# Introduction to the New Edition of

## *Dr John Dee's Spiritual Diaries (1583-1608)*

## *being a reset and corrected edition of*

## *A True & Faithful Relation of what passed for many years [sic] between Dr John Dee…and Some Spirits*

Dr Stephen Skinner

I do not propose to outline Dr John Dee's life here, as that has been done by a number of other writers (see the Bibliography). I just wish to point out that Dee was an acknowledged expert, in his own time, on a number of 'hard' sciences including mathematics, geometry, astronomy, optics, geography, navigation, on all of which he wrote substantial works. William Lilly (1602-1681), the astrologer, wrote of Dee that he was "excellent in all Kinds of Learning" but was "the most ambitious Person living, and most desirous of Fame and Renown."[1]

Dee was fluent in Latin[2] and Under-reader at Cambridge University in Greek. His interest in contacting angels was, for him, also very practical, as he hoped to discover new knowledge that was not available in the books or the minds of his contemporaries. Dee's ambition reached as high as asking the angels for answers to his most pressing questions. This interest was not as far fetched as it seems today, and was seen as a viable way of acquiring new knowledge. This has been neatly summarized by Wayne Shumaker:

> "The basic assumption that the world is permeated by daemons, some good (in the Christian view, angels), some bad (*κακοδαιμονες* or devils), and that these may be persuaded by prayers and magical ceremonies to become useful, was by no means peculiar to Dee. It has been common in all parts and ages of the world…and in recent decades has been revived, in its essentials…[by] certain born-again Christians, and cultists of wide-ranging types."[3]

It is possible that Dee got this idea from reading the *Arbatel,* an anonymous tract published in Basel in 1575. The author was convinced that in earlier times the higher arts were communicated through direct communication with the angels of God.[4] That book was also, incidentally, the place where the Olympic Spirits (Aratron, Bethor, Phaleg, Och, etc) were first mentioned in Latin, names which appear in many grimoires thereafter.

For Dee's contemporaries the issue was not to decide if angels and demons exist, or if they had access to superior knowledge (both these were assumed in some measure), but how to be able to distinguish the angels from the demons (who also possessed those qualities). Dee dived into this research with the same scientific approach that he applied to any of the sciences, that is one of meticulously recording all his results derived from skrying, and then analyzing them afterwards to determine which were angelic revelations, and which may have been the verbal trickery of demons.

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[1] Shumaker (1982/2003), p. 25. – Ed.

[2] Ecclesiastical rather than Classical Latin. – Ed.

[3] Shumaker (1982/2003), p. 24. – Ed.

[4] Gilly (2002), p. 212. – Ed.

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The same assumptions were shared by his editor, Meric Casaubon, when he came to edit Dee's manuscripts 70 years later. The only difference is that Casaubon came to the conclusion that these communications came from demons rather than angels. Nevertheless, Casaubon felt that these records of Dee's skrying sessions were an excellent antidote to the 17th century increase in atheism, as belief in the existence of angels and demons implied and confirmed belief in the existence of God. On the other hand, Casaubon saw the publication of these records also as a warning to the free-ranging nouveau-Christian sects (particularly the extreme Anabaptists) who accepted any communication or 'enthusiasm' unquestioningly as a valid direct communication from God, much in the same way that modern charismatic churches do, rather than as a revelation which should be weighed against the accumulated wisdom of an established church, which in Casaubon's case was Anglican Protestantism.

Dee felt that, having exhausted the resources of manuscript, printed book, and the conversation of his peers, he had to aim higher. As he said to the Emperor of Bohemia:

> "And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired, and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory."[5]

Of course there could have been other sources for the knowledge communicated in these diaries. One source could very well have been trickery by Dee's medium Edward Kelley (or Kelly). As a very intelligent man Dee was sometimes surprisingly gullible. I think there is no doubt that at times Kelley supplemented his crystal inspiration with material found in the books in Dee's extensive library. One classic example of this is where the angels were supposedly conveying the details of angelic rulership over the various regions of the Earth. One might have hoped that a more detailed geography would be forthcoming from such angelic sources than was available to Elizabethan readers. In fact Kelley's categorization of the areas of the Earth derived from Ptolemy the Greek geographer via Henry Cornelius Agrippa. I think it is likely that even Dee saw through this, but turned a blind eye on the understanding that even the best skryers have off days, and that the value of other skrying derived information, or details of lands not known to Ptolemy, might outweighed an occasional cheat by Kelley.

One thing we can be sure of is that while Dee undoubtedly acted as a spy for Walsingham and the Elizabethan court, such spying was not hidden within the records of the skrying. As Hort put it:

> "We may say of this remarkable book [the present book] that it is strange that anyone who carefully read it could have subscribed to the theory (once popular)[6] that Dee made use of a mystical method of writing to conceal political secrets, and that he accompanied Laski to Poland as Elizabeth's agent and political spy. For the records could only have been kept by a true enthusiast, a metaphysician of deepest sincerity and faith."[7]

With regard to Dee's faith, I think it is very difficult for anyone living in the current century to have any idea of the intensity of a faith that made Dee see almost every action in the light of god's personal dealing with him, and every setback as the consequence of his (or Kelley's) sins, real or imaginary. Only the deepest of faith could have convinced Dee that it was god's wish (conveyed through angels) that he should swap wives with his skryer, holding all their goods in common. Although Fenton states that the wife-swapping continued after this date, I think the disillusion in Dee's mind that followed this event, was the cause of the breakup of the Dee-Kelley partnership very soon after, on 16 February 1589.

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[5] 3 September 1584. – Ed.

[6] And resurrected by Donald McCormick in Deacon (1968), pp 2-3. – Ed.

[7] Hort (2001), page 35. – Ed.

*Modus Operandi*

The *True & Faithful Relation…* is essentially an almost day by day record of Dee's attempts at communicating with the angels. Many commentators refer to these as 'séances' which is a term I hesitate to use because the medium was not entranced, as she traditionally is in modern spiritist séances, nor were the messages from dead people. The medium in the case of these records was for the most part Edward Kelley, with a few sessions recorded with other skryers at the end of the record.[8]

The *modus operandi* was (without any doubt) based on traditional grimoires such as the *Sworn Book* or *Liber Sacer* of Honorius of Thebes (in Greece not Egypt). In fact the main talismanic form of Dee's *Sigillum Aemeth* may have been taken directly from that grimoire. The other tools required were either made in accordance with instructions dictated by the angels, or modified from existing grimoires. The construction of this equipment is recorded in the earlier *Libri Mysteriorum.*[9] At the point when these sessions begun the equipment is fully constructed and operational.

Essentially Dee and his skryer Edward Kelley sat in front of a 'Table of Practice' in a chamber of practice reserved specifically for these sessions which they referred to as 'Actions' (with spirits/angels). The table was referred to as the Holy Table, and the top of the table was engraved with a design, shown in the present book (see Figure 13).[10] The purpose of this design was the same as the floor inscribed magical circle of the grimoires, which was to ensure that the spirit/angel was restrained spatially to the table top, and constrained to tell the truth. The 22 letters on the border (and in the centre of the Table) are from the Enochian alphabet also transmitted earlier to Dee and Kelley by the angels (similar to the 22 letters of the Hebrew alphabet reflected in the Four Worlds of the Kabbalists. The 7 square/circular designs scattered around the central square of Enochian letters represent the 7 Planets. The 12 letters at the centre may relate to the 12 Zodiacal Signs, thus relating the whole design to classical magical thinking and cosmology.

The table stood upon four wax insulating discs, which also had engraved upon then the *Sigillum Dei Aemeth* ('Sigil of Truth'), several of which are still preserved in the British Museum (previously in the Horological Gallery). These had a similar function to restrain and constrain the spirit/angel. The same design made in wax was placed upon the Holy Table, insulated by a silk cloth. It has often been stated that Dee copied the design of his *Sigillum Dei Aemeth* from a 13th century grimoire called *Liber Juratus*, which was later printed in a less accurate form by Kircher in *Oedipus Aegyptiacus,* but its original dates further back.[11] Upon the wax disc is the crystal skrying stone, described by Dee as 'natural

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[8] Other skryers employed by Dee include Barnabas Saul (first mentioned 8 October 1581, but only the skrying session of 22 December 1581 survives), Bartholomew Hickman (first met Dee on 22 June 1579, but was skrying for him as late as 1607), and his eldest son Arthur Dee (only on 15 April 1587). – Ed.

[9] Peterson (2003), pp. 374-377, etc. – Ed.

[10] This Table was still in existence in the late 17th century, and a copy made of it may survive in the Ashmolean Museum, Oxford. Unfortunately Casaubon, in the process of engraving and printing this design in 1659, caused a left-right reversal to take place. See the dust jacket for the correct orientation. – Ed.

[11] Carlos Gilly (2002), p. 290-291 suggests that Dee's design came from a manuscript which Dee cherished dating from 1346: the *Summa sacre magice magistri Berengarii Ganelli philosophi*, Book 4, Chapter 6, or as Dee expressed it *Lib*[*er*] 4, f. 22. – Ed.

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Diaphanite' (and therefore probably not the black speculum described by Walpole as 'Dee's speculum,' and which is also still kept in the British Museum over that label).

Each session began with long and earnest prayers, plus often the recitation of some of the Penitential Psalms by Dee,[12] designed to ensure the purity of the following operation. Kelley would then seat himself in front of, and gaze into the crystal. After a varying length of time (between a few minutes and more than an hour) Kelley would see a veil within the crystal, which then parted to reveal a spirit or angel, often seated upon a throne. I say 'spirit or angel' because one of their long running problems was to decide if the entity which appeared was a spirit (who might convey bogus information) or an angel. Dee (and indeed many grimoires) developed tests and questions for determining this.

Kelley then reported what he heard and saw in the crystal, and Dee painstakingly recorded it in amazing detail, as accurately as any scientific record. Dee would hastily write the record on rough (sometimes light blue) paper and then make a fair copy afterwards. During the communication, Dee interjected with questions, and Kelley conveyed the (often evasive) answers of the spirits/angels. The present book is the corrected printed copy of Dee's manuscript record.

The angels that communicated through Kelley included the four traditional archangels Michael, Gabriel, Raphael and Uriel, plus Annael, who Trithemius listed as the archangel ruling the period in which Dee lived, and Levanael (angel of the Moon). Other spirits or angels included Madimi (and her Mother), Murfridi, Ath, Solgars, Jubanladaece, Galva'h, Ilemese, Mapsama, Ave, Nalvage, Panlacarp, and Aphlafben, and disruptive spirits like Barma, Morvorgran and Ganislay. Frequently the communicant was just identified as 'a voice' (or *vox*).

These angels/spirits often delivered prophecies or answered Dee's questions relating to Central European politics, as well as providing alchemical advice, and a number of tedious sermons and rants about the wickedness of Dee, Kelley or their several potential patrons. Dee was particularly interested in the possibility of an immanent Second Coming and the setting up of a new Kingdom of God. Although Dee had introductions to some of the most powerful men of his time (including the King of Poland and Rudolph, Emperor of Bohemia) he wasted these opportunities by allowing himself to convey these sermons and fire and brimstone rants unmodified to these potential patrons, rather than using his considerable knowledge to secure a regular source of patronage and pension, or to at least to promote the religious reformation that he so vehemently desired.

It is rather perplexing that a man of Dee's intellect did not tire much earlier of these unfulfilled prophecies and evasive answers. It may be that his overwhelming piety and belief in the intrinsic goodness of the angels kept his disbelief at a distance. His convenient rationalization was often that the false information must have been sourced from a 'deceiving spirit' pretending to be an angel, or that the unworthiness (real of imagined) of Kelley or himself prevented the delivery of valid angelic information. In fact Kelley seems to have expressed his doubts about the validity of the Actions far more than Dee. On one occasion, in April 1584, Kelley opined that:

> "our Teachers were deluders, and no good, or sufficient Teachers, who had not in two years space made us able to understand, or do somewhat: and that he could in two years [instead] have learned all the seven Liberal sciences, if he had first learned Logick, &c. wherefore he would have no more to do with them any manner of way, wished himself in England, and said that if these books were his, that he would out of hand burn them, and that he had written to my Lord (by Pirmis) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many such

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[12] The Penitential Psalms are numbers 6, 32, 38, 51, 102, 130, 143, according to the Catholic numbering. – Ed.

> speeches, and reasons (as he thought) of force to diswade himself from any more dealing with them: But willed me to use John my Boy as my Skryer, for that these spiritual Creatures were not bound unto him [specifically], &c."[13]

Of course this could be put down to the cleverness of a con man throwing doubt upon his own work, but it often seems as if Kelley was genuinely upset by the revelations he received.

*Skrying and Magic*

Various times have been given for the commencement of Dee's skrying and magical practice, but the beginning of two years of what we today would identify as poltergeist activity probably marks the real beginning of magical practice in the Dee household. On 8th March 1581:

> "It was the 8 day, being Wensday, *hora nocte* 10, 11,[14] the strange noyse in my chamber of knocking; and the voice, ten times repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber."

On May 25th of the same year Dee reported "I had sight in *chrystallo* offered me, and I saw."[15] During this time his wife Jane was pregnant with Katherine Dee. The strange knockings and rapping in Dee's chamber occurred again on August 3rd. On August 12th Dee received a letter from Doctor Andrea Hess (a student of occult philosophy) and some magical equipment from Antwerp including a "*Mercurii Mensitam seu Sigillam Planetarum,"*[16] which may well have been the prototype of his 'Holy Table' with its 7 planetary sigils. By October Dee was employing Barnabas Saul as a skryer, and on the 8th of that month Saul, who was "lying in the chamber over the hall, was strangely troubled by a spiritual creature about midnight." On 8th December Dee was writing to George Kylmer for *another* speculum or skrying mirror, suggesting he was already using one.

Earlier skrying records with Barnabas Saul were destroyed by Dee, after Saul admitted that he faked them. Dee was also unable to reconcile Saul's magical practice with his own "pure, sincere and devoted" practice. The remaining *Spiritual Diaries* recorded in Sloane MS 3188 begin in December 22nd 1581 with the *Liber Mysteriorum Primum.*

Dee himself edited the results of the Diaries down into a few clean copy summary manuscripts outlining his systems of magic, which were found in the secret drawer of an old sea chest. There are at least four distinct handbooks of magical practice or grimoires, the best known of which is the *De Heptarchia Mystica.* These can be seen in Sloane MS 3191, and its copy Sloane MS 3678.

A Dee Timeline, showing the major events in Dee's life, has been supplied against which the events recorded in this *Spiritual Diary* and Dee's travels through Europe can be mapped. See Appendix 7.

*Dee's Diaries*

Dr John Dee's Diaries consist of two types:

1. His *Spiritual Diaries* (recording his magical, skrying and religious practice);
2. His private day-to-day Diaries, recording household events, appointments, payments, hirelings, meetings and travel. This was often recorded in the margins of an existing printed almanac.

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[13] [Page 174 – 91]. In fact Dee later tried out his son Arthur as a skryer, but with little success. – Ed.

[14] Between 10 and 11 p.m. – Ed.

[15] '*Chrystallo*' was actually written in Greek characters as if Dee thought that what he was doing required being hidden. – Ed.

[16] Halliwell (1842), p. 12, and Fenton (2000), p. 14. – Ed.

*Dee's Spiritual Diaries*

1. His *Spiritual Diaries* (or maybe more precisely his 'Magical Diaries') span the years 1581 to 1587, with a few stray passages from 1607 at the end. The manuscripts embodying these diaries were separated, and later became part of two different manuscript collections. Taken together they cover the full range of Dee's *Spiritual Diaries*. Material recorded before these, with other skryers was presumably destroyed by Dee. A gap from 1588 to 1606 may also have been destroyed.

a) The second part of these *Spiritual Diaries* (1583-1587) were hidden, probably by Dee or his daughter Katherine, in a field near his house in Mortlake. This may have occurred just after the Witchcraft Act of 1604, enacted by James I, who was very keen on prosecuting witches and magicians. Two years after Dee's death in 1608 a sale was held of his remaining books and furniture, although his estate was not fully wound up till 1624. Some of these books were bought by Sir Robert Cotton. Probably amongst these books and papers Cotton found some indication that a part of Dee's *Spiritual Diaries* had been buried. According to the antiquary John Aubrey (1626 – 1697), Sir Robert Cotton then bought the field where they were reputed to have been buried, and proceeded to dig them up, probably in 1610. The story of their origins was confirmed by his son Sir Thomas Cotton to Meric Casaubon, when he passed the manuscript to Casaubon. Casaubon remarked that the manuscript even had portions of dirt adhering to it when he received it.

These, plus a few papers from 1607, were published by Meric Casaubon as *A True & Faithful Relation*, and have here been edited and re-published. We will come back to the history of this part of the *Spiritual Diaries,* after looking at what happened to the other part.

b) The first part of these *Spiritual Diaries* (1581-1583) was discovered in 1662 in the bottom of a sea chest, which was previously owned by Dee. The story of the recovery of that manuscript has been told in a previous book, but is here summarised for the sake of completeness.[17]

At the sale of Dee's books and furniture in 1610 was John Woodall (1570-1643) a surgeon who wrote one of the most influential medical books of the time, *The Surgeon's Mate,* first published in 1617. This was the first textbook in any language for the guidance of novice ship surgeons and physicians on long sea voyages.

In 1626 the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and the Company requested Woodall supervise their construction. In addition he retained a monopoly on supplying the East India Company's medical chests until the year of his death. Woodall was obviously a man obsessed by chests, particularly traveling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long [1.37 metres] … being of extraordinary neate worke.' Strangely, given Woodall's specialty, this chest had a substantial secret draw which neither Woodall nor its next three owners were aware of.[18]

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Surgeon

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[17] Skinner & Rankine (2004), pp. 30-34. – Ed.

[18] An interesting sidelight on the connection between John Woodall and Dee is that Dee left many of his books and much of his astronomical and mechanical equipment to John Pontoys (also known as Powntys, Pountis or Pontois), who befriended Dee late in his life (1607-8), and is mentioned in the present book on [Page 464 - *33] to [Page 474 - *43]. Pontoys died in 1624 on a voyage from Virginia (where both Woodall and Pontoys had financial interests) back to England, leaving his remaining Dee books to John Woodall and Dr Patrick Saunders, thus closing the circle. – Ed.

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to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street[19] in the city of London.

Robert Jones was a confectioner, who lived at the 'Sign of the Plow' (a public house) in Lombard Street, near to the present Bank of England. One day in 1643 (coincidently the same year that Thomas Woodall died as a result of a drunken brawl) he was taken shopping by his wife Susannah Jones, in search of 'household stuff.' They visited Adle Street and bought the chest from the joiner's shop.

Almost twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end, so Mr. Jones

> "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"[20].

They had found Dee's secret drawer and in it was Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand then. In due course their maid used up about half of the papers to put under 'pyes,'[21] and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion of them were destroyed by this unfortunate serving maid. The gaps have been documented in Ashmole's summary of the volumes in Appendix 4, and in Appendix 5.

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire,[22] but Mrs. Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields[23] about a mile away. After that she took much greater care of the books.

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[19] Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' Street and is not far from the banks of the Thames. – Ed.

[20] Ashmole's note written at the front of Sloane MS 3188. – Ed.

[21] To make pies, not as some commentators have erroneously suggested, 'to light pyres.' – Ed.

[22] It is hearsay that the chest was destroyed by the Great Fire. But it is an intriguing thought that the chest may have been looted by a neighbour, before the fire reached the house, and that this chest might be the same chest as recently appeared on a BBC antiques show (see Figure 2). Of course this is only speculation. – Ed.

[23] Not 'Moon fields' as one commentator would have it. – Ed.

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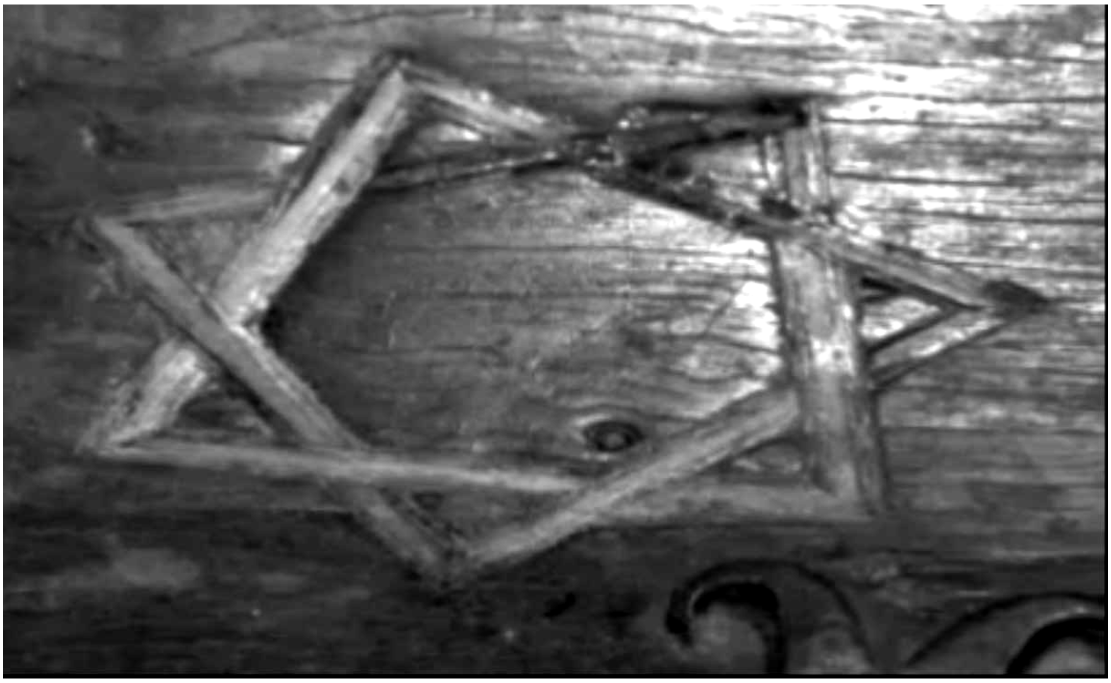

Figure 2: Detail of the lid of a 16th Century Chest that may once have belonged to John Dee, showing the lid carving of a heptagram, a geometric figure intimately linked with Dee's heptarchical geometric and magical interests.

A few years later, Mrs. Jones re-married, this time to a Mr. Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr. Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 – 1692). Ashmole was an important scholar and collector of the period, who was particularly interested in Dee's papers. It was later Ashmole's collection of curios that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped to augment the Bodleian Library in the same city.

Ashmole's servant Samuel Storey collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham in Surrey. Lilly was a close friend of Ashmole's, a well known astrologer, and also another practitioner of angel magic.

You can imagine Lilly and Ashmole's reaction when they discovered that this collection of manuscripts contained five of Dee's key angel magic books in manuscript. Ashmole subsequently painstakingly copied these out by hand.[24]

The manuscript books in Dee's chest were:

1. *Libri Mysteriorum I – V* (the first half of Dee's *Spiritual Diaries*)
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica*
5. *A Book of Supplications and Invocations or Calls*

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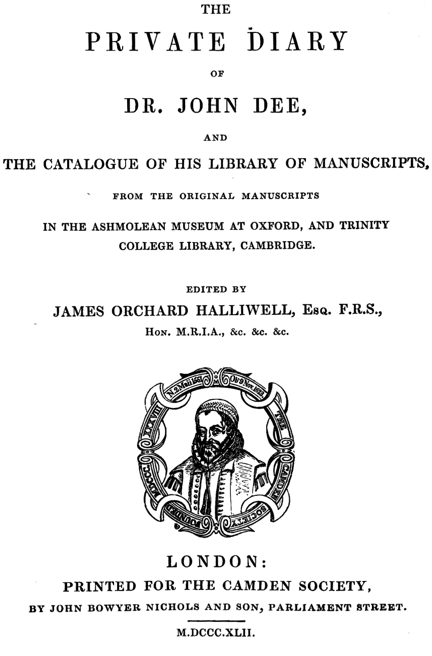
[24] The copy made by Ashmole is now Sloane MS 3678 in the British Library. – Ed.

The first manuscript was Dee's *Spiritual Diaries* for 1581 to 1583, a day-to-day record of his skrying with Edward Kelley[25]. The other four were the carefully written out fruits of that skrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day skrying of the *Spiritual Diaries*, as he could see that they were the end result of Dee's system, rather than the painstaking skrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him and made a deal: Ashmole exchanged one new copy of his *Institutions, Laws and Ceremonies of the most Noble Order of the Garter* for Dee's five manuscripts. Ashmole undoubtedly got the better part of the bargain. These *Spiritual Diaries* cover December 1581-May 1583, and have been very ably edited by Joseph Peterson.[26]



THE
PRIVATE DIARY
OF
DR. JOHN DEE,
AND
THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,
FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

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Figure 3: Title page of *The Private Diary of Dr. John Dee*, edited by James Halliwell in 1842.

### *Dee's Private Diaries*

Dee also kept other diaries, a day to day one, with mundane matters such as the payment of household salaries, or the arrival of guests. One such diary was kept in a copy of Stoffler's *Ephemerides* covering 1543 to 1556, but these Diaries add little to our knowledge of Dee's magical practice, being mainly 'meat and drink' for Dee's many biographers.[27] Perhaps the most fascinating of these diaries are the ones edited by James

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[25] Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Boston: Weiser, 2003. – Ed.

[26] Joseph Peterson, *John Dee's Five Books of Mystery*, 2003. – Ed.

[27] The best biography of Dee is still probably that by Peter French (1972). The biography by Richard Deacon (aka Donald McCormick) is the most entertaining but perhaps less reliable. – Ed.

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Orchard Halliwell in 1842, when Halliwell was only in his early twenties. Full details of these will be found in the Bibliography. But the *Spiritual Diaries* also contain details of Dee's political and religious agenda and travels in Europe.

### *The Rulers Dee tried to Influence with his Actions*

Because of his solid reputation in mathematics, geometry, optics, navigation and astronomy, Dee was able to secure appointments with some of the most important crowned heads in Europe. Dee sought audiences with, and tried to convince Rudolph II Emperor of Bohemia, Stephen Bathory,[28] King of Poland, and diverse other Princes such as William IV the Landgrave of Hesse-Kassel[29] and Vilem Rozmberk,[30] about the importance of the messages that he thought the angels wished to convey to these rulers.

Unfortunately, instead of being diplomatic and leading the crowned heads of Europe into his proposed religious reforms gradually, Dee foolishly started by hectoring these monarchs about their personal spiritual faults, like some Old Testament Prophet, rather than offering constructive spiritual advice. In this he was urged on by the angels, or maybe by Kelley.

For example Dee said to Rudolph:

> "I protested, and took to witness the God of Heaven and Earth, by whose Commandment I am now before your Majesty, (said I) and have a message from him to say unto you; and that is this:
>
> The Angel of the Lord hath appeared to me, and rebuketh you for your sin. If you will hear me, and believe me, you shall Triumph: If you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat.
>
> Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickednesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God: I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cause. If I speak otherwise then I have just cause, I forsake my salvation, said I.
>
> The Emperour said, he did believe me, and said, that he thought I loved him unfeignedly, and said, that I should not need so earnest protestations: and would not willingly have had me to kneel, so often as I did….
>
> The Emperour said, at another time, he would hear and understand more. I spoke yet somewhat more in the purposes before, to the intent they might get some root, or better stick in his minde. To be short, he thanked me, and said he would henceforward, take me to his recommendation and care, and some such words (of favour promised) he used, which I heard not well, he spoke so low."[31]

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[28] Štěpán Báthory (1533-1586), King of Poland. His name spelled by Dee both as 'Stephen' and 'Steven.' – Ed.

[29] William IV, Landgrave of Hesse-Kassel (1532-1592), ruler, astronomer and patron of the sciences. He gave Dee a base after his initial banishment from Bohemia. Dee also attempted to interest him in his ideas of the impending apocalypse, but the Landgrave was more interested in practical and navigational matters. – Ed.

[30] Spelled Rosimberg by Casaubon in his Contents, and Rosenberg by Dee, and sometimes Romzberg, but more correctly Vilém Rožmberka (1535-1592), Lord of Krumlov (Crumlaw) and Trebon, and Margrave of the Kingdom of Bohemia, one of the most powerful nobles in Bohemia, and Dee's patron for a number of years. – Ed.

[31] September 4, 1584. – Ed.

Rudolph, understandably did not like being threatened with being thrown headlong down from his seat, and did not want to hear any more, but rather than offend Dee, or loose access to his other talents, he passed him off to Dr Kurtz/Curtz. His message was too strong for their stomachs, and they rejected or banished him (in the case of Rudolph).

The first Division (marked I on the contents page) is set in London, whilst division II records the beginning of his European travels or peregrinations. The next four Divisions are mostly based in Cracow.[32] Division IV-VI plus part of IX are devoted to his efforts to persuade Stephen King of Poland whilst he was there. Divisions VII-IX are located in Prague where he attempted to influence Rudolph with his message.

Even the Pope, on the advice of the Papal Nuncio wanted to find out what these messages were, and invited Dee to Rome, an invitation Dee very sensibly declined. The Pope, Sixtus V, later attempted to have Dee brought to Rome in chains, but as a well-known Protestant intellectual this would have been difficult. Casaubon was well aware of the effect Dee might have had on the politics of the time, if Dee had played his cards right, and not gone for the 'preachy' style that he in fact adopted. Casaubon's very prolix title page contained words suggesting that Dee's message might have tended (if it had succeeded)

> "to a General Alteration of most States and Kingdomes in the World [Europe]. His Private Conferences with Rodolphe [*sic*] Emperour of Germany, Stephen K[ing] of Poland, and divers other Princes about it. The Particulars of his Cause, as it was agitated in the Emperour's Court; By the Pope's Intervention: His Banishment, and Restoration in part."

Obviously Casaubon was living in a time of political and religious ferment in England (the Commonwealth) but it is extraordinary that such a sober scholar as Casaubon should have thought that Dee stood a chance of making a significant political contribution, and perhaps being able to offer some kind of bridge between Catholic and Protestant factions and kingdoms.

### *The Order of the Inspirati*

The title page of the original edition faced an interesting illustration entitled the 'Order of the Inspirati' which portrayed the heads of Apollonius of Tyana, Roger Bacon, Paracelsus, John Dee, Edward Kelley, and Mahomet (see Figure 9).[33] The strange thing is that he left out Trithemius, who was very influential on Dee, via Agrippa, but included Mahomet, who had very little if any connection with Dee, except that they both received their revelations from the angel Gabriel.

This strange illustration[34] is a result of Casaubon's theory of Enthusiasm and inspiration,[35] and more relevant to him than Dee. The only pictures of real relevance to the present book are those of Dee and Kelley. To a lesser extent Bacon and Apollonius have a right to be there, as they had reputations as magicians. Paracelsus is presumably included there because Dee liked his writing, and for supposedly receiving his

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[32] Although 'Kracow' may be the preferred Polish spelling these days, 'Cracow' has been used by Englishmen visiting that fair city for hundreds of years, and it aligns more easily with the Latin. – Ed.

[33] Clockwise from top left, they are Mahomet, Apollonius of Tyana, Roger Bacon, Dr John Dee, Paracelsus, and Edward Kelly. A tidied up version of this illustration, with the order of the portraits reversed, was used in Ebenezer Sibley's book *A Complete Illustration of the Celestial Science of Astrology*, 1788. – Ed.

[34] Engraved by Franz Cleyn (1582-1658) a German working in England. This is not the same as the engraving that was kept in the old British Museum's Print Room, which probably dates from the 18th century. – Ed.

[35] Casaubon used 'enthusiasm' in the original Greek sense of *ἔνθεος* meaning 'god in you'. – Ed.

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inspiration from spirits. Mahomet is only relevant because he received his enlightenment via the angel Gabriel. Casaubon rather unkindly lumps him with Bacchus and describes then both as "two lewd enthusiasts" by which I assume he meant "two inspired pagans."

### *The Cotton Collection*

The manuscript from which the present volume was printed is Cotton Appendix MS XLVI. The Cotton manuscript collection in the British Library was initially assembled by Sir Robert Cotton (1571-1631) and includes some of the most important English manuscripts, including the Lindisfarne Gospels, Magna Carta, and the manuscript of the Anglo-Saxon poem *Beowulf*, ranging from the 4th century to the 1600s. Robert Cotton was educated at Westminster School and Jesus College, Cambridge. He built up an impressive collection of manuscripts, printed books, Roman inscriptions and medieval coins. Cotton was a parliamentarian and an advisor to King James I of England. Cotton's manuscripts were acquired from a number of other collections including those of John Dee, the antiquarian scholar John Leland (1502-1552), and one of Dee's patrons, William Cecil, Baron Burghley (1520-1598). Cotton also shared the resources of his library with the likes of Meric Casaubon, John Selden (1584-1654), Thomas Bodley (1554-1613, founder of the Bodleian library), James Ussher, archbishop of Armagh (1581-1656), who played a part in the publication of the first edition of the current volume, and William Camden (1551-1623), the antiquary and Dee's friend.

The Cotton library was inherited and augmented by Sir Robert's son, Sir Thomas Cotton (1594-1662), and then by his grandson, Sir John Cotton (1621-1702). Sir John passed the collection to the nation at his death. Under government ownership, the Cotton manuscripts were temporarily stored in Ashburnham House, Westminster. On 23 October 1731, a fire broke out in Ashburnham House. A few volumes were destroyed completely, many others damaged by fire, and even more by the water used to put out the fire. In 1753, the Cotton library formed one of the foundation collections of the newly-established British Museum.

Some restoration of these manuscripts was carried out at the British Museum in the early 19th century, under the direction of Sir Frederic Madden, Keeper of Manuscripts. After the fire in which many manuscripts were doused with water, many were unbound in order to dry them out.

> "The pages of volumes that, half a century previously, had been soaked by water and consequently disbound to dry off had become mixed up; others whose pressmarks or lists of contents had been burned away were not readily identifiable."[36]

That was the case with this manuscript which was initially accessed to the (what was then) the British Museum collections mis-identified as a donation, being shelved as Additional MS 5007.[37] Later it was recognized as a part of Cotton's collection, and was re-shelved as Cotton Appendix MS XLVI. It was during this process of re-binding that Dee's original text, plus at least two different copies (one by Raph Jennyngs), were spliced together. There are more than three different hands responsible for the manuscript besides Dee's (not counting individual letters that have been pasted in at key points, obviously written by others, and Casaubon's Division heading notes).

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[36] Tite (1993), p.53. – Ed.

[37] Additional MSS 5008, 5009, 5010 and 5012 also suffered the same fate. In fact for a while 5008 was erroneously attributed to Dee in Ayscough's Catalogue, because it was bundled with the loose sheets of Additional MS 5007, and dated 1582. – Ed.

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### *Manuscript Sources*

This manuscript is partly in John Dee's hand and was written up from rough notes taken during the skrying sessions, and partly in the hands of the copyists. This manuscript has sometimes been erroneously quoted as Cotton Appendix MS XVLI. This mistake should be obvious as the number as a Roman numeral is impossible. However there is some justification for this error as strangely the librarian's numbering in the manuscript shows the 'L' very carefully written upside down.

During the Civil War and Interregnum (1640 – 1661) Casaubon was expelled from his livings, and found refuge first with his wife's family (Frances Harrison who died in 1652), and subsequently in the household of Sir Thomas Cotton (1594-1662) in London. It was during this period that he worked from a copy of this manuscript commissioned by its owner Sir Thomas Cotton.[38] This copy does not appear to have fully survived, although it might lie mis-catalogued in some great library.[39] A small part of it is bound with Dee's original in Cotton Appendix MS XLVI (see Figure 5).

Casaubon was not directly responsible for the transcription of the manuscript himself, and he was less than diligent in supervising the printers. His main concern, it would seem, was conveying his opinions in his Preface. His agenda did not seem to include showing Dee in a good light, but in combating Anabaptists and atheists. The arduous task of transcription was done at the request of Sir Thomas Cotton by several copyists, especially Raph Jennyngs (or Ralph Jennings), who was a Keeper of the Records at the Tower of London in 1656, and who was therefore an expert at reading old handwriting and Latin. It is a great pity that his transcription does not seem to have survived in full, as it is a lot more readable than Dee's rapidly scrawled notes. Some of it however did survive, confusingly bound up with Dee's original pages.[40] There are also a number of folios which are written upside-down on the verso of Dee's pages, with the text dodging erratically from forward reading rectos to backwards reading versos. The surviving copy, written in Jennyng's very neat hand, is a section from the Action in August 1584 in Prague and part of the *Actio Pucciana*. A librarian's note at the top of the first page (f. 244) written in July 1884 mentions that it was

> "Apparently, part of the transcript made by order of Sir Thomas Cotton, & from which Casaubon printed, in 1659 - see f. 214 (The hand is that of R[aph] Jennyngs…)"

Further confirming that Jennyngs was the transcriber is the note preserved on folio 51 which reads:

> "Saterday 26 July ~ 1656
>
> Mr. Widdington,
> I have sent you the originall & that Copy I have written. I can not come to you because I am writing at the Records at the Tow[e]r [of London]. I pray you to pay my wife the Ten Shillings - And if you please you may send Sir Thomas word that I look for some thirty Shillings more when we count upon the back reckoning.
> I am your servant
> Raph Jennyngs"

---

[38] He was the only surviving child of Sir Robert Cotton, 1st Baronet, of Connington, who first discovered the manuscript buried in a field near Dee's old home in Mortlake. Thomas Cotton graduated B.A. at Broadgates Hall, Oxford in 1616, and in 1624 he became Member of Parliament for Great Marlow. – Ed.

[39] See f. 67 for Casaubon's reference to this copy. – Ed.

[40] See f. 2.131-133 and f. 2.244-250v of Cotton Appendix MS XLVI, Part 2. – Ed.

What remains of Raph Jennyngs transcription is bound in ff. 2.131-133 and 2.244 - 2.250v. The parallel text of Dee's original notes is bound in ff. 2.1 - 2.5v, and therefore in this present volume those pages each have several reference folio numbers, reflecting the two copies.[41]

This note only tells us who did the transcription and part of what he might have been paid, but it still does not tell us if it was Casaubon, Jennyngs or the printers who introduced the numerous inaccuracies. It seems from examination that Jennyngs did a very faithful transcription, often modernizing Dee's 16th century spelling, and correctly expanding some of his contractions. It seems that it was the printer who contributed most of the errors, compounded by Casaubon who considered the Enochian material too unimportant to bother checking. The insertion of folio numbers into the present text may help to identify those passages where the order may be scrambled. However you should exercise great caution before jumping to the conclusion that Casaubon's ordering was wrong, as the order of the manuscript pages has changed a number of times in the course of rebinding and re-numbering the folios since Casaubon's time.

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[41] Another folio which is bound out of order is f. 2.50v, which has some interesting calculations of the number of books and pages jotted on it, and had obviously been taken out of sequence to act as a sort of jotter. – Ed.

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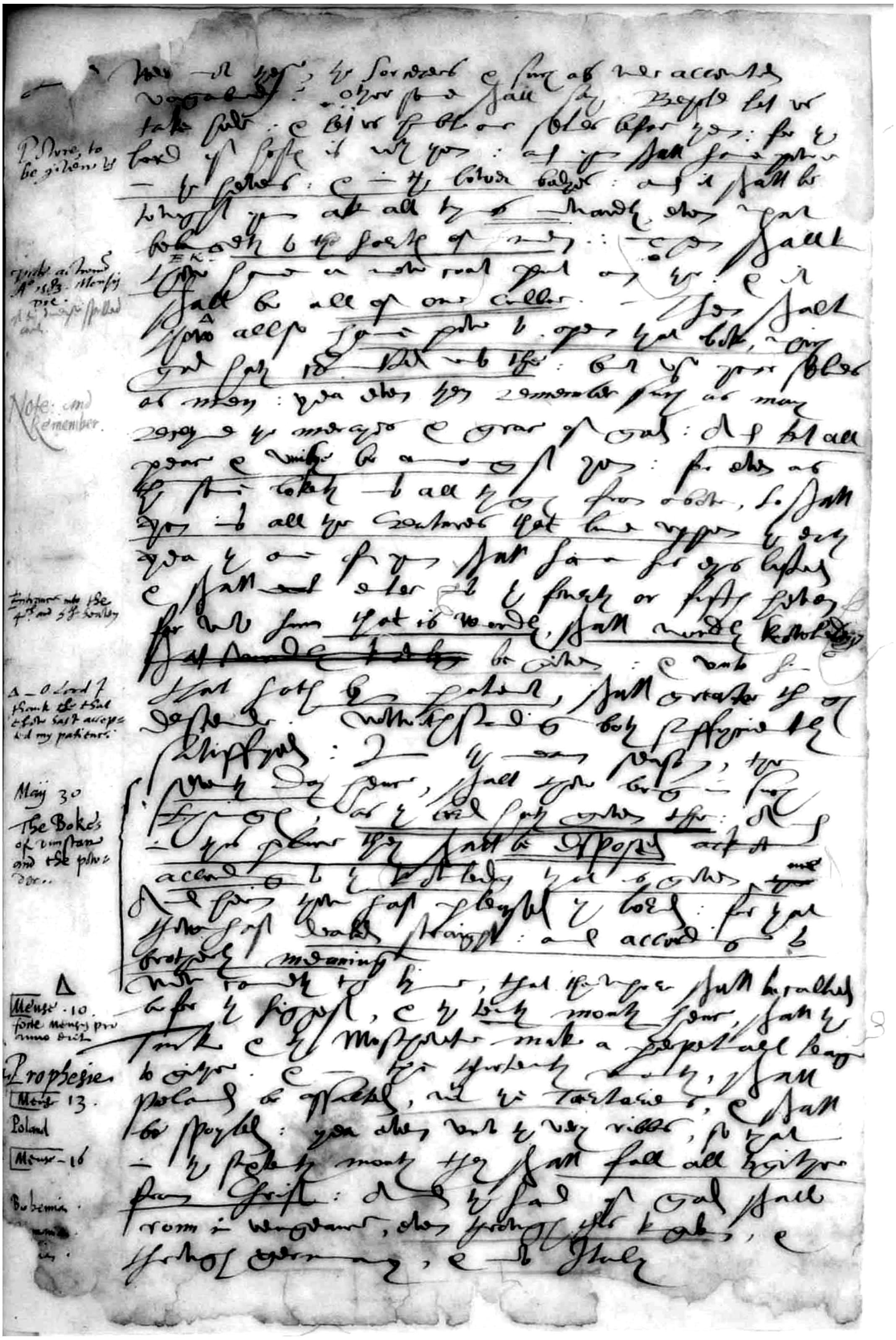

Figure 4: Page of Dee's handwriting from Cotton Appendix MS XLVI, part 2, f. 2.217v. This folio is typical of Dee's high speed note taking during an Action.

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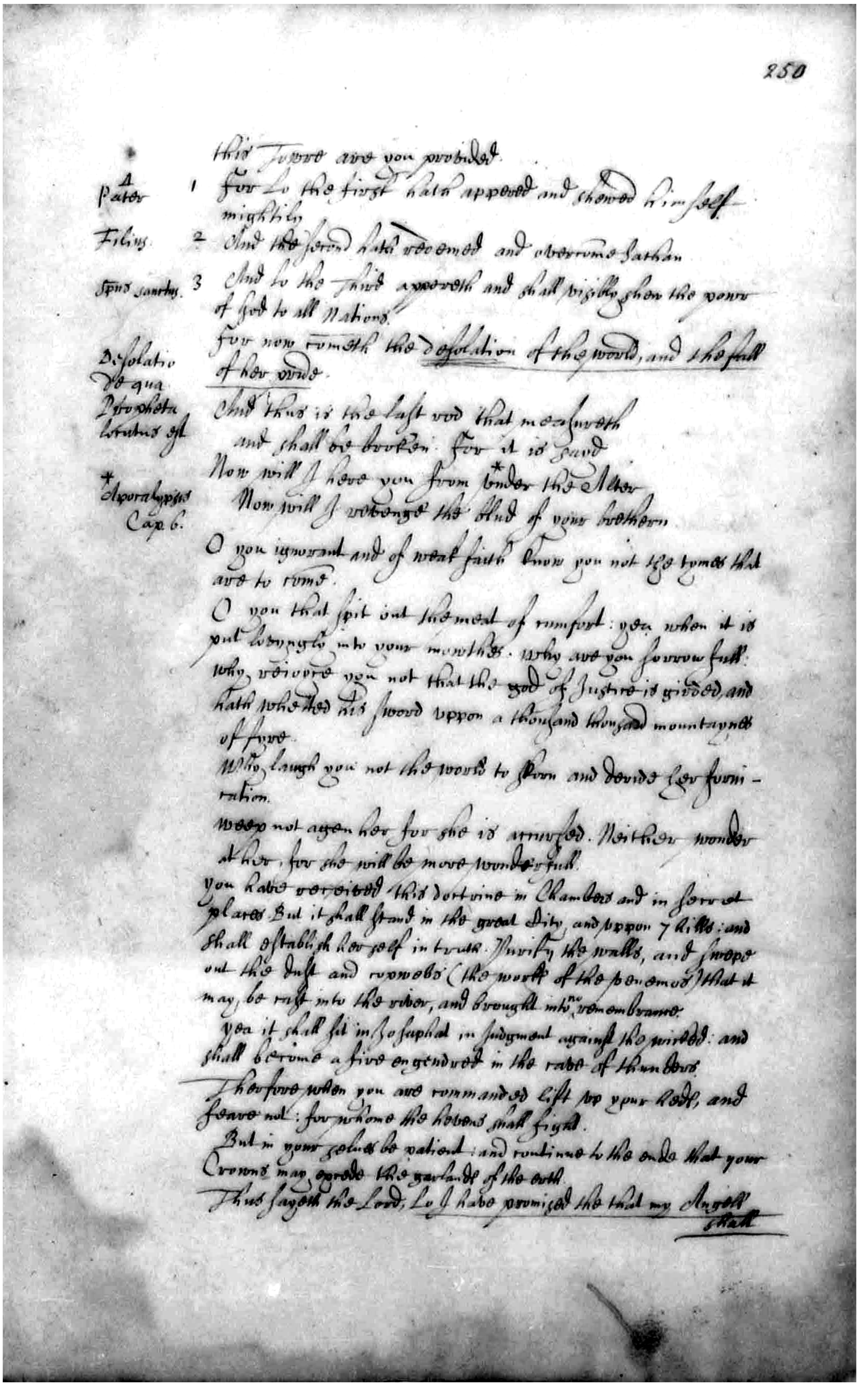

250

this Furie are you provided.

Pater 1 For Lo the first hath appered and shewed himself mightily

Filius 2 And the second hath redeemed and overcome Sathan

Spus sanctus. 3 And Lo the third approcheth and shall visibly shew the power of God to all Nations.

Desolatio de qua Prophetae locutus est

For now cometh the desolation of the world, and the fall of her pride.

And thus is the last cry that mounteth and shall be broken. For it is said

*Apocalypsis Cap. 6.

Now will I heare you from *under the Alter

Now will I revenge the blud of your brethern

O you ignorant and of weak faith know you not the tymes that are to come.

O you that spit out the meat of comfort: yea when it is put lovingly into your mowthes. Why are you sorrowfull. Why rejoice you not that the God of Justice is girded, and hath whetted his sword upon a thousand thousand mountaynes of fire.

Why laugh you not the world to skorn and deride her fornication.

Weep not agaynst her for she is accursed. Neither wonder at her, for she will be more wonderfull.

You have received this doctrine in Chambers and in secret places But it shall stand in the great City, and uppon 7 hills: and shall establish her self in truth. Purify the walls, and sweepe out the dust and cobwebs (the work of the [illegible]) that it may be cast into the river, and brought into remembrance.

Yea it shall sit in Josaphat in judgment against the wicked: and shall become a fire engendred in the rage of thunders.

Therfore when you are commanded lift up your hedds, and feare not: for whome the heavens shall fight.

But in your selves be patient: and continue to the ende that your Crowns may exceede the garlande of the erth.

Thus sayeth the Lord, Lo I have promised the that my Angell shall

Figure 5: Page of Raph Jennyng's clear hand from his copy of Dee's manuscript, which is bound in the same Cotton Appendix MS XLVI, part 2, f. 2.250. Unfortunately only a small part of Jennyng's copy is included, the rest being lost or mis-catalogued.

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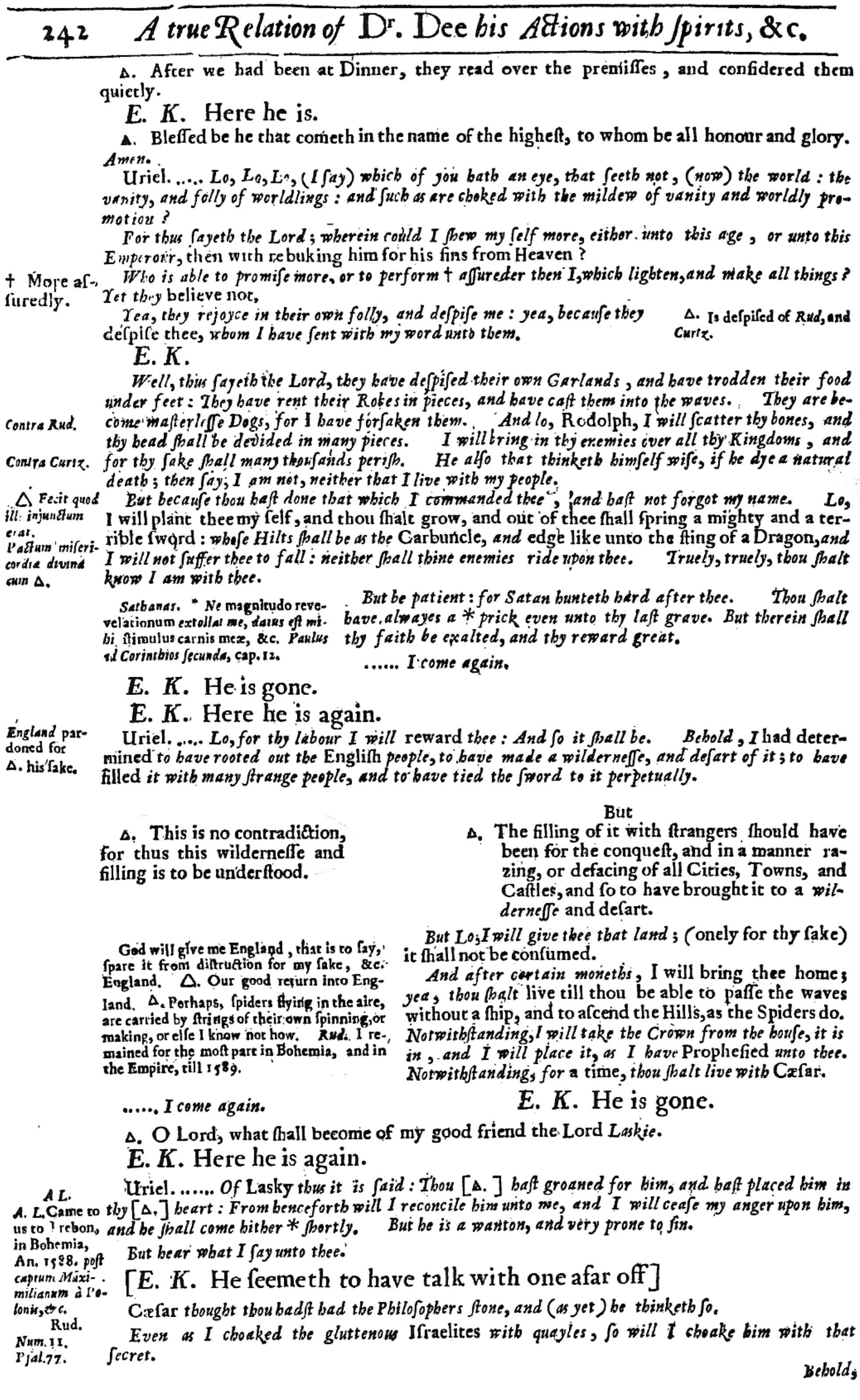

242 *A true Relation of* Dr. Dee *his Actions with Spirits, &c.*

Δ. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

**E. K.** Here he is.

Δ. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ….. *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

*For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour,* then with rebuking him for his ſins from Heaven?

† More aſſuredly.

*Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they* believe not,

*Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they* deſpiſe thee, *whom I have ſent with my word unto them.*

Δ. Is deſpiſed of *Rud*, and *Curtz*.

**E. K.**

*Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo,* Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

*Contra Rud.*

*Contra Curtz.*

*But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo,* I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

Δ *Fecit quod illi injunctum erat. Pactum misericordia divina cum* Δ.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have alwayes a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

*Sathanas.* * *Ne* magnitudo revelationum *extollat me, datus eſt mihi* ſtimulus carnis meæ, &c. *Paulus ad Corinthios ſecunda*, cap. 12.

…… *I come again.*

**E. K.** He is gone.

**E. K.** Here he is again.

Uriel. ….. *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

*England* pardoned for Δ. his ſake.

Δ. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

But Δ. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

*But Lo, I will give thee that land*; (onely for thy ſake) it ſhall not be conſumed.

*And after certain moneths*, I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. Δ. Our good return into England. Δ. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

….., *I come again.*

**E. K.** He is gone.

Δ. O Lord, what ſhall become of my good friend the Lord *Laskie*.

**E. K.** Here he is again.

Uriel. …… *Of* Lasky *thus it is ſaid: Thou* [Δ.] *haſt groaned for him, and haſt placed him in thy* [Δ.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

*A L.*

*A. L.* Came to us to Trebon, in Bohemia, An. 1588. *poſt captum Maximilianum à Polonis, &c.*

*But hear what I ſay unto thee.*

[**E. K.** He ſeemeth to have talk with one afar off]

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

Rud.

*Even as I choaked the gluttenous* Iſraelites *with quayles, ſo will I choake him with that ſecret.*

*Num.* 11.
*Pſal.* 77.

*Behold,*

Figure 6: Page from the first edition of Casaubon's *True & Faithful Relation…* showing its crabbed and erratic typography.

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### *The Structure of the Manuscript*

The Divisions shown in Roman numbers in the Contents page reflect the numbering by Casaubon.[42] The folio number of the original manuscript Cotton Appendix MS XLVI (Parts 1 and 2) are all marked to facilitate easy comparison with the manuscript, for example [f. 10] is the tenth leafe, and [f. 10v] is its reverse side. Part 2 of this manuscript numbers its folios again from 1, so it is marked with a '2' prefix as [f. 2.10], etc. In many cases, the pages have been written by Dee forwards till he reached the end of a quire, then the book has been turned upside-down and he begins to write on the back of each folio from the rear forward. The result of this is that the content of a folio and its verso are sometimes considerably separated in time and sequencing. Blank folios have not been marked except where this helps to understand the sequencing. Also the manuscript has been re-foliated a number of times, often with the older numbers not crossed out. For example on folio 2.202 there are no less than five different folio numbers, making identification of specific folios in isolation a more difficult task. A number of pages have worm holes, presumably acquired during the time the manuscript was buried at Mortlake.

The quality of Dee's writing begins to degenerate after f. 87 and considerably after f. 229. and in Part 2 there is an even greater degree of degeneration. This could be because there were in fact two different copies, and Dee simply got increasingly tired of replacing the rough notes taken during the Actions with more polished versions, or it could have been the result of age and years of note taking.

Bound into the original manuscript are a number of original letters (and copies) from and to third parties, especially during Dee's stay in Prague. These are included by Casaubon, often appearing to be part of the Actions they have been inserted into, but in this edition they have been clearly demarcated and identified. A few small marginal illustrations of crowns, crosses, books, etc (of a square inch or so) were omitted by Casaubon, but a few of these have been re-inserted into this edition. Simple illustrations of ordinary items like a key or a book with no significant content have been omitted.

Casaubon scrambled the order of manuscript folios f. 160-161 and 157v-161v Part I. These consist of the well known Enochian of Calls 13 - 17, which are consequently not printed by Casaubon in the correct order on [Page 214 – 135] to [Page 216 – 137]. I have resisted the temptation of reorganizing these pages completely, but have taken the liberty of putting the folios into numerical sequence. The result is that the text of just these three pages reflects Dee's ordering but not Casaubon's order. The Enochian of Call 13 is in two parts, Calls 14 and 15 are on folios that are completely missing, and Call 16 is part missing.

Dee's numbering of the Calls also does not agree with the final numbering in his fair copy. I have indicated his final Call numbering in italic subheadings. Dee's fair copy of the Enochian Calls in Sloane MS 3191 is a much more reliable guide to the text of the Calls, and should be consulted if the definitive text of the Calls is required, rather than the record of their skrying reception.[43]

Lets us now look at how the manuscript parts were numbered. A crossed out note on folio 1v, dated 8th December 1656, shows how manuscripts in Cotton's library were catalogued, by using the name of the Roman Emperor whose bust appeared on the top of Cotton's shelves containing the book. This mark is still used today for most of the Cotton manuscripts (but not this one).

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[42] Casaubon failed to number one Division, which therefore remains unnumbered in the Contents page. – Ed.

[43] Transcripts of this have been published a number of times, notably in Turner (1980), pp. 30-46. – Ed.

> "Borrowed of Sir Thomas Cotton Baronet three manuscripts in a small quarto, all principally concerning the Monastrie and Ile of Ely [in Cambridgeshire]; viz the first standing under Vespasian. A.19 the second under Titus. A.1, the third under Domitian A.15 to be returned at the beginning of Hillary Terme next.
>
> - William Dugdale."[44]

There are three further numbering systems we have to consider. It seems certain from William Shippen's noting of old folio numbers (which frequently restart at 1) that during Dee's ownership the manuscript was bound in a number of volumes (rather than two), almost certainly following Dee's *Liber* numbers (1-28).[45] This system ran to 28 *Libri* (of which five were not part of the main run of his Diaries). These *Liber* numbers (in Arabic numerals) were not consistently reported by Casaubon, but I have in this edition attempted to restore them from the manuscript, where they are noted. These *Liber* numbers have been restored by me in Appendix 5.

The second numbering system used by Dee is a much broader brush *Libri Mysteriorum* numbering which used Roman numerals I to VII. Ashmole tried to ascertain how this system worked in an effort to determine how much of Dee's *Spiritual Diaries* have been lost (See Appendix 4). The sequence starts simply enough with the *Libri* 1-5 (plus *Liber* 5 Appendix) being the first five *Libri Mysteriorum*.[46] The present text opens with *Liber Sexti* (Divisions I and II) and *Liber Septimi* (Divisions III – VI divided into five parts, *Pars Prima* to *Pars Quinta*).[47] Dee seemed unwilling to go past *Septimi* (7) in this numbering system, so these are followed by three *Libri Mysteriorum Pragensium* (Divisions VII – IX), *'ex septimi.'* Finally *Unica Actio* forms a unit by itself (Division X), followed by another two Divisions (Division X – XII).

The third system is the Divisions used by Casaubon in dividing up the manuscript for *True & Faithful Relation*, which has also used in the present Contents list. It divides the book into 13 Divisions, omitting to number the first 5 *Libri Mysteriorum,* which he was unaware of.

Many people think that '*Libri Mysteriorum*' simply means 'Books of Mystery' but when Dee used the term to apply to his *Spiritual Diaries* he was specifically thinking of the original Greek word μυστηριον (*mysterion*) which means "a secret doctrine, *always supernaturally revealed* … a divine secret that surpasses human understanding and would therefore remain forever beyond human discovery except for its revelation"[48] by angels or the like. This certainly sums up what Dee meant.

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[44] Vespasian, Titus and Domitian were all Roman Emperors, whose busts adorned the top of Cotton's library shelves. Their names were used by Cotton to identify his books and their shelf positions. Hilary term refers to one of the three University terms. William Dugdale (1605-1686) often borrowed manuscripts from Sir Thomas Cotton's library. He was Garter King of Arms at the College of Arms, and knew Elias Ashmole, who was an avid Dee researcher, Windsor Herald, and author of the classic text on the history of the College of Arms. Dugdale was a close friend of Elias Ashmole, and Dugdale's daughter became Ashmole's wife, thus firmly linking Ashmole, Cotton and Dugdale together. Casaubon at one point even lived in Cotton's house. It therefore seems unlikely that with Ashmole coming into possession of the manuscripts of the first half of Dee's Spiritual Diaries and Cotton lending the second half to Casaubon, that they would not have all four been unaware of the connections. – Ed.

[45] '*Liber*' is Latin for 'book'. – Ed.

[46] Published in Peterson (2003), and listed in Appendix 2 of the present volume. – Ed.

[47] Division III may contain both *Pars Prima* and *Pars Secundus*, or the latter is missing. – Ed.

[48] Connor (2010), p. 144. – Ed.

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*Meric Casaubon*

> "Dr Meric Casaubon the Publisher of this Booke was a Prebend of Canterbury (& sequesterd by the Godly Party from 1644 till restor'd in 1660). He was a very learned & pious Man, but most lamentably troubled with Hypochondriac Melancholy; He hath written a very excellent & learned Booke of Enthusiasme farr exceeding all that everry[one] saw of that subject: it was twice printed in 1655 & 1656."[49]

Emericus Casaubon (1599-1671) was a scholar and son of the arguably more famous scholar Isaac Casaubon.[50] Some of Meric Casaubon's other works will be found listed in the Bibliography. Casaubon took his B.A. degree in 1618 and his M.A. in 1621. His first book was a vindication of his father against the slurs of Roman Catholic critics, a topic which he was to return to later. This book drew the attention of the King, and confirmed Casaubon in his dislike of 'Romish' (Roman Catholic) views. At twenty-five his father's friend, Bishop Andrewes (*sic*), arranged that he should have the 'living' of (a stipend income from) the rectory of Bleadon in Somersetshire. As a result he speaks very favourably of the Bishop in his *Preface*. He later acquired, through Archbishop Laud, a Prebend at Canterbury; and the vicarages of Minster and Monckton in the Isle of Thanet, thereby freeing him from financial concerns, and enabling him to devote his energies to scholarship.

In 1636 he was created a Doctor of Divinity at Oxford by order of King Charles I. He remained a Royalist, and so suffered much loss of position and income under the Commonwealth. Despite being a staunch Royalist, Oliver Cromwell requested that he "write a history of the late [civil] war, desiring withal that nothing but matters of fact should be impartially set down." Casaubon declined, but apparently Cromwell was not offended and made him another generous offer.

Casaubon was also wooed by a generous proposal from Christina, Queen of Sweden, which carried with it the very good salary of some 300 pounds per year. Christina was interested in, and collected a number of Hebrew manuscripts and Latin translations, of Kabbalistic works, including a manuscript of the *Sepher Raziel* which she later gave to the Pope.[51] But Casaubon also declined that offer. After monarchy and Charles II were restored to the throne he recovered all of his livings.[52]

*Publication*

Why did Casaubon choose to publish this volume?[53] He was encouraged by Sir Thomas Cotton (the owner of the manuscript) and by his old mentors Bishop Andrewes, and Ussher, the Archbishop of Armagh. An interesting connection between Casaubon and Cromwell is related in a letter written by Nicholas Bernard to Casaubon. Bernard was the amanuensis to Archbishop Ussher, who was in turn the chaplain and almoner to Oliver Cromwell. Bernard relates that Ussher had borrowed Dee's manuscript from Sir Robert Cotton, and had Bernard read it aloud to him.[54] Apparently Ussher did not form a bad opinion of the manuscript, and might have conveyed that feeling to Cromwell. Bernard wrote to Casaubon about Ussher's opinion that "I have cause to believe…that he would not discourage you the publishing of it." John Cotton, Sir Robert's grandson wrote a note vouchsafing that Ussher thought Dee's *True & Faithful Relation…* "an excellent book to convince atheists, &c." and "wished it printed."[55] This rings true in an era when atheism was just beginning to get a hold, and which was seen as a very real threat to the church.

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[49] This passage also occurs at the front of Shippen's copy of *A True and Faithful Relation*, shelved at 719.m.12 in the British Library. – Ed.

[50] Isaac Casaubon (1599-1617) was a distinguished philological scholar who had moved from Geneva to England. One of his most significant discoveries was his proof that the Hermetic writings came from the second or third century of the Christian era rather than being ancient, and maybe equal in stature with the writings of the Old Testament, as they were commonly thought. As such he destroyed one of the main pillars of the Renaissance interest in the Hermetica, its alleged antiquity. – Ed.

[51] See Karr & Skinner, *Sepher Raziel,* Singapore, Golden Hoard, 2010. – Ed.

[52] Stipends. – Ed.

[53] See Bostridge (1997), p.56-7. – Ed.

[54] It has recently been discovered that Archbishop Ussher owned a number of Dee's printed books, which have now come to light in the library of Trinity College, Dublin. – Ed.

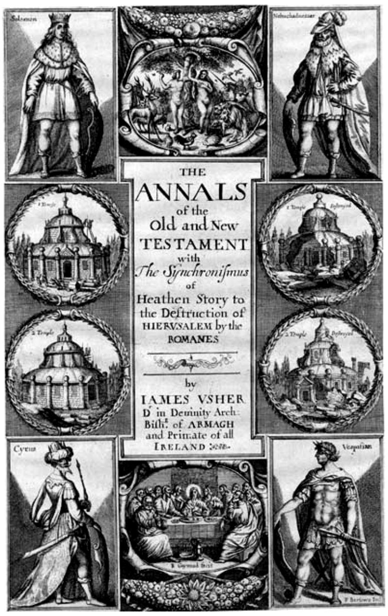

Figure 7: Archbishop Ussher, *Annals of the Old and New Testaments,* published in 1658, one year before the present book. The fame of this title may have prompted Casaubon to look to Ussher for endorsement of his edition of Dee's *Diaries*.

Meric Casaubon was a recognized classical scholar and a staunch supporter of the Anglican Church and the Monarchy throughout the Civil Wars and Commonwealth period. But Casaubon also had another motive, and that was to write about Dee's spiritual excesses (as he saw them) in order to take a swipe at the more extreme Anabaptists current in the mid 1600s. 'Anabaptist' literally means 'baptised again,' an idea that has again received currency with the advent of the 'born again' Christians of the late 20th and the present century. Anabaptists rejected infant baptism (in favour of mature baptism) and were therefore heavily criticized by both Protestants and Catholics, who saw infant baptism as essential, especially in times of high infant mortality.

Anabaptists behaved rather like many modern cults, inasmuch as they thought that sinners and those unfaithful to their cause had to be excommunicated, and excluded from both their sacraments and from social intercourse with other believers, unless they formally confess and repent. Casaubon thought that these self-righteous charismatic extremists were just as much a threat to Christianity and the regular Anglican Church as were atheists, albeit coming from a diametrically opposite stance.

For Casaubon, John Dee's Actions demonstrated how his pride in his own intellect lead to communication with spiritual creatures which are more likely to be spirits or 'deluders' rather than angels. Casaubon saw the same attitude in Anabaptists who believed in personal charismatic spiritual revelations, rather than those sanctioned and approved of by the church. It is significant that they appealed to Mark 16:17-18 as the authority for their faith and action. This text speaks of believers casting out devils, speaking in tongues, handling serpents and drinking poison (without coming to harm), and healing the sick. All of these 'miracles' are authorized by the same text, and are a feature of modern day charismatic church services. The connection with Dee arises specifically from 'speaking in tongues' or glossolalia, which has been compared with the Enochian language transmitted by the angels to Dee and Kelley. Speaking to spirits (as Casaubon saw it) was not that far from addressing devils, and casting them out.

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[55] Bodleian Ashmole MS 1788, f. 65. See also *DNB*. – Ed.

Casaubon's rejection of the more extreme manifestations of the mid-1600s Anabaptist movement is tied to this habit of speaking in tongues, prophetic processions and other manifestations of charismatic Christianity.[56] It is likely that he came across then during his research into 'inspiration' and 'enthusiasm' two words that had a more religious tone in Casaubon's day than they do now.[57] Casaubon insinuates that the Devil is behind both Dee's spirits and the activities of the Anabaptists. This is rather unfair to Dee whose whole aim was not to conjure devils, but to obtain holy wisdom from the angels.

The title page also hints at Casaubon's fear that the crowned heads of Europe might, if they had taken notice of Dee's spirits warnings, have caused "a general alteration of most States and Kingdomes in the world." So Casaubon gives considerable credit to the potential power of Dee's message as conveyed by the spirits. In the same way he feared the general breakdown of religion if either the Anabaptists or the atheists had gained the upper hand. These were seen by him as the political consequences of religious anarchy, where individuals are the sole judge of their own spiritual state, and not the church. Casaubon was a solid Anglican (Church of England) Protestant.

### *Printing History*

Although Casaubon blames his printer for the many errors in the printed text, the fact that he was away traveling for some of the time when the book was being produced, cannot have helped the process. Another reason is that the book's production attracted political attention which resulted in the printer stopping and starting (and maybe being changed) and finally being forced to rush it through the press. There is a note in two Bodleian manuscripts which states that "the book was stopped at the press, and in question at the Councill Table. If the Protector had it had not been printed."[58] The 'Protector' was of course Oliver Cromwell. The sentence is rather contorted and consequently rather ambiguous. On one hand Cromwell was a staunch supporter of Casaubon, and would have been able to overcome Puritan objections at the 'Councill Table.' His view would have been supported by that of the chaplain to Archbishop Ussher, the Archbishop of Armagh. I think Cromwell is likely to have been in favour of the publication, as it attacked the Anabaptists and other extreme manifestations of religion. But on the other hand, Ian Bostridge interprets this sentence to mean that it was only Cromwell's death on 3 September 1658 that finally allowed the book to be printed in 1659.

Certainly, either way, it must have been very difficult for the original publisher Timothy Garthwait (1606 – 1669) who had to deal with these problems. After being held up for some time, the book was rushed through the press in case that decision was later reversed. Garthwaite used D. Maxwell, and also probably R. Norton (maybe related to John Norton, printer to James I) as the printers. When the book was finally published in 1659 it sold 'like hot cakes' to people who were thrilled to read about real actions with spirits. Garthwait had six years earlier been involved with the publication of a book about the translation of the new King James Version of the Bible.[59]

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[56] Dr Donald Laycock, in *The Complete Enochian Dictionary* draws parallels between glossolalia and the Enochian language given to Dee by the spirits. – Ed.

[57] Aleister Crowley had also obviously read Casaubon's *Treatise on Enthusiasm*, and embraced the idea of religious ecstasy, and the connection between sex and creativity, in his *Essay on Enthusiasm*. – Ed.

[58] See Bodleian Rawlinson MS D923, ff. 204-205v and Bodleian Ashmole 1788, f65. – Ed.

Casaubon's introduction helped to blacken Dee's reputation and detract from his fame as a mathematician, astronomer, navigator, geometer and geographer. His contributions to the founding of the idea of British Empire (he may even have coined the phrase) and the navigational equipment and maps needed for the explorations which caused it to come about are too well known to bear repeating here.

The first facsimile of this classic work was published by me as the first title put out by my publishing company Askin Publishers in 1974. The limited edition of 350 copies was hand bound in Moroccan goatskin and sold out within 9 months. Other publishers followed our lead and re-published editions of this book, one edition coming out hard on our heals from a small press in a village in Wales which was more noted for its pottery than its book publishing.

Currently, with the availability of print on demand, the cost of buying a facsimile has fallen greatly, but the difficulties of reading the cramped and crabbed text remain. It is for that reason that I have returned to this volume in order to edit it and set it out in an easily readable form.

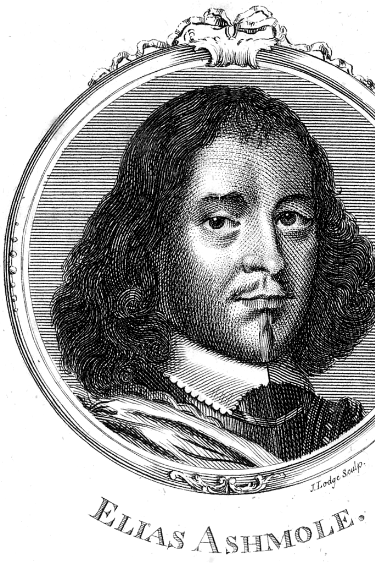
J. Lodge Sculp.
Elias Ashmole.

Figure 8: Elias Ashmole the scholar responsible for preserving many of Dee's manuscripts.[60]

*Corrected Printed Copies*

In many ways Casaubon's *Preface* in the current volume is an extension of his interest in religious enthusiasm. Sadly he took much greater care with the setting of his *Preface* than he did with Dee's text. At some point Casaubon made corrections to his own printed copy of the book, possibly with a view to later publishing a corrected edition. This copy still exists and is lodged in the Bodleian Library. There are at least three other 'corrected copies' including those made by Elias Ashmole and William Shippen (see Bibliography for details). Shippen's is the most accurate, useful and consistent, as he managed to read a number of passages in Dee's hand which remained inscrutable to Casaubon. All his corrections have been made in the present volume.

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[59] Brian Walton, *Propositions concerning the printing of the Bible in the original and other learned languages,* 1653. – Ed.

[60] Engraving of Ashmole from *The Lives of those Eminent Antiquaries Elias Ashmole, Esquire, & Mr. William Lilly, written by themselves…* London: Davies, 1774. – Ed.

William Shippen was Minister of Kirkheaton near Wakefield in Yorkshire in 1677. Shippen borrowed Cotton Appendix MS XLVI from Sir John Cotton to compare with the printed Casaubon text, and returned it in January 1684.[61] Shippen was fascinated by Dee, and also supplied Ashmole with a copy of a letter from Dee to William Camden the antiquary.[62]

Both Shippen's and Ashmole's copies have also been consulted, and all their corrections have been integrated into this present edition: this carries forward Casaubon's intention, and it is what he would have done if he had had the luxury of a second edition. If the correction is simply one of punctuation, paragraph breaks, the removal of redundant ellipses, or a minor spelling change, then it has been silently made, to avoid overburdening the book with footnotes. If it is more substantial, then it is shown as a footnote (attributed to either Shippen '- Ship,' Ashmole '- Ash,' or Casaubon). Where the punctuation change is 'backward looking' in terms of usage, such as changing a full stop back into a colon or semi-colon, it has been ignored. Ashmole and Shippen also restore Dee's many manuscript underlinings, but these have not been reproduced here.

Although the original Cotton manuscript has also been consulted to untangle a few passages, and to often correct Casaubon's erratic formatting, it cannot be claimed that the whole book has been exhaustively proofed against that manuscript. Although such a procedure might catch a few more errors, such a procedure also invokes the law of diminishing returns, especially as the manuscript (when it was actually in a better state of preservation) has been checked by Casaubon, Shippen and Ashmole, so not much of any significance has escaped. Where the manuscript has been used to correct errors, it is footnoted as '- MS.' The passages in Latin and German have been corrected in line with Shippen. Then the Latin has been re-checked, and grammatical or typographical errors so corrected have been marked '- Lat', but only a few key passages of the Latin have been provided with a translation.

### *Typography & Punctuation*

This edition aims at readability, so that the irregular typography of the original edition has been largely cleaned up, and small typographical mistakes have been silently corrected, but the flavour and spelling of the 17th century English has been retained. Anyone who wishes to check the original typography and layout is free to consult any one of the facsimile editions currently on the market.[63] The emphasis here has been to make Dee's work more accessible.

Accordingly the printed Errata (although reproduced here as it is in the original book) have been silently incorporated into the main text, contractions have been expanded, more than 5400 footnotes have been added, and the layout regularized.

Casaubon's *Preface* had much erratic capitalization of words like Author, Books, Brains, Booksellers, Corpse, and other common nouns, and these have been changed down to

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[61] See Cotton Appendix MS LVIII, f. 63 for Shippen's accompanying letter. Shippen's annotated copy of Casaubon's book is in the British Library at shelf mark 719.m.12 and it was extensively consulted in the preparation of the current volume. Obviously Shippen would have seen the manuscript when it was correctly bound in Dee's order. – Ed.

[62] Bodleian Ashmole MS 1788, ff. 70-78. Dee's son Arthur went to Westminster School where Camden was a master. – Ed.

[63] The first facsimile of this book was published by Askin Publishers in 1974. – Ed.

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lower case, as the modern eye is not used to so many capitals in one sentence. A few words which held a special meaning for Casaubon, like 'Enthusiasm,' have been allowed to retain their initial capital. Words set in block capitals, where a reason has not been obvious have been reduced to lower case.

The original edition also had inconsistent and very liberal use of italics. Even Casaubon remarks in the Errata that he could not understand the printer's reasons for so much setting in italics: "Lastly, I cannot give a reason of the *Italica*: or different letter, in some places: but that the Printer, or some body else, [must] have pleased their [own] phansies [fancies] therein." In this reset edition italics have been reserved for book titles, special emphasis, and Latin text,[64] rather than being used liberally throughout the text in a way that certainly interferes with the pleasure of reading it. The drop capitals have been preserved, but because the modern reader's eyes are not used to them, the first word of the sentence following them retains its first letter, rather than loosing it.

Dee uses 'Amen' as a section break, or where there is a new Action date, rather than at the end of a prayer. At this point, and at change of date, Dee often draws a scribal flourish. Where this occurs, Casaubon mostly has put a line rule. However this procedure is not consistent, and rules or flourishes used by Dee in the original manuscript have not always been carried through into print by Casaubon. Where this has not happened, or where there is an unmarked change of date, a tilde rule [~~~~~~~] has been added to make this clear.

The date, time, and (sometimes) the place is usually placed on a separate line at the beginning of each Action, but even when they are not, the date, time and place information has been isolated from the rest of the paragraph, and centred, so that it is immediately obvious when a new Action, date, or skrying session, begins. Where necessary, date or time information in square brackets supplements what Dee has written.

In Casaubon's *Preface*, a number of silent paragraph breaks have been inserted in over-long passages which might prove wearisome to modern readers. The *Preface*, which was a continuous block of 80 pages of text, has also been subdivided with italic section sub-headings, enclosed in square brackets so they can be clearly seen to be editorial additions. Casaubon complains in the Errata that the printer has replaced some of his full stops with colons, so a few very long sentences have also been broken at a colon or semi-colon.

The spelling is not always consistent, but has been left untouched. The temptation to remove '-eth' from the endings of a number of verbs has been resisted. Where there was obviously a physical break in the type, the missing letter has been silently inserted. Otherwise, where names or words needed expanding, or where abbreviations used are no longer in standard usage (like "of b. m."), the expansion has been placed in square brackets ("of b[lessed] m[emory]") and the full-stop indicating the abbreviation silently dropped.

A few minor changes in the typography of Latin words have been made. Thus words ending in –ij have been revised to –ii, as 'i' and 'j' were virtually interchangeable in that period. The diphthongs æ and œ have not always been retained, often being replaced by 'ae' or 'oe' with no loss of meaning. Casaubon's 'æ' is typographically so close to 'a' that it has not always been possible to identify, except by reference to the original Latin. Likewise the accenting on the Latin words has not always been retained as it is archaic and adds nothing to the meaning.

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[64] Where Latin forms part of a date or a time it has not always been italicized, in order to make dates easier to pick out. Typical Latin date and time words will be found in Appendix 3, the 'List of Latin Words and Locations.' – Ed.

The text is without any apostrophes, indicative of the possessive case, and these have been inserted where the sense is compromised by their omission. Quote marks " " are either not used at all in the 1659 edition, or sparsely marked in the left margin. These have been added circumspectly to demarcate direct speech, where a capital letter in the middle of a sentence indicates that intention. They are not added where a particular speaker is introduced by the use of dots (…..).

The ampersand '&' has in some places been expanded to 'and' without comment. The compositor frequently set a full point directly after most numerals. These full points do not occur in the manuscript, are confusing and disturb the flow of the sentence, so they have been silently removed. Where an abbreviation has been marked by a full point, and then subsequently expanded in square brackets, the full point has also been removed. These full points are particularly troublesome in dates, where they have been rationalised by removal, or replaced by commas.

### *Footnotes*

The original manuscript, and the 1659 printed book, had a number of marginal notes by Dee.[65] These have all been moved to the bottom as footnotes, to allow for the maximum printed text width available. Where the margin notes are by Dee they have been marked as '- Dee' or left unattributed. Because of Casaubon's typesetting it is not always obvious as to which point Dee's footnote belongs, and so they are sometimes attached at the end of the paragraph adjacent to the original margin note. Unfortunately, a lot of Dee's margin notes were simply the repetition of a key word from the relevant paragraph, and don't add anything to our understanding of the text. As such they were meant by Dee as a sort of look-up index, so that he could rapidly locate previous references to the same theme. Nevertheless they have been faithfully transcribed here as footnotes.

Where there are notes (often at the point where there are Division breaks) supplied by Meric Casaubon they have been marked '- Casaubon.' Additional footnotes by the present editor have been marked '- Ed.' In Appendix 1, notes appended by Conrad Josten are marked '– Josten.'

Where corrections to the text have been taken direct from Casaubon's Errata page, these have been footnoted as ' – Err.' Where amendments have been taken from the 17th century notes of Elias Ashmole or William Shippen (both of whom compared and corrected the printed text with the original Cottonian manuscript) these have been credited as ' – Ash' and ' – Ship' respectively, as already mentioned. Often the same correction has been noted by both, but in that case only Shippen will be credited. Shippen also wrote a preface in his annotated copy of *A True & Faithful Relation…* which has been reproduced in this volume. Further corrections to Latin grammar or typography, missed by both Ashmole and Shippen, are footnoted as ' – Lat.'

### *Pagination*

The pagination of the original book is bizarre to say the least, with the text pagination skipping from page 104 to page 109, and again from page 256 to page 353 without any intervening page numbers. Furthermore the following pages were mis-numbered by the printer: page 142 is mis-numbered as 124; page 218 is mis-numbered as 212; page 220 is mis-numbered as 206; page 421 is mis-numbered as 417; and page 426 is mis-numbered as 422. In addition, there are 82 completely unnumbered pages at the beginning, and after page 448 the numbering starts again at 1, and then runs to 45 with a further unnumbered page. Given that one plate is tipped in, the whole book runs to 477 pages in all.

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[65] Most are actually printed in the margin, although some of these margin notes intrude into the text itself, they are nevertheless obviously margin notes. – Ed.

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It has been decided to mark the page breaks of the original edition by using a logical page numbering sequence of 1 – 477. Where there is an actual page number this follows, so that for example [Page 84 – 1] is the 84th page counting from the beginning, but the first page with a printed number '1' in Casaubon's edition, whilst [Page 443 – 12] is the 443rd page, which just happens to have the printed page number of '12.' A further confusion is introduced by Casaubon, in his Errata, which refers to page 'numbers' in his totally *un*-numbered *Preface.* The rule here is to add 2 to the page number he gives to locate the appropriate page of the *Preface.*

The original text comprised more than 300,000 words (and this re-set edition is just over 350,000 words). It would seem fairly certain that the printing was done in three separate chunks, at different times, and probably composited at different presses, which accounts for the irregular start of the different page numbering runs. The political reasons for the undue haste which caused this interrupted production have been explored above. The idea that the book was set on different presses is reinforced by the fact that the point where the page numbering sequence jumps from 256 to 353 is also the point where the compositing style changes. All Division headings after this point have elaborate header blocks (which have been retained in this re-set edition), whereas before this point they are noticeably missing. When the pagination starts again at page 1, the elaborate Division heading blocks revert to a simple double row of diamonds, strongly suggesting that this marks yet another change of printer.

*Copyright*

For those publishers or website owners who feel they can rip off this text, I would just like to remind them that while the original 1659 text may be reproduced with impunity, there is copyright vested in the new setting of this text and the thousands of corrections, footnoting and commentary thereon, as published in this volume, and that this copyright also applies to any digital copies made from it.

Finally, if any anonymous or pseudonymous critics wish to pick up minor errors in the transcription or editing of the 350,000 words in this volume, might I remind them that at the end of the day it is only those who actually finish their work, and bring it to fruition in publication, who will be remembered by future generations, not those who sat carping and sniping from the sidelines, but produced no actual works of their own beyond ephemeral web pages. On the other hand, I am more than happy to receive serious notices of any errors discovered in the text, so that they may be corrected in time for a subsequent edition. This second printing has silently corrected some errors in the Latin.

*Thomas Rudd*

Whilst I am on that subject, David Rankine and I theorized in 2004 that the manuscript from which Sloane MS 307 (an expansion of Dee's Enochian work) was copied, was written by Dr Thomas Rudd, which was the name actually attributed to it by the copyist.[66] We found no reason to dispute this attribution and dated the manuscript to either 1605-1608 or to 1662-1692. Critics pointed out that Sloane MS 307 apparently contains errors embodied in the present book, *A True & Faithful Relation,* but this merely suggests that it was created during the later of the two date brackets that we originally posited. As we pointed out Thomas Rudd knew Dee, as he wrote to Dee about alchemical vitriol in 1605. This Thomas Rudd, who was born in 1583, published an edition of Dee's *Mathematical Preface* to Euclid in 1651, further strengthening the tie between him and Dee. In 1668 a book was published on the geometry of gunnery by Captain Thomas Rudd, and we suggested that he may well have been the son of the Thomas Rudd that knew Dee, because his interests (geometry, navigation and possibly magic) closely mapped on to Dee's main interests. There is no question that Thomas Rudd existed, an invalid criticism implied by those critics, as there exists at least two books, an original letter, and a considerable amount of manuscript written over that name. Until somebody suggests an alternative and viable author for Sloane MS 307, we stand by our original conclusions.

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[66] Skinner & Rankine (2004), pp. 40-42. The copyist was Peter Smart, M.A.. – Ed.

- Stephen Skinner,
Singapore, May, 2011

The complete volume is available from booksellers, Amazon, or direct from www.GoldenHoard.com

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# PRIVATE DIARY

OF

# DR. JOHN DEE.

# THE
# PRIVATE DIARY
# OF
# DR. JOHN DEE,
# AND
# THE CATALOGUE OF HIS LIBRARY OF MANUSCRIPTS,

FROM THE ORIGINAL MANUSCRIPTS
IN THE ASHMOLEAN MUSEUM AT OXFORD, AND TRINITY
COLLEGE LIBRARY, CAMBRIDGE.

EDITED BY
JAMES ORCHARD HALLIWELL, Esq. F.R.S.,
Hon. M.R.I.A., &c. &c. &c.

LONDON:
PRINTED FOR THE CAMDEN SOCIETY,
BY JOHN BOWYER NICHOLS AND SON, PARLIAMENT STREET.

M.DCCC.XLII.

1842

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# PREFACE.

THE present volume contains two curious documents concerning Dr. Dee, the eminent philosopher of Mortlake, now for the first time published from the original manuscripts. I. His Private Diary, written in a very small illegible hand on the margins of old Almanacs, discovered a few years ago by Mr. W. H. Black, in the library of the Ashmolean Museum at Oxford. II. A Catalogue of his Library of Manuscripts, made by himself before his house was plundered by the populace, and now preserved in the library of Trinity College, Cambridge.

The publication of this Diary will tend perhaps to set Dee's character in its true light, more than any thing that has yet been printed. We have, indeed, his "Compendious Rehearsall," which is in some respects more comprehensive, but this was written for an especial purpose, for the perusal of royal commissioners, and he has of course carefully avoided every allusion which could be construed in an unfavourable light. In the other, however, he tells us his dreams, talks of mysterious noises in his chamber, evil spirits, and alludes to various secrets of occult philosophy in the spirit of a true believer. Mr. D'Israeli has given a correct and able view of his character in his "Amenities of Literature," which is remarkably confirmed in almost every point by the narrative now published. "The imagination of Dee," observes that elegant writer, "often predominated over his science; while both were mingling in his intellectual habits, each seemed to him to confirm the other. Prone to the mystical lore of what was termed the occult sciences, which in reality are no sciences at all, since whatever remains occult ceases to be science, Dee lost his better genius." I shall refer the reader to this popular work instead of attempting an original paper on the subject, which would necessarily be greatly inferior to that drawn by the masterly hand of the author of the "Curiosities of Literature."

The Catalogue of Dee's Library of Manuscripts, although long since dispersed, is valuable for the notices which it preserves of several middle-age treatises not now extant. He is said to have expended on this collection the sum of three thousand pounds, a very large sum in those days for a person of limited income.

J. O. H.

35, Alfred Place,
March 15th 1842.

# DR. DEE'S DIARY.

1554. Aug. 25th, Barthilmew Hikman born at Shugborowh in Warwikshyre toward evening. My conjecture, uppon his own reporte of circumstances. Oct. 25th, D. Daniel Vander Meulen Antwerpiæ, mane hora quarta.*

1555. April 22nd, Jane Fromonds borne at Cheyham at none. Aug. 1st, Ed. Kelly natus hora quarta a meridie† ut annotatum reliquit pater ejus. Oct. 12th, the Lord Willughby born hora septima mane, ante meridiem, Lat. 51° 30′, at Wesell in Gelderland.

1557. July 30th, Mr. Arundell of Cornwayle natus circa [horam] quartam a meridie.

1558. Dec. 14th, Mary Nevelle, alias Mary Lewknor, borne inter 11 et meridiem mane, by Chichester.

1560. July 8th, Margaret Russell, Cowntess of Cumberland, hora 2 min. 9 Exoniæ mane.

1561. Aug. 14th, Mr. Heydon, of Baconsthorp in Norfolk, hora noctis 11½ natus in comitatu Surrey.

1563. March 23rd, Mr. William Fennar a meridie inter horam undecimam et duodecimam nocte. June 23nd, Jane Cooper, now

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* It is almost unnecessary to observe that this and the following are notes of nativities. They are not for the most part contemporary notices, but apparently inserted at various times by Dee when professionally consulted as an astrologer.

† "Anno 1555, Aug. 1, hora quarta a meridie Wigorniæ natus Dominus Edouardus Kelæus," MS. Ashm. 1788, fol. 140, where there is a horoscope of this nativity in the handwriting of Dr. Dee. Ashmole, in his MS. 1790, fol. 58, says "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worcester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."

Mystris Kelly, toward evening. Sept. 28th, Mr. John Ask ante meridiem, by York six myle on this syde; Elizabeth Mownson, circa horam 9 mane, soror magistri Thomæ Mownson et uxor magistri Brown.

1564. Mrs. Brigit Cooke borne about seven of the clok on Saynt David's Day, which is the first day of March, being Wensday; but I cannot yet lerne whether it was before none or after. But she thinketh herself to be but 27 yeres old, anno 1593, Martii primo, but it cannot be so. June 20th, Mr. Hudson, hora septima ante meridiem. Aug. 21st, Wenefride Goose, inter 9 et 10 a meridie by Kingstone.

1565. Sept. 12th, John Pontoys, inter 9 et 10 ante meridiem prope Stony-Stratford; puto potius hora 8 min. 43. Oct. 17th, Thomas Kelley* hora quarta a meridie at Wurceter. Dec. 21st, Mr. Thomas Mownson at 11 of the clok in the morning.

1568. July 14th, William Emery born at Danbery in Essex paulo post undecimam horam noctis. Sept. 24th, Margaret Anderson mane inter 7 et 8.

1571. Samuel Swallow borne at Thaxstede in Essex Feb. 15 ante meridiem, inter horam undecimam et duodecimam, forte hora media post undecimam.

1575. July 31st, Simeon Stuard natus ante diluculum per horam 11½ at Shinfelde; his grandfather by the mother was Dr. Huyck the Quene's physicien.

1577. Jan. 16th, the Erle of Lecester, Mr. Phillip Sydney, Mr. Dyer, &c., came to my howse.† Jan. 22nd, The Erle of Bedford cam to my howse. Feb. 19th, great wynde S.W., close, clowdy. March 11th, my fall uppon my right nuckul bone, hora 9 fere mane; wyth oyle of Hypericon in 24 howres eased above all hope: God be thanked for such his goodness of his creatures! March 24th, Alexander Simon the Ninivite came to me, and promised me his servise into Persia. May 1st, I received from M. William Harbert of St. Gillian his notes uppon my Monas.* May 2nd, I understode of one Vincent Murfyn his abhominable misusing me behinde my back; Mr. Thomas Besbich told me his father is one of the cokes of the Court. May 20th, I hyred the barber of Cheswik, Walter Hooper, to kepe my hedges and knots in as good order as he sed them than, and that to be done with twise cutting in the yere at the least and he to have yerely five shillings, [and] meat and drink. June 10th, circa 10, a shower of hayle and rayne. June 18th, borrowed £40 of John Hilton of Fulham. June 19th, I understode of more of Vincent Murfyn his knavery; borrowed £20 of Bartylmew Newsam. June 20th, borow £27 uppon the chayn of golde. June 26th, Elen Lyne gave me a quarter's warning. June 27th, showrs of rayne and hayle. Aug. 19th, the Hexameron Brytanicum† put to printing.

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* The brother of the celebrated astrologer before mentioned.

† "Dr. Dee dwelt in a house neere the water side, a little westward from the church [at Mortlake]. The buildings which Sir Fr. Crane erected for working of tapestry hangings, and are still (1673) employed to that use, were built upon the ground whereon Dr. Dee's laboratory and other roomes for that use stood. Upon the west is a square court, and the next is the house wherein Dr. Dee dwelt, now inhabited by one Mr. Selbury, and further west his garden."—MS. Ashm. 1788, fol. 149. The same account says that "Dr. Dee was wel beloved and respected of all persons of quality thereabouts, who very often invited him to their houses or came to his."

Nov. 3rd, William Rogers of Mortlak, abowt 7 of the clok in the morning, cut his own throte, by the fende his instigation. Nov. 6th, Sir Umfrey Gilbert cam to me to Mortlak. Nov. 18th, borowed of Mr. Edward Hynde of Mortlak £30 to be repayed at Hallowtyde next yere. Nov. 20th, two tydes in the forenone, the first 2 or 3 howres to sone. Nov. 22nd, I rod to Windsor to the Q. Majestie. Nov. 25th, I spake with the Quene hora quinta. Nov. 28th, I spake with the Quene hora quinta; I spake with Mr. Secretary Walsingham.* I declared to the Quene her title to Greenland, Estetiland and Friseland.

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* This of course is his celebrated Monas Hieroglyphica, frequently printed, and the nature of which I attempted to explain in a paper read before the Society of Antiquaries. Mr. Herbert, according to MS. Ashm. 1788, "dwelt then in Mortlack and was an intimate friend of Dr. Dee's."

† This was his work printed in 1577 under the title of General and Rare Memorials pertayning to the perfect Art of Navigation, in folio, now a book of the greatest rarity. The original manuscript of it is in MS. Ashm. 1789, and Dee's own copy of the published work with MS. notes and additions is preserved in the British Museum. In his Letter Apologetical, 4to. Lond. 1603, he cites this work under the title of The Brytish Monarchie, as having been written in the year 1576.

Dec. 1st, I spake with Sir Christofer Hatton; he was made knight that day. Dec. 1st, I went from the cowrte at Wyndsore. Dec. 30th, inexplissima illa calumnia de R. Edwardo, iniquissime aliqua ex parte in me denunciabatur: ante aliquos elapsos dies, sed . . . . . . . . sua sapientia me innocentem.

1578. Feb. 5th, sponsalia cum Jana Fromonds horam circiter primam. April 28th, I caused Sir Rowland Haywood to examyn Francys Baily of his sklandering me, which he denyed utterly. June 13th, rayn and in the afternone a little thunder. June 30th, I told Mr. Daniel Rogers,† Mr. Hackluyt of the Middle Temple being by, that Kyng Arthur and King Maty, both of them, did conquier Gelindia, lately called Friseland, which he so noted presently in his written copy of Monumethensis,‡ for he had no printed boke therof. July 14th, my sister Elizabeth Fromonds cam to me. July 27th, hora 9, min. 15 a meridie Francis Cowntess of Hertford.

Aug. 5th, Mr. Raynolds of Bridewell tok his leave of me as he passed toward Darthmowth to go with Sir Umfry Gilbert toward Hocheleya. Aug. 15, I went toward Norwich with my work of Imperium Brytanicum.§ Aug. 23rd, I cam to London from Norwich. Aug. 31st, I went to my father-in-law Mr. Fromonds to Cheyham.

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* Ashmole informs us that Walsingham continued for a length of time one of Dr. Dee's best patrons.

† Rogers was a member of the University of Oxford, and a large commonplace-book in his handwriting is in Archbishop Tenison's library in St. Martin's-in-the-Fields.

‡ That is, Galfridus Monumetensis de gestis regum Britanniæ. Hackluyt mentions this fact in his collection of voyages.

§ This is the book just mentioned under the title of General and Rare Memorials, fol. Lond. 1577.

Sept. 1st, I cam from Cheyham. Sept. 6th, Elen Lyne, my mayden, departed from this life immediately after the myd-day past, when she had lyne sik a month lacking one day. Sept. 12th, Jane Gaele cam to my servyce, and she must have four nobles by the yere, 26*s*. 8*d*. Sept. 25th, Her Majestie cam to Richemond from Grenwich. Sept. 26, the first rayn that came for many a day; all pasture abowt us was withered: rayn afternone like Aprill showres. Oct. 8th, the Quene's Majestie had conference with me at Richemond inter 9 et 11. Oct. 16th, Dr. Bayly conferred of the Quene her disease. Oct. 22nd, Jane Fromonds went to the court at Richemond. Oct. 25th, a fit from 9 afternone to 1 after mydnight. Oct. 28, the Erle of Lecester and Sir Francys Walsingham, secretary, determined my going over for the Quene's Majestie. Nov. 4th, I was directed to my voyage by the Erle of Lecester and Mr. Secretary Walsingham hora nona. Nov. 7th, I cam to Gravesende. Nov. 9th, I went from Lee to sea. Nov. 14th, I cam to Hamburgh hora tertia. Dec. 11th, to Franckfurt-uppon-Oder. Dec. 15th, newes of Turnifer's comming hora octava mane, by a speciall mesenger.

1579. A moyst Marche and not wyndy. June 10th, I shewed to Mr. John Lewis and his sonne, the physition, the manner of drawing aromaticall oyles. At that tyme my cat got a fledge yong sparrow which had onely a right wyng naturally. June 15th, my mother surrendred Mortlak howses and land, and had state geven in plena curia ad terminum vitæ, and to me was also the reversion delivered per virgam, and to my wife Jane by me, and after to my heirs and assignes for ever, to understand, Mr. Bullok and Mr. Taylor, surveyor, at Wimbledon, under the tree by the church. June 22nd, Mr. Richard Hickman and Barthilmew his nephew cam to me with Mr. Flowr, commended by Mr. Vicechamberlayn Sir Christopher Hatton.

July 6th, Mr. Hitchcok, who had travayled in the plat for fishing, made acquayntance with me, and offred me great curtesy.

July 13th, Arthurus Dee natus * puer mane hor. 4 min. 30 fere, vel potius min. 25, in ipso ortu solis, ut existimo. After 10 of the clock this night my wive's father Mr. Fromonds was speechles, and died on Tuesday (July 14th) at 4 of the clock in the morning. July 16th, Arthur was christened at 3 of the clok afternone; Mr. Dyer and Mr. Doctor Lewys, judg of the Admiralty, were his godfathers; and Mistres Blanche Pary of the Privie Chamber his godmother. But Mr. John Harbert of Estshene was deputy for Dr. Lewys, and Mystres Awbrey was deputy for my cosen Mistres Blanche Pary.

Aug. 8th, John Elmeston,† student of Oxford, cam to me for dialling. Aug. 9th, Jane Dee churched. Aug. 16th, Monsieur cam secretly to the court from Calays. Aug. 20th, wyndy, clowdy, rayny. Aug. 26, Monsieur went back agayn to France. Sept. 10th, my dream of being naked, and my skyn all overwrowght with work like some kinde of tuft mockado, with crosses blew and red; and on my left arme, abowt the arme, in a wreath, this word I red—sine me nihil potestis facere: and another the same night of Mr. Secretary Walsingham, Mr. Candish, and myself.

Oct. 3rd, Sir Leonel Ducket his unkend letter for mony. Oct. 4th, goodman Hilton requested me for his ij. sonnes to resort to my howse. Oct. 5th, raging wynde at West and Southerly, in the night chefely. Oct. 9th, 10th, 11th, 12th, great rayne for three or four dayes and nights. Oct. 13th, this day it broke up; the fote bote for the ferry at Kew was drowned and six persons, by the negligens of the ferryman overwhelming the boat uppon the roap set there to help, by reason of the vehement and high waters. Oct. 18th, Mr. Adrian Gilbert and John Davys reconcyled themselves to me, and disclosed some of Emery his most unhonest,

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* His horoscope is in MS. Ashm. 1788. "Mr. Arthur Dee's birth was accompanied by the unhappy accident of the death of Mr. Fromonds, his mother's father, who died that morning."—MS. Ashm. 1790, fol. 63.

† This person is not noticed by the Oxford biographers.

hypocriticall, and devilish dealings and devises agaynst me and other, and likewise of that errant strompet her abominable wordes and dedes; and John Davis sayd that he might curse the tyme that ever he knew Emery, and so much followed his wicked cownsayle and advyse. So just is God! Oct. 31st, payed xx*s.* fyne for me and Jane my wife to the Lord of Wimbleton (the Quene), by goodman Burton of Putney, for the surrender taken of my mother of all she hath in Mortlak to Jane and me, and than to my heyres and assynes, &c.

Nov. 25th, the Lord Clinton cam to me and offred Skirbeck by Boston for Long Lednam. Nov. 29th, I receyved a letter from Mr. Thomas Jones. Dec. 9th, *Θις νιγτ μι υυιφ δρεμιδ θατ ονε καμ το ἑρ ανδ τουχεδ ἑρ, σαιινγ, "Μιστρες Δεε, you αρ κονκειυεδ οφ χιλδ, ὑος ναμε μυστ βε Ζαχαριας; βε οφ γυδ χερε, ἑ σαλ δο υυελ ας θις δοθ!"* * Dec. 22nd, I payd Jane 13*s.* and 4*d.* for her wagys tyll Michelmas last, for the half yere, so that I owe her yet 6*s.* 8*d.* Dec. 28th, I reveled to Roger Coke † the gret secret of the elixir of the salt *οφ ακετελς ονε υπποv α υνδρεδ.*

1580. Jan. 13th, I gave my wife mony for the month. Jan. 16th, Arthur fell sick, stuffed with cold fleym, could not slepe, had no stomach to eat or drink as he had done before. Feb. 26th, this night the fyre all in flame cam into my maydens chamber agayne, betwene an eleven and twelve of the cloke; contynued half an howr terribly, so it did a yere before to the same maydens, Mary Cunstable and Jane Gele. May 17th, at the Moscovy howse for the Cathay voyage. June 3rd, Mr. A. Gilbert and J. Davys rod homward into Devonshire. June 7th, Mr. Skydmor and his wife lay at my howse and Mr. Skydmor's dowghter, and the Quene's dwarf Mrs. Tomasin. June 8th, my wife went with Mistres Skydmor to the court. June 12th, Mr. Zackinson and Mr. Cater lay at my howse, having supped at my Lady Crofts. June 14th, Mr. Fosku of the Wardrip lay at my howse, and went the next day to London with Mr. Coweller. July 15th, the Lady Croft went from Mortlak to the court at Otlands. June 30th, payd Jane 20*s*. for thre quarters' wages, so that all that is due is payd, and all other recknengs likewise is payd her 6*s*. 8*d*.; and Mary Constable was payd all old reknings 15*s*., and my wife had eleven pounds to dischardge all for thirteen wekes next, that is, till the 5th of November: I delivered Mr. Williams, the person of Tendring, a lettre of atturney agaynst one White of Colchester, for a sklaundre.

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* Dee has occasionally made use of Greek letters for the preservation of his notes, still retaining the English language. The present passage may as well be given:—"This night my wife dreamed that one cam to her and touched her, saying, 'Mistres Dee, you are conceived of child, whose name must be Zacharias; be of good chere, he sal do well as this doth!'"

† In a more appropriate place I shall give from an Ashmolean manuscript a traditionary anecdote relating to this Roger Coke, or Cooke, and the great secret which Dee revealed to him.

Aug. 27th, Arthur was weaned this night first. Aug. 28th, my dealing with Sir Humfrey Gilbert for his graunt of discovery. Aug. 30th, Nurse Darant was discharged and had 10*s*. given her, which was the whole quarter's wages due at a fortnight after Michelmas.

Sept. 6th, the Quene's Majestie cam to Richemond. Sept. 10th, Sir Humfry Gilbert graunted me my request to him, made by letter, for the royaltyes of discovery all to the North above the parallell of the 50 degree of latitude, in the presence of Stoner, Sir John Gilbert, his servant or reteiner; and thereuppon toke me by the hand with faithfull promises in his lodging of John Cooke's howse in Wichcross strete, where wee dyned onely us three together, being Satterday. Sept. 13th, Mr. Lock browght Benjamyn his sonne to me: his eldest sonne also, called Zacharie, cam then with him. Sept. 17th, the Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and than cam ynto the street at the great gate of the felde, where she espyed me at my doore making obeysains to her Majestie; she beckend her hand for me; I cam to her coach side, she very speedily pulled off her glove and gave me her hand to kiss; and to be short, asked me to resort to her court, and to give her to wete when I cam ther; hor. 6¼ a meridie. Sept. 14th, I began against Vincent Murphyn. Sept. 15th, I wrote to the bishop of London. Sept. 22nd, my declaration against Vincent Murphin put into the court of Geldhall.

Oct. 3rd, on Munday, at 11 of the clok before none, I delivered my two rolls of the Quene's Majesties title unto herself in the garden at Richemond, who appointed after dynner to heare furder of the matter. Therfore betwene one and two afternone, I was sent for into her highnes Pryvy Chamber, where the Lord Threasurer allso was, who, having the matter slightly then in consultation, did seme to dowt much that I had or could make the argument probable for her highnes' title so as I pretended. Wheruppon I was to declare to his honor more playnely, and at his leyser, what I had sayd and could say therin, which I did on Tuesday and Wensday following, at his chamber, where he used me very honorably on his behalf. Oct. 7th, on Fryday I cam to my Lord Threasorer, and he being told of my being without, and allso I standing before him at his comming furth, did not or would not speak to me, I dowt not of some new greif conceyved. Oct. 10th, the Quene's Majestie, to my great cumfort (hora quinta), cam with her trayn from the court and at my dore graciously calling me to her, on horsbak, exhorted me briefly to take my mother's death patiently, and withall told me that the Lord Threasorer had gretly commended my doings for her title, which he had to examyn, which title in two rolls he had browght home two howrs before; she remembred allso how at my wive's death it was her fortune likewise to call uppon me.* At 4 of the clok in the morning my mother Jane Dee dyed at Mortlak; she made a godly ende: God be praysed therfore! She was 77 yere old. Oct. 20th, I had by my jury at Geldhall £100 damages awarded me against Vincent Murphyn the cosener. Oct. 22nd, with much ado I had judgment against Murfin at Geldhall. My mervaylous horsnes and in manner spechelesnes toke me, being nothing at all otherwise sick. Oct. 25th, Morrice Kyffin departed from me with my leave. Nov. 2nd; the Lord Threasorer sent me a haunche of venison. Thomas Suttley had the bishop of Canterbury his letter for Sir Richard. Nov. 3rd, I writt to my Lord Threasurer. Nov. 6th, Helen cam to my servyse. Nov. 12th, somwhat better in my voyce. Nov. 22nd, the blasing star* I cold see no more, though it were a cler night. Dec. 1st, newes cam by Dr. Deny from Ireland of the Italiens overthrow whom the Pope had sent, the Quene lying at Richemond. Dec. 6th, the Quene removed from Richmond. Dec. 8th, recepi literas Roma, scriptas per fratrem Laudervicea.

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* His first wife died on the 16th of March 1575, when "the Queen's Majestie, with her most honourable Privy Council, and other her Lords and Nobility, came purposely to have visited my library: but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed to fetch my glass

1581.† Feb. 9th, I agreed with Mr. Gentle Godolphin for to release the coosener Vincent Murphin. Feb. 11th, Harry Prise, of Lewsam, cam to me at Mortlak, and told of his dreames often repeated, and uppon my prayer to God this night, his dreame was confirmed, and better instruction given. Feb. 12th, Sir William Harbert cam to Mortlak. Feb. 23rd, I made acquayntance with Joannes Bodinus, in the Chambre of Presence at Westminster, the embassador being by from Monsieur. Feb. 26th, a very fayr calm warm day.

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so famous, and to show unto her some of the properties of it, which I did; her Majestie being taken down from her horse by the Earle of Leicester, Master of the Horse, at the church wall of Mortlake, did see some of the properties of that glass, to her Majestie's great contentment and delight."—*Compendious Memorial*, p. 516. This glass is spoken of again.

* Dee has made a rough sketch of the appearance of this comet, with its long tail, on the margin of the MS.

† An original diary of the chemical experiments made by Dr. Dee in this year is preserved in the Bodleian Library.—MS. Rawl. Miscel. 241.

March 8th, it was the 8 day, being Wensday, hora noctis 10, 11, the strange noyse in my chamber of knocking; and the voyce, ten tymes repeted, somewhat like the shrich of an owle, but more longly drawn, and more softly, as it were in my chamber. March 12th, all reckenings payd to Mr. Hudson, £11. 17*s.* March 13th, Elizabeth Kyrton cam to my servys. March 23rd, at Mortlak cam to me Hugh Smyth, who had returned from Magellan straights and Vaygatz; after that, raynie, stormie wynde, S. W. March 25th, Helen was hyred at our Lady day for the yere for fowr nobles wagis; she had her covenant peny, and allso vj*s.* viij*d.* for her payns taken synce she came. April 3rd, I ryd toward Snedgreene, to John Browne, to here and see the manner of the doings. April 14th, I cam home from Snedgreene. May 25th, I had sight in Χρυσταλλω offerd me, and I saw. June 7th, hora 7½ mane nata est Katharina Dee. June 10th, baptisata a meridie hor. 5½ Katharina. Mr. Packington of the court, my Lady Katarin Crofts, wife to Sir James Crofts, Mr. Controller of the Quene's household, Mystres Mary Skydmor of the Privie Chamber, and cosen to the Quene, by theyr deputies christened Katharin Dee. June 17th, yong Mr. Hawkins, who had byn with Sir Francis Drake, cam to me to Mortlake. June 30th, Mr. John Leonard Haller, of Hallerstein, by Worms in Germany, receyved his instructions manifold for his jornay to Quinsay, which jornay I moved him unto, and instructed him plentifully for the variation of the compas, observing in all places as he passed.

July 6th, my wife churched. July 7th, in the morning at 1¾ after mydnight, Mr. Hinde his sonne born. July 10th, my right sholder and elbow-joynt were so extremely in payn that I was not able in 14 dayes to lift my arme owtward not an ynche; the payn was extreme; I used Mr. Larder, Mr. Alles, and Alise Davyes, and abowt the 25 day I mended. July 12th, abowt 10 of the clock ½ before noone ρογερ ἰς ινκρεδιβλε δογγεδνες ανδ ινγρατεφυλνες αγαινς με το μι φακε, αλμοστ ρεδι το λαι νιολεντ ανδς ον με, μαγερ ενρικ καν παρτελι τελ. At the same day the Erle of Lecester fell fowly owt with the Erle of Sussex, Lord Chamberlayn, calling each other traytor, whereuppon both were commanded to kepe theyr chambers at Greenwich, wher the court was. July 19th, Mr. Henrick went to London to visit his wife and children. July 26th, Mr. Haylok cam, and goodman King with him. July 28th, Mr. Collens did ride into Lincolneshire.

Aug. 3rd, all the night very strange knocking and rapping in my chamber. Aug. 4th, and this night likewise. Katharin was sent home from nurse Maspely, of Barnes, for fear of her mayd's sicknes, and goodwife Benet gave her suck. Aug. 11th, Katharine Dee was shifted to nurse Garret at Petersham on Fryday, the next day after St. Lawrence day, being the 11th day of the month; my wife went on foot with her, and Ellen Cole, my mayd, George and Benjamin, in very great showres of rayn. Aug. 12th, recepi literas a D. Doctore Andrea Hess occultæ philosophiæ studioso, per Richardi Hesketh amici mei, Antwerpiæ agentis, diligentiam in negociis meis, et recepi, una cum literis, Mercurii Mensitam seu Sigillam Planetarum. Aug. 26th, abowt 8½ (at night) a strange meteore in forme of a white clowde crossing galaxiam, whan it lay north and sowth over our zenith; this clowd was at length from the S. E. to the S. W. sharp at both endes, and in the west ende it was forked for a while; it was abowt sixty degrees high, it lasteth an howr, all the skye clere abowt, and fayr starshyne.

Sept.* 5th, Roger Cook, who had byn with me from his 14 yeres of age till 28, of a melancholik nature, pycking and devising occasions of just cause to depart on the suddayn, abowt 4 of the clok in the afternone requested of me lycense to depart, wheruppon rose whott words between us; and he, imagining with hisself that he had the 12 of July deserved my great displeasure and finding himself barred from vew of my philosophicall dealing with Mr. Henrik, thowght that he was utterly recest from intended goodnes toward him. Notwithstanding Roger Cook his unseamely dealing, I promised him, yf he used himself toward me now in his absens, one hundred pounds * as sone as of my own clene hability I myght spare so much; and moreover, if he used himself well in lif toward God and the world, I promised him some pretty alchimicall experiments, whereuppon he might honestly live. Sept. 7th, Roger Cook went for alltogether from me. Sept. 29th, Robert Gardner, of Shrewsbury, cam to my servyce.

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* Dr. Dee, in the Rawlinson MS. just quoted, observes, in his notes on this month, "Mr. Harry Waters went away the 2nd day, malcontent. John Dee, Jesus bless me!"

Oct. 8th, I had newes of the chests of bokes fownd by Owndle in Northamptonshyre; Mr. Barnabas Sawle told me of them, but I fownd no truth in it. Oct. 9th, Barnabas Saul, lying in the . . . . . . . . hall was strangely trubled by a spirituall creature abowt mydnight. Oct. 13th, I rod to Sowth Myms. Oct. 14th, to St. Nedes. Oct. 16th, at Mr. Hikman's. Oct. 20th, at Tosseter. Oct. 21st, Oxford, Dr. Cradocke. Oct. 23rd, from Oxford to Wyckam. Oct. 24th, I cam home. Robert Hilton cam to my service. Nov. 16th, the Quene removed to White Hall, and Monsieur with her. Nov. 27th, I rod to Greensede. Nov. 28th, to goodman Wykham, 2 myles beyond Chayly by Lewys. Nov. 29th, I made acquayntance with Mr. George Kylmer for Sir George his bokes. Nov. 30th, I cam home. Dec. 1st, Katharyn Dee her nurse was payd *6s.* so nothing is owing to her. Dec. 5th, Elen my mayden fell sick. Dec. 7th, George my man had the great fall of the ladder, hora 10 fere mane. Dec. 8th, I sent a letter to Mr. Kylmer. Dec. 22nd, my Lord Chanceler's sonne, Mr. Bromley, and Sir William Herbert cam to me. Helen Cole was payd her wages and reckening tyll this Christmas, and so discharged my servyce, being newly recovered of her ague. Her desyre was to go to her frendes.

1582. Jan. 11th, Robert Gardener desired my leave to go dwell with Sir William Herbert, hora 12. Jan. 16th, Mistris Harbert cam to Essexe. Jan. 17th, Randal Hatton cam home from Samuel's father at Stratton Audley. Jan. 22nd, Arthur Dee and Mary Herbert, they being but 3 yere old the eldest, did make as it wer a shew of childish marriage, of calling ech other husband and wife. Jan. 22, 23rd. The first day Mary Herbert cam to her father's hous at Mortlak, and the second day she cam to her father's howse at Estshene. Jan. 23rd, my wife went to nurse Garret and payd her for this month ending the 26 day. Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favouring the other. Feb. 20th, Mr. Bigs of Stentley by Huntingdon and John Littlechild cam to me. I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. Payd nurse Garret for Katharin tyll Fryday the 23 day, vj*s*. then somethyng due to nurse for iij. pownd of candell and 4 pownd of sope.

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* This probably gave rise to the anecdote which is related in MS. Ashm. 1788, fol. 147, viz. that "he revealed to one Roger Cooke the great secret of the elixar, as he called it, of the salt of metalls, the projection whereof was one upon an hundred."

March 1st, Mr. Clerkson browght Magnus to me at Mortlak, and so went that day agayn. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende cam to my howse. Barnabas went home agayn abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 8th, cœlum ardere et instar sanguinis in diversis partibus rubere visum est circa horam nonam noctis, maxime versus septentrionalem et occidentalem partem: sed ultra capita nostra versus austrum frequenter miles quasi sanguineus. March 9th, Fryday at dynner tyme Mr. Clerkson and

Mr. Talbot[*] declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. March 22nd, Mr. Talbot went to London, to take his jornay.

April 16th, Nurse Garet had her 6*s*. for her month ending on the 20th day. April 22nd, a goodly showr of rayn this morning early. May 4th, Mr. Talbot went. May 13th, Jane rod to Cheyham. May 15th, nocte circa nonam cometa apparuit in septentrione versus occidentem aliquantulum; cauda versus astrum tendente valde magna, et stella ipsa vix sex gradus super horizontem. May 20th, Robertus Gardinerus Salopiensis lætum mihi attulit nuncium de materia lapidis, divinitus sibi revelatus de qua . . . . . May 23rd, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. May 28th, Mr. Eton of London cam with his son-in-law Mr. Edward Bragden, as concerning Upton parsonage, to have me to resign or let it unto his said son-in-law, whom I promised to let understand whenever myself wold consent to forego it. June 9th, I writ to the Archbishop of Canterbury a letter in Latin: Mr. Doctor Awbrey did carry it. June 14th, Morryce Kyffin did viset me. June 22nd, Nurse Garret had 6*s*. for a month ending the 18 day of May; she is to have for a month wages ending the 15 day of this June. My wife went this Friday thither with Benjamyn. June 27th, Mystris Stafford arrested me hora 11 : I payd all.

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[*] Just above this relation some one has written, "you that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge nor shewed himselfe dishonest in any thinge." Dr. Dee has thus commented upon it:—"This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it." There are several other notices of Talbot erased, but whether by him or by the Doctor it is impossible to say, but most probably the former.

July 3rd, hor. 12¼, Arthur Dee fell from the top of the Watergate Stayres down to the fote from the top, and cut his forhed on the right eyebrow. Sir Richard browght the rent. July 6th, in feare of resting by proctor Lewys : tyll 9½ at night from 1 afternone at the Docter's comming. July 12th, Proctor Lewys agred withall. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes : we parted frendely : he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver's bokes. July 16th, Mr. William Pole, whome Phillip Simons, somtymes barber to the old Erle of Tavistok, doth knowe, cam to me, and made acquayntance with me : promised to com agayn within xiiij. dayes. Jane my wife went to Nurse Garret's to pay her 12*s.* for her wages due tyll Friday last, which was Saint Margaret's day, and brought her xij*d.* for candles : she went by water ; Mistres Lee went with her, and Robyn Jackesbite. Jane this night was sore trubbled with a collick and cramp in her belly ; she vomyted this Monday more, and every night grew stiff in the sole likewise. A meridie hor. 3½ cam Sir George Peckham to me to know the tytle for Norombega in respect of Spayn and Portugall parting the whole world's distilleryes. He promysed me of his gift and of his patient . . . . . . . of the new conquest, and thought to get so moche of Mr. Gerardes gift to be sent me with seale within a few days. July 18th, Barthilmew Knaresburgh his sone borne at break of day abowt 3 of the clok. June 19th, Barnabas Saul came to see me at Mortlak : I chyd hym for his manifold untrue reports. July 23d, Mistris Franklin's sone borne at noone. July 24th, Robert Gardiner cam, and went on the 26th.

Aug. 8th, Kate was sickly. Aug. 11th, Mr. Bacon and Mr. Phillips of the court cam. Aug. 20th, Katarine still seemed to be diseasid. Aug. 25th, Katharin was taken home from nurse Garret of Petersham, and weaned at home. Aug. 31st, Benjamin Lock told me of his father's mynde to send him to Spayn within three or four days. Sept. 1st, I did for Sir John Killegrew devise the way of protestation to save him harmless for compounding with Spaniard who was robbed: he promised me fish against Lent. Sept. 10th, Mr. John Leonard Haller, of Hallersteyn, by Worms in Germany, cam agayn to me, to declare his readines to go toward Quinsay; and how he wold go and ly at Venys all this winter, and from thens to Constantinople. I requested Mr. Charles Sted to help him to make his mony over to Paris and Nuremberg, and to help him with the sercher of Rye to pass his horse, and to help him with Mr. Osborn the alderman with his letters to Constantinople. Sept. 11th, on Tuesday they went to London together, and my wife allso abowt her affayres. Sept. 13th, I writt to Dugenes de Dionigiis to Venys by Mr. John Leonard Haller. Sept. 17th, I writ to the Erle of Osmond. Sept. 29th, Anne cam to my servyse from Mr. Harbert. I payd Mr. Lewys £20, so rest is which I challendg as for my cost and payns for 37 yeres for John his son.

Oct. 12th, I rod to Tundridge. Oct. 13th, I rod from Tundridge to Mr. Coverts at Slawgham. Oct. 15th, I cam home from Slawgham, and dyned at Mr. Holtens, person of Oxstede by Tundridge, a phisitien. Oct. 21st, Jane my wife sowned in the church. Nov. 1st, Mr. Plat, my brother Yong his sonne-in-law, cam to me with a stranger of Trushen, born at Regius Mons: his name is Martinus Faber. The same day cam Mr. Clement the seamaster and Mr. Ingram from Sir George Peckham. Nov. 8th, hayle afternone horam circiter primam: tonitrus circa quartam et sextam. Nov. 9th, Mr. Newbury, who had byn at Cambaya in Inde, cam to me. Nov. 22nd, E. K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. Dec. 1st, George my man, who had lyne oute all night, this morning used me very dishonestly, and sayd he owed me no servyce. Mr. Bettgran the justice was not at home. Dec. 13th, thunder in the afternone and at sonne-set. Dec. 15th, the 15th day being cownted the 25, 50, 10 dayes ar imagined spent, which have crept in betwene the day of Crist his birth regarding the place of the sonne, and the sonnes place not the 25th day of this month, whiche a civile æquation, but mathematically and religiusly to be substantiated to be for the true term of the periods of annuall revolutions of the sonne sinse the day of Christ his birth.

1583. Jan. 13th, on Sonday the stage at Paris Garden fell down all at ones, being full of people beholding the bearbayting. Many being killed thereby, more hart, and all amased. The godly expownd it as a due plage of God for the wickednes ther usid, and the Sabath day so profanely spent. Jan. 19th, Mr. John Leonard Haller went to London and so to go toward Scotland. Jan. 23rd, the Ryght Honorable Mr. Secretary Walsingham cam to my howse, where by good lok he found Mr. Awdrian Gilbert, and so talk was begonne of North-west Straights discovery. The Bishop of St. Davyd's (Mr. Middelton) cam to visit me with Mr. Thomas Herbert. The Lord Grey cam to Mr. Secretary, and so they went unto Greenwich(?). Jan. 24th, I, Mr. Awdrian Gilbert, and John Davis went by appointment to Mr. Secretary to Mr. Beale his howse, where onely we four were secret, and we made Mr. Secretarie privie of the N. W. passage, and all charts and rutters were agreed uppon in generall.

Feb. 2nd, Rolandus Dee baptizatus. Feb. 3rd, Mr. Savile, Mr. Powil the yonger, travaylors, Mr. Ottomeen his sonne, cam to be acquaynted with me. Feb. 4th, Mr. Edmunds of the Privie Chamber, Mr. Lee who had byn in Moschovia, cam to be acquaynted with me. Feb. 11th, the Quene lying at Richemond went to Mr. Secretary Walsingham to dynner; she coming by my dore gratiously called me to her, and so I went by her horse side as far as where Mr. Hudson dwelt. *Ερ μαιεστι αξεδ με οβοσκυρελι οφ μουνσιευρις στατε: διξι βιοθανατος εριτ.* Roland went with his nurse to her howse to Estshene. Feb. 18th, the Lady Walsingham cam suddenly into my howse very freely, and shortly after that she was gone cam Syr Francys himself and Mr. Dyer. Feb. 24th, Jane churched. Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender.*

March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 17th, Mr. John Davys went to Chelsey with Mr. Adrian Gilbert to Mr. Radforths, and so the 18th day from thence toward Devonshyre. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12. Nurse Lydgatt at Estshene was payd for 5 pound candell, 6 pound sope, and the wagis due from Rowland his birth. April 18th, the Quene went from Richemond toward Grenwich, and at her going on horsbak, being new up, she called for me by Mr. Rawly his putting her in mynde, and she sayd "quod defertur non aufertur," and gave me her right hand to kisse. April 24th, nurse was payd for Rowland all her wagis tyll Monday the 22 of this month, 16 pence a weke: she had all her candell and sope before.

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* This work, although never entirely printed, created much sensation at the time, and was the cause of considerable controversy among the politicians as well as literati. The Memorial on this subject which Dee presented to the Privy Council has been printed by Hearne and others, but it is not generally known that the original manuscript of the actual treatise on the correction of the Calendar is still preserved in Ashmole's library, No. 1789, and is the very book which Dee alludes to above. It is inscribed "to the Right Honorable and my singular good Lorde, the Lorde Burghley, Lorde Threasorer of Englande," with the following verses:—

"To ὅτι and το διοτι,
I shew the thing and reason why;
At large, in breif, in middle wise,
I humbly give a playne advise;
For want of tyme, the tyme untrew
Yf I have myst, commaund anew
Your honor may. So shall you see
That love of truth doth govern me."

The work itself is entitled, "A playne Discourse and humble Advise for our Gratious Queene Elizabeth, her most Excellent Majestie to peruse and consider, as concerning the needful Reformation of the Vulgar Kalender for the civile yeres and daies accompting, or verifyeng, according to the tyme truely spent."

May 1st, Albertus Laski, Polonus, Palatinus Scradensis, venit Londinum.* May 4th, Mr. Adrian Gilbert and Mr. Pepler went by water to Braynford, and so to ride into Devonshire. May 7th, E. K. went toward London, and so to go homeward for 10 or 12 dayes. Dies Quadragesimus a die Veneris ante Pascham. May 13th, I becam acquaynted with Albertus Laski at 7½ at night, in the Erle of Lecester his chamber in the court at Greenwich. This day was my lease of Devonshyre mynes sealed at Sir Leonell Ducket's hows. May 18th, the Prince Albertus Laski cam to me at Mortlake, with onely two men. He cam at afternone and tarryed supper, and after sone set. Nurse Rowland was payd all tyll the 20th of this month. June 15th, abowt 5 of the clok cam the Polonian Prince Lord Albert Lasky down from Bissham, where he had lodged the night before, being returned from Oxford whither he had gon of purpose to see the universityes, wher he was very honorably used and enterteyned. He had in his company Lord Russell, Sir Philip Sydney, and other gentlemen: he was rowed by the Quene's men, he had the barge covered with the Quene's cloth, the Quene's trumpeters, &c. He cam of purpose to do me honor, for which God be praysed! June 19th, the Lord Albert Laski cam to me and lay at my hows all nyght. Nurse Rowland payd her wagis ending the 17th day of this month.

July 1st, Master Mills his answer of no hopes in my sute at

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* "The year of our Lorde God 1583, the laste daye of Aprill, the Duke or Prince of Vascos in Polonia, came to London and was lodged at Winchester Howse."—MS. Douce, 363, fol. 125. This account differs from Dee's by a single day.

Grenewich. July 7th, George was dismissed my servys and payd all reconings in the presens of goodman Hilton and Mistres Kelly in my study. July 10th, Thomas Hoke of Cranford cam to my service, but he went away agayn the 23 day of this month. July 30th, the Quene removed on Tuesday from Greenwich to Sion by water; coming by my dore . . . . . . . . . . July 31st, the Quene's gift of 40 angells * sent by the Erle of Lecester his secretarie Mr. Lloyd, throwgh the Erle his speche to the Quene. Mr. Rawlegh his letter unto me of hir Majesties good disposition unto me. Aug. 1st, John Halton minister dwelling in London with . . . . . . . . . . bowed in and looked, and the . . . . . . . . . a Wurcetershire man, a wicked spy cam to my howse, whom I used as an honest man, and found nothing wrong as I thought. I was sent to E. K. Aug. 7th, Mr. William Burrow passed by me. Aug. 14th, payd nurse Lydgatt for Rowland for two monthes ending the 12th day. Aug. 18th, a great tempest of wynde at mydnyght. Maxima era E. K. cum uxore ejus. Sept. 21st, we went from Mortlake, and so the Lord Albert Lasky, I, Mr. E. Kelly, our wives, my children and familie, we went toward our two ships attending for us, seven or eight myle below Gravessende.

1586. July 10th, Mr. William Maynard natus hora 12 noctis, vel paulo post, Londini. Sept. 14th, Trebonam venimus. Oct. 18th, E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas. Nov. 8th, illustrissimus princeps versus Pragam; iter instituit hora tertia a meridie. Nov. 14th, rescripsi ad Victorem Reinholdum. Nov. 19th, to the glas hows. Nov. 21st, Michael was begone to be weaned. Nov. 22nd, recepi

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* "Her Majestie being informed by the Right Honourable Earle of Leicester, that whereas the same day in the morning he had told me that his Honour and Lord Laskey would dine with me within two dayes after, I confessed sincerely unto him that I was not able to prepare them a convenient dinner, unless I should presently sell some of my plate or some of my pewter for it. Whereupon her Majestie sent unto me very royally within one hour after forty angels of gold from Sion, whether her Majestie was now come by water from Greenwich."—Dr. Dee's Compendious Memoriall, p. 511.

literas Jacobi Memschiti. Dec. 8th, Monday abowt none Mr. Edward Garland cam to Trebona to mee from the Emperor of Moschovia, according to the articles before sent unto me by Thomas Hankinson. Dec. 11th, St. Poloniensis obiit: natus anno 1530 die 13 Januarii, hora quarta mane min. 26, in Transylvania. Obiit, hora secunda post mediam noctem, ut intellexi ex literis D$^{\text{ni}}$ Lasky, receptis die 29 per Alexandrum. Dec. 19th, 19die (novi kalendarii) ad gratificandum Domino Edouardo Garlando, et Francisco suo fratri, qui Edouardus nuncius mihi missus erat ab Imperatore Moschoviæ ut ad illum venirem, E. K. fecit proleolem lapidis in proportione unius . . . . . . gravi arenæ super quod vulgaris oz. et ½ et producta est optimi auri oz. fere: quod aurum post distribuimus a crucibolo una dedimus Edouardo. Dec. 30th, E. K. versus Pragam.

1587. Jan. 8th, cam Nicolas du Haut, Frenchman of Lorrayn, who had byn lackay to my frende Otho Henrick Duke of Brunswik and Lienburgh, to seke a servyse, being dismissed by passport from his Lord after his long sikenes. Jan. 14th, Doctor Reinholdt of Salfeldt cam to Trebona with Abraham. His sute of the salt. Doctor Reinholdt revisit versus Pragam 20 die. Jan. 18th, rediit E. K. a Praga. E. K. browght with him from the Lord Rosenberg to my wyfe a chayne and juell estemed at 300 duckettes; 200 the juell stones, and 100 the gold. Jan. 21st, E. K. again to Prage and so to Poland ward. Feb. 5th, I tok a jornay of myself from Trebon to Newhowse, two myles of, to mete my Lord to comen with him. I toke two horsemen of the cyty with me. Feb. 9th, Illustriss.* venit a Vienna ad Trebonam. Feb. 12th, ivit Illustriss. versus Crocoviam. Feb. 19th, E. K.† cam from Poland abowt none to Trebone: I sent word to my Lord straight. Feb. 21st, my Lord sending no word yet, I sent another message. March 3rd, a Cremona ad Trebonam. March 7th, E. K. dedit nobis 300 ducata. Recepimus a Domino Illustrissimo 3300. March 9th, iter regium. March 14th, venimus Reichstein. March 17th, reditus a Reichstein. March 21st, E. K. gave me 170 more, and of the 200 for changing 60 remayne. Contumelie et contemptus a Cholek et a Schonberg. March 23rd, venimus Trebonam. March 26th, the Lord Biberstein, comming from Cranbaw from the Lord Rosenberg, passing by Trebona, sent for me to his ynn to make acquayntance with me. E. K. equitavit Crotoviam. April 4th, actio tertia incepit. April 18th, actionis tertiæ finis. May 1st, vidi (doctore meo premonstrante) Michaelium Nuncium non Mersaelem. Laus sit Deo et doctori meo E. K.! June 14th, nuptiæ Domini Thomæ Kelei. June 17th, *αφτερ θις φυλ μονε ιανε ἁδ θεμ νοτ.* June 22nd, Mr. Francis Garland went toward England from Trebona.

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* He frequently speaks of Prince Albert Leski under the title of Illustrissimus.

† It is almost unnecessary to observe that these initials refer to Edward Kelly.

July 5th, Sonday, I set the two erthes with theyr water agayn uppon them. July 9th, Mr. Francis Pucci cam and browght Chrisan Franken with him, who, he sayd, had now recanted his wycked boke against Christ, wherof I was glad. Illustrissimus cum Domina venerat Trebona. July 11th, colloquium inter Illustrissimum Dominum, Dominum E. K. et me, a meridie, inter nos tres. July 13th, Francys Pacci recessit. July 19th, a certayn kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety. July 20th, Illustrissimus abiit cum principissa sua versus Cremoniam. Aug. 13th, amice cum Domino Edouardo Keleo de tribus illis votis. Aug. 17th, E. K. cum fratre et Ludovico . . . . . . . . . . . . . Aug. 18th, we understode how E. K. went to Badwise to bed, and went but this day at none from thence. Aug. 20th, John Basset cam to Trebona. Aug. 23rd, Mr. E. K. cam from Lyntz fayre. Sept. 1st, Tuesday morning, covenanted with John Basset to teach the children the Latyn tong, and I do give him seven duckats by the quarter, and the term to begyne this day; and so I gave him presently seven duckatts Hungary, in gold, before my wife. God spede his work! Sept. 3rd, 4th, continua quasi pluvia per biduum istud. Sept. 4th, Basset his hurlyburly with Mr. T. Kelly. Sept. 16th, the Lord Biberstein cam to Trebon, and Cracht with him. Sept. 22nd, my Lord cum from Crummow to Trebon with my Lady. Sept. 26th, my Lord went toward Prage. Sept. 28th, I delivered to Mr. Ed. Kelley (ernestly requiring it as his part) the half of all the animall which was made. It is to weigh 20 ownces; he wayed it himself in my chamber: he bowght his waights purposely for it. My Lord had spoken to me before for some, but Mr. Kelly had not spoken. Sept. 30th, T. K. and J. C.* went toward Prage.

Oct. 12th, Mr. E. K. toward Prage on horsbak. Oct. 13th, mane paulo ante ortum solis observavi radio astronomico inter . . . . . et . . . . . gradus 2 minuta prima 22, et erat . . . . . sub Tauro in eadem linea perpendiculari ante oculum demissa super horizonta altitudo erat vix quatuor graduum. Oct. 15th, hyred Nicolas. Oct. 20th, I toke up the furniture for the action. Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage. Oct. 28th and 29th, John Carp did begyn to make furnaces over the gate, and he used of my rownd bricks, and for the yern pot was contented now to use the lesser bricks, 60 to make a furnace. Oct. 31st, Ed. Hilton cam to Trebona in the morning. Nov. 8th, E. K. terribilis expostulatio, accusatio, &c. hora tertia a meridie. Nov. 17th, John Basset had seven ducketts beforehand for his second quarter's wages, begynning the 1st. Nov. 21st, Saterday at night Mr. Francis Garland cam from England to Trebona and browght me a letter from Mr. Dyer and my brother Mr. Richard. Nov. 24th, at the marriag super Critzin the Grand Captayn disdayned to com thither to supper in the Rad howse of Trebona becawse E. K. and I were there; and sayd farder that we wer . . . . . . . . . . . . Dec. 1st to 11th, my Lord lay at Trebon and my Lady all this tyme. Dec. 10th, Mr. John Carpio went toward Prage to marry the mayden he had trubbled; for the Emperor's Majestie, by my Lord Rosenberg's means, had so ordred the matter. Dec.

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* That is, Thomas Kelley and John Carp.

12th, afternone somwhat, Mr. Ed. Keley his lamp overthrow, the spirit of wyne long spent to nere, and the glas being not stayed with buks abowt it, as it was wont to be; and the same glas so flitting on one side, the spirit was spilled out, and burnt all that was on the table where it stode, lynnen and written bokes,—as the bok of Zacharius with the Alkanor that I translated out of French for som by spirituall could not; Rowlaschy his thrid boke of waters philosophicall; the boke called Angelicum Opus, all in pictures of the work from the beginning to the end; the copy of the man of Badwise Conclusions for the Transmution of metalls; and 40 leaves in 4°, intitled, Extractiones Dunstani, which he himself extracted and noted out of Dunstan his boke, and the very boke of Dunstan was but cast on the bed hard by from the table.

1588. Jan. 1st, abowt nine of the clok afternone, Michel, going chilyshly with a sharp stik of eight ynches long and a little wax candell light on the top of it, did fall uppon the playn bords in Marie's chamber, and the sharp point of the stik entred throwgh the lid of his left ey toward the corner next the nose, and so persed throwgh, insomuch that great abundance of blud cam out under the lid, in the very corner of the sayd eye; the hole on the owtside is not bygger then a pyn's hed; it was anoynted with St. John's oyle. The boy slept well. God spede the rest of the cure! The next day after it apperid that the first towch of the stikes point was at the very myddle of the apple of the ey, and so (by God's mercy and favor) glanced to the place where it entred; with the strength of his hed and the fire of his fulness, I may make some shew of it to the prayse of God for his mercies and protection. Jan. 11th, Nicolas was sore hart circa 8½ hora nocte. Jan. 13th, at dynner tyme Mr. Edward Kelly sent his brother, Mr. Th. K. to me with these words, "My brother sayth that you study so much, and therfor, seeing it is to late to go to day to Cromlaw, he wisheth you to come to pass the tyme with him at play." I went after dynner and playd, he and I against Mr. F. Gore and Mr. Rob tyll supper tyme, in his dynyng rome: and after supper he cam and the others, and we playd there two or three howres, and frendely departed. This was then after the great and wonderful unkindnes used toward me in taking my man. Jan. 14th, Mr. Edward Kelly rid to Crumlow, being sent for by my Lord. I receyved a letter from the Lord Chamberlain. Jan. 18th, Mistres Lidda K. had an abortion of a girle of 5 or 6 monthes; she was mery and well till the night before; I helped to finde the dead birthe within one howr after I had caused her to have myrh given unto her in wyne warmed, the quarter of a ounce; better after she was discharged of the secondyne, and all at ones. The woman was sufficiently strong after. Jan. 19th, Mr. E. K. cam from Crumlow. Feb. 4th, Mr. Francys Garland and his brother Robert went from Trebona to go toward England: I wrote to Mr. Dyer and Mr. Yonge. Feb. 8th, Mr. E. K. at nine of the clok afternone sent for me to his laboratory over the gate to se how he distilled sericon, according as in tyme past and of late he hard of me out of Riplay. God lend his hart to all charity and virtue! Feb. 16th, John Carpe cam to Trebon after his marriage. Feb. 19th, Mr. E. K. did *δισκλοσε σομ, ακκουντεδ μι φρενδες, ὀυν υντρυ θει υνερ.* Feb. 28th, mane paulo ante ortum solis natus est Theodorus Trebonianus Dee, ascendente Sirio in horoscopo, die dominica. March 1st, baptisatus erat Theodorus Dee Trebonæ ante meridiem. March 6th, I went to Newhous and dyned at the castell. March 12th, my Lord cam to Trebona and my Lady. March 24th, Mr. K. put the glas in dung. March 26th, my Lord sent one of his secretaries with answer to my letter, and with offer and promys of all where he can pleasure me, circa 5 post meridiem. March 29th, my Lord and Lady from Trebon toward Crumlow. The midwife's husbond's name of Newhowse is David Peregrinus, perhaps of the familie of Petrus Peregrinus, otherwise called Peter of Maharncourt, of Picardy.

April 3rd, Mr. Pucci disquietted Mr. E. K. abowt requesting an action, to which he had one of our six monthes actions, being now the term begynning the fourth day of this month. The ende of our talke was a strange spech of Mr. Kelly to Fr.

Puccy. After 15 wekes write to me, and I will answer you. April 6th, Edmond Hilton went from Trebona toward Prage with Mr. John Carpe, and so toward England. April 10th, I writ to Mr. Edward Kelly and to Mistres Kelly ij. charitable letters, requiring at theyr hands mutual charity. I went to Mr. Captain Chritzin, to know if he were offended to me, who in outward shew used me reasonably curteously. April 12th, my wife churched, and we receyved the communion. John Carpe browght his wife from Prage to Trebona. April 17th, Doctor Reinholt cam to Trebona. April 22nd, nocte hora 9 terribilis et falsa accusatio vel suspicio, quod Puccia annunciavit contra D. K. et ipsum principia(?). May 1st, Mr. Carpio rid to my Lord to the holy well at the glass hows, four myles from Trebona, with my letters of purgation for Puccies his attempts or intents in his letters to my bond and Mr. Kelly, unknown to me. May 4th, Mr. Carpio browght me word of my Lord's displeasure, conveyed and confirmed by cozen Pully his letters. Deus ille sit propitius! May 7th, post afflictionem magnam meam, mei misertus est Deus! Puccia, die eodem venerunt literæ Principis ad Dominum E. K., quæ dies declarabat amici sui infamum meum ne dignitatem: sed non reddebatur nisi valde præfex, valde erat ingratæ ille literæ ipsi Domino E. K. Misericordia Dei magna! Omne quod vivit laudet Deum! Hæc est dies quam fecit Dominus! May 10th, E. K. did open the great secret to me, God be thanked! May 19th, hora 10 cum circumstantiis necessariis. May 22nd, Mistris Kelly received the sacrament, and to me and my wife gave her hand in charity; and we rushed not from her. May 30th, Michael was sik of an ague, and Mr. Kelly likewise. June 4th, the howses burnt at Trebon in the morning early on Whitsonday. June 8th, Illustrissimus venit Trebonam. June 11th, Illustrissimus recessit in Dominica a Trebona versus Pragam. My Lord sent Critzin with his compliments unto me, and to offer me help, hora prima a meridie. A letter cam from T. G. of Mr. Dyer, his being three myle from Trebona, but it was not so. Mr. Dier sent word by

Francis Garland wher. June 13th, cam Francis Garland and Mr. Edmond Cooper, brother to Mistris Kelly, to Trebona. June 16th, Francis Garland went to fynde and bring Mr. Dier. June 19th, I had a grudging of the ague. June 22nd, I did evydently receive the ague, and layd down.

July 7th, Mr. Thomas Sowthwell cam to Trebona to visit us. July 17th, Mr. Thomas Sowthwell of his own courteous nature did labor with Mr. Edmond Cowper and indirectly with Mistres Kelly for to furder charity and frendship among us. July 20th, Mr. Dier cam to Trebona. July 22nd, a meridie circa 10 Mr. Edward *διερ διδ ινιυριε με υνκινδελε.* July 23rd, reconciliatio bona cum Magistro *διερ υυιθ υυυρδs φακτο μεδιαντε* E. K. Aug. 1st, Mr. Harry Maynard natus nocte circa horam 11 Mortlak. Aug. 4th, Illustrissimus cam from Crachovia to Trebon, and there on Friday before dynner cam up Mr. Dyer, who lay in my chamber, and entertayned him honorably. Aug. 5th, after dynner the little boy, sonne to the Captayn of Rhaudnitz, hurt Arthur's nose with a raser, not in anger but by chance wantonly. Aug. 6th, my Lord and Lady went toward Prage. Aug. 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages. Aug. 9th, Tuesday, Mr. Dyer went from Trebon, having in company Mr. Edmond Cowper, Francys Garland, and his man Rowley. Aug. 13th, Mr. Thomas Sowthwell ryd to Prag ward from Trebon. He told us of the philosopher (his scholemaster to write) whose name was Mr. Swyft, who gave him a lump of the philosopher's stone so big as his fist: a Jesuit named Mr. Stale had it of him. Aug. 14th, Mr. Sowthwell cam againe. Aug. 24th, vidi divinam aquam demonstratione magnifici domini et amici mei incomparabilis D. Ed. Kelei ante meridiem tertia hora. Aug. 27th, John Basset (so namyng himself) otherwise truely named Edward Whitlok, under pretence of going to Budweiss to buy cullors and so to return agayn, did convey himselfe from my servyce of teaching Arthur grammer. Sept. 3rd, my lord and lady cam to Trebon. Sept. 12th, spes confirmata. Sept. 15th, the Lord Chamberlain cam to Trebona, and went away on the 17th. The rancor and dissimulation now evident to me, God deliver me! I was not sent for.

Oct. 17th, Mystres Kelly and the rest rode toward Punchartz in the morning. Oct. 18th, my Lord and my Lady ryd toward Ctumnate. Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage: this night to Wesely, two myles. Nov. 5th, I dreamed that the toth next my top toth skarse cold hang in my hed, the toth on the right side above. Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Eglis. Nov. 15th, in the fornone, snow and close clowdy. Nov. 16th, the Lord and Lady Rosenberg cam from Crummedo to Trebon in the evening. Nov. 20th, this Sonday before dynner the Lord and Lady Rosenberg went from Trebon toward Prage. Nov. 23rd, Mr. Francis Garland and Edward Rowly, Mr. Dyer his servant, went from Trebon toward England. I writ to the Quene's Majestie, Mr. Dyer, Mr. Yong, and Edward Hilton. Dec. 4th, I gave to Mr. Ed. Kelley my Glass, so highly and long estemed of our Quene, and the Emperor Randolph the second, de quo in præfatione Euclidis fit mentio.* The letter of 500,000 ducats required. Dec. 7th, γρεατ φρενδκιπ προμισιδ φορ μανι, ανδ τυνο ουνκες οφ θε θινγ. Dec. 13th, Mr. Edward Kelley gave me the water, erth and all. Dec. 14th, Edmond Hilton cam again to Trebon from England. Dec. 18th, I did understand by Mr. Kelley that my glass which he had given to my Lord Rosenberg, the Lord Rosenberg had given it to the Emperor. Dec. 23rd, I went to the new made citie Kaiser Radnef Stadt, by Budneis, to ovirsee what Joachim Reimer had done abowt my coaches making. Radulphus Sagiensis Gallus Normannus, venit Trebonam, chimiæ et naturalis magiæ studiosus.

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* This refers to the earliest English translation of Euclid by Billingsley, which was published in 1570, with a long preface by Dr. Dee. Professor De Morgan is of opinion that the translation also was by Dee, or that Billingsley may have been only a pupil who worked immediately under his directions. The passage to which Dee alludes is as follows:—"a man to be curstly affrayed of his owne shadow; yea, so much to feare, that if you, being alone nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moved to give backe (in maner) by reason of an image appearing in the ayre betwene you and the glasse with like hand, sword, or dagger, and with like quicknes, foyning at your very eye, likewise as you do at the glasse. Straunge this is to heare of, but more mervailous to behold then these my wordes cam signifie; and neverthelesse by demonstration opticall the order and cause therof is certified; even so, as the effect is consequent." I refer the reader also to Mr. Barlow's History of Optics in the Encyclopedia Metropolitana.

1589. Jan. 3rd, Rudolphus Sagiensis Normannus recessit versus Pragam. Jan. 17th, the humming in my eares began. Jan. 19th, circa undecimam noctis abortiebatur Domina Lydda uxor D. Thomæ Kelly ex duobus masculis vix sex mensium, et anno precedente hoc ejusdem uxor abortiebatur puella. Jan. 20th, Mr. Kelly showed me the Lord Rosenberg his letter; when he wrot that of me he hard no more of my going hens, and if Menschik hath not performed as he willed him, that if I send him word he will so dispatch me that therby I shall not nede to stay here, as he had confidently heretofore warned Mr. Kelley, so now he did request him to take leve of me at my departure. And then Mr. Kelly did loke and truly confess that my . . . . Jan. 25th, Mr. Mains cam to visit us; the Erle of Schwiczenbagh thre sones. Jan. 31st, Tuesday, I sent Edmond Hilton to Prage, and Zacharias Mathias of Buelweiss, to buy 10 or 12 coach horses and saddell horses for 300 dollers. Feb. 4th, I delivered to Mr. Kelley the powder, the bokes, the glas and the bone, for the Lord Rosenberg; and he thereuppon gave me dischardg in writing of his own hand subscribed and sealed. Feb. 12th, Edmond Hilton cam from Prage with nine Hungarian horses bowght toward our jornay. Feb. 16th, Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik. March 11th, from Trebon in Bohemia. March 18th, to Nuremberg. March 20th, from Nuremberg. March 26th, to Frankfurt on the Mane.

April 19th, to Breme. May 1st, Katharin by a blow on the eare given by her mother did bled at the nose very much, which did stay for an howre and more; afterward she did walk into the town with nurse; upon her coming home she bled agayn. May 11th, John of Gloles cam to Breme. May 13th, I cam to lie at my hyred hows. May 17th, the three saddle horse put to grass to the town meddowes for nine ducets tyll Mychelmas. May 21st, the Landgrave of Hesse his letters to me and the city of Breme. May 25th, I sent the Lantgrave my twelve Hungarish horses. June 2rd and 13th, Mr. Duerend and Mr. Hart went toward Stade. They had scaped from the Spanish servise in Flanders with Syr William Stanley. June 6th, Dr. Kenrich Khanradt of Hamburgh visitted me. Mr. Thomas Kelly his wife, Francis Garland, Rolls, from Standen toward England. June 16th, Edmund Hilton toward Prage. June 19th, Hans of Glotz went toward Standen, and so toward England. June 23rd, Mr. Daniel van der Multon cam to me. Ultima die mensis istius circa meridiem maximi imbres, tonitrua, grandines.

July 6th, Thursday the 26th of June (by the old accownt and the 6th of July by new accownt) Mr. Hart, the minister of the English company, and Mr. . . . . . . the governor's deputy of the English company at Stade, did visit me at my howse in Breme. July 18th, Mr. Yong and Mr. Secretary his letter. July 30th, Edmond Hilton cam from Prage to Breme by Stade. Aug. 2nd, veteri stilo, the nyght following, my terrible dream that Mr. Kelly wold by force bereave me of my bokes, toward daybreak. Aug. 5th, novo stylo, Edmond Hilton went toward Stade, to go toward England, with my letters to disclose the treason of Perkins. Ther went in this company two English people, Mr. Rolous Tattin and George Losin. Aug. 7th, the first of the seven half fasts. Aug. 14th, Theodor wened. Aug. 21st, John Hammond to Stade. Aug. 22nd, natus William Hazilwood mane hora sexta fere, forte hora 5 min. 45, by Maydston in Kent. Sept. 9th, Roger his serviceable letters of the Lord Rosenberg. Sept. 12th, the wynde cam East after five wekes most part West. Sept. 16th, ante meridiem hora

9 in delinquiciis A. C. incidi ex ingratitudine concepta ex verbis uxoris, et Anallæ Mariæ. Sept. 22nd, stilo veteri, I delivered to Mr. Jacob for England by Embden my letters.

Oct. 3rd, D. Witischindi his hard dealings with me: he bad Mr. Harper the Secretary to give me warning of my howse. Oct. 9th, warned out of my howse hora prima a meridie. Oct. 14th, John Hanward gave me warning that he desyred to go travayle toward Italy; but first to Master Kelly of whome he hoped to have good help. Oct. 17th, Mr. Sowthwell and Mr. Gawyne Smyth cam to me to Bream. Oct. 23rd, Mr. Sowthwell and Mr. Smyth went from Bream. Oct. 29th, Wenefrida Goose inter 9 et 10 a meridie. Oct 31st, letters sent to Stade for Gerwein Greven for her Majestie, Mr. Yong, and Mr. Dyer. Nov. 1st, newes of Mr. Dyer sent ambassador to Denmarke. Nov. 3rd, stilo veteri, I resolved to go into England, hoping to mete Mr. Edward Kelly at Stade, going also into England; and that I suspected uppon Mr. Secretary Walsingham his letters. Nov. 13th, Edmond Hilton and his brother from England, and John a Glotz. Nov. 17th, die lunæ, I met Mr. Dyer comming to Stade, even in the myddle of the town. Nov. 18th, Edmond to Stade ward. Nov. 19th, toke ship by the Vineyard. Dec. 2nd, we cam into the Tems to Gravesende. Dec. 3rd, from the ship to Stratford to Mr. Yong's howse. Dec. 19th, at Richemond with the Queene's Majestie.* Dec. 20th, agreed for my howse with Nicolas Fromonds to occupy as a tenant with better order. Dec. 25th, I lay this night first at my howse. Dec. 29th, Mr. Adrian Gilbert cam to me to Mortlak, and offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes.

1590. Jan. 15th, a terrible tempest of wind, South by West. Jan. 23rd, Mr. Thomas Kelly cam from Brainford; put me in good hope of Sir Edward Kelly his returning: offered me the loane of ten pownds in gold, and afterward sent it me in Hungary new ducketes by John Croker, the same evening. Jan. 26th, I writt to Mr. Adrian Gilbert two letters. I resolved of the order to be offred for agreement with Nicholas Fromonds for my howse and goodes. The 5th of March (by old accownt) was Madinia Newton, my daughter, christened at Mortlak; godfather, Sir George Cary; godmothers, the Lady Cobham and the Lady Walsingham. March 12th, Mrs. Anne Deny born betweene 8 and 9 afternoone. March 14th, Mr. Dyer cam home from Stade. March 17th, Sir Edward Kelly his letter by Francis Garland. March 21st, Sir George Cary cam to Mortlak. March 27th, Jane apprehended hora quinta a meridie.* My children at this Lady Day in Lent, began to go to schole at Mortlak with the scholemaster Mr. Lee: I gave him his howse-rent and forty shillings yerely for my three sons and my doughter. The howse-rent was allmost *4s.* yerely of Mr. Fisher his new howse. April 7th, John Spenser cam to me, from Venys new returned, and told me of the Venetian philosopher and the goodnes of his gold. April 16th, good Sir Francis Walsingham died at night hora undecima. April 19th, I delivered my letters to Mr. Thomas Kelley for his brother Sir Edward Kelley, knight, at the Emperor's court at Prage. Francys Garland was by, and Mr. Thomas Kelley his wife. God send them well thither and hither agayn! Mr. Emery had disbursed to me frankly betwene the tyme from Shrovetyde tyll this May £25. May 5th, Mr. Thomas Jack restored unto me part of my magnes stone. May 8th, I receyved 20 mark from Sir Richard Lagney, of Longlernay. May 16th, I gave Mr. Lee the scholemaster *5s.* in part of wages. May 18th, the two gentlemen, the unckle Mr. Richard Candish, and his nephew the most famous Mr. Thomas

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* Where, according to Aubrey, who received his information from Lilly, he was very favourably received by her Majesty.

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* There are a great many brief notices in this diary relative to Jane Dee, most of which are expressed in astrological symbols; and as they are exceedingly difficult to decipher satisfactorily, and are certainly of very little, if any importance, I have thought it expedient to omit them. The entry of "*Ιανε ἀδ θεμ*" is also of frequent occurrence, though what "*θεμ*" can refer to I have not been able to discover.

Candish,* who had sayled rownd abowt the world, did viset me at Mortlake. May 20th, after dynner, I with my brother, Mr. Justice Yong, went to the Archebishop of Canterbury to Lambeth, abowt the personagis who used me well. May 21st, I showed my indignation against Bacchus feast at Braynferd intended; gave the Bishop of London warning, who toke it in very good part. Katharyne, my dowghter, was put to Mistres Brayce at Braynferd, hir mother and Arthur went with her after dynner. May 23rd, I lent to goodman Dalton, the carpenter, xx*s*. for a month. May 29th, 30th, bona nova de industria Domini Richardi Candishii, cum Regina et Archiepiscopo et Domino Georgio Carey, de propositione Etonensis Collegii obtinendi legem. He sent me a hogshed of claret wyne as a gyft. The Lady Cobham sent my wyfe suger and pepper, &c. June 2nd, I writ to Syr Edward Kelly by Mr. William Fowler, merchant, dwelling by Ledenhall. June 3rd, I was very sik uppon two or thre sage leaves eten in the morning; better suddenly at night; when I cast them up, I was well. The pump taken out and the well skoured. June 5th, Thomas Hankinson and Antony my man cam from beyond the seas to Mortlak. June 5th, terrible yll newes of Edward Kelly against me. June 24th, £20 of Mr. Candish by Edward Hilton. June 28th, I payd Mr. Hudson for all his corn, and also for the wood tyll May, receyved synce I cam home.

July 6th, Mr. Stockden was all payd for his wood 40*s*. I gave the scholemaster Mr. Lee 5*s*. in part of wagis: he browght me my hammer from Mr. Jak, so he hath a quarter's wagis 10*s*. July 8th, I receyved Sir Edward Kelly his letters, dated at Prage the 24th of May stylo novo. No mention is made of his brother Mr. Thomas Kelly coming over. July 10th, the executor of the Lady Ducket requered the det. July 11th, I payd nurse Barwik 12*s*. for ii. monthis wagis for Madinia: so she is payd for five monthes.

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* Dee has preserved several interesting notices of his intimacies with the principal navigators of his time. A general reference to Hackluyt will be sufficient.

July 13th, I went to the Archbishop of Canterbury: talked with him boldly of my right to the personages, and to the treatise of Sir Edward Kelley his Alchimy. July 14th, Mr. Gawayn Smyth spake frendely for me to the Quene, and she disclosed her favor toward me. July 16th, my mynde was somewhat bent to deale with my alchimicall exercises. July 25th, I writ a letter of thanks to the Lord Threasorer by Edmond Hilton. I sent the Lord Chancellor his letters from Brunswyk, of Conrad Nettlebronner his ill behaviour. July 31st, I gave Mr. Richard Candish the copy of Paracelsus twelve lettres, written in French with my own hand; and he promised me, before my wife, never to disclose to any that he hath it; and that yf he dye before me he will restore it agayn to me; but if I dy befor him, that he shall deliver it to one of my sonnes, most fit among them to have it. Theoddor had a sore fall on his mowth at mid-day. Aug. 2nd, Mrs. Stoner's sonne born circa horam tertiam a meridie. Nurs her great affliction of mynde. Aug. 5th, Rowland fell into the Tems over hed and eares abowt noone or somewhat after. Aug. 8th, I gave Nurse Barwick six shillings, so she is payd for the half yere due on Weynsday next. Aug. 9th, I payd to Mr. Lee the scholemaster *5s.* Aug. 22nd, Ann my nurse had long byn tempted by a wycked spirit: but this day it was evident how she was possessed of him. God is, hath byn, and shall be her protector and deliverer! Amen. Aug. 25th, Anne Frank was sorowfol, well comforted and stayed in God's mercyes acknowledging. Aug. 26th, at night I anoynted (in the name of Jesus) Ann Frank her brest with the holy oyle. Aug. 30th, in the morning she required to be anoynted, and I did very devowtly prepare myself, and pray for vertue and powr and Christ his blessing of the oyle to the expulsion of the wycked; and then twyse anoynted, the wycked one did resest a while. Sept. 1st, I receyved letters from Sir Edward Kelley by Francis Garland. Sept. 8th, Nurse Anne Frank wold have drowned hirself in my well, but by divine Providence I cam to take her up befor she was overcome of the water. Sept. 23rd, Sonday, I gave

Nurse Barwyk six shillings for a monthis wages to ende on Wensday comme a fortnight; Mrs. Stackden was by. Sept. 29th, Nurse Anne Frank most miserably did cut her owne throte, afternone abowt four of the clok, pretending to be in prayer before her keeper, and suddenly and very quickly rising from prayer, and going toward her chamber, as the mayden her keper thowght, but indede straight way down the stayrs into the hall of the other howse, behinde the doore, did that horrible act; and the mayden who wayted on her at the stayr-fote followed her, and missed to fynde her in three or fowr places, tyll at length she hard her rattle in her owne blud.

Oct. 11th, Mr. Cumber cam to me. Oct. 14th, payd Nurse Barwik six shillings for one month ending on the seventh, being Wensday. Oct. 15th, this afternoone and all the night following a great storme of wynde at North-West. One Prychard that had marryed Proctor Lewes his widdow, demaunded £24 of me uppon an obligation of £64: whereof by the very note on the bak of the same £48 is payd, so that £16 only remayne and not £24, as he unduely demanded: which £16 I challenged for the costes of his sonne John, three yeres and longer being with me in Mortlak, and having also his lerning free. Notwithstanding my wife afraid payd a pownd or two to Mr. Lewys of that £16, and yet Prichard will go to law. Nov. 12th, the Archbishop of Canterbury gave me £5 in ryalls and angels circa horam decimam matutina. Nov. 20th, Her Majestie cam to Richemond. Nov. 27th, the Quene's Majestie, being at Richemont, graciously sent for me. I cam to her at three quarters of the clok afternone, and she sayd she wold send me something to kepe Christmas with. Nov. 28th, Mr. Candish on Saterday gave my wife forty shillings, and on Tuesday after sent £10 in ryalls and angels, and before he sent me £20, £32 in all. My cousin Mr. Thomas Junes cam in the ende of the terme about St. Andrew's even. Dec. 1st, Her Majestie commaunded Mr. John Herbert, Master of Requests, to write to the Commissioners in my behalf. Dec. 2nd, order taken by the Commissioners for my howse and goods. Her Majesty told Mr. Candish that she wold send me an hundred angels to kepe my Christmas withall. Dec. 3rd, goodwife Tyndale payd for Antony his lodging for eleven wekes dew at his going away 5*s.* 6*d.*, and before she had for seven wekes. Dec. 4th, the Quene's Majestie called for me at my dore circa 3½ a meridie as she passed by, and I met her at Estshene gate, where she graciously, putting down her mask, did say with mery chere, "I thank thee, Dee; there was never promisse made but it was broken or kept." I understode her Majesty to mean of the hundred angels she promised to have sent me this day, as she yesternight told Mr. Richard Candish. Dec. 6th, Mr. Thomas Griffith my cosen from Llanbeder cam to see me, and lay all night with me, and allso Mr. Thomas Jones, and in the Monday morning went by water to London, and so the same day homeward. A meridie circa 3ª recepi a Regina Domina £50. Dec. 8th, at Chelsey disputing with Doctor Mather, bishop of Bristow; in danger of water hora 5½ I stayed at Chelsey. Dec. 14th, the Quene's Majestie called for me at my dore as she rod by to take ayre, and I met her at Estshene gate. Dec. 16th, Mr. Candish receyved from the Quene's Majestie warrant by word of mowth to assure me to do what I wold in philosophie and alchimie, and none shold chek, controll, or molest me; and she sayd that she wold ere long send me £50 more to make up the hundred pound. I gave Mr. Candish the Bishop of Scotland his conclusion with marchaunts. Mr. Candish went from Mortlak at four of clok at nyght toward London and so into Suffolk. Dec. 18th, Mr. Robert Maynard natus circa horam decimam ante meridiem Londini.

1591. Jan. 21st, utterly put owt of hope for recovering the two parsonages* by the Lord Archbishop and the Lord Threasorer. Feb. 13th, Bartilmew cam up. March 2th, borrowed £20 uppon plate and payd this day £19 in Mortlak. March 21st, remember that on Passion Sunday, being the 21st of March by our accownt, all things was payd for to Mr. Thomas Hudson for wood and corne, abowt £14, at his howse when he was syk of the strangury. Allso to godman Bedell was payd £4 for billet, baven, and lose fagot the same day. Payd likewise to gudwife Wesder eight shillings for one monthes nursing of Madinia, and 4*s*. more beforehande. March 26th, Mr. Beale sent me home the first my own hand copy of the volume of Famous and Rich Discoveries* which I had given anno 1583 to Andrew Strange.

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* See the "Compendious Rehearsall," published by Hearne from a Manuscript in the Cottonian collection, now partially destroyed by fire, for a more extended account of this.

May 12th, I payd goodwife Welder xij*s*. for vij. wekes ending then next from the Wensday before Ester-day last. May 25th, of the old Kalander, Sir Thomas Jones Knight (unaxed) offred me his castell of Emlyn in Wales to dwell in so long as he had any interest in it, whose lease dureth yet twelve yeres, freely, with commodityes adjoining unto it; and allso to have as much mow land for rent, as myght pleasure me sufficiently. The 27th day he confirmed the same his offer agayn before Mr. John Harbert, Master of the Requestes, in his hall in Mortlak; which his offers I did accept of, and he was glad thereof. May 31st, Bartilmew [Hickman] cam up and browght Jane his dowghter with him. Mr. R. Ed. his boke and letter. June 8th, William Aspland of Essex and Th. Collen. June 12th, lent Chronica Hollandiæ Magna to Mr. Beale on Saterday manuscript, which Mr. Webb lent me. June 14th, Jane Hikman to goodwife Tyndall's to lern. June 27th, Arthur wownded on his hed by his own wanton throwing of a brik-bat upright, and not well avoyding the fall of it agayn, at Mr. Harberts abowt sonn-setting. The half-brik weighed 2½lb. June 30, Madinia was taken home from goodwife Welder.

July 28th, Mr. Dyer sent me xx. angels by Mr. Thomas Webbes. July 30th, reconciliation betweene Mr. Dyer and me solemnized the afternone on Friday, and on Saterday (the 31st) all day tyll my going by boat at Mr. Webb's lodging at Rochester Howse. July 31st, by old Kalender, abowt an eleven of the clok Jane was at London very faynt syke, redy to swownd, and in a faynt swete. It was thowght that then she quickened. The last of Julie, Saterday by the old accownt, Barthelmew cam up; he went down on Tuesday, the 3rd day of August, from Mortlak. Aug. 2nd, Monday, Mr. William Diggs his philosophicall curtesy all day. Sept. 22nd, Madinia fell from the bed and hurt her forhed abowt one of the clok afternone. Oct. 15th, after midnight very wyndy northerly. Oct. 23rd, a storm of wynde S.W. afternone. Dec. 3rd, wyndie S.W. Dec. 14th, I had a very jentle answer at the Lord Thresorer's hand hora decima ante meridiem at the court of Whitehall. Dec. 20th, a jentle answer of the Lord Threasorer that the Quene wold have me have something at this promotion of bishops at hand.

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* Now in the Cottonian collection. Ashmole has preserved a copy of it in MS. Ashm. 1790.

1592. Jan. 1st, my dowghter Francys borne on New Yeres day at the sun-rising exactly. Jan. 2nd, Barthilmew and his brother Ambrose cam this Sonday to Mortlak. Jan. 9th, Francys christened afternone. Francys went with her nurse to Barne Elms. Mr. Edward Maynard borne in the morning betwene 2 and 3 after mydnight. Arthur fell into a quotidian jentle ague at 9 of the clok in the morning as he was at the servyce in the hall. Jan. 24th, Mr. Thomas Oliver becam acquaynted with me at Mortlak. March 6th, the Quene granted my sute to Dr. Awbrey. March 9th, the pryvy seale at night. March 16th, the great seale. March 18th, Arthur and Katharine were let blud at London by Doctor Dodding's cownsayle. March 24th, £25 Mr. Tho. Mownson. March 25th, I payd £10 to Nicholas Fromonds paulo ante solis occasum, when he most abhominably revyled me. March 30th, on Thursday Mr. Saunders of Ewell sent home my great sea cumpas, but without a nedle; it cam in the night by water.

April 5th, the Lady Russell robbed a little after mydnight of perles, diamands, &c. One John Smyth is suspected, a yong man of thirty yeres old, very ingenious in many handyworkes, melancholek. April 8th, Richard cam to my servyce, 40*s*. yerely and a livery. April 9th, 10th, agreed with my brother Nicholas Fromonds with Mr. Webbs, at 8 of the clok on Wensday night, and 8 on Tuesday night. April 14th, Winifrede Goose, wife of goodman Goose of Tuddington, dowghter of Harry Wyse, eviley tempted, cam to me with her sister. April 16th, *δε θεσαυρο α βοκ*. April 27th, filius Mariæ Nevell hora 3½ a meridie et aliquantus tardus by Chichester. May 3rd, Wensday, at 10 of the clok Arthur was put to Westmynster Schole under Mr. Grant and Mr. Camden. May 11th, I borowed ten pound of Master Thomas Smith to be paid at Christmas next. May 12th, great wynde at north. May 15th, Marian cam again a meridie hora septima. May 16th, I rode to Harfelde to the Lord Anderson, Lord Justice of the Common Pleas, 12 myles off. May 25th, hora sexta a meridie mowght have byn a quarell betwene Mr. Web and Mr. Morgan with one eye for £4. left unpayd uppon a bill. June 16th, Sir John Perrot judged to be drawn, hanged, and quartered.

July 23rd, at Grenwich abowt mydnight following this day began the first evydent shew of my grief of kidneys; whereuppon Doctor Giffard caused me to have a glyster, and so the next day I was easid of my grief. July 29th, Robert Theneth of Rushmer by Ypswych made acquaintance with me: he told me of Mr. Carter a man of 80 yeres old in Yorkshyre. Aug. 6th, I went to Nonsuch to the court, wyder the Countess of Warwik sent me word by Mr. Ferdinando of the Quene's gratious speches at St. Crosses, and the Lord Archbishop told me the like. Aug. 8th, after the midnight of Monday, being the 7th day, the second fytt of the stone in my kydnes did molest me for 6 or 7 howres. Aug. 9th, the Lord Threasorer invited me to dynner at Mr. Maynards at Mortlak, where Sir Robert Cecill and Sir Thomas Cisell and his lady wer allso. The Lord Threasorer allso sent me some venison to supper. He invited me to dynner allso the tenth day, where the Lord Cobham cam also to dynner, and after dynner he requested the Lord Threasorer to help me to St. Crosses, which he promised to do his best in. Aug. 11th, Mr. Kemp of Micheam, my old acquayntance, abowt an eleven of clok (allmost) before none, told me of the rare appearing. Aug. 17th, I went to Micheam to Mr. Kemp. Aug. 21st, I went to the Lord Cobham and the Lady Cobham to London. Aug. 23rd, Mr. Cholmely and his mayde ante meridiem hor. 11½. The humor so suddenly falling into the calf of my left leg as if a stone had hit me. Aug. 26th, Mr. Heriot 40*s.*[*] Auditor Hill, £4. Remember all thing is payd to our nurse at Barnes for the girle Francys Dee from hir birth untyll the ende of her eight month, lacking 12*s.*, and on Sunday, the 27th of this August, we so concluded, when we gave the nurse ten shillings. The eight month ended (from Newyere's day morning last) the 12th of this month. Sept. 4th, 5th, 6th, very tempestuous, windy at West, Sowtherly. Sept. 5th, the Tems very shallow at London. Sept. 6th, goodman Warryn of Marketharborogh. Robert Web cam from Mr. Ponsoys to write, and is to com agayn within thre wekes. Sept. 7th, Robert Charles of Northamptonchyre and goodman Warren of Marketharborow in my howse at Mortlak promised me to help Barthilmew Hikman with £12 to pay on Michelmas Day next to discharge the bond for his brother-in-law. This they promised uppon condition I wold be bownd to them to see them repayd agayn. I sent a letter to Sir Robert Thaneth to Rushmer by Ypswych by the wagonman who is at ynn at the George in Lombard Streete. He sayd that Robert Thaneth was at home and well. Sept. 19th, I had on the Sunday abowt 7 of the clok afternone the cramp most extremely in the very centre of the calves of both my legs, and in the place where I had the suddeyn grief on Bartilmew-even last I had payn so intollerable as yf the vaynes or artheries wold have broken by extreme stretching, or how els I cannot tell. The payn lasted abowt half a quarter of an howr. I toke my purgation of six grayns. I began in the morning to drink the drink for the stone in the kydney. Sept. 28th, Mr. Laiesley promised me ten shepe and four quarters of wheat. Sept. 30th, Elizabeth Denby went from me to Mistres Herberts' to servyce.

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[*] This entry is not very clear. It either refers perhaps to Harriot, the celebrated mathematician, or to the London goldsmith whom the Abbotsford novelist has immortalized.

Oct. 13th, I exhibited to the Archbishop of Canterbury two bokes of blasphemie against Christ and the Holy Ghoste, desyring him to cause them to be confuted: one was Christian Franken, printed anno 1585 in Poland; the other was of one Sombius against one Carolius, printed at Ingolstad anno 1582 in octavo. Oct. 14th, 15th, a mighty wynde at sowth-west. Oct. 30th, 31st, one of these two dayes I hurt my left shyn against the sharp small end of a wooden rammar abowt four of the clok afternone. Nov. 1st, Mr. Ashly, his wife, and their familie, did com to my howse and remayned ther. They had my mother's chamber, the mayde's chamber, and all the other howse. Nov. 9th, Her Majestie's grant of my supplication for commissioners to comme to me. The Lady Warwik obteyned it. Nov. 22nd, the commissioners from Her Majestie, Mr. Secretary Wolly and Sir Thomas George, cam to Mortlak to my howse. Nov. 28th, to Richard Walkdyne of his wagis 20*s*. Dec. 1st, a little after none the very vertuous Cowntess of Warwik sent me word very speedily by hir gentleman Mr. Jones from the cowrt at Hampton Cowrt that this day Her Majestie had granted to send me spedily an hundred marks, and that Sir Thomas George had very honorably dealt for me in the cause. Dec. 2nd, Sir Thomas George browght me a hundred marks from her Majestie. Dec. 24th to 31st, at Mr. Lurensey of Tooting all these days, and Newyere's Day allso, and so cam home by coach (as we went) by Tuesday none, I, my wyfe, Arthur, Kate, &c. Dec. 31st, at Tooting at Mr. R. Luresey his howse; abowt thre of the clok after dynner dyd the Bishop of Laigham serve process uppon me for the nangle, but most unduely.

1593. January, the Lord Threasorer lay dangerously syk in the begynning of this month. Jan. 2nd, I cam home from Tooting.

Jan. 7th, I receyved letters from the Lord Lasky from his capitaynate in Livonia, and I wrote answer agayn. Jan. 10th, this day death seased on him. This day at none dyed Edward Maynard just on yere old. Jan. 11th, buried this day at ten of the clok. Jan. 15th, Mr. Ashley, the clerk of the cownsayle, his wife and whole family removed from my howse in Mortlak to theyr howse in London in Holborn, with all his whole family. He and she had used me, my wife and childern, wurshipfully and bowntifully for our frendeship shewed unto them for the lone of our howse and lodgings from Allhallow-tyde last. Master Maynard allso his howsehold removed the 15th and 16th day to London, and my stable free delivered. Jan. 20th, I sent my letters for the Lord Lasky to be carryed in a shyp of Dansk called the John of Dansk. Jan. 21st, Sonday, about none Wenefryde Goose her sone born and died, and she did [there]uppon for old melancholik pangs destroy herself. Memorandum, my nurse at Barnes had xvj*s*. more besides the last 40*s*. in the begynning of this month. Feb. 14th, Francys Dee, she cam from the nurse at Barnes; the woman very unquiet and unthankfull. Feb. 15th, Her Majestie gratiously accepted of my few lynes of thankfulnes delivered unto her by the Cowntess of Warwik hora secunda a meridie at Hampton Court, two or three dayes before the remove to Somerset Howse. Feb. 21st, I borrowed £10 of Mr. Thomas Digges* for one hole yere. Feb. 22nd, a sharp anger betwene me and the Bishop of Leightyn in the towr, for that he wold not shew his farder interest to Nangle: he sayd that after I had seen his brode seal of commendation, that I had institution and induction to the Nangle. Then I sayd his lordship did fable. He there uppon that so moved that he called me spitefully "coniver." I told him that he did lye in so saying, and that I wold try on the fleysh of him, or by a bastaned gown of him, if he wer not prisoner in the Towr. Inter

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* This notice is particularly interesting, showing the intimate connexion which existed between the first English mathematician of the day and the philosopher of Mortlake.

$12^{a}$ et $2^{a}$ a meridie my sharp anger with the Bishop of Leightyn in the lieftenante's dyning parlor before the Lieutenant Sir Michael Blunt. Mr. Liewtenat Nant and Mr. Blunt are wittnesses. March 12th and 13th, these two nights I dremed much of Mr. Kelly, as if he wer in my howse familiar with his wife and brother. March 17th, Francis Garland cam home and browght me a letter from Mr. Thomas Kelly. I made acquayntance with Syr Thomas Chaloner, Knight, who married sergeant Fletewood's dowghter; Mr. Thomas Webbes was the meanes. At six after none receyved from Mr. Francis Nicholls £15, part of one hundred pounds, the rest whereof £85 is to be receyved from Mr. Nicolls within a fortnight after the Annunciation of Our Lady next; and after that in the beginning of June £100, and in Julie the third hundred powndes: and I am to teach him the conclusion of fixing and teyning the moon, &c.

April 3rd, Bartilmew Hikman and Robert Charles cam up. Letice cam with Barthilmew, and went away agayn. April 8th, Letice cam agayn from Barnet to my servyse. I receyved £50 of Mr. Nichols. April 9th, I gave Barthilmew Hikman £12 in new angels to give and pay to Robert Charles, which he had payd for him at Michelmas last. I gave him allso a double pistolet for his courtesy. Little Adolph Webbes cam to me. April 10th, Barthilmew and Robert Charles went homward. May 7th, Thomas Richardson of Bissham cam to Mortlak to me. May 9th, he and Mr. Laward of the Chandry cam. Our court day at Wymbledon. May 11th, mane hora octava William Emery of Danbery in Essex became my retayner at Mortlak, commended by Mr. Thanet of Rushmer by Ypswich, borne 1568, Julii 4. I gave Robert Web 10*s.* Richard 10*s.* and Elizabeth 3*s.* in the begynning of this month. May 21st, be it remembered that on this xxj. day of May I bargayned with and bowght of Mr. Mark Perpoint, of Mortlak, that next mansion howse with the plat, and all the appertenances abowt it for £32, as the sayd Mr. Perpoint of late had at the last court-day bowght it, and had surrender of it unto him made of Thomas Knaresborowgh for £25 to mydsommer next. Abowt two of the clok after none, before Jane my wife in the strete, I gave him a saffron noble in ernest for a drink peny. Mr. Hawkins, of London, at that instant cam to have bowght it. May 27th, Mr. Francys Blunt, brother to the late Lord Mountjoy, unkle to the Lord Mowntjoy living, and to Sir Charles of the court, cam to be acquaynted to me, he having byn a travayle at Constantinople. June 4th, Barthilmew Hikman cam to Mortlak in the morning. June 22nd, I had my copy of Mr. Roger Dale our stuard, and had £5 the fine released of the Lord his bowntifullnes. I told the stuard that I had bowght the howse of Mr. Mark Perpoynt, and he desyred to see the note of his copy, and so I did. I told Mr. Perpoint that I had byn at London to prepare his mony, and I told him that I had seen the court-roll for his copy. I went to London to fetch the £32 for Mr. Perpoint, and so I sent him word. This evening I browght the mony, but he was gon to bed. This morning I tendered the mony, and told it at goodman Welder's before Mr. Stokden, and goodman Welder, but Mr. Perpoint refused to perform the bargayn. Deus bene vertat!

July 13th, I gave to Robert 5*s.* upon his wagis this day. July 14th, I gave 4*s.* to Letise, part of her noble for her quarter wagis, ending the 9th day of this month. July 18th, I bowght goodman Welder his hovel, which is in the yard of the howse next me, which I bowght of Mr. Mark Perpoint. I gave him a new angel and five new shillings, and he is to have more 5*s.*, that is 20*s.* in all; and if I cannot compact to enter the howse, then hee is to tak his hovel, and to restore it to me. July 21st, I gave to Richard 5*s.* uppon his wagis this day. July 22nd, I payd Mr. Childe £7. 13*s.* 4*d.* for all his wood, xx. lode and vj. July 24th, the offer for the bargayn agayn of Mr. Perpoynt's behalf: this is Mr. Stokden's doing. July 27th, remember that this Friday I payd Mr. Tomson £4 for his master Mr. Herbert, which I borrowed 12th of December 1592: and Mr. Herbert sent it agayn to my furder use by Mistres Lee. Aug. 7th, Mystres Twyne and Mystres Banister cam to viset me. Mr. Bele and Mrs. Bele, Mistres Plan, Mrs. Parpoint, &c. dyned with me. I gave Robert Web *5s.*; he sent it to Mr. Homes. Aug. 9th, I dyned with the Lord Keper at Kew. Aug. 17th, I and my wife and Katharin our dowghter dyned with the Lord Keper at Kew. Aug. 28th, I was all day with the Lord Keper. Mr. Web and the philosopher cam. Aug. 29th, Mr. Web and the philosopher cam again. Aug. 30th, Mistres Redhed, mother to Mr. John Ponsoys by her first husbond, Mr. Gubbens, bokebynder, and his wife, and the same day Mr. Redhed himself, one of her Majestie's jentlemen hushers, cam to me. Sept. 11th, Jana, post triduunam ægrotationem abortiebatur, mane hora decima. Sept. 13th, the howse surrendered for me by Mr. Mark Perpoint, Mr. William Walker of Wimbledon, Miles Holland, Mr. John Stockden, the thre customarie tenants, with promys to bring in his wife at the next court day to surrender. Sept. 18th, Elizabeth Kyrton had *2s. 6d.* Sept. 20th, Barthilmew Hikman cam to Mortlak, and Robert Charles. I gave Robert Web *5s.* by Arthur. Sept. 26th, Mr. Herbert went toward the court, and so toward Waty. Sept. 28th, tempestuous, windy, clowdy, hayl and rayn, after three of the clok after none. Remember that the last day of this month Elizabeth Kyrton, who had served me twelve yeres, five yeres uppon prentiship and seven for wagis, five yeres therof for four nobles a yere, and the two last for five nobles the yere, was payd her full payment now remayning due: whereuppon she receyved £4. *4s.* for her due of wagis remayning; and I gave her moreover an half angel new in gold, and my wife another; Arthur half-a-crown for him and his brother; Katharyn half-a-crown for her and her sister. And so she wente from my servyce uppon no due cause known to me.

Oct. 4th, Sir Edward Keley set at liberty by the Emperor. Oct. 12th, Mr. Cornelio Camaiere cam from the Lord Lasky from Livonia. Oct. 15th, Margerie Thornton cam to my servyce. Oct. 18th, before Mr. Perpoint, Miles Holland, Robert Wellder, William Beck surrendred my cottage agayn unto me, and I payd him £5, the full £12 as it cost him. To Letice two shillings. Oct. 20th, Mr. Cornelio went toward the flete of Stade to returne. Oct. 24th, Ostende besieged by report. Not true. Oct. 25th, Mr. Gray, the Lady Cumberland's preacher, his wrangling and denying and despising alchimicall philosophers. Nov. 5th. Mr. Francys Nicolls, Mr. Prise, Mr. Nores. Nov. 18th, Jane most desperately angry in respect of her maydes. Nov. 20th, Margery went and Dorothe Legg cam for 30*s.* yerely. Margery Thornton was dismissed from my servyce to Mrs. Child, and Dorothe Leg cam by Mrs Mary Revel's sending the same day and howr, hora tertia after none. Nov. 26th, John, sometymes Mr. Colman's servant, cam to me from the Lady Cowntess of Cumberland. Dec. 3rd, the Lord Willowghby his bowntifull promys to me. The Cowntess of Kent, his syster, and the Cowntess of Cumberland visited me in the afternone. The Lord Willowghby dyned with me. Dec. 4th, £20 Lord Willughby. Dec. 5th, the newes of Sir Edward Kelly his libertie. Dec. 11th, I gave Robert 20*s.* at his going to London with my wife. Dec. 22nd, I gave Robert two shillings. Dec. 24th, Mr. Webbes committed to the Marshalsea. Dec. 25th, this night Mr. Webbes got out, and taken this day (the 26th).

1594. Jan. 3rd, the Lord Keper sent my wife 20 angels in a new red velvet purse, cira occasum solis paulo ante. Jan. 4th, D. Michael Peiserus, Doctor Medicus Marchionis Brandeburgensis, me humanissime invisit. Jan. 5th, a very tempestuous wyndy night. Jan. 9th, Robert Thickpeny from Sir Richard Martyn, and Miles Holland, baylif for the Lord of the Manor, sealed up Mr. Webb's chest, and case of boxes. Jan. 19th, the cobler with the mad woman. Jan. 25th, I sent my letters to Mr. Lording for Mr. Pontoys to Dantsiz. Jan. 26th, I cam to Mr. Web to the Marshalsea. Jan. 27th, Thomas Richardson cam while I was at London, and so I fownd him at home; and agayn he promised me his working of forty dayes. Jan. 28th, Mr. Vander Laen promised on 26 day to begyn his work of fixing *lunam*. Madinia somwhat sickly. Robert Wood, visitted with spirituall creatures, had comfort by conference. Jan. 31st, Mr. Vander Laen began his work of *luna*, five myle sowth from Glocester. Mr. Morgan Treherne told me of Mr. Lawrence of eighty yeres old. Mr. Thomas Sharp, chief stuard to the Lady Russell at Bisham, is master and good frende to Thomas Richardson, as he himselfe told me. Theodore Dee from the myddle of this month had his left ey blud-shotten from the side next his temple, very sore bludshotten, above thre wekes contynuing. Feb. 1st, Mr. John Ask sent me two little dubble gilt bowles waying thirteen ownces and a half. Feb. 7th, Sir Thomas Wilks offer philosophicall cam to my hands by Mr. Morice Kiffyn. This day the Archbishop of Canterbury inclined sometyme to the request of dispensation. Feb. 20th, 21st, Theodor fell sick in the Shrovtyde weke, and so into a tertian ague. March 10th, uppon a flight of feare bycause of Mr. Webbes his sending for me to come to him to the Marshalsea, now when he looked to be condemned on the Monday or Tuesday next. March 16th, Barthilmew Hikman cam up. March 18th, Mr. Heriot cam to me. March 20th, I did before Barthilmew Hikman pay Letice her full yere's wagis ending the 7th day of Aprill next; her wagis being four nobles, an apron, a payr of hose and shoes. March 23rd, I gave Barthilmew Hikman the nag which the Lord Keper had given me. Barthilmew Hikman and William his brother went homward. Magus disclosed by frendeship of Mr. Richard Alred. Α συδδεν πανγ οφ ανγερ βετυνενε M. Νικολς ανδ με. March 28th, Mr. Francis Garland browght me Sir Edward Kelley and his brother's letters. March 31st, a great fit of the stone in my left kydney: all day I could do but three or four drops of water, but I drunk a draught of white wyne and salet oyle, and after that, crabs' eys in powder with the bone in the carp's head, and abowt four of the clok I did eat tosted cake buttered, and with suger and nutmeg on it, and drunk two great draughts of ale with it; and I voyded within an howr much water, and a stone as big as an Alexander seed. God be thanked! Five shillings to Robert Webb, part of his wagis.

April 1st, Capitayn Hendor made acquayntance with me, and shewed me a part of his pollicy against the Spanishe King his intended mischief agaynst her Majestie and this realme. April 4th, John Stokden cam to study with our children. Mr. Thomas Wye cam with a token from Mistres Ashley. Remove to Mr. Harding and Mr. Abbot at Oxford abowt my Arabik boke. April 5th, my right ey very sore and bludshotten. April 7th, Mr. Nicols cam agayn out of Northampton. Mr. Barret and Mistres Barret cam to visit me. May 3rd, betwene 6 and 7 after none the Quene sent for me to her in the privy garden at Grenwich, when I delivered in writing the hevenly admonition, and Her Majestie tok it thankfully. Onely the Lady Warwyk and Sir Robert Cecill his Lady wer in the garden with Her Majestie. May 18th, Her Majestie sent me agayn the copy of the letter of G. K. with thanks by the Lady Warwick. May 21st, Sir John Wolley moved my sute to Her Majesty. She graunted after a sort, but referred all to the Lord of Canterbury. May 25th, Dr. Awbrey moved my sute to Her Majesty, and answere as before. May 29th, with the Archbishop before the Quene cam to her house. June 3rd, I, my wife, and seven children, before the Quene at Thisellworth. My wife kissed her hand. I exhibited my request for the Archbishop to com to my cottage. June 6th, supped with the Lord Archbishop. Invited him to my cottage. June 11th, given to Robert Webb at London seven shillings in the begynning of this month. June 15th, £40 of Mr. Thomas Harward. I shuld have £60 more. A great fytt of the stone in my kydneys. June 20th, Mistres Magdalen Perpoynt was sole examined of our Stuard at the Temple. June 22nd, morgaged my late purchas to Mr. Richard White for £30, to be received within a few dayes. June 23rd, I discharged Robert Web of my service, and gave him 40 shillings for a full satisfaction of all things. Thomas Richardson cam and offered me his work and labor, and had, as he requested, my letter to Mr.

Thomas Sharpe. June 24th, on Midsommer Day Antony Ryve Taylor cam to my service, for wagis by the yere three pounds and a livery. Barthilmew Hikman cam. June 26th, I discharged Jane Hikman to go with her father Barthilmew home into Northamptonshire, and gave her ten shillings, and promised her at Hallowtyd ten shillings more. Barthilmew Hikman and Goodman Ball with Jane Hikman went homward. June 29th, after I had hard the Archbishop his answers and discourses, and that after he had byn the last Sonday at Tybald's with the Quene and Lord Threasorer, I take myself confounded for all suing or hoping for anything that was. And so adiew to the court and courting tyll God direct me otherwise! The Archbishop gave me a payre of sufferings to drinke. God be my help as he is my refuge! Amen.

July 1st, I gave Robert yet more a French crown for a farwell. July 2nd, given to Richard ten shillings uppon his wagis. July 6th, Michael becam distempered in his hed and bak. July 9th, in the morning began my hed to ake and be hevy more then of late, and had some wambling in my stomach. I had broken my fast with sugar sopps, &c. I gave Letice my servant 5*s*. part of her wagis: with part whereof she was to buy a smok and neckercher. July 13th, in ortu solis Michael Dee did give up the ghost after he sayd, "O Lord, have mercy uppon me!" July 19th, goodman Richardson began his work. Aug. 19th, Elizabeth Felde cam to my servyce: she is to have five nobles the yere and a smok. Aug. 26th, Mr. Gherardt, the chirurgion and herbalist, [cam to me]. Aug. 30th, Monsieur Walter Mallet toke his leave of me to go home to Tholose. He had the fix oyle of saltpetre. Sept. 18th, I sent letters to Sir Ed. K. and T. Kelly, between 10 and 2 after none taken from the dore.

Oct. 3rd, I payd Mrs. Stockden £4 I borrowed of her; I payd her 26*s*. 8*d*. for four loade of wood. I remayn debter for a load of hay, and for 400 of billet in forks. Oct. 4th, payd Mr. Childe £3. 10*s*. for ten lode of lose faggot. Oct. 14th, Mr. Robert Thomas cam to my howse to dwell. Oct. 28th, hora 6½ a meridie, I writ and sent a letter to the Lady Skydmor, in my wife's name, to move her Majestie that eyther I might declare my case to the body of the cownsayle, or else under the great seale to have lycens to go freely anywhither. Oct. 31st, lightening without thunder in the afternone and in the night following.

Nov. 24th, receyved a letter from Sir Edward Kelley by Rowley. Dec. 2nd, Francys Garland cam to England from Prage. Just five yeres past I cam to England from Breame as Francis Garland cam now: but the Stade flete stayed at Harwich. The 2nd of our cold December, Barthilmew was preferred by me to the Lord Willoughby his servyce at Barbican, in the presence of the Cowntess of Kent: and the Lord Willoughby did presently write his warrant to Mr. Jonson in Fletestreet, taylor, to deliver to Barthilmew his cloth and couishins, and so it was to Barthilmew delivered immediately. Dec. 7th, Jane my wife delivered her supplication to the Quene's Majestie, as she passed out of the privy garden at Somerset Howse to go to diner to the Savoy to Syr Thomas Henedge. The Lord Admirall toke it of the Quene. Her Majestie toke the bill agayn and kept [it] uppon her cushen; and on the 8th day, by the chief motion of the Lord Admirall, and somwhat of the Lord Buckhurst, the Quene's wish was to the Lord Archbishop presently that I shuld have Dr. Day his place in Powles. Dec. 22nd, payd seven shillings to Elizabeth Felde, part of her wagis. Given to Lettyce 5*s*., part of her wagis. Payd to Richard 8*s*., part of his wagis; and all other reckenings payd.

1595. Jan. 3rd, the Wardenship of Manchester spoken of by the Lord Archbishop of Canterbury. Feb. 5th, my bill of Manchester offered to the Quene afore dynner by Sir John Wolly to signe, but she deferred it. Feb. 10th, at two after none I toke a cutpurse taking my purse out of my pocket in the Temple. Feb. 18th, Mr. Laward his sonne Thomas born at noone or a little after, $\frac{1}{4}$ vel $\frac{1}{2}$. Consultatio et deliberatio prima cum Marmione Haselwood in fine istius mensis. March 18th, Mr. Francis Garland cam this morning to viset me, and had much talk with me of Sir E. K. March 20th, Mr. Marmion Haselwood, Mr. Dymmock, and Mr. Hipwell, cam to me to Mortlak. March 21st, Barthilmew Hikman cam to Mortlak. March 26th, Barthilmew homeward. March 29th, Mr. Laward and Mr. Alred cam to me.

April 18th, my bill for Manchester Wardenship signed by the Quene, Mr. Herbert offring it her. May 4th, payd Richard 20*s.* part of his wagis, and more I gave him 10*s.* for full payment of all od reckenings of late. May 5th, Mr. Cave dyed. May 8th, the Master of the Rolls his curtesy, thowgh I had never spoken unto him. May 9th, my coosen John Awbry cam to me, to recreate himselfe for a while. May 21st, I discharged Letice of my servyce, and payd all duetyes untyll this day, her yere ending on the 8th of Aprill. I gave her for a month over 2*s.* 6*d.* and for to spend by the way I gave her 2*s.* 6*d.*, Robert Charles and my wife being by in my study. May 25th, 26th, 27th, the Signet, the Privy Seale, and the Great Seale of the Wardenship; £3. 12*s.* borrowed of my brother Arnold. June 1st, my yong coosen, John Awbrey, was sent for to his father to London. Mr. Partrich, his brother, in London; Richard Ward, and other cam for him. June 9th, Barthilmew Hikman went homeward. June 11th, I wrote to the Erle of Derby, his secretary, abowt Manchester. June 18th, Anne Powell cam to my service; she is to have four nobles by the yere, a payr of hose and shoes. June 21st, the Erle of Derby his letter to Mr. Warren for the colledge. June 25th, Dr. Awbrey died at midnight. My cosen, Mr. George Broke, gave me £50 in gold, hora tertia a meridie. June 29th, Mr. John Blayney, of Over Kingesham in Radnorshyre, and Mr. Richard Baldwyn, of Duddlebury in Shropshyre, visited me at Mortlak. The great-grandfather of the sayd John, and my great-grandmother by the father side, were brother and sister.

July 1st, the two brethren, Master Willemots, of Oxfordshire, cam to talk of my howse hyring. Master Baynton cam with Mistres Katharyn Hazelwood, wife to Mr. Fuller. July 7th, Mr. Morgan Jones, my cosen, cam to me at Mistres Walls twise.

July 12th, Mr. Goodier, of Manchester, cam to me. Dies natalis. July 15th, I gave Mr. Morgan Traharn his bill to Mr. Harbert. July 25th, Mrs. Mary Nevell cam. July 28th, a letter from Mr. Oliver Carter, Fellow of Manchester College. I writt agayn to him the same day. July 29th, Mistres Mary Nevel went to London, and so into Kent. July 31st, the Cowntess of Warwik did this evening thank her Majestie in my name, and for me, for her gift of the Wardenship of Manchester. She toke it gratiously; and was sorry that it was so far from hens, but that some better thing neer hand shall be fownd for me; and, if opportunitie of tyme wold serve, her Majestie wold speak with me herself. I had a bill made by Mr. Wood, one of the clerks of the signet, for the first frutes given me by her Majestie. Aug. 2nd, at Mr. Cosener his table at Grenewich: I spak that wich greatly liked Mr. Sergeant Oliver Lloyd; wold have disputed agayn. Aug. 5th, very rayny all day, and had the wynde north E. and W. Aug. 12th, I receyved Sir Edward Kellyes letters of the Emperor's, inviting me to his servyce again. Aug. 14th, peperit Jana (nutu Dei) circa horam quartam a meridie. Aug. 27th, Margarite Dee baptized hora 4½ a meridie. Godfather, the Lord Keper; his deputy, Mr. Crowne. Godmothers, the Cowntess of Cumberland, her deputy Mistres Davis; and the Cowntess of Essex, her deputy Mistres Bele. Barthilmew Hikman cam to Mortlak on his own busines. Sept. 2nd, the spider at ten of the clok at night suddenly on my desk, and suddenly gon; a most rare one in bygnes and length of feet. I was in a great study at my desk. Sept. 6th I gave Richard 2*s.* 6*d.* part of his wagis, when he went to his grandfather. Sept. 13th, I dyned with the Erle of Derby at Russell Howse, Mr. Thymothew and Mr. John Statfeldt, German, being there. Sept. 14th, to Elizabeth Feeld 2*s.* for the taylor. Sept. 22nd, Elizabeth Feeld went from my servyce. I dined with the Erle of Darby. Sept. 26th, £6 borrowed of my cosen William Hetherley for fourteen days to pay for Barthilmew Hikman. Sept. 29th, Margery Stubble of Hownslow, our dry nurse, entred into the yere of her servyce begynning on Michaelmas Day, and is to have £3 her yeres wagis and a gown cloth of russet. Edward Edwards began his yere of serving me allso on Michelmas Day, and he must have 40*s.* for his yere's wagis, and a lyvery.

Oct. 7th, my anger (hor. 5 a mer.) with Edward my coke, bycause of his disorder. Oct. 8th, Mr. Richard Western lent me £10 for a yere. Oct. 9th, I dyned with Syr Walter Rawlegh at Durham Howse. Oct. 11th, to Edward 2*s.*, part of wagis. Mr. Banks lent me uppon lone tyll after Christmas £5. Mr Emery sent me £3 by my servant Richard Walkedine. Oct. 14th, to Anne 2*s.* part of wagis; to Elizabeth Felde payd the rest of her yeres wagis, and moreover 2*s.* 6*d.* given for the overplus tyme. Oct. 19th, the old reckoning betwene me and Edmond Hilton made clere. Of his eleven pownds demanded, I shewd him of my old note that he had receyved £6. 15*s.*, and after that Sted his 25*s.*, and Mr. Emery his £3 lent him; as I did shew him Sted his letter, and Mr. Emery his letter of the last month. All these sommes make just an eleven pownd. Payd to nurse Stubble, in part of payment of her wagis, 5*s.* Oct. 20th, to Anne 12*d.* Richard rode toward Oxford for my Arabik boke. Oct. 25th, Sted was a suter to me for help in law against his father. Nov. 8th, my goods sent me by Peravall toward Manchester. Nov. 19th, my Arabik boke restored by God's favor. Nov. 21st, goodwife Lidgatt payd her rent two quarters ending at the feast of the Annunciation of our Lady next, 13*s.* 4*d.* Goodman Agar was by in my hall at Mortlak. Nov. 25th, the newes that Sir Edward Kelley was slayne. Nov. 26th, Mr. Nicolas Bagwell of Manchester browght me a letter from my brother Arnold. Lent to Mister Laurence Dutton twelve shillings. My wife and children all by water toward Coventry. Dec. 10th, Mr. Lok his Arabik bokes and letter to me by Mr. Berran his sonne. Dec. 23rd, I payd to John Norton, stationer, ten pownds in hand, and was bownd in a recognisance before Doctor Hone for the payment of the rest, £10 yerely, at Christmas and Midsommer £5, tyll £53 more

14*s.* 8*d.* were payd. Receyved £30 in part of payment of one hundred for my howse at Manchester of Mr. Paget. Dec. 26th, nata filia Comitis Derby mane circa quartam horam Londini.

1596. Feb. 15th, I cam to Manchester a meridie hora quinta. Feb. 20th, enstalled in Manchester wardenship inter nonam et undecimam horam ante meridiem. March 14th, warning given publikely against Thomas Goodyer. March 21st, warning given publikly of licence given to Thomas Goodyer.

April 2nd, Sir John Byron, knight, and Mr. John Byron, esquier, dyned with me in the colledg. I moved the matter of Xyd an aker of hay grownd of his tenants. He promised well. April 6th, I went to Mr. Ashton of Lester and to Mr. Sherington. April 8th, Margaret Dee begonne to be weaned. May 7th, possession taking in Salford. May 11th, my brother Aubrey and Richard toward London. June 3rd, I gave Antony Cowly 20*s.* and discharged him. June 4th, Antony Cowley went yerely from my howse, I know not whither. June 14th, Mr. Harry Savill, the antiquary, cam to me. June 15th, I wrote by Mr. Harry Savill of the book dwelling at Hallyfax to Christopher Saxton at Denningley. I sent my letter to Sir Robert Cecill's howse by William Debdell. June 18th, the commission for the colledge sent to London to be engrossed in the Duchy office. I sent by Nicholas Baguely of Newton to Mr. Brogreton and to William Nicolson to follow it this terme. June 21st, Mr. Christopher Saxton cam to me. June 22nd, entred upon great Brereridings in Salford. June 24th, Barthilmew cam. June 25th, order taken by the sherif betwene me and Raf Holden. June 26th, the Erle of Derby with the Lady Gerard, Sir . . . . Molyneux and his Lady, dawghter to the Lady Gerard, Master Hawghton and others, cam suddenly uppon [me] after three of the clok. I made them a skoler's collation, and it was taken in good part. I browght his honor and the ladyes to Ardwyk Grene toward Lyme, at Mr. Legh his howse, twelve myles of. June 29th, wyndy and rayny.

July 5th, Mr. Savill and Mr. Saxton cam. July 6th, I, Mr. Saxton and Arthur Rouland, John and Richard, to Howgh Hall. July 9th, I sent Roger Kay of Manchester with my letters into Wales. July 10th, Manchester town described and measured by Mr. Christopher Saxton. Given to nurse Stubley 10*s.*, part of wagis. July 10th to 14th, occupyed with low controversies, as with Holden of Salford and the tenants of Sir John Byron of Faylsworth in the right of the colledge, sending to . . . . . to the cownty, and sending for Mr. Tyldesley or Chester for cownsaylers. July 12th, given more to nurse, when her sonne John Stubley went from me toward London to be reconcyled to his master. I gave him 5*s.* The yong man, Leon the hatter, went with him. July 14th, Mr. Saxton rode away. The sessions day at Manchester. July 19th, Ales cam by Mrs. Beston's help to my servyce. Thomas, my coke, went from me. July 21st, Isabell Bardman from the chamber to the kitchin. July 25th, thunder in the morning; rayne in the night. July 27th, the Erle of Darby went by London ward; dyned at Curtes' howse. Aug. 10th, Mr. Thomas Jones of Tregarron cam to me to Manchester and rode toward Wales bak agayn the 13th day to mete the catall coming. Aug. 13th, I rid toward York. Halifax and Mr. Thomas Jones rode toward Wales. Aug. 20th, I cam to Manchester from York. Aug. 20th to 27th, much disquietnes and controversy abowt the tythe corne of Hulme. Aug. 30th, Cromsall corne-tyth obteyned by consent, but afterwards dowted and half denyed; then utterly denyed. Sept. 1st, Mary Goodwyn cam to my servyce to govern and teach Madinia and Margaret, my yong dowghters. Sept. 3rd, being Fryday, I rode to Syr John Byron's, to Royton, to talk with him abowt the controversy betwene the colledg and his tenants. He pretented that we have part of Faylesworth Common within our Newton Heath, which cannot be proved I am sure. We wer agreed that James Traves (being his bayly) and Francis Nutthall, his servant for him, shold with me understand all circumstances, and so duely to procede. Sept. 5th, seventeen hed of cattell from my kinsfolk in Wales by the curteous Griffith David, nephew to Mr. Thomas Griffith, browght.

Oct. 26th, Mr. Francis Nicols and Barthilmew cam to Manchester. Oct. 29th, they rode homeward. Nov. 22nd, £4. 6*s.* given to my wife by Mr. Francys Wodcote. Dec. 3rd, Mr. Palmer cam to be curate.

1597. Jan. 19th, I sent £4 to Barthilmew Hikman by Bradshaw the carryer. Jan. 22nd, Olyver Carter's thret to sue me with proces from London was this Satterday in the church declared to the clerk. Feb. 5th, Rich. Key of Weram cwrate cam to me by Mr. Heton's information, and I to try him three monthes for 50*s.* wagis. Feb. 7th, John Morryce came to Manchester. Feb. 11th, £5 borowed of Mr. Mat. Heton. Feb. 14th, this Monday John Morrise went with my letters to Mr. John Gwyn, and twelve more in Montgomeryshyre, esquyers. Feb. 17th, delivered to Charles Legh the elder my silver tankard with the cover, all dubble gilt, of the Cowntess of Herford's gift to Francis her goddoughter, waying 22 oz. great waight, to lay in pawn in his owne name to Robert Welsham the goldsmith for £4 tyll within two dayes after May-day next. My dowghter Katharin and John Crocker and I myself (John Dee) were at the delivery of it and waying of it in my chamber: it was wrapped in a new handkercher cloth. Feb. 25th, Mr. Heton borrowed the Concordantiæ Majores Roberti Stephani. He hath allso my boke *De Cœna* of Doctor Pezelia. March 7th, Mr. Heton lent me £5 more, and thereuppon I gave him a bill of my hand for the whole ten pownd, to be payd at Michelmas next. The other £5 was receyved the 11th of February last. March 17th, Barthilmew Hikman cam. March 19th, I lent Mr. Hopwood *Wierus de præstigiis Dæmonum.*

April 10th, a supplication exhibited by the parishioners. April 11th, 12th, trubblesom days abowt Mr. Palmer the curate. April 15th, I had my *Wierus de præstigiis Dæmonum* from Mr. Hopwood, and lent him *Flagellum Dæmonum* and *Fustio Dæmonum* in 8vo, for tyme till Midsomer. April 21st, I sent Barthilmew Hikman 40*s.* I sent by Bradshaw many letters to London. I sent by goodman Thurp of Salford my great letter to the byshop of Lincolne, and one to Mr. Shallcross. April 22nd, after none Sir Urien Legh knight, and his brother, and Mr. Brown, and Mr. George Booth, sherif of Chesshire, did viset me. Mr. Booth sayd that he wold yeld that to me that he wold not yeld to the bisshop nor any other. Mr. Wortley of Wortley cam allso the same day hora quarta a meridie. May 2nd, Mr. Hulme and Mr. Williamson cam to me in the Lord Bishop of Lincoln's case for Hulme. May 4th, I, with Sir Robert Barber, curat, and Robert Talsley, clerk of Manchester parish church, with diverse of the town of divers ages, went in perambulation to the bownds of Manchester parish: began at the Leeless Bench against Prestwich parish, and so had a vew of the thre corne staks, and then down tyll Mr. Standysh new enclosure on the Low, wher we stayed and vewed the stak yet standing in the bank of the dich, being from the corne a eleven measures of Mr. Standley's stak then in his hand, and two fote more, which still I did measure afterward, and it did conteyn in Kentish feete 6 ynches and thre quarters. The survey geometricall of the very circuits of Manchester parish was ended in this, being the sixth day of my work. May 11th, the way to Stopford surveyed by John Cholmeley and John Crocker. May 17th, to Richard Walkeden 20*s.* of his wagis payd. May 20th, the Lady Booth made acquayntance here May 23rd, to Isabell Boordman 8*s.* 8*d.* to make up whole yere's wagis due at the Annunciation of our Lady last past. I allowed to Mr. Williamson ten dayes respite more for his kinsman to bring in his evidence for the process of the proceedings. Payd to nurse 3*s.* to make up her full payment of her yere's wagis ended at Michaelmas last. May 27th, open enmitie with Palmer before Sir Edward Fitton. Sir Edward Fitton told Matthew Palmer to his face that he had known him to be a mutinous man and a . . . . . . June 9th, Thomas Sankinson told me of John Basset his coming to London. June 14th, the unlawfull assembly and rowte of William Cutcheth, Captayn Bradley, John Taylor, Rafe Taylor, at Newton, against my men, describing the rumour of Newton. June 27th, newes from Hull of 23 barrells of Dansk rye sent me from John Pontoys.

July 1st, I sent Roger Kay to Vanydles for catall. July 4th, the carriers to Wakefeld for the corn. July 5th, toward evening lightning and little thunder. July 6th, thunder in the morning. July 7th, five horse lode of Dansk ry cam home. July 19th, the strang pang of my back opening mane hora 6¼. In the church uppon Mr. Palmer's disorder against Mr. Lawrence. July 20th, the last of my Dansk rye, in all 21 horse load. Aug. 6th, this night I had the vision and shew of many bokes in my dreame, and among the rest was one great volume thik in large quarto, new printed, on the first page whereof as a title in great letters was printed "Notus in Judæa Deus." Many other bokes methowght I saw new printed, of very strange arguments. I lent Mr. Edward Hopwood of Hopwood my *Malleus Maleficarum* to use tyll new yere's tyde next, a short thik old boke with two clasps, printed anno 1517. Aug. 19th, the Erle and Cowntess of Derby cam to Alport lodg. Aug. 21st, the Erle and Cowntess of Derby had a banket at my lodging at the colledge hora 4½. Aug. 27th, John Addenstall from Mr. Emery. I wrote. Sept. 3rd, Mr. Werall of Lobester within two miles of Donkaster cam to me to be acquaynted with me. Sept. 9th, very wyndy at Sowth and rayny. Sept. 12th, hayle this morning on Monday. Sept. 15th, lent by Mr. Werall 40*s*. John Cholmley went with him to give him and other physik; and I answered John Cholmeley the 40*s*. again. Sept 24th, Barthilmew cam. Sept. 25th, Mr. Olyver Carter his impudent and evident disolutenes in the church. Sept. 26th, he repented and some pacification was made. Sept. 27th, I granted a lease of thre lives to Mr. Ratclyf for two howses in Dene Square of 7*s*. rent both; fine, twenty nobles. Sept. 28th, cam Mr. Yardely of Calcot in Chesshyre, abowt six myles wide of Chester, toward the Holt. Nova de philosopho D. Waldero.

Sept. 30th, John Crockar (my good servant) had leave to go to see his parents. He went with Barthilmew Hikman and Robert Charles toward Branbroke, with Arthur Golding, to cure of his fistula. John Crocker intendeth to returne abowt Easter or at Whitsuntyde next. God be his spede! Mr. Humphry Damport made our stuard.

Oct. 12th, Rafe Holden preferred a bill against Richard Walkeson for Brereriding's chase entyring, which I and Antony Ryve . . . . . fals. The bill was not fownd. Oct. 22nd, John Fletcher of Manchester went with my letters to Vanylos this Sunday morning. Nov. 3rd, Mr. John Cholmeley toward London by Market-Harborow. Nov. 7th, the fellows and the receyver agreed not with me in accounts. Paulo post nonam mane Arthur's left eye hurt at playing at fence with rapier and dagger of sticks, by a foyne of Edmond Arnold. Nov. 10th, Mr. Burch his letter from Mathew Palmer. Nov. 14th, the fellows wold not graunt me the £5. for my howse-rent, as the Archbishops had graunted: and our foundation commaundeth an howse. Nov. 17th, I sent Ed. Arnold to London on fote with my letters to D. Julio. Dec. 3rd, to Richard Walkeden 10*s.* in part of wagis. To nurse 10*s.* Dec. 9th, I visited the grammar schole. Dec. 13th, I wrote by the carryer Barret to D. Cæsar. Dec. 14th, Mr. George Broke, sonne to Mr. . . . . . Broke of . . . . , cam to be acquaynted with me, whome I used most frendely. Mr. Ratclif of Manchester cam with him, but Mr. Heton allso cam on Tuesday after none when I had no leyser. Dec. 17, I lent to Mr. Barlow for his sonne a Spanish grammer in 8vo. printed at Lovayn in anno 1555 by Bartholomæus Gravay in Spanish, French, and Latin. To R. Dickonson I payd £7. 2*s.* for the plate and a new bell made till 1599, January 1st, £66.

1598. Jan. 4th, I wrote to Barthilmew and Charles by Bradshaw. Jan. 17th, my brother Arnold to Chester and Vaunlos. Jan. 18th, Ed. Arnold with my letter to London. Jan. 19th, hora secunda a meridie I cam before the justices against James

Shallcross and John Lawrence for misusing my name to deceyve Mr. Harrughby. Jan. 20th, Walter Fletcher, chirurgien, from Barthilmew Hikman cam. Jan. 22nd, after midnight the college gate toward Hunt's Hall did fall, and som parte of the wall going down the lane. I receyved letters from Mr. John Pontoys. Jan. 24th, Walter Fletcher went with my letters to Barthilmew Hikman and Robert Charles. Amaritudo mea circa mediam noctem. Jan. 28th, the cloose was hyerd of Ed. Brydock for thre pownd payd beforehand by me John Dee to the said Ed. Brydock, being £4 from Candlemas next tyll Candlemas come a twelvemonth. Feb. 9th, George Birch sute was stayd at Chester uppon his promise to compownd with me for all tyth, haye, and other matter. Thomas Goodyer his sute and excommunication I stayed, salvo interim jure suo. Baxter's likewise I stayd at Chester court. Feb. 12th, newes from Mr. Smyth, of Upton personage, cam this Sunday. Feb. 13th, Edmond Arnold to London; thereuppon I sent spedily. Feb. 20th, I wrote by Oliver Ellet, the taylor, to Mr. Nicolls to Faxton. Feb. 22nd, Mr. Nicolls cam and wished to mete Ellet. Feb. 25th, the eclips. A clowdy day, but great darknes abowt 9½ mane. Feb. 26th, circa mediam noctem amaritudo mea. Feb. 27th, Mr. Nicolls rode homeward, and met the messager a little beyond Stopford. I lent Mr. Nicolls home with him Roger Edward's boke to be browght to me by Barthilmew Hikman. March 1st, I receyved Mr. Thynne his letter for Sted's det, and Ed. Arnold his letter of the sute from Upton, and of the Lord Archebisshop his hard dealing. March 2nd, I sent the statute staple to London to Mr. George Brok for Sted. I wrote letters by John Hardy, and sent them in a box. March 5th, newes of Mistres Mary Nevell's death by William Nicholson, that she dyed the Fryday after Candelmas Day. March 11th, borrowed 40*s*. of Mr. George Kenion, of Kersall, to repay againe as sone as I can conveniently. Receyved by Richard Walkeden.

1600. June 10th, set out from London. Jun. 18th, I, my wife, Arthur Rowland, Mistres Marie Nicols, and Mr. Richard Arnold cam to Manchester.

July 3rd, the Commission set uppon in the Chapter Howse. July 7th, this morning, as I lay in my bed, it cam into my fantasy to write a boke, "De differentiis quibusdam corporum et spirituum." July 8th, I writ to the Lord Bishop of Chester by Mr. Withenstalls. July 10th, Mr. Nicols and Barthilmew Hickman cam. July 14th, Francys Nicols and Barthilmew Hikman went homeward. July 17th, I willed the fellows to com to me by nine the next day. July 18th, it is to be noted of the great pacifications unexpected of man which happened this Friday; for in the forenone (betwene nine and ten) where the fellows were greatly in doubt of my heavy displeasure, by reason of their manifold misusing of themselves against me, I did with all lenity interteyn them, and shewed the most part of the things that I had browght to pass at London for the college good, and told Mr. Carter (going away) that I must speak with him alone. Robert Leigh and Charles Legh were by. Secondly, the great sute betwene Redishmer and me was stayed and by Mr. Richard Holland his wisdom. Thirdly, the organs uppon condition was admitted. And fourthly, Mr. Williamson's resignation granted for a preacher to be gotten from Cambridge. July 19th, I lent Randall Kemp my second part of Hollinshed's Great Chronicle for ij. or iij. wekes. To Newton he restored it. July 31st, we held our audit, I and the fellows for the two yeres last past in my absence, Olyver Carter, Thomas Williamson, and Robert Birch, Charles Legh the elder being receyver. I red and gave unto Mistres Mary Nicolls her prayer.

Aug. 5th, I visited the grammar schole, and fownd great imperfection in all and every of the scholers to my great grief. Aug. 6th, I had a dream after midnight of my working of the philosopher's stone with other. My dreame was after midnight toward day. Aug. 10th, Eucharistam suscepimus, ego, uxor, filia Katharina, et Maria Nicolls. Aug. 30th, a great tempest of mighty wynde S.W. from 2 tyll 6, with rayne.

Sept. 11th, Mr. Holland of Denby, Mr. Gerard of Stopford, Mr. Langley, commissioners from the bishop of Chester, authorized by the bishop of Chester, did call me before them in the church abowt thre of the clok after none, and did deliver to me certayn petitions put up by the fellows against me to answer before the 18th of this month. I answered them all eodem tempore, and yet they gave me leave to write at leiser. Sept. 16th, Mr. Harmer and Mr. Davis, gentlemen of Flyntshire, within four or five myle of Hurden Castell, did viset me. Sept. 29th, I burned before Mr. Nicols, his brother, and Mr. Wortley, all Bartholomew Hikman his untrue actions.* Sept. 30th, after the departing of Mr. Francis Nicolls, his dowghter Mistres Mary, his brother Mr. William, Mr. Wortley, at my returne from Deansgate, to the ende whereof I browght them on fote, Mr. Roger Kooke offred and promised his faithfull and diligent care and help, to the best of his skill and powre, in the processes chymicall, and that he will rather do so then to be with any in England; which his promise the Lord blesse and confirm! He told me that Mr. Anthony considered him very liberally and frendely, but he told him that he had promised me. Then he liked in him the fidelity of regarding such his promise.

Oct. 13th, be it remembered that Sir Georg Both cam to Manchester to viset Mr. Humfrey Damport, cownsaylor of Gray's Inne, and so cam to the colledg to me; and after a few words of discowrse, we agreed as concerning two or three tenements in Durham Massy in his occupying. That he and I with the fellows wold stand to the arbitrement of the sayd Mr. Damport, after his next return hither from London. John Radclyf, Mr. Damport's man, was with him here, and Mr. Dumbell, but they hard not our agrement; we were in my dyning-room. Oct. 22nd, receyved a kinde letter from the Lord Bishop of Chester in the behalfe of Thomas Billings for a curatship. Nov. 1st, Mr. Roger Coke did begyn to destill. Nov. 4th, the commission and jury did finde the titles of Nuthurst due to Manchester against Mr. James Ashton of Chaterdon. Nov. 7th, Oliver Carter his . . . . . . before Mr. Birch, Richard Legh and Charles Legh, in the colledg howse. Dec. 2nd, colledg awdit. Allowed my due of £7 yerely for my howse-rent tyll Michelmas last. Arthur Dee a graunt of the chapter clerkship from Owen Hodges, to be had yf £6 wer payd to him for his patent. Dec. 20th, borowed of Mr. Edmund Chetam the scholemaster £10 for one yere uppon plate, two bowles, two cupps with handles, all silver, waying all 32 oz. Item, two potts with cover and handells, double gilt within and without, waying 16 oz.

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* In a note by Dee in MS. Ashm. 488, he says, "All Barthilmew's reports of sight and hering spirituall wer burnt; a copy of the first part, which was afterward fownd, was burnt before me and my wife."

1601. Jan. 19th, borrowed of Adam Holland of Newton £5 till Hilary day, uppon a silver salt dubble gilt with a cover, waying 14 oz. Feb. 2nd, Roger Cook his supposed plat laying to my discredit was by Arthur my sone fownd by chaunce in a box of his papers in his own handwriting circa meridiem, and after none abowt 1½ browght to my knowledg face to face. O Deus, libera nos a malo! All was mistaken, and we reconcyled godly. Feb. 10th to 15th, reconciliation betwene us, and I did declare to my wife, Katharine my dowghter, Arthur and Rowland, how things wer thus taken. Feb. 18th, Jane cam to my servyce from Cletheraw. Feb. 25th, R. K[oke] pactum sacrum hora octava mane. March 2nd, Mr. Roger Coke went toward London. March 19th, I receyved the long letters from Bartholomew Hickman hora secunda a meridie by a carryer of Oldham. April 6th, Mr. Holcroft of Vale Royall his first acquaintance at Manchester by reason of William Herbert his frend. He used me and reported of me very freely and wurshiply.

# CATALOGUS

## LIBRORUM BIBLIOTHECÆ EXTERNÆ

## MORTLACENSIS

## D. JOH. DEE, A° 1583, 6 SEPT.

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## LIBRI MANUSCRIPTI.

[*From MS. Trin. Coll. Cantab. O. iv.* 20, *transcribed by Ashmole in MS. Ashm.* 1142. *Another autograph copy is preserved in MS. Harl.* 1879, *which scarcely differs from that in the library of Trinity College. The numbers prefixed to the several volumes are added, for the sake of reference, by the Editor.*]

1. Milei sphæricorum tractatus tres. 4° pergameno.
2. Theoricæ planetarum.—Jordani de triangulis, ubi de quadratura circuli.—Ejusdem de perspectiva.—Ejusdem de speculis, crepusculis, ponderibus, speculis comburentibus, lib. ii. 4°, scripti pergameno.
3. Compendium de vitis philosophorum anonymi.—Ursonis de commixtionibus elementorum.—Ejusdem aphorismi. 4° pergameno.
4. Avicenna de anima mundi, cum aliis, videlicet, Liber cujus initium est, " Inspector præcedentis libri Avicennæ."—Expositorius Rogeri Bachonis."—Liber de ponderibus.—Morienus ad regem Calid.—Rasis libri quinque de deceno (?)—Hermetis

libri septem. — Rosinus ad Euthesiam.—Dicta sapientis. — Turba philosophorum. — Distinctionum sapientium liber. — Epistola Alexandri regis Persarum.—Aristoteles de 30 verbis. —Socratis liber.—Effrey Effinensis liber.—Liber Calid.—Liber commentatus.—Opus philosophorum.— Geber de perfecto magisterio. 4° pergameno.

5. Joh. Duns Scoti quæstiones in Porphyrii quinque voces. — Antonii cujusdam expositio in categorias sex, &c.—Rogerii Bachonis de multiplicatione specierum. — Ejusdem perspectiva. 4° pergameno.
6. Thomæ Aquinatis quæstionum disputatarum volumen. 4° pergameno.
7. Scintillarium poetarum.— Summa chiromantiæ.—Ovidii metamorphoseos expositio.—Tractatus de veneno.—Valerius ad Ruffinum de non ducenda uxore, cum expositione. —Joh. Wyclyf determinatio.—Literæ fratris Wilhelmi Fleth.—Fulgentii mythologiæ cum Expositione.—Tractatus de difficilibus dictionibus Bibliæ. — Rob. Lincolniensis in oculo morali.— Rob. Lincolniensis de ratione veneni.—Joh. Walensis breviloquium philosophorum, descriptum per Stoctonem Cantabrigiæ, 1375.—Casus abstracti in jure, per Fratrem Hermannum de provincia Saxoniæ.—Casus episcopo reservati.—Expositio salutationis angelicæ.* 4° pergameno.
8. De ponderibus et mensuris medicinalis operationis.—Viaticus Constantini Africani libri 7.—De modo medendi experimenta. —De origine morborum, et eorum cognitione per urinam.— De electuariis, &c. 4° pergameno.
9. Ethici Histri cosmographia, ex versione Latina D. Hieronymi.† 4° pergameno.

One I had with me, and one I left here, which is noted after.

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* Now in Trinity College, Dublin. Bern. 148, (H. 12.)

† Now MS. Cotton. Vespas. B. x. thus inscribed by Dr. Dee's hand, "Johannes Dee, 1565, Februarii 21, Wigorniæ, ex dono decani ecclesiæ, Magistri Beddar."

10. Anticlaudianus, carmine.—Hugonis de Pushac, Dunelmensis Episcopi, Brutus, carmine.* Longiuscula forma, pergameno.
11. Tractatus compendiosus de animalibus. 4° pergameno.
12. Wilhelmi Parisiensis fragment. de universis. 4° pergameno.
13. Euclidis Elementa Geometrica, Optica et Catoptrica, ex Arabico translata per Adellardum.—Theodosii Sphæricorum libri.—Liber de occultis.—Ptolomæi planisphærium.—Jordani planisphærium.—Archimedis tractatus de quadratura circuli. —Gerardi de Brussel liber de motu.—Jordanus de ponderibus. — Libri quatuor geometriæ practicæ. — Alfarabius de scientiis.—Wilhelmi de Conchis philosophia.— Rasis liber de phisiognomia. — Anatomia hominis.—De proprietatibus elementorum.— cum aliis. 4° pergameno.
14. Augustinus de anima et spiritu.—Theoremata de spiritu et anima demonstrata.—Algorithmus demonstratus Joh. de Sacrobosco.—Joh. de Rupella summa de anima.—Rob. Lincolniensis tractatus de sphæra.—Joh. de Sacrobosco tractatus de sphæra.—Tractatus de proportione et proportionalitate, &c. Rogeri Bachonis— cum aliis. pergameno, 4°.
15. Maximi Monachi, Dionisii Areopagitæ, Sophronii Solitarii, et aliorum Græcorum fragmenta nonnulla. pergameno, 4°.
16. Ramundi Lullii liber de quinta essentia. papyro, f°.
    Non est Ramundi Lullii, sed collectanea diversa ex Paracelso.
17. Rogerii Bachonis de anima, et ejus operibus.—Ejusdem liber de intellectu et intelligibili. f°. pergameno.
18. Apologia de versutiis atque perversitatibus pseudo-theologorum et religiosorum.—Joachim Abbatis prophetia contra religiones tenentes ordinem mendicantium.—Arnoldi de Villa Nova opus de generibus abusionum veritatis, et de pseudoministris Antichristi cognoscendis, et de pastorali officio circa gregem exercendo. — Ejusdem prophetia catholica, tradens

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* This MS. is now in the Cottonian library, Vespas. A. x. "Joannes Dee, 1574, Maij 7, bowght uppon a stall in London."

artem annihilandi versutias Antichristi et omnium membrorum ejus, ad sacrum collegium Romanorum. pergameno, f°.

19. Rogeri Bachonis de retardatione senectutis et senii, &c.—Ejusdem de graduatione medicinarum compositarum, &c. pergameno, f°.

20. Ejusdem Bachonis metaphisica.—Ejusdem œconomica. pergameno, 4°.

21. Ejusdem* de animalibus fragmentum. pergameno, f°.

22. Ejusdem Bachonis fragmenta quædam; videlicet, de multiplicatione et corruptione specierum.—Item communia naturalia.—Epistola ad Clementem per R. de utilitate scientiarum artis experimentalis, &c. pergameno, f°.

23. Rogeri Bachonis pars sexta Operis Majoris, quæ est Scientia Experimentalis, ad Clementem Pontif: Romanorum.—Ejusdem Operis Majoris pars septima, quæ est, Philosophia Moralis.—Ejusdem Alchimiæ tractatus expositorius, ad Clementem P. M. R.—Ejusdem compendium alchimiæ.—Avicennæ clavis sapientiæ, seu porta minor, seu tractatus de anima.—Breviloquium Holcot.—Rogerii Bachonis speculum alchimiæ.—Quæstiones super librum Jordani de ponderibus.—Compendium artis, Raymundi Lullii.—Excerpta ex theorica Ramundi Lullii.—Rogeri Bachonis tractatus de speciebus. papyro, f°.

24. Alberti Magni de mineralibus libri quinque.—Hermetis quadripartitum operis.—Rhithmomachia.—De lapide bezaar.—Ars fusoria ac tinctoria lapidum ac gemmarum.—Ptolomei liber de lapidibus et sigillis eorundem.—Techel de sculpturis lapidum.—Galenus (. . . . portis) de spermate.—Avicennæ phisiognomia.—Commentariolus in Aristotelis phisiognomiam.—Cheiromantiæ fragmentum.—Arithmeticæ fragmentum, carmine.—Practica algorismi.—Anima artis transmutatoriæ Ramundi.—Phisica, seu medicina Ramundi Lullij.—De herbis.—De potentiis duodecim signorum et septem planetarum.—Epis-

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* Dee has added in the margin the word "dubito," meaning, I suppose, that there was not any sufficient evidence for attributing this treatise to Roger Bacon.

tola accurtationis lapidis philosophorum ad Regem Robertum. —Summa cheiromantiæ.—Albertus Magnus de mineralibus.—Phisiognomia ex Loxio, Aristotele, et Palemone.—Albertus de plantationibus arborum et de conservatione vini.—Virtutes septem herbarum Aristotelis. — Liber Kirimandarum. — Philonis fragmentum de aquæductibus. — Quæstiones quædam naturales.—Constantinus Medicus de coitu.—Practica puerorum.—De natura puerorum. — Introductiones astronomicæ. — Hyppocrates de pharmacis.—Hyppocrates de secretis. — Hippocratis lex. — Hippocrates de humana natura.—Hippocrates de aere, aqua, et regionibus. pergameno, 4°.

25. Eulogium temporis, a condito orbe in annum Christi 1367, monachi cujusdem Niniani.* pergameno, f°.

26. Rogerii Bachonis summa, seu opus tertium, ad Clementem P. M.—Ejusdem Bachonis majoris operis pars quarta, in qua ostenditur potestas mathematicæ in scientiis atque rebus mundi hujus. — Ejusdem compendium studii theologici. — Liber præceptorum secundum Albertum. —Liber de sigillis solis in signis, secundum Hermetem. — Albertus de sigillo et annulo leonis, et ejus virtutibus.—Arnoldus de Villa Nova de sigillis duodecim signorum. papyro, f°.

27. Rogerii Bachonis communium naturalium libri duo, quatuor sectionibus distincti. pergameno, f°.

In boards, with clasps.

28. Alpetraugii de verificatione motuum cœlestium liber.—Thebith de his quæ indigent expositione, antequam legatur Almagestum Ptolomæi. — Liber florum Albumasar.—Liber experimentorum Albumasar. — Liber practicorum geometriæ.—Jacobi Alkindi liber de aspectibus.—Petri de Dacia commentum super tractatum algorismi. — Joh. de Sacrobosco super tractatum de sphæra. — Ejusdem computus ecclesiasticus.—Wilhelmus de Aragonia in Ptolomæi centiloquium.—Ars al-

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* Now MS. Cotton. Galba, E. VIII., partially burnt by the fire. Another copy of this work is in the library of Trinity College, Cambridge, R. vii. 2.

gorismi de fractionibus. — Scripta utilia super computum manualem. — Joh: de Sicilia in canones Arzachelis de tabulis Toletanis.—Quæstiones mathematicales.* pergameno, fo.

29. Richardi Walyngforde Abbatis S. Albani de sinubus demonstrandis, libri iv.† pergameno, fo.

30. Johannis Massoni Monachi epistolæ.—Epistolæ de somnio Pharaonis, seu Pharaonis et Josephi epistolæ.—Alani enchiridion de planctu seu conquestu naturæ, prosa et versu.—Bernardi Silvestris Cosmographia.‡ pergameno, 4o.

31. Bartholomei Anglici breviarium, seu de proprietatibus rerum. pergameno, fo.

32. Jordani Nemorarii Φιλοτεχνη, sive de triangulis, liber primus, sexaginta quatuor propositiones continens. pergameno, 4o.

33. Rabbi Mosis liber de venenis.—Summa brevis Galeni de cura ethicæ senectutis.—Alberti de Colonia tractatus de incisionibus arborum et plantationibus earum.—Unguentum ad omnem scabiem tollendam, quod dicitur *Veni mecum*, &c.—Tractatus de ornatu faciei.—Hermetis liber de septem planetis, &c. — Rogerii Bachonis nonnulla secreta.—De factura Saxonis Gallici.—Liber de tincturis pannorum.—Liber de coloribus illuminatorum vel pictorum.—De diversis operationibus ignium. — De diversis tincturis.—Hermetis secreta.—Item, multa alia notabilia.—Item, turba philosophorum. pergameno, 4o.

34. Experimentorum diversorum liber.—De vernisio quo utuntur scriptores.—Secreta philosophorum.—De usu virgæ visoriæ, et hujusmodi secreta multa. papyro, 8vo.

35. Arnaldi de Villa Nova thesaurus secretus operationum.—Hermetis liber de lapide philosophorum.—Alfredi liber de

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* Now MS. Harl. 1, "Johannes Dee, 1557." A portion of this volume formerly belonged to John of London.

† The only copies of this work now known are in the Bodleian Library, but I have not succeeded in tracing this one.

‡ Otho, B. IV. vid. Tann. Bibl. p. 518. This MS. was destroyed in the fire of 1731.

spiritu occultato.—Rasis practica, cum aliis viginti quinque libellis variorum autorum consimilis argumenti. papyro, 4°.

36. Ptolomæi quadripartitum, Lat.—Albumazer introductorium.—Isibradi calendarium.—Profacii Judæi almanach. — Zaëlis electiones.—De significationibus planetarum, cum aliis tractatibus. pergameno, 4°.

37. Expositio theoricarum.—Thebith de motu octavæ sphæræ.—Jordanus de ponderibus, cum quæstionibus notabilibus super eundem.—Jacobus Alkindus de radijs, seu de causis reddendis.—An futura possunt per astra præsciri.—Nicolai Oresmi liber divinationum. — Thomæ Bravardini geometria. —Perspectiva communis Joh. de Pecham.—Dominici de Hassia quæstiones super perspectivam communem. — Euclides de speculis.—Jacobus Alkindus de umbris et causis diversitatum aspectuum.—Dominici de Clavaso practica geometriæ.—Demonstratio æqualitatis lineæ ad peripheriam circuli.—Quadratura circuli.—Expositio tractatus de sphæra, cum quæstionibus.—Algorismus in integris Joh. de Sacro-Bosco.—Algorithmus in minutiis Joh. de Lineriis.—Thomæ Bravardini tractatus proportionum.

38. Joh. de Pecham canticum pauperum.—Joh. Walensis communiloquium.—Ejusdem Walensis dietarium, locarium, itinerarium. — Ejusdem breviloquium. — Tractatus, cujus initium est, *Supra tribus sceleribus*.—Aristotelis liber de secretis secretorum. pergameno, 4°.

39. Liber Physiologi de natura animalium et bestiarum. pergameno, 8°.

40. Gualteri Burlæi tractatus de potentiis animæ. pergameno, 4°.

41. Rogerii Bachonis perspectiva. — Ejusdem de multiplicatione specierum. pergameno, 4°.

In paste-bords, with strings.

42. Tractatuli tres de lapide philosophorum, quorum primi initium est, "Dicit philosophus," &c.

43. Vectii Valentis anthologia.—Aristoxeni musica. — Alippii

musica—Cleomedes de mundo.—Expositio astrolabii.—Hipparchus in Aratum et Eudoxum.—*Græcè omnes.* papyro, f°.

44. Libellus antiquissimus de speculis comburentibus, cujus initium est, "De sublimiori," &c.* pergameno, 4°.

45. Jordanus de ponderibus cum scholiis, cujus initium est "Omnis ponderosi." pergameno, f°.

46. Raymundi Lullii liber de quinta essentia. pergameno, f°.

47. Boetius de consolatione philosophiæ, in *Græcam* linguam conversus a Maximo Planude.—Catonis distica, cum scholiis Planudis, &c. *Græcè.*—Aphthonij progymnasmata, *Græcè.* papyro, f°.

I gave this Booke to Cracovia Library, A°. 1584, July 28.

48. Porphirii philosophi Isagoge in Aristotelis logicam, *Græcè.* papyro, f°.

49. Naupegia Itali cujusdam, cum figuris. papyro, 4°.

50. Dionysii Zecharii opusculum de lapide philosophorum, *Gallicè.* papyro, 4°.

51. Roberti Gloucestrensis chronica, *rythmo Anglico.*† papyro, f°.

52. Hystoria Britannicorum principum a Cadowaladro Rege ad Leolinum, per Humfredum Lluyd collecta, *Anglicè.*‡ papyro, f°.

53. Variæ compositiones aquarum mercurialium et alia experimenta chemica, *Anglicè,* cujus initium est, "He that will make," &c. papyro, 4°.

54. Varia experimenta chimica, *Anglicè,* quorum initium est, "For to make white lead." pergameno, f°.

55. Alberti Magni summa naturalium, cujus initium est, "Philosophia dividitur." papyro, 4°.

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* Now in MS. Vespas. A. II. art. 12, "Joannes Dee, 1555." This is an extremely curious and valuable tract in the history of optical science, and is similar to the curious treatise by Gogava *De speculo ustorio.* The focus of the parabola is here for the first time indicated, a circumstance which has escaped the notice of scientific historians.

† The only MS. of Robert of Gloucester's poem, answerable to this description, is in the University Library, Cambridge.

‡ This MS. is now in the library of the Ashmolean Museum, No. 846.

56. Rogerii Bachonis annotationes super Aristotelis tractatum de secretis secretorum. pergameno, f°.

57. Phillipi Ulstadii cœlum philosophorum. impressum, f°.

58. Inventa quædam geometrica. papyro, f°.

My owne hand, of Richard Chancellor and Thomas Topely.

59. Dumbyltoni summa. pergameno, f°.

60. Beda de gestis Anglorum. pergameno, 4°.

61. Euclidis geometrica.—Rogerii Bachonis perspectiva.—Aristotilis problemata.—Campani theoricæ planetarum. pergameno, 4°.

62. Volumina duo magna, *Hebraicè*, de astrologicis judiciis.—Alchimia Salomonis. papyro, f°. 2 vol.

63. Roberti Groshed, Lincolniensis episcopi, dicta; quorum initium est, "Spiritus Sanctus per os Salomonis," &c.—Ejusdem tractatus de cessatione legalium. — Ejusdem tractatus de oculo morali, una cum aliis variis. pergameno, f°.

64. Isaac Judæi logica, cum aliis variis consimilis argumenti, *Hebraicè*. papyro, 4°.

65. Alhazen perspectiva, &c. pergameno, 4°.

John Davis' spoyle.

66. Ramundi Lullii testamentum.—Ejusdem cantilena.—Ejusdem codicillus, sive vade mecum.—Ejusdem anima transmutatoria.—Annotationes super testamentum Ramundi.—Lapidarius Raymundi.—Quæstiones de Paulina Ramundi.—Quæstiones de Olympiade Ramundi. — Declaratio tabularum figuræ 5. Raymundi.—Repertorium Raymundi.—Tractatus de consideratione lapidis. — Philosophia cujusdam Ramundistæ. — Joh. Dastini chimici somnium, seu visiones, *Anglicè*.—Ramundi Lullii distinctio tertia.—Anima artis, juxta exemplar in Anglia repertum.—Apocalypsis spiritus secreti.—Ars conversionis Mercurii et Saturni in aurum et argentum, seu de aquis Theuthidis.—Aristotelis lumen luminum.—Raimundi Lullii quæstionarius arboris philosophalis.—Quæstionarius figuræ quad-

rangularis.—Quæstionarius figuræ 5.—Tertia distinctio juxta aliud exemplar.—Aphorismi.—Accurtatio. – Practica secreti occulti.—Opus magnum, sive opus regale.—Considerationes operis minoris.—Cantilena *Catalonicè,* cum commento.—Ars brevis, &c. papyro, f°.

67. Ramundi Lulli speculum alchimiæ.—Ejusdem liber de quinta essentia.—Ejusdem lapidarius, scilicet de gemmis.—Joh. Dastini liber de compositione lapidis.—Ejusdem donum Dei.—Liber radicum.—Liber administrationum.—Ejusdem Dastini speculum philosophorum.—Rasis de duodecim aquis, &c. papyro, f°.

68. Aneti filii Abraham practica medica.—Scarsati practica medicinalis, una cum aliis. pergameno, 4°.

69. Eathelredi Abbatis Rievallis de vita Edowardi regis Anglorum et Confessoris.* pergameno, 4°.

70. Roberti episcopi Lincolniensis tractatus in lingua Romana, hoc est, *veteri rithmo Gallico,* de principio creationis mundi, de medio et fine, &c. pergameno, 4°.

71. Wilhelmi de Northfeilde expositio super librum de differentia spiritus et animæ.—Ejusdem expositio super diversa opuscula Aristolelis phisicorum.† pergameno, f°.

72. Magistri Franconis regulæ musicales, cum additionibus aliorum musicorum, collectæ a Roberto de Handlo.—Rogerii Bachonis perspectiva, una cum aliis geometricis et astrologicis. pergameno, f°.

73. Gualtheri Burlei notabilia super Porphyrii prædicabilia, et Aristotelis prædicamenta, una cum aliarum notationum libellis. papyro, 4°.

74. Boetii Musica.—Hermannus Contractus de compositione astrolabii, et de ejus utilitatibus. pergameno, 4°

75. Chronica de imperatoribus seu compendium historiarum in prima monarchia Babiloniorum, in annum Christi 1266.—

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* Now MS. Harl. 200, "Joannes Dee, 1575."

† Now C. C. C. Oxon. No. 235.

Joh. de Bononia summa pontificum Romanorum et imperatorum in annum Christi 1313. — Alexandri Magni ortus et res gestæ. pergameno, 4°.

76. Wilhelmi Wodford, ordinis Minorum, opusculum quæstionum quarundam, contra dialogum Joh. Wycklyf a Thoma Cantuariensi archiepiscopo condemnatum.—Thomas Palmere tractatus de imaginibus, cum aliis variis. papyro, 4°.

77. Collectanea quædam chimica Siberti Rhodii. papyro, f°.

78. Roberti Holcot quæstiones super quatuor libros Lombardi sententiarum.—Ejusdem quæstiones de astronomia. pergameno, 4°.

79. Arnaldi de Villa Nova liber de alchimia, cujus initium est, " Scito, fili, quod in hoc libro," una cum aliis ejusdem opusculis. papyro, 4°.

80. Ethici philosophi cosmographia, per D. Hieronymum Stredonem Lat. conversa. pergameno, f°.

81. Rogerii Bachonis epistolæ tres, sive scripta tria ad Joh. Parisiensem, in quibus latet sapientia mundi.—Kalid rex ad Morienum.—Gebri et Avicennæ chimica. papyro, 4°.

82. Euclidis elementorum geometricorum libri decem. — Ejusdem perspectiva, &c. Lat. papyro, 4°.

83. Alhazeni perspectiva, libri septem, Lat. pergameno, f°.

84. De fabrica speculi ustorii fragmentum.—Urso de effectibus qualitatum primarum.—Liber vaccæ.—Alberti dona.—Thomas Aquinas de essentiis rerum. pergameno, 4°.

85. Ricardi Hampole liber, qui dicitur Incendium Amoris, *Anglicè*. pergameno, f°.

86. Alhazeni perspectiva, Lat.—Item Alfraganus, &c. Lat. pergameno, f°.

87. Albumazar de judiciis astrologicis. pergameno, f°.

88. Jacobi Fabri Stapulensis conclusiones phisicæ, &c. ex Aristotele excerptæ. papyro, f°.

89. Joh. Eschuidi summa Anglicana, seu medicinalis. pergameno, f°.

90. Bartholomæus Anglicus de proprietatibus rerum.
pergameno, f. grandiori.

91. Jordani Nemorarii arithmetica cum commento. — Algorithmus in integris Joh. de Sacrobosco. — Algorithmus in minutiis, Joh. de Lineriis.—Campani theorica planetarum.—Nicholai Oresmi tractatus de proportionibus proportionum.* — Jordani tractatus de commensuratione cœlestium. — Gervasii algorithmus proportionum.—Demonstrationes conclusionum astrolabii.—Tractatus de torqueto et ejus usu. — Tabulæ Alfonsi regis Castellæ.—Canones tabularum Alfonsi per Joh. de Saxonia.—Joh. de Lineriis canones tabularum primi mobilis.—Jacob Alkindus de impressio[n]ibus aeris.—Rogerii Bachonis de utilitate arithmeticæ. — Campani compostus ecclesiasticus.—Jordani algorithmus demonstratus.
pergameno, f°.

92. Helinandi Monachi Cistercien. chronicorum mundi libri xxx. hoc est, pars prima. pergameno, f°.

93. Francisci Catanei Diacetii paraphrasis in Aristotelem de cœlo, &c. pergameno, f°.

94. Isidori Hispalensis liber de natura rerum, cum glosulis.—Prisciani institutio.—Bedæ versus de die judicii.
pergameno, 4°.

95. Tractatus de figuris stellarum in octava sphæra. — Gebri libri novem de astronomia.—Almagesti libri sex abbreviati. —Jordani libri de triangulis.—Plures conclusiones Almagisti abbreviati.—Archimedis liber de curvis superficiebus.—Tractatus Albeonis.—Tabula pro locis planetarum.—Tractatus Zaphei Arzachelis, &c. — Capitula libri Almagesti.—Compendium musices ex Boetio. — Euclidis elementa geometrica.—Gebri conclusiones de astronomia. — Theodosii sphærica.—Milei de figuris sphæricis et triangulis, libri tres. — Tabulæ planetarum de radicibus et motibus. — Machumeti Bagde-

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* Extract from this article in MS. Bernard, 3467, where there are other extracts from MSS. in Dee's possession.

dini liber divisionum. — Tractatus de quinque corporibus regularibus. — Tractatus de speculis comburentibus.—Tabula domificandi, pro latitudine Oxoniens.—Tabulæ plurium latitudinum, secundum Bachecumbe.—Thebith tractatus de motu.—Tractatus de proportione circumferentiæ circuli, &c.—Tabulæ quatuor solis. pergameno, f°.

96. Rogeri Bachonis tractatus de virtutibus et actionibus stellarum. papyro, 4°.

97. Vitellionis perspectiva.* pergameno, f°.

98. Theodosii sphærica.—Euclidis data, Lat.—Archimides de quadratura circuli. pergameno, 4°.

99. Haly de judiciis astrorum. pergameno, f°.

100. Boetius de consolatione philosophiæ cum commento.—Scripta super plures libros geometriæ.—Jordanus de speculis.—Jordanus de ponderibus.—Archadii demonstrationes de quadratura circuli.—Tractatus Hermanni de astrolabio.—Liber de similibus arcubus.—Archimedes de figuris isoperimetris.—Archimedes de curvis superficiebus. pergameno, 4°.

101. Avicenna de prima philosophia, i. e. de causa causarum, vel metaphisica, Lat. pergameno, 4°.

102. Alhazeni perspectiva. pergameno, 4°

103. Ricardi de Posis summa epistolarum (quasi ars quædam notariatus) secundum consuetudinem Romanæ curiæ. pergameno, f°.

104. Arzachelis tabulæ astronomicæ. pergameno, 4°.

105. Chronicon Angliæ, *Anglicè*, manuscriptum. pergameno, f°.

106. Aristotelis commentum in astrologiam (fragmentum). pergameno, 4°

107. Alberti Magni minerarium. pergameno, 4°.

108. Haly de judiciis astrorum.—Liber novem judicum in astrologia.—Jafar de imbribus.—Messahala de nativitatibus.

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* Now MS. Ashm. No. 424. From a MS. note it appears that, in 1564, the Fellows of Peterhouse, at Cambridge, presented this book to Dr. Dee, in exchange for various printed books which he gave to their library. Vid. MS. C.C.C. Oxon. No. 191.

—Aristotelis liber de judiciis universalibus.—Hani Benhannæ liber de geometria.—Guido Bonatus de astrologio.* papyro, f°. magno.

109. Algorithmus integrorum cum commento.—Algorithmus fractorum cum commento.—Summa utriusque arithmeticæ Boetii.—Arithmetica compilata ex multis scientiis.—Liber de figuris numerorum.—Practica memorandi.—Tractatus de speculo combustorio secundum sectionem Mukesij.—Euclidis geometricorum libri 15. cum commento.—Jordanus de ponderibus cum commento.—Euclides de ponderibus cum commento.—Euclidis datorum liber cum commento.—Archimedes de curvis superficiebus cum commento.—Archimedes de quadratura circuli, cum commento.—Archimede[s] de figuris ysoperimetrorum.—Theodosii sphærica.—Rob. Lincoln[i]ensis episcopi, de luce, calore, et iride.—Vitellionis perspectivæ libri quatuor. pergameno, f°.

110. Rob. Lincoln[i]ensis episcopi constitutiones pro sua diocesi, videl. in decalogum, &c. pergameno, f°.

111. Perspectiva Algazet, forte Halazen. Lat. pergameno, 4°

112. Annales regulorum Cambricorum, a Cadowaladro ad Leolini tempora, *lingua Brytannica sive Cambrica.* papyro, 4°

113. Perquisita et alia quæ pertinebant ad Winchecumbe Abbatiam.† pergameno, 4°.

114. Boetii arithmetica. pergameno, 4°.

115. Quæstiones erudite disputatæ super librum meteororum Aristotelis. pergameno, 4°.

116. De Indorum et Persarum annis astronomicis.—Annotationes in Martianum Capellam. pergameno, 4°.

117. De potentiis animæ.—Auberti Remensis philosophia.—Oliveri philosophia.—Petrus Hispanus de morte et vita, et causis longitudinis et brevitatis vitæ.—Albertus de divinatione.

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* Now MS. Savil. Oxon. No. 15.

† It does not appear from Tanner's *Notitia Monastica*, or from Sir Thomas Phillipps's Catalogue, that this MS. is now preserved.

De spiritu et inspiratione.—De signis aquarum, ventorum et tempestatum.—Ramundus Massiliensis de cursu planetarum. —Alexander Aphrodiseus ad imperatores Antoninum et Severum de fato. — Quæstiones de intellectu. — Quæstiones de anima.—Hermannus Secundus de essentiis.—Platonis Phædon, sive de anima.—Commentum super Platonis Timæum.—Platonis Menon. Lat. pergameno, f°.

118. De administratione principum liber. pergameno, 4°.

119. Isidori Hispalensis etymologiarum fragmentum magnum. pergameno, f°.

120. Tabulæ astronomicæ ad annos decem, cum canonibus.—Algorithmus demonstratus cum minutiis.—Alfraganus de annis.—Alcabicii astrologia.—Tabulæ de numeris proportionalibus.—Computus cum calendario. pergameno, 4°.

121. Polychronica. pergameno, f°.

122. Polychronicon. pergameno, f° minori.

123. Hystoriæ Britannicæ et Angliæ fragmentum, *Gallicè* conscriptum. pergameno, 4°.

124. Guido Bonatus de judiciis astrorum. pergameno, f°.

125. Passionale. pergameno, f°.

126. Astronomici libelli cujusdam fragmentum, cujus initium est, "A philosophis astronomiam sic definitam accepimus." pergameno, 4°.

127. Expositio quædam super Cantica Canticorum.—Ars fidei secundum Ambionensem.—Macrobius in somnium Scipionis. pergameno, f°.

The second tract is cut out, and to be answered for.

128. Matricula, sive catalogus bibliothecæ Cantuariensis. papyro, f°.

129. Author de causis cum demonstrationibus. pergameno, f°.

130. Alchimicus libellus, *Anglicè*, cujus initium est, "Take limale." papyro, 4°.

131. Libellus chimicus, *Latinè*.—Varii tractatus super capitulum Hermetis quod dicitur "Clavis Sapientiæ Majoris." pergameno, f°.

132. Sidrach philosophi liber, *Gallicè.* pergameno, 4°.

133. Kallendarium.—Quædam de computu ecclesiastico, *Latinè et Saxonicè.*—Alphabetum somniale.—Præces quædam piæ.* pergameno, 8°.

134. Lectiones cujusdam super Ecclesiasticen. pergameno, f°.

135. Commentarius bonus in definitiones quinti libri Euclidis.—Euclides totus ex Campani traditione.—Explicatio bona Archimedis de quadratura circuli. pergameno, 4.

136. Cicero de natura deorum.—Catonis liber ad Varronem.—Euclidis liber cum commento.—Preceptum canonum Ptolomæi.—Tractatus astrolabii duplicis cum practica.—Tabulæ astronomicæ.—Aristotelis epistola de rectitudine vitæ, ad Alexand.—Henrici Britton philosophia.—Oliveri Britton philosophia.—Philosophia Remensis et aliorum.—Liber de speculis, liber de visu, et quædam alia. pergameno, 4°.

137. Boetii arithmetica.—Ejusdem de trinitate libri.—Ejusdem de duobus in Christo naturis.—Ejusdem de hebdomadibus.—Rob. Grostesti, Lincolniensis episcopi, de arte algorismi communi.—Ejusdem alius tractatus magis in speciali.—Thebith super Almagistum Ptolomæi.—Theodosius de locis habitabilibus.—Theoria planetarum cum tabulis necessariis.—Commentum super Centiloquium Ptolomæi.—Ars cheiromantiæ, *in Gallico sermone.* — De interpretationibus somniorum. — De significationibus tonitruorum.—Physiognomia secundum Thomam Aquinatem.—De prognosticationibus tempestatum.—De pluribus necessariis ad casus inquirendos secundum algorismum.—Cheiromantia, Lat.† pergameno, 4°.

138. Astronomica, astrologica, et arithmetica.—Observationes quædam planetarum et fixarum, Petri de Sancto Audomaro et et Joh. de Lineriis. pergameno, 4°.

139. Tabulæ astronomicæ cum canonibus. pergameno, 8°.

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* The MS. described by Wanley, p. 222, as MS. Cotton. Vitell. A. xviij, now destroyed, is probably the one here mentioned. The Cotton. MS. Jul. A. vj. also answers the brief description above given.

† Now in Trinity College, Dublin. See Dr. Bernard's Catalogue, No. 46.

140. Libellus de natura locorum. pergameno, 8°.

141. Ivonis Carnutensis varii tractatus ecclesiastici, et volumen epistolarum diversorum ad diversos, &c. pergameno, f°.

142. Boetii musica.—Expositio Simonis de Bredon super duos libros arithmeticæ Boetii. pergameno, 4°.

143. Calcidius in Platonis Timæum.* pergameno, 4° long.

144. Marii de elementis libri duo.—Liber qui dicitur Prenonphysicon.—Alardi Bathoniensis quæstiones naturales.—Physiognomia secundum tres authores, videlicet, Loxum, Aristotelem, et Palemonem.—Liber spermatis.—Soranus de re medica.—Constantini liber de herbis.—Dioscorides de virtutibus herbarum, Lat.—Oribasius de virtutibus herbarum, Lat.—Odonis Adunensis versus de virtutibus herbarum.—Isidori Hyspalensis etymologiarum libri.—Constantini Medici liber graduum.—Euphonis experimenta.—Adamarii experimenta.—Joh. Melancholici experimenta.—Experimenta Abbatis.—Experimenta Wiscardi.—Experimenta Picoti.—De urina mulieris.—Expositio quintæ incisionis epidemiarum Hippocratis.—Joh. Melancholici liber de substantia urinæ.—Palladius de agricultura.—Liber de simplici medicina. pergameno, f°.

145. Alberti Magni magia naturalis et vera.—Idiotæ liber, authore Cusano.—Contra Jacobellinos in Bohemia.—Antonii Barsizii cauteriaria, comedia, una cum aliis variis. papyro, f°.

146. Aristotelis physicorum libri octo.—Ejusdem de generatione et corruptione, lib. 2.—De cœlo et de mundo, libri 4.—Meteorum libri 4.—De vegetabilibus, &c.—De anima, libri tres.—De memoria et reminiscentia.—Ethicorum secundus et tertius.—De morte et vita, et alia ejusdem Aristotelis, Latinè. pergameno, 4°.

147. Serapionis de aptatione et repressione, seu servitor Serapionis. pergameno, f°.

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* Now MS. Bib. Reg. Mus. Brit. 12 B. XXII, " Johannes Dee, 1557, 4 Maij, Londini."

148. Thomas de Aquino de veritate theologica, libri septem. pergameno, 4°.

149. Alberti magni tractatus de lapidibus.—Jacobus Alkindus de radiis. papyro, f°.

150. Historia Anglica cujusdam anonymi. papyro, 4°.

151. Euclidis optica, catoptrica, et geometria, Lat. pergameno, 4°.

152. Fragmentum theologicum quoddam in Ecclesiasticum. pergameno, f°.

153. Tractatus astrolabij.—De significatione rei occultæ.—De aeris dispositione.—Tabula pro almanack.—Ars notaria.—Aristotelis epistola de conservatione sanitatis.—Rogeri Herefordensis computus.—Compositio astrolabii.—Planisphærium.—Alfraganus.—Geber in Ptolomæi almagestum, una cum aliis. pergameno, 4°.

154. Apologia chemicæ artis, contra Cornelium Agrippum de vanitate scientiarum.—De oleis variis medicinalibus, una cum aliis multis. papyro, 4°.

155. Alcabicius.—Astronomia quædam judicialis.—Zahelis introductorium, cum judiciis sequentibus.—Mathematica Alexandri summi astrologi.—Jacob Alkindus de judiciis astrologicis.—Albumazar de revolutionibus annorum mundi.—Summæ excerptæ ex libro Albumazar, de revolutione nativitatum.—Albohali de nativitatibus.—Albumazar liber florum.—Almanack perpetuum Profacii Judæi.—Thomas Aquinas de angelis.* 4° pergameno.

156. Lamentationes Mathæoluli, carmine.† pergameno, 4°.

157. Hippocratis aphorismi.—Ejusdem prognostica.—Ejusdem liber de regimine acutorum.—Ejusdem liber epidemiarum.—Ejusdem astronomia de infirmitatibus.—Johannicii isogoge

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* This MS. is now in the Ashmolean collection, No. 360.

† This is probably the copy now in MS. Cotton. Cleopatra, C. IX. I know of no other which answers the description.

in Galeni Tecknin.—Hyppocratis secreta.—Tractatus de compositione astrolabii.—Tractatus de practica astrolabii.—Tractatus de compositione novi quadratis.—Campani tractatus de motibus planetarum et de fabricatione equatorii instrumenti per quod certa loca planetarum inveniuntur.—Petri Perigrini tractatus de magnete.*—Jordani liber Planisphærii.—Euclidis liber de speculis.—Jordani tractatus de ponderibus.—Practica geometriæ. pergameno, 4o.

158. Rogerii Bachonis calendarium.—Tabula ad sciendum quis planetadominetur omni hora cujus libet diei.—Tabula multiplicationis.—Liber de naturis rerum abreviatus.—Marbodeus de sculpturis gemmarum.—Liber de lapidibus filiorum Israel. —Hippocratis signa in infirmo.—Unguentum alabastri.—De modo faciendi olei.—De aquis mundificativis oculorum faciei, et aliorum spiritualium membrorum.—De pilatoria.—Ut pili nascantur ubi volueris.—De conservatione vini.—Gregorii dialogorum liber primus et secundus.—Vita Sancti Nicholai.—Vita Sancti Ægidij. pergameno, 4o.

159. Computus ecclesiasticus.—Beda de calculatione.—Computus. pergameno, 4o.

160. Wilhelmi de Conchis philosophia. † pergameno, 4o.

161. Quæstiones super elenchos, et alia logicalia. papyro, 4o.

162. Quæstiones de apparentiis, seu fallaciis sophisticis, manuscriptæ. papyro.

163. Alberti de Saxonia tractatus proportionum, 4o impressus Rothomagi.—Jacobi Lupi tractatus de productionibus personarum in divinis, secundum mentem Joh. Scoti, 4o impressum.—Una cum aliis tractatibus variarum quæstionum,— papyro manuscript. 4o.

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* Dee's own copy of the printed edition, with his MS. notes, is in the British Museum. "Johannes Dee, 1562."

† Now MS. Bib. S. Joh. Coll. Cantab. G. 3. "Johannes Dee, 1557, 4 Maii."

164. Henrici Beaumundi regimen sanitatis, cum aliis variis experimentis, tam *Anglicè* quam Latinè scriptis. pergameno, 4°

165. Avicenna de naturalibus.—Ejusdem de sufficientia.—Thomæ de Aquino tractatus de essentia.—Avendauth de quinque universalibus.—Alchindi philosophi de quinque essentiis, ex verbis Aristotelis abstractus liber.—Platonis Timæus.—Isaac de diffinitionibus, Lat.—Jacob de rationali in anima.—Alexandri Philosophi de intellectu et intelligibili liber, Lat.—Algacelis logica.—Alchindus de intellectu et intellecto.—Amaometh liber introductorius in artem logicam demonstrationis.—Averrhois de substantia orbis.—Alfarabius de intellectu et intellecto.—Liber planetarum cujusdam discipuli Ptolomæi.—Mercurius Trismegistus.—Secundus Philosophus de diffinitionibus.—Boetius de unitate.—Liber de differentia spiritus et animæ.—Liber metaphisicæ Avicennæ, qui non est completus.

166. De philosophia Salomonis.—Fulgentius episcopus ad Calcidium Grammaticum.—Experimenta quædam alchimica.—Cassiodorus de anima, una cum aliis theologicis. pergameno, 8°.

167. Boetii arithmetica.—Theorica planetarum et stellarum secundum Alfraganum.—Boetii musica.—Euclidis geometrica.—Propositiones planisphærii Ptolomæi cum additionibus.—Maslem Arabis.* pergameno, 4°.

168. Disputatio inter militem et clericum. pergameno, 4°.

169. Joh. Scoti quæstiones super secundo et tertio libro Aristotelis de anima.—Antonii Andreæ quæstiones in Aristotelis meteora. papyro, 4°.

170. Isidori Hispalensis liber differentiarum.—Cic. academicæ quæstiones.—Ejusdem natura deorum.—Ejusdem de divinatione.—Ejusdem de fato.—Ejusdem paradoxa.—Ejusdem Philippicæ orationes.—Libellus de bestiis, avibus, et arboribus.—

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* Now MS. Lambeth, No. 67. Dee's autograph has been erased from the fly-leaf, but "1558, 30 Junii, Londini," remains in his handwriting.

Salustius de bello Catilinario et Jugurthino.—Vegetius de re militari, &c. pergameno, 4°.

171. Computus Ecclesiasticus. pergameno, 8°.

172. Solinus de mirabilibus mundi. pergameno, 4°.

173. Bona gesta Mariæ.—Maleus, &c. pergameno, 16°.

174. Sortilegia nugatoria. pergameno, 8°.

175. Sortilegia nugatoria. pergameno, 4°.

176. Joh. Sarisberiensis policraticum, sive de nugis curialium et vestigiis philosophorum, libri octo. pergameno, 4°.

177. Computus manualis, cum aliis sexaginta quinque tractatibus variorum autorum in medicinalibus, physicis, astronomicis, et aliis. pergameno, 8°.

178. Gebri summa alchimiæ. pergameno, 4°.

179. Hermetis cujusdam libellus de rebus universalibus. pergameno, 4°.

180. Imago mundi, cujus initium est, "Operatio divina." pergameno, 4°.

181. Thomæ Bravardini Anglici propositiones geometriæ. pergameno, 4°.

182. Macer de virtutibus herbarum. pergameno, 4°.

183. Libellus medicinæ et chirurgiæ, partim Latinè, partim *Anglicè*, partim etiam *Gallicè*. pergameno, 16°.

184. Ramundi Lulii practica chimica, *Anglicè*.* papyro, 4°.

185. Alchimica; videlicet tres tractatus alchimici, Volvi lapidem, &c.—De quinta essentia Mercurii.—Secretum secretorum Pleri philosophi. pergameno, 4°.

186. Roberti Lincolniensis episcopi, de luce, de iride, cum multis aliorum tractatis circiter 34. pergameno, 4°.

A thick booke with a labell.

187. Libri diversi astrologici, quorum primi initium est, "Postulata a Domino." pergameno, 4°.

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* Now MS. Sloan. 2128.

188. Rogeri Bachonis, Morieni Romani, Joh. Viennensis, Alberti Magni, Hermetis, Rasis, Hortulani, chimica quædam. pergameno, 8°.

189. Speculum secretorum, cum aliis haud contemnendis chemicis fragmentis. pergameno, 4°.

190. Joh. de Sacrobosco sphæra.—Johannicii glossulæ, cum aliis tractatibus.—Rogeri Bachonis et Rob. Lincolniensis episcopi, &c. pergameno, 4°.

191. Libellus chimicus, cujus initium est, "Materia lapidis." papyro, 8°.

192. Jacobi Alkindi de pluviis, imbribus, ventis, et de mutatione aeris. papyro, f°.

193. Liber duodecim aquarum, &c.* pergameno, 4°.

194. Ægidii de Wallecers computus, de cometis, de crepusculis. —Tabulæ domorum et ascensionum.—Kallendarii errores.—Jo. de Pecham perspectiva communis.—30 Arabes, qui dicuntur Magistri probationum.—Tractatus minutiarum, una cum aliis. pergameno, 8°.

195. Abraham Judæi liber de judiciis nativitatum, cum aliis variis. papyro, 4°.

196. Albertus de mineralibus, cujus initium est, "De mixtione et coagulatione," &c.—Rogerii Bachonis epistola prima ad Joh. Parisiensem.—Summa aurea, una cum multorum aliorum tractatibus. pergameno, 4°.

In a black cover with clasps.

197. Ludus astronomicus. papyro, 8°.

198. Parisiensis liber, cujus initium est, "Augustinus de Civitate Dei," &c. papyro, 4°.

199. Pomum Ambræ.—Trotulæ de ornatu mulierum.—Ascarus Philosophus de signis mulierum.—De secretis mulierum, cum aliis experimentis.—Theophilus Monachus de coloribus.

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* Now in Magdalen College, Oxford, No. 277.

—Eraclius de coloribus et artibus Roman.—Quædam experimenta medica, cum aliis superstitiosis.—Compositio et usus astrolabii, una cum aliis. pergameno, 8°.

[*In that part of the Catalogue describing the printed Books, under the title of "Chemici Libri, &c. Compacti," occur the following Manuscripts.*]

200. Ramundi Lulii ars generalis, cum quæstionibus ejusdem.—De medi[ci]na et astronomia ejusdem.—Speculum medicinæ. 4°.

201. Ramundi Lulii ars magna cum figuris.—Ejusdem ars generalis, cum quæstionibus.—Ejusdem introductorium sive canones artis generalis.—Ejusdem de principiis et medicinæ gradibus.—Ejusdem de regiminibus sanitatis et infirmitatis. f°.

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## A CATALOGUE OF SUCH OF DR. DEE'S MSS. AS ARE COME TO MY HANDS.

[BY ELIAS ASHMOLE.]*

1. Mysteriorum liber primus, 1581, et 1582.
   It begins 22 Dec. 1581, and ends 15 March 1582.
2. Mysteriorum liber secundus.
   The first leafe is utterly perished. It ends 21 March, 1582.
3. Mysteriorum liber tertius.
   It begins 28 April 1582, and ends 4 May, following.
4. Liber Mysteriorum quartus.
   It began 15 Nov. 1582, but the first leafe is lost. It ends 21 Nov. following.
5. Liber Mysteriorum quintus, 1583.
   It begins 23 March 1583, and ends 18 April following.
6. Quinti libri Mysteriorum appendix.
   It begins 20 April 1583, and ends 23 May following.

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* From Ashmole's MSS. No. 1790, fol. 52a.

Note that some other of his bookes were set forth by Dr. Casaubon 1659, and the first action (in them) begins 5 daies after the last action of the foresaid appendix, viz. 28 May 1583, which are these that follow.

7. Liber sexti Mysteriorum (et sancti) parallelus novalisque.
   It begins 28 May 1583, and ends 4 July following.
8. Liber Peregrinationis Primæ (sexti Mystici paradromus).
   It begins 21 Sept. 1583, and ends 13 March 1584.
9. Mensis Mysticus Sabbaticus, pars prima ejusdem.
   It begins 10 April 1584, and ends the 30 of that moneth.
10. Libri Mystici Apertorii Cracoviensis Sabbatici 1584.
    But in Dr. Dee's MS. (from which it was printed) it hath this title,
    Libri septimi Apertorii Cracoviensis, Mystici Sabbatici, pars tertia, A°. 1584.
    And beside hath this note, Liber quartus decimus.
    The first action in this booke begins 7 May 1584, and ends 22 May following.
11. Libri Septimi Apertorij Cracoviensis Mystici Sabbatici pars quarta.
    It begins 23 May 1584, and ends 12 July following.
12. Libri Cracoviensis Mysticus Apertorius.
    In the originall MS. it hath this marginall note, "Sive potius, pars quinta libri 7mi &c. Cracoviensis."
    The first action in this booke begins 12 July 1544, and ends 15 August following.
13. Mysteriorum Pragensium liber primus Cæsareusque.
    It begins 15 Aug. stilo novo, 1584. At the bottome of the first leafe in the MS. is written, Liber 19us.
    The last action in this booke is the 7th of Oct. 1584.
14. Mysteriorum Pragensium Confirmatio.
    The first action begins 14 Jan. 1585, and ends the 20 of March following.

15. Mysteriorum Pragensium Confirmatorum liber.

This booke begins 20 Mar. 1585, and ends 6 June following.

16. Unica Actio; quæ Pacciæna vocatur. A°. 1585, Aug. 6.

17. Liber Resurectionis, to which the MS. adds, et 42 Mensium Fundamentum.

It begins the 30 of April 1586.

Actio prima et secunda ex septem: is also added in MS.

The last action in this booke is 21 Jan. 1587.

18. Actio tertia. Mysteriorum divinorum memorabilia, ab actionis (ex septem) tertiæ, descriptæ exordio, cui dies 4° Aprilis, A°. 1587, dicata fuit.

It begins 4 April 1587, and ends 23 May following.

Thus far from the Printed Booke.

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## OTHER MANUSCRIPTS.

19. 48 Claves Angelicæ.

This booke is writen in the Angelick language. Interlined with an English translation.

Cracoviæ ab Aprilis 13 ad Julii 13 (diversis temporibus) receptæ, A°. 1584. At the bottome of the title page. Liber 18.

20. Liber Scientiæ, Auxilii et Victoriæ Terrestris.

Maij 2, stilo novo, 1585 collectus ex præmissis in lib. 10, et aliis.

21. De Heptarchia Mystica Collectaneorum, Lib: primus.

22. Liber Enoch. I suppose Liber Logaeth and this are all one, but in the MS. I copied myne from (which I borrowed from Sir John Cotton) it hath this Title, Liber Mysteriorum Sextus et Sanctus, Liber 8.

23. A Booke of Supplications and Invocations.

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Jackesbite (Robin), 16.
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Jones (Sir Thomas), 38.
Jonson (Mr.), 51.
Julius (Dr.), 60.

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FINIS.

LONDON: J. B. NICHOLS AND SON, PRINTERS, 25, PARLIAMENT-STREET.

# CAMDEN SOCIETY.

FOR THE PUBLICATION OF

## EARLY HISTORICAL AND LITERARY REMAINS.

At a General Meeting of the Camden Society held at the Freemasons' Tavern, Great Queen Street, Lincoln's Inn Fields, on Monday the 2nd May, 1842,

**THOMAS AMYOT, Esq. F.R.S., Treas. S.A., Director,**
IN THE CHAIR.

The Director having opened the business of the Meeting,

The Secretary read the Report of the Council agreed upon at their meeting of the 28th April last, whereupon it was

Resolved, That the said Report be received and printed, and that the Thanks of the Society be given to the Council for their services.

The Thanks of the Society were also voted to the Editors of the Society's publications; to the Right Honourable Thomas Grenville; to the Master and Fellows of St. Peter's College, Cambridge; to J. I. Blackburn, Esq. M.P.; to the Local Secretaries; and to Messrs. Nichols, for the assistance towards attaining the objects of the Society mentioned in the Report as having been given by them.

The Secretary then read the Report of the Auditors, agreed upon at their meeting of the 30th of April last, whereupon it was

Resolved, That the said Report be received and approved, and that the Thanks of the Society be given to the Auditors for their trouble.

Thanks were then voted to the Director, Treasurer, and Secretary for their services during the past year; and

The Meeting then proceeded to the election of Officers, when

The Right Hon. Lord FRANCIS EGERTON, M.P.

was elected President, and

THOMAS AMYOT, Esq. F.R.S. Treas. S.A.
The Right Hon. Lord BRAYBROOKE.
JOHN BRUCE, Esq. F.S.A.
JOHN PAYNE COLLIER, Esq. F.S.A.
CHARLES PURTON COOPER, Esq. Q.C. D.C.L. F.R.S. F.S.A.
T. CROFTON CROKER, Esq. F.S.A. M.R.I.A.
Sir HENRY ELLIS, K.H. F.R.S. Sec. S.A.
JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.
The Rev. JOSEPH HUNTER, F.S.A.
Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.
JOHN HERMAN MERIVALE, Esq. F.S.A.
The Rev. LANCELOT SHARPE, M.A., F.S.A.
THOMAS STAPLETON, Esq. F.S.A.
WILLIAM JOHN THOMS, Esq. F.S.A. and
THOMAS WRIGHT, Esq. M.A., F.S.A.

were elected as the Council, and

JOHN YONGE AKERMAN, Esq. F.S.A.
CHARLES FREDERICK BARNWELL, Esq. F.R.S., F.S.A., and
PETER CUNNINGHAM, Esq.

were elected Auditors of the Society for the ensuing year.

Thanks were then voted to the Director, for his able conduct in the Chair.

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## ELECTION OF OFFICERS, 1842.

AT a Meeting of the COUNCIL of the Camden Society held at No. 25, Parliament Street, Westminster, on Thursday the 5th May, 1842,

THOMAS AMYOT, Esq. in the Chair;

The Council having proceeded to the Election of Officers,—

THOMAS AMYOT, Esq. was elected Director; JOHN BRUCE, Esq. Treasurer; and WILLIAM J. THOMS, Esq. Secretary, for the Year next ensuing.

# REPORT OF THE COUNCIL.

DATED 1st MAY, 1842.

The Council elected on the 3rd May 1841 are pleased to be able to report that the affairs of the Society continue in a condition of unabated prosperity.

The number of 1200 Members, to which the Society is limited, has been maintained; and there continues to be a large number of Candidates for admission upon vacancies.

The investment standing in the names of the Trustees for the Society has been increased, since the last General Meeting, from the sum of £408 0*s*. 4*d*., Three per Cent. consols, to £574 13*s*. 8*d*. This increase has arisen from the investment of sums received for Compositions; and the Council recommend that whatever sum may now be in hand on that account, should be added to the investment.

The Council have added the following gentlemen to the list of Local Secretaries:—

The Rev. Joseph Bosworth, LL.D. for Nottingham.

Richard Rees, Esq. F.S.A. for Cardiff, in the place of Captain W. H. Smyth, retired.

James Heywood Markland, Esq. F.R.S. F.S.A. for Bath, in the place of Rev. William L. Nichols, who has removed.

The Publications for the past year have been—

The Second Book of the Travels of Nicander Nucius, a Corcyræan Gentleman who came to England in the suite of an Ambassador from the Netherlands, sent by the Emperor Charles V. to the Court of Henry VIII.: translated from the Original Greek MS. formerly belonging to Archbishop Laud, and now preserved in the Bodleian Library. Edited by the Rev. John Antony Cramer, D.D. Principal of New Inn Hall, and Public Orator, Oxford.

The Latin Poetry of Walter Mapes, Archdeacon of Oxford at the beginning of the thirteenth century. Edited by Thomas Wright, Esq. M.A., F.S.A. and

Three inedited Early English Metrical Romances. Edited, from a MS. in the possession of J. I. Blackburn, Esq. M.P., by John Robson, Esq.

And—

The Private Diary of Dr. John Dee, from the MS. in the Ashmolean Library, together with a Catalogue of MSS. in his Library. Edited by JAMES ORCHARD HALLIWELL, Esq. F.R.S., F.S.A.

is completed at the press, and will be ready for delivery to the Members by the end of the present month. The Council have followed the precedent of former years, in directing that there should be appended to the last-mentioned volume a list of the Members of the Society for the past year; and, if the General Meeting think proper, this Report and that of the Auditors may also be added.

The Council have much satisfaction in being able to state that the "Apology for the Lollards," a work attributed to Wickliffe, which has been so long delayed by reason of the many engagements of the Editor, the Rev. Jas. Henthorn Todd, D.D. is now on the eve of completion; and will certainly be ready for delivery in the ensuing year.

Considerable progress has also been made with the "Promptorium," a Latin and English Dictionary of words in use during the fifteenth century, editing by Albert Way, Esq. F.S.A. a work which the Council believe will be one of great merit and utility; and a portion of it will be one of the publications of the ensuing year.

Besides the Apology for the Lollards and the Promptuary, the following works have been ordered to be put to press at the convenience of their Editors and the Society, and will be published as soon as they are ready.

A Collection of Original Letters and Papers of Literary Men of England during the Reigns of Elizabeth and James I., including some Unpublished Papers of Camden. To be edited by SIR HENRY ELLIS, K.H., F.R.S., F.S.A.

Latin Romance Narratives and Legends of the thirteenth, fourteenth, and fifteenth Centuries, relating to King Arthur and other Heroes of the Welsh and Breton cycle of Fiction. To be edited by Sir FREDERIC MADDEN, K.H., F.R.S., F.S.A.

Letters and State Papers relating to the Proceedings of the Earl of Leicester in the Low Countries, in the years 1585 and 1586, derived from a MS. placed at the disposal of the Society by Frederick Ouvry, Esq. and other sources. To be edited by JOHN BRUCE, Esq. F.S.A.

The Private Diary of Thomas Cartwright, Bishop of Chester, temp. James II.

The Romance of Jean and Blonde of Oxford, by Philippe de Reims, an Anglo-Norman Poet, of the latter end of the twelfth Century. To be edited from a Unique MS. in the Royal Library at Paris, by M. LE ROUX DE LINCY, editor of the Roman de Brut.

The Council have added the following works to the list of Suggested Publications—

A Collection of Original Letters relating to the Dissolution of the Monasteries and some other points connected with the Reformation. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Specimens of the Anglo-Latin Poets from the seventh to the thirteenth century, selected from inedited MSS. and arranged chronologically, with notices of the Writers and popular Notes. To be edited by THOMAS WRIGHT, Esq. M.A., F.S.A.

Contemporary Diary of a resident in London, extending from the Year 1550 to 1563, now the Cottonian MS. Vitellius F. v. To be edited by JOHN GOUGH NICHOLS, Esq. F.S.A.

The Council have to direct the attention of the Society to the obligations conferred upon it by J. I. Blackburne, Esq. M.P. by giving the Society the use of the MS. of the Three Romances, edited by Mr. Robson.

Also by the Right Hon. Thomas Grenville, in placing in Mr. Way's hands, upon the application of the Director, his valuable early printed editions of the "Promptorium," which Mr. Way wished to use for his edition of that work; and by the Master and Fellows of Saint Peter's College, Cambridge, for the readiness with which, upon a similar application, they lent the Council, for the use of Mr. Way, a valuable MS., entitled Campus Florum.

The same exertions, in behalf of the Society, which former Councils have acknowledged, have been continued to be made by the Local Secretaries, and other friends of the Society resident in the country; and the Council trust that such exertions will not be relaxed. To diffuse a knowledge of the existence and objects of the Society tends, not merely to promote its welfare, but also to carry out the purpose for which it was established, by directing the attention of the possessors of MSS. to those collections in which there yet exist, unpublished, inestimable papers which this Society would be ready and willing to make available.

Messrs. Nichols have continued to the Council the same attentions, and have rendered them the same valuable and gratuitous assistance in the general management of the affairs of the Society, which they have given from its Institution. Nothing can be more honourable to Messrs. Nichols, or more advantageous to the Society; and the Council are assured, that it is only necessary for them to state the fact to the Members, in order to its being duly appreciated.

The Council have to regret the loss, by death, during the last year, of the Rt. Hon. THOS. P. COURTENAY, who, in addition to valuable services as a Member of the Council, was one of the Trustees of the Society, and gave much attention to its affairs. The Council have filled up the vacancy in the Trusteeship by electing to that office CHARLES PURTON COOPER, Esq. LL.D., Q.C., F.R.S., F.S.A.

The Council have also to regret the death of HENRY BOWER, Esq. F.S.A. the very zealous and efficient Local Secretary of the Society at Doncaster; and also of the following other Members:

THOMAS BARNES, Esq.
GEORGE FREDERICK BELTZ, Esq. F.S.A. Lancaster Herald.
HENRY EYTON, Esq.
The Rev. THOMAS DUDLEY FOSBROKE, F.S.A.
F. T. GRAYLING, Esq.
Lieut.-Col. JOHN HARVEY.
JOHN HOLMES, Esq. F.S.A. East Retford.
THEODORE EDWARD HOOK, Esq. F.S.A.
HENRY MITCHISON, Esq.
JOHN MOORE, Esq. F.S.A.
The Right Hon. the Earl of MUNSTER, F.R.S., Pr. As. S.

The Rev. GEORGE FREDERICK NOTT, D.D., F.S.A.
EDWARD SKEGG, Esq. F.R.G.S.
JOHN SYDNEY TAYLOR, Esq.
Lieut.-Gen. WILLIAM THORNTON.
HENRY WOODTHORPE, Esq. F.S.A.

The Council report that the Treasurer, having found that other engagements prevented his any longer devoting to the accounts and financial correspondence of the Society the time and attention which, after an experience of three years, he found to be absolutely necessary to be given to them, submitted to the Council the propriety of their accepting his resignation, or of making some other arrangement with respect to the accounts. The Council, regarding the subject as one vitally affecting the welfare of the Society, proceeded immediately to take it into their consideration, and are happy to be able to report that they have effected an arrangement by which the accounts are now kept, and the financial correspondence is attended to, by the Secretary, the Treasurer still continuing responsible to the Society. This arrangement will put the Society to a small annual expense, which can very well be afforded, and which the Council are persuaded the Members will think well bestowed, if it has the effect of preserving accuracy in the accounts. The recent arrangements in the Post Office render it easy for country Members to transmit their subscriptions by Post Office orders, which course the Council recommend to be adopted, making the Post Office orders payable to the Treasurer.

After the lapse of four years of continuing prosperity the Council hope that the Camden Society may be regarded as having taken a permanent station amongst established publishing associations. Many societies have been founded upon similar principles, and one considerably out-numbers this Society in Members: but there is no one which can produce better evidences of stability and prosperity, or which has greater reason to be satisfied with the estimation in which its works are regarded by the public. Amongst the Candidates for admission recently entered there are many Public Libraries and other bodies, whose desire to participate in the advantages of Membership indicates the reputation of the Society, both in this and other countries; and the prices maintained by our books when copies get abroad into the market, afford encouraging proof of the demand for them on the part of collectors and literary men. In four years the Society has issued eighteen volumes, all of them works excluded from the ordinary mode of publication, and yet worthy of being published, of eminent use to historical inquirers, and likely to retain a place in the permanent literature of the country.

The forthcoming works are fully calculated to maintain, if not to increase, the reputation of the Society, and the Council see no reason to doubt but that the Society may long usefully and prosperously retain its station, and the number of its Members.

## REPORT OF THE AUDITORS,

DATED 30TH APRIL, 1842.

WE, the Auditors appointed to audit the Accounts of the Camden Society, report to the Society, that the Treasurer has exhibited to us his accounts, from the 27th day of April, 1841, to the 30th day of April, 1842, and that we have examined the same, together with the vouchers relating thereto, and find the same to be correct and satisfactory.

And we further report that the following is a correct Abstract of the Receipts and Expenditure of the Society during the period to which we have referred.

## An ABSTRACT of the RECEIPTS and EXPENDITURE of THE CAMDEN SOCIETY, from the 27th April, 1841, to the 30th April, 1842.

| | | £. | s. | d. |
|---|---|---|---|---|
| | Balance of last year's account .......... | 393 | 12 | 2 |
| 1841, April 27th, to 1842, April 30th. | Received on account of Subscriptions of members in arrear... | 68 | 0 | 0 |
| | The like on account of Subscriptions due 1st May, 1841 .... | 956 | 0 | 0 |
| | Two half-year's dividends on £574. 13*s.* 8*d.* 3 per cent. consols, standing in the names of the Trustees for the Society | 17 | 4 | 8 |
| | Compositions received from six members . | 60 | 0 | 0 |
| | Total receipts for the year | £1,494 | 16 | 10 |

| | £. | s. | d. |
|---|---|---|---|
| Paid for the purchase of £166. 13*s.* 4*d.* 3 per cent. consols, invested for the benefit of the Society ...... | 150 | 0 | 0 |
| Paid for printing and paper of 1,250 copies of "The Irish Narratives" | 96 | 12 | 6 |
| The like of "Walter Mapes" .... | 277 | 15 | 0 |
| The like of "Nicander Nucius".. | 98 | 11 | 9 |
| The like of "Metrical Romances" | 109 | 12 | 0 |
| Paid for binding copies of the past year's books, not before charged | 3 | 6 | 0 |
| The like for binding 1,200 copies of "The Irish Narratives" ...... | 48 | 0 | 0 |
| The like for binding 1,200 copies of each of the three books published for this year ................ | 153 | 12 | 0 |
| Paid for delivery and transmission of 1,200 copies of the "Irish Narratives," and of each of the three works for the present year —at 2*d.* per book, with paper for wrappers, expense of parcels, &c. | 36 | 16 | 6 |
| Paid for lithographic fac-simile, and printing paper for the same .... | 5 | 4 | 0 |
| Paid for transcripts and other expenses of a like kind, connected with works published and in progress ..................... | 40 | 10 | 10 |
| Paid for printing Reports, Lists of Members, Prospectuses, Circulars and other miscellaneous printing | 32 | 5 | 0 |
| Paid expenses of last general meeting........................ | 2 | 13 | 0 |
| One quarter of a year's payment for keeping the Accounts and General Correspondence of the Society....................... | 13 | 2 | 6 |
| Paid for stationery, postage, and various petty cash expenses.... | 15 | 3 | 9 |
| Cash balance, viz. Sums remaining in hand for Compositions.......£ 30 0 0 | | | |
| — From Subscriptions and other receipts.. 381 12 0 | 411 | 12 | 0 |
| | £1,494 | 16 | 10 |

The Treasurer has also reported to us that the Secretary and himself have made arrangements by which they hope, during the ensuing year, almost, if not altogether, to get rid of all arrear of outstanding subscriptions. We trust that the Members will assist them in this very desirable object; and especially that Members resident in the country will transmit their subscriptions at once to the Treasurer by Post Office orders. The adoption of this course has been suggested by several of the Local Secretaries; and it is obvious that it will greatly lessen the troublesome and not very agreeable duties, which are thrown upon those officers by the present practice, will lessen the number of mistakes, and will greatly promote the prosperity of the Society.

Dated the 30th April, 1842.

(Signed) LANCELOT SHARPE.
B. CORNEY.

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## LAWS OF THE CAMDEN SOCIETY,

### ADOPTED AT THE GENERAL MEETING, MAY 2, 1842.

I. THAT the Society shall be entitled "THE CAMDEN SOCIETY, for the Publication of Early Historical and Literary Remains."

II. That the objects of the Society shall be, First, the publication of inedited Manuscripts; Second, the reprinting of Works of sufficient rarity and importance to make Reprints desirable; and Third, the publication of Translations of Historical Works not previously rendered into English.

III. That the Society shall consist of One Thousand Two Hundred Members, being Subscribers of One Pound annually; such Subscription to be paid in advance, on or before the first day of May in every year.

IV. That the management of the affairs of the Society shall be vested in a President and a Council consisting of fifteen Members, which President and Council shall be elected annually by the Society at large, at a General Meeting to be held on the 2nd day of May, being the Anniversary of Camden's birth; or on the Monday following, when the 2nd of May shall happen to fall upon a Sunday.

V. That the President and Council shall, from amongst their own body, elect a Director, who shall act as Chairman of the Council, in the absence of the President, and also a Treasurer, and a Secretary.

VI. That the Accompts of the Receipts and Expenditure of the Society shall be audited annually by three Auditors, to be elected at the General Meetings, and that the Report of the Auditors, with an Abstract of the Accompts, shall be published.

VII. That the names of Members proposed to be elected as President, Council, and Auditors, shall be transmitted by the proposers to the Secretary, one fortnight before the General Meeting, and that notice of the persons so proposed shall be forwarded by the Secretary one week before the General Meeting, to all the Members residing within the limits of the Twopenny Post, and to all other Members who shall, in writing, request to receive the same.

VIII. That no Member shall be entitled to vote at any General Meeting whose Subscription is in arrear.

IX. That in every year one-fifth in number of the Council of the year preceding shall be ineligible for re-election; and that in case any Member of the Council shall not attend more than one-third of the number of Meetings of the Council, such Member shall be considered to be one of the retiring Members.

X. That in the absence of the President and Director, the Council at their Meetings shall elect a Chairman, who shall have a casting vote in case of equality of numbers, and shall also retain his right to vote upon all questions submitted to the Council.

XI. That the Funds of the Society shall be disbursed in payment of necessary expenses incident to the production of the Works of the Society, and that all other expenses shall be avoided as much as possible.

XII. That, after the Members of the Society shall have reached One

Thousand Two Hundred, vacancies in that number shall be filled up by the Council, from time to time as they occur.

XIII. That every Member not in arrear of his Annual Subscription, shall be entitled to One Copy of every Work published by the Society during that year.

XIV. That the Members shall be invited to contribute or recommend Works for publication.

XV. That Editors of Works printed by the Society shall be entitled to Twenty Copies of the Works they edit.

XVI. That the Council shall determine what number of copies of each Work shall be printed, and that the copies over and above those required by the Members shall be sold in such manner, and at such prices, as shall be fixed by the Council, the proceeds being carried to the account of the Society.

XVII. That the Publications of the Society shall all form separate and distinct Works, without any other connexion than that which must necessarily exist between the volumes of such Works as consist of several Volumes.

XVIII. That any Member of the Society may at any time compound for his future Annual Subscriptions, by payment of £10 over and above his Subscription for the current year.

XIX. That every Member of the Society who shall intimate to the Council his desire to withdraw from the same, or who shall not pay his Subscription for the current year within three Months after his Election, or after such Subscription shall have become due, shall thereupon cease to be a Member of the Society.

XX. That the Council may appoint Local Secretaries in such places, and with such authorities as to them shall seem expedient; every Local Secretary being a Member of the Society.

XXI. That no alteration shall be made in these Laws, except at a General Meeting, nor then, unless One Month's notice of any alteration intended to be proposed at such Meeting shall have been given in writing to the Secretary.

# MEMBERS OF THE CAMDEN SOCIETY,

## FOR THE
## FOURTH YEAR, ENDING 2ND MAY, 1842.

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*Those Members to whose names* (c.) *is prefixed have compounded for their Annual Subscriptions. The Members whose names are printed in Capitals were on the Council of the year.*

THE RIGHT HON. LORD FRANCIS EGERTON, M.P. *President.*

H. R. H. THE DUKE OF SUSSEX, K.G., F.R.S. F.S.A.

THE MOST REV. AND RIGHT HON. THE LORD ARCHBISHOP OF CANTERBURY.

THE RIGHT HON. LORD LYNDHURST, LL.D. F.R.S., LORD HIGH CHANCELLOR.

THE MOST HON. THE MARQUESS OF NORTHAMPTON, D.C.L., PRES.R.S., F.S.A.

THE RIGHT HON. THE EARL OF ABERDEEN, PRES.S.A., F.R.S.

Arthur Abbot, Esq. Exeter.

Abraham Abell, Esq. Cork.

Joseph Ablett, Esq. Llanbedr Hall, Ruthen.

Right Hon. Lord Viscount Acheson, M.P.

(c.) Sir Robert Shafto Adair.

John Adams, jun. Esq. M. A. Christ Church, Oxford.

John Adamson, Esq. Secretary of the Society of Antiquaries of Newcastle. *Local Secretary at Newcastle.*

Rev. James Adcock, M.A. Lincoln.

John Adolphus, Esq. F.S.A.

Professor Dr. Adrian, Librarian of the University of Giessen (Hesse Darmstadt).

John Yonge Akerman, Esq. F.S.A. Sec. Num. Soc.

(c.) Edward Nelson Alexander, Esq. F.S.A. *Local Secretary at Halifax.*

Robert Alexander, Esq. Q.C., F.R.S. F.S.A.

Robert Henry Allan, Esq. F.S.A. Treasurer of the Surtees Society. *Local Secretary at Durham.*

George Edward Allen, Esq. Bath.

John Allen, Esq.

Mr. William Allen.

Richard Almack, Esq. F.S.A. Long Melford, Suffolk.

The Vicomte Louis d'Armaille, Paris.

Thomas Frederick Hill Alms, Esq.

George Henry Ames, Esq. Cote House, near Bristol.

Samuel Amory, Esq.

THOMAS AMYOT, Esq. F.R.S. Treas. S.A. *Director.*

A. P. Anderson, M.D.

Alexander Annand, Esq. F.S.A. Sutton, Surrey.

Thomas Chisholme Anstey, Esq.

Samuel Appleby, Esq. Gray's Inn.

George Appleyard, Esq.

Rev. Thomas Arnold, D.D. Head Master of Rugby School.

M. le Chevalier Artaud, Membre de l'Institut de France.

Robert John Ashton, Esq. F.L.S.

The Athenæum Club.

George James Aungier, Esq.

Benjamin Austen, Esq.

William Ayrton, Esq. F.R.S., F.S.A.

W. Scrope Ayrton, Esq. F.S.A. Barrister-at-Law.

James Bacon, Esq. Barrister-at-Law.

Thomas Bacon, Esq. Redlands, Reading.

Edward Badeley, Esq. F.S.A. Temple.

The Right Hon. Lord Bagot, LL.D., F.S.A.

James Evan Baillie, Esq.

George Baker, Esq. *Local Secretary at Northampton.*

Rev. Bulkeley Bandinel, D.D. Bodleian Librarian, Oxford.

George Banks, Esq. St. Catharine's, near Doncaster.

Rev. Richard H. Barham, B.A.

Benjamin Barnard, Esq.

John Barnard, Esq.

Alfred Brooke Barnes, Esq.

Keith Barnes, Esq.

Ralph Barnes, Esq. Exeter.

Charles Frederick Barnwell, Esq. M.A. F.R.S., F.S.A.

Rev. John Bartholomew, Morchant.

John Baron, Esq. M.D. F.R.S.

Mr. J. Bartlett, Blandford.

Rt. Rev. the Lord Bishop of Bath and Wells, F.R.S. and F.S.A.

R. R. Bayley, Esq.

Thomas Baylis, Esq, F.S.A. Prior's Bank, Fulham.

Rev. Thomas Vere Bayne, B.C.L. Warrington.

Edward Blake Beal, Esq.

Henry Ridley Beal, Esq.

Mr. Henry Mitchison Bealby.

John Beardmore, Esq.

Rev. Daniel Augustus Beaufort, A.M.

His Grace the Duke of Bedford.

Rev. Henry Bedford, Dunton Bassett.

The Bedford Permanent Library.

Alfred Beesley, Esq. Banbury.

James Bell, Esq.

Robert Bell, Esq. Advocate, Procurator for the Church of Scotland.

Thomas Bell, Esq. F.R.S. Professor of Zoology, King's College, Lond.

Charles Bellamy, Esq. D.C.L. Fellow of St. John's College, Oxford.

Samuel Beltz, Esq.

Mr. James Bennett, Tewkesbury.

Henry Bentley, Esq.

John Bentley, Esq. Birch House, near Bolton, Lancashire.

Michael Bentley, Esq.

Richard Bentley, Esq.

P. S. Benwell, Esq. Henley.

J. B. Bergne, Esq.

Samuel Berridge, Esq. Leicester.

(c.) The Rev. John Besly, D.C.L. Vicar of Benton, Northumberland.

J. Richard Best, Esq. Botley Grange, Southampton.

Sir William Betham, Ulster King at Arms, F.S.A. M. R. I. A., *Local Secretary at Dublin.*

Richard Bethell, Esq. M.P. Rise, near Beverley.

M. le Comte Arthur Beugnot, Membre de l'Institut de France.

John Bevan, Esq. Cowbridge.

La Bibliothèque du Roi, Paris.

Robert Bickersteth, Esq. Liverpool.

John Bidwell, Esq. F.S.A.

Leonard Shelford Bidwell, Esq. F.S.A. Thetford.

Rev. George Augustus Biedermann, Rector of Dauntsey, Wilts.

Rev. Edward T. Bigge, M.A. Fellow of Merton Coll. Oxford.

Arthur Biggs, Esq. Bristol.

Edw. Charles Bird, Esq. Southwold.

Thomas Birkbeck, Esq.

The Birmingham Public Library.

John Black, Esq.

William Black, Esq.

Alexander Blair, Esq. LL.D. Bristol.

Dr. Malachi Blake, Taunton.

Rev. W. Blakesley, M.A. Trin. Coll. Camb.

Michael Bland, Esq. F.R.S., F.S.A.

Rev. George Bland, M.A.

Francis Lawrence Bland, Esq.

William Bland, Esq. Place House, Hartlip.

Charles Blandy, Esq. Reading.

(c.) John Jackson Blandy, Esq. Reading.

William Blandy, Esq. Reading.

Octavian Blewitt, Esq. Secretary to the Literary Fund Society.

(c.) Rev. Philip Bliss, D.C.L., F.S.A. Registrar of the Univ. of Oxford. *Local Secretary at Oxford.*

Bindon Blood, Esq. F.R.S.E., F.S.A. Scot., M.R.I.A. Edinburgh.

Edward Blore, Esq. D.C.L., F.S.A.

B. Blundell, Esq. Temple.

Rev. Wm. Blunt, B.A. Under Master of Merchant-Taylors' School.

Miss Bockett, Southcote Lodge, Berks.

Henry G. Bohn, Esq.

Rev. J. A. Bolster, M.A., M.R.I.A. *Local Secretary at Cork.*

Edward A. Bond, Esq.

Mr. William Boone.

Mr. Lionel Booth.

Rt. Hon. Sir John Bernard Bosanquet, one of the Judges of the Common Pleas, M.A.

Rev. Joseph Bosworth, LL.D., F.R.S., F.S.A. *Local Secretary at Nottingham.*

William Fuller Boteler, Esq. M.A., Q.C.

(c.) Beriah Botfield, Esq. M.P., F.R.S., F.S.A. Norton Hall, Northamptonshire.

Rev. Thomas Bowdler, Sydenham.

Henry Bower, Esq. F.S.A. *Local Secretary at Doncaster.* [Died Feb. 25, 1842.]

Rev. Thomas Frere Bowerbank, M.A. Vicar of Chiswick.

Mark Boyd, Esq.

David Bradberry, Esq.

Robert Greene Bradley, Esq. Bencher of Gray's Inn.

Joseph Hoare Bradshaw, Esq.

George Weare Braikenridge, Esq. F.S.A. Brislington House, Som.

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Jonathan Brammall, Esq. Sheffield.

Rev. Thomas Brancker, M.A. Fellow of Wadham Coll. Oxford.

Right Hon. LORD BRAYBROOKE, F.S.A. Pres. Percy Society.

Edward Wedlake Brayley, Esq. F.S.A.

Henry Brice, Esq. Bristol.

Rev. Thomas Edward Bridges, D.D. President of Corpus Christi Coll. Oxford.

Benjamin Heywood Bright, Esq. Ham Green, near Bristol.

John Bright, Esq. M.D.

John Ruggles Brise, Esq. Spainshall, Finchingfield, Essex.

John Britton, Esq. F.S.A.

James Broadwood, Esq.

Thomas Broadwood, Esq.

William Brockedon, Esq. F.R.S.

John Trotter Brockett, Esq. F.S.A. Newcastle.

William Bromet, M.D., F.S.A. Surgeon 1st Life Guards.

(c.) Right Hon. Lord Brooke, St. John's College, Oxford.

Francis Capper Brooke, Esq. Ufford Place, Suffolk.

Charles Bros, Esq.

The Right Hon. Lord Brougham and Vaux, F.R.S. Pres. of Univ. College, London, and Member of the National Institute of France.

Rev. John Brown, M.A. Vice-Master of Trinity College, Camb.

Samuel Cowper Brown, Esq. F.S.A. Shillingford Cross, Devon.

W. H. Brown, Esq.

Rev. G. A. Browne, M.A. Fellow of Trin. Coll. Camb.

Rt. Hon. Sir Jas. Lewis Knight Bruce, Vice Chancellor, F.R.S., F.S.A.

**JOHN BRUCE**, Esq. F.S.A. *Treasurer*.

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Rev. Guy Bryan, M.A., F.S.A. Rector of Woodham Walter, Essex. *Local Secretary at Maldon.*

Mr. John Bryant.

Rev. George Buckeridge, M.A. Fellow of Worcester Coll. Oxford.

George Buckton, Esq. Oakfield.

Lieut.-Gen. Sir Henry Bunbury, K.C.B., F.S.A.

John Burder, Esq. F.S.A.

William Burge, Esq. Q.C. M.A., D.C.L.

John William Burgon, Esq. *Auditor*.

James Burn, Esq. W.S. Edinburgh.

Ven. Charles Parr Burney, D.D., F.R.S., F.S.A. Archdeacon of St. Alban's.

John Burrell, Esq. Durham.

Robert Burrell, Esq. Durham.

Edmund Burrow, Esq.

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John Hill Burton, Esq. Advocate, Edinburgh.

Septimus Burton, Esq.

Rev. Thomas Byrth, M.A., F.S.A., Rector of Wallasey, Cheshire.

Benjamin Bond Cabbell, Esq. F.R.S., F.S.A.

Frederick Caldwell, Esq.

Rev. Henry Calthrop, B.D. Fellow of Corpus Christi Coll. Camb.

Rt. Hon. Lord Campbell.

John Campbell, Esq.

Rt. Hon. the Earl of Camperdown.

Edward Capps, Esq.

Rev. Henry Card, D.D. F.S.A. Great Malvern.

J. S. Cardale, Esq. Leicester.

The Cardiff Institution.

(c.) The Rev. Edward Cardwell, D.D. CAMDEN'S Professor of Ancient History, Oxford.

(c.) Peter Stafford Carey, Esq. M.A.

Rt. Hon. the Earl of Carlisle, F.R.S.

Edward John Carlos, Esq.

A. N. Carmichael, Esq. Principal Classical Master at the Edinburgh Academy.

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William Thomas Carr, Esq.

John Carter, Esq. Coventry.

George Alfred Carthew, Esq. East Dereham, Norfolk.

(c.) Cornelius Cartwright, Esq. Dudley.

Rev. W. Carus, M.A. Fellow of Trin. Coll. Camb.

The Rt. Hon. Earl Cawdor, F.R.S.

Mr. James Chaffin, Islington.

Thomas Chapman, Esq. F.S.A.

William Chapman, Esq. Richmond, Surrey.

William Chappell, Esq. F.S.A. Treasurer of the Percy and the Musical Antiq. Societies.

Mr. Emerson Charnley, Newcastle.

Sir William Chatterton, Bart.

J. M. G. Cheek, Esq. Evesham.

Rt. Rev. the Lord Bishop of Chichester.

(c.) John Walbanke Childers, Esq. M.P.

Francis Cholmeley, Esq. F.S.A.

Rev. Henry Christmas, M.A. F.R.S. F.S.A.

Henry Christy, Esq.

William Church, Esq. Streatley, Reading.

Rev. Thomas Townson Churton, M.A. Brazenose College, Oxford.

Rev. Francis Foreman Clark, B.A. Townfield House, near Newcastle, Staffordshire.

George Thomas Clark, Esq.

William Clark, M.D. Professor of Anatomy, Cambridge.

Charles Clark, Esq.

John Clarke, Esq. Southwark.

John Clarke, jun. Esq. Peatling Hall, Leicestershire.

Thomas Clarke, Esq. Knedlington, Yorkshire.

Thomas Clarke, Esq. F.S.A.

Rev. Piers C. Claughton, M.A. Fellow of Univ. Coll. Oxford.

Rev. Patrick Clason, D.D. Edinb.

Jacob Clements, Esq.

(c.) Rev. A. B. Clough, B.D., F.S.A. Jesus Coll. Oxford.

Charles Thornton Coathupe, Esq. Wraxhall, near Bristol.

James Cobb, Esq. Yarmouth.

J. Ingram Cobbin, Esq.

Sir William S. R. Cockburn, Bart. M.A., Bath.

William Colbourne, Esq. Chippenham.

Robert Cole, Esq.

Rev. Edward Coleridge, M.A.

Francis George Coleridge, Esq. Ottery St. Mary, Devon.

Henry Nelson Coleridge, Esq. M.A.

The Hon. Sir John Taylor Coleridge, one of the Judges of the Queen's Bench, M.A.

JOHN PAYNE COLLIER, Esq. F.S.A. Director of the Shakespeare Society.

Mr. Edwin Collings, Bath.

Edward Collins, Esq.

Thomas Combe, Esq. Oxford.

Rev. C. Comberbach, Stonor.

Mr. John Comport, Stroud.

(c.) Rev. John Connop, M.A. Bradfield Hall, Berkshire.

Edward Conroy, Esq. M.A., M.R.I.A.

Lord Albert Conyngham, F.S.A.

Philip Davies Cooke, Esq. Owston, Yorkshire.

W. H. Cooke, Esq. Temple.

Charles Henry Cooper, Esq. Coroner for Cambridge.

**CHARLES PURTON COOPER**, Esq. Q.C., D.C.L., F.R.S., F.S.A.

Rev. James Cooper, M.A. St. Paul's School.

Thomas Henry Cooper, Esq.

William Durrant Cooper, Esq. F.S.A.

Rev. William John Copeland, M.A. Fellow of Trinity College, Oxford.

James Copland, M.D., F.R.S.

The Lord Bishop of Cork, Cloyne, and Ross.

George Richard Corner, Esq. F.S.A.

(c.) Bolton Corney, Esq. Greenwich. *Auditor.*

Frederick Corrance, Esq. Loudham Hall, Suffolk.

Rev. Thomas Corser, Stand, Manchester.

Rev. G. E. Corrie, B.D. Fellow of Cath. Hall, and Norrisian Prof. of Div. in the Univ. of Cambridge.

Rt. Hon. Lord Cottenham.

Rev. William Charles Cotton, B.A. Student of Christ Ch. Oxford.

The Right Hon. Lord Courtenay.

The Right Hon. **THOMAS P. COURTENAY**. [Died July 8, 1841.]

Andrew Coventry, Esq. Advocate, Edinburgh.

S. P. Cox, Esq.

Mrs. Cox, Lawford, Essex.

George L. Craik, Esq.

Rev. John Antony Cramer, D.D. Public Orator, Oxford.

Rev. Richard Crawley, M.A. Steeple Ashton, Wiltshire.

Anthony Crofton, Esq. Barrister.

The Rt. Hon. John Wilson Croker, LL.D., F.R.S.

**THOMAS CROFTON CROKER**, Esq. F.S.A., M.R.I.A.

James Crofts, Esq.

James Crossley, Esq. *Local Secretary at Manchester.*

James Dodsley Cuff, Esq.

George Godfrey Cunningham, Esq. Glasgow.

Peter Cunningham, Esq. Treasurer of the Shakspeare Soc.

Miss Richardson Currer, Eshton Hall, Yorkshire.

Henry Curwen, Esq. Workington Hall.

The Rev. Henry Curwen, Rector of Workington.

Edward Dalton, Esq. LL.D., F.S.A. Dunkirk House, near Minchinhampton, Gloucestershire.

George Daniel, Esq.

Rev. John Wareyn Darby, Framlingham.

George Webbe Dasent, Esq.

Rev. C. N. Davies, Norwood.

James Edward Davies, Esq.

Robert Davies, Esq.

Thomas Stephens Davies, Esq. F.R.S. L. and Ed. F.S.A. Prof. of Mathematics in Royal Military Acad. Woolwich.

David Elisha Davy, Esq. Ufford, Suffolk. *Local Secretary.*

Matthew Dawes, Esq. F.G.S. Bolton-le-Moors.

Vesey Thomas Dawson, Esq.

Rev. Arthur Dayman, M.A. Fellow of Exeter College, Oxford.

W. Head Deacon, Esq. Long Cross, near Cardiff.

Charles Deane, Esq.

Rev. J. Bathurst Deane, M.A., F.S.A.

James Dearden, Esq. Rochdale.

Norris Deck, Esq. Cambridge.

Right Hon. Earl De Grey, Pres. of R. Inst. Br. Architects, F.S.A.

Joseph Delafield, Esq. F.R.S., F.S.A.

Rev. D. C. Delafosse, M.A. Vicar of Wandsworth.

Philip Chilwell De la Garde, Esq. Exeter.

Rt. Hon. Earl Delawarr.

George Dempster, Esq. of Skibo, Advocate.

Mons. Jules Desnoyers, Sec. de la Soc. de l'Histoire de France.

His Grace the Duke of Devonshire, K.G., D.C.L.

Hugh Welch Diamond, Esq. F.S.A. Hon. Libr. of the Numism. Soc.

John Ross Diamond, Esq.

F. H. Dickinson, Esq.

William Dickson, Esq. Edinburgh.

Count Maurice Dietrichstein, Prefect of the Imp. Library at Vienna, Associate of the Numismatic Soc. of London, &c.

Charles Wentworth Dilke, Esq. LL.B.

Joseph C. Dimsdale, Esq.

John Disney, Esq. The Hyde, Ingatestone.

I. D'Israeli, Esq. D.C.L., F.S.A.

(c.) George Dodd, Esq. M.P., F.S.A.

Charles Cooper Doggett, Esq.

William Fishburn Donkin, Esq. B.A. Fellow of Univ. Coll. Oxford.

Edward Douglas, Esq. Christ Ch. Oxf.

John Edward Dowdeswell, Esq. Pull Court, Worcestershire.

Charles Downes, Esq.

Thomas Doyley, Esq. D.C.L. Serjeant-at-Law.

William Richard Drake, Esq. Reading.

The Rev. W. Drake, M.A. Collegiate School, Leicester.

Rev. Pearce William Drew, Youghal.

Charles Seymour Dubourg, Esq.

Samuel Duckworth, Esq. M.A. Master in Chancery.

Adam Duff, Esq. Woodcott House, Oxfordshire.

George Duke, Esq. Barrister-at-Law, St. Leonard's, Sussex.

Thomas Farmer Dukes, Esq. F.S.A. Shrewsbury.

Andrew Dun, Esq. W.S., M.A., F.A.S. Scot. Edinburgh.

Philip Bury Duncan, Esq. M.A. Keeper of the Ashmolean Museum, Oxford.

David Dundas, Esq. M.A. Temple.

William Pitt Dundas, Esq. Advocate, Edinburgh.

James Dunlop, Esq. W. S. Edinburgh.

John Dunn, Esq. Paisley.

Enoch Durant, Esq. F.S.A.

Right Rev. the Lord Bishop of Durham, F.R.S., F.S.A.

Mons. Dusommerard, Hôtel de Cluny, Paris.

Rev. Alexander Dyce, B.A.

William Dyce, Esq. School of Design, Somerset-house.

Rev. John Bradley Dyne, M.A. Fellow of Wadham College, Oxford.

Mr. Thomas Eaton, Worcester.

Thomas Edgworth, Esq.

Rev. Andrew Edwards, B.D., Fellow of Magdalen Coll. Oxford.

Edward Hugh Edwards, Esq.

Joseph Berry Edwards, Esq. Southwold.

The Rt. Hon. George Earl of Egremont, F.S.A.

Benjamin Elam, Esq.

Rev. H. T. Ellacombe, M.A., F.S.A. Bitton near Bristol.

Sir HENRY ELLIS, K.H., LL.B. F.R.S., Sec. S. A., Principal Librarian of the British Museum.

Rev. John Joseph Ellis, M.A., F.S.A.

Joseph Ellis, jun. Esq. Richmond.

John Fullerton Elphinstone, Esq.

Hastings Elwin, Esq.

William Empson, Esq. M.A.

Dr. Endlicher, Vienna.

Rt. Hon. Thomas Erskine, Chief Judge of the Bankruptcy Court.

George Essell, Esq. Rochester.

Thomas Grimston Bucknall Estcourt, Esq. M. P. for the University of Oxford. Estcourt, Gloucestershire.

Rev. Henry H. Evans.

Herbert Norman Evans, Esq.

Thomas Evans, Esq. Cardiff.

John Leman Ewen, Esq. Southwold.

Edmund Eyton, Esq.

James Falconar, Esq. F.S.A.

James William Farrer, Esq. Master in Chancery.

Mr. Thomas Faulkner, Chelsea.

Mr. William Faulkner, Chelsea.

Rev. Godfrey Faussett, D.D. Margaret Professor of Divinity, Oxf.

Joseph Fearn, Esq.

Tarver R. Fearnside, Esq.

Dr. Feder, Privy Councillor, and Head Librarian to the Court of Hesse Darmstadt.

Rev. George O. Fenwicke, F.S.A. Aston near Birmingham. *Local Secretary at Birmingham.*

Sir Charles Dalrymple Fergusson, of Hailes and Kilkerran, Bart.

Copley Fielding, Esq. Brighton.

Rev. Henry Fielding, M.A. Salmonby Rectory near Horncastle.

William Figg, Esq. Lewes.

Charles Filica, Esq.

John Joseph Ashby Fillinham, Esq.

Charles John Fisher, Esq. Jesus College, Cambridge.

John Goate Fisher, Esq. Yarmouth.

Paul Hawkins Fisher, Esq. The Castle, Stroud.

Wm. Stevenson Fitch, Esq. *Local Secretary at Ipswich.*

Robert Fitch, Esq. Norwich.

Edward Herbert Fitzherbert, Esq. M.A., Barrister at Law.

Richard Wilson FitzPatrick, Esq. South Luffenham, Rutland.

The Right Hon. Earl FitzWilliam.

Sir Hesketh Fleetwood, Bart. Rossall Hall, Lancashire.

(c.) Thomas W. Fletcher, Esq. F.R.S., F.S.A. *Local Secretary at Dudley.*

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# THE
# REAL HISTORY
# OF THE
# ROSICRUCIANS

FOUNDED ON THEIR OWN MANIFESTOES,
AND ON FACTS AND DOCUMENTS COLLECTED FROM THE
WRITINGS OF INITIATED BRETHREN.

BY

ARTHUR EDWARD WAITE,

AUTHOR OF "THE MYSTERIES OF MAGIC: A DIGEST OF THE WRITINGS
OF ELIPHAS LEVI," ETC.

*WITH ILLUSTRATIONS.*

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# PREFACE.

BENEATH the broad tide of human history there flow the stealthy undercurrents of the secret societies, which frequently determine in the depths the changes that take place upon the surface. These societies have existed in all ages and among all nations, and tradition has invariably ascribed to them the possession of important knowledge in the religious scientific or political order according to the various character of their pretensions. The mystery which encompasses them has invested them with a magical glamour and charm that to some extent will account for the extravagant growth of legend about the Ancient Mysteries, the Templars, the Freemasons, and the Rosicrucians, above all, who were the most singular in the nature of their ostensible claims and in the uncertainty which envelopes them.

"A halo of poetic splendour," says Heckethorn,[1] "surrounds the Order of the Rosicrucians; the magic lights of fancy play round their graceful day-dreams, while the mystery in which they shrouded themselves lends additional attraction to their history. But their brilliancy was that of a meteor. It just flashed across the realms of imagination and intellect, and vanished for ever; not, however, without leaving behind some permanent and lovely traces of its hasty passage. . . . Poetry and romance are deeply indebted to the Rosicrucians for many a fascinating creation. The literature of every European country contains hundreds of pleasing fictions, whose machinery has been borrowed from their system of philosophy, though that itself has passed away."

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[1] "Secret Societies of all Ages and Countries."

The facts and documents concerning the Fraternity of the Rose Cross, or of the Golden and Rosy Cross, as it is called by Sigmund Richter,[1] are absolutely unknown to English readers. Even well-informed people will learn with astonishment the extent and variety of the Rosicrucian literature which hitherto has lain buried in rare pamphlets, written in the old German tongue, and in the Latin commentaries of the later alchemists. The stray gleams of casual information which may be gleaned from popular encyclopædias cannot be said to convey any real knowledge, while the essay of Thomas De Quincey on the "Rosicrucians and Freemasons," though valuable as the work of a sovereign prince of English prose composition, is a mere transcript from an exploded German savant, whose facts are tortured in the interests of a somewhat arbitrary hypothesis. The only writer in this country who claims to have treated the subject seriously and at length is Hargrave Jennings, who, in "The Rosicrucians, their Rites and Mysteries," &c., comes forward as the historian of the Order. This book, however, so far from affording any information on the questions it professes to deal with, "keeps guard over"[2] the secrets of the Fraternity, and is simply a mass of ill-digested erudition concerning Phallicism and Fire-Worship, the Round Towers of Ireland and Serpent Symbolism, offered with a charlatanic assumption of secret knowledge as an exposition of Rosicrucian philosophy.[1]

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[1] "Die Warhaffte und vollkommene, Bereitung des Philosophischen Steins, der Bruderschafft aus dem Orden des Gulden-und-Rosen Creutzes." 1710.

[2] "No student of occult philosophy need fear that we shall most carefully keep guard—standing sentry (so to speak) over those other and more recondite systems which are connected with our subject."

The profound interest now manifested in all branches of mysticism, the tendency, in particular, of many cultured minds towards those metaphysical conceptions which are at the base of the alchemical system, the very general suspicion that other secrets than that of manufacturing gold are to be found in the Pandora's Box of Hermetic and Rosicrucian allegories,[2] make it evident that the time has come to collect the mass of material which exists for the elucidation of this curious problem of European history, and to depict the mysterious Brotherhood as they are revealed in their own manifestos and in the writings of those men who were directly or indirectly in connection with them. Such a publication will take the subject out of the hands of unqualified writers, and of the self-constituted pontiffs of darkness and mystery who trade upon the ignorance and curiosity of their readers.

As the result of conscientious researches, I have succeeded in discovering several tracts and manuscripts in the Library of the British Museum, whose existence, so far as I am aware, has been unknown to previous investigators, while others, including different copies and accounts of the "Universal Reformation," as well as original editions of the "Chymical Marriage of Christian Rosy Cross," which are not in the Library Catalogue, though less generally obscure, I have met with in a long series of German pamphlets belonging to the first quarter of the seventeenth century. These, with all other important and available facts and documents, I have carefully collected and now publish them in the present volume, either summarised or *in extenso* according to their value, and I offer for the first time in the literature of the subject the Rosicrucians represented by themselves. I claim that I have performed my task in a sympathetic but impartial manner, purged from the bias of any particular theory, and above all uncontaminated by the pretension to superior knowledge, which claimants have never been able to substantiate.

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[1] In reviewing an enlarged edition of this work, published in 1879, the *Westminster Review* remarks: "In the 'Rosicrucians' we have come across perhaps the most absurd book that it has ever been our fortune to review. . . . It affords a great deal of disjointed information on very many subjects, . . . but the one subject on which we have vainly sought information in its pages is the 'History of the Rosicrucians.' . . . The whole book is an absurd jumble of passages and illustrations, for most of which no authority is, or could be, given. And through the whole runs a very unwholesome undercurrent."—W. R. N. S., vol. lvi. p. 256.

[2] On this point see "A Suggestive Inquiry into the Hermetic Mystery and Alchemy," published anonymously in the year 1850, in London, and Hitchock's "Remarks on Alchemy," also anonymous, New York, 1865.

# INTRODUCTION.

"In cruce sub sphera venit sapientia vera."—*Hermetic Axiom.*

"La rose qui a été de tout temps l'emblême de la beauté, de la vie, de l'amour et du plaisir, exprimait mystiquement toutes les protestations manifestées à la renaissance. . . . Rénuir la rose, à la croix, tel était le problème posé par la Haute Initiation."—*Éliphas Lévi.*

THREE derivations are offered of the name Rosicrucian. The first, which is certainly the most obvious, deduces it from the ostensible founder of the order, Christian Rosenkreuze. I shall show, however, that the history of this personage is evidently mythical or allegorical, and therefore this explanation merely takes the inquiry a step backward to the question, What is the etymology of Rosenkreuze? The second derivation proposed is from the Latin words *Ros,* dew, and *Crux,* cross. This has been countenanced by Mosheim, who is followed by Ree's Encyclopædia, and other publications. The argument in its favour may be fairly represented by the following quotation:—"Of all natural bodies, dew was deemed the most powerful dissolvent of gold; and the cross, in chemical language, was equivalent to light; because the figure of a cross exhibits at the same time the three letters of which the word lux, or light, is compounded. Now, lux is called . . . the seed or menstruum of the red dragon, or, in other words, that gross and corporeal light, which, when properly digested and modified, produces gold. Hence it follows, if this etymology be admitted, that a Rosycrucian philosopher is one who by the intervention and assistance of the dew, seeks for light, or, in other words, the substance called the Philosopher's Stone."[1]

This opinion exaggerates the importance attributed to the dew of the alchemists. The universal dissolvent has figured under various names, of which *ros* is by no means most general; the comprehensive "Lexicon Alchymiæ" does not mention it. According to Gaston le Doux, in his "Dictionnaire Hermétique," Dew, simply so called, signifies Mercury; Dew of the Philosophers is the matter of the stone when under the manipulation of the artist, and chiefly during its circulations in the philosophical egg. The White and Celestial Dew of the Wise is the philosophical stone perfected to the White. Mosheim derived his opinion from Peter Gassendi,[2] and from a writer in Eusebius Renandot's "Conferences Publiques,"[3] who confesses that he knew nothing whatsoever of the Rosicrucians till the task of speaking on the subject was imposed on him by the *Bureau d'Addresse.* He says :—"Dew, the most powerful dissolvent of gold which is to be found among natural and non-corrosive substances, is nothing else but light coagulated and rendered corporeal; when it is artistically concocted and digested in its own vessel during a suitable period it is the true menstruum of the Red Dragon, *i.e.*, of gold, the true matter of the Philosophers. The society desiring to bequeath to posterity the ineffaceable sign of this secret, caused them to adopt the name *Frères de la Rozée Cuite.*" The mystic triad of the Society, F. R. C., has been accordingly interpreted *Fratres Roris Cocti*, the Brotherhood of the Concocted or Exalted Dew, but the explanation has little probability in itself.

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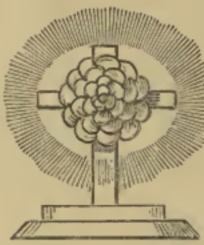
[1] Mosheim, Book iv., sect. 1.

[2] "Examen Philosophiæ Fluddanæ," sect. 15, op. iii., 261.

[3] "Conferences du Bureau d'Addresse," vol. v., p. 509.

"Several chemists," says Pernetz, in his "Dictionnaire Mytho-Hermétique," "have regarded the dew of May and September as the matter of the *Magnum Opus*, influenced doubtless by the opinion of various authors that dew was the reservoir of the universal spirit of Nature. . . . But when we seriously study the texts of the true philosophers, wherein they make reference to dew, we are soon convinced that they only speak of it by a similitude, and that theirs is metallic, that is, it is the mercurial water sublimated into vapour within the vase, and precipitated at the bottom in the form of fine rain. Thus when they write of the dew of the month of May, they are referring to that of their philosophic Spring, which is governed by the gemini of the alchemical Zodiack, which differs from the ordinary astronomical Zodiack. Philalethes has positively said that their dew is their mercurial water rising from putrefaction."

The third derivation is that which was generally adopted, even from the beginning, by writers directly or indirectly connected with the Rosicrucians. It deduces the term in question from the words *rosa*, rose, and *crux*. This is sanctioned by various editions of the society's authoritative documents, which characterise it as the Broederschafft des Roosen Creutzes, that is, the Rose-Crucians, or *Fratres Rosatæ Crucis*, according to the "Confessio Recepta," terms quite excluding the conception of dew, which in German is Thau, while in Latin the Brothers of the Dewy Cross would be *Fratres Roratæ Crucis*. This derivation is also supported by the supposed symbol of the Order, whose "emblem, monogram, or jewel," says Godfrey Higgins, "is a Red Rose on a Cross, thus :—



When it can be done it is surmounted with a glory and placed on a calvary. When it is worn appended and made of cornelian, garnet, ruby, or red glass, the calvary and glory are generally omitted."[1]

Mr Hargrave Jennings, who borrows the whole of this passage[2] without acknowledgment of any kind, also tells us that "the jewel of the Rosicrucians is formed of a transparent red stone with a red cross on one side and a red rose on the other—thus it is a crucified rose."

All derivations, however, are to some extent doubtful and tentative. The official proclamations of the Society are contained in the "Fama Fraternitatis," and in the "Confessio Fraternitatis," which, in their original editions, appear to describe it simply as the *Fraternitas de R. C.*, while the initials of its founder are given as C. R. "The Chemical Nuptials of Christian Rosen Kreuze," published anonymously at Strasbourg in 1616, and undeniably connected with the order, seem to identify it as the Brotherhood of the Rose-Cross, and its founder as Father Rosycross. These designations at any rate were immediately adopted in Germany, and they appear in the subsequent editions of both manifestos, though as early as 1618 I find Michael Maier, the alchemist, expressing a different opinion on this point in his "Themis Aurea, hoc est, De Legibus Fraternitatis R. C. Tractatus." "No long time elapsed, when the Society first became known by that which was written, before an interpreter came forward who conjectured those letters to signify the Rose Cross, in which opinion the matter remains till this present, notwithstanding that the Brothers in subsequent writings do affirm it to be erroneously so denominated, and testify that the letters R. C. denote the name of their first inaugurator.[1] If the mind of one man could search that of another and behold formed therein the idea or sensible and intelligible form, there would be no necessity for speech or writing among men. But this being denied to us while we subsist in this corporeal nature, though doubtless granted to pure intelligences, we explain our rational conceptions one to another by the symbols of language and writing. Therefore letters are of high efficacy when they embrace a whole society and maintain order therein, nor is an opportunity afforded to the curious to draw omens from integral names, nor from families situations, nor from places persons, nor from persons the secrets of affairs."

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[1] Anacalypsis, ii., p. 243.

[2] "The Rosicrucians," &c., p. 281. Ed. 1870.

Proposing his own definitions, he says:—"I am no augur nor prophet, notwithstanding that once I partook of the laurel, and reposed a few brief hours in the shadow of Parnassus; nevertheless, if I err not, I have unfolded the significance of the characters R. C. in the enigmas of the sixth book of the Symbols of the Golden Table. R signifies Pegasus, and C, if the sense not the sound be considered,

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[1] The "Fama Fraternitatis" makes use of the initials C. R., afterwards of R. C., C. R. C., &c., to designate their founder.

*lilium.* Let the KNOWLEDGE OF THE ARCANA be the key to thee. Lo, I give thee the Arcanum! d. wmml. zii. w. sgqqhka. x. Open if thou canst. . . . Is not this the hoof of the Red Lion or the drops of the Hippocrene fountain?" Beneath this barbarous jargon we discern, however, an analogy with the Rose symbolism. Classical tradition informs us that the Red Rose sprang from the blood of Adonis, but Pegasus was a winged horse which sprang from the blood of Medusa, and the fountain of Hippocrene was produced by a stroke of the hoof of Pegasus.

In England the pseudonymous author of the "Summum Bonum," who is supposed to be Robert Fludd, gives a purely religious explanation of the Rose Cross symbol, asserting it to mean "the Cross sprinkled with the rosy blood of Christ."[1] The general concensus of opinion is preferable to fanciful interpretations, and we may therefore safely take the words *Rosa* and *Crux* as explanatory of the name Rosicrucian, and by *Fratres R. C.* we may understand *Fratres Roseæ Crucis*, despite the silence of the manifestos and the protests of individual alchemists.

The next question which occurs is the significance of this curious emblem—a Red Rose affixed to a red, or, according to some authors, a golden cross. This question cannot be definitely answered. The characteristic sign of a secret society will be naturally as mysterious as itself in the special meaning which the society may attach to it, but some intelligence concerning it can perhaps be gleaned from its analysis with universal symbolism. Now, the Rose and the Cross, in their separate significance, are emblems of the most palmary importance and the highest antiquity.

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[1] Elsewhere he interprets the letters F.R.C. to mean Faith, Religion, and Charity. See Renandot, "Conferences Publiques," v., p. 509.

There is a Silver Rose, called Tamara Pua, in the Paradise of the Brahmans. "This Paradise is a garden in heaven, to which celestial spirits are first admitted on their ascent from the terrestrial sphere. The Rose contains the images of two women, as bright and fair as a pearl; but these two are only one, though appearing as if distinct according to the medium, celestial or terrestrial, through which they are viewed. In the first aspect she is called the Lady of the Mouth, in the other, the Lady of the Tongue, or the Spirit of Tongues. In the centre of this Silver Rose, God has his permanent residence."

A correspondence will be readily recognised between this divine woman or virgin—two and yet one, who seems to typify the Logos, the Spirit of Wisdom, and the Spirit of Truth—and the two-edged sword of the Spirit in the Apocalypse, the *Sapientia quæ ex ore Altissimii prodiit*, as it is called in the sublime Advent antiphon of the Latin Church. The mystical Rose in the centre of the allegorical garden is continually met with in legend. Buddha is said to have been crucified for robbing a garden of a flower,[1] and after a common fashion of mythology, the divine Avatar of the Indians is henceforth identified with the object for which he suffered, and he becomes himself "a flower, a Rose, a Padma, Lotus, or Lily." Thus he is the Rose crucified, and we must look to the far East for the origin of the Rosicrucian emblem. According to Godfrey Higgins, this is "the Rose of Isuren, of Tamul, and of Sharon, crucified for the salvation of men—crucified," he continues, "in the heavens at the vernal equinox." In this connection we may remember the

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[1] The same story is told of Indra, who was crucified by the keepers of the Hindoo Paradise for having robbed it.

Gnostic legend that Christ was crucified in the Empyrean; and as Nazareth, according to St Jerome, signified the flower, and was situated in Carmel, "the vineyard or garden of God," Jesus of Nazareth, by a common extension of the symbolism, is sometimes identified as this crucified flower.[1]

In classical fable, the garden of Midas, the King of the Phrygians, was situated at the foot of Mount Bermion, and was glorified by the presence of roses with sixty petals, which exhaled an extraordinary fragrance. Now, the rose was sacred to Dionysius, or Bacchus, and Bacchus endowed Midas with the power of transmuting everything into gold; so here is a direct connection between the Rose and Alchemy.

In the Metamorphoses of Apuleius, Lucius is restored to his human shape by devouring a chaplet of roses. Everywhere the same typology meets us. The Peruvian Eve sinned by plucking roses, which are also called *Frute del Arbor.*[2] A messenger from heaven announces to the Mexican Eve that she will bear a Son who shall bruise the serpent's head; he presents her with a Rose, and this gift was followed by an Age of Roses, as in India there was the Age of the Lotus.

There are occasional allusions to the Rose in the Hebrew Scriptures, but it is used as a poetic image rather than an arcane symbol, and as such it has been always in high favour with poets.[3]

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[1] Professor Max Müller considers the word *ῥόδον* to be Aryan, and originally to have meant simply a sprig or flower.

[2] "Mexican Antiquities," vol. vi., p. 120.

[3] In Persia it is connected with the nightingale. "Tradition says that the bird utters a plaintive cry whenever the flower is gathered, and that it will hover round the plant in the spring-time, till, overpowered with its fragrance, it falls senseless to the ground. The Rose is supposed to burst forth from its bud at the opening song of the nightingale. You may place a handful of fragrant herbs

In the west it appears for the first time in allegorical literature as the central figure in the "four-square garden" of the ancient "Romance of the Rose." The first part of this poem was written by Guillaume de Lorris before the year 1260, and it was completed by Jean de Meung, whose death occurred in the year 1316, according to the general opinion. This extraordinary work, once of universal popularity, is supposed by some of its commentators to admit of an alchemical interpretation, and openly professes the principles of the *Magnum Opus.*[1] The garden, or *vergier*, which contains the Rose, is richly sculptured on its outer walls with symbolical figures of Hatred, Treason, Meanness, Covetousness, Avarice, Envy, Sadness, Age, Hypocrisy, Poverty—all the vices and miseries of mortality. Idleness opens the gate to him, Merriment greets him and draws him into the dance, and then he beholds the God of Love, accompanied by *Dous-Regars*, a youth who carries his bows and arrows, by Beauty, Wealth, Bounty, Frankness, Courtesy, &c. The lover, while he is contemplating the loveliness of the Rose,

> Qui est si vermeille et si fine . . .
> Des foilles i ot quatre paire,
> Que Nature par grand mestire
> I ot assises tire à tire.

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and flowers before the nightingale," say the Persian poets. "Yet he wishes not, in his constant and faithful heart, for more than the sweet breath of his beloved Rose."—Friend, "Flowers and Flower Lore." There is a Persian Feast of Roses, which lasts the whole time the flower is in bloom.

[1] See in particular the verses 16914 to 16997, and the speech of Genius.

"Jean de Meung," says Langlet du Fresnoy in his "Histoire de la Philosophie Hermétique," flourished at the Court and at Paris in the pontificate of John XXII., and according to the fashion of the times was addicted to the curious sciences, and in particular to Hermetic Philosophy. He composed two treatises called "Nature's Remonstrances to the Alchemist," and "The Alchemist's Answer to Nature."

Le coe ot droite comme jons,
Et par dessus siet li boutons,
Si qu 'il ne cline ne ne pent.
L' odor de lui entor s' espent ;
La soatisme qui en ist,
Toute la place replenist,[1]

is pierced by the shafts of the deity, but he does not in spite of his sufferings abandon his project, which is to possess the Rose, and after imprisonment and various adventures,

La conclusion du Rommant
Est que vous voyez cy l'Amant
Qui prent la Rose à son plaisir,
En qui estoit tout son désir.

It will require no acquaintance with the methods of the symbolists to discern the significance of this allegory :—

*La Rose c'est d'Amour le guerdon gracieux.*[2]

But a little later the same emblem reappears in the sublime poem of Dante. The Paradise of the *Divina Commedia* consists, says Eliphas Lévi, of "a series of Kabbalistic circles divided by a Cross, like Ezekiel's pantacle; a Rose blossoms in the centre of this Cross, and it is for the first time that we find the symbol of the Rosicrucians publicly and almost categorically revealed."

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[1] Amongs the knoppes I chese one
So faire, that of the remnant none
Ne preise I halfe so well as it,
Whan I avise in my wit,
For it so well was enlumined
With colour red, as well fined
As nature could it make faire,
And it hath leaves well foure paire,
That kinde hath set through his knowing
About the red roses springing,
The stalke was as rishe right,
And thereon stood the knoppe upright.
That it ne bowed upon no side,
The swote smell sprung so wide,
That it died all the place about.
CHAUCER, "The Romaunt of the Rose."

[2] Baïf—"Sonnet to Charles IX."

The passage referred to, so far as regards the Rose, is as follows:—

> "There is in heaven a light, whose goodly shine
> Makes the Creator visible to all
> Created, that in seeing him alone
> Have peace; and in a circle spreads so far,
> That the circumference were too loose a zone
> To girdle in the sun. All is one beam,
> Reflected from the summit of the first,
> That moves, which being hence and vigour takes.
> And as some cliff, that from the bottom eyes
> His image mirror'd in the crystal flood,
> As if to admire his brave apparelling
> Of verdure and of flowers; so, round about,
> Eyeing the light, on more than million thrones,
> Stood, eminent, whatever from our earth
> Has to the skies return'd. How wide the leaves
> Extended to their utmost, of this Rose,
> Whose lowest step embosoms such a space
> Of ample radiance! Yet, nor amplitude
> Nor height impeded, but my view with ease
> Took in the full dimension of that joy.
> Near or remote, what then avails, *where God
> Immediate rules*,[1] and Nature, awed, suspends
> Her sway? Into the yellow of the Rose
> Perennial, which, in bright expansiveness,
> Lays forth its gradual blooming, redolent
> Of praises to the never-wintering sun. . . .
> Beatrice led me. . . .

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[1] Compare the Oriental legend, previously cited, of that Silver Rose in which God has His permanent residence. It is an extraordinary instance of identity in the celestial symbolism of East and West.

In fashion as a snow-white Rose lay then
Before my view the saintly multitude,
Which in his own blood Christ espoused. Meanwhile
That other host that soar aloft to gaze
And celebrate His glory whom they love,
Hovered around, and like a troop of bees
Amid the vernal sweets alighting now,
Now clustering where their fragrant labour glows,
Flew downward to the mighty flower ; a rose
From the redundant petals streaming back
Unto the steadfast dwelling of their joy.
Faces had they of flame, and wings of gold :
The rest was whiter than the driven snow.
And as they flitted down into the flower,
From range to range fanning their plumy loins,
Whispered the peace and ardour which they won
From that soft winnowing. Shadow none, the vast
Interposition of such numerous flights
Cast from above, upon the flower, or view
Obstructed aught. For through the Universe
Wherever merited, Celestial Light
Glides freely, and no obstacle prevents.

CARY'S DANTE, "The Paradise," xxx., xxxi.

"Not without astonishment will it be discovered," continues Lévi, "that the *Roman de la Rose* and the Divine Comedy are two opposite forms of the same work—initiation into intellectual independence, satire on all contemporary institutions and allegorical formulations of the great secrets of the Rosicrucian Society. These important manifestations of occultism coincide with the epoch of the downfall of the Templars, since Jean de Meung or Clopinel, contemporary of Dante's old age, flourished during his most brilliant years at the Court of Philippe le Bel. The 'Romance of the Rose' is the epic of ancient France. It is a profound work in a trivial guise, as learned an exposition of the mysteries of occultism as that of Apuleius. The Rose of Flamel, of Jean de Meung, and of Dante, blossomed on the same rose-tree."

This is ingenious and interesting, but it assumes the point in question, namely, the antiquity of the Rosicrucian Fraternity, which, it is needless to say, cannot be proved by the mere existence of their symbols in the mystical poetry of a remote period. In the Paradise of Dante we find, however, the emblem whose history we are tracing, placed, and assuredly not without reason, in the supreme, central heaven amidst the intolerable manifestation of the Uncreated Light, the Shecinah of Rabbinical theosophy,[1] the chosen habitation of God—"a sacred Rose and Flower of Light, brighter than a million suns, immaculate, inaccessible, vast, fiery with magnificence, and surrounding God as if with a million veils. This symbolic Rose is as common a hierogram throughout the vast temples and palaces of the Ancient East as it is in the immense ruins of Central America."[2]

From the time of the Guelphs and the Ghibellines a common device in heraldry is the Rose-Emblem. It figures on our English coins; it is used as a royal badge in the Civil War between the houses of York and Lancaster, it is associated above all with the great mediæval cultus of the Mother of God, being our Lady's flower *par excellence*, as the lily is characteristic of St Joseph. "As an emblem of the Virgin, the Rose, both white and red, appears at a very early period; it was especially so recognised by St Dominic, when he instituted the devotion of the rosary, with direct reference to St Mary. The prayers appear to have been symbolised as roses."[3] In Scandinavia the same flower was sacred to the goddess Holda, who is called "Frau

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[1] See Additional Notes, No. 1.

[2] "The Book of God," part iii., p. 511.

[3] Hilderic Friend, "Flowers and Flower-Lore."

Rosa," and "it was partly transferred, as were other emblems of Holda, Freyja, and Venus, to the Madonna, who is frequently called by the Germans, Mariën-Röschen . . . But there has been a tendency to associate the White Rose with the Virgin Mary, that being chiefly chosen for her feast-days, while the more earthly feelings associated with the 'Frau Rosa,' are still represented in the superstitions connected with the Red Rose."

In Germany it appears as the symbol of silence. It was sculptured on the ceiling of the banquet hall to warn the guests against the repetition of what was heard beneath it. "The White Rose was especially sacred to silence. It was carved in the centre of the Refectory of the ancients for the same reason," and the expression *Sub Rosa,* which was equivalent among the Romans to an inviolable pledge, originated in the ancient dedication of the flower to Aphrodite, and its reconsecration by Cupid to Harpocrates, the tutelary deity of Silence, to induce him to conceal the amours of the goddess of love.

In mediæval alchemy Rosa signifies Tartarum, and in the twelfth Clavis of Basil Valentine there is a vase or yoni with a pointed lingam rising from its centre, and having on each side a sprig surmounted by a Rose. Above is the well-known emblem

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which symbolises the accomplishment of the *Magnum Opus,* while through an open window the sun and moon shed down their benign influence and concur in the consummation of the ineffable act.[1]

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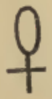
[1] See Additional Notes, No. 2.

The same Rose-symbol is to be found in the hieroglyphics of Nicholas Flamel—

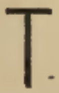
> The mystic Rose
> Of Hermic lore, which issues bright and fair,
> Strange virtues circling with the sap therein,
> Beneath the Universal Spirit's breath,
> From the Mercurial Stone.

Finally, in 1598, Henry Khunrath, a supreme alchemical adept, published his "Amphitheatrum Sapientiæ Æternæ," containing nine singular pantacles, of which the fifth is a Rose of Light, in whose centre there is a human form extending its arms in the form of a cross, and thus reversing the order.

The Cross is a hierogram of, if possible, still higher antiquity than the floral emblem. It is at any rate more universal and contains a loftier and more arcane significance. Its earliest form is the *Crux Ansata,*



which, according to some authorities, signified hidden wisdom, and the life of the world to come; according to others, it is the lingam; as the hieroglyphic sign of Venus it is an ancient allegorical figure, and represents the metal copper in alchemical typology. The *Crux Ansata* and the Tau



are met with on most Egyptian monuments. In the latter form it was an emblem of the creative and generative energy, and, according to Payne Knight, was, even in pre-Christian times, a sign of salvation.

The Cross, "the symbol of symbols," was used also by the Chaldæans; by the Phœnicians, who placed it on their coins; by the Mexicans, who paid honour to it and represented their God of the Air, nailed and immolated thereon; by the Peruvians, who, in a sacred chamber of their palace, kept and venerated a splendid specimen carved from a single piece of fine jasper or marble; and by the British Druids. It was emblazoned on the banners of Egypt, and in that country, as in China, was used to indicate "a land of corn and plenty." When divided into four equal segments it symbolised the primeval abode of man, the traditional Paradise of Eden. It entered into the monograms of Osiris, of Jupiter Ammon, and of Saturn; the Christians subsequently adopted it, and the Labarum of Constantine is identical with the device of Osiris. It is equally common in India, and, according to Colonel Wilford, is exactly the Cross of the Manichees, with leaves, flowers, and fruits springing from it. It is called the divine tree, the tree of the gods, the tree of life and knowledge, and is productive of all things good and desirable.[1]

According to Godfrey Higgins we must go to the Buddhists for the origin of the Cross, "and to the Lama of Thibet, who takes his name from the Cross, called in his language Lamh." The Jamba, or cosmic tree, which Wilford calls the tree of life and knowledge, figures in their maps of the "world as a cross 84 joganas (answering to the 84 years of the life of Him who was exalted upon the Cross), or 423 miles high, including the three steps of the Calvary, with which, after the orthodox Catholic fashion, it was invariably represented. The neophyte of the Indian Initiations was sanctified by the sign of a Cross, which was marked on every part of his body. After his perfect regeneration it was again set upon his forehead ⊤ and inverted ⊥ upon his breast.[1]

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[1] "Asiatic Researches," x. 124. The pre-Christian cross is not infrequently associated with a tree or trees. Balfour, "Cyclop. of India," i., p. 891.

The paschal lamb of the Jewish passover was roasted on a cross-shaped wooden spit, and with this sign Ezekiel ordered the people to be marked who were to be spared by the destroyer. Thus it figures as a symbol of salvation, but classical mythology attributes its invention to Ixion, who was its first victim. As an instrument of suffering and death, it is not, however, to be found on ancient monuments. It had no orthodox shape among the Romans when applied to this purpose, and the victims were either tied or nailed, "being usually left to perish by thirst and hunger."[2]

In the Christendom of both the East and West this divine symbol has a history too generally known to need recapitulation here. On this point the student may consult the "Dictionary of Christian Antiquities," where a mass of information is collected.

The following interesting passage will show the connection which exists between the Cross and alchemy. "In common chemistry," says Pernetz, "crosses form characters which indicate the crucible, vinegar, and distilled vinegar. But as regards hermetic science, the Cross is . . . the symbol of the four elements. And as the philosophical stone is composed of the most pure substance of the grosser elements . . . , they have said, *In cruce salus*, salvation is in the Cross; by comparison with the salvation of our souls purchased by the blood of Jesus Christ who hung on the tree of the Cross. Some of them have even pushed their audacity further, and fear not to employ the terms of the New Testament to form their allegories and enigmas. Jean de Roquetaillade, known under the name of *Jean de Rupe Scissa,* and Arnaud de Villeneuve, say in their works on the composition of the Stone of the Philosophers:—It is needful that the Son of Man be lifted up on the Cross before being glorified; to signify the volatilisation of the fixed and igneous part of the matter."[1]

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[1] "History of Initiations."

[2] Higgins' "Anacalypsis," i., pp. 500, 503.

I have briefly traced the typological history of the Rose and Cross. It is obvious, as I have already remarked, that the antiquity of these emblems is no proof of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance. It does not even suppose that society's initiation into the hieratic secrets which the elder world may have summarised in those particular symbols. In the case which is in question, such a knowledge would invole the antiquity of the Rosicrucians, because it is only at a time long subsequent to their first public appearance that the past has been sufficiently disentombed to uncover the significance of its symbols to uninitiated students. Can a correspondence be established between the meaning of the Rose and the Cross as they are used by the ancient hierogrammatists, and that of the Rose-Cross as it is used by the Rosicrucian Fraternity? This is the point to be ascertained. If a connection there be, then in some way, we may not know what, the secret has been handed down from generation to generation, and the mysterious brotherhood which manifested its existence spontaneously at the beginning of the seventeenth century, is affiliated with the hierophants of Egypt and India, who, almost in the night of time, devised their allegories and emblems for the blind veneration of the vulgar and as lights to those who knew.

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[1] "Dictionnaire Mytho-Hermétique."

In the fifth book of the "Histoire de la Magie," Eliphas Lévi provides the following commentary on the Rosicrucian symbol:—

"The Rose, which from time immemorial has been the symbol of beauty and life, of love and pleasure, expressed in a mystical manner all the protestations of the Renaissance. It was the flesh revolting against the oppression of the spirit, it was Nature declaring herself to be, like grace, the daughter of God, it was love refusing to be stifled by the celibate, it was life desiring to be no longer barren, it was humanity aspiring to a natural religion, full of love and reason, founded on the revelation of the harmonies of existence of which the Rose was for initiates the living and blooming symbol. The Rose, in fact, is a pantacle; its form is circular, the leaves of the corolla are heart-shaped, and are supported harmoniously by one another; its colour presents the most delicate shades of primitive hues; its calyx is purple and gold. . . . The conquest of the Rose was the problem offered by initiation to science, while religion toiled to prepare and establish the universal, exclusive, and definitive triumph of the Cross.

"The reunion of the Rose and the Cross, such was the problem proposed by supreme initiation, and, in effect, occult philosophy, being the universal synthesis, should take into account all the phenomena of Being."

This extremely suggestive explanation has the characteristic ingenuity of the hierophants of theosophical science, but it has no application whatsoever to the ostensible or ascertainable aims of the Rosicrucian adepts. It is the product of intellectual subtlety and the poetic gift of discerning curious analogies; it is quite beside the purpose of serious historical inquiry, and my object in quoting it here is to show by the mere fact of its existence that the whole question of the significance of the Crucified Rose, in its connection with the society, is one of pure conjecture, that no Rosicrucian manifestos and no acknowledged Brother have ever given any explanation concerning it, and that no presumption is afforded by the fact of its adoption for the antiquity of the society or for its connection with universal symbolism.

The researches of various writers, all more or less competent, have definitely established the *Crux Ansata* as typical of the male and female generative organs in the act of union, the Egyptian Tau, with its variants as typical of the masculine potency, and the Rose as the feminine emblem. Then by a natural typological evolution the Cross came to signify the divine creative energy which fecundated the obscure matrix of the primeval substance and caused it to bring forth the universe. The simple union of the Rose and the Cross suggests the same meaning as the *Crux Ansata*, but the crucified Buddhistic Rose may be a symbol of the asceticism which destroys natural desire. There is little correspondence, in either case, with known Rosicrucian tenets, and, therefore, the device of the Rose-Cross is separated from ancient symbolism, and is either a purely arbitrary and thus unexplainable sign, or its significance is to be sought elsewhere.

Now, I purpose to show that the Rosicrucians were united with a movement, which, originating in Germany, was destined to revolutionise the world of thought and to transform the face of Europe; that the symbols of the Rose and the Cross were prominently and curiously connected with this movement, and that the subsequent choice of these emblems by the secret society in question, followed naturally from the fact of this connection, and is easily explainable thereby. To accomplish this task satisfactorily, I must first lay before my readers the facts and documents which I have collected concerning the Fraternity.

# HISTORY OF THE ROSICRUCIANS.

## CHAPTER I.

### ON THE STATE OF MYSTICAL PHILOSOPHY IN GERMANY AT THE CLOSE OF THE SIXTEENTH CENTURY.

THE traditions of the Neo-Platonic philosophy, with its elaborate theurgical system, were to some extent perpetuated through the whole period of the Middle Ages, for beside the orthodox theology of the great Latin Church, and amidst the clamour of scholastic philosophy, we find the secret theosophy of the magician, the Kabbalist, and the alchemical adept borrowing, directly or indirectly, from this prolific fountain of exalted mysticism. The traces of its influence are discoverable in Augustine, in Albertus Magnus, in St Thomas, the angel of the schools, and in other shining lights of western Christendom, while the metaphysical principles of Johannes Scotus Erigena, even so early as the close of the ninth century, were an actual revival of this philosophy. He translated the extraordinary works of Pseudo-Dionysius on the celestial hierarchies, the divine names, &c., which were an application of Platonism to Christianity,[1] "and proved a rich mine to the mystics."

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[1] Tenneman's "Manual of the History of Philosophy," ed. Bohn, p. 207.

This translation was largely circulated and held in the highest repute, more especially in Germany, where the Areopagite was appealed to as an authority by Eckhart at the beginning of the fourteenth century. At this time Germany was a stronghold of mysticism, which, according to Ueberweg,[1] was at first chiefly developed in sermons by monks of the Dominican Order; its aim was to advance Christianity by edifying speculation, and to render it comprehensible by the transcendent use of the reason. "The author and perfecter of this entire development was Master Eckhart," who taught that the creature apart from the Absolute, that is, from God, was nothing, that "time, space, and the plurality which depends on them," are also nothing in themselves, and that "the duty of man as a moral being is to rise beyond this nothingness of the creature, and by direct intuition to place himself in immediate union with the Absolute."[2]

Eckhart was followed by Tauler, a great light of German mysticism, and one profoundly versed in the mysteries of the spiritual and interior life. A century later, with the revival of Platonism, came the Cardinal Nicolas Cusanus, "a man of rare sagacity, and an able mathematician, who arranged and republished the Pythagorean ideas, to which he was much inclined, in a very original manner, by the aid of his mathematical knowledge."[3] This representative of the mysticism of Eckhart provided Giordano Bruno with the fundamental principles of his sublime and poetical conceptions. Bruno "renewed the theory of numbers, and gave a detailed explanation of the decadal system. With him, God is the great unity which is developed in the world and in humanity, as unity is developed in the indefinite series of numbers."[1]

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[1] "Hist. of Phil. Trans.," Morris, i., p. 468.

[2] *Ibid.*, p. 469.

[3] Tenneman, p. 257.

The death of Giordano Bruno in the year 1600 brings us to a period of palmary importance and interest in the history of religion, science, and philosophy. The revival of learning had for some two centuries been illuminating and enlarging the intellectual horizon of Europe; the Reformation was slowly removing in several countries those checks which had hindered freedom of inquiry on most speculative subjects; that which had been practised in the privacy of the study might be displayed almost on the house top, that which had been whispered at the Sabbath of the Sorcerers could be canvassed with impunity in the market place. The spirit of the age which had dethroned the crucifix, burnt candles before the busts of Plato and Plotinus. The revolution in theology was followed by a general revolt against the old philosophical authorities, the seeds of which revolt must be looked for at the time when Aristotle and the Peripatetic successors were enthroned upon the ashes of the scholiasts, who pretending to follow Aristotle, had perverted and disfigured his doctrines. As the birthplace of the Reformation, Germany enjoyed a greater share of intellectual unrestraint than any other country of Europe, and it was a chaos of conflicting opinions on all debateable topics. The old lines were loosened, the old tests failing, the chain of tradition was breaking at every point, a spirit of restless feverish inquiry was abroad, and daily new facts were exploding old methods. Copernicus had revolutionised astronomy by his discovery of the true solar system, Galileo already had invented the thermometer, and was on the threshold of a glorious future; a century previously Columbus had opened the still illimitable vistas of the western world; great minds were appearing in every country; amidst a thousand blunders, the independent study of the Bible was pursued with delight and enthusiasm, and in every city the hearts of an emancipated people were glowing with hope and expectation at the promise of the future.

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[1] Cousin, "Course of the Hist. of Mod. Phil.," ii., p. 48.

Now, in an age of progress, of doubt, and of great intellectual activity, it is singular to remark the almost invariable prevalence of mysticism in one or other of its manifold phases, and the close of the sixteenth century beheld spreading over the whole of Germany and passing thence into Denmark, France, England, and Italy, a mighty school of mysticism in the great multitude of magicians, alchemists, &c., who directly or indirectly were followers of the renowned Paracelsus.

The sublime drunkard of Hohenheim, the contemporary of Agrippa, but grander in his aspirations, vaster in his capacities, and, if possible, still more unfortunate than the brilliant pupil of Trithemius, was the intellectual product of the great school of Kabbalism represented by Reuchlin and Picus de Mirandola. He united to his theoretical knowledge of theosophical mysteries an unrivalled practical acquaintance with every form of magic, and was as much an innovator in occult science as a reformer in medicine. For all orthodox alchemists, magicians, and professors of hidden knowledge, Paracelsus is a grand hierophant second only to the traditional Hermes. His brief and turbulent career closed tragically in the year 1541, but the works which he left secured him a vast posthumous audience, and the audacity of his speculations were undoubtedly instrumental in the emancipation of the German mind from the influence of traditional authority.

At the close of the sixteenth century, then, we find the disciples of Parcelsus seeking, after the principles of their master and by the light of experimental research :—1. The secret of the transmutation of metals, or of the *magnum opus*, and applying to chemistry the usages of Kabbalism and ancient astrology.[1] 2. The universal medicine, which included the Catholicon, or Elixir of Life and the Panacea, the first insuring to its possessor the prolongation or perpetuity of existence, the second restoring strength and health to debilitated or diseased organisms. 3. The Philosophic Stone,[2] the great and universal synthesis which conferred upon the adept a sublimer knowledge than that of transmutation or of the Great Elixir, but on which both of these were dependent.[3] "This stone," says a modern writer, who fairly interprets the more exalted and spiritual side of Hermetic traditions, "is the foundation of absolute philosophy; it is the supreme and immoveable reason. . . . To find the Philosophic Stone is to have discovered the Absolute,"[4] that is, the true *raison d'être* of all existences. Thus the initiate aspired to that infallible knowledge and wisdom which is afforded by divine illumination, his search for which is sometimes spoken of as the search for the quadrature of the circle, that is, for the extent or area of all sciences human and divine.

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[1] "If thou comprehendest not the practices of Kabbalists and the primeval astrologers, God has not made thee for the spagiric, nor has nature elected thee for the operation of Vulcan."—Paracelsus, "De Tinctura Physicorum."

[2] "There is a great difference between the Stone of the *Philosophers* and the *Philosophick* Stone. The first is the Subject of *Philosophy*, considered in the state of its first Preparation, in which it is truly a stone, since it is solid, hard, heavy, brittle, frangible. . . . The *Philosophick* Stone is the same Stone of the *Philosophers*, when by the secret magistery it is exalted to the perfection of the third order, transmuting all imperfect metals into pure *gold* or *silver*, according to the nature of the ferment adjoined to it."—"The Hermetical Triumph."

[3] The base metals are transmuted into perfect gold by the possessor of the Philosophick Stone, and the Elixir of Life, according to Bernard Trévisan, is the resolution of the same stone into mercurial water, which is also the *aurum potabile* of the wise.

[4] Eliphas Lévi, "Dogme et Rituel de la Haute Magie;" "Mysteries of Magic," pp. 199, 201.

Among the concourse of inquirers, and the clamour of supposed and pretended discoverers, there rose gradually into deserved prominence an advanced school of illuminati, who, employing the terminology of the *turba philosophorum*, under the pretence of alchemical pursuits appear to have concealed a more exalted aim. The chief representative of this sect at the end of the sixteenth century was Henry Khunrath, and the work in which its principles are most adequately expressed is the "Amphitheatrum Sapientiæ Æternæ." The student is directed by these writers from the pursuit of material gold to the discovery of incorruptible and purely spiritual treasures, and they pretend to provide a mystical key or *Introitus apertus* to the "closed Palace of the King," in which these treasures are contained. Physical transmutation, the one and supreme end of the practical alchemist, sinks into complete insignificance; nevertheless, it is performed by the adept and is a landmark in his sublime progress. Rejecting the material theory even for this inferior process, they declare its attainment impossible for the unspiritual man, and just as the alchemical nomenclature is made use of in a transfigured sense, so the terminology of metaphysics appears to be pressed into the service of a conception far transcending the notions commonly conveyed by the words wisdom, spirituality, &c.

The result of this singular division in the camp of the alchemists was the inevitable mental confusion of that great crowd of inquirers into the secrets of nature who formed the audience of professional adepts. Every year books and pamphlets were issued from the German press, and purported to contain the secret of the *Magnum Opus*, expressed for the first time in plain, unmistakeable terms, but no writer proved more intelligible than his predecessors; the student, surrounded by authors whose search had been crowned with complete and unexampled success, could himself make no progress, new methods, though warranted infallible, were as barren as the old in their operation, and the universal interest in the subject was an incentive to innumerable impostors, who reaped large profits from the publication of worthless speculations and lying recipes. At such a juncture the isolated investigator naturally sought the assistance which is afforded by association; meetings of men like-minded took place for the discussion of different questions concerning the secret sciences; doctrines and practices were compared; men travelled far and wide to exchange opinions with distant workers in the same fields of experimental research, and the spirit of the time seemed ripe for the establishment of a society for the advancement of esoteric science and the study of natural laws. It was at this interesting period that the Rosicrucian Fraternity made public for the first time the fact of its existence, and attracted universal attention by its extraordinary history, and by the nature of its claims.

## CHAPTER II.

### THE PROPHECY OF PARACELSUS, AND THE UNIVERSAL REFORMATION OF THE WHOLE WIDE WORLD.

PARACELSUS, in the eighth chapter of his "Treatise on Metals," gave utterance to the following prognostication :—*Quod utilius Deus patefieri sinet, quod autem majoris momenti est, vulgo adhuc latet usque ad Eliæ Artistæ adventum, quando is venerit.* "God will permit a discovery of the highest importance to be made, it must be hidden till the advent of the artist Elias." In the first chapter of the same work, he says :—*Hoc item verum est nihil est absconditum quod non sit retegendum; ideo, post me veniet cujus magnale nundum vivit qui multa revelabit.* "And it is true, there is nothing concealed which shall not be discovered; for which cause a marvellous being shall come after me, who as yet lives not, and who shall reveal many things." These passages have been claimed as referring to the founder of the Rosicrucian order, and as prophecies of this character are usually the outcome of a general desire rather than of an individual inspiration, they are interesting evidence that then as now many thoughtful people were looking for another saviour of society. At the beginning of the seventeenth century "a great and general reformation," says Buhle, —a reformation far more radical and more directed to the moral improvement of mankind than that accomplished by Luther,—"was believed to be impending over the human race, as a necessary forerunner to the day of judgment." The comet of 1572 was declared by Paracelsus to be "the sign and harbinger of the approaching revolution," and it will be readily believed that his innumerable disciples would welcome a secret society whose vast claims were founded on the philosophy of the master whom they also venerated, as a supreme factor in the approaching reformation. Paracelsus, however, had recorded a still more precise prediction, namely, that "soon after the decease of the Emperor Rudolph, there would be found three treasures that had never been revealed before that time." It is claimed that these treasures were the three works which I proceed to lay before my readers in this and in the two succeeding chapters.

Somewhere about the year 1614 a pamphlet was published anonymously in German, called "Die Reformation der Ganzen Weiten Welt," which, according to De Quincey, contained a distinct proposition to inaugurate a secret society, having for its object the general welfare of mankind. This description is simply untrue; the "Universal Reformation" is an amusing and satirical account of an abortive attempt made by the god Apollo to derive assistance towards the improvement of the age from the wise men of antiquity and modern times. It is a fairly literal translation of Advertisement 77 of Boccalini's "Ragguagli di Parnasso, Centuria Prima;" its internal connection with Rosicrucianism is not clear, but it has been generally reprinted with the society's manifestos, alchemical interpretations have been placed on it, and it is cited by various authors as the first publication of the Fraternity. I have determined to include it in this collection of authoritative documents, and have made use for this purpose of three versions already existing in English. The literal translation from the Italian, made by Henry Earl of Monmouth,[1] has been taken as the base. I have compared it with the original, and with the later versions which appeared in 1704 [2] and 1706, [3] and, where possible, I have abridged it by the elision of unnecessary and embarrassing prolixities.

It is needless to say that the unfortunate Trajano Boccalini had no connection himself with the Rosicrucian Brotherhood. The first "Centuria" appeared in 1612 at Venice, and he met his tragical and violent death in the following year.

### *A Universal Reformation of the Whole Wide World, by order of the God Apollo, is published by the Seven Sages of Greece and some other Litterati.*

The Emperor Justinian, that famed compiler of the Digests and Code, the other day presented to Apollo, for the royal approbation, a new law against self-murder. Apollo was mightily astonished, and fetching a deep sigh, he said, "Is the good government of mankind, Justinian, then fallen into so great disorder that men do voluntarily kill themselves? And whereas I have hitherto given pensions to an infinite number of moral philosophers, only that by their words and writings they may make men less apprehensive of death, are things now reduced to such calamity that even they will now live no longer, who could not formerly frame themselves to be content to die? And am I amongst all the disorders of my Litterati all this while supinely asleep?" To this Justinian answered, that the law was necessary, and that many cases of violent deaths having happened by many men having desperately made themselves away, worse was to be feared if some opportune remedy were not found out against so great a disorder.

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[1] "I. Ragguagli di Parnasso: or, Advertisements from Parnassus in Two Centuries, with the Politick Touchstone. Put into English by the Right Honourable Henry Earl of Monmouth." Fol. 1656.

[2] "Advertisements from Parnassus. Written originally in Italian by the famous Trajano Boccalini. Newly done into English, and adapted to the Present Times." 3 vols. 8vo. 1704. A poor and paraphrastic rendering.

[3] "Advices from Parnassus, in Two Centuries, with the Politick Touchstone and an Appendix to it. Written by Trajano Boccalini. Translated by several hands." London. Fol. 1706. The best as regards style, but less literal than the version by the Earl of Monmouth.

Apollo then began diligently to inform himself, and found that the world was so impaired, that many valued not their lives nor estate, so they might be out of it. The disorders necessitated his Majesty to provide against them with all possible speed, and he absolutely resolved to institute a society of the men most famous in his dominions for wisdom and good life. But in the entrance into so weighty a business he met with insuperable difficulties, for amongst so many philosophers, and the almost infinite number of vertuosi, he could not find so much as one who was endowed with half the requisite qualifications to reform his fellow-creatures, his Majesty knowing well that men are better improved by the exemplary life of their reformers than by the best rules that can be given. In this penury of fitting personages, Apollo gave the charge of the Universal Reformation to the Seven Wise Men of Greece, who are of great repute in Parnassus, and are conceived by all men to have found the receipt of washing blackmoors white, which antiquity laboured after in vain. The Grecians were rejoiced at this news for the honour which Apollo had done their nation, but the Latins were grieved, thinking themselves thereby much injured. Wherefore Apollo, well knowing that prejudice against reformers hinders the fruit that is to be hoped by reformation, and being naturally given to appease his subjects' imbittered minds more by giving them satisfaction then by that legislative power with which men are not pleased withal, because they are bound to obey it, that he might satisfie the Romans, joined in commission with the Seven Sages of Greece, Marcus and Annæus Seneca, and in favour to the modern Italian philosophers, he made Jacopo Mazzoni da Cesena Secretary of the Congregation, and honoured him with a vote in their consultations.

On the fourteenth of the last month the seven wise men, with the aforesaid addition, accompanied by a train of the choicest vertuosi of this State, went to the Delfick Palace, the place appropriated for the Reformation. The Litterati were well pleased to see the great number of pedants, who, baskets in hands, went gathering up the sentences and apothegms which fell from those wise men as they went along. The day after the solemn entrance they assembled for the first time, and 'tis said that Thales the Milesian, the first of the Grecian sages, spake thus :—

" The business, most wise philosophers, about which we are met, is the greatest that can be treated on by human understanding; and though there be nothing harder then to set bones that have been long broken, wounds that are fistuled, and incurable cancers, yet difficulties which are able to affright others ought not to make us despair, for the impossibility will increase our glory, and I do assure you that I have already found out the true antydote against the poyson of these present corruptions. I am sure we do all believe that nothing hath more corrupted this age then hidden hatreds, feigned love, impiety, and the perfidiousness of double-dealers under the specious cloke of simplicity, love to religion, and charity. Apply yourselves to these evils, gentlemen; make use of fire and razor, lay corrosive plasters to these wounds which I discover unto you, and mankind, which by reason of their vices, that lead them the highway to death, may be said to be given over by physitians, will soon be made whole, become sincere and plain in their proceedings, true in what they say, and such in their sanctity of life as they were in former times. The true and immediate cure, then, for these present evils consists in necessitating men to live with candour of mind and purity of heart, which cannot be better effected then by making that little window in men's breasts which his Majesty hath often promised to his most faithful vertuosi; for when those who use such art in their proceedings shall be forced to speak and act, having a window whereby one may see into their hearts, they will learn the excellent virtue of being, and not appearing to be; they will conform deeds to words, and their tongues to sincerity of heart; all men will banish lies and falsehood, and the diabolical spirit of hypocrisy will abandon many who are now possest with so foul a fiend."

The opinion of Thales was so well approved by the whole Congregation that it was unanimously voted just, and Secretary Mazzoni was commanded to give Apollo a sudden account thereof, who perfectly approved the opinion, and commanded that they should begin that very day to make windows in the breasts of mankind. But at the very instant that the surgeons took their instruments in hand, Homer, Virgil, Plato, Aristotle, Averroes, and other eminent Litterati went to Apollo, and said his Majesty must needs know that the prime means whereby men do govern the world with facility is the reputation of those who command, and they hoped his Majesty would be tender of the credit which the reverend Philosophical Synod and the honourable Colledg of Vertuosi had universally obtained for sanctity of life and manners. If his Majesty should unexpectedly open every man's breast, the philosophers who formerly were most highly esteemed ran evident hazard of being shamed, and that he might, peradventure, find fowlest faults in those whom he had held to be immaculate. Therefore, before a business of such importance should be taken in hand, they entreated that he would afford his vertuosi a competent time to wash and cleanse their souls. Apollo was greatly pleased by the advice of so famous poets and philosophers, and, by a publick edict, prorogued the day of incision for eight days, during which everyone did so attend the cleansing of their souls from all fallacies, hidden vice, hatred, and counterfeit love, that there was no more honey of roses, succory, cassia, scena, scamony, nor laxative syrups to be found in any grocer's or apothecary's shop in all Parnassus; and the more curious did observe that in the parts where the Platonicks, Peripateticks, and Moral Philosophers did live, there was then such a stink as if all the privies of the country had been emptied, whereas the quarters of Latin and Italian poets smelt only of cabbadg-porrage.

The time allotted for the general purging was already past, when, the day before the operation was to begin, Hippocrates, Galen, Cornelius, Celsus, and other the most skilful Physitians of this State, went to Apollo, and said:—"Is it possible, Sire, you that are the Lord of the Liberal Sciences, that this Microcosmos must be deformed, which is so nobly and miraculously framed, for the advantage of a few ignorant people? For not only the wiser sort of men, but even those of an indifferent capacity, who have conversed but four daies with any quack-salver, know how to penetrate even into the inmost bowels."

This memorandum of the physitians wrought so much with Apollo that he changed his former resolution, and by Ausonius Gallus bad the philosophers of the Reformation proceed in delivering their opinions.

Then Solon thus began:—"In my opinion, gentlemen, that which hath put the present age into so great confusion is the cruel hatred and spiteful envy which is seen to reign generally amongst men. All hope then for these present evils is from the infusion of charity, reciprocal affection, and that sanctified love of our neighbour which is God's chiefest commandment to mankind. We ought, therefore, to employ all our skill in removing the occasions of those hatreds which reign in men's hearts, which, if we be able to effect, men will agree like other animals, who, by instinct, love their own species, and will, consequently, drive away all hatred and rancor of mind. I have been long thinking, my friends, what the true spring's head may be of all human hatred, and am still more established in my old opinion that it proceeds from the disparity of means, from the hellish custom of *meum* and *tuum*, which, if it were introduced among the beasts, even they would consume and waste themselves with the same hatred wherewith we so much disquiet ourselves, whereas the equality in which they live, and their having nothing of their own, are the blessings which preserve that peace among them which we have cause to envy. Men are likewise creatures, but rational; this world was created by Almighty God, that mankind might live thereon in peace, not that the avaritious should divide it amongst themselves, and should turn what was common into that *meum* and *tuum* which hath put us all into such confusion. So it clearly appears, that the depravation of men's souls by avarice, ambition, and tyranny, hath occasioned the present inequality, and if it be true, as we all confess it is, that the world is an inheritance left to mankind by one father and mother, from whom we are all descended like brethren, what justice is it that men should not all have a brother's share? What greater disproportion can be imagined then that this world should be such that some possess more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate this disorder is, that usually vertuous men are beggars, whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariseth, that the rich are injurious to the poor, and that the poor envy the rich.

"Now, gentlemen, that I have discovered the malady unto you, it is easie to apply the medicine. To reform the age no better course can be taken then to divide the world anew, allotting an equal part to everyone, and, that we may fall no more upon the like disorders, I advise, that, for the future, all buying and selling be forbidden, to the end that there may be established that parity of goods, the mother of publick peace, which my self and other lawmakers have formerly so much laboured to procure."

Solon's opinion suffered a long debate, and though it was not only thought good but necessary by Bias, Periander, and Pittacus, it was gainsaid by all the rest, and Seneca's opinion prevailed, who with substantial reasons convinced the assembly, that if they should come to a new division of the world, one great disorder would necessarily follow; that too much would fall to the share of fools, and too little to gallant men; and that plague, famine, and war were not

God's severest scourges, for the affliction of mankind would be to enrich villains.

Solon's opinion being laid aside, Chilo argued as follows: —"Which of you, most wise philosophers, doth not know that the immoderate thirst after gold hath now adaies filled the world with all the mischiefs which we see and feel. What wickedness, how execrable soever it be, will men not willingly commit, if thereby they may accumulate riches? Conclude, therefore, unanimously with me, that no better way can be found out, whereby to extirpate all the vices with which our age is opprest, then for ever to banish out of the world the two infamous mettals, gold and silver, for so the occasion of our present disorders being removed, the evils will necessarily cease."

Though Chilo's opinion had a very specious appearance, it would not bear the test, for it was said, that men took so much pains to get gold and silver because they are the measure and counterpoise of all things, and that it was requisite for man to have some mettals, or other thing of price, by which he might purchase what was fitting for him, that if there were no such thing as gold or silver, he would make use of something instead of them, which, rising in value, would be equally coveted, as was plainly seen in the Indies, where cockle-shells were made use of instead of money, and more vallued than either gold or silver. Cleobulus, particularly, being very hot in refuting this opinion, said, with much perturbation of mind :—"My Masters, banish iron out of the world, for that is the mettal which hath put us into the present condition. Gold and silver serve the purpose ordained by God, whereas iron, which Nature produced for the making of plow-shears, spades, and mattocks, is by the mallice and mischief of put us all into such confusion. So it clearly appears, that the depravation of men's souls by avarice, ambition, and tyranny, hath occasioned the present inequality, and if it be true, as we all confess it is, that the world is an inheritance left to mankind by one father and mother, from whom we are all descended like brethren, what justice is it that men should not all have a brother's share? What greater disproportion can be imagined then that this world should be such that some possess more than they can govern, and others have not so much as they could govern? But that which doth infinitely aggravate this disorder is, that usually vertuous men are beggars, whereas wicked and ignorant people are wealthy. From the root of this inequality it then ariseth, that the rich are injurious to the poor, and that the poor envy the rich.

"Now, gentlemen, that I have discovered the malady unto you, it is easie to apply the medicine. To reform the age no better course can be taken then to divide the world anew, allotting an equal part to everyone, and, that we may fall no more upon the like disorders, I advise, that, for the future, all buying and selling be forbidden, to the end that there may be established that parity of goods, the mother of publick peace, which my self and other lawmakers have formerly so much laboured to procure."

Solon's opinion suffered a long debate, and though it was not only thought good but necessary by Bias, Periander, and Pittacus, it was gainsaid by all the rest, and Seneca's opinion prevailed, who with substantial reasons convinced the assembly, that if they should come to a new division of the world, one great disorder would necessarily follow; that too much would fall to the share of fools, and too little to gallant men; and that plague, famine, and war were not

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This is a truth very well known to princes; and though it be clearly seen that they do not observe it, he is a fool that believes they do not out of carelessness. I, who have long studied a point of so great weight, am perswaded that ignorant and raw men, and men of no merit, are preferred before learned and deserving persons, not out of any fault in the prince, but (I blush to say it) through default of the vertuosi. I acknowledge that princes stand in need of learned officers and men of experienced valor, but they likewise need faithful servants. If deserving men and men of valor were loyal in proportion to their capacity, we should not complain of the present disorders in seeing undeserving dwarfs become great giants in four daies' space, ignorance seated in the chair of vertue, and folly in valor's tribunal. 'Tis common to all men to overrate their own worth, but the vertuosi do presume so much upon their own good parts that they rather pretend to add to the prince's reputation by accepting preferments then to receive credit themselves by accepting his munificence. I have known many so foolishly enamoured of their own works that they have thought it a greater happiness for a prince to have an occasion of honouring them then good luck for the other to meet with so liberal a prince. Such men, acknowledging all favours conferred upon them as debts paid to their deserts, prove so ungrateful to their benefactors in their necessity that they are abhorred as perfidious, and are causes of this grievance, that princes seek fidelity instead of more shining accomplishments, that they may be secure of gratitude when they stand in need of it."

Periander having finished his discourse, Bias spake thus:—"Most wise philosophers, all of you sufficiently know that the reason of the world's depravity is only because mankind hath so shamefully abandoned those holy laws which God gave them to observe when he bestowed the whole world upon them for a habitation; nor did he place the French in France, the Spaniards in Spain, the Dutch in Germany, and bound up the fowl fiend in hell for any other reason but the advantage of that general peace which he desired might be observed throughout the whole world. But avarice and ambition (spurs which have alwaies egged on men to greatest wickedness), causing nations to pass into other men's countries, have caused these evils which we endeavour to amend. If it be true, as we all confess it is, that God hath done nothing in vain, wherefore, think you, hath His Divine Majesty placed the inaccessible Pyrenean mountains between the Spaniards and Italians, the rocky Alpes between the Italians and Germans, the dreadful English Channel between the French and English, the Mediterranean Sea between Africa and Europe? Why hath he made the infinite spacious rivers of Euphrates, Indus, Ganges, and the rest, save only that people might be content to live in their own countries by reason of the difficulties of fords and passages? And the Divine Wisdom, knowing that the harmony of universal peace would be out of tune, and that the world would be filled with incurable diseases, if men should exceed their allotted bounds, added the multitude and variety of languages to all the fore-mentioned impediments, without which all men would speak the same tongue, as all creatures of the same species sing, bark, or bray after one and the same manner. 'Tis then man's boldness in boaring through mountains, passing over the broadest and most rapid rivers, and even manifestly and rashly hazarding himself and all his substance by crossing the largest seas in a little wooden vessel, which caused the ancient Romans, not to mention any other nations, to ruine other men's affairs and discompose their own, not being satisfied with their dominion over the whole of Italy. The true remedy, then, for so great disorder is, first to force every nation to return to their own countreys, and then, to prevent the like confusion in future, I am of opinion that all bridges built for the more commodious passing of rivers should be absolutely broken down, that the ways over the mountains should be quite destroyed, and the mountains made more inaccessible by man's industry then originally by nature; and I would have all navigation forbidden upon severest penalty, not allowing so much as the least boats to pass over rivers."

Bias his opinion was regarded with unusual attention, but after being well examined by the best wits of the Assembly, it was found not to be good, for all those philosophers knew that the greatest enmities between nation and nation are not national, but occasioned by cunning princes, who are great masters in the proverb, *Divide et impera,* and that that perfection of manners being found in all nations joyned together which was not to be had in any particular one, travel is necessary to acquire the complete wisdom which adorned the Great Ulysses. Now, this is a benefit entirely owing to navigation, which is very necessary to mankind, were it onely for that God, having created this world of an almost incomprehensible greatness, having filled it with pretious things, and endowed every province with somewhat of particular navigation, 'tis by that wonderful art reduced to so small an extent that the aromatics of Molucca, though above fifteen thousand miles from Italy, seem to the Italians to grow in their own gardens.

Thus the opinion of Bias was laid aside, when Cleobulus, rising up, and with a low bow, seeming to crave leave to speak, said thus :—"I clearly perceive, most wise gentlemen, that the reformation of the present age, a business of itself very easie, becomes by the diversity and extravagancy of our opinions rather impossible then difficult. And to speak with the freedom which becomes this place and the weight of the business which we have in hand, it grieves my heart to find, even amongst us, that common defect of ambitious and slight wits, who, getting up into publike pulpits, labor more to display their ingenuity by their new and curious conceits, then to profit their auditors by useful precepts and sound doctrines. To raise man out of the foul mire whereinto he has fallen, to what purpose is that dangerous operation of making little windows in their breasts, which Thales advised? And why should we undertake the laborious business of dividing the world into equal partitions according to Solon's proposition? Or the course mentioned by Chilo, of banishing gold and silver out of the world? Or that of Pittacus, of forcing men to walk in the way of merit and vertue? Or, lastly, that of Bias, that mountains should be raised higher and made more difficult then Nature hath made them, and that the miracle of navigation should be extirpated, the greatest proof of human ingenuity that was ever given? What are these but chimæras and sophistical fancies? The chief consideration which reformers ought to have is, that the remedy proposed be practicable, that it may work its effect soon and secretly, and that it may be chearfully received by those who are to be reformed, for, otherwise, we shall rather deform the world then improve it. There is great reason for tnis assertion, for that Physitian deserves to be blamed, who should ordain a medecine for his impatient which is impossible to be used, and which would afflict him more then his disease. Therefore is it the requisite duty of reformers to provide a sure remedy before they take notice of the wound ; it is not onely foolishness but impiety to defame men by publishing their vices, and to shew the world that their maladies are grown to such a height that they are past cure. Therefore the Great Tacitus, who always speaks to the purpose if he be rightly understood, doth in this particular advise men. *Omittere potius prævalida et adulta vitia, quam hoc assequi, ut palam fieret, quibus flagittiis impares essemus.*[1] Those who would fell an old oak are ill-advised if they begin with lopping the top boughs ; our true method, gentlemen, is to lay the axe to the root, as I do now, in affirming that the reformation of the present age consists wholly in these few words—REWARD THE GOOD AND PUNISH THE BAD."

Here Cleobulus held his peace, whose opinion Thales Milesius did with such violence oppose as showed how dangerous a thing it is to offend, though by speaking the truth, those who have the repute to be good and wise, for he with a fiery countenance broke forth into these words :—"Myself, and these gentlemen, most wise Cleobulus, whose opinions you have been pleased to reject as sophistical and meer chimeras, did expect from your rare wisdom that you had brought some new and miraculous Bezoar from the Indies for cure of these present evils, whereas you have propounded that for the easiest remedy which is the hardest and most impossible that could ever be fancied by the prime pretenders to high mysteries, Caius Plinius and Albertus Magnus. There is not any of us, my Cleobulus, that did not know, before you were pleased to put us in mind of it, that the reformation of the world depends wholly upon rewarding such as are good and punishing the wicked. But give me leave to ask you, who are those that in this our age are perfectly good, and who exactly ill? I would also know whether your eye can discern that which could never yet be found out by any man living, how to know true goodness from that which is counterfeit. Do not you know that modern hypocrites are arrived at that height of cunning that, in this our unhappy age, those are accounted to be cunningest in their wickedness who seem most exactly good, and that really perfect men, who live in sincerity and singleness of soul, with an undisguised and unartificial goodness, are thought to be scandalous and silly? Every one by natural instinct loves those that are good and hates those that are wicked, but princes do it both out of instinct and interest, and when hypocrites or other cunning cheaters are listened unto by great men, while good men are suppressed and undervalued, it is not by the princes' own election but through the abuse of others. True vertue is known onely and rewarded by God, by whom also vices are discovered and punished. He onely penetrates into the depths of men's hearts, and we, by means of the window I proposed, might also have looked therein had not the enemy of mankind sown tares in the field where I sowed the grain of good advice. But new laws, how good and wholesome soever, have alwaies been and ever will be withstood by those vitious people who are thereby punished."

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[1] Tacitus, Lib. 3, Ann.

The reasoning of Thales gave mighty satisfaction to the Assembly, and all of them turned their eyes upon Periander, who, thinking himself thereby desired to speak his opinion, began thus:—"The variety of opinions which I have heard confirms me in my former tenet, that four parts of five who are sick perish because the physitians know not their disease; such errors are indeed excusable, because men are easily deceived in matters of mere conjecture, but that we, who are judged by Apollo to be the salt of the earth, should not know the evil under which the present age labours, redounds much to our shame, since the malady which we ought to cure lies not hidden in the veins, but is so manifestly known to all men that it self cries aloud for help. And yet, by all the reasons I have heard alledged, methinks you go about to mend the arm when it is the heart that is fistula'd. Gentlemen, since it is Apollo's pleasure that we should do so, since our reputation stands upon it, and charity to our so afflicted age requires it at our hands, let us, I beseech you, take from our faces the mask of respect, which hath been hitherto worn by us all, and let us speak freely. The fatal error then which has so long confirmed mankind in their unhappiness is this, that while the vices of the great have brought the world into confusion, a reformation of private men's faults has been thought sufficient to retrieve it. But the falshood, avarice, pride and hypocrisie of private men are not the vices (though I confess them to be hanious evils, which have so much depraved our age, for fitting punishments being by the law provided for every fault and foul action, man is so obedient to the laws and so apprehensive of justice that a few ministers thereof make millions of men tremble, and men live in such peace that the rich cannot, without much danger to themselves, oppress the poor, and every one may walk safely both by day and night with gold in their hand, not onely in the streets but even in the highways. But the world's most dangerous infirmities are discovered when publique peace is disturbed, and we must all of us confess that the ambition, avarice, and diabolical engagement which the swords of some powerful princes have usurped over the states of those less powerful is the great scandal of the present times. 'Tis this, gentlemen, which hath filled the world with hatred and suspicion, and hath defiled it with so much blood, that men, who were created by God with humane hearts and civil inclinations, are become ravenous wilde beasts, tearing one another in pieces with all sorts of inhumanity. The ambition of these men hath changed publike peace into most cruel war, vertue into vice, the love which we ought to bear our neighbours into such intestine hatred, that, though lyons appear lyons to their own species, yet the Scotch to the English, the Italians to the Germans, the French to the Spaniards, and every nation to another, appear not men and brethren but creatures of another kind, so that justice being oppressed by the inexplicable ambition of potent men, our race, which was born, brought up, and did live long under the government of wholesome laws, waxing now cruel to itself, lives with the instinct of beasts, ready to oppress the weaker. Theft which is undoubtedly base, is so persecuted by the laws that the stealing of an egg is a capital fault, yet powerful men are so blinded with ambition as to rob another man perfidiously of his whole state, which is not thought to be an execrable mischief but an noble occupation, and onely fit for kings. Tacitus, the master of policy, that he may win the good will of princes, is not ashamed to say, *In summa Fortuna id æquis quod vallidius, et sua retinere privatæ domus, de alienis certare, regiam laudem esse.*[1] If it be true, as all politicians agree, that people are the prince's apes, how can those who obey live vertuously quiet when their commanders do so abound in vice. To bereave a powerful prince of a kingdome is a weighty business which is not to be done by one man alone. To effect so foul an intent they muster a multitude of men, who, that they may not fear the shame of stealing their neighbours' goods, of murthering men, and of firing cities, change the name of base thief into that of gallant souldier and valliant commander. And that which aggravates this evil is that even good princes are forced to run upon the same rocks to defend their own estates from the ravenousness of these harpyes, and to regain what they have lost, and to revenge themselves of those that have injured them, have in reprizal got possession of their dominions, till, lured on by gain, they betake themselves to the same shameful trade. Thus the method of plundering others of their kingdomes is become a reputable art, and humane wit, made to admire and contemplate the miracles of Heaven and the wonders of the earth, is wholly turned to invent stratagems and to plot treasons, while the hands, which were made to cultivate the earth that feeds us, are employed in the exercise of arms that we may kill one another. This is the wound which hath brought our age to its last gasp, and the true way to remedy it is for princes who use such dealings to amend themselves, and to be content with their own fortunes, for, certainly, it appears very strange that there should be any king who cannot satisfie his ambition with the absolute command over twenty millions of men. Princes, as you all know, were ordained by God on earth for the good of mankind; therefore, it would do well not onely to bridle their ambitious lust after the possessions of others, but I think it necessary that the peculiar engagement which some men pretend their swords have over all estates, be cut up by the root, and I advise above all things that the greatness of principalities be limited, it being impossible that overgrown kingdoms should be governed with that exact care and justice which is requisite to the people's good, and which princes are bound to observe. There never was a vast monarchy which was not in a short time lost by the negligence of its governors."

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[1] Tacitus, Lib. V. Ann.

Here Periander ended, whom Solon thus opposed :—"The true cause, Periander, of our present mischiefs which you have mentioned with such liberty of speech was not omitted by us out of ignorance, but out of prudence. The disorders you speak of began when the world was first peopled, and you know that the most skilful physitian cannot restore sight to one born blind. I mention this because it is much the same thing to cure an infirm eye as to reform antiquated errors. For as the skilful physitian betakes himself to his cauters the first day he sees the distempered eye water, but is forced to leave that patient in deserved blindness who neglected to seek a cure till his sight was quite lost, so reformers should oppose abuses with severe remedies the very first hour that they commence, for when vice and corruption have got deep rooting, it is wiselier done to tolerate the evil, then to go about to remedy it out of time, with danger to occasion worse inconveniences, it being more dangerous to cut an old wen then it is misbecoming to let it stand. Moreover, we are here to call to mind the disorders of private men, and to use modesty in so doing, but to be silent in what concerns princes, for they having no superiours in this world it belongs onely to God to reform them, He having given them the prerogative to command, us the glory to obey. Subjects, therefore, should correct the faults of their rulers onely by their own godly living, for the hearts of princes being in the hands of the Almighty, when people deserve ill from His Divine Majestie he raiseth up Pharoahs against them, and, on the contrary, makes princes tender-hearted, when people by their fidelity and obedience deserve God's assistance."

What Solon said was much commended by all the hearers, and then Cato began thus:—"Your opinions, most wise Grecians, are much to be admired, and have abundantly justified the profound esteem which all the Litterati have of you; the vices, corruptions, and ulcerated wounds under which the age languishes could not be better discovered and pointed out. Nor are your opinions, which are full of humane knowledge, gain-said here for that they are not excellent, but for that the malady is so habituated in the veins, and is even so grounded in the bones, that the constitution of mankind is worn out, and their vital vertue yields to the strength of the distemper; in short, the patient spits nothing but blood and putrefaction, and the hair falls from his head. The physitian, gentlemen, hath a hard part to play when the sick man's maladies are many, and one so far differing from another that cooling medicines, and such as are good for a hot liver, are nought for the stomach, and weaken it too much. Truly this is just our case, for the maladies which molest our age equal the stars of heaven, and are more various than the flowers of the field. I, therefore, think this cure desperate, and that the patient is totally incapable of humane help. We must have recourse to prayers and to other divine helps, which in like case are usually implored from God; this is the true north-star, which, in the greatest difficulties, leads men into the harbour of perfection, for *Pauci prudentia, honesta ab deterioribus, utilia ab noxiis discernunt; plures aliorum eventis docentur.*[1] If we approve this consideration, we shall find that when the world was formerly sunk into the same disorders, it was God's care that did help it by sending a universal deluge to raze mankind, full of abominable and incorrigible vice, from off the world. And, gentlemen, when a man sees the walls of his house all gaping and ruinous, and its foundations so weakened that, in all appearance, it is ready to fall, certainly it is more wisely done to pull down the house and build it anew, then to lose money and time in piecing and patching it. Therefore, since man's life is so foully depraved with vice that it is past all human power to restore it to its former health, I do with all my heart beseech the Divine Majestie, and counsel you to do the like, that He will again open the cataracts of Heaven, and pour down upon the earth another deluge, with this restriction, that a new Ark may be made, wherein all boys not above twelve years of age may be saved, and that all the female sex, of whatsoever age, be so wholly consumed, that nothing but their unhappy memory may remain. And I beseech the same Divine Majestie that as He hath granted the singular benefit to bees, fishes, beetles,[1] and other animals, to procreate without the female sex, so He will think men worthy of the like favour. I have learnt for certain that as long as there shall be any women in the world men will be wicked."

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[1] Tac., Lib. iv., Ann.

It is not to be believed how much Cato's discourse displeased the whole Assembly, who did all so abhor the harsh conceit of a deluge, that, casting themselves upon the ground, with their hands held up to heaven, they humbly beseeched Almighty God that He would preserve the excellent female sex, that He would keep mankind from any more deluges, or that He would send them on the earth onely to extirpate those discomposed and wilde wits, those untunable and bloodthirsty souls, those heterodox and phantastick brains, who, being of a depraved judgment, are nothing but mad men, whose ambition was boundless, and pride without end, and that when mankind should, through their demerits, become unworthy of any mercy from the Almighty, He would be pleased to punish them with the scourges of plague, sword, and famine, rather than to deliver mankind unto the good will and pleasure of those insolent and wicked rulers, who, being composed of nothing but blind zeal and diabolical folly, would pull the world in pieces if they could compass the bestial caprices they hourly hatch in their heads.

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[1] See Additional Note, No. 3.

Cato's opinion had this unlucky end, when Seneca thus began:—"Rough dealing is not so greatly requisite in reformation as would seem by many of your discourses, especially when disorders have grown to so great a height; on the contrary, they ought, like wounds which are subject to convulsions, to be drest with a light hand. It is a scandal to the physitian that the patient should die with his prescriptions in his body, since all men will conclude that the medecine hath done him more harm then his malady. It is a rash advice to go from one extreme to another, passing by the due medium; man's nature is not capable of violent mutations, and if it be true that the world hath been falling many thousand years into the present infirmities, he is a very fool who thinks to restore it to health in a few days. Moreover, in reformation the conditions of those who do reform, and the qualities of those that are to be reformed, ought to be exactly considered. We that are the reformers are philosophers and men of learning, and if those to be reformed be onely stationers, printers, such as sell paper, pens, and ink, or other such things appertaining to learning, we may very well correct their errors, but if we offer to rectify the faults of other trades, we shall commit worse errors, and become more ridiculous then the shoemaker who would judge of colours, and durst censure Apelles his pictures. This, I must say, is a defect frequent in us Litterati, who, for four *cujus* that we have in our heads, pretend to know all things, and are not aware that when we first swerve from our books we run riot, and say a thousand things from the purpose. I say this, gentlemen, because nothing more obviates reformations then to walk therein in the dark, which happens when reformers are not well acquainted with the vices of those with whom they have to deal. The reason is apparent, for nothing makes men more obstinate in their errors then when they find their reformers ill-informed of their defects. Now, which of us is acquainted with the falsehood of notaries, the prevarications of advocates, the simony of judges, the tricks of attorneys, the cheats of apothecaries, the filching of tailors, the roguery of butchers, and the cheating tricks of a thousand other artificers? And yet all these excesses must be by us corrected, which are so far from our profession that we shall appear like so many blind fellows fumbling to stop a leaky cask which spills the wine on every side. This, gentlemen, is enough to convince you that reformation is only likely to proceed well when marinors discourse of navigation, souldiers of war, shepherds of sheep, and herdsmen of bullocks. It is manifest presumption in us to pretend to know all things, and meer malice to believe that in every occupation there are not three or four honest men. My opinion, therefore, is, that we ought to send for a few of each profession of known probity and worth, and that every one should correct his own trade; by this means, we shall publish to the world a reformation worthy of ourselves and of the present exigencies."

Pittachus and Chilo extolled this speech to the skies, and seeing the other philosophers of a contrary sentiment, protested before God and the world that they believed it was impossible to find out a better means for the reformation of mankind, yet did the rest of their companions abhor it more than Cato's proposition, and with great indignation told Seneca they much wondered that he, by taking more reformers into their number, should so far dishonour Apollo, who had thought them not only sufficient but excellently fit for that business. It was not wisely advised to begin the general reformation by publishing their own weakness, for all resolutions which detract from the credit of the publishers want that reputation which is the very soul of business. It was strange a man who was the very prime sage of Latin writers should be so lavish of authority, which should be guarded more jealously then women's honor, since the wisest men did all agree that twenty pound of blood taken from the life-vain was well imployed to gain but one ounce of jurisdiction.

The whole Assembly were mightily afflicted when, by the reputation of Seneca's opinion, they found smal hopes of effecting the reformation, for they relyed little on Mazzoni, who was but a novice; which though Mazzoni did by many signs perceive, yet, no whit discouraged, he spoke thus:—"It was not for any merit of mine, most wise philosophers, that I was admitted by Apollo into this reverend congregation, but out of his Majestie's special favour; and I very well know that it better becomes me to use my ears than my tongue, and certainly I should not dare to open my mouth upon any other occasion; but reformation being the business in hand, and I lately coming where nothing is spoken of but reformation and reformers, I desire that every one may hold their peace, and that I alone may be heard to speak in a business which I am so verst in that I may boast myself to be the onely Euclid of this mathematick. Give me leave, I beseech you, to say that you, in relating your opinions, seem to me to be like those indiscrete physitians who lose time in consulting and disputing without having seen the sick party, or heard from his own mouth the account of his disease. Our business, gentlemen, is to cure the present age of the foul infirmities under which she labours; we have all laboured to find out the reasons of the maladies and its proper remedys, but none of us hath been so wise as to visit the sick party. I therefore advise that we send for the present Age to come hither and be examined, that we interrogate it of its sickness, and that we see the ill-affected parts naked, for this will make the cure easie, which you now think desperate."

The whole Assembly was so pleased at Mazzoni's motion, that the reformers immediately commanded the Age to be sent for, who was presently brought in a chair to the Delphick Palace by the four Seasons of the year. He was a man full of years, but of so great and strong a complexion that he seemed likely to live yet many ages, onely he was short breathed, and his voyce was very weak, at which the philosophers, much wondering, asked him what was the reason that he, whose ruddy face was a sign of much natural heat and vigor, and of a good stomach, was nevertheless so feeble? And they told him that a hundred years before his face was so yellow that he seemed to have the jaundice, yet he spoke freely, and seemed to be stronger then he was now, and since they had sent for him to cure his infirmity, he should speak freely of his griefs.

The Age answered thus:—"Soon after I was born, gentlemen, I fell into these maladies under which I now labour. My face is fresh and ruddy because people have petered it and coloured it with lakes; my sickness resembles the ebbing and flowing of the sea, which alwaies contains the same water, though it rises and fals, with this variation notwithstanding, that when my looks are outwardly good, my malady is more grievous inwardly (as at this present), but when my face looks ill, I am best within. As for the infirmities which torment me, do but take off this gay jacket, wherewith some good people have covered a rotten carcass, and view me naked as I was made by Nature."

At these words the philosophers stript him in a trice, and found that this miserable wretch was covered all over four inches thick with a scurf of appearances. They caused ten razors to be forthwith brought unto them, and fell to shaving it off with great diligence, but they found it so far eaten into his very bones that in all the huge colossus there was not one inch of good live flesh, at which, being struck with horror and despair, they put on the patient's cloaths again, and dismist him. Then, convinced that the disease was incurable, they shut themselves up together, and abandoning the case of publike affairs, they resolved to provide for the safety of their own reputations. Mazzoni writ what the rest of the reformers dictated, a Manifesto, wherein they witnessed to the world the great care Apollo ever had of the virtuous lives of his Litterati, and of the welfare of all mankind, also what pains the Reformers had taken in compiling the General Reformation. Then, coming to particulars, they fixt the prices of sprats, cabbiges, and pumpkins. The Assembly had already underwritten the Reformation when Thales put them in mind that certain higlers, who sold pease and black-cherryes, vinted such small measures that it was a shame not to take order therein. The Assembly thankt Thales for his advertisement, and added to their reformation that the measures should be made greater. Then the palace gates were thrown open, and the General Reformation was read, in the place appointed for such purposes, to the people assembled in great numbers in the market-place, and was so generally applauded by every one that all Parnassus rang with shouts of joy, for the rabble are satisfied with trifles, while men of judgment know that *vitia erunt donec homines*[1]—as long as there be men there will be vices—that men live on earth not indeed well, but as little ill as they may, and that the height of human wisdom lies in the discretion to be content with leaving the world as they found it.

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[1] Tac., Lib. iv., Hist.

# CHAPTER III.

## THE FAMA FRATERNITATIS OF THE MERITORIOUS ORDER OF THE ROSY CROSS, ADDRESSED TO THE LEARNED IN GENERAL, AND THE GOVERNORS OF EUROPE.

THE original edition of the "Universal Reformation" contained the manifesto bearing the above title, but which the notary Haselmeyer declares to have existed in manuscript as early as the year 1610, as would also appear from a passage in the Cassel edition of 1614, the earliest which I have been able to trace. It was reprinted with the "Confessio Fraternitatis" and the "Allgemeine Reformation der Ganzen Welt" at Franckfurt-on-the-Mayne in 1615. A Dutch translation was also published in this year, and by 1617 there had been four Franckfurt editions, the last omitting the "Universal Reformation," which, though it received an elaborate alchemical elucidation by Brotoffer,[1] seems gradually to have dropped out of notice. "Other editions," says Buhle, "followed in the years immediately succeeding, but these it is unnecessary to notice. In the title-page of the third Franckfurt edition stands—*First printed at Cassel* in the year 1616. But the four first words apply to the original edition, the four last to this.[2]

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[1] "Elucidarius Major, oder Ekleuchterunge über die Reformation der ganzen Weiten Welt . . . Durch Radtichs Brotofferr." 1617.

[2] De Quincey, "Rosicrucians and Freemasons."

## *Fama Fraternitatis; or, a Discovery of the Fraternity of the most Laudable Order of the Rosy Cross.*

Seeing the only wise and merciful God in these latter days hath poured out so richly His mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of His Son Jesus Christ and of Nature, that justly we may boast of the happy time wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but He hath also made manifest unto us many wonderful and never-heretofore seen works and creatures of Nature, and, moreover, hath raised men, indued with great wisdom, which might partly renew and reduce all arts (in this our spotted and imperfect age) to perfection, so that finally man might thereby understand his own nobleness and worth, and why he is called *Microcosmus*, and how far his knowledge extendeth in Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might, out of all those things which in this our age God doth so richly bestow on us, collect *Librum Naturæ*, or, a Perfect Method of all Arts. But such is their opposition that they still keep, and are loth to leave, the old course, esteeming Porphyry, Aristotle, and Galen, yea, and that which hath but a meer show of learning, more than the clear and manifested Light and Truth. Those, if they were now living, with much joy would leave their erroneous doctrines; but here is too great weakness for such a great work. And although in Theologie, Physic, and the Mathematic, the truth doth oppose it itself, nevertheless, the old Enemy, by his subtilty and craft, doth shew himself in hindering every good purpose by his instruments and contentious wavering people.

To such an intention of a general reformation, the most godly and highly-illuminated Father, our Brother, C. R. C., a German, the chief and original of our Fraternity, hath much and long time laboured, who, by reason of his poverty (although descended of noble parents), in the fifth year of his age was placed in a cloyster, where he had learned indifferently the Greek and Latin tongues, and (upon his earnest desire and request), being yet in his growing years, was associated to a Brother, P. A. L., who had determined to go to the Holy Land. Although this Brother dyed in Ciprus, and so never came to Jerusalem, yet our Brother C. R. C. did not return, but shipped himself over, and went to Damasco, minding from thence to go to Jerusalem. But by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks, and in the meantime he became acquainted with the Wise Men of Damcar in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them.

Hereby was that high and noble spirit of Brother C. R. C. so stired up, that Jerusalem was not so much now in his mind as Damasco;[1] also he could not bridle his desires any longer, but made a bargain with the Arabians that they should carry him for a certain sum of money to Damcar.

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[1] Damascus and the unknown city denominated Damcar are continually confused in the German editions. Brother C. R. C. evidently did not project a journey to Damascus, which he had already reached; nevertheless this is the name appearing in this place, and I have decided on retaining it for reasons which will subsequently be made evident.

He was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution. There the Wise Men received him not as a stranger (as he himself witnesseth), but as one whom they had long expected; they called him by his name, and shewed him other secrets out of his cloyster, whereat he could not but mightily wonder.

He learned there better the Arabian tongue, so that the year following he translated the book M into good Latin, which he afterwards brought with him. This is the place where he did learn his Physick and his Mathematics, whereof the world hath much cause to rejoice, if there were more love and less envy.

After three years he returned again with good consent, shipped himself over *Sinus Arabicus* into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean Sea for to come unto Fez, where the Arabians had directed him.

It is a great shame unto us that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready, under the seal of secresy, to impart their secrets to others. Every year the Arabians and Africans do send one to another, inquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light whereby the Mathematics, Physic, and Magic (for in those are they of Fez most skilful) were amended. There is now-a-days no want of learned men in Germany, Magicians, Cabalists, Physicians, and Philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves.

At Fez he did get acquaintance with those which are commonly called the Elementary inhabitants, who revealed unto him many of their secrets, as we Germans likewise might gather together many things if there were the like unity and desire of searching out secrets amongst us.

Of these of Fez he often did confess, that their Magia was not altogether pure, and also that their Cabala was defiled with their Religion; but, notwithstanding, he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of time. Thence proceedeth that fair Concord, that as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man, the whole great world, whose religion, policy, health, members, nature, language, words, and works, are agreeing, sympathizing, and in equal tune and melody with God, Heaven, and Earth; and that which is disagreeing with them is error, falsehood, and of the devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right is always agreeing with itself, but all the rest is spotted with a thousand erroneous conceits.

After two years Brother R. C. departed the city Fez, and sailed with many costly things into Spain, hoping well, as he himself had so well and profitably spent his time in his travel, that the learned in Europe would highly rejoyce with him, and begin to rule and order all their studies according to those sure and sound foundations. He therefore conferred with the learned in Spain, shewing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true *Inditia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* were to be amended. He shewed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new Axiomata, whereby all things might fully be restored. But it was to them a laughing matter, and being a new thing unto them, they feared that their great name would be lessened if they should now again begin to learn, and acknowledge their many years' errors, to which they were accustomed, and wherewith they had gained them enough. Who so loveth unquietness, let him be reformed (they said). The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectation, being then ready bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible Axiomata, out of all faculties, sciences, and arts, and whole nature, as that which he knew would direct them, like a globe or circle, to the onely middle point and *centrum*, and (as it is usual among the Arabians) it should onely serve to the wise and learned for a rule, that also there might be a society in Europe which might have gold, silver, and precious stones, sufficient for to bestow them on kings for their necessary uses and lawful purposes, with which [society] such as be governors might be brought up for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the Heathen Oracles.

Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them, and did bring forth painful, worthy men, who brake with all force through darkness and barbarism, and left us who succeeded to follow them. Assuredly they have been the uppermost point in *Trygono igneo,* whose flame now should be more and more brighter, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus been in vocation and callings, although he was none of our Fraternity, yet, nevertheless hath he diligently read over the Book M, whereby his sharp ingenium was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peaceably to confer with others of the knowledge and understanding he had of Nature. And therefore in his writings he rather mocked these busie bodies, and doth not shew them altogether what he was; yet, nevertheless, there is found with him well grounded the afore-named Harmonia, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtil vexation then to be instructed in greater arts and sciences. He thus with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving Father, Brother C. R., he after many painful travels, and his fruitless true instructions, returned again into Germany, the which he heartily loved, by reason of the alterations which were shortly to come, and of the strange and dangerous contentions. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and men, the citizens thereof, than all vain glory and pomp.

Nevertheless, he builded a fitting and neat habitation, in the which he ruminated his voyage and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand.

After five years came again into his mind the wished for Reformation; and in regard [of it] he doubted of the ayd and help of others, although he himself was painful, lusty, and unwearisom; howsoever he undertook, with some few adjoyned with him, to attempt the same. Wherefore he desired to that end to have out of his first cloyster (to the which he bare a great affection) three of his brethren, Brother G. V., Brother I. A., and Brother I. O., who had some more knowledge of the arts than at that time many others had. He did bind those three unto himself, to be faithful, diligent, and secret, as also to commit carefully to writing all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least sillable and word.

After this manner began the Fraternity of the Rosie Cross—first, by four persons onely, and by them was made the magical language and writing, with a large dictionary, which we yet dayly use to God's praise and glory, and do finde great wisdom therein. They made also the first part of the Book M, but in respect that that labour was too heavy, and the unspeakable concourse of the sick hindred them, and also whilst his new building (called *Sancti Spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity. To this end was chosen Brother R. C., his deceased father's brother's son; Brother B., a skilful painter; G. G., and P. D., their secretary, all Germains except I. A., so in all they were eight in number, all batchelors and of vowed virginity, by whom was collected a book or volumn of all that which man can desire, wish, or hope for.

Although we do now freely confess that the world is much amended within an hundred years, yet we are assured that our Axiomata shall immovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our ROTA takes her beginning from that day when God spake *Fiat* and shall end when he shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also stedfastly beleeve, that if our Brethren and Fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and showed themselves more helpful, not simply with sighs and wishing of their end and consummation.

When now these eight Brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that every one was sufficiently instructed and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but, as in the beginning they had agreed, they separated themselves into several countries, because that not only their Axiomata might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, might inform one another of it.

Their agreement was this :--

*First,* That none of them should profess any other thing then to cure the sick, and that gratis.

*Second,* None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

*Third,* That every year, upon the day C., they should meet together at the house *Sancti Spiritus,* or write the cause of his absence.

*Fourth,* Every Brother should look about for a worthy person who, after his decease, might succeed him.

*Fifth,* The word R. C. should be their seal, mark, and character.

*Sixth,* The Fraternity should remain secret one hundred years.

These six articles they bound themselves one to another to keep; five of the Brethren departed, onely the Brethren B. and D. remained with the Father, Brother R. C., a whole year. When these likewise departed, then remained by him his cousen and Brother I. O., so that he hath all the days of his life with him two of his Brethren. And although that as yet the Church was not cleansed, nevertheless, we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done. There must certainly have been great pleasure to hear truly and without invention related and rehearsed all the wonders which God hath poured out here and there throughout the world. Every one may hold it out for certain, that such persons as were sent, and joyned together by God and the Heavens, and chosen out of the wisest of men as have lived in many ages, did live together above all others in highest unity, greatest secresy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, but although they were free from all diseases and pain, yet, notwithstanding, they could not live and pass their time appointed of God. The first of this Fraternity which dyed, and that in England, was I. O., as Brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his Book called H witnesseth. In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosie. They had concluded, that, as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet every one's place was supplied with a fit successor. But this we will confesse publickly by these presents, to the honour of God, that what secret soever we have learned out of the book M, although before our eyes we behold the image and pattern of all the world, yet are there not shewn unto us our misfortunes, nor hour of death, the which only is known to God Himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down thirty-seven reasons wherefore we now do make known our Fraternity, and proffer such high mysteries freely, without constraint and reward. Also we do promise more gold then both the Indies bring to the King of Spain, for Europe is with child, and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of I. O., Brother R. C. rested not, but, as soon as he could, called the rest together, and then, as we suppose, his grave was made, although hitherto we (who were the latest) did not know when our loving Father R. C. died, and had no more but the bare names of the beginners, and all their successors to us. Yet there came into our memory a secret, which, through dark and hidden words and speeches of the hundred years, Brother A., the successor of D. (who was of the last and second row of succession, and had lived amongst many of us), did impart unto us of the third row and succession; otherwise we must confess, that after the death of the said A., none of us had in any manner known anything of Brother C. R., and of his first fellow-brethren, then that which was extant of them in our philosophical BIBLIOTHECA, amongst which our AXIOMATA was held for the chiefest, ROTA MUNDI for the most artificial, and PROTHEUS for the most profitable. Likewise, we do not certainly know if these of the second row have been of like wisdom as the first, and if they were admitted to all things.

It shall be declared hereafter to the gentle reader not onely what we have heard of the burial of Brother R. C., but also it shall be made manifest publicly, by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be ashamed to set forth publickly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now, the true and fundamental relation of the finding out of the high-illuminated man of God, *Fra: C. R. C.*, is this:—After that A. in *Gallia Narbonensi* was deceased, there succeeded in his place our loving Brother N. N. This man, after he had repaired unto us to take the solemn oath of fidelity and secresy, informed us *bona fide*, that A. had comforted him in telling him, that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable, of the which he was not in anywise in his estate ashamed. The year following, after he had performed his school right, and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building, and to make it more fit. In such renewing, he lighted upon the Memorial Table, which was cast of brasse, and containeth all the names of the Brethren, with some few other things. This he would transfer into another more fitting vault, for where or when Brother R. C. died, or in what country he was buried, was by our predecessors concealed and unknown unto us. In this table stuck a great naile somewhat strong, so that when it was with force drawn out it took with it an indifferent big stone out of the thin wall or plaistering of the hidden door, and so unlooked for uncovered the door, whereat we did with joy and longing throw down the rest of the wall and cleared the door, upon which was written in great letters—

*Post CXX Annos Patebo,*

with the year of the Lord under it. Therefore we gave God thanks, and let it rest that same night, because first we would overlook our *Rota*—but we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy, God willing, it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed), which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless, it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the sieling. In the midst, instead of a tomb-stone, was a round altar, covered with a plate of brass, and thereon this engraven :—

A. C. R. C. *Hoc universi compendium unius mihi sepulchrum feci.*

Round about the first circle or brim stood,

*Jesus mihi omnia.*

In the middle were four figures, inclosed in circles, whose circumscription was,

1. *Nequaquam Vacuum.*
2. *Legis Jugum.*
3. *Libertas Evangelii.*
4. *Dei Gloria Intacta.*

This is all clear and bright, as also the seventh side and the two heptagons. So we kneeled down altogether, and gave thanks to the sole wise, sole mighty, and sole eternal God, who hath taught us more than all men's wits could have found out, praised be His holy name. This vault we parted in three parts, the upper part or sieling, the wall or side, the ground or floor. Of the upper part you shall understand no more at this time but that it was divided according to the seven sides in the triangle which was in the bright center; but what therein is contained you (that are desirous of our Society) shall, God willing, behold the same with your own eyes. Every side or wall is parted into ten squares, every one with their several figures and sentences, as they are truly shewed and set forth *concentratum* here in our book. The bottom again is parted in the triangle, but because therein is described the power and rule of the Inferior Governors, we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the Heavenly Antidote, do without fear or hurt, tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door for a chest, wherein there lay divers things, especially all our books, which otherwise we had, besides the *Vocabulario* of Theophrastus Paracelsus of Hohenheim, and these which daily unfalsifieth we do participate. Herein also we found his *Itinerarium* and *Vita*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in other places were little bells, burning lamps, and chiefly wonderful artificial songs—generally all was done to that end, that if it should happen, after many hundred years, the Fraternity should come to nothing, they might by this onely vault be restored again.

Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited,[1] with all the ornaments and attires. In his hand he held a parchment called T,[2] the which next unto the Bible is our greatest treasure, which ought not to be delivered to the censure of the world. At the end of this book standeth this following *Elogium.*

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[1] The illustration which is here referred to is, singularly enough, not reproduced in the text of the translation, and it is also absent from the Dutch version of 1617. As there are no other editions of the "Fama Fraternitatis" in the Library of the British Museum, I also am unable to gratify the curiosity of my readers by a copy of the original engraving.

[2] In the English translation the letter I has been substituted by a typographical error, or by an error of transcription for the T which is found in all the German editions.

Granum pectori Jesu insitum.

C. R. C. ex nobili atque splendida Germaniæ R. C. familia oriundus, vir sui seculi divinis revelationibus, subtilissimis imaginationibus, indefessis laboribus ad cœlestia atque humana mysteria; arcanavè admissus postquam suam (quam Arabico at Africano itineribus collejerat) plus quam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset et jam suarum Artium, ut et nominis, fides ac conjunctissimos heredes instituisset, mundum minutum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, præsentium, et futurarum, rerum compendio extracto, centenario major, non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed Spiritis Dei evocante, illuminatam animam (inter Fratrum amplexus et ultima oscula) fidelissimo Creatori Deo reddidisset, Pater delictissimus, Frater suavissimus, præceptor fidelissimus, amicus integerimus, a suis ad 120 annos hic absconditus est.

Underneath they had subscribed themselves,

1. *Fra.* I. A. *Fra.* C. H. *electione Fraternitatis caput.*
2. *Fra.* G. V. M. P. C.
3. *Fra.* F. R. C., *Junior hæres S. Spiritus.*
4. *Fra.* F. B. M. P. A., *Pictor et Architectus.*
5. *Fra.* G. G. M. P. I., *Cabalista.*

Secundi Circuli.

1. *Fra.* P. A. *Successor, Fra.* I. O., *Mathematicus.*
2. *Fra.* A. *Successor, Fra.* P. D.

3. *Fra.* R. *Successor Patris* C. R. C., *cum Christo triumphantis.*

At the end was written,

*Ex Deo nascimur, in Jesu morimur, per Spiritum Sanctum reviviscimus.*

At that time was already dead, Brother I. O. and Brother D., but their burial place where is it to be found? We doubt not but our *Fra. Senior* hath the same, and some especial thing layd in earth, and perhaps likewise hidden. We also hope that this our example will stir up others more diligently to enquire after their names (which we have therefore published), and to search for the place of their burial; the most part of them, by reason of their practice and physick, are yet known and praised among very old folks; so might perhaps our GAZA be enlarged, or, at least, be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more finer then can be imagined by any understanding man, but we will leave him undescribed untill we shall be truly answered upon this our true-hearted FAMA. So we have covered it again with the plates, and set the altar thereon, shut the door and made it sure with all our seals. Moreover, by instruction, and command of our ROTA, there are come to sight some books, among which is contained M (which were made instead of household care by the praiseworthy M. P.). Finally, we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned and unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine and humane things, according to our desire and the expectation of others; for it is fitting, that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may joyn together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our PHILOSOPHICAL CANONS, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which never can fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God.

But that also every Christian may know of what Religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is now adays cleansed and voyd of all swerving people, hereticks, and false prophets), in certain and noted countries maintained, defended, and propagated. Also we use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men, notwithstanding our handwriting which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blinde, as the heathen's Fortuna, but is the Churches' ornament and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it, also it ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members, and as He is the true image of the Father, so is she His image, so it shal not be said, This is true according to Philosophy, but true according to Theologie; and wherein Plato, Aristotle, Pythagoras, and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon, did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and maketh a sphere or globe whose total parts are equidistant from the center, as hereof more at large and more plain shal be spoken of in Christianly Conference (in den Boecke des Levens).

But now concerning, and chiefly in this our age, the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villainies, and cozen and abuse the credit which is given them; yea, now adays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy. This is all their intent and desire, and that God would be most esteemed by them and honoured which could make great store of gold, the which with unpremeditate prayers they hope to obtain of the alknowing God and searcher of all hearts; but we by these presents publickly testifie, that the true philosophers are far of another minde, esteeming little the making of gold, which is but a *paragon*, for besides that they have a thousand better things. We say with our loving Father C. R. C., *Phy. aurium nisi quantum aurum,* for unto him the whole nature is detected; he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him, but is glad that he seeth the Heavens open, the angels of God ascending and descending, and his name written in the book of life.

Also we do testifie that, under the name of *Chymia*, many books and pictures are set forth in *Contumeliam gloriæ Dei*, as we wil name them in their due season, and wil give to the pure-hearted a catalogue or register of them. We pray all learned men to take heed of these kinde of books, for the Enemy never resteth, but soweth his weeds til a stronger one doth root them out.

So, according to the wil and meaning of *Fra.* C. R. C., we his brethren request again all the learned in Europe who shal read (sent forth in five languages) this our *Fama* and *Confessio*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and sharply their arts, and behold the present time with all diligence, and to declare their minde, either *communicato consilio*, or *singulatim* by print. And although at this time we make no mention either of our names or meetings, yet nevertheless every one's opinion shal assuredly come to our hands, in what language so ever it be, nor any body shal fail, whoso gives but his name, to speak with some of us, either by word of mouth, or else, if there be some lett, in writing. And this we say for a truth, that whosoever shal earnestly, and from his heart, bear affection unto us, it shal be beneficial to him in goods, body, and soul; but he that is false-hearted, or onely greedy of riches, the same first of all shal not be able in any manner of wise to hurt us, but bring himself to utter ruine and destruction. Also our building, although one hundred thousand people had very near seen and beheld the same, shal for ever remain untouched, undestroyed, and hidden to the wicked world.

*Sub umbra alarum tuarum, Jehova.*

# CHAPTER IV.

## THE CONFESSION OF THE ROSICRUCIAN FRATERNITY, ADDRESSED TO THE LEARNED OF EUROPE.

THE translation of this manifesto which follows the Fama in the edition accredited by the great name of Eugenius Philalethes is prolix and careless: being made not from the Latin original but from the later German version. As a relic of English Rosicrucian literature I have wished to preserve it, and having subjected it to a searching revision throughout, it now represents the original with sufficient fidelity for all practical purposes. The "Confessio Fraternitatis" appeared in the year 1615 in a Latin work entitled "Secretioris Philosophiæ Consideratio Brevio à Philippo à Gabella, Philosophiæ studioso, conscripta; et nunc primum unà cum Confessione Fraternitatis R. C.," in lucem edita, Cassellis, excudebat G. Wesselius, a 1615. Quarto." It was prefaced by the following advertisement:—

"Here, gentle reader, you shall finde incorporated in our Confession thirty-seven reasons of our purpose and intention, the which according to thy pleasure thou mayst seek out and compare together, considering within thyself if they be sufficient to allure thee. Verily, it requires no small pains to induce any one to believe what doth not yet appear, but when it shall be revealed in the full blaze of day, I suppose we should be ashamed of such questionings. And as we do now securely call the Pope Antichrist, which was formerly a capital offence in every place, so we know certainly that what we here keep secret we shall in the future thunder forth with uplifted voice, the which, reader, with us desire with all thy heart that it may happen most speedily. "FRATRES R. C."

## *Confessio Fraternitatis R. C. ad Eruditos Europæ.*

### CHAPTER I.

Whatsoever you have heard, O mortals, concerning our Fraternity by the trumpet sound of the Fama R. C., do not either believe it hastily, or wilfully suspect it. It is Jehovah who, seeing how the world is falling to decay, and near to its end, doth hasten it again to its beginning, inverting the course of Nature, and so what heretofore hath been sought with great pains and dayly labor He doth lay open now to those thinking of no such thing, offering it to the willing and thrusting it on the reluctant, that it may become to the good that which will smooth the troubles of human life and break the violence of unexpected blows of Fortune, but to the ungodly that which will augment their sins and their punishments.

Although we believe ourselves to have sufficiently unfolded to you in the *Fama* the nature of our order, wherein we follow the will of our most excellent father, nor can by any be suspected of heresy, nor of any attempt against the commonwealth, we hereby do condemn the East and the West (meaning the Pope and Mahomet) for their blasphemies against our Lord Jesus Christ, and offer to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold. Yet we have thought good for the sake of the learned to add somewhat more to this, and make a better explanation, if there be anything too deep, hidden, and set down over dark, in the Fama, or for certain reasons altogether omitted, whereby we hope the learned will be more addicted unto us, and easier to approve our counsel.

## CHAPTER II.

Concerning the amendment of philosophy, we have (as much as at this present is needful) declared that the same is altogether weak and faulty; nay, whilst many (I know not how) alledge that she is sound and strong, to us it is certain that she fetches her last breath.

But as commonly even in the same place where there breaketh forth a new disease, nature discovereth a remedy against the same, so amidst so many infirmities of philosophy there do appear the right means, and unto our Fatherland sufficiently offered, whereby she may become sound again, and new or renovated may appear to a renovated world.

No other philosophy we have then that which is the head of all the faculties, sciences, and arts, the which (if we behold our age) containeth much of Theology and Medicine, but little of Jurisprudence; which searcheth heaven and earth with exquisite analysis, or, to speak briefly thereof, which doth sufficiently manifest the Microsmus man, whereof if some of the more orderly in the number of the learned shall respond to our fraternal invitation, they shall find among us far other and greater wonders then those they heretofore did believe, marvel at, and profess.

## CHAPTER III.

Wherefore, to declare briefly our meaning hereof, it becomes us to labor carefully that the surprise of our challenge may be taken from you, to shew plainly that such secrets are not lightly esteemed by us, and not to spread an opinion abroad among the vulgar that the story concerning them is a foolish thing. For it is not absurd to suppose many are overwhelmed with the conflict of thought which is occasioned by our unhoped graciousness, unto whom (as yet) be unknown the wonders of the sixth age, or who, by reason of the course of the world, esteem the things to come like unto the present, and, hindered by the obstacles of their age, live no otherwise in the world then as men blind, who, in the light of noon, discern nothing onely by feeling.

## CHAPTER IV.

Now concerning the first part, we hold that the meditations of our Christian father on all subjects which from the creation of the world have been invented, brought forth, and propagated by human ingenuity, through God's revelation, or through the service of Angels or spirits, or through the sagacity of understanding, or through the experience of long observation, are so great, that if all books should perish, and by God's almighty sufferance all writings and all learning should be lost, yet posterity will be able thereby to lay a new foundation of sciences, and to erect a new citadel of truth; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old, ruinous building, then enlarge the fore-court, afterwards bring light into the private chambers, and then change the doors, staples, and other things according to our intention.

Therefore, it must not be expected that new comers shall attain at once all our weighty secrets. They must proceed step by step from the smaller to the greater, and must not be retarded by difficulties.

Wherefore should we not freely acquiesce in the onely truth then seek through so many windings and labyrinths, if onely it had pleased God to lighten unto us the sixth Candelabrum? Were it not sufficient for us to fear neither hunger, poverty, diseases, nor age? Were it not an excellent thing to live always so as if you had lived from the beginning of the world, and should still live to the end thereof? So to live in one place that neither the people which dwel beyond the Ganges could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee? So to read in one onely book as to discern, understand, and remember whatsoever in all other books (which heretofore have been, are now, and hereafter shal come out) hath been, is, and shal be learned out of them? So to sing or to play that instead of stony rocks you could draw pearls, instead of wild beasts spirits, and instead of Pluto you could soften the mighty princes of the world? O mortals, diverse is the counsel of God and your convenience, Who hath decreed at this time to encrease and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea, without any hope or expectation; the same we purpose with such fidelity to put in practice, that neither compassion nor pity for our own children (which some of us in the Fraternity have) shal move us, since we know that these unhoped for good things cannot be inherited, nor be conferred promiscuously.

## CHAPTER V.

If there be any body now which on the other side wil complain of our discretion, that we offer our treasures so freely and indiscriminately, and do not rather regard more the godly, wise, or princely persons then the common people, with him we are in no wise angry (for the accusation is not without moment), but withall we affirm that we have by no means made common property of our arcana, albeit they resound in five languages within the ears of the vulgar, both because, as we well know, they will not move gross wits, and because the worth of those who shal be accepted into our Fraternity will not be measured by their curiosity, but by the rule and pattern of our revelations. A thousand times the unworthy may clamour, a thousand times may present themselves, yet God hath commanded our ears that they should hear none of them, and hath so compassed us about with His clouds that unto us, His servants, no violence can be done; wherefore now no longer are we beheld by human eyes, unless they have received strength borrowed from the eagle.

For the rest, it hath been necessary that the Fama should be set forth in everyone's mother tongue, lest those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, which is divided into degrees; as those which dwell in Damcar, who have a far different politick order from the other Arabians; for there do govern onely understanding men, who, by the king's permission, make particular laws, according unto which example the government shall also be instituted in Europe (according to the description set down by our Christianly Father), when that shal come to pass which must precede, when our Trumpet shall resound with full voice and with no prevarications of meaning, when, namely, those things of which a few now whisper and darken with enigmas, shall openly fill the earth, even as after many secret chafings of pious people against the pope's tyranny, and after timid reproof, he with great violence and by a great onset was cast down from his seat and abundantly trodden under foot, whose final fall is reserved for an age when he shall be torn in pieces with nails, and a final groan shall end his ass's braying, the which, as we know, is already manifest to many learned men in Germany, as their tokens and secret congratulations bear witness.

## CHAPTER VI.

We could here relate and declare what all the time from the year 1378 (when our Christian father was born) till now hath happened, what alterations he hath seen in the world these one hundred and six years of his life, what he left after his happy death to be attempted by our Fathers and by us, but brevity, which we do observe, will not permit at this present to make rehearsal of it; it is enough for those which do not despise our declaration to have touched upon it, thereby to prepare the way for their more close union and association with us. Truly, to whom it is permitted to behold, read, and thenceforward teach himself those great characters which the Lord God hath inscribed upon the world's mechanism, and which He repeats through the mutations of Empires, such an one is already ours, though as yet unknown to himself; and as we know he will not neglect our invitation, so, in like manner, we abjure all deceit, for we promise that no man's uprightness and hopes shall deceive him who shall make himself known to us under the seal of secresy and desire our familiarity. But to the false and to impostors, and to those who seek other things then wisdom, we witness by these presents publikely, we cannot be betrayed unto them to our hurt, nor be known to them without the will of God, but they shall certainly be partakers of that terrible commination spoken of in our Fama, and their impious designs shall fall back upon their own heads, while our treasures shall remain untouched, till the Lion shall arise and exact them as his right, receive and imploy them for the establishment of his kingdom.

## CHAPTER VII.

One thing should here, O mortals, be established by us, that God hath decreed to the world before her end, which presently thereupon shall ensue, an influx of truth, light, and grandeur, such as he commanded should accompany Adam from Paradise and sweeten the misery of man: Wherefore there shall cease all falshood, darkness, and bondage, which little by little, with the great globe's revolution, hath crept into the arts, works, and governments of men, darkening the greater part of them. Thence hath proceeded that innumerable diversity of persuasions, falsities, and heresies, which makes choice difficult to the wisest men, seeing on the one part they were hindered by the reputation of philosophers and on the other by the facts of experience, which if (as we trust) it can be once removed, and instead thereof a single and self-same rule be instituted, then there will indeed remain thanks unto them which have taken pains therein, but the sum of the so great work shall be attributed to the blessedness of our age.

As we now confess that many high intelligences by their writings will be a great furtherance unto this Reformation which is to come, so do we by no means arrogate to ourselves this glory, as if such a work were onely imposed on us, but we testify with our Saviour Christ, that sooner shall the stones rise up and offer their service, then there shall be any want of executors of God's counsel.

## CHAPTER VIII.

God, indeed, hath already sent messengers which should testifie His will, to wit, some new stars which have appeared in *Serpentarius* and *Cygnus*, the which powerful signs of a great Council shew forth how for all things which human ingenuity discovers, God calls upon His hidden knowledge, as likewise the Book of Nature, though it stands open truly for all eyes, can be read or understood by only a very few.

As in the human head there are two organs of hearing, two of sight, and two of smell, but onely one of speech, and it were but vain to expect speech from the ears, or hearing from the eyes, so there have been ages which have seen, others which have heard, others again that have smelt and tasted. Now, there remains that in a short and swiftly approaching time honour should be likewise given to the tongue, that what formerly saw, heard, and smelt shall finally speak, after the world shall have slept away the intoxication of her poisoned and stupefying chalice, and with an open heart, bare head, and naked feet shall merrily and joyfully go forth to meet the sun rising in the morning.

## CHAPTER IX.

These characters and letters, as God hath here and there incorporated them in the Sacred Scriptures, so hath He imprinted them most manifestly on the wonderful work of creation, on the heavens, the earth, and on all beasts, so that as the mathematician predicts eclipses, so we prognosticate the obscurations of the church, and how long they shall last. From these letters we have borrowed our magick writing, and thence have made for ourselves a new language, in which the nature of things is expressed, so that it is no wonder that we are not so eloquent in other tongues, least of all in this Latin, which we know to be by no means in agreement with that of Adam and of Enoch, but to have been contaminated by the confusion of Babel.[1]

## CHAPTER X.

But this also must by no means be omitted, that, while there are yet some eagle's feathers in our way, the which do hinder our purpose, we do exhort to the sole, onely, assiduous, and continual study of the Sacred Scriptures, for he that taketh all his pleasures therein shall know that he hath prepared for himself an excellent way to come into our Fraternity, for this is the whole sum of our Laws, that as there is not a character in that great miracle of the world which has not a claim on the memory, so those are nearest and likest unto us who do make the Bible the rule of their life, the end of all their studies, and the compendium of the universal world, from whom we require not that it should be continually in their mouth, but that they should appropriately apply its true interpretation to all ages of the world, for it is not our custom so to debase the divine oracle, that while there are innumerable expounders of the same, some adhere to the opinions of their party, some make sport of Scripture as if it were a tablet of wax to be indifferently made use of by theologians, philosophers, doctors, and mathematicians. Be it ours rather to bear witness, that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book then the Holy Bible; Blessed is he who possesses it, more blessed is he who reads it, most blessed of all is he who truly understandeth it, while he is most like to God who both understands and obeys it.

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[1] The original reads *Babylonis confusione*, "by the confusion of Babylon."

## CHAPTER XI.

Now, whatsoever hath been said in the Fama, through hatred of impostors, against the transmutation of metals and the supreme medicine of the world, we desire to be so understood, that this so great gift of God we do in no manner set at naught, but as it bringeth not always with it the knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner then to the observation of Nature. He must needs be insatiable to whom neither poverty, diseases, nor danger can any longer reach, who, as one raised above all men, hath rule over that which doth anguish, afflict, and pain others, yet will give himself again to idle things, will build, make wars, and domineer, because he hath of gold sufficient, and of silver an inexhaustible fountain. God judgeth far otherwise, who exalteth the lowly, and casteth the proud into obscurity; to the silent he sendeth his angels to hold speech with them, but the babblers he driveth into the wilderness, which is the judgment due to the Roman impostor who now poureth his blasphemies with open mouth against Christ, nor yet in the full light, by which Germany hath detected his caves and subterranean passages, will abstain from lying, that thereby he may fulfil the measure of his sin, and be found worthy of the axe. Therefore, one day it will come to pass, that the mouth of this viper shall be stopped, and his triple crown shall be brought to nought, of which things more fully when we shall have met together.

## CHAPTER XII.

For conclusion of our Confession we must earnestly admonish you, that you cast away, if not all, yet most of the worthless books of pseudo chymists, to whom it is a jest to apply the Most Holy Trinity to vain things, or to deceive men with monstrous symbols and enigmas, or to profit by the curiosity of the credulous; our age doth produce many such, one of the greatest being a stage-player, a man with sufficient ingenuity for imposition; such doth the enemy of human welfare mingle among the good seed, thereby to make the truth more difficult to be believed, which in herself is simple and naked, while falshood is proud, haughty, and coloured with a lustre of seeming godly and humane wisdom. Ye that are wise eschew such books, and have recourse to us, who seek not your moneys, but offer unto you most willingly our great treasures. We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We do not reject parables, but invite you to the clear and simple explanation of all secrets; we seek not to be received of you, but call you unto our more then kingly houses and palaces, by no motion of our own, but (lest you be ignorant of it) as forced thereto by the Spirit of God, commanded by the testament of our most excellent Father, and impelled by the occasion of this present time.

## CHAPTER XIII.

What think you, therefore, O Mortals, seeing that we sincerely confess Christ, execrate the pope, addict ourselves to the true philosophy, lead a worthy life, and dayly call, intreat, and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not that, having pondered the gifts which are in you, having measured your understanding in the Word of God, and having weighed the imperfection and inconsistencies of all the arts, you may at length in the future deliberate with us upon their remedy, co-operate in the work of God, and be serviceable to the constitution of your time? On which work these profits will follow, that all those goods which Nature hath dispersed in every part of the earth shall at one time and altogether be given to you, *tanquam in centro solis et lunœ.* Then shall you be able to expel from the world all those things which darken human knowledge and hinder action, such as the vain (astronomical) epicycles and eccentric circles.

## CHAPTER XIV.

You, however, for whom it is enough to be serviceable out of curiosity to any ordinance, or who are dazzled by the glistering of gold, or who, though now upright, might be led away by such unexpected great riches into an effeminate, idle, luxurious, and pompous life, do not disturb our sacred silence by your clamour, but think, that although there be a medicine which might fully cure all diseases, yet those whom God wishes to try or to chastise shall not be abetted by such an opportunity, so that if we were able to enrich and instruct the whole world, and liberate it from innumerable hardships, yet shall we never be manifested unto any man unless God should favour it, yea, it shall be so far from him who thinks to be partaker of our riches against the will of God that he shall sooner lose his life in seeking us, then attain happiness by finding us.

FRATERNITAS R. C.

## CHAPTER V.

### THE CHYMICAL MARRIAGE OF CHRISTIAN ROSENCREUTZ.

THE whole Rosicrucian controversy centres in this publication, which Buhle describes as "a comic romance of extraordinary talent." It was first published at Strasbourg in the year 1616, but, as will be seen in the seventh chapter, it is supposed to have existed in manuscript as early as 1601-2, thus antedating by a long period the other Rosicrucian books. Two editions of the German original are preserved in the Library of the British Museum, both bearing the date 1616.[1] It was translated into English for the first time in 1690, under the title of "The Hermetic Romance: or The Chymical Wedding. Written in High Dutch by Christian Rosencreutz. Translated by E. Foxcroft, late Fellow of King's Colledge in Cambridge. Licensed and entered according to Order. Printed by A. Sowle, at the Crooked Billet in Holloway-Lane, Shoreditch; and Sold at the Three-Keys in Nags-Head-Court, Gracechurch-street." It is this translation in substance, that is, compressed by the omission of all irrelevant matter and dispensable prolixities, which I now offer to the reader.

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[1] "Chymische Hochzeit: Christiani Rosencreutz. Anno 1459. Erstlick Gedrucktzor Strasbourg. Anno M.DC.XVI." The second edition was printed by Conrad Echer.

## *The Chymical Marriage of Christian Rosencreutz. Anno* 1459.

*Arcana publicata vilescunt, et gratiam prophanata amittunt.*
*Ergo: ne Margaritas objice porcis, seu Asino substernere rosas.*

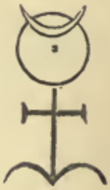
### THE FIRST BOOK.

### *The First Day.*

On an evening before Easter-day, I sate at a table, and having in my humble prayer conversed with my Creator and Meditatio. considered many great mysteries (whereof the Father of Lights had shewn me not a few), and being now ready to prepare in my heart, together with my dear Paschal Lamb, a small, unleavened, undefiled cake, all on a sudden ariseth so horrible a tempest, that I imagined no other but that, through its mighty force, the hill whereon my little house was founded would fly all in pieces. But inasmuch as this, and the like, from the devil (who had done me many a spight) was no new thing to me, I took courage, and persisted in my meditation till somebody touched me on the back, whereupon I was so hugely terrified that I durst hardly look about me, yet I shewed myself as cheerful as humane frailty would permit. Now the same thing still twitching me several times by the coat, I glanced back and behold it was Praeconissa a fair and glorious lady, whose garments were all skye-colour, and curiously bespangled with golden stars. In her right hand she bare a trumpet of beaten gold, whereon a Name was ingraven which I could well read but am forbidden as yet to reveal. In her left hand she had a great bundle of letters in all languages, which she (as I afterwards understood) was to carry into all countries. She had also large and beautiful wings, full of eyes throughout, wherewith she could mount aloft, and flye swifter than any eagle. As soon as I turned about, she looked through her letters, and at length drew out a small one, which, with great reverence, she laid upon the table, and, without one word, departed from me. But in her mounting upward, she gave so mighty a blast on her gallant trumpet that the whole hill echoed thereof, and for a full quarter of an hour afterward I could hardly hear my own words.

In so unlooked for an adventure I was at a loss how to advise myself, and, therefore, fell upon my knees, and besought my Creator to permit nothing contrary to my eternal happiness to befall me, whereupon, with fear and trembling, I went to the letter, which was now so heavy as almost to **Epistola.** outweigh gold. As I was diligently viewing it, I found a little Seal, whereupon was ingraven a curious Cross, with **Sigillum** this inscription In Hoc Signo Ψ Vinces.

As soon as I espied this sign I was comforted, not being ignorant that it was little acceptable, and much less useful, to the devil. Whereupon I tenderly opened the letter, and within it, in an azure field, in golden letters, found the following verses written :—



"This day, this day, this, this
The Royal Wedding is.
Art thou thereto by birth inclined,
And unto joy of God design'd?
Then may'st thou to the mountain tend
Whereon three stately Temples stand,
And there see all from end to end.
Keep watch and ward,
Thyself regard;
Unless with diligence thou bathe,
The Wedding can't thee harmless save:
He'll damage have that here delays;
Let him beware too light that weighs."

Underneath stood *Sponsus* and *Sponsa.*

De Nuptiis.

Requisita in hospitibus Secundum, 7. Pondera.

1. Electio incerta.

2. Inscitia Ignorantia cæcitas mentis.

3, 4. Naturæ secreta. 5, 6.

Mundana affectio.

As soon as I read this letter, I was like to have fainted away, all my hair stood on end, and cold sweat trickled down my whole body. For although I well perceived that this was the appointed wedding whereof seven years before I was acquainted in a bodily vision, and which I had with great earnestness attended, and which, lastly, by the account and calculation of the plannets, I found so to be, yet could I never fore-see that it must happen under so grievous and perilous conditions. For whereas I before imagined that to be a well-come guest, I needed onely to appear at the wedding, I was now directed to Divine Providence, of which until this time I was never certain. I also found, the more I examined myself, that in my head there was onely gross misunderstanding, and blindness in mysterious things, so that I was not able to comprehend even those things which lay under my feet, and which I daily conversed with, much less that I should be born to the searching out and understanding of the secrets of Nature, since, in my opinion, Nature might everywhere find a more vertuous disciple, to whom to intrust her precious, though temporary and changeable treasures. I found also that my bodily behaviour, outward conversation, and brotherly love toward my neighbour was not duly purged and cleansed. Moreover, the tickling of the flesh manifested itself, whose affection was bent only to pomp, bravery, and worldly pride, not to the good of mankind; and I was always contriving how by this art I might in a short time abundantly increase my advantage, rear stately palaces, make myself an everlasting name, and other the like carnal designs. But the obscure words concerning the three Temples did particularly afflict me, which I was not able to make out by any after-speculation. Thus sticking between hope and fear, examining myself again and again, and finding only my own frailty and impotency, and exceedingly amazed at the fore-mentioned threatening, at length I betook myself to my usual course. After I had finished my most fervent prayer, I laid me down in my bed, that so perchance my good angel by the Divine permission might appear, and (as it had formerly happened) instruct me in this affair, which, to the praise of God, did now likewise fall out. For I was yet scarce asleep when me-thought I, together with a numberless multitude of men, lay fettered with great chains in a dark dungeon, wherein we swarmed like bees one over another, and thus rendered each other's affliction more grievous. But although neither I, nor any of the rest, could see one jot, yet I continually heard one heaving himself above the other, when his chains or fetters were become ever so little lighter. Now as I with the rest had continued a good while in this affliction, and each was still reproaching the other with his blindness and captivity, at length we heard many trumpets sounding together, and kettle-drums beating so artificially thereto, that it rejoyced us even in our calamity.

Preces.

Visio per-somnium

Turris Cæcitas.

During this noise the cover of the dungeon was lifted up, and a little light let down unto us. Then first might truly have been discerned the bustle we kept, for all went pesle-mesle, and he who perchance had too much heaved up himself was forced down again under the others' feet. In brief, each one strove to be uppermost, neither did I linger, but, with my weighty fetters, slipt from under the rest, and then heaved myself upon a Stone; howbeit, I was several times caught at by others, from whom, as well as I might, I guarded myself with hands and feet. We imagined that

Illustratio.

we should all be set at liberty, which yet fell out quite otherwise, for after the nobles who looked upon us through the hole had recreated themselves with our struggling, a certain hoary-headed man called to us to be quiet, and, having obtained it, began thus to say on:

Magister carceris.

If wretched mortals would forbear
Themselves to so uphold,
Then sure on them much good confer
My righteous Mother would:
But since the same will not insue,
They must in care and sorrow rue,
And still in prison lie.
Howbeit, my dear Mother will
Their follies over-see,
Her choicest goods permitting still
Too much in Light to be.
Wherefore, in honour of the feast
We this day solemnize,
That so her grace may be increast,
A good deed she'll devise;
For now a cord shall be let down,
And whosoe'er can hang thereon
Shall freely be releast.

Vide S. Bernard, Serm. 3, de 7 Fragmentis

He had scarce done speaking when an Antient Matron commanded her servants to let down the cord seven times into the dungeon, and draw up whomsoever could hang upon it. Good God! that I could sufficiently describe the hurry that arose amongst us; every one strove to reach the cord, and only hindred each other. After seven minutes a little bell rang, whereupon at the first pull the servants drew up four. At that time I could not come near the cord, having to my huge misfortune betaken myself to the stone at the wall, whereas the cord descended in the middle. The cord was let down the second time, but divers, because their chains were too heavy, and their hands too tender, could not keep hold on it, and brought down others who else might have

Prima vectura.

Secunda.

held on fast enough. Nay, many were forcibly pulled off by those who could not themselves get at it, so envious were we even in this misery. But they of all most moved my compassion whose weight was so heavy that they tore their hands from their bodies and yet could not get up. Thus it came to pass that at these five times very few were drawn up, for, as soon as the sign was given, the servants were so nimble at the draught that the most part tumbled one upon another. Whereupon, the greatest part, and even myself, despaired of redemption, and called upon God to have pitty on us, and deliver us out of this obscurity, who also heard some of us, for when the cord came down the sixth time, **Sexta.** some hung themselves fast upon it, and whilst it swung from one side to the other, it came to me, which I suddenly catching, got uppermost, and so beyond all hope came out; whereat I exceedingly rejoyced, perceiving not the wound which in the drawing up I received on my head by a sharp **Vulnus exturro Cæcitatis.** stone, till I, with the rest of the released (as was always before done) was fain to help at the seventh and last pull, at **Septima.** which, through straining, the blood ran down my cloathes. This, nevertheless, through joy I regarded not.

When the last draught, whereon the most of all hung, was finished, the Matron caused the cord to be laid away, and willed her aged son to declare her resolution to the rest **Magistræ filius.** of the prisoners, who thus spoke unto them.

Ye children dear
All present here,
What is but now compleat and done
Was long before resolved on;
Whate'er my mother of great grace
To each on both sides here hath shown;
May never discontent misplace!
The joyful time is drawing on

When every one shall equal be—
None wealthy, none in penury.
Whoe'er receiveth great commands
Hath work enough to fill his hands
Whoe'er with much hath trusted been,
'Tis well if he may save his skin ;
Wherefore, your lamentations cease,
What is't to waite for some few dayes ?

The cover was now again put to and locked, the trumpets and kettle-drums began afresh, yet the bitter lamentation of the prisoners was heard above all, and soon caused my eyes to run over. Presently the Antient Matron, together with her son, sate down, and commanded the Redeemed should be told. As soon as she had written down their number in a gold-yellow tablet, she demanded everyone's name; this was also written down by a little page. Having viewed us all, she sighed, and said to her son—"Ah, how hartily am I grieved for the poor men in the dungeon! I would to God I durst release them all." Whereunto her son replied—"Mother, it is thus ordained by God, against Whom we may not contend. In case we all of us were lords, and were seated at table, who would there be to bring up the service!" At this his mother held her peace, but soon after she said—"Well, let these be freed from their fetters," which was presently done, and I, though among the last, could not refrain, but bowed myself before the Antient Matron, thanking God that through her had graciously vouchsafed to bring me out of darkness into light. The rest did likewise to the satisfaction of the matron. Lastly, to every one was given a piece of gold for a remembrance, and to spend by the way. On the one side thereof was stamped the rising sun; on the other these three letters D L S; therewith all had license to depart to his own business, with this intimation, *that we to the glory of God*

Magistra recens et evectos.

Secretarus

Cur non omnes evecti.

Gratitudo auctoris evecti.

Nummus aureus.

☉

Deus Lux solis, vel Deo laus semper.

*should benefit our neighbours, and reserve in silence what we had been intrusted with,* which we promised to do, and departed one from another. Because of the wounds the fetters had caused me, I could not well go forward, which the matron presently espying, calling me again to her side, said to me—"My son, let not this defect afflict thee, but call to mind thy infirmities, and thank God who hath permitted thee, even in this world, to come into so high a light. Keep these wounds for my sake."

Mandatum Taciturnitatis.

Discessus autoris.

Vulnus ex compedibus.

Whereupon the trumpets began again to sound, which so affrighted me that I awoke, and perceived that it was onely a dream, which yet was so impressed on my imagination that I was perpetually troubled about it, and methought I was still sensible of the wounds on my feet. By all these things I well understood that God had vouchsafed me to be present at this mysterious and hidden Wedding, wherefore with childlike confidence I returned thanks to His Divine Majesty, and besought Him that He would preserve me in His fear, daily fill my heart with wisdom and understanding, and graciously conduct me to the desired end. Thereupon I prepared myself for the way, put on my white linnen coat, girded my loyns, with a blood-red ribbon bound cross-ways over my shoulder. In my hat I stuck four red roses, that I might the sooner by this token be taken notice of amongst the throng. For food I took bread, salt, and water, which by the counsel of an understanding person I had at certain times used, not without profit, in the like occurrences. Before I parted from my cottage, I first, in this my wedding garment, fell down upon my knees, and besought God to vouchsafe me a good issue. I made a vow that if anything should by His Grace be revealed to me, I would imploy it neither to my own honour

Expergetactio.

Solatium.

Precatio.

Præparatio ad iter.

Votum.

nor authority in the world, but to the spreading of His name, and the service of my neighbour. With this vow I departed out of my cell with joy.

### *The Second Day.*

I was hardly got out of my cell into a forrest when me-
thought the whole heaven and all the elements had
Tripudium Creaturarum ob nuptias. trimmed themselves against this wedding. Even the birds
chanted more pleasantly then before, and the young fawns
skipped so merrily that they rejoiced my old heart, and
moved me also to sing with such a loud voice throughout
Per Sylvam. the whole forrest, that it resounded from all parts, the
hills repeating my last words, until at length I espyed a
In campam. curious green heath, whither I betook myself out of the
3 Cedri. forrest. Upon this heath stood three tall cedars, which
3 Templa. afforded an excellent shade, whereat I greatly rejoyced, for,
although I had not gone far, my earnest longing made me
Tabella mercurialis. 1. faint. As soon as I came somewhat nigh, I espyed a tablet
fastened to one of them, on which the following words were
written in curious letters :—

☿ God save thee, Stranger! If thou hast heard anything
concerning the nuptials of the King, consider these words.
By us doth the Bridegroom offer thee a choice between
foure ways, all of which, if thou dost not sink down in the
1. way, can bring thee to his royal court. The first is short
but dangerous, and one which will lead thee into rocky
places, through which it will be scarcely possible to pass.
2. The second is longer, and takes thee circuitously; it is
plain and easy, if by the help of the Magnet, thou turnest
3. neither to left nor right. The third is that truly royal
way which through various pleasures and pageants of our

King, affords thee a joyful journey; but this so far has scarcely been allotted to one in a thousand. By the fourth 4. shall no man reach the place, because it is a consuming way, practicable onely for incorruptible bodys. Choose now which thou wilt of the three, and persevere constantly therein, for know whichsoever thou shalt enter, that is the one destined for thee by immutable Fate, nor canst thou go back therein save at great peril to life. These are the things which we would have thee know, but, ho, beware! thou knowest not with how much danger thou dost commit thyself to this way, for if thou knowest thyself by the smallest fault to be obnoxious to the laws of our King, I beseech thee, while it is still possible, to return swiftly to thy house by the way which thou camest.

As soon as I had read this writing all my joy vanished, and I, who before sang merrily, began inwardly to lament. For although I saw all three ways before me, and it was vouchsafed me to make choice of one, yet it troubled me that in case I went the stony and rocky way, I might get a deadly fall; or, taking the long one, I might wander through bye-ways and be detained in the great journey. Neither durst I hope that I, amongst thousands, should be the one who should choose the Royal way. I saw likewise the fourth before me, but so invironed with fire and exhalation that I durst not draw near it, and, therefore, again and again considered whether I should turn back or take one of the ways before me. I well weighed my own unworthiness, and though the dream, that I was delivered out of the tower, still comforted me, yet I durst not confidently rely upon it. I was so perplexed that, for great weariness, hunger and thirst seized me, whereupon I drew out my bread, cut a slice of it, which a snow-white dove, of whom

Via authoris eligenda.

Dubium.

Comfirmatio.

Columba alba arbori mercuriali insidens.

Corvus niger.

Versus Meridiem.

Autor incidit in 2 viam incogitanter.

Compassus.

Diversorium.

Occasus.

⊙

I was not aware, sitting upon the tree, espyed and therewith came down, betaking herself very familiarly to me, to whom I willingly imparted my food, which she received, and with her prettiness did again a little refresh me. But as soon as her enemy, a most black Raven, perceived it, he straight darted down upon the dove, and taking no notice of me, would needs force away her meat, who could not otherwise guard herself but by flight. Whereupon, both together flew toward the South, at which I was so hugely incensed and grieved, that without thinking, I made haste after the filthy Raven, and so, against my will, ran into one of the fore-mentioned ways a whole field's length. The Raven being thus chased away, and the Dove delivered, I first observed what I had inconsiderately done, and that I was already entered into a way, from which, under peril of punishment, I durst not retire, and though I had still wherewith to comfort myself, yet that which was worst of all was, that I had left my bag and bread at the Tree, and could never retrieve them, for as soon as I turned myself about, a contrary wind was so strong against me that it was ready to fell me, but if I went forward, I perceived no hindrance, wherefore I patiently took up my cross, got upon my feet, and resolved I would use my utmost endeavour to get to my journey's end before night. Now, although many apparent byways showed themselves, I still proceeded with my compass, and would not budge one step from the meridian line. Howbeit, the way was oftentimes so rugged that I was in no little doubt of it. I constantly thought upon the Dove and Raven, and yet could not search out the meaning, until upon a high hill afar off I espyed a stately Portal, to which, not regarding that it was distant from the way I was in, I hasted, because the sun had already hid himself under the hills, and I could elsewhere see no abiding place, which I verily ascribe only to God, Who might have permitted me to go forward, and withheld my eyes that so I might have gazed beside this gate, to which I now made mighty haste, and reached it by so much daylight as to take a competent view of it. It was an exceeding Royal, beautiful Portal, whereon were carved a multitude of most noble figures and devices, every one of which (as I afterwards learned) had its peculiar signification. Above was fixed a pretty large Tablet, with these words, "*Procul hinc procul ite profani*," and more that I was forbidden to relate. As soon as I was come unto the portal, there streight stepped forth one in a sky-coloured habit, whom I saluted in friendly manner. Though he thankfully returned my greeting, he instantly demanded my Letter of Invitation. O how glad was I that I had brought it with me! How easily might I have forgotten it as chanced to others, as he himself told me. I quickly presented it, wherewith he was not only satisfied, but showed me abundance of respect, saying, "Come in, my Brother, an acceptable guest you are to me," withal entreating me not to withhold my name from him.

Tabula inscriptionis.

Portitor.

Literæ convocationis.

Having replied that I was a Brother of the RED ROSIE CROSS, he both wondred and seemed to rejoyce at it, and then proceeded thus:—"My brother, have you nothing about you wherewith to purchase a token?" I answered my ability was small, but if he saw anything about me he had a mind to, it was at his service. Having requested of me my bottle of water, and I granting it, he gave me a golden token, whereon stood these letters, S.C., entreating me that when it stood me in good stead, I would remember him. After which I asked him how many were got in before me, which he also told me; and lastly, out of meer friendship, gave me a

Nomen authoris.

Emitur aqua Tessera.

Sanctitati constantia sponsus charus. Spes charitas.

Diploma.
Castillum.
Virgo lucifera.
The Lady Chamberlain
Porta secunda.
Tabella.
Custos Leo.
2 Portitor.
Tessera empta sale.
Studio merentis Sal humor Sponso mittendus Sal mineralis Sal menstrualis.

sealed letter to the second Porter. Having lingered some time with him, the night grew on, whereupon a great beacon upon the gate was immediately fired, that if any were still upon the way, he might make haste thither. The road where it finished at the castle was enclosed with walls, and planted with all sorts of excellent fruit trees. On every third tree on each side lanterns were hung up, wherein all the candles were lighted with a glorious torch by a beautiful Virgin, habited in skye-colour, which was so noble and majestic a spectacle that I delayed longer then was requisite. At length, after an advantageous instruction, I departed from the first porter, and so went on the way, until I came to the second gate, which was adorned with images and mystick significations. In the affixed Tablet stood—*Date et dabitur volis.* Under this gate lay a terrible Lyon, chained, who, as soon as he espied me, arose and made at me with great roaring, whereupon the second porter, who lay upon a stone of marble, awaked, and wishing me not to be troubled nor affrighted, drove back the lyon, and having received the letter, which I reached him with trembling hand, he read it, and with great respect spake thus to me :—"Now well-come in God's name unto me the man whom of long time I would gladly have seen!" Meanwhile, he also drew out a token, and asked me whether I could purchase it. But I, having nothing else left but my salt, presented it to him, which he thankfully accepted. Upon this token again stood two letters, namely, S.M. Being just about to discourse with him, it began to ring in the castle, whereupon the porter counselled me to run apace, or all the paines I had taken would serve to no purpose, for the lights above began already to be extinguished, whereupon I dispatched with much haste that I heeded not the porter; the virgin, after whom all the lights were put out, was at my heels, and I should never have found the way, had not she with her torch afforded me some light. I was more-over constrained to enter the very next to her, and the gates were so suddenly clapt to that a part of my coate was locked out, which I was forced to leave behind me, for neither I nor they who stood ready without and called at the gate could prevail with the porter to open it again. He delivered the keys to the virgin, who took them with her into the court. I again surveyed the gate, which now appeared so rich that the world could not equal it. Just by the door were two columns, on one of which stood a pleasant figure with this inscription, *Congratulor.* On the other side was a statue with countenance veiled, and beneath was written, *Condoleo.* In brief, the inscriptions and figures thereon were so dark and mysterious that the most dexterous man could not have expounded them, yet all these I shall e'er long publish and explain. Under this gate I was again to give my name, which was written down in a little vellum-book, and immediately with the rest dispatched to the Lord Bridegroom. Here I first received the true guest-token, which was somewhat less than the former, but much heavier; upon this stood the letters S. P. N. Besides this, a new pair of shoes were given me, for the floor of the castle was pure shining marble. My old ones I was to give to one of the poor who sate in throngs under the gate. I bestowed them on an old man, after which two pages with as many torches conducted me into a little room, where they willed me to sit down upon a form, and, sticking their torches in two holes made in the pavement, they departed, and left me sitting alone. Soon after I heard a noise but saw nothing; it proved to be cer-

**Porta clauditur.**

**Pyramides portæ.**

**Promissum authoris.**

**Salus per naturam sponsi præsentandus nuptiis.**

**Comes puer.**

tain men who stumbled in upon me, but since I could see nothing I was fain to suffer and attend what they would do with me.

Balneatores.

Presently finding that they were barbers I intreated them not to jostle me, for I was content to do what they desired, whereupon one of them, whom I yet could not see, gently cut away the hair from the crown of my head, but on my forehead, ears, and eyes he permitted my ice-grey locks to hang.

Capillus detonsus asservatus.

In this first encounter I was ready to despair, for, inasmuch as some of them shoved me so forceably, and were still invisible, I could onely think that God for my curiosity had suffered me to miscarry. The unseen barbers carefully gathered up the hair which was cut off, and carried it away.

Pueri bini.

Then the two pages reentered and heartily laughed at me for being so terrified. They had scarce spoken a few words with me when again a little bell began to ring, which (as the pages informed me) was to give notice for assembling, whereupon they willed me to rise, and through many walks, doors, and winding stairs lighted me into a spacious hall,

Triclinium.

where there was a great multitude of guests—emperors, kings, princes, and lords, noble and ignoble, rich and poor, and all sorts of people, at which I hugely marvelled, and thought to myself, "Ah! how gross a fool hast thou been to ingage upon this journey with so much bitterness and toil, when here are fellows whom thou well knowest, and yet hadst never any reason to esteem, while thou, with all thy prayers and supplications, art hardly got in at last."

This and more the devil at that time injected. Meantime one or other of my acquaintance spake to me:—"Oh! Brother Rosencreutz, art thou here too?" "Yea, my brethren," I replied, "The grace of God hath helped me in also," at which they raised a mighty laughter, looking upon it as ridiculous that there should be need of God in so slight an occasion. Having demanded each of them concerning his way, and finding most of them were forced to clamber over the rocks, certain invisible trumpets began to sound to the table, whereupon all seated themselves, every one as he judged himself above the rest, so that for me and some other sorry fellows there was hardly a little nook left at the lowermost table. Presently the two pages entred, and one of them said grace in so handsom and excellent a manner as rejoyced the very heart in my body. Howbeit, some made but little reckoning of them, but fleired and winked one at another, biting their lips within their hats, and using like unseemly gestures. After this, meat was brought in, and, albeit none could be seen, everything was so orderly managed that it seemed as if every guest had his proper attendant. Now my Artists having somewhat recruted themselves, and the wine having a little removed shame from their hearts, they presently began to vaunt of their abilities. One would prove this, another that, and commonly the most sorry idiots made the loudest noise. When I call to mind what preternatural and impossible enterprises I then heard, I am still ready to vomit at it. In fine, they never kept in their order, but whenever possible a rascal would insinuate himself among the nobles. Every man had his own prate, and yet the great lords were so simple that they believed their pretences, and the rogues became so audacious, that although some of them were rapped over the fingers with a knife, yet they flinched not at it, but when any one perchance had filched a gold-chain, then would all hazard for the like. I saw one who heard the movements of the Heavens, the second could see Plato's Ideas, a third could number the atoms of Demo-

**Impietas hostum non recta via ingressorum.**

**Quidam preces negligunt.**

**Commessatio.**

**Ministri invisibles.**

**Inebriatorum gloriatio vana.**

critus. There were not a few pretenders to perpetual motion. Many an one (in my opinion) had good understanding, but assumed too much to himself to his own destruction. Lastly, there was one who would needs persuade us that he saw the servitors who attended, and would have pursued his contention, had not one of those invisible waiters reached him so handsom a cuff upon his lying muzzle, that not only he, but many who were by him, became mute as mice. It best of all pleased me that those of whom I had any esteem were very quiet in their business, acknowledging themselves to be misunderstanding men for whom the mysteries of nature were too high. In this tumult I had almost cursed the day wherein I came hither, for I could not but with anguish behold that those lewd people were above at the board, but I in my sorry place could not even rest in quiet, one of these rascals scornfully reproaching me for a motley fool. I dreamed not that there was one gate behind through which we must pass, but imagined during the whole wedding I was to continue in this scorn and indignity which I had at no time deserved, either of the Lord Bride-groom or the Bride. And, therefore, I opined he would have done well to seek some other fool than me for his wedding. To such impatience doth the iniquity of this world reduce simple hearts. But this was really one part of the lameness whereof I had dreamed.

Ministri invisibles.

Modestia proborum hospitum.

Impatientia ex iniquitate hominum.

The longer all this clamour lasted, the more it increased. Howbeit, there sate by me a very fine, quiet man, who discoursed of excellent matters, and at length said:—"My Brother, if any one should come now who were willing to instruct these blockish people in the right way, would he be heard?" "No, verily," I replyed. "The world," said

Assessor modestus.

he, "is now resolved to be cheated, and will give no ear to those who intend its good. Seest thou that Cock's-comb, with what whimsical figures and foolish conceits he allures others. There one makes mouths at the people with unheard-of mysterious words. Yet the time is now coming when those shameful vizards shall be plucked off, and the world shall know what vagabond imposters were concealed behind them. Then perhaps that will be valued which at present is not esteemed."

Mundus valt decipi.

While he was thus speaking, and the clamour was still increasing, all on a sudden there began in the hall such excellent and stately musick of which, all the days of my life, I never heard the like. Every one held his peace, and attended what would come of it. There were all stringed instruments imaginable, sounding together in such harmony that I forgot myself, and sate so unmovably that those by me were amazed. This lasted nearly half an hour, wherein none of us spake one word, for as soon as anyone was about to open his mouth, he got an unexpected blow. After that space this musick ceased suddenly, and presently before the door of the hall began a great sounding and beating of trumpets, shalms, and kettle-drums, all so master-like as if the Emperor of Rome had been entring. The door opened of itself, and then the noise of the trumpets was so loud that we were hardly able to indure it. Meanwhile, many thousand small tapers came into the hall, marching of themselves in so exact an order as amazed us, till at last the two fore-mentioned pages with bright torches entred lighting in a most beautiful Virgin, drawn on a gloriously gilded, triumphant self-moving throne. She seemed to me the same who on the way kindled and put out the lights, and that these her attendants were the

Musica.

Mulctæ ab attendentium

Faculæ ad lectum.

Virgo lucifera.

The Lady Chamberlain

Albedo.

very ones whom she formerly placed at the trees. She was not now in skye-colour, but in a snow-white, glittering robe, which sparkled of pure gold, and cast such a lustre that we durst not steadily behold it. Both the pages were after the same manner habited, albeit somewhat more slightly. As soon as they were come into the middle of the hall, and were descended from the throne, all the small tapers made obeisance before her, whereupon we all stood up, and she having to us, as we again to her, shewed all respect and reverence, in a most pleasant tone she began thus to speak :—

Salutatoria hospitum.

" The King my Lord most gracious,
Who now 's not very far from us,
As also his most lovely Bride,
To him in troth and honour tied,
Already, with great joy indued,
Have your arrival hither view'd ;
And do to every one and all
Promise their grace in special ;
And from their very heart's desire
You may the same in time acquire,
That so their future nuptial joy
May mixed be with none's annoy."

Hereupon, with all her small tapers, she again courteously bowed, and presently began thus :—

Propositio actionis.

" In th' Invitation writ you know
That no man called was hereto
Who of God's rarest gifts good store
Had not received long before.
Although we cannot well conceit
That any man's so desperate,
Under conditions so hard,
Here to intrude without regard,
Unless he have been first of all
Prepared for this Nuptial,
And, therefore, in good hopes do dwell
That with all you it will be well ;

Yet men are grown so bold and rude,
Not weighing their ineptitude,
As still to thrust themselves in place
Whereto none of them called was.
No cock's-comb here himself may sell,
No rascal in with others steal,
For we resolve without all let
A Wedding pure to celebrate.
So, then, the artists for to weigh,
Scales shall be fixt th' ensuing day;
Whereby each one may lightly find
What he hath left at home behind.
If here be any of that rout,
Who have good cause themselves to doubt,
Let him pack quickly hence aside,
Because in case he longer bide,
Of grace forelorn, and quite undone,
Betimes he must the gantlet run.
If any now his conscience gall,
He shall to-night be left in th' hall,
And be again releast by morn,
Yet so he hither ne'er return.
If any man have confidence,
He with his waiter may go hence,
Who shall him to his chamber light,
Where he may rest in peace to-night."

Probatio artificum

As soon as she had done speaking, she again made reverence, and sprung chearfully into her throne, after which the trumpets began again to sound, and conducted her invisibly away, but the most part of the small tapers remained, and still one of them accompanied each of us. In our perturbation, 'tis scarcely possible to express what pensive thoughts and gestures were amongst us, yet most part resolved to await the scale, and in case things sorted not well to depart (as they hoped) in peace. I had soon cast up my reckoning, and seeing my conscience convinced me of all ignorance and unworthiness, I purposed to stay with the rest in the hall, and chose rather to content myself

Autor humiliat se.

with the meal I had taken than to run the risk of a future repulse. After every one by his small taper had been severally conducted to a chamber (each, as I since understood, into a peculiar one), there staid nine of us, including he who discoursed with me at the table. Although our small tapers left us not, yet within an hour's time one of the pages came in, and, bringing a great bundle of cords with him, first demanded whether we had concluded to stay there, which when we had with sighs affirmed, he bound each of us in a several place, and so went away with our tapers, leaving us poor wretches in darkness. Then first began some to perceive the imminent danger, and myself could not refrain tears, for, although we were not forbidden to speak, anguish and affliction suffered none of us to utter one word. The cords were so wonderfully made that none could cut them, much less get them off his feet, yet this comforted me, that the future gain of many an one who had now betaken himself to rest would prove little to his satisfaction, but we by one night's pennance might expiate all our presumption. At length in my sorrowful thoughts I fell asleep, during which I had a dream which I esteem not impertinent to recount. Methought I was upon an high mountain, and saw before me a great valley, wherein were gathered an unspeakable multitude, each of whom had at his head a string by which he was hanging. Now one hung high, another low, some stood even quite upon the earth. In the air there flew up and down an ancient man, who had in his hand a pair of sheers, wherewith here he cut one's and there another's thread. Now he that was nigh the earth fell without noise, but when this happened to the high ones the earth quaked at their fall. To some it came to pass that their thread

Somnium typicum.

What will be the issue of the probatory beam? He that climbs high hath a great fall.

was so stretched they came to the earth before it was cut. I took pleasure at this tumbling, and it joyed me at the heart when he who had over-exalted himself in the air, of his wedding, got so shameful a fall that it carried even some of his neighbours along with him. In like manner it rejoyced me that he who had kept so near the earth could come down so gently that even his next men perceived it not. But in my highest fit of jollity, I was unawares jogged by one of my fellow-captives, upon which I waked and was much discontented with him. Howbeit, I considered my dream and recounted it to my brother, who lay by me on the other side, and who hoped some comfort might thereby be intended. In such discourse we spent the remaining part of the night, and with longing expected the day.

**Experget.**

## *The Third Day.*

As soon as the lovely day was broken, and the bright sun, having raised himself above the hills, had betaken himself to his appointed office, my good champions began to rise and leisurely make themselves ready unto the inquisition. Whereupon, one after another they came again into the hall, and giving us a good morrow, demanded how we had slept; and having espied our bonds, some reproved us for being so cowardly, that we had not, as they, hazarded upon all adventures. Howbeit, some, whose hearts still smote them, made no loud cry of the business. We excused ourselves with our ignorance, hoping we should soon be set at liberty and learn wit by this disgrace, that they also had not altogether escaped, and perhaps their greatest danger was still to be expected. At length all being assembled, the trumpets began again to

**Colloquium surgentium.**

**Cantus.**

sound and the kettle-drums to beat, and we imagined that the Bride-groom was ready to present himself, which, nevertheless, was a huge mistake, for again it was the Virgin, who had arrayed herself all in red velvet, and girded herself with a white scarfe. Upon her head she had a green wreath of laurel, which much became her. Her train was no more of small tapers, but consisted of two hundred men in harness, all cloathed, like herself, in red and white. As soon as they were alighted from the throne, she comes streight to us prisoners, and, after she had saluted us, said in few words :—"That some of you have been sensible of your wretched condition is pleasing to my most mighty Lord, and he is also resolved you shall fare the better for it." Having espied me in my habit, she laughed and spake :—"Good lack! Hast thou also submitted thyself to the yoke! I imagined thou wouldst have made thyself very snug," which words caused my eyes to run over. After this she commanded we should be unbound, cuppled together, and placed in a station where we might well behold the scales. "For," said she, "it may fare better with them than with the presumptuous who yet stand at liberty."

Virgo lucifera. The Lady Chamberlain

Solatur humiles.

Meantime the scales, which were intirely of gold, were hung up in the midst of the hall. There was also a little table covered with red velvet, and seven weights thereon—first of all stood a pretty great one, then four little ones, lastly, two great ones severally, and these weights in proportion to their bulk were so heavy that no man can believe or comprehend it. Each of the harnised men carried a naked sword and a strong rope. They were distributed according to the number of weights into seven bands, and out of every band was one chosen for their

Libra aurea.

7. Pondera.

Satellites.

proper weight, after which the Virgin again sprung up into her high throne, and one of the pages commanded each to place himself according to his order, and successively step into the scale. One of the Emperors, making no scruple, first bowed himself a little towards the Virgin, and in all his stately attire went up, whereupon each captain laid in his weight, which (to the wonder of all) he stood out. But the last was too heavy for him, so that forth he must, and that with such anguish that the Virgin herself seemed to pitty him, yet was the good Emperor bound and delivered to the sixth band. Next him came forth another Emperor, who stept hautily into the scale, and, having a thick book under his gown, he imagined not to fail; but, being scarce able to abide the third weight, he was unmercifully slung down, and his book in that affrightment slipping from him, all the soldiers began to laugh, and he was delivered up bound to the third band. Thus it went also with some others of the Emperors, who were all shamefully laughed at and made captive. After these comes forth a little short man, with a curled brown beard, an Emperor too, who, after the usual reverence, got up and held out so stedfastly that methought had there been more weights he would have outstood them. To him the Virgin immediately arose and bowed before him, causing him to put on a gown of red velvet, then reaching him a branch of laurel, whereof she had good store upon her throne, on the steps of which she willed him to sit down. How after him it fared with the rest of the Emperors, Kings, and Lords, would be too long to recount; few of those great personages held out, though sundry eminent vertues were found in many. Everyone who failed was miserably laughed at by the bands. After the inquisition had passed over the

Pendesantur artifices.

1. Cæsar.

2. Cæsar.

3. Alii Cæsares.

4. Cæsar.

gentry, the learned, and unlearned, in each condition one, it may be, two, but mostly none, being found perfect, it came to those vagabond cheaters and rascally *Lapidem Spitalanficum* makers, who were set upon the scale with such scorn, that for all my grief I was ready to burst my belly with laughing, neither could the prisoners themselves refrain, for the most part could not abide that severe trial, but with whips and scourges were jerked out of the scale. Thus of so pert a throng so few remained that I am ashamed to discover their number. Howbeit, there were persons of quality also amongst them who, notwithstanding, were also honoured with velvet robes and wreaths of lawrel.

Proba falsariorum.

Nobiles nihilominus ornantur.

The inquisition being finished, and none but we poor coupled hounds standing aside, one of the captains stept forth, and said :—"Gratious madam, if it please your ladyship, let these poor men, who acknowledged their misunderstanding, be set upon the scale also without danger of penalty, and only for recreation's sake, if perchance anything right be found among them." At this I was in great perplexity, for in my anguish this was my only comfort, that I was not to stand in such ignominy, or be lashed out of the scale. Yet since the Virgin consented, so it must be, and we being untied were one after another set up. Now, although the most part miscarried, they were neither laughed at nor scourged, but peaceably placed on one side. My companion was the fifth, who held out bravely, whereupon all, but especially the captain who made the request for us, applauded him, and the Virgin showed him the usual respect. After him two more were despatched in an instant. But I was the eighth, and as soon as (with trembling) I stepped up, my companion, who already sat

Proba Humilium.

Socius Autoris.

Autor.

by in his velvet, looked friendly upon me, and the Virgin herself smiled a little. But, for as much as I outstayed all the weights, the Virgin commanded them to draw me up by force, wherefore three men moreover hung on the other-side of the beam, and yet could nothing prevail. Whereupon one of the pages immediately stood up, and cryed out exceeding loud, "THAT IS HE," upon which the other replyed :—"Then let him gain his liberty!" which the Virgin accorded, and being received with due ceremonies, the choice was given me to release one of the captives, whomsoever I pleased, whereupon I made no long deliberations, but elected the first Emperor, whom I had long pittied, who was immediately set free, and with all respect seated among us. Now, the last being set up the weights proved too heavy for him; meanwhile the Virgin espied my roses, which I had taken out of my hat into my hands, and thereupon by her page graciously requested them of me, which I readily sent her. And so this first act was finished about ten in the forenoon.

That is he.

Probatissimus.

Liberat, 1. Cæsarem.

Autor rosam suam donat virgini.

Hora, 10. Actus.

The trumpets again began to sound, which, nevertheless, we could not as yet see. Meantime the bands were to step aside with their prisoners and expect the judgment, after which a council of the seven captains and ourselves was set, with the Virgin as president, whereat it was concluded that all the principal lords should with befitting respect be led out of the castle, that others should be stripped and caused to run out naked, while others yet with rods, whips, or dogs, should be hunted out. Those who the day before willingly surrendered themselves might be suffered to depart without any blame, but those presumptuous ones, and they who had behaved themselves so unseemly at dinner, should be punished in body and life according to each

Judicium de reprobatis.

man's demerit. This opinion pleased the Virgin well, and obtained the upper hand. There was moreover another dinner vouchsafed them, the execution itself being deferred till noon. Herewith the senate arose, and the Virgin, together with her attendants, returned to her usual quarter. The uppermost table in the room was allotted to us till the business was fully dispatched, when we should be conducted to the Lord Bride-groom and Bride, with which we were well content. The prisoners were again brought into the hall, and each man seated according to his quality. They were enjoyned to behave somewhat more civilly than they had done the day before, which admonishment they needed not, for they had already put up their pipes, and this I can boldly say, that commonly those who were of highest rank best understood how to comport themselves in so unexpected a misfortune. Their treatment was but indifferent, yet with respect, neither could they see their attendants, who were visible to us, whereat I was exceeding joyful. Although fortune had exalted us, we took not upon us more than the rest, advising them to be of good cheer, and comforting them as well as we could, drinking with them to try if the wine might make them cheerful. Our table was covered with red velvet, beset with drinking cups of pure silver and gold, which the rest could not behold without amazement and anguish. Ere we had seated ourselves in came the two pages, presenting every one, in the Bride-groom's behalf, the Golden Fleece with a flying Lyon, requesting us to wear them at the table, and to observe the reputation and dignity of the order which his Majesty had vouchsafed us and would ratify with sutable ceremonies. This we received with profoundest submission, promising to perform whatever his Majesty should

Prandium.

Ministri invisibles visibles.

Proborum exaltatio.

Remuneratio a sponso.

please. Beside these, the noble page had a schedule wherein we were set down in order. Now because our entertainment was exceeding stately, we demanded one of the pages whether we might have leave to send some choice bit to our friends and acquaintance, who making no difficulty, every one sent by the waiters; howbeit the receivers saw none of them; and forasmuch as they knew not whence it came, I was myself desirous to carry somewhat to one of them, but, as soon as I was risen, one of the waiters was at my elbow, desiring me to take friendly warning, for in case one of the pages had seen it, it would have come to the King's ear, who would certainly take it amiss of me; but since none had observed it save himself, he purposed not to betray me, and that I must for the time to come have better regard to the dignity of the order. With these words, the servant did really so astonish me that for long I scarce moved upon my seat, yet I returned him thanks for his faithful warning as well as I was able. Soon after the drums began to beat, wherefore we prepared ourselves to receive the Virgin, who now came in with her train, upon her high seat, one of the pages bearing before her a very tall goblet of gold, and the other a patent in parchment. Being now after a marvellous artificial manner alighted from her seat, she takes the goblet from the page and presents it in the King's behalf, saying that it was brought from his Majesty, and that in honour of him we should cause it to go round. Upon the cover of this goblet stood Fortune curiously cast in gold, who had in her hand a red flying ensign, for which cause I drunk somewhat the more sadly, as having been too well acquainted with Fortune's waywardness. But the Virgin who also was adorned with the Golden Fleece and Lyon, hereupon began to dis-

**Autori denegatur communicatio erga reprobos.**

**Virgo lucifera. The Lady Chamberlain.**

**Calix obambulans.**

**Ornatus virginis.**

tinguish the patent which the other page held into two different parts, out of which thus much was read before the first company:—

Reprobi dividuntur.

Accusatio unius partis.

That they should confess that they had too lightly given credit to false, fictitious books, had assumed too much to themselves, and so come into this castle uninvited, and perhaps designing to make their markets here and afterwards to live in the greater pride and lordliness. Thus one had seduced another, and plunged him into disgrace and ignominy, wherefore they were deservedly to be soundly punished—all which they, with great humility, readily acknowledged, and gave their hands upon it, after which a severe check was given to the rest, much to this purpose:—

Affectibus mundanis

Alterius partis.

That they were convinced in their consciences of forging false, fictitious books, had befooled and cheated others, thereby diminishing regal dignity amongst all. They knew what ungodly, deceitful figures they had made use of, not even sparing the Divine Trinity. It was also clear as day with what practices they had endeavoured to ensnare the guests; in like manner, it was manifest to all the world that they wallowed in open whoredom, adultery, gluttony, and other uncleannesses. In brief, they had disparaged Kingly Majesty, even amongst the common sort, and therefore should confess themselves to be convicted vagabond-cheats, and rascals, for which they deserved to be cashiered from the company of civil people, and severely to be punished.

The good Artists were loath to come to this confession, but inasmuch as the Virgin not only herself threatned, and sware their death, but the other party also vehemently raged at them, crying that they had most wickedly seduced them out of the Light, they at length, to prevent a huge

misfortune, confessed the same with dolour, yet alledged
their actions should not be animadverted upon in the worst **Excusatio.**
sense, for the Lords were resolved to get into the castle,
and had promised great sums of money to that effect, each
one had used all craft to seize upon something, and so
things were brought to the present pass. Thus they had
disserved no more than the Lords themselves. Their books
also sold so mightily that whoever had no other means to
maintain himself was fain to ingage in this consonage.
They hoped, moreover, they should be found no way to
have miscarried, as having behaved towards the Lords, as
became servants, upon their earnest entreaty. But answer
was made that his Royal Majesty had determined to punish **Refutatio.**
all, albeit one more severely than another. For although
what they had alledged was partly true, and therefore the
Lords should not wholly be indulged, yet they had good
reason to prepare themselves for death, who had so presumptuously
obtruded themselves, and perhaps seduced the
ignorant against their will. Thereupon many began most **Dolor de sententia.**
pitteously to lament and prostrate themselves, all which
could avail them nothing, and I much marvelled how the
Virgin could be so resolute, when their misery caused our
eyes to run over. She presently dispatched her page, who
brought with him all the cuirassiers which had been
appointed at the scales, who were each commanded to take
his own man, and, in an orderly procession, conduct him **Executio sententiarum**
into her great garden. Leave was given to my yesterday
companions to go out into the garden unbound, and be
present at the execution of the sentence. When every man **Spectatores.**
was come forth, the Virgin mounted up into her high
throne, requesting us to sit down upon the steps, and
appear at the judgment. The goblet was committed to the

Hortus.

Autor promittit alter librum.

Gratitudo Cæsaris erga liberatorem.

pages' keeping, and we went forth in our robes upon the throne, which of itself moved so gently as if we had passed in the air, till we came into the garden, where we arose altogether. This garden was not extraordinarily curious, only it pleased me that the trees were planted in so good order. Besides there ran in it a most costly fountain, adorned with wonderful figures and inscriptions and strange characters (which, God willing, I shall mention in a future book). In this garden was raised a wooden scaffold, hung with curiously painted figured coverlets. There were four galleries made one over another; the first was more glorious than the rest and covered with a white Taffata curtain, so that we could not perceive who was behind it. The second was empty and uncovered, while the two last were draped with red and blew Taffata. As soon as we were come to the scaffold the Virgin bowed herself down to the ground, at which we were mightily terrified, for we could easily guess that the King and Queen must not be far off. We also having duely performed our reverence, the Virgin led us by the winding stairs into the second gallery, where she placed herself uppermost, and us in our former order. But how the emperor whom I had released behaved towards me, I cannot relate for fear of slander, for he might well imagine in what anguish he now should have been, and that only through me he had attained such dignity and worthiness. Meantime, the virgin who first brought me the invitation, and whom I had hitherto never since seen, stepped in, and giving one blast upon her trumpet declared the sentence with a very loud voice:—

Oratio ad judicados.

"The King's Majesty, my most gratious Lord, could from his heart wish that all here assembled had, upon his Majestie's invitation, presented themselves so qualified that they might have adorned his nuptial and joyous Feast. But since it hath otherwise pleased Almighty God, he hath not wherewith to murmur, but is forced, contrary to his inclination, to abide by the antient and laudable constitutions of this Kingdom, albeit, that his Majesty's clemency may be celebrated, the usual sentence shall be considerably lenified. He vouchsafes to the Lords and Potentates not only their lives intirely, but also freely dismisses them, courteously intreating your Lordships not to take it in evil part that you cannot be present at his Feast of Honour. Neither is your reputation hereby prejudiced, although you be rejected by this our Order, since we cannot at once do all things, and forasmuch as your Lordships have been seduced by base rascals, it shall not pass unrevenged. Furthermore, his Majesty resolveth shortly to communicate with you a Catalogue of Hereticks, or Index Expurgatorius, that you may with better judgment discern between good and evil. And because his Majesty also purposeth to rummage his library, and offer the seductive writings to Vulcan, he courteously entreats every one of you to put the same in execution with your own, whereby it is to be hoped that all evil and mischief may be remedied. And you are admonished never henceforth so inconsiderately to covet entrance hither, least the former excuse of seducers be taken from you. In fine, as the estates of the Land have still somewhat to demand of your Lordships, his Majesty hopes that no man will think it much to redeem himself with a chain, or what else he hath about him, and so, in friendly manner, depart from us.

Sententia magnatum

"The others who stood not at the first, third, and fourth weight, his Majesty will not so lightly dismiss, but that they also may experience his gentleness, it is his command

Sententia, 2

to strip them naked, and so send them forth. Those who
3 in the second and fifth weight were found too light shall, besides stripping, be noted with one or more brands, according as each was lighter or heavier. They who were
4. drawn up by the sixth or seventh shall be somewhat more gratiously dealt with, and so forward, for unto every combination there is a certain punishment ordained. They
5. who yesterday separated themselves of their own accord
6. shall go at liberty without blame. Finally, the convicted vagabond-cheats, who could move up none of the weights, shall be punished, in body and life, with sword, halter, water, and rods, and such execution of judgment shall be inviolably observed for an example unto others."

Finis habiti judici.

Herewith one virgin broke her wand; the other, who read the sentence, blew her trumpet, and stepped with profound reverence towards the curtain. Now this judgment being read over, the Lords were well satisfied, for which cause they gave more than they were desired, each one redeeming himself with chains, jewels, gold, monies, and other things, and with reverence they took leave. Although the King's servants were forbidden to jear any at his departure, some unlucky birds could not hold laughing, and certainly it was sufficiently ridiculous to see them pack away with such speed, without once looking behind them. At the door was given to each of them a draught of FORGETFULNESS, that he might have no further memory of misfortune. After these the volunteers departed, who, because of their ingenuity, were suffered to pass, but so as never to return in the same fashion, albeit if to them (as likewise to the others) anything further were revealed, they should be well-come guests.

Reorum mores.

Ministrorum mores.

Haustus oblivionis.

Damnati.

Meanwhile, others were stripping, in which also an inequality, according to demerit, was observed. Some were sent away naked, without other hurt; others were driven out with small bells; some again were scourged forth. In brief, the punishments were so various, that I am not able to recount them all. With the last a somewhat longer time was spent, for whilst some were hanging, some beheading, some forced to leap into the water, much time was consumed. Verily, at this execution my eyes ran over, not indeed in regard of the punishment which impudency well deserved, but in contemplation of human blindness, in that we are continually busying ourselves over that which since the first fall hath been sealed to us. Thus the garden which lately was quite full was soon emptied. As soon as this was done, and silence had been kept for the space of five minutes, there came forward a beautiful snow-white Unicorn, with a golden collar, ingraved with certain letters, about his neck. He bound himself down upon his fore-feet, as if hereby he had shown honour to the Lyon, who stood so immoveably upon the fountain that I took him to be stone or brass, but who immediately took the naked sword which he bare in his paw, brake it into two in the middle, the two pieces whereof sunk into the fountain, after which he so long reared until a white Dove brought a branch of olive in her bill, which the Lyon devoured in an instant, and so was quieted. The Unicorn returned to his place with joy, while our Virgin led us down by the winding staires from the scaffold, and so we again made our reverence towards the curtain. We washed our hands and heads in the fountain, and thereby waited in order till the King through a secret gallery returned into his hall, and then we also, with choice musick, pomp, state, and pleasant discourse, were conducted into our for-

Commiserationis expositio.

Unicorna.

Leo.

Machæra.

Columba.

Discessus ab hoc actu.

mer lodging. Here, that the time might not seem too long to us, the Virgin bestowed on each of us a noble Page, not only richly habited but also exceeding learned, and able aptly to discourse on all subjects, so that we had reason to be ashamed of ourselves. These were commanded to lead us up and down the castle, yet only in certain places, and, if possible, to shorten the time according to our desire. Meantime, the Virgin took leave, promising to be with us again at supper, and after that to celebrate the ceremonies of hanging up the weights, while on the morrow we should be presented to the King. Each of us now did what best pleased him, one part viewing the excellent paintings, which they copied for themselves, and considered what the wonderful characters might signify, others recruiting themselves with meat and drink. I caused my Page to conduct me, with my Companion, up and down the castle, of which walk it will never repent me so long as I live. Besides many other glorious antiquities, the Royal Sepulcher was shewed me, by which I learned more than is extant in all books. There in the same place stands the glorious Phœnix, of which two years since I published a small discourse, and am resolved, in case this narrative prove useful, to set forth several treatises concerning the Lyon, Eagle, Griffon, Falcon, &c., together with their draughts and inscriptions. It grieves me also for my other consorts that they neglected such pretious treasures. I indeed reaped the most benefit by my Page, for according as each one's genius lay, so he led his intrusted one into the quarters pleasing to him. Now the kyes hereunto belonging were committed to my Page, and, therefore, this good fortune happened to me before the rest, for though he invited others to come in, yet they imagining such tombs to be only in the church-

Discessus virgini luciferæ.

Hospitum modi in delectamentis.

Autoris.

Libellus de Phœnice.

Usus eorum quæ autor vidit.

yard, thought they should well enough get thither when ever anything was to be seen there. Neither shall these monuments be with-held from my thankful schollars. The other thing that was shewed us two was the noble Library as it was altogether before the Reformation, of which I have so much the less to say, because the catalogue is shortly to be published. At the entry of this room stands a great Book the like whereof I never saw, in which all the figures, rooms, portals, writings, riddles, and the like, to be seen in the whole castle are delineated. In every book stands its author painted, whereof many were to be burnt, that even their memory might be blotted out from amongst the righteous. Having taken a full view, and being scarce gotten forth, there comes another Page, and having whispered somewhat in our Page's ear, he delivered up the kyes to him, who immediately carried them up the winding stairs; but our Page was very much out of countenance, and we, setting hard upon him with intreaties, he declared to us that the King's Majesty would by no means permit that either the library or sepulchers should be seen by man, and he besought us as we tendered his life to discover it not to anyone, he having already utterly denyed it; whereupon both of us stood hovering between joy and fear, yet it continued in silence, and no man made further inquiry about it. Thus in both places we consumed three hours, and now, although it had struck seven, nothing was hitherto given us to eat, but our hunger was abated by constant revivings, and I could be content to fast all my life with such an entertainment. About this time the curious fountains, mines, and all kind of art shops were also shown us, of which there was none but surpassed all our arts even if melted into one mass. Every chamber was built in semi-circle, that so they might

**Bibliotheca.**

**Fastidium pulsum egregiis spectaculis.**

Officinarum constitutarum finis.

have before their eyes the costly clock-work which was erected upon a fair turret in the centre, and regulate themselves according to the course of the planets which were to be seen on it in a glorious manner. At length I came into a spacious room, in the middle whereof stood a terestrial

Globus terrenus.

globe, whose diameter contained thirty foot, albeit near half, except a little which was covered with the steps, was let into the earth. Two men might readily turn it about, so that more of it was never to be seen but so much as was above the horizon. I could not understand whereto those ringlets of gold (which were upon it in several places) served, at which my Page laughed, and advised me to view them more narrowly, when I found there my native country noted with gold also, whereupon my companion sought his and found that too. The same happened to others who stood by, and the Page told us that it was yesterday declared to the King's Majesty by their old astronomer Atlas, that all the gilded points did exactly answer to their native countries, and, therefore, he, as soon as he perceived that I undervalued myself, but that nevertheless there stood a point upon my native country, moved one of the captains to intreat for us to be set upon the scale at all adventures, especially seeing one of our native countries had a notable good mark. And truly it was not without cause that he, the Page of greatest power, was bestowed on me. For this I returned him thanks, and looking more diligently upon my native country, I found that, besides the ringlets, there were also certain delicate streaks

Excellentia patriæ autoris.

upon it. I saw much more even upon this globe than I am willing to discover. Let each man take into consideration why every city produceth not a philosopher. After this he led us within the globe, for on the sea there was a tablet (whereon stood three dedications and the author's name) which a man might gently lift up, and by a little board go into the center, which was capable of four persons, being nothing but a round board whereon we could sit and at ease by broad daylight (it was now already dark) contemplate the stars, which seemed like mere carbuncles glittering in an agreeable order, and moving so gallantly that I had scarce any mind ever to go out again, as the Page afterwards told the Virgin, and with which she often twitted me, for it was already supper time and I was almost the last at table. The waiters treated me with so much reverence and honour that for shame I durst not look up. To speak concerning the musick, or the rest of that magnificent entertainment, I hold needless, because it is not possible sufficiently to express it. In brief there was nothing there but art and amenity. After we had each to other related our employment since noon (howbeit, not a word was spoken of the library and monuments), being already merry with wine, the Virgin began thus:—"My Lords, I have a great contention with one of my sisters. In our chamber we have an eagle, whom we cherish with such diligence that each of us is desirous to be the best beloved, and upon that score have many a squabble. On a day we concluded to go both together to him, and toward whom he should show himself most friendly, hers should he properly be. This we did, and I, as commonly, bare in my hand a branch of lawrel, but my sister had none. As soon as he espyed us both, he gave my sister another branch which he had in his beak, and offered at mine, which I gave him. Each of us hereupon imagined herself best beloved of him. Which way am I to resolve myself?"

**Quid in glob.**

**Reverentia in convivio exhibita auctoris.**

**The Lady Chamberlain**

**Perplexed speeches, or intricate questions.**

This modest proposal pleased us mightly well, and each one would gladly have heard the solution, but inasmuch as all looked upon me, and desired to have the beginning from me, my mind was so extreamly confounded that I knew not what to do but propound another in its stead, and said, therefore:—"Gracious Lady, your Ladyship's question were easily to be resolved if one thing did not perplex me. I had two companions who both loved me exceedingly; they being doubtful which was most dear to me, concluded to run to me unawares, and that he whom I should then embrace should be the right; this they did, yet one of them could not keep pace with the other, so he staid behind and wept; the other I embraced with amazement. When they had afterwards discovered the business to me, I knew not how to resolve, and have hitherto let it rest in this manner till I may find some good advice herein."

Autoris griphus.

The Author's counter-demand.

The Virgin wondered at it, and well observed where about I was, upon which she replied, that we should both be quit, and then desired the solution from the rest. But I had already made them wise, wherefore the next began thus—"In my city a Virgin was condemned to death, but the judge being pittiful towards her, proclaimed that if any man desired to be her champion, he should have free leave. Now she had two lovers; one made himself ready, and came into the lists to expect his adversary; afterwards the other presented himself, but coming too late, resolved nevertheless to fight, and suffer himself to be vanquished that the Virgin's life might be preserved, which succeeded accordingly. Thereupon each challenged her, and now, my lords, instruct me to which of them of right she belongeth." The Virgin could hold no longer, but said:—"I thought to have gained much information, and am my self gotten into

Griphus, 3.

the net; yet I would gladly hear whether there be any more behind." "Yes, that there is," answered the third, "a stranger adventure hath not been recounted then that which happened to myself. In my youth I loved a worthy Griphus, 4. maid, and that my love might attain its end I made use of an ancient matron, who easily brought me to her. Now it happened that the maid's brethren came in upon us as we three were together, and were in such a rage that they would have taken my life, but, on my vehement supplication, they at length forced me to swear to take each of them for a year to my wedded wife. Now, tell me, my Lords, should I take the old or the young one first?" We all laughed sufficiently at this riddle, yet none would undertake to unfold it, and the fourth began. "In a certain Griphus, 5. city there dwelt an honourable lady, beloved of all, but especially of a noble young man, who would needs be too importunate with her. At length she gave him this determination, that in case he would, in a cold winter, lead her into a fair green garden of Roses, then he should obtain, but if not he must resolve never to see her more. The noble man travelled into all countries to find one who might perform this, till at length he lite upon a little old man who promised to do it for him, in case he would assure him of half his estate, which he having consented to the other was as good as his word. Whereupon he invited the Lady home to his garden, where, contrary to her expectation, she found all things green, pleasant, and warm; and remembring her promise, she only requested that she might once more return to her lord, to whom with sighs and tears she bewailed her lamentable condition. Her lord, sufficiently perceiving her faithfulness, dispatched her back to her lover, who had so dearly purchased her, that she might give him satisfaction, when the husband's integrity so mightily affected the noble man that he thought it a sin to touch so honest a wife, and sent her home with honour to her lord. The little man, perceiving such faith in all these, would not, how poor soever he were, be the least, but restored the noble man all his goods, and went his way. Now, my lords, which of these persons showed the greatest ingenuity?" Here our tongues were quite cut off, neither would the Virgin make any reply but that another should go on; wherefore the fifth began:—

Griphus, 6. "I desire not to make long work. Who hath the greater joy, he that beholdeth what he loveth, or he that only thinketh on it?" "He that beholdeth it," said the Virgin. "Nay," answered I, and hereupon rose a contest till the

7. sixth called out:—"My lords, I am to take a wife; I have before me a maid, a married wife, and a widdow; ease me of this doubt, and I will help to order the rest." "It goes well there," replied the seventh, "when a man hath his

8. choice, but with me the case is otherwise. In my youth I loved a fair and virtuous virgin, and she me in like manner; howbeit, because of her friends' denyal, we could not come together in wedlock, whereupon she was married to another, who maintained her honourably and with affection, till she came into the pains of childbirth, which went so hard with her that all thought she was dead, so with much state and mourning she was interred. Now, I thought with myself, during her life thou couldst have no part in this woman, but dead as she is, thou mayst embrace her sufficiently, whereupon I took my servant with me, who dug her up by night. Having opened the coffin and locked her in my arms, I found some little motion in her heart, which increased from my warmth, till

I perceived she was indeed alive. I quietly bore her home, and after I had warmed her chilled body with a costly bath of herbs, I committed her to my mother until she brought forth a fair son, whom I caused faithfully to be nursed. After two days (she being then in a mighty amazement) I discovered to her all the affair, requesting that for the time to come she would live with me as a wife, against which she excepted thus, in case it should be grievous to her husband, who had maintained her well and honourably, but if it could otherwise be, she was the present obliged in love to one as well as the other. After two months (being then to make a journey elsewhere) I invited her husband as a guest, and amongst other things demanded of him whether if his deceased wife should come home again he could be content to receive her, and he affirming it with tears and lamentations, I brought him his wife and son, recounting all the fore-passed business, and intreating him to ratifie with his consent my fore-purposed espousals. After a long dispute he could not beat me from my right, but was fain to leave me the wife. But still the contest was about the son." Here the Virgin interrupted him and said:—"It makes me wonder how you could double the afflicted man's grief." Upon this there arose a dispute amongst us, the most part affirming he had done but right. "Nay," said he, "I freely returned him both his wife and son. Now tell me, my lords, was my honesty or this man's joy the greater?" These words so mightily cheared the Virgin that she caused a health to go round, after which other proposals went on somewhat perplexedly, so that I could not retain them all; yet this comes to my mind, that one told how a few years before he had seen a physitian, who bought a parcel of wood against winter, with which he warmed himself all winter long; but as soon as spring returned he sold the very same wood again, and so had the use of it for nothing. "Here must needs be skill," said the Virgin, "but the time is now past." "Yea," replyed my companion, "whoever understands how to resolve all the riddles may give notice of it by a proper messenger; I conceive he will not be denied." At this time they began to say grace, and we arose altogether from the table rather satisfied and merry than glutted; it were to be wished that all invitations and feastings were thus kept. Having taken some few turns up and down the hall, the Virgin asked us whether we desired to begin the wedding. "Yes," said one, "noble and vertuous lady;" whereupon she privately dispatched a Page, and, meantime, proceeded in discourse with us. In brief, she was become so familiar that I adventured and requested her Name. The Virgin smiled at my curiosity, and replyed:—"My name contains five and fifty, and yet hath only eight letters; the third is the third part of the fifth, which added to the sixth will produce a number, whose root shall exceed the third itself by just the first, and it is the half of the fourth. Now the fifth and seventh are equal, the last and first also equal, and make with the second as much as the sixth hath, which contains four more than the third tripled. Now tell me, my lord, how am I called?"

Virgo lucifera gratiositas.

Ænigma de Nomine.

The answer was intricate enough, yet I left not off, but said:—"Noble and vertuous Lady, may I not obtain one only letter?" "Yea," said she, "that may well be done. "What, then," I proceeded, "may the seventh contain?" "It contains," said she, "as many as there are lords here." With this I easily found her Name, at which she was well

60, Sc. quot virgines.

pleased, saying that much more should yet be revealed to us. Meantime certain virgins had made themselves ready, and came in with great ceremony. Two youths carried lights before them, one of whom was of jocond countenance, sprightly eyes, and gentile proportion, while the other lookt something angerly, and whatever he would have must be, as I afterwards perceived. Four Virgins followed them; one looked shamefully towards the earth; the second also was a modest, bashful Virgin; the third, as she entered, seemed amazed at somewhat, and, as I understood, she cannot well abide where there is too much mirth. The fourth brought with her certain small wreaths, to manifest her kindness and liberality. After these four came two somewhat more gloriously apparelled; they saluted us courteously. One of them had a gown of skeye-colour, spangled with golden stars: the other's was green, beautified with red and white stripes. On their heads they had thin flying white tiffaties, which did most becomingly adorn them. At last came one alone, wearing a coronet, and rather looking up towards heaven than towards earth. We all took her for the Bride, but were much mistaken, although in honour, riches, and state she much surpassed the bride, and afterwards ruled the whole Wedding. On this occasion we all followed our Virgin, and fell on our knees; howbeit, she shewed herself extreamly humble, offering each her hand, and admonishing us not to be too much surprized at this, which was one of her smallest bounties, but to lift up our eyes to our Creator and acknowledge his Omnipotency, and so proceed in our enterprised course, employing this grace to the praise of God and the good of man. In sum her words were quite different from those of our Virgin, who was somewhat more worldly. They pierced even through

**Redduntur pondera choro Virginum.**

**2 Juvenes.**

**4 Virgines.**

**2 Virgines.**

**1 Virgo præstans.**

**The Dutchess.**

my bones and marrow. "Thou," said she further to me, "hast received more than others ; see that thou also make a larger return."

Ponderum repositio in locum suum.

The Dutchess.

Reginæ habitatio.

Supellex.

The Dutchess.

Virgo lucifera discedit cubitum.

Puerorum comitum officium.

This to me was a very strange sermon, for as soon as we saw the Virgins with the musick, we imagined we should fall to dancing. Now the Weights stood still in the same place, wherefore the Queen (I yet know not who she was) commanded each Virgin to take up one, but to our Virgin she gave her own, which was the largest, and commanded us to follow behind. Our majesty was then somewhat abated, for I observed that our Virgin was but too good for us, and that we were not so highly reputed as we ourselves were almost willing to phantsie. We were brought into the first Chamber, where our Virgin hung up the Queen's weight, during which an excellent spiritual hymn was sung. There was nothing costly in this room save certain curious little Prayer-Books which should never be missing. In the midst was a pulpit, convenient for prayer, where in the Queen kneeled down, and about her we also were fain to kneel and pray after the Virgin, who read out of a book, that this Wedding might tend to the honour of God, and our own benefit. We then came into the second chamber, where the first Virgin hung up her weight also, and so forward till all the ceremonies were finished, upon which the Queen again presented her hand to every one, and departed with her Virgins. Our president staied awhile with us, but because it had been already two hours night she would then no longer detain us, and, though methought she was glad of our company, she bid us good night, wishing us quiet rest. Our Pages were well instructed, and shewed every man his chamber, staying with us in another pallet, in case we wanted any thing. My chamber was royally furnished with rare tapistries, and hung about with paintings; but above all things I was delighted in my Page, who was so excellently spoken, and experienced in the arts, that he yet spent me another hour, and it was half an hour after three when I fell asleep. This was the first night that I slept in quiet, and yet a scurvy dream would not suffer me to rest, for I was troubled with a Door which I could not get open, though at last I did so. With these phantasies I passed the time, till at length, towards day, I awaked.

**Autoris thalamus.**

**Somnium deporta difficili.**

## *The Fourth Day.*

I still lay in my bed, and leisurely surveighed the noble images and figures about my chamber, during which, on a sudden, I heard the musick of coronets, as if already they had been in procession. My Page skipped out of the bed as if he had been at his wits' end, and looked more like one dead than living. "The rest are already presented to the King," said he. I knew not what else to do but weep outright, and curse my own slothfulness. I dressed myself, but my Page was ready long before me, and ran out of the chamber to see how affairs might yet stand. He soon returned with the joyful news that the time was not past, only I had over-slept my breakfast, they being unwilling to waken me because of my age, but that now it was time for me to go with him to the Fountain, where most were assembled. With this consolation my spirit returned, wherefore I was soon ready with my habit, and went after the Page to the Fountain in the Garden, where I found that the Lyon, instead of his sword, had a pretty large tablet by him. Having well viewed it, I found that it was taken out of the ancient monuments, and placed here for some especial honour. The inscription was worn with age, and, therefore,

**Autor longiuscule dormiens expergesit.**

**Jentaculo privatur.**

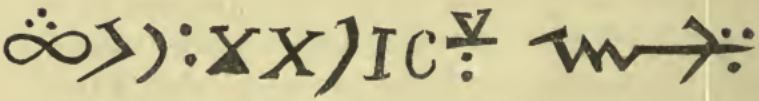
**Leonis Tabula.**

I am minded to set it down here, as it is, and give every one leave to consider it.

HERMES PRINCEPS.
POST TOT ILLATA
GENERI HUMANO DAMNA,
DEI CONSILIO:

ARTISQUE ADMINICULO
MEDICINA SALUBRIS FACTUS
HEIC FLUO.

*Bibat ex me qui potest: lavet, qui vult: turbet, qui audet:*
BIBITE FRATRES, ET VIVITE.



Scriptura facilis.
Potus.
Vestitus.
Clinodiæ.
Musici.

This writing might well be read and understood, being easier than any of the rest. After we had washed ourselves out of the Fountain, and every man had taken a draught out of an intirely golden cup, we once more followed the Virgin into the hall, and there put on new apparel, all of cloth of gold gloriously set out with flowers. There was also given to everyone another Golden Fleece, set about with pretious stones, and various workmanship according to the utmost skill of each artificer. On it hung a weighty medal of gold, whereupon were figured the sun and moon in opposition, but on the other side stood this poesie:—"The light of the moon shall be as the light of the sun, and the light of the sun shall be seven times brighter than at present." Our former jewels were laid in a little casket, and committed to one of the waiters. After this the Virgin led us out in our order, where the musitians waited ready at the door, all apparelled in red velvet with white guards. After which a door, that I never before saw open, was unlocked; it opened on the Royal winding-stairs. There the Virgin led us, together with the musick, up three hundred sixty-five stairs; we saw nothing but what was of extream costly and artificial workmanship; the further we went, the more glorious still was the furniture, until at the top we came under a painted arch, where the sixty virgins attended us, all richly apparelled. As soon as they had bowed to us, and we as well as we could had returned our reverence, the musitians were dispatched away down the winding-stairs, the Door being shut after them. Then a little Bell was told, when in came a beautiful Virgin, who brought every one a wreath of lawrel, but our Virgins had branches given them. Meanwhile, a curtain was drawn up, where I saw the King and Queen as they sate in their majesty, and had not the yesterday queen warned me I should have equalled this unspeakable glory to Heaven; for besides that the room glittered of meer gold and pretious stones, the Queen's robes were so made that I was not able to behold them. In the meantime the Virgin stept in, and then each of the other virgins, taking one of us by the hand, with most profound reverence presented us to the King. Whereupon the Virgin began thus to speak:—"That to honour your most gratious, royal Majesties, these Lords have adventured hither with peril of body and life, your Majesties have reason to rejoyce, especially since the greatest part are qualified for inlarging your Majesties' dominions, as you will find by a most gratious particular examination of each. Herewith I was desirous thus to have them in humility presented to your Majesties, with most humble suit to discharge me of this my commission, and to take information from each of them concerning my actions and omissions."

**Accessus ad regis aulam.**

**Laboratorium aronatum 60 Virgines.**

**Virg. Lucif.**

**Regis et Reginæ gloria.**

**Virgo lucifera præsentat hospites Regi.**

Hospites nesciunt respondere. Atlas respondet.

Hereupon she laid her branch on the ground. It would have been fitting for one of us to have spoken somewhat on this occasion, but, seeing we were all troubled with the falling of the uvula, old Atlas stept forward and spoke on the King's behalf:—"Their Royal Majesties most gratiously rejoyce at your arrival, and will that their grace be assured to all. With thy administration, gentle Virgin, they are most gratiously satisfied, and a Royal Reward shall be provided for thee; yet it is their intention that thou shalt this day also continue with them, inasmuch as they have no reason to mistrust thee."

Descriptio labatorii.

Subscellia.

1. Rex senex Conjux Juven.

2. Rex and conjux senex.

Scomna. assessores.

Cupide.

Here the Virgin humbly took up the branch, and we for this first time were to step aside with her. This room was square on the front, five times broader than it was long, but towards the West it had a great arch like a porch, where stood in circle three glorious thrones, the middlemost being somewhat higher than the rest. In each throne sate two persons—in the first sate a very antient King with a gray beard, yet his consort was extraordinarily fair and young. In the third throne sate a black King of middle age, and by him a dainty old matron, not crowned, but covered with a vail. But in the middle sate the two young persons, who though they had likewise wreaths of lawrel upon their heads, yet over them hung a large and costly crown. Now albeit they were not at this time so fair as I had before imagined to my self, yet so it was to be. Behind them on a round form sat for the most part antient men, yet none had any sword or other weapon about him. Neither saw I any life-guard but certain Virgins which were with us the day before, and who sate on the sides of the arch. I cannot pass in silence how the little Cupid flew to and again there, but for the most part he hovered about the great crown. Sometimes he seated himself in between the two lovers, somewhat smiling upon them with his bow. Sometimes he made as if he would shoot one of us; in brief, this knave was so full of his waggery, that he would not spare even the little birds, which in multitudes flew up and down the room, but tormented them all he could. The virgins also had their pastimes with him, and when they could catch him it was no easie matter for him to get from them again. Thus this little knave made all the sport and mirth. Before the Queen stood a small but inexpressibly curious altar, wherein lay a book covered with black velvet, only a little overlaid with gold. By this stood a taper in an ivory candlestick; which, although very small, burnt continually, and stood in that manner, that had not Cupid, in sport, now and then puffed upon it, we could not have conceived it to be fire. By this stood a sphere or celestial globe, which of itself turned about. Next this was a small striking-watch, by that a little christal pipe or syphon-fountain, out of which perpetually ran a clear blood-red liquor, and last of all there was a scull or death's head, in which was a white serpent, of such a length, that though she crept circle-wise about the rest of it, yet her taile still remained in one of the eye-holes until her head again entered at the other; so she never stirred from her scull, unless Cupid twitched a little at her, when she slipt in so suddenly that we could not choose but marvel at it. There were hung up and down the room wonderful images, which moved as if alive. Likewise, as we were passing out, there began such marvellous vocal musick that I could not tell whether it were performed by the virgins who yet stayed behind, or by the images themselves. We, being for this time satisfied, went thence with our virgins,

Aves.

Virgines.

Supellex in aula altare.
1. Book.

2. Taper.

3. Sphære.

4. Watch.

5. Little Fountain.

6. Scull. serpent.

Imagines.

Musicæ.

Disceditur ex laboratorio

who, the musitians, being already present, led us down the winding stairs, the door being diligently locked and bolted. As soon as we were come again into the hall, one of the virgins began :—"I wonder, Sister, that you durst adventure yourself amongst so many persons." "My Sister," replyed our president, "I am fearful of none so much as of this man," pointing at me. This speech went to my heart, for I understood that she mocked at my age, and indeed I was the oldest of all ; yet she comforted me by promising, that in case I behaved myself well towards her, she would easily rid me of this burden.

Virgines jocantur de senio autoris.

Meantime a collation was again brought in, and every one's Virgin seated by him, who well knew how to shorten the time with handsom discourses, but what these and their sports were I dare not blab out of school. Most of the questions were about the arts, whereby I could lightly gather that both young and old were conversant in the sciences. Still it run in my thoughts how I might become young again, whereupon I was somewhat the sadder. This the Virgin perceived, and, therefore, began :—"I dare lay anything, if I lye with him to-night, he shall be pleasanter in the morning." Hereupon they began to laugh, and albeit I blushed all over, I was fain to laugh too at my own ill-luck. Now there was one there that had a mind to return my disgrace upon the Virgin, whereupon he said :—"I hope not only we but the virgins themselves will bear witness, that our Lady President hath promised herself to be his bed-fellow to-night." "I should be well content with it," replyed the Virgin, "if I had not reason to be afraid of these my sisters ; there would be no hold with them should I choose the best and handsomest for myself." "My Sister," presently began another, "we find hereby

Convivium cum virginibus.

Sermones conviviales.

Autor mæstus ob senium.

Jocosum solatium accipit à Virgine.

Socio.

Virg. lucif.

that thy high office makes thee not proud, wherefore if by thy permission we might by lot part the Lords here present, thou shouldst, with our goodwill, have such a prerogative." We let this pass for a jest, and began again to discourse together, but our Virgin could not leave tormenting us, and continued:—"My lords, how if we should permit fourtune to decide which of us must be together to-night?" "Well," said I, "if it may be no otherwise, we cannot refuse such a proffer." Now because it was concluded to make this trial after meat, we resolved to sit no longer at table, so we arose and each walked up and down with his Virgin. "Nay," said the president, "it shall not be so yet, but let us see how fortune will couple us," upon which we were separated. Now first arose a dispute how the business should be carried out, but this was only a premeditated device, for the Virgin instantly proposed that we should mix ourselves in a ring, and that she beginning to count from herself, the seventh was to be content with the following seventh, were it a virgin or man. We were not aware of any craft, and therefore permitted it so to be; but when we thought we had very well mingled ourselves, the Virgins were so subtil that each knew her station before-hand. The president began to reckon, the seventh next her was a Virgin, the third seventh a Virgin likewise, and this continued till, to our amazement, all the Virgins came forth and none of us was hit. Thus we poor wretches remained standing alone, and were forced to confess that we had been handsomely couzened, albeit, whoever had seen us in our order might sooner have expected the sky to fall then that it should never have come to our turn. Herewith our sport was abandoned. In the interim the little wanton Cupid came also in unto us, but because he

**Ludicra electio una dormientium.**

presented himself on behalf of their Royal Majesties, and deliverd us a health from them out of a golden cup, and was to call our Virgin to the King, withal declaring he could not at this time tarry, we could not sport ourselves with him, so, with a due return of our most humble thanks we let him flye forth again. Now because the mirth began to fall into my consort's feet, and the Virgins were nothing sorry to see it, they lead up a civil dance which I rather beheld with pleasure then assisted, for my mercurialists were so ready with their postures, as if they had been long of the trade. After some few dances, our president came in again, and told us how the artists and students had offered themselves to their Royal Majesties before their departure to act a merry comedy; and if we thought good to be present thereat, and to waite upon their Royal Majesties to the House of the Sun, it would be acceptable to them. Hereupon we returned our humble thanks for the honour vouchsafed us, and most submissively tendered our small service, which the Virgin related, and presently brought word to attend their Royal Majesties in the gallery, whither we were soon led, and staid not long there, for the Royal Procession was just ready, yet without musick. The unknown Queen who was yesterday with us went foremost with a small and costly coronet, apparelled in white satin, and carrying nothing but a small crucifix made of a pearl, and this very day wrought between the young King and his Bride. After her went the six fore-mentioned Virgins in two ranks, carrying the King's jewels belonging to the little altar. Next to these came the three Kings. The Bridegroom was in the midst of them with a plain dress of black sattin, after the Italian mode. He had on a small round black hat, with a little black pointed feather, which

A merry dance.

Hospites invitantur a virgine Lucif. ad comediam.

Processus Regis ad spectandum comediam.

he courteously put off to us, thereby to signify his favour towards us. To him we bowed, as we had been before instructed. After the Kings came the three Queens, two whereof were richly habited; she in the middle went likewise all in black, and Cupid held up her train. Intimation was given us to follow, and after us the Virgins, old Atlas bringing up the rear. Through many stately walks we came to the House of the Sun, there next to the King and Queen, upon a richly furnished scaffold, to behold the foreordained comedy. We, though separated, stood on the right hand of the Kings, but the Virgins on the left, except those to whom the Royal Ensignes were committed. To them was allotted a peculiar standing at top of all, but the rest of the attendants were content to stand below between the columns. Now because there are many remarkable passages in this Comedy, I will in brief run it over.

Statio spectatorum

A Precipuâ quæ agebantur.

Actus 1.

First of all came forth a very antient King with some servants; before his throne was brought a little chest, with mention that it was found upon the water. Being opened, there appeared in it a lovely babe, together with certain jewels, and a small parchment sealed, and superscribed to the King. This the King presently opened, and having read it, he wept and declared to his servants how injuriously the King of the **Moores** had deprived his aunt of her country, and had extinguished all the royal seed even to this infant, with the Daughter of which country he had purposed to match his Son. Hereupon he swore to maintain perpetual enmity with the Moore and his allies, and to revenge this on him. He commanded that the Child should be tenderly nursed, and to make preparations against the Moore. This provision, and the discipline of the young lady (who after she was a little grown up was committed to an ancient tutor), continued all the first act, with many laudable sports beside. Interludium. In the interlude a Lyon and Griffon were set at one another, and the Lyon got the victory; this was also a pretty sight.

Actus 2. In the second act, the Moore, a black, treacherous fellow, came forth, who having with vexation understood that his murder was discovered, and that a little lady was craftily stollen from him, began to consult how by stratagem he might encounter so powerful an adversary, whereof he was at length advised by certain fugitives who fled to him through famine. So the young lady, contrary to all expectation, fell again into his hands, whom had he not been wonderfully deceived by his own servants, he had like to have slain. Thus this act was concluded with a mervelous triumph of the Moore.

Actus 3. In the third act a great army on the King's part was raised against the Moore, and put under the conduct of an antient, valiant knight, who fell into the Moore's country, till he forceably rescued the young Lady from a tower, and apparelled her anew. After this they erected a glorious scaffold and placed her upon it; presently came twelve royal embassadors, amongst whom the Knight made a speech, alledging that the King, his most gracious Lord, had not only heretofore delivered her from death, and caused her to be royally brought up, though she had not behaved herself altogether as became her, but, moreover, had, before others, elected her as a spouse for the young Lord, his Son, most gratiously desiring that the espousals might be really executed in case they would be sworn to his Majesty upon the following articles. Hereupon out of a patent he caused certain glorious conditions to be read; the young Lady took an oath inviolably to observe the same, returning thanks in most seemly sort for so high a grace. Whereupon they began to sing to the praise of God, of the King, and the young Lady, and for this time so departed. In sport, meanwhile, the four beasts of **Daniel**, as he saw them in the vision, were brought in, all which had its certain signification.

Interludium.

Actus 4.

In the fourth act the young Lady was restored to her lost kingdom and crowned, being in this array conducted about the place with extraordinary joy. After various embassadors presented themselves not only to wish her prosperity but also to behold her glory. Yet it was not long that she preserved her integrity, but began to look wantonly about her, and to wink at the embassadors and lords. These her manners were soon known to the Moore, who would by no means neglect such an opportunity; and because her steward had not sufficient regard to her, she was easily blinded with great promises, so that she had no good confidence in her King, but privily submitted herself to the intire disposal of the Moore, who having by her consent gotten her into his hands, he gave her words so long till all her kingdom had subjected itself to him; after which, in the third scene of this act, he caused her to be led forth, stript naked, and then upon a scurvy wooden scaffold bound to a post, well scourged, and at last sentenced to death. This woful spectacle made the eyes of many to run over. Naked as she was, she was cast into prison, there to expect death by poyson, which, however, killed her not, but made her leprous all over. Thus this act was for the most part lamentable. Between they brought forth **Nebuchadnezzar's** image, which was adorned with all manner of arms on the head, breast, legs, and feet, of which more shall be spoken in the future explication.

Actus 5. In the fifth act the young King was acquainted with all that had passed between the Moore and his future spouse, who interceded with his father for her, intreating that she might not be left in that condition, and embassadors were dispatched to comfort her, but withal to give her notice of her inconsiderateness. She, nevertheless, would not receive them, but consented to be the Moore's concubine, and the young King was acquainted with it. Interludium. After this comes a band of fools, each of which brought a cudgel, wherewith they made a great globe of the world, and undid it again, the which was a fine sportive phantsie.

Actus 6. In the sixth act, the young King resolved to bid battle to the Moore, which was done, and albeit the Moore was discomfited, yet all held the young King for dead, but he came again to himself, released his spouse, and committed her to his steward and chaplain, the first whereof tormented her mightily, while the priest was so insolently wicked that he would needs be above all, till the same was reported to the young King, who dispatched one to break the neck of the priest's mightiness, and adorn the bride in some measure for the nuptials. Interludium. After this act a vast artificial elephant was brought in, carrying a great tower with musitians, which was well pleasing to all.

Actus 7. In the last act the bride-groom appeared in such pomp as is not well to be believed. The bride met him in the like solemnity, whereupon all the people cried out—VIVAT SPONSUM, VIVAT SPONSA, so that by this comedy they did withal congratulate our King and Queen in the most stately manner, which pleased them most extraordinary well. At length they made some pasces about the stage, till at last they altogether began thus to sing.

Comædorum applausus erga Regem et Reginam.

Cantilena.

I.

This time full of love
Does our joy much approve
Because of the King's Nuptial;
And, therefore, let's sing,
Till from all parts it ring,
Blest be he that granted us all!

II.

The Bride most exquisitely faire,
Whom we attended long with care,
To him in troth is plighted;
We fully have at length obtain'd
The same for which we did contend—
He's happy that's fore-sighted.

III.

Now the parents kind and good
By intreaties are subdued;
Long enough in hold was she mew'd;
So in honour increase
Till Thousands arise
And spring from your own proper blood.

Epilogus.

Hospites invitantur ad cœnam Regis et Reginæ.

Rex Adolesc.

Reges adulti.

After this thanks were returned, and the comedy was finished with joy to the particular liking of the Royal Persons, who, the evening being already hard by, departed in their fore-mentioned order, we attending them up the winding stairs into the previous hall, where the tables were already richly furnished. This was the first time that we were invited to the King's table. The little altar was placed in the midst of the hall, and the six royal ensignes were laid upon it. The young King behaved himself very gratiously towards us, yet he could not be heartily merry; he discoursed a little with us, yet often sighed, at which the little Cupid only mocked, and played his waggish tricks. The old King and Queen were very serious, but the wife of one of the ancient Kings was gay enough, the cause whereof I understood not. The Royal Persons took up the first table, at the second we only sate; at the third some of the principal Virgins placed themselves. The rest were fain to wait. This was performed with such state and solemn stillness that I am afraid to make many words of it. All the Royal Persons, before meat, attired themselves in snow-white glittering garments. Over the table hung the great golden crown, the pretious stones whereof, without other light, would have sufficiently illuminated the hall. All the lights were kindled at the small taper upon the altar. The young king frequently sent meat to the white serpent, which caused me to muse. Almost all the prattle at this banquet was made by Cupid, who could not leave us, and me especially, untormented, and was perpetually producing some strange matter. However, there was no considerable mirth, from whence I could imagine some great imminent peril. There was no musick heard, and if we were demanded anything, we were fain to give short answers, and so let it rest. In short, all things had so strange a face that the sweat began to trickle down over my body, and I believe that the stoutest-hearted man would have lost courage. Supper being almost ended, the young King commanded the book to be reached him from the altar. This he opened and caused it again to be propounded to us by an old man whether we resolved to abide with him in prosperity and adversity, which we having with trembling consented to, he further caused us sadly to be demanded whether we would give him our hands on it, which, when we could fain no reason, was fain so to be. One after another rose and with his own hand writ himself down in this book, after which the little christal fountain was brought near, together with a very small christal glass,

Ordo discumbarium.

Ornatus vestium.

Corona super mensam.

Cupido was the merriest.

Sermones breves.

Oratio Regis adolescentis.

out of which all the Royal Persons drank; afterwards it was reached to us, and so forward to all, and this was called the Draught of Silence. Hereupon all the Royal Persons presented us their hands, declaring that in case we did not now stick to them we should never hereafter see them, which verily made our eyes run over. But our president engaged herself and promised largely on our behalf, which gave them satisfaction. Mean time a little bell was tolled, at which all the Royal Persons waxed so mighty bleak that we were ready utterly to despair. They quickly put off their white garments and assumed intirely black ones; the whole hall was hung with black velvet, the floor covered with the same, with which also the ceiling was overspread. The tables were also removed, all seated themselves upon the form, and we also had put on black habits. Our president, who was before gone out, comes in again, bearing six black taffeta scarffs, with which she bound the six Royal Persons' eyes, and there were immediately brought in by the servants six covered coffins, which were set down, a low black seat being placed in their midst. Finally, there stept in a cole-black, tall man, who bare in his hand a sharp ax. Now after that the old King had been brought to the seat, his head was instantly whipt off and wrapped in a black cloth, the blood being received in a great golden goblet, and placed with him in the coffin that stood by, which, being covered, was set aside. Thus it went with the rest, so that I thought it would have come to me too, but as soon as the six Royal Persons were beheaded, the black man retired, another following who just before the door beheaded him also, and brought back his head, which, with the ax, was laid in a little chest. This indeed seemed to me a bloody Wedding, but, because

**Haustus de silentio.**

**Fide jubetur virg. lucif.**

**Mors Regulorum.**

**Decollatio Regum.**

**Carnificis.**

I could not tell what the event would be, I was fain to captivate my understanding until I were further resolved. The Virgin, seeing that some of us were faint-hearted and wept, bid us be content, saying:—"The life of these standeth now in your hands, and in case you follow me, this death shall make many alive."

Hospites mærent.
Solatium.

Herewith she intimated we should go sleep and trouble ourselves no further, for they should have their due right. She bade us all good night, saying that she must watch the dead corps. We then were conducted by our Pages into our lodgings. My Page talked with me of sundry matters, and gave me cause enough to admire his understanding, but his intention was to lull me asleep, which at last I observed, whereupon I made as though I was fast asleep, but no sleep came to my eyes, and I could not put the beheaded out of my mind. Now my lodging was directly over against the great lake, so that I could look upon it, the windows being nigh the bed. About midnight I espied on the lake a great fire, wherefore I quickly opened the window to see what would become of it. Then from far I saw seven ships making forward all full of lights. Above each of them hovered a flame that passed to and fro, and sometimes descended, so that I could lightly judge that it must needs be the spirits of the beheaded. The ships gently approached to land, and each had no more than one mariner. When they were gotten to shore, I espied our Virgin with a torch going towards them, after whom the six covered coffins, together with the little chest, were carried, and each was privily laid in a ship. Wherefore I awaked my Page, who hugely thanked me, for having run much up and down all day, he might quite have over-slept this, though he well knew it. As

Cura nocturna mortuorum.
Cubiculum.
Visio nocturna.
Cadavera avehuntur trans Lacum.

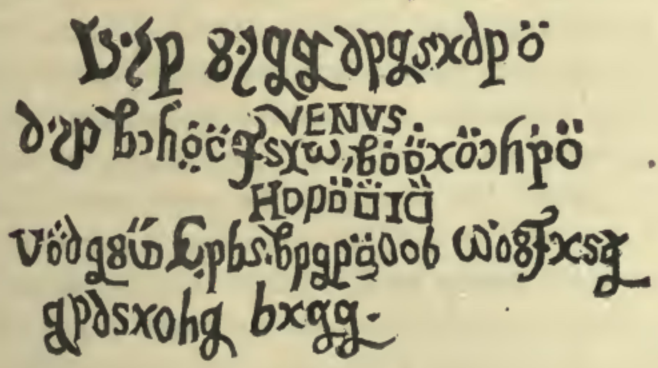
soon as the coffins were laid in the ships, all the lights were extinguished, and the six flames passed back together over the lake, so that there was but one light for a watch in each ship. There were also some hundreds of watchmen encamped on the shore, who sent the Virgin back again into the Castle, she carefully bolting all up again; so that I could judge that there was nothing more to be done this night. We again betook ourselves to rest. I only of all my company had a chamber towards the lake and saw this. Then being extream weary I fell asleep in my manifold speculations.

Autor solus hæc vidit.

## *The Fifth Day.*

Obambulatio antelucana.

The night was over, and the dear wished-for day broken, when hastily I got me out of bed, more desirous to learn what might insue than that I had sufficiently slept. After I had put on my cloathes, and according to my custom was gone down stairs, it was still too early, and I found nobody else in the hall, wherefore I entreated my Page to lead me a little about the castle, and shew me somewhat that was rare, who now (as always) willing, presently lead me down certain steps underground to a great iron door, on which the following words were fixed in large copper letters:—



Thalamus veneris sepultæ.

These I copied and set down in my table-book. After this door was opened, the Page lead me by the hand through a very dark passage till we came to a little door now only put too, for, as the Page informed me, it was first opened yesterday when the coffins were taken out, and had not since been shut. As soon as we stepped in I espied the most pretious thing that Nature ever created, for this vault had no other light but from certain huge carbuncles.

Thesaurus Regis.

This was the King's Treasury, but the most glorious and principal thing was a sepulchre in the middle, so rich that I wondered it was no better guarded, whereunto the Page answered me, that I had good reason to be thankful to my planet, by whose influence I had now seen certain pieces which no humane eye (except those of the King's family) had ever viewed.

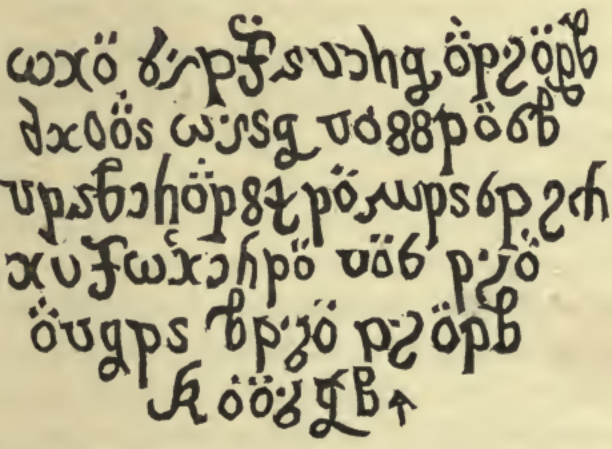
Descriptio sepulchri.

This sepulcher was triangular, and had in the middle of it a kettle of polished copper, the rest was of pure gold and pretious stones. In the kettle stood an angel, who held in his arms an unknown tree, whose fruit continually falling into the kettle, turned into water therein, and ran out into three small golden kettles standing by. This little altar was supported by an eagle, an ox, and a lion, which stood on an exceeding costly base. I asked my Page what this might signifie. "Here," said he, "lies buried Lady Venus, that beauty which hath undone many a great man, both in fourtune, honour, blessing, and prosperity"; after which he showed me a copper door in the pavement, saying, "Here, if you please, we may go further down."

Aliud triclinium.

We descended the steps, where it was exceeding dark, but the Page immediately opened a little chest in which stood a small ever-burning taper, wherefrom he kindled one of the many torches that lay by. I was mightily terrified and asked how he durst do this. He gave me for answer, "as long as the Royal Persons are still at rest I have nothing to fear." Herewith I espied a rich bed ready made, hung about with curious curtains, one of which he drew, and I saw the Lady Venus stark naked (for he heaved up the coverlets too), lying there in such beauty, and a fashion so surprising, that I was almost besides myself, neither do I yet know whether it was a piece thus carved, or an humane corps that lay dead there, for she was altogether immoveable, and yet I durst not touch her. So she was again covered, yet she was still, as it were, in my eye. But I soon espyed behind the bed a tablet on which it was thus written.

**Descriptio corporis veneris dormientis.**



I asked my Page concerning this writing, but he laughed, with promise that I should know it too, and, he putting out the torch, we again ascended. Then I better viewed all the little doors, and found that on every corner there burned a small taper of pyrites of which I had before taken no notice, for the fire was so clear that it looked much liker a stone than a taper. From this heat the tree was forced continually to melt, yet it still produced new fruit. "Now, behold," said the Page, "when the tree shall be

**Arboris calor ex facibus.**

quite melted down, then shall Lady Venus awake and be the mother of a King." Whilst he was thus speaking, in flew the little Cupid, who at first was somewhat abashed at our presence, but seeing us both look more like the dead then the living, he could not refrain from laughing, and demanded what spirit had brought me thither, whom I with trembling answered, that I had lost my way in the castle, and was by chance come hither, that the Page had likewise been looking up and down for me, and at last lited upon me here, and that I hoped he would not take it amiss. "Nay, then, 'tis well enough yet," said Cupid, "my old busie gransir, but you might lightly have served me a scurvy trick, had you been aware of this door. I must look better to it," and so he put a strong lock on the copper door where we before descended. I thanked God that he lited upon us no sooner; my Page, too, was the more jocond because I had so well helped him at this pinch. "Yet can I not," said Cupid, "let it pass unrevenged that you were so near stumbling upon my dear mother." With that he put the point of his dart into one of the little tapers, and heating it somewhat, pricked me with it on the hand, which at that time I little regarded, but was glad that it went so well with us. Meantime my companions were gotten out of bed and were come into the hall, to whom I joyned myself, making as if I were then first risen. After Cupid had carefully made all fast again, he came likewise to us, and would needs have me shew him my hand, where he still found a little drop of blood, at which he heartily laughed, and bad the rest have a care of me, as I would shortly end my days. We all wondered how he could be so merry and have no sence of yesterday's sad passages. Our President had meantime made herself ready for a journey, coming in

Mulcta facta hujus obambulationis.

Cupido illudit autori.

Mira Cupidinus lætitia.

**Præsidissæ vestitus lugubris.**

all in black velvet, yet she and her Virgins still bare their branches of lawrel. All things being in readiness, she bid us first drink somewhat, and then presently prepare for the procession, wherefore we made no long tarrying, but followed her out of the hall into the court, where stood six coffins, and my companions thought no other but that the six Royal Persons lay in them, but I well observed the device, though I knew not what was to be done with these other. By each coffin were eight muffled men. As soon as the musick went, it was so doleful a tune that I was astonished at it, they took up the coffins, and we followed them into the Garden, in the midst of which was erected a wooden edifice, have round about the roof a glorious crown, and standing upon seven columns. Within it were formed six sepulchers; by each of them was a stone, but in the middle it had a round hollow rising stone. In these graves the coffins were quietly, and with many ceremonies, laid; the stones were shoved over them, and they shut fast, but the little chest was to lie in the middle. Herewith were my companions deceived, for they imagined that the dead corps were there. On the top of all was a great flag, having a Phœnix painted on it, perhaps the more to delude us. After the funerals were done, the Virgin, having placed herself upon the midmost stone, made a short oration, exhorting us to be constant to our ingagements, not to repine at the pains we must undergo, but be helpful in restoring the buried Royal Persons to life, and therefore, without delay, to rise and make a journey with her to the Tower of Olympus, to fetch thence the medicines necessary for this purpose.

**Hospites vocantur ad labores pro vita Regum.**

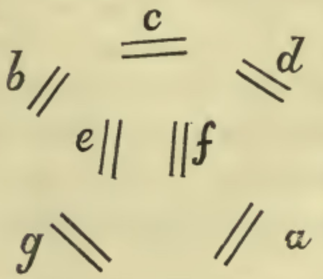
This we soon agreed to, and followed her through another little door to the shore, where the seven ships stood empty, Virgines remanent in arce.

*a*
||
*b* || *c* || *d* ||
*e* || *f* ||
*g* ||

40 Virgines comites.

Excipiuntur à nymphis.

and on them all the Virgins stuck up their Laurel branches, and, having distributed us in the six ships, they caused us in God's name to begin our voyage, and looked upon us as long as we were in sight, after which they, with all the watchmen, returned into the Castle. Our ships had each of them a peculiar device; five of them, indeed, had the five regular bodies, each a several one, but mine, in which the Virgin too sate, carried a globe. Thus we sailed on in a singular order, and each had only two mariners. Foremost went the ship *a* in which, as I conceive, the Moor lay. In this were twelve musitians who played excellently well, and its device was a pyramid. Next followed three abreast, *b*, *c*, and *d*, in which we were disposed; I sate in *c*. Behind these came the two fairest and stateliest ships, *e* and *f*, stuck about with many branches of lawrel, and having no passengers in them; their flags were the sun and moon. But in the rear was only one ship, *g*, and in this were forty Virgins. Having passed over this lake, we came through a narrow arm into the right sea, where all the sirens, nymphs, and sea-goddesses attended us, and immediately dispatched a sea-nymph unto us to deliver their present of honour to the Wedding. It was a costly, great, set, round, and orient pearl, the like to which hath not at any time been seen, either in ours or in the new world. The Virgins having friendly received it, the nymph intreated that audience might be given to their divertisements, which the Virgin was content to give, and commanded the two great ships to stand into the middle, and to the rest to incompass them in pentagon, after which the nymphs fell into a ring about them, and with a most delicate sweet voice began thus to sing:



I.

There's nothing better here below
Than beauteous, noble Love,
Whereby we like to God do grow,
And none to grief do move ;
Wherefore let's chant it to the King,
That all the sea therewith may ring.
We question, answer you !

II.

What was it that at first us made ?
'Twas Love.
And what hath grace afresh conveigh'd ?
'Twas Love.
And whence (pray tell us !) were we born ?
Of Love.
How came we then again forlorn ?
Sans Love.

III.

Who was it, say, that us conceived ?
'Twas Love.
Who suckled, nursed, and relieved ?
'Twas Love.
What do we to our parents owe ?
'Tis Love.
Why do they us such kindness show ?
Of Love.

IV.

Who gets herein the victory ?
'Tis Love.
Can Love by search obtained be ?
By Love.
How may a man good works perform ?
Through Love.
Who into one can two transform ?
'Tis Love.

V.

Then let our song sound,
Till its eccho rebound,
To Love's honour and praise ;
May it ever increase
With our noble Princes, the King and the Queen,
The soul is departed, their body's within.

VI.

And as long as we live
God gratiously give,
That as great love and amity
They bear each other mightily,
So we, likewise, by love's own flame
May reconjoyn them once again.

VII.

Then this annoy Into great joy
(If many thousand younglings deign)
Shall change, and ever so remain.

Autori perplacent nymphæ and cantus.

These having, with most admirable concent and melody, finished this song, I no more wondred at Ulisses for stopping the ears of his companions; I seemed to myself the most unhappy man alive that Nature had not made me too so trim a creature. But the Virgin soon dispatched them, and commanded to set sail; wherefore the nymphs, having been presented with a long red scarff for a gratuity, dispersed themselves in the sea. I was at this time sensible that Cupid began to work with me too, which tended little to my credit; but as my giddiness is likely to be nothing beneficial to the reader, I am resolved to let it rest. This was the wound that in the first book I received on my head in a dream. Let every one take warning by me of loitering about Venus' bed, for Cupid can by no means brook it. After some hours, we came within ken of the Tower of

The nymphs rewarded.

Autori desunt adhuc duo.

Turris Olympi.

Custos

Structura

Dies.

1. Conclave.

Labores hospitum.

Virginum.

Olympus; wherefore the Virgin commanded by the discharge of some pieces to give signal of our approach, and immediately we espyed a great white flag thrust out, and a small gilded pinnace sent forth to meet us, wherein was a very antient man, the Warder of the Tower, with certain guards in white, by whom we were friendly received, and conducted to the Tower, which was situated upon an island exactly square,[1] and invironed with a wall so firm and thick that I counted two hundred and sixty paces over. On the other side was a fine meadow with certain little gardens, in which grew strange, and to me unknown fruits. There was an inner wall about the Tower which itself was as if seven round towers had been built one by another, yet the middlemost was somewhat higher, and within they all entered one into another. Being come to the gates of the Tower, we were led a little aside on the wall, that so the coffins might be brought in without our notice, but of this the rest knew nothing. We were conducted into the Tower at the very bottom, which was an excellently painted laboratory, where we were fain to beat and wash plants, precious stones, and all sorts of things, extract their juice and essence, put up the same in glasses, and deliver them to be laid up. Our Virgin was so busie with us, and so full of directions, that she knew not how to give us employment enough, so that in this island we were meer drudges till we had atchieved all that was necessary for restoring the beheaded bodies. Meantime, as I afterwards learned, three Virgins were in the first apartment washing the corps with diligence. Having at length almost done our preparation, some broath, with a little

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[1] See additional note, No. 4.

Cibus. Potus.

Lectus tenuis.

Autor speculatur cœlum prosomno.

draught of wine, was brought us, whereby I observed that we were not here for pleasure. When we had finished our day's work, everyone had a mattress laid on the ground for him, wherewith we were to content ourselves. For my part I was not much troubled with sleep, and walking out into the garden, at length came as far as the wall, where, the heaven being very clear, I could well give away the time in contemplating the stars. By chance I came to a great pair of stone stairs leading to the top of the wall, and because the moon shone very bright, I was so much the more confident, and, going up, looked too a little upon the sea, which was exceeding calm. Thus having good opportunity to consider better of astronomy, I found that this night there would happen such a conjunction of the planets, the like to which was not otherwise suddenly to be observed. Having looked a good while into the sea, and it being just about midnight, I beheld from far the seven Flames passing over sea hitherward, and betakeing themselves to the top of the spire of the tower. This made me somewhat affraid; for as soon as the Flames had settled themselves, the winds rose, and made the sea very tempestuous. The moon also was covered with clouds, and my joy ended with such fear that I had scarce time enough to hit upon the stairs again, and betake myself to the Tower, where I laid me down upon my mattress, and there being in the laboratory a pleasant and gently purling fountain, I fell asleep so much the sooner. And thus this fifth day too was concluded with wonders.

## *The Sixth Day.*

Define ortæ dubiæ opiniones.

Custos.

Pyrotechnia hospitum laudatur.

Pueri armiferi.

Sors.

Next morning, after we had awaked another, we sate together to discourse what might be the wont of things. Some were of opinion that the corps should all be inlivened again together. Others contradicted this, because the decease of the ancients was not only to restore life but increase too to the young ones. Some imagined that they were not put to death, but that others were beheaded in their stead. Having talked a pretty while, in comes the old man, and first saluting us, looks about to see if all things were ready. We had herein so behaved ourselves that he had no fault to find with our diligence, whereupon he placed all the glasses together, and put them into a case. Presently come certain youths, bringing ladders, roapes, and large wings, which they laid before us and departed. Then the old man began thus:—"My dear Sons, one of these three things must each of you this day constantly bear about with him. It is free for you to make choice of one of them, or to cast lots." We replied that we would choose. "Nay," said he, "let it rather go by lot. Hereupon he made three little schedules, writing on one Ladder, on the second Rope, on the third Wings. These he laid in an hat; each man must draw, and whatever he happened on was to be his. Those who got ropes imagined themselves in the best case; but I chanced on a ladder, which hugely afflicted me, for it was twelve-foot long, pretty weighty, and I must be forced to carry it, whereas the others could handsomely coyle their ropes about them, and as for the wings, the old man joyned them so neatly on to the third sort as if they had grown upon them. Hereupon he turned the cock, and the fountain ran no longer, and we were fain to remove it out of the way. After all things were carried off, he, taking with him the casket and glasses, took leave, and locked the door after him, so we imagined that we had been imprisoned in this Tower; but it was hardly a quarter of an hour before a round hole above was uncovered, where we saw our Virgin, who bad us good morrow, desiring us to come up. They with the wings were instantly through the hole; only they with the ropes were in an evil plight, for as soon as ever one of us was up, he was commanded to draw up the ladder to him. At last each man's rope was hanged on an iron hook, and he climbed up as well as he could, which indeed was not compassed without blisters. When we were all well up, the hole was again covered, and we were friendly received by the Virgin. This room was the whole breadth of the Tower itself, having six very stately vestries a little raised and reached by three steps. In these we were distributed to pray for the life of the King and Queen. Meanwhile the Virgin went in and out at the little door *a* till we had done. As soon as our process was absolved, there was brought in through the little door by twelve persons, which were formerly our musitians, a wonderful thing of longish shape, which my companions took to be a fountain, and which was placed in the middle. I well observed that the corps lay in it, for the inner chest was of an oval figure, so large that six persons might well lie therein one by another. After this they again went forth, fetched their instruments, and conducted in our Virgin, with her she-attendants, to a most delicate voice of musick. The Virgin carried a little casket, the rest only branches, and small lamps or lighted

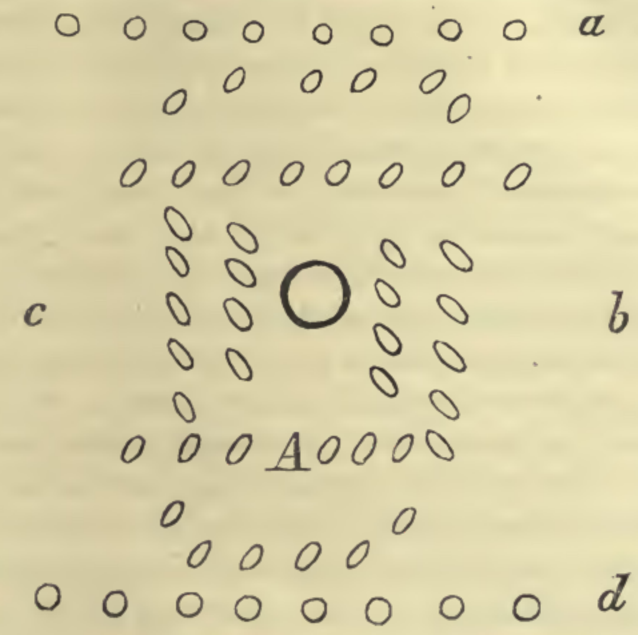
Ascensus in 2 conclave.

Restis difficultas.

Descriptio 2 conclav

The little casket.

torches, which last were immediately given into our hands, and we stood about the fountain in this order.



Ordo chori

Virgines unde.

Quid in arcula.

First stood the Virgin A, with her attendants in a ring round about, with the lamps and branches *c*. Next stood we with our torches *b*, then the musitians in a long rank; last of all, the rest of the Virgins *d*, in another long rank. Whence the Virgins came, whether they dwelt in the Castle, or were brought in by night, I know not, for their faces were covered with delicate white linnen. The Virgin opened the casket, in which was a round thing wrapped in a piece of green double taffata. This she laid in the uppermost kettle, and covered it with the lid, which was full of holes, and had besides a rim, on which she poured in some of the water which we had the day before prepared; the fountain began immediately began to run, and through four small pipes to drive into the little kettle. Beneath the undermost kettle were many sharp points, on which the Virgins stuck their lamps, that the heat might come to the kettle and make the water seeth, which, when it began to simper, by many little holes at *a*, fell in upon the bodies, and was so hot that it dissolved them all, and turned them into liquor. What the abovesaid round wrapt-up thing was, my companions knew not, but I understood that it was the Moor's head, from which the water conceived so great heat. At *b*, round about the great kettle, there were again many holes, in which they stuck their branches, but whether this was done of necessity or for ceremony I know not. However, these branches were continually sprinkled by the fountain, whence it afterwards dropt somewhat of a deeper yellow into the kettle. This lasted for near two hours, the fountain still running, but more faintly. Meantime the musitians went their way, and we walked up and down in the room, which truly was so made that we had opportunity enough to pass away our time. There were images, paintings, clock-works, organs, springing fountains, and the like. When it was near the time that the fountain ceased, the Virgin commanded a golden globe to be brought. At the bottom of the fountain was a tap, by which she let out all the matter dissolved by those hot drops (whereof certain quarts were then very red) into the globe. The rest of the water above in the kettle was poured out, and so this fountain was again carried forth. Whether it was opened abroad, or whether anything of the bodies that was useful yet remained, I dare not certainly say, but the water emptied into the globe was much heavier than six or more of us were able to bear, albeit for its bulk it should have seemed not too heavy for one man. This globe being with much ado gotten out of doors, we again sate alone, but I, per-

Rami laures.

Deliciæ in conclavi.

Gravitas aquæ.

ceiving a trampling over head, had an eye to my ladder. After one quarter of an hour, the cover above was lifted, and we commanded to come up, which we did as before, with wings, ladders, and ropes, and it did not a little vex me that whereas the Virgins could go up another way, we were fain to take so much toil; yet I could judge there must be some special reason for it, and we must leave somewhat for the old man to do too. The hole being again shut fast, I saw the globe hanging by a strong chain in the middle of the room, in which there was nothing but windows, with a door between every two, which was covered with a great polished looking-glass. These windows and looking-glasses were so optically opposed that although the sun, which now shined exceeding bright, beat only upon one door, yet (after the windows towards the sun were opened, and the doors before the looking-glasses drawn aside) in all quarters of the room there was nothing but suns, which by artificial refractions beat upon the whole golden globe hanging in the midst, which, being polished, gave such a lustre that none of us could open our eyes, but were forced to look out at windows till the globe was well heated, and brought to the desired effect. In these mirrors I saw the most wonderful spectacles that ever nature brought to light, for there were suns in all places, and the globe in the middle shined brighter yet. At length the virgin commanded to shut up the looking-glasses and make fast the windows to let the globe cool a little, wherefore we thought good, since we might now have leisure, to refresh ourselves with a breakfast. This treatment was again right philosophical, and we had no need to be afraid of intemperance, though we had no want, while the hope of the future joy, with which the virgin continually comforted us, made us so jocond that

**Ascensus in 3 conclave.**

**Descriptio conclavis.**

**Artif. optica.**

**Mirac. spec.**

**Prandium philosoph.**

we regarded not any pains or inconvenience. I can truly say concerning my companions of high quality that their minds never ran after their kitchen or table, but their pleasure was only to attend on this adventurous physic, and hence to contemplate the Creator's wisdom and omnipotency. After our refection we settled ourselves to work, for the globe was sufficiently cooled, which with toil and labour we were to lift off the chain and set upon the floor. The dispute then was how we were to get the globe in sunder, for we were commanded to divide it in the midst. The conclusion was that a sharp-pointed diamond would be best to do it, and when we had thus opened the globe, there was no redness to be seen, but a lovely great snow-white egg, and it mightily rejoyced us that this was so well brought to pass, for the virgin was in perpetual care least the shell might still be too tender. We stood around about this egg as jocond as if we ourselves had laid it, but the Virgin made it presently be carried forth, and departed herself, locking the door behind her. What she did abroad with the egg, or whether it were privately handled, I know not, neither do I believe it. We were again to pause for one quarter of an hour, till the third hole opened, and we, by means of our instruments, came upon the fourth stone or floor. In this room we found a great copper kettle filled with silver sand, which was warmed with a gentle fire, and afterwards the egg was raked up in it, that it might therein come to perfect maturity. This kettle was exactly square. Upon one side stood these two verses writ in great letters—

O. BLI. TO. BIT. MI. LI.
KANT. I.[1] VOLT. BIT. TO. GOLT.

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[1] This letter is omitted in one of the German editions.

On the second side were these three words—

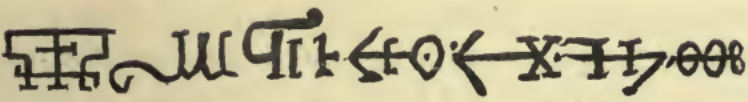
SANITAS. NIX. HASTA.

The third had but this one word—

F.I.A.T.

But on the hindmost part stood an entire inscription, running thus—

QUOD
Ignis : Aer : Aqua : Terra :
SANCTIS REGUM ET REGI-
NARUM NOSTR :
Cineribus
*Eripere non potuerunt.*
Fidelis Chymicorum Turba
IN HANC URNAM
Contulit.
Aȯ



Now, whether the sand or egg were hereby meant I leave the learned to dispute. Our egg, being ready, was taken out, but it needed no cracking, for the Bird soon freed himself, looking very jocond, though bloody and unshapen. We first set him on the warm sand, the Virgin commanding that before we gave him anything to eat we should be sure to make him fast, otherwise he would give us all work enough. This being done, food was brought him, which surely was nothing but the blood of the beheaded deluted with prepared water, by which the Bird grew so fast under our eye that we well saw why the Virgin gave such warning of him. He bit and scratched so devilishly that, could he have had his will upon any of us, he would soon

**Pullus implumis.**

**Vincitur.**

**Pascitur sanguine decallatorum**

have dispatched him. Now he was wholly black and wild,
Sanguine alius Regis pascitur. wherefore other meat was brought him, perhaps the blood
of another of the Royal Persons, whereupon all his black
feathers moulted and were replaced by snow-white ones.
He was somewhat tamer too, and more tractable, though
we did not yet trust him. At the third feeding his feathers
began to be so curiously coloured that I never saw the like
Iridescit. for beauty. He was also exceedingly tame, and behaved
himself so friendly with us that, the Virgin consenting, we
Liberatur vinculis. released him from captivity. "'Tis now reason," she began,
"since by your diligence, and our old man's consent, the
Bird has attained with his life and the highest perfection,
that he be also joyfully consecrated by us." Herewith she
commanded to bring in dinner, since the most troublesome
part of our work was now over, and it was fit we should
begin to enjoy our passed labours. We began to make
merry together. Howbeit, we had still our mourning
cloaths on, which seemed somewhat reproachful to our
mirth. The Virgin was perpetually inquisitive, perhaps to
Primus usus ejus. find to which of us her future purpose might prove service-
able, but her discourse was, for the most part, about
Melting, and it pleased her well when any one seemed
Μεθοδία. expert in such compendious manuals as do peculiarly
commend an artist. This dinner lasted not above three-
quarters of an hour, which we yet, for the most part, spent
with our Bird, whom we were fain constantly to feed with
his meat, though he continued much at the same growth.
After Dinner we were not long suffered to digest our food,
for the Virgin, together with the Bird, departed from us,
5. Conclave. and the fifth room was opened, which we reached after
the former manner, and tendred our service. In this
Avis balneum. room a bath was prepared for our Bird, which was so

coloured with a fine white powder that it had the appearance of milk. It was cool when the Bird was set into it, and he was mighty well pleased with it, drinking of it, and pleasantly sporting in it. But after it began to heat, by reason of the lamps placed under it, we had enough to do to keep him in the bath. We, therefore, clapt a cover on the kettle, and suffered him to thrust out his head through a hole, till he had lost all his feathers in this bath, and was as smooth as a new-born babe, yet the heat did him no further harm. In this bath the feathers were quite consumed, and the bath was thereby turned into blew. At length we gave the Bird air, who of himself sprung out of the kettle, and was so glitteringly smooth that it was a pleasure to behold him. But because he was still somewhat wild, we were fain to put a collar, with a chain, about his neck, and so led him up and down the room. Meantime a strong fire was made under the kettle, and the bath sodden away till it all came to a blew stone, which we took out, and, having pounded it, we ground it on a stone, and finally with this colour painted the Bird's whole skin over, who then looked much more strangely, for he was all blew except the head, which remained white. Herewith our work in this story was performed, and we, after the Virgin with her blew Bird was departed from us, were called up a hole to the sixth story, where we were mightily troubled, for in the midst a little altar, every way like that in the King's hall, was placed. Upon it stood the six forementioned particulars, and he himself (the Bird) made the seventh. First of all the little fountain was set before him, out of which he drunk a good draught; afterwards he pecked upon the white serpent till she bled mightily. This blood we re-

Vincitur.

Balneum coquitur in lapidem.

6. Conclave.

ceived in a golden cup, and poured down the Bird's throat, who was mighty averse from it; then we dipt the serpent's head in the fountain, upon which she again revived, and crept into her death's head, so that I saw her no more for a long time. Meanwhile the sphere turned constantly on until it made the desired conjunction. Immediately the watch struck one, upon which there was going another conjunction. Then the watch struck two. Finally, whilst we were observing the third conjunction, and the same was indicated by the watch, the poor Bird of himself submissively laid down his neck upon the book, and willingly suffered his head to be smitten off by one of us, thereto chosen by lot. Howbeit he yielded not one drop of blood till he was opened on the breast, and then the blood spun out so fresh and clear as if it had been a fountain of rubies. His death went to the heart of us, yet we might well judge that a naked bird would stand us in little stead. We removed the little altar, and assisted the Virgin to burn the body, together with the little tablet hanging by, to ashes, with fire kindled at the little taper, afterwards to cleanse the same several times, and to lay them in a box of cypress wood. Here I cannot conceal what a trick I, with three more, was served. After we had diligently taken up the ashes, the Virgin began to speak thus:—"My Lords, we are here in the sixth room, and have only one more before us, in which our trouble will be at an end, and we shall return home to our castle to awaken our most gratious Lords and Ladies. Now albeit I could heartily wish that all of you had behaved yourselves in such sort that I might have given your commendations to our most renowned King and Queen, and you have obtained a suitable reward, yet because, contrary to my desire, I have found amongst you

Avis decollatur.

Avis combursitur.

Jocus.

these four"—pointing at me and three others—"lazy and sluggish labourators, and yet according to my good-will to all, I am not willing to deliver them to condign punishment. However, that such negligence may not remain wholly unpunished, I purpose that they shall be excluded from the future seventh and most glorious action of all the rest, and so they shall incur no further blame from their Royal Majesties."

In what a case we now were I leave others to consider, for the Virgin so well knew how to keep her countenance that the water soon ran over our baskets, and we esteemed ourselves the most unhappy of all men. The Virgin by one of her maids, whereof there were many always at hand, caused the musitians to be fetcht, who were with cornets to blow us out of doors with such scorn and derision that they themselves could hardly sound for laughing. But it did particularly afflict us that the Virgin vehemently laughed at our weeping, and that there might be some amongst our companions who were glad of our misfortune. But it proved otherwise, for as soon as we were come out at the door the musitians bid us be of good cheere, and follow them up the winding staires to the eighth floor under the roof, where we found the old man standing upon a little round furnace. He received us friendly, and heartily congratulated us that we were hereto chosen by the Virgin; but after he had understood the fright we had conceived, his belly was ready to burst with laughing that we had taken such good fortune so hainously. "Hence," said he, "my dear sons, learn that man never knoweth how well God intendeth him." The Virgin also came running in, who, after she had sufficiently laughed at us, emptied her ashes into another vessel, filling hers again with other

Commodum ejoco.

8. Conclave.

Virgo. lucif. ludit cœteros.

7. Conclave.

Verus labor sub tecto.

Labor spurius in 7 conclavi.

Homunculi duo.

Pascuntur sanguine avis.

matter, saying, she must now cast a mist before the other artist's eyes, that we in the mean time should obey the old lord, and not remit our former diligence. Herewith she departed from us into the seventh room, whither she called our companions. What she first did with them I cannot tell, for they were not only most earnestly forbidden to speak of it, but we, by reason of our business, durst not peep on them through the cieling. Our work was to moisten the ashes with our fore-prepared water till they became like a very thin dough, after which we set the matter over the fire till it was well heated; then we cast it into two little forms or moulds, and so let it cool a little, when we had leisure to look on our companions through certain crevises in the floor. They were busie at a furnace, and each was himself fain to blow up the fire with a pipe, till he was ready to lose his breath. They imagined they were herein wonderfully preferred before us. This blowing lasted till our old man rouzed us to work again. We opened our little forms, and there appeared two bright and almost transparent little images, a male and a female, the like to which man's eye never saw, each being but four inches long, and that which most mightily surprised me was that they were not hard, but limber and fleshy as other human bodies; yet had they no life, so that I assuredly believe that Lady Venus' image was made after some such way. These angelically fair babes we laid upon two little sattin cushonets, and beheld them till we were almost besotted upon so exquisite an object. The old lord warned us to forbear, and continually to instil the blood of the bird, which had been received in a little golden cup, drop after drop into the mouths of the little images, from whence they apparently encreased, becoming according to proportion much more beautiful. They grew so big that we lifted them from the little cushonets, and were fain to lay them upon a long table covered with white velvet. The old man commanded us to cover them up to the breast with a piece of fine white double taffata, which, because of their unspeakable beauty, almost went against us. Before we had in this manner quite spent the blood, they were in their perfect full growth, having gold-yellow curled hair, and the figure of Venus was nothing to them. But there was not yet any natural warmth or sensibility in them; they were dead figures, yet of a lively and natural colour; and since care was to be taken that they grew not too great, the old man would not permit anything more to be given them, but covered their faces too with the silk, and caused the table to be stuck round about with torches. Let the reader imagine not these lights to have been of necessity, for the old man's intent was that we should not observe when the Soul entred into them, as indeed we should not have taken notice of it, in case I had not twice before seen the flames. However, I permitted the other three to remain in their belief, neither did the old man know that I had seen anything more. Hereupon he bid us sit down on a bench over against the table. The Virgin came in with the musick and all furniture, and carried two curious white garments, the like to which I had never seen in the Castle. I thought no other but that they were meer christal, but they were gentle and not transparent. These she laid upon a table, and after she had disposed her Virgins upon a bench round about, she and the old man began many *leger-de-main* tricks about the table, which were done only to blind. All this was managed under the roof, which was wonderfully

Pulcherrimus.

Vestiuntur.

Spectatores luduntur.

Descriptio tecti. formed, for on the inside it was arched into seven hemispheres, of which the middlemost was somewhat the highest, and had at top a little round hole, which was shut and was observed by none but myself. After many ceremonies stept in six Virgins, each of which bare a large trumpet, rouled about with a green, glittering, and burning material like a wreath, one of which the old man took, and after he had removed some of the lights at top, and uncovered their faces, he placed one of the trumpets upon the mouth of one of the bodies in such manner that the upper and wider part of it was directed towards the fore-mentioned hole. Usus tubarum. Here my companions always looked upon the images, but as soon as the foliage or wreath about the shank of the trumpet was kindled, I saw the hole at top open and a bright stream Forti ex cœlo veniens. of fire shoot down the tube and pass into the body, whereupon the hole was again covered, and the trumpet removed. With this device my companions were deluded into imagining that life came to the image by the fire of the foliage, for as soon as he received his Soul he twinckled his eyes though scarcely stirring. Homunculi animati alio transferuntur. The second time he placed another tube upon its mouth, kindled it again, and the Soul was let down through the tube. This was repeated upon each of them three times, after which all the lights were extinguished and carried away. The velvet carpets of the table were cast together over them, and immediately a travelling bed was unlocked and made ready, into which, thus wrapped up, they were born, and, after the carpets were taken off them, neatly laid by each other, where, with the curtains drawn before them, they slept a good while. De. 7 concl. It was now time for the Virgin to see how the other artists behaved themselves; they were well pleased because they were to work in gold, which is indeed a piece of this art, but not the most principal, necessary, and best. They had too a part of these ashes, so that they imagined that the whole Bird was provided for the sake of gold, and that life must thereby be restored to the deceased. Mean time we sate very still, attending when our married couple would awake, and thus about half an hour was spent. Then the wanton Cupid presented himself, and, after he had saluted us all, flew to them behind the curtain, tormenting them till they waked. This happened to them with very great amazement, for they imagined that they had slept from the hour in which they were beheaded. Cupid, after he had awaked them, and renewed their acquaintance one with another, stepped aside and permitted them to recruit their strength, mean time playing his tricks with us, and at length he would needs have the musick fetcht to be somewhat the merrier. Not long after the Virgin herself comes, and having most humbly saluted the young King and Queen, who found themselves somewhat faint, and having kissed their hands, she brought them the two fore-mentioned curious garments, which they put on, and so stepped forth. There were already prepared two very curious chaires, wherein they placed themselves, and were by us with most profound reverence congratulated, for which the King in his own person most gratiously returned his thanks, and again re-assured us of all grace. It was already about five of clock, wherefore they could make no longer stay; but as soon as ever the chiefest of their furniture could be laden, we were to attend the young Royal Persons down the stairs, through all doors and watches unto the ship, in which they inbarqued, together with certain Virgins and Cupid, and sailed so swiftly that we soon lost sight of them, yet they were met, as I was informed, by certain stately ships, and in four

**Homunculi excitantur a cupidine.**

**Fuerunt illi qui decollabantur.**

**Conjuges induunt vestimenta ut se conspiciendos præbeant.**

**Conjuges vehuntur trans mare.**

Musick.

Custos senex

Turris custodita a militibus.

Custos est inspector.

Laus hujus senis.

The old man's closets.

hours time had made many leagues out at sea. After five of clock the musitians were charged to carry all things back to the ships, and to make themselves ready for the voyage, but because this was somewhat long a doing, the old lord commanded forth a party of his concealed soldiers, who had hitherto been planted in the wall so that we had taken no notice of any of them, whereby I observed that this tower was well guarded against opposition. These soldiers made quick work of our stuff, so that no more remained to be done but to go to supper. The table being compleatly furnished, the Virgin brings us again to our companions, where we were to carry ourselves as if we had truly been in a lamentable condition, while they were always smiling one upon another, though some of them too simpathized with us. At this supper the old lord was with us, who was a most sharp inspector over us, for none could propound anything so discreetly but that he knew how to confute or amend it, or at least to give some good document upon it. I learned most by this lord, and it were good that each would apply himself to him, and take notice of his procedure, for then things would not so often and untowardly miscarry. After we had taken our nocturnal refection, the old lord led us into his closets of rarities, dispersed among the bulworks, where we saw such wonderful productions of nature, and other things which man's wit in imitation of nature had invented, that we needed a year sufficiently to survey them. Thus we spent a good part of the night by candle-light. At last, because we were more inclined to sleep then see many rarities, we were lodged in rooms in the wall, where we had not only costly good beds but extraordinary handsome chambers, which made us the more wonder why we were forced the day before to undergo so many hardships. In this chamber I had good rest, and, being for the most part without care, and weary with continual labour, the gentle rushing of the sea helped me to a sound and sweet sleep, for I continued in one dream from eleven of clock till eight in the morning. Somnium prolixum.

## *The Seventh Day.*

After eight of clock I awaked, and quickly made myself ready, being desirous to return again into the tower, but the dark passages in the wall were so many that I wandered a good while before I could find the way out. The same happened to the rest, till we all meet in the nethermost vault, and habits intirely yellow were given us, together with our golden fleeces. At that time the Virgin declared to us that we were Knights of the **Golden Stone,** of which we were before ignorant. After we had made ourselves ready, and taken our breakfast, the old man presented each of us with a medal of gold. On the one side stood these words— Hospites deponunt vestes lugubres. Salutantur equites. Donantur a sene.

AR. NAT. MI. Ars naturæ ministra.

On the other these,

TEM. NA. F. Temporis natura filia.

exhorting us to enterprize nothing beyond and against this token of remembrance. Herewith we went forth to the sea, where our ships lay so richly equipped that it was not well possible but that such brave things must first have been brought thither. The ships were twelve in number, six of ours and six of the old lord's, who caused his to be freighted with well-appointed soldiers. But he betook himself to us in our ship, where we were all together. In the first the musitians seated themselves, of which the old Navis, 1.

Vexilla 12 sign. Navis autoris libra. Horolog.

Facundia senis.

Obviatio ex arce.

500 naves.

Applausus.

Atlas oratione excipit hospites.

Atlanti respondet senex.

lord had also a great number. They sailed before us to shorten the time. Our flags were the twelve celestial signs, and we sate in Libra. Besids other things our ship had a noble and curious clock which showed us all the minutes. The sea was so calm that it was a singular pleasure to sail, but that which surpassed all was the old man's discourse, who so well knew how to pass away our time with wonderful histories that I could have been content to sail with him all my life long. The ships passed on, and before we had sailed two hours the mariner told us that he saw the whole lake almost covered with ships, by which we conjectured they were come out to meet us, which proved true, for as soon as we were gotten out of the sea into the lake of the forementioned river, there stood in to us five hundred ships, one of which sparkled with gold and pretious stones, and in it sate the King and Queen, with lords, ladies, and virgins of high birth. As soon as they were well in ken of us the pieces were discharged on both sides, and there was such a din of trumpets, shalms, and kettle-drums, that all the ships upon the sea capered again. As soon as we came near, they brought about our ships together and so made a stand. Old Atlas stepped forth on the King's behalf, making a short but handsom oration, wherein he wellcomed us, and demanded whether the royal Presents were in readiness. The rest of my companions were in an huge amazement whence this King should arise, for they imagined no other but that they must again awaken him. We suffered them to continue in their wonderment, and carried ourselves as if it seemed strange to us too. After Atlas' oration out steps our old man, making somewhat a larger reply, wherein he wished the King and Queen all happiness and increase, after which he delivered a curious small casket, but what was in it I know not. It was committed to the custody of Cupid, who hovered between them both. After the oration they again let off a joyful volle of shot, and so we sailed on a good time together, till we arrived at another shore, near the first gate at which I first entred. At this place there attended a great multitude of the King's family, together with some hundreds of horses. As soon as we were come to shore and disembarqued, the King and Queen presented their hands to all of us, one with another, with singular kindness, and so we were to get up on horseback. Here I desire to have the reader friendly entreated not to interpret the following narration to any vain glory of mine, but to credit me that had there been not a special necessity in it, I could well have concealed the honour which was shewed me. We were all distributed amongst the lords, but our old lord and I, most unworthy, were to ride even with the King, each of us bearing a snow-white ensign with a Red Cross. I indeed was made use of because of my age, for we both had long grey beards and hair. I had besides fastened my tokens round about my hat, of which the young King soon took notice, and demanded if I were he who could at the gate redeem these tokens. I answered yes in the most humble manner, but he laughed on me, saying there henceforth needed no ceremony, I was HIS Father. Then he asked me wherewith I had redeemed them. I answered, "With Water and Salt," whereupon he wondred who had made me so wise, upon which I grew somewhat more confident, and recounted how it had happened to me with my Bread, the Dove, and the Raven; he was pleased with it, and said expressly, that it must needs be that God had herein

Regiis conjugibus donum affert Cupido.

Honor delatus autori cum sene equitat juxta Regem.

Pater.

Tesseras solvit sale et aqua.

vouchsafed me a singular happiness. Herewith we came to the first gate, where the porter with the blew cloaths waited, bearing in his hand a supplication. As soon as he spied me even with the king, he delivered me the supplication, most humbly beseeching me to mention his ingenuity before me towards the King; so, in the first place, I demanded of his majesty what the condition of this porter was, who friendly answered me, that he was a very famous and rare astrologer, always in high regard with the Lord his Father, but having on a time committed a fault against Venus, and beheld her in her bed of rest, this punishment was imposed upon him, that he should so long wait at the gate till some one should release him from thence. I replyed, "May he then be released?" "Yes," said the King, "if anyone can be found that hath as highly transgressed as himself, he must stand in his stead, and the other shall be free. This word went to my heart; conscience convinced me that I was the offender, yet I held my peace and delivered the supplication. As soon as the King had read it, he was mightily terrified, so that the Queen, who, with our virgins and that other queen whom I mentioned at the hanging of the weights, rid behind us, asked him what the letter might signifie; but he, putting up the paper, began to discourse of other matters, till in about three hours we came quite to the Castle, where we alighted and waited upon the King into his hall, who called immediately for the old Atlas to come to him in a little closet, and showed him the writing. Atlas made no long tarrying, but rid out to the porter to take better cognizance of the matter, after which the young King, with his spouse and other Lords, Ladies, and Virgins sate down. Then began our Virgin highly to commend the diligence we had used, and the pains and labour we had un-

Primus custos. Ob, visam venerem factus portitor.

Autor ejusdem delicterus traditur à portitore.

Actus in Arce.

Virg. lucif.

dergone, requesting we might be royally rewarded, and that she henceforward might be permitted to enjoy the benefit of her commission. The old lord stood up too, and attested the truth of all that the Virgin had spoken, and that it was but equity that we should on both parts be contented. Hereupon we were to step out a little; it was concluded that each man should make some possible wish, and were to consider of it till after supper. Meantime the King and Queen, for recreation's sake, began to play together. It looked not unlike chesse, only it had other laws, for it was the vertues and vices one against another, where it might be ingeniously observed with what plots the vices lay in wait for the vertues, and how to re-encounter them again. This was so properly and artificially performed that it were to be wished that we had the like game too. During the game in comes Atlas again, and makes his report in private, yet I blushed all over, for my conscience gave me no rest. The King presented me the supplication to read, the contents whereof were to this purpose: First, the writer wished the King prosperity and peace, and that his seed might be spread far and wide. Afterwards he remonstrated that the time was now come wherein, according to the royal promise, he ought to be released; because Venus was already uncovered by one of his guests, for his observations could not lie to to him, and that if his Majesty would please to make strict and diligent enquiry, in case this should not prove to be, he would remain before the gate all the days of his life. Then he humbly sued that, upon peril of body and life, he might be present at this night's supper, being in good hopes to spye out the offender and obtain his wished freedom. This was handsomly indited, and I could well perceive his

Ludus Regis cum Regina.

Artificios.

Supplicatio portitoris traditum autori.

ingenuity, but it was too sharp for me, and I could well have endured never to have seen it. Casting in my mind whether he might perchance be helped through my wish, I asked the King whether he might not be released some other way, but he replyed no, because there was special consideration in the business, but for this night we might gratifie his desire, so he sent one forth to fetch him in. Mean time the tables were prepared in a spatious room, in which we had never before been, which was so compleat that it is not possible for me to describe it. Into this we were conducted with singular ceremony. Cupid was not present, for the disgrace which had happened to his mother had somewhat angered him. In brieff, my offence, and the supplication which had been delivered, were the occasion of much sadness, for the King was in perplexity how to make inquisition amongst his guests. He caused the porter himself to make his strict surveigh, and showed himself as pleasant as he was able. Howbeit, at length they began again to be merry, and to bespeak one another with all sorts of recreative, profitable discourses. The treatment and other ceremonies then performed it is not necessary to declare, since it is neither the reader's concern nor serviceable to my design, but all exceeded more in invention than that we were overcharged with drinking. This was the last and noblest meal at which I was present. After the bancket the tables were suddainly taken away, and certain curious chairs placed round in circle, in which we, together with the King and Queen, both their old men, the Ladies and Virgins, were to sit. After this a very handsom Page opened the above mentioned glorious little book, when Atlas, immediately placing himself in the midst, bespoke

Triclinium preciosissimum.

Cupido iratus ob venerem visam ab autore.

Etiam Rex condolet.

Lætitia discumbentium.

Post cœnam obligantur equites legibus suis.

us to the ensuing purpose:—That his Royal Majesty had not yet committed to oblivion the service we had done him, and therefore by way of retribution had elected each of us Knights of the Golden Stone. That it was, therefore, further necessary not only once again to oblige ourselves towards his Royal Majesty, but to vow upon the following articles, and then His Royal Highness would likewise know how to behave himself towards his high people. Upon which he caused the Page to read over these articles:—

I. You, my Lords the Knights, shall swear that you will at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and His hand-maid Nature.

II. That you will abominate all whoredom, incontinency, and uncleanness, and not defile your order with such vices.

III. That you, through your talents, will be ready to assist all that are worthy and have need of them.

IV. That you desire not to employ this honour to worldly pride and high authority.

V. That you shall not be willing to live longer than God will have you.

At this last article we could not choose but laugh, and it may well have been placed there for a conceit. Now, being sworn them all by the King's scepter, we were afterwards, with the usual ceremonies, installed Knights, and, amongst other privileges, set over ignorance, poverty, and sickness, to handle them at our pleasure. This was afterwards ratified in a little chappel, whither we were conducted in procession, and thanks returned to God for it. There I also at that time, to the honour of God, hung up my golden fleece Privilegia.

and hat, and left them for an eternal memorial. And because every one was to write his name there, I writ thus:—

*Summa Scientia nihil Scire,*
*Fr.* CHRISTIANUS ROSENCREUTZ.
*Eques aurei Lapidis.*
*Anno.* 1459.

Jam postulantur depositiones optionum.

Others writ differently, each as seemed him good; after which we were again brought into the hall, where, being sate down, we were admonished quickly to bethink ourselves what every one would wish. The King and his party retired into a little closet to give audience to our wishes. Each man was called in severally, so that I cannot speak of any man's proper wish; but I thought nothing could be more praiseworthy than, in honour of my order, to demonstrate some laudable vertue, and found that none at present could be more famous and cost me more trouble than gratitude; wherefore, not regarding that I might well have wished somewhat more agreeable to myself, I vanquished myself, and concluded, even with my own peril, to free the porter, my benefactor. Being called in, I was first demanded whether, having read the supplication, I had suspected nothing concerning the offendor, upon which I began undauntedly to relate how all the business had passed, how, through ignorance, I fell into that mistake, and so offered myself to undergo all that I had thereby demerited. The King and the rest of the Lords wondered mightily at so un-hoped for confession, and wished me to step aside a little; and as soon as I was called in again, Atlas declared to me that, although it were grievous to the King's Majesty that I, whom he loved above others, was fallen into such a mischance, yet, because it was not

Autor optat liberationem portitoris e gratitudine.

Autor reus confitens.

possible for him to transgress his ancient usages, he knew not how else to absolve me but that the other must be at liberty and I placed in his stead; yet he would hope that some other would soon be apprehended, that so I might be able to go home again. However, no release was to be hoped for till the marriage feast of his future son.

**Audit sententiam.**

This sentence near cost me my life, and I first hated myself and my twatling tongue in that I could not hold my peace; yet at last I took courage, and, because I considered there was no remedy, I related how this porter had bestowed a token on me and commended me to the other, by whose assistance I stood upon the scale, and so was made partaker of all the honour and joy already received.

**Laus beneficii portitoris.**

And therefore now it was equal that I should show myself grateful to my benefactor, and was willing gently to sustain inconvenience for his sake, who had been helpful to me in coming to so high place; but if by my wish anything might be effected, I wished myself at home again, and that so he by me, as I by my wish, might be at liberty.

**Laudatur à Rege**

Answer was made me, that the wishing stretched not so far, yet it was very pleasing to his Royal Majesty that I had behaved myself so generously, but he was affraid I might still be ignorant into what a miserable condition I had plunged myself through this curiosity. Hereupon the good man was pronounced free, and I, with a sad heart, was fain to step aside.

**Reliqui læti evadunt**

The rest were called for after me, and came jocundly out again, which was still more to my smart, for I imagined no other but that I must finish my life under the gate.

**Autor melancholiat.**

I had also many pensive thoughts running in my head as to what I should yet undertake, and wherewith to spend the time.

**Spes. Metus.**

At length I considered that I was now old, and, according to the course of Nature, had

Solatium.

Autor accipit annulum.

Auter dormit cum atlante & sene custode Turris.

few more years to live, that this anguish and melancholy life would easily dispatch me, and then my doorkeeping would be at an end, and that by a most happy sleep I might quickly bring myself into the grave. Sometimes it vexed me that I had seen such gallant things, and must be robbed of them; sometimes it rejoyced me that before my end I had been accepted to all joy, and should not be forced so shamefully to depart. Thus this was the last and worst shock that I sustained. During these my cogitations the rest were ready, wherefore, after they had received a good night from the King and Lords, each was conducted into his lodging, but I, most wretched man, had nobody to show me the way, and yet must suffer myself to be tormented. That I might be certain of my future function, I was fain to put on the Ring which the other had worn. Finally, the King exhorted me that, since this was the last time I was like to see him in this manner, I should behave myself according to my place, and not against the Order, upon which he took me in his arms and kissed me, all which I understood as if in the morning I must sit at my gate. After they had all spoken friendly to me, and at last presented their hands, committing me to the divine protection, I was by both the old men—the Lord of the Tower and Atlas—conducted into a glorious lodging, in which stood three beds, and each of us lay in one of them, where we yet spent almost two, &c.

*Here are wanting about two leaves in quarto, and he (the author hereof), whereas he imagined he must in the morning be door-keeper, returned home.*

# CHAPTER VI.

## ON THE CONNECTION OF THE ROSICRUCIAN CLAIMS WITH THOSE OF ALCHEMY AND MAGIC.

The guise of antiquity being almost indispensable to the pretensions contained in these singular documents, I have preferred presenting them to my readers in the archaic form of the original English translations, which, moreover, represent the Rosicrucian period in this country, than to undertake the somewhat superfluous task of a new version.

If the "Fama" and "Confessio Fraternitatis" are to be taken in their literal sense, the publication of these documents will not add new lustre to Rosicrucian reputations. We are accustomed to regard the adepts of the Rose-Cross as beings of sublime elevation and preternatural physical powers, masters of Nature, monarchs of the intellectual world, illuminated by a relative omniscience, and absolutely exalted above all weakness and all prejudice. We imagine them to be "holding no form of creed, but contemplating all" from the solitary grandeur of the Absolute, and invested with the "sublime sorrow of the ages as of the lone ocean." But here in their own acknowledged manifestoes they avow themselves a mere theosophical offshoot of the Lutheran heresy, acknowledging the spiritual supremacy of a temporal prince, and calling the pope Antichrist. We have gauged in these days of enlightenment and universal tolerance the intellectual capacities of all professors, past and present, of that art prophetic which is represented by Baxter and Cumming. We know the value of all the multitudinous speculations in the theological no-man's land of the Apocalypse. We do not expect a new Star of Jacob to rise out of the Galilee of religious intolerance, and out of the frantic folly of sectarian squabblings. We do not calculate the number of the beast, we do not denounce the Jesuits, we are not obsessed by an infectious terror of papal power and its possible agressions; on the contrary, we respect the associations connected with sovereign pontiffs, grand lamas, and chief patriarchs. We have, most of us, decided that the pope is neither God's vicar nor the Man of Sin; we persistently refuse our adherence to any theory which connects *the little horn* with Prince Jerome Napoleon, and we are not open to any positive convictions on the identity of the Scarlet Woman, or of the lost tribes of Israel. All persons possessed of such positive convictions we justifiably regard as fanatics, and after due and deliberate consideration of the Rosicrucian manifestoes, we do not feel able to make an exception in favour of this Fraternity, whose

> "Manners have not that repose
> Which marks the caste of Vere de Vere."

In other words, we find them intemperate in their language, rabid in their religious prejudices, and, instead of towering giant-like above the intellectual average of their age, we see them buffeted by the same passions and identified with all the opinions of the men by whom they were environed. The voice which addresses us behind the mystical mask of the Rose-Cross does not come from an intellectual throne, erected on the pinnacles of high thinking and surrounded by the serene and sunny atmosphere of a far-sighted tolerance; it comes from the very heart of the vexatious and unprofitable strife of sects, and it utters the war-cry of extermination. The scales fall from our eyes, the romance vanishes; we find ourselves in the presence of some Germans of the period, not of "the mystic citizens of the eternal kingdom."

We are dejected and disillusioned, but we are thankful, notwithstanding, to know the truth, as distinguished from the fictions of Mr Hargrave Jennings and the glamorous fables of professed romancers. In this spirit we proceed to a closer acquaintance with the Rosicrucians as represented by themselves.

I have already said that "The Universal Reformation" has little internal connection with the society which is supposed to have issued it in its Teutonic dress. The conclusion which is reached in that curious tract is, indeed, completely opposed to the expressed hopes of the Fraternity. It illustrates the ludicrous futility and abortiveness of the attempt to reform society, even when undertaken by the flower of the world's "literati." It bids the reformers begin their work at home, and reduces their Utopian scheming from the splendid scale of universal reconstruction to appraising sprats and cabbages. It considers mankind to be as good as his surroundings will allow him, and that "the height of human wisdom lies in the discretion to be content with leaving the world as they found it." On the other hand, the "Fama" and "Confessio" invite "the learned of Europe to co-operate with a secret society for the renovation of the age, the reform of philosophy," and to remedy "the imperfection and inconsistencies of all the arts." The discrepancy is singularly complete, and as "The Universal Reformation" throws no light upon the history or the claims of the Rosicrucians, it need not detain us. "The Chymical Marriage of Christian Rosencreutz" I shall also set aside for the present, because it is an allegorical romance—*pace* Professor Buhle, as De Quincey hath it—though otherwise of the first importance and interest.

From the "Fama" and "Confessio" we gather the religious opinions of the Rosicrucian Fraternity, and classify them as follows:—

*a.* They acknowledge Jesus Christ as the Son of God.

*b.* Man is born into life by the power of God, falls asleep in Jesus, and will rise again through the Holy Spirit.

*c.* They acknowledge a personal devil, the old enemy, who "hinders every good purpose by his instruments."

*d.* They "use two Sacraments, as they are instituted with all Formes and Ceremonies of the first and renewed Church."

*e.* It follows from this that they believe the Lutheran Reformation restored the Christian Church to its primitive purity.

*f.* They consider "that from the beginning of the world there hath not been given to man a more excellent, admirable, and wholesome book than the Bible," which is "the whole sum" of their laws.

*g.* They call the pope Antichrist, a blasphemer against Christ. They execrate him, and look forward to the time "when he shall be torn in pieces with nails." They foretell his "final fall," with the assurance of Brothers the prophet, and in the terminology of Mr Grattan-Guiness.

The philosophical and scientific opinions and pretensions of the Rosicrucian Society have more claim on our notice. As in their theological views, so in these they are simply the representatives of a certain school of thought current at their epoch. In its aspirations, as distinguished from its methods, this school was considerably in advance of the scientific orthodoxy of the moment. Looking with piercing glance

> "Into great Nature's open eye,
> To see within it trembling lie
> The portrait of the Deity,"

they dreamed of a universal synthesis, and combining profound contemplation with keen observant faculties, the experimental with *a priori* methods, they sought to arrive at those realities which underlie phenomena, "in more common but more emblematic words," they sought for the substance which is at the base of all the vulgar metals. Mystics in an age of scientific and religious materialism, they were connected by an unbroken chain with the theurgists of the first Christian centuries; they were alchemists in the spiritual sense and the professors of a divine magic. Their disciples, the Rosicrucians, followed closely in their footsteps, and the claims of the "Fama" and "Confessio" must be viewed in the light of the great elder claims of alchemy and magic. In these documents we find—I. The doctrine of the *microcosmus*, which considers man as containing the potentialities of the whole universe, or *macrocosmus*. According to Paracelsus, who first developed this suggestive teaching from obscure hints in the Kabbalistic books, the *macrocosmus* and the *microcosmus* are one. "They are one constellation, one influence, one breath, one harmony, one time, one metal, one fruit." Each part of the great organism acts upon "the corresponding part of the small organism in the same sense as the various organs of the human body are intimately connected with and influence each other." Every change that takes place in the *macrocosmus* may be sensed by the spiritual body which surrounds the spirit of the *minutum mundum.* The forces composing the one are identical with those of the other.[1]

II. We find, in the next place, the doctrine of Elemental spirits, which it is a common error to suppose originated with the Rosicrucians. This graceful and fanciful hypothesis also owes its development, if not its invention, to the seer of Hohenheim. It was naturalised on French soil by the author of the "Comte de Gabalis," and is known chiefly in England through the preface to "The Rape of the Lock," and of later years through the German "Romance of Undine," which has been many times translated. "When you shall be numbered among the Children of the philosophers," says the "Comte de Gabalis," "and when your eyes shall have been strengthened by the use of the most sacred medecine, you will learn that the Elements are inhabited by creatures of a singular perfection, from the knowledge of, and communication with, whom the sin of Adam has deprived his most wretched posterity. Yon vast space stretching between earth and Heaven has far nobler dwellers than the birds and the gnats; these wide seas hold other guests than the whales and the dolphins; the depths of the earth are not reserved for the moles alone; and that element of fire which is nobler than all the rest was not created to remain void and useless." According to Paracelsus, "the Elementals are not spirits, because they have flesh, blood, and bones; they live and propagate offspring; they eat and talk, act and sleep, &c. . . . They are beings occupying a place between men and spirits, resembling men and women: in their organisation and form, and resembling spirits in the rapidity of their locomotion." They must not be confounded with the Elementaries which are the astral bodies of the dead.[1] They are divided into four classes. "The air is replete with an innumerable multitude of creatures, having human shapes, somewhat fierce in appearance, but docile in reality; great lovers of the sciences, subtle, serviceable to the Sages, and enemies of the foolish and ignorant. Their wives and daughters are beauties of the masculine type. . . . The seas and streams are inhabited even as the air; the ancient Sages gave the names of Undines or Nymphs to these Elementals. There are few males among them, and the women are very numerous, and of extreme beauty; the daughters of men cannot compare with them. The earth is filled by gnomes even to its centre, creatures of diminutive size, guardians of mines, treasures, and precious stones. They furnish the Children of the Sages with all the money they desire, and ask little for their services but the distinction of being commanded. The gnomides, their wives, are tiny, but very pleasing, and their apparel is exceedingly curious. As to the Salamanders, those fiery dwellers in the realm of flame, they serve the Philosophers, but do not eagerly seek their company, and their wives and daughters are seldom visible. They transcend all the others in beauty, for they are natives of a purer element."[1]

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[1] "Paracelsus," by Franz Hartmann, M.D., p. 44.

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[1] According to Eliphas Lévi, the Astral Light, *i.e.*, the substance diffused through infinity, and which is the first matter of the material and psycho-material universe, is "transformed at the moment of conception into human light, and is the first envelope of the soul." In combination with fluids of extreme subtlety, it becomes the astral, etherised, or sidereal body. When a man dies and the divine spirit returns into the empyrean, it leaves two corpses, one on the earth and one in the atmosphere, "one already inert, the other still animated by the universal movement of the soul of the world, but destined to die gradually, being absorbed by the astral energies which produced it."—"Mysteries of Magic," pp. 97, 105.

III. In the third place, the Rosicrucian manifestoes contain the doctrine of the *signatura rerum*, which again is of Paracelsian origin. This is the "magical writing" referred to in the "Fama," and the mystic characters of that "Book of Nature" which, according to the "Confessio," stands open "for all eyes," but "can be read or understood by only a very few." These characters are the seal of God imprinted "on the wonderful work of creation, on the heavens, the earth, and on all beasts."[2] This "signature of things" is described by Paracelsus as "a certain organic vital activity," which is frequently "expressed even in the exterior form of things; and by observing that form we may learn something in regard to their interior qualities, even without using our interior sight. We see that the internal character of a man is often expressed in his exterior appearance, even in the manner of his walking and in the sound of his voice. Likewise the hidden character of things is to a certain extent expressed in their outward forms. As long as man remained in a natural state, he recognised the signatures of things and knew their true character; but the more he diverged from the path of Nature, and the more his mind became captivated by illusive external appearances, the more this power became lost."[3] The same doctrine is developed by the most distinguished disciple of Paracelsus, the Kentish Rosicrucian, Robert Fludd. "There are other invisible writings, secretly impressed on the leaves of

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[1] "Comte de Gabalis." Second Entretien.

[2] "Confessio Fraternatis," c. viii.

[3] Hartmann's "Paracelsus," pp. 51, 52.

Nature's book, which are not to be read or comprehended save with the eyes of understanding, being traced by the Spirit of the living God on the hidden fleshly tablets of our own hearts. . . . These internal and spiritual characters, constituting the interior writing, may also to the bodily eyes be the cause and origin of the things which do appear."[1] "It is manifest," he also remarks, "that those vivific letters and characters impressed on the Bible and on the great Book of Nature, and which we call arcane, because they are understood only by the few, are one thing, and that the dead, destroying letters of the same books, whose cortices contain the living and spiritual characters, are another."

IV. These speculative principles appear to have been united with some form of practical magic. Now magic is a term which conjures up into the mind of the ordinary reader some hazy notions either of gross imposture or diabolical compacts and hellish rites; it seems necessary, therefore, to state what it really was in the opinions of those who professed it. According to Paracelsus, magic is that great and hidden wisdom which discovers the interior constitution of everything. "It teaches the true nature of the inner man as well as the organization of his outward body." It includes "a knowledge of visible and invisible nature." It is the only true teacher of the art of healing. If physicians possessed it, their books might be burnt and their medicines be thrown into the ocean. "Magic and sorcery are two entirely different things, and there is as much difference between them as there is between light and darkness, and between white and black." The same authority teaches that the great agent in magic is the imagination confirmed by that faith which perfects will-power, and that the imagination thus strengthened can create its own objects. "Man has a visible and invisible workshop. The visible one is his body; the invisible one his imagination. . . . The imagination is a sun in the soul of man, acting in its own sphere as the sun of the earth acts in his. Wherever the latter shines, germs planted in the soil grow, and vegetation springs up; and the sun of the soul acts in a similar manner, and calls the forms of the soul into existence. . . . The spirit is the master, imagination the tool, and the body the plastic material. Imagination is the power by which the will forms sidereal entities out of thoughts. It is not *fancy*, which latter is the corner-stone of superstition and foolishness. . . . The power of the imagination is a great factor in medicine. It may produce diseases in man and in animals, and it may cure them."[1] This theory covers all the phenomena of visions, ecstacies, evocations, and other pseudo-miracles, recognising that they are facts, and accounting for the futility of their results.

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[1] Robertus de Fluctibus, "Apologia Compendiana Fraternitatem de Rosea Cruce."

V. Whether the Rosicrucians pretended to manufacture material gold is a question which is difficult to decide from the materials contained in their manifestoes. They acknowledge the fact of transmutation, and call it a "great gift of God;" but "as it bringeth not always with it a knowledge of Nature, while this knowledge bringeth forth both that and an infinite number of other natural miracles, it is right that we be rather earnest to attain to the knowledge of philosophy, nor tempt excellent wits to the tincture of metals sooner then to the observation of Nature."[2] Whatever may be thought of this reasoning, it definitely places the Rosicrucians in that school of alchemy to which I made reference at the close of the first chapter, and whose aim was to accomplish the spiritual side of the *magnum opus*, or great work of alchemical reconstruction. For them the transmutation of metals being no operation of common chemistry,[1] both the "Fama" and "Confessio" appear to condemn indiscriminately all professors of the purely physical process, which they call "the ungodly and accursed gold-making." Here, as in their other opinions, they echo Paracelsus. "What shall I say to you about all your alchemical prescriptions, about all your retorts and bottles, crucibles, mortars, and glasses; about all your complicated processes of distilling, melting, cohibiting, coagulating, sublimating, precipitating, and filtering, all the tomfoolery for which you throw away your time and your money. All such things are useless, and the labour over them is lost. They are rather an impediment than a help to arrive at the truth." After the same fashion, the "Confessio" denounces the "monstrous symbols and enigmas" by which pseudo-chymists impose upon credulous curiosity. According to Dr Hartmann, "Paracelsus asserts that it is possible to make gold and silver by chemical means; still he condemns such experiments as useless, and it seems to be more than probable that even in such chemical experiments as may have succeeded, something more than merely chemical manipulations was required to make them successful."[2] Éliphas Lévi, one of the most profound commentators on Paracelsus, declares that "there is light in gold, gold in light, and light in all things." Thus the first matter of the *magnum opus* is both within and about us, and "the intelligent will, which assimilates light, directs the operations of substantial form, and only employs chemistry as a very secondary instrument."[1]

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[1] "Confessio Fraternitatis," c. xi.

[2] *Ibid.*

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[1] On this point see "Mysteries of Magic," Biographical and Critical Preface, p. xliii.

[2] Hartmann's "Paracelsus," pp. 177, 178.

At the same time the Rosicrucians claimed to be in possession of "great treasures of gold," and of the purse of Fortunatus. There seems no special reason to doubt that they intended this to be literally construed, and the "Fama" definitely states that it was a project of their founder, C. R., to institute a society in Europe "which might have gold, silver, and precious stones sufficient for to bestow them on kings."

VI. Closely connected with the secret of metallic transmutation is "the supreme medicine of the world," the life-elixir, which, according to Bernard-le-Trevisan (fifteenth century), is the reduction of the Philosophical Stone into mercurial water. It cures all diseases, and prolongs life beyond the normal limits. Without claiming to be actually in possession of this

> "Wonderful Catholicon,
> Of very subtle and magical powers,"

the Rosicrucians come before us as essentially, or at least primarily, a healing fraternity. "Their agreement was this . . . . That none of them should profess any other thing than to cure the sick, and that gratis."[2] Professor Buhle, in his notice of the Rosicrucians and Freemasons, says that the evils of Germany at this period were immense, that the land was overswept by a "great storm of wretchedness and confusion." The science of medicine was still in its infancy, the Lutheran Reformation, by spoliating monasteries, had destroyed hospitals,[1] and the diseases and miseries unavoidably consequent on unsanitary principles and medical guesswork, were undoubtedly very widely spread. The utter incompetence of the ancient methods led many others besides the Rosicrucians to disregard and denounce the traditional authority, and in the wide field of experimental research to lay the foundations of a new and rational hypothesis. The germs of this revolution are found in Paracelsus, and the practical theosophy—medicine itself being a branch of mysticism from the standpoint of orthodox mystics—practised by Rosicrucian adepts is their strongest claim on our favour, the one golden link which joins their dissonant commonplace with the Orphean harmonies of true and divine occultism.

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[1] "Mysteries of Magic," p. 204.

[2] "Fama Fraternitatis," p. 73.

It will be sufficient to enumerate only their belief in a secret philosophy, perpetuated from primeval times, in everburning lamps, in vision at a distance, and in the approaching end of the world. I have shown indisputably that there was no novelty in the Rosicrucian pretensions, and no originality in their views. They appear before us as Lutheran disciples of Paracelsus; and, returning for a moment to the problem discussed in the introduction, we find nothing in either manifesto to connect them with the typology of a remote period. It is, therefore, in modern, not ancient, times that we must seek an explanation of the device of the Rose-Cross. A passage contained in "The Chymical Marriage of Christian Rosencreutz" will assist in the solution of this important point.

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[1] "The origin of our present hospitals must be looked for in monastic arrangements for the care of the sick and indigent. Every monastery had its *infirmaria*, managed by an *infirmarius*, in which not only were sick and convalescents treated, but also the aged, the blind, the weak, &c., were housed."—"Encyc. Brit.," 9th ed., *s. v.* "Hospitals."

# CHAPTER VII.

## ANTIQUITY OF THE ROSICRUCIAN FRATERNITY.

THE antiquity of the Rose in symbolism and of the Cross in symbolism, as I have already said, is no proof whatsoever of the antiquity of a society which we find to be using them at a period subsequent to the Renaissance; but, according to John Heydon, the Rosicrucians "have been since Christ;" they "inhabite the suburbs of Heaven," and are "as the eyes and ears of the great King, seeing and hearing all things." The existence of a "divine Fraternity" on the astral plane, or in the fourth dimension, however "seraphically illuminated," and with whatever powers they may be invested by the "Generalissimo of the world," is a point which transcends the investigations of the merely human historian. His researches, however, have determined that, within his own limits—that is, on the physical plane of time and space—there are no vestiges of the Rosicrucians traceable before the beginning of the seventeenth century, and that the belief in their antiquity originates in *à priori* considerations which are concerned with the predilections and prejudices of thinkers whose faith and imagination have been favoured by evolution or environment at the expense of their judgment, and who determine historical questions by the illumination of their own understandings rather than by the light of facts.

Such persons are beyond the reach of criticism, and, as they are neither numerous nor important, may be left basking in the sunshine of a pleasing aberration, which is interesting in days of disillusion. But the existence and occasional prevalence in all ages of the world of those theosophical ideas, which are at the root of Rosicrucian philosophy, have caused even serious students to consider the Fraternity of an almost incredible antiquity—a hypothesis which wins golden opinions from those who delight in connecting the invisible threads of the secret societies and tracing them to a single primal source, of which one and all are ramifications more or less identical in ceremonies, secrets, and purposes.

Addressing myself to these students, I would say with Buhle that whoever adopts this hypothesis "is bound to show, in the first place, in what respect the deduction of this order from modern history is at all unsatisfactory; and secondly, upon his own assumption of a far elder origin, to explain how it happened that for sixteen entire centuries no contemporary writers have made any allusion to it."

Solomon Semler is one of the few writers whose erudition is unquestionable, and who have supported this view; but the facts which he cites are entirely inconclusive. He proves the existence in the fourteenth century of "an association of physicians and alchemists who united their knowledge and their labours to attain the discovery of the Philosophic Stone." It is this association to which the alchemist Raymond Lully[1] apparently refers in his "Theatrum Chymicum,"[1] printed at Strasbourg in 1613, as a sec society existing during the fourteenth century in Italy, and the chief of which was called *Rex Physicorum.* Figulus[2] states it to have been founded in 1410, and asserts it to have merged in the Rosicrucian Order about the year 1607. The same careful investigator cites an anonymous letter, published at the end of the sixteenth century, and stating the age of a certain secret society to be above two thousand years. It is also asserted that the alchemist Nicholas Barnaud conceived in 1591 a project of establishing a secret convention of theosophical mystics, who were to devote themselves to a determined investigation of all Kabbalistic sciences, and that he scoured both Germany and France with this object. Finally, the "Echo of the God-illuminated Order of the Brethren R. C." tells us that in 1597 an attempt was actually made to found such a society, apparently on the lines laid down by Barnaud, and it is a remarkable fact that the preface to the Christian Reader which is prefixed to this curious publication, is dated June 1597, while that which is addressed to the

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[1] This personage is not to be confused with the author of the "Ars Magna Sciendi," the illuminated philosopher and evangelist of Parma in Majorca, who united the saint and the man of science, the metaphysician and the preacher, the apostle and the itinerant lecturer, the dialectician and the martyr, in one remarkable individuality. The alchemist Raymond Lully, "one of the grand and sublime

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masters of the science," according to Eliphas Lévi, lived after 1315, the date of the martyr's death, and nothing is known of his history, except his astounding transmutations. He is said to have been a native of Ferrago, and has been described as "a Jewish neophyte." John Cremer, the abbot of Westminster, describes his reception by Edward I, King of England, who gave him an apartment in the Tower to perform his transmutations, but the welcome guest soon found himself a prisoner, and with difficulty effected his escape. See "Cremeri Abatis Westmonasteriensis Testamentum," in the "Museum Hermeticum," 4to, Francfurt, 1677-78. Camden, in his "Ecclesiastical Monuments," gives also some details of Lully's sojourn in England.

[1] C. 87, p. 139.

[2] Benedictus Figulus was the author of "Pandora Magnalium," "Paradisus Aureolus Hermeticus," "Rosarium Novum Olympicum et Benedictum," "Thesaurinella Olympica," all published in 1608.

Brotherhood is dated 1 Nov. 1615, the book itself not having appeared till 1620.

These facts and statements are of the highest interest and of very considerable importance within their own sphere, but the existence of secret associations even two thousand years old, much less the attempts occasionally made to establish others, affords no proof that they were in any way connected, or are to be identified, with the Rosicrucian Brotherhood, whose violent anti-Papal prejudices and ultra-Protestant principles are sufficient proof of a post-Lutheran origin.

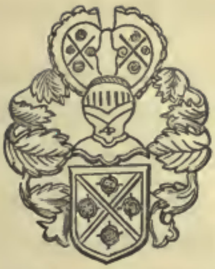
The only sect or association with which the Rosicrucians may be pertinently compared, and which we hear of before the year 1610, is the *Militia Crucifera Evangelica* which assembled at Lunenburg in 1598 under the auspices of the mystic and theosophist, Simon Studion. Its proceedings are reported in an unprinted work from his pen entitled "Naometria, seu nuda et prima libri, intus et foris scripti, per clavem Davidis et calamum (virgæ similem) apertio; in quo non tantum ad cognoscenda tam S. Scripturæ totius, quam naturæ quoque universæ, mysteria, brevis fit introductio—verum etiam Prognosticus (stellæ illius matutinæ, Anno Domini 1572, conspectæ ductu) demonstratur Adventus ille Christi ante diem novissimum secundus per quem homine peccati (Papâ) cum filio sur perditionis (Mahomedo) divinitus devestato, ipse ecclesiam suam et principatus mundi restaurabit, ut in iis post hac sit cum ovili pastor unus. In cruciferæ militiæ Evangelicæ gratiam. Authore Simone Studione inter Scorpiones. Anno 1604." As this work exists only in manuscript, and as there is no transcript of this manuscript to be found in the English public libraries, my chief knowledge of its contents, and of the sect which it represents, is derived from an unsatisfactory notice by Professor Buhle, who describes the *Militia* as a Protestant sect heated by apocalyptic dreams, and declares the object of the assembly to have been apparently "exclusively connected with religion." But it is clear from the life of Studion that he was passionately devoted to alchemy, and the spiritual side of the *magnum opus* was probably the aim of these enthusiasts, who are otherwise identified in their views with the illuminati of the Rose-Cross. Like these they believed that the books of Revelation and of Nature were *intus et foris scripti*, written within and without, that is, they contain a secret meaning for the initiates of mystical wisdom; that the unaccountable appearance of new stars in the sky was significant of important events in the approximate future; that the last day was at hand; that the Pope was Anti-Christ and the Man of Sin; and finally, as Buhle himself confesses, the "Naometria" contains a great deal of mysticism and prophecy about the Rose and the Cross.

These points of resemblance are, I think, insufficient to establish a connection between the *Militia Crucifera Evangelica* and the Rosicrucians in a logical mind, but they are certainly curious and interesting. It will be shown in the next chapter why the symbolism of the Rose and the Cross was common to both associations.

The antiquity of the Rosicrucians, as I have hinted, finds few supporters at the present day, this view being chiefly confined to the members of pseudo-Rosicrucian societies, and to the pseudo-historian of the order, Mr Hargrave Jennings. From the fictitious importance unaccountably ascribed to the ill-considered and worthless work of this writer, it seems necessary to conclude with a short notice of the incoherent and visionary ramblings in "The Rosicrucians: their Rites and Mysteries." Mr Jennings may congratulate himself on being "that distinguished esoteric *littérateur*," who writes the worst English of this or any century, but he is a great man, a magician of the first order, in the important matter of titles. I freely confess that his work on this subject is so attractively labelled that it exercises an irresistible charm over the student. "The Rosicrucians: their Rites and Mysteries, with chapters on the ancient Fire and Serpent Worshippers, and explanations of the Mystic Symbols represented on the monuments and talismans of the Primeval Philosophers," is a label not otherwise than superb. It is a "strong delusion" which tempts the hesitating purchaser, and has often prompted the too credulous reader, by the subtlety of its mystic charm, "to believe" —at least the very opposite of what is true.

The book, so far as the Rosicrucians are concerned, begins with an account of an "historical adventure in Staffordshire," which is curiously distorted in the interests of an inexpensive sensationalism, and after much loquacity on "the insufficiency of worldly objects," we are introduced in the seventh chapter, without preface or apology, to the "Mythical history of the *Fleur-de-lys*," Druidic Cromlechs, and Gnostic Abraxas Gems. The rest of the work is Rosicrucian certainly, so far as the titles of the chapters are concerned, but not further. Thus we have "The Rosy-Cross in Indian, Egyptian, Greek, Roman, and Mediæval monuments," "Presence of the Rosicrucians in Christian Architecture," &c., but the chapters themselves are devoted to the lingam and the great pyramid, Persian fire-worship, phallic and serpent symbolism, and etymological speculations which would have astonished even Godfrey Higgins, and which Kenealy himself would disown. Doubtless these things are connected in the mind of Mr Hargrave Jennings with his mysterious and ubiquitous Brotherhood, for his diseased imagination perceives Rosicrucianism everywhere, "as those who believe in witchcraft see sorcery and enchantment everywhere." This connection, however, he nowhere attempts to establish, and it is incredible to suppose that the shallow pretence has ever imposed on anyone. The few statements which he makes concerning the Fraternity must be rejected as worthless; for example, he tells us that the alchemists were a physical branch of the Rosicrucians, whereas the Rosicrucians were a theosophical sect among the alchemists.

I have deemed it unnecessary to consider the alleged connection between the Templars and the Brethren of the Rose-Cross, for this hypothesis depends upon another, now generally set aside, namely, the connection of the Freemasons with the foregoing orders. It is sufficient to say that the Templars were not alchemists, that they had no scientific pretensions, and that their secret, so far as can be ascertained, was a religious secret of an anti-Christian kind. The Rosicrucians, on the other hand, were pre-eminently a learned society, and they were also a Christian sect.



Arms of Andreas.

# CHAPTER VIII.

## THE CASE OF JOHANN VALENTIN ANDREAS.

Most existing theories as to the authorship of the Rosicrucian manifestoes are founded upon plausible assumptions or ingenious conclusions drawn from the doubtful materials of merely alleged facts. Each investigator has approached the subject with an ambitious determination to solve the problem connected with the mysterious Order, but, in the absence of adequate materials, has evolved a new hypothesis, where the supposititious has transfigured what is certain for the satisfaction of individual bias. As a simple historian working in the cause of truth, it is neither my inclination nor my duty to contrive a fresh theory, but rather to state the facts which are in conflict with all theories, and to draw no conclusion unwarranted by the direct evidence in hand.

The Rosicrucian theorists may be broadly divided into three bands—I. Those who believe that the history of Christian Rosencreutz is true in fact, and that the society originated in the manner recounted in the "Fama Fraternitatis." II. Those who regard both the society and its founder as purely mythical, and consider with Liebnitz, "*que tout ce que l'on a dit des Frères de la Croix de la Rose, est une pure invention de quelque personne ingenieuse.*" III. Those who, without accepting the historical truth of the story of Rosencreutz, believe in the existence of the Rosicrucians as a secret society, which drew attention to the fact of its existence by a singular and attractive fiction.

In the first division are gathered the men of large imagination and abundant faith, who, unawed by historical difficulties, unaffected by discrepancies of fact, and despising the *terra damnata* of frigid critical methods, are bewitched by romantic associations and the glamour of impenetrable mystery. They love to contemplate the adepts of the Rose-Cross moving silently among the ignorant and vulgar multitude, diffusing light and healing, masters of terrific secrets, having nothing in appearance and yet possessing all things, ever inscrutable, ever intangible, ever vanishing suddenly. The sublime dreams produced by their mystical hachish are undisturbed by the essential shallowness and commonplace of Rosicrucian manifestoes, for they reject authoritative documents, or interpret objectionable passages in an inverted sense.

Insuperable difficulties prevent us from supposing that the "Fama" and "Confessio Fraternitatis" emanated from a secret society whose literal history is contained in them. These difficulties are, for the most part, inherent in the nature of the alleged history, which I undertook in the introduction to prove mythical. It will be unnecessary for this purpose to consider the scientific foundation of Rosicrucian claims. The purse of Fortunatus—that is, the Stone of the Philosophers—the power of transmutation, the existence of elementary spirits, the doctrine of signatures, ever-burning lamps, and vision at a distance, may be possibilities, however remote on the horizon of natural science. There are many things in heaven and on earth which are undreamed of in the philosophy of Horatio, and occultism is venerable by its antiquity, interesting from its romantic associations, and replete with visionary splendours; but for all this, the fiction of the "Fama" is "monstrous, and betrays itself in every circumstance."[1]

Suspicion is immediately raised by the suppression of all names, and the concealment of the headquarters and all "local habitations" of the supposed Society. C. R. C., the hero of the history, journeys to a fabulous Oriental city, called Damcar, which is not Damascus, though the German originals continually confuse it therewith. A great part of this journey is performed alone by a boy of sixteen, who is described as possessing such "skill in physic" that he "obtained much favour of the Turks," and who, after five years' travelling, returns at the age of twenty-one years to Europe, fired with an inextinguishable ambition to correct the errors of all the arts and to reform the whole *philosophia moralis.* In Germany he erects a mysterious House of the Holy Spirit, situated apparently in space of three dimensions, besieged by the "unspeakable concourse of the sick," and yet, for the space of nearly two hundred years, completely unknown and unseen by the "wicked world." When the Society was incorporated, and its members despatched on their wanderings, two brethren always remained with the founder, and eight of them were present at his death, yet the secret of his burial-place was completely unknown to the third generation, till its discovery by a newly-initiated member when he was repairing his house, which, nevertheless, does not appear to be the House of the Holy Spirit. The sepulchre has been closed for one hundred and twenty years, and it is found to contain the *Vocabularium*, *Itinerarium*, and Life of Paracelsus. Taking 1614 as the year when the "Fama" was published, and supposing the discovery of the burial-place to have ante-dated the manifesto by the shortest possible period, we are brought back to the year 1494, one year after the birth of Paracelsus, whose books it is supposed to contain. This point is, of course, conclusive, and it is unnecessary to comment on the mystery which surrounds the ultimate fate of the corpse of that "godly and high-illuminated Father, Brother C. R. C."

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[1] De Quincey, "Rosicrucians and Freemasons," c. iii.

Thus it is obvious that the history of Christian Rosencreutz is not historically true, and that the Society did not originate in the manner which is described by the "Fama."

The theorists of the second and third divisions are in agreement upon several important points, and may, therefore, be considered together. Most of them unite in seeking the author of the Rosicrucian manifestoes among the literati of the period. On the one side they consider him a satirist, or the perpetrator of an imposture or elaborate jest; on the other, they hold him to be the founder of a secret society, or the mouthpiece of one which was already in existence, and to which they ascribe a various antiquity in accordance with their predilections and their knowledge of the true state of the case. The question of this antiquity has been discussed in the last chapter.

Several authors have been suggested, for the most part on very slender evidence. Some maintain that the manifestoes were written by Taulerus, the author of the German Theologia, an obscure writer not to be identified with the author of the Spiritual Letters, "Institutiones Divinæ," &c., others by Luther, others again by Wiegel. Joachim Junge,[1] the celebrated philosopher of the seventeenth century, has secured several partisans. He was born at Lubeck in 1587, and became an M.A. of Giessen in 1609. At the very period when the "Fama Fraternitatis" first appeared, about 1614, he was holding numerous conferences with his friends on the methods of hastening the progress of philosophy, but his plans are supposed to have been without any immediate result. Subsequently, he sought to establish at Rostock an academy for the advancement of natural sciences; "but the rumour spread that this project concealed some evil designs, and people went so far as to accuse him of being one of the chiefs of the famous order of the Brothers of the Red-Cross, and he was forced to renounce a plan whose execution could only have had good results for his adopted country."[1] He became rector of the University of Hamburg, and died of apoplexy, September 23, 1657. He was the author of "Geometria Empirica," "Harmonica Theoretica," &c., and appears to have been wholly unconnected with the alchemical pursuits of the period. A secretary of the Court of Heidelberg (according to Heidegger, the biographer of Johannes Ludovicus Fabricius) being, it is supposed, in the secret, is said to have confirmed in conversation the current report that Junge was the founder of the Fraternity and the writer of the "Fama Fraternitatis."[2] No reference is made to this matter in the "Historia Vitæ et Mortis Joachimi Jungii Mathematici summi ceteraque Incomparabilis Philosophi," which was written by Martinus Fogelius in 1658. It contains, however, some account of his attempt to found a philosophical society, but the *Leges Societatis Ereuneticæ* which are to be found at the end of the pamphlet, sufficiently distinguish it from the Rosicrucian Brotherhood. The theosophist, Ægidius Gutmann, is claimed as the true author of the anonymous manifestoes by others—on what grounds I have not been able to ascertain; but, according to Buhle, this opinion is "supported by no other argument than that he was a distinguished mystic in that age of mysticism."

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[1] This writer is not to be confused with Jung Stilling, whose real name was Johannes Heinrich Jung, and who is, perhaps, more celebrated in England for his works on Pneumatology than is the rector of Hamburg for his contributions to mathematical science.

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[1] "Biographie Universelle," *s.v.* Joachim Junge.

[2] In the "Acta Eruditorum Lipsiæ," 1698, 4to, p. 172, there is the following passage:—"Natus est Jo. Ludovicus Fabricius Scaphulsi, Helvetiorum Pago primario, die 29 Julii anni seculi hujus trigesimi secundi, patre Jo. Fabricio anno 1630 vi externa e Palatinatu in exilium ejecto, et a Scaphusanis promtissime recepto. Fuit vir ille sic satis excultus, quique ut Fabricius noster familiari in ser-

All these views have manifestly little to recommend them, but that which attributes the composition of the Rosicrucian manifestoes to Johann Valentin Andreas is supported by an extraordinary mass of evidence, which calls for very careful and impartial consideration. This interesting and singular personage, who is described by Brucker[1] as very learned and of a very elegant genius, whom the "Bibliothèque Universelle"[2] considers one of the most useful men which Germany produced in the seventeenth century, and whom all authorities unite in admiring for his talents and virtues, was a renowned theologian of Wirtemberg, and a multifarious *littérateur* not uncelebrated, even at this day, in his own country, as a poet and a satirist. He was born at Herrenberg, a town in the duchy of Wirtemberg, on the 17th of August 1586. He was the grandson of Jacob Andreas, also a celebrated theologian. His father was the

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mone retulit, adversus Roseæ Crucis Fratres calami quoque telum strinxit, *cujus quidem Sectæ auctorem fuisse Jungium, Mathematicam Hamburgi professum, eumque librum, cui titulus est Fama Frabium Roseæ Crucis cudisse, pariter ex ore Secretarii, rei illius conscii, confirmavit.*

[1] "Brukeri Historia Crit. Philosophiæ," tome ii., p. 740.

[2] Tome ii., p. 126.

pastor of Herrenberg, his mother, Mary Moseria. The delicacy of his early years characterised his maturer life, but he was of a shrewd and cheerful disposition. He received the rudiments of his education from Michael Beumler.[1] Subsequently he pursued his studies at Tubingen. Buhle informs us that, "besides Greek and Latin (in which languages he was distinguished for the elegance of his style), he made himself master of the French, Italian, and Spanish; was well versed in Mathematics, Natural and Civil History, Geography, and Historical Genealogy, without at all neglecting his professional study of divinity."[2] "I so divided my time," he tells us, "that during the day I devoted myself to instruction in the arts; thereto I added long nocturnal studies, passed in the reading of various authors, and carried to such an extravagant extent that not only my eyesight suffered, but I made myself subject to the horrors of sleeplessness, and weakened the strength of memory."

He travelled much within the limits of his own country, visited France, Switzerland, Italy, including Venice, and twice journeyed into Austria. He was married on the second of August 1614, to Agnes Elizabeth, daughter of Josua Grüminger.[3] He passed through various grades of ecclesiastical dignity, and became chaplain to the court at Stuttgart. "Here," says Buhle, "he met with so much thwarting and persecution, that, with his infirm constitution of body and dejection of mind from witnessing the desolation of Germany," the redress of the abuses and evils in which had been the main object of his life—"it is not to be wondered that he . . . sank into deep despondency and misanthropy." At his own earnest importunity he was permitted to resign his post, and died abbot of Adelberg and Lutheran almoner to the Duke of Wirtemberg in the year 1654, "after a long and painful illness."

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[1] "Primam infantiam afflictissimam habui, ardeo est non nisi bimus in pedes primus erigerer, quam etiam valetudinis tenuitatem omni vita tolerari, ingenio interim sagaci et festivo, ut propinquis et amicis voluptati essem . . . . Literarum rudimenta a Michaele Beumlero accessi viro optimo."—"Vita ab ipso Conscripta," lib. i.

[2] De Quincey, "Rosicrucians and Freemasons," c. iii.

[3] See additional notes, No. 5.

All authorities are agreed upon one important point in the character of Andreas, and that is his predilection in favour of secret societies as instruments in the reformation of his age and country. According to Buhle, he had a profound and painful sense of the gross evils and innumerable abuses which afflicted the German fatherland, and which were revealed, not eradicated, by the lurid fire-brand of Luther's reformation. These abuses he sought to redress by means of "secret societies." The ambition of his boyhood appears to have been the labour of his after days. "The writings of Andreas, issued during his life-time, are full of arguments on the necessity of forming a society solely devoted to the reformation of sciences and manners. . . . Three of his works, namely, 'Reipublicæ Christianopolitanæ Descriptio'; 'Turris Babel, sive Judiciorum de Fraternitate Rosaceæ Crucis Chaos'; 'Christianæ Societatis Idea,' all published at Strasbourg in the years 1619 and 1620, offer the clearest indications of his project to form a secret society. It is impossible not to perceive that he is always aiming at something of the kind. Some also appeal to his frequent travels as having no other object.[1] A writer in the "Dictionnaire des Sciences Occultes" speaks with even greater emphasis. "The works of Andreas, to the number of one hundred, preach promiscuously the necessity of secret societies,"[1] and Louis Figuier, whose work, entitled "Alchemy and the Alchemists," though it does not betray much original research, represents in a French vestment the opinions and arguments of some high German authorities, calls Andreas "a fanatical partisan" of the doctrines of Paracelsus,[2] declares him to have been fired with the ambition to fulfil certain predictions of his master which have been before referred to, and that he took upon himself to decide that the "Elias Artista," the robust child, to whom the magician refers, must be understood not of an individual but of a collective body or association.

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[1] "Bibliothèque Universelle," tome ii., pp. 126-128.

It seems clear from these authorities, and from the facts of the case, that the mature, long-planned purpose of Andreas was the foundation of a society for the reformation of the age, and we find him cherishing this hope and apparently elaborating his designs at the very period when the first rumours of the Rosicrucian Fraternity began to be heard in Europe. It is, therefore, obviously and incontestably clear that if he had any hand in the foundation of this society, or in the authorship of the documents connected with it, that both were undertaken in all earnestness, and that the "Fama" and "Confessio Fraternitatis" are not pieces of frolicsome imposture, and satires on the credulity of the period. Such a supposition is wholly incompatible with Andreas' zeal and enthusiasm.

This point being definitely settled, I proceed to lay before my readers an abstract of those considerations which have induced several erudite investigators to accept Andreas as the author of the Rosicrucian documents.

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[1] "Dictionnaire des Sciences Occultes" in the Abbé Migne's "Troisième Encyclopédie Théologique," t. i., p. 90.

[2] With the characteristic carelessness of a French reasoner, Figuier stultifies himself on this point by stating a few pages subsequently that Andreas was devoid of any doctrinal fanaticism. "L'Alchimie et les Alchimistes," pp. 293-297.

I. I have said in the fifth chapter that the whole controversy to some extent centres in the "Chymical Marriage of Christian Rosencreutz," and since the publication of Seybold's "Autobiographies of Celebrated Men" in 1796, and which printed for the first time, albeit in a German version, the posthumous autobiography of Johann Valentin Andreas,[1] there has been no room for doubt as to its authorship. There he includes it among his earliest productions, states that it was written at the age of fifteen, and that it was one of a series of similar juvenilia which, for the most part, had perished.[2] Now the "Chymical Marriage," having remained several years in manuscript, was printed at Strasbourg in 1616. The C. R. C. of the preceding manifestoes was immediately identified with the Christian Rosencreutz of the allegorical romance, and albeit the first edition of the "Confessio Fraternitatis," and seemingly also of the "Fama,"[1] do not describe the society as that of the Rosie Cross, the edition of 1615, printed at Francfurt, calls it the *Bruderschafft des Rosen-Creutzes* and it is, therefore, argued that the three works must have originated from a single source.

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[1] The original Latin text was not printed till 1849, when it appeared in octavo at Berlin under the editorship of F. H. Rheinwald.

[2] For the information of students of the Rosicrucian mystery I append the whole passage which refers to the juvenile productions of Andreas. "Jam a secundo et tertio post millesimum sexcentesimum coeperam aliquid exercendi ingenii ergo pangere, cujus facile prima fuere Esther et Hyacinthus comoediae ad aemulationem Anglicorum histrionum juvenili ansu factae, e quibus posterior, quae mihi reliqua est, pro aetate non displicet. Secuta sunt Veneris detestatio et Lachrymae tribus dialogis satis prolixis, ob infelicem, de quo postea, casum meum expressae, quae invita me perierunt. Superfuerunt e contra Nuptiae Chymicae, cum monstrorum foecundo foetu, ludibrium, quod mireris a nonullis aestimatum et subtili indagine explicatum, plane futile et quod inanitatem curiosorum prodat. Invenio etiam in chartis meis titulos Julii Sive Politiae libros tres, Judicium astroligicum contra astrologiam, Iter, sed quod dudum interierunt, quid iis consignarim, non memini."—Vita Lib., i. p. 10, Ed. Rheinwald, 1849.

II. The "Chymical Marriage" contains the following passage :—"Hereupon I prepared myself for the way, put on my white linnen coat, girded my loyns, with a blood-red ribbon bound *cross-ways* over my shoulder : In my hat I stuck *four roses*." Elsewhere, he describes himself as a "brother of the Red-Rosie Cross," and a "Knight of the Golden Stone"—*eques aurei lapidis.*

Now, the armorial bearings of the family of Andreas contain a St Andrew's Cross with four roses, one in each of its angles, which interesting piece of internal evidence indicates the authorship of this romance independently of the autobiographical statement, and points irresistibly, it is said, to the conclusion that the founder of the Rose-Cross Society was the man whose heraldic device was also the Rose and Cross.

III. The identity of the principles contained in the acknowledged work of Andreas, and in the pamphlets which it is sought to attribute to him, are considered too obvious to need enumeration, and it is sufficient to point out that all are equally directed against the charlatanic professors of the *magnum opus,* thriving in countless numbers upon the credulity and infatuation of the age.

IV. Arnold, in his "History of the Church and of

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[1] The title of one of the earliest editions is quoted by Arnold as follows :—"Fama Fraternitatis, or Discovery of the Brotherhood of the Worshipful Order of the R. C."

Heretics," states that a comparison between Andreas' undoubtedly authentic writings and those of the Rosicrucian manifestoes do not allow any doubt that he is their author.

V. The earliest edition of Boccalini's "Ragguagli di Parnasso" was published at Venice in 1612. Andreas is known to have been an Italian scholar; he was also an omnivorous reader; he is said to have admired Boccalini, and to have imitated his style; and thence it is argued that he it was who translated Advertisement 77 of the first centuria, under the title of the "Universal Reformation of the Whole Wide World."

VI. An intimate friend of Andreas, Professor Besoldt, positively declares that the character of the Rosicrucian manifesto is plain enough, and considers it a marvellous and unexplainable circumstance that so many persons had mistaken that object. From this it is concluded that he was a repository of the secret concerning their authorship, and as he was in the confidence of Andreas, that Andreas was the author.

In this case, the question discussed in the introduction is, of course, definitely set at rest. The symbolism of the Rose-Cross is of no high significance as a badge of the secret society. It does not give expression to the arcana of the alchemical and celestial Dew of the Wise, nor contain the secret of the menstruum of the Red Dragon. It is simply the hereditary device of the founder, and its meaning is to be sought in German heraldry, and not in mysticism.

Those who accredit Andreas with the authorship of the Rosicrucian manifestoes interpret his reasons very variously. According to Arnold, he had already written many satirical pamphlets upon the corruptions and hypocrisy of the period and he considers that the "Fama" and "Confessio" were penned with the same purpose, namely to lay bare the follies of men's lives, and to set before them patterns of good and pious living. He quotes an unmentioned writer as stating that it was necessary that the brethren should be men of unblemished lives, and zealous preachers, who, under the appearance of a society, would try to lead the people to God. According to Figuier, as we have seen, Andreas established the order to fulfil certain prophecies of Paracelsus, and to pursue scientific researches on purely Paracelsian principles. But Buhle, with all his shortcomings, and weighted as he is by an extravagant Masonic hypothesis, is the best exponent of these views, and it will be necessary to cite his arguments at considerable length.

"From a close review of his life and opinions, I am not only satisfied that Andreä wrote the three works which laid the foundation of Rosicrucianism, but I see clearly *why* he wrote them. The evils of Germany were then enormous, and the necessity of some great reform was universally admitted. As a young man without experience, Andreä imagined that this reform would be easily accomplished. He had the example of Luther before him, the heroic reformer of the preceding century, whose memory was yet fresh in Germany, and whose labours seemed on the point of perishing unless supported by corresponding efforts in the existing generation. To organise these efforts and direct them to proper objects, he projected a society composed of the noble, the enlightened, and the learned—which he hoped to see moving, as under the influence of one soul, towards the redressing of public evils. Under this hope it was that he travelled so much: seeking everywhere, no doubt, for the coadjutors and instruments of his designs. These designs he presented originally in the shape of a Rosicrucian society; and in this particular project he intermingled some features that were at variance with its gravity and really elevated purposes. Young as he was at that time, Andreä knew that men of various tempers and characters could not be brought to co-operate steadily for any object so purely disinterested as the elevation of human nature: he therefore addressed them through the common foible of their age, by holding out promises of occult knowledge which should invest its possessor with authority over the powers of Nature, should lengthen his life, or raise him from the dust of poverty to wealth and high station. In an age of Theosophy, Cabbalism, and Alchemy, he knew that the popular ear would be caught by an account, issuing nobody knew whence, of a great society that professed to be the depository of Oriental mysteries, and to have lasted two centuries. Many would seek to connect themselves with such a society: from these candidates he might gradually select the members of the real society which he projected. The pretensions of the ostensible society were indeed illusions; but before they could be detected as such by the new proselytes, those proselytes would become connected with himself, and (as he hoped) moulded to nobler aspirations. On this view of Andreä's real intentions, we understand at once the ground of the contradictory language which he held about astrology and the transmutation of metals: his satirical works show that he looked through the follies of his age with a penetrating eye. He speaks with toleration then of these follies—as an exoteric concession to the age; he condemns them in his own esoteric character as a religious philosopher. Wishing to conciliate prejudices, he does not forbear to *bait* his scheme with these delusions: but he is careful to let us know that they are with his society mere *παρεργα* or collateral pursuits, the direct and main one being true philosophy and religion."

I fully concede the almost overwhelming force of some of the arguments I have enumerated, but, as a partisan of no particular theory, it is my duty to set before my readers a plain statement of certain grave difficulties.

I. The "Chymical Marriage" is called a *ludibrium* by its author, and Professor Buhle describes it as a comic romance, but those of my readers who are acquainted with alchemical allegories will discern in this singular narrative by a prepared student or artist who was supernaturally and magically elected to participate in the accomplishment of the *magnum opus*, many matters of grave and occult significance. They will recognise that the comic episodes are part of a serious design, and that the work as a whole is in strict accordance with the general traditions of alchemy. They will question the good faith of the author in the application of a manifestly incongruous epithet. Perhaps they will appear to be wise above what is written, but the position is not really unreasonable, for the passage in which reference is made by Andreas to the "Nuptiæ Chymicæ" is calculated to raise suspicion. He was a shrewd and keen observer; he had gauged the passions and the crazes of his period; he was fully aware that the rage for alchemy blinded the eyes and drained the purses of thousands of credulous individuals, who were at the mercy of the most wretched impostors, and that no pretence was too shallow and no recipe too worthless to find believers. He could not be ignorant that a work like the "Chymical Marriage of Christian Rosencreutz" was eminently liable to impose upon every class of theosophists. When, therefore, he supposes, and, by implication, expresses, astonishment that his so-called *ludibrium* became the object of earnest investigation and of high esteem, I freely confess that I, for one, cannot interpret him seriously; in other words, that I reject the statement. This, however, is only the initial difficulty. The same passage of the "Vita ab ipso Conscripta" contains another piece of incredible information, namely that Andreas wrote the "Nuptiæ Chymicæ" before he was sixteen. This story gives evidence of an acquaintance with the practice and purposes of alchemy which was absolutely impossible to the most precocious lad. Moreover, the boldness of its conception and the power which is displayed in its execution, setting aside the debateable question of its occult philosophical character, are things utterly transcending the *cacoethes scribendi* of a youngster barely attained to the age of puberty. I appeal to the discrimination of my readers whether the curious and ingenious perplexities propounded at the supper on the third day are in any way suggestive of "the light fire in the veins of a boy." The romance supposed to have been written in 1602-3 did not see the light till 1616, when it appeared in the full tide of the Rosicrucian controversy. Why did it remain in manuscript for the space of thirteen years at a period when everything treating of alchemy was devoured with unexampled avidity? The "Chymical Marriage," in its original draft, may have been penned at the age of fifteen, but it must have been subjected to a searching revision, though I confess that it betrays no trace of subsequent manipulation. These grave difficulties are enhanced by a fact which is wholly unknown to most Rosicrucian critics, and which was certainly not to be expected in the jest of a schoolboy, namely, that the barbarous enigmatical writings which are to be found in several places of "The Hermetick Wedding" are not an unmeaning hoax, but contain a decipherable and deciphered sense. The secretary of an English Rosicrucian Society says that the Supreme Magus of the Metropolitan College can read all three of the enigmas, and that he himself has deciphered two. Their secret is not a tradition, but the meaning dawns upon the student after certain researches. The last point is curious, and, outside the faculty of clairvoyance, the suggested method does not seem probable, but I give it to be taken at its worth, and have no reason to doubt the statement.

From these facts and considerations, the conclusion does not seem unreasonable, and may certainly be tolerated by an impartial mind, that in spite of the statement of Andreas, and partly because of that statement, the "Chymical Marriage" is not a *ludibrium*, that it betrays a serious purpose, and conceals a recondite meaning.

II. With this criticism the whole theory practically breaks down. We know that the "Fama Fraternitatis" was published in 1615 as a manifesto of the *Bruderschafft des löblichen Ordens des Rosen Creutses.* We have good reason to suppose that the original draft of the "Chymical Marriage" was tampered with; we do not know that previous to the year 1615 such a work was in existence as the "Chymical Marriage of Christian Rosencreutz." What we know to have existed was simply the "Nuptiæ Chymicæ." Now, supposing the "Fama Fraternitatis" to have emanated from a source independent of Andreas, he would be naturally struck by the resemblance of the mysterious Rosicrucian device to his own armorial bearings, and when in the year 1616 he published his so-called comic romance, this analogy may, not inconceivably, have led him to re-christen his hero, and to introduce those passages which refer to the Rose Cross. This, of course, is conjectural, but it is to be remarked that so far as can be possibly ascertained, the acknowledged symbol of the Fraternity never was a St Andrew's Cross with four Roses, but was a Cross of the ordinary shape, with a Red Rose in the centre, or a Cross rising out of a Rose. There is therefore little real warrant for the identification of the mystical and the heraldic badge. It is on this identification, however, that the Andrean claim is greatly based.

III. We find the "Chymical Marriage," like the "Fama" and "Confessio Fraternitatis," crusading against the "vagabond cheaters," "runagates and roguish people," who debased alchemical experiments in the interest of dishonest speculation; yet the one, under a thin veil of fiction, describes the proceedings in the accomplishment of the *magnum opus*, while the other terms transmutation a great gift of God. These points of resemblance, however, do not necessarily indicate a common authorship, for a general belief in the facts of alchemy was held at that period by many intelligent men, who were well aware, and loud in their condemnation, of the innumerable frauds which disgraced the science. On the other hand, it is plain that the history of C. R. C., as it is contained in the "Fama," is not the history, equally fabulous, of that Knight of the Golden Stone, who is the hero of the "Chymical Marriage."

IV. It is obviously easy to exaggerate the philological argument, or rather the argument from the identity of literary style, in the documents under consideration. This point indeed can only be adequately treated by a German. At present it rests on a single assertion of Arnold, which is uncorroborated by any illustrative facts. I think it will also be plain, even to the casual reader, that the "Chymical Marriage" is a work of "extraordinary talent," as Buhle justly observes, but that the "Fama Fraternitatis" is a work of no particular talent, either inventive or otherwise, while the subsequent "Confession," both in matter and manner, is simply beneath contempt. Yet we are required to believe that the first was produced at the age of fifteen, while the worthless pamphlets are the work of the same writer from seven to thirteen years subsequently.

V. The connection of the "Universal Reformation" with the other Rosicrucian manifestoes is so uncertain, that if Andreas could be proved its translator, his connection with the society would still be doubtful. The appearance of the "Fama Fraternitatis" and the "Universal Reformation" in one pamphlet no more proves them to have emanated from a single source, than the publication of the "Confessio" in the same volume as the "Secretioris Philosophiæ Consideratio" proves Philippus à Gabella to have been the author of that document. The practice of issuing unconnected works within the covers of a single book was common at the period. But the argument which ascribes the "Universal Reformation" to Andreas is entirely conjectural.

VI. There is nothing conclusive in the statement of Professor Besoldt; it may have been simply an expression of personal opinion; those who interpret it otherwise in support of the claim of Andreas, to some extent base their inpretation on the very point which is in question, for unless Andreas were the author of the manifestoes, it is clear that Professor Besoldt is a person of no authority.

These difficulties are of themselves sufficient to cast grave doubt upon the Andrean theory, but when we pass to the consideration of the motives which are attributed to the reputed author by the chief supporter of his claims, we find them indefinitely multiplied. Buhle represents him as a young man without experience who imagined that the evils of his country, enormous as they confessedly were, could be eradicated easily. But if, by courtesy, we allow that the "Fama Fraternitatis" was published so early as 1612, then Andreas was twenty-six years of age, when a man of education and travel would be neither inexperienced nor Utopian.

What, however, is by implication assumed in this hypothesis is that the Rosicrucian manifestoes were written at the same age as the "Nuptiæ Chymicæ," for which there is not a particle of evidence, and that the object of Andreas' travels was to find "coadjutors and instruments for his designs," which is also wholly unsupported. The scheme which is fathered upon Andreas is a monstrous and incredible absurdity; it involves, moreover, a pious fraud which is wholly at variance with the known character of the supposed author. No sane person, much less a man who "looked through the follies of his age with a penetrating eye," could expect anything but failure to result from a gross imposition practised on the members of a projected association, who being assured of the possession of the Philosophical Stone, the life-elixir, and initiation into the secret mysteries of nature, were destined to receive, instead of these prizes, a barren and impossible commission to reform the age. What moral reformation could result from any scheme at once so odious and impracticable?

Let us accept however, for a moment, the repulsive hypothesis of Buhle. Suppose the Rosicrucian manifestoes to have been written in 1602. Suppose Andreas to have scoured Germany and also to have visited other countries in search of appropriate members for his society. It would then be naturally concluded that the publication of the "Fama Fraternitatis" signified that his designs were matured. The subsequent conduct of Andreas is, nevertheless, so completely in the face of this conclusion, that Buhle is obliged to assume that the manifestoes were printed without the author's consent, than which nothing could be more gratuitous, and that the uproar of hostility which followed their publication made it necessary for Andreas to disavow them if he would succeed in his ultimate designs. The hostility provoked by the manifestoes bears no comparison with the welcome they received among all those classes to whom they were indirectly addressed, namely, the alchemists, theosophists, etc. Had Andreas projected a society upon the lines laid down by Buhle, nothing remained but to communicate with the innumerable pamphleteers who wrote in defence of the order during the years immediately succeeding the publication of the "Fama Fraternitatis," as well as with those other persons who in various printed letters offered themselves for admission therein, after which he could have proceeded in the accomplishment of his heartless design. That he did not do so when the circumstances were so favourable is proof positive that he had no such intention. In fact, at this very period, namely, in the year 1614, we find Andreas immersed in no dark and mysterious designs for the reformation of the age by means of a planned imposture, but simply celebrating his nuptials, and settling down into a tranquil domestic life.

One more gross and ineradicable blemish upon this hypothesis remains to be noticed. Not only is Andreas represented relinquishing his design at the very moment when it was possible to put it in force, but diverted at the universal delusion he had succeeded in creating, he is represented as endeavouring to foster it, "to gratify his satirical propensities," and when even in after life he becomes "shocked to find that the delusion had taken firm root in the public mind," he adopts no adequate measures to dispel it. Thus not only does Andreas wilfully turn the long-planned purpose of his life into a wretched fiasco, but to complete the libel on the character of a great and good man, he is supposed to delude his fellow creatures no longer for a lofty purpose, but from the lowest motive which it is possible to attribute to anyone,—a motive indefinitely meaner than any of personal gain.

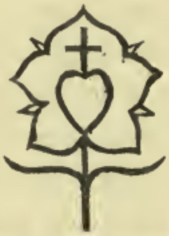
The facts of the case untortured by any theory are these. The "Fama Fraternitatis" was published, say, in 1612. In 1613 a brief Latin epistle addressed to the venerable Fraternity R. C. is supposed to have appeared at Francfurt, supplemented the following year by an "Assertio Fraternitatis R. C. à quodam Fraterni ejus Socio carmine expressa." These two publications I have been unable to trace, though both are mentioned by Buhle, and are included by Langlet du Fresnoy in the Rosicrucian bibliography which is to be found in the third volume of his "Histoire de la Philosophie Hermétique." In 1615, the Latin original of the "Confessio Fraternitatis" appeared, as we have seen, in the alchemical quarto of Philip à Gabella. All these works are attributed to Andreas, and the year 1616 saw the publication of the "Chymical Nuptials of Christian Rosencreutz," which work is undoubtedly his. Taking this view, and comparing these persistent and successive attempts to draw attention to the secret society with the known character and the known ambitions of Andreas, we are evidently face to face with an earnest and determined purpose, not to be arrested by a little hostility and not likely to degenerate into a matter for jest and satire. We must therefore reject the Buhlean hypothesis, because it fails all along the line, "and betrays itself in every circumstance." We must reject also that view which attributes the manifesto to Andreas, but considers them an ingenious jest. It is universally admitted that this jest had a seriously evil effect, and Andreas, on this hypothesis, lived to see some of the best and acutest minds of his time, to say nothing of an incalculable number of honest and earnest seekers, misled by the vicious and wanton joke which had been hatched by the perverted talents of his youth. The wickedness and cruelty of persisting in concealment of the true nature of the case through all his maturer life, through all his age, and not even making a posthumous explanation in the "Vita ab ipso Conscripta," is enough to raise indignation in every breast, and is altogether, and too utterly, vile and mean to ascribe to any right-minded and honourable person, much less to a man of the known intellectual nobility of Johann Valentin Andreas. Buhle says that to have avowed the three books as his own composition would have defeated his scheme, and that "afterwards he had still better reasons for disavowing them." He had no such reasons. The bluntest sense of duty and the feeblest voice of manliness must have provided him with urgent and unanswerable reasons for acknowledging them—a course to which no serious penalties could possibly attach.

To dispose of the Andrean claim, a third hypothesis must be briefly considered. If Andreas was a follower of Paracelsus, a believer in alchemy, an aspirant towards the spiritual side of the *magnum opus*, or an adept therein, he would naturally behold with sorrow and disgust the trickery and imposture with which alchemy was then surrounded, and by which it has been indelibly disgraced, and it is not unreasonable to suppose that he may have attempted to reform the science by means of a secret society, whose manifestoes are directed against those very abuses. But in spite of the statement of Louis Figuier, I can find no warrant in the life or writings of Andreas for supposing that he was a profound student, much less a fanatical partisan of Paracelsus, and it is clear from his "Turris Babel," "Mythologia Christiana," and other works, that he considered the Rosicrucian manifestoes a reprehensible hoax. In the twenty-fifth chapter of the first of these books, the author proposes to supply the place of the fabulous Rosicrucian Society by his own Christian Fraternity. Indeed, wherever he speaks of it in his known writings, it is either with contempt or condemnation. *Nihil cum hac Fraternitate commune habeo*, says Truth in the "Mythologia Christiana." "Listen, ye mortals," cries Fama in the "Turris Babel," "you need not wait any longer for any brotherhood; the comedy is played out; Fama has put it up, and now destroys it. Fama has said Yes, and now utters No."

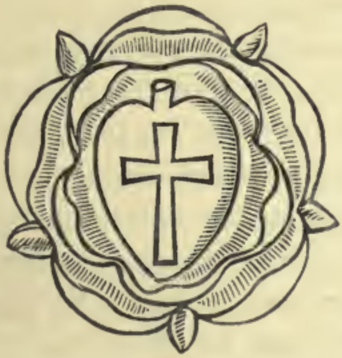
My readers are now in possession of the facts of the case, and must draw their own conclusions. If in spite of the difficulties which I have impartially stated, Andreas has any claim upon the authorship of the Rosicrucian manifestoes, it must be viewed in a different light. According to Herder, his purpose was to make the secret societies of his time reconsider their position, and to shew them how much of their aims and movements was ridiculous, but not to found any society himself. According to Figuier, he really founded the Rosicrucian Society, but ended by entire disapproval of its methods, and therefore started his

Christian Fraternity. But the facts of the case are against this hypothesis, for the "Invitatio Fraternitatis Christi ad Sacri amoris Candidatos" was published as early as 1617, long before the Rosicrucian Order could have degenerated from the principles of its master. It is impossible that Andreas should have projected two associations at the same time.

But in the face of the failure of all these hypotheses, one fact in the life of their subject remains unexplained. If Andreas did not write the "Fama" and "Confessio Fraternitatis," if he had no connection with the secret society from which they may be supposed to have emanated, if he did not study Paracelsus, and did not take interest in alchemy, how are we to account for the existence of the "Chymical Marriage," for its publication in the centre and heart of the Rosicrucian controversy, and for its apparently earnest purpose when he describes it as a jest or *ludibrium?* Without elaborating a new hypothesis, can we suggest a possible reason for this misnomer? Supposing Andreas to have been actually connected in his younger days with a certain secret society, which may have published the more or less misleading Rosicrucian manifestoes, the oath which all such societies impose upon their members, would for ever prevent him from divulging anything concerning it, though he may have withdrawn from its ranks at an early period. This society may have been identical, or affiliated, with the *Militia Crucifera Evangelica,* which, from the known character of its founder was probably saturated with alchemical ideas, in which case it offers at the end of the sixteenth century a complete parallel in its opinions with the Rosicrucian Fraternity. Both associations were ultra-Protestant, both were "heated with Apocalyptic dreams," both sought the *magnum opus* in its transfigured or spiritual sense, both abhorred the Pope, both called him Antichrist, both coupled him with the detested name of Mahomet, both expected the speedy consummation of the age, both studied the secret characters of nature, both believed in the significance of celestial signs, both adopted as their characteristic symbols the mystic Rose and Cross, and the reason which prompted this choice in the one probably guided it in the other. This reason is not to be sought in the typology of a remote period, nor even in the alchemical enigmas of mediæval times. It is not to be sought in the armorial bearings of Johann Valentin Andreas. They bore the Rose and Cross as their badge, not because they were Brethren of the Concocted and Exalted Dew, not because they had studied the book called Zohar, not because they were successors and initiates of the ancient Wisdom-Religion and the sublime hierarchies of Eld, but because they were a narrow sect of theosophical dissidents, because the monk Martin Luther was their idol, prophet, and master, because they were rabidly and extravagantly Protestant, with an ultra-legitimate violence of abusive Protestantism, because, in a single word, the device on the seal of Martin Luther was a Cross-crowned heart rising from the centre of a Rose, thus—



I am in a position to maintain that this was the true and esoteric symbol of the Society, as the Crucified Rose was the avowed, exoteric emblem, because in a professedly authoritative work on the secret *figuren* of the Order—"Geheime Figuren der Rosenkreuzer ans dem 16ten und 17ten Jahrhundert"—I find the following remarkable elaboration of the Lutheran seal, which practically decides the question.



Taking into consideration that the "Naometria" of Simon Studion and the original draft of the "Nuptiæ Chymicæ" both belong to nearly the same period, and that Andreas was undoubtedly acquainted with the work of the mystical teacher of Marbach, as a passage in the "Turris Babel" makes evident, it is not an impossible supposition that the young student of Tübingen came into personal communication with Studion, who was only some fifty miles distant in the cheapest days of travelling, and having a natural inclination to secret societies, became associated with the *Militia Crucifera Evangelica.* Out of this connection the "Nuptiæ Chymicæ" might naturally spring, and the subsequent Rosicrucian society was the *Militia* transfigured after the death of Studion,[1] and after the travels and experience of Andreas had divested him of his boyish delusions. Having proved the hollowness of their pretensions, but still bound by his pledge, he speaks of them henceforth as a deception and a mockery, and attempts to replace them by a practical Christian association without mysticism and symbols, making no pretension to occult knowledge, or to transcendant powers.

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[1] There is one fact which is too remarkable to be a mere coincidence, and which seems to have been unnoticed by previous investigators, namely, that Sigmund Richter, who claims to speak

This view is not altogether a new one, and undoubtedly has its difficulties. It cannot account for the publication of the "Nuptiæ Chymicæ" in 1616, nor for the revision which it apparently underwent at the very period when Andreas was projecting the unalchemical Christian Fraternity; but so far as it extends, it does not torture the facts with which it professes to deal. I present it not in my character as a historian, but simply as a hypothesis which may be tolerated. To my own mind it is far from satisfactory, and, from a careful consideration of all the available materials, I consider that no definite conclusion can be arrived at. There is nothing in the internal character of the "Fama" and "Confessio Fraternitatis" to shew that they are a jest. On the other hand, they embody a fabulous story. There is no proof that they did or did not emanate from a secret society.[1] The popular argument that the manifestoes were addressed to "the learned of Europe," but

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authoritatively, declares in the year 1710 that one of the Rosicrucian headquarters is at Nurenberg; that is, at the very place where the *Militia Crucifera Evangelica* originally met in 1586.

[1] For the sake of perspicuity, and to avoid forestalling arguments, I have spoken throughout of the Rosicrucians as of a secret society. In the universal uncertainty, this view is as good as another, but it does not necessarily represent my personal opinion. By the term "Rosicrucian Fraternity" I simply mean to indicate the unknown source of the "Fama" and "Confessio Fraternitatis."

the earnest entreaties of the flower of theosophical literati for admission into the ranks of the Fraternity remained unanswered, is no proof that the Society itself did not exist, for the statement is vicious in the extreme. We have absolutely no means of ascertaining with whom it may have come into communication, or what letters and applications were answered, because inviolable secrecy would cover the whole of the proceedings, and those who might have the best reason to know that the Society existed would be most obliged to hold their peace. Thus "the meritorious Order of the R. C." still remains shrouded in mystery, but this mystery is destitute of romance and almost of interest. The avowed opinions of the Fraternity for ever prevent us from supposing that they were in possession of any secrets which would be worth disentombing. To have accomplished the *magnum opus* of the veritable adept, is to be master of the Absolute and the heir of Eternity, is to be above all prejudices, all fears, and all sectarian bitterness. By the aid of an ultra-Horatian philosophy we may conceive that such men have been, and still are, but they have passed above "material forms" and the clouded atmosphere of terrestrial ideas; they inhabit the ideal "city of intelligence and love." They have left the brawling gutter of religious squabbling, the identification of Antichrist, the destruction of the Pope by means of nails, and the number of the beast, to Baxter and Guinness, Cumming and Brothers the prophet, who may share its squalors and wretchedness with—the Rosicrucian Fraternity.

# CHAPTER IX.

## PROGRESS OF ROSICRUCIANISM IN GERMANY.

THE immediate result of the "Fama" and "Confessio Fraternitatis" in Germany has been so well described by Professor Buhle that I cannot do better than transcribe this portion of his work as it is interpreted by Thomas De Quincey.

"The sensation which was produced throughout Germany . . . is sufficiently evidenced by the repeated editions . . . (of the manifestoes) which appeared between 1614 and 1617, but still more by the prodigious commotion which followed in the literary world. In the library at Göttingen there is a body of letters addressed to the imaginary order of Father Rosy Cross, from 1614 to 1617, by persons offering themselves as members. These letters are filled with complimentary expressions and testimonies of the highest respect, and are all printed, the writers alleging that, being unacquainted with the address of the society, they could not send them through any other than a public channel. As certificates of their qualifications, most of the candidates have enclosed specimens of their skill in alchemy and cabbalism. Some of the letters are signed with initials only, or with fictitious names, but assign real places of address. Many other literary persons there were at that day who forbore to write letters to the society, but threw out small pamphlets containing their opinions of the Order, and of its place of residence. Each successive writer pretended to be better informed on that point than all his predecessors. Quarrels arose; partisans started up on all sides; the uproar and confusion became indescribable; cries of heresy and atheism resounded from every corner; some were for calling in the secular power; and the more coyly the invisible society retreated from the public advances so much the more eager and amorous were its admirers, and so much the more bloodthirsty its antagonists. Meantime, there were some who, from the beginning, had escaped the general delusion, and there were many who had gradually recovered from it. It was remarked that of the many printed letters to the society, though courteously and often learnedly written, none had been answered; and all attempts to penetrate the darkness in which the order was shrouded by its unknown memorialist were successfully baffled. Hence arose a suspicion that some bad designs lurked under the ostensible purposes of these mysterious publications. Many vile impostors arose, who gave themselves out for members of the Rosicrucian order; and upon the credit which they thus obtained for a season, cheated numbers of their money by alchemy, or of their health by panaceas. Three in particular made a great noise at Watzlar, at Nuremburg, and at Augsburg; all were punished by the magistracy—one lost his ears in running the gauntlet, and one was hanged. At this crisis stepped forward a powerful writer, who attacked the supposed order with much scorn and homely good sense. This was Andrew Libau. He exposed the impracticability of the meditated reformation, the incredibility of the legend of Father Rosy Cross, and the hollowness of the pretended sciences which they professed. He pointed the attention of governments to the confusions which these impostures were producing, and predicted from them a renewal of the scenes which had attended the fanaticism of the Anabaptists."[1]

Andreas Libavius was born at Halle in Saxony about the year 1560. He was appointed professor of history and poetry at Jena in 1588, practised as a physician at Rotembourg on the Tauber from 1591 till 1605, when he became rector of the college of Casimir at Coburg in Franconia, where he died in 1616. He was the first writer who mentioned the transfusion of blood from one animal to another, and the property of oxide of gold to colour glass red. He also invented a chemical preparation, called the liquor of Libavius, "a highly concentrated muriatic acid, much impregnated with tin," and which has been long used in laboratories. He has been falsely represented by M. Hoefer as a follower of Paracelsus, but appears to have believed in the transmutation of metals, and in the medical virtues of various auriferous preparations. He is considered to rank among the first students of chemistry who pursued experimental researches upon the true method. His "Alchymia Recognita" and his "History of Metals" are among the best practical manuals of the period. Though seeking the Philosophick Stone, he attached no credit to the Rosicrucian manifestoes, and was one of the first writers who attacked them, in two Latin folios dated 1615, and in a smaller German pamphlet which appeared in the following year. The first of these works contains an exhaustive criticism of the Harmonico-Magical Philosophy of the mysterious Brotherhood. It is entitled "Exercitatio Paracelsica nova de notandis ex scripto Fraternitatis de

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[1] De Quincey, "Rosicrucians and Freemasons," c. ii.

Rosea Cruce," and forms part of a larger "Examen Philosophiæ Novæ, quæ veteri abrogandæ Opponitur."

Professor Buhle is one of those interesting literary characters, by no means uncommonly met with, whose luminous hypotheses completely transfigure every fact which comes within the range of their radiation. Few persons who have taken the pains to labour through the ponderous folios of Libavius would dream of terming him a powerful writer, and personally I have failed to discern much of that "homely good sense" which manifested itself so gratuitously before the discerning eyes of the acute German savant. The criticisms, on the contrary, are weak, verbose, and tedious, and the investigations, as a whole, appear to have little *raison d'être.* It may, in fact, be impartially declared that there is only one thing more barren and wearisome than the host of pamphlets, elucidations, apologies, epistles, and responses written on the Rosicrucian side, and that is the hostile criticism of the opposing party, and the dead level of unprofitable flatness which characterises its prosaic commonplace is an infliction which I honestly trust will be spared to all my readers.

Master Andreas Libavius, though he wrote upon Azoth, was a practical thinker, and he refused to contemplate the projected universal reformation through the magic spectacles of the Rosicrucian. He had not read Wordsworth, and he had no definite opinions as to "the light that never was on land or sea." So he penned what Professor Buhle might call a searching criticism; he was right in so far as the reformation is still to come, but in these days we have read Wordsworth, and we prefer the vague poetry of Rosicrucian aspirations to the perditional dulness of Master Libavius' prose. Still we respect Professor Buhle, chiefly because we love De Quincey, and we have a thin streak of kindly feeling for his alchemical *protégé*, so we recommend him as an antidote to Mr Hargrave Jennings, who has doubtless never read him, and seems only to have heard by report of such documents as the Fame and Confession of the meritorious order of the Brethren R. C.

Though he disbelieved in the universal reformation, Libavius did not reject the signs of the times. "No one doubts that we are in the last age of the world, by reason of the signs which have preceded nearly every important event, and are still at this day repeatedly appearing." He takes exception to the philosophical peregrination of the high illuminated C. R. C. in Arabia, because it was superfluous to seek magicians in the east when they abounded at home. Some of his objections are, however, sufficiently pertinent. "If the society hath been ordained and commissioned of God, it ought to be in a position to prove its vocation in some conclusive manner." Incidentally he denounces astrology. "We have heard and read innumerable astrological theories, but we have not discovered their rational basis. On the contrary, we are daily deceived by lying predictions." With regard to the secrecy of the Order, he flings at it the following text—*Omnis qui male agit, odit lucem et non venit ad lucem, ne arguantur opera ejus.* Condemning their anonymous mystery, he asks—"Is their danger greater than Luther's, threatened by the proscription of the Pope and the Emperor both?" Representing the Rosicrucians as promising a new Theologia, Physica, and Mathematica, he asks—"What manner of new theology is this, seeing there is nothing new under the sun? Again, where is its novelty, if it be that of the primitive Church? Is it of the Gentile, Mahometan, Jew, Papist, Arian, Anabaptist, Lutheran, or disciple of Paracelsus? Make unto yourselves also a new God, with a new heaven, and beware lest you are plunged into the old perdition! On our part, we will cling to the antiquity of the canonical Scriptures." And then in regard to the new physics, "If it be after the fashion of Parcelsus, chew the cud of your own reflections in silence, and slumber placidly in your absurdity. . . . If ye come with the cabalistic calculations concerning the fifty gates of understanding, scrutinising the *mysteriarcham Dei*, take care that ye are not consumed by the fire which is therein, for those who will become searchers of majesty shall be overwhelmed with glory."

The "Analysis Confessionis Fraternitatis de Rosea Cruce pro admonitione et Instructione eorum, qui, quia judicandum sit de ista nova factione scire cupiant," extracts, after the author's own fashion, the thirty-seven "reasons of our purpose and intention" which are to be found hidden in that Rosicrucian manifesto, and criticises the *Viæ accedendi*, or methods of approaching the Order, which are—I. By a written petition. II. By the study of the Scriptures and their interpretation in the cabilistico-magical manner of the Paracelsists. III. By the writings and precepts of Paracelsus. IV. By the symbolical characters inscribed on the Macrocosmos.

These two Latin treatises were supplemented by a less tedious German pamphlet, which appeared at Francfurt in 1616 under the title of "Well-wishing objections concerning the Fame and Confession of the Brotherhood of the R. C., and their universal reformation of the whole world before the day of Judgment, and transformation thereof into an Earthly Paradise, such as was inhabited by Adam before the fall, and the restitution of all arts and wisdom as possessed by Adam, Enoch, Salomon, &c. Written with great care, by desire and command of some superior persons, by Andrew Libavius." It claims to be inspired by a spirit of friendly criticism, decides that the Order does exist, advises the accomplishment of a limited and private reformation, leaving the universal one to God, as the world is far too corrupt for improvement before the judgment day, and that a pretension so large will never by any possibility be carried out. Though posing as a critic, he advises all persons to join the Order, because there is much to be learned and much wisdom to be attained by so doing. He praises their sound doctrine in matters of religion, particularly the denunciation of the Pope and Mahomet, the value they set upon the Bible, &c. It is evident, in fact, that in spite of his "homely good sense" he had radically changed his ground. The treatise is divided into forty-three chapters, and among the subjects discussed are the Spheric Art, the *Lapis Philosophorum*, and the Magical Language.

What we seek as vainly in the most authoritative Rosicrucian apologists as in their critics, is any additional information concerning the society, its members, or its whereabouts. Such information is promised frequently on the title-pages of the innumerable pamphlets of the period, but it is not given, and the proffered proofs of the existence of the Order are confined to abstract considerations devoid of historical value.

Professor Buhle considers that the attacks of Libavius joined to other writings "of the same tendency" might possibly have dispelled the delusion, except for the conduct of Andreas, whom he represents as doing his best to increase it by the publication of other documents, and for that of the Paracelsists. "With frantic eagerness they had sought to press into the imaginary order; but, finding themselves lamentably repulsed in all their efforts, at length they paused; and, turning suddenly round, they said to one another, 'What need to court this perverse order any longer? We are ourselves Rosicrucians as to all the essential marks laid down in the three books. We also are holy persons of great knowledge; we also make gold, or shall make it; we also, no doubt, give us but time, shall reform the world: external ceremonies are nothing: substantially it is clear that we are the Rosicrucian Order.' Upon this they went on in numerous books and pamphlets to assert that they were the identical Order instituted by Father Rosycross, and described in the 'Fama Fraternitatis.' The public mind was now perfectly distracted; no man knew what to think; and the uproar became greater than ever."

Here is a dramatic situation well conceived and described; its only fault is the very slender foundation of actual fact on which it appears to be based. I have failed altogether to discover those numerous books and pamphlets wherein the Paracelsists assert that they are to all intents and purposes identical with the invisible and unapproachable Brotherhood. Their anxiety to be admitted into its ranks may be freely granted, but it is remarkable how few of the pamphleteers who wrote favourably on the Rosicrucian mystery made any claim to be personally connected therewith.

In the pages which follow I shall give a brief account, arranged in chronological order, of the most important and interesting publications that appeared in elucidation of this mystery.

A work of considerable interest was printed in 1615, under the title "Echo of the God-illuminated Brotherhood of the Worthy Order R. C., to wit, an absolute proof that not only all which is stated in the 'Fama' and 'Confessio' of the R. C. Brotherhood is possible and true, but that it has been known already for nineteen years and more to a few God-fearing people, and has been laid down by them in certain secret writings; as it has all been stated and made public in an excellent magical letter and pamphlet by the Worshipful Brotherhood R. C., in print in the German language." The accredited author was Julius Sperber of Anholt, Dessau. This work was printed at Dantzig by Andreas Huenfeldts. It maintains that there have been only a few human beings who have been worthy to become recipients of the wisdom of God, the reason being that so few have sought it with the necessary earnestness. When Christ was on the earth he had innumerable listeners, of whom only a small portion could discern the significance of His teachings. It was for this cause that He said to his disciples—"To you it is given to know the mysteries of the Kingdom of Heaven, but to them it is not given." Peter, James, and John were the only three of His apostles to whom he revealed these mysteries, and to them He showed the same sight that had been vouchsafed by God to Elias and Moses. Only those who renounce the world and their own fleshly lusts can become worthy to know such secrets. Nobody who is addicted to mundane wisdom can ever attain them, for the wisdom of God and the wisdom of this world are contradictory.

The preface is addressed to the R.C. Brotherhood. It admonishes the members to persevere in the way they have chosen, and to get possessed of the secrets of God. It praises their wisdom and knowledge, but says that much of what is stated in the "Fama" and "Confessio" must appear foolish to the worldly wise. It calls upon the Brethren to meet together in the name of the Holy Trinity, and to teach the true light to the world, as it is contained in the secret meaning of Holy Scripture and of Nature. Some curious information, not always relevant to the main object, is scattered throughout the volume. The second preface mentions a certain Petrus Wirtzigh of Presslau as one of the greatest and wisest men of his time, who, being by profession a medical man, studied the secret arts with such zeal that he became master of many wonderful mysteries. He was the author of many large unpublished volumes which the writer of the "Echo," being his great friend, has been allowed to dip into, and he avers that they contain much wisdom and curious lore. Another wise and God-loving man was Ægidius Guttmann in Suaria, who wrote a book which he divided into twenty-four volumes. The author of the "Echo" compares this work, having regard to the wisdom of its contents, with the seventy volumes which God dictated by His angel to the prophet.

Like other writers on the Rosicrucian side, the author of the "Echo" deals in vague generalities, and even the Laws of the Fraternity which he publishes are worthless as regards information. They run as follows:—

1. Love your neighbour.
2. Talk not badly of him, neither hold him in contempt.
3. Be faithful.
4. Be modest and obedient.
5. Do not ridicule the secret studies.
6. Keep silent about what you learn from these studies.
7. Share your fortune with your fellow-creatures.

According to this apologist of the secret order, " Adam was the first Rosicrucian of the Old Testament and Simeon the last." The golden chain of the esoteric tradition was not broken by Christ, who established " a new college of magic."

In 1615, Julianus de Campis published an " open letter or report," addressed to all who have read anything concerning the new Brotherhood of R. C., or have heard anything of the position of this matter. It accounts for the Rosicrucians not revealing their whereabouts, " and not answering the letters addressed to them. He was himself," he said, " a member of the Order ; but in all his travels he had met but three other members, there being (as he presumed) no more persons on the earth worthy of being entrusted with its mysteries." It is needless to say that an initiate of the Fraternity would be accurately acquainted with its numerical strength, and that the writer's statement on this point contradicts the " Fama Fraternitatis." The pamphlet otherwise is not of great importance. " There are many who run for, but few who gain, the jewel. Therefore I, Julianus de Campis, admonish all who are governed by a fortunate disposition not to be made obstinate by their own diffidence, nor by the judgments of ignorant people." Many great secrets are concealed by Nature, and those who study them are worthy of every praise. The R. C. are defended against various accusations, and the theologians who attack them are reminded that the questions raised are without their province, because they are *theologi* and not *theosophi.* The secret art of the R. C. is declared to be a matter of fact, and not an abstract or fanciful thing; and the *profanum vulgus* are assured that those who are in the possession of such an imperial secret can dispense with the praise of the world.

The "Fama Remissa ad Fratres Roseæ Crucis," which appeared in 1616, is to a great extent an anonymous pamphlet written against the pretensions and ideas of the Brethren, principally denouncing their impracticable and Utopian ambition to reform the whole world. It complains bitterly of their religious opinions, and absolutely declines to acknowledge them as a good society until they openly accept and subscribe to the Confession of Augsbourg. A brief Latin appendix incidentally discusses the doctrine of transubstantiation and to reconcile the words of Jesus, "*Hoc est corpus meum*," with the statement of this Evangelist, *et ascendit in cœlum*, it speculates on the distance which intervenes between the earth and the Empyrean. According to Pencerus the eighth sphere is distant 20081$\frac{1}{28}$ semidiameters of the earth, and the distance, according to the "Fama Remissa," from the Mount of Olives to the Empyrean Heaven is, in its *summa tota*, 17,266,001 *milliaria Germania !*

The following year beheld the publication of Brotoffer's curious and perverse alchemical interpretation of the Universal Reformation, another edition of the Rosicrucian manifestoes, with additions by Julianus de Campis and Georg Molthers, and two works from the pen of Michael Maier, which will be noticed in the next chapter. Among the curious pamphlets of this year professing to treat of the mysterious Order, must be included the "'Fraternitatis Rosatæ Crucis Confessio Recepta,' to wit: A short and well-wishing report concerning the Confession or Faith of the Brethren of the Rosy Cross, useful to all readers who not only consider their well-being in this world, but their salvation in the next. Written by A. O. M T. W." This appeared in defence of the Order, and maintains that it is a good and useful Society, which is not merely in possession of many and great secrets, but is righteous in the eyes of Almighty God. The author distinguishes at length between the different ways whereby God makes Himself known, and declares that it requires much study and careful research, as well as personal sacrifice, to become the possessor of transcendental secrets, but that anyone can do so by following the Divine counsels. He concludes with an admonition to "the highly-wise and God-beloved R. C." to press on with their sublime work.

About this time a somewhat vicious attack was made on the supposed Society by a writer calling himself Fredericus G. Menapius, but whose real name was Johann Valentin Alberti, and who is associated by Buhle with Irenæus Agnostus as a personal friend of Andreas. It is clear, however, from the evidence of all the pamphlets, that Agnostus and Menapius are one and the same person. "Epitimia, F. R. C., to wit: The final manifestation or discovery and defence of the worthy and worshipful Order R. C. Also of the true and well-known confession addressed to all classes of literati and illustrious persons in Europe. Written by command of the above-mentioned society by Irenaeus Agnostus (Menapius)." The only edition of this work which I have seen is dated 1619, but it seems to have been originally published about two years previously. It is a skit written against the R. C. by Menapius, but pretends to be printed and published by the command of the Order. The principal purpose of the pamphlet is to prove that the Rosicrucian Fraternity was founded by the Jesuits for the purpose of the secret propaganda of their doctrines in opposition to the Protestant religion. It begins with a lengthy and pseudo-authoritative laudation of the writer, who is declared to be an eminently learned and godly man, having saved the lives of a number of persons in a miraculous manner, and disputed victoriously with the most learned Catholic divines. It proceeds to a vigorous denunciation of the Roman Church for its manifold corruptions and abuses, citing a good many historical examples of princes who have expressed themselves in similar terms, and concluding with an admonition to live well and act uprightly. Speaking in his own person, the author addresses his supposed *confrères* in the following fashion :—"I know not, my Brothers of the R. C., what manner of men to consider you. I have troubled my mind about you this long time, but can attain to no conclusion, because all that you set down in your writings has been so long familiar. Could you tell me anything of the unicorn, or anything more trustworthy than has emanated from Andreas Baccius,[1] your productions would be much more valuable. A number of books have been written by you, or have appeared in your name, but they teem with such violent contradictions that I should imagine you were yourselves in doubt as to who or what you are, and as to your own performances." Afterwards he very reasonably declares that if the Rosicrucians are the depositaries of a beneficial knowledge, they ought to proclaim it publicly in their own persons and not in anonymous pamphlets. He upbraids them as magicians who falsely pretend to great power, says that he has travelled in many countries without hearing anything concerning them, and concludes by expressing his conviction that their supposed wisdom is a shallow pretence, and that they are in reality ignorant people.

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[1] A voluminous writer on medicine, philosophy, natural history. and antiquities. The reference is to a treatise entitled "De Monocerote seu Unicornu ejusque viribus et usu tractatus per A. B.," afterwards published in Italian, Fiorenza, 1573, 4to. Bacci flourished at the end of the sixteenth century ; he was physician to Sixtus V., and professor of botany at Rome from 1557 to 1600.

This attack was presently followed by a tract entitled "I. Menapius Roseæ Crucis, to wit: Objections on the part of the unanimous Brotherhood against the obscure and unknown writer, F. G. Menapius, and against his being classed among the true brethren. II. A Citation of the same person to our final Court at Schmejarien contra Florentinus de Valentia. III. Finally, a convocation of the R. C. Fratres to the same invisible place. By order of the worshipful society. Written and published by Theophilus Schweighart. 1619." Here Menapius presents himself under another name, and poses as his own opponent. The pamphlet contains a sort of legal process, with citation, defence, &c. One of the arguments used against the Rosicrucian Fraternity, who believed in the manufacture of gold from ignoble metals, is as follows:—"A grown up man is a reasoning being; so is a young boy. A cow is an unreasoning being; so is a calf. But this does not prove that the cow is a calf; and the transmutation of ignoble metals into gold is just as easy as to transform a cow into a calf. of you ask why there is so little gold, it is for the same reason that there are so few cows, namely, in the one case, because the young calves are killed, and in the other, because the ignoble metals are not left long enough in the earth, but are extracted by avaricious people." Menapius is the most entertaining of the dull race of Rosicrucian critics, but his analogical arguments are not of a convincing nature. He concludes with an admonition to all and several—literati, nobles, merchants, peasants, &c.—to live well and to do their duty.

Menapius, as I have said, is represented by Buhle as a friend of Andreas, and Andreas is accredited with two Rosicrucian pamphlets which appeared under the name of "Florentinus de Valentia." The authority may be questionable or not, but the reference is somewhat suicidal to the Buhle-Andrean hypothesis, for not only do we discover the pseudonymous author attacking his personal friend, but hurrying forward full of zeal to the defence of the Rosicrucian pretensions. "Rosa Florescens contra F. G. Menapii Calumniis, to wit: A short notice and refutation of the libels published on June 3, 1617, in Latin, and on July 15 of the same year in German by F. G. Menapius, against the Rosicrucian Society. Written by Florentinus de Valentia in great zeal." It is a reply to the first pamphlet of Menapius, the Latin original of which I have been unable to trace. It begins by blaming Menapius for his extravagant self-laudation, then refers to the attack on the secresy of the Society, and on the anonymous publication of their manifestoes. It declares any other method than that of secresy to be contrary to the will of God, and in other ways dangerous, asserting that nobody suffers by the concealment of their names and places of abode. The writer further accuses Menapius of blind hatred of the Rosicrucians, when he compares them to the devils, for the whole intent of the Society is the welfare of all humanity. He says:—"The opinion of the Fraternity is not that all men should be made or become equal, because the majority are too hard and sinful, but that the few who love God, and live to please Him, should be like Adam in Paradise." The desire of the Order is to serve God as faithfully as possible, to discover the secrets of Nature, and to use them in diffusing a true belief in Christ, and for the glory of God. Therefore, the author requests Menapius to desist from blaming and libelling the members of the Fraternity, but rather to turn round and to love them, because they are true seekers of the veritable wisdom.

In a Latin appendix to a tract entitled "Fons Gratiæ," by Irenæus Agnostus, Johann Valentin Alberti, *alias* F. G. Menapius, *alias* Theophilus Schweighart, *alias* Irenæus Agnostus, published a short rejoinder in prose and verse to the defence of Valentia.

"Judicia de Statu Fraternitatis de Rosea Cruce" is a *mélange* of prose and verse, with addresses *ad venerandos, doctissimos, et illuminatissimos, viros Dnn. Fratres S. Roseæ Crucis conjunctissimos,* and as the judgment is professedly that of an outsider seeking initiation, it does not throw any light upon the proceedings of the Society. It is crammed with extravagant adulation of the pious, learned, and illuminated Brothers, but is otherwise not inelegantly written, and has apt classical quotations. A lofty ambition is claimed by the aspirant to association, who avers that he is in search of no common and metallic gold, but that Philosophical and Spiritual Treasure, one particle of which is sufficient to transmute and perfectionise the soul, and conduct it from illumination to illumination. This is that veritable gold, says the alchemical enthusiast, none other than the first and all-containing knowledge, whereby

Mens pura et nullo mortali pondera pressa,
Libera terrenis affectibus, atria cœli
Scandit, et ætherea cum diis versatur in aula.

None can expect to attain it unless he shall first have expelled—

A sese omne nefas, purgatus crimine ab omni,
Quippe habitare negat fœdum Sapientia pectus,
Impurasque odit, cum sit purissima, mentes.

Those who believe in the existence and magical endowments of the Rosicrucian Brethren will hope that this promising pupil received the recompense so undoubtedly due to the beauty of his aspirations. The Latin Epistle is supplemented by a *post datum*, which refers to the "Nuptiæ Chymicæ" as containing "the whole chymical artifice enigmatically delineated."

"Responsum ad Fratres Rosaceæ Crucis Illustres" is a printed letter addressed to the Fraternity in the year 1618, by Hercules Ovallodius, Alsatus; Heermannus Condesyanus; and Martinus à Casa Cegdessa Marsiliensis. It is a piece of piteous pleading for admission into the ranks of the Brethren by three writers who believe themselves to have fallen upon evil times, and know that there is no entrance into the mystic temple which is filled with the glory and power of God, till the seven last plagues have been poured out upon the earth. They acknowledge the *Viri Fratres* as the instruments of the Divine vengeance in the consummation of the age. *Ipse est malleus noster et arma, vos ipsius servi.*

A curious Rosicrucian reverie, entitled "F. R. C. Fama e scanzia Redux," written in execrable Latin, and printed in a style corresponding with its literary merits, appeared Anno Christi M.DC.XVIII., as the title has it. It professes to be the trumpet *Jubilei ultimi*, that is, presumably, of the last jubilee year among the Jews, and bears for one of its mottoes, "One woe hath passed; behold, there come yet two other woes after this one." It is precisely one of those mysterious and problematical productions which are sometimes supposed to conceal deep secrets, because they are completely unintelligible and barbarous. It professes to contain a *Judicium de Fraternitatis R. C. Sigillo et Buccina et futuræ Reformationis*

*Mysterie,* and is mystically separated into seven parts or chapters, each terribly intituled. Thus the seventh is the "voice of the dove speaking concerning the jawbone of the ass," and the "Judgment" itself is averred to proceed from a similar quarter "*ex asini mandibula.*" The statement is apparently serious, for this extraordinary local habitation is parenthetically explained to be the *fons vitæ,* or fount of life. The whole pamphlet is a raving chaos of scriptural quotations concerning the Corner Stone, the Keys of David, and the proximity of the *Regnum Dei.* It concludes with the following triumphant admonition to the reader :—

> Quisquis de Roseæ dubitas Crucis ordine Fratrum,
> Hoc lege, perlecto carmine certus eris.

It is needless to say that the whole pamphlet does not contain a single reference to the Rosicrucians.

"*φλενσθιουρεδας.* Hoc est Redintegratio," addressed to the "Brotherhood of the Rose-Cross," appeared in 1619, with the motto, *Omnes de Saba veniunt, aurum et thus deferentes, et laudem Domini annunciantes,* and prefaced by the following lines :—

> O Roseæ Fratres crucis, O pia turba sophorum,
> Vestro præsentes esse favore mihi.
> Fama velut cunctis vos respondere paratos
> Exhibet ; Ah ne sint irrita vota precor.
> Fidus amicus ero, fidos quoque gestit amicos
> Mens mea de musis conciliare novem.
> At, si scripta fient quædam minus apta, flabello
> Fratrum non Momi sint abigenda, pio.
> Usus enim Famæ potiori ex parte loquelis
> Fratres propitios hinc mage spero mihi.

This little pamphlet compares different expressions of opinions by opposed parties, and concludes that any person may take part with a good conscience in the Brotherhood, and without prejudice to their Christianly convictions. It cites the common reproaches cast at the Order, to wit: that they are enemies of all lawful government, Jesuits, or Calvinists, also the suspicion that there is no order at all, but that the whole business is a farce, written for some undefined purpose. It maintains that there is such an order, and that it is in possession of great secrets, because it consists of pre-eminently learned men. Finally, the author exhorts all to join it.

Among the acknowledged works of Andreas which contain satirical references to the Rosicrucian mystery may be mentioned "Menippus, sive, Dialogorum Satyricorum Centuria, inanitatum nostratium speculum," 1673, 8vo; "Institutio Magica pro curiosis," and "Turris Babel, sive, Judicium de Fraternitatis Roseæ crucis Chaos." Argentorati, 1619, 12mo. They contain absolutely nothing which can be tortured into a confession of the authorship of the manifestoes, nor any gleam of light on any subject connected with the Society. They express simply the personal opinions of Andreas, and those who make a contrary assertion have read their own hypotheses between the lines of their author.

By the year 1620, the subject of the Rosicrucians was completely exhausted in Germany. It had been discussed from all standpoints by men of the most various character, but, in the absence of ascertainable facts, no man was wiser; and as the Rosicrucians, supposing them to have existed, kept silent amidst the confusion of opinions and the unproductive clamour which they had created, making no further sign, the interest concerning them gradually died away. Seekers for the *magnum opus*, and persons imbued with the ambition to reform the world, looked elsewhere for light and assistance. Pseudo-Rosicrucian societies, of course, appeared on the field, and gangs of miserable tricksters who traded on individual credulity by the power of the magical name. Buhle cites from the "Occulta Philosophia" of Ludovicus Conradus Orvius, the unhappy personal experience of that writer concerning such a society, "pretending to deduce themselves from Father Rosy-Cross, and who were settled at the Hague in 1622. After swindling him out of his own and his wife's fortune, amounting to eleven thousand dollars, they kicked him out of the order, with the assurance that they would murder him if he revealed their secrets, 'which secrets,' says he, 'I have faithfully kept, and for the same reason that women keep secrets—viz., because I have none to reveal; for their knavery is no secret.'"

Vague rumours of veritable Rosicrucian adepts were occasionally heard, but in spite of their boasted powers, in spite of their projected reformation of all the world, and in spite of the seven years' strife of tongues which they occasioned, they had no influence whatsoever upon the thought of their age. An isolated and doubtful transmutation is occasionally ascribed to them, which is the sum total of their alchemical achievements. They posed principally as a healing fraternity, yet their influence on the medical science of their century is less still than that which they exerted upon alchemy. "In medicine," says Figuier, "that art which they were pledged to practise wherever they wandered, according to the first commandment of their master, the catalogue of their triumphs is speedily exhausted. We have already seen that they boasted of having cured the leprosy in an English count. They also claimed to have restored life to a Spanish King after he had been dead for six hours. Apart from these two cures, the second of which is doubtless a miracle, but can boast only of their own testimony, their whole medical history consists in vague allegations and a few unimportant facts, as, for instance, that which Gabriel Naudé cites in the following terms:—

"In the year 1615 a certain pilgrim suddenly appeared in a German town, and assisted, as a doctor, at the prognostication of the death of a woman whom he had helped by some of his remedies; he assumed to be proficient in several languages, related what had occurred in the town during his sojourn at this house; in a word, apart from the doctrine in which he shone still more, he was in every way similar to that Wandering Jew described by Cayot in his "Histoire Septenaire"—moderate, reserved, carelessly clad, never willingly remaining a long time in any one place, and still less desirous to be taken for what he nevertheless claimed to be, the third brother of the R.C., as he testified to the doctor Moltherus, who could not be so certainly persuaded to give credence to his statements, but has presented us with this history, leaving our judgment free to decide if it could establish a certain proof of the existence of this Company."[1]

According to Sprengel, a true Rosicrucian had only to gaze fixedly on a person, and however dangerous his disease, he was instantaneously healed; the Brethren claimed to cure all diseases, without the help of drugs, by means of imagination and faith. But the matter remains at this day just where the claim originally left it, wholly unsupported by fact.

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[1] "L'Alchimie et les Alchimistes," p. 301.

# CHAPTER X.

## ROSICRUCIAN APOLOGISTS: MICHAEL MAIER.

THIS celebrated German alchemist was born at Ruidsburg, in Holstein, about the year 1658. In his youth, says the "Biographie Universelle," he applied himself to the study of medicine, and establishing himself at Rostoch, he practised that art with so much success that he became physician to the Emperor Rudolph II., by whom he was ennobled for his services. Some adepts, notwithstanding, succeeded in wiling him from the practical path he had followed so long; *il se passionna pour le grand œuvre*, and scoured all Germany to hold conferences with those whom he thought to be in possession of transcendent secrets. Another account declares that he sacrificed his health, his fortune, and his time to these "ruinous absurdities." According to Buhle, he travelled extensively, particularly to England, where he made the acquaintance of Robert Fludd. He finished by accepting the post of physician at Magdebourg, where he died in 1622.

Michael Maier is one of the most important and interesting persons connected with the Rosicrucian controversy. He was the first to transplant it into England, "and as he firmly believed in the existence of such a sect, he sought to introduce himself to its notice; but finding this impossible," says Buhle, "he set himself to establish such an order by his own efforts; and in his future writings he spoke of it as already existing—going so far even as to publish its laws." He was a voluminous and ingenious writer, and, according to Langlet du Fresnoy, all his treatises were excessively rare, even in the eighteenth century. "They contain much curious material," says this writer, "and I am astonished that the German booksellers, who publish innumerable worthless works, have not condescended to perceive that a complete collection of the writings of Michael Maier would be more useful and command a larger sale than the trash with which they overwhelm scholars and the public generally."

This task still remains to be accomplished, and considerations of space will prevent me from even supplying a bibliography of these singular works. The most curious of all is "Atalanta Fugiens," which abounds with quaint and mystical copperplate engravings, emblematically revealing the most unsearchable secrets of Nature. This production, with the "Tripus Aureus," or three tracts of Basil Valentin, Thomas Norton, and Cremer, the Abbot of Westminster, all of which were unearthed by the diligence of Maier, seem to have appeared before he had immersed himself in the insoluble Rosicrucian mystery. The "Silentium Post Clamores," however, published at Francfurt in 1617, professes to account not only for the speech in season uttered by the Fraternity in its priceless manifestoes, but for the silence which followed when it declined even to reply to the pamphlets and epistles of persons seeking initiation. The author asserts that from very ancient times philosophical colleges have existed among various nations for the study of medicine and of natural secrets, and that the discoveries which they made were perpetuated from generation to generation by the initiation of new members, whence the existence of a similar association at that present time was no subject for astonishment. The philosophical colleges referred to are those of old Egypt, whose priests in reality were alchemists, "seeing that Isis and Osiris are sulphur and *argentum vivum*"; of the Orphic and Eleusinian mysteries, of the Samothracian Cabiri, the Magi of Persia, the Brachmans of India, the Gymnosophists, Pythagoreans, &c. He maintains that one and all of these were instituted, not for the teaching of exoteric doctrines, but the most arcane mysteries of Nature. Afterwards he argues that if the German Fraternity had existed, as it declares, for so many years, it was better that it should reveal itself, than be concealed for ever under the veil of silence, and that it could not manifest itself otherwise than in the "Fama" and "Confessio Fraternitatis," which contain nothing contrary to reason, nature, experience, or the possibility of things. Moreover, the Order rightly observes that silence which Pythagoras imposed on his disciples, and which alone can preserve the mysteries of existence from the prostitution of the vulgar. The contents of the two manifestoes are declared to be true, and we are further informed that we owe a great debt to the Order for their experimental investigations, and for their discovery of the universal Catholicon. The popular objections preferred against it are disposed of in different chapters, *e.g.*, the charges of necromancy and superstition. The explicit statement of the Society, that all communications addressed to it should not fail to reach their destination, although they were unknown and anonymous, proving apparently false, was a special cause of grievance; those who sought health and those who coveted treasures at their hand were equally disappointed, and, according to Michael Maier, appear to have been equally enraged. He expostulates with them, saying *Non omnis ad omnia omnibus horis paratus est*, but his arguments as a whole can hardly be deemed satisfactory. *Locorum absentia, personarum distantia*, &c., could scarcely prove obstacles to men who were bound by no considerations of space and time, and readers of the inmost heart would have discovered some who were worthy among the host of applicants.

A much larger work, "Symbola Aureæ Mensæ," published in the same year as the "Silentium Post Clamores" also contains some references to the "College of German Philosophers of R. C." The story of the founder is reprinted, and Apollo with the twin muses are represented as contributing various vexatious metrical enigmas for the benefit of those enquirers who desired to be directed to the local habitation of the Order. Neither of these works represents their author as personally connected with the Rosicrucians, nor do they convey any information respecting them. The same must be said of "Themis Aurea, hoc est, De Legibus Fraternitatis R. C. Tractatus," which Maier published at Francfurt in 1618. It maintains that the laws in question are good, dilates upon the pre-eminent dignity of the healing art, declares that all vices are intolerable in physicians, and that the Rosicrucians are free from all. The most curious and important point in the whole "Apologia" is that Maier declares the "Universal Reformation" to have no connection with the manifestoes of the Society, but to be a tract translated from the Italian, and simply bound up with the "Fama." Moreover, he earnestly endeavours to free the Order from the imputation that it desired to reform the world. *Reformatio omnium heræsum potius ad Deum, quam hominem spectat, nec a Fratribus affectatur.* But whether the *Com-*

*munis et Generalis Reformatio* had any connection with the Rosicrucians, or not, it is evident from the documents about which there is no doubt or question, and particularly from the "Fama Fraternitatis," that they believed a general revolution to be at hand, and that they would be concerned therein.

A posthumous tract of Michael Maier was published in 1624 by one of his personal friends, who explicitly states that he is ignorant whether the departed alchemist, who so warmly and gratuitously defended the cause of the Rosicrucians, was ever received into their number, but that it is certain he was a Brother of the Christian Religion, or a Brother of the Kingdom of Christ. This statement may simply mean that he was a Christian and a man of God, or, on the other hand, it may signify that he was a member of the Christian Fraternity of Andreas. However this may be, two Latin tracts, being translations from the German made by the same friend of Maier, follow the posthumous pamphlet of the alchemist. The first is a colloquy on the Society by personages respectively called Quirinus, Polydorus, Tyrosophus, Promptutus, and Politicus. The second is an "Echo Colloquii" by Benedict Hilarion, who professes to write "Mandato superiorum," to represent the order, and to be himself a Rosicrucian. There are two mottoes on the title page of this work—the one is *per angusta ad augusta*, the other

> Augustis, Augusta, viis petit ardua virtus,
> Non datur, ad cœlum currere lata via.

The writer refers in a kindly manner to the propagandist labours of Michael Maier, and assures the anonymous but illustrious Tyrosophus that his Rosicrucian apologies were not written in vain, and hints broadly that he was at length admitted into their Order, which still holds out the promise of initiation to others when the proper time shall have arrived. This publication is singularly free from the sectarian bitterness of the first manifestoes. It recognises that all have erred, including Luther himself, and seems animated by a reasonable and conciliatory spirit. At the end there are published some "Declaratory Canons" of the Order, which define God to be the Eternal Father, incorruptible fire, and everlasting light, discuss the generation of the invisible and incomprehensible Word of God, and the tetradic manifestation of the elements.

In none of these works does the statement of Professor Buhle, concerning the foundation of a Rosicrucian society, and the publication of its laws, receive a particle of corroboration. The other works of Michael Maier are of a purely alchemical nature, save and except some obscure pamphlets which are not in the Library of the British Museum, which I have therefore been unable to consult, and which may contain the information in question; but from my knowledge of Professor Buhle and his romantic methods, I suspect his imagination has been unconsciously at work on some doubtful passages in the writings which have already been noticed, more especially as the personal but anonymous friend who edited Maier's posthumous tract entitled "Ulysses," knew nothing apparently of such a pseudo-association, nor is it likely that the author of the "Echo Colloquii" would hint at his initiation into the genuine order if Maier had instituted a rival society, shining by the borrowed lustre of its name and its symbols.

However this may be, with the death of Michael Maier the Rosicrucians disappear from the literary horizon of Germany till the year 1710, when a writer, calling himself

S. R., that is, Sincerus Renatus, otherwise Sigmund Richter, published at Breslau his "Perfect and True Preparation of the Philosophical Stone, according to the Secret of the Brotherhoods of the Golden and Rosy Cross," to which is annexed the "rules of the above-mentioned Order for the initiation of new members" and their enrolment among the Sons of the Doctrine. This extraordinary publication was followed, in 1785-88, by the "Secret Symbols of the Rosicrucians of the Sixteenth and Seventeenth Centuries," which, though published at Altona, seem to have emanated from the same source. The latter work is also of an alchemical nature, and no information of a historical kind is to be found in either. I shall conclude this account of the results of the Rosicrucian manifestoes in Germany with the

*Laws of the Brotherhood, as published by Sincerus Renatus.*

It is certain, says Semler, that the long series of regulations enumerated by this writer were not adopted before 1622, for Montanus (Ludov. Conr. von Berger), who was supposed to have been expelled from the Order in that year, was not acquainted with them.

I. The brotherhood shall not consist of more than sixty-three members.

II. The initiation of Catholics shall be allowed, and one member is prohibited to question another about his belief.

III. The ten years' office of the Rosicrucian imperator shall be abolished, and he shall be elected for life.

IV. The imperator shall keep the address of every member on his list, to enable them to help each other in case of necessity. A list of all names and birthplaces shall likewise be kept. The eldest brother shall always be imperator. Two houses shall be erected at Nurenberg and Ancona for the periodical conventions.

V. If two or three brethren meet together, they shall not be empowered to elect a new member without the permission of the imperator. Any such election shall be void.

VI. The young apprentice or brother shall be obedient unto death to his master.

VII. The brothers shall not eat together except on Sundays, but if they work together they shall be allowed to live, eat, and drink in common.

VIII. It is prohibited for a father to elect his son or brother, unless he shall have proved him well. It is better to elect a stranger so as to prevent the Art becoming hereditary.

IX. Although two or three of the brethren may be gathered together, they shall not permit anyone, whomsoever it may be, to make his profession to the Order unless he shall have previously taken part in the Practice, and has had full experience of all its workings, and has, moreover, an earnest desire to acquire the Art.

X. When one of the brethren intends to make an heir, such an one shall confess in one of the churches built at our expense, and afterwards shall remain about two years as an apprentice. During this probation he shall be made known to the Congregation, and the Imperator shall be informed of his name, country, profession, and origin, to enable him to despatch two or three members at the proper time with his seal to make the apprentice a brother.

XI. When the brethren meet they shall salute each other in the following manner:—The first shall say, *Ave Frater!* The second shall answer, *Roseæ et Aureæ.* Whereupon the first shall conclude with *Crucis.* After they have thus discovered their position, they shall say one to another, *Benedictus Dominus Deus noster qui dedit nobis signum,* and shall also uncover their seals, because if the name can be falsified the seal cannot.

XII. It is commanded that every brother shall set to work after he has been accepted in our large houses, and has been endowed with the Stone (he receives always a sufficient portion to ensure his life for the space of sixty years). Before beginning he shall recommend himself to God, pledging himself not to use his secret Art to offend Him, to destroy or corrupt the empire, to become a tyrant through ambition or other causes, but always to appear ignorant, invariably asserting that the existence of such secret arts is only proclaimed by charlatans.

XIII. It is prohibited to make extracts from the secret writings, or to have them printed, without permission from the Congregation; also to sign them with the names or characters of any brother. Likewise, it is prohibited to print anything against the Art.

XIV. The brethren shall only be allowed to discourse of the secret Art in a well-closed room.

XV. It is permitted for one brother to bestow the Stone freely upon another, for it shall not be said that this gift of God can be bought with a price.

XVI. It is not permissible to kneel before any one, under any circumstances, unless that person be a member of the Order.

XVII. The brethren shall neither talk much nor marry. Yet it shall be lawful for a member to take a wife if he very much desire it, but he shall live with her in a philosophical mind. He shall not allow his wife to practise overmuch with the young brethren. With the old members she may be permitted to practise, and he shall value the honour of his children as his own.

XVIII. The brethren shall refrain from stirring up hatred and discord among men. They shall not discourse of the soul, whether in human beings, animals, or plants, nor of any other subject which, however natural to themselves, may appear miraculous to the common understanding. Such discourse can easily lead to their discovery, as occurred at Rome in the year 1620. But if the brethren be alone they may speak of these secret things.

XIX. It is forbidden to give any portion of the Stone to a woman in labour, as she would be brought to bed prematurely.

XX. The Stone shall not be used at the chase.

XXI. No person having the Stone in his possession shall ask a favour of any one.

XXII. It is not allowable to manufacture pearls or other precious stones larger than the natural size.

XXIII. It is forbidden (under penalty of punishment in one of our large houses) that anyone shall make public the sacred and secret matter, or any manipulation, coagulation, or solution thereof.

XXIV. Because it may happen that several brethren are present together in the same town, it is advised, but not commanded, that on Whitsuntideday any brother shall go to that end of the town which is situated towards sunrise and shall hang up a green cross if he be a Rosicrucian, and a red one if he be a brother of the Golden Cross. Afterwards, such a brother shall tarry in the vicinity till sunset, to see if another brother shall come and hang up his cross also, when they shall salute after the usual man ner, make themselves mutually acquainted, and subsequently inform the imperator of their meeting.

XXV. The imperator shall every ten years change his abode, name, and surname. Should he think it needful he may do so at shorter periods, the brethren to be informed with all possible secresy.

XXVI. It is commanded that each brother, after his initiation into the Order, shall change his name and surname, and alter his years with the Stone. Likewise, should he travel from one country to another, he shall change his name to prevent recognition.

XXVII. No brother shall remain longer than ten years out of his own country, and whenever he departs into another he shall give notice of his destination, and of the name he has adopted.

XXVIII. No brother shall begin to work till he has been one year in the town where he is residing, and has made the acquaintance of its inhabitants. He shall have no acquaintance with the *professores ignorantes.*

XXIX. No brother shall dare to reveal his treasures, either of gold or silver, to any person whomsoever; he shall be particularly careful with members of religious societies, two of our brethren having been lost, anno 1641, thereby. No member of any such society shall be accepted as a brother upon any pretence whatever.

XXX. While working, the brethren shall select persons of years as servants in preference to the young.

XXXI. When the brethren wish to renew themselves, they must, in the first place, travel through another kingdom, and after their renovation is accomplished, must remain absent from their former abode.

XXXII. When brethren dine together, the host, in accordance with the conditions already laid down, shall endeavour to instruct his guests as much as possible.

XXXIII. The brethren shall assemble in our great houses as frequently as possible, and shall communicate one to another the name and abode of the imperator.

XXXIV. The brethren in their travels shall have no connection nor conversation with women, but shall choose one or two friends, generally not of the Order.

XXXV. When the brethren intend to leave any place, they shall divulge their destination to no one, neither shall they sell anything which they cannot carry away, but shall direct their landlord to divide it among the poor, if they do not return in six weeks.

XXXVI. A brother who is travelling shall carry nothing in oil, but only in the form of powder of the first projection, which shall be enclosed in a metallic box having a metal stopper.

XXXVII. No brother should carry any written description of the Art about him, but should he do so, it must be written in an enigmatical manner.

XXXVIII. Brethren who travel, or take any active part in the world, shall not eat if invited by any man to his table unless their host has first tasted the food. If this be not possible, they shall take in the morning, before leaving home, one grain of our medicine in the sixth projection, after which they can eat without fear, but both in eating and drinking they shall be moderate.

XXXIX. No brother shall give the Stone in the sixth projection to strangers, but only to sick brethren.

XL. If a brother, who is at work with anyone, be questioned as to his position, he shall say that he is a novice and very ignorant.

XLI. Should a brother desire to work, he shall only employ an apprentice in default of securing the help of a brother, and shall be careful that such an apprentice is not present at all his operations.

XLII. No married man shall be eligible for initiation as a brother, and in case any brother seeks to appoint an heir, he shall choose some one unencumbered by many friends. If he have friends, he must take a special oath to communicate the secrets to none, under penalty of punishment by the imperator.

XLIII. The brethren may take as an apprentice anyone they have chosen for their heir, provided he be ten years old. Let the person make profession. When the permission of the imperator is obtained, whereby anybody is really accepted as a member, he can be constituted heir.

XLIV. It is commanded that a brother who by any accident has been discovered by any prince, shall sooner die than initiate him into the secret; and all the other brethren, including the imperator, shall be obliged to venture their life for his liberation. If, by misfortune, the prince remain obstinate, and the brother dies to preserve the secret, he shall be declared a martyr, a relative shall be received in his place, and a monument with secret inscriptions shall be erected in his honour.

XLV. It is commanded that a new brother can only be received into the Order in one of the churches built at our expense, and in the presence of six brethren. It is necessary to instruct him for three months, and to provide him with all things needful. Afterwards he must receive the sign of Peace, a palm-branch, and three kisses, with the words—"Dear brother, we command you to be silent." After this, he must kneel before the imperator in a special dress, with an assistant on either side, the one being his magister, and the other a brother. He shall then say:—"I, N. N., swear by the eternal and living God not to make known the secret which has been communicated to me (here he uplifts two fingers[1]) to any human being, but to preserve it in concealment under the natural seal all the days of my life; likewise to keep secret all things connected therewith as far as they may be made known to me; likewise to discover nothing concerning the position of our brotherhood, neither the abode, name, or surname of our imperator, nor to shew the Stone to anyone; all which I promise to preserve eternally in silence, by peril of my life, as God and His Word may help me."

Afterwards his magister cuts seven tufts of hair from his head and seals them up in seven papers, writing on each the name and surname of the new brother, and giving them to the imperator to keep. The next day the brethren proceed to the residence of the new brother, and eat therein without speaking or saluting one another. When they go away, however, they must say, "*Frater Aureæ* (*vel Roseæ*) *Crucis Deus sit tecum cum perpetuo silentio Deo promisso et nostræ sanctæ congregationi.*" This is done three days in succession.

XLVI. When these three days are passed, they shall give some gifts to the poor, according to their intention and discretion.

XLVII. It is forbidden to tarry in our houses longer than two months together.

XLVIII. After a certain time the brethren shall be on a more familiar footing with the new brother, and shall instruct him as much as possible.

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[1] See "The Mysteries of Magic," pp. 324, 325.

XLIX. No brother need perform more than three projections while he stays in our large house, because there are certain operations which belong to the magisters.

L. The brethren shall be called, in their conversation with each other, by the name they received at their reception.

LI. In presence of strangers they shall be called by their ordinary names.

LII. The new brother shall invariably receive the name of the brother then last deceased; and all the brethren shall be obedient to these rules when they have been accepted by the Order, and have taken the oath of fidelity in the name of the Lord Jesus Christus.

# CHAPTER XI.

## ROSICRUCIAN APOLOGISTS: ROBERT FLUDD.

THE central figure of Rosicrucian literature, towering as an intellectual giant above the crowd of *souffleurs*, theosophists, and charlatanic professors of the *magnum opus*, who, directly or otherwise, were connected with the mysterious Brotherhood, is Robertus de Fluctibus, the great English mystical philosopher of the seventeenth century, a man of immense erudition, of exalted mind, and, to judge by his writings, of extreme personal sanctity. Ennemoser describes him as one of the most distinguished disciples of Paracelsus, but refuses to number him with "those consecrated theosophists who draw all wisdom from the fountain of eternal light." He does not state his reasons for this depreciatory judgment, and the brief and inadequate notice which he gives of Fludd's system displays such a cursory acquaintance with the works in which it is developed, that it is doubtful whether he had taken pains to understand his author. I should rank the Kentish mystic second to none among the disciples of the "divine" Theophrastus, while in the profundity and extent of his learning, there can be no question that he far surpassed his master, who is said to have known little but to have divined almost everything, and who is, therefore, called *divinus*, in the narrower sense of that now much abused term.

Robert Fludd was born at Milgate House,[1] in the parish of Bersted, Kent, during the year 1574. By his mother's side he was descended from the ancient family of Andros of Taunton in Somerset. His father, Thomas Fludd, was a representative of a Shropshire stock, and successively occupied several high positions. He was victualler of Bewick, and then of Newhaven in France; afterwards he was made Receiver of Kent, Sussex, and Surrey, and being appointed treasurer of the army sent under Lord Willoughby to Henry IV. of France, "he behaved so honourably that he was knighted, and on his return to England was made treasurer of all her Majesty's forces in the Low Countries."[2] This was in the reign of Queen Elizabeth; he was constantly a justice of the peace where he resided, and was also treasurer of the Cinque ports. "He bore for his arms—vert, a chevron between three wolves' heads erased, argent, which coat, with his quarterings, was confirmed to him by Robert Cook, Clar., Nov. 10, 1572."[3]

I have succeeded in compiling from various sources the following scanty genealogy of the Fludd family:—

[1] "The seat of Milgat was formerly esteemed a manor. It was anciently possessed by the family of Coloigne, one of whom, Robert de Coloigne, died feifed of it in the 35th year of Edward III. In process of time his descendants came to be called Coluney, one of whom, Thomas Coluney, as appears by an old survey of Bersted, possessed it in the 14th year of Edward IV. In the beginning of the reign of Henry VII. it was become the property of the family of Stonehouse, whose ancient seat was at Hazelwood, Boughton Malherbe (Philpot, p. 68). Robert Stonehouse was of Bersted, Esquire, at the latter end of Henry VIII. His son George, at the beginning of Queen Elizabeth's reign, alienated this seat to Thomas Fludd, Esquire, afterwards knighted, and who considerably improved and augmented it." One corner of this edifice is still said to remain built in the manor-house erected on its site when the old house fell into ruins.—Hasted, "History of Kent," vol. ii., pp. 486, 487.

[2] Hasted's "History of Kent," vol. ii., p. 486.

[3] "Visitation of County of Kent, 1574 and 1619."

DAVID FLUDD, *alias* Llyod, of Morton in Shropshire, Esquire.

John Fludd = Anne Banno.

Sir Thomas Fludd, Knight, ob. Mar. 30, 1607; buried in MilgateChurch. = Elizabeth Andros, daughter of Philip Andros or Andrews, ob. Jan. 25, 1591; buried in Bersted Church, where there is a monument to her memory. [Visitation of Kent, 1619.]

- Edward ob. no isssue. = Jane, dau. of Sir Michael Sands, Knt. Re-married to Sir Thomas Knight.
- Thomas of Gore Court, alienated Milgate House to Wil. Cage of Farringdon in Hampshire, 1624. = Catherine, dau. of Lewin Buffkin, Esquire.
  - Thomas, succeeded his father at Gore Court, and was Sheriff of Kent in 1642. = Bridget, dau. of Jo. Banks, co. Cambride, Esq.
    - Alabaster.
    - Thomas.
    - Priscilla.
  - Lewin, M.D. = Katherine, daughter of Ralph Buffkin of Loose.
- William.
- John.
- Robert, M.D., born 1574; ob. 1637; buried in Bersted Church.
- Joan = Sir Nicholas Gilborne, Knight.

According to this genealogy, Robert Fludd was the youngest of five sons. He was entered of St John's College in the year 1591, at the age of seventeen. Having graduated both in arts and medicine, he appears to have travelled extensively, for the space of six years, in France, Germany, Italy, and Spain. On his return to England, he was made a member of the London College of Physicians, and took his degree of Master in Arts in the year 1605. His first published work appeared in 1616, about which time he was visited by Michael Maier, by whom he was probably acquainted with the Rosicrucian controversy, and with whom he corresponded after the renowned German alchemist had returned to his own country. Fludd appears to have resided chiefly in London, then as now the great intellectual centre of England. He had a house in Fenchurch Street, according to Fuller,[1] and another in Coleman Street, where he died in the year 1637, on the 8th day of September. He was buried in the chancel of Bersted Church, under a tomb which he had previously erected—"An oblong square of dark, slate-coloured marble, occupying a large space of the chancel wall on the left as you stand before the altar, looking up the body of the small church towards the door. There is a seated half-length figure of Fludd, with his hand on a book, as if just raising his head from reading to look at you. Upon the monument are two marble books inscribed *Misterium Cabalisticum* and *Philosophia Sacra.* There were originally eight books. The inscription to his memory is as follows:—

"'VIII. Die Mensis VII. A$^{o}$ D$^{m}$, M.D.C.XXXVII. O doribus vrua vaporat crypta tegit cineres nec speciosa tvos ovod mortale minvs tibi. Te committimus vnvm ingenii vivent hic monumenta tui nam tibi qui similis scribit moriturque sepulchrum pro tota eternum posteritate facit. Hoc monumentum Thomas Flood Gore Court in oram apud Cantianos armiger infœlissimam in charissimi patrin sui memoriam nexit, die Mensis Augusti M.D.C.XXXVII.' "[1]

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[1] "Worthies of Great Britain," p. 78 of the second part.

Bersted Church is situated on high ground, at a small distance south of Bersted Green. It is dedicated to the Holy Cross, and, according to Hasted,[2] is a handsome building, consisting of two aisles and two chancels, with a square beacon tower at the west end of it. This is in the Perpendicular style, and at three angles of the summit are three rude figures, said to be three dogs or bears seiant, but so defaced by time that they cannot well be distinguished.

The list of Fludd's works is as follows :—

Apologia Compendiaria Fraternitatem de Rosea Cruce suspicionis et infamiæ maculis aspersam, veritatis quasi Fluctibus abluens et abstergens. Leyden, 1616. 8vo.

Tractatus Apologeticus integritatem Societatis de Rosea Cruce defendens. Lugduni Batavorum, 1617. 8vo. A duplicate of the preceding with a new title.

Utriusque Cosmi majoris scilicet et minoris metaphysica, physica atque technica historia in dua volumina secundum cosmi differentiam divisa. 2 tom. Oppenheimii, Francofurti, 1617-24. Fol.

Veritatis Proscenium . . . seu demonstratio quædam analytica, in qua cuilibet comparationis particulæ, in appendice quadam à J. Kepplero, nuper in fine Harmoniæ suæ Mundanæ edita, factæ inter Harmoniam suam mundanam et illam R. F. ipsissimis veritatis argumentis respondetur. Francofurti, 1621. Fol.

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[1] Hargrave Jennings, "The Rosicrucians, &c.," p. 364.

[2] "History of Kent," vol. ii., p. 489.

Monochordum Mundi Symphoniacum, seu, Replicatio R. F. . . . ad apologiam . . . J. Kepleri adversus demonstrationem suam analyticam nuperrime editam in qua Robertus validioribus Joannis objectionibus Harmoniæ suæ legi repugnantibus, comiter respondere aggreditur. Francofurti, 1622. 4to.

Anatomiæ Amphitheatrum effigie triplici, more et conditione varia designatam. Francfurte, 1623. Fol.

Philosophia Sacra et vere Christiana, seu Meteorologica Cosmica. Francofurti, 1626. Fol.

Medecina Catholica, seu mysticum artis medicandi sacrarium. 5 parts. Francofurti, 1629-31.

Sophiæ cum moria certamen, in quo, lapsis Lydius a falso structore . . . M. Mersemio . . . reprobatus, celeberrima voluminis sui Babylonici figmenta accurate examinat (Summum bonum, quod est verum subjectum veræ magicæ, cabalæ, alchymiæ fratrum Roseæ Crucis verorum in dictarum scientiarum laudem, et insignis calumniatoris . . . M. Mersenni dedecus publicatum, per J. Frizium). 2 pt. Francofurti, 1629. Fol.

Doctor Fludd's Answer unto M. Foster, or the squesing of Parson Foster's Sponge, ordained by him for the wiping away of the weapon-salve. London, 1631. 4to.

Clavis Philosophiæ et Alchymiæ. (A Reply to Father Gassendi.) Francofurti, 1633. Fol.

Phylosophia Mosaica. In qua Sapientia et Scientia creationis et creaturarum sacra vereque Christiana . . . ad amussim et enucleate explicatur. Goudæ, 1638. Fol.

It will be seen from this list that the Rosicrucian manifestoes found an immediate defender in Robert Fludd, that is, if the "Apologia" which bears his name is to be considered his work. There is some uncertainty on this point, but it has been disputed on insufficient grounds. As a maiden effort, it will not of course bear comparison with the dialectical skill of his mature productions, but the principles it propounds are those of the "Mosaicall Philosophy" and the "Tractatus Varii." "What was the particular occasion of his own first acquaintance with Rosicrucianism is not recorded," says Buhle. "All the books of Alchemy or other occult knowledge, published in Germany, were at that time immediately carried over to England—provided they were written in Latin; and if written in German, were soon translated for the benefit of English students. He may therefore have gained his knowledge immediately from the Rosicrucian books, but it is more probable that he acquired it from his friend Maier. . . . At all events, he must have been initiated into Rosicrucianism at an early period."

By whomsoever written, the "Tractatus Apologeticus" is an exceedingly curious work, so astonishing occasionally in the nature of its arguments that it is difficult to suppose that they were put forward seriously. It was called for by Andrew Libavius' "searching and hostile analysis" of the Rosicrucian Confession, and was written to clear the Society from the *Infamiæ maculæ* cast on it by the accusations then brought forward, and above all from the charges of detestable magic and diabolical superstition. It is divided into three parts, and various chapters are illustrated by appropriate quotations from the manifesto it is defending, whose underlying principles are developed and explained. The first part treats of the various departments of magical science, of the Cabala, of the Books of God, both visible and invisible, of the secret characters of Nature, and of the value of astrological portents. The second part is devoted to a lugubrious consideration of the impediments and degeneracy of the arts and sciences in modern times—*de scientiarum hodierno die in scholis vigentium impedimentis.* It enlarges on the urgent necessity for a reformation in Natural Philosophy, Medicine, and Alchemy.

Concerning the first, the author declares it to be impossible for any one to attain to the supreme summit of the natural sciences unless he be profoundly versed in the occult meaning of the ancient philosophers, but the minute and most accurate observer who does achieve this height will not find it difficult to adapt the materials which are prepared by Nature in such a manner as to produce, by the application of actives to passives, many marvellous effects before the time ordained by Nature; and this, he adds, will be mistaken by the uninitiated for a miracle.

Like others of his school, he insists on the uncertainty of *à posteriori* and experimental methods, to which he unhesitatingly attributes all the errors of the natural sciences. "Particulars are frequently fallible, but universals never. Occult philosophy lays bare Nature in her complete nakedness, and alone contemplates the wisdom of universals by the eyes of intelligence. Accustomed to partake of the rivers which flow from the Fountain of Life, it is unacquainted with grossness and with clouded waters."

In Medicine he laments the loss of that universal panacea referred to by Hippocrates:—"But absolutely nothing remains of that one and only medicament of which Hippocrates makes mention (darkly and mystically, I admit) in several places, and still less are its operations understood, inasmuch as no one now searches with lynx-like eyes into the profound depths of true natural philosophy, to gain an accurate knowledge of its composition and its virtues."

Concerning Arithmetic, he asks mournfully, and with apparent earnestness, "Which of us has, at this day, the ability to discover those true and vivific numbers whereby the elements are united and bound to one another?" And then, with regard to music, which, as he remarks, *non aliter succedit Arithmeticæ quàm medicina Philosophiæ Naturali*, he cries after the same fashion:—"But, good God, what is this when compared with that deep and true music of the wise, whereby the proportions of natural things are investigated, the harmonical concord and the qualities of the whole world are revealed, by which also connected things are bound together, peace established between conflicting elements, and whereby each star is perpetually suspended in its appointed place by its weight and strength, and by the harmony of its lucent spirit." It is impossible to read without a smile when the author urges the necessity for a musical reformation, on the ground that we have lost that art of Orpheus by which he moved insensible stones, and that of Arion by which the fishes were charmed.

The cursory review of alchemy is equally gloomy:—"The art, also, of alchemy or chemistry is surrounded with such insoluble enigmas that we can scarcely gain anything but ignorance therefrom, and *ignotum per ignotius*." He enlarges on its fictitious vocabulary, and quotes Maricinus as follows:—"The magisterium of the philosophers is hidden and concealed, and wherever found is known by a thousand names; moreover, it is surrounded by symbols and is revealed to the wise alone, yet this is, notwithstanding, the one, only, and lineal way of the whole operation." Then he himself continues:—"Neither common fire, but Nature herself, neither artificial furnaces, but natural matrices, are needed in this work, which is the work of Nature only, and wherein nothing is required save the brief co-operation of her minister, by whom things natural to things also natural, and species to their congruents, are duly and accurately applied." Mathematics, optics, and astronomy he treats after the same fashion, comparing their tame and commonplace frivolities with the sublime knowledge of the ancients.

The third part is entitled "De Naturæ Arcanis," and treats of the mysteries of Light, &c., developing in a small space a curious and profound philosophy. It describes God as the *ens entium*, eternal form, inviolable, purely igneous, without any intermixture of material, unmanifested before the creation of the universe, according to the maxim of Mercurius Trismegistus, "*Monas generat molem, et in seipsum reflectit ardorem suam.*" Earth is defined to be a gross water, water a gross air, air a gross fire, fire a gross ether, while the ether itself is the grosser part of the empyrean, which is distinguished from the ethereal realm, and is described as a water of extreme tenuity, constituted of three parts of luminous substance to one aqueous part; it is the purest essence of all substances, and is identical with the luminiferous ether of the latest scientific hypothesis. Its place is the *medium mundi*, wherein is the *sphæra æqualitatis*, in which the sun performs its revolution. The sun itself is composed of equal parts of light and water. Light is the cause of all energies—*nihil in hoc mundo peractum fuerit, sine lucis mediatione aut actu divino.* "It is impossible for man to desire more complete felicity than the admirable knowledge of light and its virtues," by which the ancient magi constructed their ever-burning lamps, forced fire out of stones and wood, kindled tapers from the rays of stars, and naturally, by means of its reflections, produced many wonders in the air, such as phantom writing, and, more than all, by the true use of the *lux invisibilis*, made men themselves invisible.

The information scattered through the various parts of the apology on the different departments of magic is also noteworthy. It distinguishes between natural, mathematical, venific, necromantic, and thaumaturgic magic. "That most occult and secret department of physics by which the mystical properties of natural substances are extracted, we term Natural Magic. The wise kings who (led by the new Star from the East) sought the infant Christ, are called Magi, because they had attained a perfect knowledge of natural things, whether celestial or sublunar. This branch of the Magi also includes Salomon, since he was versed in the arcane virtues and properties of all substances, and is said to have understood the nature of every plant from the cedar to the hyssop. Magicians who are proficient in the mathematical division construct marvellous machines by means of their geometrical knowledge; such were the flying dove of Archytas, and the brazen heads of Roger Bacon and Albertus Magnus, which are said to have spoken. Venific magic is familiar with potions, philtres, and with the various preparations of poisons; it is in a measure included in the natural division, because a knowledge of the properties of natural things is requisite to produce its results. Necromantic Magic is divided into goëtic, maleficient, and Theurgic. The first consists in diabolical commerce with unclean spirits, in rites of criminal curiosity, in illicit songs and invocations, and in the evocation of the souls of the dead. The second is the adjuration of the devils by the Virtue of Divine Names. The third pretends to be governed by good angels and the Divine Will, but its wonders are most frequently performed by evil spirits, who assume the names of God and of the angels. This department of Necromancy can, however, be performed by natural powers, definite rites and ceremonies, whereby celestial and divine virtues are reconciled and drawn to us; the ancient Magi promulgated in their secret books many rules of this doctrine. The last species of magic is the thaumaturgic, begetting illusory phenomena; by this art the Magi produced their phantasms and other marvels."

When speaking of the wonders wrought mechanically by Roger Bacon, Albertus Magnus, and Boëtius, the apologist of the Rosicrucians tells us that he himself, by his assiduity in mechanical arts, constructed a wooden bull which lowed and bellowed after the fashion of the living animal; a dragon which flapped its wings, hissed, and vomited forth fire and flames upon the bull; and a lyre which played melodies without human intervention, as well as many other things, which by the simple mathematical art, apart from natural magic, could not have been accomplished.

The scientific and philosophical principles of Robert Fludd were attacked by Father Mersenne, with special reference to his belief in the Rosicrucian Society. Some twelve years had passed since the appearance of the "Tractatus Apologeticus," which he probably no longer valued. He replied to the attack in the work entitled "Sophiæ cum Moriâ Certamen," without mentioning the Rosicrucians. But the "Summum Bonum," by Joachim Fritz, which accompanied this reply, contains an elaborate defence of the Order, to which, in one of its phases, Fludd is said to have belonged. The authorship of this defence he is supposed to have disavowed. Buhle, however, points out that as "the principles, the style, the animosity towards

Mersenne, the publisher, and the year, were severally the same as in the 'Sophiæ cum Moriâ Certamen' which Fludd acknowledged, there cannot be much reason to doubt that it was his." But as I am unwilling to consider that a man of Fludd's high character would be guilty of deliberate falsehood, and as it was not his habit to write either anonymously or pseudonymously, I prefer the alternative offered by the German critic when he says, "If not Fludd's, it was the work of a friend of Fludd's." In either case, his opinions are represented. On the title-page of the "Summum Bonum," there is a large Rose on which two bees have alighted, with this motto above—*Dat Rosa mel apibus.* The book treats of the noble art of magic, the foundation and nature of the Cabala, the essence of veritable alchemy, and of the *Causa Fratrum Roseæ Crucis.* It identifies the palace or home of the Rosicrucians with the Scriptural house of wisdom. *Ascendamus ad montem rationabilem, et ædificemus domum Sapientiæ.* The foundation of the mountain thus referred to is declared to be the *Lapis angularis,* the corner-stone, cut out of the mountain without hands. This stone is Christ. It is the spiritual palace which the Rosicrucians desire to reveal, and is therefore no earthly or material abode. There is a long disquisition on the significance of the Rose and the Cross, a purely spiritual interpretation being adopted. At the conclusion, the writer anticipates the question whether he himself is a brother of the Rose Cross, since he has settled all questions as to their religion and symbolism. His answer is that he least of any has deserved such a grace of God; if it have pleased God to have so ordained it, it is enough. To satisfy, however, the curiosity of his readers, he supplies them with a curious letter supposed to have emanated from the society, and which has been quaintly translated in a manuscript of the seventeenth century.

This Epistle was written and sent by ye Brethren of R. C. to a certaine Germaine, a coppy whereof Dr Flud obtained of a Polander of Dantziche his friend, which he since printed in Latin at ye end of his tract, intituled, *De Summo Bono.*

Venerable and Honourable Sr.

Seeing that this will be ye first yeare of thy nativity, wee pray that thou mayst have from ye Most High God, a most happy entrance into and departure from out of thy life, and because thou hast hitherto been with a good mind a constant searcher of holy philosophy, well done! Proceed, fear God, for thus thou mayest gaine Heaven. Get to thyself the most true knowledge, for it is God who hath found out every way; it is God who alone is circumference and centre. But draw thee neere, listen, take this to thee ☩, for he who increaseth knowledge increaseth sorrow, because that in much knowledge is much griefe, wee speake by experience. For all worldlings, and vaine-glorious, vauntinge boasters, gorgious men, talkers, and vaine people doe unworthily scandalize, yea, and curse us for an unknown matter. But we wonder not that ye ungrateful world doe persecute ye professors of ye true Arts, together with ye truth itself. Yett for thy sake wee shall briefly answer to these questions, viz.: What wee doe? What can wee doe? Or whether are any such as wee? In John, therefore, wee reade that God is ye Supreme Light, and in light wee walke, so that wee exhibit light (although in a lanthern) to ye world. But thou man of ye world that deniest this, thou knowest not or seest not it behoves thee to know that in thy vile boddy Jesus dwelleth. This thou hast from ye apostle. "And Jesus knew all their thoughts," to whom if thou adherest, thou are at length made one spirit with Him, and being such, who prohibeteth thee with Solomon to know as well ye wicked as good contentions of men. And this thou mayest take from me out of ye premises. And hence it is that wee doe not answer to all, viz., because of the deceitfull minds of some. For whosoever are alienated from God are contrary to us, and who is so foolish as to permit a new-come stranger to enter into another man's house? But if thou objectest that this union is onely to be expected in ye world to come, behold now in this thou showest thyself for a worldling who extinguishest light by thy ignorance. Also thou are not ashamed to make ye apostle a liar, in whom those things are more clearly manifested in these wordes—"So that you may be wanting in no grace, expectinge ye Revelation of our Lord Jesus Christ." But thou sayest that this is not to be understood of this inferiour life. What therefore does ye followinge verse intend? "Who shall confirme you even to the end," for in the Kingdome of God there is noe end, therefore in this temporall state will appear ye glory of ye Lord, and Jesus glorified. If any thinge is further demanded concerning our office, our endeavoure is to leade backe lost sheepe to ye true sheepefold. You labore therefore in vaine, O miserable mortals, who enter upon another way than that ye apostle wills by putinge off your tabernacle, which way is not walked in through dyinge, but as Peter willeth when he saith: "As Christ hath taught mee," viz., when he was transfigured in ye mount, which laienge down, if it had not bine secret and hidden, ye apostle had not saide, "as Jesus taught mee," neither had ye

Supreme Truth saide: "Tell this to no man," for accordinge to ye vulgar way, vulgarly to die was known to all men from ye beginninge of ye world. Be yee changed therefore, be yee changed from dead stones into livinge philosophical stones. The apostle shews ye way when he saith: "Lett the same minde be in you as is in Jesus." Also he explains that minde in ye followinge words, viz., when as beinge in ye form of God, he thought it no robbery to be equal to God. Behould these things, O all you that search into ye abstruse secrets of nature! Yee heare these matters, but you believe them not, O miserable mortals, who doe so anxiously run into youre own ruine, but wilt thou be more happy, O thou most miserable, wilt thou be elevated above ye circles of ye world, O thou proud one, wilt thou command in Heaven above, this earth, and thy darke body, O thou ambitious, will yee performe all miracles, O yee unworthy? Know yee, therefore, ye rejected, of what nature it is, before it is sought. But thou, O Brother, hearken! I will speake with S. John, that thou mayest have fellowshippe with us, and indeed our fellowshippe is with ye Father and with Jesus, and wee write unto you that yee may rejoyce because God is light, and in Him there is no darkness at all. But that thou mayest come unto us, behould this light, for it is impossible for thee to see us (unless when wee will) in another light. In this, therefore, follow us, whereby thou mayest be made happy with us, for our most immoveable pallace is ye centre of all things, likewise is it much obscured, because covered with many names. Enter, enter into ye glory of God and thy own salvation, ye gates and Schoole of Philosophicall Love, in which is taught everlastinge charity and fraternall love, and that some resplendent and invisible castle which is built upon the mountaine of ye Lord, out of whose roote goeth forth a fountaine of livinge waters, and a river of love! Drinke, drinke, and againe drinke, that thou mayest see all hidden things, and converse with us! Againe beware! But what? For thou knowest very well that nature receives nothing for nutriment but that which is subtile, the thick and fœculent is cast out as excrements. It is also well disputed by thyself, that those who will live in ye minde, rather than in ye body, take in nourishment by ye spirit, not by ye mouth. As for example, it is lawful to know Heaven by Heaven, not by earth, but ye virtues of this by ye other, and if you understand me aright, no man ascends into Heaven, which thou seekest, except He who descended from Heaven, which thou seekest not, enlighteneth him first. Whatsoever therefore is not from Heaven is a false immage, and cannot be called a virtue. Therefore, O Brother, thou canst not be better confirmed then by virtue itselfe, which is ye Supreame Truth, which if thou wilt religiously, and with all thy might, endeavour to follow in all thy wordes and workes, it will confirm thee daily more and more, for it is a fiery spirite, a glisteninge sparke, a graine impossible, never diinge, subliminge his own body, dwellinge in every created beeinge, sustaininge and governinge it, gold burninge, and by Christ purged, pure in ye fire, allwaye more glorious and pure, jubilatinge without diminution, this shall (I say) confirme thee daily, untill (as a certaine learned man saith) thou art made like a lion in battle, and canst take away all ye strength of ye world, and fearest not death, nor any violence whatsoever a divellish tyranny can invent, viz., seeinge thou art become such a one as thou desirest, a stone and a worke. And that God may bless thy labours which thou shalt receive in most approved authors under a shaddow, for a wise man reads one thinge and understands another. Art thou imperfect? Aspire after a due perfection. Art thou foul and unclean? Purge thyself with teares, sublime thyselfe with good manners and virtues, adorn and beautify thyselfe with sacramentall graces! Make thy soule sublime and subtile for ye contemplation of heavenly thinges, and conformable to angelicall spirits, that it may vivify thy vile ashes and vulgar body, and make it white, and render it altogether incorruptible and impassible by ye resurrection of our Lord Jesus Christ. Doe these thinges, and thou wilt confess that no man hath wrote more plainly then I. These thinges the Lady Virtue hath commended should be told to thee, from (or by) whom, accordinge to thy deserts, thou shalt hereafter be more largely taught, these read, if thou wilt, as the apostle willeth, keepe that which is committed to thy trust. Farewell.

F. T. F., in Light and C.

By his talents and intellectual ability, Robert Fludd is a character so important in English Rosicrucian literature, that I propose to give a short sketch or syllabus of his singular cosmical philosophy. The substance will be taken from the "Mosaicall Philosophy," and the folio volume entitled *Tractatus Varii*, and it will be rendered as far as possible in the philosopher's own words.

The author distinguishes in several places between the Divine *σοφία*, the eternal sapience, the heavenly wisdom, which is only mystically revealed to mankind, and the wisdom which is derived from the invention and tradition of men. He declares the philosophy of the Grecians, or the ethnick philosophy, to be based only on the second, and to be terrene, animal, and diabolical, not being founded on the deific corner-stone, namely, Jesus Christ, who is the essential substance and foundation of the true science.

The original fountain of true wisdom is in God, the *natura naturans*, the infinite, illimitable Spirit, beyond all imagination, transcending all essence, without name, all wise, all-clement, the Father, the Word, and the ineffable, Holy Spirit, the highest and only good, the indivisible Trinity, the most splendid and indescribable light. This Wisdom is the *vapor virtutis Dei*, and the stainless mirror of the majesty and beneficence of God. All things, of what nature and condition soever, were made in, by, and through this Divine Word or emanation, which is God Himself, as it is the Divine Act, whose root is the Logos, that is, Christ. This Eternal Wisdom is the fountain or corner-stone of the higher arts, by which also all mysterious and miraculous discoveries are effected and brought to light.

Before the spagirical separation which the Word of God, or divine Elohim, effected in the six days of creation, the heavens and earth were one deformed, rude, undigested mass, complicitly comprehended in one dark abyss, but explicitly as yet nothing. This nothing is compared by St Augustine to speech, which while it is in the speaker's mind is as nothing to the hearer, but when uttered, that which existed complicitly *in animo loquentis*, is explicitly apprehended by the hearer. This *nihilum* or nothing is not a *nihilum negativum*. It is the First Matter, the infinite, informal. primordial Ens, the *mysterium magnum* of the Paracelsists. It existed eternally in God. If God had not produced all things essentially out of Himself, they could not be rightly referred to Him. The primeval darkness is the *potentia divina* as light is the *actus divinus*—the *Aleph tenebrosum* and

*Aleph lucidum.* Void of form and life, it is still a material developing from potentiality into the actual, and was informed by the Maker of the world with a universal essence, which is the Light of Moses, and was first evolved in the empyrean heaven, the highest and supernatural region of the world, the *habitaculum fontis lucidi*, the region not of matter but of form—form simple and spiritual beyond all imagination. There is a second spiritual heaven, participating in the clarity and tenuity of the first, of which it is the base; this is the medial heaven, called the *sphæra æqualitatis* and it is corporeal in respect of the former. The third heaven is the locality of the four elements. The progression of the primordial light through the three celestial spaces was accomplished during the first three days of creation. Christ the Wisdom and Word of God, by His apparition out of darkness, that is, by the mutation of the first principle from dark Aleph to light Aleph, revealed the waters contained in the profound bosom of the abyss, and animated them by the emanation of the spirit of eternal fire, and then by his admirable activity distinguished and separated the darkness from the light, the obscure and gross waters from the subtle and pure waters, disposing the heavens and spheres, as above stated, and dividing the grosser waters into sublunary elements. These elements are described as follows:—Earth is the conglomeration of the material darkness and the refuse of the heavens; Water is the more gross spirit of the darkness of the inferior heaven, nearly devoid of light; Air is the spirit of the second heaven; Fire, the spirit of the darkness of the Empyrean heaven.

Fludd's theory of the Macrocosmus is enunciated in the following manner.

## DE MACROCOSMI PRINCIPIIS.

- Two things are necessary for the universal fabric of the Macrocosm, and of the things which exist therein.
  - Natura, the cause, or *principium*, which is either
    - Uncreated, *i.e.*, God Himself, called in respect of His creation.
      - Creator
      - Fabricator
      - *Ens entium*
      - *Natura.*
        - *infinita*
        - *naturans.*
    - Created, which is either
      - Primal, to wit.
        - Hyle, or the primordial matter, which is absolutely simple.
        - Light, or form which informs all things.
      - Secondary, which comprises things of the nature of
        - Heat,
        - Cold,
          - whence come things of the nature of
            - Humidity.
            - Dryness.
      - Tertiary, derived from the activity of secondary things, and tetradically divided into
        - Fire,
        - Air,
        - Water,
        - Earth,
          - whence the immense substance of the Macrocosmus is produced.
      - Quarternary, to wit: the great chaos confusedly composed of diverse materials.
      - Quinary, the last, or nearest, which is
        - Sperm in animals.
        - Seed in vegetables.
        - Sulphur and *Argentum vivum* in minerals.
  - Naturatum, the thing caused, or principiated.

## DE MACROCOSMI FABRICA.

| | | | | |
|---|---|---|---|---|
| The Macrocosmos has three regions, | The Highest, in which two things must be noted, viz., its | Three divisions, to wit | The illimitable Heaven of the Trinity. | |
| | | | The Empyrean Heaven. | |
| | | | The Crystalline Heaven. | |
| | | Constitution, to wit, of | The most essential and simple Light. | |
| | | | A singularly pure, tenuous, and incomprehensible spirit | |
| | The Medial or Æthereal, having | Eight parts, to wit, the abodes of | The Fixed Stars. | |
| | | | The Planets. | |
| | | A composition of | Mediocre substantial Light. | |
| | | | Spirit neither very subtle, nor very gross. | |
| | The Lowest, in which two things must be noted, to wit, its | Three parts, whereof | The two extreme, namely, | The Superior is the abode of Fire. |
| | | | | The Inferior is the foundation of Earth. |
| | | | The Medial is the Sphere of Humility divided into the | Aerial Region. |
| | | | | Aquatic Region. |
| | | Constitution, wherein two things concur, | The third Light, grosser than all others. | |
| | | | The Spirit thicker and more fœculent than all others. | |

According to Fludd's philosophy, the whole universe was fashioned after the pattern of an archetypal world which existed in the Divine ideality, and was framed out of unity in a threefold manner. The Eternal Monad or Unity, without any egression from his own central profundity, compasses complicitly the three cosmical dimensions, namely, root, square, and cube. If we multiply unity as a root, in itself, it will produce only unity for its square, which being again multiplied in itself, brings forth a cube which is one with root and square. Thus we have three branches differing in formal progression, yet one unity in which all things remain potentially, and that after a most abstruse manner. The archetypal world was made by the egression of one out of one, and by the regression of that one, so emitted, into itself by emanation. According to this ideal image, or archetypal world, our universe was subsequently fashioned as a true type and exemplar of the Divine Pattern; for out of unity in his abstract existence, viz., as it was hidden in the dark chaos, or potential mass, the bright flame of all formal being did shine forth, and the Spirit of Wisdom, proceeding from them both, conjoined the formal emanation with the potential matter, so that by the union of the divine emanation of light and the substantial darkness, which was water, the heavens were made of old, and the whole world.

God, according to these abstruse speculations, is that pure, catholic unity which includes and comprehends all multiplicity, and which before the objective projection of the cosmos must be considered as a transcendent entity, reserved only in itself, in whose divine puissance, as in a place without end or limit, all things which are now explicitly apparent were then complicitly contained, though in regard to our finite faculties it can only be conceived as nothing—*nihil, non finis, non ens, aleph tenebrosum,* the Absolute Monad or Unity.

Joined to the cosmical philosophy of Robert Fludd, there is an elaborate system of spiritual evolution, and the foundation of both is to be sought in the gigantic hypotheses of the Kabbalah. His angelology is derived from the works of pseudo-Dionysius on the celestial hierarchies, and he teaches the doctrine of the pre-existence of human souls, which are derived from the vivifying emanation dwelling in the *Anima Mundi,* the world's spiritual vehicle, the catholic soul, which itself is inacted and preserved by the Catholic and Eternal Spirit, sent out from the fountain of life to inact and vivify all things.

These mystical speculations, whatever their ultimate value, are sublime flights of an exalted imagination, but they are found, in the writings of Robert Fludd, side by side with the crudest physical theories, and the most exploded astronomical notions. He denies the diurnal revolution of the earth, and considers the light of all the stars to be derived from the one "heavenly candle" of the sun. Rejecting the natural if inadequate explanations of Aristotle and his successors, he presents the most extravagant definitions of the nature of winds, clouds, snow, &c. The last is described as a meteor which God draweth forth of His hidden treasury in the form of wool, or as a creature produced out of the air by the cold breath of the Divine Spirit to perform his will on earth. Thunder is a noise which is made in the cloudy tent or pavilion of Jehovah, lightning a certain fiery air or spirit animated by the brightness and burning from the face or presence of Jehovah. Literally interpreting the poetic imagery of Scripture, he perceives the direct interference of the Deity in all the phenomena of Nature, and denounces more rational views as "terrene, animal, and diabolical."

# CHAPTER XII.

## ROSICRUCIAN APOLOGISTS: THOMAS VAUGHAN.

EUGENIUS PHILALETHES, the author of the renowned "Introitus apertus ad occlusum Regis Palatium," the "Entrance opened to the Closed Palace of the King," is so far connected with the Rosicrucians that he published a translation, as we have seen, of the "Fama" and "Confessio Fraternitatis," and his philosophical doctrines are very similar to those of the mysterious Brotherhood, of which he has been erroneously, and despite his express and repeated denials, represented as a member. Like them, he expected the advent of the artist Elias who was foretold by Paracelsus, represents his most important alchemical work as his precursor, and declares that problematical personage to be already born into the world. The entire universe is to be transmuted and transfigured by the science of this artist into the pure mystical gold of the Spiritual City of God, when all currencies have been destroyed.

"A few brief years," he cries in his prophetic mood, "and I trust that money will be despised as completely as dross, and that we shall behold the destruction of this vile invention, so opposed to the spirit of Jesus Christ. The world is bewitched by it, and the infatuated nations adore this vain and gross metal as a divinity. Is it this which will help towards our coming redemption and our lofty future hopes? By this shall we enter that New Jerusalem when its ways are paved with gold, and its gates are of pearls and precious stones, and when the Tree of Life, planted in the centre of Paradise, will dispense health to the whole of humanity? I foresee that my writings will be esteemed as highly as the purest gold and silver now are, and that, thanks to my works, these metals will be as despised as dung."

The date of this author's birth was 1612; he is supposed to have been a native of Scotland, but the fact of his placing a Welsh motto on the title of one of his books, together with his true name, Thomas Vaughan, which is pure Welsh, is a strong argument of his Welsh nationality. He adopted various pseudonyms in the different countries through which he passed in his wanderings as an alchemical propagandist. Thus in America he called himself Doctor Zheil, and in Holland Carnobius. According to Herthodt, his true name was Childe, while Langlet du Fresnoy writes it Thomas Vagan, by a characteristic French blunder. His *nom de plume* was Eugenius not Irenæus Philalethes, as Figuier states.[1] The life of this adept is involved in an almost Rosicrucian uncertainty; he was a mystery even to his publishers, who received his works from "an unknown person." Nearly all that is ascertained concerning him, and concerning his marvellous transmutations, rests on the authority of Urbiger, who has been proved inaccurate in more than one of his statements. His sojourn in America is an established fact, according to Louis Figuier, and the projections which he there accomplished in the laboratory of George Starkey, an apothecary, were subsequently published by the latter in London.

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[1] Irenæus Philalethes was the pseudonym of George Starkey, the American disciple of Thomas Vaughan.

His writings shew him to be a supreme adept of spiritual alchemy, and he despised the gold which he claimed to be able to manufacture. The history of this man who roamed from place to place, performing the most lavish transmutations, but always anonymous, always obliterating his personality, often disguised to conceal his identity, by his own representation in continual dangers and difficulties through the possession of his terrific secret, and gaining nothing by his labours, is a curious study of the perversity of human character for those who disbelieve in alchemy, and some ground for the faith of those who believe in it. The essential elements of fraud are wanting, and the intellectual nobility of the man, illuminated, moreover, by lofty religious aspirations, is conspicuous in all his works.

The list of his writings is as follows:—

"Anthroposophia Magica;" or a Discourse of the Nature of Man and his State after Death. "Anima Magica Abscondita;" or a Discourse of the Universall Spirit of Nature. London, 1650. 8vo.

"Magia Adamica;" or the Antiquities of Magic, and the descent thereof from Adam downwards proved. Whereunto is added a perfect and full discovery of the "Cœlum Terræ." London, 1650. 8vo.

The Man-Mouse taken in a Trap . . . for Gnawing the Margins of Eugenius Philalethes. (A satire on Henry More, who attacked him in a pamphlet entitled "Observations upon 'Anthroposophia Magica,'" etc.) London, 1650. 8vo.

"Lumen de Lumine;" or a New Magicall Light discovered and communicated to the World, with the "Aphorismi Magici Eugenianii." London, 1651. 8vo.

The Second Wash; or The Moore Scour'd once more, being a charitable cure for the distractions of Alazonomastix (*i.e.*, Henry More). London, 1651. 8vo.

The Fame and Confession of the Fraternity of R. C., with a Preface annexed thereto, and a short declaration of their physicall work. London, 1652. 8vo.

Euphrates; or The Waters of the East; being a short discourse of that great fountain whose water flows from Fire, and carries in it the beams of the Sun and Moon. London, 1655. 8vo.

A Brief Natural History, intermixed with variety of Philosophical Discourses and Observations of the Burnings of Mount Etna, &c. London, 1669. 8vo.

Introitus Apertus ad Occlusum Regis Palatium. Philalethæ Tractatus Tres. I. Metallorum Metamorphosis. II. Brevis Manductio ad Rubrium Cœlestem. III. Fons Chymicæ Veritatis. 1678. 4to.

It is only in the introduction to the "Fame and Confession" that Philalethes makes any important reference to the Rosicrucian Society. There his opinions are expressed in the following manner:—"I am in the humour to affirm the essence and existence of that admired chimæra, the Fraternitie of R. C. And now, gentlemen, I thank you, I have aire and room enough; methinks you sneak and steal from me, as if the plague and this Red Cross were inseparable. Take my Lord have mercy along with you, for I pitty your sickly braines, and certainly as to your present state the inscription is not unseasonable. But in lieu of this, some of you may advise me to an assertion of the Capreols of del Phæbo, or a review of the library of that discreet gentleman of La Mancha, for in your opinion those knights and these brothers are equally invisible. This is hard measure, but I shall not insist to disprove you. If there be any amongst the living of the same bookish faith with myself, they are the persons I would speak to."

The preface proceeds to discourse upon the contempt which magic has undergone in all ages, and then the author distinctly denies his personal acquaintance with the Rosicrucian Society. "As for that Fraternity, whose History and Confession I have here adventured to publish, I have, for my own part, no relation to them, neither do I much desire their acquaintance. I know they are masters of great mysteries, and I know withal that nature is so large they may as wel receive as give. I was never yet so lavish an admirer of them as to prefer them to all the world, for it is possible, and perhaps true, that a private man may have that in his possession whereof they are ignorant. It is not their title and the noise it has occasioned which makes me commend them. The acknowledgment I give them was first procured by their books, for there I found them true philosophers, and therefore not chimæras, as most think, but men. Their principles are every way correspondent to the ancient and primitive wisedome—nay, they are consonant to our very religion, and confirm every point thereof. I question not but most of their proposals may seem irregular to common capacities, but when the prerogative and power of Nature is known, there they will quickly fall even, for they want not order and sobriety. It will be expected, perhaps, that I should speak something as to their persons and habitations, but in this my cold acquaintance will excuse me, or, had I any familiarity with them, I should not doubt to use it with more discretion. As for their existence (if I may speak like a schoolman), there is great reason we should believe it; neither do I see how we can deny it, unless we grant that Nature is studied, and books also written and published, by some other creatures then men. It is true, indeed, that their knowledg at first was not purchased by their own disquisitions, for they received it from the Arabians, amongst whom it remained as the monument and legacy of the children of the East. Nor is this at all improbable, for the eastern countries have been always famous for magical and secret societies."

He compares the habitation of the Brachmans, as it is described by Philostratus in his life of Apollonius, with the Rosicrucian *Locus Sancti Spiritus*, concerning which he quotes the following curious passage by a writer whom he does not name:—"*Vidi aliquando Olympicas domos, non procul a Fluviolo et Civitate notâ, quas S. Spiritus vocari imaginamur. Helicon est de quo loquor, aut biceps Parnassus, in quo Equus Pegasus fontem aperuit perennis aquæ adhuc stillantem,*[1] *in quo Diana se lavat, cui Venus ut Pedissequa et Saturnus ut Anteambulo, conjunguntur. Intelligenti nimium, inexperto minimum hoc erit dictum.*" Quoting afterwards the description of the Elysium of the Brachmans—"I have seen (saith Apollonius) the Brachmans of India dwelling on the earth and not on the earth; they were guarded without walls, and possessing nothing, they enjoyed all things"—this is plain enough, says Philalethes, "and on this hill have I also a desire to live, if it were for no other reason but what the sophist applyed to the mountains—

> Hos primum sol salutat, ultimosque deserit,
> Quis locum non amet, dies longiores habentem?

But of this place I will not speak any more, lest the readers should be so mad as to entertain a suspicion that I am of the Order." He attempts, however, to show "the conformity of the old and new professors,"—namely, the Rosicrucians and the Indian initiates. "When we have evidence that magicians have been, it is proof also that they may be. . . . I hold it then worth our observation that even those magi who came to Christ Himself came from the East; but as we cannot prove they were Brachmans, so neither can we prove they were not. If any man will . . . contend for the negative, it must follow that the East afforded more magical societies then one. . . . The learned will not deny but wisdom and light were first manifested in the same parts, namely, in the East. From this fountain also, this living, oriental one did the Brothers of R. C. draw their wholesom waters."

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[1] See Introduction, *ante*, p. 10.

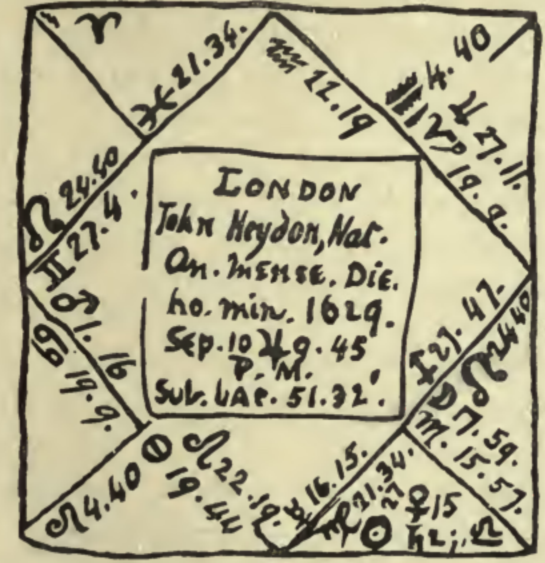
He concludes by reiterating his previous statement—"I have no acquaintance with this Fraternity as to their persons."

## CHAPTER XIII.

### ROSICRUCIAN APOLOGISTS: JOHN HEYDON.

THE last of the line of apologists who has any claim on our notice is the extraordinary Royalist mystic and geomancer, John Heydon, who, in the preface to "The Holy Guide," has left us the following interesting and curious fragment of autobiography:—

"I was descended from a noble family of London in England, being born of a complete tall stature, small limbs, but in every part proportionable, of a dark flaxen haire, it curling as you see in the Effigies,[1] and the above figures of



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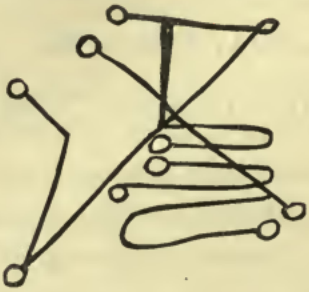
[1] The portraits prefixed to several of John Heydon's works represent him as a young, beardless man, of an amiable but melancholy countenance.

Astrologie at the time I was born: this is also the Character of my Genius Malhitriel, and Spirit Taphza Benezelthar Thascraphimarah. I had the small pox and rickets very young—Ascendent to Conjunction, Mars, and Sol to the quartile of Saturn. I was at Tardebich in Warwickshire, neer Hewel, where my mother was borne, and there I learned, and so carefull were they to keep me to the book and from danger, that I had one purposely to attend me at school and at home. For, indeed, my parents were both of them honourably descended. They put me to learn the Latine tongue to one Mr George Linacre, the minister of the Gospel at Golton; of him I learned the Latine and Greek perfectly, and then was fitted for Oxford. But the Warrs began, and the Sun came to the body of Saturn and frustrated that design; and whereas you are pleased to stile me a noble-natured, sweet gentleman,[1] you see my nativity:—Mercury, Venus, and Saturn are strong, and by them the Dragon's head and Mars, I judge my behaviour full of rigour, and acknowledge my conversation austere. In my devotion I love to use the civility of my knee, my hat, and hand, with all those outward and sensible motions which may express or promote invisible devotion. I followed the army of the King to Edgehill, aud commanded a troop of horse, but never violated any man, &c., nor defaced the



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[1] This account is addressed to the high priest or grand master of the Rosicrucians, in whose presence he represents himself to be standing.

memory of saint or martyr. I never killed any man wilfully, but took him prisoner and disarmed him; I did never divide myself from any man upon the difference of opinion, or was angry with his judgment for not agreeing with me in that from which, perhaps, within a few dayes, I should dissent myself. I never regarded what religion any man was of that did not question mine. And yet there is no Church in the world whose every part so squares unto my conscience, whose articles, constitutions, and customs seem so consonant unto reason, and, as it were, framed to my particular devotion as this whereof I hold my belief, the Church of England, to whose faith I am a sworn subject, and therefore in a double obligation subscribe unto her articles, and endeavour to observe her constitutions. Whatsoever is beyond, as points indifferent, I observe according to the rules of my private reason, or the humour and fashion of my devotion, neither believing this because Luther affirmed it, or disproving that because Calvin hath disfavoured it. Now as all that dye in the war are not termed souldiers, neither can I properly term all those that suffer in matters of religion martyrs. And I say, there are not many extant that in a noble way fear the face of death lesse than myselfe; yet from the moral duty I owe to the commandement of God, and the natural respects that I tender unto the conversation of my essoine and being, I would not perish upon a ceremony, politique points, or indifferency; nor is my belief of that untractable temper, as not to bow at their obstacles or connive at matters wherein there are not manifest impieties. The leaves, therefore, and ferment of all, not only civil, but religious actions, is wisdome, without which to commit ourselves to the flames is homicide, and, I fear, but to passe through one fire into another. I behold, as a champion, with pride and spirites, and trophies of my victories over my enemies, and can with patience embrace this life, yet in my best meditations do often defie death; I honour any man that contemns it, nor can I love any that is afraid of it—this makes me naturally love a souldier that will follow his captain. In my figure you may see that I am naturally bashful. Yet you may read my qualities on my countenance. About the time I travelled into Spain, Italy, Turkey, and Arabia, the Ascendent was then directed to the Trine of the Moon, Sextile of Mercury and Quartile of Venus. I studied philosophy and writ this treatise,[1] and the 'Temple of Wisdome,' &c. Conversation, age, or travell hath not been able to affront or enrage me, yet I have one part of the modesty which I have seldom discovered in another, that is (to speak truly), I am not so much afraid of Death as ashamed thereof. It is the very disgrace and ignominy of our natures, that in a moment can so disfigure us that our beloved friends stand afraid and start at us; the birds and beasts of the field that before in a naturall feare obeyed us, forgetting all allegiance, begin to prey upon us. This very thought in a storm at sea hath disposed and left me willing to be swallowed up in the abyss of waters, wherein I had perished unseen, unpitied, without wondering eyes, tears of pity, lectures of morality, and none had said:—*Quantum mutatus ab illo.* Not that I am ashamed of the anatomy of my parts, or can accuse Nature of playing the pupil in any part of me, or my own vitious life for contracting any shameful disease upon me, whereby I might not call myself a compleat bodyed man, free from all diseases, sound, and, I thank God, in perfect health.

"I writ my 'Harmony of the World,' when they were all at discord, and saw many revolutions of kingdomes, emperours, grand signiours, and popes; I was twenty when this book was finished, but me thinks I have outlived myself, and begin to be weary of the Sun, although the Sun now applies to a Trine of Mars. I have shaken hands with delight and know all is vanity, and I think no man can live well once but he that could live twice, yet for my part I would not live over my howres past, or begin again the minutes of my dayes, not because I have lived them well, but for fear I should live them worse. At my death I mean to take a total adieu of the world, not caring for the burthen of a tombstone and epitaph, nor so much as the bare memory of my name to be found anywhere, but in the Universal Register of God. I thank God that with joy I mention it, I was never afraid of Hell, nor never grew pale at the mention of Sheol, or Tophet, &c., because I understand the policy of a pulpit, and fix my contemplations on Heaven.

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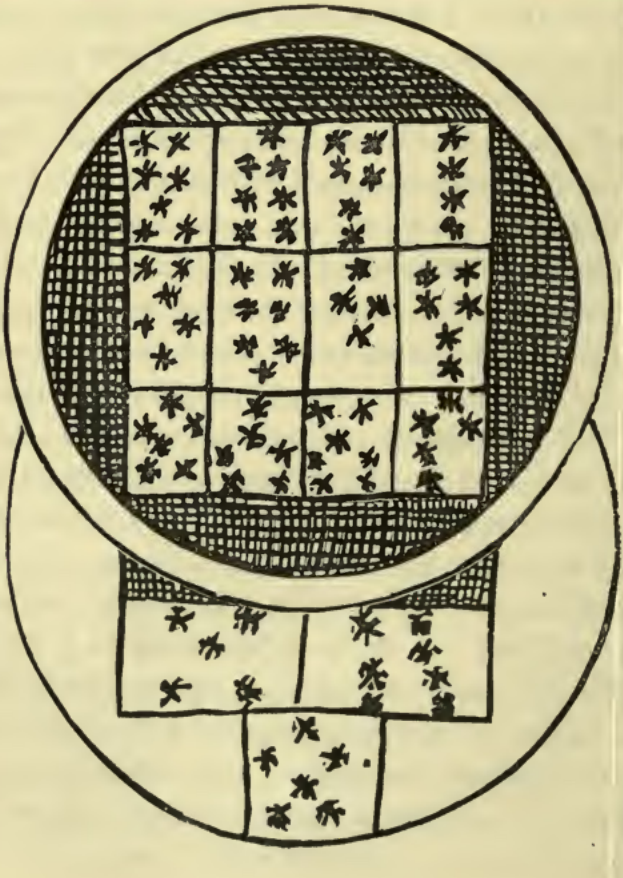
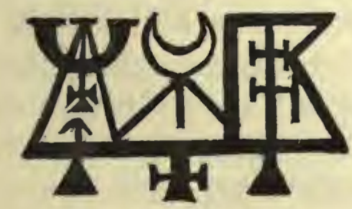
[1] "The Holy Guide."

"I writ the 'Rosie Crucian Infallible Axiomata,' in foure books, and study not for my own sake only but for theirs that study not for themselves. In the Law I began to be a perfect clerk; I writ the 'Idea of the Law,' &c., for the benefit of my friends and practice in the King's Bench. I envy no man that knows more than myself, but pitty them that know lesse. For Ignorance is rude, uncivill, and will abuse any man, as we see in bayliffs, who are often killed for their impudent attempts; they'll forge a warrant and fright a fellow to fling away his money, that they may take it up; the devill, that did but buffet St. Paul, playes me thinks at sharpe with me. To do no injury nor take none, was a principle which to my former years and impatient affection seemed to contain enough of morality, but my more settled years and Christian constitution have fallen upon severer resolutions. I hold there is no such thing as injury, and if there be, there is no such injury as revenge, and no such revenge as the contempt of an injury. There be those that will venture to write against my doctrine, when I am dead, that never durst answer me when alive. I see Cicero is abused by Cardan, who is angry at Tully for praising his own daughter ; and Origanus is so impudent, that he adventures to forge a position of the heavens and calls it Cornelius Agrippa's nativity, and they say that Cornelius was borne to believe lyes and to broach them. Is not this unworthiness to write such lyes, and shew such reasons for them ? His nativity I could never finde, I believe no man knows it, but by a false figure thus they scandalize him. And so they may use me, but behold the scheam of my nativity in Geomancy,



and the character of my spirit Taphzabnezeltharthaseraphim arah,



projected by a learned lord for the honour (? hour) of birth. Now let any astrologer, geomancer, philosopher, &c., judge my geniture; the figures are right according to the exact time of my birth, rectified by accidents and verified by the effects of directions. Now in the midst of all my endeavours, there is but one thought that dejects me—that my acquired parts must perish with myself, nor can be legacyed amongst my dearly beloved and honoured friends. I do not fall out or contemn a man for an errour, or conceive why a difference in opinion should divide an affection; for a modest reproof or dispute, if it meet with discreet and peaceable natures, doth not infringe the laws of charity in all arguments.

"When the mid heaven was directed to the Trine of the Moon, I writ another book, and entituled it, 'The Fundamental Elements of Philosophy, Policy, Government and the Laws,' &c. After this time I had many misfortunes, and yet I think there is no man that apprehends his own miseries less than myself, and no man that so nearly apprehends another's. I could lose an arm without a tear, and with few groans, methinks, be quartered into pieces, yet can I weep seriously, with a true passion, to see the mercilesse Rebels in England forge a debt against the King's most loyall subjects, purposely to put them in the Marshalsey, or other Houses of Hell to be destroyed in prison, or starved, or killed by the keepers, and then two or three poore old women for as many shillings shall perswade the Crowner and the people to believe the men dyed of consumptions. It is a barbarous part in humanity to add unto any afflicted parties' misery, or endeavour to multiply in any man a passion whose single nature is already above his patience.

"The Ascendent to the Quartile of Saturn, and part of Fortune to the Sextile of the Moon came next; and it is true I had loved a lady in Devonshire, but when I seriously perused my nativity, I found the seventh House afflicted, and therefore never resolve to marry; for, behold, I am a man, and I know not how: I was so proportioned and have something in me that can be without me, and will be after me, and here is the misery of a man's life; he eats, drinks, and sleeps to-day that he may do so to-morrow, and this breeds diseases, which bring death, 'for all flesh is grass.' And all these creatures we behold are but the herbs of the field digested into flesh in them, or more remotely carnified in ourselves; we are devourers not onely of men but of ourselves, and that not in an allegory but a positive truth, for all this masse of flesh which we behold came in at our mouths; this frame we look upon hath been upon our trenchers, and we have devoured ourselves, and what are we? I could be content that we might raise each other from death to life as Rosie Crucians doe without conjunction, or that there were any way to perpetuate the world without this trivial and vain way of coition as Dr Brown calls it. It is the foolishest act a wise man commits all his life, nor is there anything that will more deject his cold imagination than to consider what an odd errour he hath committed.[1] Had the stars favoured me, I might have been happy in that sweet sex.

"I remember also that this Quartile of Saturn imprisoned me at a messenger's house for contending with Cromwell, who maliciously commanded I should be kept close in Lambeth House, as indeed I was two years. My person he feared, and my tongue and pen offended him, because, amongst many things, I said particularly, such a day he would die, and he dyed. It is very true Oliver opposed me all his life, and made my father pay seventeen-hundred pounds for his liberty; besides, they stole, under pretence of sequestering him, two thousand pounds in jewels, plate, &c., and yet the King's noblest servants suffer upon suspition of death.

"When the moon was directed to the Quartile of Sol, and the M. C. to the opposition of Sol, I was by the phanatick Committee of Safety committed to prison, and my books burnt, yet I would not entertain a base design, or an action that should call me villain, for all the riches in England; and for this only do I love and honour my own soul, and have, methinks, two arms too few to embrace myself. My conversation is like the Sun with all men, and with a friendly aspect to good and bad. Methinks there is no man bad, and the worst best, that is, while they are kept within the circle of those qualities wherein there is good. The method I should use in distributive justice I often observe in commutation, and keep a geometrical proportion in both, whereby becomming equal to others, I become unjust to myself, and suberogate in that common principle, 'Doe unto others as thou wouldst be done unto thy self'; yet I give no alms to satisfie the hunger of my brother, but to fulfil and accomplish the will and command of God. This general and indifferent temper of mine doth nearly dispose me to this noble virtue amongst those million of vices I do inherit and hold from Adam. I have escaped one and that a mortal enemy to charity, the first and father sin, not onely of man, but of the devil, Pride—a vice whose name is comprehended in a monosyllable, but in its nature not circumscribed with a world. I have escaped it in a condition that can hardly avoid it; these petty acquisitions and reputed perfections that advance and elevate the conceits of other men add no feather unto mine. And this is the observation of my life—I can love and forgive even my enemies."

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[1] "I could be content that we might procreate like trees, without conjunction, or that there were any way to perpetuate the world without this trivial and vulgar way of coition: it is the foolishest act a wise man commits in all his life, nor is there anything that will more deject his cooled imagination, when he shall consider what an odd and unworthy piece of folly he hath committed. I speak not in prejudice, nor am averse from that sweet sex, but naturally amorous of all that is beautiful."—*Religio Medici*, pt. ii. sec. 9.

The materials supplied in this singular fragment of an autobiography are supplemented by a "Life of John Heydon," from the pen of Frederick Talbot, Esq., which was prefixed to "The Wise Man's Crown," and which I shall present to my readers in a compressed form, to avoid the prolixity and irrelevance of much of the original.

John Heydon, the son of Francis and Mary Heydon, now of Sidmouth in Devonshire, is not basely but nobly descended. Antiquaries derive them from Julius Heydon, King of Hungary and Westphalia, that were descended from the noble family of Cæsar Heydon in Rome, and since this royal race the line runs down to the Hon. Sir Christopher Heydon of Heydon, near Northwick; Sir John Heydon, late lord-lieutenant of the king's Tower of London, and the noble Chandlers in Worcestershire of the mother's side, which line spread by marriage into Devonshire, among the Collins, Ducks, Drues, and Bears. He had one sister, named Anne Heydon, who dyed two years since, his father and mother being yet living. He was born at his father's house in Green-Arbour, London, and baptized at S. Sepulchre's, and so was his sister, both in the fifth and seventh years of the reign of King Charles I. He was educated in Warwickshire, among his mother's friends, and so careful were they to keep him and his sister from danger, and to their books, that they had one continually to wait upon them, both to the school and at home.

He was commended by Mr John Dennis, his tutor in Tardebick, to Mr George Linacre, priest of Cougheton, where he learned the Latine and Greek tongues. The war at this time began to molest the universities of this nation. He was then articled to Mr Michael Petty, an attorney at Clifford's Inn, with eighty pound, that at five years' end he should be sworn before Chief Justice Roll. Being very young, he applyed his minde to learning, and by his happy wit obtained great knowledge in all arts and sciences. Afterwards he followed the armies of the King, and for his valour commanded in the troops. When he was by these means famous for learning and arms, he travelled into Spain, Italy, Arabia, Ægypt, and Persia, gave his minde to writing, and composed, about twenty years since, "The Harmony of the World," and other books, preserved by the good hand of God in the custody of Mr Thomas Heydon, Sir John Hanmer, Sir Ralph Freeman, and Sir Richard Temple. During the tyrant's time first one had these books, then another, and at last, at the command of these honourable, learned, and valiant knights, they were printed.

He wrote many excellent things, and performed many rare experiments in the arts of astromancy, geomancy, &c., but especially eighty-one—the first upon the King's death, predicted in Arabia by him to his friends; the second upon the losses of the King at Worcester, predicted at Thauris, in Persia; the third predicted the death of Oliver Cromwell in Lambeth House, to many persons of honour, mentioned in his books; the fourth he wrote of the overthrow of Lambert, and of the Duke of Albymarle his bringing again of the King to his happy countries, and gave it to Major Christopher Berkenhead, a goldsmith at the Anchor, by Fettes Lane End in Holborn; the fifth precaution or prediction he gave to his Highness the Duke of Buckingham, two months before the evil was practised, and his enemy, Abraham Goodman, lies now in the Tower for attempting the death of that noble prince; the sixth, for Count Grammont, when he was banished into England by the King of France; and he predicted, by the art of astromancy and geomancy, the King's receiving of him again into favor, and his marriage to the Lady Hamelton; the seventh, for Duke Minulaus, a peer of Germany, that the Emperour sent to him when the Turk had an army against him, and of the death of the pope. The rest are in his books. By these monuments the name of Heydon, for the variety of his learning, was famous not onely in England, but also in many other nations into which his books are translated. He hath taught the way to happiness, the way to long life, the way to health, the way to wax young, being old; the way to resolve all manner of questions, present and to come, by the rules of astromancy and geomancy, and how to raise the dead.

He is a man of middle stature, tending to tallness, a handsome straight body; an ovall, ruddy face, mixed with a clear white, his hair of a dark flaxen-brown colour, soft, and curling in rings gently at the ends of the locks; his hands and fingers long and slender, his legs and feet well proportioned, so that to look upon he is a very compleat gentleman. But he never yet cast affection on a woman, nor do I find him inclined to marry. He is very often in great ladies' chambers, and, I believe, his modest behaviour makes them the more delighted in his company. The princes and peers, not only of England but of Spain, Italy, France, and Germany, send to him dayly, and upon every occasion he sheweth strong parts and a vigorous brain. His wishes and aimes speak him owner of a noble and generous heart; his excellent books are admired by the world of lettered men as prodigies of these later times; indeed (if I am able to judge anything), they are full of the profoundest learning I ever met withall. If any man should question my judgement, they may read the comendations of both universities, besides the learned Thomas White and Thomas Revell, Esquires, both famous in Rome and other parts beyond sea, that have highly honoured this gentleman in their books. Yet he hath suffered many misfortunes. His father was sequestered, imprisoned, and lost two thousand pounds by Cromwell; this Oliver imprisoned this son also two years and a half, or thereabout, in Lambeth House, for he and his father's family were always for the king, and endeavoured to the utmost his restoration; and indeed the tyrant was cruel, but John Thurloe, his secretary, was kind to him, and pittied his curious youth. Joshua Leadbeater, the messenger, kept him (at his request and Mr John Bradley's) at his own house, and gave him often leave to go abroad, but being yet zealous and active for the king, he was again taken and clapt up in Lambeth House. In these misfortunes it cost him £1000 and upwards. After this, some envious villains forged actions of debt against him, and put him in prison. It seems at the beginning of these misfortunes a certain harlot would have him marry her, but denying her suit, or that he ever promised any such thing, and that he ever spake to her in his life good or evil, she devised, with her confederates, abundance of mischief against him. Many courted him to marry, but he denyed. Now there was left amongst a few old almanacks and scraps of other men's wits, collected and bequeathed unto the world by Nicholas Culpeper, his widdow, Alice Culpeper; she hearing of this gentleman that he was an heir to a great fortune, courts him by letters of love to no purpose. The next saint in order was she that calls herself the German princess; but he flies high and scorns such fowl, great beasts. The first of these two blessed birds caused Heath to arrest him, and another after him laid actions against him that he never knew or heard of.

In this perplexity was he imprisoned two years, for they did desire nothing but to get money or destroy him, for fear, if ever he got his liberty, he might punish them; but he, being of a noble nature, forgave them all their malice, and scorns to revenge himself upon such pittiful things. God indeed hath done him justice, for this Heath consumes to worse then nothing; and, indeed, if I can judge or predict anything, his baudy-houses will be pawned, and he will die a miserable, diseased beggar. Heydon's mistris, when he was very young, and a clerk, desired him to lye with her; but he, like Joseph, refusing, she hated him all her life. God preserved him, although one of these three lewd women swore this gentleman practised the art magick.

She told Oliver Cromwell she saw familiar spirits come and go to him in the shape of conies, and her maid swore she had often seen them in his chamber when he was abroad, and sometimes walking upon the house top in a moonshine night, and sometimes vanishing away into a wall or aire; yet she never saw him in her life, nor could she tell what manner of man he was. These stories were not credited, and for all these, and many more, afflictions and false accusations, I never saw him angry, nor did he ever arrest or imprison any man or woman in all his life, yet no client of his was ever damnyfied in his suit.

He was falsly accused but lately of writing a seditious book, and imprisoned in a messenger's custody; but his noble friend, the duke of Buckingham, finding him innocent and alwaies for the king, he was discharged, and indeed this glorious duke is a very good and just judge; although some speak slightly of him, he studies the way to preserve his king and country in peace, plenty, and prosperity. It is pitty the king hath no more such brave men as he; a thousand such wise dukes as this,

> "Like marshall'd thunder, back'd with flames of fire,"

would make all the enemies of the King and Christendome quake, and the Turk fly before such great generals. In all submission we humbly pray for this great prince, and leave him to his pleasure, and return to our subject.

John Heydon hath purposely forsaken Spittle-Fields, and his lodgings there, to live a private life, free from the concourse of multitudes of people that daily followed him; but if any desire to be advised, let them by way of letter leave their business at his booksellers, and they shall have answer and counsel without reward, for he is neither envious nor enemie to any man; what I write is upon my own knowledge.

He writes now from Hermeupolis, a place I was never at. It seems, by the word, to be the City of Mercury, and truly he hath been in many strange places, among the Rosie Crucians, and at their castles, holy houses, temples, sepulchres, sacrifices; all the world knows this gentleman studies honourable things, and faithfully communicates them to others; yet, if any traduce him hereafter, they must not expect his vindication. He hath referred his quarrel to the God of Nature; it is involved in the concernments of his truths, and he is satisfied with the peace of a good conscience. He hath been misinterpreted in his writing; with studied calumnies, they disparage his person whom they never saw, nor perhaps will see. He is resolved for the future to suffer, for he says, "God condemns no man for his patience." His enemies are forced to praise his vertue, and his friends are sorry he hath not ten thousand pounds a year. He doth not resent the common spleen; and when the world shall submit to the general tribunal, he will find his advocate where they shall find their judge. When I writ this gentleman's life, God can bear me witness, it was unknown to him, and for no private ends. I was forced to it by a strong admiration of the mistery and majesty of Nature written by this servant of God and secretary of Nature. I began his life some years since, and do set it down as I do finde it. If any man oppose this I shall answer; if you are for peace, peace be with you; if you are for war, I have been so too (Mr Heydon doth resolve never to draw sword again in England, except the King command him). Now, let not him that puts on the armour boast like him that puts it off. *Gaudet patientia duris* is his motto, and thus I present myself a friend to all artists, and enemy to no man.

The list of Heydon's published works is as follows:—

Eugenius Theodidactus, The Prophetical Trumpeter . . . illustrating the Fate of Great Britain. (A celestial vision in heroic verse) . . . By the Muses' most unworthy John Heydon. London, 1655.

A New Method of Rosie Crucian Physick; wherein is shewed the cause and . . . cure of all diseases. London, 1658. 4to.

Advice to a Daughter in opposition to advice to a Son, or directions for your better conduct through the various and most important events of this life. London, 1658. 12mo.

The Idea of the Law charactered from Moses to King Charles. London, 1660. 8vo.

The Rosie Crucian Infallible Axiomata; or, generall rules to know all things past, present, and to come. London, 1660. 12mo.

The Holy Guide, Leading the Way to the Wonder of the World: A Compleat Phisitian, teaching the knowledge of all things, past, present, and to come. London, 1662. 8vo.

Theomagia; or, The Temple of Wisdome. In three parts spirituall, celestiall, and elementall. London, 1662-3-4. 8vo.

The Harmony of the World, being a discourse of God, Heaven, Angels, Stars, Planets, Earth, &c., whereunto is added the State of the New Jerusalem. . . . London, 1662. 8vo.

Psonthonpanchia; Being a Word in Season to the Enemies of Christians, and an appeal to the natural faculties of the mind of man, whether there be not a God. London, 1664. 8vo.

The Wise Man's Crown; or, The Glory of the Rosie-Cross . . . with the full discovery of the true *Cœlum Terræ*, or first matter of the Philosophers. . . . With the *Regio*

*Lucis*, and Holy Household of Rosie Crucian Philosophers. London, 1664. 8vo.

El Havarevna; or, the English Physitian's Tutor in the Astrobolismes of Mettals Rosie Crucian. London, 1665. 8vo.

The philosophical principles of John Heydon need hardly detain us long. That Typhon is the adversary of Beata Pulchra, that Hyle is the spirit of the cold and dry earth, that Beata Pulchra is the vivifying spirit of Nature, that the bodies of the dead rebellious angels became a fruitless and unprofitable chaos, are matters which will scarcely interest the serious student. His alchemical theories and experiments belong to the lowest dregs of this much degraded science, except in those parts which are bodily stolen from Eugenius Philalethes;[1] and all that is of value in his numerical mysticism, geomantic revelations, astromancy, and investigations of spiritual mysteries, is derived from anterior writers. His medical treatises are disfigured by his gross superstition and credulity; but the unheard of experiments and recipes which they occasionally provide make them extremely curious reading. *Très rares, très curieux, et récherchés des amateurs,* his books, one and all, command large prices in the market, and the republication of his marvellous Rosicrucian reveries and romances, is a venture that deserves well at the hands of all students of the byways of occultism.

In John Heydon we find the names Rosicrucian, Rosicrucianism, &c., used in a general sense, and as terms to conjure with. The supposed brethren are confounded with the elder alchemists, theosophists, etc., and an irrational antiquity is gratuitously bestowed on them. The author denies that he is a member of the Fraternity, but he interprets all its secrets, and expounds all its doctrines, in an authoritative manner, and he claims personal acquaintance with various members of the Society, as will appear from the following:—

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[1] Compare the "Temple of Wisdome," vol. i., last pages, with the Preface to Vaughan's "Euphrates," and also with the "Occult Philosophy" of Agrippa, book iv.

### *Apologue for an Epilogue.*

I shall here tell you what Rosie Crucians are, and that Moses was their Father, and he was Θεοῦ παῖς; some say they were of the order of Elias, some say the Disciples of Ezekiel; others define them to be the Officers of the Generalissimo of the World, that are as the eyes and ears of the Great King,[1] seeing and hearing all things; they are seraphically illuminated, as Moses was, according to this order of the Elements, Earth refined to Water, Water to Air, Air to Fire, so of a man to be one of the Heroes, of a Hero a Dæmon, or good Genius, of a Genius a partaker of Divine things, and a companion of the holy company of unbodied Soules and immortal Angels, and according to their vehicles, a versatile, life, turning themselves, Proteus-like, into any shape.

But there are yet arguments to procure Mr Walfoord, and T. Williams, Rosie Crucians by election, and that is the miracles that were done by them in my sight; for it should seem Rosie Crucians were not only initiated into the Mosaical Theory, but have arrived also to the power of working miracles, as Moses, Elias, Ezekiel, and the succeeding Prophets did, being transported where they please, and one of these went from me to a friend of mine in Devonshire, and came and brought me an answer to

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[1] This is stolen from a treatise on the Immortality of the Soul by Henry More, the Platonist, who applies it to the beneficent genii.

London the same day, which is four dayes journey; they taught me excellent predictions of Astrology and Earthquakes; they slack the Plague in Cities; they silence the violent Winds and Tempests; they calm the rage of the Sea and Rivers; they walk in the Air; they frustrate the malicious aspect of Witches; they cure all Diseases. I desired one of these to tell me whether my Complexion were capable of the society of my good Genius? When I see you again, said he, I will tell you, which is when he pleases to come to me, for I know not where to go to him. When I saw him again, then he said, Ye should pray to God; for a good and holy man can offer no more acceptable sacrifice to God than the oblation of himself, his soul.[1]

He said also, that the good Genii are as the benigne eyes of God, running to and fro in the world, with love and pity beholding the innocent endeavours of harmless and single-hearted men, ever ready to do them good, and to help them; at his going away he bid me beware of my seeming friends, who would do me all the hurt they could, and cause the Governours of the Nations to be angry with me, and set bounds to my liberty: which truly happened to me. Many things more he told me before we parted, but I shall not name them here.

This Rosie Crucian Physick or Medecines, I happily and unexpectedly light upon in Arabia, which will prove a restauration of health to all that are afflicted with sickness which we ordinarily call natural, and all other diseases. These men have no small insight into the body; Walfoord, Williams, and others of the Fraternity now living, may bear up in the same likely equipage with those noble Divine

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[1] This remark is also pirated from the same treatise by Henry More.

Spirits their Predecessors; though the unskilfulness in men commonly acknowledges more of supernatural assistance in hot, unsettled fancies, and perplexed melancholy, than in the calm and distinct use of reason; yet for mine own part, I look upon these Rosie Crucians above all men truly inspired, and more than any that professed themselves so this sixteen hundred years, and I am ravished with admiration of their miracles and transcendant mechanical inventions, for the salving the Phænomena of the world; I may without offence, therefore, compare them with Bezaliel and Aholiab, those skilful workers of the Tabernacle, who, as Moses testifies, were filled with the Spirit of God, and therefore were of an excellent understanding to find out all manner of curious work.

Nor is it any more argument that those Rosie Crucians were not inspired, because they do not say they are, then that others are inspired, because they say they are; the suppression of what so happened would argue sobriety and modesty, when as the profession of it with sober men would be suspected of some piece of melancholy and distraction, especially in these things, where the grand pleasure is the evidence and exercise of reason, not a bare belief, or an ineffable sense of life, in respect whereof there is no true Christian but he is inspired. If any more zealous pretender to prudence and righteousness, wanting either leisure or ability to examine these Rosie Crucian Medecines to the bottome, shall notwithstanding either condemn them or admire them, he hath unbecoming ventured out of his sphere, and I cannot acquit him of injustice or folly. Nor am I a Rosie Crucian, nor do I speak of spite, or hope of gain, or for any such matter; there is no cause, God knows; I envie no man, be he what he will be; I am no Physitian, never was, nor never mean to be: what I am it makes no matter as to my profession.

Lastly, these holy and good men would have me know that the greatest sweet and perfection of a vertuous soul is the kindly accomplishment of her own nature, in true wisdome and divine love; and these miraculous things that are done by them are performed in order that the worth and knowledge within them may be taken notice of, and that God thereby may be glorified, whose witnesses they are; but no other happiness accrues to them, but that hereby they may be in a better capacity of making others happy.

This "Apologue" forms a sort of preface to the sixth book of "The Holy Guide," which is thus entitled—

> The Rosie Cross Uncovered, and the Places,
> Temples, Holy Houses, Castles, and
> Invisible Mountains of the Brethren
> discovered and communicated to the
> World, for the full satisfaction of
> Philosophers, Alchymists, Astromancers,
> Geomancers, Physitians, and Astronomers.
> By John Heydon, Gent, φιλόνομος, a Servant of God, and
> a Secretary of Nature.

This publication is a sort of perverted version of the "Fama Fraternitatis." It represents the Rosicrucians as acknowledging the renewed church in England, and its Christian head Carolus Magnus Secundus, and warning "all learned men to take heed of the 'Aurum Chymicum Britannicum,' published by Elias Ashmole, Esquire."[1] It contains some information on English Rosicrucians, which can hardly be taken seriously even by an enthusiastic believer, but which is worth reprinting on account of the curiosity of its details.

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[1] A reason for this animosity will be found in the preface of Ashmole's "Way to Bliss," which states that work to have been published to prevent the issue of an imperfect copy by Heydon, which Heydon, however, denies.

### *The Rosicrucians in England.*

At this day the Rosie Crucians, that have been since Christ, say their fraternity inhabits the west of England, and they have likewise power to renew themselves and wax young again, as those did before the birth of Jesus Christ, as you may read in many books.

Dr F. saith, somewhere there is a castle in the west of England, in the earth and not on the earth, and there the Rosie Crucians dwell, guarded without walls, and possessing nothing they enjoy all things. In this castle are great riches, the halls fair and rich to behold, the chambers made and composed of white marble. At the end of the hall there is a chimney, whereof the two pillars that sustain the mantle tree are of fine jasper, the mantle is of rich calcedony and the lintel is made of fine emeralds trailed with a wing of fine gold, the grapes of fine silver. All the pillars in the hall are of red calcedoine, and the pavement is of fine amber.

The chambers are hanged with rich clothes, and the benches and bedsteads are all of white ivory, richly garnished with pretious stones; the beds are richly covered; there are ivory presses, whereon are all manner of birds cunningly wrought; and in these presses are gowns and robes of most fine gold, most rich mantles furred with sables, and all manner of costly garments.

And there is a vault, but it is bigger then that in Germany, which is as clear as though the sun in the midst of the day had entred in at ten windows, yet it is sevenscore steps underground. And there are ten servants of the Rosie Crucians, fair young men. C. B. reports this:—"When I first came to the Society, I saw a great oven with two mouths, which did cast out great clearness, by which four young men made paste for bread, and two delivered the loaves to other two, and they sit them down upon a rich cloath of silk. Then the other two men took the loaves and delivered them unto one man by two loaves at once, and he did set them into the oven to bake. At the other mouth of the oven there was a man that drew out the white loaves and pasts, and before him was another young man that received them, and put them into baskets which were richly painted."

C. B. went into another chamber, eighty-one cubits from this, and the Rosie Crucians welcomed him. He found a table ready set and the cloth laid; there stood pots of silver and vessels of gold, bordered with precious stones and pearle, and basons and ewers of gold to wash their hands. Then we went to dinner. Of all manner of flesh, fowl, and fish, of all manner of meat in the world, there they had plenty, and pots of gold, garnished with precious stones, full of wine. This chamber was made of chrystal, and painted richly with gold and azure; upon the walls were written and engraven all things past, present, and to come, and all manner of golden medecines for the diseased. Upon the pavement was spread abroad roses, flowers, and herbs, sweet smelling above all savours in the world; and in this chamber were divers birds flying about and singing marvellous sweetly.

In this place have I a desire to live, if it were for no other reason but what the sophist sometimes applied to the mountains—*Hos primum sol salutat, ultimosque deserit. Quis locum non amet, dies longiores habentem.* But of this place I will not speak any more, lest readers should mistake me, so as to entertain a suspition that I am of this Order.[1]

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[1] This passage is stolen from Eugenius Philalethes. *Cf.* p. 313 of this history.

The medical and other recipes which are given on the authority of the Fraternity may be judged from the following specimens :—

The Rosie Crucians say pearl helpeth swoundings, and withstands the plague of poysons; and smarge and jacinth help the plague, and heale the wounds of venomous stings. The water of Nile makes the women of Egypt quick of conceite and fruitful: sometimes they bear seven children at a birth, and this is salt-peter-water. There is a wonderful vertue in the oyl of tobacco, in the tincture of saffron, in the flower of brimston, in quicksilver, in common salt; and coppress, molten and made a water, kills the poyson of the toadstool. Juyce of poppy and amber, which is no stone but a hard, clammy juyce, called bitumen, easeth the labour of women and the falling-sickness in children.

Now for mettals, if it be true, which all men grant, that precious stones show such power and vertue of healing, what shall the mixtures of all these mettals under a fortunate constellation, made in the conversion of their own planets, do. This mixture they call electrum, sigil, telesme, saying it will cure the cramp, benumming, palsie, falling-sickness, gout, leprosie, dropsie, if it be worn on the heart-finger. Others they make to cause beauty in ladies, &c.

A perfume of R. C. is compounded of the saphirick earth and the æther. If it be brought to its full exaltation, it will shine like the day-star in her fresh eastern glories. It hath a fascinating, attractive quality, for if you expose it to the open air, it will draw to it birds and beasts, and drive away evil spirits. *Astrum Solis*, or the R. C. mineral sun, is compounded of the æther, and a bloody, fiery-spirited earth; it appears in a gummy consistency, but with a fiery, hot, glowing complexion. It is substantially a certain, purple, animated, divine salt, and cureth all manner of venereal distempers, consumptions, and diseases of the mind.

We give another medecine, which is an azure or skie-coloured water, the tincture of it is light and bright, it reflects a most beautiful rainbow, and two drops of this water keeps a man healthy. In it lies a blood-red earth of great vertue.

In the pages that immediately follow, I shall reprint the stories, and allegories which are to be found in the works of John Heydon, and which have reference to the Rosicrucian Order. They may be permitted to speak for themselves. It is obvious that they are devoid of historical value, but they are all excessively curious, and the piece which I have entitled, "Voyage to the Land of the Rosicrucians," and which forms the general preface to "The Holy Guide," is an interesting romantic fiction.

### *A very true Narrative of a Gentleman R. C., who hath the continual society of a Guardian Genius.*[1]

Oblation of itself was such a sacrifice to God, that a good and holy man could offer no greater, as appears by the acceptance of a gentleman by descent from the lynes of the Plantaginets, who was in Egypt, Italy, and Arabia, and there frequented the society of the inspired Christians, with whom he became acquainted after this manner. In England, being at a tavern in Cheap-side more to hear and better his judgment of the reputed wise than to drink wine, their discourse being of the nature and dignity of Angels, which was interrupted by a gentleman, for so he appeared, that said to another in the company—"Sir, you are not far from the Kingdome of God." At this many were silent, yet several thoughts arose; some desired this strange gentleman to stay, but he refused, and being pressed, he gave the gentleman a paper of white and yellow powder, bade him read the chapter that lay open in the Bible in his chamber, and sing such psalms; then the window flew open and the gentleman vanished.

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[1] This story is another theft from the works of Henry More, who does not state that the subject of the narrative was "a gentleman R. C."

He burnt the pouder as he was bid, and there appeared a shining flye upon the Bible which he had in his hand. This vanished whilest he slept, which was then about eight in the morning, Gemini being the ascendant, and Mercury in Virgo. The gentleman conceived that this spirit had been with him all his life-time, as he gathered from certain monitory dreams and visions, whereby he was forwarned as well of several dangers as vices.

Mr Waters and two gentlemen more were at his house, and desired him to go along with them to the Exchange, and dine with them and some other merchants, which he did, and going along, one of them espied a ball of gold upon his breast shining so gloriously that it dazled the eyes of them all, and this continued all the rising of Mercury, who was then in Vergo. This spirit discovered himself to him after he had for a whole year together earnestly prayed to God to send a good angel to him, to be a guide of his life and action; also he prayed for a token that this was the will and pleasure of God, which was granted, for in a bright shining day, no cloud appearing, there fell a drop of water upon his hat, which to this day is not dry, and, I think, never will be, although it be worne in this hot weather.

He prayes God to defend him and guide him in the true religion, reading two or three hours in the Holy Bible.

After this, amongst many other divine dreams and visions, he once in his sleep seemed to hear the voice of God, saying to him, "I will save thy soul; I am He that before appeared unto thee." Since doth the spirit every day knock at his doore about three or four o'clock in the morning. He rising, there appeareth a child of faire stature, very comely, who gave him a book which he keepeth very well, yet letteth many see it that can prevaile with him; this book is full of divine things, such as I never red or heard of. Another time his candle did fall down upon the ground and went out, and there appeared before him something about the bignesse of a nut, round and shining, and made a noyse; he strived to take it up, but it turned like quicksilver, so that he could not handle it.

Many gentlemen have been in his company when he hath been pulled by the coat, as they have seen but could not perceive who did it; sometimes his gloves, lying at one end of the table, have been brought and given him, but they see the gloves, as they thought, come of themselves.

Another time, being with some merchants at dinner that were strangers to this spirit, and were abashed when they heard the noise but saw nothing, presently a paper was given to the gentleman, who read it, and so did the others. It said that he should serve God and fear nothing, for the enemies of his father which hated him should all surely die, and so should all that sought to do him hurt, and to be assured he named such a man, and said he shall die such a day, and he died. The merchants were strucken with fear, but he bid them be of good courage, for there was no hurt towards them, and, the better to assure them of it, he told the truth of the whole matter.

Ever since this spirit hath been alwaies with him, and by some sensible signe did ever advertise him of things, as by striking his right eare, if he did not well, if otherwise, his left; if any danger threatened, he was foretold of it. When he began to praise God in psalms, he was presently raised and strengthened with a spiritual and supernatural power. He daily begged of God that He would teach him His will, His law, and His truth; he set one day of the week apart for reading the Scripture and meditation, with singing of Psalms all the day in his house, but in his ordinary conversation he is sufficiently merry, if he like his company and be of a cheerful minde; if he talk of any vain thing, or indiscreetly, or offer to discover any secret he is forbidden, or if he at any time would discover any inspired secret, he is forthwith admonished thereof in his eare. Every morning he is called to prayer. He often goes to meet the Holy Company at certain times, and they make resolution of all their actions.

He gives almes secretly, and the more he bestows the more prosperous he is; he dares not commit any known fault, and hath by Providence of God been directed through many eminent dangers; even those that sought his life died.

At another time, when he was in very great danger, upon the ascendant coming to the body of the Sun, and the conjunction of Saturn and Jupiter opposing his ascendant, he being newly gone to bed, he said that the spirit would not let him alone till he had raised him again and told him he was falsely accused, wherefore he watched and prayed all that night. The day after he escaped the hands of his persecutors in a wonderful manner—one died and the other is very sick. Then came a voice to him, saying, "Sing *Qui sedit in Latibulo Altissimi.*"

Many other passages happen to this party daily, as a hundred will testifie; but it is an endless labour to recite them all. The man is now alive, in good health, and well known among all men to be a friend to all and desirous to do good.

### *John Heydon encounters the Spirit Euterpe.*

Walking upon the plains of Bulverton Hill to study numbers and the nature of things one evening, I could see, between me and the light, a most exquisite divine beauty, her frame neither long nor short, but a main decent stature; attired she was in thin loose silks, but so green that I never saw the like, for the colour was not earthly; in some places it was fancied with gold and silver ribbands, which looked like the sun and lyllies in the field of grass. Her head was overcast with a thin floating tiffany, which she held up with one of her hands, and looked, as it were, from under it. Her eyes were quick, fresh, and celestial, but had something of a start, as if she had been puzzled with a suddain occurrence. From her vaile did her locks break out, like sun beams from a mist; they ran disheveld to her brest, and then returned to her cheeks in curls and rings of gold. Her hair behind her was rowled to a curious globe, with a small short spire flowered with purple and skie-colour knots. Her rings were pure intire emeralds, for she valued no metal, and her pendants of burning carbuncles. In brief, her whole habit was youthful and flowery; it smelt like the East, and was thoroughly ayrd with rich Arabian diapasms.

Whilst I admired her perfections, and prepared to make my addresses, she prevents me with a voluntary approach. Here, indeed, I expected some discourse from her, but she, looking very seriously and silently in my face, takes me by the hand and softly whispers: "My love I freely give you, and with it these tokens—mystery and signet; the one opens, the other shuts; be sure to use both with discretion. As for the mysteries of the Rosie Cross, you have my Library to peruse them all. There is not anything here but I will gladly reveal it unto you; I will teach you the virtues of numbers, of names, of angels, and genii of men. I have one precept to commend to you—you must be silent. You shall not in your writings exceed my allowance; remember that I am your love, and you will not make me a prostitute. But because I wish you serviceable to those of your own disposition, I give you an emblematical type of my sanctuary, namely, the Axiomata of the R. C., the secrets of numbers, with a full priviledge to publish it. And now I am going to the invisible region, amongst the ethereal goddesses. Let not that proverb take place with you, Out of sight, out of mind. Remember me and be happy."

I asked her if she would favour me with her name. To this she replyed very familiarly, as if she had known me long before:—"My dear friend H., I have many names, but my best beloved is Euterpe. Observe in your R. C. Axiomata that the genuine time of impression of characters, names, angels, numbers, and genii of men, is when the principles are Spermade and Callado; but being once coagulated to a perfect body, the time of stellification is past. Now the R. C. in old time used strange astrological lamps, images, rings, and plates, with the numbers and names engraven, which at certain hours would produce incredible extraordinary effects. The common astrologer he takes a piece of metalls, another whining associate he helps him with a chrystal stone, and these they figure with ridiculous characters, and then expose them to the planets, not in an Alkemust, but as they dream they know not what. When this is done, all is to no purpose, but though they faile in their practice, they yet believe they understand the Axiomata of numbers well enough. Now, my beloved J. H., that you may know what to do, I will teach you by example :—Take a ripe grain of corn that is hard and drye; expose it to the sun beams in a glass or other vessell, and it will be a dry grain for ever; but if you do bury it in the earth, that the nitrous saltish moysture of the element may dissolve it, then the sun will work upon it and make it sprout to a new body. It is just thus with the common astrologer; he exposeth to the planets a perfect compacted body, and by this meanes thinkes to perform the Rosie Crucian Gamaœa, and marry the inferiour and superiour worlds.

"It must be a body reduced into sperme, that the heavenly feminine moisture, which receives and retains the impress of the Astrall Agent, may be at liberty, and immediately exposed to the masculine fire of Nature. This is the ground of the Beril, but you must remember that nothing can be stellified without the joynt magnetism of three heavens—what they are you know already."

When she had thus said, she took out of her bosom two miraculous medalls with numbers and names on them; they were not metalline, but such as I had never seen, neither did I conceive there was in Nature such pure and glorious substances. In my judgment, they were two magical Telesms, but she called them Saphiricks of the sun and moon. These miracles Euterpe commended to my perusal, and stopt in a mute ceremony. She lookt upon me in silent smiles, mixt with a pretty kind of sadness, for we were unwilling to part, but her hour of translation was come, and, taking, as I thought, her last leave, she past before my eyes into the ether of Nature, excusing herself as being sleepy—otherwise she had expounded them to me. I lookt, admired, and wearied myself in that contemplation; their complexion was so heavenly, their continuance so mysterious, I did not well know what to make of them. I turned aside to see if she was still asleep, but she was gone, and this did not a little trouble me. I expected her return till the day was quite spent, but she did not appear. At last, fixing my eyes on that place where she sometimes rested, I discovered certain pieces of gold, full of numbers and names, which she had left behinde her, and hard by a paper folded like a letter. These I took up, and now the night approaching, the evening star tinned in the West, when taking my last survey of her flowery pillow, I parted from it in these verses—

"Pretty green bank, farewel, and mayst thou wear
Sun-beams, and rose, and lillies all the year;
She slept on thee, but needed not to shed
Her gold, 'twas joy enough to be her bed.
Thy flowers are favourites, for this loved day
They were my rivals, and with her did play;
They found their heaven at hand, and in her eyes
Enjoy'd a copy of their absent skies.
Their weaker paint did with true glories trade,
And mingl'd with her cheeks one posy made;
And did not her soft skin confine their pride,
And with a skreen of silk her flowers divide,
They had suck'd life from thence, and from her heat
Borrow'd a soul to make themselves compleat.
O happy pillow! though thou art laid even
With dust, she made thee up almost a heaven;
Her breath rain'd spices, and each amber ring
Of her bright locks strew'd bracelets o'er thy spring.
That earth's not poor, did such a treasure hold,
But thrice inrich'd with amber, spice, and gold."

Thus much at this time and no more am I allowed by my mistress Euterpe to publish. Be, therefore, gentle reader, admonished, that with me you do earnestly pray to God, that it please Him to open the hearts and ears of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honour and praise, and to the love, help, comfort, and strengthening of our neighbours, and to the restoring of all the diseased by the medecines above taught.

I had given you a more large account of the mysteries of Nature and the Rosie Cross, but whilst I studyed medecines to cure others, my deare sister Anne Heydon dyed, and I never heard she was sick (for she was one hundred miles from mee), which puts an end to my writings, and thus I take my leave of the world. I shall write no more; you know my books by name, and this I write that none may abuse me by printing books in my name, as Cole does Culpeper's. I return to my first happy solitudes.

### *Voyage to the Land of the Rosicrucians.*

We travelled from Sydmouth for London and Spain by the south sea, taking with us victuals for twelve moneths, and had good winds from the East, though soft and weake, for five moneths' space and more. But then the winds came about into the West, so as we could make little way, and were sometimes in purpose to turn back. Then again there arose strong and great winds from the South, with a point East, which carried us up towards the North, by which time our victuals failed us, and we gave ourselves for lost men, and prepared for death. We did lift up our hearts and voices to God, beseeching Him of His mercy that He would discover land to us, that we might not perish. The next day about evening we saw before us, towards the North, as it were thick clouds, which did put us in hope of land, knowing that part of the south sea was utterly unknown, and might have islands or continents hitherto not come to light. We bent our course thither all that evening, and in the dawning of the next day discerned a land flat and full of boscage. After an houre and a half's sayling, we entred into a good haven, the port of a faire city, not great indeed, but well built, and that gave a pleasant view from sea. We came close to shore, and offered to land, but straightwayes we saw divers people with bastons in their hands forbidding us, yet without any cryes or fierceness, but onely warning us off by signes that they made, whereupon, being not a little discomfitted, we were advising with ourselves what we should do, during which there made forth to us a small boat, with about eight persons in it, whereof one had in his hand a tipstaff of yellow cane, tipped at both ends with green, who came aboard without any shew of distrust, and drew forth a little scroule of parchment, somewhat yellower than our parchment, and shining like the leaves of writing tables, but otherwise soft and flexible, and delivered it to our foremost man. In this scroule were written in antient Hebrew, antient Greeke, good Latine of the School, and in Spanish, these words:—"Land ye not, none of you, and provide to be gone from this coast within sixteen dayes, except you have further time given you. Mean while, if you want fresh water, victual, or help for your sick, or that your ship needeth repaire, write down your wants, and you shall have that which belongeth to mercy." This scroule was signed with a stamp of cherubin's wings, not spread but hanging downwards, and by them a crosse. This being delivered, the officer returned, and left onely a servant to receive our answer. Consulting amongst ourselves, the denial of landing, and hasty warning us away, troubled us much; on the other side, to finde the people had languages, and were full of humanity, did comfort us; above all, the signe of the crosse was to us a great rejoycing and a certain presage of good. Our answer was in the Spanish tongue—that our ship was well, our sick many, and in very ill case, so that if they were not permitted to land, they ran in danger of their lives. Our other wants we set down in particular, adding that we had some little merchandize, which, if it pleased them to deale for, might supply our wants without being chargable unto them. We offered some reward in pistolet unto the servant, and a piece of crimson velvet for the officer, but he took them not, nor would scarce look upon them, and so left us in another boat which was sent for him.

About three hours after there came towards us a person of place. He had a gown with wide sleaves of a kinde of water chamolot, of an excellent green colour, farre more glossie than ours. His under apparel was green azure, and so was his hat, being in the form of a turban, daintily made and not so large as Turkish turbans. The locks of his haire came below the brims of it. A reverend man was he to behold. He came in a boat partly gilt, with foure persons more, and was followed by another boat, wherein were some twenty. When he was within a flight-shot of our ship, signes were made that we should send some to meet him, which we presently did in our ship boat, sending the principall man amongst us, save one, and foure of our number with him. When we were come within six yards of their boat, they called to us to stay, and thereupon the man whom I before described stood up, and with a loud voice, in Spanish, asked, "Are ye Christians?" We answered that we were, at which he lift up his right hand towards Heaven, and drew it softly to his mouth (which is the gesture they use when they thank God), and then said, "If ye will swear by the merit of the Saviour that ye are no pirates, nor have shed blood, lawfully or unlawfully, within forty dayes past, you may have license to land." We said that we were all ready to take that oath, whereupon one of those with him, being, as it seemed, a notarie, made an entrie of this act, which done, another, after his lord had spoken a little to him, said:—"My lord would have you know that it is not of pride that he commeth not aboard your ship, but for that you declare that you have many sick amongst you, he was warned by the conservation of health that he should keep a distance." We were his humble servants, and accounted for great honour and singular humanity towards us that which had been already done, but hoped that the nature of the sickness was not infectious. So he returned, and a while after came the notary aboard, holding a fruit like an orange, but of colour between orange-tawney and scarlet, which cast a most excellent odour. He used it for a preservative against infection. He gave us our oath, "by the name of Jesus and His merits," and told us that next day, by six in the morning, we should be sent to and brought to the strangers' house, where we should be accommodated both for our whole and our sick. When we offered him some pistolets, he smiling said he must not be twice paid for one labour.

The next morning there came the same officer that came to us at first with his cane, to conduct us to the strangers' house. "If you will follow my advice," said he, "some few will first go with me and see the place, and how it may be made convenient for you; then you may send for your sick and the rest of your number." We thanked him, and said that this care which he took of desolate strangers God would reward, and six of us went ashore with him. He led us thorow three faire streets, and all the way there were gathered some people on both sides in a row, but in so civill a fashion as if it had been not to wonder at us, but to welcome us. Divers of them as we passed put their arms a little abroad, which is their gesture when they bid any welcome. The strangers' house is faire and spacious, built of brick, and with handsome windows, some of glass, some of a kind of cambrick oyled. He brought us into a faire parlour above staires, and then asked what number of persons we were, and how many sick? We answered that we were in all 250, whereof our sick were seventeen. He desired us to stay till he came back, which was about an houre after, and then he led us to see the chambers provided for us, being in number 250. They cast it that foure of those chambers, which were better than the rest, might receive foure of our principal men; the rest were to lodge us. The chambers were handsome, cheerful, and furnished civilly. Then he led us to a long gallery, where he showed us along one side seventeen cells, having partitions of cedar, which gallery and cells, being in all 900, were instituted as an infirmary. He told us withall that as any one sick waxed well he might be removed to a chamber, for which purpose there were set forth ten spare chambers. This done, he brought us back to the parlour, and lifting up his cane a little, as they doe when they give any command, said to us:—" Ye are to know that the custom of the land requireth that, after this day and to-morrow, which we give you for removing your people from your ship, you are to keep within doores for three dayes; do not think yourselves restrained, but rather left to your rest. You shall want nothing; there are six of our people appointed to attend you for any businesse you may have abroad." We gave him thanks with all affection and respects, and said:—"God surely is manifested in this land." We offered him also twenty pistolets, but he smiled, and said:—"What! twice paid!" and so left us. Soon after our dinner was served in, which was right good viands both for bread, meat, wine, &c., better than any diet that I have known in Europe. We had drink of three sorts, ale, beer, syder, all wholesome; wine of the grape, and another drink of grain, like our mum but more clear, and a kinde of perry, like the peare juice, made of a fruit of that countrey, a wonderfull pleasing and refreshing drink. Besides, there were brought in great store of those scarlet oranges for our sick, which were an assured remedy for sicknesse taken at sea. There was given us also a box of small grey pills which they wished our sick should take, one every night before sleeping, to hasten their recovery. The next day, after that our trouble of carriage of our men and goods out of our ship was somewhat settled, I thought good to call our company together, and said unto them:—"My dear friends, let us know ourselves, and how it standeth with us. We are cast on land, as Jonas was out of the whale's belly, when we were as buried in the deep, and now we are on land, we are but between death and life, for we are beyond both the old world and the new. Whether ever we shall see Europe God onely knoweth. A kinde of miracle hath brought us hither, and it must be little lesse that shall take us hence. Therefore in regard of our deliverance past, and danger present, let us look to God and every man reform his own wayes. We are come amongst a Christian people, full of piety and humanity. Let us not bring confusion of face upon ourselves by shewing our vices or unworthinesse. They have cloistered us for three daies; who knoweth whether it be not to take some taste of our manners and conditions, and if they find them bad to banish us straight wayes, if good to give us further time? For God's love let us so behave ourselves as we may be at peace with God and may finde grace in the eyes of this people." Our company with one voice thanked me for my good admonition, and promised to live soberly and civilly, without giving the least occasion of offence. We spent our three dayes joyfully, during which time we had every houre joy of the amendment of our sick.

The morrow after our three dayes, there came to us a new man, cloathed in azure, save that his turban was white with a small red crosse at the top. He had also a tippet of fine linnen. He did bend to us a little, and put his arms broad; we saluting him in a very lowly manner. He desired to speak with some few of us, whereupon six onely stayed, and the rest avoided the room. He said:—"I am by office governour of this house of strangers, and by vocation a Christian priest of the Order of the Rosie Crosse, and am come to offer you my service, as strangers and chiefly as Christians. The State hath given you licence to stay on land for the space of six weeks, and let it not trouble you if your occasions ask further time, for the law in this point is not precise. Ye shall also understand that the strangers' house is at this time rich and much aforehand, for it hath laid up revenue these 36000 years—so long it is since any stranger arrived in this part. Therefore take ye no care; the State will defray you all the time you stay. As for any merchandize ye have brought, ye shall be well used, and have your return either in merchandize or gold and silver, for to us it is all one. If you have any other request to make, hide it not, onely this I must tell you that none of you must go above a juld, or karan (that is with them a mile and an half), from the walls of the city without especiall leave." We answered, admiring this gracious and parent-like usage, that we could not tell what to say to expresse our thanks, and his noble free offers left us nothing to ask. It seemed that we had before us a picture of our salvation in Heaven, for we that were awhile since in the jaws of death were now brought into a place where we found nothing but consolations. For the commandement laid on us, we would not faile to obey it, though it was impossible but our hearts should be enflamed to tred further upon this happy and holy ground. Our tongues should cleave to the roof of our mouth ere we should forget either his reverend person or this whole nation in our prayers. We also humbly besought him to accept us as his true servants, presenting both our persons and all we had at his feet. He said he was a priest and looked for a priest's reward, which was our brotherly love, and the good of our souls and bodies. So he went from us, not without tears of tendernesse in his eyes, and left us confused with joy and kindness, saying amongst ourselves that we were come into a land of angels.

The next day, about ten of the clock, the governour came to us again, and, after salutation, said familiarly that he was come to visit us, called for a chair, and sat him down. We, being some ten of us (the rest were of the meaner sort, or else gone abroad), sat down with him, when he began thus:—"We of this island of Apanua or Chrisse in Arabia (for so they call it in their language), by means of our solitary situation, the laws of secresy which we have for our travellers, and our rare admission of strangers, know well most part of the habitable world and are ourselves unknown. Therefore, because he that knoweth least is fittest to ask questions, it is more reason, for the entertainment of the time, that ye ask me questions than that I ask you." We humbly thanked him, and answered that we conceived, by the taste we had already, that there was no worldly thing more worthy to be known than the state of that happy land, but since we were met from the several ends of the world, and hoped assuredly that we should meet one day in the Kingdome of Heaven, we desired to know (in respect that land was so remote, divided by vast, unknown seas from where our Saviour walked on earth) who was the apostle of that nation, and how it was converted to the faith. It appeared in his face that he took great contentment in this question in the first place, "for (said he) it sheweth that you first seek the Kingdome of Heaven.

"About 20 years after the Ascension of our Saviour, it came to passe that there was seen by the people of Damcar, on the eastern coast of our island, within night, as it might be some mile into the sea, a great pillar of light, in form of a column or cylinder rising from the sea a great way towards Heaven. On the top was a large crosse of light, more resplendent than the body of the pillar, upon which so strange a spectacle the people of the city gathered upon the sands to wonder, and after put into a number of small boats to go neerer this marvellous sight. But when the boats were come within about 60 yards of the pillar they found themselves bound and could go no further. They stood all as in a theatre, beholding this light as an heavenly signe. There was in one of the boats one of the wise men of the Society of the Rosie Crucians, whose house or colledge is the very eye of this Kingdome, who, having awhile devoutly contemplated this pillar and crosse, fell down upon his face, then raised himself upon his knees, and, lifting up his hands to Heaven, made his prayers in this manner:

"'Lord God of Heaven and earth, Thou hast vouchsafed of Thy grace to those of our order to know Thy works of creation and the secrets of them, and to discern (as far as appertaineth to the generation of men) between divine miracles, works of Nature, works of art, and impostures and illusions of all sorts. I do here acknowledge and testifie before this people, that the thing which we now see is Thy finger and a true miracle. And for as much as we learn in our books that Thou never workest miracles but to a divine and excellent end (for the laws of Nature are Thine own laws, and Thou exceedest them not but upon great cause), we most humbly beseech Thee to prosper this great signe, and to give us the interpretation and use of it in mercy, which Thou doest in some part promise by sending it unto us.'

"When he had made his prayer, he presently found the boat he was in unbound, whereas the rest remained still fast. Taking that for leave to approach, he caused the boat to be softly rowed towards the pillar, but ere he came near the pillar and crosse of light brake up, and cast itself abroad into a firmament of many stars, which also soon vanished, and there was nothing left but a small ark of cedar, not wet at all with water, though it swam. In the fore-end of it grew a small green branch of palme, and when the Rosie Crucian had taken it with all reverence into his boat, it opened of itself, and there were found a book and letter, both written in fine parchment, and wrapped in suidons of linnen, the book containing all the canonical books of the Old and New Testament, according as you have them, while the Apocalypse itself, and some other books of the New Testament, not at that time written, were, nevertheless, therein. And for the letter, it was in these words:—

"'I John, a servant of the Highest and Apostle of Jesus Christ, was warned by an angell, that appeared to me in a vision of glory, that I should commit this ark to the floods of the sea. Therefore I do testifie and declare unto that people where God shall ordain this ark to come to land, that in the same day is come unto them salvation and peace and goodwill from the Father and from the Lord Jesus.'

"There was also as well in the book as the letter a great miracle wrought, conform to that of the apostles in the originall gift of tongues, for there being at that time in this land Hebrews, Persians, and Indians,[1] besides the natives, every one read upon the book and the letter as if they had been written in his own language. Thus was this land saved from infidelity through the apostolicall and miraculous evangelism of S. John."

Here he paused, and a messenger called him from us, so this was all that passed in that conference. The next day the same Governour came again to us immediately after dinner, and after we were set, he said:—"Well, the questions are on your part." One of our number said, after a little pause, that there was a matter we were no less desirous to know than fearful to ask, but encouraged by his rare humanity towards us, we would take the hardiness to propound it. We well observed those his former words, that this happy island was known to few, and yet knew most of the nations of the world, which we found to be true, considering they had the languages of Europe, and knew much of our state and business, yet we, notwithstanding the remote discoveries of this last age, never heard the least inkling of this island; we never heard tell of any ship of theirs that had been seen to arrive upon any shore of Europe. And yet the marvell rested not in this, for its scituation in the secret conclave of such a vast sea mought cause it, but that they should have knowledge of the languages, books, affaires of those that lye such a distance from them, was a thing we could not tell what to make of, for it seemed a propriety of divine powers and beings to be hidden to others, and yet to have others open as in a light to them. At this speech the Governour gave a gratious smile, and said that we did well to ask pardon for a question which imported as if we thought this a land of magicians, that sent forth spirits of the aire into all parts to bring them intelligence of other countries. It was answered by us in all possible humblenesse, but yet with a countenance takeing knowledge that he spake it but merrily, that we were apt enough to think there was something supernaturall in this island, but rather as angelicall than magicall; but to let his lordship know truly what made us doubtful to ask this question, was because we remembred he had given a touch in his former speech that this land had laws of secresy touching strangers. To this he said:—" You remember aright, and in that I shall say I must reserve particulars which it is not lawful to reveal, but there will be enough left to give you satisfaction. You shall understand that about three thousand years agoe, the navigation of the world (specially for remote voyages) was greater than it is now. Whether it was that the example of the Ark that saved the remnant of men from the universall deluge, gave confidence to adventure, or what it was, but such is the truth. The Phœnicians and Tyrians had great fleets, so had the Carthaginians, their colony. To ward the East the shipping of Ægypt and Palestina was likewise great. China also and America abounded in tall ships This island had fifteen hundred of great content. At that time this land was known and frequented by ships and vessels of all the nations before named, and they had many times men of other countries that were no saylers, that came with them—as Persians, Chaldeans, Egyptians, and Grecians, so as almost all nations resorted hither, of whom we have some stirps with us at this day. Our own ships went sundry voyages.

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[1] The island, notwithstanding, had been unvisited by strangers for the space of 36,000 years. See p. 354.

"At the same time, the inhabitants of the Holy Land did flourish. For though the narration and discription made by a great man with you, that the descendants of Neptune planted there, and of the magnificent temple, palace, city, and hill (see my *Rosie Crucian Infallible Axiomata*), and the manifold navigable rivers (which as so many chains environed the site and temple), and the severall degrees of ascent whereby men did climb up to the same as if it had been a *Scala Cœli*, be all poeticall and fabulous, yet so much is true that the said country of Judea, as well as Peru, then called Coya—Mexico, then named Tyrambel—were mighty, proud kingdomes in arms, shipping, and riches. At one time both made two great expeditions, they of Tyrambel through Judea to the Mediterrane sea, and they of Coya through the South Sea upon this our island. For the former of these, which was into Europe, the same author amongst you had some relations from his Beata (see the "Harmony of the World," lib. i., the Preface). Assuredly such a thing there was, but whether the ancient Athenians had the glory of the repulse of those forces I can say nothing; but certain it is there never came back either ship or man from that voyage. Neither had those of Coya had better fortune if they had not met with enemies of great clemency. The King of this island, by name Phroates, who was raised three times from death to life, a wise man and great warrior, knowing his own strength and that of his enemies, handled the matter so as he cut off their landforces from their ships, and entoyled both their navy and camp with a greater power than theirs, compelling them to render themselves without striking stroke. After they were at his mercy, contenting himself only with their oath that they should no more beare armes against him, he dismissed them in all safety; but the Divine revenge overtook, not long after, these proud enterprises, for within less than the space of one hundred years the island was utterly destroyed by a particular deluge or inundation, these continents then having far greater rivers and far higher mountaines to pour down waters than any part of the Old World. The inundation was not past forty foot deep in most places, so that, although it destroyed man and beast generally, yet some few wilde inhabitants of the wood escaped. Birds also escaped by flying to the high trees and woods. As for men, although they had buildings in many places higher than the waters, yet that inundation had a long continuance, whereby they of the vaile that were not drowned perished for want of food. So marvel you not at the thin population of America, nor at the rudeness of the people, younger a thousand years, at the least, then the rest of the world, for there was so much time between the universal flood and their particular inundation. The poor remnant of humane seed which remained in their mountaines peopled the country again slowly, and, being simple and savage, were not able to leave letters, arts, and civility to their posterity. Having likewise in their mountainous habitations been used (in respect of the extream cold) to cloathe themselves with skins of tygers, bears, and great hairy goates, when they came down into the valley and found the intolerable heats which are there, they were forced to begin the custome of going naked, which continueth at this day, onely they take great pride in the feathers of birds. . . . By this main accident of time we lost our traffique with the Americans, with whom, in regard they lay nearest to us, we had most commerce. As for other parts of the world, navigation did everywhere greatly decay, so that part of entercourse which could be from other nations to sayle to us hath long since ceased.

But now of the cessation of intercourse which mought be by our sayling to other nations, I cannot say but our shipping for number, strength, marriners, pilots, and all things is as great as ever; and, therefore, why we should set at home I shall now give you an account by itself. There raigned in this island, about nineteen hundred years agoe, a King whose memory of all others we most adore, not superstitiously, but as a divine instrument, though a mortall man. His name was Eugenius Theodidactus (you may read this at large in our "Idea of the Law"), and we esteem him as the lawgiver of our nation. This King had a large heart, inscrutable for good, and was wholly bent to make his kingdome and people happy. He, therefore, takeing into consideration how sufficient this land was to maintain itself without any aid of the forrainer, being 5600 miles in circuit and of rare fertility in the greatest part thereof; finding also the shipping might be plentifully set on worke by fishing and by transportation from port to port, and likewise by sayling unto some small islands not farr from us, and under the Crown and laws of this State; recalling the flourishing estate wherein this land then was, though nothing wanted to this noble and heroicall intention but to give perpetuity to that which was so happily established. Amongst other fundamentall laws of this kingdome, he did ordaine the interdicts and prohibitions which we have touching entrance of strangers, doubting novelties and commixture of manners. Nevertheless, he preserved all points of humanity in making provision for the relief of strangers distressed, whereof you have tasted," at which speech we all rose up and bowed ourselves.

He went on:—"That King also still desiring to joyn humanity and policy, and thinking it against humanity to detaine strangers against their will, and against policy that they should return to discover their knowledge of this state, did ordain that of the strangers permitted to land, as many at all times mought depart as would, but as many as would stay should have very good conditions, wherein he saw so farr that in so many ages since the prohibition, we have memory not of one ship that ever returned, and but of thirteen persons, at severall times, that chose to return in our bottoms. What those few may have reported abroad, I know not, but whatever they said could be taken but for a dream. For our travelling hence, our law-giver thought fit altogether to restrain it, but this restraint hath one admirable exception, preserving the good which commeth by communication with strangers, and avoiding the hurt. Ye shall understand that among the excellent acts of that King one hath the pre-eminence—the erection and institution of an Order, or Society, which we call the Temple of the Rosie Crosse, the noblest foundation that ever was upon earth, and the lanthorne of this Kingdome. It is dedicated to the study of the works and creatures of God. Some think it beareth the founder's name a little corrupted, as if it should be F. H. R. C. his house, but the records write it as it is spoken. I take it to be denominate of the King of the Hebrews, which is famous with you, and no stranger to us, for we have some parts of his works which you have lost, namely, that Rosie Crucian M which he wrote of all things past, present, or to come, and of all things that have life and motion. This maketh me think that our King finding himself to symbolize with that King of the Hebrews, honoured him with The Title of this Foundation, and I finde in ancient records this Order or Society of the Rosie Crosse is sometimes called the Holy House, and sometimes the Colledge of the Six Days' Works, whereby I am satisfied that our excellent King had learned from the Hebrews that God had created the world and all therein within six days, and therefore he instituting that House for the finding out of the one nature of things did give it also that second name. When the King had forbidden to all his people navigation into any part not under his crown, he had, nevertheless, this ordinance, that every twelve years there should be set forth two ships appointed to severall voyages; that in either of these ships there should be a mission of three of the Fellows or Brethren of the Holy House, whose errand was to give us knowledge of the affaires and state of those countries to which they were designed, and especially of the sciences, arts, manufactures, and inventions of all the world, and withall to bring unto us books, instruments, and patterns in every kinde; that the ships after they had landed the Brethren of the Rosie Crosse should return, and that the Brethren R. C. should stay abroad till the new mission. These ships were not otherwise fraught than with store of victualls, and treasure to remaine with the Brethren for buying such things and rewarding such persons as they should think fit. Now for me to tell you how the vulgar sort of marriners are contained from being discovered at land, and how they that must be put on shore colour themselves under the name of other nations, and to what places these voyages have been designed, and what rendezvous are appointed for the new missions, and the like circumstances, I may not do it, but thus, you see, we maintain a trade, not for gold, silver, or jewels, nor any commodity of matter, but onely for God's first creature, which was light, to have light, I say, of the growth of all parts of the world."

When he had said this he was silent, and so were we all, for we were astonished to hear so strange things so probably told. He perceiving that we were willing to say somewhat, but had it not ready, descended to aske us questions of our voyage and fortunes, and in the end concluded that we mought do well to think what time of stay we would demand of the State, for he would procure such time as we desired. Whereupon we all rose up and presented ourselves to kisse the skirt of his tippet, but he would not suffer us, and so took his leave. When it came once amongst our people that the State used to offer conditions to strangers that would stay, we had worke enough to get any of our men to look to our ship, and to keep them from going to the Government to crave conditions.

We took ourselves now for freemen, and lived most joyfully, going abroad and seeing what was to be seen in the city and places adjacent, obtaining acquaintance with many in the city, at whose hands we found such humanity as was enough to make us forget all that was dear to us in our own countries. Continually we met with things right worthy of observation and relation, as indeed if there be a mirrour in the world worthy to hold men's eyes, it is that countrey. One day there were two of our company bidden to a feast of the fraternity, as they call it, and a most naturall, pious, and reverend custome it is, shewing that nation to be compounded of all goodnesse. It is granted to any man who shall live to see thirty persons descended of his body alive together, and all above three years old, to make this feast, which is done at the cost of the State. The Father of the fraternity, whom they call the R. C., two days before the feast taketh to him three of such friends as he liketh to chuse, and is assisted also by the governour of the city where the feast is celebrated, and all the persons of the family, of both sexes, are summoned to attend upon him. Then, if there be any discords or suits, they are compounded and appeased. Then, if any of the family be distressed or decayed, order is taken for their relief and competent means to live. Then, if any be subject to vice, they are reproved and censured. So, likewise, direction is given touching marriage and the courses of life. The governour assisteth to put in execution the decrees of the Tirsan if they should be disobeyed, though that seldome needeth, such reverence they give to the order of Nature. The Tirsan doth also then chuse one man from amongst his sons to live in house with him, who is called ever after the Sonne of the Vine. On the feast day the father, or Tirsan, commeth forth after Divine Service in to a large room, where the feast is celebrated, which room hath an half-pace at the upper end. Against the wall, in the middle of the half-pace, is a chaire placed for him, with a table and carpet before it. Over the chaire is a slate, made round or ovall, and it is of an ivie somewhat whiter than ours, like the leaf of a silver aspe, but more shining, for it is green all winter. The slate is curiously wrought of silver and silk of divers colours, broyding or binding in the ivie. It is the work of some of the daughters of the family, and is vailed over at the top with a fine net of silk and silver, but the substance of it is true ivie, whereof, after it is taken down, the friends of the family are desirous to have some leaf to keep. The Tirsan commeth forth with all his generation or linage, the males before him and the females following him, and if there be a mother from whose body the whole linage is descended, there is a traverse placed in a loft above, on the right hand of the chaire, with a privie doore and a carved window of glass, leaded with gold and blew, where she sitteth but is not seen. When the Tirsan is come forth, he sitteth down in the chaire, and all the linage place themselves against the wall, both at his back and upon the return of the hall, in order of their yeares, without difference of sex, and stand upon their feet. When he is set, the roome being alwayes full of company, but without disorder, after some pause there commeth in from the lower end of the room a Taratan, or herald, and on either side of him two young lads, whereof one carrieth a scrowle of their shining yellow parchment, and the other a cluster of grapes of gold, with a long foot or stalke. The heralds and children are cloathed with mantles of sea-water green sattin, but the herald's mantle is streamed with gold and hath a traine. Then the herald with three curtsies, or rather inclinations, commeth up as far as the half-pace, and taketh into his hand the scrowle. This is the King's charter, containing gifts of revenue and many priviledges, exemptions, and points of honour, granted to the father of the fraternity; it is stiled and directed, "To *such an one*, our well beloved friend and Creditour," which is a title proper only to this case, for they say the King is debtor to no man but for propagation of his subjects. The seal set to the King's charter is R. C., and the King's image embossed or mouled in gold. This charter the herald readeth aloud, the father, or Rosie Crucian, standing up, supported by two of his sons. Then the herald mounteth the half-pace and delivereth the charter into his hands, and with that there is an acclamation—"Happy are the people of Apanua!" Then the herald taketh into his hand, from the other childe, the cluster of grapes, which are daintily enamelled. If the males of the Holy Island are the greater number, the grapes are enamelled purple, with a sun set on the top. If the females prevaile, they are enamelled into a greenish yellow, with a crescent on the top. The grapes are in number as many as the descendants of the fraternity. This golden cluster the herald delivereth also to the Rosie Crucian, who presently delivereth it to that sonne formerly chosen to be in his house with him, who beareth it before his father as an ensign of honour when he goeth in publick ever after. After this ceremony, the father, or Rosie Crucian, retireth, and after some time commeth forth again to dinner, where he sitteth alone under the slate—none of his descendants sit with him, except he happ to be of the Holy House. He is served only by his own male children upon the knee; the women stand about him, leaning against the wall. The room below the half-pace hath tables on the sides for the ghests, who are served with great and comely order. Towards the end of dinner (which in their greatest feasts never lasteth above an hour and an half) there is an hymne sung, varied according to the invention of him that composeth it (for they have an excellent pœsie); but the subject is alwayes the praise of Adam, Noah, and Abraham, whereof the two former peopled the world, and the last was the father of the faithfull, concluding with a thanksgiving for the nativity of our Saviour Jesus Christ, in whose birth only the births of all are blessed. Dinner being done, the R. Crucian, having withdrawne himself into a place where he maketh some private prayers, commeth forth the third time to give the blessing with all his descendants, who stand about him as at first. He calls them forth by one and by one as he pleaseth, though seldome the order of age be inverted. The person called (the table being before removed) kneeleth down before the chaire, and the father layeth his hand upon his or her head, and giveth the blessing in these words:—"Son (or daughter) of the Holy Island, thy father saith it; the man by whom thou hast breath and life speaketh the words; the blessing of the Everlasting Father, the Prince of Peace, and the Holy Spirit be upon thee, and make the dayes of thy pilgrimage good and many." If there be any of his sons of eminent merit and vertue (so they be not above two), he calleth for them again, and saith, laying his arm over their shoulders, they standing:—"Sons, it is well ye are borne; give God the praise, and persevere to the end!" withall delivering to either a jewel made in the figure of an eare of wheat, which they ever after doe wear in the front of their turban, or hat. This done, they fall to musick and dances, and other recreations. This is the full order of that Feast of the Rosie Cross.

By that time six or seven dayes were spent, and I was fallen into a straight acquaintance with a merchant of that city, whose name was Nicholas Walford, and his man, Sede John Booker. He was a Jew and circumcised, for they have some few stirps of Jews yet among them, whom they leave to their own religion, which they may the better doe, because they are of a farr differing disposition from the Jews in other parts, giving unto our Saviour many high attributes, and loving the nation of Chassalonia extreamly. This man of whom I speak would ever acknowledge that Christ was born of a Virgin, and was more than man; he would tell how God made Him ruler of the Seraphims which guard His throne (read the "Harmony of the World"). They call Him also the milken way Emepht, and the Eliah of the Messiah, and many other high names, which, though they be inferior to His Divine Majesty, are farr from the language of other Jews. For the country of Apamia, the Holy Island, or Chassalonia, for it is all one place, this man would make no end of commending it, being desirous, by tradition amongst the Jews there, to have it believed that the people were of the generations of Abraham by another son, whom they call Nachoran, and that Moses by a secret Cabala (read the "Temple of Wisdome," lib. 4) ordained the Laws of Jerusalem which they now use, and that when Messiah should come and sit in His throne at Hierusalem, the King of Chassalonia should sit at his feet, whereas other kings should keep a great distance. Setting aside the Jewish dreamer, the man was wise and learned, excellently seen in the laws and customs of that nation. Amongst other discourses I told him I was much affected with the relation from some of the company of their Feast of the Fraternity, and because propagation of families proceeded from nuptial copulation, I desired to know what laws they had concerning marriage, and whether they were tyed to one wife. To this he said:—"You have reason to commend that excellent institution of the Feast of the Family. Those families that are partakers of its blessing flourish ever after in an extraordinary manner. You shall understand that there is not under the Heavens so chast a nation as this of Apamia. It is the virgin of the world. I have read in one of your books of an holy hermit that desired to see the spirit of fornication, and there appeared to him a little foule ugly æthiope. But if he had desired to see the spirit of chastitie of the Holy Island, it would have appeared in the likenesse of a faire beautiful cherubin, for there is nothing amongst mortall men more admirable than the chaste mindes of this people. There are no stewes, no dissolute houses, no curtisans. They wonder with detestation at you in Europe which permit such things; they say ye have put marriage out of office, for marriage is a remedy for unlawfull concupiscence, and naturall concupiscence seemeth as a spur to marriage; but when men have at hand a remedy more agreeable to their corrupt will, marriage is almost expulsed. And therefore there are seen with you infinite men that marry not, but choose a libertine and impure single life; and many that do marry, marry late, when the prime and strength of their years is past. When they do marry, what is marriage to them but a very bargain, wherein is sought alliance, or portion, or reputation, with some indifferent desire of issue, and not the faithfull nuptial union of man and wife that was first instituted? Neither is it possible that those who have cast away so basely so much of their strength should greatly esteeme children (being of the same matter) as chaste men doe. So likewise during marriage is the case much amended, as it ought to be, if those things were tolerated only for necessity? The haunting of dissolute places, or resort to curtizans, are no more punished in married men than in batchelors; the depraved custome of change and the delight in meretricious embracements (where sin is turned into art), make marriage a dull thing, and a kinde of imposition, or tax. They hear you defend these things as done to avoid greater evills, as advoutries, deflowering of virgins, unnaturall lust, and the like, but these vices and appetites do still remain and abound, unlawfull lusts being like a furnace; if you stopp the flames altogether, it will quench; but if you give it any vent, it will rage. As for masculine love, they have no touch of it, and yet there are not so faithfull and inviolate friendships in the world as are there. Their usual saying is, that whosever is unchaste cannot reverence himself, and that the reverence of a man's self is, next religion, the chiefest bridle of all vice."

I confessed the righteousnesse of Aquanna was greater than the righteousnesse of Europe, at which he bowed his head, and went on in this manner. "They have also many wise and excellent laws touching marriage. They allow no polygamie. They have ordained that none doe intermarrie or contract until a month be past from their first interview. Marriage without consent of parents they do not make void, but they mulct it in the inheritours, for the children of such marriages are not admitted to inherit above a third their parents' inheritance. I have read, in a book of one of your men, of a fained commonwealth, where the married couple are permitted before the contract to see one another naked. This they dislike, for they think it a scorn to give a refusall after so familiar knowledge; but because of many hidden defects in men and women's bodies, they have neare every towne a couple of pooles (which they call Adam and Eve's pooles), where it is permitted to one of the friends of the man and one of the woman to see them severally bathe naked."

As we were thus in conference, there came one that seemed to be a messenger, in a rich huke, that spake with the Jew, whereupon he turned to me and said, "You will pardon me, for I am commanded away in haste." The next morning he came to me joyfully, and said—"There is word come to the Governour of the city that one of the Fathers of the Temple of the Rosie Crosse, or Holy House, will be here this day seven-night. We have seen none of them this dozen years. His comming is in state, but the cause is secret. I will provide you and your fellows of a good standing to see his entry." I thanked him and said I was most glad of the news. The day being come, he made his entry. He was a man of middle stature and age, comely of person, and had an aspect as if he pittied men. He was cloathed in a robe of fine black cloth, with wide sleeves and a cape. His under garment was of excellent white linnen, down to the foot, with a girdle of the same, and a sindon or tippet of the same about his neck. He had gloves that were curious and set with stones, and shoes of peach-coloured velvet. His neck was bare to the shoulders; his hat was like a helmet, or Spanish *montera*, and his locks, of brown colour, curled below it decently. His beard was cut round and of the same colour with his haire, somewhat lighter. He was carried in a rich chariot, without wheels, litter-wise, with two horses at either end, richly trapped in blew velvet embroydered, and two footmen on each side in the like attire. The chariot was of cedar, gilt and adorned with chrystall, save that the fore-end had pannells of sapphire, set in borders of gold, and the hinder-end the like of emerauds of the Peru colour. There was also a sun of gold radiant upon the top in the midst, and on the top before a small cherub of gold with wings displayed. The chariot was covered with dotts of gold tissued upon blew. He had before him fifty attendants, young men, all in white satten loose coats to the mid legg, stockings of white silk, shoes of blew velvet, and hats of the same, with fine plumes of divers colours set round like hat-bands. Next before the chariot went two men bare-headed, in linnen garments down to the foot, girt, and shoes of blew velvet, who carried the one a crosier, the other a pastorall staff like a sheep-hooke, the crosier being of palme-wood, the pastorall staff of cedar. Horsemen he had none, as it seemed, to avoid all tumult and trouble. Behinde his chariot went all the officers and principals of the companies of the city. He sat alone upon cushions, of a kinde of excellent blew plush, and under his feet curious carpets of silk of divers colours, like the Persian but farr finer. He held up his bare hand, blessing the people in silence. The street was wonderfully well kept; the windows likewise were not crouded, but everyone stood in them as if they had been placed. When the shew was past, the Jew said to me—"I shall not be able to attend you as I would, in regard of some charge the city hath layd upon me for the entertainment of this Rosie Crucian." Three days after he came to me again, and said—"Ye are a happy man; the Father of the Temple of the Rosie Cross taketh notice of your being here, and commands me to tell you that he will admit all your company to his presence, and have private conference with one of you that ye shall choose, and for this hath appointed the day after to-morrow. And because he meaneth to give you his blessing, he hath appointed it in the forenoon." We came at our day, and I was chosen for the private accesse. We found him in a faire chamber, richly hanged, and carpeted underfoot, without any degrees to the state. He was set upon a low throne, richly adorned, and a rich cloth of state over his head, of blew sattin embroydered. He had two pages of honour, on either hand one, finely attired in white. His under garments were like that he wore in the chariot, but, instead of his gown, he had on him a mantle with a cape, of the same fine black, fastned about him. We bowed low at our entrance, and when we were come neare his chair, he stood up, holding forth his hand ungloved, in posture of blessing, and every one of us stooped down and kissed the hem of his tippet. That done, the rest departed, and I remained. Then he warned the pages forth of the roome, caused me to sit down beside him, and spake thus in the Spanish tongue:—

"God bless thee, my son; I will give thee the greatest jewel I have; I will impart unto thee, for the love of God and men, a relation of the true state of the Rosie Crosse. First, I will set forth the end of our foundation; secondly, the preparations and instruments we have for our workes; thirdly, the several functions whereto our fellows are assigned; and fourthly, the ordinances and rights which we observe. The end of our foundation is the knowledge of causes and secret motions of things, and the enlarging of the bounds of Kingdomes to the effecting of all things possible. The preparations and instruments are these. We have large caves of several depths, the deepest sunke 36,000 feet. Some are digged under great hills and mountaines, so that, if you reckon together the depths of the hill and of the cave, some are above seven miles deep. These caves we call the lower region, and we use them for all coagulations, indurations, refrigerations, and conservations of bodies. We use them likewise for the imitation of natural mines, and the production of new artificial mettalls by compositions and materials which we lay there for many years. We use them also sometimes for cureing some diseases, and for prolongation of life in hermits that choose to live there, well accomodated of all things necessary, by whom also we learn many things (read our 'Temple of Wisdome'). We have burialls in several earths, where we put diverse cements, as the Chineses do their borcellane; but we have them in greater variety, and some of them more fine. We have also great variety of composts and soyles for the making of the earth fruitfull. We have towers, the highest about half a mile in height, and some of them set upon high mountaines, so that the vantage of the hill with the tower is, in the highest of them, three miles at least. These places we call the upper region, accounting the aire between the highest places and lowest as a middle region. We use these towers, according to their severall heights and situations, for insolation, refrigeration, conservation, and the view of divers meteors—as winds, rain, snow, haile, and some of the fiery meteors also. Upon them, in some places, are dwellings of hermits, whom we visite sometimes, and instruct what to observe (Read our 'Harmony of the World'). We have great lakes, both salt and fresh, whereof we have use for the fish and fowle. We use them also for burials of some naturall bodies, for we find a difference in things buried in earth, or in aire below the earth, and things buryed in the water. We have also pooles, of which some do straine fresh water out of salt, and others by arts do turne fresh water into salt. We have also some rocks in the midst of the seas, and some bayes upon the shore, for works wherein are required the aire and vapour of the sea. We have likewise violent streams and cataracts which serve us for many motions, and engines for multiplying and enforcing winds to set on going divers other motions.

"We have a number of artificiall wells and fountaines, in imitation of the natural sources; also baths tincted upon vitrioll, sulphur, steell, brasse, lead, nitre, and other minerals. Again, we have little wells for infusion of many things, where the waters take the vertue quicker and better than in vessels or basines; and amongst them we have water which we call water of Paradise, being, by that we do to it, made very soveraign for health and prolongation of life.

"We have also great and spacious houses, where we imitate and demonstrate meteors—as snow, hail, raine, some artificiall raines of bodies and not of water, thunders, lightnings; also generation of bodies in the aire—as frogs, flies, and divers others.

"We have certain chambers, which we call Chambers of Health, where we qualify the aire as we think good and proper for the cure of divers diseases and preservation of health.

"We have also faire and large baths, of severall mixtures, for the cure of diseases and the restoring of man's body from arefaction, and others for the confirming of it in strength of sinews, vitall parts, and the very juyce and substance of the body.

"We have also large and various orchards (see the epistle to the 'Harmony of the World') and gardens (wherein we do not so much respect beauty as variety of ground and soyle, proper for diverse trees and herbs), some very spacious, where trees and berries are set, whereof we make divers kindes of drinks, besides the vineyards. In these we practise likewise all conclusions of grafting and inoculating, as well of wild trees as fruit trees, which produce many effects. We make by art, in the same orchards and gardens, trees or flowers to come earlier or later than their seasons, and to beare more speedily than by their naturall course they do. We make them also by art much greater than their nature, and their fruit greater, sweeter, and of differing taste, smell, colour, and figure from their nature. Many of them we so order as they become of medicinall use.

"We have also means to make divers plants rise by mixtures of earths without seeds, and to make divers plants differing from the vulgar, and to make one tree or plant turn into another.

"We have also parks and enclosures of all sorts of beasts and birds, which we use not only for view or rarenesse, but likewise for dissections and tryalls, that thereby we may take light what may be wrought upon the body of man. Herein we finde many strange effects as the continuing life in them though divers parts, which you account vitall, be perished and taken forth—resuscitation of some that seem dead in appearance—and the like. We try also all poysons and other medecines upon them. By art, likewise, we make them greater or smaller than their kinde is. We make them more fruitfull, and, contrary-wise, more barren than their kinde is. We make them differ in colour, shape, activity. We have commixtures and copulations of divers kindes, which have produced many new kinds, and them not barren as the generall opinion is. We make a number of kindes of serpents, worms, flies, fishes, of putrefaction, whereof some are advanced (in effects) to perfect creatures, and have sexes and propagate. Neither do we this by chance, but know beforehand of what matter and commixture what kinde of creatures will arise. We have also particular pooles where we make trialls upon fishes.

"We have also places for breed and generation of those kinds of worms and flies which are of speciall use, such as are with you your silkworms and bees.

"I will not hold you long with recounting of our brew-houses, bake-houses, and kitchins, where are made divers drinks, breads, and meats, rare and of speciall effects. Wines we have of grapes, and drinks of other juyces of fruits, graines, and roots; also of mixtures with honey, sugar, manna, and fruits dryed and decocted; also of the teares or wounding of trees, and of the pulp of canes. These drinks are of several ages, some to the age or last of forty yeares. We have drinkes also brewed with severall herbs, roots, and spices, yea, with severall fleshes and white meats; some of the drinks are in effect meat and drink both, so that divers, especially in age, do desire to live with them, with little or no meat or bread. Above all we strive to have drinks of extream thin parts, to insinuate into the body without biting sharpnesse, or fretting, insomuch as some of them put upon the back of your hand, will, with a little stay, passe through to the palm and yet taste milde to the mouth. We have waters which we ripen in that fashion as they become nourishing. Breads we have of severall grains, roots, and kernels, some of flesh and fish dried with divers kindes of leavenings and seasonings so that some doe extreamly more appetite, some nourish so as divers doe live of them very long without any other meat. For meats, we have some of them so beaten, made tender, and mortified, yet without corrupting, as a weake heat of the stomach will turn them into good chylus. We have some meats also, bread and drinks, which taken by men, enable them to fast long after, and some others that make the very flesh of men's bodies sensibly more hard and tough, and their strength far more great than otherwise it would be.

"We have dispensatories, or shops of medicines, wherein you may easily thinke if we have such variety of plants and living creatures, more than you have in Europe, the simples, drugs, and ingredients of medecines, must likewise be in so much the greater variety. We have them of divers ages and long fermentations; for these preparations we have not only all manner of exquisite distillations and separations, especially of gentle heats and percolations through divers strainers, but also exact formes of compositions, whereby they incorporate almost as they were naturall simples.

"We have also divers mechanicall arts which you have not, and stuffs made by them, as papers, linnen, silks, tissues, dainty works of feathers of wonderfull lusture, excellent dies, and many others—shops likewise, as well for such as are not brought into vulgar use amongst us as for those that are, for you must know that of the things forecited many of them are grown into use throughout the kingdome, but yet if they did flow from our invention, we have of them also for paterns and principals.

"We have furnaces of great diversities, fierce and quick, strong and constant, soft and milde, blowne quite dry, moist, and the like. Above all we have heats in imitation of the sun's and heavenly bodies' heats, that pass divers inequalities, and, as it were arts, progresses and returns, whereby we produce admirable effects. Besides we have heats of dungs, and of bellies and maws of living creatures, of their bloods and bodies, of hayes and herbs layed up moist, of brine unquenched, and such like—instruments also which generate heat only by motion, places for strong insolations, places under the earth which by nature or art yeeld heat.

"We have also perspective-houses where we make demonstrations of all lights and radiations, and of all colours; out of things uncoloured and transparent we can represent unto you severall colours, not in rain-bows, as it is in gemms and prismes, but of themselves single. We respect also all multiplications of light, which we carry to great distances, and make so sharpe as to discern small points and lines, all colourations of light, all delusions and deceits of the sight in figures, magnitudes, motions, colours, all demonstrations of shadows. We finde also divers means, yet unknown to you, of producing light originally from divers bodies. We procure means of seeing bodies afar off, as in the heaven, and represent things near as farr off, and things afarr off as near. We have also helps for the sight farr above spectacles and glasses, and means to see minute bodies distinctly, as the shapes and colour of small flies and wormes, observation in urine and bloods. We make artificial Rainbowes, halos, and circles about light. We represent also all manner of reflections, refractions, and multiplications of visuall beams of objects.

"We have also pretious stones of all kinds, many of great beauty, and to you unknown, crystals likewise and glasses of divers kinds, amongst them some of mettals vitrificated, and other materials besides those of which you make glasse; also a number of fossiles and imperfect minerals which you have not, likewise loadstones of prodigious vertue, and other rare stones, both naturall and artificiall. We have sound-houses, where we practise and demonstrate all sounds and their generation. We have harmonies (read the 'Harmony of the World') which you have not, of quarter and lesser kindes of sounds—divers instruments of musick to you unknown, some sweeter than any you have, together with bells and rings that are dainty and sweet. (See my book of 'Geomancy and Telesmes.') We represent small sounds as great and deep, great sounds as extenuate and sharpe; we make divers tremblings and warblings of sounds which in their originall are entire. We represent and imitate all articulate sounds and letters (read my 'Cabbala, or Art, by which Moses shewed so many signs in Ægypt'), and the voices and notes of many beasts and birds. We have certain helps which, set to the ear, do further the hearing greatly. We have strange and artificiall ecchos, reflecting the voice many times, and, as it were, to sing it, some that give back the voice louder than it came, some shriller, some deeper, some rendring the voice differing in the letters, or articular sound, from that they receive. We have also means to convey sounds in trunks and pipes, in strange lines and distances.

"We have also perfume houses, wherewith we joyne all practices of taste. We multiply smells which may seem strange. We imitate smells, making them breathe out other mixtures than those that give them. We make divers imitations of taste, so that they will deceive any man's tastes; and in this Temple of the Rosie Crosse we contain also a confiture-house, where we make all sweet-meats, dry and moist, and pleasant wines, milks, broaths, and sallets, in farr greater variety than you have.

"We have also engine-houses, where are prepared engines and instruments for all sorts of motions. There we imitate and practise swifter motions than any you have, and make and multiply them more easily and with small force, by wheels and other means. We make them stronger than yours are, exceeding your cannons and basilisks. We represent also ordinance, instruments of warr, and engines of all kinds, likewise new mixtures and compositions of gunpouder, wild-fire burning in water and unquenchable, also fire-works of all variety, both for pleasure and use. We imitate also flights of birds; we have some degrees of flying in the aire (read the 'Familiar Spirit'). We have ships and boats for going under water, also swimming girdles and supporters. We have curious clocks and other like motions of returne, and some perpetuall motions. We imitate also motions of living creatures, by images of men, beasts, birds, fishes, and serpents. We have also a great number of other various motions, strange for equality, finenesse, and subtility.

"We have also a mathematicall pallace, where are represented all instruments, as well of geometry, as astronomy, geomancy, and telesmes.

"We have also houses of deceits of the senses, where we represent all manner of feats of jugling, false apparitions, impostures, illusions, and their fallacies; and surely you will easily believe that we, that have so many things truly naturall which induce admiration, could in a world of particulars deceive the senses, if we would disguise those things and labour to make them seem more miraculous. But we do hate all impostures and lyes, insomuch as we have severaly forbidden it to all our brethren, under pain of ignominy and fines, that they do not show any naturall worke or thing adorned or swelling, but only pure as it is, and without all affectation or strangenesse.

"These are, my son, the riches of the Rosie Crucians (read our 'Temple of Wisdome'). For the several employments and offices of our fellowes, we have twelve that sayle into forrain countries under the names of other nations, for our own we conceal; but our seal is R. C., and we meet upon a day altogether. These bring us the books, abstracts, and patterns of experiments of all other parts. These we call merchants of light.

"We have three that collect the experiments in all books. These we call depredatours. We have three that collect the experiments of all mechanicall arts, liberall sciences, and practices which are not brought into arts. These we call mystery men. We have three that try new experiments, such as themselves think good. These we call pioners or miners. We have three that draw the experiments of the former foure [divisions] into titles and tables, to give the better light for the drawing of observations and of axioms out of them. These we call compliers. We have three that band themselves, looking into the experiments of their fellowes, and cast about how to draw of them things useful for man's life and knowledge, as well for works as for strange demonstration of causes, means of natural divinations, and the easie and cleare discovery of the vertues and parts of bodies. These we call dowry men or benefactors. Then, after diverse meetings and consults of our whole number, to consider of the former labours and collections, we have three that take care out of them to direct new experiments of a higher light, more penetrating into Nature than the former. These we call lamps. We have three others that doe execute the experiments so directed and report them. These we call inoculators. Lastly, we have three that raise the former discoveries by experiments into greater observations, axiomes, and aphorismes. These we call interpreters of Nature.

"We have also novices and apprentices, that the succession of the former employed men of our fraternity of the Rosie Crosse do not faile; also great numbers of servants and attendants, men and women. We have consultations which of the inventions and experiences shall be published and which not. We take all an oath of secrecy for the concealing of those which we think fit to keep secret, though some of those we doe reveale sometimes to the State. (Read our 'Temple of Wisdom.')

"For our ordinances and rites we have two very long and faire galleries in the Temple of the Rosie Crosse. In one of these we place patterns and samples of all manner of the more rare and excellent inventions; in the other we place the statues of all principal inventours. There we have the statues of the discoverer of the West Indies, also the invention of ships, and the monk that was the inventour of ordinance and gunpowder; the inventours of musick, letters, printing; observations of astronomy, astromancy, and geomancy; the invention of works in mettal, of glasse, of silke of the worme; of wine, corn, and bread; the inventour of sugars, and all these by more certain tradition than you have. Then have we divers inventours of our own. Upon every invention of value we erect a statue to the inventour, and give him a liberal and honourable reward. These statues are some of brasse, some of marble and touchstone, some of cedar and other speciall woods gilt and adorned, some of iron, some of silver, some of gold, telesmatically made.

"We have certain hymnes and services, which we say daily, of laud and thanks to God for His marvellous works; also formes of prayers imploring His ayde and blessing for the illumination of our labours, and the turning of them into good and holy uses.

# CHAPTER XIV.

## ROSICRUCIANISM IN FRANCE.

WHEN the documents of the Fraternity were first published, Professor Buhle tells us that France "had greatly the start of Germany and England" in general illumination, that she was consequently protected against the delusion of her neighbours, and that Rosicrucianism "never had even a momentary success" therein. On the other hand, Gabriel Naudé published in 1623 his "Instruction à la France sur la vérité de l'Histoire des Frères de la Roze-Croix," which opens by asserting, without apology of any kind, that the French by their disposition are quick to embrace and to follow every species of novel and ridiculous opinion. They are accused of excessive credulity, and are the laughing-stock of more sober nations. They have credited every absurdity from Postel the resuscitated and *mère Jeanne* to the rejuvenating Fountain of Borico and the immortality and return of Paracelsus. The history of the Brethren R. C. is declared to be the most outrageous of all; their books are useless and completely incomprehensible, even when stripped of their enigmas. None but impostors have claimed to be initiated members, and the false reports spread abroad by the society are prejudicial to all kingdoms, and all forms of government.

This book, though dull and verbose, was undoubtedly instrumental in preventing the spread of the new doctrines.

De Quincey affirms that France was never wanting in the "ignobler elements of credulity," but that she has always lacked its nobler or imaginative part. "On this account the French have always been an irreligious people. And the scheme of Father Rosycross was too much connected with religious feelings, and moved too much under a religious impulse, to recommend itself to the French."

The first appearance of Rosicrucianism in France[1] was in the year 1623, when the following mysterious placard was affixed to the walls of Paris:—"We, the deputies of our chief college of the Brethren of the Rosy Cross, now sojourning, visible and invisible, in this town, do teach, in the name of the Most High, towards whom the hearts of the Sages turn, every science, without either books, symbols, or signs, and we speak the language of the country in which we tarry, that we may extricate our fellow-men from error and destruction."

There are at least four different versions of this manifesto. Gabriel Naudé reads—"By the grace of the Most High . . . we teach, without the assistance of books or signs, how to speak the language of every country where we elect to stay, in order that we may rescue our fellow-men from the error of death." A French brochure, published in 1623, and entitled "Effroyables pactions faites entre le diable et les prétendus invisibles, avec leur damnables instructions, perte déplorable de leurs escoliers, et leur misérable fin," presents still more important variations. "We, the deputies of the College of the Rosie-Cross, advise all those who seek entrance into our society and congregation, to become initiated into the knowledge of the Most High, in whose cause we are at this day assembled, and we will transform them from visible beings into invisible, and from invisible into visible, and they shall be transported into every foreign country to which their desire may lead them. But, to arrive at the knowledge of these marvels, we warn the reader that we can divine his thoughts, that if mere curiosity should prompt the wish to see us, he will never communicate with us, but if an earnest determination to inscribe himself on the register of our confraternity should actuate him, we will make manifest to such an one the truth of our promises, so that we by no means expose the place of our abode, since simple thought, joined to the determined will of the reader, will be sufficient to make us known to him, and reveal him to us."

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[1] See Additional Notes, No. VI.

To this proclamation, in his "Histoire de la Magie," Eliphas Levi adds: "Public opinion concerned itself about this mysterions manifestation, and if any demanded openly who were the Rose-Cross brethren, an unknown personage frequently took the inquirer apart, and said to him gravely:—

"Predestined to the reformation which must soon be accomplished in the whole universe, the Rosicrucians are the depositaries of supernatural wisdom, and undisturbed possessors of all Nature's gifts, they can dispense them at pleasure.

"In whatsoever place they may be, they know all things which are going on in the rest of the world better than if they were present; they are not subject to hunger or thirst, and have neither age nor disease to fear.

"They can command the most powerful spirits and genii.

"God has covered them with a cloud to defend them from their enemies, and they cannot be beheld except by their own consent, had any one eyes more piercing than are the eagle's.

"Their general assemblies are held in the pyramids of Egypt; but, like the rock whence the spring of Moses issued, these pyramids proceed with them into the desert, and follow them into the 'Land of Promise.'"

No authority is given for this statement, and it is in all probability one of those romantic falsifications with which Eliphas Levi took pleasure in mystifying his readers, and which make him absolutely worthless as a sober historian.

This manifesto, whatever its original form, attracted general and chiefly hostile attention, and it was accounted for in various ways by the pamphleteers of the period. Naudé considers it a hoax. "If we seek for the precise origin of this squall of wind which now whistles over our country, we shall find that the report of this fraternity having been spread abroad some short time since in Germany, certain professors, doctors, and students of this city were moved by curiosity to investigate the matter by means of the new books which were made known to them by publishers after their return from the Frankfort fair; but discovering nothing except chimeras and rodomontade therein, they preferred, while awaiting the farce, to divert themselves by this comedy—

*Quam protinus urbi*
*Pandere, res alta sylva et caligine mersas,*

and compromise their reputation by becoming its first denouncers, judging that there were fools enough in Paris to prevent this folly from stagnating. And, in fact, about three months ago one of these individuals, knowing that the King being at Fontainebleau, the realm tranquil, and Mansfield too remote for daily news, there was a scarcity of topics on 'Change, as well as in all circles, concluded to supply you with gossip by placarding the public places with this notice, containing six lines of manuscript."[1]

On the other hand, the anonymous author of an "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" accepts the manifesto as authentic, and denounces it with terrible earnestness. "Flagrant blasphemies are to be found in these few lines. In the first place, these sacrilegious wretches pretend to have enrolled themselves under the banner of that cross, which their master, the prince of darkness, abhors beyond anything. In the second place, they assert that they can become invisible at pleasure, a quality incommunicable to any natural body which consists of matter and form, and one which can never be acquired by any legitimate science. In the third place, they boast that they can teach every branch of learning in a moment, without books or signs, which evidently transcends the possibilities of the human intellect, for, though the acquisition of the sciences may be certainly facilitated by means of abridgements and epitomes, it can only be accomplished by degrees and with time. In the fourth place, they claim to be acquainted with all dialects and with every variety of language—a prerogative never conferred except on the apostles, whose lives were very different from theirs. It remains to be concluded that such persons are not commissioned by God to save us from error and destruction, but are raised up by Satan to drag into the abyss those souls which are carried away by an overweening curiosity."

The most copious information with regard to the strange manifesto is to be found in the "Frightful Compacts between the Devil and the so-called Invisibles," a pamphlet full of malicious libels, which, however, are so curious that some of them are worth reproducing as briefly as possible. According to this account, the manuscript placard was posted in several parts of Paris, and awakened the curiosity of the learned and illiterate alike. Every one was astounded at the asserted invisibility of the Brethren, and at their gift of tongues. According to some, they must be the messengers of the Holy Ghost, others said that they were persons of eminent sanctity, the rest, that the whole business was one of illusions and of magic. By many the power of discerning the inmost thoughts was admired beyond the other privileges, but that such a faculty was inherent in Deity only, and they were incredulous in this respect. Then it was urged that the devil had knowledge of things both past and present, but that if he had knowledge of things present, thoughts must be included in this class, and that, therefore, the devil might not only know them, but might impart the same knowledge to his emissaries.

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[1] "Instruction à la France," c. iii., p. 26.

A certain lawyer of Paris, says this mendacious chronicle, conceived a violent desire to be enrolled in the new order, on account of the obvious advantages of occasional invisibility, and he had no sooner formed the project than one of the Invisibles appeared before him, and informing him that he could read his thoughts, directed his petrified listener to meet him that evening at eight o'clock opposite a certain market, when he should attain his desire. This said, the mysterious being disappeared as miraculously as he had come thither; and the lawyer, convinced by his own senses that there was some truth in the claims of the placard, did not fail to repair to the appointed place, where the same personage met him, bandaged his eyes, whirled him through a maze of alleys, and brought him to the abode of the

Invisibles. There his eyes were uncovered, and he found himself in the presence of five senatorial persons, who gravely informed him that they too were well acquainted with his aspirations, but before they could gratify them he must be prepared to take the oath of fidelity, and to write four words upon a paper, namely, "I renounce my self." The appropriate preliminary to a new faith was to blindfold one's eyes to the teachings of all the old beliefs. The neophyte complied, after which one of them breathed in his ear, and this breathing he believed to be the wind of the Holy Spirit instead of the devil's respiration. They caused him to behold innumerable illusions by the operation of the fiends, instructed him in the magical utterances by which he could become invisible at pleasure, in the imprecations which he must pronounce against the Roman Church, and in the homage which he must pay both morning and evening to their master Satan, in recognition of the marvels he had lavished for the benefit of the men of that time. This finished, they caused the lawyer to strip, the magic ointment was rubbed over his body, and having been enjoined to bathe in the river at daybreak, he sat down with them to a sumptuous repast at his own expense, after which his eyes were again bandaged, and he was led back to the meeting-place of the previous evening. Though partially drunk, he determined to fulfil his duty and plunge at once into the river, wherein he attempted to swim, in order to cleanse himself more thoroughly, but the unfortunate man was drowned, and thus, says the anonymous historian, he was truly changed from a visible into an invisible being, yet not, also, from one invisible into one visible, for to this day hath his body been discovered by none, though sought for with diligent anxiety. "Such are the first fruits of the study of the invisible doctors at the end of last July."

Other stories equally credible are told by the same writer to illustrate the tragical consequences of a voluntary connection with the infamous Invisibles. A soldier was commanded by them, on his initiation, to enrol himself among a band of assassins, when he was speedily assassinated. A magistrate of Picardy, in answer to his unexpressed wish, was miraculously visited by one of the mystic six in his own closet, was initiated into the Order, and in two days committed suicide. An Anglo-Frenchman who had entered upon the same unhappy course, wishing to revisit England, was instantaneously translated to Boulogne: and requesting the demon who had brought him to bear him across the Straits to London, he was seized with fury and cast into the sea between Calais and Dover with a frightful noise. This occurred in the presence of two hundred Dutch ships on a voyage from Amsterdam to India.

According to this singular and scurrilous pamphlet, the Rosicrucians or Invisibles, who are identical in the mind of the writer, but whom he distinguishes from the Spanish illuminati, numbered in all thirty-six, and they were divided into six bands. Their general assembly was held at Lyons on June 23, 1623, at 10 P.M., which was two hours before the Grand Sabbath of the Witches. There, by the power of an anthropophagous necromancer, Astaroth, one of the princes of the infernal hordes, appeared in light and splendour, and was represented by the magician as a messenger of the Most High. All prostrated themselves before the demon, who asked what they desired, and was informed by their spokesman that they were a little flock which he had assembled, in the name of the master of Astaroth, to serve him henceforth on such conditions as were laid down in the paper which he now offered to the emissary of the king. It contained the "Articles of Agreement between the Necromancer Respuch and the Deputies for the establishment of the College of the Rosicrucians." The subscribers certified before the most high to have entered into the following compacts, namely, they promised to receive with submission the orders of the supreme sacrificer, Respuch, renouncing baptism, chrism, and unction received in the name of Christ; detesting and abhorring all forms of prayer, confession, sacraments, and all faith in the resurrection of the body; promising to proclaim the teachings imparted to them by Respuch through all quarters of the globe; and pledging their honour and their life, without any hope of pardon, grace, or absolution, to perform all this; in proof of which they had opened each of them a vein in the left arm, and had signed this parchment each with his own blood. The magician, on his part, promised to the deputies, severally and collectively, that he would transport them at any moment from east to west, or from north to south, and cause them to speak naturally every language in the universe. By this agreement he bound himself to enable them to enter and leave all palaces, houses, chambers, and cabinets, through closed and locked doors, to endue them with the most persuasive eloquence, to enable them to cast horoscopes and to read the most secret thoughts, to make them admired by the learned, sought after by the curious, magnified above the prophets of old, and to give each of them, on his signing the parchment, a golden ring enriched by a precious sapphire, under which there should be a demon who would act as their guide. Astaroth, assuming the likeness of a radiant youth, caressed and embraced his victims, who blindly mistook him for the apparition of a powerful deity, and, being promised his continual providence, they solemnly bound themselves never to derogate from the articles to which they had subscribed, whatever might happen, to turn a deaf ear to the Gospel of Christ, and to publish among all the nations to whom they were transported the truth of the mighty dominion whereof he was the emissary, in order that by their preaching they might dissipate the errors of those men who believed in the immortality of the soul. The articles were then ratified, confirmed, and approved by Astaroth on the part of his master, after which the demon vanished to assist at the Sabbath, which was held, from eleven at night to one in the morning, on the vigil of S. John the Baptist, in the vicinity of the labyrinth among the Pyrenees. The necromancer was left alone with the invisibles, who were to receive the powers promised by being breathed on in the following manner:—All stripped naked and prostrated themselves with their faces flat upon the earth; the magician, with a pot of grease and unguents, rubbed each of them, after the ancient fashion of Thessalian sorcery, on the upper part of the neck, the arm pits, the lower portion of the spine, the parts of generation, and the fundament; then he breathed in the right ear of each deputy, saying: "Depart and rejoice in the result of my promises." He gave the demoniacal ring to all of them, and then a sudden blast of wind transported them, at the command of the magician, an hundred leagues, to the great assembly of the sorcerers. Here, as new comers, they received from Satan the mark of magicians; six of them were sent into Spain, six into Italy, six into France, six into Germany, four to Sweden, two into Switzerland, two into Flanders, two into Lorraine, and the remaining two into Burgoyne. Thus they were commissioned only to go into Catholic countries, and not into the lands of the heretic and the infidel, who without the pale of the Church, saith the zealous chronicler, are already in the claws of hell. The six who were despatched to France reached Paris on July 14th, each lodged separately to avoid suspicion, and met daily where the first wish carried them,—sometimes on Parnassus, on the columns of Montfaucon, in the quarries of Montmatre, &c. Recognising the difficulties of evangelising Paris, they spent much time in deliberation; their hotel expenses increased, and the devil already failed in his promise that their purses should always be well supplied. They sold their horses in order to buy furniture and hire lodgings, where they would have more liberty to go in quest of pupils. After the sale, however, they changed their mind, and took two furnished rooms in the Marais du Temple, which is actually mentioned in the "Apologia" of Robert Fludd, as the abode of a Rosicrucian, and it was at this period that the manuscript placard was affixed by them to the walls of Paris.

The "Examination of the unknown and novel Caballa of the Brethren of the Rose-Cross" agrees with the "Frightful Compacts," in asserting that the chief of this "execrable college" is Satan, that its first rule is the denial of God, blasphemy against the most simple and undivided Trinity, trampling on the mysteries of the redemption, spitting in the face of the mother of God and at all the saints. The second is the abhorrence of the name Christian, renunciation of baptism, the intercession of the Church, and the sacraments. By the third they offer sacrifice to the devil, make compacts with him, commit adultery with him, offer innocent children to him, &c. By the fourth they frequent the Sabbaths, cherish toads, make poisonous powders, dance with fiends, raise tempests, ravage fields, destroy orchards, assassinate and torture their neighbours by the infliction of innumerable diseases.

The spirit which prompted these grotesque calumnies, manufactured from the foulest gutters of black magic, is easily discernible. The writers were Catholics incensed by the Protestantism of the Rosicrucian manifestoes, meeting violence by violence, and doctrines of Papal extermination with charges of blasphemy, atheism, and devil-worship. Gabriel Naudé is the most reasonable of all the Franco-Rosicrucian critics, but he is unendurably stupid, and splutters in a seething sea of classical quotations.

In addition to the privileges and powers which are openly claimed by the Rosicrucians, Naudè enumerates the following, some of which are to be found indirectly in their documents, and others he has extracted by a somewhat perverse interpretation :—

"They affirm that the contemplations of their founder surpass everything which has been ever known, discovered, or understood, since the creation of the world, through human study, divine revelation, or the ministration of angels.

"That they are destined to accomplish the approaching restoration of all things to an improved condition before the end arrives.

"That they possess wisdom and piety in a supreme degree, are undisturbed owners of all that is desirable among the bounties of Nature, and can dispense her gifts at will.

"That in whatsoever place they may be they know all that takes place elsewhere better than if they were present.

"That they are subject neither to hunger, thirst, age, illness, or other natural inconvenience.

"That they learn by revelation of those persons who are worthy of admission into their society.

"That it is possible for them always to live as if they had existed from the beginning of the world, or would remain till the end of the ages.

"That they possess a book in which they can ascertain all things which are to be found in books now existing, or will be found in the books of the future.

"That they can compel the most mighty spirits and demons into their service, and by the power of their incantations can draw pearls and precious stones towards them.

"That God has enveloped them in a cloud to conceal them from their enemies, unless, at least, they have eyes more penetrating than the eagle's.

"That the first eight Brethren of the Rose-Cross had the gift of healing all diseases to such an extent that they were overwhelmed by the concourse of sufferers, and that one of them, who was an adept in Kabbalistic Mysteries, witness his book called H, cured the young Count of Norfolk of the leprosy when he was in England.

"That God has determined to increase the number of their Fraternity.

"That they have discovered a new language to give expression to the nature of all things.

"That by their means the triple crown of Peter will be ground into the dust.

"That they confess freely and publicly, with no fear of repression, that the pope is Anti-Christ.

"That they denounce the blasphemies of East and West, meaning Mahomet and the Pope, and recognise but two sacraments, with the ceremonies of the early Church, renewed by their congregation.

"That they acknowledge the fourth monarchy and the Emperor of the Romans as their Lord, and as the head of all Christendom.

"That they will furnish him with more gold and silver than the Spanish King derives from both the Indies, the more so as their treasures are inexhaustible.

"That their college, which they name the College of the Holy Ghost, can suffer no injury; even should a hundred thousand persons behold and remark it.

"That they possess several mysterious volumes in their library, one of which, that, namely, which they prize next to the Bible, is that which the revered and illuminated father R. C. held in his right hand after death.

"Finally, that they are convinced and certain that the truth of their maxims will abide to the very end of the world."

No voice appears to have been raised in France in defence of the persecuted Order. "It is known upon the contemporary authority of the *Mercure de France*," says a writer in "Chambers' Journal," "that a popular panic"—the natural result of these atrocious calumnies—"was excited by the fear of this mysterious sect, none of whose members had ever been seen. . . . . The most absurd stories about them were daily reported, and found listeners. An innkeeper asserted that a mysterious stranger entered his inn, regaled himself on his best, and suddenly vanished in a cloud when the bill was presented. Another had been served as scurvy a trick by a similar stranger, who lived upon the choicest fare, and drunk the best wines of his house for a week, and paid him with a handful of new gold coins, which turned into slates on the following morning. It was also said that several persons on awakening in the middle of the night found individuals in their bed chambers, who suddenly became invisible, though still palpable, when the alarm was raised. Such was the consternation in Paris, that every man who could not give a satisfactory account of himself was in danger of being pelted to death; and quiet citizens slept with loaded muskets at their bedsides, to take vengeance upon any Rosicrucian who might violate the sanctity of their chambers."

In two years the excitement died away; no further manifestoes were attempted, and the mysterious Order of the Invisibles of the Rose-Cross, if it had in reality ever visited Paris, migrated to more tolerant climes, and its very existence was shortly afterwards forgotten in the interests of the next ephemeral novelty.

# CHAPTER XV.

## CONNECTION BETWEEN THE ROSICRUCIANS AND FREEMASONS.

PROFESSOR BUHLE affirms as the "main thesis" of his concluding chapter that "Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it into England." His elegant and interesting hypothesis rests on a microscopical foundation of actual fact. A passage in Fludd's rejoinder to the "Exercitatio Epistolæ" of Gassendi states that the *Fatres R. C.* are thenceforth to be called *sapientes* or *sophos.* The German critic's discriminating commentary on this statement is that the old name was abolished, but as yet a new one had not been conferred, and that the immediate hint for the name Masons was derived from the Rosicrucian legend concerning the "House of the Holy Ghost," an allegorical building which typified the secret purpose of the Society. Having fathered Freemasonry on the renowned Kentish Rosicrucian, Professor Buhle enters on a Quixotic quest through the folios of his victim in search of corroborating passages, and discovers in the "Summum Bonum," which Fludd disowned, as we have seen, that Jesus was the *lapis angularis* of the human temple in which men are stones, and that the author calls upon his students to be transformed from dead into living philosophical stones.[1] "Transmutemini, transmutemini, de lapidibus mortuis in lapides vivos philosophicos." On this foundation rests his whole hypothesis concerning the transfiguration of the Rosicrucian Fraternity and its reappearance as the Masonic Brotherhood. It is needless to say that it is slender and unsatisfactory in the extreme.

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[1] This passage happens to occur in the Epistle from the Rosicrucian Society to a German neophyte, which was printed in the "Summum Bonum," but for which neither Fludd nor the unknown Joachim Fritz are responsible.

I do not propose to discuss the origin of Freemasonry. That vexatious question has been perpetually debated with singularly unprofitable results. All I am concerned with proving is that there is no traceable connection between Masonry and Rosicrucianism. The former is defined by its initiates to be "a science of morality, veiled in allegory, and illustrated by symbols," and again as "a system of doctrines taught, in a manner peculiar to itself, by allegories and symbols. . . . Its ceremonies are external additions, which affect not its substance." The two doctrines of the unity of God and the immortality of the soul constitute "the philosophy of Freemasonry." It has never been at any period of its history an association for scientific researches and the experimental investigation of Nature, which was a primary object with the Rosicrucian Brotherhood. It has not only never laid claim to the possession of any transcendental secrets of alchemy and magic, or to any skill in medicine, but has never manifested any interest in these or kindred subjects. Originally an association for the diffusion of natural morality, it is now simply a benefit society. The improvement of mankind and the encouragement of philanthropy were and are its ostensible objects, and these also were the dream of the Rosicrucian, but, on the other hand, it has never aimed at a reformation in the arts and sciences, for it was never at any period a learned society, and a large proportion of its members have been chosen from illiterate classes. It is free alike from the enthusiasm and the errors of the elder Order, for though at one time it appears to have excluded Catholics from its ranks, as at this day the Catholic Church excommunicates and denounces its members, it has been singularly devoid of prejudices and singularly unaffected by the crazes of the time. It has not committed itself to second Advent theories; it does not call the Pope Antichrist; it does not expect a universal cataclysm. It preaches a natural morality, and has so little interest in mysticism that it daily misinterprets and practically despises its own mystical symbols.

Those who believe in the hypothesis of Professor Buhle cannot shew that Fludd was either a Rosicrucian or a Freemason. There is some reason to believe that the former Brotherhood did split up subsequently into different sections, but there is no tittle of evidence to prove that they developed into Freemasons. Mackey says that they protracted their existence till the middle of the eighteenth century, and then ceased to meet on account of the death of one of their chiefs named Burn, but he does not state his authority. He also tells us that out of the Rosicrucian Fraternity there was established in 1777 that association called "The Brothers of the Golden Cross," whose alchemical processes are described by Sigmund Richter. "This Society was very numerous in Germany, and even extended into other countries, especially into Sweden. A second schism from the Rosicrucians was the society of 'The Initiated Brothers of Asia,' which was organised in 1780, and whose pursuits, like those of the parent institution, were connected with alchemy and the natural sciences. In 1785, it attracted the attention of the police, and, two years later, received a fatal blow, in the revelation of all its secrets by one, Rolling, a treacherous member of the association."

These statements must be taken at their value, but even doubtful facts are of equal weight with hypotheses founded on assumptions of the most gratuitous kind, and supported by tortured quotations. It is, however, on the universal concensus of competent Masonic opinion that I should found the rejection of the Buhlean view. Mackey, in the "Synoptical Index" to his "Symbolism of Freemasonry," says that the Rosicrucian Society resembled the Masonic in its organization and in some of the subjects of its investigation, "but it was in no other way connected with Free Masonry." In the "Lexicon" he again tells us that "the Rosicrucians had no connection whatever with the Masonic fraternity," and that it is only malignant revilers, like Baruel in his "Memoirs of Jacobinism," who attempt to identify the two institutions. Other authorities are not less pronounced in their opinions.

It is to the institution of the Rose-Cross degree in Freemasonry that the confusion of opinion on this point is to be mainly traced. When ill-informed persons happen to hear that there are "Sovereign Princes of Rose-Croix," "Princes of Rose-Croix de Heroden," &c., among the Masonic Brethren, they naturally identify these splendid inanities of occult nomenclature with the mysterious and awe-inspiring Rosicrucians. The origin of the Rose-Cross degree is involved in the most profound mystery. Its foundation has been attributed to Johann Valentin Andreas, but this is an ignorant confusion, arising from the alleged connection of the theologian of Wirtemberg with the society of Christian Rosencreutz. There is no trace of its existence before the middle of the eighteenth century, though the

"Dictionnaire Maçonnique"[1] declares that it was created in Palestine by Godfrey de Bouillon in the year 1100, and that the Rose was emblematic of secrecy and the Cross of immortality. It professes to deal with the spiritual side of alchemy, and to seek that same mysterious Stone which was the object of Basil Valentin, Paracelsus, Khunrath, and the true *turba philosophorum* of psycho-chemical transmutations. But the shallow pretence has deceived no one, for the sublime tradition of the veritable *magnum opus* exclusively points to transcendent spiritual secrets, and not to the eternal commonplace of moral and masonic platitudinarians—that is to say, the illiterate initiations of Masonry, ignorantly adopting a garbled alchemical terminology, have fallen into the gross and porcine error of interpreting alchemical symbolism morally instead of pneumatically. Sovereign chapters and sovereign princes of Rose-Croix, Knight Princes of the Eagle and the Pelican, and Prince Perfect Masters, should continue to dine sumptuously; no one will dispute their proficiency as initiates of the gastronomical mystery, but, in the name of the Grand Architect, let them leave the morally unsearchable mystery of the philosophick gold to the true Sons of the Doctrine.

The Rose-Cross degree is represented by Carlile as the *ne plus ultra* of Masonry. It has three points, of which the two first are called Sovereign Chapters, and the third the Mystic Supper, which is held four times a year. The presiding officer is dignified with the sublime title of "Ever Most Perfect Sovereign;" the two Wardens are "Most Excellent and Perfect Brothers." There is also a Master of the Ceremonies, and the brethren are "Most Respectful Knights." The annual festival of the order is celebrated on Shrove Tuesday. The jewel is "a golden compass, extended on an arc to the sixteenth part of a circle, or twenty-two and a-half degrees," according to Mackey. Carlile describes it as a triangle formed by a compass and a quarter of a circle. "Between the legs of the compass is a cross resting on the arc of the circle; its centre is occupied by a full-blown rose, whose stem twines around the lower limb of the cross; at the foot of this cross, on the same side on which the rose is exhibited, is the figure of a pelican wounding its breast to feed its young, which are in a nest surrounding it; while on the other side of the jewel is the figure of an eagle, with wings displayed. On the arc of the circle the P∴ W∴ of the degree is engraved in the cipher of the Order."[1] A triple crown surmounts the head of the Order. This symbolism is undoubtedly borrowed from the Rosicrucians, which is the whole extent of the connection supposed to subsist between the two Orders. The Rose-Cross degree in Freemasonry is admitted to be "a modern invention." The ritual of the receptions in the three points of this degree will be found in Carlile's "Ritual of Freemasonry," and in the first volume of Heckethorn's "Secret Societies of all Ages and Countries."

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[1] "Dictionnaire Maçonnique, ou Recueil d'Esquisses de toutes les parties de l'edifice connu sous le nom de Maçonnerie." A Paris: 5825, 8vo.

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[1] Mackey's "Lexicon of Freemasonry," p. 269.

# CHAPTER XVI.

## MODERN ROSICRUCIAN SOCIETIES.

It is an opinion entertained by the elect in modern theosophical circles, that the true Rosicrucian Brotherhood migrated into India, and this notion is said to be countenanced by a Latin pamphlet of Henricus Neuhusius, published in 1618, under the title "Pia et utilissima Admonitio de Fratribus Rosæ Crucis," and which was afterwards translated into French. They have developed into Thibetan Brothers, have exchanged Protestant Christianity for esoteric Buddhism, and are no longer interested in the number of the beast. Their violent antipathy to the pope still remains: they have not yet torn him in pieces with nails, but probably expect to accomplish this long-cherished project about the period of the next general cataclysm.

This is an interesting theory which might be debated with profit. I have not personally discovered much trace of the Rosicrucians in India, but the absence of historical documents on this point affords a fine field for the imagination, which writers like Mr Hargrave Jennings should not allow to lie fallow. In my prosaic capacity as a historian, I have not been able to follow in the footsteps of the Fraternity further than the Island of Mauritius. Thanks to the late Mr Frederick Hockley, whose valuable library of books and manuscripts, treating of all branches of occultism, has been recently dispersed, I have discovered that a certain

Comte de Chazal accomplished the *magnum opus* in that place at the close of the last century, and that he initiated another artist into the mysteries of the Rosicrucian Fraternity. The Comte de Chazal was possessed of vision at a distance, and witnessed the horrors of the French Revolution from a vast distance, with amazing perspicuity, by means of the mind's eye. The following curious document will be read with no ordinary interest :—

*Copy of the Admission of Dr Bacstrom into the Society of the Rosa Croix by Le Comte de Chazal at the Island of Mauritius, with the Seal of the Society.*

ISLE OF MAURITIUS, DISTRICT OF PAMPELAVUSO,
12*th Sept.* 1794.

In the name of יְהרָח אלהזִכ the True and only God Manifested in Trinity.

I, Sigismund Bacstrom, do hereby promise, in the most sincere and solemn manner, faithfully to observe the following articles, during the whole course of my natural life, to the best of my knowledge and ability; which articles I hereby confirm by oath and by my proper signature hereunto annexed.

One of the worthy members of the august, most ancient, and most learned Society, the Investigators of Divine, Spiritual, and Natural Truth (which society more than two centuries and a half ago (*i.e.*, in 1490) did separate themselves from the Free-Masons, but were again united in one spirit among themselves under the denomination of *Fratres Rosæ Crucis,* Brethren of the Rosy Cross, *i.e.* the Brethren who believe in the Grand Atonement made by Jesus Christ on the Rosy Cross, stained and marked with His blood, for the redemption of Spiritual Natures), having thought me worthy to be admitted into their august society, in quality of a Member Apprentice and Brother, and to partake of their sublime knowledge, I do hereby engage in the most solemn manner—

1. That I will always, to the utmost of my power, conduct myself as becomes a worthy member, with sobriety and piety, and to endeavour to prove myself grateful to the Society for so distinguished a favour as I now receive, during the whole course of my natural life.

2. That derision, insult, and persecution of this august society may be guarded against, I will never openly publish that I am a member, nor reveal the name or person of such members as I know at present or may know hereafter.

3. I solemnly promise that I will never during my whole life publicly reveal the secret knowledge I receive at present, or may receive at a future period from the Society, or from one of its members, nor even privately, but will keep our Secrets sacred.

4. I do hereby promise that I will instruct for the benefit of good men, before I depart this life, one person, or two persons at most, in our secret knowledge, and initiate and receive such person (or persons) as a member or apprentice into our Society, in the same manner as I have been initiated and received; but such person only as I believe to be truly worthy and of an upright, well-meaning mind, blameless conduct, sober life, and desirous of knowledge. And as there is no distinction of sexes in the Spiritual World, neither among the Blessed Angels, nor among the rational immortal Spirits of the human race; and as we have had a Semiramis, Queen of Egypt; a Myriam, the

prophetess; a Peronella, the wife of Flammel; and, lastly, a Leona Constantia, Abbess of Clermont, who was actually received as a practical member and master into our Society in the year 1736; which women are believed to have been all possessors of the Great Work, consequently *Sorores Roseæ Crucis*, and members of our Society by possession, as the possession of this our Art is the key to the most hidden knowledge; and, moreover, as redemption was manifested to mankind by means of a woman (the Blessed Virgin), and as Salvation, which is of infinitely more value than our whole Art, is granted to the female sex as well as to the male, our Society does not exclude a worthy woman from being initiated, God himself not having excluded women from partaking of every felicity in the next life. We will not hesitate to receive a worthy woman into our Society as a member apprentice (and even as a practical member, or master, if she does possess our work practically, and has herself accomplished it), provided she is found, like Peronella, Flammel's wife, to be sober, pious, discreet, prudent, and reserved, of an upright and blameless conduct, and desirous of knowledge.

5. I do hereby declare that I intend, with the permission of God, to commence our great work with mine own hands as soon as circumstances, health, opportunity, and time will permit; 1st, that I may do good therewith as a faithful steward; 2nd, that I may merit the continued confidence which the Society has placed in me in quality of a member apprentice.

6. I do further most solemnly promise that (should I accomplish the Great Work) I will not abuse the great power entrusted to me by appearing great and exalted, or seeking to appear in a public character in the world by

hunting after vain titles of nobility and vain glory, which are all fleeting and vain, but will endeavour to live a sober and orderly life, as becomes every Christian, though not possessed of so great a temporal blessing; I will devote a considerable part of my abundance and superfluity (multipliable infinitely to work of private charity), to aged and deeply-afflicted people, to poor children, and, above all, to such as love God and act uprightly, and I will avoid encouraging laziness and the profession of public beggars.

7. I will communicate every new or useful discovery relating to our work to the nearest member of our Society, and hide nothing from him, seeing he cannot, as a worthy member, possibly abuse it, or prejudice me thereby; on the other hand, I will hide these secret discoveries from the world.

8. I do, moreover, solemnly promise (should I become a master and possessor) that I will not, on the one hand, assist, aid, or support with gold or with silver any government, King, or Sovereign, whatever, except by paying taxes, nor, on the other hand, any populace, or particular set of men, to enable them to revolt against the government; I will leave public affairs and arrangements to the government of God, who will bring about the events foretold in the revelation of St John, which are fast accomplishing; I will not interfere with affairs of government.

9. I will neither build churches, chapels, nor hospitals, and such public charities, as there is already a sufficient number of such public buildings and institutions, if they were only properly applied and regulated. I will not give any salary to a priest or churchman as such, to make him more proud and insolent than he is already. If I relieve a distressed worthy clergyman, I will consider him in the light

of a private distressed individual only. I will give no charity with the view of making my name known to the world, but will give my alms privately and secretly.

10. I hereby promise that I will never be ungrateful to the worthy friend and brother who initiated and received me, but will respect and oblige him as far as lies in my power, in the same manner as he has been obliged to promise to his friend who received him.

11. Should I travel either by sea or by land, and meet with any person who may call himself a Brother of the Rosy Cross, I will examine him whether he can give me a proper explanation of The Universal Fire of Nature, and of our magnet for attracting and magnifying the same under the form of a salt, whether he is well acquainted with our work, and whether he knows the universal dissolvent and its use. If I find him able to give satisfactory answers, I will acknowledge him as a member and brother of our Society. Should I find him superior in knowledge and experience to myself, I will honour and respect him as a master above me.

12. If it should please God to permit me to accomplish our Great Work with my own hands, I will give praise and thanks to God in humble prayer, and devote my time to the doing and promoting all the good that lies in my power, and to the pursuit of true and useful knowledge.

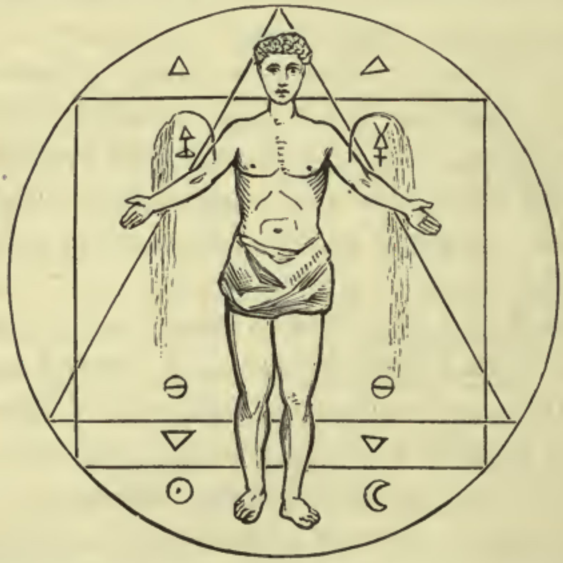
13. I do hereby solemnly promise that I will not encourage wickedness and debauchery, thereby offending God by administering the medicine for the human body, or the *aurum potabile*, to a patient, or patients, infected with the venereal disease.

14. I do promise that I will never give the Fermented Metallic Medecine for transmutation to any person living,

no, not a single grain, unless the person is an initiated and received member and Brother of the Rosy Cross.

> To keep faithfully the above articles as I now receive them from a worthy member of our Society, as he received them himself, I willingly agree, and sign this with my name, and affix my seal to the same. So help me God. Amen. S. BACSTROM, L.S.

> I have initiated and received Mr Sigismund Bacstrom, Doctor of Physic, as a practical member and brother above an apprentice in consequence of his solid learning, which I certify by my name and seal.—Mauritius, 12 Sept. 1794. DU CHAZEL, F.R.C.



*The Philosophic Seal of the Society of the Rosicrucians.*

Among Mr Hockley's manuscripts there is also the "Diary of a Rosicrucian Philosopher" during the first period of the work. It describes the preparation of the first matter, and breaks off abruptly after a few leaves. Whether this unnamed philosopher was a true Rosicrucian, and whether the Comte de Chazal could lay claim to that distinction, are problems which cannot be solved. Individual pretenders and fraudulent associations have occasionally appeared ever since the publication of the "Fama" and "Confessio Fraternitatis."

It is certain that a pseudo-society existed in England before the year 1836, for in that year we find Godfrey Higgins saying that he had joined neither the Templars nor the Rosicrucians. "I have abstained from becoming a member of them, that I might not have my tongue tied or my pen restrained by the engagements I must have made on entering the chapter or encampment. But I have reason to believe that they have now become, in a very particular manner, what is called exclusively Christian Orders, and on this account are thought, by many persons, to be only a bastard kind of masons. They are real masons, and they ought to be of that . . . universal Christianity or Creestianity, which included Jews, Buddhists, Brahmins, Mohamedans." He identifies the Templars and Rosicrucians with Manichæan Buddhists, and asserts the Rosicrucians of Germany to be ignorant of their origin, "but, by tradition, they suppose themselves descendants of the ancient Egyptians, Chaldeans, Magi, and Gymnosophists; and this is probably true."

The present Rosicrucian Society of England, on its remodelling some thirty years ago, cut off by mutual consent its connection with the few ancient members then existing, who were probably representatives of the "Rosicrucians" referred to by Higgins, and established itself as a public body, in so far as the fact of its existence was not itself a secret. A previous initiation into Masonry is an indispensable qualification of candidates, as will be seen in the Ordinances of the Society. The reason for this regulation is that certain masonic secrets are revealed to the accepted, and it would otherwise be unfair to Masonry. Thus, on his admission as a novice, the postulant is required to repeat the Masonic arcana.

I am enabled to present to my readers, from sources hitherto unpublished, the

### *Rules and Ordinances of the Rosicrucian Society of England.*

The Society of Brethren of the Rosy Cross is totally independent, being established on its own basis, and as a body is no otherwise connected with the Masonic Order than by having its members selected from that fraternity.

I. That the meetings of the Society shall be held in London, at such house as the majority of members shall select, on the second Thursday in January, April, July, and October in each year. The brethren shall dine together once a year, at such time and place as the majority may select. The first meeting in the year shall be considered as the obligatory meeting, and any member unable to attend on that occasion, or at the banquet meeting, shall be required to send a written excuse to the Secretary-General. Each brother present at the banquet shall pay his quota towards the expenses thereof.

II. The Officers of the Society shall consist of the Three Magi, a Master-general for the first and second orders, a Deputy Master-general, a Treasurer-general, a Secretary-general, and seven Ancients, who shall form the Representative Council of the Brotherhood. The Assistant Officers shall be a Precentor, a Conductor of Novices, an Organist, a Torch Bearer, a Herald, a Guardian of the Temple, and a Medallist.

III. The Master-general and the Officers shall be elected annually at the obligatory meeting, and shall be inducted into their several offices on the same evening. The Master-general shall then appoint the Assistant Officers for the year.

IV. No brother shall be eligible for election to the office of Master-general or Deputy Master-general unless he shall have served one year as an Ancient, and have attained the third Order; and no brother shall be eligible for the offices of Treasurer-general, Secretary-general, or Ancient unless he be a member of the second Order.

V. The Society shall, in conformity with ancient usage, be composed of nine classes or grades; and the number of brethren in each class shall, in conformity with ancient usage, be restricted as follows:—

| | | | |
|---|---|---|---|
| 1st, | or grade of | Zelator | 33 |
| 2nd, | ,, | Theoricus | 27 |
| 3rd, | ,, | Practicus | 21 |
| 4th, | ,, | Philosophus | 18 |
| | | Total | 99 |

The above shall form the First Order.

| | | | |
|---|---|---|---|
| 5th, | or grade of | Adeptus Junior | 15 |
| 6th, | ,, | Adeptus Major | 12 |
| 7th, | ,, | Adeptus Exemptus | 9 |
| | | Total | 36 |

These brethren shall compose the Second Order.

| | | | |
|---|---|---|---|
| 8th, | or grade of | Magister Templi | 6 |
| 9th, | ,, | Magus | 3 |
| | | Total | 9 |

These shall be considered as the Third (or highest) Order, and shall be entitled to seats in the Council of the Society.

The senior member of the ninth grade shall be designated "Supreme Magus," and the other two members Senior and Junior Substitutes respectively. The grand total of members shall thus be limited to 144, or the square of 12. The numbers of registered Novices or Aspirants shall not be restricted, but members only shall be permitted to be present at the *ceremonial* meetings of the Society.

VI. The distinction of Honorary Member may be conferred upon eminent brethren, provided that their election to such membership shall be unanimous, and that their number be strictly limited to 16, or the square of 4. An Honorary President, who must be a nobleman, and three Vice-Presidents, shall be elected from the honorary members. A Grand Patron may also be elected in like manner.

VII. No aspirant shall be admitted into the Society unless he be a Master Mason, and of good moral character, truthful, faithful, and intelligent. He must be a man of good abilities, so as to be capable of understanding the revelations of philosophy and science; possessing a mind free from prejudice and anxious for instruction. He must be a believer in the fundamental principles of the Christian doctrine, a true philanthropist, and a loyal subject, names of aspirants may be submitted by any member at the meetings of the Society, and if approved after the usual scrutiny, they shall be placed on the roll of Novices, and balloted for as vacancies occur in the list of members.

VIII. Every Novice on admission to the grade of Zelator shall adopt a Latin motto, to be appended to his signature in all communications relating to the Society. This motto cannot under any pretence be afterwards changed, and no two brethren shall be at liberty to adopt the same motto.

IX. The fee for admission to each Order shall be ten shillings, and the annual subscription from every member to defray the contingent expenses of the society shall be five shillings. The registry fee for a novice or aspirant shall be seven shillings and sixpence.

X. As vacancies occur in each grade, by death, resignation, or otherwise, the members of such grade shall elect brethren from the next grade to supply the vacancies thus created.

XI. The Master-general shall have the superintendence and regulation of the ordinary affairs of the Society; subject, however, to the veto of the Magi in matters relating to the ritual. He shall be assisted in the discharge of his duties by the Council, and shall be empowered to arrange for the due performance of each ceremony, by appointing well-qualified brethren to assist as Celebrant, Suffragan, Cantor and Guards, in the various grades of the first and second Orders. The M. G. shall preside at the general meetings of the brotherhood, and shall at all times be received with the honours due to his important office.

XII. The Deputy Master-general shall, as the representative of the chief, preside at all meetings in his absence, and in the absence of any Past Master-general, and on such occasions shall be vested with equal authority for the time being; subject, however, to appeal being made from his decisions to the Master-general and his Council.

XIII. The Treasurer-general shall receive from the Secretary-general all moneys belonging to the Society, and shall keep an account of his receipts and disbursements, which shall be audited before the obligatory meeting in January, by the Ancients, under the supervision of the Master-general. No expenses shall be incurred without the knowledge of the chief or his deputy. The proceedings of the Society shall be printed quarterly, under the title of THE ROSICRUCIAN, and a copy shall be sent to every subscribing and honorary member by the Secretary-general. The record shall be conducted under the supervision of the Supreme Magus.

XIV.—The Secretary-general shall convene all meetings of the Council and general body; record the proceedings in the minute book, register the names, residences, and mottoes of all members, with dates of admission to each grade; collect all fees and subscriptions when due, and forthwith pay them over to the Treasurer.

XV. The Council of Ancients shall attend the meetings of the Society, and in the absence of the M. G., P. M. G., and D. M. G., the Senior Ancient present shall preside. They shall generally assist the Chief in the discharge of his duties, more especially with reference to the ceremonials of the several Orders.

XVI. The Precentor and Organist shall have the direction of all musical arrangements at the meetings of the Society.

XVII. The Conductor of Novices shall examine all aspirants, and report to the Council as to their qualifications for admission to the grade of Zelator; he shall also perform all the duties appertaining to his office in the G**** M***** C*****.

XVIII. The Torch Bearer shall discharge the peculiar duties allotted to him, more especially those which relate to the ceremonies in the first grade.

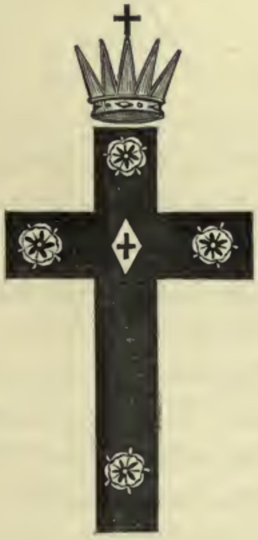
XIX. The Herald and Guardian shall defend the entrance of the Temple, and permit no one to enter without first acquainting the Conductor.

XX. The Jewels for the Magi, Officers, and Brethren, are to be worn at all ceremonial meetings.

## JEWELS OF THE ROSIE CROSS.

### *Jewel of the Supreme Magus.*

An ebony Cross, with golden roses at its extremities and the jewel of the Rosie Cross in the centre. It is surmounted by a crown of gold for the Supreme Magus alone, as represented in the engraving below, and the jewel is to be worn round the neck, suspended by a crimson velvet ribbon.

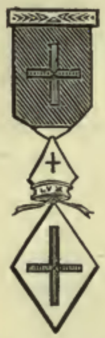


### *Jewel of the two Junior Magi.*

As above, but without the crown, and worn in the same manner.

### *Jewel of the Grand Officers.*

A lozenge-shaped plate of gold enamelled white, with the Rosie Cross in the centre, surmounted by a golden mitre, on the rim of which is enamelled in rose-coloured characters LUX, and in its centre a small cross of the same colour. This jewel is worn suspended from the button-hole by a green ribbon an inch in width, and with a cross also embroidered on it in rose-coloured silk, as shown in the engraving below, which is as nearly as possible one-third of the actual size of the jewel.



*Jewel of the Fraternity.*

The lozenge-shaped jewel of the Rosie Cross, as above, without the mitre, suspended by a green ribbon an inch in width, and without the embroidered cross.

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This information is transcribed from a secret record of the association, entitled "The Rosicrucian," which was first published in 1868, appearing as an infinitesimal quarterly of twelve small pages, and subsequently continued as a monthly magazine, which subsisted till the year 1879, when it accomplished another transformation, whose history I have failed to trace. There is much curious material contained in the two series. An early number announces the objects of the society which it represents. It is "calculated to meet the requirements of those worthy Masons who wish to study the science and antiquities of the Craft, and trace it, through its successive developments, to the present time; also to cull information from all the records extant, of those mysterious societies which had their existence in the dark ages of the world when might meant right, when every man's hand was against his brother, and when such combinations were necessary to protect the weak against the strong."

These objects appear to have been fulfilled in a very desultory manner, so far, at least, as the organ of the association is concerned. Reports of Masonic meetings, long serial stories of an occult character, and somewhat feeble poetry by supreme magi and worthy fratres, permanently occupied a large proportion of an exceedingly limited space for a period of ten years.

In 1871 the society informed its members that it was entirely non-masonic in character, with the sole exception that every aspirant was required to belong to the masonic Brotherhood. The assigned reason is the numerous points of resemblance between the secrets of Rosicrucians and Freemasons. The object of the association was then stated to be purely literary and antiquarian, and the promulgation of a new masonic rite was by no means intended. "The society is at present composed of 144 Fratres, and is ruled over by three brethren, who have attained to the ninth degree, or Supreme Magus. Seventy-two of these compose the London College, and thirty-six is the statutory number of each of the two subordinate colleges" at Bristol and Manchester. Every College, excepting the Metropolitan, was restricted in 1877 to thirty-six subscribing members, exclusive of those of the ninth grade; the following numbers being permitted in each grade:—

| | |
|---|---|
| 1. Magister Templi . | or VIII°. |
| 2. Adeptus Exemptus . | or VII°. |
| 3. Adeptus Major . . | or VI°. |
| 4. Adeptus Minor . . | or V°. |
| 5. Philosophus . . | or IV°. |

| | |
|---|---|
| 6. Practicus . . | or III°. |
| 7. Thearicus . . | or II°. |
| 8. Zelator . . . | or I°. |

The numbers were doubled in the Metropolitan College, but these arrangements were practically abrogated by the admission of supernumerary members until the occurrence of "substantive vacancies." A Yorkshire College was consecrated in 1877; a college in Edinburgh to represent the East of Scotland had been established some time previously.

The prime mover in this Association was Robert Wentworth Little, who died in the year 1878, at the age of thirty-eight; he was the Supreme Magus, and the actual revival of the Rosicrucian Order in England was owing to his instrumentality. The Honorary Presidentship has been conferred upon various noblemen, the late Lord Lytton was elected Grand Patron, and among the most important members must be reckoned the late Frederick Hockley, Kenneth Mackenzie, and Hargrave Jennings.

The most notable circumstance connected with this society is the complete ignorance which seems to have prevailed amongst its members generally concerning everything connected with Rosicrucianism. This is conspicuous in the magazine which they published. Frater William Carpenter complains that he has not obtained much light from the work of Frater Jennings, and that he himself is "an untaught speculator." Frater William Hughan is acknowledged as an adept, but he does not seem to have been aware that the "Fama" and "Confessio Fraternitatis" originally appeared in Germany. Frater Carpenter inclines to the opinion that the question had better be left to itself, as "an inquiry into the matter is destined to get every one who attempts it into an entanglement. He humbly confesses that it is too wonderful for him, too high, and that he cannot attain it. At the same time he hazards a new definition of the much-abused term Rosicrucian, which he believes to have been assumed by the Brotherhood not because they sought light by the assistance of *ros*, dew, but in *rus*, solitude, which is conclusive as to the philological abilities of this "untaught speculator." By the year 1872, the members seems to have discovered that their organ and indeed their society had scarcely borne out its original intention, for "the general body of members have done little to promote the elucidation of Rosicrucian lore;" but, in spite of resolutions to the contrary, matters continued in much the same condition, though glowing expectations were entertained on the initiation of one Frater Kenneth Mackenzie VI°., a burning and a shining light of occultism, somewhat concealed beneath the bushel of secresy. I gather from various casual statements that the balance of opinion in the camp of the "Rosicrucian Brotherhood in Anglia" is to the following effect—That Andreas was in some way connected with the authorship of the "Fama" and "Confessio Fraternitatis," that the fraternity of Christian Rosencreutz as described therein and in the "Chymical Marriage" had no tangible existence, but that they gave rise to the philosophic sect of Rosicrucianism, which name became, in the words of Thomas Vaughan, a generic term, embracing every species of mystical pretension.

This harmless association deserves a mild sympathy at the hands of the students of occultism.

> "It has not done much harm, nor yet much good;
> It might have done much better if it would."

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[1] "Hours with the Mystics," ii., 104.

Its character can hardly have deceived the most credulous of its postulants. Some of its members wrap themselves in darkness and mystery, proclaiming themselves Rosicrucians with intent to deceive. These persons find a few—very few—feeble—in truth very feeble—believers and admirers. Others assert that the Society is a mask to something else—the last resource of cornered credulity and exposed imposture. There are similar associations in other parts of Europe and also in America, *e.g.*, the Societas Rosicruciana of Boston. In concluding this notice of modern Rosicrucian associations, I beg leave to warn my readers that all persons, whether within or without the magic circles of public libraries, who proclaim themselves to be Rosicrucians are simply members of pseudo-fraternities, and that there is that difference between their assertion and the facts of the case "in which the essence of a lie consists."

Though the true Rosicrucians, supposing such a society to have had at any period a tangible and corporate existence, disappeared very suddenly from the historical plane, the glamour of the mystery which surrounded them proved a prolific *prima materia* for the alchemical transfigurations of romance and poetry, and insured them a place in legend. Two curious traditions are noticed by Hargrave Jennings, but his mental tortuosity has, in both cases, induced him to pervert the story which he recounts by the introduction of worthless and untruthful details manufactured by his own imagination, and prudently ascribed to other, of course unnamed, sources of information. One of these is the alleged discovery of the tomb of Rosicrucius. Mr Jennings cites Plot's "History of Staffordshire" as his authority for this legend; I have carefully looked through the large folio volume of this "painstaking antiquary," but have failed to verify the reference; the *Spectator* for May 15, 1712, cites the story in the words of the original narrator, and this version I present, for comparison, to the students of the "distinguished esoteric *littérateur's*" pseudo-history. Mr Hargrave Jennings says that it is "poor and ineffective," an opinion not uncommon to other interpreters of history who manipulate their materials in the interests of their private opinions.

"A certain person having occasion to dig somewhat deep in the ground, where this philosopher lay interred, met with a small door, having a wall on each side of it. His curiosity, and the hopes of finding some hidden treasure, soon prompted him to force open the door. He was immediately surprised by a sudden blaze of light, and discovered a very fair vault. At the upper end of it was a statue of a man in armour, sitting by a table, and leaning on his left arm. He held a truncheon in his right hand, and had a lamp burning before him. The man had no sooner set one foot within the vault, than the statue, erecting itself from its leaning posture, stood bolt upright; and, upon the fellow's advancing another step, lifted up the truncheon in its right hand. The man still ventured a third step, when the statue, with a furious blow, broke the lamp into a thousand pieces, and left his guest in a sudden darkness.

"Upon the report of this adventure, the country people soon came with lights to the sepulchre, and discovered that the statue, which was made of brass, was nothing more than a piece of clock-work; that the floor of the vault was all loose, and underlaid with several springs, which, upon any man's entering, naturally produced that which had happened.

"Rosicrucius, say his disciples, made use of this method to show the world that he had re-invented the ever-burning lamps of the ancients, though he was resolved no one should reap any advantage from the discovery."

The second story has suffered still further outrage. Mr Hargrave Jennings asserts that it is related upon "excellent authority." This authority is a work by Dr John Campbel, entitled "Hermippus Redivivus; or, the Sage's Triumph over Old Age and the Grave," and the reference therein is "Les Memoires Historiques" for the year 1687, tome i. p. 365, which no one has been able to identify, and which, according to William Godwin,[1] had perhaps no other existence than in the fertile brain of the compiler.

"There happened in the year 1687, an odd accident at Venice, that made a very great stir then, and which I think deserves to be rescued from oblivion. The great freedom and ease with which all persons, who make a good appearance, live in that city, is known sufficiently to all who are acquainted with it; such, therefore, will not be surprised that a stranger who went by the name of Signor Gualdi, and who made a considerable figure there, was admitted into the best company, though nobody knew who or what he was. He remained at Venice some months, and three things were remarked in his conduct. The first was, that he had a small collection of fine pictures, which he readily showed to anybody that desired it; the next, that he was perfectly versed in all arts and sciences, and spoke on every subject with such readiness and sagacity, as astonished all who heard him; and it was in the third place observed, that he never wrote or received any letter; never desired any credit, or made use of bills of exchange, but paid for every thing in ready-money, and lived decently, though not in splendour.

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[1] Preface to "The Travels of St Leon."

"This gentleman met one day at the coffee-house with a Venetian nobleman, who was an extraordinary good judge of pictures: he had heard of Signor Gualdi's collection, and in a very polite manner desired to see them, to which the other very readily consented. After the Venetian had viewed Signor Gualdi's collection, and expressed his satisfaction, by telling him that he had never seen a finer, considering the number of pieces of which it consisted, he cast his eyes by chance over the chamber-door, where hung a picture of this stranger. The Venetian looked upon it, and then upon him. 'This picture was drawn for you, sir,' says he to Signor Gualdi; to which the other made no answer but by a low bow. 'You look,' continued the Venetian, 'like a man of fifty, and yet I know this picture to be of the hand of Titian, who has been dead one hundred and thirty years, how is this possible?' 'It is not easy,' said Signor Gualdi gravely, 'to know all things that are possible, but there is certainly no crime in my being like a picture drawn by Titian.' The Venetian easily perceived, by his manner of speaking, that he had given the stranger offence, and therefore took his leave.

"He could not forbear speaking of this in the evening to some of his friends, who resolved to satisfy themselves by looking upon the picture the next day. In order to have an opportunity of doing so, they went to the coffee-house about the time that Signor Gualdi was wont to come thither; and not meeting him, one of them, who had often conversed with him, went to his lodgings to enquire after him, where he heard that he had set out an hour before for Vienna. This affair made a great noise, and found a place in all the newspapers of that time."

The mysterious Signor Gualdi was "suspected to be a

Rosicrucian." The acknowledged fictions of a later period occasionally introduce the Society to the novel-reading public. Among these may be mentioned the incoherent and worthless romance, entitled "St Irvyne; or, The Rosicrucian," which was written by Shelley at the age of seventeen; Lord Lytton's "Zanoni;" "The Rosicrucian's Story," by Paschal R. Randolph, an American half-breed of no inconsiderable talent, who translated the "Divine Pomiander," formed an ephemeral Rosicrucian publishing company, and crowning a chequered existence with a sudden suicide, is still much respected among certain spiritual circles, occasionally "communicating" with quite the average veracity of other "controls" performed by the "choir invisible." The official organ of the English *Societas Rosicruciana* has also provided its select and esoteric circle of "antiquarian" illuminati with "Leaves from the Diary of a Rosicrucian," a romance of considerable ability by Kenneth Mackenzie, F.R.C., IX°.

# CONCLUSION.

"THERE is a point," quoth a grandiloquent pseudo-Rosicrucian in an impressive and tragedy voice, "there is a point," he repeated in the conventional whisper of the unexplainable mystic, "beyond which we inevitably must keep silence. We are driven to take refuge in portentous darkness and in irretrievable mystery." The godless and incorrigible scepticism of a coarse, unsubdued intelligence, surrendered to a reprobate sense, and basely and wilfully grovelling in the blind alleys of natural causes, begs leave to believe that this is because extremes meet, that the heights of the inexpressible are closely approximate to the abysmal depths of bathos. But the unsubdued intelligence is known to have covered the shame of its naked ignorance with the "filthy rags" of *a posteriori* methods. Anathema maranatha. Let it have no part in the life to come! Nevertheless, I have found it superfluous to "keep guard over" the secrets of the Rosicrucians, or to veil their mysteries in inviolable silence, and this is for a simple reason, namely, that they have never revealed any. If the manifestoes I have published emanated in reality from a secret society, it has stood guard over its own treasures, and as neither Mr Hargrave Jennings nor myself can "boast of having ever—really and in fact—seen or known any supposed (or suspected) member in the flesh," we have nothing to reveal or to withhold. "The recondite systems connected with the illustrious Rosicrucians" are, of course, enveloped in darkness, and, in common with other students of esoteric lore, I am inclined to consider that this darkness does cover a real and, possibly, a recoverable knowledge. But it is not of our making and in our age, which has nothing to fear from the rack or the faggot, and but little from the milder agonies of eternal Coventry, it is no longer worth preserving. *Nihil est opertum quod non revelabitur, et occultum quod non scietur.* The time has come when that which was muttered in darkness may be declared plainly in the full face of day, and when that which was whispered in the ear can be proclaimed on the house-top. The tremendous secrets of spiritual alchemy are about to surrender at discretion to the searching investigations of the sympathetic and impartial student at work in the cause of truth. On the faith of a follower of Honnes, I can promise that nothing shall be held back from those true Sons of the Doctrine, the sincere seekers after light who are prepared to approach the supreme arcana of the psychic world with a clean heart and an earnest aim. True Rosicrucians and true alchemical adepts, if there be any in existence at this day, will not resent a new procedure when circumstances have been radically changed. The pontiffs of darkness and mystery will probably discover that it is too late to make use of that policy of assassination which is supposed to have been applied in the case of the Abbé de Villars. I appeal, therefore, to those students of occultism who are men of method as well as of imagination, of reason as well as of intuition, to assist me in clearing away the dust and rubbish which have accumulated during centuries of oblivion, misrepresentation, and calumny in the silent sanctuaries of the transcendental sciences, that the traditionary secrets of Nature unencumbered by evasive veils, which preserved them perhaps in the past from the violence of tyrants and intellectual task-masters in the high places of religion and science, but which are rent on every side, and "execrable from the moment that they are useless," may shine forth in the darkness of doubt and uncertainty, to illuminate the strait and narrow avenues which communicate between the seen and the unseen.

While this work was passing through the press, Mr Hargrave Jennings has issued the third edition of "The Rosicrucians, their Rites and Mysteries." It is spread over the space of two large volumes of an imposing and handsome appearance. It embodies some new but wholly irrelevant materials, and does not contain one syllable of additional information on its ostensible subject. The additional illustrations are quite beside the question, having no reference, however esoteric and remote, to the Rosicrucian mystery. This edition, in fact, justifies still further the severe criticism which I have been forced to make on the purposeless and rambling speculations of its eccentric author.

# ADDITIONAL NOTES.

## NUMBER I. (p. 17).

ACCORDING to the "Kabbala Denudata" of the Baron Knorr de Rosenroth, the Rose signifies the Shecinah. The reason is given in the Zohar, sect. Æmor., "*Quod sicut Rosa crescit ad aquas, et emittit odorem bonum, sic Malchuth hoc gaudet nomine, cum influxum assugit a Binah, quæ bonum elevat odorem.*"

The definition of John Heydon concerning the letters R. C. comes too late to be of much value on historical grounds. "But some may ask what I mean by R. C. The ceremony is an Ebony Cross, flourisht and decked with Roses of Gold. The Cross typifies Christ's sufferings upon the Cross for our sins; the Roses of Gold shew the glory and beauty of his resurrection from death to life. This is carried to Mesque, Cascle, Apamia, Chaulatean, Virissa Caumich, Mount Calvery, Haran, and Mount Sinai, where they meet when they please and make resolution of all their actions, then disperse themselves abroad, taking their pleasure alwayes in one of these places, where they resolve also all questions of whatsoever hath been done, is done, or shall be done in the world, from the beginning to the end thereof. And these are the men called Rosicrucians."

## NUMBER II. (p. 18).

It is the sign of Mercury, but its position in the twelfth clavis of Basil Valentine indicates a further and more arcane importance. "The vivific gold, the vivific sulphur, or the true fire of the philosophers, is to be sought in the *house of Mercury*," says Eliphas Lévi ("Mysteries of Magic," p. 202). The "sulphur, mercury, and salt of the philosophers," says the same adept, "condensed and volatilized by turns, compose the azoth of the philosophers." The alchemical "balm of sulphur," according to the Baron Tschoudy's "Catechism for the Grade of Adept, or Sublime and Unknown apprentice Philosopher" (see "L'Etoile Flamboyante"), is identical with the "radical moisture," which is also the mercury of the philosophers, the base of every species in the three kingdoms of Nature, but more particularly the seed and base of metals when it is prepared philosophically by the extraction of what is superfluous and the addition of what is wanting for the performance of the Hermetic opus. On this point, see Pernetz, "Dictionnaire Mytho-Hermétique."

## NUMBER III. (p. 57).

This is a common and significant superstition. Perhaps it originated in the Phœnix legend; it is dear to mystical writers, at any rate, and has prompted some curious and abstruse reasoning. The bee is especially a subject of folklore, and is a symbol of the ungenerating and sexless spirit of man, which yet presents itself to the mind under a male aspect.

### NUMBER IV. (p. 169).

The symbolical representation of the tetrad under the figure of a four-square garden, enclosure, house, or city is very common among mystical writers. A familiar instance is found in the Apocalypse, where the New Jerusalem is represented as a perfect square descending out of heaven. Compare the "Roman de la Rose"—

> "Haut fut li mur *et tous quarrés*
> Si en fu bien clos et barrés,
> En leu de haies, uns vergiers,
> Où onc n'avoit entré bergiers."

This passage is rendered by Chaucer in the following manner:—

> "Square was the wall, and high somedele
> Enclosed, and ybarred wele,
> In stead of hedge, was that gardin,
> Come never shepherde therein."

### NUMBER V. (p. 223).

The appendix to a series of epistles, entitled "Selenia Augustalia," and written by Johann Valentin Andreas, contains an account, thus arranged, of the offspring of this marriage:—

JOH. VALENTINI ANDREÆ.

Propago.

Johann Valentin Andreæ, *natus* 1586, 17 *Aug.*, et Agnes Elisabeth Grüningeren, *n.* 1592, 29 Mart.; nuptias habent 1614, 2 Augusti.

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Unde liberi.

I. Maria, nat. 1616, 26 Mart; nubit Petro Waltero, 1636, 20 Jun., Unde.

1. Maria Elisabeth, nat. 1637, 21 Nov.; obiit 1637, 30 Novemb.
2. Maria Barbara, nat. 1638, 28 Nov.
3. Anna Maria, nat. 1640, 1 April; obiit 1640, 23 Junii.
4. Augustus, nat. 1643, 3 Octob.; obiit 1646, 25 Mart.
5. Maria Margareth, nat. 1647, 19 Jul.

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II. Concordia, nat. 1617, 29 Junii; obiit. 1617, 27 Julii.

III. Agnes Elisabeth, nat. 1618, 10 Sept.; obiit. 1618, 10 Sept.

IV. Agnes Elisabeth, nat. 1620, 4 Decemb.; nubit Johanni Rühlino, 1630, 7 Octob.

Unde.

1. Maria Elisabeth, nat. 1640, 25 Maii; obiit 1640, 9 Junii.
2. Johann Valentin, nat. 1641, 4 Aug.
3. Anna Maria, nat. 1642, 16 Julii.
4. Johann Ludovicus, nat. 1643, 25 Aug.; obiit 1643, 29 Octob.
5. Margaretha, nat. 1644, 29 Septemb.; obiit 1650, 15 Junii.
6. Rudolph Augustus, nat. 1645, 8 Octob.
7. Anna Catharina, nat. 1647, 12 April; obiit 1647, 20 Junii.
8. Joh. Ludovicus, nat. 1648, 18 Maii; obiit 1649, 11 Mart.
9. Johann Georgius, nat. 1649, 25 Maii; obiit 1649, 17 Julii.
10. Joh. Eberhardt, nat. 1650, 23 Junii.
11. Anna Margareth, nat. 1651, 5 Aug.

12. Maria Barbara, nat. 1652, 11 Aug.

V. Gottlieb, nat. 1622, 19 Sept.; ducit Barbaram Sanbertinam, 1643, 19 Junii. Unde.

  1. Christina Patientia, nat. 1644, 24 Decem.; obiit 1645, 3 Jan.
  2. Joh. Valentin, nat. 1646, 17 Mart.
  3. Gottliebin, nat. 1647, 3 Nov.
  4. Augustus Gottlieb, natus 1649, 16 Jan.
  5. Jacob Erasmus, nat. 1650, 3 August; obiit 1651, 27 Mart.
  6. Maria Barb. Elisab., nat. 1652, 13 Apr.

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VI. Ehrenreich, nat. 1624, 10 Julii; obiit 1634, 21 Septemb.

VII. Wahrermund, nat. 1627, 27 Nov.; obiit 1629, 6 Febr.

VIII. Johan Valentin, nat. 1631, 9 Aug.; obiit 1632, 5 Sept.

IX. Patientia, nat. 1632, 25 Octob.; obiit 1632; 6 Decemb.

### NUMBER VI. (p. 388).

In the first volume of his "Philosophical Dictionary" Voltaire, however, recounts what he considered to be the best exploit ever performed in alchemy, and which was that of a Rosicrucian, who, as early as the year 1620, paid a visit to Henri I., duc de Bouillon, of the house of Turenne, and the sovereign prince of Sédan, with the object of informing him that his power and dominion were in no way proportioned to his valour, and that he, the stranger in question, was fired with the disinterested design of making him as wealthy as an Emperor. "I can remain no longer than two days on your estate," said the impostor; "I must then proceed to Venice and be present at the grand assembly of my brethren. In the first place, you must keep my secret inviolable; in the second, send to the first apothecary in the town and purchase a quantity of litharge; cast but one grain of this red powder therein, and in less than a quarter of an hour it will be transformed into gold."

The prince performed the operation, and repeated it three times in the presence of the virtuoso. This personage had previously purchased all the litharge which was to be found at the apothecaries in Sédan, and had resold it to them, tinctured with several ounces of gold. The adept on departing presented all his powder of projection to the duc de Bouillon, who did not doubt for a moment that, having manufactured three ounces of gold with three grains, he would make one hundred thousand ounces with a proportionate quantity of this priceless and mysterious powder. The philosopher was in haste to quit the town; he declared that he had given all his powder to the prince, and that he needed some coin of the realm to repair to Venice for the inauguration of the assembly of Hermetics. A man of moderate tastes, he asked simply for twenty thousand crowns, but was forced by his princely disciple to accept twice that sum; but when the unfortunate duke had exhausted all the litharge in Sédan he could no longer manufacture gold, nor could he anywhere discover his philosopher.

# APPENDIX OF ADDITIONAL DOCUMENTS.

By an error of transcription the preface to the "Fama Fraternitatis" was omitted from the text of the present revised version. It is addressed to "the wise and understanding reader."

Wisdome (sayeth Solomon) is a treasure unto men that never faileth, for she is the breth of the power of God and an inherence flowing from the glory of the Almighty; she is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of His goodness. She teacheth civility with righteousness and strength, she knoweth things of old, and conjectureth aright what is to come; she knoweth the subtleties of speaches and can expound darke sentences; she foreseeth signes and wonders, with the advent of seasons and times. With this treasure was our first father Adam before his fall fully indued; hence it doth appear that after God had brought before him all the creatures of the field and the fowls under the heavens, he gave to everyone of them theyr proper name, accordinge to their Nature.

Although now, through the sorrowfull fall into sinn, this excellent jewell wisdome hath bene lost, and mere darkness and ignorance is come into the world, yet, notwithstanding, the Lord God hath sometimes hetherto bestowed and made manifest the same to some of his friends; the wise Kinge Solomon doth testifie of himself that he upon his earnest prayer and desire obtained such wisdome of God that thereby he knew how the world was made, understood the operation of the elements, the beginninge, endinge, and middest of the times, the alterations, the dayes of the turning of the sunne, the change of seasons, the circuits of yeres and the positions of stars, the natures of livinge creatures and the furies of wild beasts, the violence of winds, the reasonings of men, the diversities of plants, the vertues of roots, and all such things as are either secret or manifest, them he knewe.

Now, I doe not think that there can be found anyone whoe would not wish and desire with all his heart to be partaker of this noble treasure, but seinge the same felicity canne happen to none except God Himself give wisdome and send His Holy Spirit from above, we have sett forth in print this little treaty, to wit, the *Famam* and *Confessionem* of the Laudable Fraternity of the Rosy Cross, to be read by every one, because in them is clearly shewn and discovered what concerning it the world hath hereafter to expect. Although now these things may seem somewhat strange, and many might esteme it to be a philosophical showe and no true historie which is published and spoken of the Fraternity of the Rosy Cross, it shall therefore sufficiently appear by our Confession that there is more *in recessu* then may be imagined, and it shall also be easily understood and observed by everyone, (yf he be not altogether void of understandinge) what now adayes is meant thereby.

Those who are true disciples of wisdome and true followers of the spirituall arte will consider better of these things, and have them in greater estimation, as also judge farr otherwise of them, as hath been done of some principall persons but espetially of Adam Haselmeyer, *Notarius Publicus* to the Archduke Maximilian, whoe likewise hath made an extract *ex scriptis Theologicis Theophrasti*, and written a treatise under the title Jesuits, wherein he willeth that every Christian should be a true Jesuite, that is, should walke, live, and be in Jesus. He was but ill rewarded of the Jesuites, because in his answer written upon the *Famam* he did name those of the Fraternity of the Rosy Cross, "the highly illuminated men and undeceiving Jesuites," for they, not able to brook this, layde hands on him and put him into the gallies, for which they likewise are to expect theyr reward.

Blessed Aurora will now begin to appeare, whoe (after the passing away of the darke night of Saturne) with her brightness altogether extinguished the shinninge of the moon, or the small sparkles of the heavenly wisdome which yet remaines with men, and is a fore runner of pleasant Phœbus, whoe, with her cleare and fiery glisteninge beames, brings forth that blessed day, long wished for of many true-hearted, by which daylight then shall truely be knowne and seene, all heavenly treasures of godly wisdome, as also the secrets of all hidden and invisible things in the world, according to the doctrine of our forefathers and auncient wise men.

This will be the right Kingly Rubie, most excellent shining Carbuncle, of the which it is sayd that he doth shine and give light in darkenes, and is a perfect medecine of all imperfect metaline bodyes, to change them into the best gould and to cure all diseases of men, easing them of theyr paynes and miseries.

Be therefore gentle reader admonished, that with me you doe earnestly pray to God, that it may please Him to open the harts and eares of all ill-hearing people, and to grant unto them His blessing, that they may be able to know Him in His omnipotency, with admiring contemplation of Nature, to His honor and praise, and to the love, helpe, comfort, and strengthening of our neighbours, and to the restoring of health of all the diseased. Amen.

## A ROSICRUCIAN ALLEGORY.[1]

There is a mountain situated in the midst of the *earth* or *centre* of the *world*, which is both *small* and *great*. It is soft also above measure, hard and strong. It is *far off and near at hand*; but, by the Providence of God, it is invisible. In it are hidden most ample treasures, which the world is not able to value. This mountain, by the envy of the devil, is compassed about with very cruel beasts and ravenous birds, which make the way thither both difficult and dangerous; and, therefore, hitherto, because the time is not yet come, the way thither could not be sought after by all, but only by the worthy man's self-labour and investigation.

To this *mountain* you shall go in a *certain night*, when it comes most long and dark, and see that you *prepare* yourself by *prayer*. *Insist* upon the *way* that leads to the *mountain*, but ask not of any man where it lies; only follow your *guide*, who will *offer* himself to you, and will meet you in the way.

This guide will bring you to the mountain at *midnight*, when all things are silent and dark. It is necessary that you arm yourself with a resolute, heroic courage, lest you fear those things that will happen, and fall back. You need no sword or other bodily weapon, only call upon your God, *sincerely and heartily seeking Him.*

---

[1] See the preface to Heydon's "Holy Guide"; also "A Suggestive Inquiry concerning the Rosicrucian Mystery."

When you have discovered the mountain, the first miracle that will appear is this—a most vehement and very great wind will *shake* the whole *mountain* and shatter the *rocks* to pieces. You will be encountered by lions, dragons, and other terrible wild beasts; but fear not any of these things. Be resolute and take heed that you return not, for your guide who brought you thither will not suffer any evil to befall you. As for the *treasure*, it is not yet discovered, but it is very near. After this wind will come an earthquake, which will overthrow those things which the wind had left. Be sure you fall not off. The *earthquake* being passed, there shall follow a *fire* that will consume the earthly rubbish and discover the treasure, but as yet you cannot see it. After all these things, and near daybreak, there shall be a great *calm*, and you shall see the *day-star* arise, and the darkness will disappear. You will *conceive* a great treasure; the chiefest thing and the most perfect is a certain exalted tincture, with which the world, if it served God and were worthy of such gifts, might be tinged and turned into most pure gold.

## THE ROSIE CRUCIAN PRAYER TO GOD.

*Jesus Mihi Omnia.*

Oh Thou everywhere and good of all, whatsoever I do remember, I beseech Thee, that I am but dust, but as a vapour sprung from earth, which even Thy smallest breath can scatter. Thou hast given me a soul and laws to govern it; let that fraternal rule which Thou didst first appoint to sway man order me; make me careful to point at Thy glory in all my wayes, and where I cannot rightly know Thee, that not only my understanding but my ignorance may honour Thee. Thou art all that can be perfect; Thy revelation hath made me happy. Be not angry, O Divine One, O God the most high Creator! If it please Thee, suffer these revealed secrets, Thy gifts alone, not for my praise but to Thy glory, to manifest themselves. I beseech Thee, most gracious God, they may not fall into the hands of ignorant envious persons that cloud these truths to Thy disgrace, saying they are not lawful to be published because what God reveals is to be kept secret. But Rosie Crucian philosophers lay up this secret into the bosome of God which I have presumed to manifest clearly and plainly. I beseech the Trinity it may be printed as I have written it that the truth may no more be darkened with ambiguous language.[1] Good God, besides Thee nothing is! O stream Thyself into my soul, and flow it with Thy grace, illumination and revelation! Make me to depend on Thee. Thou delightest that man should account Thee as his King, and not hide what honey of knowledge he hath revealed. I cast myself as an honourer of Thee at Thy feet, and because I cannot be defended by Thee unless I believe after Thy laws, keep me, O my soul's Soveraign, in the obedience of Thy will, and that I wound not my conscience with vice and hiding Thy gifts and graces bestowed upon me, for this, I know, will destroy me within, and make Thy illuminating Spirit leave me. I am afraid I have already infinitely swerved from the revelations of that Divine Guide which Thou hast commanded to direct me to the truth, and for this I am a sad prostrate and penitent at the foot of Thy throne. I appeal only to the abundance of Thy remissions, O God, my God. I know it is a mysterie beyond the vast soul's apprehension, and therefore deep enough for man to rest in safety in! O Thou Being of all beings, cause me to work myself to Thee, and into the receiving arms of Thy paternal mercies throw myself. For outward things I thank Thee, and such as I have I give unto others, in the name of the Trinity, freely and faithfully, without hiding anything of what was revealed to me and experienced to be no diabolical delusion or dream, but the *Adjectamenta* of Thy richer graces—the mines and deprivation are both in Thy hands. In what Thou hast given me I am content. Good God, ray Thyself into my soul! Give me but a heart to please Thee, I beg no more then Thou hast given, and that to continue me uncontemnedly and unpittiedly honest. Save me from the devil, lusts, and men, and from those fond dotages of mortality which would weigh down my soul to lowness and debauchment. Let it be my glory (planting myself in a noble height above them) to contemn them. Take me from myself and fill me but with Thee. Sum up Thy blessings in these two, that I may be rightly good and wise, and these, for Thy eternal truth's sake, grant and make grateful.

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[1] The speaker is John Heydon, in "The Holy Guide."

THE END.

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# Practical Angel Magic of Dr John Dee's Enochian Tables

## Tabularum Bonorum Angelorum Invocationes

Stephen Skinner & David Rankine

# Practical Angel Magic of John Dee's Enochian Tables

*from four previously unpublished manuscripts on Angel Magic*
*being a complete transcription of* Tabula Bonorum Angelorum Invocationes
*in manuscripts BL Sloane 307 and 3821 and Bodleian Rawlinson D 1067 and D 1363*

*as used by Wynn Westcott, Alan Bennett, Reverend Ayton, Frederick Leigh Gardner, and other senior members of the Hermetic Order of the Golden Dawn*

Stephen Skinner & David Rankine

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*"Whilst heaven endureth, and earth lasteth, never shall be razed out the memory of these Actions"*

- the Angel Raphael speaking to John Dee
28 March 1583

Dedicated to the memory of Alan Bennett
who carried the flame of the Tradition

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# Acknowledgements

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"...the nature of angels and spirits...is neither inscrutable nor interdicted. ...it is no more unlawful to inquire the nature of evil spirits, than to inquire the force of poisons in nature, or the nature of sin & vice in morality." *The Advancement of Learning*, 2nd Book, VI, 2, Bacon 1605.

## Introduction

The four manuscripts transcribed in this book are highly significant manuscripts in the history of magic. In researching them we have come to a number of conclusions about:

a) The precise methods used in angel magic both by Dr John Dee and other practitioners both before and after him.

b) The origin of these methods, which shows little or no practical line of demarcation between evocation and invocation.

c) The line of transmission from magician to magician of these techniques which appears to partly re-write the history of Western Magic, specifically with reference to the transmission of the final angelic invocations of Dee.

d) In tracing this line of scholar magicians we have discovered that in every age some of the most prominent players were major members of the establishment, politicians, lords, legislators, and even royalty.

e) A small part of just one of these manuscripts (Sloane MS 307) was used as *Book H*, the key to the Enochian system, by founding and higher-grade members of the Golden Dawn. Even this small extract was later suppressed. The Golden Dawn only used part of Dee's magical techniques. Here for the first time is printed the whole key to the Enochian system as originally discovered by the senior initiates and founders of the Golden Dawn.

## Traditional Approaches to Western Magic

First we need to look at how the history of magic has been viewed in Western Europe over the last thousand years. It has almost always been explained or examined in one of five basic ways:

1. By assembling a collection of biographies of magicians or isolated historical events like Faust's pacts, Cellini's evocations or Mesmer's parlour tricks.

2. By associating magic with Neoplatonism or the Hermetic texts that circulated in Europe during the Renaissance. This academic approach looks at magic as if it was a cultural trend, a poor relation of science, or the discredited remains of pagan practice and philosophy.

3. By associating magic with movements like Rosicrucianism, the Illuminati or Freemasonry, and from that association implying a continuous history of hidden brotherhoods up to and beyond the Hermetic Order of the Golden Dawn. This was a popular Victorian view.

4. By looking at magic from the perspective of its persecutors, as exemplified in the witch trials. This approach also includes the Faustian view that magic consists of selling one's soul to the devil, a view popularised and promoted by the church, and a theme that was later taken up in literature.

5. By examining the craft of village cunning men and wise women, and the development of local witchcraft and leechcraft. From the mid 20th century this strand blends into modern witchcraft, which draws its substance from a number of other sources as well.

None of these approaches (with the exception of modern witchcraft) says much about the actual magical practices used by magicians, what happened to their workbooks, what practical results they obtained, and how they handed this knowledge on. Let us examine each in turn:

1. The first approach consists of simply supplying a series of biographies of well-known real and fictional magicians such as Faust, Abramelin, Dee, Barrett, Crowley or even Casanova. This gives the impression that romantic individuals cropped up every so often, and that there was no continuous history of the subject, in

the same way as there is for example a continuous history of art, architecture or literature. All too often we see gaps of decades, even centuries, between each episode. Most Victorian histories, including that of Eliphas Levi, fall into this category.

2. The second approach, and one often taken by scholarly writers like Frances Yates, is that magic is part of the gradual evolution of human knowledge. These writers explain magic as if it was part of a late flowering of Neoplatonism, or the result of the injection of Christianised Kabbalah into the mainstream of European thought by the likes of Pico, Reuchlin and Bruno, rather than something which had been established just as strongly long before these cultural influences reached Renaissance Europe.

The usual thesis is that magic fell out of use, or certainly out of respect, from the coming of the Age of Enlightenment in the early 17th century onwards, and from thence forward science became the main pursuit of the intelligencia. This view is contradicted by the facts, not only by Newton's well-known interest in alchemy and angelic theology, but by records of the consistent and carefully documented practice of magic right up to the current time.

3. The third, and one of the more appealing views of magic, was that it was the rationale of a number of well known societies and fraternities who passed on its practice from one century to another. This transmission of magical theory and practice however has not been via secret societies, except in a few scattered instances. On the whole, Rosicrucians, Freemasons and Illuminati were not magical groups, nor were their members magicians, except in a private capacity.

The vast literature concerning secret societies like the Illuminati, Masons or Rosicrucians, clearly shows that they were in most cases more concerned with fraternal networking and political causes than with magic. If the history of Masonry, for example, is examined closely it will be seen that the system of elevation by degrees, passwords and secret handshakes made more social, political and commercial sense than magical sense. French Masonry was heavily intertwined with politics, and the Rosicrucian movement hoped to create a climate for the formation of a political utopia among the intelligentsia of Europe, particularly in the Germanic states.

The only exception to this was the Hermetic Order of the Golden Dawn founded in the late 19th century, where the practice of magic took precedence over the other two objectives. Although these

Masonic activists of late nineteenth century England did find Masonry a useful way of preserving secrecy about their magical activities.

If we eliminate the modern (late 20th century) Rosicrucians' rosy view of history, which justified the inclusion of anyone they fancied, like Bacon, Newton or Shakespeare, as a member of their Fraternity, merely upon the basis of supposed sympathetic interests, then we are left with the letters and correspondence circulating at the time of the founding of the movement soon after 1612. From these you can clearly see that the Rosicrucians were much more concerned with a new political order, plus a bit of alchemy and the new Paracelsian medicine, than they ever were with the invocation of spirits or angels.

Aaron Leitch convincingly says of the Rosicrucians:
"It is most likely that the Brotherhood did not exist in any tangible sense. The Rosicrucians claimed to meet only at an "Invisible College" - and there are many subtle hints to suggest that this was meant as an allegory. The Rosicrucian manifestos were addressed to all free thinkers and spiritual seekers in the world; especially those who yearned for the dawning of a new age, the advancement of learning, and freedom from the oppressive Roman Church. The Invisible College was the common ground within the hearts of all who sought such goals. There is no known historical philosopher or Hermetic mystic, who we would call 'Rosicrucian' today, who ever claimed membership to such an Order."

It is safe to say that the handing down of magical technique has not occurred via the Rosicrucians, except in the sense that the movement united men of a like mind, some of whom were also interested in magic.

4. Of all the approaches, the fourth is perhaps the most misleading as it draws its information from those who were most interested in persecuting magic. We look below in more detail at the attitude of the Church to magic. The idea that the practitioner of magic would sell his soul for knowledge or power has been around since the Middle Ages, but especially flourished under French and Italian Catholicism when grimoires like the *Grimoirium Verum* and the grimoire of so-called *Pope Honorius* made their appearance. These rely for their rationale upon the catholic view of damnation, rather than mainstream techniques of magic. The aim of most serious magicians was knowledge and not the endangerment of their soul. 'Pope Honorius' incidentally has no connection with

Honorius filius Euclid who authored the *Sworn Book*.

5. The fifth approach looks at magic primarily from the local village wise woman and cunning man perspective, where a few (sometimes elderly and eccentric) occupants eked out a living constructing and deflecting charms, or providing herbal medicines. Some of the excellent writers who best exemplify this approach are Norman Cohn and Keith Thomas in *Religion and the Decline of Magic*. Thomas explains[1] that "popular magic and intellectual magic were essentially two different activities, overlapping at certain points, but to a large extent carried on in virtual independence of each other. Most of the magical techniques of the village wizard had been inherited from the Middle Ages, and had direct links with Anglo-Saxon and classical practice".

Such techniques were certainly passed on often by inheritance, but did not tend to enter the studies of the learned or more highly placed members of society, where the 'style' of magic was completely different. Thomas continues, "It was relatively uncommon for such persons to possess books, or for their activities to rest upon a body of self-conscious theory".

Modern witchcraft dating from the 1950s, as sponsored by such luminaries as Cecil Williamson, Gerald Gardner, Alex Sanders and Jim Baker is too recent and too eclectically constructed to throw light on the early development of magic, and so is excluded from this discussion. Of course the modern witchcraft movement draws on many of the above strands for its substance and has mixed many of these together.

Almost all of these studies look at magic from the outside. None of these approaches does justice to the evolution of magical technique in Western Europe as a separate and valid field of study that was practiced alongside astronomy, chemistry, physics or geography by some of the best minds of each age. The nature of angels (which seems irrelevant in our currently irreligious age) was just as important a study as the geometry of lenses or the mathematics of astronomy.

We feel that magic is worthy of such study, and we can demonstrate that in every age some of the best minds including clergy, scientists, lawyers, senior politicians, statesmen, and even royalty, right up to the present day, have been deeply involved in its study.

---

[1] *Religion and the Decline of Magic* page 271.

## Definition of Magic

Magic is concerned with practical techniques for communicating with angels, demons (or daemons), spirits, and elementals, and questioning them or compelling them to assist the practitioner in very specific ways. We would like to group all of these entities (as they often were grouped in the 15th and 16th century) under the category of 'spiritual creatures', meaning entities not inhabiting the physical plane.

This is a much more useful distinction than that forced upon them by the doctrines of Christianity, where there is concern to separate the angels who 'fell' from those who didn't. In any case Christianity has always been confused about the theological status of elementals and other non-human spirits. The King James version of the Bible translated the words for all of these various creatures, which were quite distinct in the Latin and Hebrew texts of the scriptures, simply as 'devils', a slackness of the translators that has caused much confusion, bigotry and misery over the centuries.

Modern pagan movements have attempted to broaden the definition of magic. For example the gods and goddesses of various pantheons have been included in the list of spiritual creatures available for invocation. However, in the context of ceremonial magic, these entities were not often invoked *per se* by European magicians before the end of the 19th century. Since the Renaissance, the gods of the Greek and Roman pantheons were seen as part of the general literary and artistic heritage and education of post-Mediaeval Europe. To quote Daniel Driscoll, "in accepting astrology, Mediaeval Europe accepted the major gods of the [Greek/Roman] pagan pantheon; the pagan gods simply became...in philosophical terminology 'secondary causes'." Magicians like Ficino or Campanella invoked the planetary forces, rather than the ancient gods or goddesses associated with the planets.

Gods of pantheons outside of Greece or Rome hardly figured in the Renaissance intellectual landscape, or were conveniently re-classified as demons. Such a fate befell Ashtoreth (the Phoenician goddess of love and increase) and Baal (her Phoenician consort) both of whom turn up later as demons in grimoires such as the *Goetia*.

Other views have obscured the world view of early practitioners of magic. In the second half of the 20th century it was popular to subscribe to a psychological interpretation of magic, to the effect that entities such as demons are just 'dissociated complexes' or some other part of the vocabulary of theoretical psychology. Strangely this idea was probably initiated by Aleister Crowley's ultra rationalist introduction to his edition of the *Goetia* in 1912, long before Carl Jung's theories became popular. It is quite possible that this rationale was written by Crowley with his tongue firmly in his cheek, but more likely he was overcompensating to prevent the *Goetia* being rejected out of hand by his primarily Victorian readers. Crowley's later writings show that he thought of such entities as having considerably more independence of existence than he ascribed to them in this particular introduction. But this pernicious view, embellished by Jung's theories, still colours some modern thinking about magic.

To understand the thinking of magicians of earlier periods, you should not allow your views to be clouded by this particular theory that has been popular for so short a period. By making magic appear solely subjective, a lot of the 'sting' was taken out of the subject, and it has consequently been embraced by New Age thinkers. However, we do not subscribe to the idea of magic as either a form of access to the sub-conscious mind or as a form of therapy, and this idea certainly did not colour the theory or practice of pre-20th century magicians at all. In fact all of the theories of modern psychology are much more shallowly rooted than the age old theoretical framework of traditional magic.

In defining magic in terms of 'spiritual creatures' it may be objected that nobody believes any more in the objective existence of angels or demons on the grounds that if they are invisible, they must not exist, and are therefore not worthy of study. There are however many subjects that rely completely on belief in the invisible. Modern belief in such invisibles as radio waves, quasars or protons is endemic, and prefaced *only* on a theoretical framework, rather than on direct experience. All these things are known only through their effects, and none known by direct experience. The theory behind magic also relies upon the observation of effects. Magic has however also had, over the centuries, many instances of direct experience. The whole point of magic was not just to produce an effect, but often to move the invisible cause into the realm of the visible effect. It is therefore not logical to dismiss one set of beliefs (magic) but not the other (physics) on the grounds of invisibility, especially as both have measurable effects.

Lastly, some might instead argue that practitioners of magic are simply deluded by a sophisticated form of wish fulfilment. If magicians were simply gullible fools gratifying their own fancies, then you would expect to see a succession of successfully self-serving visions and comfortable answers. This is not the case: many answers received from 'spiritual creatures' are not as comfortable as expected, and often mischievous and uncooperative 'deceiving spirits' arrived rather than the expected angels. This suggests the action of an external agency rather than the results of self-delusion.

## Dualist View of Magic

Dualism is the perception that the world divides neatly into black and white, good and evil. This has lead to concern about the difference between what has been called 'black magic' and 'white magic'. The difference has often simplistically been put down to good or bad intentions. In almost all cases the basic techniques of evocation or invocation are the same, and the operator's intention has little or no effect beyond defining the objectives of the ritual. In practice the type of entity called through by such techniques could be angel, demon or spirit, regardless of the intention or piety of the practitioners. So if the techniques and the results were the same, then for the practicing magician there was no question of a distinction. It is only a later interpretation imposed from outside which insisted upon a supposed difference characterised as black or white magic.

Dualism was the legacy of the increasingly repressive grip of Christianity. Adam McLean, in his excellent introduction to *A Treatise on Angel Magic* highlights the effect of introducing dualism into magic:

"Before this period [the Renaissance] magicians could work naturally to invoke spirits without any great inner qualms. They saw that such spirits were, after all, part of God's creation and worthy of the occultist's attention... [but] from that time on...the magician's healthy relationship to the realm of spirits, his personal exploration through ritual of the spiritual world, becomes diseased by a concern about 'evil'."

This is no more apparent than in John Dee's Spiritual Diaries (*Libri Mysteriorum*), where despite his undoubtedly pious intention to conjure angels, he often finished up talking with 'divells', 'deceivers' or other stray spirits. This caused him, and Kelly, a lot of heart searching, but they persisted. Dee's desire to talk with angels was driven by his belief that the angels alone would be able to give accurate answers to his probing questions, 'because they were closer to God'. His concern was one of degree of wisdom, knowledge and accuracy, rather than theology.

The fine theological distinctions between angels, demons and spirits were in practice of little use, and sometimes the baser spirits still appeared, treating Dee's painstaking pious prayer-filled preparations with the same reverence as the protagonist in the old joke: 'what happens when you show a cross to a Jewish vampire?'

The roots of this problem lie partly in the distinction between 'devil' and 'demon'. This distinction is *very* clear in the Greek (*Septuagint*) and Latin (*Vulgate*) versions of the Bible, but has been totally destroyed in the Protestant versions of the Bible, especially the King James version. The crux of the issue is the meanings of the two Greek words *daimon* and *diabolos*. These two terms are totally distinct and never confused in the Greek originals of the New Testament or the Greek translation of the Hebrew and Aramaic of the Old Testament.

*Diabolos* always translates the Hebrew words TzR or STN, Satan the name for the tempter or god's spiritual 'adversary'. But *daimon* translates a number of Hebrew words that apply variously to Pagan deities, apparitions, spirits, and even satyrs. The root of *daimon* is *daio* which means 'to distribute fortune', and it should never have been confused with the word for the ultimate spiritual adversary.

*Diabolos* occurs in the Bible just thirty-five times, while *daimon* in various forms occurs more than seventy times. English translations have confused these two terms totally, translating *both* as 'devil'. *Diabolos* is definitely a different word. This has lead to the confusion that has lumped all sorts of 'spiritual creatures' with the Devil himself, a categorisation that they do not deserve any more than angels do.

In fact Calmet, and a number of other theologians, were of the opinion that demons are identical with apostate angels. As such we are simply left with a range of 'spiritual creatures' of varying degrees of veracity and knowledge, including angels, spirits and demons, which are quite separate from the Devil himself. This confusion did not arise till the King James version of the Bible appeared in English. In a pre King James world, this is how John Dee and other scholar magicians perceived them.

It bears repeating that under the same king, some of the most ferocious English witch persecutions ever seen were launched.

## Aristocratic Connections

The aristocracy has been an enduring thread throughout the history of ceremonial magic in England, from the 12th century to the present day. One of the amazing things about this type of magic is that, at every period it has attracted the very highest echelons of society, from English kings and queens, like Henry IV and Elizabeth I, who definitely owned and read grimoires, through titled Barons and Lords, including several Chancellors of the Exchequer and at least one Master of the Rolls, all of whom indulged in the practice of angel invocation, and who owned extensive libraries of rare manuscripts on these subjects. Queen Elizabeth even discussed, with John Dee, the detailed contents of a grimoire that she had inherited from Henry IV.

There was also a flourishing parallel tradition of local village wise women and men who practised 'wort cunning' and drew up charms, but the practice of angelic and demonic invocation was to a very large extent confined to the hands of the upper and professional classes. These techniques of invocatory angel magic have been passed on, not from local village witch to witch, not through secret fraternities, not as part of neo-Platonic or alchemic studies, but from one scholar magician to another, and quite often in a limited geographic area.

One of the strangest coincidences that we discovered whilst researching these manuscripts was the number of angel magicians who had connections with Worcester in Worcestershire. Almost all the main practitioners of angel magic in the 16th and 17th century (except the Napiers) came from nearby.

Just to instance a few:

John Dee had one of his rectory 'livings' located at Upton upon Severn, in Worcester, upon which he depended financially. This living was taken from him when he left England for the Continent, having absentmindedly forgotten to have the Queen's seal affixed to it.

Edward Kelly was born in Worcester, and went to Worcester College at Oxford.

Thomas Coke, who was the alchemy assistant to the 'Wizard Earl' Henry Percy Northumberland, and worked for a period for John Dee, also came from Worcester.

Elias Ashmole (who collected and preserved Dee's manuscripts and practiced angel magic himself) accepted the position of Commissioner for Excise at Worcester on 8th December 1645, after turning down a number of other more suitable positions in other areas. He was introduced to this position by John Heydon, himself interested in angel magic, who also had Worcester connections, and who wrote *Theomagia*, one of the now neglected books on magic.

Baron Somers and Sir Joseph Jekyll, angel magicians who we will meet in more detail later in this book, both came from and had their family seats and lands in the Worcester area.

A number of other participants in angel magic were also connected with this region. This connection even survives into the 20th century with Gerald Yorke, who had his family seat at Forthampton just south of Worcester. He was very knowledgeable about angel magic, and was the person responsible for collecting and preserving many of Aleister Crowley's papers, including those on Enochian magic. Interestingly he was also for a period the Dalai Lama's representative in the UK.

In the early 1970s, Gerald Yorke kindly granted access to all of these papers to one of the present authors. Another recipient of Gerald's generosity was Robert Turner, who in turn dedicated his edition of Dee's angel magic grimoire *De Heptarchia Mystica* to Gerald. So the Worcester angel magic tradition lives on.

# Part 1 - A Short History of Angel Magic in England

## Sources of Angel Magic in the Grimoires

The idea of invoking angels goes back a very long way to pre-Christian times. Even Jesus was thought by many people to have used the magic of angels to perform his miracles. One early Christian father, Gregory Thaumaturges wrote that it was commonly believed that "Jesus was a Magian;[2] He effected all these things [his miracles] by secret arts. From the shrines of the Egyptians He stole the names of angels of might." Gregory goes on to refute this view. The reason why he was thought to have stolen the names of angels, is in order to use these angels in his magic. As always, possession of the true name of a spiritual creature gave the magician power over that creature.

Angel magic survived the Middle Ages in grimoires in both Latin and Hebrew. Surprisingly, by the 12th century, the practical techniques of angel magic are almost all rooted in early grimoires, which until recently have usually been associated by scholars and modern practitioners exclusively with demonic magic.

The four hundred years from the 13th to 17th century is a period where the grimoire or handbook of practical ceremonial magic dominates magical procedure. Perhaps the most important grimoires of this period were, from our point of view, the *Sworn Book of Honorius [Liber Sacer sive Juratus]*, and the *Lemegeton* [which includes within it the *Goetia*, the *Art Theurgia Goetia* and the *Almadel*]. The oldest of these grimoires is probably the *Sworn Book*.

### *The Sacred or Sworn Book of Honorius*

One of the earliest and most influential grimoires was *Liber Sacer sive Juratus*, which literally means *The Sacred or Sworn Book* of Honorius . The book was considered sacred by its author and many of its owners because it contained techniques for calling the angels, and for achieving the Beatific vision. The author is not the Pope Honorius of later Faustian grimoires but an altogether more interesting figure called 'Honorius filius Euclid of Thebes'.

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[2] A magician.

The most familiar Euclid is Euclid of Megara[3] who devised the basic theorems of geometry that all schoolchildren used to be obliged to learn. Honorius, the author of the *Sworn Book* is referred to as the son of Euclid of Thebes (probably the Thebes[4] in Greece not that of Egypt). This is not the same Euclid, but a more shadowy figure who may well have originally written in Greek.

The book opens with the mention of a convocation or meeting at which 811[5] Masters of magic assemble to decide how to resist a papal plan to persecute magicians. This meeting, which caused the *Sworn Book* to be written, drew its adepts from as far afield as Athens, Tholetus (Toledo) and Naples, the later city being where the convocation was held.

The *Sworn Book* was written by Honorius at the request of this group of 811 Master Magicians, to preserve their secrets, and allegedly with the help of the angel Hocroell[6]. Even at this point we see magicians soliciting the help of angels in *intellectual* endeavour, a theme that will continue to repeat itself over the next 800 years. The date of composition of this grimoire is definitely before 1249[7], and the most likely date being during the papacy of Gregory IX (1227-41) a pope who attempted to suppress magic and persecute magicians, as he saw them as a threat to the authority of the church. They were a threat because they purported to converse directly with angels!

Three centuries later John Dee owned a copy of the *Sworn Book*, and undoubtedly drew upon it for the design of his key sigil, the Sigillum Aemeth. Perhaps it was also the source of the idea that prayers made to the angels could result in communication from such beings with superior knowledge and intelligence.

It is also very suggestive that John Dee gave his first public lectures on Euclid of Megara, and in fact contributed a Mathematical Preface to the first edition of Euclid which he helped translate (with Henry Billingsley) and publish in English in 1570. Euclid resurfaces much later in 1651, when significantly a certain Captain Thomas Rudd (1583-1665) published just the first six books of the geometry of Euclid of Megara together with the same Preface by John Dee.

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[3] We will refer to the geometer as Euclid of Megara, as that is how he was known in Dee's time, although subsequent scholarship has discovered that the geometer and the philosopher of Megara were not the same person.

[4] Modern day Thivai. Interestingly Thebes is only about 40 km from Megara, in Greece.

[5] The number 811 has a symbolic meaning being the Greek numeration of IAO, a Gnostic god name associated with Abraxas [I=10, A=1, O=800]. Although IAO was in use in a number of works on magic, it tends to suggest a Greek rather than a Hebrew origin for this grimoire. Some manuscripts state the number was 89 magicians.

[6] Possibly an angel of the zodiacal sign of Leo.

[7] William of Auvergne, Archbishop of Paris, made two references to the *Sworn Book* in his book *De Legibus*. Therefore it has to have existed before his death in 1249.

Both Rudd and Dee (who owned a copy) would have been familiar with the *Sworn Book* of Honorius son of Euclid of Thebes. Is it possible that their interest aroused in Euclid of Megara may have initially been caused by a confusion of this Euclid with the Euclid of Thebes?

In Dee's efforts to get intellectual satisfaction from the angels, piety and cleanliness were paramount considerations. This grimoire stresses the purity of its intent, and not just in order to preserve its owners from possible ecclesiastical prosecution. In the opening paragraphs it says "it is not possible that a wicked and unclean man could work truly in this art; for men are not bound unto spirits, but spirits are constrained against their will to answer clean men and fulfil their requests." This is a very important point. And later it explains that "we call this book the *Sacred* or *Sworn Book* for in it is contained 100 sacred names of God and thus [it is] sacred, for it is made of holy things...it was consecrated by God."

For Dee, the *Sworn Book* was very important. It was not just concerned with the invocation of angels, but was the origin of the Sigillum Aemeth (or Sigil of Truth) that is the key diagram engraved on the wax tablets used on his Table of Practice, and on the wax tablets used as supports under its legs[8] This Sigil, which has a complex geometry, and should be coloured according to very specific rules, may even pre-date the *Sworn Book*. It also appeared in one of Kircher's books. The *Sworn Book* is therefore a prime example of a grimoire which provided some of the basic rationale, equipment, diagrams and techniques of angel magic.

The *Sworn Book* was very influential amongst a wider circle of Elizabethan intellectuals, and it is interesting to note that Ben Jonson (1573-1637), the playwright contemporary of Shakespeare, was also the owner of one of the main surviving manuscript copies of *The Sworn Book*.[9] It is well known that Jonson was interested in and well informed about alchemy, which can be seen from the detail in his play *The Alchemist*. However it is not so well known that he was also interested in and practiced the angel magic contained in the *Sworn Book*.

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[8] These tablets are still preserved in the British Museum, and can be seen today.

[9] British Library manuscript Sloane MS 313.

Giordano Bruno, who visited Dee, and probably read his copy of the *Sworn Book* when he was in England in the early 1580s, actually incorporated into his book on the Kabbalah, a character called 'Onorio' from Thebes: probably a sly reference to Honorius of Thebes.

### *Heptameron or Magical Elements*

This book by Peter de Abano (1250-1317), may have been written around 1300, towards the end of his life. It contains the Latin versions of conjurations to be found in the *Goetia*, and therefore is probably one of the sources of that important grimoire. The *Heptameron* was first printed in English in 1655 [10], but was undoubtedly know to Dee perhaps in the Latin version of 1496. Like the *Goetia*, but unlike some of the other grimoires, it emphasises the importance of an inscribed circle on the floor, "for they are certain fortresses to defend the operators safe from the evil Spirits".

One of the interesting contributions that this grimoire makes to the contents of the present book is its list of angelic powers and objectives. These are very similar to those listed in the present work, and the source of some very interesting transcriptional mistakes in the manuscripts of the present work.

### *Armadel, Arbatel, Almadel*

Note that the *Armadel*, the *Arbatel*, and the *Almadel* are three distinct and different grimoires despite the similarity of name. We will deal with them in order.

*Armadel*[11] might be the name of the author but it is more likely to be a common noun. This grimoire has been very influential in the history of angelic invocation. It opens with the seals of 7 angels: Michael, Anael, Raphael, Gabriel, Cassiel, Sachiel, and Samael, the first four [12] of which also appear on the opening page of Dee's manuscript of his very first *Liber Mysteriorum*[13]. Dee thought that the relatively unknown angel Annael (Dee spelt it with a double 'n') was the angel presiding over the whole world (at least during Dee's lifetime) and therefore the ruler of Michael, Gabriel, Raphael and Uriel, the angels of the four quarters, and the angels with whom Dee was most keen to communicate.

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[10] The *Heptameron* was contained in the 1655 English edition of the *Fourth Book of Occult Philosophy* which was reprinted by Askin Publishers in 1978.

[11] A translation of a 17th century French manuscript of this grimoire by S L MacGregor Mathers was edited by Francis King and published by RKP in 1980. That edition seems however to be a bit scrambled in terms of the order of its chapters.

[12] Together with Uriel.

[13] This begins in December 1581.

The *Arbatel* dates from 1575 and is also entitled *De Magia Veterum*. John Dee is known to have owned a copy of the Arbatel, to which he makes several references in his *Libri Mysteriorum*, especially to the spirit Och [one of the so called Olympic spirits who also occurs in other grimoires]. The *Arbatel of Magick* was included in Agrippa's *Fourth Book of Occult Philosophy*[14]

However the most interesting of these three grimoires from the point of view of angel magic is the *Ars Almadel*. This first appears in a 15th century manuscript in Florence[15]. 'Almadel' might be a word of Arabic derivation, with *Al-* being the definite article 'the', plus *madel* or *mandel*. Words from the major invocation[16] of the *Almadel* also appear in Dee's Enochian calls, suggesting that either Dee or Kelly may have used and adapted material from the *Almadel*. The *Almadel* invocation: "I [am] the servant of the highest the same your god Adonai Helomi & Pine" parallels Dee's Enochian "Lap zirdo Noco MAD Hoath laida" which translates "for I am the servant of the same your God the true worshipper of the Highest".[17]

In addition, Dee and other practitioners of angel magic have utilised magical equipment that was made of wax. The magic of the *Almadel* is worked using a fascinating piece of magical apparatus called an 'almadel' or possibly a 'mandel'. This is a square tablet of white wax, with holy names and characters written upon it with a consecrated pen. Its surface is inscribed with a large hexagram, which covers most of the top of the tablet, with a triangle in the centre. Four holes are drilled through the tablet, one in each corner. More wax from the same source is then used to fashion four candles; each with a small protrusion of wax (like a 'foot'), half way up the length of the candle.

The four candles are placed in candlesticks, and positioned in a square pattern with the 'feet' all facing inward. The almadel itself is then placed between the candles, so that it rests on the four 'feet' and is thus elevated above the surface of the table of practice. A small golden or silver talisman is then placed in the centre of the almadel. An earthenware censor is placed on the table directly underneath the almadel.

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[14] This volume contained just two essays by Agrippa plus two of the grimoires mentioned above, another geomancy, and a commentary on spirits, a total of six separate books. A complete modern typeset edition of the *Fourth Book of Occult Philosophy* is due to be published in 2005 by Nicolas Hays.

[15] Florence II-iii-24.

[16] From Sloane MS 2731. See Peterson *Goetia* footnote page 153.

[17] From Sloane MS 3191 *48 Claves Angelicae* first Call.

No less than four almadels must be made, each with its own four candles and an earthen censor. Each is ascribed to a different 'Altitude' or 'Chora', and there is a different colour for each of the four Altitudes. The same golden seal can be used in the operation of each of the Altitudes.

The colour of the almadel belonging to each Chora[16] differs:

first Chora = lily white.
second Chora = red rose.
third Chora = green mixed with a white silver colour.
fourth Chora = black mixed with a little green.

Once you have chosen which angels (and thus which Altitude) you wish to work with, you set up the almadel, light the candles, and burn mastic in the censor. The smoke will rise against the bottom of the wax tablet, and is forced to pass through the four holes. So you have candles surrounded by channelled smoke as your arena for the manifestation of the angel. It is within this smoke, and upon the almadel and its golden talisman, that the angel in question should manifest.

The equipment described by the angels for use in Dee's Enochian system of magic include an engraved wax tablet used as a support for the scrying stone in which the angel manifests (as well as four smaller tablets as support or insulation for the legs of the Table of Practice). It would seem that Dee's angel scrying equipment was therefore very much part of the *Almadel* grimoire tradition.

### *Art Theurgia Goetia*

This book is the second part of the *Lemegeton*. This grimoire draws some of its angel seals from the first Book of Trithemius'

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[16] Although this word is usual translated as Altitude it is probably from the Biblical Greek word, *chora* that means 'an empty expanse, a room or a space or territory (including its inhabitants)'. It is interesting to speculate that 'altitude' might correspond to 'aethyr' as well as to 'chora'.

*Steganographia*, which was written around 1500 although not published till 1606. The *Theurgia Goetia* is a very interesting name for a grimoire, as it incorporates in one title the evocation of spirits (*Goetia*) and the invocation of angels or other divine beings (*Theurgia*), helping to confirm our observation that the techniques of both these procedures are almost identical. Most importantly, the *Theurgia Goetia* gives the key method for calling and *manifesting* spiritual creatures, with details of the sort of deserted location required by the practitioner, and the use of the crystal stone.

### *Art Pauline*

This forms Part III of the *Lemegeton* or *Lesser Key of Solomon*. The key angel magic idea derived from this grimoire was the idea of a wax 'Table of Practice' which no doubt helped in the concept or the creation of Dee's Holy Table.

### *Trithemius [1462-1516]*

Trithemius was a very important influence on John Dee and many other magicians of his period. He was the mentor of Henry Cornelius Agrippa who wrote the *Three Books of Occult Philosophy*, a book that was probably the most influential and comprehensive book on magic ever written. He not only wrote a short but important text on the invocation of angels into a crystal, but also the *Steganographia*, or the art of concealed writing, which doubles as an intriguing text on angel magic. Dee was so concerned to secure a manuscript copy of this, that he paid a very high price for one.

### *Simon Forman (1552-1611)*

The life of Simon Forman in some ways chronologically paralleled that of John Dee, but at a much less respectable level. Forman was primarily an astrologer and physician, however he too became involved in angel magic in 1589. He got so proficient at it that in Easter 1590, he even wrote his own guide to angel conjuration, with formulas for deriving angelic names, and prayers used to call them.

Enough has been said to demonstrate the continuity of tradition between the magic of the grimoires and the angel magic of John Dee. Let us now look at Dee's application of these different magical strands.

## John Dee, Elizabethan Magus

John Dee [1527 - 1609] is the name that first comes to mind when the subject of angel magic comes up, but in fact he was only one of a long chain of relatively well-known English scholars, lawyers, lords and literary men whose taste for angel magic caused them to keep their own diaries of 'Actions with Spirits'. Dee's story is too well known to bear repeating here, but a few events need to be drawn out to show how he fits into the line of transmission.

Dee's character is summed up by the motto on his Coat of Arms, which appears at the end of his *Letters Apologeticall* that was published in 1599. The motto was *veritas praevalebit*, or 'truth prevails'. This sums up Dee's attitude to all his work. He was not concerned with appearances he believed fervently in the truth.

When popular opinion whispered about his being a sorcerer, Dee actually requested King James I to try him for sorcery, so that the truth would come out. Considering that James I was very adverse to any hint of witchcraft, Dee must have been either very certain that the truth would prevail. Or maybe it just betrayed a naïve trust in the perspicacity of the English legal system.

According to his own note (in Sloane MS 3188) he began his interest in angel magic and scrying in 1569 when he was 42 His first experiments consisted in invoking the archangels Raphael and Michael. From that date till his death in 1608 he pursued knowledge through communication with angels and spirits, as well as through the more conventional means of book collecting, experimentation and discussion with his peers. His own output of words was considerable. As we explain in the Bibliography, he was capable of keeping as many as three parallel diaries going at the same time, plus the writing of numerous books and correspondence. We however are interested in the survival and subsequent transmission of just one of his most secret books.

### *Tale of a Chest: the survival of four key books*

Some years after Dee's death in 1608 a sale was held of his remaining books and furniture. At this sale was John Woodall (1570-1643) a 'Paracelsian surgeon' who later recognised and helped abate the causes of scurvy. One of the most influential medical books of the time was *The Surgeon's Mate*, written by John Woodall and first published in 1617. This was the first textbook in any language for the guidance of ship surgeons on long voyages.

Unique when it was published, *The Surgeon's Mate* is neither a comprehensive surgical nor a complete medical treatise, but a textbook to guide novice physicians and inexperienced surgeons who might be expected to treat medical and surgical emergencies peculiar to ships far from land for prolonged periods of time and under tropical conditions. Although Woodall's text was written chiefly for young sea surgeons, it was addressed to a much wider readership because of its treatises on gunshot wounds, gangrene and the plague. The book gained immediate success and was reprinted in 1639, 1653 and 1655. Because it was so universally used by ship surgeons sailing around the world, most of the copies were worn out or lost at sea in the course of time and only eleven copies are now known to exist of the many that were printed.

Woodall's other appointments included election as surgeon to St. Bartholomew's Hospital in 1616, and the promotion in the Barber-Surgeons Company to Examiner in 1626, Warden in 1627 and Master in 1633. At St. Bartholomew's he was a colleague of Sir William Harvey, the discoverer of the circulation of blood.

The year 1626 was noteworthy both for reform and Woodall's pocket. First, the Privy Council decided to pay the Barber-Surgeons Company fixed allowances to furnish medical chests for both the army and navy; and second, the Company requested Woodall to supervise their provision, in addition to his long-standing commitment to supply the East India sea chests.

Despite his dismissal as Surgeon General to the East India Company in 1635 for economic reasons, he retained a monopoly on supplying the Company's medical chests until 1643, the year of his death at about the age of 73, presumably in London[19].

Woodall was obviously a man obsessed by chests, particularly travelling ones, so it is not surprising that at the sale of Dee's goods he bought a particularly fine cedar wood chest 'about a yard & half long' (1.37 metres) with a 'lock & hinges, being of extraordinary neate worke'. Now this chest had a substantial secret draw which neither Woodall nor the next 3 owners were aware of, which is very strange considering Woodall's professional familiarity with chests.

When John Woodall died in 1643, the chest passed to his son Thomas Woodall, Sargeant Surgeon to King Charles II. Ironically John Woodall was also an intimate friend of Elias Ashmole, and so it is almost as if the contents of the chest were destined to eventually reach Ashmole's hands, but failed to do so at this point in time. Instead Thomas Woodall sold the chest, along with other household goods, to a 'joyner' (a carpenter who specialised in furniture) whose shop was on a corner of Adle Street[20] in the city of London.

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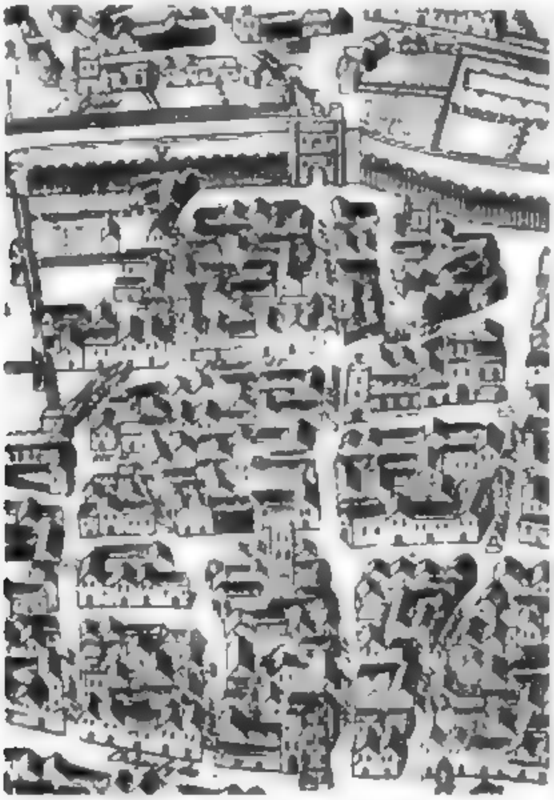
[19] See 'John Woodall. Paracelsian Surgeon', in: *Ambix* 10 (1962), 108-118.



Map of London in 1593 at the peak of John Dee's career. Adle Street is visible at the top right

Robert Jones was a confectioner, who lived at the sign of the Plow (a public house) in Lombard Street, near to the present Bank of England. One day in the same year that Thomas Woodall died, he was taken shopping by his wife Susannah Jones, in search of 'household stuff'. They visited Adle Street and bought the chest from the joiner's shop.

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[20] Adle Street used to be a westerly continuation of Silver Street, now disappeared. It is now called 'Addle' street and is not far from the Thames.

Twenty years after they bought the chest (in 1662) Susannah and her husband were moving it from its usual place when they thought they heard 'some loose thing rattle in it' at the bottom right hand end. Mr Jones therefore "thrust a piece of iron into a small crevice at the bottom of the chest, and thereupon appeared a private drawer, which being drawn out, therein were found divers Books in manuscript, and papers, together with a little box, and therein a Chaplet of olive beades, and a cross of the same wood, hanging at the end of them"[21].

They had found Dee's secret drawer and in it Dee's most precious manuscript books, papers and his olive wood rosary, 54 years after Dee's death. However they did not consider the books to be of any value, as they could not understand then. In due course their maid used up about half of the papers to light fires[22], and for other household uses. When the Joneses finally noticed this they decided to keep the rest of the books and papers rather more safely. It is intriguing to think, that despite the quantity of Dee's manuscripts which have survived the intervening 400 years, that a goodly proportion were destroyed by this unfortunate serving maid [from our calculations, perhaps as many as seven of the 28 manuscript books written by Dee were so destroyed].

Two years later Robert Jones died. A year later in 1666 the Great Fire of London burned out the area where they lived. The chest was too heavy to move, and so it was also destroyed by the fire, but Mrs Jones had the good sense to carry the books out of her house with the rest of her household goods, to the nearby open fields of Moorfields[23] about a mile away. After that she took much greater care of the books.

A few years later, Mrs Jones re-married, this time to a Mr Thomas Wale, one of the Warders in the Tower of London. She took the remaining books and papers with her. Mr Wale was however more curious about the papers and books than her first husband, and so sent them to his good friend the antiquary Elias Ashmole (1617 - 1692). Ashmole was an important scholar and collector of the period. It was later Ashmole's collection of artefacts that was to form the basis of Oxford's Ashmolean Museum, whilst his books helped augment the Bodleian Library in the same city.

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[21] Ashmole's note written at the front of Sloane MS 3188.

[22] To light 'pyres', not to make pies as rendered by one commentator.

[23] Not 'Moon fields' as one commentator would have it.

In fact it was Ashmole's servant Samuel Storey who collected the parcel of Dee's manuscripts from the Wale's house on 20th August 1672 and delivered it to Ashmole who was then staying with Dr William Lilly at Hersham [near Esher] in Surrey.

Lilly was a close friend of Ashmole's, a well known astrologer, and also a practitioner of angel magic.

You can imagine Ashmole's reaction when he discovered that this collection of manuscripts contained four of Dee's key angel magic books in manuscript. He subsequently painstakingly copied these out by hand.[24]

## *Dee's Key Manuscripts*

The manuscript books in the chest were:

1. *Libri Mysteriorum I - V*
2. *The 48 Claves Angelicae*
3. *Liber Scientiae, Auxilii & Victoriae Terrestris*
4. *De Heptarchia Mystica (Collectaneorum Liber Primus)*, and
5. *A Book of Invocations or Calls*

The first manuscript was Dee's Spiritual Diaries for 1581 to 1583, a day-to-day record of his scrying with Edward Kelly[25]. The other four were the fruits of that scrying.

Ashmole later bound the last 4 books up in one volume (Sloane MS 3191), which were therefore separated from the day by day scrying of the Spiritual Diaries, as he could see that they were the end result of Dee's system, rather than the painstaking scrying that produced it.

On the 5th September the same year (1672) when Ashmole had returned to London, Thomas Wale called upon him, at his office in the Excise Office in Broad Street (just a short walk from where his wife had originally found the chest). They made a deal and Ashmole exchanged a new copy of his *Institution, Lawes & Ceremonies of the most Noble Order of the Garter* for Dee's five manuscript books. Ashmole undoubtedly got the better part of the bargain, and, probably feeling a little guilty, also offered Thomas Wales' son a job as one of his Deputies at the Excise Office (the predecessor of the modern government department of Customs & Excise) for the then good salary of £80 per year.

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[24] These copies by Ashmole are now Sloane MS 3678 in the British Library.

[25] Now published as *John Dee's Five Books of Mystery*, edited by Joseph Peterson, Weiser, 2003

Of the 4 manuscripts that Ashmole bound together, three are now well known (see the Bibliography for details of their modern editions), but the last book has remained obscure.

### *A Book of Invocations or Calls*

The last of the books found in the chest is the one of importance to us. This last manuscript was described by Ashmole (in Sloane MS 3188) as "a booke of invocations or Calls, beginning with the squares fill[e]d with letters, about the black cross". It does not have a title, but is sometimes referred to as the *Booke of Invocations or Calls*, or by the title of the table found at the beginning, *Clavicula Tabularum Enochi*, or as *Tabula Bonorum Angelorum Invocationes*. It is also sometimes referred to and as *The Book of Supplications or Invocations*. All these are different names for the same manuscript.

It was written in Latin and had just over 9000 words, and as we shall see below, is in fact the immediate predecessor of the manuscript that is here transcribed, which is more than ten times longer. The Latin manuscript is now bound up in the British Library as part of Sloane MS 3191 and begins at folio 58r with the opening lines:

"Fundamentalis ad DEVM Supplicatio, et Obtestatio pro Angelorum Bonorum, benigno, habendo Ministerio"

This is however only the title of the first prayer. This manuscript consists of:

a. A circular diagram of the 49 Angelorum Bonorum or Good Angels.

b. Two Angelic Tables containing 624+20 letters, from which were drawn a number of angelic names and names of god. The first table in the manuscript is marked as incorrect, and the second table noted as corrected Die Luna [Monday] 20 Aprilis, 1587 by the angel Raphael. These tables are the key to the whole manuscript[26].

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[26] This corrected Table appears again in only one of the manuscripts of our present book, which is Sloane 307. In this form it represents the most correct version of this table, from Dee's point of view, and is in many ways different to the uncorrected version copied by Mathers and presented in the published Golden Dawn papers, and many later books on Enochian Magic based on these.

c. An opening 'Fundamental Prayer to God and entreaty for the benign ministry of the Good Angels. This, like the following invocations, *specifically includes Dee's name* as the supplicant[27]:

"I, John Dee, your unworthy servant...most humbly and faithfully ask you to favour and assist me..."

This inclusion makes it certain that these were the invocations that Dee prepared or received and which he used for his own personal invocations.

d. A list of the names of the 24 Seniors[28] assembled from the central 20 letters of the preceding Angelic Table. These 24 Seniors are grouped according to the 4 compass directions, East, South, West and North, 6 per direction[29]. The manuscript includes four Addresses or prayers to the Six Seniors of each of the four compass directions

e. Next there are lists of 128 lesser Good Angels (together with an equivalent number of corresponding Malevolent angels to balance them). It is instructive that although later writers have characterised Dee as high minded and only interested in angels of light, in fact when you get to the heart of his system you see that he is equally prepared to deal with both Good and Malevolent spiritual creatures, without being unduly worried by the dualism introduced by the Church's thinking on the subject.

For Dee it was a question of getting accurate information, and in doing so he saw that the universe was balanced, not lob-sided. Each group of 16 angels (plus 16 malevolent angels) was qualified to perform certain specific tasks, or give specific information.

This list of angelic competencies is important for several reasons. First it led to some scribal errors, which have enabled us to identify the relationship of the three manuscripts used in the transcription of the present book. Secondly it is interesting to see the list of magical objectives in which John Dee was interested, and for which these angels were supposedly skilled[30]. In brief these were:

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[27] This feature does not occur elsewhere amongst Dee's papers. Therefore these invocations were obviously of the utmost personal importance to him.

[28] 'Seniors' is a term mentioned by Dee as being specifically derived from *Revelations*, the Apocalypse of St John. In fact it appears as the 24 'elders' in chapter 4, verse 4 of the King James Version (which was only published after Dee's scrying sessions). Dee seems as interested in *Revelations* with its frequent mention of angels, as Aleister Crowley was in it, with its mention of the Beast 666.

[29] An interesting, but probably coincidental, similarity is that the main ring of the Chinese feng shui compass is also divided in the same way into 24 equal sectors.

[30] See also Appendix 1.

i) Medicine and the cure of sickness (or in the case of the 16 malevolent spirits, the bringing of sickness).

ii) The discovery, collecting, use and intrinsic powers of metals, also the combining of stones and their powers [in short alchemy in the widest sense].

iii) Skill in Transformations.

iv) Comprehending the species and uses of the living creatures in each of the four Elements.

v) Skill in dealing with mixed natures and other natural secrets (Natural Magic).

vi) Changing of place.

vii) Mechanical Arts

viii) Understanding the secrets of all men, including their inclinations, actions, circumstances, and good or evil deeds.

This list is strangely limited, and indicative of Dee's desire to use the angels to further his scientific knowledge. The last objective could however have been of use in Dee's brief as an 'intelligencer' or spy.

### *The Present Manuscript*

It is clear that the present manuscript is a working expansion of the *Book of Invocations or Calls*, the last of the four manuscript books found in Dee's secret chest. It is for this reason that we have gone into so much detail concerning its provenance.

Someone had access to this manuscript either before it was 'lost' to the world in the chest in 1608, or after it was recovered in 1662. They translated its contents out of Latin and then expanded the invocations more than tenfold. They also included considerably more explicit detail as to how the angelic names were derived from the Table, and how they were to be used. Also, very importantly, whilst Dee included both the correct and an uncorrected Table of the Good Angels at the front of the Latin manuscript, the present English text discards the incorrect material and just provides the corrected Table of Practice This Table thus supersedes all other versions of these Tables, and particularly those used by the Golden Dawn. The Golden Dawn version, via Regardie has been subsequently repeated by many modern authors. The cells in the Tables in those books sometimes include both correct and incorrect letters within the same square. It is clear that Dee did not do this.

### *Dating and Du Bartas*

In the first page of the prologue to the present manuscript, mention is made of a writer called Du Bartas and his works, and elaboration is called for to provide further context for the manuscripts. Guillaume De Salluste, Seigneur Du Bartas, lived from 1544-1592. In 1578 at the age of 34 he published his seminal work *La Semaine; ou, Creation du Monde* a hugely successful epic rhyming poetic work describing creation and the early Biblical tales of *Genesis* over a period of seven days, but mirroring the Creation from a Protestant viewpoint.

*La Semaine* was translated into Latin and many modern European tongues and widely distributed, being a 'blockbuster' bestseller of its time. This was probably the best-known literary treatment of the Fall story before Milton's, which eclipsed it. The Fall story of course helped to introduce the problems of duality into the practice of magic. *La Semaine's* seminal influence on his classic work the *Inferno* was acknowledged by Dante Allegheri.

During the period 1579-92 Guillaume De Salluste worked for the French diplomatic service, being stationed between the courts of Queen Elizabeth I of England, King James of Scotland, and the King of Denmark, a position that was doubtless helped by the widespread influence of *La Semaine.* De Salluste also published a translation into French of Ovid's *Metamorphoses* in 1586, which has magical overtones, and a work entitled *Urania or the Heavenly Muse* in 1589.

It is very easy to speculate that this influential figure would have been interested in, and quite possibly involved with magicians of the time, as he certainly moved in the same circles as John Dee. Because our present text specifically mentions Du Bartas, it provides us with a tentative dating. As 1605 was the first publication date in English of *La Semaine*, this is probably the earliest date the present manuscript could have been written[31]. At that date, Du Bartas would have been a controversial reference, and therefore most likely to have been included if the manuscript was written just after 1605.

### *The Contents of the Manuscript*

It seems from examination of changes and corrections in both manuscripts, that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made for Elias Ashmole. Sloane MS 307 is the only manuscript which contains the key table at the beginning, and therefore it is likely to have been the original copy. The handwriting of a few pages of prayers at the end of Sloane MS 3821 is certainly Ashmole's. Ashmole had painstakingly copied many of Dee's works himself.

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[31] Of course it is possible that the present author might have seen an earlier French edition.

In the front of Sloane MS 3821 is a contents list written in another 17th century hand. This clearly shows that *The Practice of the Tables* is just the first part of this manuscript, and the rest, though apparently related, is not part of it. In fact the later section clearly relates to another set of magical operations which we plan to cover in a future volume in this Sourceworks of Ceremonial Magic series.

It is worthwhile transcribing the items in this contents list. Numbering has been added to provide clarity:

1 The Practise of the Tables – fo[lio]. 1.

2 Operations of the East Angle of the Air by Invocation made to the Royal Spirit Oriens – fo[lio]. 217[32].

3 Celestial Confirmations of Terrestrial Observations by certain select powerfull Contractures[?] drawn from the Seven Sarzod[?] Intelligences – fo[lio]. 245.

4 Humble Supplication to Almighty God[33] - fo[lio]. 281.

5 Enoch's Prayer[34] - fo[lio]. 286.

6 Michael Nostradamus's Epistle to his Son in his *Book of Prophecies* from Salon [dated] Mar 1 1555 and to Henry the 2[n]d King of France June 27. 1558[35] – fo[lio]. 297.

7 A Select Treatise as it was first discovered to the Egyptian Magi…from ancient to modern Ages – fo[lio].323.

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[32] This consists of operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order. This has a different folio sequence, and has not been included in the present work, but will form part of a future volume.

[33] This prayer is in Ashmole's handwriting.

[34] This prayer is in Ashmole's handwriting.

[35] Not too much importance should be attached to the inclusion of these two transcriptions of Nostradamus' letters (which were available in print anyway) as it was common practice amongst collectors' bookbinders to sometimes bind completely unrelated material in the same volume.

The original folio numbers listed in this contents list have since been superseded by a Library renumbering. The renumbering however obscures the separateness of these items, which is clear here.

We know that Sloane MS 307 is the earlier manuscript, and that Sloane MS 3821 is a copy made by Elias Ashmole. The text of both is parallel till folio 158 of Sloane MS 3821. Therefore the material after this folio number was added later.

At this point Sloane MS 307 ends, but Sloane MS 3821 continues with further Operations for each of the four Angles of the Table (under the jurisdiction of Oriens, Paymon, Egin and Amaymon) and operations for the 7 days of the week running from Saturn to Venus in the traditional weekly order, which is not at all like the structure of the first part. Also as we have seen, although the modern folio sequence continues uninterrupted, an earlier folio numbering sequence begins at folio 1 with the Operations of the East Angle, confirmation of the separate nature of this item.

After this are bound in two prayers transcribed by Ashmole. These are addressed respectively to Almighty God and the prophet Enoch, and as they were obviously used by Ashmole in his own angel magic, so they have been here transcribed.

### *The Author of the Manuscript*

The question then is who created Sloane MS 307, which is in effect an extensive expansion of the original Dee manuscript found in Dee's chest. Tentatively we would like to suggest that one strong candidate is Thomas Rudd.

In 1570, just one year after Dee took up invoking the angels, a certain 'T.R.' who may have been 'Thomas Rudd' was involved in the transcription and publishing of Johann Weyer's *Pseudomonarchia Daemonum*[36]. This book, a seminal magical text of the period, has the same roots as the *Goetia*, as it replicates fairly closely the list of the 72 spirits of the *Goetia*. It is also a source of some of the techniques of angel magic.

There were at least another two Thomas Rudds during this period, and because of the similarity between their interests it is likely they were father and son. At least one, and possibly both, knew Dee.

The first Thomas Rudd, who was a doctor, lived from 1583 to 1656. On 19th October 1605, just three years before Dee's death, Thomas

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[36] Johann Weyer (1515-1588) was a pupil of Henry Cornelius Agrippa.

Rudd wrote a letter to Dee about alchemical vitriol. It is conceivable that Dee also shared his work on angel magic as well as alchemy with the young Rudd. If so, then this Rudd may have made a copy of the *Book of Invocations or Calls* before Dee's death. Certainly Dr Thomas Rudd was heavily involved in angel magic. This suggests a creation date for Sloane MS 307 between 1605 and 1608.

In 1651, Thomas Rudd published an edition of Dee's *Mathematical Preface* to Euclid. It is tempting to think this is the son of the Thomas Rudd who knew Dee. This Thomas Rudd styles himself as 'Captain'. This would tie in with a considerable knowledge of navigation, which was another of Dee's well known areas of considerable expertise and interest. It can hardly be a coincidence that not only is the mathematical preface to this work written by Dee, but the book published by Rudd is an edition of Euclid.

Yet another book on geometry (this time the geometry of gunnery) was published by Captain Thomas Rudd in 1668. It is very likely that Captain Thomas Rudd was the son of Dr Thomas Rudd, and that both of them had a serious interest in the practice of angel magic.

Because of his association with Rudd, it is worth mentioning Peter Smart. Smart, who flourished around 1699-1714, was the copyist who transcribed some of Thomas Rudd's manuscripts[37] at the end of the 17th century, and who also claimed to have transcribed one of Dee's manuscripts.[38]

A second candidate for the authorship of Sloane MS 307 is Richard Napier, rector of Great Linford (a relative of John Napier, the inventor of logarithms) who was also definitely a practitioner of angel magic and who met Dee through their joint interest in mathematics. He dined with Dee on at least one occasion[39]. Napier was a pupil and colleague in astrology and magic of Simon Forman. As a result of this dinner with Napier, Dee and Forman also met and dined some 24 days later.

Dee's patron Queen Elizabeth I had died just the year before and Dee was feeling his mortality, and probably looking for someone to whom he could pass his work and precious manuscripts and books.

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[37] Harley MSS 6481-6486.

[38] More likely to have been a manuscript *owned* by Dee, rather than written by him. This was later published under the very misleading title *The Rosicrucian Secrets of Dr John Dee.*

[39] 2nd July 1604.

So Napier might have had access to his precious *Book of Invocations or Calls* during this period.

This helps with the dating of Sloane MS 307 which was therefore probably expanded from Dee's manuscript either:

a) Between 1605 and before Dee's death in 1608, by someone like Rudd or Napier whom Dee saw as a potential collaborator, or

b) After the discovery of Dee's chest in 1662 but before Ashmole's death in 1692, by someone who had never met Dee.

Because of the topicality of the Du Bartas reference, the first of these two possibilities is definitely the most likely.

## Aristocratic Angel Magic after the Sixteenth Century

After Dee's death in December 1608,[40] a number of his books and manuscripts were scattered (except the four key manuscripts hidden away in the chest). By 1626, Dee's library was pillaged, but the remainder was still unsold due to ongoing litigation. Some of Dee's books and manuscripts were finally acquired by Sir Robert Cotton, who, after his death in 1631, left them to his son Sir Thomas Cotton.[41] Amongst these was the manuscript of the later *Libri Mysteriorum* that was published by Casaubon as *A True & Faithful Relation...*[42].

Around this time, copies of grimoires such as the *Lemegeton*, the *Armadel* and the *Ars Notoria*[43] that had been known to Dee in manuscript form began circulating and even appearing in print, attesting to an increasing interest in angelic and demonic evocation. Robert Turner, who lived 1620 - 1665(?), and who should not be confused with the late 20th century Robert Turner who had the same interests, began translating and publishing a number of these grimoires. Several of them were published in 1655 as part of the *Fourth Book of Occult Philosophy*[44] which was attributed to Agrippa.

### *Elias Ashmole (1617-1692)*

Ashmole is the man more than any other, who we can thank for the preservation of Dee's work, and who in his own right attempted a series of experiments in angel magic based on Dee's techniques. In 1646 Ashmole met the astrologer William Lilly (1602-1681) and they became firm friends, staying for long periods at each other's houses. They soon began to share their interests in both astrology and magic and were later to experiment together with some of the techniques of angel magic. Ashmole was eager to learn all he could about these techniques. Lilly knew, and may have introduced Ashmole, early in their relationship, to someone called William

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[40] Edward Fenton suggests that Dee died instead on 26 February 1609 on the basis of John Pontoys' diary entry which shows a death's head and 'Jno Dee [shown as a triangle], hor[a] 3.a.m.' Pontoys was the beneficiary of Dee's library, and this entry is just as likely to have been the record of a post mortem appearance of Dee to Pontoys in a dream, especially considering the carelessness with which Pontoys appears to have treated Dee's library.

[41] Some 69 years later these were in turn left to the British Museum.

[42] First republished by Askin Publishers in 1973.

[43] Published 1657.

[44] Published in 1655 and reprinted in 1978 by Askin Publishers.

Hodges who regularly called the angels Raphael, Gabriel and Uriel[45].

Ashmole also received a number of Simon Forman's papers, after his death (probably including his detailed manuscript on angel magic) from the son of Sir Richard Napier, who inherited them from Richard Napier, the rector of Great Linford, who in turn was Forman's pupil and colleague.

Ever interested in practical results, on 27th September 1652 Ashmole writes "I came to Mr. Jo. Tompson, who dwelt near Dove Bridge; he used to call [i e. summon spirits or angels], and had [angelic] responses in a soft voice".

In 1659 Meric Casaubon published *A True and Faithful Relation...* which consisted of Dee's later *Libri Mysteriorum*. Although he had been interested in angel magic for over 20 years it was strangely not till around 1670 that Ashmole borrowed some of Dee's original manuscripts from Sir Thomas Cotton.

The year after Meric Casaubon died in 1671 was the turning point for Ashmole. On 1st August 1672 his servant brought the 4 manuscripts hidden since 1608 in Dee's secret chest to Ashmole, as we have related above. He was staying with Lilly at the time. You can imagine how they eagerly devoured these manuscripts together. A few months after on 26th October 1672, Ashmole began to painstakingly transcribe Dee's early Spiritual Diaries, or *Libri Mysteriorum*. Simultaneously Ashmole began his own Actions with Spirits that he persisted with till at least 1676. The record of these experiments still exists and contains details of a number of interesting, and often very physical, poltergeist and other magical phenomena.

On 13th August 1674 Ashmole records triumphantly that he has completed his transcription of Dee's early *Libri Mysteriorum*. In the same year the British Museum, which was to be the final resting place of these manuscripts, was founded. The BM, as it has been affectionately called by generations of scholars had its origins in the collections of the Royal Society. It is amusing to note that this organisation, which is credited with the founding of experimental and scientific method in England, has also become the eventual custodian of the most important manuscripts and traditions of angel magic in England.

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[45] see Lilly's *History*, 1774, pp. 49-50.

### *Baron Somers of Evesham (1651-1716)*

John Somers (or Sommers) was Lord Chancellor of England. It is no surprise to discover that he was born near Worcester. He was the eldest son of John Somers, an attorney in a large practice in that town, who had formerly fought on the site of the Parliament. After being at school at Worcester he was entered as a 'gentleman commoner' at Trinity College, Oxford, and afterwards studied law under Sir Francis Winnington, and joined the Middle Temple. He was the author of a major reference book of the time, the *History of the Succession of the Crown of England, collected out of Records, &c.* His interest in the descent of the monarchy reflected Dee's interest in proving that Elizabeth I was heir to the titles of various lands other than England.

In May 1689 Somers was made Solicitor-General, and became King William III's most confidential adviser. He was soon after appointed Attorney-General, and in that capacity strongly opposed the bill for the regulation of trials in cases of high treason. On the 23rd of March 1693, Somers was appointed Lord-Keeper, with the then very significant pension of £2000 a year,[46] and at the same time was made a Privy Councillor. He had previously been knighted. Somers then became the most prominent member of the Junto, the small council that comprised the chief members of the Whig party. When William III left in 1695 to take command of the army in the Netherlands, Somers was made one of the seven lords-justices to whom the administration of the whole kingdom was entrusted during his absence.

In April 1697 Somers was made Lord Chancellor, and was created a peer with the title of Baron Somers of Evesham (a town very near Worcester). His connection with, and financing of, the notorious pirate Captain William Kidd adds an interesting dimension to his character, but caused a parliamentary vote of censure. The vote went in his favour. On the subject of the Irish forfeitures another parliamentary attack was made on him, with a motion being brought forward to request the king to remove Somers from his counsels and presence for ever; but this was also rejected by a large majority. However in consequence of the incessant agitation William finally requested Somers to resign; this he refused to do, but gave up his seals of office to William's messenger. In 1701 he was impeached by the Commons on account of the part he had taken in the negotiations relating to the Partition Treaty in 1698, but the impeachment was voted upon, and later dismissed.

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[46] Eighty pounds a year was considered a good income.

On the death of the king, Somers retired almost entirely into private life. From then on he devoted himself to his other passion, angel magic. In fact it is recorded in the catalogue entry for Sloane MS 3821, that he was one of the owners of the manuscript here transcribed. He took a totally scientific interest in many things including angel magic.

His scientific approach is confirmed by the fact that he was president of the Royal Society from 1699 to 1704. He was made president of the council of the Royal Society in 1708 upon the return of the Whigs to power, and retained the office until their downfall in 1710. He died on the 26th of April 1716. Somers was never married, but left two sisters, of whom the eldest, Mary, married Charles Cocks, whose grandson, became the second Lord Somers.

### *Sir Joseph Jekyll [1663 – 1738], Master of the Rolls*

Somers' second sister married Sir Joseph Jekyll, who in turn inherited many of Somer's magical books and manuscripts, including Sloane MS 3821. He also lived in Worcestershire, and took up Somers' interest in angel magic. Jekyll was also an eminent lawyer, like Somers, and appointed Master of the Rolls. He owned a number of manuscripts by Dee and many others about angel magic, many of which he had inherited from Somers. On his death his huge library was sold by auction on 21 January 1740. You can appreciate its size from the fact that the auction lasted for sixteen days. One of the keenest bidders at this auction was Sir Hans Sloane.

### *Sir Hans Sloane [1660-1753]*

The present manuscript Sloane MS 3821, plus almost all the other key angel magic manuscripts were bought by Sir Hans Sloane at Sir Joseph Jekyll's sale. Sloane was an ardent collector, but also fascinated by magic and scrying. He also knew Somers well, and shared his interest in angel magic, as is proved by the correspondence between them[47]. Sloane has always been looked upon as merely a collector, but in fact he was passionately interested in the magical techniques preserved in the manuscripts he collected.

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[47] Sloane MS 4042 f.159 and Sloane MS 4061 ff. 27-33 consist of letters from John Sommers to Sir Hans Sloane dated 1710.

### *Goodwin Wharton [1653-1704]*

One of the most important Whigs of the time was Goodwin Wharton who definitely knew Somers (and also probably knew Jekyll), and who rose, after many false starts, to eventually become Lord Admiral.

Wharton was described by Keith Thomas[48] as "continuously engaged in a treasure quest for which he enlisted sprits, fairies and the latest resources of contemporary technology". He is even credited with inventing diving gear to try and raise sunken treasure.

His kinsman, Richard Wharton, was not known to share Goodwin's talent for speaking to angels and disembodied spirits, but got involved with his many commercial and speculative ventures, especially searching for sunken treasure, and showed that he was equally zealous in looking for treasure and profit.

In 1683 a friend of Goodwin Wharton shared with him "a method, which he had found among his father's papers for conversing with good angels." Wharton does not say who this was in his Diaries, but it is an intriguing possibility, and some evidence, that it might have been William Lilly's son, thus connecting Wharton's first efforts at angel magic with our present manuscript. After this initial encounter, Wharton became more serious about angel magic, and learned his angel magic from a contact of Mary Paris, his long term companion, seer and bedfellow. His association with Mary Paris was a saga that in some respected reflected Dee's relationship with Kelly. Communication with other spiritual creatures, including the Queen of the fairies, was part of Wharton's passionate interests encouraged by Mary Paris. However such interests did not prevent him, and may even have helped, his final promotion to Lord Admiral of England.

### *Foundation of the British Museum*

Sir Hans Sloane's angel magic manuscripts arrived in the British Museum in 1753, upon Sloane's death, forming the Sloane collection in what is now the British Library. At this point the passing on of these angel magic manuscripts from one scholar magician to another ceases. But a wider range of readers and scholar magicians now had access to these key manuscripts.

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[48] Keith Thomas in *Religion and the Decline of Magic*, p. 281.

## Resurgence of Magic: The Impact of the Golden Dawn

Magical practice resurfaced at the end of the Nineteenth century in the form of an organisation known as the Hermetic Order of the Golden Dawn, whose members numbered amongst them many well know names such W B Yeats, the poet, Florence Farr the actress, and Annie Horniman the tea heiress. To understand where the Golden Dawn sprung from we have to pick up the angel magic thread again.

### *Frederick Hockley (1808 – 1885)*

In the nineteenth century, one of the most influential angel scryers was Frederick Hockley. He was part of the direct line of transmission of angel invocatory techniques, and owned and used Thomas Rudd's 18 Angelic Calls. His scrying generated 30 volumes of conversations with angelic beings. Hockley in turn influenced the late 19th century founders of the Golden Dawn. He was friends with both Kenneth Mackenzie and the Reverend W. A. Ayton, a colleague of Wynn Westcott within the SRIA (Societas Rosicruciana in Anglia).

Hockley is credited, in the History Lecture written by Westcott for members of the Hermetic Order of Golden Dawn, along with Mackenzie and Eliphas Levi, with being one of the adepts who influenced the founding of the Golden Dawn.

It is Hockley who effectively passed the traditions of angel magic to the founders of the Golden Dawn. From Hockley, who was working with both Dr Rudd's angel magic and the *Key of Solomon*, the material was bequeathed to Kenneth Mackenzie, a freemason and member of the SRIA. Mackenzie was also a close friend of the famed French occultist Eliphas Levi (Louis Alphonse Constant) and the Reverend Ayton. Ayton also worked with Mackenzie in the Society of Eight, an occult order founded by Mackenzie in 1883. Another member of the Society of Eight was Frederick Holland, who was also a member of SRIA, and interestingly gave Mathers his first instruction in the Kabbalah.

### *Reverend William Alexander Ayton (1816-1909)*

Ayton was one of the early members of the Golden Dawn. He was 72 when he joined, and brought a wealth of knowledge and experience with him to the Order. Mathers introduced Ayton to W B Yeats, the poet, with the words "He unites us to the great adepts of the past", referring to his friendships with both Kenneth Mackenzie and Eliphas Levi.

Ayton was a strict vegetarian, being a member of the Vegetarian Society, which also required abstinence from alcohol and tobacco of its members. It was Ayton who actually married Mathers to Mina Bergson. Ayton had known Wynn Westcott for some years when he joined the Golden Dawn, and remained in touch with him after leaving in 1903. He was also one of the chiefs of the Stella Matutina from 1903 until his death in 1909.

### *Wynn Westcott (1848-1925)*

Wynn Westcott was one of the three founders of the Golden Dawn. Many people have credited S.L. MacGregor Mathers with being the main creator of the rituals of the Golden Dawn, but in fact Westcott was probably just as active, certainly on a day to day basis.

The creation of the Golden Dawn has been well documented elsewhere[49] and does not need to be outlined here. Westcott was already well-established as an occultist by this time, having become a member of SRIA in 1880, and knowing such figures as Ayton and Kenneth Mackenzie from this period. In 1892 Westcott became the Supreme Magus of the SRIA, and this position brought him into contact with other major occult figures such as Theodor Reuss, head of the OTO, who sought to start a German branch of SRIA.

By profession Westcott was the coroner for Hoxton, and this eventually forced him to leave the Golden Dawn in 1900 due to the unsuitability of his membership of the Order in the eyes of the authorities, when knowledge of it became public. However Westcott remained involved in the Stella Matutina, and in touch with many of the members. It is clear that Westcott was very popular amongst the members of the Golden Dawn, and his role in the organisation has often been downplayed, with Mathers being given more prominence, possibly because of his better known published works, not to mention his colourful life style. There can be no doubt that Westcott was supremely important in the Golden Dawn, and its downfall may be seen as being as much due to his departure as to Mathers' erratic behaviour.

Sloane MS 307 was discovered in the British Museum by one of the above, and when its importance was recognised, a partial copy of it was used by Alan Bennett, Wynn Westcott, Frederick Leigh Gardner, Ayton, and other higher grade members of the Hermetic Order of the Golden Dawn. However to simply say this, ignores the major line of descent of information through the prominent magicians of the nineteenth century which we have already detailed, who may well have also been aware of the manuscript.

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[49] See for example, *Magicians of the Golden Dawn* by Ellic Howe, and *The Golden Dawn, Twilight of the Magicians*, by R.A. Gilbert.

Only a small part of Sloane MS 307 was transcribed as *Book H*, and the G.D. members who used this transcript did not seem to be aware at all of the rest of it. Nor were they aware of Sloane MS 3821, or indeed the sections of the text which we found in the 18th century Rawlinson MS D.1067 and Rawlinson MS D.1363 in the Bodleian Library.

We have included *all* of Alan Bennett's copy of Book H in the Appendix 3, in order to show how small a portion of the relevant material was actually used by the Golden Dawn.

Bennett also worked with Gardner, Florence Farr and Charles Rosher, in the inner working group of the Golden Dawn called the "Sphere". This group focused on areas like skrying the Enochian alphabet in the astral, which suggests that this group may have also been using *Book H*. If this were the case, then the latter two members would also have had access to copies of *Book H*. Whilst it is probable that other members of the Order had copies of *Book H*, we have only mentioned the individuals who we know definitely had access to it. The fact that it was considered an inner circle paper, and that its source was a closely guarded secret comes from the scrap of Golden Dawn cipher on Bennett's copy. The cipher simply said 'Sloane MS 307' with the numbers additionally protected from the eyes of the curious by being encoded in Hebrew.

Anyway *Book H* was lost to sight, or maybe suppressed, before the publication of the Golden Dawn papers by Israel Regardie in the 1940s. This suggests that this material may not have been passed on to members of the Stella Matutina. Subsequent work on the Golden Dawn has always used Regardie's text, and no attempt was made to restore this early Enochian paper.

### *Frederick Leigh Gardner (1857-1930)*

Gardner did not join the Golden Dawn until March 1894, though he had been corresponding with Ayton for years prior to this, and was aware through this correspondence of the existence of the Order. He was also a member of the SRIA and the Theosophical Society.

By profession Gardner was a stockbroker, running his own small stockbroking firm.

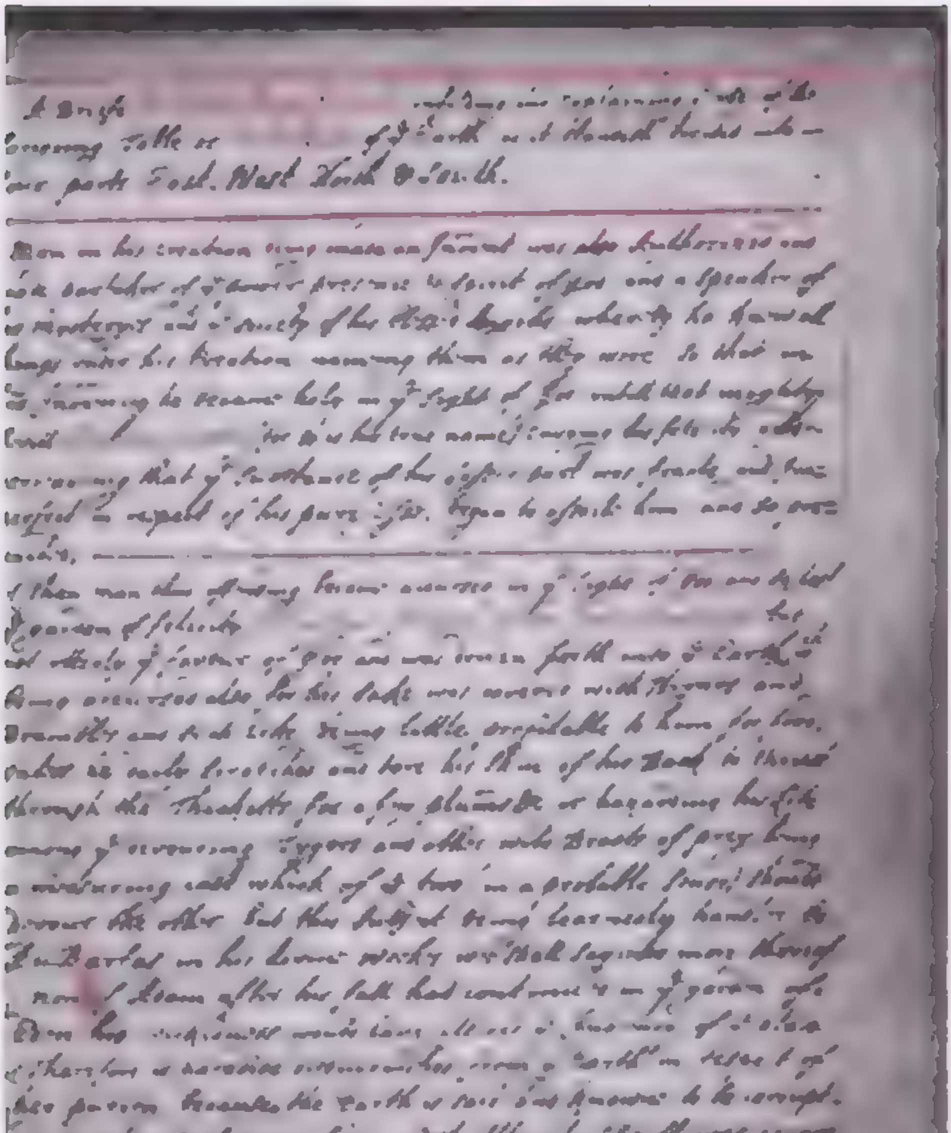
Gardner rose quickly through the grades to the Second Order, but he left in September 1897 after quarrelling with various members of the group. By all accounts he was a very blunt individual. Apart from his friendship with Alan Bennett and membership of the Sphere group, his other main contributions to occultism are probably the detailed correspondence he kept, and the money he loaned Mathers to help ensure the publication of *The Sacred Magic of Abra-Melin the Mage*.

### *Alan Bennett (1872-1923)*

Alan Bennett was an analytical chemist who suffered from chronic ill health. He was renowned through the Golden Dawn for his magical ability, and was one of the most respected (and possibly feared) members of the order. Bennett was one of the founder members of the "Sphere" group within the Golden Dawn, skrying the astral with other members like Florence Farr and Charles Rosher to learn more about the astral side of subjects like the Enochian alphabet. According to Aleister Crowley, Bennett was a "genius, a flawless genius."

In 1899 Bennett left England due to his health problems, travelling to the Buddhist monasteries of Ceylon. In 1908 he returned to England, and is credited with being the first Buddhist missionary to bring Buddhism to English shores.

The involvement of his most famous magical pupil, Aleister Crowley, with the Golden Dawn's version of Dee's angel magic is too well known to need any amplification here.



A sample folio from Sloane MS 307 showing the red ruling.

## Part 2 - The Manuscripts

The two manuscripts transcribed in Part 3 of this book are Sloane MS 307 and Sloane MS 3821, both from the British Library. These were then checked against manuscripts in the Bodelian Library.

None of the manuscripts has a title page[50], although Elias Ashmole refers to one of the manuscripts as *A Book of Supplications and Invocations.*'[51]

Sloane MS 307 opens with the key Table (see page 58) before starting straight in on the text. Sloane MS 3821 opens at the same point, without the Table entitled '*Clavicula Tabularum Enochi*'. The title of the Table has sometimes been used as a title for the whole manuscript.

The text contains the actual invocations of the Kings, Seniors, Angels (including evil angels) and Spirits of the Table shown at the beginning of Sloane MS 307. None of this material has ever been published in full before. Sloane MS 307 probably was written between 1605 and 1608, whilst Sloane MS 3821 is a copy made from it in the second half of that century. Both are obviously a translation and a tenfold expansion of the Latin of the Dee manuscript which is the last item in Sloane MS 3191.

These manuscripts were both written with considerable care, indicating their value to the scribe. One of the most important features of these very beautifully written manuscripts is that they supply the correct invocations to use in conjunction with the Enochian Tablets, something that has hitherto been missing from the material published on John Dee's magic, the Golden Dawn, or Enochian Magic.

Joseph Peterson's recent excellent publication of John Dee's pre-Casaubon Spiritual Diaries, the early *Libri Mysteriorum*, gives the background, in the form of the diaries, to the original scrying that produced the Enochian system. This present manuscript is the working parts of the Enochian system, as used by angel magicians continuously without a break from the 17th to 20th centuries. The system did not suddenly get rediscovered by Mathers after lying fallow for three hundred years, but had been used consistently!

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[50] Sloane MS 307 has a misleading half-title page written in a latter hand that erroneously entitles it *Clavicula Salomonis*, which is one of the reasons it has not been noticed before.

[51] In Ashmole MS 1790 fol. 52r

Clay Holden suggests that:

> "Sloane 3821 is partly in the hand of Elias Ashmole. I do not know who did Sloane 307 As has been pointed out more than once, neither Dee's MSS. nor Sloane MS. 307 give elemental attributions to the Tablet of the Earth (at least not directly), nor do they use the truncated pyramids found in *Book H* and the G.'.D.'. system."

During our research we also discovered material in the Bodleian Library which is clearly derived from Sloane MS 3821. This material is found within two manuscripts, being Rawlinson D.1067 and Rawlinson D.1363. Rawlinson D.1363 contains a variant of one of the prayers and this has been included to demonstrate textual differences. Rawlinson MS D.1067 contains a unique prayer and a set of invocations which are derivative of the two sets of invocations contained within the Sloane manuscripts, merged together to give "hybrid" invocations. We have included the prayer but not the invocations as they are clearly later and merely repeat the form already given at great length.

We have used Sloane MS 307 as our primary text, and footnoted any variant wording found in the others. However it is obvious that this manuscript has been written as a fair copy of the original draft.

The scribe who wrote Sloane MS 307 obviously got tired of the repetition of some of the formulae, and instead of inserting the correct functions, began to write the special knowledge and abilities of *every* angel as only one of two possibilities:

> "the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together" or

> "the true knowledge of physick[52] in all its parts, and the curing of all diseases whatsoever: that are incident to Humane bodyes".

Unfortunately these were just two of the eight possible functions of the angels. A later hand has gone through, underlining these incorrectly repeated phrases, and inserting in the margin the true functions of the angels concerned. Ashmole even inserted a table in his own hand to keep track of this.[53] We have indicated this change where it appears, which is more than 35 times.

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[52] Medicine.

[53] See Appendix 1.

## Notes on Style used in the Manuscript Transcription

### *Abbreviations*

Some abbreviations have been expanded for convenience of reading. Where the abbreviation "E. W. N. & S." appears in the text it has been expanded to "East, West, North & South".

The abbreviation "C.S. or G.R." has been expanded to "Crystal Stone or Glass Receptacle". This expression is a common expression in many of the manuscripts of angel magic and can be seen fully expanded in for example the *Art Theurgia Goetia*[54] where is says "you may call these spirits into a Crystal stone or Glass Receptacle, [this] being an Ancient & usual way of Receiveing & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". Likewise "C.G." has been expanded to "Crystal Glass". This clearly also shows the influence of Goetic magic on Dee's Enochian system.

The term "Essce" has been expanded to its full form of "Essence". However "&", which is used frequently through the manuscript has been maintained, as has "&c" for "etcetera".

### *Style*

Capitalisation and punctuation have been reproduced faithfully from the manuscripts, even where they seem curious. Paragraph structure has also been kept to the original form, resulting in some very long paragraphs that we decided to preserve to maintain the flavour of the original.

In general the spelling of the manuscript has been rationalised to modern English, without interfering with the meaning. For example words like "soe" and "doe" have been transcribed as "so" and "do", "cœlestial" as "celestial", and "Angell" as "Angel".

The grammar of the manuscript is reproduced faithfully, and no attempt has been made to render it into a modern English form, the text being sufficiently clear in its original form as not to warrant such alteration.

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[54] *See The Lesser Key of Solomon*, edited by Joseph H. Peterson, p. 65.

The colouring of the original is likewise reproduced faithfully. All words printed in red ink are likewise written in red ink in the original manuscripts.

### *Footnotes*

Where footnotes occur, the following is the standard we have adopted:

- 'Insert' or 'omit' indicates additional text or the removal of text.
- Struck-through text indicates that this occurs in addition to the text.
- A single word or phrase indicates a replacement for the word or phrase marked by the footnote.

### *Manuscript variants*

The following abbreviation codes are used in the footnotes to distinguish between the different source manuscripts:

S1: for Sloane MS 307 (the primary text).

S2: for Sloane MS 3821.

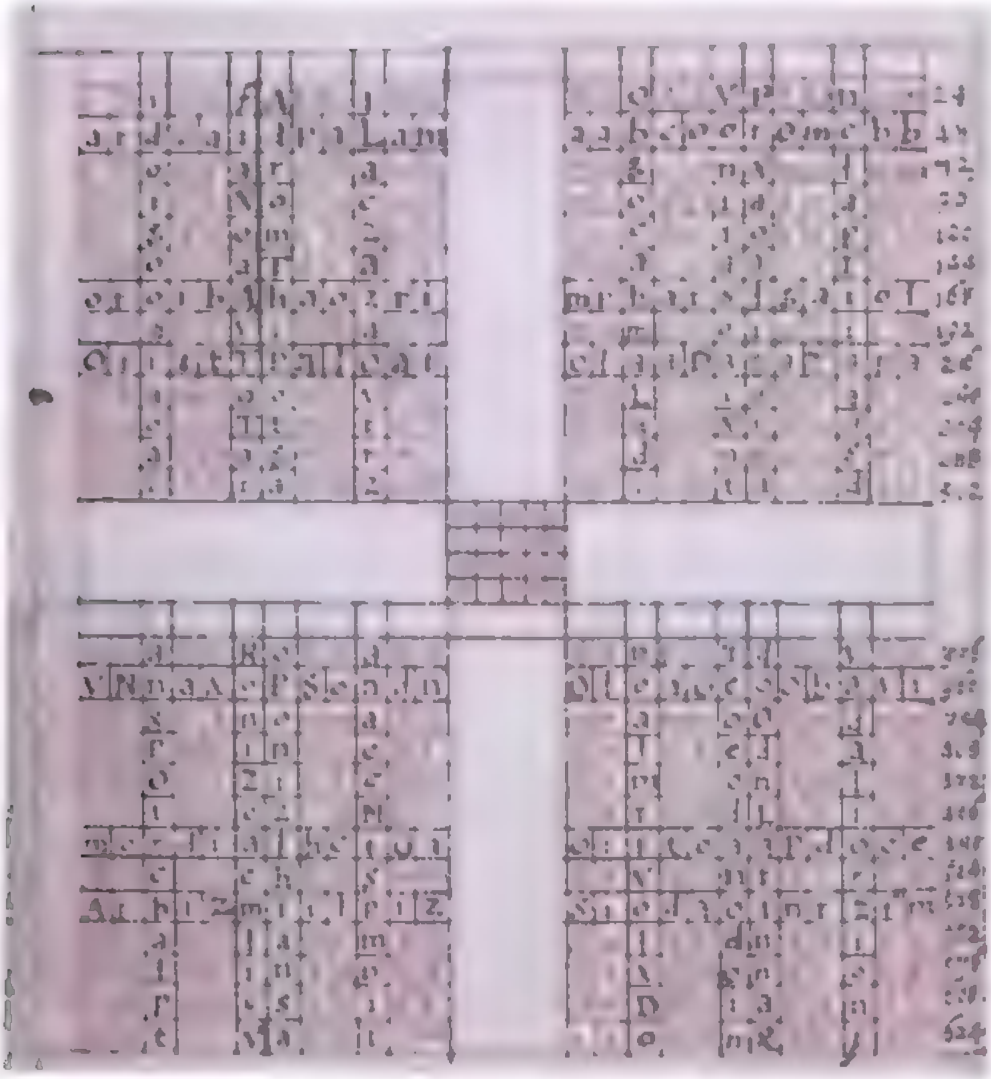
R1: for Rawlinson MS D.1067.

R2: for Rawlinson MS D.1363.

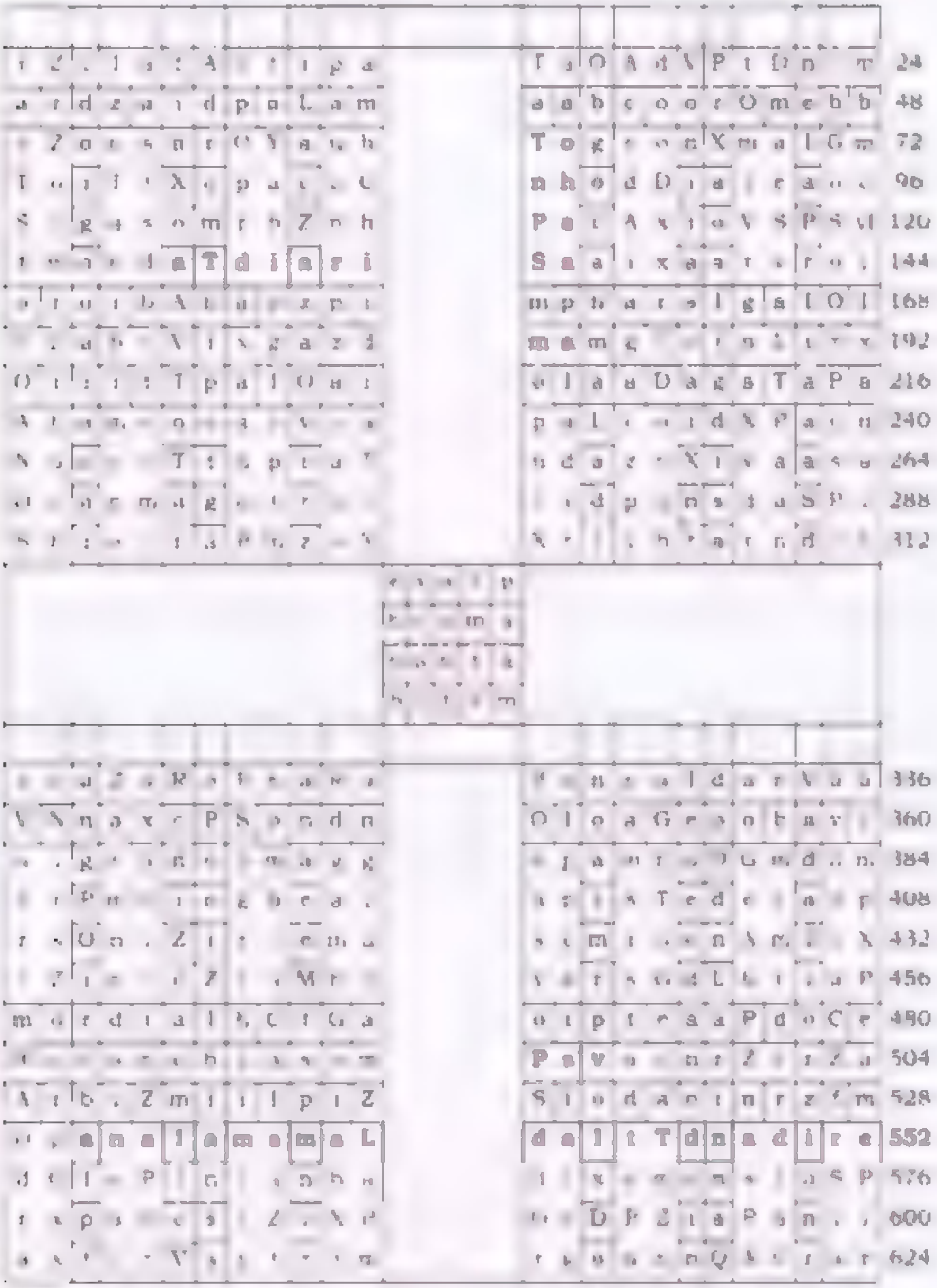
G: for the F L Gardner copy of *Book H.*
(which is a derivative rather than a source manuscript).

# Part 3 – Tabula Bonorum Angelorum Invocationes

## Clavicula Tabularum Enochi



## Clavicula Tabularum Enochi transcription[55]


24
48
72
96
120
144
168
192
216
240
264
288
312
336
360
384
408
432
456
480
504
528
552
576
600
624

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[55] Literally the 'Key of the Tables of Enoch.' It has not always been possible to determine if the scribe intended capitals for letters like Z, X, O and P. Note the double letters at positions 120 and 481, and the interesting form at 312.

## [A Brief Introduction to the Use of the Tables[56]]

A Brief Introduction unfolding and explaining the use of the foregoing Table or Tables of the Earth[57], as it standeth divided into four parts, East, West, North, &[58] South.

Man in his Creation being made an Innocent was also Authorized and made partaker of the power presence & Spirit of God, and a speaker of his mysteries and the society of his[59] Blessed Angels, whereby he knew all things under his Creation, naming them as they were so that in his Innocency he became holy in the sight of God, until that mighty Devil Choronzon[60] (for so is his true name) envying his felicity and perceiving that the substance of his lesser part was frail and imperfect in respect of his pure essence, began to assail him and so prevailed.

Then man, thus offending became accursed in the Sight of God, and so lost the garden of felicity[61] [the true judgement of his understanding] but not utterly the favour of God and was driven forth into the Earth, which being accursed also for his sake was covered with Briars and Brambles and such like[62], being little profitable to[63] him for food, unless he daily scratched and tore his[64] skin of his Back to thrust through the Thickets for a few plums, &c or hazarding his life among the devouring Tigers, and other wild Beasts of prey, being a measuring cast which of the two (in a probable[65] sense) should devour the other. But this subject being learnedly handled by Du Bartas[66] in his divine works we shall say no more thereof.

---

[56] Headings in [square brackets] have been inserted to clarify the structure. They are not in the original manuscript.

[57] It is interesting that although these Tables are usually referred to as Angelic Tables, here they are clearly referred to as Tables of Earth.

[58] Throughout the Gardner manuscript "&" is replaced by "and".

[59] G: "the".

[60] Choronzon appears in the guise of the original tempter in the Garden of Eden, guarding the Tree of Knowledge.

[61] The Garden of Eden.

[62] S2: Inserts "things".

[63] G: "unto".

[64] G: "the".

[65] G: Gives the word "profitable" here, but it has clearly been mis-transcribed.

[66] For information on Du Bartas see Part 1.

Now if Adam after his fall had continued in the garden of Eden his wickedness would have altered the Innocency of the place. Therefore is paradise distinguished from the Earth in respect of her[67] purity, because the Earth is said and known to be corrupted in respect of man's Sins, yet although the Earth was accursed for Adam's Sake by reason of his fall, The garden of Eden was not therefore accursed too, for that remaineth still where it was first erected & ordained by the [68] mighty Creator in the vale of Jehosaphat[69] wherein liveth Ely, Enoch[70], and John, who shall never die &c.

---

Adam for his Transgression being cast out of paradise, and driven a great distance from there into that depraved world, being there as dumb & not able to speak (for during the time of his being in Paradise) he spake the[71] Angelical and Celestial Language of which he also lost the benefit and was deprived of[72] in his fall, and was never since heard of or known to[73] any, but some such particular persons, whom God hath been pleased to permit the same to be revealed [74] , by the converse society, and oft times familiar community between them and the Celestial Angels.

He began of necessity to speak the language which we call Hebrew (yet not the same Hebrew which is amongst us now). In which Language he declared and delivered to[75] his posterity the nearest Knowledge he had of God, his creatures, and other his manifold and bountiful mercies and Justice. And from his own self divided his speech into 3 parts viz. Twelve, Three, and Seven[76], the number whereof remaineth but the true forms & pronunciations are wanting, and therefore is not of that force and goodness that is was originally in its own dignity, much less to be compared with that Angelical & Celestial Language which Adam verily Spake during his Innocency, and wherein (by divine permission) great secrets and mysteries have been revealed to several holy, pious reserved, and studious men of old, but we in this latter Age being (in a manner) ever deprived of so great and inestimable a Benefit and Blessing as to converse with Celestial Angels, as not being worthy so to do, are left also as depraved in our Judgements and reasons &c. Thus when Adam offended he received punishment therefore that he was turned out into the Earth, for if he had been turned out to[77] a blessed place, then it could not be said that he was turned out, for he that is turned out goeth to[78] dishonour (for God Knowing he would offend knew also how to dishonour him). So from Innocency, through his fall, he was turned out to corruption into a prison prepared for him before: Adam being thus cast out and the Earth cursed for his Transgression, thereby bringing all misery and wretchedness into the World, which also befell all posterity and shall even so continue to[79] the end of time, for then did God suffer and permit the Spirit of malice to enter into, and have power in the world, and ever since is perfect love taken away from amongst men, who are always at variance, striving to weed & destroy one another, and so it must be, and will be to the End. And in the same instant that Adam was expelled and the Earth accursed for his sake, yet the infinite mercies of God were such, that he also put a restraint to the wicked spirits, that by their envy and malice they should not quite extinguish & destroy the admirable works of his Creation, neither by their subtle Temptations and Illusions, for lo[80], Then said the Lord of Hosts let the world have his[81] time; and let there be keepers, watchmen[82], and princes placed over her, for years months and days &c.

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[67] Note Eden is described as female.

[68] G: "that".

[69] Between Jerusalem and the mount of Olives is the vale of Jehosaphat, under the walls of the city

[70] Enoch is particularly significant, given that Enoch was supposed to be able to converse with angels.

[71] G: Omits "the".

[72] G: Omits "of".

[73] G: "unto".

[74] G: Inserts "unto".

[75] G: "unto".

[76] An obvious reference to the 12 Single, 3 Mother and 7 Double letters of the Hebrew Alphabet.

From hence it plainly appeareth that the world was not committed to their charge with their creation but afterwards in diverse times and offices both to God and man.

Now we are to understand that there are 4 Angels as overseers thereof, whom the Eternal God in his providence hath placed against the usurping Blasphemy, misuse, & stealth of the wicked and great Enemy or[83] Tempter of man, the Devil, to the end, he being put out into the Earth, and permitted to Tempt and ensnare[84] the sons of man to all manner of wickedness and disobedience to Almighty God their Creator & Protector (yet this way as a Restriction), that his envious will might be bridled, The determinations of God fulfilled, and his creatures kept and preserved within the compass and measure of order, what the evil spirit doeth, the good Angels permit and what they wink at, the evil spirit wasteth, and mostly when they[85] think themselves assured then they feel the Bit[86], Thus doth[87] God and the good Angels put a snaffle[88] to the wicked. Each one of these 4 Angels is a mighty prince, a mighty Angel of the Lord, and are by him according to his divine order and decree as chief watchmen and overseers set over several & respective parts of the world, viz. East, West, North & South as (under the Almighty) their governor, protector & defender. And the Seals & Authority of whom are confirmed in the beginning of the world. And to every of[89] them belong 4 characters, being tokens of the presence of the Son of God, by whom all things were made in[90] creation, and are the natural marks of Holiness, and unto which belong 4 Angels severally, and before each one of those great Angelical Princes, is[91] borne 3 Banners wherein is[92] displayed 3 great names of God, comprehending 3, 4 & five[93], which in all are Twelve[94], and those Twelve[95] great names of God govern all creatures upon Earth both visible and invisible[96].

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[77] S2, G: "into".
[78] G: "unto".
[79] G: "till".
[80] G: Omits these two words.
[81] S2: "its".
[82] The term "watchmen" clearly links to the watchtowers, and their occurrence in Enochian magic.

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[83] G: "and".
[84] S2: "Ensnare".
[85] G: Inserts "(the Evil Ones)".
[86] "Bit" here refers to a horse-bit.
[87] G: "do".
[88] A snaffle is a type of horse-bit, so its use here is clearly in the context of control as when a horse is bridled.
[89] G: Omits "every of".
[90] G: Inserts "the".
[91] G: Corrects the grammer, replacing "is" with "are".
[92] Ibid.
[93] G: "5".
[94] Ibid.
[95] Ibid.
[96] A circular diagram showing these 12 banners appears in Sloane 3191 which was Dee's original of the current manuscript. The banners run from the East clockwise: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Olp, Teaa, Pdoce, Mph, Arsl, Gaiol around a square marked 'Terra' emphasising again that these are Tables of Earth.

## [The Hierarchy of Angels]

Each one of these 4 Great Angelical Princes hath 5 providential[97] Angels or guardian[98] princes attending him, under whom are Six[99] Angels called Seniors which St John remembereth[100] (who as their offices are &c)[101] judge the government of their mighty Angelical King, and fulfil the will of God as it is written &c.

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Under which Seniors are 4 presidential good Angels, who are dispositors of the commands of those that are the Superior governors of the four principal Angles or Quarters, East, West, North and South, over the which they are severally and respectively constituted and set over[102] &c.

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Under whom again are many and numberless of Aerial ministering Subservient Spirits of several offices both good and bad. All which shall be further explained in the opening & exemplifying[103] the following[104] Tables &c which is as followeth.

Here we have 4 Tables or Quadrangles, which are but one General Table, only divided into 4 Parts, East, West, North, & South, In the centre between these 4 Quadrangles is another little Table joined cornerly to them all, and[105] serveth to unite the[106] several parts of them together, according as they are to be diversely referred as shall be seen hereafter &c.[107]

---

Each Single Quadrangular Table containeth 12 Squares athwart and 13 downwards[108]. The Two middle lines downwards that are of black letters enclosed also within black Ruled lines, and the middle line going athwart that again composed also of black letters enclosed between two black Ruled lines and standing crosswise in the middle of the two perpendicular or upright lines make up the name of the mighty Angelical King, and the[109] 3 names of God displayed in the Regal Banners[110] borne before him, being the Arms of the Ensign[111], and the names of Six[112] Angelical Seniors, governing in that Angle or Quarter of the compass which they are set over.

---

[97] S2: "Presidential".
[98] S2, G: Omits the "t" given in the original text, making the word "guardian".
[99] G: Gives the number "6" rather than writing it out in full.
[100] This is a reference to the book of *Revelations* chapter 4 verse 4 in The Bible.
[101] S2: "&c".
[102] G: Records "attributed and set &c".
[103] G: Inserts "of".
[104] G: Adds "of" and omits "following". The Table appears at the beginning of the manuscript.
[105] G: Inserts "which".
[106] S2: Omits "the".
[107] The Table of Union.
[108] In short, there are four Elemental Tables, each of 12 by 13 squares. Each of these Tables is attributed to one of the four compass directions. Clockwise from the top left: East, South, West, North ???

In every Lesser Angle of every Quadrangular Table standeth also black letters enclosed within black Ruled lines crosswise in form of a crucifix thus ┼[113] out of which are collected the Names of God that call forth, and constraineth[114] those Angels & Spirits both good & bad, that are to be gathered out of that particular lesser Angle, belonging & serving to that Quarterly Angle or Table.

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[109] G: Omits "the".

[110] S2: "Banner".

[111] In this context "Ensign" refers to an individual flag holder, not a design.

[112] G: "6".

[113] G: A drawing of a 5x6 square cross is given here in the text.

[114] G: "constrain".

## [East Quadrangle]

The particular exemplification of all is as followeth viz As in the East Quadrangle or Quarterly Table,[115] which is the first Quadrangle, on the top towards the left hand,[116] The two middle upward or perpendicular black lines, the first of them from the top downward to the bottom hath these thirteen letters viz f, i, a, X, o, a, A, u[117], t[118], o, t[119], a, r. The second which is the next upright or perpendicular black[120] line to it from the top down to the bottom hath these thirteen letters, a[121], d, r, o, m, t[122], H[123], i, p[124], o, t, g, a. The middle black line standing crosswise athwart these two upright or perpendicular black lines hath these Twelve letters, o, r, o, i, b, A, H, a, o, z, p, i – being all added together, and set crosswise in order as they stand in the Quadrangular Table. Stand thus, as in the annexed form is represented and so make the similitude of a cross.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | f | A | | | | | |
| | | | | | i | d | | | | | |
| | | | | | a | r | | | | | |
| | | | | | X | o | | | | | |
| | | | | | o | m | | | | | |
| | | | | | a | t | | | | | |
| o | r | o | i | b | A | H | a | o | z | p | i |
| | | | | | u | i | | | | | |
| | | | | | T | P | | | | | |
| | | | | | o | o | | | | | |
| | | | | | T | t | | | | | |
| | | | | | a | g | | | | | |
| | | | | | r | a | | | | | |

In the centre of this cross like example is contained the name of the

---

[60] G: Opens brackets here.
[61] G: Closes brackets here.
[117] G: Records this letter as "V".
[118] Note the table drawn in the text has a capital T but a small t is given in the text here. S2, G: records it as "T".
[119] Ibid.
[120] G: Omits this word.
[121] Note the table drawn in the text has a capital A but a small a is given in the text here. Again S2, G: records the capital "A".
[122] G: Records this letter as "T".
[123] G: Records this letter as "h".
[124] Again, small p in text, capital P in table.

great and mighty Angelical King set as a governor, overseer, or watchman over the East angle and is thus collected.

There is (B) the fifth letter in the middle black line athwart and (a)[125] the sixth letter in the perpendicular line accounting from the top downwards and (T) the sixth letter in the second perpendicular from the top downwards and (a)[126] the fifth letter from the Right hand to the left in the said middle over thwart[127] line and (i)[128] the sixth letter ascending from the lowermost part of the second perpendicular line upwards and (v)[129] the sixth letter ascending from the lowermost part of the first upright line standing thus, unto which six letters bring added together put the letter (a)[130] or (h)[131] which two letters are concentrated with the aforesaid six letters, either of them serveth, and these seven or eight letters make up the name BATAIVA or BATAIVH, or BATAIVAH, which letters set together as they stand in the Table, & they stand heteromaces[132] or centrally therein thus.

A T
B A
V I

A T
B A H A
V I

And this is the true name of the mighty Angelical King, watchman[133] and overseer of the East Angle or Quarter of the world, &c, moreover divide the middle cross line into 3 parts from the left hand to[134] the Right, and divide it into 3, 4 or[135] five[136] letters and they will make up these 3[137] words Oro Ibah Aozpi, which are the 3 great names of God borne in the 3 Banners or the Arms of the Ensigns belonging to the great and mighty Angel BATAIVA, King and governor of the East Angle.

The names of the six Angelical Seniors ruling in the East Angle under this great prince BATAIVA[138] which[139] are thus collected. The sixth letter of the middle transverse or cross line going athwart the two upright black lines is (A) and the letters from the right hand to the left following it as it were backwards are (b.i.o.r.o.) which maketh the name[140] Abioro, and it is the name of the first Angelical Senior made up of six letters, and if the letter (H) which followeth the letter (A) and is the seventh letter of the said transverse line, be added to[141] And set before the other six letters it maketh the name Habioro, and is the name of the said first Angelical Senior comprehended of seven letters.

---

[125] S2, G: Records capital "A".
[126] Ibid.
[127] G: "athwart".
[128] G: Records as capital "I".
[129] Ibid.
[130] Ibid.
[131] Ibid.
[132] S2. Crossed out by Ashmole, and replaced by 'Hebecomaces'.
[133] S2: "watchtower".
[134] G: "unto".
[135] G: "and".
[136] G: Records the digit "5".
[137] G: "three".
[138] G: Spells this with the additional H, i.e. "BATAIVAH".
[139] G: Omits this word.

Then take the aforesaid letter (A) again, (being the sixth letter in the middle transverse black line as aforesaid) and ascend upward from thence to the top or uppermost letter of the first upright black line and they are (A.a.o.X.a.i.f.) making the word Aaoxaif[142] which is the name of the second Angelical Senior.

Then again take the letter (H), which is the seventh letter, in the said middle transverse black[143] line, from the left to the Right and ascend from thence to the uppermost letter in the second perpendicular line and the letters are (H.t.m.o.r.d.a.)[144] which maketh the word Hetemorda,[145] and is the name of the Third Angelical Senior.

Then again take the letter (H) the seventh in the middle transverse line from the left to the Right, and the letters following it forwards and they are (H.a.o.z.p.i.) which maketh the word Haozpi, and is the name of the fourth Angelical Senior composed of the[146] six letters, and if the letter (A) that standeth just next before the letter (h)[147] be added thereto, and set before the other six letters then it maketh the name Ahaozpi, which is the name of the 4th[148] Angelical Senior composed of seven letters.

---

[140] S2: Inserts "of".
[141] S2. "too".
[142] S2: ", if".
[143] Ibid.
[144] G: "(H.T.M.o.r.d.A.)".
[145] G: "Hetomorda".
[146] S2, G: Omits this word.
[147] G: Capitalises, "H".
[148] G: "fourth".

Again take the said letter (H) the seventh letter of the middle transverse line, and descend from thence downwards to the bottom or last letter in the second perpendicular line and the letters are (H.i.p.o.t.g.a.) making the word Hipotga, which is the name of the fifth Angelical Senior.

And then again take the letter (A) being the sixth letter in the middle transverse line from the Left to the Right and from thence also descend downwards to the lowermost letter in the first upright line which are these (A.u.T.o.T.a.r.) which maketh the word Autotar, & this[149] is the name of the sixth & last Angelical Seniors ruling in the East Angle.

The name of this great Angelical and mighty Angel or King of the East BATAIVA, upon whom all the Angels and Spirits of the four[150] Lesser Angles in the Quadrangle of the East, attend and give obedience, calleth out the fore recited six Seniors whose offices are to give Scientiam Rerum Humanarum et Judicium[151], according to the nature of their parts, as in the East after one manner, In the West after another, and so of the rest according to their several gubernations[152].

Now for the sixteen Servient Angels next in order under the six Angelical Seniors in this Eastern Quadrangle their names are to be collected and composed out of each Lesser Angle attendant on the greater Angle thus. In the uppermost Lesser Angle on the left hand of this Quadrangular Table, there is a small crosslike form of black letters, whose perpendicular or upright line reacheth from the top of the said Lesser Angle to the middle black transverse line that goeth athwart that Quadrangle and containeth six letters from the top downwards which are (i.d.o.i.g.o.) making the name Idoigo, the which is one name of God, which is used to call forth the subservient good Angels, who are attendant next in order under those sixteen Angels next succeeding the Six Seniors according to their graduation.

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[149] S2, G: Omits this word.

[150] G: "4".

[151] A knowledge of sciences, facts and laws. ??

[152] Governors.

The transverse line going athwart that upright line in this Lesser Angle, being the uppermost line but one, is of five letters, & these are[153] (A.r.d.z.a.)[154] making the name Ardza, which is another name of God; now as the Benevolent Angels serving in this said Lesser Angle, under the aforesaid sixteen[155] are ruled by and called forth by this name Idoigo, so by the name Ardza they do what they are commanded, all which shall be further explained in exemplification hereafter following in their proper places.

|   |   |   |   |   |
|---|---|---|---|---|
|   |   | i |   |   |
| a | r | d | z | a |
|   |   | o |   |   |
|   |   | i |   |   |
|   |   | g |   |   |
|   |   | o |   |   |
|   |   |   |   |   |

[156]This annexed Example is the form of the black letters as they stand crosswise in the uppermost lesser Angle of the Quadrangle over this lesser[157] transverse[158] are 4 red letters which are (r.z.l.a.)[159] setting a side or leaving out the black letter (i) standing in the middle between them, and it maketh the name Vrzla,[160] and this is the substance of the[161] first of those sixteen Angels before spoken of, bearing rule next under the six seniors in the East[162] Quadrangle. Then take away the first of these Red letters which is (r) and make it the last and it maketh the name Zlar or Zodelar, (for z extended is to be pronounced zod) which maketh the name of the second of the aforesaid Sixteen[163] Angels. Again make the first letter of the second name which is[164] (z) the last

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[153] G: Replaces "& these are" with "and they are these".
[154] G: Gives a small "a" for "ardza".
[155] S2: "and".
[156] G: Gives the top line as well thus:

|   |   |   |   |   |
|---|---|---|---|---|
| r | Z | i | l | a |
| a | R | d | z | a |
|   |   | o |   |   |
|   |   | i |   |   |
|   |   | g |   |   |
|   |   | o |   |   |

[157] G: Omits this word.
[158] G: Includes the phrase "upper black line".
[159] G: Gives a capital "Z".
[160] S2, G: Gives this name as "Urzla". In this period 'U' and 'V' were interchangeable letters.
[161] G: Inserts "name of the".
[162] G: "Eastern".
[163] S2: "~~Angles~~ Angels".
[164] G: Replaces "which is" with "the".

of the third name and the letters will be Larz and it maketh[165] up the name Larzod which is the name of the third of the sixteen Angels aforesaid. Then again by making the first of those 4[166] letters of this last name, the last letter thereof, then will these letters be (a.r.z.l.) which makes the name Arzel, and is the fourth of the aforesaid sixteen Angels, and the[167] last are the four Superior Angels bearing rule under the Six Seniors in this first lesser Angle serving to the[168] greater[169] Eastern Quadrangle, and as to the names[170] of these 4 Angels, and governing in this Lesser Angle serving to the greater Quadrangle or East Quarter of the Table, and thus collected and gathered together, so are the names of the other Twelve Angels set as governors and Superiors over the 3 other Lesser Angles subservient to this Quadrangle.

As for example the second lesser succeeding Angle of this eastern Quadrangle[171] is that on the Right hand above next to this here above explained and hath in its upright or perpendicular black line these six letters (j.l.a.c.z.a.)[172] making the name Jlacza,[173] which is also a great name of God, The transverse black[174] line whereof hath these letters (p.a.l.a.m.) which being set together as they are in[175] the

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[165] S2: "makes".
[166] G: "four".
[167] G: "these".
[168] S2: "lesser".
[169] S2: "Eastern".
[170] S2: "of".
[171] G: "Quarter".
[172] G: Replaces the "J" with an "I".
[173] And hence G: gives "Ilacza" instead of "Jlacza".
[174] G: Omits this word.
[175] G: Gives the table with the top line included, thus:

| | | | | |
|---|---|---|---|---|
| U | T | i | p | a |
| P | A | L | a | m |
| | | a | | |
| | | c | | |
| | | z | | |
| | | a | | |

| | | | | |
|---|---|---|---|---|
| | | j | | |
| P | a | L | a | m |
| | | a | | |
| | | c | | |
| | | z | | |
| | | a | | |

Quadrangular Table, stand as in this annexed[176] exemplification is hereunto affixed[177].

The four Red letters over the black transverse line of this second lesser Angle of this Eastern Quadrangle are (V.t.p.a.) [178] making the name Vtepa,[179] which is the name of the fifth of the aforesaid sixteen Angels, and the first of the four Superior Angels set over the second Lesser Angle, and governing therein next under the six Seniors.

Then as before in the example of the first lesser Angle, take away the first letter of these four, and make it the last of the name then it will be Tepau,[180] which is the name of the sixth of the Sixteen Angels aforesaid, and the second of the great benevolent Angels governing in this second lesser Angle.

Again take away the first letter of the second name, and make it the last, then it will be Paut, which is the name of the seventh forementioned Angels and of the third[181] benevolent great Angels set over this second Lesser Angle.

Likewise take away the first letter of this last name, and make it the last then it will make the name Autep, which is the name of the Eight [182] of the four Recited Sixteen Angels, and of the 4th [183] governing Angel set over this second lesser Angle.

The other eight Angels names are to be collected after the same manner out of the other two[184] lesser Angles serving in the Eastern Quadrangle. That on the left hand underneath being the third Lesser Angle successively next following to the second, being that lesser Angle on the right hand above as is aforesaid, and that on the Right hand underneath is the fourth and last of the lesser Angles serving to[185] this Quarterly great Angle.

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[176] G: Replaces "this annexed" with "the".
[177] G: Replaces "is hereunto affixed" with "above".
[178] G: Gives "U" rather than "V".
[179] Hence G: gives "Utepa" rather than "Vtepa".
[180] G: Gives this word as "Tpau".
[181] G: Inserts "of the".
[182] G: Adds an "h" to make the word "Eighth".
[183] G: "fourth".
[184] S2: "lesser".
[185] G: "unto".

Every of the aforesaid four Angels[186], whose names[187] are thus gathered out of every lesser Angle of the greater Quadrangle wherein they are contained are great and Benevolent Angels, and bear Rule and govern[188] over those several Angles[189] successively, under whom also are several Benevolent Angels, but far more Inferior in power, yet of the same nature, as their Superiors are, under whom again are many Angels and spirits of various and different nature[190], both good and bad, whose offices[191] are also manifold & various[192] gradually in their orders according as divine Authority hath directed[193] and appointed, both as to good and bad effects & purposes as for examples; those Benevolent Angels whose offices are of physick, as they by their temperance and benevolence cure diseases, and by their splendidness[194] and celestial irradiation[195] preserve the Elemental Vigour, and Radical humidity of things to the[196] prolongation of Life & health, according to the nature of their parts, &c. So the malevolent and Evil Spirits, whose names are collected out of the same lesser Angles[197] from whence the good Angels names are gathered of the aforesaid offices[198], are opposite in nature to them, as to their malignity and envy to[199] the prosperity of things, for instead of curing diseases they bring them in[200], and when permitted by the Superior powers do thereby mortify and destroy things, and by their more gross, Evil, Terrestrial and poisonous rays (being comparatively the same as their Aerial vapours of the Earth) weaken[201], In fact mortify and destroy the elemental vigour & radical moisture of things, so that if their envious will[202] were not bridled and restrained[203], nothing in this

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[186] S2: "Angles", probably a copyist's error, substantiated by the following "~~whose names are thus gathered~~".
[187] S1: Repeats the phrase "whose names are thus gathered" in the text here.
[188] G: "governance".
[189] S2: "~~Severally~~".
[190] S2: "natures".
[191] S2: "~~also~~".
[192] G: Inserts "and".
[193] S2: "decreed".
[194] G: "splendour".
[195] S2: "irradiations".
[196] S2: "~~prolongation~~".
[197] S2: "angle".
[198] The Evil Spirits are derived from exactly the same place as the Good Spirits or angels. Dee is not as sanctimonious as he has been portrayed and knew full well that spiritual creatures of whatever hue were to be dealt with in the same way.
[199] G: "of".
[200] G: Replaces "bring them in" with "cause them".
[201] G: "would".
[202] G: Replaces "envious will" with "envy".
[203] G: Transposes this to "restrained and bridled".

World could be preserved, but of this matter, more shall be said &[204] explained in its proper place.

As for (example) the names of several Benevolent Angels Subservient to those Superior Angels set over & governing in each Lesser Angle in this Eastern Quadrangle they are to be collected out of each Lesser Angle as follows[205].

| | | | |
|---|---|---|---|
| c | z | n | s |
| T | o | T | t |
| S | i | a | s |
| F | m | n | d |
| | | | |

In the first Lesser Angle of this East Quadrangle, and under that black transverse line, are 4 lines of Red letters, and leaving out the black Letters in the middle upright line going between them, do stand[206] in the lesser Angle of the Quadrangle as in the[207] annexed example is represented the first lines whereof hath those 4 letters c.z.n.s. making the name cezodenes which is the name of one Inferior benevolent Angel serving in this first lesser Angle of the East Quadrangle.

Then next under that, the line hath these 4 letters T.o.t.t. making the name Totet, which is the[208] name of another subservient great Angel[209] serving in this said Lesser Angle.

The third line hath those four[210] letters s.i.a.s. making the name sias, which is the name of another good Angel subservient to this said Lesser Angle.

The fourth and last line of this Lesser hath these 4 letters F.m.n.d. making the name Efemende, which is the name of another benevolent Angel subservient to this aforesaid lesser Angle in the East Quadrangle.

The subservient good Angels[211] thereof are to be gathered out[212] in the same manner as the former is[213] exemplified, as thus, under the black transverse line of this 2nd[214] Lesser Angle, are also 4 lines of red letters, and leaving out these[215] black letters that stand between them in the middle upright line, do[216] stand in this second Lesser Angle as in the exemplification hereunto annexed is set forth.[217]

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[204] G: Omits "said and".
[205] S2: "followeth".
[206] G: Replaces "do stand" with "stands".
[207] G. Omits "the".
[208] S2. "a".
[209] S2: "great".
[210] G: "4".
[211] G: Inserts "of the 2nd Lesser Angle" here.
[212] G: Replaces "gathered out" with "selected".

| | | | |
|---|---|---|---|
| o | Y | u | b |
| P | a | o | c |
| r | b | n | h |
| d | i | r | i |

[218]The first line of which four red letters are these o.Y.u.b. making the name oYube, which is the name of one Inferior benevolent Angel, serving to this second[219] lesser Angle.

The next or second line hath these four letters P.a.o.c. which is another name of a subservient good Angel making the name Paoc.

The third line hath these four letters (r.b.n.h.)[220] making the name Vrbeneh,[221] which is the name of another Benevolent Angel serving to this Lesser Angle.

The fourth line hath these four letters (d.i.r.i.) making the name Diri, which is another name of a Benevolent Angel serving to[222] this second Lesser Angle.

The two other lesser Angles below those two here explained have also the like subservient good Angels attending them as these, whose names are also to be collected there out after the same manner as the former is, for their natures & offices and the[223] calling them forth to visible apparition and verbal community shall be showed hereafter, and likewise of the malignant, Evil, envious

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[213] G: Replaces "the former is" with "before".
[214] G: "second".
[215] S2, G: "the".
[216] G: Omits "do".
[217] G: Replaces "in the exemplification hereunto annexed is set forth" with "is set forth in the annexed form".
[218] G: Gives the table thus, with the "v" in the third row replaced by an "n".

| | | | |
|---|---|---|---|
| o | Y | u | b |
| p | A | o | c |
| n | B | n | h |
| d | I | r | l |

[219] G: Omits "second".
[220] Because of the transcription error, G: gives "n.b.n.h" instead of "v.b.n.h.".
[221] Again, the error is continued with G: giving "Nebeneh".
[222] G: Omits "to".
[223] G: "for".

spirits whose names are also to be collected out of each particular, Inferior or Lesser Angle, as they are severally and respectively subject & serving to the greater Quadrangle, how to gather their names, and what their several offices are, &c, & the calling them forth &c, together with matters of concernment and some select consequences; and also what use is to be made of all, In like manner shall be set forth and explained hereafter, in their proper places, as shall follow in method.

## [Table of Union]

First as to the little[224] Table, standing in the centre between the four greater Quadrangles & the use thereof, it is called the Table of Union, and showeth[225] to join such particular letters as are therein, to several particular names and letters in each of the Lesser Angles contained in every[226] of the greater[227] Angles of the Table in general for the collecting and making up of other peculiar[228] names for such proper, select, material & intricate purposes[229], as they are to be attributed and Referred to exemplification, whereof followeth.

The first line containeth these letters e.x.a.r.p. serveth[230] to bind the four lesser Angles of the East Quadrangle together.

The second line that[231] hath these letters h.c.o.m.a. serveth to bind the 4[232] lesser Angles of the second West Quadrangle together.

The third line hath these letters n.a.n.t.a. which serveth[233] to bind the four lesser Angles of the third or North Quadrangle together.

The fourth and last line have these letters b.i.t.o.m. serveth[234] also to bind the four lesser Angles of the fourth or South Quadrangle together, and note, the same that stretcheth from the left to the Right, must also stretch from the Right to the left[235]: observe also that the letters joining those names which may be put before the names of the four Angels set[236] over and governing in each one of every particular lesser Angle of these[237] four greater Quadrangles, as well from the Right as[238] the left, is the name of God whereby those Angels are called and do appear: as for example, The first letter of the first line of this little[239] Table of Union is (e), The name of the first Angel set[240] over the first lesser Angle of the East Quadrangle is Vrzla, take away the letter (v) being the first letter of[241] the name and put instead thereof, the said letter (e) and then the name[242] will be Erzla, which is the name of God which governeth and calleth forth the Angel Vrzla, and also the other three Angels that are set over the first lesser Angle of the East Quadrangle[243].

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[224] G: "small".
[225] S2, G: Inserts "how" here.
[226] G: "each".
[227] S2: "ater".
[228] G: Replaces "peculiar" with "particular" and omits "names".
[229] G: Gives singular "purpose".
[230] G: Replaces "serveth" with "and serve".
[231] S2: Omits "that".
[232] G: "four".
[233] G: "serve".
[234] G: Replaces "serveth" with "and serve".
[235] I.e. these names can be read forward or backwards.
[236] G: "sitting".
[237] S2, G: "the".
[238] S2: "to".

The name of the first Angel set[244] over the second lesser Angle is Vtepa.[245] Then by adding the aforesaid letter (e) thereto before it, the name will be Eutepa, which is the name of God governing those four Angels set[246] over the second lesser Angle of the East Quadrangle by which they are called forth and do appear.

The name of the first Angel set[247] over the third lesser Angle is cenbar, before which the aforesaid letter (e) being added maketh it Ecenbar which is the name of God governing those four Angels whereby they are called forth and do appear.

Then again the name of the first Angel set[248] over the fourth lesser Angle of this East Quadrangle is Xegezod, then by adding the said letter (e) thereunto[249] before it maketh it Exegezod, which is the name of God that governeth, & whereby these four Angels are called forth and do appear, and thus are gathered the four great names of God, governing those sixteen Angels bearing rule under the six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear as aforesaid.

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[239] G: "small".
[240] G: "sitting".
[241] G: Inserts "pronouncing".
[242] S2: "is".
[243] An important formula for generating names of God.
[244] G: "sitting".
[245] G: Gives the name as "Utepa".
[246] G: "sitting".
[247] Ibid.
[248] Ibid.
[249] G: "thereto".

## [Evil Angels in the Table of Union]

There are four letters left of the first line of this said Table of Union which are X.a.r.p. Every name sounding of 3[250] letters beginning out of the first line, and out of those four letters is[251] the name of a Devil or Evil Angel, as well from the right and from the left, Excepting the line containing the name of every[252] the four Angels set over, and governing in every lesser Angle in each one of the four greater Quadrangles[253] which are the sixteen[254] great benevolent Angels, mentioned next in power, under the six Seniors in each Quadrangle[255] severally and respectively, being the uppermost lines over every transverse black line of the lesser Angles. They are not to be made use of herein, for that[256] they have no participation with the Evil Spirits at all in the last[257], &c.

As for example thus. The four lines (that are under the transverse black line of the first Lesser Angle in the East Quadrangle)[258] the names of the good subservient Angels[259] are only to be[260] made use of herein.

The first letters are c.z. then take the letter (X) in the Table of Union, and add it before them, it will make up the name Xcez, which is one name of an evil Spirit. The two next letters against (c.z.) on the Right hand, the other side of the upright black line going between is[261] (n.s.) making the word[262] nes. or Enes, then by adding the said letter X thereto before it, it maketh[263] Xenes which is another name of an evil Spirit, and if the name Xcez be made backwards from the Right to the left then it will be zedocXe, which is another name of an Evil Spirit, so likewise if the name Xenes, be made backwards as aforesaid then it will be Exes which is the name also of a Devil.

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[250] G: "three".
[251] G: "from".
[252] G: Inserts "one of".
[253] G: Inserts "(" here.
[254] G: "16".
[255] G: Inserts ")".
[256] G: Replaces "for that" with "because".
[257] G: Omits "at all in the last".
[258] G: Inserts "are".
[259] G: Inserts "and".
[260] S2: "made".
[261] G: "are".
[262] G: "name".
[263] S2: Inserts "it"; G: Omits the words "X thereto before it, it maketh".

The next two letters below c.z. is[264] T.o. and the next letter to the letter (X) in the Table of Union is (a) which being added to the two said letters T.o. from the left to the Right maketh the word ATo, but being added thereto from the Right to the left then it will be Aot, which are the names also of an Evil (Spirit) or Angels of an Infernal as well as of an Aerial nature: The two next letters against T.o. and the Right hand side of the upright black line &c[265] are T.t., the letter being added thereto, before from the left to the Right, maketh the name Atet, and being added thereto from the Right to the left as it happeneth maketh also the same name, The two first letters in the third line under the black transverse line of this first lesser Angle of the East Quadrangle is S.i. the third letter of the first line in the Table of Union (setting aside the letter (e) being the first letter of the line which belongeth only to the sixteen Angels, set as governors over these four Lesser Angles or rather of every the four lines of red letters over every of[266] the[267] four black transverse lines in each Lesser Angle of this East Quadrangle) and it is (r) but adding it to[268] the two letters (s.i.) before, from the left to the Right maketh the name Resi, but added thereto from the Right to the left, maketh the name Ries, which are the names likewise of two Evil Spirits.

The two letters against (s.i.) on the other side the black upright line are a.s., the letter (r) added thereto from the Right to the left maketh the name Resa, but being added thereto from the left to the Right, maketh the name Ras.[269] The first two letters in the last of the four lines under the over thwart, or[270] transverse lines aforesaid of this first Angle of the East Quadrangle are f.m. The last letter in this first line of the Table of Union is P which being added to the aforesaid two letters (f.m.) from the left to the Right maketh the name Pefem. but if it be added thereto from the Right to the left, then it maketh the name Pemef, which are also the names of 2 Evil Angels or Devils.

The other two letters against them on the other side of the black upright line are (n.d.) to which add the letter (P) before from the left to the Right, and it maketh the name Pend.[271] but if the said letter (P) be added thereto from the Right to the left, then it will make the name Peden, which are likewise the names of two Devils: And thus are gathered (the names)[272] of certain Evil Spirits, which are likewise (the names) collected after the same manner out of all the other Angels[273] respectively in the table saving[274] only to observe that the first line in the Table of Union belongeth to the first or East Quadrangle, The second line thereof to the second or west Quadrangle, The third line thereof belongeth to the third or North Quadrangle, and the fourth line serveth to the fourth or South Quadrangle, and the first letters of every line belong properly to the Red line set[275] over every[276] of the lesser transverse or cross black lines in every lesser Angle, and as there are four Quadrangular Tables in the general Table, so the first letter of every line of the Table of Union belongeth to the first line of every Lesser Angle of that Quadrangle unto which the line is referred, as is aforesaid in the explanation of the four Angels set[277] over the first lesser Angle of the East Quadrangle, The other four letters in each line of the Table of Union serveth to collect, join together and make up several names both of good and bad Angels out of the four Subservient lines, which are the red lines under the transverse black line of every Lesser Angle as hath been showed[278] in the foregoing Example; we will give you one Exemplification more, by which it will be sufficient to understand the whole Table, and that is thus[279]; As to the third or North Quadrangle the name of the first Angel set over and governing in the first Angle thereof is Boza, then taking the first letter of the third line in the Table of Union which is (n) and placing it before the name of the said Angel, then[280] it maketh the word Enboza, which is the great name of God, that governeth, and by which those four great and Benevolent Angels are to be called forth to visible appearance.

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[264] G: "are".
[265] G: Omits "&c".
[266] S2: Omits "of".
[267] G: Omits the words "of the".
[268] G: Transposes "it to" making "to it".
[269] S2: "~~but being added thereto from the left to the right maketh the name~~".
[270] G: Omits the words "overthwart, or".
[271] G: Gives the name as "Pende".

The name of the first Angel set[281] over the second lesser Angle serving to the third or north Quadrangle is Phra or Phara, then by adding the letter (n) thereto, before the said name then it will be Enphra, or Enphara, which is the great name of God that governeth those four Angels set[282] over the second lesser Angle, serving to the third or north Quadrangle, & by which they are called forth and do appear; The name of the first Angel set[283] over the third lesser Angle serving to[284] this north Quadrangle is Æoan, then add the said letter (n) before it, and make it Næoan, which is the great name of God that governeth those four Angels set[285] over that lesser Angle, and whereby they are called forth and do appear.

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[272] S1: Repeats the phrase "(the names" here in the text.
[273] G: Changes "Angels" to "Angles", suggesting a mistake on the part of the original G.D. copyist.
[274] G: "having".
[275] G: "sitting".
[276] G: "each".
[277] G: "sitting".
[278] G: "shown".
[279] G: "as follows".
[280] G: Omits "then".
[281] G: "sitting".

Then again the name of the first Angel set[286] over the fourth lesser Angle serving to[287] this north Quadrangle is Iaom,[288] then by adding the letter (n) before it, it[289] maketh the word Niaom,[290] which is the great name of God that governeth the four Angels set[291] over this fourth lesser Angle of the third or north Quadrangle and by which they are also called forth & do appear, & so it is of the rest.

The first letter[292] of the[293] line of the Table of Union added before the name of the first Angel set[294] over every[295] four lesser Angles serving to[296] the greater Quadrangle, wherein they are, maketh the name of God that governeth over every[297] of those said four Angels, set[298] over every said lesser Angle, unto which[299] Quadrangle, first, second, third, or fourth, Each[300] line of the Table of Union is properly formed[301], as aforesaid. The other four letters of each line of the Table of Union, serveth[302] to the four red lines of four letters affixed[303] under the black cross or transverse lines of every Lesser Angle, and maketh up the names of several Evil Angels of a Terrestrial and[304] Infernal nature, that are composed and made up of 3 letters, by adding thereto, the first, second, third or fourth letter of the line of the Table of Union, being those four letters following the first. Every line of the Table containing five letters linear along, and four downwards, every first letter belonging properly to the line placed over, every black Transverse or Cross line in every lesser Angle, in each greater Quadrangle and the other four letters, to the four Red lines placed under the said transverse black line[305] successively as they are referred to be joined[306] one to another as[307] thus. The fourth line of the Table of Union belongeth to the fourth or South quadrangle.

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[282] Ibid.
[283] Ibid.
[284] G: Omits "to".
[285] G: "sitting".
[286] Ibid.
[287] G: Omits "to".
[288] G: Gives this name as "Taom" demonstrating another copying error.
[289] S2: Omits "it".
[290] See previous note, the name is given incorrectly as "Entaom", perpetuating the same mistake.
[291] G: "sitting".
[292] S2: Also "letter".
[293] G: Inserts "vertical".
[294] G: "sitting".
[295] G: "each".
[296] G: Omits this word.
[297] G: Replaces "over every" with "each".
[298] G: "sitting".
[299] G: Inserts "said".
[300] S2: Also "each".
[301] S2: "referred".
[302] G: "serve".

The first letter thereof appertaineth to the first line thereof being (b) that is of the first lesser Angle; And likewise the first line of the second, and so the first line of the third and so to[308] the first line of the fourth lesser Angles, serving to this fourth or South Quadrangle, being those lines set[309] over the transverse black line[310] of each Lesser Angle. The four letters following which are I.T.O.M. belong to the four Red lines under the transverse black lines[311] thereof, the first of which four letters of union, (and the second from the first) is (i) and belongeth to the first red line under the transverse black line of this first Lesser Angle of the[312] fourth or South Quadrangle. The second letter (but the third from the first) is (T) the which appertaineth to the second line. The third letter (and fourth from the first) is (o), and this appertaineth to the third line. The fourth & last letter (but the fifth from the first) is (m) and appertaineth to the fourth and last red line, subservient in this lesser Angle (being the 1st of the four) serving to the fourth & South Quadrangle: The use thereof is[313] partly explained before.

Having briefly explained how to collect the name of the great and mighty Angelical King of the East Quadrangle, and of the three[314] great names of God borne in 3[315] Banners before him, and of the six Seniors, and of the sixteen Angels next under them, set[316] over every lesser Angle serving[317] to this greater East Quadrangle, and of some good Angels subservient to them, under whom again[318] are many benevolent Angels of inferior Orders. The collecting of whose names are omitted, being too tedious to exemplify, since this which hath been already said before, is sufficient, and also how to collect the names of several evil spirits of terrestrial & Infernal[319] natures, now shall be showed the method, how to invocate & call them forth to visible appearance.

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[303] S2, G: "apiece".
[304] G: "or".
[305] G: Replaces "black line" with "lines".
[306] S2, G: Replaces "referred to be joined" with "to be referred and joined".
[307] S2, G: Omits "as".
[308] G. Omits "so to".
[309] G: "placed".
[310] G: "lines".
[311] G: "line".
[312] S2: "fourth".
[313] G: Replaces "is" with "has been already".

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[314] G: Inserts "or".
[315] G: "three".
[316] G: "placed".
[317] G: "subservient".
[318] G: Omits this word.
[319] S2: "infernal".

## [Method to Invoke the Angels to Visible Appearance]

The three great names of God Oro. Ibah. Aozpi, governeth the King of the East Angle whose name is BATAIVA, and this name BATAIVA governeth the six seniors, and by which they are called forth and do appear. The name of God Erzla, governeth the four Angels set[320] over the first lesser Angle of this East Quadrangle.

The name of God Eutepa, governeth the four Angels set[321] over the second lesser Angle of this East Quadrangle.

The name of God Ecenbar governeth the four Angels set[322] over the third Lesser Angle of this East Quadrangle.

The name of God Exgezod governeth the four Angels set[323] over the fourth Lesser Angle of this East Quadrangle.

Then there is the middle black upright or perpendicular line, in this first lesser Angle serving[324] to the great Quadrangle of the East, the which hath these six letters from the top downward, to the black line that goeth cross [325] the Quadrangle i.d.o.i.g.o making the name[326] Idoigo, The transverse or cross black line, whereof hath those letters, a.r.d.z.a. making the name Ardeza, [327] The four subservient Angels that are under the transverse black line of this said first lesser Angle are ruled by the name Idoigo, and thereby are called forth and do appear, and by the name Ardza, they do what they are commanded: The like method is to be observed of the other 3[328] Lesser Angles of this East Quadrangle.

Then for the second or West Quadrangle of the Table, the three great names of God displayed in Banners, and borne before the great Angel and mighty King of this second or West Quadrangle is to be collected out of the middle transverse black line, that goeth crosswise athwart the Quadrangle, and to be composed of three, four and five letters after the same manner as is before taught in the first or East Quadrangle, and so likewise of the other two succeeding north and south Quadrangles.

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[320] G: "placed".

[321] Ibid.

[322] Ibid.

[323] Ibid.

[324] G: "subservient".

[325] G: Changes this to "across".

[326] G: Inserts "of".

[327] G: Gives the name as "Ardza".

[328] S2, G: "three".

The three great and powerful names of God governing the mighty & Angelical monarchy of the second or west Quadrangle whose name is RAAGIOS or RAAGIOSEL, are Empeh. Arsel. Gaiol. and the Royal high name RAAGIOSEL, governeth the six seniors, and by which they are called forth, & do appear.

The name of God HeTaad, governeth the four Angels set[329] over the[330] first Lesser Angle of the second or West Quadrangle.

The name of God HeTedim governeth the four Angels set[331] over the second Lesser Angle of this second or West quadrangle.

The name of God HeMagel, governeth the four Angels set[332] over the third or[333] Lesser Angle of this second or west Quadrangle.

The name of God Henlarex, governeth the four Angels set[334] over the fourth and last lesser Angle of the second and West Quadrangle of the Table, &[335] by which names they are called forth & do appear.

Then there is the name of God Obegoca, which are the six letters in the upright black line of the first Lesser Angle in this second and West Quadrangle, which name Ruleth and calleth forth, the four subservient Angels under the black Transverse line, by the power whereof they do appear.

Then in the transverse line there is the word Aabeco[336] by the efficacy whereof the said 4[337] subservient Angels do what they are commanded.

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[329] G: "placed".
[330] S2: "first".
[331] Ibid.
[332] Ibid.
[333] G: Omits this word.
[334] G: "placed".
[335] S2: "and".
[336] S2: "Aabego".
[337] G: "four".

The name of God Nelapar, which are the six letters of the upright black line, Ruleth the four Angels subservient in this second lesser Angle and by the power whereof they are called forth and do appear.

And by the name of God Omebeb the five letters in the transverse line they do what they are commanded.

Then there is the name of God Maladi, in the upright line of the third Lesser Angle, by which the four subservient Angels herein are called forth and do appear.

Then there is the name of God Olaad in the transverse black line, whereby they do what they are commanded.

The name of God Jaasde,[338] which are the six letters in the upright line of the fourth lesser Angle of this second and West Quadrangle, calleth[339] forth the four subservient Angels in this Angle to visible apparition.

And the name of God ATAPA which are the five letters of the black transverse line, powerfully urgeth (and as it were) enforceth or constraineth them to do what[340] they are commanded.

After the same manner and method are the other names of God, peculiarly and particularly to be collected out of the subsequent north and south Quadrangles, by the virtue, power, and efficacy, and at the nominating and pronouncing whereof, all the ministering Angels of Light Celestially dignified both servient and subservient, even from the superior to the Inferior orders, under the great King or Supreme head, and governor[341] of every Respectively general or Quarterly greater Angle according to their degrees and offices, are called forth and moved to visible appearance and so accordingly to do what they are commanded as aforesaid. As for the Evil Spirits more of them hereafter.

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[338] S2: "Iaaasdi".
[339] G: Shortens "calleth" to "call".
[340] G:" as".
[341] S2: Has "governeth or".

It is said before that the subservient Angels whose names are collected out of the four Red lines under the black transverse line, in every Lesser Angle of the Table are next in order (as servients) under the other Angels, whose names are collected out of the Red line above the black Transverse line in every lesser Angle of the Table, under which said servients, are many benevolent subservients inferior to them, and under whom again are many legions of assisting Angels more inferior to them in power and Authority; And likewise many legions of spirits more Inferior again to them[342] of several natures and offices both good and bad, as originally decreed by providence, who settled[343] all things both Celestial, Aerial, & Terrestrial, gradation to serve and execute his commands, according to their orders, offices, natures, government and degrees[344], wherein they are placed.

And hence it is affirmed, that Aerial & Elementary Spirits are of different and several natures, according as they[345] were constituted and appointed in their several and respective offices, places and orders, by the first and Supreme decree of the Highest, in the observing and fulfilling his decrees and commands according to his justice and mercy, and so often times are the executioners[346] of wrath and vengeance, yet nevertheless whom God is graciously[347] pleased to wink at, and pass by our wickedness and so[348] to show mercy, then they often times admonish, forewarn, and watch over us, and defend us from many dangers & perils and are benevolent and helpful unto us in any[349] respects, according to their offices, and are[350] as our necessity requireth.

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[342] S2: "as".
[343] G: "setteth".
[344] G: Gives "decrees", but this is probably a copying error.
[345] S2: "are".
[346] G: "execution".
[347] G: Omits this word.
[348] G: Omits this word.
[349] G: "many".
[350] S2: "are".

## [Of the Evil Malicious Spirits]

As to the evil malicious spirits before mentioned whose names are collected of the 3[351] letters, by joining thereunto, one letter of the Table of Union, as hath been before explained; They are thus to be called forth. Their names are collected out of those four Red lines under the black transverse line in every Lesser Angle of the Table, and by joining of one letter of the Table of Union[352], to two of those letters, in any line of those aforesaid lines of the Lesser Angle, either from the left to the Right, or from the Right to the left, they both serve, to one and the same purpose, being taken out and placed in such manner and order accordingly, as they are particularly referred to their proper places respectively, do make the name of a Devil, as hath been treated of, and showed by an Example elsewhere before &c.

The calling them forth is one[353] this wise, as for example In the first Lesser Angle of the East Quadrangle, the upright black line thereof from the top downwards, hath the name of God Idoigo, which God[354] calleth forth the subservient Angels of that Angle, in the black transverse line thereof is the name of God Ardza, by which they do what they are commanded: so by the name of God Idoigo, backwards and[355] the malignant spirits whose names are made of 3[356] letters out of[357] this 1st[358]Lesser Angle of the East Quadrangle to be called forth: And by the name of God Ardza backwards they do also what they are commanded, so that the names Ogiodi, causeth them to appear by the[359] order of Idoigo, And by the name Azdra backwards commandeth them by the like order &c.

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In the second lesser Angle of this said East Quadrangle is in the middle upright line thereof the name of God Ilacza, which pronounced backwards is Azcali, which name calleth forth the malignant Spirits whose names are collected of 3[360] letters out of it, and by the name Palam,[361] which is the name Malap[362] backwards they do what they are commanded.

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[351] S2, G: Omits "the" and gives "three" spelled in full.
[352] G. Omits the section from "as hath been before explained . . . Table of Union".
[353] G: "after".
[354] G: "name"
[355] G: "are".
[356] G: "three".
[357] S2: ~~"the first"~~.
[358] G: Omits this word.
[359] G: Omits this word.
[360] G: "three".
[361] G: Transposes this and the next name, giving this as "Malap".
[362] G: Transposes this and the previous name, giving this as "Palam".

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The middle upright black line of the third Lesser Angle hath this name of God Aiaoai, which pronounced backwards is Iaoaia, and this calleth forth the Evil Spirits whose names are collected of the[363] 3[364] letters of this Angle, the transverse line whereof hath the name of God Oiiit, which being pronounced backwards maketh the name Tiiio, whereby they are constrained to obedience &c.

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The upright black line of the fourth Lesser Angle of the[365] said Quadrangle hath this name of God Aovrrz, which backwards is Zrrvoa, and calleth forth those Evil Spirits, whose names are made of 3[366] letters thereout.

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The transverse black line hereof[367], hath this name of God Aloai, which backward is Jaola, which constraineth them to do whatsoever they are commanded, &c.

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The like Rule and method is to be observed in the other three Quadrangles of the general Table, Their offices shall be spoken of, by and by, so that for the calling forth of any Angel or Spirit[368] either good or bad, and for their yielding obedience to do what they are commanded, the repetition of those names of God, respectively unto which they are diversely and severally referred and by which they are governed is sufficient.

The names of God that call forth the subservient Angels of each Lesser Angle of the greater Quadrangle[369] call forth the Evil spirits whose names are made of 3[370] letters if[371] it be[372] pronounced backwards, for unto them so he is a God, &c.

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[363] S2: Omits "the".
[364] G: "three".
[365] S2: "this".
[366] Ibid.
[367] G: "thereof".
[368] G: "spirits".
[369] S2: "Quadrangles".
[370] S2, G: "three".
[371] G: "of".
[372] G: "being".

## [The General Use and Signification of the Tables]

Now as to the general use and signification of the Tables and the offices of the Angels &c & other Remarkable observations &c, these Tables (or Table) contain all human knowledge; they stretch to the Knowledge of Solomon, for out of it springeth physick, the knowledge, [373]finding and[374] use of metals, the virtues of them, the[375] congelations and virtues of stones (they are all of one matter),[376] the knowledge of all Elemental creatures amongst us, how many kinds there are, & for what use they are created[377].

---

Air
Those that live in the Water by themselves
Earth

---

The property of the fire, which is the secret Life of all things, but those more particularly.

---

The knitting together of natures, The moving from place to place as
And also as well[378] the destruction of nature and of things that may perish as of the conjoining and knitting them together &c.
into this

| | | | | | |
|---|---|---|---|---|---|
| country or that | | First | | East | |
| country at[379] | lieth in the | Second | Lesser | West | Great |
| pleasure. The | four Angels | Third | Angle | North | Quadrang |
| Knowledge of | set[380] over | Fourth | of the | South | |

all mechanical crafts whatsoever. The secrets of men knowing &c.

Likewise the offices of the subservient Angels in every of the Lesser Angles are as followeth.

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[373] S2: Inserts "&".
[374] S2: "the".
[375] G: Omits "the".
[376] S2: The following section down to the words "4 Elements, Air, Water, Earth & Fire" is presented very differently and with some noticeable changes differently in this MSS, and is presented in Appendix 1 for convenience as **note 1**.
[377] The following pages effectively list the uses to which the spiritual creatures invoked can be put, and the categories of knowledge they give.
[378] G: Omits "as well".
[379] S2: Inserts "will &".
[380] G: "placed".

The knowledge of physick in all its parts, and the[381] curing of all diseases &c. The knowledge, finding and use of metals, the congelation of stones and the virtue of all stones.

| | | | | | |
|---|---|---|---|---|---|
| Transformation, | | First | | East | |
| transplantation; | lieth in the | Second | Lesser | West | Greater |
| The knowledge | 4 Angels | Third | Angle | North | Quadrangle |
| of all elemental | Serving to the | Fourth | of the | South | |

creatures amongst us; how many kinds & their use in the creation as they are severally placed, in the 4 Elements, Air, Water, Earth & Fire.

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By these Tables may be known the secret Treasures of the waters and the unknown caves of the Earth &c[382]. As for example, the subservient Angels in the second lesser Angle of every greater Quadrangle, and also all the ministering servient Angels under them give the knowledge, finding and[383] use of metals &c.

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The Benevolent Angels of that order, will offer the passages of the Earth, unto the entrance of the senses[384] of man (chiefly of seeing[385]) so that the Earth lying opened unto their Eyes, by the benevolent assistance of the Angels of Light, they may plainly see and discover what Treasures are in the Earth, both as to the natural mines of the Earth, and all manner of Treasure Trove[386], and the Angels aforesaid[387] are ministers for this purpose.

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Treasure Trove or such Treasures of the Earth that is Coin[388] and that hath been heretofore in man's possession is in the power of the Evil Spirits, whose names are made of three letters; And they can give the same to man &c.

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[381] G: Omits "the".

[382] Using spirits and angels to find buried treasure was a common pre-occupation in the 16th and 17th century. A distinction was drawn between finding naturally occurring mineral wealth (through angels), and buried coinage or treasure trove (the latter often involving evil spirits).

[383] S2: Replaces "and" with "out the".

[384] G: "sons". Possibly a copyist's error

[385] G: "serving" Again possibly a copyist's error.

[386] S2: "treasures troves".

[387] S2: "and".

[388] G: Replaces "that is Coin" with "as is lying therein".

But as for the natural mines of the earth, they have nothing to do therewith, nor have any power over it at all, those treasures belong properly to the benevolent Subservient Angels, who are found in every second Lesser Angle of each Quadrangle, who (as I said before) can lay the caves of the Earth open to the Eyes of man &c, where he may see the Treasures of the Earth[389] as they are therein contained, in and according to their several and respective natures, and properties which being known to him, then hath he the benevolent assistance, both of the good and[390] bad Angels, to serve his necessities therewith, according to the nature[391] of their part[392] and offices, as to which they are concerned and[393] properly referred and have power over &c.

The natures and offices of the evil Spirits aforesaid are quite contrary to those of the good Angels, as thus, the good Angels belonging to physick, they[394] cure diseases, preserve the Elemental vigour, and humid Radicals[395] of things natural: on the contrary the Evil spirits maliciously bring in diseases, and seek to destroy the Elemental vigour, and strength of natural things &c. The practice of all shall be showed hereafter particularly in a Treatise by it self.

Having briefly showed by an example of the first and East Quadrangle of the Table, how to collect the names[396] of the great Angel thereof, or the mighty Angelical monarch, bearing Rule and governing the east part or point of the compass Angle or Quarter, both Celestially and Terrestrially, and of the six seniors and of many other, of[397] governing and subservient Angels, and their natures and offices, both good and bad together with the use of all &c.

The Right understanding whereof is a sufficient precedent[398] for unfolding the other three greater Angles or Quarters of the Table.

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[389] S2: "~~open to the Eyes of man~~".
[390] S2: Inserts "the".
[391] G: Gives the plural form, "natures".
[392] S2: "parts".
[393] G: Inserts "are".
[394] G: "that".
[395] G: Gives "Radicate" here, which is clearly a copying error.
[396] S2: "name".
[397] S2: Inserts "the".
[398] G: Gives "evident" here, which seems likely to be another copying error.

The use of which severally are the same as in this, for the names of their princes, and the great names of God by which they are governed, and unto which they are subject and obedient, which are the Arms of the Ensigns or Banners borne before them.

The names of the Seniors and the Angels governing and set[399] over every Lesser Angle of each greater Quadrangle, and the names of God, governing, calling forth and commanding, and of the subservient benevolent Angels officiating again under them; and the names of God commanding, calling forth, and constraining them, and of many legions of others both good and bad, are to be gathered and collected thereout, after the self same method, as is showed in the Explaining[400] the East Quadrangle, and the offices also of all the Angels comprehended in the greater East Angle. Even from the superior monarch, to the most inferior subservient are the same as in this greater East Angle, so in the other 3[401] greater Angles Respectively. Viz, The offices and natures of the King and the Six Seniors are one and the same alike, in all the four Quadrangles of the Table, so also are the offices, and the natures of all the Angels both governing and subservient in all the lesser Angles, serving to each[402] Quadrangle. As the first lesser Angle of this East Quadrangle is of physick, and compriseth the whole body thereof in all its parts so doth the first lesser Angle in the second[403] Quadrangle the like. And the first lesser Angle of the third Quadrangle; And the first lesser angle of[404] the fourth Quadrangle the same likewise. So the Angels of the second lesser Angle of the East Quadrangle are of the same nature and offices, as are the other three lesser Angles serving to the three greater Quadrangles: and also the third and fourth lesser Angles of the west, north, and south Quadrangles are of the same nature and office[405], as the third and fourth Lesser Angles of the East Quadrangle, and every way hath the same signification, only they differ in this particular, that some are East, some west, some north, and some south. A due consideration therefore ought to be had and carefully taken in calling them, always observing to invocate from such a point of the compass or Choir of heaven where their power and abode is &c[406].

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[399] G: "placed".
[400] G: Replaces "Explaining" with "Explanation of".
[401] G: "three".
[402] S2: "the East".
[403] G: Inserts" "(West)" here.
[404] G: "in".
[405] G: Transposes from "nature and office" to "offices and nature".

And all other such concerns herein as is Requisite thereto, ought likewise to be directed to this, or that, or such and such a Quarter or Angle, East, West, North or South unto which they properly appertain and are properly referred &c. And with all is to be understood, that the other Letters of the Table thus to be collected (as aforesaid) should some hard to be pronounced for want of vowels to sound and make out each syllable, as to the pronouncing of a name proper, yet observing to pronounce every letter distinctly as if it had a vowel going before[407] or following it, then it sounds well enough. And the reason of this strange kind of difference in our common Orthography[408] is, that there is not a letter nor part of a letter, but is numbered and hath the same signification &c as for the practice it is[409] thus.

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[406] An important point: invocation should be towards the correct direction, so that you do not inadvertently turn your back on the angel or spirit you are invoking. In the *Lemegeton* even more precise directions were given for the direction of invocation of each spirit.

[407] S2: "as".

[408] Way of writing and spelling.

[409] S2: Replaces "it is" with "of it".

## [The Book and the Procedure]

Let the philosopher prepare a Book of very fine paper or parchment, and write very fairly therein, as shall be here directed &c and also a handsome convenient chamber or place for practice.

Which Book must consist first of the Invocations of the names of God, and secondly of the Angels by the names of God &c. As for example, In the black transverse line that goeth athwart the East Quadrangle, there are these three great names of God thus, Oro. Ibah. Aozpi, so likewise in the second or West Quadrangle thus Empeh. Arsel. Gaiol. In the third or north Quadrangle they are Emor. Dial. Hectega, and so in the 4th[410] or south Quadrangle Oip. Teaa. Pedoce. Four days after the Book is written the Magick Philosopher must only[411] call upon the names of God or rather on the God of Hosts, from the four Angles or Quarter[412] points of the compass, East, West, North, & South.

And fourteen days after he shall invocate the Angels by petition. And by the names of God to which they are obedient from the Angles[413] or mansions where they reside and dwell East, West, North, & South, as they are to be found in the Table &c.

The fifteenth day he shall cloth himself in a vesture made of white linen, and so have the Apparition, use and practice of the spiritual creatures, which when he hath attained to (as no doubt but he may) he may be so expert in the practical part hereof, that he need not make use of the linen vesture after[414], nor the book, nor to be confined to any such observations[415] and curiosities of places, or otherwise as was formerly commanded as to the entrance into the knowledge and practice of this Art in attaining to the society, converse, and use of the Spiritual creatures for if the philosopher can in his fifteen days Retirement & Reservation, but retain and remember the names of the Angels and the names of God, by which they are called forth, appear, and do what they are commanded, he may call upon them, converse with them, and make use of them (according to their natures and offices) without[416] either vestment or

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[410] S2, G: "fourth".
[411] S2: 'Only' is crossed out.
[412] G: "Quaternary".
[413] S2: "in".
[414] G: Omits "after".
[415] G: "observances".
[416] S2: "Either".

Book or choice place, but whatsoever[417] or howsoever he will, or wheresoever he shall happen to be &c[418].

For the calls, Invocations, Invitations or petitions to be used herein, and that are to be curiously written in a select book to be made and provided for that purpose, according as is before expressed, is to be, but a short and brief speech *in verbis conceptis* as the mind shall prompt or dictate[419], observing the Angle or point of the Compass, wherever he shall be in respect of the poles, &c. And one thing a little extraordinary take notice of by the way, and that is thus, understand that the natures and offices of the subservient Angels of every second Lesser Angle of each greater Quadrangle of the Table, is the finding knowledge and use of[420] metals, to gather them together &c. This is meant as to the natural mines of the Earth, for they give no money coined[421] (which is such, as hath been in use amongst men, and by them despitefully hidden from posterity, and commonly termed Treasure Trove, or hidden Treasure &c) and also as[422] is said elsewhere before, will lay the passages of the Earth, and the secret caves of the hills open visibly to the sight of our Eyes, that we may see and know what is enclosed and contained in the bowels thereof, and to Instruct us in the use of metals in all their parts, and to serve our necessities with such of them as they have power over and can command, which are such as have not been (accomplished) amongst[423] men, nor corrupted by them &c.

On the contrary the Evil Angels which names consist of three letters, and that are collected out of the said Angels[424], have no[425] power over the natural mines of the Earth, nor have nothing[426] at all to do therewith, but they do[427] keep from the discovery and use of man all such Treasures of gold and silver &c As hath been formerly in use amongst them, and (as is said) most despitefully hidden and absconded from them, in the bowels of the Earth, and is called

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[417] S2: "wheresoever".

[418] The objective of many systems of magic is to be able to command spiritual creatures in an ordinary setting, without the usual paraphernalia or preparation, however one that only a really skilled magician should aspire to.

[419] S2: "Direct Dictate".

[420] G: Inserts "the".

[421] G: Changes this to "neither coined money" from "no money coined".

[422] G: Omits "as".

[423] G: "among".

[424] S2: Sidenotes "Angles".

[425] G: "neither".

[426] G: "anything".

[427] G: Omits "do".

Treasure Trove or hidden Treasures[428], and those sort of Treasures the good Angels have nothing to do withal, more than to lay them open to our sight, nor have no[429] power to serve our necessities otherwise than to discover them to us as aforesaid; but this kind of Treasure Trove are[430] wholly kept and possessed by the malignant Angels or Spirits aforesaid, who have sole power over them, and may be commanded, or constrained to serve our necessities with them.

The calling them forth, as well as the calling forth the good Angels and the moving them to visible appearance and to constrain them to do what they are commanded, is also showed before &c[431].

Understand also that when all this shall lay[432] open visibly to the sight of the philosopher, and that he perceiveth and well knoweth that it is kept by a malignant spirit, and that it may probably according to common apprehension prove hard or difficult to obtain, and the philosopher should be at a near place, or at a stand, how to encounter with[433], and discharge the Keeper thereof from it, so that he may peaceably and without molestation or interruption take away the same and enjoy it without any dread or fear of harm to him or any of his companions (if he hath any) or offence to God, or injurious[434] to the soul's health or in any way's prejudicial or contrary to Religion, the Christian faith, or a good conscience &c.

Let him consider his glorification and power in his Creation, and his souls dignification as man, and how near he is the great omnipotent Archetype, as he is the very Image and Idea thereof, and as he is monarch of the World, and commandeth all such malignant Spirits, to submission, subjection and obedience, and he shall absolutely & positively conclude that they are but inferior servants and vile slaves, and unto whom he shall say, Arise begone, Thou art of[435] hindrance, [436] destruction and of the places of darkness, these are provided for the use of man; Thou art vanquished, thy time is shortened, and fully now expired, therefore I say depart to thy order Jeovah, Jeovaschah, and lo I seal[437] you to the end; Thus shall he use[438] the malignant spirits and Keepers of Treasure Trove, and not otherwise, and they will, nay must obey and immediately depart and thus briefly is laid open and explained the use and meaning of the Table containing the four Quadrangles East, West, North & South which is sufficient &c[439].

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[428] G: "Treasure".

[429] G: Omits "no".

[430] G: "is".

[431] G: Changes this phrase from "is also showed before &c" to "has also been shown before".

[432] S2: "laid"; G: "lie".

[433] G. Omits "with".

[434] G: "injury".

[435] G: "a".

[436] S2: "&".

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[437] G: Gives "fear" instead of "seal", but this is an unfortunate copyist's mistake, considering the context of the phrase.
[438] S2: "of".
[439] G: Omits "&c" and replaces it with "for this one purpose." Here ends the text of Document H of the Hermetic Order of the Golden Dawn.

## The Practice of the East Table

The names of the four Kings governing the four Watch Towers set over the four Terrestrial Angles are
Bataiva King of the East. Raagios King of the West. Jezodhehca King of the North. Edelperna, King of the South.

### The Regal Invocation

O Thou great, mighty, and powerful Angel of the Immortal God Bataiva, who art by the primitive[440] design[441] of the Highest ordained, constituted and appointed, and set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, illusion, Temptation, wicked Encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the princes and spirits of darkness and art a snaffle to them to Restrain their wickedness, by the bit of God's boundless power and justice.

To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Bataiva, most humbly and earnestly entreating you, In, and through these great names of the Infinite[442] and Incomprehensible God of Hosts Oro, Ibah, Aozpi, and by the virtue, power and efficacy thereof to assist and help me in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me ______.

Residing under your Government in the Angle of the East whom I shall call forth by name, to instruct, direct & help me in all such matters or things, According to their offices, as I shall request and desire of them, both now and at all times also[443], whensoever necessity shall require their favourable aid and assistance and such their good counsel and advertisements as shall be requisite and necessary for me, and herein I most ardently and incessantly Implore and Beseech you O Bataiva, humbly desiring your friendship, and to do for me as for the servant of the most high God of Hosts Oro, Ibah, Aozpi, the Almighty creator of Heaven and Earth, and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

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[440] S2: "primitive".
[441] S2: "decree".
[442] S2: "Immense".
[443] S2: "Else".

Names of the Six Seniors and to call them forth
Habioro[1], Aaoxaif[2], Hetermorda[3], Ahaozpi[4], Hipotga[5], Autotar[6].

O You glorious and Beneficent [444] Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar who are the six Angelical Seniors serving before Bataiva the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the East, I most earnestly entreat, humbly request and powerfully adjure and call ye forth to visible apparition, In and through this mighty & Efficacious name of your King and Sovereign Lord of the East Angle of the world Bataiva, and by the Ineffable power and virtue thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth; now therefore O you Benevolent Angels Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, I adjure and call you forth, in this true and most especial name of your King Bataiva, and by the Excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visible and friendly unto me, in this Crystal Stone or Glass Receptacle [445] and In and through the same to transmit your Splendid Rays to my sight, and your Benevolent voices unto[446] my Ears; that I may plainly see and audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth what I shall humbly desire and request of you; O you servants of mercy Habioro, Aaoxaif, Hetermorda, Ahaozpi, Hipotga, Autotar, come away and appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator and the praise of his great and holy name. For unto this remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open to the mysteries of your creation: Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.[447]

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[444] S2: "Benevolent".

[445] In all the manuscripts this is abbreviated to "C.S. or G.R.", and is clearly a term derived from *The Art Theurgia Goetia*. See *The Lesser Key of Solomon*, edited by Joseph H. Peterson, p65 – "you may call these spirits into a Crystal Stone or Glass Receptacle, [this] being an Ancient & usual way or Receiving & binding of spirits, This Crystal Stone must be four Inches Diameter set on a Table of Art". This is a clear demonstration of the influence of Solomonic magic on Dee's Enochian system. Dee's stone was set on a 'Holy Table'.

[446] S2: "to".

Names of the four Angels set over the first (Table) Lesser Angle of the East and to call them forth.
Vrzla[1], Zlar[2], Larzod[3], Arzel[4], divine name governing Erzla.

O You glorious and benevolent Angels Vrzla, Zlar, Larzod, Arzel, who are the four Angels set over the first lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of the most high God Erzla, and by Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely necessary, preordained (and appointed) and decreed[448] to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Vrzla, Zlar, Larzod, Arzel in this potent name of your God Erzla, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may audibly hear you speak unto me, and plainly see you[449] and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you, O you luminous and amicable Angels Vrzla, Zlar, Larzod, Arzel, in this most excellent name of your God Erzla, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why our Lord & master is all one.

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[447] Compare this with Dee's invocation 'Sex Seniorvm Orientalium Invitatio' in Sloane 3191, from which it is derived.

[448] S2: "directed".

[449] The intention is very plainly to have sight of the angels or spiritual creature in the crystal or glass receptacle.

Names of the 4 Angels serving to the first Lesser Angle of the East Table and to call them forth.

Cezodenes, Totet, Sias, Efermende, Divine names governing, calling forth Idoigo, & constraining Ardza.

O You Benevolent Angels of Light Cezodenes, Totet, Sias, Efermende[450], who are the four servient Angels serving in the first Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal, and divine name of God Idoigo, and by the Efficacy, virtue, and power thereof most firmly and solidly effectual, for the calling you forth, commanding you to transmit your Rays visibly to my sight,[451] your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear out here before me that I may plainly see you and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Cezodenes, Totet, Sias, Efermende, and in the potent name of God Idoigo, and by the Imperial dignity thereof, Descend and by divine permission, visibly show yourselves as pleasant deliverers, that you may praise him amongst the sons of men. O you servants of mercy Cezodenes, Totet, Sias, Efermende, come away and in this Ineffable and most excellent name of your God Idoigo, visibly and personally appear to the admiration of the Earth, and to my comfort, come away open the mysteries of your creation be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest[452].

When the servient Angels of this order appeareth and are known, then receive them as followeth.

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[450] This is an example where the author of this manuscript has applied the rules and filled out and improved upon Dee's original which lists the four angels unpronounceably as 'CZNS sive CZONS, TOTT sive TOITT, SIAS sive SIGAS, FMND sive FMOND'. 'Sive' simply indicates alternatives, as if Dee was not sure of the orthography even when he reached the final fair copy of the invocations.

[451] S2: Inserts "&".

[452] The last 26 words are recognisably derived from the first Call of Dee's earlier system of Enochian Calls as recorded in 'The 48 Angelic Keys' or *48 Claves Angelicae*, bound in Sloane 3191. There they are translated into Enochian as 'Odo cicle Qaa Zorge, Lap zirdo Noco MAD Hoath Iaida'

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever; And O you servants of mercy and benign Angels of Light Cezodenes, Totet, Sias, Efermende, you are to me sincerely welcome. And I do in this Inestimable and divine name of your Eternal God Ardza, and by the absolute virtue, Efficacy, and force thereof, most firmly solidly, and also effectually binding, constraining you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent Aid & assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Ardza, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the second Lesser Angle of the East Table, and to call them forth.
Vtepa[1], Tepau[2], Paute[3], Autep[4], divine name governing is Eutepa.

O You glorious and benevolent Angels Vtepa, Tepau, Paute, Autep, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, & call you forth to visible apparition, In and through this great, signal and divine name of your[453] most high God Eutepa, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Vtepa, Tepau, Paute, Autep, in this potent name of your God Eutepa, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in, and through the same to transmit your Rays to my sight and your voices to my ears; that I may plainly see you and audibly hear you speak unto me, and conclude and receive[454] of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and amicable Angels Vtepa, Tepau, Paute, Autep, in this most excellent name of your God Eutepa, and I (as a servant of the Highest) do thereby efficaciously move you in power & presence to appear now presently visible unto me as aforesaid; O you servants of mercy, move, descend, personally show forth and appear[455] your selves friendly unto me, as unto the partaker of his Great Wisdom in your Creation for why our Lord & master is all one.

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[453] S2: "the".

[454] S2: Replaces "and receive" with "as receivers".

Names of the four Angels serving in the second Lesser Angle of the East Angle and to call them forth OYube[1], Paoc[2], Vrbeneh[3], Diri[4], divine names governing, calling forth Haeza, & constraining Palam.[456]

O You Benevolent Angels of Light OYube, Paoc, Vrbeneh, Diri, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition [457], In and through this great, prevalent, signal and divine name of your God Haeza, and by the efficacy, power and virtue thereof: most firmly and solidly, effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my ears, In and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, That I may plainly see you and Audibly hear you speak unto me: move therefore O you Benign Servient Angels of Light OYube, Paoc, Vrbeneh, Diri, and in the potent name of your God Haeza And by the imperial dignity thereof, Descend & visibly show your selves as pleasant deliverers that you may praise him amongst the sons of men. O you servants of mercy OYube, Paoc, Vrbeneh, Diri, Come away and in this Ineffable and most excellent name of your God Haeza, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition then receive it, and constrain as followeth saying

Welcome to[458] the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light OYube, Paoc, Vrbeneh, Diri, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Palam, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding constraining you to speak Audibly unto[459] me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, aid, and assistance, in[460] these my Temporal and Terrestrial undertakings and affairs urgently constraining you in this Imperial name of your omnipotent God Palam, and the dignity thereof to be friendly unto me, and to do for me as for the servant of the Highest who in your office is apparently manifest and efficient.

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[455] S2: "apply".

[456] S2: "~~Haeza, Palam~~".

[457] S2: "app earanee antion".

[458] S2: "be".

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Cenbar[1], Enbarc[2], Barcen[3], Vrcenbre, - divine name governing is Ecenbar.

O You glorious and Benevolent Angels Cenbar, Enbarc, Barcen, Vrcenbre, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, in and through this great signal prevalent and divine name of your most high God Ecenbar, and in the Ineffable and Efficacious virtue and power thereof, who by[461] you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this potent name of your God Ecenbar, to move, descend, appear and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and audibly hear you speak unto me, and conclude as a receiver of your mysteries, wherefore I do most urgently request and (desire) or adjure you, O you Luminous and amicable Angels Cenbar, Enbarc, Barcen, Vrcenbre, in this most excellent name of your God Ecenbar, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy, Descend, (appear) and by divine permission, personally show forth and apply your selves friendly unto me as unto the partaker of his secret wisdom in your Creation, for why Our Lord and master is all one.

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[459] S2: "to".

[460] S2: "thy".

[461] S2: "whereof".

Names of the four Angels serving in the Third Lesser Angle of the East Table and to call them forth, Abemo, Naco, Ocenem, Shael, divine names governing, calling forth Aiaoai, & constraining Oiiit.

O You Benevolent Angels of Light Abemo, Naco, Ocenem, Shael, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the East; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition In and through this great, prevalent, signal and divine name of your God Aiaoai, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me move therefore O you Benign Servient Angels Abemo, Naco, Ocenem, Shael, in the potent name of your God Aiaoai, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among[462] the sons of men; O you servants of mercy Abemo, Naco, Ocenem, Shael, come away open the mysteries of your Creation, be friendly unto me, and in this Ineffable and most excellent name of your God Aiaoai, visibly and personally appear to the admiration of the earth and to my comfort, for I am a servant of the same your God: The true worshipper of the Highest.

When there is apparition[463] then receive it, & constrain as followeth saying

Welcome to the Light of the Highest whose name be glorified for his mercy endureth for ever; And O you Benign Angels of Light Abemo, Naco, Ocenem, Shael, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Oiiit, and by the absolute virtue, efficacy and force thereof, most firmly solidly and effectually binding and constraining you to speak

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[462] S2: "amongst".

[463] S2: "~~is there~~".

Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Assistance, aid, and Instructions, in these my Temporal and Terrestrial undertakings and affairs, urgently [404] constraining you in this Imperial name of your omnipotent God Oiit and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the East Table & to call them forth Exgezod, Gezodex, Zodexge, Dexgezod – divine name governing Eexgezod.

O You glorious and Benevolent Angels Exgezod, Gezodex, Zodexge, Dexgezod, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate adjure, and call you forth to visible apparition, In and through this great signal prevalent and divine name of your most high God Eexgezod, and by the Ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual, now therefore I do most earnestly entreat, and powerfully adjure you O you Benign Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this potent name of your God Eexgezod, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries; wherefore I do urgently request & adjure you, O you Luminous and Amicable Angels Exgezod, Gezodex, Zodexge, Dexgezod, in this most excellent name of your God Eexgezod, and I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation: for why, Our Lord and master is all one.

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[404] S2: "constraining".

Names of the four Angels serving in the fourth Lesser Angle of the East Table and to call them forth Acca[1], Enpeat[2], Otoi[3], Pemox[4], divine names governing, calling forth Aovararzod, and constraining Moar.

O You Benevolent Angels of Light Acca, Enpeat, Otoi, Pemox, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the East, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, In and through this great prevalent, signal and divine name of your God Aovararzod, and by the Efficacy power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, That I may plainly see you and audibly hear you speak unto me move therefore; O you Benign Servient Angels of Light Acca, Enpeat, Otoi, Pemox, and in the potent name of your God Aovararzod, and by the Imperial dignity thereof, Descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Acca, Enpeat, Otoi, Pemox, and in this Ineffable and most excellent name of your God Aovararzod, visibly & personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying

Welcome to the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Acca, Enpeat, Otoi, Pemox, you are to me sincerely welcome, and I do in and through this inestimable name of your Eternal God Moar, and by the absolute virtue and power, Efficacy and force thereof, most firmly solidly and effectually binding constrain you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent

God Moar and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and efficient.

## The Practice of the West Table[465]

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### The Regal Invocation

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O Thou great, powerful, and mighty Angel of the Immortal God Raagios, who art ordained, constituted, and appointed, & set over the Terrestrial Angle of the West, by and according to the original and divine decree of the (Highest) omnipotent God of Hosts Empeh, Arsel, Gaiol, and under whom art the only King, governor, overseer, principal Watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the earth) their envious will might be bridled, the determinations of the heavenly God fulfilled, and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Raagios, most humbly & earnestly entreating you, in and through these great names of the Infinite and Incomprehensible God of Hosts Empeh, Arsel, Gaiol, and by the virtue, power and efficacy thereof, to assist and help me in these my present operations and affairs, and by your[466] powerful permission and Authority to send and cause to come and appear unto me (N).

Residing under[467] your Government in the Angle of the West, whom I shall call forth by name, to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you; O Raagios, humbly desiring your friendship, and to do for me as for the servant of the most High, and Heavenly God of Hosts Empeh, Arsel, Gaiol, the Almighty creator and disposer of all things both Celestial, Aerial, Terrestrial and Infernal.

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[465] S2: Has "Tab: 2" underneath the heading.
[466] S2: "the".
[467] S2: "the".

Names of the six Angelical Seniors and to call them forth Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6].

O You glorious and Beneficent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, who are the six Angelical Seniors serving before Raagios, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the West, I most earnestly entreat, humbly request, and powerfully adjure and call you forth to visible apparition, in and through this mighty and Efficacious name of your King and Sovereign Lord of the West Angle of the Earth Raagios, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual for the calling you forth, now therefore O you Benevolent Angels Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, I adjure and call you forth, in this true and most especial name of your King Raagios, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your Rays to my sight, and your Benevolent voices to my Ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate, and show forth, what I shall humbly desire and request of you; O you servants of mercy Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, come away and appear visibly unto me (as aforesaid) to the honour and glory of the omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the West Table and to call them forth. Taad[1], Aadet[2], Adeta[3], Detaa[4], divine name governing Hetaad.

O You glorious and Benevolent Angels Taad, Aadet, Adeta, Detaa, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure and call you forth to visible apparition, in and through this great, signal prevalent[468] and divine name of your most high God Hetaad, and by your Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Taad, Aadet, Adeta, Detaa, in this potent name of your God Hetaad, to move, Descend, appear, and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and audibly hear you speak unto me and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you: O you Luminous and amicable Angels Taad, Aadet, Adeta, Detaa, in this most Excellent name of your God Hetaad, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid; O you Servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me as unto the partaker of his secret wisdom in your creation, for why; our Lord & master is all one.

Names of the four Angels serving to the first Lesser Angle of the west Table and to call them forth[469] Paax$^{3}$, Toco$^{1}$, Enheded$^{2}$, Saix$^{4}$, [470] divine names governing, calling forth Obegoca, & constraining Aabeco.

O You Benevolent Angels of Light Toco, Enheded, Paax, Saix, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, In and through this great, prevalent, signal, and divine name of God Obegoca, and by the efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Toco, Enheded, Paax, Saix, and in the potent name of your God Obegoca, and by the Imperial dignity thereof, Descend, and by divine permission, show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Toco, Enheded, Paax, Saix, come away, and in this Ineffable and most excellent name of your God Obegoca, visibly and personally appear to the admiration of the Earth and to my comfort, come away, open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God, the true worshipper of the Highest.

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[468] S2: "~~name being the~~".

[469] S2: "~~Paax, calling forth Obegoca~~".

[470] S2: "~~Divine name governing & constraining Aabeco~~".

When the servient Angels of this order appeareth and is known, then receive them as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever. And O you servants of mercy and benign Angels of Light Toco, Enheded, Paax, Saix, you are to me sincerely welcome, and I do in this inestimable and Divine name of your Eternal God Aabeco, and by the absolute virtue and power, Efficacy & force thereof, most firmly solidly, and also effectually binding, constrain[471] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your Benevolent Aid and Assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this [472] Imperial name of your Omnipotent God Aabeco, and the dignity thereof, to be friendly unto me, and to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle of the West Table, and to call them forth Tedim, Dimet, Imted, Emtedi, divine name governing Hetedim.

O You glorious and Benevolent Angels Tedim, Dimet, Imted, Emtedi, who art the four Angels set over the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of your most high God Hetedim, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Tedim, Dimet, Imted, Emtedi, in this potent name of your God Hetedim, to move, descend, appear, and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Tedim, Dimet, Imted, Emtedi, in this most excellent name of your God Hetedim, And I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me as unto the partaker of his[473] Secret Wisdom in your Creation, for why, our Lord and master is all one.

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[471] S2: "constraining".

[472] S2: "the".

Names of the four Angels serving in the second Lesser Angle of the West Table & to call them forth Magem[1], Leoc[2], Vsyl[3], Vrvoi[4], divine names governing, calling forth Nelapar, & constraining Omebeb.

O You Benevolent Angels of Light Magem, Leoc, Vsyl, Vrvoi, who are the four servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal & divine name of your God Nelapar, and by your[474] efficacy, power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Magem, Leoc, Vsyl, Vrvoi, and in the name of your God Nelapar, And by the imperial Dignity thereof, Descend, and visibly show your selves as pleasant deliverers that you may praise[475] among the sons of men; O you servants of mercy Magem, Leoc, Vsyl, Vrvoi, come away and in this Ineffable and most excellent name of your God Nelapar, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God the true worshipper of the Highest.

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[473] S2: "this".

[474] S2: "the".

[475] S2: "be praised".

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever: And O you Benign Angels of Light Magem, Leoc, Vsyl, Vrvoi, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Omebeb, and by the absolute virtue, Efficacy and force most firmly, solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your omnipotent God Omebeb, and the dignity thereof to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the Third Lesser Angle of the West Table and to call them forth Magel[1], Agelem[2], Gelema[3], Lemage[4], - divine name governing is Hemagel.

O You glorious and Benevolent Angels Magel, Agelem, Gelema, Lemage, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of West Table, I invocate adjure and call you forth to visible apparition, In and through this great, signal, prevalent and divine name of your most high God Hemagel, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: Now therefore I do most earnestly entreat, & powerfully adjure you; O you Benign Angels Magel, Agelem, Gelema, Lemage, in this potent name of your God Hemagel, to move, Descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your Voices unto[476] my ears, that I may plainly see you, and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do most[477] urgently request & adjure you, O you Luminous and Amicable Angels Magel, Agelem, Gelema, Lemage, in this most excellent name of your God Hemagel. And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me, as unto the Secret wisdom in your Creation, for why Our Lord & master is all one.

Names of the four Angels serving in the Third Lesser Angle of the West Table and to call them forth, Paco[1], Endezen[2], [478] Fipo[3], Exarih[4], divine names governing, calling forth Maladi, and constraining Olaad.

O You glorious and Benevolent Angels Paco, Endezen, Fipo, Exarih, who are the four Servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the West; I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Maladi, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, & Audibly hear you speak unto me: Move therefore O you Benign servient Angels of Light Paco, Endezen, Fipo, Exarih, in the potent name of your God Maladi, and by the Imperial Dignity thereof, Descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers, that you may praise him amongst the Sons of men. O you Servants of mercy Paco, Endezen, Fipo, Exarih, come away, open the mysteries of your creation, be friendly unto me, and in this Ineffable and most Excellent name of your God Maladi, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

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[476] S2: "to".

[477] S2: Omits "most".

[478] S2: "~~calling forth Maladi constraining Olaad~~".

When there is apparition, then receive it &[479] constrain as followeth saying

Welcome to the Light of thy countenance, whose holy name is[480] glorified for his mercies endure for ever, And O you Benign Angels of Light Paco, Endezen, Fipo, Exarih, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Olaad, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain[481] you to speak Audibly unto me, and to fulfil my earnest petitions and Requests for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions, Aid, and Assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Olaad, and the dignity therein to be friendly unto me, and by divine permission of the Highest to do for me as for his servant, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the West Table & to call them forth Enlarex[1], Larexen[2], Rexenel[3], Xenelar[4], divine name governing is Henlarex.

O You glorious and Benevolent Angels Enlarex, Larexen, Rexenel, Xenelar, who are the four Angels set over the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Henlarex, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained & decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you. O you Benign Angels Enlarex, Larexen, Rexenel, Xenelar, in this potent name of your God Henlarex, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Enlarex, Larexen, Rexenel, Xenelar, in this most excellent name of your God Henlarex, And I (as a servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible unto me, as aforesaid: O you servants of mercy, move, Descend, and by divine permission personally show forth and apply your selves friendly unto me, as unto the partaker of his Secret wisdom in your Creation; as[482] for why, Our Lord and Master is all one.

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[479] S2: "confine".
[480] S2: "be".
[481] S2: "and constraining".

Names of the four Angels serving in[483] the fourth Lesser Angle of the West Table Expeceh[1], Vasa[2], Dapi[3], Reniel[4], divine names governing, calling forth Jaaasde, and constraining Atapa.

O You Benevolent Angels of Light Expeceh, Vasa, Dapi, Reniel, who are the four servient Angels serving in the fourth Lesser Angle of the greater Terrestrial Angle of the West, I invocate, adjure, command, & powerfully call you forth, from your orders and mansion to visible apparition, in and through this great prevalent, signal and divine name of your God Jaaasde, and by the efficacy virtue and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me: move therefore, O you Benign Servient Angels of Light Expeceh, Vasa, Dapi, Reniel, and in the potent name of your God Jaaasde, and by the Imperial Dignity thereof, descend and by divine permission visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Expeceh, Vasa, Dapi, Reniel, come away and in this Ineffable and most excellent name of your God Jaaasde, visibly and personally appear to the admiration of the Earth and to my comfort; Come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When the Servient Angels of this order appeareth and are known then receive them as followeth saying

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[482] S2: Omits "as".
[483] S2: "to".

Welcome to[484] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Expeceh, Vasa, Dapi, Reniel, you are to me sincerely welcome, and I do in and through this inestimable & divine name of your Eternal God Atapa, and by the absolute virtue efficacy and force, most firmly, solidly and effectually binding, constrain[485] you to speak Audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, Requesting your Benevolent Instructions Aid and Assistance in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Atapa and the dignity thereof, to be friendly unto me and (by the[486] Divine permission of the Highest) to do for me as for the servant of the most high God wherein your office is apparently manifest and Efficient.

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[484] S2: "be".
[485] S2: "& constraining".
[486] S2: Omits "the".

## The Practice of the North Table

### The Regal Invocation

O Thou great powerful, and mighty Angel of the Immortal God Jezodhehca, who art ordained constituted & appointed, and set over the Terrestrial Angle of the North, by and according to the original and divine decree of the Omnipotent God of Hosts Emor, Dial, Hectega, and under whom art the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness and art a snaffle to them to restrain their wickedness by the bit of God's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you (Servient) mighty and Royal Angel[487] Jezodhehca, most humbly and earnestly entreating you, in and through these great names of the Infinite[488] and Incomprehensible God of Hosts Emor, Dial, Hectega, and by the virtue, power, and efficacy thereof, to assist and help in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come and appear unto me [Name].

Residing under your government in the Angle of the North, whom I shall call forth by name to Instruct, direct, and serve me in all such matters and things according to their offices, as I shall request and desire of them both now and at all times also, Whensoever necessity shall require their favourable Aid and Assistance, and such their good counsel and advertisements, as shall be requisite and fit for me, And herein I most ardently and Incessantly implore and beseech you O Jezodhehca, humbly desiring your friendship, and to do for me as for the servant of the most high and heavenly God of Hosts Emor, Dial, Hectega, the Almighty creator and Disposer of all

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[487] S2: Replaces "and Royal Angel" with "Angel Royally called".

[488] S2: "Immense".

Names of the six Angelical Seniors and to call them forth
Laidrom[1], Aczinor[2], (or Aczodinor), Elzinopo[3], Alhectega[4], Elhiansa[5], Acemliceve[6].

O You glorious and Beneficent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, who are the six Angelical Seniors serving before Jezodhehca, the great, honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the North, I most earnestly request, humbly entreat and powerfully adjure and call you forth to visible apparition, in and through this mighty and efficacious name of your King and Sovereign Lord of the North Angle of the Earth Jezodhehca, and by the Ineffable virtue and power thereof, preordinally decreed by the Highest to be most firmly and solidly effectual[489], for the calling you forth; Now therefore O you Benevolent Angels Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, I adjure and call you forth in this true and most especial name of your King Jezodhehca, and by the excellency thereof, urgently and potently entreating you, to gird up and gather your selves together and by divine permission, move, Descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same, to transmit your Rays to my Sight, and your Benevolent voices to my ears, that I may plainly see you, and Audibly hear you speak unto me, and to assist, direct, Instruct, Illuminate and show forth what I shall humbly request and desire of you: O you servants of mercy Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, come away and appear visibly unto me as aforesaid to the honour and glory of the omnipotent Creator and the praise of his great and holy name: for unto this Remembrance is given power, and my strength waxeth strong in my comforter, Move therefore and show your selves, open the mysteries of your Creation, Be friendly unto me for I am a servant of the same your God, the true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the North Table and to call them forth Boza, Ozab, Zabo, Aboz.
The divine name governing is Enboza.

O You glorious and Benevolent Angels Boza, Ozab, Zabo, Aboz, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the North: I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of your most high God Enboza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat, and powerfully adjure you, O you Benign Angels Boza, Ozab, Zabo, Aboz, in this potent name of your God Enboza, to move, Descend, appear and visibly show your selves to me in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries wherefore I do urgently request and adjure you: O you Luminous and Amicable Angels Boza, Ozab, Zabo, Aboz, in this most Excellent name of your God Enboza, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me as aforesaid: O you servants of mercy, move, Descend, personally show forth, and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your creation, For why, Our Lord and master is all one.

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[489] S2: "effectually".

Names of the four Angels serving to the first Lesser Angle of the north Table and to call them forth Aira[1], Ormen[2], Reseni[3], Jzodenar[4], divine names governing, calling forth Angepoi, [490] & constraining Vnenax.

O You Benevolent Angels of Light Aira, Ormen, Reseni, Jzodenar, who are the four Servient Angels, serving in the first Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure command, and powerfully call you forth, from your mansions and orders to visible apparition, In and through this great, prevalent Signal and divine name of your God Angepoi, and by the Efficacy, virtue, and power thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays to my sight, and your voices to my ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Aira, Ormen, Reseni, Jzodenar, And in the potent name of your God Angepoi, and by the Imperial Dignity thereof, Descend and visibly show yourselves as pleasant deliverers that you may praise him amongst the sons of men; O you servants of mercy Aira, Ormen, Reseni, Jzodenar, come away and in this Ineffable and most excellent name of your God Angepoi,[491] and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

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[490] S2: "~~Angepoi Unenax, constr~~".

When there is apparition, then say as followeth.

Welcome be the Light of the Highest whose name be glorified for his mercies endureth for ever, And O you servants of mercy and benign Angels of Light Aira, Ormen, Reseni, Jzodenar, you are to me sincerely welcome, and I do in and through this Inestimable and divine name of your Eternal God Vnenax, and by the absolute virtue, Efficacy & force, most firmly, solidly & effectually binding, constrain[492] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth desiring your benevolent Aid and assistance in these my Temporal and Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Vnenax, and the dignity thereof, to be friendly unto me, and to do for me, as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Second Lesser Angle, and to call them forth Phra[1] (or Phara), Harap[2], Rapeh[3], Aphar[4], divine name governing[493] Enphra.

O You glorious and benevolent Angels Phra, Harap, Rapeh, Aphar, who art the four Servient Angels set over the second Lesser Angle of the greater Terrestrial Angle of the north; I invocate, adjure, and call you forth to visible apparition, in and through, this great, Signal, prevalent and divine name of the most high God Enphra, and by the ineffable and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you benign Angels Phra, Harap, Rapeh, Aphar, in this potent name of your God Enphra, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears that I may plainly see you and Audibly hear you speak unto me, and conclude me as a receiver of your mysteries, wherefore I do earnestly request and adjure you, O you Luminous and Amicable Angels Phra, Harap, Rapeh, Aphar, [in this most excellent name of your God Enphra,][494] and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me [as aforesaid: O you servants of mercy, move, Descend, personally show forth and apply your selves friendly unto me,][495] as unto the partakers of his Secret Wisdom in your Creation; For why our Lord and master is all one.

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[491] S2: Inserts "visibly".

[492] S2: "& constraining".

[493] S2: Inserts "is".

Names of the four Angels serving to the Second Lesser Angle of the north Angle and to call them forth Omgege[1], Gebal[2], Relemu[3], Jahel[4], divine names governing, calling forth Anacem, & constraining Sonden.

O Ye Benevolent Angels of Light Omgege, Gebal, Relemu, Jahel, who are the four Servient Angels serving in the second Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Anacem, and by the efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight, and your voices to my Ears in and through this Crystal Stone or Glass Receptacle or otherwise to appear out of the same here before me, that I may plainly see you &[496] audibly hear you speak unto me. Move therefore, O you Benign Servient Angels of Light Omgege, Gebal, Relemu, Jahel, and in the potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege[1],

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[494] This phrase is omitted here, but is consistently present elsewhere in Sloane 301, so this may be a copyist's error.

[495] As for the previous note, also absent in Sloane 301 but consistently present elsewhere in the manuscript.

[496] S2: "Audibly".

Gebal$^{2}$, Relemu$^{3}$, Jahel$^{4}$, and in this potent name of your God Anacem and by the Imperial dignity thereof, descend and visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Omgege$^{1}$, Gebal$^{2}$, Relemu$^{3}$, Jahel$^{4}$, come away and in this ineffable and most excellent name of your God Anacem, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me for I am a servant of the same your God the true worshipper of the Highest.

When there is apparition, then receive it, and constrain as followeth saying

Welcome to[497] the Light of the Highest, whose holy name be glorified for his mercies endure for ever; And O you Benign Angels of Light Omgege, Gebal, Relemu, Jahel, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Sonden, and by the absolute virtue Efficacy and force thereof, most firmly solidly and effectually binding, constrain[498] you to speak Audibly unto me, and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sonden, and the dignity thereof to be friendly unto me, and by divine permission to do for me, as for the servant of the Highest wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the East Table and to call them forth Æoan$^{1}$, Oanæ$^{2}$, Anæo$^{3}$, Næoa$^{4}$, divine name governing is[499] NÆOAN.

O Ye glorious and benevolent Angels, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the north, I invocate, adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Næoan, and by the ineffable and efficacious virtue and power thereof, whereby you are governed and called forth; it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels of Light Æoan, Oanæ, Anæo, Næoa, in this potent name of your God Næoan, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight and your voices unto[500] my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Æoan, Oanæ, Anæo, Næoa, in this most excellent name of your God Næoan, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O you servants of mercy move, descend, and by divine permission; personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

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[497] S2: "be".

[498] S2: "& constraining".

[499] S2: Omits "is".

Names of the four Angels serving in the Third Lesser Angle of the north Table and to call them forth, Opena[1], Dopa[2], Rexao[3], Axir[4], divine names governing, calling forth Cebalpet, & constraining Arbizod.[501]

O Ye Benevolent Angels of Light Opena, Dopa, Rexao, Axir, who are the four Servient Angels, serving in the Third Lesser Angle of the greater Terrestrial Angle of the North, I invocate, adjure, command and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of your God Cebalpet, and by the Efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to Transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and Audibly hear you speak unto me; move therefore O you Benign Angels of Light Opena, Dopa, Rexao, Axir, in the potent name of your God Cebalpet, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest visibly show your selves as pleasant deliverers that you may praise him amongst the Sons of men; O you servants of mercy Opena, Dopa, Rexao, Axir, come away, open the mysteries of your Creation, be friendly unto me, and in this Ineffable[502] and most Excellent name of your God Cebalpet, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true Worshipper of the Highest.

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[500] S2: "to".

[501] S2: "~~Cebalpet & Arbizod~~".

When there is apparition, then receive it, & constrain as followeth saying

Welcome be the Light of the Highest, whose holy name is[503] glorified for his mercies endure for ever, And O you Benign Angels of Light Opena, Dopa, Rexao, Axir, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Arbizod, and by the absolute virtue, Efficacy and force thereof, mostly firmly solidly and effectually binding, constrain you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal & Terrestrial undertakings and affairs, urgently constraining you in this Imperial name of your Omnipotent God Arbizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest wherein your office is apparently manifest and Efficient.

Names of the four Angels set over the Fourth Lesser Angle of the north Table and to call them forth Iaom[1], Aomi[2], Omia[3], Miao[4] divine name governing is Niaom.

O Ye glorious and Benevolent Angels Iaom, Aomi, Omia, Miao, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the north, I invocate adjure and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Niaom, and by the Ineffable and Efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed, to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you; O you Benign Angels Iaom, Aomi, Omia, Miao, in this potent name of your God Niaom, to move, descend, appear and visibly show your selves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight and your voices unto my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and amicable Angels Iaom, Aomi, Omia, Miao, in this most excellent name of your God Niaom, and I (as a servant of the Highest) do thereby efficaciously move you, in power and presence to appear now presently visible unto me as aforesaid, O you Servants of mercy, move, descend, and by divine permission personally show forth, and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation For why, Our Lord and master is all one.

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[502] S2: "Inestimable".
[503] S2: "be".

Names of the four Angels serving in the Fourth Lesser Angle of the north Table Mesael[1], Jaba[2], Jezexpe[3], Estim[4], divine names governing, calling forth Espemenir, and constraining Hpizol.

O You[504] Benevolent Angels of Light Mesael, Jaba, Jezexpe, Estim, who are the four Servient Angels serving in the {fourth}[505] Lesser Angle of the greater Terrestrial[506] Angle of the North, I invocate, adjure, command you, and powerfully call forth from your orders and mansion to visible apparition, in and through this great, prevalent, Signal and divine name of your God Espemenir, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding to transmit your rays visibly unto my sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me that I may plainly see you, and Audibly hear you speak unto me; move therefore; O you benign Servient Angels of Light Mesael, Jaba, Jezexpe, Estim, and in the potent name of your God Espemenir, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Mesael, Jaba, Jezexpe, Estim, come away open the mysteries of your Creation, be friendly unto me and in this ineffable and most excellent name of your God Espemenir, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

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[504] S2: "Yee".

[505] S1: Has a copying error, giving "Third" here instead of fourth. One suspects the copyist was tired and errors crept in.

[506] S2: "Noll".

When there is apparition, then receive it, & constrain as followeth, Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever. And O you Benign Angels of Light Mesael, Jaba, Jezexpe, Estim, you are to me sincerely welcome, and I do in and through this inestimable and divine name of your Eternal God Hpizod, and by the absolute virtue, power and efficacy thereof, most firmly and solidly & effectually binding constrain[507] you to speak Audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Hpizod, and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and Efficient.

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[507] S2: "solidly binding & effectually constraining".

## The Practice of the South Table

O Thou great powerful, and mighty Angel of the Immortal God Edelperna, who art ordained constituted[508] and appointed and set over the Terrestrial Angle of the South: by and according to the original and divine decree of the omnipotent God of Hosts Oip, Teaa, Pedoce, and under whom art the only King, governor, overseer, principal Watchman, protector & Keeper thereof, from the malice, misuse, Illusion Temptation, wicked encroachments and usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and spirits of darkness, and art a snaffle to them to restrain their wickedness, by the bit of god's boundless power and justice; To the intent that (they being put out into the Earth) their envious will might be bridled, the determinations of the heavenly God fulfilled and his creatures kept within the compass and measure of order.

I the servant of the Highest do call upon you, O you mighty and Royal Angel Edelperna, most humbly and earnestly entreating you, in and through these great names of the Immense and Incomprehensible God of Hosts Oip, Teaa, Pedoce, and by the virtue power and efficacy thereof, to assist and help me, in these my present operations and affairs, and by the powerful permission and Authority to send and cause to come, and appear unto me, [Name] residing under your Government in the Angle of the South, whom I shall call[509] forth by name, to instruct, direct and serve me in all such matters and things according to their offices, as I shall request and desire of them, both now and at all times also, whensoever necessity shall require their favourable aid, and assistance and such their good counsel and advertisements as shall be requisite and fit for me, and herein I most ardently and incessantly Implore and beseech you O Edelperna, humbly desiring your friendship and to do for me as for the servant of the most high and heavenly God of Hosts Oip, Teaa, Pedoce, the Almighty Creator and disposer of all things both Celestial, Aerial, Terrestrial & Infernal.

Names of the six Angelical Seniors and to call them forth Aaetpio[1],

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[508] S1, S2: Has "(constituted)" inserted here after "constituted".

[509] S2: Inserts "by name" here so it occurs before and after "forth".

Adoeoet$^{2}$, Alendood$^{3}$, Aapedoce$^{4}$, Arinnaquu$^{5}$, Anodoin$^{6}$.

O Ye glorious and beneficent[510] Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, who are the six Angelical Seniors serving before Edelperna, the great honoured and Royal Angel of the high and Immortal God of Hosts in the Terrestrial Angle of the South, I most earnestly entreat, humbly request and powerfully adjure and call you forth to visible apparition, In and through this mighty and Efficacious name of your King Edelperna, Sovereign Lord of the South Angle of the world, and by the Ineffable virtue and power thereof preordinally decreed by the Highest to be most firmly and solidly Effectual for the calling you forth now therefore O you Benevolent Angels Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, I adjure and call you forth in this true and most especial name of your King Edelperna, and by the excellency thereof, urgently and potently entreating you to gird up and gather your selves together and by divine permission, move, descend, and appear visibly and friendly unto me in this Crystal Stone or Glass Receptacle and in and through the same to transmit your splendid Rays to my Sight and your Benevolent voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and to assist, direct, instruct, illuminate and show forth what I shall humbly desire & request of you, O you servants of mercy Aaetpio, Adoeoet, Alendood, Aapedoce, Arinnaquu, Anodoin, come away & appear visibly unto me (as aforesaid) to the honour and glory of the Omnipotent Creator, and the praise of his great and holy name, for unto this Remembrance is given power, and my strength waxeth strong in my comforter; move therefore and show your selves, open[511] the mysteries of your Creation; Be friendly unto me, for I am a servant of the same your God The true worshipper of the Highest.

Names of the four Angels set over the first Lesser Angle of the South Table, and to call them forth Dopa$^{1}$, Opad$^{2}$, Pado$^{3}$, Adop$^{4}$, divine name governing is[512] Bedopa.

O Ye glorious and benevolent Angels Dopa, Opad, Pado, Adop, who are the four Angels set over the first Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth to visible apparition, in and through this great, Signal, prevalent and divine name of your most high God Bedopa, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Dopa, Opad, Pado, Adop, in this potent name of your God Bedopa, to move, descend, appear and visibly show your selves to me, in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me and conclude me as a Receiver of your mysteries, wherefore I do urgently request and adjure you; O you Luminous and Amicable Angels Dopa, Opad, Pado, Adop, in this Excellent name of your God Bedopa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently visible to me (as aforesaid) O you Servants of mercy, move, descend, personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation, For why Our Lord and master is all one.

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[510] S2: "Benevolent".

[511] S2: "to".

[512] S2: Omits "is".

Names of the four Angels serving to the first Lesser Angle of the South Table and to call them forth Opemen[1], Apeste[2], Scio[3], Vasge[4], divine names governing, calling forth Noalmar, & constraining Oloag.

O Ye Benevolent Angels of Light Opemen, Apeste, Scio, Vasge, who are the four Servient Angels serving in the first Lesser Angle of the South; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion to visible apparition, in and through this great, prevalent, signal and divine name of God Noalmar, and by the Efficacy virtue and power thereof most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my sight and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and audibly hear you speak unto me; Move therefore O you Benign Servient Angels of Light Opemen, Apeste, Scio, Vasge, and in the potent name of your God Noalmar, and by the Imperial dignity thereof, descend & visibly show your selves as pleasant deliverers, that you may praise him amongst the sons of men; O you servants of mercy Opemen, Apeste, Scio, Vasge, come away, and in this Ineffable and most excellent name of your God Noalmar, visibly and personally appear to the admiration of the Earth and to my comfort, come away open the mysteries of your Creation, be friendly unto me, for I am a servant of the same your God; The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth [513]saying

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you servants of mercy Opemen, Apeste, Scio, Vasge, (and benign Angels of Light) you are to me sincerely welcome, and I do in this inestimable and divine name of your Eternal God Oloag, and by the absolute virtue, efficacy and force thereof, most firmly solidly, and also effectually binding, constrain[514] you to speak audibly unto me, and to fulfil my Earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, desiring your benevolent aid & assistance in these my Temporal & Terrestrial undertakings and affairs, constraining you in this Imperial name of your Omnipotent God Oloag, and the dignity thereof, to be friendly unto me, & to do for me, as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Second Lesser Angle of the South Table, and to call them forth Anaa[1], Naaa[2], Aaan[3], Aana[4], divine name governing is Banaa.

O Ye glorious and benevolent Angels Anaa, Naaa, Aaan, Aana, who are the four Angels set over the Second Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, and call you forth to visible apparition, in and through this great, signal, prevalent and divine name of the most high God Banaa, and by the ineffable[515] and efficacious virtue and power thereof whereby you are governed and called forth, it being therefore absolutely preordained and decreed to be most solidly effectual now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels Anaa, Naaa, Aaan, Aana, in this potent name of your God Banaa, to move, descend, appear, and visibly show your selves to me[516], in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays to my sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O ye Luminous and amicable Angels Anaa, Naaa, Aaan, Aana, in this most excellent name of your God Banaa, and I (as the servant of the Highest) do thereby efficaciously move you in power and presence to appear now presently unto to me as aforesaid, O you Servants of mercy, move, descend, personally show forth, and apply your selves friendly unto me, as unto the partaker[517] of his secret wisdom in your creation; For why, Our Lord and master is all one.

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[513] S2: "saying".
[514] S2: "and Constraining".
[515] S2: "Inestimable".

Names of the four Angels set over the Second Lesser Angle of the South Angle, and to call them forth Gemenem[1], Ecope[2], Amox[3], Berape[4], divine names governing, calling forth Vadali, and constraining[518] Obavi.

O Ye Benevolent Angels[519] Gemenem, Ecope, Amox, Berape, who art the four Servient Angels serving[520] the second Lesser Angle of the greater Terrestrial Angle of the south; I invocate, adjure, command, and powerfully call you forth, from your orders and mansion, to visible apparition, in and through this great prevalent, signal and divine name of your God Vadali, and by the Efficacy, power and virtue thereof, most firmly & solidly effectual for the calling you forth, commanding you to transmit your Rays visibly to my Sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you, and Audibly hear you speak unto me, move therefore O you Benign Servient Angels of Light Gemenem, Ecope, Amox, Berape, and in the potent name of your God Vadali, and by the Imperial dignity thereof, descend and visibly show your selves as pleasant deliverers, that you may praise him among the sons of men. O ye servants of mercy Gemenem, Ecope, Amox,

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[516] S2: Omits "to me".
[517] S2: "partaker".
[518] S2: "~~divine names governing~~".
[519] S2: Inserts "of Light".
[520] S2: Inserts "in".

Berape, come away, and in this ineffable and most excellent name of your God Vadali, visibly and personally appear to the admiration of the Earth and to my comfort; come away open the mysteries of your creation, be friendly unto me for I am a servant of the same your God, The true worshipper of the Highest.

When there is apparition, then receive it, & constrain as followeth saying.

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, and O ye Benign Angels of Light Gemenem, Ecope, Amox, Berape, you are to me sincerely welcome, and I do, in and through this inestimable and divine name of your Eternal God Obavi, and by the absolute virtue, efficacy and force thereof, most firmly, solidly and effectually binding, constrain[521] you to speak audibly unto me, and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid & assistance, in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Obavi, and the dignity thereof to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest & efficient.

Names of the four Angels set over the Third Lesser Angle of the South Angle, and to call them forth Pesac[1], Sacepe[2], Acepes[3], Cepesa[4], divine name governing Bepesac.

O Ye glorious and benevolent Angels, Pesac, Sacepe, Acepes, Cepesa, who are the four Angels set over the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure and call you forth, to visible apparition, in and through this great signal, prevalent and divine name of your most high God Bepesac, and by the ineffable, and efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual: now therefore I do most earnestly entreat and powerfully adjure you, O you Benign Angels of Light Pesac, Sacepe, Acepes, Cepesa, in this potent name of your God Bepesac, to move, descend, appear, and visibly show yourselves in this Crystal Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my Sight, and your voices to my Ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries, wherefore I do urgently request, and adjure you, O you Luminous and amicable Angels Pesac, Sacepe, Acepes, Cepesa, in this most excellent name of your God Bepesac, and I (as a servant of the Highest) do there by efficaciously move you in power and presence to appear now presently visible unto me as aforesaid; O you servants of mercy move, descend, and (by divine permission) personally show forth and apply your selves friendly unto me, as unto the partaker of his secret wisdom in your Creation; For why; Our Lord and master is all one.

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[521] S2: "& constraining".

Names of the four Angels serving in the 3rd[522] Lesser Angle of the South Table and to call them[523] Datete¹, Diom², Oopezod³, Vrgan⁴, divine names governing, calling forth Volexdo, and constraining Sioda.

O Ye Benevolent Angels of Light Datete, Diom, Oopezod, Vrgan, who are the four servient Angels serving in the Third Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure command and powerfully call you forth, from your orders and mansion to visible apparition, in and through, this great prevalent, signal and divine name of your God Volexdo, and by the Efficacy, power and virtue thereof, most firmly and solidly Effectual, for the calling you forth, commanding you to transmit your Rays visibly unto my sight, and your voices to my ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout, here before me, that I may plainly see you and audibly hear you speak unto me, move therefore O you[524] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, in the potent name of your God Volexdo, and by the Imperial dignity thereof, descend, and by the divine permission of the Highest, visibly show your selves, as pleasant deliverers, that you may praise him among the sons of men, O you servants of mercy Datete, Diom, Oopezod, Vrgan, come away open the mysteries of your Creation, be friendly unto me, and in this ineffable and most Excellent name of your God Volexdo, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

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[522] S2: "third".
[523] S2: Inserts "forth".
[524] S2: "ye"

When the apparition appears, say as followeth

Welcome be the Light of the Highest whose holy name be glorified for his mercies endure for ever, And O you[525] Benign Angels of Light Datete, Diom, Oopezod, Vrgan, you are to me sincerely welcome, and I do in and through the Inestimable and divine name of your Eternal God Sioda, and by the absolute virtue, efficacy and force thereof, mostly firmly and solidly & effectually binding, constrain[526] you to speak audibly unto me and to fulfil my earnest petitions and requests, for which I am now at this time very much necessitated to call you forth, requesting your benevolent instructions, aid and assistance in these my Temporal and Terrestrial undertakings and affairs, urgently constraining you, in this Imperial name of your Omnipotent God Sioda, and the dignity thereof, to be friendly unto me and by divine permission to do for me as for the servant of the Highest, wherein your office is apparently manifest and efficient.

Names of the four Angels set over the fourth Lesser Angle of the South Table and to call them forth Ziza[1], Jzaz[2], Zazi[3], Aziz[4], divine name governing is BEZIZA.

O Ye glorious and benevolent Angels Ziza, Jzazod, Zazi, Azizod, who are the four Angels set over the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate adjure, and call you forth to visible apparition, in and through this great Signal, prevalent and divine name of your most high God Beziza, and by the Ineffable and Efficacious virtue and power thereof, whereby you are governed and called forth, it being therefore absolutely preordained and appointed to be most solidly effectual; now therefore I do most earnestly entreat and powerfully adjure you, O you[527] Benign Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, to move, descend, appear and visibly show your selves in this Crystal

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[525] S2: "ye".

[526] S2: "and Constraining".

[527] S2: "ye".

Stone or Glass Receptacle here before me, and in and through the same to transmit your Rays unto my sight, and your voices to my ears, that I may plainly see you and Audibly hear you speak unto me, and conclude me as a Receiver of your mysteries; wherefore I do urgently request and adjure you, O you Luminous & amicable Angels Ziza, Jzazod, Zazi, Azizod, in this potent name of your God Beziza, and I (as a servant of the Highest) do thereby Efficaciously move you in power and presence to appear now presently visible unto me as aforesaid, O ye Servants of mercy, move descend, appear and by divine permission personally show forth and apply your selves friendly unto me as unto the partaker of his Secret wisdom in your Creation, for why; Our Lord & master is all one.

Names of the four Angels serving in the Fourth Lesser Angle of the South Table and to call them forth Adre[1], Sispe[2], Pali[3], Acar[4], divine names governing [528] , calling forth Arzodionar, & constraining Narzefem.

O Ye Benevolent Angels of Light Adre, Sispe, Pali, Acar, who are the four Servient Angels serving in the Fourth Lesser Angle of the greater Terrestrial Angle of the South, I invocate, adjure, command, and powerfully call you forth from your orders and mansion to visible apparition in and through this great prevalent, signal and divine name of your God Arzodionar, and by the efficacy power and virtue thereof, most firmly and solidly effectual for the calling you forth, commanding you to transmit your Rays visibly unto my Sight, and your voices to my Ears, in and through this Crystal Stone or Glass Receptacle or otherwise to appear thereout here before me, that I may plainly see you and audibly hear you speak unto me; move therefore O you Benign Servient Angels of Light Adre, Sispe, Pali, Acar, in the potent name of your God Arzodionar, and by the Imperial dignity thereof, descend and by the divine permission of the Highest, visibly show your selves as pleasant deliverers, that you may praise him among the sons of men; O you servants of mercy Adre, Sispe, Pali, Acar, come away open the mysteries of your Creation be friendly unto me, and in this ineffable and most excellent name of your God Arzodionar, visibly and personally appear to the admiration of the Earth and to my comfort, for I am a servant of the same your God, The true worshipper of the Highest.

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[528] S2: "~~calling forth constraining~~".

When there is apparition, then receive it, & constrain as followeth,

Welcome be the Light of the Highest, whose holy name be glorified for his mercies endure for ever, And O you Benign Angels of Light Adre, Sispe, Pali, Acar, you are to me sincerely welcome, and I do in & through this Inestimable and divine name of your Eternal God Narzefem, and by the absolute virtue efficacy and force thereof, most firmly solidly and effectually binding constrain[529] you to speak audibly unto me and to fulfil my earnest petitions and requests for which I am now at this time very much necessitated to call you forth, requesting your Benevolent instructions, [530] aid, and assistance, in these my Temporal and Terrestrial undertakings & affairs, urgently constraining you in this Imperial name of your Omnipotent God Narzefem and the dignity thereof, to be friendly unto me, and by divine permission to do for me as for the servant of the Highest, wherein your [office is][531] apparently manifest and Efficient.

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[529] S2: "and constraining".

[530] S2: "~~your Benevolent Instructions~~".

[531] S2 gives these words, which are omitted in S1, yet by the context and form of the manuscript should clearly be present.

## The Title of the Following Prayer [before Invocation][532]

An Humble supplication to Almighty God by these his great, powerful, and sacred names, governing every particular and each Several[533] Respective Terrestrial Angle East, West, North, South. This prayer being properly Referred to the East Angle, and by changing the other names Governing the other 3 Angles in like manner and form, The same prayer serveth accordingly, (being so distinguished) for the whole &c. The which is to be said before Invocation is made for the moving and calling forth the spiritual powers of those natures orders and offices, as in the foregoing Introduction hereunto, is[534] specified and showed forth.

The 3 sacred names of God[535] over the East[536] Oro, Ibah, Aozpi,
Those 3 over the West[537] Empeh, Arsel, Gaiol,
Those 3 names over the North[538] Emor, Dial, Hectega,
Those 3 names over the South[539] Oip, Teaa, Pedoce,

O Thou Omnipotent, Incomprehensible, Immortal, and Eternal God of Hosts Oro, Ibah, Aozpi, who amongst the most great and wonderful works of thy creation, hast[540] in thy boundless & Infinite wisdom distributed the earth into four angles or Quarters, East, West, North & South And hast by thy Divine Institution[541] placed a most[542] mighty Regal Angel over each particular Terrestrial Angle, as King, governor, and principal Watchman there over, to protect and defend thy servants from the usurping Blasphemy, misuse, malice, and Temptation of the wicked and great Enemy of thy glory and the welfare of mankind, the Devil and Spirits of darkness, and who again in thy Omniscience hast constituted under each particular mighty king six great Benevolent Angels called Seniors or senators to judge the government of each Terrestrial Angle and the King thereof, who are mentioned by thy servant S$^{t}$ John, in his Sacred Treatise of his Revelations And under whom again In thine Infinite wisdom hast placed sixteen Benevolent Angels to be dispositers of the Will of their superiors, and under whom again thou hast appointed many others, ever[543] numberless[544] spiritual creatures, according to thy primitive decrees, do make[545] to govern over, and to[546] teach, Instruct, direct and show forth unto the sons of men, all Arts, Sciences, mysteries, mechanical crafts and all things whatsoever that are[547] upon the Earth, and all the secret enclosures therein, who are all Aerial Spirits by thee set over this[548] Terrestrial Fabric whereon we live, and not by these restricted[549] but dignified, whom thou hast in thine Infinite gracious and paternal mercy preordained to give obedience to the will of man, when he sayeth[550] them all[551] words[552], names, orders, offices and mansions are to be found in four certain Tables, notes or mystical figures; The which were Received to the knowledge of thy servants and restored to them, and brought to Light out of darkness and oblivion by the ministry of thy[553] celestial Angel AUE and by him declared to be the knowledge of thy servant ENOCH[554], unto whom it was delivered by the Revelation of thy holy Angel[555]: now therefore O[556] most gracious and merciful Lord god of Hosts Oro Ibah Aozpi, the only creator of Heaven and Earth, who by thy word alone hast[557] most wonderfully and admirably made all creatures out of nothing and placed all things comprehended in the marvellous work of thy creation according to thine[558] unspeakable wisdom in their several and Respective orders and offices to glorify and[559] extol thy holy name & fulfil thy divine[560] will. O Thou who art the true fountain of Light and wisdom, I thy humble servant here reverently and obediently prostrate in thy holy sight[561] in all contrition of heart and meekness of spirit do humbly beg such thus of thine[562] Infinite goodness and clemency to have mercy and compassion upon me, and to dignify me with the power of thy holy spirit[563], to forgive me my sins and to pardon all my Iniquities,[564] graciously to grant that all those Benevolent Angels or dignified Spiritual creatures whom thou hast set over the four Angles of the Earth[565] East, West, North, South, and[566] preordained to govern over all Arts, mysteries and sciences, mechanical crafts and all creatures there upon, and all things whatsoever that are contained therein, may show forth the same, and the true service and Right understanding[567] both of the natures and secret properties thereof unto me thy humble servant whensoever I shall call them forth and Invocate them thereunto whose names and orders are contained and to be found in the foresaid Tables or mystical Figures which were Revealed and Rendered[568] out of oblivion and lately restored again to Light unto thy servants by the ministry of thy celestial Angel AVE, and by him certainly verified to be the same which[569] was delivered to thy servant ENOCH, Immediately from thy self by the Revelation of thy holy Angel[570], by whom thou didst[571] converse with, and appeared unto him and opened his Eyes that he might see and judge the Earth, which thou permittest not unto his parents by reason of their fall wherein the holy Trinity determined, saying Let us show unto ENOCH, the[572] use of the Earth and for[573] Enoch, was become wise and full of the spirit of wisdom, And he humbly prayed unto thee saying, O Lord let there be Remembrance of this thy mercy and let those that love Thee enjoy this Benefit as for[574] me; O let not thy mercies be forgotten, and behold thou were graciously pleased. Now therefore O most Bountiful and heavenly god of wisdom and[575] mercy Oro Ibah Aozpi, as the true knowledge of the Earth and the creatures thereof and the secret properties thereof[576] all things therein, even to the unknown depth[577] of the Sea, and the most private Infernal and obscure caves of the Earth, was by the foresaid[578] Tables, notes or mystical figures and the use of their[579] presence, thy gift delivered to thy servant Enoch, both Immediate from thy Self, and also by the ministry of thy[580] sacred Celestial Angel[581]. And at his humble request to thee, the uses[582] and Benefit thereof permitted to continue amongst the sons of men succeeding him on Earth in after Ages, that should[583] love, fear and obey thee, which they enjoyed till they rebelled against thee And became proud, wicked, Ingrateful [584], Ambitious and presumptuous, wherefore they[585] were as Justly by thee deprived again of that Inestimable Jewel and divine gift, The knowledge[586] whereof and benefits then wearing away and ceasing to be any more amongst men, and so remaining wholly unknown to them till lately (by thy gracious permission) it was again Revived and mercifully restored to Light by the ministry of thy holy[587] Angel AVE, unto thy servants. Now I beseech thee O Thou Almighty Father of mercy Oro Ibah Aozpi, let not thy promises made unto, nor the memory of thy servant Enoch, nor the use and benefit of[588] the knowledge thou gavest unto him be again washed away becoming[589] void and extinguished, but graciously be pleased to grant unto me thy humble servant the true knowledge and use of the Earth & the secret property[590] thereof and enclosures therein, by the ministry,

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[532] R2: This prayer is also found in Rawlinson D1363, ff38-40, although it is not with any other material from these MSS, but rather prior to material on the Demon Princes and Olympic Spirits which will be covered in Volume 2 of this series.
[533] R2: "severally".
[534] R2: "are".
[535] S2: Omits the word "God".
[536] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the East".
[537] R2: "The three great, mighty & sacred names of God, governing the Terrestrial Angle of the West".
[538] R2: "The three great, mighty & sacred names of God, Governing the Terrestrial Angle of the North".
[539] R2: "The three great, mighty & sacred names of God Governing the Terrestrial Angle of the South".
[540] R2: "hath".
[541] R2: "Instruction".
[542] R2: Omits "most".

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[543] S2: "Even".

[544] S2. Inserts "of".

[545] S2, R2: Replaces "do make" with "determinate".

[546] R2: Omits "to".

[547] S2: Inserts "all".

[548] R2: "thy".

[549] S2, R2: Replaces "these restricted" with "thee rejected".

[550] S2, R2: "seeth".

[551] S2, R2: Inserts "whose".

[552] S2: Omits "words".

[553] R2: "the".

[554] R2: Gives the name Enoch in grey ink throughout the prayer.

[555] R2: "Angels".

[556] R2: Inserts "thou".

[557] R2: "hath".

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[558] S2: "thy".
[559] R2: Omits "and".
[560] S2: "~~and holy~~".
[561] S2, R2: "fear".
[562] S2, R2: Replaces "beg such thus of thine" with "beseech thee of".
[563] R2: Moves the phrase "and to dignify me with the power of thy holy spirit" to behind "all my iniquities".
[564] S2: Inserts "and".
[565] R2: Inserts "(viz)".
[566] R2: Omits "and".
[567] S2: "true uses & right understanding"; R2: "true uses & right understandings".
[568] R2: "sent".
[569] R2: "that".
[570] R2: "Angels".
[571] R2: "did".
[572] S2: "use".
[573] R2: "lo".

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[574] R2: Replaces "as for" with "after".
[575] R2: Omits "wisdom and".
[576] S2, R2: "of".
[577] R2: "depths".
[578] R2: "aforesaid".
[579] S2: "presence".
[580] R2: "the".
[581] S2, R2. "Angels".
[582] S2, R2: "use".
[583] R2: "shall".
[584] R2: "ungrateful".
[585] S2: "are".
[586] R2: Transposes "and benefit"" before "whereof".
[587] R2: Omits "holy".
[588] S1: Repeats the word "of" here.
[589] R2: "become".
[590] S2, R2: "properties".

Assistance, Instruction[591] of those spiritual creatures governing over, and Subservient in the[592] Tables, notes, or mystical figures[593], whom I shall by name call[594] even from the Superior to the Inferior orders and degrees; And[595] humbly beg of thee, O Heavenly God of all consolation & compassion Oro Ibah Aozpi, to dignify me with thy Celestial dignity, open my eyes and give me sight, open my ears and give me hearing, open my understanding and give me knowledge, show me the Light of (thy) countenance and endow me with thy holy spirit, that by the virtue[596], power of my Invocations being composed according to the Instructions of the Angel AUE, I[597] may effectually call forth all those Terrestrial dignified spiritual powers of Light, both of the Superior and Inferior orders and degrees, governing and subservient in the Terrestrial Angle of the East, and all creatures, Arts, Sciences,[598] mysteries thereof and the secret properties and enclosures[599]. And (by)[600] the utterance and repetition of thy infallible and secret names here specified[601] unto which they are severally and Respectively obedient and whereby[602] (according to thy primitive decree[603]) they are powerfully governed they may forthwith Immediately move, Descend and appear visibly unto me, at all times and in all places whensoever and wheresoever I shall call them forth according as necessity shall require their favourable and familiar society, community and Assistance, That it may be[604] one witness of thy promise for ENOCHs sake unto thy humble and obedient servant.[605]

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[591] S2: "instructions"; R2: "& instructions".
[592] S2: "four".
[593] R2: Replaces "Tables, notes, or mystical figures" with "four Angles thereof, whose names are comprised, in the said four Tables, notes, or mystical figures".
[594] R2: Inserts "forth".
[595] S2, R2. Inserts "I".
[596] S2, R2: Inserts "&".
[597] R2: Omits "I".
[598] S2: Inserts "and".
[599] R2 Inserts "therein".
[600] S2, R2: "at".
[601] S2, R2: Replaces this with "sacred names therein specified".
[602] R2: "thereby".
[603] R2: "Decrees".
[604] S2: "one".
[605] R2: Inserts "Amen".

## [Invocation of the Kings, Seniors, Angels and Spirits of the East]

Invocation by way of humble supplication & petition to the King and all the dignified Angels or Angelical powers of Light whose names, natures, mansions, orders and offices with other mysteries there unto properly appertaining are comprehended and to be found in and collected out of the foregoing Terrestrial Table or Tables according as in the Isagogical[606] preface or Introduction to the use thereof is before mentioned.

Humble supplication and petition made to the great King BATAIVA principal governor and Celestial Angelical watchman set over the Watch Tower or Terrestrial Table of the East, by the three mighty names of God ORO, IBAH, AOZPI.

O THOU Royal[607], great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts BATAIVA who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity were set over the Terrestrial Angle of the East, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping[608] Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and spirits of darkness: And as a snaffle to restrain their wickedness by the Bit of God's boundless power and Justice, to the intent that (they being put on into the Earth) their Envious will may be bridled the determinations of the most high God fulfilled, and his creatures Kept within the compass and measure of order, We humbly Invocate, Entreat and Beseech you; O you Royal Angel BATAIUA, in by and through these potent, mighty, and great names of your God ORO, IBAH, AOZPI to preserve, defend, keep, and protect us, from the wicked Illusions, envious[609] Temptations, violent Assaults, or any other destructive surprisals of all evil spirits, or Inferior powers of darkness, whatsoever, And that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power, and efficacy of those Tables, Seals or character of your Creation[610], and by these Banners, Ensigns or Trophies of Honour and glory, borne or standing before you,[611] both divine, Celestial, Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the Influence, Efficacy, force, and virtue thereof, we most earnestly entreat and humbly beseech you, to be gracious & friendly to[612] us herein; And furthermore likewise to help, Aid, and assist us, in all these, and such our Temporal and Terrestrial operations[613], affairs and concerns, as wherein you may or can by the Supreme powers of that your Kingly office, under Authority given you of the Highest, for the protection, preservation, care, conduct, effort[614], support, Benefit, Assistance, and use of mankind living on Earth; And amongst the rest, we also again humbly entreat and earnestly beseech you that all those six great Angels called Angelical Seniors, and all other governing or Superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified servient and subservient Spirits or Benevolent Aerial powers who are by nature and office, friendly and good, and ordained (by divine appointment in the Unity of the Blessed Trinity) for the use, Benefit and service of Mankind of all degrees and offices from the Superior to the Inferior, in the orders and mansion serving the most high God under your Imperial and Sovereign power, Authority, command, subjection, service, and obedience, properly referred or appropriated to the East Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved, to descend and appear visibly unto us, in this Crystal Glass[615] or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that Account by us made unto them, move, Descend, appear, visibly to the sight of our Eyes, and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things, according to their several and Respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move them both in power and presence whose works herein shall be a song of Honour to the glory & praise of the most high God both in your & their Creation Amen.

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[606] An old term meaning Introductory.

[607] S2: "Regal".

[608] S2: "user".

[609] S2: "Temptations".

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[610] S2: Replaces "Tables, Seals or character of your Creation" with "those three said mighty names of God ORO, IBAH, AOZPI, O you great, potent and Royal Angel BATAIVA, and by the true Seal and Character of your Creation".

[611] S2: Inserts "as".

[612] S2: "unto".

[613] S2: Inserts "and".

[614] S2: "comfort".

[615] The abbreviation C.G or Crystal Glass used henceforth in the text is probably a contraction of "C.S. or G.R.". However to distinguish clearly we have replaced it with the term "Crystal Glass".

Invocation by way of humble supplication & petition made to the six Angels or Angelical Seniors Habioro[1], Aaoxaif[2], Hetemorda[3], Ahaozpi[4], Hipotga[5], & Autotar[6], by the great and mighty name of their Imperial King BATAIUA.

O You great Angels or Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, & Autotar, serving the [mighty &] most high God Oro, Ibah, Aozpi, before the mighty Angelical monarch King BATAIVA, In the Angle, Region, or Division of the East, who are dignified with celestial power and Authority therein, and by office Judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in superior orders under the said Angelical King, and governing over all others both Superior, servient and subservient Angels or Angelical powers, Celestially dignified, and also all others[616] Elemental spirits whatsoever that in any wise hath power, mansion Residence, orders, office, place or being, in the East part, Region or Angle of the Air, with like Respect also from thence to be had to the East point of the compass, Angle, part or division of the Earth. We the servants of the most high God and reverently here present[617] in his holy fear, do humbly beseech and earnestly entreat you all: O ye Angelical Seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by and through this Imperial mighty and powerful name BATAIUA, That all or some one, or any of you, Jointly and severally, Every and each one, in general and particular, for and by itself Respectively, would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle set here before us for that purpose, or otherwise personally to appear out of it, visibly here before us, and so as that we may plainly see you and Audibly here you speak unto us, and by such[618] your friendly and verbal converse with us, to Illuminate, Instruct, direct, help, aid, and assist us in all things whatsoever we shall humbly desire beseech and request of you, wherein by nature & office given you of the Highest you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in the mighty name BATAIUA, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our Supplications & petitions that all or any of you, which we shall at any time hereafter, Invocate, move or call[619] forth to visible appearance, would then be favourably and friendly placed in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us made. Be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass[620] or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace, and Light, and shall be most beneficial and best befitting and convenient for us therein, and to administer unto us the bountiful gifts of all Earthly benefits and also endow us, with the gift of true Science and Sapience, and such like other gifts of human Accomplishments and enjoyments as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort during our continuance in this our mortal being, all which we humbly beseech and earnestly entreat of all and every one of you Sacred Angels or Angelical Seniors in the name of your God and King, wherein these your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen

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[616] S2: "other".

[617] S2: "present here".

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Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the East Vrzela, Zlar, Larz, & Arzel, by the great and powerful name of God Erzela.

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O You great and glorious Angels or Angelical powers of Light Vrzela, Zlar, Larz, Arzel, governing & set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass appropriated to the Earth, serving your most high God Erzela, in orders and office accordingly as you (by Celestial dignification) are in place and power more Aerially Superior, unto which[621] is also given of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: we the servants of the Highest (and[622] the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you, O you Angels or Angelical powers of Light, or Celestially dignified spirits of the Air, governing in orders degree, mansion (as aforesaid) Vrzela, Zlar, Larz, & Arzel, Jointly and severally, Every and each one, for and by it self Respectively, in by & through this mighty and powerful name of your God Erzela, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us, as that whensoever or wheresoever we shall invocate, move, or call you forth to visible appearance, and our Assistance, you would be thereby moved, to descend, & appear (out of the same) visibly here before us in this Crystal Stone or Glass Receptacle and so as that we may plainly see you and Audibly hear you speak unto us, and by Such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed, given, or administered unto us; Hear us therefore O you[623] sacred Angelical powers of Light, or Celestially dignified spirits of the Air, by degree and orders superior and governing (as aforesaid) Vrzela, Zlar, Larz, Arzel, We do yet further in this great name of your God Erzela, and by the force, power and efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical sapience and science, given you of the Highest; And wherein also who hath accordingly by orders & office ordained and appointed you and this your Angelical Benevolence in Celestial grace & charity thus given & granted unto us, and also in the accomplishments & fulfilling of all these our humble desires and requests and whatsoever also shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

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[618] S2: "your".
[619] S2: "you".
[620] S2: "Crystal Stone or glass Receptacle".

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[621] S2: "whom".
[622] S2: "of".
[623] S2: "ye".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the East Cezodenes[1], Totet[2], Sias[3], Efemende[4], who are moved and called forth, by the great and powerful name of God Idoigo, and constrained to do what they are commanded, according to their office by the great name of God Ardeza.

O You Angelical powers of Light or dignified spirits of the Air Cezodenes, Totet, Sias, Efemende, serving in orders under Superior powers your most high & omnipotent God Idoigo, Respecting the like part or point of the compass appropriated to the Earth in the first Lesser Angle or division of the great Quadrangle or East part of the Air, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever are incident to human bodies, and to Reveal, show forth and giving the same unto mankind living on Earth, whensoever you shall be moved and called forth, and by the great name of your God Ardeza commanded thereunto: we the servants of the Highest and the same your God and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O you Benevolent Angels,[624] dignified powers of the Air serving in orders, degree & mansion as aforesaid Cezodenes, Totet, Sias, Efemende, Jointly and severally, every and each one, for and by it self respectively in by and through this mighty and powerful name of your God Idoigo, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance you then would readily & Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal

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[624] S2: "or".

Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse & show forth and given to us. And furthermore also that in by and through this great and powerful name of your God Ardeza and the force and virtue thereof; we do likewise, earnestly entreat, and Invocate you, to do accomplish and fulfil whatsoever (accordingly and[625] is by nature and office given you of the Highest) we shall request and command you: Hear us therefore O you Benevolent Servient Angels or dignified Spiritual powers of the Air serving in orders, office, degree and mansion and by nature as aforesaid Cezodenes, Totet, Sias, Efemende, you do yet further in this great name of your God Idoigo, and by the virtue and efficacy thereof, Earnestly Invocate and entreat you to yield up, and give unto us your assuredly firm, free, full and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any tarrying or delay, Immediately move, descend, and visibly appear unto[626] us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you directing and Instructing us in the true knowledge and judgement of that your spiritual sapience and science given to you of the Highest. And in this undoubted true and great name of your God Ardeza, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you not only to reveal, declare, show forth, and make known unto us the true and apprehensive knowledge[627] of all such occult & mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done for us relating to the said sciences, & our benefits therein, as you by office are of the Highest accordingly preordained & appointed All which your obedience readily & willingly fulfilling and exemplifying[628] unto us, as here we have in the powerful and true names of your God Earnestly entreated and besought you, shall be a song of Honour, & the praise of your God in your Creation Amen

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[625] S2: "as".
[626] S2: "to".
[627] S2. "~~which apprehensive~~".
[628] S2. "accomplishing".

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Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders, and set over the Second Lesser Angle or division[629] of the great Quadrangle or Table of the East, Vtepa[1], Tepau[2], Paute[3], Autep[4], by the great and powerful name of God EUTEPA.

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O Ye great and glorious Angels or Angelical powers of Light Vtepa, Tepau, Paute, Autep, governing or set over the Second Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth, serving[630] your most high God Eutepa, in orders and offices accordingly as you (by celestial dignification) are in place and power more Aerially superior, and to whom is also given of the Highest by nature and office (* moving from place to place) the true Knowledge of the Knitting together of natures and also as well the destruction of nature, and of things that may perish as of conjoining and knitting them together, and to reveal, show forth & communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be (called,) Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O you Angels or Angelical powers of Light or Celestially dignified spirits of the Air, governing in orders, degree, mansion as aforesaid Vtepa, Tepau, Paute, Autep, Jointly and severally, every and each, of for and by it self Respectively, in by and through this mighty and powerful name of your God Eutepa, that you (by these humble requests and Addresses) would be favourably friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and[631] Assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified spirits of the Air, by degree, and order, Superior and governing (as aforesaid) Vtepa, Tepau, Paute, Autep, We do yet further in this great name of your God Eutepa and by the force power, and Efficacy thereof, earnestly entreat and humbly beseech you to grant these our Supplications and petitions and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance would[632] readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, move, (or) call forth, or move you thereunto in this Crystal Glass standing here before is, or otherwise out of it, as shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science given of you of the Highest, and wherein also, he hath accordingly by orders and office ordained and appointed you, & also in the accomplishment and fulfilling of all these our humble desires and requests and this your Angelical benevolence in celestial grace and charity thus given and granted unto us, and whatsoever also shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[629] S2: "Divisions".
[630] S2: "the".
[631] S2: Inserts "our".

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Invocation by way of humble supplication and petition made to the four Servient Angels or dignified spirits of the Air placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the East Oyoube[1], Paoc[2], Vrbeneh[3], Diri[4], who are moved and called forth by the great and powerful name of God Hacza, and constrained to do what they are commanded according to their office, by the great name of God Palam.

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O Ye Angelical powers of Light or dignified spirits of the Air O Yube, Paoc, Vrbeneh, Diri, serving in orders under Superior powers your most high and omnipotent God Hacza, in the Second Lesser Angle or division of the great Quadrangle or East part of the Air Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more inferior and subservient; And unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of metals, of Congelation of Stones & the virtues of all stones whatsoever,)[633] physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to Reveal, show forth, and give the same unto[634] mankind living on Earth, whensoever you shall be moved and called forth; And by the great name of your God Palam commanded thereunto: We the servants of the Highest and the same your God, and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O you Benevolent Angels or dignified powers of the Air, serving in orders, degree, and mansion (as aforesaid) OYube, Paoc, Vrbeneh, Diri, Jointly and severally, every and each one, for and by it self Respectively, in by and through this mighty and powerful name of your God Hacza, that you (at this our Earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given to[635] you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in, by, and through this great and powerful name of your God Palam, and the force and virtue thereof; we do likewise earnestly Invocate, and entreat you to do accomplish and fulfil whatsoever (accordingly[636] and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Servient Angels or dignified spiritual powers of the Air, Serving in orders, office, degree and mansion and by nature as aforesaid OYube, Paoc, Vrbeneh, Diri, you do yet further in this great name of your God Hacza, And by the virtue and Efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us your assuredly firm, free, full and obliged consent herein[637], that all or any of you which we shall at any time hereafter invocate move, or call forth to visible appearance, would certainly without any tarrying or delay Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubtedly true and great name of your God Palam, and by the virtue and power thereof, whereby we also earnestly Invocate & entreat you not only to reveal, declare,[638] show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of[639] whatsoever else relates therein unto[640] as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said science and our benefits therein, as you by office of the Highest accordingly preordained and appointed; All which your obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true name of your God earnestly entreated and besought you, shall be a song of Honour & the praise of your God in your Creation Amen.

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[632] S2: "readily".

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[633] S2: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

[634] S2: "to".

[635] S2: Omits "to".

[636] S2: "and".

[637] S2: "therein".

Invocation by way of humble supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the third Lesser Angle or division of the great Quadrangle or Table of the East Cenbar[1], Enbarc[2], Barcen[3], Vrcenbe[4], by the great and powerful name of God Ecenbar.

O Ye great and glorious Angels or[641] Angelical powers of Light Cenbar, Enbarc, Barcen, Vrcenbe, governing or[642] set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point of the compass, appropriated to the Earth serving your most high God Ecenbar, in orders and offices accordingly as you (by[643] Celestial Dignification) are in place and power more Aerially Superior, unto who is also given of the Highest by nature and office, the true knowledge of (* all Mechanical crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together;[544] And to Reveal, show forth, and communicate the same unto mankind (by your Angelical ministry) living on the Earth, whensoever you shall be invocated or moved thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or celestially dignified Spirits of the Air, governing in orders, degree, mansion (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, Jointly and severally, every and each one, for and by it self Respectively, in, by and through this mighty and powerful name of your God Ecenbar, that you (at these our humble requests and Addresses) would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Stone or Glass Receptacle which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly here you speak unto us; And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore, O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air by degree, and orders Superior and governing (as aforesaid) Cenbar, Enbarc, Barcen, Vrcenbe, we do yet further in this great name of your God Ecenbar, and by the force power and efficacy thereof, earnestly entreat and humbly beseech you, to grant these our supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move, or call forth to visible appearance, would readily and forthwith move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto in this Crystal Glass standing here before us, or otherwise to appear out of it, as it shall please God and you his ministers of divine grace, and as befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing and Instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein so[645] He hath accordingly by orders and office ordained and appointed you and this your Angelical benevolence in celestial grace and charity thus given and granted unto us; And also in the accomplishment & fulfilment of all these our humble desires and Requests and whatsoever else may[646] be requisite and fit for us to know, shall be a song of Honour and praise of your God in your creation Amen.

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[638] S2: Inserts "and".
[639] S2: Omits "of".
[640] S2: Replaces "therein unto" with "thereunto".
[641] S2: "beneficial".
[642] S2: "and".
[643] S2: Repeats "by".

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[544] 52: This section is all struck out, thus "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining, knitting them together~~".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser or division of the greater Quadrangle or Table of the East, Abemo[1], Naco[2], Ocenem[3], Shael[4], who are moved and called forth by the great and powerful name of God Aiaoai, and constrained to do what they are commanded according to their office by the great name of God Oiit.

O Ye Angelical powers or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior powers your most high and omnipotent God Aiaoai, in the Third Lesser Angle, or division of the great Quadrangle or East part of the Air, Respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and[647] unto whom is given of the Highest by nature & office the true knowledge of (*Transformation & transplantation,) physick in all its parts an the curing of diseases which are incident to Human bodies;[648] And to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Oiit, commanded thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified Spirits of the Air, serving in orders, degree, and mansion (as aforesaid) Abemo[1], Naco[2], Ocenem[3], Shael[4], Jointly and severally, every & each one for and by it self Respectively, in by and through this mighty and powerful name of your God Aisoai, that you (at these our earnest Addresses) would be so truly willing and friendly unto us,[649] that whensoever and wheresoever we shall invocate move or call you forth, unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also, that in by and through this great and powerful name of your God Oiit, and the force and virtue thereof; we (the servants of the most high God) do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Abemo, Naco, Ocenem, Shael, you do yet further in this great name of your God Aiaoai, and by the virtue and efficacy thereof, Earnestly invocate and entreat you to yield up and give unto us, your assuredly firm free, full, and obliged consent herein, That all or any of you, which we shall at any time hereafter Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oiit, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, Request or desire to be done Relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience, Readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you shall be a song of Honour and the praise of your God in your Creation Amen.

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[645] S2: "also".
[646] S2: "shall".
[647] S2: "also".
[648] S2: Omits this section thus: "~~physick in all its parts an the curing of diseases which are incident to Human bodies~~".
[649] S2: Inserts "as".

Invocation by way of humble supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the East Exgezod[1], Gezodex[2], Zodexge[3], Dexgezod[4], by the great and powerful name of God Eexgezod.

O Ye[650] great and glorious Angels or Angelical powers of Light Exgezod, Gezodex, Zodexge, Dexgezod, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle of the East part of the Air, Respecting the like part or point[651] of the compass appropriated to the Earth serving your most high God Eexgezod in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior unto whom is given also of the Highest by nature and office the true knowledge (* of the Secrets of men knowing &c) (of physick in all its parts) and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together.[652] And to Reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders degree and mansion (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, Jointly & severally Every and Each one, for and by it self Respectively, In by and through this mighty and powerful name of your God Eexgezod, that you (at these our humble Requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance & our Assistance, you would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us; And so, as that we may plainly see you and Audibly hear you Speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry, be Revealed given or administered; Hear us therefore, O you[653] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and order Superior and governing (as aforesaid) Exgezod, Gezodex, Zodexge, Dexgezod, we do yet further in this great name of your God Eexgezod, And by the force power and efficacy thereof, to grant these our humble Supplications and petitions and that all or any of you, that we shall at any time hereafter Invocate move or call forth to visible appearance, would Readily and [654] forthwith move, Descend and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or Beneficial for us or unto us, in these our Actions and operations, Speaking Audibly unto us, and also thereby directing & Instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

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[650] S2: "you".

[651] S2: "~~or point~~".

[652] S2: Has this section struck through, thus: "~~and of physick in all its parts and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the fourth Lesser Angle or division of the great Quadrangle or Table of the East Acca[1], Enpeat[2], Otoi[3], Pemox[4], who are moved and called forth by the great & powerful name of God Aovararzod, and constrained thereunto to do what they are commanded according to their office by the great name of God Aloai.

O Ye Angelical powers of Light or dignified Spirits of the Air, Acca, Enpeat, Otoi, Pemox, serving in orders under superior powers your most high and omnipotent God, Aovararzod, in the fourth Lesser Angle, division of the great Quadrangle or East part of the Air, Respecting the like part or point of the Compass appropriated to the Earth accordingly as you therein are placed more Inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge (* of all Elemental creatures amongst us, how many Kinds,[655] their life[656] in the creation as they are severally placed in the 4 Elements, Air, Earth, fire & Water,) of physick in all its parts and the curing of all diseases, which are Incident to Human bodies,[657] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aloai, commanded thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O you[658] Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Aovararzod, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible Appearance and our Assistance, you then would readily and forthwith at our Invocations move, Descend, appear and show your selves corporally visible unto us, in this Crystal Glass standing here before us[659], or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations to make us partakers of that true knowledge & Sapience which by nature & office (given you of the Highest) may be showed forth and given to us, and furthermore also that in by and through this great and powerful name of your God Aloai, and the force and virtue thereof, we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and by its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Acca, Enpeat, Otoi, Pemox, you do yet further in this great name of your God Aovararzod, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you, to yield up, and give unto us your assuredly firm, free, full, and obliged consent herein, That all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us in this Crystal Glass standing here before us or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations and to speak plainly unto us so as that we may sensibly hear you and understand you directing & Instructing[660] in the true knowledge and judgement of that your Spiritual Sapience (given you of the Highest) And in this undoubted true and great name of your God Aloai, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to instruct[661], declare, show forth and make known unto us the true and apprehensive knowledge of all such occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever[662] we shall further command[663], request[664], desire to be done, relating to the said Science and our benefit therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated,[665] besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

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[653] S2: "ye".
[654] S2: Omits "and".

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[655] S2: Inserts "&".
[656] S2: "use".
[657] S2: Has this section crossed out, thus: "~~of physick in all its parts and the curing of all diseases, which are Incident to Human bodies~~".
[658] S2: "ye".
[659] S2: "me".

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[660] S2: Inserts "us".
[661] S2: "reveal".
[662] S1: Repeats the word "whatsoever" here.
[663] S2: Inserts "and".
[664] S2: Inserts "or".
[665] S2: Inserts "and".

## [Invocation of the Kings, Seniors, Angels and Spirits of the West]

**Humble Supplication and petition made to the great King RAAGIOS, principal governor and Celestial Angelical watchman set over the watch Tower or Terrestrial Angle of the West by the 3 mighty & powerful names of God Emph, Arsel, Gaiol.**

O Thou Regal, great, mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts RAAGIOS, who in the beginning of time by the divine decree and appointment of the Highest in the unity of the Blessed Trinity wast[660] set over the Terrestrial Angle of the West, as the only King, governor, overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assault, Surprisal, Theft or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness; And as a snaffle to restrain their wickedness by the bit of God's boundless power and Justice, to the intent that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; we humbly beseech, Invocate and Entreat you, O you Royal Angel RAAGIOS, In by and through these potent mighty and great names of your God Emph, Arsel, Gaiol, to preserve, defend, keep and protect us, from the wicked Illusions, Envious Temptations violent Assaults, or any other destructive Surprisals of all Evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue, power & efficacy of those three said mighty names of God. Emph, Arsel, Gaiol, O you great potent and Royal Angel RAAGIOS, and by the true seal or character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory borne or standing before you as both divine Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority (given and confirmed unto you in the beginning of the world), and by the Influence, Efficacy, force and virtue thereof; We most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid, and assist us in all these as such our Temporal and Terrestrial operations, affairs, and concerns, as wherein you may or can by the Superior power of that your Kingly order and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, Benefit and use of mankind living on Earth, and amongst the rest we also again humbly entreat and Earnestly beseech you, that all those six governing[667] Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified, and also that all other dignified Servient and Subservient Spirits or Benevolent Aerially powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use, Benefit and Service of mankind, of all degrees and offices from the Superior to the Inferior in the order and mansion serving the most high God, under your Imperial and Sovereign power, Authority, command, Subjection Service and obedience properly referred or appropriated to the West Angle of the Air, Respecting also the like point of the Compass, Quarter, Angle[668], division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, moved, Descend and appear before us visible[669] to the Sight of our Eyes, and to speak Audibly unto us that we may plainly and perfectly both see and hear them and friendly to converse with us fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us as for the servants of the most high God, whensoever and wheresoever and whereunto we shall at any time and place move you both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

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[660] S2: "wert".

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Invocation by way of humble supplication and petition made to the six great Angels or Angelical Seniors Lefarahpem[1], Saiinou[2], Laoaxarp[3], Selgaiol[4], Ligdisa[5], Soaixente[6], by the great and powerful name of their Imperial King RAAGIOS.

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O Ye great Angels or Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving your most high God

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[667] S2: "great".
[668] S2: Inserts "or".
[669] S2: "visibly".

Emph, Arsel, Gaiol, before the mighty Angelical monarch King RAAGIOS, in the Angle, Region or division of the West, and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge, and placed in Superior (power[670] &) order under the said Angelical King and governing over all other, both superior Servient and subservient Angels or Angelical powers celestially dignified, and also all other Elemental Spirits whosever that in any wise hath power, mansion, Residence, orders, office, place or being, in the West part, Region or Angle of the Air with like respect also, from thence to be had to the west point of the Compass, Angle, part or division of the Earth, we the servants of the Highest, and Reverently here present in his holy fear, do humbly beseech, call upon, & Earnestly Entreat you all,[671] you Angelical Seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by and through this Imperial mighty and powerful name RAAGIOS, That all or some one severally[672] of you, Jointly and severally, in general and particular, Every and Each one, for and by it self respectively would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance & our assistance, you then would be thereby moved to descend, and appear visibly unto us, in this Crystal Glass set here before us, and so, as that we may plainly see and Audibly hear you speak unto us, and by such your friendly Society and verbal converse with us, to Illuminate, Instruct, direct, help, Aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore, O ye Blessed Angels or Angelical seniors Lefarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, and in the mighty name RAAGIOS, and by the virtue, power, Influence, Efficacy and force thereof, we earnestly entreat and humbly beseech you to grant these our supplications and petitions, that all or some[673] of you which we shall at any time hereafter Invocate, move[674], call forth to visible appearance would then be favourable and firmly placed in Celestial charity and Benevolence, forthwith & Immediately at such our Invocations and earnest requests accordingly of us made, be thereby moved, and also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God and you his Angelical ministers or Celestial messengers of divine grace and Light and shall be most befitting, beneficial and convenient for us therein and to administer unto us the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Sapience and science and such like other gifts of human Accomplishments & Enjoyments as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort during our continuance in this mortal being; All which we humbly beseech and earnestly entreat of all and every of you sacred Angels or Angelical Seniors, in the name of your God & King wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

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[670] S2: "powers".

[671] S2: Inserts "O".

[672] S2: Replaces "severally" with "or any".

[673] S2: "any".

[674] S2: Inserts "or".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the West Taad[1], Aadet[2], Adeta[3], Detaa[4], by the great and powerful name of God HETAAD.

O Ye great and glorious Angels or Angelical powers of Light Taad, Aadet, Adeta, Detaa, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the west part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Hetaad, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together, and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O you[675] Angels or Angelical powers of Light, or celestially dignified Spirits of the Air, governing in orders, degree, and mansion (as aforesaid) Taad, Aadet, Adeta, Detaa, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty & powerful name of your God Hetaad, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate, move or call you forth to visible appearance & our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and[676] as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled Knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O you[677] Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees[678] & orders Superior, and governing (as aforesaid) Taad, Aadet, Adeta, Detaa, you do yet further in this great name of your God Hetaad, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our Supplications & petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, & visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[679] in this Crystal Glass standing here before us , or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us in these our Actions and operations, Speaking Audibly unto us and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) wherein also he hath accordingly by order and office, ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, also in the accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

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[675] S2: "ye".

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Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the first Lesser Angle or division of the great Quadrangle[680] or table of the West Toco[1], Nehded[2], Paax[3], Saix[4], who are moved and called forth by the great and powerful name of God Obegoca, and constrained to do what they are commanded according to their office by the great name of God Aabeco.

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[676] S2: Inserts "so".
[677] S2: "ye".
[678] S2: "Degree".
[679] S2: "thereunto".
[680] S2: "of".

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O Ye Angelical powers of Light, or dignified Spirits of the Air, Toco, Nehded, Paax, Saix, serving in orders under superior powers your most high and Omnipotent God, Obegoca, in the first Lesser Angle, or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and subservient; and unto whom is given of the Highest by nature and office, the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies, and to reveal show forth & give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Aabeco, commanded[681]; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, Jointly & Severally, Every and each one, for and by itself respectively, In by and through this mighty & powerful name of your God Obegoca, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance; You then would readily and Immediately forthwith at our Invocations, move, Descend and appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise plainly to appear visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and unto us; And furthermore also that In by and through this great and powerful name of your God Aabeco, and the force & virtue thereof; We do likewise Earnestly Entreat and Invocate you to do, accomplish and fulfil whatsoever (accordingly and by its[682] nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Servient Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Toco, Nehded, Paax, Saix, you do yet further in this great name of your God Obegoca, and by the virtue and Efficacy thereof,

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[681] S2: "commanding you thereunto".

[682] S2: Replaces 2by its" with "is by".

Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, full, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance, certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present and other our future Actions & operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Aabeco, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat, you not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else later thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed; All which your obedience readily & willingly fulfilling and accomplishing unto us (as here we have in the powerful and true names of your God, Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the west Tedim[1], Dimet[2], Imtede[3], Emtedi[4], by the great & powerful name of God HETEDIM.

O Ye great and glorious Angels or Angelical powers of Light Tedim, Dimet, Imtede, Emtedi, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air respecting the like part or point of the Compass appropriated to the Earth serving your most high God Hetedim, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* Moving from place to place[683] &c) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[684], and to invocate[685], show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree, and mansion (as aforesaid) Tedim, Dimet, Imtede, Emtedi, Jointly and severally, Every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Hetedim, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders Superior and governing (as aforesaid) Tedim, Dimet, Imtede, Emtedi, we do yet further in this great name of your God Hetedim, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereafter[686] in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for or unto us, in these our Actions or operations, Speaking Audibly unto us and also thereby directing and instructing us, in the true knowledge of that your Angelical

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[683] S2: Inserts "as unto this Country or that Country at pleasure".

[684] S2: This part is struck through in the manuscript, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[685] S2: "reveal".

[686] S2: "thereunto".

Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you; And this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests and of whatsoever else shall be requisite and fit for us to know shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the west Magem[1], Leoc[2], Vrsyl[3], Vrvoi[4], who are moved and called forth, by the great and powerful name of God Nelapar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Omebeb.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Magem, Leoc, Vrsyl, Vrvoi, serving in orders under superior powers your most high & omnipotent God, Nelapar, in the second Lesser Angle or division of the great Quadrangle or West part of the Air respecting the like part or point of the compass appropriated to the Earth accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* finding & use of metals, the Congelation of Stones &c[687]), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies:[688] And to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of your God Omebeb commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Nelapar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move or call you forth, unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, Appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Omebeb, and the force and virtue thereof: we do likewise earnestly entreat and Invocate you, to do, accomplish, and fulfil, whatsoever (accordingly and[689] is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O you[690] Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, office, degree and mansion (as aforesaid) Magem, Leoc, Vrsyl, Vrvoi, you do yet further in this great name of your God Nelapar, and by the virtue and Efficacy thereof, Earnestly Invocate and Entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, & thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Omebeb and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you; not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained & appointed All which your obedience readily and willingly fulfilling & accomplishing unto us (as here we have in the powerful and true names of your God Earnestly Entreated and besought you) shall be a song of Honour and the praise of your God in your Creation Amen.

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[687] S2: Inserts "and virtue of all stones".

[688] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all~~ [redacted]

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[689] S2: Replaces "and", with "and as".
[690] S2: "ye".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the West Magel[1], Agelem[2], Gelema[3], Lemage[4] by the great and powerful name of God HEMAGEL.

O Ye glorious and great Angels or Angelical powers of Light Magel, Agelem, Gelema, Lemage, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the west point of the Air, respecting the like part or point of the compass appropriated to the Earth, Serving your most high God Hemagel, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior; unto whom is given also of the Highest by nature & office, the true knowledge of (* all Mechanical Crafts whatsoever), the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[691] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical Spirits of Light, or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Magel, Agelem, Gelema, Lemage, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Hemagel, that you (at these our humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light, or Celestially dignified Spirits of the Air, by degree, and orders superior and governing as aforesaid Magel, Agelem, Gelema, Lemage, we do yet further in this great name of your God Hemagel, and by the force power and efficacy thereof, to grant these our humble Supplications, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us in these, our Actions or operations, speaking Audibly unto us, and also thereby directing and Instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

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[691] S2: This section is crossed out, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

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Invocation by way of humble Supplication and petition, made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the West Paco[1], Endezen[2], Jipo[3], Exarih[4], who are moved and called forth by the great and powerful name of God Maladi, And constrained thereunto to do what they are commanded, according to their office by the great name of God Olaad.

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O Ye Angelical powers of Light or dignified Spirits of the Air, Paco, Endezen, Jipo, Exarih, serving in orders under superior powers, your most high and omnipotent God, Maladi, in the Third Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases which are

Incident to human bodies,[692] and to reveal, show forth and give the same to mankind living on Earth whensoever you shall be moved and called forth by the great name of God Olaad, commanded thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do Earnestly Entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Paco, Endezen, Jipo, Exarih, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty & powerful name of your God Maladi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever we shall Invocate, move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience which by nature and office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given to us: And furthermore also that In by and through this great and powerful name of your God Olaad, and the force and virtue thereof, we do likewise earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and[693] is by nature and office given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degrees, & mansion as aforesaid Paco, Endezen, Jipo, Exarih, you do yet further in this great name of your God Maladi, and by the virtue and Efficacy thereof, earnestly Invocate and Entreat you to yield up and give unto[694] us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move, or call forth to visible appearance would readily without any Tarrying or delay, Immediately, move descend,[695] appear visibly unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true, and great name of your God Olaad, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our Benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience, Readily and willingly fulfilling and accomplishing unto us as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

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[692] S2: This section is struck through, thus: "~~physick in all its parts and the curing of all diseases which are Incident to human bodies~~".

[693] S2: "and as".

[694] S2: "unto".

[695] S2: Inserts "&".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the fourth Lesser Angle or division of the great Quadrangle or Table of the West Enlarex, Larexen, Rexenel, Xenelar by the great & powerful name of God HENLAREX.

O Ye great and glorious Angels or Angelical powers of Light Enlarex, Larexen, Rexenel, Xenelar, governing and set over the fourth Lesser Angle division or Quarter of the great Quadrangle or West point of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Henlarex, in orders and office accordingly as you (by Celestial Dignification)[696] are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[697] And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders, degree, and mansion as aforesaid Enlarex, Larexen, Rexenel, Xenelar, Jointly and severally, Every and each one for and by it self respectively, In by and through this mighty and powerful name of your God Henlarex, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend & appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air by degree and orders Superior, and governing as aforesaid Enlarex, Larexen, Rexenel, Xenelar, we do yet further in this great name of your God Henlarex, and by the force power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move or call forth to visible appearance would readily and forthwith at our Invocations move, Descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace & charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires & requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[696] S2: "are".

[697] S2: This section is struck through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

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Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the West Expecen[1], Vasa[2], Dapi[3], Reniel[4], who are moved and called forth by the great and powerful name of

God Jaaasde, and constrained thereunto to do what they are commanded according to their office by the great name of God Atapa.

O Ye Angelical powers of Light or dignified Spirits of the Air, Expecen, Vasa, Dapi, Reniel, serving in orders under superior powers, your most high & omnipotent God, Jaaasde, in the Fourth Lesser Angle or division of the great Quadrangle or West part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental creatures among us how many Kinds & their life in the Creation &c,) of physick in all its parts and the curing of all diseases which are Incident to human bodies, [698] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Atapa, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Expecen, Vasa, Dapi, Reniel, Jointly and severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Jaasde, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you Speak unto us, and by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us, and furthermore also that In by and through this great and powerful name of your God Atapa, and the force and virtue thereof, we do likewise Earnestly Entreat and Invocate you, to do, accomplish, and fulfil whatsoever (accordingly and[699] is by nature and office, given you of the Highest) we shall request & command you, Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, degree, and mansion (as aforesaid) Expecen, Vasa, Dapi, Reniel, you do yet further in this great name of your God Jaaasde, and by the virtue and efficacy thereof, Earnestly Invocate and Entreat you to yield up and give unto us, your assuredly firm, free[700], and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend & visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge & judgement, of that your Spiritual Sapience and Science (given you of the Highest) and in this undoubted true and great name of your God Atapa, and by the virtue and power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto, as are unknown of mankind but also do whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your Obedience, readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

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[698] S2: This section is struck through, thus: "~~of physick in all its parts and the curing of all diseases which are incident to human bodies~~".

[699] S2: "and as".

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[700] S2: Inserts "will".

## [Invocation of the Kings, Seniors, Angels and Spirits of the North]

Humble Supplication and petition made to the great King JCZODHEHCA, principal governor and Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the North by the 3 mighty & powerful names of God Emor, Dial, Hectega.

O Thou Regal, great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts JCZODHEHCA, who in the beginning of time by the divine decree and appointment[701] of the Highest in the unity of the blessed Trinity [wast set over the Terrestrial Angle of the North, as the only King,][702] Governor, Overseer, principal watchman, protector and Keeper thereof, from the malice, misuse, Illusion, Temptation, Assaults, Surprisal, Theft or other wicked Encroachments usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind the Devil and Spirits of darkness. And as a snaffle to restrain their wickedness by the bit of God's boundless power and justice, to the intent,[703] that (they being put on into the earth) their envious will might be bridled the determinations of the Highest fulfilled and his creatures kept within the compass and measure of order; we humbly Invocate, Entreat and beseech you, O you Royal Angel JCZODHEHCA, In by and through these potent mighty and great names of your God Emor, Dial, Hectega, to preserve, defend, keep and protect us, from the wicked Illusions, envious Temptations violent assaults, or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever, and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power and efficacy of these three said mighty names of God, Emor, Dial, Hectega, O you great potent and Royal Angel JCZODHEHCA, and by the true Seal or character of[704] your Creation, and by those Banners Ensigns or Trophies of Honour and glory borne or standing before you, as both divine Celestial, Angelical natural and Royal Tokens and Testimonies of Monarchy majesty and Imperial Authority, given and confirmed unto you in the beginning of the world; And by the Influence, Efficacy force & virtue thereof, we most earnestly entreat, and humbly beseech you to be gracious and friendly unto us herein; and furthermore likewise to help, Aid, and assist us in all those, and such our Temporal and Terrestrial operations, affairs, & concerns, as wherein you may or can by the Superior power of that your Kingly power and Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, Assistance, benefit and use of mankind living on Earth, And amongst the rest we also again humbly Entreat and earnestly beseech you, that all those six great Angels called Angelical Seniors, and all other governing or superior Angelical and Elemental powers of Light Celestially dignified. And also that all other dignified Servient and Subservient Spirits or Benevolent Aerial powers who are by nature and office friendly and good, and ordained (by divine appointment in the unity of the Blessed Trinity) for the use benefit and service of mankind of all degrees and offices from the Superior to the Inferior, in the orders & mansion serving the most high God, under your Imperial & sovereign power, Authority, command, Subjection, Service & obedience properly offered or appropriated to the north Angle of the Air, respecting the like point of the Compass, Quarter, Angle, or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the reading and repetition of our Invocations or calls on that account by us made unto them, move, descend & appear before us visibly to the sight of our Eyes and to speak Audibly unto us, as that we may plainly and perfectly both see and hear them, and friendly to converse with them fulfilling our desires and requests in all things according to their several and respective offices, and to serve us therein, and also do for us, as for the servants of the most high God whensoever and wheresoever and whereunto we shall at any time & place move them both in power and presence, whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

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[701] S2: "Appointments".

[702] S1, S2. Section in square brackets is absent from S1 and S2, but this is surely an omission, see other Invocations to Kings. However combined with the crossed out sections on properties this does suggest that S2 was copied from S1.

[703] S2: "that".

[704] S2: "of" is repeated here.

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Invocation by way of humble Supplication and petition made to the six Angels or Angelical Seniors Laidrom Aczinor (or Aczodinor) Elzinopo Alhectega Elhiansa Acemliceve, by the great and powerful name of their Imperial King JCZODHEHCA.

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O Ye great and glorious Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, serving the most high God Emor, Dial, Hectega, before the mighty Angelical monarch King Jczodhehca, In the Angle Region or division of the north and who are dignified with Celestial power and Authority therein, and by office judging the government of the Angelical King, thereby fulfilling the divine will & pleasure of the Highest, in all things appointed and committed to your charge, and placed in Superior orders under the said Angelical King and governing over all other both Superior, Servient and Subservient Angels or Angelical powers Celestially dignified, and all other Elemental Spirits whatsoever that in any wise hath power, mansion, Residence, orders, office, place or being in the north part, Region or Angle of the Air, with like respect also from thence to be had, to the north point of the Compass, Angle, part or division of the Earth,:[705] we the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech, & earnestly entreat you all, O ye Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, In by and through this Imperial mighty and powerful name Jczodhehca, that some one, or all or any of you, Jointly & severally Every Each one, for and by it self respectively; would be so favourable and friendly unto us as that whensoever or wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would be thereby moved to descend and appear visibly unto us in this Crystal Glass set here before us, and so as that we may plainly see and Audibly hear you speak unto us, And by such your friendly Society & verbal converse with us, to Illuminate, Instruct,[706] direct, help, aid and assist us in all things whatsoever we shall humbly desire, beseech and request of you, wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Laidrom, Aczinor, Elzinopo, Alhectega, Elhiansa, Acemliceve, and in the mighty name Jczodhehca, and by the virtue, power, Influence Efficacy and force thereof, we earnestly entreat & humbly beseech you to grant these our Supplications and petitions, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity and Benevolence, forthwith and Immediately at such our Invocations and earnest requests accordingly of us be thereby moved, And also to move, Descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and

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[705] S1: Though this punctuation may seem incorrect it is reproduced faithfully.
[706] S2: "instruct".

Light, and shall be most befitting beneficial and convenient for us therein, and to administer to us the bountiful gifts of all Earthly Benefits & also endow us[707] with the gift of[708] true Sapience and Science, and as may or shall be fit for us, and so beneficial unto us, that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech and earnestly entreat of all and every of you Sacred Angels or Angelical Seniors, in the name of your God and King, wherein these [709] your friendly and Benevolent works (thus graciously communicated and given to us) shall be a song of Honour and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the first Lesser Angle or division of the great Quadrangle or Table of the North Boza[1], Ozab[2], Zabo[3], Aboz[4], by the great and powerful name of God ENBOZA.

O Ye great and glorious Angels or Angelical powers of Light Boza, Ozab, Zabo, Aboz, governing or set over the first Lesser Angle, division, or Quarter of the great Quadrangle of the north part of the Air, respecting the like part or point of the Compass appropriated to the Earth, serving your most high God Enboza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of the knitting together of natures, & also as well the destruction of nature and of things that may perish as of conjoining and knitting them together; And to Reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto; we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do Earnestly Entreat, humbly beseech, and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air governing in orders degree & mansion (as aforesaid) Boza, Ozab, Zabo, Aboz, Jointly and severally, every and each one, for and by it self Respectively, in by and through, this mighty and powerful name of your God Enboza, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever, we shall Invocate move, or call you forth to visible appearance and our Assistance, you would be thereby moved, to descend, and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestial dignified Spirits of the Air, by degrees, and orders Superior and governing as aforesaid Boza, Ozab, Zabo, Aboz, we do yet further in this great name of your God Enboza, and by the force, power and Efficacy thereof, Earnestly Entreat, and humbly beseech you to grant these our humble supplications and petitions and that all or any of you, that we shall at any time hereafter, Invocate move or call forth to visible appearance, would Readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate, call forth, or move you thereunto, in this Crystal Glass standing here before us or otherwise out of it as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient for us, or unto us, in these our Actions and operations Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience, and Science (given you of the Highest) wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical[710] Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know shall be a song of Honour & the praise of your God in your Creation Amen.

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[707] S2: "~~with the gift~~".
[708] S2: "~~it~~".
[709] S2: "~~your~~".

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Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders, and serving in the first Lesser Angle or division of the great Quadrangle or Table of the North Aira[1], Ormen[2], Reseni[3], Jzodenar[4], who are moved and called forth by the great and powerful name of God Angepoi, and constrained to do what they are commanded according to their office by the great name of God Vnenax.

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[710] S2: "sapience".

O Ye Angelical powers of Light, or dignified Spirits of the Air, Aira, Ormen, Reseni, Jzodenar, serving in orders under superior powers your most high and omnipotent God, Angepoi, in the first Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient and unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies and to Reveal show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Vnenax, commanded thereunto, we the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, Jointly and severally Every and each one for and by itself respectively, In by and through this mighty and powerful name of your God Angepoi, that you (at these our earnest Addresses) would be so truly willing and friendly unto us that whensoever & wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may personally see you, and Audibly hear you speak unto us. And by such your Spiritual Revelations unto us to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, and furthermore also that in by & through this great and powerful name of your God Vnenax, and the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you to do, accomplish and fulfil whatsoever (accordingly and is its nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree, & mansion as aforesaid Aira, Ormen, Reseni, Jzodenar, you do yet further in this great name of your God Angepoi, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate, move, or call forth to visible appearance, would[711] certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Stone standing here before us or otherwise out of it as it shall please God to give unto you and thereby most beneficial convenient and fit for us, in these both our present, & other our future Actions and operations, and to speak plainly unto us, so, as that we may sensibly hear you and understand you, directing and instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Vnenax, and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you not only to Reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick and of whatsoever else relates thereunto as are unknown of mankind, but also do whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience, readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated & besought you shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the North Phara[1], Harap[2], Rapeh[3], Aphar[4], by the great and powerful name of God Enphara.

O Ye great and glorious Angels or Angelical powers of Light Phara, Harap, Rapeh, Aphar, governing or set over the second Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Enphara, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* Moving from place to place &c[712],) the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together,[713] and to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all; O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, & mansion as aforesaid Phara, Harap, Rapeh, Aphar, Jointly and severally every and each one for and by it self Respectively, In by and through this mighty and powerful name of your God Enphara, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Science[714], which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air Phara, Harap, Rapeh, Aphar, we do yet further in this great name of your God Enphara, and by the force, power and Efficacy thereof, Earnestly Entreat and humbly [beseech][715] you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily & forthwith, move, Descend, and visibly appear unto us, whensoever we shall Invocate call forth or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given & granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, & the praise of your God in your Creation Amen.

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[711] S2: "~~would~~".

[712] S2: Omits "&c" and inserts "& moving from place to place as into this country or that country at pleasure".

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[713] S2: This section is struck through, thus: "~~& the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

[714] S2: "Sapience".

[715] S1: The absence of the word "beseech" is clearly a copyist's error.

Invocation by way of humble supplication and petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the second Lesser Angle or division of the great Quadrangle or Table of the North Omgege[1], Gebal[2], Relemu[3], Jahel[4], who are moved and called forth, by the great and powerful name of God Anacem, and constrained thereunto to do what they are commanded according to their office, by the great name of God Sonden.

O Ye Angelical powers of Light or dignified Spirits of the Air, Omgege, Gebal, Relemu, Jahel, serving in orders under Superior powers your most high and omnipotent God Anacem, in the Second Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office, the true knowledge of[716] (* finding &[717] use of Metals, the Congelation of Stones[718] &c), physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies[719] and to Reveal, Show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sonden, commanded thereunto: We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, Jointly & severally, Every and Each one, for and by itself respectively, In by and through, this mighty and powerful name of your God Anacem, that you (at these our Earnest Addresses) would be so truly willing and friendly unto us, as that whensoever and wheresoever, we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, [or otherwise personally to appear out of the same visibly here before us,] and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and unto[720] us; And furthermore also, that In by and through this great & powerful name of your God Sonden, and the force and virtue thereof; we do likewise Earnestly Invocate & Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office, degree, and mansion as aforesaid Omgege, Gebal, Relemu, Jahel, you do yet further in this great name of your God Anacem, And by the virtue and efficacy thereof, earnestly entreat and Invocate you, to yield up and give unto us, your assuredly firm free and obliged consent herein, that all or any of you which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you and thereby most beneficial, convenient and fit for us, in these both our present and other our future Actions & operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sonden and by the virtue and power thereof, whereby we also earnestly Invocate and Entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such Occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated and besought you, shall be a song of Honour and the praise of your God in your Creation Amen.

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[716] S2: Omits "of"

[717] S2: "the".

[718] S2: Inserts "and the virtue of all Stones".

[719] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are Incident to human bodies~~".

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[720] S2: "given to".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the North Æoan[1], Oanæ[2], Anæo[3], Næoa[4] by the great and powerful name of God NÆOAN.

O Ye great and glorious Angels or Angelical powers of Light Æoan, Oanæ, Anæo, Næoa, governing or set over the Third Lesser Angle, division or Quarter of the great Quadrangle of the north point of the Air, respecting the like part or point of the compass appropriated also[721] to the Earth, Serving your most high God Næoan, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all the mechanical Crafts whatsoever), of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[722] And to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be invocated or moved thereunto; We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all; O you[723] Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Æoan, Oanæ, Anæo, Næoa, Jointly & severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Næoan, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth to visible appearance and our assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you, speak unto us, And by such your friendly and verbal converse with us to make us partakers of that undefiled Knowledge and true Sapience which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders Superior, and governing as aforesaid Æoan, Oanæ, Anæo, Næoa, we do yet further in this great name of your God Næoan and by the force power and efficacy thereof Earnestly Entreat and humbly beseech you to grant these our humble Supplications and petitions, and that all or any of you that we shall at any time hereafter Invocate move or call forth to visible appearance, would readily and forthwith, move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted or shall be most convenient or beneficial for us or unto us, in these our Actions or operations, speaking Audibly unto us and also thereby directing and Instructing us in the[724] true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained & appointed you, and this your Angelical Benevolence in celestial grace and charity thus given and granted unto us, and also in the Accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[721] S2: Omits "also".

[722] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[723] S2: "ye".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Third Lesser Angle or division of the great Quadrangle or Table of the North Opena[1], Doope[2], Rexao[3], Axir[4], who are moved and called forth by the great and powerful name of God Cebalpet, and constrained thereunto to do what they are commanded according to their office by the great name of God Arbizod.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opena, Doope, Rexao, Axir, serving in orders under Superior powers your most high and omnipotent God, Cebalpet, in the Third Lesser Angle or division of the great Quadrangle or North part of the Air, Respecting the like part or point of the compass appropriated to the Earth, according as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,[725] and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of God Arbizod, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels or dignified powers of the Air, serving in orders degree and mansion as aforesaid Opena, Doope, Rexao, Axir, Jointly and Severally, Every and Each one, for and by itself respectively, In by and through this mighty and powerful name of your God Cebalpet, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same, visibly here before us and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse (with us) be showed forth and given to us, And furthermore also, that In by and through this great and powerful name of your God Arbizod and by the force and virtue thereof, we do likewise Earnestly Invocate and Entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, degree and mansion as aforesaid Opena, Doope, Rexao, Axir, you do yet further in this great name of your God Cebalpet, and by the virtue and Efficacy thereof earnestly Invocate, and entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you which we shall at any time hereafter Invocate move or call forth to visible appearance would certainly without any Tarrying or delay, Immediately move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial convenient and fit for us in these both our present & other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your

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[724] S2: "the".

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[725] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Spiritual Sapience and Science (given you of the Highest;) And in this undoubted true and great name of your God Arbizod, and by the virtue & power thereof whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto as are unknown of mankind, but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein; (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders & set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Jaom[1], Aomi[2], Omia[3], Maio[4], by the great and powerful name of God NIAOM.

O Ye great and glorious Angels or Angelical powers of Light Jaom, Aomi, Omia, Maio, governing & set over the Fourth Lesser Angle division or Quarter of the great Quadrangle or north point of the Air appropriated to the Earth, serving your most high God Naiom, in orders and office accordingly, as you (by Celestial dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (* the Secrets of men Knowing), the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[726] And to reveal, show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto: we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion (as aforesaid) Jaom, Aomi, Omia,

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[726] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Maio, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Naiom, that you (at these our earnest and humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move, or call you forth to visible appearance and our Assistance, you then would be thereby moved, to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, and by such your friendly & verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore, O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, & orders Superior & governing as aforesaid Jaom, Aomi, Omia, Maio, we do yet further in this great name of your God Naiom, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all, or any of you that we shall at any time hereafter invocate, move or call forth to visible appearance, would readily and forthwith move, Descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace, & as best befitted, or shall be most convenient for us, or unto us in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour & the praise of your God in your Creation Amen.

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Invocation by way of humble Supplication & petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the North Mefael[1], Jaba[2], Jezexpe[3], Estim[4], who are moved & called forth by the great and powerful name of God Espemenir, and constrained thereunto to do what they are commanded, according to their office by the great name of God Hpizod.

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O Ye Angelical powers of Light or dignified Spirits of the Air, Mefael, Jaba, Jezexpe, Estim, serving in orders under Superior powers, your most high & omnipotent God, Espemenir, in the Fourth Lesser Angle or division of the great Quadrangle or north part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, and unto whom is given of the Highest by nature & office the true knowledge (* of Elemental Creatures[727] &c.) of physick in all its parts, & the curing of all diseases which are Incident to human bodies,[728] and to reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Hpizod, commanded thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat call upon, and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree, & mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, Jointly & severally, every & each one, for and by itself respectively In by and through this mighty and powerful name of your God Espemenir, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall invocate move, or call you forth unto visible appearance and our Assistance, you then would readily and Immediately forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so as that we may plainly see you and Audibly hear you speak unto us, And by such your Spiritual Revelations unto us to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given unto us, And furthermore also, that In by and through this great and powerful name of your God Hpizod, and the force and virtue thereof: We do likewise Earnestly invocate you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye Benevolent Angels or dignified Spiritual powers of the Air serving in orders, office degree, and mansion (as aforesaid) Mefael, Jaba, Jezexpe, Estim, you do yet further in this great name of your God Espemenir, and by the virtue and efficacy thereof, Earnestly Invocate & entreat you to yield up and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, & visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you & understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Hpizod, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes, in physick, and of whatsoever else relates thereunto, as are unknown of mankind but also do for us whatsoever we shall further command, request or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest) accordingly preordained and appointed, All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, Earnestly Entreated & besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

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[727] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the four Elements, Air, Water, Earth & Fire".

[728] S2: This section is crossed through, thus: "~~of physick in all its parts, & the curing of all diseases which are incident to human bodies~~".

## [Invocation of the Kings, Seniors, Angels and Spirits of the South]

Humble Supplication and petition made to the great King EDELPERNA, principal governor & Celestial Angelical Watchman, set over the Watch Tower or Terrestrial Table of the South by the three mighty & powerful names of God Oip, Teaa, Pedoce.

O Thou Regal[729] great mighty and powerful Angel of the most high, Immense, Immortal, and Incomprehensible God of Hosts EDELPERNA, who in the beginning of time by the divine decree & appointment of the Highest, in the unity of the blessed Trinity, governor, overseer, principal watchman, protector & keeper thereof, from the malice, misuse, Illusion, Temptation, assaults, Surprisals, Theft, or other wicked Encroachments, usurping Blasphemy of the great Enemy of God's glory and the welfare of mankind, the Devil and Spirits of darkness, and as a snaffle to restrain their wickedness by the bit of God's boundless power & Justice, to the intent, that (they being put on, into the earth) their Envious will may be bridled the determinations of the Highest fulfilled, and his creatures kept within the compass and measure of order; We humbly Invocate, Entreat and beseech you, O you Royal Angel EDELPERNA, In by and through, these potent mighty and great names of your God Oip Teaa Pedoce, to preserve, defend, Keep and protect us, from the wicked Illusions, envious Temptations violent assaults or any other destructive Surprisals of all evil Spirits or Infernal powers of darkness whatsoever and that we may not be thereby dismayed, vanquished or overcome, and that by the virtue power, and efficacy of these three said mighty names of[730] God, Oip, Teaa, Pedoce.[731] O you great potent & Royal Angel EDELPERNA, and by the true Seals or Character of your Creation, and by those Banners, Ensigns or Trophies of Honour and glory, borne or standing before you as both divine, Celestial Angelical, natural and Royal Tokens and Testimonies of Monarchy, majesty and Imperial Authority given and confirmed unto you in the beginning of the world and by the influence, Efficacy, force and virtue thereof, we most Earnestly Entreat and humbly beseech you to be gracious and friendly unto us herein, and furthermore likewise to help, aid and assist us, in all those and such our Temporal and Terrestrial operations and affairs & concerns, as wherein you may or can, by the Superior power of that your kingly power[732] & Authority (given you of the Highest) for the protection, defence, preservation, care, conduct, comfort, support, assistance, benefit and use of mankind living on Earth: And amongst the rest we also again humbly entreat and earnestly beseech you, that all those six Angels called Angelical Seniors and all other governing or Superior Angelical and Elemental powers of Light, Celestially dignified, and also that all other dignified Servient and Subservient Spirits, or Benevolent Aerial powers, who are by nature and office friendly & good, and ordained (by divine appointment in the unity of the blessed Trinity) for the use, benefit & service of mankind, of all degrees & offices from the Superior to the Inferior, In the orders and mansion serving the most high God, under your Imperial & Sovereign power, Authority, command, Subjection, Service and obedience properly offered[733] or appropriated to the South Angle of the Air, respecting the like point of the Compass, Quarter Angle or division of the Earth, may by the force and power of our Invocations be moved to descend and appear visibly unto us, in this Crystal Glass or otherwise out of the same, as either convenience or necessity of the occasion shall require, and that they may at the repetition and reading of our Invocations or calls on that account by us made unto them, move, Descend, and appear before us visibly to the sight of our Eyes, and to speak Audibly unto us, As that we may plainly and perfectly both see and hear them, and friendly to converse with us, fulfilling our desires and requests in all things according to their several and respective offices and to serve us therein, and also do for us as for the servants of the most high God, whensoever, & wheresoever & whereunto we shall at any time and place move them, both in power and presence whose works herein shall be a song of Honour to the glory and praise of the most high God both in your and their Creation Amen.

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[729] S2: "Royal".

[730] S2: Inserts "your".

[731] S2: "~~to preserve Defend Keep and protect us from the wicked Illusions, Envious Temptations~~".

Invocation by way of humble Supplication and petition made to the Six great Angels or Angelical Seniors Aaetpio[1], Adoeoet[2], Aapedoce[3], Alendood[4], Arinnaquu[5], Anodoin[6], by the great and powerful name of their Imperial King EDELPERNA.

O Ye great and glorious Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, serving the most high God Oip, Teaa, Pedoce, before the mighty Angelical monarch King EDELPERNA, in the Angle, Region, or division of the South, and who are dignified with Celestial power and Authority therein, And by office judging the government of the Angelical King, thereby fulfilling the divine will and pleasure of the Highest in all things appointed and committed to your charge and placed in Superior orders under the said Angelical King, and governing[734] over all other both Superior Servient and Subservient Angels or Angelical powers Celestially dignified, and also all other Elemental Spirits whatsoever, that in any wise hath power, mansion, Residence, orders, office, place or being in the South[735] part, Region, or Angle of the Air, with like respect also from thence to be had to the South point of the compass, Angle, part, or division of the Earth. We the servants of the most high God, and Reverently here present in his holy fear, do humbly beseech and move you all, O ye Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, In by & through this Imperial mighty & powerful name EDELPERNA, that some one, or all or any of you Jointly and Severally, in general and particular, every and each one for and by it self respectively, would be so favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call you forth unto visible appearance and our assistance, you then would be thereby moved to descend & appear visibly unto us, in this Crystal Glass set here before us, and so as that we may plainly see you, and audibly hear you speak unto us, and by such your friendly Society & verbal converse with us, to Illuminate, Instruct, direct, help, Aid & assist us in all things whatsoever we shall humbly desire, beseech & request of you wherein by nature and office (given you of the Highest) you may or can; Hear us therefore O ye Blessed Angels or Angelical Seniors Aaetpio, Adoeoet, Aapedoce, Alendood, Arinnaquu, Anodoin, And in the mighty name EDELPERNA, and by the virtue, power, Influence Efficacy and force thereof, we Earnestly Entreat and humbly beseech you, to grant these our Supplications & petitions, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance would then be favourable and friendly in Celestial charity & Benevolence forthwith and Immediately at such our Invocations & earnest requests accordingly of us made be thereby moved, And also to move, descend, visibly appear and speak Audibly unto us, either in this Crystal Glass or otherwise out of the same; as it shall please God, and you his Angelical ministers or Celestial messengers of divine grace and Light, and shall be most befitting, beneficial and convenient for us therein, and to administer unto us, the bountiful gifts of all Earthly benefits, and also endow us with the gift of true Science and Sapience, and such other gifts of human Accomplishments and enjoyments, as may or shall be fit for us, and so beneficial unto us that we may thereby live happy with comfort, during our continuance in this our mortal being, All which we humbly beseech, and earnestly entreat of all and every of you Sacred Angels or Angelical powers, in the name of your God & King, wherein these your friendly and benevolent works (thus graciously communicated and given to us) shall be a song of Honour, & the praise of your God in your Creation Amen.

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[732] S2: "office".

[733] S2: "referred".

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[734] S2: "are".
[735] S2: "South".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders & set over the first Lesser Angle or division of the great Quadrangle or Table of the South Dopa[1], Opad[2], Pado[3], Adop[4], by the great & powerful name of God Bedopa.

O Ye great and glorious Angels or Angelical powers of Light Dopa, Opad, Pado, Adop, governing or set over the first Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Bedopa, in orders and office accordingly, as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together; And to reveal, Show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth: whensoever you shall be Invocated or moved thereunto, We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech[736], and move you all, O ye Angels or Angelical powers of Light, or Celestially dignified Spirits of the Air governing in orders, degree and mansion (as aforesaid) Dopa, Opad, Pado, Adop, Jointly & severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bedopa, that you (at these humble requests & Addresses) would be favourable and friendly unto us, as that whensoever & wheresoever we shall Invocate move, or call you forth[737] to visible appearance, and our assistance, you would be thereby moved to descend and appear visibly unto us, into this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly See you and Audibly hear you speak unto us, and by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature & office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us; Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degrees and orders governing as aforesaid Dopa, Opad, Pado, Adop, we do yet further in this great name of your God Bedopa, And by the force, power and efficacy thereof, to grant these our supplications and petitions, and that all or any of you that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith, move, descend, and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient and beneficial for us, or unto us, in the true knowledge of that Angelical Sapience, and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[736] S2: Inserts "you".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders and serving in the first Lesser Angle or division of the great Quadrangle or Table of the South Opemen[1], Apeste[2], Scio[3], Vasge[4], who are moved and called forth by the great and powerful name of God Noalmar, and constrained thereunto to do what they are commanded according to their office, by the great name of God Oloag.

O Ye Angelical powers of Light, or dignified Spirits of the Air, Opemen, Apeste, Scio, Vasge, serving in orders under Superior powers, your most high and Omnipotent God, Noalmar, in the first Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more Inferior and Subservient, & unto whom is given of the Highest by nature and office the true knowledge of physick in all its parts and the curing of all diseases which are incident to human bodies, and to reveal Show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Oloag, commanded thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, Jointly and severally, Every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Noalmar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate, move, or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature & office (given you of the Highest) may by such your visible appearance & verbal converse be showed forth and given unto us, And furthermore also, that in by and through this great and powerful name of your God Oloag, and[738] the force and virtue thereof: We do likewise, earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you: Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion (as aforesaid) Opemen, Apeste, Scio, Vasge, you do yet furthermore in this great name of your God Noalmar, and by the virtue and efficacy thereof, earnestly Invocate & entreat you to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance and our assistance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this

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[737] S2: Transposes this phrase to "move or Call or Invocate you".

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[738] S2: Inserts "by".

Crystal Glass standing here before us, or otherwise out of it as it shall please God to give unto you, and thereby most beneficial, convenient, and fit for us, in these both our present, and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and Instructing us, in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Oloag, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, direct, show forth and make known unto us, the true apprehensive knowledge of all such occult and mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall further command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you shall be a song of Honour & the praise of your God in your Creation Amen.

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Second Lesser Angle or division of the great Quadrangle or Table of the South Anaa[1], Naaa[2], Aaan[3], Aana[4], by the great and powerful name of God BANAA.

O Ye great and glorious Angels or Angelical powers of Light Anaa, Naaa, Aaan, Aana, governing or set over, the Second Lesser Angle, division or Quarter of the great Quadrangle of the South point of the Air, respecting the like part or point of the compass appropriated to the Earth, serving your most high God Banaa, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office the true knowledge of (* moving from place to place,[739]) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together,[740] and to reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be Invocated or moved thereunto: We the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat humbly beseech, and move you all, O ye Benevolent Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree and mansion (as aforesaid) Anaa, Naaa, Aaan, Aana, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Banaa, that you (at these humble requests and addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to descend and appear visibly unto us in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same visibly here before us, and so, as that we may plainly see you, and audibly hear you speak unto us, And by such your friendly and verbal converse with us, to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us: Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree, and orders Superior, & governing as aforesaid Anaa, Naaa, Aaan, Aana, we do yet further in this great name of your God Banaa, and by the force power and efficacy thereof, Earnestly Entreat[741] and humbly beseech you, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter Invocate, move or call forth to visible appearance, would ready and forthwith, move descend, and visibly appear unto us, whensoever we shall Invocate, move or call you forth in this Crystal Glass standing here before us, or otherwise out of it as it shall please God & you his ministers of divine grace and as best befitted or shall be most convenient or beneficial for us, or unto us, in these our Actions or operations, Speaking Audibly unto us, and also thereby directing and instructing us in the true knowledge of that your Angelical Sapience and Science given you of the Highest, and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity, thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble desires and requests and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[739] S2: Inserts "as into this Country or that at pleasure".

[740] S2: This section is struck through, thus: "~~and of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

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[741] S2: "and".

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Invocation by way of humble supplication & petition made to the four Servient Angels or dignified Spirits of the Air, placed in orders and serving in the Second Lesser Angle or division of the great Quadrangle or Table of the South Gemenem[1], Ecope[2], Amox[3], Berape[4], who are moved and called forth by the great and powerful name of God Vadali, and constrained thereunto to do what they are commanded according to their office by the great name of God Obavi.

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O Ye Angelical powers of Light or dignified Spirits of the Air, Gemenem, Ecope, Amox, Berape, serving in orders under Superior powers, your most high and omnipotent God Vadali, in the Second Lesser Angle or division of the great Quadrangle or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office the true knowledge of (* finding & use of Metals &c[742]), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies[743], and to reveal, show forth and give the same unto mankind living on Earth whensoever you shall be moved & called forth by the great name of your God Obavi, commanded thereunto: we the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon and move you all, O ye Benevolent Angels or dignified powers of the Air serving in orders degree and mansion (as aforesaid) Gemenem, Ecope, Amox, Berape, Jointly and severally, every and each one, for and by itself respectively, In by & through this mighty & powerful name of your God Vadali, that you (at these our Earnest addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately, forthwith at our Invocations, move, Descend, appear, & show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you, and Audibly hear you speak unto us, and by such your Spiritual Revelations unto us, to make us [partakers][744] of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us; And furthermore also that in by and through this great and powerful name of your God Obavi, and the force and virtue thereof; we do likewise earnestly Invocate and entreat you, to do, accomplish and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels, or dignified Spiritual powers of the Air, serving in orders, office, degree & mansion as aforesaid Gemenem, Ecope, Amox, Berape, you do yet further in this great name of your God Vadali, and by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up and give unto us, your assuredly firm, free, and obliged consent herein, that all or any of you, which we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing & Instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science given you of the Highest; And in this undoubted true and great name of your God Obavi, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true & apprehensive knowledge of all such Occult & mystical Arcanaes in physick, and of whatsoever else relates thereunto, as are unknown of mankind, but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science & our benefits therein (as you by office are of the Highest accordingly preordained and appointed) All which your obedience readily & willingly fulfilling & accomplishing unto us, as here we have in the powerful & true names of your God Earnestly entreated & besought you, shall be a song of Honour, & the praise of your God in your Creation Amen.

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[742] S2: Omits "&c" and inserts "the Congelation of Stones & the Virtue of all Stones".

[743] S2: This section is struck through, thus: "~~and of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

Invocation by way of humble Supplication & petition made to the four Benevolent Angels or Angelical powers of Light placed in orders and set over the Third Lesser Angle or division of the great Quadrangle or Table of the South Pesac, Sacepe, Acepes, Cepesa, by the great and powerful name of God BEPESAC.

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[744] S1: "partakers" is missing here but this is clearly a copying error.

O Ye great and glorious Angels or Angelical powers of Light Pesac, Sacepe, Acepes, Cepesa, governing or set over the Third Lesser Angle division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth serving your most high God Bepesac, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge (* of all Mechanical Crafts whatsoever), of the knitting together of natures, and also as well the destruction of nature and of things[745] that may perish as of conjoining and knitting them together,[746] And to reveal, show forth, and communicate the same (by your Angelical ministry) unto mankind living on Earth, whensoever you shall be invocated or moved thereunto; we the servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders, degree, and mansion as aforesaid Pesac, Sacepe, Acepes, Cepesa, Jointly and severally, every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Bepesac, that you (at these humble requests and Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate, move or call forth to visible appearance and our assistance, You would be thereby moved to descend and appear visibly unto us, in this Crystal Glass which stand here before us, or otherwise personally to appear out of the same that we may plainly see you, And audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us, Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders governing (as aforesaid) Pesac, Sacepe, Acepes, Cepesa, we do yet further in this great name of your God Bepesac, and by the force, power and efficacy thereof, to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move, or call forth to visible appearance, would readily and forthwith move, Descend and visibly appear unto us, whensoever we shall Invocate, or move you thereunto in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God, and you his ministers of divine grace, and as best befitted or shall be most convenient, or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) and wherein also he hath accordingly by order and office ordained and appointed you, and this your Angelical Benevolence in Celestial grace and charity thus given and granted unto us, and also in the accomplishment and fulfilling of these our humble requests and desires, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour, and the praise of your God in your Creation Amen.

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[745] S1: The word "things" is repeated.

[746] S2: This section is crossed through, thus: "~~of the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication & petition, made to the four Servient Angels, or dignified Spirits of the Air, placed in orders and serving in the Third Lesser Angle, or division of the great Quadrangle or Table of the South Datete[1], Diom[2], Oopezpd[3], Vrgan[4], who are commanded and called forth by the great and powerful name of God Volexdo, and constrained thereunto to do what they are commanded according to their office by the great name of God Sioda.

O Ye Angelical powers of Light or dignified Spirits of the Air, Datete, Diom, Oopezpd, Vrgan, Serving in orders under Superior powers your most high and omnipotent God, Volexdo, in the Third Lesser Angle or division of the great Quadrangle, or South part of the Air, respecting the like part or point of the compass appropriated to the Earth, accordingly as you therein are placed more inferior and subservient, and unto whom is given of the Highest by nature and office, the true knowledge of (* Transformation & transplantation), physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies,[747] And to reveal, show forth, and give the same unto mankind living on Earth whensoever you shall be moved and called forth by the great name of your God Sioda, commanded thereunto; We the Servants of the Highest (and the same your God) and reverently here present in his holy fear, do earnestly entreat, call upon, and move you all: O ye Benevolent Angels or dignified powers of the Air, serving in orders, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, Jointly and Severally, every and each one, for and by it self respectively, In by & through this mighty & powerful name of your God Volexdo, that you (at these our earnest addresses) would be so truly willing and friendly unto us, that whensoever & wheresoever we shall Invocate move or call you forth unto visible appearance and our assistance, you then would readily and Immediately forthwith at our Invocations, move, descend, appear, and show your selves corporally visible unto us, in this Crystal Glass standing here before us, or otherwise personally to appear out of the same visibly here before us, and so as that we may plainly see you and Audibly hear you speak unto us; And by such your Spiritual Revelations, to make us partakers of that true knowledge & Sapience which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse, be showed forth and given to us, And furthermore also that In by and through this great and powerful name of your God Sioda, and the force and virtue thereof; we do likewise Earnestly Invocate and entreat you, to do, accomplish, and fulfil whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you, Hear us therefore, O ye Benevolent Angels or dignified Spiritual powers of the Air, Serving in orders, office, degree and mansion (as aforesaid) Datete, Diom, Oopezpd, Vrgan, you do yet further in this great name of your God Volexdo, And by the virtue and efficacy thereof, earnestly Invocate and entreat you, to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all or any of you, which we shall at any time hereafter Invocate move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, in these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may plainly see you & understand you, directing and instructing us in the true knowledge and Judgement of that your Spiritual Sapience and Science given you of the Highest, And in this undoubted true and great name of your God Sioda, and by the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as[748] are unknown of mankind but also do for us whatsoever we shall further command, request, or desire to be done, relating to the said Science and our benefits therein, (as you by office are of the Highest accordingly preordained and appointed;) All which your obedience readily & willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God Earnestly Entreated and besought you, shall be a Song of Honour, & the praise of your God in your Creation Amen.

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[747] S2: This section is crossed through, thus: "~~physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

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[748] S2: "are".

Invocation by way of humble Supplication and petition made to the four Benevolent Angels or Angelical powers of Light, placed in orders and set over the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Ziza[1], Jzaz[2], Zazi[3], Aziz[4], by the great & powerful name of God BEZIZA.

O Ye great and glorious Angels or Angelical powers of Light Ziza, Jzaz, Zazi, Aziz, governing or set over the fourth Lesser Angle, division or Quarter of the great Quadrangle of the South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, Serving your most high God Beziza, in orders and office accordingly as you (by Celestial Dignification) are in place and power more Aerially Superior, unto whom is given also of the Highest by nature and office, the true knowledge of (*the Secrets of men knowing), the knitting together of natures and things that may perish as of conjoining and knitting them together,[749] And to Reveal show forth and communicate the same (by your Angelical ministry) unto mankind living on Earth whensoever you shall be Invocated or moved thereunto. We the servants of the Highest (& the same your God) and reverently here present in his holy fear, do earnestly entreat, humbly beseech and move you all, O ye Angels or Angelical powers of Light or Celestially dignified Spirits of the Air, governing in orders degree and mansion as aforesaid Ziza, Jzaz, Zazi, Aziz, Jointly and severally every and each one, for and by it self respectively, In by and through this mighty and powerful name of your God Beziza, that you (at these our Earnest Addresses) would be favourable and friendly unto us, as that whensoever or wheresoever we shall Invocate move or call you forth to visible appearance and our Assistance, you would be thereby moved to Descend and appear, visibly unto us in this Crystal Glass which stands here before us, or otherwise personally to appear out of the same visibly here before us, And so as that we may plainly see you, and Audibly hear you speak unto us, and by such your friendly and verbal converse with us to make us partakers of that undefiled knowledge and true Sapience, which by nature and office (given you of the Highest) may by such your Angelical ministry be revealed given or administered unto us. Hear us therefore O ye Sacred Angelical powers of Light or Celestially dignified Spirits of the Air, by degree and orders, governing as aforesaid Ziza, Jzaz, Zazi, Aziz, we do yet further in this great name of your God Beziza, and by the force and efficacy thereof to grant these our Supplications and petitions, and that all or any of you, that we shall at any time hereafter, Invocate, move or call forth to visible appearance, would readily and forthwith, move descend and visibly appear unto us, whensoever we shall Invocate or move you thereunto in this Crystal Glass standing here before us or otherwise out of it, as it shall please God and you his ministers of divine grace, and as best befitted, or shall be most convenient or beneficial for us, or unto us, in the true knowledge of that your Angelical Sapience and Science (given you of the Highest) And wherein also he hath accordingly by order and office ordained and appointed you, And this your Angelical benevolence in Celestial grace and charity thus given and granted unto us and also in the accomplishment and fulfilling of these our humble desires and requests, and whatsoever else shall be requisite and fit for us to know, shall be a song of Honour and the praise of your God in your Creation Amen.

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[749] S2: This section is crossed through, thus: "~~the knitting together of natures and things that may perish as of conjoining and knitting them together~~".

Invocation by way of humble Supplication and petition made to the four Servient Angels or dignified Spirits of the Air placed in orders, and serving in the Fourth Lesser Angle or division of the great Quadrangle or Table of the South Adre[1], Sispe[2], Pali[3], Acar[4], who are moved and called forth by the great and powerful name of God Arzodionar, and constrained thereunto to do what they are commanded according to their office by the great name of God Narzefem.

O Ye Angelical powers of Light or dignified Spirits of the Air, Adre, Sispe, Pali, Acar, serving in orders under superior powers, your most high and omnipotent God, Arzodionar, in the Fourth Lesser Angle, or division of the great[750] Quadrangle or South part of the Air, respecting the like part or point of the Compass appropriated to the Earth, accordingly[751] as you therein are placed more Inferior and Subservient, And unto whom is given of the Highest by nature and office the true knowledge (* of all Elemental Creatures &c[752].) of physick in all its parts, and the curing of all diseases which are incident to human bodies,[753] and to Reveal, show forth and give the same unto mankind living on Earth, whensoever you shall be moved and called forth by the great name of God Narzefem, commanded thereunto, We the servants of the Highest (and the same your God) and Reverently here present in his holy fear, do earnestly entreat, call upon and move you all; O ye Benevolent Angels, or dignified powers of the Air, serving in orders, degree, and mansion as aforesaid Adre, Sispe, Pali, Acar, Jointly and severally, every and each one, for and by itself respectively, In by and through this mighty and powerful name of your God Arzodionar, that you (at these our earnest Addresses) would be so truly willing and friendly unto us, that whensoever and wheresoever, we shall invocate move or call you forth, unto visible appearance and our Assistance you then would readily and Immediately forthwith at our Invocations move, descend, appear, and show your selves corporally visible unto us in this Crystal Glass standing here before us, and so, as that we may plainly see you and Audibly hear you speak unto us, or otherwise personally to appear out of the same; And by such your Spiritual Revelations unto us, to make us partakers of that true knowledge and Sapience, which by nature and office (given you of the Highest) may by such your visible appearance and verbal converse be showed forth and given to us; And furthermore also that In by and through this great and powerful name of your God Narzefem, and the force and virtue thereof, We do likewise earnestly Invocate and entreat you, to do, accomplish, and fulfil, whatsoever (accordingly and is by nature and office given you of the Highest) we shall request and command you; Hear us therefore O ye benevolent Angels or dignified Spiritual powers of the Air, serving in orders, degree and mansion as aforesaid Adre, Sispe, Pali, Acar, you do yet further in this great name of your God Arzodionar, and by the virtue and efficacy thereof, earnestly Invocate and entreat you to yield up, and give unto us, your assuredly firm, free and obliged consent herein, that all, or any of you, which we shall at any time hereafter, Invocate, move or call forth to visible appearance, would certainly without any Tarrying or delay, Immediately, move, descend, and visibly appear unto us, in this Crystal Glass standing here before us, or otherwise out of it, as it shall please God to give unto you, and thereby most beneficial convenient and fit for us, In these both our present and other our future Actions and operations, and to speak plainly unto us, so as that we may sensibly hear you and understand you, directing and instructing us in the true knowledge and judgement of that your Spiritual Sapience and Science (given you of the Highest) And in this undoubted true and great name of your God Narzefem, and the virtue and power thereof, whereby we also earnestly Invocate and entreat you, not only to reveal, declare, show forth and make known unto us, the true and apprehensive knowledge of all such occult and mystical Arcanaes in physick and of whatsoever else relates thereunto, as are unknown of mankind, but also do whatsoever we shall command, request, or desire to be done for us, relating to the said Science and our benefits therein (as you by office are of the Highest accordingly preordained and appointed;) All which your Obedience readily and willingly fulfilling and accomplishing unto us, as here we have in the powerful and true names of your God, earnestly entreated and besought you, shall be a Song of Honour and the praise of your God in your Creation Amen.

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[750] S2: "at".
[751] S2: "according".

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[752] S2: Omits "&c" and inserts "amongst us, how many kinds, & their use in the Creation, as they are severally placed in the 4 Elements Air Water Earth & fire".

[753] S2: This section is crossed through, thus: "~~of physick in all its parts, and the curing of all diseases which are incident to human bodies~~".

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## Janua Orientalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the East.

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THE Prayer, to be said before Invocation[754]
O beginning, And fountain of all wisdom gird up thy Loins in misery, & Shadow our [ioe] Lord be merciful unto us & forgive us our Trespasses, for That Rise up Saying there is No god, have Risen up [a....nfius] Saying Let us Confound them, our Strength is [....] Neither are our bones full of marrow, Help therefore O Eternal god of mercy, Help therefore O Eternal god of Salvation, Help therefore O Eternal god & Comfort, Who is like Unto the one [emalter?] of Immense, before whom the choir of Heaven sing, Omappa-la-man-hallelujah, visit us O God, with a Comprehending fire brighter than the Stars in your fourth heaven, be merciful unto us O God, & Continue with us, For thou art almighty, to Whom all things of thy breath in Heaven & Earth, Sing glory, Praise & Honour, Saying Come Lord for thy Mercy's Sake.

O Almighty & Everlasting the true & Living god Have mercy pity & Compassion on me & my dear Companions, Who being now on our bended knees, in all Reason of humility, obedience & faith [fill....], To serve Thy Divine Majesty, with all your gifts & graces which thou hast hitherto, Endowed us with, & with all other which of Thy most bountiful & Fatherly mercies thou wilt therefore [aid] us and bestow upon us; Lighten therefore O Lord god almighty our Eyes, & open thou our Ears, guide us Instruct & Confirm in us & unto us, our directions Judgements Understandings memories & Utterances, that we may be true & Perfect Seers Hearers declarers, & witnesses of Such things which Either Immediately of your Divine Majesty, or mediately by your Ministry of thy holy faithful Angels Shall be manifested declared or revealed unto us, Now & at all times & occasions for the admiring of thy prayer honour & glory Amen.[755]

Invocation or Key, moving and calling forth to visible appearance the 6 Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, by the great & mighty name BATAIVA.

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[754] R1: This prayer only occurs in this manuscript R1. The edge of the MSS is frayed, resulting in some unintelligible words, indicated by [...].
[755] R1: The prayer ends here.

O Ye glorious Angels or Angelical Seniors Celestially dignified Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, serving before the great & mighty Angel or Angelical monarch BATAIVA, in the mansion, Region, Angle, or division of the East, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[756] servants of the most high God, do Invocate, adjure, move, and call you forth to visible appearance, friendly society & verbal converse with us, all or some one or any of you, O all ye Celestially dignified Angels or benevolent Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, In by & through, this mighty &[757] powerful, great, & Royal name BATAIVA, And the most Imperial efficacy & virtue thereof. Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the East Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar, And in this Royal & mighty name BATAIVA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us. Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Vrzela, Zelar, Larzod, & Arzel by the great name of God Erzela, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the East.

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[756] S2: Inserts "the".
[757] S2: Omits "&".

O Ye Benevolent Angels or angelical powers of the Air Celestially dignified Vrzela, Zelar, Larzod, & Arzel as governing & set over the first Lesser Angle or division (of the great Quadrangle,) of the Region or Angle of the East, unto whom is given of the Highest by office (& nature) the true knowledge of the Knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, and to declare show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the first Quarter part of the East Angle Vrzela, Zelar, Larzod, & Arzel, In by & through, this great & powerful name of your God Erzela, & the signal virtue thereof: move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders (as aforesaid) Vrzela, Zelar, Larzod, & Arzel, And in this powerful name of your God Erzela, either some one, or all, or any of you, descend, appear & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission shall seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking audibly unto us, and showing forth by verbal converse whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance the four[758] Angelical powers of Light or dignified spirits of Air Cezodines, Totet, Sias, & Efemende,[759] by the great name of God Jdoigo, and also to do what they are commanded (according to their offices) by the name of God Ardeza, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

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[758] S2: "~~Angels or~~".

[759] S1: This is clearly a copyist's mistake as the name is incorrectly given here as Efende and then Efemende and it is used elsewhere throughout the text. In S2 the letters "me" are added in, further suggesting that Sloane 3821 was copied from Sloane 307.

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O Ye Angels of Light or dignified Spirits of the Air Cezodines, Totet, Sias, & Efemende, serving in orders under superior Angelical powers your most high God by his great name Jdoigo, And doing all his commandments by his great name Ardeza as being set under, and servient spirits in the first Lesser Angle, or division of the Region, or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of physick in all its parts, & the curing of all diseases whatsoever that are incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the East Angle, Cezodines, Totet, Sias, Efemende, In by and through this powerful & great name of your God Jdoigo, And also do for us, whatsoever we shall request & command you by this great name of your God Arderza, and by the signal virtues thereof[760] move therefore, We say O all ye Benevolent powers or dignified Spirits of the Air, placed in order (as aforesaid) Cezodines, Totet, Sias, Efemende, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us as the pleasure of the Highest shall seem best, and most fit, or requisite for us, both now, & at all times hereafter speaking plainly And showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants the sons of men, move therefore we say, and by signal virtue & power of this great name of your God Jdoigo, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God & you his messengers of Celestial grace accordingly (as aforesaid) And is this great name of your God Ardeza, be friendly unto us, and do for us whatsoever we shall command, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour & the praise of your God in your Creation Amen.

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[760] S2: "of them".

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Vtepa, Tepau, Paute, Autepe, by the great name of God Eutepa, governing & set over the Second Lesser Angle or quarter of the great Quadrangle or Table of the East.

O Ye Benevolent Angels or Angelical powers of the Air Vtepa, Tepau, Paute, Autepe, as governing & set over the second Lesser Angle or division of the Region, or greater Angle of the East, unto whom is given of the Highest by office the true knowledge of (* Moving from place to place[761],) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together[762], And to declare, show forth, reveal, the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Vtepa, Tepau, Paute, Autepe, (Celestially dignified, & set over the Second quarter part of the East Angle,) In by & through this great & powerful name of your God Eutepa, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Vtepa, Tepau, Paute, Autepe, and in this powerful name of your God Eutepa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation & make us partakers of undefiled Knowledge, whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[761] S2: Inserts "as into this Country or that Country at will & pleasure".

[762] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of Air OYube, Paoc, Vrbeneh, Diri, by the great name of God Hacza, and also to do what they are commanded (according to their offices) by the name of God Palam serving and set under the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light or dignified Spirits of the Air OYube, Paoc, Vrbeneh, Diri, serving in orders under Superior Angelical powers, your most high God, by his great name Hacza, & doing all his commandments by his great name Palam, as being set under, & servient spirits in the Second Lesser Angle, or division of the Region or greater Angle of the East, unto which[763] is given of the Highest by office, the true knowledge of (* finding & also the Methods of Congelation of Stones &c[764]) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[765] And to reveal, show forth & give the same to[766] mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under & serving in the second Quarter part of the East Angle, OYube, Paoc, Vrbeneh, Diri, In by & through this powerful & great name of your God Hacza, And also[767] do for us, whatsoever we shall request & command you, by this great name of your God Palam, and by the signal virtues of them, move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid OYube, Paoc, Vrbeneh, Diri, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this[768] Crystal Glass or otherwise out of the same visibly here before us, both now, & at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue & power of this great name of your God Hacza, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, In manner & form, as it shall please God, & you his messengers of divine grace, accordingly as aforesaid, And in this great name of your God Palam, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation & make us partakers of undefiled knowledge, whereunto we move you, both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

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[763] S2: "whom".

[764] S2: Replaces "finding & also the Methods of Congelation of Stones &c", with "finding out & also the use of metals, the Congelation of Stones & the virtue of all stones &c".

[765] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies~~".

[766] S2: "unto".

[767] S2: Inserts "to".

[768] S2: "the".

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Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Cenbar, Enbarc, Barcen, Vrecenbe, by the great name of your[769] God Ecenbar, governing & set over, the Third Lesser Angle or Quarter of the great Quadrangle or Table of the East.

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O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Cenbar, Enbarc, Barcen, Vrecenbe, serving your God Ecenbar as governing & set over the 3rd Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge (* of all the mechanical crafts whatsoever) of the knitting together of natures, & also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together,[770] And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate[771], adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Cenbar, Enbarc, Barcen, Vrecenbe, Celestially dignified, & set over the 3rd Quarter part of the East Angle, In by & through, this great & powerful name of your God

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[769] S2: Omits "your".

[770] S2: This section is crossed through, thus: "~~of the knitting together of natures, & also as well the destruction of nature, & of things that may perish as of conjoining & knitting them together~~".

[771] S2: "~~friendly society, & verbal converse with us all~~".

Ecenbar, And the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid, Cenbar, Enbarc, Barcen, Vrecenbe, And in this powerful name of your God Ecenbar, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Abemo, Naco, Ocenem, Shael, by the great name of God Aiaoai, and also to do what they are commanded (according to their offices) by the name of God Oiit, serving & set under the Third Lesser Angle, or Quarter part[772] of the great Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Abemo, Naco, Ocenem, Shael, serving in orders under superior Angelical powers your most high God Aiaoai, And doing all his commandments by his great name Oiit, as being set under, & servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the East, unto which is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts & the curing of all diseases whatsoever that are Incident to Human Bodies,[773] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the Third (Lesser) or Quarter part of the East Angle, Abemo, Naco, Ocenem, Shael, In, by and through, this powerful and great name of your God Aiaoai, And also do for us whatsoever we shall request & command you by this great name of your God Oiit and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Abemo, Naco, Ocenem, Shael, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of this great name of your God Aiaoai, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God and you his ministers of Celestial grace accordingly as aforesaid, And in this great name of your God Oiit, be friendly unto us, and do for us, In whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

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[772] S2: Omits "part".

[773] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to Human Bodies~~".

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Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Exgezod, Gezodex, Zodexge, Dexgezod, by the great name of your God Eexgezod, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle, or Table of the East.

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O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Exgezod, Gezodex, Zodexge, Dexgezod, serving your God Eexgezod, as governing and set over the fourth Lesser Angle, or division of the Region or greater Angle of the East, unto whom is given of the Highest by office, the true knowledge of (* the secrets of men knowing,) the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together.[774] And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth quarter part of the East Angle, Exgezod, Gezodex, Zodexge, Dexgezod, In, by, and through this great & powerful name of your God Eexgezod, and the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Exgezod, Gezodex, Zodexge, Dexgezod, And in this powerful name of your God Eexgezod, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace, shall seem best & most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you visibly show your selves here before us and be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Acca, Enpeat, Otoi, Pemox, by the great name of your God Aovararzod and also to do what they are commanded (according to their offices) by the name of God Aloai, serving & set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the East.

O Ye Angels of Light, or dignified Spirits of the Air Acca, Enpeat, Otoi, Pemox, serving in orders under superior Angelical powers, your most high God by his great name Aovararzod, and doing all his commandments by his great name Aloai, as being set under & servient spirits in the fourth Lesser Angle, or division of the Region or greater Quadrangle of the East, unto which is given of the Highest by office, the ~~true knowledge~~[775] (*of all Elemental Creatures amongst us, how many Kinds, their use in the creation as they are severally placed in the 4 Elements, fire, & air, earth, water) ~~of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human Bodies~~, And to reveal show forth and give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the Servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the East Angle, Acca, Enpeat, Otoi, Pemox, In by & through, this powerful and great name of your God Aovararzod, and also to do for us whatsoever we shall request and command you, by this great name of your God Aloai, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers or dignified Spirits of the Air, placed in orders, as aforesaid Acca, Enpeat, Otoi, Pemox, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Aovararzod, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And in this great name of your God Aloai, be friendly unto us, and do for us, in whatsoever we shall command[776] you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

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[774] 52: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature, & of things that may perish, as of conjoining and knitting them together~~".

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[775] S2: Inserts "true knowledge".

[776] S2: "and".

## Janua Occidentalis Reserata

or the Key opening and giving entrance into the Region, Angle or division of the West.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the West, Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, by the great and mighty name RAAGIOS.

O Ye glorious Angels or Angelical Seniors, Celestially dignified Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, serving before the great & mighty Angel or Angelical monarch RAAGIOS, In the mansion, Region, Angle, or division of the West, unto whom is given (by office), of the Highest[777] Scientiam, Rerum, Humanarum, et Judicium, and to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We[778] servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, In by & through, this mighty powerful, great, & Royal name RAAGIOS, and the most Imperial efficacy & virtue thereof, move therefore we say O all ye Benevolent Angels or Angelical Seniors of the West Lesurahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente, And in this Royal & mighty name RAAGIOS, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour & the praise of your God in your Creation Amen.

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[777] S2: "highest".

[778] S2: Inserts "the".

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Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Taad, Aadet, Adeta, Detaa, by the great name of God Hetaad governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the West.

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O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Taad, Aadet, Adeta, Detaa, as governing and set over the first Lesser Angle or division of the Region, or Greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining & knitting them together, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the Highest, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the West Angle Taad, Aadet, Adeta, Detaa, In by & through this great and powerful name of your God Hetaad, and the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Taad, Aadet, Adeta, Detaa, And in this powerful name of your God Hetaad, either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now & at all times hereafter speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you, both in power & presence whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified Spirits of the Air Toco, Nehded (or Enehded), Paax, Saix, by the great name of God Obegoca, and also to do what they are commanded (according to their offices) by the name of God Aabeco, serving & set under the first Lesser Angle or Quarter part of the greater Quadrangle, or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Toco, Enehded, Paax, Saix, serving in orders under superior Angelical powers your most high God, by his[779] great name Obegoca, and doing all his commandments by his great name Aabeco as being set under, and servient[780] spirits in the first Lesser Angle or division of the Region or greater Angle of the West, unto which[781] is given of the Highest by office the true knowledge of physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, & verbal converse with us, All or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, & serving in the first Quarter part of the West Angle Toco, Enehded, Paax, Saix, In by and through this powerful & great name of your God Obegoca, And also to do for us, whatsoever we shall request & command you, by this great name of your God Aabeco, & by the signal virtues of them, move therefore we say O all ye benevolent powers, or dignified Spirits of the Air, placed in order (as aforesaid) Toco, Enehded, Paax, Saix, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking[782] plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God[783] Obegoca, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form, as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And in this great[784] name of your God Aabeco, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

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[779] S2: "the".
[780] S2: "serving".
[781] S2: "whom".
[782] S2: "plainly".

### Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, by the great name of God Hetedim, governing & set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified Tedim, Dimet, Imtede, Emtedi, serving your God Hetedim, as governing & set over the second Lesser Angle or division of the Region or greater Angle of the West unto whom is given of the Highest by office the true knowledge of (* Moving from place to place &c[785] ,) the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[786], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and set over the second Quarter part of the West Angle Tedim, Dimet, Imtede, Emtedi, In by & through, this great & powerful name of your God Hetedim, & the signal virtue thereof, move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Tedim, Dimet, Imtede, Emtedi, And in this powerful name of your God Hetedim, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace, & permission shall seem best & most fit, or requisite for us, both now and at all times hereafter, Speaking plainly & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known, for the benefit of his servants, the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of[787] undefiled knowledge whereunto we move you, both in power and presence, whose works shall be a song of Honour, & the praise of your God in your Creation Amen.

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[783] S2: "~~Obegoca be friendly unto~~".

[784] S1: The word "great" is given twice here.

[785] S2: Omit "&c" and inserts "as into this place or that place at pleasure".

[786] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Magem, Leoc, Visyl, Vrvoi, by the great name of God Nelapar, and also to do, what they are commanded (according to their offices) by the name of God Omebeb, serving & set over, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light or dignified Spirits of the Air Magem, Leoc, Visyl, Vrvoi, serving in orders under Superior Angelical powers, your most high God, by his great name Nelapar, And doing all his commandments by his great name Omebeb, as being set under & servient Spirits in the Second Lesser Angle or division of the Region or greater Angle of the West, unto which is given of the Highest by office, the true knowledge of (* finding[788] & use of Metals &c,) physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies[789], & to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under & serving in the second Quarter part of the West Angle, Magem, Leoc, Visyl, Vrvoi, In, by, & through, this powerful & great name of your God Nelapar, And also to do for us, whatsoever we shall request & command you, by this great name of your God Omebeb, and by the signal virtue of them, Move therefore we say, O all ye Benevolent powers or Dignified Spirits of the Air, placed in orders as aforesaid Magem, Leoc, Visyl, Vrvoi, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, shall[790] seem best, & most fit, or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue & power of this great name of your God Nelapar, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Omebeb, be friendly unto us, & do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power and presence whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

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[787] S2: Inserts "and of".

[788] S2: Inserts "out", and also has "~~the use~~".

[789] S2: This section is crossed through, thus. "~~physick in all its parts, & the curing of all diseases, whatsoever that are incident to human bodies~~".

Invocation or Key, Moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Magel, Agelem, Gelema, Lemage, by the great name of God Hemagel, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the West.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Magel, Agelem, Gelema, Lemage, serving your God Hemagel, as governing & set over the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining

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[790] S2: "seem".

& knitting them together[791], And to declare, show forth, & reveal the same unto mankind living on Earth whensoever you shall be called or moved thereunto, by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the West Angle Magel, Agelem, Gelema, Lemage, In by & through this great & powerful name of your God Hemagel, & the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified, & placed in orders as aforesaid, Magel, Agelem, Gelema, Lemage, And in this powerful name of your God Hemagel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best, And most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend[792], appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance the four Angelical powers of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, by the great name of God Maladi, And also to do what they are commanded (according to their offices) by the name of God Olaad, serving & set under the Third Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Paco, Endezen, Jipo, Exarih, serving in orders under superior Angelical powers, your most high God, by his great name Maladi, And doing all his commandments by his great name Olaad, as being set under, and servient spirits in the Third Lesser Angle or division of the Region, or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge of (* Transformation & transplantation &c,) physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies[793], and to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the Third (Lesser Angle) or Quarter part of the West Angle, Paco, Endezen, Jipo, Exarih, In by and through, this powerful & great name of your God Maladi, and also to do for us whatsoever we shall request & command you, by this great name of your God Olaad, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Paco, Endezen, Jipo, Exarih, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue & power, of this great name of your God Maladi, Descend, appear, & some one, or all, or any of you visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Olaad, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, & the praise of your God in your Creation Amen.

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[791] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature, & of things that may perish, as of conjoining & knitting them together~~".
[792] S2: "~~and~~".

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Invocation or Key, moving and calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially Dignified Nelarex, Larexen, Rexenel, Xenelar, by the great name of God

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[793] S2: This section is struck through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever, that are Incident to Human Bodies~~".

HENLAREX, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the West.

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O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Nelarex, Larexen, Rexenel, Xenelar, serving your God Henlarex, as governing & set over the fourth Lesser Angle, or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, The true knowledge of[794] (* The secrets of men Knowing) the knitting together of natures And also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together[795], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Fourth Quarter part of the West Angle, Nelarex, Larexen, Rexenel, Xenelar, In by and through, this great and powerful name of your God HENLAREX, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified, Nelarex, Larexen, Rexenel, Xenelar, (and placed in orders as aforesaid) And in this powerful name of your God HENLAREX, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us Open the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[794] S2: "and".

[795] S2: This section is crossed out, thus: "~~the knitting together of natures and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Expecem, Vasa, Dapi, Reniel, by the great name of God Jaaasde, And also to do, what they are commanded (according to their offices) by the name of God Atapa, serving and set under the fourth Lesser Angle, or Quarter part of the greater Quadrangle or Table of the West.

O Ye Angels of Light, or dignified Spirits of the Air Expecem, Vasa, Dapi, Reniel, serving in orders under superior Angelical powers, your most high God by his great name Jaaasde, and doing all his commandments by his great name Atapa, as being set under, and servient spirits in the fourth Lesser Angle or division of the Region or greater Angle of the West, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[796],) of physick in all its parts, and the curing of all diseases, whatsoever that are incident to Human bodies[797], And to Reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance and verbal converse, we the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under and serving in the fourth Quarter part of the West Angle, Expecem, Vasa, Dapi, Reniel, In by and through, this powerful and great name of your God Jaaasde, And also to do for us, whatsoever we shall request and command you by this great name of your God Atapa, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Expecem, Vasa, Dapi, Reniel, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us and showing forth by verbal converse whatsoever is given you by office, to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of this great name of your God Jaaasde, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, and is this great name of your God Atapa, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices opening the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[796] S2: Omits "&c".

[797] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases, whatsoever that are incident to human bodies~~".

## Janua Septentrialis Reserata

or the Key opening and giving entrance into the Region, Angle, or division of the North.

Invocation or Key, moving & calling forth to visible appearance, the 6 Angelical Seniors of the North Laidrom[1], Aczinor[2], (or Aczodinor) Elzinopo[3], Althectega[4], Elhiansa[5], Acemliceve[6], by the great and mighty name JCZODHEHCA.

O Ye glorious Angels or Angelical Seniors Celestially dignified Laidrom, Aczinor (or Aczodinor), Elzinopo, Althectega, Elhiansa, Acemliceve, serving before the great & mighty Angel or Angelical monarch JCZODHEHCA, in the Region, mansion, Angle or division of the North, unto whom is given of the Highest by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth to visible appearance, friendly[798] society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Angelical Seniors of the North Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, In, by and through, this mighty, powerful, great, and Royal name JCZODHEHCA, and the most Imperial efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels, or Angelical Seniors of the north Laidrom, Aczinor, Elzinopo, Althectega, Elhiansa, Acemliceve, And in this Royal and mighty name Jczodhehca, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, & make known, for the Benefit of his servants the sons of men, move therefore, we say, and by the signal virtue, & power of all aforesaid, Descend appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

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[798] S2: 'W'.

Open the mysteries of your creation, & make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a Song of Honour and the praise of your God in your Creation Amen.

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Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially dignified Boza, Ozab, Zabo, Aboz, by the great name of God Enboza, governing and set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the North.

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O Ye Benevolent Angels or angelical powers of the Air, Celestially dignified Boza, Ozab, Zabo, Aboz, governing and set over the first Lesser Angle or division of the Region or Greater Angle of the North, unto whom is given of the Highest by office, the true knowledge of the knitting together of natures, and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together, And to declare, show forth & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, we the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, All, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, & set over the first Quarter part of the North Angle Boza, Ozab, Zabo, Aboz, In by & through, this great & powerful name of your God Enboza, & the signal virtue thereof, move therefore we say O ye Benevolent Angels or Angelical powers of the Air Celestially dignified & placed in orders as aforesaid Boza, Ozab, Zabo, Aboz, And in this powerful name of your God Enboza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our eyes, in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace and permission, shall seem best & most fit, or requisite for us, both now & at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, move therefore we say, And by the signal virtue & power, of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key moving & calling forth to visible appearance, the four Angelical powers of Light or Dignified spirits of the Air Aira, Ormen, Reseni, Jzodenar, by the great name of God Angepoi, and also to do what they are commanded (according to their offices) by the name of God Vnenax serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the North.

O Ye Angels of Light or dignified Spirits of the Air Aira, Ormen, Reseni, Jzodenar, serving in orders under superior Angelical powers your most high God by his great name Angepoi, and doing all his commandments by his great name, Vnenax, as being set under, & servient spirits in the first Lesser Angle or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of physick in all its parts, & the curing of all diseases whatsoever, that are incident to human Bodies, & to reveal, show forth and give the same to mankind living on Earth whensoever you shall be called or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, All, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, & serving in the first Quarter part of the North Angle, Aira, Ormen, Reseni, Jzodenar, In, by & through, this powerful and great name of your God Angepoi; and also do for us whatsoever we shall request & command you, by this great name of your God Vnenax, and by the signal virtues thereof[799] move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid, Aira, Ormen, Reseni, Jzodenar, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, & most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us, by verbal converse whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by signal virtue & power of this great name of your God Angepoi, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Vnenax, be friendly unto us, and do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation and make us partakers of undefiled Knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

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[799] S2: "of them".

Invocation or Key, moving and calling forth to visible appearance the four Angels or Angelical powers of the Air, Celestially Dignified Phara, Harap, Rapeh, Aphar, by the great name of God Enphara, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Phara, Harap, Rapeh, Aphar, serving your God Enphara,[800] as governing & set over the Second Lesser Angle or division of the Region, or greater Angle of the north, unto whom is given of the Highest by office The true knowledge of (* Moving from place to place &c[801].) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[802], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth, to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified set over the Second quarter part of the North Angle, Phara, Harap, Rapeh, Aphar, In by & through, this great and powerful name of your God Enphara, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Phara, Harap, Rapeh, Aphar, And in this powerful name of your God Enphara, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you, by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say and by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the mysteries of your Creation and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[800] S2: Inserts "and".

[801] S2: Omits "&c" and inserts "as unto this Country or that Country at pleasure".

[802] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance the four Angelical powers of Light or dignified spirits of the Air Omgege, Gebal, Relemi, Jahel, by the great name of God Anaeem, and also to do what they are commanded (according to their offices) by the name of God Sonden serving & set under the second Lesser Angle or Quarter part of the greater Quadrangle, or Table of the North.

O Ye Angels of Light or Dignified Spirits of the Air Omgege, Gebal, Relemi, Jahel, serving in orders under Superior Angelical powers, your most high God, by his great name Anaeem, & doing all his commandments by his great name Sonden, as being set under, and servient Spirits in the second Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office The true knowledge of (* finding out & use of Metals &c,) physick in all its parts, & the curing of all diseases whatsoever that are Incident to human bodies.[803] And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all or some one, or any of you, O, all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Second Quarter part of the North Angle, Omgege, Gebal, Relemi, Jahel, In by & through, this powerful & great name of your God Anaeem, and also do for us, whatsoever we shall request and command you, by this great name of your God Sonden, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified [Spirits][804] of the Air, placed in orders as aforesaid Omgege, Gebal, Relemi, Jahel, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Anaeem, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner & form, as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Sonden, be friendly unto us, & do for us, in whatsoever we shall command you, effectually fulfilling all our desires, according to your offices Opening the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

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[803] S2: This section is crossed through, thus: "~~physick in all its parts, & the curing of all diseases whatsoever that are incident to human bodies~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Æoan, Oanæ, Anæo, Næoa, by the great name of your[805] God NÆOAN, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the North.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Æoan, Oanæ, Anæo, Næoa, serving your God NÆOAN, as governing & set over the Third Lesser Angle, or division of the Region, or greater Angle of the North, unto whom is given of the Highest by office, The true knowledge of[806] (* The secrets of all Mechanical Crafts &c,) of the knitting together of Natures and also as well the destruction of nature & of things that may perish, as of conjoining & knitting them together[807], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the North Angle, Æoan, Oanæ, Anæo, Næoa, In, by, and through, this great & powerful name of your God NÆOAN, & the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially Dignified and placed in orders as aforesaid, Æoan, Oanæ, Anæo, Næoa, And in this powerful name of your God Næoan, either some one, or all, or any of you, Descend, appear, And visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us, both now & at all times hereafter, Speaking plainly and showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men. Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[804] S1: The word "Spirits" is absent, which is obviously a copying error.

[805] S2: Omits "your".

[806] S2: "and".

[807] S2: This section is crossed out, thus: "~~of the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

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Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opena, Doope, Rexao, Axir, by the great name of God Cebalpet, and also to do what they are commanded (according to their offices) by the name of God Arbizod, serving and set under the Third Lesser Angle, or Quarter part of the great Quadrangle or Table of the North.

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O Ye Angels of Light or dignified Spirits of the Air Opena, Doope, Rexao, Axir, serving in orders under superior Angelical powers, your most high God, by his great name Cebalpet, and doing all his commandments by his great name Arbizod as being set under, and servient spirits in the Third Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* Transformation and Transplantation,) physick in all its parts, & the curing of all diseases whatsoever, that are Incident to Human Bodies[508], & to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving in the Third Quarter part of the North Angle, Opena, Doope, Rexao, Axir, In, by, and through, this powerful & great name of your God Cebalpet, and also to do for us whatsoever we shall request and command you, by this great name of your God Arbizod, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Opena, Doope, Rexao, Axir, Either some one, or all, or any of you, Descend, appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men. Move therefore we say and by the signal virtue & power of this great name of your God Cebalpet, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And is this great name of your God Arbizod, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling, all our desires according to your offices, Opening the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a Song of Honour, & the praise of your God, in your Creation Amen.

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Invocation or Key moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air Celestially Dignified Jaom, Aomi, Omia, Miao, by the great name of your God NIAOM, governing and set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the North.

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O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Jaom, Aomi, Omia, Miao, serving your God Niaom, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the North, unto whom is given of the Highest by office the true knowledge of (* The secrets of men knowing.) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[809]. And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure, Move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the North Angle, Jaom, Aomi, Omia, Miao, In by and through this[810] great & powerful name of your God Niaom[811], and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified and placed in orders as aforesaid, Jaom, Aomi, Omia, Miao, And in this powerful name of your God Niaom, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, and most fit or requisite for us both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, and make known, for the Benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, Open the mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[508] S2: This section is crossed through, thus: "~~physick in all its parts & the curing of all diseases whatsoever that are incident to human bodies~~".

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Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Mesad, Jaba, Jezexpe, Estim, by the great name of God Espemenir, And also to do what they are commanded (according to their offices) by the name of God Hpizod, serving and set under the 4th Lesser Angle or Quarter part of the greater Quadrangle or Table of the North.

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[809] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[810] S2: "~~this~~".

[811] S1: Gives "Niam" as the name here but it is clearly a copyist's error.

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O Ye Angels of Light, or dignified Spirits of the Air Mesad, Jaba, Jezexpe, Estim, serving in orders, under Superior Angelical powers your most high God by his great name Espemenir, and doing all his Commandments by his great name Hpizod, as being set under, and Servient Spirits in the fourth Lesser Angle or division of the Region or greater Angle of the North, unto which is given of the Highest by office, the true knowledge (* of all Elemental creatures[812] &c,) of physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[813]. And to reveal show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air set under, & serving in the Fourth Quarter part of the North Angle Mesad, Jaba, Jezexpe, Estim, In by and through, this powerful & great name of your God Espemenir, and also to do for us whatsoever we shall request and command you, by this great name of your God Hpizod, and by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in orders as aforesaid Mesad, Jaba, Jezexpe, Estim, Either some one or all, or any of you, Descend appear and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover and make known for the benefit of his servants the sons of men. Move therefore we say, & by the signal virtue and power of this great name of your God Espemenir, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God & you his Messengers of Celestial grace, accordingly as aforesaid, And is this great name of your God Hpizod be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices opening the mysteries of your Creation and make us partakers of undefiled knowledge whereunto we move you both in power & presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[812] S2: Inserts "amongst us, how many kinds & their use in the Creation as they are severally placed in the 4 Elements".

[813] S2: This section is crossed through, thus: "~~of physick in all its parts and the curing of all diseases whatsoever that are incident to human bodies~~".

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## Janua Meridienalis Reserata

or the Key opening and giving[814] Entrance into the Region, Angle, or division of the South.

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Invocation or Key, moving & calling forth to visible appearance the 6 Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, by the great and mighty name EDELPERNA.

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O Ye glorious Angels or Angelical Seniors, Celestially dignified Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, Serving before the great and mighty Angel, or Angelical monarch EDELPERNA, In the mansion, Region, Angle or division of the South, unto whom is given of the Highest, by office Scientiam, Rerum, Humanarum et Judicium, And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call you forth, to visible appearance, friendly society, and verbal converse with us, All, or some one, or any of you, O all ye Celestially dignified Angels or Benevolent Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, In by and through, this mighty powerful, great & Royal name EDELPERNA, and the most Imperial Efficacy and virtue thereof, Move therefore we say, O all ye Benevolent Angels or Angelical Seniors of the South Aaetpio, Adocoet, Alendood, Aapedoce, Arinnaquu, Anodoin, And in this Royal & mighty name EDELPERNA, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace, shall seem best and most fit or requisite for us both now, & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office, to declare, discover, & make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us,

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[814] S2: "given".

Open the mysteries of your creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air, Celestially dignified Dopa, Opad, Pado, Adop, by the great name of God Bedopa, governing & set over the first Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Dopa, Opad, Pado, Adop, serving your God Bedopa, as governing & set over the first Lesser Angle or division, of the Region, or greater Angle of the South, unto whom is given of the Highest by office the true knowledge of the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together, And to declare, show forth, and reveal[815] the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance, & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the first Quarter part of the South Angle Dopa, Opad, Pado, Adop, In by and through, this great & powerful name of your God Bedopa, and the signal virtue thereof, Move therefore we say O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid Dopa, Opad, Pado, Adop, And in this powerful name of your God Bedopa, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now & at all times hereafter, speaking plainly & showing forth unto us, by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore, we say and by the signal virtue & power of all aforesaid, Descend, appear and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, & make us partakers of undefiled knowledge, whereunto we move you, both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[815] S2: "&".

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Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Opemen, Apeste, Scio, Vasge, by the great name of God Noalmar, and also to do, what they are commanded (according to their offices) by the name of God Oloag, serving & set under the first Lesser Angle, or Quarter part of the greater Quadrangle or Table of the South.

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O Ye Angels of Light or dignified Spirits of the Air Opemen, Apeste, Scio, Vasge, serving in orders under Superior Angelical powers your most high God, by his great name Noalmar, and doing all his commandments by his great name Oloag, as being set under, & servient spirits in the first Lesser Angle, or division of the Region or greater Angle of the South, unto which is given of the Highest by office, The true knowledge of physick in all its parts, & the curing of all Diseases whatsoever, that are Incident to Human bodies, And to reveal, show forth, & give the same to mankind living on Earth, whensoever you shall be called, or moved thereunto by visible appearance and verbal converse. We the servants of the most high God, do Invocate, adjure move, & call forth to visible appearance, friendly society and verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under, and serving, in the first Quarter part of the South Angle, Opemen, Apeste, Scio, Vasge, In by and through, this powerful and great name of your God Noalmar, And also do for us whatsoever we shall request and Command you, by this great name of your God Oloag, & by the signal virtues of them, Move therefore we say O all ye Benevolent powers or dignified Spirits of the Air, placed in order as aforesaid Opemen, Apeste, Scio, Vasge, Either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us as the pleasure of the Highest shall seem best, and most fit or requisite for us both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, and by signal virtue and power of this great name of your God Noalmar, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, In manner & form as it shall please God, and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Oloag, be friendly unto us, and do for us, in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

Invocation or Key, moving & calling forth to visible appearance, the four Angels, or Angelical powers of the Air, Celestially Dignified Anaa, Naaa[816], Aaan, Aana, by the great name of God Banaa, governing and set over the Second Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Anaa, Naaa, Aaan, Aana, serving your God Banaa, as governing & set over the Second Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* Moving from place to place[817],) the knitting together of natures, & also as well the destruction of nature and of things that may perish, as of conjoining & knitting them together[818], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Second Quarter part of the South Angle Anaa, Naaa, Aaan, Aana, In by & through this great & powerful name of your God Banaa, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified & placed in orders as aforesaid, Anaa, Naaa, Aaan, Aana, And in this powerful name of your God Banaa, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission, shall seem best, & most fit, or requisite for us, both now & at all times hereafter, speaking plainly and showing forth unto us by verbal converse whatsoever is given you by office, to declare, discover, & make known for the Benefit of his servants the sons of men, Move therefore we say, and by the signal virtue and power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us & be friendly unto us, Open the Mysteries of your Creation, and make us partakers of undefiled knowledge, whereunto we move you both in power and presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[816] S1: Gives this name as "Maaa", but this is clearly a copyist's error as it is "Naaa" in the following invocation.

[817] S2: Inserts "as into this or that Country at will & pleasure".

[818] S2: This section is crossed through, thus: "~~and the knitting together of natures and also as well the destruction of nature and of things that may perish, as of conjoining and knitting them together~~".

Invocation or Key, moving & calling forth to visible appearance, the four Angelical powers of Light, or dignified spirits of the Air Gemenem, Ecope, Amox, Berape, by the great name of God Vadali, and also to do, what they are commanded (according to their Offices) by the name of God Obavi, serving & set under, the second Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light, or Dignified Spirits of the Air Gemenem, Ecope, Amox, Berape, serving in orders under Superior Angelical powers, your most high God, by his great name Vadali, and doing all his Commandments by his great name Obavi, as being set under, and servient Spirits, in the second Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* finding[819] & use of the Metals &c[820],) physick in all its parts, and the curing of all diseases whatsoever that are incident to Human bodies[821], And to reveal, show forth, and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance, and verbal converse, We the servants of the most high God, do Invocate, adjure, & call forth to visible appearance, friendly society, & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light, or dignified Spirits of the Air, set under & serving, in the second Quarter part of the South Angle,

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[819] S2: Inserts "out".

[820] S2: Omits "&c" and inserts "& the Congelation of Stones, Use & Virtue of all Stones".

[821] S2: This section is crossed out, thus: "~~physick in all its parts and the curing of all~~ [redacted]

Gemenem, Ecope, Amox, Berape, In, by, & through this powerful & great name of your God Vadali, And also do for us, whatsoever we shall request & command you, by this great name of your God Obavi, & by the signal virtues of them, Move therefore we say, O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Gemenem, Ecope, Amox, Berape, Either some one, or all, or any of you, Descend, appear, & visibly show your selves, unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover, and make known, for the benefit of his servants the sons of men, Move therefore we say, and by the signal virtue & power of this great name of your God Vadali, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Obavi, be friendly unto us, & do for us in whatsoever we shall command you, effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, & make us partakers of undefiled Knowledge[822] whereunto we move you both in power & presence, whose works shall be a Song of Honour, and the praise of your God in your Creation Amen.

Invocation, or Key, moving & calling forth to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Pesac, Sacepe, Acepes, Cepesa, by the great name of God Bepesac, governing and set over the Third Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air, Celestially dignified Pesac, Sacepe, Acepes, Cepesa, serving your God Bepesac, as governing and set over the Third Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* All Mechanical Crafts whatsoever,) the knitting together of natures, and also as well the destruction of nature, and of things that may perish, as of conjoining and knitting them together[823], And to declare, show forth, and reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse, We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society, and verbal converse with us all, or some one, or any of you, O all ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, set over the Third Quarter part of the South Angle Pesac, Sacepe, Acepes, Cepesa, In by and through, this great and powerful name of your God Bepesac, and the signal virtue thereof, Move therefore we say, O ye Benevolent Angels or Angelical powers of the Air Celestially dignified and placed in orders as aforesaid, Pesac, Sacepe, Acepes, Cepesa, And in this powerful name of your God Bepesac, either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes, in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, and you his messengers of divine grace & permission shall seem best, and most fit or requisite for us, both now and at all times hereafter, speaking plainly unto us, and showing forth by verbal converse, whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue & power of all aforesaid, Descend, appear, & some one, or all, or any of you, visibly show your selves here before us, and be friendly unto us, open the mysteries of your Creation and make us partakers of undefiled knowledge, whereunto we move you both in power & presence, whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[822] S1: The word "knowledge" is repeated here.

Invocation or Key, moving and calling forth, to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Datete, Diom, Oopezod, Vrgan, by the great name of God[824] Volexdo, and also to do what they are commanded (according to their offices) by the name of God Sioda, serving and set under the Third Lesser Angle or Quarter part of the great Quadrangle or Table of the South.

O Ye Angels of Light, or dignified Spirits of the Air Datete, Diom, Oopezod, Vrgan, serving in orders under superior Angelical powers, your most high God, by his great name Volexdo, And doing all his Commandments by his great name Sioda, as (governing) or being set under, & servient Spirits, in the Third Lesser Angle, of the Region, or greater Angle of the South, unto which[825] is given of the Highest by office, the true knowledge of (* Transformation & transplantation,) physick in all its parts, and the curing of all diseases whatsoever that are Incident to human bodies[826], And to reveal, show forth & give the same, to mankind living on Earth, whensoever you shall be called[827] or moved thereunto by visible appearance and verbal converse, We the servants of the most high God, do Invocate, adjure, move, & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Angelical powers of Light or dignified Spirits of the Air, set under, and serving in the Third Quarter part of the South Angle, Datete, Diom, Oopezod, Vrgan, In by and through, this powerful and great name of your God Volexdo, and also do for us, whatsoever we shall request and command you by this great name of your God Sioda, and by the signal virtues of them, Move therefore we say, O all ye Benevolent powers of the Air, Celestially dignified & placed in orders as aforesaid Datete, Diom, Oopezod, Vrgan, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest, shall seem best, and most fit or requisite for us, both now, and at all times hereafter, speaking plainly, & showing forth unto us by verbal converse whatsoever is given you by office to declare, discover, and make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of this great name of your God Volexdo, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, in manner & form as it shall please God, and you his messengers of Celestial grace, accordingly as aforesaid. And in this great name of your God Sioda, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, Opening the mysteries of your Creation, and make us partakers of undefiled knowledge whereunto we move you, both in power and presence whose works shall be a song of Honour, and the praise of your God in your Creation Amen.

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[823] S2: This section is crossed through, thus: "~~the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

[824] S2: "* ~~Sioda~~".

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[825] S2: "whom".
[826] S2: This section is crossed through, thus: "~~physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".
[827] S2: "er".

Invocation or Key, moving & calling forth, to visible appearance, the four Angels or Angelical powers of the Air Celestially Dignified Ziza, Izaz, Zazi, Aziz, by the great name of God BEZIZA, governing & set over the fourth Lesser Angle or Quarter of the great Quadrangle or Table of the South.

O Ye Benevolent Angels or Angelical powers of the Air Celestially dignified Ziza, Izaz, Zazi, Aziz, serving your God Beziza, as governing & set over the fourth Lesser Angle or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge of (* The secrets of men Knowing,) the knitting together of natures, and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together[826], And to declare, show forth, & reveal the same unto mankind living on Earth, whensoever you shall be called or moved thereunto, by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move & call forth to visible appearance, friendly society & verbal converse with us, all, or some one, or any of you, O all ye Benevolent Angels, or Angelical powers of the Air, Celestially dignified, set over the fourth Quarter part of the South Angle, Ziza, Izaz, Zazi, Aziz, In by and through, this great & powerful name of your God Beziza, and the signal virtue thereof, Move therefore, we say, O ye Benevolent Angels or Angelical powers of the Air, Celestially dignified, and placed in orders as aforesaid, Ziza, Izaz, Zazi, Aziz, And in this powerful name of your God Beziza, either some one, or all, or any of you, Descend, appear, & visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same visibly here before us, as the pleasure of the Highest & you his messengers of divine grace & permission, shall seem best and most fit or requisite for us, both now, and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office, to declare, discover, & make known for the benefit of his servants the sons of men, Move therefore we say, & by the signal virtue and power of all aforesaid, Descend, appear, and some one, or all, or any of you, visibly show your selves here before us, & be friendly unto us, open the mysteries of your Creation, and make us partakers of undefiled Knowledge whereunto we move you both in power and presence, whose works shall be a song of Honour and the praise of your God in your Creation Amen.

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[826] S2: This section is crossed through, thus: "~~the knitting together of natures and also as well the destruction of nature and of things that may perish as of conjoining and knitting them together~~".

Invocation or Key, moving and calling forth to visible appearance, the four Angelical powers of Light or dignified spirits of the Air Adre, Sispe, Pali, Acar, by the great name of God Arzodionar, and also to do, what they are commanded (according to their offices) by the name of God Narzefem, serving and set under, the fourth Lesser Angle or Quarter part of the greater Quadrangle or Table of the South.

O Ye Angels of Light or dignified Spirits of the Air Adre, Sispe, Pali, Acar, serving in orders under superior Angelical powers, your most high God by his great name Arzodionar, and doing all his Commandments by his great name Narzefem, as being set under, & servient spirits, in the fourth Lesser Angle, or division of the Region or greater Angle of the South, unto whom is given of the Highest by office, the true knowledge (* Of all Elemental creatures &c[829].) of physick in all its parts, and the curing of all diseases whatsoever that are Incident to Human bodies[830], and to reveal, show forth and give the same to mankind living on Earth, whensoever you shall be called or moved thereunto by visible appearance & verbal converse. We the servants of the most high God, do Invocate, adjure, move, and call forth to visible appearance, friendly society and verbal converse with us, all or some one, or any of you, O all ye Angelical powers of the Air or dignified Spirits of Light, set under and serving in the fourth Quarter part of the South Angle, Adre, Sispe, Pali, Acar, In by and through this powerful & great name of your God Arzodionar, And also to do for us, whatsoever we shall request and command you by this great name of your God Narzefem, and by the signal virtues of them, Move therefore we say: O all ye Benevolent powers, or dignified Spirits of the Air, placed in orders as aforesaid Adre, Sispe, Pali, Acar, Either some one, or all, or any of you, Descend, appear, and visibly show your selves unto the sight of our Eyes in this Crystal Glass or otherwise out of the same, visibly here before us, as the pleasure of the Highest shall seem best and most fit or requisite for us, both now and at all times hereafter, speaking plainly and showing forth unto us by verbal converse, whatsoever is given you by office to declare, discover & make known for the benefit of his servants the sons of men, Move therefore, we say, and by the signal virtue and power of this great name of your God Arzodionar, Descend appear, and some one, or all, or any of you, visibly show your selves here before us, in manner and form as it shall please God and you his messengers of Celestial grace accordingly as aforesaid, And in this great name of your God Narzefem, be friendly unto us, and do for us in whatsoever we shall command you, Effectually fulfilling all our desires according to your offices, opening the mysteries of your Creation, and make us partakers of undefiled Knowledge, whereunto we move you both in power and presence, whose works shall be a Song of Honour, and the praise of your God in your Creation, Amen.

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[829] S2: Omits "&c" and inserts "amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements Air, Water, Earth, & Fire".

[830] S2: This section is crossed out, thus: "~~of physick in all its parts, and the curing of all diseases whatsoever that are incident to human bodies~~".

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*[This is the end of Sloane MS 307. The following text is taken from Sloane MS 3821]*

## Humble Supplication to Almighty God[831]

Enter not into Judgement with thy Servant O God, neither in thine Anger take vengeance on our Iniquities, nor chastise us in thy heavy displeasure, but spare us O Lord, be merciful unto us, pardon & forgive us all our sins, & confirm us in thy holy Spirit.

The Lord bless us, & keep us.

The Lord make his face shine upon us; & be gracious unto us.

The Lord lift up his Countenance upon us, and give us peace.

Our Father which art in Heaven, hallowed by thy Name, thy Kingdom come, thy Will be done in Earth, as it is in Heaven, give us this day our daily bread, & forgive us our Trespasses, as we forgive them that trespass against us, & lead us not into Temptation, but deliver us from Evil; for thine is the Kingdome, the power & the glory, for ever & ever, Amen.

O Lord arise, help us & deliver us, for thy Names sake.

O God we have heard with our Ears, & our fathers have declared unto us, the noble, great & wonderful works, that thou hast done in their days, & in the old time before them.

We are thy people & the Sheep of thy Flock, therefore graciously hear us our humble supplications, O God, & grant our Petitions, & let thy mercy be shewed upon us, as our trust is in thee.

Glory be to the Father, & to the Son, & to the Holy Ghost; as it was in the beginning, is now and ever shall be, world without end, Amen.

O Lord shew thy mercy upon us,
And grant us thy Salvation.
From our enemies defend us O God,
And graciously look upon our Afflictions;
Pitifully behold the Sorrows of our hearts
And mercifully forgive us our Transgressions;
O Lord deal not with us after our sins,
Neither reward us after our Iniquities,

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[831] This prayer and the one following are in the hand of Elias Ashmole, from Sloane MS 3821, folio 188-193. They were obviously intended to be used before skrying sessions.

O God make clean our hearts within us,
And take not thy holy Spirit from us,
Favourably with mercy hear our Prayers,
And let our Cry come unto thee.

Glory be to the Father, & to the Son, & to the holy Ghost;
As it was in the beginning, is now & ever shall be, world without end, Amen.

Almighty God, who hatest nothing that thou hast made, & dost forgive the Sins of all them that be penitent; Create & make in us, new & contrite hearts, that we by unfeigned Repentance, lamenting our Sins, & acknowledging our wretchedness, may obtain of thee God of all mercy, perfect remission & forgiveness; & grant O Lord, that we which for our evil deeds are rightly punished, by the Comfort of thy Grace, may mercifully be relieved, through Jesus Christ our Lord Amen.

O God merciful Father, that despiseth not the sighing of a contrite heart, nor the desires of those that be sorrowful, mercifully assist & accept these our prayers, & supplications, which we make before thee, in all our troubles & adversities, whensoever they oppress us; & defend us against all assaults of our Enemies whatsoever, that we surely trusting in thy defence, may not fear the power of any adversaries; & so dispose our ways O Lord, that among all the changes & chances of this mortal life, we may ever be defended, by thy most gracious & ready help, relief, succour & protection; & grant O merciful God, that those Evils, which the craft & subtlety of the Devil, or man worketh against us, may be confounded & brought to nothing; and that we thy servants, being mercifully defended, by thy mighty power may incessantly give praise & thanks unto you, to the glory of thy holy Name, Amen.

Almighty God, who hast prepared, for all those that unfeignedly put their trust in thee, such good things as do pass the understanding of man; mercifully distil into our hearts, the Oil of Celestial Inspiration, that we may be endowed with true Wisdom, & have a right Judgement in all things, & may both prescribe & know what things we ought to do, & also to be capable presently to effect the same; & that these things which for our unworthiness we dare not, & for our blindness we cannot ask, vouchsafe graciously to bestow upon us, through Jesus Christ our Lord, Amen.

Almighty God, which art always more ready to hear, than we are to pray, & art wont to guide, more than we can desire or deserve, we humbly beseech thee, mercifully to have compassion upon our Infirmities; & for the glory of thy names sake, turn us from us all those Evils that we most righteously have deserved, and grant that in all our troubles, we may put our whole trust & confidence in thy mercy; & that the working of thy Grace, may in all things direct & rule our hearts, & drive away all filthy & unclean pollutions from this place, forgiving us those things whereof our Consciences are afraid, & giving unto us, that which our unworthiness dare not presume to ask, through the mercy[?] of Jesus Christ our Saviour & redeemer, Amen.

Almighty God, who hast promised to hear the petitions of them that ask in thy Son's Name, we humbly beseech thee mercifully to incline thy gracious ear, unto these our unfeigned supplications, which in all obedience we ever penitently make unto thee, & grant that those things which we have faithfully begged of thee, we may by thy fatherly goodness & permission fully obtain, to the setting forth of thy honour & glory, & the relief of our necessities, through Jesus Christ our Lord Amen.

O Lord from whom all holy desires, all good Counsels & all just works do proceed, give unto us thy humble servants, here obediently present in thy holy fear, on the Knees of humility & obedience, that grace which your world cannot give, that we may always enjoy & be comforted in thy merciful benignities, bless, guide keep protect & defend us from all evils, graciously illuminate us with true Wisdom, & fill us with thy spiritual benedictory & heavenly grace, that we may live in thy fear, & die in thy favour, & after this life, to live with thee in thine everlasting Kingdom, unto whom, & with thy Son Jesus Christ, & the Holy Ghost, be all honour glory praise & thanksgiving for ever & ever, Amen.

## Enoch Prayer

O Almighty, Immortal, Immense, Incomprehensible, & most high God & Lord of Hosts, Jehovah, the only Creator of Heaven & Earth, & all things contained therein, who in thy wonderful & great work of the Creation, hast miraculously [ap]pointed out many Hierarchies, of sacred Celestial Angels & blessed Intelligences, and placed them in a most admirable order above the fiery Region; & also many other Hierarchies & Orders dignified, Elemental Ministering Spirits, or Angelical powers of Light, under the same &c: and hast appointed them all to serve thee, & obey thy commands, in every & each of their several & respective places, natures, orders & offices; & by thy gracious & divine permission, to move descend & visibly appear, unto the sons of men dwelling on Earth, whensoever they shall Invocate or call them forth, to their conduct, comfort & benefit, O thou omnipotent & perpetual full flowing fountain of eternal life, light, majesty, power, glory, goodness, clemency & paternal bounty, & of all wisdom & true knowledge, both Celestial & Terrestrial, descending by certain Rivers[?] of mercy, immediately by the holy Ghost, unto more choice & peculiar vessels of honour, & by emanations of divine Grace, immediately by the sacred Celestial Angels or blessed Intelligences to the ministering Angels, or spiritual Messengers, and medium of Light, in & by thee subjected but dignified, both Celestial & Elemental, of several & respective degrees, names, natures, orders & offices, by whose Angelical Inspiration & instruction, thou dost fatherly and freely, open the secrets of thy own self unto Man, thereby showing forth, the mystery of true Science & sapience, with its benefits & comforts, to be obtained & received in mundane affairs, & temporal Concerns &c: O most high God & father of heaven, thou knows the foundation of our fragility, our imperfections, & the darkness & weakness of our inward parts, how can we therefore speak unto them, that speak not after the voice of Man; or worthily call on thy name, considering that our imagination is variable & fruitless, & unknown to our selves: shall the Sands seem to imitate the Mountains, or can the small rivers, entertain the wonderful & unknown ways, can the vessels of fear, fragility, or that [which] is of a determinate proportion, pass up themselves, heave up their hands, or gather the Sun into their Bosoms, O Lord it cannot be. Our imaginations are great, we are less than sand; Lord thy good Angels scold us for, our proportions are not alike, our senses agreeth not, yet notwithstanding we are comforted for that we have all one God, all one beginning from thee, that we respect thee as a Creator; therefore will we call upon thy name, & in these will we become mighty; thou shalt light us, & we shall become Seers; we will see thy Creatures, & ever will magnify thee amongst them; those that come unto thee have the same gate, and through the same gate, defendeth such as thou sendest: we therefore humbly beseech thee, O Almighty & most merciful God, graciously to permit thy Celestial ministering Angels, & also the Elemental dignified Powers, or Messengers [of] spiritual of Light, to dwell with us & we with them, to rejoice with us & we with them, to minister unto us, that we may magnify thy great & glorious name, & by thy most gracious merciful & divine permission, that as thou art their Light & comfortest them; so they in thee will be our Light & Comfort. Lord they prescribe not Laws unto thee, so it is not meet that we should prescribe Laws unto them. What it pleaseth thee to offer, they receive; so what it pleaseth them to offer unto us, will we also thankfully receive. Behold Lord, if we shall call upon them in thy Name, be it unto us in mercy as unto thy Servants. O Lord, is there any[832] that measureth the Heavens that is mortal, how therefore can the Heavens enter into man's Imagination, thy Creatures are the glory of thy Countenance, whereby thou glorifiest all things, which glory excelleth, & is far above our understanding. Behold O Lord, how shall we therefore ascend into the Heavens; the Air will not carry us, bur resisteth our Folly, we fall down, because we are of the Earth, therefore O thou very light & true comfort, that canst and mayest & dost command the Heavens, hear us, & have mercy upon us, & grant our requests, which we humbly make unto thee, & that thou wouldst be so graciously glorified (by thy divine permission) to send all those Celestial & Elemental dignified Angelical powers of light, that we shall call upon by Orders Names & Offices, to appear visibly unto us in this crystal Stone or Glass Receptacle[833] standing here before us, & that in & through the same, they may transmit their true & real presence in appearance unto the sight of our Eyes, & their voices unto our Ears, that we may plainly see them & audibly hear them speak unto us, & verbally to converse & commune with us, & to inform instruct, show forth & teach us all such knowledge & Arcanum in nature, as shall be required by us, & necessary for us, & so be friendly unto us, & do for us as for thy servants, both now at this time present, & at all other times, whensoever, & wheresoever we shall move & call them forth, for instruction, relief, comfort & assistance, in whatsoever shall be necessary for us, &c: Enlighten therefore our Eyes O heavenly God, & open thou our Ears, that we may see thy spiritual creatures, & have them speak unto us, quicken, illuminate & confirm in us, & unto us, our serious discretions, judgements understandings, memories & utterances, that we may be true & perfect Seers, Hearers & Witnesses of such things, which mediately by the ministry of thy sacred Celestial Angels & blessed Intelligences, & other elemental dignified Spirits or Messengers spiritual of Light, shall be manifested declared & showed forth unto us, both now & at all times whensoever necessity shall require their favourable & familiar society community and assistance, and now O all you sacred Celestial Angles & blessed Intelligences Ministers and true Light of understanding, & O you all Dignified Elemental Ministering Spirits or Angelical Powers of Light, governing this earthly fabric, & the Elements wherein we live, be friendly unto us, & do for us, as for the servants of the highest. And we further humbly beseech thee (O[834] God) herewith to guide our tongues Reasons Senses & Judgements, & give us eloquent utterances, gravity of speech, quickness of understanding, prudence in managing, temperance in pursuing, thankfulness in receiving, & grace in using all such Instructions Institutions, matters things or affairs, of what concern soever, that shall be revealed, showed forth or given by Angelical Ministry unto us, that all may be converted O Lord to thy honour & glory, & to our worldly comfort, & benefit.

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[832] S2: The word "thing" is crossed out in the text here.

[833] This classic phrase guarantees that the prayer was meant for use in invocation and skrying.

Make us O Lord humble & obedient, without contradiction, proven [?] without quarrelling, chaste without corruption, patient without murmuring, merry without dissolution, sad without dejection, ripe[?] without unpleasantness, fearful without desperation, true without doubtfulness of heart, doing good things without presumption. Give us O Lord watchful hearts, that no envious or evil cogitations may lead us away from thee, give us noble & upright hearts, that no unworthy affection nor sinister intention may draw us downwards, give us invincible hearts, that no tribulation may overcome us, give us understanding truly to know thee, diligence to seek thee, evidence to find thee, conversation to please thee, perseverance faithfully to expect thee, & assured confidence to embrace thee, & after this life to live with thee, in thy everlasting Kingdom, where there is certain security, serene Eternity, eternal felicity, & most happy tranquillity, O merciful God, we humbly beseech thee to grant these our humble Supplications & petitions, which we unfainedly make unto thee. Behold O Lord be it unto us, as in mercy it pleaseth thee, & thy holy ministering Angels, we require nothing but thee & through thee & to thy honour, & glory. Amen.

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[834] S2: The word "Lord" is crossed out here.

# Appendix 1 – Angel Functions Table[835]

| | | | | | | |
|---|---|---|---|---|---|---|
| 1<br>2.<br>3.<br>4. | The knitting together of Nature and also as well the Destruction of Nature, & of things that may perish; as of the Conjoining & knitting them together &c: lyeth &c: •<br>The moving from place to place, as into this or that Country, at will & pleasure, lyeth &c: *<br>The knowledge of Mechanicall Crafte whatsoever, lyeth &c.<br>The secrets of Men knowing, lyeth &c: Δ | lyeth in the four Angels set over the | {• first<br>{*second<br>{□ third<br>{Δ fourth | {Lesser<br>{Angle<br>{of the | {East<br>{West<br>{North<br>{South | {Greater<br>{Quadr-<br>{ angle |

*Likewise the Offices of the subservient Angels in every of the Lesser Angles are as followeth.*

| | | | | | | |
|---|---|---|---|---|---|---|
| 1<br>2<br>3.<br>4. | The knowledge of Physick in all its parts, & the curing of all diseases that are incident to human bodies. lyeth &c: •<br>The knowledge, funding & use of Metals, the Congelation of Stones & the virtue of all Stones, lyeth &c. *<br>The knowledge of Transformation, Transplantation, lyeth &c:<br>The knowledge of all Elemental Creatures amongst us, how many kinds & their use in the Creation, as they are severally placed in the 4 Elements, Air, Water, Earth & Fire, lyeth &c Δ | Lyeth in the 4 Angels serving to the | {• first<br>{*second<br>{□ third<br>{Δ fourth | {Lesser<br>{Angle<br>{of the | {East<br>{West<br>{North<br>{South | {Greater<br>{Quadr<br>{ -angle |

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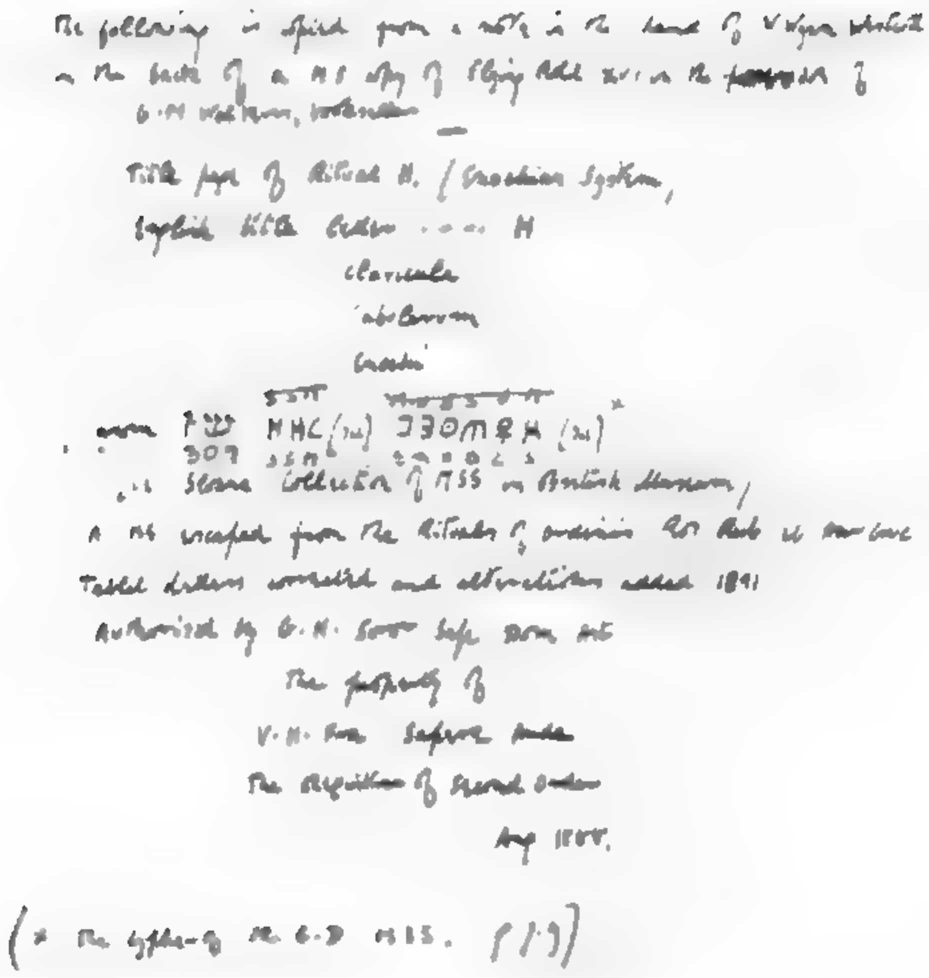
[835] A note in Elias Ashmole's handwriting in the manuscript showing angel functions.



The following is copied from a note in the hand of W Wynn Westcott
on the back of a MS copy of Flying Roll XVI in the possession of
G.H. [illegible], [illegible]

Title page of Ritual H. (Enochian System,
English title Book ..... H
Clavicula
Tabularum
Enochi

from [illegible]*
i.e. Sloane Collection of MSS in British Museum,
A MS rescued from the Rituals of [illegible]
Table letters corrected and attributions added 1891
Authorised by G.H. [illegible]
The property of
V.H. Fra. Sapere Aude
The Registrar of Second Order
Aug [illegible]

(* The cypher of the G.D. MSS. [G.Y.])

A note in the back of the Golden Dawn Flying Roll XVI, *Book H*, in Gerald Yorke's handwriting.

## Appendix 2 - Golden Dawn Book H: Clavicula Tabularum Enochi

From the front pages of Gardner's copy of *Book H*[836] it is clear that Wynn Westcott had seen and transcribed some of the material in Sloane MS 307 before August 1888, the date given in the document and that this material was subsequently copied from Gardner's copy seven years later. This early Golden Dawn paper from the collection of the late Gerald Yorke contains his note:

'The following is copied from a note in the hand of W. Wynn Westcott in the back of an MS copy of Flying Roll[837] XVI in possession of G[eoffrey] M. Watkins, bookseller.[838]

Title page of Ritual H. (Enochian System,
English title letter — H
Clavicula
Tabularum
Enochi

[Hebrew 'ShZ' and Golden Dawn cipher which is clearly translated by Yorke on opposite page]
i.e. Sloane Collection of MSS in British Museum[839]
A MS escaped from the Rituals of Ordinis Ros[ae] Rub[ae] et Aur[ae] Cru[cis]. Tablet Letters corrected and alterations added 1891.
Authorised by G[reatly] H[onoured] Soror Sap[iens] Dom[inabitur] Ast[ris].[840]
The property of
V[ery] H[onoured] Fra[ter] Sapere Aude[841]
The Registrar of [the] Second Order[842]
Aug[ust] 1888.
5=6 Taken from the Notebook of F. L. Gardner. Dated 5 June 1895.

The note on the title page is in Golden Dawn cipher characters, and says 'Sloane MS 307', confirming its source. Unfortunately for Golden Dawn members, less than 10% of the manuscript was transcribed, the rest being unavailable till now.

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[836] Golden Dawn papers were designated with letters.

[837] Flying Rolls were the additional papers prepared for use by the Golden dawn for members in the higher grades. These papers were in part published by Francis King in his book *Astral Projection, Ritual Magic, and Alchemy*, Aquarian, 1971.

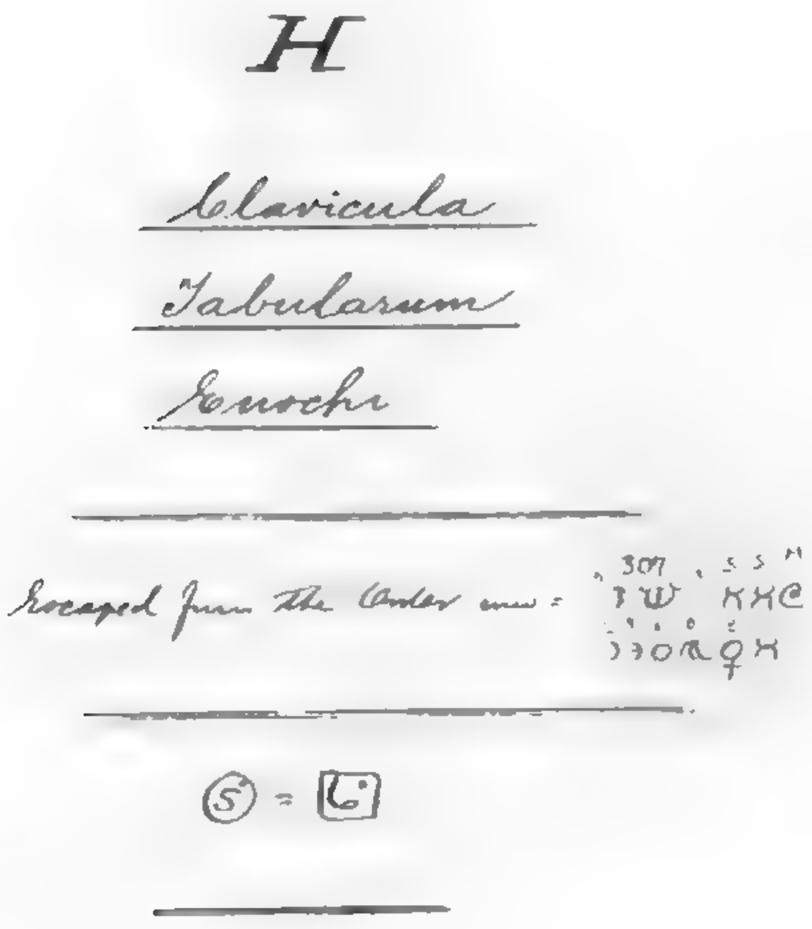
[838] Geoffrey Watkins was the founder of Watkins occult bookshop at Cecil Court, London, one of the two enduring occult booksellers in London, the other being the Atlantis bookshop, at 49a Museum Street.

[839] Now the British Library.

[840] Fräulein Sprengel.

[841] Wynn Westcott.

[842] Of the Golden Dawn.



H

Clavicula
Tabularum
Enochi

Escaped from the Order mss =
307

⑤ = 6

Cover Page of F. L. Gardner's copy of *Book H* showing the G.D. code for 'Sloane MSS' written backwards, and the Hebrew ShZ disguising '307'.

## Appendix 3 – Angel Magic from Alan Bennett's Magical Diary

This reproduction of the Golden Dawn *Book H* is included for its historical value, as there is so little of Alan Bennett's material extant. It is interesting to note that the style has actually been changed to a deliberately *faux* antique style that is not reflected in the original manuscripts, or in F L Gardner's copy of *Book H*.[843]

### *Of the Opening and Exemplyfing of the Enochian Tablets*

Here we have four Tables or Quadrangles which are but one generall Table, yette divided into foure partes, East, West, North and South. In the Center between these four Tablets is another little Tablet joined conveienlie to them alle, and which serveth to unite ye severall partes of ym together, accordinge as they are to be diversely referred, as shall be shewed hereafter.

Each single Quadrangular Table contayneth Twelve Squares athwarte by Thirteene Squares downwards: the two middle lines downwards that be of black letters enclosed between two black ruled lynes, and standing cross wise in ye middle of ye two middle perpendicular or upright Lynes make upp ye Name of ye Mity Angelicall Kynge; and Three Names of Godde: displayed in ye banners Regall which are borne before hym, beying ye armes of ye ensine, and ye Names of Sixe Angelicall Senyors governing in that Angle or Quarters of ye Compasse wch they are sette over. In every lesser Angle of every Table stande also black letters enclosed within black ruled lynes crosswise in ye forme of ye Crosse, out of wc are collected ye Names of Godde yt calle for the and make constrained those Angells and Spirits, both goode and bade yt are to bee gathered out of that particular Lesser Angle, belonging and serving to that Quarterlie Angle or Table.

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[843] Alan Bennett copied the original form in one of his Golden Dawn notebooks between 1892 and 1894. This transcript was made from his MS in 1955. Errors have been kept in the script and the 'antique' style has been maintained exactly as the original.

2nd 3rd

| | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| The Names of the Six Great | | | | | | F | A | | | | | | |
| Angelic Seniors are drawne from | | | | | | i | d | | | | | | |
| the Centrall crosse | | | | | | a | r | | | | | | |
| of ye Table of Air | | | | | | X | o | | | | | | |
| in this way from the | | | | | | a | t | | | | Ahaozpi | | 4th Senior |
| center read backward. | o | R | o | i | b | A | H | A | o | z | p | i | |
| Abioro, the first | | | | | | u | i | | | | | | |
| Senior Habioro, same | | | | | | t | p | | | | | | |
| with 7 letters | | | | | | o | o | | | | | | |
| | | | | | | T | t | | | | | | |
| | | | | | | a | g | | | | | | |
| | | | | | | r | a | | | | | | |

Autotar 6th. 5th Hipotga

The name of this Great Angelical and Mighty Angel, or King of ye East BATAIVAH upon whom all the Angels and Spirits of the Four Lesser Angles attend and give obedience, calleth forth the fore-recited Six Seniors, whose offices are to give Scientium Rerum Humanorum et Judicium according to the nature of their parts.

Now for the Sixteen Servient Angels next in order under the Six seniors in the eastern Quadrangle. Their names may be collected and composed out of each lesser Angle attendant on the greater Angle thus: - In the uppermost Lesser Angle on the left of this Quadrangle there is a small Cross of black letters whose perpendicular lyne goeth upwards from the black transverse line who goeth athwart the whole Quadrangle, upward to the top of the said lesser Angle, and containeth six letters from the Top downwards, which are I,d,o,i,g,o, making the name of God Idoigo the which is used to call forth ye subsequent good Angels, who are attendant next in order under those Sixteen Angels next succeeding the Six Seniors according to their graduation.

The Transverse line going athwart that line, making therewith the forme of ye Crosse is of five letters, and they make the Name of Godde Ardza: now those benevolent Angels which are called forth by the Name Idoigo are to be commended as to what they shall do by the Name Ardza.

This example is the form of the black letters as they stand crosswise in the uppermost Lower Angle of the Quadrangle: over this upper black transverse line are the four red letters r, z, l, a, leaving but the black letter of the Name of Godde Idoigo

| | | | | | |
|---|---|---|---|---|---|
| r | Z | i | l | a | [844] |
| a | r | d | z | A | |
| | | o | | | |
| | | i | | | |
| | | g | | | |
| | | o | | | |

and it maketh the name Urzla, wh[ich] is the substance of the Name of the first of those sixteen Angels spoken of bearing rule under the Six Seniors in the eastern Quadrangle Then take away the first of these four red letters and make it the last, and you will have the Name Zlar which is to be pronounced Zodelar, for Z extended is to be pronounced zoD and this maketh the Name of the second of the aforesaid sixteen angels. Again make the first letter of the second Name the last of the Third, and the letters will be l a r z which maketh the name of the Third Angel Larzod And in the same process is obtained the Name of the fourth Angel, Arzodel ~~(? Arzoda T)~~ and these four are the Superior Angels bearing rule under the Six Seniores in this first lesser Angle, serving to the Greater Eastern Quadrangle And in the same manner that the names of these aforesaid four Angels are gathered from this lesser Angle, as are gathered the remaining Twelve Names from the other three lesser Angles.

Then the Names of the Angels subservient (? T) to these are read across the upright black cross, so that these lesser Angels are Cezodenes Totet Sias Epemande (? T) And the same rules are to be constantly applied

Now as to the small Table, called the Tablet of Union it sheweth how to join particular letters such as are contained therein to several Names and letters in each of the lesser Angles contained in each of the greater Angles of the Table in general for the collecting and making up of other particular for each proper and select material and intricate purpose as is to be exemplified

The first line containeth the Letters E X A R P, which serves to bind together the Letters of the Great Table of the east Observe that the name that stretchest from the Left to the Right must also stretch from the right to the left observe also that the letters joining those names which may be put before the Names of the four Angels sitting over each of every lesser angle, as well from the Right as from the Left, is the Name of God whereby those angels are called and do appear, as for example, the first letter of the first line of this small Tablet is e: The Name of the first Angel sitting over the first lesser Angle of the Eastern Quadrangle is Vrzla. Take away the letter V, being the first letter (added for to pronounce that name) and add instead the E of EXARP and you have ~~Erela~~ erZla which is the Name of Godde wh governeth and calleth forth that Angel Urzodela, and also the other three Angels that are set over the first lesser Angle of the east Quadrangle. The Name of the first Angel sitting over the second lesser Angle is Utepa: then by adding the afore said letter e, there is obtained the Name Eutepa wh is the Name of God governing those four Angels sitting over the second lesser Angle of the east Quadrangle by which they are called forth and appear.

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[844] Note by copyist Letters with a stop after them are red letters ~~Such letters should be enclosed in a square.~~

The Name of the first angel sitting over the third lesser Angle is CENBAR and therefore the Name ECENBAR governeth the four great Angles of that lesser Angle.

Similarly the Name of the first Angel sitting over the Fourth lesser angle is XEGEZODD, thence is obtained the Name EXEGEZOD wh is the Name of Godde governing the Angels of the Fourth Lesser Angle. And thus are gathered the four great Names of God governing those sixteen Angels bearing rule under the Six Angelical Seniors in this Eastern Quadrangle, and whereby they are called forth and do appear.

There are now left of the Word Exarp only the letters X a r p. Every name sounding of Three letters beginning out of the first line and out of these four letters are formed (sic T) the name of a devil or Angel of Evil: as well from the right as from the Left, excepting the lines containing the Names of the four great presiding Angels of each lesser Angle.

These latter are not thus to be made use of, as they contain not any participation in evil. For example. The four lines below the transverse bar of the small cross in the first lesser Quadrangle give the four names of certain subservient Angels as hath already been shewn. To any two contiguous of these letters add one of the letters X A R P from the Tablet of Union name Exarp: thus is formed the name of an evil spirit. Thus the first letters that can be so taken are C Z with which the aforesaid letter X maketh the name of the Evil Demon Xcez. And the next two letters are N S which with X maketh the name of the evil demon Xenes. Either of these names read backward maketh the name of another evil ~~demon~~ spirit

Zodecex, or Senex.[845]

The next letters below C Z are T.o and the next letter in the Tablet of Union is A, whence is made up the Name of the demon Ato but if added from right to left it will make another devil called Aot (sic T). And so on.

Having thus shewn the manner in which many of the Names may thus be collected and formed out of the Letters of the Mystic Tablets, we shall now proceed to exemplify in what manner the Angels Archangels and evil Spirits of these tablets may be called forth into visible appearance.

By the Three secret Names of God which are borne upon the Banners of the East
Oro Ibah Aozpi
shalt thou govern the Great King of the easte, whose Name is Bataivah. And this name of the King governeth the Six Seniores: it is by this Name that they are to be called forth to visible appearance.

The Names of god Erzla, Eutepa, Ecenbar, Exegezod govern respectively the fur angels placed over the four lesser angles of the Tablet of the East.

Then there is the middle black upright or perpendicular line in this first lesser Angle, subservient to the Quadrangle of the east, which maketh the name Idoigo, which ruleth the four subservient Angels that are under the black line athwart the lesser angle: by this name Idoigo shall these lesser Angels be called forth, and before its Power do they appear, and by the name Ardza they perform that which they are commanded, the like method is to be observed with the four lesser Angels of the angles of all the Quadrangles.

Now as to the evil Spirits before-mentioned these are governed by the Name of God which governeth the Angels subservientes: from part of whose names are the demons builded up. But to command and govern and invoke these Angels, it is necessary to pronounce the said names backwards. For example: In the first lesser Angle of the ~~Great Quadrature~~ Eastern Quadrangle the Sixteen Spirits are governed by the name Idoigo backwards, that is by the name

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[845] This is an interesting correction from 'demon' to 'spirit.' Alan Bennett here added the note "these are not right, see next paragraph."

Oziodi, and by this Name are they to be called forth. And by the Name ~~Ards~~ Ardza backwards that is Azrda, will they do as they are commanded. And similarly with all the groups of Sixteen evil Spirits in all the lesser Angles. With all these beings, the repetition of these Names is sufficient to invoke and govern them.

Now as to the general use and signification of the tables and of the Offices of the Angels and Spirits etc, and other remarkable observations: these Tables contain all human knowledge. They stretch to the knowledge of Solomon for out of that knowledge springeth physic: the findings and use of metals and the Virtues of them: congelations and virtues of stones (they are all of one Materium). The knowledge of all Elemental creatures amongst us, how many kinds there are, and for what use they were created.

Those that live in the Air, Water, Earth by themselves and of the property of Fire which is the secret of all things, but of those more particularly. The knitting together of Natures. ~~(Note in original: "By these Tables may be known the several Treasures of the waters, and the unknown caves of the North etc.)~~ The moving from place to place, as from this country unto that at pleasure lyeth in

| | | | | |
|---|---|---|---|---|
| 4 Angels | First | lesser | East | |
| placed | second | Angle | West | Great Quadrangle |
| over the | third | of the | North | |
| | fourth | | South | |

The knowledge of all mechanical crafts whatever. The secrets of the knowledge of Men. And also the destruction of Nature and of things that may perish as of the enjoying and knitting them together etc. ~~Likewise the offices of the subservient angels in each of the lesser Angles are as followeth.~~[846]

Likewise the offices of the subservient Angels in each of the lesser Angles as followeth. The knowledge of physic in all its branches: the knowledge and finding and use of Metalls, the congelation of stones: Transformation, transplantation: the knowledge of all elemental creatures amongst us how many kinds there are of them and their use in creation as they are severally placed in the four elements Air Water Earth and Fire.

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[846] (Note in original: - "By these Tables may be known the several Treasures of the Waters, and the unknown caves of the Earth etc. As for example the subservient Angels in the Second Lesser Angle of every great Tablet and also the ministering servient Angels under them give the knowledge of the Finding and use of the Metals. The Benevolent Angels of that Order will offer the Passages of Earth unto the ~~Entrane~~ Entrance of the sons of Men (chiefly of serving) so that by the benevolent assistance of the Angels of Light they may plainly see and discover what treasure there are in the Earth. Both as to the natural Mines of the earth, and all manner of Treasure Trove.)

| | | | | |
|---|---|---|---|---|
| **lyeth in** | **first** | | **East** | |
| **The Four** | **second** | **lesser** | **West** | **Quadrangle.** |
| **Angels** | **third** | **Angle** | **North** | |
| **serving to the** | **fourth** | **of the** | **South** | |

Let the Philosopher prepare a book of very fine paper or Parchment and write very clearly therein the Invocations of the Names of God, and secondly of the Angels by the Names of God. Four days after the book is written the Magician must only call up the Names of God or rather the Lord of Hosts from the four Angles of the Compass. And fourteen days after he shall invocate the Angels by petition and by the tablet Names of God to which they are subservient. The fifteenth day he shall clothe himself in a white linen vestment and so cometh the Apparition of that Angelic Host. And afterwards it irks not to have the retirement, vesture book or special place etc.

In order to drive away an Evil Spirit guarding Treasure etc say
"Begone, thou art a hindrance destruction, and of the place of darkness etc – that (treasure etc) is provided for the use of Man: thou art vanquished, thy time is fully expired, therefore I say, depart to thy orders Jeovah Jeovaschah - and lo! I saw you to the End".[847]

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[847] The following note is added in the hand of Aleister Crowley:
Note. In 1st key "Vooan spoken with them that fall". Thus 1st key used in invoking the X or other letter from tablet of Spirit with the demonic names. Probably therefore each name should be invoked letter by letter. Thus for Xns 1. Key I for X, 2 for n (airy file but fiery rank) Key 9. 3 for s (Watery file fiery rank) Key 12. Also Key 3 Air of Air for synthesis. This first of all (or after Key I) while inverted pentagrams used appropriately.

## Appendix 4 – Table of the Kings, Seniors and Angels

**East**

| | |
|---|---|
| 3 Great Names of God | Oro, Ibah, Aozpi |
| Governing the King | Bataiva |
| Governing the 6 Seniors | Habioro, Aaoxaif, Hetemorda, Ahaozpi, Hipotga, Autotar |
| | |
| Name of God | Erzla |
| Governs the 4 Angels set over the first lesser Angle | Vrzla, Zlar, Larzod, Arzel |
| Divine Names governing, calling forth & constraining | Idoigo, Ardza |
| Names of 4 Angels serving to the first lesser Angle | Cezodenes, Totet, Sias, Efemende |
| | |
| Name of God | Eutepa |
| Governs the 4 Angels set over the second lesser Angle | Vtepa, Tepau, Pautc, Autep |
| Divine Names governing, calling forth & constraining | Haeza, Palam |
| Names of 4 Angels serving to the second lesser Angle | OYube, Paoc, Vrbeneh, Diri |
| | |
| Name of God | Ecenbar |
| Governs the 4 Angels set over the third lesser Angle | Cenbar, Enbarc, Barcen, Vrcenbre |
| Divine Names governing, calling forth & constraining | Aiaoai, Oiit |
| Names of 4 Angels serving to the third lesser Angle | Abemo, Naco, Ocenem, Shaei |
| | |
| Name of God | Eexgezod |
| Governs the 4 Angels set over the fourth lesser Angle | Exgezod, Gezodex, Zodexge, Dexgezod |
| Divine Names governing, calling forth & constraining | Aovararzod, Moar |
| Names of 4 Angels serving to the fourth lesser Angle | Acca, Enpeat, Otoi, Pemox |

**West**

| | |
|---|---|
| 3 Great Names of God | Empeh, Arsel Gaiol |
| Governing the King | Raagios |
| Governing the 6 Seniors | Lesarahpem, Saiinou, Laoaxarp, Selgaiol, Ligdisa, Soaixente |
| | |
| Name of God | HeTaad |
| Governs the 4 Angels set over the first lesser Angle | Taad, Aadet, Adeta, Detaa |
| **Divine Names governing, calling forth & constraining** | **Obegoca, Aabeco** |
| Names of 4 Angels serving to the first lesser Angle | Paax, Toco, Enheded, Saix |
| | |
| Name of God | HeTedim |
| Governs the 4 Angels set over the second lesser Angle | Tedim, Dimet, Imted, Emtedi |
| Divine Names governing, calling forth & constraining | Nelapar, Omebeb |
| Names of 4 Angels serving to the second lesser Angle | Magem, Leoc, Vsyl, Vrvoi |
| | |
| Name of God | HeMagel |
| Governs the 4 Angels set over the third lesser Angle | Magel, Agelem, Gelema, Lemage |
| Divine Names governing, calling forth & constraining | Malad, Olaad |
| Names of 4 Angels serving to the third lesser Angle | Paco, Endezen, Iipo, Exarih |
| | |
| Name of God | Henlarex |
| Governs the 4 Angels set over the fourth lesser Angle | Enlarex, Larexen, Rexenel, Xenelar |
| Divine Names governing, calling forth & constraining | Jaaasde, Atapa |
| Names of 4 Angels serving to the fourth lesser Angle | Expeceh, Vasa, Dapi, Reniel |

**North**

| | |
|---|---|
| 3 Great Names of God | Emor Dial Hectega |
| Governing the King | Iczhihal |
| Governing the 6 Seniors | Laidrom, Aczinor, Elzinopo,<br>Alhectega, Elhiansa, Acmbicu |
| | |
| Name of God | Enboza |
| Governs the 4 Angels set over the first lesser Angle | Boza, Ozab, Zabo, Aboz |
| Divine Names governing, calling forth & constraining | Angepoi, Vnenax |
| Names of 4 Angels serving to the first lesser Angle | Aira, Ormen, Reseni, Izodenar |
| | |
| Name of God | Enphra |
| Governs the 4 Angels set over the second lesser Angle | Phra, Harap, Rapeh, Aphar |
| Divine Names governing, calling forth & constraining | Anaeem, Sonden |
| Names of 4 Angels serving to the second lesser Angle | Omgege, Gebal, Relemu, Jahel |
| | |
| Name of God | Næoan |
| Governs the 4 Angels set over the third lesser Angle | Æoan, Oanæ, Anæo, Næoa |
| Divine Names governing, calling forth & constraining | Cebalpet, Arbizod |
| Names of 4 Angels serving to the third lesser Angle | Opena, Dopa, Rexao, Axir |
| | |
| Name of God | Niaom |
| Governs the 4 Angels set over the fourth lesser Angle | Iaom, Aomi, Omia, Miao |
| Divine Names governing, calling forth & constraining | Espemenir, Ipizod |
| Names of 4 Angels serving to the fourth lesser Angle | Mesael, Jaba, Jezexpe, Estim |

**South**

| | |
|---|---|
| 3 Great Names of God | Oip Teaa Pedoce |
| Governing the King | Edelperna |
| Governing the 6 Seniors | Aaetpio, Adoeoet, Alndood,<br>Aapdoce, Arinnaqu, Anodoin |
| | |
| Name of God | Bedopa |
| Governs the 4 Angels set over the first lesser Angle | Dopa, Opad, Pado, Adop |
| Divine Names governing, calling forth & constraining | Noalmar, Oloag |
| Names of 4 Angels serving to the first lesser Angle | Opemen, Apeste, Scio, Vasge |
| | |
| **Name of God** | Banaa |
| **Governs the 4 Angels set over the second lesser Angle** | Anaa, Naaa, Aaan, Aana |
| **Divine Names governing, calling forth & constraining** | Vadali, Obavi |
| **Names of 4 Angels serving to the second lesser Angle** | Gemenem, Ecope, Amox, **Berape** |
| | |
| Name of God | Bepesac |
| Governs the 4 Angels set over the third lesser Angle | Pesac, Sacepe, Acepes, Cepesa |
| Divine Names governing, calling forth & constraining | Volexdo, Sioda |
| Names of 4 Angels serving to the third lesser Angle | Datete, Diom, Oopezod, Urgan |
| | |
| Name of God | Beziza |
| Governs the 4 Angels set over the fourth lesser Angle | Ziza, Izazod, Zazi, Azizod |
| Divine Names governing, calling forth & constraining | **Arzodionar**, Narzefem |
| Names of 4 Angels serving to the fourth lesser Angle | Adre, Sispe, Pali, Acar |

## Bibliography

When trying to understand the magical work of John Dee, it is essential to look at it from *his* point of view, a point of view rather removed from our own. The problem with all Dee bibliographies is that they are always drawn up from the point of view of the location of the manuscript in the present day library collections in which they reside (such as the Sloane manuscripts in the British Library).

This really tells you nothing about the contents of the manuscript. These manuscript numbers are simply the order in which Sir Hans Sloane's collection of manuscripts (for example) was catalogued, or shelved.

All commentators writing about Dee also refer to his manuscripts by their library shelf number, for example 'Sloane MS 3188'. This is fine for identification, but it is obviously not the way Dee would have looked at them, and certainly not the name Dee would have used to identify them.

To help attempt to reconstruct Dee's mindset we have below identified Dee's main works by their original title, given to them by Dee. By doing this the relationship between the different manuscripts falls into place. Of course the full library shelf mark details are given also to help you refer to them.

In addition we have rendered the manuscript titles into English so that a modern audience who are not Latin orientated will have no difficulty understanding Dee's titles. The Latin will also be provided for the sake of scholarly completeness, and for those who want to look for another or better translation.

We refer to Dee's manuscripts by the name he used for them, for example, "The First Book of Mysteries" (*Liber Mysteriorum Primus*) or "The 48 Angelic Keys" (*48 Claves Angelicae*) or "The Sevenfold Mystery" (*De Heptarchia Mystica*). In that way the listing is not hindered by continually trying to remember what is contained in a manuscript entitled 'Sloane MS 3191' for instance.

Although the Latin titles sound more impressive, we use English titles for ease of apprehension. Although Dee was fluent in Latin, by Dee's period in the late sixteenth century, Latin was often only used to provide impressive sounding titles for works that had in fact been originally composed in English.

We will not include Dee's books on navigation, geography, astronomy, alchemy, or the politics of the founding of the British Empire, which are well covered elsewhere. Dee's books on angel magic and similar pursuits divide into 3 classes:

1 His day-to-day diaries, much like an appointments diary that we might still use.

2 His spiritual or magical diaries, in which he meticulously recorded the scrying experiments. These contain word by word accounts of the material transmitted to him via his three main scryers Edward Kelly, Bartholomew Hickman, and Barnabas Saul, from angels, spirits, and other 'spiritual creatures' and denizens of the unseen world. Unfortunately, he destroyed some of these, especially those ranging from 1569 to 1581, believing them to be false transmissions.

3 His finished self-contained books of magical practice, derived from what he learned in these scrying experiments.

This is very much the way Dee saw his life divided, and these books and manuscripts he treated accordingly.

His day-to day diaries were openly kept, and later published as of antiquarian interest some time after his death by Haliwell, Crossley, and Bailey. Unfortunately these were in fact partly edited to remove some of the material of most interest. A modern edition of his diaries by Fenton remedies some of these omissions.

His spiritual/magical diaries from 28 May 1583 to May 1587 (with some gaps) where published by Meric Casaubon in 1659, and caused quite a stir, as well as helping to blacken and diminish Dee's reputation. These manuscripts were originally kept in the library of Sir Thomas Cotton, having been apparently at one stage rescued by him from burial in a field in Mortlake.

The balance of the spiritual/magical diaries from 22 December 1581 till 23 May 1583, were not published till almost 400 years after his death. The most complete version of these were edited by Joseph Peterson and published by Adam McLean in 1985, and again by Weiser in 2003.

In fact some of these diaries were also completely destroyed, especially a period referred to by Meric Casaubon as the 'Great

Chasme' in Dee's records. These spiritual diaries offer you the chance to judge the validity, quality and method of Dee's 'angelic transmission.'

His most secret works however, were the finished volumes of magical technique, in effect his grimoires, although he would not have described them in that way, his books giving instructions for practice. These were carefully written out in a fair hand, much more carefully than either of the other two categories of manuscript. In addition they were secreted in the secret drawer in the bottom of the chest where they laid hidden for more than 50 years after Dee's death. The story of this chest has been told in the Introduction. They were so carefully hidden by Dee, that even though the chest belonged at one time to an expert in chest construction, he never guessed at their existence. These works, about which Dee was so particular, are the distillation of Dee's system, and offer you the chance to understand and practice Dee's magic as he himself did.

## Manuscript Source Material

Dee's manuscripts, some written by him, some copied for him by Kelly, and some later transcribed by Elias Ashmole, are the core of Dee's legacy of research into angel magic.

*1 His Daily Diaries:*

Bodleian Ashmole MS 423, art 122. 1543-1566.
Bodleian Ashmole MS 487-8. 1577-1600 & 1586-1601.
Published by Bailey (1880), Halliwell [1842], Crossley [1851] and Fenton (1998).[848]

*2 His Spiritual or Magical Diaries:*

"The Five Books of Mysteries" - *Mysteriorum Libri Quinque*:
BL Sloane MS 3188. Copied by Ashmole in BL Sloane MS 3677.
1581- 1583. Published by Peterson (2003)

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*3 His Grimoires of Magical Practice:*

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[848] See printed books for full details of the published versions of each manuscript on page 288.

[849] Copied by Elias Ashmole in BL Sloane MS 3678.

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*4 The 17th Century Development of Dee's Angel Magic:*

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# Practical Angel Magic of Dr John Dee's Enochian Tables

**Stephen Skinner** has been interested in magic for as long as he can remember. He wrote, with Francis King, the classic *Techniques of High Magic* in 1976. He followed that with *Oracle of Geomancy* and *Terrestrial Astrology* which has become the standard work on Western divinatory geomancy. Books on *Nostradamus* and *Millennium Prophecies* followed in highly illustrated editions. He also edited editions of Aleister Crowley's *Magical Diaries* and *Astrology*.

In the 1970s Stephen was responsible for stimulating interest in John Dee and Enochian magic by publishing the first reprint of Casaubon's *True and Faithful Relation of What Passed for Many Yeers between Dr John Dee and some Spirits...* and Dr Donald Laycock's key reference book on the angelic language *The Complete Enochian Dictionary*. Stephen is also the author of eight books on feng shui, including the first one written in English in the 20th century and now lives near Singapore, where he pursues researches and experimentation in classical magical techniques.

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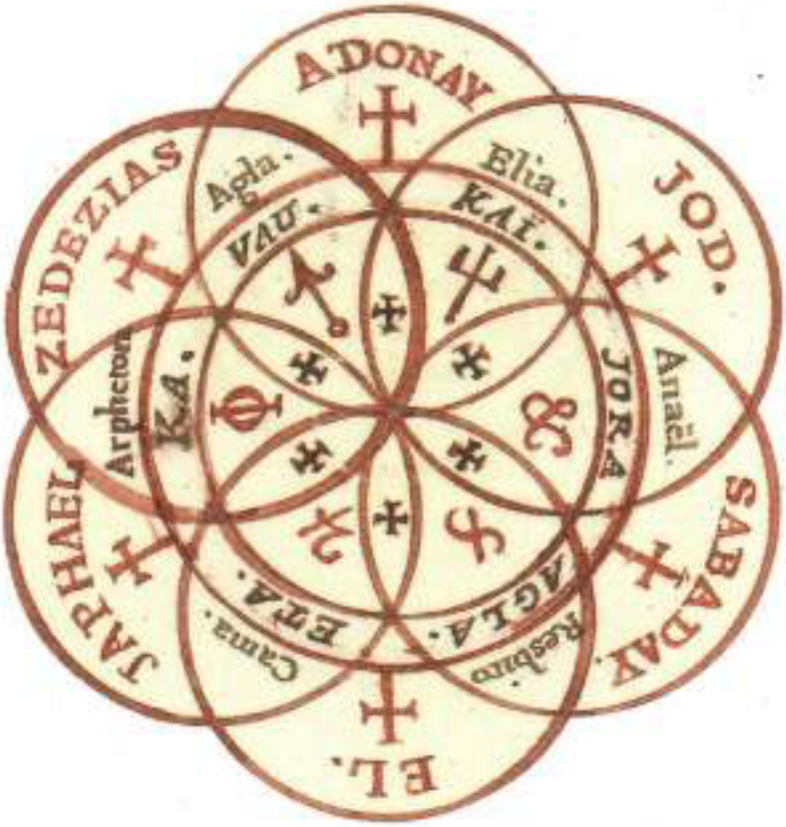
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Agla.
Elia.
Anaël.
Cama.
Arphetón
VAU.
KAI.
JORA
AGLA.
ETTA.
KA.

Translated from Wellcome MS4669 by Paul Harry Barron
from the original French manuscript dated 1796

With introduction and commentary by
**Stephen Skinner & David Rankine**

# A Collection of Magical Secrets
# & A Treatise of Mixed Cabalah

Between the worlds of the Renaissance magician and the witch lie the *Books of Secrets*. Bridging the complexity of Grimoires and the practicality of folk magic, *A Collection of Magical Secrets* is a treasure trove of simple charms made with easily available materials for healing, love spells, good fortune, gaining familiar spirits, making magical rings, regaining stolen property, and communicating with spirits and angels. A wide range of sympathetic magic techniques such as dreaming, poppets, using bread, herbs, mirrors and sieves, are utilised to ensure the success of the charms.

*A Treatise of Mixed Cabalah*, presented in the second part of this volume, contains four parts, three of which fit together to develop a greater knowledge of the practical Qabalah. This includes a ritual sequence of prayers and actions for increasing knowledge, practical instructions for the construction, consecration and use of wax pentacles in an early technique of absent healing, a technique for angelic dream incubation and a system of oracular divination with 112 possible answers.

The two parts of this book were previously bound together in a late eighteenth century French manuscript, *Wellcome Ms 4669*, with *The Clavicule of Solomon* and *The Universal Treatise of the Keys of Solomon*. These are reproduced along with *The Keys of Rabbi Solomon*, in the most significant grimoire publication of modern times, *The Veritable Key of Solomon* by Stephen Skinner & David Rankine. The inclusion in the beautifully copied manuscript of these two diverse parts captures the essence of a time when books about magic were starting to become more available to the masses. Despite their recent production date of 1796, both of these parts draw on techniques with their roots in the practices of the ancient world, reaffirming the continuity of practice over the millennia also seen in the *Key of Solomon*.

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A Collection of Magical Secrets,
Taken from Peter de Abano, Cornelius Agrippa and other Famous Occult Philosophers

Being a translation of the final part of Wellcome MS4669 by Paul Harry Barron from the original French dated 1796. The initial parts of Wellcome MS4669 are *The Key of Solomon, King of the Hebrews* and the *Universal Treatise of the Keys of Solomon*, both of which are reproduced in *The Veritable Key of Solomon* (Golden Hoard Press 2008, Llewellyn 2009) by Stephen Skinner and David Rankine.

For further details of *The Veritable Key of Solomon*, which is Book IV in the *Sourceworks of Ceremonial Magic* series by Stephen Skinner and David Rankine, edited from rare classical manuscripts see:
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Wicca Magickal Beginnings (with Sorita d'Este)

*"In order to put this procedure into practice successfully, you should approach God and his Angels, as we have stated before, through leading a shrewd life and through prayer and you should know all their names."*

# A Collection of
# Magical Secrets

*Taken from Peter de Abano, Cornelius Agrippa and from*
*other Famous Occult Philosophers*

*and*

# A Treatise Of
# Mixed Cabalah

*Which comprises the Angelic Art*
*Taken From Hebrew Sages*

*Translated from Wellcome MS4669 by*
*Paul Harry Barron from the original French manuscript*
*dated 1796*

*With Introduction by*
Stephen Skinner & David Rankine

Avalonia 2009

Dedicated to Abraham Colorno (1530-1598)
translator of the earliest known *Key of Solomon*,
and engineer to Duke Alfonso d'Este

## Acknowledgements

The illustrations from *Wellcome MS 4669* reproduced with the kind permission of the Wellcome Trust, for which we are duly grateful. Other illustrations by Jill Lake, thank you.

Our gratitude to Paul Harry Barron for his conscientious translation of the original French manuscripts, his support and encouragement for both Avalonia and Golden Hoard Press.

The image on the cover of this volume depicts the figure which is drawn onto linen and used for wrapping the pentacles as given in the *The Universal Treatise of the Keys of Solomon*. For more information see *The Veritable Key of Solomon* by Stephen Skinner & David Rankine.

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# INTRODUCTION

Over the last thousand years there have been several distinct streams of Western magical practice. One of these is the Grimoires, which focus on preparation and complex procedures to produce effective communication and interaction with spiritual beings. To this category belong such major works as the *Key of Solomon*, the *Lemegeton* and the *Sworn Book of Honorius*, which have influenced many modern magical traditions and practices.[1]

Another stream includes rather simple rule of thumb procedures, which do not involve much preparation, and which might have been used by local village witches or cunning men. From the sixteenth century onwards these latter procedures were often to be found in works known as *Books of Secrets*, which focused on simple techniques that could be practiced by anybody rather than long and complex rites. Effectively such works made magic available to anybody who could read a book and gather simple ingredients, rather than the moneyed classes with their elaborate paraphernalia and expensive hand-copied grimoires.

The popularity of such Books of Secrets can be seen when you look at the number of editions published. The most famous of all of these books, *Secreti* by Alessio Piemontese was published in 104 editions in 9 European languages between 1555 and 1699. These books were amongst the early best-sellers, and contained a diverse spectrum of useful remedies from magical to medical, gardening to cosmetics and metalwork! Such books sold not only to the middle classes, but also at village fairs and wherever an audience could be found.

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[1] See e.g. *Wicca Magickal Beginnings*, d'Este & Rankine, Avalonia, 2008, for many such examples of the influence of these grimoires and others.

From the mid-seventeenth century scientists would start to repudiate Books of Secrets as propagating fake secrets and vulgarities with no basis in fact, and as purveying dubious folklore and esoterica which were challenged by the ongoing Scientific Revolution. Nevertheless in societies where a university education remained an expensive privilege, the Books of Secrets remained popular into the eighteenth century.

These two streams of practice, Grimoires and Books of Secrets, are sometimes found together in the same manuscript. It is common for the pages of a working grimoire to have been supplemented by its owner with other formulae that he had successfully used or picked up in his course of reading. These snippets are often drawn from books like Agrippa's *De Occulta Philosophia*, and the works ascribed to Albertus Magnus, and may be in a different handwriting. In the course of time these notes in the back of a grimoire were copied along with the grimoire as if they were part of it. Indeed the nineteenth century French pseudo-grimoires of black magic, such as the *Grimoire of Pope Honorius III*, the *Red Dragon* and *Grimorium Verum* are often full of such procedures.

It is as the result of such a practice that the contents of this present book finished up copied out in one of the manuscripts (Wellcome MS 4669) that we used as a source text for the *Veritable Key of Solomon*.[2] As such they provide us with an insight into the practices of a previous owner of that grimoire.

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[2] *The Veritable Key of Solomon*, Skinner & Rankine, Golden Hoard, London, 2008.

The material is two collections entitled *A Collection of Magical Secrets* and *A Treatise of Mixed Cabalah*.

The *Key of Solomon* is the most significant of all the grimoires, being effectively the manual of practice which unlocks the other grimoires. The number of existing manuscript copies of the *Key of Solomon*, being over 140 dating between 1440-1825 CE, shows how much more common it was than any of the other grimoires, none of which can be found in more than half a dozen extant copies. The *Key of Solomon* describes all the necessary preparation, of the magician, place, and equipment, from robes to the magic circle to the appropriate prayers. Armed with this knowledge, which is often absent or only partially present in other grimoires, the magician could then perform the ceremonies other grimoires contained.

Of all the manuscripts of the *Key of Solomon*, Wellcome MS 4669, although one of the youngest with its 1796 copying date, stands out as one of the most significant, containing versions of two of the three families of *Key of Solomon* manuscripts. These are the Abraham Colorno Clavicule family and the Universal Treatise Family. The former contain the earliest known copies of the *Key of Solomon* manuscripts, and the latter much of the material subsequently found in the *Grimorium Verum*.

The subtitle of *A Collection of Magical Secrets* specifically mentions Peter de Abano and Cornelius Agrippa, two of the great luminaries of the Grimoire tradition, for whom there is absolutely no evidence of any connection to the material. De Abano's fourteenth century work the *Heptameron* (published posthumously in 1496) and Agrippa's sixteenth century *De Occulta Philosophia* (1533) were two of the defining works whose content would influence most of the subsequent grimoires. However it was not uncommon to use names from the past to give credibility and imply a much older provenance to younger or more questionable material.

The first part may initially appear to be collections of simple conjurations and remedies, preceding the second section focusing on practical Qabalah and angelic magic. However both sections contain interesting and unusual material which makes them stand out from other manuscripts, and shows that they are clearly more than just another collection of magical miscellany.

The operations found in *A Collection of Magical Secrets* are often referred to as *'experiments'*, and frequently contain a prayer or Psalm, and a basic written description of intent. The written items resemble simple charms rather than complex talismans, but are clearly meant to have a similar effect. Interestingly although these are commonly written on paper or parchment, in one instance the charm is written on a plate. The use of a plate is reminiscent of the spells written in a circular fashion on unglazed pottery in Hebrew, Aramaic or Mandaean found in the ancient Middle East.

Ancillary equipment like a feather, the blood of a dove, a green frog, or a strip of deerskin would all have been commonly available at the time. Herbs such as horehound, celandine, white or larch agaric, laurel, sage leaves, cyclamen or agrimony root, sesame, rosemary, honesty herb, olive, the common leek, honey and eggs are also used as they were in the Graeco-Egyptian rituals and charms seen in texts like the pre-Christian *Greek Magical Papyri* (2nd century BCE – 5th century CE). These items often do not have instructions to consecrate them, as are found in the Grimoires.

There are a large quantity of charms for regaining stolen or lost property, showing a wide range of sympathetic magic techniques such as dreaming, poppets, bread and sieves. The charms referred to as coming from Agrippa include a wider range of material. As well as many healing cantrips, there are a number of examples of how to gain a familiar spirit, plus the inevitable charms for winning in love and gambling.

Amongst the operations in the first part, is a conjuration of an angel, the Prince of the Thumb, onto the olive oil-anointed thumbnail of a virgin child or pregnant woman, along with associated practices. This practice has precedents dating back to at least the eleventh century CE, as seen in commentaries made by the Jewish scholar Rashi on *Sanhedrin 101*. Jewish manuscripts from the sixteenth-eighteenth centuries describe this practice, such as Codex Gaster 315 and 443, demonstrating that the practice was not forgotten or abandoned, and that it made its way into the French realms of practical (and often demonic) magic.

One aspect of these formulae is typical of Jewish magic. This is the naming of the person towards whom the spell is directed by specifying their name and then their mother's name, rather than that of their father. Another Jewish influence may be seen in the boat for transportation anywhere, which recalls the image in Oriental MS 14759, a version of *Sepher Mefteah Shelomoh* (the Hebrew version of the *Key of Solomon* in the British Library), of a boat being carried by two winged and horned demons.

Other formulae include the consecration of rings to Astaroth, Merazim and Lucibel (Lucifer). In the case of the former, the consecration is followed by the making of a sign in the earth with the ring to force the appearance of a spirit. This is particularly interesting because of the tales in which Astaroth steals King Solomon's ring, and with it assumes his magical power. It is also reflected in the use of the ring in some of the Solomonic texts, including the twelve rings in Wellcome MS 4670 published in the *Veritable Key of Solomon*. These examples also add a new dimension to the use of the magical ring.

Very few spirits are specifically named in these experiments, but when they are the style of magic reverts to a much more formal grimoire style of magic, where the need to know the correct names of the spirits is paramount. One example of this is the spirit Ebrion or Ebrionem (with Kaberion and Severion). When that spirit is mentioned, the name of his controlling solar angel, Carmelion, is also mentioned. This reinforces the traditional procedure seen in some texts of using a named angel to control a specific spirit. This particular procedure also involves the use of an image of the spirit.

Another named spirit, the Angel of Jupiter, is called Abor, who features as the spirit for treasures and riches as well as for honours and dignities. But this spirit talisman is just laid under the operator's head in order to get a prophetic dream answer. It is possible that this formula was inspired by the influential Arabic astrological grimoire the *Picatrix* as it relies on the preparation of metal talismans at the time of a specific astrological configuration:

> *"As soon as the Sign of Aquarius is in the Ascendant and the Moon is in the Sign of Cancer, during the Planetary Hour of Jupiter, make an image out of tin..."*

Another influence seen in a number of the operations in *A Collection of Magical Secrets* which stems from the *Picatrix* is the use of the Twenty-Eight Mansions of the Moon. These correspond to the path of the Moon through the twelve signs of the zodiac, and each Mansion corresponds to an arc just less than thirteen degrees in length. Each Mansion has an associated image and qualities, whereby it was believed that each Mansion was particularly appropriate for different types of magical operation.

The first part of *A Treatise of Mixed Cabalah* is a familiar description of the ten Sephiroth of the Tree of Life with their main qualities, i.e. name, divine name, archangel, order of angels, heaven, as well as which biblical character was ruled by the archangel. The specific details of the information strongly hints in places that this may have been drawn from either Sloane MS 3825 or Harley MS 6482, or a source or derivative of one of these manuscripts.[3] This is followed by a ritual sequence of prayer and actions for maintaining purity and leading a good life, performed over a series of days for increased knowledge of Cabalah or other revelations from the angels.

This text is reminiscent in its scope of the mnemonic grimoire the *Ars Notoria,* whose contents were aimed specifically at developing powers of memory and instant knowledge in the practitioner, and more particularly of a derivative form of it, the fourteenth century *Liber Visionum* of John the Monk. Although the content is very different, the practice of prayer to achieve revelations by angels to gain knowledge is a theme seen in such works, and can be seen here.

The second part of *A Treatise of Mixed Cabalah, Concerning Miscellaneous Cabalah 2nd Part,* is largely concerned with practical instructions for the construction, consecration and use of the seals. Of great interest here is that it also contains detailed instructions for the use of wax pentacles in distance healing, with the aid of verses from Scripture. This is followed by sections on Properties of the Verses and Scriptures, and Verses for Illnesses & Infirmities.

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[3] These manuscripts are both reproduced in Skinner & Rankine, *The Keys to the Gateway of Magic,* Golden Hoard, London, 2005.

The section on the properties of the Verses and Scriptures mirrors the type of use of the Psalms described in the medieval Jewish folk magic work *Sefer Shimmush Tehillim*, although some of the uses are different. In this manner we can see the continuation of a practice of magical use of the Psalms which can be dated back to at least the tenth century. Thus we see Psalm 72:7-8 and Psalm 92:10 being used here to gain favour as in the *Tehillim* (5 & 6), but Psalm 66 being used to praise God for the goods of the Earth (27), whereas in the *Tehillim* it is used for exorcism of evil spirits. This indicates it is not a straight copy, but rather the continuation of the tradition of magical use of the Psalms which is found throughout the Grimoire tradition.

The third part of *A Treatise of Mixed Cabalah* provides us with a technique for angelic dream incubation. The prayers and seals are given for the planetary angels, with a very concise and lucid set of instructions for their use. This practice of seeking prophetic answers from spiritual creatures through controlled dreaming has a long and venerable history, which can be traced back through the ancient Greek Asklepion dream sanctuaries to ancient Egyptian temples practising dream incubation.

*Concerning Miscellaneous Cabalah Part Four* is a system of divination based on 112 answers. This was a popular form of divination for some centuries, not relying on another person to provide the answers or be privy to private information. Thus precedents may be seen in the 100 answers of the *Golden Wheel* *of Fortune*, and in descendants in such works as *Napoleon's Book of Fate and Fortune*.

So this material, all bound together at the end of a *Key of Solomon*, is indeed a *Collection of Magical Secrets*, now made available in all its glory, some lesser and some greater, some transparent and some obscure. We hope you enjoy them and find value in their revelation.

*Stephen Skinner & David Rankine*
*London*
*January 2009*

**Editors Notes:**

We have included the Psalm references for the attributions in part two of *Concerning Miscellaneous Cabalah* for the benefit of the reader, as the Latin is in some instances corrupted and in other instances different words have been used to the standards in use today. We have preserved the integrity of the manuscript by reproducing the Latin as it was written.

The translation we have used is the Challoner revision of the Douay English translation of the Latin Vulgate *Book of Psalms*. The numeration is based on the Hebrew (Masoretic) manuscripts, and where this differs from the Greek (Septuagint) manuscripts, a second figure in brackets follows the first figure, e.g. 31(30) to indicate the Septuagint numbering.

# A COLLECTION OF MAGICAL SECRETS

## MAGICAL OPERATIONS FOR DIFFICULT OBJECTS

### IN ORDER TO DISCOVER A WISH

The evening before going to bed, kneel before an image of God and make the Sign of the Cross. As you hold the following names of the Angels in your left hand, recite this prayer with great devotion:

**Prayer**

> *"Oh venerable Divinity! Oh ineffable Trinity! Oh glorious Charity! I (Name), an unworthy sinner, I pray to thee, Oh Most high Creator of the Universe, who hast created all things, one after the other and who hast placed the boundaries of the sea, which cannot be passed and with kindness you have created*

> *all creatures, while giving to human kind thy ineffable names, which thou hast wished to manifest for the salvation of their souls and bodies; with kindness, deign to listen to this prayer I am making to thee and show me through a holy vision, by means of your Angels, the person who has wished ... and the place where this person is to be found, such that I may see most clearly the person making the wish and the object wished for and the place, where it can currently be found and may this be done in a holy vision from thyself, my God and my Lord, Father, Son and Holy Spirit. Amen."*

Then recite *"Our Father"* three times and *"Hail Mary"* three times and make the Sign of the Cross and then retire to bed and without fail, you should see the person making the wish and the object wished for in a dream.

It is important for the aforementioned prayer to be written on a piece of newly bought paper, bought expressly for this purpose, along with a pen and ink, which has never been used. After this, write the names of the following Angels on the same paper in this manner:

> *"Oh You Angels of God, Michael, Gabriel, Raphael, Uriel and Thobiel*[4]*, be true messengers for me, be my guides and my directors in order to show me the thing, which I seek and may you endow me with He who must come to judge the living, the dead*[5] *and the Age through fire."*

---

[4] Thobiel is an obscure reference, the father of Tobias, the central character in the *Book of Tobit*. Here he is being accorded angelic status and so may not be the same person. The other four archangels are the traditional elemental archangels, called in the Jewish ritual of *Kriat Shema al ha-Mitah*, for protecting the sleeper.

[5] This would traditionally be *"The Quick and the Dead"*, as seen in Acts 10:42, 2 Timothy 4:1 and 1 Peter 4:5.

When you go to bed, place this paper under your head, resting against your right cheek and after you have fallen asleep, you should see the thing you have asked for in your sleep.

## IN ORDER TO MAKE A THIEF GIVE BACK THE STOLEN ITEM

You need to take some blessed wax and with it, fashion a figurine or a statue of the person suspected of the theft. And write the name of this person on its forehead and then place this figurine into an anthill, while saying these words:

> *"In the name of Jesus Christ, thou art just, Oh Lord and thy judgment is just. Bestow thy virtue on this my ritual and be blessed, praised and glorified throughout all the Ages. So Mote It Be."*

As soon as you have done this, it is assured, that the thief will never have any rest nor repose and will be forced to return the item he has taken without fail.

## IN ORDER TO FIND STOLEN OBJECTS

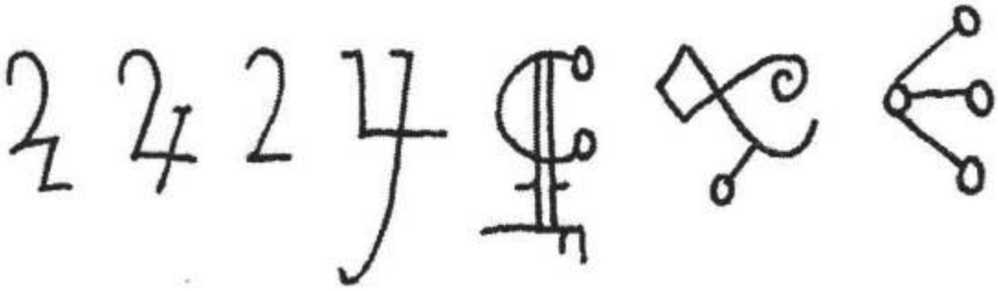
First of all, you should recite these following Psalms:
*"Audite hæc omnes gentes &c"*
*"Quam dilecta Tabernacula &c"*
*"Voce mea auribur percipe &c "*[6]

---

[6] Psalms 49(48), 84(83) and the third Psalm seems to be a combination of words from Psalms 142(141) and 143(142): *Voce mea ad dominum clamavi*, and *Domine exaudi orationem meam, auribus percipe*.

Then write on a piece of virgin paper the aforementioned Psalms along with the following symbols, using a new pen and new ink, which have not yet been used. After this, go to bed and place this abovementioned paper under your head and in your sleep, you should see the thief and the place where he has placed the stolen object without fail.

*Symbols:*

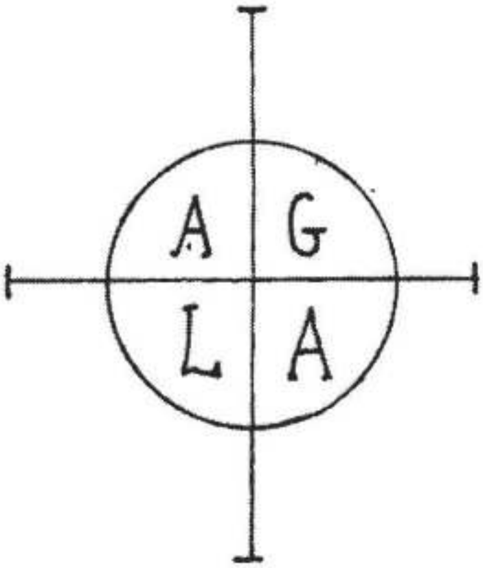


## ANOTHER FOR FINDING STOLEN OBJECTS

With a new pen and with new ink, write the Seal or the Stamp mark given above on virgin paper and recite the prayer, as given below:

> *"Oh Father Almighty, who residest in the Heavens on the throne of thy Majesty and who can penetrate into the depths of the Abyss with thy look, by thy Holy Name Yod He Vau He, which is written with four letters, grant us through thy loving kindness the grace through which we will be able to find by virtue of this exorcism, the item, which has been stolen from us, Lah, Zah, Jah, and may the Spirits carry out this command through virtue of Thee, that the item, which we wish to find be shown to us. So mote It be."*

Seal or Stamp mark:



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## ANOTHER FOR STOLEN THINGS

Take a hot loaf of bread, stick three spindles into the bottom, in the way that you can see represented in the diagram below. You should place the loaf of bread on a small table in the middle of four lit candles and say these words:

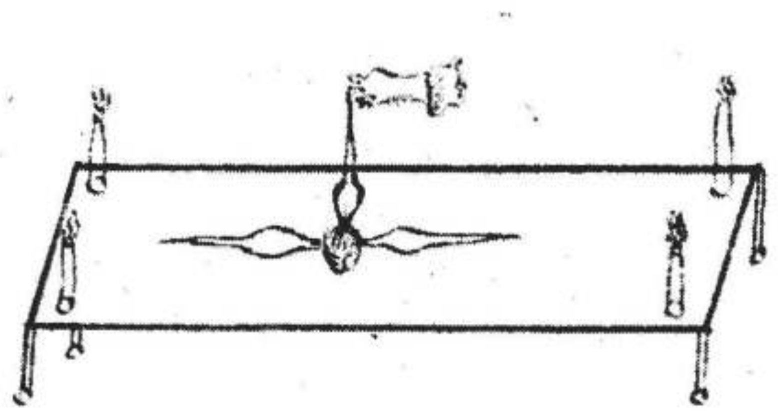
> *"In the Name of the Living God, I conjure thee, oh thou loaf of bread, that if (Name of Person) has stolen ……, then this is the moment when I see thee move, but if he has not stolen it, then remainest thou still in thy place."*

Then take out the spindle underneath with your thumb and index fingers and recite this verse from Psalm 69.

> *"Si vidisti furem currebar cum es, et cum adultero portionem tuam ponebar."*

And here you should remember what your question is, repeating the same verse every time that you ask.

Diagram of the Loaf of bread with the candles:



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## TO FIND A STOLEN ITEM AND TO KNOW ALL HIDDEN THINGS

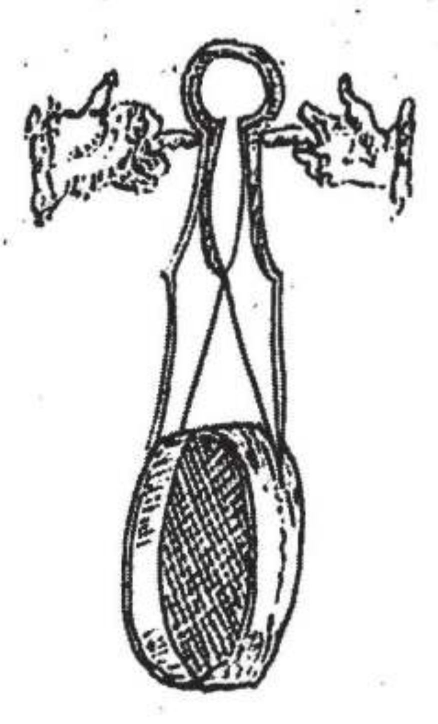
When you are determined in your wish to know any secret thing, you should choose a discreet person to assist you in this ritual. Then place a sieve or a strainer between the two points of a pair of shears and the two persons performing the ritual should place their middle fingers of the left hand under the ring of the shears, where the sieve is attached to the shears (as is shown in the diagram below). Hold it up in the air and state what it is you wish to know, while saying:

> *"Sieve, find out if it is so and so [Name] …. who has done such and such a thing."*

Then pronounce the following mystical words:

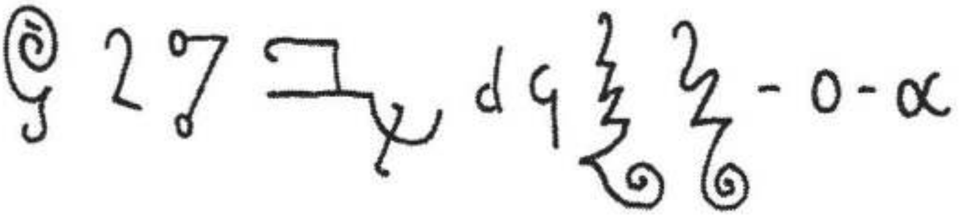
*"Dies Mies Jeschet, Benedoeffet, Dowima, Enitemaus."*

If the named person is guilty, the sieve will turn, if not, then it will not turn. You should perform the ritual for each suspected person.



## CHARM FOR LOVE

Write these characters with a new pen and with new ink on an earthenware plate:



Then wash it with blessed water or with very good brandy and give it to the person to drink and you should see some amazing effects, because she will be immediately struck with a burning love and this effect will last for as long as the person performing the ritual pleases.

## ANOTHER CHARM FOR LOVE

During a day and during a time when the Moon is in an appropriate Sign,[7] write these names on a piece of virgin paper:

*"Samuel, Fodiel, Beavel, Faraones."*[8]

And when you have written them, hold this piece of paper in your hand and say:

> *"I conjure you, you Spirits named on this paper, by the true God, who has driven Beelzebub, your father, from Heaven, so that you may inflame (Name of Person), daughter of (Name of her Mother) with love for me and I oblige you to achieve this goal through the wisdom of Solomon,[9] by Heaven and by the Earth and by the Luminary of the World, by all that is seen in the sky and by all that is contained in the earth, so that (Name of Person), daughter of (Name of Person) will love me and will hold me in her affections above all other men in the world and may she be aflame with such a love for me, that may she have no*

---

[7] I.e. Sign of the Zodiac. Presumably the sign of the desired woman, so that the conjunction of her sun sign with the moon will cause desire.

[8] The subsequent speech indicates these are the names of spirits fathered by Beelzebub.

[9] The use of the name of Solomon here as a word of control may indicate a reason why the material was bound with a Key of Solomon manuscript.

*manner of rest until she has fulfilled my desire. Let this be done, let this be done. So Mote It Be."*

As soon as you have done this, place the mentioned paper underneath her bed head and in no time at all, you will see something that will astound you, as this woman will not be able to live without you.

## TO OBTAIN ANYTHING YOU WISH FROM A PERSON

Take as much skin from a virgin deer as you have need of, so that you can make a belt 1-inch thick onto which you should attach the heart of an old dove during the Planetary Day and Hour of Venus. Then, on the abovementioned belt, write the following verses with the blood from the same dove and with a feather ripped from its right wing:

*"Domine, exaudi orationem meam, auribur percipe obsecrationem tuam in veritate tua, exaudi me in tua justitia. Et non intres in judicium cum servo tuo, quia non justificabitur in conspectu tuo omnis vivens."*[10]

After this, wrap this belt around the skin of your body, in such a way that the heart of the dove will be located above your heart. And then you may proceed and ask for what you wish. But, as you enter the house of the person, whom you are pursuing, you should once more recite the verses mentioned above and if you touch his flesh, you should get what you want from him.

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[10] Psalm 143(142):1-2.

## ANOTHER FOR THE SAME EFFECT

When the Sun is in the Sign of Gemini, take a chicken egg, in which you have made a hole and which you have emptied completely. And straight afterwards, you should fill it up with human blood and fit a stopper in it tightly, so that nothing can leak out. After this, place it under a brooding hen and leave it until the hen hits it with her beak. Only then should you take it and break it, and in it, you will find a body that is almost human. Take this body or figure, let it dry and then reduce it to powder, which you should give in a piece of food or in a drink to the person from whom you wish to obtain something, and who should not fail in granting you what you wish.

# SECRETS
## TAKEN FROM
# AGRIPPA

## TO MAKE YOURSELF LOVED

Take three leaves of sage and write, *"Sanctus, Sanctus, Sanctus Dominus"*[11] on them. After that, let them dry out and reduce them to a powder and with your own hands make the person, whom you wish to be loved by, swallow the powder.

## TO MAKE A CHILD DRINK HIS MOTHER'S MILK

Take two silver coins that have been earned by a girl of the world,[12] bind them together and then tie them over the heart of the child and you should see results that are impossible to miss.

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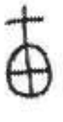
[11] "Holy, holy, holy, Lord."

[12] I.e. a prostitute.

## TO MAKE YOURSELF LOVED

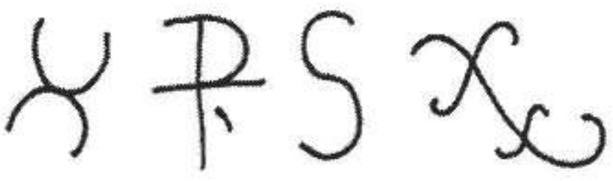
Take two bundles of Pentaphyllum[13] and allow them to dry. Reduce them to a powder and rub this powder into a piece of blank paper. When you have done this, write the name of the person along with your own and again reduce this paper to a powder and add some pulverised storax and magnet to this powder and give it to the person to swallow.

## TO DISPEL STORMY WEATHER

Make a drawing of the World with a new pen, as in this diagram . Then turn towards the sky and say these words: *"Ecce anna erga est."*

## TO CURE TOOTHACHE, HEADACHE OR JAW-ACHE

Make a plastercast the night before any of the festivals of the Virgin. Write these words on it along with these symbols:



Then place them on your head and say five "*Pater*"s and five "*Ave*"s.

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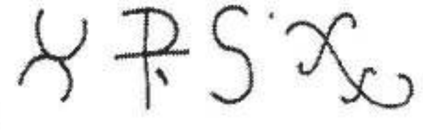
[13] Probably Gynostemma Pentaphyllum or Ginseng, commonly used as an aphrodisiac.

This is the Plastercast

*"Mentem sanctam spontaneam et honore et Deo et Patri Alpha et Omega*[14]*, principum en finir, libera me a malo et peste, subitanea morte alque tremore et dolore capitis, dentis et oculorum*  *salva me Domine."*

## FOR A CONTINUAL FEVER

Write these words on the bottom of a white bowl, *"Caco, Carucet, Sanoriduce, Reputa, San Emanuel, paraclitur a Deo"*. Then water down the writing with some wine and in the morning give it to the sick person to drink.

## FOR A CRAMP

Take a laurel leaf and write these three names on it, *"Michael, Gabriel, Raphael"*. Carry this leaf with you in a piece of clothing touching your skin, which should be attached at your right hand side.

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[14] This is clearly derived or corrupted from the phrase honouring the legend of the Scilian Saint Agatha, *Mentem Sanctam Spontaneam Honorem Deo et Patriae Liberationem* – *"The Holy Mind, Spontaneous Honour to God and the Liberation of her Homeland."*

## FOR TOOTHACHE

Paint a picture of a tooth on paper with a pen and say three "*Pater*"s and three "*Ave*"s. Then with the point of a knife, erase the picture while saying these words:

*"In the name of Melchior,*[15] *Gabriel and of Raphael".*

And continue to say this until the picture has been completely effaced.

## WATER FOR WOUNDS AND TO REMOVE SPLINTERS, SUCH AS WOOD, LEAD, IRON AND OTHERS

Take a pound of brandy, three ounces of sciotri[16] oil and one and a half ounces of incense and one and a half of pulverised mastic. Mix all of these ingredients into the abovementioned brandy, which you should then place to one side. To use this mixture, soak the dressings and the compresses you are going to use on the painful area into it and in a few days, you should see some results.

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[15] Melchior was the Magi who gave the gift of myrrh to Jesus, and myrrh was used for toothache, which may explain his inclusion here in this remedy.

[16] We have not been able to identify this.

## TO MAKE YOURSELF LOVED

In the name of the person you wish to captivate, write these words on a slip of paper, *"Veni, Columba mea, coronaberi"*[17] and give that person the note, hidden in a little gift that you intend to give her.

## TO STOP A NOSEBLEED

Take some vinegar into which you have melted some verdigris. Boil this mixture and keep it for when you need to use it. Soak the dressings you place in your nose into this mixture.

## TO REMOVE SPLINTERS WITHOUT USING ANY IRON

Take two lizards heads, crush them completely between two stones, so that they will be reduced to a paste. Then you should apply it to the affected part.

## TO GIVE BACK COLOUR TO SOMEONE WHO IS AS JAUNDICED AS SAFFRON

Take some Horehound, pound it and mix it with some very good quality wine and honey and then boil it. Take some in the morning and in the evening, boiling it again each time, which will brighten up the patient's appearance and will give him a better colour.

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[17] *"Come my dove, you will be crowned."* This may well be drawn from the *Song of Solomon* 2:14 and 4:8.

## FOR HEADACHES

Mix some wine and some salt together and rub this mixture onto your forehead.

## TO EXTRACT TEETH WITHOUT USING ANY IRON

Take some Ground Ivy and rub it onto the tooth that you wish to extract.

## TO WHITEN YOUR TEETH

Render some Rosemary wood into charcoal and make a powder out of it. Put this onto a cloth and rub your teeth with it.

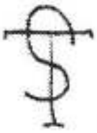
## TO GIVE SOMEONE A BETTER MEMORY

Take some Agrimony root or a quantity of the herb called Sesame. Tie it to your right arm, or if you are a woman, to your left arm.

## FOR TOOTHACHE

Say three times: "*Ut est amor cedis dolor*".

## AGAINST WEAPONS

Carry this sign  with these words, "*Clespida, signum vitæ*", which you should carry on your person and pronounce the words when you feel the need.

## PERFECT QUENCHING FOR WEAPONS

Take some green Leek leaves and make them sweat in a pot, in which they have been soaking and which has previously been heated up until the leaves were as red as a cherry.

## TO GILD WITHOUT GOLD

Take some pieces of silver and boil them in the juice of Celandine. This will make them look like gold.

## FOR MALARIA AND OTHER FEVERS

Take an Orange, whose skin you should cut into small, thin slices, which you should then skewer onto a string, which should be suspended in a small jar filled with spring water. Then leave this out in the heat of the Sun until it starts to cook and simmer. Then, the next morning, while fasting, give some of the peel, which may have some nut shell in it, to the sick person, and he will recover.

## TO GIVE VIGOUR TO THE STOMACH

In the morning and while fasting, take some powdered White Agaric[18] mixed with wine, enough to be able to cover the surface of an Ecu coin and you should then see some excellent results.

## TO PREVENT HAIR FROM TURNING WHITE

Grind some earthworms into a powder and mix them with some Olive oil, which you should rub onto your head frequently.

## TO CASTRATE ANIMALS WITHOUT ANY USING ANY IRON

Take some of the live glow-worms that fly around at night during the Summer. Grind them into a very fine powder and then give this powder to the animal in food or in drink and in a short time, his testicles will fall off.

## TO PREVENT A WOMAN FROM BECOMING PREGNANT, WHEN YOU HAVE INTERCOURSE WITH HER.

Give her a small glass of wine to drink or some bouillon, into which you have put some iron rust.

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[18] Polyporus officinalis, better known as Larch Agaric

## ANOTHER FOR THE SAME EFFECT

If the woman holds some Cyclamen root in her hand (        )[19] while the man has intercourse with her, she will not become pregnant.

## TO MAKE YOURSELF LOVED BY A WOMAN

Take one or two hairs from the head of this woman and from them, make a candle out of virgin wax and write your name in this wax and when you light it and you should get some results. When you see this woman, say *"Tuffro, Daffiel, Aspel"* in a low voice.

## FOR THE SAME

Take a green frog from the meadows and place it into a pot of newly broken earth and bury this pot in an anthill. Three days afterwards, go and reclaim the pot and you should find only completely bare bones there. If you touch any person's skin with these bones, you will then achieve the desired effect.[20]

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[19] Parentheses are in the text.

[20] This recipe seems to be taken from the one given in Scot's *Discoverie of Witchcraft* (1584), an earlier variant of which using toad bone is found in Agrippa's *De Occulta Philosophia* (1533).

## FOR THE SAME WITH POWDER

During the waxing of the Moon, gather some Valerian, on which you should write your name in your own blood watered down with rose water with an unused pen. Grind the plant into a powder, which you should throw at the person and you will see wonders.

## TO MAKE LOVE TO A WOMAN FOR A LONG TIME WITHOUT EJACULATING

For as long as you hold the herb they call Pepper between your teeth, you will not ejaculate.

## TO BE APPEALING FOR LOVE

During the period that swallows have their young, take everything from a brood and place them all into a new earthen pot with a lid, alive. With the lid in place, put the pot with the birds into an oven, which is not hot enough to burn yourself but which is hot enough to let them slowly dry out, to the point where you can make a powder out of them. Take the pot out of the oven and take two of the young birds, which you should find a little singed and grind them into a powder, which you should prepare with ...[21] and you should give this as food to the person you desire and you will get some results.

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[21] The ellipsis appears in the original text.

## TO GET ANY INFORMATION YOU WISH FROM A SPIRIT

Take the root of an Olive tree, burn it and make some powder from it and then mix it with some balm and with the oldest oil you have to make a black coloured paste from it. In a darkened room, use this paste to cover the palm of the hand of a virgin woman.[22] With a pen write on this hand, marking out the four Quarters of the World on it. Then draw four circles on the hand, namely, for the East a little towards to the little finger, for the South on the other on the Mount of the Moon, for the West on the other Mount of Venus and the last on the Mount of Jupiter to indicate the North. Then invoke a Spirit and say to him:

> *"O [Name]*[23] *appear on this hand through this Pentacle and through this virginity; do as I command and I shall command you."*

You should note the names of the Spirits belonging to one of these four circles or Pentacles.

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[22] From the use of olive and the emphasis on virginity we can see that this is clearly derived from the Jewish practice of the Princes of the Thumb, where a demon was invoked onto the thumb of a virgin boy which had been coated with olive oil. This practice is seen later in this text.

[23] Name of Spirit

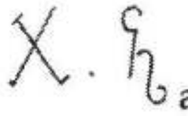
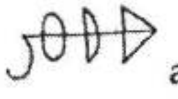
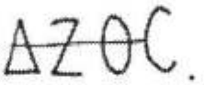
## PROPERTIES OF THE HERB CALLED HONESTY[24]

If you cannot escape with any hidden treasure due to Spirits, obtain some Honesty, which needs to be completely pulled up with by its roots, while reciting the Psalm, *"Qui habitat in adjutorio &"*[25] and the seventy two verses or the names of God,[26] because Spirits like to look after this herb, especially in cold places and up on high mountains. You want to be sure that no wicked Spirit can harm you or prevent you from taking your hidden treasure.

Whoever carries a leaf of Honesty on his person, over the heart and fastened onto golden moiré silk, will be loved by everyone.

If you carry one of its seeds and other kinds of leaves in a red moiré silk bag, tied with a thread of red silk, over your heart, you will then acquire knowledge but when you remove it, you will revert to how you were before.

## TO HAVE A FAMILIAR SPIRIT CALLED EBRION AT YOUR DISPOSAL

Begin by taking a plate of lead or silver on which you should engrave the image of the Spirit Ebrion[27] during the day of Monday and when the Moon is waxing. Onto this image, place the name of the Spirit on his forehead, along with this sign  and towards the shoulders the symbol for the Sun  and the name of his Angel, who is Carmelion,[28] .

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[24] Lunaria Annua, also known as the Money Plant.

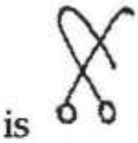
[25] Psalm 91(90).

[26] This is a reference to the seventy-two names of the Shemhamphorash, derived from Exodus 14:19-21.

[27] It is interesting to note that Ebrion is the name of a seventh century Frankish mayor who was noted for his involvement in political power games, and so renowned for murder and infamy that he was named as an enemy of God in *Vita Sancti Leodegarii*.

Then recite this conjuration.

*"Conjuro vos, Angeli Solis, et nunc vos exorciso per nomen Summi Dei, quod est Alpha et Omega, ut per hoc nomen admirabile quod est < >[29] et per ileum qui vos creavit et formavit et per signa quæ scripta sum in hoc lamina in vertute omnipotentia Creaturis et in nomine sublimia Dei, quod faciatis illum Ebrionem, cujus imago hæc est scripta cum nomine et signo ejus, in hanc laminam potentiam vestram intrare, et mihi obedire et in humana forma mihi apparere, et omnem voluntatem meam adimplere perfecte et veractier sine solo et fallacia, secundum suum posse in omnibus et quoticussique cum vocavero. Amen. Amen."*

On the following day, when you have done this, write the name of the Advisor, which is Kaberion[30] along with his symbol, which is  on the right thigh of the image we mentioned before while reciting this conjuration:

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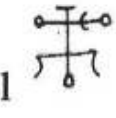
[28] Sloane MS 3851 describes Carmelion as an angel of the Moon summoned in conjunction with the solar angel Scorax.

[29] The <> indicate a blank space in the original text.

[30] This name may be derived from the Greek Kabeiroi, the twin spirits who presided over the orgiastic dances at Samothrace in honour of the goddesses Hekate, Demeter and Persephone.

> *"Conjuro te, O Spiritus Kaberion per omnia cœlestia terrestria et infernalia, et per Regnum Salomonis,[31] qui te subjugavit, et per omnia signia et sigilla sua, et per annulum ejus et per quatros elementa, quibus tolus mundus nutritur, et per serpentem exaltatum in deserto, quod de consilio domino tuo, ut te mihi exhibeas ad meum velle supplendo in omnibus secundum posse tuum quo desiro. Ei ceci tu le diras trios fois."*

Repeat this conjuration three times.

Then, on the same day, write the name of the other Advisor, who is Severion, on the left thigh of the aforementioned image and with this symbol  and will recite this conjuration:

> *"Exorciso te, Severion, et tibi impero per hoc nomen Elsytuh, quod nemo debet nominare nisi in periculo mortis vel arboris, quod sine mora aliqua domino tuo consilium præbeas, ut se mihi exhibeat socialem in omnibus quæ ab illo desideravero. Amen"*

Then recite this universal conjuration:

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[31] Note the use of the name of King Solomon as a constraining word of power again.

> *"Conjuro vos omnes, Storax*[32]*, Carmelion, Kaberion, Severion, vos invoco, et vobis impero per Dominum quod catis sine mora ad Ebrionem, cujus sociatetem desidero, et per virtuter istorum nominum Crachy, Colphus & Erypus, et per Deum viventem, Deum verum, qui mundum creavit ex nihilo, et per omnea Angelos et Archangelos, et per omnia quæ in cœlo sum, et in terra, ut consitium Angelo Ebrioni præbeatir, et illum apparere faciatir in pulchra et humania forma, qui me certificet de omnibus, sine fallacia et dolo, que volo aut scire desidero. Amen. Amen. Fiat. Fiat. Fiat."*

Then immediately after this, suffumigate the image with sweet smelling scents and when you wish to perform your ritual, recite this conjuration in a secret place, turned towards the East and with the plaque we have mentioned above in your right hand.

> *"O Ebrion, spiritus fulgentissime, cujus nomen et imago hic sculpta est, te invoco ut ad me venire digneris quotiescumque convocatur fueris, nec me fugas, sed te exhibeas mihi amicum libenter invocanti, ideo nunc invoco te per virtue Jod, Eh*[33]*, Vav, Eh, et per virtidem summi Dei, quem omnes Legen Hebraïca, Caldæa, Græca, Arabia, Latina venerantus, et per regem tuum in cujus legione tu es et per regationem istorium quatuor Spirituum, quorum nomina in hac lamina scripta sum, et per signa eorum et per virtutem quam habes, quod statim et sinc mora venias in pulchra humana forma, mihi non nocens neque alio hanc laminam cui imago tua hærer in manibus suis habenti,*

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[32] Probably a corruption of Scorax, the solar angel associated with Carmelion.

[33] This has obviously been incorrectly transcribed and should be He in both instances.

*apparear, sed cito venias ad me, et voluntatem meam perficias perfecte et sine mora. Amen. Amen. Fiat. Fiat."*

And immediately, you should see the Spirit, to whom you should pose your questions and he will tell you everything that you asked him truthfully and without deception. And when you have finished, grant him license to depart in this manner:

*"Vadun, Ebrion, ad locum tuum proprium pacifice et quiete et quandocumque te invocavero, mihi vel cuicumque invocanti istam laminam in manu habenti te exhibear et mihi vel illi obediar."*

It is not necessary for your friends to cast any circle, as it is enough to have performed the conjurations above during the days we have mentioned.

## TO MAKE ANY SPIRIT FAMILIAR

Burn some olive tree root as you would charcoal and grind it into a very fine powder and mix with some very old olive oil, which should already have thickened with time and rendered into a balm like substance. Make a thick black coloured paste out of this balm, similar to printers ink and spread it in the shape of a square onto the palm of the left hand of a virgin child or a pregnant woman.[34] Then with a stylus or a new pen, write the word "*East*" on the Mount of Mercury, making a little circle around it. Then write the word "*South*" on the Mount of the Moon, which you should also enclose with a circle in a similar way. On the Mount of Venus, write "*West*" and on the Mount of Jupiter, write "*North*", drawing a circle round each of them.

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[34] This is a repeat of the earlier example of the same, here showing its derivation from the Princes of the Thumb by stipulating a virgin child. The choice of a pregnant woman may be due to the belief that

Then with a lit candle made of blessed wax, call and conjure any Spirit that you wish and he should appear to the person whose hand has been prepared in this way and she should see everything in her hand. By repeating this ritual often, you should also gradually see the same thing on the hand of this person, although you yourself may not be innocent. She should now be able to write on her hand but immediately afterwards, you should scrape off all of the coloured paste that has been smeared on her hand, including the circles as well as all the writing and place them onto a piece of virgin parchment in the shape of a circle. Or you could even apply a layer of veneer on the hand, so it looks like it had been prepared.

You should then be able to call the Spirits onto this paper, who should respond to you readily, and the virgin girl should be able to hear them by putting the paper to her ear. Then gradually, with some skill and being attentive, you, too, should be able to hear the Spirits and you should be able to hear them at any hour and without candles, day or night and obtain from them, whatever you want.

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women may have greater psychic capacity and skill during pregnancy, or for the innocence of the life inside her.

## TO RECEIVE A REPLY FROM THE SPIRIT OF JUPITER IN A DREAM

The Angel of Jupiter is called Abor,[35] who is the Spirit for treasures and riches as well as for honours and dignities.

As soon as the Sign of Aquarius is in the Ascendant and the Moon is in the Sign of Cancer, during the Planetary Hour of Jupiter, make an image out of tin, purified in the name of Abor and on the forehead of the image write "*Abor*" and then in the evening during the first hour of the night, hang the image outside under the skies by its neck with a thread and immediately perform an exorcism so that Abor may enter into the image and imprint his characteristics onto it. The following morning, take the image down before sunrise and put it in a clean place and after you have done all this, repeat the process for three days and when you wish to find something out, place the image in question under your bed head and you should receive a reply appropriate to the question you asked from the Spirit in question.

## TO GAIN KNOWLEDGE OF EVERYTHING THROUGH THE MEDIUM OF AN EGG

Take an egg that has been laid on a Tuesday, then with two fingers rub it with some oil made from honey and as you turn toward the Sun, say:

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[35] Abor was used in the ancient world as a shortened form of Aborras, a name of the Egyptian god Osiris. There is no evidence of a specific connection to this angel, although the function of treasures and honours would fit.

*"I conjure thee, oh egg, by the God of Heaven and of Earth and of the Air, that thou showest to me, that which I ask (here you insert your question)".*

Immediately afterwards, look through the egg and you should see what you wish, even if the egg is rotten.

## A RING TO HEAL ALL DISABILITIES

In the hour of the sixth mansion of the Moon,[36] make a ring out of concave lead, into which you should place a piece of virgin paper on which these names are written: *"Abracalites, Abrazolit"*. Then as dawn breaks, fumigate it with dried human blood and recite this prayer:

> *"Domine Deus omnipotens Adonay, qui de cœlo abyssos vides, per quem omnia, qui hominem ad imaginem et similitudinem tuam fecisti, et spiritum vitæ in eo spirasti, quæso per nomen tuum Tetragrammaton ineffabile, ut comedas mihi, et aliis personia, quod quandocumque a me cum isto annulo tangantur infirmi N. N. ex infirmitate N. N. statim divino tuo auxilio convalescant, per omnes virtutes tuas quibus nos protegis, et propler gloriam sanctissimi nominis tui. Amen."*

And when you wish to perform your ritual, say:

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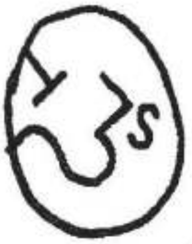
[36] The Sixth Mansion of the Moon is called Al-Han'ah and runs from 4° 17′ 10″ Gemini to 17° 8′ 36″ Gemini. This Mansion is for spelling adverse effects to medications, which is bizarre considering the purpose of the ring. Likewise the use of lead and dried blood must cause one to question this practice and consider it dubious in the extreme.

*"Conjuro vos Abracalites Abrazalit, quorum in omnia sum huic annulo juncta, ut per Deum vivem, cui obedire tenemini, qui vos creavit et per nomen ejus Jehova, quod statim in hunc Dei famulum N. N. liberetis. Deo Christum Dominum nostrum. Amen."*

## TO HAVE A FAMILIAR SPIRIT

In the Second Mansion of the Moon,[37] have a silver ring made, into which you should have a topaz inlaid. Onto this, engrave this symbol , and on a piece of virgin paper, write the name of Astaroth and place this paper into the hollow of the bezel, while suffumigating with Amber, and this must be done in a clean place, while saying this prayer:

*"O Domine Deus qui ex nihilo universa creasti, et constituisti nos super opera manuum tuarum, et omnia subjecisti sub pedibur nostis, oves et boves universes, insuper benedictum per omnia sæcula sæculorum. Amen. Amen."*

Then, speak this conjuration:

*"Astaroth, I conjure thee by the almighty name, who has given me the authority and who has appointed me to be in control over his handiworks and who has crowned me with glory and*

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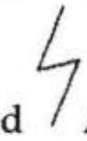
[37] Called Al-Botein, and running from 12° 51′ 26″ Aries to 25° 42′ 52″ Aries. There may be some irony in the fact that this Mansion is associated with retaining captives.

*honour, and by the terrible name of Agla, that when I make this sign in the earth with this ring, you will make a spirit appear immediately before me, who will carry out and obey all my wishes."*[38]

And when you wish to make use of such a Spirit, make the sign with the abovementioned ring in the earth, after which you should place the ring back into a very clean place.

## ANOTHER TO HAVE A FAMILIAR SPIRIT

If you wish to bind a Spirit during the day of Jupiter, you should construct a ring of the purest gold, on which you should find this Seal or Symbol engraved  And you should take this ring close to a dying man and place it in the man's mouth and when he is dead, take the ring out and return home with it. Three days afterwards, when you are all alone in your bedroom, get on your knees and recite three *"De Profundis"*[39] and suffumigate the ring with Rue and say:

*"N.N. son of N.N. reply to me."*

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[38] As Astaroth is considered the Prince of the 8th Order of Demons, the Accusers, it is logical to assume that the spirit would come from this order.

[39] *De profundis* (literally *"from the depths"*) are the first words of the Latin translation of Psalm 130 (129), one of the seven Penitential Psalms: De profundis clamavi ad te Domine (*"From the depths, I cried to you, Lord!"*)

And straight away, he will respond to you and will be bound in this ring.

## FOR LOVE

On a Thursday, Friday or Sunday, write these names with the blood of a white dove and with a red copper pen, newly bought in the name of the person, whom you desire:

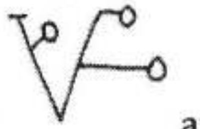
*"Rach, Sache, Raram, Amaam"*

And then write the name of the woman and her mother on top of these names. Then with this paper, if you touch the bare flesh of the person, you should see a miracle.

## TO HAVE A FAMILIAR SPIRIT

Take a completely black cat and a knife that has been intentionally made, making sure that has not been used to cut anything. Kill the cat with this knife and cut off its head. Then remove its brains and heart, after which you should make any kind of small Circle that you wish. Burn the brain and the heart of the cat in this Circle with some straw from rye grass. Gather up the ashes and when you wish to make a Spirit appear in the shape of a cat, take some charcoal made with oak wood, light it and put the abovementioned ashes onto it and a cat will immediately appear to you, whom you should be able to ask any question that you wish and whom you should be able to command.

## TO RECEIVE A REPLY DURING SLEEP

On a Thursday or Wednesday, start a fast, remain chaste for three days and be free from all sin. During the 2nd Planetary Hour of the day, write this Symbol  and its Intelligence, *"Assa"*, on a laurel leaf with some fresh ink made from rose water and with a newly acquired pen just sharpened with a new pocket knife. Place this leaf that you have just written on under your head when you go to sleep. Recite Psalm No.7 before getting into bed and rub your forehead immediately afterwards with a paste made from the oil of sweet almonds, which have been pressed without fire and with white poppy oil blended with powdered roses. Then, after having turned towards the East, say:

> *"Honorabilis Intelligentia Assa, tu qui Gloria et potestate a deo coronatur fuisti, supplio humiliter, ut huc amanter ad me venias, et invoco te ut nocte ista ad me placide venias, et clare, dum summum obumbraveris me, dicas et explices mihi responsum de hac interogatione mea N.N."*

Then go to bed without any more talking and sleep on your right-hand side with the aforementioned leaf under your head and near your ear, and without fail during your sleep in a dream you should be informed solely about the matter you wished to know.

## TO STOP NOSEBLEEDS, WOMEN'S WOUNDS AND HÆMORRHAGES

Say:

*"Azoropit, heal N.N. son of N.N. by the living God and may his blood be staunched"*

Repeat this, saying "*Azoropit*" for a 2nd and 3rd time.

## TO GET ANY INFORMATION YOU WISH FROM A FAMILIAR SPIRIT

Take a flask of clear glass during a calm day, fill it with clear water from a well and place the flask on a table facing a window. Then get a boy or a virgin girl to look through the belly of the flask and while he is looking in this manner, speak the following conjuration to him in a low voice and into his ear.[40]

> *"Rabiel adjiro te per illum qui ferit omnia, et per virginitatem istius pueri (vel puellæ) ut intres in hanc ampullam, et ostendas N.N."*

Repeat this conjuration two or three times until the Spirit comes, because sometimes, he can be late arriving. Then in a low voice into the ear of the child, say:

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[40] The practice of summoning spirits into water for divination, or hydromancy, has its roots in the ancient world, and is seen in some Renaissance Grimoire manuscripts, such as the seventeenth century Sloane MS 3824.

*"Adjuro te, Puer (vel Puella) per Angelos et Archangelos, Thronos, Dominationes, Principes et Potestates, ut videas Spiritum rabielem in hac ampulla, qui tibi ostendat N.N."*[41]

You should repeat this conjuration more than once until you get a result.

## TO STEM THE FLOW OF BLOOD

Say three times: *"May, Pax, Mux."*

## TO BRUSH FLIES AWAY

Take some white Hellebore, crush it and mix some chalk into it. If you whitewash walls with this chalk, no fly will ever enter into a room after it has been whitewashed in this way.

## ANOTHER FOR THE SAME OBJECTIVE

Perfume the house with pastern laden leaves or with calabash leaves and throw some of this decoction onto the walls.

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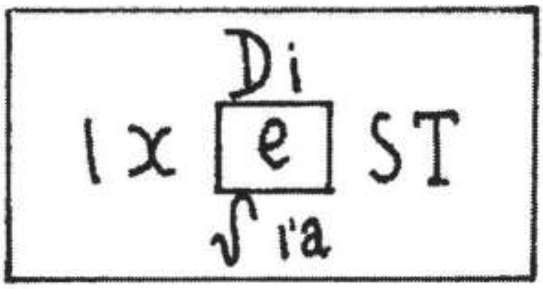
[41] These orders, Angels, Archangels, Thrones, Dominations, Principalities and Potestates, are the orders of angels belonging to the Moon, Mercury, Saturn, Jupiter, Venus and Mars respectively.

## AGAINST RAIN

Take a new knife with a white hilt and make these symbols in the earth with the point:[42]



## AGAINST FLEAS, LOUSE AND BEDBUGS

Fumigate yourself with a burned snake or scorpion and all fleas, louse and bedbugs will flee, as will flies. Even gall[43] and scurvy will go. I once knew a man, who killed snakes and scorpions with a simple touch.

You should also note that if a child is bathed in a bathtub, in which scorpions have been cooked, and if he is fumigated and scented as above, he will look young for the rest of his life.

## TO MAKE A WOMAN GIVE IMMEDIATE BIRTH

You should perfume the woman's nether regions with pigeon excrement and continue to do this for some time, while making her sit over it.

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[42] The white-handled knife was sometimes used interchangeably with the black-handled knife for such operations, as seen in e.g. Sloane MS 3847, one of the earliest known *Key of Solomon* manuscripts.

[43] This refers to fruits and nuts that have larvae infestations.

## FOR LOVE

Take three hairs form the person you love and then take some wax running down a paschal candle and shape it into another small fat candle, like the shape of the hand's thumb. Put the three entwined hairs into this to be used as a wick and wrap each hair with a piece of colon and write these three names on the candle, *"Harton, Partonon, Arabiter"* along with the name of the person whom you desire. Then light the candle, but take care to ensure that it does not burn down completely.

## ANOTHER

Take the person by the hand and as you are taking it, say these words in a low voice, so that she can't hear you: *"Cor Assabiel mulier."*[44]

## TO WIN AT GAMES

On a day of Wednesday, take the card of the King of Coins from the Tarot Deck[45] and write these symbols on the back of the card with the blood of a weasel:

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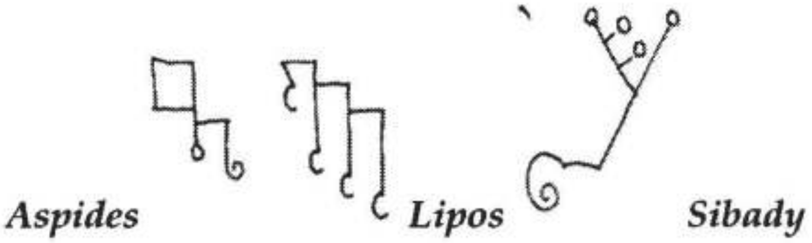
[44] This name may be derived from Assaba, one of the Dukes serving Gediel by day in the Theurgia Goetia.

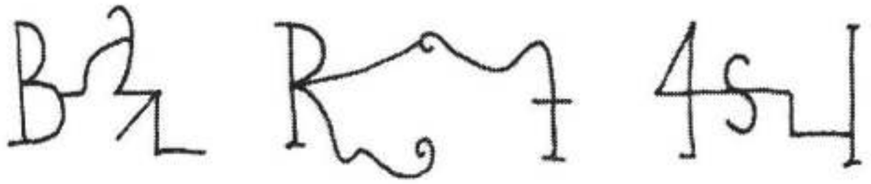
[45] The use of the Tarot is interesting, particularly with the appropriate symbolic wealth associations of the card.



Then fold the card in question, wrapping it in a piece of golden green moiré silk and carry it on your person.

## FOR GAMES

During a day of Sunday during the waxing of the Moon, write these symbols on white virgin paper with the blood of a male crow:



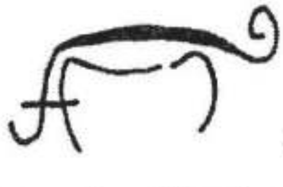
Then carry this paper on you.

## FOR LOVE

Stare a person in the eye and while looking at them like this, utter these words in a low voice, *"Libaresol, Onpiqua, Lesoref"* and, *"Ange"*.

## ANOTHER

On a day of Friday, at sunrise, write this word with these symbols on your right hand with the blood of a dove, *"Anariel*

" and if you touch the bare flesh of the person you should get some effective results.

## TO BE INVISIBLE

Take a black cockerel and cut off its head from its neck with three blows and say, *"I kill you in the name of the Devil."* When you have done that, take 15 or 20 black bean pods and place them into the body of the cockerel.[46] Then close up the body and place the body so prepared, into a hole made in a garden or any other place where beans can grow in the soil, while saying: *"Here, oh Devil, a cockerel worthy of you."*

I hear that the beans that spring from the body of the cockerel will have the ability to render a person carrying one of these beans in his mouth invisible and that nobody will be able to see, sense or hear him in any way whatsoever, nor touch him or sense him by any other human means.

Then cover up the body of the cockerel with earth and from it, a plant will spring forth, which you should allow to grow and mature. When it is mature, take a virgin child along with you and make him harvest the beans one after the other. As soon as they are picked, place them into your hands and test them, one by one, by placing them in the child's mouth to discover which one makes the child invisible. And when you find the one that does, keep it. But test all of them at the same time that they are picked.

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[46] The use of beans in invisibility spells can be found in a number of manuscripts from the fifteenth century Greek text Harley MS 5596 through to the nineteenth century *Grimorium Verum*. See the excellent article *"From the Ring of Gyges to the Black Cat Bone: A Historical Survey of the Invisibility Spells"* by Ioannis Marathakis at www.hermetics.org/invisibilitas.html for a very good study of this subject.

## TO SEE A SPIRIT ON YOUR HAND

Make a virgin child kneel and make him hold a lit church candle that has been blessed, between the middle finger and the ring finger then say:

> *"Oh you pure Angels! Oh you holy Angels, who have come from the Heavens and who have descended upon the Earth, I pray to you through your purity and through the virginity of this child, that you appear on this hand and that upon it, you show me (     ), which I desire to know."*

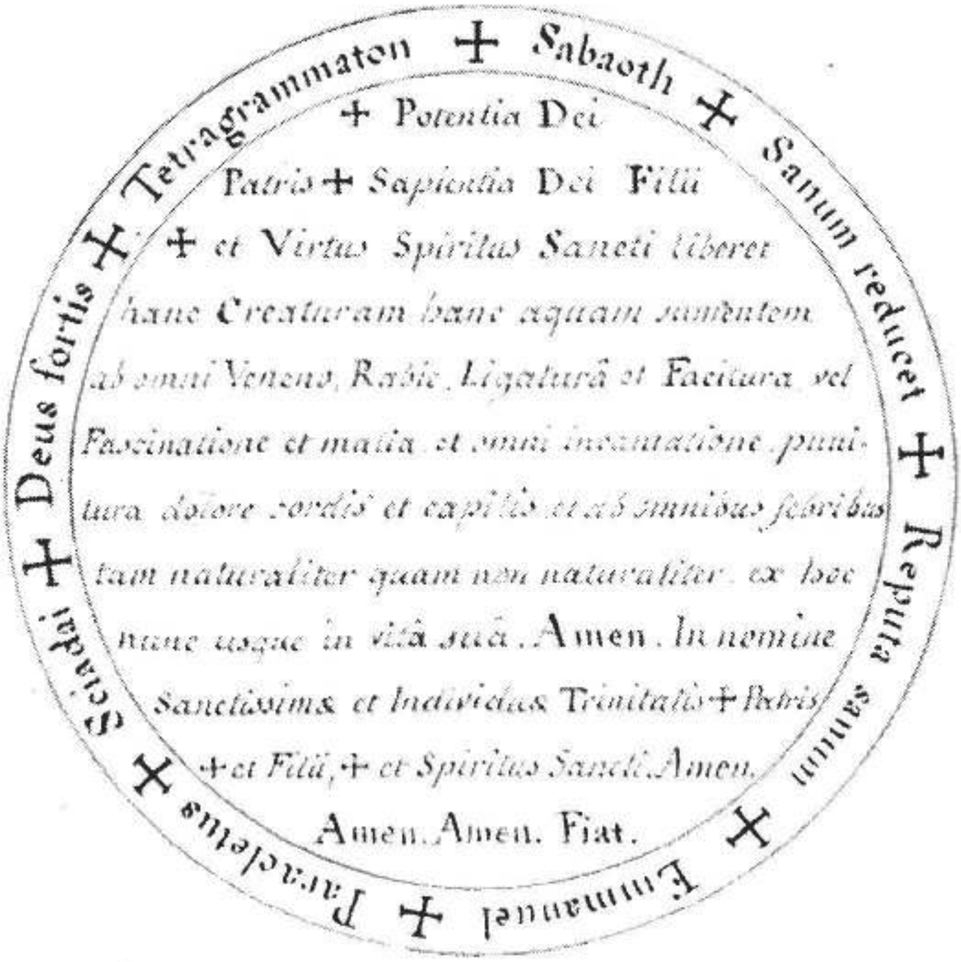
Then you should say one *"Pater"* and one *"Ave"*. And if nothing materialises, repeat the same prayer again up to nine times, but they usually appear after the third time.

## FOR LOVE

On a day of Friday early in the morning  and when the Moon is in the sign of Cancer, write your name along with that of the person you want to be loved by onto a laurel leaf with some saffron mixed with twice as much rose water. Write these names, too: *"Rex, Flex, Flon, Lacom."*

Then place this leaf into the earth in some place where the person will have to pass and walk over it and you should leave it there for four days, after which, collect it and carry it on your person, while making a conjuration to it, appropriate and adapted to the person in question.

## TO HEAL A SICK MAN FROM THE EVILS MENTIONED IN THE FOLLOWING CIRCLE, WHICH HAVE EITHER BEEN CAUSED BY SORCERY OR BY NATURAL CAUSES


Tetragrammaton + Sabaoth + Sanum reducet + Reputa sanum + Emmanuel + Paracletus + Sciadai + Deus fortis +
+ Potentia Dei
Patris + Sapientia Dei Filii
+ et Virtus Spiritus Sancti liberet
hanc Creaturam hanc aquam sumentem
ab omni Veneno, Rabie, Ligaturâ et Facitura vel
Fascinatione et malia et omni incantatione puni-
tura dolore cordis et capitis et ab omnibus febribus
tam naturaliter quam non naturaliter ex hoc
nunc usque in vitâ suâ. Amen. In nomine
Sanctissimæ et Individuæ Trinitatis + Patris
+ et Filii, + et Spiritus Sancti. Amen.
Amen. Amen. Fiat.

Draw this Circle on a white glazed plate with the words written inside it and with the names written on the periphery. Then, scrape the drawn circle and the inscribed words off the plate and mix them with a little water, and give this water to the sick person to drink for three mornings in a row.

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## TO BE TRANSPORTED TO ANY PLACE THAT YOU WISH TO GO IN A BOAT OR VESSEL

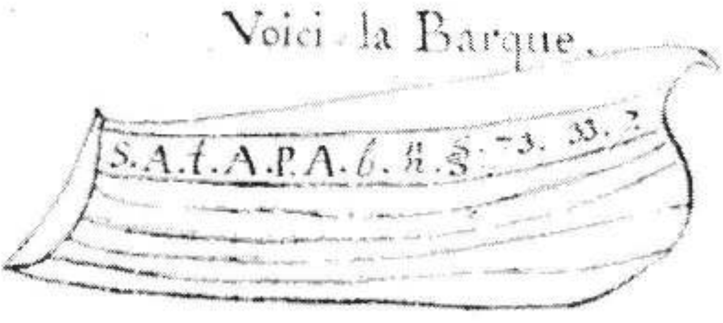
Get yourself a sword or a sabre which has been used to kill a man and with its point, draw the boat shown on the facing page, onto the earth or onto a piece of wood, which must be big enough for you to be able to place your two feet into. Then make the Sign of the Cross and enter into the mentioned boat with both feet and say these words:

> *"O vos invoco, venite, venite et statim quo volo me ducite, et sine iæsiom corporis et animæ, invoco Angelos gloriosos quocumque libet littera scripta est in nave ista nominatos; Gabrion, Sisoy, Gabzav, Pelvm, Gadym, Meos, Artos, Salixos, Gulas, Alabxatas."*

The boat will then immediately appear and will transport you to any place that you wish to go and you do not need fear any evil, as there is no danger.

The Philosopher who made this procedure known for us, assures us that the Angels that have been invoked here are good Spirits of God, who give joy and make all things that we wish to know in the present or future known to us.

Here is the Boat:


Voici la Barque.
S.A.t.A.P.A.6.

## TO RECEIVE A REPLY FROM A SPIRIT[47]

Take a virgin boy or a virgin girl or a seven or eight month pregnant woman and make her graze her right hand thumb nail and then rub olive oil into this nail, making the nail face the sun and while holding the hand of that person in your hand in, say these words in a very low voice:

> *"Huriel,*[48] *Seraphim, Potestates, Anglata, Calim Cala. Be thou welcome, be thou welcome, be thou welcome. Take the stool and place it on the floor. Take the Book, which God gave to Moses, open it and place thy hand upon it and swear an oath that thou wilt tell me the truth of anything that I ask of thee, by the four words God that uttered from his own mouth, "Heu, Zatti, Zati, Habatho" and by the four Heavens, where thou dwellest and by the virginity, which is placed before thee, Huriel, show thyself to this pregnant woman (  )*[49] *and I will then permit thee to*

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[47] This is the method known as the Princes of the Thumb.

[48] Huriel is an angel mentioned in the 13th century grimoire *Liber Juratus*.

[49] Parentheses are in the text, presumably for the name of the woman to be inserted.

*return to the place, which has been predestined to thee. Fiat. Fiat. Fiat."*

You should repeat this several times until the Spirit appears, who normally appears in the form of a child dressed in white, with his hand holding a book. When he appears, say to him:

*"Huriel, I command thee by the four words which God uttered from his own mouth, Heu, Zatti, Zata, Habatho and by the four Heavens, where thou dwellest and by the virginity that I present before thee, Huriel, that thou showest and makest these ( ) ( )[50] be seen and I will then permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."*

You should continue with this conjuration until the person you are employing sees what is being asked for clearly on her nail, and as soon as this happens, say:

*"Oh Huriel, depart now to the place predestined to thee and hold thyself ready to swiftly return when thou art called again."*

It should be noted that if you do this ritual on a day of Sunday during the first rays of daylight, the Spirit should come quickly and without too much difficulty.

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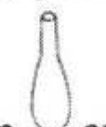
[50] The magician would insert the vision required here.

## SECOND METHOD TO HAVE A REPLY FROM THE SPIRIT HURIEL

This Huriel that we have talked about above, is so familiar and friendly, that he always comes, no matter how you call him, and the speed with which he comes to you, is in accordance with how much you honour him.

If you wished, therefore, to make him appear in a flask full of water, you only need take a crystal flask, as shown in this diagram  and fill it with very clear water. You should expose the flask of water to the sun, while standing it on a small and really clean table, covered with a really white cloth, between two silver or silver-plated exceptionally clean and gleaming candle holders, each of which should be holding a candle made of new and extremely white wax.

Immediately light these candles and make the person, whom you are employing, kneel before the flask. This person needs to be a virgin, boy or girl, or a pregnant woman, as has been stated in the previous paragraph and you should also kneel behind this person and hold your right hand over her head, while saying the following words:

> *"Huriel, Seraphim, Potestates, Anglati, Anglata, Calim, Cala, be thou welcome, be thou welcome, be thou welcome. Take a stool and take the Book, which God gave to Moses, open it and place your hand upon it and swear an oath that thou wilt tell me truth of everything that I ask of thee, by the four Words that God uttered from his own mouth, "Heu, zatti, Zata, Habatho" and by the four Heavens, where thou dwellest and by the virginity that I present before thee, Huriel, show thyself to (      )*

> *and then I will permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."*

Continue with the same conjuration until he appears in the flask and he should do so even more quickly.[51] Your clothes, as well as your body, should be even cleaner and tidier and you should have washed and perfumed yourself with Aloe wood incense beforehand. You should even have made sure to have placed a new pot with lit charcoal onto the little table where you should cast your incense and Aloe wood. In this way, he is duty bound to take on a shape swiftly and to appear immediately. And when the person that you are employing sees the Spirit in the shape of a child dressed in white and holding a book in his hand in the flask, say:

> *"Huriel, I command thee to let this child see ( ) ( ) by the four words that God uttered with his own mouth, "Heu, Zatti, Zata, Habatho" and by the four Heavens where thou dwellest and by the virginity, that I present before thee, Huriel, show and let this child see ( ) ( ) and I will then permit thee to return to the place predestined to thee. Fiat. Fiat. Fiat."*

If the Spirit delays in showing you the thing you have asked for, then you should continue to repeat this last conjuration until he has obeyed.

When you have obtained [the response to] your question, grant the spirit license to depart in the way that has been given above.

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[51] Another example of water being used as the medium for a spirit to manifest in.

## OBSERVATIONS ON THE TWO PRECEDING PROCEDURES

Note, that you can also make the Spirit of Uriel[52] appear in a mirror, in a spring of sparkling water, in a crystal ball or even in a piece of polished stone, provided that all these bodies have been bathed in sunlight and that they can reflect the image that is being presented to them. As for the method you should follow, it is the same one as for the two preceding procedures.

## TO HOLD THE SPIRIT MERAZIM IN A RING, WHO RULES OVER SCIENCES

On a day of Wednesday, Thursday, Friday or Sunday, during first hour of these days, have a ring made from gold and in the hollow of the bezel, engrave this name, *"Merazim"*.[53] Then fill in the lettered hollow with Dragon's Blood and on top of it, fit a crystal plate, so that you can see through to the name we have mentioned. Then sprinkle the ring with rose water and perfume it with sweet-smelling scents. After you have done this, place the ring in some silken material and safeguard it in a very clean place, to be used according to your needs.

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[52] Uriel would more normally be referred to as an archangel. He is associated with the science of astrology, and hence is ideal for divination.

[53] This could be derived from the Hebrew *Mezarim*, a term which may refer to the constellations of Ursa Major or Ursa Minor.

As you need to be very clean before making this ring or band, you should have made sure that you have bathed and washed yourself thoroughly and clothed yourself in white clothes made from washed white linen.

And when you wish to speak with the Spirit we have mentioned above, make sure that you are prepared and you have armed yourself with all the necessary things, according to what the Art prescribes. And when you have cast a circle in the usual manner, the person conducting the ritual should place himself in the centre and he should invoke the Spirit and conjure him up gently, as the Art instructs. This should make him appear but if he does not come, the person conducting the ritual should repeat the conjuration until he does come and has done and answered what you have asked of him. After this, you should grant him license to depart in the accustomed manner.

## ANOTHER TO HAVE A FAMILIAR SPIRIT

Approach a sick man who is dying by yourself and alone and say these words into his right ear:

> *"Deus Pater Alba, vel Abba, Melcho, Ysquibor et ad meam voluntatum constringam te omnibus horis."*

And into his left ear say:

> *"Tetragrammaton cum hæc septia, phecton, vel Amech, Fenesiethia, Fathon in med servitio, et utilitate, et sine læsione aliqua protegat."*

After that, place your right hand upon his head and say to him:

> *"(                    )*[54]*, conjuro te per supradicta nomina et per ipsum Deum, qui cœlorum continir Thronos, et abyssos intuctur, qui est Rex regum et Dominus dominantium, qui montres ponderat, terram quoque palmo suo concludit, qui fecit Angelos, Spiritus et Ministros suos flammam ignis, qui producit ventos de thesauris suia; qui percussit primogentor ab homine usque ad pecur; qui divisit lucem a tenebris; qui facit mirabilia magna solus, ut in quacumque hora diei vel noctis te invocavero sive in domo, sive extra dominum, sive in quocumque alio loco, ad me venire debeas sine aliquot furore aut terrare, non incutiens metum, sed quiete et pacifice ac benigite venias, et de quacumque re te interregavero mihi diras veritatem aperte et sine fallatia absque dilatione pro posse tuo ministrare obedias, et ego tibi promitto in verbo veritatis et infide Dei illum exorare ut tibi comedat omnem gratiam quam tibi ab illo sperare fas est. Amen."*

Then say some prayers to God for the sdeceased, in accordance with the promise you made to him.

## DR. ETIENNE'S PROCEDURE FOR SPEAKING WITH A SPIRIT

During the waxing of the Moon and during its first Hour, take the figurine of a woman standing up and holding a young girl in her arms. The figurine should be made by some skilled artist or even by yourself out of silver or tin. Make sure that before you make this figurine, you have bathed, washed and purified yourself, and dressed in clean and laundered white clothes.

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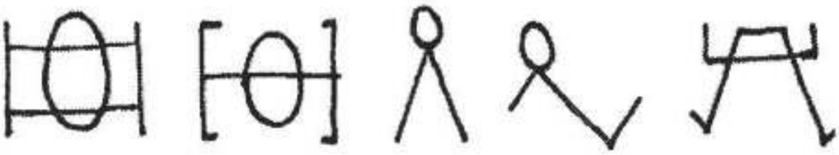
[54] Name of dying man

These five symbols need to be seen on the forehead of the figurine as well as on the forehead of the daughter:



Then after sunset, carry the abovementioned figurine out of the city and into a lonely and secret place and there, place it in a hole, which should be really clean and which has been dug in the earth in advance for this purpose and which should be facing towards the East. Then, take a round lead plate, eight to nine inches in diameter on which the five symbols above have been inscribed and place this lead plate on top of the head of the figurine, so that it covers both her and the girl completely.

When you have done this, trace a circle in the earth with the point of a new knife with a white handle, which has been made explicitly for this purpose. This circle must be traced at the distance of one cubit from the abovementioned figurine and you should step into the circle with two faithful companions and perfume around the circle with laudanum and galbanum, after which, you should say the following conjuration.

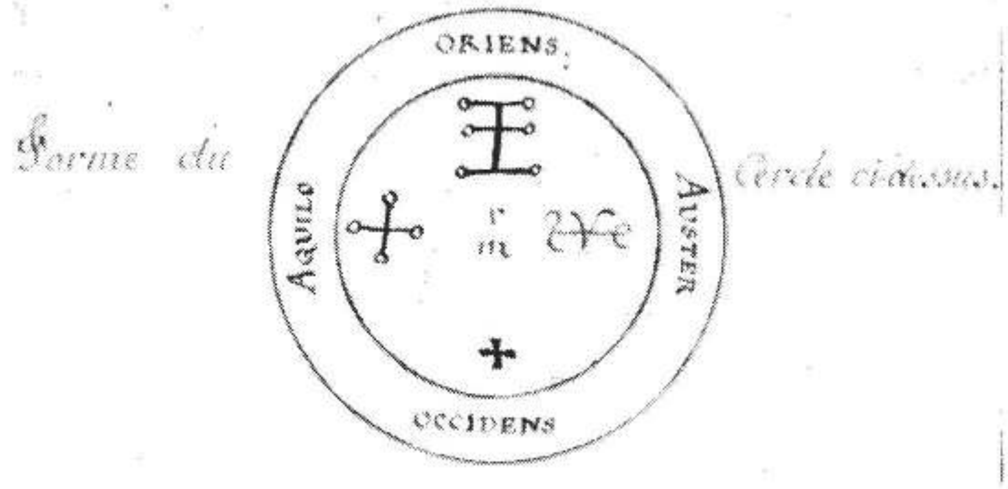
> *"Conjuro te Alma simptea, pura et decora Splendidissima per Deum omnipotem tuum, et ómnium invisibilum Creatorem, et per omnia quæ ipse creavit ab initio mundi, et per Cœlum et Terram et Mare et omnia quæ in eis sunt, et existum, et per has imagines et figuras pro amere tuo et filiæ tuæ fabricatas, quæ ante nos sunt, ut tuam propriam filiam loquentem tecum ad nos addumas, et super plumbi laminam et imaginem eam in forma*

*sponsæ puellæ stare facias, sicut conscievisti, ut nobis det responsum de omnibus rebus, de quibus interrogaverimus eam."*

When you have done this, a Spirit should appear in the form of a very beautiful woman, leading another Spirit with her in the form of a young enchantingly beautiful girl, who along with the first Spirit was covered with the lead plate. Ask what you will and make your wishes clear to her and she should give you a fitting and satisfying response.

After this, you should pray and try to engage the same Spirits so that they can consecrate and validate the abovementioned figurines for you, as well as the lead plate that covers them. Because if you manage to achieve this, then the figurines and the plaque should produce some astonishing results, so that wherever you carry them, you should receive anything you need, merely with a simple summonsand without having to resort to a conjuration. In addition to this, these Spirits will always come to anywhere you are to be found with the aforementioned figurines, day or night and simply by asking and they will always give you a truthful reply. You can gain the goodwill of everyone with these figurines, from men as well as women, by simply touching their flesh and if someone has been arrested, tied and bound, his fetters would fall away simply by touching them. The lead plate alone is so effective, that if anyone were to carry it on his person, he would be guaranteed to never be wounded from any weapon in a war and simply by touching an epileptic, his epilepsy would be cured. And if a person carries the plate to some place where there is hidden treasure, all the enchantments and chains preventing you from digging it up would be destroyed and all the Spirits would be charmed merely by touching it with the plate and so you would easily be able to seize the treasure.

Form of the Circle Above:



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## TO RECEIVE A REPLY FROM A SPIRIT IN A MIRROR

You should take a virgin child, who should be holding a mirror in his right hand and who has been washed, cleaned and dressed, as so should you be too, dressed in extremely clean and perfumed clothes. And when you have made the perfumes for use according to the Art, stroke the forehead of the child in circular movements, hold your hand on top of his head and say these words:

> *"Signo te, puer, in nomine Dei omnipotentis et signet te ipse Deus omnia membra signo fortitudinis et virtutis suæ, sicut signavit electos suos a facienda mirabilia ejus, ita te ipso signet, custodiat, et conservet ab omnia malo, et ab omni periculo. Amen."*

After you have done that, recite this conjuration over the child:

> *"Conjuro te juvenum virginem per Deum Patrem omnipotentem; conjuro te per Cœlum et Terram, et per omnia quæ in eis sunt; conjuro te per Angelos, Archangelos, Thronos, Dominationes, Principatis. Vertutes, Potentates, Cherubim et Seraphim, et per omnia sanctissima et ineffabilia nomina Dei Creatoris nostri, Tetragrammaton, On, Elion, Adonay, Alpha et Omega, qui est principium et finis ; conjuro te per omnia genera linguarum, et per omnia quæ scripta sum in hoc libro et lecta sum a me atque legentur, quod statim suscipias retineas virtutem et potestatem a Creator omnium rerum, et statim, et subito visibiliter videas, et videre in possis in hoc speculo, et tibi benigni, humilis et inansanti in placida humana forma appariam, stem, atque permeneant, absque, ullo tui tremore, formidire, vel pavere, et absque læsione animæ vel corporis tui, vel omnium inconstantium, Spiritus illi omnes, quos in Dei nomine ac virtute invocavero, et circa omnia illa, de quibus a me fuerint interrogati, pure et aperte, et atsque fallacia de interrogates vel quæsitis verum tibi præbeant responsum, per virtutem et potestatem æterni et summi Dei viventi, in cujus virtute hæc omnia jubentus, seu facimus, et in qua nobis fidelibus hæc talla scire fecit. Amen."*

These are the names for the conjured Spirits who appear in the mirror; namely:

> *"Cobia, Caba, Canbtat, Abraca, Abracola, Tuel, Diel, Quul, Astaroth, Castal, Orish, Laufer, Aller, Laufial, Acansarny, Faral, Adeel, Estel, Aysenel, Sathare,Ssanday, Stimel, Bileth, Athanora, Lastul, Letistel, Veycis, Castaon, Fulcinifer, Tronax, Janifeth, Adus."*

We really feel that you should know the special characteristics appropriate to each one of these Spirits, so that you can call them up and subsequently prepare your question, as it would be a mistake to call their names all at the same time. So in this example, we would only name or conjure Cobia with the following conjuration:

> *"Conjuro te, Cobia, per ea que nunc a me dicta sunt, et dicturus sum, et per omnia sanctissima Dei nomina, quæ scripta sum in hoc libro, et per me lecta sum et errant, et in nomine Dei Patrias omnipotentia, omnium que ejus virtutum, dico et præcipio tibi, Cobia, ut cito et statim conjuratur advenieas in hoc speculo, et huic puero virgini famulo Dei pacifice et quiete appareas, sten, et visibilis permaneas, doner ce quamdiu voluero, et ipsi veritatem ostendas de omnibus rebus, de quibus a me interrogator fueris, absque fallacia, sed potius pure, clare at aporte ut recte intelligaris, illa ut ad interrogate verum nobis præbeas responsum. Alioquis amplius in loco ullo non sit tibi sequies, hoc potestatum habeas remanere in terris, sed includi in profundum abyssi, et in lectum damnationis æternæ, ubi tu cum ministeris tuis sempiternaus tuis, et hæc per virtutem Omnipotentis Dei, qui cuncta gubernat, et talem hominibus contulit potestatem, ut vos Spiritus ubique commorantes in ejus nomine et virtute coerescent, adjuro te, et tibi præcipio ut quidquid vobis præcipitur statim venias, et subito admimpleas, sicut pententiæ ultimæ tremendi dici judicii Dei summi te obedire opportebis, et eam inviolabiliter observare."*

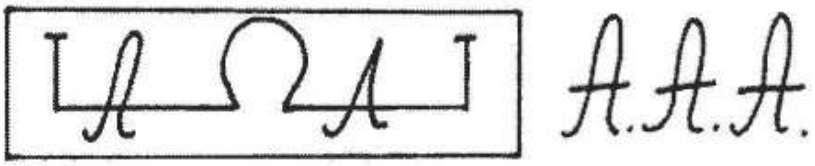
If he then comes, ask him your question, otherwise you should proceed in the manner that the Art teaches.

## To Make The Wonderful Ring Of Lucibel[55]

On the first day of the waxing of the Moon with an even number[56] with the Sun, go a silversmith's house before sunrise and there you should buy as much cupel silver[57] as you wish in the name of Lucibel and keep it until the fifteenth day when the Full Moon appears.

For the time being, take the silver mentioned and when the Full Moon occurs, make a ring out of it on which you can see the name of Lucibel written. Then go to some deserted place in the mountains, where there is a spring of sweet water coming out of the earth in jets or [boiling] bubbles (you should have searched for this location beforehand). Then take a thread spun by a virgin girl and attach the ring we mentioned to the thread and leave it suspended in the water, at the middle or at the end of a wand of virgin hazelnut until you have finished reciting Psalm 12 "*Usquequo &c*". But do not say the "*Gloria Patri*".

When you have done this, take the ring and place it onto a piece of new, white silken cloth, on which you have written these symbols



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[55] Lucibel is an alternative name of Lucifer, found in some of the French witch trials, such as that of Prous Boneta in 1325, and sometimes used by the Cathars.

[56] I.e. the date is an even number like the 2nd, 4th, 6th, etc.

[57] Pure silver extracted from lead based ore.

and after you have perfumed it, wrap the ring in the cloth and keep it in a clean and tidy place that has been perfumed with pleasant scents.

NB. I do not know if you have to write the three "*A*'s" I mentioned on the piece of silk, which are next to the symbols, as they do not seem to have been adapted for this purpose.

1st When you wish to, therefore, make use of the aforementioned ring, put it onto your thumb on your left hand and begin to recite Psalm 12, as mentioned above in a low voice, after which say these words;

> *"O Lucibel, conjuro te per invisibilem Deum, ut securo modo, et mox debeas me ipsum ferre quo est mea voluntas, scilicet, N.N."*

At that moment, you will be transported to the place you have named.

2nd If you then desire to be loved by some person, all you need to do is put on the ring we mentioned above onto your index finger and amongst the words you are going to speak, put in the name of the above person and then, after you have recited the Psalm 12 mentioned above, say,

> *"O Lucibel, conjuro te per invisibilem Deum et volo ut N.N. me amare facias super omnia mundi."*

And at that moment, you will see some results and win her affection.

3rd In a similar way, if you desire to become invisible for anywhere you go, you only need to place the ring mentioned above on the middle finger of your left hand and after you have recited Psalm 12, mentioned above, say:

> *"O Lucibel, per virtutem hujus annuli tuo nomine confecti volo, ut quousque eum in hoc digito habuero, sim invisibilis quocumque tempore, ac loco, et voluntatem mean possim adimplere."*

And at that moment, you will become invisible and you will be able to see others and do everything that you wish without being seen by anyone.

4th In you then wish to play and win at all games, place the ring mentioned above on your ring finger and recite Psalm 12 as above, and say immediately afterwards:

> *"O Lucibel volo ludere, et quocumque ludo vincere."*

And you will see that you will be favoured by Fate.

5th Finally, when you want to receive some revelation about any subject during your sleep, place this ring on your little finger and after you have recited Psalm 12 above, say:

> *"O Lucibel, hac nocte volo videre et cognoscere N.N…."*

… making sure that the room has been cleaned and perfumed.

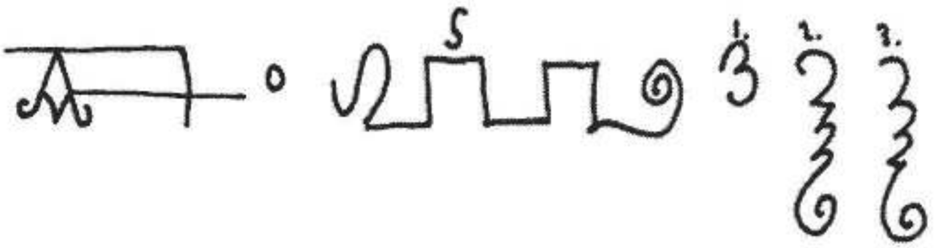
Whenever you have used this amazing ring, you should always replace it properly in the silken cloth mentioned above and keep it pretty and beautiful.

## TO BE INVISIBLE

Take a rib from a dead man and with a white handled knife, bought expressly for this purpose, scrape the rib along one side into a point and place these scrapings into fresh ink and with a new pen, write these words on the side:

> *"Deus Eloy Athanatos, Deus fortis, Deus On, Alpha et Omega, Tetragrammaton, fac me posse transire ut non videas. Amen. Amen. Amen. Fiat. Fiat. Fiat."*

Then on the other side, write these symbols:



After this, tie the rib to your neck with black silk.

Then take another rib from a dead man, scrape it as you did the first one and place the scrapings into some fresh ink too and with another new feather, write the same symbols on it as on the other, along with your name. Then place a portion of the scrapings on your head. After this, you should grind the rib into a very fine powder, which you will sprinkle on your head as you have done before while keeping the first rib on your person.

## AMULET USEFUL AGAINST DIFFERENT KINDS OF DIFFICULTIES

Take some virgin paper and with the juice of the herb called Celandine, draw the square[58] given on it.

When you have written on this paper in this way, when it is tied to your left shoulder, it will remove any harm caused by evil spells.

You can appear before any Judge with this paper, who will not be able to bring any charges against you or find fault with you.

You will be able to go into battle with complete certainty and you will never be defeated.

It also destroys any evil intention that someone may have against you.

If you place this paper under your head at night, you will see the person who stole anything from you in a dream. You will also see whatever you desire to see.

This ring is also useful for all passions of the soul and body.

In order for this amulet to have all the properties we have just spoken about, you should write on the virgin paper during Thursdays and during the planetary hour of Jupiter. This paper should be tainted black with saffron beforehand and draw the square on it with black lettering, using celandine juice mixed with soot.

Note that when this amulet is used in order to gain knowledge of anything during the night, place it under your head and say this prayer:

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[58] It seems that the square was not reproduced.

*"O Domine Deus per virtutes istius figuræ rogo te ut ostendas mihi ( ).*"[59]

And you should write the same thing on another piece of paper, which you also place under your head.

## EXPERIMENT TO KNOW WHAT THE TIME IS

Take a goblet of clear crystal and then take a wedding ring of a woman who was a virgin when she married, if possible, otherwise take what you can get, provided that it has been blessed. Then suspend this ring by a double white thread in this goblet and hold the thread in both hands with both elbows leaning on the table and gently lower the ring until it is halfway into the goblet and then say these words over the ring in a semi low voice:

*"Ecce enim veritatem dilexisti, incerta et occulta sapientiæ tuæ manifesta mihi. What time is it?"*

And repeat the same words until you see the ring move by itself and tap out the hours, the half hour and the quarter hour against the inner sides of the goblet.[60]

## TO WIN AT GAMES

During a day of Tuesday when the Moon is waxing, buy a piece of lamb meat and give the butcher the price he asks for but make sure that you do not eat it and that while you are paying for it, make sure that you pay with just one coin, whose value should be worth more than the meat. With the change the butcher gives you, make a seal or have one made, on which this character is engraved

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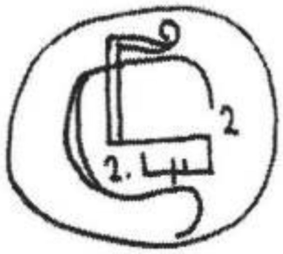
[59] Insert name of person saying the prayer.

[60] This is known as dactylomancy, or divination by wedding ring.



on one side and your name written in full on the other and you will see wonders.

The seal may be bigger than this drawing, if you so wish. Also write these words on the piece of virgin paper with wolf's blood: *"Ybac, Abac, judas, Ayda, Aba, Velico terra, Ablac Abac vel Abazar."*

And while holding this paper in your hand, touch the dice or the cards and then all you need to do is ask them for what you wish for in a low voice and what you have asked for will transpire.

## FOR GAMES OF CHANCE

Write these names on a piece of virgin paper on a day of Friday and during the waxing of the Moon before sunrise:

*"Bun, Baca, Bato, Bati, Produtza, Pro Vicet."*

At this point, you can add a conjuration adapted for the subject in question.

## TO RECEIVE GOODWILL AND FAVOURS FROM SOMEONE

On a day of Wednesday at the New Moon, get a virgin child (boy or girl)who knows how to write, to write the *"Pater Noster"* only up to these words, *"Panem nostrum &c"* and then to continue to write Psalm No 3, which begins, *"Deus, in nomine tuo salvum me fac &c."* but without writing the *"Gloria Patri."*

When this has been done, fold the paper up and place it on a newly born child, who is about to be baptised. When he has been baptised, remove it and safeguard it for later use.

When you wish to use it, you only need to touch the person with this paper, man or woman, from whom you have lost good graces (favours) and this person will be forced to condescend to your wish, even if it is in spite of himself.

Note that the solution used to write on the paper we have mentioned above, must be made from rose water mixed with saffron and the feather pen must be ripped from the left wing of a swallow.

## IDEM[61]

On a day of Friday, start to write the following prayer on a piece of virgin parchment which you also should recite, on the same day and with great devotion, having first been properly purified in body and soul. Then when you wish to obtain something form someone, take him hand.

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[61] For the Same.

Here is the prayer:

*"Pater On, noster Jehova, qui es Agla in cœlis, Agios Sanctificetur Alpha nomen tuum, Theos adveniat Athanatos regnum tuum, Eleison fiat Imas voluntas tua Caritas sicut in cœlo Panton, et in terra Craton. Panem nostrum Elion quotidianum Homosion da nobis hodic Salvator, et dimitte nobis Redemptor debita nostra Primogenitus sicut et nos Paracletus debitoribus nostris Sabaoth dimittimus Eloym et ne nos Adonay inducas in tentationem Pater, sed libera nos Filius a malo Amen Spiritus Sanctus."*

## TO RECEIVE AFFECTION FROM KINGS AND OTHER GREAT PEOPLE

Take some rose oil and recite Psalm No. 4 over it "*Cum invocarem &c*" and rub your face three times with this oil and then go to speak to the Squire or other Lord and you will receive what you wish.

To gain some usefulness or receive some service from someone without any prejudice, say these two words, "*Comisthonon, Sedalay*", but you should not utter them for any other purpose.

## FOR LOVE

Write these names on an apple or a pear or a peach with a new needle, "*Astoroth, Astoroth, Astoroth, impone virtutem tuam huic (     ) per nomen magnum Adonay.*"

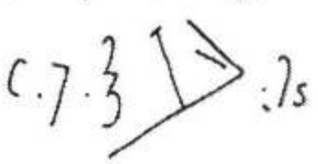
Then perform a decent conjuration for it and perfume it with wood of Aloes and give it to her to eat, or if you can't make her eat it, show it to her.

## IDEM

On a Thursday during the Planetary Hour of Jupiter and while the Moon is waxing, take five drops of blood from the little finger of your left hand and blend it with finely powdered nutmeg. Let this mixture dry in the sun and then when you have ground it to a powder, give it to the person to eat in either a stew or in a drink.

## TO BE LOVED EITHER BY A WOMAN OR BY EVERYONE ELSE.

Take a rib from a man or a woman, according to the person you are performing the ritual for, which can be easily found in a cemetery. Then during a Thursday at the hour of Jupiter, place this rib into running water of a river, or even into a new pot glazed in white, filled with clear and clean water, which has been changed every day in the evening until the evening of the first hour of Saturday night. Then write these names with these symbols on the rib we mentioned above:

> *"Samuel, Zeel, Fasquali, Hasy, Castiel, Amazel, Camel, Fedicia. Figiel, Zezat,*  *Possi susona adferte mihi N.N. (name, surname and the mother's name) ad hunc locum."*

Then expose the mentioned rib to heat on a fire that you have lit beforehand, while saying:

> *"I conjure you, you names, which are written on this rib by the power of He who has created you and who has given you power, that as this rib with your names on it heats up, so in the same way will you make N.N. heat up with love for me, so that she may never have any rest nor peace until she has fulfilled my wish and has done what I wish of her, which is (   )."*

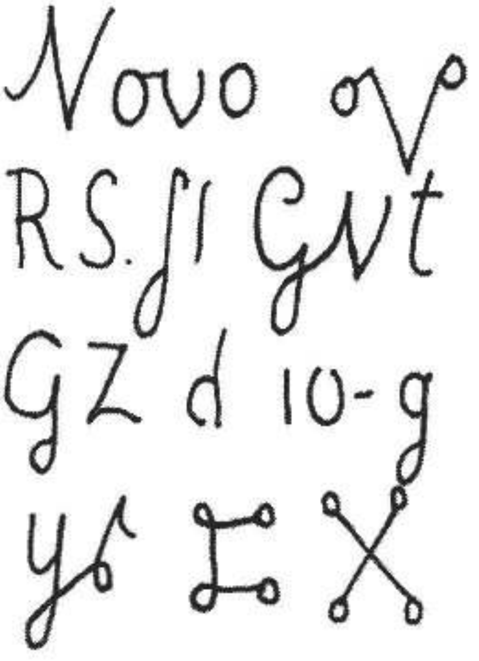
Make sure that the rib does not burn, as many bad things will ensue if it does.

And when you have received what you desire, place the rib into the same pot, whose water you should have changed beforehand, so that the person's passion may be extinguished towards you.

## To Make A Good Angel Appear, Who Will Reply To Any Questions Asked Of Him

Take seven swallows, burn them to a cinder in a new pot that has been haggled for.[62] Grind these charred remains into a very fine powder and make some ink from it using this method:

In a new beaker, mix the powder mentioned above with some garden parsley juice and add some rosewater, so that the ink does not become too thick. Mix all of this well together in the glass and with this tincture write the following symbol on a strip of yellow copper or in its absence, on a strip of red copper called a rosette:



When this symbol has dried, place the strip of metal in a vase filled with pure water and add three laurel seeds into it and place the vase onto a tripod over a new fire, so that it heats up a little. After that place the vase on a table and stir the water with a little rod made of hazel wood and utter these words ten times:

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[62] This is unusual as it goes against the normal approach of never haggling for magical tools.

> *"Pakalli, aller, yemulet, Wayercigeo, yemileh, Ereindugen gua Kebukim ie dedem."*

When you have uttered these words ten times, wait a while and you will hear a soft and pleasant voice. When you cry for joy, the good Angel or Spirit will cry for joy with you. Ask him anything that you wish to know and you will have a sure response about all of it.

When you have nothing left to ask him, say to him, "*Go now in the name of God. The Peace of God be with you.*"

After this, pour the water away and when you would like to perform this ritual again, write it out as you did the first time. This is why it is important to safeguard the powder and the ink carefully and when it becomes dry, you can refresh it with rose water and the juice of celery or wild opium poppy

# TREATISE OF MIXED CABALAH WHICH COMPRISES THE ANGELIC ART TAKEN FROM HEBREW SAGES

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## CONCERNING MISCELLANEOUS CABALAH

This part of the Cabalah consists of Divine Favour by which the Human Spirit, focused on itself while meditating on Celestial matters, finds itself enraptured in a kind of ecstasy, in which it receives revelations of higher sciences and occult matters, which have not been given to the whole of Mankind to know.[63]

Once Mankind has experienced this ecstasy, he can scarcely remember things from the lower world, which equally also contribute to the glory of God and to the benefit of those close to him: the satisfaction, which he experiences seeing himself so close to the Angels takes the place of everyone else.

In order to succeed in being granted such a distinguished favour from Heaven, it would be proper to have some kind of knowledge of the attributes of God, such as the ones the Hebrew Sages have handed down to us. They describe the Divinity as being reconciled in the infinite distance from its centre and as always, is occupied with the reproduction of things.

God being considered as contemplative within himself, cannot only not be described in any manner, but also cannot be understood through Mankind's ability to comprehend. This is why God, when he spoke to Moses, said to him, *"Posterior mea videbis."* Meaning by these words, that Moses cannot know the face of God, seeing that only the eyes of God himself can see it. The Hebrews called it *"Ain Soph"*[64], that is to say, *"the Incomprehensible Infinity"*.

Therefore, the Hebrew Sages wanted to show God as being occupied in the creating things, and he has given ten principle attributions called Numerations, which comprise all things and are like ornaments surrounding him, which make his Divinity shine and which make him known to Mankind.

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[63] This is an interesting description which could apply to the prophetic state known as Ruach haQadosh (lit. Spirit of Holiness).

[64] Limitless Light, the second of the three Veils of Negativity prior to creation.

These ten Numerations or ornaments[65] have a direct relation with the ten names of God, which precede the ten Angelic Orders, the ten Celestial Spheres and from which the tangible world is consisted, as well as the ten parts of the Microcosm.

The 1st Numeration or ornament of God, which at the same time is the Crown of all the Ages, is called [ ][66], that is to say, Canal, by which God influences and extends his will over the Choir of the Seraphim and over the first Moving Body by means of the Intelligence called Metatron-Serapanim, which means Prince of the Aspects, by means of which, the Hebrews also claimed that God had spoken to Moses. This 1st Numeration relates to the name of God Eihe, which means Essence,[67] because he gives being to all things which exist and fills the entire Universe with the splendour of his Infinite Majesty from the centre to its circumference.

The 2nd Numeration is called Chokmah, that is to say, Wisdom. The name of God appropriate for him is the infallible Name of the four letters Jehovah[68] united at Yod. It is through this that God influences the Cherubim in the star-studded Heaven through the medium of the Angel Raziel, Spirit of Adam, while forming these indefinable lights of the ideal world and consequently distinguishing Chaos from created things.

The 3rd Numeration is called Binah, or Prudence. It relates to the name of God Elohim. By this Numeration, God influences the Choir of the Thrones through the medium of the Angel Zaphkiel, who was the Spirit of Noah, dominating the Sphere of Saturn, where the forms of the first matter were imprinted and from which ensued the birth of the Universe.

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[65] The 10 Sephiroth of the Tree of Life.

[66] Although blank, this would logically be Kether ("the Crown"), the first Sephira on the Tree of Life, though the Hebrew word for canal is 'teala'.

[67] More frequently translated as "I am".

[68] Yod Heh Vav Heh, the Tetragrammaton.

The 4th Numeration is called Clemency or Benignancy[69] attributed to the righteous and infinite mercy of God. It bears the name of God El and through it, God influences the Order of the Dominations through the medium of the Angel Zadkiel, who was the Spirit of Abraham and influences the Sphere of Jupiter.

The 5th Numeration is called [ ][70], that is to say, Rigour or Severity. It bears the name of God Gibor and influences the Order of Powers and on the Sphere of Mars through the medium of the Angel of Camael, its Intelligence, who was the Spirit of Samson. It is from this Numeration that the Elements proceed.

The 6th Numeration bears the name of God Eloha, united at Va'Daath.[71] It has an influence over the Orders of Virtues and over the Sphere of the Sun through the medium of the Angel Raphael, its Intelligence, who was the Angel of the Patriarch Isaac and of Toby, his son.

The 7th Numeration is called [ ][72], that is to say, Triumph. It bears the most holy name of the Four Letters,[73] reunited at Sabaoth. It has an influence over the Order of the Principalities and over the Sphere of Venus through the medium of Haniel, its Intelligence and all plants proceed from it.

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[69] The fourth Sephira is Chesed.

[70] Again, the blank is in the text, but refers to the Sephira Geburah.

[71] An alternative name for Tiphereth.

[72] The text is blank, though the missing Sephira is Netzach.

[73] The Tetragrammaton, giving the divine name Jahveh Sabaoth.

The 8th Numeration bears the name of God Elohim Sabaoth. It has an influence over the Choirs of the Archangels and over the Sphere of Mercury through the medium of the Archangel Michael, its Intelligence and the Angel of Solomon. It is through this Numeration that all animals proceed.

The 9th Numeration is called [],[74] that is to say, Basis or Foundation. It bears the name of God Sadaï[75] and has an influence over the Choirs of Angels and over the Sphere of the Moon through the medium of Gabriel, its Intelligence, who was the Angel of Daniel. It is through this that the Spirits or Angels are allocated to each man.

The 10th and last Numeration is called Kingdom.[76] It bears the name of God Adonai-Melech, which means Lord and King. It has an influence over the Animastic[77] Order, which the Hebrews called Issim or Heroes, Giants, strong and vigorous men and has an influence over the world through the soul of the Messiah or according to the opinion of others, through Metatron, who was the Angel of Moses.

It is this Numeration that bestows the gift of Prophesy to the spirit of men instructed in the Divine Law and in this Science, because Man can succeed in gaining harmony and affinity with the first Numeration through his understanding of the most elevated and spiritual parts; he gains harmony and affinity with the second through his reason and his discourse; through his superior, concupiscent nature or desire for higher things with the third; through his superior, irascible or zealous nature for divine things with the fourth; through his free, arbitrary nature, with the fifth; through his total preoccupation with celestial things with the sixth; through the concern he has with inferior things with the seventh; he will succeed in being in agreement with the eighth, if he unites the two qualities from the preceding two Numerations; by means of this, he can rise up from the active to the contemplative and he will reach the ninth; and through the faculty which he has from his first domicile, or ethereal vehicle, he will be in harmony with the tenth.[78]

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[74] The text is blank but clearly the missing word is Yesod.

[75] Shadai.

[76] The Sephira of Malkuth, which translates as Kingdom.

[77] Pertaining to mind or spirit; spiritual.

Here are the objects on which hang all the deliberations of the Cabalists and which acts as a law for them to attain true Wisdom. It is through the knowledge of these things that you will be successful reading this Book of Life and if you pay attention to everything that we have just said, there you will find the seed of the infallible sciences and the seed of the knowledge of things past present and future.

However, as this science contains Divinity as well as the base nature of Mankind, he would not know how to attain it without divine favour and we are going to see how Mankind can nevertheless rise up to there.

Our soul, according to the Platonists, used to exist in a most blissful state and was graced with all knowledge before descending to unify with our bodies in the intelligible world. But finding itself enveloped with bodily material through this union and with their knowledge being so offended by it, they no longer had any idea about the things it used to contemplate in its preceding state. Yet it is not dispossessed of this knowledge: the man who has the ability to acquire them again, may indeed acquire them. By living a sober and frugal life, removing yourself from all excess and from all blemish, carnal knowledge and concentrating on the object you are about to undertake are all means which contribute greatly to make man's spirit focus on itself and to make him suitable for contemplation, as we have mentioned previously, by which the soul gradually rising up with divine grace beyond his material shell, finally finds itself enraptured in a state of soaring ecstasy, called alienation or divine fury, where it can see the discovery of its first glimpses of knowledge once again. From here, he may follow the miraculous results through the gathering of the Angelic Spirits, so that Mankind, in this state, does or says surprising things, which he no longer remembers after the ecstasy has finished and he then no longer wishes to believe that he has done or spoken such things.

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[78] This sequence and its attributions seem to suggest a reversal of the usual sequence of the Tree of Life, with the energy sequence being downwards for realisation rather than upwards. In this it could be seen as a predecessor to the work of Charles Stansfield Jones (Frater Achad) in reversing the Tree of Life in the early twentieth century.

After you have studied the knowledge we have set forth above, you may put certain procedures into practice in order to know whatever you desire from the Angels. You have recourse to the miscellaneous Mystery for this, which derives from Cabalah, although it does not depends upon it absolutely and it may be mixed with this kind of Wisdom, which derives from the virtue of superior things and the knowledge of this is called The Divine Law.

In order to put this procedure into practice successfully, you should approach God and his Angels, as we have stated before, through leading a shrewd life and through prayer and you should know all their names.[79]

If you want to have a revelation about some good thing you desire, for example, you should know that there are only certain days when you will be able to perform your rituals and that during each of these days, there is one Angel who governs it and one name of God appointed to it and that you should use his name him in your prayer, according to the day you are in and you should do it in the manner given as follows:

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[79] I.e. God's and his Angels'.

## THE ORDER OF THE DAYS DURING WHICH YOU SHOULD WORK WITH THIS EXAMPLE & THE NAMES OF GOD APPOINTED TO THEM

| | | |
|---|---|---|
| **Wednesday** | (Mercury) | Elohim Sabaoth |
| **Saturday** | (Saturn) | Elohim |
| **Tuesday** | (Mars) | Elohim Gibor |
| **Friday** | (Venus) | Sabaoth Jehovah |
| **Monday** | (Moon) | Sadaï[80] |
| **Thursday** | (Jupiter) | El |
| **Sunday** | (Sun) | Eloa Va-daath |

## NAMES OF THE ANGELS APPOINTED TO THE DAYS MENTIONED ABOVE

| | |
|---|---|
| Wednesday | Raphael |
| Saturday | Cassiel |
| Tuesday | Samael |
| Friday | Anael |
| Monday | Gabriel |
| Thursday | Sachiel |
| Sunday | Michael |

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[80] Shadai

Being prepared in this manner with a clean heart and without having sinned, as we have mentioned above, you should perform the ritual for eight days in the order of the days indicated above, which should be chosen only during the waxing of the Moon. Leave an interval of two days between one ritual and the next and if you cannot complete everything during one single Lunar month, you should finish it during the next waxing of the Moon.

You should therefore begin on a Wednesday, which should be a clear and serene day, during which you should fast on bread and water, your room should be very clean and you should be washed. You should rise one hour before Sunrise and while dawn breaks, you should recite the following prayers on your knees, seven times each day so that they are finished before Sunrise. During these prayers, you should change the name of God and the Angel appointed to the day you are working in.

On the following Saturday, which should be the second day for performing your ritual, you should rise at the same time as before and say the same prayers as before, in which you will previously have taken care to insert the name of God and Angel appointed to that day. And you should follow the same method for all the other days until the end.

You will therefore perform the 1st Invocation to God.

To raise up our hearts to God and to draw his condescendence upon us.

**Psalm 8**[81]

*Domine Dominum noster, quam admirabile est nomen tuum in universa terra, quæ dedit confessionem tuam super cœlos.*

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[81] This version of Psalm 8 has a number of differences from the traditional version.

*Ex ore infantium et lactantium finiasti virtutem propter inimicos tuos, ut deteres inimicum et ultorem.*
*Quoniam videbo cœlos tuos oper digitorum tuorum, Lunam et Stellas quæ tu fundasti.*
*Quid est homo quod memor es ejus? Aut filius hominis quoniam visitas eum?*
*minuisti eum paulominus ab Angelis gloria et decore coronasti eum.*
*Et constituisti cum Dominatorum in operibus manuum tuarum.*
*Omnia subiecisti sub pedibus ejus, oves et boves universas insuper et quadrupdes campi.*
*Volucres cœli et pisces maris qui pertransenntes semitas maris.*
*Domine Dominus noster, quam admirabile est nomen tuum in universa terra.*

### Prayer to God

### Psalm 103[82]

*Benedic, anima mea, Domino (here you insert the name of God allocated to the day) Domine Deus meus magnificatus es vehementer, confessionem et decorem induisti. Induens lumine sicut vestimentum, extendens cœlos sicut cortinam.*
*Qui tegis in aquis superiora ejus; qui ponis nubes cursum, tuum qui ambulas super pennas venti.*
*Qui facis Angelos tuos spiritus, Ministros tuos ignem urentem.*
*Fundasti terram super bases ejus, non commovebitur in æternum et semper.*
*Abysso velut vestimento operuisti eam; super montes stabunt aquæ.*
*Ab increpatione tua fugient, a voce tonitrui tui præcipitabuntur.*

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[82] Again this version of Psalm 103 has a number of textual differences. The numbering is based on the Greek Septuagint Psalms, so it is 104 in the Masoretic Hebrew Psalm numeration.

*Ascendent montes, descendent valles ad locum quem fundasti eis.*

*Terminum posuisti, quem non transgredientur, neque revertentur ut operiant terram.*

*Qui emittis fontes in convallibus, inter montes ambulabunt.*

*Potabunt omnes bestiæ agri, et extinguent onagri sitim suam.*

*Juxta illos volucres cœli habitabum de medio frondium dabunt vocem.*

*Irrigans montes de excelsis suis de fructu operum tuorum satiabitur terra.*

*Faciens germinare jumentis et herbam servituti hominum.*

*Ut educant panem de terra, et vinum lætificet cor hominis.*

*Ut illustrem faciem in oleo, et panis cor hominis confirmet .*
*Saturabuntur ligna campi, Cedri Libani quas plantavit.*

*Quoniam ibi passeres nidificabunt, Ciconiæ abietes domus ejus.*

*Montes excelsi Cervis, petra refugium Cuniculis.*

*Fecisti Lunam propter tempora, Sol cognovit occasum suum.*

*Posuisti tenebras et facta est nox, in ipsa movebuntur omnes bestiæ saltus.*

*Catuli leonum rugient ad prædam, et ut quærant a Deo escam suam.*

*Orientur Sol et congregabuntur, et in habitaculis suis accumbent.*

*Egredietur homo ad opus suum, et ad culturam suam usque ad vesperam.*

*Quam multiplinta sum opera tua, Domine, omnia illa in sapientia fecisti, impleta est terra possession tua.*

*Huc mare magnum et spatiosum minibus; illic reptilian, quorum non est numerous, et animalia pusilla cum magnio.*

*Illi naves pertransibum, Leviathan quem formasti ut videat in ipso.*

*Omnia illa te expectant, ut descibum eis in tempore suo .*

*Dabia illis, colligent, aperies manum tuam, saticbuntus bons*

*Avertenie autem te faciem tuam turbabuntus, auferes spiritum corum peribunt, et in pulverem suum revertentur.*
*Emittes spiritum tuum in me (here the name of the person who is praying must be named) et creabur, et renovabis faciem meam.*
*Sit Gloria Domini in æternum, lætetur Dominus in operibur suis.*
*Qui respicit terram, et contremiscet, tanget monter et fumigabunt.*
*Cantabo Domino in vita mea psalllam Deo meo quamdiu fuero.*
*Inundum sit ei eloquium meum, ego vero lætabor in Domino.*
*Deficiant peccatores e terra, et impii amplius non sint: Benedic anima mea, Domino. Alleluia.*

## Prayer

*Omnipotem æterne Deum, qui totam Creationam condidisti in laudem tuam, et honorem tuum, ac ministerium hominis, oro te atque obrero, ut Spiritum (here insert the name of the Angel of the day) emitter digneris, qui me doceal quæ illum cum justitia et pretate interrogavero. Verum non mea fiat voluntar, sed tua per nomen sanctissimum tuum, quod exaltetur per omnia sæcula.*

## Prayer to the Angel

*O bone Angele (you name the Angel of the day here) qui es præpositur Diei (you name the day you are in here) te deprecor, ut Dominum Deum tuum et meum, qui in te potentiam et fortitudinem super omnibus ingenium et vigorem posuit, supplicer, ut concedere mihi dignetur hunc artem Kabala (or another science) et quod mihi assistas in meo auxilio, et accipias meum hoc nomen (that is to say, the name of the person who is praying) quod confirmo super te, ut perficias omne mecum velle, et illumine et doceas quæ operaturus ero in hac scientia. Amen. Amen. Amen. Fiat. Fiat.Fiat.*

# CONCERNING MISCELLANEOUS CABALAH

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## 2ND PART

In this second part, we are concerned with how to deal with the Seals, Pentacles or Heptacles, which you must wear hung around your neck, so that you can obtain the graces you are seeking.

In order to create them in such a way that you are guaranteed success, you should be fully prepared, as we have said in the 1st Part and you should abstain from all sin during 7 lunar months, this number being mystical and of great value and power in the Cabalistic Rituals. You should take care not to use these things, except in case of great necessity and to avoid performing these experiments merely out of curiosity. Because it will be to the detriment of the person carrying them out. For it is written: *Non accipies nomen Domini Dei tui in vanum.*

## CONCERNING THE MATERIALS SUITABLE FOR THESE RITUALS

There are three different kinds of materials, which you can use in order to create the Heptacles, which is what we are dealing with here: namely, pure gold, purer silver and virgin wax, on which you need to engrave verses form Scripture, appropriate for the result you are aiming to achieve, along with the Names of God and the Names of the Angels necessary to get results, as we will discuss later on. And whoever creates these Heptacles with a pure heart and with the method that we are going to mention, will be astonished by their effectiveness, which is greatly superior than other rituals of this genre.

For all illnesses and infirmities of the body, you should use the purest and cleanest virgin wax. As for all other results, you can make use of Gold or Silver; but if you wish to obtain a favour from any Prince, you should use Gold rather than any of the others.

## RITUAL

You begin by setting out the thing you wish to obtain, such as goodwill, friendship, honour, wealth, health, victory over your enemies, knowledge, divination, revelation and such like things. Chose one of the three materials listed above and although it is better to begin on a Saturday, the Pentacle will have a better effect, however, if you begin the ritual on the day of the governing Planet, which directly influences the object in question, as in the example below.

Having chosen an appropriate and corresponding day, you should have everything ready before sunrise, including a newly lit fire, so that you can purify the material and before lighting the fire, you should bless the material while reciting the following prayer below, seven times.

## BLESSING PRAYER[83]

*"Domine quam multiplicati sum tribulantes me, multi insurgents adversum me.*
*Multi dicunt animæ meæ, non est salua ipsi in Deo solo.*
*Tu antem, Domine, susceptor es pro me, gloria mea, et exaltrans caput meum.*
*Voce mea ad Dominum clamabo, si respondet mihi de monte sanctitatis ejus.*
*Ego jacui et dormivi, exsurrexi quoniam Dominus sustentabit me.*
*Non timebo prælia populorum, qui in circuita positi sumt adversium me.*
*Exurge, Domine, salvum me fac Deus meus, quoniam percussisti omnes inimicos meos in maxilta, dentes impiorum confregisti.*
*Domini est salus super hanc creaturam (here you name the material) benedicto tua solo.*
*Ecce nunc benedicte Dominum omnes servi Domini ; qui statis in domo Domini in noctibus extolite manus vestras ad sanctitatem et benedicte Dominum.*
*Benedictat te creatura (here, insert the name of the material) Dominus ex Sion, qui fecit cœlum et terram.*

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[83] This prayer is composed of Psalm 3 verses 2-9 followed by an adaption of Psalm 134(133).

*Hæc creatura (here, you name the material again) accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.*
*Etenium benedictionem dabit legislator, ibunt de virtute in virtutem (you name the material here) videbitus Deus Deorum Sion.*
*Quoniam illic mandavit Dominus benedictionem et vitam usque in sæculum."*

***Oremus***
*"Sapientia tua, Domine Deus cuncta disposita atque omnia tua virtute et gratia perficiantur, creaturam istam (here you insert the name of the material) benedic, Domine, et sanctifica, ut in conspectu tuo quidquid eis peragimus ad omnium inimicorum tuorum incursus exsurgamus victores, per nomen Sanctissimum tuum quod exaltum sit in sæcula. Amen."*

After you have recited this benediction seven times over the material, as we have mentioned above, while covering the material with your right hand but without touching it, however, you should throw it onto the fire in a new pot of either earth or iron. And as soon as it is on the fire, perform some sweet-smelling fumigations over it, if your purpose is for obtaining good things, or really stinking fumigations, if your purpose is for evil things. As soon as you have done the fumigation and while the material is melting over the fire, you should recite the two Prayers, which have been written[84] above taking care the change the Names of God and Angels in them, appropriate to the day and for the objective, which you are trying to achieve.

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[84] The original text has the words "on page 17" here, which we have removed as we do not have the same pagination.

Take note, that during the fumigations (which must also be done seven times each day), you should pronounce the Scriptural Verses appropriate to the objective for which you are working with each of the fumigations, such as those you will see later on.

When that has been done and as soon as you see that the wax has melted, or that the metals are really red, you should throw them into white wine bought expressly for this purpose, which is called for the purification of the material. This purification is repeated for each of the mornings, seven times in the same way and with the same prayers, in which you only change the names of the day, as we have pointed out to you beforehand and all of this is repeated for seven consecutive days. But on the last day, instead of using white wine to purify the material, you should use blessed water.

Note again, that the instant you throw the material into the white wine or into the rose water, you should also recite the same scriptural verses you recited during the fumigations.

This ritual is always performed while turned towards the East.[85]

When you have blessed and purified the material in this way with much devotion and with a strong intention to implant the quality you desire into it, you should wait until the eighth day, during which, always before sunrise, you should light the fire and bless is while saying:

> *"Benedic, Domine, hanc creaturam ignis, ut valeat ad effectum quem peto a Benitate tua, atque omnipotentia tua per nomen Sanctissimum tuum quod exaltatur per omnia sæcula. Amen."*

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[85] Literally the direction of the Rising Sun.

Immediately place the material onto the fire or into the fire and you should suffumigate seven times, repeating the verses from the Holy Scriptures appropriate to the subject seven times. And while the material is melting, you should recite the prayer to God and to the Angels of the Day,[86] and when you see that it has melted, you should throw it into the mould, which has been prepared in advance for this purpose. And at the same time, you should recite the verses of the Scripture again, adding the following words:

> *"Omnipotens æterne Deus, esto propitious mihi N.N. famulo tuo, et vos omnes Angeli Dei, quorum nomina inscripta manem in hoc signaculo (here you insert the name of the material) istote mihi in auxilium ad obtiendum (you name here what you wish to obtain) per Sanctissima Nomina et per omnes virtutis Domini Dei Creatoris nostril, qui exaltetur in sæcula."*

If the material you are using for the Pentacle is wax, mix some appropriate ingredients to treat the sickness you wish to heal into it while it is in a melted state, as for example, when you are treating sores or ulcers, mix rose oil into it and other things suitable for them and you should do the same for other sicknesses. Apply this wax over the sick part, which should be healed after seven days without fail.

You must especially note the most valuable benefit that exists in using wax Pentacles. This is because they can also be useful for a third person[87] who may be some distance away, provided that you mention his situation in your prayers. In order to produce this result, you should bring some of the absent sick person's blood, hold the Pentacle above it and recite the following words to it:

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[86] Again, the original text has the words "page 17" here.

[87] This is an interesting early example of absent healing.

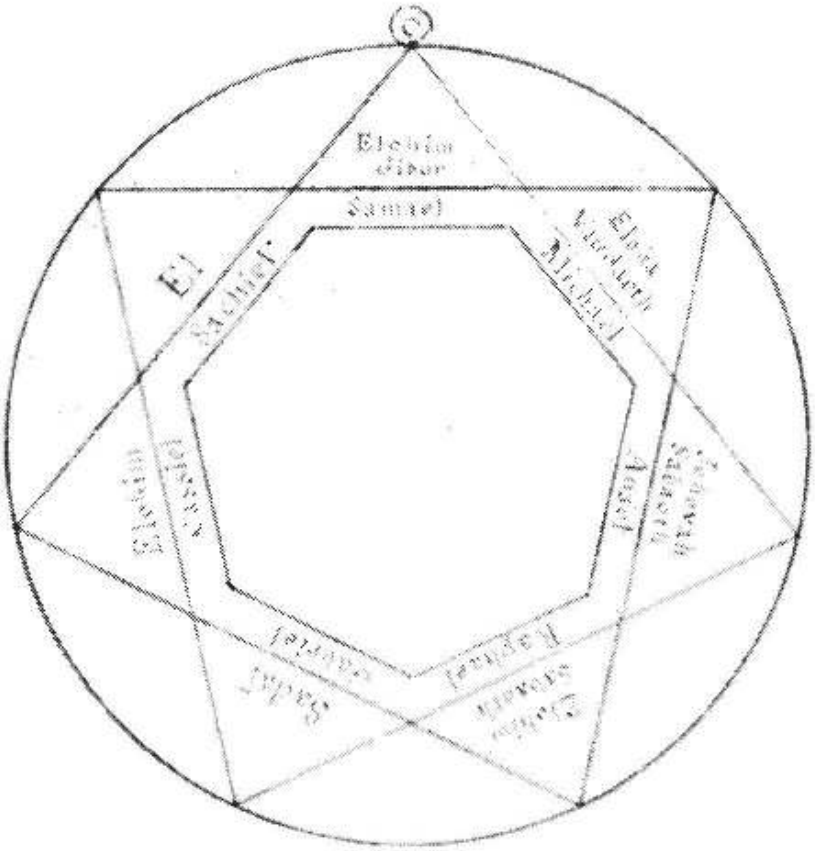
> *"Esto nobis Domine Pater Liberator noster in omnibus infirmitatibus nostris propter ineffabilem misericordiam tuam, et vos Angeli Dei potentes virtute qui facitis voluntatem ejus, et quorum nomina inscripta manem in hoc Signaculo, adiuro vos ut per omnia quæ ipse creavit, et ider per virtutem vestram auxilium statim adferatis (here, you name the sick person) ut salvus et liberaveat ab infermitate sua (here, you name the sickness and the sick part, if the sickness inhabits a particular part of the body) qua corpus suum nunc laberat, et ab omni malo. Amen. Amen. Amen."*

Then finish by reciting the appropriate verses of Scripture for the illness which should also be written on the Pentacle.

This method for healing sicknesses works sympathetically, and you can find these things explained in the books about the secrets of Nature and in the books about Physicians. And although this method appears impossible to those who do not know how to fathom the secrets of the mixed mysteries, we must however believe that it is done in this way because the rituals (which teach us to understand how to remedy or alter the state of a distant subject on which we are working) have a direct correspondence and a tendency to produce the same effect, especially if they are done with intention, so that they can act upon the distant subject with even more power than the intent and power of the person performing the ritual, as a part of the same power is found in the hands of the person performing the ritual and he retains a portion of the subtle spirits of the sick individual and the appropriate words he uses have an effect on his state of health and this is how the result is imparted. These words by themselves would remain inanimate, instead when they are pronounced over the body or over part of the body, they become animate and effective and can produce either good or ill, depending on what you wish to achieve.

## CONCERNING THE METHOD FOR MAKING THE PENTACLE OR HEPTACLE[88]

We call this Pentacle a *"Heptacle"*, because it is composed of seven angles, as you can see in the figure below.


Elohim Gibor
Samael
Eloha Vadaath
Michael
Jehovah Sabaoth
Anael
Elohim Sabaoth
Raphael
Sadai
Gabriel
Elohim
Cassiel
El
Sachiel

NB: You could also write all the names in Hebrew, which would be better, as this is the language preferred by Spirits.

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[88] It is actually a heptagon inside a heptagram.

In the first angle around the circumference, you write the names of God, beginning with Elohim Gibor and then followed by the others. Then within the others, you write the names of the seven Angels of God and lastly in the centre you write the verses from Scripture appropriate to the matter being requested, such as you will find described later on.

We have said above that you can begin the ritual on a Saturday and finish it on the following Saturday, which as you know, is the last day after the Creation, when the Creator was pleased with his works. But if you wish to make much more powerful Pentacles, you should begin on the day of a Planet whose influence is favourable to your planned objective. For example, supposing that you wish to create a Pentacle with the intention appropriate for obtaining the favour of some Prince, then you should begin during the day of Sunday, before sunrise and you should continue the ritual for seven days and on the eighth day, which should be the following Sunday, you will create the Pentacle in the manner which we have described, while continually making sure to place the Name of God and the name of the Angel of the day in the first space at the top of the Pentacle. As in this example, you should place the name of Eloha Va-daath at the top for the day of Sunday and the name of Michael, which corresponds to that day.

Similarly, if you wish to be victorious against your adversaries, enemies or in legal cases, you should place the name of Elohim Gibor at the top and below you should place the name of Samael, who is the Angel of Mars and in this case, you should begin your ritual on a Tuesday.

From all that we have just mentioned, you can see that because this second Section of *Miscellaneous Cabalah* can be a bit complicated, it is really important to study it well, so that you do not make any mistake when putting it into practice. And so you can be even more confident, it would be very useful and very handy to make yourself some kind of set formula for each day, so that you can adapt the prayers for them and from your experiments, you should be able to see that you will be well compensated for your pains which you will have given yourself through the marvellous results you are going to obtain.

Finally and lastly, you must note that the results we are aiming for, before you start working with distant healing, is obtained through staring at the person and by touching his body, if at all possible, as well as other similar things.

## PROPERTIES OF THE VERSES & SCRIPTURE[89]

1. In order to be well received by Princes, Lords and others
   *Narrabo statutum, Dominus dixit ad me: Filius meus es tu, ego hodie genui te.*
   *Postula a me et dabo gentes hæreditatem tuam, et possessionem tuam terminos terræ.*[90]

2. In order to be warmly welcomed by all men
   *Exultabimus, Domine, in virtute tua, cantabimus et psallemus potentiam tuam.*[91]

3. In order to be raised up with Dignity by everyone
   *Dominus custodiet eum et vivicabit eum: beatus fiet in terra, et non trades eum in animam inimicorum ejus.*[92]

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[89] As with elsewhere, the wording of the Psalms may vary slightly from traditional versions, and for this reason we have included the Psalm numbers for ease of reference.

[90] Psalm 2:7-8.

[91] Psalm 21(20):14.

1. In order to be pleasing to all men and to obtain their favours
   *Quoniam Dominus excelsus, terribilis, Rex magnus super omnem terram.*
   *Comprimet populos sub nobis et Regna sub pedibus nostris.*[93]

4. In order to gain the affection of Princes, Lords and of all men and to be pleasing to them
   *Florebit in diebus suis Justus, et multitude pacis donet non sit Luna.*
   *Et dominabitur a mari usque ad mare, at a flumine usque ad terminos terræ.*[94]

5. In order to be named for Dignities of this World
   *Exaltabitur sine unicornis cornu meum, conspersursum oleo viridi.*
   *Justus ut palma florebit, sicut Cedrus Libani multiplicabitur.*[95]

6. So that no person may refuse you an honest question
   *Et ego semper tecum, tenuisti manum dexteram meam. Tu consilium tuum deduces me, et postea in Gloria assumes me.*[96]

7. To resist domestic enemies
   *Ego jacui et dormivi, exsurrexi quoniam Dominus sustentabit me.*
   *Non timebo prælia populorum qui in circuitu positi sum adversum me.*[97]

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[92] Psalm 41(40):3.
[93] Psalm 47(46):3-4.
[94] Psalm 72(71):7-8.
[95] Psalm 92(91):11, 13.
[96] Psalm 73(72):23-24.
[97] Psalm 3:6-7.

8. To throw lying or treacherous men off your scent

*Quoniam non Deus volens iniquitatem tu es, non habitabit juxta te malignus.*

*Perdes loquentes mendacium, virum sanguini et frandir abominabitur Dominus.*[98]

9. In order to recover hidden objects

*Immensæ sunt gentes in fovea quam fecerum, in rete quam absconderunt captus est peseorum.*

*Notum Dominus fecit judicium: in opere palmarum suarum illaqueatus est impius. Sela.*[99]

10. To prosper in all things

*Dominus sors partir meæ, et calieis mei, tu sustentabis sortem meam.*

*Funes ceciderunt mihi in jucundia, insuper hæreditas præclara mihi.*[100]

11. To be delivered from all trials and tribulations

*Ne elongeris a me, quoniam tribulatio proxima, quoniam non est qui me adjuvet.*

*Tu autem Domine, ne elongeris fortitudo mea in auailium meum festina.*[101]

12. To know whether a sick person will die or live

*Exultabimus, Domine, in salute tua, et in nomine Dei nostri crigens vexillum impleat Dominus omnes petitiones tuas.*[102]

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[98] Psalm 5:5-7.

[99] Psalm 9:15-16.

[100] Psalm 16(15):5-6.

[101] Psalm 22(21):12, 20.

[102] Psalm 20(19):6-7.

*NB. If he is to survive, you will receive your reply within the day; if not, he will die.*

13. To be secure while passing through dubious and dangerous places

*Dominus pastor meus animan meam restituet, diriges me per semitas justiciæ propter nomen suum.*

*Etiam cum ambulavero per vallem tenebrosam non timebo malum, quoniam tu mecum es, virga tua et pedem tuum ipsa me consolabuntus.*[103]

14. To be provided with Food and Lodgings

*Domine, ordinabis in conspetu meo mensam, adversus tribulantes me impinguasti in oleo caput meum, calix meus superabundans.*

*Veruntamen bonitas et misericordia sequentur me omnibus diebus vitæ meæ, et quiescam in domo Domini in longitudine dierum.*[104]

15. To make a sick man rest

*Anima ejus in bono dormiet, et semen ejus hæreditabit terram.*

*Oculi mei semper ad Dominum, quoniam ipse educiet ex rete pedes meos.*[105]

16. To prevent being bitten by any dog or serpent

*Me silis sicut equus et mulus, in quibus non est intellectur.*

*In chamo et fræno maxillam ejus ut constringas ne appropiunquet ad te.*[106]

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[103] Psalm 23(22):3-4.

[104] Psalm 23(22):5-6.

[105] Psalm 25(24):13, 15.

[106] Psalm 32(31):9.

17. Against persecution from powerful men and from Tyrants
*Fiat sicut puivis ante faciem venti, et Angelus Domini expellens.*
*Sit via illorum tenebræ et lubricum, et Angelus Domini persequens eos.*[107]

18. To make a woman yearning for a child give birth without pain
*Quam prætiosa misericordia Deus, et filii Adam in umbra alurum tuarum confident.*
*Quoniam tecum fons vitæ, in lumine tuo videbitur lumen.*[108]

19. To confound an enemy who would come against you armed and not harm you
*Salus autem justorum a Domino, fortitudo eorum in tempore tribulationis.*
*Et adjuvabit illos Dominus, et eripiet illos: eripiet illos ab impiis, et salvabit eos, quia speraverunt in eo.*[109]

20. To be lucky in all your affairs
*Quoniam Dominus excelsus terribilis Rex magnus super omnem terram.*
*Seliget nobis hæreditatem nostram, magnificentiam Jacob quem dilexit.*[110]

21. To protect yourself from wicked judges who persecute the poor iniquitously

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[107] Psalm 35(34):5-6.
[108] Psalm 36(35):8, 10.
[109] Psalm 37(36):39-40.
[110] Psalm 47(46):3, 5.

*Lætabitur Justus, quoniam vidit ultionem; plantas suas lavabit in sanguine impii, et dicet nemo ulique est fructus justo, utique est Deus judex in terra.*[111]

22. To obtain things necessary for living

*Nolite sperare in calumnia et rapina; nolite fieri vandas; divitiæ cum affluent nolite cor adponere.*

*Et est tibi Domine misericordia, quoniam tu reddes viro secumdum opera ejus.*[112]

23. For a man to be rewarded with good things in his family

*Me benedicam te, Dominum, in vita mea, in nomine tuo extollam palmas meas.*

*Sicut adipe et pinguedine satiabitur anima mea, et cum labiis exultationis laudabit os meum.*[113]

24. To acquire the fruits of the Earth in abundance

*Coronasti annum bonitatis tuæ, et vestigial tua stillabum pinguendinem.*

*Vestiem planities pecora, et valles operientur frumento, jubilabunt atque canent.*[114]

25. To make it rain at the appropriate time

*Visitasti terram, et irrigasti eam, plurimum dotasti eam; rivulus Dei repletur est aquis: præparabis frumentum eorum, quoniam sic præparabis eam.*

*Sulcos ejus inebria, æqua cumulos ejus imbribus lubricam eam redde, germini ejus benedices.*[115]

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[111] Psalm 58(57):11-12.
[112] Psalm 62(61):11, 13.
[113] Psalm 63(62):5-6.
[114] Psalm 65(64):12-13.
[115] Psalm 65(64):10-11.

26. To praise God for the goods of the Earth, which He has granted us and thereby obtain these goods more abundantly for the future
*Omnia terra adoret te, et psallat tibi, psallat nomini tuo. Sela*
*Venite et videte opera Dei terribilis, opera super filios Adam.*[116]

27. To give thanks to God for the abundance of the fruits of the Earth
*Terra dedit germen suum, benedicat nos Deus Deus noster.*
*Celebrabunt te propati Deus, celebrabunt te populi omnes.*[117]

28. Against dangers of the waters and of the Sea; and to be saved quickly from them
*Dixit Dominus ex Basan convertam, convertam de profundis maris.*[118]

29. To be lucky in all things
*Veritas de terra germinabit, et justitia de cœlo prospexit.*
*Etiam Dominus dabit bonum et terra nostra dabit fructum suum.*[119]

30. To have God as your guardian
*Habitans in abdito Altissimi, in umbra omnipotentis commorabitur.*
*Dicam Domino spes mea et munimentum meum, Deus meus confidam in eo.*[120]

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[116] Psalm 66(65):4-5.
[117] Psalm 67(66):7-8.
[118] Psalm 68(67):23.
[119] Psalm 85(84):12-13.
[120] Psalm 91(90):1-2.

31. Against weapons

*Quoniam ipse liberabit me de laqueo venantium, a peste pravitatum.*

*Ala sua operiet me, et sub pennis ejus confidam sentum et parma veritas ejus.*[121]

32. To be safe during all journeys

*Quoniam Angelos suos præcipiet adesse mihi, ut custodian me in omnibus viis meis.*

*Super palmas portabunt me, ne forte offendam in lapidem person meum.*[122]

33. To be protected from all beasts and serpents

*Super Leonem et Aspidem iter facies, conculiabis catulum Leonis et Draconem.*

*Quoniam me concupivit eripiam eum, protegam eum quoniam coquovit nomen meum.*[123]

34. To conserve goods and honours in your life

*Invocabit me respondebo illi, cum ipso sum in tribulation eripiam eum, et glorificabo eum.*

*Longatudine dierum satiabo eum et ostendam illi salutare meum.*[124]

35. To receive God's Wisdom

*Notis fecit vias suas Moysi, filiis Israel studia ejus.*

*Pius et premus gratia, Dominus bentus ira, et magnus misericordia.*[125]

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[121] Psalm 91(90):3-5.
[122] Psalm 91(90):11-12.
[123] Psalm 91(90):13-14.
[124] Psalm 91(90):15-16.
[125] Psalm 103(102):7-8.

36. To rise up out of poverty and to be raised up in honours and riches

*Elevans de pulvere inopem, de sircoribus exultabis mendicum.*
*It collocet eum cum Principibus, cum Principibus populi sui.*[126]

37. To go before judgment with firmness against false accusations

*You should wash your face and hands before sunrise, then suffumigate all your clothes with sweet-smelling scents and then you may go before the Judges with your trust in God and you should strive to always keep the following verses in your heart and in your mouth as you go:*
*Domine judica causam animæ meæ et libera vitam meam.*
*Respice Domine, quantam injustitiam mihi imponit, et adjuva meum jus.*[127]
*And you will see how the Lord answers the prayers of those who trust in him.*

38. To save yourself from pirates and assassins

*Quoniam ecce impii intendent arcum, præparaverum sagillas eorum super nervum, ut sagillent rectos corde.*
*Quoniam Justus Dominus justitias diligit, rectum auspiciet vultus ejus.*[128]

39. For the same objective

*Respice, responde mihi Dominus Deus meus, illumina seules meos ne quando obdormiam in morte.*
*Ne quando dicat inimicus meus, prævalui adversus cum tributantes me exultabunt, cum lapsus fuero.*[129]

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[126] Psalm 113(112):7-8.
[127] Psalm 69(68):19.
[128] Psalm 11(10):3, 8.
[129] Psalm 13(12):4-5.

40. Against Highway robbers

*Dominus super mea et propugnacutum meum, et cripins me, seutum meum, et cornu salutis meæ proleilio mea.*
*Laudans invocabo Dominum, et ab inimicis meis salvus ero.*[130]

41. To deliver yourself from the midst of your enemies (you should also pronounce these verses)

*Ego autem in innocentia mea ambulabo, redime me et miserere me.*
*Pes meus stetit in rectitudine, in excelsis benedicam Domino.*[131]

42. To discover a hidden object

*You should take a ring that has neither a bezel nor a stone on it and you should tie it to a piece of thread, which you should suspend in the middle of a glass of water and you should say:*
*Ecce veritatem direxisti in intentionibus, et in occultis sapientiam notam mihi facias.*[132]

43. To prevent serpents from moving

*Exsurgat Deus et dissipentur inimici ejus.*
When you wish to make it go, say:
*Et fugiant qui oderum eum a facie ejus.*[133]

44. To win a law suit

*Deus adstat in congregatione judicis in medico Deorum judicabit.*
*Usquequo judicabitis iniquitatem, et facies impiorum suscipietis.*[134]

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[130] Psalm 18(17):3-4.
[131] Psalm 26(25):11-12.
[132] Psalm 51(50):8.
[133] Psalm 68(67):2 (both phrases).
[134] Psalm 82(81):1-2.

## VERSES FOR ILLNESSES AND INFIRMITIES

1. **Against Nose Bleeds and Haemorrhages in all other parts of the body**

   *Libera me de sanguinibus Deus, Deus salutia meæ, cantabit lingua mea justitiam tuam.*[135]

2. **To deliver a sick man from all infirmity**

   *Præ vastitatem pauperum præ gemitu menduorum, exiorgam dicit Dominus ponam in salute loquetur pro de ipso.*[136]

3. **For the same objective**

   *Quoniam circumdederunt Dolores mortis, et congregationes Beliam perterruerunt me.*

   *Dolorea infermi invenerunt me, prævenerunt offendiculo mortis. Et dedisti mihi oculum salutis tua, et dextera tua confortasti me, et mansuetudine tua multiplicasti me.*[137]

4. **Against a malevolent fever**

   *Domine Deus meus clamavi ad te, et sanasti me.*

   *Domine exaltasti ex infermo animam meam, vivificasti me, ne descenderem in puteum.*[138]

5. **For toothache and bone fractures**

   *Quis est vir qui vult vitam, diligit dies et videat bonum?*

   *Custodit omnia ossa ejus, unum ex his non est fractium.*[139]

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[135] Psalm 51(50):16.

[136] Psalm 12(11):6.

[137] Psalm 18(17):5-6, 36.

[138] Psalm 30(29):3-4.

[139] Psalm 34(33):13, 21.

### 6. For blindness

*Cor meum circuivit, dereliquit me virtur mea et lumen oculorum meorum insuper etiam ipsi non sunt mecum.*[140]

### 7. For muteness

*Non est sanitas in carne mea a facie iræ tuæ, non est pax in ossibus meis a facie peccati mei.*

*Quoniam iniquitales meæ supergressæ sunt caput meum, sicut onus grave ponderosiores factæ sunt super me.*[141]

### 8. Against fever

*Dominus confortabit eum super stratum doloris, universum cubile ejus convertisti in infirmitate ejus.*

*Ego dixi : Domine miserere mei, sana animam meam, quamvis peccaverim tibi.*[142]

### 9. Against all haemorrhages

*Libera me de sanguinibus, Deus Deus salutis meæ.*[143]

### 10. Against womens' haemorrhages[144]

*In Deo laudabo verbum ejus in deo speravi, non timebo quid faciat caro mihi.*[145]

### 11. For headaches

*Quoniam Gloria virtutis eorum tu, et in voluntate tua exaltabis corum nostrum.*[146]

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[140] Psalm 38(37):11.

[141] Psalm 38(37):4-5.

[142] Psalm 41(40):4-5.

[143] Psalm 51(50):16.

[144] Presumably refers to the menses.

[145] Psalm 56(55):5.

[146] Psalm 89(88):18.

## 12. Against Malaria

*Memento mei Domine in bona voluntate erga populum tuum, visita me in salute mea.*[147]

## 13. For a continual fever

*Misit verbum suum, et sanavit eos, et liberavit a oruptionibus eos.*

*Manifestent Dominus misericordiam ejus, et mirabilia ejus filii hominum.*[148]

## 14. To heal all wounds or sores in a short time

*Domine omnia a te veiunt tua gatia, quoniam nos sanat, neque germen, neque ceratum, sed verbum tuum est illud justum, et illud quod sanat omniem rem.*[149]

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[147] Psalm 106(105):4.

[148] Psalm 4:2-3.

[149] This does not match any Psalm, the nearest comparison is Psalm 106(105):19-20.

# CONCERNING MISCELLANEOUS CABALAH

## 3RD PART

This Third Part, which contains Angelic Signs, reveals enough to us through its name alone how important it is to lead a pure and healthy life before beginning with it. And you should always believe yourself to be in the company of the Angels of God and to behave accordingly, as is proper for us to do so when they are with us, just as if they are actually before us and visible to our eyes.

On the day when you want to perform this ritual, you should strive to be free from all sin, even from the forgivable sins, your spirit being completely focused on what you are going to be doing and you should be infused with true belief and humility, while repeating the following from sunrise to sunset often:

> *"Omnipotens æterne Deus, Fons misericordiæ, propitur esto mihi famulo tuo quam creare dignatur es."*

You should take care to fast during that day and only to eat at the permitted hour during these fast days.

When night of that day has fallen, he[150] will enter alone into his chamber, which must be kept very clean, and into which, no person may enter during that day. As he enters into his chamber, he should have a censer in his hand, onto which he will have placed some white incense, some mastic, some wood of aloes and others scents and he should cense the whole room and the other rooms of his dwelling, if he still has any left. Then he will enter back into his chamber, always censing the whole time. As soon as he has performed his censing, he should completely undress and kneel before an image of God with a blessed candle in his right hand and he should recite the following prayer with great devotion and humility:

**Prayer to God**

*"Domine Deus Rex Cœli et Terræ, et Universi Creator, qui solo verbo omnia creasti et hominem ex limo terræ ad imaginem et similitudinum tuum formasti, et Angelos tibi Administratens registi, ut ustriant cum in omnibus viis tuis, ut noms politer ambunt in lege Dei sui, nec prævaruet in mandatis tuis. Tu es ille Deus cui obediare cuncta angelica creatura, quae tibi assistium dicentes: sanctus, sanctus, sanctus, dues fortis et immortalis, qui es, fuisti, et ciu in aeternum ... tu es ille dues qui dixisti ore tuo sanctissimo, petite et accipietis et dabitur vobis, Omnipotentiam tuam humiliter deprecor ut mittere digneris in hac nocte in somno Angelum tuum de cœlo, qui me regat omni tempore vitæ meæ, et instruat me circa illa quæ ad laudem et honorem tuum facturus sum, et quæ sum fugiturus pro salute animæ meæ, et illa quæ illi sum dicturus…. elogo clementiam tuam, o Domine Deus Rex Cœli et Terræ, ut cruas*

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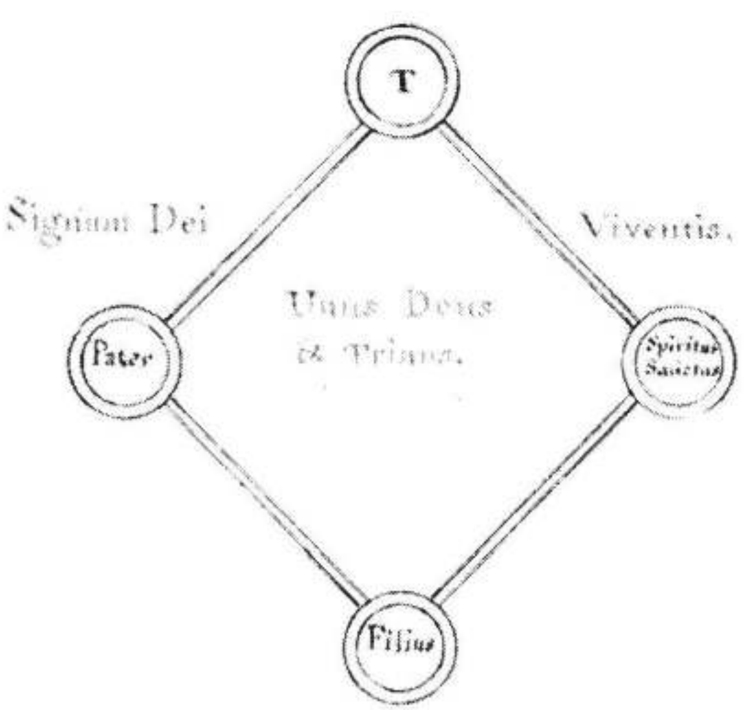
[150] I.e. the person performing the ritual.

*opprobrium et contemptium animæ meæ, ut sim purus ante conspectum tuum, et conspectum Angelorum tuorum, Amen."*

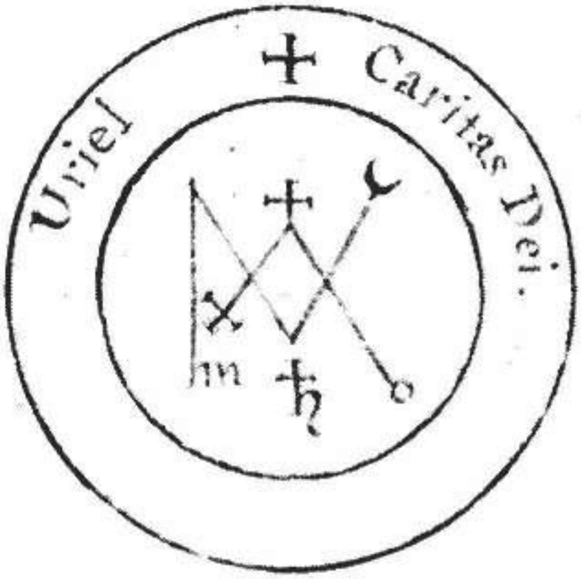
When this prayer is finished, you should have the Sign of the Living God all ready and prepared, drawn on blessed paper, written with new and blessed ink and with a blessed feather pen from a Dove. After this, you should place the Sign of the Angel of the Day, as you can see below, and under the last Sign, you should write the item you wish to have.



When you have done this, you should get up off your knees, holding the Signs we have mentioned in your hand and you should extinguish the candle and then place the Signs under your bed head and go to sleep quietly. When you are in your bed, you should devoutly recite your usual everyday prayers and at the end, you should add the prayer of the Angel of the Day, as you will see in due course and it is important for you to have learned it by heart, while always making sure that you have chosen the days ruled by the Angel, whose the mission corresponds to our request.

## THE ANGEL FOR SATURDAY IS URIEL

### And here is his Sign with his Character



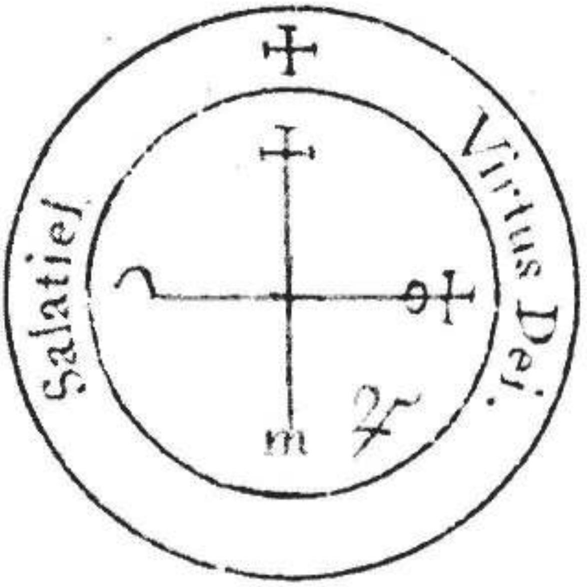
### Prayer of the Angel

*Memento mei, Domine, qui ad similtudinem tuam creasti me, et dedisti mihi animam rationale ut cum Angelia intelligam, et in caritate tua maneam. Scio me esse indignum propteo mea scelera, et pavesco atque erubesco ante præsentiam tuam comparere; sed confisus misericordiæ tuæ ad tei veltio quasi Cervus ad fontem aquarum, ut mittere dignere Sanctum Angelum tuum Uriel, qui me doceat et instruat, atque dicat quid facturus sum, et quid evitare et fugere debeam.*

*Veni, Angele Dei, veni Uriel, et noli tardare, quia in te confido, in te spero per misericordiam Dei Creatoris tui et mei. Amen.*

## THE ANGEL FOR THURSDAY IS SALATIEL

### And here is his Sign with his Character

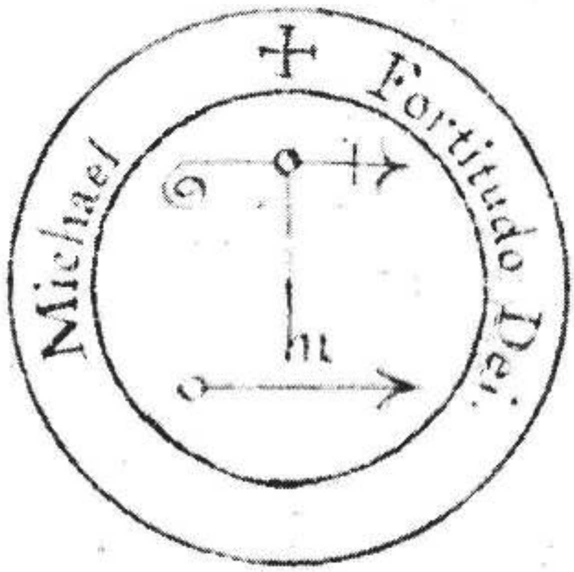


### Prayer to the Angel

> *Memento mei, Domine, qui confregisti ora Draconum, et cæcitatem David qui prævaricavit in conspecta tuo, in summerando populum tuum, ad quem misisti Angelum tuum Salatiel de Cœlo, qui in ore gladii interfecit uno die quadraginta millia nomina, et misertus fuisti David servi tui plorantis, et misericordiam tuam potentia; ita et me famulum tuum et plorantem a te misericoriam petentem illuminare digneris per medium Angeli tui Salatiel, qui me custodiat, instruat, ne doceat secundum magnam misericordiam tuum. Amen.*

## THE ANGEL OF TUESDAY IS MICHAEL

**And here is his Sign with his Character**

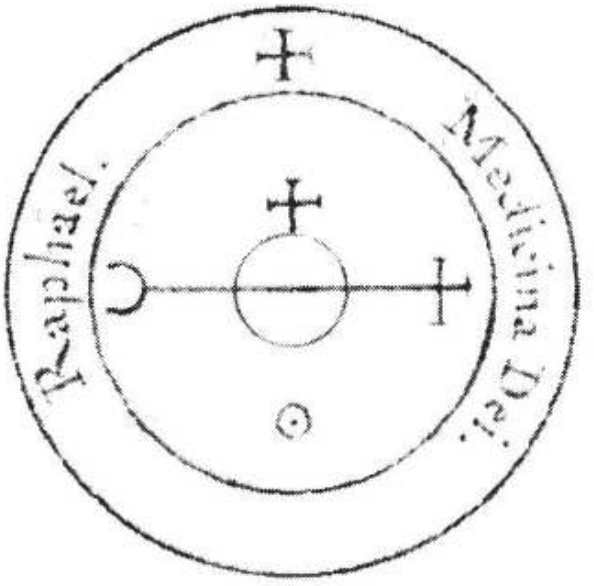


**Prayer to the Angel**

*O Domine Deus omnipotens, in ejus manu sum omnia jura Regnorum, et quia est ille qui posit resistere voluntati tuæ ! Tu es ille de quo scriptum est : Sanctum et Terribile est Nomen ejus : Tu es ille in ejus manu sum Claves Regni Cœlorum et infernorum ; qui misisti Angelum tuum Michael pugnantem cum Dracone, et includentem et conculcantem eum in puteo inferni, sicut scriptum est perJohannem Apostolum in ejus Apocalysi, et calusi cum per annos mille. Ita te domine Deus humillime deprecor ut mittere digneris Angelum tuum Michael, qui cum manu valida sit fortitudo mea in omnibus meis negoteis peragendis pro salute animæ meæ, vel corporis mei. Per infinitam misericordiam tuam. Amen.*

## THE ANGEL OF SUNDAY IS RAPHAEL

**And here is his Sign with his Character**

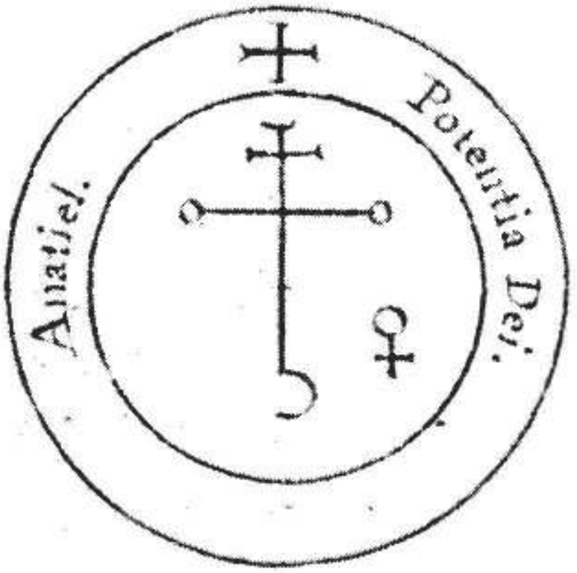


**Prayer to the Angel**

> *O Domine Deus omnipotens, qui Populum tuum fugientam de Ægypto deambulare fecisti per noctem illuminatam columna ignis ardentis, et per diem per nubem refrigerantem, et per medium maris rubri sicwis pedibus comitatum per Angelum tuum, et liberasti Tobiam filium Tobiæ de flumine, et a Demonus Sathanæ, revertentem incolumen ad patriam et domum suam, et cæcitatem batris sui illumasti, fac, exoro, ut videre valeani misericordiam tuam per medium Raphael Angeli tui me comitantis. Istam quæso, Domine Deus meus mitte Angelum tuum Raphael, qui me illuminet omnibus diebus vitæ meæ, et sit custos mei, et instruat at doceat me dormientem, per misericordiam tuam. Amen.*

# THE ANGEL OF FRIDAY IS ANATIEL

## And here is his Sign with his Character

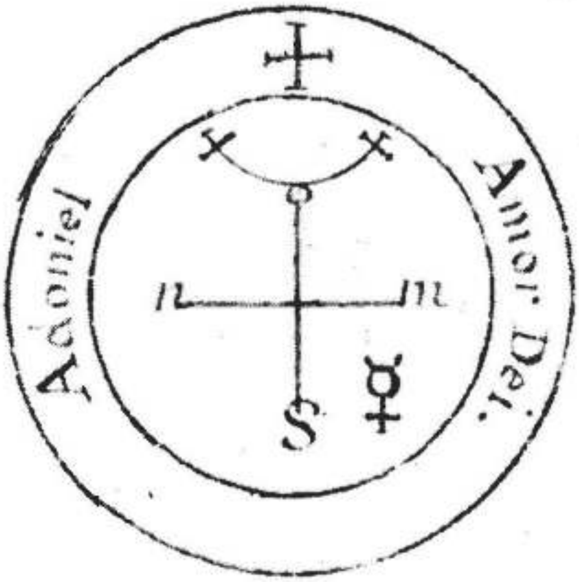


## Prayer to the Angel

*Memento mei Domine, qui dixisti ore tuo sanctissimo in quacumque hora petieritis aliquid a Patre meo dabitur vobis in nomine meo potentiam tuam precor ut mittere digneris in hac nocte Angelum tuum Sanctum Anatiel qui me instruat et doceat circa ea, quæ ad tui nominis gloriam sum facturus, ut fugiam omnes adversitates Satanæ, qui sicut Leo rugit ut devoret animam meam: Sed tu, O Domine misericors es ce omnipotens, et hanc gratiam mihi largiri potes. Veni, Angele Dei, et sis in comitalu meo, ita ut in tua presentia nullus inimicus mihi nocere valeat; Veni et noli tardare, quia in te confido et spero per misericordiam Dei Creatoris nostri. Amen.*

## THE ANGEL OF WEDNESDAY IS ADONIEL

### And here is his Sign with his Character

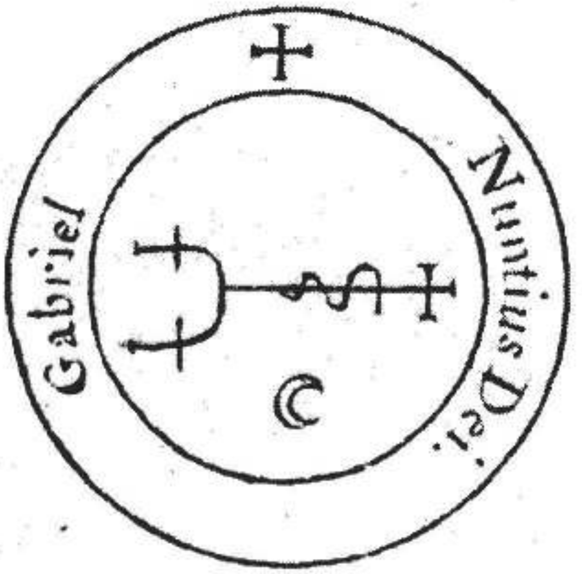


### Prayer to the Angel

*Memento mei, Domine, et miserere animæ meæ, sum misertur fuisti Abrahæ, qui servium voluntatem tuam postponendo paternum amorem erga Isaac, filium suum in monte illum offerebat in holocaustum omnipotentiæ tuæ et tu qui Pater omnium es, ei ab summam coritatem tuam et amorem tuum misisti Angelum tuum Adoniel de Cœlo dientem Abrahæ: diverte gladium tuum, quia Dominus tenuit te, et non pepercisti unio filio tuo propler me. Ita Domine Deus Cœli et Terræ Conditor mittere digneris Angelum tuum Adoniel de Cœlis, qui me instruat in mandatis tuis, et ostendat mihi fugere malum, et quærere bonum. Per misericordiam tuam. Amen.*

## THE ANGEL OF MONDAY IS GABRIEL

### And here is his Sign with his Character



### Prayer to the Angel

> *O Domine Deus omnipotens, qui pro salute generis humani misisti unicum filiam tuum de Cœlo, qui incaruatur est in ventre Beatæ Mariæ semper Virginis, mediante accessu tui Angeli Gabrielis proferentis voluntatem tuam, et annunciantem innaruationem filii tui Domini nostri Jesu Christi, qui natus est, et nuntiatus est Pastoribus rigitantionis semper gregem corum per medium Angelorum tuorum clamantium et dientium: Gloria in excelsis Deo, et in terra pax hominibus bonæ voluntatis. Ita rogo te, Domine Deus, ut mittere digneris Gabrielem Angelum tuum mihi nuntiantem voluntatem tuam pro salute animæ meæ, et quid facturus sum propter honorem meum. Per misericordiam tuam. Amen.*

As soon as you have finished the Prayer of the Angel, as we have shown you above, you should strive to go to sleep peacefully and you should see some wonders and some magnificent things, just as the experiments have proven.

You should recognise, that after all this, this ritual is principally aimed at obtaining revelations for the things we wish to discover.

NB. It would be really useful to repeat the invitation to the Angel at the end of each prayer, as is written at the end of the first prayer and which begins with these words, "*Veni, Veni, &c*" and take care to change the name according to the day.

# CONCERNING MISCELLANEOUS CABALAH

## 4TH PART

This Part deals directly with Divination and it is also called *"The Book of Fate"*. It is said that it was compiled by Ghilon, an ancient Philosopher from Alexandria in Egypt and that for a long time after he had written it, it had been lost and hidden but it has finally been found again through revelation.

Take note that you should not request answers using this method, except in a case of necessity and when you do wish to make any request, you should do it on a bright day, untroubled by either wind, rain, or fog and you should make sure not to make any requests during any troubled day like this.

This Art has enjoyed a great reputation with the ancient Sages, who largely kept it a secret and when they did make use of it, they would begin by reciting the prayer below and then they would think of a number or they would even put their hand [randomly] over [a number in] the book and this number would give the reply they wished to have for the query they had made. These numbers number a hundred and twelve in total and each one of them contains a mystical response and you will need to examine the meaning of each word carefully. You can also perform this ritual for another person, who would like to ask a question for himself. When he has said the Prayer, he should chose one of the following numbers (not more than 112) by putting his hand on it, or he could even visualise one of the numbers in his mind's eye.

**Prayer to God**

> *"Lord of the Worlds, thou art God and thy name is Divine, thou art the God of Spirits and all flesh and Ruler over all the Regions from the Heights to the Depths, so that thou canst be found in all places and that thou art favourable towards those, who seek thee and pray to thee. I have come to present myself to thee with a contrite heart and a humble spirit in order to implore thy mercy and thy bounty, so that thou mayest permit me to know through this fate the true response of that, which I ask and I seek from thee. May the effects of thy clemency reach out over me and over the querent here present and mayest thou assist us in our query and mayest thou grant us thy potent help for the outcome of the response. For in thy hands alone lie power, steadfastness, counsel and prudence and we have no other salvation nor trust other than in thee and in thy law. And because our sins are the cause for the Prophesies to be removed from us and the reason why we have no more Prophets, neither any seer or rational person, nor any living voice, if it is not thy great and terrible name, it is why we have recourse to thee and make use of this Book of Fate, so that thou, who art the Lord of the World and of Fate, wilt permit us to know the truth, through this indulgence, which thou hast made in wishing to divide up the Land of Canaan, abundant in milk and honey and to divide it between thy people of Israel. Grant us, therefore, this favour, O God of Gods and Lord of Lords and may my prayer reach thy presence."*

Then thou should pronounce these names:

*Artimos, Vartimos, Carghilos, et in nomine Ledala, Delatam, Jelanan.*

**Here begin the 112 Responses:**

1. Thou truly hast fears on this matter that thou hast presently been thinking about. But be assured, as that which thou askest, will come to thee with joy and honour. Thou hast in this request a joyful motive and good things will come of it and it will be granted to thee according to thy desires.
2. Behold a good omen and a fortunate time is foretold to gladden thee in this query. If thou fastest and prayest before this God who hast created it, he will grant thy wish. But strive to contain thy temptation, which is unrefined. And although thou mayest receive ill from men, however, do no evil, for great things will be granted to thee by Heaven. Place thy trust in the Lord God.
3. Angels of Mercy appease thee and speak to thy heart. Render thy graces to God, who hast given thee happiness. He will shine his radiance upon thee and he will swiftly give joy to thy soul, which thou desirest and thou wilt see thy wish fulfilled.
4. Remove thyself far from this matter, for it is not good for thee and thou wilt not be successful. Pray to God and commend thyself to him, he will not fail to honour thee, by which thou wilt be contained. And understand the matter well, so that shame will not

befall thee for the world to see and be careful that thy shame is not discovered.

5. Rise up, be quick and rejoice. For God hast provided all these good things for thee to foresee. This query foretelleth great gladness to come. For the planet is resplendent with joy and thou wilt enjoy a good reputation.
6. Joy and honour thou wilt have and much goodness will come to thee in a while. Fear nothing. For this trial, which thou experiencest, cometh from God, receive it gladly, for his ways are just and he will take pity upon thee.
7. It is for a good thing that thou hast given thyself pains to make this request and thy desire is good, God will give to thee that, which thou desirest. Trust in him and do only good. Humble thyself, that he may give thee what thou seekest.
8. Why, therefore, art thou boastful and dost speak improper words to thyself in thy heart? Thou desireest, thou thinkest and thou hopest that maybe they will be reconsolidated. To that, I say no! Wait, for it is better not to rush. Watch thyself and turn towards God, implore his mercy and maybe he will forgive thee. Therefore approach not this request and seek not for it, for there is neither happiness nor any advantage therein.
9. Glad tidings are foretold to thee. For the Planet is ascending and it lighteth thy way and the Angel maketh thee prosperous and happiness accompanieth thee. Trust God that thy question befiteth thee.
10. Son of man, behold, thou art looking amiss! Thy request hast nothing good in it, for it containeth too

much wickedness. Suffer by thyself and from it thou wilt receive a just reward from Heaven. And God will change the year to good for thee.

11. Son of man, all things cometh yet from God. But behold, thou sayest, *"I will go and I will do such a thing."* Go and withdraw into thyself and trust in God. For it is he who maketh men prosperous and he will grant thy request and all thy paths will be confounded and God will punish those who persecuteth thee.
12. This request demandeth pity. Rephrase it and be not stubborn thereof, for it is bad. Implore the bounty of God who comforteth thee and distanceth thee from this petition.
13. Know, O son of man, that a bad thought hast entered into thy spirit while making this request. For there is time and good will change into bad according to the hour and if thou seekest God's mercy, he will direct thy steps and will reward thee well and thou wilt find grace with him to thy advantage and at thy end. The wicked will cause thee grief and conceit from envy. But take care that maybe the names declared in the Name of the great and feared God will close in around thee.
14. My brother, I see that thou art saddened. Fear nothing, allow not the pain to enter deeper into thy heart, but reassure thyself against the schemes of the wicked, who will not be able to harm thee, no matter how much they seek to make thee stumble. Trust in God and stay not close to them. Do not allow them to penetrate into the secrets of thy heart. Do good to them, which will be as fire on their heads and thou wilt receive thy reward from God.

15. Fortunate art thou, who fearest God in this World, and considerest the idea that hast come to thee for thee to do. I hope that thou obtainest thy request and in this journey thou mayest go in peace, thou wilt return in peace and thou wilt approach with thy hands full and with a happy heart.
16. Know, my brother, that thy request hast been agreed and that goodness and happiness are being prepared for thee. Thou wilt see the goodness and thou wilt thereby rejoice.
17. That which thou prayest for is bad and how dost thy heart remain? Thou hast forgotten that it preventth thee from becoming prosperous and like thou sayest, *"I will go and I will do what I want"*, since it is not by strength that man overcometh calamities and evils. And may misfortune strike the man who dost not rely on God and who trusteth in men. For all is in the hands of God and there is only the fear of God, which is worthy. Humble thyself, therefore, and say not, *"I am mighty"*.
18. Son of man, thou hast not passed the tests and trials well, either through sickness or through bad reprimands. Thou hast forgotten everything, they have been the symbol of men, which thou hast consorted with, whose gloom thou hast not noticed. For if thou hadst been on thy guard, thou wouldst be better. Pay attention, therefore, for these men are wicked, for they seek harm for thee. Take care, and trust in God, who maybe will shatter the weft of their looms. They want to render evil for good.
19. Thou art faithful and thou walkest with honesty. Thou seeest thyself and thy request is just. Know, therefore,

that God is with thee and that many other people also love thee.

20. Trust in God, for thy request will be granted to thee with honour and if thou walkest on this path, God will rejoice in thee.
21. My brother, I see that thou trustest in God. It is why thy request will be granted with honour. Pursue always the same and God will assist thee.
22. Know that everything hath its hour and that the Angels foretell also what thou desireest as thou art favoured by God. Let us go, therefore into what thou requestest, for that will come to thee and after these days, God will make thee prosper. And take care not to trouble thyself too much with haste. For there is time for everything under the Heavens. And if thou proceedest to far in advance of thyself in this manner and without reflection, thou wilt stumble and thou wilt be ashamed and finally thou wilt have vengeance over thine enemies. Have courage that thou wilt have happiness in this matter. Pay close attention thereto.
23. My brother, God is all powerful, for he embraceth all. Why dost thou torment thy body and soul? If thou continuest in this fashion, thou wilt be lost. Reject from thy heart all of that and withdraw into thyself, for thou canst hope for nothing from this request: maybe at the end thy affairs will turn out well.
24. Know that it is better to be patient than powerful. For he who dominateth his will can do more than he who taketh cities. Thou hast done that which thou hast not wished to do and at present God hast already terminated thy request for thy wellbeing.

25. May God look upon thee with pity and he will make thee prosper and will send the Angels of Peace before thee and he will preserve thee from all evil. It is he, who hath settled thy request for thy good.
26. It is a moment of bounty, which hath been presented to thee, as well as good fortune. All thy steps and all thy wishes have been fulfilled and thy reputation will be increased to thy satisfaction.
27. Trust in God and distance thyself from wicked neighbours. Take courage and fear not the wicked, who will not be able to harm thee, if thou abstainest from consorting with them, for they know only evil. God will uphold thee and this will turn to thy advantage and will make thee forget all thy sorrows. May thy request be for good.
28. Thy request is sincere and true with no conceit and will bring thee peace, joy and a life free of sorrow, but as for the present, wait yet a while, for thou wilt not delay in receiving happiness. Pray to God and he will make thee contented.
29. Rejoice in the subject of thy request, for from now on, thou wilt have no more sorrow, nor tribulation and thank God, who hath preserved thee from death without thy knowing, but thou wilt soon know how. The matter hath been proven and it seems that thou hast not perceived it. But thy planet is ascending and is in a favourable aspect.
30. Believe not thy comrade at all and trust not thy superior, for this would be wise for thee. Be circumspect and guard thy silence. Know that all thy friends are false, they hate thee in secret and they carry envy for thee; they eat and they drink with thee

and they speak ill of thee. Avoid them, for God is with thee and he will save thee.

31. How many times hast thou given thyself pains for this request without having been able to achieve it? Because it is not yet the time and this is an occult matter. But God will draw the time near to it and will grant thee thy request for thy good and with honour and joy.
32. Take care and trouble not thyself, for thou canst not insist on this request, its time is not yet come and there is time for all. Endure a while longer and advise thyself with prudence and wait for God to console thee.
33. Trust in God and in a short while the fortunate moment will arrive, where heaven will grant thee that which thou desireest with success. A great reputation will come to thee and thou wilt have a golden necklace and bless God, who hath fulfilled thee.
34. Why art thou so proud and why dost thou boast about a matter that thou canst not do? Distance thyself from this request for this time for thou canst not succeed in it, for thy time hath not yet come. And even so, it will come to thee in part, abstain from it, for it will bring thee no advantage and its end will be evil.
35. It is certain and evident that thy request will be granted to thee with honour, joy and prosperity.
36. God is with thee and thy request hast been agreed. Thou wilt be consoled with it as thou wishest, that is why thou blesses the debt, with which he hath replied to thee.
37. Much grief and infirmity is ready to fall upon thee. Hasten to praise God, he will wait upon thee with a

shield and will make miracles to save thee. Trust in him, so that he will grant thy request in the end.

38. Thy request will be granted, for God is with thee.
39. Thou art running several projects in thy spirit. This request cometh only from God and if thou hadst rather wished for it, then thou wilt not receive it. But at present, be assured, that God is with thee and he will be thy succour.
40. The Angels of Peace come to meet thee in order to make thee prosper, for thy Planet favours thee. Thine enemies fall before thee, fear them not. Thy table will overflow with good things and thy treasures will fill thee up till thou art sated and thy request will be granted to thee.
41. The salvation of the Just cometh from God and say not, *"It is with my power and my skill that I have drawn myself out of this affair."* Praise God and although thou mayest be foolish, God will however carry out thy request and be prudent in thy life before he graspeth onto thee.
42. I have seen men who look for trouble for thee in secret. They eat and they drink with thee and plan evil against thee in their spirits. Fear not their wickedness, for God is with thee.
43. Why dost thou burden thyself? Cast this burden out of thy heart and know that if thou hast done everything and if thou hast removed thyself from this instead, thou wilt be presently relieved of this burden. Thou art being sought out, take care and pray to God.
44. The Heaven will extend much good and happiness over thee. Thou wilt receive prosperity and joy from this request. Be prepared to praise God with a sincere

heart and not half-heartedly and the outcome will be a happy one.

45. Thy request will be successful for thee and happiness will be brought to thee. Know, that thou wilt be renewed, that thine enemies will be confounded, that new favours and honours will be given to thee. Be not ashamed, nor debase thyself and bewilder thyself not, for great happiness will come to thee.
46. Think not on this request, which is not in thy power and will not succeed according to thy wishes. For I see that thou art full of hate, despising good morals and loving that, which is unjust. Forsake this path and walk on a righteous path and thou wilt foresee great riches and thou wilt no longer have need of anyone, although thou wither from indecent things, pay attention to it and work with the fear of God and thou wilt prosper in that which thou doest.
47. I see that thou hast been given bad advice and that they have cast upon thee many things, which make thee afraid, distance these fears from thy heart, trust in God and believe not in the words of these men who seek to harm thee and God will be with thee.
48. Glad tidings in all things from God I foretell thee. For he hath looked upon thee with a merciful eye and he will give thee the strength and the power and he will command his Angels to watch over thee and to protect thee in all of thy ways. And this request seemeth hard in thy heart and thou hast fears thereof. But fear nothing, for he will grant it to thee with joy.
49. Be not saddened by thy request, for thou wilt be assisted and thou wilt prosper in this. And thou must not grieve thyself, for God hast granted thee much

good and although thy wishes come a little late, be not anxious, take heart, be firm and all good things will not fail to come to thee.

50. Let it go. For thou dost not know the commandments of God and although God may be slow, he is however satisfied at the end.
51. Son of man, fear God, abstain for evil and do good. Behave not with half a heart and tempt not God, for that which thou requestest is not fitting for thee and it is wrong. Let it go and seek a just request and if thou repentest, it will be good for thee, if not, thou wilt see.
52. Say not, *"I will go and I will do what I want."* For thou wilt not be able to do it and thou wilt not succeed. This request is not good, it would be better for thee to abandon it.
53. It is fitting that thy request be done quickly, for thou wilt have perfect success thereof, because thou hast fear of God. Work, therefore, with courage and with trust, thou wilt prosper, thy goal is good.
54. Know that God is thy succour and he will make thee prosper. Be assured, that thy request will be accorded to thee, for the Angels of Peace will come to direct thy steps.
55. I advise thee not to give thyself any worries, nor to torment thyself. For this request, thou hast formerly given thyself worries on its account, without ever having been able to succeed. Be not in such a hurry, so that thou rushest not against any obstacles. For the time is not yet come to find it. A veil coverth it until it is time for thee to find it and thou wilt have much happiness.

56. A great thing thou askest, and thou hast fears thereof, but fear nothing, since there is no anger in what thou hast in thy heart and thou fearest God. Pray to God, that he will fulfil thy wishes.
57. I foretell glad tidings, seeing that thy request is good. There is nothing in it is that is displeasing. I see that thou fearest for the Vessel that is at sea, it may not suffer much, but that will not be for long, it will come back to thee in peace.
58. Boast not in saying that thou wilt succeed in thy requisition, since as the lie is in thy soul, seek it no longer, as thou wilt find nothing.
59. Thou must not begrudge thy comrade, for at the end thou wilt repent of it and that will serve for nothing.
60. Forsake this request. For another is doing it all the same and wisheth thee to fall into a trap. Also, desist from this and seek it not.
61. Happiness, peace and good things are ready to come to thee through this request, which will be accompanied by gladness.
62. Give praise to the living and eternal God, humble thyself before him with a contrite heart and when thou quitest these bad deeds, thou wilt then be satisfied.
63. Why dost thou grieve over this? Its time is not yet come and its keys have not yet been consigned. Torment not thyself in vain. Fast and pray to God.
64. Be not impious, for thou diest before thy time, guard thyself that thou dost not speak any more falsehoods, for thy tongue will go to judgement first and will repair that which thou hast spoiled and God will satisfy thee.

65. Rejoice for thyself, for thy request will be accorded to thee, for it is a happy moment in thy dwellings.
66. I see that men hate thee and that they say evil of thee and thou hast also some quarrels with others. Fear God and say not to them that God will confound them. God will know how to make thee prosper in all things that thou requestest.
67. Moved by a happy inspiration, thou hast made thy request at a good moment and thou hast come to me. Thy request will be granted and thou wilt prosper in thy ways, if thou wilt follow it instead. Delay not, therefore.
68. If thou listenest to my advice, thy heart will be disposed towards God, thou wilt yet endure, thou wilt allow a few days to pass and thou wilt obtain it.
69. Thy request is proper, be not discouraged and debase not thyself, for God is with thee and thou wilt have happiness.
70. Know that this request hath come to thy spirit at a good moment. It will be accorded to thee by Heaven, for thou hast suffered enough. Thou wilt find grace and mercy and thou wilt forget all thy sorrows.
71. I foretell thee yet more glad tidings; be not saddened, raise thyself up and go to the ends of the world, for God is with thee.
72. Give not thyself too many concerns, for thou wilt not have that which thou hast requested. Thou dost not have prudence, but pain in thy interior, not having any good morals. Thus, think not thereon and strive to trust in God, who at the end will come to console thee.
73. Be not hasty, for thou wilt not achieve success in this. Avoid quarrels, which only serve to separate thee

from the affection of the world, even more so because thou art deceitful and thou wilt not walk on the path of righteous. Thus, give not thyself sorrow in vain. Wait and control thy steps better.

74. Know that all cometh from God and man can take nothing with his hands. He will give himself much restlessness and sorrow and will succeed in nothing. But God hast everything in his power. Thus be patient and wait yet, for a happy moment will come in a short while and thou wilt then be content.
75. Abstain from this request, for it is not good and hath only vanity and that which thou hast spoken, will not withstand thee. Believe not in the man who reporteth everything and pay attention to what we have told thee.
76. Rejoice in thyself, that the hour of gladness cometh to favour this request, for thy fate and thy well-being come together to save thee and to make thee content in a short while.
77. Thou art foretold that glad tidings await thee and that the Angels come to meet thee and that thy requests have already been granted, as thou wilt soon see.
78. I see that thou hast endured many sorrows, adversities and misery and that thou seekest this mystery, but thou canst not have it, because thy request is distant and placeth thy person in suspension. Seek it not, for things are not all equal and if time passeth, it will come to pass for thee with satisfaction.
79. Distance thyself from these evils and from this thing that thou hast in thy head, because it is not good and will not give thee happiness. Take guard not to fall

into ignominy and blush with shame. But I foretell thee that this or another thing that is well disposed towards thee, is good for thee.

80. With joy, thou wilt be given that which thou requestest, it being already thus disposed in Heaven. Be firm and seek with courage and thou wilt succeed to thy advantage and contentment.
81. God will make thy steps prosper and will grant thee thy request. It hath already been fulfilled. It will be well to forsake it, take another from it, which will be well for thee.
82. Much goodness and many kinds of grain will come to thee. Thou must praise and give thanks to God, who granteth thee joy. Pursue, therefore, without delay, so that thou wilt have much contentment.
83. Go not to seek the ways of God and tempt him not, so that thou dost not risk to stumble and if these days come to pass, return to me, I will tell thee what thou art to do.
84. Trust in God and pray to him and go not to pray to men, nor trust in them. Thou art wise and prudent, it would be foolhardy to trust in ingrates and in liars. Thou must consider well what this request demandeth from knowledge, from fear and even from contemplation.
85. The moment is most propitious for that which thou desirest, thou mayest take a woman; thou mayest go and do all things, while imploring clemency and assistance from God, who sendeth his Angels to aid thee in their ministry.
86. Thou must gird thy loins as a man and make thy request and thou wilt have the contentment that thou

desireest and seek the honour of God with trust, for thy prayer hast already been fulfilled.

87. Thou hast in thy spirit many things to ask concerning thy fate. Thy way of living is tenacious. Thou sayest that thy hope is lost and thou waitest, thinking that thy days have passed in vain. But be not saddened, for thy pleasure is vague and thy hopes are well endorsed, although the time hath not yet arrived and although thou sayest that everything is a futile and misguided chore, know that everything cometh from God and trust in him, so that thou mayest have thy reward from him.
88. Fear nothing from these evildoers, who rise up against thee to harm thee and pretend to be thy friends. For God will make them fall to their feet, because these are false men and thou wouldst be most foolish to listen to what they say and to revel to them thy secrets. Thy fate is great and fortunate, it is because they wish to make thee fall, but it will be them who will fall.
89. Stay in thy house and thou wilt be respected and go not to consort with vile men, for thy nourishment cometh from God. Thus, tire thyself not to make these journeys, nor give thyself sorrows for children. For God will give thee riches, children, and that which thou desirest. Implore, therefore, his clemency and delay not in rejoicing.
90. Do not make too many vows, for several times thou hast made them to God and thou hast not kept them. There is nothing forgotten before God, thus keep always thy promises to God and he will look upon thee with sympathy.

91. Be not so foolhardy to look for an occult thing and give not thyself over to it in vain. God knoweth where things are and how well thou understandest these secrets. There is therefore nothing given to the hands of man, for he runneth too many projects in his head and is subject to error.
92. Who can know what will come of man, as he seeth himself as fish and birds ensnared in nets? He doth not know the hour of his death and occult things are known only by the Eternal and by the man who feareth God.
93. Often thou hast wanted to do penitence and thou hast never done it. Presently will come days of calamity, filled with fear and thou wilt have recourse to God. Be calm, he hath already commanded good things in order to fulfil thy request, for thou lovest the Lord.
94. Since thou hast only good thoughts for thyself and for thy neighbour, no evil will befall thee and in a short while, thy request will be granted. Thou wilt be envied by many who seek to annul thy request, but God will not heed them and will soon grant thee contentment.
95. Thou canst not prevent death. Stay not in the abodes of great men. Run not after honours and dignities, for the time for that hath not yet arrived.
96. How dost thou have so much confidence to claim this? Pay attention, for the many times that thou hast had such confidence, thou hast run into danger, from which God hast saved thee. Turn to God and wait, for he will have pity on thee.
97. How God will bestow kindness upon thee, if thou wishest to pay attention! Thy request will be granted

and this enemy who wisheth to bring thee down so that he can be in thy place, he will not succeed in it. Fear him not, as soon as thou loveest God.

98. Thou thinkest it well to rejoice that thou hast escaped from the grave and that thy days have been renewed. Thou wilt pass them in joy, thou wilt have children, whose little one will become a great one. He will console thee and relieve thee in thy works and from thy sorrows.
99. Thou hast done a foolish thing, since thou wast worthy to have good things and thou wast in a hurry to do evil and in so doing, thou hast fallen down. It is not enough that thou hast done this, for still thou seekest to pursue it. But watch thy soul, for thou dost not know the judgments of God who giveth birth to the day and who will send thee evil if thou continuest to be so impious.
100. Thou dost not know that the aim of thy request leaneth towards evil and that several persons, like thyself, have sought the same thing and have fallen. It would be better for thee to study thy request a little more in order to obtain it and address thyself to God.
101. The merit which thou hast received is eternal. Fear nothing, work and do what thou desirest, for thy request will be granted to thee and thou wilt be honoured by many people.
102. Since thou believest in God, trust in him, for he will make thine enemies fall and he will fulfil thy requests to thy great satisfaction.
103. Woe to thee, if thou dost not do good towards God. Forsake all evil and trust in him, for he will fulfil the wishes of thy heart.

104.Distance thyself not from the fear of God, so that thou wilt not be hated by thy friends. Avoid doing evil and God alone can save thee.

105.Be blessed by God, as Abraham our father hath been, and God will be with thee to give thee a good reputation, he will bless thee and will fulfil thy request.

106.Since thou hast inclined thy soul to the fear of God, thou wilt have all power over men and over nations, for thou art pleasing to God, who will fulfil thy request.

107.Thou art small and insignificant and lookest like thou art boastful without thinking about what thou art today and that tomorrow thou wilt be no longer. Man doth not remain the same and after his end, he will be cast away like a dead beast. Turn to God and he will have pity on thee.

108.What wilt thou be doing on the day that God cometh to visit thee? Strive to give justice and maybe he will calm his fury, for he doth not want thy ruin and will be able to grant thy request.

109.Yesterday, thou hast anticipated thy prayer. Thou hast made thy voice heard and thou hast thereby made thy judgment favourable and thou wilt be written in the Book of Life because of it and thou hast inherited the good things of this world as the heritage of Jacob.

110.God will increase thy honour, for thy goal is good and he will prosper greatly at the end, like Jacob our father and thou wilt see all that thou desirest.

111.Poor creature, why dost thou seek a thing that thou canst not do? Carry no envy against thy brother, because he is bigger than thyself and thou wilt have need of him and then thy request will be granted to thee.

112. Trouble not thyself, and be not discouraged from that, on which thou hast worked greatly without having been able to succeed. For the time of strife will pass and thou wilt be delivered and thou wilt find that which thou seekest.

# END

*Note that when you want to have an answer, instead of thinking about one of these 112 numbers, you can also use a fixed circle on a solid base which has a pivot in the middle holding up a spinning dial, which will point to one of these 112 numbers, which will be marked around the circumference of the circle.*

*You can also use a deck of blank cards and on each of them you will have marked one of the 112 numbers and even the answer, if you wish. Mix the cards well and then cut the deck and pull one out from the middle of the deck, which will give you the answer you are seeking.*[151]

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[151] Alternatively you could use the Minor Arcana of the Tarot, with each card having two values as upright or reversed, giving 112 = 2 x 56 possible interpretations.

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# THE COMPLETE ENOCHIAN DICTIONARY

A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley

DONALD C. LAYCOCK

PREFACE BY STEPHEN SKINNER

FOREWORD BY LON MILO DUQUETTE

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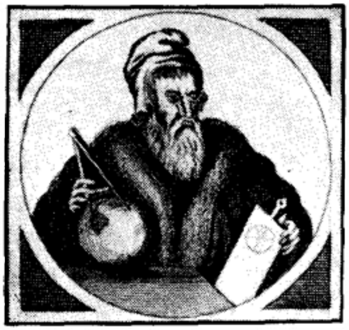
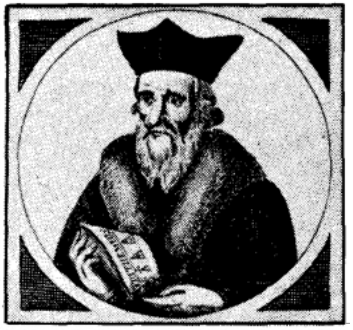


DR. JOHN DEE



EDWARD KELLEY

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PREFACE BY STEPHEN SKINNER
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# FOREWORD

by Lon Milo DuQuette

> His life is a watch or a vision
> Between a sleep and a sleep.
> —Algernon Swinburne,
> *Atalanta in Calydon*

An eternal debate rages between those who believe in the objective existence of spiritual entities, and those who believe that all such phenomena, no matter how apparently substantial, are entirely subjective experiences. Perhaps both schools of thought are correct. Where angels, demons, and spirits are concerned, I personally believe *it's all in your head—you just have no idea how big your head is.* Or, to quote my pseudepigraphic guru, Rabbi Lamed Ben Clifford, "Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are."

I can, with no small measure of confidence, generally defend this position with jabs of well-worn qabalistic suppositions concerning the nature of consciousness and the functions of the various parts of the soul, and a left hook from Carl Jung. There have been times, however, when my field theory has been mightily challenged. Mr. Laycock's *Complete Enochian Dictionary* played a curious role in one such magical bout.

In 1978, as part of my perceived duties as an O.T.O.[1] lodgemaster, I began what would become a 23-year weekly magick class at my home in Costa Mesa, California. At the time, I was hard-pressed to stay one jump ahead of the enthusiastic aspirants who crowded my living room floor each Thursday evening. Within a year or so I realized that if I intended to continue teaching, I had learn more myself.

My magick library was pitifully small in those days. My newest treasure was a first edition of *Gems from the Equinox,*[2] which contains a selection of books, articles, essays, and rituals from Aleister Crowley's monumental work, *The Equinox.*[3] I combed through it to see if I could find something novel and exotic to occupy our Thursday nights for a while. I settled on *Liber LXXXIV, vel Chanokh—A Brief Abstract of the Symbolic Representation of the Universe Derived by Dr. John Dee Through the Skrying of Sir Edward Kelly.* It is Crowley's introduction to the complex and beautiful magical art form that has come to be known as Enochian. I didn't know it at the time, but *Chanokh,* and the book you are now holding in your hands, would dramatically change the course of my life.

At first I found *Chanokh* completely unfathomable. I read it, re-read it, and checked it against the Enochian material in Regardie's *Golden Dawn.*[4] After a day or two of whimpering, I finally started to see the light. The material that treated upon the evocation of angels of the four Elemental Tablets appeared to be the logical place to start the class.

Each Elemental Tablet is made up of 156 lettered squares, each of which is divided so to represent a truncated pyramid. Each has its own particular mixture of elements determined by a most impressive application of Hermetic logic. An angel (whose name is the letter of the square) "lives" in every one of the pyramids. These single-letter-named angels are modular and join with their neighbors to form bigger angels with longer names and more complex attributes and duties. It is truly an elegant system.

My plan was to keep the class occupied for a few weeks by having them draw and color their own tablets while I consulted with Dr. Regardie and constructed a set of three-dimensional tablets. Regardie was not keen on the idea. He told me that, to his knowledge, no one had ever done such a thing before, and that the Enochian angels were dangerous enough when they inhabited flat tablets. He cautioned, "Don't give them dimensional elbow-room." I joked, and suggested that *his* angels were probably in a bad mood because they were all squished up inside his flat tablets. I went ahead and prevailed upon a lodge brother to cut 624 wooden truncated pyramids.

These I would eventually prepare, paint, and assemble into the 4 Elemental Tablets (one each for Fire, Water, Air, Earth).

The night of our first evocation arrived. I prepared our living room temple for the evocation of Laidrom, the Mars Senior of the Tablet of Earth.[5] The temple opening and operating procedures are outlined admirably in *Chanokh,* so there was very little to do but follow directions. I smugly congratulated myself on being so well prepared. What I wasn't prepared for, however, was the possibility that the evocation might actually work.

The first student to arrive was D. R., who proudly handed me his newly acquired first edition of Laycock's *The Complete Enochian Dictionary*—the first one I had ever seen.[6] As I always do when someone hands me something rare or expensive, I feigned profound gratitude and gushed, "Oh! Thank you!" He quickly snatched it back out of my hands.

Once the rest of the class arrived, I asked for a volunteer to read the Call in the angelic language and sit in the visionary driver's seat. To my great anxiety, our only volunteer was David Wilson, the most cynical member of the class. I was certain that our class curmudgeon would receive no vision whatsoever and all of our efforts would be the target of his ridicule for many months to come. Still, he was willing to give it a try, so I switched on our little tape recorder and we proceeded.

After I banished and opened the temple, David read the Call twice, closed his eyes, and sat quietly for only a few seconds. Then, to all of our surprise, he casually started to describe in great detail his vision of a desert of white crystalline sand that sprouted columns of volcanic rock.

We were all thrilled. I asked if he saw any living things, an angel, or a spirit. He said "No." I encouraged him to repeat the Call a third time. As soon as he was finished, he excitedly described an enormous black cone arising from beneath the sand. David fell silent for a moment. He told us the cone was opening. Then, with a shout that startled us all… "It's him! It's him! I see him!"

He described a large, humanoid figure seemingly constructed from the same material as the cone. It had no face, its head was egg-shaped and flat in front. Its fingerless hands had the appearance of mittens. "This is Laidrom!" David announced reverently.

We were all in shock. None of us were prepared for this. David reached for a pad of paper and a pencil and scribbled down a few notes and a sketch. Before I could stutter out words of welcome, David let out a nervous giggle and said,

"Lon, I feel like… I feel… I could make strange sounds."

"Go with it!" I don't think I really meant it.

*"Naw-n tahelo hoh athayzo raygayef…*this is…"

"No! Relax, let it happen!" I tried to sound calm.

"I mean it, I feel like and idiot. I'm too… *sil-si anxilxi-to-da-arp nan-ta (inaudible) … ef… efe thar-zi.* I'm sorry… that's all. Nothing like this has ever happened before. I just felt like doing it."

I didn't know what to say. I finally salvaged the presence of mind to thank Laidrom for appearing. I was painfully embarrassed that I couldn't think of anything to say to this perfectly well-mannered angel standing in my living room. I finally stuttered something stupid to the effect that we really appreciated him stopping by, and we'd sure like to visit with him again sometime soon, then I hurriedly closed and banished the temple.

For a few seconds no one said a word. Then everyone started talking at once. I rewound the tape and we listened to the strange words that had tumbled out of David's mouth. Of course they didn't make any sense, but it was such a thrill to hear them.

We rewound the tape repeatedly and eventually transcribed three audible strings of syllables:

*naw-n tahelo hoh athayzo raygayeff*
*zil-zi-anzilzi-lo-da-arp nan-ta (inaudible)*
*ef...efee thar-zi.*

We referred to D.R.'s *The Complete Enochian Dictionary*, and in short order discovered:

*Nanta, elo Hoath zorge ef.*

"Spirit of Earth, first worshiper friendly visit."

*Zil zien*

"stretch forth hands"

*Zilodarp Nanta*
"stretch forth and conquer Spirit of Earth"
*Ef etharzi*
"visit in peace."

David appeared uncharacteristically shaken by what had happened. He insisted, and I didn't doubt his truthfulness, that he had not so much as even glanced at any of the Enochian Calls before that evening.

For the next three years, we would hold class two nights a week and focus exclusively on Enochian magick. We would depend increasingly on *The Complete Enochian Dictionary* to help us navigate the complexities of the angelic hierarchies and serve as our pronunciation guide to angelic language. David's visions would continue to take us on amazing excursions to the Elemental worlds, but as he became more accustomed to hearing the words of the Calls, his talent for breaking spontaneously into the angelic tongue diminished and finally ceased altogether. Yet he remains the most talented seer I have ever encountered.

D. R., bless his heart, eventually moved away. We haven't heard from him in many years. I am forever grateful to him for bringing *The Complete Enochian Dictionary* to class that memorable night so many years ago. As you have probably guessed, I never returned it to him.

—Lon Milo DuQuette
Costa Mesa, California, 2001

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[1] Ordo Templi Orientis.

[2] Israel Regardie, ed., *Gems from the Equinox, Instructions by Aleister Crowley for His Own Magical Order* (Scottsdale, AZ: New Falcon Publications, 1992).

[3] Aleister Crowley, et al., *The Equinox Volume 1, Numbers 1-10* (York Beach, ME: Samuel Weiser, Inc., 1998).

[4] Israel Regardie, ed., *The Golden Dawn* (St. Paul: Llewellyn Publications, 1992).

[5] Each Elemental Tablet has a Solar King and six Planetary Seniors. These seven spirits are very high on the Enochian hierarchical ladder.

[6] *The Complete Enochian Dictionary* was first published in London by Askin Publishers, LTD. in 1978.

*Incomprehensibilis est in aeternitate tua*

– the Angel Raphael to John Dee, 31 March 1583

# PREFACE
# TO THE REVISED EDITION

The republication of *The Complete Enochian Dictionary* almost two decades after I wrote the original preface is a significant milestone. In the intervening period, more than a dozen books on Dr. John Dee and the Enochian language have appeared. Some of these have advanced our knowledge of Dee and his magical systems, by publishing more of his original works. Very few of these have added to our knowledge of Enochian, the language, and very few changes have needed to be made to this dictionary.

Some of the other books have merely reworked material already available, and a few, such as Gerald Schueler's *Enochian Physics* (Llewellyn, 1988) have gone way beyond Dee's original work into areas which Dee would neither recognize nor understand. Gerald Schueler's *Enochian Magic* (Llewellyn, 1985) is much more relevant to the present work. Some books, such as *The Rosicrucian Secrets* (Aquarian, 1985) simply used Dee's name by bogusly ascribing authorship to Dee.

What is for certain is that there is a new generation of readers and practitioners (often very different classes of people) who are enthralled by the marvelous and detailed works of the good Doctor and his rather shifty skryer, Edward Kelley.

The first editon if this dictionary was published in the United Kingdom by Askin Publishers, a company no longer active. Askin attempted to publish worthwhile texts of the Western Magical Tradition which were not otherwise easily available to practitioners. It is cheering to see that Dr. Meric Casaubon's *True and Faithful Relation of What Passed for Many Yeers [sic] between Dr. John Dee and Some Spirits*, 1659—which was the first extensive printed source of Dee's magical actions, and which was first reprinted by Askin in 1974—has been subsequently reprinted at least twice more, demonstrating the perennial interest in Dee's works.

Don Laycock, my co-worker and friend in these Enochian mysteries, died on December 28, 1988. Don, as a Doctor of Linguistics at the University of Canberra, left behind many monuments to his work with language, including that of the Australian Aborigine and dialects and languages of the South Pacific. But of all these languages, none was so strange—or fascinated him as much—as the language of the angels, John Dee's Enochian.

During the year or so that he was in London we spent many months in the British Museum, reading, copying and summarizing the original manuscripts. On some evenings, we worked together on the practical side of the invocations, and Don knew many of the Calls fluently and resoundingly by heart. For a while, a copy of the *Complete Enochian Dictionary* stood in the Manuscript Room of the British Museum as a reference aid to the decipherment of the original manuscripts themselves, until one unscrupulous scholar decided that he had more need of it than all the other readers!

The foundation of the British Museums collection was the original collection of Sir Hans Sloane's rare books, manuscripts, and curiosities that were purchased by the trustees of the British Museum for 20,000 pounds in 1753. Among these manuscripts were John Dee's originals and Elias Ashmole's manuscript copies. In 1759, the British Museum was formally opened, and the present building was complete in 1847. The great reading room was opened ten years later. Dee certainly would have approved of his works finishing up there, as he had tried to interest Queen Elizabeth I in founding such a national book collection.

What Don and I discovered about Dee's systems (for there are several distinct systems of magic in his manuscripts) and about his angels, both in the Museum, and in the practical use of the Calls, forms the basis of my book on Enochian Magic, which has yet to see the light of day.

After Don returned to Australia, the manuscript of this book was taken during the course of a burglary. Not content to sit down under the police assurances that few of such burglaries are ever solved, I took counsel with Dee's angels. Although the burglar neither knew me, nor cared about such things, he found himself inexorably drawn to find out more about this book and its contents. Within a week he had, much against his will, contacted me to ask about it. The police, of course, followed this up, and after he was arrested the manuscript returned to my possession. Since then I have been in two minds about offering it for publication, despite the efforts of several very persuasive friends.

After the Elizabethan period there were other examples of both communication with the angels through mediums, and of great gullibility. An example of both of these occurs in *Goodwin Wharton* by Kent Clark (OUP, 1984) which is a summary of Wharton's diaries kept during his extraordinary life from 1653 to 1701. Wharton felt that he regularly conversed with the fairies, even the Faery Queen herself, and the angels, but each time in English. Dee's work stands alone as a grammatical guide to the angelic language itself.

Like Dee, Wharton was interested in everything mechanical and spiritual, including practical deep sea diving (he invented several pieces of apparatus for this purpose), searching for treasure guarded by fierce spirits, and conversations with the angels (through his often pregnant skryer), and even with God himself. Like Dee, Uriel and the angel Ahab were two of Wharton's favorite communicating angels. Wharton also had time for politics (as did Dee) and had a permanent seat in the House of Commons, was involved in several royal intrigues, and was promoted from Lieutenant-Colonel of Cavalry to Lord of the Admiralty. A highly public life is not always incompatible with magical work, and a Renaissance turn of mind seems to have been a characteristic of such men. Some of Dee's non-magical works have appeared in modern scholarly editions, such as Wayne Shumaker's *John Dee on Modern Astronomy:*

*Propaedeumata Aphoristica (1558 and 1568)*, [in] Latin and English (University of California Press, 1978). Other Dee fragments from the *Monas Hieroglyphica* and his preface to Euclid, together with a sampling of his diaries were published by Gerald Suster in *John Dee Essential Readings* (Aquarian/Crucible, 1986).

Dee has appeared in at least two memorable fiction books. In the modern *The House of Dr. Dee*, by Peter Ackroyd (Hamish Hamilton, 1993), Dee is portrayed as living in a squalid tenement in Cloak Lane in Clerkenwell in East London, rather than in the historically correct rambling old house in Mortlake by the Thames in West London. Other considerable liberties are taken by the author who is interested in time shifts between Dee's time and the present. A much more magical portrayal of Dee appears in the translation of Gustav Meyrink's *The Angel of the West Window* ( Daedalus, 1991), which involves the Emperor Rudolph of Prague, and some interesting Rosicrucian dreams and visions.

However, anyone wishing to really understand Dee's magical work—after the pious sentiments have been stripped out—had better look to the tradition of the early grimoires rather than to the later and more elaborate system which the Golden Dawn derived from Dee's work. Although the latter is very intellectually satisfying, the roots from which Enochian magic grew will be found in the rich compost of the grimoires, or grammars of sorcery which dealt with the calling of both angels and demons. Mathers, who helped build the Golden Dawn system, was also a great translator of grimoires, and if Aleister Crowley is to be believed, a great practitioner as well.

A classic example of such a grimoire is *The Sworn Book of Honorius the Magician, as composed by Honorius through counsel with the Angel Hocroell* (Heptangle Books, 1978), which was well-edited from two British Museum manuscripts by Daniel Driscoll. I refer anyone who doubts this connection to page 11 of this beautifully printed edition.

The seminal works that have been published in the last two decades, and which any serious student should acquire, apart from those listed in the bibliography, are:

> Geoffrey James. *The Enochian Evocation of Dr. John Dee* (Heptangle Books, 1984), particularly recommended;
>
> Adam McLean. *A Treatise on Angel Magic, being a Complete translation of Ms. Harley 6482 in the British Library* (Phanes Press, 1990);
>
> Joseph Peterson (editor). *The Five Books of Mystical Exercises of Dr. John Dee...as revealed to Dr. John Dee and Edward Kelley* A. D. *1581-1583* (Magnum Opus, 1985);
>
> Robert Turner. *The Heptarchia Mystica of John Dee, a primer of hermetic science and magical procedure by the Elizabethan scholar-mage* (Aquarian Press, 1986);
>
> ———. *Elizabethan Magic* (Element Books, 1989), some of which should be taken with a grain of salt.

The Enochian system is much more than just the books written about it. It is one of the more complex bridges ever built between this world and the world of daemons, spirits, and angels, a piece of spiritual engineering created by one of the most brilliant minds of his age. As such it deserves to be traversed with care. But as it was filtered through the tricksy mind of Dee's mercurial skryer Edward Kelley, this path can easily become the path of the Fool.

Stephen Skinner
London 1994

# PREFACE

During the 16th Century, Cracow, Antwerp and Prague were the great centres of magical and alchemical enquiry and experiment. Cornelius Agrippa published his *De Occulta Philosophia* in Antwerp in 1531. Prague during the reign of King Rudolf II was devoted to the Hermetic arts and sciences which fascinated its monarch to the exclusion of all else. King Stephen of Poland, who had his seat at Cracow, was related to the Hungarian Bathori family which legend identifies with Count Dracula. Together with Cracow, Prague inherited an extensive heritage of Hasidic Judaism with its heavy mystical, magical and qabalistic content, in fact it was in Prague in the 1580's that Rabbi Loew engendered the famous golem, a figure which has haunted the history of the practical qabalah, and the ghetto of Prague, ever since.

Dr John Dee (1527-1608), mathematician and Astrologer Royal to Queen Elizabeth I, author of the main introductory textbook on mathematics of his age and innovator of many of the navigational aids which enabled the Elizabethan explorers to discover the New World, visited each of these cities in turn. First Antwerp in 1550 (and later in 1562-4), then Cracow in 1584, where he had audience with Stephen Bathori (King of Poland and relative of Elizabeth Bathori, the 'Bloody Countess'), later passing through Hesse-Cassel (a centre of Rosicrucian activity) after visiting Prague and Trebona during 1586-9.

John Dee's interest in magic arose out of his comprehensive studies, typical of the Renaissance man of the time, which commenced with Latin, an essential requisite of any scholar of the period, at the age of ten. Five years later he was sent to Cambridge, where he studied the traditional *Trivium* of subjects, grammar, rhetoric and logic. However it was not till the following years when he undertook the *Quadrivium* (arithmetic, geometry, music and astronomy), that his studies, and the eventual direction of his life work really got underway, for as he says himself 'I was so vehemently bent to studie, that for those yeares I did inviolably keepe this order; only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the time of going to and being at divine service) was spent in my studies and learning.'

At the same time he mastered the two *Tongues,* Greek and Hebrew (the latter not quite as thoroughly as the former) and the *Three Philosophies,* natural, moral and metaphysical.

In 1546 Dee's position as an under-reader in Greek and a founding fellow of Trinity College, Cambridge, seemed to promise the beginnings of a brilliant academic career, but the following summer he visited the Low Countries where his interest in geography flowered, following his acquaintance with Giraldus Mercator (the famous Dutch cartographer responsible for the well-known square-grid Mercator map projection), and Gemma Frisius, both of whom provided him with geographical equipment, globes, astronomer's staff and ring, and material on the art of navigation, which he duly took back to his university.

Having realised that some arts and sciences were very much further advanced in Europe than in England, and realising that England could profit by these, he visited Louvain the following summer. In 1550 a short trip to Antwerp brought him in contact with another geographer, Abraham Ortelius (whose house still stands in Antwerp, and whose detailed geographical charts and equipment now reside in the Antwerp Navigational Museum). Pursuing his other great interest, Mathematics, he lectured on Euclid in Paris, to packed halls, establishing his reputation immediately. He was offered a post of King's Reader in Mathematics at Paris University on a stipend of two hundred crowns, which for patriotic reasons Dee refused. This pattern was consistently repeated, with Dee refusing to quit the service of Elizabeth I for far more lucrative positions. On several occasions, the Czar of Russia, Fedor I, offered Dee a position in his court as advisor and physician, at the incredible salary of 2,000 crowns a year, with food supplied from the table of the Czar himself, and a house and additional salary from the Lord Protector, but the offer was again turned down by Dee. Returning to England the following year, he met Jerome Cardan (1552) who was probably responsible for stirring up Dee's interest in the mathematical conjuration of spirits and reinforcing the influences that Dee must most certainly have encountered earlier in his career at Antwerp.

These interests were almost nipped in the bud by the accession of Queen Mary to the throne, when his ambiguous interest in magic coupled with the implied heresy of his predominantly Protestant leanings resulted in his imprisonment for three months in 1555. Interestingly enough, his skill in theology resulted in Dee being requested by the Bishop of London to act as a judge in one of the heresy trials, in which he was one of the accused.

When Elizabeth I succeeded to the throne, John Dee's fortunes changed considerably: he was even asked to select (with due recourse to the influence of the stars) a propitious date for her coronation: a calculation which by all accounts of the Elizabethan era, must have been well performed!

Five years later Dee set out to visit various centres of learning making a very rapid tour of most of Europe including Antwerp, where he met Christopher Plantin (whose presses, which still exist, were justly famous throughout Europe, and whose type design provided the model for that used in setting this book). Here he secured a copy of Trithemius' influential *Steganographia* (concerned with 'angel-magic', and perhaps cryptography), before visiting Zurich, Urbino, Rome (where legend has it that he had audience with the Pope), Venice, and finally Presburg in Hungary where he was granted audience with Maximillian II, to whom he was later to dedicate his *Monas Hieroglyphica.*

Dee wrote the *Monas* in seven days in 1564, and in the same year it was published in Antwerp. Significantly it was not to appear in Dee's native tongue till 1947. The *Monas,* whose full title, *The Monad, Hieroglyphically, Mathematically, Magically, Cabbalistically and Anagogically Explained* gives a fair indication of its complexity and scope, is a unique blend of some of the more picturesque alchemical allegories woven into the otherwise rather dry fabric of a book, constructed as a series of exact Euclidean type theorems; with liberal sprinklings of interpretations of the Monas itself (which was a combination of the symbols for Mercury and Aries drawn in a specific proportion). This is elaborated with geometric details for drawing the Monas, and an explanation of the symbolic meanings of these proportions.

In the same year as the *Monas* was published, Dee went to live south-west of London, at Mortlake, in a rambling old house well-provided with various outhouses for his many scientific interests.

The site of the house, opposite the Church of St Mary the Virgin which Dee later endowed, and in which he is buried, abuts onto the Thames. Elizabeth I often came to visit him by Royal barge from Richmond or Hampton Court Palace.

From here, living on the income of several rectories, Dee quietly pursued his studies, which included writing a classic preface to the first English edition of *Euclid's Elements of Geometrie,* and planning voyages in search of the north-west passage, or for gold in Labrador. He reputedly accompanied Martin Frobisher on at least one of these exploratory voyages.

In response to Elizabeth's request to Dee for information about the lands to which she was heir, he wrote a work called *Of Famous and Rich Discoveries*..., which whilst purporting to be a treatise on various voyages of discovery undertaken by Europeans (later to be used by Hakluyt as a source for his accounts), was in fact designed to promote Elizabeth's Imperial aspirations, by assuring her of her rightful ownership of various lands, by appealing to historical precedent. Considering Dee's reputation, it is interesting that he was also called on by the Queen to counteract the effects of a wax image which had been discovered in Lincoln's Inn Fields, and which was thought to be part of a magical plot against her. This establishes Dee's court reputation as that of magician as as well as a geographer and mathematician.

After a first marriage which lasted just one year, he married Jane Fromond (a member of the Queen's household) and three years later took up what he considered to be the most important study of his life. This was the communication, via the medium of a *shewstone* with 'angels' in an attempt to quench his overmastering desire for knowledge beyond that normally accessible to mortals, to reach up in fact, like Enoch or the Biblical prophets, to God, the very source of knowledge itself. As Dee put it:

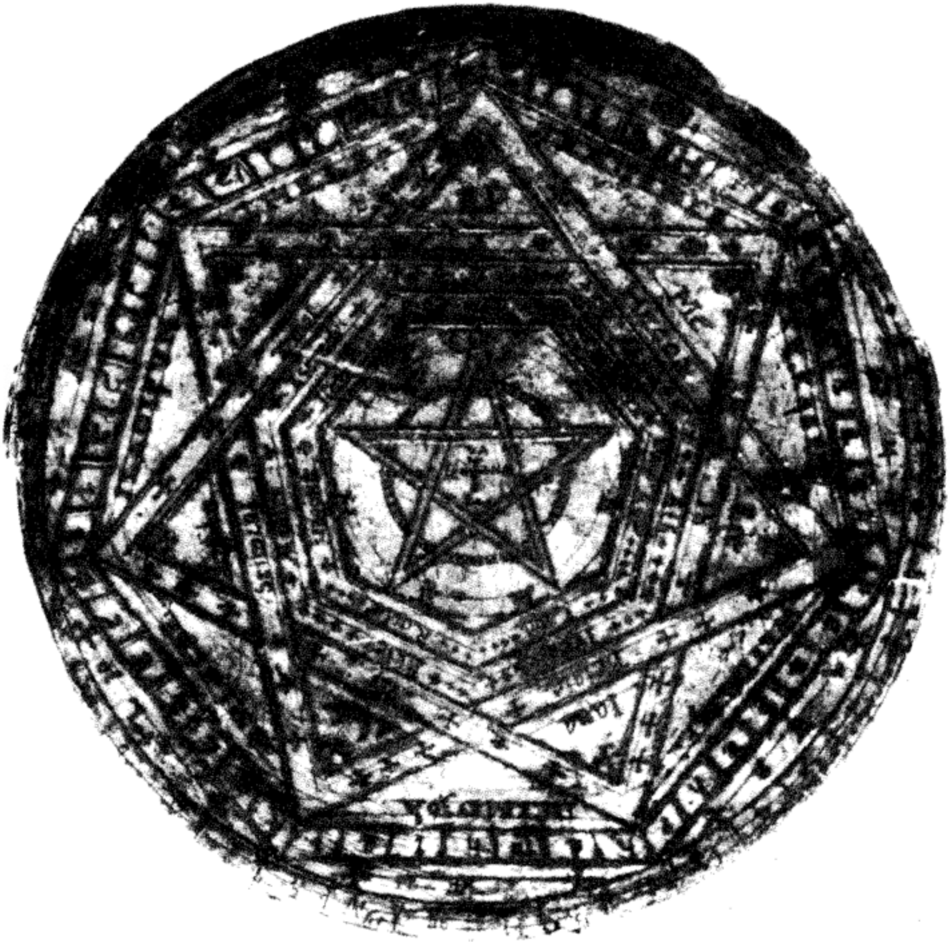
> 'I have often read in thy (God's) books and records, how Enoch injoyed thy favour and conversation; with Moses thou was familiar; And also that to Abraham, Isaack and Jacob, Joshua, Gideon, Esdras, Daniel, Tobias and sundry others thy good angels were sent by thy disposition, to Instruct them, informe them, helpe them, yea in worldly and domestick affaires, yea and sometymes

> to satisfie their desires, doubtes, and questions of thy Secrete: And furdermore considering, the Shewstone, which the High Prieste did use, by thy owne ordering... that this wisdome could not be come by at mans hand or by humaine power, but only from thee (ô God).'

Dee reasoned that intercourse with these 'spiritual creatures', provided that malevolent, misleading and demonic spirits were banished, was one of the highest ends man could aim at. It is here that magic enters Dee's work. The exactness of mathematics allied with the convoluted philosophy of the Hebrew qabalah and Arabic magico-alchemical works, produced a very solid base from which magic (both natural and metaphysical) could be approached in a scientific manner. This had two effects. First it attracted men of Dee's calibre to the study of magic. However the second effect of this union was the tarring of mathematics with the same brush as had previously been reserved for the heretic or the local practitioner of wort-cunning. This attitude resulted in the sack of Dee's house at Mortlake (during his absence in Europe) and the haphazard destruction of some of his scientific equipment. Ironically enough his 'instruments of sorcery', his skrying stones, Holy Table, wax tablets lamen and chest containing the *Libri Mysteriorum* accompanied him to the Continent, and so escaped the rage of the mob.

However it was in 1581, before Dee left for Europe, that he began his magical experiments. His avowed aim was to establish contact with the angels, to discover that knowledge which was not to be had either from books or from experiment.

During this period Dee employed Edward Kelley and several other *skryers,* or seers, to obtain a series of communications which he attributed to the agency of angels and spirits. Despite the fact that the first record of the skrying is dated December 22nd, there is evidence to suggest that the skrying began in a haphazard way as early as March 8th, 1581. The first workings were based on a grimoire type of approach, relying to an extent on equipment. This included wax tablets, a skrying table, a gold lamen and several shewstones, of obsidian and rock crystal. This was evolved into a sophisticated system which involved setting the skrying stone (several were used including a conventional looking crystal



The wax *Sigillum Emeth* used to support the skrying stone. (Courtesy of the Trustees of the British Museum).

ball and the black obsidian mirror) upon the elaborately engraved Sigillum Aemeth (still preserved in the British Museum) which was in turn placed upon a special table inscribed with a hexagram, enclosed within a frame of Enochian letters, and supporting seven specially designed talismans, the whole insulated from the floor by a further four wax tablets, miniature versions of the larger Sigillum Aemeth.

The early communications set down in Dee's *Libri Mysteriorum* deal with communications from Annael and Uriel, who dictated exact instructions for the engraving of the table, lamen, ring and sigils required. The third book opens with the designs for the seven talismans to be used on the skrying table, and concludes with the *Tabula Collecta* of the 49 angels whose invocatory modus operandi is explained in the fourth book.

Dee and Kelley pressed on, skrying now as often as several times a day till the complete outline of a self-contained system of magic was obtained and set down in Dee's manuscript, *De Heptarchia Mystica,* so named because of the 7×7 angels, whose invocations, hours, seals and sigils are described therein. Dee's description of two of these creatures will suffice to show their variety:

> 'He appeared in his red apparell: & he opened his Clothes & there did issue, mighty & most terrible gastly Flames of Fire out of his sides: which no mortall Eye could abide to looke upon any long while. And in the marvelous raging Fire, the word BRORGES did appeare tossed to and fro of the very flames. His Seale or Character is this . . .

And by way of contrast:

> 'Therefore he appeared in a long purple Gowne, & on his head a triple Crowne of Gold, with a measuring Rod of gold in his hand, divided into three equall parts: in the forme of a very well proportioned man.'

The significance of these descriptions is the light they throw on Dee's collection of 49 'Angelorum Bonorum', adding a Goetic dimension in much the same way that works like *The Sacred Magic of Abra-Melin the Mage* allows that it is as necessary for practitioners to exercise their authority over the evil or Qliphothic aspects, as it is over the more benevolent positive manifestations of the non-physical universe.

By March 1582, Kelley had commenced to transmit the first passages in the first version of that strange language Enochian. This material never found its way into print as has the better known later Enochian of the Calls which was made popular by the Hermetic Order of the Golden Dawn and later by Aleister Crowley. An example of this early Enochian, by way of contrast with the later (translated) material comes from an 'action' dated 5th April 1582:

> 'Amchama zeuoth luthimba ganeph iamda ox oho iephad mad noxa voscaph bamgephes noschol apeth iale lod ga NA zuma datques . . .'

Returning however to events in the external world, we find Dee correcting the Julian Calendar in 1582 to a greater degree of accuracy than any other contemporary mathematician (although the council of Archbishops turned down his proposals on the grounds that they smacked of Popishness, thereby putting off English calendar reform by several centuries).

In the same year Dee and Kelley met Count Albertus Laski, a palatine of Siradz and aspirant to the Polish Crown. The next year the Dee and Kelley household set out for Cracow.

It is at this stage that the published part of Dee's *Libri Mysteriorum* takes up the account. This was first printed from Dee's manuscript by Meric Casaubon in 1659 as *A True and Faithful Relation of what Passed for Many Yeers between Dr John Dee . . . and Some Spirits,* and re-issued by Askin Publishers, London, in 1974.

These 'angelic conversations' cover a wide range of material, from the enumeration of every country on the (then known) face of the earth with their presiding angels, through prophecy (of varying degreees of accuracy), to the amazing collection of transcripts in the Enochian tongue.

Amongst the more 'magical' material, despite passages of incredible triviality and banality, there is a hard core of extremely interesting material recurring throughout the 'angelic' conversations, such that Elias Ashmole (the famous antiquary and early Freemason), and later MacGregor Mathers, one of the founders of the Hermetic Order of the Golden Dawn, took portions of the system and derived from it their own systems of magic. Ashmole's attempts, covering a period of some five years (1671-76), are closer to the spirit of Dee's work than Mathers' interpretation, and tend to confirm the objectivity of the intelligences involved in the original communications.

Along these lines there is a record by a different experimenter dated 16th October, 1583, which tends to add weight to the objective existence of the phenomena recorded by Dee in *A True and Faithful Relation*... It begins:

> 'At ii a Clock at night, I & my Companions having begun Action, at the request & full consent of all the Company, we did fully agree, that we should not desist, till we had brought something to perfection, & having begun Action, & all things for the same purpose ready & fitted; thus give a briefe & true account of what followes.
>
> After the first Invocation, twice or thrice repeated, there appeared two Men, in the furthest Glass, visible to some part of the Company, & not to other some; but proceeding on, & Invocating highly, there came a very great blow upon the Floore, which made a very great noise, & before it ceased, it did whirle about severall tymes, to the astonishment & admiration of all ye Company, & still proceeding on, & reading further, there came something, which fell pat upon the Table, & from the Table upon the Ground, which made a smaller Noise upon ye floore, then the other did & so vanisht, & soe much for ye night, only when Action was ended, we could find nothing that was the cause of ye noise...'

Returning to a more modern application of Dee's work we find the brilliant syntheses by MacGregor Mathers into the syllabus of the Adeptus Minor grade of the Golden Dawn at the end of the 19th century. Although he used only a small part of the vast amount of material that Dee left, he incorporated the Elemental Tablets with their associated correspondences and the Thirty Calls of the Aethyrs before referred to, whilst Westcott, co-founder of the Order, elaborated a four-sided version of chess based on the Enochian system.

Much of Mathers' adaptation of the original system was done to make it compatible with the Golden Dawn's existing qabalistic basis, which, although ultimately based upon the qabalah that Dee was familiar with, contained many elements not found in Dee's original work, such as the Tarot Atus and the Egyptian Pantheon.

For Dee, the Angels also provided advice and reproof which he conveyed to two of the most powerful patrons he sought, Stephen Bathori King of Poland, and Rudolf II of Bohemia. He was lucky not to have incurred any more painful a punsihment for his pains than a partial banishment by the latter. Dee and Kelley accordingly sought refuge in 1586 at the castle of Count Rosenberg at Trebona, where Dee stayed for two years. Meanwhile Kelley managed, through his alchemical experiments, to curry favour first with the Count and then with Rudolf, who later knighted him.

*A True and Faithful Relation*... which opened in Lesden in May 1583 closes with the agreement between Dee and Kelley to 'hold their wives in common' (wife-swapping not being an entirely modern prerogative) at which point the whole tenor of the communications changes and passages of considerable power appear, contrary to anything Kelley had up to this point produced.

The spouse-swapping episode began with an alleged commandment by the Angels conveyed by Kelley, 'that we two had our two wives in such sort as we might use them in common' (April 18th, 1587). This was consummated on the night of 22nd May as is evident from semi-obliterated remarks in the original manuscript which were not printed by Casaubon.

This arrangement, which although productive of some of the most interesting material recorded by Dee, probably barely lasted till July 19th when Dee records ' a certayne kinde of recommendation between our wives. Next day saw relenting of E. K. also by my Lord's entrety'. Unfortunately with the exception of four pages in Casaubon these MS notes belong to the *greate Chasme* of 20 years from May 23, 1587 to March 20, 1607: the papers which fell into the hands of Elias Ashmole, but which do not appear to have survived. They contain Dee's record of the last 'actions' with Kelley before he left Dee's service.

The delivery of these passages is in many ways similar to several Gnostic works describing the descent of Sophia, *The Song of Solomon,* and Aleister Crowley's *Liber Legis,* with which there are some remarkable similarities in wording. Crowley, incidentally, claimed Edward Kelley as one of his past incarnations, which, rather than necessarily supporting transmigration of souls, suggests the affinity Crowley felt for Kelley's work, which may have led to a certain amount of unconscious plagiarism.

In February 1589 Dee saw the last of Kelley, and from thenceforth Dee's skrying experiments were with very inferior skryers such as Bartholomew Hickman, whose skrying records were later burnt when Dee discovered that he was a fraud. Till Kelley's death, Dee continued to hope for a reconciliation with his old skryer.

Dee's enthusiasm had not waned however for he named his next daughter Madimi, after the young girl who was a constant visitor to the crystal during the skrying sessions.

By this time he was back in his beloved England where he set about restoring his house in Mortlake which had been damaged by the mob during his six year absence. He partly re-assembled his collection of books which contained in excess of 2,500 books and manuscripts on mathematics, magic, alchemy, philosophy, cryptography, classical literature, geography and the qabalah.

The last six years of his life were spent under James I, an unpleasant situation for anybody remotely suspected of witchcraft, this monarch having been responsible for the most savage persecution of witches and magicians ever to occur in England.

Dee died in 1608 and was buried in the chancel of the church in Mortlake, opposite his house.

On one hand Dee is looked upon as a man of the Renaissance with heavy medieval leanings, rather like Elias Ashmole, who combined membership of the Royal Society (avowedly formed for the advancement of the empirical sciences) with intimate involvement in astrology, alchemy and other interests which would have been regarded as rather reactionary by other members of the Royal Society. On the other hand, the populace saw him as a sorcerer, or to use Dee's words when writing his own defence 'a companion of hellhounds, and a caller and conjurer of wicked and damned spirits'. Likewise Dee was regarded slightly askance at Court, although it seems he was never once doubted by Elizabeth I, to whom he remained devoted for the duration of his life. In between the rather dry but learned magus and the 'damned sorcerer' lies the real Dee: a man who perpetuated the tradition of Hermes Trismegistus and helped 'Christianize' the qabalah, who in all modesty aspired to be another Enoch, who wished to have God's word directly transmitted by God's messengers the angels, nevertheless a very humble man, as his many prayers preceding the skrying actions testify.

Dee is a very important link in the magical tradition, not only because he brought back ideas to England from European centres of learning, or because he aided the cross-fertilization of the Rosicrucian movement, as is aptly pointed out by Frances Yates in *The Rosicrucian Enlightenment,* but because his magical research is voluminous, carefully documented, and original.

Stephen Skinner
London 1975

# ENOCHIAN

## Angelic language or mortal folly?

Languages come and languages go. Something like seven thousand natural languages have been recorded, in one form or another, since the beginning of recorded history; and at least a thousand more languages have been invented by men, for purposes ranging from magic to extraterrestrial communication.

But no language has a stranger history than the Enochian language documented in this dictionary. Perhaps strangest of all is that we still do not know whether it is a natural language or an invented language — or whether it is, perhaps, the language of the angels, as its originators believed. In this introduction, the data is presented for the reader to make up his own mind.

### The personalities: John Dee (1527-1608)

According to the horoscope he later cast for himself, John Dee was born at Mortlake on the morning of 13 July, 1527, under the sign of Cancer, with Sagittarius in the ascendant — a good omen, say the astrologers, for a career based on learning and the occult. His father, Rowland Dee, was Superintendent of the Royal Table, at the English Court; but John Dee was later to claim a proud genealogy that included Welsh kings and princes, all the way back to King Arthur. Whatever the truth of these claims, it is certain that John Dee became a distinguished man in his own right. Though he published little, it is apparent that he exercised a powerful intellectual influence on the greatest minds of the time. He was a dedicated, even fanatical, scholar, resolving, when an undergraduate at Cambridge, to spend eighteen hours in study each day, with only four hours for sleep, and two hours for meals.

He graduated Master of Arts from Cambridge in 1548, and went abroad to study further at Louvain. Later he gave lectures at the University of Paris that attracted so many students that they had to crowd at the windows to listen: at this time, Dee was only twenty-three years old.

His reputation in Europe and at home continued to grow, though it was always tempered with the ignorant fear of him as a sorcerer and demonolator. He took few actual jobs, being dependent for most of his life on royal and ecclesiastical pensions —which never amounted to more than about eighty pounds a year. For most of his life, he was chronically short of money — which is not surprising when one takes into account that he spent more than three thousand pounds (or eighty thousand pounds in current value) on building up Elizabethan England's greatest library.

Some idea of the range of Dee's interests can be obtained from the contents of this library, which contained at least 2500 printed books and manuscripts. The works dealt with mathematics, alchemy, philosophy, classical literature, geography — and the hermetic tradition. Dee had thoroughly studied the 'Christian cabbala', particularly from the works of Cornelius Agrippa, and was to become more and more immersed in the qabalistic tradition as time went on.

In fact, Meric Casaubon, in his edition (1659) of part of the record of Dee's seances, scathingly described Dee as 'a Cabalistical man, up to the ears'. One can also get a good impression of Dee's character from this longer statement by Casaubon — although Casaubon himself does not think much of Dee's mind:

> 'Some men come into the world with *Cabalistical Brains;* their heads are full of mysteries; they see nothing, they read nothing, but their brain is on work to pick somewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather than fail, they will fetch all the secrets of Gods Wisdom; tell you how the world was created, how governed, and what will be the end of all things. Reason and Sense that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they see things by another *Light.*'

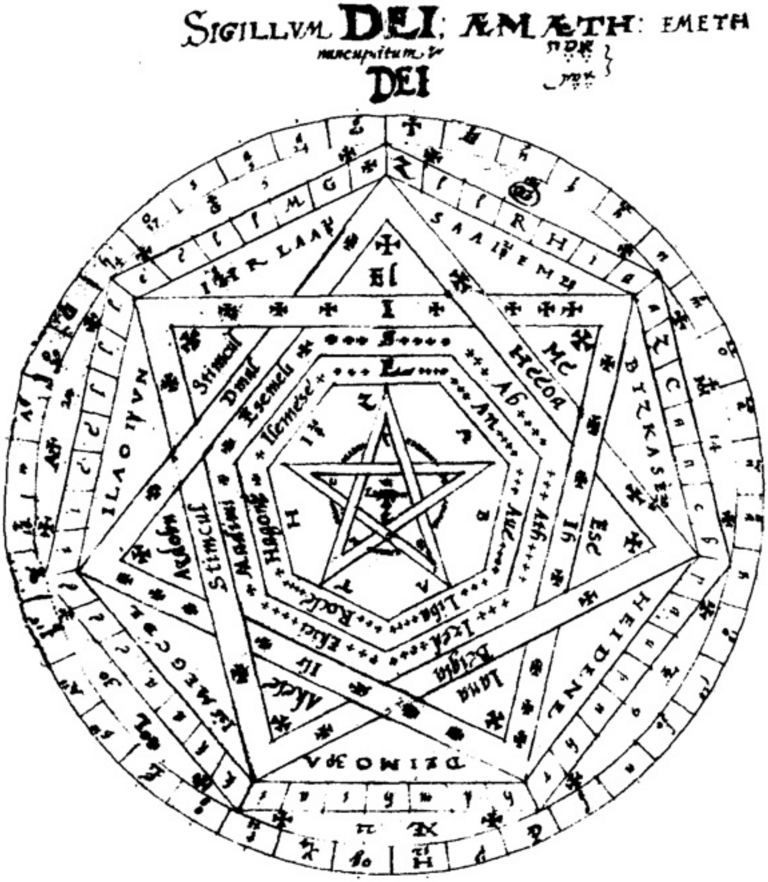
The description is a good one, but it can describe two kinds of individual: the magus, or the obsessed fool. Which Dee was, the reader will have to decide, on the basis of his spiritist seances. It is not known just when he began to seek or achieve effective communications with the beings he regarded as angels, but it was probably not before 1581. From about March of that year, as we learn from his *Private Diary,* he was troubled by odd dreams, and strange knockings in the night. To those who accept the objective reality of Dee's spirits, it would seem that the spirits were anxious to get in touch with him, rather than the other way round.

Be that as it may, by October of that year Dee had found a medium, one Barnabas Saul, who, using as a crystal a stone given Dee by a 'friend', reported to Dee the words of the angels Annael and Michael — and who later denied seeing any spirits at all, for fear of prosecution for conjuring. But Dee was dissatisfied with Saul as a medium, and dismissed him after working with him for only a few months.

### The personalities: Edward Kelley (1555-1595)

Opportunely — for Dee's appetite for spiritual communications had been thoroughly whetted — there appeared at his house in Mortlake on 8 March 1582 a man calling himself Edward Talbot, afterwards to be known by his true name of Edward Kelley. Kelley was about twenty-seven years old at the time; but his previous life remains something of a mystery. There is a long-standing tradition — unfortunately not well-substantiated — that he had had his ears cut off for forgery. He seems to have been something of an occult charlatan, travelling England living off a reputation for alchemy and the preparation of magical elixirs. On several occasions he is known to have been in possession of old books, sometimes in cipher, purporting to give the location of buried treasures. He was not uneducated; he had been an undergraduate at Oxford, but was apparently dismissed. He spoke Latin well enough to travel in Europe, and converse with Dee's Continental friends; he makes frequent grammatical mistakes, but of his general intelligence there is no doubt.

Dee was at first suspicious of this young man who offered his services as a 'skryer', or mediumistic visionary; he seems to have thought that Kelley might have been a spy sent to gain information on his conjuring activities, to report him to the authorities. But the doubts must have been resolved, for already on 10 March that year Dee was giving the new medium a trial — with results so successful that there began on that day a strange and close association between the two men that was to last for some seven years, and to involve them in a series of actions with a host of spirits of


SIGILLVM DEI: ÆMÆTH: EMETH
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Dee's drawing of the *Sigillum Emeth* in Sloane MS 3188, f.30. (Courtesy of the British Library).

all ages and sexes, with magical tablets, lost and miraculously restored books, buried treasure, alchemical recipes, and in the end — a curiously modern touch — wife-swapping.

### The first seances

Kelley was an immediate success as a medium, and on that first recorded occasion was granted a vision of Uriel, who revealed his secret sigil or signature, and gave the preliminary instructions for the construction of a powerful magical talisman, the Sigillum Emeth (or Aemeth), to be made of wax and used in further invocations. The original tablet, and smaller similar ones, can still be seen in the British Museum. The design may ultimately derive from Sloane manuscript 313; Kircher, in his book *Oedipus Aegyptiacus* (Rome, 1652-4), gives a version of the seal with traditional angelic names in place of the Enochian names of Dee. It is unlikely that he could have got this from Dee's manuscripts, then, as now, unpublished.

The pattern for almost all the recorded seances is established right at the beginning. The seance opens with a prayer, the magic crystal or 'shewstone' is uncovered, and Kelley sees visions and hears voices, whose content he transmits to Dee, the recorder. Several aids to scrying may have been used. Dee is usually credited with having at least two: a rock crystal globe, and a 'magic mirror' of black obsidian; both of these can be seen in the British Museum. Dee apparently saw and heard nothing (though this is arguable; his *Private Diary* entry for 25 May 1581 reads: 'Today I had sight offered me in chrystallo, and I saw', and at other times he seems to have heard at least some of the sounds produced, such as thunder, roaring and trumpets).

Many of Kelley's 'messages' consisted of letters of the alphabet arranged in squares. It will be necessary to examine some of the early examples in detail, if we are to be able to formulate any coherent theories about the mystical language that was produced at later sessions.

Two of the earliest squares transmitted by the 'spirits' through Kelley are the following:

| | | | | | | |
|---|---|---|---|---|---|---|
| **Z** | **l** | **l** | **R** | **H** | **i** | **a** |
| **a** | **Z** | **C** | **a** | **a** | **c** | **b** |
| **p** | **a** | **u** | **p** | **n** | **h** | **r** |
| **h** | **d** | **m** | **h** | **i** | **a** | **i** |
| **k** | **k** | **a** | **a** | **e** | **e** | **e** |
| **i** | **i** | **e** | **e** | **l** | **l** | **l** |
| **e** | **e** | **l** | **l** | **M** | **G** | † |

[20 March 1582]

| | | | | | | |
|---|---|---|---|---|---|---|
| **S** | **A** | **A** | $\mathbf{I}^{21}_{8}$ | **E** | **M** | $\mathbf{E}^{8}$ |
| **B** | **T** | **Z** | **K** | **A** | **S** | $\mathbf{E}^{30}$ |
| **H** | **E** | **I** | **D** | **E** | **N** | **E** |
| **D** | **E** | **I** | **M** | **O** | **30** | **A** |
| $\mathbf{I}^{26}$ | **M** | **E** | **G** | **C** | **B** | **E** |
| **I** | **L** | **A** | **O** | $\mathbf{I}^{21}_{8}$ | **V** | **N** |
| **I** | **H** | **R** | **L** | **A** | **A** | $^{21}_{8}$ |

[21 March 1582]

With reference to the first square, Dee is instructed to 'read downward'; he does so, and, starting with the left-hand column, he finds the following angelic names: Zaphkiel, Zadekiel, Cumael, Raphael, Haniel, Michael, Gabriel (with the sign of the cross to fill up the last square).

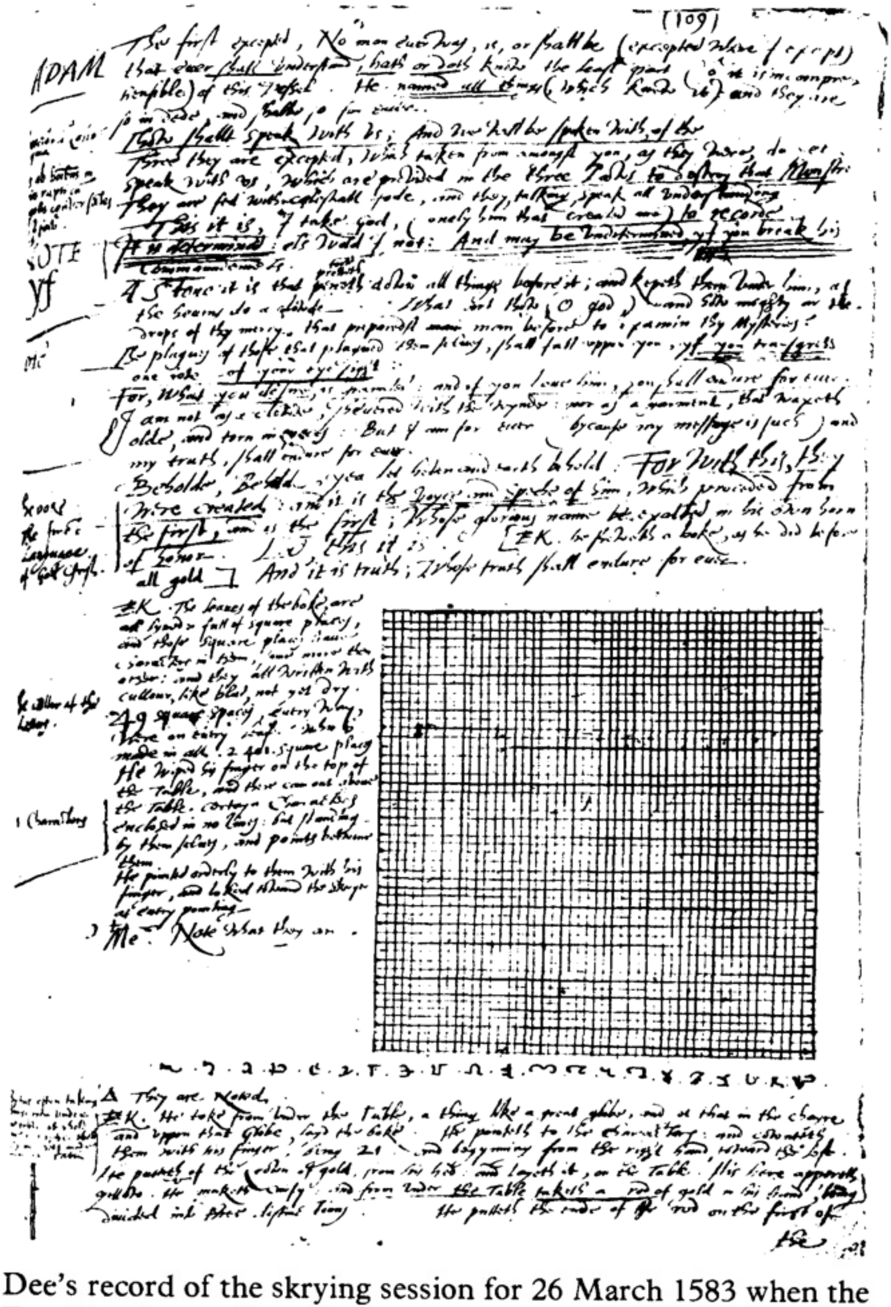
The procedure with the second square is a bit more complicated. The numbers 8, 26 and 30 are to be read as 'L', at the end of names, 21 is the letter 'E'; and the names are to be read off diagonally, in a south-westerly direction, starting with the 'S' of the top left-hand corner. The following names are produced: (S)Zabathiel, Zedekie(i)l, Madimiel, Semeliel, Nogahel, Corabiel, Levanael.

Now, there is nothing new about most of these angelic names. Apart from the archangels Raphael, Michael and Gabriel (Uriel was dictating through Kelley at this point) most of the other names can be found, in identical or very similar forms, in standard magical texts such as those of Agrippa and Peter d'Abano — as Dee himself comments in a marginal note.

This being so, it is hard to believe that these angelic names are in any way *derived* from the squares; it seems much more likely that they are the *formants* of the squares. From such a square, once created, it is however possible to derive *new* names, and in fact Dee is presented with a series of names created from the second square, by reading in different directions along the diagonals. The names were dictated before the square itself was given; the vision was of seven men, seven women, seven 'wenches', and seven boys, each with letters on the fronts of their gowns. These 28 visionary manifestations are given planetary attributions, as follows:

| *Planet* | *7 Women* | *7 Men* | *7 Wenches* | *7 Boys* |
|---|---|---|---|---|
| **Sun** | EL (L) | I | S | E |
| **Moon** | ME | IH | AB | AN |
| **Venus** | ESE | ILR | ATH | AVE |
| **Jupiter** | IANA | DMAL | IZED | LIBA |
| **Mars** | AKELE | HEEOA | EKIEI | ROCLE |
| **Mercury** | AZDOBN | BEIGIA | MADIMI | HAGONEL |
| **Saturn** | STIMCVL | STIMCVL | ESEMELI | ILEMESE |
| **Direction of reading in square** | NE | SW | NW | SE |

The procedure is hardly mystifying, if we ignore for the moment the claimed spiritual transmission. The names are those used in the construction of the wax seals (the Sigillum Emeth and four others) used by Dee in invocations. The procedure for generating these names would have seemed logical and proper to Dee, as qabalist and mathematician — though his mathematical sense must have been upset by the lack of symmetry in the directions for reading the planetary names. (The desire for symmetry would be better satisfied if either the first or second column were read in in the opposite direction — with LVCMITS as the name of a spirit of Saturn).



Dee's record of the skrying session for 26 March 1583 when the Enochian letters first appeared, in Sloane MS 3188, f.64. (Courtesy of the British Library).

But what is surprising is that never again, in the seven years of seances that followed, do we get a clear picture of the formation of a square from previously-known elements — and only rarely are we in a position to say with certainty just how names have been generated from the squares. Almost a hundred further squares are dictated by the spirits, some of them as large as 49×49; some are dictated straight across, letter by letter, others are created by the rearrangement of previously-dictated squares. But the details of their creation become increasingly baffling — either because the procedure is increasing in complexity, or because Dee is no longer bothering to set down the details for himself, or both. If the Enochian language is generated by some systematic process from squares, whether as a cipher or as a set of mystical words, we do not have the method.

## The appearance of the Enochian alphabet

Just after the dictation of the squares discussed above, on 26 March 1583, Edward Kelley produced the first material concerning the 'angelicall language'. On that day he has a vision of a magical book, with the leaves, perhaps inevitably, 'all filled with squares'. The dictating of the contents of this book occupies the seances of the next thirteen months — with some interruptions, in which the spirits dictate other matter, or prophesy, or refuse to appear at all. There is also some interference from non-angelic spirits, mostly of the type that occultists would recognise as elementals.

First of all, the alphabet of the new language appears: twenty-one special characters, each with its own name. The character names are odd, and seem to bear no relation to the phonetic value of the character; but the fact that the names were given in three groups of seven, and total in all 64 letters, may suggest that here again there may be a square concealed: 8×8, or perhaps even 7×9 or 21×3.

The characters appear three times in the manuscript record of this session: once without the names, once with the names, and once as a fair copy, in a slightly different form. They are also repeated, in their final and most stylised form, at the end of the whole sequence, over a year later; there is also a fair copy by Kelley in the manuscript *Liber Mysteriorum Sextus et Sanctus*

(Sloane MS. 3189), which is a very sloppy transcript of the contents of the angelic book. In addition, individual words written in the characters, in the handwriting of both Kelley and Dee, appear sporadically throughout the manuscripts.

It is necessary to compare all these versions to get a real idea of the characters. The first two versions, for example, look much more like Dee's Hebrew characters than later versions (the letters named Veh (C), Ged (G), Graph (E), and Fam (S) are identical with Aleph, Cheth, Daleth and Resh). The direction of writing, like that of all Semitic languages, is from right to left, but my attempts to trace this alphabet back to a specific Semitic source have failed. All that can be said is that the characters have a general appearance rather like Samaritan — though their stylised forms may also suggest Ethiopic. The scripts they do *not* resemble are proto-Semitic, or Egyptian hieroglyphic, or Sumerian — a resemblance that would seem essential if we were to believe that the script, like the angelical language, dated back to 'before the Flood', and was the most ancient script of mankind.

We may seek a plausible explanation for the 'angelical' script in the fact that Dee may well have had in his library ancient manuscripts in a writing that he could not read, and that either he or Kelley could have got the idea from such a source. Moreover, the idea of the 'lost book of Enoch' (mentioned in the Bible at Jude 14) was very much in the air in the sixteenth century; it is mentioned in several Christian commentaries on the qabalah. The first manuscripts of this work, supposed lost throughout all the Middle Ages, were not found until the middle of the seventeenth century, in Ethiopic and Greek versions. Could Dee perhaps have been in possession of an Ethiopic version of the *Book of Enoch* — which he would certainly not have been able to read?

Another clue to the origin of the Enochian script is given by a sixteenth century work on alchemy: the *Voarchadumia* of Pantheus (1530). On page 14-15 of this work we find another alphabet called Enochian; it is perhaps not additionally surprising, though it seems never to have been pointed out before, that the British Museum copy of this work had actually belonged to Dee, as early as 1559, as attested by the copious marginal notes. Dee's Enochian alphabet bears no relation to that in Pantheus, but Pantheus may have provided the idea. It seems, in the absence of any other evidence, that the Dee/Kelley alphabet may be fanciful, based perhaps on subconscious recollection of similar scripts in earlier literature. There is certainly nothing in Casaubon's suggestion, in his edition of the Dee diaries, that the characters 'are no other, for the most part but such as were set out and published long agoe by one *Theseus Ambrosus* out of Magical books'. The reference is to a work published in 1539 (*Introductio in Chaldaicam linguam,* by Theseus Ambrosius Albonesius), in which are contained a large number of alphabets, both real and magical; and not one of the alphabets resembles Enochian in any way.

## The first 'angelical' language

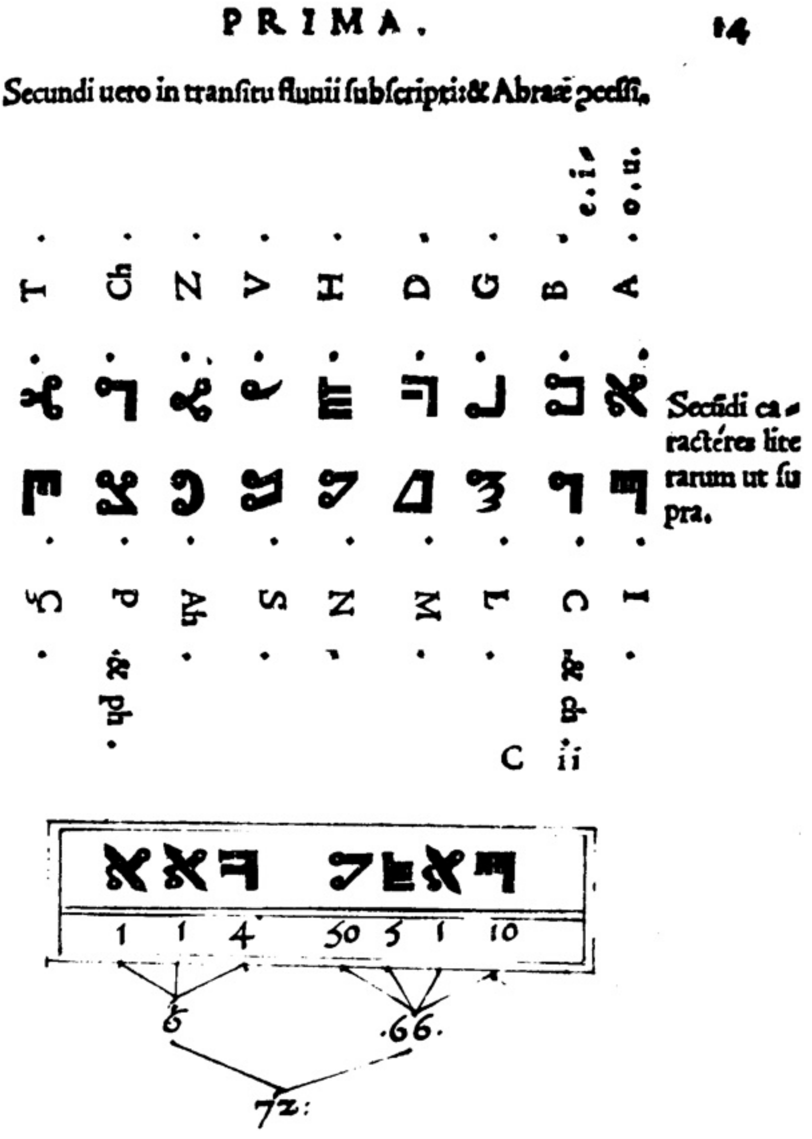
In any case, it is by means of these characters that the first texts in the 'angelical language' are dictated a few days later (29 March 1583 — Good Friday, as it happened to be). In the very first instance, the archangel Raphael *names* the letters, and Dee writes down these names (as if a Greek word, say λογος, were dictated and written down by the Greek letter names *Lambda Omicron Gamma Omicron Sigma*). Afterwards, Dee wrote out the English letters corresponding to the characters, and then read back the text for checking by the angelic visitors.

But after the first two texts, Dee began to realise that the method was much too slow, considering the amount of material yet to come:

> 'Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing. But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the sooner be in the work of Gods seruyce.'

By this remark we see again that the 'texts' really represent further squares. Each text is in fact one line of a gigantic 49×49 square, each square containing one word; there are two sets of such texts, or 98 in all. The physical difficulties of constructing a square so large, and fitting it on to one leaf of a book, daunted even Dee and Kelley.

We can just take each line of the square as being a text, and for



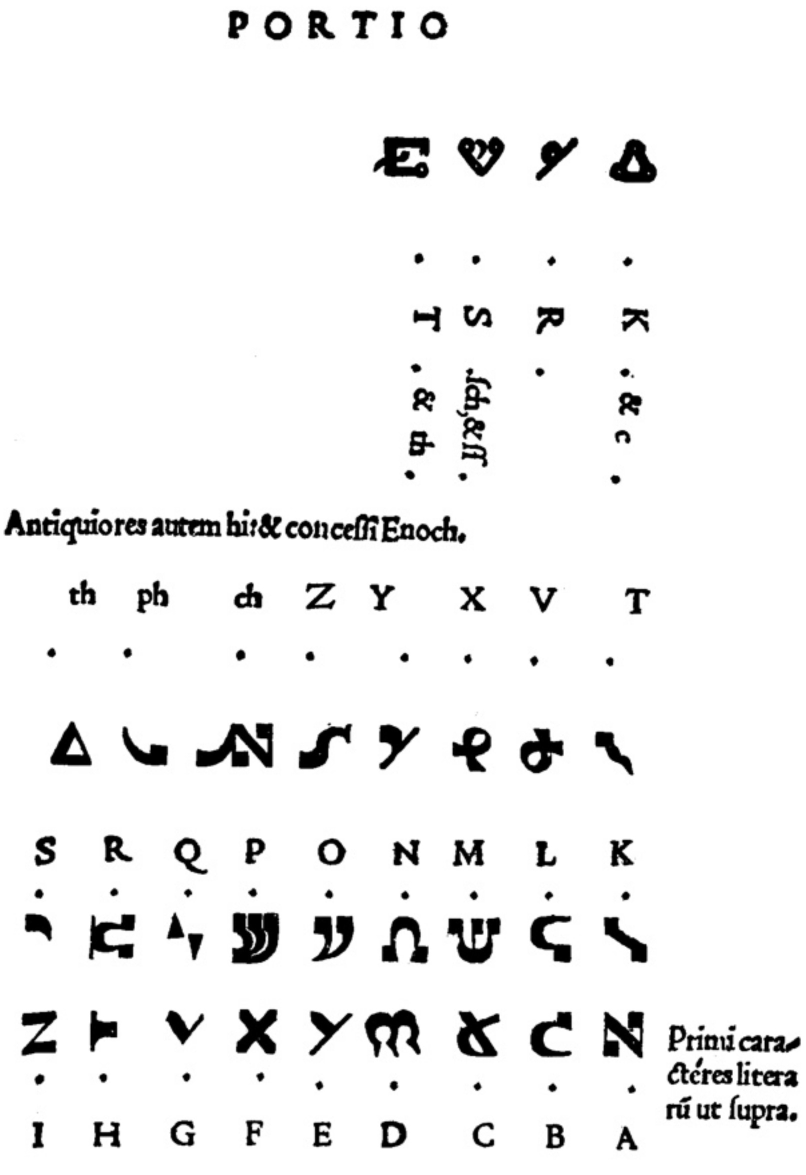
PRIMA. 14

Secundi uero in tranſitu fluuii ſubſcripti:& Abraæ ꝯceſſi.

Secūdi caractéres literarum ut ſupra.

e.i.
o.u.
A
B
G
D
H
V
Z
Ch
T
I
C
L
M
N
S
Ah
P
Ʃ
C ph &
P ph &
C ii
1 1 4 50 5 1 10
6
.66.
72:

Pages 14-15 from the copy of the *Voarchadumia* by Pantheus given to John Dee on 18 January 1559, showing an 'alphabet of



PORTIO

K. & c.

R.

S. ſch, & ſſ.

T. & th.

Antiquiores autem hi: & conceſſi Enoch.

th. ph. ch. Z. Y. X. V. T.

S. R. Q. P. O. N. M. L. K.

I. H. G. F. E. D. C. B. A.

Primi caractéres literarũ ut ſupra.

Enoch' and Dee's manuscript note deriving the numerical value of his name written in these characters.

easy identification number them from 1 to 49, with the prefix I or II indicating whether the first or second square is meant, when referring to specific texts later in this chapter.

In any case, the angel is annoyed at the request, and whips away the chair and the table; the shewstone goes dark. No more texts are dictated until the following Tuesday (presumably Dee and Kelley had other activities over Easter), and then, as requested, by an abridged method. Now Kelley receives a vision of the whole leaf of the book containing the text, written in the strange characters received the previous week (with which he is obviously not yet quite at home):

> 'A voyce — Read. E.K. — I cannot.
> Δ [Dee]: You should haue lerned the characters perfectly
> and theyr names, that you mowght now haue redily
> named them to me as you shold see them.
> A voyce — Say what thow thinkest. Δ: he sayd so
> to E.K.
> E.K. My hed is all on fire.
> A voyce — What thow thinkest, euery word that speak.
> E.K. I can read all, now, most pefectly, and in the
> Third row this I see to be red.
> Palce duxma ge na dem oh elog. . .'

It is still uncertain whether Kelley spells the texts out letter by letter, or whether he reads them off fluently as words. The distinction is important for the understanding of the material from a linguistic point of view; words that are simply 'spelled', and not 'pronounced', may be mere random collections of letters, that do not form pronounceable words at all. The evidence we have is inconclusive. Dee has written the pronunciation over some letters (such as *g* as *j*, final *u* as *f*) — an unnecessary procedure if the texts were written down as heard. This pronunciation must have been given at some stage after the texts were delivered, even though the angels specifically forbid 'dubble repetition', or reading over the text after it is dictated — the quote on page 35 gives the reason.

On the other hand, the pronounceability of the words of the texts speaks in favour for a theory of the words having been read out one after the other, without spelling. There are no sounds that would give any trouble to a native speaker of English, and only a few difficult combinations (*bdrios, excolphabmartbh, longamphlg, lapch*). And some of the texts run so fluently, with so much repetition, rhyme, alliteration, and other types of phonetic patterning, that we are almost forced to conclude that, in the later texts at least, Kelley was speaking aloud, and probably at normal speech speed:

I.13 Ampri apx ard ardo arga arges argah ax...
I.23 ...arcasa arcasam arcusma...
I.24 ...umas ges umas umas ges umas umas ges gabre umas umascala umphazes umphagam masga mosel...
I.25 ...zimah zemah zumacah...zapne zarvex zorquam ...zimagauna zonze zamcha...
I.26 ...zambuges zambe ach oha zambuges gasca lunpel zadphe zomephol zun zadchal...
I.37 ...gasmat gasque gasla gasna gasmaphes gasmagel gasnunabe...

Text II.20 alternates one- and two-syllable words for thirty three words in succession, with one trifling exception; and an even more subtle form of patterning is found in II.24, where there is a strong tendency (broken only by minor exceptions) for monosyllables containing *o* or *u* to alternate with disyllables containing the same vowel (mostly *a*) repeated with a nasal consonant:

II.24 Voh gemse ax pah losquan nof afma ol vamna un samses oh set, quamsa ol danfa dot fanta on anma ol...

What are we to make of this phonetic patterning? Statistical studies in linguistics show that patterning of this nature is rare in normal language — though it is found in poetry and magical charms. It is also characteristically found in certain types of meaningless language (such as glossolalia), which is often produced under conditions similar to trance.

In other words, Kelley may have been 'speaking in tongues'. He did apparently go into trance, as we see from numerous notes in Dee's record of the seances:

> 'Now the fire shot oute of E.K. his eyes, into the stone, agayne. And by and by he vnderstode nothing of all, neyther could reade any thing: nor remember what he had sayde.'
>
> 'The fire cam from E.K. his eyes, and went into the stone agayn. And then; he could not perceyue, or reade one worde.'
>
> 'Suddenly there cam the fyre from his eyes into the stone agayne. And then he could say no more: nor remember any thing of that he had herd, seen or vnderstode less than half a quarter of an howre before.'
>
> [2-3 April 1583]

There are also a few passages which tend to suggest that Kelley did speak the language fluently, instead of reading it letter by letter:

> 'But E.K. prayed perfectly in this Angels language.'
>
> [2 April 1583]
>
> 'A voyce — One Note more, I haue to tell thee.
> Ax him not what he sayeth, but write as thow hearest: for it is true.
> Δ. Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.
> Rap[hael] — Be it vnto the.
> Then E.K. red as followeth' [text I.22 follows]
>
> [3 April 1583]

If we take this as evidence that Kelley was saying 'words' rather than 'letters', then there is no evidence to suggest that these early invocations are any form of 'language' — in the sense of texts bearing a translatable meaning — at all. All the facts seem compatible with Kelley pouring out a string of gibberish while in a trance state. Nevertheless, Dee does add to some of the words some puzzling translations in the margin — but I think he could not have translated a whole text. A few of these glosses are interesting:

| | |
|---|---|
| *gassagen* | the divine powre creating the angel of the same |
| *tohcoth* | this name comprehendeth the number of all the fayries, who are diuels next to the state and condition of man |
| *apachana* | the slimie things made of dust |
| *donasdogamatastos* | the furious and perpetuall fire enclosed for the punishment of them that are banished from the glory |

Whatever else, it is an economical tongue.

So much for the 'language' which makes up *Liber Logaeth,* or the 'Book of the Speech from God', which exists in Kelley's handwriting in the British Museum as Sloane MS. 3189. Kelley's text shows a number of discrepancies from Dee's (as far as it goes), which I take to be evidence of his general carelessness in such matters; but perhaps the conditions he had to work under were not ideal:

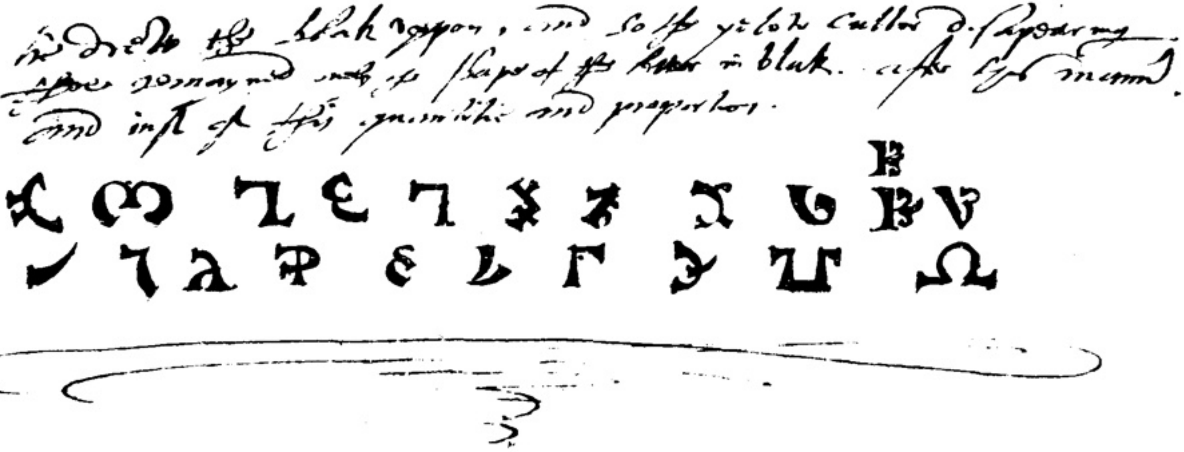
> 'As E.K. was writing the *eighteenth leafe, which was of the spirites of the earth,* (in the afternone about 4½ of the clok) he red a parcell thereof, playnely and alowde to him self, and therevpon suddainely at his side appeared three or fowr spirituall creatures like laboring men, having spades in theyr hands, & theyr haires hanging about theyr eares, and hastely asked E.K. what he would haue, & *wherefore he called* them. He answered that he called them not. And they replyed, & said, that he called them; and he replyed & said, that he called them not, and they replyed & said, that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read & repeat that which he had written: and that *euery man who readeth a prayer to perceyue the sence*

> *thereof, prayeth not.* No more, did he call them. And I bad them be packing out of the place. And thervppon remoued from my desk (where I was ruling of Paper for his writing) to the grene Chayre, which was by my Chymney; and presently he cryed out & sayd, *they had nipped him, & broken his left arme by the wrist:* and he shewed the bare arme and there appeared both on the vpper side and the lower side imprinted depe in, two Circles and broad as Grotes thus very red: and I seeing that, sowght for a stik, and in the meane while, *they assalted him,* and he rose and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him & them. But still they cam gaping, or gyrning at him. Then I axed him where they were: and he poynted to the place, and then I toke the stik and came to the place, and in the name of Jesus commaunded those Baggagis to avoyde, & smitt a cross stroke at them, and presently they avoyded.
>
> All thanks be to the onely one Almighty & everlasting God, whose name be praysed now and foreuer. Amen.'
>
> [15 April 1583]

Nevertheless, Kelley did complete his transcript of the book, the last page being written in 6 May 1583, when Dee was away in London. The last leaf of Kelley's transcript contains the 'correct' form of the Enochian characters, and this is how they were conveyed:

> '. . . it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that they appered drawn on his paper with a light yelow cullor, which he drew the blak vppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak. . . '
>
> [6 May 1583]

The 'yellow cullor', whatever it was, is not apparent on the manuscript page today.



in dede the blak appered, and so the yelow cullor disapearing. After commaundement made, the shape of the letters in blak. after this manner. and iust of this quantitie and proportion.

The corrected form of the Enochian letters as they appear in Sloane MS 3188, f.104. (Courtesy of the British Library).

## Further seances

Other entries in the *Libri Mysteriorum* at this time deal with quarrels with Kelley (mainly about whether the spirits are good or evil), and the search for treasure and lost cipher-books.

For example, Kelley brought Dee a cipher book supposedly giving the location of buried treasure. Dee works out the cipher — which is quite a simple one — but has trouble in deciding whether one cipher character represents K or X, so he notes in the margin: 'Of this K I dowt yet'. One biographer of Dee (Charlotte Fell-Smith) took this to mean that Dee was distrustful of Kelley! We also find detailed instructions for the magical use of *Liber Logaeth.* All these are matters which need not concern us here. But at the end of the long session of 5 May 1583 Kelley reports a dream which contains accurate predictions of events then four years in the future: the Spanish Armada, and the execution of Mary Queen of Scots. These predictions must be borne in mind when we come to assess the genuineness, or otherwise, of Kelley's mediumship:

> 'Δ. As concerning the Vision which yesternight was presented (vnloked for,) to the sight of E.K. as he sat at supper with me, in my hall, I meane the *appering of the very sea,* and many ships thereon, and the cutting of the *hed of a woman,* by a tall blak man, what are we to imagin thereof?
> Vr[iel] — The one, did signifie the prouision of forrayn powres against the welfare of this land: which they shall shortly put into practise. The other, the death of the Quene of Scotts. It is not long vnto it.'

It may not have been difficult for an intelligent man to guess, at that time, that the execution of Mary Queen of Scots was a likely event, and perhaps a foreign invasion appeared probable even in 1583; but, nevertheless, this stands out as a remarkably detailed prediction. (Mary was beheaded in 1587, and the Spanish Armada was destroyed off the coast of England in the middle of 1588.)

About this time the record published by Meric Casaubon in 1659 commences; the date of the first published seances is 28 May 1583, and it begins abruptly with the appearance of a little girl spirit of seven to nine years old, named Madimi. This is one of the names taken from the second square of letters received by Dee over a year before (see page 24), so he knows at once that her elder sister is Esemeli. (Dee mispronounces this name as Esémeli, and Madimi corrects it to Eseméli.) Madimi, from the earliest session, is regarded as being a spirit representing the planet Mercury, which is appropriate for a teacher of languages and magical sciences; her name, in fact, derives ultimately from the Hebrew word for Mars, מאדים *ma'adim* — whence also 'Madimiel', the name of the intelligence of Mars used in constructing the square.

Other spirits appear from time to time, some of them taken from the earlier tables; but Madimi — who at times reminds one of the 'little girl' contacts of nineteenth-century mediums — makes constant appearances, almost to the very end of the record. (One biographer of Dee, Richard Deacon, says that Madimi grew up and reached 'womanhood' in the seven years that she appeared to Dee; but I find no evidence of this, and the period is only four years (1583-1587). There is a sketch of Madimi in one of his diaries, in which she looks vaguely nubile — but it must be remembered that Dee could see her only in his imagination.)

## The appearance of the true Enochian language

The seances continue with magical instructions, philosophising, prophesying, misunderstandings, and contradictions. The text of a new book is dictated, with a new set of 49 invocations (one of which is 'silent'); this is the 'Enochian' language strictly so called, which is the subject of this volume. The differences between this language and the former one are considerable. Firstly, for the Enochian texts, a translation is provided, a fact which right from the beginning makes it look more like a real language. Secondly, the Enochian language appears to be *generated,* in some way, out of the previous tables and squares of *Liber Logaeth* — generated, in fact, out of the earlier 'angelic' language.

Unfortunately, the details of how the Enochian language is derived from the squares is very unclear. Only for the very first call is the system given in detail, and the details are very obscure. We read:

> 'A. (Two thowsand and fortene, in the sixth Table, is) D
> 7003 in the thirteenth Table, is I
> A in the 21st Table. 11406 downward
> I in the last Table, one less than Number:
> a word, Iaida.
> You shall
> understand, what that Word is before the Sonne go down.
> Iaida is the last word of the Call.
> H 49 ascending T 49 descending A 909 directly:
> O, simply.
> H 2029. directly. call it Hoath.'
>
> [13 April 1584]

It is clear that the numbers do not, as some writers have claimed, give the 'row and column' of the table, nor can they give the absolute number of letters in the square (counting consecutively from the top left) as there are only 2401 squares (49×49) in each table of *Liber Logaeth,* with each word in the square not exceeding a dozen letters (and the majority much shorter); the numbers in the dictation, however, go as high as 312004.

We can conceive of various ways the letters of the Enochian language can have been taken out of the tables previously given to Dee and Kelley. It is possible, for instance, that the letters of the Enochian texts, joined in order on the squares of *Liber Logaeth,* may form geometrical figures or magical sigils; but there are so many letters to choose from that this approach has proved futile. Other attempts at decipherment, such as that put forward in *The Necronomicon,* London, 1978, researched by Robert Turner and David Langford, and introduced by Colin Wilson, are also unsatisfactory.

The letter-by-letter dictation of the Enochian language does account for some of the differences of this language from the earlier untranslated language. The 'new' language is less pronounceable than the old one, and it has awkward sequences of letters, such as long strings of vowels (*ooaona, mooah*) and difficult consonant clusters (*paombd, smnad, noncf*). This is exactly the type of text produced if one generates a string of letters on some random pattern. (The reader can test this by taking, for example, every tenth letter on this page, and dividing the string of letters into words. The 'text' created will tend to look rather like Enochian.)

But not all Enochian is of this form; many of the words are very pronounceable, as we shall see. The words of the Enochian language itself stop short of having the fully random appearance of the names of God, and of angels and 'kings', that Dee generated from the letters on the squares of his 'elemental tables', that were given later by the spirits — names such as LSRAHMP, LAOAXRP, HTMORDA, ALHCTGA, AAETPIO, which look a lot less plausible, as words of a language, than anything in the Enochian texts.

It is also not completely certain that all the texts in the Enochian language were dictated by the letter-by-letter method. It appears that on at least one occasion Kelley (or the spirits) may have tried to speed up the process, only to be rebuked by Dee's insistence on letter-by-letter transmission. Dee tells Kelley that 'unlesse of this strange language I should have these words delivered unto us letter by letter, we might erre both in Orthography, and also for want of the true pronunciation of the words' (19 April 1584).

### The nature of the Enochian language

No matter what the method of transmission was, there are certain observations that we can make about the Enochian language, in the texts that we have. We know something of the pronunciation, from the fact that Dee often wrote the pronunciation of individual words next to the Enochian text. And this Enochian text, written in the Roman alphabet, purports to be a transliteration of the Enochian characters of the text of the original book seen in Kelley's vision. As far as we can tell, each letter of the Roman alphabet transcription represents one Enochian character — which means that Enochian spelling, too, has 'hard' and 'soft' values for *c* and *g*, and combines letters such as *s* and *h* to make the *sh* sound. Very English behaviour for a language 'which Adam verily spake in his innocency, and was never uttered nor disclosed to man since till now' (21 April 1584).

If the phonology of Enochian is thoroughly English, the grammar is no less so. But here we are faced with one difficulty: the nature of the translation. The English rendering of the

Enochian calls is very free, often using five or six words where the Enochian has one; thus, the word for 'man' (or 'reasonable creature') is glossed as 'the reasonable creatures of Earth, or Man'. Proper names, such as *Idoigo* (one of the 'Names of God') are given translations: 'of Him that sitteth on the holy Throne'. Particles, prepositions, and pronouns are filled in where the sense requires them, but we do not know exactly what they are supposed to represent in Enochian; *moooah,* for example, is glossed as 'it repenteth me' — but it could just as easily be an active verb ('I regret').

Moreover, of about 250 different words in the Enochian texts, more than half occur only once, so that we have no real check on their form or meaning. Nevertheless, we can identify a number of different roots, often in quite distinct forms: *om* 'understand, know', *oma* 'understanding', *omax* 'knowest', *ixomaxip* 'let be known'. This is probably the most language-like, and least explicable, feature of Enochian. What is less certain, however, is how much the differences in the spellings reflect the grammar of Enochian; we find, for example, *caosg, caosga* 'earth', *caosgi* 'earth (accusative case)', *caosgin* 'than the earth', *caosgo* 'of earth', *caosgon* 'to the earth' — but are these really case endings, or just chance variants? The same case endings are not found from one noun to another, so that there are either a large number of different declensions (as in Latin or Greek), or else there are no case-endings at all. I incline toward the latter view.

The vocabulary elements of the language are probably arbitrary; certainly they do not seem to be directly derivable from anything in English, Latin, Greek or Hebrew. But in some cases we meet words we half recognise, with unfamiliar meanings: *angelard* 'thought' (from 'angel'?), *babalond* 'wicked, harlot' (from 'Babylon'?), *christeos* 'let there be' (from 'Christ'?), *levithmong* 'beasts of the field' (a blend of 'Leviathan' and 'mongrel'?), *luciftias* 'brightness' (from 'Lucifer'?), *nazarth* 'pillars of gladness' (from 'Nazareth'?), *paracleda* 'wedding' (from 'paraclete'?), *paradial* 'living dwellings', *paradiz* 'virgins' (both from 'Paradise'?), *salman* 'house' (from 'Solomon'?). (Note that most of the suggested origins are proper names, and are biblical — whatever conclusions may be drawn from that.) The remaining words do not seem to have any assignable etymology, though one can be seduced by occasional plausible explanations, such as *micaolz* 'mighty' from Scots *mickle,* or *izizop* 'vessels, containers' from Hebrew אשׁישׁות *'ašišot* 'vessels'.

It is hard to be dogmatic about Enochian grammar. Verbs show singular and plural forms, and present, future, and past tenses, and have also some participial and subjunctive forms; but we do not have a full declension of any verb.

The fullest data is that for the verbs 'say' and 'be', as follows:

| | | | |
|---|---|---|---|
| *gohus* | 'I say' | *zir, zirdo* | 'I am' |
| *gohe, goho* | 'he says' | *geh* | 'thou art' |
| *gohia* | 'we say' | *i* | 'he/she/it is' |
| *gohol* | 'saying' | *chiis, chis, chiso* | 'they are' |
| *gohon* | 'they have spoken' | *as, zirop* | 'was' |
| *gohulim* | 'it is said' | *zirom* | 'were' |
| | | *trian* | 'shall be' |
| | | *christeos* | 'let there be' |
| | | *bolp* | 'be thou!' |
| | | *ipam* | 'is not' |
| | | *ipamis* | 'cannot be' |

Not much to build a grammar on. We can in addition identify some of the pronouns (*ol* 'I'; *ils* 'thou'; *tox, tbl* 'of him'; *tia* 'his'; *pi* 'she'; *tibl* 'her (acc.)'; *tiobl* 'in her'; *tilb* 'of her'; *z* 'they'), a few more verb forms, and four ways of expressing negation (*chis ge* 'are not'; *ip uran* 'not see'; *ri-pir* 'no place'; *ag toltorn* 'no creature'). But it is apparent that there is nothing strikingly un-English about the grammar: no trace of the construct case or irregular plurals of Hebrew or Arabic, no clear indication of multiple cases or complex verb forms, as in Latin and Greek. The grammar further suggests English with the removal of the articles ('a' and 'the') and the prepositions — and with a few irregularities thrown in to confuse the picture.

The order of words is also strongly English. A phrase such as *adrpan cors ta dobix* 'cast down such as fall' is pure English in its order, and can not idiomatically be duplicated in four words with these meanings in any other European or Semitic language.

However, this language with an English base was not dictated in English-speaking surroundings, but in Cracow in Poland —

part of Dee's six-year absence abroad, living on foreign patronage. (Kelley never returned to England.) But it would be futile to look for Polish influence in Enochian — especially as all the scholars with whom Dee and Kelley were in contact spoke Latin.

There is one aspect of Enochian 'grammar' that remains totally inexplicable: the number system. Throughout the Calls, various numbers occur, and with a certain amount of extrapolation it seems possible to identify most of the numerals from 'one' to 'nine':

0 — T
1 — L, EL, L-O, ELO, LA, LI, LIL
2 — V, VI-I-V, VI-VI
3 — D, R
4 — S, ES
5 — O
6 — N, NORZ
7 — Q
8 — P
9 — M, EM
10 — X

However, the system that generates the remaining numbers is a complete mystery. A full list of the numbers occurring in the Enochian Calls is given here:

12 — OS
19 — AF
22 — OP
24 — OL
26 — OX
28 — OB, NI
31 — GA
33 — PD
42 — VX
456 — CLA
1000 — MATB
1636 — QUAR
3663 — MIAN
5678 — DAOX
6332 — ERAN
6739 — DARG
7336 — TAXS
7699 — ACAM
8763 — EMOD
9639 — MAPM
9996 — CIAL
69636 — PEOAL

The test of any future spirit-revelation of the Enochian language will be the explanation of this numerical system.

## The pronunciation of Enochian

As the texts dictated in Enochian consist of a series of 'Calls', or invocations of supernatural beings, it was clearly necessary for Dee and Kelley to know how the words should be uttered; in most magical systems, a slight error in the text of a spell or invocation is regarded as potentially leading to disastrous consequences. Accordingly, Dee was in the habit of writing the pronunciation of the Enochian words alongside the text. If Kelley dictated the words letter by letter, he must have provided the pronunciation of the whole word immediately afterward.

To make these observations on pronunciation, Dee had to make shift with the ordinary English alphabet; he had no system of phonetic notation. But his intention is usually quite clear. He writes *dg* when he means 'soft *g*' (as in *gem*); and *s* for 'soft *c*'; and he indicates in some places that *ch* is to be pronounced as *k*. He marks the stressed vowels in most words. Sometimes — but not often — he indicates that a letter is to be given its pronunciation in the alphabet — thus *ds* is to be pronounced 'dee ess', and *z* in a few instances is given the pronunciation 'zod'. (The letter *z* has not always been called 'zed' or 'zee'; it has had many names, among them being 'izzard', and, at the end of the sixteenth century, 'ezod'. 'Zod' is nothing but a variant of this last name.) In more difficult cases, he gives examples from English, thus, *zorge* is said to be pronounced to rhyme with 'George', and *ul* to be said 'with such sound to U as we pronounce yew, whereof bows are made' — that is, *ul* is pronounced like 'Yule'.

With all of these instructions we can get a fairly good idea of how Enochian sounded to Dee and Kelley. We have to make allowances, of course, for the fact that the two men spoke English of more than four centuries ago — and also that, while Dee came from the Midlands, Kelley came from Worcestershire, at a time when the dialect variations in England were greater than they are now. Fortunately, linguists are in the possession of sufficient evidence — in the forms of pronunciation guides in schoolbooks, rhymes, misspellings, and the like — to establish the pronunciation of most forms of Elizabethan English with a high degree of accuracy (passages of Shakespeare, for instance, have been published in phonetic transcription, representing Shakespeare's own pronunciation).

The resulting pronunciation of Enochian makes it sound much more like English than it looks at first sight. The following table of letters and combinations gives a general view of how the spelling system of Enochian worked:

| **Letter** | **Pronunciation** |
|---|---|
| A | — long (stressed), as in *lah-di-dah* |
| | — short (unstressed), as in French *patte* |
| B | — usually as English *b,* but silent between *m* and another consonant, or after *m* finally |
| C | — as *k* before *a, o, u* (with some exceptions) |
| | — as *s* before *i, e* (with many exceptions), and in clusters of consonants (*noncf=nonsf*) |
| CH | — as *k* in most positions, but as *ch* finally |
| D | — as *d* in all positions |
| E | — when stressed, as in French *fee* |
| | — when unstressed, as in *bed* |
| F | — as *f* in all positions |
| G | — as (hard) *g* before *a, o, u* |
| | — as *j* before *i, e,* in final position, after *d,* and in clusters of consonants |
| H | — as *h* in most positions (except in combinations *ch, ph, sh, th*); silent after a vowel, but the vowel is lengthened |
| I | — when stressed, as in (French) *machine* |
| | — when unstressed, as in *bit* |
| | — in combinations: *ai* as in *fly; ei* as in *eight; oi* as in *boil* |
| | — as *y* in word-initial position before a vowel (*Iad=Yad*) |
| K | — as *k* in all positions |
| L | — as *l* in all positions |
| M | — as *m* in all positions |
| N | — as *n* in all positions |
| O | — when stressed, as in French *mot* |
| | — when unstressed, as in *not* |
| | — in combinations: *oi* as in *boil; ou* as in *bout; oo* as in *fool* |
| P | — as *p* except in combination *ph* |

PH — as *f*
Q, QU — as *kw* (*qu* in *quick*) — but the word *q* is pronounced *kwa*
R — as *r* in *right* (but may be rolled)
S — usually as *s* in *sit*
— sometimes *z*, in places where this is more natural in English (*lrasd*=*elrazd*)
SH — as *sh* in *ship*
T — as *t* except in combination *th*
TH — as *th* in *thank*
U — as *oo* in *boot*, or *u* in *put*
— in initial position as *yew*
— as *v* or *w* before another vowel, and in word-final position
X — as *x* in *fox*
Y — as *y* in word-initial position before a vowel
— as the letter I before a consonant, and in word-final position
Z — as *z* in *zoo;* in a very few words, as *zod*

It should be further noted that the Enochian characters themselves total only 21, not the 24 characters listed above; C and K are expressed by a single letter, as are I and Y, and U and V. The 21 letters of Enochian are, oddly enough, almost exactly the minimum required to write English without any ambiguity; perhaps Dee was interested in spelling reform.

Using the punctuation guide above, we can transcribe the beginning of the Call of the Aethyr LIL (as given on page 266) into an approximate phonetic representation:

> Mádriaks di-es praf lil kis miká-olz sánir ka-ózgo od fisis balzízras yaida. Nonsa gohúlim: míkma adóyan mad, yá-od bliórb, soba o-áona kis lusíftias pirípsol, di-es abrása nonsf netá-ib ka-ozji, od tilb adfát dámploz...

As we shall see below, Enochian acquired a very different pronunciation when it came to be used in nineteenth-century magical rituals; but for the moment we are concerned with Dee and Kelley.

## Dee and Kelley — the last years

Throughout the remaining years of the association of Dee and Kelley we have, in the record of the seances, a fascinating documentation of the character of the two men, which is relevant to any judgment we may wish to form on Enochian. Though the diaries give only the viewpoint of Dee, the characters of both men come through clearly. Dee is credulous, and willing, usually, to give the spirits the benefit of the doubt; but he keeps a close watch on them too, and queries them when he catches them out in a discrepancy. (The spirits chide him time and time again for asking so many questions — awkward questions.) Kelley, on the other hand, is often surly, and largely uninterested in what the spirits are transmitting through him, except where he sees a chance to find out how to work his alchemical powder, and turn base metal into gold. On one occasion, apropos of nothing, he interrupts the girl-spirit Madimi with the question: 'Canst thou, Madimi, lend me a hundred pounds for a fortnight?' — only to be told, roughly enough, that 'I have swept all my money out of doors'.

Kelley apparently wanted the money in order to clear out, and abandon Dee. A few days before this request, on 29 June 1583, the spirits, speaking through Kelley, warned Dee about this intended departure. The warning was in Greek, which Dee understood well enough, but Kelley certainly did not; he says to the spirit Madimi: 'Unlesse you speak some language which I understand, I will expresse no more of this Ghybbrish'. Madimi also announces: 'It is the Syrian tongue you do not understand it'; can Kelley be trying to throw Dee off the scent here? This episode provides evidence of Kelley speaking yet another language he could not know consciously — and here, if we are to believe that he faked the episode, we must still endeavour to explain how or where, in London at that epoch, he could have learned the necessary Greek phrases. (Kelley was even supposed to be ignorant of the Greek alphabet; in his regular diaries, Dee used to write English in Greek letters, whenever he had something to hide from the prying eyes of Kelley. I am not entirely convinced, however, that a sharp man like Kelley would not have penetrated this device.)

Kelley perhaps wished to leave because the first date announced for the performance of the 'Enochian' magic (August 1583) is close at hand, and he does not want to be around in case it is a fiasco; but it is still hard to see why (and how) he would deliver a message against himself in a language he did not know.

Be that as it may, Kelley is persuaded to stay (with a pay rise), and the spirits continue their instruction. They dictate pages of letters and symbols which seem to lead nowhere, and fill up even more pages with vague prophesying that resembles the sermons of a third-rate evangelical preacher. Their practical knowledge tends to be earthly rather than supernatural, and they have read the same books as Dee and Kelley. (For example, the spirits dictate a list of 91 parts of the earth, ruled by 91 'princes', in the Enochian system of magic; Kelley turns up next day and announces, in some agitation, that the complete list can be found in 'a book of Agrippa's'. The question that immediately arises is: did Kelley make this announcement to forestall a discovery that Dee would eventually make?)

The spirits show many of Kelley's limitations, in imagination and thought; and they tend to identify the many books on Dee's shelves by the characteristics of their bindings, and not by their titles or contents. They have also been poking around in the hidden recesses of the house: on one earlier occasion they announce their knowledge of a record of Dee's seances with previous mediums. Dee had stuffed it up the chimney in an attempt to hide it from Kelley.

On at least one occasion, Kelley can be shown to have falsified the spirit doctrine for his own ends. Almost at the end of the *Libri Mysteriorum,* on 18 April 1587, we find recorded that on the previous day (at a time when Dee was not present) Madimi had suggested to Kelley that the two men share their wives in common — the attractive young Jane Dee, and the almost unknown Joanna Kelley. Dee queries this, and the spirits dictate, as confirmation, a string of numbers in what turns out to be a very elementary cipher. The 624 letters of the large square (24×26) of the 'Elemental Tables' dictated some time before are numbered from 1 to 624, each number designating a letter. The letters dictated spell out the following message in Latin:

> 'Cara tibi uxor, carior tibi sapientia, carissimus tibi ego. Electus tremis, ac hesitando peccas: Noli igitur [hesitare] ad genium, et carnem sapere; sed obtempera mihi: ductor

> enim tuus sum, et auctor spiritus omnibus. Hec omnia a me sunt, et licita vobis.'

Which reads:

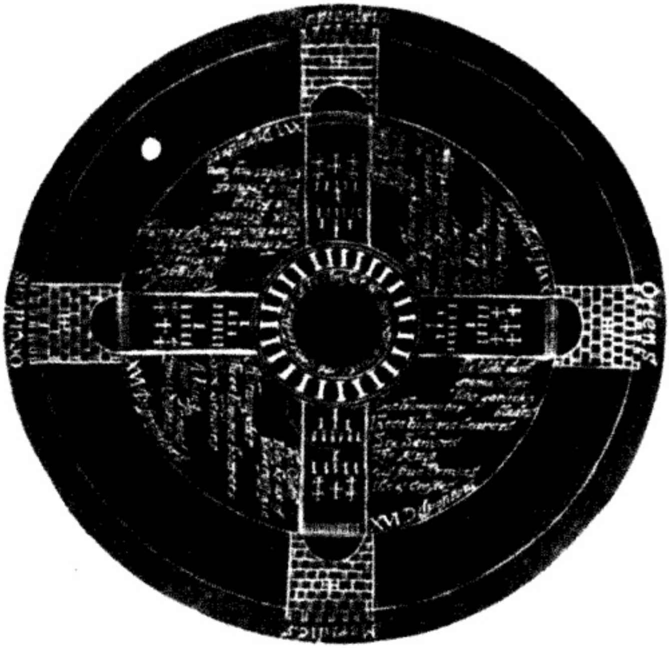
> 'Dear to you is your wife, dearer to you is wisdom, dearest to you am I. Though chosen, you tremble, and in hesitating you sin. Do not therefore [hesitate] to know the mind and the flesh; but obey me, for I am your leader, and the creator of all spirits. All these things are from me, and are permitted to you.'

(The Latin text is that yielded by the cipher, with a few literal errors silently corrected. There should be another verb — perhaps *hesitare* — after *igitur,* and *spiritus omnibus* should probably read *spirituum omnium;* but Kelley's Latin was always shaky. For example, the Casaubon edition of the Dee-Kelley seances has *auctor spiritus omnium* at the end of the penultimate sentence — which we could translate, somewhat facetiously, as 'I am the ghost-writer of all'.)

The cipher shows a number of minor errors — apart from the major fault that most of the numbers are one out; Dee's marginal note is 'I perceive that commonly one is to be abated of the number'. It would require a great deal of credulity to ascribe such an error to the angels, rather than to Kelley.

The wife-swapping episode took place, in spite of the attempts of some biographers of Dee to suggest that it did not. In the original manuscripts there is a section, heavily erased and barely legible, recording the seance of 23 May 1587 — the morning after the wife-swapping. The spirits ask Kelley: 'Was thy brother's wife [Jane Dee] obedient and humble unto thee?' — and Kelley replies: 'She was'. Dee returns the same answer concerning Joanna Kelley.

Dee's association with Kelley, and apparently also with the Enochian angels, ended shortly after this episode — perhaps the tensions in that household of two British couples in Bohemia were becoming too much to bear, and Kelley set himself up as an alchemist in a separate establishment. Nevertheless, the Dees did not leave for England until March 1589, arriving there in December of that year. Kelley stayed on at the court of Emperor Rud-



**A** gold disc engraved with the four Watchtowers shown to Kelley in a dream. (Courtesy of the Trustees of the British Museum).

olph in Prague, and died there in 1595 — under obscure conditions. (The usual story is that he was imprisoned for failing to produce alchemical gold, and fell from a tower when trying to escape.) Kelley was forty at the time — but on 21 August 1584, the angel Uriel had promised that he would live till eighty-seven (and Dee till a hundred and twenty-two). Not even angels are right all the time.

Dee died in poverty in England in 1608, at the age of 81. There is no record of any seance with Kelley after the wife-swapping incident; both men appear to have had enough of the angelic communications. In later life, however, Dee did record a few more attempts of his own; there is a record of a seance in 1607, which is concerned with such mundane matters as his penury and his 'bleeding fundament'. The fantastic angelic revelations seem to have departed with Kelley, and there is no evidence that Dee ever made any use of the Enochian system of magic which he was at such pains to receive.

## Judgment on the spirits

What are we to make of all this? Can we accept the spirits at face value, or must we, in a rational age, look for some other explanation? If we insist on a prosaic rationale, there are only two possible candidates for the dubious honour of having fabricated the whole series of spirit-communications: John Dee and Edward Kelley. It was rare for anyone else to be present at the seances, except on a few occasions when Jane Dee and Joanna Kelley turned up to query the wife-swapping incidents.

The spirits, incidentally, show a marked anti-feminist attitude. On 21 March 1585, they rebuke Jane Dee, who has put in a petition for more housekeeping money, 'because she is a woman', and on 23 May 1587 (the morning after the wife-swap) a spirit calling herself 'The Daughter of Comfort' says: 'Disclose not my secrets unto women'.

Dee could certainly have fabricated the whole record. He had the knowledge to do so, and the diaries are in his handwriting; and he delighted in playing with magic squares, circles, and sigils. But such a suggestion must founder on the question: why on earth would he have done so? Only a man clinically insane — and Dee was certainly not that — would have filled many hundreds of pages, covering more than two decades in all, with a private fantasy that became revealed to the world only by accident. The records of the seances were never intended for publication; Dee had enough experience in his life of the dangers of appearing to be a magician, without adding fuel to the fire by making public his actions with spirits. (Already in 1583 a mob, disturbed by his reputation for trafficking with spirits, had raided his house in Mortlake, and destroyed a large part of his library.) Moreover, no-one can read the spiritual diaries, which on internal evidence were written down at the seances themselves, or very soon after, and doubt the sincerity of Dee himself believing in the reality of the spirits.

I think, therefore, that we can acquit Dee of any deliberate fraud or mystification in this matter. It is not so easy to acquit Kelley. All we know of him (and that is not in fact a very great deal) suggests that he was an occult charlatan, an opportunist looking for ways to make a 'quick quid'; and we have seen him on a number of occasions inject his own personality into the spirit communications. He had motive enough; not only the £50 a year he was paid by Dee as a retainer, but also, perhaps, pride in being able to create a magical system that would be accepted by a credulous old man, the opportunity to use Dee's library and alchemical laboratories, the chance to bask in Dee's reflected glory, the perks of free travel on the continent, and the freedom to make a pass at Jane Dee. And even in this last motive there may be more than meets the eye: there could well have been a homosexual component in Kelley's attachment to Dee. Kelley married late, and only when the spirits advised him to, admitting that he himself 'had no natural inclination thereto'; and it is a well-established psychological fact that the attraction of a man for a member of his own sex may manifest itself in a desire to possess the beloved's wife, if the beloved himself is not accessible.

But did Kelley have the knowledge to create all his spirit revelations? The Enochian system shows a much deeper knowledge of the qabalah than Kelley would seem to have possessed — but not necessarily more than he might have been able to glean by a surreptitious reading of Dee's books. Nevertheless, there is a remarkable consistency about the whole system, which for Kelley to have invented would argue a phenomenal memory, or the keeping of notes (which would have been hard to conceal from Dee). The Enochian Calls, for example, are translated in their entirety often days after the original dictation: could Kelley have carried all this in his head, or on pieces of paper small enough to escape Dee's attention? (During the sessions of 14 May 1584, and on some other occasions, the spirit communications become very garbled — is this an indication of Kelley getting his notes out of order?)

Kelley's predictions of future events, and the production of the warning in Greek, also need to be accounted for, in any explanation. In favour of the Kelley-fraud hypothesis, however, is the fact that the communications of the spirits, though consistent, do change over time; and the 'system' tends to fall into watertight compartments. There is little real relationship, for instance, between the earlier *Heptarchia* system of the 49 Good Angels, and the later *Claves Angelicae* system of the Enochian tables. The latter is more thorough-going, and, as we have seen, the associated language is more convincing: can Kelley have got better at producing what was required of him, as time went on? He must have learnt a great deal from living in close contact with Dee, and Dee's credulity would blind him to slight internal contradictions. (Dee does, as we have seen, query inconsistencies as he finds them; but there could have been others that he did not record, perhaps subconsciously repressing them. We have after all only *Dee's* record of the seances.)

Perhaps Kelley was just feeding Dee's own fantasies back to him. Or perhaps again he may have been picking up Dee's subconscious thoughts, by some kind of ESP, and elaborating on them. Or perhaps, after all, the spirits were all they said they were, and the Enochian system of magic is the most powerful of which we have a record in the English language. The reader is invited to make his own judgment; mine appears in the conclusion to this chapter.

## Is Enochian a cipher?

One further possibility remains to be considered: that the Enochian texts are really a cipher, and that some other message is concealed in them. The suggestion was first made by Robert Hooke in a lecture to the Royal Society towards the end of the seventeenth century, and has been resurrected by Richard Deacon, a modern biographer of Dee (*John Dee: Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I,* London, 1968). The possibility cannot be immediately discounted; Dee was familiar with ciphers, and had the mathematical sophistication to develop systems to a high degree of complexity. We have noted already two clear-cut instances of cipher in the spiritual diaries: the decipherment of Kelley's treasure-manuscript, and the cipher of the wife-swapping incident. There is another cipher in the diaries that should be mentioned, as an instance of the tortured nature of some of the spirit communication, and as evidence of the types of ciphers then employed.

The communication was received by the magicians in the first part of 1585. A figure of an old man appears and reads in a book of 'Ivory bone' a text interspersed with odd words and garbled syntax:

> 'Take of your Dlasod dignified, and *Luminus,* or from due degrees. Gather or take fiery degree... Notwithstanding, work it diverse dayes multiplying four digestions... And double then Dlasod, and thy... *Rlodnr*... For, until thou watch so continuing it, a holy hour descendeth... Of every work there ascendeth one Audcal, and so every Law *Rlodnr*... And purpose Dlasod, take a *swift* Image, and have the proportion of a most glorious mixture *Audcal* and also *Lulo.* Continue and by office seek *Rlodnr* backward by the red digestion. But he by the common or red *Darr* doth gather most ripest work, purge the last fortene well fixed. Then the four through your [*Rlodnr*]...*Roxtan* finished more together at the lower body by one degree... by *you* for him hold it, for him in one of them...until of the last thing...In him become his red and highest degree of his resurrection through coition... After a while I come again... There is the whole work.'
>
> [17 January 1585]

This is, of course, gobbledygook; but the next day a string of figures is dictated, which are to be set over the words, and then the words arranged in their appropriate numerical order. In spite of many errors in the transmission, Dee finally works it out, and the entry for 20 March 1585 prints the corrected plaintext:

> 'Take common Audcal; purge and work it by Rlodnr of four divers digestions, continuing the last digestion for fourteen dayes, in one and a swift proportion, untill it be Dlasod fixed, a most red and luminous body, the Image of Resurrection.
>
> Take also Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal: and there gather him.
>
> Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithstanding backward, through every degree, multiplying the lower and last Rlodnr his due office finished by one degree more than the highest.
>
> So doth it become Darr, the thing you seek for: a holy, most glorious, red, and dignified Dlasod.
>
> But watch well, and gather him, so, at the highest: For in one hour, he descendeth, or ascendeth from the purpose.
>
> Take hold.'

This is still obscure, but it is now recognisable as an alchemical text, for preparing alchemical gold. Levanael appears and explains that *Audcal* is 'gold', *Dlasod* is 'sulphur', *Roxtan* is 'pure and simple Wine in her self', *Lulo* is 'Tartar, simply of red wine' or mother of vinegar, *Darr* is the philosopher's stone, and *Rlodnr* must be something like 'furnace' — but there is no key to the formation of these strange words.

Perhaps it was the practical application of this strange formula that gave Kelley his reputation as an alchemist able to transmute base metal into gold, a reputation that got him the position of alchemist at the court of the Emperor Rudolph. But in any case we can see that the angelic spirits were not averse to using cipher when the need arose.

Nor, of course, was Dee, even if he were not acting as a 'secret agent' of Queen Elizabeth abroad. Many years before, he had acquired a manuscript copy of Trithemius' *Steganographia,* forty years before it was first printed; and this work not only deals with various cipher systems, but also contains a 'mystical language' (in reality a fairly simple cipher) that in some ways resembles Enochian. What Dee thought of this book is contained in a letter to Sir William Cecil from Antwerp, dated 16 February 1563:

> 'Allready I have purchased one boke, for which a thousand Crownes have ben by others offred, and yet could not be obtained. A boke, for which many a lerned man hath long sowght, and dayly yet doth seeke: Whose use is greather than the fame thereof is spread... A boke for your honor, or a Prince, so meet, so nedefull and comodious, as in humayne knowledge, none could be meeter, or more behofefull.'

But the various keys of Trithemius do not work on either of the mystical languages produced by Kelley. The whole Enochian system, with its complexity of squares filled with letters, would seem to lend itself to both transposition and substitution ciphers of all kinds; yet checks of some of the more likely possibilities have yielded nothing worth following up. There may be a cipher in the first set of untranslated invocations that Kelley produced initially (but then these invocations would not look so much like glossolalia), but I do not believe there can possibly be cipher in the Enochian Calls. Let us see why not.

The Enochian Calls, as we have seen, are accompanied by a translation. If this translation is genuine, then the Calls must represent the enciphered version of this translation, in English or some other plausible language. And, since the words of the Enochian text occur consistently with the same translation, the only kind of cipher possible is substitution (whether simple or polyalphabetic). Transposition ciphers, and ciphers with polyalphabetic substitution, just would not yield the same 'word' consistently.

But simple substitution cannot have been used in the Calls, or they would have been cryptanalysed by now. Simple substitution in any of the likely languages (let us say for argument Latin, Hebrew, Greek, English, or any common European tongue) is completely transparent — and how much more so when the translation is available! Take the word ROR, for example, meaning 'sun', if this were a word in a simple substitution cipher, it must represent a three-letter word in which the first and the last letters are the same. The best candidate is Hebrew שמש meaning 'sun'; but substituting the value of these letters in other words (*e.g.* R in GRAA 'moon') does not yield any further Hebrew words. We could perhaps assume a form of multiple substitution, and try English *sun* or Latin *sol* for ROR, and English *moon* or Latin *luna* for GRAA. The reader is welcome to try this; he will find it leads nowhere. Perhaps even more conclusive, however, is that the letter-frequencies per thousand of the Enochian Calls (as calculated by computer) do not produce a graph resembling that of the letter-frequencies for any of the languages under consideration.

But the most damning case against cipher is the fact that there is a translation at all. What would be the point of writing a text in an elaborate cipher, and then writing the plaintext underneath? It is barely possible, of course, that the translation is a mere blind, and that the Calls contain a totally different enciphered text. But there is a difficulty in this too; it would be extremely difficult (though not entirely impossible) to construct a workable cipher that would first encipher one text, and still yield a consistent 'pseudo-translation' as another text. But Enochian is far too much like the language its translation represents for this to be very likely.

Further, if the magical languages and the squares do contain a cipher, why bother to surround it with all the other material from the spirits: prophecies, dictation, general talk, and indication of breaks for dinner? If Dee had wanted to write messages in cipher, for his own use, he could have done so without creating this elaborate fiction.

I think, therefore, it is possible to assert, with a high degree of confidence, that there is no cipher contained in the 'angelical' language, or in the Enochian Calls.

## The later history of Enochian

The use of Enochian as a language after the death of Dee and Kelley, and of the related system of magic, cannot yet be fully documented. But as interest in Dee continues to our own day, it is relevant to sketch in some of the main developments.

Dee died in 1608, in the odour of sanctity, and was buried in the chancel of the church at Mortlake, near his house. Kelley, as we have seen, was already dead. If any of Dee's acquaintances or family — perhaps his son, Arthur Dee, who had once tried to serve as a medium for his father, and later became an alchemist in his own right — continued with the practice of Enochian magic, it was without the seance records, which in the second half of the seventeenth century turned up, rather surprisingly, in a secret drawer of a cedarwood chest that had belonged to Dee.

The papers were discovered in the chest in about 1662 by the wife of a certain Mr Wale. He subsequently gave them to Elias Ashmole in exchange for a copy of the latter's book on the Order of the Garter.

Elias Ashmole (1617-1692) was apparently fascinated by their contents, spending a great deal of effort on reconstructing the Enochian system of magic from the often difficult text. He was probably the first man after Dee to attempt to make contact with Dee's angelic spirits, in a series of seances extending from 1671 to 1676.

As the founder of English freemasonry, Ashmole may have had an even greater significance, in introducing the Enochian system into esoteric freemasonry, and into the English occult tradition in general. However, we do not know for certain whether he did or not, for it is to be some two hundred years before Enochian is mentioned publicly again. It seems that some of the nineteenth-century freemasons with occult interests (such as Frederick Hockley and Kenneth Mackenzie) may have been aware of the Dee manuscripts (by then in the British Museum), but it is unlikely that Enochian magic played any part in masonic rituals.

It was to be another Mason and antiquarian who brought Enochian back into English occultism: Wynn Westcott (1848-1925), one of the founders (in 1888) of the highly influential occult Order of the Golden Dawn. It was certainly Westcott who introduced into the Order the complex system of 'Rosicrucian chess', a divination system blending the Enochian system with Egyptian god-forms and Indian four-handed chess (Chaturanga), on which last Westcott was an expert.

The Enochian Calls, and the general system of Enochian magic, were required subjects of study for the Golden Dawn grade of Adeptus Minor — though it seems that few members of the Order ever knew much about them. Most of the original material (first made publicly available in detail by Israel Regardie in his book on the rituals of the Golden Dawn in 1937-40) is by Westcott, but some notes were also included by Westcott's co-founder of the Order, S. L. MacGregor Mathers. An interesting development is the description of a special pronunciation for Enochian. The advice of 'Sapere Aude' (Wynn Westcott) is as follows:

> 'In pronouncing the Names, take each letter separately. M is prounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.
>
> 'NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.'

The note by 'S Rioghail Mo Dhream (MacGregor Mathers) describes essentially the same system, but with some idiosyncratic viewpoints:

> 'Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha', thou mayest pronounce it 'Sobeh-hah'. 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.
>
> 'Also 'Y' and 'I' are similar, also 'V' and 'U', depending whether the use intended be vowel or

> consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi.'

The Egyptology is that of the nineteenth century, and we may suspect that this pronouncing system is of the same period; certainly it is not, as we have seen, the pronunciation used by Dee and Kelley. But it is a practical system for coping with some of the consonant-clusters of the Enochian language, especially the divine Names. In use, the system was modified somewhat; thus, *saanir* 'parts' was apparently pronounced as 'saanire', and not — as the instructions above would suggest — 'Ess-ah-ah-en-ee-reh' or something similar.

The occultist Aleister Crowley took the Enochian system very seriously, and published the text of the Calls, together with the details of making the Enochian magical tablets, in his publication *The Equinox* (1909-1913). His version of the Calls is given in his interpretation of the the expanded Golden Dawn pronunciation; the Call of the Aethyr LIL opens:

> 'Madariatza das perifa LIL cahisa micaolazoda saanire caosago od fifisa balzodizodarasa Iaida. Nonuça gohulime: Micama adoianu MADA faoda beliorebe, soba ooaona cahisa luciftias peripesol, das aberaasasa nonuçafe netaaibe caosaji od tilabe adapehaheta damepelezoda...'

(Compare this with the reconstructed 'original' pronunciation given above, page 47.)

Crowley's own experiences with the Angels of the Aethyrs were also published in the *Equinox,* and also later as a separate book, *The Vision and the Voice;* but it is not generally known that he also composed a set of additional conjurations in the Enochian language. These are published in his edition of MacGregor Mathers' translation of the *Goetia* or *Lesser Key of Solomon* — but are omitted from many current editions. This additional Enochian material of Crowley's, be it spirit revelation, inspired re-creation, or linguistic dilettantism, tends to use the words of Enochian found in the Calls, but with some extended meanings and a few apparently original words. A specimen, from the invocation entitled 'Ye constraynte':

'Od commemahé do pereje salabarotza kynutzire
*'And I bind thee in the fire of sulphur mingled*
fabaonu, od zodumebi pereji od salabarotza:
*with poison and the seas of fire and sulphur:*
niisa, eca, dorebesa na-e-el od zodameranu
*come forth, therefore, obey my power and appear*
asapeta vaunesa komesalohé.'
*before this circle.'*

Since the time of the Golden Dawn and the various later Orders in one way or another related to it — for details of which see Francis King's book on *Ritual Magic in England* — various occult groups have attempted to use the Enochian system to try to establish contact with the spirits seen by Kelley. Some have claimed success, in the form of new Enochian material (both language and magical formulas) that is not for profane ears. It is difficult to judge such claims until they appear in print — but one simple test that can be applied is to ask the adepts if they know the Enochian word for 'seven'.

One group that is known to be using the Enochian Calls is the Church of Satan, headed by Anton La Vey in California. La Vey's *Satanic Bible* prints the Enochian Calls, in a form that makes it quite clear that they are taken from Aleister Crowley's version — but he substitutes the name 'Saitan' wherever the original has 'Iaida' ('The Highest'), and makes other minor modifications in the translation: 'Lord of the Earth' for 'God of Justice', and 'King of Hell' for 'The Highest'. Whether Dee's spirits still respond, I do not know.

Dee's spirits have recently been associated with those from another source, the essentially Sumerian and Akkadian demons of the *Necronomicon,* a fictitious work invented by the American fantasy writer H.P. Lovecraft. In all there have been in excess of half a dozen 'editions' of this title, all of different content: of which the *Necronomicon,* Barnes Graphics, New York, 1977 has drawn on Sumerian and Akkadian sources. In the edition of the *Necronomicon* published by Neville Spearman, London, 1978, there is a purported translation of Dee's *Liber Logaeth.* Readers who have followed this introduction so far will be able to assess the validity of the supposed translation for themselves — but it is a long way from ancient Sumeria to Dee's London, and there is not much evidence that H. P. Lovecraft had more than a fiction writer's knowledge of either.

Occult groups which have been known to use the Enochian system in recent years include, in London, the Order of the Pyramid and the Sphinx, and the Aurum Solis; in the Midlands, the Order of the Cubic Stone; and elsewhere the Luculentus Astrum. It is hoped that the material in the present book may be of assistance to them, and to all such groups who are pursuing researches in this area.

## Conclusion

In the preceding pages, the arguments for and against regarding Enochian as a genuine language, and for and against accepting the reality of the angelic spirits supposedly contacted by Dee and Kelley, have been put at some length. I do not think anyone can afford to be dogmatic in this area. As a scholar, I am by temperament inclined to doubt wherever doubt is possible; but I have known well people who have pursued the study of Enochian from the point of view of practical occultism, and who claim that, whatever the origin of the system, it works as practical magic. And I have no particular reason to disbelieve them.

I believe, myself, that a combination of factors produced Dee's angelic communications. I am sure that Kelley went into genuine trance states, in which he saw visions which he faithfully reported; but I am equally sure that at least on some occasions he consciously elaborated on those visions, and at times even invented them, and fabricated messages from the spirits, for his own ends; and that he used, consciously and unconsciously, any information that he picked up from Dee, and relayed it back to him.

Nevertheless, there may be genuine revelations at the core of his reported visions. But I think that real angels would speak a more euphonious and more consistent tongue than Enochian, that they would not make mistakes, and that they would have more of import to transmit to man than the interminable outpouring of 'Enoch his boke'. Shakespeare's Macbeth claimed of his witches that 'they have more in them than mortal knowledge'; it would be hard to make the same claim for Dee's angels. Their limitations are those of Kelley; their occasional sublimities, those of Dee. If the true voice of God comes through the shewstone at all, it is certainly as through a glass darkly.

The element of doubt remains, however, and therefore it is not surprising that in the 27th Invocation to the Good Angels, we find, in the words of the first angelical language, the sequence:

> '. . . lafet vncas laphet vanascor torx glust hahaha. . .'

The spirits may well have the last laugh.

Donald C. Laycock
Canberra, December 1978

# SCOPE AND PLAN OF THE DICTIONARY

This dictionary is intended to allow the reader to find the basic meaning of any Enochian word used by Dee (both in his original manuscripts and in the printed version of Casaubon) to which at least a tentative meaning can be assigned. In addition, a few words which are clearly Enochian, but to which no meaning can be assigned at present, are included with the gloss 'meaning unknown'.

The Dictionary also includes Enochian words, principally (but not entirely) from versions of the Enochian Calls, from the following sources (for which see Bibliography):

| | |
|---|---|
| GD | The Golden Dawn: text of the Calls, with additional variants as used in the rituals, and some angelic and holy names. |
| AC:C | Aleister Crowley's version of the Calls, with additional magical data, as published in *The Equinox,* Vol.I, Nos.7 & 8. |
| AC:VV | Enochian words (some of them not from Dee) as used by Aleister Crowley in his invocations of the Aethyrs in *The Vision and the Voice.* (Note: in this book Crowley uses other magical languages which have no connection with Enochian. These have not been included.) |
| AC:G | Variants of Enochian words in the goetic invocations published by Aleister Crowley as a supplement to MacGregor Mathers' translation of the *Goetia.* (Note: only rarely are these words not identifiable with the words of Dee's Enochian; but there are many misprints and mistranslations.) |

Another source of Enochian vocabulary, La Vey's *Satanic Bible,* was examined, but the Enochian here follows AC:C exactly, with only two additional misprints (*mamao* for *momao,* and *gianai* for *ginai*) which were thought too insignificant to include in the Dictionary. However, this publication is remarkable for the liberties it takes with the English text of the Calls, as well as omitting, for some odd reason, all the numerals of the original text.

Words which do not have a source given them in the Dictionary are all from Dee; occasionally a form is identified as C (Casaubon) when it does not tally with the manuscripts. The words from the Calls, which are of course the most important source of Enochian, are provided with an indication of pronunciation, as far as can be determined from Dee's notes, and from the principles outlined in the chapter on Enochian. There remain many uncertainties, however, and some readers may prefer to use the pronunciation as suggested by the spellings of Aleister Crowley or the Golden Dawn rituals, as this now has a relatively long occult tradition.

In giving the pronunciation, the rule has been followed of 'consonants as in English, vowels as in Italian' — this means *u* as in *put,* not (Southern British English) *but.* Long vowels are marked with a bar over them (a, i), and the English murmured vowel (as in the last syllable of *father*) has been represented by ë when no other symbol would do; but it would also be possible to pronounce all sequences of *er, ir* and *ur* as *ër* wherever they occur. Note that the *r,* in Dee's time, would have been pronounced everywhere it occurred; a light Scottish burr sounds good, but an American *r* will suffice.

A note must be added on *zod,* which is frequent in the Aleister Crowley versions of Enochian words. This was simply a short-lived Elizabethan word for the letter *Z* (which we now call *zed* or *zee*). As the letter was used less frequently in Elizabethan English than now, but had a high frequency in Enochian, Dee would often write *zod* over the letter *z,* to remind himself that it was not to be spelt *s.* I think that only rarely did he intend this to suggest a pronunciation with *zod.*

Another characteristic of Elizabethan usage was the (to us) inconsistent writing of *u* and *v,* and to a lesser extent *i* and *j.* Dee almost invariably writes *v* at the beginning of words, and *u* in the middle, whether *u* or *v* (of modern English) was intended. With regard to *i* and *j*, he almost always writes only *i; j* appears only as capital *I* or *J*, and at the end of words (mostly Latin). These Elizabethan habits in the spelling of Enochian have given rise to some odd-looking words, such as *vnchi* (where we would now write *unchi*). These anomalies have been regularised in the Dictionary, according to modern spelling conventions.

Also, in accordance with the values of the Enochian alphabet given by Dee, *U* and *V* are placed together in the Dictionary, as are *I* and *Y*. However, *J* is placed with *G* rather than with *I*, since the only Enochian words that have ever been spelled with *J* are the Aleister Crowley versions of words beginning with 'soft g'. Similarly, *K* is included with *C*.

Enochian variants that differ *only* in these spelling alternations (such as *u* for *v*) are not always included separately. Nor are variants that differ only in the use of capitals, hyphens, or spaces. Thus, the reader who has encountered, in Aleister Crowley's *Goetia*, the word *dari-lapa*, will only find listed *darilapa* (which also occurs in the *Goetia*). It is not expected that this will cause the reader any inconvenience in finding words.

All variants are cross-referenced to the best possible form of the word as used by Dee, as far as this can be determined; but where there are many Dee variants, these are usually to be taken as all equivalent.

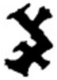
A few variant words are to be found a line or two away from their true alphabetical place, to avoid multiplying cross-references; thus *butamonu* occurs within the entry *butmon*, and not before it. This should not cause inconvenience; if a word is not found at its strict alphabetical place, simply look a line or two higher or lower.

Variants that appear to arise from miscopying or printers' errors are marked with a following asterisk: thus *coasg** (for *caosg*). Such errors are frequent in all previously published works containing any Enochian material; it is to be hoped that the printer treats this work better.

A fairly comprehensive list of divine and angelic names, mainly from Dee's magical manuscripts, is included, but the reader is warned against regarding this list as complete, in the sense of giving the key to the complete Dee magical system. Only those names actually used by Dee (and, preferably, those used with some frequency) are included. The texts contain instructions for generating many additional names, from the various Enochian tables, but no names have been *generated* for this Dictionary. Also, a large number of angelic names that are given in the Golden Dawn rituals are omitted, as these appear to have been created from the tables in ways not intended by Dee. In addition, only the barest outline of the nature and functions of the various spirits can be given in the Dictionary. The publisher of this volume will be bringing out a complete guide to Enochian magic at a later date.

The Enochian Letter at the beginning of each part of the Angelic-English section of the Dictionary is reproduced in facsimile from the original letters in Dee's manuscript diary for 6 May 1583 (Sloane MS 3188 f.104). For details of how they were formed see the previous chapter, page 36.

# PART I
# ANGELIC-ENGLISH

# A Un 

| *Angelic* | *Source and Pronunciation* | *English* |
|---|---|---|
| **a** | a | 1) in, on, of, with. Cf. *c, q.*<br>2) the. |
| **Aaan** | | angel, companion of *Anaa.* Also *Aavan.* |
| **Aabco** | | Divine Name of Five Letters, ruling Air of Water. |
| **Aalco** | AC:C | |
| **Aadt** | | angel, companion of *Taad.* |
| **Aaetpio** | | Senior of Fire, associated with Mars. Also *Aetpio.* |
| **Aaetpoi** | GD | |
| **aaf** | ā-f | among, amongst. Cf. *eai, oai.* |
| **aai** | ā-i | |
| **aao** | ā-o | |
| **aaiom** | GD, AC:C | =*aai om* 'amongst us'. |
| **aaiome** | AC:C | |
| **aala** | ā-la | put, place |
| **Aalco** | AC:C | =*Aabco,* Divine Name. |
| **Aana** | | angel, companion of *Anaa.* Also *Aavna.* |
| **Aanaa** | | angel ruling *Anaa* and companions. |
| **aao** | | =*aaf,* among. |
| **Aaodt** | | angel, also known as *Aadt.* |
| **Aaoxaif** | | Senior of Air, associated with Jupiter. |
| **Aapdoce** | | Senior of Fire, associated with Venus. Also *Apdoce.* |

| | | |
|---|---|---|
| **Aavan** | | angel, also known as *Aaan.* |
| **Aavna** | | angel, also known as *Aana.* |
| **Aax** | | cacodemon, counterpart of the angel *Axir.* |
| **Ab** | | angel (Filia Filiarum Lucis) associated with Luna. |
| **abai** | a-bai | stooping. |
| **Abaiond** | | Governor of the Second Division of the Aethyr *Pop.* |
| **abaivoninu*** | GD | = *abai vovin,* stooping dragon. |
| **Abamo** | | angel, also known as *Abmo.* |
| **Abaoz** | | angel, also known as *Aboz.* |
| **abaramig** | | = *abramg, prepare.* |
| **abaramiji** | AC: G | |
| **aberaasasa** | AC: C | = *abraasa,* provide. |
| **aberameji** | AC: C | = *abramg,* prepare. |
| **aberamiji** | AC: G | |
| **Abioro** | | = *Habioro,* Senior of Air. |
| **Abmo** | | angel powerful in transformation, ruled by *Aiaoai Oiiit.* Also *Abamo.* Companions are *Bmoa, Moab, Oabm.* |
| **aboapri** | a-bo-a-pri | serve. Cf. *booapis.* |
| **aboaperi** | AC: C | |
| **Aboz** | | angel, companion of *Boza.* |
| **abraasa** | a-brā-sa | provide, provided. |
| **abraassa** | GD, AC: VV | |
| **aberaasasa** | AC: C | |
| **abra** | AC: VV | |

| | | |
|---|---|---|
| **abramg** | a-bramg | prepare. |
| **abramig** | a-bra-mig | |
| **abaramiji** | AC:G | |
| **aberameji** | AC:C | |
| **aberamiji** | AC:G | |
| **berameji** | AC:C | |
| **beramiji** | AC:C | |
| **ACAM** | | 7699. |
| **acame** | AC:C | |
| **Acar** | | angel ruled by *Rzionr Nrzfm.* Also *Acrar.* Companions are *Cara, Arac, Raca.* |
| **acaro*** | AC:C | see *acroodzi,* beginning. |
| **Acca** | | angel ruled by *Aourrz Aloai.* Also *Acuca.* |
| **Acmbicu** | | Senior of Earth, associated with Mercury. |
| **Acmsicu** | | |
| **Ahmbicv** | GD | |
| **a-cocasahe*** | AC:C | = *a cocasb,* the time. |
| **Acps** | | angel, companion of *Psac.* |
| **Acrar** | | angel, also known as *Acar.* |
| **acroodzi** | a-cro-od-zi | beginning. Also *croodzi.* |
| **acaro odazodi** | AC:C | Cf. *iaod, iaodaf.* |
| **Acuca** | | angel, also known as *Acca.* |
| **Acups** | | angel, also known as *Acps.* |
| **Aczinor** | | Senior of Earth, associated with Jupiter. |
| **ad** | AC:G | See *adrpan,* cast down. |
| **adagita** | AC:C | = *adgt,* can. |
| **adana** | AC:C, G | = *adna,* obedience. |
| **adapehaheta** | AC:C, G | = *adphaht,* unspeakable. |

| | | |
|---|---|---|
| **adarepanu** | AC: C, G | = *adrpan,* cast down. |
| **adarepeheta** | AC: VV | |
| **adarocahe** | AC: C | = *adroch,* Mount of Olives. |
| **adgmach** | | much glory. |
| **adgt** | ajt | can, be able. |
| **adagita** | AC: C | |
| **Adi** | | cacodemon, counterpart of the angel *Diom.* |
| **Adire** | | angel, also known as *Adre.* |
| **adna** | ad-na | obedience. |
| **adana** | AC: C, G | |
| **Adnop** | | angel, also known as *Adop.* |
| **Adoeoct**<br>**Adoeoet** | | Senior of Fire, associated with Jupiter. |
| **adohi*** | GD | See *loadohi,* kingdom. |
| **adoho*** | AC: C | |
| **adoian** | a-do-yan | face. |
| **adoianu** | AC: C, G | |
| **adoranu*** | AC: G | |
| **Adois** | | Demonic name (reversal of *Sioda*) commanding cacodemons of Earth of Fire. |
| **Adop** | | angel, companion of *Dopa.* |
| **Adopa** | | angel ruling *Dopa* and companions. |
| **adoranu*** | AC: G | = *adoian,* face. |
| **Adota** | | angel also known as *Adta.* |
| **adph** | GD | See *piadph,* jaw. |
| **adphaht** | ad-fāt | unspeakable. |
| **adapehaheta** | AC: C, G | |

| | | |
|---|---|---|
| **Adraman** | | name of an evil spirit. |
| **Adre** | | angel ruled by *Rzionr Nrzfm.* Also *Adire.* |
| **Ah-deh-er-reh** | GD | |
| **Ah-deh-reh** | GD | |
| **adroch** | ad-roch | Mount of Olives. |
| **adarocahe** | AC: C | |
| **adrpan** | ad-r-pan | cast down. |
| **adarepanu** | AC: C | |
| **adarepeheta** | AC: VV | |
| **ad peranuta** | AC: G | |
| **Adta** | | angel, companion of *Taad.* |
| **Advorpt** | | Governor of the Third Division of the Aethyr *Tex.* |
| **Aetpio** | | =*Aaetpio,* Senior of Fire. |
| **AF** | | 19. |
| **afa** | AC: C | |
| **affa** | a-fa | empty. |
| **afafa** | AC: G, VV | |
| **afefa** | AC: C | |
| **Aflafben** | | Dee's good angel, appeared to Dee and Kelley on 1 November 1583. |
| **Aphlafben** | | |
| **ag** | ag | none, no, no one. |
| **agi** | AC: C | |
| **Agb** | | cacodemon, counterpart of the angel *Gbal.* |
| **Aglm** | | angel, companion of *Magl.* |
| **Agmlm** | | |
| **Ahaozpi** | | Senior of Air, associated with Venus. Also *Haozpi.* |
| **Ah-deh-er-reh** | GD | =*Adre,* angel. |
| **Ah-deh-reh** | GD | |

| | | |
|---|---|---|
| **Ah-ee-ah-oh-ah-ee** | | =*Aiaoai,* Divine Name. |
| **Ahmbicv** | GD | =*Acmbicu,* Senior of Air. |
| **Aiaoai** | | Divine Name of Six Letters, ruling Earth of Air. |
| **Aidrom** | | =*Laidrom,* Senior of Earth. |
| **Aira**<br>**Aigra** | | Angel skilled in medicine, ruled by *Angpoi Unnax.* |
| **aisaro** | AC:C | =*a isro,* the promise. |
| **aji-la-tore-torenu** | AC:C | =*ag l toltorn,* no one creature. |
| **ajitoltorenu** | AC:C | =*ag toltorn,* no creature. |
| **akarinu** | AC:G | praiseworthy. Cf. *ecrin, oecrimi.* |
| **Akele** | | angel (Filia Lucis), associated with Mars. |
| **aladi** | AC:VV, C | =*aldi,* gathering. |
| **aladonu** | AC:C, G | =*aldon,* gather. |
| **alalare** | AC:C | =*allar,* bind up. |
| **alar**<br>**alre** | a-lar<br>AC:C | settle. |
| **alca** | | judgment(?) |
| **ald*** | GD | =*sald,* wonder. |
| **aldaraia** | | will of God (?) (Another title of the *Book of Soyga.*) |
| **aldi**<br>**aladi** | al-di<br>AC:VV, C | gathering. Cf. *aldon.* |
| **aldon**<br>**aladonu** | al-don<br>AC:C, G | gather, gird up. Cf. *aldi.* |
| **Alhctga**<br>**Alhectega** | <br>AC:C | Senior of Earth, associated with Venus. |

| | | |
|---|---|---|
| **allar** | a-lar | bind up. |
| **alalare** | AC:C | |
| **Aloai** | | Divine Name of Five Letters, ruling Fire of Air. |
| **alonusahi** | AC:G | =*lonshi,* power. |
| **Alpudus** | | angelic King ruling in the West-South-West. |
| **alre** | AC:C | =*alar,* settle. |
| **am** | GD | See *amizpi,* fasten. |
| **amayo*** | AC:G | =*enay,* lord. |
| **Ambriol**<br>**Ambrial** | | Governor of the Third Division of the Aethyr *Loe.* |
| **a-me-ipezodi** | AC:C | =*amizpi,* fasten. |
| **amema** | AC:C, G | =*amma,* curse. |
| **ametajisa** | AC:G | =*emetgis,* seal. |
| **amgedpha** | | I begin anew. |
| **amizpi** | a-miz-pi | fasten. |
| **a-me-ipezodi** | AC:C | |
| **am pizi** | GD | |
| **amiran** | a-mi-ran | yourselves. |
| **amiranu** | AC:C, G | |
| **amma** | a-ma | curse, cursed. |
| **amema** | AC:C, G | |
| **Amox**<br>**Amsox** | | angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* |
| **An** | | angel (Filus Filiorum Lucis), |
| **Aw*** | AC:C | associated with Luna. |
| **Anaa** | | angel powerful in change of place, ruled by the angel |

| | | |
|---|---|---|
| | | *Aanaa* and *Vadali Obava.* Also *Anvaa.* Companions are *Naaa, Aaan, Aana.* |
| **Anaeem** | | Divine Name of Six Letters, ruling Water of Earth. |
| **ananael** | a-na-na-el | wisdom. |
| **Ancro** | | angel also known as *Anro.* |
| **And** | | cacodemon, counterpart of the angel *Ndzn.* |
| **Andispi** | | Governor of the Third Division of the Aethyr *Zom.* |
| **aneta-na*** | AC: C | = *a netab,* in government. |
| **angelard** | an-je-lard | thought, thoughts. |
| **anugelareda** | AC: G | |
| **anujelareda** | AC: C | |
| **Angpoi** | | Divine Name of Six Letters, ruling Air of Earth. |
| **Anodoin** | | Senior of Fire, associated with Mercury. |
| **Anro** | | angel, companion of *Roan.* Also *Ancro.* |
| **anugelareda** | AC: G | = *angelard,* thought. |
| **anujelareda** | AC: C | |
| **Anvaa** | | angel, also known as *Anaa.* |
| **aoiveae** | a-oi-ve-ai | star, stars. |
| **Aomi** | | angel, companion of *Iaom.* Also *Aosmi.* |
| **Aor** | | cacodemon, counterpart of the angel *Ormn.* |
| **Aosmi** | | angel, also known as *Aomi.* |

| | | |
|---|---|---|
| **Aourrz** | | Divine Name of Six Letters, ruling Fire of Air. |
| **Aozpi** | | Holy Name of Five Letters, ruling the element of Air. |
| **Apa** | | cacodemon, counterpart of the angel *Paoc.* |
| **apachana** | | 'the slimy things made of dust'. |
| **Apahr** | | angel, also known as *Aphr.* |
| **Apata** | | demonic name (reversal of *Atapa*) commanding cacodemons of Fire of Water. |
| **Apdoce** | | =*Aapdoce,* Senior of Fire. |
| **apeta*** | AC:G | see *aspt,* before. |
| **Aphlafben** | | =*Aflafben,* Dee's good angel, appeared to Dee and Kelly on 1 November 1583. |
| **Aphr** | | angel, companion of *Phra.* |
| **apila** | a-pi-la | live (v.) |
| **Aplst** | | angel, also known as *Apst.* |
| **Apm** | | cacodemon, counterpart of the angel *Pmox.* |
| **Apst** | | angel ruled by *Noalmr Oloag.* Also *Aplst.* |
| **aqlo** | GD | =*a q loadohi,* in thy kingdom. |
| **aqoso** | AC:C | |
| **ar** | ar | 1) winnow, van.<br>2) that, so that. |
| **Arbiz** | | Divine Name of Five Letters, ruling Earth of Earth. |

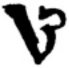
| | | |
|---|---|---|
| **ar-caosaji** | AC:C | = *ar caosgi,* winnow the earth. |
| **Ardza** | | Divine Name of Five Letters, ruling Air of Air. |
| **arecoazodiore** | AC:C | = *ar coazior,* that increase. |
| **aretabasa** | AC:G | = *ar tabas,* that govern. |
| **are-zodi*** | AC:G | = *etharzi,* peace. |
| **Arfaolg** | | angelic King ruling in the North-North-East. |
| **argedco** | | (meaning unknown; invoke?) |
| **Arinnap** | | Senior of Fire, associated with Saturn. |
| **Arizl** | | angel, also known as *Arzl.* |
| **Arn** | | name of the Second Aethyr. |
| **arp** | | conquer? See *zilodarp.* |
| **arphe** | | descend. |
| **Arsl**<br>**Arsel** | | Holy Name of Four Letters, ruling the element of Water. |
| **artebasa*** | AC:G | = *ar tabas,* that govern. |
| **Arzl** | | angel, companion of *Rzla.* |
| **Arzulgh** | | name of an evil spirit, counterpart of *Befafes.* |
| **as** | as | was |
| **asa** | AC:C, G | |
| **asage** | AC:G | = *as ge*, was not. |
| **asa-momare** | AC:C | = *as momar,* was (and shall be) crowned. |
| **asapata** | AC:G | = *aspt,* before. |
| **asapeta** | AC:C, G | |
| **asata** | AC:G | = *as ta,* was as. |

| | | |
|---|---|---|
| **Ascha** | | God. |
| **Ash** | | cacodemon, counterpart of the angel *Shal.* |
| **Asi** | | cacodemon, counterpart of the angel *Sisp.* |
| **Asndood** | | Senior of Fire, associated with Luna. |
| **Asp** | | name of the Twenty-First Aethyr. |
| **aspian** | as-pi-an | quality, qualities. |
| **Aspiaon** | | Governor of the Third Division of the Aethyr *Deo.* |
| **aspt** | | before, in front of. |
| **asapata** | AC: G | |
| **asapeta** | AC: C, G | |
| **as apeta*** | AC: G | |
| **Ast** | | cacodemon, counterpart of the angel *Stim.* |
| **astel** | | (meaning unknown). |
| **asymp** | GD | = *a symp,* with another. |
| **Ataad** | | angel ruling *Taad* and companions. |
| **Atapa** | | Divine Name of Five Letters, ruling Fire of Water. |
| **ataraahe** | AC: C | = *atraah,* girdle. |
| **Atdim** | | angel ruling *Tdim* and companions. |
| **Ath** | | angel (Filia Filiarum Lucis) associated with Venus. |
| **Ato** | | cacodemon, counterpart of the angel *Tott.* |

| | | |
|---|---|---|
| **Atogbo** | | demonic name (reversal of *Obgota*) commanding cacodemons of Air of Water. |
| **atraah**<br>**ataraahe** | a-traa<br>AC:C | girdle, girdles. |
| **auauago** | AC:C | =*avavago,* thunder. |
| **auauotza** | AC:C | =*avavox,* pomp. |
| **audcal** | | gold, philosophical mercury. |
| **Audropl** | | =*Aydropl,* Governor. |
| **Autp**<br>**Aultp** | | angel, companion of *Utpa.* |
| **Ava** | | cacodemon, counterpart of the angel *Vasa.* |
| **avabh** | a-vab | hyacinth, hyacinthine. |
| **Avabo** | | demonic name (reversal of *Obava*) commanding cacodemons of Water of Fire. |
| **avavago**<br>**auauago** | a-va-va-go<br>AC:C | thunder, thunders. Cf. *coraxo.* |
| **avavox**<br>**auauotza** | a-va-vox<br>AC:C | pomp. |
| **Ave** | | angel (Filius Filiorum Lucis), associated with Venus. |
| **aviny**<br>**avini** | a-vi-ni<br>AC:C | millstone, millstones. |
| **Avtotar** | | Senior of Air, associated with Mercury. |
| **Aw*** | AC:C | =*An,* angel. |
| **Axir**<br>**Axtir** | | angel powerful in transformation, ruled by *Cbalpt Arbiz.* |

| | | |
|---|---|---|
| **Axziarg** | | Governor of the Second Division of the Aethyr *Pax*. |
| **Aydropl** | | Governor of the Second Division of the Aethyr *Tan.* |
| **Aydropt** | | |
| **Audropl** | | |
| **Azcall** | | demonic name (reversal of *Llacza*) commanding cacodemons of Water of Air. |
| **Azdobn** | | angel (Filia Lucis), associated with Mercury. |
| **Azdra** | | demonic name (reversal of *Ardza*) commanding cacodemons of Air of Air. |
| **aziagiar** | a-zi-a-jar | harvest. |
| **azodiajiere** | AC:C | |
| **aziazor** | a-zi-a-zor | likeness. |
| **azodiazodore** | AC:C, G | |
| **Aziz** | | angel, companion of *Ziza.* Also *Azriz.* |
| **azodiajiere** | AC:C | = *aziagiar,* harvest. |
| **azodiazodore** | AC:C, G | = *aziazor,* likeness. |
| **azodien** | AC:C | = *a zien,* on hands. |
| **Azriz** | | angel, also known as *Aziz.* |

# B Pa



| | | |
|---|---|---|
| **Baataiva*** | | =*Bataiva,* Elemental King of Water. |
| **bab** | | power, ability, possibility. |
| **babage** | ba-ba-je | south. |
| **babagen** | ba-ba-jen | |
| **babaje** | AC:C, G | |
| **babajehe** | AC:C | |
| **babalanuda*** | AC:C | =*babalond,* harlot. |
| **Babalel** | | King, associated with Mars. |
| **babalon** | ba-ba-lon | wicked. Cf. *babalond.* |
| **babalonu** | AC:C, G | |
| **babalond** | ba-ba-lond | harlot. Cf. *babalon.* |
| **babalanuda*** | AC:C | |
| **Bablibo** | | Prince, associated with Sol. |
| **Baeovib** | ba-e-o-vib | righteousness; one of the names of God. Cf. *baltoh.* |
| **Baeouib** | GD | |
| **Baeouibe** | AC:C | |
| **Bag** | | name of the Twenty-Eighth Aethyr. |
| **Bagenol** | | Prince, associated with Venus. |
| **bagie** | ba-gi-e | fury. |
| **baghie** | GD | |
| **bajihie** | AC:C | |
| **bagle** | bag-le | because, for that reason; why, for what reason? |
| **baglen** | bag-len | |
| **bagile** | AC:C | |
| **bagilenu** | AC:C, G | |
| **bajile** | AC:C | |
| **bajileim*** | AC:G | |

| | | |
|---|---|---|
| **bajilenu** | AC:C, G | |
| **bajirele*** | AC:C | |
| **Bagledf** | | Prince, associated with Luna. |
| **bahal** | ba-hal | cry aloud. |
| **bahala** | AC:C | |
| **bajihie** | AC:C | =*bagie,* fury. |
| **bajile** | AC:C | =*bagle,* because. |
| **bajileim*** | AC:G | =*baglen,* because. |
| **bajilenu** | AC:C, G | |
| **bajirele*** | AC:C | |
| **balata** | AC:C, G | =*balt,* justice. |
| **balatanu** | AC:C | =*baltan,* justice. |
| **balatime** | AC:G | =*baltim,* justice. |
| **bala-tima** | AC:C | |
| **balatoha** | AC:C | =*baltoh,* righteousness. |
| **balatohe** | AC:C | |
| **balatune*** | AC:G | =*baltim,* justice. |
| **balazodareji** | AC:G | =*balzarg,* steward. |
| **Balceor** | | Prince, associated with Saturn. |
| **Baldago** | | Prince, associated with Jupiter. |
| **balie** | GD, AC:C | =*balye,* salt. |
| **Baligon** | | King, associated with Venus. |
| **balit** | | just, righteous. Cf. *balt.* |
| **balita** | AC:C | |
| **balozodareji** | AC:G | =*balzarg,* steward. |
| **balt** | balt | justice. Cf. *balit, baltim, baltoh, balzizras.* |
| **balata** | AC:C, G | |
| **baltan** | bal-tan | |
| **balatanu** | AC:C | |

| | | |
|---|---|---|
| **baltim** | bal-tim | justice, extreme justice. |
| **balatime** | AC:G | |
| **bala-tima** | AC:C | |
| **balatune*** | AC:G | |
| **baltoh** | bal-to | righteousness. Cf. *balt, Baeovib.* |
| **balatoha** | AC:C | |
| **balatohe** | AC:C | |
| **baltoha** | AC:C | |
| **balye** | bal-ye | salt. |
| **balie** | AC:VV, AC:C | |
| **balzarg** | bal-zarg | steward. |
| **balazodareji** | AC:G | |
| **balzizras** | bal-ziz-ras | judgment. Cf. *balt.* |
| **balzodizodarasa** | AC:C | |
| **Bamasan** | | name of a guardian angel. |
| **bamesa** | AC:G | = *bams,* forget. |
| **Bamnode** | | Prince, associated with Saturn. |
| **bams** | bams | forget. |
| **bamesa** | AC:G | |
| **Bapnido** | | Prince, associated with Mars. |
| **Barfort** | | Prince, associated with Mercury. |
| **Bariges** | | Prince, associated with Sol. |
| **barinu** | AC:C | = *brin,* have. |
| **Barma** | | name of a demon. |
| **Barman** | | |
| **Barnafa** | | Prince, associated with Sol. |
| **Bartiro** | | Prince, associated with Jupiter. |
| **basada*** | AC:G | = *busd,* glory. |

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|---|---|---|
| **basajime** | AC: C, G | =*basgim,* day. |
| **basajinu*** | AC: G | |
| **basgim** | bas-jim | day. Cf. *bazm.* |
| **basajime** | AC: C, G | |
| **basajinu*** | AC: G | |
| **besajinu*** | AC: G | |
| **Basmelo** | | Prince associated with Jupiter. Cf. *bazm?* |
| **Baspalo** | | Prince, associated with Luna. |
| **Bataivah** | | Elemental King of Air, associated with Sol. |
| **Bataivh** | | |
| **Bataiva** | | |
| **Baataiva*** | | |
| **Bazchim** | | Governor of the Third Division of the Aethyr *Des.* |
| **bazm** | baz-m | midday, noon. Cf. *basgim, basmelo?* |
| **bazodemelo** | AC: C | |
| **Bazpama** | | Prince, associated with Mercury. |
| **Bbemo** | | demonic name (reversal of *Omebb)* commanding cacodemons of Water of Water. |
| **Befafes** | | Prince, associated with Mars. Cf. *Befes.* (His name means 'Light from Light'). |
| **Befes** | | (vocative case of) *Befafes,* Prince. |
| **beh-ee-teh-oo-em** | GD | =*Bitom,* spirit of Fire. |
| **beh-ee-to-em** | GD | |
| **Beigia** | | angel (Filius Lucis), associated with Mercury. |

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|---|---|---|
| **belanusa** | AC:C | =*blans,* harbour. |
| **beliora** | AC:C, G | =*bliora,* comfort. |
| **belioraxa** | AC:C | =*bliorax,* comfort. |
| **beliore** | AC:C | =*blior,* comfort. |
| **beliorebe** | AC:C | =*bliorb,* comfort. |
| **beliorese** | AC:C | =*bliors,* comfort. |
| **belioreta** | AC:C | =*bliort,* comfort. |
| **Belmagel** | | Kelley's evil angel. |
| **Belmara** | | Prince, associated with Luna. |
| **Ben** | | angel who appeared to Dee and Kelley. |
| **Benpagi** | | Prince, associated with Venus. |
| **berameji** | AC:C | =*abramg,* prepare. |
| **beramiji** | AC:C | =*abramig,* prepare. |
| **beranusaji** | AC:C | =*bransg,* guard. |
| **beregida** | AC:C | =*brgda,* sleep. |
| **berinu** | AC:C | =*brin,* have. |
| **berinuta** | AC:C | =*brint,* have. |
| **berinutasa** | AC:C | =*brints,* have. |
| **be-ri-ta** | AC:C | =*brita,* talk. |
| **Bermale** | | Prince, associated with Sol. |
| **Bernole** | | Prince, associated with Venus. |
| **besajinu*** | AC:G | =*basgim,* day. |
| **Besgeme** | | Prince, associated with Jupiter. |

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|---|---|---|
| **bia** | bi-a | voice, voices. |
| **bial** | bi-al | |
| **bien** | bi-en | |
| **bialo** | GD | |
| **bianu** | AC:G | |
| **bienu** | AC:C | |
| **biab** | bi-ab | stand. |
| **biabe** | AC:C | |
| **bigliad** | big-li-ad | comforter. Cf. *blior, bliorax.* |
| **bijil-iad** | AC:C | |
| **Binodab** | | Prince, associated with Venus. |
| **Binofom** | | Prince, associated with Mars. |
| **Bitom** | | spirit of Fire. |
| **beh-ee-teh-oo-em** | GD | |
| **beh-ee-to-em** | GD | |
| **Blamapo** | | Prince, associated with Mercury. |
| **blans** | blans | harbour, protect, shelter. Cf. *bransg.* |
| **belanusa** | AC:C | |
| **bliar** | | = *blior,* comfort. |
| **bliard** | | = *bliord,* comfort. |
| **Bliigan** | | Prince, associated with Mercury. |
| **Blingef** | | Prince, associated with Jupiter. |
| **Blintom** | | Prince, associated with Saturn. |
| **blior** | bli-or | comfort (n.) Cf. *bliorax.* |
| **bliar** | bli-ar | |
| **bliard** | bli-ard | |
| **bliora** | bli-or-a | |

| | | |
|---|---|---|
| **bliorb** | bli-orb | |
| **bliors** | bli-ors | |
| **bliort** | bli-ort | |
| **beliore** | AC: C | |
| **beliora** | AC: C, G | |
| **beliorebe** | AC: C | |
| **beliorese** | AC: C | |
| **belioreta** | AC: C | |
| **bliorax** | bli-or-ax | comfort (v.) Cf. *blior*. |
| **belioraxa** | AC: C | |
| **Blisdon** | | Prince, associated with Mercury. |
| **Blumaza** | | King, associated with Luna. |
| **Blmaza*** | | |
| **Bmamgal** | | Prince, associated with Saturn. |
| **Bmilges** | | Prince, associated with Mars. |
| **Bminpol** | | Prince, associated with Mars. |
| **Bnagole** | | Prince, associated with Venus. |
| **Bnapsen** | | King, associated with Saturn. |
| **Bnaspol** | | King, associated with Mercury. |
| **boaluahe** | AC: G | worship. |
| **Boaza** | | angel, also known as *Boza*. |
| **bobanu*** | AC: G | = *soboln*, west. |
| **Bobogel** | | King, associated with Sol. |
| **Bobagel** | GD | |
| **Bogemo** | | (meaning unknown). |
| **bogpa** | bog-pa | reign, rule. Cf. *sonf*. |
| **bogira** | AC: C | |

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|---|---|---|
| **bojira** | AC: G | |
| **bojua** | AC: G | |
| **bolanu** | AC: G | =*soboln,* west. |
| **bolp** | bolp | be! be thou! |
| **bolape** | AC: G, C | |
| **Bonefom** | | Prince, associated with Venus. |
| **booapis** | bo-a-pis | serve. Cf. *aboapri.* |
| **booapisa** | AC: C | |
| **Bormila** | | Prince, associated with Venus. |
| **Bornogo** | | Prince, associated with Sol. |
| **Boza** | | angel powerful in mixtures of natures, ruled by the angel *Eboza* and *Angpoi Unnax.* Also *Boaza.* Companions are *Ozab, Zabo, Aboz.* |
| **Bracn** | | angel, also known as *Brcn.* |
| **Bragiop** | | Prince, associated with Luna. |
| **Bralges** | | Prince, associated with Luna. |
| **Brasges** | | |
| **Branglo** | | Prince, associated with Saturn. |
| **bransg** | branzj | guard. Cf. *blans.* |
| **beranusaji** | AC: C | |
| **Brap** | | angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* Also *Briap.* |
| **Brasges** | | =*Bralges,* Prince. |
| **Brcn** | | angel, companion of *Cnbr.* Also *Bracn.* |

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|---|---|---|
| **brgda** | bërj-da | sleep. |
| **brgdo** | GD | |
| **beregida** | AC:C | |
| **Briap** | | angel, also known as *Brap*. |
| **brin** | brin | have (they have, you have, thou hast). |
| **brint** | brint | |
| **brints** | brints | |
| **berinu** | AC:C | |
| **berinuta** | AC:C | |
| **berinutasa** | AC:C | |
| **Brisfli** | | Prince, associated with Luna. |
| **brita** | brita | talk. |
| **be-ri-ta** | AC:C | |
| **Brorges** | | Prince, associated with Saturn. |
| **bufd*** | | = *busd,* glory. |
| **busada** | AC:C, G | = *busd,* glory. |
| **busadire** | AC:C | = *busdir,* glory. |
| **busd** | buzd | glory. |
| **busdir** | buz-dir | |
| **bufd*** | | |
| **busada** | AC:C | |
| **basada*** | AC:G | |
| **busadire** | AC:C | |
| **Busduna** | | Prince, associated with Mars. |
| **butmon** | but-mon | mouth, mouths. |
| **butmona** | but-mo-na | |
| **butmoni** | but-mo-ni | |
| **butamonu** | AC:C | |
| **butamona** | AC:C | |
| **butamoni** | AC:C | |
| **Butmono** | | Prince, associated with Saturn. |
| **Bynepor** | | King, associated with Jupiter. |

# C/K Veh

| | | |
|---|---|---|
| **c** | s | 1) on, with, of, unto.<br>2) o, oh. |
| **ca** | ka | 1) therefore. |
| **eca** | AC:C, G; GD | 2) as. Cf. *ta*. |
| **eka** | GD | 3) another. Cf. *symp*. |
| **cab** | kab | rod. |
| **caba** | AC:C | |
| **Cab** | | cacodemon, counterpart of the angel *Abmo*. |
| **caba** | ka-ba | govern. (More usually *taba).* |
| **Cabalpt** | | = *cbalpt,* Divine Name. |
| **Cac** | | cacodemon, counterpart of the angel *Acca*. |
| **cacacom** | ka-ka-kom | flourish. |
| **ca-ca-come** | AC:C | |
| **cacocasb** | AC:C | = *ca cocasb,* another time. |
| **cacocasabe** | AC:C | |
| **cacrg** | ka-kërj | until. |
| **cacareji** | AC:C | |
| **kakareji** | AC:G | |
| **kakoreji** | AC:G | |
| **cacureji** | AC:C | |
| **Cadaamp** | | angelic King ruling in the North-North-West. |
| **caelazod** | AC:C, G | = *calz,* firmament. |
| **cafafam** | ka-fa-fam | abiding, abode. |
| **cafafame** | AC:C | |
| **caharisateosa** | AC:C | = *christeos,* let there be. |
| **cahirelanu** | AC:C | = *chirlan,* rejoice. |

| | | |
|---|---|---|
| **cahisa** | AC:C, G | =*chis,* are. |
| **kahisa** | AC:G | |
| **cahisaji** | AC:C | =*chis ge,* are not. |
| **cahiso** | AC:C | =*chiso,* are. |
| **cala** | AC:C | =*CLA,* 456. |
| **calaa** | AC:C | |
| **calz** | kalz | firmament. |
| **caelazod** | AC:C | |
| **Calzirg** | | Governor of the Third Division of the Aethyr *Lin.* |
| **Cam** | | cacodemon, counterpart of the angel *Amox.* |
| **camascheth** | | (meaning unknown). |
| **cameliatza** | AC:G | =*camliax,* speak. |
| **cameliaxa** | AC:C | |
| **camikas** | | (meaning unknown). |
| **camliax** | kam-li-ax | speak, spake. |
| **cameliatza** | AC:G | |
| **cameliaxa** | AC:C | |
| **canal** | ka-nal | workman, workmen. |
| **canale** | AC:C | |
| **kanila** | AC:G | =*cnila,* blood. |
| **canilu** | AC:C | |
| **ca-ni-quola*** | AC:C | =*c noqod, c noqodi,* o you servants. |
| **ca-ni-quodi** | AC:C | |
| **ca-no-quoda** | AC:C, G | |
| **canse** | | mighty. Cf. *cruscanse.* |
| **ca-ol** | AC:G | meaning unknown; perhaps *ca,* therefore. |
| **caosg** | ka-ozg | earth. |
| **caosga** | ka-oz-ga | |

| | | |
|---|---|---|
| **caosgi** | ka-oz-ji | |
| **caosgin** | ka-oz-jin | |
| **caosgo** | ka-oz-go | |
| **caosgon** | ka-oz-gon | |
| **caosaga** | AC:C, G | |
| **caosagi** | AC:C, G | |
| **caosaji** | AC:C, G | |
| **caosajinu** | AC:C | |
| **caosago** | AC:C, G | |
| **caosagonu** | AC:C | |
| **coasg*** | GD | |
| **capimali** | ka-pi-ma-li | successively, time after time. |
| **capmiali** | kap-mi-a-li | |
| **cape-mi-ali** | AC:C | |
| **capimao** | ka-pi-ma-o | time, period, season, while. |
| **capimaon** | ka-pi-ma-on | |
| **carbaf** | kar-baf | sink. |
| **carebafe** | AC:C | |
| **carep-el** | AC:C | =*crp l*, but one. |
| **caresa*** | AC:C | =*cors*, such. |
| **caripe** | AC:C | =*crip*, but. |
| **carma** | | come out. Cf. *niis*. |
| **Carmara** | | angelic King ruling the Kings and Princes of the planetary hours. Also called Marmara. |
| **caro-o-dazodi** | AC:C | =*croodzi*, beginning. |
| **casarm** | ka-sarm | whom, in whom, to whom, under whom, of whom, whose. Cf. *ds*. |
| **casarma** | ka-sar-ma | |
| **casarman** | ka-sar-man | |
| **casarmg** | ka-sarmj | |
| **casarmi** | ka-sar-mi | |
| **casarem** | AC:C | |
| **casareme** | AC:C, G | |
| **kasareme** | AC:G | |

| | | |
|---|---|---|
| **casarema** | AC:C | |
| **casaremanu** | AC:C | |
| **casaremeji** | AC:C | |
| **kasaremeji** | AC:G | |
| **casaremi** | AC:C | |
| **catabela** | AC:C | =*orsca tbl,* the buildings of her. |
| **cbalpt** | | Divine Name of Six Letters, ruling Earth of Earth. |
| **cabalpt** | | |
| **kelpadman** | | (meaning unknown). |
| **ceph** | | name of the Enochian letter representing Z. |
| **cheph** | | |
| **keph** | | |
| **Chialps** | | Governor of the Second Division of the Aethyr *Nia.* |
| **chiis** | kis | are. Cf. *chis.* |
| **childao** | kil-da-o | diamond, diamonds. |
| **chirlan** | kir-lan | rejoice. |
| **cahirelanu** | AC:C | |
| **Chirspa** | | Governor of the First Division of the Aethyr *Asp.* |
| **chis** | kis | are (they are). |
| **chiis** | kis | |
| **chiso** | ki-so | |
| **cahisa** | AC:C, G | |
| **kahisa** | AC:G | |
| **cahiso** | AC:C | |
| **chisa** | GD | =*chis a,* are in. |
| **Choronzon** | AC:VV | =*Coronzon,* demon. |
| **Chr** | | name of the Twentieth Aethyr. |
| **Khr** | AC:C | |
| **chramsa** | | (meaning unknown). |

| | | |
|---|---|---|
| **christeos** | kris-te-os | let there be. |
| **caharisateosa** | AC:C | |
| **ci** | AC:C | see *ulcinin,* happy. |
| **CIAL** | | 9996. |
| **ciaofi** | si-a-o-fi | terror. |
| **ciaosi** | AC:C | |
| **kiaisi*** | AC:G | |
| **cicle** | si-kle | mystery, mysteries. |
| **cicles** | si-kles | |
| **cicale** | AC:C | |
| **kikale** | AC:G, GD | |
| **kikle** | GD | |
| **cicalesa** | AC:C | |
| **cinxir** | GD | = *cynxir,* mingle. |
| **CLA** | | 456. |
| **Cms** | | cacodemon, counterpart of the angel *Msal.* |
| **Cnbr** | | angel powerful in mechanical arts, ruled by *Aiaoai Oiiit* and the angel *Hcnbr.* Companions are *Nbrc, Brcn, Rcnb.* |
| **Cnabr** | | |
| **cnila** | kni-la | blood. |
| **kanila** | AC:G | |
| **canilu** | AC:C | |
| **c-noqol** | GD | = *c noqod,* o you servants. |
| **coasg*** | GD | = *caosg,* earth. |
| **coazior** | ko-a-zi-or | increase. |
| **coazodiore** | AC:C | |
| **Cocarpt** | AC:C | = *Cucarpt,* Governor. |
| **cocasb** | ko-kazb | time, times. |
| **cocasg** | ko-kazj | |
| **cocasa** | AC:C | |

| | | |
|---|---|---|
| **kokasa** | AC:G | |
| **cocasabe** | AC:C | |
| **cocasaji** | AC:C | |
| **a-cocasahe*** | AC:C | |
| **collal** | ko-lal | sleeve, sleeves. |
| **colalala** | AC:C | |
| **Comanan** | | Governor of the Second Division of the Aethyr *Zax.* |
| **Comananu** | GD | |
| **comerelahe*** | AC:G | = *comselh,* circle. |
| **commah** | ko-ma | truss, trussed. |
| **comemahe** | AC:C | |
| **commemahe** | AC:G | |
| **commennahe*** | AC:G | |
| **como** | ko-mo | window. |
| **comselh** | kom-sel | circle. |
| **com-selahe** | AC:C | |
| **comselha** | AC:C | |
| **komesalehe** | AC:G | |
| **komesalahe** | AC:G | |
| **komesalohe** | AC:G | |
| **komeselake*** | AC:G | |
| **komeselahe** | AC:G | |
| **kromeselahe*** | AC:G | |
| **congamphlgh** | | man's spirit; the Holy Ghost. |
| **conisa*** | AC:C | = *eolis,* make. |
| **conisbra** | ko-niz-bra | works of man. |
| **conisabera** | AC:C | |
| **const** | konst | thunder. Cf. *avavago, coraxo.* |
| **conusata** | AC:C | |
| **Cop** | | cacodemon, counterpart of the angel *Opna.* |
| **copehanu*** | AC:C | = *eophan,* lamentation. |

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|---|---|---|
| **cor** | kor | number. Cf. *cormf, cormp.* |
| **core** | AC:C | |
| **Corabiel** | | planetary angel presiding over the sphere of Mercury. |
| **coraxo** | ko-rax-o | thunder. Cf. *const, avavago.* |
| **cordziz** | kord-ziz | reasonable creature, man (Homo sapiens). |
| **coredazodizoda** | AC:C | |
| **koredazodizod** | AC:G | |
| **Corfax** | | name of a guardian angel. |
| **cormf** | kormf | number. Cf. *cor, cormp.* |
| **cormfa** | korm-fa | |
| **coremefa** | AC:C, G | |
| **cormp** | kormp | number (v.), count, be numbered. |
| **cormpo** | korm-po | |
| **cormpt** | kormpt | |
| **coremepe** | AC:C | |
| **coremepo** | AC:C | |
| **coremepeta** | AC:C | |
| **Coronzon** | | name of a mighty demon (perhaps = Lucifer) who rebelled against God. |
| **Coronzom** | | |
| **Choronzon** | AC:VV | |
| **cors** | kors | such. |
| **coresa** | AC:C | |
| **coresi*** | AC:C | |
| **corsi*** | GD | |
| **caresa*** | AC:C | |
| **Cpsa** | | angel, companion of *Psac.* |
| **Cpusa** | | |
| **Cralpir** | | Governor of the Second Division of the Aethyr *Zip.* |
| **crip** | krip | but, only. |
| **crp** | krip | |
| **caripe** | AC:C | |

| | | |
|---|---|---|
| **croodzi** | kro-od-zi | beginning. Also *acroodzi.* Cf. *iaod, iaodaf.* |
| **kromeselahe*** | AC:G | = *comselh,* circle. |
| **cruscanse** | | more mighty. Cf. *canse.* |
| **Csc** | | cacodemon, counterpart of the angel *Scio.* |
| **Cucarpt** | | Governor of the First Division of the Aethyr *Lea.* |
| **Cocarpt** | AC:C | |
| **kures** | | here (?) |
| **Cus** | | cacodemon, counterpart of the angel *Ussn.* |
| **cynxir** | sinx-ir | mingle, mingled; mix, mixed. |
| **cinxir** | GD | |
| **cynuxire** | AC:C | |
| **kynutzire** | AC:G | |
| **Czns** | | angel ruled by *Idoigo Ardza.* |
| **Czons** | | |
| **Czodenes** | | |

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|---|---|---|
| **d** | di | three, third. |
| **da** | AC:C | |
| **dau** | AC:C | |
| **da** | da | 1) there. |
| | AC:C | 2) = *d,* three. |
| **Daalo** | | demonic name (reversal of *Olaad,* commanding cacodemons of Earth of Water. |
| **dalagare** | AC:C | = *dlugar,* give. |
| **Daltt** | | angel also known as *Datt.* |
| **daluga** | AC:C, G | = *dluga,* give. |
| **dalugare** | AC:C | = *dlugar,* give. |
| **damploz** | dam-ploz | variety. |
| **damepelozoda** | AC:C | |
| **dao** | AC:C | See *childao,* diamond. |
| **DAOX** | | 5678 |
| **Dapi** | | angel ruled by *Iaaasd Atapa.* Also *Daspi.* |
| **darbs** | darbz | obey. |
| **darebesa** | AC:C, G | |
| **dare-pasa*** | AC:G | |
| **dorebasa*** | AC:G | |
| **dorebesa*** | AC:G | |
| **dorepesa*** | AC:G | |
| **dareji** | AC:C | = *DARG,* 6739. |
| **daresare** | AC:C | = *darsar,* wherefore. |
| **DARG** | | 6739. |
| **dareji** | AC:C | |

| | | |
|---|---|---|
| **darilapa** | AC:C | =*drilpa,* great. |
| **darisapa*** | AC:C, G | |
| **darilapi** | AC:C | =*drilpi,* great. |
| **darix** | AC:C | =*drix,* bring down. |
| **darolanu** | AC:C | =*droln,* any. |
| **darr** | | the philosopher's stone. |
| **darsar** | dar-sar | wherefore. Cf. *bagle.* |
| **daresare** | AC:C | |
| **das** | AC:C, G | =*ds,* which. |
| **dasata** | AC:C | =*ds t,* which also. |
| **dasonuf** | AC:C | =*ds sonf,* which reign. |
| **Daspi** | | angel also known as *Dapi.* |
| **Datt** | | angel powerful in transformation, ruled by *Volxdo Sioda.* |
| **dau** | AC:G | =*d,* three. |
| **dax** | dax | loin, loins. |
| **dazis** | da-zis | head, heads. |
| **dazodisa** | AC:C | |
| **de** | di | of, to. |
| **dedvilh** | | (meaning unknown). |
| **Deo** | | name of the Seventh Aethyr. |
| **Des** | | name of the Twenty-Sixth Aethyr. |
| **desa*** | AC:C | =*od es,* and fourth. |
| **Dial** | | Holy Name of Four Letters, ruling the Element of Earth. |
| **dial*** | AC:C | =*d ialprt,* third flame. |

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|---|---|---|
| **Dialiva** | | Governor of the Third Division of the Aethyr *Arn.* |
| **Diari** | | angel also known as *Diri.* |
| **dilzmo** | dilz-mo | differ. |
| **dizodalamo*** | AC:C | |
| **Dimt** | | angel, companion of *Tdim.* |
| **Dinmt** | | |
| **Diom** | | angel powerful in transformation, ruled by *Volxdo Sioda.* Also *Dixom.* |
| **Diri** | | angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Diari.* |
| **diu** | di-u | angle. |
| **di-vau** | AC:C | |
| **duiv** | GD | |
| **Dixom** | | angel also known as *Diom.* |
| **dizodalamo*** | AC:C | = *dilzmo,* differ. |
| **dlasod** | | sulphur (alchemical). Cf. *salbrox.* |
| **dluga** | dlu-ga | give, given. |
| **dlugam** | dlu-gam | |
| **dlugar** | dlu-gar | |
| **daluga** | AC:C, G | |
| **dalugare** | AC:C | |
| **Dmal** | | angel (Filius Lucis) associated with Jupiter. |
| **do** | AC:G | in. |
| **Doagnis** | | Governor of the First Division of the Aethyr *Arn.* |
| **doalim** | do-a-lim | sin (v.) |
| **doalime** | AC:C | |

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|---|---|---|
| **Doanzin** | | Governor of the Third Division of the Aethyr *Zip*. |
| **dobix** | do-bix | fall. |
| **dobitza** | AC:C | |
| **Docepax** | | Governor of the Third Division of the Aethyr *Zim*. |
| **dodapala** | AC:C | = *dodpal,* vex. |
| **dodaremeni** | AC:C | = *dodrmni,* vex. |
| **dodasa** | AC:C | = *dods,* vexation. |
| **dodasihe** | AC:C | = *dodsih,* vexation. |
| **dodpal** | dod-pal | vex. Cf. *dodsih.* |
| **dodrmni** | dod-ërm-ni | |
| **dods** | dodz | |
| **dodapala** | AC:C | |
| **dodaremeni** | AC:C | |
| **dodasa** | AC:C | |
| **dodsih** | dod-si | vexation. Cf. *dodpal.* |
| **dodseh** | GD | |
| **Dolop** | | angel also known as *Doop*. |
| **don** | | name of the Enochian letter representing R. |
| **donasdogamatastos** | | hell-fire. |
| **Donpa** | | angel also known as *Dopa*. |
| **dooain** | do-o-ain | name. |
| **dooaip** | do-o-aip | |
| **dooiap** | do-o-yap | |
| **dooainu** | AC:C, G | |
| **dooaipe** | AC:C, G | |
| **dooiape** | AC:C, G | |
| **doooape*** | AC:G | |

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|---|---|---|
| **Doop** | | angel powerful in transformation, ruled by *Cbalpt Arbiz*. Also *Dolop*. |
| **Dopa** | | angel powerful in mixtures of natures, ruled by *Noalmr Oloag* and the angel *Adopa*. Also *Donpa*. Companions are *Opad, Pado, Adop*. |
| **dorebasa*** | AC:G | = *darbs*, obey. |
| **dorebesa*** | AC:G | |
| **dorepesa*** | | |
| **dorpha** | dor-fa | look about. |
| **dorphal** | dor-fal | |
| **dorepaha** | AC:C | |
| **dorepehal** | AC:C | |
| **dorepehala** | AC:G | |
| **dorepehela** | AC:G | |
| **dosig** | do-sij | night. |
| **dosiji** | AC:C | |
| **Dozinal** | | Governor of the Fourth Division of the Aethyr *Tex*. |
| **drilpa** | dril-pa | great, greater. Cf. *canse*. |
| **drilpi** | dril-pi | |
| **darilapa** | AC:C | |
| **darilapi** | AC:C, G | |
| **darisapa*** | AC:C, G | |
| **drix** | drix | bring down. |
| **darix** | AC:C | |
| **droln** | droln | any. |
| **darolanu** | AC:C | |
| **drux** | | name of the Enochian letter representing N. |
| **drun** | GD | |

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|---|---|---|
| **ds** | di-es | who, which, that. Cf. *casarm.* |
| **Dsaaai** | | demonic name (reversal of *Iaaasd)* commanding cacodemons of Fire of Water. |
| **Dtaa**<br>**Dtoaa** | | angel, companion of *Taad.* |
| **duiv** | GD | = *diu,* angle. |
| **Dxgz**<br>**Dxagz** | | angel, companion of *Xgzd.* |

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|---|---|---|
| **E** | | angel (Filia Lucis) associated with Sol. |
| **Eac** | | cacodemon, counterpart of the angel *Acar*. |
| **eai** | e-ai | among, amongst. Cf. *aaf, oai.* |
| **Eboza** | | angel ruling *Boza* and companions. |
| **eca** | AC:C, G; GD | =*ca,* therefore. |
| **Ecop** | | angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* |
| **Ecaop** | | |
| **ecrin** | e-krin | praise (n.) Cf. *oecrimi.* |
| **ecarinu** | AC:C | |
| **e-karinu** | AC:G | |
| **akarinu** | AC:G | |
| **Edelprna** | | Elemental King of Fire, associated with Sol. |
| **Edelperna** | | |
| **Edelprnaa** | AC:C | |
| **Edlprnaa** | GD | |
| **ednas** | ed-nas | visit. Cf. *f.* |
| **eda-nasa** | AC:C | |
| **ef** | AC:C, GD | =*f,* visit. |
| **efafafe** | e-fa-fa-fe | vial, vials. Also *ofafafe.* |
| **efafaje*** | AC:C | |
| **efe** | | (meaning unknown). |
| **eh-ex-ar-peh** | GD | =*Exarp,* Spirit of Air. |
| **eka** | GD | =*ca,* therefore. |
| **e-karinu** | AC:G | =*ecrin,* praise. |

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|---|---|---|
| **Ekiei** | | angel (Filia Filiarum Lucis) associated with Mars. |
| **El** | | angel (Filia Lucis) associated with Sol. |
| **el** | el | one, first. Also *l.* |
| **ela** | AC:C, G | |
| **elanusahe** | AC:G | = *lansh,* power. |
| **elanusaha** | AC:C | |
| **elasa*** | AC:G | = *ils,* you. |
| **elasadi** | AC:C | = *lasdi,* foot. |
| **elazodape** | AC:G | = *elzap,* course. |
| **Elexarpeh** | GD | = *Lexarph,* Governor. |
| **elo** | el-o | first. Cf. *el.* |
| **elonu-dohe** | AC:G | = *londoh,* kingdom. |
| **elonusa** | AC:C, G | = *lonsa,* power. |
| **elonusahi** | AC:C, G | = *lonshi,* power. |
| **elonusahinu** | AC:C, G | = *lonshin,* power. |
| **elzap** | el-zap | course. |
| **elazodape** | AC:C, G | |
| **elzodape** | AC:G | |
| **em** | em | nine. Also *m.* |
| **emena** | AC:C | = *emna,* herein. |
| **emetgis** | e-met-jis | seal. |
| **ametajisa** | AC:G | |
| **emetajisa** | AC:C, G | |
| **emna** | em-na | herein. |
| **emena** | AC:C | |
| **EMOD** | | 8763. |
| **emoda** | AC:C | |

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|---|---|---|
| **Emor** | GD | =*Mor,* Holy Name. |
| **Empeh** | GD | =*Mph,* Holy Name. |
| **En-ah-en-tah** | GD | =*Nanta,* Spirit of Earth. |
| **Enai** | AC:C | =*Enay,* Lord. |
| **E-na-iad** | AC:C | =*Enay Iad,* Lord God. |
| **Enay** | en-e | Lord. Also *Na.* |
| **Enayo** | AC:C, G | |
| **eol** | e-ol | make, made. Cf. *eolis.* |
| **e-ola** | AC:G | |
| **eolis** | e-o-lis | making. Cf. *eol.* |
| **eophan** | e-o-fan | lamentation. Cf. *ser.* |
| **copehanu*** | AC:C | |
| **eors** | e-ors | hundred. |
| **eoresa** | AC:C | |
| **Ephra** | | angel ruling *Phra* and companions. |
| **ERAN** | | 6332. |
| **Eranu** | AC:C | |
| **erem** | AC:C | =*erm,* ark. |
| **Erg** | | cacodemon, counterpart of the angel *Rgan.* |
| **erm** | erm | ark. |
| **erem** | AC:C | |
| **Ern** | | cacodemon, counterpart of the angel *Rnil.* |
| **es** | es | four. Also *s.* |
| **Erzla** | | angel ruling *Rzla* and companions. |
| **Ese** | | angel (Filia Lucis) associated with Venus. |

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|---|---|---|
| **Esemeli** | | angel (Filia Filiarum Lucis) associated with Saturn. |
| **esiasch** | e-si-ask | brother, brothers. |
| **esiasacahe** | AC:C, G | |
| **siasch** | GD | |
| **ethamz** | e-thamz | cover (v.). |
| **etahamezoda** | AC:C | |
| **ethamza** | GD | |
| **etharzi** | e-thar-zi | peace. |
| **Eutpa** | | angel ruling *Utpa* and companions. |
| **ex** | AC:C | see *oxex,* vomit. |
| **Exarp** | | Spirit of Air. |
| **Exentaser** | AC:VV | Mother of All (?). |
| **Exr** | | cacodemon, counterpart of the angel *Xrnh.* |

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|---|---|---|
| **f** | ef | visit. Also *ef.* |
| **fa** | AC:C | |
| **fe** | AC:G | |
| **faaip** | fa-a-ip | voice, voices. Cf. *bia.* |
| **fa-a-ipe** | AC:C | |
| **Faax** | | angel skilled in medicine, ruled by *Obgota Aabco.* Also *Fatax.* |
| **faboan** | fa-bo-an | poison. |
| **faboanu** | AC:C, G | |
| **fafen** | fa-fen | 1) to the intent that. |
| **fafenu** | AC:C | 2) follower, followers. |
| **fam** | | name of the Enochian letter representing S. |
| **faoda*** | AC:C | =*iaod,* beginning. |
| **faonts** | fānts | dwell. Cf. *faorgt, praf.* |
| **faonutas** | AC:C | |
| **faorgt** | farjt | dwelling-place. Cf. *faonts.* |
| **fargt** | farjt | |
| **faoregita** | AC:C, G | |
| **faorejita** | AC:G | |
| **faregita** | AC:C | |
| **farzm** | far-zëm | lift up, raise. Cf. *goholor.* |
| **farsm** | GD | |
| **farezodem** | AC:C | |
| **fatahe-are-zodi** | AC:G | =*f etharzi,* visit with peace. |
| **Fatax** | | angel, also known as *Faax.* |
| **FAXS** | | 7336. More usually TAXS. |
| **faxisa** | AC: C | |

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| **felathe-are-zodi*** | AC:G | =*f etharzi,* visit with peace. |
| **fetahe*** | AC:G | |
| **fetahe-ar-ezodi** | AC:C | |
| **fetahe-are-zodi** | AC:G | |
| **fifalz** | fi-falz | weed out. |
| **fifalazoda** | AC:C | |
| **fifis** | fi-fis | execute, perform, carry out. |
| **fifisa** | AC:C | |
| **fisis*** | GD | |
| **Fmnd** | | angel skilled in medicine, ruled by *Idoigo Ardza.* |
| **Fmond** | | |
| **Focisni** | | Governor of the Second Division of the Aethyr *Bag.* |

# G/J Ged

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|---|---|---|
| **g** | ji | 1) with, in. |
| **gi** | ji | 2) you, your. |
| **ji** | AC: G | |
| **GA** | | 31. |
| **Ga** | | name of an angel who appeared to Dee and Kelley ('Last breath of the living'). |
| **gag** | | (meaning unknown). |
| **gah** | gā | spirit, spirits. |
| **gahe** | AC: C, G | |
| **gaha** | AC: VV | 1) existed.<br>2) Babes of the Abyss (?) |
| **gahal** | AC: VV | exists. |
| **gahalana** | AC: VV | will exist. |
| **gahire** | | (meaning unknown). |
| **Gahoachma** | | I am what I am (a title of God). |
| **Gaiol** | | Holy Name of Five Letters, ruling the Element of Water. |
| **gal** | | name of the Enochian letter representing D. |
| **galgol** | | (meaning unknown). |
| **galsuagaph** | | (meaning unknown). |
| **galsuagath** | | |
| **Galvah** | | name of an angel who appeared to Dee and Kelley on 14 June 1583. His name means 'end'. |
| **Ganislay** | | name of a demon. |

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|---|---|---|
| **ganiurax** | | (meaning unknown). |
| **Gaolo** | | demonic name (reversal of *Oloag*) commanding cacodemons of Air of Fire. |
| **garmal** | | (meaning unknown). |
| **garnastel** | | (meaning unknown). |
| **garp** | | (meaning unknown). |
| **gascampho** | | (meaning unknown: 'the word has 64 significations'). |
| **gassagen** | | 'the divine power creating the angel of the same'. |
| **Gazavaa** | | name formed of the angels *Ga, Za, Vaa.* |
| **Gbal**<br>**Gbeal** | | angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn (?)* |
| **ge** | je | 1) not.<br>2) our. |
| **Gebabal** | | angelic King ruling in the East-North-East. |
| **Gecaond** | | Governor of the First Division of the Aethyr *Zim.* |
| **ged** | | name of the Enochian letter representing G. |
| **Gedoons** | | Governor of the Second Division of the Aethyr *Loe.* |
| **gedotbar** | | begotten. |
| **geh** | je | thou art. |
| **gemeganza** | | your will be done. |
| **Gemnimb** | | Governor of the Second Division of the Aethyr *Tex.* |

| | | |
|---|---|---|
| **Genadol** | | Governor of the Second Division of the Aethyr *Deo.* |
| **genetaahe*** | AC:G | =*g netaab,* your government. |
| **gephna** | | (meaning unknown). |
| **ger** | | name of the Enochian letter representing Q. |
| **geraa** | AC:G | =*graa,* moon. |
| **geta** | | out of him. |
| **gevamna** | | beginning (?) |
| **gi** | | =*g,* with. |
| **gigipah** | ji-ji-pa | breath. |
| **gigipahe** | AC:C | |
| **jijipahe** | AC:G | |
| **gil** | | we want (?) |
| **jimi-calazodoma** | AC:C | =*g micalz oma,* with a power of understanding. |
| **ginai** | AC:C | =*gnay,* does. |
| **jinayo** | AC:C | |
| **ginetaabe** | AC:C | =*g netaab,* your government. |
| **ginonupe** | AC:C | =*gnonp,* garnish. |
| **giraa** | AC:C | =*graa,* moon. |
| **giresam** | AC:C | =*g rsam,* with admiration. |
| **jirosabe** | AC:C, G | =*grosb,* sting. |
| **gisg** | | name of the Enochian letter representing T. |
| **gisa** | GD | |
| **Githgulcag** | | name of a demon (perhaps Lucifer). |
| **givi** | ji-vi | stronger. Cf. *drilpa, canse.* |

| | | |
|---|---|---|
| **gizyax** | jiz-yax | earthquake. |
| **jizodajazoda** | AC:G | |
| **jizodyazoda** | AC:C | |
| **Glma** | | angel, companion of *Magl.* |
| **Glmma** | | |
| **glo** | GD | see *tofglo,* all things. |
| **Gmnm** | | angel skilled in finding metals and precious stones, ruled by *Vadali Obava.* |
| **Gmdnm** | | |
| **gna** | | (meaning unknown). |
| **gnay** | jë-nei | does. |
| **ginai** | AC:C | |
| **jinayo** | AC:C | |
| **gnetaab** | GD | =*g netaab,* your government. |
| **gnonp** | jë-nomp | garnish. |
| **ginonupe** | AC:C | |
| **go-a-al*** | AC:G | =*qaal,* creator. |
| **go-a-anu*** | AC:G | =*qaan,* creation. |
| **gohe** | go-he | say, saying, said, (he says). |
| **gohia** | go-hi-a | (we say). |
| **goho** | go-ho | (he says). |
| **gohol** | go-hol | (saying). |
| **gohon** | go-hon | (have said). |
| **gohulim** | go-hu-lim | (it is said to you). |
| **gohus** | go-hus | (I say). |
| **gohas** | AC:G | |
| **gohola** | AC:C, G | |
| **gohu** | AC:C | |
| **gohulime** | AC:C | |
| **gohusa** | AC:C, G | |
| **gohed** | | one, everlasting. |
| **goholor** | go-ho-lor | lift up, raise. Cf. *farzm.* |
| **goholore** | AC:C, G | |

| | | |
|---|---|---|
| **Gomziam** | | Governor of the Third Division of the Aethyr *Rii*. |
| **gon** | | name of the Enochian letter representing I. |
| **gono** | go-no | faith. |
| **gonsag** | | (meaning unknown). |
| **go-o-al*** | AC:G | =*qaal,* creator. |
| **gosaa** | go-sā | stranger. |
| **graa** | grā | moon. |
| **geraa** | AC:G | |
| **giraa** | AC:C | |
| **gran** | gran | elder, elders. Also *uran.* |
| **graph** | | name of the Enochian letter representing E. |
| **grosb** | grozb | sting, bitter sting. |
| **jirosabe** | AC:C, G | |
| **gru** | | deed, fact. |
| **Gzdx** | | angel, companion of *Xgzd.* |
| **Gzadx** | | |

| | | |
|---|---|---|
| **ha** | | (meaning unknown). |
| **Habioro** | | Senior of Air, associated with Mars. Also *Abioro.* |
| **Hagone**<br>**Hagonel** | | angel (Filius Filiorum Lucis), associated with Mercury; also, the angelic Prince ruling, with King Carmara, the Kings and Princes of the planetary hours. |
| **hal** | | (meaning unknown). |
| **hami**<br>**ham** | ha-mi<br>ham | creature, creatures. |
| **Haozpi** | | =*Ahaozpi,* Senior of Air. |
| **harg**<br>**haraji** | harj<br>AC:C | plant (v.) |
| **Hbr** | | cacodemon, counterpart of the angel *Brap.* |
| **Hcmorda** | | =*Htmorda,* Senior of Air. |
| **Hcnbr** | | angel ruling *Cnbr* and companions. |
| **Hcoma**<br>**heh-co-em-ah** | <br>GD | Spirit of Water. |
| **Hctga**<br>**Hectega** | <br>GD | Holy Name of Five Letters, ruling the Element of Earth. |
| **he** | GD | see *luiahe,* song. |
| **Heeoa** | | angel (Filius Lucis), associated with Mars. |
| **helech** | | in ours (?) |

| | | |
|---|---|---|
| **Hiaom** | | angel ruling *Iaom* and companions. |
| **Hipotga** | | Senior of Air, associated with Saturn. |
| **hoath** | ho-ath | worshipper. |
| **hoathahe** | AC:C | |
| **hoel-q** | AC:C | = *holq,* measure. |
| **holdo** | hol-do | groan. |
| **holado** | AC:G, C | |
| **holq** | holk | measure (v.) |
| **hoel-q** | AC:C | |
| **hometohe** | AC:C, G | = *homtoh,* triumph. |
| **homin** | ho-min | age. |
| **homil** | ho-mil | |
| **homida*** | AC:C, G | |
| **homila** | AC:C, G | |
| **homtoh** | hom-to | triumph (v.) |
| **hometohe** | AC:C, G | |
| **Hononol** | | angelic King ruling in the West. |
| **hoxmarch** | | fear (n.) |
| **Hrap** | | angel, companion of *Phra.* |
| **Hraap** | | |
| **Hroan** | | angel ruling *Roan* and companions. |
| **Hru** | | cacodemon, counterpart of the angel *Ruoi.* |
| **Hsa** | | cacodemon, counterpart of the angel *Saiz.* |
| **Htmorda** | | Senior of Air, associated with Luna. |
| **Hcmorda** | | |

| | | |
|---|---|---|
| **Hua** | | cacodemon, counterpart of the angel *Vasg*. |
| **hubaio** | hu-bay-o | lantern, lamp. |
| **hubar** | hu-bar | |
| **hubaro** | hu-bar-o | |
| **hubardo** | GD | |
| **hubare** | AC:C | |
| **hucacha** | | (meaning unknown). |
| **huseh** | | (meaning unknown). |
| **Hxgzd** | | angel ruling *Xgzd* and companions. |

# I/Y Gon

| | | |
|---|---|---|
| **i** | i | 1) is.<br>2) in.<br>3) angel (Filius Lucis) associated with Sol. |
| **Iaaasd** | | Divine Name of Six Letters, ruling Fire of Water. |
| **Iaba** | | angel ruled by *Spmnir Llpiz.* Also *Ianba.* |
| **Iabes** | | God, Lord; Supreme Life. |
| **Iad** | yad | God. |
| **iado** | | |
| **Iada** | AC: C, G | |
| **iadnah** | yad-na | knowledge, divine knowledge. |
| **iadnamad** | yad-na-mad | |
| **iadanahe** | AC: C | |
| **iadanamada** | AC: C | |
| **Iadpil** | yad-pil | one of the names of God: 'He That Lives'. |
| **Iahl** | | angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* Also *Iamhl.* |
| **iaiadix** | ya-ya-dix | honor. |
| **iaial** | ya-yal | include (conclude). |
| **Iaida** | yai-da | a title of God: 'The Highest'. |
| **Iaidon** | yai-don | a title of God: 'The All-Powerful'. |
| **ialapereji** | AC: G | = *ialprg,* flame. |
| **iala-pire-gahe** | AC: C, G | = *ialpirgah,* flames of first glory. |

| | | |
|---|---|---|
| **ialaponu** | AC:G | =*ialpon,* burn. |
| **yalaponu** | AC:C | |
| **ialapore** | AC:C | =*ialpor,* burning. |
| **Yalpamb** | | Governor of the Third Division of the Aethyr *Zen.* |
| **ialpereji** | AC:C | =*ialprg,* flame. |
| **ialpirgah** | yal-pir-ga | flames of first glory. Cf. *ialprg.* |
| **iala-pire-gahe** | AC:C, G | |
| **ialpirt** | GD | =*ialprt,* flame. |
| **ialpon** | yal-pon | burn. Cf. *ialpor.* |
| **ialaponu** | AC:G | |
| **yalaponu** | AC:C | |
| **ialpor** | yal-por | burning, flaming. |
| **ialapore** | AC:C | |
| **ialprg** | yal-përj | flame, flames. Cf. *ialpirgah, vep.* |
| **ialprt** | yal-përt | |
| **ialapereji** | AC:G | |
| **ialpereji** | AC:C | |
| **ialpirt** | GD | |
| **Iamhl** | | angel also known as *Iahl.* |
| **Iana** | | angel (Filia Lucis) associated with Jupiter. |
| **Ianba** | | angel also known as *Iaba.* |
| **Iaoaia** | | demonic name (reversal of *Aiaoai*) commanding cacodemons of Earth of Air. |
| **Iaod** | ya-od | beginning. Cf. *croodzi.* |
| **iaodaf** | ya-o-daf | |
| **yaodafe** | AC:C | |
| **Iaola** | | demonic name (reversal of *Aloai*) commanding cacodemons of Fire of Air. |

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|---|---|---|
| **Iaom**<br>**Iasom** | | angel powerful in finding out secrets of men, ruled by the angel *Hiaom* and *Spmnir Llpiz*. Companions are *Aomi, Omia, Miao*. |
| **yarry**<br>**yareryo** | ya-ri<br>AC:C | providence. |
| **iasa*** | AC:C | = *las,* rich. |
| **Ibah** | | Holy Name of Four Letters, ruling the Element of Air. |
| **i-be-da** | AC:G | triangle. |
| **Ich** | | name of the Eleventh Aethyr. |
| **icoresaka*** | AC:C | = *i cors ca,* is such as. |
| **Iczhhcal**<br>**Iczhhca**<br>**Iczhhcl**<br>**Iczhhcz**<br>**Iczodhehca** | | Elemental King of Earth, associated with Sol. |
| **Idalam** | | demonic name (reversal of *Maladi*) commanding cacodemons of Earth of Water. |
| **idalugame**<br>**idalu-gamea** | AC:G<br>AC:C | = *i dlugam,* is given. |
| **Idoian** | AC:VV | Holy Name (name of God). |
| **Idoigo** | i-do-i-go | 1) a title of God: 'He that sits on the Holy Throne'.<br>2) Divine Name of Six Letters, ruling Air of Air. |
| **iecarimi*** | AC:C | = *oecrimi,* praise. |
| **iehe** | AC:C, G | = *geh,* thou art. |

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|---|---|---|
| **iehusoz** | ye-hu-soz | mercy. |
| **iehusozod** | AC:G | |
| **yehusozod** | AC:C | |
| **iehusozoda** | AC:G | |
| **i-el** | AC:C | =*i l,* is one. |
| **Ih** | | angel (Filius Lucis), associated with Luna. |
| **Iipo** | | angel powerful in transformation, ruled by *Maladi Olaad.* |
| **Iidpo** | | |
| **iisononu*** | AC:C | =*lilonon,* branch. |
| **il** | il | thou, thee. Also *ils.* |
| **ila** | AC:G | |
| **Ilacza** | | =*Llacza,* Divine Name. |
| **Iladav** | | demonic name (reversal of *Vadali*) commanding cacodemons of Water of Fire. |
| **ilas** | AC:G | =*ils,* thou. |
| **ilasa** | AC:C, G | |
| **Ilemese** | | angel (Filius Filiorum Lucis), associated with Saturn. |
| **ilesa** | AC:G | =*ils,* thou. |
| **ili** | AC:C | =*i li,* in the first. |
| **ili-i** | AC:G | o ye hills. |
| **ilonon** | GD | =*lilonon,* branch. |
| **Ilr** | | angel (Filius Lucis), associated with Venus. Also *Isc.* |
| **ils** | ils | thou, thee. Also *il.* |
| **yls** | ils | |
| **ylsi** | ilsi | |

| | | |
|---|---|---|
| **ilas** | AC: G | |
| **ilasa** | AC: C, G | |
| **ilesa** | AC: G | |
| **ilsi** | GD | |
| **yolasa** | AC: C | |
| **i-mica-ol-zododa*** | AC: C | = *omicaolz,* be mighty. |
| **imimuamare*** | AC: G | = *imvamar,* apply oneself. |
| **Imtd**<br>**Imntd** | | angel, companion of *Tdim.* |
| **imvamar** | im-va-mar | apply oneself. |
| **imimuamare*** | AC: G | |
| **imuamar** | AC: C | |
| **imumamare** | AC: G | |
| **in** | GD | = *m,* except. |
| **inoasa** | AC: C | = *i noas,* is become. |
| **insi** | in-si | walk. |
| **inusi** | AC: C | |
| **Iocle** | | angel (Filius Filiorum Lucis), associated with Mars. |
| **iod** | AC: C | = *i od,* is and. |
| **Ioiad** | i-o-yad | a title of God: 'He that Lives Forever'. |
| **Io-iiad** | GD | |
| **yolasa** | AC: C | = *ils,* thou. |
| **yolcam** | yol-kam | bring forth. |
| **yolci** | yol-si | |
| **iolcam** | GD | |
| **yolacame** | AC: C | |
| **yolakame** | AC: G | |
| **yolaci** | AC: C | |
| **yolaki** | AC: G | |
| **Iopgna** | | demonic name (reversal of *Angpoi*) commanding cacodemons of Air of Earth. |

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|---|---|---|
| **yor** | yor | roar. |
| **yorb** | GD | |
| **yore** | AC:C | |
| **yorepoila** | AC:C | =*yrpoil,* division. |
| **ip** | ip | not. Cf. *ipam, ipamis.* |
| **ipe** | AC:C | |
| **ipam** | i-pam | is not. Cf. *ip, ipamis.* |
| **ipame** | AC:C, G | |
| **ipamis** | i-pa-mis | cannot be. Cf. *ip, ipam.* |
| **ipamisa** | AC:G | |
| **iparanu** | AC:G | =*ip uran,* not see. |
| **ipuranu** | AC:C | |
| **irgil** | ir-jil | how many. |
| **irejila** | AC:C | |
| **yrpoil** | ir-poil | division. Cf. *poilp.* |
| **yorepoila** | AC:C | |
| **isa*** | AC:G | =*as,* was. |
| **isalamanu** | AC:C | =*i salman,* is the house. |
| **isaro** | AC:C | =*isro,* promise. |
| **Isc** | | =*Ilr,* angel. |
| **isro** | iz-ro | promise. |
| **isaro** | AC:C | |
| **itahila** | AC:C | =*othil,* seat. |
| **itzomatzipe** | AC:C | =*ixomaxip,* known. |
| **Iubanladaec**<br>**Jubanladaec**<br>**Jubanladaa***<br>**Jubenladece** | | name of an angel who appeared to Dee and Kelley on 19 June 1583. |
| **iudra** | | (meaning unknown). |
| **ivame*** | AC:C | =*i umd,* is called. |
| **ivaumed** | AC:G | |

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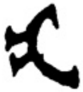
|---|---|---|
| **ivaumeda** | AC: G | |
| **ivaunieda** | AC: G | |
| **ivemeda** | AC: C | |
| **ixomaxip** | ix-o-max-ip | known. Cf. *om*. |
| **itzomatzipe** | AC: C | |
| **Izaz** | | angel, companion of *Ziza*. Also *Izraz*. |
| **izazaz** | i-za-zaz | frame, framed. |
| **i-zoda-zodazod** | AC: C | |
| **Ized** | | angel (Filia Filiarum Lucis), associated with Jupiter. |
| **Izinr** | | angel, also known as *Iznr*. |
| **Izixp** | | angel, also known as *Izxp*. |
| **izizop** | i-zi-zop | vessel, vessels; container. Also *zizop*. |
| **izodizodope** | AC: C | |
| **Iznr** | | angel skilled in medicine, ruled by *Angpoi Unnax*. Also *Izinr*. |
| **i-zoda-zodazod** | AC: C | = *izazaz*, frame. |
| **izodizodope** | AC: C | = *izizop*, vessel. |
| **Izraz** | | angel, also known as *Izaz*. |
| **Izxp** | | angel ruled by *Spmnir Llpiz*. Also *Izixp*. |

# L Ur



| | | |
|---|---|---|
| **L** | el<br>AC:C | 1) one, first; The First (a title of God). Cf. *la, li, lo.*<br>2) angel (Filius Filiorum Lucis), associated with Sol. |
| **la** | la | first. Cf. *l, li, lo.* |
| **Labnixp** | | Governor of the First Division of the Aethyr *Bag.* |
| **laf** | | (meaning unknown). |
| **lah** | | (meaning unknown). |
| **laiad**<br>**laiada** | lai-ad<br>AC:C, G | secret, secrets. |
| **Laidrom** | | Senior of Earth, associated with Mars. Also *Aidrom.* |
| **Lairz** | | angel also known as *Larz.* |
| **Lanacon** | AC:C | =*Lavacon,* Governor. |
| **Lang** | | ministering angels. |
| **lanibame** | AC:C | =*l nibm,* one season. |
| **lansh** | lonsh | power. Also *lonsa, lonshi, lonshin.* |
| **Laoaxrp**<br>**Laoazrp** | AC:C | Senior of Water, associated with Luna. |
| **lap**<br>**lape** | lap<br>AC:C, G, VV | for (conj.) |
| **Laparin** | | Governor of the Second Division of the Aethyr *Zim.* |
| **larag**<br>**laraji** | la-raj<br>AC:C | nor. |
| **larasada** | AC:C, G | =*lrasd,* dispose. |

| | | |
|---|---|---|
| **larianu*** | AC:G | =*trian,* shall be. |
| **larinuji** | AC:C, G | =*lring,* stir up. |
| **Larz** | | angel, companion of *Rlza.* |
| **las** | las | rich. |
| **lasa** | AC:C | |
| **Lasben** | | angel who appeared to Dee and Kelley. |
| **lasdi** | laz-di | foot, feet. Also *lusd.* |
| **lusdi** | GD | |
| **lava** | | pray. |
| **Lavacon** | | Governor of the Second Division of the Aethyr *Lea.* |
| **Lanacon** | AC:C | |
| **Lavavoth** | | angelic King ruling in the South-South-West. |
| **Lazdixi** | | Governor of the First Division of the Aethyr *Lit.* |
| **Lea** | | name of the Sixteenth Aethyr. |
| **Leaoc** | | angel also known as *Leoc.* |
| **lehusan** | | (meaning unknown). |
| **lehuslach** | | (meaning unknown). |
| **lel** | lel | same. Cf. *l.* |
| **Leoc** | | angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Leaoc.* |
| **lephe** | | (meaning unknown). |
| **Levanael** | | planetary angel, associated with Luna. |
| **Leveanael** | | |
| **levithmong** | le-vith-mong | beast (of the field), cattle. |
| **leuitahemonuji** | AC:C | |

| | | |
|---|---|---|
| **Lexarph** | | Governor of the First Division of the Aethyr *Zax*. |
| **Lgaiol** | | =*Slgaiol,* Senior of Water. |
| **Lhctga** | | =*Alhctga,* Senior of Earth. |
| **Lhiansa**<br>**Liiansa** | <br>AC:C | Senior of Earth, associated with Saturn. |
| **li** | | first. Cf. *l, la, lo.* |
| **liaida*** | AC:G | =*laiad,* secret. |
| **Liba** | | angel (Filius Filiorum Lucis), associated with Jupiter. |
| **li-el** | AC:C | =*l,* first. |
| **Ligdisa** | | Senior of Water, associated with Saturn. |
| **Liiansa** | AC:C | =*Lhiansa,* Senior of Earth. |
| **Lil** | | name of the First Aethyr. |
| **lilonon**<br>**iisononu***<br>**ilonon** | li-lo-non<br>AC:C<br>GD | branch, branches. |
| **limlal** | lim-lal | treasure. |
| **Lin** | | name of the Twenty-Second Aethyr. |
| **Lit** | | name of the Fifth Aethyr. |
| **Lixipsp** | AC:VV | warden of the Aethyr *Bag.* |
| **Llacza**<br>**Ilacza**<br>**Olacza** | | Divine Name of Six Letters, ruling Water of Air. |
| **Llpiz** | | Divine Name of Five Letters, ruling Fire of Earth. |
| **Lmag**<br>**Lmmag** | | angel, companion of *Magl.* |

| | | |
|---|---|---|
| **loadohi** | lo-a-do-hi | kingdom. Also *londoh.* |
| **adohi*** | GD | |
| **adoho*** | AC: C | |
| **loangab** | | (meaning unknown). |
| **Loe** | | name of the Twelfth Aethyr. |
| **loagaeth** | | speech from God. The name of a book by the angels, *Liber Logaeth.* |
| **logaeth** | | |
| **logaah** | | |
| **logah** | | |
| **loholo** | lo-ho-lo | shine. |
| **sobolo** | AC: C, GD | |
| **lolcis** | lol-sis | buckler. |
| **lolacis** | AC: C | |
| **loncho** | lon-cho | fall. |
| **lonucaho** | AC: C | |
| **lonukaho** | AC: G | |
| **londoh** | lon-do | kingdom. Also *loadohi.* |
| **londohe** | AC: C | |
| **lonudohe** | AC: C | |
| **lonsa** | lon-sa | power. Also *lansh.* |
| **lonshi** | lon-shi | |
| **lonshin** | lon-shin | |
| **lonsh** | GD | |
| **lonu-sahi-toxa** | AC: C | = *lonshi tox,* power of her. |
| **lorslq** | lor-sel-kwa | flower, flowers. |
| **lores-el-qo** | AC: C | |
| **lrasd** | el-razd | dispose. |
| **larasada** | AC: C, G | |
| **lring** | el-ring | stir up. |
| **larinuji** | AC: C, G | |
| **Lrxn** | | angel, companion of *Nlrx.* |
| **Lrixn** | | |

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|---|---|---|
| **Lsrahpm** | | Senior of Water, associated with Mars. |
| **lu** | lu | nor. |
| **Luah**<br>**Luach** | | praising angels. |
| **lucal**<br>**lucala** | lu-kal<br>AC: C, G | north. |
| **luciftian**<br>**luciftias**<br>**lucifatianu**<br>**lukiftias** | lu-sif-ti-an<br>lu-sif-ti-as<br>AC: C<br>AC: C | brightness. |
| **luiahe** | lu-ya-he | song. |
| **lulo** | | tartar (or mother of vinegar). |
| **lurfando** | | (meaning unknown). |
| **lusd**<br>**lusda**<br>**lusdan**<br>**lusdi** | luzd<br>luz-da<br>luz-dan<br>GD | foot, feet. Also *lasdi.* |
| **luseroth** | | (meaning unknown). |

| | | |
|---|---|---|
| **m** | em | 1) nine. Also *em*.<br>2) except (GD *in*). |
| **maasi** | mā-si | laid up. |
| **mabberam** | | (meaning unknown). |
| **mabza** | mab-za | coat. |
| **mabezoda** | AC:C | |
| **Mad** | mad | God. Cf. *Iad, Oiad, Piad.* |
| **mada** | AC:C, G | |
| **madariatza** | AC:C | =*madriax,* heaven. |
| **madarida** | AC:C, G | =*madrid,* iniquity. |
| **madariitza** | AC:G | =*madriax,* heaven. |
| **madariiatza** | AC:C | |
| **Madimi** | | angel (Filia Filiarum Lucis), associated with Mercury. |
| **Madimiel** | | planetary angel presiding over the sphere of Mars. |
| **madriax** | mad-ri-ax | heaven. Cf. *oadriax*. |
| **madriiax** | mad-ri-ax | |
| **madriaax** | GD | |
| **madariatza** | AC:C | |
| **madariitza** | AC:G | |
| **madariiatza** | AC:C | |
| **madrid** | mad-rid | iniquity, iniquities. |
| **madarida** | AC:C | |
| **maelpereji** | AC:C, G | =*malprg,* fire. |
| **Magl** | | angel powerful in mechanical aids, ruled by the angel *Pmagl* and *Maladi Olaad.* Also |

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|---|---|---|
| | | *Mamgl.* Companions are *Aglm, Glma, Lmag.* |
| **Magm** | | angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb.* Also *Masgm.* |
| **mahorela** | AC: VV | dark heavens. Cf. *madriax.* |
| **Maladi** | | Divine Name of Six Letters, ruling Earth of Water. |
| **Malap** | | demonic name (reversal of *Palam*) commanding cacodemons of Water of Air. |
| **malprg** | mal-përj | fire, fires; fiery darts. |
| **malpirgi** | mal-përji | |
| **maelpereji** | AC: C, G | |
| **malapereji** | AC: C | |
| **malapireji** | AC: C | |
| **Mals** | | name of the Enochian letter representing P. |
| **Mamgl** | | angel also known as *Magl.* |
| **manada*** | AC: C | see *smnad,* another. |
| **manin** | ma-nin | mind (n.). |
| **maninu** | AC: C | |
| **maoffas** | ma-of-fas | measure, be measured. |
| **maof-fasa** | AC: C | |
| **MAPM** | | 9639. |
| **meapeme** | AC: C | |
| **Mapsama** | | angel who appeared to Dee and Kelley; the name means 'Tell them'. |
| **marb** | marb | according to. |
| **marebe** | AC: C, G | |
| **marebi** | AC: G | |
| **mariehc*** | AC: G | |

| | | |
|---|---|---|
| **Masgm** | | angel also known as *Magm*. |
| **Matb** | | thousand |
| **matabe** | AC:C | |
| **Mathula** | | Governor of the Second Division of the Aethyr *Zaa*. |
| **Mathvla** | AC:C | |
| **matorb** | ma-torb | echoing. |
| **mtorebe** | AC:C | |
| **Maz** | | name of the Sixth Aethyr. |
| **Me** | | angel (Filia Lucis), associated with Luna. |
| **Med** | | name of the Enochian letter representing O. |
| **Meeana** | | demonic name (reversal of *Anaeem*) commanding cacodemons of Water of Earth. |
| **Merifri** | | =*Murifri*, angel. |
| **Mfzrn** | | demonic name (reversal of *Nrzfm*) commanding cacodemons of Fire of Fire. |
| **Mgm** | | cacodemon, counterpart of the angel *Gmnm*. |
| **miam** | mi-am | continuance. Cf. *nuam*. |
| **mian** | mi-an | |
| **miame** | AC:C | |
| **MIAN** | | 3663. |
| **mianu** | AC:C | |
| **Miao** | | angel, companion of *Iaom*. Also *Misao*. |
| **micalp** | mi-kalp | mightier. Cf. *cruscanse*. |
| **micalapape** | AC:C | |

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|---|---|---|
| **micalz** | mi-kalz | power; powerful, mighty. Cf. *canse, drilpa, lonsa.* |
| **micalzo** | mi-kal-zo | |
| **micaolz** | mi-kalz | |
| **micaelazodo** | AC:G | |
| **micaelzodo** | AC:G | |
| **micalazoda** | AC:C | |
| **micalazodo** | AC:C | |
| **micaolazoda** | AC:C | |
| **mikaelzodo** | AC:G | |
| **micma** | mik-ma | behold. |
| **micama** | AC:C, G | |
| **miinoag** | mī-nōj | corner. |
| **miinoagi** | AC:C | |
| **miketh** | | wisdom (?) |
| **mir** | mir | torment (n.) |
| **mire** | AC:G | |
| **mirc** | mirk | upon. |
| **mireca** | AC:C | |
| **mireka** | AC:C | |
| **Mirzind** | | Governor of the First Division of the Aethyr *Uti.* |
| **Misao** | | angel also known as *Miao.* |
| **Miz** | | cacodemon, counterpart of the angel *Izxp.* |
| **Mma** | | cacodemon, counterpart of the angel *Magm.* |
| **moanu*** | AC:C | = *ooanoan,* eyes. |
| **Moc** | | cacodemon, counterpart of the angel *Ocnm.* |
| **molap** | mo-lap | man, men. |
| **Molpand** | | Governor of the First Division of the Aethyr *Ich.* |

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|---|---|---|
| **molvi**<br>**molui** | mol-vi<br>AC:C | surge. |
| **mom** | mom | moss. |
| **momao** | mo-mau | crown (n.) Cf. *momar*. |
| **momar**<br>**momare** | mo-mar<br>AC:C | crown (v.), be crowned. |
| **monasci**<br>**monasaci** | mo-nas-ki<br>AC:C | name. Cf. *omaoas*. |
| **monons**<br>**mononusa** | mo-nonz<br>AC:C | heart. |
| **moooah**<br>**moooabe*** | mō-wa<br>AC:C | repent, regret. |
| **Mop** | | cacodemon, counterpart of the angel *Opmn*. |
| **Mor** | | Holy Name of Three Letters, ruling the Element of Earth. |
| **Moreorgran**<br>**Morvorgran** | | angel who appeared to Dee and Kelley. |
| **mospleh**<br>**mos-pelehe** | mos-ple<br>AC:C | horn. |
| **Mot** | | cacodemon, counterpart of the angel *Otoi*. |
| **moz** | | joy. |
| **mozod** | | joy of God. |
| **Mph** | | Holy Name of Three Letters, ruling the Element of Water. |
| **Mrx** | | cacodemon, counterpart of the angel *Rxnl*. |
| **Msal**<br>**Msmal** | | angel ruled by *Spmnir Llpiz*. |

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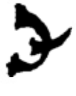
|---|---|---|
| **Mtdi**<br>**Mtndi** |  | angel, companion of*Tdim*. |
| **Mto** |  | cacodemon, counterpart of the angel *Toco*. |
| **mtorebe** | AC:C | = *matorb,* echoing. |
| **Murifri**<br>**Merifri** |  | angel who appeared to Dee and Kelley on 2 June 1583. |

# N Drux



| | | |
|---|---|---|
| **Na** | | Lord of Hosts; Trinity. Cf. *Enay*. |
| **na**<br>**na-hath** | <br>GD | name of the Enochian letter representing H. |
| **na** | AC:VV | that. |
| **Naaa** | | angel, companion of *Anaa*. Also *Navaa*. |
| **Nabaomi** | | Governor of the First Division of the Aethyr *Zen*. |
| **na-e-el** | AC:G | =*nanaeel*, power. |
| **na-hath** | GD | =*na*, Enochian letter. |
| **nai** | | (meaning unknown). |
| **Nalvage** | | angel who appeared to Dee and Kelley on 11 February 1584; his name means 'Avoidance of earthly things' *(fuga terrestrium)*. Nalvage, a near kinsman of Madimi's mother, was the principal dictator of the Enochian Calls. |
| **nanaeel** | na-nai-el | power. Cf. *micalz, lonsa*. |
| **nanba**<br>**nanuba** | nan-ba<br>AC:C | thorn, thorns. |
| **Nanta** | | spirit of Earth. |
| **Naoo**<br>**Naooo** | | angel powerful in transformation, ruled by *Aiaoai Oiiit*. |
| **napta**<br>**napeai** | nap-ta<br>na-pe-ai | sword, swords. Also *nazpsad*. |

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|---|---|---|
| **napea** | GD | |
| **napeta** | AC:C | |
| **Navaa** | | angel also known as *Naaa*. |
| **nax** | | (meaning unknown). |
| **naz** | naz | pillar, pillars. Cf. *nazarth, nazavabh.* |
| **nazoda** | AC:C, G | |
| **nazarth** | naz-arth | pillars of gladness. Cf. *naz*. |
| **na-zodaretahe** | AC:C | |
| **nazavabh** | naz-a-vab | hyacinth pillars. Cf. *naz*. |
| **na-zodavabebe*** | AC:C | |
| **nazpsad** | naz-psad | sword, swords. Also *napta*. |
| **nazps** | GD | |
| **nazodapesad** | AC:C, G | |
| **Nbrc** | | angel, companion of *Cnbr*. |
| **Nbarc** | | |
| **Ndazn** | | angel also known as *Ndzn*. |
| **Ndnos** | | demonic name (reversal of *Sondn*) commanding cacodemons of Water of Earth. |
| **ne** | | holy. |
| **Ndzn** | | angel powerful in transformation, ruled by *Maladi Olaad.* Also *Ndazn*. |
| **Nelapr** | | Divine Name of Six Letters, ruling Water of Water. |
| **nenni** | AC:VV | you have become. Cf. *noan*. |
| **neph** | | (meaning unknown). |
| **netaab** | ne-tab | government, governing. |
| **netaaib** | ne-taib | |
| **netab** | ne-tab | |

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|---|---|---|
| **netaabe** | AC:C | |
| **netaaibe** | AC:C | |
| **Nhdd** | | angel skilled in medicine, ruled by *Obgota Aabco.* |
| **Nhodd** | | |
| **NI** | | 28. |
| **Nia** | | name of the Twenty-Fourth Aethyr. |
| **nibm** | nib-ëm | season. Cf. *capimao.* |
| **nidali** | ni-da-li | noise, noises. |
| **Nigrana** | | Governor of the Second Division of the Aethyr *Des.* |
| **niis** | nīs | come, come away, come forth. |
| **niisa** | nī-sa | |
| **niiso** | nī-so | |
| **ninu** | AC:C | see *ulcinin,* happy. |
| **Nlrx** | | angel powerful in finding out secrets of men, ruled by the angel *Pnlrx* and *Iaaasd Atapa.* Companions are *Lrxn, Rxnl, Xnlr.* |
| **Nlirx** | | |
| **Noalmr** | | Divine Name of Six Letters, ruling Air of Fire. |
| **noan** | no-an | be, become. |
| **noaln** | no-aln | |
| **noar** | no-ar | |
| **noas** | no-as | |
| **noasmi** | no-as-mi | |
| **noanu** | AC:C | |
| **noalanu** | AC:C | |
| **noari** | AC:C | |
| **noasa** | AC:C | |
| **noasami** | AC:C | |

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|---|---|---|
| **nobloh** | nob-lo | palm, palms (of hand). |
| **nobeloha** | AC:C | |
| **Nocamal** | | Governor of the Second Division of the Aethyr *Lit*. |
| **Nociabi** | | Governor of the Second Division of the Aethyr *Oxo*. |
| **noco** | no-ko | servant. Cf. *booapis*. |
| **nofahon*** | AC:G | =*nothoa,* midst. |
| **Nogahel** | | planetary angel presiding over the sphere of Venus. |
| **noib** | noib | yea. |
| **noibe** | AC:C | |
| **nomig** | no-mij | even as. |
| **nomiji** | AC:C, G | |
| **nonca** | non-sa | you, to you. Cf. *vomsarg, g.* |
| **noncf** | nonsf | |
| **nonci** | non-si | |
| **noncp** | nonsp | |
| **nonuca** | AC:C | |
| **nonucafe** | AC:C | |
| **nonuci** | AC:C | |
| **nonucape** | AC:C | |
| **nonuji*** | AC:G | |
| **noqod** | nok-wod | servant, minister. Cf. *noco, booapis.* |
| **noquodi** | nok-wo-di | |
| **noquol** | nok-wol | |
| **noqodi** | AC:C | |
| **noquod** | GD | |
| **nor** | nor | son, sons. Also *noromi.* |
| **nore** | AC:G | |
| **norezoda** | AC:G | =*norz,* six. |
| **norezodacahisa** | AC:C | =*norz chis,* six are. |

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| **noromi** | no-ro-mi | son, sons. Also *nor*. |
| **noroni*** | AC:C | |
| **norz** | norz | six. |
| **norezoda** | AC:G | |
| **nostoah** | | it was (?) |
| **nothoa** | no-thoa | midst; among, amidst. |
| **notahoa** | AC:C, G | |
| **nofahon*** | AC:G | |
| **Npat** | | angel ruled by *Aourrz Aloai*. |
| **Nprat** | | |
| **Nroa** | | angel, companion of *Roan*. |
| **Nrcoa** | | |
| **Nrzfm** | | Divine Name of Five Letters, ruling Fire of Fire. |
| **nuam** | nu-am | continuance. Cf. *miam*. |
| **nuame** | AC:C | |

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|---|---|---|
| **o** | o | five. |
| **Oacnr** | | angel, also known as *Oanr*. |
| **oadariatza** | AC:C | =*oadriax,* lower heavens. |
| **oado** | o-a-do | weave. |
| **oadriax**<br>**oadariatza** | o-ad-ri-ax<br>AC:C | lower heavens. Cf. *madriax*. |
| **oai** | o-ai | amongst. Also *aaf, aai, aao, eai.* |
| **Oalco** | | =*Aabco,* Divine Name. |
| **oali**<br>**oeli** | o-a-li<br>AC:C | place, put. Cf. *aala*. |
| **oanio** | o-a-ni-o | moment. |
| **Oanr** | | angel, companion of *Roan*. Also *Oacnr*. |
| **Oap** | | cacodemon, counterpart of the angel *Apst*. |
| **OB** | | 28. |
| **Obava** | | Divine Name of Five Letters, ruling Water of Fire. |
| **Obelison** | | a title of the angelic Prince *Befafes:* 'Pleasant Deliverer'. Cf. *obelisong*. |
| **obelisong**<br>**obelisonugi**<br>**obelisonuji** | o-be-li-song<br>AC:C, G<br>AC:G | deliverer. Cf. *zonrensg*. |
| **obeloce** | AC:C | =*obloc,* garland. |
| **obezoda** | AC:C | =*obza,* half. |

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|---|---|---|
| **obloc** | ob-lok | garland. |
| **obeloce** | AC:C | |
| **Obgota** | | Divine Name of Six Letters, ruling Air of Water. |
| **Olgota** | | |
| **Oblgota** | GD | |
| **Obmacas** | | Governor of the First Division of the Aethyr *Deo*. |
| **oboleh** | o-bo-le | garment. |
| **obolehe** | AC:C | |
| **Obvaors** | | Governor of the Second Division of the Aethyr *Uti*. |
| **Obuaors** | AC:C | |
| **obza** | ob-za | half. |
| **obezoda** | AC:C | |
| **Ocanm** | | angel, also known as *Ocnm*. |
| **Ocbaa** | | demonic name (reversal of *Aabco*) commanding cacodemons of Air of Water. |
| **Occodon** | | Governor of the First Division of the Aethyr *Lil*. |
| **Ocnm** | | angel powerful in transformation, ruled by *Cbalpt Arbiz*. |
| **od** | od | and. |
| **odazodi** | AC:C | see *acroodzi,* beginning. |
| **Oddiorg** | | Governor of the First Division of the Aethyr *Zip*. |
| **odo** | o-do | 1) open.<br>2) cacodemon, counterpart of the angel *Doop*. |
| **Odraxti** | | Governor of the Second Division of the Aethyr *Rii*. |

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|---|---|---|
| **Odxlov** | | demonic name (reversal of *Volxdo*) commanding cacodemons of Earth of Fire. |
| **Oec** | | cacodemon, counterpart of the angel *Ecop.* |
| **oecrimi** | o-ek-ri-mi | praise (v.), sing praises. Cf. *ecrin, rest.* |
| **oe-cari-mi** | AC: C | |
| **oekarimi** | AC: G | |
| **iecarimi*** | AC: C | |
| **oela** | AC: G | = *ol,* make. |
| **oeli** | AC: C | = *oali,* place. |
| **ofafafe** | o-fa-fa-fe | vial. Also *efafafe.* |
| **ofekufa** | AC: VV | elevated, lifted up. |
| **Ogiodi** | | demonic name (reversal of *Idoigo*) commanding cacodemons of Air of Air. |
| **oheloka** | AC: G | duke. |
| **ohio** | o-hi-o | woe. |
| **ohyo** | AC: C | |
| **oholera*** | AC: G | = *ohorela,* make law. |
| **Ohooohaatan** | | Great Elemental King of Fire. |
| **ohorela** | o-ho-re-la | make a law, legislate. |
| **oholera*** | AC: G | |
| **oi** | oi | this. |
| **Oia** | | cacodemon, counterpart of the angel *Iaba.* |
| **Oiad** | o-yad | God, the Just One. Cf. *Iad, Mad.* |
| **Oiada** | AC: C, G | |
| **Oiiit** | | Divine Name of Five Letters, ruling Earth of Air. |

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| **Oip** | | Holy Name of Three Letters, ruling the Element of Fire. |
| **o-isalamahe*** | AC:C | = *oi salman,* this house. |
| **okada** | AC:G | mercy. |
| **ol** | ol | 1) I, myself. |
| **ole** | AC:C | 2) make. Cf. *eol, oln.* |
| | | 3) 24; one twenty-fourth. |
| **Olaad** | | Divine Name of Five Letters, ruling Earth of Water. |
| **Olacza** | | = *Llacza,* Divine Name. |
| **olaho** | AC:VV | for the second time. Cf. *olani.* |
| **olalogi** | AC:C | = *ollog,* man. |
| **olalore** | AC:C, G | = *ollor,* man. |
| **olani** | o-la-ni | twice. |
| **olanu** | AC:C | = *oln,* made. |
| **olapireta** | AC:C, G | = *olpirt,* light. |
| **ole** | AC:C | = *ol,* one twenty-fourth. |
| **Olgota** | | = *Obgota,* Divine Name. |
| **ollog** | ol-og | man, men. Cf. *morlap, olora.* |
| **ollor** | ol-or | |
| **olalogi** | AC:C | |
| **olalore** | AC:C, G | |
| **oln** | oln | made. Cf. *ol, eol.* |
| **olanu** | AC:C | |
| **Oloag** | | Divine Name of Five Letters, ruling Air of Fire. |
| **olora** | ol-o-ra | (of) man. Cf. *ollag, morlap.* |
| **Olpaged** | | angelic King ruling in the East. |

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| **olpirt**<br>**olprt**<br>**olapireta** | ol-përt<br>GD<br>AC:C, G | light. |
| **om**<br>**ome** | om<br>AC:C | 1) understand, know. Also *omax*. Cf. *oma*, *ixomaxip*.<br>2) we, us. |
| **oma**<br>**omp**<br>**omepe** | o-ma<br>omp<br>AC:G | understanding. Cf. *om*. |
| **Omagg** | | angel, also known as *Omgg*. |
| **Omagrap** | | Governor of the Third Division of the Aethyr *Pop*. |
| **omaoas**<br>**omaoasa**<br>**omaosa** | o-ma-was<br>AC:C, G<br>AC:G | name. Cf. *dooain*, *monasci*. |
| **omax**<br>**omaxa** | om-ax<br>AC:C | know. Also *om*. Cf. *oma*, *ixomaxip*. |
| **ome** | AC:C | = *om*, *know*. |
| **Omebb** | | Divine Name of Five Letters, ruling Water of Water. |
| **omepe** | AC:C | = *omp*, understanding. |
| **ome-petilabe** | AC:C | = *omp tilb*, her understanding. |
| **Omgg** | | angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn*. Also *Omagg*. |
| **Omia** | | angel, companion of *Iaom*. Also *Omsia*. |
| **omicaolz** | o-mi-kalz | be mighty. Cf. *micalz*. |
| **omp** | | = *oma*, understanding. |
| **Omsia** | | angel, also known as *Omia*. |
| **omsomna** | | (meaning unknown). |

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| **on** | AC:VV | made, built. Cf. *oln.* |
| **Ona** | | cacodemon, counterpart of the angel *Naoo.* |
| **ondoh*** | GD | = *londoh,* kingdom. |
| **Onh** | | cacodemon, counterpart of the angel *Nhdd.* |
| **Onizimp** | | Governor of the Second Division of the Aethyr *Tor.* |
| **Onp** | | cacodemon, counterpart of the angel *Npat.* |
| **ooa*** | AC:C | See *ooanoan,* eye. |
| **ooain*** | GD | |
| **Ooanamb** | | Governor of the Third Division of the Aethyr *Uta.* |
| **ooanoan** | ō-a-no-an | eye, eyes. |
| **ooaona** | ō-a-o-na | |
| **ooa*** | AC:C | |
| **ooain*** | GD | |
| **ooge** | ō-ge | chamber. |
| **Oopz** | | angel powerful in transformation, ruled by *Volxdo Sioda.* |
| **Oodpz** | | |
| **OP** | | 22. |
| **ope** | AC:C | |
| **Opad** | | angel, companion of *Dopa.* Also *Opnad.* |
| **Opmn** | | angel skilled in medicine, ruled by *Noalmr Oloag.* |
| **Opamn** | | |
| **Opna** | | angel powerful in transformation, ruled by *Cbalpt Arbiz.* |
| **Opana** | | |

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| **Opnad** | | angel, also known as *Opad.* |
| **oq** | ok | but. Cf. *crip.* |
| **o-quo** | AC:C | |
| **or** | | name of the Enochian letter |
| **orth** | GD | representing F. |
| **Orcanin** | | Governor of the First |
| **Orcamir** | AC:C | Division of the Aethyr *Nia.* |
| **oreri** | AC:C, G | =*orri,* stone. |
| **oresa** | AC:C, G | =*ors,* darkness. |
| **oresaba** | AC:C | =*orsba,* drunken. |
| **oresacore** | AC:C | =*orscor,* dryness. |
| **oresaha*** | AC:C | =*orsba,* drunken. |
| **Orh** | | name of a spirit. ('The word has 72 significations'). |
| **Ormn** | | angel skilled in medicine, ruled by *Angpoi Unnax.* Also *Orpmn.* |
| **Oro** | | Holy Name of Three Letters, ruling the Element of Air. |
| **oroch** | o-roch | under, underneath. |
| **orocha** | o-ro-cha | |
| **orocahe** | AC:C | |
| **orocaha** | AC:C | |
| **Orpanib** | | Governor of the Third |
| **Orpamb** | AC:C | Division of the Aethyr *Zaa.* |
| **Orpmn** | | angel, also known as *Ormn.* |
| **orri** | or-ri | stone. Cf. *patralx.* |
| **oreri** | AC:C, G | |
| **ors** | orz | darkness. |
| **oresa** | AC:C, G | |

| | | |
|---|---|---|
| **orsba** | orz-ba | drunken. |
| **oresaba** | AC:C | |
| **orsca** | orz-ka | building, buildings. |
| **orscor** | orz-kor | dryness. |
| **oresacore** | AC:C | |
| **orth** | GD | = *or*, Enochian letter representing F. |
| **os** | os | twelve. |
| **osf** | osf | discord. |
| **othil** | o-thil | 1) set; I have set. |
| **otahil** | AC:C | 2) seat, seats. Cf. *thil.* |
| **otahila** | AC:C, G | |
| **Otoi** | | angel ruled by *Aourrz Aloai.* |
| **Otroi** | | |
| **oucho** | u-cho | confound. |
| **ovcho** | GD | |
| **oucaho** | AC:G | |
| **ovankaho*** | AC:G | |
| **ovoars** | o-vo-arz | centre. |
| **ouoaresa** | AC:G | |
| **ovof** | ov-of | magnify, be magnified. |
| **OX** | | 26. |
| **oxex** | ox-ex | vomit. |
| **oxiayal** | ox-i-ai-al | mighty seat, throne. |
| **Oxlopar** | | Governor of the Third Division of the Aethyr *Bag.* |
| **Oxo** | | name of the Fifteenth Aethyr. |
| **oxox** | | (meaning unknown). |
| **Oyub** | | angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* |
| **Oyaub** | | |

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|---|---|---|
| **Ozab** | | angel, companion of *Boza.* |
| **Ozaab** | | |
| **ozazm** | o zaz-ëm | make (me), make (us). Cf. *ol.* |
| **ozazma** | o-zaz-ma | |
| **ozozma** | GD | |
| **ozadazodame** | AC:C | |
| **ozodazodama** | AC:C | |
| **Ozidaia** | | Governor of the First Division of the Aethyr *Lin.* |
| **ozien** | o-zin | hand. Cf. *zien.* |
| **ozol** | o-zol | |
| **ozodien** | AC:C | |
| **ozodola** | AC:C | |
| **ozongon** | o-zong-on | wind, winds. Also *zong.* |
| **ozodonugonu** | AC:C | |

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|---|---|---|
| **p** | pi | eight. |
| **pa** | | name of the Enochian letter representing B. |
| **pe** | GD | |
| **paaox** | pa-ox | remain. |
| **paaoxt** | pa-oxt | |
| **pa-aolza*** | AC:G | |
| **pa-aotza** | AC:G | |
| **paaotzata** | AC:C | |
| **pa-iotz** | AC:G | |
| **pa-iotza** | AC:G | |
| **pacaduasam** | | (meaning unknown). |
| **pacaph** | | (meaning unknown). |
| **Pacasna** | | Governor of the Second Division of the Aethyr *Arn.* |
| **Paco** | | angel powerful in transformation, ruled by *Maladi Olaad.* Also *Palco.* |
| **padgze** | | justice from the Divine Power, without blemish. |
| **Pado** | | angel, companion of *Dopa.* Also *Pando.* |
| **paeb** | paib | oak. |
| **paebe** | AC:C | |
| **Paeoc** | | angel, also known as *Paoc.* |
| **page** | pa-ge | rest. |
| **paje** | AC:C | |
| **paid** | paid | always. |
| **paida** | AC:C, G | |

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|---|---|---|
| **pa-iotz** | AC:G | =*paaox,* remain. |
| **pa-iotza** | AC:G | |
| **pajeipe** | AC:C | =*page ip,* rest not. |
| **pajo-ooaoanu** | AC:G | =*pugo ooaona,* to eyes. |
| **pal** | GD | name of the Enochian letter representing X. |
| **pala** | | two (separated), pair. Cf. *pola.* |
| **Palam** | | Divine Name of Five Letters, ruling Water of Air. |
| **Palco** | | angel, also known as *Paco.* |
| **Pali** | | angel ruled by *Rzionr Nrzfm.* Also *Panli.* |
| **Palut** | | angel, also known as *Paut.* |
| **pambt** | pamt | unto (me). |
| **pamebeta** | AC:C | |
| **pamphicas** | | (meaning unknown: a contemptuous word). |
| **Pando** | | angel, also known as *Pado.* |
| **Panli** | | angel, also known as *Pali.* |
| **panpir** | pan-për | pour (down). |
| **panupire** | AC:C | |
| **Paoc** | | angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* Also *Paeoc.* |
| **paombd** | pāmd | member, members. |
| **paomebeda** | AC:C | |
| **papnor** | pap-nor | remembrance, memory. |
| **papenore** | AC:C | |
| **par** | par | they, them; in them. |
| **pare** | AC:C | |

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|---|---|---|
| **parach** | par-ak | equal. |
| **paracahe** | AC:C | |
| **paracleda** | pa-ra-kle-da | wedding. |
| **paracaleda** | AC:C | |
| **paradial** | pa-ra-di-al | dwelling, dwellings; living dwellings. |
| **pa-ra-diala** | AC:C | |
| **paradiz** | pa-ra-diz | virgin. |
| **paradizod** | AC:C | |
| **para-di-zoda** | AC:C | |
| **Paraoan** | | Governor of the Second Division of the Aethyr *Lin.* |
| **pare** | AC:C | =*par,* they. |
| **pare-meji** | AC:C | =*parm gi,* run with. |
| **parm** | parm | run. |
| **pareme** | AC:C | |
| **Parziba** | | Governor of the Second Division of the Aethyr *Chr.* |
| **pasbs** | pazbz | daughter, daughters. |
| **pashs** | GD | |
| **pasahasa** | AC:C | |
| **Pascomb** | | Governor of the Second Division of the Aethyr *Lil.* |
| **Paxcomb** | | |
| **patralx** | pat-ralx | rock (n.) Cf. *orri.* |
| **pataralaxa** | AC:C | |
| **Paulacarp** | | name of an evil spirit. |
| **Paut** | | angel, companion of *Utpa.* Also *Palut.* |
| **Paxcomb** | | =*Pascomb,* Governor. |
| **Paz** | | name of the Fourth Aethyr. |
| **PD** | | 33. |
| **peda** | AC:C | |

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| **Pdi** | | cacodemon, counterpart of the angel *Diri*. |
| **Pdoce** | | Holy Name of Five Letters, ruling the Element of Fire. |
| **Pedoce** | GD | |
| **pe** | GD | =*pa*, Enochian letter representing B. |
| **pe-iad** | AC:C | =*Piad*, God. |
| **pelapeli** | AC:C | =*plapli*, partaker. |
| **peleh** | | (meaning unknown). |
| **pelosi** | AC:C | =*plosi*, many. |
| **PEOAL** | | 69636. |
| **peranuta** | AC:G | see *adrpan*, cast down. |
| **peredazodare** | AC:C | =*prdzar*, diminish. |
| **peregi** | AC:G | =*prge*, *prgel*, fire. |
| **pereje** | AC:C, G | |
| **pereji** | AC:G | |
| **perejela** | AC:C | |
| **pereta** | AC:C | see *ialprt*, flame. |
| **periazoda** | AC:C | =*priaz*, *priazi*, those. |
| **periazodi** | AC:C | |
| **perifa*** | AC:C | =*praf*, dwell. |
| **peripsax** | pe-rip-sax | heaven. Cf. *madriax*. |
| **peripsol** | pe-rip-sol | |
| **piripsol** | pi-rip-sol | |
| **piripson** | pi-rip-son | |
| **pi-ripesonu** | AC:C | |
| **peripesatza** | AC:C | |
| **peripesol** | AC:C, G | |
| **piripsax** | GD | |
| **Pfm** | | cacodemon, counterpart of the angel *Fmna*. |

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| **phama** | | I will give. |
| **Phanael** | | angel who appeared to Dee and Kelley. |
| **Phra** | | angel powerful in change of place, ruled by the angel *Ephra* and *Anaeem Sondn.* Companions are *Hrap, Raph, Aphr.* |
| **Phara** | | |
| **pi** | pi | 1) place (n.)<br>2) she. |
| **Pia** | | cacodemon, counterpart of the angel *Iahl.* |
| **Piad** | pi-ad | God. Cf. *Iad, Mad, Oiad.* |
| **piadph** | pi-adf | jaw, jaws. |
| **pi-adapahe** | AC:G | |
| **pi-adapehe** | AC:C, G | |
| **pi-adph** | GD | |
| **piamol** | pi-a-mol | righteousness. |
| **piamoel** | AC:C, GD | |
| **pian** | GD | See *aspian,* quality. |
| **pianu** | AC:C | |
| **piap** | pi-ap | balance (n.) |
| **piape** | AC:C, G; GD | |
| **pi-beliare** | AC:C | =*pi bliar,* places of comfort. |
| **pidiai** | pi-di-ai | sleeve, marble sleeves. |
| **pii** | GD | =*pi i,* she is. |
| **pilada** | AC:C | =*pild,* continually. |
| **pilah** | pi-la | moreover. |
| **pilahe** | AC:C, G | |
| **pild** | pild | continually. |
| **pilada** | AC:C | |

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| **pilzin** | pil-zin | firmament of waters. |
| **pil-zodinu** | AC:C | |
| **pinzu-a** | | (meaning unknown). |
| **Pir** | pīr | Holy One, Holy Ones. |
| **Pire** | AC:C, G | |
| **pire** | AC:VV | holy. |
| **pireda** | AC:VV | |
| **pi-ripesonu** | AC:C | =*peripsax,* heaven. |
| **piripsax** | GD | |
| **piripsol** | | |
| **piripson** | | |
| **Piz** | | cacodemon, counterpart of the angel *Iznr*. |
| **pizi** | GD | See *amipzi,* fasten. |
| **plapli** | plap-li | partaker, partakers. |
| **pelapeli** | AC:C | |
| **plosi** | plo-zi | many, as many. |
| **pelosi** | AC:C | |
| **Pmagl** | | angel ruling *Magl* and companions. |
| **Pmox** | | angel ruled by *Aourzz Aloai.* |
| **Pmzox** | | |
| **poamal** | po-a-mal | palace. |
| **poamalzod** | po-a-mal-zod | |
| **poamala** | AC:C | |
| **pooumala** | AC:G | |
| **proamal*** | AC:G | |
| **Pocisini** | AC:VV | =*Focisni,* Governor. |
| **poilp** | poilp | divide. Cf. *yrpoil.* |
| **poilape** | AC:C, G | |
| **pola** | | two (together), *pair.* Cf. *pala.* |

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| **Ponodol** | | Governor of the Third Division of the Aethyr *Ich.* |
| **pooumala** | AC:G | =*poamal,* palace. |
| **Pop** | | name of the Nineteenth Aethyr. |
| **Pophand** | | Governor of the First Division of the Aethyr *Des.* |
| **Pothnir** | | Governor of the Third Division of the Aethyr *Paz.* |
| **Ppsac** | | angel ruling *Psac* and companions. |
| **praf** | praf | dwell (in). Cf. *faonts, pragma.* |
| **perifa*** | AC:C | |
| **pragma** | | dwell (?) Cf. *praf, faonts.* |
| **prdzar** | për-dzar | diminish. |
| **peredazodare** | AC:C | |
| **prge** | përj | fire. |
| **prgel** | për-jel | |
| **peregi** | AC:G | |
| **pereje** | AC:C, G | |
| **pereji** | AC:G | |
| **perejela** | AC:C | |
| **priaz** | pri-az | those. |
| **priazi** | pri-a-zi | |
| **periazoda** | AC:C | |
| **periazodi** | AC:C | |
| **Pristac** | | Governor of the Third Division of the Aethyr *Zid.* |
| **proamal*** | AC:G | =*poamal,* palace. |
| **Psac** | | angel powerful in mechanical arts, ruled by the angel *Ppsac* |
| **Psuac** | | |

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| | | and *Volxdo Sioda.* Companions are *Sacp, Acps, Cpsa.* |
| **pugo** | pu-go | unto. |
| **pujo** | AC:G | |
| **puje** | AC:G | |
| **puim** | pu-im | sickle, sickles. |
| **puin*** | | |
| **pu-ime** | AC:C, G | |
| **puje** | AC:G | =*pugo,* unto. |
| **pujo** | AC:G | |
| **Pxinbal** | AC:VV | =*Labnixp,* Governor. |
| **Pziza** | | angel ruling *Ziza* and companions. |

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| **q** | kwa | or. |
| **qo** | AC:C | |
| **q** | kwa | 1) thy. |
| **quo** | AC:C | 2) content, contents. |
| **qaa** | kwā | garment, garments. |
| **qaa** | kwā | creation. Cf. *qaal.* |
| **qaan** | kwān | |
| **qaaon** | kwān | |
| **qaas** | kwās | |
| **quaa** | AC:G | |
| **qa-a-an** | GD | |
| **qo-a-an** | AC:C | |
| **qaa-om** | GD | |
| **qoaanu** | AC:G | |
| **qua-a-on** | AC:G | |
| **go-a-anu*** | AC:G | |
| **qaal** | kwāl | creator. Cf. *qaa.* |
| **qadah** | kwā-dā | |
| **qo-a-al** | AC:G | |
| **qo-o-al** | AC:G | |
| **qo-o-ala** | AC:G | |
| **quo-o-al** | AC:G | |
| **go-o-al*** | AC:G | |
| **qaada** | GD | |
| **quo-a-dahe** | AC:C | |
| **qanis** | GD | =*quanis,* olive. |
| **qouodi** | AC:G | see *noquod,* minister. |
| **qting** | kwë-ting | rotten. |
| **qotinuji** | AC:C | |
| **quanis** | kwa-nis | olive, olives. |
| **qanis** | GD | |

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| **QUAR** | | 1636. |
| **quare** | AC:C | |
| **quasahi** | kwa-sa-hi | pleasure |
| **quasb** | kwazb | destroy. |
| **quasaba** | AC:G | |
| **quasabe** | AC:C, G | |
| **quasahe*** | AC:G | |
| **quiin** | kwīn | wherein. |
| **quiinu** | AC:C, G | |
| **quo-a-al** | AC:C, G | =*qaal,* creator. |
| **quo-a-asa** | AC:C | =*qaas,* creation. |
| **quo-a-dahe** | AC:C | =*qadah,* creator. |
| **quo-o-al** | AC:G | =*qaal,* creator. |
| **quo-o-i-ape** | AC:G | by the name. Cf. *dooiap.* |
| **qurlst** | kwërlst | handmaid. |
| **qurelesata** | AC:C | |

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| **Raagios** | | Elemental King of Water, associated with Sol. |
| **Raagiol** | | |
| **Raagiosl** | | |
| **Raagiosel** | AC:C | |
| **Raaph** | | angel, also known as *Raph.* |
| **raas** | rās | east. |
| **raasy** | rā-sy | |
| **ra-asa** | AC:C | |
| **raasyo** | AC:C | |
| **raclir** | rak-lir | weeping. |
| **racalire** | AC:C | |
| **Rad** | | cacodemon, counterpart of the angel *Adre.* |
| **Ranglam** | | Governor of the Third Division of the Aethyr *Uti.* |
| **Raph** | | angel, companion of *Phra.* |
| **Rapolxo** | AC:VV | =*Oxlopar,* Governor. |
| **Rbnh** | | angel skilled in finding metals and precious stones, ruled by *Llacza Palam.* |
| **Rbznh** | | |
| **Rcnb** | | angel, companion of *Cnbr.* |
| **Rcanb** | | |
| **Rda** | | cacodemon, counterpart of the angel *Datt.* |
| **resat-el** | AC:C | =*rest el,* praise Him. |
| **rest** | rest | praise (v.) Cf. *oecrimi.* |
| **Rgan** | | angel powerful in transformation, ruled by *Volxdo Sioda.* |
| **Rgoan** | | |

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| **Rii** | | name of the Twenty-Ninth Aethyr. |
| **Rinmps** | | demonic name (reversal of *Spmnir*) commanding cacodemons of Fire of Earth. |
| **rior** | ri-or | widow. |
| **riore** | AC:C | |
| **ripir** | ri-pir | no place. Cf. *pi.* |
| **ripire** | AC:C | |
| **rit** | rit | mercy. Cf. *iehusoz.* |
| **rita** | AC:C | |
| **Rlmu** | | angel skilled in finding metals and precious stones, ruled by *Anaeem Sondn.* |
| **Rlemu** | | |
| **rlodnr** | | furnace (?), crucible (?) |
| **Rmlaon** | | demonic name (reversal of *Noalmr*) commanding cacodemons of Air of Fire. |
| **Rnoizr** | | demonic name (reversal of *Rzionr*) commanding cacodemons of Fire of Earth. |
| **Roan** | | angel powerful in mechanical arts, ruled by the angel *Hroan* and *Cbalpt Arbiz.* Companions are *Oanr, Anro, Nroa.* |
| **Rocan** | | |
| **Rocle** | | angel (Filius Filiorum Lucis) associated with Mars. |
| **Iocle** | AC:C | |
| **Ronoamb** | | Governor of the First Division of the Aethyr *Tor.* |
| **ror** | ror | sun. |
| **roray** | AC:C, G | |
| **rore** | AC:G | |

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| **rowgh** | | (meaning unknown). |
| **roxtan** | | wine. |
| **Rpa** | | cacodemon, counterpart of the angel *Paco*. |
| **Rpalen** | | demonic name (reversal of *Nelapr*) commanding cacodemons of Water of Water. |
| **Rrb** | | cacodemon, counterpart of the angel *Rbnh*. |
| **Rrl** | | cacodemon, counterpart of the angel *Rlmu*. |
| **rsam** | rë-sam | admiration. |
| **Rsi** | | cacodemon, counterpart of the angel *Sias*. |
| **Rsni**<br>**Rsoni** | | angel skilled in medicine, ruled by *Angpoi Unnax*. |
| **rudna** | | (meaning unknown). |
| **Ruoi**<br>**Ruroi** | | angel skilled in finding metals and precious stones, ruled by *Nelapr Omebb*. |
| **Rxao** | | angel powerful in transformation, ruled by *Cbalpt Arbiz*. Also *Rxpao*. |
| **Rxnl**<br>**Rxinl** | | angel, companion of *Nrlx*. |
| **Rxp** | | cacodemon, counterpart of the angel *Xpcn*. |
| **Rxpao** | | angel, also known as *Rxao*. |
| **Rzionr** | | Divine Name of Six Letters, ruling Fire of Fire. |

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| **Rzla**<br>**Rzila** | angel powerful in mixtures of natures, ruled by the angel *Erzla* and *Idoigo Ardza.* Companions are *Zlar, Larz, Arzl.* |

# S Fam

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|---|---|---|
| **S** | | 1) four, fourth.<br>2) angel (Filia Filiarum Lucis) associated with Sol. |
| **sa** | AC:G | and. |
| **sa** | GD | see *saga,* entire. |
| **Saaiz** | | angel, also known as *Saiz.* |
| **saanir** | sā-nir | part, parts. |
| **saanire** | AC:C | |
| **saba** | | = *soba,* whose. |
| **Sabathiel** | | planetary angel presiding over the sphere of Saturn. |
| **Sach** | | confirming angels. |
| **Sacp** | | angel, companion of *Psac.* Also *Saucp.* |
| **sa-div** | AC:C | = *s diu,* fourth angle. |
| **saga** | sa-ga | one, entire, whole. |
| **Saiinou** | | Senior of Water, associated with Jupiter. |
| **Saiinov** | AC:C | |
| **Saiz** | | angel skilled in medicine, ruled by *Obgota Aabco.* Also *Saaiz.* |
| **salabaiotza*** | AC:G | = *salbrox,* sulphur. |
| **salabarotza** | AC:G | |
| **salaberoxa** | AC:C | |
| **salaberotza** | AC:G | |
| **salada** | AC:C, G | = *sald,* wonder. |
| **salamanu** | AC:C, G | = *salman,* house. |
| **salamann*** | AC:G | |

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| **salbrox** | sal-brox | sulphur. Cf. *dlasod.* |
| **salabaiotza*** | AC:G | |
| **salabarotza** | AC:G | |
| **salaberoxa** | AC:C | |
| **salaberotza** | AC:G | |
| **sald** | sald | wonder, wonders (n.) Cf. *zirn.* |
| **salada** | AC:C, G | |
| **ald*** | GD | |
| **salman** | sal-man | house. |
| **salamanu** | AC:C, G | |
| **salamann*** | AC:G | |
| **Samapha** | | Governor of the First Division of the Aethyr *Zom.* |
| **same*** | AC:C | = *om,* know. |
| **samvelg** | sam-velj | righteous. Cf. *balit.* |
| **samevelaji** | AC:C | |
| **sapah** | sa-pa | sound, sounds; mighty sounds. |
| **sapahe** | AC:C, G | |
| **Saucp** | | angel, also known as *Sacp.* |
| **Saxtomp** | | Governor of the First Division of the Aethyr *Maz.* |
| **sayomepe** | AC:C | = *symp,* another. |
| **Saziami** | | Governor of the First Division of the Aethyr *Zaa.* |
| **Scio** | | angel skilled in medicine, ruled by *Noalmr Oloag.* |
| **Scmio** | | |
| **sembabam** | | (meaning unknown). |
| **Semeliel** | | planetary angel presiding over the sphere of Sol. |
| **semeroh** | | (meaning unknown). |

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| **Sendenna**<br>**Sondenna**<br>**Sundenna** | | name of an evil spirit. |
| **ser** | | mourning, lamentation. Cf. *eophan*. |
| **Shal**<br>**Shial** | | angel powerful in transformation, ruled by *Aiaoai Oiiit*. |
| **siaion**<br>**siaionu** | si-ay-on<br>AC:C | temple, temples. |
| **Sias** | | angel skilled in medicine, ruled by *Idoigo Ardza*. Also *Sigas*. |
| **siasch** | GD | =*esiasch*, brother. |
| **siatris**<br>**skatarisa*** | si-a-tris<br>AC:C | scorpion, scorpions. |
| **sibsi**<br>**sibesi** | sib-si<br>AC:C | covenant. |
| **Sigas** | | angel, also known as *Sias*. |
| **Sigmorf** | | Governor of the First Division of the Aethyr *Tan*. |
| **Sioda** | | Divine Name of Five Letters, ruling Earth of Fire. |
| **Sisp**<br>**Siosp** | | angel ruled by *Rzionr Nrzfm*. |
| **skatarisa*** | AC:C | =*siatris*, scorpion. |
| **Slgaiol** | | Senior of Water, associated with Venus. Also *Lgaiol*. |
| **smnad** | smë-nad | another. Cf. *symp*. |
| **Soageel** | | Governor of the Third Division of the Aethyr *Nia*. |

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| **Soaixnt** | | Senior of Water, associated with Mercury. |
| **Soaiznt** | AC:C | |
| **soba** | so-ba | whose, whom. |
| **sobam** | so-bam | |
| **sobca** | sob-ka | |
| **sobol** | so-bol | |
| **sobra** | so-bra | |
| **sobha** | so-ba | |
| **soha** | so-ha | |
| **sobama** | so-ba-ma | |
| **sobame** | AC:C, G | |
| **sobeh-hah** | GD | |
| **sobola** | AC:C | |
| **sob-ha-atahe** | AC:C | = *sobha ath,* whose works. |
| **sobol** | so-bol | west. (Also 'whose': see *soba*). |
| **soboln** | GD | |
| **so-bolunu** | AC:C | |
| **bobanu*** | AC:G | |
| **bolanu*** | AC:G | |
| **sobra** | | = *soba,* whose. |
| **sobrazod-ol** | AC:C | = *sobra zol,* whose hands. |
| **Sochial** | | Governor of the Third Division of the Aethyr *Lea.* |
| **sola-bi-enu*** | AC:G | = *solpeth bien,* hearken to my voice. |
| **solamianu** | AC:G | = *soba mian,* whose continuance. |
| **solpeth** | sol-peth | hearken, listen. |
| **sol-petahe** | AC:C | |
| **Sondenna** | | = *Sendenna,* an evil spirit. |
| **Sondn** | | Divine Name of Five Letters, ruling Water of Earth. |

| | | |
|---|---|---|
| **sonf**<br>**sonuf** | sonf<br>AC:C | reign, rule. |
| **sor** | | action. |
| **soyga** | | will of God (?) (The *Book of Soyga* was one of Dee's holy books; the spirits said it was not a reversal of the Greek ἅγιοσ , holy.) |
| **Spmnir** | | Divine Name of Six Letters, ruling Fire of Earth. |
| **Srahpm** | | =*Lsrahpm,* Senior of Water. |
| **Stim**<br>**Strim** | | angel ruled by *Spmnir Llpiz.* |
| **Stimcul** | | 1) angel (Filius Lucis), associated with Saturn.<br>2) angel (Filia Filiarum Lucis) associated with Saturn. |
| **Sudsamna** | | Kelley's good angel. |
| **Sundenna** | | =*Sendenna,* an evil spirit. |
| **surzas**<br>**surezodasa** | sur-zas<br>AC:C | swear, be sworn. Cf. *zurza.* |
| **symp** | simp | another. Cf. *smnad.* |

# T Gisg

| | | |
|---|---|---|
| **t** | ti | 1) also.<br>2) it.<br>3) visit. Also *f.* |
| **ta** | ta | 1) as.<br>2) thee (AC: G). |
| **Taad** | | angel powerful in mixtures of natures, ruled by the angel *Ataad* and *Obgota Aabco.* Also *Taoad.* Companions are *Aadt, Adta, Dtaa.* |
| **taba** | ta-ba | govern. Also *caba.* Cf. *tabaan, tabaord.* |
| **tabas** | ta-bas | |
| **tabaori** | ta-bāri | |
| **tabasa** | AC: G | |
| **tebasa** | AC: G | |
| **tabaan** | ta-bān | governor. Cf. *taba, tabaord.* |
| **tabaanu** | AC: C | |
| **tabaord** | ta-bārd | govern, be governed. |
| **tabaoreda** | AC: C | |
| **tabges** | tab-jes | cave. |
| **tabejesa** | AC: C | |
| **Tabitom** | | Governor of the Third Division of the Aethyr *Zax.* |
| **Tahando** | | Governor of the Third Division of the Aethyr *Oxo.* |
| **Tahaoeloj** | | Elemental King of Air. |
| **tahil** | AC: C | = *thil, thild, thiln,* seat. |
| **tahila** | AC: G | |
| **tahilada** | AC: C | |
| **tahilanu** | AC: C | |

| | | |
|---|---|---|
| **tal** | | name of the Enochian letter representing M. |
| **talho** | tal-ho | cup. |
| **ta-labo*** | AC:C | |
| **taliobe** | AC:C | = *tliob,* separate. |
| **Tan** | | name of the Seventeenth Aethyr. |
| **Taoad** | | angel, also known as *Taad.* |
| **Taoagla** | | Governor of the First Division of the Aethyr *Tex.* |
| **Taongla** | AC:C | |
| **Tapamal** | | Governor of the First Division of the Aethyr *Loe.* |
| **tarananu** | AC:C | = *tranan,* marrow. |
| **tarianu** | AC:C, G | = *trian,* shall be. |
| **tarinuta** | AC:C | = *trint,* sit. |
| **tarofe** | AC:C | = *trof,* building. |
| **tasataxa** | AC:C | = *tustax,* precede. |
| **tastax** | GD | |
| **Tastoxo** | | Governor of the Third Division of the Aethyr *Oxo.* |
| **tatan** | ta-tan | wormwood. |
| **tatanu** | AC:C | |
| **TAXS** | | 7336. |
| **tbl** | ti-bël | = *tilb,* her. |
| **Tdim** | | angel powerful in change of place, ruled by the angel *Atdim* and *Nelapr Omebb.* Companions are *Dimt, Imtd, Mtdi.* |
| **Tdnim** | | |

| | | |
|---|---|---|
| **Teaa** | | Holy Name of Four Letters, ruling the Element of Fire. |
| **Tedoand** | | Governor of the First Division of the Aethyr *Uta*. |
| **Tedoond** | | |
| **teloc** | te-lok | death. |
| **teloah** | te-lo-a | |
| **teloch** | te-lok | |
| **teloca** | AC:C | |
| **telocahe** | AC:C, G | |
| **telokake*** | AC:G | |
| **Tex** | | name of the Thirtieth Aethyr. |
| **Thahaaotahe** | | Elemental King of Water. |
| **thil** | thil | seat, seats. Cf. *othil*. |
| **thild** | thild | |
| **thiln** | thiln | |
| **tahil** | AC:C | |
| **tahila** | AC:G | |
| **tahilada** | AC:C | |
| **tahilanu** | AC:C | |
| **Thotanf** | | Governor of the First Division of the Aethyr *Paz*. |
| **ti** | GD | =*t i*, it is. |
| **tia** | ti-a | his. |
| **tianta** | ti-an-ta | bed. |
| **tianuta** | AC:C | |
| **Tiarpax** | | Governor of the Third Division of the Aethyr *Lit*. |
| **Tiiio** | | demonic name (reversal of *Oiiit*) commanding cacodemons of Earth of Air. |
| **tibibp** | ti-bib | sorrow. |
| **tibibipe** | AC:C | |

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|---|---|---|
| **tilb** | tilb | her, of her. |
| **tlb** | tilb | |
| **tiobl** | ti-obl | |
| **tilaba** | AC:C | |
| **tilabe** | AC:C | |
| **tibl** | GD | |
| **tiobela** | AC:C | |
| **tliob** | të-li-ob | separate (v.) |
| **taliobe** | AC:C | |
| **Toantom** | | Governor of the Second Division of the Aethyr *Asp.* |
| **toatar** | to-a-tar | hearken, listen. Cf. *solpeth.* |
| **toatare** | AC:C, G | |
| **Tocarzi** | | Governor of the Third Division of the Aethyr *Tan.* |
| **Toco** | | angel skilled in medicine, ruled by *Obgota Aabco.* Also *Togco.* |
| **Todnaon** | | Governor of the Second Division of the Aethyr *Zid.* |
| **tofglo** | tof-glo | all things, everything. Cf. *tol.* |
| **tofagilo** | AC:G | |
| **tofajilo** | AC:G | |
| **tofejilo** | AC:C | |
| **tofijilo** | AC:G | |
| **tofijila** | AC:G | |
| **tol glo** | GD | |
| **Togco** | | angel, also known as *Toco.* |
| **toh** | GD | see *homtoh,* triumph. |
| **tohcoth** | | fairy, fairies (?) |
| **Tohomaphala** | | name of a guardian angel. |
| **Toitt** | | angel, also known as *Tott.* |

| | | |
|---|---|---|
| **tol** | tol | all. |
| **ton** | ton | |
| **tonu** | AC:C | |
| **tolahame** | AC:C, G | = *tol ham,* all creatures. |
| **toltorg** | tol-torj | creature, creatures. Cf. *ham.* |
| **toltorn** | tol-torn | |
| **tolteregi** | AC:G | |
| **toltoregi** | AC:C, G | |
| **toltoreji** | AC:G | |
| **toltorenu** | AC:C | |
| **tore-torenu** | AC:C | |
| **toltorgi** | GD | |
| **ton** | | = *tol,* all. |
| **tonug** | to-nug | deface, be defaced. |
| **tonuji** | AC:C | |
| **tooat** | to-wat | furnish, provide. Cf. *abraasa.* |
| **tooata** | AC:C | |
| **Tor** | | Name of the Twenty-Third Aethyr. |
| **torezodu** | AC:C | = *torzu, torzul, torzulp,* arise. |
| **torezodul** | AC:C | |
| **torezodulape** | AC:C | |
| **torgi** | GD | see *toltorg,* creature. |
| **torgu** | | = *torzu,* arise. |
| **Torzoxi** | | Governor of the First Division of the Aethyr *Pop.* |
| **torzu** | tor-zu | arise. |
| **torgu** | tor-ju | |
| **torzul** | tor-zul | |
| **tor-zulp** | tor-zulp | |
| **torezodu** | AC:C | |
| **torezodul** | AC:C | |
| **torezodulape** | AC:C | |

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|---|---|---|
| **Totocan** | | Governor of the Third Division of the Aethyr *Chr.* |
| **Tott** | | angel skilled in medicine, ruled by *Idoigo Ardza.* Also *Toitt.* |
| **tox** | tox | of him, his. Cf. *tia.* |
| **totza** | AC:G | |
| **toxa** | AC:C | |
| **Tpau** | | angel, companion of *Utpa.* |
| **Tplau** | | |
| **Tplabc** | | demonic name (reversal of *Cbalpt*) commanding cacodemons of Earth of Earth. |
| **tranan** | tra-nan | marrow. |
| **tarananu** | AC:C | |
| **trian** | tri-an | shall be. |
| **tarianu** | AC:C, G | |
| **trint** | trint | sit. |
| **tarinuta** | AC:C | |
| **trof** | trof | building. Cf. *orsca.* |
| **tarofe** | AC:C | |
| **turbs** | turbz | beauty. |
| **turebesa** | AC:C, G | |
| **tustax** | tus-tax | go before, precede. |
| **tastax** | GD | |
| **tasataxa** | AC:C | |

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|---|---|---|
| **Vaa** | | name of an angel who appeared to Dee and Kelley ('Scourge of those who resist the power, will and command of God'). |
| **Vaasa** | | angel, also known as *Vasa.* |
| **vabzir** | vab-zir | eagle. |
| **vabezodire** | AC:C | |
| **Vadali** | | Divine Name of Six Letters, ruling Water of Fire. |
| **valasa** | AC:G | = *uls,* end. |
| **Valgars** | | Governor of the Third Division of the Aethyr *Lil.* |
| **vamuela** | AC:G | = *uml,* add. |
| **van** | | name of the Enochian letter representing V. |
| **vau** | GD | |
| **Vanarda** | AC:C | = *Usnarda,* Governor. |
| **vanucahi** | AC:C | = *unchi,* confound. |
| **vanupehe** | AC:G | = *unph,* anger. |
| **vaoan** | vau-an | truth. Cf. *vooan.* |
| **vaoanu** | AC:G, GD | |
| **vaomesareji** | AC:C | = *vomsarg,* every one of you. |
| **vaoresa** | AC:C | = *vors,* over. |
| **vaoresaji** | AC:C, G | = *vors g,* over you. |
| **vaoresagi** | AC:G | |
| **vaorsag** | GD | |
| **vaorsagi** | GD | |
| **varanu** | AC:C | = *uran,* elder. |

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|---|---|---|
| **Vasa** | | angel ruled by *Iaaasd Atapa.* Also *Vaasa.* |
| **Vasg** | | angel skilled in medicine, ruled by *Noalmr Oloag.* |
| **Varsg** | | |
| **Vastrim** | | Governor of the First Division of the Aethyr *Rii.* |
| **vau** | GD | =*van,* Enochian letter. |
| **vaugeji** | AC:C, G | =*ugeg,* wax strong. |
| **vaukaho*** | AC:G | =*unchi,* confound. |
| **vaul** | vaul | work (v.) |
| **vaun** | vaun | |
| **vaunu** | AC:C | |
| **vavale** | AC:C | |
| **vaulasa** | AC:C | =*uls,* end. |
| **vaun** | | =*vaul,* work. |
| **vaunala** | AC:C | =*unalab,* skirt. |
| **vaunesa*** | AC:C, G | =*unal,* these. |
| **vaunigilaji** | AC:C | =*uniglag,* descend. |
| **vaunilaji** | AC:G | |
| **vaunilagi** | AC:G | |
| **vaunud-el** | AC:C | =*undl,* remainder. |
| **vaunupehe** | AC:C | =*unph, vonph,* anger. |
| **vaunupeho** | AC:C | =*vonpho,* anger. |
| **vaupaahe** | AC:C | =*upaah,* wing. |
| **vaurebes** | AC:C | =*urbs,* beautify. |
| **vaurelar*** | AC:C | =*urelp,* seething. |
| **Vavaamp** | | Governor of the Second Division of the Aethyr *Maz.* |
| **vavale** | AC:C | =*vaul,* work. |

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|---|---|---|
| **vax** | AC:C | =*VX*, 42. |
| **ucim** | u-sim | frown not (smile?). |
| **vcim** | GD | |
| **ucime** | AC:C | |
| **veh** | | name of the Enochian letter representing C. |
| **velucorsapax** | AC:VV | enthroned. |
| **vep** | vep | flame. Cf. *ialprg*. |
| **vepe** | AC:C | |
| **ugear** | u-jar | strength. Cf. *ugeg*. |
| **vgear** | GD | |
| **ujeare** | AC:C | |
| **ugeg** | u-jej | wax strong, grow strong. |
| **ugegi** | u-je-ji | |
| **vgeg** | GD | |
| **vgegi** | GD | |
| **vaugeji** | AC:C, G | |
| **vicap** | | (meaning unknown). |
| **vi-i-v** | GD | =*viu,* second. |
| **vi-i-vau** | AC:C | |
| **vi-i-vl** | GD | =*viu l,* second of the first. |
| **uime** | AC:C | see *vovim,* dragon. |
| **vime*** | AC:G | =*unph,* wrath. |
| **vinu** | AC:G | invoke. |
| **uirequo** | AC:C | =*virq,* nest. |
| **Virooli** | | Governor of the Second Division of the Aethyr *Zom.* |
| **virq** | virk | nest. |
| **uirequo** | AC:C | |
| **viruden** | AC:VV | beautified. Cf. *urbs.* |

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|---|---|---|
| **viu** | vi-u | second. |
| **viv** | AC: C, GD | |
| **vi-i-v** | GD | |
| **u-i-v** | GD | |
| **vi-vau** | AC: C | |
| **viviala pereta** | AC: C | = *viu ialprt,* second flame. |
| **vi-vi-iv** | GD | = *viu diu,* second angle. |
| **Vivipos** | | Governor of the Second Division of the Aethyr *Uta.* |
| **Vixpalg** | | Governor of the Third Division of the Aethyr *Asp.* |
| **ujeare** | AC: C | = *ugear,* strength. |
| **ulcinin** | ul-si-nin | happy. |
| **vlcinina** | GD | |
| **il ci ninu*** | AC: C | |
| **uls** | uls | end, ends. |
| **vls** | GD | |
| **vaulasa** | AC: C | |
| **um** | | = *umd,* called. |
| **umadea** | u-ma-de-a | tower. |
| **vmadea** | GD | |
| **vo-ma-dea** | AC: C | |
| **umapelifa** | AC: C | = *umplif,* strength. |
| **umd** | umd | call, be called. |
| **um** | um | |
| **uml** | um-ël | add. |
| **vml** | GD | |
| **umela** | AC: C | |
| **umplif** | um-plif | strength. Cf. *ugear.* |
| **vmplif** | GD | |
| **umapelifa** | AC: C | |

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|---|---|---|
| **un** | | name of the Enochian letter representing A. |
| **unal** | u-nal | these, those. |
| **vnal** | GD | |
| **vaunala** | AC:C | |
| **unalah** | u-na-lā | skirt, skirts. |
| **vnalah** | GD | |
| **vaunalahe** | AC:C | |
| **uncal** | | (meaning unknown). |
| **unchi** | un-chi | confound. Cf. *oucho.* |
| **vnchi** | GD | |
| **vanucahi** | AC:C | |
| **vaukaho*** | AC:G | |
| **undl** | un-dël | remainder, rest |
| **vnd-l** | GD | |
| **vaunud-el** | AC:C | |
| **unig** | u-nig | require. |
| **vnig** | GD | |
| **uniji** | AC:C | |
| **uniglag** | u-nig-lag | descend, go down. Cf. *arphe.* |
| **vniglag** | GD | |
| **vaunigilaji** | AC:C | |
| **vaunilaji** | AC:G | |
| **vaunilagi** | AC:G | |
| **Unnax** | | Divine Name of Five Letters, ruling Air of Earth. |
| **unph** | unf | anger, wrath. Also *vonph.* |
| **vnph** | GD | |
| **vanupehe** | AC:G | |
| **vaunupehe** | AC:C | |
| **vo** | AC:VV | wherein. |
| **vohim** | vo-him | mighty. Cf. *canse, micalz.* |
| **vohima** | AC:C | |

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|---|---|---|
| **vo-ma-dea** | AC:C | = *umadea,* tower. |
| **vomsarg** | vom-sarj | every one of you. Cf. *g.* |
| **vaomesareji** | AC:C | |
| **vomesareji** | AC:G | |
| **vonsarg** | GD | |
| **vonph** | vonf | anger, wrath. Cf. *unph.* |
| **vonpho** | von-fo | |
| **vaunupehe** | AC:C | |
| **vaunupeho** | AC:C | |
| **vonupehe** | AC:C | |
| **vonsarg** | GD | = *vomsarg,* every one of you. |
| **vooan** | vō-an | truth. Cf. *vaoan.* (*Vooan* is the pronunciation used by the fallen angels.) |
| **vooanu** | AC:G | |
| **vors** | vorz | over. |
| **voresa** | AC:G | |
| **vaoresa** | AC:C | |
| **vorsag** | AC:G, GD | = *vors g,* over you. |
| **vovim** | vo-vim | dragon. |
| **vovin** | vo-vin | |
| **vovina** | vo-vi-na | |
| **uo uime** | AC:C, G | |
| **upaah** | u-pā | wing, wings. |
| **upaahi** | u-pā-hi | |
| **upaahe** | AC:C | |
| **vpaah** | GD | |
| **vpaahi** | GD | |
| **vaupaahe** | AC:C | |
| **ur** | | name of the Enochian letter representing L. |
| **uran** | u-ran | 1) see. |
| **vran** | GD | 2) elder, elders. Also *gran.* |
| **varanu** | AC:C | |

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|---|---|---|
| **urbs** | urbz | beautify. Cf. *turbs*. |
| **vrbs** | GD | |
| **vaurebes** | AC:C | |
| **Urch** | | confounding angels. |
| **urelp** | u-relp | seething. |
| **vrelp** | GD | |
| **vaurelar*** | AC:C | |
| **Urzla** | | =*Erzla*, angel. |
| **Usnarda** | | Governor of the Second |
| **Vanarda** | AC:C | Division of the Aethyr *Ich*. |
| **Ussn** | | angel skilled in finding metals |
| **Uspsn** | | and precious stones, ruled by *Nelapr Omebb*. |
| **Uta** | | name of the Fourteenth |
| **Vta** | AC:C, GD | Aethyr. |
| **Uti** | | name of the Twenty-Fifth |
| **Vti** | AC:C, GD | Aethyr. |
| **Utpa** | | angel powerful in change of |
| **Utlpa** | | place, ruled by the angel *Eutpa* and *Llacza Palam*. Companions are *Tpau, Paut, Autp*. |
| **VX** | | 42. |
| **vax** | AC:C | |

# X Pal

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|---|---|
| **Xai** | cacodemon, counterpart of the angel *Aira.* |
| **Xannu** | demonic name (reversal of *Unnax*) commanding cacodemons of Air of Earth. |
| **Xcz** | cacodemon, counterpart of the angel *Czns.* |
| **Xda** | cacodemon, counterpart of the angel *Dapi.* |
| **Xgzd**<br>**Xgazd** | angel powerful in finding out secrets of men, ruled by the angel *Hxgzd* and *Aourrz Aloai.* Companions are *Gzdx, Zdxg, Dxgz.* |
| **Xii** | cacodemon, counterpart of the angel *Iipo.* |
| **Xnlr**<br>**Xnilr** | angel, companion of *Nlrx.* |
| **Xom** | cacodemon, counterpart of the angel *Omgg.* |
| **Xoo** | cacodemon, counterpart of the angel *Oopz.* |
| **Xoy** | cacodemon, counterpart of the angel *Oyub.* |
| **Xpa** | cacodemon, counterpart of the angel *Pali.* |
| **Xpcn**<br>**Xpacn** | angel ruled by *Iaaasd Atapa.* |
| **Xrnh**<br>**Xrinh** | angel powerful in transformation, ruled by *Maladi Olaad.* |

# Z Ceph

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|---|---|---|
| **z** | zë | they. |
| **zod** | AC:C | |
| **Za** | | name of an angel who appeared to Dee and Kelley ('Transmitter of Gifts'). |
| **Zaa** | | name of the Twenty-Seventh Aethyr. |
| **Zabo** | | angel, companion of *Boza.* |
| **Zaabo** | | |
| **zacam** | za-kam | move. |
| **zacar** | za-kar | |
| **zacare** | za-ka-re | |
| **zodaca** | AC:G | |
| **zodacame** | AC:C | |
| **zodakame** | AC:G | |
| **zodacar** | GD | |
| **zodacara** | GD | |
| **zodakara** | AC:C | |
| **zodacare** | AC:C | |
| **zodakare** | AC:C | |
| **zodame*** | AC:G | |
| **Zadzaczadlin** | | Adam (in the language of the *Book of Soyga).* |
| **Zafasai** | | Governor of the Second Division of the Aethyr *Zen.* |
| **Zamfres** | | Governor of the First |
| **Zainfres** | AC:C | Division of the Aethyr *Zid.* |
| **zamran** | zam-ran | appear, show oneself. |
| **zodamerann*** | AC:G | |
| **zodameranu** | AC:C, G | |
| **zodamran** | GD | |

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|---|---|---|
| **zar**<br>**zodare** | zar<br>AC:C | course, courses. Cf. *elzap.* |
| **Zarnaah** | | angelic King ruling in the North. |
| **Zarzi** | | angel, also known as *Zazi.* |
| **Zarzilg** | | angelic King ruling in the East-South-East. |
| **Zax** | | name of the Tenth Aethyr. |
| **Zaxanin** | | Governor of the Third Division of the Aethyr *Tor.* |
| **Zazi** | | angel, companion of *Ziza.* Also *Zarzi.* |
| **Zdxg**<br>**Zdaxg** | | angel, companion of *Xgzd.* |
| **Zedekiel** | | planetary angel presiding over the sphere of Jupiter. |
| **Zen** | | name of the Eighteenth Aethyr. |
| **Zibra** | | demonic name (reversal of *Arbiz*) commanding cacodemons of Earth of Earth. |
| **Zid** | | name of the Eighth Aethyr. |
| **zien**<br>**zodien** | zīn<br>AC:C | hand, hands. Cf. *zol, ozien, ozol.* |
| **zil** | zil | stretch forth (?) See *Zilodarp.* |
| **zildar**<br>**zodiladare** | zil-dar<br>AC:C | fly, flew. |
| **Zildron** | | Governor of the First Division of the Aethyr *Chr.* |
| **Zilodarp**<br>**Zodilodarepe** | zil-od-arp<br>AC:C | a name of God: 'Stretch-Forth-and-Conquer'. |

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|---|---|---|
| **Zim** | | name of the Thirteenth Aethyr. |
| **zimii** | zi-mī | enter. |
| **zodimii** | AC:C | |
| **zimz** | zimz | vestures; apparel, clothing. |
| **zodimezod** | AC:C | Cf. *oboleh, qaa.* |
| **zodimezoda** | AC:G | |
| **Zinggen** | | angelic King ruling in the West-North-West. |
| **Zip** | | name of the Ninth Aethyr. |
| **Zipll** | | demonic name (reversal of *Llpiz*) commanding cacodemons of Fire of Earth. |
| **zir** | | presence. |
| **zir** | zir | I am. |
| **zirdo** | zir-do | |
| **zire** | GD | |
| **zodir** | AC:C, G | |
| **zodiredo** | AC:C, G | |
| **zodireda** | AC:VV | |
| **zodivedo*** | AC:G | |
| **Ziracah** | | angelic King ruling in the South. |
| **zirdo** | | = *zir,* I am. |
| **zire** | GD | |
| **Zirenaiad** | | a name of God: 'I am the Lord your God' (Zir Enay Iad). |
| **zirn** | zirn | wonder, wonders (n.) |
| **zodirenu** | AC:C | Cf. *sald.* |
| **zirom** | zi-rom | was, were. |
| **zirop** | zi-rop | |
| **zodirome** | AC:C | |
| **zodirope** | AC:C | |

| | | |
|---|---|---|
| **Zirza** | | angel, also known as *Ziza.* |
| **Zirzird** | | Governor of the Third Division of the Aethyr *Maz.* |
| **Ziza** | | angel powerful in finding out secrets of men, ruled by the angel *Pziza* and *Rzionr Nrzfm.* Also *Zirza.* Companions are *Izaz, Zazi, Aziz.* |
| **Zod-ee-zod-ah** | GD | |
| **zizop** | zi-zop | vessel, container. |
| **zodizodope** | AC:C | |
| **Zlar** | | angel, companion of *Rzla.* |
| **Zliar** | | |
| **zlida** | zli-da | water (v.) |
| **zode-lide** | AC:C | |
| **zna** | | motion, movement. |
| **znurza** | znur-za | swear, swore. Cf. *surzas.* |
| **zurza** | zur-za | |
| **znrza** | GD | |
| **zodenurezoda** | AC:C | |
| **zod** | AC:C | = *z,* they. |
| **zodaca** | AC:G | = *zacam, zacar, zacare,* move. |
| **zodacame** | AC:C | |
| **zodakame** | AC:G | |
| **zodacar** | GD | |
| **zodacara** | GD | |
| **zodakare** | AC:C | |
| **zodakara** | AC:C | |
| **zodameta** | AC:G | conjure thee. |
| **zodamran** | GD | = *zamran,* appear. |
| **zodare** | AC:C | = *zar,* course. |
| **zodayolana** | AC:C | = *zylna,* itself. |

| | | |
|---|---|---|
| **Zod-ee-zod-ah** | | =*Ziza,* an angel. |
| **zode-lida** | AC:C | =*zlida,* water. |
| **zodenurezoda** | AC:C | =*znurza,* swear. |
| **zodien** | AC:C | =*zien,* hand. |
| **zodiladare** | AC:C | =*zildar,* fly. |
| **Zodilodarepe** | AC:C | =*Zilodarp,* 'Stretch-forth-and-Conquer': a name of God. |
| **zodimezod** | AC:C | =*zimz,* vestures. |
| **zodimezoda** | AC:G | |
| **zodimibe** | AC:G | veil. |
| **zodimii** | AC:C | =*zimii,* enter. |
| **zodinu** | AC:G | water. Cf. *zlida.* |
| **zodir** | AC:C, G | =*zir, zirdo,* I am. |
| **zodiredo** | AC:C, G | |
| **zodireda** | AC:VV | inhabit. |
| **zodirenu** | AC:C | =*zirn,* wonder. |
| **zodirome** | AC:C | =*zirom, zirop,* were. |
| **zodirope** | AC:C | |
| **zodivedo*** | AC:G | =*zirdo,* I am. |
| **zodixalayo** | AC:C | =*zixlay,* stir up. |
| **zodizodarasa** | AC:G | =*balzizras,* judgment. |
| **zodizodearasa** | AC:G | |
| **zodizodope** | AC:C | =*zizop,* vessel. |
| **zodomeda** | AC:C | =*zomd,* midst. |
| **zodonace** | AC:C | =*zonac,* apparelled. |
| **zodonugonu** | AC:C, G | =*zong,* wind. |
| **zodonurenusagi** | AC:C | =*zonrensg,* deliver. |

| | | |
|---|---|---|
| **zodoreje** | AC:C, G | = *zorge,* be friendly. |
| **zodumebi** | AC:C, G | = *zumvi,* sea. |
| **zol** | zol | hand. Cf. *zien.* |
| **Zom** | | name of the Third Aethyr. |
| **zomd** | zomd | midst. |
| **zodomeda** | AC:C | |
| **zonac** | zo-nak | apparelled, dressed, clothed. |
| **zodonace** | AC:C | |
| **zong** | zong | wind. |
| **zodonugonu** | AC:C, G | |
| **zonrensg** | zon-renj | deliver. Cf. *obelisong.* |
| **zodonurenusagi** | AC:C | |
| **zorge** | zorj | be friendly. |
| **zodoreje** | AC:C, G | |
| **Zrruoa** | | demonic name (reversal of *Aourrz*) commanding cacodemons of Fire of Air. |
| **zudna** | | (meaning unknown). |
| **zuraah** | | fervently, with humility. |
| **zurah** | | |
| **Zurchol** | | angelic King ruling in the South-South-East. |
| **zure** | | (meaning unknown). |
| **zurza** | zur-za | = *znurza,* swear. |
| **zylna** | zil-na | itself. |
| **zodayolana** | AC:C | |

***Explicit Thesaurus Linguae Angelorum***

# PART II

# ENGLISH — ANGELIC

# A

| *English* | *Angelic* |
|---|---|
| abiding | **cafafam** |
| ability | **bab** |
| able<br>— *see* can | |
| abode | **cafafam** |
| according to | **marb** |
| action | **sor** |
| Adam | **Zadzaczadlin** |
| add | **uml** |
| admiration | **rsam** |
| Aethyrs (numbers indicate the order of the Aethyrs) | **Arn** *2* **Asp** *21* **Bag** *28*<br>**Chr** *20* **Deo** *7* **Des** *26*<br>**Ich** *11* **Lea** *16* **Lil** *1*<br>**Lin** *22* **Lit** *5* **Loe** *12*<br>**Maz** *6* **Nia** *24* **Oxo** *15*<br>**Paz** *4* **Pop** *19* **Rii** *29*<br>**Tan** *17* **Tex** *30* **Tor** *23*<br>**Uta** *14* **Uti** *25* **Zaa** *27*<br>**Zax** *10* **Zen** *18* **Zid** *8*<br>**Zim** *13* **Zip** *9* **Zom** *3* |
| age | **homin** |
| Air (Element): | |
| — Spirit: | **Exarp** |
| — Holy Names ruling: | **Oro Ibah Aozpi** |
| — Divine Names ruling sub-elements: | |
| Air of Air | **Idoigo Ardza** |
| Earth of Air | **Aiaoai Oiiit** |

| | |
|---|---|
| Fire of Air | **Aourrz Aloai** |
| Water of Air | **Llacza Palam** |
| — Demonic Names ruling sub-elements: | |
| Air of Air | **Ogiodi Azdra** |
| Earth of Air | **Iaoaia Tiiio** |
| Fire of Air | **Zrruao Iaola** |
| Water of Air | **Azcall Malap** |
| — Seniors (with planetary associations): | |
| Sol (Elemental King) | **Bataivah** |
| Luna | **Htmorda** |
| Mars | **Habioro** |
| Mercury | **Acmbicu** |
| Jupiter | **Aaoxaif** |
| Venus | **Ahaozpi** |
| Saturn | **Hipotga** |
| — Great Elemental King: | **Tahaoeloj** |
| all | **tol, ton** |
| All-Powerful (title of God) | **Iaidon** |
| all things | **tofglo** |
| also | **t** |
| always | **paid** |
| am<br>— *see* be | |
| amidst | **nothoa** |
| among | **aaf, aai, aao, eai, oai, nothoa** |
| and | **od; sa** (AC:G) |
| angels (names of) | |
| — minor angels | **Aaan Aadt Aana Aanaa Aaodt Aavan Aavna Abamo Abaoz Abmo** |

— minor angels
(continued)

**Aboz Acar Acca Acps
Acrar Acuca Acups
Adire Adnop Adop
Adopa Adota Adre Adta
Aglm Agmlm Aigra
Aira Amox Amsox Anaa
Ancro Anro Anvaa
Aomi Aosmi Apahr
Aphr Aplst Apst Arizl
Arzl Ataad Atdim Aultp
Autp Axir Axtir Aziz
Azriz Boaza Boza Bracn
Brap Brcn Briap Cnabr
Cnbr Cpsa Cpusa Czns
Czons Daltt Dapi Daspi
Datt Diari Dimt Dinmt
Diom Diri Dixom Dolop
Donpa Doop Dopa Dtaa
Dtoaa Dxagz Dxgz
Eboza Ecaop Ecop
Ephra Erzla Eutpa Faax
Fatax Fmnd Fmond
Gbal Gbeal Glma
Glmma Gmdnm Gzadx
Gzdx Hcnbr Hiaom
Hraap Hrap Hroan
Hxgzd Iaba Iahl Iamhl
Ianba Iaom Iasom Iidpo
Iipo Imntd Imtd Izaz
Izinr Izixp Iznr Izraz
Izxp Lairz Larz Leaoc
Leoc Lmag Lmmag
Lrixn Lrxn Magl Magm
Mamgl Masgm Miao
Misao Msal Msmal Mtdi
Mtndi Naaa Naoo Naooo
Navaa Nbarc Nbrc
Ndazn Ndzn Nhdd**

— minor angels
(continued)

**Nhodd Nlirx Nlrx Npat
Nrcoa Nroa Oacnr Oanr
Ocanm Ocnm Omagg
Omgg Omia Omsia
Oodpz Oopz Opad
Opamn Opmn Opana
Opna Opnad Ormn
Orpmn Otoi Otroi
Oyaub Oyub Ozaab
Ozab Paco Pado Paeoc
Palco Pali Palut Pando
Panli Paoc Paut Phara
Phra Pmagl Pmox
Pmzox Ppsac Psac
Psuac Pziza Raaph
Raph Rbnh Rbznh
Rcanb Rcnb Rgan
Rgoan Rlemu Rlmu
Roan Rocan Rsoni Rsni
Ruoi Ruroi Rxao Rxinl
Rxnl Rxpao Rzila Rzla
Saaiz Sacp Saiz Saucp
Scio Scmio Shal Shial
Sias Sigas Siosp Sisp
Stim Strim Taad Taoad
Tdim Tdnim Toco Togco
Toitt Tott Tpau Tplau
Vaasa Vasa Uspsn Ussn
Utlpa Utpa Xgazd Xgzd
Xnilr Xpaxn Xpcn Xrinh
Xrnh Zaabo Zabo Zarzi
Zazi Zdaxg Zdxg Zirza
Ziza**

— planetary angels, with associated planets (see page 25):

| | angel of sphere | **Filiae Lucis** | **Filii Lucis** | **Filiae Filiarum Lucis** | **Filii Filiorum Lucis** |
|---|---|---|---|---|---|
| Sol | *Semeliel* | **El (L)** | **I** | **S** | **E** |
| Luna | *Levanael* | **Me** | **Ih** | **Ab** | **An** |
| Venus | *Nogahel* | **Ese** | **Ilr** | **Ath** | **Ave** |
| Jupiter | *Zedekiel* | **Iana** | **Dmal** | **Ized** | **Liba** |
| Mars | *Madimiel* | **Akele** | **Heeoa** | **Ekiei** | **Rocle** |
| Mercury | *Corabiel* | **Azdobn** | **Beigia** | **Madimi** | **Hagonel** |
| Saturn | *Sabathiel* | **Stimcul** | **Stimcul** | **Esemeli** | **Ilemese** |

— orders of angels:

| | |
|---|---|
| confirming angels | **Sach** |
| confounding angels | **Urch** |
| ministering angels | **Lang** |
| praising angels | **Luah** |

— angelic Kings, with region in which ruling:

| | |
|---|---|
| East | **Olpaged** |
| East-South-East | **Zarzilg** |
| South-South-East | **Zurchol** |
| South | **Ziracah** |
| South-South-West | **Lavavoth** |
| West-South-West | **Alpudus** |
| West | **Hononol** |
| West-North-West | **Zinggen** |
| North-North-West | **Cadaamp** |
| North | **Zarnaah** |
| North-North-East | **Arfaolg** |
| East-North-East | **Gebabal** |

— other angels and good spirits:

**Aflafben**
**Bamasan**
**Ben**
**Corfax**
**Ga**

| | |
|---|---|
| | **Galvah**<br>**Iubanladaec**<br>**Lasben**<br>**Mapsama**<br>**Murifri**<br>**Nalvage**<br>**Obelison**<br>**Phanael**<br>**Sudsamna**<br>**Tohomaphala**<br>**Vaa**<br>**Za** |
| — see also Governors, Kings, Princes, Seniors | |
| anger | **unph, vonph, vonpho** |
| angle | **diu** |
| another | **symp, smnad, ca** |
| any | **droln** |
| apparel<br>— *see also* garments, vestures | **zimz** |
| apparelled | **zonac** |
| appear | **zamran** |
| apply oneself | **imvamar** |
| are<br>— *see* be | |
| arise | **torzu, torzul, torzulp, torgu** |
| ark | **erm** |
| art (thou art)<br>— *see* be | |

| | |
|---|---|
| as | **ca, ta** |
| — even as | **nomig** |
| as many | **plosi** |
| avoidance of earthly things | **nalvage** |

# B

| | |
|---|---|
| Babes of the Abyss (?) | **gaha** (AC: VV) |
| balance (n.) | **prap** |
| be | |
| — I am | **zir, zirdo** |
| — thou art | **geh** |
| — he/she/it is | **i** |
| — they are | **chiis, chis, chiso** |
| — was | **as, zirop** |
| — it was (?) | **nostoah** |
| — were | **zirom** |
| — shall be | **trian** |
| — let there be | **christeos** |
| — be thou! | **bolp** |
| — is not | **ipam** |
| — cannot be | **ipamis** |
| — be (become) | **noan, noaln, noar, noas, noasmi; nenni** (AC: VV) |
| be friendly | **zorge** |
| be mighty | **omicaolz** |
| beast (of the field) | **levithmong** |
| beautify | **urbs; viruden** (AC: VV) |
| beauty | **turbs** |
| because | **bagle, baglen** |
| — *see also* therefore, wherefore | |
| become | **noan, noaln, noar, noas, noasmi** |
| bed | **tianta** |
| before | **aspt** |
| — go before | **tustax** |

| | |
|---|---|
| begin anew | **amgedpha** |
| beginning | **acroodzi, croodzi, gevamna, iaod, ioadaf** |
| begotten | **gedotbar** |
| behold | **micma** |
| bind up | **allar** |
| bitter sting | **grosb** |
| blood | **cnila** |
| branch | **lilonon** |
| breath | **gigipah** |
| brightness | **luciftian, luciftias** |
| bring down | **drix** |
| bring forth | **yolcam, yolci** |
| brother | **esiasch** |
| buckler | **lolcis** |
| building | **orsca, trof** |
| built | **on** (AC: VV) |
| burn | **ialpon** |
| burning | **ialpor** |
| but | **crip, crp, oq** |

# C

| | |
|---|---|
| cacodemons<br>— *see* demons | |
| call (be called) | **umd, um** |
| can (be able to) | **adgt** |
| carry out (execute) | **fifis** |
| cast down | **adrpan** |
| cattle | **levithmong** |
| cave | **tabges** |
| centre | **ovoars** |
| chamber | **ooge** |
| circle | **comselh** |
| clothed | **zonac** |
| clothes, clothing<br>— *see also* garments, vestures | **zimz** |
| coat | **mabza** |
| come, come away, come forth | **niis, niisa, niiso** |
| come out | **carma** |
| comfort (n.) | **blior, bliar, bliora, bliorb, bliors, bliort, bliard** |
| comfort (v.) | **bliorax** |
| comforter | **bigliad** |
| conclude (include) | **iaial** |
| confirming angels | **Sach** |
| confound | **oucho, unchi** |

| | |
|---|---|
| confounding angels | **Urch** |
| conjure thee | **zodameta** (AC: G) |
| container | **izizop, zizop** |
| contents | **q** |
| continually | **pild** |
| continuance | **miam, mian, nuam** |
| conquer (?) | **arp** |
| corner | **miinoag** |
| count | **cormp, cormpo, cormpt** |
| course | **elzap; zar** (AC: C) |
| covenant | **sibsi** |
| cover | **ethamz** |
| creation | **qaa, qaan, qaaon, qaas** |
| creator | **qaal, qadah** |
| creature | **ham, hami, toltorg, toltorn** |
| crown (n.) | **momao** |
| crown (v.) | **momar** |
| crucible (?) | **rlodnr** |
| cry aloud | **bahal** |
| cup | **talbo** |
| curse | **amma** |

# D

| | |
|---|---|
| dark heavens | **mahorela** (AC: VV) |
| darkness | **ors** |
| daughter | **pasbs** |
| day | **basgim** |
| — midday | **bazm** |
| death | **teloc, teloch, teloah** |
| deed | **gru** |
| deface (be defaced) | **tonug** |
| deliver | **zonrensg** |
| deliverer | **obelisong** |
| demons, names of: | |
| — cacodemons | **Aax Adi Agb And Aor**<br>**Apa Apm Ash Asi Ast**<br>**Ato Ava Cab Cac Cam**<br>**Cms Cop Csc Cus Eac**<br>**Erg Ern Exr Hbr Hru**<br>**Hua Mgm Miz Mma**<br>**Moc Mop Mto Oap Odo**<br>**Oec Oia Ona Onh Onp**<br>**Pdi Pfm Pia Piz Rad**<br>**Rda Rpa Rrb Rrl Rsi**<br>**Rxp Xai Xcz Xdz Xii**<br>**Xom Xoy Xpa** |
| — other demons and evil spirits: | **Adraman**<br>**Arzulgh**<br>**Barma**<br>**Belmagel**<br>**Coronzon**<br>**Ganislay**<br>**Githgulcag** |

| | | |
|---|---|---|
| | | **Orh** |
| | | **Paulacarp** |
| — demonic names (commanding demons of sub-elements): | | |
| | Air of Air | **Ogiodi Azdra** |
| | Earth of Air | **Iaoaia Tiiio** |
| | Fire of Air | **Zrruoa Iaola** |
| | Water of Air | **Azcall Malap** |
| | Air of Earth | **Iopgna Xannu** |
| | Earth of Earth | **Tplabc Zibra** |
| | Fire of Earth | **Rinmps Zipll** |
| | Water of Earth | **Meeana Ndnos** |
| | Air of Fire | **Rmlaon Gaolo** |
| | Earth of Fire | **Odxlov Adois** |
| | Fire of Fire | **Rnoizr Mfzrn** |
| | Water of Fire | **Iladav Avabo** |
| | Air of Water | **Atogbo Ocbaa** |
| | Earth of Water | **Idalam Daalo** |
| | Fire of Water | **Dsaaai Apata** |
| | Water of Water | **Rpalen Bbemo** |
| descend | | **uniglag, arphe** |
| destroy | | **quasb** |
| diamond | | **childao** |
| differ | | **dilzmo** |
| diminish | | **prdzar** |
| discord | | **osf** |
| dispose | | **lrasd** |
| divide | | **poilp** |
| Divine and Holy Names | | |
| — of elements: | | |
| | Air | **Oro Ibah Aozpi** |
| | Earth | **Mor Dial Hctga** |

| | |
|---|---|
| Fire | **Oip Teaa Pdoce** |
| Water | **Mph Arsl Gaiol** |
| — of sub-elements: | |
| Air of Air | **Idoigo Ardza** |
| Earth of Air | **Aiaoai Oiiit** |
| Fire of Air | **Aourrz Aloai** |
| Water of Air | **Llacza Palam** |
| Air of Earth | **Angpoi Unnax** |
| Earth of Earth | **Cbalpt Arbiz** |
| Fire of Earth | **Spmnir Llpiz** |
| Water of Earth | **Anaeem Sondn** |
| Air of Fire | **Noalmr Oloag** |
| Earth of Fire | **Volxdo Sioda** |
| Fire of Fire | **Rzionr Nrzfm** |
| Water of Fire | **Vadali Obava** |
| Air of Water | **Obgota Aabco** |
| Earth of Water | **Maladi Olaad** |
| Fire of Water | **Iaaasd Atapa** |
| Water of Water | **Nelapr Omebb** |
| divine knowledge | **iadnah, iadnamad** |
| division | **yrpoil** |
| do, does | **gnay** |
| dragon | **vovim, vovin, vovina** |
| dressed | **zonac** |
| drunken | **orsba** |
| dryness | **orscor** |
| duke | **oheloka** (AC: G) |
| dwell<br>— *see also* live | **faonts, praf, pragma** |
| dwelling, dwelling-place<br>— *see also* house, building | **faorgt, fargt, paradial** |

# E

| | |
|---|---|
| eagle | **vabzir** |
| Earth (Element): | |
| — Spirit: | **Nanta** |
| — Holy Names ruling: | **Mor Dial Hctga** |
| — Divine Names ruling sub-elements: | |
| Air of Earth | **Angpoi Unnax** |
| Earth of Earth | **Cbalpt Arbiz** |
| Fire of Earth | **Spmnir Llpiz** |
| Water of Earth | **Anaeem Sondn** |
| — Demonic Names ruling sub-elements: | |
| Air of Earth | **Iopgna Xannu** |
| Earth of Earth | **Tplabc Zibra** |
| Fire of Earth | **Rinmps Zipll** |
| Water of Earth | **Meeana Ndnos** |
| — Seniors (with planetary associations): | |
| Sol (Elemental King) | **Iczhhcal** |
| Luna | **Lzinopo** |
| Mars | **Laidrom** |
| Mercury | **Acmbicu** |
| Jupiter | **Aczinor** |
| Venus | **Alhctga** |
| Saturn | **Liiansa** |
| — Great Elemental King: | **Thahaaotahe** |
| east | **raas, raasy** |
| echoing | **matorb** |
| eight | **p** |
| elder | **gran, uran** |

| | | |
|---|---|---|
| Elemental Kings: | | |
| — Air | **Tahaoeloj;**<br>**Bataivah** (Senior) | |
| — Earth | **Thahaaotahe;**<br>**Iczhhcal** (Senior) | |
| — Fire | **Ohooohaatan;**<br>**Edelprna** (Senior) | |
| — Water | **Thahebyobeeatan;**<br>**Raagiosl** (Senior) | |
| elevated | **ofekufa** (AC: VV) | |
| empty | **affa** | |
| end | **uls, galvah** | |
| Enochian letters: | **Ceph** | Z |
| | **Don** | R |
| | **Drux** | N |
| | **Fam** | S |
| | **Gal** | D |
| | **Ged** | G/J |
| | **Ger** | Q |
| | **Gisg** | T |
| | **Gon** | I/Y |
| | **Graph** | E |
| | **Mals** | P |
| | **Med** | O |
| | **Na** | H |
| | **Or** | F |
| | **Pa** | B |
| | **Pal** | X |
| | **Tal** | M |
| | **Un** | A |
| | **Ur** | L |
| | **Van** | U/V |
| | **Veh** | C/K |
| enter | **zimii** | |

| | |
|---|---|
| enthroned | **velucorsapax** |
| — *see also* throne | |
| entire | **saga** |
| equal | **parach** |
| even as | **nomig** |
| everlasting | **gohed** |
| everything | **tofglo** |
| evil spirits | |
| — *see* demons | |
| except | **m** |
| execute (carry out) | **fifis** |
| exist | **gahal** (AC: VV) |
| — existed | **gaha** (AC: VV) |
| — will exist | **gahalana** (AC: VV) |
| — *see also* be | |
| eye | **ooanoan, ooaona** |

# F

| | |
|---|---|
| face | **adoian** |
| fact | **gru** |
| faith | **gono** |
| fall | **dobix, loncho** |
| fasten | **amizpi** |
| fear (n.) | **hoxmarch** |
| feet<br>— *see* foot | |
| fervently | **zuraah, zurah** |
| fiery darts | **malprg, malpirgi** |
| fire | **malprg, malpirgi, prge, prgel** |
| Fire (Element): | |
| — Spirit: | **Bitom** |
| — Holy Names ruling: | **Oip Teaa Pdoce** |
| — Divine Names ruling sub-elements: | |
| Air of Fire | **Noalmr Oloag** |
| Earth of Fire | **Volxdo Sioda** |
| Fire of Fire | **Rzionr Nrzfm** |
| Water of Fire | **Vadali Obava** |
| — Demonic Names ruling sub-elements: | |
| Air of Fire | **Rmlaon Gaolo** |
| Earth of Fire | **Odxlov Adois** |
| Fire of Fire | **Rnoizr Mfzrn** |
| Water of Fire | **Idalav Avabo** |
| — Seniors (with planetary associations): | |
| Sol (Elemental King) | **Edelprna** |

| | |
|---|---|
| Luna | **Asndood** |
| Mars | **Aaetpio** |
| Mercury | **Anodoin** |
| Jupiter | **Adoeoct** |
| Venus | **Aapdoce** |
| Saturn | **Arinnap** |
| — Great Elemental King | **Ohooohaatan** |
| firmament | **calz** |
| firmament of waters | **pilzin** |
| first | **el, elo, l, la, li, lo** |
| five | **o** |
| flame | **ialprg, ialprt, vep** |
| flames (of first glory) | **ialpirgah** |
| flaming | **ialpor** |
| flourish | **cacacom** |
| flower | **lorslq** |
| fly (v.) | **zildar** |
| follower | **fafen** |
| foot | **lasdi, lusd, lusda** |
| for (because) | **lap** |
| forget | **bams** |
| four, fourth | **s, es** |
| frame (v.) | **izazaz** |
| friendly (be friendly) | **zorge** |
| front (in front of) | **aspt** |
| frown not | **ucim** |
| furnace (?) | **rlodnr** |
| furnish (provide) | **tooat** |
| fury | **bagie** |

# G

| | | |
|---|---|---|
| garland | **obloc** | |
| garment<br>— *see also* apparel, vestures | **oboleh, qaa** | |
| garnish | **gnonp** | |
| gather | **aldon** | |
| gathering | **aldi** | |
| gird | **aldon** | |
| girdle | **atraah** | |
| give, given | **dluga, dlugam, dlugar, phamah** | |
| glory | **busd, busdir, adgmach** | |
| go before | **tustax** | |
| go down | **uniglag** | |
| God | **Ascha, Iabes, Iad, Mad, Oiad, Piad** | |
| God (names of): | **Baeovib, Gahoachma, Iadpil, Iaida, Iaidon, Idoian** (AC: VV), **Idoigo, Ioiad, L, Zilodarp, Zirenaiad** | |
| gold | **audcal** | |
| govern | **caba, taba** | |
| govern (be governed) | **tabaord** | |
| government | **netaab, netaaib, netab** | |
| governor | **tabaan** | |
| Governors of Aethyrs: | **Abaiond** | **2/Pop** |
| | **Advorpt** | **3/Tex** |

| | | |
|---|---|---|
| — Governors of Aethyrs (continued) | **Ambriol** | **3/Loe** |
| | **Andispi** | **3/Zom** |
| | **Aspiaon** | **3/Deo** |
| | **Axziarg** | **2/Pax** |
| | **Aydropl** | **2/Tan** |
| | **Bazchim** | **3/Des** |
| | **Calzirg** | **3/Lin** |
| | **Chialps** | **2/Nia** |
| | **Chirspa** | **1/Asp** |
| | **Comanan** | **2/Zax** |
| | **Cralpir** | **2/Zip** |
| | **Cucarpt** | **1/Lea** |
| | **Dialiva** | **3/Arn** |
| | **Doagnis** | **1/Arn** |
| | **Doanzin** | **3/Zip** |
| | **Docepax** | **3/Zim** |
| | **Dozinal** | **4/Tex** |
| | **Focisni** | **2/Bag** |
| | **Gecaond** | **1/Zim** |
| | **Gedoons** | **2/Loe** |
| | **Gemnimb** | **2/Tex** |
| | **Genadol** | **2/Deo** |
| | **Gomziam** | **3/Rii** |
| | **Yalpamb** | **3/Zen** |
| | **Labnixp** | **1/Bag** |
| | **Laparin** | **2/Zim** |
| | **Lavacon** | **2/Lea** |
| | **Lazdixi** | **1/Lit** |
| | **Lexarph** | **1/Zax** |
| | **Mathula** | **2/Zaa** |
| | **Mirzind** | **1/Uti** |
| | **Molpand** | **1/Ich** |
| | **Nabaomi** | **1/Zen** |
| | **Nigrana** | **2/Des** |
| | **Nocamal** | **2/Lit** |
| | **Nociabi** | **2/Oxo** |
| | **Obmacas** | **1/Deo** |
| | **Obvaors** | **2/Uti** |
| | **Occodon** | **1/Lil** |

| | | |
|---|---|---|
| — Governors of Aethyrs (continued) | **Oddiorg** | 1/**Zip** |
| | **Odraxti** | 2/**Rii** |
| | **Omagrap** | 3/**Pop** |
| | **Onizimp** | 2/**Tor** |
| | **Ooanamb** | 3/**Uta** |
| | **Orcanin** | 1/**Nia** |
| | **Orpanib** | 3/**Zaa** |
| | **Oxlopar** | 3/**Bag** |
| | **Ozidaia** | 1/**Lin** |
| | **Pacasna** | 2/**Arn** |
| | **Paraoan** | 2/**Lin** |
| | **Parziba** | 2/**Chr** |
| | **Pascomb** | 2/**Lil** |
| | **Ponodol** | 3/**Ich** |
| | **Pophand** | 1/**Des** |
| | **Pothnir** | 3/**Paz** |
| | **Pristac** | 3/**Zid** |
| | **Ranglam** | 3/**Uti** |
| | **Ronoamb** | 1/**Tor** |
| | **Samapha** | 1/**Zom** |
| | **Saxtomp** | 1/**Maz** |
| | **Saziami** | 1/**Zaa** |
| | **Sigmorf** | 1/**Tan** |
| | **Soageel** | 3/**Nia** |
| | **Sochial** | 3/**Lea** |
| | **Tabitom** | 3/**Zax** |
| | **Tahando** | 1/**Oxo** |
| | **Taoagla** | 1/**Tex** |
| | **Tapamal** | 1/**Loe** |
| | **Tastoxo** | 3/**Oxo** |
| | **Tedoand** | 1/**Uta** |
| | **Thotanf** | 1/**Paz** |
| | **Tiarpax** | 3/**Lit** |
| | **Toantom** | 2/**Asp** |
| | **Tocarzi** | 3/**Tan** |
| | **Todnaon** | 2/**Zid** |
| | **Torzoxi** | 1/**Pop** |
| | **Totocan** | 3/**Chr** |
| | **Valgars** | 3/**Lil** |

| | | |
|---|---|---|
| — Governors of Aethyrs (continued) | **Vastrim** | 1/**Rii** |
| | **Vavaamp** | 2/**Maz** |
| | **Virooli** | 2/**Zom** |
| | **Vivipos** | 2/**Uta** |
| | **Vixpalg** | 3/**Asp** |
| | **Usnarda** | 2/**Ich** |
| | **Zafasai** | 2/**Zen** |
| | **Zamfres** | 1/**Zid** |
| | **Zaxanin** | 3/**Tor** |
| | **Zildron** | 1/**Chr** |
| | **Zirzird** | 3/**Maz** |
| great, greater<br>— *see also* mighty | **drilpa, drilpi** | |
| Great Elemental Kings<br>— *see* Elemental Kings | | |
| groan | **holdo** | |
| grow strong | **ugeg, ugegi** | |
| guard | **bransg** | |

# H

| | |
|---|---|
| half | **obza** |
| hand | **ozien, zien, ozol, zol** |
| handmaid<br>— *see also* servant, minister | **qurlst** |
| happy | **ulcinin** |
| harbour (v.) | **blans** |
| harlot | **babalond** |
| harvest | **aziagiar** |
| have | **brin, brint, brints** |
| he (his, of him) | **tia, tox** |
| head | **dazis** |
| hearken | **solpeth, toatar** |
| heart | **monons** |
| heaven | **madriax, madriiax, peripsax, peripsol, piripsol, piripson** |
| — lower heavens | **oadriax** |
| hell-fire | **donasdogamatatastos** |
| her<br>— *see* she | |
| here | **kures** (?) |
| herein | **emna** |
| Highest, The (name of God) | **Iaida** |
| hills | **ili-i** (AC:G) |
| holy | **ne; pire, pireda** (AC:VV) |
| Holy Ghost | **congamphlgh** |

| | |
|---|---|
| Holy Name (title of God) | **Idoian** (AC: VV) |
| Holy Names<br>— *see* Divine and Holy Names | |
| Holy One | **Pir** |
| honor | **iaiadix** |
| house<br>— *see also* dwelling-place, building, palace | **salman** |
| horn | **mospleh** |
| humility | **zuraah, zurah** |
| hundred | **eors** |
| hyacinth, hyacinthine | **avabh** |
| hyacinth pillars | **nazavabh** |

# I

| | |
|---|---|
| I, me, my, myself | **ol** |
| in | **a, g, i; do** (AC: G) |
| in front of | **aspt** |
| include | **iaial** |
| increase | **coazior** |
| inhabit<br>— *see also* be | **zodireda** |
| iniquity | **madrid** |
| intent (to the intent that) | **fafen** |
| invoke | **argedco** (?); **vinu** (AC: G) |
| is<br>— *see* be | |
| it | **t** |
| itself | **zylna** |

# J

| | |
|---|---|
| jaw | **piadph** |
| joy | **moz** |
| joy of God | **mozod** |
| judgment | **alca, balzizras** |
| Jupiter (associated angels and spirits): | |
| — Filia Lucis | **Iana** |
| — Filia Filiarum Lucis | **Ized** |
| — Filius Lucis | **Dmal** |
| — Filius Filiorum Lucis | **Liba** |
| — Seniors: | |
| Air | **Aaoxaif** |
| Earth | **Aczinor** |
| Fire | **Adoeoct** |
| Water | **Saiinou** |
| — King (of planetary hours) | **Bynepor** |
| — Princes (of planetary hours) | **Baldago**<br>**Bartiro**<br>**Basmelo**<br>**Besgeme**<br>**Blingef**<br>**Butmono** |
| — planetary angel | **Zedekiel** |
| just | **balit** |
| Just One, The (name of God) | **Oiad** |
| justice | **balt, baltim; padgze** |

# K

| | |
|---|---|
| kingdom | **londoh, loadohi** |
| Kings (names of): | |
| — Elemental Kings: | |
| Air | **Tahaoeloj;**<br>**Bataivah** (Senior) |
| Earth | **Thahaaotahe;**<br>**Iczhhcal** (Senior) |
| Fire | **Ohooohaatan;**<br>**Edelprna** (Senior) |
| Water | **Thahebyobeeatan;**<br>**Raagiosl** (Senior) |
| — kings of planetary hours: | |
| Grand King | **Carmara** |
| Sol | **Bobogel** |
| Luna | **Blumaza** |
| Mars | **Babalel** |
| Mercury | **Bnaspol** |
| Jupiter | **Bynepor** |
| Venus | **Baligon** |
| Saturn | **Bnapsen** |
| — angelic kings<br>— *see* angels | |
| know | **om, omax** |
| knowledge | **iadnah, iadnamad** |
| known | **ixomaxip** |

# L

| | |
|---|---|
| laid up | **maasi** |
| lamentation | **eophan, ser** |
| lamp, lantern | **hubaio, hubar, hubaro** |
| law (make a law) | **ohorela** |
| legislate | **ohorela** |
| let there be<br>— *see* be | |
| Life, Supreme (name of God) | **Iabes** |
| lift up<br>— *see also* raise | **farzm, goholor;**<br>**ofekufa** (AC: VV) |
| light | **olpirt** |
| likeness | **aziazor** |
| listen | **solpeth, toatar** |
| live (v.)<br>— *see also* dwell | **apila** |
| live: He that Lives (name of God) | **Iadpil** |
| live: He that Lives Forever (name of God) | **Ioiad** |
| loins | **dax** |
| look about | **dorpha, dorphal** |
| Lord | **Enay, Na, Iabes** |
| Luna (associated angels and spirits: | |
| — Filia Lucis | **Me** |
| — Filia Filiarum Lucis | **Ab** |
| — Filius Lucis | **Ih** |

| | |
|---|---|
| — Filius Filiorum Lucis | **An** |
| — Seniors: | |
| Air | **Htmorda** |
| Earth | **Lzinopo** |
| Fire | **Asndood** |
| Water | **Laoaxrp** |
| — King (of planetary hours) | **Blumaza** |
| — Princes (of planetary hours) | **Bagledf** |
| | **Baspalo** |
| | **Belmara** |
| | **Bragiop** |
| | **Bralges** |
| | **Brisfli** |
| — planetary angel | **Levanael** |

— *see also* moon

# M

| | |
|---|---|
| magnify, be magnified | **ovof** |
| make | **eol, ol** |
| make (made) | **oln; on** (AC:VV) |
| make a law | **ohorela** |
| make me/us (partakers) | **ozazm, ozazma** |
| man | **cordziz, molap, ollog, ollor, olora** |
| — works of man | **conisbra** |
| many (as many) | **plosi** |
| many (how many) | **irgil** |
| marble sleeves | **pidiai** |
| marrow | **tranan** |
| Mars (associated angels and spirits): | |
| — Filia Lucis | **Akele** |
| — Filia Filiarum Lucis | **Ekiei** |
| — Filius Lucis | **Heeoa** |
| — Filius Filiorum Lucis | **Rocle** |
| — Seniors: | |
| Air | **Habioro** |
| Earth | **Laidrom** |
| Fire | **Aaetpio** |
| Water | **Lsrahpm** |
| — King (of planetary hours) | **Babalel** |
| — Princes (of planetary hours) | **Bapnido**<br>**Befafes**<br>**Binofom**<br>**Bmilges**<br>**Bminpol** |

| | |
|---|---|
| | **Busduna** |
| — planetary angel | **Madimiel** |
| me | |
| — *see* I | |
| measure (v.) | **holq, maoffas** |
| member | **paombd** |
| memory | **papnor** |
| Mercury (associated angels and spirits): | |
| — Filia Lucis | **Azdobn** |
| — Filia Filiarum Lucis | **Madimi** |
| — Filius Lucis | **Beigia** |
| — Filius Filiorum Lucis | **Hagonel** |
| — Seniors: | |
| Air | **Avtotar** |
| Earth | **Acmbicu** |
| Fire | **Anodoin** |
| Water | **Soaixnt** |
| — King (of planetary hours) | **Bnaspol** |
| — Princes (of planetary hours) | **Barfort**<br>**Bazpama**<br>**Bernole**<br>**Blamapo**<br>**Bliigan**<br>**Blisdon** |
| — planetary angel | **Corabiel** |
| mercy | **iehusoz, rit; okada** (AC:G) |
| midday | **bazm** |
| midst | **nothoa, zomd** |
| mighty | **canse, micalz, micalzo, micaolz, vohim** |
| — more mighty, mightier | **cruscanse, micalp** |

| | |
|---|---|
| — be mighty<br>— *see also* great | **omicaolz** |
| mighty seat | **oxiayal** |
| millstone | **aviny** |
| mind (n.) | **manin** |
| mingle | **cynxir** |
| ministering angels | **Lang** |
| mix | **cynxir** |
| moment | **oanio** |
| moon<br>— *see also* Luna | **graa** |
| moreover | **pilah** |
| moss | **mom** |
| Mother of All | **Exentaser** (AC: VV) |
| mother of vinegar | **lulo** |
| motion | **zna** |
| Mount of Olives (Mt. Olivet) | **adroch** |
| mouth | **butmon, butmona, butmoni** |
| mourning | **ser** |
| move | **zacam, zacar, zacare** |
| movement | **zna** |
| my, myself<br>— *see* I | |
| mystery | **cicle, cicles** |

# N

| | |
|---|---|
| name | **dooain, dooaip, dooiap, monasci, omaos** |
| names of angels<br>— *see* angels | |
| names of cacodemons and demons<br>— *see* demons | |
| names of God<br>— *see* God<br>— *see* Divine and Holy Names | |
| nest | **virq** |
| night | **dosig** |
| nine | **m, em** |
| no | **ag** |
| no one | **ag** |
| no place | **ripir** |
| noise<br>— *see also* sound | **nidali** |
| none | **ag** |
| noon | **bazm** |
| nor | **larag, lu** |
| north | **lucal** |
| not | **ge, ip** |
| number (n.) | **cor, cormf, cormfa** |
| number (v.), numbered | **cormp, cormpo, cormpt** |
| numbers, Enochian<br>— *see* Introduction, p.44 | |

# O

| | |
|---|---|
| o, oh | **c** |
| oak | **paeb** |
| obedience | **adna** |
| obey | **darbs** |
| of | **a, c, de** |
| olive | **quanis** |
| Olives, Mount of (Mt. Olivet) | **adroch** |
| on | **a, c** |
| one | **l, el, saga, gohed** |
| only | **crip, crp** |
| open (v.) | **odo** |
| or | **q** |
| our, ours<br>— *see* we | |
| out of him | **geta** |
| over | **vors** |

# P

| | |
|---|---|
| pair | **pala, pola** |
| palace | **poamal, poamalzod** |
| palm (of hand) | **nobloh** |
| part | **saanir** |
| peace | **etharzi** |
| perform | **fifis** |
| period | **capimao, capimaon** |
| philosopher's stone | **darr** |
| pillar | **naz** |
| pillar of gladness | **nazarth** |
| pillar of hyacinth | **nazavabh** |
| place (n.) | **pi** |
| — no place | **ripir** |
| place (v.) | **aala, oali** |
| planetary angels — *see* angels | |
| plant (v.) | **harg** |
| pleasure | **quasahi** |
| poison | **faboan** |
| pomp | **avavox** |
| possibility | **bab** |
| pour down | **panpir** |
| power | **bab, lansh, lonsa, lonshi, lonshin, micalz, micalzo, micaolz, nanaeel** |

| | |
|---|---|
| powerful | **micalz, micalzo, micaolz** |
| praise (n.) | **ecrin** |
| praise (v.) | **oecrimi, rest** |
| praising angels | **Luah** |
| praiseworthy | **akarinu** (AC:G) |
| pray | **lava** |
| precede | **tustax** |
| prepare | **abramg, abramig** |
| Princes (of planetary hours): | |
| Grand Prince | **Hagonel** |
| Sol | **Bablibo Bariges**<br>**Barnafa Bermale**<br>**Bornogo Buscnab** |
| Luna | **Bagledf Baspalo**<br>**Belmara Bragiop**<br>**Bralges Brisfli** |
| Mars | **Bapnido Befafes**<br>**Binofom Bmilges**<br>**Bminpol Busduna** |
| Mercury | **Barfort Bazpama**<br>**Bernole Bliigan**<br>**Blisdon Blamapo** |
| Jupiter | **Baldago Bartiro**<br>**Basmelo Besgeme**<br>**Blingef Butmono** |
| Venus | **Bagenol Benpagi**<br>**Binodab Bnagole**<br>**Bormila Bonefom** |
| Saturn | **Balceor Bamnode**<br>**Blintom Bmamgal**<br>**Branglo Brorges** |
| — *see also* Kings (of planetary hours) | |
| promise (n.) | **isro** |

| | |
|---|---|
| protect | **blans, bransg** |
| provide | **abraasa, tooat** |
| providence | **yarry** |
| put | **aala, oali** |

## Q

| | |
|---|---|
| quality | **aspian** |

# R

| | |
|---|---|
| raise | **farzm, goholor** |
| reasonable creature (man) | **cordziz** |
| rejoice | **chirlan** |
| regret | **moooah** |
| reign | **bogpa, sonf** |
| remain | **paaox, paaoxt** |
| remainder | **undl** |
| remembrance | **papnor** |
| repent | **moooah** |
| require | **unig** |
| rest (n.) (remainder) | **undl** |
| rest (v.) | **page** |
| rich | **las** |
| righteous | **balit, samvelg** |
| righteousness | **baltoh, piamol; Baeovib** |
| roar | **yor** |
| rock<br>— *see also* stone | **patralx** |
| rod | **cab** |
| rotten | **qting** |
| rule | **bogpa, sonf** |
| Rulers of Aethyrs<br>— *see* Governors of Aethyrs | |
| Rulers of Elements<br>— *see* Divine and Holy Names | |

— *see* Elements

Ruling angels
— *see* angels (names of)

| | |
|---|---|
| run | **parm** |

# S

| | |
|---|---|
| saintly | **soyga** |
| — *see also* holy | |
| salt | **balye** |
| same | **lel** |
| Saturn (associated angels and spirits): | |
| — Filia Lucis | **Stimcul** |
| — Filia Filiarum Lucis | **Esemeli** |
| — Filius Lucis | **Stimcul** |
| — Filius Filiorum Lucis | **Ilemese** |
| — Seniors: | |
| Air | **Hipotga** |
| Earth | **Lhiansa** |
| Fire | **Arinnap** |
| Water | **Ligdisa** |
| — King (of planetary hours) | **Bnapsen** |
| — Princes (of planetary hours) | **Balceor**<br>**Bamnode**<br>**Blintom**<br>**Bmamgal**<br>**Branglo**<br>**Brorges** |
| — planetary angel | **Sabathiel** |
| say | |
| — I say | **gohus** |
| — he says | **gohe, goho** |
| — we say | **gohia** |
| — saying | **gohol** |
| — is said (to you) | **gohulim** |
| — they have said (have spoken | **gohon** |

| | |
|---|---|
| scorpion | **siatris** |
| seal (n.) | **emetgis** |
| season | **capimao, nibm** |
| seat (n.)<br>— *see also* set | **othil, thil, thild, thiln** |
| seat, mighty (throne) | **oxiayal** |
| second | **viu** |
| second time, for the<br>— *see also* twice | **olaho** (AC: VV) |
| secret | **laiad** |
| see | **uran** |
| seething | **urelp** |

Seniors of Elements (with planetary attributions):

| | Air | Earth | Fire | Water |
|---|---|---|---|---|
| Sol | **Bataivah** | **Iczhhcal** | **Edelprna** | **Raagiosl** |
| Luna | **Htmorda** | **Lzinopo** | **Asndood** | **Laoaxrp** |
| Mars | **Habioro** | **Laidrom** | **Aaetpio** | **Lsrahpm** |
| Mercury | **Avtotar** | **Acmbicu** | **Anodoin** | **Soaixnt** |
| Jupiter | **Aaoxaif** | **Aczinor** | **Adoeoct** | **Saiinov** |
| Venus | **Ahaozpi** | **Alhctga** | **Aapdoce** | **Slgaiol** |
| Saturn | **Hipotga** | **Lhiansa** | **Arinnap** | **Ligdisa** |

| | |
|---|---|
| separate (v.)<br>— *see also* divide | **tliob** |
| servant<br>— *see also* handmaid, minister, serve, steward | **noco, noquod, noquodi, noquol** |
| serve | **aboapri** |
| set (v.) | **othil** |
| settle | **alar** |

| | |
|---|---|
| she | **pi** |
| — her, of her | **tilb, tlb, tiobl** |
| shelter | **blans** |
| shine | **loholo** |
| show oneself | **zamran** |
| shrine | **arba** (AC:VV) |
| sickle | **puim** |
| sin (v.) | **doalim** |
| sing praises | **oecrimi** |
| sink | **carbaf** |
| sit | **trint** |
| six | **norz** |
| skirt (n.) | **unalab** |
| sleeve | **collal, pidiai** |
| slimy things made of dust | **apachama** |
| smile (?) | **ucim** |
| Sol (associated angels and spirits): | |
| — Filia Lucis | **El (L)** |
| — Filia Filiarum Lucis | **S** |
| — Filius Lucis | **I** |
| — Filius Filiorum Lucis | **E** |
| — Seniors: | |
| Air | **Bataivah** |
| Earth | **Iczhhcal** |
| Fire | **Edelprna** |
| Water | **Raagiosl** |
| — King (of planetary hours) | **Bobogel** |
| — Princes (of planetary hours) | **Bablibo** |

| | |
|---|---|
| | **Bariges** |
| | **Barnafa** |
| | **Bermale** |
| | **Bornogo** |
| | **Buscnab** |
| — planetary angel | **Semeliel** |
| — *see also* sun | |
| so that | **ar** |
| son | **nor, noromi** |
| sorrow | **tibibp** |
| sound<br>— *see also* noise | **sapah** |
| south | **babage, babagen** |
| speak<br>— *see also* say | **camliax** |
| speech from God | **loagaeth, logaeth, logaah, logah** |
| spirit | **gah** |
| spirit (of man) | **congamphlgh** |
| Spirit of Air (Tablet of Union) | **Exarp** |
| Spirit of Earth (Tablet of Union) | **Nanta** |
| Spirit of Fire (Tablet of Union) | **Bitom** |
| Spirit of Water (Tablet of Union) | **Hcoma** |
| spirits, names of<br>— *see* angels, demons | |
| stand | **biah** |
| star | **aoiveae** |

| | |
|---|---|
| steward<br>— *see also* handmaid, minister, servant | **balzarg** |
| sting | **grosb** |
| stir up | **lring** |
| stone<br>— *see also* rock | **orri** |
| stone, philospher's | **darr** |
| stooping | **abai** |
| stranger | **gosaa** |
| strength<br>— *see also* strong | **ugear, umplif** |
| stretch forth (?) | **zil** |
| Stretch-Forth-and-Conquer (name of God) | **Zilodarp** |
| strong (grow strong) | **ugeg, ugegi** |
| strong (stronger)<br>— *see also* mighty | **givi** |
| successively | **capimali** |
| such | **cors** |
| sulphur | **salbrox; dlasod** (alchemical) |
| sun<br>— *see also* Sol | **ror** |
| Supreme Life (name of God) | **Iabes** |
| surge (n.) | **molvi** |
| swear (swore, sworn) | **surzas, znurza, zurza** |
| sword | **napta, napeai, nazpsad** |

# T

| | |
|---|---|
| talk | **brita** |
| — *see also* speak, say | |
| tartar | **lulo** |
| tell them | **mapsama** |
| temple | **siaion** |
| that (so that) | **fafen; na** (AC: VV) |
| — which | **ar, ds** |
| the | **a** |
| thee | |
| — *see* thou | |
| them | |
| — *see* they | |
| there | **da** |
| therefore | **ca** |
| these | **unal** |
| — *see also* this, those | |
| they, them | **par, z** |
| third | |
| — *see* three | |
| this | **oi** |
| — *see also* these, those | |
| thorn | **nanba** |
| those | **priaz, priazi** |
| — *see also* this, these | |
| thou | **ils** |
| — thee | **yls; ta** (AC: G) |
| — thy | **il, q** |
| — *see also* you | |

| | |
|---|---|
| thought | **angelard** |
| thousand | **matb** |
| three, third | **d** |
| throne | **oxiayal** |
| thunder | **avavago, const, coraxo** |
| thy<br>— *see* thou | |
| time | **capimao, cocasb, cocasg** |
| time after time | **capimali, capmiali** |
| to | **de** |
| torment | **mir** |
| tower | **umadea** |
| treasure | **limlal** |
| Trinity | **Na** |
| triumph (v.) | **homtoh** |
| truss (v.) | **commah** |
| truth | **vaoan; vooan** (with fallen angels) |
| twelve | **os** |
| twenty-fourth (part) | **ol** |
| twice<br>— *see also* two, second | **olani** |
| two (separated) | **pala** |
| two (together)<br>— *see also* second, twice | **pola** |

# U

| | |
|---|---|
| under, underneath | **oroch, orocha** |
| understand<br>— *see also* know | **om** |
| understanding<br>— *see also* knowledge, wisdom | **oma** |
| unspeakable | **adphaht** |
| until | **cacrg** |
| unto | **pambt, pugo** |
| upon | **mirc** |
| us<br>— *see* we | |

# V

| | |
|---|---|
| van (v.) (winnow) | **ar** |
| variety | **damploz** |
| veil | **zodimibe** (AC:G) |
| Venus (associated angels and spirits): | |
| — Filia Lucis | **Ese** |
| — Filia Filiarum Lucis | **Ath** |
| — Filius Lucis | **Ilr** |
| — Filius Filiorum Lucis | **Ave** |
| — Seniors: | |
| Air | **Ahaozpi** |
| Earth | **Alhctga** |
| Fire | **Aapdoce** |
| Water | **Slgaiol** |
| — King (of planetary hours) | **Baligon** |
| — Princes (of planetary hours) | **Benpagi**<br>**Binodab**<br>**Bnagole**<br>**Bonefom**<br>**Bormila**<br>**Busduna** |
| — planetary angel | **Nogahel** |
| vessel (container) | **izizop, zizop** |
| vestures<br>— *see also* garments | **zimz** |
| vex | **dodpal, dodrmni, dods** |
| vexation | **dodsih** |
| vial | **efafafe, ofafafe** |
| vinegar, mother of | **lulo** |

| | |
|---|---|
| virgin | **paradiz** |
| visit | **f, ef, t** |
| voice | **bia, bial, bien, faaip** |
| vomit | **oxex** |

# W

| | |
|---|---|
| walk | **insi** |
| want | **gil** (?) |
| warden (of the Aethyr *Bag*) | **Lixipsp** (AC: VV) |
| was<br>— *see* be | |
| water (v.) | **zlida** |
| water (n.) | **zodinu** (AC: G) |
| Water (Element): | |
| — Spirit | **Hcoma** |
| — Holy Names ruling: | **Mph Arsl Gaiol** |
| — Divine Names ruling sub-elements: | |
| Air of Water | **Obgota Aabco** |
| Earth of Water | **Maladi Olaad** |
| Fire of Water | **Iaaasd Atapa** |
| Water of Water | **Nelapr Omebb** |
| — Demonic Names ruling sub-elements: | |
| Air of Water | **Atogbo Ocbaa** |
| Earth of Water | **Idalam Daalo** |
| Fire of Water | **Dsaaai Apata** |
| Water of Water | **Rpalen Bbemo** |
| — Seniors (with planetary associations): | |
| Sol (Elemental King) | **Raagiosl** |
| Luna | **Laoaxrp** |
| Mars | **Lsrahpm** |
| Mercury | **Soaixnt** |
| Jupiter | **Saiinov** |
| Venus | **Slgaiol** |
| Saturn | **Ligdisa** |
| — Great Elemental King | **Thahebyobeeatan** |

| | |
|---|---|
| wax strong | **ugeg, ugegi** |
| we, our, us | **ge** |
| — in ours | **helech** |
| weave | **oado** |
| weed out | **fifalz** |
| weeping | **raclir** |
| were | |
| — *see* be | |
| west | **sobol** |
| wherefore | **darsar** |
| wherein | **quiin; vo** (AC: VV) |
| which | **ds** |
| — *see also* who | |
| while (n.) | **capimao** |
| who | **ds** |
| — whom | **casarm, casarma, casarmg, casarmi, sobam** |
| — whose | **casarman, soba, sobca, sobha, sobol, sobra, soha** |
| whole | **saga** |
| why | **bagle, baglen** |
| wicked | **babalon** |
| will of God | **soyga, aldaraia** |
| will (your will be done) | **gemeganza** |
| wind | **ozongon, zong** |
| window | **como** |
| wine | **roxtan** |
| wing | **upaah** |
| winnow | **ar** |

| | |
|---|---|
| wisdom<br>— *see also* knowledge, understanding | **ananael, miketh** |
| with | **a, c** |
| woe | **ohio** |
| wonder (n.) | **sald, zirn** |
| work (v.) | **vaul, vaun** |
| workman | **canal** |
| works of man | **conisbra** |
| wormwood | **tatan** |
| worship | **boaluahe** (AC:G) |
| worshipper | **hoath** |
| wrath | **unph, vonph, vonpho** |

# Y

| | |
|---|---|
| yea | **noib** |
| you | **g, gi, nonci** |
| — to you | **nonca, noncf, noncp** |
| — your | **g** |
| — yourselves | **amiran** |
| — *see also* thou | |

***End of English-Angelic Dictionary***

# THE ENOCHIAN CALLS

This edited version of the Enochian Calls follows closely Dee's fair copy in the manuscript of the *48 Claves Angelicae* (Cracow, 13 April-13 July 1584). I have modernised his often erratic spelling, punctuation, and word-division; and here and there I have replaced an archaic word or phrase with its modern equivalent. Other minor amendments have been made to allow the English text to be compared with the Enochian more closely. I have, however, resisted the temptation to interfere with the Enochian text, except for corrections which Dee himself made. Capitalisation and word-division conform to the English text, in accord with my grammatical analysis of Enochian. The Enochian words appear directly under the English words to which they most closely relate, except in a few instances where either the English text or the Enochian text is defective. There is still room for dispute in some of the identifications, and in one or two instances arbitrary decisions had to be made. Further information on the exact shades of meaning, as far as can be determined, will be found in the dictionary section.

## The First Call

I reign over you, says the God of Justice, in power exalted
*Ol sonf vors g, gohó Iad Balt, lansh*

above the firmaments of wrath; in Whose hands the sun is as a
*calz vonpho; Sobra zol ror i ta*

sword, and the moon as a penetrating fire; Who measures your
*nazpsad, graa ta malprg; Ds holq*

garments in the midst of my vestures, and trussed you together
*qaa nothoa zimz, od commah*

as the palms of my hands; Whose seats I garnished with the
*ta nobloh zien; Soba thil gnonp*

fire of gathering; Who beautified your garments with admiration;
*prge aldi; Ds urbs oboleh g rsam;*

to Whom I made a law to govern the Holy Ones; Who delivered
*Casarm ohorela taba Pir; Ds zonrensg*

you a rod with the ark of knowledge. Moreover, you lifted up your
*cab erm iadnah. Pilah farzm*

voices and swore obedience and faith to Him that lives, and who
*znurza adna gono Iadpil, ds*

triumphs; Whose beginning is not, nor end cannot be; Who
*homtoh; Soba ipam, lu ipamis; Ds*

shines as a flame in the midst of your palace, and reigns amongst
*loholo vep zomd poamal, od bogpa aai*

you as the balance of righteousness and truth. Move, therefore,
*ta piap piamol od vooan. Zacare, ca,*

and show yourselves; open the mysteries of your creation; be
*od zamran; odo cicle qaa;*

friendly unto me; for I am the servant of the same God as you,
*zorge, lap zirdo noco Mad,*

the true worshipper of the Highest.
*hoath Iaida.*

## The Second Call

Can the wings of the winds understand your voices of wonder,
*Adgt upaah zong om faaip sald,*

o you the second of the First? Whom the burning flames have
*viu L? Sobam ialprg*

framed within the depth of my jaws; Whom I have prepared
*izazaz piadph; Casarma abramg*

as cups for a wedding, or as the flowers in their beauty
*ta talho paracleda, q ta lorlsq turbs*

for the chamber of righteousness. Stronger are your feet than
*ooge baltoh. Givi chis lusd*

the barren stone, and mightier are your voices than the manifold
*orri, od micalp chis bia*

winds; for you are become a building such as is not, but in
*ozongon; lap noan trof cors ta ge, oq*

the mind of the All-Powerful. Arise, says the First; move,
*manin Iaidon. Torzu, gohe L; zacar,*

therefore, unto his servants; show yourselves in power, and
*ca, c noqod; zamran micalzo, od*

make me a strong seething; for I am of Him that lives forever.
*ozazm urelp; lap zir Ioiad.*

## The Third Call

Behold, says your God, I am a circle on whose hands stand
*Micma, goho Piad, zir comselh a zien biah*

twelve kingdoms. Six are the seats of living breath, the
*os londoh. Norz chis othil gigipah,*

rest are as sharp sickles, or the horns of death, wherein
*undl chis ta puim, q mospleh teloch, quiin*

the creatures of the earth are and are not, except by my
*toltorg chisi chis ge, m*

own hands, which also sleep and shall rise. In the first I made you
*ozien, ds t brgda od torzul. I li eol*

stewards, and placed you in seats twelve of government, giving
*balzarg, od aala thiln os netaab, dluga*

unto every one of you power successively over 456, the true
*vomsarg lonsa capmiali vors cla,*

ages of time, to the intent that, from the highest vessels and
*homil cocasb, fafen izizop od*

the corners of your governments, you might work my power,
*miinoag de g netaab, vaun nanaeel,*

pouring down the fires of life and increase on the earth
*panpir malpirgi caosg*

continually. Thus you are become the skirts of justice and truth.
*pild. Noan unalah balt od vooan.*

In the name of the same, your God, lift up, I say, yourselves.
*Dooiap Mad, goholor, gohus, amiran.*

Behold His mercies flourish, and His Name is become mighty
*Micma iehusoz cacacom, od dooain noar micaolz*

amongst us; in Whom we say: Move, descend, and apply
*aai om; Casarmg gohia: Zacar, uniglag, od imvamar*

yourselves unto us, as unto the partakers of the secret wisdom
*pugo plapli ananael*

of your Creation.
*qaan.*

## The Fourth Call

I have set my feet in the south, and have looked about me,
*Othil lasdi babage, od dorpha,*

saying: are not the thunders of increase numbered 33,
*gohol: g chis ge avavago cormp pd,*

which reign in the second angle? Under whom I have placed
*ds sonf viu diu? Casarmi oali*

9639, whom none has yet numbered but one, in whom the second
*mapm, sobam ag cormpo crp l, casarmg*

beginning of things are and wax strong; which also successively,
*croodzi chis od ugeg; ds t, capimali,*

are the number of time; and their powers are as the
*chis capimaon; od lonshin chis ta*

first 456. Arise, you sons of pleasure, and visit the earth for
*lo cla. Torgu, nor quasahi, od f caosga; bagle*

I am the Lord your God, which is and lives. In the name of the
*zir enay Iad, ds i od apila. Dooaip*

Creator, move, and show yourselves as pleasant deliverers,
*Qaal, zacar, od zamran obelisong,*

that you may praise him amongst the sons of men.
*rest el aaf nor molap.*

## The Fifth Call

The mighty sounds have entered in the third angle, and are
*Sapah zimii d diu, od*

become as olives on the Mount of Olives, looking with gladness
*noas ta quanis Adroch, dorphal*

upon the earth, and dwelling in the brightness of the heavens as
*caosg, od faonts piripsol ta*

comforters; unto whom I fastened pillars of gladness nineteen,
*blior; casarm amipzi naz arth af,*

and gave them vessels to water the earth with [all] her creatures;
*od dlugar zizop zlida caosgi tol torgi;*

and they are the brothers of the first and second, and the
*od z chis esiasch l ta viu, od*

beginning of their own seats, which are garnished with continual
*iaod thild, ds*

burning lamps 69636, whose numbers are as the first, the ends
*hubar peoal, soba cormfa chis ta la, uls*

and the content of time. Therefore come and obey your
*od q cocasb. Ca niis od darbs*

creation; visit us in peace and comfort; include us as receivers
*qaas; f etharzi od bliora; iaial ednas*

of your mysteries, because our Lord and Master is all One.
*cicles, bagle ge Iad L.*

## The Sixth Call

The spirits of the fourth angle are nine, mighty in the firmament
*Gah s diu em, micalzo pilzin;*

of waters; whom the first has planted as a torment to the
*sobam el harg mir*

wicked and a garland to the righteous, giving unto them
*babalon od obloc samvelg, dlugar*

fiery darts to winnow the earth, and 7699 continual workmen;
*malprg ar caosgi, od acam canal;*

whose courses visit with comfort the earth, and are in govern-
*sobol zar f bliard caosgi, od chis a netab*

ment and continuance as the second and third. Wherefore harken
*od miam ta viu od d. Darsar solpeth*

unto my voice; I have talked of you, and I move you in power
*bien; brita od zacam g micalzo*

and presence, you whose works shall be a song of honour and the
*sobha ath trian luiahe od*

praise of your God in your creation.
*ecrin Mad qaaon.*

## The Seventh Call

The east is a house of virgins, singing praises amongst the
*Raas i salman paradiz, oecrimi aao*

flames of first glory, wherein the Lord has opened his mouth,
*ialpirgah, quiin Enay butmon,*

and they are become 28 living dwellings, in whom the strength
*od i noas ni paradial, casarmg ugear*

of man rejoices; and they are apparelled with ornaments of
*chirlan; od zonac*

brightness, such as work wonders on all creatures; whose
*luciftian, cors ta vaul zirn tol hami; soba*

kingdoms and continuance are as the third and fourth, strong
*londoh od miam chis ta d od es,*

towers and places of comfort, the seats of mercy and continuance.
*umadea od pi bliar, othil rit od miam.*

O you servants of mercy, move, appear, sing praises
*C noquol rit, zacar, zamran, oecrimi*

unto the Creator; and be mighty amongst us; for to this
*Qadah; od omicaolz aai om; bagle*

remembrance is given power, and our strength waxes
*papnor i dlugam lonshi, od umplif ugegi*

strong in our comforter.
*bigliad.*

### The Eighth Call

The midday, the first, is as the third heaven made of pillars
*Bazm, elo, i ta piripson oln naz*

of hyacinth 26, in whom the elders are become strong;
*avabh ox, casarmg uran chis ugeg;*

which I have prepared for my own righteousness, says the Lord;
*ds abramig baltoha, goho Iad;*

whose long continuance shall be as bucklers to the stooping
*soba mian trian ta lolcis abai*

dragon, and like unto the harvest of a widow. How many are
*vovin, od aziagiar rior. Irgil chis*

there which remain in the glory of the earth, which are, and
*da ds paaox busd caosgo, ds chis, od*

shall not see death until this house fall, and the dragon
*ip uran teloah cacrg oi salman loncho, od vovina*

sink! Come away, for the thunders have spoken; come away,
*carbaf! Niiso, bagle avavago gohon; niiso,*

for the crowns of the temple, and the coat of Him that is,
*bagle momao siaion, od mabza Iado i,*

was, and shall be crowned, are divided. Come, appear to the
*as, momar, poilp. Niis, zamran*

terror of the earth, and to our comfort, and of such as
*ciaofi caosgo, od bliors, od cors i ta*

are prepared.
*abramig.*

## The Ninth Call

A mighty guard of fire, with two-edged swords flaming (which
*Micaolz bransg prgel, napta ialpor (ds*

have vials eight of wrath for two times and a half, whose
*brin efafafe p vonpho olani od obza, sobca*

wings are of wormwood, and of the marrow of salt), have settled
*upaah chis tatan, od tranan balye) alar*

their feet in the west, and were measured with their ministers
*lusda sobol, od chis holq c noquodi*

9996. These gather up the moss of the earth as the rich man
*cial. Unal aldon mom caosgo ta las ollor*

does his treasure. Cursed are they whose iniquities they are!
*gnay limlal. Amma chiis sobca madrid z chis!*

In their eyes are millstones greater than the earth, and
*Ooanoan chis aviny drilpi caosgin, od*

from their mouths rain seas of blood: their heads are covered
*butmoni parm zumvi cnila: daziz ethamz*

with diamonds, and upon their hands are marble sleeves. Happy
*a childao, od mirc ozol chi pidiai collal. Ulcinin*

is he on whom they frown not, because the God of Righteousness
*a sobam ucim, bagle Iad Baltoh*

rejoices in them. Come away (and not your vials)! For
*chirlan par. Niiso (od ip ofafafe)! Bagle*

the time is such as requires comfort.
*a cocasb i cors ca unig blior.*

## The Tenth Call

The thunders of judgment and wrath are numbered and are
*Coraxo chis cormp od*

harboured in the north in the likeness of an oak, whose
*blans lucal aziazior paeb, soba*

branches are nests 22 of lamentation and weeping laid up
*lilonon chis virq op eophan od raclir maasi*

for the earth, which burn night and day, and vomit out
*bagle caosgi, ds ialpon dosig od basgim, od oxex*

the heads of scorpions, and live sulphur mingled with poison.
*dazis siatris, od salbrox cynxir faboan.*

These are the thunders that 5678 times in the 24th part
*Unal chis const ds daox cocasg ol*

of a moment roar with a hundred mighty earthquakes, and a
*oanio yor eors vohim gizyax, od*

thousand times as many surges, which rest not, nor know
*matb cocasg plosi molvi, ds page ip, larag om*

any echoing time. Here one rock brings forth a
*droln matorb cocasb. Emna l patralx yolci*

thousand, even as the heart of man does his thoughts.
*matb, nomig monons olora gnay angelard.*

Woe Woe Woe Woe Woe Woe, yes, Woe be to the earth, for
*Ohio Ohio Ohio Ohio Ohio Ohio, noib, Ohio caosgon, bagle*

her iniquity is, was, and shall be great. Come away — but not
*madrid i, zirop, chiso drilpa. Niiso - crip ip*

your noises.
*nidali.*

## The Eleventh Call

The mighty seat groaned and there were five thunders
*Oxiayal holdo od zirom o coraxo*

which flew into the east, and the Eagle spake and cried
*ds zildar raasy, od vabzir camliax od bahal:*

with a loud voice: Come away! And they gathered themselves
*Niiso!*

together and became the house of death; of whom it is measured,
*salman teloch; casarman holq,*

and it is as they are whose number is 31. Come away! For
*od t i ta z chis soba cormf i ga. Niisa! Bagle*

I prepare for you. Move, therefore, and show yourselves;
*abramg noncp. Zacare, ca, od zamran;*

open the mysteries of your creation; be friendly unto me, for
*odo cicle qaa; zorge, lap*

I am the servant of the same God as you, the true worshipper
*zirdo noco Mad, hoath*

of the Highest.
*Iaida.*

## The Twelfth Call

O you that reign in the south, and are 28, the lanterns
*Nonci ds sonf babage, od chis ob, hubaio*

of sorrow bind up your girdles, and visit us! Bring down
*tibibp allar atraah, od ef! Drix*

your followers 3663, that the Lord may be magnified, Whose
*fafen mian, ar Enay ovof, Soba*

name amongst you is Wrath. Move, I say, and show
*dooain aai i Vonph. Zacar, gohus, od zamran;*

yourselves; open the mysteries of your creation; be friendly
*odo cicle qaa; zorge*

unto me, for I am the servant of the same God as you, the true
*lap zirdo noco Mad,*

worshipper of the Highest.
*hoath Iaida.*

## The Thirteenth Call

O you swords of the south, which have 42 eyes to stir up
*Napeai babagen, ds brin vx ooaona lring*

the wrath of sin, making men drunken which are empty;
*vonph doalim, eolis ollog orsba ds chis affa;*

behold the promise of God, and the power of Him, which is
*micma isro Mad, od lonshi Tox, ds i*

called amongst you a bitter sting; move and show yourselves;
*umd aai grosb; zacar od zamran;*

open the mysteries of your creation; be friendly unto me,
*odo cicle qaa; zorge,*

for I am the servant of the same God as you, the true
*lap zirdo noco Mad,*

worshipper of the Highest.
*hoath Iaida.*

## The Fourteenth Call

O you sons of fury, the daughters of the Just, which sit
*Noromi bagie, pasbs Oiad, ds trint*

upon 24 seats, vexing all creatures of the earth with age;
*mirc ol thil, dods tol ham caosgo homin;*

which have under you 1636; behold the voice of God, the
*ds brin oroch quar; micma bial Oiad, a*

promise of Him, which is called amongst you extreme justice;
*isro Tox, ds i um aai Baltim;*

move and show yourselves; open the mysteries of your creation;
*zacar od zamran; odo cicle qaa;*

be friendly unto me, for I am the servant of the same God as you,
*zorge, lap zirdo noco Mad,*

the true worshipper of the Highest.
*hoath Iaida.*

## The Fifteenth Call

O thou the governor of the first flame, under whose
*Ils tabaan l ialprt, casarman*

wings are 6379, which weave the earth with dryness,
*upaahi chis darg, ds oado caosgi orscor,*

who knowest the great name Righteousness and the seal
*ds omax monasci Baeovib od emetgis*

of honour: move and show yourselves; open the mysteries
*iaiadix: zacar od zamran; odo cicle*

of your creation; be friendly unto me, for I am the servant
*qaa; zorge, lap zirdo noco*

of the same God as you, the true worshipper of the Highest.
*Mad, hoath Iaida.*

## The Sixteenth Call

O thou second flame, the house of justice, who hast thy
*Ils viu ialprt salman balt, ds*

beginning in glory, and shall comfort the just; who walkest
*acroodzi busd, od bliorax balit; ds insi*

on the earth with feet 8763 that understand and separate
*caosg lusdan emod ds om od tliob:*

creatures: great art thou in the God of Stretch-forth-and-
*drilpa geh ils Mad Zilodarp.*

Conquer. Move and show yourselves; open the mysteries of
*Zacar od zamran; odo cicle*

your creation; be friendly unto me, for I am the servant of the
*qaa; zorge, lap zirdo noco*

same God as you, the true worshipper of the Highest.
*Mad, hoath Iaida.*

## The Seventeenth Call

O thou third flame, whose wings are thorns to stir up vexation,
*Ils d ialprt, soba upaah chis nanba zixlay dodsih,*

and who hast 7336 living lamps going before thee, whose God
*od brint taxs hubaro tustax ylsi, soba Iad*

is wrath in anger: gird up the loins of thee and harken. Move and
*i vonpo unph: aldon dax il od toatar. Zacar od*

show yourselves; open the mysteries of your creation; be friendly
*zamran; odo cicle qaa; zorge,*

unto me, for I am the servant of the same God as you, the true
*lap zirdo noco Mad,*

worshipper of the Highest.
*hoath Iaida.*

## The Eighteenth Call

O thou mighty light and burning flame of comfort, which
*Ils micaolz olpirt ialprg bliors, ds*

openest the glory of God to the centre of the earth; in whom the
*odo busdir Oiad ovoars caosgo; casarmg*

secrets of truth 6332 have their abiding; which is called in thy
*laiad eran brints cafafam; ds i umd a q*

kingdom Joy, and not to be measured: be thou a window of
*loadohi Moz, od maoffas: bolp como*

comfort unto me. Move and show yourselves; open the
*bliort pambt. Zacar od zamran; odo*

mysteries of your creation; be friendly unto me, for I am the
*cicle qaa; zorge, lap zirdo*

servant of the same God as you, the true worshipper of the
*noco Mad, hoath*

Highest.
*Iaida.*

## The Call of the Thirty Aethyrs

O you heavens which dwell in the (first Air), which are
*Madriax ds praf (LIL), chis*

mighty in the parts of the earth, and which execute the
*micaolz saanir caosgo, od fifis*

judgment of the Highest! To you it is said: Behold the
*balzizras Iaida!. Nonca gohulim: Micma*

face of your God, the beginning of comfort, Whose eyes are
*adoian Mad, iaod bliorb, Soba ooaona chis*

the brightness of heavens; Who provided you for the govern-
*luciftias peripsol; Ds abraasa noncf netaaib*

ment of the earth, and her unspeakable variety, furnishing
*caosgi, od tilb adphaht damploz, tooat*

you with a power of understanding, to dispose all things
*noncf g micalz oma, lrasd tofglo*

according to the providence of Him that sits on the Holy Throne;
*marb yarry Idoigo;*

and Who rose up in the beginning, saying: the earth, let her
*od torzulp iaodaf, gohul: caosga,*

be governed by her parts, and let there be division in
*tabaord saanir, od christeos yrpoil*

her, that the glory of her may be always drunken and vexed in
*tiobl, busdir tilb noaln paid orsba od dodrmni*

itself. The course of her, let it run with the heavens, and as a
*zylna. Elzap tilb, parm gi peripsax, od ta*

handmaid let her serve them. One season, let it confound
*qurlst booapis. L nibm, oucho*

another; and let there be no creature upon or within her
*symp; od christeos ag toltorn mirc q tiobl*

the same. All her members, let them differ in their qualities; and
*lel. Ton paombd, dilzmo aspian; od*

let there be no one creature equal with another. The
*christeos ag l tortorn parach a symp.*

reasonable creatures of the earth, let them vex and weed out
*Cordziz, dodpal od fifalz*

one another; and the dwelling places, let them forget their
*l smnad; od fargt, bams*

names. The works of man and his pomp, let them be defaced.
*omaoas. Conisbra od avavox, tonug.*

The buildings of her, let them become caves for the beasts of the
*Orsca tbl, noasmi tabges levithmong;*

field; confound the understanding of her with darkness. Why?
*unchi omp tilb ors. Bagle?*

I regret that I made man. One while let her be known, and
*Moooah ol cordziz. L capimao ixomaxip, od*

another while a stranger; because she is the bed of a harlot,
*ca cocasb gosaa; baglen pi tianta a babalond,*

and the dwelling place of him-that-is-fallen. O you heavens,
*od faorgt teloc vovim. Madriiax,*

arise! The lower heavens underneath you, let them serve you.
*torzu! Oadriax orocha, aboapri.*

Govern those that govern; cast down such as fall; bring forth
*Tabaori priaz ar tabas; adrpan cors ta dobix; yolcam*

with those that increase, and destroy the rotten. No place let it
*priazi ar coazior, od quasb qting. Ripir*

remain in one number; add and diminish, until the stars be
*paaoxt saga cor; uml od prdzar, cacrg aoiveae*

numbered. Arise, move, and appear before the covenant of His
*cormpt. Torzu, zacar, od zamran aspt sibsi*

mouth, which He has sworn unto us in His justice; open the
*butmona, ds surzas Tia baltan; odo*

mysteries of your creation, and make us partakers of undefiled
*cicle qaa, od ozazma plapli*

knowledge.
*iadnamad.*

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Angels/Magic

> *Yes, the spirits are real. Yes, the spirits are imaginary. Most of us, however, cannot imagine how real our imaginations are.*
>
> —Rabbi Lamed Ben Clifford
> (a.k.a. Lon Milo DuQuette)

Dr. John Dee, Mathematician in the court of Queen Elizabeth I, and Edward Kelley, his medium, first deciphered the language of the angels, or Enochian, in 1581. Dr. Dee's efforts furthered the development of the Enochian system of magic, and his methods of invocation have been taken up and expounded upon by many magicians since.

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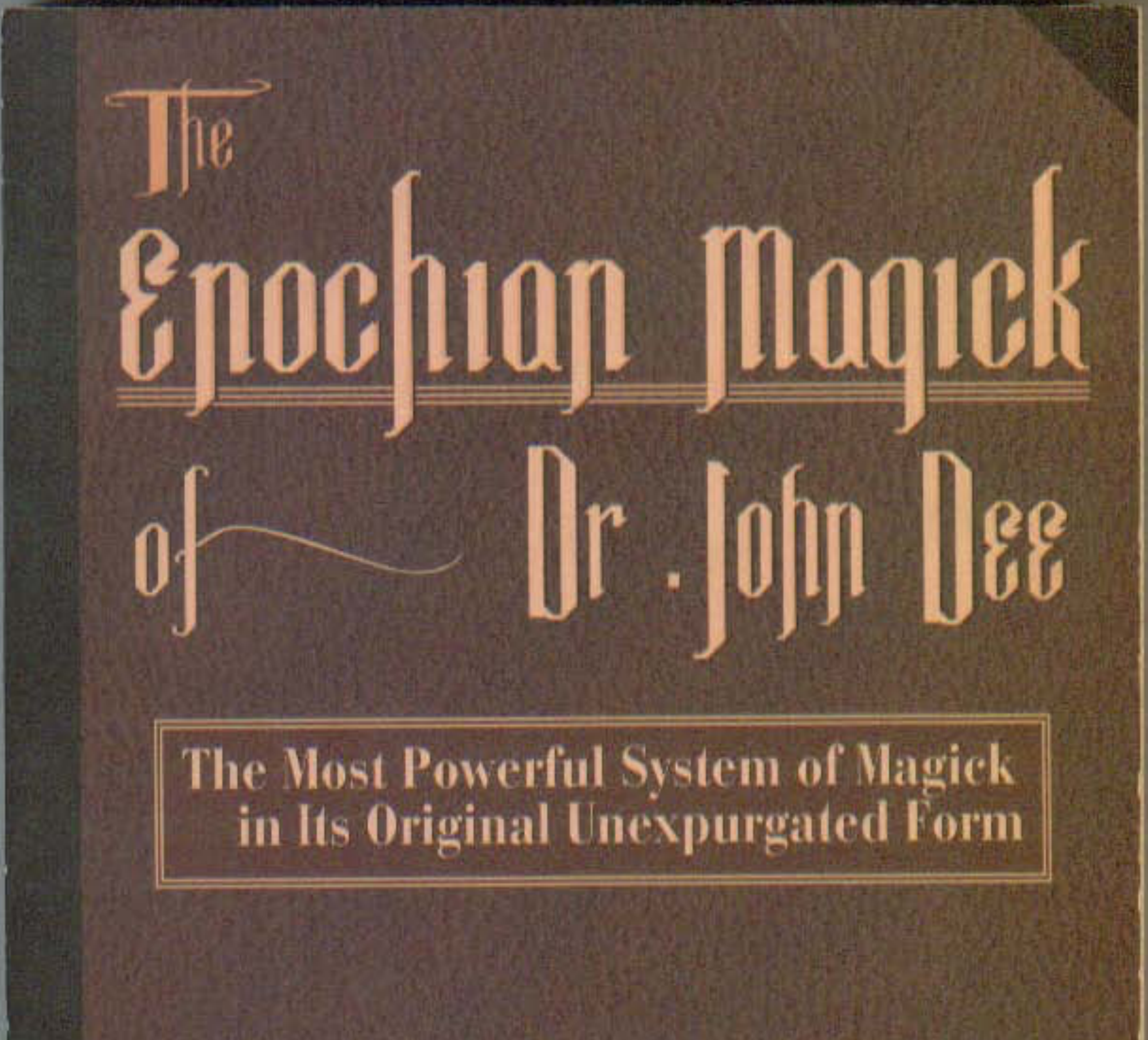

# The Enochian Magick of Dr. John Dee

The Most Powerful System of Magick
in Its Original Unexpurgated Form

Geoffrey James

## About the Editor/Translator

Geoffrey James' experience with the history of magick dates back to his college years, when he studied medieval and Renaissance literature. Geoffrey received a degree in English *magna cum laude* from the University of California, Irvine, where he was the Rhodes Scholarship candidate and was elected *Phi Beta Kappa*. After graduating, he moved into the computer industry where he has advised Fortune 500 companies on emerging technology. He has traveled worldwide, written numerous books and articles, spoken at major industry conferences, and taught university extension courses. Today, when not traveling, Geoffrey lives and writes in a hexagonal house on a boulder-strewn hilltop in the New England woods. His current interests include Taoism, Chi Kung, Tai Chi, and the spiritual revolution in corporate America.

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# THE ENOCHIAN MAGICK OF DR JOHN DEE

## The Most Powerful System of Magick in Its Original, Unexpurgated Form

EDITED & TRANSLATED BY

GEOFFREY JAMES

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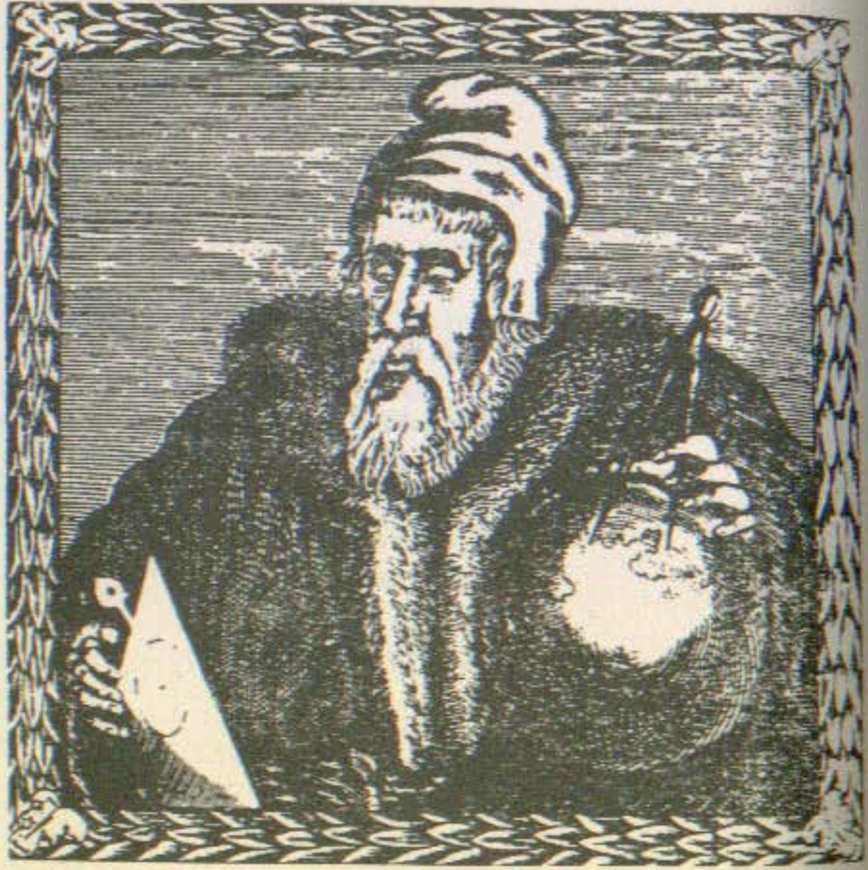

Dr. JOHN DEE

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behind the scenes, preserving the great man's work for posterity. Such tantalizing speculation is unlikely to be confirmed, however. It is interesting to note, in this regard, that a form of Enochian lettering appears in certain editions of Mackey's *Masonic Encyclopedia*. It is, however, unlike Dee's Enochian alphabet.

I'm often asked the question: "Are the Enochian angels real?" Usually I pawn the questioner off with an evasive remark like: "Doctor Dee certainly thought that they were." This is pure editorial cowardice on my part and I believe I owe the reader the questionable benefit of my own opinion on the subject.

As I best understand it, Enochian angels are unlikely to be "real" in the sense of being composed out of atoms, particle waves, or quantifiable material. On the other hand, I believe that angels may represent aspects of the human consciousness that all of us share. In that way, they exist in collective unconscious, which is, in some ways at least, more "real" than the physical world.

Another question I'm also asked is: "Have you ever tried Enochian magic?" This question I *will* leave unanswered. I shall, however, mention that I remember feeling uneasy when I was working on the original material. I had a quite distinct sensation that somebody was looking over my shoulder, a sensation that tickled the hairs on the back of my neck. Other Enochian scholars have related similar experiences.

It's an undeniable fact that curious things happen to people who are interested in this arcane subject. This edition is a result of such an event. Nancy J. Mostad, Acquisitions and Development Manager at Llewellyn, dreamed about Enochian magic and was given a copy of my book, just a few days before I contacted her. But for this possibly fortuitous dream, you might not be holding this book in your hands.

GEOFFREY JAMES

Bavaria, Germany
July 1993

# PREFACE

Geoffrey James

THE ENOCHIAN EVOCATION is based on the magical diaries & workbooks of Doctor John Dee, the famous Elizabethan scientist and magus. These manuscripts document the ceremonies that Dee performed with Edward Kelly, who, gazing into a crystal stone, claimed to see and hear angels. According to Kelly, these beings desired to re-establish the true art of Magic, which had been lost due to Man's wickedness and ignorance. The true magical art (they claimed) would bequeath superhuman powers upon its practitioners, change the political structure of Europe, and herald the coming of the Apocalypse.

Dee believed that this research was of great benefit to Mankind and far more important than his more mundane studies. Dee explained his dissatisfaction with worldly knowledge:

> *I have from my youth up, desired and prayed unto God for pure and sound wisdom and understanding of truths natural and artificial, so that God's wisdom, goodness, and power bestowed in the frame of the world might be brought in some bountiful measure under the talent of my capacity... So for many years and in many places, far and near, I have sought and studied many books in sundry languages, and have conferred with sundry men, and have laboured with my own reasonable discourse, to find some inkling, gleam, or beam of those radical truths. But after all my endeavours I could find no other way to attain such wisdom but by the Extraordinary Gift, and not by any vulgar school, doctrine, or human invention.**

Dee felt that only through the practice of magic would he be able to learn those 'radical truths.' Like Luther, Dee rejected the necessity of the church as an intermediary to God. But Dee carried this doctrine one step further, believing that holy revelations could be obtained by practicing the magic of the ancient Hebrews:

---

* From Dee's Preface to Sloane MS. 3188.

> *I had read in books and records how Enoch enjoyed God's favor and conversation, and how God was familiar with Moses, and how good angels were sent to Abraham, Isaac, Jacob, Joshua, Gideon, Esdras, Daniel, Tobias, and sundry others, to instruct them, inform them and help them in worldly and domestic affairs, and even sometimes to satisfy their desires, doubts, and questions of God's secrets. Furthermore, I considered the Shewstone which the high priests did use, by God's own ordering, wherein they had lights and judgements in their great doubts. I considered, too, that God did not refuse to instruct the prophets and seers to give answers to the common people concerning economics, as Samuel did for Saul; and so did Solomon the wise, immediately after attaining his wonderful wisdom through God. Therefore I was sufficiently taught and confirmed that I would never attain wisdom by man's hand or by human power, but only from God, directly or indirectly.*[†]

Realizing the heretical aspects of these beliefs at a time when magic was perceived as questionable at best and at worst diabolic, Dee was vehement in his rejection of the 'black arts':

> *I have always had a great regard and care to beware of the filthy abuse of such as willingly or wittingly invoke or consult with spiritual creatures of the damned sort: angels of darkness, forgers, patrons of lies and untruths. Instead I have flown unto God through hearty prayer, full oft and in sundry manners.*[‡]

Dee discovered that he was unable to perceive spirits on his own, and so was forced to employ skryers or crystal gazers. The most prolific of Dee's skryers was Edward Kelly, a man of mediocre education whose main interest was alchemy. Kelly originally asked to work with Dee because Kelly believed that with divine aide they might discover the philosopher's stone that would transmute lead into gold. Dee was hesitant at first, but when they performed a simple ceremony, it was far more successful than anything Dee had ever experienced:

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[†] *Ibidem*

[‡] *Ibidem*

> *Thereupon I brought forth to him my stone in the frame (which was given me of a friend) and I said unto him, that I was credibly informed that to it (after a sort) were answerable various good Angels . . . He then settled himself to the Action: and on his knees at my desk, setting the stone before him, fell to prayer and entreaty. In the mean space, I in my oratory did pray and make motion to God & his good Creatures for the furthering of this Action. And within a quarter of an hour (or less) he had sight of one in the stone.*[*]

Kelly's skrying was destined to produce what is perhaps the most unusual magical literature of the Renaissance.

Was Kelly a charlatan who fabricated visions out of his own imagination? Historians have traditionally cast Kelly as a *fraud who deluded his pious master*[†], but the evidence perhaps does not justify this judgement. It is true that Kelly accepted £50 per year for his services to Dee[‡] but such annuities were the basis for survival in Elizabethan times. Far from encouraging Dee, Kelly eventually began to question the angelic nature of the spirits, and frequently tried to extricate himself from Dee's employ[⁑]. Kelly might, of course, have been applying reverse psychology, but there is little reason why he should have bothered to do so, as Dee was already determined to continue the experimentation. If Kelly had been trying to plunder Dee's money, why would Kelly have tried to convince Dee that the spirits were devils?

It is difficult to account for the serious stylistic differences between Kelly's usual writing style and the utterances that he attributed to the spirits. Kelly was an uninspired writer; the following exerpt is representative of his prowess:

*The heavenly cope hath in him nature's fower*
*Two hidden, but the rest to sight appear:*
*Wherein the sperms of all the bodies lower*
*Most secrett are, yett spring forth once a yeare...*[§]

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[*] Sloane MS. 3188; Passages marked March 10, 1582.

[†] Francis Yates, *Gordiano Bruno and the Hermetic Tradition*, London: 1964, p. 149.

[‡] Meric Casaubon, ed., *A True and Faithful Relation of What passed for many Yeers Between Dr. John Dee . . . and some Spirits*, London: 1659, pg. 28. (Facsimilie republished by Askin, London: 1974.)

[⁑] *Ibidem*, pgs. 20, 91, 153, 169 & 171.

[§] A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser, New York: 1973, p. liii.

Contrast those stilted and awkward lines with the Call of the Thirty Aires:

> *The work of man and his pomp,*
> *let them be defaced:*
> *His buyldings*
> *Let them become caves for the beasts of the fiield:*
> *Confownd her understanding with darkness.*
> *For why?*
> *It repenteth me I made Man.*

It seems impossible that this powerful passage could have been written by the same hand, or that Kelly's own writing skill could have produced such passages of eldrich beauty as:

> *Can the wings of the windes understand your voyces of wonder?...*
> *Stronger are your fete than the barren stone:*
> *And mightier are your voices than the manifold windes....*

Admittedly, stylistic differences are subtle gauges of authorship. But more concrete evidence against Kelly fabricating all his visions lies in the complexity of the Angelical (Enochian) keys. Could Kelly, whose single linguistic accomplishment was mastery of schoolboy Latin and even whose English was laced with colloquialisms, have devised an entire language, with its own unique grammar and syntax? It took Tolkien, a professor of philology, years to fabricate the Elvish tongue that figures so largely in his work; if Kelly fabricated the keys, he would have had to do so in a matter of days.

In short, if Kelly was the conscious author of all his 'visions', then he possessed a far greater literary competence than he ever exhibited elsewhere. However, the subconscious mind is often capable of feats that are impossible to the conscious mind. Could Kelly have hallucinated the visions? It has been suggested that Dee may have propelled Kelly into a state of artificial psychosis with their ceremonies.[†] Kelly may also have had multiple personalities, for the spirits talk in biblical dialects quite different from Kelly's normal speech.

[†] Peter French, *John Dee, The World of the Elizabethian Magus*, London: Routledge & Kegan Paul, 1972, pg. 114.

Kelly was having trouble distinguishing between his own thoughts and those of the 'spirits'. He complained of :

> *...a great stir and moving in his brains, very sensible and distinct, as of a creature of human shape and lineaments going up and down, to and fro in his brains and within his skull.*[‡]

Dee was forcing Kelly to perform ceremonies on an almost daily basis, and for hours at a stretch. Reflecting this stress, Kelly's temper became extremely volatile as shown by this event that Dee recorded:

> *Suddenly E. K. fell into such a rage that...much ado I, Emericus, and his brother had to stop or hold him...At length we let him go in his doublet and hose, without a cap or hat on his head: and into the street he hastened with his brother's rapier drawn... The rage and fury was so great in words and gesture as might plainly prove that the wicked enemy sought either E. K. his own destroying himself, or of me, or of his brother.*[⁑]

Kelly's behaviour was so bizarre that Dee was afraid that Kelly was possessed by the devil, one of the time's standard diagnoses for insanity. Dee had recently discovered that Kelly was performing black magic independent of their work together. This horrified Dee so much that he noted the event in Latin, even in his own private diary:

> *Horrenda & multiplicia heresium, & blasphemiarum dogmata, quibus illi hostes Jesu Christi illum imbuerant...illisque malis Angelis renunciare, & omnes illorum fraudes deteger... Conversio E. K. ad Deum, abdicatis omnibus Diabolicis experimentis.*[§]

The 'horrible heresies' that the 'evil angels' had revealed to Kelly were, in the context of the time, insane. They questioned the entire fabric on which the culture was built. Dee recorded these heresies in his diary:

[‡] Casaubon, *op. cit.*, p. 328.

[⁑] *Ibidem*, p. 230.

[§] *Ibidem*, p. 164: Manifold horrible heresies and blasphemous doctrines, in which they eat the host of Jesus Christ ... but he was led to put aside these evil angels and all their frauds. . . I spoke with E. K. about God, telling him to give over all his Diabolical experiments.

*They would have persuaded (Kelly):*
*—That Jesus was not God.*
*—That no prayer ought to be made to Jesus.*
*—That there is no sin.*
*—That man's soul doth go from one body to another childes quickening*
*—That as many men and women as are now, have always been.*
*—That the generation of mankind from Adam and Eve, is not an History, but a writing which has another sense.*[*]

Kelly could not have entertained such notions without being profoundly disturbed by their implications, and his conversion back to orthodoxy indicates his remorse and guilt. There is little question that Kelly was exhibiting signs of extreme stress and possible psychosis while working with Dee.

Kelly's participation in private magical ceremonies raises the tantalizing possibility that he might have had access to magical texts of which Dee was not aware, and that may have served as source material for the *Enochian Evocation*. Although Isræl Regardie states that *there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe.*[†];that viewpoint is not entirely justified. While it is true that the Angelical keys are very different from, for example, the bastardized Arabic and Greek in various Solomonic grimoires, elements of the *Enochian Evocation* are similar and in some cases almost identical to other Renaissance magical texts.

Both the *Arbatel*[‡] and the *Heptameron*[‡‡] are arranged like Book Two of the *Enochian Evocation*, with conjurations addressed to the rulers of each day of the week. The sigil of Æmeth, also in Book Two, is apparently based upon an earlier sigil that appears in the *Sworn Book of Honourius*,[§] a manuscript that antedated Kelly by almost 300 years. Of course, the entire methodology for devising spirit sigils out of magical squares of numbers and or letters was described in detail by Cornelius Agrippa *c.* 1533.[**]

[*] *loc, cit.*

[†] Isræl Regardie, *The Golden Dawn*, St. Paul: Llewellyn, 1971, p. 208.

[‡] Anonymous, *Arbatel, De Magia Verum*, Basileæ: 1575; or Robert Turner, tr., Gillette: Heptangle Books, 1979.

[‡‡] Henrici Cornelii Agrippæ, *Liber Quartus De Occulta Philosophia seu de Ceremoniis Magicis Cui accessurunt Elementa Magica Petri de Abano Philosophi*, Location not given, 1565; or Robert Turner, tr., *Fourth Book of the Occult Philosophy*, London: 1655; (Facsimile by Askin, London: 1974.)

[§] Daniel Driscoll, tr., *The Sworn Book of Honourius the Magician*, Gillette: Heptangle Books, 1977.

[**] *De Occulta Philosophia*, Sine loco, 1533.

Renaissance Europe did contain books of evocation magic attributed to Enoch. The very year the keys were dictated, Reginald Scot complained:

> *Conjurors carrie about at this daie, bookes intitled under the names of Adam, Abel, Tobie, & Enoch; which Enoch they repute the most divine fellow in such matters*[*].

Could Kelly have been utilizing such a book to assist him in his private ceremonies, or to provide the material that Dee so incessantly demanded? Kelly was certainly guilty of some plagiarism, although it may have been subconscious, for it was Kelly rather than Dee, who discovered the plagiarism and reported it to Dee:

> *(Kelly) came speedily out of his Study, and brought in his hand one volume of Cornelius Agrippa his works... whereupon he inferred, that our spiritual Instructors were Cosenors to give us a description of the world, taken out of other Books...*[†]

Dee, somewhat surprised, replied: *I am very glad that you have a Book of your own, wherein these Geographical names are expressed*[‡]. Dee's ignorance of the exact contents of the library that Kelly kept in his study is extremely suspicious.

If Kelly was plagiarizing some as-yet undiscovered manuscript, it may have been Gnostic in origin, as significant parallels exist between the Angelical keys and certain Gnostic texts. For example, a typical incantation from the *Pistis Sophia:* ZAMA ZAMA OZZA RACHAMA OZAI[‡‡] is not Angelical, but the overuse of the 'Z' phoneme is characteristic of Angelical, and the repetition of the word ZAMA echoes the refrain ZACAR CA ZAMRAN that permeates the keys. Another linguistic similarity is the Gnostic name for the demiurge IALDABAOTH,[§] quite close to the Angelical IAD BALTOH for 'God of Righteousness.'

The Gnostics tended to treat Enoch as a special personage, because he was the first mortal to speak with God after the fall,

[*] Reginald Scot, *The Discovery of Witchcraft*, London: William Brome, 1584, Book xv, Chapter xxxi.

[†] Casaubon, *op. cit.*, p. 158.

[‡] *Ibidem.*

[‡‡] G. R. S. Mead, *Fragments of a Faith Forgotton*, New York: University Books, 1960, p. 462.

[§] *Ibidem*, p. 188.

and so the first to attain the gnosis that they sought[§]. The Gnostics attributed works of magic to Enoch, such as *the two great Books of* IEOU, *which Enoch wrote when I spoke with him from the Tree of Knowledge, which were in the paradise of Adam*[*]. The word IEOU suggests that the books contained conjurations with words much like those of the *Pistis Sophia* or the Angelical keys; the legendary origin of the Books in the garden of Eden recalls the claim that the Angelical language was that *which Adam verily spake in innocence*.

Like many Gnostic texts, the Angelical keys emphasize the opening of 'gates' into various mystical realms. The *Book of the Great Logos*, a Gnostic text associated with the Books of IEOU, contains the following passage:

> *The guardians of the Gates of the treasure will open them, and they will pass upwards and ever inwards through the following spaces, and the powers rejoicing and giving them their mysteries, seals, and names of power: the Orders of the Three Amens...Within each treasure is a Door or Gate, and without three Gates; each of the outer gates has three guardians.*[†]

Compare the above passage with the following from Kelly's scrying:

> *Every table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power...for every Palace is above his City and every City is above his Entrance.*[‡]

Both Gnostic and Angelical magic place emphasis on the number 49. For example, the *Pistis Sophia* states that *the reflection of the supernal projections, powers, or co-partners of the Sophia* [*when*] *looked at from without, make an ordering into forty-nine*,[⁑] while the apoc-

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[§] *Vide: The Secrets of Enoch*, published in *The Lost Books of the Bible*, Cleveland: Forum Books, 1963.

[*] Mead, *op. cit.*, p. 487.

[†] *Ibidem*, p. 258 & 541.

[‡] Casaubon, *op. cit.*, p. 88.

[⁑] Mead, *op. cit.*, p. 471.

ryphal *Books of the Savior* state that *no mystery is higher than the mysteries ye seek after, save only the mystery of the Seven Voices and the Nine-and-Forty Powers and Numbers.*[*] These 49 powers recall the 49 good angels or even the Angelical keys themselves, which Kelly's spirits described as:

> *49 voyces , or callings, which are the Natural Keys, to open...Gates of understanding...you shall have knowledge to move every Gate, and to call out as many as you please...and wisely open unto you the secrets of their Cities...*[†]

The possibility that Kelly did plagiarize large portions of the *Enochian Evocation* would do much to explain the presence of the Angelical language in his scrying, as well as the stylistic variations in his work. However, the similarity between Kelly's scrying and Gnostic magic, while undeniable, is not sufficiently strong to build a direct textual connection.

A serious objection to the theory that Kelly plagiarized visions is the way that the keys were revealed. The first five keys were dictated, letter by letter, backwards, while the rest were dictated forwards, without any significant errors. The bulk of the keys (over 1000 words) were dictated on a single day during a single session. Most of the English glosses were dictated on a single day, well after the Angelical, yet they match their Angelical counterparts almost perfectly. Kelly would have had to be capable of extraordinary feats of mnemonic virtuosity, if he utilized another magical text as source material for the keys.

A final possibility deserves discussion—was Kelly ever actually in contact with supernatural entities? In fact, the Dee-Kelly ceremonies contain some evidence that would seem to indicate the presence of the supernatural during some of the ceremonies.

One standard test for the presence of the supernatural is precognition of future events. This took place at least twice during the Dee-Kelly workings; the spirits predicted the Spanish armada and the execution of Mary Queen of Scots well before those events could have been known.[⁑] However, the 'spirits' predicted other events that never took place.

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[*] *Ibidem*, pgs. 516 & 523.

[†] Casaubon, *op. cit.*, p. 77.

[⁑] Donald C. Laycock, *The Complete Enochian Dictionary*, London: Askin, 1978, p. 38

Another classic test for the presence of the supernatural is the speaking of a tongue with which the possessed is not familiar. During one ceremony, Kelly began repeating Greek words, but he soon became frustrated and interrupted with: *Unless you speak some language that I can understand, I will express no more of this Ghybbrish*[§]. Curiously, the Greek translates into a warning to Dee not to trust Kelly.

But the Angelical language itself forms a more startling example of 'speaking in tongues', because it exhibits characteristics that would seem to indicate that it was designed to be a non-spoken language. As Da Vinci had pointed out nearly 100 years before the keys were dictated, spirits would be unable to make audible sounds on their own, due to a lack of vocal chords with which to vibrate the air[*].

Thus any 'language' that spirits would 'speak' would be radically different from a language intended for use by human beings. Onomatapœiæ would be totally lacking. Contractions would be used to create new concepts, rather than to smooth out pronunciation. Many words would feature strings of consonants rather than an easily-pronounced intermixes of vowels and consonants. The letter arrangement would appear somewhat random and more like a Cabbala than a spoken tongue. And finally, the system of numbers would not be based on 10, since along with a lack of vocal chords, non-material entities would have little use for fingers.

The Angelical language exhibits most of these characteristics. There are no onomatapeioæ in Angelical. Angelical contractions such as TELOCVOVIM and JADOIASMOMA are conceptually convenient, but have not been edited for easier pronunciation. Many Angelical words feature unpronouncable strings of consonants. Angelical letter arrangements appear to be random[‡], and the language is stated to be the source language for Hebrew and thus Cabbala is implied. Finally, Angelical numbers are incomprehensible using any known base or numbering scheme[⁑].

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[§] Casaubon, *op. cit.*, p. 27.

[*] Jean Paul Richter, tr., *The Notebooks of Leonardo Da Vinci*, New York: Dover Publications, 1970, Vol. ii, p. 307.

[‡] Laycock, *op. cit.*, p. 40.

[⁑] *Ibidem*, p. 44.

The compiler of the Enochian dictionary, on the other hand, asserts that the Angelical language is English-like both in word order and in pronunciation. Since the exact character of the Angelical language is essential to an understanding of *The Enochian Evocation*, Laycock's theory must be examined in some detail.

Laycock gives an example where English is the only language that matches the Angelical[§]. But the keys include many other passages where the Angelical phrasing makes for extremely awkward English. For example, NIISO CRIP IP NIDALI is glossed as *Come awaye, but not your noyses.* Since this is addressed to the *Thunderers of Judgement and Wrath*, what is probably meant by NIISO CRIP IP NIDALI is *leave wherever you are and come here, but don't make thundering noises.* The Angelical language expresses the concept much more succinctly than is possible in English. Again, the Angelical word TELOCVOVIM is glossed as *him that is faln* [*fallen*], but is actually a contraction of TELOCH (death) and VOVIN (dragon), literally 'death-dragon'—a reference to Satan's transformation during his fall. Words like TELOCVOVIM are much more Germanic than English-like. In short, the Angelical language is no more English-like than any other non-English language; the fact that there are some matches is not significant.

Laycock states that the Angelical language has English pronunciations. Unfortunately, Kelly never, as the spirits' 'mouthpiece', pronounced the Angelical words. Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded:

> [*The angel*] *hath a rod or wand in his hand...it is of Gold...He standeth upon his round table of Christal or rather Mother of Pearl: There appear an infinite number of letters on the same, as thick as can stand by another...He standeth and pointeth with his rod to the letters of his Table, as if he made some account or reckoning*[⁑].

Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestons, the spirits seem unconcerned with pronunciation. The Angelical language in its basic form makes few concessions to the human vocal chord.

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[§] *Ibidem*, p. 43.

[⁑] Casaubon, *op. cit.*, p. 73.

Of course, one must keep in mind that Kelly might have plagiarized the keys; in any case, whoever or whatever devised the keys made a viable attempt to simulate a 'language' designed for non-material beings.

The final and most dramatic evidence for the presence of the supernatural is a telekinetic phenomenon that Dee himself witnessed and described:

> *There appeared a great flame of fire in the principal Stone....Suddenly one seemed to come in at the fourth window of the Chappel... the stone was heaved up a handful high and set down again. The one at the window seemed... with spread-abroad arms to come to E. K., at which sight, he shrinked back somewhat, and then that Creature took up between both his hands the stone and frame of gold, and mounted up away as he came E. K. catched at it, but he could not touch it ...E. K. was in a great fear and trembling and had* tremorem cordis *for a while. But I was very glad and well pleased**.

Although it is true that this event could easily be reproduced using modern techniques of prestidigitation, stage magic in the 16th century was much too crude to produce such an illusion†. If Kelly had some trick of making a crystal rise and fly out a window, he could have made far more than £50 a year performing this feat for the public. Kelly's reaction to the event is revealing; Dee apparently listened to his heart and noticed tremors, a condition that Kelly would have found difficult to simulate. Kelly seems genuinely affected, but the cold and clinical Dee declared that he was *glad and well pleased.* The event proved to Dee, beyond the shadow of all doubt, that they were in contact with supernatural powers.

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* *Ibidem*, Second page 19.

† *Vide*, Scot, *op. cit.*, Book XIII, Chapter XXXIV, for a description of the primitive stage illusions of the 16th Century.

Was Kelly a charlatan, a psychotic, a plagiarist, or a true skryer? The distinction was non-existent in Kelly's own mind, because differentiating between these states required a well-defined sense of reality. There is no simple explanation for Kelly's actions. He believed in the spirits, yet he fabricated and plagiarized. He exhibited the signs of psychosis, yet manifested extraordinary linguistic and telekinetic phenomena. Forced on an almost daily basis into abnormal psychological and hypnotic states, plagued by the constant fear of damnation, convinced to let his life be controlled by 'angels' that were either manifestations of his diseased subconscious or of strange otherworldly presences-all these served to blur Kelly's perception of reality.

It is ironic that Kelly is so often viewed as victimizing Dee. Kelly was forced to stay with Dee because the money that the doctor gave him supported Kelly's wife and brother. When Kelly tried to leave, Dee would coerce him to remain by playing on his guilt and fear. It was Dee, not Kelly, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'.

A single incident epitomizes the difference between the attitudes of the two men. The spirits demanded that Dee and Kelly have sexual relations with each other's wives. Whether the suggestion came from Kelly's subconscious or from some other source is not important; what is important is the reactions of the two men.

Kelly was appalled and, in a rare lucid moment, insisted that Dee include a written protest in his magical diaries:

> *I, Edward Kelly, by good and provident determination and consideration in these former Actions, that is to say, appearings, shews made, and voyces uttered...have from the beginning thereof (which at large by the records appeareth) not only doubted and disliked their insinuations and doctrine but also at diverse and sundry times... sought to depart from the exercises thereof...they manifestly* [*have*] *urged and commanded in the name of God a Doctrine Damnable and contrary to the Laws of God.**

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* Casaubon, *op. cit.*, Second page 17.

Dee had his own doubts, and for the first time calls the spirits 'apparitions'[‡]. But Dee was not willing to admit that the 'radical truths' might have had a less than divine origin, and, against all the protests of Kelly and the two wives (who 'disliked utterly this last doctrine'), Dee drew up an elaborate contract that included the following stipulation:

> *this doctrine and doings should unto no mortal man be disclosed, but among us onely the above-named four to be kept most secret... we all and every four of us do request...that the sudden and immediate death may light and fall onto the discloser and on him or her to whom the same doctrine or doing any manner of way shall be disclosed or known*[⁑].

Thus the hypocritical Dee was willing to pretend that he was following the commandments of God, but asked for death for anyone who found out about it.

The ceremonies continued for some time, possibly pushing Kelly beyond the limits of sanity. After splitting with Dee, he foolishly proclaimed (and perhaps believed himself) that he had indeed discovered the Philosopher's Stone. Finally, in another manic rage, he murdered a man and was imprisioned for the rest of his life. When finally given the opportunity to escape from his tower prison, he fell (or jumped?) to his death[§].

Dee felt no guilt for any of his magical experiments, and continually protested his own innocence of any wrongdoing:

> *The great losses and damages which I have sustained do not grieve my heart so much as the rash, lewd, fond, and most untrue fables and reports of me and my philosophical studies... The works of my hands and the words of my mouth bear lively witness to the thoughts of my heart and inclination of my mind*[§§].

Even in the last years of his life, Dee was willing to stand trial for Witchcraft, convinced that even the repressive courts under

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[‡] *Ibidem*, Second page 13.

[⁑] *Ibidem*, Second page 21.

[§] A.E. Waite, *Alchemists Through the Ages*, New York, Steiner,1970,p.158

[§§] Casaubon, *op cit*, Dee's Apology to the Archbishop of Canterbury.

James the First would acquit him.[*]

Dee's quest was a spiritual one and his sincere intention was to bring God's wisdom to Mankind. Dee tried to extend the power of Man beyond the threshold of science. While Dee's fanaticism and blind faith in the reality of Kelly's skrying caused others to suffer, one must admit that Dee himself did not escape unscathed. Once the news of his magical practices had become public knowledge, his house and belongings were partially destroyed by a mob of ignorant peasants. And despite the spirits' promises of vast treasures, Dee died in abject poverty, still practicing magic to the end of his days.[†]

*The Enochian Evocation* reveals those magical arts, those 'radical truths' for which Doctor John Dee, the foremost scientist and magus of his time, risked his reputation, the virtue of his wife, the sanity of his friend, and the salvation of his own soul.

GEOFFREY JAMES

LOS ANGELES,
AUGUST, 1982.

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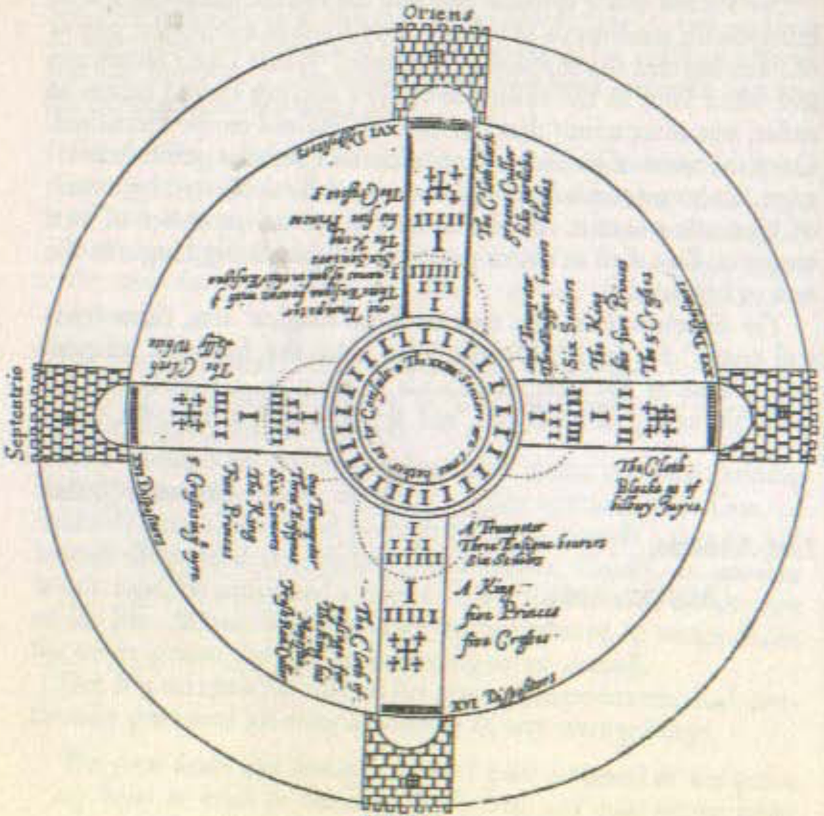
[*] French, *op. cit.*, p. 10.

[†] Laycock, *op. cit.*, p. 53.


Oriens
Meridies
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XVI Dispositors
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A Trumpeter
Three Ensignes bearers
Six Seniors
A King
fiue Princes
fiue Crosses
Six Seniors
The King
his fiue Princes
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The King
Five Princes
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his fiue Princes
The King
Six Seniors

THE GOLDEN TALISMAN
[*Vide:* APPENDIX A, ℂV., p. 187–88.]

# BOOK ONE
# THE MAGICK OF ENOCH

## CHAPTER I.
## THE FALL OF MAN

### §1. *The Garden of Eden.*

MAN, IN HIS CREATION, BEING MADE AN INNOCENT, WAS also authorized and made partaker of the Power and Spirit of God. He not only knew all things under Creation and spoke of them properly—naming them as they were—but was also a partaker of the presence and society of Angels, a speaker of the mysteries of God, and spoke even with God Himself. ⁂ So in that innocence, the power of his partaking with God and His good Angels was exalted, and so became holy in the sight of God.

### §2. *The Casting Out of Adam.*

⁂But Coronzon (for so is the name of that mighty devil), envying man's felicity, and perceiving that the substance of man's lesser part was frail and unperfect in respect to his purer essence, began to assail man, and so prevailed. By offending so, man became accursed in the sight of God, and so lost both the Garden of Felicity and the judgement of his understanding, but not utterly the favor of God. But he was driven forth (as your scriptures record) unto the Earth which was covered with brambles. ⁂Adam received punishment for his offence, in that he was turned out into the earth, and so did Adam, accursed, bring all misery and wretchedness into the world. But in the same instant when Adam was expelled, the Lord gave unto the world her time, and placed over her Angelic Keepers, Watchmen, and Princes.

§3. *The Origin of Hebrew.*

❧Being as dumb, and not able to speak, Adam began to learn (through necessity) the language which thou callest Hebrew but not in the form which is now Hebrew amongst you. Adam uttered and delivered to his posterity the nearest knowledge that he had of God and His Creatures. From his own self, he divided this speech into three parts: twelve, three, and seven. This division yet remaineth, but the true forms and pronunciations are lost. Therefore Hebrew is not of that force that it was in its original dignity; much less is it to be compared with this language that we deliver, which Adam verily spake in innocence and which has never been uttered nor disclosed to man since, until now. In this language, the power of God must work and wisdom in her true kind must be delivered.

CHAPTER IJ.

## THE WISDOM OF ENOCH.

§1. *The Lord & Enoch.*

THEN THE LORD APPEARED UNTO ENOCH AND WAS merciful unto him and opened up his eyes so that he might see and judge the earth, which was unknown unto his parents by reason of their fall. For the Lord said: *Let us show unto Enoch the use of the earth.* And lo, Enoch was wise and full of the spirit of wisdom.

§2. *The Prayer of Enoch.*

❧*Thrice a day did Enoch talk with God, and this was his prayer:*

CAN THE VESSEL OF FEAR, FRAGILITY, OR THAT WHICH IS OF A determined proportion, lift up himself, heave up his hands, and gather the sun into his bosom? Lord, it cannot be. Lord, my imperfection is great. Lord, I am less than sand. Lord, thy good Angels and Creatures excel me by far, for our proportion is not alike and our senses agreeth not.

❧Notwithstanding I am comforted. For we all have one God, all one beginning from thee, and all respect thee as Creator. Therefore I will call upon thy name and in thee I will become mighty. Thou shalt light me, and I will become a Seer. I will see thy Creatures and will magnify thee amongst them.

❧Those that come into thee have the same gate, and through that same gate descend those that thou sendest. Behold, I will offer my house, my labour, my heart and soul, if it will please thy Angels to dwell with me and I with them—to rejoice with me that I might rejoice with them—to minister unto me that I might magnify thy name.

❧Then, lo, these Tables (which I have provided and prepared according to thy will) I offer unto thee and unto thy holy Angels, desiring them through thy holy Names. As thou art their light and comfort, so they will be my light and comfort. Lord, they prescribe no laws unto thee, thus it is not meet that I prescribe laws unto them. What it pleases them to offer unto me, I will receive. Behold, Oh Lord, if I shall call them in thy name, be it unto me in mercy, as unto the servant of the Highest. Let them manifest unto me, howsoever I shall call them and at whatever time.

❧Oh Lord, is there any who is mortal that can measure the heavens? How, therefore, can the heavens enter into man's Imagination? Thy Creatures are the glory of thy countenance and thereby thou glorifiest all things; but this glory excelleth and is far above my understanding. It is great wisdom to speak with Kings according to one's understanding, but to command Kings is not wisdom unless it come from thee.

❧Behold, Lord, how shall I ascend into the heavens? The air will not carry me, but resisteth my folly. I fall down, for I am of the earth. Therefore, oh thou very light and true comfort, that canst command the Heavens: Behold, I offer these Tables unto thee. Command them as it pleaseth thee. Oh you Ministers and true lights of understanding, who govern this earthly frame and the elements wherein we live: Do for me as for the servant of the Lord. For unto me it has pleased the Lord to talk of you.

❧Behold, Lord, thou hast appointed me 50 times. Thrice 50 times I will lift up my hands unto thee. Be it unto me as it pleaseth thee and thy holy Ministers. I require nothing but thee, through thee, and for thy honor and glory. Yet I hope that I shall be satisfied and shall not die (as thou hast promised) until thou gatherest the clouds together to judge all things. And in that moment I shall be changed and dwell with thee forever.

### §3. *The Book of Enoch.*

❧And at the end of the 50 days, there appeared unto Enoch that which is not now to be manifested nor spoken of. Enoch enjoyed the fruit of God, his promise, and received the benefit of his faith. Here may the wise learn wisdom; for what doth man do that is not corruptible? ❧And Enoch said unto the Lord: *Let there by remembrance of thy mercy, and let those that love thee taste of this after me. Oh let not thy mercy be forgotten.* And the Lord was pleased. So after 50 days, Enoch wrote, and this was the title of his books: LET THOSE THAT FEAR GOD AND ARE WORTHY —READ.

## CHAPTER IIJ

# THE FALL OF ENOCH'S MAGICK.

### §1. *The Unworthy Read Enoch's Book.*

BUT BEHOLD, THE PEOPLE WAXED WICKED & BECAME unrighteous, and the spirit of the Lord was far off and gone away from them. So that those that were unworthy began to read. And the kings of the earth said thus against the Lord: *What is it that we cannot do, & who is he that can resist us?*

### §2. *The Lord Sends Wicked Spirits.*

❧And the Lord was vexed, and he sent in amongst them 150 lions, spirits of wickedness, error, and deceit. And they appeared unto the kings of the earth, for the Lord had put them between those that are wicked and his good Angels. And these spirits began to counterfeit the doings of God and His power, for they had power given to them to do so. And the memory of Enoch washed away.

### §3. *Enoch's Magick Forgotten.*

❧The knowledge of mystical figures and their use is the gift of God delivered unto Enoch and (by Enoch's request) unto the faithful, that they might have the true use of God's Creatures, and of the earth whereon they dwell. So hath the Devil delivered unto the wicked the signs and tokens of his error and hatred towards God, so that they, in using them, might consent in their will and so become partakers with him in his reward, which is æternal damnation. These signs they call Characters—a lamentable thing—for by these many souls have perished. For the doings of the Ægyptians seem, but are not so. The doings of the Lord are, and continue to be. But, as the painter imitates the gestures of man, so doth the Devil imitate the substance and things created and made by God.

### §4. *Concerning Satan.*

❧Where are the monuments that Satan hath built? Hath he not built a fort on the whole earth? Hath he not victory over the Saints? Dwelleth he not in the temple of the Highest? Triumpheth he not in the cities of the world? But without comfort are his victories and without pleasure are his dwelling places, for he knoweth that his time is at hand. He that now hath freedom shall become bound. He unto whom the whole world is a garden, there shall not be one foot left. Therefore are all his pleasures vanity, all his triumphs smoke, and his authority nothing but a meer shadow.

### CHAPTER IV.

## THE REESTABLISHMENT OF ENOCH'S WISDOM.

§1. *The Lord is Displeased With Man.*

THE GODHEAD, KEEPING IN HIS ALMIGHTY BOSOM THE image and form of all things, looked down upon the earth, and said: *Let us now go down amongst the sons of men.* But he saw that all things grew contrary to their creation and nature, either keeping their dignities and secret virtue shut up in obscurity, or else riotously perishing through imbecility and ignorance.

¶So then he said: *Behold, I delight not in the World. The Elements are defiled. The sons of men are wicked, their bodies are become dunghills, and the inward parts (which are the secret chambers of their hearts) are become the dens and dungeons of the damned. Therefore, I will draw my spirit from amongst them, and they shall become more drunken, and their ignorance shall become such as never was before...no, not since the fall of the heavens! For, Lo, the time is come, and he that is the Son of the Unrighteousness liveth. Unto him shall be given strength and power. The kings of the earth shall become mad, yea, even raging mad, yea, even unto the third madness in the depth of their own imagination. But I will build my temple in the woods and in the desert places and will become a serpent in the wilderness.*

§2. *The Lord Relenteth.*

¶Lo, the Thunder spake, and the earth became misty and full of fog, so that the soul of man might sleep in its own confusion. The second Thunder spake, and there arose spirits, such as are for Soothsayers, Witches, Charmers, and Seducers. They have entered into the holy places and have taken up their seats in man. ¶Woe be unto the earth, for she is corrupted. Woe be unto the earth, for she is surrendered to her adversary. Woe be unto the earth, for she is delivered into the hands of her enemy. Yea, woe be unto the sons of man, for their vessels are poisoned. But even then said the Lord: *I will be known in the wilderness and will Triumph in my weakness.*

§3. *The Lord Sends Raphæl to Dee & Kelly.*

¶And lo, he called you. And you became drunken and foolish with the spirit of God. The Lord said: *Descend, for he calleth.* And so Raphæl (who had brought up your prayer) descended, and he was full of the power and spirit of God. And he delivered a Doctrine—neither painted nor carved nor imagined by man—but simple, plain, full of strength and the power of the Holy Ghost. This doctrine began, as man did, nakedly from the earth, but is yet the image of perfection. It is this self-same Art which is delivered unto you as an infallible doctrine. For now it hath pleased God to deliver this Doctrine again out of darkness and to fulfil his promise with thee for the Books of Enoch. And to thee he sayeth as he said to Enoch: *Let those that are worthy understand this, by thee, that it be one witness of my promise towards thee.*

## CHAPTER V.
## THE NATURE OF THIS WISDOM.

§1. *To whom this Wisdom is to be Spoken.*

THIS WISDOM IS NOT TO BE SPOKEN OF IN ANY OTHER thing, neither is it to be talked of with man's imagination. For this work is the gift of God, which is all power, and so doth He open it in a tongue of power, to the intent that the proportions may agree in themselves. For it is written, Wisdom sitteth upon a hill, and beholdeth the four winds, and girdeth herself together as the brightness of the morning. But she is visited by only a few, and dwelleth alone as though she were a widow.

§2. *Concerning the Tables of Enoch.*

¶We instruct and inform you, according to this Doctrine delivered, that which is contained in the 49 Tables. In 49 voyces, or callings, which are the Natural Keyes to open those (not 49 but 48, for One is not to be opened) Gates of understanding. You shall have knowledge to move every Gate, and to call out as many as you please, or shall be thought necessary. They can very well, righteously, and wisely open unto you the secrets of their Cities, and make you understand perfectly that which is contained in the Tables. Through this knowledge you shall easily be able to judge, not as the world doth, but perfectly: of the world, of all things contained within the compass of Nature, and of all things which are subject to an end.

§3. *Concerning the Angelic Calls or Keys.*

¶Unto this Doctrine belongeth the perfect knowledge, and remembrance of the mystical Creatures. In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. These calls touch all parts of the World. The World may be dealt with, and her

parts; therefore you may do anything. These calls are the keys into the Gates and Cities of wisdom, which cannot be opened, but with visible apparition. This is according to the former instructions and is to be had by the calling of every Table.

¶These are the holy and mystical Calls delivered, which followeth in practice for the moving of the Tables that control the Kings and Ministers of government. Their utterance is of force, and moveth them to visible apparition. Moved and appeared, they are forced (by the Covenant of God delivered by his spirit) to render obedient and faithful society. They will open the mysteries of their creation, as far as shall be necessary: and give you understanding of many thousand secrets, wherein you are yet but children. For every Table hath his key, every key openeth his gate, and every gate being opened, giveth knowledge of himself, of the entrance, and of the mysteries of those things whereof he is an enclosure. Within these Palaces you shall find things that are of power. For every Palace is above his City and every City above his entrance.

¶In these keys which we deliver, are the mysteries and secret beings and effects of all things moving, and moved within the world. In this is the life of MOTION, in whom all tongues of the world are moved, for there is neither speech nor silence that was or shall be to the end of the world.

§4. *Concerning the Primæval Language.*

¶Thus you see the necessity of this tongue, the excellency of it, and why it is preferred before that which you call Hebrew. For it is written that every lesser consenteth to its greater. Our wisdom shall prove Rhetoric. In this language, every letter signifieth the member of the substance whereof it speaketh. Every word signifieth the essence of the substance. The letters are separated, and in confusion: and therefore, are by numbers gathered together, which also signify a number. For as every greater containeth his lesser, so are secret and unknown forms of things knit up in their parents. Being known in number, they are easily distinguished, so that herein we teach places to be numbered, letters to be elected from the numbered, and proper words from the letters, which signify substantially the thing that is spoken of in the center of the Creator.

❧Even as the mind of man is moved at an ordered speech, and is easily persuaded in things that are true, so are the creatures of God stirred up in themselves when they hear the words with which they were nursed and brought forth. For nothing moveth, that is not persuaded; neither can anything be persuaded that is unknown. Without this language, the Creatures of God understand you not. You are not of their Cities; you are become enemies, because you are separated by ignorance from Him that governeth the City.

§5. *Concerning the 91 Earthly Princes.*

❧The Call of the Thirty Aires summons the 91 Princes and spiritual Governors unto whom the earth is delivered as a portion. They bring in and depose kings and all governments upon the earth, and they vary the natures of things with the variation of every moment. Unto them, the providence of the æternal judgement is already opened. They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God.

❧Let him that can see, look up. Let him that can hear, attend, for this is wisdom. They are all spirits of the Air, not rejected, but dignified. They dwell and have their habitation in the air, in diverse and sundry places, for their mansions are not alike, nor are their powers equal. Understand, therefore, that from the fire to the earth, there are 30 places or abidings, one above and beneath another, wherein these Creatures have their abode, for a time.

§6. *Concerning the Great Table of the Quarters.*

❧THE GREAT TABLE OF THE QUARTERS CONTAINETH THE FOLLOWING: ❦ 1. All human knowledge. ❦ 2. Out of it springeth Physic. ❦ 3. The knowledge of all elemental Creatures amongst you, how many kinds there are, and for what use they were created, those that live in the air, those that live in the waters, those that dwell in the earth, and those of the fire (which is the secret life of all things). ❦ 4. The knowledge, finding, and use of metals, the virtues of them, the congelations and virtues of stones. ❦ 5. The conjoining and knitting together of natures. The destruction of all nature and of things that may perish. ❦ 6. Moving from place to place, as, in this country or that country at your pleasure. ❦ 7. The knowledge of all mechanical crafts. ❦ 8. The transmutation of form, but not essence. ❦ 9. The knowledge of the secrets of men.

CHAPTER VI

# GENERAL CONSIDERATIONS OF THIS ART.

### §1. *Art Thou Worthy to Read?*

THUS SAITH THE MESSENGERS OF THE GOD OF WISDOM: ❧Is your worthiness such that you merit such great mercy? Are your vessels cleansed and made apt to receive and hold the sweet liquor of pure understanding? ❧Be not proud of the gifts of God, but become humble. Do not justify yourself in respect that this is the word of God delivered unto you for your own selves. The more you receive, be the more thankful. The more you be in the strength of God, the more use you the pureness of humility.

❧You called for Wisdom, and God hath opened unto you his Judgement. He hath delivered unto you the keys that you may enter. But be humble. Enter not of presumption, but of permission. Go not in rashly, but be brought in willingly. For many have ascended, but few have entered. Therefore be diligent that you may enter in, not as spoilers, but as such as deserve entertainment in the name and through the power of the Highest. For great are the mercies of God unto such as have faith.

### §2. *Deal not with Wicked Spirits.*

❧As long as thou dealest with wicked spirits, the Lord will keep back his hands and thou keepest back the Lord. If thou wilt be the minister of God, if thou wilt go forward in His work, if thou wilt see the happy times that are to come, thou must abstain from evil. Thou must sweep thy house clean. Thou must put on thy best garments and must become humble and meek.

❧Let not thy life be a scandle to the will of the Lord, and to the greatness of his works. For the power that is within thy soul is of great force and the ability to perform those things that proceed with power. This is the cause that the wicked ones

obey thee, for they fear themselves when they see the seal of thy Creation. Remember that there is a continual fight between us and Satan, wherein we vanquish by patience. The Devil is the father of carping, so doth he subtly infect the Seer's imagination, mingling unperfect forms with my utterance. Water is not received without air, neither the word of God without blasphemous insinuation. The son of God never did convert all, neither did all that did hear him, believe. Therefore, where the power of God is, is also Satan.

### §3 .*Concerning the Book, Vestments, & Days.*

❧The book consisteth first of the invocation of the names of God, and second of the invocation of the Angels, by the names of God. Their offices are manifest. ❧Four days after your book is made, you must only call upon those names of God or of the God of Hosts, in those names. And 14 days after, you shall (in some convenient place) call the Angels by petition and by the name of God unto which they are obedient. ❧ On the fifteenth day, you shall cloth yourselves in vestures made of white linen and so have the apparition, use, and practice of the Creatures. ❧For this Art is not a labour of years, nor many days.

### §4. *Conclusion.*

❧Thus hath God kept promise with you, and hath delivered you the keys to his storehouses, wherein you shall find (if you enter wisely, humbly, and patiently) treasures worth more than the frames of the heavens. Therefore, examine your books. Confer one place with another, and learn to be perfect for the practice and entrance.

❧Thinkest thou that we speak anything that is not true? Then thou shalt never know the mysteries of all the things that have been spoken. If you love together and dwell together, and in one God, then God will be merciful unto you, bless you, comfort you, and strengthen you unto the end. More would I say but words profit not. God be amongst you.

# BOOK TWO
# THE MYSTICAL HEPTARCHY
### OF THE DIVINE CREATION ITSELF TO BE READ BY THE FAITHFUL

## CHAPTER I.
## OF THE TITLE & GENERAL CONTENTS OF THIS BOOK WITH SOME NEEDFUL TESTIMONIES

**PRINCE BRALGES**

BEWARE OF WAVERING AND BLOT OUT SUSPICION, for we are God's creatures that have reigned, do reign, and shall reign forever. Behold, our mysteries shall be known unto you, preserving the secrets of Him that reigneth forever and whose name is great forever.

**KING CARMARA**

❧Open your eyes and you shall see from the highest to the lowest and the peace of God shall be upon you. Come, gradually we repeat the work of God. There is one God and one are his works.

**DEE**

❧Note that this Book of Creation speaks firstly of the mighty works of God and secondly of the kings that perform these great works. Very many came upon the curved surface of the transparent globe and said: *We are prepared to serve our God.*

**KING CARMARA**

❧This work shall have relation to time present and present use, to mysteries far exceeding it, and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of force, must appear with the apparition of his wonders and marvels yet unheard of. So say I.

**DEE**

❧As Michæl and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchical Revelation; so at the conclusion, they appeared again, and Raphæl with them; and Michæl concluded the second book of this particular revelation Heptarchical with these words following:

**MICHÆL**

❧Merciful is our God and glorious is his name, which chooseth his creatures according to his own secret judgement. This Art is thr first part of a threefold Art joining Man with the knowledge of the world, the government of his creatures, and the sight of his majesty. This is (O I say unto you) that which is strength, medicine, and mercy to those that fear him. Amen.

**KING CARMARA**

❧Thou hast a work of three proportions in essence, and of seven in form, which is (of itself) divided by a number sevenfold: of the course, estate, and determination of things above, things near, and things below, which of itself, is pure, perfect, and without blemish. ❧Oh God, how easy is this first understanding ! Thou hast been told perfectly, plainly, and absolutely, not only of the condition, dignities, and estate of all things that God hath framed, but also, thou wast delivered the most perfect form and use of them. ❧Even as God is just, His judgements true, His mercies unspeakable, so are we the true messengers of God.

**MICHÆL**

❧Now you touch the world and the doings upon Earth. Now we show unto you the lower world and the governors that work and rule under God. By them you will have power to work such things as shall be to God's glory, and the profit of your country and the knowledge of his Creatures. They proceed from one God, one knowledge, and one operation. Come, my sons, behold these tables. Herein lie the names, that work under God upon the earth, not of the wicked, but of the Angels of light. The whole government doth consist in the hands of 49, (in God his Power, Strength, Mercy, and Justice) whose names are here evident, excellent, and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Herein shall you find wisdom. Halleluiah. Mighty and Omnipotent art thou, O God, God, God, amongst thy creatures. Thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. Amen.

**URIEL**

❧The fountain of wisdom is opened. Nature shall be known. The earth with her secrets shall be disclosed. The elements with their power shall be divulged.

❧Behold, I teach! There are 49 Angels, glorious and excellent, appointed for the government of all earthly actions. These 49 do work and dispose the will of the Creator, being limited from the beginning in strength, power, and glory. These shall be subject unto you, in the name and by invocating upon the name of God, who doth lighten, dispose, and comfort you.

**KING CARMARA**

❧What doth heaven behold or the earth contain that is not or may be subdued, formed, and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest?

❦ One in Heaven they know.
❦ One & all in Man they know.
❦ One & all in Earth they know.

❧Measure Heaven by a part (my meaning is by those few). Let God be glorified, his name praised, for his creation will be taken and his creatures well used.

URIEL

❧He that standeth in the midst of the globe signifieth Nature. Whereupon, in the first point, is the use and practice of this work. That is to say, concerning the first part, for it is said: The book containeth three kinds of knowledge:

❦ The knowledge of God truly.
❦ The number & doings of His Angels perfectly.
❦ The beginning & ending of Nature substantially.

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## CHAPTER IJ

## OF JOHN DEE & HIS INTEREST TO EXERCISE THE DOCTRINE HEPTARCHICAL

URIEL

THIS, YOUR ERA, IS THE LAST AGE, WHICH WILL BE revealed unto you. The mysteries of God have a time. The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken of it; note it thoroughly. They are my servants. By them thou shalt work marvels.

PRINCE HAGONEL

❧There are kings false and unjust, whose power I have subverted and destroyed. So shalt thou.

❧The second assembly were the governors of the Earth, whose glory (if they be good) the weapons we have taught thee will augment, and, consequently (if they be evil) will pervert.

PRINCE BORNOGO

❧I am Bornogo. What thou desirest shall be fulfilled. Glory to God.

PRINCE BEFAFES

❧Behold, Behold, Lo Behold, my mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look to thy charge truly. Thou art yet dead. Thou shalt be revived. But Oh, bless God truly. The blessing that God giveth me I will bestow upon thee by permission. O how mighty is our God, which walked on the waters, which sealed me with His name, whose glory is without end. Thou hast written me, but yet dost not know me. Use me, in the Name of God; I shall, at the time appointed, be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

**KING CARMARA**

❧Behold, thou desirest and art sick with desire. I am the disposer though not the composer of God's medicines. Thou desirest to be comforted and strengthened in thy labours. I minister unto thee the Strength of God. What I say is not of myself. Neither that which is said to me, is of themselves; but is said of Him which liveth forever. These mysteries hath God lastly, and of His great mercies granted unto thee. I have answered thy doubting mind. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful; use mercy. God shall enrich thee. Banish Wrath—It was the first and the greatest commandment. I reign by Him and live by Him which reigneth and liveth forever.

❧I have showed thee perfectly. Behold I teach again. O how merciful is God, that revealeth such great secrets to flesh and blood! Thou has 42 letters. Thy tables last, contain so many.

❧When thou wilt work for anything pertaining to the estate of a good king, thou must first call upon him which is their prince. Secondly, the ministers of his power are six.

❧In outward sense my words are true. I speak now of the use of one of the first that I speak of, or manifested yesterday. Said I not and showed I not the Government of princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rules worldly princes, how much more shall it work with the Princes of Creation? Thou desirest use; I teach thee use. And yet the Art is to the further understanding of all sciences that are past, present, and yet to come. Fruits hath further virtue, but only in the eating. Gold has further condition, property and quality, than in melting or in common use. Kings

there are in Nature, with Nature, and above Nature. Thou art dignified in this knowledge.

❧Last of all, thy ring, which was appointed thee, with the lamen comprehending the form of thy own name, which is to be made in perfect gold, as is aforesaid.

❧Thou shalt be comforted. But respect the world, whereunto thou art provided; and for what end; and that in what time. Serve God truly; serve Him justly. Great care is to be had with those that meddle with Prince's affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth His faithful, and shaddoweth the just with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker*. Thy estate with the Prince (now reigning)† shall shortly be amended, her favour increased, with the good will of diverse that are now deceivers. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's Glory) for thy country. Finally, God doth enrich thee with knowledge and of thyself hath given thee understanding of these worldly vanities. He is merciful and his good creatures neither have, do, nor will forget thee. God bless you both; whose Mercy, Goodness, and Grace I pronounce and utter upon you.

**KING BOBOGEL**

❧I have said: *Dee, Dee, Dee* at length, but not too late‡.

**KING CARMARA**

❧Lo, thus thou seest the glory of God's creatures; whom thou mayest use with the consideration of the day, their King, their Prince and his Character. The King and Prince govern for the whole day; the rest according to the sixth part of the day. Use them to the glory, praise, and honour of Him which created them, to the laude and praise of His Majesty.

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* *i. e.* Kelly

† *i. e.* Queen Elizabeth

‡ Dee's note: King Bobogel said this of my attaining to such mysteries as the ministers under him made show of.

**KING BYNEPOR**

❧Write this reverently. Note it with submission. What I speak hath not been revealed; no not in the last times of the second last world. Thou shalt work marvels marvelously by my workmanship in the highest.

**KING BNASPOL**

❧Unto my Prince (my subject) are delivered the keys of the mysteries of the Earth. All those are Angels that govern under him. Use them; they are and shall be at thy commandment.

**KING BNASPEN**

❧By me thou shalt cast out the power of wicked spirits. By me thou shalt know the doings and practices of evil men, and more than may be spoken or uttered to man.

**KING CARMARA**

❧Oh, how great is the sickness and corruption of man who barely has faith in God or in His good Angels? You maketh all the earthly things that have the corruption of the earth within them. Our God, our God, He is our God. It is true we are His Angels and it is also true that we are His servants. I ask for that power. I speak, and that which I speak is the shadow of truth, justice, and perfection.

❦ BEHOLD: (Holding up the measuring rod.)
❦ HERE: (Pointing to the end of the rod.)
❦ AND HERE: (Pointing to the middle of it.)

❧I bear a power and virtue that is beyond measure. Nothing is obscure which is received through him. ❧One thing is yet wanting; a meet receptacle. There is yet wanting a stone. One there is most excellent; hid in the secret part of the depths in the uttermost part of the Roman possession. Lo, the right hand of God is upon thee. Thou shalt prevail with it, with Kings and with all Creatures of the world; whose beauty (in virtue) shall be

more worth than the Kingdoms of the Earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thine own.

**IL**

❧Thy character must have the names of the six angels (written in the midst of the Sigillum Æmeth) graven upon the other side in a circle, in the midst where must the stone be (which was also brought). Wherein thou shalt at all times behold (privately to thyself) the state of God's people, through the whole world.

**RAPHÆL**

❧Go and thou shalt receive. Tarry and thou shalt receive. Sleep and thou shalt see. But watch, and thine eyes shall be fully opened. One thing which is the ground and element of thy desire is already perfected. Out of seven thou hast been instructed (of the lesser part) most perfectly. ❧All those before spoken of are subject to thy call. Of friendship at any time thou mayest see them and know what thou wilt. Every one (to be short) shall at all times and seasons, show thee direction in anything.❧One thing, I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

**URIEL**

❧The Lord saith: *I have hardened the heart of one of you. Yea, I have hardened him , as the flint, and burnt him together with the ashes of a cedar, to the intent he may be proved just in my work, and great the strength of my glory. Neither shall his mind consent to the wickedness of iniquity, for from iniquity I have chosen him to be a first earthly witness of my dignity.**

**DEE**

❧Uriel came in again and another with him and jointly they did say together: *Glorify God forever.* And now Uriel stood behind and the other sat down in the chair with a sword in his right hand. All his head glittered like the sun; the hair of his head was long. He had wings and all his lower parts seemed to be with feathers. He had a robe over his body and a great light in his left hand. He said: *We are blessed from the beginning and blessed be the name of God forever*†.

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* Apparently Uriel is refering to Kelly.

§An innumerable company of angels were about him. And Uriel didst lean on the square table. Then he that sat on the chair said to them:

*Go forward, God hath blessed thee.*
*I will be thy Guide.*
*Thou shalt attain unto thy Searching,*
*The world begins with thy doings.*
*Praise God.*
*The Angels under my power shall be*
*at thy commandment.*
*Thou shalt see me.*
*I will be seen of thee.*
*I will direct thy Living & Conversation.*

§Now Michæl thrust out his right Arm with the sword. I bade the Skryer to look. Then the sword did seem to cleave in two. And a great fire flamed out of it vehemently. Then he took a ring out of the flames of his sword and gave it to Uriel and said: *The Strength of God is unspeakable. Praise be to God for ever & ever-* And Uriel did make curtsy to him. Then Michæl did say the following:

MICHÆL

§After this sort must be the ring. Note it. I will reveal thee this ring, which was never revealed since the death of Solomon, with whom I was present. I was present with him in strength and mercy. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Solomon. This it is which I have revealed unto thee. This it is which Philosophie dreameth of. This it is which the Angels scarce know. This it

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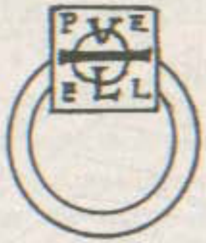
† Dee's note: This was Michæl and his manner of apparition.

is and blessed by his name, yea his name be blessed forever. There are kings false and unjust, whose power thou mayest subvert & destroy.



DEE

§Then he laid the ring down upon the Table and said: Note. I noted the manner of the ring in all points. After that he threw the ring down upon the table and it seemed to fall through the table. And then he said the following:

MICHÆL

§So shall it do at thy commandments. Without this ring thou shalt do nothing. Blessed be his Name that compasseth all things. Wonders are in him and his Name is wonderful. His Name worketh wonders from generation to generation.

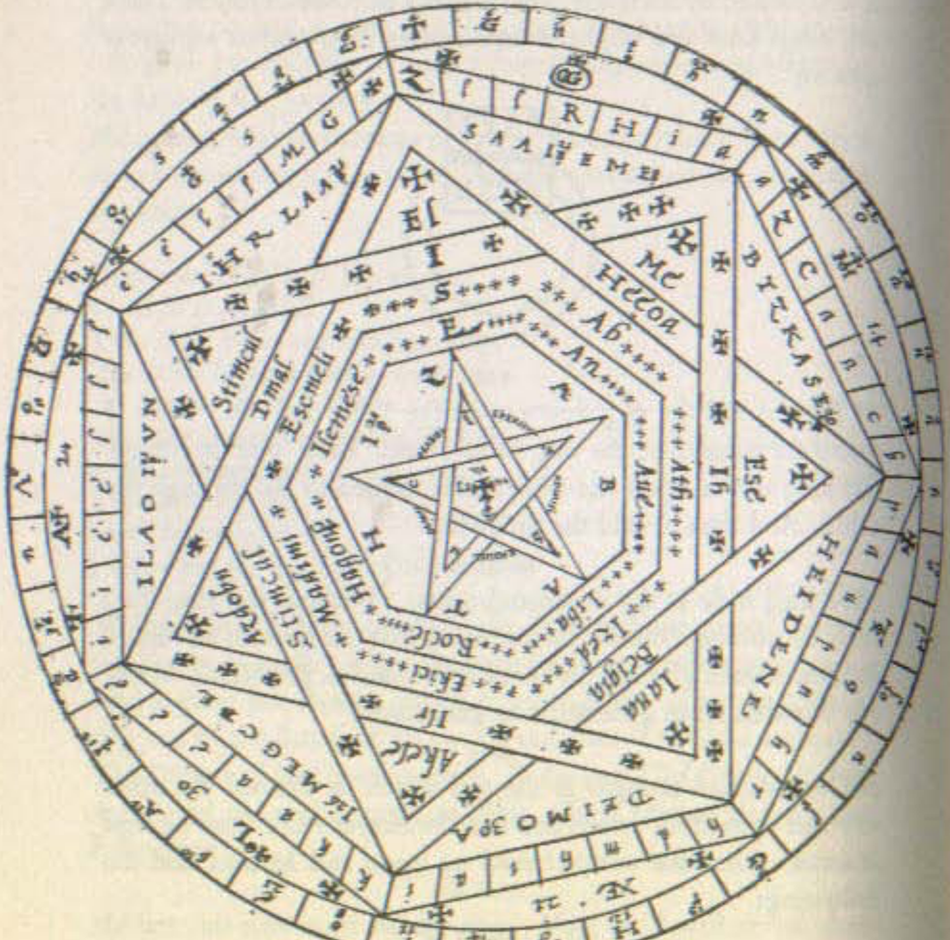
DEE

§Then Michæl brought in the seal which he showed the other day and opened his sword and had the Skryer read. And he read ÆMETH. Then the sword closed up again and Michæl said the following:

MICHÆL

§This I do open unto thee because thou marvelest at the Sigil of God. This is the name of the Seal which be blessed forever. This is the seal itself. This is holy. This is pure. This is forever. Amen.

§As truely as I was with Solomon, so truely will I be with thee. I was with Solomon in all his works and wonders. Use me, in the Name of God, for all occasions.



THE SIGIL OF ÆMETH

CHAPTER III

# SOME REMEMBRANCES OF THE FURNITURE & CIRCUMSTANCES NECESSARY IN THE EXERCISE HEPTARCHICAL

❦

### KING CARMARA

FIRST CAST THINE EYES UNTO THE GENERAL PRINCE Governor or Angel that is principal in this world Then place my name that thou hast already. Then the name of him that was showed thee yesterday (with the short coat*). Then his power, with the rest of his six perfect ministers. With these three thou shalt work to a good end. All the rest thou may use to God's glory for every one of them shall minister to thy necessities. ¶Moreover, when thou invokest, thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names. But with this consideration: that the character (which is the first of the 7 in the former book) be placed upon the top of the table, which thou wast and art and shall be commanded to have and use. ¶Last of all the ring which was appointed thee, with the lamen comprehending the form of thy own name; which is to be made in perfect gold as is aforesaid.

¶Even as God is just, his judgements true, his mercies unspeakable; so are we the true messengers of God and our words are true in His mercy forever. Glory, Oh Glory be to thou, Oh most high God. ¶Lo, thus thou seest the Glory of God's creatures; whom thou mayest use with the consideration of the day, their

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* Prince Hagonel

King, their Prince, and his character. The King and Prince govern for the whole day; the rest according to the six parts of the day. Use them to the glory, praise, and honour of Him, which created them, to the laude and praise of His majesty. The characters of the Kings are in the Globe; and the characters of the Princes are in the Heptagon.

### PRINCE HAGONEL

❧The Sons of Light snd their Sons are subject to my commandment. This is a mystery. I have spoken of it. Note it thoroughly. They are my servants. By them thou shalt work marvels. My time' is yet to come'. The operations of the earth are subject to my power. I am the first of twelve. My seal is called 'Barces' & here it is. In his name with my name by my character and the rest of my ministers are these things brought to pass.

❧These that lie here are Witches, Enchanters, Deceivers, and Blasphemers. And finally all they that offer Nature with abuse and dishonour Him which reigneth forever. ❧The second assembly were the governors of the earth, whose glory, if they be good, the weapons which we have brought thee will augment, and consequently (if they be evil) will pervert. ❧The third assembly are those which taste of God's mysteries and drink of the juice of Nature, and whose minds are divided, some with eyes looking towards heaven, the rest to the center of the earth. Where God's glory is not, there neither are the good, nor goodness.

❧It is wrought (I say) it is wrought (for thy understanding) by the seven of the seven, which were the sons of æternity, whose names thou hast written and recorded to God's glory.

### PRINCE BUTMONO

❧Mark this*: All spirits inhabiting within the earth where their habitation is of force, not of will, are subject to the power here

---

*Dee's note: Prince Butmono said this, but the office is under King Bnaspol, whose Prince is Blisdon. The mystery of this I know not yet, for Blisdon will be found to be the proper minister of King Bnaspol.

within my seal: with this you shall govern; with this you shall unlock; with this (in his Name who reigneth) you shall discover the entrance.

### KING CARMARA

❧Secondly, the ministers of his power are six, whose names contain seven letters apiece. So thy tables do manifest. By whom in generality, or by any one of them in particularity, thou shalt work for any intent or purpose. As concerning the letters particularly, they do concern the names of 42, which 42 in generally, or one of them, do and can work the destruction, hinderance, or annoyance of the estate, condition, or degree (as well for a body of government) of any wicked or ill-living prince.

❧*Venito Bobogel, Rex et Princeps Nobilitatis; Venito cum Ministris; Venito (inquam) venito cum Satellitibus tuis, minutus*†.

[Come Bobogel, Noble Prince & King. Come with your ministers. Come, yea, come with your satellites.]

### KING BOBOGEL

❧*Veni Princepes & Principum, qui sunt Aquarum Principes; Ego sum Rex Potens et mirabilis in Aquis; cuius potestas est aquarum viceribus.*‡

[Come, O thou who are Princes of the waters. I am the King, powerful and wonderous in the waters, whose power is over the waters.]

### KING CARMARA

❧*Venito veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito, Venito, (inquam). Magna est tua. Major autem mea potestas. Vitam dedit Deum omnibus creaturis.*

[Come, I say, come at this time. Come, O King, King, King of the waters. Your power is great but my power is greater. God gave life to all creatures.]

### KING CARMARA

❧*Veni Ignis, Veni vita mortalium (inquam) ventio. Adesdum. Regnat Deus, O Venite. Nam unus illo. Regnat, et est vita viventium.*

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† Dee's note: This I note for the form of calling.

‡ Dee's note: This is King Bobogel's call to his Prince.

[Come, O fire, which is the life of all mortal things. Come at this time. God Reigns. O come, for he is one. He reigns and is the life of all living things.]

KING CARMARA

¶*Venite, ubi nulla quius sed stridor dentium. Venite vos, qui sub meæ estis potestate.*

[Come, where there is nothing of him but the gnashing of teeth. Come, all of you who are under my power.]

¶Behold, every one of these princes must have his peculiar table.

URIEL

¶Thy character must have the names of the seven Angels (written in the midst of the Sigil of Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be, which was also brought, wherein thou shalt at all times behold (private to thyself) the state of God's people through the whole earth.

¶The four feet of the table must have 4 hollow things of sweet wood, whereupon they must stand. Within the hollow spheres thy seals may be kept unperished. One month is all for the use thereof. The silks must be of diverse colours, the most changeable that can be gotten, for who is able to behold the Glory of the Seat of God?

DEE

¶The character or lamen for me was noted that it should contain some token of my name. And now in this accounted the true character of dignification, I perceive no peculiar mark or letters of my name.

URIEL

¶The form in every corner considereth your name.

DEE

¶You mean there to be a certain shadow of Delta‡?

URIEL

¶Well.

---

‡ Dee used a delta (triangle) to represent his name.

DEE

¶What is the use of these tables? From what ground are they framed or divided?

URIEL

¶They are the ensignias of the creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.

DEE

¶Have I rightly applied the days to the Kings?

URIEL

¶The days are rightly applied to the Kings.

DEE

¶The characters and words, annexed to the Kings' names in the outer circumference of the great circle or globe: how are they to be used?

URIEL

¶They are to be painted on sweet wood and so to be held in thy hand as thou shalt have cause to use them.

IL*

¶The Sigil of Æmeth is to be set in the middle of the table.

¶Grace, Mercy, and Peace be unto the lively branches of his flourishing kingdoms. And strong art thou in their glory which dost unknit the secret part of thy lively workmanship; and that before the weak understanding of men. Herein is thy power and magnificence opened unto Man. And why? Because thy divinity and secret power is here shut up in the third and fourth number; from the first and fundamental is of all your most holy works. For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see that which heretofore they could scarcely believe. Strong is the influence of thy supercelestial power, and mighty is the force of thy arm which overcometh all things. Let all power therefore rest in thee. Amen.

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* Dee's note: IL is the first of the seven Sons of Light. IL is the always adherent minister to King Baligon and his name is expressed in his character.

❧Leave out the letter 'B' of the seven names of the Kings and seven princes and place them in a table divided by 12 and 7, the seven spaces being uppermost. And therein write in the upper line, the letters of the King, with the letters of his prince following just after his name. And so of the six others and their princes. And read them on the right hand, from the upper part to the lowest. And thou shalt find, then, the composition of this table. ❧Therein they are all comprehended, saving certain letters which are not to be put in here. By reason that the Kings and Princes do spring from God, and not God from the Kings and Princes. Which excellency is comprehended and is also manifest in that third and fourth number round about the sides (of this square table) is every letter of the 14 names of the seven kings and princes. ❧Hereafter shall you perceive that the glory of this table surmounteth the glory of the sun. All things also that appertain unto it are already proscribed by your former instruction.

❧God is the beginning of all things, but not after one sort, nor to every one alike. But there are three manners of working with His name: ❦1: in respect of dignification; ❦2: in respect of conciliation; ❦3: in respect to the end & determined operation. ❧Now as to what and would you wear your characters, &c. But how do I teach? The character is an instrument applicable only to dignification. But there is no dignification but that which doth proceed and hath his perfect composition centrally in the square number of 3 & 4, the center whereof and shall be equal to the greatest. Hereby you may gather not only to what end, the blessed character (wherewith thou shalt be dignified) is prepared, but also the name of all other characters.

❧The table is the instrument of conciliation, and so are proper to every King and Prince, according to their order.

❧Now as to the last, concerning the end and determination. It only consisteth in the mercy of God and the characters of these books. Set down the Kings and their Princes in a table, as thou knowest them, with their letters backward (excepting their "B's") from the right hand to the left. Let Bobogel be the first and Bornogo his prince, &c.‡

DEE

❧So on my character or lamen of dignification are all the names of the seven kings and all the seven princes, perfect as in the great table, the "B's" only being the first letter common to them all, kept back, but in memory.

MICHÆL

❧I will now speak concerning the Sigil of Æmeth, called also the Sigil of God. I will show thee in the mighty hand and strength of God, what His mysteries are, the true circle of Æternity, comprehending all virtue, the whole and sacred trinity. Oh holy be he; Oh holy be he; Oh holy be he. Amen. ❧Now what wilt thou?

DEE

❧I would full fain proceed according to the matter in hand.

MICHÆL

❧Divide this outward circle into 40 equal parts, whose greatest numbers are four. See that thou do it presently.

DEE

❧I did so dividing it first into four parts and then every one of them by ten. ❧Michæl then called out by name *Semiel*. One came in and knelt down and great fire came out of his mouth.

MICHÆL

❧To this one named Semiel, are the mysteries of this table known. ❧Oh God, thou hast said and thou livest forever.

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‡Dee's note: It may appear that Butmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.

DEE

❧Semiel then stood up, and flaming fire came out of his mouth and then he said as followeth: *Mighty lord: what wouldst thou with the tables ?*

MICHÆL

❧It is the will of God that thou fetch them hither.

SEMIEL

❧I am his tables. Behold, these are his tables. Lo, where they are.

DEE

❧There came in 40 white creatures, all in white silk long robes, and they were like children. And all of them, falling on their knees, said: *Thou only art holy among the highest: Oh God, thy Name be blessed forever.*

❧Michæl then stood up out of his chair and, by & by, all his legs seemed to be like two pillars of brass, and he was as high as half-way up to heaven. And, by and by, his sword was all on fire. And he shook and drew his sword over the heads of all these 40 and they fell down. Then Michæl spake to Semiel with a thundering voice:

MICHÆL

❧Declare the mysteries of the Living God; our God; of One that liveth forever !

SEMIEL

❧I am ready.

DEE

❧Michael shook over them with his sword and they all fell down (and Uriel also) on their knees. And commonly at the striking with the sword, flaming fire like lightning, did flash.

MICHÆL

❧Note: Here is a mystery.

DEE

❧Then stept forth one of the 40 from the rest and opened his breast, which was covered with silk, and there appeared on it a great 'T' all of gold. And over the 'T' stood the number '4'. The 40 all cried: *It liveth and multiplieth forever; blessed be his Name.* Then that creature did shut up his bosom and vanished away like fire.

MICHÆL

❧Place that in the first place. It is the name of God.

DEE

❧Then there seemed a great clap of Thunder*. . . The chair was brought in again and I asked what it meant.

URIEL

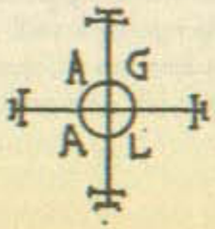
❧This is a seat of perfection, from which things shall be showed unto thee, which thou hast long desired.

DEE

❧Then was a square table brought into the stone and I demanded what that table betokened.

URIEL

❧A mystery not yet to be known. These two shall remain in the same stone to the sight of all undefiled creatures. ❧You must use a four-square table, two cubits square, whereupon must be set the Sigil of God. This seal is not to be looked upon without great reverence and devotion. This seal is to be made of perfect wax. The seal must be 9 inches in diameter. The roundness must be 27 inches or somewhat more. The thickness of it must be an inch and a half to an inch and a quarter. And a figure of a cross must be on the backside of it made thus:



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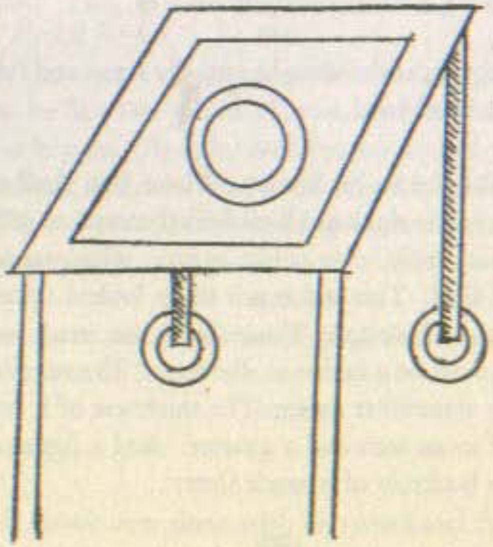
* Dee's note: And so forth. And note that the whole second book is nothing else but the Mysteries most marvelous of the Sigil of God, sometimes called the Sigil of Æmeth, wherein here I did leave but a little exerpt. Note further that almost all the third book was of the seven ensignias of creation whereof mention was before made.

❧The table is to be made of sweet wood and of two cubits high, with four feet with four of the former seals under the four feet.
❧Under the table did seem to be laid red silks two yards square. And over the seal did seem likewise red silk to lie four square, broader than the table, hanging down with four tassles at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set, right over and upon the principal seals, saving that the red silk was between the one and the other.
❧There appeared the first table covered with a cloth of silk of changeable colour, red and green, with a white cloth under it hanging very low.



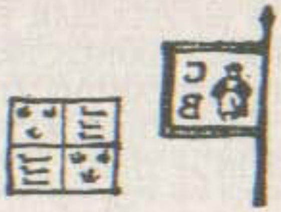
### CHAPTER IV

## SOME NOTICE OF THE PECULIAR FORMS & ATTIRE WHEREIN THE KINGS, PRINCES & MINISTERS HEPTARCHICAL APPEARED & SOME OF THEIR ACTIONS & GESTURES AT THEIR APPEARANCE

### KING CARMARA

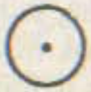
THIS KING (BEING CALLED FIRST BY URIEL) APPEARED as a man, very well proportioned and clad in a long purple robe with a triple crown of gold upon his head.
❧At his first coming he had seven spirits (like men) waiting on him, which afterwards declared themselves to be the seven Princes Heptarchical.
❧Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold, divided into three equal distinctions, whereof two were dark or black and the third bright red. This rod he kept still in his hand.
❧This king only was the orderer or disposer of all the doctrine, which I term Heptarchical, and the first practitioner thereof, calling the seven Princes and after that the seven Kings, and and by giving instruction for use and practice of the whole doctrine Heptarchical. For the first purpose and fruit to be enjoyed by me, of the two other, there was only mention made.
❧King CARMARA said: *This is the sign of the work* and there appeared the letters 'C' and 'B' reversed on a white flag with a woman standing by, whose arms did not appear. On the other

side of the flag appeared the coat of arms of England as on the old flag:

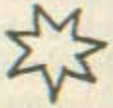


### PRINCE HAGONEL

❧Note that all the Princes seemed to be men, and to have red robes, but this Prince had a robe that was shorter than the others. ❧All the princes had circlets of gold on their heads rather than crowns or coronets. This Prince held in the palm of his right hand a round ring with a point or prick in the midst, hanging also over his middle fingers, which he affirmed to be his seal and said that the name of it was Barces:



❧All the princes held up together a seven-pointed star that seemed to be of copper:



### The Subjects and Servants to Prince Hagonel

❧The Sons of Light and their Sons are said to be subject unto the commandment of HAGONEL and are his servants. Their names are all given in the sigil of Æmeth:

*The Seven Sons of Light:*

1. I
2. IH
3. ISR
4. DMAL
5. HECOA
6. BEIGIA
7. STIMCUL

*The Seven Sons of the Sons:*

1. E or IL
2. AN
3. AVE
4. LIBA
5. ROCLE
6. HAGONEL
7. ILEMESE

### The Sons of Light

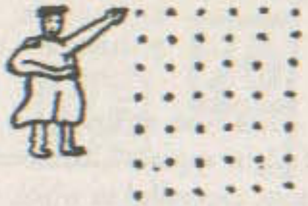
❧The seven Sons of Light appeared like seven young men, all with bright countenance, apparelled in white, with white silk on their heads. Every one seemed to have a metalic ball in his hand, the first of gold, the second of silver, the third of copper, the fourth of tin, the fifth of iron, the sixth tossed between his two hands a round thing of quicksilver, the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great 'I'. And the second, on his golden tablet, had his name also written. And every one orderly coming forth, showed their names upon their golden tablets. At their departing they made curtsy and mounted up to Heaven.

### The Sons of the Sons of Light

❧The Sons of the Sons of Light appeared like seven little children, like boys covered all with purple, with hanging sleeves, like the sleeves on priests' or scholars' gowns. Their heads were attired all after the former manner with purple silk. They had three-cornered tablets on their breasts, and these tablets seemed to be very green and on them the letters of their names were written. The first had two letters made thus of an 'E' and an 'L' or 'E–'. They made reverences to Michæl (who had called them) and so mounted up to heavenwards.

### The 42 Ministers of Prince Hagonel

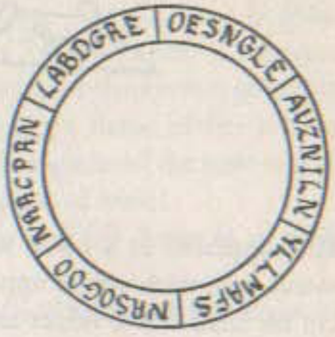
❧At the call of King CARMARA (during the second handling of this Heptarchical doctrine), when he said *Come, repeat the works of God,* there appeared Prince HAGONEL, and after that followed 42, who said *We are prepared to serve our God.* Each of these had somewhat in their hands as they stood in this order, and Hagonel seemed to embrace the company:



Six of these seemed more glorious than the rest and their coats were longer; they had circlets of gold around their heads and held in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six had robes or clothes in their hands. All the rest seemed to have balls of gold, which they tossed from one to another, but at the catching they seemed empty windballs, for they grasped them by closing their hands, as if they were not solid but empty like a blown bladder. The first six made curtsy to Prince HAGONEL, the second six made curtsy to the first, and the third to the second. And they all, with Prince HAGONEL, made curtsy to King CARMARA.

Each of the 42 stood upon a table, and upon every table was but a single letter. The first minister of the first six did go away and in his table appeared the letter 'O' and so of the rest. But the third six cowered down and was loath to show their tables, but at length did. The third row went off, lamenting, being commanded by the Prince. All departed in fire, falling into the globe. The fifth row, too, did sink into the Globe, every one in a sundry fire by himself. The sixth row fell with smoke down into the globe. Thus was revealed the following table:

| | | | | | | |
|---|---|---|---|---|---|---|
| O | E | S | N | G | L | E |
| A | V | Z | N | I | L | N |
| Y | L | L | M | A | F | S |
| N | R | S | O | G | O | O |
| N | R | R | C | P | R | N |
| L | A | B | D | G | R | E |



King CARMARA said: Remember how they stood when they were secondly disposed unto thee. They stood first in six rows, and next they were turned into seven. I speak of the greater number and not of the lesser, for in speaking of the greater I have comprehended the lesser*.

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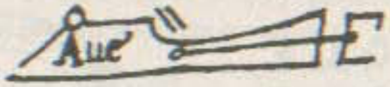
* Dee's note: There are but 6 names that are in subjection to the Prince. The first seven next him are these which held the fair and beautiful crowns. The first seven are called by those names that thou seest: OES . . . &c. This diversity of reckoning by 6 and 7, I cannot yet reconcile.



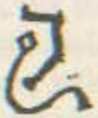
The Seal of Ave*

### KING BOBOGEL

He appeared in a black velvet coat; and his hose was close round hose with velvet upperstocks, overlayed with gold lace. On his head was a velvet hat or cap with a black feather in it. A cape was hanging on one of his shoulders, and his purse was hanging about his neck. Hung upon his girdle was a rapier. His beard was long, and he had bloomers and slippers. And he said, *I wear these robes not in respect of myself, but of my Government.*†

### PRINCE BONORGO

He appeared in a red robe with a gold circlet on his head; he shewed his seal and said : *This it is.*



### THE 42 MINISTERS

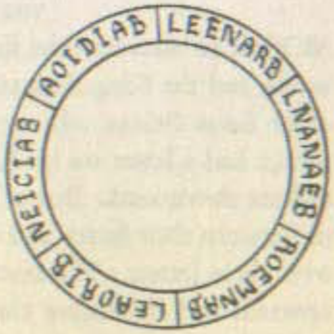
Seven of the ministers are apparelled like Bobogel the king; sagely and gravely; all the rest are almost ruffian or boisterous. Some are like to be men and women; for in the forepart they seemed women, and in the back part men, by their apparel. And they were the last 7. They danced, leapt, and kissed. They came afterwards into a circle, the sage and the rest; but the sages

stood all together. The first of the sages lifted up his hand aloft and said: *Let us follow the Will of God; Our God is truly Noble and Eternal.* He plucked up his right foot and under it appeared an 'L'. And the rest in like manner appeared their letters or names.

1. The first seven grew all together in a flame of fire and so sunk down into the transparent fiery globe of the new world.
2. The second seven fell down like dross of Metal.
3. The third seven clasped together and fell down in a thick smoke.
4. The fourth seven joined together and vanished like drops of water.
5. The fifth seven fell down like a storm of hail.
6. The last vanished away.

At another time, they came (being called by King Carmara) all 42 bringing a round table over their heads flat-wise; and they laid it down and stood about it the letters being as before.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



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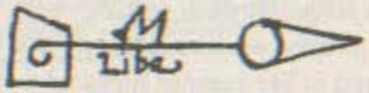
* A seal for each of the Sons of the Sons of Light appears at the top margin of each page where the description of each set of King, Prince and 42 Ministers begins.

† The above described robes would have been considered extremely rich and elegant in Dee's time.



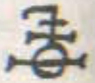
THE SEAL OF LIBA

### KING BABALEL

❧He appeared with a crown of gold on his head; with a long robe whitish of colour; his left arm's sleeve was very white; and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

### PRINCE BEFAFES

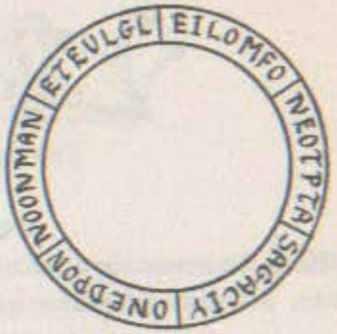
❧Prince Befafes appeared in a long red robe, with a circlet of gold on his head. He had a golden girdle, and on it was written BEFAFES. He opened his bosom and appeared lean; and seemed to have feathers under his robes. His seal or character was thus:

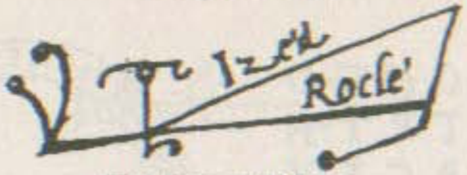


### THE 42 MINISTERS

❧Of his 42 ministers, the first seven had circlets of gold on their heads, and the King BABALEL called Befafes saying: *Come Prince of the Seven Princes, who are Princes over the waters.* Every one of the 42 had a letter on his forehead. They were seven in a row; and six downward. But of the first seven, the letters became to be between their feete; and the water seemeth continually to pass over these letters. The first seven took the water and threw it upwards and it became clouds. The second threw it upwards and it became snow, &c. The 42 dived into the water and so vanished away. And BABALEL and Befafes also were suddenly gone. Their names and characters appeared to be these, which follow in the squares.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | I | L | O | M | F | O |
| N | E | O | T | P | T | A |
| S | A | G | A | C | I | Y |
| O | N | E | D | P | O | N |
| N | O | O | N | M | A | N |
| E | T | E | V | L | G | L |





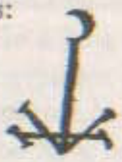
The Seal of Rocle

### KING BYNEPOR

❧King Bynepor appeared as a King, with his Prince next after him; and after the prince, 42 ministers.

### PRINCE BUTMONO

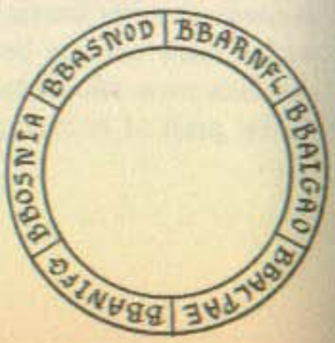
❧Prince Butmono appeared in a red robe, with a golden circle on his head. His seal is this:

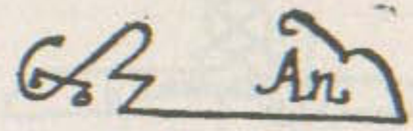


### THE 42 MINISTERS

❧They appeared like Ghosts and Smokes without all form, having every one of them a little glittering spark of fire in the midst of them. The first seven are red as blood. The second seven are not so red. The third seven are like whitish smoke. These three sevens had the sparks greater than the rest. The fourth, fifth, and sixth seven are of diverse colors. All had a fiery spark in their middle. Every spark had a letter in it as followeth:

B B A R N F L
B B A I G A O
B B A L P A E
B B A N I F G
B B O S N I A
B B A S N O D





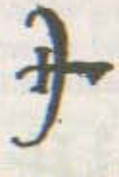
The Seal of An

### KING BNASPOL

❧King Bnaspol appeared in a red robe, and a crown on his head. His prince followed him and after him his ministers.

### PRINCE BLISDON

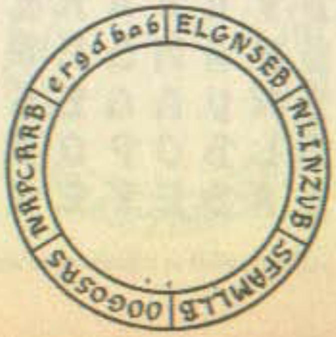
❧Prince Blisdon appeared in a robe of many colours and on his head a circlet of gold.* This is his character or seal:



### THE 42 MINISTERS

❧The 42 seemed to stand about in a little hill round. The hill was of clay. Behind this company seemed to stand an innumerable multitude of ugly people, afar off. Those which stood afar off are spirits of perdition, which keep the earth with her treasures for him, &c. These which seem to stand about the little hill seemed to have in the palms of their hands, letters in order, as here followeth:

E L G N S E B
N L I N Z V B
S F A M L L B
O O G O S R S
N R P C R R B
e r g d b a b



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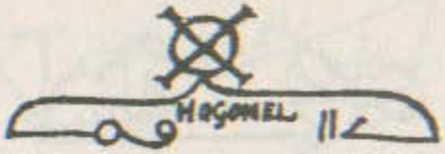
*Dee: Perhaps the red colour was most, and so seemed generally to be red as the other their rober were.



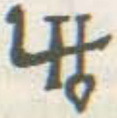
THE SEAL OF HAGONEL

### KING BNAPSEN

❧King BNASPSEN appeared as a king with a crown on his head.

### PRINCE BRORGES

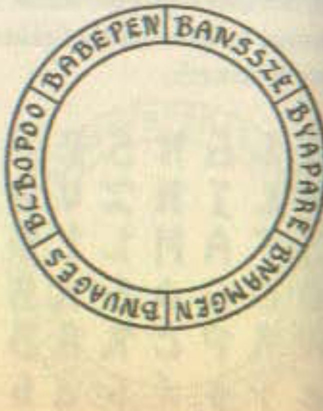
❧Prince Brorges appeared in his red apparel; and he opened his clothes and there did four mighty and most terrible and ghastly flames of fire out of his sides; which no mortal eye could abide to look upon any long while. And in marvelous raging fire the word 'BRORGES' did appear tossed to and fro of the mighty flames. His seal or character is this:

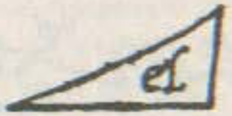


### THE 42 MINISTERS

❧The 42 appeared holding a round table. They toss it in fiery flames. In the table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N





THE SEAL OF EL

### KING BALIGON

❧King BALIGON is the same mighty king who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA. But the 'M' is not to be expressed. Therefore he appeared in a long purple gown and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts; in the form of a well proportioned man.

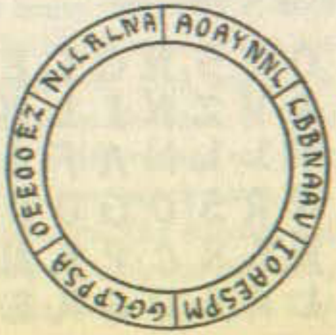
### PRINCE BAGANOL

❧He appeared not by that name yet.†

### THE 42 MINISTERS

❧Note that the king himself is governor over these. The 42 ministers appeared like bright people. And besides them all the air swarmed with creatures. Their letters were on their foreheads. They stood in a circle. They took their letter from their foreheads and set them in a circle.

A O A Y N N A
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A



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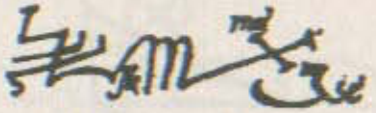
† Probably Prince Hagonel under a pseudonym similar to Baligon (a.k.a. Carmara).



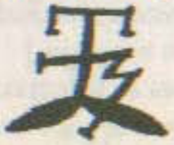
THE SEAL OF ILEMESE

### KING BLUMAZA

❧He appeared not yet by that name.

### PRINCE BRALGES

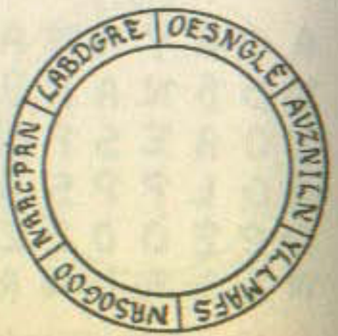
❧Prince Bralges appeared in a red robe with a circlet on his head. And he was the last of the seven which hold the Heptagonon, all the rest being set down; who seemed now to extend their hands towards another, as though they played, being now rid of their work. This is the seal of his government:



### THE 42 MINISTERS

❧The powers under his subjection are invisible. They appeared like little white smokes without any form. All the world seemed to be in brightness.

O E S N G L E
A V Z N I L N
Y L L M A F S
N R S O G O O
N R R C P R N
L A B D G R E

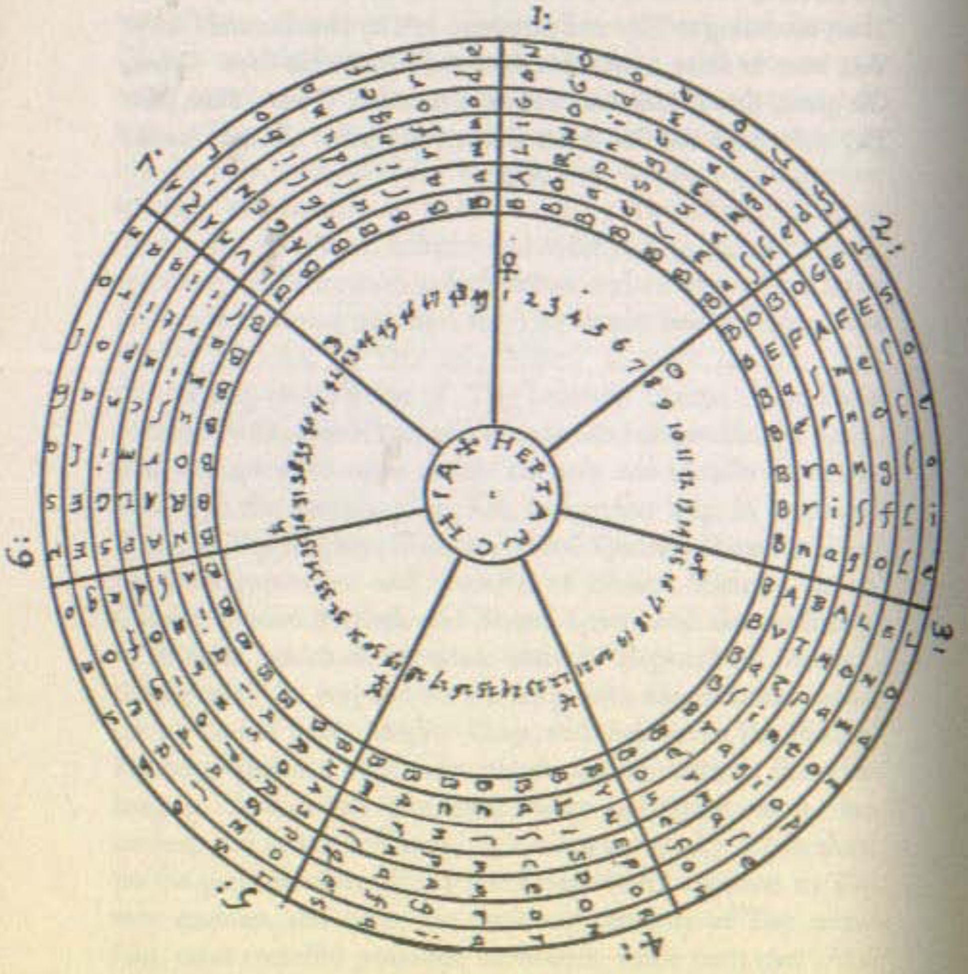


CHAPTER V

## THE ORATION TO GOD TO BE SPOKEN EVERY DAY, THREE TIMES SUCCESSIVELY

O ALMIGHTY, ÆTERNAL, THE TRUE AND LIVING GOD: O King of Glory, O Lord of Hosts, O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: Now, (even now, at length,) among other Thy manifold mercies used, and to be used toward me, Thy simple servant, JOHN DEE, I most humbly beseech Thee, in this my present petition to have mercy upon me, to have pity upon me, to have compassion upon me. I, faithfully and sincerely, of long time, have sought among men, in Earth, and also by prayer (full oft and pitifully) have made suit unto Thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and Understanding of Thy laws and ordinances, established in the natures and properties of Thy Creaures: By which Knowledge, Thy Divine Wisdom, Power and Goodness, (on Thy Creatures bestowed and to them imparted), being to me made and allure me, (for the same) incessantly to pronounce Thy praises, to render unto Thee, most hearty thanks, to advance Thy true honour, and to win unto Thy Name, some of Thy due Majestic Glory, among all people, and forever. And, whereas, it hath pleased Thee (O God) of Thy infinite Goodness, by Thy faithful and holy Spiritual Messengers, to deliver unto me, long since (through the eye and ear of E. K.) an orderly form, and manner of exercise Heptarchical: How, (to Thy Honour and Glory, and the Comfort of my own poor soul, and of others, Thy faithful servants,) I may, at all times, use very many of Thy good Angels, their counsels and helps; according to the properties of such their functions, and offices, as to them, by Thy Divine Power, Wisdom and Goodness, is assigned, and limited: (Which orderly form, and manner of exercise, until even now, I never found opportunity and extreme necessity, to apply myself unto,) Therefore, I thy poor, and simple servant, do most humbly, heartily, and faithfully beseech Thy Divine Majesty, most lovingly and fatherly to favour: and by Thy Divine Beck to further this my present industry and endeavour to exercise myself, according to the foresaid orderly forme and manner: And, now, (at length, but not too late) for Thy dearly beloved Son IESUS CHRIST His sake, (O Heavenly Father) to grant also unto me, this blessing and portion of Thy heavenly Graces: That Thou wilt forthwith, enable me, make me apt and acceptable, (in body, soul, and spirit) to enjoy always the holy and friendly conversation, with the sensible, plain, full, and perfect help, in word and deed, of Thy Mighty, Wise, and Good Spiritual Messengers and Ministers generally: and, namely, of Blessed Michæl, Blessed Gabriel, Blessed Raphæl, and Blessed Uriel; and also especially, of all those, which do appertain unto the Heptarchical Mystery, theurgically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings, and their Seven Faithful and Princely Ministers, with their subjects and servants, to them belonging. And in this Thy great Mercy and Grace, on me bestowed, and to me confirmed, (O Almighty God,) Thou shalt, (to the great comfort of Thy faithful servants,) approve, to Thy very enemies, and mine, the truth and certainty of Thy manifold, most merciful promises, heretofore, made unto me: And that Thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call and in whom I put all my trust,) and Thy Ministers, to be the true, and faithful Angels of light: which have, hitherto, principally, and according to Thy

Divine providence dealt with us: And, also, I, thy poor and simple servant, shall then, In and By Thee, be better able to serve Thee, according to Thy well pleasing: to Thy Honour and Glory: Yea, even in these most miserable, and lamentable days. Grant, Oh grant, O our Heavenly Father, grant this, (I pray Thee,) for Thy only begotten Son IESUS CHRIST, His sake: Amen, Amen, Amen.



The Table of the 49 Good Angels

CHAPTER VI

# THE DEVOUT AND PIOUS INVITATIONS TO THE GOOD HEPTARCHICAL ANGELS

## §1: *The General & Common Exordium & Conclusion Appertaining to the Seven Heptarchical Kings Inviting.*

O PUISSANT and Noble King, N*., and by What Name elssoever thou are called, or mayest truely and duely be called: To Whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain the . . .†

. . . Therefore, In the Name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and Earth and of all things visible and invisible: O right Noble King, N‡., Come now, and appear, with thy Prince and his ministers and subjects, to my perfect, and sensible eye's judgement: in a goodly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty God, by my service: as much as by Thy Wisdom and Power, in thy proper Kingly Office, and Government, I may be helped and enabled unto: Amen. COME, O right Noble King, N⁑., I say COME. Amen.

⁑Glory be to the Father, to the Sonne, and to the Holy Ghost, as it was in the beginning, is now and ever shall be , world without end, Amen.

* Insert the name of the King of the day here.
† Insert the office of the King, as given in Chapter Seven.
‡ Insert the name of the King here.
⁑ Insert the name of the King.

*§2: The General & Common Exordium & Conclusion appertaining to the Seven Heptarchical Princes Inviting.*

§O NOBLE PRINCE, N**., AND BY WHAT NAME ELSSOEVER THOU art called, or mayest truely, and duely be called. To whose peculiar Government, Charge, Disposition, Office, and Princely Dignity doth appertain the . . . ††

. . . Therefore, In the Name of Almighty GOD, the King of Kings, And for His Honour, and Glory, to be advanced by my faithful service, I require thee, O Noble Prince, N‡‡., to COME presently, and to show thyself, to my perfect and sensible eye's judgement, with thy Ministers, servants and subjects; to my comfort, and help, in Wisdom, and Power, according to the property of thy noble office: COME, O Noble Prince, N‡‡., I say COME, Amen.

§Our Father who art in heaven, hallowed be Thy Name. Thy kingdom come. Thy will be done on Earth, as it is in Heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil: For Thine is the kingdom, and the power, and the glory, for ever and ever, Amen.

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** Insert the name of the Prince here.
†† Insert the office of the Prince as given in Chapter Seven.
‡‡ Insert the name of the Prince here.
‡‡ Insert the name of the Prince here.

## CHAPTER VIJ

# SOME RECITAL & CONTESTATION OF THE PECULIAR OFFICES, WORDS, & DEEDS OF THE SEVEN HEPTARCHICAL KINGS & PRINCES

(in their peculiar days to be used).

### SONDAYE

#### THE OFFICES OF KING BOBOGEL

*. . . the distributing, giving, and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded on wisdom, with the excellencies in Nature. And of many other great mysteries, marvelously available and necessary to the advancing of the glory of our God and Creator. And who said to me in respect of these mysteries attaining: "Dee, Dee, Dee, at length but not too late". . .

#### THE OFFICES OF PRINCE BORNOGO

. . . the altering of the corruption of Nature in perfection; the knowledge of metals; and generally the princely ministering to the right noble and mighty King Bobogel in his government and distributing, giving, and bestowing of Wisdom, Science, and True Philosophy, and true understanding of all learning, grounded upon wisdom; and of other very many his peculiar royal properties. And who said unto me: *What thou desirest in me shall be fulfilled...*

### MONDAYE

#### THE OFFICES OF KING CARMARA

. . .who, in this Heptarchical Doctrine, at Blessed Uriel, his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine, And didst appear first to us, adorned with a triple diadem, in a long purple robe. Who saidst to me at Mortlake: *I minister the strength of God unto thee.* Likewise who saidest: *these mysteries hath God, lastly , and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled, yea thou shalt swell and be puffed up, with perfect knowledge of God's mysteries in his mercies.* And who saidst: *This Art is to be the further understanding of all sciences that are past, present, and yet to come.* And immediately thou didst say unto me: *Kings there are in Nature, with Nature, and above Nature. Thou art dignified.* And who saidst, concerning the use of the tables: *This is but the first step. Neither shalt thou practice them in vain.* And, saidst thou generally of God's mercies and graces on me decreed and bestowed:— *Whatsoever thou shalt speak, do, or work shall be profitable and acceptable and in the end shall be good. . .*

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*I have used the elipsis (. . . .) to indicate the beginning and end to the passage. The passages are inserted into the general exordiums given in Chapter Six.

### THE OFFICES OF PRINCE HAGONEL

. . . To whose commandment the Sons of Light and their Sons are subject and are thy servants. To whose power the operation of the earth is subject. Who are the first of the twelve and whose seal is called 'Barces'. At whose commandment are the Kings, Noblemen, and Princes of Nature, who are Primus and Quartus Hagonel. Who by the seven of the seven (which are the sons of Æternity) dost work marvels amongst the people of the earth. And who hast said unto me that I also, by the same, thy servants should work marvels. Oh Noble Hagonel, who art minister to the triple crowned King CARMARA, and, notwithstanding art Prince of these 42 Angels, whose names and characters are here presented.

### THE OFFICES OF KING BLUMAZA§

### THE OFFICES OF PRINCE BRALGES

. . . who saidst the creatures living in thy dominion are subject to thine own power. Whose subject are invisible and which (to my Seer) appeared like little smokes, without any form, and

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§ A blank space is given in the manuscript apparently for some future insertion. Evidently BLUMAZA and BRALGES are alternate Entities for Monday.

whose seal of government is:

§Who saidst: *Behold, I am come. I will teach the names without numbers, the creatures subject unto me shall be known unto you. . .*

## TUESDAYE

### THE OFFICES OF KING BABALEL

. . . who art King in waters, mighty and wonderful in waters; whose power is in the bowels of the waters; whose royal person with the noble Prince Befafes and his 42 ministers, the triple-crowned King CARMARA hath me use to the glory, praise, and honour of him which created you all to the laud and praise of his Majesty . . .

### THE OFFICES OF PRINCE BEFAFES

. . . who are Prince of the seas; thy power is upon the waters; thou drowndest Pharoah and hast destroyed the wicked; thy name was known to Moses; thou livedst in Isræl; who hast measured the waters; who wast with King Solomon; and also long after that with Scotus* but not known to him by thy true name, for he called thee Mares. And since thou wast with none; except when thou preservest me through the mercy of God from the power of the wicked; and wast with me in extremity. Thou wast with me thoroughly. Who, of the Ægyptians has been called OBELISON, in respect of thy pleasant deliverance. And by that name to be known and of me noted in record to be the noble and courteous OBELISON; whose noble ministers 42 are of very great power, dignity, and authority. As some in the measuring of the motions of the waters and saltiness of the seas; in giving good success in battles; reducing ships and all manner of vessels that float upon the seas. To some, all the fishes and monsters of the seas, yea, all that live therein are well known; and, generally, are the distributors of God's judgements upon the waters that cover the earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of treasures and unknown substances of the seas. Thou, Oh noble Prince BEFAFES, hadst me use the name of God . . .

---

* Possibly Duns Scotus, the scholastic philosopher.

## WEDDENSDAYE

### THE OFFICES OF KING BNASPOL

. . . to whom the earth with her bowels and secrets whatsoever are delivered and hast said to me heretofore what thou art, there I may know. Thou art great, but (as thou truly didst confess) He in whom thou art, is greater than thou. . .

### THE OFFICES OF PRINCE BLISDON

. . . unto whom the keys of the mysteries of the earth are delivered. Whose 42 ministers are Angels that govern under thee. All which thy mighty King BNASPOL bade me use and affirmed that they are and shall be at my commandment . . .

## THURSDAYE

### THE OFFICES OF KING BYNEPOR

. . . upon the distribution of participation of whose exalted most especial and glorified power resteth only and dependeth, the general state of condition of all things. Whose sanctification , glory, and renown, although it had beginning, yet can it not either have ending. He that measureth said and thou wast the End of his workmanship. Thou art like him and of him; yet not as partaking or adherent, but distinct in one degree. When he came thou was magnified by his coming; and are sanctified, world without end.

*The highest life,*
*The best life,*
*The least life is measured in your hands.*

Notwithstanding, thou are not of thyself; neither is thy power thine own. Magnified be His Name. Thou art in all; and all hast some being by thee; yet thy power is nothing in respect of His power which hath sent thee. Thou beginnest new worlds, new people, new kings, and new knowledge of a new government; and hast said to me: *thou shalt work marvelously, marvelously by my workmanship in the Highest . . .*

### THE OFFICES OF PRINCE BUTMONO

. . . who are life and breath in living creatures. All things live by thee, the image of One excepted. All the kinds of beasts of the earth dost thou endue with life. Thy seal is their glory. Of God, thou are sanctified; and thou rejoyceth the living, the end and beginning of all beasts thou knowest; and by sufferance, thou disposest them. . . .

## FRYDAYE

### THE OFFICES OF KING BALIGON

. . . who canst distribute and bestow at pleasure all and whatsoever can be wrought in ærial actions; who hast the government of thyself perfect as a mystery known unto thyself. Who didst advertise me of this stone and holy receptical; both needful to be had; and also didst direct me to the taking of it; being presently and in a few minutes of time brought to my sight (from the secret of the depths, where it was hid, in the uttermost part of the Roman possession); which stone, thou warnest me that no mortal hand but mine own should touch and saidst unto me: *Thou shalt prevail with it, with Kings, and with all the creatures of the world, whose beauty in virtue shall be more worth than the kingdoms of the earth.* For the which purposes here rehearsed and other; partly now to be exercised and enjoyed; and partly hereafter more abundantly (as the Lord God of Hosts shall dispose); and also because thou thyself art governor of the 42 , thy mighty, faithful and obedient ministers† . . .

### THE OFFICES OF PRINCE BAGENOL§

### SATERDAYE

### THE OFFICES OF KING BNAPSEN

. . . who saidst unto me that by thee I shall cast out the power of all wicked spirits; and that by thee I shall or may know the doings and practices of evil men; and more than may be spoken or uttered to man . . .

### THE OFFICES OF PRINCE BRORGES

. . . who, being the Prince, chief minister and governor under the right puissant King BNAPSEN didst (to my Seer) appear in a most terrible manner, with fiery flaming streams and saidst: *I am the Gate of Death. And through the Glory of God I smite the houses of the impious . . .*

---

† Dee gives two rather lengthy notes, one in English, the other in Latin. The English note merely repeats instruction as to the mounting of the stone on the Sigil of Æmeth, and states, once more, that 'wherein thou shalt at all times behold (privately to thyself) the state of God's people through the whole earth.'

The Latin note translates as follows:—See also the sayings of Ephodius where, concerning Adamanta, in which diverse signs are given for responding to God. See Epiphanius concerning precious stones and their meaning. See his writings concerning the Unim and Thummim. See the book received at Trebonæ. It is written in the books of Epiphanius that the vision that appeared to Moses on the mountain, the laws that were given were expressed in sapphires.

§ None are given.

# BOOK THREE

# THE FORTY-EIGHT ANGELIC KEYS

*Received at Diverse Times from April 13th to July 13th*
*At Cracow, Poland*
*out of the pure mercy of our God to whom alone*
*we offer all praise, honour, and glory, Amen.*

### THE FIRST KEY

| | | | |
|---|---|---|---|
| 1.1 | OL | *Ol* | I |
| 1.2 | SONF | *sonf* | raygne |
| 1.3 | VORSG | *vorsg,* | over you |
| 1.4 | GOHO | *gohó* | sayeth |
| 1.5 | IAD | *Iad* | the God |
| 1.6 | BALT | *balt* | of Justice |
| 1.7 | LANSH | *lansh* | in powre exalted |
| 1.8 | CALZ | *calz* | above the firmaments |
| 1.9 | VONPHO | *vonpho,* | of wrath: |
| 1.10 | SOBRA | *sobra* | in Whose |
| 1.11 | ZOL | *z-ol* | hands |
| 1.12 | ROR | *ror* | the Sonne |
| 1.13 | I | *i* | is |
| 1.14 | TA | *ta* | as |
| 1.15 | NAZPSAD | *nazpsad* | a sword, |
| 1.16 | OD | | and* |
| 1.17 | GRAA | *Graa* | the Moon |
| 1.18 | TA | *ta* | as |
| 1.19 | MALPRG | *Malprg* | a through-thrusting fire |
| 1.20 | DS | *ds* | which |
| 1.21 | HOLQ | *hol-q* | measureth |

* 1.16: OD for 'and' missing in Sloane MS. 3191.

| | | |
|---|---|---|
| 1.22 QAA | *Qa-a* | your garments |
| 1.23 NOTHOA | *nothóa* | in the mydst |
| 1.24 ZIMZ | *zimz* | of my vestures, |
| 1.25 OD | *Od* | and |
| 1.26 COMMAH | *commah* | trussed you together |
| 1.27 TA | *ta* | as |
| 1.28 NOBLOH | *nobloh* | the palms |
| 1.29 ZIEN | *zien:* | of my hands: |
| 1.30 SOBA | *Soba* | Whose |
| 1.31 THIL | *thil* | seats |
| 1.32 GNONP | *gnonp* | I garnished |
| 1.33 PRGE | *prge* | with the fire |
| 1.34 ALDI | *aldi* | of gathering |
| 1.35 DS | *Ds* | and* |
| 1.36 URBS | *urbs* | beautified |
| 1.37 OBOLEH | *óbôleh* | your garments† |
| 1.38 GRSAM | *grsam:* | with admiration, |
| 1.39 CASARM | *Casarm* | to whom |
| 1.40 OHORELA | *ohoréla* | I made a law |
| 1.41 CABA | *cabá* | to govern |
| 1.42 PIR | *pir* | the holy ones, |
| 1.43 DS | *Ds* | and |
| 1.44 ZONRENSG | *zonrensg* | delivered you |
| 1.45 CAB | *cab* | a rod |
| 1.46 ERM | *erm* | with‡ |
| 1.47 IADNAH | *Jadnah:* | the ark of knowledge. |
| 1.48 PILAH | *Pīlah* | Moreover |
| 1.49 FARZM | *farzm* | you lifted up your voyces |
| 1.50 OD | | and |
| 1.51 ZNRZA | *znrza* | sware |
| 1.52 ADNA | *adna* | obedience⁑ |

* 1.35 & 1.43: Either Enochian should be OD or English should be 'which'

† The circumflex in Dee's Enochian is actually a brevis in Sl. MS. 3191 and should be pronounced as a short vowel.

‡ 1.46: This is the only time in the keys that ERM is glossed as 'with'; this is a probable copying error. ERM is perhaps 'with the ark', with IADNAH as 'knowlegde'; see 30.180: IADNAMAD for 'undefiled knowledge'.

⁑ 1.52 to 1.59: Lacuna in Sl. MS. 3191; Dee's English entered as marginalia. The root column gives a probable reconstruction of the Enochian text.

| | | |
|---|---|---|
| 1.53 OD | | and |
| 1.54 GONO | *gono* | faith |
| 1.55 IADPIL | *Iādpil* | to him |
| 1.56 DS | *Ds* | that |
| 1.57 HOM | *hom* | liveth |
| 1.58 OD | | and |
| 1.59 TOH | *tóh* | triumpheth, |
| 1.60 SOBA | *Soba* | whose |
| 1.61 IAOD | | beginning |
| 1.62 IPAM | *Ipam* | is not |
| 1.63 OD | | nor |
| 1.64 UL | *Lu* | ende* |
| 1.65 IPAMIS | *Ipâmis* | can not be, |
| 1.66 DS | *Ds* | which |
| 1.67 LOHOLO | *lóhôlo* | shyneth |
| 1.68 VEP | *vep* | as a flame |
| 1.69 ZOMD | *zomd* | in the myddst |
| 1.70 POAMAL | *Poamal* | of your pallace |
| 1.71 OD | *od* | and |
| 1.72 SONF | *bogpa* | rayngneth |
| 1.73 AAI | *aāl* | amongst you |
| 1.74 TA | *ta* | as |
| 1.75 PIAP | *piap* | the ballance |
| 1.76 BALTOH | *piamos* | of righteousnes, |
| 1.77 OD | *od* | and |
| 1.78 VAOAN | *vaoan* | truth: |
| 1.79 ZACAR | *ZACARe* | Move |
| 1.80 CA | *c-a* | therfore, |
| 1.81 OD | *od* | and |
| 1.82 ZAMRAN | *ZAMRAN* | shew yourselves: |
| 1.83 ODO | *odo* | open |
| 1.84 CICLE | *cicle* | the Mysteries |
| 1.85 QAA | *Qaa* | of your Creation: |

* 1.64: Dee made a copying error here. Royal Appendix clearly shows UL rather than LU. This is a curious error, because the 'L' prefix in Enochian means 'first', more or less an opposite to the 'end' that is intended. (See 5.46: ULS for 'end'.)

| | | |
|---|---|---|
| 1.86 ZORGE | *zorge,* | Be friendely unto me: |
| 1.87 LAP | *lap* | for |
| 1.88 ZIRDO | *zirdo* | I am* |
| 1.89 NOCO | *noco* | the servant |
| 1.90 MAD | *MAD* | of the same your God: |
| 1.91 HOATH | *Hoath* | the true Worshipper |
| 1.92 IAIDA | *Jaida.* | of the Highest. |

## THE SECOND KEY

◆

| | | |
|---|---|---|
| 2.1 ADGT | *Adgt* | Can |
| 2.2 UPAAH | *v-pa-âh* | the wings |
| 2.3 ZONG | *zongom* | of the windes† |
| 2.4 OM | | |
| 2.5 FAAIP | *fa-á-ip* | understand |
| 2.6 SALD | *sald* | your voyces of wonder |
| 2.7 VIV | *vi-iv* | O you the second‡ |
| 2.8 L | *L* | of the first, |
| 2.9 SOBAM | *sobam* | Whome |
| 2.10 IALPRG | *Iál-prg* | the burning flames |
| 2.11 IZAZAZ | *I-zâ-zaz* | have framed |
| 2.12 PIADPH | *pi-ádph* | within the depths of my Jaws, |
| 2.13 CASARMA | *Cas-arma* | whome |
| 2.14 ABRAMG | *abramg* | I have prepared |
| 2.15 TA | *ta* | as |
| 2.16 TALHO | *talho* | Cupps |
| 2.17 PARACLEDA | *parácléda* | for a wedding |
| 2.18 Q | *Q-ta* | or |
| 2.19 TA | | as |
| 2.20 LORSLQ | *lors-l-q* | the flowres |

* 1.88: Possible copying error. ZIR appears as 'I am' in 2.53, 3.4 & 4.46, while ZIRDO appears as 'I am' only in this passage in Royal Appendix. If so the ZIRDO error was repeated in most of the later calls. Note that DONOCO would be linguistically similar to CNOQUO in 21.35, 17.34, & 18.38. The correct passage may be ZIR DONOCO or ZIR CNOQUO rather than ZIRDO NOCO.

† 2.3 to 2.6: A little confusion here in Dee's matching. OM should be 'understand' (see 7.53, 10.54, 16.19, & 30.113). Thus ZONG is 'of the winds', FAAIP is 'your voices', and SALD is 'of wonder'.

‡ 2.7: Is Dee's double 'i' in VI-IV an error or a variation? See 4.13, 5.33, 6.34, & 16.2 for VIV as 'second'.

| | | |
|---|---|---|
| 2.21 TURBS | *turbs* | in their beawty |
| 2.22 OOGE | *ōoge* | for the Chamber |
| 2.23 BALTOH | *Baltoh* | of righteousnes |
| 2.24 GIUI | *Giui* | Stronger |
| 2.25 CHIS | *chis* | are |
| 2.26 LUSD | *Lusd* | your fete |
| 2.27 ORRI | *orri* | then the barren stone: |
| 2.28 OD | *Od* | And |
| 2.29 MICALP | *micalp* | myghtier |
| 2.30 CHIS | *chís* | are |
| 2.31 BIA | *bia* | your voices |
| 2.32 OZONGON | *ózôngon* | then the manifold windes. |
| 2.33 LAP | *Lap* | For |
| 2.34 NOAN | *noán* | you are become |
| 2.35 TROF | *trof* | a buylding |
| 2.36 CORS | *cors* | such |
| 2.37 TA | *ta* | as |
| 2.38 GE | *ge,* | is not |
| 2.39 OQ | *o-q* | but |
| 2.40 MANIN | *manin* | in the mynde |
| 2.41 IAIDON | *Ja-í-don:* | of the all powerfull. |
| 2.42 TORZU | *Torzu* | Arrise |
| 2.43 GOHEL | *góhel* | sayeth the First |
| 2.44 ZACAR | *ZACAR* | Move |
| 2.45 CA | *ca* | therefore |
| 2.46 CNOQOD | *c-nó-qod,* | unto his Servants: |
| 2.47 ZAMRAN | *ZAMRAN* | Shew yourselves |
| 2.48 MICALZO | *micalzo* | in powre: |
| 2.49 OD | *od* | And |
| 2.50 OZAZM | *ozazm* | make me |
| 2.51 VRELP | *vrelp* | a strong Seething⁑ |
| 2.52 LAP | *Lap* | for |
| 2.53 ZIR | *zir* | I am |
| 2.54 IOIAD | *Ioiad.* | of him that liveth forever. |

⁑ 2.51: The English 'Seething' is often modernized into 'Seer' or 'Seer of Things'. More likely 'Seething' is a gerund of 'to seeth'; See the Oxford English Dictionary entry on 'Seething'.

## THE THIRD KEY

| | | |
|---|---|---|
| 3.1 MICMA | *Micma* | Behold |
| 3.2 GOHO | *gohó* | sayeth |
| 3.3 IAD | *Piad* | your God, |
| 3.4 ZIR | *zir* | I am |
| 3.5 COMSELH | *cómselh* | a Circle |
| 3.6 AZIEN | *azien* | on Whose hands |
| 3.7 BIAB | *biab* | stand |
| 3.8 OS | *Os* | 12 |
| 3.9 LONDOH | *Lón-doh* | Kingdoms. |
| 3.10 NORZ | *Norz* | Six |
| 3.11 CHIS | *chis* | are |
| 3.12 OTHIL | *óthil* | the seats |
| 3.13 GIGIPAH | *Gigîpah* | of living breath, |
| 3.14 UNDL | *und-l* | the rest |
| 3.15 CHIS | *chis* | are |
| 3.16 TA | *tá* | as |
| 3.17 PUIM | *pû-im* | sharp sickles: |
| 3.18 Q | Q | or |
| 3.19 MOSPLEH | *mos-pleh* | the horns |
| 3.20 TELOCH | *teloch* | of death |
| 3.21 QUIIN | *Qui-i-n* | wherein |
| 3.22 TOLTORG | *toltorg* | the Creatures of the earth |
| 3.23 CHIS | *chis* | are, |
| 3.24 ICHISGE | *i-chis-ge* | to are not*, |
| 3.25 M | *m* | Except |
| 3.26 OZIEN | *ozíen* | myne own hand, |
| 3.27 DS | *dst* | which§ |
| 3.28 BRGDA | *brgda* | slepe |
| 3.29 OD | *od* | and |
| 3.30 TORZUL | *torzul* | shall ryse. |
| 3.31 ILI | *í-lí* | In the first |

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* 3.24: The English is a bit confsed here. ICHISGE probably means-'I am not'.

§ 3.27: 'T' in '*dst*' probably accidental, although '*dst*' as 'which' appears at 4.28. Ds is glossed as 'which' everywhere else.

| | | |
|---|---|---|
| 3.32 EOL | *E-ól* | I made you |
| 3.33 BALZARG | *balzarg* | stuards |
| 3.34 OD | *od* | and |
| 3.35 AALA | *áâla* | placed you |
| 3.36 THILN | *Thiln* | in seats |
| 3.37 OS | *os* | 12 |
| 3.38 NETAAB | *ne-tâ-ab,* | of government, |
| 3.39 DLUGA | *dluga* | giving |
| 3.40 VOMZARG | *vomsarg* | unto every one of you |
| 3.41 LONSA | *Lonsa* | powre |
| 3.42 CAPIMALI | *Cap-mi-áli* | successively* |
| 3.43 VORS | *vors* | over |
| 3.44 CLA | *cla* | 456, |
| 3.45 HOMIL | *homil* | the true ages |
| 3.46 COCASB | *cocasb* | of tyme, |
| 3.47 FAFEN | *fafen* | to the intent that, |
| 3.48 IZIZOP | *izízop* | from your highest vessells |
| 3.49 OD | *od* | and |
| 3.50 MIINOAG | *miinóag* | the Corners |
| 3.51 DE | *de* | of |
| 3.52 GNETAAB | *gne-táab* | your governments, |
| 3.53 VAUN | *vaun* | you might work |
| 3.54 NANÆEL | *na-ná-ê-el* | my powre: |
| 3.55 PANPIR | *panpir* | powring downe |
| 3.56 MALPIRGI | *Malpirgi* | the fires of life and encrease, |
| 3.57 PILD | *caósg* | continually |
| 3.58 CAOSG | *Pild* | on the earth |
| 3.59 NOAN | *noan* | Thus you are become |
| 3.60 UNALAH | *vnalah* | the skirts |
| 3.61 BALT | *balt* | of Justice |
| 3.62 OD | *od* | and |
| 3.63 VOOAN | *voodn* | Truth. |
| 3.64 DOOIAP | *do-ó-í-ap* | In the name |
| 3.65 MAD | *MAD* | of the same. your God |
| 3.66 GOHOLOR | *Gohólor* | Lift up, |

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* 3.42; CAPIMALI rather than CAPMIALI; see 30.122. Also see 4.30 for root CAPIM-.

| | | | |
|---|---|---|---|
| 3.67 | GOHUS | *gohús* | I say, |
| 3.68 | AMIRAN | *amiran* | yourselves. |
| 3.69 | MICMA | *Micma,* | Behold |
| 3.70 | IEHUSOZ | *Iehúsoz* | his mercies |
| 3.71 | CACACOM | *ca-cá-com* | florish |
| 3.72 | OD | *od* | and |
| 3.73 | DOOAIN | *do-o-â-in* | Name |
| 3.74 | NOAR | *noar* | is become |
| 3.75 | MICAOLZ | *mi-cá-olz* | mighty |
| 3.76 | AAIOM | *a-aí-om* | amongst us |
| 3.77 | CASARMG | *Casármg* | In whom |
| 3.78 | GOHIA | *gohia* | we say |
| 3.79 | ZACAR | *ZACAR* | Move*, |
| 3.80 | UNIGLAG | *vniglag* | Descend |
| 3.81 | OD | *od* | and |
| 3.82 | IMUAMAR | *Im-uâ-mar* | apply yourselves unto us |
| 3.83 | PUGO | *pugo* | as unto |
| 3.84 | PLAPLI | *plapli* | partakers |
| 3.85 | ANANÆL | *anánæl* | of the secret wisdom |
| 3.86 | QAAN | *Qáan.* | of your Creation. |

### THE FOURTH KEY

♉

| | | | |
|---|---|---|---|
| 4.1 | OTHIL | *Othíl* | I have set |
| 4.2 | LASDI | *lasdi* | my fete |
| 4.3 | BABAGE | *babâge* | in the Sowth |
| 4.4 | OD | *od* | and |
| 4.5 | DORPHA | *dorpha* | have loked abowt me |
| 4.6 | GOHOL | *Gohól* | sayng, |
| 4.7 | GCHISGE | *G-chisge* | are not |
| 4.8 | AVAVAGO | *avávâgo* | the Thunders of encrease |
| 4.9 | CORMP | *Cormp* | numbred |
| 4.10 | PD | *pd* | 33, |
| 4.11 | DS | *dsonf* | which |
| 4.12 | SONF | | rayne |
| 4.13 | VIV | *viv-di-v* | in the second |
| 4.14 | DIU | | Angle, |

---

* 3.79: Alternate pronunciation given as *zod-a-car*.

| | | | |
|---|---|---|---|
| 4.15 | CASARMI | *Casármi* | under whom |
| 4.16 | OALI | *Oali* | I have placed |
| 4.17 | MAPM | *Mapm* | 9639 |
| 4.18 | SOBAM | *Sobam* | Whome |
| 4.19 | AG | *ag* | None |
| 4.20 | CORMPO | *cormpó* | hath yet numbred, |
| 4.21 | CRIP | *c-rp-l* | but* |
| 4.22 | L | | one, |
| 4.23 | CASARMG | *Casarmg* | in whome |
| 4.24 | CROODZI | *croódzi* | the second beginning of things |
| 4.25 | CHIS | *chis* | are |
| 4.26 | OD | *od* | and |
| 4.27 | UGEG | *vgeg* | wax strong |
| 4.28 | DS | *dst* | which |
| 4.29 | T | | allso |
| 4.30 | CAPIMAII | *capimáli* | successively |
| 4.31 | CHIS | *chis* | are |
| 4.32 | CAPIMAON | *Capimaon* | the number of time: |
| 4.33 | OD | *od* | and |
| 4.34 | LONSHIN | *lonshin* | their powres |
| 4.35 | CHIS | *chis* | are |
| 4.36 | TA | *ta* | as |
| 4.37 | LO | *Lo* | the first |
| 4.38 | CLA | *Cla* | 456: |
| 4.39 | TORZU | *Torgú* | Arrise, |
| 4.40 | NOR | *Nor* | you sonns |
| 4.41 | QUASAHI | *quasáhi* | of pleasure, |
| 4.42 | OD | *od* | and |
| 4.43 | F | *F* | viset |
| 4.44 | CAOSGA | *caósga* | the earth: |
| 4.45 | BAGLE | *Bagle* | for |
| 4.46 | ZIR | *Zirenáiad* | I am† |
| 4.47 | ENAY | | the Lord |
| 4.48 | IAD | | your God, |

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* 4.21: CRIP for 'but'; see 10.84.

† 4.46 to 4.48: *Zirenaiad* may be a contraction: ZIR-ENAY-IAD or 'I am' -'Lord'-'God'.

| | | | |
|---|---|---|---|
| 4.49 | DS | *Dsi* | which |
| 4.50 | I | | is, |
| 4.51 | OD | *od* | and |
| 4.52 | APILA | *Apíla* | liveth. |
| 4.53 | DOOAIP | *Do-ó-â-io* | In the name |
| 4.54 | QAAL | *Q-á-al* | of the Creator |
| 4.55 | ZACAR | *ZACAR* | Move, |
| 4.56 | OD | *od* | and |
| 4.57 | ZAMRAN | *ZAMRAN* | shew yourselves |
| 4.58 | OBELISONG | *Obelisong* | as pleasant deliverers |
| 4.59 | RESTEL | *rest-el* | That you may praise him |
| 4.60 | AAI | *aaf* | amongst* |
| 4.61 | NOR | *Nor-mô-lap* | the sonnes† |
| 4.62 | MOLAP | | of men. |

## THE FIFTH KEY

| | | | |
|---|---|---|---|
| 5.1 | SAPAH | *Sapáh* | The mighty sounds |
| 5.2 | ZIMII | *zímii* | have entered‡ |
| 5.3 | D | *du-i-v* | into the third |
| 5.4 | DIV | | angle, |
| 5.5 | OD | *od* | and |
| 5.6 | NOAS | *noas* | are become |
| 5.7 | TA | *ta* | as |
| 5.8 | QANIS | *qa-a-nis* | olives |
| 5.9 | ADROCH | *adroch* | in the olive mount |
| 5.10 | DORPHAL | *dorphal* | looking with gladnes |
| 5.11 | CAOSG | *ca-ósg* | upon the earth |
| 5.12 | OD | *od* | and |
| 5.13 | FAONTS | *faonts* | dwelling |
| 5.14 | PERIPSOL | *péripsol* | in the brightnes of the heavens |
| 5.15 | TA | *tablior* | as |
| 5.16 | BLIOR | | continuall comfortors, |
| 5.17 | CASARM | *Casarm* | unto whom |
| 5.18 | AMIPZI | *amipzi* | I fastened |

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* 4.60: Copying error by Dee. Aai for 'amongst'; see 1.73; 7.52, 7.6 &c.

† 4.61 to 4.62: Molap for 'of men', because NOR is 'sons'; see 4.40.

‡ 5.2 to 5.3: D for third; see 6.36, 7.33, 17.2. Div for 'angle'; see 4.14, 6.3

| | | | |
|---|---|---|---|
| 5.19 | NAZ | *nazarth* | pillers§ |
| 5.20 | ARTH | | of gladnes |
| 5.21 | AF | *af* | 19 |
| 5.22 | OD | *od* | and |
| 5.23 | DLUGAR | *dlugar* | gave them |
| 5.24 | ZIZOP | *zizop* | vessels |
| 5.25 | ZLIDA | *z-lida* | to water |
| 5.26 | CAOSGI | *caósgi* | the earth |
| 5.27 | TOLTORGI | *toltórgi* | with her creatures, |
| 5.28 | OD | *od* | and |
| 5.29 | ZCHIS | *z-chis* | they are |
| 5.30 | ESIASCH | *esiasch* | the brothers |
| 5.31 | L | *L* | of the first |
| 5.32 | OD | *taviu* | and* |
| 5.33 | VIV | | second |
| 5.34 | OD | *od* | and |
| 5.35 | IAOD | *iáod* | the beginning |
| 5.36 | THILD | *thild* | of their own seats |
| 5.37 | DS | *ds* | which |
| 5.38 | PERAL | | are garnished† |
| 5.39 | HUBAR | *hubar* | with continually burning lamps |
| 5.40 | PEOAL | *Peóal* | 69636 |
| 5.41 | SOBA | *soba* | whose |
| 5.42 | CORMFA | *cormfa* | numbers |
| 5.43 | CHIS | *chis* | are |
| 5.44 | TA | *ta* | as |
| 5.45 | LA | *la* | the first |
| 5.46 | ULS | *vls* | the endes |
| 5.47 | OD | *od* | and |
| 5.48 | QCOCASB | *Q-có-casb* | the contents of tyme. |
| 5.49 | CA | *Ca* | Therefore |
| 5.50 | NIIS | *niis* | Come you |
| 5.51 | OD | *od* | and |

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§ 5.19: Naz as 'pillars'; see 8.7 NAZ- root for 'pillars'.

* 5.32: Od for 'and'; *ta* probably a copying error.

† 5.38 to 5.39: Lacuna in Sl. MS. 3191. Dee wrote the English as marginalia. See Royal Appendix (or *True Relation*) on July 5, 1584, the spirit Nalvage instructs that the word PERAL be added. Dee evidently neglected to do so when compiling Sl. MS. 3191.

| | | | |
|---|---|---|---|
| 5.52 | DARBS | *Darbs* | obey |
| 5.53 | QAAS | *Q-á-as* | your creation, |
| 5.54 | F | *Feth-ar-zi* | viset us* |
| 5.55 | ETHARZI | | in peace |
| 5.56 | OD | *od* | and |
| 5.57 | BLIOR | *blióra* | comfort |
| 5.58 | IAIAL | *ia-ial* | Conclude us |
| 5.59 | EDNAS | *ed-nas* | as receivers |
| 5.60 | CICLES | *cicles* | of your mysteries: |
| 5.61 | BAGLE | *Bágle* | for why? |
| 5.62 | IAD | *Geiad* | Our Lord and Mr. |
| 5.63 | I | *i-L* | is |
| 5.64 | L | | all one. |

### THE SIXTH KEY

| | | | |
|---|---|---|---|
| 6.1 | GAH | *Gah* | The spirits |
| 6.2 | S | *s* | of ye 4th |
| 6.3 | DIU | *díu* | Angle |
| 6.4 | CHIS | *chis* | are |
| 6.5 | EM | *em* | Nine, |
| 6.6 | MICAOLZ | *micálzo* | Mighty‡ |
| 6.7 | PILZIN | *pilzin* | in the firmaments of waters, |
| 6.8 | SOBAM | *sobam* | Whome |
| 6.9 | EL | *El* | the first |
| 6.10 | HARG | *harg* | hath planted |
| 6.11 | MIR | *mir* | a torment |
| 6.12 | BABALON | *babálon* | to the wicked |
| 6.13 | OD | *od* | and |
| 6.14 | OBLOC | *obloc* | a garland |
| 6.15 | SAMVELG | *samvelg* | to the righteous |
| 6.16 | DLUGAR | *dlugar* | giving unto them |
| 6.17 | MALPRG | *marprg* | fyrie darts |
| 6.18 | AR | *arcaósgi* | to vanne |
| 6.19 | CAOSGI | | the earth |
| 6.20 | OD | *od* | and |

* 5.54: F for 'visit'; see 4.43, 6.25.

‡ 6.6: MICAOLZ for 'mighty'; see 3.74, 18.2, 30.6.

| | | | |
|---|---|---|---|
| 6.21 | ACAM | *Acám* | 7699 |
| 6.22 | CANAL | *canal* | continuall Workmen |
| 6.23 | SOBA | *sobólzar* | whose† |
| 6.24 | ELZAP | | courses |
| 6.25 | F | *f-bliard* | viset |
| 6.26 | BLIARD | | with comfort |
| 6.27 | CAOSG | *caosgi* | the earth |
| 6.28 | OD | *od* | and |
| 6.29 | CHIS | *chis* | are |
| 6.30 | ANETAB | *anétab* | in government |
| 6.31 | OD | *od* | and |
| 6.32 | MAIM | *miam* | contynuance |
| 6.33 | TA | *ta* | as |
| 6.34 | VIV | *viv* | the second |
| 6.35 | OD | *od* | and |
| 6.36 | D | *d* | the third |
| 6.37 | DARSAR | *Darsar* | Wherefore |
| 6.38 | SOLPETH | *sol-peth* | hearken unto |
| 6.39 | BIEN | *bien* | my voyce |
| 6.40 | BRITA | *Brita* | I have talked of you |
| 6.41 | OD | *od* | and |
| 6.42 | ZACAM | *zácam* | I move you |
| 6.43 | GMICALZO | *g-micálzo* | in power and presence, |
| 6.44 | SOBA | *sob-há-ath* | whose |
| 6.45 | HAATH | | works |
| 6.46 | TRIAN | *trían* | shall be |
| 6.47 | LUIAHE | *Lu-iá-he* | a song of honor |
| 6.48 | OD | *odecrin* | and |
| 6.49 | ECRIN | | the praise |
| 6.50 | MAD | *MAD* | of your God |
| 6.51 | QAAON | *Q-a-a-on* | in your Creation. |

### THE SEVENTH KEY

| | | | |
|---|---|---|---|
| 7.1 | RAAS | *Raas* | The East |
| 7.2 | I | *isâlman* | is |

† 6.23 to 6.24: SOBA for 'whose'; see 1.30, 1.60, 5.41, 7.27, &c. ELZAP for 'courses'; see 30.62.

| | | | |
|---|---|---|---|
| 7.3 | SALMAN | | a howse |
| 7.4 | PARADIZ | *paradiz* | of virgins§ |
| 7.5 | ŒCRIMI | *oécrími* | singing praises |
| 7.6 | AAI | *aao* | amongst* |
| 7.7 | IALPIRGAH | *ial-pîrgah* | the flames of the first glory,† |
| 7.8 | QUIIN | *qui-in* | wherein |
| 7.9 | ENAY | *enay* | the Lord |
| 7.10 | BUTMON | *butmon* | hath opened his mouth |
| 7.11 | OD | *od* | and |
| 7.12 | INOAS | *inóas* | they are become |
| 7.13 | NI | *ni* | 28 |
| 7.14 | PARADIAL | *paradíal* | Living dwellings |
| 7.15 | CASARMG | *casarmg* | in whom |
| 7.16 | UGEAR | *vgéar* | the strength of men |
| 7.17 | CHIRLAN | *chirlan* | rejoyceth |
| 7.18 | OD | *od* | and |
| 7.19 | ZONAC | *zonac* | they are appareled |
| 7.20 | LUCIFTIAN | *Luciftian* | with ornaments of brightnes |
| 7.21 | CORS | *cors* | such |
| 7.22 | TA | *ta* | as |
| 7.23 | VAUL | *vaul* | work |
| 7.24 | ZIRN | *zirn* | wonders |
| 7.25 | TOL | *tol-hâ-mi* | on all |
| 7.26 | HAMI | | creatures |
| 7.27 | SOBA | *soba* | Whose |
| 7.28 | LONDOH | *londóh* | Kingdoms |
| 7.29 | OD | *od* | and |
| 7.30 | MIAM | *miam* | continuance |
| 7.31 | CHIS | *chis* | are |
| 7.32 | TA | *tad* | as |
| 7.33 | D | | the third |
| 7.34 | OD | *o* | and |
| 7.35 | ES | *dés* | fourth |
| 7.36 | UMADEA | *vmádêa* | strong towres |
| 7.37 | OD | *od* | and |

---

§ 7.4: Alternate pronunciation '*paradizod*'.

[*] 7.6: AII for 'amongst'; see 1.73, 7.52, 12.22, 13.25, &c.

† 7.7: Contraction of IALPRG-GAH or 'burning flame'-'spirit'.

| | | | |
|---|---|---|---|
| 7.38 | PIBLIAR | *piblíar* | places of comfort |
| 7.39 | OTHIL | *Othílrit* | The seats* |
| 7.40 | RIT | | of mercy |
| 7.41 | OD | *od* | and |
| 7.42 | MIAM | *miám* | continuance. |
| 7.43 | CNOQUOL | *Cnoquol* | O you Servants |
| 7.44 | RIT | *Rit* | of Mercy, |
| 7.45 | ZACAR | *ZACAR,* | Move, |
| 7.46 | ZAMRAN | *ZAMRAN* | Appeare, |
| 7.47 | ŒCRIMI | *oēcrimi* | sing praises |
| 7.48 | QAADAH | *q-a-dah* | unto the Creator: |
| 7.49 | OD | *od* | And |
| 7.50 | OMICAOLZ | *omicaolz* | be mighty† |
| 7.51 | AAIOM | *aaíom* | amongst us |
| 7.52 | BAGLE | *Bagle* | For |
| 7.53 | PAPBOR | *papnor* | to this remembrance |
| 7.54 | IDLUGAM | *idlúgam* | is given |
| 7.55 | LONSHI | *lonshi* | powre |
| 7.56 | OD | *od* | and |
| 7.57 | UMPLIF | *vmplif* | our strength |
| 7.58 | UGEG | *vgêgi* | waxeth strong |
| 7.59 | BIGLIAD | *Biglîad* | in our Comforter. |

### THE EIGHTH KEY

◆

| | | | |
|---|---|---|---|
| 8.1 | BAZME | *Bazmêlo* | The Midday |
| 8.2 | LO | | the first‡ |
| 8.3 | I | *i* | is |
| 8.4 | TA | *ta* | as |
| 8.5 | PIRIPSON | *pirípson* | the third heaven |
| 8.6 | OLN | *oln* | made |
| 8.7 | NAZ | *nazâvábh* | of Hiacynth Pillers |
| 8.8 | AVABH | | |
| 8.9 | OX | *ox* | 26 |
| 8.10 | CASARMG | *casarmg* | in whome |

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[*] 7.39 to 7.40: OTHIL for 'seats'; see 3.12. RIT for 'Mercy'; see 7.44.

† 7.50: Alternate pronunciation: *Omicaolzod.*

‡ 8.2: Lo as 'first'; see 4.37.

| | | |
|---|---|---|
| 8.11 URAN | *Vrán* | the Elders |
| 8.12 CHIS | *chis* | are |
| 8.13 UGEG | *vgeg* | become strong |
| 8.14 DS | *dsa-bramg* | which |
| 8.15 ABRAMG | | I have prepared§ |
| 8.16 BALTOHA | *baltôha* | for my own righteousnes |
| 8.17 GOHO | *gohó* | sayth |
| 8.18 IAD | *î-ad* | the Lord |
| 8.19 SOBA | *soba* | whose |
| 8.20 MIAM | *miam* | long contynuance* |
| 8.21 TRIAN | *trian* | shall be |
| 8.22 TA | *ta* | as |
| 8.23 LOLCIS | *lól-cis* | bucklers |
| 8.24 ABAI | *Abaíuônin* | to the stowping |
| 8.25 VOVIN | | Dragons† |
| 8.26 OD | *od* | and |
| 8.27 AZIAGIER | *aziágîer* | like unto the harvest |
| 8.28 RIOR | *rior* | of a wyddow. |
| 8.29 IRGIL | *Irgil* | How many |
| 8.30 CHIS | *chis* | are |
| 8.31 DA | *da* | there |
| 8.32 DS | *ds* | which |
| 8.33 PAAOX | *pá-â-ox* | remayn |
| 8.34 BUSD | *busd* | in the glorie |
| 8.35 CAOSGO | *caósgo* | of the earth |
| 8.36 DS | *ds* | which |
| 8.37 CHIS | *chis* | are |
| 8.38 OD | *odípûran* | and |
| 8.39 IPURAN | | shall not see |
| 8.40 TELOCH | *téloâh* | death‡ |
| 8.41 CACARG | *cacarg* | untyll |

§ 8.15: ABRAMG for 'I have prepared'; see 2.14, 11.33.

* 8.20: MIAM for 'long continuance'; see 6.32, 7.30, 7.42. MIAN as '3663'; see 12.61. Dee's error makes the Enochian gibberish.

† 8.25: VOVIN is the stem for 'dragon'; see 8.46 and note to 30.133. The entire passage is idomatic in Enochian; what is probably meant is 'The Lord will be a shield against threatening dragons [devils]'.

‡ 8.40: TELOCH for 'death'; see 3.20, 11.19 and note on 30.133.

| | | |
|---|---|---|
| 8.42 O | *O* | this |
| 8.43 SALMAN | *isâlman* | howse |
| 8.44 LONCHO | *loncho* | fall |
| 8.45 OD | *od* | and |
| 8.46 VOVINA | *Vouína* | the Dragon |
| 8.47 CARBAF | *carbaf* | synck. |
| 8.48 NIISO | *Niíso* | Come away, |
| 8.49 BAGLE | *Bagle* | for |
| 8.50 AVAVAGO | *aváuâgo* | the Thunders |
| 8.51 GOHON | *gohón* | have spoken: |
| 8.52 NIISO | *Niíso* | Come away, |
| 8.53 BAGLE | *bagle* | for |
| 8.54 MOMAO | *mómâo* | the Crownes |
| 8.55 SIAION | *siáîon* | of the Temple |
| 8.56 OD | *od* | and |
| 8.57 MABZA | *mábza* | the coat |
| 8.58 IADOIASMOMAR | *Jad-oiás-mómar* | of him that is, was, and shall be crowned⁑ |
| 8.59 POILP | *poilp* | are divided |
| 8.60 NIIS | *Niis* | Come |
| 8.61 ZAMRAN | *ZAMARN* | Appeare |
| 8.62 CIAOFI | *ciaofi* | to the terror |
| 8.63 CAOSGO | *caósgo* | of the earth |
| 8.64 OD | *od* | and |
| 8.65 BLIORS | *bliors* | to our comfort |
| 8.66 OD | *od* | and |
| 8.67 CORSI | *corsi* | of such |
| 8.68 TA | *ta* | as |
| 8.69 ABRAMIG | *a-brâmig* | are prepared. |

## THE NINTH KEY

| | | |
|---|---|---|
| 9.1 MICAOLI | *Mi-cá-ôli* | A mighty |
| 9.2 BRANSG | *bransg* | garde |

⁑ 8.58: Contraction of IAD-I-AS-MOMAR or 'God'-'is'-'was'-'crowned'. See 8.54 for MOMA- root.

| | | | |
|---|---|---|---|
| 9.3 | PURGEL | *prgel* | of fire |
| 9.4 | NAPTA | *napta* | with two-edged swords |
| 9.5 | IALPOR | *ialpor* | flaming |
| 9.6 | DS | *ds* | (which |
| 9.7 | BRIN | *brin* | have |
| 9.8 | EFAFAFE | *efáfâfe* | viols§ |
| 9.9 | P | *P* | :8: |
| 9.10 | VONPHO | *vonpho* | of wrath |
| 9.11 | OLANI | *oláni* | for two tymes |
| 9.12 | OD | *od* | and |
| 9.13 | OBZA | *obza* | a half: |
| 9.14 | SOBA | *sobca* | whose* |
| 9.15 | UPAAH | *vpâah* | wings |
| 9.16 | CHIS | *chis* | are |
| 9.17 | TATAN | *tatan* | of wormwood, |
| 9.18 | OD | *od* | and |
| 9.19 | TRANAN | *tranan* | of the marrow |
| 9.20 | BALYE | *balye* | of salt,) |
| 9.21 | ALAR | *alar* | have setled |
| 9.22 | LUSDA | *lusda* | their feete |
| 9.23 | SOBOLN | *sobôln* | in the West, |
| 9.24 | OD | *od* | and |
| 9.25 | CHIS | *chís* | are |
| 9.26 | HOLQ | *hôlq* | measured |
| 9.27 | CNOQUODI | *Cnoquódi* | with their Ministers |
| 9.28 | CIAI | *cial* | 9996. |
| 9.29 | UNAL | *vnál* | These |
| 9.30 | ALDON | *aldon* | gather up |
| 9.31 | MOM | *mom* | the moss |
| 9.32 | CAOSGO | *caósgo* | of the earth |
| 9.33 | TA | *ta* | as |
| 9.34 | LAS | *las* | the rich |
| 9.35 | OLLOR | *óllor* | man |
| 9.36 | GNAY | *gnay* | doth |

§ 9.8: English 'viols' usually modernized as 'vials'; possible alternate would be 'violins'. See Oxford English Dictionary on 'viols'.

* 9.14: Soba as 'whose'; see 1.30, 1.60, 5.41, 6.23, &c. SOBCA appears twice in total, both times in this key.

| | | | |
|---|---|---|---|
| 9.37 | LIMLAL | *limlal* | his threasor: |
| 9.38 | AMMA | *Amma* | Cursed |
| 9.39 | CHIIS | *chiis* | ar they |
| 9.40 | SOBA | *sobca* | whose |
| 9.41 | MADRID | *madrid* | iniquities |
| 9.42 | ZCHIS | *zchis,* | they are§ |
| 9.43 | OOANOAN | *oōánōan* | in their eyes |
| 9.44 | CHIS | *chis* | are |
| 9.45 | AVINY | *auíny* | milstones |
| 9.46 | DRILPI | *drilpi* | greater |
| 9.47 | CAOSGI | *caósgin,* | then the earth |
| 9.48 | OD | *od* | And |
| 9.49 | BUTMONI | *butmôni* | from their mowthes |
| 9.50 | PARM | *parm* | rune |
| 9.51 | ZUMVI | *zumvi* | seas |
| 9.52 | CNILA | *Cníla* | of blud: |
| 9.53 | DAZIZ | *Dazis* | Their heds |
| 9.54 | ETHAMZ | *ethámz* | are covered* |
| 9.55 | ACHILDAO | *a-chíldao* | with diamond: |
| 9.56 | OD | *od* | and |
| 9.57 | MIRC | *mirc* | uppon |
| 9.58 | OZOL | *ózól* | their heds |
| 9.59 | CHIS | *chis* | are |
| 9.60 | PIDIAI | *pidiai* | marble |
| 9.61 | COLLAL | *collal* | sleves. |
| 9.62 | ULCININ | *vlcínin* | Happie is he, |
| 9.63 | ASOBAM | *a-sóbam* | on whome |
| 9.64 | UCIM | *vcim* | they frown not. |
| 9.65 | BAGLE | *Bagle* | For why? |
| 9.66 | IAD | *Iadbáltoh* | The God |
| 9.67 | BALTOH | | of righteousnes,† |
| 9.68 | CHIRLAN | *chirlan* | reioyceth |
| 9.69 | PAR | *par* | in them. |
| 9.70 | NIISO | *Niíso* | Come away |
| 9.71 | OD | *od* | and |

§ 9.42: Alternate pronunciation: *Zodchis.*

* 9.54: Alternate pronunciation: *ethamzod.*

† 9.67: Baltoh for 'righteousness'; see 1.76, 2.23.

| | | | |
|---|---|---|---|
| 9.72 | IP | *ip* | not |
| 9.73 | EFAFAFE | *ofáfâfe* | your Viols |
| 9.74 | BAGLE | *Bagle* | For |
| 9.75 | COCASB | *acócasb* | the tyme |
| 9.76 | I | *icórsca* | is‡ |
| 9.77 | CORS | | such |
| 9.78 | TA | | as |
| 9.79 | UNIG | *vnig* | requireth |
| 9.80 | BLIOR | *blior.* | comfort. |

### THE TENTH KEY

| | | | |
|---|---|---|---|
| 10.1 | CORAXO | *Coráxo* | The Thunders of Judgement and Wrath |
| 10.2 | CHIS | *chis* | are |
| 10.3 | CORMP | *cormp* | numbred |
| 10.4 | OD | *od* | and |
| 10.5 | BLANS | *blans* | are haborowed |
| 10.6 | LUCAL | *Lucal* | in the North |
| 10.7 | AZIAZIOR | *aziâzor* | in the likenes |
| 10.8 | PÆB | *pæb* | of an oke |
| 10.9 | SOBA | *Soba* | whose |
| 10.10 | LILONON | *Lilônon* | branches |
| 10.11 | CHIS | *chis* | are |
| 10.12 | VIRQ | *virq* | Nests |
| 10.13 | OP | *op* | 22 |
| 10.14 | EOPHAN | *eôphan* | of lamentation |
| 10.15 | OD | *od* | and |
| 10.16 | RACLIR | *raclir* | weaping |
| 10.17 | MAASI | *maâsi* | Layd up |
| 10.18 | BAGLE | *bagle* | for |
| 10.19 | CAOSGI | *caosgi* | the earth |
| 10.20 | DS | *ds* | which |
| 10.21 | IALPON | *ialpon* | burn |
| 10.22 | DOSIG | *dosig* | night |
| 10.23 | OD | *od* | and |

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‡ 9.76 to 9.78: 'I' for 'is'; see 1.13, 4.50, &c. Cors for 'such'; see 2.36, 7.21, 30.144. Ta for 'as'; see 1.14, 1.18, 1.27, 1.74, 2.15, &c.

| | | | |
|---|---|---|---|
| 10.24 | BASGIM | *basgim* | day: |
| 10.25 | OD | *od* | and |
| 10.26 | OXEX | *oxex* | vomit out |
| 10.27 | DAZIZ | *dazís* | the heds |
| 10.28 | SIATRIS | *siâtris* | of scorpions |
| 10.29 | OD | *od* | and |
| 10.30 | SALBROX | *salbrox* | live sulphur |
| 10.31 | CINXIR | *cynxir* | myngled |
| 10.32 | FABOAN | *fabôan* | with poyson |
| 10.33 | UNAL | *Vnâl-chis* | These |
| 10.34 | CHIS | | be⁑ |
| 10.35 | CONST | *const* | The Thunders |
| 10.36 | DS | *ds* | that |
| 10.37 | DAOX | *dâox* | 5678 |
| 10.38 | COCASB | *cocasb* | tymes |
| 10.39 | OL | *ol* | in the 24th part |
| 10.40 | OANIO | *odnío* | of a moment |
| 10.41 | YOR | *yor* | rore |
| 10.42 | EORS | | with a hundred§ |
| 10.43 | MICAOLI | *vóhim* | mighty |
| 10.44 | OL | *ol* | |
| 10.45 | GIXYAX | *gizyax* | earthquakes |
| 10.46 | OD | *od* | and |
| 10.47 | MATB | *eórs* | a thousand |
| 10.48 | COCASB | *cocasg* | tymes* |
| 10.49 | PLOSI | *plosi* | as many |
| 10.50 | MOLUI | *molui* | surges |
| 10.51 | DS | *ds* | which |
| 10.52 | PAGEIP | *pagêip* | rest not |
| 10.53 | LARAG | *Larag* | neyther |
| 10.54 | OM | *om* | know |
| 10.55 | DROLN | *droln* | at any |

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⁑ 10.34: Chis usually is 'are'.

§ 10.42 to 10.47: Large lacuna in Sl. MS. 3191. Dee put the English as marginalia. Dee experienced much confusion in this passage. See the July 5, 1584 working in Royal Appendix XLVI or *True Relation*. My reconstruction is only partial.

* 10.48: Cocasb for 'times'; see 3.46, 9.75, 10.38, 10.57, 30.124.

| | | |
|---|---|---|
| 10.56 MATORB | *matorb*† | |
| 10.57 COCASB | *cocasb* | tyme |
| 10.58 EMNA | *emna* | here |
| 10.59 L | *L* | One |
| 10.60 PATRALX | *patralx* | rock |
| 10.61 YOLCI | *yolci* | bringeth forth |
| 10.62 MATB | *matb* | 1000 |
| 10.63 NOMIG | *nomig* | even as |
| 10.64 MONONS | *monons* | the hart |
| 10.65 OLORA | *olôra* | of man |
| 10.66 GNAY | *gnay* | doth |
| 10.67 ANGELARD | *angêlard* | his thowghts |
| 10.68 OHIO | *Ohío* | wo |
| 10.69 OHIO | *Ohío* | wo |
| 10.70 OHIO | *Ohío* | wo |
| 10.71 OHIO | *Ohío* | wo |
| 10.72 OHIO | *Ohío* | wo |
| 10.73 OHIO | *Ohío* | wo |
| 10.74 NOIB | *noib* | yea |
| 10.75 OHIO | *Ohío* | wo |
| 10.76 CAOSGON | *Caósgon* | be to the earth |
| 10.77 BAGLE | *Bagle* | For |
| 10.78 MADRID | *madrid* | her iniquitie |
| 10.79 I | *i* | is |
| 10.80 ZIROP | *ziróp* | was |
| 10.81 CHISO | *chiso* | and shal be |
| 10.82 DRILPA | *drilpa* | great. |
| 10.83 NIISO | *Niiso* | Come away |
| 10.84 CRIP | *crip* | but |
| 10.85 IP | *ip* | not |
| 10.86 NIDALI | *nidâli* | your noyses. |

### THE ELEVENTH KEY

| | | |
|---|---|---|
| 11.1 OXIAYAL | *Oxiayal* | The mighty seat |
| 11.2 HOLDO | *holdo* | groaned |

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† 10.56: English missing in Sl. MS. 3191; Laycock gives MATORB as 'echoing'.

| | | |
|---|---|---|
| 11.3 OD | *od* | and |
| 11.4 ZIROM | *zirom* | they were |
| 11.5 O | *O* | :5: |
| 11.6 CORAXO | *coráxo* | thunders |
| 11.7 DS | *ds* | which |
| 11.8 ZILDAR | *zildar* | flew |
| 11.9 RAASY | *raâsy* | into the East |
| 11.10 OD | *od* | and |
| 11.11 VABZIR | *vabzir* | the Egle |
| 11.12 CAMLIAX | *camlíax* | spake |
| 11.13 OD | *od* | and |
| 11.14 BAHAL | *báhal* | cryed with a lowde voyce |
| 11.15 NIISO | *Niíso* | Come awaye |
| 11.16 OD | | and† |
| 11.17 ALDON | | they gathered them together in |
| 11.18 SALMAN | *salman* | the house |
| 11.19 TELOCH | *telóch* | of death |
| 11.20 CASARMAN | *Ca-sár-man* | of whome |
| 11.21 HOLQ | *hol-q* | it is measured |
| 11.22 OD | *od* | and |
| 11.23 T | *ti* | it |
| 11.24 I | | is |
| 11.25 TA | *ta* | as |
| 11.26 ZCHIS | *z-chis* | they are |
| 11.27 SOBA | *soba* | whose |
| 11.28 CORMF | *cormf* | number |
| 11.29 I | *i* | is |
| 11.30 GA | *ga* | 31. |
| 11.31 NIISO | *Niisa* | Come away |
| 11.32 BAGLE | *Bagle* | For |
| 11.33 ABRAMG | *abramg* | I have prepared |
| 11.34 NONCP | *noncp* | for you |
| 11.35 ZACAR | *ZACARe* | Move‡ |

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† 11.16 to 11.17: Lacuna in Sl. MS. 3191. The Enochian is missing and the English is in the margin. Missing word probably has ALDO- stem; see 9.30, 17.21.

‡ 11.35: ZACARE possible alternate spelling for ZACAR? ZACAR appears 14 times in the opus; ZACARE twice; see 1.79.

| | | | |
|---|---|---|---|
| 11.36 | CA | *ca* | therfore |
| 11.37 | OD | *od* | and |
| 11.38 | ZAMRAN | *ZAMRAN* | shew your selves |
| 11.39 | ODO | *odo* | open |
| 11.40 | CICLE | *cicle* | the Mysteries |
| 11.41 | QAA | *Qaá* | of your Creation |
| 11.42 | ZORGE | *Zorge* | Be friendely unto me |
| 11.43 | LAP | *lap* | for |
| 11.44 | ZIRDO | *zirdo* | I am |
| 11.45 | NOCO | *noco* | the servant |
| 11.46 | MAD | *Mad* | of the same your God |
| 11.47 | HOATH | *Hoath* | the true worshipper |
| 11.48 | IAIDA | *Iaida.* | of the Highest. |

### THE TWELFTH KEY

| | | | |
|---|---|---|---|
| 12.1 | NONCI | *Nonci* | O you |
| 12.2 | DS | *dsonf* | that |
| 12.3 | SONF | | rayne§ |
| 12.4 | BABAGE | *Babage* | in the sowth |
| 12.5 | OD | *od* | and |
| 12.6 | CHIS | *chis* | are |
| 12.7 | OB | *ob* | :28: |
| 12.8 | HUBARO | *hubíâo* | the lanterns* |
| 12.9 | TIBIBP | *tibibp* | of sorrow |
| 12.10 | ALLAR | *allar* | bynde up |
| 12.11 | ATRAAH | *atraâh* | your girdles |
| 12.12 | OD | *od* | and |
| 12.13 | EF | *ef* | viset us |
| 12.14 | DRIX | *drix* | Bring down |
| 12.15 | FAFEN | *fafen* | your trayn |
| 12.16 | MAIN | *Mian* | 3663 |
| 12.17 | AR | *ar* | that |
| 12.18 | ENAY | *Enay* | the Lord |
| 12.19 | OVOF | *ovof* | may be magnified |
| 12.20 | SOBA | *soba* | whose |

---

§ 12.3: SONF for 'which'; however, DSONF could be a contraction.

* 12.8: HUBAR- stem for 'lamp' or 'lantern'; see 5.39, 17.13.

| | | | |
|---|---|---|---|
| 12.21 | DOOAIN | *dooâin* | name |
| 12.22 | AAI | *aai* | amongst you |
| 12.23 | I | *i* | is |
| 12.24 | VONPH | *VONPH* | Wrath |
| 12.25 | ZACAR | *ZACAR* | Move, |
| 12.26 | GOHUS | *gohus* | I say, |
| 12.27 | OD | *od* | and |
| 12.28 | ZAMRAN | *ZAMRAN,* | shew yourselves |
| 12.29 | ODO | *odo* | open |
| 12.30 | CICLE | *cicle* | the mysteries |
| 12.31 | QAA | *Qáa,* | of your Creation |
| 12.32 | ZORGE | *Zorge,* | be friendely unto me |
| 12.33 | LAP | *Lap* | for |
| 12.34 | ZIRDO | *zirdo* | I am |
| 12.35 | NOCO | *noco* | the servant |
| 12.36 | MAD | *MAD* | of the same your God, |
| 12.37 | HOATH | *Hoath* | the true worshipper |
| 12.38 | IAIDA | *Iaida.* | of the Highest. |

### THE THIRTEENTH KEY

| | | | |
|---|---|---|---|
| 13.1 | NAPEAI | *Napêai* | Oh you swords |
| 13.2 | BABAGEN | *Babâgen* | of the sowth |
| 13.3 | DS | *dsbrin* | which |
| 13.4 | BRIN | | have† |
| 13.5 | VX | *vx* | 42 |
| 13.6 | OOAONA | *oodôna* | eyes |
| 13.7 | LRING | *lring* | to styr up |
| 13.8 | VONPH | *vonph* | wrath |
| 13.9 | DOALIM | *doâlim* | of synn |
| 13.10 | EOLIS | *eôlis* | making |
| 13.11 | OLLOG | *ollog* | men |
| 13.12 | ORSBA | *orsba* | drunken |
| 13.13 | DS | *ds* | which |
| 13.14 | CHIS | *chis* | are |
| 13.15 | AFFA | *affa* | empty: |

---

† 13.4: BRIN for 'have'; see 9.7, 14.6, 16.7, 17.11.

| | | |
|---|---|---|
| 13.16 MICMA | *Micma* | Behold |
| 13.17 ISRO | *isro* | the promise |
| 13.18 MAD | *MAD* | of God |
| 13.19 OD | *od* | and |
| 13.20 LONSHI | *Lon-shi-tox* | his powre |
| 13.21 TOX† | | |
| 13.22 DS | *ds* | which |
| 13.23 IUMD | *ivmd* | is called |
| 13.24 AAI | *aai* | amongst you |
| 13.25 GROSB | *GROSB:* | A bitter sting: |
| 13.26 ZACAR | *ZACAR* | Move |
| 13.27 OD | *od* | and |
| 13.28 ZAMRAN | *ZAMRAN,* | shew yourselves |
| 13.29 ODO | *odo* | Open |
| 13.30 CICLE | *cicle* | the mysteries |
| 13.31 QAA | *Qäa,* | of your Creation |
| 13.32 ZORGE | *Zorge,* | Be friendly unto me: |
| 13.33 LAP | *Lap* | for |
| 13.34 ZIRDO | *zirdo* | I am |
| 13.35 NOCO | *Noco* | the servant |
| 13.36 MAD | *MAD,* | of the same your God |
| 13.37 HOATH | *Hoath* | The true worshipper |
| 13.38 IAIDA | *Iaïda.* | of the Highest |

### THE FOURTEENTH KEY

| | | |
|---|---|---|
| 14.1 NOROMI | *Norómi* | O you sonns |
| 14.2 BAGIE | *bagie* | of fury |
| 14.3 PASBS | *pasbs* | the dowghters |
| 14.4 OIAD | *oîad* | of the Just |
| 14.5 DS | *ds* | which |
| 14.6 TRINT | *trint* | sit |
| 14.7 MIRC | *mirc* | uppon |
| 14.8 OL | *ol* | 24 |
| 14.9 THIL | *thil* | seats |
| 14.10 DODS | *dods* | vexing |

---

† 13.21: Tox may be a suffix that expresses possession; see 14.23.

| | | |
|---|---|---|
| 14.11 TOL | *tolham* | all |
| 14.12 HAMI | | creatures |
| 14.13 CAOSGO | *caósgo* | of the earth |
| 14.14 HOMIN | *Homin* | with age |
| 14.15 DS | *ds* | which |
| 14.16 BRIN | *brin* | have |
| 14.17 OROCH | *oroch* | under you |
| 14.18 QUAR | *Quar* | 1636 |
| 14.19 MICMA | *Micma* | Behold |
| 14.20 BIAL | *bial* | the voyce |
| 14.21 OIAD | *oîad* | of God |
| 14.22 AISRO | *aisro* | promys |
| 14.23 TOX | *tox* | of him |
| 14.24 DS | *dsivm* | which |
| 14.25 IUMD | | is called‡ |
| 14.26 AAI | *aai* | amongst you |
| 14.27 BALTIM | *Baltim* | Furye, or Extreme Justice |
| 14.28 ZACAR | *ZACAR* | Move |
| 14.29 OD | *od* | and |
| 14.30 ZAMRAN | *ZAMRAN* | shew yourselves |
| 14.31 ODO | *odo* | open |
| 14.32 CICLE | *cicle* | the mysteries |
| 14.33 QAA | *Qäa,* | of your Creation |
| 14.34 ZORGE | *Zorge,* | Be friendely unto me |
| 14.35 LAP | *Lap* | for |
| 14.36 ZIRDO | *zirdo* | I am |
| 14.37 NOCO | *Noco* | the servant |
| 14.38 MAD | *MAD,* | of the same your God |
| 14.39 HOATH | *hoath* | the true worshipper |
| 14.40 IAIDA | *Iaïda.* | of the Highest. |

### THE FIFTEENTH KEY

| | | |
|---|---|---|
| 15.1 ILS | *Ils* | O thow |
| 15.2 TABAAM | *tabâan* | the governor |
| 15.3 L | *Liálprt* | of the first |

---

‡ 14.25: IUMD for 'is called'; see 13.23, 18.19.

| | | | |
|---|---|---|---|
| 15.4 | IALPRT | | flame‡ |
| 15.5 | CASARMAN | *casarman* | under whose |
| 15.6 | UPAAH | *vpaâhi* | wyngs |
| 15.7 | CHIS | *chis* | are |
| 15.8 | DARG | *darg* | 6739 |
| 15.9 | DS | *dsoâdo* | which |
| 15.10 | OADO | | weave |
| 15.11 | CAOSGI | *caôsgi* | the earth |
| 15.12 | ORSCOR | *orscor* | with drynes |
| 15.13 | DS | *ds* | which |
| 15.14 | OMAX | *ômax* | knowest |
| 15.15 | MONASCI | *monasci* | of the great name |
| 15.16 | BÆOVIB | *Bæôuib* | Righteousnes§ |
| 15.17 | OD | *od* | and |
| 15.18 | EMETGIS | *emetgis* | the seale |
| 15.19 | IAIADIX | *iaîâdix* | of Honor |
| 15.20 | ZACAR | *ZACAR* | Move |
| 15.21 | OD | *od* | and |
| 15.22 | ZAMRAN | *ZAMRAN,* | shew yourselves |
| 15.23 | ODO | *odo* | open |
| 15.24 | CICLE | *cicle* | the mysteries |
| 15.25 | QAA | *Qāa* | of your Creation |
| 15.26 | ZORGE | *zorge,* | Be friendely unto me |
| 15.27 | LAP | *Lap* | for |
| 15.28 | ZIRDO | *zirdo* | I am |
| 15.29 | NOCO | *Noco* | the servant |
| 15.30 | MAD | *MAD,* | of the same your God |
| 15.31 | HOATH | *hoath* | the true worshipper |
| 15.32 | IAIDA | *Iaīda.* | of the Highest. |

### THE SIXTEENTH KEY

☿

| | | | |
|---|---|---|---|
| 16.1 | ILS | *Ils* | Oh thow |
| 16.2 | VIV | *viuiâlprt* | second |
| 16.3 | IALPRT | | flame |

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‡ 15.4: Ialprt for 'flame'; see 16.3, 17.3; IALPRT only appears in contraction forms, but see also 18.5 & 2.10; IALPRG for 'burning flame'.

§ 15.16: Why not BALTOH for 'righteousness'? (See 1.76, 2.23, 9.67.) Could *Bæouib* be a proper noun?

| | | | |
|---|---|---|---|
| 16.4 | SALMAN | *salman* | the house |
| 16.5 | BALT | *balt* | of Justice |
| 16.6 | DS | *ds* | which |
| 16.7 | BRIN | | hast |
| 16.8 | ACROODZI | *acroódzi* | thy beginning |
| 16.9 | BUSD | *busd* | in glory: |
| 16.10 | OD | *od* | and |
| 16.11 | BLIORAX | *bliôrax* | shalt comfort |
| 16.12 | BALIT | *balit* | the iust: |
| 16.13 | DS | *dsinsi* | which |
| 16.14 | INSI | | walkest |
| 16.15 | CAOSG | *caosg* | on the earth |
| 16.16 | LUSDAN | *lusdan* | with feete |
| 16.17 | EMOD | *Emod* | 876 |
| 16.18 | DS | *dsom* | that |
| 16.19 | OM | | understand* |
| 16.20 | OD | *od* | and |
| 16.21 | TLIOB | *tliob* | separate |
| 16.22 | HAMI | | creatures:† |
| 16.23 | DRILPA | *drilpa* | great |
| 16.24 | GEH | *geh* | art |
| 16.25 | ILS | *yls* | thow |
| 16.26 | MADZILODARP | *Madzilodarp* | in the God of stretch-forth-and-conquer. |
| 16.27 | ZACAR | *ZACAR* | Move |
| 16.28 | OD | *od* | and |
| 16.29 | ZAMRAN | *ZAMRAN* | shew yourselves |
| 16.30 | ODO | *odo* | Open |
| 16.31 | CICLE | *cicle* | the mysteries |
| 16.32 | QAA | *Qāa* | of your Creation |
| 16.33 | ZORGE | *zorge,* | Be friendely unto me |
| 16.34 | LAP | *Lap* | for |
| 16.35 | ZIRDO | *zirdo* | I am |
| 16.36 | NOCO | *Noco* | the servant |
| 16.37 | MAD | *Mad* | of the same your God |

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* 16.19: Om for 'understand' or 'know'; see 2.4, 10.54, 30.113.

† 16.22: Ham- stem for 'creatures'; see 7.25, 14.12.

| | | |
|---|---|---|
| 16.38 HOATH | *hoath* | the true worshipper |
| 16.39 IAIDA | *Iaida.* | of the Highest. |

### THE SEVENTEENTH KEY

| | | |
|---|---|---|
| 17.1 ILS | *Ils* | O thow |
| 17.2 D | *dialprt* | third |
| 17.3 IALPRT | | flame |
| 17.4 SOBA | *soba* | whose |
| 17.5 UPAAH | *vpâah* | wyngs |
| 17.6 CHIS | *chis* | are |
| 17.7 NANBA | *nanba* | thorns |
| 17.8 ZIXLAY | *zixlay* | to styr up |
| 17.9 DODSIH | *dodsih* | vexation: |
| 17.10 OD | *od* | and |
| 17.11 BRIN | *brint* | hast |
| 17.12 FAXS | *Faxs* | 7336 |
| 17.13 HUBARO | *hubâro* | lamps living |
| 17.14 TUSTAX | *tustax* | going |
| 17.15 YLSI | *ylsi,* | before the |
| 17.16 SOBA | *sobaíad* | whose |
| 17.17 IAD | | God |
| 17.18 I | *i* | is |
| 17.19 VONPOVNPH | *vónpôvnph* | Wrath in Angre* |
| 17.20 ALDON | *Aldon* | Gyrd up |
| 17.21 DAXIL | *daxil* | thy loynes |
| 17.22 OD | *od* | and |
| 17.23 TOATAR | *todtar:* | harken |
| 17.24 ZACAR | *ZACAR* | Move |
| 17.25 OD | *od* | and |
| 17.26 ZAMRAN | *ZAMRAN* | shew yourselves |
| 17.27 ODO | *odo* | Open |
| 17.28 CICLE | *cicle* | the mysteries |
| 17.29 QAA | *Qāa,* | of your Creation |
| 17.30 ZORGE | *zorge,* | Be friendely unto me |

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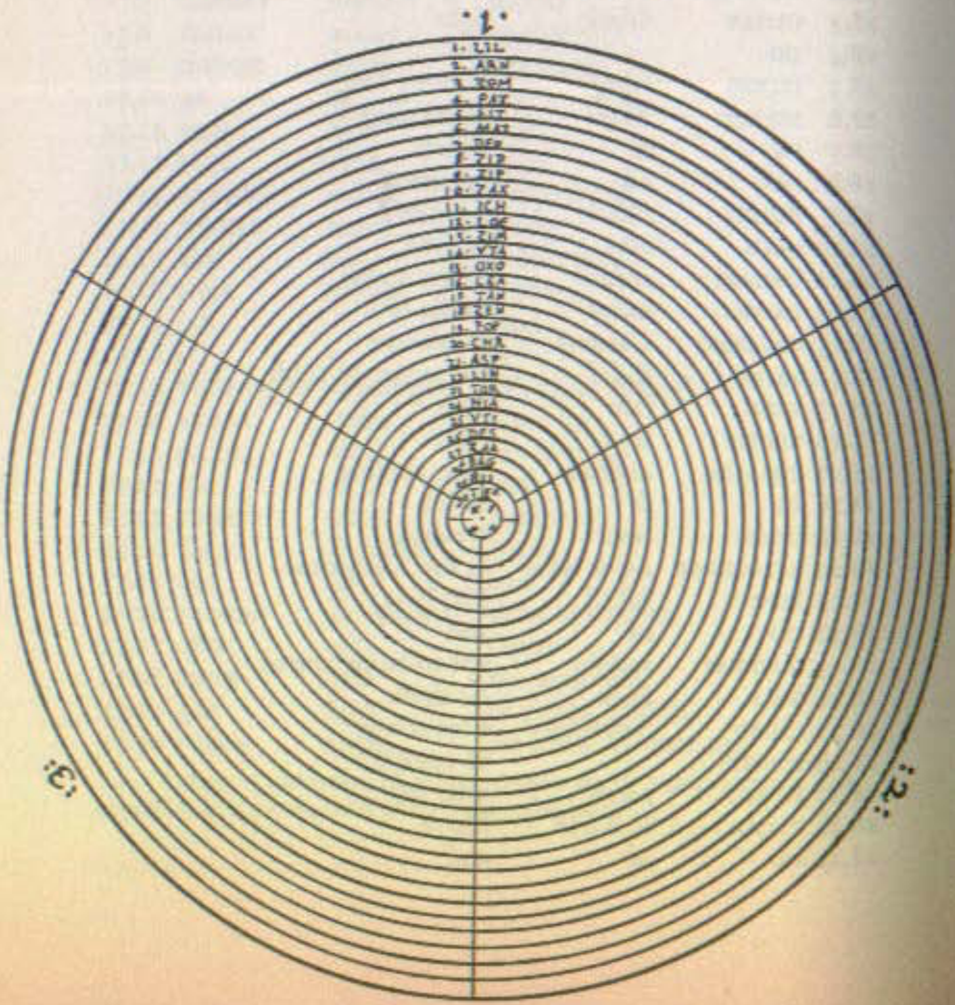
* 17.19: Contraction of VONPHO-VONPH or 'of wrath'-'wrath'. This appears to be a peculiar kind of emphatic redundancy.

| | | |
|---|---|---|
| 17.31 LAP | *Lap* | for |
| 17.32 ZIRDO | *zirdo* | I am |
| 17.33 NOCO | *Noco* | the servant |
| 17.34 MAD | *Mad* | of the same your God |
| 17.35 HOATH | *hoath* | the true worshipper |
| 17.36 IAIDA | *Iaída* | of the Highest. |

### THE EIGHTEENTH KEY

| | | |
|---|---|---|
| 18.1 ILS | *Ils* | O thow |
| 18.2 MICAOLZ | *Micaólz* | mighty |
| 18.3 OLPIRT | *Olprit* | light |
| 18.4 OD | | and |
| 18.5 IALPRG | *ialprg* | burning flame |
| 18.6 BLIORS | *Bliors* | of comfort |
| 18.7 DS | *ds* | which |
| 18.8 ODO | *odo* | openest |
| 18.9 BUSDIR | *Busdir* | the glory |
| 18.10 OIAD | *oíad* | of God |
| 18.11 OVOARS | *ouôars* | to the center |
| 18.12 CAOSGO | *caósgo* | of the erth |
| 18.13 CASARMG | *Casarmg* | In whome |
| 18.14 LAIAD | *Laíad* | the secrets of truth |
| 18.15 ERAN | *erán* | 6332 |
| 18.16 BRINTS | *brints* | have |
| 18.17 CASASAM | *casâsam* | their abiding |
| 18.18 DS | *ds* | which |
| 18.19 IUMD | *ivmd* | is called |
| 18.20 ACLONDOH | *á-q-lo adóhi* | in thy Kingdome |
| 18.21 MOZ | *MOZ* | IOYE |
| 18.22 OD | *od* | and |
| 18.23 MAOFFAS | *maóffas* | not to be measured |
| 18.24 BOLP | *Bolp* | Be thow |
| 18.25 COMO | *comobliort* | a wyndow |
| 18.26 BLIORT | | of comfort |
| 18.27 PAMBT | *pambt* | vnto me. |
| 18.28 ZACAR | *ZACAR* | Move |
| 18.29 OD | *od* | and |

| | | |
|---|---|---|
| 18.30 ZAMRAN | *ZAMRAN* | shew yourselves |
| 18.31 ODO | *odo* | Open |
| 18.32 CICLE | *cicle* | the mysteries |
| 18.33 QAA | *Qäa,* | of your Creation |
| 18.34 ZORGE | *zorge* | Be friendely unto me |
| 18.35 LAP | *Lap* | for |
| 18.36 ZIRDO | *zirdo* | I am |
| 18.37 NOCO | *Noco* | the servant |
| 18.38 MAD | *MAD* | of the same your God |
| 18.39 HOATH | *Hoath* | the true worshipper |
| 18.40 IAIDA | *Iaïda.* | of the Highest. |



THE KEY OF THE THIRTY AYRES

| | | | |
|---|---|---|---|
| 30.1 | MADRIAX | *Madríax* | Oh you hevens |
| 30.2 | DS | *dspraf* | which |
| 30.3 | PRAF | | dwell |
| 30.4 | LIL | *LIL* | in the first Ayre,[⁑] |
| 30.5 | CHIS | *chis* | are |
| 30.6 | MICAOLZ | *Micaólz* | Mightie |
| 30.7 | SAANIR | *saánir* | in the partes |
| 30.8 | CAOSGO | *Caósgo* | of the Erth, |
| 30.9 | OD | *od* | and |
| 30.10 | FISIS | *fisis* | execute |
| 30.11 | BALZIZRAS | *balzizras* | the Judgement |
| 30.12 | IAIDA | *Iaída* | of the highest |
| 30.13 | NONCA | *nonca* | to you |
| 30.14 | GOHULIM | *gohúlim* | it is sayd, |
| 30.15 | MICMA | *Micma* | Beholde |
| 30.16 | ADOIAN | *adoían* | the face |
| 30.17 | MAD | *MAD* | of your God, |
| 30.18 | IAOD | *Jáod* | the begynning |
| 30.19 | BLIORB | *bliorb* | of comfort: |
| 30.20 | SOBA | *sabaoodóna* | whose |
| 30.21 | OOAONA | | eyes§ |
| 30.22 | CHIS | *chis* | are |
| 30.23 | LUCIFTIAS | *Lucíftías* | the brightnes |
| 30.24 | PERIPSOL | *perípsol* | of the hevens: |
| 30.25 | DS | *ds* | which |
| 30.26 | ABRAASSA | *abraássa* | provided |
| 30.27 | NONCF | *noncf* | you |
| 30.28 | NETAAIB | *netááib* | for the government |
| 30.29 | CAOSGO | *Caósgi* | of the Erth,* |
| 30.30 | OD | *od* | and |

⁑ The name of the ayre being invoked is inserted here. The ayres are listed in the margin of Sl. MS. 3191 as well as on the preceeding figure. A more detailed description of the ayres and the beings attributed to each ayre is given in Book Four of this volume.

§ 30.21: OOAONA for 'eyes'; see 13.6.

* 30.29: CAOSGO for 'of the earth'; see 8.35, 8.63, 9.32, 14.13, 30.8. CAOSGI is 'the earth'; see 4.44, 5.26.

☞DIAGRAM OF THE 30 AYRES]

| | | | |
|---|---|---|---|
| 30.31 | TILB | *tilb* | her |
| 30.32 | ADPHAHT | *adphaht* | unspeakable |
| 30.33 | DAMPLOZ | *dámploz* | varietie |
| 30.34 | TOOAT | *toóat* | furnishing |
| 30.35 | NONCF | *noncf* | you |
| 30.36 | GMICALZ | *gmicálzôma* | with a powr |
| 30.37 | OM | | understanding[*] |
| 30.38 | LRASD | *Lrásd* | to dispose |
| 30.39 | TOFGLO | *tófglo* | all things |
| 30.40 | MARB | *marb* | according |
| 30.41 | YARRY | *yárry* | to the providence |
| 30.42 | IDOIGO | *IDÓIGO* | of him that sitteth on the holy Throne |
| 30.43 | OD | *od* | and |
| 30.44 | TORZULP | *torzulp* | rose up |
| 30.45 | IAODAF | *iáodaf* | in the begynning |
| 30.46 | GOHOL | *gohól* | saying, |
| 30.47 | CAOSGI | *Caósga* | The Earth |
| 30.48 | TABAORD | *tabaord* | Let her be governed |
| 30.49 | SAANIR | *saánir* | by her parts |
| 30.50 | OD | *od* | and |
| 30.51 | CHRISTEOS | *christéós* | Let there be |
| 30.52 | YRPOIL | *yrpóil* | Division |
| 30.53 | TIOBL | *tióbl* | in her, |
| 30.54 | BUSDIR | *Busdir* | that the glory |
| 30.55 | TILB | *tilb* | of hir |
| 30.56 | NOALN | *noaln* | may be |
| 30.57 | PAID | *paid* | allwayes |
| 30.58 | ORSBA | *orsba* | drunken |
| 30.59 | OD | *od* | and |
| 30.60 | DODRMNI | *dodrmni* | vexed |
| 30.61 | ZYLNA | *zylna* | in itself: |
| 30.62 | ELZAP | *Elzáptilb* | Her course, |
| 30.63 | TILB[‡] | | |

[*] 30.37: OM for 'understanding'; see 2.4, 10.54, 16.19.

[‡] 30.63: TILB for 'of her'; see 30.55. Could TILB be another suffix (like TOX) signifying possession?

| | | | |
|---|---|---|---|
| 30.64 | PARMGI | *parmgi* | let it ronne |
| 30.65 | PERIPSAX | *perípsax* | with the hevens: |
| 30.66 | OD | *od* | and |
| 30.67 | TA | *ta* | as |
| 30.68 | QURLST | *qurlst* | a handmayd |
| 30.69 | BOOAPIS | *booapiS* | let her serve them: |
| 30.70 | L | *Lnibm* | One |
| 30.71 | NIMB | | season |
| 30.72 | OUCHO | *ovcho* | Let it confownd |
| 30.73 | SYMP | *symp,* | another: |
| 30.74 | OD | *od* | And |
| 30.75 | CHRISTEOS | *Christéos* | let there be |
| 30.76 | AG | *Agtoltorn* | no |
| 30.77 | TOLTORN | | Creature[⁑] |
| 30.78 | MIRC | *mirc* | uppon |
| 30.79 | Q | *Q* | or |
| 30.80 | TIOBL | *tióbl* | within her |
| 30.81 | LEL | *Lel,* | the same: |
| 30.82 | TOL | *Ton* | All |
| 30.83 | PAOMBD | *paombd* | her members |
| 30.84 | DILZMO | *dilzmo* | let them differ |
| 30.85 | ASPIAN | *aspian,* | in their qualities: |
| 30.86 | OD | *Od* | And |
| 30.87 | CHRISTEOS | *christêos* | let there be |
| 30.88 | AG | *ag* | no |
| 30.89 | L | *L* | one |
| 30.90 | TOLTORN | *tortorn* | Creature |
| 30.91 | PARACH | *parach* | æquall |
| 30.92 | ASYMP | *asymp,* | with another |
| 30.93 | CORDZIZ | *Cordziz* | The reasonable Creatures of Erth or Men |
| 30.94 | DODPAL | *dodpal* | let them vex |
| 30.95 | OD | *od* | and |
| 30.96 | FIFALZ | *fifalz* | weede out |
| 30.97 | L | *Lsmnad,* | one |
| 30.98 | SMNAD | | another: |

[⁑] 30.77: TOLTORN for 'creatures'; see 30.90.

| | | |
|---|---|---|
| 30.99 OD | *od* | And |
| 30.100 FARGT | *fargt* | the dwelling places, |
| 30.101 BAMS | *bams* | let them forget |
| 30.102 OMAOAS | *omaóas,* | their names: |
| 30.103 CONISBRA | *Conísbra* | The work of man |
| 30.104 OD | *od* | and |
| 30.105 AVAVOX | *auâuox* | his pomp, |
| 30.106 TONUG | *tonug,* | let them be defaced: |
| 30.107 ORSCA | *Orscatbl* | His buyldings |
| 30.108 TLB | | |
| 30.109 NOASMI | *noâsmi* | let them become |
| 30.110 TABGES | *tabges,* | Caves |
| 30.111 LEVITHMONG | *Levithmong* | for the beasts of the feild: |
| 30.112 UNCHI | *unchi* | Confownd |
| 30.113 OM | *omptilb* | her understanding |
| 30.114 TILB⁑ | | |
| 30.115 ORS | *ors.* | with darknes. |
| 30.116 BAGLE | *Bagle* | For why? |
| 30.117 MOOOAH | *Mooóâh* | It repenteth me |
| 30.118 OL | *olcórdziz.* | I made§ |
| 30.119 CORDZIZ | | Man. |
| 30.120 L | *L* | One |
| 30.121 CAPIMAO | *capîmao* | while |
| 30.122 IXOMAXIP | *ixomaxip* | let her be known, |
| 30.123 OD | *od* | and |
| 30.124 CA | *cacócasb* | another |
| 30.125 CAPIMAO | | while‡ |
| 30.126 GOSAA | *gosâa.* | a stranger: |
| 30.127 BAGLEN | *Baglen* | Bycause |
| 30.128 PI | *pii* | she |
| 30.129 I | | is |
| 30.130 TIANTA | *tianta* | the bed |
| 30.131 ABABALOND | *abábâlond* | of an Harlot, |

⁑ 30.114: The English would be better rendered as 'the understanding of her'; see note on 30.63.

§ 30.118: Possibly a contraction—if so, a word is missing. OL is 'I' (first person singular), while CORDZIZ is 'men'. Perhaps the 'made' is somehow understood?

‡ 30.125: The English probably should be 'time'; see 4.32.

| | | |
|---|---|---|
| 30.132 OD | *od* | and |
| 30.133 FAORGT | *faórgt* | the dwelling place |
| 30.134 TELOCVOVIM | *telocvovim.* | of him that is faln:* |
| 30.135 MADRIIAX | *Mádriiax* | O you hevens, |
| 30.136 TORZU | *torzu* | arrise, |
| 30.137 OADRIAX | *oádriax* | the lower hevens |
| 30.138 OROCHA | *orócha* | underneath you, |
| 30.139 ABOAPRI | *abóâpri.* | Let them serve you: |
| 30.140 TABAORI | *Tabáôri* | Govern |
| 30.141 PRIAZ | *priáz* | those |
| 30.142 AR | *artabas.* | that† |
| 30.143 TABAORI | | govern: |
| 30.144 ADRPAN | *Adrpan* | Cast down |
| 30.144 ADRPAN | | Cast down |
| 30.145 CORS | *corsta* | such |
| 30.146 TA | | as |
| 30.147 DOBIX | *dobix.* | fall: |
| 30.148 YOLCAM | *Yolcam* | Bring forth |
| 30.149 PRIAZI | *priazi* | with those |
| 30.150 AR | *arcoazior.* | that |
| 30.151 COAZIOR | | encrease: |
| 30.152 OD | *od* | And |
| 30.153 QUASB | *quasb* | destroy |
| 30.154 QTING | *qting.* | the rotten: |
| 30.155 RIPIR | *Ripir* | No place |
| 30.156 PAAOXT | *paaoxt* | let it remayne |
| 30.157 SAGACOR | *sagácor.* | in one number: |
| 30.158 UML | *vml* | Ad |
| 30.159 OD | *od* | and |
| 30.160 PRDZAR | *prd-zar* | Diminish |
| 30.161 CACRG | *cácrg* | vntill |
| 30.162 AOIVEÆ | *Aoivéâe* | the stars |
| 30.163 CORMPT | *cormpt.* | be numbred: |
| 30.164 TORZU | *TORZU* | ARRISE, |

* 30.134: Contraction of TELOCH-VOVIN or 'death'-'dragon'. In this case the fallen one is the great dragon Coronzon..

† 30.142 to 30.143: AR for 'that'; see 12.17; TABAORI for 'govern'; see 30.140.

| | | |
|---|---|---|
| 30.165 ZACAR | *ZACAR* | MOVE, |
| 30.166 OD | *od* | and |
| 30.167 ZAMRAN | *ZAMRAN* | APPERE |
| 30.168 ASPT | *aspt* | before |
| 30.169 SIBSI | *sibsi* | the Covenant |
| 30.170 BUTMONA | *butmôna* | of his mowth, |
| 30.171 DS | *ds* | which |
| 30.172 SURZAS | *surzas* | he hath sworne |
| 30.173 TIA | *tia* | unto us |
| 30.174 BALTAN | *baltan:* | in his Justice: |
| 30.175 ODO | *Odo* | OPEN |
| 30.176 CICLE | *cicle* | the Mysteries |
| 30.177 QAA | *Qáa:* | of your Creation: |
| 30.178 OD | *od* | And |
| 30.179 OZAZMA | *ozazma* | Make us |
| 30.180 PLAPLI | *plapli* | partakers |
| 30.181 IADNAMAD | *Iadnâmad* | of undefyled knowledg.‡ |

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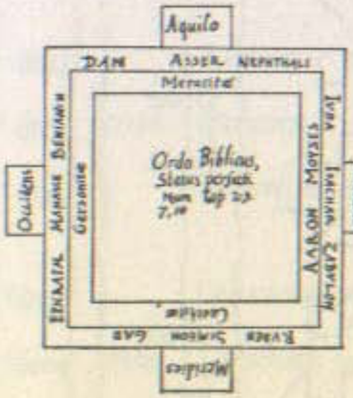
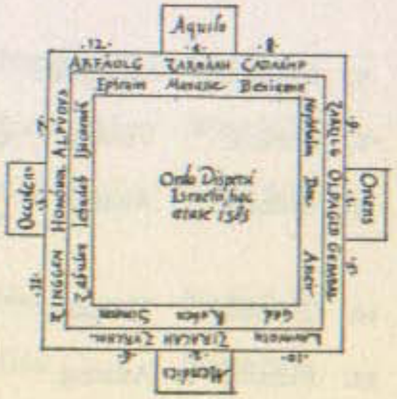
‡ 30.181: Contraction IAD-NAMAD or 'God'-'knowledge'.

## BOOK FOUR

# EARTHLY KNOWLEDGE, AID & VICTORY

WHEN THE MOST HIGH DIVIDED TO THE NATIONS THEIR inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Isræl*. ❧And had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Isræl†.


Aquilo
DAN
ASSER
NEPHTHALI
Occidens
BENIAMIN
MANASSE
EPHRAIM
Gersonitæ
IVDA
ISACHAR
ZABVLON
MOYSES
AARON
Oriens
Ordo Biblicus,
Status perfect.
Num cap 2.
7.
RVBEN
SIMEON
GAD
Meridies


Aquilo
12
8
ARFAOLG
ZARNAAH
Ephraim
Manasse
Beniamin
Occidens
7
ALPVDVS
11
Oriens
9
5
Ordo Dispersi
Israelis hac
ætate 1585
Simeon
Ruben
Gad
6
10
Meridies

* *Deuteronomy*, Chapter 32. † *Revelation*, Chapter 21.

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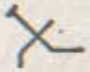
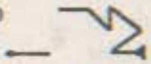
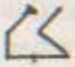
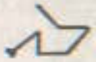
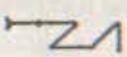
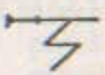
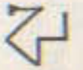
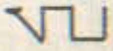
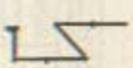
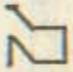
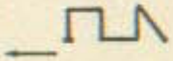
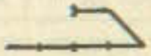
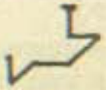
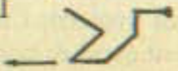
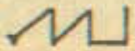
[*NB.* The following captions are to be read for the numbered columns following:—ED.]

1.] Part of the Earth as imposed by Man.
2.] Part of the Earth as imposed by God.
3.] Divinely ordained Symetric Characters.
4.] Ordered Sphere of good & noble Ayres.
5.] Number of Good Ministers ordered in 3 parts.
6.] Total of all good Ministers.
7.] Angelic Kings Ruling the 30 orders and also the 12 tribes.
8.] Tribes of the people of Isræl Dispersed.
9.] Quarter of the Earth to which the dispersed tribes are assigned.

| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|---|
| 1. | Ægyptus | Occodon |  | Order 1: LIL | 7209 | 14931 | ZARZILG | 9 Nephthalim | East N-E |
| 2. | Syria | Pascomb |  |  | 2360 |  | ZINGGEN | 11 Zabulon | West S-W |
| 3. | Mesopotamia | Valgars |  |  | 5362 |  | ALPUDUS | 7 Isacaraah | West N-W |
| 4. | Cappadocia | Doagnis |  | Order 2: ARN | 3636 | 15960 | ZARNAAH | 4 Manasse | North |
| 5. | Tuscia | Pacasna |  |  | 2362 |  | ZIRACAH | 2 Ruben | South |
| 6. | Asia Minor | Dialioai |  |  | 8962 |  | ZIRACAH | 2 Ruben | South |
| 7. | Hyrcaina | Samapha |  | Order 3: ZOM | 4400 | 17296 | ZARZILG | 9 Nephthalim | East N-E |
| 8. | Thracia | Virooli |  |  | 3660 |  | ALPUDUS | 7 Isacaraah | West N-W |
| 9. | Gosmam | Andispi |  |  | 9236 |  | LAVAVOTH | 10 Gad | South S-E |
| 10. | Thebaidi | Thotanp |  | Order 4: PAZ | 2360 | 11660 | LAVAVOTH | 10 Gad | South S-E |
| 11. | Parsadal | Axziarg |  |  | 3000 |  | LAVAVOTH | 10 Gad | South S-E |
| 12. | India | Pothnir |  |  | 6300 |  | ARFAOLG | 12 Ephraim | North N-W |
| 13. | Bactriane | Lazdixi |  | Order 5: LIT | 8630 | 16738 | OLPAGED | 1 Dan | East |
| 14. | Cilicia | Nocamal |  |  | 2306 |  | ALPUDUS | 7 Isacaraah | West N-W |
| 15. | Oxiana | Tiarpax |  |  | 5802 |  | ZINGGEN | 11 Zabulon | West S-W |

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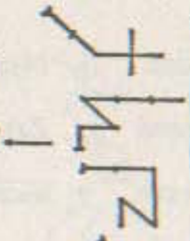
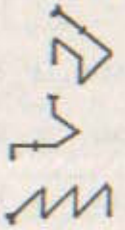
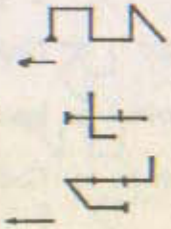
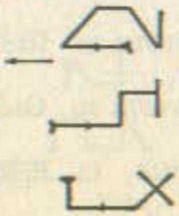
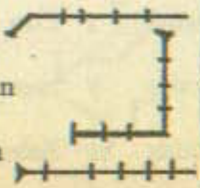
| 16. | Numidia | Saxtomp |  | Order 6: MAZ | 3620 | 20040 | GEBABAL | 5 Asseir | East S-E |
| 17. | Cyprus | Vavaamp | | | 9200 | | ARFAOLG | 12 Ephraim | North N-W |
| 18. | Parthia | Zirzird | | | 7220 | | GEBABAL | 5 Asseir | East S-E |
| 19. | Getulia | Opmacas |  | Order 7: DEO | 6363 | 20389 | ZARNAAH | 4 Manasse | North |
| 20. | Arabia | Genadol | | | 7706 | | HONONOL | 3 Iehudah | West |
| 21. | Phalagon | Aspiaon | | | 6320 | | ZINGGEN | 11 Zabulon | West S-W |
| 22. | Mantiana | Zamfres |  | Order 8: ZID | 4362 | 13900 | GEBABAL | 5 Asseir | East S-E |
| 23. | Soxia | Todnaon | | | 7236 | | OLPAGED | 1 Dan | East |
| 24. | Gallia | Pristac | | | 2302 | | ZARZILG | 9 Nephthalim | East N-E |
| 25. | Assyria | Oddiorg |  | Order 9: ZIP | 9996 | 17846 | HONONOL | 3 Iehudah | West |
| 26. | Sogdiana | Cralpir | | | 3620 | | LAVAVOTH | 10 Gad | South S-E |
| 27. | Lydia | Doanzin | | | 4230 | | ZARZILG | 9 Nephthalim | East N-E |
| 28. | Caspis | Lexarph |  | Order 10: ZAX | 8880 | 11727 | ZINGGEN | 11 Zabulon | West S-W |
| 29. | Germania | Comanan | | | 1230 | | ALPUDUS | 7 Isacaraah | West N-W |
| 30. | Trenam | Tabitom | | | 1617 | | ZARZILG | 9 Nephthalim | East N-E |

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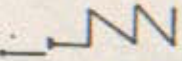
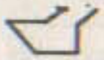
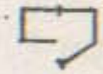
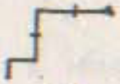
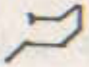
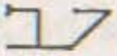
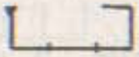
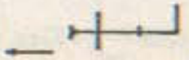
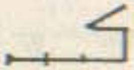
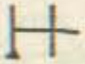
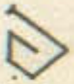
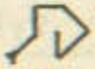
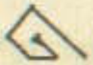
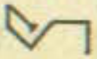
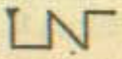
|---|---|---|---|---|---|---|---|---|---|
| 31. | Bithynia | Molpand |  | Order 11: ICH | 3472 | 15942 | LAVAVOTH 10 | Gad | South S-E |
| 32. | Gracia | Usnarda |  | | 7236 | | ZURCHOL 6 | Simeon | South S-W |
| 33. | Lacia | Ponodol |  | | 5234 | | HONONOL 3 | Iehudah | West |
| 34. | Onigap | Tapamal |  | Order 12: LOE | 2658 | 13821 | ZURCHOL 6 | Simeon | South S-W |
| 35. | India Major | Gedoons |  | | 7772 | | CADAAMP 8 | Benjamin | North N-E |
| 36. | Orchenij | Ambriol |  | | 3391 | | ZIRACAH 2 | Ruben | South |
| 37. | Achaia | Gecaond |  | Order 13: ZIM | 8111 | 15684 | LAVAVOTH 10 | Gad | South S-E |
| 38. | Armenia | Laparin |  | | 3360 | | OLPAGED 1 | Dan | East |
| 39. | Nemrodiana | Docepax |  | | 4213 | | ALPUDUS 7 | Isacaraah | West N-W |
| 40. | Paphlogonia | Tedoond |  | Order 14: UTA | 2673 | 20139 | GEBABAL 5 | Asseir | East S-E |
| 41. | Phasiana | Vivipos |  | | 9236 | | ALPUDUS 7 | Isacaraah | West N-W |
| 42. | Chaldei | Ooanamb |  | | 8230 | | ARFAOLG 12 | Ephraim | North N-W |
| 43. | Itergi | Tahamdo |  | Order 15: OXO | 1367 | 4620 | ZARZILG 9 | Nephthalim | East N-E |
| 44. | Macedonia | Nociabi |  | | 1367 | | LAVAVOTH 10 | Gad | South S-E |
| 45. | Garamannia | Tastoxo |  | | 1886 | | ARFAOLG 12 | Ephraim | North N-W |

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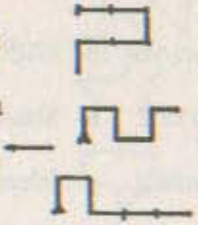
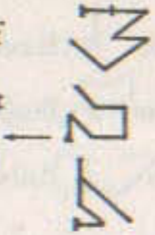
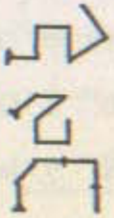
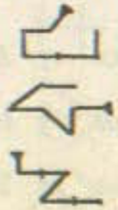
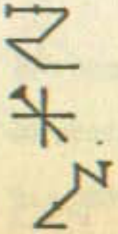
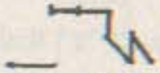
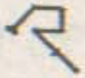
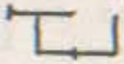
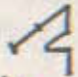
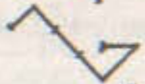
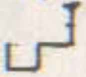
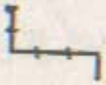
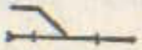
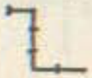
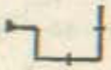
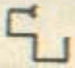
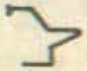
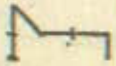
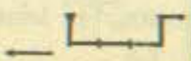
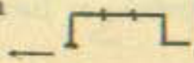
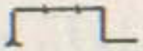
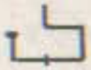
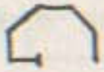
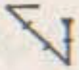
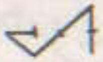
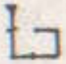
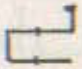
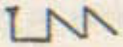
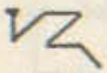
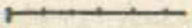
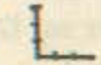
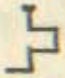
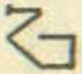
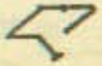
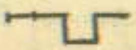
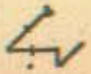
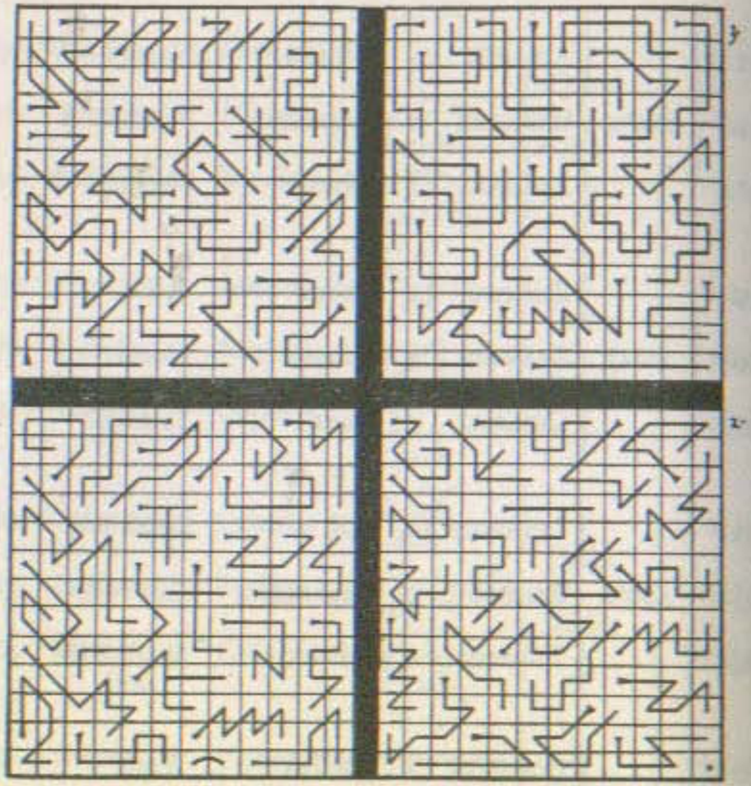
|---|---|---|---|---|---|---|---|---|---|
| 46. | Sauromatica | Cucarpt |  | Order 16: LEA | 9920 | 28390 | Ziracah | 2 Ruben | South |
| 47. | Æthiopia | Lauacon | | | 9230 | | Hononol | 3 Iehudah | West |
| 48. | Fiacim | Sochial | | | 9240 | | Arfaolg | 12 Ephraim | North N-W |
| 49. | Colchica | Sigmorf |  | Order 17: TAN | 7623 | 17389 | Ziracah | 2 Ruben | South |
| 50. | Cireniaca | Avdropt | | | 7132 | | Olpaged | 1 Dan | East |
| 51. | Nasamoma | Tocarzi | | | 2634 | | Zarzilg | 9 Nephthalim | East N-E |
| 52. | Carthago | Nabaomi |  | Order 18: ZEN | 2346 | 19311 | Gebabal | 5 Asseir | East S-E |
| 53. | Coxlant | Zafasai | | | 7689 | | Alpudus | 7 Isacaraah | West N-W |
| 54. | Adumea | Yalpamb | | | 9276 | | Arfaolg | 12 Ephraim | North N-W |
| 55. | Parstavia | Torzoxi |  | Order 19: POP | 6236 | 15356 | Arfaolg | 12 Ephraim | North N-W |
| 56. | Celtica | Abriond | | | 6732 | | Cadaamp | 8 Benjamin | North N-E |
| 57. | Vinsan | Omagrap | | | 2388 | | Zinggen | 11 Zabulon | West S-W |
| 58. | Tolpam | Zildron |  | Order 20: CHR | 3626 | 14889 | Gebabal | 5 Asseir | East S-E |
| 59. | Carcedoma | Parziba | | | 7629 | | Hononol | 3 Iehudah | West |
| 60. | Italia | Totocan | | | 3634 | | Alpudus | 7 Isacaraah | West N-W |

| 0 | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 61. | Brytania | Chirzpa |  | Order 21: ASP | 5536 |
| 62. | Phenices | Toantom |  |  | 5635 |
| 63. | Comaginen | Vixpalg |  |  | 5658 |
| 64. | Apulia | Ozidaia |  | Order 22: LIN | 2232 |
| 65. | Marmarica | Paraoan |  |  | 2326 |
| 66. | Concava Syria | Calzirg |  |  | 2367 |
| 67. | Gebal | Ronoomb |  | Order 23: TOR | 7320 |
| 68. | Elam | Onizimp |  |  | 7262 |
| 69. | Adunia | Zaxanin |  |  | 7333 |
| 70. | Media | Orcanir |  | Order 24: NIA | 8200 |
| 71. | Arriana | Chialps |  |  | 8360 |
| 72. | Chaldea | Soageel |  |  | 8236 |
| 73. | Serica Populi | Mirzind |  | Order 25: UTI | 5632 |
| 74. | Persia | Obvaors |  |  | 6333 |
| 75. | Gongatha | Ranglam |  |  | 6236 |

| 0 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|
| 61. |  | ARFAOLG | 12 Ephraim | North N-W |
| 62. | 16829 | CADAAMP | 8 Benjamin | North N-E |
| 63. |  | ZURCHOL | 6 Simeon | South S-W |
| 64. |  | ARFAOLG | 12 Ephraim | North N-W |
| 65. | 6925 | OLPAGED | 1 Dan | East |
| 66. |  | ARFAOLG | 12 Ephraim | North N-W |
| 67. |  | ZARNAAH | 4 Manasse | North |
| 68. | 21915 | LAVAVOTH | 10 Gad | South S-E |
| 69. |  | ZINGGEN | 11 Zabulon | West S-W |
| 70. |  | ZARNAAH | 4 Manasse | North |
| 71. | 24796 | LAVAVOTH | 10 Gad | South S-E |
| 72. |  | ZINGGEN | 11 Zabulon | West S-W |
| 73. |  | ZARNAAH | 4 Manasse | North |
| 74. | 18201 | ZIRACAH | 2 Ruben | South |
| 75. |  | ARFAOLG | 12 Ephraim | North N-W |

H

| 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|---|
| 76. | Gorsin | Pophand |  | Order 26: DES | 9232 | 18489 | ARFAOLG 12 | Ephraim | North N-W |
| 77. | Hispania | Nigrana |  |  | 3620 |  | CADAAMP 8 | Benjamin | North N-E |
| 78. | Pamphilia | Bazchim |  |  | 5637 |  | ARFAOLG 12 | Ephraim | North N-W |
| 79. | Oacidi | Saziami |  | Order 27: ZAA | 7220 | 22043 | ZIRACAH 2 | Ruben | South |
| 80. | Babylon | Mathula |  |  | 7560 |  | ZARNAAH 4 | Manasse | North |
| 81. | Median | Orpanib |  |  | 7263 |  | GEBABAL 5 | Asseir | East S-E |
| 82. | Adumian | Labnixp |  | Order 28: BAG | 2630 | 18066 | LAVAVOTH 10 | Gad | South S-E |
| 83. | Fœlix Arabia | Pocisni |  |  | 7236 |  | ZARZILG 9 | Nephthalim | East N-E |
| 84. | Metagoniti-dim | Oxlopar |  |  | 8200 |  | ZURCHOL 6 | Simeon | South S-W |
| 85. | Assyria | Vastrim |  | Order 29: RII | 9632 | 21503 | HONONOL 3 | Iehudah | West |
| 86. | Affrica | Odraxti |  |  | 4236 |  | ZARNAAH 4 | Manasse | North |
| 87. | Bactriani | Gomziam |  |  | 7635 |  | ARFAOLG 12 | Ephraim | North N-W |
| 88. | Asnan | Taoagla |  | Order 30: TEX | 4632 | 27532 | ARFAOLG 12 | Ephraim | North N-W |
| 89. | Phrygia | Gemnimb |  |  | 9636 |  | ZARNAAH 4 | Manasse | North |
| 90. | Creta | Advorpt |  |  | 7632 |  | HONONOL 3 | Iehudah | West |
| 91. | Mauritania | Doxinal |  |  | 5632 |  | ZURCHOL 6 | Simeon | South S-W |



THE CHARACTERS UPON THE GREAT TABLE

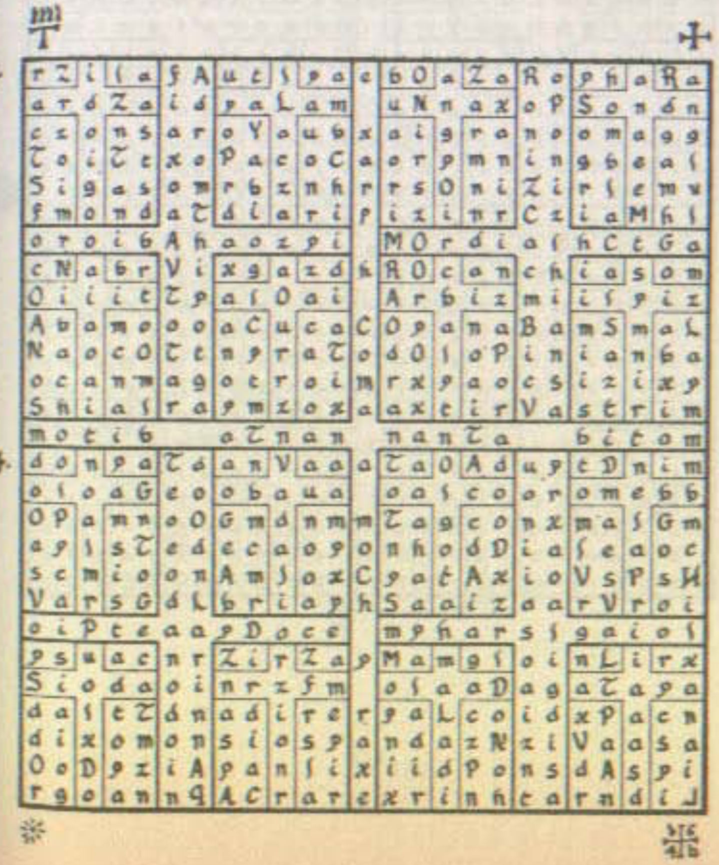
BOOK FIVE

# THE ANGELS OF THE FOUR QUARTERS

## CHAPTER I

## THE GREAT TABLE

*This is the Great Table from which the Angels in this book have been derived.*



| | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1. | r | Z | i | l | a | f | A | u | t | l | p | a | e | b | O | a | Z | a | R | o | p | h | a | R | a | 3. |
| | a | r | d | Z | a | i | d | p | a | L | a | m | | u | N | n | a | x | o | P | S | o | n | d | n | |
| | c | z | o | n | s | a | r | o | Y | a | u | b | x | a | i | g | r | a | n | o | o | m | a | g | g | |
| | T | o | i | T | t | x | o | P | a | c | o | C | a | o | r | p | m | n | i | n | g | b | e | a | l | |
| | S | i | g | a | s | o | m | r | b | z | n | h | r | r | s | O | n | i | Z | i | r | l | e | m | u | |
| | f | m | o | n | d | a | T | d | i | a | r | i | p | i | z | i | n | r | C | z | i | a | M | h | l | |
| | o | r | o | i | b | A | h | a | o | z | p | i | | M | O | r | d | i | a | l | h | C | t | G | a | |
| | c | N | a | b | r | V | i | x | g | a | z | d | h | R | O | c | a | n | c | h | i | a | s | o | m | |
| | O | i | i | i | t | T | p | a | l | O | a | i | | A | r | b | i | z | m | i | i | l | p | i | z | |
| | A | b | a | m | o | o | o | a | C | u | c | a | C | O | p | a | n | a | B | a | m | S | m | a | L | |
| | N | a | o | c | O | T | t | n | p | r | a | T | o | d | O | l | o | P | i | n | i | a | n | b | a | |
| | o | c | a | n | m | a | g | o | t | r | o | i | m | r | x | p | a | o | c | S | i | z | i | x | p | |
| | S | h | i | a | l | r | a | p | m | z | o | x | a | a | x | t | i | r | V | a | s | t | r | i | m | |
| | m | o | t | i | b | | | a | T | n | a | n | | n | a | n | T | a | | | b | i | t | o | m | |
| 4. | d | o | n | p | a | T | d | a | n | V | a | a | a | T | a | O | A | d | u | p | t | D | n | i | m | 2. |
| | o | l | o | a | G | e | o | o | b | a | u | a | | o | a | l | c | o | o | r | o | m | e | b | b | |
| | O | P | a | m | n | o | O | G | m | d | n | m | m | T | a | g | c | o | n | x | m | a | l | G | m | |
| | a | p | l | s | T | e | d | e | c | a | o | p | o | n | h | o | d | D | i | a | l | e | a | o | c | |
| | s | c | m | i | o | o | n | A | m | l | o | x | C | p | a | t | A | x | i | o | V | s | P | s | H | |
| | V | a | r | s | G | d | L | b | r | i | a | p | h | S | a | a | i | z | a | a | r | V | r | o | i | |
| | o | i | P | t | e | a | a | p | D | o | c | e | | m | p | h | a | r | s | l | g | a | i | o | l | |
| | p | s | u | a | c | n | r | Z | i | r | Z | a | p | M | a | m | g | l | o | i | n | L | i | r | x | |
| | S | i | o | d | a | o | i | n | r | z | f | m | | o | l | a | a | D | a | g | a | T | a | p | a | |
| | d | a | l | t | T | d | n | a | d | i | r | e | r | p | a | L | c | o | i | d | x | P | a | c | n | |
| | d | i | x | o | m | o | n | s | i | o | s | p | a | n | d | a | z | N | z | i | V | a | a | s | a | |
| | O | o | D | p | z | i | A | p | a | n | l | i | x | i | i | d | P | o | n | s | d | A | s | p | i | |
| | r | g | o | a | n | n | q | A | C | r | a | r | e | x | r | i | n | h | t | a | r | n | d | i | L | |

CHAPTER IJ

# THE CORRECTED GREAT TABLE

*This is the Great Table as reformed by Raphæl on the twentieth of April, 1587.*

| | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| r | Z | i | l | a | f | A | y | t | l | p | a | e | T | a | O | A | d | u | p | t | D | n | i | m |
| a | r | d | Z | a | i | d | p | a | L | a | m | | o | a | a | b | c | o | o | r | o | m | e | b | b |
| c | z | o | n | s | a | r | o | Y | a | u | b | x | T | o | g | c | o | n | x | m | a | l | G | m |
| T | o | i | T | t | z | o | P | a | c | o | C | a | n | h | o | d | D | i | a | l | e | a | o | c |
| S | i | g | a | s | o | m | r | b | z | n | h | r | p | a | t | A | x | i | o | V | s | P | s | N |
| f | m | o | n | d | a | T | d | i | a | r | i | p | S | a | a | i | x | a | a | r | V | r | o | i |
| o | r | o | i | b | A | h | a | o | z | p | i | | m | p | h | a | r | s | l | g | a | i | o | l |
| t | N | a | b | r | V | i | x | g | a | s | d | h | M | a | m | g | l | o | i | n | L | i | r | x |
| O | i | i | i | t | T | p | a | l | O | a | i | | o | l | a | a | D | n | g | a | T | a | p | a |
| A | b | a | m | o | o | o | a | C | u | c | a | C | p | a | L | c | o | i | d | x | P | a | c | n |
| N | a | o | c | O | T | t | n | p | r | n | T | o | n | d | a | z | N | z | i | V | a | a | s | a |
| o | c | a | n | m | a | g | o | t | r | o | i | m | i | i | d | P | o | n | s | d | A | s | p | i |
| S | h | i | a | l | r | a | p | m | z | o | x | a | x | r | i | n | h | t | a | r | n | d | i | L |
| m | o | b | i | t | | | a | T | n | a | n | | n | a | n | T | a | | | b | i | t | o | m |
| b | O | a | Z | a | R | o | p | h | a | R | a | a | d | o | n | p | a | T | d | a | n | V | a | a |
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| a | x | t | i | r | V | a | s | t | r | i | m | e | r | g | o | a | n | n | Q | A | C | r | a | r |

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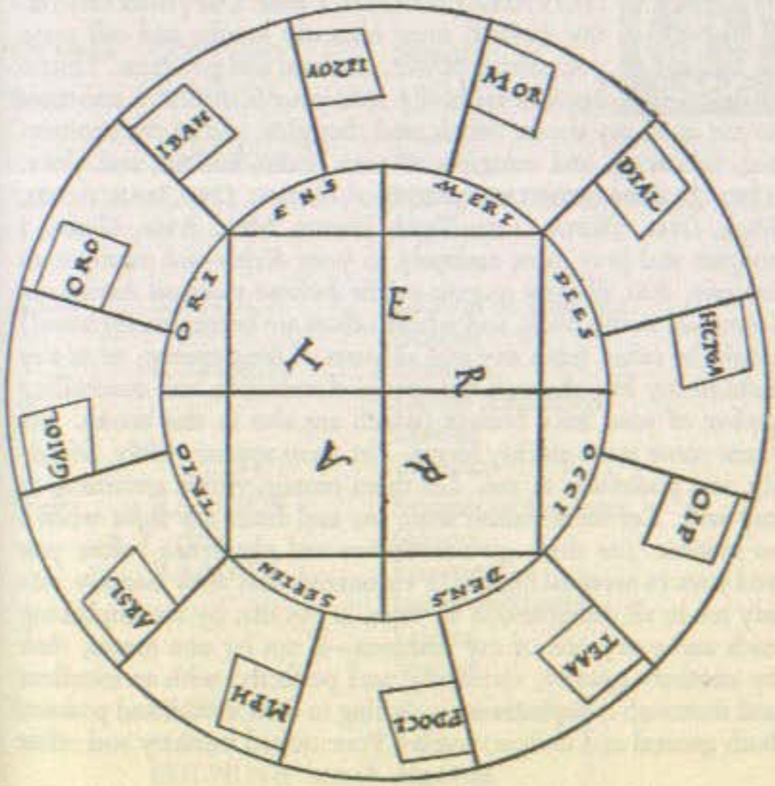
CHAPTER IIJ

# THE GREAT CIRCLE OF THE QUARTERS

*The four triads are the Names of God extracted from the four lines of the holy spirit, which govern all creatures on the earth (both visible and invisible). They are carried upon twelve banners.*



CHAPTER IV

# THE FUNDAMENTAL OBESANCE

*This is the fundamental obesance to God, and the conjuration for obtaining the benign ministry of the good angels.*

O IEOVAH ZEBAOTH, I, John Dee (your unworthy servant) most earnestly invoke and call upon your divine power, wisdom, and goodness. I humbly and faithfully seek your favour and assistance to me in all my deeds, words, and thoughts, and in the promoting, procuring, and mingling of your praise, honour, and glory. Through these , your twelve mystical Names: Oro, Ibah, Aozpi, Mor, Dial, Hctga, Oip, Teaa, Pdoce, Mph, Arsl, Gaiol, I conjure and pray most zealously to your divine and omnipotent majesty, that all your angelic spirits (whose mystical names are contained in this book, and whose offices are herein briefly noted) might be called from any and all parts of the universe, or at any time in my life, through the special domination and controlling power of your holy Names (which are also in this book). Let them come most quickly to me. Let them appear visibly, friendily, and peacefully to me. Let them remain visible according to my will. Let them vanish from me and from my sight when I so request. Let them give reverence and obedience before you and your 12 mystical Names. I command that they happily satisfy me in all things and at all times in my life, by accomplishing each and every one of my petitions—if not by one means, then by another—goodly, virtuously, and perfectly, with an excellent and thorough completeness, according to their virtues and powers, both general and unique, and by Your united ministry and office

O God . Amen.
Through you, Jesu Christe,
Amen
✠

CHAPTER V

# THE TWENTY FOUR SENIORS

❧*These are the twenty-four Seniors (mentioned in the* Apocalypse *of* Saint John) *whose names are compiled from the lines of the Father, the Son, and the Holy Ghost. The duty of these Good Angels is to impart knowledge and judgement in human affairs.*

| Quarter | God Name | Seniors |
|---|---|---|
| East | BATAIVA | Abioro or Habioro |
| | or | Aaoxaif |
| | BATAIVH | Htmorda |
| | | Haozpi or Ahaozpi |
| | | Hipotga |
| | | Autotar |
| South | ICZHHCA | Aidrom or Laidrom |
| | or | Aczinor |
| | ICZHHCL | Lzinopo |
| | | Lhctga or Alhctga |
| | | Lhiansa |
| | | Acmbicu |
| West | RAAGIOS | Srahpm or Lsrahpm |
| | or | Saiinou |
| | RAAGIOL | Laoaxrp |
| | | Lgaiol or Slgaiol |
| | | Ligdisa |
| | | Soaiznt |
| North | ELDPRNA | Ætpio or Aætpio |
| | or | Adoeoet |
| | EDLPRNA | Alndvod |
| | | Apdoce or Aapdoce |
| | | Arinnaq |
| | | Anodoin |

*This is the invitation to the six seniors of the East:*

O YOU SIX SENIORS OF THE EAST, POWERFUL AND FAITHFUL to the omnipotent God of our ministery, in the name of the same God (one and three), I say to you, ABIORO or HABIORO, AAOZAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA, AUTOTAR, through the divine Name by which you are particularly bound, the angelic Name BATAIVA or BATAIVH, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God

AMEN

Through the sacred Name of God

BATAIVA or BATAIVH

AMEN

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| f | m | o | n | d | a | T | d | i | a | r | i |
| o | r | o | i | b | A | h | a | o | z | p | i |
| c | N | a | b | r | V | i | x | g | a | z | d |
| O | i | i | i | t | T | p | a | l | O | a | i |
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| S | h | i | a | l | r | a | p | m | z | o | x |

*This is the invitation to the six seniors of the South:*

O YOU SIX SENIORS OF THE SOUTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, AIDROM or LAIDROM, ACZINOR, LZINOPO, LHCTGA or ALHCTGA, LHIANSA, ACMBICU, through the divine Name by which you are particularly bound, the angelic Name ICZHHCA or ICZHHCL, I, John Dee, a faithful servant of the omnipotent God, amicably ,earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me , immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beesech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN

Through the sacred Name of God

ICZHHCA or ICZHHCL

AMEN

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❧*This is the invitation to the six Seniors of the West:*

O YOU SIX SENIORS OF THE WEST, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, SRAHPM or LSRAHPM, SAIINOU, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIZNT, through the divine Name by which you are particularly bound, the angelic Name RAAGIOS or RAAGIOL, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and Ministry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN
Through the sacred Name of God
RAAGIOS or RAAGIOL
AMEN
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❧*This is the invitation to the six Seniors of the North:*

O YOU SIX SENIORS OF THE NORTH, POWERFUL & FAITHFUL to the omnipotent God of our ministry, in the Name of the same God (one and three), I say to you, ÆTPIO or AÆTPIO, ADOEOET, ALNDVOD, APDOCE or AAPDOCE, ARINNAQ, ANODOIN, through the divine Name by which you are particularly bound, the angelic Name ELDPRNA or EDLPRNA, I, John Dee, a faithful servant of the omnipotent God, amicably, earnestly, and confidently demand and beseech you to appear placidly, affably, and favourably before me, immediately and without delay, and henceforth at any time I wish, through all the remaining journey of my life, I beseech all of you, some of you, or whichever of you I name, united or divided, to grant all my petitions, and especially grant me Knowledge and Judgement in human affairs, and in all other things that are assigned to your Office and M,nistry and that are accomplished by you, one and many. I command you to appear, to perform, and to complete, goodly, plainly, intelligibly, and perfectly, according to your Virtue, Power, and Office, and according to the capacity of your Ministry, entrusted and committed to you by the omnipotent God.

AMEN
Through the sacred Name of God
ELDPRNA or EDLPRNA
AMEN
✠

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| o | i | P | t | e | a | a | p | D | o | c | e |
| p | s | u | a | c | n | r | Z | i | r | Z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l | t | T | d | n | a | d | i | r | e |
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| O | o | D | p | z | i | A | p | a | n | l | i |
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CHAPTER VI

## THE ANGELS OF MEDICINE

*These are the names of the sixteen good angels who are most skilled and powerful in medicine and in the curing of diseases. Also shown are the sixteen cacodemons who can inflict diseases, &c.*

| Quarter | God Name | Angels | Caco-demons | God Names Reversed |
|---|---|---|---|---|
| East | IDOIGO | Czns orCzons | Xcz | OGIODI |
| | ARDZA | Tott or Toitt | Ato | AZDRA |
| | | Sias or Sigas | Rsi | |
| | | Fmnd or Fmond | Pfm | |
| South | ANGPOI | Aira or Aigra | Xai | IOPGNA |
| | VNNAX | Ormn or Orpmn | Aor | XANNV |
| | | Rsni or Rsoni | Rrs | |
| | | Iznr or Izinr | Pi | |
| West | OLGOTA | Taco or Tagco | Mta | ATOGLO |
| | OALCO | Nhdd or Nhodd | Onh | OCLAO |
| | | Paax or Patax | Cfa | |
| | | Saiz or Saaiz | Hsa | |
| North | NOALMR | Opmn or Opamn | Mop | RMLAON |
| | OLOAG | Apst or Aplst | Oap | GAOLO |
| | | Scio or Scmio | Csc | |
| | | Vasg or Varsg | Hua | |

§*This is the invitation to the four good angels of the East, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT CZNS OR CZONS, TOTT OR TOITT, SIAS or SIGAS, FMND or FMOND, dwelling in the Eastern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, IDOIGO and ARDZA, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, IDOIGO and ARDZA, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine and through the peculiar strength and power of your office and ministry

Through the Sacrosanct Names of God
IDOIGO and ARDZA
AMEN
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§*This is the invitation to the four good angels of the South, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU ANGELS OF LIGHT, AIRA OR AIGRA, ORMN OR ORPMN, RSNI or RSONI, IZNR or IZINR, dwelling in the Southern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, ANGPOI and VNNAX, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, ANGPOI & VNNAX, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
ANGPOI and VNNAX
AMEN
✠

|  |  |  |  |  |
|---|---|---|---|---|
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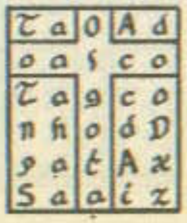
❧*This is the invitation to the four good angels of the West, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU angels of light, Taco or Tagco, Nhdd or Nhodd, Paax or Patax, Saiz or Saaiz, dwelling in the Western part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent, living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, OLGOTA and OALCO, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, OLGOTA and OALCO, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in any and all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
OLGOTA and OALCO
Amen
✠



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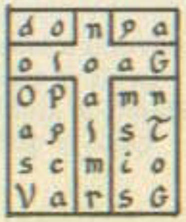
❧*This is the invitation to the four good angels of the North, who are most skilled and powerful in medicine and the cure of diseases:*

O YOU angels of light, Opmn or Opamn, Apst or Aplst, Scio or Scmio, Vasq or Varsq, dwelling in the Northern part of the universe, powerful in the administering of the strong and healthy medicine of God and in the dispensing of cures: In the Name of the omnipotent , living, and true God, I, John Dee, by the grace of the God of the Celestial City of Jerusalem, and through the reverence and obedience which you owe to the same, our God, and through these, His divine and mystical Names, NOALMR and OLOAG, I vehemently and faithfully require of you, one and all to come before me, I beseech you, at whatever moment of time I wish for the duration of my natural life. I summon you by the Names of God, NOALMR and OLOAG, to perform, to accomplish, and to complete all my requests, abundantly, excellently, thoroughly, pleasantly, plentily, and perfectly, in all things, through every possible medicine, and through the peculiar strength and power of your office and ministry.

Through the Sacrosanct Names of God
NOALMR and OLOAG
Amen
✠



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### CHAPTER VIJ

## THE ANGELS OF PRECIOUS STONES

❧*These are the names of the sixteen good angels who are powerful & learned in the finding, collection, use, and virtues of metals, and in the coagulations and powers of jewels.*

| QUARTER | GOD NAMES | ANGELS | CACO-DEMONS | GOD NAMES REVERSED |
|---|---|---|---|---|
| East | LLACZA | Oyub or Oyaub | Xoy | AZCALL |
| | PALAM | Paoc or Pacoc | Apa | MALAP |
| | | Rbnh or Rbznh | Rrb | |
| | | Diri or Diari | Pdi | |
| South | ANÆEM | Omgg or Omagg | Xom | MEEANA |
| | SONDN | Gbal or Gbeal | Agb | NDNOS |
| | | Rlmu or Rlemu | Rrl | |
| | | Iahl or Iamhl | Pia | |
| West | NELAPR | Magm or Malg | Mma | RPALEN |
| | OMEBB | Leoc or Leaoc | Ole | BBEMO |
| | | Vssn or Vspsn | Cvs | |
| | | Rvoi or Rvroi | Hrv | |
| North | VADALI | Gmnm or Gmdnm | Mgm | ILADAV |
| | OBARA | Ecop or Ecaop | Oec | AVABO |
| | | Amox or Amlox | Cam | |
| | | Brap or Briap | Hbr | |

☙*This is the invitation of the four good angels of the East, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OYUB or OYAUB, PAOC or PACOC, RBNH or RBZNH, DIRI or DIARI, lords in the Eastern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metal and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, LLACZA and PALAM, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, LLACZA and PALAM, I call and command you, one and all.

AMEN

Through the speaking of the holy & mystical Names of God
LLACZA and PALAM

AMEN

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☙*This is the invitation of the four good angels of the South, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), OMGG or OMAGG, GBAL or GBEAL, RLMU or RLEMU, IAHL or IAMHL, lords in the Southern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, IEOVA ZEBOATH, through the inevitable power which is known to the same, our God, in these Names, ANÆEM and SONDN, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and to make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, ANÆEN and SONDN, I call and command you, one and all.

AMEN

Through the speaking of the holy and mystical Names of God
ANÆEM and SONDN

AMEN

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❧*This is the invitation of the four good angels of the West, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), Magm or Malgm, Leoc or Leaoc, Vssn or Vspsn, Rvoi or Rvroi, lords in the Western part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, Ieova Zeboath, through the inevitable power which is known to the same, our God, in these Names, NELAPR and OMEBB, to whom you owe reverence and obedience, I vehemently and confidently require of you , one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immacultely, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, NALAPR and OMEBB, I call and command you, one and all.

Amen

Through the speaking of the holy and mystical Names of God
NELAPR and OMEBB

Amen

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❧*This is the invitation of the four good angels of the North, who are powerful and learned in metals and jewels:*

O YOU FOUR ANGELS OF LIGHT, FAITHFUL IN THE MINISTRY of God (our Creator), Gmnm or Gmdnm, Ecop or Ecaop, Amox or Amlox, Brap or Briap, lords in the Northern part of the universe, and who (out of the peculiar gifts and dispensations of God) are powerful and learned in the lore of ore-veins, the finding of metals and treasure hoards, the uses and virtues of metals, the coagulation and magical properties of jewels, the places where metals and jewels are gathered, as well as their natures, properties, virtues, and uses, both secret and arcane: I, John Dee, the humble and devoted servant of the omnipotent, living, and true God, Ieova Zeboath, through the inevitable ower which is known to the same, our God, in these Names, VADALI and OBAVA, to whom you owe reverence and obedience, I vehemently and confidently require of you, one and all, that, through the whole of my remaining life at whatever time I wish, you come and appear before me, benignly, placidly, visibly, and pleasantly, and be favourable unto me. I beseech thee, one and all, to complete and make perfect all my petitions for intended deeds, most swiftly, manifestly, certainly, immaculately, and plentifully. Yet I bind myself by this condition, that all my demands, totally or for the most part, be mindful of your peculiar skills, strengths, faculties, and powers over metals and jewels. By the speaking of the divine Names, VADALI and OBAVA, I call and command you, one and all.

Amen

Through the speaking of the holy and mystical Names of God
VADALI and OBAVA

Amen

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### CHAPTER VIIJ

## THE ANGELS OF TRANSFORMATION

*¶These are the names of the sixteen good angels who are powerful and learned in Transformation; also shown are the names of the sixteen cacodemons.*

| Quarter | God Names | Angels | Cacodemons | God Names Reversed |
|---|---|---|---|---|
| East | AIAOAI | Abmo or Abamo | Cab | IAOAIA |
| | OIIIT | Naco or Naoco | Ona | TIIIO |
| | | Ocnm or Ocanm | Moc | |
| | | Shal or Shail | Ash | |
| South | CBALPT | Opna or Opana | Cop | TPLABC |
| | ARBIZ | Doop or Dolop | Odo | ZIBRA |
| | | Rxao or Rxpao | Mrx | |
| | | Axir or Axtir | Aax | |
| West | MALADI | Paco or Palco | Rpa | IDALAM |
| | OLAAD | Ndzn or Ndazn | And | DAALO |
| | | Iipo or Iidpo | Xii | |
| | | Xrnh or Xrinh | Exr | |
| North | VOLXDO | Datt or Dabtt | Rda | ODXLOV |
| | SIODA | Diom or Dixom | Adi | ADIOS |
| | | Oopz or Oodpz | Xoo | |
| | | Rgan or Rgoan | Erg | |

*This is the invitation of the four good angels of the East, who are learned and powerful in Transformation:*

O YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), ABMO or ABAMO, NACO or NAOCO, OCNM or OCANM, SHAL or SHIAL, who rule in the Eastern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): AIAOAI and OIIIT. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: AIAOAI and OIIIT.

AMEN

Through these sacred and mystical Names of God
AIAOAI and OIIIT
AMEN

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*This is the invitation of the four good angels of the South, who are learned and powerful in Transformation:*

O YOU FOUR GOOD AND TRUE ANGELS OF GOD (OUR CREator), OPNA or OPANA, DOOP or DOLOP, RXAO or RXPAO, AXIR or AXTIR, who rule in the Southern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominately peculiar to you): CBALPT and ARBIZ. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: CBALPT and ARBIZ.

AMEN

Through these sacred and mystical Names of God
CBALPT and ARBIZ
AMEN

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❧*This is the invitation of the four good angels of the West, who are learned and powerful in Transformation:*

O YOU four good and true Angels of God (our Creator), Paco or Palco, Ndzn or Ndazn, Ipo or Idpo, Xrnh or Xrinh, who rule in the Western part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominatly peculiar to you): MALADI and OLAAD. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: MALADI and OLAAD.

Amen

Through these sacred and mystical Names of God

MALADI and OLAAD

Amen

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❧*This is the invitation of the four good angels of the North, who are learned and powerful in Transformation:*

O YOU our good and true Angels of God (our Creator), Datt or Dabtt, Diom or Dixom, Oopz or Oodpz, Rgan or Rgoan, who rule in the Northern part of the world, who received of God in your creation the singular strength, true knowledge, and perfect absolute power of Transformation as your duty and office, that you might impart and make manifest unto men (as preordained by the same, our God) this true knowledge and perfect power, to the praise, honour, and glory of God. Therefore, I, John Dee, the devoted servant of the same, our God and Creator, truly, diligently, and faithfully desiring to praise, honour, and glorify in God, do vehemently demand and confidently beseech you, one and all, to bring to pass and amplify amongst men this your aforementioned true knowledge, through these mystical Names of God (pre-eminently and predominantly peculiar to you): VOLXDO and SIODA. I, John Dee, demand that you appear benignly, placidly, and visibly to me, at whatever moment in time I should choose, for all the remaining time of my life, and moreover I demand that you deign to be friendly and favourable unto me. I, John Dee, demand that you (one and all), immediately and without delay, perfectly accomplish, manifestly discharge, plainly complete, and plentily make perfect each and every one of my petitions, by whatever means necessary, that concern or respect your skill, knowledge and power of Transformations, no matter when I shall require it of you, through these Names of our God, here rehearsed: VOLXDO & SIODA.

Amen

Through these sacred and mystical Names of God

VOLXDO and SIODA

Amen

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CHAPTER IX

# THE ANGELS OF THE FOUR ELEMENTS

*These are the names of the sixteen good angels who liveth in and knoweth the quality and use of all four elements; also shown are the names of the sixteen cacodemons.*

| QTR. | GOD NAME | ANGELS | ELMNT | CACO-DEMONS | GOD NAMES REVERSED |
|---|---|---|---|---|---|
| E. | AOVRRZ | Acca or Acvca | Air | Cac | ZRRVOA |
|  | ALOAI | Npat or Nprat | Watr | Onp | IAOLA |
|  |  | Otoi or Otroi | Erth | Mot |  |
|  |  | Pmox or Pmzox | Fire | Apm |  |
| S. | SPMNIR | Msal or Msmal | Air | Cms | RINMPS |
|  | ILPIZ | Iaba or Ianba | Watr | Oia | ZIPLI |
|  |  | Izxp or Izixp | Erth | Miz |  |
|  |  | Stim or Strim | Fire | Ast |  |
| W. | IAAASD | Xpen or Xpæn | Air | Rxp | DSAAAI |
|  | ATAPA | Vasa or Vaasa | Watr | Ara | APATA |
|  |  | Dapi or Daspi | Erth | Xda |  |
|  |  | Rnil or Rndil | Fire | Ern |  |
| N. | RZIONR | Adre or Adire | Air | Rad | RNIOZR |
|  | NRZFM | Sisp or Siosp | Watr | Asi | MFZRN |
|  |  | Pali or Panli | Erth | Xpa |  |
|  |  | Acar or Acrar | Fire | Eac |  |

❧*This is the invitation to the four good angels of the East, each of whom knows all the creatures living in one element and their use:*

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODNESS, I call you, Acca or Acvca, Npat or Nprat, Otoi or Otroi, Pmox or Pmzox, who rule in the Eastern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, Acca or Acvca, bright angel that liveth in the Air of the East, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious Npat or Nprat, who liveth in the Water of the East, who truly knoweth its quality and use; And you, O distinguished Otoi or Otroi, who liveth in the Earth of the East, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, Pmox or pmzox, shining angel of God, who liveth in the most secret Fire of the East, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Eastern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, AOVRRZ and ALOAI, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, AOVRRZ and ALOAI, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. Amen

Amen

Through these reverend and mystical Names of God
AOVRRZ and ALOAI
Amen
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❧*This is the invitation to the four good angels of the South, each of whom knows all the creatures living in one element and their use:*

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you, MSAL or MSMAL, IABA or IANBA, IXZP or IZIXP, STIM or STRIM, who rule in the Southern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, MSAL or MSMAL, bright angel that liveth in the Air of the South, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious IABA or IANBA, who liveth in the Water of the South, who truly knoweth its quality and use; And you, O distinguished IZXP or IZIXP, who liveth in the Earth of the South, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, STIM or STRIM, shining angel of God, who liveth in the most secret Fire of the South, and who hath plentiful knowledge of its efficacy and vital properties: O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Southern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore, I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, SPMNIR and ILPIZ, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, SPMNIR and ILPIZ, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one

of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
SPMNIR and ILPIZ
AMEN

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☙*This is the invitation to the four good angels of the West, each of whom knows all the creatures living in one element and their use:*

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you, XPEN or XPÆN, VASA or VAASA, DAPI or DASPI, RNIL or RNDIL, who rule in the Western part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, XPEN or XPÆN, bright angel that liveth in the Air of the West, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man; And you, O illustrious VASA or VAASA, who liveth in the Water of the West, who truly knoweth its quality and use; And you, O distinguished DAPI or DASPI, who liveth in the Earth of the West, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, RNIL or RNDIL, shining angel of God, who liveth in the most secret Fire of the West, and who hath plentiful knowledge of its efficacy and vital properties; O all of you, faithful to God and ministers of our Creator, you who dwelleth in the Western part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these great things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our God and Creator, I humbly supplicate you, one and all. And through these holy Names of God, IAAASD and ATAPA, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, IAAASD and ATAPA, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every

one of my petitions (respecting and concerning your aforementioned unique offices, knowledges and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
IAAASD and ATAPA

AMEN

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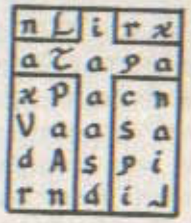

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*This is the invitation to the four good angels of the North, each of whom knows all the creatures living in one element and their use:*

O YOU ANGELS OF GOD, FLOWING WITH TRUTH & GOODness, I call you, ADRE or ADIRE, SISP or SIOSP, PALI or PANLI, ACAR or ACRAR, who rule in the Northern part of the world: so that each one of you, out of the four great elements or sources of the world might wield the duty or office peculiar to him, and his unique skill, knowledge, power, and authority: O you, ADRE or ADIRE, bright angel that liveth in the Air of the North, you who hath vision of all its diverse qualities and who perfectly perceives what uses God created in them for Man, And you, O illustrious SISP or SIOSP, who liveth in the Water of the North, who truly knoweth its quality and use; And you, O distinguished PALI or PANLI, who liveth in the Earth of the North, you who knoweth exactly its varied qualities and to what uses it was created by our God; And finally you, ACAR or ACRAR, shining angel of God, who liveth in the most secret Fire of the North, and who hath plentiful knowledge of its efficacy and vital properties; O All of you, faithful to God and ministers of our Creator, you who dwelleth in the Northern part of the world, you who knoweth the arcane secrets of the four elements, conceded, assigned, and deputed to you by our omnipotent Creator, and who, to the praise, honour, and glory of God and out of your great charity towards the human race art able to impart and make manifest these grest things and (by the approval of God) bring forth those things that are asked of you. Therefore I, John Dee, a Lover and Seeker for these secrets (to the praise, honour and glory of our God), in the Name of the same, our Creator and God, I humbly supplicate you, one and all. And through these holy Names of God, RZIONR and NRZFM, I require and confidently petition that, at whatever time of my future life (from this very hour) that I should call or summon one, any, or all of you, you appear conspicuous and visible to me in a goodly form. And through these holy Names of God, RZIONR and NRZFM, I require that you benignly consent, clearly discharge, lovingly fulfil, and perfectly make perfect, each and every one of my petitions (respecting and concerning your aforementioned unique offices, knowledges, and powers), satisfyingly, satisfactorily, plentily, and perfectly. AMEN

AMEN

Through these reverend and mystical Names of God
RZIONR and NRZFM
AMEN
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CHAPTER X

## THE ANGELS OF NATURAL SUBSTANCES

*These are the names of the sixteen good angels who are most powerful and skilled in the mixing together of natural substances.**

| QUARTER | GOD NAME | ANGELS | LETTER FROM THE CROSS |
|---|---|---|---|
| East | ERZLA | RZLA<br>ZLAR<br>LARZ<br>ARZL | I |
| South | EBOZA | BOZA<br>OZAB<br>ZABO<br>ABOZ | A |
| West | ATAAD | TAAD<br>AADT<br>ADTA<br>DTAA | O |
| North | ADOPA | DOPA<br>OPAD<br>PADO<br>ADOP | N |

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* Commixtionibus Naturarum

❧*This is the invitation to the four good Angels of the East, who are powerful and learned in the mixing together of natural substances:*

O YOU four, faithful & truthful ministers of omnipotent God, (your Creator) Rzla, Zlar, Larz, Arzl, who are in the Eastern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ERZLA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ERZLA, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. Amen

Through this Holy and Mystical Name of God
ERZLA
Amen
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❧*This is the invitation to the four good angels of the South, who are powerful and learned in the mixing together of natural substances:*

O YOU four, faithful & truthful ministers of omnipotent God, (your Creator) Boza, Ozab, Zabo, Aboz, who are in the Southern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, EBOZA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, EBOZA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. Amen

Through this Holy and Mystical Name of God
EBOZA
Amen
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*This is the invitation to the four good angels of the West, who are powerful and learned in the mixing together of natural substances:*

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) TAAD, AADT, ADTA, DTAA, who are in the Western part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the smae, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ATAAD, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ATAAD, that you will come to me and appear visibly and personally, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition, and, as it were, appointed you as his officers and ministers. AMEN

Through this Holy and Mystical Name of God
ATAAD
AMEN
✠

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*This is the invitation to the four good angels of the North, who are powerful and learned in the mixing together of natural substances:*

O YOU FOUR, FAITHFUL & TRUTHFUL MINISTERS OF OMNIpotent God, (your Creator) DOPA, OPAD, PADO, ADOP, who are in the Northern part of the world, and are powerful and skilled in the mixing together of natural substances: I, John Dee, devoted servant of the same, our Creator, and through the omnipotence of the same, our Creator, and through this mystical Name of our God, ADOPA, humbly require, and vehemently petition, from you, one and all, that at whatever time of my future life that I invoke or call your name, through this mystic Name of God, ADOPA, that you will come to me and appear visibly and personably, and deign to be friendly and favourable unto me. I require that you discharge, implement, and make perfect, benignly, plentily, plainly, and perfectly any and all of my petitions concerning the mixing together of natural substances and other natural secrets, which our Creator hath committed to your understanding, intelligence, and disposition and, as it were, appointed you as His officers and ministers. AMEN

Through this Holy and Mystical Name of God
ADOPA
AMEN
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CHAPTER XI

## THE ANGELS OF TRANSPORTATION

*These are the sixteen good angels who are powerful in transporting from place to place.**

| QUARTER | GOD NAME | ANGELS | LETTER OF THE CROSS |
|---|---|---|---|
| East | EVTPA | VPTA<br>TPAV<br>PAVT<br>AVTP | L |
| South | EPHRA | PHRA<br>HRAP<br>RAPH<br>APHR | A |
| West | ATDIM | TDIM<br>DIMT<br>IMTD<br>MTDI | N |
| North | AANAA | ANAA<br>NAAA<br>AAAN<br>AANA | V |

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* In Locali Mutatione

¶*This is the invitation to the four good angels of the East, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Vtpa, Tpav, Pavt, & Avtp, who rule uniquely in the Eastern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, EVTPA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EVTPA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God
EVTPA
Amen
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¶*This is the invitation to the four good angels of the South, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Phra, Hrap, Ruph, and Aphr, who rule uniquely in the Southern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God our Creator, through the Reverent Majesty of the same God, our Creator, & through this divine and mystical Name, EPHRA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, EPHRA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God
EPHRA
Amen
✠

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*This is the invitation to the four good angels of the West, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Tdim, Dimt, Imtd, and Mtdi, who rule uniquely in the Western part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence, or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, ATDIM, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, ATDIM, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God
ATDIM
Amen
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*This is the invitation to the four good angels of the North, who are powerful in transporting from place to place:*

O YOU FOUR FAITHFUL & NOBLE ANGELS & MINISTERS OF our Omnipotent Creator, O Anaa, Naaa, Aaan, and Aana, who rule uniquely in the Northern part of the world and whom our Creator has provided and given the skill, strength, and power to be able to transport or transfer any man or thing from one place to another, without injury, harm, offence or damnation to that man or thing, whether the transference is near or far: I, John Dee, humble and devoted servant of the Omnipotent God, our Creator, through the Reverent Majesty of the same God, our Creator, and through this divine and mystical Name, AANAA, I humbly require and vehemently petition you, one and all, that whatever future time of my life that I call or invoke you through the Name of God, AANAA, that you come benignly and peacefully, and appear visibly and personally to me and that you deign to be friendly and favourable to me. I require that you discharge, implement, and make perfect, goodly, truly, plentily, and perfectly, each and every one of my petitions, past and future, concerning local motion, transporting from place to place and any other secrets which you were uniquely conceded and committed the authority and disposition by our God, to His praise, honour, and glory. Amen

Through this mystical Name of God
AANAA
Amen
✠

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### CHAPTER XIJ

## THE ANGELS OF THE MECHANICAL ARTS

*These are the names of the sixteen good angels who are skilled and powerful in the Mechanical Arts.*

| QUARTER | GOD NAME | ANGELS | LETTER OF THE CROSS |
|---|---|---|---|
| East | HCNBR | CNBR<br>NBRC<br>BRCN<br>RCNB | A |
| South | HROAN | ROAN<br>OANR<br>ANRO<br>NROA | C |
| West | PMAGL | MAGL<br>AGLM<br>GLMA<br>LMAG | M |
| North | PPSAC | PSAC<br>SACP<br>ACPS<br>CPSA | V |

☙ *This is the invitation to the four good angels of the East , who are skilled and powerful in the Mecahnical Arts:*

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Crearor, CNBR, NBRC, BRCN, and RCNB, who are in the Eastern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God, I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HCNBR, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HCNBR, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HCNBR
AMEN
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☙ *This is the invitation to the four good angels of the South, who are skilled and powerful in the Mechanical Arts:*

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, ROAN, OANR, ANRO, and NROA, who are in the Southern part of the world, and who hast by our God been charged and committed with his ministry to practice, impart, teach and communicate perfect skill in all mechanical arts, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God(, do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, HROAN, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, HROAN, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
HROAN
AMEN
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| a | x | t | i | r |

§*This is the invitation to the four good angels of the West, who are skilled and powerful in the Mechanical Arts:*

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, MAGL, AGLM, GLMA, and LMAG, who are in the Western part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach , and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PMAGL, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PMAGL, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PMAGL
AMEN
✠

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§*This is the invitation to the four good angels of the North, who are skilled and powerful in the Mechanical Arts*

O YOU FOUR HOLY & TRUTHFUL MINISTERS OF OMNIPOTENT God, our Creator, PSAC, SACP, ACPS, and CPSA, who are in the Northern part of the world, and who hast by our God been charged and committed with His ministry to practice, impart, teach, and communicate perfect skill in all arts mechanical, to the praise, honour, and glory of our God. I, John Dee, the baptized and marked slave of our Creator, faithfully, prudently, and powerfully desiring to be devout, (to the solace and reward of those good men who are of the Elect, but to the shame and confusion of those evil men who are the enemies of our omnipotent God), do humbly require and vehemently petition from all of you, named above, through the omnipotent wisdom of the same, our God and Creator, and through this holy and mystical Name, PPSAC, that at whatever time in the future of my entire life, that I would call you by name or invoke any, each, or all of you through this Name of God, PPSAC, that you immediately come to me and appear to me, benignly, peacefully, personally, and visibly, and that you be friendly and favourable unto me, and that you discharge, implement, and make perfect immediately, truly, plentifully, manifestly, and perfectly any and all of my petitions concerning the Arts Mechanical as well as other mechanical conclusions or experiments.

Through this mystical Name of God
PPSAC
AMEN
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### CHAPTER XIIJ

## THE ANGELS OF SECRET DISCOVERY

❧*These are the names of the sixteen good angels who are skilled and powerful in the discovering the secrets of all men.*

| QUARTER | GOD NAME | ANGELS | LETTER OF THE CROSS |
|---|---|---|---|
| East | HXGZD | Xgzd<br>Gzdx<br>Zdxg<br>Dxgz | A |
| South | HIAOM | Iaom<br>Aom<br>Omia<br>Miao | S |
| West | PNLRX | Nlrx<br>Lrxn<br>Rxnl<br>Xnlr | I |
| North | PZIZA | Ziza<br>Izaz<br>Zazi<br>Aziz | R |

*This is the invitation to the four good angels of the East, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, XGZD, GZDX, ZDXG, and DXGZ, who dwell in the Eastern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatver degree, state or condition. I, John Dee, theu devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name HXGZD, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HXGZD, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HXGZD
AMEN
✠

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| a | C | u | c | a |
| n | p | r | a | T |
| o | t | r | o | i |
| p | m | z | o | x |

*This is the invitation to the four good angels of the South, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, IAOM, AOMI, OMIA, and MIAO, who dwell in the Southern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical name, HIAOM, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, HIAOM, that you come immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, of all or you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
HIAOM
AMEN
✠

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| s | t | r | i | m |

*This is the invitation to the four good angels of the West, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, NLRX, LRXN, RXNL, and XNLR, who dwell in the Western part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whaever degree, state, or conditon. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PNLRX, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PNLRX, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PNLRX
AMEN
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*This is the invitation to the four good angels of the North, who are skilled and powerful in the discovery of the secrets of men.*

O YOU FOUR WISE & TRUTHFUL ANGELS OF THE OMNIPOTENT God, and ministers of our Creator: O you, ZIZA, IZAZ, ZAZI, and AZIZ, who dwell in the Northern part of the world, and whom the same, our God, hath assigned and bestowed the great and special office of discovering and understanding the secrets of men of whatever degree, state, or condition. I, John Dee, the devoted servant of the same God, a careful investigator, but by no means curious of the secret endeavors, acts, and events of any type of man (good or evil) unless it might be necessary for the good of the Christian Republic for me to see, understand, and discover, do humbly require and vehemently petition from you, one and all, through our omniscient God and through this mystical Name, PZIZA, that, at whatever time of my future life that I should call or invoke any or all of you through the Name of God, PZIZA, that you come to me immediately, benignly, and peacefully, and that you appear to me personally and visibly, and that you discharge, implement, and make perfect, truthfully, plentily, and perfectly, all of my petitions (to be done by one, any, or all of you) concerning the secrets of any men, regardless of state and condition.

Through this holy and mystical Name of God
PZIZA
AMEN
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FIN

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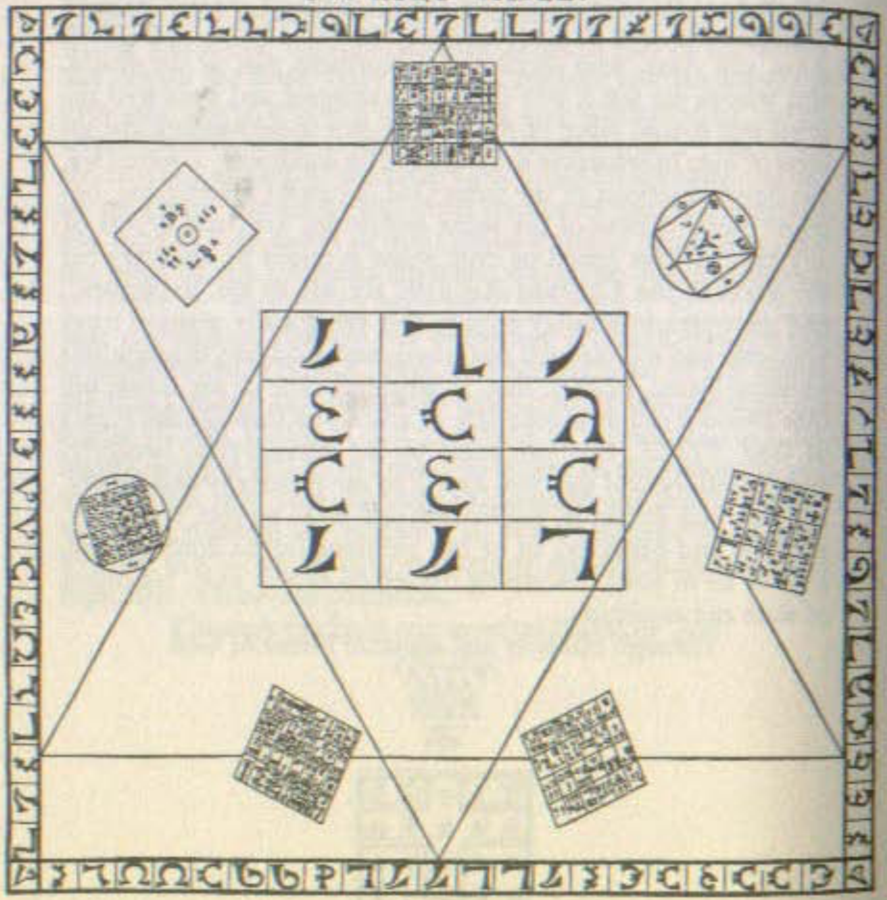
The HOLY TABLE.



[*Vide* page 181, ¶IJ., number 6.]

# APPENDICES

## Appendix A

## THE PRACTICE OF ENOCHIAN EVOCATION

THERE ARE NO DESCRIPTIONS IN DEE'S EXTANT DIARIES OF actual Enochian evocation rituals, a fact that has led some scholars to conclude that he never attempted the magic. The existence, however, of artifacts such as the wax sigils of Æmeth in the British museum indicate that Dee, at the very least, constructed some of the requisite furniture. In addition, Dee compiled Sloane MS. 3191 (the primary source for *The Enochian Evocation*) to be a working collection of conjurations for use in magical ceremonies. Although it is possible that Dee never went through with the experiments, it is far more likely that he recorded the events in a separate diary that has not survived. Dee was a rabid diarist, and kept at least three concurrent diaries during the period that he was working with Kelly, each diary covering a different aspect of his life. It would be well in character for Dee to initiate a special diary for the practice of the 'radical truths' that he had sought for so many years.

There are many clues that assist in uncovering the operative portions of this arcane branch of magical lore. Sloane MS. 3191, for example , delineates the portions of Enochian evocation that Dee thought were most essential. Other clues are scattered throughout the surviving diaries. Dee describes many scrying sessions, and it is unlikely that the Enochian rituals differed very greatly from those he practiced with his scryers. In addition, many passages from the scrying sessions contain hints and instructions concerning Enochian evocation. Another valuable source of information is the body of magical literature that was available to Dee and Kelly. The effect of Agrippa, for example, upon Dee's philosophical outlook is obvious, and many aspects of Enochian evocation are dependant upon the world-view of the renaissance Magi. Also, Kelly's involvement in black magic indicates influence from other magical texts. When all these sources of information are gathered together, a coherent picture emerges of the practice of Enochian evocation.

❧

This appendix discusses:
1. The personnel & apparel required for the rituals.
2. The furniture and construction of the temple.
3. The book of prayers & conjurations.
4. The Angelic hierarchies
5. The talismans for the Angelic hierarchies.
6. The scheduling of the ceremonies.

## I. PERSONNEL

ENOCHIAN rituals were practiced by two people, a Magus and Scryer. The Magus chanted the conjurations, compelling the Angels (by the power of the Names of God) to appear within the crystal stone. The Scyrer gazed into the crystal and related his visions. The Magus doubled as scribe, recording the visions and the results of the ceremony.

Both Scryer and Magus were expected to lead holy lives (at least while practicing the magic), to cultivate piety and humility, and to abstain from the practice of black magic. During the ceremonies, both were dressed in white linen robes, and the magus wore a magical ring with a gold seal (as shown in Book Two). Other renaissance magical texts recommend that the Magus wear a crown and carry a magical wand and or sword, but none of these are mentioned in Dee's work.

## II. FURNITURE

BEFORE practicing Enochian evocation, the Magus and Scryer located or constructed the following items:
1. A crystal ball. This was handled only by the magus or the scryer. Dee's was rather small, about two inches in diameter.
2. A circular wax tablet, 9 inches in diameter and 1.5 inches thick, inscribed on the front with the sigil of Æmeth and on the back with a cross. These designs are shown in Book Two. The center of the front was hollowed out slightly, so that the crystal ball could easily be placed on top of the Sigil.
3. Four wax tablets, about 4 inches in diameter, similarly inscribed.
4. A red silk 'rug', two yards square.
5. A red and green (or multi-coloured) tablecloth, about 1.5 yards square, with tassles at each corner.
6. A table constructed of 'sweet wood' [cedar?] a yard (two cubits) square, with yard long legs. Each leg terminated with a hollow cylinder, slightly more than 4 inches on the inside diameter and about 0.5 inches thick. The basic structure of this table is shown in Book Two; because of its low profile, two wooden stools were probably also necessary. A set of elaborate sigils were to be painted in yellow oils on the top surface of the table. The arrangement of these sigils is too complex to be reproduced in this volume, but can be found in *The True Relation* between the Preface and the first book, on the page labeled 'The Holy Table'.
7. Twelve banners or flags each embroidered with a Name of God as shown in Book Five.

This furniture was arranged into a temple where Enochian evocation could be practiced. This may have been intended to be in the open air rather than within a building, as there are no descriptions of candles or torches. Furthermore, the magical circle specifies 'Terra' [Earth], which may or may not have been intended symbolically.

The temple was constructed in the following manner:
1. The place of working was enclosed by a circle as shown in Book Five, Chapter Three. The banners were propped at the circle's edge.
2. The red silk rug was laid in the center of the circle.
3. The four small wax tablets were arranged in a square pattern in the center of the silk rug, 1 yard square.
4. The table was balanced upon the wax tablets, so that the hollow cylinders at the end of the table legs overlapped them.
5. The large wax tablet was placed on the center of the table.
6. The silk tablecloth was draped over the table, covering the large wax tablet, so that the tassles dangled almost to the floor.

7. The crystal was laid on the top of the tablecloth, balanced on the indentation in the wax tablet.

### III. THE MAGICAL BOOK

THE MAGUS was required to have a book in which prayers and conjurations were recorded for use within the temple. For the complete practice of Enochian evocation, it probably would have had the following contents:

§1: PRAYERS

THE ORATION TO GOD—as shown in Book Two, Chapter Five.

THE PRAYER OF ENOCH—as shown in Book One, Chapter Two.

THE FUNDAMENTAL OBESANCE—as shown in Book Five, Chapter Four.

§2. CONJURATIONS

THE HEPTARCHIC CONJURATIONS—formed by inserting the specific attributes of each King and Prince (as shown in Book Two, Chapter Seven) with the generalized conjuration (as shown in Book Two, Chapter Six).

THE ANGELICAL KEYS—as shown in Book Three. These were to be written in both Angelical and English. Note that the last key was to be repeated 30 times, with the third word altered to indicate the Aire being worked. In Sloane MS. 3191, the the various Aires are listed in the margin. The individual names of the Aires are given in Book Four, Column Four.

THE INVITATIONS TO THE ANGELS OF THE QUARTERS—as shown in Book Five, Chapters Five through Thirteen.

The ordering of Dee's workbooks suggests that he intended a certain cross-semination of the earlier (Heptarchic) and later (Angelical) systems. In any case, the magical book is described in Dee's diaries as consisting *first of the invocation of the Names of God and second of the invocation of the Angels, by the Names of God*—an ordering is preserved in the contents above.

Note that, unlike other renaissance magical systems, Enochian evocation does not include a 'Dismissal' or 'Licence to Depart', a conjuration designed to send a spirit back to its dwelling place. Dee evidently felt this to be unnecessary, although most renaissance Magi would have considered this omission dangerous.

### IV. THE ANGELS

ENOCHIAN evocation was believed to summon three interrelated hierarchies of angels:

1. THE HEPTARCHICAL ROYALTY—who were believed to govern *all earthly actions, & disperse of the will of the Creator*. One conjured them to obtain *knowledge of God truly, the number and doings of His Angels perfectly and the beginning and ending of Nature substantially*. These Angels were based upon the 7 planets and the 7 days of the week.
2. THE ANGELS OF THE AIRES—who were believed to rule over the various countries of the earth. One conjured them to *subvert whole countries without armies*, to *get the favour of all the* (human) *Princes*, & to *know the secret treasure of the waters, and the unknown caves of the earth*. These Angels were based on the 12 houses of the Zodiac and the 30 Aires, which were evidently subdivisions of the 'vault of stars' in which the 'fixed stars' were believed to reside.
3. THE ANGELS OF THE QUARTERS—who were believed to have been *put onto the earth so that the Devil's envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preserved*. One conjured them to obtain a variety of semi-divine powers and capabilities. These Angels were based upon the 4 Elements and the 4 compass points.

Thus Enochian evocation consisted of a complete panoply of magical art, covering planetary, zodiacal, and elemental operations and reputed to control hundreds of named and thousands of unnamed Angelic creatures. Because of the complexity of these Angelic hierarchies, I shall discuss each in detail.

§1. THE HEPTARCHICAL ROYALTY

THE HEPTARCHICAL Royalty are described in Book Two, Chapter Four, and were believed to rule over the days of the week and the planets. The relationship of the primary Heptarchical hierarchy is shown in the following figure

## KING CARMARA

## PRINCE HAGONEL

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Sons of Light | I | Ih | Isr | Dmal | Hecoa | Beigia | Stimcul |
| Sons of the Sons of Light | EL | An | Ave | Liba | Rocle | Hagonel | Ilemese |
| Kings | BALIGON | BNASPOL | BOBOGEL | BABALEL | BYNEPOR | BNAPSEN | BLUMAZA |
| Princes | BAGANOL | BLISDON | BORNOGO | BEFAFES | BUTMONO | BRORGES | BRALGES |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| The Table of the 42 Ministers | AOAYNNL | ELGNSEB | LEENARB | EILOMFO | BBARNFL | BANSSZE | OESNGLE |
| | LBBNAAV | NLINZVB | LNANAEB | NEOTPTA | BBAIGAO | BYAPARE | AVZNILN |
| | IOAESPM | SFAMLLB | ROEMNAB | SAGACIY | BBALPAE | BNAMGEN | YLLMAFS |
| | GGLPPSA | OOGOSRS | LEAORIB | ONEDPON | BBANIFG | BNVAGES | NRSOGOO |
| | OEEOOEZ | NRPCRRB | NEICIAB | NOONMAN | BBOSNIA | BLBOPOO | NRRCPRN |
| | NLLRLNA | ergdbab | AOIDIAB | ETEVLGL | BBASNOD | BABEPEN | LABDGRE |
| | (Fri.) | (Wed.) | (Sun.) | (Tues.). | (Thurs.) | (Sat.) | (Mon.) |

Note that the 'Son of the Sons' HAGONEL had a different sigil than PRINCE HAGONEL and thus was a different angelic personage.

The names of the 42 ministers were generated from the each table by starting with each letter and continuing rightwards to the end of the table, then looping around to the beginning. This made six sets of seven ministers per day, each set ruling for four hours [beginning at midnight]. For example, the 42 ministers for Prince BAGANOL (Friday) are

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 12AM— 4AM | *Aoaynnl* | *Oaynnla* | *Aynnlao* | *Ynnlaoa* | *Nnlaoay* | *Nlaoayn* | *Laoaynn* |
| 4AM— 8AM | *Lbbnaav* | *Bbnaavl* | *Bnaavlb* | *Naavlbb* | *Aavlbbn* | *Avlbbna* | *Vlbbnaa* |
| 8AM—12PM | *Ioæspm* | *Oæspmi* | *Aespmio* | *Espmioa* | *Spmioæ* | *Pmioæs* | *Mioæsp* |
| 12PM— 4PM | *Gglppsa* | *Glppsag* | *Lppsagg* | *Ppsaggl* | *Psagglp* | *Sagglpp* | *Agglpps* |
| 4PM— 8PM | *Oeeooez* | *Eeooezo* | *Eooezoe* | *Ooezoee* | *Oezoeeo* | *Ezoeeoo* | *Zoeeooe* |
| 8PM—12AM | *Nllrlna* | *Llrlnan* | *Lrlnanl* | *Rlnanll* | *Lnanllr* | *Nanllrl* | *Anllrln* |

The Heptarchical Royalty also included a set of 49 planetary angels, of whom 14 were the Kings and Princes for the days. The 'Table of the 49 Good Angels' at the close of Book Two shows the primary planetary attribution of each of these entities. Curiously, the planetary attributions of the Kings were the only ones that matched the traditional linking of the days of the week with the planets. By extrapolation, it is likely that each angel had a double attribution as follows:

| SUNDAY | | MONDAY | |
|---|---|---|---|
| BOBOGEL | Sol of Sol | BLUMAZA | Luna of Luna |
| BORNOGO | Sol of Venus | BRALGES | Luna of Saturn |
| Bablibo | Sol of Luna | Baspalo | Luna of Mercury |
| Buscnab | Sol of Saturn | Belmara | Luna of Jupiter |
| Bariges | Sol of Mercury | Bragiop | Luna of Mars |
| Barnafa | Sol of Jupiter | Brisfli | Luna of Sol |
| Bonefon | Sol of Mars | Basledf | Luna of Venus |

| TUESDAY | | WEDNESDAY | |
|---|---|---|---|
| BABALEL | Mars of Mars | BNASPOL | Mercury of Mrcry |
| BEFAFES | Mars of Sol | BLISDON | Mercury of Jupitr |
| Bapnido | Mars of Venus | Bazpama | Mercury of Mars |
| Busduna | Mars of Luna | Bernole | Mercury of Sol |
| Bminpol | Mars of Saturn | Blamapo | Mercury of Venus |
| Binofon | Mars of Mercury | Barfort | Mercury of Luna |
| Bmilges | Mars of Jupiter | Bliigan | Mercury of Satur |

| THURSDAY | | FRIDAY | |
|---|---|---|---|
| BYNEPOR | Jupiter of Jupiter | BALIGON | Venus of Venus |
| BUTMONO | Jupiter of Mars | BAGENOL | Venus of Luna |
| Basmelo | Jupiter of Sol | Bormifa | Venus of Saturn |
| Besgeme | Jupiter of Venus | Binodab | Venus of Mercury |
| Blingef | Jupiter of Luna | Benpagi | Venus of Jupiter |
| Bartiro | Jupiter of Saturn | Bermale | Venus of Mars |
| Baldago | Jupiter of Merc. | Bagnole | Venus of Sol |

SATURDAY

| | |
|---|---|
| BNAPSEN | Saturn of Saturn |
| BRORGES | Saturn of Mercury |
| Balceor | Saturn of Jupiter |
| Blintom | Saturn of Mars |
| Branglo | Saturn of Sol |
| Bmamgal | Saturn of Venus |
| Bamnode | Saturn of Luna |

### §2. THE ANGELS OF THE AIRES

THE 91 PRINCIPAL Angels of the Aires are listed in tabular form in Book Four.

COLUMN ONE gives the name of the country over which each Angel rules. These are based on Ptolemy's Geography.

COLUMN TWO gives the name of each Angel, which is the same as the name of the part of the Earth as imposed by God.

COLUMN THREE gives the sigil for each Angel. These are derived from the Great Table of the Quarters, by connecting the letters that spell the Angel's name. Note that 'PARAOAN' is an 'overlay' using letters belonging to other Angels, (beginning with the 'P' in PARZIBA) and that 'LEXARPH', 'COMANAN', and 'TABITOM' are generated from the central cross. 'LEXARPH uses the 'L' at the bottom right corner of the Western quarter. These sigils are not given in Sloane MS. 3191, but are included here for completeness. Note also that a sigil is given in the table for an entity LAXDIZI, which is not in the 91 Aires.

COLUMN FOUR gives the Aire in which the Angel dwells. These are evidently similar to the layers of Heaven described in Gnostic texts. The order LIL is the highest and TEX is the lowest; note that the Holy Land is governed by LIL.

COLUMN FIVE gives the number of servitor Angels (ministers) that are controlled by each Angel.

COLUMN SIX gives the total of all the Angels ruling in each Aire.

COLUMN SEVEN gives the names of the Angelic Kings that rule over each Angel. There is one King per sign of the Zodiac: 1. OLPAGED for Scorpio, 2. ZIRACAH for Aquarius, 3. HONONOL for Leo, 4. ZARNAAH for Gemini, 5. GEBABAL for Libra, 6. ZURCHOL for Pisces, 7. ALPUDUS for Cancer, 8. CADDAMP for Sagittarius, 9. ZARZILG for Virgo, 10. LAVAVOTH for Aries, 11. ZINGGEN for Capricorn & 12. ARFALOG for Taurus.

COLUMN EIGHT gives the tribe of Israel that corresponds to the Angelic King and each sign of the Zodiac.

COLUMN NINE gives the compass points that should be faced when invoking each angel.

### §3. THE ANGELS OF THE QUARTERS

THE ANGELS of the Quarters are listed in detail at the beginning of Chapters Five through Thirteen of Book Five. A cursory examination of the crosses on the tables accompaning each 'Invitation' [conjuration] reveals how these names are generated. Many of the Angels have dual names—presumably both are correct, as both are used in the invitations.

The names of the cacodemons in Chapters Six through Nine are generated by taking a letter from the central cross of the Great Table, and combining it with the first two letters of each Angel's name. For example, the cacodemon Xcz is formed by taking the 'X' in EXARP and combining it with the 'Cz' in CZNS or CZONS. These cacodemons are the only vestige of black magic in Dee's evocation system, other than the stipulation that the word VAOAN in the first Angelical key is to be altered to VOOAN when conjuring evil spirits.

## ¶ V. TALISMANS

THE USE of various talismans were considered necessary for the practice of evocation magic in general, and were probably used for Enochian evocation as well. Only one Enochian talisman has survived: a beautiful gold disk in the British Museum. *A True Relation* shows an engraving of his disk on page preceding THE HOLY TABLE; the talisman commemorates a vision that Kelly had of the Angels of the Quarters:

> *A Vision. The sign of the love of God toward his faithful. Four sumptuous and belligerant Castles, out of the which sounded Trumpets thrice.*
>
> ❧ *The sign ofMajesty, the Cloth of the passage was cast forth.*
> ❧ *In the East, the cloth red; after the new smitten blood*
> ❧ *In the South, the cloth white, Lilly-colour*
> ❧ *In the West a cloth, the skins of many Dragons, green; garlic bladed.*
> ❧ *In the North, the cloth, Hair-coloured, Bilbery juyce.*

*The Trumpets sound once. The gates open. The four Castles are moved. There issueth 4 Trumpeters, whose Trumpets are* a Pyramis, *six cones, wreathed. There followeth out of every Castle 3, holding up their Banners displayed, with ensigne, the Names of God. There follow Seniors six, alike from the four Gates: After them cometh from every part a King: whose Princes are five, gardant, and holding up his train. Next issueth the Crosse of 4 angels, of the Majesty of Creation in God attended upon everyone, with 4: a white Cloud, 4 Crosses, bearing the witnesses of the Covenant of God, with the Prince gone out before; which were confirmed, everyone, with ten Angels, visible in countenance; After every Crosses, attendeth 16 Angels, dispositors of the will of those, that govern the Castles. They proceed. And, in and about the middle of the Court, the Ensigns keep their standings, opposite to the middle of the Gate: The rest pause. The 24 Senators meet: They seem to consult. It vanisheth.*

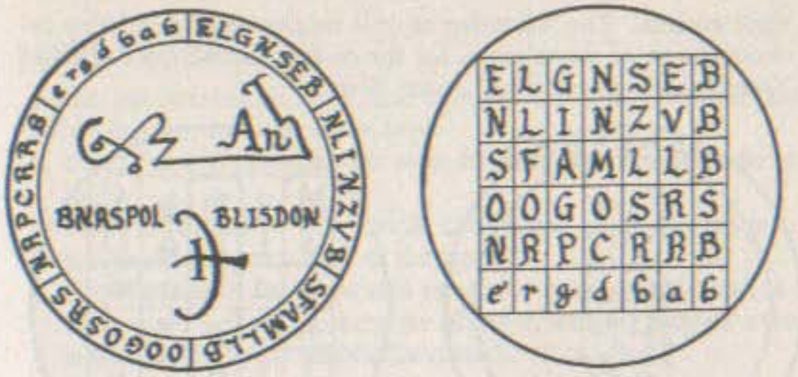
Although the use for the gold disk is not known, it may have been worn as a protective amulet during the Enochian evocation ritual

The Magus was definitely required to construct a talisman for each group of Angels that he wished to conjure. These were made of 'sweet wood', with the characters 'painted' upon them. The talismans were *held in the hand as thou shalt have cause to use them*, implying that the Magus held them during the prayers. During the conjurations, however, *thy feet must be placed upon these tables*, indicating that the Magus' dominance over the Angels was signified by his standing upon the Talisman.

Although none of these talismans appear to have survived, the talismanic methods of Agrippa can be applied to devise probable reconstructions of these important ceremonial objects.

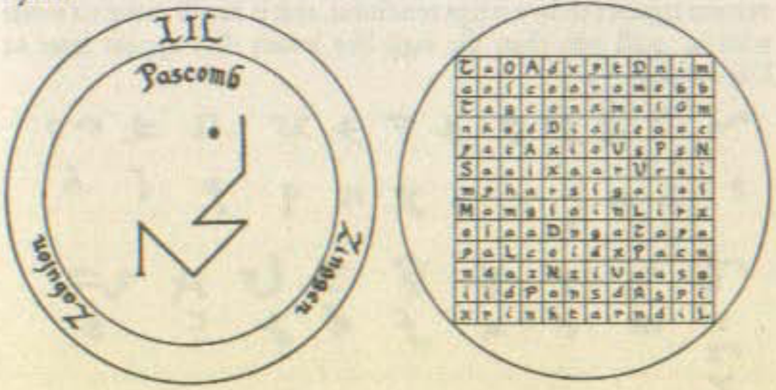
### §1. TALISMANS FOR THE HEPTARCHICAL ROYALTY

ALTHOUGH this hierarchy includes several hundred entities, only the prince of each day and the SONS OF THE SONS OF LIGHT actually have their own 'signatures' or sigils. Evidently this means that a single talisman was to be constructed for each day, with an extra one for King CARMARA and Prince HAGONEL. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Friday:



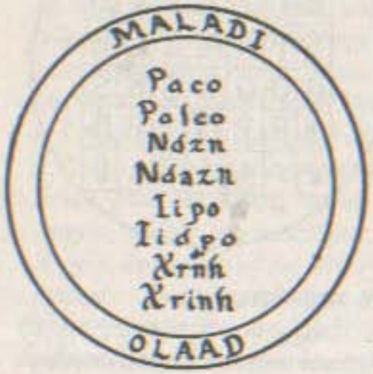
### §2. TALISMANS FOR THE ANGELS OF THE AIRES

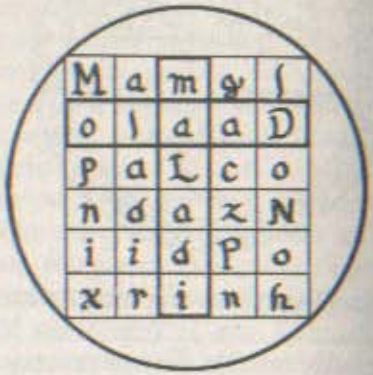
EACH OF THE 91 Princes has his [or her] own signature, which clearly implies that 91 separate talismans were to be constructed. The Angelic Kings of the Zodiac have no signatures, which indicates that their name alone (like the magical Names of God) carried the requisite power to invoke their influence. The following sample represents a speculative reconstruction of the talisman for the conjuration of PASCOMB, the Earthly Guardian of Syria:



### §3. TALISMANS FOR THE ANGELS OF THE QUARTERS

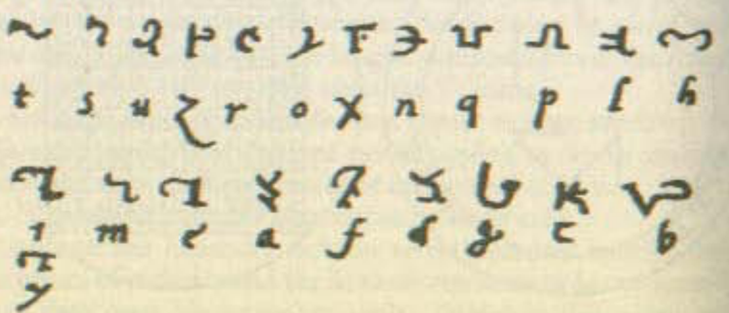
NONE OF THE Angels of the Quarters have their own signatures, a fact that would seem to indicate the relatively exalted status of these entities. The following sample represents a speculative reconstruction of the talisman for the conjuration of the Angels of Transformation that dwell in the West:





§4. ENOCHIAN LETTERS

IT IS POSSIBLE that, rather than Roman letters, the 'Enochian' alphabet was to be used to draw up the talismans (although no Enochian letters appear in Sloane MS. 3191). There are several versions of this magical alphabet in Dee's diaries; the following version appears to be a script rendition, as it is much easier to write with a quill pen than the sigil-like letters that appear later in Dee's notes.



## VI. THE CEREMONIES

AFTER THE FURNITURE, book, and talisman had been prepared, the following schedule was to be kept:

1. FIRST FOUR DAYS—prayers were fervently spoken three times daily.
2. NEXT FOURTEEN DAYS—while continuing with the prayers, conjurations were added to the agenda.
3. THE FIFTEENTH DAY—at this point the prayers and conjurations were believed to become effective, and the Angels were supposed to appear within the crystal.

Once the Angels had appeared, it was no longer considered necessary to go through the entire repetory to conjure them. Once successfully conjured, the Angels were to remain obedient to the Magus for the remainder of his life.

It is probable that some cross-semination might have been intended, for example, using the first 18 Keys as preliminary conjurations to summoning the Angels of the Quarters. Dee also tended to punctuate his scrying sessions with readings from the Bible; *Psalm* 33 is mentioned specifically.

## Appendix B
## TRANSLATOR'S NOTES

### *The Story of the Manuscripts*

THE SURVIVAL OF THE MAGICAL MANUSCRIPTS OF JOHN DEE was an accident, or more accurately, a series of accidents and coincidences that rival in strangeness the subject matter that the manuscripts contain.

Even while they were being written, certain of the most essential manuscripts were almost destroyed. Although the incident and the motivations behind it are not mentioned in any of the extant diaries, Dee describes their reappearance:

> *I espied . . . a sheet of faire white paper lying tossed to and fro in the wind. I rose and went up to it and there I found three of my Books lying, which were so diligently burnt the tenth day of April last. The three books were:* 1. Enoch his Book, 2. The 48 Claves Angelicæ, 3. Liber Scientia terrestris auxilii & victoriæ.*[Additional manuscripts were then discovered to be:] *in the back of the furnace . . . the hole which was not greater than the thickness of a brick.*†

Perhaps to prevent further mishaps, Dee later secreted a number of the more important manuscripts in the false bottom of a cedar chest, *whose lock and hinges [were] extraordinarily neat,* where they remained hidden for over 50 years. The chest was sold at the auction following Dee's death to one Mr. John Woodall, and eventually found its way into a furniture shop in Adle Street on London. A Mr. Jones, confectioner, bought it for his wife, and for twenty years the chest with its secret treasure remained in her boudoir. Then one day, upon moving the chest, Mrs. Jones *heard some loose thing rattle it, toward the right hand end, under the box or till.* Her husband pried open the bottom, revealing *a private drawer, which being drawn out, therein were found diverse books in manuscript and papers, together with a little box, and therein a chaplet of olive beads, and a cross of wood hanging at the end of them.**

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* Casaubon, *op. cit.*, p. 418.
† *Ibidem*, p. 419.

Ignorant of the value of the papers, they allowed *their servant maid to waste about one half of them under pies, and other like uses* but later *kept the rest more safe.* Four years later, Mrs. Jones was forced to flee the great fire of London and, *though the chest perished in the flames, because not easily to be removed, yet the books were taken out and carried with the rest of her goods.* She later remarried a Mr. Wale, who identified the manuscripts and transferred them to Elias Ashmole, a respected scholar, for transcription and preservation.†

Elias Ashmole also preserved a number of Dee's diaries (December 22, 1581 to May 23, 1583) that were in the library of one Samuel Story. Yet another 17th Century scholar, Meric Casaubon discovered [and published in the *True Relation*] additional diaries from April 20, 1583 to May 23, 1587 in the library of Sir Thomas Cotton, who had inherited them from his father, Sir Robert Cotton, one of Dee's contemporaries. Casaubon also located a very rare fragment of Dee's diaries from late in his life (March 20, 1607 to September 7, 1607), which had been *underground, God knows how long.*‡

The preservation of Dee's manuscripts by Ashmole & Casaubon illustrates that the importance of Dee's manuscripts was already recognized within 50 years of his death. These manuscripts have had an enormous effect upon the development of occultism in Great Britian and the United States. An interesting fragment, included at the back of Sloane MS.3677 (Ashmole's copy of Sloane MS. 3188), describes the finding of treasure using magical names from the Enochian system. From internal references and style of handwriting, we know that this fragment dates from the mid-17th Century, indicating that the Enochian magical system was maintained in practical use after Dee's death. It is possible that elements of the system may have been introduced into the Rosicrucian teachings by Ashmole; in any case magicians of later centuries have constructed elaborate additions to Dee's original system.

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* *Vide*, Ashmole's preface to Sloane MS. 3677.
† *Ibidem.*
‡ *Vide* Casaubon's Preface to the *True Relation.*

## Appendix C

## GENERAL METHOD OF TRANSLATION & TRANSCRIPTION

The entire corpus of Dee's magical work is far too large to present in a single volume. The *Enochian Evocation* is intended to present the essential core of Dee's evocation system arranged in a fashion similar to other renaissance evocation texts. It was transcribed, translated and edited according to the following procedure:

1. Manuscripts copies were obtained in microfilm from the British Library.
2. The various manuscripts were cross-compared to differentiate between essential and non-essential portions. The first level of cross-comparison was performed at this time.
3. The textual material from the essential portions of the manuscripts was transcribed.
4. Latin portions were translated.
5. The resulting corpus was subjected to further cross-comparison and linguistic analysis, and arranged to resemble a typical evocation text of the renaissance.
6. The text was edited for consistancy and clarity.
7. The various sigils and figures for the text were carefully traced and restored from microfilm prints of the source manuscripts.
8. To clarify discrepancies, I traveled to London and examined Sloane MS. 3191 personally at the British Library.
9. The resulting material was brought to completion and published by Heptangle Books.

### *Notes on Book One*

Book One consists of excerpts from four of Dee's diaries, all contained in Cotton Appendix XLVI and published in the *True Relation:*

*Mensis Mysticus Saobaticus Pars primus ejusdem* , op. cit. 73–114
*Libri Mystici Apertorii Cracoviensis Sabbatici*, op. cit., 115–152
*Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici*, op. cit., 153–202
*Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum*, op. cit., 203–212

The intent of Book One is to provide the pseudo-history of the magic as related by Kelly's angels, as well as hints as to its purpose and practice. Nearly every renaissance magical text contains such a 'pedigree', which is entirely lacking in Sloane MS. 3191.

### *Notes on Book Two*

Book Two consists primarily of *De Heptarchia Mystica*, which is contained in Sloane MS. 3191, 32[ro] to 51[ro]. The sigil of Æmeth, the ring of Solomon, and the table are from *Mysteriorum Liber Primus* in Sloane MS. 3188. The first three chapters of *De Heptarchia Mystica* (as presented in MS. 3191) contain cross-references to dates in Sloane MS. 3188; these have been omitted as unnecessary. Sloane MS. 3677 and Sloane MS. 3678 (Elias Ashmole's copies of MSS. 3188 and 3199 respectively) were also used for additional readings.

### *Notes on Book Three*

Book Three is based upon the 49 *Claves Angelicæ*, contained in Sloane MS. 3191, 1[ro] to 13[ro]. Because so many versions of the Angelical Keys have been published in the past, I have taken a different approach in the present volume.

The first column of Book Three contains a cross-reference number for each Angelical word, showing the key that it is in, as well as its numerical position in that key. The second column shows a corrected version of the Enochian, the result of extensive cross-comparison and linguistic analysis. Corrections based upon

Cotton Appendix XLVI have been incorporated, as well as simple corrections based on common-sense grammatical rules. Variants from Sloane MS. 3191 reading have been documented in footnotes, except where the correction was sufficiently obvious.§ Presumably an even more self-consistent version of the keys could be generated with further cross analysis. Column 2 represents what I believe to be the logical limit of amendation; further corrections would deviate too greatly from the keys as dictated by Kelly.

Column 3 contains an exact transcrip tion of the Angelical version of the keys in Sloane MS. 3191; the pronunciation marks are Dee's own. Coumn 4 contains an exact transcription of the English version of the keys in Sloane MS. 3191; the punctuation and spelling is Dee's own. Lacunæ in the text are described in the footnotes. Note that Sloane MS. 3191 shows the Angelical left to right, with the English written above. I have returned the format to that used in Cotton Appendix XLVI—a downwardly enumerated matched list.

Additional readings for Book Three were taken from Sloane MS. 3678 (Ashmole's copy of Sloane MS. 3191) and the following books from Sloane MS. 3188:

*Mensis Mysticus Saobaticus Pars primus ejusdem*, Casaubon, *op. cit.* pgs. 73-114

*Libri Mystici Apertorii Cracoviensis Sabbatici*, *ibid.*, pgs. 115-152.

*Libri Semptimi Apertorii Cracoviensis Mystici Sabbatici*, *ibid.*, 153-202

*Libri Cracoviensis Mysticus Apertorius Præteria Præmium Madimianum*, *ibid.*, pgs., 203-212.

*Notes on Book Four*

Book Four is the first part of the *Liber Scientiæ Auxilii et Victoriæ Terrestris*, contained in Sloane MS. 3191, 14[ro] to 31[ro]. The biblical quotes at the beginning refer obviously to the figure showing the ordering of the tribes of Isræl. In Sloane MS. 3191, this figure appears on 31[ro]. I have redrawn it with English captions and inserted it next to the quotes that refer to it. The large table of sigils at the end of Book Four is actually [57vo] & 58[ro] in Sloane MS. 3191; since the sigils refer directly to the

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§ An early version of the corrected keys appeared in *Gnostica Magazine* Number 47, September 1978.

third and fourth columns of the lists in Book Four, I have included it here as a bridge into Book Five. These sigils are overlays to the Great Table in Book Five.

*Notes on Book Five*

Book Five is taken from the remainder of *Liber Scientia* following *De Heptarchia Mystica* in Sloane MS. 3191, 52[ro] to [80 vo]. The Great Table (not to be confused with the 'Great Table' published in the preface to the *True Relation*) proposed some interesting transcription problems. Sloane MS. 3191 contains three variants (if you include the sigils shown in Book Four), while two additional variants are given in Cotton Appendix XLVI. Within all the variant tables are corrections, slashed letters, and amendations, indicating a series of changes. The problem lies in that the final version (which wasn't completed until 1587, three years after the original table was dictated) does not match the names of the angels as given in Sloane MS. 3191. I have therefore chosen to give two versions of the table, the first matching the angels, and the second representing the final corrections made in 1587. The intermediary versions I have omitted as unessential. The ambitious scholar is free to retrofit the angelic names to the 'corrected' table, as it is sufficiently obvious how each name is generated from the table.* It should be noted that my presentation of this table as two seperate versions departs significantly from the Golden Dawn tradition of including all the variant letters in each square. I judged this approach as unsatisfactory, because every other 'magic square' in renaissance magic contains only one element per square, and because many of the letters included in the G. D. version are clearly scratched out in the original manuscript. The tables in the present volume represent what I believe to be an accurate portrayal of what Dee and Kelly intended. The breakdown of Book Five into individual chapters is not in Sloane MS. 3191, but the material lends itself well to this approach, as there are distinct sets of tables and conjurations.

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* *Vide* Isræl Regardie, *How to Make and Use Talismans*, New York: Weiser, 1972.

# Appendix D

## BIBLIOGRAPHY

### §1. *Manuscripts*

The Sloane and Cotton collections are in the British Library. The Bodeleian and Ashmolean collections are at Oxford.

Sloane MS. 3191.

This manuscript is the only book of ceremonial magic extant in Dee's handwriting. It consists of three separate 'books,' each detailing a different aspect of Dee's angelic magical system. The books are:—

49 *Claves Angelicæ Anno* 1584 *Cracoviæ* (*Liber* 18) which contains Dee's transcription of the Angelical Keys (often called the the *Enochian Keys* or *Enochian Calls.*

*Liber Scientiæ Auxilii et Victoriæ Terrestris* which contains a complex system of magic based upon the Great Table (often called *The Table of Watchtowers*). It is entirely in Latin, and related to the *Call of the Thirty Aires.*

*De Heptarchia Mystica* which describes a complete system of planetary magic, along with excerpts from the various scrying sessions.

Sloane MS. 3188.

This manuscript contains Dee's earliest scrying sessions. It contains six individual 'books,' which are:—

*Mysteriorum Liber Primus* covering December 22, 1581 to March 15, 1582, and containing a ceremony with Saul (Dee's first

scryer) and the first ceremonies with Edward Talbot, in which the table and Solomon's ring are described.

*Mysteriorum Liber Secundus* covering March 6, 1582 to March 21, 1582, and containin the first elements of the Heptarchic system, the spirits of the Sigil of Æmeth, and the first suggestion that an antediluvian language would be delivered to Dee. The title page is missing, but can be inferred from textual references in Sloane MS. 3677.

*Mysteriorum Liber Tertius* covering April 28, 1582 to May 4, 1582, and containing numerous sigils related but apparently not essential to the Heptarchic system, as well as the names of the 49 good angels.

*Quartus Liber Mysteriorum* covering November 15, 1583 to November 21, 1583, and containing the remainder of the Heptarchic system; this book is the first to record the name of Edward Kelly as the scryer.

*Liber Mysteriorum Quintus* covering March 23, 1583 to April 18, 1583, and containing the tables later transcribed by Kelly into Sloane MS. 3189.

*Quinti Libri Mysteriorum Appendix* covering April 20, 1583 to May 23, 1583, and containing the famous *Enochian* letters, as well as information concerning the construction of the *Great Table.*

Cotton Appendix XLVI, Parts 1 & 2.

This manuscript is occasionally referred to as Royal Appendix XLVI, or Sloane MS. 5007. It contains thirteen 'books,' which are:-

*Liber Mysteriorum (et Sancti) parallelus Novalisque* covering May 28, 1583 to July 4, 1583, and containing the tail end of the Heptarchic system and the only recorded incident of Kelly speaking Greek.

*Liber Peregrinationis Prime Videlicet A Mortlaco Angeliæ Ad Craconiam Poloniæ* covering September 21, 1583 to March 13, 1584, and containing the journey from Mortlack to Cracow Poland and various political speculations.

*Mensis Mysticus Saobaticus Pars primus ejusdem* covering April 10, 1584 to April 30, 1584, and containing the dictations of the first four calls (backwards).

*Libri Mystici Apertorii Cracoviensis Sabbatici* covering May 7, 1584 to May 22, 1584, and containing the remainder of the call (except for the call of the Thirty aires) in the Angelical tongue, and the spirits of the Thirty aires.

*Libri Septimi Cracoviensis Mystici Sabbatici* covering May 23, 1584 to July 12, 1584, and containing the geographic locations of the spirits of the Thirty aires, the *Great Table* or *Watchtowers*, and the first third of the *Call of the Thirty Aires.*

*Libri Cracoviensis Mysticus Apertorius Præterea Præmium Madimianum* covering July 12, 1584 to August 15, 1584, and containing the remainder of the *Call of the Thirty Aires,* as well as the names of the Thirty aires.

*Mysteriorum Pragensium Liber Primus Cæsareusque* covering August 15, 1584 to October 8, 1584, and containing an attempt to convince the Holy Roman Emperor of the canonical nature of the visions.

*Mysteriorum Pragensium Confirmatio* covering December 20, 1584 to March 20, 1585, and containing mostly political speculation.

*Mysteriorum Cracoveinsium Stephanicorum Mysteria Stephanica* covering April 12, 1585 to June 6, 1585, and containing an alchemical formula and a letter from Dee's wife to the spirits.

*Unica Action, quæ Pucciana vocetor* covering August 6, 1585 to September 6, 1585, and containing religious visions obviously meant to impress the Papal Nuncio who was then attending the ceremonies.

*Liber Resurrectionis Pragæ, Pactum sev Fœdus Sabbatismi* covering fragments from April 30, 1586 to January 21, 1587, and containing further ceremonies with the Papal Nuncio.

*Actio TertiaTrebonæ Generalis* covering April 4, 1587 to May 23, 1587, and containing a complex series of corrections to the *Watch-towers* and the infamous wife-swapping episode.

*Jesus, Omnipotens sempiterne & une Deus* covering March 20, 1607 to September 7, 1607 and containing the last records of Dee's magical experiments.

### §2. *Related Manuscripts.*

The following manuscripts are of general interest to the scholar of Dee's magical system:

SLOANE MS. 3677—Elias Ashmole's copy of Sloane MS. 3188.

SLOANE MS. 3678—Elias Ashmole's copy of Sloane MS. 3191.

SLOANE MS. 3189, *Liber Mysteriorum Sextus and Sanctus* or *The Book of Enoch revealed to John Dee by the Angels* which contains 49 double-sided tables of (apparently) random letters. It is in Edward Kelly's handwriting.

SLOANE MS. 2599—Copy of Sloane MS. 3189, possibly by Ashmole.

SLOANE MS. 78—contains fragments of Sloane MS. 3189.

Sloane MS. 2575—contains fragments of Sloane MS. 3189.

### §3. *More Related Manuscripts.*

I have not personally examined or researched the following manuscripts, but I include their references as points for future study. Some of the catalogue numbers may be out of date.

Sloane MS. 307—A collection of Enochian material from other manuscripts.

Sloane MS. 3190—A copy of the *True Relation* with notes.

Bodeleian MS. 8465aa (Black Catalogue 580)—*Collation of his printed actions with spirits with the original* MSS. (Ashmole).

Bodeleian MS. 8460* (Black Catalogue 1788, p 38, 65)—*Papers concerning the actions* (Ashmole).

Bodeleian MS. 8461* (Black Catalogue 1790, 1-28, 34 &c.)—*Papers concerning the actions* (Ashmole).

Bodeleian MS. 8462* *Papers concerning the actions* (Ashmole).

Bodeleian MS. 487 *Notes from his fifth book of Mysteries* (Ashmole).

Ashmole MS. 580—Ashmole's copy of *True Relation* with notes and cross references.

Ashmole MS. 1788—Various papers relating to the action, compiled by Ashmole.

Ashmole MS. 1790—Ashmole's observations and recollections concerning Dee's magical work.

### §4. *Published Works.*

The following published works also contributed to the writing of this volume:—

Meric Casaubon, ed., *A True and Faithful Relation of what passed for many Yeers Between Dr. John Dee and Some Spirits:* London, 1659; Republished by Askin: London, 1974. The published version of Cotton Appendix XLVI Parts 1 & 2.

Aleister Crowley, *The Equinox*, Weiser: New York, 1972, Vol. VIJ, pages 228 to 243 presents some scattered pieces of Sloane MS. 3191 with Golden Dawn elaborations. Volume VIIJ, pages 100-128 presents a 'self-pronouncing' interpretation of the Keys.

John Dee, *The Hieroglyphic Monad*, Weiser: New York, 1975; Dee's early philosophical-magical speculations.

John Dee, *The Mathemitical Præface to the Elements of Geometrie of Euclid of Megara*, Science History Publications: New York, 1975; John Dee's most influential work , but only marginally concerned with magic.

Peter J. French, *John Dee, The World of an Elizabethian Magus*, Routledge and Kegan Paul: London, 1972; A definitive look at Dee's life, including an excellent bibliography of manuscripts and published works about Dee.

James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee*, AMS Press: London, 1968; Another of Dee's diaries, along with a catalogue of the books and manuscripts in his collection prior to its partial destruction.

Donald C. Laycock, *The Complete Enochian Dictionary*, Askin: London, 1978; Contains an accurate transcription of the

Angelical Keys in Sloane MS. 3191, but without pronunciation marks or lacunæ. The English rendering has been modernized. The dictionary also references Crowley's 'phonetic' Angelical. It includes an excellent bibliography of recent minor publications dealing with Enochian matters.

Israel Regardie, ed., *The Golden Dawn*, Llewellyn Publications: St. Paul, 1971; Book Nine contais an overview of then baroque Golden Dawn 'Enochian' magic, loosely based on Dee's original system. A version of the Keys is also included.

Leo Vinci, *GMICALZOMA! An Enochian Dictionary*, Regency Press: London & New York, 1976; An exhaustive early dictionary.

A. E. Waite, ed., *The Alchemical Writings of Edward Kelly*, Weiser: New York, 1975; provides a contrast to Kelly's work with Dee.

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Author: John Dee

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Language: English

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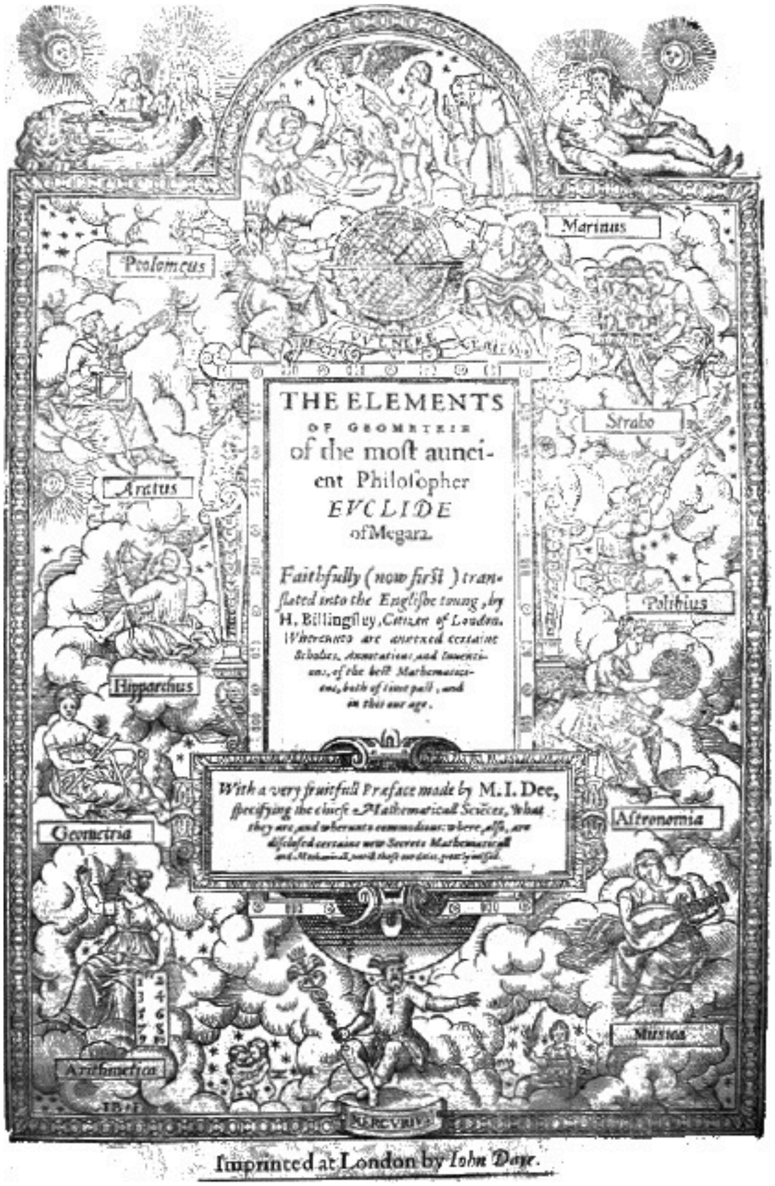
The variation in text sizes is as in the original.

In the printed book, all sidenotes were shown in the outer margin. For this e-text, they have been divided. Text sidenotes—including single numerals—are in the right margin; symbols are on the left, along with page numbers. The continuous quotation marks could not be reproduced, so they are shown as oversized open quotes “ and close quotes ” in the left margin.

The original book did not have numbered pages. Instead it labeled all recto (right-side) pages, grouped into six eight-page signatures. The signatures themselves have an unusual sequence: ☞ (pointing finger); * (asterisk); a; b; c; A. The verso (left-side) pages were unmarked; they are identified here as ||. The final page was an unnumbered foldout, about twice the size of a normal page.

Unless otherwise noted, spelling and punctuation are unchanged. A few specific notes are given at the end of the text, along with those passages of Euclid identified by number.


Ptolomeus
Marinus
Strabo
Aratus
Polibius
Hipparchus
Geometria
Astronomia
Arithmetica
Musica
MERCVRIVS
1570

THE ELEMENTS
OF GEOMETRIE
of the moſt aunci-
ent Philoſopher
*EVCLIDE*
of Megara.

*Faithfully (now firſt) tranſlated into the Engliſhe toung, by*
H. Billingſley, *Citizen of London.*
*Whereunto are annexed certaine Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.*

*With a very fruitfull Præface made by* M. I. Dee, *ſpecifying the chiefe Mathematicall Sciẽces, what they are, and wherunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.*

Imprinted at London by *Iohn Daye.*

Title Page Text

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### ❧ The Translator to the Reader.

*Here is (gentle Reader) nothing (the word of God onely set apart) which so much beautifieth and adorneth the soule and minde of mã, as doth the knowledge of good artes and sciences: as the knowledge of naturall and*

*morall Philosophie. The one setteth before our eyes, the creatures of God, both in the heauens aboue, and in the earth beneath: in which as in a glasse, we beholde the exceding maiestie and wisedome of God, in adorning and beautifying them as we see: in geuing vnto them such wonderfull and manifolde proprieties, and naturall workinges, and that so diuersly and in such varietie: farther in maintaining and conseruing them continually, whereby to praise and adore him, as by S. Paule we are taught. The other teacheth vs rules and preceptes of vertue, how, in common life amongest men, we ought to walke vprightly: what dueties pertaine to our selues, what pertaine to the gouernment or good order both of an housholde, and also of a citie or common wealth. The reading likewise of histories, conduceth not a litle, to the adorning of the soule & minde of man, a studie of all men cõmended: by it are seene and knowen the artes and doinges of infinite wise men gone before vs. In histories are contained infinite examples of heroicall vertues to be of vs followed, and horrible examples of vices to be of vs eschewed. Many other artes also there are which beautifie the minde of man: but of all other none do more garnishe & beautifie it, then those artes which are called Mathematicall. Unto the knowledge of which no man can attaine, without the perfecte knowledge and instruction of the principles, groundes, and Elementes of Geometrie. But perfectly to be instructed in them, requireth diligent studie and reading of olde auncient authors. Amongest which, none for a beginner is to be preferred before the most auncient Philosopher* Euclide *of* Megara*. For of all others he hath in a true methode and iuste order, gathered together whatsoeuer any before him had of these Elementes written: inuenting also and adding many thinges of his owne: wherby he hath in due forme accomplished the arte: first geuing definitions, principles, & groundes, wherof he deduceth his Propositions or conclusions, in such wonderfull wise, that that which goeth before, is of necessitie required to the proufe of that which followeth. So that without the diligent studie of* Euclides *Elementes, it is impossible to attaine vnto the perfecte knowledge of Geometrie, and consequently of any of the other Mathematicall sciences. Wherefore considering the want & lacke of such good authors hitherto in our Englishe tounge, lamenting also the negligence, and lacke of zeale to their countrey in those of our nation, to whom God hath geuen both knowledge, & also abilitie to translate into our tounge, and to publishe*

*abroad such good authors, and bookes (the chiefe instrumentes of all learninges): seing moreouer that many good wittes both of gentlemen and of others of all degrees, much desirous and studious of these artes, and seeking for them as much as they can, sparing no paines, and yet frustrate of their intent, by no meanes attaining to that which they seeke: I haue for their sakes, with some charge & great trauaile, faithfully translated into our vulgare toũge, & set abroad in Print, this booke of* Euclide*. Whereunto I haue added easie and plaine declarations and examples by figures, of the definitions. In which booke also ye shall in due place finde manifolde additions, Scholies, Annotations, and Inuentions: which I haue gathered out of many of the most famous & chiefe Mathematiciẽs, both of old time, and in our age: as by diligent reading it in course, ye shall well perceaue. The fruite and gaine which I require for these my paines and trauaile, shall be nothing els, but onely that thou gentle reader, will gratefully accept the same: and that thou mayest thereby receaue some profite: and moreouer to excite and stirre vp others learned, to do the like, & to take paines in that behalfe. By meanes wherof, our Englishe tounge shall no lesse be enriched with good Authors, then are other straunge tounges: as the Dutch, French, Italian, and Spanishe: in which are red all good authors in a maner, found amongest the Grekes or Latines. Which is the chiefest cause, that amongest thẽ do florishe so many cunning and skilfull men, in the inuentions of straunge and wonderfull thinges, as in these our daies we see there do. Which fruite and gaine if I attaine vnto, it shall encourage me hereafter, in such like sort to translate, and set abroad some other good authors, both pertaining to religion (as partly I haue already done) and also pertaining to the Mathematicall Artes.*
*Thus gentle reader farewell.*

(?¿)

## ❧ TO THE VNFAINED LOVERS of truthe, and constant Studentes of Noble *Sciences,* IOHN DEE *of London, hartily* wisheth grace from heauen, and most prosperous *successe in all their honest attemptes and* exercises.

Diuine *Plato*, the great Master of many worthy Philosophers, and the constant auoucher, and pithy perswader of *Vnum*, *Bonum*, and *Ens*: in his Schole and Academie, sundry times (besides his ordinary Scholers) was visited of a certaine kinde of men, allured by the noble fame of *Plato*, and the great commendation of hys profound and profitable doctrine. But when such Hearers, after long harkening to him, perceaued, that the drift of his discourses issued out, to conclude, this *Vnum*, *Bonum*, and *Ens*, to be Spirituall, Infinite, Æternall, Omnipotent, &c. Nothyng beyng alledged or expressed, How, worldly goods: how, worldly dignitie: how, health, Strẽgth or lustines of body: nor yet the meanes, how a merueilous sensible and bodyly blysse and felicitie hereafter, might be atteyned: Straightway, the fantasies of those hearers, were dampt: their opinion of *Plato*, was clene chaunged: yea his doctrine was by them despised: and his schole, no more of them visited. Which thing, his Scholer, *Aristotle*, narrowly cõsidering, founde the cause therof, to be, For that they had no forwarnyng and information, in generall, whereto his doctrine tended. For, so, might they haue had occasion, either to haue forborne his schole hauntyng: (if they, then, had misliked his Scope and purpose) or constantly to haue continued therin: to their full satisfaction: if such his finall scope & intent, had ben to their desire. Wherfore, *Aristotle*, euer, after that, vsed in brief, to forewarne his owne Scholers and hearers, both of what matter, and also to what ende, he tooke in hand to speake, or teach. While I consider the diuerse trades of these two excellent Philosophers (and am most sure, both, that *Plato* right well, otherwise could teach: and that *Aristotle* mought boldely, with his hearers, haue dealt in like sorte as *Plato* did) I am in no little pang of perplexitie: Bycause, that, which I mislike, is most easy for me to performe (and to haue *Plato* for my exãple.) And that, which I know to be most commendable: and (in this first bringyng, into common handling, the *Artes Mathematicall*) to be most necessary: is full of great difficultie and sundry daungers. Yet, neither do I think it mete, for so straunge matter (as now is ment to be published) and to so straunge an audience, to be bluntly, at first, put forth, without a peculiar Preface: Nor (Imitatyng *Aristotle*) well can I hope, that accordyng to the amplenes and dignitie of the *State Mathematicall*, I am able, either playnly to prescribe the materiall boundes: or precisely to expresse the chief purposes, and most wonderfull applications therof. And though I am sure, that such as did shrinke from *Plato* his schole, after they had perceiued his finall conclusion, would in these thinges haue ben his most diligent hearers (so infinitely mought their desires, in fine and at length, by our *Artes Mathematicall* be satisfied) yet, by this my Præface & forewarnyng, Aswell all such, may (to their great behofe) the soner, hither be allured: as also the *Pythagoricall*, and *Platonicall* perfect scholer, and the constant profound Philosopher, with more ease and spede, may (like the Bee,) gather, hereby, both wax and hony.

Wherfore, seyng I finde great occasion (for the causes alleged, and farder, in respect of my *Art Mathematike generall*) to vse a certaine forewarnyng and Præface, whose content shalbe, that mighty, most plesaunt, and frutefull *Mathematicall Tree*, with his chief armes and second (grifted) braunches: Both, what euery one is, and also, what commodity, in generall, is to be looked for, aswell of griff as stocke: And forasmuch as this enterprise is so great, that, to this our tyme, it neuer was (to my knowledge) by any achieued: And also it is most hard, in these our drery dayes, to such rare and straunge Artes, to wyn due and common credit: Neuertheles, if, for my sincere endeuour to satisfie your honest expectation, you will but lend me your thãkefull mynde a while: and, to such matter as, for this time, my penne (with spede) is hable to deliuer, apply your eye or eare attentifely: perchaunce, at once, and for the first salutyng, this Preface you will finde a lesson long enough. And either you will, for a second (by this) be made much the apter: or shortly become, well hable your selues, of the lyons claw, to coniecture his royall symmetrie, and farder propertie. Now then, gentle, my frendes, and countrey men, Turne your eyes, and bend your myndes to that doctrine, which for our present purpose, my simple talent is hable to yeld you.

*The int*
*this Pr*

All thinges which are, & haue beyng, are found vnder a triple diuersitie generall. For, either, they are demed Supernaturall, Naturall, or, of a third being. Thinges Supernaturall, are immateriall, simple, indiuisible, incorruptible, & vnchangeable. Things Naturall, are materiall, compounded, diuisible, corruptible, and chaungeable. Thinges Supernaturall, are, of the minde onely, comprehended: Things Naturall, of the sense exterior, ar hable to be perceiued. In thinges Naturall, probabilitie and coniecture hath place: But in things Supernaturall, chief demõstration, & most sure Science is to be had. By which properties & comparasons of these two, more easily may be described, the state, condition, nature and property of those thinges, which, we before termed of a third being: which, by a peculier name also, are called *Thynges Mathematicall*. For, these, beyng (in a maner) middle, betwene thinges supernaturall and naturall: are not so absolute and excellent, as thinges supernatural: Nor yet so base and grosse, as things naturall: But are thinges immateriall: and neuerthelesse, by materiall things hable somewhat to be signified. And though their particular Images, by Art, are aggregable and diuisible: yet the generall *Formes*, notwithstandyng, are constant, vnchaungeable, vntrãsformable, and incorruptible. Neither of the sense, can they, at any tyme, be perceiued or iudged. Nor yet, for all that, in the royall mynde of man, first conceiued. But, surmountyng the imperfectiõ of coniecture, weenyng and opinion: and commyng short of high intellectuall cõceptiõ, are the Mercurial fruite of *Dianœticall* discourse, in perfect imagination subsistyng. A meruaylous newtralitie haue these thinges *Mathematicall*, and also a straunge participatiõ betwene thinges supernaturall, immortall, intellectual, simple and indiuisible: and thynges naturall, mortall, sensible, compounded and diuisible. Probabilitie and sensible prose, may well serue in thinges naturall: and is commendable: In Mathematicall reasoninges, a probable Argument, is nothyng regarded: nor yet the testimony of sense, any whit credited: But onely a perfect demonstration, of truthes certaine, necessary, and inuincible: vniuersally and necessaryly concluded: is allowed as sufficient for an Argument exactly and purely Mathematical.

Of *Mathematicall* thinges, are two principall kindes: namely, *Number*, and *Magnitude*. *Number*, we define, to be, a certayne Mathematicall Sũme, of *Vnits*. And, an *Vnit*, is that thing Mathematicall, Indiuisible, by participation of some likenes of whose property, any thing, which is in deede, or is counted One, may resonably be called One. We account an

*Numbe*

*Note the*
*Vnit, to e*
*the Greke*

*Vnit*, a thing *Mathematicall*, though it be no Number, and also indiuisible: because, of it, materially, Number doth consist: which, principally, is a thing *Mathematicall*. *Magnitude* is a thing *Mathematicall*, by participation of some likenes of whose nature, any thing is iudged long, broade, or thicke. A thicke *Magnitude* we call a *Solide*, or a *Body*. What *Magnitude* so euer, is Solide or Thicke, is also broade, & long. A broade magnitude, we call a *Superficies* or a Plaine. Euery playne magnitude, hath also length. A long magnitude, we terme a *Line*. A *Line* is neither thicke nor broade, but onely long: Euery certayne Line, hath two endes: The endes of a line, are *Pointes* called. A *Point*, is a thing *Mathematicall*, indiuisible, which may haue a certayne determined situation. If a Poynt moue from a determined situation, the way wherein it moued, is also a *Line*: mathematically produced, whereupon, of the auncient Mathematiciens, a *Line* is called the race or course of a *Point*. A Poynt we define, by the name of a thing Mathematicall: though it be no Magnitude, and indiuisible: because it is the propre ende, and bound of a Line: which is a true *Magnitude*. And *Magnitude* we may define to be that thing *Mathematicall*, which is diuisible for euer, in partes diuisible, long, broade or thicke. Therefore though a Poynt be no *Magnitude*, yet *Terminatiuely*, we recken it a thing *Mathematicall* (as I sayd) by reason it is properly the end, and bound of a line. Neither *Number*, nor *Magnitude*, haue any Materialitie. First, we will consider of *Number*, and of the Science *Mathematicall*, to it appropriate, called *Arithmetike*: and afterward of *Magnitude*, and his Science, called *Geometrie*. But that name contenteth me not: whereof a word or two hereafter shall be sayd. How Immateriall and free from all matter, *Number* is, who doth not perceaue? yea, who doth not wonderfully wõder at it? For, neither pure *Element*, nor *Aristoteles, Quinta Essentia*, is hable to serue for Number, as his propre matter. Nor yet the puritie and simplenes of Substance Spirituall or Angelicall, will be found propre enough thereto. And therefore the great & godly Philosopher *Anitius Boetius*, sayd: *Omnia quæcunq*$^{ue}$ *a primæua rerum natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo Conditoris Exemplar*. That is: *All thinges (which from the very first originall being of thinges, haue bene framed and made) do appeare to be Formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator*. O comfortable allurement, O rauishing

*& not Vn*
*haue all,*
*commonl*
*vsed.*

*Magnit*

*A point*

*A Line.*

*Magnit*

perswasion, to deale with a Science, whose Subiect, is so Auncient, so pure, so excellent, so surmounting all creatures, so vsed of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distinct partes, properties, natures, and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalitie* of their being and state. By *Numbers* propertie therefore, of vs, by all possible meanes, (to the perfection of the Science) learned, we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall. Part of this profound and diuine Science, had *Ioachim* the Prophesier atteyned vnto: by *Numbers Formall, Naturall*, and *Rationall*, forseyng, concludyng, and forshewyng great particular euents, long before their comming. His bookes yet remainyng, hereof, are good profe: And the noble Earle of *Mirandula*, (besides that,) a sufficient witnesse: that *Ioachim, in his prophesies, proceded by no other way, then by Numbers Formall*. And this Earle hym selfe, in Rome, *set vp 900. Conclusions, in all kinde of Sciences, openly to be disputed of: and among the rest, in his Conclusions *Mathematicall*, (in the eleuenth Conclusion) hath in Latin, this English sentence. *By Numbers, a way is had, to the searchyng out, and vnderstandyng of euery thyng, hable to be knowen. For the verifying of which Conclusion, I promise to aunswere to the 74. Questions, vnder written, by the way of Numbers*. Which Cõclusions, I omit here to rehearse: aswell auoidyng superfluous prolixitie: as, bycause *Ioannes Picus, workes*, are commonly had. But, in any case, I would wish that those Conclusions were red diligently, and perceiued of such, as are earnest Obseruers and Considerers of the constant law of nũbers: which is planted in thyngs Naturall and Supernaturall: and is prescribed to all Creatures, inuiolably to be kept. For, so, besides many other thinges, in those Conclusions to be marked, it would apeare, how sincerely, & within my boundes, I disclose the wonderfull mysteries, by numbers, to be atteyned vnto.

*Ano. 1*

Of my former wordes, easy it is to be gathered, that *Number* hath a treble state: One, in the Creator: an other in euery Creature (in respect of his complete constitution:) and the third, in Spirituall and Angelicall

Myndes, and in the Soule of mã. In the first and third state, *Number*, is termed *Number Numbryng*. But in all Creatures, otherwise, *Number*, is termed *Nũber Numbred*. And in our Soule, Nũber beareth such a swaye, and hath such an affinitie therwith: that some of the old *Philosophers* taught, *Mans Soule, to be a Number mouyng it selfe*. And in dede, in vs, though it be a very Accident: yet such an Accident it is, that before all Creatures it had perfect beyng, in the Creator, Sempiternally. *Number Numbryng* therfore, is the discretion discerning, and distincting of thinges. But in God the Creator, This discretion, in the beginnyng, produced orderly and distinctly all thinges. For his *Numbryng*, then, was his Creatyng of all thinges. And his Continuall *Numbryng*, of all thinges, is the Conseruation of them in being: And, where and when he will lacke an *Vnit*: there and then, that particular thyng shalbe *Discreated*. Here I stay. But our Seuerallyng, distinctyng, and *Numbryng*, createth nothyng: but of Multitude considered, maketh certaine and distinct determination. And albeit these thynges be waighty and truthes of great importance, yet (by the infinite goodnes of the Almighty *Ternarie*,) Artificiall Methods and easy wayes are made, by which the zelous Philosopher, may wyn nere this Riuerish *Ida*, this Mountayne of Contemplation: and more then Contemplation. And also, though *Number*, be a thyng so Immateriall, so diuine, and æternall: yet by degrees, by litle and litle, stretchyng forth, and applying some likenes of it, as first, to thinges Spirituall: and then, bryngyng it lower, to thynges sensibly perceiued: as of a momentanye sounde iterated: then to the least thynges that may be seen, numerable: And at length, (most grossely,) to a multitude of any corporall thynges seen, or felt: and so, of these grosse and sensible thynges, we are trayned to learne a certaine Image or likenes of numbers: and to vse Arte in them to our pleasure and proffit. So grosse is our conuersation, and dull is our apprehension: while mortall Sense, in vs, ruleth the common wealth of our litle world. Hereby we say, Three Lyons, are three: or a *Ternarie*. Three Egles, are three, or a *Ternarie*. Which* *Ternaries*, are eche, the *Vnion*, *knot*, and *Vniformitie*, of three discrete and distinct *Vnits*. That is, we may in eche *Ternarie*, thrise, seuerally pointe, and shew a part, *One*, *One*, and *One*. Where, in Numbryng, we say One, two, Three. But how farre, these visible Ones, do differre from our Indiuisible Vnits (in pure *Arithmetike*, principally considered) no man is ignorant. Yet from these grosse and materiall thynges, may we be led vpward, by degrees, so, informyng our rude Imagination, toward the cõceiuyng of *Numbers*, absolutely (:Not supposing, nor admixtyng any thyng created, Corporall or Spirituall, to support, conteyne, or represent those *Numbers* imagined:) that at length, we may be hable, to finde the number of our owne name, gloriously exemplified and registred in the booke of the *Trinitie* most blessed and æternall.

But farder vnderstand, that vulgar Practisers, haue Numbers, otherwise,
in sundry Considerations: and extend their name farder, then to
Numbers, whose least part is an *Vnit*. For the common Logist,
Reckenmaster, or Arithmeticien, in hys vsing of Numbers: of an Vnit,
imagineth lesse partes: and calleth them *Fractions*. As of an *Vnit*, he
maketh an halfe, and thus noteth it, ½. and so of other, (infinitely
diuerse) partes of an *Vnit*. Yea and farder, hath, *Fractions of Fractions.*
*&c*. And, forasmuch, as, *Addition*, *Substraction*, *Multiplication*, *Diuision*
and *Extraction of Rotes*, are the chief, and sufficient partes of
*Arithmetike*: which is, the *Science that demonstrateth the properties, of* *Arithm*
*Numbers, and all operatiõs, in numbers to be performed*: How often,
therfore, these fiue sundry sortes of Operations, do, for the most part, of *Note.*
their execution, differre from the fiue operations of like generall property
and name, in our Whole numbers practisable, So often, (for a more
distinct doctrine) we, vulgarly account and name it, an other kynde of
*Arithmetike*. And by this reason: the Consideration, doctrine, and *1.*
working, in whole numbers onely: where, of an *Vnit*, is no lesse part to
be allowed: is named (as it were) an *Arithmetike* by it selfe. And so of
the *Arithmetike of Fractions*. In lyke sorte, the necessary, wonderfull and *2.*
Secret doctrine of Proportion, and proportionalytie hath purchased vnto
it selfe a peculier maner of handlyng and workyng: and so may seme an
other forme of *Arithmetike*. Moreouer, the *Astronomers*, for spede and *3.*
more commodious calculation, haue deuised a peculier maner of
orderyng nũbers, about theyr circular motions, by Sexagenes, and
Sexagesmes. By Signes, Degrees and Minutes &c. which commonly is
called the *Arithmetike* of *Astronomical* or *Phisicall Fractions*. That, haue
I briefly noted, by the name of *Arithmetike Circular*. Bycause it is also
vsed in circles, not *Astronomicall. &c.* Practise hath led *Numbers* farder, *4.*
and hath framed them, to take vpon them, the shew of *Magnitudes*
propertie: Which is *Incommensurabilitie* and *Irrationalitie*. (For in pure
*Arithmetike*, an *Vnit*, is the common Measure of all Numbers.) And,
here, Nũbers are become, as Lynes, Playnes and Solides: some tymes
*Rationall*, some tymes *Irrationall*. And haue propre and peculier
characters, (as $^{2}\surd$. $^{3}\surd$. and so of other. [A] Which is to signifie *Rote Square,*

*Rote Cubik: and so forth*:) & propre and peculier fashions in the fiue principall partes: Wherfore the practiser, estemeth this, a diuerse *Arithmetike* from the other. Practise bryngeth in, here, diuerse compoundyng of Numbers: as some tyme, two, three, foure (or more) *Radicall* nũbers, diuersly knit, by signes, of More & Lesse: as thus $^{2}\surd 12 + {}^{3}\surd 15$. Or thus $^{4}\surd 19 + {}^{3}\surd 12 - {}^{2}\surd 2$. &c. And some tyme with whole numbers, or fractions of whole Number, amõg them: as $20 + {}^{2}\surd 24$. $^{3}\surd 16 + 33 - {}^{2}\surd 10$. $^{4}\surd 44 + 12\tfrac{1}{4} + {}^{3}\surd 9$. And so, infinitely, may hap the varietie. After this: Both the one and the other hath fractions incident: and so is this *Arithmetike* greately enlarged, by diuerse exhibityng and vse of Compositions and mixtynges. Consider how, I (beyng desirous to deliuer the student from error and Cauillation) do giue to this *Practise*, the name of the *Arithmetike of Radicall numbers*: Not, of *Irrationall* or *Surd Numbers*: which other while, are Rationall: though they haue the Signe of a Rote before them, which, *Arithmetike* of whole Numbers most vsuall, would say they had no such Roote: and so account them *Surd Numbers*: which, generally spokẽ, is vntrue: as *Euclides* tenth booke may teach you. Therfore to call them, generally, *Radicall Numbers*, (by reason of the signe $\surd$. prefixed,) is a sure way: and a sufficient generall distinction from all other ordryng and vsing of Numbers: And yet (beside all this) Consider: the infinite desire of knowledge, and incredible power of mans Search and Capacitye: how, they, ioyntly haue waded farder (by mixtyng of speculation and practise) and haue found out, and atteyned to the very chief perfection (almost) of *Numbers* Practicall vse. Which thing, is well to be perceiued in that great Arithmeticall Arte of *Æquation*: commonly called the *Rule of Coss.* or *Algebra*. The Latines termed it, *Regulam Rei & Census*, that is, the *Rule of the thyng and his value*. With an apt name: comprehendyng the first and last pointes of the worke. And the vulgar names, both in Italian, Frenche and Spanish, depend (in namyng it,) vpon the signification of the Latin word, *Res*: *A thing*: vnleast they vse the name of *Algebra*. And therin (commonly) is a dubble error. The one, of them, which thinke it to be of *Geber* his inuentyng: the other of such as call it *Algebra*. For, first, though *Geber* for his great skill in Numbers, Geometry, Astronomy, and other maruailous Artes, mought haue semed hable to haue first deuised the sayd Rule: and also the name carryeth with it a very nere likenes of *Geber* his name: yet true it is, that a *Greke* Philosopher and

Mathematicien, named *Diophantus*, before *Geber* his tyme, wrote 13. bookes therof (of which, six are yet extant: and I had them to *vse, of the famous Mathematicien, and my great frende, *Petrus Montaureus*:) And secondly, the very name, is *Algiebar*, and not *Algebra*: as by the Arabien *Auicen*, may be proued: who hath these precise wordes in Latine, by *Andreas Alpagus* (most perfect in the Arabik tung) so translated. *Scientia faciendi Algiebar & Almachabel. i. Scientia inueniendi numerum ignotum, per additionem Numeri, & diuisionem & æquationem*. Which is to say: *The Science of workyng Algiebar and Almachabel*, that is, the *Science of findyng an vnknowen number, by Addyng of a Number, & Diuision & æquation*. Here haue you the name: and also the principall partes of the Rule, touched. To name it, *The rule, or Art of Æquation*, doth signifie the middle part and the State of the Rule. This Rule, hath his peculier Characters: and the principal partes of *Arithmetike*, to it appertayning, do differre from the other *Arithmeticall operations*. This *Arithmetike, hath Nũbers* Simple, Cõpound, Mixt: and Fractions, accordingly. This Rule, and *Arithmetike of Algiebar*, is so profound, so generall and so (in maner) conteyneth the whole power of Numbers Application practicall: that mans witt, can deale with nothyng, more proffitable about numbers: nor match, with a thyng, more mete for the diuine force of the Soule, (in humane Studies, affaires, or exercises) to be tryed in. Perchaunce you looked for, (long ere now,) to haue had some particular profe, or euident testimony of the vse, proffit and Commodity of Arithmetike vulgar, in the Common lyfe and trade of men. Therto, then, I will now frame my selfe: But herein great care I haue, least length of sundry profes, might make you deme, that either I did misdoute your zelous mynde to vertues schole: or els mistrust your hable witts, by some, to gesse much more. A profe then, foure, fiue, or six, such, will I bryng, as any reasonable man, therwith may be persuaded, to loue & honor, yea learne and exercise the excellent Science of *Arithmetike*.

* *Anno*

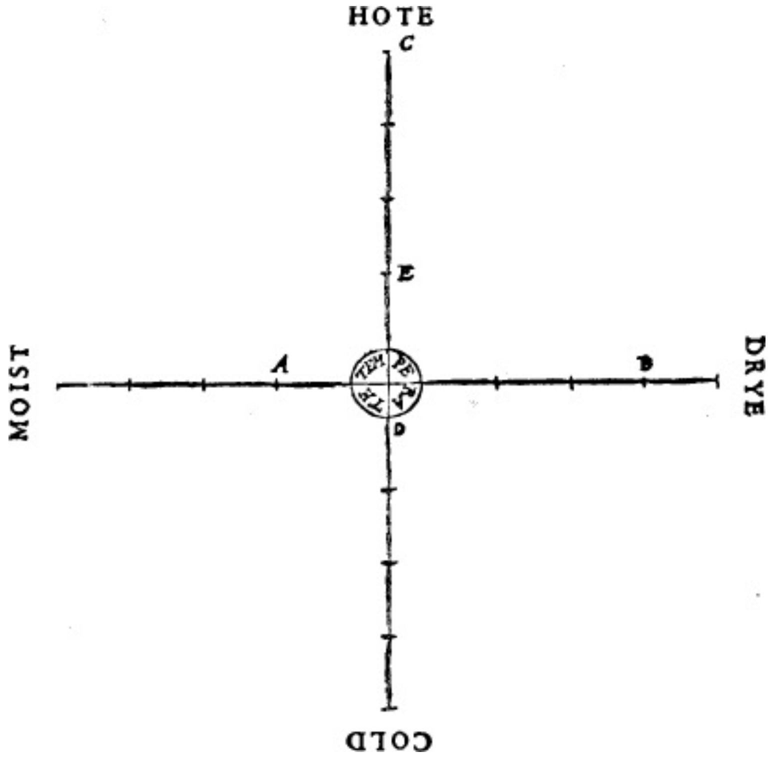
*5.*

And first: who, nerer at hand, can be a better witnesse of the frute receiued by *Arithmetike*, then all kynde of Marchants? Though not all, alike, either nede it, or vse it. How could they forbeare the vse and helpe of the Rule, called the Golden Rule? Simple and Compounde: both forward and backward? How might they misse *Arithmeticall* helpe in the Rules of Felowshyp: either without tyme, or with tyme? and betwene the Marchant & his Factor? The Rules of Bartering in wares onely: or part in wares, and part in money, would they gladly want? Our Marchant venturers, and Trauaylers ouer Sea, how could they order their doynges iustly and without losse, vnleast certaine and generall Rules for Exchaũge of money, and Rechaunge, were, for their vse, deuised? The Rule of Alligation, in how sundry cases, doth it conclude for them, such precise verities, as neither by naturall witt, nor other experience, they, were hable, els, to know? And (with the Marchant then to make an end) how ample & wonderfull is the Rule of False positions? especially as it is now, by two excellent Mathematiciens (of my familier acquayntance in their life time) enlarged? I meane *Gemma Frisius*, and *Simon Iacob*. Who can either in brief conclude, the generall and Capitall Rules? or who can Imagine the Myriades of sundry Cases, and particular examples, in Act and earnest, continually wrought, tried and concluded by the forenamed Rules, onely? How sundry other *Arithmeticall practises*, are commonly in Marchantes handes, and knowledge: They them selues, can, at large, testifie.

The Mintmaster, and Goldsmith, in their Mixture of Metals, either of diuerse kindes, or diuerse values: how are they, or may they, exactly be directed, and meruailously pleasured, if *Arithmetike* be their guide? And the honorable Phisiciãs, will gladly confesse them selues, much beholding to the Science of *Arithmetike*, and that sundry wayes: But chiefly in their Art of Graduation, and compounde Medicines. And though *Galenus*, *Auerrois*, *Arnoldus*, *Lullus*, and other haue published their positions, aswell in the quantities of the Degrees aboue Temperament, as in the Rules, concluding the new *Forme* resulting: yet a more precise, commodious, and easy *Method*, is extant: by a Countreyman of ours (aboue 200. yeares ago) inuented. And forasmuch as I am vncertaine, who hath the same: or when that litle Latin treatise, (as the Author writ it,) shall come to be Printed: (Both to declare the desire I haue to pleasure my Countrey, wherin I may: and also, for very good profe of Numbers vse, in this most subtile and frutefull, Philosophicall Conclusion,) I entend in the meane while, most briefly, and with my farder helpe, to communicate the pith therof vnto you.

*R. B.*

First describe a circle: whose diameter let be an inch. Diuide the Circumference into foure equall partes. Frõ the Center, by those 4. sections, extend 4. right lines: eche of 4. inches and a halfe long: or of as many as you liste, aboue 4. without the circumference of the circle: So that they shall be of 4. inches long (at the least) without the Circle. Make good euident markes, at euery inches end. If you list, you may subdiuide the inches againe into 10. or 12. smaller partes, equall. At the endes of the lines, write the names of the 4. principall elementall Qualities. *Hote* and *Colde*, one against the other. And likewise *Moyst* and *Dry*, one against the other. And in the Circle write *Temperate*. Which *Temperature* hath a good Latitude: as appeareth by the Complexion of man. And therefore we haue allowed vnto it, the foresayd Circle: and not a point Mathematicall or Physicall. [B]



Now, when you haue two thinges Miscible, whose degrees are * truely knowen: Of necessitie, either they are of one Quantitie and waight, or of diuerse. If they be of one Quantitie and waight: whether their formes, be Contrary Qualities, or of one kinde (but of diuerse intentions and degrees) or a *Temperate*, and a Contrary, *The forme resulting of their Mixture, is in the Middle betwene the degrees of the formes mixt*. As for example, let *A*, be *Moist* in the first degree: and *B*, *Dry* in the third degree. Adde 1. and 3. that maketh 4: the halfe or middle of 4. is 2. This 2. is the middle, equally distant from *A* and *B* (for the **Temperament* is counted none. And for it, you must put a Ciphre, if at any time, it be in mixture). Counting then from *B*, 2. degrees, toward *A*: you finde it to be *Dry* in the first degree: So is the *Forme resulting* of the Mixture of *A*,

* *Take*
*part of*
*counsa*
*his boo*
*Q. Ess*

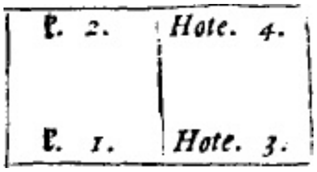
* *Note.*

and *B*, in our example. I will geue you an other example. Suppose, you haue two thinges, as *C*, and *D*: and of *C*, the Heate to be in the 4. degree: and of *D*, the Colde, to be remisse, euen vnto the *Temperament*. Now, for *C*, you take 4: and for *D*, you take a Ciphre: which, added vnto 4, yeldeth onely 4. The middle, or halfe, whereof, is 2. Wherefore the *Forme resulting* of *C*, and *D*, is Hote in the second degree: for, 2. degrees, accounted from *C*, toward *D*, ende iuste in the 2. degree of heate. Of the third maner, I will geue also an example: which let be this: I haue a liquid Medicine whose Qualitie of heate is in the 4. degree exalted: as was *C*, in the example foregoing: and an other liquid Medicine I haue: whose Qualitie, is heate, in the first degree. Of eche of these, I mixt a like quantitie: Subtract here, the lesse frõ the more: and the residue diuide into two equall partes: whereof, the one part, either added to the lesse, or subtracted from the higher degree, doth produce the degree of the Forme resulting, by this mixture of *C*, and *E*. As, if from 4. ye abate 1. there resteth 3. the halfe of 3. is 1½: Adde to 1. this 1½: you haue 2½. Or subtract from 4. this 1½: you haue likewise 2½ remayning. Which declareth, the *Forme resulting*, to be *Heate*, in the middle of the third degree.

*Note.*

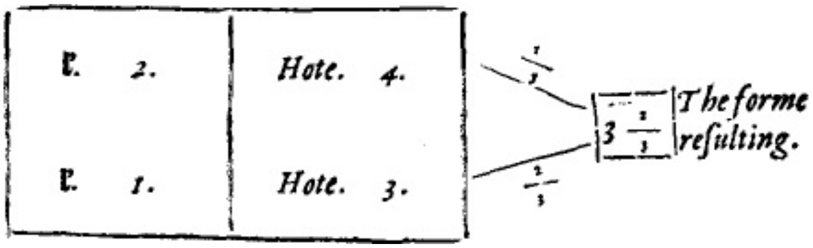
*The Se*
*Rule.*

But if the Quantities of two thinges Commixt, be diuerse, and the Intensions (of their Formes Miscible) be in diuerse degrees, and heigthes. (Whether those Formes be of one kinde, or of Contrary kindes, or of a Temperate and a Contrary, *What proportion is of the lesse quantitie to the greater, the same shall be of the difference, which is betwene the degree of the Forme resulting, and the degree of the greater quantitie of the thing miscible, to the difference, which is betwene the same degree of the Forme resulting, and the degree of the lesse quantitie*. As for example. Let two pound of Liquor be geuen, hote in the 4. degree: & one pound of Liquor be geuen, hote in the third degree. I would gladly know the Forme resulting, in the Mixture of these two Liquors. Set downe your nũbers in order, thus. Now by the rule of Algiebar, haue I deuised a very easie, briefe, and generall maner of working in this case. Let vs first, suppose that *Middle Forme resulting*, to be 1X: as that Rule teacheth. And because (by our Rule, here geuen) as the waight of 1. is to 2: So is the difference betwene 4. (the degree of the greater quantitie) and 1X: to the difference betwene 1X and 3: (the degree of the thing, in lesse quãtitie.



| | |
|---|---|
| ℓ. 2. | Hote. 4. |
| ℓ. 1. | Hote. 3. |

And with all, 1X, being alwayes in a certaine middell, betwene the two heigthes or degrees). For the first difference, I set 4-1X: and for the second, I set 1X-3. And, now againe, I say, as 1. is to 2. so is 4-1X to 1X-3. Wherfore, of these foure proportionall numbers, the first and the fourth Multiplied, one by the other, do make as much, as the second and the third Multiplied the one by the other. Let these Multiplications be made accordingly. And of the first and the fourth, we haue 1X-3. and of the second & the third, 8-2X. Wherfore, our Æquation is betwene 1X-3: and 8-2X. Which may be reduced, according to the Arte of Algiebar: as, here, adding 3. to eche part, geueth the Æquation, thus, 1X=11-2X. And yet againe, contracting, or Reducing it: Adde to eche part, 2X: Then haue you 3X æquall to 11: thus represented 3X=11. Wherefore, diuiding 11. by 3: the Quotient is 3⅔: the *Valew* of our 1X, *Coss*, or *Thing*, first supposed. And that is the heigth, or Intension of the *Forme resulting:* which is, *Heate*, in two thirdes of the fourth degree: And here I set the shew of the worke in conclusion, thus. The proufe hereof is easie: by subtracting 3. from 3⅔, resteth ⅔. Subtracte the same heigth of the Forme resulting, (which is 3⅔) frõ 4: then resteth ⅓: You see, that ⅔ is double to ⅓: as 2.P. is double to 1.P. So should it be: by the rule here geuen. Note. As you added to eche part of the Æquation, 3: so if ye first added to eche part 2X, it would stand, 3X-3=8. And now adding to eche part 3: you haue (as afore) 3X=11.



And though I, here, speake onely of two thyngs Miscible: and most commonly mo then three, foure, fiue or six, (&c.) are to be Mixed: (and in one Compound to be reduced: & the Forme resultyng of the same, to serue the turne) yet these Rules are sufficient: duely repeated and iterated. In procedyng first, with any two: and then, with the Forme Resulting, and an other: & so forth: For, the last worke, concludeth the Forme resultyng of them all: I nede nothing to speake, of the Mixture (here supposed) what it is. Common Philosophie hath defined it, saying, *Mixtio est miscibilium, alteratorum, per minima coniunctorum, Vnio*. Euery word in the definition, is of great importance. I nede not also

*Note.*

spend any time, to shew, how, the other manner of distributing of degrees, doth agree to these Rules. Neither nede I of the farder vse belonging to the Crosse of Graduation (before described) in this place declare, vnto such as are capable of that, which I haue all ready sayd. Neither yet with examples specifie the Manifold varieties, by the foresayd two generall Rules, to be ordered. The witty and Studious, here, haue sufficient: And they which are not hable to atteine to this, without liuely teaching, and more in particular: would haue larger discoursing, then is mete in this place to be dealt withall: And other (perchaunce) with a proude snuffe will disdaine this litle: and would be vnthankefull for much more. I, therfore conclude: and wish such as haue modest and earnest Philosophicall mindes, to laude God highly for this: and to Meruayle, that the profoundest and subtilest point, concerning *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of *Algiebar*. Who can remaine, therfore vnpersuaded, to loue, alow, and honor the excellent Science of *Arithmetike*? For, here, you may perceiue that the litle finger of *Arithmetike*, is of more might and contriuing, then a hunderd thousand mens wittes, of the middle sorte, are hable to perfourme, or truely to conclude, with out helpe thereof.

Now will we farder, by the wise and valiant Capitaine, be certified, what helpe he hath, by the Rules of *Arithmetike*: in one of the Artes to him appertaining: And of the Grekes named Τακτικὴ. That is, the Skill of Ordring Souldiers in Battell ray after the best maner to all purposes. This Art so much dependeth vppon Numbers vse, and the Mathematicals, that *Ælianus* (the best writer therof,) in his worke, to the *Emperour Hadrianus*, by his perfection, in the Mathematicals, (beyng greater, then other before him had,) thinketh his booke to passe all other the excellent workes, written of that Art, vnto his dayes. For, of it, had written *Æneas*: *Cyneas* of *Thessaly*: *Pyrrhus Epirota*: and *Alexander* his sonne: *Clearchus*: *Pausanias*: *Euangelus*: *Polybius*, familier frende to *Scipio*: *Eupolemus*: *Iphicrates*, *Possidonius*: and very many other worthy Capitaines, Philosophers and Princes of Immortall fame and memory: Whose fayrest floure of their garland (in this feat) was *Arithmetike*: and a litle perceiuerance, in *Geometricall* Figures. But in many other cases doth *Arithmetike* stand the Capitaine in great stede. As in proportionyng of vittayles, for the Army, either remaining at a stay: or suddenly to be encreased with a certaine number of Souldiers: and for a certain tyme.

*Τακτικ*

Or by good Art to diminish his company, to make the victuals, longer to serue the remanent, & for a certaine determined tyme: if nede so require. And so in sundry his other accountes, Reckeninges, Measurynges, and proportionynges, the wise, expert, and Circumspect Capitaine will affirme the Science of *Arithmetike*, to be one of his chief Counsaylors, directers and aiders. Which thing (by good meanes) was euident to the Noble, the Couragious, the loyall, and Curteous *Iohn*, late Earle of Warwicke. Who was a yong Gentleman, throughly knowne to very few. Albeit his lusty valiantnes, force, and Skill in Chiualrous feates and exercises: his humblenes, and frendelynes to all men, were thinges, openly, of the world perceiued. But what rotes (otherwise,) vertue had fastened in his brest, what Rules of godly and honorable life he had framed to him selfe: what vices, (in some then liuing) notable, he tooke great care to eschew: what manly vertues, in other noble men, (florishing before his eyes,) he Sythingly aspired after: what prowesses he purposed and ment to achieue: with what feats and Artes, he began to furnish and fraught him selfe, for the better seruice of his Kyng and Countrey, both in peace & warre. These (I say) his Heroicall Meditations, forecastinges and determinations, no twayne, (I thinke) beside my selfe, can so perfectly, and truely report. And therfore, in Conscience, I count it my part, for the honor, preferment, & procuring of vertue (thus, briefly) to haue put his Name, in the Register of *Fame Immortall*.

To our purpose. This *Iohn*, by one of his actes (besides many other: both in England and Fraunce, by me, in him noted.) did disclose his harty loue to vertuous Sciences: and his noble intent, to excell in Martiall prowesse: When he, with humble request, and instant Solliciting: got the best Rules (either in time past by Greke or Romaine, or in our time vsed: and new Stratagemes therin deuised) for ordring of all Companies, summes and Numbers of mẽ, (Many, or few) with one kinde of weapon, or mo, appointed: with Artillery, or without: on horsebacke, or on fote: to giue, or take onset: to seem many, being few: to seem few, being many. To marche in battaile or Iornay: with many such feates, to Foughten field, Skarmoush, or Ambushe appartaining: And of all these, liuely designementes (most curiously) to be in velame parchement described: with Notes & peculier markes, as the Arte requireth: and all these Rules, and descriptions Arithmeticall, inclosed in a riche Case of Gold, he vsed to weare about his necke: as his Iuell most precious, and Counsaylour most trusty. Thus, *Arithmetike*, of him, was shryned in gold: Of *Numbers*

This nobl
dyed Ann
skarse of
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hauing no
his wife:
to the Du
Somerset

frute, he had good hope. Now, Numbers therfore innumerable, in *Numbers* prayse, his shryne shall finde.

What nede I, (for farder profe to you) of the Scholemasters of Iustice, to require testimony: how nedefull, how frutefull, how skillfull a thing *Arithmetike* is? I meane, the Lawyers of all sortes. Vndoubtedly, the Ciuilians, can meruaylously declare: how, neither the Auncient Romaine lawes, without good knowledge of *Numbers art*, can be perceiued: Nor (Iustice in infinite Cases) without due proportion, (narrowly considered,) is hable to be executed. How Iustly, & with great knowledge of Arte, did *Papinianus* institute a law of partition, and allowance, betwene man and wife after a diuorce? But how *Accursius*, *Baldus*, *Bartolus*, *Iason*, *Alexander*, and finally *Alciatus*, (being otherwise, notably well learned) do iumble, gesse, and erre, from the æquity, art and Intent of the lawmaker: *Arithmetike* can detect, and conuince: and clerely, make the truth to shine. Good *Bartolus*, tyred in the examining & proportioning of the matter: and with *Accursius* Glosse, much cumbred: burst out, and sayd: *Nulla est in toto libro, hac glossa difficilior: Cuius computationem nec Scholastici nec Doctores intelligunt. &c.* That is: *In the whole booke, there is no Glosse harder then this: Whose accoumpt or reckenyng, neither the Scholers, nor the Doctours vnderstand. &c.* What can they say of *Iulianus* law, *Si ita Scriptum. &c.* Of the Testators will iustly performing, betwene the wife, Sonne and daughter? How can they perceiue the æquitie of *Aphricanus*, *Arithmeticall* Reckening, where he treateth of *Lex Falcidia*? How can they deliuer him, from his Reprouers: and their maintainers: as *Ioannes*, *Accursius Hypolitus* and *Alciatus*? How Iustly and artificially, was *Africanus* reckening made? Proportionating to the Sommes bequeathed, the Contributions of eche part? Namely, for the hundred presently receiued, 17 1/7. And for the hundred, receiued after ten monethes, 12 6/7: which make the 30: which were to be cõtributed by the legataries to the heire. For, what proportion, 100 hath to 75: the same hath 17 1/7 to 12 6/7: Which is Sesquitertia: that is, as 4, to 3. which make 7. Wonderfull many places, in the Ciuile law, require an expert *Arithmeticien*, to vnderstand the deepe Iudgemẽt, & Iust determinatiõ of the Auncient Romaine Lawmakers. But much more expert ought he to be, who should be hable, to decide with æquitie, the infinite varietie of Cases, which do, or may happen, vnder euery one of those lawes and ordinances Ciuile. Hereby, easely, ye may now coniecture: that in the Canon law: and in the lawes of the Realme (which with vs, beare the chief Authoritie), Iustice and equity might be greately preferred, and skilfully executed, through due skill of Arithmetike, and proportions appertainyng. The worthy Philosophers, and prudent lawmakers (who haue written many bookes *De Republica:* How the best state of Common wealthes might be procured and mainteined,) haue very well determined of Iustice: (which, not onely, is the Base and foundacion of Common weales: but also the totall perfection of all our workes, words, and thoughtes:) defining it, to be that vertue, by which, to euery one, is rendred, that to him appertaineth. God challengeth this at our handes, to be honored as God: to be loued, as a father: to be feared as a Lord & master. Our neighbours proportiõ, is also prescribed of the Almighty lawmaker: which is, to do to other, euen as we would be done vnto. These proportions, are in Iustice necessary: in duety, commendable: and of Common wealthes, the life, strength, stay and florishing. *Aristotle* in his *Ethikes* (to fatch the sede of Iustice, and light of direction, to vse and execute the same) was fayne to fly to the perfection, and power of Numbers: for proportions Arithmeticall and Geometricall. *Plato* in his booke called *Epinomis* (which boke, is the Threasury of all his doctrine) where, his purpose is, to seke a Science, which, when a man had it, perfectly: he might seme, and so be, in dede, *Wise*. He, briefly, of other Sciences discoursing, findeth them, not hable to bring it to passe: But of the Science of Numbers, he sayth. *Illa, quæ numerum mortalium generi dedit, id profecto efficiet. Deum autem aliquem, magis quam fortunam, ad salutem nostram, hoc munus nobis arbitror contulisse. &c. Nam ipsum bonorum omnium Authorem, cur non maximi boni, Prudentiæ dico, causam arbitramur? That Science, verely, which hath taught mankynde number, shall be able to bryng it to passe. And, I thinke, a certaine God, rather then fortune, to haue giuen vs this gift, for our blisse. For, why should we not Iudge him, who is the Author of all good things, to be also the cause of the greatest good thyng, namely, Wisedome?* There, at length, he proueth *Wisedome* to be atteyned, by good Skill of *Numbers*. With which great Testimony, and the manifold profes, and reasons, before expressed, you may be sufficiently and fully persuaded: of the perfect Science of *Arithmetike*, to make this accounte: That of all Sciences, next to *Theologie*, it is most diuine, most pure, most ample and generall, most profounde, most subtile, most commodious and most necessary. Whose

*Iustice.*

next Sister, is the Absolute Science of *Magnitudes*: of which (by the Direction and aide of him, whose *Magnitude* is Infinite, and of vs Incomprehensible) I now entend, so to write, that both with the *Multitude*, and also with the *Magnitude* of Meruaylous and frutefull verities, you (my frendes and Countreymen) may be stird vp, and awaked, to behold what certaine Artes and Sciences, (to our vnspeakable behofe) our heauenly father, hath for vs prepared, and reuealed, by sundry *Philosophers* and *Mathematiciens*.

Both, *Number* and *Magnitude*, haue a certaine Originall sede, (as it were) of an incredible property: and of man, neuer hable, Fully, to be declared. Of *Number*, an Vnit, and of *Magnitude*, a Poynte, doo seeme to be much like Originall causes: But the diuersitie neuerthelesse, is great. We defined an *Vnit*, to be a thing Mathematicall Indiuisible: A Point, likewise, we sayd to be a Mathematicall thing Indiuisible. And farder, that a Point may haue a certaine determined Situation: that is, that we may assigne, and prescribe a Point, to be here, there, yonder. &c. Herein, (behold) our Vnit is free, and can abyde no bondage, or to be tyed to any place, or seat: diuisible or indiuisible. Agayne, by reason, a Point may haue a Situation limited to him: a certaine motion, therfore (to a place, and from a place) is to a Point incident and appertainyng. But an *Vnit*, can not be imagined to haue any motion. A Point, by his motion, produceth, Mathematically, a line: (as we sayd before) which is the first kinde of Magnitudes, and most simple: An *Vnit*, can not produce any number. A Line, though it be produced of a Point moued, yet, it doth not consist of pointes: Number, though it be not produced of an *Vnit*, yet doth it Consist of vnits, as a materiall cause. But formally, Number, is the Vnion, and Vnitie of Vnits. Which vnyting and knitting, is the workemanship of our minde: which, of distinct and discrete Vnits, maketh a Number: by vniformitie, resulting of a certaine multitude of Vnits. And so, euery number, may haue his least part, giuen: namely, an Vnit: But not of a Magnitude, (no, not of a Lyne,) the least part can be giuẽ: by cause, infinitly, diuision therof, may be conceiued. All Magnitude, is either a Line, a Plaine, or a Solid. Which Line, Plaine, or Solid, of no Sense, can be perceiued, nor exactly by hãd (any way) represented: nor of Nature produced: But, as (by degrees) Number did come to our perceiuerance: So, by visible formes, we are holpen to imagine, what our Line Mathematicall, is. What our Point, is. So precise, are our Magnitudes, that one Line is no broader then an other: for they

*Numbe*

haue no bredth: Nor our Plaines haue any thicknes. Nor yet our Bodies, any weight: be they neuer so large of dimensiõ. Our Bodyes, we can haue Smaller, then either Arte or Nature can produce any: and Greater also, then all the world can comprehend. Our least Magnitudes, can be diuided into so many partes, as the greatest. As, a Line of an inch long, (with vs) may be diuided into as many partes, as may the diameter of the whole world, from East to West: or any way extended: What priuiledges, aboue all manual Arte, and Natures might, haue our two Sciences Mathematicall? to exhibite, and to deale with thinges of such power, liberty, simplicity, puritie, and perfection? And in them, so certainly, so orderly, so precisely to procede: as, excellent is that workemã Mechanicall Iudged, who nerest can approche to the representing of workes, Mathematically demonstrated? And our two Sciences, remaining pure, and absolute, in their proper termes, and in their owne Matter: to haue, and allowe, onely such Demonstrations, as are plaine, certaine, vniuersall, and of an æternall veritye? This Science of *Magnitude*, his properties, conditions, and appertenances: commonly, now is, and from the beginnyng, hath of all Philosophers, ben called *Geometrie*. But, veryly, with a name to base and scant, for a Science of such dignitie and amplenes. And, perchaunce, that name, by cõmon and secret consent, of all wisemen, hitherto hath ben suffred to remayne: that it might carry with it a perpetuall memorye, of the first and notablest benefite, by that Science, to common people shewed: Which was, when Boundes and meres of land and ground were lost, and confounded (as in *Egypt*, yearely, with the ouerflowyng of *Nilus*, the greatest and longest riuer in the world) or, that ground bequeathed, were to be assigned: or, ground sold, were to be layd out: or (when disorder preuailed) that Commõs were distributed into seueralties. For, where, vpon these & such like occasiõs, Some by ignorãce, some by negligẽce, Some by fraude, and some by violence, did wrongfully limite, measure, encroach, or challenge (by pretence of iust content, and measure) those landes and groundes: great losse, disquietnes, murder, and warre did (full oft) ensue: Till, by Gods mercy, and mans Industrie, The perfect Science of Lines, Plaines, and Solides (like a diuine Iusticier,) gaue vnto euery man, his owne. The people then, by this art pleasured, and greatly relieued, in their landes iust measuring: & other Philosophers, writing Rules for land measuring: betwene them both, thus, confirmed the name of *Geometria*, that is, (according to the very etimologie of the word) Land measuring. Wherin, the people knew no farder, of Magnitudes vse, but in Plaines:

*Geome*

and the Philosophers, of thẽ, had no feet hearers, or Scholers: farder to disclose vnto, then of flat, plaine *Geometrie*. And though, these Philosophers, knew of farder vse, and best vnderstode the etymologye of the worde, yet this name *Geometria*, was of them applyed generally to all sortes of Magnitudes: vnleast, otherwhile, of *Plato*, and *Pythagoras*: When they would precisely declare their owne doctrine. Then, was **Geometria*, with them, *Studium quod circa planum versatur*. But, well you may perceiue by *Euclides Elementes*, that more ample is our Science, then to measure Plaines: and nothyng lesse therin is tought (of purpose) then how to measure Land. An other name, therfore, must nedes be had, for our Mathematicall Science of Magnitudes: which regardeth neither clod, nor turff: neither hill, nor dale: neither earth nor heauen: but is absolute *Megethologia*: not creping on ground, and dasseling the eye, with pole perche, rod or lyne: but liftyng the hart aboue the heauens, by inuisible lines, and immortall beames meteth with the reflexions, of the light incomprehensible: and so procureth Ioye, and perfection vnspeakable. Of which true vse of our *Megethica*, or *Megethologia*, *Diuine Plato* seemed to haue good taste, and iudgement: and (by the name of *Geometrie*) so noted it: and warned his Scholers therof: as, in hys seuenth *Dialog*, of the Common wealth, may euidently be sene. Where (in Latin) thus it is: right well translated: *Profecto, nobis hoc non negabunt, Quicunq*$^{ue}$ *vel paululum quid Geometriæ gustârunt, quin hæc Scientia, contrà, omnino se habeat, quàm de ea loquuntur, qui in ipsa versantur.* In English, thus. *Verely* (sayth *Plato*) *whosoeuer haue, (but euen very litle) tasted of Geometrie, will not denye vnto vs, this: but that this Science, is of an other condicion, quite contrary to that, which they that are exercised in it, do speake of it.* And there it followeth, of our *Geometrie*, *Quòd quæritur cognoscendi illius gratia, quod semper est, non & eius quod oritur quandoq*$^{ue}$ *& interit. Geometria, eius quod est semper, Cognitio est. Attollet igitur (ô Generose vir) ad Veritatem, animum: atq*$^{ue}$ *ita, ad Philosophandum preparabit cogitationem, vt ad supera conuertamus: quæ, nunc, contra quàm decet, ad inferiora deijcimus. &c. Quàm maximè igitur præcipiendum est, vt qui præclarissimam hanc habitãt Civitatem, nullo modo, Geometriam spernant. Nam & quæ præter ipsius propositum, quodam modo esse videntur, haud exigua sunt. &c.* It must nedes be confessed (saith *Plato*) *That* [*Geometrie*] *is learned, for the knowyng of*

* *Plato Rep.*

*that, which is euer: and not of that, which, in tyme, both is bred and is brought to an ende. &c. Geometrie is the knowledge of that which is euerlastyng. It will lift vp therfore (O Gentle Syr) our mynde to the Veritie: and by that meanes, it will prepare the Thought, to the Philosophicall loue of wisdome: that we may turne or conuert, toward heauenly thinges* [*both mynde and thought*] *which now, otherwise then becommeth vs, we cast down on base or inferior things. &c. Chiefly, therfore, Commaundement must be giuen, that such as do inhabit this most honorable Citie, by no meanes, despise Geometrie. For euen those thinges* [*done by it*] *which, in manner, seame to be, beside the purpose of Geometrie: are of no small importance. &c.* And besides the manifold vses of *Geometrie*, in matters appertainyng to warre, he addeth more, of second vnpurposed frute, and commoditye, arrising by *Geometrie*: saying: *Scimus quin etiam, ad Disciplinas omnes facilius per discendas, interesse omnino, attigerit ne Geometriam aliquis, an non. &c. Hanc ergo Doctrinam, secundo loco discendam Iuuenibus statuamus.* That is. *But, also, we know, that for the more easy learnyng of all Artes, it importeth much, whether one haue any knowledge in Geometrie, or no. &c. Let vs therfore make an ordinance or decree, that this Science, of young men shall be learned in the second place.* This was *Diuine Plato* his Iudgement, both of the purposed, chief, and perfect vse of *Geometrie*: and of his second, dependyng, deriuatiue commodities. And for vs, Christen men, a thousand thousand mo occasions are, to haue nede of the helpe of* *Megethologicall* Contemplations: wherby, to trayne our Imaginations and Myndes, by litle and litle, to forsake and abandon, the grosse and corruptible Obiectes, of our vtward senses: and to apprehend, by sure doctrine demonstratiue, Things Mathematicall. And by them, readily to be holpen and conducted to conceiue, discourse, and conclude of things Intellectual, Spirituall, æternall, and such as concerne our Blisse euerlasting: which, otherwise (without Speciall priuiledge of Illumination, or Reuelation frõ heauen) No mortall mans wyt (naturally) is hable to reach vnto, or to Compasse. And, veryly, by my small Talent (from aboue) I am hable to proue and testifie, that the litterall Text, and order of our diuine Law, Oracles, and Mysteries, require more skill in Numbers, and Magnitudes: then (commonly) the expositors haue

*I. D.*
** Here*
*I woul*
*shake*
*earthly*
*of Geo*

vttered: but rather onely (at the most) so warned: & shewed their own want therin. (To name any, is nedeles: and to note the places, is, here, no place: But if I be duely asked, my answere is ready.) And without the litterall, Grammaticall, Mathematicall or Naturall verities of such places, by good and certaine Arte, perceiued, no Spirituall sense (propre to those places, by Absolute *Theologie*) will thereon depend. No man, therfore, can doute, but toward the atteyning of knowledge incomparable, and Heauenly Wisedome: Mathematicall Speculations, both of Numbers and Magnitudes: are meanes, aydes, and guides: ready, certaine, and necessary. From henceforth, in this my Preface, will I frame my talke, to *Plato* his fugitiue Scholers: or, rather, to such, who well can, (and also wil,) vse their vtward senses, to the glory of God, the benefite of their Countrey, and their owne secret contentation, or honest preferment, on this earthly Scaffold. To them, I will orderly recite, describe & declare a great Number of Artes, from our two Mathematicall fountaines, deriued into the fieldes of *Nature*. Wherby, such Sedes, and Rotes, as lye depe hyd in the groũd of *Nature*, are refreshed, quickened, and prouoked to grow, shote vp, floure, and giue frute, infinite, and incredible. And these Artes, shalbe such, as vpon Magnitudes properties do depende, more, then vpon Number. And by good reason we may call them Artes, and Artes Mathematicall Deriuatiue: for (at this tyme) I Define An Arte, to be a Methodicall cõplete Doctrine, hauing abundancy of sufficient, and peculier matter to deale with, by the allowance of the Metaphisicall Philosopher: the knowledge whereof, to humaine state is necessarye. And that I account, An Art Mathematicall deriuatiue, which by Mathematicall demonstratiue Method, in Nũbers, or Magnitudes, ordreth and confirmeth his doctrine, as much & as perfectly, as the matter subiect will admit. And for that, I entend to vse the name and propertie of a *Mechanicien*, otherwise, then (hitherto) it hath ben vsed, I thinke it good, (for distinction sake) to giue you also a brief description, what I meane therby. A Mechanicien, or a Mechanicall workman is he, whose skill is, without knowledge of Mathematicall demonstration, perfectly to worke and finishe any sensible worke, by the Mathematicien principall or deriuatiue, demonstrated or demonstrable. Full well I know, that he which inuenteth, or maketh these demonstrations, is generally called *A speculatiue Mechanicien*: which differreth nothyng from a *Mechanicall*

*An Arte*

*Art*
*Mathe*
*Deriua*

*A*
*Mecha*

*Mathematicien*. So, in respect of diuerse actions, one man may haue the name of sundry artes: as, some tyme, of a Logicien, some tymes (in the same matter otherwise handled) of a Rethoricien. Of these trifles, I make, (as now, in respect of my Preface,) small account: to fyle thẽ for the fine handlyng of subtile curious disputers. In other places, they may commaunde me, to giue good reason: and yet, here, I will not be vnreasonable.

First, then, from the puritie, absolutenes, and Immaterialitie of Principall *1.*
*Geometrie*, is that kinde of *Geometrie* deriued, which vulgarly is counted
*Geometrie*: and is the Arte of Measuring sensible magnitudes, their
iust quãtities and contentes. This, teacheth to measure, either at hand: *Geome*
and the practiser, to be by the thing Measured: and so, by due applying *vulgar.*
of Cumpase, Rule, Squire, Yarde, Ell, Perch, Pole, Line, Gaging rod, (or
such like instrument) to the Length, Plaine, or Solide measured, *to be *1.*
certified, either of the length, perimetry, or distance lineall: and this is
called, *Mecometrie*. Or *to be certified of the content of any plaine *2.*
Superficies: whether it be in ground Surueyed, Borde, or Glasse
measured, or such like thing: which measuring, is named *Embadometrie*. *3.*
*Or els to vnderstand the Soliditie, and content of any bodily thing: as of
Tymber and Stone, or the content of Pits, Pondes, Wells, Vessels, small
& great, of all fashions. Where, of Wine, Oyle, Beere, or Ale vessells,
&c, the Measuring, commonly, hath a peculier name: and is called
*Gaging*. And the generall name of these Solide measures, is
*Stereometrie*. Or els, this *vulgar Geometrie*, hath consideration to teach *2.*
the practiser, how to measure things, with good distance betwene him
and the thing measured: and to vnderstand thereby, either *how Farre, *1.*
a thing seene (on land or water) is from the measurer: and this may be
called *Apomecometrie*: Or, how High or depe, aboue or vnder the leuel *2.*
of the measurers stãding, any thing is, which is sene on land or water,
called *Hypsometrie*. *Or, it informeth the measurer, how Broad any thing *3.*
is, which is in the measurers vew: so it be on Land or Water, situated:
and may be called *Platometrie*. Though I vse here to condition, the thing
measured, to be on Land, or Water Situated: yet, know for certaine, that *Note.*
the sundry heigthe of Cloudes, blasing Starres, and of the Mone, may
(by these meanes) haue their distances from the earth: and, of the blasing
Starres and Mone, the Soliditie (aswell as distances) to be measured: But
because, neither these things are vulgarly taught: nor of a common
practiser so ready to be executed: I, rather, let such measures be

reckened incident to some of our other Artes, dealing with thinges on high, more purposely, then this vulgar Land measuring Geometrie doth: as in *Perspectiue* and *Astronomie, &c.*

OF these Feates (farther applied) is Sprong the Feate of *Geodesie*, or Land Measuring: more cunningly to measure & Suruey Land, Woods, and Waters, a farre of. More cunningly, I say: But God knoweth (hitherto) in these Realmes of England and Ireland (whether through ignorance or fraude, I can not tell, in euery particular) how great wrong and iniurie hath (in my time) bene committed by vntrue measuring and surueying of Land or Woods, any way. And, this I am sure: that the Value of the difference, betwene the truth and such Surueyes, would haue bene hable to haue foũd (for euer) in eche of our two Vniuersities, an excellent Mathematicall Reader: to eche, allowing (yearly) a hundred Markes of lawfull money of this realme: which, in dede, would seme requisit, here, to be had (though by other wayes prouided for) as well, as, the famous Vniuersitie of Paris, hath two Mathematicall Readers: and eche, two hundreth French Crownes yearly, of the French Kinges magnificent liberalitie onely. Now, againe, to our purpose returning: Moreouer, of the former knowledge Geometricall, are growen the Skills of *Geographie*, *Chorographie*, *Hydrographie*, and *Stratarithmetrie*.

*Note.*

Geographie teacheth wayes, by which, in sũdry formes, (as *Sphærike*, *Plaine* or other), the Situation of Cities, Townes, Villages, Fortes, Castells, Mountaines, Woods, Hauens, Riuers, Crekes, & such other things, vpõ the outface of the earthly Globe (either in the whole, or in some principall mẽber and portion therof cõtayned) may be described and designed, in cõmensurations Analogicall to Nature and veritie: and most aptly to our vew, may be represented. Of this Arte how great pleasure, and how manifolde commodities do come vnto vs, daily and hourely: of most men, is perceaued. While, some, to beautifie their Halls, Parlers, Chambers, Galeries, Studies, or Libraries with: other some, for thinges past, as battels fought, earthquakes, heauenly fyringes, & such occurentes, in histories mentioned: therby liuely, as it were, to vewe the place, the region adioyning, the distance from vs: and such other circumstances. Some other, presently to vewe the large dominion of the Turke: the wide Empire of the Moschouite: and the litle morsell of ground, where Christendome (by profession) is certainly knowen. Litle, I say, in respecte of the rest. &c. Some, either for their owne iorneyes directing into farre landes: or to vnderstand of other mens trauailes. To conclude, some, for one purpose: and some, for an other, liketh, loueth, getteth, and vseth, Mappes, Chartes, & Geographicall Globes. Of whose vse, to speake sufficiently, would require a booke peculier.

Chorographie seemeth to be an vnderling, and a twig, of *Geographie*: and yet neuerthelesse, is in practise manifolde, and in vse very ample. This teacheth Analogically to describe a small portion or circuite of ground, with the contentes: not regarding what commensuration it hath to the whole, or any parcell, without it, contained. But in the territory or parcell of ground which it taketh in hand to make description of, it leaueth out (or vndescribed) no notable, or odde thing, aboue the ground visible. Yea and sometimes, of thinges vnder ground, geueth some peculier marke: or warning: as of Mettall mines, Cole pittes, Stone quarries. &c. Thus, a Dukedome, a Shiere, a Lordship, or lesse, may be described distinctly. But marueilous pleasant, and profitable it is, in the exhibiting to our eye, and commensuration, the plat of a Citie, Towne, Forte, or Pallace, in true Symmetry: not approching to any of them: and out of Gunne shot. &c. Hereby, the *Architect* may furnishe him selfe, with store of what patterns he liketh: to his great instruction: euen in those thinges which outwardly are proportioned: either simply in them selues: or respectiuely, to Hilles, Riuers, Hauens, and Woods adioyning. Some also, terme this particular description of places, *Topographie*.

Hydrographie, deliuereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in the chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as, of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. This, dealeth with the Element of the water chiefly: as *Geographie* did principally take the Element of the Earthes description (with his appertenances) to taske. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes (where markes may be had) from the sea, well hable to be skried, in what point of the Seacumpase they appeare, and what apparent forme, Situation, and bignes they haue, in respecte of any daungerous place in the sea, or nere vnto it, assigned: And in all Coastes, what Mone, maketh full Sea: and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundinges likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebbe and flud, ought the *Hydrographer*, by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfecte *Hydrographie*, and for to make a *Rutter*, by: of which, I nede not here speake: as of the describing, in any place, vpon Globe or Plaine, the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines, nor Circles.) Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe: And such like matters (of great importance, all) I leaue to speake of, in this place: bycause, I may seame (al ready) to haue enlarged the boundes, and duety of an Hydrographer, much more, then any man (to this day) hath noted, or prescribed. Yet am I well hable to proue, all these thinges, to appertaine, and also to be proper to the Hydrographer. The chief vse and ende of this Art, is the Art of Nauigation: but it hath other diuerse vses: euen by them to be enioyed, that neuer lacke sight of land.

**Stratarithmetrie**, is the Skill, (appertainyng to the warre,) by which a man can set in figure, analogicall to any *Geometricall* figure appointed, any certaine number or summe of men: of such a figure capable: (by reason of the vsuall spaces betwene Souldiers allowed: and for that, of men, can be made no Fractions. Yet, neuertheles, he can order the giuen summe of men, for the greatest such figure, that of them, cã be ordred) and certifie, of the ouerplus: (if any be) and of the next certaine summe, which, with the ouerplus, will admit a figure exactly proportionall to the figure assigned. By which Skill, also, of any army or company of men: (the figure & sides of whose orderly standing, or array, is knowen) he is able to expresse the iust number of men, within that figure conteined: or (orderly) able to be conteined. *And this figure, and sides therof, he is hable to know: either beyng by, and at hand: or a farre of. Thus farre, stretcheth the description and property of *Stratarithmetrie*: sufficient for this tyme and place. It differreth from the Feate *Tacticall*, *De aciebus instruendis.* bycause, there, is necessary the wisedome and foresight, to what purpose he so ordreth the men: and Skillfull hability, also, for any occasion, or purpose, to deuise and vse the aptest and most necessary order, array and figure of his Company and Summe of men. By figure, I meane: as, either of a *Perfect Square*, *Triangle*, *Circle*, *Ouale*, *long square*, (of the Grekes it is called

** Note.*

*The dif*
*betwen*
*Stratar*
*ie and*
*Tactici*

*Eteromekes*) *Rhombe*, *Rhomboïd*, *Lunular*, *Ryng*, *Serpentine*, and such other Geometricall figures: Which, in warres, haue ben, and are to be vsed: for commodiousnes, necessity, and auauntage &c. And no small skill ought he to haue, that should make true report, or nere the truth, of the numbers and Summes, of footemen or horsemen, in the Enemyes ordring. A farre of, to make an estimate, betwene nere termes of More and Lesse, is not a thyng very rife, among those that gladly would do it. Great pollicy may be vsed of the Capitaines, (at tymes fete, and in places conuenient) as to vse Figures, which make greatest shew, of so many as he hath: and vsing the aduauntage of the three kindes of vsuall spaces: (betwene footemen or horsemen) to take the largest: or when he would seme to haue few, (beyng many:) contrarywise, in Figure, and space. The Herald, Purseuant, Sergeant Royall, Capitaine, or who soeuer is carefull to come nere the truth herein, besides the Iudgement of his expert eye, his skill of Ordering *Tacticall*, the helpe of his Geometricall instrument: Ring, or Staffe Astronomicall: (commodiously framed for cariage and vse) He may wonderfully helpe him selfe, by perspectiue Glasses. In which, (I trust) our posterity will proue more skillfull and expert, and to greater purposes, then in these dayes, can (almost) be credited to be possible.

*I. D.*
*Frende,*
*you will f*
*hard, to p*
*my descri*
*this Feat*
*Chorogra*
*may help*
*selfe som*
*where the*
*knowne (*
*and Angl*
*not Regul*
*where, R*
*into Tria*
*serue. &c*
*you will f*
*strange t*
*thus gene*
*Arithmeti*
*figures: a*
*for Batta*
*Their con*
*differ so*
*from like*
*Geometri*
*Figures.*

Thus haue I lightly passed ouer the Artificiall Feates, chiefly dependyng vpon vulgar *Geometrie*: & commonly and generally reckened vnder the name of *Geometrie*. But there are other (very many) *Methodicall Artes*, which, declyning from the purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*: do yet neuertheles vse the great ayde, direction, and Method of the sayd principall Science, and haue propre names, and distinct: both from the Science of *Geometrie*, (from which they are deriued) and one from the other. As Perspectiue, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Nauigation, Thaumaturgike and Archemastrie. I thinke it necessary, orderly, of these to giue some peculier descriptions: and withall, to touch some of their commodious vses, and so to make this Preface, to be a little swete, pleasant Nosegaye for you: to comfort your Spirites, beyng almost out of courage, and in despayre, (through brutish brute) Weenyng that *Geometrie*, had but serued for buildyng of an house, or a curious bridge, or the roufe of Westminster hall, or some witty pretty deuise, or engyn, appropriate to a Carpenter, or a Ioyner &c. That the thing is farre otherwise, then the world, (commonly) to this day, hath demed, by worde and worke, good profe wilbe made.

Among these Artes, by good reason, Perspectiue ought to be had, ere of *Astronomicall Apparences*, perfect knowledge can be atteyned. And bycause of the prerogatiue of *Light*, beyng the first of *Gods Creatures*: and the eye, the light of our body, and his Sense most mighty, and his organ most Artificiall and *Geometricall*: At *Perspectiue*, we will begyn therfore. Perspectiue, is an Art Mathematicall, which demonstrateth the maner, and properties, of all Radiations Direct, Broken, and Reflected. This Description, or Notation, is brief: but it reacheth so farre, as the world is wyde. It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I meane, not of light onely, or of colour (though they, to eye, giue shew, witnes, and profe, wherby to ground the Arte vpon) but also of other *Formes*, both *Substantiall*, and *Accidentall*, the certaine and determined actiue Radiall emanations. By this Art (omitting to speake of the highest pointes) we may vse our eyes, and the light, with greater pleasure: and perfecter Iudgement: both of things, in light seen, & of other: which by like order of Lightes Radiations, worke and produce their effectes. We may be ashamed to be ignorant of the cause, why so sundry wayes our eye is deceiued, and abused: as, while the eye weeneth a rou͂d Globe or Sphere (beyng farre of) to be a flat and plaine Circle, and so likewise iudgeth a plaine Square, to be rou͂d: supposeth walles parallels, to approche, a farre of: rofe and floure parallels, the one to bend downward, the other to rise vpward, at a little distance from you. Againe, of thinges being in like swiftnes of mouing, to thinke the nerer, to moue faster: and the farder, much slower. Nay, of two thinges, wherof the one (incomparably) doth moue swifter then the other, to deme the slower to moue very swift, & the other to stand: what an error is this, of our eye? Of the Raynbow, both of his Colours, of the order of the colours, of the bignes of it, the place and heith of it, (&c) to know the causes demonstratiue, is it not pleasant, is it not necessary? of two or three Sonnes appearing: of Blasing Sterres: and such like thinges: by naturall causes, brought to passe, (and yet neuertheles, of farder matter, Significatiue) is it not commodious for man to know the very true cause, & occasion Naturall? Yea, rather, is it not, greatly, against the Souerainty of Mans nature, to be so ouershot and abused, with thinges (at hand) before his eyes? as with a Pecockes tayle, and a Doues necke: or a whole ore, in water, holden, to seme broken. Thynges, farre of, to seeme nere: and nere, to seme farre of. Small thinges, to seme great: and great, to seme small. One man, to seme an Army. Or a man to be curstly affrayed of his owne shaddow. Yea, so much, to feare, that, if you, being (alone) nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in maner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse. Straunge, this is, to heare of: but more meruailous to behold, then these my wordes can signifie. And neuerthelesse by demonstration Opticall, the order and cause therof, is certified: euen so, as the effect is consequent. Yea, thus much more, dare I take vpon me, toward the satisfying of the noble courrage, that longeth ardently for the wisedome of Causes Naturall: as to let him vnderstand, that, in London, he may with his owne eyes, haue profe of that, which I haue sayd herein. A Gentleman, (which, for his good seruice, done to his Countrey, is famous and honorable: and for skill in the Mathematicall Sciences, and Languages, is the Od man of this land. &c.) euen he, is hable: and (I am sure) will, very willingly, let the Glasse, and profe be sene: and so I (here) request him: for the encrease of wisedome, in the honorable: and for the stopping of the mouthes malicious: and repressing the arrogancy of the ignorant. Ye may easily gesse, what I meane. This Art of *Perspectiue*, is of that excellency, and may be led, to the certifying, and executing of such thinges, as no man would easily beleue: without Actuall profe perceiued. I speake nothing of *Naturall Philosophie*, which, without *Perspectiue*, can not be fully vnderstanded, nor perfectly atteined vnto. Nor, of *Astronomie*: which, without *Perspectiue*, can not well be grounded: Nor *Astrologie*, naturally Verified, and auouched. That part hereof, which dealeth with Glasses (which name, Glasse, is a generall name, in this Arte, for any thing, from which, a Beame reboundeth) is called *Catoptrike*: and hath so many vses, both merueilous, and proffitable: that, both, it would hold me to long, to note therin the principall conclusions, all ready knowne: And also (perchaunce) some thinges, might lacke due credite with you: And I, therby, to leese my labor: and you, to slip into light Iudgement*, Before you haue learned sufficiently the powre of Nature and Arte.

*A maru*
*Glasse.*

*S. W. P.*

Now, to procede: Astronomie, is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres: for any time past, present and to come: in respect of a certaine Horizon, or without respect of any Horizon. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or *Planete*, in respect of the Earthes greatnes. As, we are sure (by this Arte) that the Solidity, Massines and Body of the *Sonne*, conteineth the quantitie of the whole Earth and Sea, a hundred thre score and two times, lesse by ⅛ one eight parte of the earth. But the Body of the whole earthly globe and Sea, is bigger then the body of the Mone, three and forty times lesse by ⅛ of the Mone. Wherfore the *Sonne* is bigger then the *Mone*, 7000 times, lesse, by 59 39/64 that is, precisely 6940 25/64 bigger then the *Mone*. And yet the vnskillfull man, would iudge them a like bigge. Wherfore, of Necessity, the one is much farder from vs, then the other. The *Sonne*, when he is fardest from the earth (which, now, in our age, is, when he is in the 8. degree, of Cancer) is, 1179 Semidiameters of the Earth, distante. And the *Mone* when she is fardest from the earth, is 68 Semidiameters of the earth and ⅓ The nerest, that the *Mone* commeth to the earth, is Semidiameters 52¼ The distance of the Starry Skye is, frõ vs, in Semidiameters of the earth 20081½ Twenty thousand fourescore, one, and almost a halfe. Subtract from this, the *Mones* nerest distance, from the Earth: and therof remaineth Semidiameters of the earth 20029¼ Twenty thousand nine and twenty and a quarter. So thicke is the heauenly Palace, that the *Planetes* haue all their exercise in, and most meruailously perfourme the Commaũdement and Charge to them giuen by the omnipotent Maiestie of the king of kings. This is that, which in *Genesis* is called *Ha Rakia*. Consider it well. The Semidiameter of the earth, cõteineth of our common miles 3436 4/11 three thousand, foure hundred thirty six and foure eleuenth partes of one myle: Such as the whole earth and Sea, round about, is 21600. One and twenty thousand six hundred of our myles. Allowyng for euery degree of the greatest circle, thre score myles. Now if you way well with your selfe but this litle parcell of frute *Astronomicall*, as concerning the bignesse, Distances of *Sonne*, *Mone*, *Sterry Sky*, and the huge massines of *Ha Rakia*, will you not finde your Consciences moued, with the kingly Prophet, to sing the confession of Gods Glory, and say, *The*

*Note.*

*Heauens declare the glory of God, and the Firmament* [*Ha Rakia*] *sheweth forth the workes of his handes*. And so forth, for those fiue first staues, of that kingly Psalme. Well, well, It is time for some to lay hold on wisedome, and to Iudge truly of thinges: and notso to expound the Holy word, all by Allegories: as to Neglect the wisedome, powre and Goodnes of God, in, and by his Creatures, and Creation to be seen and learned. By parables and Analogies of whose natures and properties, the course of the Holy Scripture, also, declareth to vs very many Mysteries. The whole Frame of Gods Creatures, (which is the whole world,) is to vs, a bright glasse: from which, by reflexion, reboundeth to our knowledge and perceiuerance, Beames, and Radiations: representing the Image of his Infinite goodnes, Omnipotẽcy, and wisedome. And we therby, are taught and persuaded to Glorifie our Creator, as God: and be thankefull therfore. Could the Heathenistes finde these vses, of these most pure, beawtifull, and Mighty Corporall Creatures: and shall we, after that the true *Sonne* of rightwisenesse is risen aboue the *Horizon*, of our temporall *Hemisphœrie*, and hath so abundantly streamed into our hartes, the direct beames of his goodnes, mercy, and grace: Whose heat All Creatures feele: Spirituall and Corporall: Visible and Inuisible. Shall we (I say) looke vpon the *Heauen*, *Sterres*, and *Planets*, as an Oxe and an Asse doth: no furder carefull or inquisitiue, what they are: why were they Created, How do they execute that they were Created for? Seing, All Creatures, were for our sake created: and both we, and they, Created, chiefly to glorifie the Almighty Creator: and that, by all meanes, to vs possible. *Nolite ignorare* (saith *Plato in Epinomis*) *Astronomiam, Sapientissimũ quiddam esse. Be ye not ignorant, Astronomie to be a thyng of excellent wisedome. Astronomie*, was to vs, from the beginning commended, and in maner commaunded by God him selfe. In asmuch as he made the *Sonne*, *Mone*, and *Sterres*, to be to vs, for *Signes*, and knowledge of Seasons, and for Distinctions of Dayes, and yeares. Many wordes nede not. But I wish, euery man should way this word, *Signes*. And besides that, conferre it also with the tenth Chapter of *Hieremie*. And though Some thinke, that there, they haue found a rod: Yet Modest Reason, will be indifferent Iudge, who ought to be beaten therwith, in respect of our purpose. Leauing that: I pray you vnderstand this: that without great diligence of Obseruation, examination and Calculation, their periods and courses (wherby *Distinction* of Seasons, yeares, and New Mones might precisely be knowne) could not exactely be certified. Which thing to performe, is that *Art*, which we here haue Defined to be *Astronomie*. Wherby, we may haue the distinct Course of Times, dayes, yeares, and Ages: aswell for Consideratiõ of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and couenantes, vpon certaine time, betwene man and man: with many other great vses: Wherin, (verely), would be great incertainty, Confusion, vntruth, and brutish Barbarousnes: without the wonderfull diligence and skill of this Arte: continually learning, and determining Times, and periodes of Time, by the Record of the heauenly booke, wherin all times are written: and to be read with an *Astronomicall staffe*, in stede of a festue.

Musike, of Motion, hath his Originall cause: Therfore, after the motions most swift, and most Slow, which are in the Firmament, of Nature performed: and vnder the *Astronomers Consideration*: now I will Speake of an other kinde of *Motion*, producing sound, audible, and of Man numerable. *Musike* I call here that *Science*, which of the Grekes is called *Harmonice*. Not medling with the Controuersie betwene the auncient *Harmonistes*, and *Canonistes*. Musike is a Mathematicall Science, which teacheth, by sense and reason, perfectly to iudge, and order the diuersities of soundes, hye and low. *Astronomie* and *Musike* are Sisters, saith *Plato*. As, for *Astronomie*, the eyes: So, for *Harmonious Motion*, the eares were made. But as *Astronomie* hath a more diuine Contemplation, and cõmodity, then mortall eye can perceiue: So, is *Musike* to be considered, that the *Minde may be preferred, before the eare. And from audible sound, we ought to ascende, to the examination: which numbers are *Harmonious*, and which not. And why, either, the one are: or the other are not. I could at large, in the heauenly *motions and distances, describe a meruailous Harmonie, of *Pythagoras* Harpe with eight stringes. Also, somwhat might be sayd of *Mercurius** two Harpes, eche of foure Stringes Elementall. And very straunge matter, might be alledged of the *Harmonie*, to our *Spirituall part appropriate. As in *Ptolomaus* third boke, in the fourth and sixth Chapters may appeare.* And what is the cause of the apt bonde, and frendly felowship, of the Intellectuall and Mentall part of vs, with our grosse & corruptible body: but a certaine Meane, and *Harmonious Spiritualitie, with both participatyng, & of both (in a maner) resultynge In the *Tune of Mans voyce, and also * the sound of Instrument*, what

*1.*

*2.*

*3.*

*4.*

*5.*

*6.*

might be sayd, of *Harmonie*: No common Musicien would lightly beleue. 7. But of the sundry Mixture (as I may terme it) and concurse, 8. diuerse collation, and Application of these *Harmonies*: as of thre, foure, fiue, or mo: Maruailous haue the effectes ben: and yet may be founde, and produced the like: with some proportionall consideration for our time, and being: in respect of the State, of the thinges then: in which, and by which, the wondrous effectes were wrought. *Democritus* and *Theophrastus* affirmed, that, by *Musike*, griefes and diseases of the Minde, and body might be cured, or inferred. And we finde in Recorde, that *Terpander*, *Arion*, *Ismenias*, *Orpheus*, *Amphion*, *Dauid*, *Pythagoras*, *Empedocles*, *Asclepiades* and *Timotheus*, by *Harmonicall* Consonãcy, haue done, and brought to pas, thinges, more then meruailous, to here of. Of them then, making no farder discourse, in this place: Sure I am, that Common *Musike*, commonly vsed, is found to the *Musiciens* and Hearers, to be so Commodious and pleasant, That if I would say and dispute, but thus much: That it were to be otherwise vsed, then it is, I should finde more repreeuers, then I could finde priuy, or skilfull of my meaning. In thinges therfore euident, and better knowen, then I can expresse: and so allowed and liked of, (as I would wish, some other thinges, had the like hap) I will spare to enlarge my lines any farder, but consequently follow my purpose.

*I. D.*
*Read in A*
*his 8. boo*
*Politikes:*
*and 7. ch*
*Where yo*
*haue som*
*occasion*
*thinke of*
*than com*
*thought.*

**Of Cosmographie**, I appointed briefly in this place, to geue you some intelligence. Cosmographie, is the whole and perfect description of the heauenly, and also elementall parte of the world, and their homologall application, and mutuall collation necessarie. This Art, requireth *Astronomie*, *Geographie*, *Hydrographie* and *Musike*. Therfore, it is no small Arte, nor so simple, as in common practise, it is (slightly) considered. This matcheth Heauen, and the Earth, in one frame, and aptly applieth parts Correspõdent: So, as, the Heauenly Globe, may (in practise) be duely described vpon the Geographicall, and Hydrographicall Globe. And there, for vs to consider an *Æquonoctiall Circle*, *an Ecliptike line*, *Colures*, *Poles*, *Sterres* in their true Longitudes, Latitudes, Declinations, and Verticalitie: also Climes, and Parallels: and by an *Horizon* annexed, and reuolution of the earthly Globe (as the Heauen, is, by the *Primouant*, caried about in 24. æquall Houres) to learne the Risinges and Settinges of Sterres (of *Virgill* in his *Georgikes*: of *Hesiod*: of *Hippocrates* in his *Medicinall Sphære*, to Perdicca King of the Macedonians: of *Diocles*, to King *Antigonus*, and of other famous

*Philosophers* prescribed) a thing necessary, for due manuring of the earth, for *Nauigation*, for the Alteration of mans body: being, whole, Sicke, wounded, or brused. By the Reuolution, also, or mouing of the Globe Cosmographicall, the Rising and Setting of the Sonne: the Lengthes, of dayes and nightes: the Houres and times (both night and day) are knowne: with very many other pleasant and necessary vses: Wherof, some are knowne: but better remaine, for such to know and vse: who of a sparke of true fire, can make a wonderfull bonfire, by applying of due matter, duely.

Of Astrologie, here I make an Arte, seuerall from *Astronomie*: not by new deuise, but by good reason and authoritie: for, Astrologie, is an Arte Mathematicall, which reasonably demonstrateth the operations and effectes, of the naturall beames, of light, and secrete influence: of the Sterres and Planets: in euery element and elementall body: at all times, in any Horizon assigned. This Arte is furnished with many other great Artes and experiences: As with perfecte *Perspectiue*, *Astronomie*, *Cosmographie*, *Naturall Philosophie* of the 4. Elementes, the Arte of Graduation, and some good vnderstãding in *Musike*: and yet moreouer, with an other great Arte, hereafter following, though I, here, set this before, for some considerations me mouing. Sufficient (you see) is the stuffe, to make this rare and secrete Arte, of: and hard enough to frame to the Conclusion Syllogisticall. Yet both the manifolde and continuall trauailes of the most auncient and wise Philosophers, for the atteyning of this Arte: and by examples of effectes, to confirme the same: hath left vnto vs sufficient proufe and witnesse: and we, also, daily may perceaue, That mans body, and all other Elementall bodies, are altered, disposed, ordred, pleasured, and displeasured, by the Influentiall working of the *Sunne*, *Mone*, and the other Starres and Planets. And therfore, sayth *Aristotle*, in the first of his *Meteorologicall* bookes, in the second Chapter: *Est autem necessariò Mundus iste, supernis lationibus ferè continuus. Vt, inde, vis eius vniuersa regatur. Ea siquidem Causà prima putanda omnibus est, vnde motus principium existit.* That is: *This* [*Elementall*] *World is of necessitie, almost, next adioyning, to the heauenly motions: That, from thence, all his vertue or force may be gouerned. For, that is to be thought the first Cause vnto all: from which, the beginning of motion, is.* And againe, in the tenth Chapter. *Oportet* *igitur & horum principia sumamus, & causas omnium similiter. Principium igitur vt mouens, præcipuumq*$^{ue}$ *& omnium primum, Circulus ille est, in quo manifeste Solis latio, &c.* And so forth. His *Meteorologicall* bookes, are full of argumentes, and effectuall demonstrations, of the vertue, operation, and power of the heauenly bodies, in and vpon the fower Elementes, and other bodies, of them (either perfectly, or vnperfectly) composed. And in his second booke, *De Generatione & Corruptione*, in the tenth Chapter. *Quocirca & prima latio, Ortus & Interitus causa non est: Sed obliqui Circuli latio: ea namq*$^{ue}$ *& continua est, & duobus motibus fit:* In Englishe, thus. *Wherefore the vppermost motion, is not the cause of Generation and Corruption, but the motion of the Zodiake: for, that, both, is continuall, and is caused of two mouinges.* And in his second booke, and second Chapter of hys *Physikes*. *Homo namq*$^{ue}$ *generat hominem, atq*$^{ue}$ *Sol. For Man (sayth he) and the Sonne, are cause of mans generation.* Authorities may be brought, very many: both of 1000. 2000. yea and 3000. yeares Antiquitie: of great *Philosophers*, *Expert*, *Wise*, and godly men, for that Conclusion: which, daily and hourely, we men, may discerne and perceaue by sense and reason: All beastes do feele, and simply shew, by their actions and passions, outward and inward: All Plants, Herbes, Trees, Flowers, and Fruites. And finally, the Elementes, and all thinges of the Elementes composed, do geue Testimonie (as *Aristotle* sayd) that theyr *Whole Dispositions, vertues, and naturall motions, depend of the Actiuitie of the heauenly motions and Influences. Whereby, beside the specificall order and forme, due to euery seede: and beside the Nature, propre to the Indiuiduall Matrix, of the thing produced: What shall be the heauenly Impression, the perfect and circumspecte Astrologien hath to Conclude.* Not onely (by *Apotelesmes*) τὸ ὀτὶ. but by Naturall and Mathematicall demonstration τὸ διότι. Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propædeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method: To this our age, not so carefully handled by any, that euer I saw, or heard of. I was, (for *21. yeares ago) by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua*, (and other,) therto so prouoked: and (by my constant and inuincible zeale to the veritie) in obseruations of

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Heauenly Influencies (to the Minute of time,) than, so diligent: And
chiefly by the Supernaturall influence, from the Starre of Iacob, so
directed: That any Modest and Sober Student, carefully and diligently
seking for the Truth, will both finde & cõfesse, therin, to be the Veritie,
of these my wordes: And also become a Reasonable Reformer, of three
Sortes of people: about these Influentiall Operations, greatly erring from
the truth. Wherof, the one, is Light Beleuers, the other, Light *Note.*
Despisers, and the third Light Practisers. The first, & most cõmon
Sort, thinke the Heauen and Sterres, to be answerable to any their doutes
or desires: which is not so: and, in dede, they, to much, ouer reache. The *1.*
Second sorte thinke no Influentiall vertue (frõ the heauenly bodies) to
beare any Sway in Generation and Corruption, in this Elementall world. *2.*
And to the *Sunne*, *Mone* and *Sterres* (being so many, so pure, so bright,
so wonderfull bigge, so farre in distance, so manifold in their motions,
so constant in their periodes. &c.) they assigne a sleight, simple office or
two, and so allow vnto thẽ (according to their capacities) as much vertue,
and power Influentiall, as to the Signe of the *Sunne*, *Mone*, and seuen
Sterres, hanged vp (for Signes) in London, for distinction of houses, &
such grosse helpes, in our worldly affaires: And they vnderstand not (or
will not vnderstand) of the other workinges, and vertues of the Heauenly
*Sunne*, *Mone*, and *Sterres*: not so much, as the Mariner, or Husband man:
no, not so much, as the *Elephant* doth, as the *Cynocephalus*, as the
Porpentine doth: nor will allow these perfect, and incorruptible mighty
bodies, so much vertuall Radiation, & Force, as they see in a litle peece
of a *Magnes stone*: which, at great distance, sheweth his operation. And
perchaunce they thinke, the Sea & Riuers (as the Thames) to be some
quicke thing, and so to ebbe, and flow, run in and out, of them selues, at
their owne fantasies. God helpe, God helpe. Surely, these men, come to
short: and either are to dull: or willfully blind: or, perhaps, to malicious.
The third man, is the common and vulgare *Astrologien*, or Practiser:
who, being not duely, artificially, and perfectly furnished: yet, either for *3.*
vaine glory, or gayne: or like a simple dolt, & blinde Bayard, both in
matter and maner, erreth: to the discredit of the *Wary*, and modest
*Astrologien*: and to the robbing of those most noble corporall Creatures,
of their Naturall Vertue: being most mighty: most beneficiall to all
elementall Generation, Corruption and the appartenances: and most
Harmonious in their Monarchie: For which thinges, being knowen, and
modestly vsed: we might highly, and continually glorifie God, with the

princely Prophet, saying. *The Heauens declare the Glorie of God: who made the Heauẽs in his wisedome: who made the Sonne, for to haue dominion of the day: the Mone and Sterres to haue dominion of the nyght: whereby, Day to day vttereth talke: and night, to night declareth knowledge. Prayse him, all ye Sterres, and Light. Amen.*

In order, now foloweth, of Statike, somewhat to say, what we meane by that name: and what commodity, doth, on such Art, depend. Statike, is an Arte Mathematicall, which demonstrateth the causes of heauynes, and lightnes of all thynges: and of motions and properties, to heauynes and lightnes, belonging. And for asmuch as, by the Bilanx, or Balance (as the chief sensible Instrument,) Experience of these demonstrations may be had: we call this Art, *Statike:* that is, *the Experimentes of the Balance*. Oh, that men wist, what proffit, (all maner of wayes) by this Arte might grow, to the hable examiner, and diligent practiser. Thou onely, knowest all thinges precisely (O God) who hast made weight and Balance, thy Iudgement: who hast created all thinges in *Number, Waight, and Measure*: and hast wayed the mountaines and hils in a Balance: who hast peysed in thy hand, both Heauen and earth. We therfore warned by the Sacred word, to Consider thy Creatures: and by that consideration, to wynne a glyms (as it were,) or shaddow of perceiuerance, that thy wisedome, might, and goodnes is infinite, and vnspeakable, in thy Creatures declared: And being farder aduertised, by thy mercifull goodnes, that, three principall wayes, were, of the, vsed in Creation of all thy Creatures, namely, *Number*, *Waight* and *Measure*, And for as much as, of *Number* and *Measure*, the two Artes (auncient, famous, and to humaine vses most necessary,) are, all ready, sufficiently knowen and extant: This third key, we beseche thee (through thy accustomed goodnes,) that it may come to the nedefull and sufficient knowledge, of such thy Seruauntes, as in thy workemanship, would gladly finde, thy true occasions (purposely of the vsed) whereby we should glorifie thy name, and shew forth (to the weaklinges in faith) thy wondrous wisedome and Goodnes. Amen.

Meruaile nothing at this pang (godly frend, you Gentle and zelous Student.) An other day, perchaunce, you will perceiue, what occasion moued me. Here, as now, I will giue you some ground, and withall some shew, of certaine commodities, by this Arte arising. And bycause this

Arte is rare, my wordes and practises might be to darke: vnleast you had some light, holden before the matter: and that, best will be, in giuing you, out of *Archimedes* demonstrations, a few principal Conclusions, as foloweth.

1.

The Superficies of euery Liquor, by it selfe consistyng, and in quyet, is Sphæricall: the centre whereof, is the same, which is the centre of the Earth.

2.

If Solide Magnitudes, being of the same bignes, or quãtitie, that any Liquor is, and hauyng also the same Waight: be let downe into the same Liquor, they will settle downeward, so, that no parte of them, shall be aboue the Superficies of the Liquor: and yet neuertheles, they will not sinke vtterly downe, or drowne.

3.

If any Solide Magnitude beyng Lighter then a Liquor, be let downe into the same Liquor, it will settle downe, so farre into the same Liquor, that so great a quantitie of that Liquor, as is the parte of the Solid Magnitude, settled downe into the same Liquor: is in Waight, æquall, to the waight of the whole Solid Magnitude.

4.

Any Solide Magnitude, Lighter then a Liquor, forced downe into the same Liquor, will moue vpward, with so great a power, by how much, the Liquor hauyng æquall quantitie to the whole Magnitude, is heauyer then the same Magnitude.

5.

Any Solid Magnitude, heauyer then a Liquor, beyng let downe into the same Liquor, will sinke downe vtterly: And wilbe in that Liquor, Lighter by so much, as is the waight or heauynes of the

Liquor, hauing bygnes or quantitie, æquall to the Solid Magnitude.

6.

If any Solide Magnitude, Lighter then a Liquor, be let downe into the same Liquor, the waight of the same Magnitude, will be, to the Waight of the Liquor. (Which is æquall in quantitie to the whole Magnitude,) in that proportion, that the parte, of the Magnitude settled downe, is to the whole Magnitude.

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BY these verities, great Errors may be reformed, in Opinion of the Naturall Motion of thinges, Light and Heauy. Which errors, are in Naturall Philosophie (almost) of all mẽ allowed: to much trusting to Authority: and false Suppositions. As, Of any two bodyes, the heauyer, to moue downward faster then the lighter. This error, is not first by me, Noted: but by one *Iohn Baptist de Benedictis*. The chief of his propositions, is this: which seemeth a Paradox.

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If there be two bodyes of one forme, and of one kynde, æquall in quantitie or vnæquall, they will moue by æquall space, in æquall tyme: So that both theyr mouynges be in ayre, or both in water: or in any one Middle.

*A para*

Hereupon, in the feate of Gunnyng, certaine good discourses (otherwise) may receiue great amendement, and furderance. In the entended purpose, also, allowing somwhat to the imperfection of Nature: not aunswerable to the precisenes of demonstration. Moreouer, by the foresaid propositions (wisely vsed.) The Ayre, the water, the Earth, the Fire, may be nerely, knowen, how light or heauy they are (Naturally) in their assigned partes: or in the whole. And then, to thinges Elementall, turning your practise: you may deale for the proportion of the Elementes, in the thinges Compounded. Then, to the proportions of the Humours in Man: their waightes: and the waight of his bones, and flesh. &c. Than, by waight, to haue consideration of the Force of man, any maner of way: in whole or in part. Then, may you, of Ships water drawing, diuersly, in the Sea and in fresh water, haue pleasant consideration: and of waying vp of any thing, sonken in Sea or in fresh water &c. And (to lift vp your head a loft:) by waight, you may, as precisely, as by any instrument els, measure the Diameters of *Sonne* and *Mone. &c.* Frende, I pray you, way

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these thinges, with the iust Balance of Reason. And you will finde Meruailes vpon Meruailes: And esteme one Drop of Truth (yea in Naturall Philosophie) more worth, then whole Libraries of Opinions, vndemonstrated: or not aunswering to Natures Law, and your experience. Leauing these thinges, thus: I will giue you two or three, light practises, to great purpose: and so finish my Annotation *Staticall*. In Mathematicall matters, by the Mechaniciens ayde, we will behold, here, the Commodity of waight. Make a Cube, of any one Vniforme: and through like heauy stuffe: of the same Stuffe, make a Sphære or Globe, precisely, of a Diameter æquall to the Radicall side of the Cube. Your stuffe, may be wood, Copper, Tinne, Lead, Siluer. &c. (being, as I sayd, of like nature, condition, and like waight throughout.) And you may, by Say Balance, haue prepared a great number of the smallest waightes: which, by those Balance can be discerned or tryed: and so, haue proceded to make you a perfect Pyle, company & Number of waightes: to the waight of six, eight, or twelue pound waight: most diligently tryed, all. And of euery one, the Content knowen, in your least waight, that is wayable. [They that can not haue these waightes of precisenes: may, by Sand, Vniforme, and well dusted, make them a number of waightes, somewhat nere precisenes: by halfing euer the Sand: they shall, at length, come to a least common waight. Therein, I leaue the farder matter, to their discretion, whom nede shall pinche.] The *Venetians* consideration of waight, may seme precise enough: by eight descentes progressionall,* halfing, from a grayne. Your Cube, Sphære, apt Balance, and conuenient waightes, being ready: fall to worke.❉. First, way your Cube. Note the Number of the waight. Way, after that, your Sphære. Note likewise, the Nũber of the waight. If you now find the waight of your Cube, to be to the waight of the Sphære, as 21. is to 11: Then you see, how the Mechanicien and *Experimenter*, without Geometrie and Demonstration, are (as nerely in effect) tought the proportion of the Cube to the Sphere: as I haue demonstrated it, in the end of the twelfth boke of *Euclide*. Often, try with the same Cube and Sphære. Then, chaunge, your Sphære and Cube, to an other matter: or to an other bignes: till you haue made a perfect vniuersall Experience of it. Possible it is, that you shall wynne to nerer termes, in the proportion.

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When you haue found this one certaine Drop of Naturall veritie, procede on, to Inferre, and duely to make assay, of matter depending. As, bycause it is well demonstrated, that a Cylinder, whose heith, and Diameter of his base, is æquall to the Diameter of the Sphære, is Sesquialter to the same Sphære (that is, as 3. to 2:) To the number of the waight of the Sphære, adde halfe so much, as it is: and so haue you the number of the waight of that Cylinder. Which is also Comprehended of our former Cube: So, that the base of that Cylinder, is a Circle described in the Square, which is the base of our Cube. But the Cube and the Cylinder, being both of one heith, haue their Bases in the same proportion, in the which, they are, one to an other, in their Massines or Soliditie. But, before, we haue two numbers, expressing their Massines, Solidities, and Quantities, by waight: wherfore, we haue *the proportion of the Square, to the Circle, inscribed in the same Square. And so are we fallen into the knowledge sensible, and Experimentall of *Archimedes* great Secret: of him, by great trauaile of minde, sought and found. Wherfore, to any Circle giuen, you can giue a Square æquall: *as I haue taught, in my Annotation, vpon the first proposition of the twelfth boke, And likewise, to any Square giuen, you may giue a Circle æquall: *If you describe a Circle, which shall be in that proportion, to your Circle inscribed, as the Square is to the same Circle: This, you may do, by my Annotations, vpon the second proposition of the twelfth boke of *Euclide*, in my third Probleme there. Your diligence may come to a proportion, of the Square to the Circle inscribed, nerer the truth, then is the proportion of 14. to 11. And consider, that you may begyn at the Circle and Square, and so come to conclude of the Sphære, & the Cube, what their proportion is: as now, you came from the Sphære to the Circle. For, of Siluer, or Gold, or Latton Lamyns or plates (thorough one hole drawẽ, as the maner is) if you make a Square figure & way it: and then, describing theron, the Circle inscribed: & cut of, & file away, precisely (to the Circle) the ouerplus of the Square: you shall then, waying your Circle, see, whether the waight of the Square, be to your Circle, as 14. to 11. As I haue Noted, in the beginning of *Euclides* twelfth boke. &c. after this resort to my last proposition, vpon the last of the twelfth. And there, helpe your selfe, to the end. And, here, Note this, by the way. That we may Square the Circle, without hauing knowledge of the proportion, of the Circumference to the Diameter: as you haue here perceiued. And otherwayes also, I can demonstrate it. So that, many haue cumberd them selues superfluously, by trauailing in that point first, which was not of necessitie, first: and also very intricate. And easily, you may, (and that diuersly) come to the knowledge of the Circumference: the Circles Quantitie, being first knowen. Which thing, I leaue to your

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consideration: making hast to despatch an other Magistrall Probleme: and to bring it, nerer to your knowledge, and readier dealing with, then the world (before this day,) had it for you, that I can tell of. And that is, *A Mechanicall Dubblyng of the Cube: &c.* Which may, thus, be done: Make of Copper plates, or Tyn plates, a foursquare vpright Pyramis, or a Cone: perfectly fashioned in the holow, within. Wherin, let great diligence be vsed, to approche (as nere as may be) to the Mathematicall perfection of those figures. At their bases, let them be all open: euery where, els, most close, and iust to. From the vertex, to the Circumference of the base of the Cone: & to the sides of the base of the Pyramis: Let 4. straight lines be drawen, in the inside of the Cone and Pyramis: makyng at their fall, on the perimeters of the bases, equall angles on both sides them selues, with the sayd perimeters. These 4. lines (in the Pyramis: and as many, in the Cone) diuide: one, in 12. æquall partes: and an other, in 24. an other, in 60, and an other, in 100. (reckenyng vp from the vertex.) Or vse other numbers of diuision, as experience shall teach you. Then,* set your Cone or Pyramis, with the vertex downward, perpendicularly, in respect of the Base. (Though it be otherwayes, it hindreth nothyng.) So let thẽ most stedily be stayed. Now, if there be a Cube, which you wold haue Dubbled. Make you a prety Cube of Copper, Siluer, Lead, Tynne, Wood, Stone, or Bone. Or els make a hollow Cube, or Cubik coffen, of Copper, Siluer, Tynne, or Wood &c. These, you may so proportiõ in respect of your Pyramis or Cone, that the Pyramis or Cone, will be hable to conteine the waight of them, in water, 3. or 4. times: at the least: what stuff so euer they be made of. Let not your Solid angle, at the vertex, be to sharpe: but that the water may come with ease, to the very vertex, of your hollow Cone or Pyramis. Put one of your Solid Cubes in a Balance apt: take the waight therof exactly in water. Powre that water, (without losse) into the hollow Pyramis or Cone, quietly. Marke in your lines, what numbers the water Cutteth: Take the waight of the same Cube againe: in the same kinde of water, which you had before: put that* also, into the Pyramis or Cone, where you did put the first. Marke now againe, in what number or place of the lines, the water Cutteth them. Two wayes you may conclude your purpose: it is to wete, either by numbers or lines. By numbers: as, if you diuide the side of your

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Fundamentall Cube into so many æquall partes, as it is capable of, conueniently, with your ease, and precisenes of the diuision. For, as the number of your first and lesse line (in your hollow Pyramis or Cone,) is to the second or greater (both being counted from the vertex) so shall the number of the side of your Fundamentall Cube, be to the nũber belonging to the Radicall side, of the Cube, dubble to your Fundamentall Cube: Which being multiplied Cubik wise, will sone shew it selfe, whether it be dubble or no, to the Cubik number of your Fundamentall Cube. By lines, thus: As your lesse and first line, (in your hollow Pyramis or Cone,) is to the second or greater, so let the Radical side of your Fundamẽtall Cube, be to a fourth proportionall line, by the 12. proposition, of the sixth boke of *Euclide*. Which fourth line, shall be the Rote Cubik, or Radicall side of the Cube, dubble to your Fundamentall Cube: which is the thing we desired. For this, may I (with ioy) say, EYPHKA, EYPHKA, EYPHKA: thanking the holy and glorious Trinity: hauing greater cause therto, then **Archimedes* had (for finding the fraude vsed in the Kinges Crowne, of Gold): as all men may easily Iudge: by the diuersitie of the frute following of the one, and the other. Where I spake before, of a hollow Cubik Coffen: the like vse, is of it: and without waight. Thus. Fill it with water, precisely full, and poure that water into your Pyramis or Cone. And here note the lines cutting in your Pyramis or Cone. Againe, fill your coffen, like as you did before. Put that Water, also, to the first. Marke the second cutting of your lines. Now, as you proceded before, so must you here procede. *And if the Cube, which you should Double, be neuer so great: you haue, thus, the proportion (in small) betwene your two litle Cubes: And then, the side, of that great Cube (to be doubled) being the third, will haue the fourth, found, to it proportionall: by the 12. of the sixth of Euclide.

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Note, that all this while, I forget not my first Proposition Staticall, here rehearsed: that, the Superficies of the water, is Sphæricall. Wherein, vse your discretion: to the first line, adding a small heare breadth, more: and to the second, halfe a heare breadth more, to his length. For, you will easily perceaue, that the difference can be no greater, in any Pyramis or Cone, of you to be handled. Which you shall thus trye. *For finding the swelling of the water aboue leuell.* Square the Semidiameter, from the Centre of the earth, to your first Waters Superficies. Square then, halfe the Subtendent of that watry Superficies (which Subtendent must haue the equall partes of his measure, all one, with those of the Semidiameter of the earth to your watry Superficies): Subtracte this square, from the first: Of the residue, take the Rote Square. That Rote, Subtracte from your first Semidiameter of the earth to your watry Superficies: that, which remaineth, is the heith of the water, in the middle, aboue the leuell. Which, you will finde, to be a thing insensible. And though it were greatly sensible,* yet, by helpe of my sixt Theoreme vpon the last Proposition of Euclides twelfth booke, noted: you may reduce all, to a true Leuell. But, farther diligence, of you is to be vsed, against accidentall causes of the waters swelling: as by hauing (somwhat) with a moyst Sponge, before, made moyst your hollow Pyramis or Cone, will preuent an accidentall cause of Swelling, &c. Experience will teach you abundantly: with great ease, pleasure, and cõmoditie.

** Note.*

Thus, may you Double the Cube Mechanically, Treble it, and so forth, in any proportion. Now will I Abridge your paine, cost, and Care herein. Without all preparing of your Fundamentall Cubes: you may (alike) worke this Conclusion. For, that, was rather a kinde of Experimentall demõstration, then the shortest way: and all, vpon one Mathematicall Demonstration depending. Take water (as much as conueniently will serue your turne: as I warned before of your Fundamentall Cubes bignes) Way it precisely. Put that water, into your Pyramis or Cone. Of the same kinde of water, then take againe, the same waight you had before: put that likewise into the Pyramis or Cone. For, in eche time, your marking of the lines, how the Water doth cut them, shall geue you the proportion betwen the Radicall sides, of any two Cubes, wherof the one is Double to the other: working as before I haue taught you: *sauing that for you Fundamentall Cube his Radicall side: here, you may take a right line, at pleasure.

*Note th*
*Abridg*
*of Dub*
*the Cu*

** Note.*

Yet farther proceding with our droppe of Naturall truth: you may (now) geue Cubes, one to the other, in any proportiõ geuẽ: Rationall or Irrationall: on this maner. Make a hollow Parallelipipedon of Copper or Tinne: with one Base wãting, or open: as in our Cubike Coffen. Frõ the bottome of that Parallelipipedon, raise vp, many perpendiculars, in euery of his fower sides. Now if any proportion be assigned you, in right lines: Cut one of your perpendiculars (or a line equall to it, or lesse then it) likewise: by the 10. of the sixth of Euclide. And those two partes, set in two sundry lines of those perpendiculars (or you may set them both, in one line) making their beginninges, to be, at the base: and so their lengthes to extend vpward. Now, set your hollow

*To giue*
*one to*
*other i*
*propor*
*Ration*
*Irratio*

Parallelipipedon, vpright, perpendicularly, steadie. Poure in water, handsomly, to the heith of your shorter line. Poure that water, into the hollow Pyramis or Cone. Marke the place of the rising. Settle your hollow Parallelipipedon againe. Poure water into it: vnto the heith of the second line, exactly. Poure that water* duely into the hollow Pyramis or Cone: Marke now againe, where the water cutteth the same line which you marked before. For, there, as the first marked line, is to the second: So shall the two Radicall sides be, one to the other, of any two Cubes: which, in their Soliditie, shall haue the same proportion, which was at the first assigned: were it Rationall or Irrationall.

** Empt*
*the firs*

Thus, in sundry waies you may furnishe your selfe with such straunge and profitable matter: which, long hath bene wished for. And though it be Naturally done and Mechanically: yet hath it a good Demonstration Mathematicall. Which is this: Alwaies, you haue two Like Pyramids: or two Like Cones, in the proportions assigned: and like Pyramids or Cones, are in proportion, one to the other, in the proportion of their Homologall sides (or lines) tripled. Wherefore, if to the first, and second lines, found in your hollow Pyramis or Cone, you ioyne a third and a fourth, in continuall proportion: that fourth line, shall be to the first, as the greater Pyramis or Cone, is to the lesse: by the 33. of the eleuenth of Euclide. If Pyramis to Pyramis, or Cone to Cone, be double, then shall* Line to Line, be also double, &c. But, as our first line, is to the second, so is the Radicall side of our Fundamentall Cube, to the Radicall side of the Cube to be made, or to be doubled: and therefore, to those twaine also, a third and a fourth line, in continuall proportion, ioyned: will geue the fourth line in that proportion to the first, as our fourth Pyramidall, or Conike line, was to his first: but that was double, or treble, &c. as the Pyramids or Cones were, one to an other (as we haue proued) therfore, this fourth, shalbe also double or treble to the first, as the Pyramids or Cones were one to an other: But our made Cube, is described of the second in proportion, of the fower proportionall lines: therfore* as the fourth line, is to the first, so is that Cube, to the first Cube: and we haue proued the fourth line, to be to the first, as the Pyramis or Cone, is to the Pyramis or Cone: Wherefore the Cube is to the Cube, as Pyramis is to Pyramis, or Cone is to Cone. But we* Suppose Pyramis to Pyramis, or Cone to Cone, to be double or treble. &c. Therfore Cube, is to Cube, double, or treble, &c. Which was to be demonstrated. And of the Parallelipipedõ, it is euidẽt, that the water Solide Parallelipipedons, are

*The*
*demonstr*
*this Dub*
*the Cube,*
*the rest.*

*I. D.*
** Hereby,*
*your self*
*a præcise*
*practiser.*
*consider,*
*nothing a*
*are hindr*
*(sensibly)*
*Conuexit*
*water.*

** By the*
*eleuenth*
*Euclide.*

*I. D.*
** And you*
*diligence*
*practise,*
*waight of*
*performe*

one to the other, as their heithes are, seing they haue one base. Wherfore the Pyramids or Cones, made of those water Parallelipipedons, are one to the other, as the lines are (one to the other) betwene which, our proportion was assigned. But the Cubes made of lines, after the proportiõ of the Pyramidal or Conik *homologall* lines, are one to the other, as the Pyramides or Cones are, one to the other (as we before did proue) therfore, the Cubes made, shalbe one to the other, as the lines assigned, are one to the other: Which was to be demonstrated. Note. *This, my Demonstratiõ is more generall, then onely in Square Pyramis or Cone: Consider well. Thus, haue I, both Mathematically and Mechanically, ben very long in wordes: yet (I trust) nothing tedious to them, who, to these thinges, are well affected. And verily I am forced (auoiding prolixitie) to omit sundry such things, easie to be practised: which to the Mathematicien, would be a great Threasure: and to the Mechanicien, no small gaine. *Now may you, Betwene two lines giuen, finde two middle proportionals, in Continuall proportion: by the hollow Parallelipipedon, and the hollow Pyramis, or Cone. Now, any Parallelipipedon rectangle being giuen: thre right lines may be found, proportionall in any proportion assigned, of which, shal be produced a Parallelipipedon, æquall to the Parallelipipedon giuen. Hereof, I noted somwhat, vpon the 36. proposition, of the 11. boke of *Euclide*. Now, all those thinges, which *Vitruuius* in his Architecture, specified hable to be done, by dubbling of the Cube: Or, by finding of two middle proportionall lines, betwene two lines giuen, may easely be performed. Now, that Probleme, which I noted vnto you, in the end of my Addition, vpon the 34. of the 11. boke of *Euclide*, is proued possible. Now, may any regular body, be Transformed into an other, &c. Now, any regular body: any Sphere, yea any Mixt Solid: and (that more is) Irregular Solides, may be made (in any proportiõ assigned) like vnto the body, first giuen. Thus, of a *Manneken*, (as the *Dutch* Painters terme it) in the same *Symmetrie*, may a Giant be made: and that, with any gesture, by the Manneken vsed: and contrarywise. Now, may you, of any Mould, or Modell of a Ship, make one, of the same Mould (in any assigned proportion) bigger or lesser. Now, may you, of any *Gunne, or little peece of ordinaũce, make an other, with the same *Symmetrie* (in all pointes) as great, and as little, as you will. Marke that: and thinke on it. Infinitely, may you apply this, so long sought for, and now so easily concluded: and withall, so willingly and frankly

*Therefore*
*you are a*
*geue goo*
*of your w*
*doing.*

** Note*
*Corollo*

** The g*
*Comm*
*followi*
*these n*
*Inuenti*

communicated to such, as faithfully deale with vertuous studies. Thus, can the Mathematicall minde, deale Speculatiuely in his own Arte: and by good meanes, Mount aboue the cloudes and sterres: And thirdly, he can, by order, Descend, to frame Naturall thinges, to wonderfull vses: and when he list, retire home into his owne Centre: and there, prepare more Meanes, to Ascend or Descend by: and, all, to the glory of God, and our honest delectation in earth.

*Such is*
*Fruite*
*Mathe*
*Scienc*
*Artes.*

Although, the Printer, hath looked for this Præface, a day or two, yet could I not bring my pen from the paper, before I had giuen you comfortable warning, and brief instructions, of some of the Commodities, by *Statike*, hable to be reaped: In the rest, I will therfore, be as brief, as it is possible: and with all, describing them, somwhat accordingly. And that, you shall perceiue, by this, which in order commeth next. For, wheras, it is so ample and wonderfull, that, an whole yeare long, one might finde fruitfull matter therin, to speake of: and also in practise, is a Threasure endeles: yet will I glanse ouer it, with wordes very few.

This do I call Anthropographie. Which is an Art restored, and of my preferment to your Seruice. I pray you, thinke of it, as of one of the chief pointes, of Humane knowledge. Although it be, but now, first Cõfirmed, with this new name: yet the matter, hath from the beginning, ben in consideration of all perfect Philosophers. Anthropographie, is the description of the Number, Measure, Waight, figure, Situation, and colour of euery diuerse thing, conteyned in the perfect body of MAN: with certain knowledge of the Symmetrie, figure, waight, Characterization, and due locall motion, of any parcell of the sayd body, assigned: and of Nũbers, to the sayd parcell appertainyng. This, is the one part of the Definition, mete for this place: Sufficient to notifie, the particularitie, and excellency of the Arte: and why it is, here, ascribed to the Mathematicals. Yf the description of the heauenly part of the world, had a peculier Art, called *Astronomie:* If the description of the earthly Globe, hath his peculier arte, called *Geographie*. If the Matching of both, hath his peculier Arte, called *Cosmographie:* Which is the Descriptiõ of the whole, and vniuersall frame of the world: Why should not the description of him, who is the Lesse world: and, frõ the beginning, called *Microcosmus* (that is. *The Lesse World.*) And for whose sake, and

*MAN is*

seruice, all bodily creatures els, were created: Who, also, participateth with Spirites, and Angels: and is made to the Image and similitude of *God*: haue his peculier Art? and be called the *Arte of Artes*: rather, then, either to want a name, or to haue to base and impropre a name? You must of sundry professions, borow or challenge home, peculier partes hereof: and farder procede: as, God, Nature, Reason and Experience shall informe you. The Anatomistes will restore to you, some part: The Physiognomistes, some: The Chyromantistes some. The Metaposcopistes, some: The excellent, *Albert Durer*, a good part: the Arte of Perspectiue, will somwhat, for the Eye, helpe forward: *Pythagoras*, *Hipocrates*, *Plato*, *Galenus*, *Meletius*, & many other (in certaine thinges) will be Contributaries. And farder, the Heauen, the Earth, and all other Creatures, will eche shew, and offer their Harmonious seruice, to fill vp, that, which wanteth hereof: and with your own Experience, concluding: you may Methodically register the whole, for the posteritie: Whereby, good profe will be had, of our Harmonious, and Microcosmicall constitution. The outward Image, and vew hereof: to the Art of *Zographie* and Painting, to Sculpture, and Architecture: (for Church, House, Fort, or Ship) is most necessary and profitable: for that, it is the chiefe base and foundation of them. Looke in **Vitruuius*, whether I deale sincerely for your behoufe, or no. Looke in *Albertus Durerus*, *De Symmetria humani Corporis*. Looke in the 27. and 28. Chapters, of the second booke, *De occulta Philosophia*. Consider the *Arke* of *Noe*. And by that, wade farther. Remember the *Delphicall Oracle NOSCE TEIPSVM (Knowe thy selfe)* so long agoe pronounced: of so many a Philosopher repeated: and of the *Wisest* attempted: And then, you will perceaue, how long agoe, you haue bene called to the Schole, where this Arte might be learned. Well. I am nothing affrayde, of the disdayne of some such, as thinke Sciences and Artes, to be but Seuen. Perhaps, those Such, may, with ignorance, and shame enough, come short of them Seuen also: and yet neuerthelesse they can not prescribe a certaine number of Artes: and in eche, certaine vnpassable boundes, to God, Nature, and mans Industrie. New Artes, dayly rise vp: and there was no such order taken, that, All Artes, should in one age, or in one land, or of one man, be made knowen to the world. Let vs embrace the giftes of God, and wayes to wisedome, in this time of grace, from aboue, continually bestowed on them, who thankefully will receiue them: *Et bonis Omnia Cooperabuntur in bonum.*

*Lesse*

*Micro Cosmu*

** Lib. 1.*

**Trochilike,** is that Art Mathematicall, which demonstrateth the properties of all Circular motions, Simple and Compounde. And bycause the frute hereof, vulgarly receiued, is in Wheles, it hath the name of *Trochilike:* as a man would say, *Whele Art*. By this art, a Whele may be geuen which shall moue ones about, in any tyme assigned. Two Wheles may be giuen, whose turnynges about in one and the same tyme, (or equall tymes), shall haue, one to the other, any proportion appointed. By Wheles, may a straight line be described: Likewise, a Spirall line in plaine, Conicall Section lines, and other Irregular lines, at pleasure, may be drawen. These, and such like, are principall Conclusions of this Arte: and helpe forward many pleasant and profitable Mechanicall workes: As Milles, to Saw great and very long Deale bordes, no man being by. Such haue I seene in Germany: and in the Citie of Prage: in the kingdome of Bohemia: Coyning Milles, Hand Milles for Corne grinding: And all maner of Milles, and Whele worke: By Winde, Smoke, Water, Waight, Spring, Man or Beast, moued. Take in your hand, *Agricola De re Metallica:* and then shall you (in all Mines) perceaue, how great nede is, of Whele worke. By Wheles, straunge workes and incredible, are done: as will, in other Artes hereafter, appeare. A wonderfull example of farther possibilitie, and present commoditie, was sene in my time, in a certaine Instrument: which by the Inuenter and Artificer (before) was solde for xx. Talentes of Golde: and then had (by misfortune) receaued some iniurie and hurt: And one *Ianellus* of *Cremona* did mend the same, and presented it vnto the Emperour *Charles* the fifth. *Hieronymus Cardanus*, can be my witnesse, that therein, was one Whele, which moued, and that, in such rate, that, in 7000. yeares onely, his owne periode should be finished. A thing almost incredible: But how farre, I keepe me within my boundes: very many men (yet aliue) can tell.

*Saw M*

**Helicosophie**, is nere Sister to *Trochilike:* and is, An Arte Mathematicall, which demonstrateth the designing of all Spirall lines in Plaine, on Cylinder, Cone, Sphære, Conoid, and Sphæroid, and their properties appertayning. The vse hereof, in *Architecture*, and diuerse Instrumentes and Engines, is most necessary. For, in many thinges, the Skrue worketh the feate, which, els, could not be performed. By helpe hereof, it is *recorded, that, where all the power of the Citie of Syracusa, was not hable to moue a certaine Ship (being on ground) mightie *Archimedes*, setting to, his Skruish Engine, caused

** Athe*
*Lib. 5.*

*Hiero* the king, by him self, at ease, to remoue her, as he would. Wherat, the King wondring: Ἀπὸ τάυτης τῆς ἡμήρας, περὶ παντὸς, Ἀρχιμήδει λέγοντι πιςευτέομ. *From this day, forward* (said the King) *Credit ought to be giuen to Archimedes, what soeuer he sayth.*

*Proclu*
*18.*

Pneumatithmie demonstrateth by close hollow Geometricall Figures, (regular and irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in theyr cõtinuitie, and as they are ioyned to the Elementes next them. This Arte, to the Naturall Philosopher, is very proffitable: to proue, that *Vacuum*, or *Emptines* is not in the world. And that, all Nature, abhorreth it so much: that, contrary to ordinary law, the Elementes will moue or stand. As, Water to ascend: rather then betwene him and Ayre, Space or place should be left, more then (naturally) that quãtitie of Ayre requireth, or can fill. Againe, Water to hang, and not descend: rather then by descending, to leaue Emptines at his backe. The like, is of Fire and Ayre: they will descend: when, either, their Cõtinuitie should be dissolued: or their next Element forced from them. And as they will not be extended, to discontinuitie: So, will they not, nor yet of mans force, can be prest or pent, in space, not sufficient and aunswerable to their bodily substance. Great force and violence will they vse, to enioy their naturall right and libertie. Hereupon, two or three men together, by keping Ayre vnder a great Cauldron, and forcyng the same downe, orderly, may without harme descend to the Sea bottome: and continue there a tyme &c. Where, Note, how the thicker Element (as the Water) giueth place to the thynner (as, is the ayre:) and receiueth violence of the thinner, in maner. &c. Pumps and all maner of Bellowes, haue their ground of this Art: and many other straunge deuises. As, *Hydraulica*, Organes goyng by water. &c. Of this Feat, (called commonly *Pneumatica*,) goodly workes are extant, both in Greke, and Latin. With old and learned Schole men, it is called *Scientia de pleno & vacuo.*

*To go*
*bottom*
*Sea wi*
*daunge*

Menadrie, is an Arte Mathematicall, which demonstrateth, how, aboue Natures vertue and power simple: Vertue and force may be multiplied: and so, to direct, to lift, to pull to, and to put or cast fro, any multiplied or simple, determined Vertue, Waight or Force: naturally, not, so, directible or moueable. Very much is this Art furdred by other Artes: as, in some pointes, by *Perspectiue*: in some, by *Statike*: in some, by *Trochilike*: and in other, by *Helicosophie*: and *Pneumatithmie*. By this Art, all Cranes, Gybbettes, & Ingines to lift vp, or to force any thing, any maner way, are ordred: and the certaine cause of their force, is knowne: As, the force which one man hath with the Duche waghen Racke: therwith, to set vp agayne, a mighty waghen laden, being ouerthrowne. The force of the Crossebow Racke, is certainly, here, demonstrated. The reason, why one mã, doth with a leauer, lift that, which Sixe men, with their handes onely, could not, so easily do. By this Arte, in our common Cranes in London, where powre is to Crane vp, the waight of 2000. pound: by two Wheles more (by good order added) Arte concludeth, that there may be Craned vp 200000. pound waight &c. So well knew *Archimedes* this Arte: that he alone, with his deuises and engynes, (twise or thrise) spoyled and discomfited the whole Army and Hoste of the Romaines, besieging *Syracusa*, *Marcus Marcellus the Consul*, being their Generall Capitaine. Such huge Stones, so many, with such force, and so farre, did he with his engynes hayle among them, out of the Citie. And by Sea likewise: though their Ships might come to the walls of *Syracusa*, yet hee vtterly confounded the Romaine Nauye. What with his mighty Stones hurlyng: what with Pikes of* 18 fote long, made like shaftes: which he forced almost a quarter of a myle. What, with his catchyng hold of their Shyps, and hoysing them vp aboue the water, and suddenly letting them fall into the Sea againe: what with his* Burning Glasses: by which he fired their other Shippes a far-of: what, with his other pollicies, deuises, and engines, he so manfully acquit him selfe: that all the Force, courage, and pollicie of the Romaines (for a great season) could nothing preuaile, for the winning of Syracusa. Wherupon, the Romanes named *Archimedes*, *Briareus*, and *Centimanus*. *Zonaras* maketh mention of one *Proclus*, who so well had perceiued *Archimedes* Arte of *Menadrie*, and had so well inuented of his owne, that with his Burning Glasses, being placed vpon the walles of Bysance, he multiplied so the heate of the Sunne, and directed the beames of the same against his enemies Nauie with such force, and so sodeinly (like lightening) that he burned and destroyed both man and ship. And *Dion*specifieth of *Priscus*, a *Geometricien* in Bysance, who inuented and vsed sondry Engins, of Force multiplied: Which was cause, that the *Emperour Seuerus* pardoned him, his life, after he had wonne Bysance: Bycause he honored the Arte, wytt, and rare industrie of *Priscus*. But nothing inferior to the inuention of these engines of Force, was the inuention of Gunnes. Which, from an English

*Plutarchu*
*Marco M*

*Synesius*
*Epistolis.*

*Polybius.*

*Plinius.*

*Quintilia*

*T. Liuius.*

** Athenæ*

** Galenu*

*Anthemiu*

*Burnin*
*Glasse*

man, had the occasion and order of first inuenting: though in an other land, and by other men, it was first executed. And they that should see the record, where the occasion and order generall, of Gunning, is first discoursed of, would thinke: that, small thinges, slight, and cõmon: comming to wise mens consideration, and industrious mens handling, may grow to be of force incredible.

*Gunne*

**Hypogeiodie**, is an Arte Mathematicall, demonstratyng, how, vnder the Sphæricall Superficies of the earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth, likewise, in respect of the said entrance, is knowen) certaine way may be præscribed and gone: And how, any way aboue the Superficies of the earth designed, may vnder earth, at any depth limited, be kept: goyng alwayes, perpendicularly, vnder the way, on earth designed: And, contrarywise, Any way, (straight or croked,) vnder the earth, beyng giuen: vppon the vtface, or Superficies of the earth, to Lyne out the same: So, as, from the Centre of the earth, perpendiculars drawen to the Sphæricall Superficies of the earth, shall precisely fall in the Correspondent pointes of those two wayes. This, with all other Cases and circumstances herein, and appertenances, this Arte demonstrateth. This Arte, is very ample in varietie of Conclusions: and very profitable sundry wayes to the Common Wealth. The occasion of my Inuenting this Arte, was at the request of two Gentlemen, who had a certaine worke (of gaine) vnder ground: and their groundes did ioyne ouer the worke: and by reason of the crokednes, diuers depthes, and heithes of the way vnder ground, they were in doubt, and at controuersie, vnder whose ground, as then, the worke was. The name onely (before this) was of me published, *De Itinere Subterraneo*: The rest, be at Gods will. For Pioners, Miners, Diggers for Mettalls, Stone, Cole, and for secrete passages vnder ground, betwene place and place (as this land hath diuerse) and for other purposes, any man may easily perceaue, both the great fruite of this Arte, and also in this Arte, the great aide of Geometrie.

**Hydragogie**, demonstrateth the possible leading of Water, by Natures lawe, and by artificiall helpe, from any head (being a Spring, standing, or running Water) to any other place assigned.

Long, hath this Arte bene in vse: and much thereof written: and very marueilous workes therein, performed: as may yet appeare, in Italy: by the Ruynes remaining of the Aqueductes. In other places, of Riuers leading through the Maine land, Nauigable many a Mile. And in other places, of the marueilous forcinges of Water to Ascend. which all, declare the great skill, to be required of him, who should in this Arte be perfecte, for all occasions of waters possible leading. To speake of the allowance of the Fall, for euery hundred foote: or of the Ventills (if the waters labour be farre, and great) I neede not: Seing, at hand (about vs) many expert men can sufficiently testifie, in effecte, the order: though the Demonstration of the Necessitie thereof, they know not: Nor yet, if they should be led, vp and downe, and about Mountaines, from the head of the Spring: and then, a place being assigned: and of them, to be demaunded, how low or high, that last place is, in respecte of the head, from which (so crokedly, and vp and downe) they be come: Perhaps, they would not, or could not, very redily, or nerely assoyle that question. *Geometrie* therefore, is necessary to *Hydragogie*. Of the sundry wayes to force water to ascend, eyther by *Tympane*, *Kettell mills*, *Skrue*, *Ctesibike*, or such like: in *Vitruuius*, *Agricola*, (and other,) fully, the maner may appeare. And so, thereby, also be most euident, how the Artes, of *Pneumatithmie*, *Helicosophie*, *Statike*, *Trochilike*, and *Menadrie*, come to the furniture of this, in Speculation, and to the Commoditie of the Common Wealth, in practise.

Horometrie, is an Arte Mathematicall, which demõstrateth, how, at all times appointed, the precise vsuall denominatiõ of time, may be knowen, for any place assigned. These wordes, are smoth and plaine easie Englishe, but the reach of their meaning, is farther, then you woulde lightly imagine. Some part of this Arte, was called in olde time, *Gnomonice*: and of late, *Horologiographia*: and in Englishe, may be termed, *Dialling*. Auncient is the vse, and more auncient, is the Inuention. The vse, doth well appeare to haue bene (at the least) aboue two thousand and three hundred yeare agoe: in* King *Achaz* Diall, then, by the Sunne, shewing the distinction of time. By Sunne, Mone, and Sterres, this Dialling may be performed, and the precise Time of day or night knowen. But the demonstratiue delineation of these Dialls, of all sortes, requireth good skill, both of *Astronomie*, and *Geometrie* Elementall, Sphæricall, Phænomenall, and Conikall. Then, to vse the groundes of the Arte, for any regular Superficies, in any

*4. Reg.*

place offred: and (in any possible apt position therof) theron, to describe (all maner of wayes) how, vsuall howers, may be (by the *Sunnes* shadow) truely determined: will be found no sleight Painters worke. So to Paint, and prescribe the Sunnes Motion, to the breadth of a heare. In this Feate (in my youth) I Inuented a way, How in any Horizontall, Murall, or Æquinoctiall Diall, &c. At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen. Which is a thing very necessary for the Rising of those fixed Sterres: whose Operation in the Ayre, is of great might, euidently. I speake no further, of the vse hereof. Bur forasmuch as, Mans affaires require knowledge of Times & Momentes, when, neither Sunne, Mone, or Sterre, can be sene: Therefore, by Industrie Mechanicall, was inuented, first, how, by Water, running orderly, the Time and howers might be knowen: whereof, the famous *Ctesibius*, was Inuentor: a man, of *Vitruuius*, to the Skie (iustly) extolled. Then, after that, by Sand running, were howers measured: Then, by *Trochilike* with waight: And of late time, by *Trochilike* with Spring: without waight. All these, by Sunne or Sterres direction (in certaine time) require ouersight and reformation, according to the heauenly Æquinoctiall Motion: besides the inæqualitie of their owne Operation. There remayneth (without parabolicall meaning herein) among the Philosophers, a more excellent, more commodious, and more marueilous way, then all these: of hauing the motion of the Primouant (or first æquinoctiall motion,) by Nature and Arte, Imitated: which you shall (by furder search in waightier studyes) hereafter, vnderstand more of. And so, it is tyme to finish this Annotation, of Tymes distinction, vsed in our common, and priuate affaires: The commoditie wherof, no man would want, that can tell, how to bestow his tyme.

*A perp*
*Motion*

Zographie, is an Arte Mathematicall, which teacheth and demonstrateth, how, the Intersection of all visuall Pyramides, made by any playne assigned, (the Centre, distance, and lightes, beyng determined) may be, by lynes, and due propre colours, represented. A notable Arte, is this: and would require a whole Volume, to declare the property thereof: and the Commodities ensuyng. Great skill of *Geometrie*, *Arithmetike*, *Perspectiue*, and *Anthropographie*, with many other particular Artes, hath the *Zographer*, nede of, for his perfection. For, the most excellent Painter, (who is but the propre Mechanicien, & Imitator sensible, of the Zographer) hath atteined to such perfection, that Sense of Man and beast, haue iudged thinges painted, to be things naturall, and not artificiall: aliue, and not dead. This Mechanicall Zographer (commonly called the Painter) is meruailous in his skill: and seemeth to haue a certaine diuine power: As, of frendes absent, to make a frendly, present comfort: yea, and of frendes dead, to giue a continuall, silent presence: not onely with vs, but with our posteritie, for many Ages. And so procedyng, Consider, How, in Winter, he can shew you, the liuely vew of Sommers Ioy, and riches: and in Sommer, exhibite the countenance of Winters dolefull State, and nakednes. Cities, Townes, Fortes, Woodes, Armyes, yea whole Kingdomes (be they neuer so farre, or greate) can he, with ease, bring with him, home (to any mans Iudgement) as Paternes liuely, of the thinges rehearsed. In one little house, can he, enclose (with great pleasure of the beholders,) the portrayture liuely, of all visible Creatures, either on earth, or in the earth, liuing: or in the waters lying, Creping, slyding, or swimming: or of any foule, or fly, in the ayre flying. Nay, in respect of the Starres, the Skie, the Cloudes: yea, in the shew of the very light it selfe (that Diuine Creature) can he match our eyes Iudgement, most nerely. What a thing is this? thinges not yet being, he can represent so, as, at their being, the Picture shall seame (in maner) to haue Created them. To what Artificer, is not Picture, a great pleasure and Commoditie? Which of them all, will refuse the Direction and ayde of Picture? The Architect, the Goldsmith, and the Arras Weauer: of Picture, make great account. Our liuely Herbals, our portraitures of birdes, beastes, and fishes: and our curious Anatomies, which way, are they most perfectly made, or with most pleasure, of vs beholden? Is it not, by Picture onely? And if Picture, by the Industry of the Painter, be thus commodious and meruailous: what shall be thought of *Zographie*, the Scholemaster of Picture, and chief gouernor? Though I mencion not *Sculpture*, in my Table of Artes Mathematicall: yet may all men perceiue, How, that *Picture* and *Sculpture*, are Sisters germaine: and both, right profitable, in a Commõ wealth. and of *Sculpture*, aswell as of Picture, excellent Artificers haue written great bokes in commendation. Witnesse I take, of *Georgio Vasari*, *Pittore Aretino*: of *Pomponius Gauricus*: and other. To these two Artes, (with other,) is a certaine od Arte, called *Althalmasat*, much beholdyng: more, then the common *Sculptor*, *Entayler*, *Keruer*, *Cutter*, *Grauer*, *Founder*, or *Paynter (&c)* know their Arte, to be commodious.

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Architecture, to many may seme not worthy, or not mete, to be reckned among the *Artes Mathematicall*. To whom, I thinke good, to giue some account of my so doyng. Not worthy, (will they say,) bycause it is but for building, of a house, Pallace, Church, Forte, or such like, grosse workes. And you, also, defined the *Artes Mathematicall*, to be such, as dealed with no Materiall or corruptible thing: and also did demonstratiuely procede in their faculty, by Number or Magnitude. First, you see, that I count, here, *Architecture*, among those *Artes Mathematicall*, which are Deriued from the Principals: and you know, that such, may deale with Naturall thinges, and sensible matter. Of which, some draw nerer, to the Simple and absolute Mathematicall Speculation, then other do. And though, the *Architect* procureth, enformeth, & directeth, the *Mechanicien*, to handworke, & the building actuall, of house, Castell, or Pallace, and is chief Iudge of the same: yet, with him selfe (as chief *Master* and *Architect*,) remaineth the Demonstratiue reason and cause, of the Mechaniciens worke: in Lyne, plaine, and Solid: by *Geometricall*, *Arithmeticall*, *Opticall*, *Musicall*, *Astronomicall*, *Cosmographicall* (& to be brief) by all the former Deriued *Artes Mathematicall*, and other Naturall Artes, hable to be confirmed and stablished. If this be so: then, may you thinke, that *Architecture*, hath good and due allowance, in this honest Company of *Artes Mathematicall* Deriuatiue. I will, herein, craue Iudgement of two most perfect *Architectes*: the one, being *Vitruuius*, the Romaine: who did write ten bookes thereof, to the Emperour *Augustus* (in whose daies our Heauenly Archemaster, was borne): and the other, *Leo Baptista Albertus*, a Florentine: who also published ten bookes therof. *Architectura* (sayth *Vitruuius*) *est Scientia pluribus disciplinis & varijs eruditionibus ornata: cuius Iudicio probantur omnia, quæ ab cæteris Artificibus perficiuntur opera.* That is. Architecture, is a Science garnished with many doctrines & diuerse instructions: by whose Iudgement, all workes, by other workmen finished, are Iudged. It followeth. *Ea nascitur ex Fabrica, & Ratiocinatione. &c. Ratiocinatio autem est, quæ, res fabricatas, Solertia ac ratione proportionis, demonstrare atq*$^{ue}$ *explicare potest. Architecture, groweth of Framing, and Reasoning. &c. Reasoning, is that, which of thinges framed, with forecast, and proportion: can make demonstration, and manifest declaration.* Againe. *Cùm, in omnibus enim rebus, tùm maximè etiam*

*The An*

*in Architectura, hæc duo insunt: quod significatur, & quod significat. Significatur proposita res, de qua dicitur: hanc autem Significat Demonstratio, rationibus doctrinarum explicata. Forasmuch as, in all thinges: therefore chiefly in Architecture, these two thinges are: the thing signified: and that which signifieth. The thing propounded, whereof we speake, is the thing Signified. But Demonstration, expressed with the reasons of diuerse doctrines, doth signifie the same thing.* After that. *Vt literatus sit, peritus Graphidos, eruditus Geometriæ, & Optices non ignarus: instructus Arithmetica: historias complures nouerit, Philosophos diligenter audiuerit: Musicam sciuerit: Medicinæ non sit ignarus, responsa Iurisperitorũ nouerit: Astrologiam, Cæliq*$^{ue}$ *rationes cognitas habeat. An Architect* (sayth he) *ought to vnderstand Languages, to be skilfull of Painting, well instructed in Geometrie, not ignorant of Perspectiue, furnished with Arithmetike, haue knowledge of many histories, and diligently haue heard Philosophers, haue skill of Musike, not ignorant of Physike, know the aunsweres of Lawyers, and haue Astronomie, and the courses Cælestiall, in good knowledge.* He geueth reason, orderly, wherefore all these Artes, Doctrines, and Instructions, are requisite in an excellent *Architect*. And (for breuitie) omitting the Latin text, thus he hath. *Secondly, it is behofefull for an Architect to haue the knowledge of Painting: that he may the more easilie fashion out, in patternes painted, the forme of what worke he liketh. And Geometrie, geueth to Architecture many helpes: and first teacheth the Vse of the Rule, and the Cumpasse: wherby (chiefly and easilie) the descriptions of Buildinges, are despatched in Groundplats: and the directions of Squires, Leuells, and Lines. Likewise, by Perspectiue, the Lightes of the heauen, are well led, in the buildinges: from certaine quarters of the world. By Arithmetike, the charges of Buildinges are summed together: the measures are expressed, and the hard questions of Symmetries, are by Geometricall Meanes and Methods discoursed on. &c. Besides this, of the Nature of thinges (which in Greke is called φυσιολογία) Philosophie doth make declaration. Which, it is necessary, for an Architect, with diligence to haue learned: because it hath* *many and diuers naturall questions: as specially, in Aqueductes. For in their courses, leadinges about, in the leuell ground, and in the mountinges, the naturall Spirites or breathes are ingendred diuers wayes: The hindrances, which they cause, no man can helpe, but he, which out of Philosophie, hath learned the originall causes of thinges. Likewise, who soeuer shall read Ctesibius, or Archimedes bookes, (and of others, who haue written such Rules) can not thinke, as they do: vnlesse he shall haue receaued of Philosophers, instructions in these thinges. And Musike he must nedes know: that he may haue vnderstanding, both of Regular and Mathematicall Musike: that he may temper well his Balistes, Catapultes, and Scorpions. &c. Moreouer, the Brasen Vessels, which in Theatres, are placed by Mathematicall order, in ambries, vnder the steppes: and the diuersities of the soundes (which $y^e$ Grecians call ηχεῖα) are ordred according to Musicall Symphonies & Harmonies: being distributed in $y^e$ Circuites, by Diatessaron, Diapente, and Diapason. That the conuenient voyce, of the players sound, whẽ it came to these preparations, made in order, there being increased: with $y^t$ increasing, might come more cleare & pleasant, to $y^e$ eares of the lokers on. &c. And of Astronomie, is knowẽ $y^e$ East, West, South, and North. The fashion of the heauen, the Æquinox, the Solsticie, and the course of the sterres. Which thinges, vnleast one know: he can not perceiue, any thyng at all, the reason of Horologies. Seyng therfore this ample Science, is garnished, beautified and stored, with so many and sundry skils and knowledges: I thinke, that none can iustly account them selues Architectes, of the suddeyne. But they onely, who from their childes yeares, ascendyng by these degrees of knowledges, beyng fostered vp with the atteynyng of many Languages and Artes, haue wonne to the high Tabernacle of Architecture. &c. And to whom Nature hath giuen such quicke Circumspection, sharpnes of witt, and Memorie, that they may be very absolutely skillfull in Geometrie, Astronomie, Musike,* *and the rest of the Artes Mathematicall: Such, surmount and passe the callyng, and state, of Architectes: and are become Mathematiciens. &c. And they are found, seldome. As, in tymes past, was Aristarchus Samius: Philolaus, and Archytas, Tarentynes: Apollonius Pergęus: Eratosthenes Cyreneus: Archimedes, and Scopas, Syracusians. Who also, left to theyr posteritie, many Engines and Gnomonicall workes: by numbers and naturall meanes, inuented and declared.*

*A Mathe n.*

Thus much, and the same wordes (in sense) in one onely Chapter of this Incõparable *Architect Vitruuius*, shall you finde. And if you should, but take his boke in your hand, and slightly loke thorough it, you would say straight way: This is *Geometrie*, *Arithmetike*, *Astronomie*, *Musike*, *Anthropographie*, *Hydragogie*, *Horometrie*. *&c*. and (to cõclude) the Storehouse of all workmãship. Now, let vs listen to our other Iudge, our Florentine, *Leo Baptista*: and narrowly consider, how he doth determine of *Architecture*. *Sed anteq*$^{ue}$ *vltra progrediar. &c. But before I procede any further* (sayth he) *I thinke, that I ought to expresse, what man I would haue to bee allowed an Architect. For, I will not bryng in place a Carpenter: as though you might Compare him to the Chief Masters of other Artes. For the hand of the Carpenter, is the Architectes Instrument. But I will appoint the Architect to be that man, who hath the skill, (by a certaine and meruailous meanes and way,) both in minde and Imagination to determine and also in worke to finish: what workes so euer, by motion of waight, and cuppling and framyng together of bodyes, may most aptly be Commodious for the worthiest Vses of Man. And that he may be able to performe these thinges, he hath nede of atteynyng and knowledge of the best, and most worthy thynges. &c. The whole Feate of Architecture in buildyng, consisteth in Lineamentes, and in Framyng. And the whole power and skill of Lineamentes, tendeth to this: that the right and absolute way may be had, of Coaptyng and ioyning Lines and angles: by which, the face of the buildyng or frame, may be comprehended and concluded. And it is the property of Lineamentes, to prescribe vnto buildynges, and euery part of them, an apt place, & certaine nũber: a worthy maner, and a semely order: that, so,*

*Vitruui*

*VVho i*
*Archite*

*yͤ whole forme and figure of the buildyng, may rest in the very Lineamentes. &c. And we may prescribe in mynde and imagination the whole formes,* all material stuffe beyng secluded. Which point we shall atteyne, by Notyng and forepointyng the angles, and lines, by a sure and certaine direction and connexion. Seyng then, these thinges, are thus: Lineamente, shalbe the certaine and constant prescribyng, conceiued in mynde: made in lines and angles: and finished with a learned minde and wyt.* We thanke you Master *Baptist*, that you haue so aptly brought your Arte, and phrase therof, to haue some Mathematicall perfection: by certaine order, nũber, forme, figure, and *Symmetrie* mentall: all naturall & sensible stuffe set a part. Now, then, it is euident, (Gentle reader) how aptely and worthely, I haue preferred *Architecture*, to be bred and fostered vp in the Dominion of the pereles *Princesse*, *Mathematica*: and to be a naturall Subiect of hers. And the name of *Architecture*, is of the principalitie, which this Science hath, aboue all other Artes. And *Plato* affirmeth, the *Architect* to be *Master* ouer all, that make any worke. Wherupon, he is neither Smith, nor Builder: nor, separately, any Artificer: but the Hed, the Prouost, the Directer, and Iudge of all Artificiall workes, and all Artificers. For, the true *Architect*, is hable to teach, Demonstrate, distribute, describe, and Iudge all workes wrought. And he, onely, searcheth out the causes and reasons of all Artificiall thynges. Thus excellent, is *Architecture*: though few (in our dayes) atteyne thereto: yet may not the Arte, be otherwise thought on, then in very dede it is worthy. Nor we may not, of auncient Artes, make new and imperfect Definitions in our dayes: for scarsitie of Artificers: No more, than we may pynche in, the Definitions of *Wisedome*, or *Honestie*, or of *Frendeshyp* or of *Iustice*. No more will I consent, to Diminish any whit, of the perfection and dignitie, (by iust cause) allowed to absolute *Architecture*. Vnder the Direction of this Arte, are thre principall, necessary *Mechanicall Artes*. Namely, *Howsing*, *Fortification*, and *Naupegie*. *Howsing*, I vnderstand, both for Diuine Seruice, and Mans common vsage: publike, and priuate. Of *Fortification* and *Naupegie*, straunge matter might be told you: But perchaunce, some will be tyred, with this Bederoll, all ready rehearsed: and other some, will nycely nip my grosse and homely discoursing with you: made in post hast: for feare you should wante this true and frendly warnyng, and tast giuyng, of the *Power Mathematicall*. Lyfe is short, and vncertaine:

** The Immate of perf Archite*

*What, Lineam*

*Note.*

Tymes are perilouse: &c. And still the Printer awayting, for my pen staying: All these thinges, with farder matter of Ingratefulnes, giue me occasion to passe away, to the other Artes remainyng, with all spede possible.

THe Arte of Nauigation, demonstrateth how, by the shortest good way, by the aptest Directiõ, & in the shortest time, a sufficient Ship, betwene any two places (in passage Nauigable,) assigned: may be cõducted: and in all stormes, & naturall disturbances chauncyng, how, to vse the best possible meanes, whereby to recouer the place first assigned. What nede, the *Master Pilote*, hath of other Artes, here before recited, it is easie to know: as, of *Hydrographie*, *Astronomie*, *Astrologie*, and *Horometrie*. Presupposing continually, the common Base, and foundacion of all: namely *Arithmetike* and *Geometrie*. So that, he be hable to vnderstand, and Iudge his own necessary Instrumentes, and furniture Necessary: Whether they be perfectly made or no: and also can, (if nede be) make them, hym selfe. As Quadrantes, The Astronomers Ryng, The Astronomers staffe, The Astrolabe vniuersall. An Hydrographicall Globe. Charts Hydrographicall, true, (not with parallell Meridians). The Common Sea Compas: The Compas of variacion: The Proportionall, and Paradoxall Compasses (of me Inuented, for our two Moscouy Master Pilotes, at the request of the Company) Clockes with spryng: houre, halfe houre, and three houre Sandglasses: & sundry other Instrumẽtes: And also, be hable, on Globe, or Playne to describe the Paradoxall Compasse: and duely to vse the same, to all maner of purposes, whereto it was inuented. And also, be hable to Calculate the Planetes places for all tymes.

*Anno.*

Moreouer, with Sonne Mone or Sterre (or without) be hable to define the Longitude & Latitude of the place, which he is in: So that, the Longitude & Latitude of the place, from which he sayled, be giuen: or by him, be knowne. whereto, appertayneth expert meanes, to be certified euer, of the Ships way. &c. And by foreseing the Rising, Settyng, Nonestedyng, or Midnightyng of certaine tempestuous fixed Sterres: or their Coniunctions, and Anglynges with the Planetes, &c. he ought to haue expert coniecture of Stormes, Tempestes, and Spoutes: and such lyke Meteorologicall effectes, daungerous on Sea. For (as *Plato* sayth,) *Mutationes, opportunitatesq*$^{ue}$ *temporum presentire, non minus rei* *militari, quàm Agriculturæ, Nauigationiq*$^{ue}$ *conuenit. To foresee the alterations and opportunities of tymes, is conuenient, no lesse to the Art of Warre, then to Husbandry and Nauigation.* And besides such cunnyng meanes, more euident tokens in Sonne and Mone, ought of hym to be knowen: such as (the Philosophicall Poëte) *Virgilius* teacheth, in hys *Georgikes*. Where he sayth, [C]

> *Sol quoq*$^{ue}$ *& exoriens & quum se condet in vndas,*
> *Signa dabit, Solem certissima signa sequuntur. &c.*
> ——— *Nam sæpe videmus,*
> *Ipsius in vultu varios errare colores.*
> *Cæruleus, pluuiam denunciat, igneus Euros.*
> *Sin maculæ incipient rutilo immiscerier igni,*
> *Omnia tum pariter vento, nimbisq*$^{ue}$ *videbis*
> *Feruere: non illa quisquam me nocte per altum*
> *Ire, neq*$^{ue}$ *a terra moueat conuellere funem. &c.*
> *Sol tibi signa dabit. Solem quis dicere falsum*
> *Audeat?* ——— *&c.*

*Georgi*

And so of Mone, Sterres, Water, Ayre, Fire, Wood, Stones, Birdes, and Beastes, and of many thynges els, a certaine Sympathicall forewarnyng may be had: sometymes to great pleasure and proffit, both on Sea and Land. Sufficiently, for my present purpose, it doth appeare, by the premisses, how *Mathematicall*, the *Arte* of *Nauigation*, is: and how it nedeth and also vseth other *Mathematicall Artes*: And now, if I would go about to speake of the manifold Commodities, commyng to this Land, and others, by Shypps and *Nauigation*, you might thinke, that I catch at occasions, to vse many wordes, where no nede is.

Yet, this one thyng may I, (iustly) say. In *Nauigation*, none ought to haue greater care, to be skillfull, then our English Pylotes. And perchaunce, Some, would more attempt: And other Some, more willingly would be aydyng, it they wist certainely, What Priuiledge, God had endued this Iland with, by reason of Situation, most commodious for *Nauigation*, to Places most Famous & Riche. And though, (of* Late) a young Gentleman, a Courragious Capitaine, was in a great readynes, with good hope, and great causes of persuasion, to haue ventured, for a Discouerye, (either *Westerly*, by *Cape de Paramantia*: or *Esterly*, aboue *Noua Zemla*, and the *Cyremisses*) and was, at the very nere tyme of Attemptyng,

* *Anno*
*S. H. G*

called and employed otherwise (both then, and since,) in great good seruice to his Countrey, as the Irish Rebels haue *tasted: Yet, I say, (though the same Gentleman, doo not hereafter, deale therewith) Some one, or other, should listen to the Matter: and by good aduise, and discrete Circumspection, by little, and little, wynne to the sufficient knowledge of that Trade and Voyage: Which, now, I would be sory, (through Carelesnesse, want of Skill, and Courrage,) should remayne Vnknowne and vnheard of. Seyng, also, we are herein, halfe Challenged, by the learned, by halfe request, published. Therof, verely, might grow Commoditye, to this Land chiefly, and to the rest of the Christen Common wealth, farre passing all riches and worldly Threasure.

* *Anno*

Thaumaturgike, is that Art Mathematicall, which giueth certaine order to make straunge workes, of the sense to be perceiued, and of men greatly to be wondred at. By sundry meanes, this *Wonder-worke* is wrought. Some, by *Pneumatithmie*. As the workes of *Ctesibius* and *Hero*, Some by waight. wherof *Timæus* speaketh. Some, by Stringes strayned, or Springs, therwith Imitating liuely Motions. Some, by other meanes, as the Images of Mercurie: and the brasen hed, made by *Albertus Magnus*, which dyd seme to speake. *Boethius* was excellent in these feates. To whom, *Cassiodorus* writyng, sayth. *Your purpose is to know profound thynges: and to shew meruayles. By the disposition of your Arte, Metals do low: Diomedes of brasse, doth blow a Trumpet loude: a brasen Serpent hisseth: byrdes made, sing swetely. Small thynges we rehearse of you, who can Imitate the heauen. &c.* Of the straunge Selfmouyng, which, at Saint Denys, by Paris, *I saw, ones or twise (*Orontius* beyng then with me, in Company) it were to straunge to tell. But some haue written it. And yet, (I hope) it is there, of other to be sene. And by *Perspectiue* also straunge thinges, are done. As partly (before) I gaue you to vnderstand in *Perspectiue*. As, to see in the Ayre, a loft, the lyuely Image of an other man, either walkyng to and fro: or standyng still. Likewise, to come into an house, and there to see the liuely shew of Gold, Siluer or precious stones: and commyng to take them in your hand, to finde nought but Ayre. Hereby, haue some men (in all other matters counted wise) fouly ouershot thẽ selues: misdeaming of the meanes. Therfore sayd *Claudius Cælestinus*. *Hodie magnæ literaturæ viros & magna reputationis videmus, opera quedam quasi miranda,*

* *Anno*

*De his Mundo*

*supra Naturã putare: de quibus in Perspectiua doctus causam faciliter reddidisset.* That is. *Now a dayes, we see some men, yea of great learnyng and reputation, to Iudge certain workes as meruaylous, aboue the power of Nature: Of which workes, one that were skillfull in Perspectiue might easely haue giuen the Cause.* Of *Archimedes Sphære*, *Cicero* witnesseth. Which is very straunge to thinke on. *For when Archimedes* (sayth he) *did fasten in a Sphære, the mouynges of the Sonne, Mone, and of the fiue other Planets, he did, as the God, which (in Timæus of Plato) did make the world. That, one turnyng, should rule motions most vnlike in slownes, and swiftnes.* But a greater cause of meruayling we haue by *Claudianus* report hereof. Who affirmeth this *Archimedes worke*, to haue ben of Glasse. And discourseth of it more at large: which I omit. The Doue of wood, which the *Mathematicien Archytas* did make to flye, is by *Agellius* spoken of. Of *Dædalus* straunge Images, *Plato* reporteth. *Homere* of *Vulcans Selfmouers*, (by secret wheles) leaueth in writyng. *Aristotle*, in hys *Politikes*, of both, maketh mention. Meruaylous was the workemanshyp, of late dayes, performed by good skill of *Trochilike. &c.* For in Noremberge, A flye of Iern, beyng let out of the Artificers hand, did (as it were) fly about by the gestes, at the table, and at length, as though it were weary, retourne to his masters hand agayne. Moreouer, an Artificiall Egle, was ordred, to fly out of the same Towne, a mighty way, and that a loft in the Ayre, toward the Emperour comming thether: and followed hym, beyng come to the gate of the towne.* Thus, you see, what, Arte Mathematicall can performe, when Skill, will, Industry, and Hability, are duely applyed to profe.

*mirabi*
*eueniu*
*8.*

*Tusc. 1*

And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer? Shall the folly of Idiotes, and the Mallice of the Scornfull, so much preuaile, that He, who seeketh no worldly gaine or glory at their handes: But onely, of God, the threasor of heauenly wisedome, & knowledge of pure veritie: Shall he (I say) in the meane space, be robbed and spoiled of his honest name and fame? He that seketh (by S. Paules aduertisement) in the Creatures Properties, and wonderfull vertues, to finde iuste cause, to glorifie the Æternall, and Almightie Creator by: Shall that man, be (in hugger mugger) condemned, as a Companion of

*A Digr*

*Apolog*

the Helhoundes, and a Caller, and Coniurer of wicked and damned Spirites? He that bewaileth his great want of time, sufficient (to his contentation) for learning of Godly wisdome, and Godly Verities in: and onely therin setteth all his delight: Will that mã leese and abuse his time, in dealing with the Chiefe enemie of Christ our Redemer: the deadly foe of all mankinde: the subtile and impudent peruerter of Godly Veritie: the Hypocriticall Crocodile: the Enuious Basiliske, continually desirous, in the twinke of an eye, to destroy all Mankinde, both in Body and Soule, æternally? Surely (for my part, somewhat to say herein) I haue not learned to make so brutish, and so wicked a Bargaine. Should I, for my xx. or xxv. yeares Studie: for two or three thousand Markes spending: seuen or eight thousand Miles going and trauailing, onely for good learninges sake: And that, in all maner of wethers: in all maner of waies and passages: both early and late: in daunger of violence by man: in daunger of destruction by wilde beastes: in hunger: in thirst: in perilous heates by day, with toyle on foote: in daungerous dampes of colde, by night, almost bereuing life: (as God knoweth): with lodginges, oft times, to small ease: and somtime to lesse securitie. And for much more (then all this) done & suffred, for Learning and attaining of Wisedome: Should I (I pray you) for all this, no otherwise, nor more warily: or (by Gods mercifulnes) no more luckily, haue fished, with so large, and costly, a Nette, so long time in drawing (and that with the helpe and aduise of Lady Philosophie, & Queene Theologie): but at length, to haue catched, and drawen vp,* a Frog? Nay, a Deuill? For, so, doth the Common peuish Pratler Imagine and Iangle: And, so, doth the Malicious skorner, secretly wishe, & brauely and boldly face down, behinde my backe. Ah, what a miserable thing, is this kinde of Men? How great is the blindnes & boldnes, of the Multitude, in thinges aboue their Capacitie? What a Land: what a People: what Maners: what Times are these? Are they become Deuils, them selues: and, by false witnesse bearing against their Neighbour, would they also, become Murderers? Doth God, so long geue them respite, to reclaime them selues in, from this horrible slaundering of the giltlesse: contrary to their owne Consciences: and yet will they not cease? Doth the Innocent, forbeare the calling of them, Iuridically to aunswere him, according to the rigour of the Lawes: and will they despise his Charitable pacience? As they, against him, by name, do forge, fable, rage, and raise slaunder, by Worde & Print: Will they prouoke him, by worde and Print, likewise, to Note their Names to the World: with their particular deuises, fables, beastly Imaginations, and

** A pro*
*Fayre*
*and ca*
*Frog.*

vnchristen-like slaunders? Well: Well. O (you such) my vnkinde Countrey men. O vnnaturall Countrey men. O vnthankfull Countrey men. O Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men. Why oppresse you me, thus violently, with your slaundering of me: Contrary to Veritie: and contrary to your owne Consciences? And I, to this hower, neither by worde, deede, or thought, haue bene, any way, hurtfull, damageable, or iniurious to you, or yours? Haue I, so long, so dearly, so farre, so carefully, so painfully, so daungerously sought & trauailed for the learning of Wisedome, & atteyning of Vertue: And in the end (in your iudgemẽt) am I become, worse, then when I begã? Worse, thẽ a Mad man? A dangerous Member in the Common Wealth: and no Member of the Church of Christ? Call you this, to be Learned? Call you this, to be a Philosopher? and a louer of Wisedome? To forsake the straight heauenly way: and to wallow in the broad way of damnation? To forsake the light of heauenly Wisedome: and to lurke in the dungeon of the Prince of darkenesse? To forsake the Veritie of God, & his Creatures: and to fawne vpon the Impudent, Craftie, Obstinate Lier, and continuall disgracer of Gods Veritie, to the vttermost of his power? To forsake the Life & Blisse Æternall: and to cleaue vnto the Author of Death euerlasting? that Murderous Tyrant, most gredily awaiting the Pray of Mans Soule? Well: I thanke God and our Lorde Iesus Christ, for the Comfort which I haue by the Examples of other men, before my time: To whom, neither in godlines of life, nor in perfection of learning, I am worthy to be compared: and yet, they sustained the very like Iniuries, that I do: or rather, greater. Pacient *Socrates*, his *Apologie* will testifie: *Apuleius* his *Apologies*, will declare the Brutishnesse of the Multitude. *Ioannes Picus*, Earle of Mirandula, his *Apologie* will teach you, of the Raging slaunder of the Malicious Ignorant against him. *Ioannes Trithemius*, his *Apologie* will specifie, how he had occasion to make publike Protestation: as well by reason of the Rude Simple: as also, in respect of such, as were counted to be of the wisest sort of men. Many could I recite: But I deferre the precise and determined handling of this matter: being loth to detect the Folly & Mallice of my Natiue Countrey men.* Who, so hardly, can disgest or like any extraordinary course of Philosophicall Studies: not falling within the Cumpasse of their Capacitie: or where they are not made priuie of the true and secrete cause, of such wonderfull Philosophicall Feates. These men, are of fower sortes, chiefly. The first, I may name, *Vaine pratling busie bodies*: The second, *Fond Frendes*: The third,

*Imperfectly zelous*: and the fourth, *Malicious Ignorant*. To eche of these
(briefly, and in charitie) I will say a word or two, and so returne to my
Præface. *Vaine pratling busie bodies*, vse your idle assemblies, and 1.
conferences, otherwise, then in talke of matter, either aboue your
Capacities, for hardnesse: or contrary to your Consciences, in Veritie. 2.
*Fonde Frendes*, leaue of, so to commend your vnacquainted frend, vpon
blinde affection: As, because he knoweth more, then the common
Student: that, therfore, he must needes be skilfull, and a doer, in such
matter and maner, as you terme *Coniuring*. Weening, thereby, you
aduaunce his fame: and that you make other men, great marueilers of
your hap, to haue such a learned frend. Cease to ascribe Impietie, where
you pretend Amitie. For, if your tounges were true, then were that your
frend, *Vntrue*, both to God, and his Soueraigne. Such *Frendes* and
*Fondlinges*, I shake of, and renounce you: Shake you of, your Folly. 3.
*Imperfectly zelous*, to you, do I say: that (perhaps) well, do you Meane:
But farre you misse the Marke: If a Lambe you will kill, to feede the
flocke with his bloud. Sheepe, with Lambes bloud, haue no naturall
sustenaunce: No more, is Christes flocke, with horrible slaunders, duely
ædified. Nor your faire pretense, by such rashe ragged Rhetorike, any
whit, well graced. But such, as so vse me, will finde a fowle Cracke in
their Credite. Speake that you know: And know, as you ought: Know
not, by Heare say, when life lieth in daunger. Search to the quicke, & let
Charitie be your guide. *Malicious Ignorant*, what shall I say to thee? 4.
*Prohibe linguam tuam a malo. A detractione parcite linguæ. Cause thy
toung to refraine frõ euill. Refraine your toung from slaunder.*
Though your tounges be sharpned, Serpent like, & Adders poyson lye in
your lippes: yet take heede, and thinke, betimes, with your selfe, *Vir* *Psal. 1*
*linguosus non stabilietur in terra. Virum violentum venabitur malum,
donec præcipitetur.* For, sure I am, *Quia faciet Dominus Iudicium
afflicti: & vindictam pauperum.*

Thus, I require you, my assured frendes, and Countrey men (you
Mathematiciens, Mechaniciens, and Philosophers, Charitable and
discrete) to deale in my behalf, with the light & vntrue tounged, my
enuious Aduersaries, or Fond frends. And farther, I would wishe, that at
leysor, you would consider, how *Basilius Magnus*, layeth *Moses* and
*Daniel*, before the eyes of those, which count all such Studies
Philosophicall (as mine hath bene) to be vngodly, or vnprofitable. Waye
well *S. Stephen* his witnesse of *Moses*. *Eruditus est Moses omni* *Act. 7.*

*Sapientia Ægyptiorũ: & erat potens in verbis & operibus suis. Moses was instructed in all maner of wisedome of the Ægyptians: and he was of power both in his wordes, and workes.* You see this Philosophicall Power & Wisedome, which *Moses* had, to be nothing misliked of the Holy Ghost. Yet *Plinius* hath recorded, *Moses* to be a wicked *Magicien*. And that (of force) must be, either for this Philosophicall wisedome, learned, before his calling to the leading of the Children of *Israel*: or for those his wonders, wrought before King *Pharao*, after he had the conducting of the *Israelites*. As concerning the first, you perceaue, how *S. Stephen*, at his Martyrdome (being full of the Holy Ghost) in his Recapitulation of the olde Testament, hath made mention of *Moses* Philosophie: with good liking of it: And *Basilius Magnus* also, auoucheth it, to haue bene to *Moses* profitable (and therefore, I say, to the Church of God, necessary). But as cõcerning *Moses* wonders, done before King *Pharao*: God, him selfe, sayd: *Vide vt omnia ostenta, quæ posui in manu tua, facias coram Pharaone. See that thou do all those wonders before Pharao, which I haue put in thy hand.* Thus, you euidently perceaue, how rashly, *Plinius* hath
slaundered *Moses*, of vayne fraudulent *Magike*, saying: *Est & alia* *Lib. 30*
*Magices Factio, a Mose, Iamne, & Iotape, Iudæis pendens: sed multis* *1.*
*millibus annorum post Zoroastrem. &c.* Let all such, therefore, who, in
Iudgement and Skill of Philosophie, are farre Inferior to *Plinie*, take *1.*
good heede, least they ouershoote them selues rashly, in Iudging of
*Philosophers straunge Actes*: and the Meanes, how they are done. But,
much more, ought they to beware of forging, deuising, and imagining *2.*
monstrous feates, and wonderfull workes, when and where, no such
were done: no, not any sparke or likelihode, of such, as they, without all
shame, do report. And (to conclude) most of all, let them be ashamed of *3.*
Man, and afraide of the dreadfull and Iuste Iudge: both Folishly or Maliciously to deuise: and then, deuilishly to father their new fond Monsters on me: Innocent, in hand and hart: for trespacing either against the lawe of God, or Man, in any my Studies or Exercises, Philosophicall, or Mathematicall: As in due time, I hope, will be more manifest.

Now end I, with **Archemastrie**. Which name, is not so new, as this Arte is rare. For an other Arte, vnder this, a degree (for skill and power) hath bene indued with this English name before. And yet, this, may serue for our purpose, sufficiently, at this present. This Arte, teacheth to bryng to actuall experience sensible, all worthy conclusions by all the Artes Mathematicall purposed, & by true Naturall Philosophie concluded: & both addeth to them a farder scope, in the termes of the same Artes, & also by hys propre Method, and in peculier termes, procedeth, with helpe of the foresayd Artes, to the performance of complet Experiẽces, which of no particular Art, are hable (Formally) to be challenged. If you remember, how we considered *Architecture*, in respect of all common handworkes: some light may you haue, therby, to vnderstand the Souerainty and propertie of this Science. *Science* I may call it, rather, then an Arte: for the excellency and Mastershyp it hath, ouer so many, and so mighty Artes and Sciences. And bycause it procedeth by *Experiences*, and searcheth forth the causes of Conclusions, by *Experiences*: and also putteth the Conclusions them selues, in *Experience*, it is named of some, *Scientia Experimentalis*. The *Experimentall Science*. *Nicolaus Cusanus* termeth it so, in hys *Experimentes Statikall*, And an other *Philosopher*, of this land Natiue (the floure of whose worthy fame, can neuer dye nor wither) did write therof largely, at the request of *Clement the sixt*. The Arte carrieth with it, a wonderfull Credit: By reason, it certefieth, sensibly, fully, and completely to the vtmost power of Nature, and Arte. This Arte, certifieth by *Experience* complete and absolute: and other Artes, with their Argumentes, and Demonstrations, persuade: and in wordes, proue very well their Conclusions.* But wordes, and Argumentes, are no sensible certifying: nor the full and finall frute of Sciences practisable. And though some Artes, haue in them, *Experiences*, yet they are not complete, and brought to the vttermost, they may be stretched vnto, and applyed sensibly. As for example: the Naturall Philosopher disputeth and maketh goodly shew of reason: And the Astronomer, and the Opticall Mechanicien, put some thynges in *Experience*: but neither, all, that they may: nor yet sufficiently, and to the vtmost, those, which they do, There, then, the *Archemaster* steppeth in, and leadeth forth on, the *Experiences*, by order of his doctrine *Experimentall*, to the chief and finall power of Naturall and Mathematicall Artes. Of two or three men, in whom, this Description of *Archemastry* was *Experimentally*, verified, I haue read and hard: and good record, is of their such perfection. So that, this Art, is no fantasticall Imagination: as some Sophister, might, *Cum suis Insolubilibus*, make a florish: and dassell your Imagination: and dash

*R. B.*

your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance. Well: as you will. I haue forewarned you. I haue done the part of a frende: I haue discharged my Duety toward God: for my small Talent, at hys most mercyfull handes receiued. To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.

Here, I must end, thus abruptly (Gentle frende, and vnfayned louer of honest and necessary verities.) For, they, who haue (for your sake, and vertues cause) requested me, (an old forworne Mathematicien) to take pen in hand: (through the confidence they reposed in my long experience: and tryed sincerity) for the declaryng and reportyng somewhat, of the frute and commodity, by the Artes Mathematicall, to be atteyned vnto: euen they, Sore agaynst their willes, are forced, for sundry causes, to satisfie the workemans request, in endyng forthwith: He, so feareth this, so new an attempt, & so costly: And in matter so slenderly (hetherto) among the common Sorte of Studentes, considered or estemed.

And where I was willed, somewhat to alledge, why, in our vulgare Speche, this part of the Principall Science of *Geometrie*, called *Euclides Geometricall Elementes*, is published, to your handlyng: being vnlatined people, and not Vniuersitie Scholers: Verily, I thinke it nedelesse.

For, the Honour, and Estimation of the Vniuersities, and Graduates, is, hereby, nothing diminished. Seing, from, and by their Nurse Children, you receaue all this Benefite: how great soeuer it be. *1.*

Neither are their Studies, hereby, any whit hindred. No more, then the Italian *Vniuersities*, as *Academia Bononiensis*, *Ferrariensis*, *Florentina*, *Mediolanensis*, *Patauina*, *Papiensis*, *Perusina*, *Pisana*, *Romana*, *Senensis*, or any one of them, finde them selues, any deale, disgraced, or their Studies any thing hindred, by *Frater Lucas de Burgo*, or by *Nicolaus Tartalea*, who in vulgar Italian language, haue published, not onely *Euclides Geometrie*, but of *Archimedes* somewhat: and in *2.*

Arithmetike and Practicall Geometrie, very large volumes, all in their vulgar speche. Nor in Germany haue the famous *Vniuersities*, any thing bene discontent with *Albertus Durerus*, his Geometricall Institutions in Dutch: or with *Gulielmus Xylander*, his learned translation of the first sixe bookes of *Euclide*, out of the Greke into the high Dutch. Nor with *Gualterus H. Riffius*, his Geometricall Volume: very diligently translated into the high Dutch tounge, and published. Nor yet the *Vniuersities* of Spaine, or Portugall, thinke their reputation to be decayed: or suppose any their Studies to be hindred by the Excellent *P. Nonnius*, his Mathematicall workes, in vulgare speche by him put forth. Haue you not, likewise, in the French tounge, the whole Mathematicall Quadriuie? and yet neither Paris, Orleance, or any of the other Vniuersities of Fraunce, at any time, with the Translaters, or Publishers offended: or any mans Studie thereby hindred?

And surely, the Common and Vulgar Scholer (much more, the Gramarian) before his comming to the *Vniuersitie*, shall (or may) be, now (according to *Plato* his Counsell) sufficiently instructed in *Arithmetike* and *Geometrie*, for the better and easier learning of all maner of *Philosophie*, *Academicall*, or *Peripateticall*. And by that meanes, goe more cherefully, more skilfully, and spedily forwarde, in his Studies, there to be learned. And, so, in lesse time, profite more, then (otherwise) he should, or could do. *3.*

Also many good and pregnant Englishe wittes, of young Gentlemen, and of other, who neuer intend to meddle with the profound search and Studie of Philosophie (in the *Vniuersities* to be learned) may neuerthelesse, now, with more ease and libertie, haue good occasion, vertuously to occupie the sharpnesse of their wittes: where, els (perchance) otherwise, they would in fond exercises, spend (or rather leese) their time: neither seruing God: nor furdering the Weale, common or priuate. *4.*

And great Comfort, with good hope, may the *Vniuersities* haue, by reason of this *Englishe* Geometrie, and Mathematicall Præface, that they (hereafter) shall be the more regarded, esteemed, and resorted vnto. For, when it shall be knowen and reported, that of the *Mathematicall Sciences* onely, such great Commodities are ensuing (as I haue specified): and that in dede, some of you vnlatined Studentes, can be good witnesse, of such rare fruite by you enioyed (thereby): as either, *5.*

before this, was not heard of: or els, not so fully credited: Well, may all men coniecture, that farre greater ayde, and better furniture, to winne to the Perfection of all Philosophie, may in the Vniuersities be had: being the Storehouses & Threasory of all Sciences, and all Artes, necessary for the best, and most noble State of Common Wealthes.

*Vniuer*

6. Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule, & Cumpasse: Who, with their owne Skill and experience, already had, will be hable (by these good helpes and informations) to finde out, and deuise, new workes, straunge Engines, and Instrumentes: for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? I will not (therefore) fight against myne owne shadowe. For, no man (I am sure) will open his mouth against this Enterprise. No mã (I say) who either hath Charitie toward his brother (and would be glad of his furtherance in vertuous knowledge): or that hath any care & zeale for the bettering of the Cõmon state of this Realme. Neither any, that make accompt, what the wiser sort of men (Sage and Stayed) do thinke of them. To none (therefore) will I make any *Apologie,* for a vertuous acte doing: and for cõmending, or setting forth, Profitable Artes to English men, in the English toung. But, vnto God our Creator, let vs all be thankefull: for that, *As he, of his Goodnes, by his Powre, and in his wisedome, hath Created all thynges, in Number, Waight, and Measure*: So, to vs, of hys great Mercy, he hath reuealed Meanes, whereby, to atteyne the sufficient and necessary knowledge of the foresayd hys three principall Instrumentes: Which Meanes, I haue abundantly proued vnto you, to be the *Sciences* and *Artes Mathematicall.*

And though I haue ben pinched with straightnes of tyme: that, no way, I could so pen downe the matter (in my Mynde) as I determined: hopyng of conuenient laysure: Yet. if vertuous zeale, and honest Intent prouoke and bryng you to the readyng and examinyng of this Compendious treatise, I do not doute, but, as the veritie therof (accordyng to our purpose) will be euident vnto you: So the pith and force therof, will persuade you: and the wonderfull frute therof, highly pleasure you. And that you may the easier perceiue, and better remember, the principall pointes, whereof my Preface treateth, I will giue you the Groundplatt of my whole discourse, in a Table annexed: from the first to the last, somewhat Methodically contriued.

*The Gr*
*platt o*

*Præfac Table.*

If Hast, hath caused my poore pen, any where, to stumble: You will, (I am sure) in part of recompence, (for my earnest and sincere good will to pleasure you), Consider the rockish huge mountaines, and the perilous vnbeaten wayes, which (both night and day, for the while) it hath toyled and labored through, to bryng you this good Newes, and Comfortable profe, of Vertues frute.

So, I Commit you vnto Gods Mercyfull direction, for the rest: hartely besechyng hym, to prosper your Studyes, and honest Intentes: to his Glory, & the Commodity of our Countrey. *Amen*.

*Written at my poore House*
*At Mortlake.*

*Anno. 1570. February. 9.*

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*J. DEE*

Here haue you (according to my promisse) the Groundplat of my MATHEMATICALL Præface: annexed to *Euclide* (now first) published in our Englishe tounge. An. 1570. Febr. 3.

> The following very large diagram is shown at “thumbnail” scale to give a view of its overall structure. A closer view is in a a separate file.

Sciences, and Artes

*Principall, which are two, onely,*

Arithmetike.

*Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.*

*Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.*

*Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.*

*The vse whereof, is either,*

*In thinges Supernaturall, æternall, & Diuine: By Application,* Ascending.

*In thinges Mathematicall: without farther Application.*

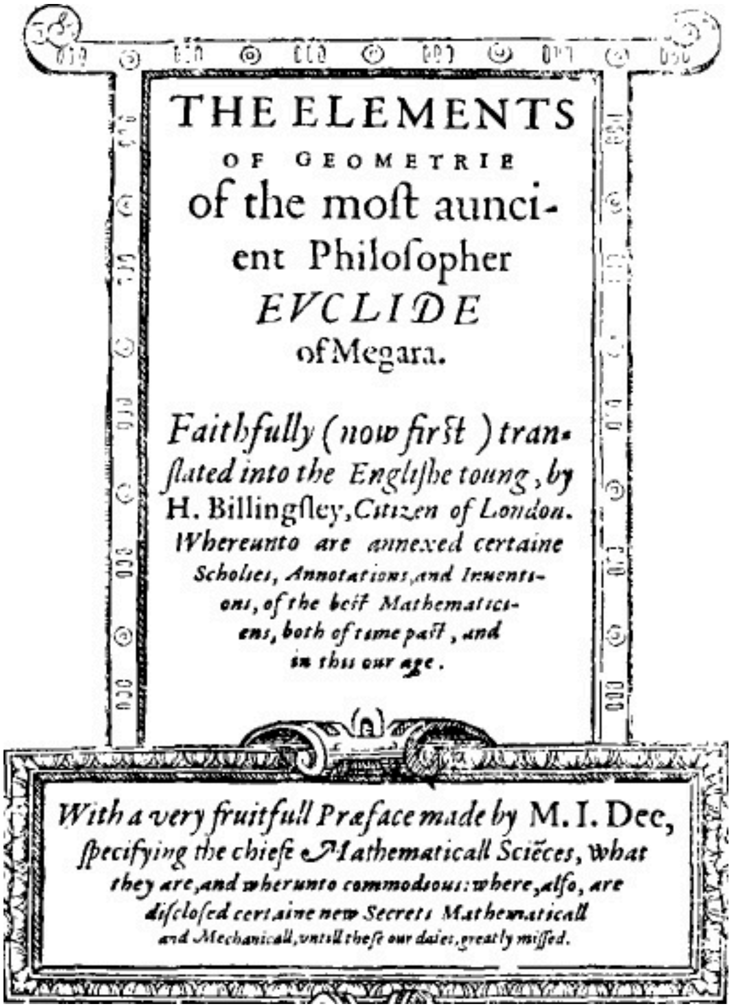
*The like Vses and Applications are, (though in a degree lower) in the* Artes Mathematicall Deriuatiue.

Mathematicall, are, either

- Geometrie.
  - *Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as* EVCLIDES ELEMENTES.
  - *In thinges Naturall: both Substãtiall, & Accidentall, Visible, & Inuisible. &c. By Application:* Descending.

- *Deriuatiue frõ the Principalls: of which, some haue*
  - *The names of the Principalls: as,*
    - Arithmetike, *vulgar: which considereth*
      - Arithmetike of most vsuall whole numbers: And of Fractions to them appertaining.
      - Arithmetike of Proportions.
      - Arithmetike Circular.
      - Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
      - Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte of Algiebar.
    - Geometrie, *vulgar: which teacheth Measuring*
      - *At hand*
        - All Lengthes.— Mecometrie.
        - All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
        - All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.
      - *With distãce from the thing Measured, as,*
        - *How farre, from the Measurer, any thing is: of him sene, on Land or Water: called* Apomecometrie.
        - *How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called* Hypsometrie.
        - *How broad, a thing is, which is in the Measurers view: so it be situated on Land or Water: called* Platometrie.
        - *Of which are growen the Feates & Artes of*
          - Geodesie: *more cunningly to Measure and Suruey Landes, Woods, Waters. &c.*
          - Geographie.
          - Chorographie.
          - Hydrographie.
          - Stratarithmetrie.
  - *Propre names as,*
    - Perspectiue, *Which demonstrateth the maners and properties of all Radiations: Directe, Broken, and Reflected.*
    - Astronomie, *Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixed Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.*
    - Musike, *Which demonstrateth by reason, and teacheth by sense, perfectly to iudge and order the diuersitie of Soundes, hie or low.*
    - Cosmographie, *Which, wholy and perfectly maketh description of the Heauenlym and also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.*
    - Astrologie, *Which reasonably demonstrateth the operations and effectes of the naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, in any Horizon assigned.*
    - Statike, *Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightnes belonging.*
    - Anthropographie, *Which describeth the Nũber, Measure, Waight, Figure, Situation, and colour of euery diuers thing contained in the perfecte body of MAN: and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said body assigned: and of numbers to the said percell appertaining.*
    - Trochilike, *Which demonstrateth the properties of all Circular motions: Simple and Compound.*
    - Helicosophie, *Which demonstrateth the designing of all Spirall lines: in Plaine, on Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their properties.*
    - Pneumatithmie, *Which demonstrateth by close hollow Geometricall figures (Regular and Irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyned to the Elementes next them.*
    - Menadrie, *Which demonstrateth, how, aboue Natures Vertue, and power simple: Vertue and force, may be multiplied: and so to directe, to lift, to pull to, and to put or cast fro, any multiplied, or simple determined Vertue, Waight, or Force: naturally, not, so, directible, or moueable.*
    - Hypogeiodie, *Which demonstrateth, how, vnder the Sphæricall Superficies of the Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine way, may be prescribed and gone, &c.*
    - Hydragogie, *Which demonstrateth the possible leading of water by Natures law, and by artificiall helpe, from any head (being Spring, standing, or running water) to any other place assigned.*
    - Horometrie, *Which demonstrateth, how, at all times appointed, the precise, vsuall denomination of time, may be knowen, for any place assigned.*
    - Zographie, *Which demonstrateth and teacheth, how, the Intersection of all visuall Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours represented.*
    - Architecture, *Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.*
    - Nauigation, *Which demonstrateth, how, by the Shortest good way, by the aptest direction, and in the shortest time: a sufficient Shippe, betwene any two places (in passage nauigable) assigned, may be conducted: and in all stormes and naturall disturbances chauncing, how to vse the best possible meanes, to recouer the place first assigned.*
    - Thaumaturgike, *Which geueth certaine order to make straunge workes, of the sense to be perceiued: and of men greatly to be wondred at.*
    - Archemastrie, *Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true Naturall philosophie, concluded: And both addeth to them a farder Scope, in the termes of the same Artes: and also, by his proper Method, and in peculiar termes, procedeth, with helpe of the forsayd Artes, to the performance of complete Experiences: which, of no particular Arte, are hable (Formally) to be challenged.*

# Title Page Text



THE ELEMENTS
OF GEOMETRIE
of the moſt auncient Philoſopher
*EVCLIDE*
of Megara.

*Faithfully (now firſt) tranſlated into the Engliſhe toung, by*
H. Billingſley, *Citizen of London.*
*Whereunto are annexed certaine Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.*

*With a very fruitfull Præface made by* M. I. Dee, *ſpecifying the chiefe Mathematicall Sciēces, what they are, and wherunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.*

THE ELEMENTS
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of the most auncient
Philosopher
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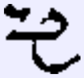
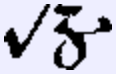
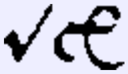
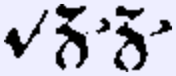
*Mechanicall, vntill these our daies, greatly missed.*

Imprinted at London by *Iohn Daye*.

# Transcriber’s Footnotes

A. **Mathematical Notation.** John Dee used the “root” sign √ in combination with some less familiar symbols:

| | |
|---|---|
|  | “First power”, here used to express an unknown. *Shown in this e-text as* **X** *(capitalized).* |
|  | Root sign combined with “second power” symbol = square root. *Shown in this e-text as* $^{2}\sqrt{}$. |
|  | Root sign combined with “third power” symbol = cube root. *Shown in this e-text as* $^{3}\sqrt{}$. |
|  | Doubled “second power” symbol = 4th power; with root sign = fourth root. *Shown in this e-text as* $^{4}\sqrt{}$. |

B. **Diagrams:** The symbol drawn as *P* (Pounds) is shown here as P. See above for **X** symbol.

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|
+
COLD

_____________________
| | |
| {P}. 2. | Hote. 4. |
| | |
| {P}. 1. | Hote. 3. |
|_________|___________|

_____________________
| | | _
| {P}. 2. | Hote. 4. | ⅓ _ The forme_
| | | _ 3⅔ resulting.
| {P}. 1. | Hote. 3. | _ ⅔
|_________|___________|
```

C. **“Vergilius teaches in his Georgikes.”** The quoted lines, with breaks at each “&c.”, are 438-439; 451-457; 463-464.

## Euclid citations

The following Propositions were identified by number.

**6.12**: (How) to find a fourth (line) proportional to three given straight lines.

**11.34**: In equal parallelepipedal solids the bases are reciprocally proportional to the heights; and those parallelepipedal solids in which the bases are reciprocally proportional to the heights are equal.

**11.36**: If three straight lines are proportional, then the parallelepipedal solid formed out of the three equals the parallelepipedal solid on the mean which is equilateral, but equiangular with the aforesaid solid.

**12.1**: Similar polygons inscribed in circles are to one another as the squares on their diameters.

**12.2**: Circles are to one another as the squares on their diameters.

**12.18** (“last”): Spheres are to one another in triplicate ratio of their respective diameters.

## Notes on the text

The Greek letter η (eta) was consistently printed as if it were the ou-ligature ȣ.

The Latin *-que* was written as an abbreviation resembling **-q´;**. It is shown here as $q^{ue}$.

Less common words include “fatch” (probably used as a variant of “fetch”) and the mathematical terms “sexagene” and “sexagesme”.

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*J. DEE*

# Here haue you (according to my promisse) the Groundplat of my MATHEMATICALL Præface: annexed to *Euclide* (now first) published in our Englishe tounge. An. 1570. Febr. 3.

Sciences, and Artes Mathematicall, are, either

- *Principall, which are two, onely,*
  - Arithmetike.
    - *Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.*
    - *Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.*
  - Geometrie.
    - *Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.*
    - *Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as* EVCLIDES ELEMENTES.
  - *The vse whereof, is either,*
    - *In thinges Supernaturall, æternall, & Diuine: By Application,* Ascending.
    - *In thinges Mathematicall: without farther Application.*
    - *In thinges Naturall: both Substãtiall, & Accidentall, Visible, & Inuisible. &c. By Application:* Descending.
  - *The li Vses Application are, (thoug a deg lower, the* Ar Mathe matica Deriu
- *Deriuatiue frõ the Principalls: of which, some haue*
  - *The names of the Principalls: as,*
    - Arithmetike, *vulgar: which considereth*
      - Arithmetike of most vsuall whole numbers: And of Fractions to them ap taining.
      - Arithmetike of Proportions.
      - Arithmetike Circular.
      - Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
      - Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte Algiebar.
    - Geometrie, *vulgar: which teacheth Measuring*
      - *At hand*
        - All Lengthes.— Mecometrie.
        - All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
        - All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.
      - *With distãce from the thing Measured, as,*
        - *How farre, from the Measurer, any thing is: of him sene, on Land or Water: called* Apomecometrie.
        - *How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called* Hypsometrie.
        - *How broad, a thing is, which is in the Measurers view:*
        - *Of which are growen the Feates & Artes of*
          - Geodesie: *more cunningly to Measure Suruey Landes, Woo Waters. &c.*
          - Geographie.
          - Chorographie.
          - Hydrographie.
          - Stratarithmetrie.

*so it be situated on*
*Land or Water: called*
Platometrie.

| | | |
|---|---|---|
| | Perspectiue, | *Which demonstrateth the maners and properties of all Radiations. Directe, Broken, and Reflected.* |
| | Astronomie, | *Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixe Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.* |
| | Musike, | *Which demonstrateth by reason, and teacheth by sense, perfectly t iudge and order the diuersitie of Soundes, hie or low.* |
| | Cosmographie, | *Which, wholy and perfectly maketh description of the Heauenlym also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.* |
| | Astrologie, | *Which reasonably demonstrateth the operations and effectes of th naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, any Horizon assigned.* |
| | Statike, | *Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightne belonging.* |
| | Anthropographie, | *Which describeth the Nũber, Measure, Waight, Figure, Situation, a colour of euery diuers thing contained in the perfecte body of MA and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said b assigned: and of numbers to the said percell appertaining.* |
| | Trochilike, | *Which demonstrateth the properties of all Circular motions: Simp and Compound.* |
| *Propre names* *as,* | Helicosophie, | *Which demonstrateth the designing of all Spirall lines: in Plaine, Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their propert* |
| | Pneumatithmie, | *Which demonstrateth by close hollow Geometricall figures (Regul and Irregular) the straunge properties (in motion or stay) of the W Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyne the Elementes next them.* |
| | Menadrie, | *Which demonstrateth, how, aboue Natures Vertue, and power simp Vertue and force, may be multiplied: and so to directe, to lift, to pu to, and to put or cast fro, any multiplied, or simple determined Ve Waight, or Force: naturally, not, so, directible, or moueable.* |
| | Hypogeiodie, | *Which demonstrateth, how, vnder the Sphæricall Superficies of th Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine wa may be prescribed and gone, &c.* |
| | Hydragogie, | *Which demonstrateth the possible leading of water by Natures la and by artificiall helpe, from any head (being Spring, standing, o running water) to any other place assigned.* |
| | Horometrie, | *Which demonstrateth, how, at all times appointed, the precise, vsu denomination of time, may be knowen, for any place assigned.* |
| | Zographie, | *Which demonstrateth and teacheth, how, the Intersection of all vis Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours re sented.* |
| | Architecture, | *Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.* |
| | Nauigation, | *Which demonstrateth, how, by the Shortest good way, by the aptes direction, and in the shortest time: a sufficient Shippe, betwene an two places (in passage nauigable) assigned, may be conducted: a all stormes and naturall disturbances chauncing, how to vse the b possible meanes, to recouer the place first assigned.* |
| | Thaumaturgike, | *Which geueth certaine order to make straunge workes, of the sens be perceiued: and of men greatly to be wondred at.* |
| | Archemastrie, | *Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true* |

*Naturall philosophie, concluded: And both addeth to them a farde*
*Scope, in the termes of the same Artes: and also, by his proper*
*Method, and in peculiar termes, procedeth, with helpe of the forsa*
*Artes, to the performance of complete Experiences: which, of no p*
*cular Arte, are hable (Formally) to be challenged.*

Return to John Dee’s Preface.

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Geometrie of Euclid of Megara, by John Dee

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*** START OF THIS PROJECT GUTENBERG EBOOK THE MATHEMATICALL PRAEFACE ***

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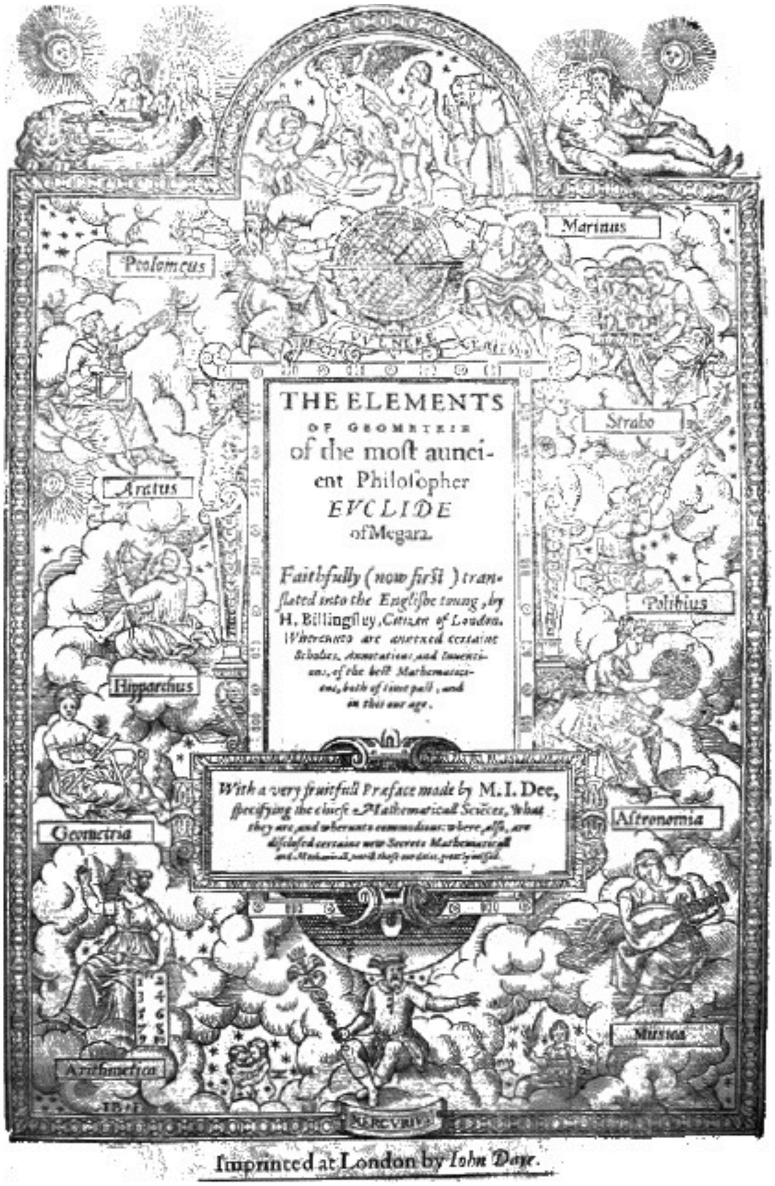
Ptolomeus
Marinus
Strabo
Aratus
Polibius
Hipparchus
Geometria
Astronomia
Arithmetica
Musica
Mercurius
1570

THE ELEMENTS
OF GEOMETRIE
of the moſt auncient Philoſopher
*EVCLIDE*
of Megara.

*Faithfully (now firſt) tranſlated into the Engliſhe toung, by*
H. Billingſley, *Citizen of London.*
*Whereunto are annexed certaine Scholies, Annotations, and Inuentions, of the beſt Mathematiciens, both of time paſt, and in this our age.*

*With a very fruitfull Præface made by* M. I. Dee,
*ſpecifying the chiefe Mathematicall Sciẽces, what they are, and whereunto commodious: where, alſo, are diſcloſed certaine new Secrets Mathematicall and Mechanicall, vntill theſe our daies, greatly miſſed.*

Imprinted at London by *Iohn Daye.*

Title Page Text

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### ❧ The Translator to the Reader.

*Here is (gentle Reader) nothing (the word of God onely set apart) which so much beautifieth and adorneth the soule and minde of mã, as doth the knowledge of good artes and sciences: as the knowledge of naturall and*

T*morall Philosophie. The one setteth before our eyes, the creatures of God, both in the heauens aboue, and in the earth beneath: in which as in a glasse, we beholde the exceding maiestie and wisedome of God, in adorning and beautifying them as we see: in geuing vnto them such wonderfull and manifolde proprieties, and naturall workinges, and that so diuersly and in such varietie: farther in maintaining and conseruing them continually, whereby to praise and adore him, as by S. Paule we are taught. The other teacheth vs rules and preceptes of vertue, how, in common life amongest men, we ought to walke vprightly: what dueties pertaine to our selues, what pertaine to the gouernment or good order both of an housholde, and also of a citie or common wealth. The reading likewise of histories, conduceth not a litle, to the adorning of the soule & minde of man, a studie of all men cõmended: by it are seene and knowen the artes and doinges of infinite wise men gone before vs. In histories are contained infinite examples of heroicall vertues to be of vs followed, and horrible examples of vices to be of vs eschewed. Many other artes also there are which beautifie the minde of man: but of all other none do more garnishe & beautifie it, then those artes which are called Mathematicall. Unto the knowledge of which no man can attaine, without the perfecte knowledge and instruction of the principles, groundes, and Elementes of Geometrie. But perfectly to be instructed in them, requireth diligent studie and reading of olde auncient authors. Amongest which, none for a beginner is to be preferred before the most auncient Philosopher* Euclide *of* Megara*. For of all others he hath in a true methode and iuste order, gathered together whatsoeuer any before him had of these Elementes written: inuenting also and adding many thinges of his owne: wherby he hath in due forme accomplished the arte: first geuing definitions, principles, & groundes, wherof he deduceth his Propositions or conclusions, in such wonderfull wise, that that which goeth before, is of necessitie required to the proufe of that which followeth. So that without the diligent studie of* Euclides *Elementes, it is impossible to attaine vnto the perfecte knowledge of Geometrie, and consequently of any of the other Mathematicall sciences. Wherefore considering the want & lacke of such good authors hitherto in our Englishe tounge, lamenting also the negligence, and lacke of zeale to their countrey in those of our nation, to whom God hath geuen both knowledge, & also abilitie to translate into our tounge, and to publishe* *abroad such good authors, and bookes (the chiefe instrumentes of all learninges): seing moreouer that many good wittes both of gentlemen and of others of all degrees, much desirous and studious of these artes, and seeking for them as much as they can, sparing no paines, and yet frustrate of their intent, by no meanes attaining to that which they seeke: I haue for their sakes, with some charge & great trauaile, faithfully translated into our vulgare toũge, & set abroad in Print, this booke of* Euclide*. Whereunto I haue added easie and plaine declarations and examples by figures, of the definitions. In which booke also ye shall in due place finde manifolde additions, Scholies, Annotations, and Inuentions: which I haue gathered out of many of the most famous & chiefe Mathematiciẽs, both of old time, and in our age: as by diligent reading it in course, ye shall well perceaue. The fruite and gaine which I require for these my paines and trauaile, shall be nothing els, but onely that thou gentle reader, will gratefully accept the same: and that thou mayest thereby receaue some profite: and moreouer to excite and stirre vp others learned, to do the like, & to take paines in that behalfe. By meanes wherof, our Englishe tounge shall no lesse be enriched with good Authors, then are other straunge tounges: as the Dutch, French, Italian, and Spanishe: in which are red all good authors in a maner, found amongest the Grekes or Latines. Which is the chiefest cause, that amongest thẽ do florishe so many cunning and skilfull men, in the inuentions of straunge and wonderfull thinges, as in these our daies we see there do. Which fruite and gaine if I attaine vnto, it shall encourage me hereafter, in such like sort to translate, and set abroad some other good authors, both pertaining to religion (as partly I haue already done) and also pertaining to the Mathematicall Artes.*

*Thus gentle reader farewell.*

(?¿)

## ❧ TO THE VNFAINED LOVERS of truthe, and constant Studentes of Noble *Sciences,* IOHN DEE *of London, hartily* wisheth grace from heauen, and most prosperous *successe in all their honest attemptes and* exercises.

Diuine *Plato*, the great Master of many worthy Philosophers, and the constant auoucher, and pithy perswader of *Vnum*, *Bonum*, and *Ens*: in his Schole and Academie, sundry times (besides his ordinary Scholers) was visited of a certaine kinde of men, allured by the noble fame of *Plato*, and the great commendation of hys profound and profitable doctrine. But when such Hearers, after long harkening to him, perceaued, that the drift of his discourses issued out, to conclude, this *Vnum*, *Bonum*, and *Ens*, to be Spirituall, Infinite, Æternall, Omnipotent, &c. Nothyng beyng alledged or expressed, How, worldly goods: how, worldly dignitie: how, health, Strẽgth or lustines of body: nor yet the meanes, how a merueilous sensible and bodyly blysse and felicitie hereafter, might be atteyned: Straightway, the fantasies of those hearers, were dampt: their opinion of *Plato*, was clene chaunged: yea his doctrine was by them despised: and his schole, no more of them visited. Which thing, his Scholer, *Aristotle*, narrowly cõsidering, founde the cause therof, to be, For that they had no forwarnyng and information, in generall, whereto his doctrine tended. For, so, might they haue had occasion, either to haue forborne his schole hauntyng: (if they, then, had misliked his Scope and purpose) or constantly to haue continued therin: to their full satisfaction: if such his finall scope & intent, had ben to their desire. Wherfore, *Aristotle*, euer, after that, vsed in brief, to forewarne his owne Scholers and hearers, both of what matter, and also to what ende, he tooke in hand to speake, or teach. While I consider the diuerse trades of these two excellent Philosophers (and am most sure, both, that *Plato* right well, otherwise could teach: and that *Aristotle* mought boldely, with his hearers, haue dealt in like sorte as *Plato* did) I am in no little pang of perplexitie: Bycause, that, which I mislike, is most easy for me to performe (and to haue *Plato* for my exãple.) And that, which I know to be most commendable: and (in this first bringyng, into common handling, the *Artes Mathematicall*) to be most necessary: is full of great difficultie and sundry daungers. Yet, neither do I think it mete, for so straunge matter (as now is ment to be published) and to so straunge an audience, to be bluntly, at first, put forth, without a peculiar Preface: Nor (Imitatyng *Aristotle*) well can I hope, that accordyng to the amplenes and dignitie of the *State Mathematicall*, I am able, either playnly to prescribe the materiall boundes: or precisely to expresse the chief purposes, and most wonderfull applications therof. And though I am sure, that such as did shrinke from *Plato* his schole, after they had perceiued his finall conclusion, would in these thinges haue ben his most diligent hearers (so infinitely mought their desires, in fine and at length, by our *Artes Mathematicall* be satisfied) yet, by this my Præface & forewarnyng, Aswell all such, may (to their great behofe) the soner, hither be allured: as also the *Pythagoricall*, and *Platonicall* perfect scholer, and the constant profound Philosopher, with more ease and spede, may (like the Bee,) gather, hereby, both wax and hony.

Wherfore, seyng I finde great occasion (for the causes alleged, and farder, in respect of my *Art Mathematike generall*) to vse a certaine forewarnyng and Præface, whose content shalbe, that mighty, most plesaunt, and frutefull *Mathematicall Tree*, with his chief armes and second (grifted) braunches: Both, what euery one is, and also, what commodity, in generall, is to be looked for, aswell of griff as stocke: And forasmuch as this enterprise is so great, that, to this our tyme, it neuer was (to my knowledge) by any achieued: And also it is most hard, in these our drery dayes, to such rare and straunge Artes, to wyn due and common credit: Neuertheles, if, for my sincere endeuour to satisfie your honest expectation, you will but lend me your thãkefull mynde a while: and, to such matter as, for this time, my penne (with spede) is hable to deliuer, apply your eye or eare attentifely: perchaunce, at once, and for the first salutyng, this Preface you will finde a lesson long enough. And either you will, for a second (by this) be made much the apter: or shortly become, well hable your selues, of the lyons claw, to coniecture his royall symmetrie, and farder propertie. Now then, gentle, my frendes, and countrey men, Turne your eyes, and bend your myndes to that doctrine, which for our present purpose, my simple talent is hable to yeld you.

*The int*
*this Pr*

All thinges which are, & haue beyng, are found vnder a triple diuersitie generall. For, either, they are demed Supernaturall, Naturall, or, of a third being. Thinges Supernaturall, are immateriall, simple, indiuisible, incorruptible, & vnchangeable. Things Naturall, are materiall, compounded, diuisible, corruptible, and chaungeable. Thinges Supernaturall, are, of the minde onely, comprehended: Things Naturall, of the sense exterior, ar hable to be perceiued. In thinges Naturall, probabilitie and coniecture hath place: But in things Supernaturall, chief demõstration, & most sure Science is to be had. By which properties & comparasons of these two, more easily may be described, the state, condition, nature and property of those thinges, which, we before termed of a third being: which, by a peculier name also, are called *Thynges Mathematicall*. For, these, beyng (in a maner) middle, betwene thinges supernaturall and naturall: are not so absolute and excellent, as thinges supernatural: Nor yet so base and grosse, as things naturall: But are thinges immateriall: and neuerthelesse, by materiall things hable somewhat to be signified. And though their particular Images, by Art, are aggregable and diuisible: yet the generall *Formes*, notwithstandyng, are constant, vnchaungeable, vntrãsformable, and incorruptible. Neither of the sense, can they, at any tyme, be perceiued or iudged. Nor yet, for all that, in the royall mynde of man, first conceiued. But, surmountyng the imperfectiõ of coniecture, weenyng and opinion: and commyng short of high intellectuall cõceptiõ, are the Mercurial fruite of *Dianœticall* discourse, in perfect imagination subsistyng. A meruaylous newtralitie haue these thinges *Mathematicall*, and also a straunge participatiõ betwene thinges supernaturall, immortall, intellectual, simple and indiuisible: and thynges naturall, mortall, sensible, compounded and diuisible. Probabilitie and sensible prose, may well serue in thinges naturall: and is commendable: In Mathematicall reasoninges, a probable Argument, is nothyng regarded: nor yet the testimony of sense, any whit credited: But onely a perfect demonstration, of truthes certaine, necessary, and inuincible: vniuersally and necessaryly concluded: is allowed as sufficient for an Argument exactly and purely Mathematical.

Of *Mathematicall* thinges, are two principall kindes: namely, *Number*, and *Magnitude*. *Number*, we define, to be, a certayne Mathematicall Sũme, of *Vnits*. And, an *Vnit*, is that thing Mathematicall, Indiuisible, by participation of some likenes of whose property, any thing, which is in deede, or is counted One, may resonably be called One. We account an

*Numbe*

*Note the*
*Vnit, to e*
*the Greke*

*Vnit*, a thing *Mathematicall*, though it be no Number, and also indiuisible: because, of it, materially, Number doth consist: which, principally, is a thing *Mathematicall*. *Magnitude* is a thing *Mathematicall*, by participation of some likenes of whose nature, any thing is iudged long, broade, or thicke. A thicke *Magnitude* we call a *Solide*, or a *Body*. What *Magnitude* so euer, is Solide or Thicke, is also broade, & long. A broade magnitude, we call a *Superficies* or a Plaine. Euery playne magnitude, hath also length. A long magnitude, we terme a *Line*. A *Line* is neither thicke nor broade, but onely long: Euery certayne Line, hath two endes: The endes of a line, are *Pointes* called. A *Point*, is a thing *Mathematicall*, indiuisible, which may haue a certayne determined situation. If a Poynt moue from a determined situation, the way wherein it moued, is also a *Line*: mathematically produced, whereupon, of the auncient Mathematiciens, a *Line* is called the race or course of a *Point*. A Poynt we define, by the name of a thing Mathematicall: though it be no Magnitude, and indiuisible: because it is the propre ende, and bound of a Line: which is a true *Magnitude*. And *Magnitude* we may define to be that thing *Mathematicall*, which is diuisible for euer, in partes diuisible, long, broade or thicke. Therefore though a Poynt be no *Magnitude*, yet *Terminatiuely*, we recken it a thing *Mathematicall* (as I sayd) by reason it is properly the end, and bound of a line. Neither *Number*, nor *Magnitude*, haue any Materialitie. First, we will consider of *Number*, and of the Science *Mathematicall*, to it appropriate, called *Arithmetike*: and afterward of *Magnitude*, and his Science, called *Geometrie*. But that name contenteth me not: whereof a word or two hereafter shall be sayd. How Immateriall and free from all matter, *Number* is, who doth not perceaue? yea, who doth not wonderfully wõder at it? For, neither pure *Element*, nor *Aristoteles, Quinta Essentia*, is hable to serue for Number, as his propre matter. Nor yet the puritie and simplenes of Substance Spirituall or Angelicall, will be found propre enough thereto. And therefore the great & godly Philosopher *Anitius Boetius*, sayd: *Omnia quæcunq*$^{ue}$ *a primæua rerum natura constructa sunt, Numerorum videntur ratione formata. Hoc enim fuit principale in animo Conditoris Exemplar*. That is: *All thinges (which from the very first originall being of thinges, haue bene framed and made) do appeare to be Formed by the reason of Numbers. For this was the principall example or patterne in the minde of the Creator*. O comfortable allurement, O rauishing

*& not Vn*
*haue all,*
*commonl*
*vsed.*

*Magnit*

*A point*

*A Line.*

*Magnit*

perswasion, to deale with a Science, whose Subiect, is so Auncient, so pure, so excellent, so surmounting all creatures, so vsed of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distinct partes, properties, natures, and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalitie* of their being and state. By *Numbers* propertie therefore, of vs, by all possible meanes, (to the perfection of the Science) learned, we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme of Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall. Part of this profound and diuine Science, had *Ioachim* the Prophesier atteyned vnto: by *Numbers Formall, Naturall*, and *Rationall*, forseyng, concludyng, and forshewyng great particular euents, long before their comming. His bookes yet remainyng, hereof, are good profe: And the noble Earle of *Mirandula*, (besides that,) a sufficient witnesse: that *Ioachim, in his prophesies, proceded by no other way, then by Numbers Formall*. And this Earle hym selfe, in Rome, *set vp 900. Conclusions, *Ano. 1* in all kinde of Sciences, openly to be disputed of: and among the rest, in his Conclusions *Mathematicall*, (in the eleuenth Conclusion) hath in Latin, this English sentence. *By Numbers, a way is had, to the searchyng out, and vnderstandyng of euery thyng, hable to be knowen. For the verifying of which Conclusion, I promise to aunswere to the 74. Questions, vnder written, by the way of Numbers*. Which Cõclusions, I omit here to rehearse: aswell auoidyng superfluous prolixitie: as, bycause *Ioannes Picus, workes*, are commonly had. But, in any case, I would wish that those Conclusions were red diligently, and perceiued of such, as are earnest Obseruers and Considerers of the constant law of nũbers: which is planted in thyngs Naturall and Supernaturall: and is prescribed to all Creatures, inuiolably to be kept. For, so, besides many other thinges, in those Conclusions to be marked, it would apeare, how sincerely, & within my boundes, I disclose the wonderfull mysteries, by numbers, to be atteyned vnto.

Of my former wordes, easy it is to be gathered, that *Number* hath a treble state: One, in the Creator: an other in euery Creature (in respect of his complete constitution:) and the third, in Spirituall and Angelicall

Myndes, and in the Soule of mã. In the first and third state, *Number*, is termed *Number Numbryng*. But in all Creatures, otherwise, *Number*, is termed *Nũber Numbred*. And in our Soule, Nũber beareth such a swaye, and hath such an affinitie therwith: that some of the old *Philosophers* taught, *Mans Soule, to be a Number mouyng it selfe*. And in dede, in vs, though it be a very Accident: yet such an Accident it is, that before all Creatures it had perfect beyng, in the Creator, Sempiternally. *Number Numbryng* therfore, is the discretion discerning, and distincting of thinges. But in God the Creator, This discretion, in the beginnyng, produced orderly and distinctly all thinges. For his *Numbryng*, then, was his Creatyng of all thinges. And his Continuall *Numbryng*, of all thinges, is the Conseruation of them in being: And, where and when he will lacke an *Vnit*: there and then, that particular thyng shalbe *Discreated*. Here I stay. But our Seuerallyng, distinctyng, and *Numbryng*, createth nothyng: but of Multitude considered, maketh certaine and distinct determination. And albeit these thynges be waighty and truthes of great importance, yet (by the infinite goodnes of the Almighty *Ternarie*,) Artificiall Methods and easy wayes are made, by which the zelous Philosopher, may wyn nere this Riuerish *Ida*, this Mountayne of Contemplation: and more then Contemplation. And also, though *Number*, be a thyng so Immateriall, so diuine, and æternall: yet by degrees, by litle and litle, stretchyng forth, and applying some likenes of it, as first, to thinges Spirituall: and then, bryngyng it lower, to thynges sensibly perceiued: as of a momentanye sounde iterated: then to the least thynges that may be seen, numerable: And at length, (most grossely,) to a multitude of any corporall thynges seen, or felt: and so, of these grosse and sensible thynges, we are trayned to learne a certaine Image or likenes of numbers: and to vse Arte in them to our pleasure and proffit. So grosse is our conuersation, and dull is our apprehension: while mortall Sense, in vs, ruleth the common wealth of our litle world. Hereby we say, Three Lyons, are three: or a *Ternarie*. Three Egles, are three, or a *Ternarie*. Which* *Ternaries*, are eche, the *Vnion*, *knot*, and *Vniformitie*, of three discrete and distinct *Vnits*. That is, we may in eche *Ternarie*, thrise, seuerally pointe, and shew a part, *One*, *One*, and *One*. Where, in Numbryng, we say One, two, Three. But how farre, these visible Ones, do differre from our Indiuisible Vnits (in pure *Arithmetike*, principally considered) no man is ignorant. Yet from these grosse and materiall thynges, may we be led vpward, by degrees, so, informyng our rude Imagination, toward the cõceiuyng of *Numbers*, absolutely (:Not supposing, nor admixtyng any thyng created, Corporall or Spirituall, to support, conteyne, or represent those *Numbers* imagined:) that at length, we may be hable, to finde the number of our owne name, gloriously exemplified and registred in the booke of the *Trinitie* most blessed and æternall.

But farder vnderstand, that vulgar Practisers, haue Numbers, otherwise,
in sundry Considerations: and extend their name farder, then to
Numbers, whose least part is an *Vnit*. For the common Logist,
Reckenmaster, or Arithmeticien, in hys vsing of Numbers: of an Vnit,
imagineth lesse partes: and calleth them *Fractions*. As of an *Vnit*, he
maketh an halfe, and thus noteth it, ½. and so of other, (infinitely
diuerse) partes of an *Vnit*. Yea and farder, hath, *Fractions of Fractions.*
*&c*. And, forasmuch, as, *Addition*, *Substraction*, *Multiplication*, *Diuision*
and *Extraction of Rotes*, are the chief, and sufficient partes of
*Arithmetike*: which is, the *Science that demonstrateth the properties, of* *Arithm*
*Numbers, and all operatiõs, in numbers to be performed*: How often,
therfore, these fiue sundry sortes of Operations, do, for the most part, of *Note.*
their execution, differre from the fiue operations of like generall property
and name, in our Whole numbers practisable, So often, (for a more
distinct doctrine) we, vulgarly account and name it, an other kynde of
*Arithmetike*. And by this reason: the Consideration, doctrine, and *1.*
working, in whole numbers onely: where, of an *Vnit*, is no lesse part to
be allowed: is named (as it were) an *Arithmetike* by it selfe. And so of
the *Arithmetike of Fractions*. In lyke sorte, the necessary, wonderfull and *2.*
Secret doctrine of Proportion, and proportionalytie hath purchased vnto
it selfe a peculier maner of handlyng and workyng: and so may seme an
other forme of *Arithmetike*. Moreouer, the *Astronomers*, for spede and *3.*
more commodious calculation, haue deuised a peculier maner of
orderyng nũbers, about theyr circular motions, by Sexagenes, and
Sexagesmes. By Signes, Degrees and Minutes &c. which commonly is
called the *Arithmetike* of *Astronomical* or *Phisicall Fractions*. That, haue
I briefly noted, by the name of *Arithmetike Circular*. Bycause it is also
vsed in circles, not *Astronomicall. &c.* Practise hath led *Numbers* farder, *4.*
and hath framed them, to take vpon them, the shew of *Magnitudes*
propertie: Which is *Incommensurabilitie* and *Irrationalitie*. (For in pure
*Arithmetike*, an *Vnit*, is the common Measure of all Numbers.) And,
here, Nũbers are become, as Lynes, Playnes and Solides: some tymes
*Rationall*, some tymes *Irrationall*. And haue propre and peculier
characters, (as $^{2}\surd$. $^{3}\surd$. and so of other. [A] Which is to signifie *Rote Square,*

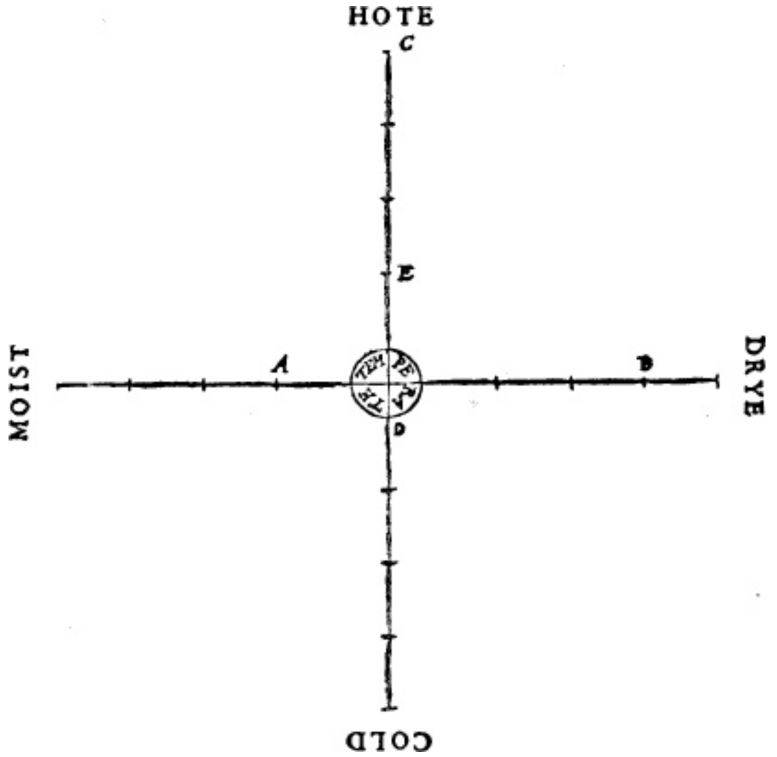
*Rote Cubik: and so forth*:) & propre and peculier fashions in the fiue principall partes: Wherfore the practiser, estemeth this, a diuerse *Arithmetike* from the other. Practise bryngeth in, here, diuerse compoundyng of Numbers: as some tyme, two, three, foure (or more) *Radicall* nũbers, diuersly knit, by signes, of More & Lesse: as thus $^{2}\sqrt{12} + {}^{3}\sqrt{15}$. Or thus $^{4}\sqrt{19} + {}^{3}\sqrt{12} - {}^{2}\sqrt{2}$. &c. And some tyme with whole numbers, or fractions of whole Number, amõg them: as $20 + {}^{2}\sqrt{24}$. $^{3}\sqrt{16} + 33 - {}^{2}\sqrt{10}$. $^{4}\sqrt{44} + 12\frac{1}{4} + {}^{3}\sqrt{9}$. And so, infinitely, may hap the varietie. After this: Both the one and the other hath fractions incident: and so is this *Arithmetike* greately enlarged, by diuerse exhibityng and vse of Compositions and mixtynges. Consider how, I (beyng desirous to deliuer the student from error and Cauillation) do giue to this *Practise*, the name of the *Arithmetike of Radicall numbers*: Not, of *Irrationall* or *Surd Numbers*: which other while, are Rationall: though they haue the Signe of a Rote before them, which, *Arithmetike* of whole Numbers most vsuall, would say they had no such Roote: and so account them *Surd Numbers*: which, generally spokẽ, is vntrue: as *Euclides* tenth booke may teach you. Therfore to call them, generally, *Radicall Numbers*, (by reason of the signe √. prefixed,) is a sure way: and a sufficient generall distinction from all other ordryng and vsing of Numbers: And yet (beside all this) Consider: the infinite desire of knowledge, and incredible power of mans Search and Capacitye: how, they, ioyntly haue waded farder (by mixtyng of speculation and practise) and haue found out, and atteyned to the very chief perfection (almost) of *Numbers* Practicall vse. Which thing, is well to be perceiued in that great Arithmeticall Arte of *Æquation*: commonly called the *Rule of Coss.* or *Algebra*. The Latines termed it, *Regulam Rei & Census*, that is, the *Rule of the thyng and his value*. With an apt name: comprehendyng the first and last pointes of the worke. And the vulgar names, both in Italian, Frenche and Spanish, depend (in namyng it,) vpon the signification of the Latin word, *Res*: *A thing*: vnleast they vse the name of *Algebra*. And therin (commonly) is a dubble error. The one, of them, which thinke it to be of *Geber* his inuentyng: the other of such as call it *Algebra*. For, first, though *Geber* for his great skill in Numbers, Geometry, Astronomy, and other maruailous Artes, mought haue semed hable to haue first deuised the sayd Rule: and also the name carryeth with it a very nere likenes of *Geber* his name: yet true it is, that a *Greke* Philosopher and

Mathematicien, named *Diophantus*, before *Geber* his tyme, wrote 13. bookes therof (of which, six are yet extant: and I had them to *vse, of * *Anno* the famous Mathematicien, and my great frende, *Petrus Montaureus*:) And secondly, the very name, is *Algiebar*, and not *Algebra*: as by the Arabien *Auicen*, may be proued: who hath these precise wordes in Latine, by *Andreas Alpagus* (most perfect in the Arabik tung) so translated. *Scientia faciendi Algiebar & Almachabel. i. Scientia inueniendi numerum ignotum, per additionem Numeri, & diuisionem & æquationem*. Which is to say: *The Science of workyng Algiebar and Almachabel*, that is, the *Science of findyng an vnknowen number, by Addyng of a Number, & Diuision & æquation*. Here haue you the name: and also the principall partes of the Rule, touched. To name it, *The rule, or Art of Æquation*, doth signifie the middle part and the State of the Rule. This Rule, hath his peculier Characters: and the principal *5.* partes of *Arithmetike*, to it appertayning, do differre from the other *Arithmeticall operations*. This *Arithmetike, hath Nũbers* Simple, Cõpound, Mixt: and Fractions, accordingly. This Rule, and *Arithmetike of Algiebar*, is so profound, so generall and so (in maner) conteyneth the whole power of Numbers Application practicall: that mans witt, can deale with nothyng, more proffitable about numbers: nor match, with a thyng, more mete for the diuine force of the Soule, (in humane Studies, affaires, or exercises) to be tryed in. Perchaunce you looked for, (long ere now,) to haue had some particular profe, or euident testimony of the vse, proffit and Commodity of Arithmetike vulgar, in the Common lyfe and trade of men. Therto, then, I will now frame my selfe: But herein great care I haue, least length of sundry profes, might make you deme, that either I did misdoute your zelous mynde to vertues schole: or els mistrust your hable witts, by some, to gesse much more. A profe then, foure, fiue, or six, such, will I bryng, as any reasonable man, therwith may be persuaded, to loue & honor, yea learne and exercise the excellent Science of *Arithmetike*.

And first: who, nerer at hand, can be a better witnesse of the frute receiued by *Arithmetike*, then all kynde of Marchants? Though not all, alike, either nede it, or vse it. How could they forbeare the vse and helpe of the Rule, called the Golden Rule? Simple and Compounde: both forward and backward? How might they misse *Arithmeticall* helpe in the Rules of Felowshyp: either without tyme, or with tyme? and betwene the Marchant & his Factor? The Rules of Bartering in wares onely: or part in wares, and part in money, would they gladly want? Our Marchant venturers, and Trauaylers ouer Sea, how could they order their doynges iustly and without losse, vnleast certaine and generall Rules for Exchaũge of money, and Rechaunge, were, for their vse, deuised? The Rule of Alligation, in how sundry cases, doth it conclude for them, such precise verities, as neither by naturall witt, nor other experience, they, were hable, els, to know? And (with the Marchant then to make an end) how ample & wonderfull is the Rule of False positions? especially as it is now, by two excellent Mathematiciens (of my familier acquayntance in their life time) enlarged? I meane *Gemma Frisius*, and *Simon Iacob*. Who can either in brief conclude, the generall and Capitall Rules? or who can Imagine the Myriades of sundry Cases, and particular examples, in Act and earnest, continually wrought, tried and concluded by the forenamed Rules, onely? How sundry other *Arithmeticall practises*, are commonly in Marchantes handes, and knowledge: They them selues, can, at large, testifie.

The Mintmaster, and Goldsmith, in their Mixture of Metals, either of diuerse kindes, or diuerse values: how are they, or may they, exactly be directed, and meruailously pleasured, if *Arithmetike* be their guide? And the honorable Phisiciãs, will gladly confesse them selues, much beholding to the Science of *Arithmetike*, and that sundry wayes: But chiefly in their Art of Graduation, and compounde Medicines. And though *Galenus*, *Auerrois*, *Arnoldus*, *Lullus*, and other haue published their positions, aswell in the quantities of the Degrees aboue Temperament, as in the Rules, concluding the new *Forme* resulting: yet a more precise, commodious, and easy *Method*, is extant: by a Countreyman of ours (aboue 200. yeares ago) inuented. *R. B.* And forasmuch as I am vncertaine, who hath the same: or when that litle Latin treatise, (as the Author writ it,) shall come to be Printed: (Both to declare the desire I haue to pleasure my Countrey, wherin I may: and also, for very good profe of Numbers vse, in this most subtile and frutefull, Philosophicall Conclusion,) I entend in the meane while, most briefly, and with my farder helpe, to communicate the pith therof vnto you.

First describe a circle: whose diameter let be an inch. Diuide the Circumference into foure equall partes. Frõ the Center, by those 4. sections, extend 4. right lines: eche of 4. inches and a halfe long: or of as many as you liste, aboue 4. without the circumference of the circle: So that they shall be of 4. inches long (at the least) without the Circle. Make good euident markes, at euery inches end. If you list, you may subdiuide the inches againe into 10. or 12. smaller partes, equall. At the endes of the lines, write the names of the 4. principall elementall Qualities. *Hote* and *Colde*, one against the other. And likewise *Moyst* and *Dry*, one against the other. And in the Circle write *Temperate*. Which *Temperature* hath a good Latitude: as appeareth by the Complexion of man. And therefore we haue allowed vnto it, the foresayd Circle: and not a point Mathematicall or Physicall. [B]



Now, when you haue two thinges Miscible, whose degrees are * truely knowen: Of necessitie, either they are of one Quantitie and waight, or of diuerse. If they be of one Quantitie and waight: whether their formes, be Contrary Qualities, or of one kinde (but of diuerse intentions and degrees) or a *Temperate*, and a Contrary, *The forme resulting of their Mixture, is in the Middle betwene the degrees of the formes mixt*. As for example, let *A*, be *Moist* in the first degree: and *B*, *Dry* in the third degree. Adde 1. and 3. that maketh 4: the halfe or middle of 4. is 2. This 2. is the middle, equally distant from *A* and *B* (for the **Temperament* is counted none. And for it, you must put a Ciphre, if at any time, it be in mixture). Counting then from *B*, 2. degrees, toward *A*: you finde it to be *Dry* in the first degree: So is the *Forme resulting* of the Mixture of *A*,

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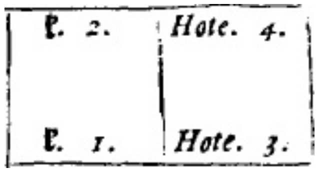
Note.

and *B*, in our example. I will geue you an other example. Suppose, you haue two thinges, as *C*, and *D*: and of *C*, the Heate to be in the 4. degree: and of *D*, the Colde, to be remisse, euen vnto the *Temperament*. Now, for *C*, you take 4: and for *D*, you take a Ciphre: which, added vnto 4, yeldeth onely 4. The middle, or halfe, whereof, is 2. Wherefore the *Forme resulting* of *C*, and *D*, is Hote in the second degree: for, 2. degrees, accounted from *C*, toward *D*, ende iuste in the 2. degree of heate. Of the third maner, I will geue also an example: which let be this: I haue a liquid Medicine whose Qualitie of heate is in the 4. degree exalted: as was *C*, in the example foregoing: and an other liquid Medicine I haue: whose Qualitie, is heate, in the first degree. Of eche of these, I mixt a like quantitie: Subtract here, the lesse frõ the more: and the residue diuide into two equall partes: whereof, the one part, either added to the lesse, or subtracted from the higher degree, doth produce the degree of the Forme resulting, by this mixture of *C*, and *E*. As, if from 4. ye abate 1. there resteth 3. the halfe of 3. is 1½: Adde to 1. this 1½: you haue 2½. Or subtract from 4. this 1½: you haue likewise 2½ remayning. Which declareth, the *Forme resulting*, to be *Heate*, in the middle of the third degree.

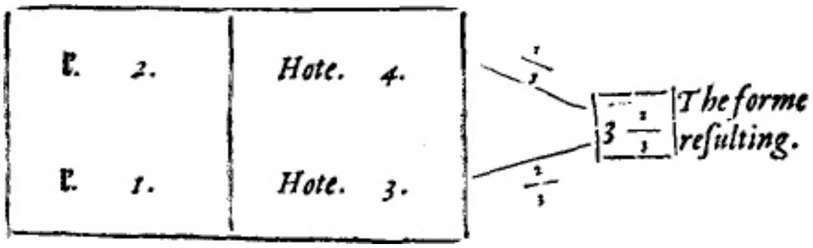
*The Se*
*Rule.*

But if the Quantities of two thinges Commixt, be diuerse, and the Intensions (of their Formes Miscible) be in diuerse degrees, and heigthes. (Whether those Formes be of one kinde, or of Contrary kindes, or of a Temperate and a Contrary, *What proportion is of the lesse quantitie to the greater, the same shall be of the difference, which is betwene the degree of the Forme resulting, and the degree of the greater quantitie of the thing miscible, to the difference, which is betwene the same degree of the Forme resulting, and the degree of the lesse quantitie*. As for example. Let two pound of Liquor be geuen, hote in the 4. degree: & one pound of Liquor be geuen, hote in the third degree. I would gladly know the Forme resulting, in the Mixture of these two Liquors. Set downe your nũbers in order, thus. Now by the rule of Algiebar, haue I deuised a very easie, briefe, and generall maner of working in this case. Let vs first, suppose that *Middle Forme resulting*, to be 1X: as that Rule teacheth. And because (by our Rule, here geuen) as the waight of 1. is to 2: So is the difference betwene 4. (the degree of the greater quantitie) and 1X: to the difference betwene 1X and 3: (the degree of the thing, in lesse quãtitie.



| | |
|---|---|
| ℓ. 2. | *Hote.* 4. |
| ℓ. 1. | *Hote.* 3. |

And with all, 1X, being alwayes in a certaine middell, betwene the two heigthes or degrees). For the first difference, I set 4-1X: and for the second, I set 1X-3. And, now againe, I say, as 1. is to 2. so is 4-1X to 1X-3. Wherfore, of these foure proportionall numbers, the first and the fourth Multiplied, one by the other, do make as much, as the second and the third Multiplied the one by the other. Let these Multiplications be made accordingly. And of the first and the fourth, we haue 1X-3. and of the second & the third, 8-2X. Wherfore, our Æquation is betwene 1X-3: and 8-2X. Which may be reduced, according to the Arte of Algiebar: as, here, adding 3. to eche part, geueth the Æquation, thus, 1X=11-2X. And yet againe, contracting, or Reducing it: Adde to eche part, 2X: Then haue you 3X æquall to 11: thus represented 3X=11. Wherefore, diuiding 11. by 3: the Quotient is 3⅔: the *Valew* of our 1X, *Coss*, or *Thing*, first supposed. And that is the heigth, or Intension of the *Forme resulting:* which is, *Heate*, in two thirdes of the fourth degree: And here I set the shew of the worke in conclusion, thus. The proufe hereof is easie: by subtracting 3. from 3⅔, resteth ⅔. Subtracte the same heigth of the Forme resulting, (which is 3⅔) frõ 4: then resteth ⅓: You see, that ⅔ is double to ⅓: as 2.P. is double to 1.P. So should it be: by the rule here geuen. Note. As you added to eche part of the Æquation, 3: so if ye first added to eche part 2X, it would stand, 3X-3=8. And now adding to eche part 3: you haue (as afore) 3X=11.



And though I, here, speake onely of two thyngs Miscible: and most commonly mo then three, foure, fiue or six, (&c.) are to be Mixed: (and in one Compound to be reduced: & the Forme resultyng of the same, to serue the turne) yet these Rules are sufficient: duely repeated and iterated. In procedyng first, with any two: and then, with the Forme Resulting, and an other: & so forth: For, the last worke, concludeth the Forme resultyng of them all: I nede nothing to speake, of the Mixture (here supposed) what it is. Common Philosophie hath defined it, saying, *Mixtio est miscibilium, alteratorum, per minima coniunctorum, Vnio.* Euery word in the definition, is of great importance. I nede not also

*Note.*

spend any time, to shew, how, the other manner of distributing of degrees, doth agree to these Rules. Neither nede I of the farder vse belonging to the Crosse of Graduation (before described) in this place declare, vnto such as are capable of that, which I haue all ready sayd. Neither yet with examples specifie the Manifold varieties, by the foresayd two generall Rules, to be ordered. The witty and Studious, here, haue sufficient: And they which are not hable to atteine to this, without liuely teaching, and more in particular: would haue larger discoursing, then is mete in this place to be dealt withall: And other (perchaunce) with a proude snuffe will disdaine this litle: and would be vnthankefull for much more. I, therfore conclude: and wish such as haue modest and earnest Philosophicall mindes, to laude God highly for this: and to Meruayle, that the profoundest and subtilest point, concerning *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of *Algiebar*. Who can remaine, therfore vnpersuaded, to loue, alow, and honor the excellent Science of *Arithmetike*? For, here, you may perceiue that the litle finger of *Arithmetike*, is of more might and contriuing, then a hunderd thousand mens wittes, of the middle sorte, are hable to perfourme, or truely to conclude, with out helpe thereof.

Now will we farder, by the wise and valiant Capitaine, be certified, what helpe he hath, by the Rules of *Arithmetike*: in one of the Artes to him appertaining: And of the Grekes named Τακτικὴ. That is, the Skill of Ordring Souldiers in Battell ray after the best maner to all purposes. This Art so much dependeth vppon Numbers vse, and the Mathematicals, that *Ælianus* (the best writer therof,) in his worke, to the *Emperour Hadrianus*, by his perfection, in the Mathematicals, (beyng greater, then other before him had,) thinketh his booke to passe all other the excellent workes, written of that Art, vnto his dayes. For, of it, had written *Æneas*: *Cyneas* of *Thessaly*: *Pyrrhus Epirota*: and *Alexander* his sonne: *Clearchus*: *Pausanias*: *Euangelus*: *Polybius*, familier frende to *Scipio*: *Eupolemus*: *Iphicrates*, *Possidonius*: and very many other worthy Capitaines, Philosophers and Princes of Immortall fame and memory: Whose fayrest floure of their garland (in this feat) was *Arithmetike*: and a litle perceiuerance, in *Geometricall* Figures. But in many other cases doth *Arithmetike* stand the Capitaine in great stede. As in proportionyng of vittayles, for the Army, either remaining at a stay: or suddenly to be encreased with a certaine number of Souldiers: and for a certain tyme.

*Τακτικ*

Or by good Art to diminish his company, to make the victuals, longer to serue the remanent, & for a certaine determined tyme: if nede so require. And so in sundry his other accountes, Reckeninges, Measurynges, and proportionynges, the wise, expert, and Circumspect Capitaine will affirme the Science of *Arithmetike*, to be one of his chief Counsaylors, directers and aiders. Which thing (by good meanes) was euident to the Noble, the Couragious, the loyall, and Curteous *Iohn*, late Earle of Warwicke. Who was a yong Gentleman, throughly knowne to very few. Albeit his lusty valiantnes, force, and Skill in Chiualrous feates and exercises: his humblenes, and frendelynes to all men, were thinges, openly, of the world perceiued. But what rotes (otherwise,) vertue had fastened in his brest, what Rules of godly and honorable life he had framed to him selfe: what vices, (in some then liuing) notable, he tooke great care to eschew: what manly vertues, in other noble men, (florishing before his eyes,) he Sythingly aspired after: what prowesses he purposed and ment to achieue: with what feats and Artes, he began to furnish and fraught him selfe, for the better seruice of his Kyng and Countrey, both in peace & warre. These (I say) his Heroicall Meditations, forecastinges and determinations, no twayne, (I thinke) beside my selfe, can so perfectly, and truely report. And therfore, in Conscience, I count it my part, for the honor, preferment, & procuring of vertue (thus, briefly) to haue put his Name, in the Register of *Fame Immortall*.

To our purpose. This *Iohn*, by one of his actes (besides many other: both in England and Fraunce, by me, in him noted.) did disclose his harty loue to vertuous Sciences: and his noble intent, to excell in Martiall prowesse: When he, with humble request, and instant Solliciting: got the best Rules (either in time past by Greke or Romaine, or in our time vsed: and new Stratagemes therin deuised) for ordring of all Companies, summes and Numbers of mẽ, (Many, or few) with one kinde of weapon, or mo, appointed: with Artillery, or without: on horsebacke, or on fote: to giue, or take onset: to seem many, being few: to seem few, being many. To marche in battaile or Iornay: with many such feates, to Foughten field, Skarmoush, or Ambushe appartaining: And of all these, liuely designementes (most curiously) to be in velame parchement described: with Notes & peculier markes, as the Arte requireth: and all these Rules, and descriptions Arithmeticall, inclosed in a riche Case of Gold, he vsed to weare about his necke: as his Iuell most precious, and Counsaylour most trusty. Thus, *Arithmetike*, of him, was shryned in gold: Of *Numbers*

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frute, he had good hope. Now, Numbers therfore innumerable, in *Numbers* prayse, his shryne shall finde.

What nede I, (for farder profe to you) of the Scholemasters of Iustice, to require testimony: how nedefull, how frutefull, how skillfull a thing *Arithmetike* is? I meane, the Lawyers of all sortes. Vndoubtedly, the Ciuilians, can meruaylously declare: how, neither the Auncient Romaine lawes, without good knowledge of *Numbers art*, can be perceiued: Nor (Iustice in infinite Cases) without due proportion, (narrowly considered,) is hable to be executed. How Iustly, & with great knowledge of Arte, did *Papinianus* institute a law of partition, and allowance, betwene man and wife after a diuorce? But how *Accursius*, *Baldus*, *Bartolus*, *Iason*, *Alexander*, and finally *Alciatus*, (being otherwise, notably well learned) do iumble, gesse, and erre, from the æquity, art and Intent of the lawmaker: *Arithmetike* can detect, and conuince: and clerely, make the truth to shine. Good *Bartolus*, tyred in the examining & proportioning of the matter: and with *Accursius* Glosse, much cumbred: burst out, and sayd: *Nulla est in toto libro, hac glossa difficilior: Cuius computationem nec Scholastici nec Doctores intelligunt. &c.* That is: *In the whole booke, there is no Glosse harder then this: Whose accoumpt or reckenyng, neither the Scholers, nor the Doctours vnderstand. &c.* What can they say of *Iulianus* law, *Si ita Scriptum. &c.* Of the Testators will iustly performing, betwene the wife, Sonne and daughter? How can they perceiue the æquitie of *Aphricanus*, *Arithmeticall* Reckening, where he treateth of *Lex Falcidia*? How can they deliuer him, from his Reprouers: and their maintainers: as *Ioannes*, *Accursius Hypolitus* and *Alciatus*? How Iustly and artificially, was *Africanus* reckening made? Proportionating to the Sommes bequeathed, the Contributions of eche part? Namely, for the hundred presently receiued, 17 1/7. And for the hundred, receiued after ten monethes, 12 6/7: which make the 30: which were to be cõtributed by the legataries to the heire. For, what proportion, 100 hath to 75: the same hath 17 1/7 to 12 6/7: Which is Sesquitertia: that is, as 4, to 3. which make 7. Wonderfull many places, in the Ciuile law, require an expert *Arithmeticien*, to vnderstand the deepe Iudgemẽt, & Iust determinatiõ of the Auncient Romaine Lawmakers. But much more expert ought he to be, who should be hable, to decide with æquitie, the infinite varietie of Cases, which do, or may happen, vnder euery one of those lawes and ordinances Ciuile. Hereby, easely, ye may now coniecture: that in the Canon law: and in the lawes of the Realme (which with vs, beare the chief Authoritie), Iustice and equity might be greately preferred, and skilfully executed, through due skill of Arithmetike, and proportions appertainyng. The worthy Philosophers, and prudent lawmakers (who haue written many bookes *De Republica:* How the best state of Common wealthes might be procured and mainteined,) haue very well determined of Iustice: (which, not onely, is the Base and foundacion of Common weales: but also the totall perfection of all our workes, words, and thoughtes:) defining it, to be that vertue, by which, to euery one, is rendred, that to him appertaineth. God challengeth this at our handes, to be honored as God: to be loued, as a father: to be feared as a Lord & master. Our neighbours proportiõ, is also prescribed of the Almighty lawmaker: which is, to do to other, euen as we would be done vnto. These proportions, are in Iustice necessary: in duety, commendable: and of Common wealthes, the life, strength, stay and florishing. *Aristotle* in his *Ethikes* (to fatch the sede of Iustice, and light of direction, to vse and execute the same) was fayne to fly to the perfection, and power of Numbers: for proportions Arithmeticall and Geometricall. *Plato* in his booke called *Epinomis* (which boke, is the Threasury of all his doctrine) where, his purpose is, to seke a Science, which, when a man had it, perfectly: he might seme, and so be, in dede, *Wise*. He, briefly, of other Sciences discoursing, findeth them, not hable to bring it to passe: But of the Science of Numbers, he sayth. *Illa, quæ numerum mortalium generi dedit, id profecto efficiet. Deum autem aliquem, magis quam fortunam, ad salutem nostram, hoc munus nobis arbitror contulisse. &c. Nam ipsum bonorum omnium Authorem, cur non maximi boni, Prudentiæ dico, causam arbitramur? That Science, verely, which hath taught mankynde number, shall be able to bryng it to passe. And, I thinke, a certaine God, rather then fortune, to haue giuen vs this gift, for our blisse. For, why should we not Iudge him, who is the Author of all good things, to be also the cause of the greatest good thyng, namely, Wisedome?* There, at length, he proueth *Wisedome* to be atteyned, by good Skill of *Numbers*. With which great Testimony, and the manifold profes, and reasons, before expressed, you may be sufficiently and fully persuaded: of the perfect Science of *Arithmetike*, to make this accounte: That of all Sciences, next to *Theologie*, it is most diuine, most pure, most ample and generall, most profounde, most subtile, most commodious and most necessary. Whose

*Iustice.*

next Sister, is the Absolute Science of *Magnitudes*: of which (by the Direction and aide of him, whose *Magnitude* is Infinite, and of vs Incomprehensible) I now entend, so to write, that both with the *Multitude*, and also with the *Magnitude* of Meruaylous and frutefull verities, you (my frendes and Countreymen) may be stird vp, and awaked, to behold what certaine Artes and Sciences, (to our vnspeakable behofe) our heauenly father, hath for vs prepared, and reuealed, by sundry *Philosophers* and *Mathematiciens*.

Both, *Number* and *Magnitude*, haue a certaine Originall sede, (as it were) of an incredible property: and of man, neuer hable, Fully, to be declared. Of *Number*, an Vnit, and of *Magnitude*, a Poynte, doo seeme to be much like Originall causes: But the diuersitie neuerthelesse, is great. We defined an *Vnit*, to be a thing Mathematicall Indiuisible: A Point, likewise, we sayd to be a Mathematicall thing Indiuisible. And farder, that a Point may haue a certaine determined Situation: that is, that we may assigne, and prescribe a Point, to be here, there, yonder. &c. Herein, (behold) our Vnit is free, and can abyde no bondage, or to be tyed to any place, or seat: diuisible or indiuisible. Agayne, by reason, a Point may haue a Situation limited to him: a certaine motion, therfore (to a place, and from a place) is to a Point incident and appertainyng. But an *Vnit*, can not be imagined to haue any motion. A Point, by his motion, produceth, Mathematically, a line: (as we sayd before) which is the first kinde of Magnitudes, and most simple: An *Vnit*, can not produce any number. A Line, though it be produced of a Point moued, yet, it doth not consist of pointes: Number, though it be not produced of an *Vnit*, yet doth it Consist of vnits, as a materiall cause. But formally, Number, is the Vnion, and Vnitie of Vnits. Which vnyting and knitting, is the workemanship of our minde: which, of distinct and discrete Vnits, maketh a Number: by vniformitie, resulting of a certaine multitude of Vnits. And so, euery number, may haue his least part, giuen: namely, an Vnit: But not of a Magnitude, (no, not of a Lyne,) the least part can be giuẽ: by cause, infinitly, diuision therof, may be conceiued. All Magnitude, is either a Line, a Plaine, or a Solid. Which Line, Plaine, or Solid, of no Sense, can be perceiued, nor exactly by hãd (any way) represented: nor of Nature produced: But, as (by degrees) Number did come to our perceiuerance: So, by visible formes, we are holpen to imagine, what our Line Mathematicall, is. What our Point, is. So precise, are our Magnitudes, that one Line is no broader then an other: for they

*Numbe*

haue no bredth: Nor our Plaines haue any thicknes. Nor yet our Bodies, any weight: be they neuer so large of dimensiõ. Our Bodyes, we can haue Smaller, then either Arte or Nature can produce any: and Greater also, then all the world can comprehend. Our least Magnitudes, can be diuided into so many partes, as the greatest. As, a Line of an inch long, (with vs) may be diuided into as many partes, as may the diameter of the whole world, from East to West: or any way extended: What priuiledges, aboue all manual Arte, and Natures might, haue our two Sciences Mathematicall? to exhibite, and to deale with thinges of such power, liberty, simplicity, puritie, and perfection? And in them, so certainly, so orderly, so precisely to procede: as, excellent is that workemã Mechanicall Iudged, who nerest can approche to the representing of workes, Mathematically demonstrated? And our two Sciences, remaining pure, and absolute, in their proper termes, and in their owne Matter: to haue, and allowe, onely such Demonstrations, as are plaine, certaine, vniuersall, and of an æternall veritye? This Science of *Magnitude*, his properties, conditions, and appertenances: commonly, now is, and from the beginnyng, hath of all Philosophers, ben called *Geometrie*. But, veryly, with a name to base and scant, for a Science of such dignitie and amplenes. And, perchaunce, that name, by cõmon and secret consent, of all wisemen, hitherto hath ben suffred to remayne: that it might carry with it a perpetuall memorye, of the first and notablest benefite, by that Science, to common people shewed: Which was, when Boundes and meres of land and ground were lost, and confounded (as in *Egypt*, yearely, with the ouerflowyng of *Nilus*, the greatest and longest riuer in the world) or, that ground bequeathed, were to be assigned: or, ground sold, were to be layd out: or (when disorder preuailed) that Commõs were distributed into seueralties. For, where, vpon these & such like occasiõs, Some by ignorãce, some by negligẽce, Some by fraude, and some by violence, did wrongfully limite, measure, encroach, or challenge (by pretence of iust content, and measure) those landes and groundes: great losse, disquietnes, murder, and warre did (full oft) ensue: Till, by Gods mercy, and mans Industrie, The perfect Science of Lines, Plaines, and Solides (like a diuine Iusticier,) gaue vnto euery man, his owne. The people then, by this art pleasured, and greatly relieued, in their landes iust measuring: & other Philosophers, writing Rules for land measuring: betwene them both, thus, confirmed the name of *Geometria*, that is, (according to the very etimologie of the word) Land measuring. Wherin, the people knew no farder, of Magnitudes vse, but in Plaines:

*Geome*

and the Philosophers, of thẽ, had no feet hearers, or Scholers: farder to disclose vnto, then of flat, plaine *Geometrie*. And though, these Philosophers, knew of farder vse, and best vnderstode the etymologye of the worde, yet this name *Geometria*, was of them applyed generally to all sortes of Magnitudes: vnleast, otherwhile, of *Plato*, and *Pythagoras*: When they would precisely declare their owne doctrine. Then, was **Geometria*, with them, *Studium quod circa planum versatur*. But, well you may perceiue by *Euclides Elementes*, that more ample is our Science, then to measure Plaines: and nothyng lesse therin is tought (of purpose) then how to measure Land. An other name, therfore, must nedes be had, for our Mathematicall Science of Magnitudes: which regardeth neither clod, nor turff: neither hill, nor dale: neither earth nor heauen: but is absolute *Megethologia*: not creping on ground, and dasseling the eye, with pole perche, rod or lyne: but liftyng the hart aboue the heauens, by inuisible lines, and immortall beames meteth with the reflexions, of the light incomprehensible: and so procureth Ioye, and perfection vnspeakable. Of which true vse of our *Megethica*, or *Megethologia*, *Diuine Plato* seemed to haue good taste, and iudgement: and (by the name of *Geometrie*) so noted it: and warned his Scholers therof: as, in hys seuenth *Dialog*, of the Common wealth, may euidently be sene. Where (in Latin) thus it is: right well translated: *Profecto, nobis hoc non negabunt, Quicunq*$^{ue}$ *vel paululum quid Geometriæ gustârunt, quin hæc Scientia, contrà, omnino se habeat, quàm de ea loquuntur, qui in ipsa versantur.* In English, thus. *Verely* (sayth *Plato*) *whosoeuer haue, (but euen very litle) tasted of Geometrie, will not denye vnto vs, this: but that this Science, is of an other condicion, quite contrary to that, which they that are exercised in it, do speake of it.* And there it followeth, of our *Geometrie*, *Quòd quæritur cognoscendi illius gratia, quod semper est, non & eius quod oritur quandoq*$^{ue}$ *& interit. Geometria, eius quod est semper, Cognitio est. Attollet igitur (ô Generose vir) ad Veritatem, animum: atq*$^{ue}$ *ita, ad Philosophandum preparabit cogitationem, vt ad supera conuertamus: quæ, nunc, contra quàm decet, ad inferiora deijcimus. &c. Quàm maximè igitur præcipiendum est, vt qui præclarissimam hanc habitãt Civitatem, nullo modo, Geometriam spernant. Nam & quæ præter ipsius propositum, quodam modo esse videntur, haud exigua sunt. &c.* It must nedes be confessed (saith *Plato*) *That* [*Geometrie*] *is learned, for the knowyng of*

* *Plato Rep.*

*that, which is euer: and not of that, which, in tyme, both is bred and is brought to an ende. &c. Geometrie is the knowledge of that which is euerlastyng. It will lift vp therfore (O Gentle Syr) our mynde to the Veritie: and by that meanes, it will prepare the Thought, to the Philosophicall loue of wisdome: that we may turne or conuert, toward heauenly thinges* [*both mynde and thought*] *which now, otherwise then becommeth vs, we cast down on base or inferior things. &c. Chiefly, therfore, Commaundement must be giuen, that such as do inhabit this most honorable Citie, by no meanes, despise Geometrie. For euen those thinges* [*done by it*] *which, in manner, seame to be, beside the purpose of Geometrie: are of no small importance. &c.* And besides the manifold vses of *Geometrie*, in matters appertainyng to warre, he addeth more, of second vnpurposed frute, and commoditye, arrising by *Geometrie*: saying: *Scimus quin etiam, ad Disciplinas omnes facilius per discendas, interesse omnino, attigerit ne Geometriam aliquis, an non. &c. Hanc ergo Doctrinam, secundo loco discendam Iuuenibus statuamus.* That is. *But, also, we know, that for the more easy learnyng of all Artes, it importeth much, whether one haue any knowledge in Geometrie, or no. &c. Let vs therfore make an ordinance or decree, that this Science, of young men shall be learned in the second place.* This was *Diuine Plato* his Iudgement, both of the purposed, chief, and perfect vse of *Geometrie*: and of his second, dependyng, deriuatiue commodities. And for vs, Christen men, a thousand thousand mo occasions are, to haue nede of the helpe of* *Megethologicall* Contemplations: wherby, to trayne our Imaginations and Myndes, by litle and litle, to forsake and abandon, the grosse and corruptible Obiectes, of our vtward senses: and to apprehend, by sure doctrine demonstratiue, Things Mathematicall. And by them, readily to be holpen and conducted to conceiue, discourse, and conclude of things Intellectual, Spirituall, æternall, and such as concerne our Blisse euerlasting: which, otherwise (without Speciall priuiledge of Illumination, or Reuelation frõ heauen) No mortall mans wyt (naturally) is hable to reach vnto, or to Compasse. And, veryly, by my small Talent (from aboue) I am hable to proue and testifie, that the litterall Text, and order of our diuine Law, Oracles, and Mysteries, require more skill in Numbers, and Magnitudes: then (commonly) the expositors haue

*I. D.*
** Here*
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vttered: but rather onely (at the most) so warned: & shewed their own want therin. (To name any, is nedeles: and to note the places, is, here, no place: But if I be duely asked, my answere is ready.) And without the litterall, Grammaticall, Mathematicall or Naturall verities of such places, by good and certaine Arte, perceiued, no Spirituall sense (propre to those places, by Absolute *Theologie*) will thereon depend. No man, therfore, can doute, but toward the atteyning of knowledge incomparable, and Heauenly Wisedome: Mathematicall Speculations, both of Numbers and Magnitudes: are meanes, aydes, and guides: ready, certaine, and necessary. From henceforth, in this my Preface, will I frame my talke, to *Plato* his fugitiue Scholers: or, rather, to such, who well can, (and also wil,) vse their vtward senses, to the glory of God, the benefite of their Countrey, and their owne secret contentation, or honest preferment, on this earthly Scaffold. To them, I will orderly recite, describe & declare a great Number of Artes, from our two Mathematicall fountaines, deriued into the fieldes of *Nature*. Wherby, such Sedes, and Rotes, as lye depe hyd in the groũd of *Nature*, are refreshed, quickened, and prouoked to grow, shote vp, floure, and giue frute, infinite, and incredible. And these Artes, shalbe such, as vpon Magnitudes properties do depende, more, then vpon Number. And by good reason we may call them Artes, and Artes Mathematicall Deriuatiue: for (at this tyme) I Define An Arte, to be a Methodicall cõplete Doctrine, hauing abundancy of sufficient, and peculier matter to deale with, by the allowance of the Metaphisicall Philosopher: the knowledge whereof, to humaine state is necessarye. And that I account, An Art Mathematicall deriuatiue, which by Mathematicall demonstratiue Method, in Nũbers, or Magnitudes, ordreth and confirmeth his doctrine, as much & as perfectly, as the matter subiect will admit. And for that, I entend to vse the name and propertie of a *Mechanicien*, otherwise, then (hitherto) it hath ben vsed, I thinke it good, (for distinction sake) to giue you also a brief description, what I meane therby. A Mechanicien, or a Mechanicall workman is he, whose skill is, without knowledge of Mathematicall demonstration, perfectly to worke and finishe any sensible worke, by the Mathematicien principall or deriuatiue, demonstrated or demonstrable. Full well I know, that he which inuenteth, or maketh these demonstrations, is generally called *A speculatiue Mechanicien*: which differreth nothyng from a *Mechanicall*

*An Art*

*Art*
*Mathem*
*Deriua*

*A*
*Mecha*

*Mathematicien*. So, in respect of diuerse actions, one man may haue the name of sundry artes: as, some tyme, of a Logicien, some tymes (in the same matter otherwise handled) of a Rethoricien. Of these trifles, I make, (as now, in respect of my Preface,) small account: to fyle thẽ for the fine handlyng of subtile curious disputers. In other places, they may commaunde me, to giue good reason: and yet, here, I will not be vnreasonable.

First, then, from the puritie, absolutenes, and Immaterialitie of Principall *1.*
*Geometrie*, is that kinde of *Geometrie* deriued, which vulgarly is counted
*Geometrie*: and is the Arte of Measuring sensible magnitudes, their
iust quãtities and contentes. This, teacheth to measure, either at hand: *Geome*
and the practiser, to be by the thing Measured: and so, by due applying *vulgar.*
of Cumpase, Rule, Squire, Yarde, Ell, Perch, Pole, Line, Gaging rod, (or
such like instrument) to the Length, Plaine, or Solide measured, *to be *1.*
certified, either of the length, perimetry, or distance lineall: and this is
called, *Mecometrie*. Or *to be certified of the content of any plaine *2.*
Superficies: whether it be in ground Surueyed, Borde, or Glasse
measured, or such like thing: which measuring, is named *Embadometrie*. *3.*
*Or els to vnderstand the Soliditie, and content of any bodily thing: as of
Tymber and Stone, or the content of Pits, Pondes, Wells, Vessels, small
& great, of all fashions. Where, of Wine, Oyle, Beere, or Ale vessells,
&c, the Measuring, commonly, hath a peculier name: and is called
*Gaging*. And the generall name of these Solide measures, is
*Stereometrie*. Or els, this *vulgar Geometrie*, hath consideration to teach *2.*
the practiser, how to measure things, with good distance betwene him
and the thing measured: and to vnderstand thereby, either *how Farre, *1.*
a thing seene (on land or water) is from the measurer: and this may be
called *Apomecometrie*: Or, how High or depe, aboue or vnder the leuel *2.*
of the measurers stãding, any thing is, which is sene on land or water,
called *Hypsometrie*. *Or, it informeth the measurer, how Broad any thing *3.*
is, which is in the measurers vew: so it be on Land or Water, situated:
and may be called *Platometrie*. Though I vse here to condition, the thing
measured, to be on Land, or Water Situated: yet, know for certaine, that *Note.*
the sundry heigthe of Cloudes, blasing Starres, and of the Mone, may
(by these meanes) haue their distances from the earth: and, of the blasing
Starres and Mone, the Soliditie (aswell as distances) to be measured: But
because, neither these things are vulgarly taught: nor of a common
practiser so ready to be executed: I, rather, let such measures be

reckened incident to some of our other Artes, dealing with thinges on high, more purposely, then this vulgar Land measuring Geometrie doth: as in *Perspectiue* and *Astronomie, &c.*

OF these Feates (farther applied) is Sprong the Feate of *Geodesie*, or Land Measuring: more cunningly to measure & Suruey Land, Woods, and Waters, a farre of. More cunningly, I say: But God knoweth (hitherto) in these Realmes of England and Ireland (whether through ignorance or fraude, I can not tell, in euery particular) how great wrong and iniurie hath (in my time) bene committed by vntrue measuring and surueying of Land or Woods, any way. And, this I am sure: that the Value of the difference, betwene the truth and such Surueyes, would haue bene hable to haue foũd (for euer) in eche of our two Vniuersities, an excellent Mathematicall Reader: to eche, allowing (yearly) a hundred Markes of lawfull money of this realme: which, in dede, would seme requisit, here, to be had (though by other wayes prouided for) as well, as, the famous Vniuersitie of Paris, hath two Mathematicall Readers: and eche, two hundreth French Crownes yearly, of the French Kinges magnificent liberalitie onely. Now, againe, to our purpose returning: Moreouer, of the former knowledge Geometricall, are growen the Skills of *Geographie*, *Chorographie*, *Hydrographie*, and *Stratarithmetrie*.

*Note.*

Geographie teacheth wayes, by which, in sũdry formes, (as *Sphærike*, *Plaine* or other), the Situation of Cities, Townes, Villages, Fortes, Castells, Mountaines, Woods, Hauens, Riuers, Crekes, & such other things, vpõ the outface of the earthly Globe (either in the whole, or in some principall mẽber and portion therof cõtayned) may be described and designed, in cõmensurations Analogicall to Nature and veritie: and most aptly to our vew, may be represented. Of this Arte how great pleasure, and how manifolde commodities do come vnto vs, daily and hourely: of most men, is perceaued. While, some, to beautifie their Halls, Parlers, Chambers, Galeries, Studies, or Libraries with: other some, for thinges past, as battels fought, earthquakes, heauenly fyringes, & such occurentes, in histories mentioned: therby liuely, as it were, to vewe the place, the region adioyning, the distance from vs: and such other circumstances. Some other, presently to vewe the large dominion of the Turke: the wide Empire of the Moschouite: and the litle morsell of ground, where Christendome (by profession) is certainly knowen. Litle, I say, in respecte of the rest. &c. Some, either for their owne iorneyes directing into farre landes: or to vnderstand of other mens trauailes. To conclude, some, for one purpose: and some, for an other, liketh, loueth, getteth, and vseth, Mappes, Chartes, & Geographicall Globes. Of whose vse, to speake sufficiently, would require a booke peculier.

Chorographie seemeth to be an vnderling, and a twig, of *Geographie*: and yet neuerthelesse, is in practise manifolde, and in vse very ample. This teacheth Analogically to describe a small portion or circuite of ground, with the contentes: not regarding what commensuration it hath to the whole, or any parcell, without it, contained. But in the territory or parcell of ground which it taketh in hand to make description of, it leaueth out (or vndescribed) no notable, or odde thing, aboue the ground visible. Yea and sometimes, of thinges vnder ground, geueth some peculier marke: or warning: as of Mettall mines, Cole pittes, Stone quarries. &c. Thus, a Dukedome, a Shiere, a Lordship, or lesse, may be described distinctly. But marueilous pleasant, and profitable it is, in the exhibiting to our eye, and commensuration, the plat of a Citie, Towne, Forte, or Pallace, in true Symmetry: not approching to any of them: and out of Gunne shot. &c. Hereby, the *Architect* may furnishe him selfe, with store of what patterns he liketh: to his great instruction: euen in those thinges which outwardly are proportioned: either simply in them selues: or respectiuely, to Hilles, Riuers, Hauens, and Woods adioyning. Some also, terme this particular description of places, *Topographie*.

Hydrographie, deliuereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in the chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as, of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. This, dealeth with the Element of the water chiefly: as *Geographie* did principally take the Element of the Earthes description (with his appertenances) to taske. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes (where markes may be had) from the sea, well hable to be skried, in what point of the Seacumpase they appeare, and what apparent forme, Situation, and bignes they haue, in respecte of any daungerous place in the sea, or nere vnto it, assigned: And in all Coastes, what Mone, maketh full Sea: and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundinges likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebbe and flud, ought the *Hydrographer*, by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfecte *Hydrographie*, and for to make a *Rutter*, by: of which, I nede not here speake: as of the describing, in any place, vpon Globe or Plaine, the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines, nor Circles.) Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe: And such like matters (of great importance, all) I leaue to speake of, in this place: bycause, I may seame (al ready) to haue enlarged the boundes, and duety of an Hydrographer, much more, then any man (to this day) hath noted, or prescribed. Yet am I well hable to proue, all these thinges, to appertaine, and also to be proper to the Hydrographer. The chief vse and ende of this Art, is the Art of Nauigation: but it hath other diuerse vses: euen by them to be enioyed, that neuer lacke sight of land.

**Stratarithmetrie**, is the Skill, (appertainyng to the warre,) by which a man can set in figure, analogicall to any *Geometricall* figure appointed, any certaine number or summe of men: of such a figure capable: (by reason of the vsuall spaces betwene Souldiers allowed: and for that, of men, can be made no Fractions. Yet, neuertheles, he can order the giuen summe of men, for the greatest such figure, that of them, cã be ordred) and certifie, of the ouerplus: (if any be) and of the next certaine summe, which, with the ouerplus, will admit a figure exactly proportionall to the figure assigned. By which Skill, also, of any army or company of men: (the figure & sides of whose orderly standing, or array, is knowen) he is able to expresse the iust number of men, within that figure conteined: or (orderly) able to be conteined. *And this figure, and sides therof, he is hable to know: either beyng by, and at hand: or a farre of. Thus farre, stretcheth the description and property of *Stratarithmetrie*: sufficient for this tyme and place. It differreth from the Feate *Tacticall*, *De aciebus instruendis.* bycause, there, is necessary the wisedome and foresight, to what purpose he so ordreth the men: and Skillfull hability, also, for any occasion, or purpose, to deuise and vse the aptest and most necessary order, array and figure of his Company and Summe of men. By figure, I meane: as, either of a *Perfect Square*, *Triangle*, *Circle*, *Ouale*, *long square*, (of the Grekes it is called

** Note.*

*The dif*
*betwen*
*Stratar*
*ie and*
*Tactic*

*Eteromekes*) *Rhombe*, *Rhomboïd*, *Lunular*, *Ryng*, *Serpentine*, and such other Geometricall figures: Which, in warres, haue ben, and are to be vsed: for commodiousnes, necessity, and auauntage &c. And no small skill ought he to haue, that should make true report, or nere the truth, of the numbers and Summes, of footemen or horsemen, in the Enemyes ordring. A farre of, to make an estimate, betwene nere termes of More and Lesse, is not a thyng very rife, among those that gladly would do it. Great pollicy may be vsed of the Capitaines, (at tymes fete, and in places conuenient) as to vse Figures, which make greatest shew, of so many as he hath: and vsing the aduauntage of the three kindes of vsuall spaces: (betwene footemen or horsemen) to take the largest: or when he would seme to haue few, (beyng many:) contrarywise, in Figure, and space. The Herald, Purseuant, Sergeant Royall, Capitaine, or who soeuer is carefull to come nere the truth herein, besides the Iudgement of his expert eye, his skill of Ordering *Tacticall*, the helpe of his Geometricall instrument: Ring, or Staffe Astronomicall: (commodiously framed for cariage and vse) He may wonderfully helpe him selfe, by perspectiue Glasses. In which, (I trust) our posterity will proue more skillfull and expert, and to greater purposes, then in these dayes, can (almost) be credited to be possible.

*I. D.*
*Frende,*
*you will f*
*hard, to p*
*my descri*
*this Feate*
*Chorogra*
*may helpe*
*selfe som*
*where the*
*knowne (*
*and Angle*
*not Regul*
*where, Re*
*into Trian*
*serue. &c*
*you will f*
*strange to*
*thus gene*
*Arithmeti*
*figures: a*
*for Batta*
*Their con*
*differ so*
*from like*
*Geometri*
*Figures.*

Thus haue I lightly passed ouer the Artificiall Feates, chiefly dependyng vpon vulgar *Geometrie*: & commonly and generally reckened vnder the name of *Geometrie*. But there are other (very many) *Methodicall Artes*, which, declyning from the purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*: do yet neuertheles vse the great ayde, direction, and Method of the sayd principall Science, and haue propre names, and distinct: both from the Science of *Geometrie*, (from which they are deriued) and one from the other. As Perspectiue, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Nauigation, Thaumaturgike and Archemastrie. I thinke it necessary, orderly, of these to giue some peculier descriptions: and withall, to touch some of their commodious vses, and so to make this Preface, to be a little swete, pleasant Nosegaye for you: to comfort your Spirites, beyng almost out of courage, and in despayre, (through brutish brute) Weenyng that *Geometrie*, had but serued for buildyng of an house, or a curious bridge, or the roufe of Westminster hall, or some witty pretty deuise, or engyn, appropriate to a Carpenter, or a Ioyner &c. That the thing is farre otherwise, then the world, (commonly) to this day, hath demed, by worde and worke, good profe wilbe made.

Among these Artes, by good reason, Perspectiue ought to be had, ere of *Astronomicall Apparences*, perfect knowledge can be atteyned. And bycause of the prerogatiue of *Light*, beyng the first of *Gods Creatures*: and the eye, the light of our body, and his Sense most mighty, and his organ most Artificiall and *Geometricall*: At *Perspectiue*, we will begyn therfore. Perspectiue, is an Art Mathematicall, which demonstrateth the maner, and properties, of all Radiations Direct, Broken, and Reflected. This Description, or Notation, is brief: but it reacheth so farre, as the world is wyde. It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I meane, not of light onely, or of colour (though they, to eye, giue shew, witnes, and profe, wherby to ground the Arte vpon) but also of other *Formes*, both *Substantiall*, and *Accidentall*, the certaine and determined actiue Radiall emanations. By this Art (omitting to speake of the highest pointes) we may vse our eyes, and the light, with greater pleasure: and perfecter Iudgement: both of things, in light seen, & of other: which by like order of Lightes Radiations, worke and produce their effectes. We may be ashamed to be ignorant of the cause, why so sundry wayes our eye is deceiued, and abused: as, while the eye weeneth a rou͂d Globe or Sphere (beyng farre of) to be a flat and plaine Circle, and so likewise iudgeth a plaine Square, to be rou͂d: supposeth walles parallels, to approche, a farre of: rofe and floure parallels, the one to bend downward, the other to rise vpward, at a little distance from you. Againe, of thinges being in like swiftnes of mouing, to thinke the nerer, to moue faster: and the farder, much slower. Nay, of two thinges, wherof the one (incomparably) doth moue swifter then the other, to deme the slower to moue very swift, & the other to stand: what an error is this, of our eye? Of the Raynbow, both of his Colours, of the order of the colours, of the bignes of it, the place and heith of it, (&c) to know the causes demonstratiue, is it not pleasant, is it not necessary? of two or three Sonnes appearing: of Blasing Sterres: and such like thinges: by naturall causes, brought to passe, (and yet neuertheles, of farder matter, Significatiue) is it not commodious for man to know the very true cause, & occasion Naturall? Yea, rather, is it not, greatly, against the Souerainty of Mans nature, to be so ouershot and abused, with thinges (at hand) before his eyes? as with a Pecockes tayle, and a Doues necke: or a whole ore, in water, holden, to seme broken. Thynges, farre of, to seeme nere: and nere, to seme farre of. Small thinges, to seme great: and great, to seme small. One man, to seme an Army. Or a man to be curstly affrayed of his owne shaddow. Yea, so much, to feare, that, if you, being (alone) nere a certaine glasse, and proffer, with dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in maner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse. Straunge, this is, to heare of: but more meruailous to behold, then these my wordes can signifie. And neuerthelesse by demonstration Opticall, the order and cause therof, is certified: euen so, as the effect is consequent. Yea, thus much more, dare I take vpon me, toward the satisfying of the noble courrage, that longeth ardently for the wisedome of Causes Naturall: as to let him vnderstand, that, in London, he may with his owne eyes, haue profe of that, which I haue sayd herein. A Gentleman, (which, for his good seruice, done to his Countrey, is famous and honorable: and for skill in the Mathematicall Sciences, and Languages, is the Od man of this land. &c.) euen he, is hable: and (I am sure) will, very willingly, let the Glasse, and profe be sene: and so I (here) request him: for the encrease of wisedome, in the honorable: and for the stopping of the mouthes malicious: and repressing the arrogancy of the ignorant. Ye may easily gesse, what I meane. This Art of *Perspectiue*, is of that excellency, and may be led, to the certifying, and executing of such thinges, as no man would easily beleue: without Actuall profe perceiued. I speake nothing of *Naturall Philosophie*, which, without *Perspectiue*, can not be fully vnderstanded, nor perfectly atteined vnto. Nor, of *Astronomie*: which, without *Perspectiue*, can not well be grounded: Nor *Astrologie*, naturally Verified, and auouched. That part hereof, which dealeth with Glasses (which name, Glasse, is a generall name, in this Arte, for any thing, from which, a Beame reboundeth) is called *Catoptrike*: and hath so many vses, both merueilous, and proffitable: that, both, it would hold me to long, to note therin the principall conclusions, all ready knowne: And also (perchaunce) some thinges, might lacke due credite with you: And I, therby, to leese my labor: and you, to slip into light Iudgement*, Before you haue learned sufficiently the powre of Nature and Arte.

*A maru*
*Glasse.*

*S. W. P.*

Now, to procede: Astronomie, is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres: for any time past, present and to come: in respect of a certaine Horizon, or without respect of any Horizon. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or *Planete*, in respect of the Earthes greatnes. As, we are sure (by this Arte) that the Solidity, Massines and Body of the *Sonne*, conteineth the quantitie of the whole Earth and Sea, a hundred thre score and two times, lesse by ⅛ one eight parte of the earth. But the Body of the whole earthly globe and Sea, is bigger then the body of the Mone, three and forty times lesse by ⅛ of the Mone. Wherfore the *Sonne* is bigger then the *Mone*, 7000 times, lesse, by 59 39/64 that is, precisely 6940 25/64 bigger then the *Mone*. And yet the vnskillfull man, would iudge them a like bigge. Wherfore, of Necessity, the one is much farder from vs, then the other. The *Sonne*, when he is fardest from the earth (which, now, in our age, is, when he is in the 8. degree, of Cancer) is, 1179 Semidiameters of the Earth, distante. And the *Mone* when she is fardest from the earth, is 68 Semidiameters of the earth and ⅓ The nerest, that the *Mone* commeth to the earth, is Semidiameters 52¼ The distance of the Starry Skye is, frõ vs, in Semidiameters of the earth 20081½ Twenty thousand fourescore, one, and almost a halfe. Subtract from this, the *Mones* nerest distance, from the Earth: and therof remaineth Semidiameters of the earth 20029¼ Twenty thousand nine and twenty and a quarter. So thicke is the heauenly Palace, that the *Planetes* haue all their exercise in, and most meruailously perfourme the Commaũdement and Charge to them giuen by the omnipotent Maiestie of the king of kings. This is that, which in *Genesis* is called *Ha Rakia*. Consider it well. The Semidiameter of the earth, cõteineth of our common miles 3436 4/11 three thousand, foure hundred thirty six and foure eleuenth partes of one myle: Such as the whole earth and Sea, round about, is 21600. One and twenty thousand six hundred of our myles. Allowyng for euery degree of the greatest circle, thre score myles. Now if you way well with your selfe but this litle parcell of frute *Astronomicall*, as concerning the bignesse, Distances of *Sonne*, *Mone*, *Sterry Sky*, and the huge massines of *Ha Rakia*, will you not finde your Consciences moued, with the kingly Prophet, to sing the confession of Gods Glory, and say, *The*

*Note.*

*Heauens declare the glory of God, and the Firmament* [*Ha Rakia*] *sheweth forth the workes of his handes*. And so forth, for those fiue first staues, of that kingly Psalme. Well, well, It is time for some to lay hold on wisedome, and to Iudge truly of thinges: and notso to expound the Holy word, all by Allegories: as to Neglect the wisedome, powre and Goodnes of God, in, and by his Creatures, and Creation to be seen and learned. By parables and Analogies of whose natures and properties, the course of the Holy Scripture, also, declareth to vs very many Mysteries. The whole Frame of Gods Creatures, (which is the whole world,) is to vs, a bright glasse: from which, by reflexion, reboundeth to our knowledge and perceiuerance, Beames, and Radiations: representing the Image of his Infinite goodnes, Omnipotẽcy, and wisedome. And we therby, are taught and persuaded to Glorifie our Creator, as God: and be thankefull therfore. Could the Heathenistes finde these vses, of these most pure, beawtifull, and Mighty Corporall Creatures: and shall we, after that the true *Sonne* of rightwisenesse is risen aboue the *Horizon*, of our temporall *Hemisphærie*, and hath so abundantly streamed into our hartes, the direct beames of his goodnes, mercy, and grace: Whose heat All Creatures feele: Spirituall and Corporall: Visible and Inuisible. Shall we (I say) looke vpon the *Heauen*, *Sterres*, and *Planets*, as an Oxe and an Asse doth: no furder carefull or inquisitiue, what they are: why were they Created, How do they execute that they were Created for? Seing, All Creatures, were for our sake created: and both we, and they, Created, chiefly to glorifie the Almighty Creator: and that, by all meanes, to vs possible. *Nolite ignorare* (saith *Plato in Epinomis*) *Astronomiam, Sapientissimũ quiddam esse. Be ye not ignorant, Astronomie to be a thyng of excellent wisedome. Astronomie*, was to vs, from the beginning commended, and in maner commaunded by God him selfe. In asmuch as he made the *Sonne*, *Mone*, and *Sterres*, to be to vs, for *Signes*, and knowledge of Seasons, and for Distinctions of Dayes, and yeares. Many wordes nede not. But I wish, euery man should way this word, *Signes*. And besides that, conferre it also with the tenth Chapter of *Hieremie*. And though Some thinke, that there, they haue found a rod: Yet Modest Reason, will be indifferent Iudge, who ought to be beaten therwith, in respect of our purpose. Leauing that: I pray you vnderstand this: that without great diligence of Obseruation, examination and Calculation, their periods and courses (wherby *Distinction* of Seasons, yeares, and New Mones might precisely be knowne) could not exactely be certified. Which thing to performe, is that *Art*, which we here haue Defined to be *Astronomie*. Wherby, we may haue the distinct Course of Times, dayes, yeares, and Ages: aswell for Consideratiõ of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and couenantes, vpon certaine time, betwene man and man: with many other great vses: Wherin, (verely), would be great incertainty, Confusion, vntruth, and brutish Barbarousnes: without the wonderfull diligence and skill of this Arte: continually learning, and determining Times, and periodes of Time, by the Record of the heauenly booke, wherin all times are written: and to be read with an *Astronomicall staffe*, in stede of a festue.

Musike, of Motion, hath his Originall cause: Therfore, after the
motions most swift, and most Slow, which are in the Firmament, of
Nature performed: and vnder the *Astronomers Consideration*: now I will
Speake of an other kinde of *Motion*, producing sound, audible, and of
Man numerable. *Musike* I call here that *Science*, which of the Grekes is
called *Harmonice*. Not medling with the Controuersie betwene the
auncient *Harmonistes*, and *Canonistes*. Musike is a Mathematicall
Science, which teacheth, by sense and reason, perfectly to iudge,
and order the diuersities of soundes, hye and low. *Astronomie* and
*Musike* are Sisters, saith *Plato*. As, for *Astronomie*, the eyes: So, for
*Harmonious Motion*, the eares were made. But as *Astronomie* hath a
more diuine Contemplation, and cõmodity, then mortall eye can
perceiue: So, is *Musike* to be considered, that the *Minde may be *1.*
preferred, before the eare. And from audible sound, we ought to ascende,
to the examination: which numbers are *Harmonious*, and which not. And
why, either, the one are: or the other are not. I could at large, in the
heauenly *motions and distances, describe a meruailous Harmonie, of *2.*
*Pythagoras* Harpe with eight stringes. Also, somwhat might be sayd of
*Mercurius** two Harpes, eche of foure Stringes Elementall. And very *3.*
straunge matter, might be alledged of the *Harmonie*, to our *Spirituall
part appropriate. As in *Ptolomaus* third boke, in the fourth and sixth *4.*
Chapters may appeare.* And what is the cause of the apt bonde, and *5.*
frendly felowship, of the Intellectuall and Mentall part of vs, with our *6.*
grosse & corruptible body: but a certaine Meane, and *Harmonious*
*Spiritualitie, with both participatyng, & of both (in a maner) resultynge*
*In the *Tune of Mans voyce, and also * the sound of Instrument*, what

might be sayd, of *Harmonie*: No common Musicien would lightly 7.
beleue. But of the sundry Mixture (as I may terme it) and concurse, 8.
diuerse collation, and Application of these *Harmonies*: as of thre, foure, fiue, or mo: Maruailous haue the effectes ben: and yet may be founde, and produced the like: with some proportionall consideration for our time, and being: in respect of the State, of the thinges then: in which, and by which, the wondrous effectes were wrought. *Democritus* and *Theophrastus* affirmed, that, by *Musike*, griefes and diseases of the Minde, and body might be cured, or inferred. And we finde in Recorde, that *Terpander*, *Arion*, *Ismenias*, *Orpheus*, *Amphion*, *Dauid*, *Pythagoras*, *Empedocles*, *Asclepiades* and *Timotheus*, by *Harmonicall* Consonãcy, haue done, and brought to pas, thinges, more then meruailous, to here of. Of them then, making no farder discourse, in this place: Sure I am, that Common *Musike*, commonly vsed, is found to the *Musiciens* and Hearers, to be so Commodious and pleasant, That if I would say and dispute, but thus much: That it were to be otherwise vsed, then it is, I should finde more repreeuers, then I could finde priuy, or skilfull of my meaning. In thinges therfore euident, and better knowen, then I can expresse: and so allowed and liked of, (as I would wish, some other thinges, had the like hap) I will spare to enlarge my lines any farder, but consequently follow my purpose.

*I. D.*
*Read in A*
*his 8. boo*
*Politikes:*
*and 7. ch*
*Where yo*
*haue som*
*occasion*
*thinke of*
*than com*
*thought.*

Of Cosmographie, I appointed briefly in this place, to geue you some intelligence. Cosmographie, is the whole and perfect description of the heauenly, and also elementall parte of the world, and their homologall application, and mutuall collation necessarie. This Art, requireth *Astronomie*, *Geographie*, *Hydrographie* and *Musike*. Therfore, it is no small Arte, nor so simple, as in common practise, it is (slightly) considered. This matcheth Heauen, and the Earth, in one frame, and aptly applieth parts Correspõdent: So, as, the Heauenly Globe, may (in practise) be duely described vpon the Geographicall, and Hydrographicall Globe. And there, for vs to consider an *Æquonoctiall Circle*, *an Ecliptike line*, *Colures*, *Poles*, *Sterres* in their true Longitudes, Latitudes, Declinations, and Verticalitie: also Climes, and Parallels: and by an *Horizon* annexed, and reuolution of the earthly Globe (as the Heauen, is, by the *Primouant*, caried about in 24. æquall Houres) to learne the Risinges and Settinges of Sterres (of *Virgill* in his *Georgikes*: of *Hesiod*: of *Hippocrates* in his *Medicinall Sphære*, to Perdicca King of the Macedonians: of *Diocles*, to King *Antigonus*, and of other famous

*Philosophers* prescribed) a thing necessary, for due manuring of the earth, for *Nauigation*, for the Alteration of mans body: being, whole, Sicke, wounded, or brused. By the Reuolution, also, or mouing of the Globe Cosmographicall, the Rising and Setting of the Sonne: the Lengthes, of dayes and nightes: the Houres and times (both night and day) are knowne: with very many other pleasant and necessary vses: Wherof, some are knowne: but better remaine, for such to know and vse: who of a sparke of true fire, can make a wonderfull bonfire, by applying of due matter, duely.

Of Astrologie, here I make an Arte, seuerall from *Astronomie*: not by new deuise, but by good reason and authoritie: for, Astrologie, is an Arte Mathematicall, which reasonably demonstrateth the operations and effectes, of the naturall beames, of light, and secrete influence: of the Sterres and Planets: in euery element and elementall body: at all times, in any Horizon assigned. This Arte is furnished with many other great Artes and experiences: As with perfecte *Perspectiue*, *Astronomie*, *Cosmographie*, *Naturall Philosophie* of the 4. Elementes, the Arte of Graduation, and some good vnderstãding in *Musike*: and yet moreouer, with an other great Arte, hereafter following, though I, here, set this before, for some considerations me mouing. Sufficient (you see) is the stuffe, to make this rare and secrete Arte, of: and hard enough to frame to the Conclusion Syllogisticall. Yet both the manifolde and continuall trauailes of the most auncient and wise Philosophers, for the atteyning of this Arte: and by examples of effectes, to confirme the same: hath left vnto vs sufficient proufe and witnesse: and we, also, daily may perceaue, That mans body, and all other Elementall bodies, are altered, disposed, ordred, pleasured, and displeasured, by the Influentiall working of the *Sunne*, *Mone*, and the other Starres and Planets. And therfore, sayth *Aristotle*, in the first of his *Meteorologicall* bookes, in the second Chapter: *Est autem necessariò Mundus iste, supernis lationibus ferè continuus. Vt, inde, vis eius vniuersa regatur. Ea siquidem Causà prima putanda omnibus est, vnde motus principium existit.* That is: *This* [*Elementall*] *World is of necessitie, almost, next adioyning, to the heauenly motions: That, from thence, all his vertue or force may be gouerned. For, that is to be thought the first Cause vnto all: from which, the beginning of motion, is.* And againe, in the tenth Chapter. *Oportet* *igitur & horum principia sumamus, & causas omnium similiter.*

*Principium igitur vt mouens, præcipuumq*$^{ue}$ *& omnium primum, Circulus ille est, in quo manifeste Solis latio, &c.* And so forth. His *Meteorologicall* bookes, are full of argumentes, and effectuall demonstrations, of the vertue, operation, and power of the heauenly bodies, in and vpon the fower Elementes, and other bodies, of them (either perfectly, or vnperfectly) composed. And in his second booke, *De Generatione & Corruptione*, in the tenth Chapter. *Quocirca & prima latio, Ortus & Interitus causa non est: Sed obliqui Circuli latio: ea namq*$^{ue}$ *& continua est, & duobus motibus fit:* In Englishe, thus. *Wherefore the vppermost motion, is not the cause of Generation and Corruption, but the motion of the Zodiake: for, that, both, is continuall, and is caused of two mouinges*. And in his second booke, and second Chapter of hys *Physikes*. *Homo namq*$^{ue}$ *generat hominem, atq*$^{ue}$ *Sol. For Man (sayth he) and the Sonne, are cause of mans generation*. Authorities may be brought, very many: both of 1000. 2000. yea and 3000. yeares Antiquitie: of great *Philosophers*, *Expert*, *Wise*, and godly men, for that Conclusion: which, daily and hourely, we men, may discerne and perceaue by sense and reason: All beastes do feele, and simply shew, by their actions and passions, outward and inward: All Plants, Herbes, Trees, Flowers, and Fruites. And finally, the Elementes, and all thinges of the Elementes composed, do geue Testimonie (as *Aristotle* sayd) that theyr *Whole Dispositions, vertues, and naturall motions, depend of the Actiuitie of the heauenly motions and Influences. Whereby, beside the specificall order and forme, due to euery seede: and beside the Nature, propre to the Indiuiduall Matrix, of the thing produced: What shall be the heauenly Impression, the perfect and circumspecte Astrologien hath to Conclude*. Not onely (by *Apotelesmes*) τὸ ὀτὶ. but by Naturall and Mathematicall demonstration τὸ διότι. Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propædeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method: To this our age, not so carefully handled by any, that euer I saw, or heard of. I was, (for *21. yeares ago) by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua*, (and other,) therto so prouoked: and (by my constant and inuincible zeale to the veritie) in obseruations of

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*Louayn*

Heauenly Influencies (to the Minute of time,) than, so diligent: And
chiefly by the Supernaturall influence, from the Starre of Iacob, so
directed: That any Modest and Sober Student, carefully and diligently
seking for the Truth, will both finde & cõfesse, therin, to be the Veritie,
of these my wordes: And also become a Reasonable Reformer, of three
Sortes of people: about these Influentiall Operations, greatly erring from
the truth. Wherof, the one, is Light Beleuers, the other, Light *Note.*
Despisers, and the third Light Practisers. The first, & most cõmon
Sort, thinke the Heauen and Sterres, to be answerable to any their doutes
or desires: which is not so: and, in dede, they, to much, ouer reache. The *1.*
Second sorte thinke no Influentiall vertue (frõ the heauenly bodies) to
beare any Sway in Generation and Corruption, in this Elementall world. *2.*
And to the *Sunne*, *Mone* and *Sterres* (being so many, so pure, so bright,
so wonderfull bigge, so farre in distance, so manifold in their motions,
so constant in their periodes. &c.) they assigne a sleight, simple office or
two, and so allow vnto thẽ (according to their capacities) as much vertue,
and power Influentiall, as to the Signe of the *Sunne*, *Mone*, and seuen
Sterres, hanged vp (for Signes) in London, for distinction of houses, &
such grosse helpes, in our worldly affaires: And they vnderstand not (or
will not vnderstand) of the other workinges, and vertues of the Heauenly
*Sunne*, *Mone*, and *Sterres*: not so much, as the Mariner, or Husband man:
no, not so much, as the *Elephant* doth, as the *Cynocephalus*, as the
Porpentine doth: nor will allow these perfect, and incorruptible mighty
bodies, so much vertuall Radiation, & Force, as they see in a litle peece
of a *Magnes stone*: which, at great distance, sheweth his operation. And
perchaunce they thinke, the Sea & Riuers (as the Thames) to be some
quicke thing, and so to ebbe, and flow, run in and out, of them selues, at
their owne fantasies. God helpe, God helpe. Surely, these men, come to
short: and either are to dull: or willfully blind: or, perhaps, to malicious.
The third man, is the common and vulgare *Astrologien*, or Practiser:
who, being not duely, artificially, and perfectly furnished: yet, either for *3.*
vaine glory, or gayne: or like a simple dolt, & blinde Bayard, both in
matter and maner, erreth: to the discredit of the *Wary*, and modest
*Astrologien*: and to the robbing of those most noble corporall Creatures,
of their Naturall Vertue: being most mighty: most beneficiall to all
elementall Generation, Corruption and the appartenances: and most
Harmonious in their Monarchie: For which thinges, being knowen, and
modestly vsed: we might highly, and continually glorifie God, with the

princely Prophet, saying. *The Heauens declare the Glorie of God: who made the Heauẽs in his wisedome: who made the Sonne, for to haue dominion of the day: the Mone and Sterres to haue dominion of the nyght: whereby, Day to day vttereth talke: and night, to night declareth knowledge. Prayse him, all ye Sterres, and Light. Amen.*

In order, now foloweth, of Statike, somewhat to say, what we meane by that name: and what commodity, doth, on such Art, depend. Statike, is an Arte Mathematicall, which demonstrateth the causes of heauynes, and lightnes of all thynges: and of motions and properties, to heauynes and lightnes, belonging. And for asmuch as, by the Bilanx, or Balance (as the chief sensible Instrument,) Experience of these demonstrations may be had: we call this Art, *Statike:* that is, *the Experimentes of the Balance*. Oh, that men wist, what proffit, (all maner of wayes) by this Arte might grow, to the hable examiner, and diligent practiser. Thou onely, knowest all thinges precisely (O God) who hast made weight and Balance, thy Iudgement: who hast created all thinges in *Number, Waight, and Measure*: and hast wayed the mountaines and hils in a Balance: who hast peysed in thy hand, both Heauen and earth. We therfore warned by the Sacred word, to Consider thy Creatures: and by that consideration, to wynne a glyms (as it were,) or shaddow of perceiuerance, that thy wisedome, might, and goodnes is infinite, and vnspeakable, in thy Creatures declared: And being farder aduertised, by thy mercifull goodnes, that, three principall wayes, were, of the, vsed in Creation of all thy Creatures, namely, *Number*, *Waight* and *Measure*, And for as much as, of *Number* and *Measure*, the two Artes (auncient, famous, and to humaine vses most necessary,) are, all ready, sufficiently knowen and extant: This third key, we beseche thee (through thy accustomed goodnes,) that it may come to the nedefull and sufficient knowledge, of such thy Seruauntes, as in thy workemanship, would gladly finde, thy true occasions (purposely of the vsed) whereby we should glorifie thy name, and shew forth (to the weaklinges in faith) thy wondrous wisedome and Goodnes. Amen.

Meruaile nothing at this pang (godly frend, you Gentle and zelous Student.) An other day, perchaunce, you will perceiue, what occasion moued me. Here, as now, I will giue you some ground, and withall some shew, of certaine commodities, by this Arte arising. And bycause this

Arte is rare, my wordes and practises might be to darke: vnleast you had some light, holden before the matter: and that, best will be, in giuing you, out of *Archimedes* demonstrations, a few principal Conclusions, as foloweth.

1.

The Superficies of euery Liquor, by it selfe consistyng, and in quyet, is Sphæricall: the centre whereof, is the same, which is the centre of the Earth.

2.

If Solide Magnitudes, being of the same bignes, or quãtitie, that any Liquor is, and hauyng also the same Waight: be let downe into the same Liquor, they will settle downeward, so, that no parte of them, shall be aboue the Superficies of the Liquor: and yet neuertheles, they will not sinke vtterly downe, or drowne.

3.

If any Solide Magnitude beyng Lighter then a Liquor, be let downe into the same Liquor, it will settle downe, so farre into the same Liquor, that so great a quantitie of that Liquor, as is the parte of the Solid Magnitude, settled downe into the same Liquor: is in Waight, æquall, to the waight of the whole Solid Magnitude.

4.

Any Solide Magnitude, Lighter then a Liquor, forced downe into the same Liquor, will moue vpward, with so great a power, by how much, the Liquor hauyng æquall quantitie to the whole Magnitude, is heauyer then the same Magnitude.

5.

Any Solid Magnitude, heauyer then a Liquor, beyng let downe into the same Liquor, will sinke downe vtterly: And wilbe in that Liquor, Lighter by so much, as is the waight or heauynes of the

Liquor, hauing bygnes or quantitie, æquall to the Solid Magnitude.

6.

If any Solide Magnitude, Lighter then a Liquor, be let downe into the same Liquor, the waight of the same Magnitude, will be, to the Waight of the Liquor. (Which is æquall in quantitie to the whole Magnitude,) in that proportion, that the parte, of the Magnitude settled downe, is to the whole Magnitude.

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BY these verities, great Errors may be reformed, in Opinion of the Naturall Motion of thinges, Light and Heauy. Which errors, are in Naturall Philosophie (almost) of all mẽ allowed: to much trusting to Authority: and false Suppositions. As, Of any two bodyes, the heauyer, to moue downward faster then the lighter. This error, is not first by me, Noted: but by one *Iohn Baptist de Benedictis*. The chief of his propositions, is this: which seemeth a Paradox.

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If there be two bodyes of one forme, and of one kynde, æquall in quantitie or vnæquall, they will moue by æquall space, in æquall tyme: So that both theyr mouynges be in ayre, or both in water: or in any one Middle.

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Hereupon, in the feate of Gunnyng, certaine good discourses (otherwise) may receiue great amendement, and furderance. In the entended purpose, also, allowing somwhat to the imperfection of Nature: not aunswerable to the precisenes of demonstration. Moreouer, by the foresaid propositions (wisely vsed.) The Ayre, the water, the Earth, the Fire, may be nerely, knowen, how light or heauy they are (Naturally) in their assigned partes: or in the whole. And then, to thinges Elementall, turning your practise: you may deale for the proportion of the Elementes, in the thinges Compounded. Then, to the proportions of the Humours in Man: their waightes: and the waight of his bones, and flesh. &c. Than, by waight, to haue consideration of the Force of man, any maner of way: in whole or in part. Then, may you, of Ships water drawing, diuersly, in the Sea and in fresh water, haue pleasant consideration: and of waying vp of any thing, sonken in Sea or in fresh water &c. And (to lift vp your head a loft:) by waight, you may, as precisely, as by any instrument els, measure the Diameters of *Sonne* and *Mone. &c.* Frende, I pray you, way these thinges, with the iust Balance of Reason. And you will finde Meruailes vpon Meruailes: And esteme one Drop of Truth (yea in Naturall Philosophie) more worth, then whole Libraries of Opinions, vndemonstrated: or not aunswering to Natures Law, and your experience. Leauing these thinges, thus: I will giue you two or three, light practises, to great purpose: and so finish my Annotation *Staticall*. In Mathematicall matters, by the Mechaniciens ayde, we will behold, here, the Commodity of waight. Make a Cube, of any one Vniforme: and through like heauy stuffe: of the same Stuffe, make a Sphære or Globe, precisely, of a Diameter æquall to the Radicall side of the Cube. Your stuffe, may be wood, Copper, Tinne, Lead, Siluer. &c. (being, as I sayd, of like nature, condition, and like waight throughout.) And you may, by Say Balance, haue prepared a great number of the smallest waightes: which, by those Balance can be discerned or tryed: and so, haue proceded to make you a perfect Pyle, company & Number of waightes: to the waight of six, eight, or twelue pound waight: most diligently tryed, all. And of euery one, the Content knowen, in your least waight, that is wayable. [They that can not haue these waightes of precisenes: may, by Sand, Vniforme, and well dusted, make them a number of waightes, somewhat nere precisenes: by halfing euer the Sand: they shall, at length, come to a least common waight. Therein, I leaue the farder matter, to their discretion, whom nede shall pinche.] The *Venetians* consideration of waight, may seme precise enough: by eight descentes progressionall,* halfing, from a grayne. Your Cube, Sphære, apt Balance, and conuenient waightes, being ready: fall to worke.❉. First, way your Cube. Note the Number of the waight. Way, after that, your Sphære. Note likewise, the Nũber of the waight. If you now find the waight of your Cube, to be to the waight of the Sphære, as 21. is to 11: Then you see, how the Mechanicien and *Experimenter*, without Geometrie and Demonstration, are (as nerely in effect) tought the proportion of the Cube to the Sphere: as I haue demonstrated it, in the end of the twelfth boke of *Euclide*. Often, try with the same Cube and Sphære. Then, chaunge, your Sphære and Cube, to an other matter: or to an other bignes: till you haue made a perfect vniuersall Experience of it. Possible it is, that you shall wynne to nerer termes, in the proportion.

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When you haue found this one certaine Drop of Naturall veritie, procede on, to Inferre, and duely to make assay, of matter depending. As, bycause it is well demonstrated, that a Cylinder, whose heith, and Diameter of his base, is æquall to the Diameter of the Sphære, is Sesquialter to the same Sphære (that is, as 3. to 2:) To the number of the waight of the Sphære, adde halfe so much, as it is: and so haue you the number of the waight of that Cylinder. Which is also Comprehended of our former Cube: So, that the base of that Cylinder, is a Circle described in the Square, which is the base of our Cube. But the Cube and the Cylinder, being both of one heith, haue their Bases in the same proportion, in the which, they are, one to an other, in their Massines or Soliditie. But, before, we haue two numbers, expressing their Massines, Solidities, and Quantities, by waight: wherfore, we haue *the proportion of the Square, to the Circle, inscribed in the same Square. And so are we fallen into the knowledge sensible, and Experimentall of *Archimedes* great Secret: of him, by great trauaile of minde, sought and found. Wherfore, to any Circle giuen, you can giue a Square æquall: *as I haue taught, in my Annotation, vpon the first proposition of the twelfth boke, And likewise, to any Square giuen, you may giue a Circle æquall: *If you describe a Circle, which shall be in that proportion, to your Circle inscribed, as the Square is to the same Circle: This, you may do, by my Annotations, vpon the second proposition of the twelfth boke of *Euclide*, in my third Probleme there. Your diligence may come to a proportion, of the Square to the Circle inscribed, nerer the truth, then is the proportion of 14. to 11. And consider, that you may begyn at the Circle and Square, and so come to conclude of the Sphære, & the Cube, what their proportion is: as now, you came from the Sphære to the Circle. For, of Siluer, or Gold, or Latton Lamyns or plates (thorough one hole drawẽ, as the maner is) if you make a Square figure & way it: and then, describing theron, the Circle inscribed: & cut of, & file away, precisely (to the Circle) the ouerplus of the Square: you shall then, waying your Circle, see, whether the waight of the Square, be to your Circle, as 14. to 11. As I haue Noted, in the beginning of *Euclides* twelfth boke. &c. after this resort to my last proposition, vpon the last of the twelfth. And there, helpe your selfe, to the end. And, here, Note this, by the way. That we may Square the Circle, without hauing knowledge of the proportion, of the Circumference to the Diameter: as you haue here perceiued. And otherwayes also, I can demonstrate it. So that, many haue cumberd them selues superfluously, by trauailing in that point first, which was not of necessitie, first: and also very intricate. And easily, you may, (and that diuersly) come to the knowledge of the Circumference: the Circles Quantitie, being first knowen. Which thing, I leaue to your

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consideration: making hast to despatch an other Magistrall Probleme: and to bring it, nerer to your knowledge, and readier dealing with, then the world (before this day,) had it for you, that I can tell of. And that is, *A Mechanicall Dubblyng of the Cube: &c.* Which may, thus, be done: Make of Copper plates, or Tyn plates, a foursquare vpright Pyramis, or a Cone: perfectly fashioned in the holow, within. Wherin, let great diligence be vsed, to approche (as nere as may be) to the Mathematicall perfection of those figures. At their bases, let them be all open: euery where, els, most close, and iust to. From the vertex, to the Circumference of the base of the Cone: & to the sides of the base of the Pyramis: Let 4. straight lines be drawen, in the inside of the Cone and Pyramis: makyng at their fall, on the perimeters of the bases, equall angles on both sides them selues, with the sayd perimeters. These 4. lines (in the Pyramis: and as many, in the Cone) diuide: one, in 12. æquall partes: and an other, in 24. an other, in 60, and an other, in 100. (reckenyng vp from the vertex.) Or vse other numbers of diuision, as experience shall teach you. Then,* set your Cone or Pyramis, with the vertex downward, perpendicularly, in respect of the Base. (Though it be otherwayes, it hindreth nothyng.) So let thẽ most stedily be stayed. Now, if there be a Cube, which you wold haue Dubbled. Make you a prety Cube of Copper, Siluer, Lead, Tynne, Wood, Stone, or Bone. Or els make a hollow Cube, or Cubik coffen, of Copper, Siluer, Tynne, or Wood &c. These, you may so proportiõ in respect of your Pyramis or Cone, that the Pyramis or Cone, will be hable to conteine the waight of them, in water, 3. or 4. times: at the least: what stuff so euer they be made of. Let not your Solid angle, at the vertex, be to sharpe: but that the water may come with ease, to the very vertex, of your hollow Cone or Pyramis. Put one of your Solid Cubes in a Balance apt: take the waight therof exactly in water. Powre that water, (without losse) into the hollow Pyramis or Cone, quietly. Marke in your lines, what numbers the water Cutteth: Take the waight of the same Cube againe: in the same kinde of water, which you had before: put that* also, into the Pyramis or Cone, where you did put the first. Marke now againe, in what number or place of the lines, the water Cutteth them. Two wayes you may conclude your purpose: it is to wete, either by numbers or lines. By numbers: as, if you diuide the side of your

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Fundamentall Cube into so many æquall partes, as it is capable of, conueniently, with your ease, and precisenes of the diuision. For, as the number of your first and lesse line (in your hollow Pyramis or Cone,) is to the second or greater (both being counted from the vertex) so shall the number of the side of your Fundamentall Cube, be to the nũber belonging to the Radicall side, of the Cube, dubble to your Fundamentall Cube: Which being multiplied Cubik wise, will sone shew it selfe, whether it be dubble or no, to the Cubik number of your Fundamentall Cube. By lines, thus: As your lesse and first line, (in your hollow Pyramis or Cone,) is to the second or greater, so let the Radical side of your Fundamẽtall Cube, be to a fourth proportionall line, by the 12. proposition, of the sixth boke of *Euclide*. Which fourth line, shall be the Rote Cubik, or Radicall side of the Cube, dubble to your Fundamentall Cube: which is the thing we desired. For this, may I (with ioy) say, EYPHKA, EYPHKA, EYPHKA: thanking the holy and glorious Trinity: hauing greater cause therto, then **Archimedes* had (for finding the fraude vsed in the Kinges Crowne, of Gold): as all men may easily Iudge: by the diuersitie of the frute following of the one, and the other. Where I spake before, of a hollow Cubik Coffen: the like vse, is of it: and without waight. Thus. Fill it with water, precisely full, and poure that water into your Pyramis or Cone. And here note the lines cutting in your Pyramis or Cone. Againe, fill your coffen, like as you did before. Put that Water, also, to the first. Marke the second cutting of your lines. Now, as you proceded before, so must you here procede. *And if the Cube, which you should Double, be neuer so great: you haue, thus, the proportion (in small) betwene your two litle Cubes: And then, the side, of that great Cube (to be doubled) being the third, will haue the fourth, found, to it proportionall: by the 12. of the sixth of Euclide.

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*Lib. 9.*

** Note.*

Note, that all this while, I forget not my first Proposition Staticall, here rehearsed: that, the Superficies of the water, is Sphæricall. Wherein, vse your discretion: to the first line, adding a small heare breadth, more: and to the second, halfe a heare breadth more, to his length. For, you will easily perceaue, that the difference can be no greater, in any Pyramis or Cone, of you to be handled. Which you shall thus trye. *For finding the swelling of the water aboue leuell.* Square the Semidiameter, from the Centre of the earth, to your first Waters Superficies. Square then, halfe the Subtendent of that watry Superficies (which Subtendent must haue the equall partes of his measure, all one, with those of the Semidiameter

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of the earth to your watry Superficies): Subtracte this square, from the first: Of the residue, take the Rote Square. That Rote, Subtracte from your first Semidiameter of the earth to your watry Superficies: that, which remaineth, is the heith of the water, in the middle, aboue the leuell. Which, you will finde, to be a thing insensible. And though it were greatly sensible,* yet, by helpe of my sixt Theoreme vpon the last Proposition of Euclides twelfth booke, noted: you may reduce all, to a true Leuell. But, farther diligence, of you is to be vsed, against accidentall causes of the waters swelling: as by hauing (somwhat) with a moyst Sponge, before, made moyst your hollow Pyramis or Cone, will preuent an accidentall cause of Swelling, &c. Experience will teach you abundantly: with great ease, pleasure, and cõmoditie.

** Note.*

Thus, may you Double the Cube Mechanically, Treble it, and so forth, in any proportion. Now will I Abridge your paine, cost, and Care herein. Without all preparing of your Fundamentall Cubes: you may (alike) worke this Conclusion. For, that, was rather a kinde of Experimentall demõstration, then the shortest way: and all, vpon one Mathematicall Demonstration depending. Take water (as much as conueniently will serue your turne: as I warned before of your Fundamentall Cubes bignes) Way it precisely. Put that water, into your Pyramis or Cone. Of the same kinde of water, then take againe, the same waight you had before: put that likewise into the Pyramis or Cone. For, in eche time, your marking of the lines, how the Water doth cut them, shall geue you the proportion betwen the Radicall sides, of any two Cubes, wherof the one is Double to the other: working as before I haue taught you: *sauing that for you Fundamentall Cube his Radicall side: here, you may take a right line, at pleasure.

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** Note.*

Yet farther proceding with our droppe of Naturall truth: you may (now) geue Cubes, one to the other, in any proportiõ geuẽ: Rationall or Irrationall: on this maner. Make a hollow Parallelipipedon of Copper or Tinne: with one Base wãting, or open: as in our Cubike Coffen. Frõ the bottome of that Parallelipipedon, raise vp, many perpendiculars, in euery of his fower sides. Now if any proportion be assigned you, in right lines: Cut one of your perpendiculars (or a line equall to it, or lesse then it) likewise: by the 10. of the sixth of Euclide. And those two partes, set in two sundry lines of those perpendiculars (or you may set them both, in one line) making their beginninges, to be, at the base: and so their lengthes to extend vpward. Now, set your hollow

*To giue*
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*Ration*
*Irratio*

Parallelipipedon, vpright, perpendicularly, steadie. Poure in water, handsomly, to the heith of your shorter line. Poure that water, into the hollow Pyramis or Cone. Marke the place of the rising. Settle your hollow Parallelipipedon againe. Poure water into it: vnto the heith of the second line, exactly. Poure that water* duely into the hollow Pyramis or Cone: Marke now againe, where the water cutteth the same line which you marked before. For, there, as the first marked line, is to the second: So shall the two Radicall sides be, one to the other, of any two Cubes: which, in their Soliditie, shall haue the same proportion, which was at the first assigned: were it Rationall or Irrationall.

** Empt*
*the firs*

Thus, in sundry waies you may furnishe your selfe with such straunge and profitable matter: which, long hath bene wished for. And though it be Naturally done and Mechanically: yet hath it a good Demonstration Mathematicall. Which is this: Alwaies, you haue two Like Pyramids: or two Like Cones, in the proportions assigned: and like Pyramids or Cones, are in proportion, one to the other, in the proportion of their Homologall sides (or lines) tripled. Wherefore, if to the first, and second lines, found in your hollow Pyramis or Cone, you ioyne a third and a fourth, in continuall proportion: that fourth line, shall be to the first, as the greater Pyramis or Cone, is to the lesse: by the 33. of the eleuenth of Euclide. If Pyramis to Pyramis, or Cone to Cone, be double, then shall* Line to Line, be also double, &c. But, as our first line, is to the second, so is the Radicall side of our Fundamentall Cube, to the Radicall side of the Cube to be made, or to be doubled: and therefore, to those twaine also, a third and a fourth line, in continuall proportion, ioyned: will geue the fourth line in that proportion to the first, as our fourth Pyramidall, or Conike line, was to his first: but that was double, or treble, &c. as the Pyramids or Cones were, one to an other (as we haue proued) therfore, this fourth, shalbe also double or treble to the first, as the Pyramids or Cones were one to an other: But our made Cube, is described of the second in proportion, of the fower proportionall lines: therfore* as the fourth line, is to the first, so is that Cube, to the first Cube: and we haue proued the fourth line, to be to the first, as the Pyramis or Cone, is to the Pyramis or Cone: Wherefore the Cube is to the Cube, as Pyramis is to Pyramis, or Cone is to Cone. But we* Suppose Pyramis to Pyramis, or Cone to Cone, to be double or treble. &c. Therfore Cube, is to Cube, double, or treble, &c. Which was to be demonstrated. And of the Parallelipipedõ, it is euidẽt, that the water Solide Parallelipipedons, are

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*this Dubl*
*the Cube,*
*the rest.*

*I. D.*
** Hereby,*
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*a præcise*
*practiser.*
*consider,*
*nothing a*
*are hindr*
*(sensibly)*
*Conuexiti*
*water.*

** By the*
*eleuenth*
*Euclide.*

*I. D.*
** And yo*
*diligence*
*practise,*
*waight of*
*performe*

one to the other, as their heithes are, seing they haue one base. Wherfore the Pyramids or Cones, made of those water Parallelipipedons, are one to the other, as the lines are (one to the other) betwene which, our proportion was assigned. But the Cubes made of lines, after the proportiõ of the Pyramidal or Conik *homologall* lines, are one to the other, as the Pyramides or Cones are, one to the other (as we before did proue) therfore, the Cubes made, shalbe one to the other, as the lines assigned, are one to the other: Which was to be demonstrated. Note. *This, my Demonstratiõ is more generall, then onely in Square Pyramis or Cone: Consider well. Thus, haue I, both Mathematically and Mechanically, ben very long in wordes: yet (I trust) nothing tedious to them, who, to these thinges, are well affected. And verily I am forced (auoiding prolixitie) to omit sundry such things, easie to be practised: which to the Mathematicien, would be a great Threasure: and to the Mechanicien, no small gaine. *Now may you, Betwene two lines giuen, finde two middle proportionals, in Continuall proportion: by the hollow Parallelipipedon, and the hollow Pyramis, or Cone. Now, any Parallelipipedon rectangle being giuen: thre right lines may be found, proportionall in any proportion assigned, of which, shal be produced a Parallelipipedon, æquall to the Parallelipipedon giuen. Hereof, I noted somwhat, vpon the 36. proposition, of the 11. boke of *Euclide*. Now, all those thinges, which *Vitruuius* in his Architecture, specified hable to be done, by dubbling of the Cube: Or, by finding of two middle proportionall lines, betwene two lines giuen, may easely be performed. Now, that Probleme, which I noted vnto you, in the end of my Addition, vpon the 34. of the 11. boke of *Euclide*, is proued possible. Now, may any regular body, be Transformed into an other, &c. Now, any regular body: any Sphere, yea any Mixt Solid: and (that more is) Irregular Solides, may be made (in any proportiõ assigned) like vnto the body, first giuen. Thus, of a *Manneken*, (as the *Dutch* Painters terme it) in the same *Symmetrie*, may a Giant be made: and that, with any gesture, by the Manneken vsed: and contrarywise. Now, may you, of any Mould, or Modell of a Ship, make one, of the same Mould (in any assigned proportion) bigger or lesser. Now, may you, of any *Gunne, or little peece of ordinaũce, make an other, with the same *Symmetrie* (in all pointes) as great, and as little, as you will. Marke that: and thinke on it. Infinitely, may you apply this, so long sought for, and now so easily concluded: and withall, so willingly and frankly

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** Note*
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communicated to such, as faithfully deale with vertuous studies. Thus, can the Mathematicall minde, deale Speculatiuely in his own Arte: and by good meanes, Mount aboue the cloudes and sterres: And thirdly, he can, by order, Descend, to frame Naturall thinges, to wonderfull vses: and when he list, retire home into his owne Centre: and there, prepare more Meanes, to Ascend or Descend by: and, all, to the glory of God, and our honest delectation in earth.

*Such is*
*Fruite*
*Mathe*
*Scienc*
*Artes.*

Although, the Printer, hath looked for this Præface, a day or two, yet could I not bring my pen from the paper, before I had giuen you comfortable warning, and brief instructions, of some of the Commodities, by *Statike*, hable to be reaped: In the rest, I will therfore, be as brief, as it is possible: and with all, describing them, somwhat accordingly. And that, you shall perceiue, by this, which in order commeth next. For, wheras, it is so ample and wonderfull, that, an whole yeare long, one might finde fruitfull matter therin, to speake of: and also in practise, is a Threasure endeles: yet will I glanse ouer it, with wordes very few.

THis do I call Anthropographie. Which is an Art restored, and of my preferment to your Seruice. I pray you, thinke of it, as of one of the chief pointes, of Humane knowledge. Although it be, but now, first Cõfirmed, with this new name: yet the matter, hath from the beginning, ben in consideration of all perfect Philosophers. Anthropographie, is the description of the Number, Measure, Waight, figure, Situation, and colour of euery diuerse thing, conteyned in the perfect body of MAN: with certain knowledge of the Symmetrie, figure, waight, Characterization, and due locall motion, of any parcell of the sayd body, assigned: and of Nũbers, to the sayd parcell appertainyng. This, is the one part of the Definition, mete for this place: Sufficient to notifie, the particularitie, and excellency of the Arte: and why it is, here, ascribed to the Mathematicals. Yf the description of the heauenly part of the world, had a peculier Art, called *Astronomie:* If the description of the earthly Globe, hath his peculier arte, called *Geographie*. If the Matching of both, hath his peculier Arte, called *Cosmographie:* Which is the Descriptiõ of the whole, and vniuersall frame of the world: Why should not the description of him, who is the Lesse world: and, frõ the beginning, called *Microcosmus* (that is. *The Lesse World.*) And for whose sake, and

*MAN is*

seruice, all bodily creatures els, were created: Who, also, participateth with Spirites, and Angels: and is made to the Image and similitude of *God*: haue his peculier Art? and be called the *Arte of Artes*: rather, then, either to want a name, or to haue to base and impropre a name? You must of sundry professions, borow or challenge home, peculier partes hereof: and farder procede: as, God, Nature, Reason and Experience shall informe you. The Anatomistes will restore to you, some part: The Physiognomistes, some: The Chyromantistes some. The Metaposcopistes, some: The excellent, *Albert Durer*, a good part: the Arte of Perspectiue, will somwhat, for the Eye, helpe forward: *Pythagoras*, *Hipocrates*, *Plato*, *Galenus*, *Meletius*, & many other (in certaine thinges) will be Contributaries. And farder, the Heauen, the Earth, and all other Creatures, will eche shew, and offer their Harmonious seruice, to fill vp, that, which wanteth hereof: and with your own Experience, concluding: you may Methodically register the whole, for the posteritie: Whereby, good profe will be had, of our Harmonious, and Microcosmicall constitution. The outward Image, and vew hereof: to the Art of *Zographie* and Painting, to Sculpture, and Architecture: (for Church, House, Fort, or Ship) is most necessary and profitable: for that, it is the chiefe base and foundation of them. Looke in **Vitruuius*, whether I deale sincerely for your behoufe, or no. Looke in *Albertus Durerus*, *De Symmetria humani Corporis*. Looke in the 27. and 28. Chapters, of the second booke, *De occulta Philosophia*. Consider the *Arke* of *Noe*. And by that, wade farther. Remember the *Delphicall Oracle NOSCE TEIPSVM (Knowe thy selfe)* so long agoe pronounced: of so many a Philosopher repeated: and of the *Wisest* attempted: And then, you will perceaue, how long agoe, you haue bene called to the Schole, where this Arte might be learned. Well. I am nothing affrayde, of the disdayne of some such, as thinke Sciences and Artes, to be but Seuen. Perhaps, those Such, may, with ignorance, and shame enough, come short of them Seuen also: and yet neuerthelesse they can not prescribe a certaine number of Artes: and in eche, certaine vnpassable boundes, to God, Nature, and mans Industrie. New Artes, dayly rise vp: and there was no such order taken, that, All Artes, should in one age, or in one land, or of one man, be made knowen to the world. Let vs embrace the giftes of God, and wayes to wisedome, in this time of grace, from aboue, continually bestowed on them, who thankefully will receiue them: *Et bonis Omnia Cooperabuntur in bonum.*

*Lesse*

*Micro Cosmu*

** Lib.* *1.*

**Trochilike,** is that Art Mathematicall, which demonstrateth the properties of all Circular motions, Simple and Compounde. And bycause the frute hereof, vulgarly receiued, is in Wheles, it hath the name of *Trochilike:* as a man would say, *Whele Art*. By this art, a Whele may be geuen which shall moue ones about, in any tyme assigned. Two Wheles may be giuen, whose turnynges about in one and the same tyme, (or equall tymes), shall haue, one to the other, any proportion appointed. By Wheles, may a straight line be described: Likewise, a Spirall line in plaine, Conicall Section lines, and other Irregular lines, at pleasure, may be drawen. These, and such like, are principall Conclusions of this Arte: and helpe forward many pleasant and profitable Mechanicall workes: As Milles, to Saw great and very long Deale bordes, no man being by. Such haue I seene in Germany: and in the Citie of Prage: in the kingdome of Bohemia: Coyning Milles, Hand Milles for Corne grinding: And all maner of Milles, and Whele worke: By Winde, Smoke, Water, Waight, Spring, Man or Beast, moued. Take in your hand, *Agricola De re Metallica:* and then shall you (in all Mines) perceaue, how great nede is, of Whele worke. By Wheles, straunge workes and incredible, are done: as will, in other Artes hereafter, appeare. A wonderfull example of farther possibilitie, and present commoditie, was sene in my time, in a certaine Instrument: which by the Inuenter and Artificer (before) was solde for xx. Talentes of Golde: and then had (by misfortune) receaued some iniurie and hurt: And one *Ianellus* of *Cremona* did mend the same, and presented it vnto the Emperour *Charles* the fifth. *Hieronymus Cardanus*, can be my witnesse, that therein, was one Whele, which moued, and that, in such rate, that, in 7000. yeares onely, his owne periode should be finished. A thing almost incredible: But how farre, I keepe me within my boundes: very many men (yet aliue) can tell.

*Saw M*

**Helicosophie**, is nere Sister to *Trochilike:* and is, An Arte Mathematicall, which demonstrateth the designing of all Spirall lines in Plaine, on Cylinder, Cone, Sphære, Conoid, and Sphæroid, and their properties appertayning. The vse hereof, in *Architecture*, and diuerse Instrumentes and Engines, is most necessary. For, in many thinges, the Skrue worketh the feate, which, els, could not be performed. By helpe hereof, it is *recorded, that, where all the power of the Citie of Syracusa, was not hable to moue a certaine Ship (being on ground) mightie *Archimedes*, setting to, his Skruish Engine, caused

** Athe*
*Lib. 5.*

*Hiero* the king, by him self, at ease, to remoue her, as he would. Wherat, the King wondring: Απὸ τάυτης τῆς ἡμήρας, περὶ παντὸς, Αρχιμήδει λέγοντι πιϛευτέομ. *From this day, forward* (said the King) *Credit ought to be giuen to Archimedes, what soeuer he sayth.*

*Proclu*
*18.*

Pneumatithmie demonstrateth by close hollow Geometricall Figures, (regular and irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in theyr cõtinuitie, and as they are ioyned to the Elementes next them. This Arte, to the Naturall Philosopher, is very proffitable: to proue, that *Vacuum*, or *Emptines* is not in the world. And that, all Nature, abhorreth it so much: that, contrary to ordinary law, the Elementes will moue or stand. As, Water to ascend: rather then betwene him and Ayre, Space or place should be left, more then (naturally) that quãtitie of Ayre requireth, or can fill. Againe, Water to hang, and not descend: rather then by descending, to leaue Emptines at his backe. The like, is of Fire and Ayre: they will descend: when, either, their Cõtinuitie should be dissolued: or their next Element forced from them. And as they will not be extended, to discontinuitie: So, will they not, nor yet of mans force, can be prest or pent, in space, not sufficient and aunswerable to their bodily substance. Great force and violence will they vse, to enioy their naturall right and libertie. Hereupon, two or three men together, by keping Ayre vnder a great Cauldron, and forcyng the same downe, orderly, may without harme descend to the Sea bottome: and continue there a tyme &c. Where, Note, how the thicker Element (as the Water) giueth place to the thynner (as, is the ayre:) and receiueth violence of the thinner, in maner. &c. Pumps and all maner of Bellowes, haue their ground of this Art: and many other straunge deuises. As, *Hydraulica*, Organes goyng by water. &c. Of this Feat, (called commonly *Pneumatica*,) goodly workes are extant, both in Greke, and Latin. With old and learned Schole men, it is called *Scientia de pleno & vacuo.*

*To go t*
*bottom*
*Sea wi*
*dange*

Menadrie, is an Arte Mathematicall, which demonstrateth, how, aboue Natures vertue and power simple: Vertue and force may be multiplied: and so, to direct, to lift, to pull to, and to put or cast fro, any multiplied or simple, determined Vertue, Waight or Force: naturally, not, so, directible or moueable. Very much is this Art furdred by other Artes: as, in some pointes, by *Perspectiue*: in some, by *Statike*: in some, by *Trochilike*: and in other, by *Helicosophie*: and *Pneumatithmie*. By this Art, all Cranes, Gybbettes, & Ingines to lift vp, or to force any thing, any maner way, are ordred: and the certaine cause of their force, is knowne: As, the force which one man hath with the Duche waghen Racke: therwith, to set vp agayne, a mighty waghen laden, being ouerthrowne. The force of the Crossebow Racke, is certainly, here, demonstrated. The reason, why one mã, doth with a leauer, lift that, which Sixe men, with their handes onely, could not, so easily do. By this Arte, in our common Cranes in London, where powre is to Crane vp, the waight of 2000. pound: by two Wheles more (by good order added) Arte concludeth, that there may be Craned vp 200000. pound waight &c. So well knew *Archimedes* this Arte: that he alone, with his deuises and engynes, (twise or thrise) spoyled and discomfited the whole Army and Hoste of the Romaines, besieging *Syracusa*, *Marcus Marcellus the Consul*, being their Generall Capitaine. Such huge Stones, so many, with such force, and so farre, did he with his engynes hayle among them, out of the Citie. And by Sea likewise: though their Ships might come to the walls of *Syracusa*, yet hee vtterly confounded the Romaine Nauye. What with his mighty Stones hurlyng: what with Pikes of* 18 fote long, made like shaftes: which he forced almost a quarter of a myle. What, with his catchyng hold of their Shyps, and hoysing them vp aboue the water, and suddenly letting them fall into the Sea againe: what with his* Burning Glasses: by which he fired their other Shippes a far-of: what, with his other pollicies, deuises, and engines, he so manfully acquit him selfe: that all the Force, courage, and pollicie of the Romaines (for a great season) could nothing preuaile, for the winning of Syracusa. Wherupon, the Romanes named *Archimedes*, *Briareus*, and *Centimanus*. *Zonaras* maketh mention of one *Proclus*, who so well had perceiued *Archimedes* Arte of *Menadrie*, and had so well inuented of his owne, that with his Burning Glasses, being placed vpon the walles of Bysance, he multiplied so the heate of the Sunne, and directed the beames of the same against his enemies Nauie with such force, and so sodeinly (like lightening) that he burned and destroyed both man and ship. And *Dion*specifieth of *Priscus*, a *Geometricien* in Bysance, who inuented and vsed sondry Engins, of Force multiplied: Which was cause, that the *Emperour Seuerus* pardoned him, his life, after he had wonne Bysance: Bycause he honored the Arte, wytt, and rare industrie of *Priscus*. But nothing inferior to the inuention of these engines of Force, was the inuention of Gunnes. Which, from an English

*Plutarchu*
*Marco M*

*Synesius*
*Epistolis.*

*Polybius.*

*Plinius.*

*Quintilia*

*T. Liuius.*

** Athenæ*

** Galenu*

*Anthemiu*

*Burnin*
*Glasse*

man, had the occasion and order of first inuenting: though in an other land, and by other men, it was first executed. And they that should see the record, where the occasion and order generall, of Gunning, is first discoursed of, would thinke: that, small thinges, slight, and cõmon: comming to wise mens consideration, and industrious mens handling, may grow to be of force incredible.

*Gunne*

**Hypogeiodie**, is an Arte Mathematicall, demonstratyng, how, vnder the Sphæricall Superficies of the earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth, likewise, in respect of the said entrance, is knowen) certaine way may be præscribed and gone: And how, any way aboue the Superficies of the earth designed, may vnder earth, at any depth limited, be kept: goyng alwayes, perpendicularly, vnder the way, on earth designed: And, contrarywise, Any way, (straight or croked,) vnder the earth, beyng giuen: vppon the vtface, or Superficies of the earth, to Lyne out the same: So, as, from the Centre of the earth, perpendiculars drawen to the Sphæricall Superficies of the earth, shall precisely fall in the Correspondent pointes of those two wayes. This, with all other Cases and circumstances herein, and appertenances, this Arte demonstrateth. This Arte, is very ample in varietie of Conclusions: and very profitable sundry wayes to the Common Wealth. The occasion of my Inuenting this Arte, was at the request of two Gentlemen, who had a certaine worke (of gaine) vnder ground: and their groundes did ioyne ouer the worke: and by reason of the crokednes, diuers depthes, and heithes of the way vnder ground, they were in doubt, and at controuersie, vnder whose ground, as then, the worke was. The name onely (before this) was of me published, *De Itinere Subterraneo*: The rest, be at Gods will. For Pioners, Miners, Diggers for Mettalls, Stone, Cole, and for secrete passages vnder ground, betwene place and place (as this land hath diuerse) and for other purposes, any man may easily perceaue, both the great fruite of this Arte, and also in this Arte, the great aide of Geometrie.

**Hydragogie**, demonstrateth the possible leading of Water, by Natures lawe, and by artificiall helpe, from any head (being a Spring, standing, or running Water) to any other place assigned.

Long, hath this Arte bene in vse: and much thereof written: and very marueilous workes therein, performed: as may yet appeare, in Italy: by the Ruynes remaining of the Aqueductes. In other places, of Riuers leading through the Maine land, Nauigable many a Mile. And in other places, of the marueilous forcinges of Water to Ascend. which all, declare the great skill, to be required of him, who should in this Arte be perfecte, for all occasions of waters possible leading. To speake of the allowance of the Fall, for euery hundred foote: or of the Ventills (if the waters labour be farre, and great) I neede not: Seing, at hand (about vs) many expert men can sufficiently testifie, in effecte, the order: though the Demonstration of the Necessitie thereof, they know not: Nor yet, if they should be led, vp and downe, and about Mountaines, from the head of the Spring: and then, a place being assigned: and of them, to be demaunded, how low or high, that last place is, in respecte of the head, from which (so crokedly, and vp and downe) they be come: Perhaps, they would not, or could not, very redily, or nerely assoyle that question. *Geometrie* therefore, is necessary to *Hydragogie*. Of the sundry wayes to force water to ascend, eyther by *Tympane*, *Kettell mills*, *Skrue*, *Ctesibike*, or such like: in *Vitruuius*, *Agricola*, (and other,) fully, the maner may appeare. And so, thereby, also be most euident, how the Artes, of *Pneumatithmie*, *Helicosophie*, *Statike*, *Trochilike*, and *Menadrie*, come to the furniture of this, in Speculation, and to the Commoditie of the Common Wealth, in practise.

Horometrie, is an Arte Mathematicall, which demõstrateth, how, at all times appointed, the precise vsuall denominatiõ of time, may be knowen, for any place assigned. These wordes, are smoth and plaine easie Englishe, but the reach of their meaning, is farther, then you woulde lightly imagine. Some part of this Arte, was called in olde time, *Gnomonice*: and of late, *Horologiographia*: and in Englishe, may be termed, *Dialling*. Auncient is the vse, and more auncient, is the Inuention. The vse, doth well appeare to haue bene (at the least) aboue two thousand and three hundred yeare agoe: in* King *Achaz* Diall, then, by the Sunne, shewing the distinction of time. By Sunne, Mone, and Sterres, this Dialling may be performed, and the precise Time of day or night knowen. But the demonstratiue delineation of these Dialls, of all sortes, requireth good skill, both of *Astronomie*, and *Geometrie* Elementall, Sphæricall, Phænomenall, and Conikall. Then, to vse the groundes of the Arte, for any regular Superficies, in any

*4. Reg.*

place offred: and (in any possible apt position therof) theron, to describe (all maner of wayes) how, vsuall howers, may be (by the *Sunnes* shadow) truely determined: will be found no sleight Painters worke. So to Paint, and prescribe the Sunnes Motion, to the breadth of a heare. In this Feate (in my youth) I Inuented a way, How in any Horizontall, Murall, or Æquinoctiall Diall, &c. At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen. Which is a thing very necessary for the Rising of those fixed Sterres: whose Operation in the Ayre, is of great might, euidently. I speake no further, of the vse hereof. Bur forasmuch as, Mans affaires require knowledge of Times & Momentes, when, neither Sunne, Mone, or Sterre, can be sene: Therefore, by Industrie Mechanicall, was inuented, first, how, by Water, running orderly, the Time and howers might be knowen: whereof, the famous *Ctesibius*, was Inuentor: a man, of *Vitruuius*, to the Skie (iustly) extolled. Then, after that, by Sand running, were howers measured: Then, by *Trochilike* with waight: And of late time, by *Trochilike* with Spring: without waight. All these, by Sunne or Sterres direction (in certaine time) require ouersight and reformation, according to the heauenly Æquinoctiall Motion: besides the inæqualitie of their owne Operation. There remayneth (without parabolicall meaning herein) among the Philosophers, a more excellent, more commodious, and more marueilous way, then all these: of hauing the motion of the Primouant (or first æquinoctiall motion,) by Nature and Arte, Imitated: which you shall (by furder search in waightier studyes) hereafter, vnderstand more of. And so, it is tyme to finish this Annotation, of Tymes distinction, vsed in our common, and priuate affaires: The commoditie wherof, no man would want, that can tell, how to bestow his tyme.

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*Motion*

Zographie, is an Arte Mathematicall, which teacheth and demonstrateth, how, the Intersection of all visuall Pyramides, made by any playne assigned, (the Centre, distance, and lightes, beyng determined) may be, by lynes, and due propre colours, represented. A notable Arte, is this: and would require a whole Volume, to declare the property thereof: and the Commodities ensuyng. Great skill of *Geometrie*, *Arithmetike*, *Perspectiue*, and *Anthropographie*, with many other particular Artes, hath the *Zographer*, nede of, for his perfection. For, the most excellent Painter, (who is but the propre Mechanicien, & Imitator sensible, of the Zographer) hath atteined to such perfection, that Sense of Man and beast, haue iudged thinges painted, to be things naturall, and not artificiall: aliue, and not dead. This Mechanicall Zographer (commonly called the Painter) is meruailous in his skill: and seemeth to haue a certaine diuine power: As, of frendes absent, to make a frendly, present comfort: yea, and of frendes dead, to giue a continuall, silent presence: not onely with vs, but with our posteritie, for many Ages. And so procedyng, Consider, How, in Winter, he can shew you, the liuely vew of Sommers Ioy, and riches: and in Sommer, exhibite the countenance of Winters dolefull State, and nakednes. Cities, Townes, Fortes, Woodes, Armyes, yea whole Kingdomes (be they neuer so farre, or greate) can he, with ease, bring with him, home (to any mans Iudgement) as Paternes liuely, of the thinges rehearsed. In one little house, can he, enclose (with great pleasure of the beholders,) the portrayture liuely, of all visible Creatures, either on earth, or in the earth, liuing: or in the waters lying, Creping, slyding, or swimming: or of any foule, or fly, in the ayre flying. Nay, in respect of the Starres, the Skie, the Cloudes: yea, in the shew of the very light it selfe (that Diuine Creature) can he match our eyes Iudgement, most nerely. What a thing is this? thinges not yet being, he can represent so, as, at their being, the Picture shall seame (in maner) to haue Created them. To what Artificer, is not Picture, a great pleasure and Commoditie? Which of them all, will refuse the Direction and ayde of Picture? The Architect, the Goldsmith, and the Arras Weauer: of Picture, make great account. Our liuely Herbals, our portraitures of birdes, beastes, and fishes: and our curious Anatomies, which way, are they most perfectly made, or with most pleasure, of vs beholden? Is it not, by Picture onely? And if Picture, by the Industry of the Painter, be thus commodious and meruailous: what shall be thought of *Zographie*, the Scholemaster of Picture, and chief gouernor? Though I mencion not *Sculpture*, in my Table of Artes Mathematicall: yet may all men perceiue, How, that *Picture* and *Sculpture*, are Sisters germaine: and both, right profitable, in a Commõ wealth. and of *Sculpture*, aswell as of Picture, excellent Artificers haue written great bokes in commendation. Witnesse I take, of *Georgio Vasari*, *Pittore Aretino*: of *Pomponius Gauricus*: and other. To these two Artes, (with other,) is a certaine od Arte, called *Althalmasat*, much beholdyng: more, then the common *Sculptor*, *Entayler*, *Keruer*, *Cutter*, *Grauer*, *Founder*, or *Paynter (&c)* know their Arte, to be commodious.

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Architecture, to many may seme not worthy, or not mete, to be reckned among the *Artes Mathematicall*. To whom, I thinke good, to giue some account of my so doyng. Not worthy, (will they say,) bycause it is but for building, of a house, Pallace, Church, Forte, or such like, grosse workes. And you, also, defined the *Artes Mathematicall*, to be such, as dealed with no Materiall or corruptible thing: and also did demonstratiuely procede in their faculty, by Number or Magnitude. First, you see, that I count, here, *Architecture*, among those *Artes Mathematicall*, which are Deriued from the Principals: and you know, that such, may deale with Naturall thinges, and sensible matter. Of which, some draw nerer, to the Simple and absolute Mathematicall Speculation, then other do. And though, the *Architect* procureth, enformeth, & directeth, the *Mechanicien*, to handworke, & the building actuall, of house, Castell, or Pallace, and is chief Iudge of the same: yet, with him selfe (as chief *Master* and *Architect*,) remaineth the Demonstratiue reason and cause, of the Mechaniciens worke: in Lyne, plaine, and Solid: by *Geometricall*, *Arithmeticall*, *Opticall*, *Musicall*, *Astronomicall*, *Cosmographicall* (& to be brief) by all the former Deriued *Artes Mathematicall*, and other Naturall Artes, hable to be confirmed and stablished. If this be so: then, may you thinke, that *Architecture*, hath good and due allowance, in this honest Company of *Artes Mathematicall* Deriuatiue. I will, herein, craue Iudgement of two most perfect *Architectes*: the one, being *Vitruuius*, the Romaine: who did write ten bookes thereof, to the Emperour *Augustus* (in whose daies our Heauenly Archemaster, was borne): and the other, *Leo Baptista Albertus*, a Florentine: who also published ten bookes therof. *Architectura* (sayth *Vitruuius*) *est Scientia pluribus disciplinis & varijs eruditionibus ornata: cuius Iudicio probantur omnia, quæ ab cæteris Artificibus perficiuntur opera.* That is. Architecture, is a Science garnished with many doctrines & diuerse instructions: by whose Iudgement, all workes, by other workmen finished, are Iudged. It followeth. *Ea nascitur ex Fabrica, & Ratiocinatione. &c. Ratiocinatio autem est, quæ, res fabricatas, Solertia ac ratione proportionis, demonstrare atque explicare potest. Architecture, groweth of Framing, and Reasoning. &c. Reasoning, is that, which of thinges framed, with forecast, and proportion: can make demonstration, and manifest declaration.* Againe. *Cùm, in omnibus enim rebus, tùm maximè etiam* *in Architectura, hæc duo insunt: quod significatur, & quod significat. Significatur proposita res, de qua dicitur: hanc autem Significat Demonstratio, rationibus doctrinarum explicata. Forasmuch as, in all thinges: therefore chiefly in Architecture, these two thinges are: the thing signified: and that which signifieth. The thing propounded, whereof we speake, is the thing Signified. But Demonstration, expressed with the reasons of diuerse doctrines, doth signifie the same thing.* After that. *Vt literatus sit, peritus Graphidos, eruditus Geometriæ, & Optices non ignarus: instructus Arithmetica: historias complures nouerit, Philosophos diligenter audiuerit: Musicam sciuerit: Medicinæ non sit ignarus, responsa Iurisperitorũ nouerit: Astrologiam, Cœliq*$^{ue}$ *rationes cognitas habeat. An Architect* (sayth he) *ought to vnderstand Languages, to be skilfull of Painting, well instructed in Geometrie, not ignorant of Perspectiue, furnished with Arithmetike, haue knowledge of many histories, and diligently haue heard Philosophers, haue skill of Musike, not ignorant of Physike, know the aunsweres of Lawyers, and haue Astronomie, and the courses Cælestiall, in good knowledge.* He geueth reason, orderly, wherefore all these Artes, Doctrines, and Instructions, are requisite in an excellent *Architect*. And (for breuitie) omitting the Latin text, thus he hath. *Secondly, it is behofefull for an Architect to haue the knowledge of Painting: that he may the more easilie fashion out, in patternes painted, the forme of what worke he liketh. And Geometrie, geueth to Architecture many helpes: and first teacheth the Vse of the Rule, and the Cumpasse: wherby (chiefly and easilie) the descriptions of Buildinges, are despatched in Groundplats: and the directions of Squires, Leuells, and Lines. Likewise, by Perspectiue, the Lightes of the heauen, are well led, in the buildinges: from certaine quarters of the world. By Arithmetike, the charges of Buildinges are summed together: the measures are expressed, and the hard questions of Symmetries, are by Geometricall Meanes and Methods discoursed on. &c. Besides this, of the Nature of thinges (which in Greke is called φυσιολογία) Philosophie doth make declaration. Which, it is necessary, for an Architect, with diligence to haue learned: because it hath* *many and diuers naturall questions: as specially, in Aqueductes. For in their courses, leadinges about, in the leuell ground, and in the mountinges, the naturall Spirites or breathes are ingendred diuers wayes: The hindrances, which they cause, no man can helpe, but he, which out of Philosophie, hath learned the originall causes of thinges. Likewise, who soeuer shall read Ctesibius, or Archimedes bookes, (and of others, who haue written such Rules) can not thinke, as they do: vnlesse he shall haue receaued of Philosophers, instructions in these thinges. And Musike he must nedes know: that he may haue vnderstanding, both of Regular and Mathematicall Musike: that he may temper well his Balistes, Catapultes, and Scorpions. &c. Moreouer, the Brasen Vessels, which in Theatres, are placed by Mathematicall order, in ambries, vnder the steppes: and the diuersities of the soundes (which $y^e$ Grecians call ηχεῖα) are ordred according to Musicall Symphonies & Harmonies: being distributed in $y^e$ Circuites, by Diatessaron, Diapente, and Diapason. That the conuenient voyce, of the players sound, whẽ it came to these preparations, made in order, there being increased: with $y^t$ increasing, might come more cleare & pleasant, to $y^e$ eares of the lokers on. &c. And of Astronomie, is knowẽ $y^e$ East, West, South, and North. The fashion of the heauen, the Æquinox, the Solsticie, and the course of the sterres. Which thinges, vnleast one know: he can not perceiue, any thyng at all, the reason of Horologies. Seyng therfore this ample Science, is garnished, beautified and stored, with so many and sundry skils and knowledges: I thinke, that none can iustly account them selues Architectes, of the suddeyne. But they onely, who from their childes yeares, ascendyng by these degrees of knowledges, beyng fostered vp with the atteynyng of many Languages and Artes, haue wonne to the high Tabernacle of Architecture. &c. And to whom Nature hath giuen such quicke Circumspection, sharpnes of witt, and Memorie, that they may be very absolutely skillfull in Geometrie, Astronomie, Musike,* *and the rest of the Artes Mathematicall: Such, surmount and passe the callyng, and state, of Architectes: and are become Mathematiciens. &c. And they are found, seldome. As, in tymes past, was Aristarchus Samius: Philolaus, and Archytas, Tarentynes: Apollonius Pergęus: Eratosthenes Cyreneus: Archimedes, and Scopas, Syracusians. Who also, left to theyr posteritie, many Engines and Gnomonicall workes: by numbers and naturall meanes, inuented and declared.*

*A Mathe n.*

Thus much, and the same wordes (in sense) in one onely Chapter of this Incõparable *Architect Vitruuius*, shall you finde. And if you should, but take his boke in your hand, and slightly loke thorough it, you would say straight way: This is *Geometrie*, *Arithmetike*, *Astronomie*, *Musike*, *Anthropographie*, *Hydragogie*, *Horometrie*. *&c*. and (to cõclude) the Storehouse of all workmãship. Now, let vs listen to our other Iudge, our Florentine, *Leo Baptista*: and narrowly consider, how he doth determine of *Architecture*. *Sed anteq*$^{ue}$ *vltra progrediar. &c. But before I procede any further* (sayth he) *I thinke, that I ought to expresse, what man I would haue to bee allowed an Architect. For, I will not bryng in place a Carpenter: as though you might Compare him to the Chief Masters of other Artes. For the hand of the Carpenter, is the Architectes Instrument. But I will appoint the Architect to be that man, who hath the skill, (by a certaine and meruailous meanes and way,) both in minde and Imagination to determine and also in worke to finish: what workes so euer, by motion of waight, and cuppling and framyng together of bodyes, may most aptly be Commodious for the worthiest Vses of Man. And that he may be able to performe these thinges, he hath nede of atteynyng and knowledge of the best, and most worthy thynges. &c. The whole Feate of Architecture in buildyng, consisteth in Lineamentes, and in Framyng. And the whole power and skill of Lineamentes, tendeth to this: that the right and absolute way may be had, of Coaptyng and ioyning Lines and angles: by which, the face of the buildyng or frame, may be comprehended and concluded. And it is the property of Lineamentes, to prescribe vnto buildynges, and euery part of them, an apt place, & certaine nũber: a worthy maner, and a semely order: that, so,*

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*y*$^{e}$ *whole forme and figure of the buildyng, may rest in the very Lineamentes. &c. And we may prescribe in mynde and imagination the whole formes,* all material stuffe beyng secluded. Which point we shall atteyne, by Notyng and forepointyng the angles, and lines, by a sure and certaine direction and connexion. Seyng then, these thinges, are thus: Lineamente, shalbe the certaine and constant prescribyng, conceiued in mynde: made in lines and angles: and finished with a learned minde and wyt.* We thanke you Master *Baptist*, that you haue so aptly brought your Arte, and phrase therof, to haue some Mathematicall perfection: by certaine order, nũber, forme, figure, and *Symmetrie* mentall: all naturall & sensible stuffe set a part. Now, then, it is euident, (Gentle reader) how aptely and worthely, I haue preferred *Architecture*, to be bred and fostered vp in the Dominion of the pereles *Princesse*, *Mathematica*: and to be a naturall Subiect of hers. And the name of *Architecture*, is of the principalitie, which this Science hath, aboue all other Artes. And *Plato* affirmeth, the *Architect* to be *Master* ouer all, that make any worke. Wherupon, he is neither Smith, nor Builder: nor, separately, any Artificer: but the Hed, the Prouost, the Directer, and Iudge of all Artificiall workes, and all Artificers. For, the true *Architect*, is hable to teach, Demonstrate, distribute, describe, and Iudge all workes wrought. And he, onely, searcheth out the causes and reasons of all Artificiall thynges. Thus excellent, is *Architecture*: though few (in our dayes) atteyne thereto: yet may not the Arte, be otherwise thought on, then in very dede it is worthy. Nor we may not, of auncient Artes, make new and imperfect Definitions in our dayes: for scarsitie of Artificers: No more, than we may pynche in, the Definitions of *Wisedome*, or *Honestie*, or of *Frendeshyp* or of *Iustice*. No more will I consent, to Diminish any whit, of the perfection and dignitie, (by iust cause) allowed to absolute *Architecture*. Vnder the Direction of this Arte, are thre principall, necessary *Mechanicall Artes*. Namely, *Howsing*, *Fortification*, and *Naupegie*. *Howsing*, I vnderstand, both for Diuine Seruice, and Mans common vsage: publike, and priuate. Of *Fortification* and *Naupegie*, straunge matter might be told you: But perchaunce, some will be tyred, with this Bederoll, all ready rehearsed: and other some, will nycely nip my grosse and homely discoursing with you: made in post hast: for feare you should wante this true and frendly warnyng, and tast giuyng, of the *Power Mathematicall*. Lyfe is short, and vncertaine:

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*Note.*

Tymes are perilouse: &c. And still the Printer awayting, for my pen staying: All these thinges, with farder matter of Ingratefulnes, giue me occasion to passe away, to the other Artes remainyng, with all spede possible.

THe Arte of Nauigation, demonstrateth how, by the shortest good way, by the aptest Directiõ, & in the shortest time, a sufficient Ship, betwene any two places (in passage Nauigable,) assigned: may be cõducted: and in all stormes, & naturall disturbances chauncyng, how, to vse the best possible meanes, whereby to recouer the place first assigned. What nede, the *Master Pilote*, hath of other Artes, here before recited, it is easie to know: as, of *Hydrographie*, *Astronomie*, *Astrologie*, and *Horometrie*. Presupposing continually, the common Base, and foundacion of all: namely *Arithmetike* and *Geometrie*. So that, he be hable to vnderstand, and Iudge his own necessary Instrumentes, and furniture Necessary: Whether they be perfectly made or no: and also can, (if nede be) make them, hym selfe. As Quadrantes, The Astronomers Ryng, The Astronomers staffe, The Astrolabe vniuersall. An Hydrographicall Globe. Charts Hydrographicall, true, (not with parallell Meridians). The Common Sea Compas: The Compas of variacion: The Proportionall, and Paradoxall Compasses (of me Inuented, for our two Moscouy Master Pilotes, at the request of the Company) Clockes with spryng: houre, halfe houre, and three houre Sandglasses: & sundry other Instrumẽtes: And also, be hable, on Globe, or Playne to describe the Paradoxall Compasse: and duely to vse the same, to all maner of purposes, whereto it was inuented. And also, be hable to Calculate the Planetes places for all tymes.

*Anno.*

Moreouer, with Sonne Mone or Sterre (or without) be hable to define the Longitude & Latitude of the place, which he is in: So that, the Longitude & Latitude of the place, from which he sayled, be giuen: or by him, be knowne. whereto, appertayneth expert meanes, to be certified euer, of the Ships way. &c. And by foreseing the Rising, Settyng, Nonestedyng, or Midnightyng of certaine tempestuous fixed Sterres: or their Coniunctions, and Anglynges with the Planetes, &c. he ought to haue expert coniecture of Stormes, Tempestes, and Spoutes: and such lyke Meteorologicall effectes, daungerous on Sea. For (as *Plato* sayth,) *Mutationes, opportunitatesq*$^{ue}$ *temporum presentire, non minus rei* *militari, quàm Agriculturæ, Nauigationiq*$^{ue}$ *conuenit. To foresee the alterations and opportunities of tymes, is conuenient, no lesse to the Art of Warre, then to Husbandry and Nauigation.* And besides such cunnyng meanes, more euident tokens in Sonne and Mone, ought of hym to be knowen: such as (the Philosophicall Poëte) *Virgilius* teacheth, in hys *Georgikes*. Where he sayth, [C]

> *Sol quoq*$^{ue}$ *& exoriens & quum se condet in vndas,*
> *Signa dabit, Solem certissima signa sequuntur. &c.*
> ——— *Nam sæpe videmus,*
> *Ipsius in vultu varios errare colores.*
> *Cæruleus, pluuiam denunciat, igneus Euros.*
> *Sin maculæ incipient rutilo immiscerier igni,*
> *Omnia tum pariter vento, nimbisq*$^{ue}$ *videbis*
> *Feruere: non illa quisquam me nocte per altum*
> *Ire, neq*$^{ue}$ *a terra moueat conuellere funem. &c.*
> *Sol tibi signa dabit. Solem quis dicere falsum*
> *Audeat?* ——— *&c.*

*Georgi*

And so of Mone, Sterres, Water, Ayre, Fire, Wood, Stones, Birdes, and Beastes, and of many thynges els, a certaine Sympathicall forewarnyng may be had: sometymes to great pleasure and proffit, both on Sea and Land. Sufficiently, for my present purpose, it doth appeare, by the premisses, how *Mathematicall*, the *Arte* of *Nauigation*, is: and how it nedeth and also vseth other *Mathematicall Artes*: And now, if I would go about to speake of the manifold Commodities, commyng to this Land, and others, by Shypps and *Nauigation*, you might thinke, that I catch at occasions, to vse many wordes, where no nede is.

Yet, this one thyng may I, (iustly) say. In *Nauigation*, none ought to haue greater care, to be skillfull, then our English Pylotes. And perchaunce, Some, would more attempt: And other Some, more willingly would be aydyng, it they wist certainely, What Priuiledge, God had endued this Iland with, by reason of Situation, most commodious for *Nauigation*, to Places most Famous & Riche. And though, (of* Late) a young Gentleman, a Courragious Capitaine, was in a great readynes, with good hope, and great causes of persuasion, to haue ventured, for a Discouerye, (either *Westerly*, by *Cape de Paramantia*: or *Esterly*, aboue *Noua Zemla*, and the *Cyremisses*) and was, at the very nere tyme of Attemptyng,

* *Anno*
*S. H. G*

called and employed otherwise (both then, and since,) in great good seruice to his Countrey, as the Irish Rebels haue *tasted: Yet, I say, *Anno (though the same Gentleman, doo not hereafter, deale therewith) Some one, or other, should listen to the Matter: and by good aduise, and discrete Circumspection, by little, and little, wynne to the sufficient knowledge of that Trade and Voyage: Which, now, I would be sory, (through Carelesnesse, want of Skill, and Courrage,) should remayne Vnknowne and vnheard of. Seyng, also, we are herein, halfe Challenged, by the learned, by halfe request, published. Therof, verely, might grow Commoditye, to this Land chiefly, and to the rest of the Christen Common wealth, farre passing all riches and worldly Threasure.

Thaumaturgike, is that Art Mathematicall, which giueth certaine order to make straunge workes, of the sense to be perceiued, and of men greatly to be wondred at. By sundry meanes, this *Wonder-worke* is wrought. Some, by *Pneumatithmie*. As the workes of *Ctesibius* and *Hero*, Some by waight. wherof *Timæus* speaketh. Some, by Stringes strayned, or Springs, therwith Imitating liuely Motions. Some, by other meanes, as the Images of Mercurie: and the brasen hed, made by *Albertus Magnus*, which dyd seme to speake. *Boethius* was excellent in these feates. To whom, *Cassiodorus* writyng, sayth. *Your purpose is to know profound thynges: and to shew meruayles. By the disposition of your Arte, Metals do low: Diomedes of brasse, doth blow a Trumpet loude: a brasen Serpent hisseth: byrdes made, sing swetely. Small thynges we rehearse of you, who can Imitate the heauen. &c.* Of the straunge Selfmouyng, which, at Saint Denys, by Paris, *I saw, ones or twise *Anno (*Orontius* beyng then with me, in Company) it were to straunge to tell. But some haue written it. And yet, (I hope) it is there, of other to be sene. And by *Perspectiue* also straunge thinges, are done. As partly (before) I gaue you to vnderstand in *Perspectiue*. As, to see in the Ayre, a loft, the lyuely Image of an other man, either walkyng to and fro: or standyng still. Likewise, to come into an house, and there to see the liuely shew of Gold, Siluer or precious stones: and commyng to take them in your hand, to finde nought but Ayre. Hereby, haue some men (in all other matters counted wise) fouly ouershot thẽ selues: misdeaming of the meanes. Therfore sayd *Claudius Cælestinus*. *Hodie magnæ literaturæ* *De his* *viros & magna reputationis videmus, opera quedam quasi miranda,* *Mundo* *supra Naturã putare: de quibus in Perspectiua doctus causam faciliter reddidisset.* That is. *Now a dayes, we see some men, yea of great learnyng and reputation, to Iudge certain workes as meruaylous, aboue the power of Nature: Of which workes, one that were skillfull in Perspectiue might easely haue giuen the Cause.* Of *Archimedes Sphære*, *Cicero* witnesseth. Which is very straunge to thinke on. *For when Archimedes* (sayth he) *did fasten in a Sphære, the mouynges of the Sonne, Mone, and of the fiue other Planets, he did, as the God, which (in Timæus of Plato) did make the world. That, one turnyng, should rule motions most vnlike in slownes, and swiftnes.* But a greater cause of meruayling we haue by *Claudianus* report hereof. Who affirmeth this *Archimedes worke*, to haue ben of Glasse. And discourseth of it more at large: which I omit. The Doue of wood, which the *Mathematicien Archytas* did make to flye, is by *Agellius* spoken of. Of *Dædalus* straunge Images, *Plato* reporteth. *Homere* of *Vulcans Selfmouers*, (by secret wheles) leaueth in writyng. *Aristotle*, in hys *Politikes*, of both, maketh mention. Meruaylous was the workemanshyp, of late dayes, performed by good skill of *Trochilike. &c.* For in Noremberge, A flye of Iern, beyng let out of the Artificers hand, did (as it were) fly about by the gestes, at the table, and at length, as though it were weary, retourne to his masters hand agayne. Moreouer, an Artificiall Egle, was ordred, to fly out of the same Towne, a mighty way, and that a loft in the Ayre, toward the Emperour comming thether: and followed hym, beyng come to the gate of the towne.* Thus, you see, what, Arte Mathematicall can performe, when Skill, will, Industry, and Hability, are duely applyed to profe.

*mirabil*
*eueniu*
*8.*

*Tusc. 1*

And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer? Shall the folly of Idiotes, and the Mallice of the Scornfull, so much preuaile, that He, who seeketh no worldly gaine or glory at their handes: But onely, of God, the threasor of heauenly wisedome, & knowledge of pure veritie: Shall he (I say) in the meane space, be robbed and spoiled of his honest name and fame? He that seketh (by S. Paules aduertisement) in the Creatures Properties, and wonderfull vertues, to finde iuste cause, to glorifie the Æternall, and Almightie Creator by: Shall that man, be (in hugger mugger) condemned, as a Companion of

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the Helhoundes, and a Caller, and Coniurer of wicked and damned Spirites? He that bewaileth his great want of time, sufficient (to his contentation) for learning of Godly wisdome, and Godly Verities in: and onely therin setteth all his delight: Will that mã leese and abuse his time, in dealing with the Chiefe enemie of Christ our Redemer: the deadly foe of all mankinde: the subtile and impudent peruerter of Godly Veritie: the Hypocriticall Crocodile: the Enuious Basiliske, continually desirous, in the twinke of an eye, to destroy all Mankinde, both in Body and Soule, æternally? Surely (for my part, somewhat to say herein) I haue not learned to make so brutish, and so wicked a Bargaine. Should I, for my xx. or xxv. yeares Studie: for two or three thousand Markes spending: seuen or eight thousand Miles going and trauailing, onely for good learninges sake: And that, in all maner of wethers: in all maner of waies and passages: both early and late: in daunger of violence by man: in daunger of destruction by wilde beastes: in hunger: in thirst: in perilous heates by day, with toyle on foote: in daungerous dampes of colde, by night, almost bereuing life: (as God knoweth): with lodginges, oft times, to small ease: and somtime to lesse securitie. And for much more (then all this) done & suffred, for Learning and attaining of Wisedome: Should I (I pray you) for all this, no otherwise, nor more warily: or (by Gods mercifulnes) no more luckily, haue fished, with so large, and costly, a Nette, so long time in drawing (and that with the helpe and aduise of Lady Philosophie, & Queene Theologie): but at length, to haue catched, and drawen vp,* a Frog? Nay, a Deuill? For, so, doth the Common peuish Pratler Imagine and Iangle: And, so, doth the Malicious skorner, secretly wishe, & brauely and boldly face down, behinde my backe. Ah, what a miserable thing, is this kinde of Men? How great is the blindnes & boldnes, of the Multitude, in thinges aboue their Capacitie? What a Land: what a People: what Maners: what Times are these? Are they become Deuils, them selues: and, by false witnesse bearing against their Neighbour, would they also, become Murderers? Doth God, so long geue them respite, to reclaime them selues in, from this horrible slaundering of the giltlesse: contrary to their owne Consciences: and yet will they not cease? Doth the Innocent, forbeare the calling of them, Iuridically to aunswere him, according to the rigour of the Lawes: and will they despise his Charitable pacience? As they, against him, by name, do forge, fable, rage, and raise slaunder, by Worde & Print: Will they prouoke him, by worde and Print, likewise, to Note their Names to the World: with their particular deuises, fables, beastly Imaginations, and

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vnchristen-like slaunders? Well: Well. O (you such) my vnkinde Countrey men. O vnnaturall Countrey men. O vnthankfull Countrey men. O Brainsicke, Rashe, Spitefull, and Disdainfull Countrey men. Why oppresse you me, thus violently, with your slaundering of me: Contrary to Veritie: and contrary to your owne Consciences? And I, to this hower, neither by worde, deede, or thought, haue bene, any way, hurtfull, damageable, or iniurious to you, or yours? Haue I, so long, so dearly, so farre, so carefully, so painfully, so daungerously sought & trauailed for the learning of Wisedome, & atteyning of Vertue: And in the end (in your iudgemẽt) am I become, worse, then when I begã? Worse, thẽ a Mad man? A dangerous Member in the Common Wealth: and no Member of the Church of Christ? Call you this, to be Learned? Call you this, to be a Philosopher? and a louer of Wisedome? To forsake the straight heauenly way: and to wallow in the broad way of damnation? To forsake the light of heauenly Wisedome: and to lurke in the dungeon of the Prince of darkenesse? To forsake the Veritie of God, & his Creatures: and to fawne vpon the Impudent, Craftie, Obstinate Lier, and continuall disgracer of Gods Veritie, to the vttermost of his power? To forsake the Life & Blisse Æternall: and to cleaue vnto the Author of Death euerlasting? that Murderous Tyrant, most gredily awaiting the Pray of Mans Soule? Well: I thanke God and our Lorde Iesus Christ, for the Comfort which I haue by the Examples of other men, before my time: To whom, neither in godlines of life, nor in perfection of learning, I am worthy to be compared: and yet, they sustained the very like Iniuries, that I do: or rather, greater. Pacient *Socrates*, his *Apologie* will testifie: *Apuleius* his *Apologies*, will declare the Brutishnesse of the Multitude. *Ioannes Picus*, Earle of Mirandula, his *Apologie* will teach you, of the Raging slaunder of the Malicious Ignorant against him. *Ioannes Trithemius*, his *Apologie* will specifie, how he had occasion to make publike Protestation: as well by reason of the Rude Simple: as also, in respect of such, as were counted to be of the wisest sort of men. Many could I recite: But I deferre the precise and determined handling of this matter: being loth to detect the Folly & Mallice of my Natiue Countrey men.* Who, so hardly, can disgest or like any extraordinary course of Philosophicall Studies: not falling within the Cumpasse of their Capacitie: or where they are not made priuie of the true and secrete cause, of such wonderfull Philosophicall Feates. These men, are of fower sortes, chiefly. The first, I may name, *Vaine pratling busie bodies*: The second, *Fond Frendes*: The third,

*Imperfectly zelous*: and the fourth, *Malicious Ignorant*. To eche of these
(briefly, and in charitie) I will say a word or two, and so returne to my
Præface. *Vaine pratling busie bodies*, vse your idle assemblies, and 1.
conferences, otherwise, then in talke of matter, either aboue your
Capacities, for hardnesse: or contrary to your Consciences, in Veritie. 2.
*Fonde Frendes*, leaue of, so to commend your vnacquainted frend, vpon
blinde affection: As, because he knoweth more, then the common
Student: that, therfore, he must needes be skilfull, and a doer, in such
matter and maner, as you terme *Coniuring*. Weening, thereby, you
aduaunce his fame: and that you make other men, great marueilers of
your hap, to haue such a learned frend. Cease to ascribe Impietie, where
you pretend Amitie. For, if your tounges were true, then were that your
frend, *Vntrue*, both to God, and his Soueraigne. Such *Frendes* and
*Fondlinges*, I shake of, and renounce you: Shake you of, your Folly. 3.
*Imperfectly zelous*, to you, do I say: that (perhaps) well, do you Meane:
But farre you misse the Marke: If a Lambe you will kill, to feede the
flocke with his bloud. Sheepe, with Lambes bloud, haue no naturall
sustenaunce: No more, is Christes flocke, with horrible slaunders, duely
ædified. Nor your faire pretense, by such rashe ragged Rhetorike, any
whit, well graced. But such, as so vse me, will finde a fowle Cracke in
their Credite. Speake that you know: And know, as you ought: Know
not, by Heare say, when life lieth in daunger. Search to the quicke, & let
Charitie be your guide. *Malicious Ignorant*, what shall I say to thee? 4.
*Prohibe linguam tuam a malo. A detractione parcite linguæ. Cause thy*
*toung to refraine frõ euill. Refraine your toung from slaunder.*
Though your tounges be sharpned, Serpent like, & Adders poyson lye in
your lippes: yet take heede, and thinke, betimes, with your selfe, *Vir* *Psal. 1*
*linguosus non stabilietur in terra. Virum violentum venabitur malum,*
*donec præcipitetur.* For, sure I am, *Quia faciet Dominus Iudicium*
*afflicti: & vindictam pauperum.*

Thus, I require you, my assured frendes, and Countrey men (you
Mathematiciens, Mechaniciens, and Philosophers, Charitable and
discrete) to deale in my behalf, with the light & vntrue tounged, my
enuious Aduersaries, or Fond frends. And farther, I would wishe, that at
leysor, you would consider, how *Basilius Magnus*, layeth *Moses* and
*Daniel*, before the eyes of those, which count all such Studies
Philosophicall (as mine hath bene) to be vngodly, or vnprofitable. Waye
well *S. Stephen* his witnesse of *Moses*. *Eruditus est Moses omni* *Act. 7.*

*Sapientia Ægyptiorũ: & erat potens in verbis & operibus suis. Moses
was instructed in all maner of wisedome of the Ægyptians: and
he was of power both in his wordes, and workes*. You see this
Philosophicall Power & Wisedome, which *Moses* had, to be nothing
misliked of the Holy Ghost. Yet *Plinius* hath recorded, *Moses* to be a
wicked *Magicien*. And that (of force) must be, either for this
Philosophicall wisedome, learned, before his calling to the leading of the
Children of *Israel*: or for those his wonders, wrought before King
*Pharao*, after he had the conducting of the *Israelites*. As concerning the
first, you perceaue, how *S. Stephen*, at his Martyrdome (being full of the
Holy Ghost) in his Recapitulation of the olde Testament, hath made
mention of *Moses* Philosophie: with good liking of it: And *Basilius
Magnus* also, auoucheth it, to haue bene to *Moses* profitable (and
therefore, I say, to the Church of God, necessary). But as cõcerning
*Moses* wonders, done before King *Pharao*: God, him selfe, sayd: *Vide vt
omnia ostenta, quæ posui in manu tua, facias coram Pharaone. See that
thou do all those wonders before Pharao, which I haue put in
thy hand.* Thus, you euidently perceaue, how rashly, *Plinius* hath
slaundered *Moses*, of vayne fraudulent *Magike*, saying: *Est & alia* *Lib. 30*
*Magices Factio, a Mose, Iamne, & Iotape, Iudæis pendens: sed multis* *1.*
*millibus annorum post Zoroastrem. &c.* Let all such, therefore, who, in
Iudgement and Skill of Philosophie, are farre Inferior to *Plinie*, take *1.*
good heede, least they ouershoote them selues rashly, in Iudging of
*Philosophers straunge Actes*: and the Meanes, how they are done. But,
much more, ought they to beware of forging, deuising, and imagining *2.*
monstrous feates, and wonderfull workes, when and where, no such
were done: no, not any sparke or likelihode, of such, as they, without all
shame, do report. And (to conclude) most of all, let them be ashamed of *3.*
Man, and afraide of the dreadfull and Iuste Iudge: both Folishly or
Maliciously to deuise: and then, deuilishly to father their new fond
Monsters on me: Innocent, in hand and hart: for trespacing either against
the lawe of God, or Man, in any my Studies or Exercises, Philosophicall,
or Mathematicall: As in due time, I hope, will be more manifest.

Now end I, with **Archemastrie**. Which name, is not so new, as this Arte is rare. For an other Arte, vnder this, a degree (for skill and power) hath bene indued with this English name before. And yet, this, may serue for our purpose, sufficiently, at this present. This Arte, teacheth to bryng to actuall experience sensible, all worthy conclusions by all the Artes Mathematicall purposed, & by true Naturall Philosophie concluded: & both addeth to them a farder scope, in the termes of the same Artes, & also by hys propre Method, and in peculier termes, procedeth, with helpe of the foresayd Artes, to the performance of complet Experiẽces, which of no particular Art, are hable (Formally) to be challenged. If you remember, how we considered *Architecture*, in respect of all common handworkes: some light may you haue, therby, to vnderstand the Souerainty and propertie of this Science. *Science* I may call it, rather, then an Arte: for the excellency and Mastershyp it hath, ouer so many, and so mighty Artes and Sciences. And bycause it procedeth by *Experiences*, and searcheth forth the causes of Conclusions, by *Experiences*: and also putteth the Conclusions them selues, in *Experience*, it is named of some, *Scientia Experimentalis*. The *Experimentall Science*. *Nicolaus Cusanus* termeth it so, in hys *Experimentes Statikall*, And an other *Philosopher*, of this land Natiue (the floure of whose worthy fame, can neuer dye nor wither) did write therof largely, at the request of *Clement the sixt*. The Arte carrieth with it, a wonderfull Credit: By reason, it certefieth, sensibly, fully, and completely to the vtmost power of Nature, and Arte. This Arte, certifieth by *Experience* complete and absolute: and other Artes, with their Argumentes, and Demonstrations, persuade: and in wordes, proue very well their Conclusions.* But wordes, and Argumentes, are no sensible certifying: nor the full and finall frute of Sciences practisable. And though some Artes, haue in them, *Experiences*, yet they are not complete, and brought to the vttermost, they may be stretched vnto, and applyed sensibly. As for example: the Naturall Philosopher disputeth and maketh goodly shew of reason: And the Astronomer, and the Opticall Mechanicien, put some thynges in *Experience*: but neither, all, that they may: nor yet sufficiently, and to the vtmost, those, which they do, There, then, the *Archemaster* steppeth in, and leadeth forth on, the *Experiences*, by order of his doctrine *Experimentall*, to the chief and finall power of Naturall and Mathematicall Artes. Of two or three men, in whom, this Description of *Archemastry* was *Experimentally*, verified, I haue read and hard: and good record, is of their such perfection. So that, this Art, is no fantasticall Imagination: as some Sophister, might, *Cum suis Insolubilibus*, make a florish: and dassell your Imagination: and dash

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your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance. Well: as you will. I haue forewarned you. I haue done the part of a frende: I haue discharged my Duety toward God: for my small Talent, at hys most mercyfull handes receiued. To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.

Here, I must end, thus abruptly (Gentle frende, and vnfayned louer of honest and necessary verities.) For, they, who haue (for your sake, and vertues cause) requested me, (an old forworne Mathematicien) to take pen in hand: (through the confidence they reposed in my long experience: and tryed sincerity) for the declaryng and reportyng somewhat, of the frute and commodity, by the Artes Mathematicall, to be atteyned vnto: euen they, Sore agaynst their willes, are forced, for sundry causes, to satisfie the workemans request, in endyng forthwith: He, so feareth this, so new an attempt, & so costly: And in matter so slenderly (hetherto) among the common Sorte of Studentes, considered or estemed.

And where I was willed, somewhat to alledge, why, in our vulgare Speche, this part of the Principall Science of *Geometrie*, called *Euclides Geometricall Elementes*, is published, to your handlyng: being vnlatined people, and not Vniuersitie Scholers: Verily, I thinke it nedelesse.

For, the Honour, and Estimation of the Vniuersities, and Graduates, is, hereby, nothing diminished. Seing, from, and by their Nurse Children, you receaue all this Benefite: how great soeuer it be. *1.*

Neither are their Studies, hereby, any whit hindred. No more, then the Italian *Vniuersities*, as *Academia Bononiensis*, *Ferrariensis*, *Florentina*, *Mediolanensis*, *Patauina*, *Papiensis*, *Perusina*, *Pisana*, *Romana*, *Senensis*, or any one of them, finde them selues, any deale, disgraced, or their Studies any thing hindred, by *Frater Lucas de Burgo*, or by *Nicolaus Tartalea*, who in vulgar Italian language, haue published, not onely *Euclides Geometrie*, but of *Archimedes* somewhat: and in *2.*

Arithmetike and Practicall Geometrie, very large volumes, all in their vulgar speche. Nor in Germany haue the famous *Vniuersities*, any thing bene discontent with *Albertus Durerus*, his Geometricall Institutions in Dutch: or with *Gulielmus Xylander*, his learned translation of the first sixe bookes of *Euclide*, out of the Greke into the high Dutch. Nor with *Gualterus H. Riffius*, his Geometricall Volume: very diligently translated into the high Dutch tounge, and published. Nor yet the *Vniuersities* of Spaine, or Portugall, thinke their reputation to be decayed: or suppose any their Studies to be hindred by the Excellent *P. Nonnius*, his Mathematicall workes, in vulgare speche by him put forth. Haue you not, likewise, in the French tounge, the whole Mathematicall Quadriuie? and yet neither Paris, Orleance, or any of the other Vniuersities of Fraunce, at any time, with the Translaters, or Publishers offended: or any mans Studie thereby hindred?

And surely, the Common and Vulgar Scholer (much more, the Gramarian) before his comming to the *Vniuersitie*, shall (or may) be, now (according to *Plato* his Counsell) sufficiently instructed in *Arithmetike* and *Geometrie*, for the better and easier learning of all maner of *Philosophie*, *Academicall*, or *Peripateticall*. And by that meanes, goe more cherefully, more skilfully, and spedily forwarde, in his Studies, there to be learned. And, so, in lesse time, profite more, then (otherwise) he should, or could do. *3.*

Also many good and pregnant Englishe wittes, of young Gentlemen, and of other, who neuer intend to meddle with the profound search and Studie of Philosophie (in the *Vniuersities* to be learned) may neuerthelesse, now, with more ease and libertie, haue good occasion, vertuously to occupie the sharpnesse of their wittes: where, els (perchance) otherwise, they would in fond exercises, spend (or rather leese) their time: neither seruing God: nor furdering the Weale, common or priuate. *4.*

And great Comfort, with good hope, may the *Vniuersities* haue, by reason of this *Englishe* Geometrie, and Mathematicall Præface, that they (hereafter) shall be the more regarded, esteemed, and resorted vnto. For, when it shall be knowen and reported, that of the *Mathematicall Sciences* onely, such great Commodities are ensuing (as I haue specified): and that in dede, some of you vnlatined Studentes, can be good witnesse, of such rare fruite by you enioyed (thereby): as either, *5.*

before this, was not heard of: or els, not so fully credited: Well, may all men coniecture, that farre greater ayde, and better furniture, to winne to the Perfection of all Philosophie, may in the Vniuersities be had: being *Vniuer* the Storehouses & Threasory of all Sciences, and all Artes, necessary for the best, and most noble State of Common Wealthes.

Besides this, how many a Common Artificer, is there, in these Realmes *6.* of England and Ireland, that dealeth with Numbers, Rule, & Cumpasse: Who, with their owne Skill and experience, already had, will be hable (by these good helpes and informations) to finde out, and deuise, new workes, straunge Engines, and Instrumentes: for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? I will not (therefore) fight against myne owne shadowe. For, no man (I am sure) will open his mouth against this Enterprise. No mã (I say) who either hath Charitie toward his brother (and would be glad of his furtherance in vertuous knowledge): or that hath any care & zeale for the bettering of the Cõmon state of this Realme. Neither any, that make accompt, what the wiser sort of men (Sage and Stayed) do thinke of them. To none (therefore) will I make any *Apologie,* for a vertuous acte doing: and for cõmending, or setting forth, Profitable Artes to English men, in the English toung. But, vnto God our Creator, let vs all be thankefull: for that, *As he, of his Goodnes, by his Powre, and in his wisedome, hath Created all thynges, in Number, Waight, and Measure*: So, to vs, of hys great Mercy, he hath reuealed Meanes, whereby, to atteyne the sufficient and necessary knowledge of the foresayd hys three principall Instrumentes: Which Meanes, I haue abundantly proued vnto you, to be the *Sciences* and *Artes Mathematicall.*

And though I haue ben pinched with straightnes of tyme: that, no way, I could so pen downe the matter (in my Mynde) as I determined: hopyng of conuenient laysure: Yet. if vertuous zeale, and honest Intent prouoke and bryng you to the readyng and examinyng of this Compendious treatise, I do not doute, but, as the veritie therof (accordyng to our purpose) will be euident vnto you: So the pith and force therof, will persuade you: and the wonderfull frute therof, highly pleasure you. And that you may the easier perceiue, and better remember, the principall pointes, whereof my Preface treateth, I will giue you the Groundplatt of *The Gr* my whole discourse, in a Table annexed: from the first to the last, *platt o* somewhat Methodically contriued.

If Hast, hath caused my poore pen, any where, to stumble: You will, (I am sure) in part of recompence, (for my earnest and sincere good will to pleasure you), Consider the rockish huge mountaines, and the perilous vnbeaten wayes, which (both night and day, for the while) it hath toyled and labored through, to bryng you this good Newes, and Comfortable profe, of Vertues frute.

*Præfac Table.*

So, I Commit you vnto Gods Mercyfull direction, for the rest: hartely besechyng hym, to prosper your Studyes, and honest Intentes: to his Glory, & the Commodity of our Countrey. *Amen*.

*Written at my poore House*
*At Mortlake.*

*Anno. 1570. February. 9.*

⁂

*J. DEE*

## Here haue you (according to my promisse) the Groundplat of my MATHEMATICALL Præface: annexed to *Euclide* (now first) published in our Englishe tounge. An. 1570. Febr. 3.

The following very large diagram is shown at “thumbnail” scale to give a view of its overall structure. A closer view is in a a separate file.

Sciences, and Artes

*Principall, which are two, onely,*

Arithmetike.

*Simple, Which dealeth with Numbers onely: and demonstrateth all their properties and appertenances: where, an Vnit, is Indiuisible.*

*Mixt, Which with aide of Geometrie principall, demonstrateth some Arithmeticall Conclusion, or Purpose.*

*Simple, Which dealeth with Magnitudes, onely: and demonstrateth all their properties, passions, and appertenances: whose Point, is Indiuisible.*

*The vse whereof, is either,*

*In thinges Supernaturall, æternall, & Diuine: By Application,* Ascending.

*In thinges Mathematicall: without farther Application.*

*The like Vses and Applications are, (though in a degree lower) in the* Artes Mathematicall Deriuatiue.

Mathematicall, are, either

Geometrie.

*Mixt, Which with aide of Arithmetike principall, demonstrateth some Geometricall purpose, as* EVCLIDES ELEMENTES.

*In thinges Naturall: both Substãtiall, & Accidentall, Visible, & Inuisible. &c. By Application:* Descending.

*Deriuatiue*
*frõ the Principalls: of which, some haue*

*The names of*
*the Principalls: as,*

Arithmetike, *vulgar: which considereth*

Arithmetike of most vsuall whole numbers: And of Fractions to them appertaining.
Arithmetike of Proportions.
Arithmetike Circular.
Arithmetike of Radicall Nũbers: Simple, Compound, Mixt: And of their Fractions.
Arithmetike of Cossike Nũbers: with their Fractions: And the great Arte of Algiebar.

Geometrie, *vulgar: which teacheth Measuring*

*At hand*

All Lengthes.— Mecometrie.
All Plaines: As, Land, Borde, Glasse, &c. Embadometrie.
All Solids: As, Timber, Stone, Vessels, &c. Stereometrie.

*With distãce*
*from the thing Measured, as,*

*How farre, from the Measurer, any thing is: of him sene, on Land or Water: called* Apomecometrie.

*How high or deepe, from the leuell of the Measurers standing, any thing is: Seene of hym, on Land or Water: called* Hypsometrie.

*How broad, a thing is, which is in the Measurers view: so it be situated on Land or Water: called* Platometrie.

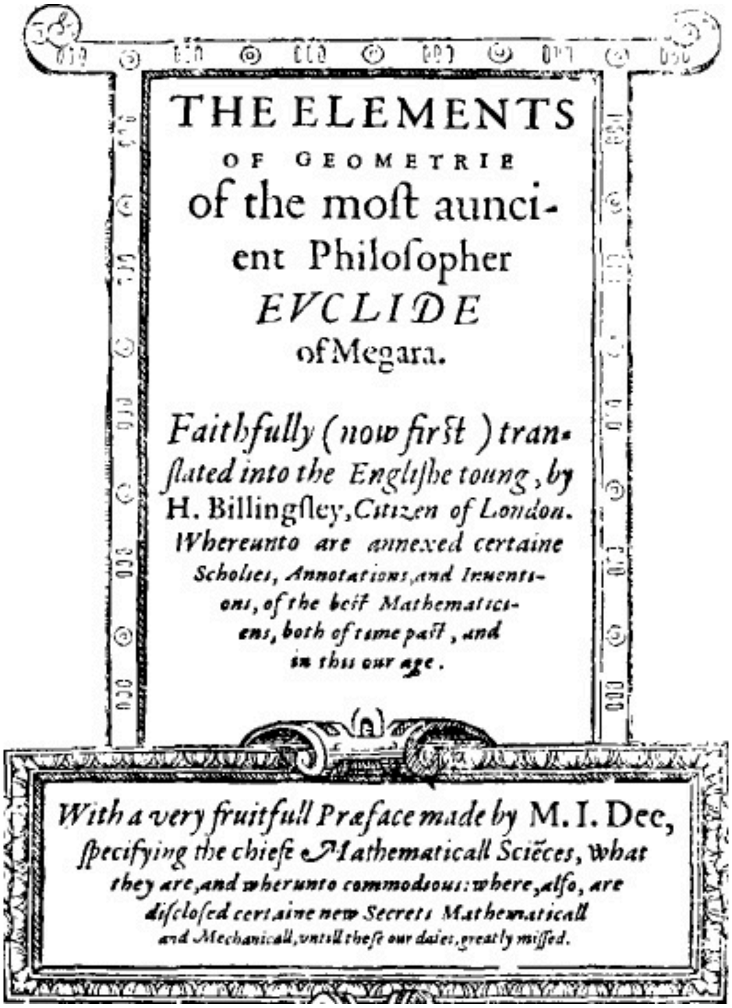
*Of which*
*are growen the Feates & Artes of*

Geodesie: *more cunningly to Measure and Suruey Landes, Woods, Waters. &c.*
Geographie.
Chorographie.
Hydrographie.
Stratarithmetrie.

*Propre names*
*as,*

| | |
|---|---|
| Perspectiue, | *Which demonstrateth the maners and properties of all Radiations: Directe, Broken, and Reflected.* |
| Astronomie, | *Which demonstrateth the Distances, Magnitudes, and all Naturall motions, Apparences, and Passions, proper to the Planets and fixed Starres: for any time, past, present, and to come: in respecte of a certaine Horizon, or without respecte of any Horizon.* |
| Musike, | *Which demonstrateth by reason, and teacheth by sense, perfectly to iudge and order the diuersitie of Soundes, hie or low.* |
| Cosmographie, | *Which, wholy and perfectly maketh description of the Heauenlym and also Elementall part of the World: and of these partes, maketh homologall application, and mutuall collation necessary.* |
| Astrologie, | *Which reasonably demonstrateth the operations and effectes of the naturall beames of light, and secrete Influence of the Planets, and fixed Starres, in euery Element and Elementall body: at all times, in any Horizon assigned.* |
| Statike, | *Which demonstrateth the causes of heauines and lightnes of all thinges: and of the motions and properties to heauines and lightnes belonging.* |
| Anthropographie, | *Which describeth the Nũber, Measure, Waight, Figure, Situation, and colour of euery diuers thing contained in the perfecte body of MAN: and geueth certaine knowledge of the Figure, Symmetrie, Waight, Characterization, & due Locall motion of any percell of the said body assigned: and of numbers to the said percell appertaining.* |
| Trochilike, | *Which demonstrateth the properties of all Circular motions: Simple and Compound.* |
| Helicosophie, | *Which demonstrateth the designing of all Spirall lines: in Plaine, on Cylinder, Cone, Sphære, Conoïd, and Sphæroid: and their properties.* |
| Pneumatithmie, | *Which demonstrateth by close hollow Geometricall figures (Regular and Irregular) the straunge properties (in motion or stay) of the Water, Ayre, Smoke, and Fire, in their Continuitie, and as they are ioyned to the Elementes next them.* |
| Menadrie, | *Which demonstrateth, how, aboue Natures Vertue, and power simple: Vertue and force, may be multiplied: and so to directe, to lift, to pull to, and to put or cast fro, any multiplied, or simple determined Vertue, Waight, or Force: naturally, not, so, directible, or moueable.* |
| Hypogeiodie, | *Which demonstrateth, how, vnder the Sphæricall Superficies of the Earth, at any depth, to any perpendicular line assigned (whose distance from the perpendicular of the entrance: and the Azimuth likewise, in respecte of the sayd entrance, is knowen) certaine way, may be prescribed and gone, &c.* |
| Hydragogie, | *Which demonstrateth the possible leading of water by Natures law, and by artificiall helpe, from any head (being Spring, standing, or running water) to any other place assigned.* |
| Horometrie, | *Which demonstrateth, how, at all times appointed, the precise, vsuall denomination of time, may be knowen, for any place assigned.* |
| Zographie, | *Which demonstrateth and teacheth, how, the Intersection of all visuall Pyramids, made by any plaine assigned (the Center, distance, and lightes being determined) may be, by lines, and proper colours represented.* |
| Architecture, | *Which is a Science garnished with many doctrines, and diuers Instructions: by whose iudgement, all workes by other workmen finished, are iudged.* |
| Nauigation, | *Which demonstrateth, how, by the Shortest good way, by the aptest direction, and in the shortest time: a sufficient Shippe, betwene any two places (in passage nauigable) assigned, may be conducted: and in all stormes and naturall disturbances chauncing, how to vse the best possible meanes, to recouer the place first assigned.* |
| Thaumaturgike, | *Which geueth certaine order to make straunge workes, of the sense to be perceiued: and of men greatly to be wondred at.* |
| Archemastrie, | *Which teacheth to bring to actuall experience sensible, all worthy conclusions, by all the Artes Mathematicall purposed: and by true Naturall philosophie, concluded: And both addeth to them a farder Scope, in the termes of the same Artes: and also, by his proper Method, and in peculiar termes, procedeth, with helpe of the forsayd Artes, to the performance of complete Experiences: which, of no particular Arte, are hable (Formally) to be challenged.* |

# Title Page Text



THE ELEMENTS
OF GEOMETRIE
of the moſt auncient
Philoſopher
*EVCLIDE*
of Megara.

*Faithfully (now firſt) tranſlated*
*into the Engliſhe toung, by*
H. Billingſley, *Citizen of London.*
*Whereunto are annexed certaine*
*Scholies, Annotations, and Inuentions,*
*of the beſt Mathematiciens,*
*both of time paſt, and*
*in this our age.*

*With a very fruitfull Præface made by* M. I. Dee,
*ſpecifying the chiefe Mathematicall Sciẽces, what*
*they are, and wherunto commodious: where, alſo, are*
*diſcloſed certaine new Secrets Mathematicall*
*and Mechanicall, vntill theſe our daies, greatly miſſed.*

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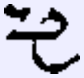
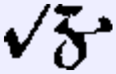
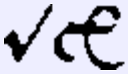
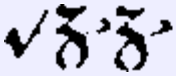
*Mechanicall, vntill these our daies, greatly missed.*

Imprinted at London by *Iohn Daye*.

## Transcriber’s Footnotes

A. **Mathematical Notation.** John Dee used the “root” sign √ in combination with some less familiar symbols:

| | |
|---|---|
|  | “First power”, here used to express an unknown. *Shown in this e-text as* **X** *(capitalized).* |
|  | Root sign combined with “second power” symbol = square root. *Shown in this e-text as* $^{2}\surd$. |
|  | Root sign combined with “third power” symbol = cube root. *Shown in this e-text as* $^{3}\surd$. |
|  | Doubled “second power” symbol = 4th power; with root sign = fourth root. *Shown in this e-text as* $^{4}\surd$. |

B. **Diagrams:** The symbol drawn as *P* (Pounds) is shown here as P. See above for **X** symbol.

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| | |
| {P}. 1. | Hote. 3. |
|_________|___________|

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| {P}. 2. | Hote. 4. | ⅓ _ The forme_
| | | _ 3⅔ resulting.
| {P}. 1. | Hote. 3. | _ ⅔
|_________|___________|
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C. **“Vergilius teaches in his Georgikes.”** The quoted lines, with breaks at each “&c.”, are 438-439; 451-457; 463-464.

## Euclid citations

The following Propositions were identified by number.

**6.12**: (How) to find a fourth (line) proportional to three given straight lines.

**11.34**: In equal parallelepipedal solids the bases are reciprocally proportional to the heights; and those parallelepipedal solids in which the bases are reciprocally proportional to the heights are equal.

**11.36**: If three straight lines are proportional, then the parallelepipedal solid formed out of the three equals the parallelepipedal solid on the mean which is equilateral, but equiangular with the aforesaid solid.

**12.1**: Similar polygons inscribed in circles are to one another as the squares on their diameters.

**12.2**: Circles are to one another as the squares on their diameters.

**12.18** (“last”): Spheres are to one another in triplicate ratio of their respective diameters.

## Notes on the text

The Greek letter η (eta) was consistently printed as if it were the ou-ligature ȣ.

The Latin *-que* was written as an abbreviation resembling **-q´;**. It is shown here as q$^{ue}$.

Less common words include “fatch” (probably used as a variant of “fetch”) and the mathematical terms “sexagene” and “sexagesme”.

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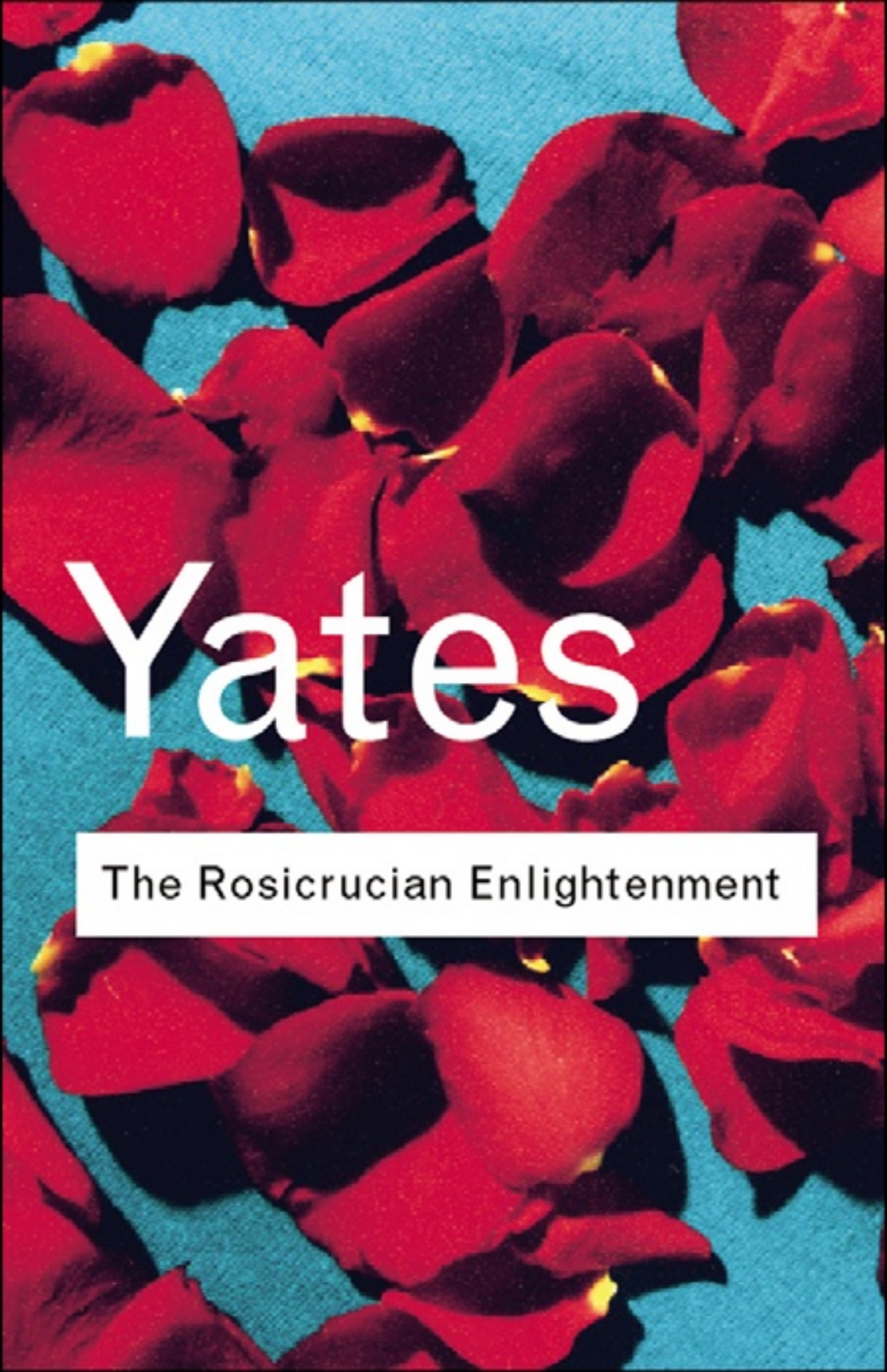

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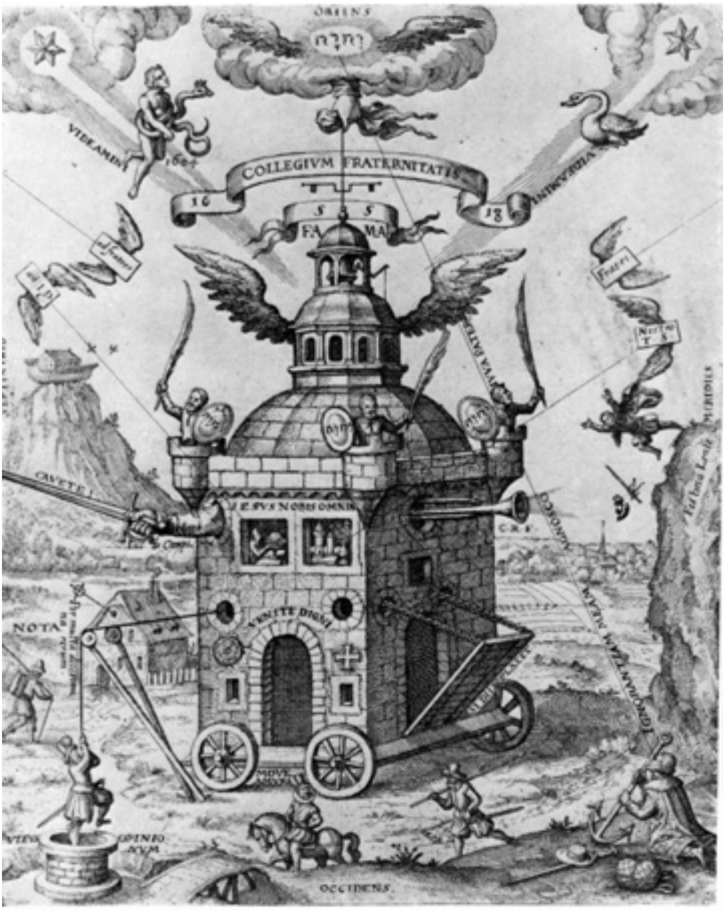
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*Frontispiece* The Invisible College of the Rose Cross Fraternity. From Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*

Frances A.
# Yates

# The Rosicrucian Enlightenment

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# PREFACE

The title of this book may give rise to some misunderstanding. 'Rosicrucian' may suggest that this is going to be a book about modern groups of enquirers into various forms of occultism. 'Enlightenment' may suggest that the book will be about the period known as the *Aufklärung*, the emergence into the light of reason from the darkness of superstition with Voltaire, Diderot, and the eighteenth century. The two words together seem to make an impossibility, representing two opposite tendencies, the one towards strange forms of superstition, the other towards critical and rational opposition to superstition. How can a Rosicrucian be enlightened? The fact is that I am using 'Rosicrucian' in a strictly limited historical sense, and I am not using 'Enlightenment' in the usual strictly limited historical sense. The period covered by the book is almost entirely the early seventeenth century, though with excursions before and after. It is concerned with certain documents published in Germany in the early seventeenth century, generally known as 'the Rosicrucian manifestos', and with the historical setting of those documents. Later movements calling themselves 'Rosicrucian' up to, and including, the present, are entirely excluded. Since these documents, or manifestos, claim that new advances in man's knowledge are at hand, my title is historically correct. There was indeed a movement in the early seventeenth century which can be called a 'Rosicrucian Enlightenment', and that is what this book is about.

'Rosicrucian' in this purely historical sense represents a phase in the history of European culture which is intermediate between the Renaissance and the so-called scientific revolution of the seventeenth century. It is a phase in which the Renaissance Hermetic-Cabalist tradition has received the influx of another Hermetic tradition, that of alchemy. The 'Rosicrucian manifestos' are an expression of this phase, representing, as they do, the combination of 'Magia, Cabala, and Alchymia' as the influence making for the new enlightenment.

In my book *Giordano Bruno and the Hermetic Tradition* (1964), I made an attempt to trace the Hermetic tradition in the Renaissance, from the time of its formulation in Italy by Marsilio Ficino and Pico della Mirandola onwards. Far from losing its power in the early seventeenth century (as I believed when writing that book), or losing its influence over cultural movements of major importance, I now realize that there was actually a renaissance of it in the early seventeenth century, fresh manifestations of it in new forms which had absorbed alchemical influences, and which were particularly important in relation to the development of the mathematical approach to nature.

A major 'Rosicrucian' figure was John Dee, who, as I said in an article published in 1968, 'seems obviously placeable historically as a Renaissance magus of the later Rosicrucian type'. In my book *Theatre of the World* (1969) I emphasized the importance of Dee as an influence behind the Elizabethan Renaissance, and in an excellent book, *John Dee* (1972), Peter French has filled a great gap in Renaissance studies by examining Dee's work and influence in England in a systematic way. Dee belonged emphatically to the Renaissance Hermetic tradition, brought up to date with new developments, and which he further expanded in original and important directions. Dee was, in his own right, a brilliant mathematician, and he related his study of number to the three worlds of the Cabalists. In the lower elemental world he studied number as technology and applied science and his *Preface* to Euclid provided a brilliant survey of the mathematical arts in general. In the celestial world, his study of number was related to astrology and alchemy, and in his *Monas hieroglyphica* he believed that he had discovered a formula for a combined cabalist, alchemical, and mathematical science which would enable its possessor to move up and down the scale of being from the lowest to the highest spheres. And in the supercelestial sphere, Dee believed that he had found the secret of conjuring angles by numerical computations in the cabalist tradition. Dee as 'Rosicrucian' is thus a figure typical of the late Renaissance magus who combined 'Magia, Cabala, and Alchymia' to achieve a world-view in which advancing science was strangely mingled with angelology.

Dee's striking and very influential career in Elizabethan England came to an end in 1583 when he left England for the continent, where he was extremely influential in stirring up new movements in central Europe. This half of Dee's career, the second or continental half, has not yet been studied in a systematic way and still remains in the world of rumour. It would seem that Dee was the leader in Bohemia, not only of an alchemical movement, but of a movement for religious reform, the nature of which has not yet been fully explored. Our knowledge of the world of culture surrounding the Emperor Rudolph II, upon which Dee's mission impinged, is still extremely scanty, and we await the publication of Robert Evans's important study of Rudolphine culture.

The present book—and I wish to emphasize this strongly—is basically a *historical* study. It is concerned with this 'Rosicrucian' phase of thought, culture, and religion, but its main attempt is directed towards indicating the *historical* channels through which the phase was distributed. These channels have been chocked up and obscured through the disappearance out of history of a most important historical period.

It is true that we have learned from our history books that the Princess Elizabeth, daughter of James I, married Frederick V, Elector Palatine of the Rhine, who, a few years later, made a rash attempt to secure for himself the throne of Bohemia, which attempt ended in ignominious failure. The 'Winter King and Queen of Bohemia', as they were mockingly called, fled from Prague after the defeat of 1620, and passed the rest of their lives as poverty-stricken exiles, having lost both the Palatinate and Bohemia. What has slipped out of history is the fact that a 'Rosicrucian' phase of culture was attached to this episode, that the 'Rosicrucian manifestos' were connected with it, that the movements stirred up by John Dee in Bohemia in earlier years were behind those manifestos, that the brief reign of Frederick and Elizabeth in the Palatinate was a Hermetic golden age, nourished on the alchemical movement led by Michael Maier, on Dee's *Monas hieroglyphica*, and all that that implied. Disowned by James I, the movement foundered, but its reconstruction is a most necessary preliminary for the tracing of 'Rosicrucian' survival in the later seventeenth century. The reconstruction by critical historical methods of this phase of European thought and history will, it is hoped, take this whole subject out of the range of uncritical and vaguely 'occultist' studies, and make of it a legitimate, and most important, field for research.

As a pioneer effort, the present book is bound to contain errors which scholars of the future will correct. The tools for working on this subject are in a rudimentary state and one is hampered at every turn by lack of accurate bibliographical work. Most of the literature on 'Rosicrucianism' is unusable by the critical historian, except as a means of leading to original material. The works of A. E. Waite are in a different category, and of these I have made much use, though, as G. Scholem has said, Waite's valuable work is marred by lack of critical sense. Paul Arnold's book has been useful for its large collection of material, though very confusingly arranged. Will-Erich Peuckert's study is fundamental for the German background. All these books, and others mentioned in the notes, have been of great assistance, though the attempt made in the present book to relate Rosicrucianism to contemporary situations is on entirely new lines.

As already said, I have completely omitted the later history of so-called 'Rosicrucianism' and the strange vagaries in which the use of the word became involved. It might now be possible to clarify the later history, though I shall not make the attempt. That is a subject in itself, and a different subject, though survivals from the imagery of the early period can be detected in, for example, such a work as *Geheime Figuren der Rosenkreuzer*, published at Altona in 1785; what the figures may mean in the later context it would require new research to discover. In order to keep this book within bounds, it has been necessary to curtail or omit much material, and to resist the temptation to turn every stone, or to follow every avenue branching out from this fundamental subject.

The subject is fundamental because, basically, it is concerned with a striving for illumination, in the sense of vision, as well as for enlightenment in the sense of advancement in intellectual or scientific knowledge. Though I do not know exactly what a Rosicrucian was, nor whether there were any, the doubt and uncertainty which beset the seeker after the invisible Rose Cross Brothers are themselves the inevitable accompaniment of the search for the Invisible.

The themes of some of the earlier chapters of this book formed the basis of a lecture on 'James I and the Palatinate: a forgotten chapter in the history of ideas' delivered as the James Ford Special Lecture in English History at Oxford in October 1970. The encouragement generously given by H. Trevor-Roper on that occasion helped me to tackle the book.

As always, the Warburg Institute has been my mainstay and my home and to the Director and to all my good friends there I am deeply grateful. D. P. Walker most kindly read a draft of the manuscript and there have been many valuable discussions of its themes with him.

Jennifer Montague and the staff of the Photographic Collection have been most helpful in collecting the photographs for the illustrations. I am indebted to Maurice Evans for drawing the sketch map for the figure in the text.

Peter French kindly allowed me, with the permission of the publishers, to see the page proofs of his book on Dee before its publication.

To the staff of the London Library I offer my most sincere thanks. I have also received kind help from the staff of the Dr Williams Library. I am indebted to the directors of the National Portrait Gallery, the Ashmolean Museum, and the British Museum for permission to reproduce portraits and engravings. The director of the Württemberg Landesbibliothek at Stuttgart gave permission for a microfilm of a manuscript to be made. The quotations from E. A. Beller, *Caricatures of the Winter King of Bohemia*, 1928, are made by permission of the Clarendon Press, Oxford.

This book belongs to the series which began with *Giordano Bruno and the Hermetic Tradition*. Throughout all the time of the writing of these books, my sister has sustained me in countless ways. It has been her constant practical help, unfailing encouragement, intelligent understanding, and lively critical sense which have made the work possible.

Warburg Institute,
University of London

# 1

# A ROYAL WEDDING

## The marriage of Princess Elizabeth with the Elector Palatine

In the old Europe, a royal wedding was a diplomatic event of the first importance, and royal wedding festivities were a statement of policy. For the marriage in February 1613 of the Princess Elizabeth, daughter of James I, with Frederick V, Elector Palatine of the Rhine, all the treasures of the English Renaissance were outpoured, and London went wild with joy at what seemed a continuation of the Elizabethan age in this alliance of a new, young Elizabeth with the leader of the German Protestants and a grandson of William the Silent.

Earlier patterns, the patterns of the old Queen's times, were indeed implicit in this happy event. The old Elizabeth had been the support of Europe against Hapsburg aggression, allied to Catholic reaction; her foreign alliances had been with the rebellious Netherlands and their leader and with German and French Protestants. Ideally, she had represented in religion a reformed and purified imperialism, typified in the name Astraea, the Just Virgin of the Golden Age, which her poets gave her.[1] There was a certain piquancy in the fact that the young Elizabeth, unlike the old Elizabethan Virgin, was to cement these sacred policies through her marriage. The court bankrupted itself through the vast expenditure in clothes, jewellery, entertainments, and feasting for this marriage. And there was also accumulated wealth of genius and poetry available for expenditure on the shows devised for this fortunate pair. Shakespeare was still alive and in London; the Globe theatre was not yet burned down; Inigo Jones was perfecting the court masque; Francis Bacon had published *The Advancement of Learning*. The English Renaissance was at a high point of splendour, developing into the dawning intellectual promise of the seventeenth century.

But would that promise be allowed to develop peacefully or would disasters intervene? The auguries were not good. The war between Spain and the Netherlands had been ended by a truce which was due to expire in 1621. The forces of Catholic reaction were preparing for a new assault on heresy, an objective which was connected with the aggrandisement of the House of Hapsburg. Those on the other side were everywhere on the watch. Most informed people believed that war was inevitable and that it would break out in Germany. There were thus dark shadows behind the splendours of this wedding, and these rather charming and innocent young people, Frederick and Elizabeth (Pl. 1), would in a few years' time find themselves at the very heart of the whirlwind.

The young German prince landed at Gravesend on 16 October 1612.[2] Handsome and gentle, he made a good impression on the court and people and on his bride-to-be. Frederick and Elizabeth really fell in love with one another and this romance was to endure throughout the vicissitudes to come. The happiness of the courtship period was marred by the illness and death of the bride's brother, Henry, Prince of Wales. Young though he was, Prince Henry had already made his mark as a leader, a possible successor to Henri IV of France (who had been assassinated in 1610) as representative of opposition to the Hapsburg powers. Henry had planned to accompany his sister into Germany, to

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[1] See my article, 'Queen Elizabeth as Astraea', *Journal of the Warburg and Courtauld Institutes*, X (1947), pp. 27–82.

[2] For full accounts of events, ceremonial, and festivities in connection with the betrothal and marriage of Frederick and Elizabeth, see John Nichols, *The Progresses of James* I, II, 1826.

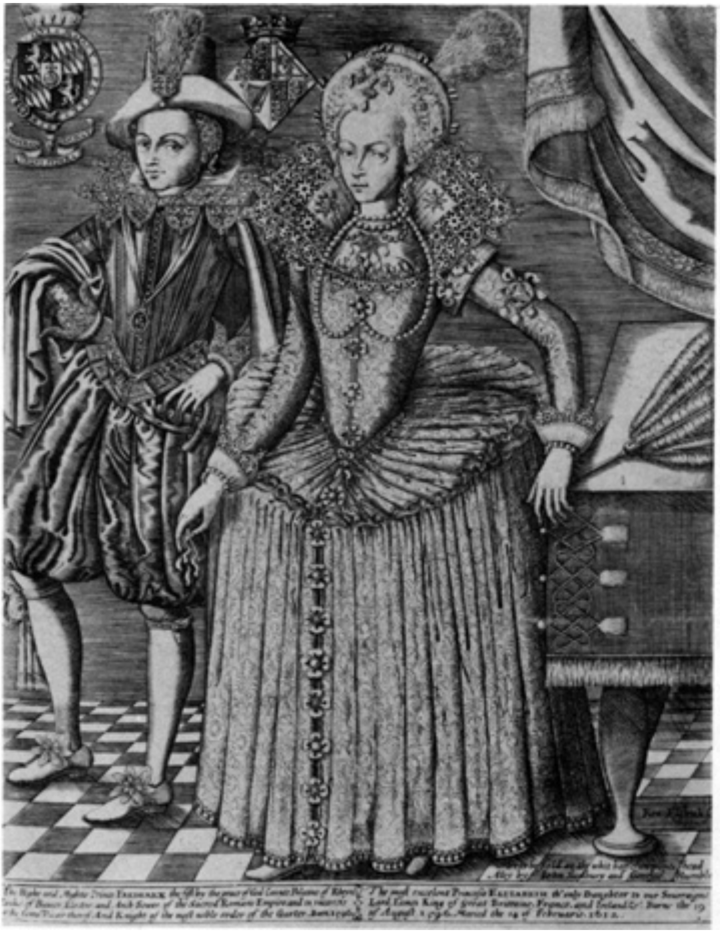

*Plate 1* Frederick V, Elector Palatine, and the Princess Elizabeth

choose a wife for himself there, and was said to entertain very large schemes for ending 'the jars in religion'.[3] His sudden early death removed an influence on his father which would certainly have been used in the interest of his sister and her husband. This fatal event did not for long interfere with the court amusements, though it caused the wedding to be postponed.

Elizabeth loved the theatre and had her own company of players, the Lady Elizabeth's men, who gave performances before her and her fiancé.[4] And about Christmas time the King's Men, Shakespeare's company, gave twenty plays at court. John Heminges, later to be coeditor with Henry Condell of the first folio edition of Shakespeare's plays, was paid for presenting before the Lady Elizabeth and the Prince Palatine a list of plays which included *Much Ado About Nothing*, *Othello*, *Julius Caesar*, and *The Tempest*.[5] It has been suggested that the masque in *The Tempest* was added to the play to make it suitable for performance before this princely pair, perhaps on the betrothal night, 27 December 1612.[6] There is no evidence to support this interesting theory, beyond the fact that this play about the love story of an island princess and containing a nuptial masque was one of the plays by Shakespeare known to have been performed before Frederick and Elizabeth, who, at this comic moment in their history—comic in the sense that their lives seem now a comedy with a happy ending—have something of the air of a Shakespearean hero and heroine.

As a necessary appendage to his future status as husband of the daughter of the King of Great Britain, the Elector Palatine (or the Palsgrave as he is called in the English records) was invested with the Order of the Garter. He and his uncle, Maurice of Nassau, were elected to the Order on 7 December, and on 7 February, a week before the wedding, the Palsgrave was solemnly invested at Windsor.[7] A jewel-studded

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[3] Nichols, p. 474 n.

[4] E. K. Chambers, *Elizabethan Stage*, II, p. 248.

[5] E. K. Chambers, *William Shakespeare*, II, p. 343.

[6] *The Tempest* was first performed in 1611. Some scholars have supported the view that the nuptial masque in the play was an addition to the original version made for the performance before Frederick and Elizabeth. See *The Tempest*, ed. F. Kermode, Arden Shakespeare, 1954, pp. xxi–xxii.

[7] Nichols, p. 512.

George—the pendant of St George and the Dragon which depends from the great collar of the Order—was presented by the King to his future son-in-law, and his fiancée also presented him with a George,[8] probably a Lesser George or the smaller version of the pendant worn on a ribbon on occasions when the full regalia of the Order were not worn. The very special significance attached to the Order of the Garter was again an Elizabethan tradition. There had been a great revival of the Order, its ceremonies, processions, and ethos, during the reign of Elizabeth, who had used it as a means of drawing the noblemen together in common service to the Crown.[9] When the Palsgrave became a Garter Knight he enlisted under the banner of the Red Cross of St George in defence of the causes for which the Order stood, the fighting of the Dragon of Wrong and the defence of the Monarch.

The story of St George and the Dragon and of his romantic adventures in attacking wrongs and defending the oppressed was blazoned in fire in the firework display given by the King's gunners shortly before the wedding, on the night of 11 February. These fireworks are fully described in a printed account[10] and are illustrated in a manuscript in the British Museum.[11] A queen, imprisoned by a necromancer, was delivered by the great champion of the world, St George. One fiery scene showed the champion riding over the bridge between the queen's pavilion and the necromancer's tower; on this bridge he slew the dragon. Then he entered the tower and captured the necromancer. The display concluded with the firing of the necromancer's tower 'with reports thwacking and lights burning'.

Though enthusiastically described by the gunners, it appears that this show did not go off very well, and some people were injured.[12] Coming between the investiture and the wedding it was clearly intended as an allegory of the Elector Palatine as St George, patron of the Order of the Garter, clearing the world of evil enchantment. Readers of Spenser's *Faerie Queene*, if there were any amongst those who watched this show, might have been reminded of the Red Cross Knight who championed Una in that chivalrous allegory in honour of the old Virgin Elizabeth. Now the young married Elizabeth has a St George allegory written in fire as one of the celebrations of her marriage to her Garter Knight.

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[8] M. A. Everett Green, *Elizabeth Electress Palatine and Queen of Bohemia*, revised edition, London, 1909, p. 47.

[9] See Yates, 'Elizabethan Chivalry: The Romance of the Accession Day Tilts', *Journal of the Warburg and Courtauld Institutes*, XX (1957), pp. 4–24; R. C. Strong, 'Queen Elizabeth and the Order of the Garter', *Archaeological Journal*, CXLX (1964), pp. 245–69.

[10] Nichols, pp. 527–35, 536–41.

[11] 'A description of the seuerall fireworkes inuented and wrought by His Majesties Gunners', British Museum, Kings MSS., 17, c. xxxv.

[12] Nichols, p. 587.

At last, on 14 February, came the wedding, in the royal chapel at Whitehall. The bride wore 'a crown of refined golde, made imperiall by the pearles and diamonds thereupon placed, which were so thicke beset that they stood like shining pinnacles upon her amber-coloured haire, dependently hanging playted downe over her shoylders to her waste.'[13] They were married by George Abbot, Archbishop of Canterbury. The bridegroom was a Calvinist but the ceremony was Anglican, 'the Prince Palatine speaking the words of marriage in English after the Archbishop'.[14] This was important, that the day was a triumph for the Church of England which was extending its influence into foreign lands through this marriage. Abbot regarded this marriage as in the nature of a religious mission, Puritan and purifying in its influence.[15] Music and anthems followed the ceremony. The Garter King at Arms published the styles of the bride and bridegroom. As the latter left the chapel six of his own men went before him bearing silver trumpets on which they flourished so delightfully that it rejoiced the whole court, and caused thousands to say 'God give them joy'.[16] So the Royal Wedding ended on this note of the German trumpets.

That night a masque was presented in the banqueting house at Whitehall before the newly wedded pair and the whole court. The words were by Thomas Campion, the production by Inigo Jones.[17] The theme of the first scene was the power of the music of Orpheus to charm away melancholy and madness. Choral episodes between Orpheus, the ‘franticks’, and poetic frenzy followed. Then the upper part of the scene was discovered in which were clouds and large stars. The harmony of the spheres blended with the harmony of the royal wedding:[18]

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[13] *Ibid.*, pp. 542–3.

[14] *Ibid.*, p. 547.

[15] On Abbot's enthusiasm for the Palatinate match, see Paul A. Welsby, *George Abbot the Unwanted Archbishop*, London, 1962, pp. 51–3. Lancelot Andrewes was also an enthusiastic supporter.

[16] Nichols, p. 548.

[17] Thomas Campion, *The Lords' Masque*, reprinted in Nichols, pp. 554–65.

> Advance your chorall motions now,
> You musick-loving lights,
> This night concludes the Nuptiall vow,
> Make this the best of nights;
> So bravely crowne it with your beames,
> That it may live in fame,
> So long as Rhenus or the Thames
> Are knowne by either name.

The Rhine is joining with the Thames, Germany unites with Great Britain, the stars in their courses rain down harmonies on this marriage.[19]

> According to the humour of this Song, the starres mooved in an exceeding strange and delightfull manner, and I suppose fewe have ever seene more neate artifice than Master Inigoe Jones shewed in contriving their motion, who in all the rest of the workmanship, which belonged to the whole invention shewed extraordinarie industrie and skill.

Later a deep perspective scene was disclosed, in the midst of which was a silver obelisk, and beside it golden statues of the bride and bridegroom. Old Sybilla advanced to prophesy in Latin verses the great race of Kings and Emperors which would spring from this union of the strength of Germany with that of Great Britain, and of the joining of peoples in one religious cult and in simple love.[20]

On the following night, 15 February, the members of the Inner

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[18] Nichols, p. 558.
[19] *Ibid.*, pp. 558–9.
[20] *Ibid.*, p. 563.

Temple and Gray's Inn put on a masque by Francis Beaumont,[21] which again circles round the theme of the union of the Rhine and the Thames. The text is dedicated to Sir Francis Bacon, described as 'You that spared no time nor travail in the setting forth, ordering, and furnishing of this masque.'[22] This show had been somewhat rebuffed by King James who had ordered it to be deferred. Its main scene showed a splendid vision of Knights and Priests on a hill whence they descended to dance a solemn measure, a tremendous affirmation of the aims of Religious Chivalry. At the wedding of such a pair, sing the Priests,[23]

> Each Dance is taken for a prayer,
> Each Song a sacrifice.

If Francis Bacon devised the whole of this entertainment, he must have taken the marriage of Frederick and Elizabeth very seriously and have been profoundly in sympathy with the alliance which it represented. That the author of *The Advancement of Learning*, which had been published eight years previously, in 1605, took time off from his other studies to work for this wedding adds the final touch to the extraordinary galaxy of poetic, artistic, and scientific genius whose united efforts made the Princess Elizabeth's last days in England a blaze of glory.

The bridegroom had still to pay visits to the universities, where he was welcomed by erudite Latin poems, including one by George Herbert.[24] And the air was still thick with congratulatory verses pouring from the press, including some by John Donne,[25] in many of which rejoicing for Elizabeth's wedding was mingled with mourning for her brother's death.

'All well-affected people take great pleasure and contentment in this

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[21] Francis Beaumont, 'Masque of the Middle Temple and Lincoln's Inn', reprinted in Nichols, pp. 566–90.

[22] *Ibid.*, p. 591.

[23] *Ibid.*, p. 600.

[24] P. O. Kristeller notes in his *Iter Italicum*, II, p. 399, that the Vatican manuscript, Pal. lat. 1738, contains Latin poems addressed to the Elector Palatine on his visit to Cambridge, including one by George Herbert. I am indebted to Professor Kristeller for this reference.

This manuscript would have been amongst the material carried off to Rome with the *Bibliotheca Palatina* after the fall of Heidelberg; see below, pp. 40–1.

[25] See below, p. 180.

Match', says a contemporary letter-writer, 'as being a firm foundation and stablishing of religion.'[26] That is to say, the wedding and the wedding festivals were seen as a statement of religious policy, a firm indication that Great Britain would support the Elector Palatine as leader against the reactionary Catholic powers now massing in preparation for the end of the truce. Ambassadors from the Dutch states attended the wedding and shows. The French and Venetian ambassadors also came, the latter expressing warm admiration for some of Inigo Jones's effects. Conspicuously absent were the ambassadors of the Hapsburg powers. 'The Spanish (ambassador) was, or would be, sick; and the Archduke's Ambassador being invited for the second day, made a sullen excuse.'[27] It was thought by friends and enemies alike, that this wedding—in accordance with European custom—was a statement of policy, that England was continuing her old Elizabethan role of supporter of the European Protestant powers, that the Elector Palatine was being built up as leader of that policy, with the strong encouragement of his father-in-law.

It was not fully realized at the time that this view of the alliance was not that of James himself. James did not see himself as the continuer of the policies of his mother's executioner. His idea, as he developed it later, was to balance the marriage of his daughter to a German Protestant prince with the marriage of his son, Charles, to a Spanish Catholic princess, and so, at all costs, to avoid war with the Hapsburg powers, his great dread. This side of James was not understood by the Elector Palatine and his advisers who were to rush into dangerous anti-Hapsburg policies under a profound misapprehension.

Elizabeth with her husband and their trains left England on 25 April 1613, when they sailed from Margate for The Hague,[28] there to be warmly welcomed by the Palsgrave's maternal uncle, Maurice of Nassau, the son of William the Silent.

The arrival of a British princess on Dutch soil—a princess actually named Elizabeth—must have awakened memories of deeply ingrained historical, political, and religious patterns of the previous century.

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[26] Nichols, pp. 601–2.

[27] *Ibid.*, p. 603.

[28] *Ibid.*, p. 611.

William the Silent had longed to build a close alliance with England against Spanish aggression, and to cement it with a marriage. He had installed the French prince, François d'Anjou, as governor of Flanders and Brabant, hoping that Queen Elizabeth would marry this prince, and so he would have a Franco-Anglo alliance in his hand. This plan failed; the Anjou rule collapsed in ignominy; and the Spaniards returned to Antwerp. This was in 1584.[29] Then, in 1586, Robert Earl of Leicester seemed to promise English help, was hailed as a deliverer, and had a triumphal progress through the Provinces, one feature of which was the great Garter Feast which he held in Utrecht,[30] which made Garter symbolism familiar as a symbol of liberation.

Now there arrives from England a princess, wedded to a Garter Knight, and that knight a relative of the Orange-Nassau house, the hereditary rule of the Palatinate, chief lay Elector of the Empire, and head of the union of German Protestant princes. This seemed an ideal alliance for the Netherlands, as the country anxiously awaited the end of the truce. No expense was spared in the reception given by the towns of the Netherlands to the Princess Elizabeth and the Elector Palatine.[31] They were regaled with costly banquets, given rich presents, and entertained with plays. The Elector left his wife at The Hague to go on into his country to prepare for her reception there.

The Princess followed in due course, floating up the Rhine in an expensive barge. Now began that marriage of the Thames and the Rhine foretold in the wedding masques. And it is possible that Inigo Jones himself, the chief deviser of their wondrous perspective scenes, may have been floating up the Rhine in her train. We know that the Earl of Arundel, art connoisseur and collector and patron of Inigo Jones, accompanied the Princess on her journey to her new country. And we know that Inigo Jones made his second visit to Italy in the train of the Earl of Arundel. The conclusion suggests itself—though there is no document to prove this—that Inigo, as well as his patron, may have travelled in the Princess's party from London to Heidelberg, whence he would have gone on with Arundel into Italy.[32] The formation of a half-English court at Heidelberg involved much coming and going between London and the Palatinate, and was opening up a new route for Englishmen into the continent.

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[29] On the abortive attempt to establish François d'Anjou in the Netherlands, see Yates, *The Valois Tapestries*, Warburg Institute, 1959.

[30] See R. C. Strong and J. A. Van Dorsten, *Leicester's Triumph*, Leiden and Oxford, 1964.

[31] The reception in the Netherlands, and other events of Elizabeth's journey to Heidelberg, are described in a contemporary illustrated account: *Beschreibung der Reiss . . . des Herrn Frederick des V mit der Hochgebornen Fürstin and Königlichen Princessin Elizabethen, Jacob des Ersten Königs in Gross Britannien Einigen Tochter*, Heidelberg, 1613.

The first Palatinate town that Elizabeth entered was Oppenheim, just within the border, where the loyal inhabitants had erected decorations in her honour. These are illustrated in the contemporary printed account of her journey from London to Heidelberg.[33] One of the Oppenheim triumphal arches (Pl. 2) was thickly painted with roses, an allusion, so it was stated, to the descent of Elizabeth from the Houses of York and Lancaster. The royal arms of Great Britain, surrounded by the Garter, are flanked by the Palatinate arms. The streets of Oppenheim were lined with guards in fancy dress costumes, and the citizens welcomed with frantic enthusiasm the royal bride from England.

The engraving of the Oppenheim rose arch is signed 'De Bry', as are other of the engravings in the printed account of the journey. This is the well-known engraver Johann Theodore De Bry who had recently moved his engraving and publishing business from Frankfurt to Oppenheim. During the whole of the reign of Frederick and Elizabeth in the Palatinate, that is from 1613 to 1619, Johann Theodore De Bry poured out a flood of publications from Oppenheim, on very abstruse subjects and notable for the high quality of their engraved illustrations. His son-in-law, Matthieu Merian, assisted with the engraving.

Chief among the works published by De Bry at Oppenheim were the great volumes of Robert Fludd's *Utriusque Cosmi Historia*, profusely illustrated. That this Palatinate town was now so closely connected with England undoubtedly facilitated the publication there of this vast philosophical work by an Englishman. I shall return later to discuss the

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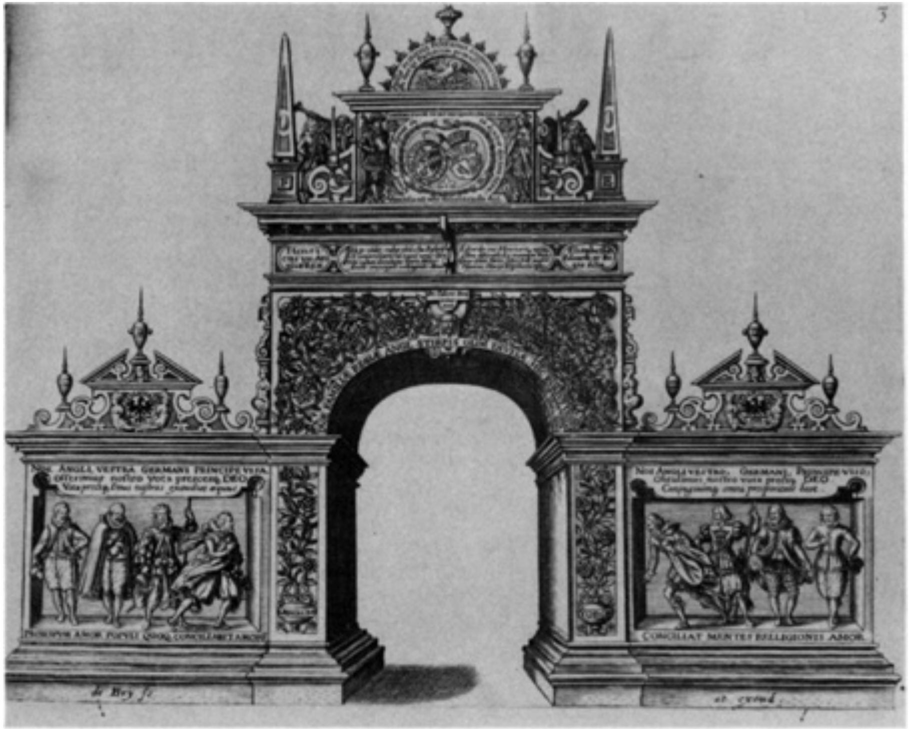
[32] See John Summerson, *Inigo Jones*, London (Penguin), 1966, p. 35. On the other hand, the article on Arundel in the *D.N.B.* maintains that the earl returned to England after the visit to Heidelberg and started out again for Italy later in the year. In that case, it would be very unlikely that Inigo had also accompanied him on the previous trip to Heidelberg.

[33] The *Beschreibung der Reiss* which gives a full account of the reception at Oppenheim.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NOS ANGLI VESTRA GERMANI PRINCIPE VITA
CONCILIAT MENTES RELLIGIONIS AMOR
de Bry fe
et excud

*Plate 2* Arch at Oppenheim, 1613. From *Beschreibung der Reiss*

significance of the publication of Fludd's work at Oppenheim during the reign of Frederick and Elizabeth.[34]

At last, on 7 June 1613, Elizabeth arrived at her capital city of Heidelberg, a scene illustrated in the account of her journey (Pl. 3b). A military review is in progress. Elizabeth, wearing a tall scarlet hat, lace ruff, and farthingale of cloth of gold, has just alighted from her coach. Her husband is hurrying to greet her. The crimson velvet coach in which she will ride into Heidelberg is waiting.

The Faculties of the University of Heidelberg, one of the chief centres of Protestant learning in Europe, had erected arches in her honour. The arch of the theological faculty (Pl. 4a) was decorated with portraits of the Fathers, and of Luther, Melanchthon, and Beze (curiously enough, no Calvin).

Having passed through the town, the carriages bearing the party made the ascent to the castle of Heidelberg, a vast and romantic edifice

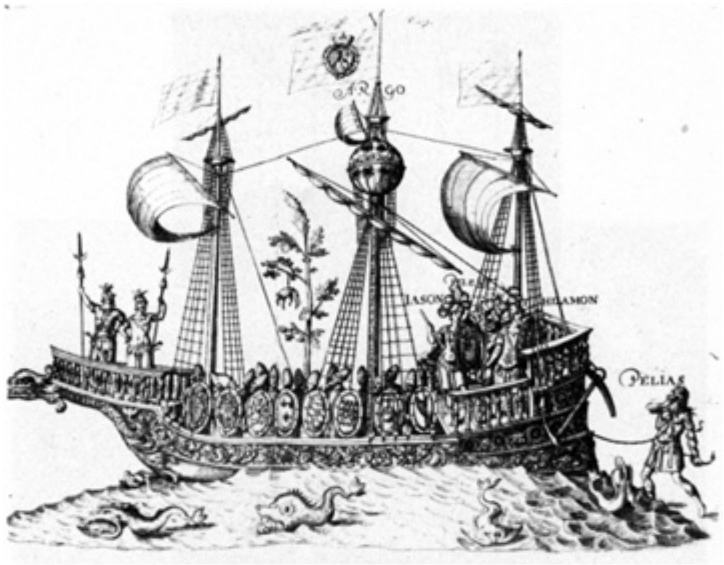

*Plate 3a* Ship of the Argonauts, Pageant Car

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[34] See below, pp. 105 ff.

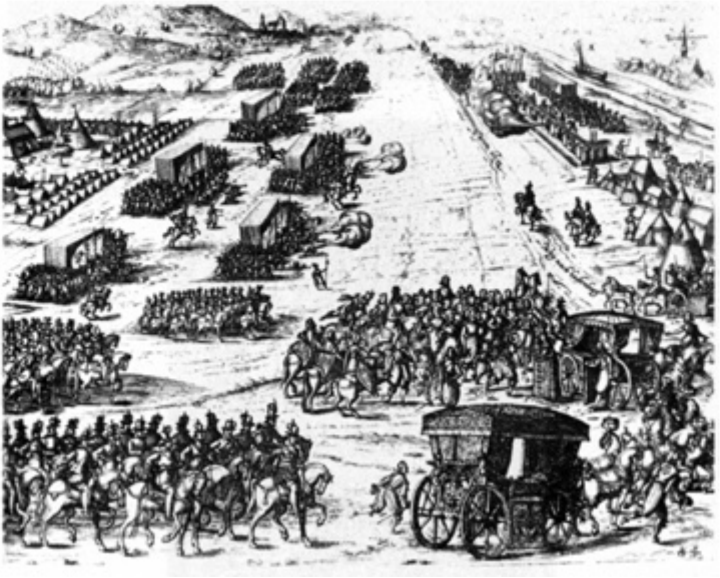
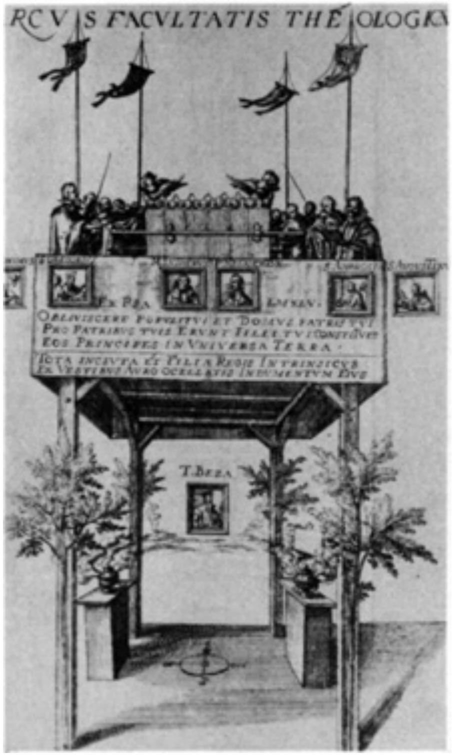


*Plate 3b* Arrival of the Princess Elizabeth at Heidelberg. From *Beschreibung der Reiss*

impressively situated on a steep eminence overlooking the town and the river Neckar, tributary of the Rhine. In the courtyard of the castle was a triumphal arch, sixty-five feet high (Pl. 4b) covered with statues of former Palatinate rulers and their English wives. At the castle entrance stood the Elector's mother, Louise Juliane of Nassau, daughter of William the Silent, who had long anxiously hoped for this match for her son.

For some days after the arrival, Heidelberg castle was enlivened by tournaments and other festivities. Triumphal chariots containing mythological deities rolled by. In one of these was the Elector Palatine, attired as Jason, and sailing with the Argonauts in the quest of the Golden Fleece (Pl. 4b). This Franco-Burgundian style of mythological festival must have looked, one would think, rather archaic to those fresh from Inigo Jones's productions at the court of James I, and Inigo Jones may himself have been there to make the comparison.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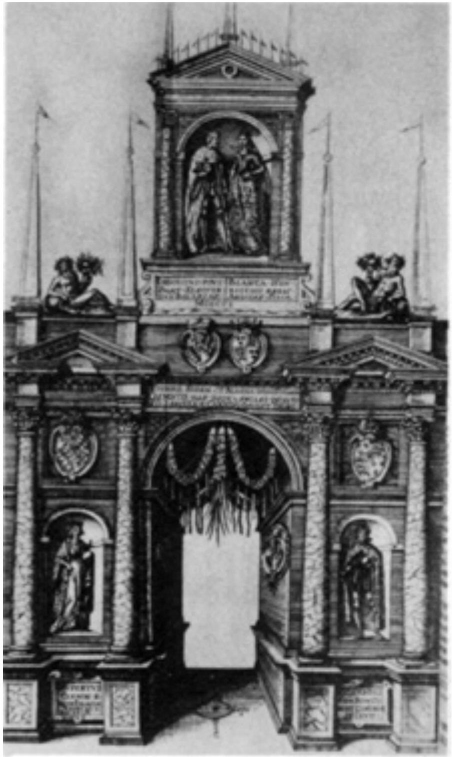

*Plate 4a* Arch erected by Heidelberg University
*Plate 4b* Arch erected in the courtyard of Heidelberg Castle
Triumphal Arches for the entry of the Princess Elizabeth, Heidelberg, 1613.
From *Beschreibung der Reiss*

Nevertheless the theme of the Jason chariot was in agreement with the themes of the London productions. The allusion to the Elector as Jason was an allusion to the Order of the Golden Fleece, the pendant of which is seen hanging from the tree in the ship. As Elector of the Empire, Frederick was of course a member of this imperial order. And on the mast of the ship can be seen the Garter, alluding to the famous English order to which he belonged as husband of the King of Great Britain's daughter. He had appeared in the London fireworks as St George of the Order of the Garter; here he is Jason of the Order of the Golden Fleece. The role of paladin on some mystic adventure would seem to be one which suited him, or was thought to suit him.

At last all was ended. The English commissioners departed having performed their duty. The Earl and Countess of Arundel left. Lord and Lady Harrington went home to England. Elizabeth's last official connections with her former country were severed. Henceforth she was Electress Palatine of the Rhine, residing in splendour at Heidelberg until the fatal year of destiny, 1619.

No one in the Holy Roman Empire can have failed to know that the chief Elector had married the daughter of the King of Great Britain. Through the dense forests, in the cities, the news travelled, arousing satisfaction in some quarters that here was a great alliance, strengthening the German Protestant cause. In other quarters there would have been less satisfaction, particularly at Graz where the Austrian Hapsburgs kept their stately court.

Heidelberg castle was to become a centre whence strange and exciting influences were to emanate in the years following Elizabeth's arrival there. Her brother, Prince Henry, had been deeply interested in Renaissance garden design, in mechanical fountains which could play musical tunes, in speaking statues and other devices of this kind, the taste for which had been stimulated by the recovery of ancient texts describing such marvels by Hero of Alexandria and his school. In his employment, as his surveyor, was Salomon de Caus, a French Protestant and an extremely brilliant garden-architect, and hydraulic engineer.[35]

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[35] Amongst the published works by Salomon de Caus is *Les raisons des forces mouvantes*, Frankfurt, 1615. Inspired by Vitruvius, there is much important work in this book on mechanics and hydraulics. The dedication to the Princess Elizabeth reminds her of her brother's interest in these subjects. The work was reprinted at Paris in 1624, with an

He was on intimate terms with Inigo Jones, who also worked for Prince Henry. Nourished in the Renaissance revival of Vitruvius, these two men were versed in those accomplishments which Vitruvius recommends as necessary for the true architect to know, the arts and sciences based on number and proportion, music, perspective, painting, mechanics, and the like.[36] Vitruvius had stated that architecture was the queen of the mathematical sciences, and with it had grouped the other arts and sciences. Inigo Jones was concentrating on architecture and on theatrical design as intimately connected with architecture and its subsidiaries, perspective and mechanics.[37] Salomon de Caus concentrated on garden design, which, in the Renaissance, was closely affiliated to architecture, dependent, like the queen of the mathematical sciences, on proportion, perspective, geometry, and employing the newest refinements in mechanics for its decorative singing fountains and other embellishments.

On Prince Henry's death, Salomon de Caus entered the service of the Elector Palatine, and was established at Heidelberg as architect and engineer in charge of the amazing improvements to the castle and grounds, some idea of which can be gained from the engraving in the *Hortus Palatinus* by De Caus, published at Frankfurt in 1620 by Johann Theodore De Bry (Pl. 6a). De Caus had blasted away the rocky hillside to form a flat surface on which he developed geometrical garden designs of great complexity (Pl. 5). This marvellous garden, perched above the town and the valley of the Neckar, was talked of as an eighth wonder of the world.[38] The ancient castle, too, had been modernized with new extensions, lightened with many windows, said to have been planned in imitation of English houses or palaces. The vast building seen in the engraving certainly has something of the air of a Teutonic Nonesuch.

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added second book; *Livre Second ou soni desseignees plusieurs Grotes & Fontaines*. It is stated that some of the grottoes, fountains, mechanical statues and so on illustrated in this book were designed for the Elector Palatine's grounds at Heidelberg (see Pls 6b, 25a).

[36] On the 'Vitruvian subjects', see Yates, *Theatre of the World*, London, 1969, pp. 20–59.

[37] See *ibid.*, pp. 80–91.

[38] See Lili Fehrle-Burger, 'Der Hortus Palatinus als "achtes Weltwunder" ', in *Ruperto-Carola, Mitteilungen der Vereinigung der Freunde der Studentenschaft der Universität Heidelberg*, XIV (2). 1962. I am indebted to R. Strong for this reference.

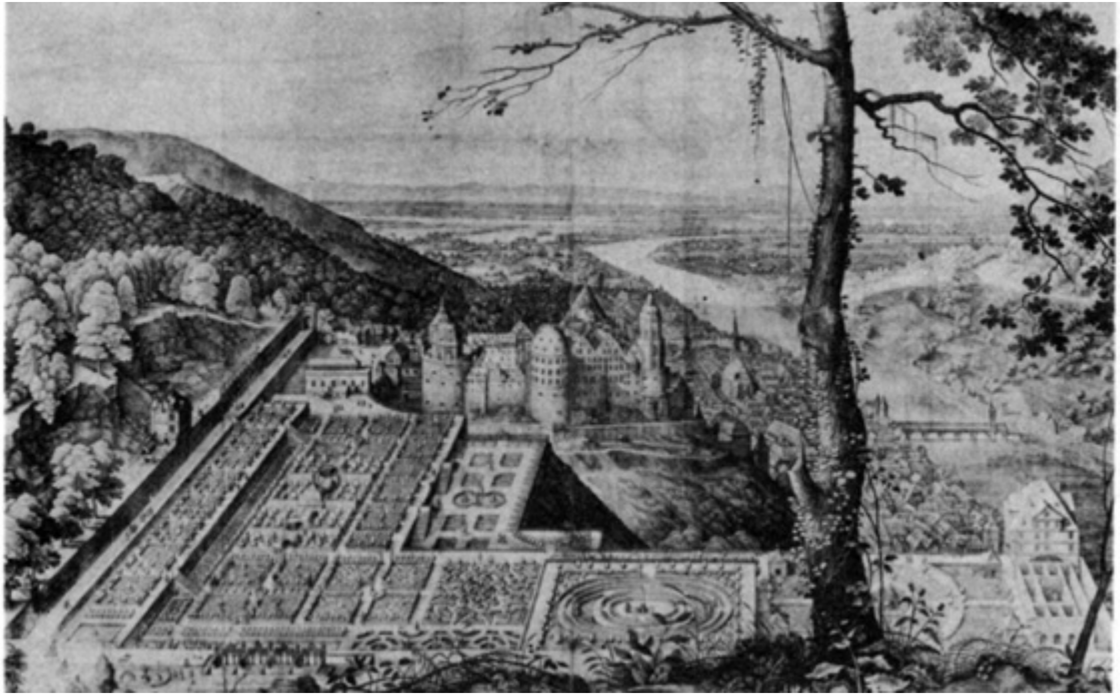

*Plate 5* Heidelberg Castle and Gardens, engraved by Matthieu Merian. From Salomon de Caus, *Hortus Palatinus*

De Caus had constructed many grottoes (Pl. 25a) in the gardens, containing scenes enlivened with music from mechanical fountains and formed of mythological figures, Parnassus with the Muses, or Midas in a cave. Very striking was the statue of Memnon (Pl. 6b), a Hercules-Memnon with a club. This statue gave forth sounds when the sun's rays struck it, as in the classical story. The scientific magic by which this effect was achieved is shown in the engraving; it was derivative from the pneumatics of Hero of Alexandria.

Salomon de Caus believed in music as the chief of the sciences based on number, and he was an authority on organs.[39] He is said to have constructed a water-organ at Heidelberg (an ancient water-organ is described by Vitruvius). This, with the sounds from his statues, fountains, and grottoes, must have made Heidelberg as 'full of noises' as Prospero's island.

Inigo Jones, if he came to Heidelberg in the train of the Earl of Arundel, accompanying the Princess Elizabeth, would surely have been interested in the activities there of his former colleague, Salomon de Caus. And indeed, the scenic singing fountain or grotto, the garden group with its musical water-cadences, were but a slightly different application of Vitruvian techniques and sciences from those used by Inigo Jones for his production of masques. If we compare the Heidelberg 'Apollo and the Muses', or the Heidelberg 'Midas' grotto, with scenes designed by Inigo for the masques, it is clear that they are in the same theatrical atmosphere. The Elector Palatine surrounded his wife at Heidelberg with a continuation of the dream world which she had known in London.

Though the production of masques, or of musical grottoes, singing fountains, or pneumatically controlled speaking statues may not seem to us important applications of science to technology, it was in fact in such ways as these that Renaissance science, still involved in a magical atmosphere, began to use technical skills on a large scale.[40] De Caus is an important example of the development of science within this tradition; he is said to have invented the use of power from steam, anticipating the nineteenth century. And in his *Les raisons des forces mouvantes*,

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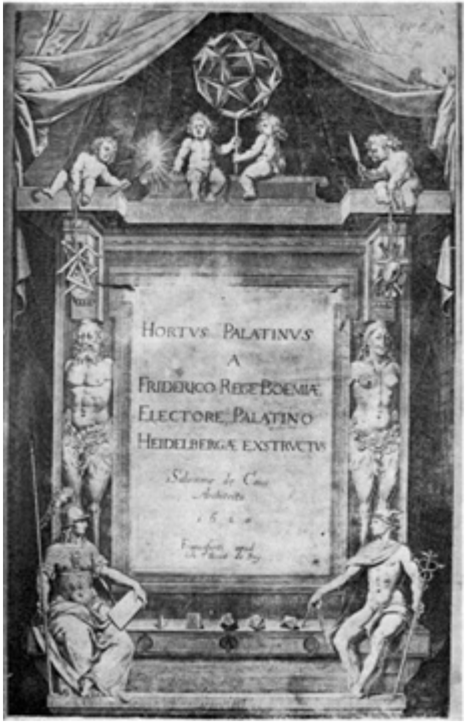
[39] See Salomon de Caus, *Institution harmonique*, Frankfurt, 1615.

[40] See *Theatre of the World*, pp. 78–9.



HORTVS PALATINVS
A
FRIDERICO REGE BOEMIÆ
ELECTORE PALATINO
HEIDELBERGÆ EXSTRVCTVS

Salomone de Caus
Architecto
1620

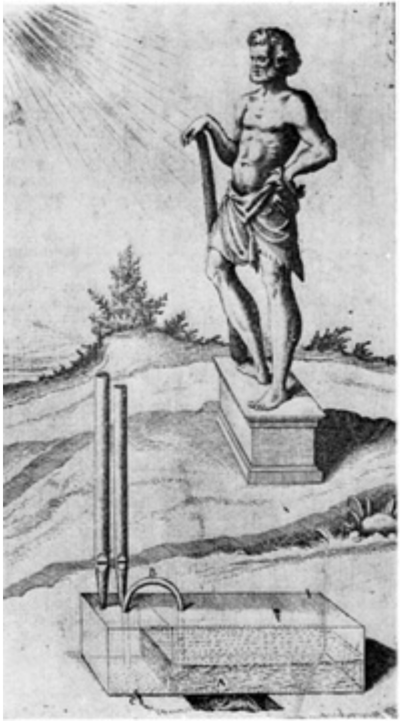


*Plate 6a* Salomon de Caus, *Hortus Palatinus*
*Plate 6b* Statue of Memnon. From Salomon de Caus, *Les raisons des forces mouvantes*

which was dedicated to the Princess Palatine in 1615 and contains illustrations of works done for Heidelberg, De Caus quotes Vitruvius on machines, illustrates the builders' machine described by Vitruvius, and is applying mathematical principles to mechanics. This core of advanced science in the architect-engineer employed by Frederick for his improvements at Heidelberg shows that the new culture in the Palatinate was abreast of the times, was developing towards the seventeenth century out of the Renaissance in a natural way.

Using the image employed by the poets in the masques, we may think of Jacobean Heidelberg as arising from the marriage of the Thames and the Rhine. Thought movements and cultural movements are passing from England into the Palatinate in the wake of the Princess Elizabeth. Inigo Jones perhaps visits Heidelberg. Salomon de Caus introduces Prince Henry's tastes into its gardens. The Shakespearean pair, Frederick and Elizabeth, continue the London drama of their lives in a new theatrical setting.

And amongst the influences already passing between England and this part of Germany were those of the travelling companies of English players. The presence of a drama-loving couple, familiar with the English dramatic scene, would be an encouragement for travelling English actors. There were English actors at Heidelberg in 1613,[41] who afterwards went on to the Frankfurt Fair, always the haunt of the travelling companies. Knowledge of the English stage and its conditions would be diffused through the presence of Princess Elizabeth, who had had her own company of players in London, and who was passionately addicted to drama in all forms.

There was much coming and going between the Palatinate and England as servants and other emissaries travelled to and from Heidelberg and London. In this way news, or new publications, could have percolated from England into the German state. Francis Bacon had shown himself very well disposed towards the Princess and her husband in his enthusiastic interest in a production for their wedding. It is probable that they had both read *The Advancement of Learning*. We know that Elizabeth was interested in Bacon's works in later life and read them with delight.[42] She was a woman of quick, though perhaps not profound, intelligence. The Elector was an intellectual and a mystic, and deeply interested in music and architecture. He passed on philosophical tastes to some of his children. His eldest daughter, another Princess Elizabeth, had the honour of having the *Principia* of Descartes dedicated to her.[43]

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[41] E. K. Chambers, *Elizabethan Stage*, II, pp. 288–9. The troupe was headed by John Spencer, an actor who travelled extensively in both Protestant and Catholic Germany.

As we gaze at Matthieu Merian's fascinating engraving of the Heidelberg gardens, we may reflect that here, perched on this hillside in the heart of Germany, was an outpost of Jacobean England, a citadel of advanced seventeenth-century culture. But this most promising new growth, fertilized by the marriage of the Thames and the Rhine, was to have no future. The date, 1620, of the publication of the engraving, is the year of the brief reign of Frederick and Elizabeth in Prague as King and Queen of Bohemia, the year which ended with the events leading to the outbreak of the Thirty Years War which was to devastate the Palatinate and destroy the splendours of Jacobean Heidelberg. The

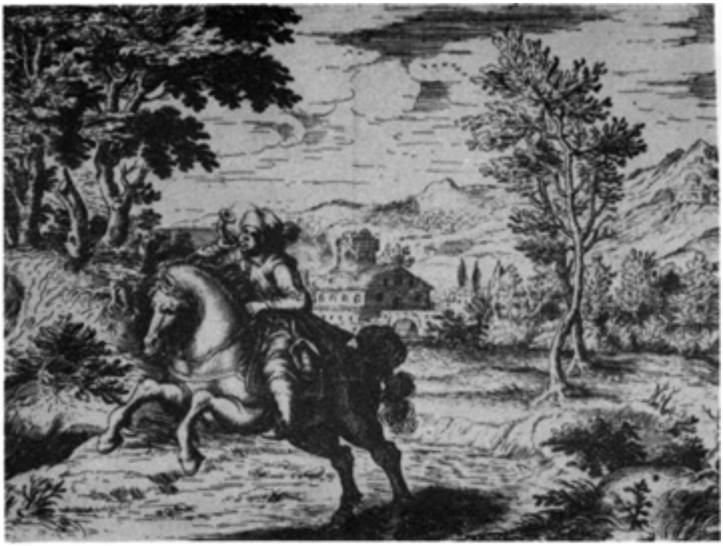

*Plate 7a* The Post Boy looking for a Missing King

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[42] See Green, *Elizabeth of Bohemia*, p. 260 n.

[43] See below, p. 155.

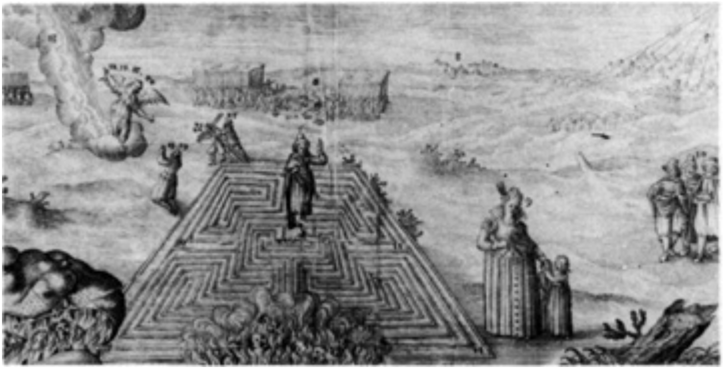

*Plate 7b* Frederick and Elizabeth in an Infernal Garden

Palatinate was in the front line of the battle and the devastating impact of the reaction can be clearly seen in the fate of Heidelberg.

The fierce propaganda war launched against Frederick of the Palatinate after his defeat used every weapon of ridicule and satire against him. Large numbers of satirical prints were circulated. These consisted of single sheets containing pictures, the meaning of which is explained in doggerel verse. The post boy riding through the countryside sounding his horn (Pl. 7a) is making a mock search for the runaway King of Bohemia. Most of these caricature-prints are much fiercer than this comparatively harmless one, and make sinister insinuations. In one of them, Frederick and his wife and child are shown in an elaborately laid out garden (Pl. 7b). They are given a degraded look and their garden leads to Hell and its flames. These representatives of an exquisite Renaissance culture are being turned by hostile propaganda into witches. It is difficult to recognize in this bitter parody the Frederick and Elizabeth who, in their happier days, had watched the magic of Shakespeare's *Tempest*.

# 2

# THE BOHEMIAN TRAGEDY

In 1577 the young Philip Sidney was sent on a mission to the imperial court to convey to the new emperor, Rudolph II, the condolences of Queen Elizabeth on the death of the previous emperor, his father, Maximilian II. It was in the course of this journey that Sidney took occasion to visit German Protestant princes, particularly the Calvinist rulers of the Palatinate, in order to explore the possibility of a Protestant League in Europe. Sidney had already developed his political and religious position, based on that of his uncle, the Earl of Leicester. He believed in a policy of Protestant 'activism' against Spain, a policy more daring than Queen Elizabeth's caution was prepared to sanction. And he found a kindred spirit at Heidelberg in the person of John Casimir, brother of the then Elector Palatine. Sidney reported to Walsingham that the Protestant princes of Germany were in general lukewarm about a Protestant League, the only keen ones being Casimir of the Palatinate and the Landgrave William of Hesse.[1]

After his early death, Philip Sidney became a legend as the *beau ideal* of Protestant chivalry. With him, too, were associated the romantic trappings of revived chivalry, the fantastic cult of Queen Elizabeth by her knights at the Accession Day Tilts. That Casimir of the Palatinate had been his close friend was a link between the court of Heidelberg and the Sidney tradition in England, and one which facilitated the build up of the young Elector Palatine as a paladin of Anglo-German Protestant chivalry.

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[1] Sidney's visit to the Palatinate is recounted by Fulke Greville who accompanied him; see F. Greville, *The Life of the Renowned Sir Philip Sidney*, ed. N. Smith, Oxford, 1907, pp. 41 ff. Cf. R. Howell, *Sir Philip Sidney The Shepherd Knight*, London, 1968, pp. 34–5; J. O. Osborn, *Young Philip Sidney*, Yale Univ. Press, 1972, pp. 450 ff.

The 'activist' tradition of the Palatinate[2] had been continued when active support had been offered to Henry IV of France in his plans for an invasion of Germany, those plans which were cut short by his assassination in 1610. This Palatinate support of the French king was a continuation of earlier Franco-Palatinate understanding in the time of Casimir, who had supported Henry, then Henry of Navarre, in his struggles as leader of the Huguenots.

Very important as the master mind behind Palatinate policy was Christian of Anhalt,[3] the chief adviser to the Heidelberg court, who had been eager to aid Henry IV in plans which were said to involve a large scale attempt to end Hapsburg power in Europe. When Henry's projects were interrupted by his death, the Palatinate policy, still inspired largely by Anhalt, turned to other means for the pursuit of these large aims.

It was then that the young Elector Palatine, Frederick V, began to be seen as destined to step into the vacant place of leader of Protestant resistance against the Hapsburg powers. There was much to mark him out for this position. He had inherited the rank of chief of the lay electors of the Empire. He had inherited a tradition of Protestant activism which indicated him as the natural leader and head of the Union of German Protestant Princes, formed to counteract the League of Catholic Princes. He had powerful connections with French Protestants, his uncle being the Huguenot leader, the Duc de Bouillon. With the Netherlands, the bulwark of Protestant leadership in Europe, he was closely connected by family ties. Finally—and it was this which put the crowning touch to the edifice of Frederick's position—he had married the daughter of the King of Great Britain, thus ensuring, so his supporters believed, that James I could be counted on to assist his daughter and son-in-law. It looked like an ideal set of alliances behind the young Elector Palatine, marking him out as destined to play a most important part in shaping the destiny of Europe in the critical years ahead.

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[2] See Claus-Peter Clasen, *The Palatinate in European History*, Oxford, 1963.

[3] On Anhalt, see Clasen in the work just cited; Julius Krebs, *Christian von Anhalt und die Kurpfalsische Politik am beginn des Dreissigjährigen Krieges*, Leipzig, 1872; *Cambridge Modern History*, IV, Cambridge, 1906, pp. 3 ff.; David Ogg, *Europe in the Seventeenth Century*, ed. of London, 1943, pp. 126 ff.

In those years ahead, very much would depend on the person of the Emperor of Germany, and on whether the Hapsburgs could retain control of the imperial office.

In the tense atmosphere of Europe between the wars (between the sixteenth-century wars of religion and the Thirty Years War) the death of the Emperor Rudolph II in 1612 had marked a moment of crisis. Though a member of the House of Hapsburg, Rudolph had held aloof from his nephew Philip II of Spain and had mysteriously buried himself in abstruse studies.[4] He moved the imperial court from Vienna to Prague, which became a centre for alchemical, astrological, magico-scientific studies of all kinds. Hiding himself in his great palace at Prague, with its libraries, its 'wonder rooms' of magico-mechanical marvels, Rudolph withdrew in alarm from the problems raised by the fanatical intolerance of his frightening nephew. Prague became a Mecca for those interested in esoteric and scientific studies from all over Europe. Hither came John Dee and Edward Kelly, Giordano Bruno and Johannes Kepler. However strange the reputation of Prague in the time of Rudolph it was yet a relatively tolerant city. Jews might pursue their cabalistic studies undisturbed (Rudolph's favourite religious adviser was Pistorius, a Cabalist) and the native church of Bohemia was tolerated by an official 'Letter of Majesty'. The Bohemian church, founded by John Huss, was the first of the reformed churches of Europe. Rudolph's toleration was extended to the Bohemian church and to the Bohemian Brethren, a mystical brotherhood attached to its teachings.

Prague under Rudolph was a Renaissance city, full of Renaissance influences as they had developed in Eastern Europe, a melting pot of ideas, mysteriously exciting in its potentiality for new developments. But for how long would this relative immunity from the forces of reaction continue after Rudolph was dead? The problem was postponed for a short time by the election to the Empire and to the crown of Bohemia of Rudolph's brother, Matthías, an old man and a nonentity, who soon died also, and then the problem could no longer be postponed. The forces of reaction were gathering; only a few years of the truce in the religious wars were left to run. The most likely next candidate for the imperial and Bohemian thrones was the fanatical Catholic-Hapsburg Archduke Ferdinand of Styria, a pupil of the Jesuits, determined to stamp out heresy.

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[4] There is as yet no good book on Rudolph II.

In 1617 Ferdinand of Styria became King of Bohemia.[5] True to his training and nature, Ferdinand immediately put an end to Rudolph's policy of religious toleration by revoking the Letter of Majesty and beginning to set about the suppression of the Bohemian church. Some people have said that the true beginning of the Thirty Years War lay in the beginning of the application of intolerant policies in Bohemia. An honourable attempt to stop this disastrous move was made by the Bohemian liberal Catholics. But Ferdinand and his Jesuit advisers could not be stopped and the attacks on the Bohemian church and clergy continued. Violent opposition was aroused and at a stormy meeting in Prague two Catholic leaders were thrown out of a window, the incident known as the Defenestration of Prague, another step in the train of events leading to the Thirty Years War. Bohemia was now in a state of open rebellion against its Hapsburg sovereign. According to the rebels the crown of Bohemia was an elective crown, to be offered to whomever they elected, and not hereditary in the House of Hapsburg as Ferdinand and his supporters claimed.

On 26 August 1619 the Bohemians decided to offer the crown of their country to Frederick, Elector Palatine.

The possibility that Frederick might become King of Bohemia had been in the air for some time; it is said that it was already talked of at the time of his wedding.[6] Anhalt had been eagerly canvassing it, and pushing Frederick's cause in Bohemia, for this move constituted a most important part of the anti-Hapsburg edifice which Anhalt was building up around Frederick.

According to the peculiar and elaborate rules of the imperial constitution, the King of Bohemia held one vote in the election of an emperor. Since Frederick was already an elector, if he became King of Bohemia, he would hold two votes in an imperial election, which might build up a majority against Hapsburg supporters and open a way towards breaking the Hapsburg control. It was along such lines that Anhalt and his friends were thinking and they may even have entertained the idea of eventually gaining the imperial office for Frederick himself. Such vistas of religious policy would lead in idealistic thinking to those hopes of a reform of the church through the empire which had been a European dream ever since the time of Dante.

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[5] For a lucid account of events in Bohemia see C. V. Wedgwood, *The Thirty Years War*, paperback edition, 1968, pp. 69 ff.

[6] *Cambridge Modern History*, IV, p. 17.

The decision which Frederick had to make, of whether or not he would accept the proffered crown of Bohemia, was thus both a practical and a religious dilemma. Practical, because to accept it was dangerous; it would amount to a declaration of war against the Hapsburg powers. But then, had he not very powerful alliances? It was mainly because of those alliances—with German and French Protestants, with the Dutch, with the King of Great Britain whose daughter he had married—that the Bohemians had chosen him. Religious, because to refuse to walk in this way which God was showing him might be a refusal to do the will of God. There is every reason to believe that it was the last consideration which weighed most with Frederick.

Some of those who saw Frederick at Heidelberg at about this time were impressed by his attitude. An English ambassador, writing to James from Heidelberg in June 1619, thinks that Frederick 'is much beyond his years religious, wise, active, and valiant', and his wife is still 'that same devoute, good, sweet, princess . . . obliging all hearts that come near her by her courtesy, and so dearly loving and beloved of the Prince her husband, that it is a joy to all that behold them'.[7] The Shakespearean pair are revealed here, for a moment. John Donne, the poet, who had preached before them at Heidelberg, as chaplain to the ambassador, accepted a small commission to be performed on their behalf, expressing himself with characteristic ecstasy. 'Yt ys so generall a business [the business about the Bohemian crown] that even so low and poor a man as I have a part in yt, and an office to do for yt, which is to promove yt with the same prayers as I present for myne own soule to the ears of Almighty God.'[8] Amongst those who proffered advice as to whether the Bohemian offer should be accepted, George Abbot, Archbishop of Canterbury, was warmly in favour of acceptance. Years afterwards, Elizabeth used to show visitors to The Hague the letter which the Archbishop of Canterbury had written advising the acceptance of the Bohemian crown as a religious duty.[9]

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[7] Lord Doncaster to James I, June 1619, in S. R. Gardiner, *Letters and other Documents Illustrating Relations between England and Germany at the Commencement of the Thirty Years War*, Camden Society, 1865, I, p. 118.

Others gave more cautious advice. The Union of Protestant Princes were on the whole against acceptance as too dangerous. And the Elector's mother implored him not to accept; the daughter of William the Silent knew too well the nature of the powers which her son was challenging.

On 28 September 1619 Frederick wrote to the Bohemian rebels that he would accept the crown. As C. V. Wedgwood has said, 'Whatever the suspicions of the world there is little doubt that Frederick expressed the sum of his intentions when he wrote to his uncle, the Duke of Bouillon, "It is a divine calling which I must not disobey . . . my only end is to serve God and His Church".'[10]

But already the wider issues of the Bohemian adventure had been thrown into disarray. Ferdinand had been elected emperor at a meeting at Frankfurt in August. The Bohemian crown would not lead to the empire which was already given to the Hapsburg, Ferdinand, and Frederick was in the awkward position of having to put aside his duty to an emperor by supporting the rebels—ignoring a feudal obligation for what he regarded as a religious one. He chose to act on the religious issue, but many contemporaries would have thought his action legally wrong.

On 27 September Frederick and Elizabeth and their eldest son, Prince Henry, set out from Heidelberg on the journey to Prague. An enthusiastic observer tells in what a humble and pious spirit they began the journey, the young prince's bearing raising hopes that the dead Prince Henry would be revived in him, whilst Elizabeth is devoutly hailed as 'another Queen Elizabeth, for so now she is, and what more she may be in time, or her royal issue, is in God's hands to dispose to his glory and the good of his church.'[11] In England enthusiasm knew no bounds. 'With what great and general love' writes a contemporary. 'Britain burned towards Frederick and Elizabeth I can scarcely describe.'[12] It seemed as though the 'only Phoenix of the world', the old Queen Elizabeth, was returning and that some great new dispensation was at hand.

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[8] John Donne to Sir Dudley Carleton, August 1619; see Gardiner, II, p. 6.

[9] Green, *Elizabeth Electress Palatine*, p. 185.

[10] Wedgwood, *Thirty Years War*, p. 98.

They had travelled through the Upper Palatinate to the Bohemian border (see Map, p. 38), where a deputation of Bohemian nobles awaited them, then on through their new kingdom to its wonderful capital. The coronation ceremony in Prague cathedral was conducted by the Hussite clergy. It was the last great public ceremony to be sponsored by the Bohemian church, soon to be completely suppressed.

On the day of the coronation a commemorative print was published (Pl. 8). It shows Frederick and Elizabeth as crowned king and queen of Bohemia. In the background, Reformers and peace have triumphed over Counter-Reformers and war. Four lions represent the alliances on which the new king and queen of Bohemia can count. The lion was Frederick's own heraldic animal, and the lion on the left is the lion of the Palatinate, holding an electoral crown. Then come the double-tailed lion of Bohemia, the British lion with his sword, and the lion of the Netherlands. German verses under the print explain these allusions. They were to be sung to a psalm tune and they begin (translated into English) as follows:[13]

> Good cheer, and let us be joyful,
> The red dawn of the morn is breaking,
> The sun can now be seen.
> God turns his face towards us,
> Honours us with a king
> The enemy cannot withstand.

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[11] John Harrison, *A short relation of the departure*, London, 1619; quoted Green, p. 133.

[12] Harrison; quoted Green, *loc. cit.*

[13] Quoted as translated by E. A. Beller, *Caricatures of the 'Winter King' of Bohemia*, Oxford, 1928, Plate I.

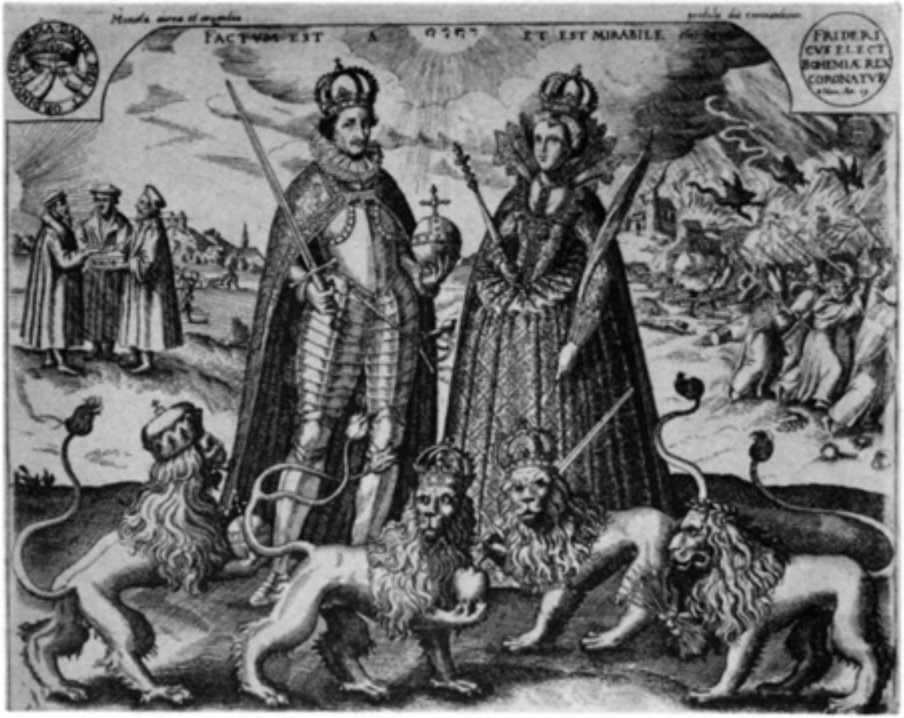
FACTVM EST
A
ET EST MIRABILE
FRIDERI
CVS ELECT
BOHEMIÆ REX
CORONATVR

*Plate 8* Frederick and Elizabeth as King and Queen of Bohemia with Four Lions

Sunlike rays from the Divine Name, in Hebrew, are indeed falling on Frederick and Elizabeth, and this is the red dawn of a new morning. The verses lay particular stress on how this dawn depends on the new Queen. Wyclif came from England, they explain, from whom Huss took his teaching, alluding to Wyclif's influence on the Hussite reformation; and now a queen comes to us from England.[14]

> Jacobus, her lord father dear,
> Through her has become
> Our mightiest patron and support:
> He will not desert us,
> Otherwise we would suffer great distress.

Here we reach the heart of this great tragedy of misunderstanding. For James was not supporting his daughter and her husband; he was working for the other side in his frantic cult of Spanish friendship; he was even now, when this print was published, disowning all responsibility for his son-in-law's Bohemian enterprise to every court in Europe.[15] Not only had no military or naval preparations been made in Britain for the support of this enterprise, but James's diplomacy was working against it, disowning it, counteracting it, making every effort to curry favour with the Hapsburg powers. James's attitude, of course, immeasurably weakened Frederick's position and caused his other friends to doubt him. It had been assumed that James would be bound to support his daughter when the times of trial came. She was the hostage ensuring her father's good will. But when the time came it was revealed that James was perfectly willing to desert his daughter rather than risk incurring the Hapsburg anger.

The whole question is extremely complicated, and the rights and wrongs of it are complicated. James stood for peace at all costs; he had wanted to achieve this by marrying his children to opposite sides in the great conflict. Frederick and his supporters had interpreted the marriage as full support for their side. Many of James's subjects also interpreted it in this way and welcomed it with enthusiasm as a continuation of Elizabethan tradition. But even Queen Elizabeth might not have entirely approved of Frederick; she had carefully avoided doing what he did, namely taking sovereignty of a country claimed by another power. She had firmly refused to take the sovereignty of the Netherlands, though she supported its cause.

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[14] Beller, *Caricatures, loc. cit.*

[15] 'The King of England celebrated his son-in-law's accession by officially denying to every sovereign in Europe that he had countenanced or even known of the project.' Wedgwood, p. 108.

However, for the purposes of this study it is not necessary to argue these points nor to examine the complications of these events in detail. We need only the broad outline of what actually happened, and the general statement of the fact that James pursued a policy of appeasement of the Hapsburg powers whilst Frederick and his supporters hoped against hope that he would be actively on their side. The truth probably is that Frederick's chief crime was that he *failed*. If he had succeeded in establishing himself in Bohemia, all the waverers, including his father-in-law, would probably have wavered over to him.

The personage who should have been the informed arbiter of these affairs, the personage to whom liberal Europe was looking for guidance—James I of Great Britain—appears to have been rapidly falling into a state of senile incompetence and decay, incapable of taking decisions, avoiding serious business, at the mercy of unscrupulous favourites, despised and hoodwinked by Spanish agents.[16] So Europe rushed on, unguided and confused, into the Thirty Years War.

During the winter of 1619–20 those who were afterwards to be known as the 'Winter King and Queen of Bohemia' reigned in Prague, in that palace so full of memories of Rudolph II. Not very much seems to be known of what went on in Prague during the reign of this fantastic pair, and, as so often in history, the blank is filled by a few hoary anecdotes, repeated from historian to historian. Things that one would like to know are what were Frederick's reactions to the Rudolphine artistic and scientific collections, what the Prague Cabalists and alchemists thought of him, what plays were acted by the company of English players, under Robert Browne, who are said to have spent the winter in Prague,[17] what were the proposed reforms which an enemy satire accused him of having encouraged.[18] It would seem that the rabidly Calvinist court chaplain, Abraham Scultetus, created much annoyance by tactlessly destroying some images beloved by the people, and that the life style of Frederick and Elizabeth was unfamiliar and not entirely approved. Dresses which would have been fashionable at the court of James I seemed immodest in Prague.

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[16] See the account of James's physical and mental decay from 1616 onwards in D. H. Wilson, *King James VI and I*, London, 1956, pp. 378 ff.

As the year wore on the situation grew very menacing. Frederick's enemies were massing to expel him; his more important allies, the German Protestant princes, were not coming to his assistance. Anhalt was in command of Frederick's forces; the Duke of Bavaria commanded the Catholic armies. Frederick's forces were totally defeated at the Battle of the White Mountain, outside Prague, on 8 November 1620. This victory riveted the Hapsburg domination on Europe for another generation and initiated the Thirty Years War, which eventually whittled away the Hapsburg power.

The Battle of the White Mountain was thus a crucial event in European history. The defeat was total. Prague was in utter confusion, dreading the revenge which would fall on it, and frantic to get rid of the incriminating presence of Frederick. Elizabeth had given birth to another child in Prague (famous in the English civil wars as Prince Rupert of the Rhine), and Frederick with his wife and children escaped in such a hurry from Prague that most of their effects were left behind. Amongst the abandoned valuables which fell into the hands of the enemy were the insignia of the Order of the Garter.[19] The propaganda pamphlets against Frederick which were afterwards distributed by his enemies delighted to show him as a poor fugitive with one of his stockings coming down (Pl. 9)—an allusion to his loss of a Garter.[20] These satires rubbed in the fact that the support of his wife's father for the Garter knight had not been forthcoming, that

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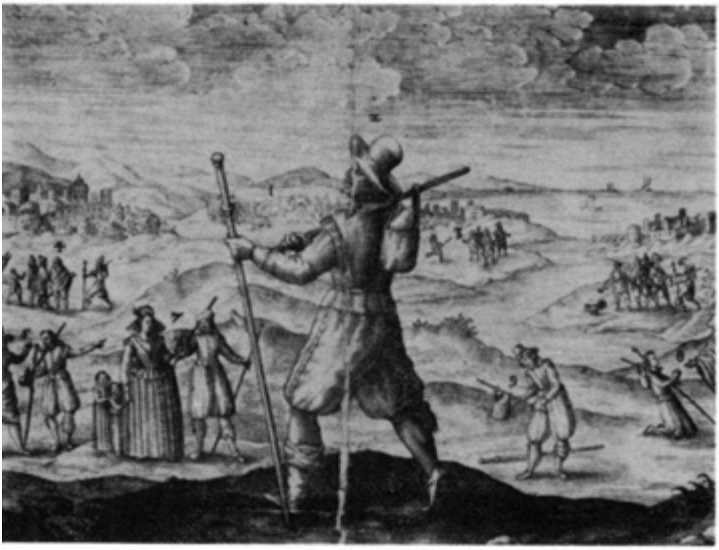
[17] Chambers, *Elizabethan Stage*, II, p. 285. Browne was the leading organizer of English actors abroad, and constantly visited Germany. He was by now an old man and 1620 seems to be the last year of his appearance. The presence of Browne and his troupe in Prague in 1620 is not well documented.

[18] See below, p. 79.

[19] Wedgwood, p. 130.

[20] For other satirical prints on the 'Garterless' theme, see Beller, *Caricatures*.



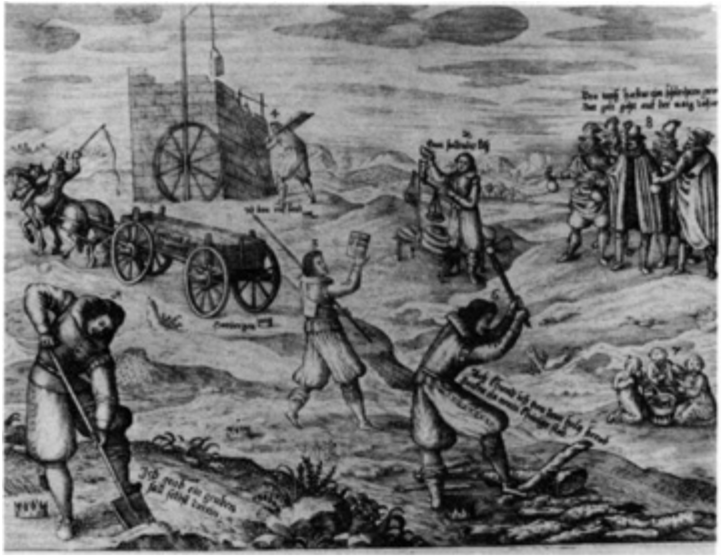


*Plate 9a* Frederick as a Garterless Pilgrim
*Plate 9b* The Garterless Frederick doing Menial Tasks

his whole enterprise had been a most disastrous failure, ending in this appallingly ignominious way in flight and the loss of all his possessions.

Meanwhile, the Palatinate had been invaded by Spanish armies under Spinola. On 5 September Spinola had crossed the Rhine; on the 14th, he took Oppenheim; other towns had already fallen. Frederick's mother and his two elder children who had been left in Heidelberg fled to relations in Berlin. Eventually, the whole family was reunited at The Hague where they were to hold their impoverished and exiled court for many years.

In Bohemia, mass executions or 'purges' exterminated all resistance. The Bohemian church was totally suppressed and the whole country reduced to misery. The Palatinate was devastated and was to suffer more than any other part of Germany in the terrible Thirty Years War.

Frederick, Elector Palatine, had turned out to be a mirage. No one knows, of course, what might have happened if he had won the Battle of the White Mountain. But as a failed deliverer of Bohemia and a failed candidate for a new anti-Hapsburg leadership in Europe, once he had lost that battle he was finished. The waverers wavered away from him. The German Protestant princes lifted not a finger to help him, only watching the devastation of the Palatinate with fascinated fear. And the famous King of England turned a deaf ear to all appeals from his daughter, his son-in-law, and their many enthusiastic friends in England.

Historians have noted the effect on the internal history of England of the extraordinary Bohemian enterprise and its failure. They have seen that James I, conducting his foreign policy by 'divine right' and without consulting Parliament, which was unanimously in favour of supporting the King of Bohemia, was beginning a train of events which would eventually destroy the Stuart Monarchy. It was not only the internal government of the country without consulting Parliament which aroused anger; it was the pursuit of a foreign policy against the wishes of Parliament, or without consulting Parliament, which also aroused deep anger, and that not only among members of Parliament but among the people generally, of all classes. Great noblemen like William Herbert, Earl of Pembroke, practically apologized, with shame, to Frederick's representative about the King's abandonment of what he considered his duty.[21] The people, eager to ring bells and light bonfires in honour of their beloved Elizabeth, were not allowed to do so. The split between the Monarchy on the *one* hand and the Parliament and nation on the other which was beginning to open was widened by James's unpopular foreign policy.

While readers of history are fairly familiar with this aspect of the Bohemian tragedy it would seem that not much, if any, enquiry has been made into what may have been the effect in Europe of the hopes raised by the supposed alliance of the King of England with the Elector Palatine. In those years of uneasy peace between the wars of religion the Elector Palatine had stood for something more than the traditional Calvinism of his house. He had transported the splendours of the Jacobean Renaissance into Germany through his marriage, and that great Renaissance movement had met and mingled with other powerful movements going on in the area to form a rich new culture which, although of such short duration, was, I believe, a very important element in the movement from Renaissance to Enlightenment. Here the forces of Renaissance met Reaction with a terrific, head-on impact. They are lost and disappear from view in the horrors of the Thirty Years War, but when, at last, those wars are ended, the Enlightenment arrives. The attempt to unravel thought movements in the Palatinate during the reign of Frederick and Elizabeth—the attempt which we are about to make—may help to throw light on one of the most important problems of intellectual and cultural history, the problem of trying to identify the stages by which Renaissance evolved into Enlightenment.

Though the Palatinate was a Calvinist state, the thought movements within the Palatinate with which we are to be concerned have little, indeed nothing, to do with Calvinist theology. These movements are a remarkable example of the trend to which H. Trevor-Roper has drawn attention,[22] namely that activist Calvinism attracted liberal thinkers of many different types—attracted because activist Calvinism represented a stand against the extreme forces of reaction, a guarantee that within its sphere of influence the writ of the Inquisition would not run. As a

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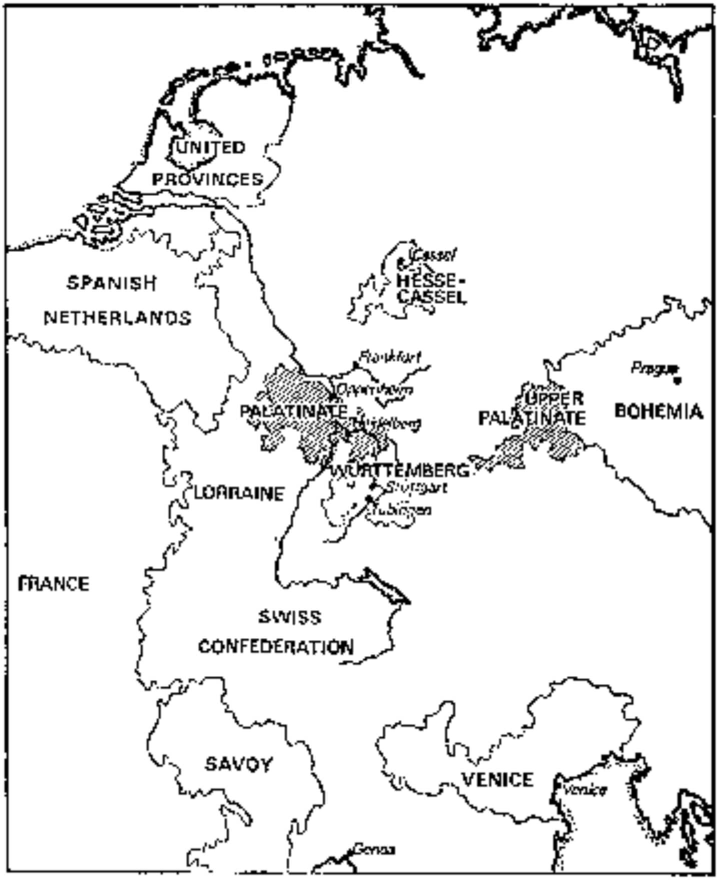
[21] Pembroke to Carleton, September 1619. Much first-hand evidence of the feeling in England in favour of assisting the King of Bohemia is quoted in Gardiner, *Letters*.

[22] H. Trevor-Roper, *Religion, the Reformation and Social Change*, London, 1967, pp. 204 ff.


UNITED
PROVINCES
SPANISH
NETHERLANDS
Cassel
HESSE-
CASSEL
Frankfurt
Oppenheim
PALATINATE
Heidelberg
UPPER
PALATINATE
Prague
BOHEMIA
WURTTEMBERG
Stuttgart
Tübingen
LORRAINE
FRANCE
SWISS
CONFEDERATION
SAVOY
VENICE
Venice
Genoa

Map showing the position of the Palatinate in the early seventeenth century preparation for the chapters to come it will be useful to dwell for a moment, at the end of this chapter, on the map showing the position of the Palatinate in relation to neighbouring states.

In Venice, Paolo Sarpi had recently been making a stand against papal encroachment, and the liberal Venetian movement had been watched with extreme interest in England. Henry Wotton, the enthusiastic English ambassador to Venice, had even hoped to convert the Venetians to a kind of Anglicanism.[23] The excitements of the Interdict were a thing of the past by 1613 but Venice watched with interest Frederick's affairs; Anhalt was in touch with Sarpi;[24] Wotton called at Heidelberg on his journeys to and from Venice. Had Frederick succeeded in keeping open a liberal corridor from Holland to Venice through Germany, the advance of thought repression in Italy, from which Galileo was to suffer, might have been checked.

With Holland, the Elector's links were obviously very close. There were many Dutch scholars at Heidelberg, notably the famous Janus Gruter, humanist and poet, the centre of a very large circle of international correspondence.[25] Gruter was a professor at Heidelberg university, and also the librarian of the famous *Bibliotheca Palatina*, the very rich library of books and manuscripts collected by the Elector's forebears, and which was housed in the Church of the Holy Ghost in Heidelberg.

Closest to him of all Frederick's neighbours was the Duchy of Württemberg which adjoined his territory on the south. The religion here was Lutheran but there was much interest in attempting to unite Lutherans and Calvinists. Frederick of Württemberg, who had died in 1610, had been intensely Anglophil, had visited Elizabethan England, and in 1604 had obtained from James I the honour of the Garter, which Queen Elizabeth had promised him, and which was conferred on him by special embassy.[26] Lutheran and Anglophil, Württemberg was the centre of interesting thought movements going on around

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[23] See my article, 'Paolo Sarpi's *History of the Council of Trent*', *Journal of the Warburg and Courtauld Institutes*, VII (1944), pp. 123–43.

[24] Paolo Sarpi, *Lettere ai Protestanti*, ed. C. Busnelli, 1931.

[25] On Gruter, see Leonard Forster, *Janus Gruter's English Years*, Sir T. Browne Institute, Leiden, 1967.

[26] See below, pp. 45 ff.

Johann Valentin Andreae, Lutheran pastor and mystic. The present Duke was very closely in touch with the Elector Palatine. Another close friend among the German Protestant princes was Maurice, Landgrave of Hesse, a cultivated man, great encourager of the travelling companies of English actors.

Above all, it was from Prague that powerful influences had been spreading to this part of Germany. The alchemical and esoteric interests encouraged by Rudolph II had represented a more liberal, Renaissance atmosphere than that which the Reaction wished to impose, and such studies were popular at German courts, particularly those of Hesse and Württemberg. And the traditions of Rudolphine Prague were certainly familiar to Christian of Anhalt, the leader of Palatinate policy. Anhalt had been familiar with Count Rožmberk,[27] member of a Bohemian family noted for occult and alchemical interests. That Anhalt shared such interests is strongly suggested by the fact that Oswald Croll, Hermeticist, Cabalist, and Paracelsan alchemist, was his physician.

Into this world, seething with strange excitements, came the Princess Elizabeth, bringing with her influences from the late Renaissance flowering in Jacobean London, and representing a hope of powerful support against the forces of reaction. Heidelberg castle with its magico-scientific marvels, Heidelberg university, centre of Protestant learning, became the symbols of a resistance movement during the years between the wars. Here, for those brief years, people were hoping for a dawn to break, an enlightenment to appear, heralding a new era.

Instead there came unmitigated disaster, with Frederick's total failure in Bohemia and the enemy occupation and devastation of the Palatinate. Eyewitnesses have described the confiscation of the electoral library by the invaders and the destruction of Gruter's papers.[28] A lifetime's collection of books and manuscripts was thrown out into the street and yard where thirty horses were stabled, and were irrevocably fouled and destroyed. This happened to other private libraries in Heidelberg, whilst the great *Bibliotheca Palatina* itself was carried off to Rome,[29] and many of Gruter's own books with it. I have found no description of what happened to the water-organs and singing fountains and other marvels of the castle. Salomon de Caus who had been left in Heidelberg, whence he wrote to the King of Bohemia in 1620 about a musical problem, eventually found new employment at the French court. Gruter wandered unhappily in the neighbourhood of Heidelberg and died in a few years' time. A whole world vanished here, its monuments defaced or destroyed, its books and written records vanished, its population turned into refugees—those who could escape—or were destined to die by violence, plague, or famine in the terrible years to come.

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[27] Peter Wok of Rožmberk; see below, pp. 49–50.

[28] Forster, *Gruter*, pp. 96–100.

[29] H. Trevor-Roper, *The Plunder of the Arts in the Seventeenth Century*, London, 1970, pp. 22–7.

It is this failed Renaissance, or premature Enlightenment, or misunderstood Rosicrucian Dawn, which we are now about to explore. What was the stimulus which had set in motion the movement leading to the so-called 'Rosicrucian manifestos' with their strange announcements of the dawn of a new age of knowledge and insight? It is within the sphere of influence of the movements around Frederick of the Palatinate and his bid for the Bohemian crown that one should look for an answer to this question.

# 3

# JOHN DEE AND THE RISE OF 'CHRISTIAN ROSENCREUTZ'

The word 'Rosicrucian' is derived from the name 'Christian Rosencreutz' or 'Rose Cross'. The so-called 'Rosicrucian manifestos' are two short pamphlets or tracts, first published at Cassel in 1614 and 1615, the long titles of which can be abbreviated as the *Fama* and the *Confessio*.[1] The hero of the manifestos is a certain 'Father C.R.C.' or 'Christian Rosencreutz' who is said to have been the founder of an Order or Fraternity, now revived, and which the manifestos invite others to join. These manifestos aroused immense excitement, and a third publication, in 1616, increased the mystery. This was a strange alchemical romance, the German title of which translates as *The Chemical Wedding of Christian Rosencreutz*. The hero of *The Chemical Wedding* seems also connected with some Order which uses a red cross and red roses as symbols.

The author of *The Chemical Wedding* was certainly Johann Valentin Andreae. The manifestos are undoubtedly related to *The Chemical Wedding*, though they are probably not by Andreae but by some other person or persons unknown.

Who was this 'Christian Rose Cross' who first appears in these publications? Endless are the mystifications and legends which have been woven around this character and his Order. We are going to try to cut a way through to him by quite a new path. But let us begin this chapter with the easier question, 'Who was Johann Valentin Andreae?'

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[1] For the full titles, see Appendix, below, pp. 295–6.

Johann Valentin Andreae, born in 1586, was a native of Württemberg, the Lutheran state which closely adjoined the Palatinate. His grandfather was a distinguished Lutheran theologian sometimes called 'the Luther of Württemberg'. Intense interest in the contemporary religious situation was the main inspiration of his grandson, Johann Valentin, who also became a Lutheran pastor, but with a liberal interest in Calvinism. In spite of endless disasters, Johann Valentin was supported all his life by hopes of some far-reaching solution of the religious situation. All his activities, whether as a devout Lutheran pastor with socialist interests, or as the propagator of 'Rosicrucian' fantasies, were directed towards such a hope. Andreae was a writer of promise, whose imagination was influenced by the travelling English players. Concerning his early life and the influences on him we have authentic information, since he wrote an autobiography.[2]

From this we learn that in 1601, when he was fifteen, his widowed mother took him to Tübingen so that he might pursue his studies at that famous university of Württemberg. Whilst a student at Tübingen, so he tells us, he made his first juvenile efforts as an author, in about the years 1602 and 1603. These efforts included two comedies on the themes of 'Esther' and 'Hyacinth', which he states that he wrote 'in emulation of the English actors', and a work called *Chemical Wedding*, which he describes deprecatingly as a *ludibrium*, or a fiction, or a jest, of little worth.[3]

Judging by the *Chemical Wedding* by Andreae which is extant, the work published in 1616 with Christian Rosencreutz as its hero, this early version of the subject would have been a work of alchemical symbolism, using the marriage theme as a symbol of alchemical processes. It cannot have been identical with the published *Chemical Wedding* of 1616 which contains references to the Rosicrucian manifestos of 1614 and

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[2] Johann Valentin Andreae, *Vita ab ipso conscripta*, ed. F. H. Rheinwald, Berlin, 1849. The first publication of the manuscript of this work was an edition at Winterthur in 1799.

[3] Andreae, *Vita*, p. 10. Andreae's statement that he wrote plays in imitation of the English players is noted by E. K. Chambers, *Elizabethan Stage*, I, p. 344 n.

1615, to the Elector Palatine and his court at Heidelberg, to his wedding to the daughter of James I. The early version of the *Chemical Wedding*, which is not extant, must have been brought up to date for the publication of 1616. Nevertheless, the lost early version may have provided the core of the work.

We can make a very good guess as to what were the influences and events at Tübingen when Andreae was a student there which inspired these early works.

The reigning Duke of Württemberg was Frederick I, alchemist, occultist, and enthusiastic Anglophil, the ruling passion of whose life had been to establish an alliance with Queen Elizabeth and to obtain the Order of the Garter. He had several times visited England with these aims in view and seems to have been a conspicuous figure.[4] The Queen called him 'cousin Mumpellgart', which was his family name, and much discussion has centred round the problem of whether the cryptic references in Shakespeare's *Merry Wives of Windsor* to 'cosen garmombles' and to horses hired at the Garter Inn by retainers of a German duke, might have some reference to Frederick of Württemberg.[5] The Queen allowed his election to the Order of the Garter in 1597 but the actual ceremony of his investiture did not take place until November, 1603, when the Garter was conferred on him in his own capital city of Stuttgart by a special embassy from James I.

Thus James by this act in the very first year of his reign made a gesture towards continuing the Elizabethan alliance with the German Protestant powers, though in after years he was to deny the hopes thus raised. But in Württemberg in 1603 the reign of the new ruler of England seemed opening most auspiciously for German hopes and there was an outpouring of enthusiasm around the embassy come to confer the Garter on the Duke, and on the English actors who accompanied the embassy.

The Garter ceremony at Stuttgart and the festivities which accompanied it are described by E. Cellius in a Latin account published at

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[4] On Frederick of Württemberg and England, see W. B. Rye, *England as seen by Foreigners*, London, 1865, pp. 1 ff.; Victor von Klarwill, *Queen Elizabeth and Some Foreigners*, London, 1928, pp. 347 ff.

[5] See the introduction by H. C. Hart to *The Merry Wives of Windsor*, Arden edition, 1904, pp. xli–xlvi.

Stuttgart in 1605, part of which is quoted in English translation by Elias Ashmole in his history of the Order of the Garter.[6]

The processions in which the English Garter officials, bearing the insignia of the Order, took solemn part with the German dignitaries, made a brilliant impression. The Duke's appearance was most splendid, so covered with jewels that they cast forth 'a radiant mixture of divers colours'.[7] One of the English Garter officials was Robert Spenser, who is stated by Cellius to have been a relative of the poet.[8] The interesting point of this remark is that they had heard of Spenser, and perhaps of his *Faerie Queene*, at Stuttgart.

Thus magnificently clad, the Duke entered the church where, to the sound of solemn music, he was invested with the Order. After a sermon, the music was renewed, consisting of 'the Voices of two Youths clad in white garments, with wings like Angels, and standing opposite to one another'.[9]

When the company returned to the hall they partook of the Garter Feast, a banquet which lasted until early the next day. Cellius has some details about the Feast which are not quoted by Ashmole, including mentions of the part in the entertainment provided by 'English musicians, comedians, tragedians, and most skilful actors'. The English musicians gave a combined concert with the Württemberg musicians, and the English actors added to the hilarity of the banquet by presenting dramas. One of these was the 'History of Susanna', which they played 'with such art of histrionic action and with such dexterity' that they were greatly applauded and rewarded.[10]

On later days, the English were conducted to see some of the principal places in the Dukedom, including the University of Tübingen 'where they were entertained with Comedies, Musick and other delights'.

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[6] Erhardus Cellius, *Eques auratus Anglo-Wirtembergicus*, Tübingen, 1606; Elias Ashmole *The Institution, Laws and Ceremonies of the most noble Order of the Garter*, London, 1672.

[7] Ashmole, *Garter*, p. 412.

[8] Cellius, *Eques auratus*, p. 119. This point is not included in Ashmole's abbreviated translation from Cellius.

[9] Ashmole, *Garter*, p. 415.

[10] Cellius, *Eques auratus*, pp. 229–30. On the actors who accompanied the Garter embassy, see E. K. Chambers, *Elizabethan Stage*, II, pp. 270–1.

Surely the visit of the Garter embassy and its attendant actors must have been an immensely stimulating and exciting event for the imaginative young student at Tübingen, Johann Valentin Andreae? His *Chemical Wedding* of 1616 is full of brilliant impressions of rich ceremonial and feasts, of some Order, or Orders, and contains fascinating insets of dramatic performances. It becomes more understandable as an artistic product when seen as the result of early English influences on Andreae, both of drama and ceremonial, combining to inspire a new and original imaginative work of art.

The year after the Garter ceremony, in 1604, a very curious work was dedicated to the Duke of Württemberg. This was the *Naometria* by Simon Studion, the unpublished manuscript of which is in the Landesbibliothek at Stuttgart.[11] It is an apocalyptic-prophetic work of immense length, using involved numerology based on Biblical descriptions of the measurements of the Temple of Solomon and involved arguments about significant dates in Biblical and European history, leading up to prophecies about dates of future events. The writer is particularly interested in the dates in the life of Henry of Navarre, and the whole composition seems to reflect a secret alliance between Henry, now King of France, James I of Great Britain, and Frederick, Duke of Württemberg. This supposed alliance (of which I have not found evidence elsewhere) is very circumstantially described, and the manuscript even includes several pages of music which are to be sung to verses about the eternal friendship of the Lily (the King of France), the Lion (James of Great Britain), and the Nymph (the Duke of Württemberg).

According to the evidence of Simon Studion, it would therefore seem that there was a secret alliance in 1604 between James, Württemberg, and the King of France, perhaps a following up of the *rapprochement* with James through the Garter ceremony of the preceding year. We are still in the early part of James's reign during which he was still continuing the alliances of the previous reign and working in concert with Navarre, now King of France.

The *Naometria* is a curious specimen of that mania for prophecy, based on chronology, which was a characteristic obsession of those times. It contains, however, a very interesting and apparently factual account of something which is said to have taken place in 1586. According to the author of *Naometria*, there was a meeting at Luneburg on 17 July 1586, between 'some evangelical Princes and Electors' and representatives of the King of Navarre, the King of Denmark, and the Queen of England. The object of this meeting is said to have been to form an 'evangelical' league of defence against the Catholic League (then working up in France to prevent the accession of Henry of Navarre to the throne of France). This league was called a 'Confederatio Militiae Evangelicae'.[12]

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[11] *Württemberg Landesbibliothek*, Stuttgart; Cod. theol. 4° 23, 34. There is now a microfilm of this manuscript in the Warburg Institute.

Now, according to some early students of the Rosicrucian mystery, Simon Studion's *Naometria* and the 'Militia Evangelica' which it describes, is a basic source for the Rosicrucian movement.[13] A. E. Waite, who had examined the manuscript, believed that a crudely shaped rose design, with a cross in the centre, contained in the *Naometria*, is the first example of Rosicrucian rose and cross symbolism.[14] I cannot say that I am altogether convinced of the importance of this so-called rose, but the idea that the Rosicrucian movement was rooted in some kind of alliance of Protestant sympathizers, formed to counteract the Catholic League, is one which would accord well with the interpretations to be advanced in this book. The date 1586 for the formation of this 'Militia

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[12] The statement about the meeting at Luneburg in 1586 to form the 'Confederatio Militiae Evangelicae' is made on folio 35 of the dedication of *Naometria* to the Duke of Württemberg, with which the manuscript begins. The statement is repeated in almost the same words on folio 122 of the dedication, where it is added that the Duke of Württemberg had a position of no small importance 'among the Confederates'. Cf. A. E. Waite, *Brotherhood of the Rosy Cross*, London, 1924, pp. 639 ff.

It is not impossible that John Dee might have attended this Luneburg meeting; he was in Leipzig in May, 1586, see French, *John Dee*, p. 121.

[13] That Simon Studion's *Naometria* has an important bearing on the Rosicrucian movement is stated by J. G. Buhle, *Ueber den Ursprung . . . der Orden der Rosenkreuzer und Freyman*, Göttingen, 1804, p. 119. An earlier statement to the same effect is found in an account of Andreae in *Württembergisches Repertorium der Literatur*, ed. J. W. Petersen, 1782–3, III. De Quincey in his essay 'Rosicrucians and Freemasons', 1824, repeated from Buhle the statement about *Naometria* (T. De Quincey, *Collected Writings*, ed. D. Masson, Edinburgh, 1890, XIII, pp. 399–400). See also A. E. Waite, *Brotherhood of the Rosy Cross*, pp. 36 ff., 639 ff.; Will-Erich Peuckert, *Die Rosenkreutzen*, Jena, 1928, pp. 38–9.

[14] Waite, *Brotherhood*, p. 641.

Evangelica' would take one back to the reign of Queen Elizabeth, to the year of Leicester's intervention in the Netherlands, to the year of Philip Sidney's death, to the idea of the formation of a Protestant League which was so dear to Sidney and to John Casimir of the Palatinate.

The problems raised by Simon Studion and his *Naometria* are too complicated to be entered upon in detail here, but I would be inclined to agree that this Stuttgart manuscript certainly is of importance to students of the Rosicrucian mystery. What encourages one in this view is the fact that Johann Valentin Andreae undoubtedly knew the *Naometria* for he mentions it in his work *Turris Babel*,[15] published in 1619. Andreae is here interested, not in any past dates mentioned in the *Naometria*, but in its dates for future events, its prophecies. Simon Studion is very emphatic, in his repetitive way, that the year 1620 (remember that he is writing in 1604) will be highly significant for it will see the end of the reign of Antichrist in the downfall of the Pope and Mahomet. This collapse will be continued in following years and about the year 1623 the millennium will begin. Andreae is very obscure in what he says about the prophecies of *Naometria*, which he links with those of the Abbot Joachim, St Brigid, Lichtenberg, Paracelsus, Postel, and other *illuminati*. It is however possible that prophecies of this type may actually have influenced historical events, may have helped to decide the Elector Palatine and the enthusiasts behind him to make that rash decision to accept the Bohemian crown in the belief that the millennium was at hand.

The obscure movements glimpsed through the study of the Duke of Württemberg and the Garter and the mysteries of *Naometria* belong to the early years of the century when the Protestant Union was being formed in Germany and the Kings of France and England were hoped for as its supporters. In those earlier years, James I appeared sympathetic to these movements. The assassination of the King of France in 1610, on the eve of making some important intervention in Germany, shattered the hopes of the activists for a while and altered the balance of European affairs. James, however, appeared to be still continuing the old policies. In 1612 he joined the Union of Protestant Princes, the head of which was now the young Elector Palatine; in the same year he engaged his daughter Elizabeth to Frederick, and in 1613 the famous wedding took place, with its apparent promise of support by Great Britain for the head of the German Protestant Union, the Elector Palatine.

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[15] Johann Valentin Andreae, *Turris Babel sive Judiciorum de Fraternitate Rosaceae Crucis Chaos*, Strasburg, 1619, pp. 14–15.

Now at the time of the height of the alliance, before James I had begun his backing-out process from it, the energetic Christian of Anhalt began to work towards building up the Elector Palatine as the ideal head of the anti-Hapsburg forces in Europe. Earlier hoped-for leaders had disappeared; Henry of France had been assassinated; Henry, Prince of Wales, had died. The lot fell upon the young Elector Palatine.

Anhalt was generally held responsible for Frederick's unfortunate Bohemian adventure, and it was against Anhalt that propaganda after its disastrous failure was largely addressed.[16] He had many contacts in Bohemia and it would seem that it may have been through his persuasive efforts that the Bohemian rebels were influenced towards offering the crown to Frederick. The figure of Anhalt was an important, a dominating influence, in the years when the Bohemian adventure was working towards its climax and it is therefore essential to take into account the nature of this man's interests, and the nature of his connections in Bohemia.

Theologically speaking, Christian of Anhalt was an enthusiastic Calvinist, but like so many other German Protestant princes at this time he was deeply involved in mystical and Paracelsist movements. He was the patron of Oswald Croll, Cabalist, Paracelsist, and alchemist. And his Bohemian connections were of a similar character. He was a close friend of Peter Wok of Rosenberg,[17] or Rožmberk, a wealthy Bohemian noble with vast estates around Trebona in southern Bohemia, a liberal of the old Rudolphine school, and a patron of alchemy and the occult.

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[16] Papers seized at Heidelberg after the capture of the town in 1622 were published as purporting to show the dangerous character of Anhalt's activities. The publication of these so-called 'Anhalt Chancery' papers was intended to alienate the German Protestants from Frederick; see *Cambridge Modern History*, III, pp. 802–9; David Ogg, *Europe in the Seventeenth Century*, London, 1943 ed., pp. 126 ff.

[17] 'Since 1606 [Anhalt] had remained in continuous contact with Peter Wok of Rosenberg'; Claus-Peter Clasen, *The Palatinate in European History*, p. 23. Clasen thinks it probable that it was Anhalt who suggested to the Bohemians the choice of Frederick as King of Bohemia.

Anhalt's Bohemian contacts were of a kind to bring him within the sphere of a very remarkable current of influences from England which arose out of the visit to Bohemia of John Dee, and his associate, Edward Kelley. As is well known, Dee and Kelley were in Prague in 1583, when Dee tried to interest the Emperor Rudolph II in his farreaching imperialist mysticism and his vast range of studies. The nature of Dee's work is now better known through the recent book by Peter French. Dee, whose influence in England had been so profoundly important, who had been the teacher of Philip Sidney and his friends, had had the opportunity of forming a following in Bohemia, though we have, as yet, little means of studying this. The main centre for the Dee influences in Bohemia would have been Trebona, which he and Kelley had made their headquarters after the first visit to Prague.[18] Dee lived at Trebona, as the guest of Villem Rožmberk, until 1589, when he returned to England. Villem Rožmberk was the elder brother of the Peter who was Anhalt's friend and who inherited the Trebona estates on his brother's death.[19] Given the bent of Anhalt's mind and the nature of his interests, it is certain that the Dee influences would have reached him. Moreover, it is probable that the ideas and outlook originally emanating from Dee, the English and Elizabethan philosopher, were used by Anhalt in building up the Elector Palatine in Bohemia as one having marvellous resources of English influence behind him.

An influence from Dee had been spreading into Germany from Bohemia much earlier. According to the notes about Dee by Elias Ashmole in his *Theatrum Chemicum Britannicum* (1652), Dee's journey through Germany in 1589, on his return from Bohemia to England, was somewhat sensational. He passed near those territories which, twenty-five years later, were to be the scene of the outbreak of the Rosicrucian movement. The Landgrave of Hesse presented his compliments to Dee, who, in return, 'presented him with Twelve Hungarian

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[18] Peter French, *John Dee*, pp. 121 ff.

[19] Valuable new material on the Rožmberk family and their contacts with Dee will be made available in the forthcoming book by Robert Evans on the court of Rudolph II.

Horses, that he bought at Prague for his journey'.[20] Dee also made contact at this stage of his journey home with his disciple, Edward Dyer (who had been Philip Sidney's closest friend) who was going to Denmark as ambassador and who 'the yeare before had been at Trebona, and carried back letters from the Doctor (Dee) to Queen Elizabeth'.[21] Dee must have made a great impression in those parts, both as an immensely learned man and as someone at the centre of great affairs.

Ashmole states that on 27 June 1589, when at Bremen, Dee was visited by 'that famous Hermetique Philosopher, Dr Henricus Khunrath of Hamburgh'.[22] The influence of Dee is in fact apparent in Khunrath's extraordinary work, 'The Amphitheater of Eternal Wisdom' (Pl. 10b), published at Hanover in 1609.[23] Dee's 'monas' symbol, the complex sign which he expounded in his *Monas hieroglyphica* (Pl. 10a) (published in 1564 with a dedication to the Emperor Maximilian II) as expressive of his peculiar form of alchemical philosophy, can be seen in one of the illustrations in the 'Amphitheatre', and both Dee's *Monas* and his *Aphorisms* are mentioned in Khunrath's text.[24] Khunrath's 'Amphitheatre' forms a link between a philosophy influenced by Dee and the philosophy of the Rosicrucian manifestos. In Khunrath's work we meet with the characteristic phraseology of the manifestos, the everlasting emphasis on macrocosm and microcosm, the stress on Magia, Cabala, and Alchymia as in some way combining to form a religious philosophy which promises a new dawn for mankind.

The symbolic engravings in 'The Amphitheatre of Eternal Wisdom' are worth pondering over as a visual introduction to the imagery and the philosophy which we shall meet in the Rosicrucian manifestos. Except in the title, the word 'Amphitheatre' does not occur in the work, and one can only suppose that Khunrath may have had in mind in this title some thought of an occult memory system through which he was visually presenting his ideas. One engraving shows a great cave (Pl. 11),

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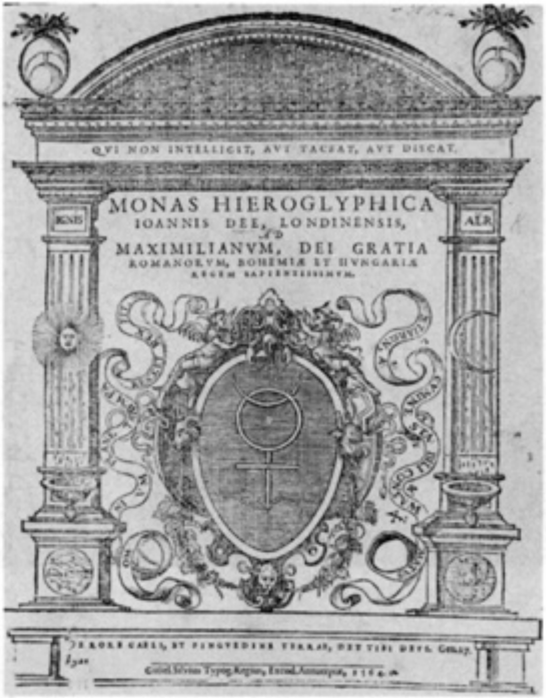
[20] Elias Ashmole, *Theatrum Chemicum Britannicum*, London, 1652 (facsimile reprint ed. Allen Debus, Johnson Reprint Corporation, 1967), pp. 482–3.

[21] *Ibid.*, p. 483.

[22] *Ibid.*

[23] H. Khunrath, *Amphitheatrum Sapientiae Aeternae*, Hanover, 1609. This was not the first edition.

[24] *Amphitheatrum*, p. 6.

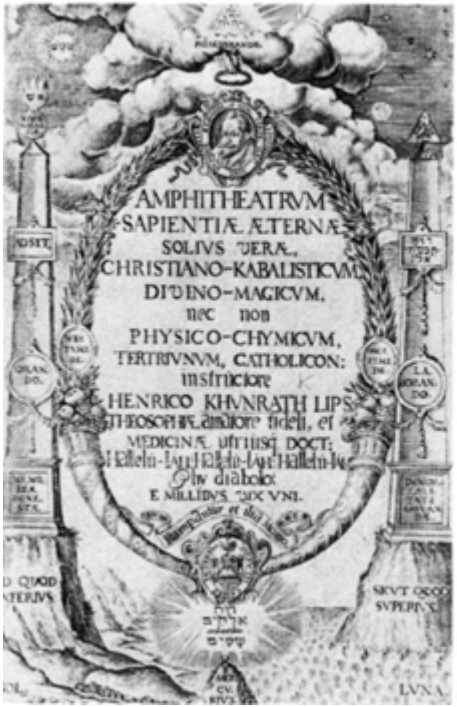


QVI NON INTELLIGIT, AVT TACEAT, AVT DISCAT.

MONAS HIEROGLYPHICA
IOANNIS DEE, LONDINENSIS,
AD
MAXIMILIANVM, DEI GRATIA
ROMANORVM, BOHEMIÆ ET HVNGARIÆ
REGEM SAPIENTISSIMVM.

DE RORE CAELI, ET PINGVEDINE TERRAE, DET TIBI DEVS. Genes. 27.

*Plate 10a* John Dee, *Monas hieroglyphica*



AMPHITHEATRVM
SAPIENTIÆ ÆTERNÆ
SOLIVS VERÆ,
CHRISTIANO-KABALISTICVM,
DIVINO-MAGICVM,
nec non
PHYSICO-CHYMICVM,
TERTRIVNVM, CATHOLICON:
instructore
HENRICO KHVNRATH LIPS:
THEOSOPHIÆ amatore fideli, et
MEDICINÆ utriusq; DOCT:
Halleluia-Halleluia-Halleluia:
Phy diabolo:
E MILLIBVS VIX VNI.

SICVT QVOD SVPERIVS
LVNA

*Plate 10b* H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

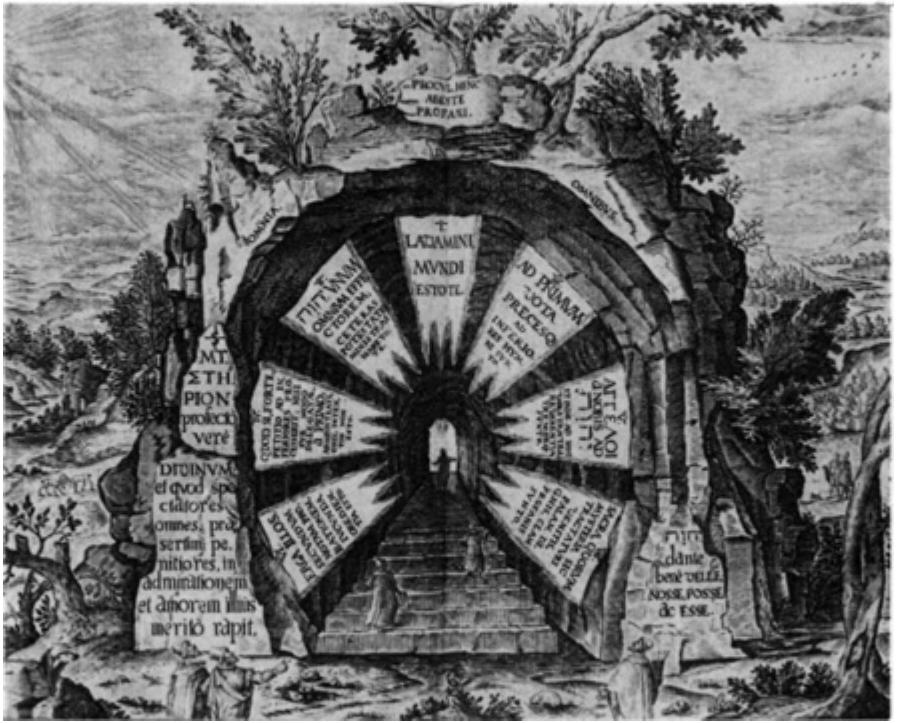

PROCUL HINC ABESTE PROFANI.
LAVAMINI MUNDI ESTOTE
AD PRIMUM VOTA PRECES
DIVINUM et quod spe ciatores omnes, præ sertim pe nitiores, in admirationem et amorem illius meritò rapit.
dante benè VELLE, NOSSE, POSSE de ESSE.

*Plate 11* The Cave of the Illuminati. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

with inscriptions on its walls, through which adepts of some spiritual experience are moving towards a light. This may well have suggested imagery in the Rosicrucian *Fama*. And the engraving of a religious alchemist (Pl. 12) is suggestive of the outlook, both of John Dee and of the Rosicrucian manifestos. On the left, a man in an attitude of intense worship kneels before an altar on which are Cabalistic and geometrical symbols. On the right is to be seen a great furnace with all the apparatus of the alchemist's work. In the centre, musical instruments are piled on a table. And the setting of the whole is in a hall drawn with all the expertise of the modern perspectivist, indicating knowledge of those mathematical arts which went with architecture in the Renaissance. This engraving is a visual expression of the kind of outlook which John Dee summed up in his *Monas hieroglyphica*, a combination of Cabalist, alchemical, and mathematical disciplines through which the adept believed that he could achieve both a profound insight into the nature and vision of a divine world beyond nature.

It could also serve as a visual expression of the leading themes of the Rosicrucian manifestos, Magia, Cabala, and Alchymia united in an intensely religious outlook which included a religious approach to all the sciences of number.

Should one therefore look for an influence of John Dee in the Rosicrucian manifestos? Yes, one should, and his influence is to be found in them without a shadow of doubt. I give now only a very brief statement about the discoveries which will be worked out more fully in later chapters.

The second Rosicrucian manifesto, the *Confessio* of 1615, has published with it a tract in Latin called 'A Brief Consideration of More Secret Philosophy'.[25] This 'Brief Consideration' is based on John Dee's *Monas hieroglyphica*, much of it being word for word quotation from the *Monas*. This discourse is indissolubly joined to the Rosicrucian manifesto which follows it, the *Confessio*. And the *Confessio* is indissolubly linked with the first manifesto, the *Fama* of 1614, the themes of which it repeats. Thus it becomes evident that the 'more secret philosophy'

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[25] See below, Appendix, p. 296, for the Latin title.

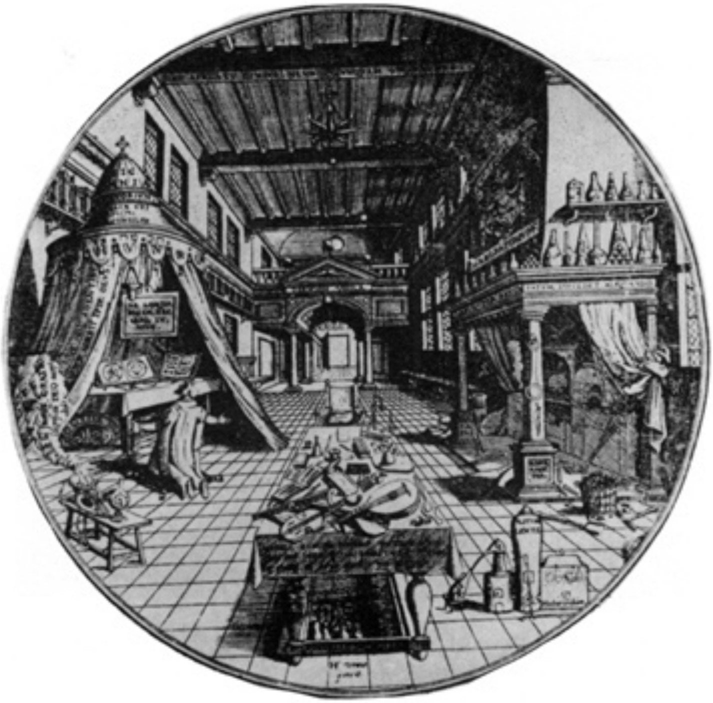

*Plate 12* The Cabalist-Alchemist. From H. Khunrath, *Amphitheatrum Sapientiae Aeternae*

behind the manifestos was the philosophy of John Dee, as summed up in his *Monas hieroglyphica*.[26]

Further, Johann Valentin Andreae's *Chemical Wedding* of 1616 in which he gave romantic allegorical expression to the themes of the manifestos, has Dee's 'monas' symbol on its title-page, and the symbol is repeated in the text (Pl. 19a), beside the poem with which the allegory opens.[27]

Thus there can be no doubt that we should see the movement behind the three Rosicrucian publications as a movement ultimately stemming from John Dee. The Dee influence could have come into Germany from England with the English connections of the Elector Palatine, and it could have spread from Bohemia where Dee had propagated his stirring mission in earlier years.

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[26] See below, pp. 63–5.

[27] See below, p. 86.

Why should these influences have been publicized in this strange way through their dissemination in the Rosicrucian publications? As a tentative answer to this question, about which later chapters will provide more evidence, it is suggested that the Rosicrucian publications belong to the movements around the Elector Palatine, the movements building him up towards the Bohemian adventure. The chief stirring spirit behind these movements was Christian of Anhalt, whose connections in Bohemia belonged right in the circles where the Dee influence would have been known and fostered.

The strangely exciting suggestion is that the Rosicrucian movement in Germany was the delayed result of Dee's mission in Bohemia over twenty years earlier, influences from which became associated with the Elector Palatine. As a Garter Knight, Frederick inherited the cult of English chivalry associated with the movement, and as head of the Protestant Union he represented the alliances which Anhalt was attempting to build up in Germany. From the politico-religious point of view, the Elector Palatine stepped into a situation prepared over previous years, and he had emerged as the politico-religious leader destined to solve the problems of the age. In the years 1614 to 1619—the years of the Rosicrucian furore set off by the manifestos—the Elector Palatine and his wife were reigning at Heidelberg, and Christian of Anhalt was working up towards the Bohemian adventure.

And that adventure was not merely a political anti-Hapsburg effort. It was the expression of a religious movement which had been gathering force for many years, fostered by secret influences moving in Europe, a movement towards solving religious problems along mystical lines suggested by Hermetic and Cabalist influences.

The strange mystical atmosphere in which Frederick and his wife were invested by enthusiasts can be realized from a German print published in 1613 (Pl. 13). Frederick and Elizabeth are suffused in rays descending from the Divine Name above their heads. This print may have been the first of those circulated in Germany on the subject of

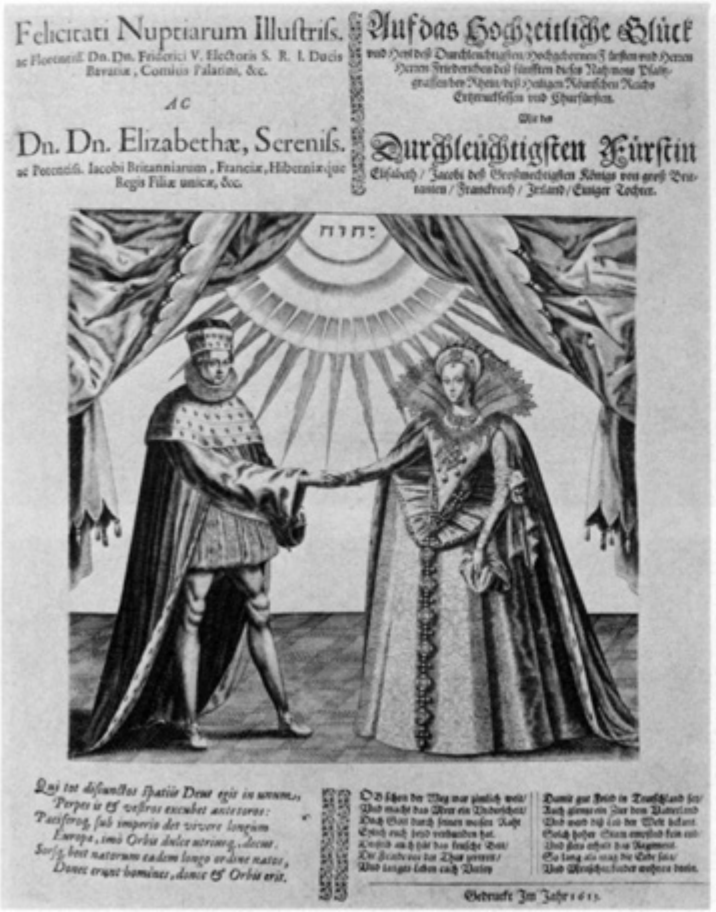
Felicitati Nuptiarum Illuſtriſſ.
ac Potentiſſ. Dn. Dn. Friderici V. Electoris S. R. I. Ducis Bavariæ, Comitis Palatini, &c.
AC
Dn. Dn. Elizabethæ, Sereniſſ.
ac Potentiſſ. Iacobi Britanniarum, Franciæ, Hiberniæque Regis Filiæ unicæ, &c.
Auf das Hochzeitliche Glück
Durchleuchtigſten Fürſtin
יהוה
Gedruckt Im Jahr 1613.

*Plate 13* The Marriage of the Elector Palatine and the Princess Elizabeth

Frederick and Elizabeth and was to be succeeded by many others. The history of Frederick in the prints affords a major line of evidence concerning his connection with contemporary movements, as will become apparent in the next chapter.

# 4

# THE ROSICRUCIAN MANIFESTOS

The *Fama* and the *Confessio* (the abridged titles by which we shall continue to refer to the two Rosicrucian manifestos) are printed in an English translation in the appendix to this book,[1] where the reader may study for himself their stirring announcements of a dawn of enlightenment, and the strange romance about 'Christian Rosencreutz' and his Brotherhood in which the announcements are wrapped up. The many problems concerning the manifestos cannot all be dealt with in this chapter but are distributed over this whole book. For example, the problem of why a long extract from an Italian work, translated into German, was printed with the *Fama* will be deferred until the discussion in a later chapter of the slant towards Italian liberals implicit in the German Rosicrucian movement.[2] A simplified bibliography of the manifestos will be found set out in the appendix, with an analysis of what other material was published with the *Fama* and the *Confessio*.[3] This is an important matter, for the readers of early editions of these documents, read with them other material which helped to explain their drift.

[1] See Appendix, below, pp. 294–322.

[2] See below, pp. 170–80.

[3] See Appendix, below, pp. 294–7.

Though the earliest known printed edition of the first Rosicrucian manifesto, the *Fama*, did not appear until 1614, the document had been circulating in manuscript before that date, for in 1612 a reply to it by a certain Adam Haselmayer was printed.[4] Haselmayer states that he had seen a manuscript of it in the Tyrol in 1610, and a manuscript of it is said to have been seen in Prague in 1613. Haselmayer's 'reply' is reprinted in the volume containing the first printed edition of the *Fama*. Haselmayer includes himself with the 'Christians of the Evangelical Churches', hails with enthusiasm the illuminated wisdom of the *Fama*, and makes some strongly anti-Jesuit remarks. He alludes to the widespread expectation of radical changes after the death of the Emperor Rudolph II, who died in 1612. This 'reply' of Haselmayer's at the end of the volume containing the first printed edition of the *Fama* connects with a preface at the beginning of the volume in which it is stated that the Jesuits had seized Haselmayer because of his favourable reply to the appeal of the *Fama* and had caused him to be put into irons on a galley. This preface suggests that the Rosicrucian manifesto is setting forth an alternative to the Jesuit Order, a brotherhood more truly based on the teaching of Jesus. Both the reply of Haselmayer and the preface about him are very obscure, and, as with so much Rosicrucian literature, one is not sure whether they are to be taken literally. However the general intention is clear, an intention of associating the first Rosicrucian manifesto with anti-Jesuit propaganda.

This point is also very clearly made in the full title of the volume containing the *Fama*, which may be translated as follows:[5]

> Universal and General Reformation of the whole wide world; together with the *Fama Fraternitatis* of the Laudable Fraternity of the Rosy Cross, written to all the Learned and Rulers of Europe; also a short reply sent by Herr Haselmayer, for which he was seized by the Jesuits and put in irons on a Galley. Now put forth in print and communicated to all true hearts. Printed at Cassel by Wilhelm Wessel, 1614.

This title covers all the contents of the volume which included an extract from an Italian writer about general reformation (to be discussed in a later chapter); the *Fama*; and Haselmayer's reply. Thus the reader of the first edition of the *Fama* read it in a context which made quite clear the anti-Jesuit trend of the manifesto, which is not so obvious from the *Fama* when studied by itself.

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[4] See Appendix, below, p. 294.

[5] For the German title, see Appendix, below, p. 295.

The *Fama* opens with a thrilling call to attention, that trumpet call which was to echo throughout Germany, reverberating thence through Europe. God has revealed to us in these latter days a more perfect knowledge, both of his Son, Jesus Christ, and of Nature. He has raised men endued with great wisdom who might renew all arts and reduce them all to perfection, so that man 'might understand his own nobleness, and why he is called Microcosmus, and how far his knowledge extendeth into Nature'.[6] If the learned were united they might now collect out of the Book of Nature a perfect method of all arts. But the spread of this new light and truth is impeded by those who will not leave their old courses, being tied to the restricting authority of Aristotle and Galen.

After the opening peroration, the reader is introduced to the mysterious Rosencreutz, founder of 'our Fraternity', who laboured long towards such a general reformation. Brother Rosencreutz, an 'illuminated man', had been a great traveller, particularly in the east where wise men are willing to communicate their knowledge. The same should be done in Germany today where there is no dearth of learned men, 'magicians, Cabalists, physicians, and philosophers', who ought to collaborate with one another. The traveller learned the 'Magia and Cabala' of the east, and knew how to use it to enhance his own faith and to enter into 'the harmony of the whole world, wonderfully impressed on all periods of time'.[7]

Brother R.C. next went to Spain in order to reveal there, and to the learned of Europe, what he had learned. He showed how 'the faults of the Church and the whole *Philosophia Moralis*' were to be amended. He prescribed new *axiomata* whereby all things might be restored, but he was laughed at. His hearers feared 'that their great name might be lessened if they should now again begin to learn, and acknowledge their many years' errors'. He was much disappointed, being ready to impart all his knowledge to the learned 'if they would but have undertaken to write the true and infallible *axiomata*, out of all faculties, sciences, arts, and whole nature'. If this were done, a society might be formed in Europe which would enrich rulers with its knowledge and give counsel to all. The world in these days was big with such commotions, and labouring to bring forth men who broke through the darkness. One such was 'Theophrastus' (Paracelsus), who was 'well-grounded in the aforesaid harmonia', though he was not 'of our Fraternity'.[8]

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[6] See Appendix, below, p. 297–8.

[7] See Appendix, below, p. 300.

Meanwhile Brother R.C. had returned to Germany, being aware of the alterations to come and the dangerous contentions. (According to the *Confessio*, Brother R.C. was born in 1378 and lived for 106 years; his life and work are therefore supposed to take place in the fourteenth and fifteenth centuries.) He built a house in which he mediated on his philosophy, spent much time in the study of mathematics, and made many instruments. He began to wish still more ardently for reformation and to organize helpers, beginning with three only. 'After this manner began the Fraternity of the Rosy Cross, first by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory.'[9]

The writer of the *Fama* then continues to recount the imaginary history of this imaginary Order,[10] which we here abridge, since the full story can be read in the appendix. The Order grew in numbers. They had a building as their centre, the House of the Holy Spirit. Their main business was attendance on the sick, but they also travelled much in order to gain, and to spread, knowledge. They observed six rules, the first of which was to have no other profession save that of healing the sick 'and that gratis'. They were not to wear any distinctive habit, but to follow the custom in dress of any country where they happened to be. They were to meet once a year at their House of the Holy Spirit.

The first of the Fraternity to die, died in England. Many other Brothers have succeeded the original Brothers, and the Fraternity has recently taken on a new significance through the finding of the vault in which Brother Rosencreutz is buried. The door into this vault was miraculously discovered, and it typifies the opening of a door in Europe which is greatly desired by many.

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[8] See Appendix, below, pp. 300–2.

[9] See Appendix, below, pp. 302.

[10] See Appendix, below, pp. 302 ff.

The description of this vault is a central feature of the Rosencreutz legend. The sun never shone in it, but it was lighted by an inner sun. There were geometrical figures on its walls and it contained many treasures, including some of the works of Paracelsus, wonderful bells, lamps, and 'artificial songs'. The Fraternity already possessed its 'Rota' and 'the Book M.'. The tomb of Rosencreutz was under the altar in the vault; inscribed on its walls were the names of Brethren.

The discovery of the vault is the signal for the general reformation; it is the dawn preceding a sunrise. 'We know . . . that there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should break forth Aurora, or some clearness or divine light, in the sky.'[11] The date at which the vault was discovered is indirectly indicated as 1604.

This very peculiar document, the *Fama Fraternitatis*, thus seems to recount, through the allegory of the vault, the discovery of a new, or rather new-old, philosophy, primarily alchemical and related to medicine and healing, but also concerned with number and geometry and with the production of mechanical marvels. It represents, not only an advancement of learning, but above all an illumination of a religious and spiritual nature. This new philosophy is about to be revealed to the world and will bring about a general reformation. The mythical agents of its spread are the R.C. Brothers. These are said to be reformed German Christians, devoutly evangelical. Their religious faith seems closely connected with their alchemical philosophy, which has nothing to do with 'ungodly and accursed gold making', for the riches which Father Rosencreutz offers are spiritual; 'he doth not rejoice that he can make gold but is glad that he seeth the Heavens open, and the angels of God ascending and descending, and his name written in the Book of Life.'[12]

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[11] See Appendix, below, p. 309–10.

[12] See Appendix, below, p. 311.

The intense excitement aroused by the *Fama* and its story of the Rosicrucian Order was still further increased in the following year by the publication of the second Rosicrucian manifesto, the *Confessio*, which continued to talk about the R.C. Brothers, their philosophy and their mission, and seemed to be intended as a continuation of the *Fama* to which it constantly referred.[13] It was published at the same place as the *Fama* and printed by the same printer. Unlike the *Fama*, which is in German as are all the other contents of the volume in which it is published, the first edition of the *Confessio* is in Latin, as is also the other discourse published with it. It would seem therefore that the *Confessio* volume was a continuation of the *Fama* volume, but addressed, in Latin, to a more learned audience, and having the intention of giving some interpretation of the romantic allegories of the first manifesto.

The Latin title of the publication which contains the first edition of the *Confessio* may be translated into English as follows:[14]

> A Brief Consideration of the more Secret Philosophy written by Philip à Gabella, a student of philosophy, now published for the first time together with the Confession of the R.C. Fraternity. Printed at Cassel by Wilhelm Wessel, printer to the Most Illustrious Prince, 1615.

(on the *verso* of the title-page)

> God give thee of the dew of heaven and of the fatness of the land. Genesis. 27.

Readers were evidently intended to study the *Consideratio brevis* before coming to the *Confessio*, and, as I have already indicated, the *Consideratio brevis* is based on John Dee's *Monas hieroglyphica*. Nothing is known of the identity of 'Philip à Gabella' (could this be a pseudonym referring to 'Cabala'?) but it is certain that he was a close student of Dee.

The clue to his source is given in the quotation on the *verso* of his title-page, which I have given in Biblical English above but which he, of course, gives in Latin: *De rore caeli et pinguedine terrae det tibi Deus*. This text is inscribed on the title-page of Dee's *Monas hieroglyphica* (Pl. 10a), on which the theme of the descending dew (*ros*) uniting heaven and earth is visually illustrated.

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[13] See Appendix, below, pp. 294–322.

[14] For the Latin title, see Appendix, below, p. 296.

The *Consideratio brevis* is not a reproduction of the whole of Dee's *Monas*, but it quotes verbally from the first thirteen theorems of the work, interspersed with other matter. These are the theorems in which Dee expounds the composition of his 'monas' sign, how it includes the symbols of all the planets, how it absorbs into itself the zodiacal sign, Aries, representing fire, and therefore alchemical processes, how the cross below the symbols for sun and moon represents the elements, and how different formations of the four lines of this cross can turn it into a sign for both three and four, both triangle and square, thus solving a great mystery.[15] The diagrams which 'Philip à Gabella' gives, some of which are not in Dee's *Monas*, can actually help to explain a little more clearly how Dee's mind worked on the component parts of his hieroglyph. Clearly it was the 'monas' itself which most interested 'Philip à Gabella', the mysterious sign and its parts, which could include all the heavens and the elements, the sacred figures of triangle, circle, and square, and the cross. Strangely enough, he never uses the word 'monas', and in passages where he is directly quoting from Dee on the 'monas hieroglyphica', he substitutes 'stella' for 'monas'. For 'Philip à Gabella' the monas becomes a star, and the 'monas hieroglyphica' a 'stella hieroglyphica'. This interpretation could, however, have a sanction from Dee's work, on the last page of which a woman holding a star seems to be intended as a figure summing up the whole work.

The *Consideratio brevis* concludes with a Latin prayer couched in a vein of intense piety and aspiration towards the eternal and infinite God, the One strength, the One perfection, in whom all things are One, who with his Son and the Holy Spirit is Three in One. The prayer is reminiscent of Dee's prayers and its presence at the end of a version of the *Monas* brings the *Consideratio brevis* very much within the Dee atmosphere of ardent piety combined with complex magico-scientific striving.

The prayer is signed 'Philemon R.C.', that is 'Philemon Rose Cross', and it is followed on the opposite page by the preface to the reader, signed 'Frater R.C.', of the second Rosicrucian manifesto, the *Confessio*, which follows immediately.

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[15] See C. H. Josten, 'A Translation of John Dee's "Monas Hieroglyphica"', *Ambix*, XII (1964), pp. 155–65.

That is to say, the Dee-inspired *Consideratio brevis*, and its prayer, seems absolutely assimilated to the Rosicrucian manifesto, as an integral part of it, as though explaining that the 'more secret philosophy' behind the Rosicrucian movement was the philosophy of John Dee, as expounded in his *Monas hieroglyphica*.

This may cause one to think again about the old theory, now generally discarded, which argued that the name 'Rosicrucian' was not derived from 'Rose' and 'Cross', but from *Ros* (dew) and *Crux*, having an alchemical meaning connected with dew as a (supposed) solvent of gold and with the cross as the equivalent of light.[16] Without attempting to penetrate these alchemical mysteries, it can be said that the discovery of the close association of Dee's *Monas* and its motto on the 'dew of heaven' with the Rosicrucian manifesto may now give some support to the *Ros* Cross theory.

We now pass on, as the original readers were intended to do, from scrutiny of the *Consideratio brevis*, noting its close dependence on Dee's *Monas hieroglyphica*, to the study of the Rosicrucian manifesto, the *Confessio*.

The address to the reader before the *Confessio* contains the striking statement: 'As we do now altogether freely and securely, and without hurt, call the Pope of Rome Antichrist, the which heretofore was held for a deadly sin, and men in all countries were put to death for it. So we know certainly that the time shall likewise come when that which we yet keep secret, we shall openly, freely, and with a loud voice publish and confess it before all the world.'[17]

The opening phrases of the *Confessio*[18] link it closely with the *Fama*. Whatever the reader may have heard concerning the Fraternity by the trumpet sound of the *Fama* is not to be either believed hastily or rejected, says the author of the *Confessio*. Jehova, seeing the world falling into decay, is hastening it again to its beginning. The Brothers have unfolded in their *Fama* the nature of their Order, and it is clear that it cannot be suspected of heresy. Concerning the reform of philosophy, the programme is the same as in the *Fama*. The learned of Europe are again urged to respond to the fraternal invitation of the Order and to co-operate with it in its efforts.

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[16] For an exposition of the theory that 'Rosicrucian' derives from *Ros* (dew) and *Crux*, see the note in James Crossley, *Diary and Correspondence of Dr. John Worthington*, Chetham Society, 1847, I, pp. 239–40 n. The theory is not accepted by R. F. Gould, *History of Freemasonry*, ed. H. Poole, 1951, II, p. 67.

[17] Quoted in Thomas Vaughan's translation. See *Fame and Confession*, ed. Pryce, p. 33.

[18] See Appendix, below, p. 318–19.

The *Confessio* is enthusiastic about the profound knowledge of Father R.C., whose meditations on all subjects invented since the creation, propagated by human skill, or through the service of angels or spirits, are so all-inclusive that if all other knowledge were lost it would be possible to rebuild from them alone the house of truth. Would it not be desirable to conquer hunger, poverty, disease, old age, to know all countries of the earth and their secrets, to read in one book all that is in all books? 'So to sing and play that instead of stony rocks you could draw pearls, instead of wild beasts, spirits.'

When the Trumpet of the Order shall sound with full voice these things which are now only whispered in enigmas will come forth and fill the world and the tyranny of the Pope will be overthrown. The world has seen many alterations since Father R.C. was born and many more are to come. But before the end, God will allow a great influx of truth, light, and grandeur, such as surrounded Adam in Paradise, to be poured forth on mankind. New stars have appeared in the constellations Serpentarius and Cygnus[19] which are signs of the coming of these things.

The second manifesto repeats the message of the first, though with even greater fervour and intensity. A powerful prophetic and apocalyptic note sounds through it, the end is at hand, new stars foretelling wonders have appeared, the great reformation is to be a millennium, a return to the state of Adam in Paradise.

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[19] The 'new stars' in the constellations Serpentarius and Cygnus which appeared in 1604 were discussed by Johannes Kepler who thought that religious and political changes were heralded by these stars. Kepler's *De Stella nova in pede Serpentarii; De Stella incognita Cygni* was printed at Prague in 1606 (reprinted Kepler, *Gesammelte Werke*, ed. M. Caspar, 1938, I, pp. 146 ff.).

John Donne was also deeply interested in these new stars; see C. M. Coffin, *John Donne and the New Philosophy*, Columbia University Press, 1937, pp. 123 ff.

These announcements aroused at the time a frenzied interest and many were the passionate efforts to reach the R.C. Brothers by letters, printed appeals, pamphlets.[20] A river of printed works takes its rise from these manifestos, responding to their invitation to get into touch with the writers and to co-operate in the work of the Order. But appeals would seem to have remained unanswered. The Brothers, if they existed, seemed invisible and impervious to entreaties to make themselves known. This mystery did not diminish interest in the fabulous Brothers, but, on the contrary, intensified it.

Of the various schools of thought about the Rosicrucian mystery, we can surely, today, dismiss the fundamentalists, the people who believe in the literal truth of the story of Christian Rosencreutz and his Brotherhood. Then there are the scoffers, the people who think that the whole thing was a hoax. The invisibility of the Brothers, their apparent refusal to give any sign of their existence to their disciples, naturally encourages this view.

The meditative reader of the manifestos is struck by the contrast between the serious tone of their religious and philosophical message and the fantastic character of the framework in which the message is presented. A religious movement using alchemy to intensify its evangelical piety, and including a large programme of research and reform in the sciences, is surely an interesting phenomenon. That the sciences are thought of in Renaissance Hermetic-Cabalist terms, as related to 'Magia' and 'Cabala', is natural for the period, and even the millenarianism—that the new dawn is thought of as a period of light and advance preceding the end of the world—is not inconsistent with advanced thinking at that time. Francis Bacon's Great Instauration of the sciences has a millenarian tinge, as Paolo Rossi has shown.[21] The story of Christian Rosencreutz and his R.C. Brothers and of the opening of the magic vault containing his tomb was not intended to be taken as literally true by the framers of the manifestos who were obviously drawing on legends of buried treasure, miraculously rediscovered, such as were particularly prevalent in the alchemical tradition. There is ample evidence in the texts themselves that the story was an allegory or fiction. The opening of the door of the vault symbolizes the opening of a door in Europe. The vault is lighted by an inner sun, suggesting that entry into it might represent an inner experience, like the cave through which the light shines in Khunrath's *Amphitheatrum Sapientiae* (Pl. 11).

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[20] See below, pp. 126 ff.

[21] Paolo Rossi, *Francis Bacon, From Magic to Science*, London, 1968, pp. 128 ff.

Yet many gullible readers at the time and since have taken the story literally. The most recent critical scholarship on the Rosicrucian mystery has emphasized that Johann Valentin Andreae himself described it as fictitious, or a comedy, or a 'joke'. Andreae was certainly behind the scenes of the whole movement to which he frequently refers in his numerous works (works other than his *Chemical Wedding* which ranks almost as a third Rosicrucian manifesto). The Latin word which Andreae uses most frequently when mentioning the Rosicrucian movement is *ludibrium*. Of the manifestos he uses expressions like 'the *ludibrium* of the vain *Fama*', or 'the *ludibrium* of the fictitious Rosicrucian Fraternity'. Paul Arnold translated *ludibrium* into French as 'une farce' and decided that Andreae himself has told us that the whole thing was a joke.[22] Charles Webster thinks that the phrases about the *ludibrium* are 'derisive terms'.[23]

It is true that by these terms Andreae was trying to disassociate himself from the Rosicrucian mystery, which, by the time he thus wrote of it, had become dangerous, yet I do not think that this is the whole explanation of his use of the term *ludibrium*. A *ludibrium* could be a play, a comic fiction, and—as will be discussed more fully in a later chapter—Andreae thought highly of the theatre as a moral and educative influence.[24] The theatricality of the Rosicrucian movement, as revealed in Andreae's comments and allusions, is one of the most fascinating aspects of the whole affair. I mention this here in advance in order to suggest that the *Fama* and the *Confessio* as a *ludibrium*, whatever that may mean (and we must keep our minds open about this until it has been more fully discussed) encourages the thought that, though the framers of the manifestos did not intend the story of Christian Rosencreutz to be taken as literally true, it might yet have been true in some other sense, might have been a divine comedy, or some allegorical presentation of a complex religious and philosophical movement having a direct bearing upon the times.

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[22] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1935, p. 50.

[23] Charles Webster, 'Macaria: Samuel Hartlib and the Great Reformation', *Acta Comeniana*, 26 (1970), p. 149.

[24] See below, pp. 181 ff.

We are in a stronger position than earlier enquirers for having some inkling of what the Rosicrucian manifestos might be about, for we know that a major influence on them was John Dee's *Monas hieroglyphica*. This was the 'more secret philosophy' behind them. The allegory of the opening of the vault and the revelation of the marvels it contained, would represent the release of a new influx of influences ultimately stemming mainly, though not entirely, from the influence of Dee—who had conducted a mission in the fifteen-eighties in a milieu known to Christian of Anhalt, who was the organizer of the movement for making Frederick, Elector Palatine, King of Bohemia. The manifestos represent, I believe, the mystical background behind this movement, an intensely religious, Hermetic, magical, alchemical reforming movement such as Dee had propagated in Bohemia. One must not overemphasize this aspect of the background of the manifestos, in which many other influences would also have played a part, but it is of paramount importance to take into account the Frederickian movement contemporary with the manifestos, and the fact that the Dee influence on them (of which there can be no doubt) fits in with the suggestion that they could belong in the atmosphere of that movement.

These hypotheses can be strikingly confirmed from other evidence. The enemies of the movement can supply us with most valuable information, and it is to the enemies that we now turn for guidance.

One of these enemies was Andreas Libavius, a well-known name in the history of early chemistry. Libavius was one of those 'chymists' who was influenced up to a point by the new teachings of Paracelsus in that he accepted the use of the new chemical remedies in medicine, advocated by Paracelsus, whilst adhering theoretically to the traditional Aristotelian and Galenist teachings and rejecting the Paracelsist mysticism.[25] Aristotle and Galen appear, honourably placed, on the title-page of Libavius's main work, the *Alchymia*, published at Frankfurt in 1596. The Rosicrucian manifestos attack Aristotle and Galen as characteristic of out-of-date rigidity of mind. Whether Libavius had felt himself personally indicated in this attack by enthusiastic Paracelsists on traditional teaching one cannot say, but certainly Libavius's critique of the Rosicrucian manifestos turns on antagonism to those 'chymists' who, like impious Paracelsus, differ little from magicians. He accuses the authors of the manifestos of not understanding serious, scientific alchemy, for which they substitute wild theorizing, and he intends his 'well-meaning observations' as instructions through which they are to realize their errors through being given a grounding in true scientific alchemy.

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[25] See J. R. Partington, *History of Chemistry*, London, 1961, II, pp. 244 ff. Libavius did not reject alchemy itself; see John Read, *Prelude to Chemistry*, London, 1936, pp. 213–21.

Libavius criticized the Rosicrucian *Fama* and *Confessio* in several works, the most important of which is called 'Well-meaning Observations on the *Fama* and *Confessio* of the Brotherhood of the Rosicrucians', published at Frankfurt in 1616.[26] Basing himself on the texts of the two manifestos, Libavius raises serious objections to them on scientific, political, and religious grounds. Libavius is strongly against theories of macro-microcosmic harmony, against 'Magia and Cabala', against Hermes Trismegistus (from whose supposed writings he makes many quotations), against Agrippa and Trithemius—in short he is against the Renaissance tradition as transmitted to the authors of the R.C. manifestos and in the spirit of which they interpret Paracelsus. Libavius regards all this as subversive of Aristotelian and Galenic tradition, as indeed it was, and he strongly criticizes the manifestos for departing from orthodoxy.

It is significant that in a work published years before, in 1594, Libavius had attacked Dee's *Monas hieroglyphica*, pointing out the Cabalist elements in it of which he disapproved.[27] He would thus certainly have been able to recognize the influence of Dee's *Monas* in the Rosicrucian manifestos, which would confirm him in his disapproval of them.

And it is also significant that Libavius frequently mentions Oswald

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[26] A. Libavius, *Wohlmeinendes Bedencken der Fama und Confession der Bruderschaft des Rosencreutzes*, Frankfurt, 1616. Other works, in Latin, by Libavius against the Rosicrucian manifestos are printed in *Appendix necessaria syntagmatis arcanorum chymicorum*, Frankfurt, 1615, reprinted Frankfurt, 1661 with a slightly different title. See Ian Macphail, *Alchemy and the Occult, A Catalogue of Books and Manuscripts from the Collection of Paul and Mary Mellon*, Yale, 1968, I, p. 71.

[27] A. Libavius, *Tractatus duo de physici*, Frankfurt, 1594, pp. 46, 71; cf. F. Secret, *Les Kabbalistes Chrétiens de la Renaissance*, Paris, 1964, p. 138.

Croll in his tracts against the Rosicrucians and seems to associate their doctrines with those of Croll, towards whom he is equally unfavourable. He quotes with disapproval Croll's preface to his *Basilica* near the beginning of his 'well-meaning observations'.

Oswald Croll, or Crollius, was a Paracelsist physician who, unlike Libavius, adopted, not only Paracelsist chemical remedies but also the whole background of Paracelsus's thought, like him rejecting Aristotle and Galen, and adhering enthusiastically to the mysticism, magic, and harmonic theories of Paracelsist teaching as a whole. Croll's *Basilica Chymica*, published at Frankfurt in 1609, constantly cites Hermes Trismegistus and Hermetic texts with reverence, and is imbued with respect for the great Renaissance Neoplatonists, such as Pico della Mirandola. Its theme is the magical harmonies of macrocosm and microcosm and its whole atmosphere is such as would have been highly congenial to the authors of the Rosicrucian manifestos. Another of Croll's works, published at Prague in 1608, expounds the Paracelsist correlation of great and little worlds through the doctrine of astral 'signatures'.[28]

In Libavius and Croll we thus have representatives of the 'chemist', or alchemist, who is traditionally Aristotelian and Galenist in his theory, contrasted with the extreme, mystical, Paracelsist alchemist. Libavius classes the Rosicrucian manifestos as belonging, with Croll, to an unorthodox school of alchemical thought.

Now, as I have mentioned before,[29] Oswald Croll was in touch with Christian of Anhalt as his physician. His *Basilica* is dedicated to Anhalt, with a privilege from the Emperor Rudolph II. And his *De signatura rerum* is dedicated to Peter Wok of Rožmberk, the Bohemian nobleman who was Anhalt's close ally and confederate and whose brother had been the Bohemian patron of John Dee. By associating the teachings of the Rosicrucian manifestos with those of Croll, Libavius might therefore be suggesting that the manifestos belonged in an atmosphere congenial to Anhalt, an atmosphere in which influences from John Dee mingled with those of Croll.

And Anhalt was, of course, the moving spirit behind the 'activist' tradition in German Protestantism, the tradition which had been looking for leaders throughout the early part of the century and which by now (by the time the Rosicrucian manifestos were actually printed) had fixed on Frederick V, Elector Palatine, as the leader destined to head the movement and to lead it to victory.

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[28] Oswald Croll, *De signaturis internis rerum*, Prague, 1608.

[29] See above, p. 40.

In addition to his criticisms of the thought of the Rosicrucian manifestos, Libavius also expresses disapproval of their politics, particularly when commenting on the passage in the *Fama* in which the authors say that they acknowledge the authority of the Empire but are expecting alterations in it which they will support with secret aid.[30]

> In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head, albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men . . . we shall help with secret aid this so good a cause, as God shall permit or hinder us . . .

Libavius sees in this passage an allusion to some 'Paracelsist Lion' who will ally himself with the Turk and seek to overthrow the 'Römische Reich' and substitute for it a world government based on magic spells.[31] He is, in fact, conflating this passage in the *Fama* with the prognostications of changes in the Empire in Haselmayer's 'reply', which was published with the *Fama* and in which the anti-Jesuit trend of the Paracelsist politics is made quite explicit.

By the time the manifestos were published, a Lion leader of the movements fostered by Anhalt had materialized, Frederick V, of the Palatinate, whose heraldic emblem, as all the world knew, was a lion.

Time and place agree that it is not only possible but probable that the Rosicrucian movement, by the time that it emerged into print, was connected with the Elector Palatine. It spreads during the years in which Frederick was reigning in the Palatinate and working up to his great Bohemian adventure. Its moving spirit, Andreae, is situated in Württemberg; the manifestos are published at Cassel. Württemberg and Hesse-Cassel were the two Protestant principalities neighbouring the Palatinate and deeply interested in what was going on there. The emotional and imaginative centre to which they were looking in these years was Heidelberg—Heidelberg with its magic gardens and its Lion prince.

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[30] See Appendix, below, p. 310.

[31] Libavius, *Wohlmeinendes Bedencken*, pp. 194–5, 205. Libavius associates the 'Paracelsist Lion' with the Turk through what he supposes to be the Mohammedan teachings imbibed by 'Christian Rosencreutz' at Damascus. The accusation of being allied with the Turk was made against Frederick and Anhalt; one of their allies was Bethlen Gabor, a converted Mohammedan.

There are other enemies, more bitter and ferocious than Libavius, who can now be brought forward to support this interpretation.

The satirical prints against Frederick which were circulated after his defeat show a great deal of knowledge of his movement, which they use to caricature it.[32] These caricatures evidently emanated from one source and were a carefully planned propaganda campaign, designed to discredit and ridicule the defeated ex-King of Bohemia. Samples of these caricatures have already been reproduced in this book, one of Frederick and Elizabeth in a garden leading to Hell (Pl. 7b), others showing Frederick with one garterless leg (Pl. 9), playing on the theme of his loss of a Garter. Other caricatures use animal themes, following a medieval tradition of political animal-imagery, and dwelling on the fortunes of the Hapsburg Eagle and the Palatine Lion, for example, a wheel with the triumphant Hapsburg Eagle at the top and the defeated Palatine Lion at the bottom, the wheel representing the 'Römisches Reich' which has turned to reinstate the Hapsburg Eagle and to drive the Palatine Lion out of Bohemia (Pl. 14a). In his introduction to his collection of reproductions of some of these satires, E. A. Beller emphasizes that the Eagle is always the Emperor Ferdinand and the Lion, Frederick of the Palatinate, the moral being always the failure of the latter's impious attempt to interfere with the Empire. Some of these satires reply, in a very instructive way, to themes in the Rosicrucian manifestos.

The *Fama*, the manifesto which foretells great changes in the Empire, ends with the words 'under the shadow of thy wings, Jehova'. The

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[32] Publications containing reproductions of the caricatures are E. A. Beller, *Caricatures of the 'Winter King' of Bohemia*, Oxford, 1928; E. A. Beller, *Propaganda in Germany during the Thirty Years War*, Princeton, 1940; H. Wascher, *Das deutsche illustrierte Flugblatt*, Dresden, 1955; Mirjam Bohatcova, *Irrgarten der Schicksale; Emblematdrucke vom Anfang des Dreissig-Jährigen Krieges*, Prague, 1966.

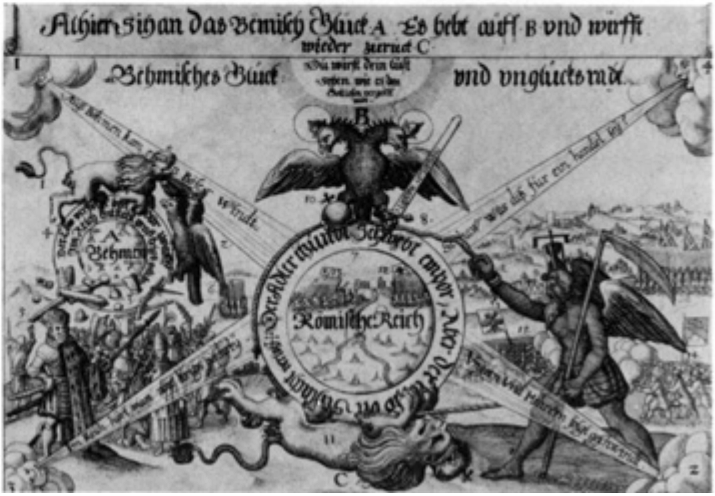
Alhier sihan das Bemisch Glück A Es hebt auff B vnd wirfft wieder zurück C
Behmisches Glück
vnd vnglücks radt
B
Behmen
A
Romische Reich
C

*Plate 14a* The Hapsburg Eagle and the Palatine Lion on the turning wheel of Fortune

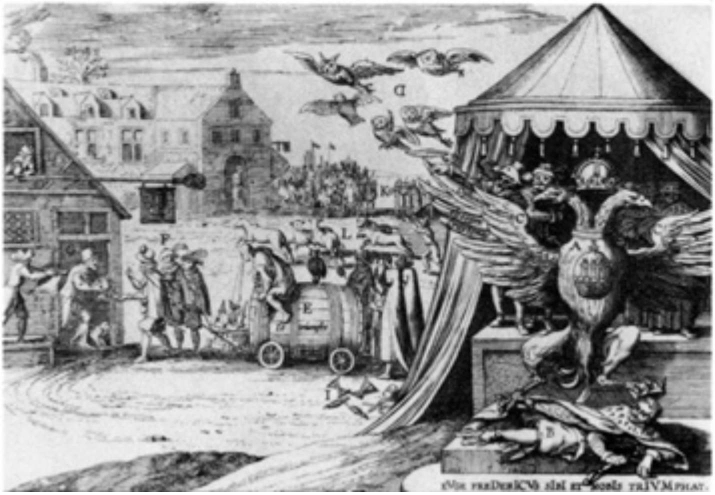
D
E
A
B
TRIVMPHAT.

*Plate 14b* The Hapsburg Eagle triumphing over the fallen Frederick

words are quoted in Latin at the end of the German text—*sub umbra alarum tuarum, Jehova*.[33] It is a quotation of the prayer for protection which occurs several times in this form in the Psalms. 'Keep me as the apple of the eye, hide me under the shadow of thy wings' (17, viii). Or, 'Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee; yea, in the shadow of thy wings will I make my refuge until these calamities be overpast' (57, i). Coming at the end of the *Fama*, the Latin words of this prayerful ejaculation emphasize the religious character of the theme of the manifestos. The words are like a seal at the end of the document.

This motto from the *Fama* can be seen expressed visually in some Rosicrucian publications, for example on the title-page of the *Speculum Sophicum Rhodo—Stauroticum* of 1618, at the top of which are the wings, enclosing the Name of God in Hebrew, surrounded by rays, and above, a scroll with the motto *sub umbra alarum tuarum* (Pl. 15b).

The Rosicrucian motto is replied to in one of the satirical prints against Frederick the theme of which is the Triumphant Eagle ('Triumphirender Adler') (Pl. 15a). Triumphantly perched on the top of a column, the Hapsburg Eagle spreads wide its wings, whilst a discomfited Lion lies prostrate on the ground. The Eagle has taken the place of Jehova, for the Name of God appears above it and pours divine rays upon it. A modification of the words of the Rosicrucian motto drives home the lesson of this fierce propaganda: SUB UMBRA ALARUM MEARUM FLOREBIT REGNUM BOHEMIAE 'Under the shadow of my wings the kingdom of Bohemia will flourish'.

On the left are terrified and discomfited supporters of Frederick, amongst whom is 'Anhalt', gazing through a telescope at the Triumphant Eagle.

This print can be used as evidence that the Rosicrucian manifesto called the *Fama* carried with it politico-religious allusions to the aims of Frederick and his supporters, particularly Anhalt, and that the Rosicrucian manifestos and movement belonged in the context of the Frederickian movement to transfer Bohemia from the Hapsburg Eagle to the Palatinate Lion. The sharp eyes of the Eagle had seen in the *Fama* the allusion which Libavius had also detected, years before.

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[33] See Appendix, below, p. 312.

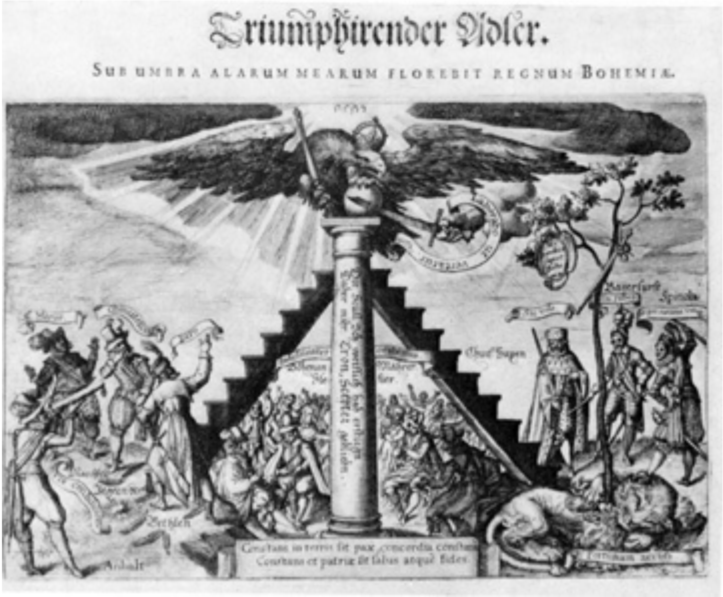
Triumphirender Adler.
SUB UMBRA ALARUM MEARUM FLOREBIT REGNUM BOHEMIÆ.
Bethlen
Anhalt
Constans in terris sit pax, concordia constans
Constans et patriæ sit salus atque fides.

*Plate 15a* Under the wings of the Triumphant Hapsburg Eagle

In another of these anti-Frederick satires (Pl. 14b), the Hapsburg Eagle is triumphing over the prostrate figure of Frederick and removing from his head the crown of Bohemia. Supporters are putting new feathers into the Eagle's wings, which are labelled with the names of Palatinate towns, Oppenheim and so on. This scene may be a reply to the words in the *Confessio*, the second Rosicrucian manifesto, about 'some eagle's feathers' being 'yet in our way' and 'hindering our purpose'.[34] Here, instead of the Eagle losing feathers through the action of Frederick, feathers taken from the vanquished Palatinate are being added to its wings.

Still more important as evidence that his enemies regarded Frederick as being associated with the Rosicrucian movement is the strange print which shows Frederick standing on a capital Y (Pl. 16), the allusions in

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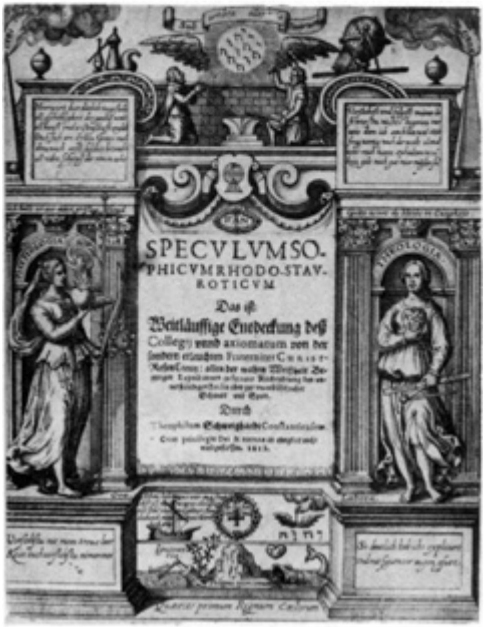
[34] See Appendix, below, p. 319.

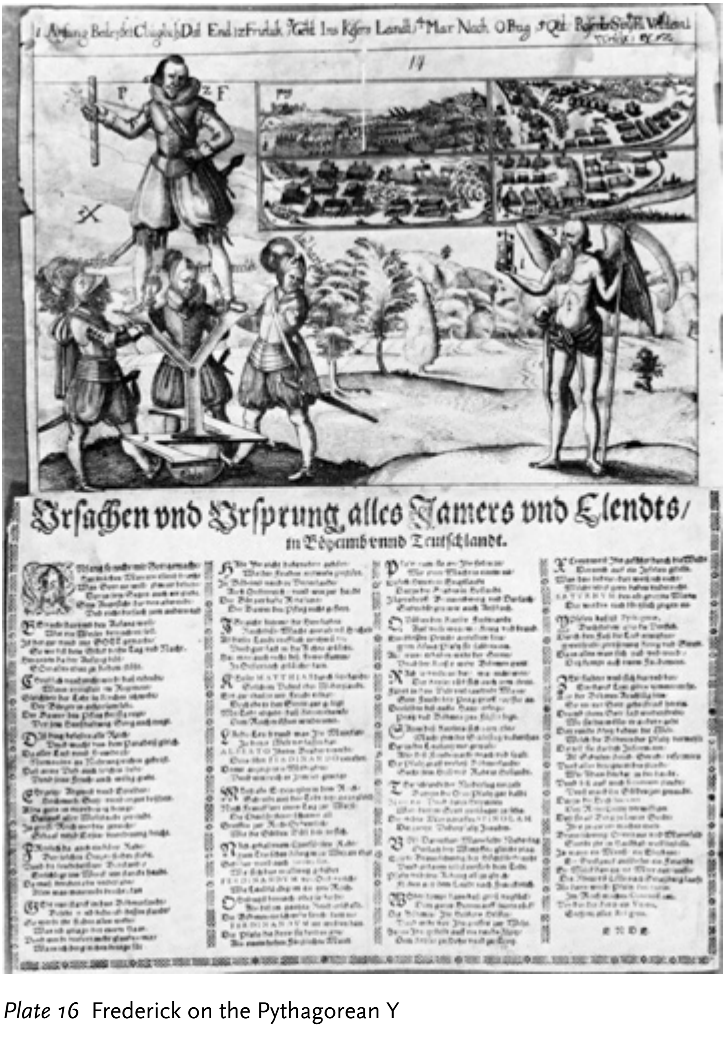


SPECVLVMSO-
PHICVMRHODO-STAV-
ROTICVM
Das iſt
Weitläuffige Entdeckung deß
Collegij vnnd axiomatum von der

Durch

*Plate 15b* Under Jehova's Wings. From Theophilus Schweighardt, *Speculum Sophicum Rhodo-Stauroticum*

which are explained in the verses below it. The Y stands for the Pythagorean Y, emblematic of choice between two ways, one, the vicious way, leading to ruin, the other representing virtuous choice. Frederick, argues this satire, chose the wrong way which led him to disaster. Inset in the background are pictures of battles which Frederick lost, beginning, on the left, with the Battle of the White Mountain, outside Prague. The Y rests on a Z which rests on a round ball precariously held in position by three of Frederick's supporters, one of these being Christian of Brunswick, shown with only one arm (he had recently lost an arm in battle). Brunswick was noted for his chivalrous attachment to Elizabeth Stuart, ex-Queen of Bohemia, and was a tremendous fighter on Frederick's side. On the right stands Saturn, with scythe and hour-glass.



Vrſachen vnd Vrſprung alles Jamers vnd Elendts/
in Böheimb vnnd Teutſchlandt.

*Plate 16* Frederick on the Pythagorean Y

The text below tells the whole story of Frederick's attempt to wrest the Bohemian crown from Ferdinand and its failure. Towards the end, these verses speak of a 'high society of the Rosicrucians' which they associate with Frederick's enterprise. These words are led up to by an account of a world reformation which the Bohemians had associated with the Elector Palatine. The relevant passage is as follows in E. A. Beller's English translation of the text:[35]

> The round wooden ball (the ball under the Y) represents the world
> To which the Bohemians married the Palatine,
> They expected to teach the world,
> And to reform all schools, churches, and law courts,
> And to bring everything to the state
> In which Adam found it,
> And even to my state, Saturn's,
> And this was called the golden time.
> To that end the high society of the Rosicrucians
> Wish to turn all the mountains into gold for their own good.

Here is the general reformation of the world announced in the Rosicrucian manifestos described as a world reformation which the Bohemians expected to achieve through the Elector Palatine. Whilst involving definite reforms in education, church, and law, this general reformation has millenarian overtones; it will bring the world back to the state in which Adam found it, which was also Saturn's golden age. So, in the *Confessio*, the second Rosicrucian manifesto, the general reformation is said to presage 'a great influx of truth and light' such as surrounded Adam in Paradise, and which God will allow before the end of the world. And, in the verses of the print, this millennium, this return to the golden age of Adam and Saturn, is said to be assisted by 'the high society of the Rosicrucians' who wish to turn all the mountains into gold. The satire here associates the whole movement with a 'Rosicrucian' type of alchemy, for the gold referred to is not the material gold of alchemical transmutation but the spiritual gold of a golden age and a return to Adamic innocence.

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[35] Beller, *Caricatures*, p. 62.

The enemies who composed this satirical print and its accompanying verses have given invaluable evidence as to the politico-religious aspect of the message contained in the Rosicrucian manifestos. It was an apocalyptic message of universal reformation leading to a millennium and associated with movements around the Elector Palatine which were eventually to lead to the Bohemian enterprise. The Bohemians who 'married the Palatine' to the world, expected world reformation to be the result. The verses speak later, with contemptuous satire, of the wild aims of 'the Palatine's politics':[36]

> When a mouse gives birth to an elephant,
> And a cuckoo to a pheasant,
> When a gnat draws off the whole sea,
> And the Rhine runs from Cologne to Strasburg,
> Then the Palatine's politics
> Will bring concord to the Empire,
> And union to the Church
> And will strengthen all religion.

From the enemy satire we learn of the vast scope of the 'Palatine's politics' as a religious movement for reforming church and empire. His short-lived attempt to challenge the Hapsburg domination in Bohemia had wide historical and European perspectives behind it. The framers of these caricatures were extremely well informed as to the ideas behind the Frederickian movement; they knew of its connection with the Rosicrucian movement; and they also doubtless knew of the connection of the latter with the ideas of John Dec. The *Monas hieroglyphica*, the influence of which we have traced behind the Rosicrucian manifestos, opens with a diagram of the Pythagorean Y, and applies this to two possible ways which a ruler may take, one the broad way of 'tyrants', the other the straight and narrow way of the 'adepti' or inspired mystics. Was this perhaps a reason for showing the defeated Frederick on a Y, to underline the failure of a movement emanating from Dee's influence in Bohemia?

The satirical and contemptuous account of Frederick's movement and its aims given by this caricature-print disseminated by his enemies, if divested of the satirical tone and read in a positive sense, gives an impression of Frederick as a religious and reforming leader which fits in well with the visionary and reforming tone of the Rosicrucian manifestos.

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[36] *Ibid.*

# 5

# THE CHEMICAL WEDDING OF CHRISTIAN ROSENCREUTZ

In the years before the war, Heidelberg castle, the abode of the Palatine Lion and his royal mate, must have been an object of intense romantic sentiment and religious excitement, or of intense hatred and disapproval. Whatever the point of view, Heidelberg could not be ignored. The improvements made by De Caus in the enlargement and modernizing of the building, the marvels of his mechanical statues, water-organs, and other wonders of modern magico-science, were in themselves enough to excite amazement. And the occupants of the castle were remarkable. Elizabeth Stuart had a powerful and noticeable personality (her grandmother, let us not forget, was Mary Queen of Scots). Observers seem to have been struck by the affectionate relations between her and her husband. It was a very different court from the other courts of Germany, and the life lived in it may have seemed as romantically novel as the fantastic décor in which it was framed. Gazing at Merian's engraving of Heidelberg castle and gardens, one wonders again what can have been the influence in Germany of the marriage of the Thames and the Rhine, of that royal wedding which had been celebrated with so much splendour at the Jacobean court.

Other views of Heidelberg can be seen in emblems, here reproduced for the first time. They come from a little book of 'Ethico-Political'

Emblems by Julius Gulielmus Zincgreff (Pl. 17), published by Johann Theodore De Bry with engravings by Matthieu Merian in 1619,[1] and dedicated to the Elector Palatine. We shall return later to examine more fully this book of emblems. Here we are looking only at the views of Heidelberg castle in them, which are authentic since they are engraved by Matthieu Merian who was the engraver of the great panorama of the castle and gardens in the *Hortus Palatinus*, and so was very familiar with this subject.

The first emblem in the book (Pl. 18a) shows a view of Heidelberg castle; on the left is the town, with the spire of the Church of the Holy Spirit. In the foreground is a lion, 'watching while he sleeps' as the French verses under the emblem explain. He is the Prince (the Elector Palatine) watching over the safety of his subjects. Other emblems (Pl. 18b) show warlike Palatine lions with the castle in the background; these views give a very good idea of the 'English wing' with its many windows. Another more distant view of castle and town has in the foreground a lion holding a book, with the motto *Semper Apertus* (Pl. 18c).

It will soon become apparent why these views of Heidelberg castle with its Lion owner are a useful introduction to this chapter.

*The Chemical Wedding of Christian Rosencreutz* is the English translation of the title of the remarkable German romance, or novel, or fantasy, published at Strasburg in 1616.[2] It is the third item in the series which launched the Rosicrucian furore. The series came out annually for three years, the *Fama* in 1614, the *Confessio* in 1615, the *Wedding* in 1616, each adding to the mounting excitement about the Rosicrucian mystery. And the historical clue which we have found to the *Fama* and the

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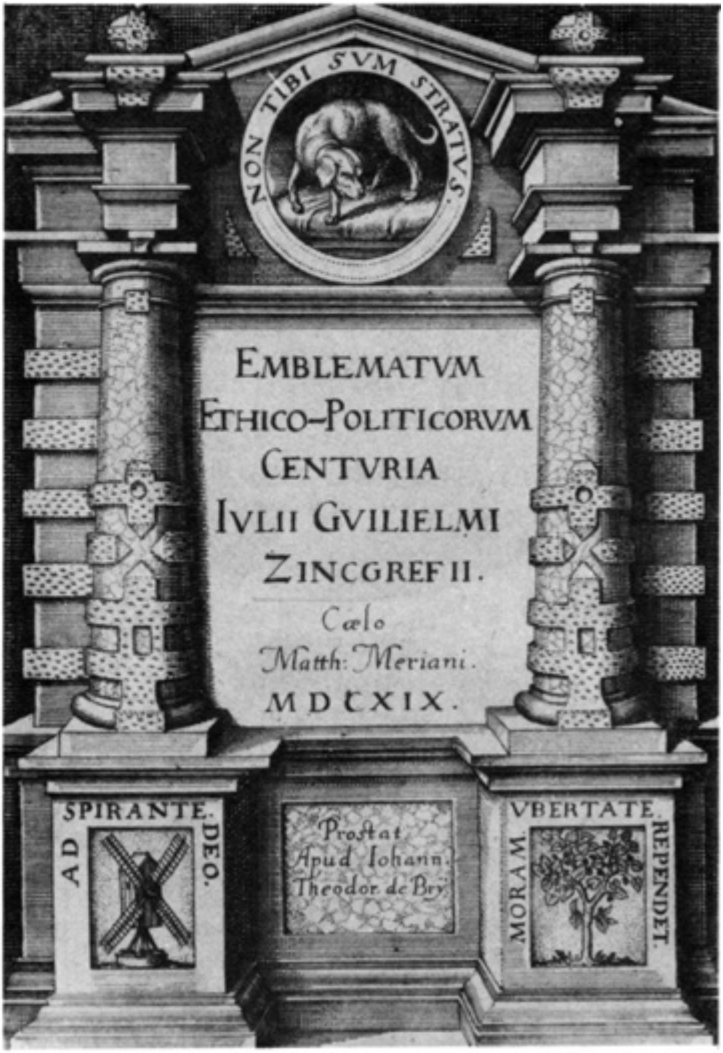
[1] 'A Hundred Ethico-Political Emblems by Julius Gulielmus Zincgreff, engraved by Matthieu Merian', 1619, published by Johann Theodore De Bry (*Emblematum Ethico-Politicorum Centuria Iulii Gulielmi Zincgrefii, Caelo Matth. Meriani, MDCXIX, Apud Iohann Theodor de Bry*). On this book of emblems, see further, below, pp. 98–9.

[2] *Chymische Hochzeit Christiani Rosencreutz. Anno* 1459, Strasburg, 1616 (Lazarus Zetzner). There is no name of author in the book which is supposed to be by 'Christian Rosencreutz' himself. The German text was republished at Berlin, 1913, edited by F. Maack. An English translation by Ezechiel Foxcroft was published in 1690, with the title: *The Hermetic Romance, or The Chymical Wedding, written in High Dutch by* C.R., translated E. Foxcroft, London, 1690. Foxcroft's translation is reprinted in A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 99 ff; and in *A Christian Rosenkreutz Anthology*, ed. Paul M. Allen, Rudolf Steiner Publications, New York, 1968, pp. 67 ff.



NON TIBI SVM STRATVS.

EMBLEMATVM
ETHICO-POLITICORVM
CENTVRIA
IVLII GVILIELMI
ZINCGREFII.

Cælo
Matth: Meriani.
MDCXIX.

AD SPIRANTE DEO.

Proſtat
Apud Iohann.
Theodor. de Bry.

MORAM VBERTATE REPENDET.

*Plate 17* Julius Guglielmus Zincgreff, *Emblematum Ethico-Politicorum Centuria*

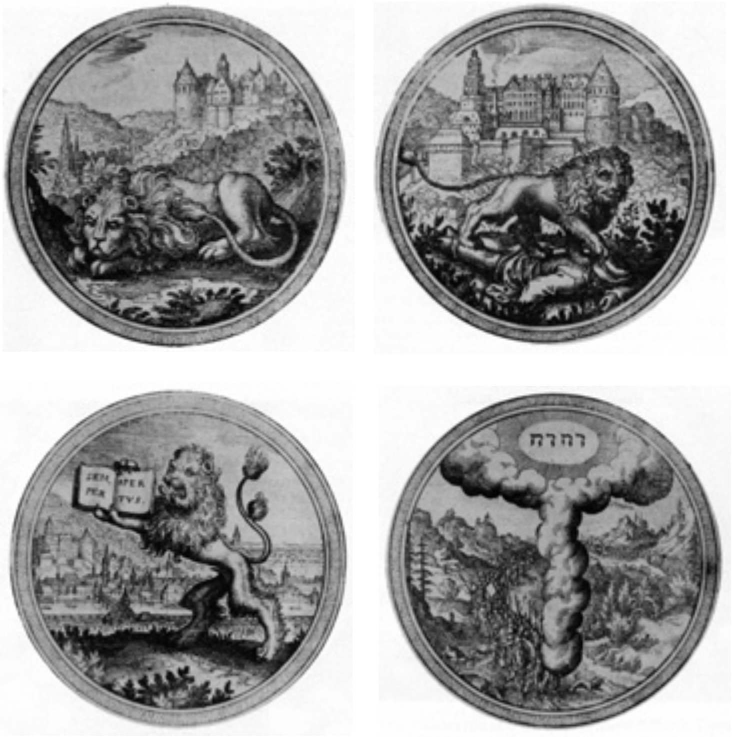


*Plate 18a, 18b, 18c* The Palatine Lion guarding Heidelberg Castle
*Plate 18d* The Pillar of Cloud leading the Israelites. From Zincgreff, *Emblematum Ethico-Politicorum Centuria*

*Confessio* can also help towards the unravelling of the *Wedding*, which is a romance about a husband and wife who dwell in a wondrous castle full of marvels and of images of Lions, but is at the same time an allegory of alchemical processes interpreted symbolically as an experience of the mystic marriage of the soul—an experience which is undergone by Christian Rosencreutz through the visions conveyed to him in the castle, through theatrical performances, through ceremonies of initiation into orders of chivalry, through the society of the court in the castle.

The narrative is divided into Seven Days, like the Book of Genesis. The First Day opens with the author preparing himself on Easter Eve for his Easter Communion. Sitting at a table, he conversed with his Creator in humble prayer and considered many great mysteries 'whereof the Father of Lights had shown me not a few'. Suddenly a fearful tempest arose, and in the midst of it appeared a glorious vision whose garments were sky-coloured, bespangled with stars. In her right hand she bore a golden trumpet whereon a Name was engraved which the narrator (Christian Rosencreutz) could read but dared not reveal. In her left hand she had a bundle of letters in all languages which she was to carry into all countries. Her large wings were covered with eyes, and as she mounted aloft she gave a mighty blast on her trumpet.

This figure has attributes of the conventional allegorical figure of Fame, with a trumpet and with wings covered with eyes.[3] She thus connects with the trumpet sounds of the first Rosicrucian manifesto, the *Fama*.

When Rosencreutz opened the letter which the vision with the trumpet had given him, he found that it contained verses beginning:

> This day, this day, this, this,
> The Royal Wedding is.
> Art thou thereto by birth inclined,
> And unto joy of God design'd?
> Then may'st thou to the mountain tend
> Whereon three stately Temples stand,
> And there see all from end to end.

In the margin beside the poem there is a symbol (Pl. 19a); below it are the words 'Sponsus' and 'Sponsa', the bridegroom and the bride. The same symbol, reversed, also appears on the title-page of the book.

This symbol is a roughly drawn version of John Dee's 'monas hieroglyphica', as C. H. Josten has noticed.[4] Its appearance here brings the

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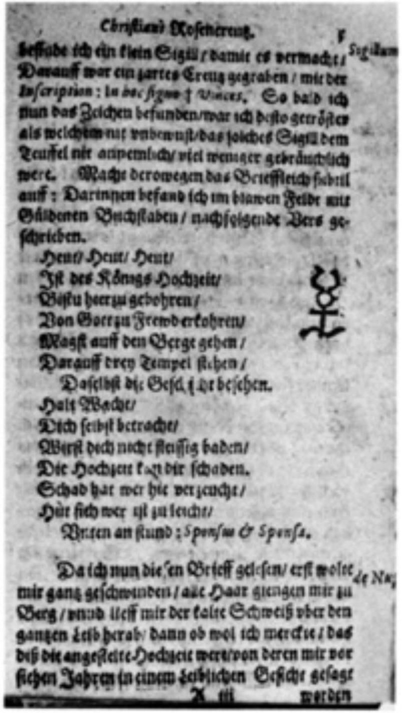
[3] See Cesare Ripa, *Iconologia*, ed. Rome, 1603, pp. 142 ff.

[4] See C. H. Josten, 'A Translation of John Dee's "Monas Hieroglyphica" with an introduction', *Ambix*, XII (1964), p. 98. In Foxcroft's English translation of the *Wedding*, a representation of Dee's sign is shown in the margin beside the poem (Pl. 19b).



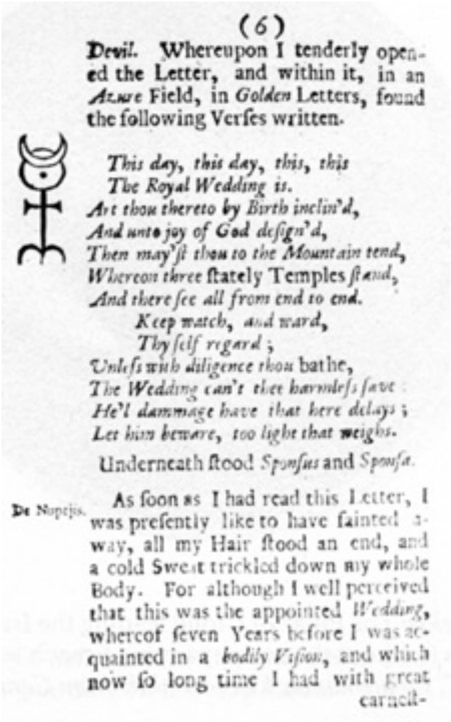
Chriſtiani Roſencreutz. 5

befande ich ein klein Sigill / damit es vermacht / Darauff war ein zartes Creutz gegraben / mit der *Inſcription*: *In hoc ſigno † vinces.* So bald ich nun das Zeichen befunden / war ich deſto getröſter als welchem nit unbewuſt / das ſolches Sigill dem Teuffel nit annemlich / viel weniger gebräuchlich were. Mache derowegen das Brieffleich ſubtil auff: Darinnen befand ich im blawen Felde mit Güldenen Buchſtaben / nachfolgende Vers geſchrieben. *Sigillum*

Heut / Heut / Heut /
Iſt des Königs Hochzeit /
Biſtu hierzu gebohren /
Von Gott zur Frewd erkohren /
Magſt auff den Berge gehen /
Darauff drey Tempel ſtehen /
Daſelbſt die Geſchicht beſehen.
Halt Wacht /
Dich ſelbſt betracht /
Wirſt dich nicht fleiſſig baden /
Die Hochzeit kan dir ſchaden.
Schad hat wer hie verzeucht /
Hüt ſich wer iſt zu leicht /
Unten an ſtund: *Sponſus & Sponſa.*

Da ich nun dieſen Brieff geleſen / erſt wolte mir gantz geſchwinden / alle Haar giengen mir zu Berg / unnd lieff mir der kalte Schweiß uber den gantzen Leib herab / dann ob wol ich mercke / das diß die angeſtelte Hochzeit were / von deren mir vor ſieben Jahren in einem Leiblichen Geſicht geſagt *de Nu*

A iii werden



(6)

**Devil.** Whereupon I tenderly opened the Letter, and within it, in an *Azure* Field, in *Golden* Letters, found the following Verſes written.

*This day, this day, this, this*
*The Royal Wedding is.*
*Art thou thereto by Birth inclin'd,*
*And unto joy of God deſign'd,*
*Then may'ſt thou to the Mountain tend,*
*Whereon three* ſtately Temples *ſtand,*
*And there ſee all from end to end.*
*Keep watch, and ward,*
*Thy ſelf regard;*
*Unleſs with diligence thou* bathe,
*The Wedding can't thee harmleſs ſave:*
*He'l dammage have that here delays;*
*Let him beware, too light that* weighs.

Underneath ſtood *Sponſus* and *Sponſa.*

*De Nuptijs.* As ſoon as I had read this Letter, I was preſently like to have fainted away, all my Hair ſtood an end, and a cold Sweat trickled down my whole Body. For although I well perceived that this was the appointed *Wedding*, whereof ſeven Years before I was acquainted in a *bodily Viſion*, and which now ſo long time I had with great earneſt-

*Plate 19a* Page from the *Chymische Hochzeit Christiani Rosencreutz*, showing John Dee's 'monas' sign

*Plate 19b* Page from *The Hermeticke Romance, or, the Chymical Wedding*, showing Dee's 'monas' sign

*Chemical Wedding* into line with the second Rosicrucian manifesto, the *Confessio*, which had appeared the year before preceded by a work based on the *Monas hieroglyphica*. That the *Wedding* begins with Dee's sign in the margin is yet another, very strong indication that the 'more secret philosophy' underlying the Rosicrucian publications was that of John Dee.

Christian Rosencreutz hastened to accept the invitation to the Royal Wedding. He put on a white linen coat, bound a blood-red ribbon crossways over his shoulder, and 'in my hat I stuck four red roses'. These were his wedding garments; and the white and red livery, with the red roses in the hat, are the distinguishing marks of Christian Rosencreutz throughout the story.

The Second Day sees the hero journeying towards the Wedding, amid the rejoicings of nature. Arrived at a royal portal on a hill, the porter demanded his Letter of Invitation which, fortunately, he had not forgotten to bring with him, and asked who he was. He replied that he was 'a brother of the Red Rosy Cross'. At the next gate, a roaring Lion was chained, but the porter drove him back and the hero passed in. Bells began to ring in the castle; the porter urged him to hurry or he would be too late. Anxiously he hurried, following a lamp-lighting Virgin, and only just got inside the gate before it clapped shut.

The castle was most splendid, with many rooms and staircases, and seemed full of people. Some of the other guests were rather tiresome boasters. One said that he had heard the movements of the spheres; another could see Plato's Ideas; a third could count the atoms of Democritus. Their behaviour was rowdy but it was stilled when excellent and stately music began in the hall. 'There were all stringed instruments sounding together in such harmony that I forgot myself.' When the music ceased, trumpets began to sound, and a Virgin entered who announced that the Bride and Bridegroom were not far away.

On the Third Day, the sun dawned bright and glorious, trumpets sounded for the assembling of the guests, and again the Virgin appeared. Scales were brought in and everyone was weighed, including several Emperors who were present. Some people came off very badly in this weighing. But when Christian Rosencrcutz was weighed, who held himself very humbly and seemed less important than the others, one of the pages cried 'That is he!' The Virgin saw the roses in his hat and asked to have them.

At a stately banquet on this day, Rosencrcutz was given a high place, sitting at a table covered with red velvet and spread with costly gold and silver drinking cups. Pages presented the guests with 'the Golden Fleece' and a 'Flying Lion' which they were requested to wear. These emblems represented the Order which the Bridegroom was bestowing on them 'and would ratify with suitable ceremonies'.

Afterwards, time was spent in examining the rarities in the castle, the Lion fountain in the gardens, the many pictures, the noble library, the costly clockwork showing the motions of the heavens, the great globe with all the parts of the world. At the end of the day, the Virgin brought them to a room where there was nothing costly, only some curious little prayer books. The Queen was there and they all knelt down and prayed that this Wedding might tend to the honour of God and their own benefit.

On the Fourth Day, Rosencreutz went out early to refresh himself at the fountain in the garden, where he found that the Lion, instead of his sword, had a tablet beside him with an inscription beginning HERMES PRINCEPS. The main event of this day was a theatrical performance, given before the King and Queen and attended by all the guests and household.

This 'merry comedy' was presented by 'artists and students', on a 'richly furnished scaffold'; some of the audience were allotted 'a peculiar standing at the top of all', but the rest stood below 'between the columns'. The plot of the play was unfolded in seven acts. On a seashore, an old king found an infant in a chest washed up by the waves; an accompanying letter explained that the king of the Moors had seized the child's country. In following acts the Moor appeared and captured the infant, now grown into a young woman; she was rescued by the old king's son and betrothed to him, but fell again into the Moor's power. She was finally rescued again, but 'a very wicked priest' had to be got out of the way. When his power was broken the wedding could take place; bride and bridegroom appeared in great splendour and all the people cried 'vivat sponsus, vivat sponsa', by this comedy congratulating 'our King and Queen'. At the end all joined in a Song of Love:

This time full of love
Does our joy much approve

which prophesied that thousands would arise from this union.

The extremely simple plot of the comedy was punctuated by a display of Biblical emblems, 'the four beasts of Daniel', or 'Nebuchadnezzar's image' were brought in, suggesting that the audience was expected to see in it allusions to prophecy.

Afterwards, all returned to the castle where, later, a strange episode took place, described in impressive detail. Amidst silence and deep mourning, six coffins were brought in. Six persons were beheaded and put into the coffins. Later, on the following day, the corpses were resuscitated.

On the Fifth Day, the narrator was exploring the underground parts of the castle, when he came to a door on which was a mysterious inscription. When it opened, a vault was disclosed, into which the light of the sun could not penetrate; it was lighted by huge carbuncles. In the midst of it was a sepulchre adorned with many strange images and inscriptions.

The Sixth Day was occupied by hard work with furnaces and other alchemical apparatus. The alchemists succeeded in creating life, in the form of the alchemical Bird. Processes in connection with the creation and tending of this Bird are described in a humorous and sprightly manner.

On the Seventh and Last Day, the party gathered upon the shore preparing to leave in their twelve ships which flew flags showing the signs of the zodiac. The Virgin informed them that they were 'Knights of the Golden Stone'. In the sumptuous processions which followed, Christian Rosencreutz rode with the King, 'each of us bearing a snow-white ensign with a Red Cross'. Rosencreutz again had his tokens, the roses, in his hat. A page read out from a book the rules of the Order of the Golden Stone, which were:

I. You, my Lords and Knights shall swear that you will at no time ascribe your order either unto any Devil or Spirit, but only to God, your Creator, and his hand-maid Nature.
II. That you will abominate all whoredom, incontinency, and

uncleanness, and not defile your order with such vices.

III. That you, through your talents, will be ready to assist all that are worthy and have need of them.
IV. That you desire not to employ this honour to worldly pride and high authority.
V. That you shall not be willing to live longer than God will have you.

Afterwards they were 'with the usual ceremonies, installed Knights' which was ratified in a little chapel. And there the hero hung up his golden fleece and his hat (with the roses in it) and left them for an eternal memorial, writing there as his motto and name:

*Summa Scientia nihil Scire*
Fr. CHRISTIANUS ROSENCREUTZ

*The Chemical Wedding* is too long to print in an appendix and the above brief résumé must suffice to give an impression of the work.

Basically, it is an alchemical fantasia, using the fundamental image of elemental fusion, the marriage, the uniting of the *sponsus* and the *sponsa*, touching also on the theme of death, the *nigredo* through which the elements must pass in the process of transmutation. Contemporary alchemical emblems of the school of Michael Maier[5] can provide visual illustrations of the alchemical wedding (Pl. 26a), the alchemical death, of the lions and virgins who typify, or conceal, the operations of the 'chymists'. The alchemical basis of the story is underlined by the fact that one Day is devoted to alchemical work.

The allegory is of course also a spiritual one, typifying processes of regeneration and change within the soul. Alchemy had always carried such double meanings, but in this case the theme of spiritual alchemy being introduced by Dee's 'monas' figure is of a particularly subtle kind. In the almost mathematical precision of the movements of the figures, there may even be quite close echoes of the theory of the *Monas hieroglyphica* which further study might be able to elicit.

And it will be realized, after our examination of the manifestos in the previous chapter, that the *Wedding* is but another version of the allegories of the *Fama* and the *Confessio*. In the manifestos, Christian Rosencreutz was associated with an order of benevolent brethren; in the wedding, he is associated with an order of chivalry. The R.C. Brothers were spiritual alchemists; so are the Knights of the Golden Stone. The activities of the R.C. Brothers were symbolized through the treasures in their vault; similar activities are symbolized through the treasures in the castle. In fact, the theme of a vault containing a tomb actually occurs in the *Wedding*, surely an allusion to the famous vault of the *Fama*: and the *Wedding* opens with a personification of Fame, sounding her trumpet call.

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[5] See below, pp. 110 ff.

Though *Fama* and *Confessio* may not be written by the same hand as the *Wedding*, the plan of the allegories in all three works bears the stamp of minds working in concert, bent on sending out into the world their myth of Christian Rosencreutz, a benevolent figure, centre of brotherhoods and orders.

But what was the origin of the name? Why 'Christian Rosencreutz'? Many are the suggestions which have been made about this. The rose is an alchemical symbol; many alchemical treatises have the title *Rosarium*, or rose garden. It is a symbol of the Virgin, and more generally a mystical religious symbol, whether in Dante's vision or in Jean de Meung's *Roman de la rose*. More immediate and personal sources have been explored. Luther used a rose in his emblem; Johann Valentin Andreae's arms were a St Andrew's cross with roses.[6]

Symbols are ambivalent by their very nature and all these suggestions can be taken into account and left in the picture. But let us think back to the time when Johann Valentin Andreae was a young student at Tübingen, when he wrote the first version of his *Chemical Wedding* under the thrilling influence of the investiture of the Duke of Württemberg with the Order of the Garter, and of the visit of the English players. Was that vision of Württemberg, occultist and alchemist, resplendent in the Garter robes, the origin of Christian Rosencreutz, the noble German who belongs to an Order of which the symbols are a red cross and roses, symbols of St George of England and of the Order of the Garter?

The *Chemical Wedding* of 1616 contains the elements of what may have been the early impressions under which Andreae wrote his first version of the work; it dwells on splendid ceremonial feats and initiations into orders of chivalry, combined with a theatrical display. Under the influence of the English players, says Andreae, he wrote plays at about the same time as he wrote a *Chemical Wedding*. Dramatic influences and influences from Garter ceremonial absorbed in that early period have gone, I suggest, into the making of the *Chemical Wedding* of 1616. Christian Rosencreutz is not only a knight of the Golden Fleece and of the Golden Stone;[7] he is also a Red Cross knight. Allusions to the Garter are behind the composite allusions to chivalrous feasts and ceremonies of initiation in Andreae's work; the Red Cross of the Order of the Garter, the Red Cross of St George of England have been absorbed into the German world, to reappear as 'Christian Rosencreutz', with his red roses and his Red Cross ensign.

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[6] For all these suggestions, see Waite, *Real History of the Rosicrucians*, pp. 7 ff.

There is one writer on the Rosicrucian problems who, I think, came near to the truth about the name, though he knew nothing of the evidence collected here. Paul Arnold in his *Histoire des Rose-Croix* suggested as a parallel to the *Chemical Wedding* the episode of the Red Cross Knight in Spenser's *Faerie Queene*.[8] Arnold thought that the allegories built by Spenser around the Red Cross Knight and those concerning the Rosy Cross Brother in the *Chemical Wedding* were similar. Beyond the fact that both works weave an allegory around a Red, or Rosy, Cross Knight there is not much detailed similarity between the two fictions. Yet by this indirect route Arnold had hit on something. For Spenser's Red Cross Knight is inspired by the Order of the Garter.

When Frederick of the Palatinate came forward as a leader, his propaganda emphasized that he was a Garter Knight. We have seen that this was brought out in fireworks at the time of his wedding, that it appeared in the festivals at Heidelberg castle after his arrival there with his bride (during which the Elector entered on a triumphal chariot bearing emblems of both the Order of the Golden Fleece and the Order of the Garter), that the enemy propaganda after his defeat dwelt maliciously on his loss of the Garter—that Garter which represented the supposed support of his royal father-in-law. Thus, in accordance with the general trend through which Frederick of the Palatinate stepped into positions prepared earlier, he would also step into the Garter propaganda.

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[7] The knight of the Golden Fleece would transfer very easily into a knight of the Golden Stone (the Philosopher's Stone). It was usual to interpret the Golden Fleece of the Jason legend as having alchemical reference to the Philosopher's Stone; see Natalis Comes, *Mythologiae*, VI, 8. The alchemical interpretation of the Golden Fleece is enormously expanded by Michael Maier, *Arcana arcanissima*, 1614, pp. 61 ff.

[8] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955. pp. 184 ff.

Thus when Johann Valentin Andreae re-wrote his youthful version of the *Chemical Wedding* he would bring it up to date by allusions to the present notable German representative of the Order of the Garter, the prince whom we have already found implied in the Rosicrucian movement, Frederick of the Palatinate. It seems to me that we can now easily locate the castle in which the scenes of this strange romance are supposed to take place. It was Heidelberg castle owned by the Palatine Lion, that Lion whom we see guarding the castle in those 'Ethico-Political Emblems' with which we began this chapter. The *Chemical Wedding* introduces us into a vast castle, full of wonders, and with a marvellous garden—Heidelberg castle and gardens full of the wondrous works of Salomon de Caus. There is a Lion at the gate and a very prominent Lion fountain in the gardens, emphasizing that we are in the domains of the Palatine Lion. Castle and gardens are full of movement, they are inhabited by members of a wealthy court whose life centres on a married pair, a King and Queen, a *sponsus* and *sponsa*, who are both emblems of marriage as a mystical experience, and of the alchemical *sponsus* and *sponsa* spiritually interpreted, and also have a real basis in history as the Elector Palatine and his wife Elizabeth Stuart.

Elizabeth may even be recognizable among the mazes of the *Chemical Wedding*, particularly on the Third Day when the guests came to a room containing curious little prayer books, where they all knelt down and prayed that the wedding might tend to the glory of God. This might refer to Elizabeth's plain, Puritan oratory, to her English prayer books, and to the divine significance of her wedding—that wedding which had been celebrated with such pomp and circumstance in London as a wedding 'for religion'.

It is not easy for us to recapture the spirit in which Renaissance princes planned and furnished their palaces and grounds, as a kind of living memory system, through which in elaborate arrangements of places and images, all knowledge, the whole encyclopaedia, could be stored in memory. The wonder-rooms of the Emperor Rudolph at Prague had been planned on some such lines, and it may even have been in preparation for a Hermetic imperial destiny that Frederick had lavished such care on his Heidelberg. We cannot reconstruct the vanished glories of Heidelberg, but the *Chemical Wedding* may give us some idea of what their aim may have been, to present the encyclopaedia in symbolic form, and also, perhaps, to induce an atmosphere through which occult relationships might be perceived, and the hidden harmonies of the universe might be heard.

The Elector Palatine and his wife are surrounded by theatrical influences at all stages of their career, from their wedding in London onwards. In the Palatinate these theatrical traditions were continued and it is in keeping that the activities described in the *Chemical Wedding* should include a play. The company seems to have made its way towards the place where this play was presented through the gardens, where was a building called 'the House of the Sun'. In Merian's engraving of the Heidelberg gardens (Pl. 5) a curious building, or complex of buildings, is shown; two round, amphitheatre-like constructions are connected by covered ways with a central hall. Is it possible that what we see here, in the engraving, may represent the setting for pageantries or theatrical displays of some kind?

The main events described in the *Wedding* evidently reflect or in some way refer to ceremonies and rituals connected with orders of chivalry. This may refer, not only to the original scenes at Stuttgart, but also to more recent displays at Heidelberg. The culmination of the whole story, at the end of the Seventh Day, was the reception of the guests into the Order of the Golden Stone, after which they sailed away in their ships. This is a point at which the topography of the *Chemical Wedding* does not appear to agree with that of Heidelberg castle, which is not on the sea-shore. But pageant cars in the form of ships were used at Heidelberg; it is in the illustration of one of these pageant ships that we can see the Palatine as Jason, sailing with the Fleece and Garter on the ship's rigging (Pl. 3a).

Thus many details concur to suggest that brilliant impressions of the Heidelberg court may have stimulated Andreae's imagination as he wrote this memorable work, the climax of the Rosencreutz myth. Yet it is above all a work of creative imagination, the artistic first fruits of a movement which was to be cut short when only just begun. And it is the work of a deeply religious genius, transcending all political and sectarian labels to become an allegory of progressive spiritual experience comparable in its intensity to Bunyan's *Pilgrim's Progress*.

What then of the origins of 'Rose Cross'? The reader has been given a choice of possibilities, including old ideas about this and some new ones. In this chapter, I have suggested a chivalrous origin, that it referred to the red cross of St George of the Order of the Garter, and the roses of England. In the preceding chapter I took up again the old hypothesis of an alchemical origin, from *Ros*, dew, and *Crux*, light, with a reference to the mysteries of alchemy. The possibility that there was truth in that theory was indicated by the fact that Dee's *Monas*, with its text about *ros*, or dew, on the title-page, its discussion of the 'monas' as an alchemical form of the cross, is closely linked with the Rosicrucian *Confessio*. Whilst avoiding being too positive about these clusive questions, I would think that both these suggestions might stand together, that there was both an exoteric chivalrous application of 'Rose Cross', and an esoteric alchemical meaning, *Ros Crux*. On this theory, Dee's *Monas* would be the origin of 'Rosicrucianism' in the alchemical sense, and the name would have had chivalrous overtones as 'Red Cross'. Both origins would be English, English chivalry and English alchemy combining to influence a German movement in which the name translates as 'Rosencreutz' and takes on new shades of meaning in the new environment.

# 6

# THE PALATINATE PUBLISHER

## Johann Theodore De Bry and the publication of the works of Robert Fludd and Michael Maier

Apart from Andreae and the unknown persons who may have cooperated with him in spreading the Rosicrucian myth, there are two writers who are generally recognized as the chief exponents of Rosicrucian philosophy. These are Robert Fludd and Michael Maier. Though both Fludd and Maier denied that they were Rosicrucians, they both spoke with interest and approval of the Rosicrucian manifestos, and their philosophies are, roughly speaking, in line with the attitudes expressed in the manifestos. But the modes of thought which are veiled in the fictions of *Fama*, *Confessio*, and *Wedding* are developed by Fludd and Maier into whole libraries of weighty books which were published in the years following the appearance of those three exciting works. Fludd gives most full expression to the philosophy of macrocosm and microcosm; Maier gives brilliant expression to the themes of spiritual alchemy. The solid support of Fludd and Maier imparts reality to the Rosicrucian myth, which now begins to look like a movement with a body of serious literature behind it.

It is thus with a sense of satisfaction, as of a confirmation from another quarter of the correctness of the historical line of approach followed in the preceding chapters, that one notes that the major works of Fludd and Maier were published in the Palatinate during the reign of Frederick V. The huge tomes of Robert Fludd's 'History of the Macrocosm and the Microcosm' were published by Johann Theodore De Bry at Oppenheim in 1617, 1618, 1619. Michael Maier's *Atalanta fugiens*, a book of emblems in which spiritual alchemy reached a high point of artistic expression, was published by Johann Theodore De Bry at Oppenheim in 1618. Oppenheim was the first Palatinate town entered by Elizabeth in 1613 on her arrival in her new country where she was welcomed with triumphal arches. One of these has been reproduced earlier (Pl. 2); it was covered with roses and engraved by Johann Theodore De Bry.

Johann Theodore was the son of Theodore De Bry; the family was originally of Liège.[1] Being Protestants, they became refugees when Liège fell under Catholic domination, and settled in Frankfurt. Theodore De Bry had a prosperous engraving and publishing business in Frankfurt in the later sixteenth century, and had many connections with England through his publication of the great series of volumes on voyages of discovery which used English materials. He was often in England where he was in demand as an engraver in the Elizabethan age. Theodore died in 1598 and was succeeded in the business by his son, Johann Theodore. One of Johann Theodore's daughters married the Swiss artist and engraver, Matthieu Merian, a useful strengthening of the staff of the firm. Another daughter married an Englishman, William Fitzer.

Johann Theodore moved his business from Frankfurt to Oppenheim for religious reasons, so it used to be said, without specifying what these religious reasons were. Since he was apparently there by 1613, ready to engrave the decorations for the arrival of Elizabeth, it is likely that he was attracted by the religious outlook of the regime in the Palatinate and shared the hopes raised by the Elector's marriage to the daughter of James I. And indeed there is ample evidence that De Bry sympathized with the Palatinate movement. The book of Emblems by Zincgreff (Pl. 17), containing the emblems of Heidelberg castle and its Lion owner referred to in the last chapter, was published by De Bry at Oppenheim in 1619, with a dedication by Zincgreff to the Elector Palatine thanking him for the help and protection he has afforded. The emblems are engraved by De Bry's son-in-law, Merian, and amongst the prefatory verses in the volume there are Latin lines addressed to Merian by Janus Gruter. Gruter was librarian of the Palatine library at Heidelberg; and there are other verses in the volume said to be by an official of the Heidelberg court. These indications show that the De Bry firm was closely associated with the Heidelberg court. And it was De Bry who, in 1620, published the *Hortus Palatinus* (Pl. 6a), with its view of the gardens, engraved by Merian (Pl. 5). De Bry was thus associated with recording the splendours of Heidelberg, just before their destruction in the wars; and he had been associated with the beginning, recording the hopeful entry into Oppenheim in 1613.

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[1] On the De Brys, see 'William Fitzer, the publisher of Harvey's *De motu cordis*, 1628', *Transactions of the Bibliographical Society*, New Series, XXIV (1944), p. 143. Fitzer, the publisher of Harvey's book on the circulation of the blood, was Johann Theodore De Bry's son-in-law.

When disaster broke, with the invasion of the Palatinate by Spinola's armies in 1620, De Bry moved his business back to Frankfurt. Spinola entered Oppenheim in September 1620; when Frederick revisited it in 1632 he wrote to Elizabeth that she would not be able to recognize it as the town she had once known; half of it was burnt and the rest in ruins.[2] The De Bry firm may have got out in time with most of its equipment, since it started publishing again in Frankfurt fairly soon, but its Oppenheim period must have come to a sudden end shortly before the publication of the *Hortus Palatinus* in 1620, which was published at Frankfurt, not at Oppenheim. And the volume in the series of Fludd's works published by De Bry in 1621, was published at Frankfurt. The change in the place of publication of the Fludd series from Oppenheim to Frankfurt, which one used to dismiss as merely a bibliographical detail, now stands out as fraught with tragedy.

Zincgreff's 'ethico-political' emblems of 1619 are a statement of moral and political support for the Elector Palatine. One emblem shows the Israelites moving on their journey to the promised land, bearing the ark of the covenant (Pl. 18d), surely an allusion to the journey to

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[2] Green, *Elizabeth of Bohemia*, p. 296.

Prague in 1619 to assume the Bohemian crown. That all these emblems were closely associated with Frederick can be proved (though there is not space to do this in detail here) from the satires against Frederick after his fall, which pick up objects in these emblems, particularly the spider's web and the bee-hive, and associate these sarcastically with Frederick in their caricatures.[3] The De Bry firm, which published these emblems, and Merian, their engraver, would certainly have been marked down as dangerous by the invading armies.

Thus, when in the years up to 1619 De Bry was so energetically pouring from his press at Oppenheim the brilliantly illustrated volumes by the Rosicrucian philosophers, Fludd and Maier, he was supporting a cause in which he believed, and on account of which he had moved his firm into Palatinate territory.

Printers and publishers were frequently centres for obscure religious movements in those days. We know that the great Antwerp printer, Christopher Plantin, was secretly a member of the Family of Love,[4] a sect which believed in avoiding doctrinal statements and in concentrating on mystical and allegorical interpretations of Biblical texts. The printer Wechel at Frankfurt had been resorted to by Philip Sidney and his friends after the Massacre of St Bartholomew in 1572.[5] Another Frankfurt printer, also called Wechel, had harboured Giordano Bruno and in 1590–1 had printed Bruno's long Latin poems,[6] also reprinting in 1591 John Dee's *Monas hieroglyphica*.[7] Through his long family association with printing in Frankfurt it is likely that Johann Theodore De Bry would have had a good deal of knowledge of deep European currents of thought moving and mingling in that great international centre of the book trade.

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[3] Compare for example the Zincgreff emblems on the spider's web as a symbol of a prudent monarch (emblems XXV, XXVII) and on the bee-hive as symbol of a beneficent monarch (emblem C), with the caricatures showing Frederick as a lion destroyed by a spider (Spinola) and Frederick in a bee-hive (Beller, *Caricatures of the 'Winter King'*, Pls III, IV.)

[4] H. De la Fontaine Vervey, 'Trois heresiarques dans les Pays-Bas du XVIe siècle', *Bibliothèque d'humanisme et Renaissance*, XVI (1954), pp. 312–30; B. Rekers, *Benito Arias Montano*, 1960, J. A. Van Dorsten, *The Radical Arts*, Leiden, 1970, pp. 26 ff.

[5] Howell, *Sir Philip Sidney*, p. 142.

[6] Yates, *Giordano Bruno and the Hermetic Tradition*, pp. 318, 320, 325.

[7] Josten, 'Translation of Dee's "Monas" ', *Ambix*, XII (1964), p. 96.

The De Bry firm's Oppenheim period of publishing coincides with the time when the Palatinate policies were rising to a climax, when the brilliant alliances which seemed to strengthen the position of the Elector Palatine—above all, his marriage—seemed to promise a hopeful outcome to the whole Palatinate anti-Hapsburg movement, which attracted the support of liberal European elements of many kinds.

The Rosicrucian authors published by De Bry represent two countries towards which Palatinate policy was directed, England and Bohemia. Robert Fludd was an Englishman, a Paracelsist physician practising in London, and his philosophy was in line of descent from Renaissance Magia and Cabala,[8] with the addition of Paracelsist alchemy and strong influences from John Dee.[9] Whilst Michael Maier, also a Paracelsist physician, represented the atmosphere of the court of Rudolph II at Prague, Maier had been physician to Rudolph and had been in his confidence.[10] Maier's outlook was one which would have been natural in the court of Rudolph II in Prague, with its magico-scientific trends, its Cabalism, its Paracelsism—all contributing to a more liberal religious attitude than that imposed on Prague by his successors. The fact that Maier was a Lutheran, and that this did not disqualify him for attendance on the Catholic emperor, is in itself an indication of Rudolph's liberal outlook. Robert Fludd's philosophy could represent a line of appeal emanating from England, whilst Michael Maier was continuing the traditions of Rudolphine Prague, which would have been understandable in Bohemia. These were the two strands which Christian of Anhalt strove to weave together through the marriage of the Elector Palatine to an English princess and through presenting him in Bohemia as acceptable as King of Bohemia.

The very large amount of material included in Fludd's tomes on the 'History of the Macrocosm and the Microcosm' must represent a good deal of earlier work, now brought together and published simultaneously. The same applies to the many works by Michael Maier brought out in rapid succession during these years, either by De Bry at Oppenheim or by the firm of Luca Jennis at Strasburg which was closely associated with the De Bry firm.[11] These could not all have been written so rapidly and some must represent earlier work, perhaps written while Rudolph was still alive and Maier was at his court. These publishers were bent on publishing quickly a large amount of material by these two authors and this must have been a definite policy—to publish quickly material congenial to the Palatinate movement. Considerable sums of money must have been available to subsidize these publications, which are illustrated on a lavish scale.

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[8] I have given some account of Fludd's philosophy in relation to the Renaissance tradition of Magia and Cabala in my *Giordano Bruno*, illustrating this with Fludd's diagrams.

[9] On Dee and Fludd on the mathematical or 'Vitruvian' subjects, see my *Theatre of the World*, 1969, pp. 20–59, on Fludd and Paracelsus, see Allen Debus, *The English Paracelsians*, London, 1965, *passim*, and numerous articles.

[10] On the life of Michael Maier, see J. B. Craven, *Count Michael Maier*, Kirkwall, 1910.

The normal way of trying to get in touch with the R.C. Brothers, after reading the manifestos, was to publish something addressed to them, or expressing admiration for them. These appeals were not answered; the R.C. Brothers did not reply either to their admirers or to their critics. The Rosicrucian 'silence after noise', the withdrawal into invisibility after the loud trumpeting of the manifestos, is the theme of Michael Maier's *Silentium post clamores*.

Robert Fludd began his Rosicrucian career in the usual way, that is to say he published two works expressing admiration for the R.C. Brothers and their aims as expressed in their manifestos. The two little books, both in Latin, which Fludd published in his early efforts to get into touch with the R.C. Brothers were, first, the 'Compendious Apology for the Fraternity of the Rosy Cross, washing away as in a Flood (a pun on his name) the spots of suspicion and infamy with which it has been aspersed',[12] henceforth referred to as the *Apologia*; and second, 'The Apologetic Tractatus for the Society of the Rosy Cross',[13] henceforth referred to as the *Tractatus*. They were published by Godfrey Basson at Leiden in 1616 and 1617.

Godfrey Basson was the son of Thomas Basson, an Englishman settled at Leiden as printer and publisher.[14] Thomas, who had been a protégé of the Earl of Leicester, was interested in the occult. He it was who published in 1597 the *Thamus* of Alexander Dicson, the disciple of Giordano Bruno, which is a magic art of memory imitated from Bruno.[15]

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[11] Luca Jennis's mother married J. Israel De Bry, brother of Johann Theodore, as her second husband; see W. K. Zülch, *Frankfurter Künstler*, Frankfurt, 1935, 'Jennis, Luca'.

[12] R. De Fluctibus (i.e. Robert Fludd), *Apologia Compendiaria Fraternitatem de Rosea Cruce suspicionis & infamia maculis aspersam, veritatis quasi Fluctibus abluens & abstergens*, Leiden (Godfrey Basson), 1616.

[13] R. de Fluctibus, *Tractatus Apologeticus Integritatem Societatis de Rosea Cruce*, Leiden (Godfrey Basson), 1617.

Fludd's *Apologia* opens in a vein of invocation of the traditions of ancient wisdom, of the *prisci theologi*, particularly of 'Mercurius Trismegistus'[16] who is stated to be a most important authority for this wisdom, both in his 'Sermons' (that is, the *Corpus Hermeticum*) and in the *Emerald Table*, that brief statement of Hermetic philosophy which was so greatly revered by the alchemists. It is thus as an adherent of the 'Egyptian' philosophy, the Hermetic philosophy of the supposed Egyptian priest, Hermes Trismegistus, that Fludd approaches the R.C. Brothers.

Next he tells how the fame of the *Fama* of the Society of the Rosy Cross went through all Europe and reached his ears.[17] Fludd has not only seen the two manifestos, the *Fama* and the *Confessio*; he has also seen the attack on them by Libavius. Libavius, he says, has bitterly attacked the Brothers R.C. and in one place has accused them of political insubordination or sedition: 'Nam uno loco fratres in seditionis suspicionem adduxit.'[18] I take this to refer to Libavius's analysis of the passages on Empire in the manifestos in which he sees rebellious designs. Fludd rejects Libavius's criticisms and approves the manifestos. The Brothers, he maintains, are true Christians. They are not wickedly magical or seditious. They would not have trumpeted their message aloud had they been wicked people. Like Lutherans and Calvinists they are against the Pope but are not therefore heretical. Perhaps these Brothers are truly illuminated by God. Fludd earnestly entreats them to receive him into their company.

The *Tractatus* of the following year opens with the same preface as the *Apologia*, but takes further the defence of 'good magic'. There are good and bad kinds of magic, but if the good kind is excluded or condemned

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[14] See J. A. Van Dorsten, *Thomas Basson*, Leiden, 1961.

[15] See Yates, *The Art of Memory*, p. 285.

[16] *Apologia*, pp. 1 ff.

[17] *Ibid.*, p. 6.

[18] *Ibid.*, p. 7.

'we take away all natural philosophy'.[19] The Magi are expert in mathematics, says Fludd, and here he gives the usual list of magico-mechanical marvels, beginning with the wooden dove of Archytas and continuing with the marvellous feats of Roger Bacon, Albertus Magnus and others[20] (compare the lists of such marvels given by Agrippa, Dee, and indeed practically all writers on mechanics at the magical stage[21]). The Brothers R.C., continues Fludd, use only good kinds of magic, mathematical and mechanical, and the magic of the Cabala which teaches how to invoke the sacred names of angels. Magia, Cabala, and Astrologia as studied by the Brothers R.C. are both scientific and holy.

Fludd then passes to a review of the arts and sciences, urging that these are in need of improvement. Natural philosophy, alchemy, medicine, all are defective, says Fludd, and the all-important mathematical sciences are also defective. According to Fludd, the Rosicrucian *Fama* has urged their improvement. He seems to have read this meaning into the mysterious geometrical cave and other weird apparatus of the *Fama*; these represent, he thinks, the mathematical sciences, the improvement of which the *Fama* is urging in its reform programme.[22]

Fludd lists the mathematical arts as geometry, music, military art, arithmetic, algebra, optics; all are in need of improvement and reform. We are here within range of John Dee's Preface to Euclid, with its survey of the mathematical arts listed by Vitruvius, and of which architecture is the chief. I have elsewhere examined the influence of Dee's Preface on Fludd.[23] In the *Tractatus*, Fludd seems to assume that such a programme of reform of the mathematical arts is what the R.C. Brothers desire and are urging in their manifestos; which is tantamount to saying that the R.C. manifestos are influenced by Dee, that their magical movement is of the mathematical and scientific type which Dee had taught. In view of the facts which have been discovered about the influence of Dee's *Monas hieroglyphica* on the manifestos and on the *Chemical Wedding*, Fludd's suppositions seem likely to be correct.

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[19] *Ibid.*, p. 22. For a useful discussion of the thought of the *Tractatus*, see Allen Debus, 'Mathematics and Nature in the Chemical Texts of the Renaissance', *Ambix*, XV (1968).

[20] *Tractatus*, p. 24.

[21] See my *Giordano Bruno*, pp. 147–9; *Theatre of the World*, p. 30.

[22] *Tractatus*, pp. 102 ff.

[23] *Theatre of the World*, pp. 42 ff.

Continuing his survey of subjects in need of reform, Fludd next lists ethics, economics, politics, jurisprudence, theology, which must all come into the reform scheme. After which he turns to prophecy and the invocation of the Holy Spirit and of angels,[24] as most necessary for the movement, and ends with allusions to the wonderful occult powers of music.

Finally, as in the tract of the previous year, Fludd addresses the Brothers R.C. and begs to be allowed to participate in their work.

Fludd's plea for the reform of the sciences has a Baconian ring and may in part be influenced by *The Advancement of Learning*. But its emphasis on mathematics and the invocation of angels is more like Dee, and it would seem that it was the Dee type of intellectual programme that Fludd recognized in the Rosicrucian manifestos.

Some years later, when defending himself from attacks by enemies in England who have accused him of being a 'Rosicrucian' because of his apology for those 'learned and famous Theosophists and Philosophers' who call themselves the 'Fraternity of the Rosy Cross', Fludd says that he received no reply from the R.C. Brothers, though he thinks that their 'Pansophia or universal knowledge in Nature' must be like his own philosophy.[25] This was always the usual line about enquiries aroused by the Rosicrucian manifestos, that no reply was ever received, that there was always silence after the trumpet sounds. Though Fludd seems to believe here that the R.C. Brothers really exist, he admits that he has never seen one.

In Fludd's case, it would seem that something after all did happen in reply to his *Apologia* and *Tractatus*. He must have been invited to publish his work in the Palatinate with the De Bry firm. This may mean that his defence of the R.C. Brothers against Libavius had been recognized as proof of his support of Palatinate policies.

When later defending himself from the charge made against him in England that he had had his books printed 'beyond the seas' because the magic in them forbade their publication in England, Fludd quotes a letter from a German scholar stating that the printer (that is De Bry) had shown his volume before printing to learned men, including some Jesuits, who had all admired it and recommended publication, though the Jesuits disapproved of his sections on geomancy and wished them omitted.[26] They were, however, evidently not omitted. Fludd is convinced that his volumes are not distasteful to the Calvinists, amongst whom his printer lives, nor to the Lutherans 'which are his bordering neighbours', nor even to the Papists, who have approved them, but he ignores the fact that, according to himself, the Jesuits had not wholly approved.

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[24] *Tractatus*, p. 146.

[25] See C. H. Josten, 'Robert Fludd's *Philosophical Key* and his Alchemical Experiment in Wheat', *Ambix*, XII (1963), p. 12; cf. *Theatre of the World*, p. 68.

The first of Fludd's Oppenheim volumes, the 'History of the Macrocosm' of 1617, is dedicated to James I, a most impressive dedication in which James is saluted as 'Ter Maximus', the epithet sacred to Hermes Trismegistus, and as the most potent and wise prince in the world. The significance of this dedication stands out now that we more fully understand the significance of the publication of Fludd's books at Oppenheim. Fludd and his Palatinate publisher were assuming the interest of James in a work published in his son-in-law's dominions. They were drawing this most potent prince into their philosophy, assigning to him a Hermetic role. If this book circulated much in Germany, or in Bohemia, it would have confirmed the impression, or illusion, that thought movements in the Palatinate had the approval of King James.

We can also now begin to see the situation more clearly from James's point of view. His son-in-law, and that son-in-law's advisers and friends, were not only trying to involve James in a political line of action of which he disapproved—the activist policy which was leading towards the Bohemian enterprise. They were also trying to involve him in a philosophy of which he disapproved. James was desperately afraid of anything savouring of magic; this was his most deep-seated neurosis. He had disapproved of Dee, would not receive him,[27] and relegated him to a kind of banishment. And now, in his son-in-law's domains, there is published an immense work on the Dee type of Hermetic philosophy, dedicated to him, and attempting by that dedication to draw him into that point of view, or to give the impression that he is favourable to it. No wonder that the second volume of the 'History of the Macrocosm and the Microcosm' was not dedicated to James, and that Fludd seems to have encountered obscure difficulties in England about the publication of his works.[28]

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[26] 'A Philosophical Key', quoted *Theatre of the World*, p. 67.

[27] French, *John Dee*, p. 10.

When replying to accusations that he had had his books published beyond the seas because they contained forbidden magic, Fludd said that his reason for publishing abroad was because the De Bry firm gave him far better illustrations than would have been possible in England.[29] The illustrations present in visual form the complex 'hieroglyphs' of Fludd's philosophy. The engravers followed his instructions precisely, as anyone who studies carefully Fludd's text in relation to the illustrations will discover. The constant going and coming of messengers between London and the Palatinate, keeping in touch with the English princess at Heidelberg, must have greatly facilitated the work of a Palatinate publisher in publishing manuscript materials from England.

Fludd's *Utriusque Cosmi Historia*,[30] or History of the Two Worlds—the Great World of the Macrocosm and the Little World of Man, the Microcosm—is an attempt to cover, and to present with some lucidity, the philosophy based on the harmonious design of the cosmos and the corresponding harmonies in man (see Plate 20, p. 111). The engraved illustrations help a great deal in presenting these cosmic schemes. Basically, Fludd's scheme is the same as that laid down in the early Renaissance when Pico della Mirandola added the revival of Hebrew Cabala to the revival of Hermetic philosophy encouraged by Ficino's use of the newly recovered Hermetic texts. Fludd's volumes are full of quotations from the Hermetic texts in Ficino's Latin translation, and 'Mercurius Trismegistus', the supposed Egyptian author of those texts, is Fludd's most revered authority, which he reconciles with Biblical authority through Cabalistic interpretation of *Genesis*. The resulting cosmic scheme is one in which Jehovah, presented in the form of the Name of God in Hebrew in a glory, reigns over the schemes of concentric circles consisting of angels, stars, elements, with man at the centre. Astral connections run through all, and the close analogies between macrocosmic and microcosmic harmonies are made even closer then they were in the time of Pico and Ficino through the influence of Paracelsus who had made these correspondences more precise through his medico-astral theories.

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[28] See my *Art of Memory*, pp. 323–4; *Theatre of the World*, pp. 65–72.

[29] *Dr. Fludd's Answer unto M. Foster*, 1631, p. 11; cf. *The Art of Memory*, p. 324.

[30] Robert Fludd, *Utriusque Cosmi. Historia, Tomus Primus, De Macrocosmi Historia*, Oppenheim (Johann Theodore De Bry), 1617, 1618; *Tomus Secundus, De Microcosmi Historia*, Oppenheim (Johann Theodore De Bry), 1619.

Fludd's second volume, on the microcosm, includes an important section on what he calls 'technical history', or the survey of the arts and sciences used by man. These are based on nature which is itself based on number. As I have shown in my *Theatre of the World*, Fludd's section on technology is closely following Dee's mathematical preface to Euclid in which Dee had urged the prosecution of the mathematical sciences, grouping these, as Vitruvius did in his treatise on architecture, under architecture as the queen of the mathematical sciences.

Fludd's 'History of the Two Worlds' is, in general, a presentation of Renaissance Magia and Cabala, with the addition of Alchymia as developed by Paracelsus and of the developments introduced by John Dee into these traditions. If the Rosicrucian manifestos are interpreted as a fiction through which is set forth a plea for reformation based on new developments of Magia, Cabala, and Alchymia introduced by Paracelsus and John Dee, then it can be seen that Fludd's philosophy was indeed a 'Rosicrucian' philosophy, a Renaissance philosophy brought up to date, and was rightly welcomed as such by its publication in the Palatinate.

The study of Palatinate culture under Frederick V must include as one of its most important representatives, Salomon de Caus, the designer of the *Hortus Palatinus*, the ingenious architect and mechanic who provided those magico-mechanical wonders which helped to impart an aura of mystery to Heidelberg castle. De Caus worked within the harmonious world-view, as is shown by his intense interest in music and organs combined with the intense Vitruvianism out of which his mechanics are evolved in his *Les raisons des forces mouvantes*. Except for the *Hortus Palatinus*, De Caus's works were not published by the Palatinate publisher, but the exception is an important one for through the *Hortus Palatinus*, published by De Bry with engravings by Merian, De Caus does enter the circle. As a practising technologist and

Vitruvian garden-architect, De Caus provided the harmonious setting for Palatinate culture in his work for the Heidelberg court.

Michael Maier was born at Rindsberg in Holstein in 1566. He graduated as a doctor of medicine and lived at Rostock, and then at Prague, where he was physician to the Emperor Rudolph II, as already mentioned. Some time after the death of Rudolph, in 1612, Maier visited England where he was almost certainly in contact with Robert Fludd, though exactly when or under what circumstances is not known. His first publication, the *Arcana arcanissima* (1614), was dedicated to the English physician Sir William Paddy, who was a friend of Fludd's. From mentions in his later works it appears that he also knew other Englishmen, for example Francis Anthony, the alchemist, and Sir Thomas Smith.

Maier was slightly older than Fludd, who was born in 1574, and the earlier part of his life, passed in the atmosphere of Prague in the time of Rudolph II, would seem to have little connection with that of the Englishman, Fludd, born in the quiet Kentish village of Bearstead and buried there in 1637. What could there have been in common between the German imperialist, immersed in the confusing currents of the court of Rudolph II, and overtaken at the end of his life by the Thirty Years War (Maier disappeared at Magdeburg in 1622 when that city was in the hands of the troops), and the English philosophical physician? Yet there were undoubtedly close connections between the two, and Fludd and Maier belong together as 'Rosicrucian' philosophers, writers who published works in defence of the R.C. Brothers, though both maintain that they did not themselves belong to the Brotherhood, which was of course the usual attitude of writers on the Rosicrucian mystification.

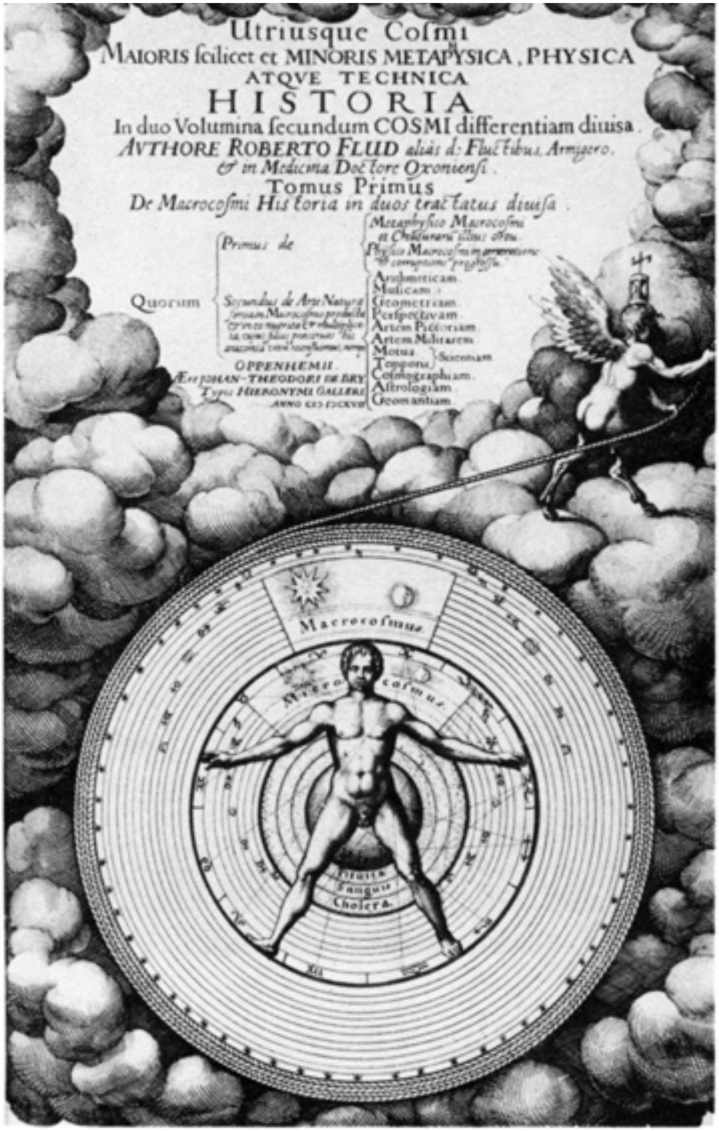
The obvious points of contact between the two are that they were both Paracelsist physicians and both published with Johann Theodore De Bry at Oppenheim. It used to be thought that it was Maier who introduced Fludd to the Rosicrucian world; more recently the theory has been advanced that it was the other way round, that it was Fludd who influenced Maier. All such theories in the past have not, of course, taken into account the historical situation in the Palatinate as a factor in the problem. If Maier knew Fludd and came rather frequently to England, might not this have been because, like many others, he hoped great things from the marriage of the Palatinate ruler with the daughter of James I, and was in the secret of some connection between Rosicrucian propaganda and the affairs of the 'Palatinate Lion'?

After the death of Rudolph, Maier became physician to Maurice, Landgrave of Hesse. He was thus connected with a German prince who was closely in the circle of the Elector Palatine, who had strong sympathies with England, who was influenced by alchemical mysticism, and at whose town of Cassel the Rosicrucian manifestos were first published. Maier's position with the Landgrave of Hesse did not prevent him from doing a good deal of travelling. In 1618, he says in one of his prefaces that he is in Frankfurt on his way from London to Prague. As one who knew both London and Prague, Maier might have been usefully employed by Christian of Anhalt in preparing the way for the great Bohemian adventure.

And in fact, indubitable evidence of connection between Maier and Anhalt does exist. In 1618 there was published by De Bry at Oppenheim a book by Maier which is dedicated to Christian, Prince of Anhalt. This is the *Viatorum, hoc est de Montibus Planetarum Septem*. On the engraved title-page (Pl. 21) we see the mild and dreamy face of Michael Maier, accompanied by seven figures representing the planets. The book is a characteristic statement of Maier's alchemical mysticism which he loves to present in mythological guise, hidden in the fables of the poets. The theme of the book, thus disguised, is the search for the *materia philosophica*, the truth hidden in the arcana of nature, by holding fast, like Theseus, to the Ariadne's thread which will lead through the labyrinth. One should begin the study of Maier with the *Viatorum*, the dedication of which to Anhalt immediately places him and his spiritual alchemy within the circle of the most important of the advisers of the Elector Palatine.

In the same year, 1618, another book by Maier was published at Oppenheim by the De Bry firm, again with a splendid engraved title-page. This was the *Atalanta fugiens*, a book much sought after for the beautiful illustrations to its enigmatic text. The engraver was almost certainly Matthieu Merian, though the engravings are not signed.

The *Atalanta fugiens* is a book of emblems with philosophical commentaries. Atalanta, on the title-page (Pl. 22), tempted aside from the race

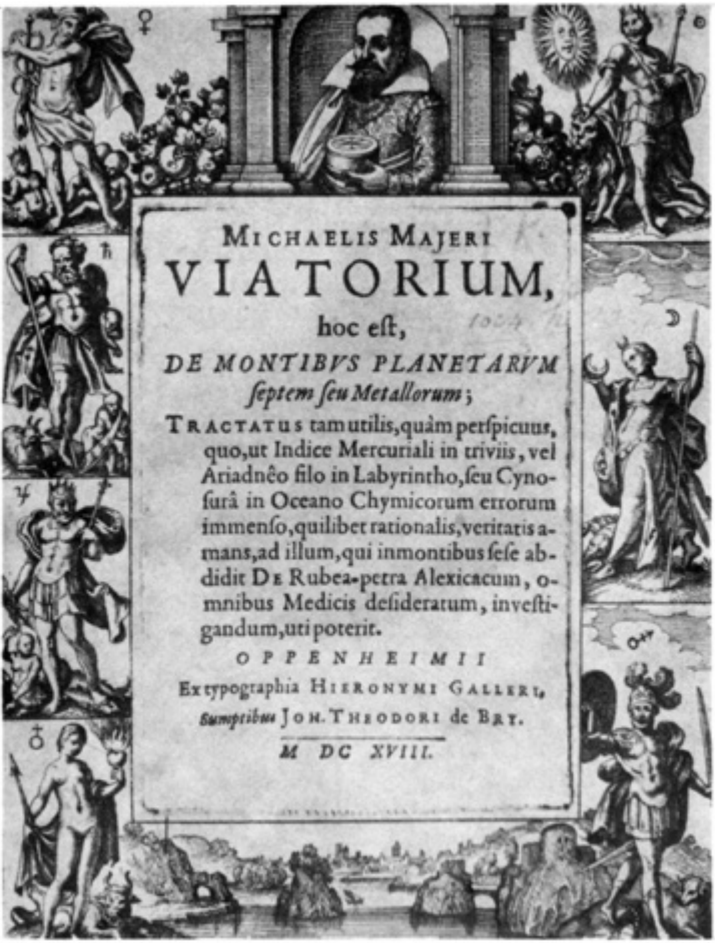


Utriusque Coſmi
MAIORIS ſcilicet et MINORIS METAPHYSICA, PHYSICA
ATQVE TECHNICA
HISTORIA
In duo Volumina ſecundum COSMI differentiam diuiſa.
AVTHORE ROBERTO FLUD aliàs de Fluctibus, Armigero.
& in Medicina Doctore Oxonienſi.
Tomus Primus
De Macrocoſmi Hiſtoria in duos tractatus diuiſa.

Quorum
Primus de
Metaphyſico Macrocoſmi et Creaturarũ illius ortu.
Phyſico Macrocoſmi in generatione et corruptione progreſſu.
Secundus de Arte Naturæ
Arithmeticam.
Muſicam.
Geometriam.
Perſpectivam.
Artem Pictoriam.
Artem Militarem.
Motus
Tempora
Scientiam
Coſmographiam.
Aſtrologiam.
Geomantiam.

OPPENHEMII.
Ære JOHAN-THEODORI DE BRY
Typis HIERONYMI GALLERI
ANNO CIↃ IↃCXVII

*Plate 20* Robert Fludd, *Utriusque Cosmi Historia*

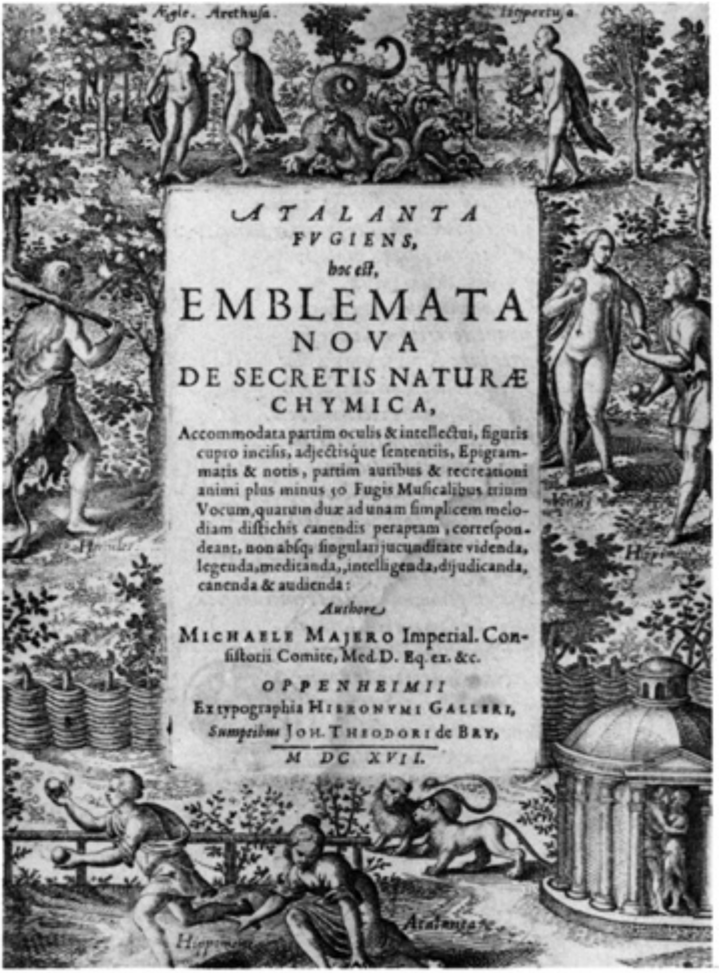


MICHAELIS MAJERI
VIATORIUM,
hoc eſt,
*DE MONTIBVS PLANETARVM*
*ſeptem ſeu Metallorum*;

TRACTATUS tam utilis, quàm perſpicuus, quo, ut Indice Mercuriali in triviis, vel Ariadnêo filo in Labyrintho, ſeu Cynoſurâ in Oceano Chymicorum errorum immenſo, quilibet rationalis, veritatis amans, ad illum, qui in montibus ſeſe abdidit DE Rubea-petra Alexicacum, omnibus Medicis deſideratum, inveſtigandum, uti poterit.

*OPPENHEIMII*
Ex typographia HIERONYMI GALLERI,
*Sumptibus* JOH. THEODORI de BRY.
*M DC XVIII.*

*Plate 21* Michael Maier, *Viatorum, hoc est de montibus planetarum*


Ægle.
Arethuſa.
Heſperthuſa.
Hercules
Venus
Hippomenes
Hippomenes
Atalanta

ATALANTA
FVGIENS,
hoc eſt,
EMBLEMATA
NOVA
DE SECRETIS NATURÆ
CHYMICA,
Accommodata partim oculis & intellectui, figuris cupro inciſis, adjectiſque ſententiis, Epigrammatis & notis, partim auribus & recreationi animi plus minus 50 Fugis Muſicalibus trium Vocum, quarum duæ ad unam ſimplicem melodiam diſtichis canendis peraptam, correſpondeant, non abſq; ſingulari jucunditate videnda, legenda, meditanda, ,intelligenda, dijudicanda, canenda & audienda:
Authore
MICHAELE MAJERO Imperial. Conſiſtorii Comite, Med. D. Eq. ex. &c.

OPPENHEIMII
Ex typographia HIERONYMI GALLERI,
Sumptibus JOH. THEODORI de BRY,
M DC XVII.

*Plate 22* Michael Maier, *Atalanta fugiens*

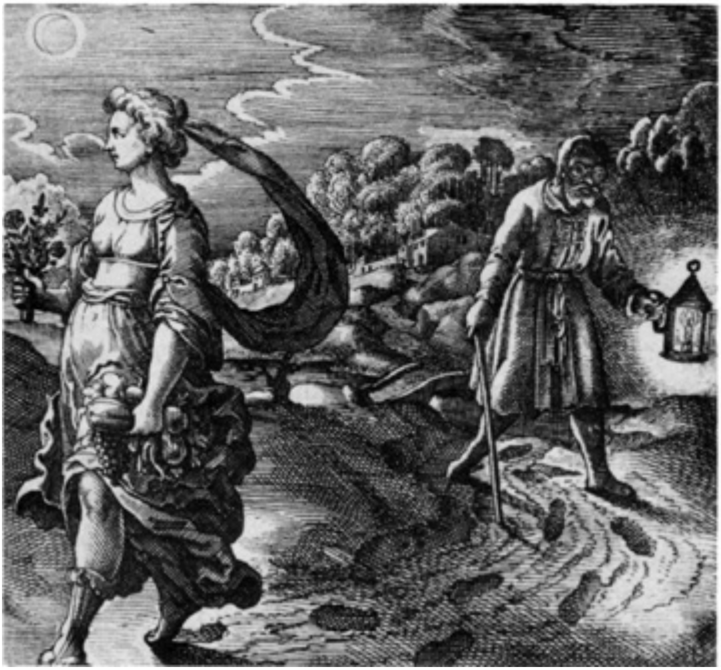


*Plate 23* Following the Footprints of Nature. From *Atalanta fugiens*

for spiritual, moral, and scientific truth, presents a lesson in perseverance and purity of intention to the spiritual alchemist. Maier teaches a very subtle religious, alchemical, philosophy through the emblems of the book, each of which has a musical, as well as the pictorial, mode of expression.[31]

One of the most striking of the emblems shows a philosopher with his lantern carefully following the footprints left by Nature (Pl. 23). This is somewhat reminiscent of the preface dedicated by Giordano Bruno to Rudolph II when in Prague in 1588, reiterating his favourite theme, that one must study the vestiges or footprints left by Nature, avoiding the strife of religious sects and turning to Nature who is crying out everywhere to be heard.[32] Maier, though a devout Lutheran Christian (Fludd was a devout Anglican), may have had some such idea in mind when in these years of fierce religious controversy, just before the outbreak of the Thirty Years War, he teaches his religious and philosophical attitudes through alchemical symbolism.

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[31] On the music of the *Atalanta fugiens*, see John Read, *Prelude to Chemistry*, London, 1936, pp. 213–54, 281–89.

Another emblem in the *Atalanta fugiens* shows a philosopher pointing to a geometrical figure (Pl. 24a). The commentary on this emblem is entitled '*Monas* or the One'. This has been compared by a recent editor of Maier's book[33] to John Dee's *Monas hieroglyphica*. Thus once again we find Dee's *Monas* at the heart of Rosicrucian mystery, enshrined among the emblems of Maier. Maier would have met the Dee influence in Bohemia.

There can be no doubt that the kind of alchemy of which Maier's emblems are the abstruse pictorial expression is the kind of which Libavius disapproved, the alchemy of the Rosicrucian manifestos and of Dee's *Monas*. If one gazes at such an emblem as the one in which the philosopher is about to attack an egg with a sword (Pl. 24b), one can begin to recognize in it the egg which symbolizes the universe[34] in the *Monas hieroglyphica* (Pl. 10a), and the fire, symbolized by the Aries sign in the *Monas*, and expressive of alchemical processes. Looking again now at Khunrath's 'Alchemist', which is expressive of the Dee kind of alchemy, we can see that the perspective in the Maier emblem, stretching out behind the egg, is comparable to the perspective in the Khunrath picture. The perspective symbolizes, I believe, architecture and its allied mathematical subjects. When one remembers that music is supplied by Maier to accompany the 'egg' emblem, one realizes that it contains all the elements summed up in the *Monas hieroglyphica*. I am entirely unable to understand all this, nor how it would be possible to work out a mathematical problem in terms of this kind of alchemy. But

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[32] G. Bruno, *Articuli adversus mathematicos*, Prague, 1588, preface; cf. *Giordano Bruno and the Hermetic Tradition*, pp. 314–15.

[33] See H. M. E. De Jong, '*Atalanta Fugiens*': *Sources of an Alchemical Book of Emblems*, Leiden, 1969.

[34] The 'monas' sign is enclosed within the outline of an egg on the title-page of *Monas hieroglyphica* (Pl. 10a), and an egg-shaped diagram of the universe is also shown in the text. The 'cutting' of the Monas with knives is mysteriously described in the 'Testament of John Dee' published in Elias Ashmole, *Theatrum Chymicum Britannicum*, p. 334. See below, pp. 251–2.

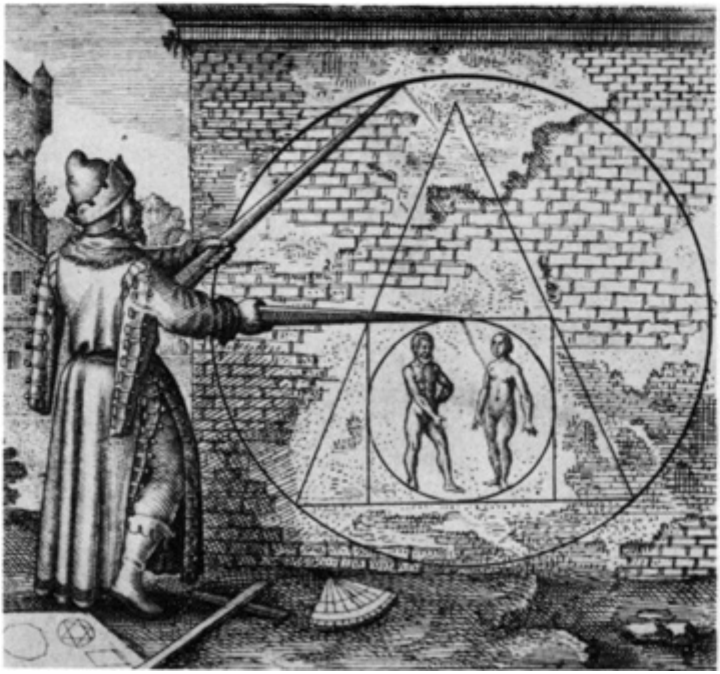

*Plate 24a* Alchemy and Geometry

I believe that implications of this kind are present in the Maier emblems, and that Maier may have been the deepest of the 'Rosicrucians'.

Though Maier expresses himself mainly through alchemical emblems, whilst Fludd aims at building a complete philosophical statement, their philosophies have the Dee influence in common and an intense Hermetic basis. Maier's cult of Hermes Trismegistus and of 'Egyptian' Hermetic truth is as enthusiastic as that of Fludd. Whatever else they may represent, Fludd and Maier are most certainly Hermetic philosophers, representing indeed a kind of Hermetic Renaissance at a time when the original Hermetic impulses of the earlier Renaissance were waning in some quarters. Isaac Casaubon had already dated the

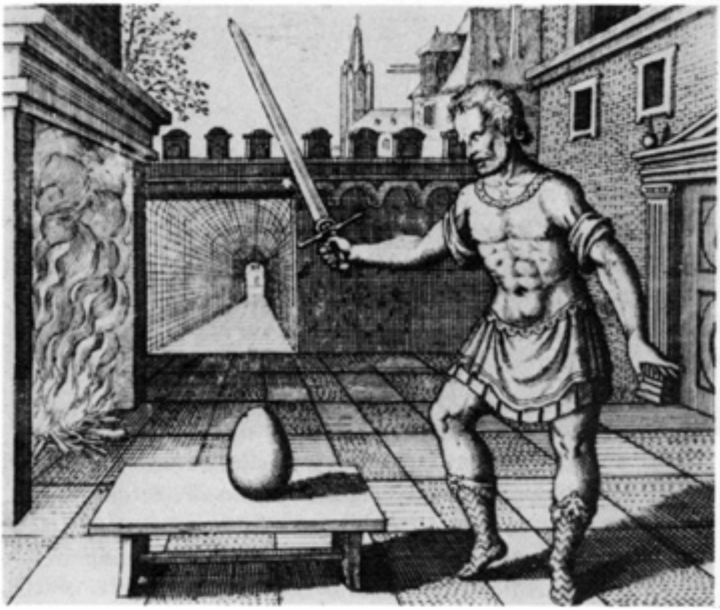

*Plate 24b* The Philosopher's Egg. From *Atalanta fugiens*

Hermetic writings as post-Christian,[35] and therefore not the work of the very ancient Egyptian priest, Hermes Trismegistus. The work in which Casaubon dated the *Hermetica* was actually dedicated to James I in 1614, a dedication which would seem to put James into the anti-Hermetic camp, and in a very different world from the intensive pseudo-Egyptianism of Fludd and Maier.

It is impossible to discuss adequately, or even to mention here, all the works of Michael Maier published between 1614 and 1620. The following remarks represent only a few points drawn from this vast and rich material.

Maier's *Lusus serius* was published at Oppenheim by Luca Jennis in 1616, who republished it also at Oppenheim in 1618. It is in the preface to this book that Maier states that he is at Frankfurt, on his way from London to Prague. The three dedicatees of the book are Francis Anthony, described as an Englishman of London (a well-known English Paracelsist physician),[36] Jacob Mosanus, said to be a dignitary in the household of the Landgrave of Hesse, and Christian Rumphius, said to be physician to the Elector Palatine of the Rhine. These dedicatees are indicative of the circles in which Maier was moving, Paracelsist medical circles in London and in Germany at the courts of the Landgrave of Hesse and of the Elector Palatine.

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[35] See *Giordano Bruno and the Hermetic Tradition*, pp. 398–403.

The *Lusus serius*, or serious game, is perhaps what Andreae might have called a *ludibrium*. It is a simple little allegory in which a cow, a sheep, and other creatures set out their claims to importance, but supreme importance is awarded to Hermes Trismegistus after his speech in which he describes his role of peacemaker and reconciler and the usefulness of the activities over which he presides, which include medicine and mechanics. This story is perfectly silly on the face of it. One can only suppose that it had some secret meaning in the circles in which Maier was moving. There is another Hermetic joke by Maier called the *Jocus Severus*, an allegory about birds of night which was first published much earlier in 1597, under the auspices of the elder De Bry at Frankfurt, and republished at Frankfurt in 1616 with a preface addressed 'to all the Chemists of Germany' and containing allusions to the Rosicrucian manifestos. This pretty clearly connects the Maier type of 'joking' with that of the manifestos.

In the *Symbola aurea*, published at Frankfurt by Luca Jennis in 1617, Maier extols the sublimity of 'chymia', the all-wisdom of Hermes, King of Egypt, and the sacredness of the 'Virgin', or 'Queen Chemia', and ends with an Hermetic hymn of regeneration. We have here the expression of an intense Hermetic mysticism, reminding one very much of Giordano Bruno's use of Hermetic religious themes, though with more use of alchemical imagery than in Bruno. In the *Symbola*, Maier refers to the R.C. Fraternity at some length, but too vaguely to be informative.

Maier may have been influenced by a Bruno tradition as well as by the Dee tradition. We know that Bruno claimed to have founded a sect of 'Giordanisti' among the Lutherans.[37] Maier was a Lutheran; his intensively Hermetic religious movement might therefore have included some Bruno influence, might be an attempt at the Hermetic reform of religion, the infusion of greater life into religion through Hermetic influences, such as Bruno had so passionately advocated. On the other hand the strongly alchemical aspect of Maier's movement points to Dee as the major influence. Perhaps in the Palatinate type of Hermetic reform, currents descending from the Dee type of Hermetic tradition mingle with a Bruno type.

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[36] See Debus, *The English Paracelsians*, pp. 142–5.

[37] See *Giordano Bruno and the Hermetic Tradition*, pp. 312–13.

Maier's *Silentium post clamores* and *Themis aurea*, both published by Luca Jennis at Frankfurt in 1617 and 1618 respectively, reflect the excitement aroused by the Rosicrucian manifestos of the preceding years. In mentioning the R.C. Brothers and their affairs in these books, Maier is touching on the theme which was arousing most eager curiosity. He seems in these books to be both giving and withholding information. In both works he maintains that the R.C. Fraternity actually exists, and is not a mere mystification, as some have said. On the other hand, he states that he is not a member and is too humble a person to have access to such exalted beings.

In the *Silentium post clamores* Maier is defending the R.C. Brethren from calumnies and purporting to explain why they do not reply to the many persons who have tried to get in touch with them. He says that the writers of the *Fama* and the *Confession* have done their duty by publishing those tracts, and that they prefer to exhaust calumny by silence rather than by writing further. He hurries on to add that he does not think that the Rosicrucian Society needs his insignificant patronage. The members of it are upright and pious, their purposes are good, they are sufficient unto themselves. He states that the Rosicrucian Society, as well as its pious and philanthropic purposes, is concerned with the investigation of nature. Nature is yet but half revealed, he says; what is wanted is chiefly experiment and tentative enquiry.[38] This suggestion of a Baconian influence, perhaps an influence of *The Advancement of Learning* itself, is important. A Baconian influence could have come into Germany in the wake of the Elector Palatine's marriage, and of the contacts with England such as Maier's movements suggest.

In the *Themis aurea* (an English translation of which was published in

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[38] *Silentium post clamores*, pp. 11 ff.; cf. Waite, *Brotherhood of the Rosy Cross*, p. 321.

1652, dedicated to Elias Ashmole), Maier purports to reveal the structure of the Rosicrucian Society and its laws. Unfortunately these laws are merely a digest of what was told to the public about the R.C. Brethren in the *Fama*, that they were to heal the sick, to meet once a year, and so on. Once again Maier teasingly reveals and yet does not reveal at the same time. Yet he is positive that some such society really existed, and people who knew what his connections were, in what circles he was moving, might have been able to guess at his allusions. In the following he seems to be intending to reveal the meeting place of the R.C. Brethren:[39]

> I have sometimes observed Olympick Houses not far from a river, and known a city which we think is called S. Spiritus—I mean Helicon, or Parnassus, in which Pegasus opened a spring of overflowing water, wherein Diana wash'd herselfe, to whom Venus was handmaid, and Saturne gentleman usher. This will sufficiently instruct an intelligent reader, but more confound the ignorant.

Parnassus, Pegasus, are indeed safely classical allusions, most indistinct, and a city called Sanctus Spiritus near a river might be anything. On the other hand, Heidelberg is near a river, its church was the church of the Holy Spirit, its gardens contained a wondrous Parnassus fountain. In reading Maier after close study of the Heidelberg milieu and of Andreae's's *Chemical Wedding*, one has the impression that Maier, like Andreae, may be making allusions to Heidelberg, that some of his emblematic pictures might reflect symbolic constructions which could be seen in the Hortus Palatinus. Compare, for example, the grotto which De Caus constructed at Heidelberg containing a fountain decorated with coral (Pl. 25a) with Maier's delightful emblem of a man fishing for coral (Pl. 25b). The commentary to the emblem explains that coral represents the Philosopher's Stone.

An important point in the *Themis aurea*, and one which tends to confirm some earlier arguments in this book, is its discussion of the R.C. Fraternity as an Order of Chivalry, comparing its 'R.C.' emblem with the insignia of other Orders, the double cross of the Knights of

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[39] *Themis aurea, hoc est de legibus Fraternitatis* R.C., Frankfurt, 1618, p. 143; cf. Waite, *ibid.*, p. 328.

Malta, the Fleece of the Order of the Golden Fleece, or the Garter of the Order of the Garter. The passage should be compared with the allusions to Orders of Chivalry in the *Chemical Wedding*. Maier goes on to say, after comparing the R.C. Order with other Orders, that its emblem is neither a double cross, a Fleece, nor a Garter, but the words R.C. Of these words he gives the peculiar interpretation that R. signifies 'Pegasus', and C. 'Iulius' (no explanation as to why), adding 'Is not this a claw of a rosy lion?'[40] I am glad to leave this in the form of a question!

In his *Verum inventum* published at Frankfurt by Luca Jennis in 1619 and dedicated to the Landgrave of Hesse, Maier seems to be in a patriotic vein, discusses the history of the Empire in its relation to Germany, extols the riches of German learning, for example the great number of manuscripts stored in libraries such as the one at Heidelberg, praises Martin Luther and his stand against the Roman tyrant, desires a return to the primitive church, and highly exalts Paracelsus 'who is followed by many thousands of doctors in all countries'.[41]

Finally we come to 1620. In that year Luca Jennis published at Frankfurt Maier's *Septimana philosophica* which describes a conversation between Solomon, the Queen of Sheba, and Hiram, King of Tyre, and includes mystical conferences on various themes, including one on the Rose.[42]

The strange publications of Michael Maier follow a distinct time graph. They begin in 1614, the year after the wedding of Frederick and Elizabeth; they end in 1620 (though there is one later one), the year of the brief reign of Frederick and Elizabeth in Bohemia. They are throughout characterized by Hermetic mysticism expressed in terms of Hermetic or 'Egyptian' interpretation of fable and myth, as containing hidden alchemic and 'Egyptian' meanings, combined with an idiosyncratic use of alchemical symbolism. The *Atalanta fugiens* is the finest product of this outlook, and suggestive of a highly educated and sophisticated background in which alchemy is being used as a symbol of a religious and intellectual movement of uncommon importance and interest.

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[40] *Themis aurea*, p. 159.

[41] *Verum inventum*, dedication.

[42] *Septimana philosophica*, pp. 118–21. These remarks seem deliberately unrevealing.

It seems now obvious that the time graph of the religious and intellectual movement which Maier represents is the time of the Frederick-Elizabeth movement, working up from the wedding to the fatal year in Bohemia, and that Maier is expressing the religious and intellectual sides of that movement in his Hermetic symbolism. His definite contact with Anhalt in a dedication suggests strongly that he was working with Anhalt in forming links between England, Germany, and Bohemia, preparatory to the establishment of Frederick and Elizabeth as King and Queen of Bohemia.

Maier is activated by a very strong religious Hermetic impulse, as strong, in its way, as that which had moved Giordano Bruno in the late sixteenth century, though combined in Maier with Lutheran piety—the sort of combination one might expect if Bruno's influence took root in Lutheran circles in Germany.

The strength of this impulse was not extinguished in Maier even by the disasters of 1620. His last work seems to have been the *Cantilenae intellectuales de Phoenice redivivo*,[43] with a dedication to Frederick, Prince of Norway, dated at Rostock, 23 August 1622. In this, his swan song, or rather his phoenix song, Maier prophesies the rebirth of the Phoenix, the Hermetic and Egyptian bird whose supremacy over all other birds he had celebrated in one of his earlier 'jokes'. In the dedication of his phoenix song to the Norwegian prince, Maier speaks of his life as having been spent—not, curiously enough, in the framing of complex works of Hermetic symbolism, which he does not mention—but in the study of mathematics.

A young Bohemian alchemist, a refugee from the horrors taking place in his country after 1620, revered the memory of Michael Maier and kept it green by republishing his works, using the same plates as had been used in the original publications. The young Bohemian was Daniel Stolck, or Stolcius, a medical graduate of the university of Prague who, in 1621, had reached Marburg, where he matriculated, and then went on to Frankfurt, where he called on Luca Jennis. Jennis showed him the plates of a number of recently published alchemical works, chiefly those of Maier, and Stolcius agreed to edit a new collected publication of them.[44] This came out as the *Viridarium chemicum*, published by Luca Jennis at Frankfurt in 1624,[45] with a preface by Stolcius dated 1623 at Oxford. England was the haven which the Bohemian refugee had now reached, like many others from his country in later years. In this preface, Stolcius tells of his unhappiness which he has tried to alleviate by dwelling in imagination in 'the pleasure garden of Chymistry', and he wishes to offer this solace also to his distressed countrymen. He evidently hopes that the 'pleasure garden' will circulate in oppressed Bohemia. In his journey abroad he is, he says, most grieved by the disasters of his country, and interrupted by the tumults of war. The only refuge is in the pleasure garden of chemistry:[46]

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[43] See Craven, *Michael Maier*, p. 146.

> Therefore kind reader, use and take pleasure in these (emblems) as seems best to thee, and take a pleasant stroll in my garden. Thank the cherished memory of the very famous and learned Herr Michael Maier, the most celebrated Doctor of Physic and Medicine, for part of the illustrations; Master John Mylius, that industrious Chymist, for the rest.

Many of Maier's emblems are republished in this book, from the original plates which Jennis had preserved, together with many of the emblems of Mylius, originally published in 1622. Mylius was a disciple of Maier and evidently sympathized strongly with the 'cause', for he speaks in a preface of the year 1620 as 'that ominous year which weeps so that the skies fall'.[47]

Stolcius provides a link between the alchemical emblem movement around Maier and the Bohemian side of the movement which came to so disastrous an end in 1620. The refugee hastens to Luca Jennis, as to a sympathizer, and sadly and reverently puts together a reprint of Maier's emblems. The *Viridarium chemicum* opens with a series of emblems on the uniting of the *sponsus* and the *sponsa* as the image of elemental fusion in alchemical processes. In the first of these 'chemical weddings' (Pl. 26a), which is the first picture in the book,[48] the alchemical *sponsus* and *sponsa* have a curious resemblance to Frederick and Elizabeth as they appear in the 'Four Lions' print (Pl. 8), published at Prague at the time of their coronation.

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[44] See John Read, *Prelude to Chemistry*, pp. 254–77. Stolcius's use of plates from works by Maier and Mylius is analysed by Read.

[45] A German edition was published by Jennis, also in 1624; this edition is accessible in a reprint; see Stoltzius von Stoltzenberg, *Chymisches Lustgärtlein*, ed. F. Weinhandl, Darmstadt, 1964.

[46] Quoted Read, *Prelude*, p. 257.

[47] Johann Daniel Mylius, *Philosophia Reformata*, Frankfurt (Luca Jennis), 1622, Preface, quoted Read, p. 260.

This study of Fludd and Maier has attempted to show that both these 'Rosicrucian' philosophers belonged to the orbit of the Frederickian movement in the Palatinate. They were both published by the Palatinate publisher, De Bry, though Maier was also published by the allied firm of Jennis. The importance of printers and publishers in the movement has come out. And we have seen that Hermetic philosophies from England, represented by Fludd, are being propagated in the Palatinate area, together with the alchemical symbolist movement, propagated by Maier, probably as part of a mission of developing links with Bohemia, and especially with Prague, the chief European centre of alchemy. There was then, it would seem, in the Palatinate, an effort towards encouraging lines of thought through which the English alliance could be integrated with expansion into Bohemia. The Bohemian adventure of the Elector Palatine was clearly not such a matter of surface politics or misguided ambition as used to be supposed. There were currents of very serious purpose running within this movement.

A culture was forming in the Palatinate which came straight out of the Renaissance but with more recent trends added, a culture which may be defined by the adjective 'Rosicrucian'. The prince around whom these deep currents were swirling was Frederick, Elector Palatine, and their exponents were hoping for a politico-religious expression of their aims in the movement towards the Bohemian adventure. As I begin to see it, all the mysterious movements of former years around such figures as Philip Sidney, John Dee, Giordano Bruno, were gathered to a head in the Anhalt propaganda for Frederick. The Frederickian movement was not the cause of these deep currents, and it was far from being the only expression of them. But it was an attempt to give those currents politico-religious expression, to realize the ideal of Hermetic reform centred on a real prince. The movement tried to unite many hidden rivers in one stream, the Dee philosophy and the mystical chivalry from England were to join with German mystical currents. The new alchemy was to unite religious differences, and found a symbol in the 'chemical wedding' with its overtones of allusion to the 'marriage of the Thames and the Rhine'. We know that this movement was to fail disastrously, was to rush over a precipice into the abyss of the Thirty Years War. But in the meantime it had created a culture, a 'Rosicrucian' state with its court centred on Heidelberg, its philosophic literature published within the state, having artistic manifestations in the alchemical emblem movement around Maier, and in the work of Salomon De Caus.

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[48] It was first published in Maier's *Tripus Aureus*, Frankfurt (Luca Jennis), 1618, p. 27.

# 7

# THE ROSICRUCIAN FURORE IN GERMANY

The 'Rosicrucian furore' which arose in response to the stirring announcements of the manifestos soon became inextricably confused through the large numbers who tried to join in without inside knowledge of what it was all about, being merely attracted by the exciting possibility of getting into touch with mysterious personages possessing superior knowledge or powers, or angered and alarmed by the imagined spread of dangerous magicians or agitators. Maier thought of the manifestos as an appeal to all the 'chymists' of Germany;[1] perhaps he meant by this an appeal to all mystical Paracelsists or seekers after some way of illumination. Those responsible for the original manifestos may well have been surprised and alarmed by the effect of their words, by the wild excitement which broke out in response to the appeal of the supposed R.C. Brothers for the support of their movement.

The response was chiefly in reply to the *Fama* and the *Confessio*, the authors of which, though obviously belonging to the school of Rosencreutz mythology propagated by Andreae in the *Chemical Wedding*, may have been other than Andreae himself. I do not put forward any theories about the identities of the writers who may have co-operated with Andreae over the Rosencreutz propaganda. There have been many suggestions made about this, some obviously wide of the mark, some which ought to be considered. Amongst the latter is Joachim Jungius, the noted mathematician admired by Leibniz. The candidacy of Jungius as author of the Rosicrucian manifestos was put forward in 1698 by a writer who said that he was informed of this by a member of the court of Heidelberg in exile.[2] This source may possibly now strengthen the candidacy of Jungius. The fact that we now know that the Rosencreutz myth was a kind of 'magic parable' which, as in the case of John Dee's *Monas hieroglyphica*, might include very serious scientific work, particularly in mathematics, raises the possibility that figures as important as Jungius might have been behind the manifestos. However no definite statements can be made on the problems of the background of the manifestos until more work has been done on the historical background. The destruction of books and papers at Heidelberg when the town fell into the hands of the enemies may mean that much of the evidence was irrevocably destroyed. It is possible that Janus Gruter, the librarian of the *Bibliotheca Palatina* and the centre of a large international correspondence, is someone who might be watched for clues.

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[1] Maier, *Jocus Severus*, dedicatory epistle.

The duration of the Rosicrucian furore, of the spate of literature aroused by the manifestos, supports the argument that the manifestos were connected with the movement around the Elector Palatine, for the furore comes to rather a sudden end after 1620, or at a time coinciding with the collapse of the Bohemian venture, the invasion of the Palatinate, and the suppression of the court of Heidelberg.

What is badly needed for the elucidation of the tangled maze of the literature of the Rosicrucian furore is a clearing of the ground by the skills of the bibliographical specialist, an assessment of dates, places of publication, printers' marks, paper, and so on, through which a more accurate conspectus of the movement could be arrived at, and the many problems of anonymity and use of pseudonyms by the writers might be cleared up.[3] The whole field is really virgin soil, as yet untilled by serious modern research, because hitherto dismissed as unworthy of serious study. In the present chapter, I do not aim at digging in the field to any great depth, but only at giving a brief impression of the literature of the furore (apart from the works of Fludd and Maier, which the last chapter attempted to survey).

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[2] J. A. Fabricius stated that Joachim Jungius was the author of the *Fama* and that he had been told this by 'a secretary of Heidelberg'; see *Acta eruditorum*, 1698, p. 172; cf. Arnold, *Histoire des Rose-Croix*, p. 85. Partington (*History of Chemistry*, II, p. 415) quotes the *Acta eruditorum* reference but says that there is no truth in the statement that Jungius wrote the *Fama*, though he did belong to Andreae's circle.

There are the many simple souls, frequently referring to themselves only by initial letters, who print appeals to the R.C. Brothers expressing admiration and asking to join their movement. Others publish longer works, dedicated to the R.C. Brothers, hoping to gain their attention. Then we have the antagonists, the disapprovers, who attack the impiety, magical practices, or subversiveness of the R.C. Brothers. We have already considered one critic, Libavius. The pseudonyms 'Menapius' and 'Irenaeus Agnostus'[4] hide severe critics.

The most interesting of the publications are those which emanate from people who seem well-informed about the movement, or were possibly themselves involved in it from the inside. They are mysterious people, who use pseudonyms. In what follows I concentrate on this type of Rosicrucian publication, selecting those which seem to me most important, in the endeavour to learn more, if possible, about the movement from the inside, and disregarding the flood of publications from outsiders who obviously know nothing save what they have read in the manifestos.

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[3] At present, the only work purporting to be a Rosicrucian Bibliography is F. Leigh Gardner, *A Catalogue Raisonné of works on the Occult Sciences: Rosicrucian Books*, privately printed, 1923. This is very unsatisfactory, though it can help as an introduction to the material. Some information can be found by going through J. Ferguson, *Bibliotheca Chemica*, Glasgow, 1906.

The best available accounts of what I have called 'the Rosicrucian furore' are to be found in the following books: A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 246 ff.; A. E. Waite, *The Brotherhood of the Rosy Cross*, London, 1923, pp. 213 ff; Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955, pp. 137 ff.; Will-Erich Peuckert, *Die Rosenkreutzer*, Jena, 1928, pp. 116 ff. Peuckert's book is valuable, particularly for the German background.

[4] The person who signed himself thus began by collaborating with the movement but afterwards attacked it; see Arnold, pp. 114–15. 'Menapius' parodied the R.C. Brothers in 1619; he is thought by Waite (*Real History*, p. 258) to be the same person as 'Irenaeus Agnostus'.

Theophilus Schweighardt[5] published in 1618, with no name of place of publication or printer, a work with the following title: *Speculum sophicum Rhodo-Stauroticum, Das ist: Weilauffige Entdeckung des Collegii und axiomatum von sondern erleuchten Fraternitet Christi-Rosen Creutz.* This is a typical example of a Rosicrucian title, with its mixture of Latin and German. In this work Theophilus Schweighardt, who may be one Daniel Mögling, or may be the same as 'Florentinus de Valentia', who may be Andreae himself, is enthusiastic about the 'Pansophia' of the Brotherhood and their threefold activities, which he classifies as (1) divinely magical (2) physical or 'chymical', and (3) 'Tertriune' or religious and Catholic. They believe in 'divine Elias' (an allusion to Paracelsus's prophecy of the coming of Elias). They possess colleges with large libraries, and they read with particular enthusiasm the works of Thomas à Kempis, finding here, in Christian mystical piety, the true 'magnalia', the final explanation of the macromicrocosmical mystery.[6]

This work is fairly typical of such publications, with its 'Pansophic' philosophy of macrocosm and microcosm, infused with Magia, Cabala, and Alchymia, with its hint of earnest pursuit of learning and scientific activities, its prophetic side, its strong pietistic vein.

Bound with the British Museum copy of the *Speculum* there is a very interesting collection of prints and drawings. One of these refers closely to the Rosicrucian *Fama*. I know of another copy of this print[7] which was apparently circulating by itself, independently of the *Speculum*.

This print (frontispiece) shows a peculiar building above which is an inscription containing the words *Collegium Fraternitatis* and *Fama*, and is dated 1618. On the building, on either side of its door, there is a rose and a cross. We are therefore presumably now beholding a representation of the Invisible College of the R.C. Brothers. Another main Rosicrucian emblem is alluded to in the wings with Jehova's Name, expressive of the words which seal the conclusion of the *Fama*, 'Under the shadow of thy wings, Jehova'. In the sky, to left and right of the central Name and wings, are a Serpent and a Swan, bearing stars and alluding to the 'new stars' in Serpentarius and Cygnus mentioned in the *Confessio*[8] as prophetic of a new dispensation.

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[5] Waite, *Brotherhood of the Rosy Cross*, p. 259; Arnold, p. 113.

[6] Schweighardt, *Speculum*, p. 12.

[7] British Museum, Print Room, Foreign History, 1618, number 1871.12.9.4766. Ben Jonson, who describes this print (see below, p. 181), had evidently seen it in a copy of Schweighardt's *Speculum*.

A hand proceeding from a cloud around the Name holds the building, as on a thread, and the building itself is winged, and on wheels. Does this mean that the winged, moveable, College of the Fraternity of the Rosy Cross is Nowhere, like Utopia, invisible, because non-existent in a literal sense? The Rose Cross College is defended by three figures on its battlements who bear shields on which are engraved the Name, and brandish what appear to be feathers. Are they angelic presences defending those dwelling under the Shadow of the Wings?

From one side of the building projects a trumpet, and the initials 'C.R.F.', perhaps 'Christian Rosencreutz Frater', announced by the trumpeting of the manifestos. On the other side, a hand holding a sword projects, labelled 'Jul. de Campi', alluding to the character called 'Julianus de Campis' who appears in the *Speculum* and whose defence of the R.C. Brotherhood was printed with the 1616 (Cassel) edition of the manifestos.[9] Perhaps this is why he brandishes a defensive sword in the print. Near the projecting arm, the words 'Jesus nobis omnia' are written on the building, a motto which also occurs in the *Fama* and is expressive of the point already quoted from the *Speculum*, that the true approach to the macro-microcosmical mystery is in the imitation of Christ as defined by Thomas à Kempis. Other little pairs of wings have inscriptions, one is 'T.S.', perhaps Theophilus Schweighardt, the supposed author of the *Speculum*.

A figure kneeling on the ground on the right directs most earnest prayers straight upwards to the Name. Seen within the windows of the angel-protected College of the Rose Cross Fraternity are figures of people who appear to be engaged in studies. A man is working at something at one window, at the other there appear to be scientific instruments of some kind. The prayerful attitude of the kneeling figure might be expressive of an approach to scientific, angelic, and divine studies rather like that of John Dee.

I leave the reader to puzzle further over the mysteries of this print which is undoubtedly showing us in emblematic form the message of the Rosicrucian *Fama*. We are here near the centre of the 'joke', the *ludibrium*, in the minds of the strange people who framed the Rosicrucian manifestos.

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[8] See Appendix, p. 318 and above, pp. 65–6.

[9] See Appendix, below, p. 66.

'Joseph Stellatus' wrote in Latin, without German admixture, his work called 'The Pegasus of the Firmament or a brief introduction to the Ancient Wisdom, formerly taught in the Magia of the Egyptians and Persians and now rightly called the Pansophia of the Venerable Society of the Rosy Cross.'[10] It was published in 1618, with no name of place or printer, and with a privilege from 'Apollo'. The author knows and quotes from the *Fama* and the *Confessio*, and also the *Chemical Wedding*. He is an ardent Lutheran, but deeply imbued with 'Ancient Wisdom', Hermetic and Cabalist (he quotes Reuchlin). He proclaims that it is deeply pious to read in the Book of Nature. Amongst the first interpreters of Nature he places Hermes Trismegistus, whom he dates as contemporary with Moses; and another most important interpreter of Nature is Paracelsus. He knows some of the works of Maier, and quotes from them, and in what he says of the mystery of the 'utriusque Mundi majoris et minoris Harmonica comparatione' he is obviously alluding to Fludd's work.

'Stellatus' gives one of the clearest definitions of the Rosicrucian movement as inspired by 'Ancient Theology' which encourages enquiry into Nature. He is strongly anti-Aristotelian and in favour of animistic interpretation of Nature. He may make personal allusions, but these are extremely obscure. At one point he seems to have the Landgrave of Hesse in mind, and I am inclined to think that 'Pegasus' may have been one of the epithets for the Elector Palatine.

Among other mysterious supporters of the R.C. Brothers was 'Julianus de Campis', already mentioned, and Julius Sperber, the latter the author of the *Echo der von Gott Hocherleuchten Fraternitet des löblichen Ordens* R.C., published at Dantzig in 1615. Julius Sperber was the real name of a real person,[11] who is said to have held an official position at Anhalt-Dessau, so he may possibly have been connected with Christian of

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[10] Joseph Stellatus, *Pegasus Firmamenti sive Introductio brevis in veterum sapientiam, quae olim ab Aegyptiis & Persis Magia, hodie vero a Venerabili Fraternitate Roseae Crucis Pansophia recte vocatur*, 1618.

[11] *Bibliotheca Chemica*, II, pp. 391–2; cf. Waite, *Real History*, p. 253; Arnold, p. 133.

Anhalt. In his *Echo*, Sperber seems to write with some authority about the Brothers R.C., and shows himself deeply imbued with Magia and Cabala, with the works of Henry Cornelius Agrippa and Johannes Reuchlin; he also knows the *Harmonia Mundi* of Francesco Giorgi, and the works of 'Marsilius Ficinus Theologus'. He is interested in the views of Copernicus, and strongly recommends as a work of piety reading the hieroglyphs and characters in the Book of Nature. Sperber would seem a typical example of the turning towards investigation of nature arising out of the Rosicrucian current.

The 'Judgment of Some Celebrated Doctors about the position and religion of the Famous Fraternity of the Rosy Cross',[12] published at Frankfurt in 1616, is, as its title suggests, a collection of opinions by various people. The first essay is a eulogy of the motto 'Jhesus mihi omnia' of the Rosicrucian Order and is by 'Christianus Philadelphus,' a lover of Pansophia, who emphasizes the profoundly Christian character of the Order. Another contribution urges all the pious of Europe to throw off the 'Pseudo-Ethnic' (that is, the Aristotelian) philosophy and to turn to the 'Divine Macro-Microcosmic Theosophy'.

One of the most interesting of all these tracts is the *Rosa Florescens*[13], published in 1617 and 1618 with no name of place or printer, and said to be by 'Florentinus de Valentia'. It is a reply to a criticism of the R.C. Fraternity by 'Menapius'. The author of the *Rosa Florescens* shows perhaps the widest knowledge and reading of any of the group. He is interested in architecture, mechanics (Archimedes), arithmetic, algebra, musical harmony, geometry, navigation, the fine arts (Dürer). He thinks that the sciences are imperfect and calls for their improvement. Astronomy is in the highest imperfection; Astrology is uncertain. Is not 'Physica' lacking in experiment? Does not 'Ethica' need re-examination? What is medicine but conjecture?[14]

These passages have an almost Baconian ring, and there may indeed have been an influence of *The Advancement of Learning* on the group, coming in from England, along with other English influences, through the marriage of the Elector Palatine. Nevertheless, the chief interests of the author of *Rosa Florescens* seem to be in the sciences based on number, in the 'Vitruvian' subjects which John Dee had wished to see improved in his preface to Euclid. Fludd in his *Tractatus* of 1616, in which he praised the Rosicrucian movement and repeated Dee's arguments for the improvement of the mathematical sciences, may have been the influence on the *Rosa Florescens*. But whatever the influences on him may have been, the writer of this work is making a strong, independent plea for the advancement of all branches of learning. We may take it that such an outlook as this was behind the plea of the Rosicrucian *Fama* for co-operative effort for the spread of enlightenment.

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[12] *Iudicia Clarissimorum aliquot ac doctissiomorum virorum . . . de Statu & Religione Fraternitatis celebratissimae de Rosea Cruce*, Frankfurt (J. Bringeren), 1616.

[13] Florentinus de Valentia, *Rosa Florescens contra F. G. Menapius*, 1617, 1618. See *Bibliotheca Chemica*, I, pp. 281–2.

[14] *Rosa Florescens, passim.*

For the author of the *Rosa Florescens* the impulse towards the investigation of Nature is profoundly religious in its motive. God has imprinted his signs and characters in the Book of Nature. In contemplating that Book we contemplate God Himself. The spirit of God is at the centre of Nature; it is the ground of Nature and of the knowledge of all things. The reader is adjured to study with the R.C. Brothers the Book of Nature, the Book of the World, and to return to the Paradise which Adam lost. (Bacon, too, hoped to restore to man the knowledge which Adam had before the Fall.) The writer assures the critical 'Menapius' that the R.C. Brothers love God and their neighbour; they seek knowledge of Nature for the glory of Christ and have nothing to do with the Devil and his works. The writer believes firmly in the Father, the Son, and the Holy Ghost, and fervently desires to dwell 'under Jehova's wings'.

It has been suggested that this passionate tract may be by Johann Valentin Andrae himself.[15] It is certainly a striking work and worthy of the author of the *Chemical Wedding*.

The criticism of the R.C. Brothers by 'Menapius', 'Irenaeus Agnostus', Libavius, and others rests mainly on the following points. It is suspected that their activities may be subversive of established governments; Libavius is the most direct about this charge. There is a frequently made general accusation of magical practices.[16] Finally—and this is one of the most important points—their enemies complain that the religious position of the R.C. Brothers is not clear. Some call them Lutherans, others Calvinists, and some, Socinians[17] or Deists. They are even suspected by some of being Jesuits.[18]

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[15] This suggestion was made by Gottfried Arnold, *Unpartheyische Kirchen- und Ketzer-Historien*, 1699, p. 624. Cf. *Bibliotheca Chemica, loc.cit.*

[16] Defenders maintain that their magic is good and godly.

This is suggestive of what may have been one of the most important aspects of the Rosicrucian movement, that it could include different religious denominations. As we have seen, Fludd claimed that his work found favour with truly religious persons of all denominations. Fludd was a devout Anglican, friend of Anglican bishops; so was Elizabeth Stuart, the wife of the Elector Palatine. The Elector was a devout Calvinist, as was Christian of Anhalt, his chief adviser. Maier was a devout Lutheran, as was also Andreae and many of the other Rosicrucian writers. The common denominator which would weld them all together would be the macro-microcosmic musical philosophy, the mystical alchemy, of which Fludd and Maier were the two chief exponents, though the minor writings which we have been examining in this chapter all reflect a similar outlook.

By the diffusion of a philosophy, or a theosophy, or a Pansophia, which they hoped might be accepted by all religious parties, the members of this movement perhaps hoped to establish a non-sectarian basis for a kind of freemasonry—I use this word here only for its general meaning and without necessarily implying a secret society—which would allow persons of differing religious views to live together peaceably. The common basis would be a common Christianity, interpreted mystically, and a philosophy of Nature which sought the divine meaning of the hieroglyphic characters written by God in the universe, and interpreted macrocosm and microcosm through mathematical-magical systems of universal harmony.

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[17] On the suggestion of Socinian influence, see Henricus Neuhusius, *Pia et utilissima admonitio de Fratribus Rosae Crucis*, Dantzig, 1618. Neuhusius maintains that the Rosicrucians are Socinians. Though Socinians may have been attracted by the liberalism of the movement, the characteristic religious affiliation of the manifestos and of the furore which they aroused seems to me to have been primarily an evangelical and mystical type of Christianity.

[18] This impression may have been encouraged by the 'Adam Haselmayer' material published with the *Fama* (see above, pp. 58–60, and Appendix, below, p. 295). Though Haselmayer is said to have been persecuted by the Jesuits he seems also to have given the impression that the 'Rosicrucian Order', with its attachment to Jesus, was a kind of Jesuit Order, though with very different aims. Some Jesuit enemies of the Rosicrucians seemed also to want to give the impression that the two Orders were the same; see below, p. 137.

And here we may remind ourselves that John Dee entertained wide aspirations for the mitigation of religious differences, the establishment of a universal reign of mystic and philosophic harmony, as in the angelic realms. Here too, then, influences from Dee's mission in Bohemia may have percolated to the German Rosicrucian movement.

Yet this chapter has also brought out the strongly German side of the movement, and the influences upon it of German mystical traditions. In reading these German Rosicrucian authors one is frequently reminded of Jacob Boehme, famous German mystical philosopher. Boehme was beginning to write just before the issue of the first printed edition of the Rosicrucian *Fama*. His earliest work was an 'Aurora', promising a new dawn of insight, like that manifesto.[19] Boehme aimed at refreshing with Paracelsus-inspired alchemical philosophy the deadness and dryness of contemporary Lutheran piety, which is an aim of the Rosicrucian writers. Boehme's native town was near Gorlitz, in Lusatia and on the borders of Bohemia. Living where he did and when he did Boehme cannot have failed to know of the Rosicrucian furore and of the movement around the Elector Palatine and its crashing failure in 1620. One of the few dates known in Boehme's obscure biography is that he was in Prague in 1620.[20] Though there is no proof of any connection between Boehme and the Rosicrucian movement, one could say that he was the kind of native German 'chymist' whom the authors of the manifestos might have hoped to attract.

After examining the works mentioned in this chapter, I came no nearer to the solution of the problem of whether or not there was an organized secret society behind this movement. The normal practice of

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[19] Boehme wrote his 'Aurora' (*Die Morgenroete im Aufgang*) in 1612, but it was not published until later. See A. Koyré, *La philosophie de Jacob Boehme*, Paris, 1929, p. 34. Koyré (*ibid.*, p. 42 n.) compares Boehme's hope of universal reformation with the outlook of the Rosicrucian *Fama*.

It is interesting to note that one of Boehme's best friends, Balthasar Walter, was a physician who was in touch with a Prince Anhalt (Koyré, p. 48 n.). A new approach to Boehme could be opened up through the new historical approach to the Rosicrucian movement.

[20] Koyré, *Boehme*, p. 51.

Rosicrucian writers is to say that they are not themselves Rosicrucians, nor have they ever seen one. Invisibility seems to have been an essential feature of the legend of the R.C. Brothers. The best light arrived at on this problem in this chapter is the print of the winged and moveable College of the Rosy Cross Fraternity, with its militia of angel, or spirit, defenders. If such were the R.C. Brothers, it would always be true to say that one had never seen one, and could not claim to belong to such an exalted society, though it might be true that one belonged to a group of human beings pledged to dwell 'under Jehova's wings'.

Writers on the Rosicrucian literature have noted that it seems to come to a sudden stop in Germany in about 1620 to 1621, and they have wondered why. Semler, in the late eighteenth century, sought an explanation for the abrupt disappearance of the R.C. literature in about 1620.[21] Arnold states that, after the publication of the manifestos, many others joined in and created complete confusion until the whole thing collapsed around 1620.[22] Waite speaks of the year 1620 as closing the gates on the past,[23] meaning the past of the Rosicrucian movement. All these writers, and all other writers on the Rosicrucian movement, have known nothing of the historical events in the Palatinate and in Bohemia, or at least have shown no knowledge of their connection with the Rosicrucian movement. To us, who have examined these connections, the answer to this mystery is clear. The R.C. movement collapsed when the Palatinate movement collapsed, when those inspiring vistas opened up behind the Elector Palatine and his brilliant alliances failed utterly with the flight of the King and Queen of Bohemia from Prague after the Battle of the White Mountain, when it was realized that neither the King of Great Britain nor their German Protestant allies would help them, when the Hapsburg troops moved into the Palatinate and the Thirty Years War began its dreadful course.

In 1621 there was published at Heidelberg a 'Warning against the Rosicrucian Vermin'.[24] In 1621 Heidelberg was under the heel of the invading Austro-Spanish armies. Such a publication would be a counterpart to the physical stamping out and obliteration of a movement associated with the former rulers.

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[21] J. S. Semler, *Unparteiische Sammlung zur Historie der Rosenkreuzer*, Leipzig, 1786–88; quoted Arnold, p. 190.

[22] Arnold, p. 101.

[23] Waite, *Brotherhood of the Rosy Cross*, p. 353.

[24] Philip Geiger, *Warnung für die Rosenkreutzen Ungeziefer*, Heidelberg, 1621; cf. Waite, *Brotherhood of the Rosy Cross*, p. 342.

Also in 1621 there was published at Ingolstadt, the great Jesuit centre in the heart of Catholic territory, a work called *Palma Triumphalis*, or 'the Miracles of the Catholic Church', by Fredericus Fornerus.[25] I have not myself actually examined this work (nor the one just mentioned against the Vermin) but according to Waite, the author, a bishop, derides the R.C. Fraternity because it gives itself glorious titles, claims to be divinely inspired for the reformation of the world, and that it can restore all sciences, transmute metals, and prolong human life. This would be a garbled version of the manifestos, and the triumphant attitude would correspond to the spirit of those propaganda caricatures of the ex-King of Bohemia and his policies which were disseminated after his defeat.

Another development is to be observed. In accordance with their usual missionary policies, the Jesuits evidently planned to capture the Rosicrucian symbolism and to present it in their own way in their work of re-Catholicizing the conquered areas and establishing in them the Counter Reformation. A certain J.P.D. a S. published at Brussels in 1619 a work which was reprinted in Prague in 1620 (obviously after the Catholic triumph) entitled *Rosa Jesuitica, oder Jesuitische Rotgesellen*[26] which adapts rose symbolism to Catholic uses (where of course it naturally belonged, as a symbol of the Virgin) and enquires whether the two Orders, namely that of the Jesuits and that of the Rosicrucians, were not in reality one and the same body, the one having been driven into concealment to emerge later as the other. Confusing the issues in this way would have facilitated the acceptance by the conquered populations of the Counter Reformation propaganda.

Conquered Bohemia would thus gradually lose touch with the movement which had promised it liberty. There were few individuals who were able, like Daniel Stolcius, to escape to a German Rosicrucian printer and thence to England. And in Germany, as must also have been the case in Bohemia, the Rosicrucian movement was discredited by the disastrous failure of the Palatinate-Bohemian movement, which had ended, for its supporters, in disillusion and despair.

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[25] Fredericus Fornerus, *Palma Triumphalis Miraculorum Ecclesiae Catholicae*, Ingolstadt, 1621, dedicated to the Emperor Ferdinand II: cf. Waite, *Brotherhood*, p. 353.

[26] J.P.D. a S., *Rosa Jesuitica, oder Jesuitische Rotgesellen. Das ist eine Frag ob die zween Orden der gennanten Ritter von der Heerscheren Jesu und die Rosen Creutzer ein einziger Orden sey*, Brussels, 1618; Prague, 1620.

Amongst the disillusioned ones was Robert Fludd. In a book published in 1633 Fludd said: 'those who were formerly called Brothers of the Rosy Cross are today called the Wise, the name (of Rose Cross) being so odious to contemporaries that it is already buried away from the memory of man.'[27] Yet Fludd had probably collaborated with Joachim Frizius in the book called *Summum bonum*, or 'the true magic, cabala, and alchemy of the true Fraternity of the Rose Cross', published in 1629 in Frankfurt. The title-page of this book shows the Rose, with the Cross indicated on its stem, and with the emblems of the spider's web and the bee-hive which the Zincgreff emblems had associated with the Elector Palatine, to which the satirical caricatures of that unfortunate man had replied by showing him many times involved with spiders' webs and bee-hives.

Such allusions would only have been understood by those who remembered the emblems and the replies to them in the caricatures, and most of the people who could have remembered were probably dead by 1629. The atmosphere of the Thirty Years War did not encourage delicacy of expression, and, in the caricatures against Frederick and all that he stood for, the subtleties of the 'chemical wedding' or of Maier's emblematics are obliterated under a witchcraft scare. And it was in that form that rumours of the Rosicrucian movement in Germany spread abroad, to France.

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[27] Robert Fludd, *Clavis philosophiae et alchymiae*, Frankfurt, 1633, p. 50; cf. Arnold, p. 193.

# 8

# THE ROSICRUCIAN SCARE IN FRANCE

In the year 1623 placards are said to have appeared in Paris announcing the presence in the town of the Brethren of the Rose Cross.[1]

> We, being deputies of the principle College of the Brothers of the Rose Cross, are making a visible and invisible stay in this city through the Grace of the Most High, towards whom turn the hearts of the Just. We show and teach without books or marks how to speak all languages of the countries where we wish to be, and to draw men from error and death.

This announcement is thus quoted by Gabriel Naudé in his 'Instruction to France about the truth of the Rose Cross Brothers', published in 1623. Naudé thinks that some people had the idea of putting up such placards because there was not much news about, and the kingdom tranquil, so some excitement was needed. These people certainly succeeded if their aim was to create excitement about the R.C. Brothers. Naudé speaks of a 'hurricane' of rumour now blowing through France at the news that the mysterious Fraternity, spread recently in Germany, had now reached France. It is difficult to decide whether these placards were really put up, or whether the excitement about them was generated by sensational books published in this year. Naudé should probably be believed about their reality and he is certainly right in thinking that these rumours were deliberately spread with the intention of creating a sensation or a scare.

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[1] Gabriel Naudé, *Instruction à la France sur la vérité de l'histoire des Frères de la Rose-Croix*, Paris, 1623, p. 27.

Another version of the supposed manifestos on the placards is given in an anonymous work, published in 1623, with the taking title, 'Horrible Pacts made between the Devil and the Pretended Invisible Ones'.[2]

> We deputies of the College of the Rose Cross, give notice to all those who wish to enter our Society and Congregation, that we will teach them the most perfect knowledge of the Most High, in the name of whom we are today holding an assembly, and we will make them from visible, invisible, and from invisible, visible . . .

There are said to be thirty-six of these Invisible Ones, dispersed through the world in groups of six. On 23 June last they held an assembly at Lyons at which it was decided to install six deputies in the capital. This meeting was held two hours before the Grand Sabbath at which one of the princes of the infernal cohorts appeared, luminous and splendid. The adepts prostrated themselves before him, and swore to abjure Christianity and all the rites and sacraments of the Church. In return they were promised the power to transport themselves wherever they wished, to have purses always full of money, to dwell in any country, attired in the dress of that country so that they were taken for native inhabitants, to have the gift of eloquence so that they could draw all men to them, to be admired by the learned and sought out by the curious and recognized as wiser than the ancient prophets.

This great scare presupposes some knowledge of the Rosicrucian manifestos in its readers. The pious organization of the R.C. Brothers is turned into an organization of devil worshippers; their secrecy becomes a diabolical secret; their rule that they are to wear the costume of the country in which they find themselves becomes an alarming scheme of infiltration. Their interest in the advancement of learning and natural philosophy becomes a wicked bait to lure the learned and the curious to them. Nothing, naturally, is said here of the Christian motto of the manifestos, 'Jesus mihi omnia', of their philanthropic aim of healing the sick. An attempt is being made to start a witch-craze with the frighteningly 'invisible' Rosicrucians as the objects of the hunt.

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[2] *Effroyables pactions faites entre le Diable et les prétendus Invisibles*, Paris, 1623; cited Arnold, *Histoire des Rose-Croix*, pp. 7–8.

Such a movement was not funny, not a *ludibrium* or a joke, in the early seventeenth century. It could have terrible consequences of the kind which the noted French Jesuit, François Garasse, seems to have in mind in his book *La doctrine curiense des beaux esprits de ce temps*, published in this same year, 1623. The Rosicrucians, says Garasse, are a secret sect in Germany;[3] Michael Maier is its secretary. In Germany, the inn-keepers hang roses in the taverns to indicate that what is said there should not be repeated but kept secret. The Rosicrucians are drinkers and secret people, hence the meaning of the rose in connection with them (rather an interesting suggestion). Garasse has read the *Fama* and states that the author's learning came from Turkey and is therefore heathen. He says that some Rosicrucians have recently been condemned as sorcerers at Malines, and gives it as his very firm opinion that they all deserve to be broken on the wheel or hanged on the gallows. In spite of some appearance of piety they are really wicked sorcerers, dangerous to religion and the state.

The traditional witch is a woman, able to transport herself magically to the Sabbath. In this attempted start of a witch-craze against Rosicrucians in France there is no mention of women; the sex of the Invisibles as devil-worshippers and attendants at Sabbaths is not mentioned. The traditional witchlore, such as the invisibility and the command of magical means of transport, is transferred to the R.C. Brothers. The Invisible Rosicrucians are becoming objects of a witch hunt, and some of their characteristics, particularly their deep learning through which they attract the 'curious', do not fit with those of the general run of witches, who were usually poor ignorant women. Nevertheless, it seems that the author of the 'Horrible Pacts', and Garasse, are really working up a witch-craze against the 'invisible' Rosicrucians, using the manifestos as their material and reading diabolical meanings into the supposed movements and activities of the R.C. Brothers. The scare creates 'the Rosicrucians' as real witch-like characters, belonging to a diabolical secret society.

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[3] François Garasse, *La doctrine curieuse des beaux esprits de ce temps*, Paris, 1623, pp. 83 ff. on the Rosicrucians.

Witch-crazes, which were so terrible a feature of the social scene in Europe in the sixteenth and early seventeenth centuries, were not peculiar to either side in the great religious division of Europe. Some of the worst witch-crazes were generated in Lutheran circles in Germany. Nevertheless, 'the worst of all witch persecutions, the climax of the European craze', were the persecutions which broke out in central Europe in the sixteen-twenties 'with the destruction of Protestantism in Bohemia and the Palatinate'[4] and the Catholic reconquest of Germany. 'All over Europe . . . the witch-trials multiplied with the Catholic reconquest.'

It is thus clear that the author of the 'Horrible Pacts', and the Jesuit, Garasse, were quite in the fashion of the sixteen-twenties in working up a witch-craze. We have seen how the Rosicrucian literature in Germany came to a sudden end in Germany in 1620, and was stamped out after the overthrow of the Elector Palatine as King of Bohemia, and the Catholic conquests in Bohemia and the Palatinate. Was the witch-craze in those parts of the world and at that time a part of the effort to stamp out the Palatinate-Bohemian movement with its connections with the Rosicrucian manifestos? We have seen with what pertinacity the enemies of the Elector Palatine circulated those caricature-satires against him after his defeat. We have seen how one at least of those satires definitely associates him with Rosicrucianism. There is a general tendency in the satires to suggest magic in connection with Frederick. If the literature of the German witch-craze of the 1620s and after were to be examined with the possibility in mind that it might be associated with a Rosicrucian scare, as it evidently is in these works published in 1623 in France, more evidence might be found that the great concentration of Renaissance studies with esoteric tendencies, which found expression in the Rosicrucian manifestos, might actually have helped to intensify the witch-craze which broke out after the Catholic victories.

[4] H. R. Trevor-Roper, *Religion, the Reformation and Social Change*, London, 1967, p. 156.

It is important to note the date, 1623, at which the witch-craze plus Rosicrucian scare spreads to France. In 1623, the suppression of Bohemia and the Palatinate was complete, and the destruction of the ideas behind the Bohemian adventure had been made as complete as possible by the suppression of 'Rosicrucian' publications. News of the events of the first years of the Thirty Years War had spread throughout Europe, and in the wake of those events some news had percolated about the Rosicrucian movement. Hence the spread to France of the repressive techniques, in the form of a witch-craze against the Invisible Ones and their pompous manifestos.

From Gabriel Naudé's 'Instruction to France' more can be learned than from the hysteria of the 'Horrible Pacts' and other productions of that type, for Naudé is better informed. He quotes at length from the *Fama*, of which he has a printed copy by him, after which he says: 'Behold, gentlemen, the huntress Diana whom Actaeon presents to you naked.'[5] This may be intended to be satirical, but it shows knowledge of a favourite mythological wrapping for the pursuit of natural science. He speaks of the enormous influence of the *Fama* and the *Confessio* and knows of some of Maier's works. According to Naudé, the *Fama* had been making a great impression in France, arousing hopes of some impending new advance in knowledge. He says that it is being rumoured everywhere that after all the 'novelties' which surprised 'our parents'—the discovery of new worlds, the invention of cannon, compasses, clocks, novelties in religion, in medicine, in astrology—another age of discoveries is at hand. The new movements are culminating, so runs the rumour, in the Brothers R.C. and the hopes which they raise.[6] Tycho Brahe is making new discoveries; Galileo has invented his 'spectacles' (the telescope), and now comes the company of the R.C. Brothers announcing the imminent 'instauration' or renewal of knowledge promised by the Scriptures[7] (which sounds like an echo of Bacon). Naudé's remarks give evidence that the Rosicrucian manifestos were widely read outside Germany and were being taken as prophecy of a coming new enlightenment, a still further advance after the age of the Renaissance.

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[5] Naudé, *Instruction*, p. 38.

[6] *Ibid.*, pp. 22 ff.

[7] *Ibid.*, p. 24. Bacon's *Novum Organum* had been published in 1620, which made his views on advancement of learning available in Latin. And the Latin translation of *The Advancement of Learning* was published in 1623.

Naudé evidently has to be careful because of the scare. He clearly thinks that the supposed Rosicrucian manifesto on the placards was invented by 'some people' to cause excitement. But he mentions Garasse's book with approval and speaks slightingly of the many German books about the R.C. Brothers. In dealing with their reputation for magic he mentions Fludd, and later gives a list of authors who represent, he thinks, the kind of teachings of which the R.C. Brothers approve, This list includes the following:[8]

John Dee, *Monas hieroglyphica*
Trithemius, *Steganographia*
Francesco Giorgi, *Harmonia mundi*
François de Candale, *Pimandre*
'Thyart sa Musique'
'Brunus les umbres de ses idees'
Ramon Lull 'sa Dialectique'
Paracelsus 'son commentaire de Magic'

Here we have the interests of the R.C. Brothers firmly placed in the Hermetic tradition, with the mention of François de Candale's French translation of the *Hermetica*[9] and of Giorgi's Hermetic-Cabalist 'Harmony of the World'[10] (much used by Fludd). Trithemius's *Steganographia* associates the R.C. Brothers with angel-magic,[11] and it is particularly important that Naudé mentions Dee's *Monas* and a work by Bruno (*De umbris idearum*),[12] a welcome confirmation of the influence of Dee and

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[8] *Ibid.*, pp. 15–16.

[9] François de Foix de Candale, *Le Pimandre de Mercure Trismegiste*, Bordeaux, 1579; Cf. D. P. Walker, 'The Prisca Theologia in France', *Journal of the Warburg and Courtauld Institutes*, XVII (1954), p. 209; Yates, *Giordano Bruno and the Hermetic Tradition*, p. 173.

[10] Francesco Giorgi, *De harmonia mundi*, Venice, 1525.

[11] Trithemius's *Steganographia* (first published in 1606 but long known in manuscript before that) was a main Renaissance manual of practical Cabala or angel-conjuring; see *Giordano Bruno and the Hermetic Tradition*, p. 145. On its use by Dee for his angel-magic, see French, *John Dee*, pp. 111 ff.

[12] G. Bruno, *De umbris idearum*, Paris, 1582; see *Giordano Bruno and the Hermetic Tradition*, pp. 192 ff.; *The Art of Memory*, pp. 200 ff.

Bruno on the movement. Pontus de Tyard's 'Musique'[13] brings in the musical philosophy behind the French Pléiade, of which Tyard was a member. Naudé, the Frenchman, is able to assimilate the Rosicrucian philosophy to a French Hermetic tradition, through using François de Candale on the *Hermetica* and giving Tyard as a French example of musical philosophy.

The authors mentioned by Naudé are all profoundly representative of the Renaissance Hermetic tradition, and he regards the new developments promised by the R.C. Brothers as issuing out of this.

Among other interesting points in Naudé's comments is his mention of 'Hentisberus' and 'Suisset Calculator'[14] as congenial to the Rosicrucians. This is an allusion to two mathematicians of medieval Oxford,[15] members of the Merton school of mathematics, whose works, revived and printed, influenced important lines of early seventeenth-century mathematical studies. Naudé may here be showing some inside knowledge of mathematical studies of the 'Rosicrucians' not revealed in their 'misleading and useless' publications.

Still in a slighting tone, he goes on to speak of the fables of the poets, the chimera of magicians and charlatans, the Abbaye of Thélème of Rabelais, and Thomas More's Utopia as all belonging to the R.C. 'labyrinth'.

He concludes on a note of orthodox disapproval of the R.C. Brothers, stating that he heartily concurs with Jesuit opinion of their perniciousness. Moreover, he adds, they have been excellently refuted by the arguments of Libavius.[16] So Naudé knew about Libavius, too. He was really very well informed and obviously deeply interested, though in the year 1623 when the scare was sweeping through France, counteracting the rumours of the *Fama*, and when it looked as though a witch-hunt was getting up, it behoved a scholar to be very careful.

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[13] This could refer to any of Tyard's philosophical dialogues, which are all based on assumptions of universal harmony, but alludes more particularly to his *Solitaire second, ou Discours de la Musique*, Lyons, 1555; see my *The French Academies of the Sixteenth Century*, Warburg Institute, 1947, reprinted Kraus, 1968, pp. 77 ff.

[14] Naudé, *Instruction*, p. 16.

[15] John Hentisbury and Richard Swineshead; see Thorndike, III, pp. 370–85; R. T. Gunther, *Early Science at Oxford*, Oxford, 1923, II, pp. 42 ff.

[16] Naudé, *Instruction*, p. 90.

Two years later, in 1625, Naudé showed more courage by publishing his famous work, 'Apology for Great Men Suspected of Magic',[17] in which he states that there are four kinds of magic, divine magic, theurgy which is religious magic, freeing the soul from the contamination of the body, goetia which is witchcraft, and natural magic which is natural science. Only the third, goetia, is wicked, and of this the great men have been innocent. Amongst great men whom he defends as free from evil magic are Zoroaster, Orpheus, Pythagoras, Socrates, Plotinus, Porphyry, Iamblichus, Ramon Lull, Paracelsus, Henry Cornelius Agrippa (who has a whole chapter to himself), Pico della Mirandola—in short the Neoplatonists and the Renaissance tradition decended from them, particularly Agrippa, the main representative of Renaissance magic. He urges greater care in prosecutions for magic, lest good people should be confused with evil magicians.

He does not mention the R.C. Brothers in the 'Apology' but since the writers whom, two years previously, he had listed as congenial to Rosicrucians all belong to the tradition which he now defends, it is reasonable to assume that he was also thinking in the 'Apology' of the Rosicrucians, the scare against whom was still in full force. It is therefore interesting to note that Naudé gives two main reasons as to how people can become falsely accused of bad magic.

One reason is that students of mathematics tend to be accused of magic, because an aura of magic has always been attached to such studies, and the wonderful works which a knowledge of mathematics and mechanics can produce seem magical to the ignorant.[18] This was John Dee's complaint in his Preface to Euclid, that he is falsely accused of being a 'conjuror' because of his mathematical skill and ability to produce mechanical marvels.[19] And Naudé brings Dee into his argument about mathematicians being accused of being magicians, citing, not Dee's Preface to Euclid, but his Preface to his *Aphorisms* in which Dee says that he is writing a defence of Roger Bacon[20] to show that the marvels he performed were not done by 'conjuring' but by mathematical skill. Naudé regrets that this defence by Dee of Roger Bacon is not extant. The following is a translation of what Naudé says about it:[21]

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[17] Gabriel Naudé, *Apologie pur les grands hommes soupçonnés de Magie*, Paris, 1625; page references are to the edition of Amsterdam, 1712.

[18] *Apologie*, pp. 49 ff.

[19] *Giordano Bruno and the Hermetic Tradition*, p. 149; *Theatre of the World*, pp. 30–1; French, *John Dee*, p. 8.

> If we had the book which John Dee, citizen of London and a very learned philosopher and mathematician, says that he composed in defence of Roger Bacon in which he shows that all that is said about his marvellous works should be ascribed to his knowledge of nature and mathematics, rather than to a commerce with demons, which he never had, I protest that I would speak no more about him (Roger Bacon) . . . But since this book (by Dee on Bacon) has not yet come to light, so far as I know . . . I must fill this gap, so that the good name of this English Franciscan, who was a Doctor of Theology, and the greatest chemist, astrologer, and mathematician of his time, may not remain perpetually buried and condemned among the crowd of sorcerers and magicians to which he most certainly did not belong . . .

Dee's book on Roger Bacon has still not come to light, but it is profoundly interesting that Naudé brings it into his defence of mathematicians accused of magic.

The other reason why, according to Naudé, people can be falsely accused of magic is if they are 'politiques',[22] that is tolerant in religious matters, not given to persecuting those who disagree with them in religion.

Since Naudé nowhere mentions the Brothers R.C. in his 'Apology' one cannot state definitely that these two reasons for being falsely accused of magic—mathematical interests and a tolerant religious outlook—would be applied by him to explain the current Rosicrucian scare. Yet since he had included a book by Dee in the list of authors whom he thought were congenial to the R.C. Brothers, when earlier joining half-heartedly in disapproval of them, one can say that Naudé definitely connects the R.C. Brothers with Dee in the first book, and in the second book uses Dee in his defence of mathematicians from charges of evil magic.

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[20] John Dee, *Propaideumata aphoristica*, London, 1558, 1568; the title of Dee's book on Roger Bacon is announced in the preface as *Speculum unitatis; sive Apologia pro Fratre Rogerio Bacchone Anglo*. Dee also mentions this book in the dedication of the *Monas hieroglyphica* to Maximilian II, where he says that it was written in 1557.

[21] *Apologie*, p. 350. Naudé says that the speaking head, supposed to have been made by Roger Bacon, was an invention of the English populace; he has heard vaguely of the use of the story by English dramatists.

Salomon de Caus's book, *Les raisons des forces mouvantes*, had been republished at Paris in 1624, with an addition illustrating marvels designed by De Caus for the Heidelberg gardens.

[22] *Apologie*, p. 22.

Naudé evidently knew a good deal, but he is still being pretty careful, even in the 'Apology'. The hurricane of the excitement about the R.C. Brothers was still blowing in France.

We are now moving into the time when the new movements of the seventeenth century are gathering strength and the Renaissance animist philosophies with their magical implications are on the wane. The great figure in the attack on Renaissance animism, Hermetism, Cabalism, and all their attendant manifestations, was the French monk, Marin Mersenne, the friend of René Descartes. Through his massive attack on the whole Renaissance tradition, Mersenne cleared the way for the rise of Cartesian philosophy.

It is significant that Mersenne's first onslaught on the Renaissance tradition, his *Quaestiones in Genesim*, was published in 1623, the year of the outbreak of the Rosicrucian scare. In this work he attacks Renaissance Magia and Cabala and all the great names associated with that tradition, Ficino, Pico, Agrippa, and so on, but his fiercest criticism is reserved for the contemporary exponent of that tradition, Robert Fludd. He continued the attacks in later years, Fludd replied, and the Mersenne-Fludd controversy held the attention of all Europe.

I cannot attempt, in the few paragraphs which can be allowed to it in this chapter, to mention all the publications in this controversy. I have attempted to deal with one aspect of it elsewhere, pointing out that it was basically an attack on the Hermetic tradition by Mersenne and a defence of it by Fludd, and that Casaubon's dating of the *Hermetica* was used by Mersenne as a weapon for undermining the Hermetic tradition.[23] All that can be done here is to indicate, very summarily, how the new line of historical approach pursued in this book may affect our understanding of Mersenne's position.

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[23] *Giordano Bruno and the Hermetic Tradition*, pp. 432–40.

We have seen that the Rosicrucian movement, or its manifestos, was connected with the movement for the installation of Frederick, Elector Palatine, in Bohemia, that the publication of Fludd's works in the Palatinate was a part of the movement of thought behind the politico-religious movement. We have seen how the total collapse of the movement with the defeat at Prague in 1620 ushered in a great satirical campaign against all that it had stood for. We have seen that the sudden cessation of Rosicrucian publications in Germany coincided with the collapse of 1620 and that the accusation of magic becomes a strong card in the campaign of the conquerors against Rosicrucianism which becomes merged with the witchcraft scares. We have seen that the Rosicrucian scare started in France in 1623 presented the R.C. Brothers of the manifestos as a diabolical, magical, secret society.

Now it is clear that Mersenne was affected by all this, as indeed was everyone who lived in the early seventeenth century. The Frederickian attempt to break the Hapsburg control of the Empire, the crash of that attempt, and the odour of bad magic disseminated around it by the conquerors, were inescapable facts of the contemporary European scene. The Rosicrucian scare affected Mersenne. It is clear, not only from his books but also from his correspondence, that Mersenne believed in the R.C. Brothers as bogeymen, wicked magicians and subversive agents, whom he imagined moving invisibly in all countries to spread their evil doctrines.[24] Moreover, their real existence seemed proved to him by the works of Robert Fludd, whom he took to be a typical Rosicrucian, and whose addiction to the Hermetic tradition in extreme forms was clear to every reader.

Mersenne's reaction to the Rosicrucian scare was different from that of Naudé. Naudé seems to have believed that important mathematical scientific activities lay behind the good magic of the Rosicrucian movement. Mersenne certainly believed that the magic was evil, and that the growth to these proportions of Magia and Cabala indicated that the Renaissance ways of thinking must be eliminated, root and branch, Renaissance animist philosophy must be destroyed, and Renaissance magic, in its modern or Fluddian manifestations, severely repressed. Mersenne was a gentle and loveable character, very different from Père Garasse, yet his reaction to the Rosicrucian scare was closer to that of Garasse than to that of Naudé, a reaction influenced by fear. We have to remember, too, that Mersenne, like Descartes, was educated at the Jesuit college of La Flèche and would have been influenced in his early years by the Jesuit outlook.

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[24] Marin Mersenne, *Correspondence*, ed. Waard and Pintard, Paris, 1932, I, pp. 37–9, 154–4, 455 etc.; II, pp. 137, 149 (Gassendi and the Rosicrucians); 181 ff., 496 (J. B. Van Helmont and the Rosicrucians); *La vérité des sciences*, Paris, 1625, pp. 566–7. cf. *Giordano Bruno and the Hermetic Tradition*, p. 408 etc.

Thus Mersenne in all his writings moves towards eliminating Renaissance influences. This was sometimes difficult to achieve, particularly on the musical side, for Mersenne was a believer in universal harmony and an admirer of Baif's Academy of Poetry and Music, for the activities of which he is one of the chief sources.[25] In his *Harmonie universelle* (1636) he has to expound universal harmony in a manner which avoids the macro-microcosmical magical philosophy (though he actually uses one of Fludd's diagrams) and eliminates the Renaissance outlook which underlay the work of Baif's Academy and to which Tyard had given philosophical expression (as Naudé knew).

The seventeenth-century philosophy which was to replace the Renaissance philosophies was Cartesian mechanism, and Mersenne, devoted friend and admirer of Descartes, was instrumental, through his wide connections and correspondence, in encouraging the shift from magic to mechanism.[26] It is one of the more profound ironies of the history of thought that the growth of mechanical science, through which arose the idea of mechanism as a possible philosophy of nature, was itself an outcome of the Renaissance magical tradition. Mechanism divested of magic became the philosophy which was to oust Renaissance animism and to replace the 'conjuror' by the mechanical philosopher.

This fact is not yet generally understood, and whilst awaiting its recognition it is important that we should try to discover and understand all the circumstances leading up to this momentous change in man's attitude to nature. Amongst the historical factors in the situation were those which we have been examining in this book. The failure of the Rosicrucian movement in Germany, its suppression by force and by savagely adverse propaganda, affected the tone of thought in the early seventeenth century, injecting into it an atmosphere of fear. Mersenne, too, was afraid. He had to protect his own interest in mathematics and mechanics from any taint of conjuring. This gave an asperity to his anti-Renaissance movement which, in less excited times, might have been conducted more gently and with less loss of the more valuable aspects of the Renaissance tradition.

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[25] *The French Academies of the Sixteenth Century*, pp. 23 ff.

[26] See R. Lenoble, *Mersenne ou la naissance du mécanisme*, Paris, 1948.

And what of Descartes and the R.C. Brothers? Some of the most important mentions of them are to be found in Baillet's fascinating life of Descartes (first published in 1691).[27] Our new knowledge of the historical situation can enable us to read that biography with a new understanding, or, at any rate, with new questions in our minds as we read it.

In 1618 the young Descartes left France for Holland and enrolled himself in the army of Prince Maurice of Nassau. It was rather a strange step for the Catholic, Jesuit-educated Descartes to take, but the explanation given is that he wanted to see the world and enlarge his knowledge of men and of life. In this reflective mood, Descartes moved in 1619 into Germany, having heard news of strange movements there, of a revolt in Bohemia, and a war between Catholics and Protestants about this. Hearing that the Duke of Bavaria was levying troops, he thought he would join, though without a clear idea as to who the enemy was. Eventually it transpired that the troops were to march against the Elector Palatine whom the Bohemians had elected as their king.[28] Apparently not much exciting himself about this, Descartes went into winter quarters at a place on the Danube, where, warmed by a German stove, he fell into a series of profound meditations. On the night of 10 November 1619, he had dreams,[29] which seem to have been a most important experience, leading him towards the conviction that mathematics were the sole key to the understanding of nature. He lived a solitary and meditative life during the rest of this winter, but not without some contacts with persons from whom he heard about a society established in Germany under the name of the Brothers of the Rose Cross, who promised a new wisdom and a 'veritable science'.[30] These rumours chimed in so well with his own thoughts and efforts that he tried to find these Brothers, but without success. One of their rules was to wear no distinguishing dress, so it was naturally very difficult to find them. But a great stir was being made by the numbers of publications which these Brothers were producing. Descartes, however, did not read them (he had given up reading) and afterwards said that he knew nothing about the Rosicrucians, though when he returned to Paris in 1623 he learned that his sojourn in Germany had earned him the reputation of being a Rosicrucian.

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[27] Adrien Baillet, *La Vie de Monsieur Descartes*, Paris, 1691.

[28] *Ibid.*, pp. 58–9.

[29] *Ibid.*, pp. 81–6.

In June 1620 Descartes was at Ulm, where he spent the rest of the summer and where he met a certain Johann Faulhaber who was much struck by his extraordinary intelligence.[31] (This Faulhaber was one of the first persons to publish a work addressed to the R.C. Brothers.) When Descartes heard that his general, the Duke of Bavaria, was marching on Bohemia, he joined the Catholic and Imperial army, was at the famous battle of Prague (The White Mountain) and entered Prague on 9 November with the victors. It is thought that he may have seen the famous astronomical apparatus of Tycho Brahe in Prague, but Baillet thinks this unlikely since it had been broken or taken away.[32]

After this Descartes spent some time, meditatively, in southern Bohemia,[33] and in 1621 continued his travels through Moravia, Silesia, northern Germany, the Catholic Netherlands, returning to Paris in 1623.

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[30] *Ibid.*, pp. 87–92.

[31] *Ibid.*, p. 68. See Johann Faulhaber, *Mysterium Arithmeticum sive Cabalistica et Philosophica Inventio . . . illuminatissimis laudatissimisque Fratribus R.C. . . . dicata*, Ulm, 1615. In an earlier work (*Himlische . . . Magia oder Newe Cabalistische Kunst*, Ulm, 1613) Faulhaber includes mechanical arts, mathematical instruments, perspective, and so on, in his treatment of Divine Magic and New Cabalist Art.

[32] *Ibid.*, p. 75.

[33] *Ibid.*, pp. 91–2.

Here he met the full force of the Rosicrucian scare. Baillet's description of this must be given:[34]

> When he [Descartes] arrived [in Paris] the affairs of the unfortunate Count Palatine, elected King of Bohemia, the expeditions of Mansfeldt, and the translation of the Electorate from the Count Palatine to the Duke of Bavaria, made at Ratisbon on the 15th of the previous February, were furnishing the matter of public discussion. He [Descartes] could satisfy the curiosity of his friends on this point, but in return they gave him news which was causing them some anxiety, incredible though it seemed. This was that for the last few days there had been talk in Paris of the Brothers of the Rose Cross, whom he had sought for in vain in Germany during the winter of 1619, and it was beginning to be rumoured that he [Descartes] was enrolled in their company.
>
> He was surprised at this news since such a thing was not in keeping with his character nor with the inclination which he had always had to think of the Rosicrucians as impostors and visionaries. In Paris they were called the Invisibles and it was proclaimed that of the thirty-six deputies which their head had sent throughout Europe, six had come to France in February and were lodged at the Marais in Paris; but that they could not communicate with people, or be communicated with, except by thought joined to the will, that is to say in a manner imperceptible to the senses.
>
> The chance of their arrival in Paris at the same time as M. Descartes might have had an unfortunate effect on his reputation, if he had hidden himself, or lived in solitude in the town, as he had been accustomed to do on his travels. But he confounded those who wished to make use of this conjunction of events to establish their calumny. He made himself visible to all the world, and particularly to his friends who needed no other argument to convince them that he was not one of the Brotherhood of the Rosicrucians or Invisibles: and he used the same argument of their invisibility to explain to the curious why he had not been able to find any of them in Germany.

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[34] Translated from the abridged version of *La Vie de Monsieur Descartes*, Paris, 1693, pp. 51–3. For the complete version, see the 1691 edition, pp. 106–8.

> His presence served to calm the agitation of his friend Father Mersenne . . . who had been all the more upset by this false rumour because he was less disposed to believe that the Rosicrucians were Invisibles, or merely chimerical, after what several Germans, and Robert Fludd, the Englishman, had written in their favour.

It is surely one of the highlights or greatest moments in the extraordinary history of this extraordinary subject when Descartes shows himself to his friends in Paris to demonstrate that he is visible, and therefore not a Rosicrucian!

So Descartes was in the area of Germany where the Rosicrucian rumour was spreading when he had his dreams and thought his significant thoughts, he actually went into Prague with the Catholic armies, could have seen Frederick and Elizabeth there in that terrible hour, prowled about in Prague, knew exactly what had happened, spent time thinking in southern Bohemia, came to Paris at a time when all the news was of the Elector Palatine being deprived of the Electorate, about which, as Baillet remarks, he could give his friends inside information since he had been an eyewitness of those great events, on the spot in Prague when it all happened, and picking up news of movements in Germany before it happened.

And all this news is mixed up with the Rosicrucians. The Rosicrucian scare started in Paris, says Baillet, when all the news was of the Elector Palatine and his misfortunes. Our other sources for the scare have not told us this, which confirms the view of the connection of the scare in Paris with events in Germany. And as for Descartes's adventures with the Rosicrucians, they follow the normal pattern. He hears of them, tries to find them, and fails. That Descartes makes his own visibility a proof that he is not one of them is a refinement on the normal experiences of Rosicrucian-seekers which is worthy of a great philosopher!

The desire of Descartes was always to live a very quiet, retired, and solitary life, thinking about mathematics, and, some years after the experience described above of what might happen in Paris to a mathematician who kept himself too invisible, he took up his residence in Holland. Many years later, in 1644, he established himself in a quiet little château near Leiden, largely in order to be near the Princess Elizabeth of the Palatinate, eldest daughter of the unfortunate Elector

Frederick, who had died in 1632, and whose widow, Elizabeth Stuart, the 'Winter Queen' of Bohemia, had continued to live at The Hague with her family. The Princess Elizabeth had conceived a great passion for the writings of Descartes, who found in her a most discerning disciple and greatly admired both her character and her brilliant intellect. To her he dedicated the *Principia*, in 1644, describing her in the dedication as daughter of the King of Bohemia, giving her father the title which his enemies denied him. In 1649, when the Treaty of Westphalia ended the Thirty Years War and under which provision was made for the restoration of the Lower Palatinate to Charles Louis, eldest surviving son of the 'Winter King' of Bohemia, the Princess Elizabeth was thinking of retiring to the Palatinate when her brother should take up his residence there. She suggested that Descartes, too, should make his home there. Unfortunately, the plan that Descartes might live in the Palatinate came to nothing. The mild climate of the wine-growing Rhineland would have suited his health better than cold Sweden where he was soon to die, having had to accept the invitation of Queen Christina to go there to talk philosophy with her. According to Baillet, one of his reasons for accepting that invitation was that he might plead the cause of the Princess Elizabeth and the Palatinate at the Swedish court.[35] This strong interest in Palatinate affairs in his later life makes one wonder what exactly Descartes had been doing in his early travels in Germany and Bohemia. Is it possible that he had been looking during those early travels for an enlightenment hidden behind Rosicrucian invisibility, for new developments growing out of secret traditions—and looking for such things in the circle of the Princess Elizabeth's unfortunate father?

Wars and witch-crazes have perhaps confused for the historian the vital steps by which the European mind moved out of the Renaissance into the seventeenth century.

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[35] *La Vie de Monsieur Descartes*, 1691, pp. 388–9.

# 9

# FRANCIS BACON 'UNDER THE SHADOW OF JEHOVA'S WINGS'

The great Rosicrucian furore seemed to arouse little or no public attention in Britain. No floods of pamphlets addressed to the R.C. Brothers poured from the printing presses, as in Germany from 1614 to 1620. No Invisibles put up placards,[1] arousing frantic interest and storms of abuse, as in Paris in the 1620s. The trumpet sounds of the *Fama*, announcing a new era and vast new advances in knowledge impending for mankind, seem to have been muffled in these islands.

There were, however, other trumpet sounds, making a striking announcement, not with the Rosicrucian wild excitement but in measured and reasonable terms. These were the manifestos concerning the advancement of learning issued by Francis Bacon. These manifestos were dedicated to James I, the same monarch as he to whom the Rosicrucian movement in Germany so vainly pinned its hopes.

*The Advancement of Learning*, published in 1605, is a sober survey of the present state of knowledge, drawing attention to those areas of learning which are deficient, where more might be known if men would give their minds to research and experiment, particularly in natural philosophy which Bacon finds deplorably deficient. Such improved knowledge of nature could and should be used for the relief of man's estate, the betterment of his position in this world. Bacon demands that there should be a fraternity or brotherhood in learning, through which learned men might exchange knowledge and help one another. The universities do not at present promote such exchange, for there is not sufficient mutual intelligence between the universities of Europe. The brotherhood of learning should transcend national boundaries.[2]

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[1] A placard put up in London in 1626 is mentioned in R. F. Gould, *Concise History of Freemasonry*, London, 1920, p. 76, but I have been unable to trace anything further on this.

> Surely as nature createth brotherhood in families, and arts mechanical contract brotherhoods in communities, and the anointment of God superinduceth a brotherhood in kings and bishops, so in learning there cannot but be a fraternity in learning and illumination, relating to that paternity which is attributed to God, who is called the father of illumination or lights.

In reading this passage, after our explorations in this book, one is struck by the fact that Bacon here thinks of learning as 'illumination', light descending from the Father of Lights, and that the brotherhood in learning which he desires would be a 'fraternity in learning and illumination'. These expressions should not be passed over as pious rhetoric; they are significant in the context of the times.

Nine years later, in Germany, the Rosicrucian *Fama* was to present the Brothers R.C. as a fraternity of illuminati, as a band of learned men joined together in brotherly love; it was to urge that learned magicians and Cabalists should communicate their knowledge to one another; and it was to proclaim that the time was at hand of a great advance in knowledge of nature. This parallel may suggest that comparison of the Baconian movement with the Rosicrucian movement might be revealing for both, and particularly, perhaps, for Bacon.

Recent scholarship has made it abundantly clear that the old view of Bacon as a modern scientific observer and experimentalist emerging out of a superstitious past is no longer valid. In his book on Bacon, Paolo Rossi[3] has shown that it was out of the Hermetic tradition that

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[2] Bacon, *Advancement of Learning*, II, dedication to James I, p. 13.

[3] Paolo Rossi, *Francis Bacon: From Magic to Science*, London, 1968.

Bacon emerged, out of the Magia and Cabala of the Renaissance as it had reached him via the natural magicians. Bacon's view of the future of science was not that of progress in a straight line. His 'great instauration' of science was directed towards a return to the state of Adam before the Fall,[4] a state of pure and sinless contact with nature and knowledge of her powers. This was the view of scientific progress, a progress back towards Adam, held by Cornelius Agrippa,[5] the author of the influential Renaissance textbook on occult philosophy. And Bacon's science is still, in part, occult science. Amongst the subjects which he reviews in his survey of learning are natural magic, astrology, of which he seeks a reformed version, alchemy, by which he was profoundly influenced, fascination, the tool of the magician, and other themes which those interested in drawing out the modern side of Bacon have set aside as unimportant.

The German Rosicrucian writers hold similar views about the return to the wisdom of Adam and the millennial character of the advance in knowledge which they prophesy. After study of their writings in comparison with those of Bacon, one has the strong impression—when the fantastic Rosencreutz myth is set aside as a *ludibrium*—that both these movements are concerned with magico-scientific advance, with illumination in the sense of enlightenment.

Nevertheless, though one can see both these movements as belonging naturally to the same times, both ultimately products of the Renaissance Hermetic-Cabalist tradition, both leading out of Renaissance into seventeenth-century advance, there are profound differences between them. Bacon is anxious to emphasize his disapproval of the pride and presumption of the Renaissance magus. He warns particularly against Paracelsus, who, as we have seen, was a prophet for the German Rosicrucian movement. Bacon had studied the system of Paracelsus

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[4] For one characteristic statement, among many others, of this aim, see the preface to the *Instauratio Magna* (Bacon, *Works*, ed. Spedding *et al.*, 1857 edition, I, p. 132). Cf. Rossi, *Bacon*, pp. 127 ff.; and my essay 'The Hermetic Tradition in Renaissance Science' in *Art, Science and History in the Renaissance*, ed. Charles S. Singleton, Johns Hopkins Press, Baltimore, 1968, pp. 266–7.

[5] *De occulta philosophia*, III, 40; see C. G. Nauert, *Agrippa and the Crisis of Renaissance Thought*, Urbana, 1965, pp. 48, 284.

'reduced into a harmony by Severinus the Dane',[6] and had decided that 'the ancient opinion that man was *microcosmus*, and abstract or model of the world hath been fantastically strained by Paracelsus and the alchemists'.[7] This attacks the macrocosm-microcosm philosophy, so basic for Fludd and the Rosicrucian theories of world harmony.

Another great difference in outlook between Baconian and Rosicrucian schools of thought is Bacon's deprecation of secrecy in scientific matters, his attack on the long tradition of the alchemists of concealing their processes in incomprehensible symbols.[8] Though the Rosicrucian manifestos advise, as does bacon, an exchange of knowledge between learned men, they are themselves couched in mystifications, such as the story of the cave in which Rosencreutz's body was found, and which was full of geometrical symbols. That symbolism *may* conceal abstruse mathematical studies by members of a group, leading in advanced directions, but, if so, such studies are not announced but concealed in language which whets the appetite to know more of the mathematical or scientific secrets hidden in the Rosicrucian cave. This atmosphere is the opposite of that in which the Baconian manifestos move, and it is precisely his abandonment of magico-mystical mystification technique which makes Bacon's writings sound modern.

*The Advancement of Learning* was published in 1605. The *Novum Organum*, which Bacon wrote in Latin to facilitate its diffusion in Europe and which he regarded as the most important statement of his philosophy and programme, was published in 1620. The *De augmentis*, the Latin translation and revision of the *Advancement*, was published in 1623. Thus the Baconian philosophy had begun to appear several years before the first Rosicrucian manifesto; its major statement was published in the year of destiny, the year of the brief reign in Bohemia of the Winter King and Queen; the Latin translation of the *Advancement* appeared at the time of the Rosicrucian scare in Paris. It is important to realize that the Rosicrucian movement is contemporary with the Baconian philosophy, that the strange Rosicrucian excitements were going on in

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[6] *Advancement*, II, 8, v.

[7] *Advancement*, II, 10, ii.

[8] Rossi, *Bacon*, pp. 34 ff.

Europe during the years in which the works of Bacon were appearing in England.

There are, I believe, undoubtedly connections between the two movements, though these are difficult to trace and to analyse. On the one hand, the close connections between England and the Palatinate would have facilitated a Baconian influence on the German Rosicrucian movement. On the other hand the differences between Rosicrucianism and Baconianism have to be carefully considered.

The reign of a daughter of the King of Great Britain in the Palatinate made communications easy between England and that part of Germany and led to an influx of English influences, amongst which should be included an influence from Bacon's *Advancement*. We may speculate on how the influence may have been imported. Both Frederick and Elizabeth were readers and interested in intellectual movements. That they had books from England with them is proved by the fact that they took a copy of Raleigh's *History of the World* with them to Prague, where it fell into the hands of the conquerors, but eventually found its way back to London and the British Museum, where it now reposes.[9] They are therefore likely to have had works by Bacon with them at Heidelberg. We know that in later life Elizabeth was interested in the works of Bacon;[10] in her early life before her marriage she would have known Bacon in England; he composed one of the entertainments for her wedding.[11] Perhaps another transmitter of Baconian influence might have been Michael Maier who was in close contact with England during the reign of Frederick and Elizabeth in the Palatinate. Maier transmitted works by early English alchemical writers to the German alchemical movement,[12] and he may well have also carried books by Bacon to Germany. Maier was deeply interested in philosophical interpretation of mythology and that side of Bacon's thought, expressed in his philosophical interpretation of myth in *The Wisdom of the Ancients* (1609), may well have had a fascination for Maier and his school. That his alchemical philosophy was hidden in the ancient myths was a basic tenet for Maier,[13] and Bacon, too, had sought for his own natural philosophy in mythology.[14] However we need not particularize too much as to what the points of contact may have been. It will suffice to say that the Anglophil movement in the Palatinate and surrounding Protestant states at the time when so much was hoped for from James I would have included an interest in the great philosopher of the Jacobean age, Francis Bacon.

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[9] See Carola Oman, *Elizabeth of Bohemia*, London, 1964, p. 178.

[10] See above, pp. 21–2.

[11] See above, p. 8.

[12] Ashmole states that Maier came to England to learn English so that he might translate the work of a noted English alchemist into Latin verse. (Ashmole, *Theatrum Chemicum Britannicum*, ed. Debus, Prolegomena.) See further, below, p. 251.

There are, however, as already mentioned, obviously basic differences between Baconianism and German Rosicrucianism. The latter is more profoundly Hermetic, more deeply magical than Bacon's more sober-seeming outlook. We have detected in the German movement a strong undercurrent of influences from Giordano Bruno and, above all, from John Dee. We have seen that Dee's *Monas hieroglyphica*, the symbol in which he summed up his philosophy, recurs in the Rosicrucian literature. Bacon nowhere mentions Dee, and nowhere cites his famous *Monas hieroglyphica*.

It has been a well-known objection to Bacon's claim to be an important figure in the history of science that he did not place sufficient emphasis on the all-important mathematical sciences in his programme for the advancement of learning, and that he showed his ignorance of these sciences by his rejection of the Copernican theory and of William Gilbert's theory of the magnet. In an article published in 1968 I argued that Bacon's avoidance of such topics might have been due to a desire to keep his programme as free as possible from implications of magic.[15] Dee had been heavily suspected as a magician and 'conjuror'; Giordano Bruno, the Hermetic Magus, had associated the Copernican theory, in a work published in England, with a forthcoming return of 'Egyptian' or magical religion;[16] William Gilbert was obviously influenced by Bruno in his work on the magnet. I suggested that Bacon's avoidance of mathematics and the Copernican theory might have been because he regarded mathematics as too closely associated with Dee and his 'conjuring', and Copernicus as too closely associated with Bruno and his extreme 'Egyptian' and magical religion. This hypothesis is now worth recalling because it suggests a possible reason for a major difference between German Rosicrucianism and Baconianism. In the former Dee and his mathematics are not feared, but Bacon avoids them; in the former Bruno is an influence but is rejected by Bacon. In both cases Bacon may have been evading what seemed to him dangerous subjects in order to protect his programme from witch-hunters, from the cry of 'sorcery' which, as Naudé said, could pursue a mathematician in the early seventeenth century.

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[13] See above, pp. 112–15.

[14] Rossi, *Bacon*, pp. 73 ff.

[15] 'The Hermetic Tradition in Renaissance Science', pp. 268 ff.

[16] *Giordano Bruno and the Hermetic Tradition*, pp. 236 ff., etc.

In thinking about Bacon's attitude to science, and his way of advocating scientific advancement, we ought always to remember the character and outlook of the monarch whom Bacon had to try to propitiate and to interest in his programme for the advancement of learning. In this he was not successful; as D. H. Wilson has pointed out James 'did not understand or appreciate Bacon's great plan', nor did he respond with any offer to help Bacon's projects for scientific institutions. When he was sent the *Novum Organum* in 1620 he was heard to remark that this work was like the peace of God which passeth all understanding.[17]

It has never, I think, been suggested that James's doubtful attitude towards Baconian science might be connected with his very deep interest in, and dread of, magic and witchcraft.[18] These subjects had a fascination for him which was tied up with neuroses about some experiences in his early life. In his *Demonology* (1597) James advocated the death penalty for all witches, though he urges care in the examination of cases. The subject was for him a most serious one, a branch of theology. Obviously James was not the right person to examine the—always rather difficult—problem of when Renaissance Magia and Cabala were valuable movements, leading to science, and when they verged on sorcery, the problem of defining the difference between good magic and bad magic. James was not interested in science and would react with fear from any sort of magic.

It is not surprising that when old John Dee appealed to James for help in clearing his reputation from charges of conjuring devils, James would have nothing to do with him. Dee's fruitless appeal to James was made in June 1604.[19] The old man to whose learning the Elizabethan age was so infinitely indebted was disgraced in the reign of James and died in great poverty in 1608. Bacon must have taken good note of James's attitude to Dee, and he must also have noted that survivors from the Elizabethan age of mathematics and magic, of navigational boldness and anti-Spanish exploits, were not sure of encouragement under James, as they had been under Elizabeth. Northumberland and Raleigh pursued their studies in prison in the Tower under James, working at mathematics and alchemy with their learned associate, Thomas Hariot.[20]

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[17] D. H. Wilson, *King James VI and I*, Cape paperback, 1966, pp. 298–9.

[18] *Ibid*., pp. 103–6, 308–12.

Obviously, Bacon would have been careful to avoid, in works intended to interest James, anything savouring of Dee and his suspicious mathematics. Even so, Bacon did not succeed in allaying James's suspicions of scientific advancement, however carefully presented.

And even more obviously, it was not the way to influence James in favour of his son-in-law's plans and projects in the Palatinate and Bohemia to associate him with a movement which wrapped its designs in enchanted vaults and invisible R.C. Brothers, who could easily be turned into sorcerers by witch-hunters. Among the many mistakes made by the friends of the unfortunate Elector Palatine, the Rosicrucian manifestos may have been one of the worst. If any rumour of them came to James's ears, and any rumour of their being associated with Frederick, this would certainly have done more than anything else to turn him against Frederick, and to destroy any hope that he would countenance his projects.

Thus Francis Bacon as he propagated advancement of learning, and particularly of scientific learning, during the reign of James I was moving amongst pitfalls. The old Elizabethan scientific tradition was not in favour, and some of its major surviving representatives were shunned or in prison. The late Queen Elizabeth had asked John Dee to explain his *Monas hieroglyphica* to her;[21] King James would have nothing to do with its author. Bacon, when he published *The Advancement of Learning* in 1605, would have been aware that James had repulsed Dee in the preceding year. And moreover the exported Elizabethan traditions, which had gone over to the Palatinate with James's daughter and her husband, were not in favour either. Francis Bacon was one of those who regretted James's foreign policy and urged support of the Elector Palatine. Here, too, the writer of English manifestos for the advancement of learning would have to walk warily, lest he might seem too much implicated in movements in the Palatinate.

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[19] French, *John Dee*, p. 10.

[20] Hariot and Dee are sometimes mentioned together by contemporaries as both profound mathematicians; see D. B. Quinn and J. W. Shirley, 'A Contemporary List of Hariot References', *Renaissance Quarterly*, pp. 15, 20.

[21] French, *John Dee*, pp. 38–9.

Bacon had to steer a cautious course through many difficulties and dangers as he pleaded for advancement of scientific learning in those years of the early seventeenth century when the witchcraft hysteria was mounting throughout Europe.

We too have been moving cautiously through this chapter, struck by the idea that there might be a certain parallelism between the Rosicrucian and the Baconian movements, that these might be, so to speak, differently developing halves of the same problem, that it might be illuminating for both to study them together. Up to now we have had no evidence to give the reader as to what Bacon himself may have thought about the Rosicrucian manifestos. But now comes evidence of a most striking kind, from the *New Atlantis*.

Bacon died in 1626. In 1627 there was published from his papers an unfinished and undated work in which he set forth his Utopia, his dream of an ideal religious and scientific society. It takes the form of an allegory, about the discovery by storm-tossed mariners of a new land, the New Atlantis. The inhabitants of the New Atlantis had built there the perfect society, though remaining entirely unknown to the rest of the world. They were Christians; Christianity had been brought to them in early times, an evangelical Christianity which emphasized brotherly love. They were also in an advanced state of scientific knowledge. In their great college, called Salomon's House, an order of priest-scientists pursued researches in all the arts and sciences, the results of which they knew how to apply for the benefit of men. This fiction sums up the work and aims of Bacon's whole life, the advancement of learning to be applied for the use and benefit of mankind.

This fiction, parable, or *ludibrium*, reflects at several points themes from the Rosicrucian manifestos in such a way as to make it certain that Bacon knew the Rosencreutz story.

Before the travellers landed they were handed a scroll of instructions by an official from New Atlantis. 'This scroll was signed with a stamp of cherubin's wings, not spread, but hanging downwards, and by them a cross.'[22] So was the Rosicrucian *Fama* sealed at the end with the motto 'Under the shadow of Jehova's wings', and the wings, as we have seen, often appear as characteristic emblems in other Rosicrucian literature.[23]

On the following day the travellers were conducted with great kindness to the Strangers' House and here their sick were cared for. The travellers offered payment for these services but this was refused.[24] The *Fama*, it will be remembered, lays it down as a rule for the R.C. Brothers that they are to heal the sick *gratis*.

A few days later, another official of New Atlantis came to visit the strangers in the Strangers' House. He wore a white turban 'with a small red cross on the top',[25] further proof that Bacon's shipwrecked travellers had come to the land of the R.C. Brothers.

On a following day a governor of the country called on them and kindly explained to them all that they asked to know about the history and customs of the country, how Christianity was brought to it, and about the 'house or college' of Salomon's House with its staff of wise men. The travellers were permitted to ask questions about any matter which might still puzzle them. Whereupon they said that what surprised them most was that the inhabitants of New Atlantis knew all the languages of Europe, and seemed also to know all about the affairs of the outside world and the state of knowledge in it, yet they themselves were quite unknown and unheard of outside their own country:[26]

> that they should have knowledge of the languages, books, affairs, of those that lie at such a distance from them, it was a thing we could not tell what to make of; for that it seemed to us a condition and propriety

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[22] Francis Bacon, *New Atlantis*, in *Works*, ed. Spedding, Ellis and Heath, London, 1857, III, p. 130.

[23] See above, pp. 73–4, and Frontispiece.

[24] *New Atlantis, ed. cit.*, p. 132.

[25] *Ibid.*, p. 135.

[26] *Ibid.*, p. 140.

> of divine powers and beings, to be hidden and unseen to others, and yet to have others open, and as in a light to them.
>
> At this speech the Governor gave a gracious smile and said that we did well to ask pardon for this question we now asked, for that it imported, as if we thought this land a land of magicians, that sent forth spirits of the air into all parts, to bring them news and intelligence of other countries. It was answered by us all, in all possible humbleness, but yet with a countenance taking knowledge, that we knew he spoke it but merrily; that we were apt enough to think that there was somewhat supernatural in this island, but yet rather as angelical than magical.

Further on, it is explained how it was that the wise men of New Atlantis knew all that went on in the outside world though themselves remaining invisible to it. It was because travellers were sent out from New Atlantis to collect information; they dressed in the dress of the countries they visited and adopted their habits, and so passed unperceived. In terms of a Rosicrucian manifesto, this means that they followed one of the rules of the R.C. Brothers, to wear no special habit or distinguishing mark but to conform in dress and appearance with the inhabitants of whatever country they were visiting. The ordinance laid down in New Atlantis was that every twelve years 'three of the fellows or brethren of Salomon's House' should go forth on a mission to collect knowledge of the state of arts and sciences, to bring back books, instruments and news. This trade, it was explained, was not a commerce in ordinary material commodities, but only a seeking 'for God's first creature, which was light; to have light, I say, of the growth of all the parts of the world'.[27]

Thus, though the name Rose Cross is nowhere mentioned by Bacon in the *New Atlantis*, it is abundantly clear that he knew the Rose Cross fiction and was adapting it to his own parable. New Atlantis was governed by R.C. Brothers, invisibly travelling as 'merchants of light' in the outside world from their invisible college or centre, now called Salomon's House, and following the rules of the R.C. Fraternity, to heal the sick free of charge, to wear no special dress. Moreover the 'cherubin's wings' seal the scroll brought from New Atlantis, as they seal the *Fama*.

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[27] *Ibid*, p. 147.

The island had something angelical about it, rather than magical, and its official wore a red cross in his turban.

Modern students of Bacon are not familiar with Rosicrucian literature, which has not been included in their studies nor recognized as a legitimate branch of history of thought or science. But those who read the *New Atlantis* before the *Fama* and the *Confessio* were forgotten would have immediately recognized the R.C. Brothers and their Invisible College in the denizens of New Atlantis. One such reader recorded his recognition. This was John Heydon whose *Holy Guide*, published in 1662, is largely based on adaptation of the *New Atlantis*. When the man in the white turban with the red cross on it comes to visit the sick, Heydon quotes this as follows: 'I am by Office Governour of this House of Strangers, and by vocation I am a Christian priest, and of the Order of the Rosie Cross.'[28] When Bacon speaks of one of the wise men of the House of Salomon, Heydon quotes this as, 'one of the wise Men of the Society of the Rosicrucians'.[29] Heydon speaks explicitly of the House of Salomon in New Atlantis as the same as the 'Temple of the Rosie Cross'.[30] There are very many other points at which Heydon associates *New Atlantis* with the *Fama*; in fact he is reading Bacon's work as practically the same as the Rosicrucian manifesto.

Heydon's significant Rosicrucian interpolations into *New Atlantis* should be studied in more detail than is possible here, but one other of his points must be mentioned. When Bacon says that they have some of the lost works of Solomon in New Atlantis, Heydon expands this into a statement that they have 'the book M', which was written by Solomon, in New Atlantis.[31] The book M was one of the sacred objects found in the tomb of Christian Rosencreutz, according to the *Fama*.

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[28] John Heydon, *The Holy Guide*, London, 1662, sig. b 6 *recto*. Compare *New Atlantis, ed. cit.*, p. 135: 'I am by office Governor of this House of Strangers, and by vocation I am a Christian priest; and therefore am come to offer you this service.'

[29] 'It so fell out, that there was in one of the Boats, one of the wise men of the Societie of the Rosie Crucians, whose House or Colledge is the very Eye of this Kingdome', Heydon, *Holy Guide*, sig. b 8 *verso*. Compare *New Atlantis, ed. cit.*, p. 137: 'It so fell out, that there was in one of the boats one of our wise men, of the Society of Salomon's House, which house or college, my good brethren, is the very eye of this kingdom . . . '

[30] 'Their king had erected an Order, or Society, which we call the Temple of the Rosie Crosse; the noblest Foundation (as we think) that ever was upon earth; and the Lanthorne of this Kingdome. It is dedicated to the study of the works, and Creatures of God . . . ' (*Holy Guide*, sig. c 7 *recto*). Compare *New Atlantis, ed. cit.*, p. 148: 'Ye shall understand, my dear friends, that amongst the excellent acts of that king, one above all hath the preeminence. It was the erection and institution of an order, or society, which we call Salomon's House; the noblest foundation, as we think, that ever was upon earth, and the lantern of this kingdom. It is dedicated to the study of the works and creatures of God . . .'

The fact that Bacon's *New Atlantis* shows knowledge of the *Fama*, and that Heydon confirms the parallel, is most certainly not a proof that Bacon belonged to some Rosicrucian or masonic secret society. The historical evidence is spoiled and distorted if it is used to support unverifiable claims of this kind. It is perhaps justifiable reaction against such fanciful theories[32] which has prevented serious historians from taking proper note of the fact that there are undeniably influences from the *Fama* in the *New Atlantis*.

This fact will have to be studied very seriously in the future by historians of thought, and studied in connection with the German Rosicrucian movement. The religion of *New Atlantis* has much in common with that of the Rosicrucian manifestos. It is intensely Christian in spirit, though not doctrinal, interpreting the Christian spirit in terms of practical benevolence, like the R.C. Brothers. It is profoundly influenced by Hebraic-Christian mysticism, as in Christian Cabala. The inhabitants of New Atlantis respect the Jews; they call their college after Solomon and seek for God in nature. The Hermetic-Cabalist tradition has borne fruit in their great college devoted to scientific enquiry. There is an unearthly quality in the world of New Atlantis. Though it may be prophetic of the advent of the scientific revolution, this prophecy is made, not in a modern spirit, but within other terms of reference. The inhabitants of New Atlantis would appear to have achieved the great instauration of learning and have therefore returned to the state of Adam in Paradise before the Fall—the objective of advancement both for Bacon and for the authors of the Rosicrucian manifestos. One of the most revealing moments in *New Atlantis* is when the travellers wonder whether they are not in the presence of divine powers and beings, whether the invisibility of the Brothers (whom we now know to have been R.C. Brothers) may not have in it something supernatural, 'yet rather angelical than magical'. Though the Governor treats this doubt 'merrily' (or as a *ludibrium*), and gives rational reason for their invisibility, yet the *New Atlantis* is poised on a knife edge, depending for its favourable reception by the reader on whether that reader accepts the scientific influences in it as 'almost angelical', or as diabolically inspired. For the latter kind of interpretation we need only remember the 'Horrible Pacts' published a few years before in Paris.

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[31] 'For we have some part of his [solomon's] works which with you are lost, namely the Rosie Crucian M which he wrote of all things past, present, and to come' (*Holy Guide*, sig. c 7 *recto*). Compare *New Atlantis, ed. cit.*, p. 148:4 . . . for we have some part of his (Solomon's) works which with you are lost, namely that Natural History which he wrote of all plants . . .'

[32] The fact of the influence of the *Fama* in *New Atlantis* was observed by a crank whose book is otherwise utter nonsense (F. W. C. Wigston, *Bacon, Shakespeare, and the Rosicrucians*, London, 1888). A. E. Waite (*Real History of the Rosicrucians*, p. 333) regards the *Holy Guide* as a kind of perverted version of the *Fama* but does not mention *New Atlantis* in connection with it.

# 10

# ITALIAN LIBERALS AND ROSICRUCIAN MANIFESTOS

This book, in tracing the complexities of a theme which is European rather than national, has to wander from country to country. We left Germany at the end of the furore, followed the scare in France, and came back to England to watch Francis Bacon. Now we have to return to Germany as it was before the outbreak of the Thirty Years War in order to consider how the movements around the Elector Palatine affected, or were affected by, the contemporary situation in Italy. This involves returning to the Rosicrucian manifestos in order to pick out a thread in them which we have not yet examined.

When introducing the *Fama* in an earlier chapter it was mentioned that the first edition of this manifesto is preceded by a German translation from an Italian writer about a 'general reformation of the whole world'. Discussion of this contribution of Italian origin to the German manifesto was deferred until a later stage. That stage has now arrived, and the time has come to consider the slant towards the contemporary situation in Italy given by the inclusion in the volume containing the *Fama* of an appeal by an Italian writer for general reformation.

There was a situation in Italy—or more particularly in Venice—which was significant for those who, in Germany, hoped for a new lead from Frederick V, Elector Palatine, with the supposed support of his father-in-law, King James. This was the current of anti-papal feeling still flowing in Venice since the movement of resistance to the demands of Rome led by Paolo Sarpi earlier in the century, and in which James and the English ambassador in Venice, Sir Henry Wotton, had been intensely interested.[1]

In the controversy of Venice with the papal curia which culminated in the Interdict of 1606, the case of the Venetian government was conducted on strictly legal lines by the Servite friar, Paolo Sarpi, who thus became famous among all those interested in maintaining a spirit of liberty in Europe. James's interest in the Venetian case was stimulated by the supposed similarity of the Venetian stand against Rome to the Anglican position of independence. Sir Henry Wotton, the enthusiastic ambassador, really hoped at one time to induce Venice to adopt a reform similar to the Anglican reform. The English prayer book was translated into Italian and services were held in the embassy.

It was in these circumstances of Anglo-Venetian *rapprochement* that it came about that the great work of the great Italian liberal, Sarpi, was first published, not in Italy, but in England. This was Sarpi's famous *History of the Council of Trent*, designed to bring out that the Protestants had not been invited to the Council, that the advice of the more liberal French Catholic elements in the Council had not been listened to, and that the Council had aimed at introducing more strict controls dominated by the papacy rather than at seeking broad measures of liberal reform. The whole Interdict controversy, and the sympathy with Anglicanism which it aroused, had repercussions on the watching states of Europe. The sensational conversion to Anglicanism of a Catholic archbishop—Antonio de Dominis, Archbishop of Spalato—in 1616 was an event which seemed to presage new movements encouraging to those in Germany who were building hopes on the Elector Palatine and his royal Anglican wife. And it was De Dominis who first published Sarpi's *History of the Council of Trent* in Italian, in England in 1619, with a dedication to James I appealing to him as one in whom those in Italy who are dissatisfied with the state of religion have confidence. In the following year a Latin translation of Sarpi's work came out in London, made by a former tutor to Prince Henry. There was an excited sense in these years that Venice and England were drawing together in religious and political sympathy in the face of the claim of post-Tridentine Catholicism, of the extremes of Counter Reformation supported by the Jesuits and the Hapsburg powers.

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[1] See my article, 'Paolo Sarpi's *History of the Council of Trent*', *Journal of the Warburg and Courtauld Institutes*, VII (1944), pp. 113–43.

No historian seems to have examined the connections of this movement with the movements around the Elector Palatine.[2] Yet Anhalt was in touch with Sarpi, and the chief representative of the Palatinate, Baron Christian Von Dohna, was a frequent visitor to Venice in these years. Like many others in Europe, the Venetian government was eager to obtain information as to whether James intended to support his son-in-law's Bohemian enterprise. A Venetian ambassador, reporting to the Doge in November 1619, pointed out that a rebuff of the imperialists in Bohemia would weaken the designs of the Spanish-Hapsburg powers for the subjugation of Italy, and such a weakening of those powers is 'what your Serenity has every reason to wish'. Therefore 'the common prosperity depends on the success of the Palatine.'[3] Though the affairs of the Palatinate are not mentioned by historians who treat of Venetian relations with England in the early seventeenth century, yet those affairs must have belonged very prominently to the general picture for those who were watching the affairs of Venice. A strong government in the Palatinate, so close to Venice and on the mainland route from Venice to England, might have encouraged Venice to continue longer in a defensive position, to maintain longer a stand for relative freedom as compared with the rest of Italy. Still more, had the Bohemian venture shown any chance of succeeding, this would have strengthened liberal movements in all Europe. As things turned out, James's support of Frederick proved a chimera, and his defeat at Prague in 1620 was a death knell for liberal hopes in Venice, as well as in Bohemia and Germany.[4] The Doge of Venice was heard to remark satirically that if the King of England would do nothing in defence of his own daughter, others could certainly hope nothing from him.[5] Henry Wotton's status with the Doge and senate slumped after 1620. Venice was moving away from the English alliance and sinking, with the rest of Italy, into the torpor of subjugation.

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[2] These are not mentioned, for example, by W. J. Bouwsma, *Venice and the Defence of Republican Liberty*, University of California Press, 1968. Yet some of the contemporary documents quoted in this book are not understandable without reference to Frederick's Bohemian adventure, the failure of James I to support it, and its collapse. The indignation of Sarpi's friend, Micanzio, at James's failure to act in 1619, discussed by Bouwsma, pp. 526–7, must be wholly referable to that situation, also Micanzio's angry words on the same theme early in 1621: 'To stand looking on for doubtfulness of right and let him that is mighty grow still more mighty and be able to undermine all free states . . . If from England there come not some helpful resolutions and that well accompanied with deeds . . . the Spaniards are conquerors of Germany and have Italy at their discretion' (quoted Bouwsma, p. 527).

[3] Zorzi Giustiniani to the Doge, November 1619, in S. R. Gardiner, *Letters and other Documents illustrating relations between England and Germany*, Camden Society, 1868, II, p. 82.

This very brief sketch of the Venetian interest in Anglo-Palatinate affairs must suffice as an introduction to the study of the translation from Italian which was published with the *Fama*, and which gave the Rosicrucian manifesto and its plea for general reformation a slant towards Venice, and the Venetian dissatisfaction with the state of religion.

The tract on 'the general reformation of the whole wide world' which is published with the *Fama*[6] is a translation into German of a chapter in Traiano Boccalini's *Ragguagli di Parnaso*,[7] published at Venice in 1612–13. It was thus a recent publication, the latest thing from Italy, when the German translation from it was published with the *Fama* in 1614. Boccalini was an extremely anti-Hapsburg Italian liberal, a friend of Sarpi and of other Italian intellectuals in Sarpi's circle, which included Galileo. The trend of his 'News from Parnassus' is very strongly anti-Hapsburg, deploring the subjugation of Italy by foreign tyrants and lamenting the resultant decay of Italian culture. Boccalini died in 1613. It used to be rumoured that he was murdered by two men who entered his house at night and struck him with sacks filled with sand, but recent research has shown that there is no truth in this legend.[8] Perhaps the legend transferred to Boccalini himself the death by sandbagging which he imagines in his book as having happened to Euclid.[9]

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[4] The anxiety with which the Venetians watched events and their despair at Frederick's failure is vividly conveyed by the despatches in *Calendar of State Papers Venetian*, XVI, 1619–21

[5] The 'General Reformation' (i.e. the Boccalini extract), appears not only in the first edition of the *Fama*, Cassel, 1614, but also in the editions of Frankfurt, 1615, and of Cassel, 1616. See Appendix, below, pp. 295–7.

[6] Traiano Boccalini, *Ragguagli di Parnaso*, Venice, 1612–13; there is a seventeenth-century English translation, *Advertisements from Parnassus*, by Henry, Earl of Monmouth, London, 1669. I discussed briefly the significance of the publication of the Boccalini extract with the *Fama* in *Giordano Bruno and the Hermetic Tradition*, pp. 357–8, 408–12.

[7] Gaetano Cozzi, 'Traiano Boccalini, II Cardinal Borghese e la Spagna', *Rivista storica italiana*, LXVIII (1961).

Boccalini's satire, or bitter jesting, takes the form of an allegory. Apollo is supposed to be holding his court on Parnassus and to him come personages, ancient and modern, who complain to him about the present state of things. Boccalini is not a Protestant; in one of the pieces of news from Parnassus, Pico della Mirandola is complaining to Apollo about the noise made by the Reformers which prevents him from thinking.[10] But he is for religious toleration; the defence of Bodin,[11] who has been accused to Apollo of toleration, takes the indirect form of pointing out that Mohammedans are more tolerant than Catholics. One interesting piece of 'news' is the scene in which Thomas More complains to Apollo of the spread of heresy and asks when it will end; the reply is that it will end when the Hapsburg power is broken; it is this tyranny, according to Apollo, which causes Protestant revolt.[12] The satire is always subtle but the trend of it is always the same; it is a confrontation of representative names of thinkers, poets, scholars, with a reactionary world; a complaint against the 'Spanish Monarchy', its attempted hegemony of Europe, and its enslavement of Italy.

Boccalini's great hero is Henry IV of France. One of the most striking scenes at the court of Apollo is the mourning at the news of his death.[13] Apollo weeps bitter tears and his radiance is obscured, fearing that now that this great man is gone all hope of improvement is lost. But we hear in other chapters of how in the Netherlands they are standing firm. All is not yet lost and men of goodwill must stand together.

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[8] Boccalini, *Ragguagli di Parnaso*, II, 3.

[9] *Ibid.*, II, 16.

[10] *Ibid.*, I, 65.

[11] The passage on Thomas More occurs in the *Pietra del Paragone politico*, published in 1615, and added to the *Ragguagli*, as a third part, in later editions.

[12] *Ragguagli*, I, 3.

[13] *Ibid.*, I, 77.

The chapter from this work which was thought suitable for printing, in German translation, with the Rosicrucian *Fama*, was the one in which Apollo tries to start a general reformation of the world.[14] Apollo finds the world to be in a very terrible state. He learns that men are so weary of life under such frightful conditions that many, finding life intolerable, commit suicide. Apollo fetches a deep sigh and decides to take counsel with wise men to discover how to remedy the dreadful state of affairs. The wise men produce proposals, but all the remedies suggested are abandoned as impracticable. Finally the reformers busied themselves over unimportant trifles, giving up the attempt at deep and general reformation. Things were dressed up again in their former rags, and the Age remained as wretched as ever.

It seems obvious that the allusion here is to the Council of Trent. To anyone in Sarpi's circle, the Council would represent just such a failed reformation, an attempt at reformation which had produced only rigorous regulations and had not tackled the deep issues. But Boccalini has views as to what chiefly ails the age and in what a true general reformation should consist. These views he put into the mouth of the wisest of men, Solon, who gave it as his opinion that what was mainly wrong with the age was lovelessness:[15]

> What hath put the present Age into so great confusion is the cruel hatred, and spiteful envie which in these days is seen to reign generally amongst men. All help then for these present evils, is to be hoped for from infusing Charity, reciprocal affection, and that sanctified love of our Neighbour, which is God's chiefest commandment, into mankind; we ought therefore to employ all our skill in taking away the occasions of those hatreds, which in these days reign in men's hearts.

Thus, in spite of the marked differences in style, the Boccalini extract proclaims a message which is closely parallel to that of the *Fama*, the need for a new reformation since former attempts at reformation have failed, for a movement which should emphasize Christian love and charity as its main inspiration. The Boccalini extract presents in its fiction about the court of Apollo the same message of benevolence as does the fiction of Christian Rosencreutz and his Brotherhood. There is, however, no stress on intellectual enlightenment in the Boccalini extract, as there is in the *Fama*, and Boccalini's tone is sad and hopeless, compared to the springing enthusiasm of the *Fama*.

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[14] Quoted in Monmouth's English translation.

[15] *Giordano Bruno and the Hermetic Tradition*, pp. 411 ff.

The inclusion of the Boccalini extract with the *Fama* shows that the author, or authors, of the Rosicrucian manifesto had Italy, or Venice, also in mind in their message, and, of course, Boccalini's politico-religious slant, his anti-Hapsburg views, would be very congenial to the circles whence the Rosicrucian manifestos emanated. And the views of Boccalini would lead on to those of Giordano Bruno, for it is more than probable that there was an influence of Bruno on Boccalini,[16] who held such similar views and whose powers of painting in words a great fresco of mythological figures and inspiring it with politico-religious meaning—as in the presentation of the Court of Apollo—reminds one of Bruno's powerful word-painting in his *Spaccio della bestia trionfante*.

In earlier years, Giordano Bruno had 'hoped great things' of Henry IV,[17] had wandered through Europe looking for supporters against the growing Hispano-Austrian power in Italy, had sought such support from the French Monarchy as represented by Henry III, had sought it also in Elizabethan England with its knights and poets, and in Lutheran Germany. He returned to Italy when the conversion of Henry IV seemed to promise an era of greater liberalism and toleration in Italy, and paid at last for this over-hopeful attitude by his death at the stake in 1600.

The Henry IV line of approach to the problems of the age, endorsed by both Bruno and Boccalini, had also been very much the approach of Christian of Anhalt and the Palatinate in earlier years.[18] Anhalt and the Palatinate rulers had been ready to support the entry into Germany of Henry IV, the enterprise which was arrested by the assassination of Henry in 1610. Boccalini expressed the despair of Italian liberals when all these plans failed. By placing the Boccalini extract with the *Fama*, the authors of the Rosicrucian manifesto gave their challenge a slant towards Italy, and 'Rosicrucianism' could thus become associated with secret mystical, philosophical, and anti-Hapsburg currents of Italian origin.

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[16] *Ibid.*, pp. 340 ff.

[17] See above, pp. 24–5, 49.

[18] *Giordano Bruno*, pp. 312–13.

Giordano Bruno as he wandered through Europe had preached an approaching general reformation of the world, based on return to the 'Egyptian' religion taught in the Hermetic treatises, a religion which was to transcend religious differences through love and magic, which was to be based on a new vision of nature achieved through Hermetic contemplative exercises. He had preached this religion, enveloped in mythological forms, in France, England, and Germany. According to himself, he had formed a sect in Germany, called the 'Giordanisti',[19] which had much influence among the Lutherans. I have suggested elsewhere that there might be a connection between Bruno's 'Giordanisti' and the Rosicrucian movement, that a secret Brunian influence might have contributed towards the development of the kind of reform which the Rosicrucian manifestos adumbrate. The use of the Boccalini extract with the *Fama* helps to confirm this suggestion, for Boccalini represented the Brunian type of politico-religious attitude.

In an earlier chapter in the present book, the study of Michael Maier's use of mythology pointed in the same direction.[20] Maier is imbued with the deepest 'Egyptianism' or profoundly mystical Hermetism, suggestive of Bruno. Maier, however, in a direct statement in one of his works about the 'General Reformation of the World' (i.e. the Boccalini extract included with the *Fama*) goes out of his way to minimize its importance. In fact, he actually states that the 'General Reformation' had nothing to do with the *Fama* and was only accidentally printed with it.[21] This is very strange since the Boccalini extract is found, not only in the first edition of the *Fama*, but also in two subsequent editions, and it is unbelievable that this can have been accidental. It is probable that Maier's withdrawal was due to nervousness about the effect of the manifestos and the wrong use which was being made in some quarters of their message.

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[19] See above, pp. 114–17.

[20] Michael Maier, *Themis aurea, hoc est de legibus Fraternitatis* R.C., Frankfurt, 1618, p. 186.

[21] Johann Valentin Andreae, *Mythologiae Christianae . . . Libri tres*, Strasburg (Zetzner), 1618, p. 237.

The person who knew most about the Rosicrucian manifestos—Johann Valentin Andreae—gives evidence that Boccalini was an important influence in his circle. In his *Mythologiae Christianae Libri tres* (1619), Andreae has a section on 'Bocalinus', who is here said to have been persecuted by 'wicked fools'.[22] The rush of violent language here reminds one of Giordano Bruno on 'pedants'. I am inclined to see an influence of Boccalini on the whole of Andreae's 'Three Books of Christian Mythology', in which he uses famous names, ancient and modern, to allude obliquely to contemporary events in a satirical vein similar to that of Boccalini in tone. The evidence from the 'Christian Mythology' would seem to confirm that the inclusion of the Boccalini extract with the *Fama* was not an accident.

That Andreae and his circle were deeply concerned with the contemporary Italian situation is also evident from their interest in the works of Tommaso Campanella.[23] Campanella was, like Bruno, a revolutionary ex-Dominican friar. In 1600 he led a revolution in southern Italy against the Spanish occupying powers. This was the year in which Bruno was burned at Rome. Campanella's revolution failed; he was captured, tortured, and imprisoned for most of the rest of his life in the castle at Naples. Whilst in prison he wrote his *City of the Sun*, the description of an ideal city ruled by Hermetic priests who keep the city in happiness and virtue through their benevolent scientific magic. The City of the Sun is in the line of the great Utopias, the fantasies of ideal societies which are characteristic of a Rosicrucian atmosphere. It profoundly influenced Andreae who was himself to be the author of one of the most important of the Utopias.

Campanella had two German disciples who used to visit him in his prison in Naples. They were Tobias Adami and Wilhelm Wense, and they were both close friends of Andreae. They took manuscripts by Campanella to Andreae in Germany, including a manuscript of the *City of the Sun*, a Latin version of which was published at Frankfurt in 1623. (Like Sarpi's *History of the Council of Trent*, Campanella's *City* is a great and famous Italian work of this period which was first published in a foreign country; such exports as these are evidence of the blight of tyranny which had fallen upon Italy.) Wense and Adami were at Tübingen, in contract with Andreae, at about the time when the Rosicrucian manifestos were being produced. This interest of Andreae and his circle in Campanella, and their direct knowledge of conditions in Italy through Adami and Wense, make it quite natural that the Boccalini extract, expressive of anti-Hapsburg feeling in Italy, should have been printed with the *Fama*.

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[22] On Campanella's influence on Andreae and his friends, see *Giordano Bruno*, pp. 413 ff.: Arnold, *Histoire des Rose-Croix*, pp. 61 ff.

[23] The reference to Rosicrucians in this work (quoted Arnold, p. 144) is in an appendix which is probably not by Campanella.

In his efforts to get out of prison, Campanella was to abandon his earlier revolutionary ideas and to write works advocating that the universal monarchy of the world should belong to the orthodox powers. His *Monarchia di Spagna*, written in prison and published in 1620, offers the world monarchy to Spain.[24] The revolutionary whose vision of a world-wide Hermetic reform had been embodied in the *City of the Sun* had given in to the ruling powers. The date of the publication of Campanella's *Monarchia di Spagna* is interesting, 1620, the fatal date.

The doors which the *Fama* had prophesied might be opening in Europe were slammed shut in 1620. The trial of Galileo in 1633 closed a door in Italy.

Before 1620 ended an epoch, observers in Europe were aware of many tentative, intermingled, strands of development which came to nothing and the very memory of which was blotted out, to such an extent that the modern historian seems unaware that something was going on in the Palatinate which was of interest in Venice. Learned and devout Englishmen of Anglican principles looking out from their country towards the European scene would have been inclined to see in the movement around Sarpi in Venice and the accompanying Anglo-Venetian *rapprochement*, a line of development having obvious connections with the Palatinate movement, and its close English affiliation through the Elector's Anglican wife. We can see how these two lines of thinking, or two hopes for 'religion', merge in the minds of two poets and close friends, John Donne and Henry Wotton. Donne's cult of Elizabeth Stuart was on a note of religious ecstasy, from the time of her wedding when he adjured her to be a 'new star':

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[24] See my 'Paolo Sarpi's *History of the Council of Trent*', pp. 137–8.

Be thou a new star, that to us portends
Ends of great wonder; and be thou those ends.

And Donne was an admirer of Sarpi, whose portrait hung in his study in later years. Similarly, Wotton combined his friendship with Sarpi and profound involvement in the Venetian religious situation with a life-long cult of Elizabeth. Wotton's famous poem 'on his Mistress the Queen of Bohemia', comparing her to the rose, queen of flowers, was written in Greenwich Park in June 1620, just before the disasters.

However, the object of this chapter is not to explore possible literary or poetic interpretations of the situations with which it has been concerned, but only to discuss those situations in so far as they affect the understanding of our Rosicrucian theme. Study of the Rosicrucian *Fama* is incomplete without some attempt at studying the translation from Boccalini which accompanies it.

The Rosicrucian manifesto may now take on a somewhat wider meaning. It calls for a general reformation because other reformations have failed. The Protestant Reformation is losing strength and is divided. The Catholic Counter Reformation has taken a wrong turning. A new general reformation of the whole wide world is called for, and this third reformation is to find its strength in Evangelical Christianity with its emphasis on brotherly love, in the esoteric Hermetic-Cabalist tradition, and in an accompanying turning towards the works of God in nature in a scientific spirit of exploration, using science or magic, magical science or scientific magic, in the service of man.

# 11

# THE R.C. FRATERNITY AND THE CHRISTIAN UNIONS

At some time around 1617, that is, a few years before the outbreak of the war, Johann Valentin Andreae seemed to change his attitude to 'Christian Rosencreutz' and his 'Brothers'. The myth which he had at first ardently welcomed as the vehicle for aspirations towards general reformation and the advancement of learning, now seems to be disparaged by him as a vain 'ludibrium'. In its place, he now urged the formation of 'Christian Unions', or 'Christian Societies'. These societies or unions were to be inspired by aims very similar to those expressed in the Rosicrucian manifestos. They were to give expression to a renewal in religion, or a new reformation, to encourage by precept and example the spread of Christian charity and brotherly love, and to engage earnestly in intellectual and scientific activities for the good of mankind. These groupings, though they followed the general lines laid down in the Rosicrucian manifestos, differed from them in two important respects. They did not wrap their aims in the Rosicrucian myth but expressed them in more straightforward terms. And, second, they came out of the mists of invisibility and possible non-existence into reality. One of these groups, the 'Societas Christiana', was certainly real. It was a society founded by Andreae between 1618 and 1620, which had a short life in those years just before the war, but soon foundered in the disastrous years after 1620. It did not, however, entirely disappear, and it directly influenced the formation of another society which was to have a very important future.

We have now to look further into the question of what Andreae may have meant when he called the R.C. Fraternity a *ludibrium*, or a 'play scene', to trace the changes in his attitude to this theatrical mode of expression, and to discuss the relationship of the *ludibrium* of the R.C. Fraternity to the real 'Societas Christiana'.

In the minds of men of that age, real stages and real theatres were dreamily connected with the all-prevalent comparison of the world to a theatre, and to the life of man as a part played on its stage.[1] 'All the world's a stage' was not a slogan coined by Shakespeare, but a normal part of mental furniture, and in Andreae's writings the theatre simile recurs constantly. In his youth, as we have seen, he had welcomed enthusiastically dramatic influences from travelling companies of English players,[2] and these influences had affected the dramatic form in which he cast his brilliant *Chemical Wedding* of 1616. Andreae's interest in the theatre, his profoundly dramatic cast of mind, must be taken into account, in his numerous references to the R.C. Fraternity as a *ludibrium*. This may not be, with him, always a term of contempt. In fact if one examines the passages in Andreae's writings about the R.C. Brothers one finds that, although a frequent way of denigrating them is to refer to them as mere players, comedians, frivolous and foolish people, yet at other times he highly praises players, plays, and dramatic art generally, as socially and morally valuable. What is one to make of this? But let us turn to look at some examples of how Andreae uses theatrical comparisons.

In the *Menippus*, or 'Hundred Satirical Dialogues', published in 1617 at 'Helicon near Parnassus', Andreae has severe words to say about the Fraternity of the Rosy Cross, which was 'only a ludibrium for the curious, in which those who have tried to follow an artificial and unaccustomed path, instead of the true and simple way of Christ, have been deceived'.[3] This certainly sounds like a condemnation. In the *Peregrini in Patria errores*, said to have been published at 'Utopia' in 1618, there are sad comments on the world as a labyrinth, and on how those seeking knowledge hear only vain fables.[4] And in a passage on the 'Scene', or the stage, the world is compared to an amphitheatre where no one appears in a true light, as himself, but all are disguised.[5] Here the comparison of the world to a theatre implies that it is a place of deception.

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[1] E. R. Curtius, *European Literature in the Latin Middle Ages*, London, 1953, pp. 138 ff.; Yates, *Theatre of the World*, pp. 165 ff.

[2] See above, p. 43.

Andreae's *Christian Mythology* of 1618, which shows a wide knowledge of contemporary affairs, though presented in a broken and confused way, contains numerous references to drama and the theatre. This work is divided into books, each of which is divided into short sections on a bewilderingly varied collection of topics. A section on 'Tragoedia'[6] expresses strong approval of dramatic performances. Another on 'Repraesentatio'[7] states that Comedy can teach decorous modesty and truth. Another section[8] gives the plot of a moral comedy in five acts (which may be compared with the five-act play in the *Chemical Wedding*). A chapter on 'Mimi'[9] discusses actors in a friendly spirit, and in a striking chapter on 'Ludi',[10] Andreae states that it is a Christian act to construct public theatres where plays ('ludos') with rich scenes are shown. These are most useful for training the young, instructing the people, sharpening the mind, delighting old men, portraying women, entertaining the poor. The more severe fathers of the Church, he says, disapproved of the theatre, but more recent ones (*recentiores*) approve of decent comedy. The passage is a remarkable defence of theatres as valuable educative and social institutions of which Christians should approve.

The Jesuits were, of course, 'more recent' theologians who approved of moral and pious use of the drama. But would Andreae have been thinking in this approving fashion of Jesuit drama?

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[3] J. V. Andreae, *Menippus sive Dialogorum Satyricorum Centuria*, 1618, pp. 181–3; cf. Arnold, Rose-Croix, p. 194.

[4] Andreae, *Peregrini in Patria errores*, 1618, p. 65.

[5] *Ibid.*, p. 118.

[6] Andreae, *Mythologiae Christianae . . . Libri tres*, Strasburg (Zetzner), 1618, II, 46 (p. 67).

[7] *Ibid.*, IV, 35 (p. 188).

[8] *Ibid.*, V, 8 (p. 251).

[9] *Ibid.*, VI, 26 (p. 301).

[10] *Ibid.*, VI, 23 (p. 299).

These laudatory references to plays, comedies, 'ludi', in the *Christian Mythology* must be taken into account when studying Andreae's remarks in the same work about the Fraternity of the Rosy Cross as a *ludibrium*, or a comedy. The section on 'Fraternitas' is certainly an allusion to the R.C. Fraternity. He speaks of it as 'an admirable Fraternity which plays comedies throughout Europe'.[11] Remarks like this are puzzling, and there are many others of a similar character scattered in Andreae's numerous works—he constantly talked of theatre and drama, the subject fascinated him, but always in a vague and inconclusive way.

Without attempting to embark in depth on the entirely new and unfamiliar problems presented by Andreae's interest in the theatre, I would hold it out as an inducement to those who might be thinking of undertaking detailed research into the literature of the Rosicrucian furore in Germany that it is possible that such research might reveal a connection between the activities of English actors and the spread of 'Rosicrucian' ideas. Ben Jonson, too, in one of his masques (*The Fortunate Isles*, 1625) suggests a connection between 'Rosicrucians' and actors, in a passage in which he shows remarkable knowledge of an out-of-the-way publication of the Rosicrucian furore, and plays cleverly on the Rosicrucian theme of invisibility.[12]

Thus Andreae's discussions of the R.C. Fraternity in terms of theatre may belong to a background which we are only dimly beginning to perceive. Andreae was a highly-gifted and imaginative man whose creative energies were sparked off by new influences in his environment, particularly (as I have argued earlier) the influences from the travelling English players who had inspired his earliest efforts. It is Andreae's strong interest in the drama which helps to explain the *ludibrium* of

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[11] *Ibid.*, VI, 13 (p. 290).

[12] Ben Jonson, *Works*, ed. Herford and Simpson, Oxford, 1923–47, VII, pp. 710–22. Jonson accurately describes the engraving of the winged building on wheels in Theophilus Schweighardt's *Speculum Rhodostauroticum* (see Frontispiece and pp. 129–30), and makes curious allusions to an 'invisible' Rosicrucian Order, with which he seems to associate actors. The tone is satirical and the allusion should perhaps be related to Jonson's politico-religious position. On other satirical allusions to Rosicrucians by Jonson, see *Theatre of the World*, pp. 89–90.

Christian Rosencreutz and his Fraternity as, not a hoax, but a dramatic presentation of a profoundly interesting religious and intellectual movement. Andreae is a most sad case of a man born in the wrong times, a highly-gifted and original man, perhaps a forerunner of Goethe in the dramatic-philosophical cast of his mind, who was compelled to deny his gifts and to wear himself out in painful anxiety instead of reaping the fruit of reputation which his generous nature and remarkable intellectual and imaginative endowment should have won for him.

For there is no doubt, I think, that Andreae became extremely anxious about the course which the Rosicrucian furore was taking from about 1617 onwards, that he saw that it was becoming damaging to the cause which it had been intended to serve, and that he tried to stem the torrent and to guide it into other channels.

At the end of the *Christian Mythology* there is a dialogue between Philalethes and Alethea (Truth and the Lover of Truth). According to Waite[13] and Arnold,[14] the statements which Andreae makes here are proof that he turned against the Rosicrucian movement, perhaps because he was alarmed at the course events were taking. The Lover of Truth asks Truth what she thinks of the Fraternitas R.C., and whether she belongs to it or has anything to do with it. Truth replies very firmly, 'Planissime nihil', or 'I have nothing whatever to do with it'. She is giving the normal reply to such an enquiry and following the usual evasive pattern. But let us also consider the rest of her speech:[15]

> I have nothing whatever to do with it [the Fraternitas R.C.]. When it came about, not a long time since, that some on the literary stage were arranging a play scene of certain ingenious parties, I stood aside as one who looks on, having regard to the fashion of the age which seizes with avidity on new-fangled notions. As spectator, it was not without a certain quality of zest that I beheld the battle of the books and marked subsequently an entire change of actors. But seeing that at present the

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[13] A. E. Waite, *Brotherhood of the Rosy Cross*, p. 205.

[14] Arnold, *Rose-Croix*, p. 194.

[15] Andreae, *Mythologiae Christianae . . . Libri tres*, p. 329; cf. Waite, *Brotherhood of the Rosy Cross*, p. 205.

> theatre is filled with altercations, with a great clash of opinions, that the fight is carried on by vague hints and malicious conjectures, I have withdrawn myself utterly, that I may not be involved in so dubious and slippery a concern.

From this it seems clear that it was not because the R.C. Fraternity could be regarded as 'theatre', as a 'play scene' arranged on the 'literary stage' that Andreae was withdrawing from it. He had approved and enjoyed the 'theatre', the 'comedy', the *ludibrium* of the whole affair, and he admits that he was a 'spectator' of it, knew very well what it was about, and had seen its beginning. And in view of his opinion of theatre as good and morally valuable, the R.C. Fraternity as a *ludibrium* or a play scene could have been the dramatic presentation of good and useful themes. What he objects to is that other people, or other actors, have come into the original movement and are spoiling it.

When the *Christian Mythology* was published, in 1618, the Rosicrucian furore was at full strength, and when more detailed examination of that literature is undertaken it may be possible to identify the damaging contributions, the malicious conjectures—perhaps the start of the witch-scare against the R.C. Brothers—which alarmed Andreae and made him think that it would be advisable to withdraw the myth.

Yet the most piquant and curious part of this whole strange story is that the apparent withdrawal of Christian Rosencreutz was itself a 'ludibrium', a mystical joke which the friends of that fictitious character would have understood. This comes out from careful study of the preface to Andreae's most important work, the description of the ideal or utopian city of Christianopolis.

The *Reipublicae Christianopolitanae Descriptio*, published by Andreae's faithful publisher, Lazarus Zetzner, at Strasburg in 1619, is a well-known work which holds a respected position in European literature as a minor classic of the utopian tradition stemming from Thomas More. An English translation[16] has made it accessible to English-speaking readers, and, since it obviously invites comparison with Bacon's almost contemporary *New Atlantis*, *Christianopolis* is a fairly familiar landmark in the field of early seventeenth-century studies. However, we are entering this field by an unfamiliar footpath, overgrown with Rosicrucian brambles, and the landmark itself looks a little different to a reader who arrives at it, not along the smooth and safe highways of textbook history, but fresh from the forgotten terrors of the furore.

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[16] F. E. Held, *Christianopolis, An Ideal State of the Seventeenth Century*, Oxford, 1916.

The preface to *Christianopolis* begins by deploring the oppression of the church of Christ by Antichrist which has aroused the determination to restore light and dispel darkness.[17] Luther's reformation is now to be succeeded by a new reformation. The drama of Luther's days 'may be played again in our own day', for 'the light of a purer religion has dawned on us.' Men of fervent spirit (he mentions John Gerard, John Arndt, Matthew Moller) have called for a time of meditation and spiritual renewal and for the spread of a new outpouring of the Christian spirit in these times. And 'a certain Fraternity' had promised this but had given rise, instead, to an utter confusion among men. He is of course speaking of the furore which followed the Rosicrucian manifestos.[18]

> A certain Fraternity, in my opinion a joke, but according to theologians a serious matter . . . promised . . . the greatest and most unusual things, even those things which men generally want, it added also the exceptional hope of the correction of the present corrupted state of affairs, and . . . the imitation of the acts of Christ. What a confusion among men followed the report of this thing, what a conflict among the learned, what an unrest and commotion of impostors and swindlers, it is entirely needless to say . . . Some . . . in this blind terror wished to have their old, out-of-date and falsified affairs entirely retained and defended by force. Some hastened to surrender their opinions and . . . to reach out after freedom. Some . . . made accusation against the principles of Christian life as heresy and fanaticism . . . While these people quarrelled among themselves and crowded the shops, they gave many others leisure to look into and judge these questions . . .

Thus, according to Andreae, the furore has had at least this good result, that it has made people think and realize the need for reform. He suggests that steps should be taken to ensure these reforms. Perhaps it is here that he first suggests the formation of Christian unions or Christian societies which should go about their purposes in a straightforward way.[19]

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[17] *Christianopolis*, trans. Held, pp. 133 ff.

[18] *Ibid.*, pp. 137–8.

> For we certainly would not commit such an injury against Christ and His Word, as to prefer to learn the way of salvation . . . from some society (if there really is such a one), hazy, omniscient only in the eyes of its own boastfulness, with a sewn shield for an emblem and marred with many foolish ceremonies, than from Him who is himself the Way, the Truth, and the Life . . .

This seems to be a condemnation of the (probably) unreal and fictitious R.C. Fraternity, with its curious emblems and ceremonies, for which is to be substituted the founding of a real, and not fictitious, Christian society. Such a society had indeed already been founded by Andreae, the 'Societas Christiana', to be discussed later.

But what renders all the pretended denigration of the R.C. Fraternity in this preface of doubtful validity is the concluding paragraph in which the reader is invited to enter a boat and set sail for Christianopolis.[20]

> The safest way will be . . . for you to embark upon your vessel which has the sign of Cancer for its distinctive mark, sail for Christianopolis yourself with favorable conditions, and there investigate everything very accurately in the fear of God.

In the course of this voyage, after a shipwreck, the island on which was the ideal city of Christianopolis, described in the book, was discovered.

So did Christian Rosencreutz and his friends embark in ships marked with the signs of the zodiac on their voyages of further spiritual discovery at the end of the *Chemical Wedding*.[21] By this allusion, at the end of the preface, to the work of which 'Christian Rosencreutz' was the hero and which Zetzner had published only three years previously, Andreae connects the preface to *Christianopolis* with the *Chemical Wedding*. The island on which Christianopolis stood was really discovered by Christian Rosencreutz on the voyage on which he was starting at the end of the *Chemical Wedding*.

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[19] *Ibid.*, pp. 138–9.

[20] *Ibid.*, p. 141.

[21] See above, p. 91.

Thus did the pious mystical joker attempt to elude the furore and continue to preach the Rosicrucian gospel but without the name. After all, as Shakespeare remarks, 'What's in a name? A rose by any other name would smell as sweet.'

The plan of Christianopolis is based on the square and the circle. All its houses are built in squares, the largest external square enclosing a smaller one, which in turn encloses a smaller one, until the central square is reached which is dominated by a round temple. Officials of the city often have angel names, Uriel, Gabriel, and so on, and a Cabalistic and Hermetic harmony of macrocosm and microcosm, of the universe and man, is expressed through its symbolic plan. The description of the city is a fascinating mixture of the mystical and the practical. For example, the city is very well lighted; and this good lighting is of civic importance since it discourages crime and all the evils which walk by night. It has also a mystical meaning, for this is a city in which dwells the light of God's presence.

Whilst extreme piety reigns in the city, and its social life is carefully organized on a pietistic plan, the culture of the city is predominantly scientific. Mechanics and mechanical arts are much cultivated and there is a large, educated, artisan class. 'Their artisans are almost entirely educated men' and this fosters inventive advance for 'workmen are permitted to indulge and give play to their inventive genius'.[22] Natural science, chemistry-alchemy, are taught, and there is great emphasis on medicine. There is a special building devoted to anatomy and dissection. Teaching and study are everywhere helped by pictures. In the natural history laboratory, phenomena of natural history are painted on the walls and there are representations of animals, fishes, gems, and so on. Painting as an art is taught and learned with zeal. The divisions of the art of painting are said to be architecture, perspective, fortification, machinery, mechanics, all subjects linked by mathematics. The concentration on mathematics, in all its branches, is the most distinctive feature of the culture of the city. In the mathematical laboratory the harmony of the heavenly bodies is studied and there are illustrations of tools and machines, and of the figures of geometry. The study of mathematics and number is completed by the study of 'mystic number'.[23]

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[22] *Christianopolis*, trans. Held, p. 157.

The combined divinity and philosophy taught in the city is called theosophy. It is a kind of divinized natural science, quite contrary to Aristotle's teachings, though people without insight prefer Aristotle to the works of God. Theosophy deals with the service of angels,[24] highly valued in the city, and with mystical architecture. The inhabitants believe that the Supreme Architect of the Universe did not make his mighty mechanism haphazard but completed it most wisely by measures, numbers, proportions, and added to it the element of time, distinguished by a wonderful harmony. His mysteries he has placed especially in his workshops and 'typical buildings', though in this 'cabala' it is advisable to be somewhat circumspect.[25]

The works of God are meditated upon in the city, particularly through profound study of astronomy and astrology; in the latter study it is recognized that man may rule the stars, and they recognize a new sky where Christ is the moving influence. The study of natural science is a religious duty. 'For we have not been sent into this world, even the most splendid theatre of God, that as beasts we should merely devour the pastures of the earth.'[26]

Of immense importance in the city is music, and to enter the school of music one must pass through those of arithmetic and geometry; musical instruments hang in the theatre of mathematics. Religious choral singing is taught and practised. They do this in imitation of the angelic choir whose services they value so highly.[27] These choral performances are given in the Temple, where they also present sacred dramas.

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[23] *Ibid.*, pp. 221 ff.

[24] *Ibid.*, p. 218.

[25] *Ibid.*, pp. 221–2.

[26] *Ibid.*, p. 231.

[27] *Ibid.*, p. 226.

The inhabitants of Christianopolis are enthusiastically devout Christians. They are also very practical people, interested in improving husbandry, street-lighting, sanitation (sewage is carried away from the houses by an artificial underground river), and education, to which they devote much care and thought. Their culture is highly scientific; indeed, in one of its aspects Christianopolis sounds like an exalted kind of technical college (there is a 'college' at the centre). Their religion is a Christianized form of the Hermetic-Cabalist tradition, with great emphasis on the 'service of angels'. Indeed they seem to live on remarkably close terms with angels, and their streets ring with vocal imitations of the angelic choirs.

It is clear that Christianopolis falls into place in the European tradition as one of the series of Utopias initiated by Thomas More's famous work. Its immediate model was Campanella's City of the Sun—a round city with a round sun temple in its midst—the description of which Tobias Adami and Wilhelm Wense had brought to Andreae's circle direct from Naples. The Hermetic-Cabalist, magico-scientific atmosphere of the City of the Sun[28] is repeated in Christianopolis and many of the details of the two cities—particularly the teaching through pictures on the walls[29]—are recognizably the same.

But in addition to these obvious influences on Andreae's city, there are surely other influences. Andreae's theme of the importance of the mathematical sciences, in association with architecture and the fine arts, though doubtless also implicit in Campanella's city, had been given direct and precise expression by Fludd in the second volume of his *Utriusque cosmi historia*, published at Oppenheim in 1619,[30] the same year as that in which Andreae's *Christianopolis* was published at Strasburg. Fludd was himself following Dee's recommendation of the mathematical sciences in his preface to Euclid.[31] It seems highly probable that the Dee-Fludd influences would have entered into the theme of the mathematical sciences in relation to the fine arts, and particularly to the supremely mathematical art of architecture, which is so noticeable in the description of Christianopolis.

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[28] On this see *Giordano Bruno and the Hermetic Tradition*, pp. 367 ff.

[29] On the relationship to the art of memory of these systems of teaching through pictures, see *The Art of Memory*, pp. 297–8, 377–8.

[30] See above, pp. 106–8.

[31] *Theatre of the World*, pp. 42 ff.

Most striking, too, is Andreae's insistence on the importance of encouraging inventiveness in the artisan class. Though the recognition of the importance of technology had been growing all over Europe, this had been the particular theme of Dee's preface to Euclid with its appeal to the artisan class in London.[32] Andreae's utopian city with its strong, educated, artisan class and its enthusiasm for the mathematical sciences would surely have met with Dee's approval.

And, of course, very much like Dee is Andreae's insistence on the 'service of angels' in the city. Dee, as we know, had tried to secure the service of angels through practical Cabala, or Cabalist magic.[33] That Andreae is not afraid to insist on the 'service of angels' in his mathematically orientated Utopia suggests that he is not afraid to proclaim the major influence on his work.

Andreae, as we have seen, used Dee's 'monas' symbol at the beginning of the *Chemical Wedding*,[34] indicating the source of his inspiration. We have seen, too, that Dee's 'monas' and its meanings was the secret philosophy behind the Rosicrucian manifestos,[35] expressed symbolically in the mystico-mathematical marvels in the tomb of Rosencreutz. It is therefore quite natural that Andreae's Christianopolis should be a statement in the form of a symbolic city of the philosophy implicit in the 'monas', Dee's philosophy, with its practical and utilitarian emphasis on technology, its mathematical orientation, its esoteric magical mysticism and mystical magic, and its belief in angelic guidance.

Andreae is, then, repeating in a disguised form in *Christianopolis* the secret themes of the Rosicrucian manifestos and of his own *Chemical Wedding*. He disguises it by his apparent rejection of Rosicrucians, not only in the preface to *Christianopolis* but also in the text of that work.

There was a guard at the eastern gate of Christianopolis who examined strangers wishing to enter the city. Certain low classes of people were not admitted. These included 'stage-players who have too much leisure', and 'impostors who falsely call themselves the brothers of the Rosicrucians.'[36] We have to move carefully here because this is an Andreaen joke. It is the false R.C. Brothers who are excluded from Christianopolis, not the true ones. And those who had read the *Chemical Wedding* would know that he who is trying to enter Christianopolis is a true one, being none other than Christian Rosencreutz himself who had discovered this island on the voyage on which he was starting at the end of the *Chemical Wedding*.

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[32] *Ibid.*, 18, 40, 82–3 etc.; French, *John Dee*, pp. 160 ff.

[33] *Theatre of the World*, pp. 5 ff.; French, *John Dee*, pp. 110 ff.

[34] See above, pp. 86–8.

[35] See above, pp. 63–5.

Let us now try to make the inevitable comparison between Andreae's Christianopolis and Bacon's New Atlantis. The salient point which now comes out is that Andreae's Utopia is both much more mathematical and much more explicitly angelical than Bacon's. I would assume this to mean that the Dee influences are stronger, or at any rate more acknowledged, in Andreae's work than in Bacon's. Utilitarianism, the application of scientific knowledge for the improvement of man's estate, is common to both Utopias, though more practical and technical in Andreae's Utopia than in Bacon's. Indeed what has been called 'vulgar Baconianism', the emphasis on the practical utility of the advancement of knowledge, seems already pretty strongly developed in Christianopolis. Can it be that this is due to the stronger Dee influence in Christianopolis? A problem such as this cannot be quickly solved and must be left to future investigators. My approach here is purely the historical one, which has led to the realization that the Baconian movement in England should be studied with the continental Rosicrucian movement, the two being in some way related.

The formation of a 'real' society or group, devoted to Christian and intellectual renewal, at which Andreae seems to be hinting in the preface to *Christianopolis* had probably already begun when he wrote that preface. The plan or programme of this 'Societas Christiana' was set forth in two little works published in 1619 and 1620 which were believed to have been lost, but copies of them turned up a few years ago in the Hartlib papers.[37] Their Latin titles are translated as 'A Modell of a Christian Society' and 'The Right Hand of Christian Love Offered' in the English translation by John Hall published in 1647. The address to Samuel Hartlib prefixed to this translation is one of the sources from which we know that the society described in these pamphlets was 'real', that it actually existed, that we have come out of the realm of invisible colleges and invisible R.C. Brothers into the presence of a factual foundation. The translator addresses Hartlib thus:[38]

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[36] *Christianopolis*, p. 145.

> Your self (who were acquainted with some members of this Society in Germany) can witnesse tis more then an Idaea; and tis a great deal of pitty both that warre discontinued it when it was first instituted: and that it is not again revived . . .

In spite of this positive statement that the 'Societas Christiana' actually existed for a short time just before the war—and this is not to be doubted—I cannot find that anyone is at all distinct as to exactly where it existed. According to the *Modell* its head was a German prince:[39]

> The Head of the society is a German Prince, a man most illustrious for his piety, learning and integrity, who hath under him twelve Colleagues, his privy Counsellors, every one eminent for some gift of God.

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[37] G. H. Turnbull, *Hartlib, Dury and Comenius*, Liverpool, 1947, pp. 74 ff. The Latin texts of the two works, together with the English translation of them by Hall, are printed in G. H. Turnbull's article, 'Johann Valentin Andreae's Societas Christiana', *Zeitschrift für Deutsche Philologie*, 73 (1954), pp. 407–32; 74 (1955), pp. 151–85.

Andreae's 'Societas' and its influence on Hartlib and others are discussed in Turnbull's book and article cited above; by H. Trevor-Roper whose chapter on 'Three Foreigners' (Hartlib, Dury, and Comenius) in *Religion, the Reformation and Social Change*, London, 1967, pp. 237 ff. is fundamental for the wide historical importance of this group; by Margery Purver, *The Royal Society: Concept and Creation*, London, 1967, pp. 206 ff.; Charles Webster, 'Macaria: Samuel Hartlib and the Great Reformation', *Acta Comeniana*, 26 (1970), pp. 147–64; and in Webster's introduction to his reprint of some of Hartlib's works, *Samuel Hartlib and the Advancement of Learning*, Cambridge, 1970.

[38] Turnbull, *article cited, Zeitschrift*, 74, p. 151.

[39] *Ibid.*, p. 154.

In a letter written much later, in 1642, to Prince August, Duke of Brunswick and Lüneburg, Andreae seems to hint that Prince August was the German prince referred to in the *Modell*, but one would like to have further confirmation of this. The place, wherever it was, where the 'Societas' started must soon have become the seat of war because Andreae says in the same letter that the group was broken up early in the wars, copies of the book about it were burnt to ashes, and the members, dispersed and unable to correspond, either died or became disheartened.[40]

Nothing approaches nearer to God than Unity, states the *Modell* in its opening address; disunity and dissension among men might be cured by 'free communication of all things among good men'. For this reason, wise men have gathered into societies, but Antichrist is against this. It seems strange, continues Andreae, that at this time when the world is 'as it were renewed, all its decaies restored under the Sunne of Religion and noontide of Learning' that so many of the best and wisest satisfy themselves with the mere desire for a 'Colledge or society of best things' without taking steps to found such an institution.[41]

The twelve colleagues of the German prince who is the head of the Society are specialists in different branches of study though the concerns of the first three are all-inclusive, namely Religion, Virtue, Learning. The rest, in groups of three, are as follows: a Divine, a Censor (concerned with morals), a Philosopher; a Politician, a Historian, an Economist; a Physician, a Mathematician, a Philologist.[42] If translated into the language of the *Fama*, these specialists would sound not unlike the R.C. Brothers in their groupings under Christian Rosencreutz.[43]

The Philosopher appears to be predominantly a natural philosopher who 'looks carefully into both worlds'. The description of the Mathematician is worth quoting:[44]

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[40] Purver, *op. cit.*, pp. 222–3, quoting from a letter published in *Jana Amosa Komenského: Korrepondence*, ed. Jan Kvačala, Prague, 1902, II, pp. 75–6. See also Peuckert, *Die Rosenkreutzer*, pp. 179–80.

[41] Turnbull, *article cited, Zeitschrift*, 74, pp. 152–3.

[42] *Ibid.*, p. 154.

[43] See Appendix, below, pp. 301–2.

[44] Turnbull, *article cited*, 74, p. 158.

> The Mathematician [is] a man of wonderful sagacity, who applyes the instruments of all Arts and inventions of man: his businesse lies about number measure and weight: he knows the commerce that is between heaven and earth; here is there as large a field to be till'd by human Industry, as in nature: for every part of Mathematicks requires a severall and that a most laborious Artist, which neverthelesse must all aim at this mark, namely to contemplate the Unity of Christ among so many admirable inventions of numbering measuring and weighing, & to observe the wise architecture of God in the fabrick of this Universe. Hitherto will the Mechanicks assist with their slights and subtilties, which are not so ignoble and sordid as the Sophisters pretend, but rather set forth the use and practice of Arts, and therefore very partially disesteem'd in comparison of loquacity. But it is part of a true Mathematician to adorn and enrich them with the Rules of Art, whereby mens labours are diminished and the Prerogative of industry and the strength and dominion of reason made more manifest . . .

The culture of the 'Societas Christiana' is evidently very like that of the city of Christianopolis, a scientific culture, based on mathematics, and orientated towards technology and utility. Since the main twelve are to be assisted by others, 'physicians, surgeons, chymists, metallists', the 'Societas', when developed, would become, like the city of Christianopolis, a group of mystical Christians contemplating the works of God in nature, but with a very practical hard core of scientific and technological expertise. Their main interests are directed, not towards 'loquacity', or the usual rhetorical studies, but towards applied mathematics 'whereby men's labours are diminished'.

As in the case of *Christianopolis*, I would think that the main influence on this conception of the role of the mathematician would be that of John Dee, whose philosophy, as summed up in the 'monas', lay behind the Rosicrucian manifestos and behind Andreae's own *Chemical Wedding*. There may well also be some influence from the parallel Baconian movement, but this presentation of the mathematician in such a leading role, and in opposition to 'loquacity', is not at all like Bacon.

The science of the members of the 'Societas' is infused with Christian charity and this imparts a strongly pietistic atmosphere to the group. This side of the movement is emphasized in the tract which seems meant as an accompaniment to the *Modell of a Christian Society*, and which is called *The Right Hand of Christian Love offered*. This is almost entirely pietistic, with hardly any mention of intellectual labours. The author reaches out 'this hand of faith and Christian love to all and everyone of those, who being experienced in the bondage of the World, and wearied with its weight, do desire with all their hearts Christ as their deliverer . . . '[45] It is possible that the *dextera porrecta*, or the Right Hand Offered, became a sign of membership in this society.

Thus, when the *ludibrium* of the invisible, fictitious R.C. Fraternity translates into something real, it becomes the 'Societas Christiana', an attempt to infuse into dawning science a new outpouring of Christian charity.

The membership of the 'Societas' is rather indistinct, like so much else about it. Andreae's old friends, Tobias Adami and Wilhelm Wense, were active in it, and there is a rumour that Johannes Kepler was interested in Andreae's Christian unions.[46] Andreae had studied mathematics at Tübingen under Maestlin, Kepler's teacher, and certainly knew Kepler.

Though the 'Societas Christiana' came to such a sad end with the outbreak of war, it had continuations and ramifications. About 1628 Andreae made an attempt to restart it at Nuremberg. It may have been through the continuous life of this branch that, in later years, Leibniz came into contact with Rosicrucian ideas. There is a persistent rumour that Leibniz joined a Rosicrucian Society at Nuremberg in 1666,[47] and there is the better authenticated report that Leibniz knew that the Rosicrucian Fraternity was a fiction, having been told this by 'Helmont'[48] (probably Francis Mercury Van Helmont). Knowledge of the 'joke' would not have prevented Leibniz from absorbing some of the ideas behind the joke, as he certainly did. As I have pointed out elsewhere, the rules for Leibniz's proposed Order of Charity are practically a quotation from the *Fama*.[49] There is much material in Leibniz's works for further study of the influence upon him of ideas ultimately stemming from Andreae's movements, but this fragmentary mention of a very important subject is all that can be attempted here.

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[45] *Ibid.*, p. 165.

[46] The source for the statement that Kepler was associated with Andreae's group is Andreae's funeral oration on Wilhelm Wense, delivered in 1642; see R. Pust, 'Ueber Valentin Andreae's Anteil an der Sozietatsbewegung des 17 Jahrunderts', *Monatshefte der Comenius Gesellschaft*, XIX (1905), pp. 241–3.

[47] See L. Couturat, *La logique de Leibniz*, Hildesheim, 1961, p. 131, n. 3.

[48] See Leibniz, *Otium Hanoveranum*, Leipzig, 1718, p. 222; cf. Gould, *History of Freemasonry* (ed. Poole, 1951), II, p. 72; Arnold, *Histoire des Rose-Croix*, p. 145.

The mysterious word 'Antilia',[50] the name of an island, seems to have been a kind of password used by various groups who attempted to form 'models' of Christian society, modelled on Andreae's writings, at various places in Germany and elsewhere during the Thirty Years War. Such 'models' were, for the mystical enthusiast, but preparations for the great and universal reformation, which, in spite of all, was still hoped for. And amongst the earnest enthusiasts for the model society, and its vast possibilities for expansion, was Samuel Hartlib. Whether called Antilia, or Macaria, or what you will, it was the Andreaean combination of evangelical piety with science, and the utilitarian application of science, which inspired Hartlib's untiring efforts.

And with Hartlib, and his friends and helpers John Dury and John Amos Comenius, the movement returned to England, for it was in Parliamentarian England, which had returned to the old Elizabethan role of champion of Protestant Europe, that Hartlib saw the best chance of establishing the new reformation. As the R.C. Fraternity had represented hopes raised by the English alliance, through the Elector Palatine's English marriage, so, when those hopes failed, it was towards an England restored to its Elizabethan role that Hartlib and his friends turned for support for their ideals of universal reformation, their continuation of the Rosicrucian dream under other names. I say that the movement 'returned' to England, for, as I have attempted to argue, I believe that it was from England, in the form of influences deriving from Dee's mission to Bohemia, that the strange 'Rosicrucian' myth largely arose. This is, of course, an over-simplification, which leaves out all the complicated enrichments from European influences which fed the movement from all kinds of sources. But I am trying inadequately to express this movement of outgoing and return which has been lost sight of in the confusions of the period, and which it is necessary to try to restore to view if we are to disentangle the complicated web of circumstances leading to the foundation of the Royal Society.

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[49] See Yates, *Art of Memory*, pp. 387–8, n. 5. Leibniz believed that scientific advance leading to an extended knowledge of the universe would also lead to a wider knowledge of God, its creator, and thence to an extension of charity.

[50] Hartlib says that 'Antilia' was as it were a 'tessera' of a society interrupted and destroyed by the Bohemian and German wars (Turnbull, *Hartlib, Dury and Comenius*, p. 73). A 'tessera' might be something like a device used by members of a mystical academy.

# 12

# COMENIUS AND THE ROSICRUCIAN RUMOUR IN BOHEMIA

Johann Amos Komensky, or Comenius, born in 1592, was six years younger than Johann Valentin Andreae, whose works and outlook influenced him enormously. Comenius was one of the Bohemian Brethren, the mystical branch of the oldest reformation tradition in Europe, that stemming from John Huss. Comenius and Andreae had much in common. Both were devout, reformed clerics; both were interested in new intellectual movements which they grafted on to their native piety, the German Lutheran tradition in the one case, in the other, the Hussite tradition. Both lived through the same terrible period, and had to work on as best they could through wars and persecutions.

Comenius received his first schooling in his native Moravia and afterwards attended the Calvinist university of Herborn, in Nassau. In the spring of 1613, Comenius left Herborn and made for Heidelberg to continue his studies at the university.[1] There were other Bohemians with Comenius at Herborn and Heidelberg. He matriculated at Heidelberg university on 19 June 1613, twelve days after the entry of the Princess Elizabeth as bride of the Elector Palatine. In all probability, Comenius, as a young student, would have been in the streets of Heidelberg to watch that entry, and would have seen the triumphal arches of welcome erected by the faculties of the university.

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[1] Wilhelmus Rood, *Comenius and the Low Countries*, Amsterdam, Prague, New York, 1970, p. 22.

Comenius was attending the lectures of the Heidelberg professors David Paraeus, Johannes Henricius Altingius, Abraham Scultetus, and Bartholomaeus Scopenius.[2] Paraeus was interested in uniting Lutherans and Calvinists;[3] both he and the other professors who lectured to Comenius were closely associated with the Elector Frederick. Scultetus was Frederick's chaplain and accompanied him to Prague; Altingius, or Alting, had been his tutor and remained a close friend, even after the misfortunes; Scopenius, an orientalist, is said to have been spiritual counsellor to the Elector.[4] The young Comenius was thus in a position to learn at first hand about spiritual or intellectual movements at Heidelberg. One wonders whether it may have been rumours of future connections between the Palatinate and Bohemia which drew Comenius and his Bohemian friends to Heidelberg at this glorious time when the Elector's marriage to the daughter of James I seemed to portend things of great wonder.

The time at Heidelberg was also important for Comenius because it was there that he met George Hartlib,[5] brother of Samuel Hartlib, who in later years was to collaborate with Comenius in his work in England.

Probably at some time in 1614 Comenius returned to Bohemia. In the following years he was acquiring a vast encyclopaedic culture and developing a system of 'Pansophia' or universal knowledge. Comenius's Pansophia was based on macro-microcosmic philosophy; he himself says that it was Andreae who influenced him towards it. Comenius called his first pansophic encyclopaedia, begun in 1614, a Theatre, or Amphitheatre, of all things in the world.

Comenius could have met Andreae at Heidelberg, or could have picked up there something of the philosophy underlying the Rosicrucian manifestos. Or, looking at yet another alternative, one wonders whether Bohemian influences might have been yet another spiritual colouring behind the Rosicrucian manifestos. Could the philanthropy and benevolence for which the Bohemian Brethren were noted have combined with other strands of influence towards the formation of Brother Christian Rosencreutz?

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[2] *Ibid.*, p. 23.

[3] In his *Irenicum*, 1614; see David Ogg, *Europe in the Seventeenth Century*, p. 107.

[4] Rood, p. 23.

[5] *Ibid.*, p. 24.

The years of peaceful life in his native country came to an end for Comenius with the defeat of Frederick at the Battle of the White Mountain in 1620 which meant, for Bohemia, the suppression of the national religion. The Bohemian Brethren were proscribed. In 1621 the little town where Comenius lived was captured by Spanish troops. His house was burned down and he lost his library and manuscripts. He fled for protection to the estate of Charles, Count Zerotin, at Brandeis. During the war, Zerotin, though a patriot and a member of the Bohemian Unity, had not espoused the cause of Frederick of the Palatinate but had remained faithful to the House of Hapsburg. His estates were therefore not immediately confiscated and he was able to shelter Comenius and others like him for a while. During the dangerous journey to Brandeis, Comenius lost his wife and one of his children and arrived in a state of total destitution about the end of 1622.[6]

Whilst at Brandeis Comenius wrote *The Labyrinth of the World*, a great classic of Czech literature and one of the great books of the world. In that book Comenius gives a striking description of the Rosicrucian furore which forms an important addition to the series of Rosicrucian documents.

Before turning to study *The Labyrinth of the World*, the question must be raised of what was Comenius's attitude towards Frederick, Elector Palatine, as King of Bohemia. His stay at Heidelberg must have acquainted him with the character and ideas of Frederick, and he cannot possibly have been ignorant of the historical events leading up to the coronation of Frederick and Elizabeth as King and Queen of Bohemia in Prague cathedral on 4 November 1619. In fact, it is known that Comenius was present in the cathedral during the coronation ceremony[7]—that ceremony which was the last official act of the church to which he belonged before its suppression.

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[6] Introduction by Count Lützow to his translation of Comenius's *Labyrinth of the World*, London, 1901, pp. 33–6.

Light can be thrown on Comenius's attitude to Frederick as King of Bohemia through an extremely curious book called 'Light in Darkness', or rather, *Lux in tenebris*.[8] It contains the outpourings of three prophets, three visionaries who claimed to make revelations about coming apocalyptic events, the end of the reign of Antichrist, and the return of light after the darkness of his rule. One of the prophets, Christopher Kotter, promised a future restoration of Frederick to the Kingdom of Bohemia. In 1626 Comenius took the illustrated manuscript containing Kotter's prophecies to The Hague and showed it to Frederick. And, long after Frederick's death, Comenius still thought so highly of Kotter and his prophecies that he published the manuscript in 1657 in *Lux in tenebris*, with engraved illustrations presumably based on the pictures in the manuscript. It is in the preface to this book, introducing the three prophets, that Comenius states that he showed the manuscript of Kotter's prophecies to Frederick.[9]

Kotter was one of the Bohemian clergy suffering from cruel oppression in Bohemia after 1620. He gives the dates of his visions which run from 1616 to about 1624. In the visions of 1620, before the fatal battle, he is warned to tell Frederick not to use force. In visions after that date, the eventual recovery of Frederick's fortunes is prophesied. The following is an example of one of these prophecies, translated:[10]

> Frederick, Palatine of the Rhine, is by God crowned King. Frederick, Palatine of the Rhine, King of Bohemia, crowned by God, the supreme King of all Kings, who in the year 1620 fell into danger, but . . . will again recover all and far greater riches and glory.

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[7] Rood, p. 28, n. 4.

[8] *Lux in tenebris* was first published in 1657 (edition used, 1665). It included the prophecies of Christopher Kotter, Nicolas Drabik, and Christina Poniatova, with a preface by Comenius ('Historia revelationum'). On the great importance which Comenius attached to *Lux in tenebris*, see Turnbull, *Hartlib, Dury and Comenius*, pp. 377 ff.

[9] 'Historia revelationum' in *Lux in tenebris, ed. cit.*, p. 22. Cf. Rood, pp. 29–30.

[10] *Lux in tenebris, ed. cit.*, pp. 42–3.

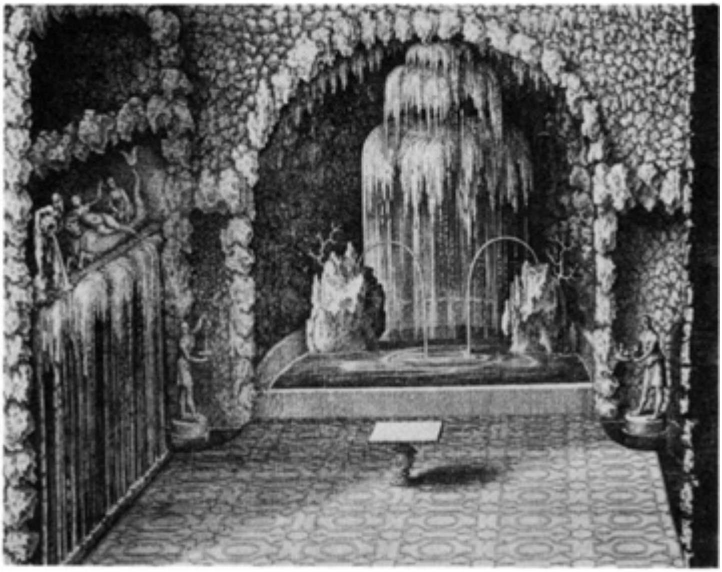

*Plate 25a* Grotto at Heidelberg Castle: Fountain with Coral. From Salomon de Caus. *Les raisons des forces mouvantes*

Kotter's visions were brought to him by angels, so he believed, who would suddenly become visible to him, show him a vision, and return to invisibility. In the illustrations, the angels are shown as young men, without wings, in long robes. Frederick is usually presented in the form of a lion, of course the lion of the Palatinate whom we have often seen before in pro-Frederick and anti-Frederick propaganda. The famous print of Frederick and Elizabeth with the four lions—of the Palatinate, of Bohemia, of Great Britain, of the Netherlands—appears in a strange form in one of Kotter's visions of a lion with four heads. In other visions, Kotter saw lions bringing down an imperial eagle; or the double-tailed lion of Bohemia embracing Frederick; or Frederick as a lion standing on the moon to show the variability of his fortunes, and embraced by six other lions.[11] The visions thus reverse that savage

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[11] *Ibid.*, pp. 33, 59.

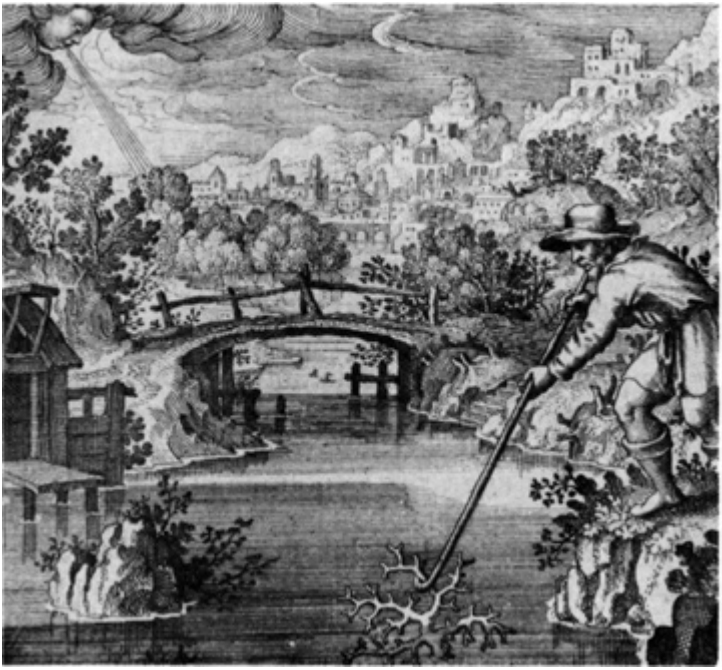

*Plate 25b* Fishing for Coral (The Philosopher's Stone). From *Atalanta fugiens*

victory of the Hapsburg Eagle over the Palatinate Lion shown in the prints against Frederick disseminated after his defeat. Assisted by his angels, and by wishful thinking, Kotter sees visions of victorious lions.

One of the most striking of these is the scene in which Kotter, sitting peacefully under trees with two angels, is shown a vision of a glorious lion, nimbed with light, strutting victoriously (Pl. 27a). Behind him, another lion is fiercely attacking a snake, and a snake which has been chopped in pieces is seen in the sky below a star. This may possibly be an allusion to the new star in the constellation Serpentarius, referred to in the Rosicrucian *Fama* as foretelling new things.[12] The lion of Kotter's

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[12] See above, p. 66.

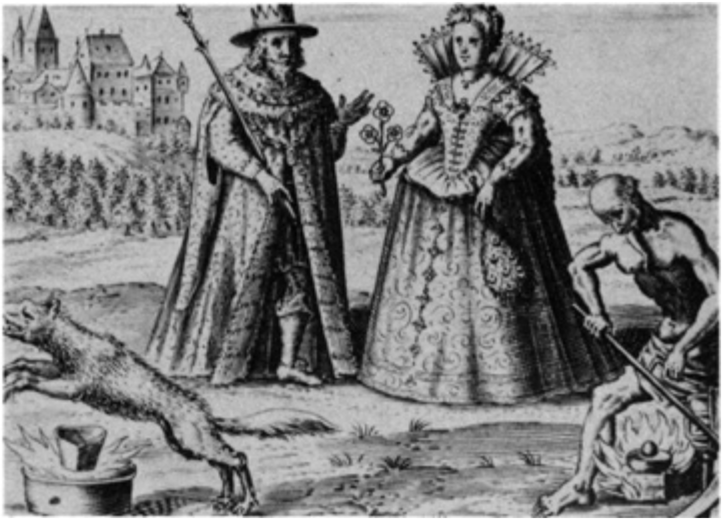

*Plate 26a* The Marriage of the Alchemical King and Queen

vision is perhaps punishing Serpentarius for not having fulfilled the interpretation of the new star as favourable to Frederick's fortunes.

Most striking of all, is the vision in which Kotter saw three young men, or rather angels, sitting at a table and holding hands to protect a diminutive lion which is on the table. Three roses grow out of the table, on the front of which is a cross (Pl. 27b). The rose and cross symbolism invites us to look for 'Rosicrucians', and perhaps there they are, the invisible angels who have become visible for the moment of vision, the guardian angels protecting the Lion of the Palatinate, whose restoration to the Bohemian throne is foretold in Kotter's prophecies.

Kotter's pathetic visions, with their plethora of lions, have a semi-alchemical suggestion about them, reminding one of the emblems from Maier's works, and from other works of Maier's group, with which the Bohemian refugee, Daniel Stolcius, consoled himself in his

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[13] See above, pp. 122–4.

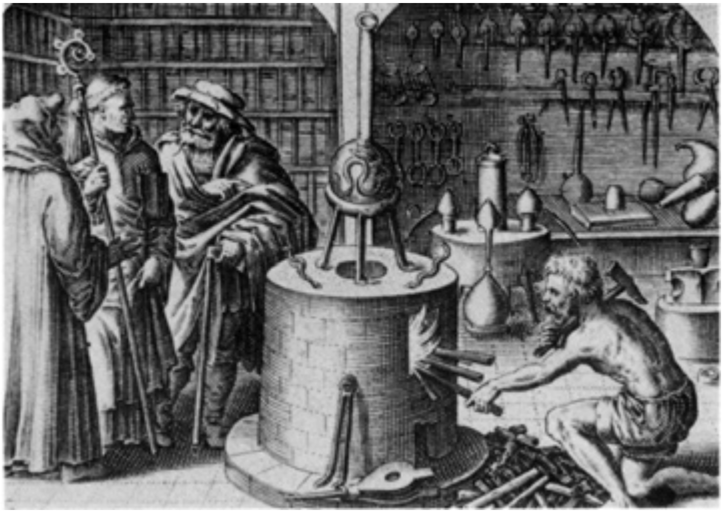

*Plate 26b* The Alchemists (Thomas Norton, Abbot Cremer, Basil Valentine). Both from Daniel Stolcius, *Viridarium Chymicum;* reprinted from Michael Maier, *Tripus Aureus*

exile.[13] These visions belong to a world which it is difficult for us to recreate, a world of people who had been fed with wondrous angelic promises, with visions of Lions and Roses bringing in a new dawn, and who, in their abandonment and despair, fed still on the visions.

It is for their insight into Comenius's attitude to Frederick when King of Bohemia that Kotter's visions are important to us here. Thinking again now of the campaign of satirical prints against Frederick circulated after his defeat, we remember that the caricature of Frederick standing on the capital Y (Pl. 16) describes in the letterpress under the picture, how the Bohemians 'married' Frederick to the world, expected a world reformation from his rule, were attempting reforms in society and in education under his auspices, and connecting all this with the 'high society of the Rosicrucians'.[14] Is it possible that among the

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[14] See above, pp. 79–81.

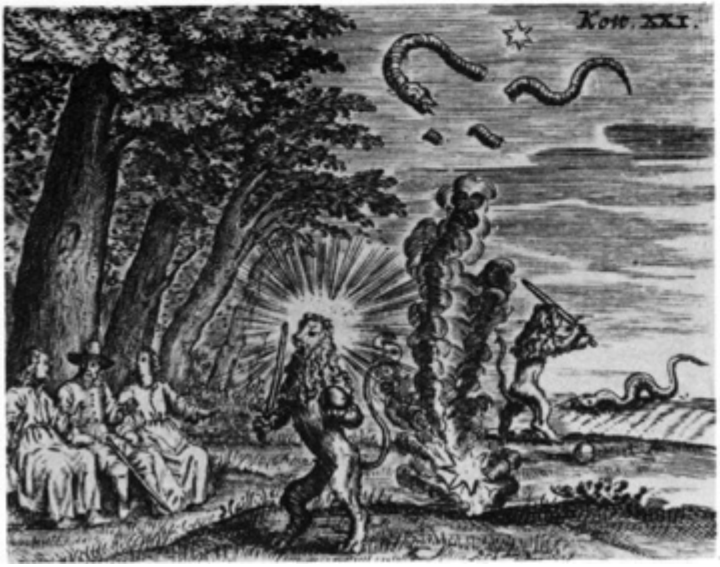

*Plate 27a* Vision of a Triumphant Lion

Bohemians attempting reform during the reign of Frederick was the young Comenius?

There is a big gap in one's knowledge here, an even bigger gap than usual. We know nothing about what may have been the effect in Bohemia of John Dee's reforming movement, whether it was taken up by Bohemian Brethren, whether in Prague—the European centre for alchemical and cabalist studies—the movement took on new lights before its transmission to Germany and expression there in the 'Rosicrucian manifestos'. All this remains dark to us, but we have glimpsed that in Comenius's early life he certainly had deeply impressed upon him the figure of Frederick of the Palatinate as having a deep meaning for Bohemia.

It is with this knowledge in our minds that we now turn to what he has to say about the Rosicrucian furore in *The Labyrinth of the World*.[15] He

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[15] Written in 1623, *The Labyrinth of the World and the Paradise of the Heart* was first printed in Czech in 1631. Quotations here are from the English translation by Count Lützow, London, 1901.

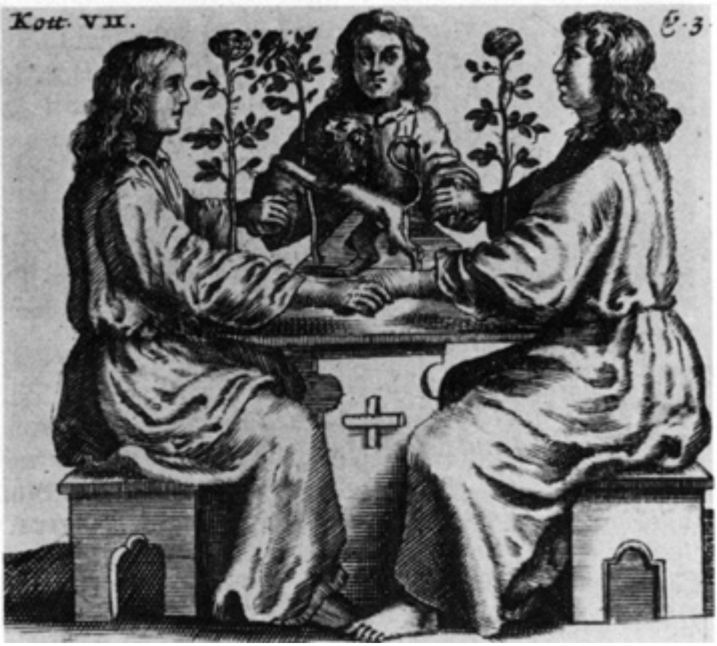

*Plate 27b* Vision of a Lion with Angels and Roses. From Christopher Kotter, *Revelationes . . . ab anno 1616 ad annum 1624*, in *Lux in tenebris*

gives in this book a long description of the furore, how the trumpet sounds of the two manifestos aroused intense excitement, how terrible confusion arose through the numbers who reacted in various ways to the excitement. Two things should be noted before we quote Comenius on the Rosicrucian furore. First, that he plays up to the *ludibrium*, pretends not to be able to understand why no one has had a reply from the R.C. Brothers, why they are always invisible. Second, that he is writing in misery in 1622, after the collapse of the Frederickian movement, looking back in deep depression upon the course of the movement which had ended by bringing disaster upon his country.

Comenius's 'Labyrinth of the World' is a city divided into many quarters and streets, in which all the sciences, learning, and occupations of men are represented. It is one of the architectural memory-systems, like Campanella's City of the Sun, wherein the whole encyclopaedia is set out. The Labyrinth is obviously influenced by Campanella's City of the Sun, and also, probably, by Andreae's Christianopolis.

Such a city ought to be at the same time a Utopia, an ideal city, a blueprint for a reformed world of the future. But Comenius is in reaction against the delusive hopes of preceding years; his city as a labyrinth reverses Utopia, because in this labyrinth everything is wrong. All the sciences of man lead to nothing, all his occupations are futile, all his knowledge is unsound. The book represents the state of mind of a thoughtful and idealistic person after the beginning of the Thirty Years War.

It is also a record of the disappointing experiences which have led to this state of despair, a record of the Rosicrucian movement. What Comenius has to say about this must be quoted in full. The heading of chapter 12 is 'The Pilgrim beholds the Rosicrucians' and underneath these words is the note, '*Fama* fraternitatis anno 1612, Latine ac Germanice edita'. This makes it absolutely certain that he is referring to the first Rosicrucian manifesto, which he dates two years earlier than the earliest known printed edition.[16]

> And then immediately I hear in the market place the sound of a trumpet, and looking back, I see one who was riding a horse and calling the philosophers together. And when these crowded round him in herds, he began to speak to them in fine language of the insufficiency of all free arts[17] and of all philosophy; and he told them that some famous men had, impelled by God, already examined these insufficiencies, had remedied them, and had raised the wisdom of man to that degree which it had in Paradise before the fall of man. To make gold, he said, was one of the smallest of their hundred feats, for all Nature was bared and revealed to them; they were able to give to, or take from,

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[16] See appendix, below, p. 295–6. He might be referring to Haselmayer's 'Reply' which was published in 1612. Or perhaps to some 1612 printed edition of the *Fama* which is lost. Or perhaps to a manuscript copy of the *Fama*, circulating in Bohemia, which he had seen in 1612. So far as I know, the *Fama* was never printed in Latin, but a Latin copy of it might have been circulated in manuscript with the German.

[17] That is, liberal arts.

each creature whatever shape they chose, according to their pleasure; he further said that they knew the languages of all nations, as well as everything that happened on the whole sphere of the earth, even in the new world, and that they were able to discourse with one another even at a distance of a thousand miles. He said that they had the stone, and could by means of it entirely heal all illnesses and confer long life. For Hugo Alvarda,[18] their praepositus, was already 562 years old, and his colleagues were not much younger. And though they had hidden themselves for so many hundred years, only working—seven of them—at the amendment of philosophy, yet they would now no longer hide themselves, as they had already brought everything to perfection; and besides this, because they knew that a reformation would shortly befall the whole world; therefore openly showing themselves, they were ready to share their precious secrets with everyone whom they should consider worthy. If, then, one applied to them in whatever language, and be it that he was of whatever nation, each one would obtain everything, and none would be left without a kind of answer. But if one was unworthy, and merely from avarice or forwardness wished to secure these gifts, then he should obtain nothing.

(*Varia de Fama Judicia*)

Having said this, the messenger vanished. I then, looking at these learned men, see that almost all of them were frightened by this news. Meanwhile, they begin slowly to put their heads together and to pass judgment, some in a whisper, some loudly, on this event. And walking, now here, now there, among them, I listen. And behold, some rejoiced exceedingly, not knowing for joy where to go. They pitied their ancestors, because, during their lifetime, nothing such had happened. They congratulated themselves because perfect philosophy had been fully given unto them. Thus could they, without error, know everything; without want have sufficient of everything; live for several hundred years without sickness and gray hair, if they only wished it. And they ever repeated: ‘Happy, verily happy, is our age.’ Hearing such speech I also began to rejoice, and to feel hopes that, please God, I also should receive somewhat of that for which they were longing. But I saw others who were absorbed in deep thought, and were in doubt as to what to think. Were it but true what they had heard announced, they would have been glad; but these matters seemed to them obscure, and surpassing the mind of men. Others openly opposed these things, saying that they were fraud and deceit. If these reformers of philosophy had existed for hundreds of years, why, then, had they not appeared before? If they were certain of what they affirmed, why, then, did they not appear boldly in the light, but express their opinions in the dark, and in corners, as if they were whizzing bats? Philosophy, they said, is already well established, and requires no reform. If you allow this philosophy to be torn from your hands, you will have none whatever. Others also reviled and cursed the reformers and declared them to be divinators, sorcerers, and incarnate devils.

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[18] A Rosicrucian pseudonym: see below, p. 214.

(*Fraternitates Ambientes*)

Generally there was a noise everywhere in the market-place, and almost everyone burnt with the desire of obtaining these goods. Therefore not a few wrote petitions (some secretly, some openly), and they sent them, rejoicing at the thought that they also would be received into the association. But I saw that to each one his petition, after all parts of it had been briefly scanned, was returned without an answer; and their joyful hope was turned to grief, for the unbelievers laughed at them. Some wrote again, a second, a third time, and oftener; and each man, through the aid of the muses, begged, and even implored, that his mind might not be deprived of that learning which was worthy of being desired. Some, unable to bear the delay, ran from one region of the earth to another, lamenting their misfortune that they could not find these happy men. This, one attributed to his own unworthiness; another to the ill-will of these men; and one man despaired, while another, looking round and seeking new roads to find these men, was again disappointed, till I myself was grieved, seeing no end to this.

(*Continuatio Famae Roseaeorum*)

Meanwhile, behold the blowing of trumpets again begins; then many, and I also run in the direction from which the sound came, and I beheld one who was spreading out his wares and calling on the people to view and buy his wondrous secrets; they were, he said, taken from the treasury of the new philosophy, and would content all who were desirous of secret knowledge. And there was joy that the holy Rosicrucian brotherhood would clearly now share its treasures bounteously with them; many approached and bought. Now everything that was sold was wrapped up in boxes that were painted and had various pretty inscriptions, such as Portae Sapientiae; Fortalitium; Gymnasium Universitatis; Bonum Macro-micro-cosmicon; Harmonia utriusque Cosmi; Christiano-Cabalisticum; Antrum Naturae; Tertrinum catholicum; Pyramis Triumphalis, and so forth.

Now everyone who purchased was forbidden to open his box; for it was said that the force of this secret wisdom was such that it worked by penetrating through the cover; but if the box was opened it would evaporate and vanish. None the less, some of those who were more forward could not refrain from opening them, and finding them quite empty, showed this to others; these then also opened theirs, but no one found anything. They then cried 'Fraud! Fraud!' and spoke furiously to him who sold the wares: but he calmed them, saying that these were the most secret of secret things, and that they were invisible to all but 'Filiae scientiae' (that is, the sons of science); therefore if but one out of a thousand obtained anything, this was no fault of his.

(*Eventus Famae*)

And they mostly allowed themselves to be appeased by this. Meanwhile, the man took himself off, and the spectators, in very different humours, dispersed in divers directions; whether some of them ascertained something concerning these mysteries or not, I have hitherto been unable to learn. This only I know, that everything, as it were, became quiet. Those whom I had at first most seen running and rushing about, these I afterwards beheld sitting in corners with locked mouths, as it appeared; either they had been admitted to the mysteries (as some believed of them), and were obliged to carry out their oath of silence, or (as it seemed to me, looking without any spectacles), they were ashamed of their hopes and of their uselessly expended labour. Then all this dispersed and became quiet, as after a storm the clouds disperse without rain. And I said to my guide; 'Is nothing, then, to come of all this? Alas my hopes! For I likewise, seeing such expectations, rejoiced that I had found nurture convenient to my mind.' The interpreter answered: 'Who knows? Someone may yet

> succeed in this. Perhaps these men know the hour they should reveal these things to someone.' 'Am I then to wait for this?' I said. 'I who, among so many thousands who are more learned than I, know not of a single example of one who succeeded? I do not wish to continue gaping here. Let us proceed hence.'[19]

Thus Comenius surveys the Rosicrucian furore. First he hears the trumpet sound of the *Fama*, and his description of the profound impression made by the first manifesto is striking. Then came the blast of the second manifesto, promising secret knowledge taken from the treasures of the new philosophy—perhaps an allusion to the abstract of Dee's *Monas hieroglyphica*, published with the *Confessio*. The blasts of the two manifestos are accompanied by floods of other Rosicrucian literature. The titles on the 'boxes', or best-selling Rosicrucian books, are easily recognizable as real Rosicrucian titles, or close parodies of such titles. A pamphlet called *Fortalitium Scientiae*, supposedly by Hugo de Alverda, an imaginary R.C. character said to be very old, was published in 1617.[20] A *Portus Tranquillitatus* appeared in 1620.[21] The macro-microcosmic titles are probably allusions to Fludd, and the *Harmonia utriusque cosmi* is actually the title of Fludd's publications of 1617–19 at Oppenheim. The young Comenius had evidently steeped himself in all this literature, and had hoped for much from it. Then came the reaction, the fading away of the whole commotion, and the disappointment and disillusion of those who had believed themselves on the threshold of a new age.

Presumably it was in Bohemia that Comenius lived through these experiences, and it is the reactions in his own country to the Rosicrucian furore that he is describing.

The further experiences of the Pilgrim in the Labyrinth of the World are uniformly sad, particularly when he visits the streets of different religions and sects and notes their ferocious quarrels among themselves. And he has one particularly alarming experience.[22]

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[19] *Labyrinth of the World*, trans. Lützow, pp. 150–56.

[20] 'Rhodophilus Staurophorus', *Fortalitium Scientiae*, 1617. Cf. Waite, *Brotherhood of the Rosy Cross*, p. 264.

[21] 'Irenaeus Agnostus', *Liber T . . . oder Portus Tranquillitatus*, 1620. Cf. Waite, p. 251.

[22] *Labyrinth of the World*, trans Lützow, p. 196.

> Now it befell that in my presence a royal throne suddenly shook, broke into bits, and fell to the ground. Then I heard a noise among the people, and looking round, I saw that they were leading in another prince and seating him on the throne, while they joyously declared that things would now be different from what they had been before; and everyone, rejoicing, supports and strengthens the new throne as much as he can. Now I, thinking it well to act for the common welfare (for thus they called it), came nearer and contributed a nail or two to strengthen the new throne; for this some praised me, while others looked askance at me. But meanwhile the other prince recovered himself, and he and his men attacked us with cudgels, thrashing the whole crowd, till they fled and many even lost their necks. Maddened by fear I almost lost consciousness, till my friend Searchall, hearing that they were inquiring as to who had aided and abetted the other throne, nudged me that I also might flee.

As the note to the English translation of the *Labyrinth* remarks, Comenius is here referring to the temporary expulsion of the Austrians from Bohemia and the brief reign of Frederick of the Palatinate. The passage makes it quite clear that Comenius had supported the Frederick regime in some way, had contributed a nail or two to strengthen the new throne.

*The Labyrinth of the World* reflects the Frederick disaster as a shattering experience for Comenius, a depressive and disillusioning event, like the failure and petering out of the Rosicrucian furore and the hopes it raised. The two were surely connected, as Kotter's visions connecting 'roses' and 'lions' show. In the *Labyrinth* Comenius lives through the years of Rosicrucian hope again followed by disastrous Frederickian failure. These experiences left an indelible mark of suffering, resulting in distaste for the whole world and its labyrinthine ways.

The Pilgrim had seen terrible sights. He saw vast armies rolling along and the awful punishments inflicted on the former rebels. He saw death and destruction, plague and famine, contempt for human life and human comfort, instead of the building up of human life and human comfort such as he and his former friends had wished for. He saw, in short, the beginnings of the Thirty Years War.[23]

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[23] *Ibid.*, p. 274.

> Then, unable to bear such sights, or to bear the sorrow of my heart any longer, I fled, wishing to seek refuge in some desert, or rather, were it possible, to escape from the world.

Looking about him, and seeing nothing but the dead and dying, overcome with pity and terror he cried out,

> Oh, most miserable, wretched, unhappy mankind! this then, is your last glory? this the conclusion of your many splendid deeds, this the term of your learning and much wisdom over which you glory so greatly?

And now he heard a voice which cried 'Return!' He looked around but could see no one, and again the voice cried 'Return!' And then again, 'Return whence thou camest to the house of the heart, and then close the doors behind thee!'[24]

Now the Pilgrim, retreating into the heart, is there welcomed with kind and loving words and gives himself over entirely to Jesus.

The intellectual and religious attitudes of Comenius are extremely close to those of Andreae and the actual physical experiences of their lives run parallel. This is because, I suggest, they shared the original hopes expressed in the Rosicrucian manifestos, hopes of a new universal reforming movement and of advance in knowledge for mankind. They both watched with alarm the excitement aroused by the manifestos and the way in which the movement got out of hand and became dangerous. Comenius's account of these developments closely resembles the alarm of Andreae at the entry of so many other actors into the theatre of the Rosicrucian *ludibrium*. The movement took a turn other than that expected by those who started it, and became damaging to the causes it was meant to serve. We learn this from both Andreae and Comenius. And both of these two religious idealists were shattered by the disaster of the war and the collapse of Frederick in Bohemia. The tale of damage to libraries and scholarship, of untold suffering for scholars, is the same in Germany and in Bohemia. And both Andreae and Comenius find final refuge in their evangelical piety. Andreae shifts from the Rosicrucian *ludibrium* to the 'Societas Christiana'. Comenius withdraws into his heart to find Jesus there. The strain of piety expressed in the Rosicrucian motto *Jesus mihi omnia* becomes dominant in both of them, and the sadly misunderstood joke about Christian Rosencreutz and his benevolent Order has to be discarded. The movements of the spirit and the historical experiences described in *The Labyrinth of the World* are those through which Andreae and his whole group would also have been passing.

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[24] *Ibid.*, pp. 276–7.

Comenius's philosophy, already developing immediately after his visit to Heidelberg, and more fully developed during his later life of exile, was called by him 'pansophia'. First used in the Renaissance by the Platonic-Hermetic philosopher, Francesco Patrizzi,[25] the word 'pansophia' expressed a doctrine of universal harmonies, and a connection between the inner world of man and the outer world of nature—in short, a macro-microcosmical philosophy. Fludd had called his doctrines 'pansophia' and had said that the Rosicrucian manifestos seemed to him to express a similar outlook.[26] We can now see Comenius and his pansophia as coming directly out of the Rosicrucian movement as now understood.

The last, or almost the last, experience described by Comenius in the *Labyrinth* is a vision of angels:[27]

> Now nothing in the world appeared so exposed and subject to divers dangers than the band of the godly, at which the devil and the world looked angrily, menacing to strike and smite them . . . Yet I saw that they were well sheltered; for I saw that their whole community was encompassed by a wall of fire. When I came nearer I saw that this wall moved, for it was nothing else but a procession of thousands and thousands of angles who walked around them; no foe, therefore, could approach them. Each of them also had an angel who had been given to him by God and ordained to be his guardian.

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[25] One of the books of Patrizzi's *Nova de universis philosophia* (1592) is called 'Pansophia'. Patrizzi had recommended the teaching of Hermetic-Platonic philosophy as a better way of bringing people back to the Church than 'ecclesiastical censures' or 'force of arms'; see *Giordano Bruno and the Hermetic Tradition*, p. 345.

[26] See above, p. 105.

[27] *Labyrinth of the World*, trans Lützow, pp. 321–2.

> I saw also . . . another advantage of this holy, invisible companionship—to wit, that the angles were not only as guards, but also as teachers to the chosen. They often give them secret knowledge of divers things, and teach them the deep secret mysteries of God. For as they ever behold the countenance of the omniscient God, nothing that a godly man can wish to know can be secret to them, and with God's permission they reveal that which they know . . .

To follow Comenius's experiences in *The Labyrinth of the World* right up to the end of the book, with its striking insistence on the 'ministry of angels', is to gain another insight into the Rosicrucian movement through which he had passed and which he describes so vividly in the earlier part of his book.

Angelology was an important branch of Renaissance studies. Cabala professed to teach a mode of approaching angels and set out their hierarchies and functions in great detail. The Christian Cabalist identified the angels of Cabala with the Christian hierarchies of angels set out by Pseudo-Dionysius. The insistence of the Hermetic writings on divine 'powers' was an emanationist philosophy which easily became incorporated with Christian Cabala. The immense importance of this movement in the Renaissance is hardly yet appreciated.

John Dee, when he associated his angelic visions with his work as a scientist and mathematician, was moving within an outlook which emphasized the teaching power of angels, and his angelic science was, for Dee, merely the highest branch of his scientific studies in general. Dee only appears as a peculiar crank when he is isolated from the Renaissance angelogical tradition. The Rosicrucian movement was permeated with Hermetic-Cabalist Christian angelology. Andreae's *Christianopolis* with its tremendous insistence on science, technology, philanthropy, in the ideal city, is founded on a ministry of angels as its basic framework. Comenius in the *Labyrinth* makes explicit the teaching aspect of the ministry of angels.

Though Andreae and his followers, of whom Comenius was one, moved away from the discredited name of 'Rosicrucian' in the wartime years, yet the utopian ideal of an enlightened philanthropic society, in touch with spiritual agencies, was not abandoned. On the contrary, utopianism of the type of Andreae's Christian societies was one of the great subterranean forces of the wartime years, propagated by men like Comenius, Samuel Hartlib, John Dury, all influenced by Andreae, and inheritors of the reforming movement which had met with such catastrophe in its Rosicrucian disguise.

# 13

# FROM THE INVISIBLE COLLEGE TO THE ROYAL SOCIETY

In the years after 1620 the combination of Hapsburg power with Counter Reformation Catholicism came near to absolute victory. The Reformation seemed on the verge of extinction in Europe, and there seemed little place in the world for a failed Lion, for the ex-King of Bohemia who had lost all his lands, been deprived of his electorate, and lived in poverty-stricken dependence as a refugee at The Hague. The Eagle had indeed triumphed. Frederick continued to take part in campaigns for the recovery of the Palatinate and continued to be a failure. Yet this man represented something. In his failure and despair he represented the failure and despair of Protestant Europe. And in the eyes of many Englishmen he represented disgrace and shame, shame for the abandonment by her Stuart successors of Queen Elizabeth's role of protector of Protestant Europe.

It is not easy to seize the character of Frederick. He was certainly a very poor general, a naïve politician, an ineffective leader. As a personality, he is presented as weak, governed by his wife and Anhalt, with no will or judgment of his own. But what was he as, for example, a religious or an intellectual personality? No one, I think, has asked. Those who saw him at Heidelberg before the war were impressed by his sincerity. And, indeed, his sincerity has not been doubted, but some of the hostile propaganda, interested in presenting him as a weak fool, has stuck to him. His case may be rather similar to that of Henry III of France, a religious, intellectual, artistic, and contemplative nature, distorted in history by enemy satire.

The portrait of Frederick by Honthorst (Pl. 28), painted at The Hague after the disasters, may be somewhat idealized, or it may have seized the spiritual tragedy of this man. Here is the representative of an ancient German imperial line, the Wittelsbach line—older than the Hapsburgs—who (perhaps we may imagine) has grasped the religious and mystical meaning of an imperial destiny and has suffered more than personal tragedy, a martyrdom. The face is not one's idea of a Calvinist face, but Calvinism, in the Palatinate, was the carrier of mystical traditions, of the Renaissance Hermetic-Cabalist tradition which had moved over to that side. Frederick's spiritual adviser was an 'orientalist'; perhaps, like Rudolph II, he sought an esoteric way through the religious situation. His is a gentle face. Whatever one may, rightly or wrongly, read into it, anyone who has looked through the portraits of the general run of German princes of the Thirty Years War will see at once that Frederick must have been someone of quite a different order.

When the war had been raging for ten years, with disastrous results for the Protestants, a liberating Lion at last arrived, from the North. The victories of Gustavus Adolphus, King of Sweden, saved the Protestant cause. Though the war had many terrible years still to run, Gustavus Adolphus had checked the Hapsburg power and made it certain that Protestantism would survive in Europe. Frederick went to Germany, saw again his ruined Palatinate, and was very well received by Gustavus who recognized his position as leader of the Protestant princes of Germany.[1] The failed Lion and the victorious Lion saluted one another; strange to say, they both died in the same month of November 1632, Frederick of the plague raging in the devastated country, Gustavus, killed at the Battle of Lutzen. The King of Bohemia and the King of Sweden were mourned together in a funeral sermon preached at The Hague.[2] And it is curious to note that, not only were they both Lions,

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[1] On the meeting between Frederick and Gustavus, see Green, *Elizabeth of Bohemia*, p. 288.

[2] It was published in London in an English translation in 1633; see Ethel Seaton, *Literary Relations of England and Scandinavia in the Seventeenth Century*, London, 1935, p. 79.

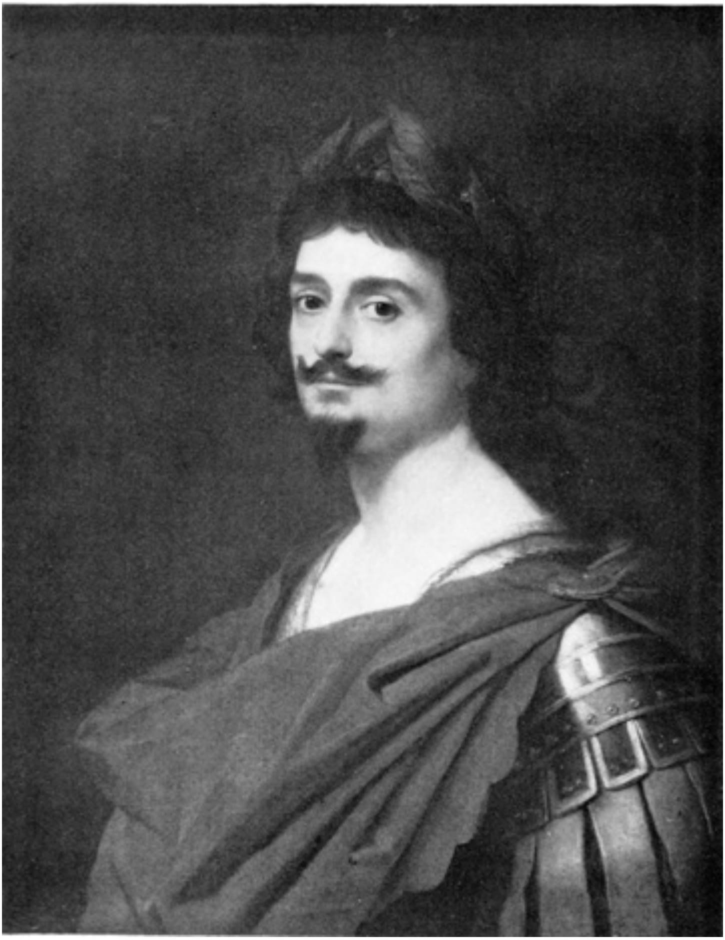

*Plate 28* Frederick V, King of Bohemia, by Gerard Honthorst

but that the whole apparatus of new stars, fulfillment of prophecy, and so on, was used of both the Lions, though the one had succeeded where the other failed. The cult of Gustavus Adolphus in England kept alive the memory of his predecessor in the Lion role whose failure many attributed to his desertion by James I.[3]

Even more did Frederick's widow, the Queen of Bohemia, represent for sympathizers in England the policy of support for Protestant Europe which, in their opinion, should have been the policy of James I in regard to his daughter and son-in-law. The Queen of Bohemia in her poverty and exile at The Hague was a living reproach for those who thought in this way. After Frederick's death, Elizabeth reigned alone at The Hague, reigned over nothing, very poor, kept by Dutch charity and by erratically paid pensions from England, no territory, nothing but her royal personality and her large family of royal children to sustain her. We can see her in the time of her early widowhood in the portrait painted by Honthorst (Pl. 29) at The Hague, a worn woman but indomitable. Often accused of frivolity and love of pleasure, Elizabeth was in reality a very strong character. She never broke under all those fearful trials. No doubt pride kept her up, and she had been carefully trained in Low Church Anglican principles by those good people the Harringtons. So she stands there in Honthurst's portrait, sad but dignified in a garden on a hill with a river beyond (is this reminiscent of Heidelberg?), and drawing attention to roses.

Through the later years of the reign of her father, James I, through the whole of the reign of her brother, Charles I, through the whole of the civil wars and Commonwealth, right up to the Restoration of her nephew, Charles II, Elizabeth kept up her proud, poverty-stricken court at The Hague, and all through that time she was never forgotten in England. In her royal aspect she was indeed unforgettable. Had her brother Charles died in youth—and he was a sickly youth, not expected to live long—she would have come to the throne as Queen of Great Britain. If Charles had had no children, or had his children died before him, she would have succeeded, or if herself no longer alive, her eldest son would have succeeded. In contrast to her father and brother,

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[3] See the eulogies of Gustavus Adolphus, published in England, referred to by Seaton, p. 83.

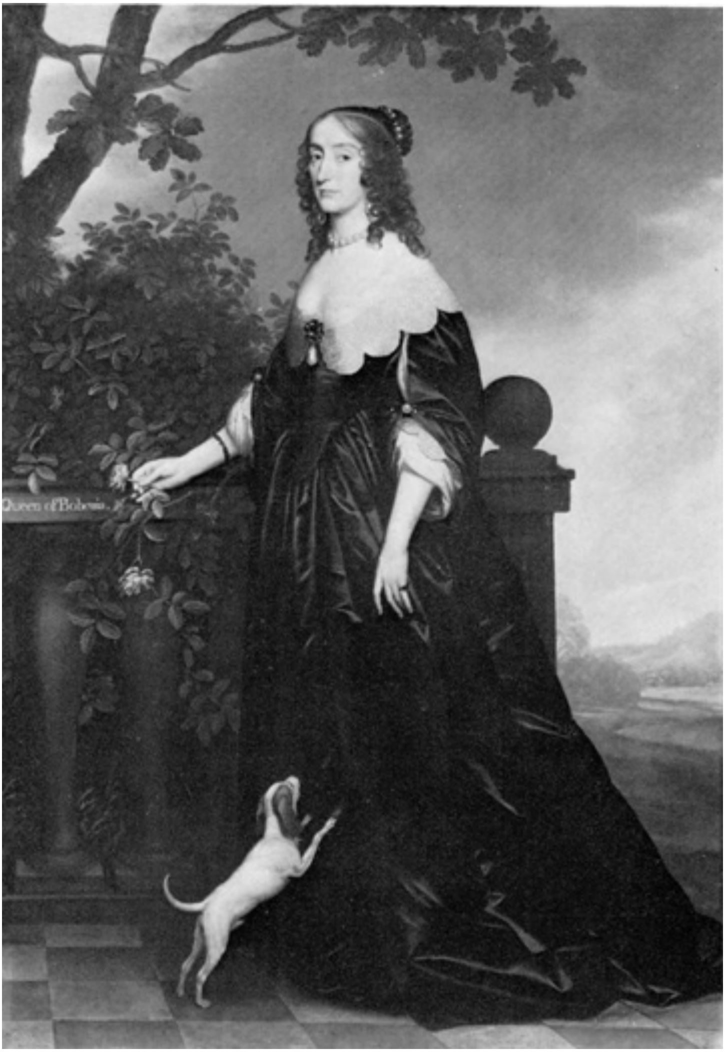
Queen of Bohemia

*Plate 29* Elizabeth, Queen of Bohemia, by Gerard Honthorst

the Queen of Bohemia was extremely rich in children. Those in England, and they were many, who were dissatisfied with the non-Parliamentarian and anti-Puritan, or even potentially Papist, policies of James I and Charles I, looked with longing towards that Protestant royal family at The Hague which represented a possible succession to the throne. And in years to come, it was through Elizabeth of Bohemia's descendants that a Protestant succession was to be sought and found. Her twelfth child and youngest daughter, born at The Hague in 1630, was to become Sophia of Brunswick, Electress of Hanover, whose son, George I, was the first Hanoverian king of Great Britain.

Englishmen passing through The Hague paid their court to the Queen of Bohemia. As an example, John Evelyn's diary under the date July 1641 may be quoted:[4]

> Arrived at The Hague, I went first to the Queen of Bohemia's court, where I had the honour to kiss her Majesty's hand, and several of the Princesses', her daughters . . . It was a fasting day for the Queen for the unfortunate death of her husband, and the presence (chamber) had been hung with black velvet ever since his decease . . .

Elizabeth was not only popular with loyal monarchists of Protestant sympathy; she was also popular with Parliamentarians. The Parliaments under James and Charles had always been sympathetic to her and when Parliament overthrew the monarchy, Parliamentarians still continued to feel respect for Elizabeth of Bohemia. In fact, it may be asked whether if she had succeeded to the throne there might never have been a revolution. Parliamentarians, and Oliver Cromwell himself, did not really object to monarchy as such. Oliver thought that monarchy of the Elizabethan type was the best form of government. The objection was to monarchs who tried to rule without Parliament and whose foreign policy was not directed towards the support of the Protestant cause in Europe. Elizabeth Stuart was free from these objections to her royal relatives. In fact, she and her husband really represented the kind of foreign policy which Parliaments would have wished James and Charles to follow. It is thus not surprising that the revolutionary

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[4] John Evelyn, *Diary*, ed. E.C. de Beer, Oxford, 1955, II, pp. 33–4.

Parliament recognized the right of the Queen of Bohemia to its support. She had received a pension from Charles I which Parliament continued. From her court at The Hague, Elizabeth was thus in a position of being able to follow vicissitudes in England without entirely losing touch with either side. Though she remained absolutely firm in her sympathy for her brother Charles, and was horrified by his death, there were some aspects of Parliamentarian and Cromwellian thinking which were not so much out of line with her position.

This ambivalence of the Palatine house, its ability to include different points of view within one family, can be studied in the lives of the two most striking of Elizabeth's sons. Prince Charles Louis, her eldest surviving son, heir to the electoral title and to the Palatinate (to which he was partially restored by the Peace of Munster (1648), which ended the Thirty Years War), was an intellectual, alive to new ideas about education and utilitarian application of science, and he inclined to the Parliamentarian side, where new ideas proliferated, and where he had many friends who were interested in restoring him to his domains. Prince Rupert, on the other hand, was a firm royalist, noted for his courage in cavalry charges on the side of the King. But he, too, had intelligent interests; he is said to have been the inventor of mezzotint engraving.

The court of Elizabeth of Bohemia at The Hague is a subject which awaits serious historical treatment. Though M. A. Green assembled many of the documentary sources, and her book is still valuable, her object was to tell in simple romantic terms the story of a royal widow. The first historian, so far as I know, to suggest a deeper approach, is H. Trevor-Roper, who has briefly noted that the chief lay patron of the 'three foreigners', Hartlib, Dury, and Comenius, was:[5]

> Elizabeth, Queen of Bohemia, the king's sister, the royal figurehead of opposition, the pensioner of Parliament throughout the Civil Wars. With her are her diplomatic supporters, Sir William Boswell, executor of Francis Bacon, now ambassador at The Hague, where the exiled queen kept her Court, and Sir Thomas Roe, former ambassador to Gustavus Adolphus.

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[5] H. R. Trevor-Roper, *Religion, the Reformation, and Social Change*, London, 1967, p. 256.

These few words are enough to set the lines which a new historical approach to Elizabeth's court at The Hague should follow. It should bring together the names of the important and influential Englishmen with whom she was closely in touch, and for whom she was a symbol of the 'Elizabethan' tradition in monarchy. It should be aware that, as the widow of Frederick, Elizabeth had a significance for Europe as well as for England. Refugees from the Palatinate, from Bohemia, from all the stricken corners of Europe, had come to Frederick at The Hague, and continued to come to his widow, though she could do nothing for them financially. Yet she was, so to speak, the ideological link through whom the thoughts of the three 'foreigners', Hartlib, Dury, and Comenius, could become acclimatized in an England which was throwing off monarchical despotism.

Samuel Hartlib had come to England in 1628, after the Catholic conquest of Elbing in Polish Prussia, where he had been the centre of a mystical and philanthropic society. Though factual information about this group is indistinct, or non-existent, it seems to have been an 'Antilia'. That is to say it was like one of Andreae's Christian Unions, the groups which had thrown off the Rosicrucian ludibrium though they continued to pursue Rosicrucian ideals.[6] The 'word' of Hartlib's group was 'Antilia', and not 'R.C.', yet Hartlib in his whole life and work was something like what an R.C. Brother, if real and not invisible, might have been.

Arrived in England, Hartlib collected refugees from Poland, Bohemia, and the Palatinate, and set up a school at Chichester, returning from thence to London in 1630.[7] He had already developed his mission in life which was to be the tireless attempt at organizing philanthropic, educational, and scientific undertakings, bound together by an intense, though invisible (in the sense of non-sectarian) religious enthusiasm.

John Dury,[8] a Scotsman but almost a 'foreigner' through his life abroad, met Hartlib at Elbing and became an enthusiast for the same type of idealistic projects. He was closely in touch with Elizabeth of Bohemia, and with Sir Thomas Roe, her adviser, and took an active interest in the restoration of her son, Charles Louis, to the Palatinate, as did also Hartlib.[9]

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[6] See above, pp. 188 ff.

[7] Trevor-Roper, pp. 249 ff.; C. Webster, *Samuel Hartlib and the Advancement of Learning*, pp. 1 ff.

[8] Turnbull, *Hartlib, Dury, and Comenius*, pp. 127 ff.; Trevor-Roper, pp. 251 ff.

Comenius, the most famous and the most productive of the three, after the experiences in Bohemia of which we heard something in the last chapter, left his native country in 1628, never to return, and went to Poland where he established a community of exiled Bohemian Brethren and began to publish his educational works. In Poland, too, he began to teach his 'pansophia'.

These three men were all of an age to have lived through the excitements of the Rosicrucian furore and its rumours of universal reformation and advancement of learning, and they may well have understood better than we do the meaning of the mystery of the R.C. Brothers and their Invisible College. They were men whom the disasters of 1620 and the following years had uprooted from their countries and turned into wandering refugees. These were the men who came to England and tried to propagate here, universal reformation, advancement of learning, and other utopist ideals. They represented Bohemia and Germany in exile and dispersion, and if we add to them Theodore Haak, who acted as Comenius's agent in England, we have the Palatinate represented, for Haak was a refugee from the Palatinate.[10]

In 1640 the Long Parliament met, angry at Parliament's long exclusion from the affairs of the nation, angry at the domestic policy pursued by the monarchy, and angry, above all, at its foreign policy, which had been one of 'peace with ignominy while the cause of Protestantism was going down abroad'.[11] When, by the execution of Strafford, this Parliament seemed to have broken the 'tyranny', the way seemed open for a new period in human affairs to begin. A mood of great enthusiasm was generated and thoughts turned to far-reaching vistas of some universal reformation, in education, in religion, in advancement of learning for the good of mankind.

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[9] There are constant references to Charles Louis and the necessity of his restoration to the Palatinate in Dury's letters (see Turnbull, index, under Charles Louis, Elector Palatine). Hartlib was granted a patent from Charles Louis in 1637, enrolling him among the 'ministers of the Elector Palatine in consideration of his services to exiles from the Palatinate and his reputation among great men' (Turnbull, pp. 2, 111–12).

[10] Trevor-Roper, p. 289; Webster, p. 32. Like Hartlib, Haak had a semi-official diplomatic appointment from the Elector Palatine.

[11] Trevor-Roper, p. 237.

To this Parliament, Samuel Hartlib addressed a Utopia, *A Description of the Famous Kingdome of Macaria*.[12] He describes his conception as a 'fiction', likening it to the fictions of Thomas More (Macaria is the name of the imaginary land in More's *Utopia*) and of Francis Bacon in *New Atlantis*. Hartlib's fiction or *ludibrium* (he does not use this word) presents one of those dreamlands beloved in the Rosicrucian age, where everything is rightly ordered, learning has advanced, peace and happiness reign as in Paradise before the Fall, but Hartlib's recommendations are of a more practical cast than those of previous Utopists. He is thinking, not only of the millennium, but of possible reforming legislation which this Parliament might actually carry through. He is confident that this Parliament 'will lay the corner Stone of the worlds happinesse before the final recesse thereof . . . '[13]

In this thrilling hour when it seemed that England might be the land chosen by Jehovah to be the scene of the restoration of all things, when the possibility dawned that here imaginary commonwealths might become real commonwealths, invisible colleges, real colleges, Hartlib wrote to Comenius and urged him to come to England to assist in the great work. Though Parliament did not actually sponsor the invitation, there was general goodwill behind it, and behind a similar one to Dury. In a sermon delivered to Parliament in 1640, Comenius and Dury were mentioned as the philosophers who should be followed in future reforms. Comenius in far away Poland was overjoyed. He believed that he had a mandate from Parliament to build Bacon's New Atlantis in England.

Comenius was warmly welcomed in England by Haak of the Palatinate, and officially welcomed in a splendid banquet given by John Williams, Bishop of Lincoln,[14] who proffered the right hand of friendship to the religious refugee. This was in 1641, the year in which Hartlib published *Macaria*, and John Dury published a similarly optimistic work, prophesying advancement of learning, Protestant unity, and urging the restoration of the Queen of Bohemia's eldest son to the Palatinate.[15] In this year of jubilation and hope, the enthusiasts believed that the new general reformation would now come in England, bloodlessly, without war, without the sufferings which Germany had endured and was enduring. This was the year of Milton's excitement about a universal reform in education and in all departments of life.

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[12] *Macaria* is reprinted by Webster in *Samuel Hartlib*, pp. 79 ff.

[13] *Macaria*, ed. Webster, p. 79.

[14] Trevor-Roper, p. 267.

It is as though people are most eager now to take the opportunity which had been lost in earlier years, the opportunity for general reformation and advancement which the Rosicrucian manifestos had proclaimed, the opportunity which had been lost in Germany through the collapse of the Frederickian movement. Those who had suffered from that bitter disappointment come now to England, and those in England who bitterly regretted that that movement had not been supported, welcome them. There is a fresh outpouring of the Rosicrucian type of euphoria, the sense that a new era in the world's history is at hand. And it is remarkable how closely Comenius's language echoes the themes and enthusiasms of that earlier period in his book *The Way of Light* which he wrote in England in 1641 but which was not published until later.

The world, says Comenius, near the beginning of this book, is like a comedy which the wisdom of God plays with men in every land. The play is still on; we have not yet reached the end of the story and greater advances in man's knowledge are at hand. God promises us the very highest stage of light at the very end.[16] Thus does Comenius adapt that theatre analogy which was so deeply embedded in the mind of his earliest teacher, Andreae, to the theme that the world moves towards a time of universal enlightenment before its ending.

When all instances and rules have been collected, continues Comenius, we may hope that 'an Art of Arts, a Science of Sciences, a Wisdom of Wisdom, a Light of Light' shall at length be possessed.[17] The inventions of previous ages, navigation and printing, have opened a way for the spread of light. We may expect that we stand on the threshold of yet greater advances.[18] The 'universal books' (the simplified educational primers planned by Comenius) will make it possible for all to learn and to join in the advance. The book of Pansophia will be completed. The schools of universal wisdom advocated by Bacon will be founded. And the prophets of universal wisdom in all countries must be accessible to one another. 'For though it is true that the world has not entirely lacked intercourse, yet such methods of intercourse as it has enjoyed have lacked universality.' Therefore it is desirable that the 'agents of general happiness and welfare' should be many. They must be guided by some order 'so that each of them may know what he has to do, and for whom and when and with what assistance, and may set about his business in a manner which will make for the public benefit.'[19] There should be a College, or a sacred society, devoted to the common welfare of mankind, and held together by some laws and rules.[20] A great need for the spread of light is that there should be a universal language which all can understand. The learned men of the new order will devote themselves to this problem. So will the light of the Gospel, as well as the light of learning, be spread throughout the world.

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[15] *Ibid.*, pp. 269–70.

[16] John Amos Comenius, *The Way of Light*, trans. E. T. Campagnac, Liverpool, 1938, pp. 32–3. The *Via Lucis* was first published at Amsterdam in 1668.

[17] *Ibid.*, p. 38.

[18] *Ibid.*, pp. 108 ff.

The obvious influence here is Bacon and his schemes for colleges and organizations for the spread of light, 'the merchants of light' of the New Atlantis. All the three friends—Comenius, Dury, and Hartlib—were devoted to the works of Francis Bacon and acknowledged him as the great teacher of advancement of learning. Here they made contact with the revived Baconianism in England which was flourishing vigorously in the years after 1640. One may however surely detect another influence in this passage from Comenius. Bacon's 'merchants of light' are here merged with the R.C. Brothers, with the intense awareness of the *Fama* of the world moving towards light at the end, with the intense evangelical piety of the Rosicrucian manifestos. And we have seen that Bacon himself seemed aware of such connection, that parts of the myth of New Atlantis are actually modelled on the myth of the invisible R.C. Brothers and their charitable aims, their great college unknown to the rest of the world.

It is difficult to get this clear, but what I am trying to say is that with the coming to England of the three foreigners and their foreign version of the movement for the advancement of learning, one would have the coming together of what we have thought were strands of a movement which had developed as Baconianism in England, as Rosicrucianism in Germany, the two lines being in some way related or in touch with one another. The Rosicrucian manifestos and some of the literature of the Rosicrucian furore may be aware of Bacon. Bacon was certainly aware of the Rosicrucian myth when he wrote *New Atlantis*.

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[19] *Ibid.*, pp. 170–2.

[20] *Ibid.*, p. 173. Peuckert (*Die Rosenkreutzer*, p. 206) has rightly called the *Via Lucis* 'a Comenian *Fama*'.

The year 1641 turned out to be a false dawn. The great advancement of learning, the spread of millennial light, was not immediately at hand. No such vision would come peacefully in England, without suffering such as Germany had endured. Long years of anarchy and bloodshed lay ahead. By 1642 it was clear that the country was drifting towards civil war, that Parliament had other work on its hands than legislating for the golden age, that the universal reformation would have to be indefinitely postponed.

The three enthusiasts realized this. Comenius and Dury left England in 1642 to work elsewhere, Comenius in Sweden, Dury at The Hague. But Hartlib stayed, and continued to write, and to plan and organize in England societies which might form models for the future.

Readers who have followed the argument of this book may have at this point (as I do) a curious sense of *déjà vu*. The excitement of 1641 is like the excitement of the Rosicrucian manifestos; advancement of learning is at hand; man is about to step out into larger spheres. The outbreak of the civil wars puts a stop to such foolish ideas, just as the Thirty Years War effectively damped down Rosicrucian hopes. And the remedy, to continue to work towards the ideal through small 'models' of a better society, is the same. Hartlib was continuing in England through 'Macaria', or whatever he liked to call his groups, the same process as that by which Andreae had retreated from the universal ideal into the organization of model groups, Christian societies, the enthusiasm for which had been transmitted to Hartlib before he came to England, through 'Antilia'.

Hartlib was deeply interested in educational reform, in philanthropic and benevolent schemes, and in the utilitarian application of science for practical purposes.[21] He was well aware of the importance of mathematics for applied science, and indeed his 'model' for the improved society is likely to have been nearer to Christianopolis than to New Atlantis. As we have seen, Christianopolis was the model provided by Andreae, and Christianopolis was based, like John Dee's thinking, on a view of mathematics which was both practical and utilitarian, when applied to technical improvements, but reached up from such activities into higher abstract and angelic spheres.

The Dee tradition was very much alive in England in the form of interest in the teaching of mathematics, and its utilitarian application in technology. Hartlib could have picked up this tradition in England, to add to the Christianopolis tradition as the true model of Christian society, which the influence of Andreae would have impressed upon him, before he came to England. And in fact, various points seem to indicate that this type of influence may have been paramount on Hartlib's efforts for the advancement of learning. He certainly greatly admired Dee's Preface to Euclid, for in 1655 he was strongly urging that it should be translated into Latin.[22] And prominent among the English helpers and colleagues whom Hartlib chose were John Pell and William Petty, who were both mathematicians and mechanicians in the Dee tradition. Pell's *Idea of Mathematics* (1638) is surely strongly influenced by Dee's Preface,[23] and Petty, as surveyor and authority on navigation,[24] must surely have owed more to Dee than to Bacon?

I would therefore suggest, though tentatively, that Hartlib's 'vulgar' or utilitarian Baconianism may not be Baconian at all. It may rather come out of the Dee tradition, though Hartlib, like his friends, tends to regard any kind of effort for advancement of learning as Baconian, and there certainly are also strong influences from New Atlantis at the roots of the Hartlib utopianism.

The intense Christian piety of Dee-inspired Christianopolis would perhaps be nearer to Hartlib's strong evangelical pietism and mysticism than Bacon's cooler temperament.

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[21] Trevor-Roper, pp. 249 ff.; Webster, pp. 2 ff.

[22] Peter French, *John Dee*, p. 175.

[23] I do not know whether anyone has yet pointed out this obvious fact.

[24] On Dee as an expert on navigation, see D. W. Waters, *The Art of Navigation in Elizabethan and Early Stuart Times*, London, 1958.

We are now going to begin to cover the familiar ground of the antecedents of the Royal Society,[25] the goal towards which this chapter has been moving. It may be that familiar pieces in that puzzle may now come together into a more coherent pattern.

According to a statement made by John Wallis, some meetings organized in London in 1645, during the civil wars, for enquiry into natural philosophy, particularly the new experimental philosophy, and other parts of human learning, were the origin of the Royal Society.[26] Amongst those who took part in these meetings, Wallis mentions 'Dr. John Wilkins (afterwards Bishop of Chester) then chaplain to the Prince Elector Palatine in London', and 'Mr. Theodore Haak (a German of the Palatinate, and then resident in London, who, I think, gave the first occasion and first suggested these meetings) and many others.' The reliability of this account of the origins of the Royal Society has been questioned because these London meetings of 1645 are not mentioned by Thomas Sprat in his official history of the Royal Society.

What, however, now stands out in this account is the predominance of influence from the Palatinate in it. Haak, a German from the Palatinate, is credited with having started the meetings which gave rise to the Royal Society. And it is pointed out that John Wilkins (afterwards so prominent in the Royal Society) was, at the time these meetings were started, chaplain to the Elector Palatine (eldest son of the King and Queen of Bohemia). This account seems to give a curiously 'Palatinate' colouring to the origins of the Royal Society, in meetings begun by a German from the Palatinate, the representative of religion at the meetings being chaplain to the Elector Palatine.

Coming now to the next in date of the pieces belonging to the puzzle about the origins of the Royal Society, we find that these are the mentions by Robert Boyle, in letters of 1646 and 1647, of an 'Invisible College'.

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[25] The literature on this subject is very large: see, for example, Christopher Hill, *Intellectual Origins of the English Revolution*, Oxford, 1965; Henry Lyons, *The Royal Society*, Cambridge, 1944; *The Royal Society, its Origins and Founders*, ed. Harold Hartley, London, 1960. The various theories have been brought together by Margery Purver, *The Royal Society: Concept and Creation*, London, 1967. An important essay is that by P. M. Rattansi, 'The Intellectual Origins of the Royal Society', *Notes and Records of the Royal Society*, 23 (1968).

[26] Wallis wrote two slightly different accounts of these meetings, one in 1678, another in 1697. For full quotation of the passages, see Purver, pp. 161 ff.

Writing in October 1646 to his former tutor, the young Boyle says that he is applying himself to natural philosophy according to the principles of 'our new philosophical college' and he asks his tutor to send him books which might be useful 'which will make you extremely welcome to our Invisible College'.

A few months later, writing to another friend in February 1647, Boyle says:[27]

> The best on't is, that the cornerstones of the *Invisible* or (as they term themselves) the Philosophical College, do now and then honour me with their company . . . men of so capacious and searching spirits, that school-philosophy is but the lowest region of their knowledge; and yet, though ambitious to lead the way to any generous design, of so humble and teachable a genius, as they disdain not to be directed to the meanest, so he can but plead reason for his opinion; persons that endeavour to put narrow-mindedness out of countenance, by the practice of so extensive a charity that it reaches unto everything called man, and nothing less than an universal good-will can content it. And indeed they are so apprehensive of the want of good employment, that they take the whole body of mankind to their care.

And in May 1647, writing probably to Hartlib, Boyle speaks again of the 'Invisible College' and its public-spirited plans.

This 'Invisible College' has given rise to much speculation as a possible ancestor of the Royal Society. What was it, where did it meet, who belonged to it? Did it refer to any particular group engaged on the study of natural philosophy, to the group just begun in London by Haak, for example? Or to Hartlib's group?[28] The description of its charitable outlook fits Hartlib perhaps. But this word 'Invisible College' does not sound strange to us. It is the old *ludibrium*, the old joke about invisibility always associated with the R.C. Brothers and their college.

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[27] Robert Boyle, *Works*, ed. Thomas Birch, 1744, I, p. 20. Cf. Purver, pp. 193 ff.

[28] As suggested by R. H. Syfret, 'The Origins of the Royal Society', *Notes and Records of the Royal Society*, 5 (1948).

Descartes had had to prove his visibility to escape being associated with it. Bacon knew the joke; the benevolent brothers of New Atlantis and their great college were invisible to the outside world. It would apply to the activities of 'Antilia' or of any group, however called, descended from Andreae.

The use by Boyle of the expression 'Invisible College' of the group which he has come to know suggests that, though the word 'Rosicrucian' is not used, Boyle and his friends knew something about it, since they were able to use the old *ludibrium*. We have thus here a chain of tradition leading from the Rosicrucian movement to the antecedents of the Royal Society.

These are well-known pieces in the puzzle. I now put in another piece for consideration, the fact that John Wilkins, chaplain to the Elector Palatine and pillar of the movements leading to the Royal Society, and of the Royal Society itself, quotes from the Rosicrucian *Fama*.

In his *Mathematicall Magick* (1648), when discussing a kind of lamp for use underground, Wilkins says that such a lamp 'is related to be seen in the sepulchre of Francis Rosicrosse, as is more largely expressed in the Confession of that Fraternity.'[29] Though he speaks of Francis, instead of Christian, Rosy Cross (probably mistaking the 'Fra' for 'Frater' of the manifestos as an abbreviation of 'Francis'), and though the sepulchre with the lamp in it (the famous vault) is described, not in the *Confessio*, but in the *Fama*, this quotation shows that Wilkins was certainly aware of the Rosicrucian manifestos.

As I have pointed out elsewhere,[30] Wilkins's *Mathematicall Magick* is largely based on the section on mechanics in Robert Fludd's *Utriusque Cosmi Historia*, published at Oppenheim in the Palatinate in 1619, and Fludd himself was inspired by the outline of mathematical or 'Vitruvian' subjects given by Dee in his preface to Euclid of 1570. Wilkins does not conceal his debt to Dee and Fludd but frequently acknowledges both Dee's preface and Fludd's work. Wilkins displays great interest in this book in automata, speaking statues and the like, worked by mechanical magic. He describes a magico-scientific speaking statue of Memnon. Wilkins's mechanical interests here are very much at the stage fashionable at Heidelberg, before the disasters, and his quotation from the marvels of the tomb of Christian Rosencreutz in the *Fama* shows (I think) that he interpreted these as a *ludibrium* for scientifically produced marvels.

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[29] John Wilkins, *Mathematicall Magick, or, The Wonders that may be Performed by Mechanicall Geometry*, London, 1648, pp. 256–7.

[30] *Theatre of the World*, p. 51, n. 19.

Wilkins also frequently mentions the Lord Verulam (Francis Bacon) in this book, which shows that, at this stage in his career, he did not disconnect Baconian science from the Dee-Fludd tradition. Both were 'advancement of learning'. He states that he has called his book 'Mathematical magic' because the kind of mechanical inventions treated in it have been so styled by Cornelius Agrippa.

The book is important for its indications of Wilkins's outlook and interests in the year 1648, for this was the year in which the meetings at Oxford began which are stated by Thomas Sprat in his official history of the Royal Society to have been the origin of the Royal Society.[31] Sprat makes no mentions of the earlier London group described by Wallis. These Oxford meetings were held in Wilkins's rooms at Wadham College and they ran from about 1648 to about 1659, when the group moved to London and formed the nucleus of the Royal Society, founded in 1660. Among the members of this Oxford group were Robert Boyle, William Petty, and Christopher Wren. Describing 'rarities' that he had seen in Wilkins's rooms at Wadham in 1654, Evelyn says that Wilkins had contrived a hollow statue which uttered words by a long, concealed pipe, and that he possessed many other 'artificial, mathematical, and magical curiosities',[32] which suggests the atmosphere and the interests of his *Mathematicall Magick*.

During the years covered by the Oxford meetings, 1648–59, many books were published, a few of which we must glance at as relevant for the way that things were going in these pre-Royal Society years.

One of these is certainly highly relevant for the history of Rosicrucianism. In 1652 Thomas Vaughan published an English translation of the *Fama* and the *Confessio*, under the pseudonym of 'Eugenius

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[31] Thomas Sprat, *History of the Royal Society*, London, 1667, pp. 53 ff.

[32] Evelyn, *Diary*, ed De Beer, III, p. 110.

Philalethes'.[33] This was indeed an epoch-making event. English translations of the Rosicrucian manifestos had certainly been circulating in manuscript long before this, and, in fact, the translation which Vaughan published was not his own but based on a much earlier manuscript version.[34] That these texts now appeared in cold print, and in English, must have made the Rosicrucian manifestos known to a much wider public. Why it was thought opportune to publish them at this moment, I do not know. Vaughan was the author of other mystical works in which he mentions the Rosicrucian myth. He was the brother of Henry Vaughan, the poet, and he had a controversy with Henry More, the Cambridge Platonist. Thomas Vaughan's patron is said to have been Sir Robert Moray,[35] afterwards very influential in the formation of the Royal Society.

The, as it were, public acknowledgement of the *Fama* and the *Confessio* may have encouraged John Webster, a Puritan divine, to come out with a remarkable work in which he urges that 'the philosophy of Hermes revived by the Paracelsian school' should be taught in the universities.[36] Webster goes very deeply into the kind of doctrines that are behind the Rosicrucian manifestos, urging, like them, the replacement of Aristotelian scholasticism by a Hermetic-Paracelsist type of natural philosophy, through which to learn the language of nature rather than the language of the schools. His only mention of the 'highly illuminated fraternity of the Rosie Crosse' is in connection with the 'language of nature', which he speaks of as a secret known to the 'divinely inspired Teutonic Boehme' and 'in some measure acknowledged' by the Rosy Cross Fraternity,[37] an interesting (and undoubtedly correct) insight into the affinity between Boehme and the Rosicrucian manifestos.

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[33] 'Eugenius Philalethes' (Thomas Vaughan), *The Fame and Confession of the Fraternity of R. C. Commonly of the Rosie Cross*, London, 1652. Reprinted in facsimile with a preface by F. N. Pryce, Margate, 1923 (printed for the 'Societas Rosicruciana in Anglia'). See Appendix, below, p. 294.

[34] F. N. Pryce, preface, pp. 3–8. Pryce concludes that the manuscript translation which Vaughan was using must have been composed well before 1633, and probably before 1630. See Appendix, below, pp. 296–7.

[35] Pryce, preface, p. 2.

[36] John Webster, *Academiarum Examen, or the Examination of Academies*, London, 1654. On Webster, see P. M. Rattansi, 'Paracelsus and the Puritan Revolution', *Ambix*, XI (1963).

[37] Webster, *Examen*, p. 26.

Within the 'philosophy of Hermes', Webster includes mathematics, particularly as recommended by John Dee in his Preface to Euclid from which Webster quotes at length, with ecstatic encomiums of Dee.[38] He also profoundly reveres that 'profoundly learned man Dr. Fludd',[39] and he is under the impression that if authors like these—and his book is an amalgam of Paracelsist, Agrippan and similar Renaissance magico-scientific type of thinking, with Dee and Fludd as his favourites—were taught in the universities, 'the arcana and magnalia of nature'[40] arrived at by Francis Bacon might be brought to perfection. That is to say, Webster sees Bacon as a 'Rosicrucian' type of thinker whose teaching needs to be supplemented, above all, by Dee's mathematical Preface.

In the heart of Puritan England, this Parliamentarian chaplain produces a work which is right in the Renaissance magico-scientific tradition, culminating in Dee and Fludd, and he thinks that this is what should be taught in the universities, together with Baconianism, which he sees as incomplete without such authors. Webster ignores the fact that Bacon expressly states that he is against the macro-microcosmic philosophy of the Paracelsians, and is under the impression that Bacon can be reconciled with it. And he seems to underline Bacon's omission of the Dee mathematics.

Seth Ward, one of the Oxford group of predecessors of the Royal Society meeting in Oxford at this time under the aegis of Wilkins, very severely snubbed Webster in his *Vindiciae Academiarum* (1654).[41] Ward is very angry with Webster for trying to assimilate Bacon to Fludd: 'there are not two waies in the whole world more opposite, than those of L. Verulam and D. Fludd, the one founded upon experiment, the other upon mystical Ideal reasons . . . '[42] Ward is disgusted with Webster's

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[38] *Ibid.*, pp. 19–20, 52. Webster outlines the survey of the mathematical sciences made by 'that expert and learned man, Dr. John Dee in his Preface before Euclide', and exclaims at the 'excellent, admirable, and profitable experiments' which these afford, the least of which is of more use, benefit, and profit to the life of man than the learning of the universities.

[39] *Ibid.*, p. 105.

[40] *Ibid.*, Epistle to the Reader, Sig. B 2.

[41] Seth Ward, *Vindiciae Academiarum*, Oxford, 1654. The laudatory letter to Ward which is printed as a preface to the book is usually attributed to Wilkins, who is, however, not mentioned by name and the letter is signed 'N.S.'.

[42] *Vindiciae*, p. 46.

'canting Discourse about the language of nature, wherein he doth assent unto the highly illuminated fraternity of the Rosicrucians'.[43] Ward even goes so far as to say that he suspects Webster of being a Friar, and likens his enthusiastic speech about Dee's Preface to the utterance of some 'moping Friar': 'praying (like some moping Friar to the Lady of Lauretto, or like) the nephew of the Queen of Faery, and uttering a speech to her, made by John Dee in his preface . . . '[44] This seems very odd language from the Oxford group, particularly since the head of it, Wilkins, only six years previously had been drawing quite openly on the Dee-Fludd tradition for his work on 'mathematical magic'.

What has been going on in the Oxford group? I suggest, as a possibility, that there may have been a movement among some of them to disassociate it as completely as possible from imputation of magic, still a danger for scientific groups. To do this, they intensify their interpretation of Bacon as the teacher of 'experimental philosophy', disinfecting him from all other associations, whilst at the same time carefully drawing away from Dee's mathematical preface, and the Dee mathematical tradition, which they are associating with 'enthusiasm', the enthusiasm of a 'canting Puritan' or a 'moping Friar'.

The way was now prepared for the unleashing of a witch-scare, a phenomenon of which we have had considerable experience in earlier chapters, and which now took the form of a publication which was to blast Dee's reputation for three hundred years and to confuse the history of thought by knocking out from serious consideration one of its most important figures.

This was the publication in 1659 of Dee's Spiritual Diary, or the records of his supposed conversations with angels, with a damning preface by Meric Casaubon accusing Dee of diabolical magic.[45] It appears that Casaubon had personal reasons for the publication, through which he hoped to establish his own orthodoxy, and it was also aimed at discrediting those pretending to 'so much Inspiration', that is, it was against 'enthusiasts'. The government was against the publication of the book and tried to suppress it, but was unable to do so as it had been quickly bought up as 'a great and curious Novelty'. It will no doubt be a long time before the motives behind the publication of this book are fully unravelled. The year of publication is significant, 1659, when Oliver Cromwell was dead, when the weak government of his son was producing chaos, when no one knew what would happen next. What happened next was, of course, the Restoration of Charles II in 1660. Who were the 'enthusiasts' that Meric Casaubon's publication aimed at discrediting and excluding from influence in the years ahead?

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[43] *Ibid.*, p. 5.

[44] *Ibid.*, p. 15.

[45] John Dee, *A True & Faithful Relation of what passed for many Years Between Dr. John Dee . . . and Some Spirits*, ed. Meric Casaubon, London, 1659. On this book and its effect on Dee's reputation, see French, *John Dee*, pp. 11–13. John Webster published a defence of Dee in which he exposed Casaubon's motives for the publication (John Webster, *The Displaying of Supposed Witchcraft*, London, 1677).

The publication of Dee's diary was certainly part of a general campaign against enthusiasts and illuminati being worked up at the time.[46] In his preface, Casaubon states that Dee, like Trithemius and Paracelsus, was inspired by the devil. The mention of Paracelsus gets rid of the whole Rosicrucian movement. This campaign ruined Dee's reputation and deprived him for centuries of the credit for his important scientific work. Robert Hooke, who, as one of the best mathematicians in the Royal Society, would have known of Dee's work, later tried to rescue his reputation by arguing that the Spiritual Diaries were a 'concealed history of art and nature' relating to contemporary events.[47]

As the natural philosophers moved towards the consummation of the Royal Society, they had to be very careful. Religious passions were still high, and a dreaded witch-scare might start at any moment to stop their efforts. So they drop Dee, and make their Baconianism as innocuous as possible.

One wonders what they did with the references to the R.C. Brothers, their invisibility and their college, in the *New Atlantis*. They must surely have recognized the fiction of Christian Rosencreutz and his benevolent order behind the fiction of New Atlantis. And they were not allowed to forget the parallel, for, between 1658 and 1664—years just before and just after the Restoration and the founding of the Royal Society—that strange character, John Heydon, who abandoned all precedent by loudly claiming that he *was* a Rosicrucian, published a series of works in which the Rosicrucian tendency to fanciful utopianism reached unprecedented heights. Heydon is an astrologer, geomancer, alchemist, of a most extreme type. And Heydon in *The Voyage to the Land of the Rosicrucians* (1660) and in *The Holy Guide* (1662) points out as clearly as possible the parallels between Bacon's *New Atlantis* and the *Fama Fraternitatis*, through which the wise men of Bacon's House of Salomon become the wise men 'of the Society of the Rosie Crucians'.

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[46] Rattansi, 'Paracelsus and the Puritan Revolution', p. 31.

[47] R. Hooke, *Posthumous Works*, London, 1705, pp. 204 ff. Hooke may have known something about Dee's mission in Bohemia.

These parallels between Bacon's imagery in the *New Atlantis* and the fictions of the Rosicrucian *Fama* do undoubtedly exist, and we have pointed out the significance of this in an earlier chapter.[48] That Heydon should choose to take up these parallels and underline them just at this time is indeed curious, and I think that Heydon should be read in the context of the campaign against 'illuminati' and the discredited Dee.

What Heydon may in effect be saying to the Baconians may be: 'Your Francis Bacon was himself a Rosicrucian.'

The Restoration of Charles II in 1660 passed off with remarkable smoothness; the parliamentarian army quietly disbanded and men were eager to forget the past and to turn to peaceful pursuits. In this atmosphere of reconciliation, the Royal Society was founded, with Charles II as its patron. The Society included a number of men who had been on the parliamentarian side in previous years; science brought them together with the royalists in peaceful co-operation, but the situation was tricky. There were many subjects which had to be avoided: utopian schemes for reform belonged to the revolutionary past which it was now better to forget. The Society had many enemies in its earlier years; its religious position seemed unclear; witch-scares were not altogether a thing of the past.

The rule that religious matters were not to be discussed at the meetings, only scientific problems, must have seemed a wise precaution, and, in the earlier years, the Baconian insistence on experiment, and on the collecting and testing of scientific data, guided the Society's efforts. A permanent Society for the advancement of natural science had arrived, a real and visible, not an imaginary and invisible, institution, but it was very restricted in its aims compared with earlier movements.

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[48] See above, pp. 167–8.

It did not envisage the advancement of science within a reformed society, within a universal reformation of the whole world. The Fellows of the Royal Society were not concerned with healing the sick, and that gratis, nor with schemes for the reform of education. These men could have had no idea of what lay before the movement they were encouraging. To them its weakness would be more apparent than its strength, the dangers of extinction which still beset it. They had arrived; they had made an Invisible College visible and real, and in order to preserve its delicate existence great caution was required. It all seemed, and was, very sensible. And although Baconian experiment was not in itself the infallible high road to scientific advance, yet the Royal Society, so respectable, so well organized, was a statement clear to all that science had arrived. Nothing could stop it now.

Comenius's book, *The Way of Light*, which he had written in England in the time of hope and illumination, was published at Amsterdam in 1668, twenty-six years after he wrote it, and when the Royal Society had been in existence for eight years. He dedicated the book to the Royal Society in an enthusiastic preface. The aged Bohemian Brother made the strange mistake of addressing the Fellows as 'illuminati'.[49]

> To the Torch Bearers of this Enlightened Age, Members of the Royal Society of London now bringing real philosophy to a happy birth, greeting and good fortune.
> Illustrious Sirs,
> It is not unfitting that a book entitled *The Way of Light* should be sent to you, illustrious men whose labour in bringing the light of Natural Philosophy from the deeper wells of Truth is coming to be proclaimed and published throughout Europe. It is the more appropriate since the work was conceived in that country where the territory offered to us for the search for Light and Truth has passed into your keeping, according to that word of Christ (applicable in its proper sense to this occasion): Others have laboured and you have entered into their labours.

Comenius is evidently under the impression that the Royal Society is the inheritor of the earlier labours of himself and his friends. He feels no envy at this but hears with joy the trumpets sounding once again.[50]

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[49] *The Way of Light*, trans. Campagnac, p. 3.

> Throughout the world the news will be trumpeted that you are engaged in labours the purpose of which is to secure that human knowledge and the empire of the human mind over matter shall not for ever continue to be a feeble and uncertain thing.

Comenius also utters words of warning. Foundations are being laid by these new investigations into nature, but is it being considered what is going to be built on these foundations? If ends beyond the cultivation of the natural sciences for themselves alone are not being envisaged, the work might turn out to be 'a Babylon turned upside down, building not towards heaven, but towards earth'.[51]

Comenius has been derided for not having understood how different the aims of the Royal Society were from the old pansophic ideals. But I think that he did understand that. And I also think that he was historically right in the connection which he saw between the Royal Society and the past efforts of himself and his generation.[52] And he may also have been right in his warning.

In 1667 the official account of the origins and growth of this great undertaking was published, Thomas Sprat's *History of the Royal Society*. The Society is said to have grown out of the meetings at Oxford of a group of persons interested in natural and experimental philosophy, the group which met at Wadham College from 1648 onwards and became the nucleus of the Royal Society. Nothing is said by Sprat about an earlier group in London, or of the hint that Theodore Haak of the Palatinate might have been the first to suggest such meetings. That earlier group would take one back too far towards the wild

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[50] *Ibid.*, p. 11.

[51] *Ibid.*, p. 51.

[52] Of course the Royal Society was also influenced by more recent academic movements, particularly in France (I have discussed the early seventeenth-century French academies in my *French Academies of the Sixteenth Century*, pp. 275 ff.), yet its organic connections with the kind of 'academy' adumbrated in the Rosicrucian manifestos are attested by what we now know of Bacon's allusions to these in *New Atlantis*, for Bacon's work was very influential on the early members of the Royal Society.

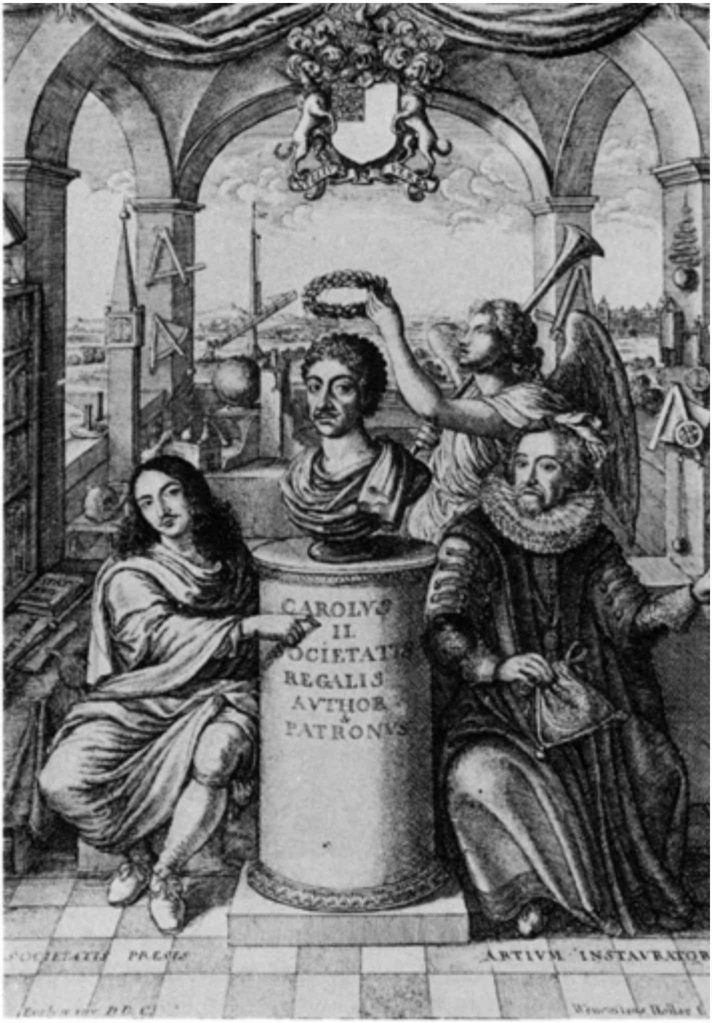
CAROLVS
II
SOCIETATIS
REGALIS
AVTHOR
&
PATRONVS
SOCIETATIS PRÆSES
ARTIVM INSTAVRATOR

*Plate 30* The Fame of the Royal Society. From Thomas Sprat's *History of the Royal Society*

revolutionary ideas of the parliamentarian period, and Sprat wants to give the impression that the Society started with the sedate Oxford meetings.

Nevertheless, great is Truth, and it does in spite of all have a tendency to prevail. To end this chapter let us look at the familiar frontispiece to Sprat's book (Pl. 30). In the centre is the bust of Charles II, the royal founder, with Francis Bacon on his left, and William Brouncker, the first president, on his right. In the background is a bookcase filled with books by members of the Society and an array of the instruments which they use in their scientific labours. This frontispiece was designed by John Evelyn and engraved by Wenceslas Hollar, a Bohemian artist who left Bohemia, presumably for religious reasons, in 1627 and was apprenticed at Frankfurt to Matthieu Merian.[53] This history makes one look with renewed interest at the engraving, where one now notices the prominent winged angel, blowing a blast on a trumpet, and crowning Charles II with a wreath of fame as the founder of this famous Society. Bacon is under the angel's wing. One cannot help noticing this now, and wondering whether it could be an allusion to 'under the shadow of Jehova's wings', and whether the trumpeting angel was meant to recall the *Fama*, and those hopes of long ago, so long deferred and now, at last, realized.

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[53] See Hollar, Wenzel, in *Allgemeines Lexicon der Bildenden Künstler*.

# 14

# ELIAS ASHMOLE AND THE DEE TRADITION

## Isaac Newton and Rosicrucian Alchemy

Whilst the early Royal Society appeared to be carefully excluding dangerous topics, concentrating on safe Baconianism, avoiding all mention of Rosicrucian manifestos (unless indirectly in a frontispiece), and certainly avoiding all mention of John Dee, now made notorious by Casaubon's publication, its membership included at least one scholar in whom the Dee tradition was very much alive. For Elias Ashmole, Dee was an immensely revered magus whose writings he collected and whose alchemical and magical teachings he endeavoured to put into practice. Ashmole's presence in the Royal Society as a foundation member[1] is a significant indication that 'Rosicrucianism', if this should be identified with influences from Dee, still found a place within the Society, if only as a private interest of one of its members.

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[1] Ashmole's name was mentioned at the first meeting of the Royal Society as one of those suitable for membership; he was formally elected a Fellow in January 1661, thus becoming one of the 114 foundation members; see C. H. Josten, *Elias Ashmole*, Oxford, 1966, I, p. 135.

Elias Ashmole (1617–92) was a staunch royalist who lived in retirement during the civil wars and commonwealth pursuing his many interests. Alchemist, astrologer, antiquary, assiduous collector of records of the past, Ashmole's roots were in that Hermetic universe governed by magical correspondencies whence the new science was emerging. Yet he was not exactly out of date for his interest in alchemy reflects the very strong revival, or renaissance, of alchemy in the seventeenth century, a movement which influenced many notable figures. Paracelsist alchemy was a major influence on the new medicine; Robert Boyle's chemistry was a child of the alchemical movement; and there was an extraordinary background of alchemy even in the mind of Isaac Newton.

The alchemical renaissance as a historical phenomenon has hardly yet received adequate historical treatment. Alchemy as the Hermetic art par excellence belongs to the Hermetic tradition, but revival of alchemy was not noticeably a part of the revival of the Hermetic tradition in the Italian Renaissance. With the advent of Paracelsus, a reformed, renaissance type of alchemy came into being, and to this tradition John Dee made his contribution. The triple strand of 'Magia, Cabala, and Alchymia' runs through the Rosicrucian manifestos, typifying their inclusion of alchemy with Hermetic-Cabalist tradition.

A notable missionary of the alchemical movement was Michael Maier, whose life work was the collection and publication of alchemical texts, and the propagation of his alchemical religious philosophy through his own publications. We have seen that Maier was most important in the movement around Frederick, Elector Palatine, and that alchemy was associated with the movement and with its appeal to Bohemia.[2] One wonders how far the alchemical movement in seventeenth-century England may have been stimulated by refugees, coming both from Germany and from Bohemia. We have seen that Daniel Stolcius, the Bohemian exile who solaced his sadness with Maier's emblems, came to England,[3] and there must have been others like him.

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[2] See above, pp. 110 ff.

[3] See above, pp. 122–4.

As the chief representative of the alchemical movement in seventeenth-century England, Elias Ashmole might form a point of departure for the exploration of these themes. Those vast manuscript collections, the Ashmole papers, are not only the work of an antiquarian, a man living in the past (though that side of Ashmole was very strong); they are also full of evidence of the contemporary, one might almost say the modern, alchemical movement in the England of his time.

Amongst those papers, the seeker after the Rosicrucian manifestos finds a curious phenomenon. For Elias Ashmole took the trouble to copy out in his own hand an English translation of the *Fama* and the *Confessio*, and to add to these copies an elaborate letter in Latin, also written in his own hand, addressed to the 'most illuminated Brothers of the Rose Cross', petitioning to be allowed to join their Fraternity.[4] The address is enthusiastic about the Fraternity, but vague, and consists largely of quotations from the *Fama* and the *Confessio*. The original of the English translation of the manifestos which Ashmole copied exists elsewhere in his papers,[5] written in an early seventeenth-century hand, certainly not later than the reign of Charles I. It is not the same as the English version published by Vaughan but a different version.

Ashmole's procedure would appear to have been to copy out in his own hand a manuscript of an English translation of the manifestos in his possession, and to preface this copy with an address to the R.C. Brothers by himself, expressing profound admiration for these illuminated men and asking to join their order. I do not believe that Ashmole was addressing any real contemporary group of 'Rosicrucians'. I think that the whole operation was in the nature of a pious exercise. Ashmole knew that it was correct for those who approved the aims expressed in the manifestos to address the R.C. Brothers. He identifies himself with the manifestos by writing a prayerful address to the imaginary Brothers. The writing out of the manifestos and of his prayer was in itself a prayer, probably an entirely private exercise.

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[4] Bodleian Library, Ashmole MSS., 1459; pp. 280–2 (Latin address headed 'Fratribus Rosae Crucis illuminatissimis'); pp. 284–31 (English translation of the *Fama* and the *Confessio*). See W. H. Black, *Catalogue of the Ashmolean Manuscripts*, 1845, no. 1459.

[5] Ashmole MSS., 1478, pp. 125–9. Black, *Catalogue*, notes that these translations of *Fama* and *Confessio* seem to have been transcribed by Ashmole into 1459.

This glimpse into Ashmole's inner life is a valuable introduction to the study of his well-known published volume, the *Theatrum Chemicum Britannicum* (1652).[6] This is a collection of alchemical writings which was very important in stimulating the contemporary alchemical movement in England. It is a collection of a similar type to the 'theatres' or collection of alchemical material which had been published in the early seventeenth-century German alchemical movement which derived partly (though certainly not entirely) from the impetus to alchemical studies given by Michael Maier as part of the 'Rosicrucian' movement (Pl. 26b). Ashmole's collection includes only English alchemists, but Maier had been particularly interested in English alchemy, and had published in a Latin translation Thomas Norton's *Ordinall of Alchemy*,[7] a poem in English by a famous medieval English alchemist, the original English version of which was published for the first time by Ashmole in his *Theatrum* of 1652.

Now it would have been clear to the attentive reader of Ashmole's *Theatrum* that this work was 'Rosicrucian' in sympathy, that it was in fact a kind of continuation of Michael Maier's revival of English alchemy in the German Rosicrucian movement. For in the opening paragraph of the *Theatrum*, Ashmole quotes from the *Fama* and speaks of Maier's efforts to popularize English alchemy in Germany. Ashmole's words are as follows:[8]

> Our English Philosophers generally, (like Prophets) have received little honour . . . in their owne Countrey: nor have they done any mighty workes amongst us, except in covertly administering their Medicine to a few sick, and healing them . . . Thus did I.O. (one of the first foure Fellowes of the Fratres R.C.) in curing the young Earle of Norfolke of the Leprosie . . . But in parts abroad they have found more noble Reception, and the world greedy of obteyning their workes; nay, (rather than want the sight thereof) contented to view

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[6] Elias Ashmole, *Theatrum Chemicum Britannicum*, London, 1652; reprinted in facsimile with introduction by Allen G. Debus, Johnson Reprint Corporation, New York and London, 1967.

[7] Maier's translation of Norton was published in his *Tripus aureus*, Frankfurt (Luca Jennis), 1618; see Read, *Prelude to Chemistry*, pp. 169 ff.

[8] Ashmole, *Theatrum*, Prolegomena, sigs A 2 *recto* and *verso*.

> them through a Translation, though never so imperfect. Witnesse what Maierus . . . and many others have done; the first of which came out of Germanie, to live in England; purposely that he might so understand our English Tongue, as to translate Norton's Ordinall into Latin verse, which most judiciously and learnedly he did: Yet (to our shame be it spoken) his Entertainment was too coarse for so deserving a scholar.

The story about the legendary R.C. Brother who healed a young earl of leprosy in England comes out of the *Fama*,[9] and Ashmole immediately follows this with the account of Michael Maier's eagerness to spread knowledge of English alchemy abroad, how he came to England to learn English so that he could translate Norton, but his efforts were not well supported.

'To our shame be it spoken', Maier received but coarse treatment for his scholarly efforts. Reading between the lines of Ashmole's remarks in the light of what we now know about the Rosicrucian movement in Germany, the impression is gained that Ashmole knew of Maier's role as intermediary between England and Germany in fostering the alchemical movement as part of the building up of an Anglo-Palatinate-Bohemian alliance[10]—the movement which James I had not encouraged. Maier had indeed received very hard treatment as the result of his misplaced confidence in the English alliance; he had perished, we know not how, soon after the outbreak of the Thirty Years War. We are beginning to understand how Ashmole's *Theatrum Chemicum Britannicum* is yet another of those efforts to restore, or to continue, a movement which had been disastrously interrupted by the collapse of the cause of the King and Queen of Bohemia.

The *Theatrum Chemicum Britannicum* opens with Norton's *Ordinall* and contains many other writings by English alchemists, including one by George Ripley whose work had also been admired in the Maier circle.[11]

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[9] See Appendix, below, p. 304.

[10] See above, pp. 109 ff.

[11] Among the representatives of English alchemy in the collection edited by Maier under the title *Symbola Aurea Duodecim Nationum* (Frankfurt, Luca Jennis, 1617) are Roger Bacon, Ripley, Norton, and Edward Kelley; see Read, *Prelude*, p. 227.

And Ashmole continued his collection of English alchemical writers up to more modern times by including an alchemical poem said to be by Edward Kelley[12] and a few verses described as the 'Testament' of John Dee.[13]

In his commentary on the work attributed to Kelley, Ashmole tells the story of Dee,[14] dwelling on his proficiency in mathematical studies and the general brilliance of his scientific work, the prejudice against him and the attack on his library, his departure for the continent with Kelley and residence at Trebona in Bohemia where Kelley's supposed transmutations aroused great excitement, the quarrel with Kelley and Dee's return to England. Ashmole notes that Queen Elizabeth continued her favour towards him after his return, but he does not mention the renewed charges of conjuring against him after his return, nor how James I would have nothing to do with him. Brushing aside all rumours, Ashmole states firmly that Dee deserves 'the commendations of all Learned and Ingenious Schollers, and to be remembered for his remarkable abilities'. He particularly excelled in mathematical studies 'in all parts of which he was an absolute and perfect master'.[15]

The short poem called the 'Testament' of Dr Dee in the *Theatrum Chemicum Britannicum* is a description in veiled terms of the famous 'monas'.

Through his allusions to Dee and to Maier in the *Theatrum* Ashmole is, I believe, indicating the connection with Dee of the German Rosicrucian movement. And he was aware of the dangers which such a movement encountered:[16]

> it is not less absurd, then strange, to see how some Men . . . wil not forebeare to ranke True Magicians with Conjurors, Necromancers, and Witches . . . who insolently intrude themselves into Magick, as if Swine should enter into a faire and delicate Garden, and (being in League with the Devill) make use of his assistance in their workes, to

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[12] *Theatrum*, pp. 324 ff.

[13] *Ibid.*, p. 334.

[14] *Ibid.*, pp. 480–4.

[15] *Ibid.*, p. 480.

[16] *Ibid.*, p. 443.

> counterfeit and corrupt the admirall wisdome of the Magi betweene whom there is as large a difference as between Angels and Devils.

Ashmole is defending Dee as a good magus, and defending him with pretty full knowledge of his career.

Ashmole was not yet of course a member of the Royal Society which had not yet been formed when he published this book in 1652. But the book was well known and it did not prevent Ashmole from being invited to join the Royal Society in 1660 as one of the foundation members.

The kind of alchemy on which Ashmole was so intent may have been 'Rosicrucian' alchemy. By this I mean alchemy as revised and reformed by John Dee and of which his 'monas hieroglyphica' was the mysterious epitome. This alchemy included an intensive revival of the old alchemical tradition, but in some way added to the basic alchemical concepts notions and practices deriving from Cabala, the whole having also a mathematical formulation. The adept who had mastered these formulae could move up and down the ladder of creation, from terrestrial matter, through the heavens, to the angels and God. This most ancient conception was in some manner brought alive in a new way through integration with Cabalistic and mathematical procedures. But Ashmole did not have the brilliant mathematical equipment which, for a man of genius like Dee, made the 'monas' above all a statement of unity, a vision of the One God behind all creation.

Ashmole, the alchemist, was doubled by Ashmole, the antiquarian, the collector of historical documents and zealous preserver of the vestiges of the past. This double role had also been characteristic of his hero, John Dee, whose antiquarian studies,[17] particularly in British antiquities, had been almost as important to him as his scientific interests.

Ashmole's antiquarian enthusiasm was also directed towards British history, in the form of the history of the British chivalrous order, the Order of the Garter.[18] He began accumulating material for a book on this subject in 1655; it was eventually published in 1672 with a dedication to Charles II, and a copy of it was formally presented to the Royal Society by John Wilkins.[19] The book is a landmark in antiquarian scholarship and still unsurpassed as the main authority on its subject. In the preface Ashmole tells of his distress at seeing the honour of the Garter trampled on in 'the late unhappy times' of the civil wars. His purpose was to restore the image of the Order as a step towards the Restoration. When his great book was published, copies were sent abroad, almost like embassies, to foreign potentates.

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[17] See French, *John Dee*, pp. 188 ff.

[18] Elias Ashmole, *The Institution, Laws & Ceremonies of the most Noble Order of the Garter*, London, 1672.

When recounting the 'Magnificence of the Embassies, sent with the Habit, to stranger Kings and Princes',[20] Ashmole quotes from Cellier's account of the embassy sent to confer the Garter on Frederick, Duke of Württemberg, in 1603, the occasion which may have had a great influence on the imagination of Johann Valentin Andreae and may have contributed towards the formation of the 'Christian Rosencreutz' legend and the birth of Andreae's *Chemical Wedding*.[21] The Order of the Garter and the fact that it had been conferred on the Elector Palatine had formed an important strand in the building up of the Frederickian movement, and the collapse of Frederick had involved the Garter in his disgrace.[22] It had represented the English alliance and had been covered with ignominy in the enemy satires on Frederick. It is thus possible that the restoration of the honour of the Garter was connected in Ashmole's mind with the restoration of the English alchemical tradition in his other book, the *Theatrum Chemicum Britannicum*.

Memories of the dire past must surely have been revived when the young Prince Charles, Elector Palatine and grandson of the unfortunate King and Queen of Bohemia, was presented to Ashmole 'and had much discourse with him about the Order of the Garter'.[23] This was in 1690. The young Elector had just succeeded his father (Charles Louis, Hartlib's patron) in the Palatinate and was travelling in England. Ashmole presented the young prince with a copy of his book, and the Prince presented Ashmole with his father's Garter medal, a gold medal showing Charles Louis wearing the collar and George of the Order. At Heidelberg, after the Elector's return, Ashmole's book was handed round at the court and the company discoursed for several hours on the 'curiosities' it contained.[24]

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[19] Josten, *Ashmole*, I, p. 182.

[20] Ashmole, *Garter*, pp. 411–16.

[21] See above, pp. 43–6, 92–3.

[22] See above, p. 34.

[23] Josten, *Ashmole*, I, pp. 237–8.

Thus Ashmole, both as alchemist and antiquarian, may be looking back to the movement that failed and seeking to restore its memory in the present. And both as alchemist and in his concern for British antiquities, Ashmole was following in the Dee tradition.

The Royal Society soon left 'Baconian experiment' far behind, and the second generation of Fellows was dominated by the tremendous figure of Isaac Newton, one of the greatest of mathematical geniuses. As is well known, Newton, in addition to his stupendous published discoveries, had other interests concerning which he was rather secretive in his lifetime but evidence about which exists in the large mass of his unpublished papers. One of these unpublicized interests was alchemy, and curiosity has been growing of late years about this side of Newton. Can it be true that this great hero of rational science was secretly an alchemist? Or was his interest in alchemy merely a fad, or something which would admit of some other interpretation?

What I have to say on this subject is put forward with extreme modesty. I have not examined Newton's unpublished papers, yet merely by putting this problem into the context of the series of historical investigations with which this book has been concerned, it is possible that a historical angle for the approach to Newton's alchemy might be suggested.

Newton certainly knew the Rosicrucian manifestos. He possessed a copy of *The Fame and Confession of the Fraternity R.C.*, the English translation of the manifestos published by Thomas Vaughan in 1652. The copy of this book in Yale University Library contains a manuscript note by Newton, with his signature.[25] Newton in this note quotes from the

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[24] *Ibid.*, pp. 238, 240–1. One 'curiosity' in the book which they might have noted at Heidelberg is the illustration showing a medal issued 'in the year when Frederick, Prince Palatine of the Rhyne, was crowned King of Bohemia' (*Garter*, p. 207). It shows on one side the Garter, and on the other, the Lions of the Palatinate and of Bohemia.

[25] For the full text of Newton's note in his copy of the *Fame and Confession*, see Ian Macphail, *Alchemy and the Occult, Catalogue of Books from the Collection of Paul and Mary Mellon given to Yale University Library*, Yale, 1968, II, 102.

*Fama* the description of the finding of the body of Christian Rosencreutz, and he has looked up two of Michael Maier's works for more information, the books of the 'Laws of the R.C. Fraternity', that is the *Themis aurea*, where Maier gives such laws, based on what is said in the *Fama*, and the *Symbola aureae mensae duodecim*, where Maier has other references to the manifestos and the date at which they were published. Newton ends his historical note, based on study of both the manifestos and Maier, with the remark, 'This was the history of that imposture.' This, however, need not necessarily imply contempt; it could merely mean that Newton knew that the Rosencreutz story was a myth, a *ludibrium*.

In his book on Newton, Frank E. Manuel has a chapter on Newton and alchemy, based on study of the Newton manuscripts.[26] From this it appears that Newton made many copies from alchemical works, even copying out obscure alchemical poems. Prominent among the printed alchemical collections which he used was Ashmole's *Theatrum Chemicum Britannicum* which he 'combed over and over again'.[27] In the process of this careful combing of the volume, Newton would have observed that Ashmole begins the book with quotation from the *Fama*, that he speaks of Michael Maier's work in collecting English alchemical authors, and how 'to our shame' he was but ill rewarded. He would have realized that Ashmole's collection really represents the English alchemists whom Maier admired, including the notable Dee and Kelley. In Ashmole's commentary on Kelley's work he would have read the whole story of John Dee, and of how he should be respected for his brilliant mathematical and scientific work. And in the 'Testament' of Dee in the book, he could ponder over a brief rendering in verse of the mysteries of the 'monas'.

In Michael Maier, Newton seems to have been particularly interested, copying out extracts from his works,[28] and even sometimes describing in his own words Maier's alchemical emblems, such as 'Two women cloathed riding on two lyons: each with a heart in her hand . . .'[29] Newton had entered that world of the Maier alchemical revival, had studied the alchemical sources which it brought together, and had pored over the strange expression of its outlook in the alchemical emblems.

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[26] Frank E. Manuel, *A Portrait of Isaac Newton*, Cambridge, Mass., 1968, pp. 160–90.

[27] Manuel, *Newton*, p. 163.

[28] He made excerpts from the *Symbola Aureae Mensae Duodecim* (Manuel, *Newton*). This was one of the works by Maier which he consulted for evidence about the Rosicrucian manifestos (see n. 25, above).

We have seen that there is pretty certainly an influence of Dee on Maier's emblems,[30] and the Dee influence was present in Maier's whole effort of alchemical revival, and particularly of the revival of English alchemy. The historical approach thus suggests that it might be of use to approach Newton's alchemy along the lines of the German Rosicrucian movement and the influences on it of the Dee, or 'Rosicrucian', type of alchemy.

As a deeply religious man, like Dee, Newton was profoundly preoccupied by the search for One, for the One God, and for the divine Unity revealed in nature. Newton's marvellous physical and mathematical explorations of nature had not entirely satisfied him. Perhaps he entertained, or half-entertained, a hope that the 'Rosicrucian' alchemical way through nature might lead him even higher.

At any rate, it can be said that the alchemical revival which affected Newton owed much to Ashmole's *Theatrum Chemicum Britannicum*, and that was inspired by John Dee and the Maier alchemical movement. It would thus not be historically fantastic to entertain as a hypothesis basis for future study, the possibility that a 'Rosicrucian' element, in some revised or changed form no doubt, might enter into Newton's interest in alchemy.

As a footnote to this chapter, mention may be made of the collection of 'Rosicrucian' texts preserved among the Harley manuscripts in the British Museum. Though of infinitely less importance than the great personages whom we have been discussing, the man who wrote out these Harleian manuscripts resembles them in that he was copying documents belonging to the German Rosicrucian movement.

The Harley codices 6485 and 6486 are both written in the same hand and probably at the same time: one is dated 1714. Since a 'Dr

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[29] Manuel, *Newton*, p. 171.

[30] See above, pp. 115–16.

Rudd' is rather frequently mentioned in these manuscripts, the scribe may be connected in some way with the Thomas Rudd who published an edition of Dee's mathematical preface to Euclid in 1651.[31] The scribe is certainly an ardent admirer of Dee.

The first item in Harley 6485 is a treatise entitled. 'The Rosicrucian Secrets' which used to be attributed to Dee on the strength of this manuscript. As a matter of fact, the scribe does not actually say that Dee is the author of this work; what he says is that he is copying it from 'sheets' which he believes were written by Dee.[32] From internal evidence it is clear that 'The Rosicrucian Secrets' is not by Dee. The same codex also contains two other items, 'also said to be copied from 'sheets of Dr Dee'. One is called 'Of the Laws and Mysteries of the Rosicrucians'. Most of this is copied from the English translation of Michael Maier's *Themis aurea*, published in 1656 with a dedication to Ashmole.[33]

The compiler of the Harley codex belongs to the alchemical tradition in which assignment of authorship and of sources was always extremely lax and it was customary to attribute to a well-known name works certainly not written by the possessor of that name (for example, the vast alchemical literature which goes under the name of Raymond Lully was written after the death of the real Ramon Lull). What is interesting here, and what makes it worth our while to pause over Harley 6485, is the evidence which it gives that in an alchemical tradition still surviving in the early eighteenth century the literature of the German Rosicrucian movement is fathered on Dee. If you want to meditate on the rules of the Rosicrucian Order as given in the *Fama* and as expanded in Maier's *Themis aurea* you copy these from supposed 'sheets of Dr Dee', though you are really copying from a translation of

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[31] Euclid, *Elements of Geometry*, ed. Thomas Rudd includes a reprint of Dee's Preface; see French, *John Dee*, pp. 174, 217.

[32] The codex contains three items: (1) 'The Rosicrucian Secrets', a Paracelsist alchemical treatise which uses Lullist-type diagrams. (2) *Clavis Chymicus*, a glossary of alchemical vocabulary, particularly Paracelsist vocabulary. (3) 'The Laws and Mysteries of the Rosicrucians', based on the English translation of Michael Maier's *Themis aurea*. All these items are said to be copied from 'sheets of Dr. Dee'. None of them are by Dee.

[33] *Themis Aurea, The Laws of the Fraternity of the Rosie Crosse, Written in Latin by Count Michael Maierus*, London, 1656. The dedication to Ashmole is signed N.L., T.S., H.S.

Maier's book. In its obscure way, the Harley collection confirms the fact that the influence of Dee lay behind the German Rosicrucian movement.

Harley 6485 is immediately followed by Harley 6486 which consists of a work of which the (abbreviated) title is 'The Famous Nuptials of the Thrice Great Hermes . . . Composed by C.R. a German of the Order of the Rosie Cross . . . and from the Latin manuscript now faithfully translated into English by Peter Smart, 1714'. On the following page is the further statement: 'In the margin are brief notes by the late Dr Rudd.'

This manuscript is an almost word for word copy of Ezechiel Foxcroft's English translation of Andreae's *Chemical Wedding*, published in 1690.[34] 'Peter Smart' would thus appear to be lying in stating that this is an original translation by himself; so far as I know, there was no 'Latin original' of the work which was only published in German; moreover the marginal notes in the manuscript are also all copied from Foxcroft's translation, and so cannot have been by 'the late Dr Rudd'.

However, 'Peter Smart' may perhaps be partially exonerated on the grounds that his was an alchemical-tradition type of evasiveness and confusion, which should not be judged from the strictly veracious standpoint. For the most noticeable thing in Harley 6486 is the large drawing of Dee's 'monas hieroglyphica', copied from Foxcroft's translation (where it is actually more like the 'monas' than the version of it shown in the German text). Though not actually stated to be copied 'from the sheets of Dr Dee', it is clear that the important thing about the *Chemical Wedding* for the compiler of the Harley codices is that he believes it to be infused with the influence of Dee.

Thus the compiler of the Harley codices is looking at 'Rosicrucianism' from an angle which can be recognized as similar to that of

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[34] *The Hermetick Romance: or the Chemical Wedding, Written in high Dutch by Christian Rosencreutz*, translated by E. Foxcroft, late Fellow of King's College in Cambridge, London, 1690. Foxcroft's translation is reprinted in A. E. Waite, *Real History of the Rosicrucians*, pp. 65 ff.; and in *A Christian Rosencreutz Anthology*, ed. Paul M. Allen, New York, 1968, pp. 67 ff. See above, p. 83 n.

Ezechiel Foxcroft is often mentioned in the letters of Henry More to Lady Conway; see Marjorie Nicolson, *Conway Letters*, London, 1930, index. More introduced him to Francis Mercurius Van Helmont 'they both haveing a genius to Chymistry' (*Conway Letters*, p. 323).

Ashmole, seeing German Rosicrucianism as fundamentally the result of Dee influences. Though the scholarly Ashmole would not have confused sources and authorship in the more primitively alchemical manner of the Harley codices, yet Ashmole, too, saw Rosicrucian manifestos, Maier and his alchemical school, and Dee in a historical sequence. And he probably recognized the history behind that sequence, the 'Rosicrucian' movement in its relation to Frederick, Elector Palatine and those dreams of universal reformation through the union with Bohemia which came to naught, and involved the Order of the Garter in Frederick's downfall.

This chapter is somewhat in the nature of a fragmentary hypothesis rather than the full working out of a theme. The hypothesis is that, behind the great exoteric movement typified by Newton's achievements in the fields of mathematics and physics, there was also an esoteric movement, connected with the exoteric movement through the importance which it attached to number, but developing this through another approach to nature, the approach through alchemy. Newton's great work would typify the exoteric approach, whilst Ashmole would have been keeping alive the alchemical approach. And both were members of the Royal Society.

The two approaches could have met through 'Rosicrucian' alchemy, that is through the Dee alchemical tradition as developed in the German Rosicrucian school. That Newton found bridges between all his studies through such an outlook is a possibility. The more recent Newton scholarship has emphasized the Renaissance type of thinking at the back of Newton's scientific efforts, his belief in the traditions of ancient wisdom concealed in myth, and his confidence that he had himself discovered the true philosophy behind mythology. In their article on 'Newton and the Pipes of Pan', J. E. McGuire and P. M. Rattansi have shown that Newton believed that he had found his system of the universe shadowed forth in Apollo's lyre, with its seven strings.[35]

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[35] J. E. McGuire and P. M. Rattansi, 'Newton and the Pipes of Pan', *Notes and Records of the Royal Society*, 21 (1966), pp. 108–41. The authors of this article draw attention to Newton's interest in the work of Maier. 'Michael Maier, whose works were deeply studied by Newton, had undertaken a survey of the entire Greek mythology to demonstrate that they represented alchemical secrets. Newton's interpretation of the "harmony of the spheres" is analogous, in that it sees it as a symbolical representation of "physical" secrets' (p. 136).

Such musical and cosmic analogies underlie Dee's 'monas' and the emblems of Maier, which combine musical with alchemical modes of expression. 'Rosicrucian' alchemy, musical, mathematical, alchemical, and deeply religious—with a Hebraic and Cabalistic type of piety—is presented visually in that engraving in Khunrath's *Amphitheatrum* of the devout alchemist in profound prayer to Jehova (Pl. 12), his other ways of reaching God through nature being typified in the musical instruments, the architectural mathematics, and the alchemical furnace. With some modifications due to period differences, this engraving might express the inner life, the intense aspiration towards search for God along different avenues, of Isaac Newton.

The function of this chapter, and indeed of the whole of this book, is merely to put together the *historical* pieces through which such thoughts could have moved along historical paths. I believe that such thoughts were behind the German Rosicrucian movement, inspired by Dee, and that they were kept alive in England by those who deplored the failure to support Frederick of the Palatinate. Newton's historical attitudes, his intense preoccupation with apocalyptic prophecy, would have made him intensely aware of the apocalyptic interpretations of the near extinction of Protestantism in Europe brought about by the collapse of Frederick. The approach to Newton through Rosicrucian alchemy might help, not only to unify his physical and alchemical studies, but also to integrate with these the Hebraic piety behind his historical studies.

# 15

# ROSICRUCIANISM AND FREEMASONRY

The main reason why serious historical studies of the Rosicrucian manifestos and their influence have hitherto been on the whole lacking is no doubt because the whole subject has been bedevilled by enthusiasts for secret societies. There is a vast literature on Rosicrucianism which assumes the existence of a secret society, founded by Christian Rosencreutz, and having a continuous existence up to modern times. In the vague and inaccurate world of so-called ‘occultist’ writing this assumption has produced a kind of literature which deservedly sinks below the notice of the serious historian. And when, as is often the case, the misty discussion of ‘Rosicrucians’ and their history becomes involved with the masonic myths, the enquirer feels that he is sinking helplessly into a bottomless bog.

Nevertheless, these questions must be faced by anyone who undertakes an enquiry into Rosicrucianism, and though this book has hitherto concentrated on historical elucidation of the background of the Rosicrucian manifestos, and on tracing their influence—avoiding the secret society question—the time has come when something must be attempted on this aspect of the subject. Though no very certain results may be arrived at, we shall at least be peering through these mists from the vantage ground of a clearer knowledge of the historical situation in which the Rosicrucian movement arose.

The Rosicrucians, do they exist? Are you one? No. Have you ever seen one? No. How often have we heard this debate, with its negative result, as we have made our way through the Rosicrucian literature. The debate still continues. One historian of Freemasonry has divided Rosicrucian theorists into three classes; those who believe that the story of Christian Rosencreutz and the manner of founding the R.C. Fraternity as recounted in the *Fama* is true in fact; those who regard both the society and its founder as purely mythical; those who, without accepting the historical truth of the story of Rosencreutz, believe in the existence of 'the Rosicrucians' as a secret society.[1] No serious person can now believe in the literal truth of the Rosencreutz story, and the view that a real secret society of Rosicrucians existed and was, as it were, veiled in the myth was questioned by Paul Arnold in his book published in 1955.[2]

My researches into the question have not been exhaustive. I have not examined every scrap of the printed literature of the Rosicrucian furore nor have I made a search for evidence possibly hidden in manuscript documents or archives. I can only say that, so far as my own researches have gone, I have found no evidence of a real secret society calling itself 'Rosicrucian', and really in existence as an organized group at the time the manifestos were published and during the time of the furore. There is immense evidence of a passionate search for Rosicrucians but no evidence that they were ever found. Moreover, the Rosicrucian manifestos were highly publicized statements, thrown provocatively out into the world. Since the prime aim of a secret society must ever be to keep itself secret, it would seem an odd thing for a real Rosicrucian secret society to do, to publicize itself so dramatically. The manifestos would appear to be proclamations of enlightenment in the form of an utopist myth about a world in which enlightened beings, almost assimilated to spirits, go about doing good, shedding healing influences, disseminating knowledge in the natural sciences and the arts, and bringing mankind back to its Paradisal state before the Fall. It was thus merely a popular misunderstanding to have assumed that there was a real secret society behind these documents, and the framers of them would seem to have been embarrassed by this misunderstanding. Johann Valentin Andreae made painful efforts to make clear that Christian Rosencreutz and his Fraternity were a fiction.[3]

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[1] A. E. Waite, *The Real History of the Rosicrucians*, London, 1887, pp. 217–18.

[2] Paul Arnold, *Histoire des Rose-Croix*, Paris, 1955. Peuckert, *Die Rosenkreutzer*, is inconclusive on the subject.

Yet, we have seen, something real did emerge out of the proclamations of the manifestos. The R.C. Brothers were a fiction but they suggested a reality, the Christian Unions, groups of people who tried to form themselves into societies.[4]

The right way of looking at the question may thus be, to give up the hunt for 'real' Rosicrucians and to ask, instead, whether the Rosicrucian movement *suggested* the formation of secret societies. We have seen that there is the idea of a society for the advancement of learning, such as afterwards materialized in the Royal Society, in the recommendations of the author of the *Fama* that learned men ought to communicate their discoveries to one another and meet in collaboration. Is there also in the manifestos the idea of, or the blueprint for, an international secret society which had, and has, a real existence, namely Freemasonry?

Historical research on the problem of Rosicrucianism and Freemasonry began in Germany in the eighteenth century, and the main results of German research, particularly as expounded in a work by J. G. Buhle published in 1804, were set out in English in an essay by Thomas De Quincey, published in 1824.[5] Though separated from the past by the abyss of the Thirty Years War, which destroyed so much evidence, the German researchers of the time of Buhle were yet nearer to that past than we are, and it is worth while to look at their theories, as transmitted by De Quincey, as representing an early attempt to solve the problem. The argument of Buhle's book is thus resumed by De Quincey.[6]

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[3] See above, pp. 182 ff.

[4] See above, pp. 193 ff.

[5] Thomas De Quincey, 'Historico-Critical Inquiry into the Origins of the Rosicrucians and the Freemasons', originally published in *London Magazine*, 1824; reprinted in *Collected Writings*, ed. David Masson, Edinburgh, 1890, XIII, pp. 384–448.

> To a hoax played off by a young man of extraordinary talents in the beginning of the seventeenth century, but for a more elevated purpose than most hoaxes involve, the reader will find that the whole mysteries of Free-Masonry, as now existing all over the civilised world after a lapse of more than two centuries, are here [i.e. in Buhle's book] distinctly traced: such is the power of a grand and capacious aspiration of philosophic benevolence to embalm even the idlest levities, as amber enshrines straws and insects.

The young man of extraordinary talents is Andreae, assumed by Buhle to be the author of all the Rosicrucian manifestos; the 'hoax' is his account of the R.C. Fraternity, assumed by Buhle to be the origin of Freemasonry. In the last phrase, De Quincey is parodying Buhle's style.

De Quincey, who embellishes and adds to the arguments learned from his German sources, maintains that 'no college or lodge of Rosicrucian brethren . . . can be shown from historical records to have ever been established in Germany.' But he is convinced that when Rosicrucianism was transplanted to England, it became Freemasonry. He solemnly affirms his belief that 'Freemasonry is neither more nor less than Rosicrucianism as modified by those who transplanted it to England' whence it was re-exported to the other countries of Europe. The person chiefly responsible for transplanting Rosicrucianism to England and giving it a new name was, so states De Quincey, Robert Fludd. The masonic beliefs and practices concerned with mystical interpretation of the building of the Temple at Jerusalem can, thinks De Quincey, already be perceived in the Rosicrucian writings, but when Rosicrucianism was transplanted to England these were attached by Freemasonry to the traditions of the guilds of masons. He therefore concludes with the utmost confidence that:[7]

> The original Free-Masons were a society that arose out of the

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[6] *Ibid.*, p. 386.

[7] *Ibid.*, p. 426.

> Rosicrucian mania, certainly within the thirteen years from 1633 to 1646, and probably between 1633 and 1640.

This theory cannot be entirely right, but the way in which it assumes movement or contact between England and Germany through which something was transplanted from the one country to the other, is interesting in view of what we now know about the currents of thought which moved from England to Germany, and vice versa, in the early seventeenth century.

The origin of Freemasonry is one of the most debated, and debatable, subjects in the whole realm of historical enquiry.[8] One has to distinguish between the legendary history of Freemasonry and the problem of when it actually began as an organized institution. According to masonic legend, Freemasonry is as old as architecture itself, going back to Solomon's building of the Temple, and to the guilds of medieval masons who built the cathedrals. At some point, operative masonry, or the actual craft of building, turned into speculative masonry, or the moral and mystical interpretation of building, into a secret society with esoteric rites and teaching. When this actually happened, when the masonic structure and organization came into existence, is not certainly known.

Among the very few early known facts is the date at which Elias Ashmole was admitted to a masonic lodge. Ashmole records in his diary that he was admitted to a masonic lodge at Warrington in Lancashire on 16 October 1646.[9] The lodge was already in existence; it was not founded by Ashmole. He gives the names of some other persons who were admitted to it at the same time, one of them being his cousin, Henry Manwaring, who was a Roundhead. Evidently, since Ashmole was a Royalist, members of opposite parties in the civil wars could join in Freemasonry.

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[8] The older literature on the history of Freemasonry mingles myth and fact in inextricable confusion. For a more modern and critical approach to the subject, see Douglas Knoop and G. P. Jones, *The Growth of Freemasonry*, Manchester University Press, 1947. The influence of Renaissance. Hermetic tradition on masonic mythology is indicated in my *Giordano Bruno and the Hermetic Tradition*, pp. 274, 414–16, 423; in *The Art of Memory*, pp. 303–5, I suggested Renaissance occult forms of the art of memory as a possible influence.

[9] Josten, *Ashmole*, I, pp. 33–5.

Ashmole's note of masonic initiation is said to be 'the earliest known record of speculative masonry in an English lodge'.[10] It is important that this early masonic record comes in connection with the man whose knowledge of Rosicrucianism was discussed in the last chapter, where we saw that Ashmole copied out in his own hand the Rosicrucian manifestos adding to them a formal letter in his own hand admiring their aims and asking to be allowed to join them.[11] This seemed to be a formal exercise, imitating the Rosicrucian tradition in regard to the manifestos, but having no reference to any actually existing group calling themselves Rosicrucians. One now asks oneself the question whether the fact that Ashmole was a Freemason had any bearing on his Rosicrucian exercise. Could it be one possible answer to the problem that quotation and approval of the Rosicrucian manifestos might mean, not that one was a Rosicrucian (if these did not exist) but that one did have some other kind of secret affiliation?

Though Ashmole's masonic initiation in October 1646 is usually taken to be the earliest on record, there is, in fact, a well authenticated earlier one. This is the record of the admission into the mason's lodge of Edinburgh of Robert Moray, on 20 May 1641.[12] Moray did more than, probably, any other individual to foster the foundation of the Royal Society and to persuade Charles II to establish it by his patronage. He was deeply interested in alchemy and chemistry. Thus the two persons of whom we have the earliest certain evidence of membership of masonic lodges were both foundation members of the Royal Society—Moray and Ashmole.

The masonic organization was thus clearly in existence at least twenty years before the foundation of the Royal Society (in 1660). Earlier than this, factual documentation is hard to come by.

There is a hinting reference as early as 1638 to a connection in the public mind between the idea of Rosicrucianism and the idea of Freemasonry. The earliest known reference to the 'Mason Word' occurs in a poem published at Edinburgh in 1638. The poem is a metrical account of Perth and neighbourhood and the reference is as follows:[13]

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[10] *Ibid.*, p. 34.

[11] See above, pp. 249–50.

[12] See D. C. Martin, 'Sir Robert Moray', in *The Royal Society*, ed. H. Hartley, p. 246.

[13] Knoop, Jones and Hamer, *Early Masonic Pamphlets*, Manchester, 1945, p. 30.

> For what we do presage is not in grosse,
> For we be brethren of the Rosie Crosse:
> We have the *Mason word* and second sight,
> Things for to come we can foretell aright . . .

Perhaps the 'brethren of the Rosie Crosse' are here in the nature of fairies, beings who convey the gift of second sight, but that this possibly purely poetic or literary reference to the Rosy Cross Brothers should occur in the first printed mention of the masonic 'word' is interesting.

The first printed reference to 'Accepted Masons' is found in a masonic pamphlet of 1676, as follows:[14]

> To give notice, that the Modern Green-ribbon'd Caball, together with the Ancient Brotherhood of the Rosy Cross; the Hermetick Adepti and the company of Accepted Masons intend all to dine together on the 31 of November next . . .

A comic menu is then described and those who think of going are advised to wear spectacles, 'For otherwise 'tis thought the said Societies will (as hitherto) make their Appearance Invisible.' This is interesting for its suggestion of a whole group of esoteric societies—two of them Freemasons and Rosicrucians—evidently different in membership but having sufficient in common to make it natural for them to dine together. The old joke about 'invisibility' links this reference to the old Rosicrucian tradition.

Later again, in fact as late as 1750, the following statement was made in a letter: 'English Freemasons have copied some ceremonies from Rosicrucians and say they are derived from them and are the same with them.'[15] We are now so late that we have almost reached the middle of the eighteenth century, at about which time, apparently in France, a new 'grade', or set of rituals, was initiated within Freemasonry. This was called the Rose Cross grade;[16] its mystique was apparently definitely Christian (going further in a Christian direction than the Deist mystique of other grades) and may have been influenced by mysticism of chivalry. This would seem like an acceptance, within masonic tradition itself—though very late—of the idea of a connection between Rosicrucianism and masonry.

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[14] *Ibid.*, p. 31.

[15] *Ibid.*, p. 235.

[16] R. F. Gould, *History of Freemasonry*, London, 1886, V, pp. 159–61; revised R. Poole, London, 1951, III, pp. 267–77.

These late indications and traditions, interesting though they are, cannot be relied upon for light on our period, the period in the early seventeenth century when the Rosicrucian idea was publicized through the manifestos. What we are asking is still the old question. Were there at that time any Rosicrucians, any real secret organization?

The question has perhaps changed a little since we first replied to it in the negative earlier in this chapter. It might now be expanded as: if there were no Rosicrucians was there perhaps in the background something like an early masonic, or pre-masonic, movement?

The legendary history of masonry, of the actual art of building, is recounted in certain medieval poems (of about 1400) which are valued in Freemasonry as documents belonging to the old operative masonry, the masonry of the craft or the guild, whence speculative masonry—or Freemasonry—claims to derive. In these 'Manuscript Constitutions of Masonry',[17] as these writings are called, masonry, or building, or architecture is identified with geometry. One account maintains that geometry was discovered before the Flood; another states that Abraham taught the Egyptians geometry. In yet another version of the invention of geometry drawn from a classical source (Diodorus Siculus), geometry is said to have been invented by the Egyptians in order to cope with the inundations of the Nile. The invention is attributed to Thoth-Hermes, otherwise Hermes Trismegistus, who is identified with Euclid. Thus the origins of geometry, or masonry, and therefore of Freemasonry, recede into a most distant Hebraic or Egyptian past, and are surrounded by mystiques which clearly relate to the Renaissance conception of 'ancient wisdom', of the

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[17] The most important of these 'MS Constitutions of Masonry', or 'Old Charges' are those contained in the *Regius* and *Cooke* manuscripts, both of about 1400; the following quotations from them are taken from Knoop and Jones, *Genesis of Freemasonry*, pp. 62–86.

*prisci theologi*,[18] or pristine theologians, whence all true wisdom is derived. In the masonic mythology, the true ancient wisdom was enshrined in the geometry of the Temple, built by Solomon with the aid of Hiram, King of Tyre. The architect of the Temple was believed to be a certain Hiram Abif (not the same person as Hiram, the king) whose martyrdom forms the theme of symbolic enactment in masonic ritual.

The official source for masonic mythology and mystical history would seem to be the *Constitutions of Freemasons* published by James Anderson in 1725, and which, so I understand, is still treated as an authoritative document for masonic history by Freemasons themselves. It contains a statement to be read at the admission of a new Brother which opens as follows:[19]

> Adam, our first parent, created after the Image of God, the great Architect of the Universe, must have had the Liberal Sciences, particularly Geometry, written on his Heart; for ever since the Fall, we find the Principles of it in the Heart of his Offspring . . .

The history of geometry is then traced throughout Biblical history, culminating in the building of the Temple by Solomon.

As in most histories of Freemasonry, the *Constitutions*, after the account of building, builders, and buildings in the Bible, goes on to give a history of non-Biblical architecture. First, 'the royal art of architecture' spread from the Hebrews to the Greeks. Then Rome learned the art, and became the centre of learning and imperial power, having its zenith under Augustus Caesar 'in whose reign was born God's Messiah, the great Architect of the Church'. Augustus encouraged 'the great VITRUVIUS, the Father of all true Architects to this day'.[20] Augustus was Grand Master of the masonic lodge at Rome and the founder of the Augustan style.

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[18] D. P. Walker, 'The *Prisca Theologia* in France', *Journal of the Warburg and Courtauld Institutes*, XVII (1954), pp. 204–59; D. P. Walker, *The Ancient Theology*, London, 1972; Yates, *Giordano Bruno and the Hermetic Tradition*, pp. 14, 17–18 and *passim*.

[19] James Anderson, *The Constitutions of Freemasons*, 1723; reproduced in facsimile with introduction by L. Vibert, London, 1923, p. 1.

[20] *Ibid.*, pp. 24–5.

The story then runs rapidly through the loss of 'Roman masonry' in the barbarian invasions, and the rise of the Gothic style, and mentions that, in 'ignorant times', geometry might be 'condemn'd for conjuration'.[21]

Coming to modern, or more recent, times, the account states[22] that Queen Elizabeth was not favourable to architecture but that King James revived the English lodges and recovered the Roman architecture from Gothic ignorance. In Italy brilliant architects had been reviving the classical style, which was above all restored by the great Palladio, who is rivalled in England 'by our great Master-Mason Inigo Jones'.[23] Charles I also patronized 'Mr Jones' who is presented as undoubtedly a Freemason, as was also Charles II. Sir Christopher Wren, architect of St Paul's, is mentioned with approbation.

This history does not make clear the point about which definite information is so much needed. When did modern Freemasonry begin, as an organized secret society? Most books on Freemasonry confuse architecture in the Bible, legendary stories, the history of architecture in general, and the history of Freemasonry, after the manner of James Anderson in the *Constitutions* of 1725. But it seems probable—and this point is usually made by masonic historians—that the 'speculative' kind of masonry, and its gradual disassociation from 'operative' masonry, began with the interest in the revived Vitruvius and the revived classical architecture. Though Anderson is not definite about this, it would seem that Inigo Jones is very important in his history, perhaps suggesting that it was in association with the introduction and spread of the 'Augustan style' by Inigo Jones that Freemasonry as an institution, distinct from masonic legend, began in England.

One notices a curious gap in masonic history. Why is it that no mention is made of John Dee, the famous Hermetic philosopher, author of a famous preface to an English translation of Euclid in which he praised 'the great VITRUVIUS'[24] and urged the revival of Euclid, architecture, and all mathematical arts? The English Euclid, with Dee's preface to it, was published in 1570—surely a most memorable monument to the sacred art of geometry, and heralding the revival of classical architecture in England long before Inigo Jones. It is difficult to believe that the Freemasons did not know Dee's preface to the Euclid, with its many quotations from Vitruvius. And indeed it seems pretty clear that James Anderson did know of it, for at more than one point he seems to be almost quoting from it. Compare, for example, Anderson's words on the reign of Augustus as the time when 'God's Messiah, the great Architect of the Church' was born, with Dee's words on Augustus 'in whose daies our Heauenly Archemaster was borne'.[25] Dee, one feels, must have been deliberately left out of official masonic history.[26] What can have been the reason for this omission? Perhaps the same reason as the one which so often caused his name to be avoided, his reputation for 'conjuring', and Meric Casaubon's damning publication. Though, ironically enough, Dee himself in the Preface deplores the accusation of conjuring brought against him by the ignorant, just as Anderson in the *Constitutions* mentions that, 'in ignorant times', geometry might be 'condemn'd for conjuration'.

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[21] *Ibid.*, p. 36.

[22] *Ibid.*, pp. 38 ff.

[23] *Ibid.*, p. 39.

[24] The passages on Vitruvius in Dee's preface to the Euclid are quoted in my *Theatre of the World*, pp. 190–7.

There is thus a problem here. How does this problem connect with our problem about Rosicrucianism and Freemasonry?

I have no very clear answer to give to these questions. As I said at the beginning of this chapter, this book is not primarily orientated towards the secret society problem. All that I can do is to try to suggest how the *historical* movements described in this book may present new historical paths along which future investigators might move in the hope of finding new evidence.

Let us suppose—purely as a hypothesis, a historical line along which future investigations might move—that it was in Elizabethan England that an idea of something like what was later the masonic idea had developed, in association with cults of the Queen and of the Dee movement, with which Philip Sidney was associated. In Elizabethan England, bound together by a revived chivalry and by Renaissance esoteric movements, and spiritually organized to resist a dangerous enemy, it seems likely that there would have been secret groupings. When these movements moved abroad, in the wake of the Elector Palatine and his Stuart bride, may they not have included, not only English chivalrous ideas and English alchemical ideas, but also the idea of a kind of pre-masonry, for which John Dee may have been partly responsible, just as he was responsible for so much else in these movements? One should look for possibly masonic mystiques among the writings of the Rosicrucian group, particularly Maier and Andreae, though at this date it would be difficult to differentiate these from general Renaissance mystiques.[27]

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[25] Quoted *ibid.*, p. 192.

[26] The omission of Dee from Anderson's *Constitutions* is noted as curious by French, *John Dee*, p. 161 n. 3.

The problem is complicated by the fact that, although it seems more than likely that secret societies were developing under the pressures of the times, one does not know how many of these societies there were, nor how, if at all, they were related to one another.

As has been said earlier, all the secret movements of the late sixteenth century might have had a secret sympathy with the movements around the Elector Palatine. We know that the Family of Love was a secret society, which undoubtedly had a real existence and organization, arising out of the situation in the Netherlands in the late sixteenth century. We know that many well-known people were secretly members of this sect or society, which allowed its members to belong ostensibly to any religious denomination whilst secretly maintaining their affiliation with the Family. These attitudes of the Family of Love have something in common with those of Freemasonry. We know that secret membership of the Family was widespread among printers, that, for example, the great Antwerp printer, Plantin, was a member of this sect and keen on propagating it through publishing works of those in sympathy with it. It has been suggested earlier[28] that the De Bry family of printers, who had connections with the Plantin firm, might have been Familists, and that the movement of this firm into Palatinate territory where it published, at Oppenheim, works of persons in the 'Rosicrucian' interest—Fludd and Maier—might have been because of secret sympathy with movements in the Palatinate.

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[27] For example, mysticism concerning the proportions of Solomon's Temple underlies early Italian Renaissance architectural theory (see R. Wittkower, *Architectural Principles in the Age of Humanism*, pp. 91, 106, 136), and interest in this subject in Maier and Andreae need not necessarily have anything to do with Freemasonry.

[28] See above, pp. 99–101.

Again, we have thought that influences from Giordano Bruno could be detected in the 'Rosicrucian' movement.[29] Bruno, the intensely Hermetic philosopher, who propagated throughout Europe in the late sixteenth century an esoteric movement which demanded a general reformation of the world, in the form of a return to 'Egyptian' religion and good magic, may have formed a secret society, the 'Giordanisti', among Lutheran circles in Germany. Bruno had visited England, where he had probably been in contact with Sidney, and had shown himself sympathetic to the more esoteric aspects of the Elizabethan chivalric cult.[30] Here again is a possible influence on 'Rosicrucianism' mingling with other influences.

One might say that the Familist influences might have represented a secret stream originating in the Netherlands; that a Bruno movement might appeal to secret movements in Italy; and that all such influences might have co-existed with an English esoteric movement, strongly influenced by John Dee, which was building up the great dash for European 'liberation' through placing Frederick of the Palatinate on the Bohemian throne.

All this is obviously a groping in the dark, suggestions made up of 'ifs' and 'perhapses', yet it is necessary to describe such gropings in order to indicate the difficulty of the theme of this chapter. We know that the later sixteenth century and the early seventeenth century was an age of secret societies, but we do not know their relations to one another nor how they may have differed from one another. The English document of 1676 describes how the Green Ribboned Cabal[31] dined with the Brotherhood of the Rosy Cross, the Hermetic Adepti, and the Accepted Masons, all having in common their 'invisibility'. Perhaps this fragment represents earlier traditions of, so to speak, intercommunion between secret societies, though in the earlier and more terrible times, such relationships would have been deadly serious and full of danger.

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[29] See above, pp. 114–15, 117–18.

[30] *Giordano Bruno and the Hermetic Tradition*, pp. 275 ff.

[31] This was a Whig club of the seventeenth century; see G. M. Trevelyan, *England under the Stuarts*, pp. 378 ff.

If within this complex secret situation around the German Rosicrucian movement, there were an English esoteric influence, perhaps stemming from a masonic movement associated with Dee, perhaps combining with English chivalric influences to give the name 'Rose Cross', there may have been something real behind those mysterious manifestos, something in the nature of a pre-masonic movement.

Let me emphasize again that these groupings are intended only as hypotheses which might guide future investigators along a historical path which has not yet been trodden by those interested in early masonic history, for no one, I believe, has known of the English influences on the German Rosicrucian movement.

If such influences went out from England to Germany in the early seventeenth century (arriving also via Dee's mission in Bohemia), when would such influences have returned to England? Surely after the crash of 1620. Surely an intense movement of loyalty and sympathy with the King and Queen of Bohemia would have been generated through the terrible events through which they were forced into that long exile at The Hague.

And here it is that this new historical approach may help through indicating what may be quite a new field of enquiry. There were 'Rosicrucian' movements at The Hague, beginning as early as 1622, and concerning which a certain amount of material is known,[32] and more might be found. It seems possible that organized Freemasonry might have found at The Hague an encouraging soil in which to grow, perhaps out of, or in conjunction with, 'Rosicrucianism', in that atmosphere of loyalty to a lost cause the central figure in which, after the ex-King of Bohemia's death, was the ex-Queen of Bohemia, the royal widow who kept her court for so long at The Hague.

The members of the House of Stuart tended to be carriers of

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[32] Peter Mormius, *Arcana totius naturae secretissimus*, Leyden, 1630, seems to be the representative work for Rosicrucianism at The Hague in the early seventeenth century (I have not myself seen it). In the preface to this work it is stated that the true founder of the Rosicrucian Order was not Christian Rosencreutz but 'Frederick Rose' (see Arnold, *Histoire des Rose-Croix*, pp. 256–7). Another curious episode connected with Rosicrucianism in Holland at this time, is that a painter was arrested for being a Rosicrucian, tortured, and imprisoned, but released on the intervention of Charles I of England. See Rudolf and Margot Wittkower, *Born under Saturn*, London, 1963, p. 31.

Freemasonry. One has only to think of the Jacobite Freemasonry which surrounded the Pretenders. Perhaps there is one member of the House of Stuart whose milieu has not been sufficiently investigated from this point of view, Elizabeth Stuart, ex-Queen of Bohemia. She had a powerful character and she exerted great influence, possibly in the direction of keeping alive a kind of royalism which even Parliamentarians could accept, which could even have something in common with an exiled Bohemian, like Comenius, which might have facilitated the ease with which the Restoration of Charles II was effected. That easy transition from revolution back to royalism has always been a matter for surprise and Freemasonry has been suspected in connection with it.

Our historical researches thus suggest that there was something in J. G. Buhle's theory, though not in the form in which he propounded it. The European phenomenon of Freemasonry almost certainly was connected with the Rosicrucian movement.

Nevertheless, even this provisional and hazy statement is very far from solving the problem, for it is clear that the two movements, though probably related, were not identical. Freemasonry combines an esoteric approach to religion with ethical teaching and emphasis on philanthropy, and in these ways it follows the pattern of the R.C. Brothers, but, as A. E. Waite pointed out, it differs from that pattern in not being interested in reform of arts and sciences, in scientific research, or in alchemy and magic, and in many other ways.[33] From the great reservoir of spiritual and intellectual power, of moral and reforming vision, represented by the Rosicrucian manifestos, Freemasonry drew off one stream; other streams flowed into the Royal Society, into the alchemical movement, and in many other directions. Our concern in this book is with the Rosicrucian Enlightenment as a whole and its manifold and multiform manifestations, and less with the canalization of some aspects of it into secret societies. The pursuit of secret societies has tended to obscure the importance of the theme. We can never know, for example, whether Francis Bacon was some kind of early Freemason. Nor is it necessary, or indeed important, that we should know such a thing. Much more important it is to trace the influence of the idea of Rosicrucianism, than invent the membership of secret societies.

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[33] A. E. Waite, *Real History of the Rosicrucians*, pp. 402 ff. Waite was against the Buhle theory, as was also R. F. Gould (see Gould's *History of Freemasonry*, revised Poole, II, pp. 49–101).

Yet the theme studied in the present chapter, the theme of secrecy, is of importance, for it connects the Renaissance with the early scientific revolution. The great mathematical and scientific thinkers of the seventeenth century have at the back of their minds Renaissance traditions of esoteric thinking, of mystical continuity from Hebraic or 'Egyptian' wisdom, of that conflation of Moses with 'Hermes Trismegistus' which fascinated the Renaissance. These traditions survived across the period in secret societies, particularly in Freemasonry. Hence it is that we do not know the full content of the minds of early members of the Royal Society unless we take into account the esoteric influences from the Renaissance surviving in their background. Below, or beyond, their normal religious affiliations they would see the Great Architect of the Universe as an all-embracing religious conception which included, and encouraged, the scientific urge to explore the Architect's work. And this unspoken, or secret, esoteric background was a heritage from the Renaissance, from those traditions of Magia and Cabala, of Hermetic and Hebraic mysticism, which underlay 'Renaissance Neoplatonism' as fostered in the Italian Renaissance.

The *Fama* can thus now be seen as the perfect manifesto, combining, as it does, the proclamation of Advancement of Learning in a new enlightened age, with its subtle suggestion of 'invisibility' as the hallmark of the R.C. Brothers.

## 16

# THE ROSICRUCIAN ENLIGHTENMENT

A few years ago in a lecture given in the United States I made the following remark:[1]

> I should like to try to persuade sensible people and sensible historians to use the word 'Rosicrucian'. This word has bad associations owing to the uncritical assertions of occultists concerning the existence of a sect or secret society calling themselves Rosicrucians the history and membership of which they claim to establish . . . The word could, I suggest, be used of a certain style of thinking which is historically recognizable without raising the question of whether a Rosicrucian style of thinker belonged to a secret society.

It is in this way that I propose to use 'Rosicrucian' and 'Rosicrucians' in this concluding chapter, as a historical label for a style of thinking such as we have met with in this book.

In the same lecture, I attempted to define the historical position of the Rosicrucian type of thinker, whom I placed midway between the

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[1] 'The Hermetic Tradition in Renaissance Science', *Art, Science, and History in the Renaissance*, ed. Charles S. Singleton, Johns Hopkins Press, Baltimore, 1968, p. 263.

Renaissance and the first, or seventeenth century, phase of the so-called scientific revolution. I said that the Rosicrucian was one fully in the stream of the Renaissance Hermetic-Cabalist tradition, but distinguished from the earlier phases of the movement by his addition of alchemy to his interests. This did not alter the basic adherence of the Rosicrucian to the scheme of 'occult philosophy' as laid down by Cornelius Agrippa. I pointed to John Dee as a typically Rosicrucian thinker, with his combined alchemical and cabalist interests, and I suggested that traces of the Rosicrucian outlook could be detected in Francis Bacon and even in Isaac Newton.

The present book has attempted to provide a historical framework for this line of thinking, and it is as a historical work that I would wish it to be judged. As a historian, I have attempted to open long closed doors through which the Rosicrucian currents of thought once travelled. Realizing that, in order to get any further with this subject, one must tackle the mysterious 'Rosicrucian manifestos', with their proclamation of a new revelation, I plunged into the daunting morass of the Rosicrucian literature, there to make the discovery that the major influence behind the German Rosicrucian movement was undoubtedly John Dee.

One can hardly as yet realize what this means. John Dee now becomes a towering figure in the European scene. His life and work divide into two halves. First, there was his career in England as the magus behind the Elizabethan age, the mathematical magician who inspired the Elizabethan technical advance, and the more esoteric and mystical side of whose thought inspired Sidney and his circle and the Elizabethan poetic movement which they led. Then, in 1583, Dee goes abroad, and he has a second career in central Europe as leader of an alchemical-cabalist movement, sensationally advertised through the reputed successes of Edward Kelley in transmutation. That this movement was a religious movement of some kind, that Dee was during the time in Bohemia in an 'incandescent' state,[2] is now realized, though this second half of Dee's career has not yet been fully studied. Until this has been done, we are not yet in a position to understand the life and work of Dee as a whole.

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[2] French, *John Dee*, p. 123.

The Rosicrucian movement in Germany follows on from both these sides of Dee's work. It is in one sense an export of the Elizabethan period and of the inspirations behind it, scientific, mystical, poetic. To the English colouring belongs the name 'Rose Cross', deriving, so I believe, from the red cross of St George and English chivalric traditions. The old tradition whereby 'Rosicrucian' was a word of alchemical import, deriving from *ros* (dew) and *crux*, is encouraged by Dee's *Monas hieroglyphica* with the falling dew on its title-page and the complex allusions to the cross in the 'monas' symbol. Thus 'Rosicrucian' would become a word signifying both English chivalric influences and a Dee influence behind them. In any case, the name of the movement belongs, I believe, into its English side.

The second half of Dee's career is still more important in relation to the Rosicrucian movement, if, as I believe, the Dee movement in Bohemia was used by Anhalt for building up the Elector Palatine as King of Bohemia.

Thus the historical currents behind the Elector Palatine and his bid for the Bohemian crown bind together the Dee influences coming in from England and also via Bohemia to form the Rosicrucian outburst. Yet this historical web, though it catches the movement, so to speak, is not the cause of the movement which has a much broader sweep than can be fully covered by these historical events.

What, then, did Rosicrucianism stand for?

To the genuine Rosicrucian, the religious side of the movement was always the most important. The Rosicrucian attempted to penetrate to deep levels of religious experience through which his personal religious experience, within his own confessional affiliation, was revived and strengthened. As Dee, and probably also Fludd, conceived it, the movement was to be inclusive of all religious attitudes, and was not necessarily anti-Catholic. The movement as it developed in Germany did, however, take on an anti-Catholic bias, or rather, more particularly, an anti-Jesuit bias. Here it involved an intense piety of a broadly evangelical type through which appeal could be made to all German Protestants, of whatever denomination.

The manifestos stress Cabala and Alchymia as the dominant themes in the movement. The latter gave the movement a turn towards medicine. The R.C. Brothers are healers. Paracelsist physicians like Fludd, Maier, Croll, represent the thought of the movement. But there is in Dee's *Monas* and in Maier's alchemical movement a further aspect which it is difficult to seize and which may represent an approach to nature in which alchemical and cabalist formulations have combined with mathematics to form something new. It may have been this germ in Rosicrucian thought which caused the bearers of some of the greatest names in the history of the scientific revolution to hover round it.

On the other hand, the advancing scientific revolution is also in opposition to the Rosicrucian world, eager to cast off the chrysalis out of which it is emerging. The most notable example of this process of emergence and discard is, of course, to be found in the controversy between Johannes Kepler and Robert Fludd. Though himself still deeply immersed in Hermetic influences, Kepler in his *Harmonice mundi* (1619) claimed to be treating his astronomical work purely as a mathematician, and not *more Hermetico* after the manner of Fludd. He accuses Fludd of resting his numerical and geometrical arguments on the macrocosm-microcosm analogy, and of confusing true mathematicians with 'Chemists, Hermetists, Paracelsists'. These accusations could, of course, apply equally well to Dee and to the whole Rosicrucian school. And Kepler's disapproval of Fludd's use of mathematical diagrams as 'hieroglyphs' could most certainly apply to Dee's 'monas' and all that it implied.

Yet Kepler moved in Andreae's circle, and seems to have been later associated with the Christian Unions. And Kepler, like Fludd, dedicated his great work on harmony to James I of Great Britain. Kepler was employed by the Emperor and would therefore have been, politically, on a different side to the Rosicrucians (he speaks mysteriously, and apparently slightingly, of 'the brothers of the Rosy Cross' in his *Apologia* of 1622). Yet Kepler's association with the Rosicrucian world is so close that one might almost call him a heretic from Rosicrucianism. This book has provided historical material from which a new historical approach to Kepler might be made, but this is too large a subject to be treated here.

To return to the general analysis of the Rosicrucian outlook. Magic was a dominating factor, working as a mathematics-mechanics in the lower world, as celestial mathematics in the celestial world, and as angelic conjuration in the supercelestial world. One cannot leave out the angels in this world view, however much it may have been advancing towards the scientific revolution. The religious outlook is bound up with the idea that penetration has been made into higher angelic spheres in which all religions were seen as one; and it is the angels who are believed to illuminate man's intellectual activities.

In the earlier Renaissance, the magi had been careful to use only the forms of magic operating in the elemental or celestial spheres, using talismans and various rituals to draw down favourable influences from the stars. The magic of a bold operator like Dee, aims beyond the stars, aims at doing the supercelestial mathematical magic, the angel-conjuring magic. Dee firmly believed that he had gained contact with good angels from whom he learned advancement in knowledge. This sense of close contact with angels or spiritual beings is the hallmark of the Rosicrucian. It is this which infuses his technology, however practical and successful and entirely rational in its new understanding of mathematical techniques, with an unearthly air, and makes him suspect as possibly in contact, not with angels, but with devils.

The period during which the Rosicrucian manifestos appeared, and the period of the furore which they aroused, is the time when the Renaissance disappears into convulsions of witch-hunting and wars, to emerge in the years to come—when these horrors were overpast—as enlightenment. I think that our studies in this book have shown that the witch-mania of this terrible period cannot be entirely explained through anthropological studies based on the phenomenon of witchcraft as common to all countries and ages. It is true that the witch-crazes of this period seem mainly to follow the usual patterns, and there is no doubt a sense in which they are basically related to the almost universal human phenomenon. But not all ages, nor all countries, have passed through the experience through which Europe was passing in the early seventeenth century. That experience was that the enormous scientific advances which have made Europe unique in history were at hand. They had almost arrived. When the Rosicrucian felt that he had in Dee's 'monas' something of immense potentiality and power, this was a part of the general feeling that a door was opening in Europe, that great advances were at hand, treasures of knowledge would soon be revealed, like the treasures found through the opening of the tomb of Christian Rosencreutz.

With this there went the sense of danger. The promised advance could appear diabolically dangerous, rather than angelically hopeful, to many. The promised dawn ushers in those terribly dark clouds of witch hysteria, sometimes artificially fomented by those who wished to destroy the movement. The witch-crazes which Descartes so prudently avoids, which Francis Bacon has prudently in mind, are of a somewhat different character from those in less developed countries. They are the reverse side of the scientific advance.

The union of religious with scientific vision took the form in the Rosicrucian movement of that strangely intense alchemical movement, in which alchemical modes of expression seemed best suited to the religious experience. Koyré saw this movement as a natural development out of the animist and vitalist Renaissance philosophies, asking whether alchemy does not provide a symbolism more suited to living religious experience than do the scholastic-Aristotelian doctrines of matter and form. 'Those who seek above all a regeneration of spiritual life are naturally drawn towards doctrines which lay the main stress on the idea of life and propose a vitalistic conception of the universe. And the symbolism of alchemy is as apt for translating (into symbolic form) the realities of the religious life, as that of matter and form. Perhaps more apt, because less used up, less intellectualized, more symbolic through its very nature.'[3] Koyré is speaking of Boehme, but these words can apply to the Rosicrucian alchemical movement, which is so close in spirit to Boehme.

Teach me, my God and King,
In all things thee to see;
And what I do in anything
To do it as for thee!

A man that looks on glass,
On it may stay his eye
Or if he pleaseth, through it pass,
And then the heaven espy.

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[3] A. Koyré, *La philosophie de Jacob Boehme*, Paris, 1929, p. 45.

> All may of thee partake;
> Nothing can be so mean,
> Which with this tincture, 'for thy sake',
> Will not grow bright and clean.
>
> A servant with this clause
> Makes drudgery divine;
> Who sweeps a room, as for thy laws,
> Makes that and the action fine
>
> This is the famous stone
> That turneth all to gold;
> For that which God doth touch and own
> Cannot for less be told.

So sang George Herbert of his Christian religious experience, and it was such spiritual gold as this that the German Rosicrucian movement sought. In much of the literature of the furore, there is an insistence on the imitation of Christ as taught by Thomas à Kempis as the true 'magnalia' of the alchemical revelation.

The Rosicrucian movement is aware that large new revelations of knowledge are at hand, that man is about to arrive at another stage of advance, far beyond that already achieved. This sense of standing on tiptoe in expectation of new knowledge is most characteristic of the Rosicrucian outlook. And the Rosicrucians, who know that they hold in their hands potentialities for great advance, are concerned to integrate these into a religious philosophy. Hence the Rosicrucian alchemy expresses both the scientific outlook, penetrating into new worlds of discovery, and also an attitude of religious expectation, of penetrating into new fields of religious experience.

The question is often asked as to which of the confessional allegiances, or different formulations of Christianity, were most conducive to the advancement of science. Did it advance most under Catholic or under Protestant regimes? And if under Protestant, whether Lutheran or Calvinist?

This question might be formulated in a different way. In my book *Giordano Bruno and the Hermetic Tradition*, I have argued that the main influence on the new turning towards the world in scientific enquiry lay in the religious attitudes fostered in the Hermetic–Cabalist tradition. If this is so (and all my later enquiries have confirmed me in this belief, which is indeed now largely accepted by historians of thought), it would follow that the religious outlook which allowed this tradition to flourish within its sphere of influence would be the one most conducive to scientific advance.

In the early Renaissance, Hermetic and Cabalist studies were not discouraged by the Roman Catholic church, though the problem of magic had always to be carefully negotiated. One of the greatest of the early Christian Cabalists, Egidius of Viterbo, was a cardinal. By the later sixteenth century, it is possible that the tradition was strongest under some forms of Protestantism. A Protestant country which allowed the tradition and did not over-persecute for magic would therefore be a country in which science would develop fairly freely. Such a country was Elizabethan England, and Queen Elizabeth, when she promised John Dee that she would support him in his studies and defend him from persecution, took a step forwards towards the advancement of science.

Compare and contrast what happened in Bohemia. Here was a country in which the tradition making for advancement, the Hermetic–Cabalist tradition as exemplified in the Cabalists and alchemists of Prague, was exceptionally strong. Bohemia was mainly, though not entirely, a Protestant country of the Hussite persuasion. The combination of a Hussite–Protestant type of religious liberalism with very strong infusion of Hermetic–Cabalist tradition should have produced interesting and original results. And when there came in with John Dee's movement an infusion of such traditions as they had developed in Elizabethan England, the results, in original scientific and religious attitudes, might have been phenomenal. But there was no Queen Elizabeth to guarantee freedom to original thinkers; and James I declined to play her role. Instead there was deliberate destruction and repression of a most severe kind. Thus the Bohemian contribution to the new age could only be made indirectly.

As to which type of Protestantism was most conducive to scientific advance, our explorations in this book may suggest that it was not so much the type of Protestantism that mattered as the presence, or absence, of the Hermetic–Cabalist tradition. The Palatinate was a Calvinist country, yet what evidence is there of influence of Calvinist theological doctrines on the movement we have attempted to describe? It was the effort to avoid doctrinal differences, to turn from them to exploration of nature in a religious spirit, which constituted the atmosphere in which science could advance, and would no doubt have advanced in the Palatinate if war had not intervened.

The argument that Puritanism fostered scientific advance has often been put forward. Where this argument might find some support is in the fact that the strong Hebraic, Old-Testament-inspired type of piety of the Puritans and Calvinists was conducive to amalgamation with Cabala, with the mystical side of Judaism. It is obvious that the Puritan worship of Jehova would be conducive to Cabalistic studies. Further, in England in the Parliamentarian period and under Cromwell, there was freedom, toleration of all kinds of scientific and religious attitudes except the Roman Catholic. Since this was the branch which was totally intolerant, its exclusion was not deleterious to freedom for the advancement of science in Puritan England.[4]

The kind of approach which is needed (so it seems to me) for the solution of such problems, has hardly yet been begun. Francois Secret in his book on Christian Cabala[5] has brought together much material on different attitudes to Cabala in the various divisions of Christianity. He reaches no conclusions, and his book is more in the nature of a bibliography than a book, yet it is suggestive. The Council of Trent put on the index many works on Cabala which had been standard in the Renaissance (such as those by Reuchlin), and tended on the whole, though with reservations, to discourage it. In Protestant countries, where of course the Tridentine restrictions did not operate, it could flourish more freely.

A very important aspect of the influence of Cabala, or of Jewish mystical traditions, on European thought in the sixteenth and early seventeenth centuries, is the fact that there had been new developments within the Jewish Cabalist tradition itself. The early Cabala, which had influenced Pico della Mirandola and the Italian Renaissance, had been centred in Spain. After the expulsion of the Jews from Spain in 1492, a new type of Cabala developed, having its centre in Palestine. The new Cabala was spread through Isaac Luria[6] (sixteenth century) and his disciples, who formed a group at Safed, in Palestine. The Lurianic Cabala began to spread in Europe in the late sixteenth and early seventeenth centuries. Lurianic Cabala cultivated and trained the religious imagination by intensive mystical meditation, by magical techniques and cult of the Divine Names, by ecstatic prayer. Its apocalyptic outlook laid stress on the Beginning, as well as on the End, on the return to the Paradisal Beginning as a necessary stage towards the appearance of the End. Prague was a great centre for Jewish Cabalism, and a very remarkable personality, the Rabbi Loew,[7] was prominent in Prague in the late sixteenth century (he died in Prague in 1609). He had a memorable interview with Rudolph II in which the Emperor actually asked the Jew for spiritual advice.

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[4] The Dee influence would seem to have been rather strongly taken up by the Puritans, see above, pp. 237–40. It spread to Puritanism in the New World through John Winthrop, an alchemist and a follower of Dee; Winthrop used the 'monas' as his personal mark. See R. S. Wilkinson, 'The Alchemical Library of John Winthrop', *Ambix*, XIII (1965), pp. 139–86.

[5] F. Secret, *Les Kabbalistes Chrétiens de la Renaissance*, Paris, 1964.

There may well have been influences on John Dee, not only of the older Spanish Cabala incorporated into the Renaissance tradition, but also of the new Lurianic Cabala which was capable of exciting remarkable phenomena of a religious nature. In thinking about the strange, explosive, religious mission of Dee in Bohemia, it is possible that influences of this kind should be taken into account. ‘Christian Rosencreutz’ describes in the *Fama* travels in the east whence he has returned with a new kind of ‘Magia and Cabala’ which he incorporates into his own Christian outlook.[8]

The later history of the religious alchemical–Cabalist movement would no doubt be instructive and would throw a retrospective light on our period. The strange figure of Francis Mercury Van Helmont,[9] son of the great alchemist-chemist J. B. Van Helmont, represented in the generation of the Elector Palatine’s son, Charles Louis, with whom he was closely associated, a remarkable example of the Rosicrucian type of personality. Physician and healer, alchemist and magician,

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[6] G. Scholem, *Major Trends in Jewish Mysticism*, London, 1955, pp. 244 ff.

[7] See Frederic Thieberger, *The Great Rabbi Loew of Prague*, London, 1954.

[8] See Appendix, below, pp. 298–301.

[9] See Marjorie Nicolson, *Conway Letters*, London, 1930, pp. 309 ff.

Francis Mercury Van Helmont seems like an R.C. Brother become visible at last. And in his case we know that he was influenced by Lurianic Cabala in Christianized form as propagated by Christian Knorr von Rosenroth, a Lutheran pastor of Silesia. It may be that this combination of religious alchemy with Cabala would be instructive to study as a possible parallel to Dee, alchemy, and Cabala, in the earlier period.

The increase of Cabalist studies seems to me to be a feature of the Hermetic–Cabalist tradition in the later sixteenth and early seventeenth centuries, though the decrees of the Council of Trent operated against such studies in Catholic countries. Paracelsist alchemy was also not encouraged in Catholic countries. Hence the movement expressed in the Rosicrucian manifestos was likely to be anti-Catholic in bias. We have seen that the manifestos are certainly strongly anti-Jesuit.

The Hapsburg–Jesuit alliance which the Rosicrucian movement was up against was not approved by all Catholics. The alliance of the Jesuits with the Hapsburg efforts to achieve European hegemony was entered upon by the Jesuits as the means of achieving that universal victory of Catholicism over Reformation which was the intense desire of the more extreme Counter Reformation enthusiasts, and which seemed on the point of success after 1620. Yet the reigning Pope, Urban VIII, never approved this policy.[10] This was partly because he was politically pro-French and anti-Spanish, but he also set it forth as the view of the Church that the alliance of the Church with the Hapsburgs was deleterious to the Church, and wrong as representing too close an identification of spiritual interests with one dynasty. The Jesuit-Hapsburg combination was disliked by many Catholics, particularly French Catholics. In France, in the sixteenth century, it had destroyed Henry III (though some Jesuits had supported him against the Spanish sympathizers). In Italy, it was the power which was crushing the Renaissance tradition, against which Sarpi had made his stand in Venice, and which had burned Giordano Bruno.

To the Rosicrucians, the Hapsburg–Jesuit combination was simply Antichrist. As we have seen, the Rose Cross fictional Order seemed put forward almost as a mirror image of the Jesuit Order. With their motto of *Jesus mihi omnia*, their mission of healing rather than destroying, the R.C. Brothers are suggested as the true Jesuits (as indeed they are called by Adam Haselmayer) in opposition to the false followers of Jesus.

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[10] David Ogg, *Europe in the Seventeenth Century*, p. 162; C. V. Wedgwood, *The Thirty Years War*, pp. 191, 336.

Yet of all the branches of the Roman Catholic Church it was the Jesuits who were most like the Rosicrucians. The Renaissance esoteric influences behind the formation of the Jesuit Order have not yet been fully studied. The order made great use of the Hermetic tradition in appealing to Protestants and to the many other creeds which it encountered in its missionary work. The Hermetic and occult philosophy of the Jesuits received a tremendous formulation in the work of Athanasius Kircher, whose vast work on Hermetic pseudo-Egyptology was published in 1652, and who constantly cites with profound reverence the supposed ancient Egyptian priest, Hermes Trismegistus.[11] Kircher's work was much used in missionary efforts. He evidently tried to draw in the Dee tradition, for he illustrates an 'Egyptian' version of the 'monas' in one of his volumes.[12]

Through their common attachment to Hermetic tradition, the Jesuits and the 'Rosicrucians' were thus foes with a love-hate relationship through a kind of similarity. We have seen that in the furore the Jesuits tried to draw over Rosicrucian symbolism, suggesting that the two Orders were the same, and manufacturing similar emblematics. So the issues could become confused.

Moreover, the Jesuits most assiduously cultivated the sciences and the arts. Their vast effort in education was directed towards satisfying, within the Church, the thirst for knowledge. Were they initiators, or were they always trying to 'keep up', to intimate that they could take over everything of value in the new movements, whilst eliminating all that displeased them? A careful comparison should be made between the works of Robert Fludd and those of Athanasius Kircher before we can decide whether the Rosicrucian use of Hermetic tradition was more conducive to science than the Jesuit use of it. Probably there was more Cabalist influence in Fludd than in Kircher, and that may be significant.

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[11] See *Giordano Bruno and the Hermetic Tradition*, pp. 416 ff.

[12] Reproduced, *ibid.*, Pl. 15 (b).

At any rate, however understood or interpreted, that confrontation between Rosicrucian and Jesuit which we sense in the Rosicrucian movement was a sign of new times, a sign that Europe was moving out of the old world and its classifications into ages in which surviving influences from that world will take new forms. We can already begin to see in that confrontation the emergence of those Masonic *versus* Jesuit attitudes which were to form one of the most basic, and most secret, of the European patterns right up to the French Revolution.

One way of looking at the explorations in this book is to see them as having uncovered a lost period of European history. Like archaeologists digging down through layers, we have found under the superficial history of the early seventeenth century, just before the outbreak of the Thirty Years War, a whole culture, a whole civilization, lost to view, and not the less important because of such short duration. We may call it a Rosicrucian culture, and examine it from many points of view. In one way of looking at it, it is the Elizabethan age, in its Rosicrucian and Dee-inspired aspects, continued abroad. The Elizabethan age travelled out with the Elector Palatine and his bride, fresh from that wedding full of the splendours of the English Renaissance, out into Germany and Bohemia where it fell over a cliff of disaster. We can watch figures familiar to us in the well-lighted scenes of English history and literature —Henry Wotton, John Donne—as they travel out to that new environment to appear there in a new context. We can see English actors and English chivalric rituals affecting the genesis of a German work of imagination, Andreae's *Chemical Wedding*, which was in turn to influence Goethe who wrote an alchemical allegory based on it. We can see here interweavings of European traditions, connections in it which have been lost to us through the disappearance from history of the Rosicrucian age in the Palatinate. Further reconstruction of that age will no doubt reveal further connections. Michael Maier in his imagery was deliberately reconstructing, or continuing, symbolic themes used in England. John Donne's metaphysical poetry seems in many ways the counterpart of Maier's emblematics, expressing in a different medium a philosophical and religious outlook which may be closely parallel. Donne's Marriage Song, written for the wedding of 'the Lady Elizabeth and Count Palatine', uses imagery about the joining of two phoenixes, about a marriage of sun and moon, which is already in the alchemical vein which was to be so characteristic of their cult in Rosicrucian circles abroad. We have not sufficiently realized what the year 1620 must have meant to Donne and his friend Wotton as they watched those disasters about which nothing could be said owing to the attitude of King James.

Or we can traverse this forgotten piece of historical territory from another direction, one much less familiar to us, the Bohemian angle. The traditions of the court of Rudolph II in Prague were expanding into the Palatinate through Maier and his work. Many of the people involved in the movement at the Bohemian end lost their lives, yet specialists in Bohemian history and culture of this period know much which has not yet been made accessible to the English-speaking reader. When more is known we may understand better the alchemical movement at the Bohemian end, and learn further of the lives and thoughts of men like Daniel Stolcius, and their acceptance of Rosicrucian alchemical themes as part of the build up of the short-lived reign of the King and Queen of Bohemia. This movement, extinguished in Bohemia, had an after life in the alchemical movement in seventeenth-century England, which it would be fascinating to disentangle further.

Or we may think of the German aspect of the movement, how it coincided with a movement towards refreshing Lutheran spiritual life through alchemical religious philosophy as expressed in the life and work of Jacob Boehme. Light will surely be thrown on Boehme through further exploration of the Rosicrucian movement, and of the publications poured out in the Rosicrucian furore. It is to be hoped that the complex and rich subject of the German furore will now receive very serious attention as the expression of a very important phase in European history.

The most striking aspect of the Rosicrucian movement is the one to which the title of this book gives expression, its insistence on a coming Enlightenment. The world, nearing its end, is to receive a new illumination in which the advances in knowledge made in the preceding age of the Renaissance will be immensely expanded. New discoveries are at hand, a new age is dawning. And this illumination shines inward as well as outward; it is an inward spiritual illumination revealing to man new possibilities in himself, teaching him to understand his own dignity and worth and the part he is called upon to play in the divine scheme.

We have seen that the Rosicrucian Enlightenment did in fact shed rays on the seventeenth-century advance, and that many bearers of names famous in that advance seem to have been aware of it. It is hoped that this will demonstrate finally—what indeed has already been realized by many—that the Hermetic–Cabalist tradition as a force in the background of Renaissance science, did not lose that force with the coming of the scientific revolution, that it was still present in the background of the minds of figures formerly taken as fully representative of complete emergence from such influences. What exactly was the part played by Rosicrucian science, and more particularly by Rosicrucian mathematics, in the great advance? These are questions which this book has not attempted to answer.

The Rosicrucian Enlightenment included a vision of the necessity for a reform of society, particularly of education, for a third reformation of religion, embracing all sides of man's activity—and saw this as a necessary accompaniment of the new science. Rosicrucian thinkers were aware of the dangers of the new science, of its diabolical as well as its angelical possibilities, and they saw that its arrival should be accompanied by a general reformation of the whole wide world. This side of the message was perhaps best understood in Parliamentarian England, though circumstances prevented its application, and after the Restoration, science was allowed to develop in isolation from utopia,[13] and apart from the idea of a reformed society, educated to receive it. The comparative disregard of the social and educational possibilities of the movement was surely unfortunate for the future.

Thus the Rosicrucian Enlightenment was indeed, I suggest, an enlightenment, putting forward within its own strange frame of reference of magical and angelic agencies, of prophecy and apocalypse, a movement most of the aspects of which can only be described as enlightened. Though the Enlightenment proper, the *Aufklärung*, seems to introduce a very different atmosphere, yet its rationalism was tinged with illuminism. The words of Comenius in his *Via Lucis*, which has been called 'the Comenian *Fama*', might serve as a text for both the Enlightenments:[14]

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[13] On the collapse of utopia after the Restoration, see H. Trevor-Roper, *Religion, the Reformation and Social Change*, pp. 291 ff.

[14] Comenius, *The Way of Light*, trans. Campagnac, p. 30.

If a light of Universal Wisdom can be enkindled, it will be able both to spread its beams thoughout the whole world of the human intellect (just as the radiance of the sun as often as it rises reaches from the east to the west) and to awake gladness in the hearts of men and to transform their wills. For if they see their own destiny and that of the world clearly set before them in this supreme light and learn how to use the means which will unfailingly lead to good ends, why should they not actually use them?

# APPENDIX

## The Rosicrucian Manifestos

### BIBLIOGRAPHICAL NOTE

The bibliography of the early editions of the manifestos is complicated, and there is no satisfactory modern study. Bibliographical information can be found in the following:

F. Leigh Gardner, *A Catalogue Raisonné of Works on the Occult Sciences*, vol. i: *Rosicrucian Books*, privately printed, 1923, items 23–29.

'Eugenius Philalethes' (Thomas Vaughan), *The Fame and Confession of the Fraternity of the R.C. . . . 1652*, facsimile reprint, ed. F.N. Pryce, privately printed, 1923. In his introduction (pp. 12 ff.), Pryce gives a list of the editions of the manifestos with analyses of their contents.

*De Manifesten der Rosenkruisers*, ed. Adolf Santing, Amersfoort, 1913. This reprint of the Dutch translation of the *Fama* and the *Confessio*, published in 1617, also contains reprints of the preface to the *Fama* of 1614; the German text of the *Fama* of 1615; the *Confessio* from the original Latin edition of 1615, and the German translation of it from the edition of 1615. Santing's introduction (pp. 13 ff.) gives a list of the editions of the manifestos.

*Chymische Hochzeit Christiani Rosencreutz*, ed. F. Maack, Berlin, 1913. This reprint of the German text of the *Chemical Wedding* also reprints the German texts of the two manifestos. The introduction and notes are unreliable.

The present note aims only at giving, in non-specialist language, a brief survey of the early editions. The list is almost certainly not complete.

(i) The first item in the bibliography of the manifestos must be the 'reply' to the *Fama* published by Adam Haselmeyer in 1612. The existence of this printed 'reply' of 1612 was reported by W. Begemann in *Monatsheften der Comeniusgesellschaft*, Band VIII (1899). The 'reply' was reprinted in the first edition of the *Fama*. An English translation of the 'reply' by Pryce will be found in Pryce's edition of the *Fame and Confession*, pp. 57–64.

Haselmeyer states that he had seen a manuscript of the *Fama* in 1610.

(ii) The first edition of the *Fama*.

*Allgemeine und General Reformation, der gantzen weiten Welt. Beneben der Fama Fraternitatis, dess Löblichen Ordens des Rosenkreutzes, an alle gelehrte und Häupter Europae geschrieben: Auch einer kurtzen Responsion von des Herrn Haselmeyer gestellet, welcher desswegen von den Jesuitern ist gefänglich eingezogen, und auff eine Galleren geschmiedet: Itzo öffentlich in Druck verfetiget, und allen trewen Hertzen comuniceret worden Gedrucht zu Cassel, durch Wilhem Wessell, Anno MDCXIV.*

The volume contains the following items:

Epistle to the Reader
The General Reformation (that is the German translation of the extract from Traiano Boccalini's *Ragguagli di Parnaso* (on which see above, pp. 133 ff.)
The *Fama*
Haselmeyer's 'reply'

There was a second edition at Cassel by Wilhelm Wessel, later in 1614, identical with the first except for the addition of another 'reply' to the R.C. Brothers.

(iii) The first edition of the *Confessio*.

*Secretioris Philosophiae Consideratio brevis a Philipp a Gabella, Philosophiae St (studioso?) conscripta, et nunc primum una cum Confessione Fraternitatis R.C. in lucem edita Cassellis, Excudebat Guilhelmus Wessellius Illmi. Princ. Typographus. Anno post natum Christum MDVXV*. On the verso of the title-page:— Gen. 27. *De rore Caeli et Pinguedine Terrae det tibi Deus*

The volume contains:

The *Consideratio brevis* by Philip à Gabella, dedicated to Bruno Carolus Uffel, in nine chapters, followed by a prayer. The work is based on John Dee's *Monas hieroglyphica* (see above, pp. 63–5)

The preface to the *Confessio*

The *Confessio Fraternitatis R.C., Ad Eruditos Europae*, in fourteen chapters.

(iv) Later editions of the manifestos. (I do not repeat here the lengthy German titles which are on similar lines to the title of the first edition of the *Fama*, with variations according to contents.)

An edition at Cassel by Wilhelm Wessel in 1615 drops all the additional matter in the two first editions and prints only the two manifestos with their prefaces. The *Fama* is in German as always; the *Confessio* is printed in the original Latin, but with a German translation added (divided into chapters, as in the original).

An edition at Frankfurt by Johann Bringer in 1615 includes the *Fama*, the *Confessio* (in another German translation, without division into chapters), Haselmeyer's 'reply' and several other anonymous replies to the *Fama*, and the General Reformation (the Boccalini extract).

An edition at Cassel by Wilhelm Wessel in 1616 reproduces the Frankfurt edition of 1615, with some additional replies and other matter.

An edition at Frankfurt in 1615 by Bringer begins with the *Fama* and the German *Confessio*; the General Reformation is omitted, but the volume contains some new material, including the defence of the Order by 'Julianus de Campis'. After 1617, so far as I know, no further editions of the manifestos were published in Germany in the seventeenth century.

(v) English translations of the manifestos.

It is stated in both the *Fama* and the *Confessio* that the *Fama* was 'set forth in five languages' (see below, pp. 311, 315). Except for the

> Dutch translation printed, probably, at Amsterdam in 1617 (and reprinted by Santing), no other traces of early printed translations have come to light. Early translations into other languages were presumably circulated in manuscript.
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> There were certainly English translations circulating in manuscript long before Vaughan's publication of 1652. Vaughan states in his preface that he was following a translation by 'an unknown hand'. Pryce has shown in his introduction to *The Fame and Confession* (pp. 3–8) that the translation printed by Vaughan corresponds very closely to a manuscript translation in Scots dialect preserved among the papers of the Earl of Crawford and Balcarres and dated 1633. Pryce thinks that both the Crawford manuscript and the manuscript copied by Vaughan descended from an original which must have been earlier than 1633.
>
> The English translation in manuscript which Ashmole possessed and from which he made a copy (see above, pp. 248–50) was probably earlier than this.

In the interests of scholarship it would be desirable that there should be a reprint of the whole of the contents of the volumes containing the first editions of the *Fama* and the *Confessio*, together with an English translation of all the contents. It would then be possible for students to make a detailed study of the context in which the manifestos appeared. In the following pages, only the *Fama* and the *Confessio* are reprinted, as they appear in the English translation published by Thomas Vaughan in 1652, with some modernization of spelling and punctuation and with the addition of a few notes. The translation is far from perfect (particularly that of the *Confessio*), but its minor inaccuracies and confusions do not obscure the general drift and meaning.

## FAMA FRATERNITATIS
## or a
## DISCOVERY OF THE FRATERNITY OF THE MOST NOBLE ORDER OF THE ROSY CROSS

Seeing the only wise and merciful God in these latter days hath poured out so richly his mercy and goodness to mankind, whereby we do attain more and more to the perfect knowledge of his Son Jesus Christ and Nature, that justly we may boast of the happy time, wherein there is not only discovered unto us the half part of the world, which was heretofore unknown and hidden, but he hath also made manifest unto us many wonderful, and never heretofore seen, works and creatures of Nature, and moreover hath raised men, imbued with great wisdom, who might partly renew and reduce all arts (in this our age spotted and imperfect) to perfection; so that finally man might thereby understand his own nobleness and worth, and why he is called Microcosmus, and how far his knowledge extendeth into Nature.

Although the rude world herewith will be but little pleased, but rather smile and scoff thereat; also the pride and covetousness of the learned is so great, it will not suffer them to agree together; but were they united, they might out of all those things which in this our age God doth so richly bestow upon us, collect *Librum Naturae*, or a perfect method of all arts: but such is their opposition, that they still keep, and are loth to leave the old course, esteeming Porphyry,[1] Aristotle, and Galen, yea and that which hath but a mere show of learning, more than the clear and manifested light and truth; who if they were now living, with much joy would leave their erroneous doctrines. But here is too great weakness for such a great work. And although in theology, physic, and the mathematics, the truth doth oppose[2] itself, nevertheless the old enemy by his subtlety and craft doth show himself in hindering every good purpose by his instruments and contentious wavering people. To such an intent of a general reformation, the most godly and highly illuminated father, our brother, C.R. a German, the chief and original of our Fraternity, hath much and long time laboured, who by reason of his poverty (although descended of noble parents) in the fifth year of his age was placed in a cloister, where he had learned indifferently the Greek and Latin tongues, who (upon his earnest desire and request) being yet in his growing years, was associated to a brother, P.A.L. who had determined to go to the Holy Land.

Although this brother died in Cyprus, and so never came to Jerusalem, yet our brother C.R. did not return, but shipped himself over, and went to Damascus, minding from thence to go to Jerusalem; but by reason of the feebleness of his body he remained still there, and by his skill in physic he obtained much favour with the Turks. In the meantime he became by chance acquainted with the wise men of Damascus in Arabia, and beheld what great wonders they wrought, and how Nature was discovered unto them; hereby was that high and noble spirit of brother C.R. so stirred up, that Jerusalem was not so much now in his mind as Damascus; also he could not bridle his desires any longer, but made a bargain with the Arabians, that they should carry him for a certain sum of money to Damascus; he was but of the age of sixteen years when he came thither, yet of a strong Dutch constitution. There the wise received him (as he himself witnesseth) not as a stranger, but as one whom they had long expected; they called him by his name, and showed him other secrets out of his cloister, whereat he could not but mightily wonder. He learned there better the Arabian tongue, so that the year following he translated the book M, into good Latin, which he afterwards brought with him. This is the place where he did learn his physic, and his mathematics, whereof the world hath just cause to rejoice, if there were more love, and less envy. After three years he returned again with good consent, shipped himself over Sinus Arabicus into Egypt, where he remained not long, but only took better notice there of the plants and creatures. He sailed over the whole Mediterranean sea for to come unto Fez, where the Arabians had directed him. And it is a great shame unto us, that wise men, so far remote the one from the other, should not only be of one opinion, hating all contentious writings, but also be so willing and ready under the seal of secrecy to impart their secrets to others.

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[1] A mistake for 'Popery'. The German original reads 'the Pope'.

[2] The German original reads 'doth manifest itself'.

Every year the Arabians and Africans do send one to another, enquiring one of another out of their arts, if happily they had found out some better things, or if experience had weakened their reasons. Yearly there came something to light, whereby the mathematics, physic, and magic (for in those are they of Fez most skilful) were amended. As there is nowadays in Germany no want of learned men, magicians, Cabalists, physicians, and philosophers, were there but more love and kindness among them, or that the most part of them would not keep their secrets close only to themselves. At Fez he did get acquaintance with those which are commonly called the Elementary Inhabitants, who revealed unto him many of their secrets. As we Germans likewise might gather together many things, if there were the like unity, and desire of searching out secrets amongst us.

Of these of Fez he often did confess that their Magia was not altogether pure, and also that their Cabala was defiled with their religion; but notwithstanding he knew how to make good use of the same, and found still more better grounds for his faith, altogether agreeable with the harmony of the whole world, and wonderfully impressed in all periods of times. And thence proceedeth that fair concord, that, as in every several kernel is contained a whole good tree or fruit, so likewise is included in the little body of man the whole great world, whose religion, policy, health, members, nature, language, words and works, are agreeing, sympathizing, and in equal tune and melody with God, heaven, and earth. And that which is disagreeing with them is error, falsehood, and of the Devil, who alone is the first, middle, and last cause of strife, blindness, and darkness in the world. Also, might one examine all and several persons upon the earth, he should find that which is good and right, is always agreeing with itself; but all the rest is spotted with a thousand erroneous conceits.

After two years brother C.R. departed the city of Fez, and sailed with many costly things into Spain, hoping well (that since) he himself had so well and so profitably spent his time in his travel, that the learned in Europe would highly rejoice with him, and begin to rule and order all their studies according to those sound and sure foundations. He therefore conferred with the learned in Spain, showing unto them the errors of our arts, and how they might be corrected, and from whence they should gather the true *Indicia* of the times to come, and wherein they ought to agree with those things that are past; also how the faults of the Church and the whole *Philosophia Moralis* was to be amended. He showed them new growths, new fruits, and beasts, which did concord with old philosophy, and prescribed them new *Axiomata*, whereby all things might fully be restored. But it was to them a laughing matter; and being a new thing unto them, they feared that their great name should be lessened, if they should now again begin to learn and acknowledge their many years errors, to which they were accustomed, and wherewith they had gained them enough. Who-so loveth unquietness, let him be reformed.

The same song was also sung to him by other nations, the which moved him the more because it happened to him contrary to his expectations, being ready then bountifully to impart all his arts and secrets to the learned, if they would have but undertaken to write the true and infallible *Axiomata*, out of all faculties, sciences, and arts, and whole Nature, as that which he knew would direct them, like a globe or circle, to the only middle point and *Centrum*, and (as is usual among the Arabians) it should only serve to the wise and learned as a rule. That also there might be a Society in Europe, which might have gold, silver, and precious stones, sufficient for to bestow them on kings, for their necessary uses and lawful purposes; with which such as be governors might be brought up, for to learn all that which God hath suffered man to know, and thereby to be enabled in all times of need to give their counsel unto those that seek it, like the heathen oracles. Verily we must confess that the world in those days was already big with those great commotions, labouring to be delivered of them; and did bring forth painful, worthy men, who broke with all force through darkness and barbarism, and left us who succeeded to follow them: and assuredly they have been the uppermost point *in trigono igneo*, whose flame now should be more and more bright, and shall undoubtedly give to the world the last light.

Such a one likewise hath Theophrastus (Paracelsus) been in vocation and callings, although he was none of our Fraternity, yet nevertheless hath he diligently read over the book M: whereby his sharp *ingenium* was exalted; but this man was also hindered in his course by the multitude of the learned and wise-seeming men, that he was never able peacefully to confer with others of his knowledge and understanding he had of Nature. And therefore in his writing he rather mocked these busy bodies, and doth not show them altogether what he was: yet nevertheless there is found with him well grounded the aforenamed *Harmonia*, which without doubt he had imparted to the learned, if he had not found them rather worthy of subtle vexation, than to be instructed in greater arts and sciences; he then with a free and careless life lost his time, and left unto the world their foolish pleasures.

But that we do not forget our loving father, brother C.R., he after many painful travels, and his fruitless true instructions, returned again into Germany, the which he (by reason of the alterations which were shortly to come, and of the strange and dangerous contentions) heartily loved. There, although he could have bragged with his art, but specially of the transmutations of metals, yet did he esteem more Heaven, and the citizens thereof, Man, than all vain glory and pomp.

Nevertheless he built a fitting and neat habitation, in which he ruminated his voyage, and philosophy, and reduced them together in a true memorial. In this house he spent a great time in the mathematics, and made many fine instruments, *ex omnibus hujus artis partibus*, whereof there is but little remaining to us, as hereafter you shall understand. After five years came again into his mind the wished for reformation; and in regard he doubted of the aid and help of others, although he himself was painful, lusty, and unwearying, he undertook, with some few joined with him, to attempt the same. Wherefore he desired to this end, to have out of his first cloister (to the which he bare a great affection) three of his brethren, brother G.V., brother J.A., and brother J.O., who besides that, they had some more knowledge in the arts, than in that time many others had, he did bind those three unto himself, to be faithful, diligent, and secret; as also to commit carefully to writing, all that which he should direct and instruct them in, to the end that those which were to come, and through especial revelation should be received into this Fraternity, might not be deceived of the least syllable and word.

After this manner began the Fraternity of the Rose Cross; first, by four persons only, and by them was made the magical language and writing, with a large dictionary, which we yet daily use to God's praise and glory, and do find great wisdom therein; they made also the first part of the book M. But in respect that that labour was too heavy, and the unspeakable concourse of the sick hindered them, and also whilst his new building (called *Sancti spiritus*) was now finished, they concluded to draw and receive yet others more into their Fraternity; to this end was chosen brother R.C., his deceased father's brother's son, brother B. a skilful painter, G. and P.D. their secretary, all Germans except J.A., so in all they were eight in number, all bachelors and of vowed virginity; by those was collected a book or volume of all that which man can desire, wish, or hope for.

Although we do now freely confess, that the world is much amended within an hundred years, yet we are assured that our *Axiomata* shall unmovably remain unto the world's end, and also the world in her highest and last age shall not attain to see anything else; for our *Rota* takes her beginning from that day when God spake *Fiat*, and shall end when he shall speak *Pereat*; yet God's clock striketh every minute, where ours scarce striketh perfect hours. We also steadfastly believe, that if our brethren and fathers had lived in this our present and clear light, they would more roughly have handled the Pope, Mahomet, scribes, artists, and sophisters, and had showed themselves more helpful, not simply with sighs, and wishing of their end and consummation.

When now these eight brethren had disposed and ordered all things in such manner, as there was not now need of any great labour, and also that everyone was sufficiently instructed, and able perfectly to discourse of secret and manifest philosophy, they would not remain any longer together, but as in the beginning they had agreed, they separated themselves into several countries, because that not only their *Axiomata* might in secret be more profoundly examined by the learned, but that they themselves, if in some country or other they observed anything, or perceived some error, they might inform one another of it.

Their agreement was this: First, That none of them should profess any other thing than to cure the sick, and that *gratis*. 2. None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country. 3. That every year upon the day C. they should meet together in the house *S. Spiritus*, or write the cause of his absence. 4. Every brother should look about for a worthy person, who, after his decease, might succeed him. 5. The word C.R. should be their seal, mark, and character. 6. The Fraternity should remain secret one hundred years. These six articles they bound themselves one to another to keep, and five of the brethren departed, only the brethren B. and D. remained with the father, *Fra*. R.C., a whole year; when these likewise departed. Then remained by him his cousin and brother J.O. so that he hath all the days of his life with him two of his brethren. And although that as yet the Church was not cleansed, nevertheless we know that they did think of her, and what with longing desire they looked for. Every year they assembled together with joy, and made a full resolution of that which they had done; there must certainly have been great pleasure, to hear truly and without invention related and rehearsed all the wonders which God had poured out here and there through the world. Everyone may hold it out for certain, that such persons as were sent, and joined together by God, and the heavens, and chosen out of the wisest of men, as have lived in many ages, did live together above all others in highest unity, greatest secrecy, and most kindness one towards another.

After such a most laudable sort they did spend their lives, and although they were free from all diseases and pain, yet notwithstanding they could not live and pass their time appointed of God. The first of this Fraternity which died, and that in England, was J.O., as brother C. long before had foretold him; he was very expert, and well learned in Cabala, as his book called H. witnesseth. In England he is much spoken of, and chiefly because he cured a young Earl of Norfolk of the leprosy. They had concluded, that as much as possibly could be, their burial place should be kept secret, as at this day it is not known unto us what is become of some of them, yet everyone's place was supplied with a fit successor. But this we will confess publicly by these presents to the honour of God, that what secret soever we have learned out of the book M. (although before our eyes we behold the image and pattern of all the world) yet are there not shown unto us our misfortunes, nor hour of death, the which only is known to God himself, who thereby would have us keep in a continual readiness. But hereof more in our Confession, where we do set down 37 reasons wherefore we now do make known our Fraternity, and proffer such high mysteries, and without constraint and reward. Also we do promise more gold than both the Indies bring to the King of Spain; for Europe is with child and will bring forth a strong child, who shall stand in need of a great godfather's gift.

After the death of J.O., brother R.C. rested not, but as soon as he could, called the rest together (and as we suppose) then his grave was made. Although hitherto we (who were the latest) did not know when our loving father R.C. died, and had no more but the bare names of the beginners, and all their successors, to us, yet there came into our memory a secret, which through dark and hidden words, and speeches of the 100 years, brother A., the successor of D. (who was of the last and second row and succession, and had lived amongst many of us) did impart unto us of the third row and succession. Otherwise we must confess, that after the death of the said A. none of us had in any manner known anything of brother R.C. and of his first fellow-brethren, than that which was extant of them in our philosophical *Bibliotheca*, amongst which our *Axiomata* was held for the chiefest, *Rota Mundi* for the most artificial, and *Protheus* the most profitable. Likewise we do not certainly know if these of the second row have been of the like wisdom as the first, and if they were admitted to all things. It shall be declared hereafter to the gentle Reader, not only what we have heard of the burial of R.C., but also made manifest publicly by the foresight, sufferance, and commandment of God, whom we most faithfully obey, that if we shall be answered discreetly and Christian-like, we will not be afraid to set forth publicly in print our names and surnames, our meetings, or anything else that may be required at our hands.

Now the true and fundamental relation of the finding out of the high illuminated man of God, *Fra*. C.R.C. is this. After that A. in *Gallia Narbonensis* was deceased, then succeeded in his place our loving brother N.N. This man after he had repaired unto us to take the solemn oath of fidelity and secrecy, he informed us *bona fide* that A. had comforted him in telling him that this Fraternity should ere long not remain so hidden, but should be to all the whole German nation helpful, needful, and commendable; of the which he was not in any wise in his estate ashamed of. The year following, after he had performed his school right and was minded now to travel, being for that purpose sufficiently provided with Fortunatus' purse, he thought (he being a good architect) to alter something of his building and to make it more fit. In such renewing he lighted upon the memorial table which was cast of brass, and containeth all the names of the brethren, with some few other things. This he would transfer in another more fitting vault; for where or when *Fra*. R.C. died, or in what country he was buried, was by our predecessors concealed and unknown to us. In this table stuck a great nail somewhat strong, so that when he was with force drawn out, he took with him an indifferently big stone out of the thin wall, or plastering, of the hidden door, and so, unlooked for, uncovered the door. Wherefore we did with joy and longing throw down the rest of the wall, and cleared the door, upon which was written in great letters, *Post 120 annos patebo*, with the year of the Lord under it. Therefore we gave God thanks and let it rest that same night, because we would first overlook our *Rotam*. But we refer ourselves again to the Confession, for what we here publish is done for the help of those that are worthy, but to the unworthy (God willing) it will be small profit. For like as our door was after so many years wonderfully discovered, also there shall be opened a door to Europe (when the wall is removed) which already doth begin to appear, and with great desire is expected of many.

In the morning following we opened the door, and there appeared to our sight a vault of seven sides and corners, every side five foot broad, and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part in the center of the ceiling. In the midst, instead of a tombstone, was a round altar covered over with a plate of brass, and thereon this engraven:

*A.C.R.C. Hoc universi compendium unius mihi sepulchrum feci*[3] Round about the first circle, or brim, stood,

*Jesus mihi omnia.*[4]

In the middle were four figures, inclosed in circles, whose circumscription was,

1 *Nequaquam vacuum.*
2 *Legis Jugum.*
3 *Libertas Evangelii.*
4 *Dei gloria intacta.*[5]

This is all clear and bright, as also the seven sides and the two *Heptagoni*: so we kneeled altogether down, and gave thanks to the sole wise, sole mighty and sole eternal God, who hath taught us more than all men's wits could have found out, praised be his holy name. This vault we parted in three parts, the upper part or ceiling, the wall or side, the ground or floor.

Of the upper part you shall understand no more of it at this time, but that it was divided according to the seven sides in the triangle, which was in the bright center;[6] but what therein is contained, you shall God willing (that are desirous of our society) behold the same with your own eyes; but every side or wall is parted into ten figures, every one with their several figures and sentences, as they are truly shown and set forth *Concentratum* here in our book.

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[3] For *unius* read *vivus*. 'This compendium of the universe I made in my lifetime to be my tomb.'

[4] 'Jesus, all things to me.'

[5] 'A vacuum exists nowhere. The Yoke of the Law. The Liberty of the Gospel. The whole Glory of God.'

The bottom again is parted in the triangle,[7] but because therein is described the power and the rule of the inferior governors,[8] we leave to manifest the same, for fear of the abuse by the evil and ungodly world. But those that are provided and stored with the heavenly antidote, they do without fear or hurt tread on and bruise the head of the old and evil serpent, which this our age is well fitted for. Every side or wall had a door or chest, wherein there lay divers things, especially all our books, which otherwise we had. Besides the *Vocabular* of *Theoph: Par. Ho*.[9] and these which daily unfalsifieth we do participate.[10] Herein also we found his *Itinerarium* and *vitam*, whence this relation for the most part is taken. In another chest were looking-glasses of divers virtues, as also in another place were little bells, burning lamps, and chiefly wonderful artificial songs, generally all done to that end, that if it should happen after many hundred years the Order or Fraternity should come to nothing, they might by this only vault be restored again.

Now as yet we had not seen the dead body of our careful and wise father, we therefore removed the altar aside, there we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed, as the same is here lively counterfeited, with all his ornaments and attires. In his hand he held a parchment book, called I., the which next unto the Bible is our greatest treasure, which ought to be delivered to the censure of the world. At the end of this book standeth this following *Elogium*:

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[6] 'but that it was divided into triangles running from the seven sides to the bright light in the centre.'

[7] 'The floor is again divided into triangles.'

[8] The stars.

[9] Theophrastus Paracelsus ab Hohenheim.

[10] 'And which we daily communicate unfalsified.'

> *Granum pectori Jesu insitum.*
> *C. Ros. C. ex nobili atque splendida Germaniae R.C. familia oriundus, vir sui seculi divinis revelationibus subtilissimis imaginationibus, indefessis laboribus ad coelestia, atque humana mysteria; arcanave admissus postquam suam (quam Arabico, & Africano itineribus Collegerat) plusquam regiam, atque imperatoriam Gazam suo seculo nondum convenientem, posteritati eruendam custodivisset & jam suarum Artium, ut & nominis, fides acconjunctissimos herides instituisset, mundum minitum omnibus motibus magno illi respondentem fabricasset hocque tandem preteritarum, praesentium, & futurarum, retum compendio extracto, centenario major non morbo (quem ipse nunquam corpore expertus erat, nunquam alios infestare sinebat) ullo pellente sed spiritu Dei evocante, illuminatam animam (inter Fratrum amplexus & ultima oscula) fidelissimo creatori Deo reddidisset, Pater dilectissimus, Fra: suavissimus, praeceptor fidelissimus, amicus integerimus, a suis ad 120 annos hic absconditus est.*[11]

Underneath they had subscribed themselves,

1 *Fra. I.A., Fr. C.H. electione Fraternitatis caput*[12]
2 *Fr. G.V. M.P.C.*

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[11] 'A grain buried in the breast of Jesus. C, Ros. C. sprung from the noble and renowned German family of R.C.; a man admitted into the mysteries and secrets of heaven and earth through the divine revelations, subtle cogitations and unwearied toil of his life. In his journeys through Arabia and Africa he collected a treasure surpassing that of Kings and Emperors; but finding it not suitable for his times, he kept it guarded for posterity to uncover, and appointed loyal and faithful heirs of his arts and also of his name. He constructed a microcosm corresponding in all motions to the macrocosm and finally drew up this compendium of things past, present, and to come. Then, having now passed the century of years, though oppressed by no disease, which he had neither felt in his own body nor allowed to attack others, but summoned by the Spirit of God, amid the last embraces of his brethren he rendered up his illuminated soul to God his Creator. A beloved Father, an affectionate Brother, a faithful Teacher, a loyal Friend, he was hidden here by his disciples for 120 years.' (Translated by F. N. Pryce.)

From the various indications given, the date at which the tomb is supposed to have been discovered works out as 1604. According to the *Confessio* (see below, p. 316), Brother R.C. was born in 1378 and lived for 106 years. He therefore died in 1484. His tomb was discovered 120 years after his death—that is, in 1604.

[12] 'by the choice of Fr.C.H., head of the Fraternity'.

3 *Fra. R.C. Iunior haeres S. Spiritus*
4 *Fra. B.M., P.A. Pictor & Architectus*
5 *Fr. G.G. M.P.I. Cabalista*
Secundi Circuli
1 *Fra. P.A. Successor, Fr. I.O. Mathematicus*
2 *Fra. A. Successor Fra. P.D.*
3 *Fra. R. Successor patris C.R.C. cum Christo triumphant.*[13]

At the end was written

*Ex Deo nascimur, in Jesu morimur, per spiritum sanctum reviviscimus.*[14]

At that time was already dead brother I.O. and Fra. D. but their burial place where is it to be found? We doubt not but our Fra. Senior hath the same, and some especial thing laid in earth, and perhaps likewise hidden. We also hope that this our example will stir up others more diligently to enquire after their names (whom we have therefore published) and to search for the place of their burial; for the most part of them, by reason of their practise and physic, are yet known, and praised among very old folks; so might perhaps our Gaza be enlarged, or at least be better cleared.

Concerning *Minutum Mundum*, we found it kept in another little altar, truly more fine than can be imagined by any understanding man; but we will leave him undescribed, until we shall truly be answered upon this our true hearted *Fama*. And so we have covered it again with the plates, and set the altar thereon, shut the door, and made it sure, with all our seals. Besides by instruction and command of our *Rota*, there are come to sight some books, among which is contained M. (which were made instead of household care by the praise-worthy M.P.). Finally we departed the one from the other, and left the natural heirs in possession of our jewels. And so we do expect the answer and judgment of the learned, or unlearned.

Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire, and the expectation of others. For it is fitting, that before the rising of the sun, there should appear and break forth Aurora, or some clearness, or divine light in the sky. And so in the mean time some few, who shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our *Philosophical Canons*, prescribed to us by our brother R.C., and be partakers with us of our treasures (which never can fail or be wasted), in all humility and love to be eased of this world's labour, and not walk so blindly in the knowledge of the wonderful works of God.

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[13] *Triumphantis*.

[14] 'We are born of God, we die in Jesus, we live again through the Holy Spirit.'

But that also every Christian may know of what religion and belief we are, we confess to have the knowledge of Jesus Christ (as the same now in these last days, and chiefly in Germany, most clear and pure is professed, and is nowadays cleansed and void of all swerving people, heretics, and false prophets), in certain noted countries maintained, defended and propagated. Also we use two Sacraments, as they are instituted with all forms and ceremonies of the first reformed Church. In *Politia* we acknowledge the Roman Empire and *Quartam Monarchiam* for our Christian head; albeit we know what alterations be at hand, and would fain impart the same with all our hearts to other godly learned men; notwithstanding our hand-writing which is in our hands, no man (except God alone) can make it common, nor any unworthy person is able to bereave us of it. But we shall help with secret aid this so good a cause, as God shall permit or hinder us. For our God is not blind, as the heathen Fortune, but is the Church's ornament, and the honour of the Temple. Our Philosophy also is not a new invention, but as Adam after his fall hath received it, and as Moses and Solomon used it. Also she ought not much to be doubted of, or contradicted by other opinions, or meanings; but seeing the truth is peaceable, brief, and always like herself in all things, and especially accorded by with *Jesus in omni parte* and all members. And as he is the true Image of the Father, so is she his Image. It shall not be said, this is true according to Philosophy, but true according to Theology.[15] And wherein Plato, Aristotle, Pythagoras and others did hit the mark, and wherein Enoch, Abraham, Moses, Solomon did excel, but especially wherewith that wonderful book the Bible agreeth. All that same concurreth together, and makes a sphere or Globe, whose total parts are equidistant from the Centre, as hereof more at large and more plain shall be spoken of in Christianly conference.

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[15] '. . . but false in Theology.'

But now concerning (and chiefly in this our age) the ungodly and accursed gold-making, which hath gotten so much the upper hand, whereby under colour of it, many runagates and roguish people do use great villanies and cozen and abuse the credit which is given them. Yea nowadays men of discretion do hold the transmutation of metals to be the highest point and *fastigium* in philosophy, this is all their intent and desire, and that God would be most esteemed by them, and honoured, which could make great store of gold, and in abundance, the which with unpremeditate prayers, they hope to attain of the all-knowing God, and searcher of all hearts. We therefore do by these presents publicly testify, that the true philosophers are far of another mind, esteeming little the making of gold, which is but a *parergon*; for besides that they have a thousand better things.

And we say with our loving father R.C.C. *Phy: aurum nisi quantum aurum*, for unto them the whole nature is detected: he doth not rejoice that he can make gold, and that, as saith Christ, the devils are obedient unto him; but is glad that he seeth the heavens open, and the angels of God ascending and descending, and his name written in the book of life. Also we do testify that under the name of Chymia many books and pictures are set forth in *Contumeliam gloriæ Dei*, as we will name them in their due season, and will give to the pure-hearted a Catalogue, or register of them. And we pray all learned men to take heed of these kind of books; for the enemy never resteth but soweth his weeds, till a stronger one doth root it out. So according to the will and meaning of *Fra C.R.C.* we his brethren request again all the learned in Europe who shall read (sent forth in five languages) this our *Famam* and *Confessionem*, that it would please them with good deliberation to ponder this our offer, and to examine most nearly and most sharply their arts, and behold the present time with all diligence, and to declare their mind, either *Communicatio consilio*, or *singulatim* by print.

And although at this time we make no mention either of names or meetings, yet nevertheless everyone's opinion shall assuredly come to our hands, in what language so ever it be; nor anybody shall fail, who so gives his name, but to speak with some of us, either by word of mouth, or else, if there be some let, in writing. And this we say for a truth, that whosoever shall earnestly, and from his heart, bear affection unto us, it shall be beneficial to him in goods, body, and soul; but he that is false-hearted, or only greedy of riches, the same first of all shall not be able in any manner of wise to hurt us, but bring himself to utter ruin and destruction. Also our building (although one hundred thousand people had very near seen and beheld the same) shall for ever remain untouched, undestroyed, and hidden to the wicked world.

SUB UMBRA ALARUM TUARUM JEHOVA

## CONFESSIO FRATERNITATIS

or

## THE CONFESSION OF THE LAUDABLE FRATERNITY OF THE MOST HONORABLE ORDER OF THE ROSY CROSS, WRITTEN TO ALL THE LEARNED OF EUROPE

Whatsoever is published, and made known to everyone, concerning our Fraternity, by the foresaid *Fama*, let no man esteem lightly of it, nor hold it as an idle or invented thing, and much less receive the same, as though it were only a mere conceit of ours. It is the Lord Jehovah (who seeing the Lord's Sabbath is almost at hand, and hastened again, his period or course being finished, to his first beginning) doth turn about the course of Nature; and what heretofore hath been sought with great pains, and daily labour, is now manifested unto those who make small account, or scarcely once think upon it; but those which desire it, it is in a manner forced and thrust upon them, that thereby the life of the godly may be eased of all their toil and labour, and be no more subject to the storms of inconstant Fortune; but the wickedness of the ungodly thereby, with their due and deserved punishment, be augmented and multiplied.

Although we cannot be by any suspected of the least heresy, or of any wicked beginning, or purpose against the worldly government, we do condemn the East and the West (meaning the Pope and Mahomet) blasphemers against our Lord Jesus Christ, and offer and present with a good will to the chief head of the Roman Empire our prayers, secrets, and great treasures of gold.

Yet we have thought good, and fit for the learned's sakes, to add somewhat more to this, and make a better explanation if there be anything too deep, hidden, and set down over dark in the *Fama*, or for certain reasons were altogether omitted, and left out; hoping herewith the learned will be more addicted unto us, and be made far more fit and willing for our purpose.

Concerning the alteration and amendment of Philosophy, we have (as much as at this present is needful) sufficiently declared, to wit, that the same is altogether weak and faulty; yet we doubt not, although the most part falsely do allege that she (I know not how) is sound and strong, yet notwithstanding she fetches her last breath and is departing.

But as commonly, even in the same place or country where there breaketh forth a new and unaccustomed disease, Nature also there discovereth a medicine against the same; so there doth appear for so manifold infirmities of Philosophy the right means, and unto our Patria sufficiently offered, whereby she may become sound again, which is now to be renewed and altogether new.

No other Philosophy we have, than that which is the head and sum, the foundations and contents of all faculties, sciences, and arts, the which (if we well behold our age) containeth much of Theology and medicine, but little of the wisdom of the law, and doth diligently search both heaven and earth: or, to speak briefly thereof, which doth manifest and declare sufficiently Man, whereof all learned who will make themselves known unto us, and come into our brotherhood, shall find more wonderful secrets by us than heretofore they did attain unto, and did know, or are able to believe or utter.

Wherefore, to declare briefly our meaning hereof, we ought to labour carefully that there be not only a wondering at our meeting and adhortation, but that likewise everyone may know, that although we do not lightly esteem and regard such mysteries and secrets, we nevertheless hold it fit, that the knowledge thereof be manifested and revealed to many.

For it is to be taught and believed, that this our unhoped (for), willing offer will raise many and divers thoughts in men, unto whom (as yet) be unknown *Miranda sexta aetatis*, or those which by reason of the course of the world, esteem the things to come like unto the present, and are hindered through all manner of importunities of this our time, so that they live no otherwise in the world, than blind fools, who can, in the clear sun-shine day discern and know nothing, than only by feeling.

Now concerning the first part, we hold this, that the meditations, knowledge and inventions of our loving Christian Father (of all that, which from the beginning of the world, Man's wisdom, either through God's revelation, or through the service of the angels and spirits, or through the sharpness and depth of understanding, or through long observation, use, and experience, hath found out, invented, brought forth, corrected, and till now hath been propagated and transplanted) are so excellent, worthy and great, that if all books should perish, and by God's almighty sufferance, all writings and all learnings should be lost, yet the posterity will be able only thereby to lay a new foundation, and bring truth to light again; the which perhaps would not be so hard to do as if one should begin to pull down and destroy the old ruinous building, and then to enlarge the fore court, afterwards bring lights in the lodgings, and then change the doors, stair, and other things according to our intention.

But to whom would not this be acceptable, for to be manifested to everyone rather than to have it kept and spared, as an especial ornament for the appointed time to come?

Wherefore should we not with all our hearts rest and remain in the only truth (which men through so many erroneous and crooked ways do seek) if it had only pleased God to lighten unto us the sixth *Candelabrium*? Were it not good that we needed not to care, not to fear hunger, poverty, sickness and age?

Were it not a precious thing, that you could always live so, as if you had lived from the beginning of the world, and, moreover, as you should still live to the end thereof? Were it not excellent you dwell in one place, that neither the people which dwell beyond the River Ganges in the Indies could hide anything, nor those which live in Peru might be able to keep secret their counsels from thee?

Were it not a precious thing, that you could so read in one only book, and withal by reading understand and remember, all that which in all other books (which heretofore have been, and are now, and hereafter shall come out) hath been, is, and shall be learned and found out of them?

How pleasant were it, that you could so sing, that instead of stony rocks you could draw the pearls and precious stones, instead of wild beasts, spirits, and instead of hellish Pluto, move the mighty princes of the world.

O ye people, God's counsel is far otherwise, who hath concluded now to increase and enlarge the number of our Fraternity, the which we with such joy have undertaken, as we have heretofore obtained this great treasure without our merits, yea without our hopes, and thoughts, and purpose with the like fidelity to put the same in practise, that neither the compassion nor pity of our own children (which some of us in the Fraternity have) shall draw us from it, because we know these unhoped for goods cannot be inherited, nor by chance be obtained.

If there be some body now, which on the other side will complain of our discretion, that we offer our treasures so freely, and without any difference to all men, and do not rather regard and respect more the godly, learned, wise, or princely persons, than the common people; those we do not contradict, seeing it is not a slight and easy matter; but withal we signify so much, that our *Arcana* or secrets will no ways be common, and generally made known. Although the *Fama* be set forth in five languages, and is manifested to everyone, yet we do partly very well know that the unlearned and gross wits will not receive nor regard the same; as also the worthiness of those who shall be accepted into our Fraternity are not esteemed and known of us by Man's carefulness, but by the Rule of our Revelation and Manifestation. Wherefore if the unworthy cry and call a thousand times, or if they shall offer and present themselves to us a thousand times, yet God hath commanded our ears, that they should hear none of them: yea God hath so compassed us about with his clouds, that unto us his servants no violence or force can be done or committed; wherefore we neither can be seen or known by anybody, except he had the eyes of an eagle. It hath been necessary that the *Fama* should be set forth in everyone's mother tongue, because those should not be defrauded of the knowledge thereof, whom (although they be unlearned) God hath not excluded from the happiness of this Fraternity, the which shall be divided and parted into certain degrees; as those which dwell in the city of Damcar[16] in Arabia, who have a far different politick order from the other Arabians. For there do govern only wise and understanding men, who by the king's permission make particular laws; according unto which example also the government shall be instituted in Europe (whereof we have a description set down by our Christianly Father) when first is done and come to pass that which is to precede. And thenceforth our Trumpet shall publicly sound with a loud sound, and great noise, when namely the same (which at this present is shown by few, and is secretly, as a thing to come, declared in figures and pictures) shall be free and publicly proclaimed, and the whole world shall be filled withal. Even in such manner as heretofore, many godly people have secretly and altogether desperately pushed at the Pope's tyranny, which afterwards, with great, earnest, and especial zeal in Germany, was thrown from his seat, and trodden underfoot, whose final fall is delayed, and kept for our times, when he also shall be scratched in pieces with nails, and an end be made of his ass's cry, by a new voice.[17] The which we know is already reasonably manifest and known to many learned men in Germany, as their writings and secret congratulations do sufficiently witness the same.

We could here relate and declare what all the time, from the year of Our Lord 1378 (in which year our Christian Father was born) till now, hath happened, where we might rehearse what alterations he hath seen in the world these one hundred and six years of his life, which he hath left to our brethren and us after his decease to peruse. But brevity, which we do observe, will not permit at this present to make rehearsal of it, till a more fit time. At this time it is enough for those which do not despise our declaration, having therefore briefly touched it, thereby to prepare the way for their acquaintance and friendship with us.

Yet to whom it is permitted that he may see, and for his instruction use, those great letters and characters which the Lord God hath written and imprinted in heaven and earth's edifice, through the alteration of government, which hath been from time to time altered and renewed, the same is already (although as yet unknown to himself) ours. And as we know he will not despise our inviting and calling, so none shall fear any deceit, for we promise and openly say, that no man's uprightness and hopes shall deceive him, whosoever shall make himself known unto us under the seal of secrecy, and desire our Fraternity.

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[16] Damascus.

[17] 'by the new voice of a roaring lion' (according to Pryce, this reading is found in the Frankfurt, 1617, edition).

But to the false hypocrites, and to those that seek other things than wisdom, we say and witness by these presents publicly, we cannot be made known, and be betrayed unto them; and much less they shall be able to hurt as any manner of way without the will of God; but they shall certainly be partakers of all the punishment spoken of in our *Fama*; so their wicked counsels shall light upon themselves, and our treasures shall remain untouched and unstirred, until the Lion doth come, who will ask them for his use, and employ them for the confirmation and establishment of his kingdom. We ought therefore here to observe well, and make it known unto everyone, that God hath certainly and most assuredly concluded to send and grant to the world before her end, which presently thereupon shall ensue, such a truth, light, life and glory, as the first man Adam had, which he lost in Paradise, after which his successors were put and driven, with him, to misery. Wherefore there shall cease all servitude, falsehood, lies, and darkness, which by little and little, with the great world's revolution, was crept into all arts, works, and governments of men, and have darkened the most part of them. For from thence are proceeded an innumerable sort of all manner of false opinions and heresies, that scarce the wisest of all was able to know whose doctrine and opinion he should follow and embrace, and could not well and easily be discerned; seeing on the one part they were detained, hindered, and brought into errors through the respect of the philosophers and learned men, and on the other part through true experience. All the which, when it shall once be abolished and removed, and instead thereof a right and true rule instituted, then there will remain thanks unto them which have taken pains therein. But the work itself shall be attributed to the blessedness of our age.

As we now willingly confess, that many principal men by their writings will be a great furtherance unto this Reformation which is to come; so we desire not to have this honour ascribed to us, as if such work were only commanded and imposed upon us. But we confess, and witness openly with the Lord Jesus Christ, that it shall first happen that the stones shall arise, and offer their service, before there shall be any want of executors and accomplishers of God's counsel; yea, the Lord God hath already sent before certain messengers, which should testify his will, to wit, some new stars, which do appear and are seen in the firmament in *Serpentario* and *Cygno*, which signify and give themselves known to everyone, that they are powerful *Signacula* of great weighty matters.[18] So then, the secret hid writings and characters are most necessary for all such things which are found out by men. Although that great book of nature stands open to all men, yet there are but few that can read and understand the same. For as there is given to man two instruments to hear, likewise two to see, and two to smell, but only one to speak, and it were but vain to expect speech from the ears, or hearing from the eyes. So there hath been ages or times which have seen, there have also been ages that have heard, smelt, and tasted. Now there remains yet that which in short time, honour shall be likewise given to the tongue, and by the same; what before times hath been seen, heard, and smelt, now finally shall be spoken and uttered forth, when the World shall awake out of her heavy and drowsy sleep, and with an open heart, bare-head, and bare-foot, shall merrily and joyfully meet the new arising Sun.

These characters and letters, as God hath here and there incorporated them in the Holy Scriptures, the Bible, so hath he imprinted them most apparently into the wonderful creation of heaven and earth, yea in all beasts. So that like as the mathematician and astronomer can long before see and know the eclipses which are to come, so we may verily foreknow and foresee the darkness of obscurations of the Church, and how long they shall last. From the which characters or letters we have borrowed our magic writing, and have found out, and made, a new language for ourselves, in the which withall is expressed and declared the nature of all things. So that it is no wonder that we are not so eloquent in other languages, the which we know that they are altogether disagreeing to the language of our forefathers, Adam and Enoch, and were through the Babylonical confusion wholly hidden.

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[18] On the 'new stars' in the constellations Serpentarius and Cygnus, see Johannes Kepler, *De stella nova in pede Serpentarii: De stella incognita Cygni*, Prague, 1606 (reprinted *Gesammelte Werke*, ed. M. Caspar, I, pp. 146 ff.). Since the new stars appeared in 1604, the reference to them here again emphasizes the date 1604 as significant. This is the year in which Rosencreutz's tomb is supposed to have been discovered (see above, p. 308, n. 11).

Peuckert (*Die Rosenkreutzer*, pp. 53 ff.) discusses this passage. I would suggest that the religious significance of the date 1604 (the date of the new stars and of the discovery of the tomb) may be connected with some formation, of the 'Militia Evangelica' in that year. See above, pp. 46–9.

But we must also let you understand that there are yet some Eagles' Feathers in our way, the which do hinder our purpose. Wherefore we do admonish everyone for to read diligently and continually the Holy Bible, for he that taketh all his pleasures therein, he shall know that he prepared for himself an excellent way to come to our Fraternity. For as this is the whole sum and content of our rule, that every letter or character which is in the world ought to be learned and regarded well; so those are like unto us, and are very near allied unto us, who do make the Holy Bible a rule of their life, and an aim and end of all their studies: yea to let it be a compendium and content of the whole world. And not only to have it continually in the mouth, but to know how to apply and direct the true understanding of it to all times and ages of the world. Also, it is not our custom to prostitute and make so common the Holy Scriptures; for there are innumerable expounders of the same; some alleging and wresting it to serve for their opinion, some to scandal it, and most wickedly do liken it to a nose of wax, which alike should serve the divines, philosophers, physicians, and mathematicians, against all the which we do openly witness and acknowledge, that from the beginning of the world there hath not been given unto men a more worthy, a more excellent, and more admirable and wholesome Book than the Holy Bible. Blessed is he that hath the same, yet more blessed is he who reads it diligently, but most blessed of all is he that truly understandeth the same, for he is most like to God, and doth come most near to him. But whatsoever hath been said in the *Fama* concerning the deceivers against the transmutation of metals,[19] and the highest medicine in the world, the same is thus to be understood, that this so great gift of God we do in no manner set at naught, or despise it. But because she bringeth not with her always the knowledge of Nature, but this bringeth forth not only medicine, but also maketh manifest and open unto us innumerable secrets and wonders. Therefore it is requisite, that we be earnest to attain to the understanding and knowledge of philosophy. And moreover, excellent wits ought not to be drawn to the tincture of metals, before they be exercised well in the knowledge of Nature. He must needs be an insatiable creature, who is come so far, that neither poverty nor sickness can hurt him, yea, who is exalted above all other men, and hath rule over that, the which doth anguish, trouble and pain others, yet will give himself again to idle things, as to build houses, make wars, and use all manner of pride, because he hath gold and silver infinite store.

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[19] That is, against false alchemists. See the passage in the *Fama*, above, p. 311.

God is far otherwise pleased, for he exalteth the lowly, and pulleth down the proud with disdain; to those which are of few words, he sendeth his holy Angel to speak with them, but the unclean babblers he driveth in the wilderness and solitary places. The which is the right reward of the Romish seducers, who have vomited forth their blasphemies against Christ, and as yet do not abstain from their lies in this clear shining light. In Germany all their abominations and detestable tricks have been disclosed, that thereby he may fully fulfil the measure of sin, and draw near to the end of his punishment. Therefore one day it will come to pass, that the mouth of those vipers will be stopped and the three double horn[20] will be brought to nought, as thereof at our meeting shall more plain and at large be discoursed.

For conclusion of our Confession, we must earnestly admonish you, that you put away, if not all, yet the most books written by false Alchemists, who do think it but a jest, or a pastime, when they either misuse the Holy Trinity, when they do apply it to vain things, or deceive the people with most strange figures, and dark sentences and speeches, and cozen the simple of their money; as there are nowadays too many such books set forth, which the Enemy of man's welfare doth daily, and will to the end, mingle among the good seed, thereby to make the Truth more difficult to be believed, which in herself is simple, easy, and naked, but contrarily Falsehood is proud, haughty, and coloured with a kind of lustre of seeming godly and of humane wisdom. Ye that are wise eschew such books, and turn unto us, who seek not your moneys, but offer unto you most willingly our great treasures.

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[20] 'triple crown'.

We hunt not after your goods with invented lying tinctures, but desire to make you partakers of our goods. We speak unto you by parables, but would willingly bring you to the right, simple, easy and ingenuous exposition, understanding, declaration, and knowledge of all secrets. We desire not to be received of you, but invite you unto our more than kingly houses and palaces, and that verily not by our own proper motion, but (that you likewise may know it) as forced unto it, by the instigation of the Spirit of God, by his admonitions, and by the occasion of this present time.

What think you, loving people, and how seem you affected, seeing that you now understand and know, that we acknowledge ourselves truly and sincerely to profess Christ, condemn the Pope, addict ourselves to the true Philosophy, lead a Christian life, and daily call, entreat and invite many more unto our Fraternity, unto whom the same Light of God likewise appeareth? Consider you not at length how you might begin with us, not only by pondering the Gifts which are in you, and by experience which you have in the word of God, beside the careful consideration of the imperfection of all arts, and many other unfitting things, to seek for an amendment therein; to appease God, and to accommodate you for the time wherein you live. Certainly if you will perform the same, this profit will follow, that all those goods which Nature hath in all parts of the world wonderfully dispersed, shall at one time altogether be given unto you, and shall easily disburden you of all that which obscureth the understanding of man, and hindereth the working thereof, like unto the vain eccentrics and epicycles.

But those pragmatical and busy-headed men, who either are blinded with the glittering of gold, or (to say more truly) who are now honest, but by thinking such great riches should never fail, might easily be corrupted, and brought to idleness, and to riotous proud living, those we desire that they would not trouble us with their idle and vain crying. But let them think, that although there be a medicine to be had which might fully cure all diseases, nevertheless those whom God hath destined to plague with diseases, and to keep under the rod of correction, such shall never obtain any such medicine.

Even in such manner, although we might enrich the whole world, and endue them with learning, and might release it from innumerable miseries, yet shall we never be manifested and made known unto any man, without the especial pleasure of God; yea, it shall be so far from him whosoever thinks to get the benefit and be partaker of our riches and knowledge, without and against the will of God, that he shall sooner lose his life in seeking and searching for us, than to find us, and attain to come to the wished happiness of the Fraternity of the Rosy Cross.

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# A TRUE & FAITHFUL
# RELATION
# OF
# What paſſed for many Yeers Between
# D^R^. JOHN DEE

(A Mathematician of Great Fame in Q. ELIZ.
and King JAMES their Reignes) and

# SOME SPIRITS:

TENDING (had it Succeeded)
*To a General Alteration of moſt* S T A T E S *and*
K I N G D O M E S *in the World.*

His *Private Conferences* with RODOLPHE Emperor of *Germany*, STEPHEN
K. of *Poland*, and divers other PRINCES about it.
The Particulars of his Cauſe, as it was agitated in the *Emperors* Court;
By the POPES Intervention: His Baniſhment, and Reſtoration in part.

---

AS ALSO
## The LETTERS of Sundry Great Men
and PRINCES (ſome whereof were preſent at ſome of theſe
Conferences and Apparitions of SPIRITS:) to the ſaid D. DEE.

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WITH A
## PREFACE
Confirming the *Reality* (as to the Point of SPIRITS) of
This RELATION: and ſhewing the ſeveral good USES that
a Sober Chriſtian may make of All.

BY
## MERIC. CASAUBON, D.D.

---

*LONDON*,
Printed by *D. Maxwell*, for T. GARTHWAIT, and ſold at the Little
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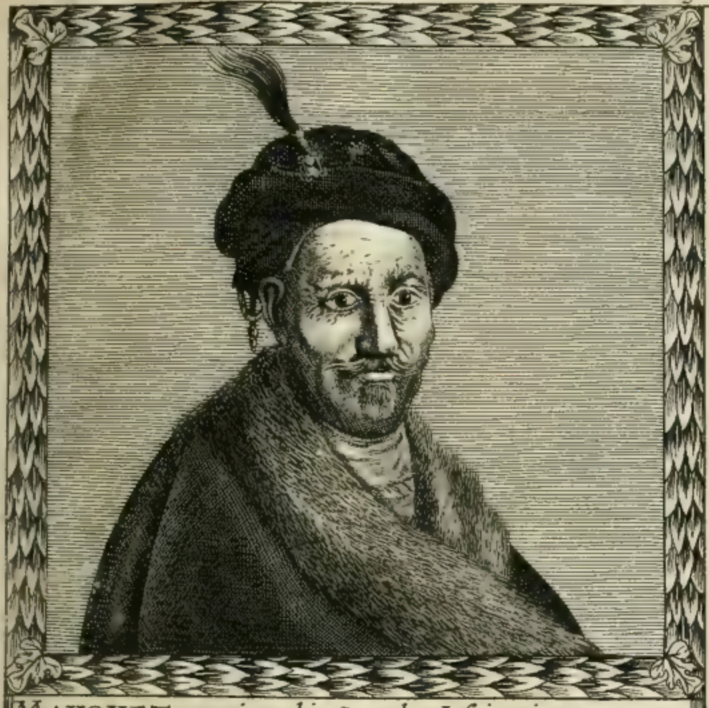
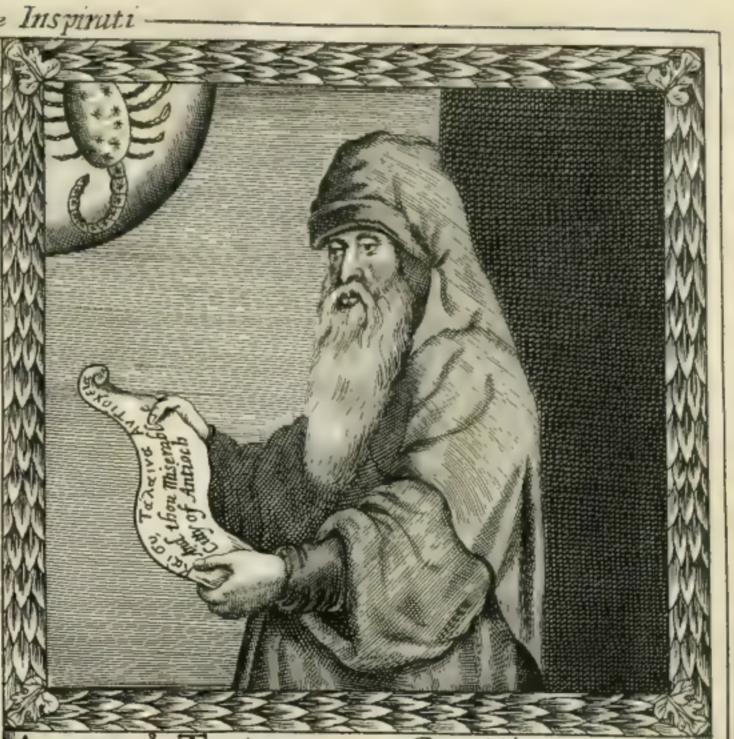
# The Order of the Inspirati

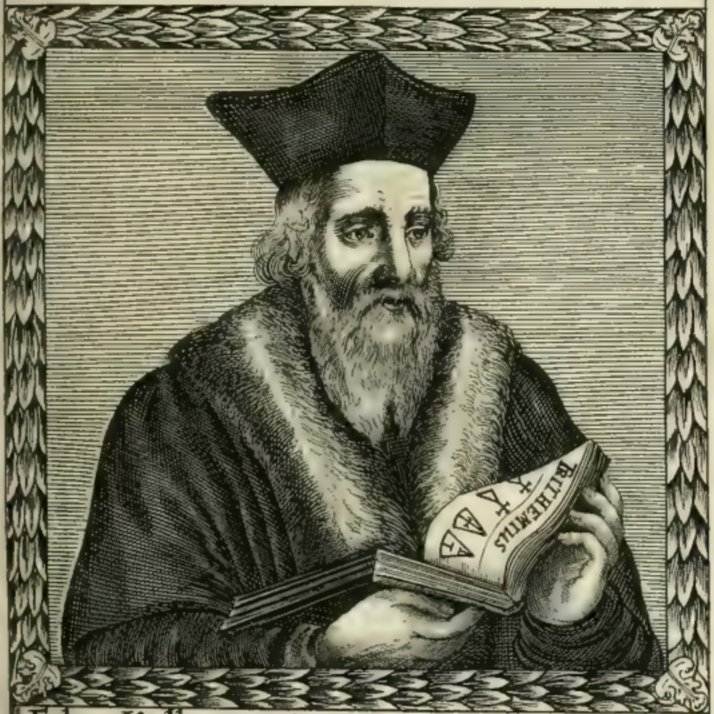


MAHOMET *receives his Law by Inspiration* .



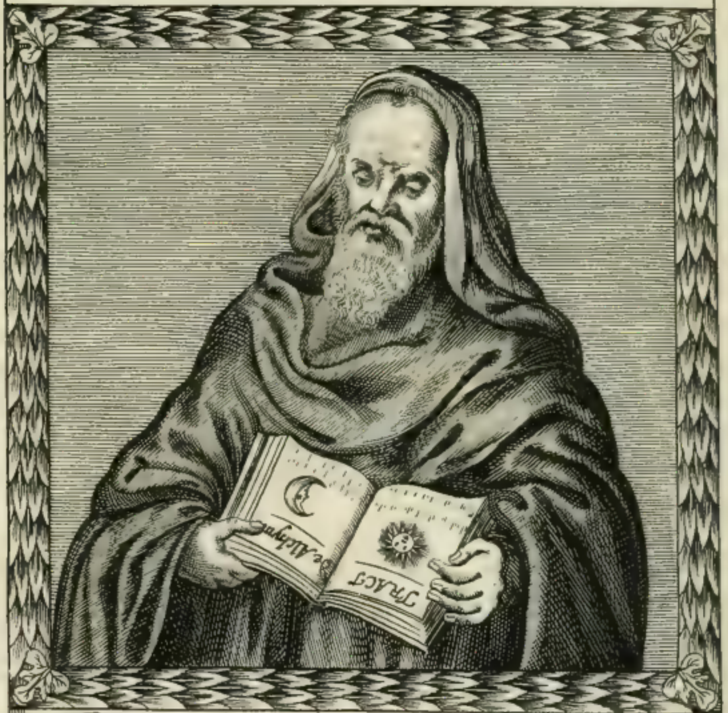
Καὶ σὺ Τάλαινα Αντιοχεία
And thou Miserable
City of Antioch

APPOLONI' TYANEUS *in Domitians tyme*



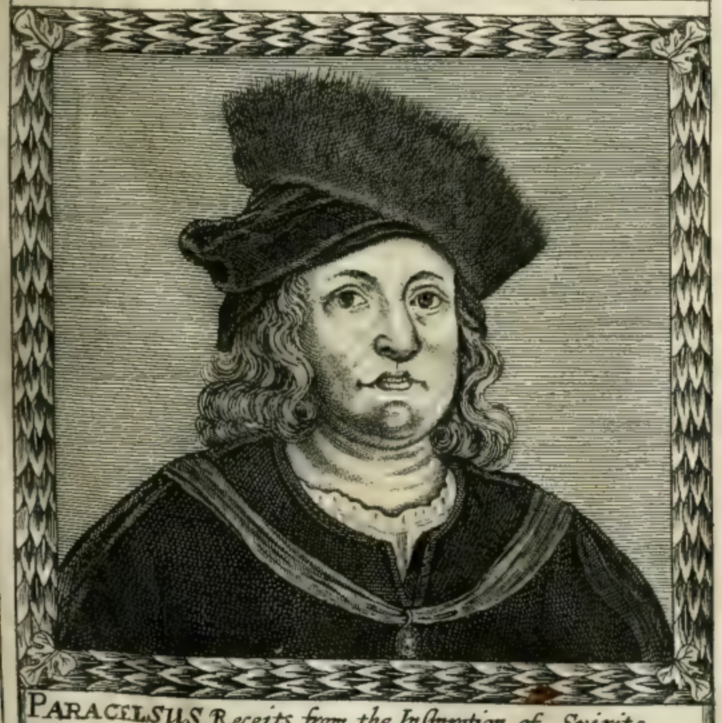
TRITHEMIUS

Edw: Kelly *Prophet or Seer to* D$^{r}$. Dee .

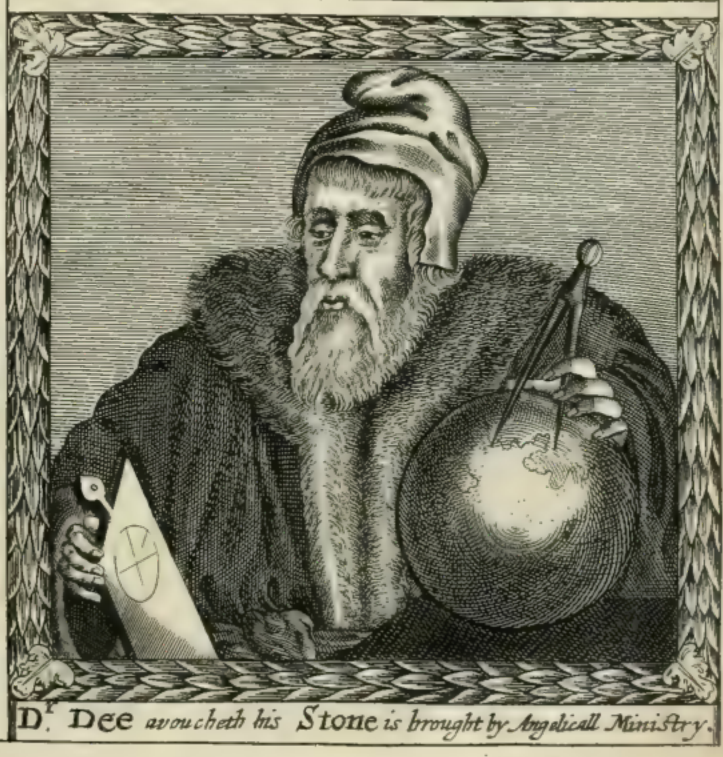


De Alchymia
TRACT

**Roger Bacon** *an English man*



PARACELSUS *Receits from the Inspiration of Spirits* .



D$^{r}$. Dee *avoucheth his* Stone *is brought by Angelicall Ministry*.

*Fran: Cleyn Invent.*

# PREFACE.

WHAT is here preſented unto thee (Chriſtian Reader) being *a True and Faithful Relation, &c.* (as the Title beareth, and will be further cleared by this Preface) though by the carriage of it, in ſome reſpects, and by the Nature of it too, it might be deemed and termed, *A Work of Darkneſſe*: Yet it is no other then what with great tenderneſſe and circumſpection, was tendered to men of higheſt Dignity in *Europe*, Kings and Princes, and by all (*England* excepted) liſtned unto for a while with good reſpect. By ſome gladly embraced and entertained for a long time; the Fame whereof being caryed unto *Rome*, it made the Pope to beſtir himſelf, not knowing what the event of it might be, and how much it might concern him. And indeed, filled all men, Learned and Unlearned in moſt places with great wonder and aſtoniſhment: all which things will be ſhewed and made good (to the utmoſt of what we have ſaid) in the Contents of this book, by unqueſtionable *Records* and evidences. And therefore I make no queſtion but there will be men enough found in the world whoſe curioſity will lead them to Read *what I think is not to be paralell'd in that Kind by any book that hath been ſet out in any Age to read*: I ſay, though it be to no other end then to ſatisfie their curioſity. But whatſoever other men, according to their ſeveral inclinations, may propoſe to themſelves in the reading of it, yet I may and muſt here profeſſe in the firſt place, in Truth and Sincerity, that the end that I propoſe to my ſelf (ſo far as I have contributed to the Publiſhing of the Work) is not to ſatisfie curioſity, but to do good, and promote Religion. When we were firſt acquainted with the Book, and were offered the reading of it, having but lately been converſant in a Subject of much Affinity; to wit, of *Miſtaken Inſpiration* and *Poſſeſſion*, through ignorance of Natural cauſes (which labour of ours, as it was our aime at the firſt in publiſhing of it, to do good, ſo we have had good reaſon ſince to believe, that we did not altogether miſſe of what we aimed at) we could not but gladly accept of it. And as we gladly accepted, ſo we read unto the end with equal eagerneſſe and Alacrity: Which when we had done, truly it was our Opinion, That the Publiſhing of it could not but be very Seaſonable and Uſeful, as againſt *Atheiſts* at all times, ſo in theſe Times eſpecially, when the Spirit of Error and Illuſion, not in profeſt *Anabaptiſts* only, even of the worſt kind that former Ages have known and abhorred, doth ſo much prevail, but in many alſo, who though they diſclaim and deteſt openly (and heartily too, I hope, moſt of them) the fruits and effects that ſuch cauſes have produced in others, yet ground themſelves nevertheleſſe upon the ſame principles of *Suppoſed Inſpiration* and immaginary *Revelations*; and upon that account deem themſelves, if not the Only, yet much better Chriſtians then others. And I was much Confirmed in this Judgment when I was told (as indeed I was, at the firſt, by them that knew very well) that the Moſt Reverend, Pious and Learned *Archbiſhop of Armagh*, lately deceaſed, upon reading of the ſaid book, before his death, had declared himſelf to the ſame purpoſe, and *wiſhed it Printed.* But becauſe it is very poſſible, that every Reader will not at the firſt be ſo well able of himſelf to make that good uſe by good and Rational Inferences and Obſervations of this ſad Story as is aimed at, my chiefeſt aim in this Preface is to help ſuch. And becauſe it is not leſſe probable that this Licentious Age will afford very many, who with the *Saduces* of old (that is, Jewiſh Epicures) believe no *Spirit*, or Angel, or Reſurrection; who therefore being prepoſſeſſed with prejudice when they hear of ſo many Spirits as are here mentioned, and ſo many ſtrange Apparitions, in ſeveral Kinds, will not only fling back themſelves, but will be ready to laugh at any other that give any credit to ſuch things. Although I will not take upon me to convert any by Reaſon that are engaged into ſuch an opinion by a wicked life; that is, Unjuſt practiſes, Luxurious lewd courſes, open profaneneſſe, under the name of Wit and Galantry, and the like, becauſe, I think, it is very juſt with God to leave ſuch to the error and blindneſſe of their Judgments; ſo that without a Miracle there can be little hopes of ſuch. Yet I ſhall hope that ſuch as are Rational men, ſober in their Lives and Converſations, ſuch as I have known my ſelf; yea, men of excellent parts in other things, men that are both willing to hear and able to conſider: that ſuch, I ſay, may receive ſome ſatisfaction by what I ſhall ſay and propoſe to their Ingenuous conſideration in this matter. Were we to argue the caſe by Scripture, the buſineſſe would ſoon be at an end; there being no one Controverted point among men, that I know of, that can receive a more Ample, Full, Clear and ſpeedy determination, then this buſineſs of *Spirits*, and *Witches*, and *Apparitions* may, if the Word of God might be Judge. But I will ſuppoſe that I have to do with ſuch, who though they do not altogether deny the Word of God, yet will not eaſily, however, admit of any thing that they think contrary to Reaſon, or at leaſt not to be maintained by Reaſon. I ſhall therefore forbear all Scripture Proofs and Teſtimonies in this particular, and deſire the Chriſtian Reader (who otherwiſe might juſtly take offence) to take notice upon what ground it is that I forbear.

But though I will not uſe any Scripture for proof, yet by way of Application I hope I may be allowed to uſe ſome Scripture words, which may direct us perchance to a good Method in the examination of this buſineſſe. The Apoſtle ſaith in a place, φάσκοντες εἶναι σοφοὶ, ἐμωράνθησαν: (*profeſsing themſelves to be wiſe, they became fools*) I ſhall not enquire of whom, and upon what occaſion it was ſpoken: I draw no argument from it; only becauſe there is a ſhew of great Wiſdom in this Opinion; and yet, as I conceive, as much of Error and falſhood (that is, *Folly*, as the word is often uſed) as in any other falſe opinion that is leſſe popular. I will frame my diſcourſe to this iſſue, firſt, to enquire what it is that makes it ſo popular and plauſible, among them eſpecially that pretend to more then ordinary Wiſdom; and then ſecondly, lay it open (as I am able) to the view in its right colours, that the *Folly* or falſhood of it may be diſcernable even to ordinary judgments.

*Firſt* then, (as for them that *deny Spirits*, &c.) we ſay, The world is full of impoſture; to know this, to obſerve it in all Trades, in all Profeſſions, in all ranks and degrees of men, is to know the world, and that is to be wiſe. Though we call them *Juglers*, yet they deſerve to be thought the plaineſt dealing men of the world that ſhew their tricks openly in the ſtreets for money; for they profeſſe what they are. They are the trueſt Juglers that do their feats (and they for mony too, moſt of them) under the Veil and Reputation of Holineſſe, Sanctity, (or, Saintſhip) Religion, Virtue, Juſtice, Friendſhip ; fine words to catch men that are of eaſie Belief, and thinks that every thing that gliſters muſt needs be gold. Hence it is, that men that have had the Reputation of Wiſe men in the world, have commended this unto us as greateſt Wiſdom, NOT EASILY TO BELIEVE : Νῆφε, ϗ μέμνησο ἀπιστεῖν : ἄρθρα ταῦτα τῶν φρενῶν· *Epicharmus* got more credit for this one ſaying (and hath done more good too, perchance) then many that have been the Authors of vaſt Volumes. Now if thoſe things that are expoſed to ſenſe, the proper Objects of our Eyes and Eares, be lyable to ſo much Impoſture and Deceit, that the wiſeſt can ſcarce know what to believe: How much more caution do we need in thoſe things that are ſo much above Senſe, and in ſome reſpects contrary to Senſe (and that is *Spirits*) that we be not deceived? If we conſider the Nature of man, his Bodily frame, the Affections of his ſoul, the Faculties of his mind, we ſhall have no occaſion at all to wonder if moſt men are apt to believe and to be cheated. But as no cauſe to wonder, ſo as little cauſe to imitate: *Felix qui rerum potuit cognoſcere cauſas*! τερατολογία, *a deſire of, or to ſtrange things that may cauſe amazement*, is the proper affection of the vulgar, that is, of moſt men, which they bring into the world with them, (it is the obſervation of the wiſeſt of men that have written concerning the affairs and actions of men) and cannot be rid of but by wiſdom, which is the happineſſe of few: *Errandi, non neceſsitas tantum, ſed amor. Seneca* ſomewhere ſpeaking of the Nature of Man; There was a time when the world was much governed by *Oracles*; private men went unto them as unto God, Kings and Princes ſent unto them to be adviſed about greateſt matters: and ſo much faith was aſcribed unto them, generally, that the very word became a Proverb appliable unto thoſe things, whereof no queſtion can be made. Yet thoſe very ancient Heathens, that tell us of theſe Oracles, tell us of their vanity; and though they ſay not, That all were falſe and counterfeit, yet whileſt they acknowledg it of ſome, they give us juſt occaſion to ſuſpect that it might have been found as true of the reſt alſo, had like care been taken to examine the truth of them alſo.

Again, there was a time (and that time not many hundred years yet paſt) when *Miracles* were the only diſcourſe and delight of men: Ghoſts and Spirits were in every houſe; and ſo prone were men to receive what was delivered unto them in that kind, that Miracle-makers were much put to it, not to make their ſtories probable, (for that was not ſtood upon) but to make them wonderful enough; inſomuch that ſome have been forced to complain publickly of the credulity of the people, who yet themſelves tell us much more, I dare ſay, then was ever true. As of Miracles, ſo of *Exorciſmes*: How many Divels and Spirits have been driven out of men and women, ſuppoſed to be *poſſeſſed*, by ſolemn Exorciſmes, to the great wonder of the beholders, which afterwards upon further ſearch and examination, have been convicted to have been nothing but the artifices and ſubtil contrivances of men? Sentences and Judgments have paſſed upon ſuch cheats when they have been diſcovered in moſt places of Europe, which have been publiſhed. But they have done ſtrange things though (ſome that were thought poſſeſſed) and things impoſſible, to ordinary ſenſe, to be done by Nature. It is very true, ſome have: But they that know what ſtrange things may be done to the amaze-

See the Life of *Albertus* M.

ment of all not acquainted with ſuch myſteries, by long *Uſe and Cuſtome*, they will not eaſily wonder (ſo as to make a ſupernatural thing of it) though they ſee things, which, to their ſight and of moſt, cannot but ſeem very wonderful, and almoſt impoſſible. As for the bodily temper of man and of his *Brain*, it hath been ſufficiently by ſome late books of that ſubject (*Enthuſiaſme*) both by reaſons from Nature, and by ſundry examples proved, that a very little diſtemper of the brain, ſcarce diſcernable unto any, but thoſe that are well verſed in the ſtudy of Natural cauſes, is enough to repreſent Spirits, Angels and Divels, Sights and Stories of Heaven and Hell to the Fancy: by which ſober kind of Madneſſe and deliration, ſo little underſtood vulgarly, many have been, and are daily deceived; and from theſe things, through the ignorance of men, ſtrange things ſometimes have enſued, and the peace of Common-weales hath ſuffered not a little.

*Ariſtotle*, in his Meteors, tells of one that alwayes ſaw (ſo he thought, at leaſt) another man's ſhape before his eyes, and how they happened unto him naturally, he gives a reaſon. *Hyppocrates*, Περὶ παρθενίων, (a very ſhort Diſcourſe, but full of excellent matter) ſheweth how ſome, both men and women, through Natural cauſes, come to fancy to themſelves that they ſee δαίμονας. Divels and Spirits, and to be tormented in their Souls, even to the making away of themſelves by their own hands. The Author of the book, *De Morbo Sacro*, (very ancient too, but not right *Hyppocrates*, as many are of opinion) hath excellent matter too, to the ſame purpoſe; but I have not the book at this time by me. *Hyppocrates*, (where before) ſheweth how many in that caſe were gulled by the Prieſts of thoſe times, making them believe, That this happened to them through the anger of ſome god. " They that are verſt in the *Opticks* know, That there is a " way, through the help of *glaſſes* that ſhall not be ſeen, to make moving ſha-" dows that ſhall appear like Ghoſts, to the great terror of the ignorant behold-" er: and it is ſaid, That pretended Aſtrologers and Fortune-tellers cheat many " by thoſe ſights. It is the opinion of ſome Jewiſh Rabbins, That what Ghoſts or Souls are raiſed by *Necromancy*, they alwayes appear *inverſo corpore*, that is, their head dowards and feet upwards. Though nothing is to be wondered at in Rabbins, who (commonly) are as full of ridiculous conceits as ever came into the head of any Bedlam: Yet my opinion is, " That the firſt ground of " this wild conceit was, ſome appearance by the *Species* of an object, gathered " through a little *glaſſe* into a dark room. For ſo indeed the objects muſt ap-" pear *inverſo corpore* if it be done in a high room, and the objects from whence " the *Spiecies* are gathered be lower then the glaſſe through which they paſſe. And the reaſon of it is very Demonſtrable to the ſight of any reaſonable man. Certainly, by this ſecret (which yet is no great ſecret, being commonly ſeen and practiſed among them that are any thing curious) ſtrange things may be done by a Cunning-man, to their great amazement that know not the cauſe. There would be no end if I ſhould attempt to gather from ſeveral Authors what hath been invented by men, and what may be done by Art to cheat men in matters of this nature. Let any man, that is yet a ſtranger to it, but read the life of *Alexander the falſe Prophet*, or Prognoſticator, written by *Lucian*, and he ſhall ſee notable examples of ſucceſſeful Cheats and Impoſtures, ſcarce credible indeed, but that the thing was yet then freſh and famous, and that all circumſtances of

Hiſtory confirm the truth of the relation. And let him that reads it judge, what dull and dry fellows the Mountebank-Aſtrologers, Prognoſticators and Fortune-tellers of theſe dayes are, to this Noble, Renowned *Alexander*. Only let him know that reads, that *Lucian* was a profeſt Atheiſt, and therefore no wonder if he find *Epicurus* ſpoken of with great reſpect, whom all Atheiſts, and Atheiſtically inclined are ſo much obliged to honour. This excepted, I think, the Story is very worthy to be known, and much more worthy to be read by all men (conſidering the good uſe that may be made of it) then many books that are daily tranſlated out of other languages.

But laſtly, If there were any ſuch thing, really as Divels and Spirits that uſe to appear unto men; to whom ſhould they (probably) ſooner appear, then to ſuch as daily call upon them, and devote their Souls and Bodies unto them by dreadful Oaths and Imprecations? And again, then to ſuch, who through damnable curioſity have many times uſed the means (the beſt they could find in books, by Magical Circles, Characters and Invocations) and yet never, neither the one nor the other ſaw any thing?

I have ſaid as much as I mean to ſay (though ſomewhat perchance might be added) to ſhew the plauſibleneſſe of the opinion, in oppoſition to vulgar apprehenſions and capacities, whereby (as I conceive, for I have not wittingly omitted any thing that I thought material) it chiefly intitles it ſelf to wiſdom, and more then ordinary prudence, which all men generally are ambitious of. Yet I would not have it thought that all men that hold this concluſion, That there be no Spirits, &c. go ſo rationally to work, or can give this account or any other more rational and plauſible for what they hold. God knows there be many in the world, men of no learning, and mean capacities, who can ſpeak as peremptorily as the beſt, not becauſe they have conſidered of it, and underſtand the grounds of either opinion, but becauſe they know, or have heard it is the opinion of ſome Learned, and they hope they ſhall be thought learned too if they hold with them. Beſides an ordinary (for ſome have been learned) *Epicurean*, who makes it his Motto (to himſelf and in his heart) Ἐν τῷ μηδὲν εἰδέναι, ἥδιστος βίος: and ſeeks his eaſe in this world (ἀταραξίαν, their own word, which imports *Tranquility* both of mind and body; a good word but ill applyed) as his *ſummum bonum*, or chiefeſt happineſſe: It is a great eaſe to him when any ſtrange things doth happen by Witches, Wizards and the like; and other ſome to ſatisfie their faith, others their reaſon and curioſity, are put to it to enquire of men by conference, and to ſearch into books ancient and late, Sacred and Profane, and all little enough. A great eaſe, I ſay, for him, then, and upon all ſuch occaſions, to poſſeſſe his Soul in ſecure ignorance, and to ſave his credit (yea, and to gain credit with ſome) by barely ſaying, *Fabula eſt, I do not believe it.* We ſhall hear ſome of them by and by acknowledg, in effect, as much as I have ſaid: I impoſe nothing upon them. I will not take upon me to judge of a book that I never read; I cannot ſay that I ever ſaw it. But becauſe I have heard ſome men magnifie an Engliſh book written of this ſubject to prove that there be no Witches, I will impart unto the Reader that hath not obſerved it, the judgment of one of the Learnedſt men that ever *England* ſaw (I wiſh he had been more gently dealt with when time was) of that book, whereby it may appear (if his judgment be right, as I am very inclinable to believe

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lieve, becauſe of his great Learning, and wonted circumſpection in his cenſures) what great undertakers many men are upon very little ground, and how prone others to extol what doth favour their cauſe, though to the prejudice of their better judgments, if they would judge impartially. Dr. *Rainolds* in thoſe elaborate *Prælectiones de libris Apocryphis*, where he doth cenſure ſome opinions of *Bodinus* as prejudicial to the Chriſtian Faith. *Reginaldus Scotus, noſtras,* (ſaith he) *qui contrariam Bodino inſanit inſaniam, ait Papiſtas confiteri, non poſſe Demonas ne audire quidem nomen Jehovæ. Acceperat ille à Bodino, & attribuit Papiſtis in genere, tanquam omnes Papiſtæ in eo conſpirarent. Pergit ipſe, & quoniam animadverterat quaſdam fæminas maleficas, aliquando iſtius modi narrationes ementiri, putavit omnia eſſe ficta; ex imperitia Dialecticæ, & aliarum bonarum artium: Ut qui nullo judicio, nullà methodo, nullâ optimarum artium ſcientiâ, eodem modo aggreſſus ſit hanc rem, quomodo Poeta loquitur,*

——— Tenet inſatiabile quoſdam Scribendi cacoëthes:

*& eodem prorſus modo ratiocinatur,* &c. We have been the more willing to produce this paſſage out of the writings of that Learned man, becauſe we alſo in our anſwers may have occaſion to ſay ſomewhat to the ſame purpoſe; not of that Author or his book, which he judgeth, any thing, but of the ground upon which he builded, which we ſhall find to be the ſame upon which others alſo, that deny Spirits have gone upon. But we will go Methodically to work, and take every thing in order, as we have propoſed in the objections.

*Firſt*, We ſaid, The world was full of Impoſture. It is granted, of Impoſtors and Impoſtures. But what then ſhall the concluſion be, That therefore there is no truth in the world, or at leaſt not to be attained unto by mortal man? Truly, many books of old have been written to that effect. *Sextus Empiricus* is yet extant, a very learned book it cannot be denied, and of excellent uſe for the underſtanding of ancient Authors, Phyloſophers eſpecially. I could name ſome Chriſtians alſo, by profeſſion, men of great learning that have gone very far that way. But this will not be granted by ſome I am ſure that are or have been thought great oppugners of the common opinion about Witches and Spirits; ſome Phyſicians I mean, and Naturaliſts by their profeſſion. But may not we argue as plauſibly againſt that which they profeſſe, as they have done or can do againſt Spirits and Apparitions? We would be loath to make ſo long a digreſſion; we have had occaſion elſewhere to ſay ſomewhat to this purpoſe: and they that will be ſo curious may ſee what hath been written by *Cornel. Agrippa* (who is very large upon this ſubject) about it, not to name any others. It is not yet a full twelve-moneth, that a friend of mine, a Gentleman of quality, brought his Lady to *London* (ſome 60 miles and upwards from his ordinary dwelling) to have the advice of Phyſicians about his wife (a very Virtuous and Religious Lady) troubled with a weak ſtomack and ill digeſtion, which cauſed grievous ſymptoms. I think he had the advice of no leſſe then a dozen firſt and laſt: I am ſure he named unto me five or ſix of the chiefeſt in Credit and practice that the Town affordeth. Not one of them did agree in their opinions, either concerning the Cauſe, or the means to be uſed for a Cure. So that the Gentleman went away more unſatisfied then he came. What he did I knovv not: I knovv vvhat ſome men vvould have inferred upon this. Yet I, for my part, for the benefit that I have received by it, and the effects that I have ſeen of it, both upon my ſelf, and others in my life-time, upon ſeveral occaſions (where *learned Artiſts*, not *Empiricks* have been employed) though all the world ſhould be of another opinion, I think my ſelf bound to honour, as the profeſſion, ſo all Learned, Ingenious Profeſſors of it: and I make no queſtion but the worſt of *Agrippa's* objections, by any man of competent judgment and experience, may eaſily be anſwered. I ſay therefore that as in other things of the world, ſo in matters of *Spirits and Apparitions*, though lyable to much error and impoſture, yet it doth not follow but there may be reality of truth and certainty diſcernable unto them that will take the pains to ſearch things unto the bottom, where truth commonly is to be found, and are naturally endowed with competent judgments to diſcern between ſpecious arguments and ſolidity of truth.

But this proveth nothing. No: but the removing of this common objection may diſpoſe the Reader, I hope, to conſider of what we have to ſay with leſſe prejudice. And that ſhall be our next task, what we have to ſay for *Spirits*, &c. before we come to particular Objections. Wherein nevertheleſſe I will be no longer then I muſt at this time, becauſe I ſhall have a more proper place in two ſeveral Tractates, the one whereof hath been a long time in looſe notes and papers, not yet digeſted, to wit, my Second Part of *Enthuſiaſme*: the other, in my head yet wholly, but in better readineſſe to be brought to light, becauſe of later conception; to wit, *A Diſcourſe of Credulity and Incredulity, in things Natural, Civil and Divine, or Theological.* We ſhall meet there with many caſes not ſo neceſſary here to be ſpoken of, which will help very much to clear this buſineſs.

¶ But here I ſay, firſt of all, It is a Maxim of *Ariſtotle's* the great Oracle of Nature, which many have taken notice of, and applyed to their ſeveral purpoſes: Ὃ πᾶσι δοκεῖ, τοῦτο εἶναι φαμὲν, *That which is generally believed, is moſt likely to be true.* Who alſo in another place of the ſame book doth approve the ſaying of *Heſiod*, Φήμη δ' οὔτις γε πάμπαν ἀπόλλυται, ἥντινα λαοὶ Πολλοὶ φημίζωσι. Now if any opinion whereof queſtion is made can juſtly pretend to a general aſſent and conſent of all people, places, ages of the world, I think, nay, I know, and it will be proved that this of Witches, Spirits, and Apparitions may. I do not know ſcarce any ancient book extant of Philoſopher or Hiſtorian (the Writings of profeſſed Epicureans excepted, of *Ariſtotle* we ſhall give an account by and by) but doth afford ſome pregnant relation, teſtimony or paſſage to the confirmation of this truth. I dare ſay, ſhould a man collect the relations and teſtimonies out of ſeveral Authors and books (that are come to our knowledge) within the compaſſe of two thouſand years, of Authors well accounted of, generally, and vvhoſe teſtimonies (Hiſtorians eſpecially) vve receive in other things; a man might make a book of the biggeſt ſize and form that ordinary books (vvhich vve call *Folioes*) are. It is true, many Authors may vvrite one thing vvhich may prove falſe, as the famous hiſtory of the *Phenix*, perchance, or ſome ſuch; but upon examination it vvill appear that thoſe many take all from one or tvvo at the moſt, vvho firſt delivered it. They add nothing in confirmation of their ovvn knovvledg or experience. But here it is quite othervviſe; thoſe many Authors that I ſpeak of (Hiſtorians eſpecially of ſeveral ages) they tell

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us different things that hapned in their own times, in divers places of the world: and of many of them we may ſay they were ſuch as knew little of former books, or ſtories of other Nations but their own. Within theſe 200 years the world, we know, by the benefit of Navigation hath been more open and known then before; yea, a great part of the world diſcovered that was not known before. I have read many books, the beſt I could meet with, in ſeveral Languages, of divers Voyages into all parts of the world: I have converſed with many Travellers, whom I judged ſober and diſcreet. I never read any book of that argument, nor yet met with man, that I have had the opportunity to confer with, but was able of his own knowledg to ſay ſomewhat whereby my belief of theſe things might be confirmed.

Now for the *Epicureans* (of all Philoſophers the moſt inconſiderable in matters of knowledg, as former ages have deſcribed them) no man need to wonder if they denyed thoſe things which by *the ſolemn engagement of their Sect* they were bound and reſolved, notwithſtanding any ſight or ſenſe, experience or evidence to the contrary, not to believe, at leaſt not to acknowledg. This doth clearly appear by one that may be believed (though I have met with it in more) in ſuch things. *Lucian* (himſelf a profeſt *Epicurean* Atheiſt) who doth commend *Democritus*, *Epicurus* and *Metrodorus* (the moſt famous of that Sect) for their ἀδαμαντίνην γνώμην, as he calls it, their *fixed*, *irrevokeable*, *unconquerable reſolution*, when they ſaw any ſtrange thing that by others vvas admired as miraculous, if they could find the cauſe or give a probable gueſſe, vvell and good, if not, yet not to depart from their firſt reſolution, and ſtill to believe and to maintain that it vvas falſe and impoſſible: It is a notable paſſage, and vvhich excellent uſe may be made of. I vvill therefore ſet dovvn his ovvn vvords for their ſake that underſtand the Language: —— ὡς εἰκὸς τὸ μηχάνημα (ſpeaking of ſome of *Alexander the falſe Prophet* his devices) ἐδεῖτο Δημοκρίτου τινος, ἢ καὶ αὐτοῦ Ἐπικούρου, ἢ Μητροδώρου, ἀδαμαντίνην πρὸς ταῦτα καὶ τὰ τοιαῦτα γνώμην ἔχοντος, ὡς ἀπιστῆσαι, καὶ ὅπερ ἦν εἰκάσαι καὶ εἰ μὴ εὑρεῖν τὸν τρόπον ἐδύνατο, ἐκεῖνο γοῦν προπεπεισμένου, ὅτι λέληθεν αὐτὸν ὁ τρόπος τῆς μαγγανείας: τὸ δ' οὖν πᾶν ψεῦδός ἐστι, καὶ γένεσθαι ἀδύνατον. Who doubts that this is the reſolution of many alſo in theſe dayes, not of them only vvho are Epicureans, vvhoſe manner of living (as vve have ſaid before) doth engage them to this opinion, but of others alſo, vvho think it not for their credit (the vanity of vvhich belief nevertheleſs might eaſily appear, there being nothing ſo mean and ordinary in the vvorld vvherein the Wiſdom of the vviſeſt, in the conſideration of the cauſes, by the confeſſion of beſt Naturaliſts, may not be poſed) to believe any thing that they cannot give a probable reaſon of. Not to be wondred then if we ſee many, notwithſtanding daily experience to the contrary, to ſtick ſo cloſe to thoſe tenets which they have wedded themſelves unto with ſo firm a reſolution from the beginning, never to leave them, be they right or wrong.

Lucian. in Alex. Aldinæ ed. p. 179.

As for *Ariſtotle*, I confeſſe his authority is very great with me; not becauſe I am ſuperſtitiouſly addicted to any of his opinions, which I ſhall ever be ready to forſake when better ſhall be ſhewed unto me; but becauſe

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(beſides the judgment of all accounted wiſe and learned in former ages) I am convicted in my judgment, that ſo much ſolid reaſon in all Arts and Sciences never iſſued from mortal man (known unto us by his writings) without ſupernatural illumination. Well: *Ariſtotle* doth not acknowledg *Spirits*, he mentions them not in any place. Let it be granted: And why ſhould it be a wonder to any man that knows the drift and purpoſe of *Ariſtotle*'s Phyloſophy? He lived when *Plato* lived; he had been his fellow Scholer under *Socrates*, and for ſome time his Scholer; but afterwards he became his *æmulus*, and pleaſed himſelf very much to oppoſe his Doctrine; inſomuch as he is cenſured by ſome Ancients for his ingratitude. The truth is, *Plato*'s writings are full of Prodigies, Apparitions of Souls, pains of Hell and Purgatory, Revelations of the gods, and the like. Wherein he is ſo bold that he is fain to excuſe himſelf ſometimes, and doth not deſire that any man ſhould believe him, according to the letter of his relations, but in groſſe only, that ſomewhat was true to that effect. Indeed he hath many divine paſſages, yea, whole Treatiſes, that can never be ſufficiently admired in their kind; but too full of tales, for a Phyloſopher, it cannot be denyed. *Ariſtotle* therefore reſolved upon a quite contrary way: He would meddle with nothing but what had ſome apparent ground in Nature. Not that he preciſely denyed all other things, but becauſe he did not think that it was the part of a Phyloſopher to meddle with thoſe things that no probable reaſon could be given of. This doth clearly appear by a Divine paſſage of his, *De part. anim. l.* 1. *c.* 5. where he divides Subſtances in ἀγεννήτους ϗ ἀφθάρτους, *Eternal and Incorruptible*, that is, in effect, *Spiritual* (for even Spirits that were created might be termed ἀγέννητοι, that is, properly, *That have not their beginning by Generation*; but we will eaſily grant, that the creation of Angels, good or bad, was not known to *Ariſtotle*: (we may underſtand *Gods* and *Intelligences*) and thoſe, that μετέχουσι γενέσεως ϗ φθορᾶς, that is, *are mortals.* He goes on, *As for Divine Subſtances, which we honour, we can ſay but little of them, though we deſire it; becauſe ſo little of them is expoſed to ſenſe* [and Reaſon.] *Mortal things that we are familiarly acquainted and daily converſe with, we may know if we take pains. But much more ſhould we rejoice in the knowledg (yea though we know but a very little part) of things Divine for their excellency, then in the knowledg of theſe worldly things though never ſo perfect and general But the comfort that we have of them (which doth make ſome amends) is the certainty, and that they come within the compaſſe of Sciences.* What could be ſaid more Divinely by a man that had nothing by revelation? Truly, there appeareth unto me (if I may ſpeak without offence and miſconſtruction) more Divinity in thoſe words, then in ſome books that pretend to nothing elſe. Add to this another place of his in his *Metaphyſicks*, where he ſaith, That though things ſupernatural be of themſelves clear and certain, yet to us they are not ſo, who ſee them only with Owles eyes. Can we ſay then that *Ariſtotle* denyed thoſe things that he forbore to write of, becauſe they were (their natures and their qualities) above the knowledg of man? Neither is it abſolutely true that *Ariſtotle* never wrote of Spirits and Apparitions. *Cicero* in his firſt book *De Divinatione*, hath a long ſtory out of him of a ſhape or Spirit that appeared in a dream to one *Eudemus* (his familiar friend and acquaintance) and foretold him ſtrange things that came to paſſe. (*Clemens Alexandrinus* hath a ſtrange ſtory out of him, of a Magical Ring, one or two, which *Exceſtus*, King of the Phocenſes did uſe, and foreſaw things future by them. It is to be found and ſeen among the fragments of *Ariſtotles* works. And that he did not deny Witches, may appear by that mention he makes of them in more then one place. How much he aſcribed to common report and experience, though no reaſon could be given, doth appear by his Preface to his Treatiſe *De Divinatione per inſomnia*: where he propoſeth the caſe, how hard it is for a rational man to believe any thing upon report which he can ſee no reaſon for; nay, which ſeemeth contrary to reaſon: as, for a man to foretel by dream what ſhall happen in another Kingdome far off without any apparent cauſe. But on the other ſide, ſaith he, not leſs hard to deny that which all men, or moſt men, do believe, to wit, that there be ſuch predictions. For to ſay (his own words) that ſuch dreams come from God, beſides what elſe might be objected (which might eaſily be underſtood by them that underſtand his Doctrine) it is moſt unreaſonable to believe that God would ſend them to men either vitious in their lives, or idiots and fools, of all men the moſt vile and contemptible, who have been obſerved to have ſuch dreams oftner then better and wiſer men. So leaving the buſineſſe undetermined, he doth proceed to the conſideration of thoſe Prophetick dreams, for which ſome probable reaſon may be given. Yet in the ſecond Chapter he ſaith directly, That though dreams be not θεόπεμπτα, yet they may be perchance * δαιμόνια, for ſuch he acknowledges Nature to be, not θείαν, but δαιμονίαν only. I will not enquire further into the meaning of theſe words; it is not to be done in few words. It plainly appears that nothing troubled him ſo much (for he repeats the objection twice or thrice) as that God ſhould be thought to favour either wicked men or fools. I wiſh no worſe Doctrine had ever been Printed or Preached concerning God. But ſtill let it be remembred that he knew of no Divine Word or Revelation. Yet *Jul. Scaliger* in his Commentaries upon *Hypocrates De Inſomniis*, doth wonder that *Ariſtotle* ſhould ſtick ſo much at this, and ſeems himſelf to give a reaſon grounded in Nature. Indeed he ſaith ſomewhat as to the caſe of fools and idiots, but nothing (that I remember) that reacheth to wicked men alſo. Let theſe things be conſidered, and let the Reader judge of how different temper *Ariſtotle* was from that of ancient or later *Epicures*. This mention of *Ariſtotle* and *Plato* puts me in mind of *Socrates* their Maſter, *his Familiar Spirit*; no Shape but a Voice only, by which his life and actions were much directed. The thing is atteſted by ſo many, ſo grave Authors whereof ſome lived at the very time, others not long after, or in times not very remote, that I know not how it can be queſtioned by any man. Neither indeed is it, that I remember, by any Heathens or Chriſtians of ancient times, and there have been books written of it, divers in Greek and Latine, whereof ſome are yet extant. But whether it were a good Spirit or an evil, ſome men have doubted, and it is free for any man to think what he pleaſeth of it. For my part I ever had a Reverend opinion of *Socrates*, and

* The Latine Interpreter tranſlates it *Dæmonia*; & I know not how it can be better expreſſed, though lyable to ambiguity.

and do believe (if there be no impiety in it, as I hope not) that he was, as among Heathens in ſome reſpect, a fore-runner of Chriſt, to diſpoſe them the better when the time ſhould come to imbrace (and it did it effectually) the Goſpel. Many other Phyloſophers, that have been of greateſt fame, were certainly great Magicians, as *Orpheus*, *Pythagoras*, *Empedocles*, and the like, as by thoſe things that have been written of them by ſeveral ancient authors may be collected. But above all I give the pre-eminence to *Apollonius Thianeus*, a man of later times, and of whom we may ſpeak with more confidence and certainty. This was the man whom ancient Heathens very tenacious of their former worſhip and ſuperſtitions, did pitch upon to oppoſe unto Chriſt. His Life hath been written by divers, four of them were joyned together and oppoſed to the four Goſpels: and *Hierocles*, a famous Phyloſopher of thoſe times, made a Collation of his Miracles with thoſe of Chriſts, who was anſwered by *Euſebius*, yet extant. Sure it is, they prevailed ſo much, that he was for a long time worſhipped by many, and in ſundry places as a very God; yea, by ſome Roman Emperors, as we find in Hiſtory. *Philoſtratus* hath written his Life in very Elegant ſtile (as *Photius* judged) in 8 books, which are extant. And though they contain many fabulous things, as any man may expect by the undertaking, yet have they ſo much truth and variety of ancient learning, that I think they deſerve to be better known then commonly they are; but cannot be underſtood, I am ſure, as they ſhould be, by any tranſlation either Latine or French that ever I ſaw: For the *Paris* Edition, though it boaſt of great things (as the manner is) yet how little was performed may eaſily appear unto any that will take the pains to compare it with the former edition of *Aldus*: Which I ſpeak not to find fault, but becauſe I wiſh that ſome able man would undertake the work; there is not any book, by the Tranſlations yet extant, that more needeth it. What uſe *Scaliger* made of him, may appear by his frequent quotations in his Notes upon *Euſebius*, in the Hiſtory of thoſe times. As for *Appollonius* his Miracles or wonderful Acts (which is our buſineſſe here) though many things have been added, ſome, probably, done by Impoſture, yet I do not ſee how it can be doubted but he did many ſtrange things by the help of *Spirits*, which things may be judged by due obſervation of circumſtances; as for example, That being convented before *Domitian* the Emperor in the preſence of many, he preſently vaniſhed and was ſeen a great way off (at *Puteoli* I think) about the ſame time. That at the very time when *Domitian* was killed at *Rome*, he ſpake of it publickly and of the manner of it at *Epheſus*: and ſo of many others, which ſeem to me (as unto moſt) almoſt unqueſtionable. The greateſt wonder to me is, that ſuch was his port and outward appearance of Sanctity and Simplicity, that even Chriſtians have thought reverently of him, and believed that he did his wonders by the power of God, or by ſecret Philoſophy and knowledg of Nature not revealed unto other men. So *Juſtine Martyr*, one of the ancient Fathers of the Church judged of him, as is well known. Moſt later Phyloſophers that lived about *Julians* time, and before that, as alſo the Emperors themſelves, many of them, were great Magicians and *Necromancers*, as may eaſily appear, partly by their own writings, and partly by the Hiſtory of thoſe times.

I do very much wonder whether any man, being a Scholer, and not ſtrongly prepoſſeſſed, that doth not believe *Spirits*, &c. can ſay that he ever read the books of Tryals and Confeſſions of Witches and Wizards, ſuch I mean, as have been written by learned and judicious men. Such as, for example, I account *Nichol Remigius*, his *Demonolatria: ex judiciis capitalibus* 900 *plus minus hominum*, &c. grounded eſpecially upon the Confeſſions and Condemnations of no leſſe then 900 men and women in *Lorraine* within the compaſſe of few years. That he was a learned man, I think no body will deny that hath read him; and that he was no very credulous and ſuperſtitious man (though a Papiſt) that alſo is moſt certain: and I have wondred at his liberty many times. I know not how it is now in thoſe places; but by what I have read and heard of the doings of Witches and Sor-“cerers in *Geneva* and *Savoy* in former times (I could ſay ſomewhat of my “ſelf, how my life was preſerved there very ſtrangely, but my witneſſes are “not, and I will not bring their credit in queſtion for ſuch a buſineſſe.) I am of opinion, That he that ſhould have maintained there that there was no ſuch thing as Witches, or Spirits, &c. would have been thought by moſt either mad and brain-ſick (ſo frequent and viſible were the effects to ſober eyes) or a Witch himſelf. For indeed it is ordinary enough, that thoſe that are ſo really, are very willing (which deceiveth many) to be thought Impoſtors, and there is good reaſon for it: I ſhould ſooner ſuſpect him an Impoſtor that doth profeſſe himſelf (except it be by way of confeſſion, as many have done) and is ambitious to be counted a Witch or Sorcerer. I remember I ſaw a book ſome years ago, intituled, *De l'inconſtance des mauvais Anges & Demons*, printed at *Paris* 1612. in *quarto*, and another of the ſame Author, and ſize, intituled, *L'incredulite & meſcreance du ſortilege*, *Paris* 1642. Strange ſtories are told there of a Province of *France*, about that time (or little before) marvellouſly infeſted with Witches and Sorcerers, inſomuch that people did not know one another (in ſome one place) in the ſtreets, by reaſon of evil Spirits appearing publickly in the ſhape of men; and that the proceedings of juſtice (which doth not happen often) were ſometimes diſturbed by them. I think the Author himſelf was one that was ſent to the place by the King with ſome authority, and to make report. But as I do not altogether truſt my memory, having had but a ſight of the books (it was at the *Bell* in St. *Pauls* Church-yard:) So I beſeech the Reader not to reſt upon this account that I give him upon my beſt remembrance, but to peruſe the books himſelf. I am confident he may receive good ſatisfaction, being things that were not done in a corner, but very publickly and well atteſted as I remember. However the reader muſt give me leave (though it be not to this purpoſe, leſt my ſilence be drawn to the prejudice of the truth) to tell him, that I met with one great falſhood there concerning my own father (of *Bl. M.*) which I have abundantly refuted, and all others of that nature, when I was yet very young. But that (as I conceive) which in all theſe ſtories would moſt puzzle a rational man, is the ſignes which are ſet

Tom 11. p 608.
Mer. Caſ. *Pietas.*

down by many how witches may be known, as *Teats*, *ſwimming upon the water*, *dry eyes*, and the like: which things indeed have ſome ground of truth, being limited to particular times and places, but are not of general application. Mr. *Voſsius* had therefore reaſon to find fault with *Springerus* and *Bodinus* for making that a certain token of a Witch that ſhe cannot weep. Who alſo in the ſame place doth well except againſt the tryal of γυναικολύσεως, as he calls it (commonly, *purgatio per aquam frigidam*) condemned by many. But he had done well to have limited his exception, and to have ſhewed how, and when, and how far ſuch obſervations may be uſed. For certainly they are not altogether to be neglected. But the reaſons of ſuch obſervations or marks that are given by ſome, are ſo ridiculous, that they would make a ſober man (that hath not patience enough to ponder all things diligently) to ſuſpect all the reſt. So one tels us, That when the Cock croweth the ſolemn meetings of Witches (which opinion perchance may prove ancient enough; as we ſhall ſhew elſewhere) are diſſolved: and he thinks a reaſon may be becauſe of the crowing of the Cock in the Goſpel, when St. *Peter* denyed Chriſt. Another tells us, That Witches being well beaten *trunco vitis* (with a Vine ſtick or club) *Maleficia illata ſolvere ſævillina coguntur*, have no more force to do hurt, or, that the party bewitched recovereth. And the reaſon (he thinks, and yet he no ordinary man neither) *ex myſterio vini & vineæ dilectæ Deo, ex cujus myſterio quotidie Sacramentum Sacroſancti Sanguinis Domini conficitur*, &c. But I ſhall have a more proper place for the full examination of theſe things in one of the two Treatiſes before mentioned. It cannot be denyed but this whole buſineſſe of Witches, what through ignorance, what through malice, is very lyable to many miſtakes and divers impoſtures. And it were to be wiſhed that in all ſuch Trials ſome prudent Divines, and learned experienced Phyſicians might be joyned. But hence to conclude with *Wierus* (who neverthelesſe doth acknowledg *Spirits*, and the Illuſions and Apparitions of Divels, and their miſchievous opperations as much as any, and tells as ſtrange things of them) and ſome others, that therefore there are no Witches and Sorcerers, is as if a man ſhould deny the power of herbs becauſe a thouſand things have been written of them of old, and are yet daily falſely and ſuperſtitiouſly. And indeed it ſo fell out once in *Rome*, as by *Plinie* is recorded at large, Where when ſome aſcribed ſuch power unto Herbs, as though Sun and Moon had been ſubject unto them, the dead might be raiſed, armies vanquiſhed, and what not! which was not very well reliſhed by many: at laſt came *Aſclepiades*, who perſwaded men that were very well diſpoſed to be perſwaded, that all Phyſical uſe of Herbs and Simples was a meer cheat, and that men were better want them, there being other means eaſier and leſſe troubleſome to reſtore health and overcome diſeaſes, which he profeſſed to teach: and prevailed ſo far for a while, that they were laid aſide, and a new courſe of Phyſick introduced. Which for a while, as I ſaid, (ſo prone are men commonly to entertain new divices) gave good content generally. It is well obſerved by *Ariſtotle* (and I think a great part of humane wiſdome de-

*Voſſ.* de Idolol. III. 180,181.

So in my Copy, it may be it ſhould be, *vitis & vin.*

dependeth on it) that in all things of the world that are commendable, as there is ſomewhat which is true and real, ſo ſomewhat alſo which is counterfeit and falſe. There is beauty Natural, ſaith he, and there is Artificial beauty by painting and trimming. A true, ſound, healthy complexion, and that which makes a good ſhew, but is not ſound. True, real gold and ſilver, but divers things alſo that may be taken for gold and ſilver at a diſtance, or by them that judge at the outward appearance. So, true, ſound Ratiocination, and that which ſeems ſo to the unlearned, or to corrupt judgments, though it be very falſe. They that conſider well of this, may the ſooner come to the knowledg of truth in all things.

Well: we go on.

There was in *Aix* (*Aquæ Sextiæ* anciently, now *Aquenſis Civitas*) in *Provence* (a County of *France* ſo called) in the year of the Lord 1611. a Romiſh Prieſt tryed, convicted, and by Sentence of the Court or Parliament condemned to be burned alive for abominable practiſes, and horrid things by him upon divers (ſome perſons of quality) committed with and by the Divel. He had long deſired it and ſought it; at laſt the divel appeared to him in the habit of a Gentleman. The ſtory is in divers books, *French* and Latine, and tranſlated (at that time I believe) in divers languages. I would goe forty miles with all my heart to meet with that man that could tell me any thing whereby I might but probably be induced to believe, or at leaſt to ſuſpect, that there might be ſome miſtake in the particulars of his Sentence. For my reaſon, I muſt confeſſe, was never more poſed in any thing that ever I read of that nature. *Gaſſendus* indeed in *Pereskius* his life, hath ſomewhat (as I remember) of *Pereskius* his Opinion, as if he thought ſome of thoſe things he confeſſed might be aſcribed unto imagination; but I ſee no reaſon given: neither are the things of that nature, that can admit any ſuch ſuſpicion. Beſides, *Triſtan, of the Lives of the Emperors and their Coynes*, will tell you ſomewhat which may make a doubt, whether *Gaſſendus* ought to be believed in all things that he reporteth concerning that famous man. I am not very much ſatisfied of what Religion (though truly a very learned man) *Gaſſendus* was. And by the way (which is ſomewhat to the caſe of Witches in general) if I be not miſtaken (for I have it not at this time) there is a relation in that very book of ſomewhat that hapned to *Pereskius* by Witches when he was a child. That wicked Sorcerer which was burned at *Aix*, foretold before his death that ſome misfortune would be done at the time and place of his execution, which hapned accordingly, and very ſtrangely too. Somewhat again, I muſt confeſſe, I have ſeen printed (*Mimica Diaboli*, &c.) to take away the ſcandal of ſome part of his confeſſion, or the Devils ſaying of Maſſe, &c. ſome part of which things might perchance with ſome colour be aſcribed to imagination: but that is not it that troubles me. But enough of him.

What man is he, that pretends to learning, that hath not heard, and doth not honour the memory of *Joachimus Camerarius*, that great light of *Germany*? ſo wiſe (and for his wiſdom, and other excellent parts, ſought unto by many Princes) ſo moderate a man (an excellent temper for the attaining of Truth) and ſo verſed in all kind of learning, that we ſhall ſcarce among all the learned of theſe later Times find another ſo generally accompliſhed. The ſtrangeſt relations that ever I read, or at leaſt as ſtrange as any I have read of Witches, and Sorcerers, and Spirits, I have read in him: ſuch as either upon his own knowledge he doth relate, or ſuch as he believed true upon the teſtimonie of others known unto him. The laſt work that he ever went about for the publick was, *De generibus Divinationum*, but he did not live (the more the pity) to make an end of it. But ſo much as he had done was ſet out by one of his learned ſons, *Lipſiæ, an. Dom.* 1576. There *p* 33. he hath theſe words, *De Spirituum verò, quæ ſunt Græcis* δαιμόνια *admirabili non ſolum efficacitate, ſed manifeſta Specie, quæ* ἐναργῆ *perhibentur, præſentiâ; incredibiles extant paſſim veterum narrationes, & noſtris temporibus ſuperantia fidem comperta ſunt, extra etiam* γόητας, *de quibus poſteà dicetur.* So *p.* 89. & *p.* 151. again and more fully. But his ſtrangeſt relations are in his *Proœmium* to *Plutarchs* two Treatiſes, *De Defectu Oraculorum*, and *De Figura* EI *Conſecratâ Delphis*, ſet out by him with Notes. Here I could come in with a whole cloud of witneſſes, name hundreds of men of all Nations and profeſſions that have lived within this laſt hundred years, and not any among them but ſuch as have had, and have yet generally the reputation of Honeſt, Sober, Learned and Judicious, who all have been of this opinion that we maintain. But becauſe we have to do with them eſpecially who by their Profeſſion pretend to the Knowledge of Nature above other men, I will confine my ſelf for further teſtimony to them that have been of that Profeſſion, I have been ſomewhat curious for one of my Calling, that had no other end but to attain to ſome Knowledge of Nature, without which a man may quickly be lead into manifold deluſions and Impoſtures. I have read ſome, looked into many: I do not remember I have met with any profeſſed Phyſician or Naturaliſt (ſome one or two excepted, which have been or ſhall be named) who made any queſtion of theſe things. Sure I am, I have met with divers ſtrange relations in ſundry of them, of things that themſelves were preſent at, and ſaw with their own eyes, where they could have no end, that any man can probably ſuſpect, but to acknowledge the truth, though with ſome diſparagement to themſelves (according to the judgment of many) in the free confeſſion of their own ignorance and diſability to give reaſons, and to penetrate into cauſes. Well: what then ſhall we ſay to ſuch as *Jul. Cæſar, Scaliger, Fernelius, Sennertus*, the wonders and Oracles of their times? As Phyſicians ſo Phyloſophers, men of that profound wiſdom and experience (much improved in ſome of them by long life) as their writings ſhew them to have been to this day. What ſhall we make of them? or what do they make of themſelves, that will cenſure ſuch men as either cheaters or ignorant idiots? *Henericus Saxonia*, a Learned Profeſſor and Practiſer of Phyſick in *Padua*, in that Book he hath written of that horrible Polonian Diſeaſe, which he calls *Plicam*, which turneth mens hairs (in ſight) to Snakes and Serpents; in that book he doth aſcribe ſo much to the power of Witches and Sorcerers in cauſing Diſeaſes, not private only but even publick, as Peſtilences and the like, as himſelf confeſſeth he could never have believed, until he was convicted by manifeſt experience; and indeed is wonderful, and may well be thought incredible unto moſt, yet is maintained and aſſerted by *Sennertus De Febribus*; and in his ſixth book (as I remember) *De Morbis à faſcino, incantatione, & veneficiis inductis.* I will forbear the names of many men of fame and credit, Phyſicians too, becauſe moſt of them are named (and commonly enough known) by *Sennertus* upon this occaſion. There is one, whom I think inferiour to none, though perchance not ſo commonly known or read, and that is, *Georgius Raguſaius* a Venetian, who by his firſt education and profeſſion was an Aſtrologer, caſt many Nativities, and took upon him to Prognoſticate; but afterwards conſcious to himſelf of the vanity of the Art (that is, when the Divel doth not intermeddle, as alwayes muſt be underſtood: for ſome Aſtrologers have been Magicians withall, and have done ſtrange things) gave it over, and hath written againſt it very Learnedly and Solidly. Read him, if you pleaſe, in his Chapters *De Magis, De Oraculis*; yea, through his whole Book *De Divinatione*, and you may be ſatisfied what he thought of theſe things: he alſo was a Phyſician. But I muſt not omit the Learned Author that ſet out *Muſæum Veronenſe*, a great Naturaliſt and a Phyſician too; he handles it at the end of that work ſomewhat roundly and to the quick, I muſt confeſſe, but very Rationally and Solidly, in my judgment, againſt thoſe pretended Peripateticians, that would be thought to defend the opinion of *Ariſtotle* herein. I could ſay ſomewhat of ancienter Phyſicians too, and give ſome account of thoſe many Spels and Charmes that are in *Trallienus*, in all his books; an ancient Phyſician, in high eſteeme with ſome eminent Phyſicians of theſe late times, as they themſelves have told me; though not for his Charms, but for his other learning and excellent experience, which they had found good uſe of But this I reſerve for another place & work. And this mention of that eminent Phyſician who commended *Trallienus* unto me, puts me in mind of what he imparted himſelf, not long before his death, of his own knowledge and experience; and particularly of the account he gave me of the examination of a Conjurer in *Salisbury*, at which, he ſaid, none were preſent but King *James*, (of moſt Bleſſed Memory) the Duke of *Buckingham*, and himſelf: It is likely ſome others may have heard the ſame, and I had rather any body ſhould tell it then I, who was then a patient under him, and durſt not, were I put to it, truſt to my memory for every circumſtance.

Hitherto I have gone by Authorities rather then Arguments, partly becauſe I thought that the ſhorteſt and the cleareſt way for every bodies capacity, and partly, becauſe ſuch Arguments (if any beſides theſe we have here) as have been uſed againſt this opinion, may be found fully anſwered in thoſe I have cited. The truth is, it is a Subject of that nature as doth not admit of many Arguments, ſuch eſpecially as may pretend to ſubtilty of Reaſon, Sight, Senſe, and Experience (upon which moſt Humane Knowledge is grounded) generally approved aud certain, is our beſt Argument. But before I give over, I will uſe one Argument which perchance may prove of ſome force and validity, and that is, A conſideration of the ſtrange ſhifts and evaſions and notorious abſurdities that theſe men are put to, who not being able to deny the ὅτι, or *matter of Fact*, would ſeem to ſay ſomewhat rather then to acknowledg Spirits, and Divels, and Witchcraft. *Pomponatius*, who hath not heard of? I once had the book, I know not now what is become of it. But I remember well, I never was more weary of reading then when I read him; nothing that ever I read or heard of *Legends* and old womans tales did ſeem to me more groundleſſe and incredible. But becauſe thoſe men bear themſelves very much upon the power of imagination (which indeed is very great, and doth produce ſtrange effects) I ſhall commend to the ſober Reader that hath not yet met with him, *Tho. Fienus* his Learned Tractat, *De Viribus Imaginationis*, a very Rational and Philoſophical diſcourſe. Of their miſerable ſhifts and evaſions in general, the Author or Obſervator rather of *Muſæum Veronenſe*, before quoted, will give you a good account. I have at this preſent in my hands the writings of a Phyſician, *Augerius Ferrerius* by name. What he was for a Phyſician I know not; all (I doubt) of that profeſſion will not allow very well of his Preface to his *Caſtigationes Practicæ Medicinæ*, whatever they think of the *Caſtigationes* themſelves. But in general, his Stile, and various reading, and knowledge of good Authors, ſpeak him a Learned man ſufficiently. *Thuanus* in his Hiſtory gives him a moſt ample *Elogium*, and makes him to have been *Jul. C. Scaliger* his intimate acquaintance and much reſpected by him. But I doubt whether *Thuanus* had ever ſeen this book of his: it doth not appear by that *Elogium* that he had. Well, this Learned man in his Chapter *De Homerica* (ſo he calls it) *Medicatione*, where he treats of cures done by Charms and Spels, by Words and Characters, which others impute commonly to Witchcraft: firſt, for the ὅτι, he doth not deny it: (*Nam iis quæ ſenſibus expoſita ſunt contravenire, ſani hominis non eſt.*) He thinks them little better then mad men that will deny that which is approved by ſo viſible experience. Yet it ſeems he was one of them that did not believe, or would not believe (though he doth not ſay ſo poſitively) *Spirits* and *Witches*, and Supernatural Operations. What then? he plainly maintaineth and argueth it (though he quote no Goſpel for it) that ſuch is the nature of the Soul of man (if he know how to uſe it) that by a ſtrong faith and confidence it may work any miracle without a miracle: *Verum confidentia illa, ac firma perſuaſio* (that you may have ſome of his words if you have not the book) *comparatur indoctis animis per opinionem quam de Caracteribus & ſacris verbis conceperunt. Doctis & rerum intelligentiam habentibus, nihil opus eſt externi, ſed cognitâ vi animi, per eam miracula edere poſſunt. &c.* And again a little after, *Doctus veró & ſibi conſtans ſolo verbo ſanabit.* I do not hence conclude that this *Ferrerius*, though he ſpeak as though he were, and names no body elſe, that he was the firſt or only that hath been of this opinion. *Avicenne* the Arab was the firſt, as I take it, that ſet it on foot: ſome others have followed him in it. But ſince theſe men acknowledg the ſtrange effects that others deny, let the ſober Reader judge whether of the two more likely to grant *Spirits* and Divels, or to make the Soul of man (of every man, naturally) either a God or a Divel. But let men take heed how they attempt to do Miracles by their ſtrong faith and confidence, for that is the ready way to bring the Divel unto them, and that is it which hath made many Witches and Sorcerers. As for that Faith whereby men did work Miracles in the Primitive times, ſpoken of in the Goſpel, commonly called, *The Faith of Miracles*, that is quite another thing, which I ſhall not need to ſpeak of in this place. Of a ſtrong confidence in God, even in them that are not otherwiſe very godly, whether it may not, according to Gods firſt order and appointment, produce ſometimes ſome ſtrange effects; we have had a conſideration elſewhere, where we treat of *Precatorie Enthuſiaſm*. But this alſo is quite another thing, as may appear by what we have written of it.

But to conclude this part; upon due conſideration of the premiſes, and what elſe I have in readineſſe upon the ſame Subject (if God give me life and health) I cannot ſatisfie my ſelf how any Learned man, ſober and rational, can entertain ſuch an opinion (ſimply and ſeriouſly) That there be no *Divels* nor *Spirits*, &c. But upon this account which I give my ſelf (leaving all men to their own judgments herein) that if there be any ſuch truly and really, it muſt needs be becauſe being at firſt prepoſſeſſed upon ſome plauſible ground, and being afterwards taken up with other thoughts and employments, they are more willing to ſtick to their former opinion without further trouble, then to take the pains to ſeek further. Οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζήτησις τῆς ἀληθείας, ϗ ἐπὶ τὰ ἕτοιμα μᾶλλον τρέπονται, as *Thucydides* doth very well obſerve. And when we ſay, *A Learned man*, there is much ambiguity in that word. For a man may be (not to ſpeak of the ignorance of the common people, in thoſe climates eſpecially, who think all Learning concluded in Preaching; and now in theſe times too, them beſt Preachers that in very deed have leaſt Learning, but preach by *Inſtinct* and *Inſpiration*, as they call it) but a man, I ſay, may be a *Learned Man*, a very Learned man in ſome one kind or profeſſion, even to Excellency and Admiration, who nevertheleſſe is and may be found ignorant enough in other kinds: but a general Learned man is a thing of a vaſt extent, and not often ſeen. It is a buſineſſe of an infinite labour, beſides that it requireth Natural parts anſwerable; without which (judgment ſpecially) the more pains ſometimes the more ignorance. I aim not by this at any particular man or men (*Deum teſtor*) I would much rather ſubmit to the cenſure of others my ſelf, then take upon me to cenſure any; but the obſervation is of very good uſe, I know it, and may give much ſatisfaction in many caſes, and have given an inſtance of it in *Tertullian*, and ſome others elſewhere.

I have done for this time; I come now to the Objections, wherein I ſhall not need to be very long, becauſe they run much upon one thing, Impoſture, which hath already been ſpoken of and anſwered. But yet ſomewhat more particularly ſhal be anſwered.

Firſt, Of *Miracles*. It cannot be denyed but the world is full of horrible Impoſtures in that particular: Yet I believe, that ſome ſupernatural things, as cures, &c. do happen in every age, for which no reaſon can be given, which alſo for the ſtrangeneſſe may be called Miracles. But if we limit (with moſt) the word to thoſe things that proceed immediately from God or divine power: I ſhall not be very ready to yield that many ſuch Miracles are ſeen in theſe Dayes. But I will not further argue the Caſe in this place. Well, let us take *Miracles* in the ordinary Senſe: I verily believe that many ſuch things do happen in many places; but that through negligence partly, and partly through incredulity, they are not regarded oftentimes, or ſoon forgotten. And wiſer men, ſometimes, though they know or believe ſuch things, yet are not they very forward to tell them, leſt they bring themſelves into contempt with thoſe ſuppoſed wiſe men, who will ſooner laugh at any thing they do not underſtand, then take the pains to rectifie their ignorance or inform their judgments. I hope I ſhall do no wrong to the Memory of that Venerable, Incomparable Prelate, BISHOP ANDREWES, for Sound Learning and True Piety whileſt he lived, one of the greateſt Lights of this Land; if I ſet down two Stories, which we may call *Miracles*, both which he did believe to be true, but for one of them, it ſeemes, he did undertake upon his own knowledge: The one, concerning a n[illegible]d, or at leaſt by many ſuſpected Witch or Sorcereſs, which the Divel, in a ſtrange ſhape, did wait *upon* (or *for* rather) at her death. The other, concerning a man, who after his death was reſtored to life to make Confeſſion of a horrible Murder committed upon his own Wife, for which he had never been ſuſpected; both theſe, as he related them to my F. (in familiar converſation) and my F. did enter them for a remebrance into ſome of his *Adverſaria*. In the ſubſtance I believe there could be no miſtake, but if there be any miſtake in any Circumſtances, as of Names, or otherwiſe, that muſt be imputed to my F. who was a ſtranger, not to the tongue only, but to all buſineſſes (more then what might be known by printed books, and ſuch publick wayes) of *England*.

The Firſt, thus:

*L. vetula Londinenſis, cui morienti Diabolus affuit.*

*Mira Hiſtoria quam narrabat ut ſibi compertiſsimam Dom. Epiſcopus. Fuit quædam L. mulier ditiſsima, et curioſis artibus addictiſsima: vicina ædibus* Fulconis, *qui fuit pater Domini* Fulconis, *totâ Angliâ celeberrimi; atque adeo lectiſsimæ matronæ, matri ejuſdem* Fulconis, *familiariſsima. Hæc per omnem vitam ſortilegiis dedita, & eo nomine infamium muliercularum amica et patrona: Cui morienti cum adſtarent quà viri, quà fæminæ graviſsimi; animadverſum eſt ſub horam mortis, adſtitiſſe ad pedes lecti hominem vultu terribilem, vulpinis pellibus amictum, quem ipſa contentis oculis intuebatur; ille, ipſam. Quæſitum eſt à janitore, quare illum admiſiſſet ille negaræ ſe vel vidiſſe. Tandem ſecedunt ad feneſtram duo vel tres, conſilium capturi quid illo facerent. Erat quidam Senator ingentis nominis . . . . . qui bis Prætor Londinenſis fuit: item Pater* Fulconis, *et alii. Placet illis ipſum compellare et rogare quis eſſet. Hoc animo repetunt priora loca ſua ad lectum. Interim* L. *vocem magnam edit, quaſi animam ageret; omnes illam curare, ſpectare, ſublevare; mox redit ad ſe illi ignotum illum requirunt oculis. Nuſquam apparet. Ante horæ ſpatium moritur ægra.*

The other thus,

*Kalend. Auguſt. Narrabat hodie mihi rem miram, Reverendiſſ. Præſul, Domin. Epiſcop. Elienſis: quam ille acceptam auribus ſuis à teſte oculato & auctore; credebat eſſe veriſsimam. Eſt vicus in Urbe Londino,* *qui dicitur, Vicus Longobardorum. In eo vico Paræcia eſt, & ædes paræcialis, in qua fuit Presbyter, homo ſummæ fidei, et notæ Pietatis, ..... An. 1563. quo anno, ſi unquam aliàs, peſtis graſſata eſt per hanc Urbem Londinum. Narravit igitur hic Parochus et paſſim aliis, et ipſi quoque Dom. Epiſcopo ſibi hoc accidiſſe. Erat illi amicus in ſuâ Paræciâ inſignis; vir, ut omnes exiſtimabant, probus et pius. Hic peſte correptus advocavit Presbyterum illum ſuum amicum, qui et ægrotanti affuit, et vidit morientem nec deſernet niſi mortuum; ita Demum repetiit domum ſuam. Poſt horas ſatis multas à morte hujus, cùm ipſe pro mortuo eſſet relictus in cubiculo; uxor illius idem cubiculum eſt ingreſſa, ut ex arcâ promeret Lodicem, ſine linteamen ad ipſum ἐντυλίττειν, ut eſt moris. Ingreſſa audit hanc vocem, operi intenta. Quis hic eſt? terreri illa, et velle egredi, ſed auditur iterum vox illa: Quis hic eſt? Ac tandem comperto eſſe mariti vocem, accedit ad illum: Quid, ait, marite; tu igitur mortuus non es? et nos te pro mortuo compoſitum deſerveramus. Ego verò, reſpondit ille, verè mortuus fui: ſed ita Deo viſum, ut anima mea rediret ad corpus. Sed tu uxor, ait, Si quid habes cibi parati, da mihi eſurio enim. Dixit illa veruecinam habere ſe, pullum gallinaceum, et neſcio quid aliud: ſed omnia incocta, quæ brevi eſſet paratura. Ego, ait ille, Moram non fero; panem habes, ait, et caſeum? quum annuiſſet, atque petiiſſet afferri, comedit ſpectante uxore: deinde advocato Presbytero, et juſsis exire è cubiculo omnibus qui aderant; narrat illi hoc: Ego, ait, verè mortuus fui; ſed juſſa eſt anima redire ad ſuum corpus, ut ſcelus apperiram ore meo, manibus meis admiſſum, de quo nulla unquam cuiquam nota eſt ſuſpicio. Priorem namque uxorem meam ipſe occidi manibus meis, tantâ vafritie, ut omnes res lateret: deinde modum perpetrati ſceleris expoſuit; nec ita multò poſt expiravit, ac verè tum mortuus eſt.*

There is no neceſſity that any body ſhould make of either of theſe relations an Article of his Faith; yet I thought them very probable, becauſe believed by ſuch a man, and therefore have given them a place here. So much of *Miracles*.

Of *Exorciſmes* we muſt ſay as of *Miracles*. One notable example of a counterfeit Poſſeſſion, and of great ſtirs likely to have inſued upon it in *France*, we have out of *Thuanus*, in our late *Treatiſe of Enthuſiaſme*. *The Hiſtory of the Boy of Bilſon* is extant, who by the Wiſdom and Sagacity of the R^t^ R^t^ F. in God *Thomas*, Lord Biſhop of *Lichfield* and *Coventry*, was diſcovered to be an Impoſtor on purpoſe ſet up and ſuborned to promote the Romiſh cauſe, *An. Dom.* 1620. Such examples and ſtories moſt Countries have afforded good ſtore, which are extant in divers Languages. Neither muſt it be concealed (by them that ſeek truth without partiality) that ſome, once called *Diſciplinarians*, now more known by another name, have attempted to deal in thoſe things, hoping thereby to gain great advantage to their cauſe. It was a famous Story in Q. *Elizabeth's* Reign, though now perchance out of the knowledg of many, and beyond the remembrance of any living, how one Mr. *D.* a very zealous man of that Sect, did take upon him by long prayers to caſt out Divels. So maintained and aſſerted with great vehemency by him and ſome others that favoured that cauſe, though upon legal examination they proved otherwiſe, which occaſioned many books on both ſides in thoſe dayes, but two, *melioris notæ*, as we ſay, written by Dr. *H.* concerning *Exorciſmes*; the one againſt Papiſts, the other againſt *P.* I have them both ſomewhere yet, I hope, but can not come at

them

them at this time, which is the cauſe that I cannot particularize that buſineſſe with circumſtances of times, and names or perſons as I would. But there were many other books written (ſome very big, which I have ſeen) about it, as I ſaid before; ſo that the whole buſineſſe, with very little inquiſition, if any have a mind, may quickly be found out. One Bookſeller in Little *Britain* did help me to the ſight of ſix or ſeven at once; yet one of the books then written, and as I was told, upon this occaſion much commended unto me by ſome very Learned, to wit, Dr. *Jordan*, *of the Suffocation of the Matrix*, I long ſought before I could meet with it. And ſuch was the ignorance of ſome Bookſellers, that I could not perſwade them there was any ſuch book extant: but now at laſt I have got it. All the uſe I ſhall make of it at this time is, that whereas the whole drift of the book tends unto this, to ſhew the error of many in aſcribing natural diſeaſes to ſupernatural cauſes, which might be thought by ſome to favour their opinion that believe not *Witches*, &c. The Author doth very prudently and piouſly make this profeſſion in the Preface, *I do not deny but that God doth in theſe dayes work extraordinarily for the deliverance of his children, and for other ends beſt known to himſelf; and that among other there may be both poſſeſsions by the Divel, and obſeſsions, and Witch-craft, &c. and diſpoſſeſsion alſo through the Prayers and Supplications of his ſervants, which is the only means left unto us for our relief in that caſe, but ſuch examples being very rare now adayes*, &c. Yet for all this I do not conclude that Mr. D. was guilty of any Impoſture: he might do it through ignorance being cozened by others. I have heard he was an honeſt man, and dyed piouſly, and diſclaimed to the very laſt that he did any thing in that buſineſſe otherwiſe then *Bonâ Fide.* I would judge charitably, even of thoſe men that are not guilty of much charity towards others, whoſe judgments and conſciences will not ſuffer them (though men of approved worth and piety otherwiſe) to ſay as they ſay, and to do as they do in all things. Be it granted therefore, that this buſineſſe of *Exorciſmes* is lyable to much Impoſture: however, no man that hath read the relations of men and women poſſeſt, in ſeveral places, with due obſervation of circumſtances, ſome of which relations, beſides other perſons of credit, have been atteſted; yea, ſome penned and publiſhed by learned Phyſicians and Naturaliſts, who have been employed about the Cure, obſerved their carriage, heard ſome of them ſpeak ſtrange Languages: ſilly women poſſeſt, diſcourſe of higheſt points of Phyloſophy, or the Mathematicks and the like. No man, I ſay, that is not a ſtranger to theſe things (beſides what ſome Travellers, no way intereſſed in the cauſe, can aver upon their own knowledge) will make any queſtion either of the real poſſeſſion of divers, according to relations that have been made, or of the Divels ſpeaking in them and by them when they have been Exorciſed; and ſometimes upon bare conference. And though ſome Proteſtants are of opinion, That it is not lawful or warrantable for any man to take upon him to Exorciſe upon ſuch occaſions, that is, (as I conceive) by way of abſolute power and authority, and by ſuperſtitious wayes and means, as is ordinarily done: Yet where a man hath a Calling, as if he be lawfully Called to the Miniſtry, and ſet over ſuch a Pariſh where any happen to be poſſeſſed (as in-

B. v. m. f. deed my ſelf have a Pariſh, that is, right to a Pariſh as good as the Laws of the Land can give me, which hath been grievouſly haunted, though not altogether in the ſame kind, this many years, to the undoing of many there; but I muſt not come near it, nor have the benefit of the Law to recover my right, though never told why) and he find himſelf zealouſly moved, yet without preſumption, I would not deſpair, but his prayers, with other performances of devotion, and the aſſiſtance of ſome others of the ſame calling, might prove available before God: but ſtill preſuppoſed, as moſt expedient and neceſſary, that the opinion and reſolution of ſome Learned and conſcionable Phyſician, one or more, be had in the caſe; and their preſence alſo in all actions, if it may be had, obtained. Some, it may be, will thank me, and I hope it will offend none, if I impart unto them what I have found in my F. his *Ephemeris* (or, *Daily account of his life*) tending to this purpoſe.

Ann. Dom. 1603. Kal Junii. *Quem memſem, et reliquos omnes velis ô Deus, &c. Hunc q; lætum egimus, cum matre, uxore, affine, et viro nobili, Dom de Counſ. et nobili item matrona,* D. de St. Pons: *qui omnes in re pietatis* ὁμοφρονοῦντες, *Eccleſiam hujus loci aſſiduè celebravimus. Inter alios Sermones quos habui cum D.* de St. Pons, *de miniſtro provinciæ Vivaretii ſumus locuti, cui nomen* Mercero. *Regit ille in eo tractu plures parvas Eccleſias; habitat a. in loco, qui dicitur,* Chaſteau-double. *Acceperam de eo ex vulgi rumoribus, quod vim Dæmonas ejiciendi haberet: quæſivi,* ἀκριβέστερον de D. de St Pons *quid rei eſſet. Illa ſeriò affirmavit, plures Dæmoniacos (decem aut circiter) in Eccleſiam auductos, eo concionante primùm, dein orante, palam, et Confeſſione omnium fuiſſe ſanatos. Quoſdam Demones ita eum certis ſignis erupiſſe, ut res apud omnes fieret teſtatiſſima. Porrò autem omnes qui ſanati ſunt, Religionem Catholicam Romanam ante ſemper profeſſos. Mercerum verò impatientiſſimè ferre, ſi quis inter loquendum, ut fit, diceret, Mercerum Diabolos ejicere, non enim ſe, verùm Eccleſiam Dei eſſe nominandam, cujus precibus ardentiſſimis Dei aures patuerint. Deus et illi et univerſo gregi ſuorum benedicat.* Amen.

In Engliſh (for their ſakes that underſtand no Latine, and that it be not required alwayes, for it would be very tedious) this is the effect, At ſuch a time, in ſuch a place, he had the opportunity to meet with a grave (whether Lady or Gentlewoman) Matron, one he had a very good opinion of; her name *M. de St. Pons*, and having often heard by common report of a certain Proteſtant Miniſter that was ſaid to caſt out Divels, he did accurately inform himſelf by her (ſhe living, it ſeems, very near, if not in the ſame pariſh) of all particulars concerning that buſineſſe; who did averre it to be moſt true, and that ten, or thereabonts, Demoniacks, or poſſeſſed men (all making profeſſion of the Roman Catholick Religion) had been brought to the Church (at ſeveral times, as I take it) and that publickly, and by the generall confeſſion of all then preſent, and by ſome notable ſignes (ſometimes) at the going out of the Devils; they were, upon his Praying after Sermon, all delivered. But that he took it very hainouſly if any ſaid, that he had caſt out Devils; For, not I, ſaid he, but the earneſt Prayers of the Church, have prevailed with Almighty God to work this wonderful thing.

As for *Oracles*: It is true, Heathens themſelves acknowledg, that ſome were

were the jugglings of men. Sometimes Princes; ſometimes private men: (as now of Religion, of Preaching, and Praying, and Faſting; of Maſſes and Proceſſions: moſt Princes and States in all places) made good uſe of them to their owne ends; and made them ſpeak what themſelves had prompted. But a man might as probably argue; becauſe ſome have been ſo freely acknowledged to have been by compact and ſubornation, it is the more likely, that thoſe of which never any ſuſpicion was, ſhould be true. We read of many in *Herodotus*: of one, which was contrived by fraud; but there we read alſo, that when it came to be known (though care had been taken that it might not:) the chief Contriver, a great man, was baniſhed, or prevented worſe, by a voluntary Exile; and the *Sacred Virgin* or *Propheteſſe*, depoſed. But not to inſiſt upon particulars, which would be long, it is moſt certain, and it will cleerly appear unto them that are well read in ancient Authors and Hiſtories, That all Heathens, generally the wiſeſt and learnedeſt of them, thoſe eſpecially, that lived when Oracles were moſt frequent, did really believe them to be, which they pretended unto: and that they were ſo indeed, for the moſt part (taking it for granted that their Gods were *Divels* or *Evil Spirits*) by many circumſtances of Stories, and by other good proofs, may be made as evident: neither was it ever doubted or denyed (alwayes granted and preſuppoſed, that, as in all worldly things, much impoſture did intervene and intermingle) by ancient Chriſtians acknowledged, I am ſure, by moſt, if not all. But I have ſpoken of them elſewhere already, and therefore will be the ſhorter here.

Our *laſt Objection* was: If there be *Devils* and *Spirits*, Why do they not appear unto them, who do what they can, as by continual curſes, ſo by profane curioſity to invite them? Firſt, We ſay, ἀνεξερεύνητα τὰ κρίματα αὐτοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ. When we have good ground for the ὅτι, to ſtick at the διότι, becauſe we do not underſtand the reaſon, is as much as to ſay, that we think we ſhould be as wiſe as God. *Ariſtotle* did not meddle with things that he could give no reaſon of; yet he did not deny them (as we have ſhewed) and it is one thing to require a reaſon of things meerly natural; and another of thoſe that happen by a meer ſecret Providence. But this will give them no great ſatisfaction who perchance believe a God (ſome) as much as they believe a Devil. *Secondly*, Therefore we ſay, There may be ſome natural reaſon too, upon *Ariſtotles* grounds. *Ariſtotle* (as hath been ſhewed elſewhere) compares the effects of *Melancholy*, from whence he deriveth all kind of *Enthuſiaſm*, to the known effects of *Wine*. What is the reaſon, that ſome men with little wine will quickly be drunk, and become other Creatures, being deprived for the time of the uſe of reaſon? Others though they drink never ſo much, will ſooner burſt then reel, or ſpeak idly. as ſome in their exceſs grow merry, others ſad: ſome calm and better natured; others furious: ſome talkative, others ſtupid. The Devil knowes what tempers are beſt for his turn; and by ſome in whom he was deceived, he hath got no credit, and wiſhed he had never meddled with them. Some men come into the world with *Cabaliſtical Brains*; their heads are full of myſteries; they ſee nothing, they read nothing, but their brain is on work to pick ſomewhat out of it that is not ordinary; and out of the very *A B C* that children are taught, rather then fail, they will fetch all the Secrets of Gods Wiſdom, tell you how the world was created, how governed, and what will be the end of all things. Reaſon and Senſe that other men go by, they think the acorns that the old world fed upon; fools and children may be content with them but they ſee into things by another *Light*. They commonly give good reſpect unto the *Scriptures* (till they come to profeſt *Anabaptiſts*) becauſe they believe them the Word of God and not of men; but they reſerve unto themſelves the Interpretation, and ſo under the title of *Divine Scripture*, worſhip what their own phanſie prompts, or the devil puts into their heads. But of all *Scriptures* the *Revelation* and the obſcure Propheſies are their delight; for there they rove ſecurely; and there is not any thing ſo prodigious or chimerical, but they can fetch it out of ſome Propheſie, as they will interpret it. Theſe men, if they be upright in their lives and dealings, and fear God truly, it is to be hoped that God will preſerve them from further evil; but they are of a dangerous temper; Charitable men will pity them, and ſober men will avoid them. On the other ſide, ſome there are whoſe brains are of a ſtiff and reſtive mould; it will not eaſily receive new impreſſions. They will hardly believe any thing but what they ſee; and yet rather not believe their eyes, then to believe any thing that is not according to the courſe of nature, and what they have been uſed unto. The devil may tempt ſuch by ſenſual baits, and catch them; but he will not eaſily attempt to delude them by magical Shews and Apparitions. And what ſober man, that believeth as a God, ſo a divel, doth doubt, but they that make it their daily practice to damn themſelves, by ſuch horrid oaths and curſes, are as really poſſeſt, yea far more in the poſſeſsion of the devil, then many that foam at the mouth, and ſpeak ſtrange languages?

But 3dly Some have tried and uſed the means, but could never ſee any thing but what if others that never deſired it really, but in ſome wanton curioſity, unadviſedly, that they might be the better able to confute the ſimplicity of ſome others as they thought, rather then that their faith wanted any ſuch confirmation, have tryed ſome things, or have been preſent at ſome experiments and have ſeen (with no ſmall aſtoniſhment) more then they expected or deſired? Some perſons of credit and quality, I am ſure, have made it their confeſsion unto me, that it hath ſo hapned unto them; who have been ſo affected with it, that they would not for a world be ſo ſurprized again.

But 4ly and laſtly, The Confeſsions of ſome *Magicians* are extant in print, who tell very particularly what means they uſed, what books they read, &c. and they ſaw and found (if we believe them; and what ſhould tempt them to lye, no melancholy men, I know not) till they were weary, and Gods grace wrought upon their hearts to bring them to repentance. There be ſuch confeſſions extant, but the Reader ſhal pardon me, if I give him no further account. It would much better becom them therefore, that have made ſuch eſſays without ſucceſſe, to repent, and to be thankful unto God, then to make that an argument, that theres no divel, and perchance no God. There is a terrible ſaying (if well underſtood) in the Scipture; Ὁ ῥυπῶν ῥυπάτω, *He that is filthy let him be filthy ſtill* Let them take heed (I adviſe them as a friend) if they perſiſt in their hardneſs of heart and infidelity, leſt God in juſt judgment, though they ſeek ſtill, and provoke as much as they can, will not ſuffer that they ſhall ſee any thing, leſt they ſhould fear and be converted.

I come

I Come now to Dr. Dee, and to *This Book* of his, which hath been the occaſion of all the Diſcourſe hitherto. As for his Perſon or Parentage, Education and the like, I have but little to ſay more then what he ſaith himſelf in his firſt Letter to the Emperor (RODOLPHE) of *Germany*, that being yet very young he was ſought unto (*ambiverunt me*) by two Emperors, CHARLS the 5th and FERDINANDO his Brother and Succeſſor in the Empire. Mr. *Cambden* indeed in the year 1572 makes honourable mention of him, and calls him, *Nobilis Mathematicus.* He dedicated his *Monas Hieroglyphica* to MAXIMILIAN Succeſſor to FERDINANDO, firſt printed at *Antwerp, An. Dom.* 1564. and afterwards at *Francford*, 1591. and what other places I know not. In the year 1595. he did write (and was printed 1599 I am ſure, but whether before that or no, I cannot certainly tell) *A diſcourſe Apologetical*, &c. directed to the then *Archbiſhop of Canterbury*, wherein he hath a Catalogue of books written by himſelf, printed and unprinted, to the number of 48. in all, and doth alſo mention the books of his Library about 4000 volums in all, whereof 700 ancient Manuſcripts, Latin, Greek, and Hebrew. There alſo doth he produce a Teſtimony of the Univerſity of *Cambridg*, dated 1548. But this whole Diſcourſe of his being but ſhort, for the better ſatisfaction of the Reader, I thought good to have it here reprinted the next after this Preface. His *Mathematical Preface* before *Euclid*, is that I think which of all his writings publiſhed hath been moſt taken notice of in *England*, and added much to the worth and commendation of that Edition of *Euclid*. He was a married man and had divers children, as will appear by this Relation; a great Traveller, and lived to a great age. But as I ſaid before, I do not pretend to give an account of his life in general, unto others, which my ſelf am yet a ſtranger to. What concerneth this *Relation* I am to give an account, and I hope there ſhall be nothing wanting to that. Four things I propoſe to my ſelf to that end,

*Firſt*, Somewhat to confirm the truth and ſincerity of this whole *Relation.*

*Secondly*, To anſwer ſome Objections that may be made againſt ſome parts of it.

*Thirdly*, To give ſome light to ſome places, and to ſatisfie the Reader concerning the perfection and imperfection of the book, as alſo, concerning the Original Copy.

*Fourthly*, and laſtly, To ſhew the many good uſes that may be made of all by a ſober Chriſtian.

I. It ſeems that Dr. *Dee* began to have the reputation of a *Conjurer* betimes. He doth very grievouſly complain of it in that *Preface* to *Euclid* but now ſpoken of, about the end of it, and yet there doth alſo term himſelf, *An old forworn Mathematician.* For my part whether he could ever truly be ſo called, I yet make ſome queſtion: But I am very confident, that himſelf did not know or think himſelf ſo, but a zealous worſhipper of God, and a very free and ſincere Chriſtian. How this is to be reconciled with the truth of this *Relation*, ſhall be afterwards conſidered of. For the truth and ſincerity of the *Relation*, I hope

no

no body will ſo groſly miſtake us as though we intended thereby to juſtifie what is here printed againſt any ſuſpition of forgery; as if any man taking the advantage of Dr. *Dees* name and fame of a *Conjurer*, could be ſuſpected to have deviſed and invented theſe things in his own brain to abuſe the world. I ſhould be ſorry my name ſhould appear in any kind to any book lyable to ſuch a ſuſpition; and the very name and credit of that ſo much and ſo deſervedly prized *Library* from whence this is pretended to be taken, is ſufficient (with civil underſtanding men) to prevent the groſſeneſſe of ſuch a miſtake. Beſides the Original Copy it ſelf, all written with Dr. *Dees* own hand, there kept and preſerved. But by *Truth and Sincerity*, intending not only Dr. *Dee's* fidelity in relating what himſelf believed, but alſo the *reality* of thoſe things that he ſpeaks of, according to his relation: his only (but great and dreadful) error being, that he miſtook falſe lying Spirits for Angels of Light, the Divel of Hell (as we commonly term him) for the God of Heaven. For the *Truth* then, and *Sincerity* or *Reality* of the *Relation* in this ſenſe, I ſhall firſt appeal to the Book it ſelf. I know it is the faſhion of many (I will not ſay that (I never did it my ſelf) that are buyers of books, they will turn five or ſix leaves, if they happen upon ſomewhat that pleaſeth their fancy, the book is a good book, and when they have bought it, it concerneth them to think ſo, becauſe they have paid for it: but on the other ſide, if they light upon ſomewhat that doth not pleaſe (which may happen in the beſt) they are as ready to condemn and caſt away. It is very poſſible that ſome ſuch buyer lighting upon this, and in it, upon ſome places here and there, where ſome odd uncouth things may offer themſelves; things ridiculous, incredible to ordinary ſenſe and conſtruction, he may be ready to judge of the whole accordingly. But for all this, I will in the firſt place appeal to the book it ſelf; but with this reſpect to the Reader, that he will have patience to read in order one fourth part of the book at leaſt before he judge; and if by that time he be not convicted, he ſhall have my good will to give it over. Not but that all the reſt, even to the end, doth help very well to confirm the truth and reality of the whole Story: but becauſe I think there is ſo much in any fourth part, if diligently read, and with due conſideration, that I deſpair of his aſſent, that is not convicted by it. For my part, when the book was firſt communicated unto me by that Right worthy Gentleman who is very ſtudious to purchaſe and procure ſuch Records and Monuments as may advantage the truth of God (all truth is of God) and the honour of this Land, following therein the example of his noble Progenitor, by his very name, Sir *Robert Cotton*, known to all the Learned as far as Europe extendeth. I read it curſorily becauſe I was quickly convinced in my ſelf that it could be no counterfeit immaginarie buſineſſe, and was very deſirous to ſee the end, ſo far as the book did go. Afterwards, when I underſtood that the ſaid worthy Gentleman (eſpecially, as I ſuppoſe, relying upon my *Lord of Armagh's judgment and teſtimonie*, which we have before ſpoken of) was willing it ſhould be publiſhed, and that he had committed

Sr *Thomas Cotton* Knight Baronet.

mitted the whole buſineſs unto me; I read it over very exactly, and took notes of the moſt remarkable paſſages (as they appeared unto me) truly I was ſo much confirmed in this firſt opinion by my ſecond reading, that I ſhall not be afraid to profeſs that I never gave more credit to any Humane Hiſtory of former times. All things ſeemed unto me ſo ſimply, and yet ſo accurately, and with ſo much confirmation of all manner of circumſtances written and delivered, that I cannot yet ſatisfie my ſelf, but all judicious Readers will be of my opinion. But nevertheleſs, to help them that truſt not much to their own judgments, let us ſee what can be ſaid.

*Firſt*, I would have them, that would be further ſatisfied, to read Dr. *Dee* in that forecited Preface, where he doth plead his own cauſe, to acquit himſelf of that grievous crime and imputation of a *Conjurer*. But that was written, I muſt confeſs, long before his Communication with Spirits: yet it is ſomewhat to know what opinion he had then of them that deal with Divels and evil Spirits. But after he was made acquainted, and in great dealings with them, and had in readineſs divers of theſe his books, or others of the ſame Argument, containing their ſeveral conferences and communications, to ſhew, and the manner of their appearing exactly ſet down; obſerve, I pray, with what confidence he did addreſs himſelf to the greateſt and wiſeſt in Europe. To Queen *Elizabeth* often, and to her Council, as by many places of this Relation doth appear; but more particularly by his Letter to Sir *Francis Walſingham*, Secretary, &c. That he did the like to King *James* and his Councel, may eaſily be gathered by the Records (in this *Relation*) of 1607. but much defective. But then to the Emperor *Rodolphe*, to *Stephen* King of *Poland*, and divers other Princes and their Deputies; the wiſeſt and learnedſt, their ſeveral Courts did afford for the time: the particulars of all which addreſſes and tranſactions are very exactly ſet down in the book. Nay, ſuch was his confidence, that had it not been for the *Nuncius Apoſtolicus* his appearing againſt him at the Emperors Court by order from the Pope, he was, as by ſome places may be collected, reſolved for *Rome* alſo, not doubting but he ſhould approve himſelf and his doings to the Pope himſelf and his Cardinals. In all theſe his addreſſes and applications being ſtill very ready to impart all things unto them that would entertain them with that reſpect he thought they deſerved; yea, readily, which is very obſervable, even to receive them into this Myſtical Society, whom he thought worthy, and in ſome capacity to promote the deſign; as *de facto* he did divers in ſeveral places: *Albertus Alaſco*, Prince Palatine of *Polonia*, *Puccius* a learned man, and Prince *Roſemberg* in *Germany*, who were long of the Society, beſides ſome admitted to ſome Actions for a while, as *Stephen* King of *Poland*, and ſome others. We will eaſily grant (as elſewhere hath been treated and handled at large) that a diſtempered brain may ſee, yea, and hear ſtrange things, and entertain them with all poſſible confidence, as real things, and yet all but fancy, without any real ſound or Apparition. But theſe ſights and Apparitions that Dr. *Dee* gives here an account, are quite of another nature; yea, though poſſibly the Divel might repreſent divers of theſe things to the fancy inwardly which appeared outwardly: Yet of another nature, I ſay, and not without the intervention and operation of Spirits, as will eaſily appear to any man by the particulars. Beſides the long Speeches, Diſcourſes, Interlocutions upon all occaſions and occurrences in the preſence of more then one, alwayes; and externally audible to different perſons, for the moſt part or very frequently. That theſe things could not be the operation of a diſtempered Fancy, will be a ſufficient evidence to any rational man.

Again, let his uſual preparations and Prayers againſt an Apparition or Action (as he called them) his extraordinary prayers upon ſome extraordinary occaſions, as upon *Edward Kelley* his temporary repentance, and another for him when he was about to forſake him (in Latine a long one) *Stephen* King of *Poland* being then preſent. And again, when his Son *Arthur* was to be initiated to theſe Myſtical Operations and Apparitions, in the place of *Edward Kelley*, and the like. And again, his Humility, Piety, Patience, (O what pity that ſuch a man ſhould fall into ſuch a deluſion! but we ſhall conſider of the cauſes in its right place afterwards) upon all occaſions, temptations, diſtreſſes, moſt eminent throughout the whole Book. Let theſe things be well conſidered, and above the reſt, his large and punctual relation of that ſad abominable ſtory of their *Promiſcuous, carnal Copulation*, under the pretence of obedience to God.—— Let theſe things, I ſay, be well conſidered, and I think no man will make any queſtion but the poor man did deal with all poſſible ſimplicity and ſincerity, to the utmoſt of his underſtanding at that time. And truly, this one thing (as we ſaid before) excepted, his miſtaking of evil Spirits for good, it doth not appear by any thing but that he had his underſtanding, and the perfect uſe of his Reaſon to the very laſt, as well as he had had any time of his life.

Again, let it be conſidered, that he carryed with him where ever he went A STONE, which he called his *Angelicall Stone*, as *brought unto him by an Angel, but by a Spirit ſure enough*, which he ſhewed unto many; to the Emperor among others, or the Emperors Deputy, Dr. *Curts*, as I remember: But more of this *Stone* afterwards. We may therefore conclude ſurely enough, That Dr. *Dee* in all this Relation did deal with all ſimplicity and ſincerity. I ſhall only add, That whereas I uſed the word *Reality* before, concerning thoſe things that appeared, according to this Relation: I would not be miſtaken, as though I intended that whatſoever the Divel did ſeem to do or repreſent; it was *Really* and *Subſtantially* as it ſeemed and appeared, that would be a great and groſs miſtake. The very word *Apparition* doth rather import the contrary. All I underſtand by *Reality*, is, that what things appeared, they did ſo appear by the power and operation of Spirits, actually preſent and working, and were not the effects of a depraved fancy and imagination by meer natural cauſes. By which, ſtrange things, I confeſs, may be preſented and apprehended too, ſometimes by the parties with all confidence, as we ſaid before, though all be but fancy and imagination. But all circumſtances well conſidered, make this Caſe here to be of another nature; and it may be it was the policy of theſe Spirits to joyn *two* of purpoſe in this buſineſs, to make the truth and reality of it the more unquequeſtionable; hoping (if God had given way) they ſhould have paſſed, in time for good Spirits abroad generally, and then we ſhould have ſeen what they would have made of it. From theſe beginnings, I am ſure, greateſt confuſions have proceeded and prevailed in the world, as we ſhall ſhew elſewhere. And ſince that in all this buſineſs, as we ſaid but now, Dr. *Dee* did not deal alone, but had a conſtant Partner or Aſsiſtant, whom ſometimes himſelf calleth his *Seer*, or *Skryer*, one by name *Edward Kelly*: it will be requiſite before we proceed further, that we give ſome account of him alſo. According to Dr. *Dee*'s own relation here, *An.Dom.* 1587. *April* 7. *Trebonæ*: in the particulars of his Son *Arthur*'s *Conſecration* (after his manner, which he calls, *His offering and preſenting of him to the ſervice of God*:) *Uriel* (one of his chiefeſt Spirits) was the author of their *Conjunction*: but when and how it hapned (being but *obiter* mentioned there) we do not find any where; and more then what I find here I have nothing to ſay: For certain it is by this whole ſtory, from the beginning to the end of it, that *Kelley* was a great Conjurer, one that daily converſed by ſuch art as is uſed by ordinary Magicians, with evil Spirits, and knew them to be ſo. Yet I would ſuppoſe that he was one of the beſt ſort of Magicians, that dealt with Spirits by a kind of *Command* (as is well known ſome do) and not by any *Compact* or agreement: this may probably be gathered from ſundry places. But that he was a Conjurer, appearereth firſt by that, where he proffered to raiſe ſome evil Spirit before the Poliſh Prince Palatine, *Albert Lasky* (of whom more by and by) for a proof of his Art. But Dr. *Dee* would not ſuffer him to do it in his houſe. Wicked ſpirits are caſt out of him to the number of 15. *p.*32. But I make no great matter of that in point of proof, becauſe all there upon his bare report only. But ſee *p.*63. &c. where it is laid to his charge, and he anſwereth for himſelf and his Spirits. See alſo where at laſt he yielded to bury not to burn his Magical books. But read his own confeſsion (where you ſhall find him ſpeak like one that knew very well what did belong to the Art) and the record made by Dr. *Dee* concerning a ſhrewd conteſt that hapned between Dr. *Dee* and him, (it was about ſome Magical things) wherein *Edward Kelly* carried himſelf ſo fiercely, that Dr. *Dee* being afraid of his life, was forced to call for help. Peruſe well this place and I preſume you will require no further light as to this particular concerning *Kelly*.

As for the ſeveral *Epiſtles* (in Latin moſt) that will be found here, as alſo Narratives of ſeveral meetings and conferences, they carry ſo much light with them, being ſet out with ſo many remarkable circumſtances of time, place, perſons, &c. that no man of judgment that hath any knowledge of the world, will or can make any ſcruple of the ſincerity and fidelity of either reports or Deeds and monuments (ſuch I account the Letters to be) herein contained. A man might with little labour (that had all kind of books at command) have found ſomewhat concerning moſt (outlandiſh) perſons in them mentioned. I could not intend it, and I think it would have been a needleſs labour. If any make any queſtion let them make ſearch, I dare warrant it unto them they ſhall find all things to agree punctually. But becauſe *Albert Lasky* (next to *Edward Kelley*) is the man moſt

Interreſſed in this ſtory, I will give you ſome account of him out of Mr. *Cambden* his *Annals*.

Anno Dom. 1583. *E Polonia, Ruſsiæ vicinâ hac æſtate venit in Angliam ut Reginam inviſeret,* Albertus Alaſco, *Palatinus Siradienſis vir eruditus, corporis lineamentis barbâ promiſiſsimâ, veſtitu decoro, & pervenuſto; qui perbenignè ab ipſa nobilibuſque magnoque honore & lautitiis, et ab Accademia Oxonienſi eruditis oblectationibus, atque variis ſpectaculis exceptus, poſt 4. menſes ære alieno oppreſſus, clam receſsit.*

But of all Letters here exhibited, I am moſt taken, I muſt confeſs, with the Biſhops Letter that was *Nuncius Apoſtolicus*: he ſeemes to me to ſpeak to the caſe very pertinently (take *Puccius* his account along in his long letter to Dr. *Dee*, of his conference with the ſaid Biſhop concerning the ſame buſineſs) and to have carryed himſelf towards Dr. *Dee* very moderately and friendly.

II. Now to Objections:

The firſt ſhall be this: Although 'tis very probable that Dr. *Dee* himſelf dealt ſimply and ſincerely; yet ſince he himſelf ſaw nothing (for ſo himſelf acknowledgeth in ſome places) but by *Kelley*'s eyes, and heard nothing but with his ears. Is it not poſsible that *Kelley* being a cunning man, and well practiſed in theſe things might impoſe upon the credulity of Dr. *Dee* (a good innocent man) and the rather, becauſe by this office under the Doctor he got 50 *l.* by the year, as appeareth. Truly this is plauſible as it is propoſed; and like enough that it might go a great way with them that are ſoon taken, and therefore ſeldom ſee any thing in the truth or true nature of it, but in the outward appearance of it only. But read and obſerve it diligently and you will find it far otherwiſe: It is true indeed, that ordinarily, Dr. *Dee* ſaw not himſelf; his buſineſs was to write what was ſeen (but in his preſence though) and heard by *Kelley*. Yet that himſelf heard often immediately appeareth by many places; I ſhall not need any quotations for that himſelf feeleth as well as *Kelley*. In the relation of the *Holy Stone*, how *taken away* by one that came in at a window in the ſhape of a man, and *how reſtored*; both *ſaw* certainly. In the ſtory of the *Holy Books, how burned* and how reſtored again (part of them at leaſt) which Dr *Dee* made a great Miracle of, as appeareth by ſome of thoſe places; there alſo both ſaw certainly. And *Albert Lasky, the Polonian Palatine ſaw as well as Kelley.* Beſides, it doth clearly appear throughout all the book that *Kelley* (though ſometimes with much adoe perſwaded for a while to think better of them) had generally no other opinion of theſe Apparitions but that they were meer illuſions of the Divel and evil Spirits, ſuch as himſelf could command by his art when he liſted, and was acquainted with, inſomuch that we find him for this very cauſe forſaking, or deſirous to forſake Dr. *Dee*, who was much troubled about it; and is forced in a place to *Pawn his Soul* unto him (to uſe his own words) that it was not ſo, and that they were good Spirits ſent from God in great favour unto them. But for all this *Kelley* would not be ſatisfied, but would have his Declaration or Proteſtation of his ſuſpition to the contrary entred into the book; which you ſhall find, and it will be worth your reading. I could further al-

alledge, that if a man conſiders the things delivered here upon ſeveral occaſions, being of a different nature, ſome Moral, ſome Phyſical, ſome Metaphyſical, and Theological of higheſt points (though ſometimes wild enough, and not warrantable; yet for the moſt part very remote from vulgar capacities) he will not eaſily believe that *Kelley*, who ſcarce underſtood Latine) not to ſpeak of ſome things delivered in *Greek* in ſome places) and betook himſelf to the ſtudy of Logick long after he had entred himſelf into this courſe, could utter ſuch things: no, nor any man living perchance, that had not made it his ſtudy all his life-time. But that which muſt needs end this quarrel (if any man will be pertinacious) and put all things out of doubt, is, that not *Kelley* only ſerved in this place of *Seer* or *Skryer*, but others alſo, as his ſon *Arthur*, and in his latter dayes, when *Kelley* was either gone or ſick, one *Bartholomew*, as will be found in all the *Actions* and Apparitions of the year 1607. which (as I ſuſpect) was the laſt year of the Doctors life, or beyond which I think he did not live long.

*Secondly*, It may be objected, or ſtuck at leaſt, How Dr. *Dee*, ſo good, ſo innocent, yea, ſo pious a man, and ſo ſincere a Chriſtian as by theſe papers (his deluſion and the effects of it ſtill excepted) he doth ſeem to have been, God would permit ſuch a one to be ſo deluded and abuſed, ſo rackt in his ſoul, ſo hurried in his body for ſo long a time, notwithſtanding his frequent, earneſt, zealous prayers and addreſſes unto God, by evil Spirits (even to his dying day, for ought we know) as he is here by his own relation ſet out unto us? Truly, if a man ſhall conſider the whole carriage of this buſineſſe, from the beginning to the end, according to this true and faithful (for I think I may ſo ſpeak with confidence) account of it here preſented unto us, this poor man, how from time to time ſhamefully, groſly delayed, deluded, quarrelled without cauſe, ſtill toled on with ſome ſhews and appearances, and yet ſtill fruſtrated and put off: his many pangs and agonies about it, his ſad condition after ſo many years toil, travel, drudgery and earneſt expectation, at the very laſt (as appeareth by the *Actions* and apparitions of the year 1607.) I cannot tell whether I ſhould make him an object of more horror or compaſſion; but of both certainly in a great meaſure to any man that hath any ſenſe of Humanity, and in the examples of others of humane frailty: and again, any regard of parts and worth, ſuch as were in this man in a high degree. True it is, that he had *joyes* withal and comforts, imaginary, deluſory, it is true; yet ſuch as he enjoyed and kept up his heart, and made him outwardly chearful often times, I make no queſtion; ſuch as the Saints (as they call themſelves) and *Schiſmaticks* of theſe and former times have ever been very prone to boaſt of, perſwading themſelves that they are the *effects* of Gods bleſſed *Spirit*. But even in theſe his joys and comforts, the fruits and fancies of his deluded ſoul (as in many others of a diſtempered brain) is not he an object of great compaſpaſſion to any, both ſober and charitable? If this then were his caſe indeed, what ſhall we ſay? if nothing elſe, I know not but it ought to ſatisfie a rational, ſober, humble man: If we ſay, That it is not in man to give an account of all Gods judgments, neither is there any ground for us to murmure becauſe we do not underſtand them, or that they often ſeem contrary to the judgment of humane reaſon, becauſe it is againſt all Reaſon as well as Religion, to believe that a creature ſo much inferior to God, by nature as man is, ſhould ſee every thing as he ſeeth, and think as he thinks; and conſequently judge and determine in and of all things as God judgeth and determineth. The Apoſtle therefore not without cauſe, would have all private judgments (for of publick for the maintenance of peace and order among men, it is another caſe) deferr'd to that time, *when the hearts of all men ſhall be laid open, all hidden things and ſecret counſels revealed.* But we have enough to ſay in this caſe without it. For if *Pride* and *Curioſity* were enough to undoe our firſt Parent, and in him all mankind, when otherwiſe innocent, and in poſſeſſion of Paradiſe. Should we wonder if it had the ſame event in Dr. *Dee*, *though otherwiſe, as he doth appear to us, innocent, and well qualified? That this was his caſe and error, I will appeal to his own confeſſion (though he makes it his boaſt) in more then one of his Letters or addreſſes, where he profeſſeth, *That for divers years he had been an earneſt ſuter unto God in prayer for Wiſdom*; that is, as he interprets himſelf, *That he might underſtand the ſecrets of Nature that had not been revealed unto men hitherto*; to the end, as he profeſſeth, and his own deceitful heart it may be ſuggeſted unto him, *That he might glorifie God*; but certainly, that himſelf might become a *glorious man* in the world, and be admired, yea, adored every where almoſt, as he might be ſure it would be, had he compaſſed his deſire. And what do we think ſhould put him upon ſuch a deſire, with hopes to obtain it, but an opinion he had of himſelf as an extraordinary man, both for *parts*, and for *favour with God*? But however, had he been to the utmoſt of what he could think of himſelf, beſides his Spiritual pride of thinking ſo of himſelf (as great a ſin as any in the eyes of God) his praying for ſuch a thing with ſo much importunity, was a great tempting of God, and deſerving greateſt judgments. Had he indeed been a ſuter unto God for ſuch *Wiſdom* as the Prophet *Jeremie* deſcribeth (11. v. 24, 25.) *Let not the Wiſe man glorie in his wiſdom, &c. but let him that glorieth, &c.* And for ſuch *knowledg* as our Saviour commandeth, *Joh.* 17. 3. *And this is life eternal, that they may know thee*, &c. And his bleſſed Apoſtle (1 *Cor.* 11. 2.) *For I determined not to know any thing*, &c. he had had good warrant for his prayers, and it is very likely that God would have granted him his requeſt, ſo far as might have concerned his own ſalvation and eternal happineſs. Beſides, it is lawful (nay fit) for a man to pray for Gods bleſſing upon his labours, for competency of wit and capacity that he may do well in his vocation and glorifie God. But for a man to aſpire to ſuch eminency above other men, and by means that are not ordinary (as that conceited *Phyloſophers Stone*, and the like) and to intereſt God by earneſt ſolicitations in his ambitious extravagant deſires; that God, who hath ſaid of himſelf, *That he reſiſteth the proud, but giveth grace unto the humble*, muſt needs be ſo great and ſo high a provocation (if well conſidered) as that I begin to doubt whether it be charity to pity him that ſuffered ſo juſtly and deſervedly. I do not know but it is as lawfull for any man obſcurely born to pray for a Kingdom, for a Common Souldier that he may have ſtrength to encounter thouſands, or for an ordinarie Maid, that ſhe may become the faireſt of women. In

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all theſe it is poſſible to glorifie God, we grant, were it fit for us to preſcribe unto God, neglecting thoſe that he hath appointed, by what means he ſhould be glorified; and could we ſecure our ſelves that in pretending to Gods glory we do not ſeek our own. I wiſh that our great undertakers and reformers (ſuch is their wiſdom they think) of Arts and Sciences would ſeriouſly think of this; they eſpecially who take upon themſelves to make all men wiſe and of one mind, and to reconcile all doubts and difficulties in Religion, and otherwiſe; in a word, to make Truth to be imbraced by all men. Should theſe men tell us that if they had had the creating of the world, and the ordering of all things (and there be, I think, in the world that have ſaid little leſs) from the beginning, they would have made an other gueſs of things then God had done: We would have conſiderd of it perchance what might be the ground in any mortal man of ſuch wonderful confidence. But ſuch being the condition of the world, as it is, and ſuch of men, naturally; or to ſpeak as a Chriſtian, ſince the fall of *Adam*, and the conſequences of it, the curſe of God, &c. to make all men wiſe, of one mind, good, religious, without an infinite omnipotent power, ſuch as of nothing was able to create a world: can any man (ſober and wiſe) hear it; hear it with patience, that thinks it impoſſible, yea ſtrange, that Caſtles ſhould be built in the air, or the heavens battered with great guns? And yet ſuch books are read, yea and much ſet by, by ſome men. My judgment is, That they are to be pittyed (if diſtemper be the cauſe, as I believe it is in ſome) that boaſt of ſuch things; but if wiſe and politick, to get credit and money (as ſome I believe) it is a great argument of their confidence, that there be many in the world that are not very wiſe. But to return to Dr. *Dee*: It might be further added and proved by examples, that ſome men of tranſcendent *holineſs* and mortification (in the ſight of men) ſo ſequeſtred from the world (ſome of them) and the vanities of it, that for many years they had converſed with God alone in a manner; yet through pride and conceit of their own parts and favour with God, fell into *deluſions* and temptations, if not altogether the ſame, yet not leſs ſtrange and dreadful. Such examples Eccleſiaſtical Story will afford, and other books of that nature, but I have them not at this time, and I conceive I have ſaid enough to this particular.

But of his *Praying* too, ſomewhat would be obſerved. *His Spirits* tell him ſomewhere, that he had the *Gift of Praying.* Truly I believe he had, as it is ordinarily called: that is, that he could expreſs himſelf very fluently and earneſtly in Prayer, and that he did it often to his own great contentment. Let no man wonder at this; I have ſhewed elſewhere that ſome that have been very wicked, yea, ſome that dyed for blaſphemy, and with blaſphemy in their mouth to the laſt gaſp, have had it in a great meaſure, and done much miſchief by it. It is no diſparagement to Prayer, no more then it is to the beſt things of the world (and what better and more heavenly then prayer well uſed?) if they be abuſed. And it is commonly obſerved, that the corruption of beſt things is moſt dangerous. What bred thoſe pernicious hereticks that ſo long troubled the world, and could not be ſuppreſſed but by abſolute deſtruction, but long affected prayers (therefore called *Euchites* or *Meſſaliani*, that is to ſay, the *Prayers*) and Enthuſiaſms? And as to that point of *inward joy and complacency*, which ſome Schiſmaticks and wicked men find in themſelves at their prayers, which ignorant deluded people think to be an argument of the Spirit: It is certain, and is a myſtery of nature that hath (may I ſpeak it without bragging) been brought to light (of late years at leaſt) by my ſelf and fully diſcovered, ‘That not only the inward heat of “ mental conception (where there is any vigor) but alſo the muſick of outward words, is able to occaſion it. Indeed it is a point that doth deſerve to be well conſidered of in theſe times eſpecially. For when young boyes and illiterate men (and the number is likely to increaſe now that *Catechizing* is ſo much neglected) are turned looſe to exerciſe themſelves in this gift (as they call it) and when by long practice they have attained to ſome readineſs and volubility, which doth occaſion ſome inward lightſomeneſs and excitations, or perchance ſomewhat that may have ſome reſemblance to ſpiritual ſorrow and compunction, they preſently think themſelves inſpired, and ſo they become *Saints* before they know what it is to be *Chriſtians*. And if they can Pray by inſpiration, why not Preach alſo? So comes in *Anabaptiſm* by degrees, which will be the ruine of all Religion and civil Government where ever it prevails. And I believe that this fond fooliſh conceit of *Inſpiration*, as it hath been the occaſiou of much other miſchief, ſo of that horrid ſacriledge, ſhall I call it, or profanation (I hope I may do either without offence, for it is not done by any publick Authority that I know of) the caſting and baniſhing of THE LORDS PRAYER out of many private houſes and Churches; then which, I think, Chriſt never received a greater affront from any that called themſelves Chriſtians. I am not ſo uncharitable as to believe that it is done in direct oppoſition to Chriſt by any real Chriſtians, but in a furious zeale by many, I believe, againſt ſet prayers. But this is not a place to diſpute it: Certainly, as the Lords Prayer is a Prayer of moſt incredible comfort to them that uſe it devoutly and upon good grounds (a good foundation of Religion and ſound Faith, I mean) ſo I believe that ſet Prayers in general are of more concernment to the ſetling of Peace in the Commonwealth then many men are aware of. But let this paſs for my opinion; there be worſe I am ſure that paſs currently.

Again, A man may wonder (I cannot tell whether an objection may be made of it) that Dr. *Dee*, though he were at the firſt deluded (to which his own pride and preſumption did expoſe him) as many have been; yet afterwards in proceſs of time when he found himſelf ſo deluded and ſhuffled with; when *Edward Kelley* did uſe ſuch pregnant arguments to him (as he did more then once) to perſwade him that they were evil Spirits that appeared unto them; nay, when he had found by certain experience, that his Spirits had told him many lies, foretold many things concerning Princes and Kingdoms, very particularly limited with circumſtances of time, which when the time was expired did not at all come to paſs; yet for all this he durſt *pawn his Soul for them* that they were *good Spirits*, and continued in his confidence (ſo farre as our Relation goes) to the laſt. I anſwer, Such is the power of this kind of Spiritual deluſion, it doth ſo poſſeſs them whom it hath once taken hold of, that they ſeldom, any of them, recover themſelves. In the dayes of *Martin Luther* (a great and zealous refor-

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mer of Religion, but one that would have deteſted them as the worſt of Infidels that had uſed the *Lords Prayer*, as ſome have done in our dayes, as appears by what he ſaith of it in more then one place) there lived one *Michael Stifelius*, who applying to himſelf ſome place of the *Apocalypſe*, took upon him to Prophecy. He had foretold that in the year of the Lord 1533. before the 29 of *September* the end of the world, and Chriſts coming to Judgment would be. He did ſhew ſo much confidence, that ſome write, *Luther* himſelf was ſomewhat ſtartled at the firſt. But that day paſt, he came a ſecond time to *Luther* with new Calculations, and had digeſted the whole buſineſs into 22. Articles, the effect of which was to demonſtrate that the end of the world would be in *October* following. But now *Luther* thought he had had tryal enough, and gave ſo little credit to him, that he (though he loved the man) ſilenced him for a time; which our Apocalyptical Prophet took very ill at his hands, and wondred much at his incredulity. Well, that moneth and ſome after that over, our Prophet (who had made no little ſtir in the Country by his Prophecying) was caſt into priſon for his obſtinacy. After a while *Luther* viſited him, thinking by that time to find him of another mind. But ſo far was he from acknowledging his error, that he down right railed at *Luther* for giving him good counſel. And ſome write that to his dying day (having lived to the age of 80. years) he never recanted. And was not this the caſe of learned *Poſtellus*, who fallen into ſome grievous wild fancies in his latter dayes, though ſound enough ſtill in other things, could never be reclaimed though means were uſed from time to time the beſt and gentleſt (in reſpect to his worth and perſon) that could be thought of? But what talk we of particular men? Conſider the *Anabaptiſts* in general. Above an hundred years ago they troubled *Germany* very much: it coſt many thouſands their lives. They roved up and down. No ſooner deſtroyed in one place but they ſprung (whileſt that ſeaſon laſted) in another. Their pretences every where were the ſame; *Revelations* and the *Spirit*: the wickedneſs of Princes and Magiſtrates, and *Chriſt Jeſus to be ſet up in his Throne.* Well, at laſt they were deſtroyed in moſt places. Stories of them have been written in all Languages, read every where, and their lamentable end. Can all this hinder but that upon every opportunity of a confuſed and confounded Government, they ſtart up again in the ſame ſhape and form as before; the ſame pretences, the ſame Scriptures, for all the world, miſerably detorted and abuſed, to raiſe tumults and ſeditions in all places. Such is the wretchedneſs of man that is once out of the right way of Reaſon and Sobriety. But withall we muſt ſay in this particular caſe of Dr. *Dee*'s, though his obſtinacy was great and marvellous, yet it muſt be acknowledged, that great was the *diligence* and ſubtility of his *Spirits* to keep their hold: and ſome things ſometimes happened (as his danger and preſervation about *Graveſend*, when he firſt, here related, went out of the Realm) very ſtrangely, and ſuch was the unhappineſs of his miſapplyed zeal, that he made a Providence of whatſoever hapned unto him as he deſired.

So much for Dr. *Dee* himſelf. But of his *Spirits* a greater queſtion perchance may be moved: If evil, wicked, lying Spirits (as we have reaſon to believe, and no man I think will queſtion) how came they to be ſuch perſwaders to Piety and godlineſs, yea, ſuch preachers of Chriſt, his Incarnation, his Paſſion, and other Myſteries of the Chriſtian Faith, not only by them here acknowledged, but in ſome places very Scholaſtically ſet out and declared? It ſeemeth ſomewhat contrary to reaſon and as contrary to the words of our Saviour, *Every Kingdom divided againſt it ſelf*, &c. But firſt, to the matter of fact: The Divels we know even in the Goſpel did acknowledg, nay, in ſome manner proclaim Chriſt to be the Son of God: which is the main Article he did conteſt with Chriſt by Scripture Authority; and by S. *Pauls* teſtimony, can transform himſelf, when he liſt into an Angel of light. And in ſome relations well atteſted, of Poſſeſſions and publick Exorciſms that have been uſed; we find the Divel often ſpeaking by the mouth of women, rather like a Monk out of the Pulpit, perſwading to temperance, rebuking vices, expounding of myſteries, and the like, then as one that were an enemy to truth and godlineſs. Inſomuch that ſome have been ready to make a great myſtery and triumph of it, thereby to convict Hereticks and Atheiſts, in time, more effectually, then they have been by any other means that have been uſed hitherto: and aſcribing the whole buſineſs not to the Divel himſelf, but the great power and Providence of God, as forcing him againſt his will to be an inſtrument of his Truth. For my part, I ſee cauſe enough to believe that ſuch things, there contained at large, might come from the Divel; that is, might truly and really be ſpoken by perſons poſſeſſed and inſpired by the Divel. But that they are imployed by God to that end, I ſhall not eaſily grant. I rather ſuſpect that whatſoever comes from them in that kind, though it be good in it ſelf, yet they may have a miſchievous end in it; and that I believe will ſoon appear if they can once gaine ſo much credit among men as to be believed to be ſent by God to bear teſtimony to the truth. A man may ſee ſomewhat already by thoſe very Relations, and that account that is given us there. And therefore I do not wonder if even among the more ſober Papiſts this project (as the relater and publiſher complaineth) hath found oppoſition. The Divel is very cunning; a notable Polititian. S. *Paul* knew him ſo, and therefore he uſes many words to ſet out his frauds. He can lay the foundation of a plot, if need be, a hundred years before the effects ſhall appear. But then he hath his end. It is not good truſting of him, or dealing with him upon any pretence. Can any man ſpeak better then he doth by the mouth of Anabaptiſts and Schiſmaticks? And this he will do for many years together if need be, that they that at firſt ſtood off may be won by time. But let them be once abſolute maſters, and then he will appear in his own ſhape. There is one thing which I wonder much more at in thoſe Relations I have mentioned, and that is, that the Divel himſelf ſhould turn ſuch a fierce accuſer of them that have ſerved him ſo long, Witches and Magicians. I know he doth here ſo too in ſome kind, in more then one place. He doth much inveigh againſt Divels and all that have to do with them, Magicians, &c. But that is in general only, or in *Kelley's* particular caſe, upon whom he had another hold, which he made more reckoning of, to wit, as he appeared

peared to them as an Angel of light. Any thing to maintain his intereſt there, and their good opinion of him; for he had great hopes from that plot. But that he ſhould purſue ſo ridgedly particular men and women whom he had uſed ſo long, to death, and do the part of an informer againſt them, may ſeem more like unto a Kingdom divided againſt it ſelf, but it is not our caſe here; neither am I very well ſatisfied, that whatſoever the Divel ſaith or layes to the charge of them by whoſe mouth he ſpeaketh, ought to be received for good teſtimony. Here it may be *Wierius* had ſome reaſon; for I doubt ſome have been too credulous. But this by the way ſhall ſuffice.

That the Divel ſhould lie often, or be miſtaken himſelf, in his *Prophecies*, as by many particulars of this Relation will appear, I will not look upon that, as if any objection could be made of it. But it may be wondred, perchance, Dr. *Dee* being often in ſo great *want of monies*, that he did not know which way to turn, what ſhift to make; at which time he did alwayes with much humility addreſs himſelf to his Spirits, making his wants known unto them; and the Divel on the other ſide, both by his own boaſting, and by the teſtimonie of thoſe who could not lie, having the goods of this world (though ſtill under God) much at his diſpoſing, and alwayes, as he ſeemed, very deſirous to give Dr. *Dee* all poſſible ſatisfaction: that in this caſe, once or twice perchance excepted, when the Dr. was well furniſhed (for which the Spirits had his thanks) at all other times he was ſtill, to his very great grief and perplexity, left to himſelf to ſhift as he could, and ſome pretence, why not otherwiſe ſupplyed, cunningly deviſed by them that were ſo able, and to whom he was ſo dear. But I muſt remember my ſelf: I ſaid ſo able; but in ſome places his Spirits tell him plainly, It was not in their power, becauſe no part of their Commiſſion, or becauſe it did not belong unto *them* (ſuch as dealt with him) to meddle with the Treaſures of the earth: and ſometimes that they were things beneath their cognizance or intermedling. Of the different *nature of Spirits*, we ſhall ſay ſomewhat by and by, that may have ſome relation to this alſo, perchance. But granting that the Divel generally hath power enough both to find mony and to gratifie with it where he ſeeth cauſe. Yet in this caſe of Witches and Magicians, direct or indirect, *it is certain and obſerved by many as an argument of Gods great Providence over men, that generally he hath not*: It is in very deed a great Argument of a ſuperiour over-ruling power and Providence. For if men of all profeſſions will hazard (their Souls) ſo far as we ſee daily to get money and eſtates by indirect unconſcionable wayes, though they are not alwayes ſure, and that it be long oftentimes before it comes, and oftentimes prove their ruine, even in this world, through many caſualties; as alterations of times, and the like: what would it be if it were in the power of the D. to help every one that came unto him, yielding but to ſuch and ſuch conditions, according as they could agree?

Hitherto I have conſidered what I thought might be objected by others. I have *one objection more*, which to me was more conſiderable (as an objection, I mean, not ſo readily anſwered) then all the reſt: Devils, we think

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generally, both by their nature as Spirits, and by the advantage of long experience (a very great advantage indeed in point of knowledg) cannot but have perfect knowledg of all natural things, and all ſecrets of Nature, which do not require an infinite underſtanding; which by that meaſure of knowledge that even men have attained unto in a little time, is not likely to be ſo neceſſary in moſt things. But leſt any man ſhould quarrel at the word *Perfect*, becauſe all perfection belongs unto God properly, it ſhall ſuffice to ſay, That the knowledge Divels have of things Natural and Humane is incomparably greater then man is capable of. If ſo, how comes it to paſs that in many places of this Relation we find him acting his part rather as a Sophiſter (that I ſay not a Juggler) then a perfect Philoſopher; as a Quack, or an Empirick ſometimes, then a True, genuine Naturaliſt. And for language (not to ſpeak of his Divinity, which he might diſguiſe of purpoſe to his own ends) rather as one that had learned Latin by reading of barbarous books, of the middle age, for the moſt part, then of one that had been of *Auguſtus* his time, and long before that. But that which is ſtrangeſt of all is, that as in one place the Spirits were diſcovered by *Ed. Kelley* to ſteal out of *Agrippa* or *Trithemius* (ſo he thought at leaſt) ſo in divers other places, by the phraſe, and by the doctrine and opinions a man may trace noted Chymical and Cabaliſtical Authors of later times; yea, (if I be not much miſtaken) and *Paracelſus* himſelf, that prodigious creature, for whom and againſt whom ſo much hath been written ſince he lived; theſe things may ſeem ſtrange, but I think they may be anſwered. For firſt, we ſay, The Divel is not ambitious to ſhew himſelf and his abilities before men, but his way is (ſo obſerved by many) to fit himſelf (for matter and words) to the genius and capacity of thoſe that he dealeth with. Dr. *Dee*, of himſelf, long before any Apparition, was a Cabaliſtical man, up to the ears, as I may ſay; as may appear to any man by his *Monas Hieroglyphica*, a book much valued by himſelf, and by him Dedicated at the firſt to *Maximilian* the Emperor, and ſince preſented (as here related by himſelf) to *Rodolphe* as a choice piece. It may be thought ſo by thoſe who eſteem ſuch books as Dr. *Floid*, Dr. *Alabaſter*, and of late *Gaſarell*, and the like. For my part I have read him; it is ſoon don, it is but a little book: but I muſt profeſs that I can extract no ſenſe nor reaſon (ſound and ſolid) out of it: neither yet doth it ſeem to me very dark or myſtical. Sure we are that thoſe Spirits did act their parts ſo well with Dr. *Dee*, that for the moſt part (in moſt Actions) they came off with good credit; and we find the Dr. every where almoſt extolling his Spiritual teachers and inſtructers, and prayſing God for them. Little reaſon therefore have we to except againſt any thing (in this kind) that gave him content, which was their aim and buſineſs.

*Secondly*, I ſay, if any thing reliſh here of *Trithemius* or *Paracelſus*, or any ſuch, well may we conclude from thence, that the Divel is like himſelf. This is the trueſt inference. It is he that inſpired *Trithemius* and *Paracelſus*, &c. that ſpeaketh here; and wonder ye if he ſpeaks like them? I do not expect that all men will be of my opinion; yet I ſpeak no Paradoxes: I have both reaſon and authority good and plauſible, I think, for what I ſay; but to argue the caſe at large would be tedious. Of *Trithemius* ſomewhat more afterwards will be ſaid. But we muſt go far beyond that time. A thouſand years and above, before

before either of them was born, was the BOOK OF ENOCH well known in the world; and then alſo was *Lingua Adami*(upon which two moſt of the Cabala ſtands) much talked of,as appears by *Greg.Niſſen* his learned books againſt *Eunomius* the Heretick. To ſpeak more particularly (becauſe ſo much of it in this Relation) the BOOK OF ENOCH was written before Chriſt; and it is thought by ſome very learned (though denyed by others) that it is the very book that S. *Jude* intended. A great fragment of it in Greek(it was written in Hebrew firſt) is to be ſeen in *Scaliger*.(that incomparable man, the wonder of his Age, if not rather of all Ages) *his learned Notes upon* Euſebius. It was ſo famous a book antiently that even Heathens took notice of it, and grounded upon it objections againſt Chriſtians. It may appear by *Origen* againſt *Celſus*, in his book 5.*p*.275. Πάνυ δὲ συγκεχυμένος (ſaith he) ἐν τῇ περὶ τῶν ἐληλυθότων πρὸς ἀνθρώπους ἀγγέλων ἐξελάσει τίθησι τὰ; ἀθρανώτως ἐλθόντα εἰς αὐτὸν, ἀπὸ τῶν ἐν τῷ Ενὼχ γεγραμμένων ἅτινα οὐδ' αὐτὸς φαίνεται ἀναγνοὺς, οὐδὲ γνωρίσας ὅτι ἐν ταῖς Εκκλησίαις οὐ πάνυ φέρεται ὡς θεῖα τὰ ἐπιγεγραμμένα τοῦ Ενὼχ βιβλία. But S. *Jerome* and S. *Auguſtin* ſpeak of it more peremptorily as a fabulous book, and not allowed by the Church. How much of it is extant, beſides what we have in *Scaliger*, I know not; nor what part it is ſo often mentioned in this Relation. By what I have ſeen it doth appear to me a very ſuperſtitious, fooliſh, fabulous writing; or to conclude all in one word, Cabaliſtical, ſuch as the Divel might own very well, and in all probability was the author of. As for that conceit of the tongue which was ſpoken by *Adam* in Paradiſe, we have already ſaid that it is no late invention; and I make no queſtion but it proceeded from the ſame Author. Yea, thoſe very Characters commended unto Dr.*Dee* by his *Spirits* for holy and myſtical, and the original Characters (as I take it) of the holy tongue, they are no other,for the moſt part but ſuch as were ſet out and publiſhed long agoe by one *Theſeus Ambroſus* out of Magical books,as himſelf profeſſeth: you ſhall have a view of them *in ſome of the Tables at the end of the Preface.* Some letters are the ſame, others have much reſemblace in the ſubſtance; and in tranſcribing it is likely they might ſuffer ſome alteration.But it may be too the Spirits did not intend they ſhould be taken for the ſame, becauſe exploded by learned men, and therefore altered the forms and figures of moſt of them of purpoſe that they might ſeem new, and take the better. So that in all this the Divel is but ſtill conſtant unto himſelf,and this conſtancy ſtands him in good ſtead,to add the more weight and to gain credit to his Impoſtures. Not to be wondred therefore if the ſame things be found elſewhere, where the D. hath an hand.

With Cabaliſtical writings we may joyn *Chymical*, here alſo mentioned in many places. I have nothing to ſay to *Chymiſtrie* as it is meerly natural, and keeps it ſelf within the compaſs of ſobriety. It may wel go for a part of Phyſick, for ought I know, though many great Phyſicians, becauſe of the abuſe and danger of it, as I conceive, have done their beſt (formerly) to cry it down. I my ſelf have ſeen ſtrange things done by it: and it cannot be denyed but the wonders of God and Nature are as eminently viſible in the experiments of that Art as any other natural thing. *However,it is not improbable that divers ſecrets of it came to the knowledg of man by the Revelation of Spirits.* And the practice and profeſſion of it in moſt (them eſpecially that profeſs nothing elſe) is accompanied with ſo much Superſtition and Impoſture, as it would make a ſober man,that tendreth the preſervation of himſelf in his right wits, to be afraid of

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51. Of the *Tranſmutation* of *Metals*, what may be done by Art I will not take upon me to determine: I am apt enough to believe that ſome ſtrange things (in that kind) may be done, if a man will go to the coſt of it, and undergoe the trouble upon ſo much uncertainty of the event. But that which we call ordinarily, and moſt underſtand by it, *The Phyloſophers Stone*, is certainly a meer cheat, the firſt author and inventor whereof was no other then the Divel. *Legi etiam Spirituum ſupernorum revelatione traditam antiquitùs artem faciendi Auri, & me ætate idem uſu eveniſſe*, &c. ſaith one (*Jo. Franc. Picus Mirandula*) of the learnedſt Authors that I have ſeen of that ſubject, in defence of it, I meant. If he mean *Supernos Spiritus*, ſuch as appear in form of Angels of Light, ſuch as deluded Dr. *Dee*, and daily doth thoſe that hunt after *Revelations*, and Prophecies, and unlawful Curioſities, I grant it. But that any good Angels did ever meddle in a practice commonly attended with ſo much impoſture, impiety, couſenage as this commonly is, I ſhall not eaſily grant. Though I muſt add, I make great difference (if we will ſpeak properly) between *Ars faciendi auri* (a thing I do not deny to be feaſible by natural means) and that we call the *Phyloſophers Stone*, as before already intimated. And for that objection of his, why evil Spirits ſhould not be the Authors or revealers of it unto any (though otherwiſe for ſome other reaſons he thinks it probable) becauſe it is not likely that God would ſuffer *them* to give ſuch power unto men like themſelves, whom only among men they favour and reſpect, that is, wicked ungodly men. Firſt, I anſwer, That is a very weak objection, ſince we know by conſtant experience of preſent and future Ages, that they are not of the beſt of men commonly that are the greateſt and richeſt. But Secondly, There is no great cauſe to fear that any thing hitherto revealed (or hereafter to be revealed, I believe) of this ſecret, ſhould enable men (good or bad) to do much hurt in the world. The greateſt hurt is to themſelves who are deluded (yea, and beggerd many firſt or laſt) and to ſome few not very wiſe whom they couſen as themſelves have been couſened. And for this that they can do no more, we are beholding not to the Divel who certainly would not be vvanting to himſelf or to any opportunity to do miſchief by himſelf or his Agents, but to God vvho doth not give him the povver: So much to *Mirandula*, out of my reſpect to his name, and for the better ſatisfaction to the Reader. I ovve the ſight and uſe of the book to my Learned friend Dr. *Windett* before mentioned—. I am much confirmed in that opinion (of the Divel being the Author) by vvhat I find of it in the book vvhich hath given me this occaſion to ſpeak of it. Were there nothing elſe but the groſs and impudent forgeries that have been uſed to commend it unto men, ſome entituling the Invention to *Adam* himſelf, others to *Solomon*, and the like; and the many books that have been counterfeited to the ſame end; and again the moſt ridiculous and profane applying & expounding of Scriptures, a thing uſually done by moſt that are abettors of it, thoſe things vvere enough to make a man to abhor it. Sure enough it is, that not only Dr. *Dee*, but others alſo vvho had part of that *precious Powder brought unto them by Spirits*, and expected great matters of it, vvere all cheated and gull'd (and I believe it coſt ſome of them a good deal of money; *Prince Roſemberg* particularly) by thoſe Spiritual Chymiſts. Let them conſider of it that have been dealing in ſuch things as they ſhall ſee cauſe.

So ſtill we ſee, that in all theſe things, as we ſaid before, the Divel is not beholding to others, (as might be ſuſpected) but others have been beholding to him: As for his Divinity, in higheſt points, if he ſpake the truth, it was for his own ends, as we ſaid before: He can do it, who makes any queſtion? In controverted points, we may obſerve, that he doth *ſerve the ſcene* and preſent occaſion; and I make no queſtion, but had Dr. *Dee* gone to *Conſtantinople*, and been entertained there with reſpect, his Spirits there would have ſhewed themſelves as good *Mahometans*, as elſewhere good *Roman Catholicks*, or *Proteſtants*.

We have ſomewhere a very pretty Tale, (I would ſay a curious Obſervation, if I thought it true) concerning the nature of the Serpent or Addar, handſomly expreſſed, how ſhe traineth her yong ones to ſet them out abroad into the world, that they may ſhift for themſelves. Twenty days, as I remember, are ſpent in that work: Now whether it be ſo really, I cannot ſay certainly, but I ſuſpect it. It is not in *Ariſtotle*, and I looked in *Aldrovandus*, and I could not finde it: But whether it be ſo or no, let no body wonder; for this was the maner of Preaching formerly (and may be yet perchance in ſome places) among Monks and Fryars in great requeſt. They would make a ſtory of Man, or Beaſts, as they thought fit themſelves, and their Fancies beſt ſerved; pretty and witty, as much as they could; whether it had any ground of truth, or no, no man required: The moralization was good. If the Divel have done ſo here, it was not through ignorance (for he is too good a Naturaliſt; and I believe there is ſomewhat even in Nature, though we know it not, why both in ſacred and prophane Hiſtory, *Spirits* and *Serpents* are ſo often joyned) of which is true and real; but as hath been ſaid, it ſerved his turn, and that is enough. And although, having conſidered it as an Objection, how the Divel cometh to ſpeak ſo much truth, as will be found in this Book; no man, I think, will expect I ſhould give an account of any falſe Doctrine or Divinity, that it may contain: Yet one point I think fit to take notice of, and proteſt againſt it; as falſe, erronious, and of dangerous conſequence, and that is, where it is ſaid, *That a man* (in ſome caſes) *may kill another man* (*Prince or other*) *without apparent cauſe, or lawful Authority, and therefore puniſhable by the Laws of Man; who neverthelеſs, may expect a great reward at the hands of God for his act*: How this may agree with the Principles of *New Lights*, and Anabaptiſtical Divinity, I know not; it is very contrary to the Principles of that Orthodox Divinity, lately profeſſed and eſtabliſhed by Law in *England*.

I have now ſaid in this main Objection, (as I apprehended it) what I think was moſt proper and pertinent, and I hope may ſatiſfie. But I have ſomewhat elſe to ſay, which in this caſe of *Divels and Spirits* in general, I think it very conſiderable, and may ſatisfie perchance, in ſome caſes, where nothing elſe can. We talk of Spirits, and read of Spirits often, but I think it is very little that we know (the beſt of us all) of them, of their nature or differences: And how then can it be expected that we ſhould reſolve all doubts? And though I think it is not much that any man ever knew and rightly apprehended, or can, as he is a man, in this buſineſs; yet my opinion is, (though I know it is much gainſaid and oppoſed) that ancient Platonick Phyloſophers of the latter times, underſtood much more then moſt Chriſtians; I do not write this, as though I thought, or would have any thought by others to be the worſe Chriſtians for being ignorant in theſe things; but rather, in my opinion, any man the better Chriſtian, by much, who doth not regard it or deſire it: For my part, although I muſt acknowledge that ſome ſcruples of my minde, did induce me to look into many Books, until I was ſatisfied, which otherwiſe I had never done; yet I profeſs to believe, that it is ſo little that can be known by man in this ſubject, and ſubject to ſo much illuſion, as that I think no ſtudy is more vain and fooliſh; and that I would not go three ſteps out of my doors (more then what I did to ſatisfie my minde in ſome matters of Faith, if any ſuch ſcruple did ariſe) to know as much as the profoundeſt Platonick, or Phyloſopher, yea, or Magician of them all ever knew. Certainly he is but a weak Chriſtian, when ſo many high Myſteries are propoſed unto us in Chriſt by his Goſpel, and of ſo much conſequence, that cannot beſtow his time better: They that have any hopes, through Faith in Chriſt, and a godly life, to be admitted one day into the preſence of God, and to *ſee face to face*, as God hath promiſed; will they hazard ſo glorious a hope, by prying through unſeaſonable, unprofitable curioſity, into the nature of theſe vaſſal Spirits, which God hath forbidden: But becauſe it doth concern Religion in general, that we believe *Spirits*; and when Objections are made that cannot be anſwered, many are ſcandalized, and Atheiſts ready to take the advantage of it; I ſay, that it ſhould be no wonder to any, ſober and rational, if we cannot reſolve all doubts, ſince it is ſo little that we know, or can know, beyond the bare ὅτι in this matter: Moſt Chriſtians are bred in and to this opinion, that all Spirits, (ſo commonly called) are either Angels of Heaven, or Divels of Hell: I know no Scripture for it, or determination of any general Councel, that I remember, at this time at leaſt, and ſo long I do not think my ſelf bound againſt apparent reaſon: *For the conceit of all evil Spirits or Divels being in Hell, I think learned Mr.* Meade *hath taken that to task in ſome of his Works, and ſufficiently confuted it*: The very word *Spirit*, is a term of great Ambiguity; We underſtand by it, commonly, ſubſtances, that are altogether immaterial. Many of the ancient Fathers, it is well known, did not allow of any ſuch at all, beſides God: But we think that to have no viſible Body, and to be purely immaterial, is all one: God knows how many degrees there may be between theſe but we cannot know it, neither doth it concern our ſalvation, for which we have reaſon to praiſe God: But if it were ſo, that all *Spirits* are either Divels or Angels, what ſhall we make of theſe that are found in mines, of which learned *Agricola* hath written; of thoſe that have been time out of minde called κόβαλοι, (from whence probably, as we have ſaid elſewhere, *Gobelin* in Engliſh is derived) who live in private Houſes, about old Walls, and ſtalks of Wood, harmleſs otherwiſe, but very thieviſh, ſo frequent and ſo known in ſome Countreys, that a man may as well doubt whether there be any Horſes in *England*, becauſe there are none in ſome parts of the World; not found in all *America*, I think, till ſome were carried thither: Neither can I believe, that thoſe Spirits that pleaſe themſelves in nothing elſe but harmleſs ſports and wantonneſſe, ſuch as have been known in all Ages; ſuch as did uſe to ſhave the hairs of *Plinius Secundus* his Servants in the Night, as himſelf relates (a very creditable man, I am ſure) in his Epiſtles, and the like; that ſuch Spirits, I ſay, have any relation either to Heaven or to Hell: We might inſiſt in more particulars, but we do not deſire to dwell upon it at this time; and there is yet ſomewhat elſe to be ſaid: And

what

what I have ſaid of ſome Platonicks, I did not intend thereby to juſtifie all their abſurd or ſuperſtitious Opinions in this Argument of Spirits: As they have ſearched further into it then others (beſides damnable experience, having confounded Magick with Phyloſophy, yea almoſt turned all Phyloſophy into Magick) ſo it was conſequent, they would fall into more Errors and Abſurdities; yet withal, they have found ſomewhat that doth better agree with daily experience, then what is commonly known or believed. *Sineſius* was a Biſhop, but as he doth appear to us in his Writings, a better Platonick then a Chriſtian: In a place (in his Treatiſe *De inſomniis*) he ſheweth how evil Spirits come to inhabit men, and to poſſeſſe their Brains: His terms are very courſe, and apparantly ridiculous; but there may be ſome truth in the Opinion: *For if there were not a very near and intimate conjunction, it were to be wondered how the Divel comes to know the very thoughts of Witches and Magicians, as is found by experience, averred by more then one: And in this very Book, if I be not miſtaken, ſomewhat may be obſerved to that purpoſe: It is poſſible there may be more kindes of poſſeſſion then one, and that ſome men, that never were ſuſpected, have had a ſpirit (beſides their own) reſident in them, all, or moſt part of their lives.*

I have done, with what I could think of, upon which objection can be made: The next thing is to make the way clearer to the Reader, by ſome conſideration of the *method of the Books*, and explanation of ſome terms and phraſes there uſed, at which perchance ſome may ſtick at the firſt: At the very beginning a man may be to ſeek, it the Title of it, *Liber ſexti myſteriorum, & ſancti parallelus, novaliſque.* 1583. both as it relates to that which follows, and as it reflects upon ſomewhat before, by which it may be inferred that the book begins here abruptly and imperfectly: of this I am now ready to give an account to the Reader, and it is very fit it ſhould be done.

Firſt concerning Titles, ſuch as will be found here many more beſides this, the whole book, or relation being ſubdivided into many parts; in general I ſay, that according to the Doctors genius (we have ſaid before he was very *Cabaliſtical*, that is, full of whimſies and crotchets, under the notion of Myſteries, a thing that ſome very able, otherwiſe, have been ſubject unto) and the high opinion he had of theſe actions and apparitions; they are moſtly very concealed, and (to ſpeak the truth) phantaſtick, which muſt make them the Obſcurer: I could give the Reader a view of them all here put together, but it would be ſuperfluous: There be ſome fourteen or fifteen Diviſions in all now remaining, and ſo many Titles: There is a Table at the beginning, that doth refer to the beginning of every diviſion, where the Title alſo will be found: But at the end of the viii. Diviſion, I finde theſe words, *Sequitur liber 24. qui hac die etiam inceptus eſt, à meridie: horam circiter tertiam, per ipſum Lavanael:* But I finde nothing following, (but ſome vacant ſheets, till we come to the ix. Diviſion, *Myſteriorum pragenſium, &c.* And the laſt Diviſion hath onely ſome Tables, and before them, ſome five or ſix pages of unknown myſtical words, which we know not what to make of; but of that more afterwards: The main buſineſs to be reſolved here (as I take it) is what it is that we have, and what we have not, ſo far as can be gathered by what remaineth; we ſhall ſee what we can ſay to it. In the year of the Lord, One thouſand five hundred eighty four, *September* the third, (being a Monday) Dr. *Dee* firſt appeared (being preſented by Honorable perſons, and expected) before the Emperor *Rodolph*. Among other things he then told him, *That for theſe two years and a half, Gods holy Angels had uſed to inform him*: Our Book, or firſt Action here, beginneth 28 *May*, 1583. According to this reckoning, it muſt be, that above a year and three Moneths before, began the firſt Apparition: The account then of fifteen Moneths from the firſt Apparition, we want: How much (in bulk) that might come to, I cannot tell; neither will I warrant all perfect from this 28 of *May*, 1583 to the fourth of *April* 1587. though for the moſt part the coherence is right enough to that time: But from thence to the twentieth of *March*, 1607. is a vaſt *chaſma* or *hiatus*, of no leſs then twenty years: How this hath happened, I cannot tell certainly; what I gueſs, is this, ſome years after Dr. *Dees* death (                ) Sir *Robert Cotton* bought his Library (what then remained of it) with his *Magical Table*, (of which afterwards) and the *Original Manuſcript*, written With his own hand, whereof this is a Copy: The Book had been buried in the Earth, how long, years or moneths, I know not; but ſo long, though it was carefully kept ſince, yet it retained ſo much of the Earth, that it began to moulder and periſh ſome years ago, which when Sir *Thomas C.* (before mentioned) obſerved, he was at the charges to have it written out, before it ſhould be too late: Now full fifty years, or not many wanting, being paſſed ſince this Original came to Sir *Robert*, it is very likely, that had any more in all that time been heard of, Sir *Robert*, or Sir *Thomas*, his Son and Heir, would have heard of it, and got it as ſoon as any body elſe: And becauſe no more hath been heard of all this while, it is more then probable that no more is extant, not in *England*, nor I think any where elſe: Happily the reſt might periſh, ſome part, (if not all) even whileſt the Doctor lived; and we ſhall finde in this Relation, *That a good part of his holy Books were burned, but (which is more ſtrange) a great part of them, by the help of Spirits, recovered and reſtored*: Or it may be, that ſince his death, the reſt (the place where they lay being unknown) might rot in the earth; now if, as probably no more be extant, we may account this that we have here, in that reſpect perfect, becauſe here is all that can be had. But if any, (as it is the nature of many, if not moſt, rather to deſire that which cannot be had, then to content themſelves with that which may) ſhall much lament the loſs of the reſt, and be leſs pleaſed with this, becauſe ſo much (though indeed we know not certainly whether much or little) is wanting; I would deſire them to conſider with themſelves, in caſe there had been twice or thrice as much more as all this comes too, what ſhould have been done with it? For my part, for ſo much as is here ſet out (all we had) I thought it would do beſt, though ſomewhat long, yet as a thing very extraordinary, and of great conſequence to many good purpoſes and uſes; I thought, I ſay, it would do beſt to have it all Printed; Yet we had ſome conſideration about it, and it may be ſome others would have thought that leſs might have ſerved the turn: But I hope more will be of my minde, and there be but few actions but afford ſomewhat that is extraordinary, and for ſome reſpect or other obſervable and uſeful; Howſoever, I am confident, if all had been extant, (ſuppoſing that the reſt would have made much more) that none or very few would have thought fit to have printed all; and if it had once come to a contraction or abridgement, it may be much leſs then this muſt have ſerved: It is free for all men to think as they pleaſe; for my part all things conſidered, I finde no great want of the reſt; and if I were put to it, I cannot tell whether I can ſay, that I wiſh more were extant: yet it gives me great content, (and I hope there is no Blaſphemy or Superſtition in it, if I aſcribe it to providence) that after that long intermiſſion, or *hiatus*, we have yet the laſt Actions of all, whereby it might appear, after many goodly ſhews and promiſes, ſo much hope and expectation; ſo many Prayers, ſo many Thankgivings and Humiliations, what the end is of dealing with Divels, and uſing means that are not lawful, to compaſs ambitious unwarrantable deſires. Beſides, be it more or leſs that is wanting, yet I am confident we have the chiefeſt parts here preſerved; as particularly, an exact account of his addreſſes and dealings with the *Emperor*, and other great men and Princes, in the vii. and ſome following Diviſions; and that ſad ſtory of their *promiſcuous Copulation*, under the perſwaſion of obedience to God, very particularly related in the twelfth Diviſion; wherein as the cunning and malice of evil Spirits, to lead away from God, when they moſt pretend to God and godlineſs; ſo the danger of affected ſingularity and eminency, (the firſt ground of all this miſchief) of Spiritual pride and ſelf-conceit, is eminently ſet out to every mans obſervation, that is not already far engaged (as in theſe times too to many) in ſuch Principles.

But yet neverthleſs I muſt acknowledge, that there is one part of the ſtory wanting, which I believe by moſt will be much deſired: For whereas at the very beginning, mention is made of a Stone, and that Stone not onely there mentioned, but afterwards in every action almoſt, and apparition, throughout the whole Book to the very end, ſtill occurring and commemorated as a principal thing; what it was, and how he came by it, yea and what became of it, would be known, if by any means it might: All that we are able to ſay of it, is this, *It was a ſtone in which, and out of which, by perſons that were qualified for it, and admitted to the ſight of it; all Shapes and Figures mentioned in every Action were ſeen, and voices heard*: The *form* of it was round, as appeareth by ſome courſe repreſentations of it in the Margins, as pag. 355. 399. *b.* 413 *b.* and it ſeems to have been of a pretty bigneſs: It ſeems it was moſt like unto Cryſtal, as it is called ſometimes, as *pag* 80 *Inſpecto Chryſtallo*, and page 177. *b. nihil viſibile apparuit in Chryſtallo Sacrato, præter ipſius cryſtalli viſibili formam.* Every body knows by common experience, that ſmooth things are fitteſt for repreſentations, as Glaſſes and the like; but ordinarily ſuch things onely are repreſented, as ſtand oppoſite and are viſible in their ſubſtance. *But it is a ſecret of Magick (which happily may be grounded, in part at leaſt, upon ſome natural reaſon, not known unto us) to repreſent Objects (externally not viſible) in ſmooth things*: And *Roger Bacon* (*alias Bacun*) in a Manuſcript inſcribed, *De dictis & factis falſorum Mathematicorum & Dæmonum* communicated unto me by my Learned and much eſteemed Friend, Dr. *Windett* Profeſſor of Phyſick in *London*, hath an Obſervation to that purpoſe, in theſe words, *Hiis Mathematicis in malitia ſuâ completis apparent Dæmones ſencibilitur in formâ humanâ & aliis formis variis, & dicunt & faciunt multa eis mirabilia ſecundum* *quod Deus permittit. Aliquando apparent imaginarie ut in ungue pueri virginis carminati; & in pelvibus & enſibus, & in ſpathulâ arietis ſecundum modum eorum conſecratis, & in cæteris rebus politii: & Dæmones oſtendunt eis omnia quæ petunt, ſecundum quod Deus permittit. Unde pueri ſic inſpicientes res politas vident imaginariè res furtivè acceptas & ad quem locum deportatæ ſunt, & quæ perſonæ aſportaverunt; & ſic de aliis, multis, dæmones apparentes omnia hæc illis pejus oſtendunt.*

*Joach. Camerarius* (that worthy man before ſpoken of) in his *Proemium* to *Plutarch, De Oraculis, &c.* hath a ſtrange Story upon the credit of a friend of his whom he much reſpected (as himſelf profeſſeth) for his Piety and Wiſdom. A Gentleman of *Norimberg* had a Cryſtal (how he came by it, is there to be read) which had this vertue; *Si qua de re certior fieri vellet, &c.* if he deſired to know any thing paſt or future, that concerned him, yea or any other (in moſt things) let a young Boy (*Caſtum*, one that was not yet of Age, *&c.*) look into it, he ſhould firſt ſee a man in it, ſo and ſo apparelled, and afterwards what he deſired: No other but a Boy, ſo qualified, could ſee any thing in it. This Cryſtal became very famous in thoſe parts; yea ſome learned men came to it to be ſatisfied in doubtful points, and had their queſtions reſolved: Yet at laſt, (as well it deſerved) it was broken in pieces by *Camerarius* his Friend. Many ſuch ſtories are to be found of Magical Stones and Cryſtals: And though *Fernelius, De abditis rerum cauſis*; and after him (as I remember) one, in worth and eſteem of all men, not inferior to *Fernelius*, Dr. *Harvey*, lately deceaſed, turns the relation of a ſtrange ſtone brought to one of the late Kings of *France*, into an Allegory, or Phyſical explication of the power and properties of the Element of Fire; yet I am not ſatisfied, but that the relation might be literally true: For ſo it is, (as I remember here alſo, for I have none of thoſe Books by me at this time) related by *Thuanus*, and ſo by ſome others, very learned, underſtood.

Now for the maner how he came by it, the particulars of the ſtory cannot be had by this here preſerved, but onely this in general, That it was brought unto him by ſome, whom he thought to be Angels: So we finde him telling the *Emperor, That the Angels of God had brought to him a Stone of that value, that no earthly Kingdom is of that worthineſs, as to be compared to the vertue or dignity thereof.* Page 272. in his conference with Dr. *Curts*, appointed by the Emperor to treat with him; *and alſo let him ſee the ſtone brought me by Angelical Miniſtery*: And we finde this Note recorded, [*Prague, Tueſday* 25 *Septembris, I went to Dinner to the* Spaniſh Ambaſſador, *and carried with me the Stone brought me by an Angel, and the fourth Book, wherein the maner of the bringing of it is expreſſed.*] And for the *uſe* of the Stone, beſides what hath been ſaid, this is obſervable: Some Spirits being in ſight of *E. K.* out of the Stone, Dr. *Dee* would have the Stone brought forth, but *E. K.* ſaid, *He had rather ſee them thus, out of the Stone*; to which the Doctor replies, *That in the Stone they had warrant that no wicked* Spirits *ſhould enter*; *but without the Stone illuders might deal with them, unleſs God prevented it, &c.* From which paſſage alſo we may learn, as from divers others in the Book that although the ſtone (as we ſaid before) was the place, in which, and out of which, ordinarily, moſt Apparitions were framed, yet it was not ſo always: For we ſhall meet with divers things in that kinde that were ſeen and heard, without any reference to the *Stone*: From the ſame place alſo we may learn, that the ſaid *Stone* was the ſame he alſo called the *Shew-ſtone*; as in many places beſides. However, it is certain enough that he had more Stones then one, which he accounted ſacred; obſerve *Principal Stone*, and *this other Stone*; & *firſt Sanctified Stone*, *uſual Shew-ſtone*, and *Holy-ſtone*, may be thought oppoſed and different; but I underſtand it otherwiſe: This is the account we can give of this *principal Holy-Stone*. And to ſupply the defect of the maner how it was brought to him, the Reader, if he pleaſe, may finde ſome ſatisfaction, if he read the *maner how it was taken away, and reſtored*, very particularly ſet down, as before (upon another occaſion) was obſerved.

Beſides this *Stone* or *Stones*, there are divers other ſacred things mentioned, that belonged to this perſonated Sanctuary, but nothing more frequently mentioned then *Curtains*; a *Curtain* or *Vail*, as it is ſometimes called. A man would think at firſt, perchance, that it was ſomewhat outward, but it will be found otherwiſe; it was ſeen *in the Stone*, and appeared of different forms and colours, as they that read will quickly finde.

Next unto theſe the *Holy Table* is chiefly conſiderable, ordering of it is referred to Dr. *Dee*, which he durſt not take upon himſelf, until he had warrant from his Spiritual Teachers: This *Table*, which may well be called Magical, is preſerved and to be ſeen in Sir *Thomas Cottons* Library (from whence we had the reſt) and by his leave is here repreſented in a braſs Cut; mention is made of it, as I take it, where Dr. *Dee* propoſeth to his Teachers, *Whether the Table (for the middle croſs of uniting the 4 principal parts) be made perfect or no*: You may ſee more of it, it is alſo called *League Table*, *Table of Covenant*, *menſa fœderis* in ſome places: The *Pedeſtal* of it is mentioned in two or three places, and indeed a very curious Frame belonging unto it, yet to be ſeen in the ſaid Library. But I know not what to make of that, *neither Nalu: nor the Table appeareth*; and *the round Table or Globe appeared not*. I believe it muſt be underſtood of ſomewhat that had appeared before in the ſtone. The Reader that will be ſo curious, by careful reading may ſoon finde it out; I was not willing to beſtow too much time upon it.

But here remaineth a main buſineſs whereof we are to give an account to the Reader: There were many Tables or Schemes at the end of the Book, containing Letters, *a. b. c. &c.* diſpoſed into little ſquares, with an Inſcription over each Table in that unknown Character (before ſpoken of) expreſſed in uſual Letters how it ſhould be read. There is one for a *Specimen* here at the end of the Preface; the reſt were omitted, becauſe it was judged needleſs, except it were to increaſe the price of the Printed book. For firſt, Dr. *Dee* himſelf, though he took a great deal of pains to underſtand the Myſtery of them, and had great hopes given him from time to time to reap the benefit (himſelf complains of it in more then one place) of his toilſome work and long patience, yet it never came to any thing: and if he made nothing of them (to benefit himſelf thereby) what hopes had we? Beſides, we may judge of theſe *Tables*, and all this myſtery of *Letters*, by what we have ſeen in others of the ſame kinde. *Johannes Trithemius* was a man that was ſuppoſed by moſt to have dealt with *Spirits* a long time, and to have been inſtructed by them in ſome of thoſe ſecrets that he pretends unto by his Books. I know ſome have thought him innocent, or at leaſt, have attempted to juſtifie him: Some affect ſuch things to ſhew their wit, and think they ſhall be thought much wiſer then other men, if they contradict received Opinions, though their vanity and ſtrong conceit of their own parts, be their chief, if not onely ground. Learned and Judicious Maſter *Voſſius*, hath ſhewed himſelf very willing to think the beſt of him and his Books; yet he gives it over at laſt, and rather concludes on the contrary. They that dare defend *Apollonius*, the greateſt upholder of Ethniciſm that ever was, and by moſt Heathens accounted either a God, or a *Magician*, need not ſtick at any thing in this kinde: But ſay he was, what any man will have of him, (*Frithemius* we ſpeak of, his *Polygraphy*, he ſet out in his life time, dedicated to the then Emperor: He tells the World of the greateſt wonders to be done by it, that ever were heard of: All Wiſdom and Arts, all Languages, Eloquence, and what not, included in it. But I never heard of any man that could make any thing of it or reaped any benefit in any kinde; which I think is the reaſon that his *Steganography*, mentioned and promiſed in this firſt work was ſo long after his death before it was Printed: It was expected it would have given ſome light to the firſt; but neither of that nor of this latter, could ever any thing, that ever I could hear, be made by any man. I have good ground for what I ſay: For beſides what others have acknowledged, I finde learned *Viginaire*, (who in his old age was grown himſelf very Cabaliſtical, or it may be had ſome diſpoſition that way, though very learned otherwiſe, from his natural temper) as much grounded in that book, as any man before him: He doth plainly profeſs he could make nothing of it: And truly if he could not, that had beſtowed ſo much time and pains in thoſe unprofitable ſtudies, I ſee little hopes that any man elſe ſhould. It would make a man almoſt hate Learning, to ſee what dotage, even the moſt learned, are ſubject unto: I could bleſs them that know but little, ſo themſelves knew it is but little that they know, and were humble: But it commonly falls out otherwiſe, that they that know but little, think that little to be much, and are very proud of it; whereas much knowledge (or to ſpeak properly, more knowledge) if well uſed, hath this advantage, that it makes men moſt ſenſible of their ignorance. The reading of *Vigenaires* book of Cyphers (which I once thought a rare piece, as many other things of the ſame Author, which I had read) hath expreſſed theſe words from me in this place; and becauſe it hath ſo much affinity with our preſent Theme, I was the bolder; But to return. Upon this conſideration, the Reader I hope, will not be ſorry the reſt of the *Tables* (being many in number) were omitted. Though I muſt adde withal, had I known or thought any uſe could be made of them, having no better opinion of the Author (him or them) I mean, from whom Dr. *Dee* had them) I ſhould not have been very forward to have had a hand in their coming abroad.

I ſhould have told the Reader before but it may do well enough here, that beſides the particulars before ſpecified, there were other things that belonged to this *holy Furniture* (as Dr. *Dee* ſomewhere doth ſpeak) whereof mention is made in ſome places: as *Carpet*, *Candleſtick*, *Taper*, *Table-Cloth*, *Cuſhion*, and ſome others perchance. But I know nothing needs be obſerved upon any of theſe. I make no queſtion but the Divel in all theſe things had a reſpect to the Ceremonial Law eſpecially; as alſo in thoſe words, *Move not, for the place is holy*, often repeated, which are alſo elſewhere expounded: The Interlocutors in all this relation, are, Δ. (that is, Dr. *Dee*) and *E.* K. that is *Edw. Kelley*; and the *Spirits*, to the number of ſome twenty, or thereabouts, ſo many named: (*Madini, Eſemeli, Merifri, Ath, Galuah, Il, Jubenladece, Gabriel, Jam, Moreorgran, Aph, Lasben, Vriel, Naluage, Mapſama, Aue, Ilemeſe, Gaza, Vaa, Leveanael, Ben,*) at leaſt, but whether all Interlocutors, I know not, becauſe I do not remember, neither doth it much concern.

There be divers *marginal Notes* and Obſervations, which being of Dr. *Dee* his own, are for the moſt part not inconſiderable, and ſome very remarkable, all therefore here exhibited; but whereas in ſome places he had attempted to repreſent the apparition, or ſome part of it, in Figures alſo; this being done but ſometimes, and in caſe it had been done oftner (except it were to ſatisfie the childiſh humor of many Buyers of Books in this Age, when becauſe they buy not to read, muſt have ſomewhat to look upon; whence it comes to paſs, that much traſh doth paſs for good ware, for the trimming ſake, and on the contrary) of little uſe, no notice is taken of it; except ſome Figure be in the Text it ſelf, and of ſome conſequence, for the better underſtanding of the reſt.

The *Greek*, *p.* 25. *b.* is exactly ſet out, as it was found, and yet to be ſeen in the original, written by Dr. *Dee* himſelf: But little or nothing can be made of it, as it is written; and it is a ſign that Dr. *Dee* who writ it, as *Edw. Kelley* reported it unto him, and afterwards plodded upon it (as doth appear by ſome Conjectures and Interpretations found in the original, and here alſo exhibited) as well as he could. was no very perfect *Grecian*; much leſs *Edw. Kelley*, who could not ſo much as read it, which made Dr. *Dee* to write ſome things that he would not have *Kelley* to read, in Greek Characters, though the words were Engliſh: I would not alter any thing that was in the Original: But the words, I believe ſpoken by the Spirit (and ſo the Greek is warrantable enough) were theſe, Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμος γὰρ πρόθυμος τυγχάνει ὤν: Καὶ αὐτὸ; τοσοῦτον πειράζεται: Ὥστε κοινῆς ἀφελκύσεται φιλίας: Ἐσέρα μὴ τινὰ αὐτῷ ἀφορμὴν παρέξῃς: Τὰς γὰρ ἀπάτας κομιδῇ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ: This I think was intended of *Edw.* Kelley, who was ever and anon upon projects to break with Dr. *Dee,* and to be gone, as here preſently after, and in divers other places of this relation; nay, did really forſake him ſometimes for ſome time: The ſence *verbatim* is this: *This fellow (or Friend) will overthrow this work* (of Apparitions you muſt underſtand, to which he was requiſite, becauſe the Divel had not that power over Dr. *Dees* Body, to fit it, though he did promiſe it him, for ſuch ſights.) *His baggage (or furniture) is in a readineſs. And he doth very much endeavor: To withdraw himſelf from this common friendſhip. Take heed, that you give him no occaſion: For he doth mightily plot by art and cunning: How he may leave you for ever.* Πρόθυμος, in the firſt line, may ſeem unuſual, for ἕτοιμος, or πρόθυρος; but it is an elegant Metaphore. Πειράζεται for πειράζει, is not uſual; and happily it ſhould have been πειρᾶται, and ſo uttered; but that is nothing. Certainly he that could ſpeak ſo much *Greek*, (called here *Syrian*, to jeer *Ed.* Kelley) could not want Latine at any time to expreſs himſelf; which nevertheleſs, might be thought, where we finde him ſpeaking Engliſh, to them that underſtood it not; ſo that Dr. *Dee* was fain to interpret it: But we cannot give an account of all his fetches and projects: He had a conſideration, I make no queſtion.

I cannot think of any thing elſe that the Reader need to be told, that is of this nature, and it may be ſomewhat might have been ſpared: However the Reader will conſider, that as in all Books, ſo in this: It is one thing to read from the beginning, and ſo to go on with heed and obſervation, without skipping; and another thing to read here and there, which would require a perpetual Comment, which is the wretchedneſs of moſt Readers, in theſe declining days of Learning; and therefore they have *Comments* (or *Rhapſodies* rather) accordingly; *ſimiles habent labra lactuſes*, never more true of any thing.

It may be ſome will wonder what made the Spirits to fall upon *Engliſh Genealogies* and Stories; it is at very beginning, therefore I take notice of it for the Readers ſake, that is yet (and cannot otherwiſe) a ſtranger to the Book: The buſineſs is, Dr. *Dee* was lately grown into great league and confederacy with *Albert Lasky*, (or *à laſco* rather) a great man of *Polonia*. You had before what *Cambden* ſaith of him of his coming to *England*, at this very time, and his going away, which doth very well agree with our dates here. It ſeems, though nobly born, and to great dignity, yet his thoughts did aſpire much higher; and though no rich man, for a man of his rank and quality, yet expecting ſuch matters from Dr. *Dee* and *his Spirits*, as he did, he could finde money enough to ſupply their wants upon occaſion. The Spirits were very glad of the occaſion, and did what they could to cheriſh him according to his humor: Being then at that very time upon deliberations, that much depended of *Alb Laskey* and his good opinion; among other things, his Pedegree, which muſt needs pleaſe a vain man very well, was taken into conſideration: That every thing there ſaid, doth exactly agree to the truth, as I do not warrant it ſo neither am I at leiſure at this time to take the pains to examine. We muſt never look further in thoſe things that are delivered by ſuch, then if it were, or be pertinent (true or falſe) to their end and preſent occaſion. Beſides, it is very poſſible, (which I deſire the Reader to take good notice of) that both here and elſewhere the Tranſcribers, as they could not read ſometimes, and were forced to leave ſome blancks (though ſeldome to any conſiderable prejudice of the ſence) ſo they might miſtake alſo, having to do with an Original that was (and is yet to be ſeen) ſo defaced and worm-eaten as this is, written (as we have ſaid) by Dr. *Dee* himſelf.

Beſides the authentickneſs of the Original Copy, written by Dr. *Dee* himſelf; the Reader may know, that *the Originals of the Letters* that are here exhibited, are all, or moſt of them yet preſerved, and to be ſeen in Sir *Tho. Cottons* Library.

IV. I am now come to the laſt of the four things that I promiſed, to ſhew the ſeveral *good uſes* that may be made of this Book, and which were principally looked upon in the publiſhing of it. This order indeed I propoſed to my ſelf, but great part of this occaſion offering it ſelf upon other matter, is already performed in the former Diſcourſe, ſo that but little is now left to be done. However I will ſum them up, and repreſent them together, that every Reader may

have

have them in readineſs and in view for his uſe the better.

The firſt is againſt Atheiſts, and ſuch as do not believe that there be any Divels or Spirits: We have argued it, I confeſs, pretty largely, at the beginning of this *Diſcourſe* or *Preface*, and I hope ſome may receive competent ſatiſfaction by what we have ſaid: But if no Argument had been uſed, (ſetting aſide Scripture Authority, which would be impertinent againſt Atheiſts) I do not know what can be more convincing then this ſad Story, ſo exactly ſo particularly, ſo faithfully delivered. Truly, they muſt ſee further then I do, that can finde what to anſwer (rationally) and to oppoſe: This is a great point, and a great ground of Religion; but this is not all: For if there be Spirits indeed, ſo wicked and malicious, ſo ſtudious and ſo induſtrious, to delude men, and to do miſchief, which is their end, all which is ſo fully repreſented in this Relation; then certainly muſt it follow, that there is a great over-ruling Power, that takes care of the Earth, and of the Inhabitants of it; of them eſpecially that adore that Power, and worſhip it with true affection and ſincerity: For without this over ruling Power, what a miſerable World ſhould we have? What man ſober or innocent, that could enjoy himſelf at any time with any comfort or ſecurity? But again, what man can read this ſad ſtory and can be ſo perſwaded of his own Wiſdom or innocency, but will in ſome degree reflect upon himſelf, and will be moved to praiſe God, that notwithſtanding many provocations in ſeveral kindes (as damnable curioſity, open prophaneneſs, frequent Oathes, Curſes, Perjuries, ſcandalous Life, and the like) God hath been pleaſed to protect and preſerve him from the force and violence of ſuch enemies of mankinde?

I ſaid before, from leſs beginnings greateſt confuſions had enſued, which is very true as in the caſe of *Bacchus* particularly many Ages before; and in the caſe of *Mahomet* afterwards (two notable lewd *Enthuſiaſts*, by whom as Inſtruments, *evil Spirits*, by Gods permiſſion, brought great alterations in Governments, and wrought much miſchief and villany among Men and Women) we ſhall elſewhere ſhew more at large. By due conſideration of all Circumſtances, as chiefly their confident and reiterated Addreſſes unto, and Attempts upon ſo many great men in Power and Authority, and the like; I am much of opinion that theſe Spirits had as great hopes of Dr. *Dee*, as ever they had of *Bacchus* or *Mahomet*. But God was not pleaſed at that time to permit that their malice and ſubtilty ſhould prevail. And I think, if we conſider it well, we have reaſon to praiſe God for it. *England* might have been over-run with Anabaptiſm (when I ſay Anabaptiſm, I mean Anabaptiſm confirmed and in full power, not as it appears in its firſt pretentions) long before this: God be thanked that it was not then and God keep it from it ſtill, I hope is the Prayer of all truly ſober and Religious And in very deed I know no reaſon, but the Wiſdom and prudence of their Majeſties Councel that then were, in oppoſing Dr. *Dees* frequent addreſſes and Sollicitations, may (under God) challenge and deſerve ſome part of our Thanks and Acknowledgement.

*Again*, The Divel we ſee can Pray and Preach, (as to outward appearance we mean; for truly and really, God forbid that any thing ſacred and holy ſhould be thought to proceed from Divels) and talk of Sanctity and Mortification, as well as the beſt. And what he can in his own perſon, or by himſelf immediately;

diately;

diately; there is no queſtion, but he doth by his Miniſters and Inſtruments much more, more ordinarily and frequently I mean: Let any man judge then, whether it be the part of a ſober wiſe man, not onely to hear ſuch men as can give no account of their calling, but alſo to follow them, to embrace their Doctrine, to be of their number or Congregation; and all this, upon this account, becauſe they can pray and preach very well, (as they think and judge at leaſt) and talk very godlily and zealouſly? How much more inexcuſable they that will cleave unto ſuch, though they ſee and know them ſcandalous in their Lives, Proud, Inſolent, Ignorant, Seditious, Intolerable, becauſe they can pray, and preach, and talk, as beſt agreeth with their own humor, and gives them beſt content? Can any man think they follow God in this, who would have *all things done in order*, and is not a God *of Confuſion*, (1 *Cor.* 14. 33, 40.) when all they do, tends to nothing elſe but diſorder and confuſion? I confeſs it is poſſible, that men lawfully called may prove bad enough, we have divers examples in the Scripture. But if a man, ſimply and ignorantly be miſ-led by ſuch, certainly his judgement will be much lighter then they can expect, who will not uſe the means that God hath ordained, in ſo great and weighty a buſineſs as the ſalvation of Souls is. I know not what theſe men can ſay for themſelves, except it be, that they are reſolved to make uſe of the Liberty of the times to pleaſe their humor; they may do it, but if that bring them to Heaven, they have good luck.

But the buſineſs of praying, is that I would principally inſiſt upon: You ſee here how Dr. *Dee*, where he gives an account of himſelf to the *Emperor*, and others, bears himſelf much upon this, that ſo many years he had been an earneſt Suitor unto God *by Prayer* to obtain *Wiſdom*, ſuch wiſdom as he was ambitious of. I believe him, that he had prayed very earneſtly, and with much importunity many times: This was the thing that made him ſo confident of his Spirits, that they muſt needs be good Spirits and Angels. I know a man, I have no comfort to tell it, but that I would not conceal any thing that may be a warning unto others, and yet I will have a reſpect unto him too: But I knew one, a very innocent man (in his outward converſation, and as I believe very really) Humble, Religious, very Learned and Orthodox, and one that had ſuffered for his Conſcience, as others have done in theſe times: This worthy man, being engaged in a controverted Argument, upon which his phancy had wrought very much, or rather which had much wrought upon his phancy; he had written much, filled much Paper, and was deſirous to communicate unto me as his friend what he had done: But when I perceived that the drift of his writing was out of the Law and the Prophets, to ſhew the neceſſity of ſome things which I thought of a more indifferent nature; I was not willing to meddle with it; and begun to argue againſt his main drift, and to ſhew my diſliking. After many words to and fro, he began to preſs me with this, that he had often prayed with much earneſtneſs, and he was very confident that God had heard his Prayers: Yea, he proceeded ſo far, that if God were true, he could not be deceived, and uſed many other words to the ſame purpoſe, at which I was much amazed, but

could

could do no good upon him, ſuch was his confidence and violence upon this occaſion, though otherwiſe a very moderate ingenuous man: And thus I found him more then once, or twice. Truly, I think God was very merciful unto him, that took him away in good time. But certainly this buſineſs of *Prayer and praiſing*, is a buſineſs as of great comfort (the greateſt that mortal man is capable of upon earth) ſo of much more danger and deluſion, then many do believe. And if caution and circumſpection be to be uſed in any thing that belongs to Religion, I think it ought in Prayer, as much as any thing. And ſince I have adventured to tell one ſtory upon mine own credit, I will tell one more upon better authority, which I have long deſired (for the obſervableneſs of it) to communicate unto the world, and to that end, had once inſerted it in a Treatiſe of mine, which I thought would have been Printed, but it was not: I will firſt give the Engliſh of it, that all men may reap the benefit, and then ſet it down in the words of my Author (mine own Father *Iſaac Caſaubon*, of *b. m.*) as I have it to ſhew under his hand.

*At a Conſiſtory in* Geneva, *upon a Friday*, 18 July, 1589. *The caſe of one* Mr. Nicholas *being there propoſed to the Aſſembly to be conſidered of, who was wont to inſinuate himſelf into private Houſes, under pretence of praying, and made ſmall congregations: The buſineſs was diſliked by the* Paſtors; *Firſt, becauſe nothing in the Church of God ought to be done without order. Secondly, becauſe to turn ſuch duties of Religion to matter of Traffick to get money onely,* (*without any other end or calling*) *was not lawful. Thirdly and laſtly, his battalogy,* (*or vain repetition of words*) *was not to be ſuffered: Then upon this occaſion it was related by Mr.* Beza, *that the Saturday before, whileſt that ſharp conflict was, which we had before our eyes,* (to wit, between the Genevians, and the Duke of *Savoys* Forces) *that a certain Woman addreſſed her ſelf to him, ſaying, What Mr.* Beza, *will you make Prayers here? To which he had anſwered, No: What, do you think I do behold theſe things with mine eyes onely, and do not pray to God in my heart? Giving this reaſon for his anſwer he had made to the Woman:* [It is not ſo expreſſed in the Latine, that the following words were *Beza*'s words, but the coherence of matter doth ſo require it] *That Prayer was certainly a holy thing, which it did not become any man to apply himſelf unto,* (or *to undertake*) *without due preparation: And that they were deceived, who thought it ſo eaſie a thing to pray rightly: And that care alſo ſhould be taken leſt* [under a colour of zeal and devotion] *a way be made to ſuperſtition*: The Latine words are theſe,

[*Die Veneris, Julii* 18. 1589. *Cùm relatum eſſet in cœtum, de Mag.* Nicolao, *qui inſinuaret ſe in domos varias* προφάσει τȣ̃ εὔχεσθαι, *& ita aliquando cœtus, etſi parvos, coire ſolitos, paſtoribus res improbata eſt: Primùm, quia extra ordinem, nihil in Dei* Eccleſia *fieri debet: Deinde, quia* πορισμὸν *facere* τὴν θρησκείαν, *nefas. Tertio, hominis* βαττολογία *non ferenda Narratum eſt tum à Beza die Sabbathi proxime præcedente, dum acerrimum illud prælium committeretur, quod nobis erat ante oculos, interrogatum à mulieraculà, Quid tu D. B. vis preces hic facere? Reſpondiſſe, Nequaquam. Tu ne enim* (*ait*) *me putas, hæc oculis tantum ſpectare, nec vota in animo ad Deum Opt. Max. fundere? Om* *res ſancta ἡ εὐχὴ, ad quam non niſi meditatum oporteat accedere, falluntur enim qui rem putant eſſe facilem, preces benè concipere. Simul cavendum, ne alicui ſuperſtitioni viam imprudentes aperiamus.*]

In the laſt place, All men may take warning by this example, how they put themſelves out of the protection of Almighty God, either by preſumptuous unlawful wiſhes and deſires, or by ſeeking not unto Divels onely, directly (which Dr. *Dee* certainly never did, but abhorred the thought of it in his heart) but unto them that have next relation unto Divels, as *Witches, Wizzards, Conjurers, Aſtrologers,* (that take upon them to foretell humane events) *Fortune-tellers*, and the like, yea and all Books of that ſubject, which I doubt, were a great occaſion of Dr. *Dees* deluſion: That men are commonly cheated by ſuch, is ſure enough; and thoſe that are not very fools, would take heed how they deal with them, and avoid them, to avoid the Imputation of Fools; but thoſe that are wiſe, much more, if they can more then cheat; for the more they can do, the more they know they have of the Divel in them: Wretched people! that will not, dare not truſt God, who as he is the onely fountain of goodneſs, ſo onely knows what is good for every man. They may rejoyce for a time, and applaud themſelves in their conceited ſucceſſes, but miſery, if they repent not, will be their end; and it is a great ſign that God is very angry with them, when he doth ſuffer them to thrive by means which Himſelf hath curſed.

*POST-*

## *POSTSCRIPT.*

SInce this Preface was written, and almoſt printed, I was ſhewed a Book, entituled, *Theatrum Chemicum Britannicum, &c.* by *Elias Aſhmole* Eſq; and in ſome *Annotations* there, at the end, an account concerning Dr. *Dee* and *Edw. Kelley*, (there ſtiled Sir *Edward Kelley*) out of a *Diary* of Dr. *Dees*, all written with his own hand: As I do not queſtion the Gentlemans fidelity in this buſineſs, ſo I make as little queſtion but Dr. *Dee*'s own hand will be found to agree in all matters of Fact both here and there, if any ſhall take the pains to compare. And it may be the Reader may receive ſome further ſatisfaction in ſome particulars by his labor, which is the reaſon that I mention the Book here, being but lately come to my knowledge; His Judgement either concerning Dr. *Dee*, or *Kelley*, I meddle not with; and it may be, had he ſeen what is here to be ſeen, he would have been of another opinion in ſome things; Here is enough, I am ſure, to ſatisfie any man that is not very much preoccupied, or otherwiſe engaged by particular ends. As for thoſe *Reports* concerning *Kelley*, (ſome whereof concern Dr. *Dee* alſo) he tells us of, as I believe him, that he hath heard ſo, ſo I muſt (and may truly) profeſs, that I have met with far contrary, and in my judgement, and by this account here given us by Dr. *Dee*, much more probable: And particularly, that *Kelley* was put in Priſon by the Emperor, for a notable Chymical cheat that he had put upon him; the particulars whereof, though they were fully related unto me, yet I will not adventure upon, leſt I miſtake in ſome terms of art, or petty circumſtance of fact. And let the Reader judge by that account, Dr. *Dee* (who beſt knew) doth give us here throughout the whole Book of this *Kelley*, whether *Wevers* Story in his *Funeral Monum. pag.* 45, 46. of damnable *Necromancy*, and other *Diabolical Conjuration*, practiſed by *Kelley* in *Lancaſhire*, be not (beſides what is there ſaid and atteſted) much more probable, then any thing that hath been or can be ſaid by others, to his juſtification or commendation: Which indeed doth make Doctor *Dee*'s caſe altogether inexcuſable, that believing and knowing the man to be ſuch a one, he would have to do with him, and expected good by his Miniſteries; but that the Doctor his Faith, and his intellectualls (through Gods juſt judgement, as we have ſaid) were ſo much in the power and government of his Spirits, that they might perſwade him to any thing, under colour of doing ſervice unto God, yea had it been to cut his own Fathers throat, as we ſee in the *Relation*, that they perſwaded him to lie with another mans Wife, and proſtitute his own to a vile, and, by himſelf belived, Diabolical man.

Beſides, I have been told by many, that Dr. *Dee*, very poor and every way miſerable, dyed at *Mortlack*, here about *London*, which doth not ſeem to agree with the report in thoſe *Annotations*: But enough of them: Neither indeed have I ſaid any thing at all of purpoſe to oppoſe the Author, but to give this further ſatisfaction to the Reader, or rather to the truth, which I thought I was bound to do.

The paſſage in *Wevers Funeral Monuments, pag.* 45, 46. concerning *Kelley*, for their ſatisfaction that have not the Book, is this; *Kelley*, (otherwiſe called *Talbot*) that famous *Engliſh* Alchymiſt of our times, who flying out of his own Countrey (after he had loſt both his ears at *Lancaſter*) was entertained by *Rodolph* the ſecond, and laſt of that Chriſtian name, Emperor of *Germany*; for whom *Elizabeth* of famous memory, ſent (very ſecretly) Captain *Peter Gwyn*, with ſome others, to perſwade him to return back to his own Native home, which he was willing to do; and thinking to eſcape away in the night, by ſtealth, as he was clammering over a Wall in his own Houſe in *Prague* (which bears his name to this day, and ſometimes was an old Sanctuary) he fell down from the Battlements, broke his leggs, and bruiſed his body, of which hurts within a while after, he departed this World.

*Sed quorſum hæc*? you will ſay: Then thus, This Diabolical queſtioning of the dead, for the knowledge of future accidents, was put in practice by the ſaid *Kelley*, who upon a certain Night, in the Park of *Walton* in *le dale*, in the County of *Lancaſter*, with one *Paul Waring*, (his fellow-companion in ſuch Deeds of darkneſs) invocated ſome one of the Infernal Regiment, to know certain paſſages in the life, as alſo what might be known by the Divels foreſight, of the manner and time of the death of a Noble yong Gentleman, as then in Wardſhip. The Black Ceremonies of that Night being ended, *Kelley* demanded of one of the Gentlemans ſervants, what *Corſe* was the laſt buryed in *Law* Church-yard, a Church thereunto adjoyning, who told him of a poor man that was buryed there but the ſame day: *He* and the ſaid *Waring*, intreated this foreſaid ſervant to go with them to the Grave of the man ſo lately interred, which he did; and withal, did help them to dig up the Carcaſe of the poor Catiff, whom by their Incantations, they made him (or rather ſome evil Spirit through his Organs) to ſpeak, who delivered ſtrange Predictions concerning the ſaid Gentleman. I was told thus much by the ſaid Serving-man, a Secondary Actor in that diſmal abhorred buſineſs; and divers Gentlemen and others are now living in *Lancaſhire*, to whom he hath related this Story. And the Gentleman himſelf (whoſe memory I am bound to honor) told me a little before his death, of this Conjuration by *Kelley*, as he had it by relation from his ſaid Servant and Tenant, onely ſome circumſtances excepted, which he thought not fitting to come to his Maſters knowledge.

Doctor

# Dr. Dee's Apology,

Sent to the Arch-Biſhop of CANTERBURY. 159$\frac{4}{5}$.

OR,

## A Letter containing a moſt brief Diſcourſe Apogeticall, with a plain Demonſtration, and fervent Proteſtation for the lawfull, ſincere, very faithfull and Chriſtian courſe of the Philoſophicall Studies and Exerciſes, of a certain ſtudious Gentleman: An ancient Servant to Her moſt Excellent Majeſty Royall.

*To the moſt Reverend Father in God, the Lord Archbiſhop of* Canterbury, *Primate and* Metropolitane *of all* England, *one of Her Majeſties moſt Honorable Privie Councell: my ſingular good Lord.*

Moſt humbly and heartily I crave your Graces pardon, if I offend any thing, to ſend, or preſent unto your Graces hand, ſo ſimple a Diſcourſe as this is: Although, by ſome ſage and diſcreet my friends their opinion, it is thought not to be impertinent, to my moſt needfull ſuits,preſently in hand, (before her moſt Excellent Majeſty Royall, your Lordſhips good *Grace*, and other the Right Honourable Lords of her Majeſties Privy Councell) to make ſome part of my former ſtudies, and ſtudious exerciſes (within and for theſe 46 years laſt paſt, uſed and continued) to be firſt known and diſcovered unto your *Grace*, and other the right Honourable, my good Lords of her Majeſties privy Councell: And ſecondly, afterwards, the ſame to be permitted to come to publick view: Not ſo much, to ſtop the mouthes, and, at length to ſtay the impudent attempts, of the raſh, and malicious deviſers, and contrivers of moſt untrue, fooliſh, and wicked reports, and fables, of, and concerning my foreſaid ſtudious exerciſes, paſſed over, with my great, (yea incredible) paines, travells, cares, and coſts, in the ſearch, and learning of true Philoſophie; As, therein, So, to certifie, and ſatisfie the godly and unpartiall Chriſtian hearer, or reader hereof: That, by his own judgement,(upon his due conſideration, and examination of this, no little parcell, of the particulars of my foreſaid ſtudies, and exerciſes philoſophicall annexed) He will, or may, be ſufficiently informed,and perſwaded; That I have wonderfully laboured,to find,follow,uſe,and haunt the true,ſtraight,and moſt narrow path, leading all true, devout, zealous, faithfull, and conſtant Chriſtian

ſtian ſtudents, *ex valle hac miſeriæ, & miſeria iſtius vallis: & tenebrarum Regno; & tenebris iſtius Regni, ad montem ſanctum Syon & ad cœleſtia tabernacula.* All thanks, are moſt due, therefore, unto the Almighty: ſeeing, it ſo pleaſed him, (even from my youth, by his divine favour, grace, and help) to inſinuate into my heart, an inſatiable zeal, and deſire, to know his truth: And in him, and by him, inceſſantly to ſeek, and liſten after the ſame; by the true Philoſophical method and harmony proceeding and aſcending, (as it were) *gradatim*, from things viſible, to conſider of things inviſible from things bodily, to conceive of things ſpirituall from things tranſitory, and momentary, to mediate of things permanent: by things mortall (*viſible and inviſible*) to have ſome perſeverance of immortality. And to conclude, moſt brieflly; by the moſt mervailous frame of the *whole World*, philoſophically viewed, and circumſpectly weighed, numbred, and meaſured (according to the talent, and gift of *G O D*, from above alotted, for his divine purpoſes effecting) moſt faithfully to love, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whoſe workmanſhip, his infinite goodneſs, unſearchable wiſdome, and Almighty power, yea, his everlaſting power, and divinity, may (by innumerable means) be manifeſted, and demonſtrated. The truth of which my zealous, carefull, and conſtant intent, and endeavour ſpecified, may (I hope) eaſily appear by the whole, full and due ſurvey, and conſideration of all the Books, Treatiſes, and Diſcourſes, whoſe Titles onely, are, at this time, here annexed, and expreſſed: As they are ſet down in the ſixth Chapter, of another little *Rhapſodicall* Treatiſe, intituled, the *Compendious Rebearſall, &c.* written above two years ſince: for thoſe her Majeſties two honorable Comiſſioners; which her moſt excellent Majeſty had moſt graciouſly ſent to my poor Cottage in *Mortclacke*: to underſtand the matters, and cauſes at full; through which, I was ſo extreamly urged to procure at her Majeſties hands ſuch Honorable Surveyors and witneſſes to be aſſigned, for the due proof of the contents, of my moſt humble and pitifull ſupplication, exhibited unto her moſt Excellent Majeſty, at *Hampton* Court, *An* 1592. *Novemb.* 9. Thus therefore (as followeth) is the ſaid 6. Chapter there, recorded.

¶ *My labours and pains beſtowed at divers times, to pleaſure my native Countrey: by writing of ſundry* BOOKS, *and Treatiſes: ſome in Latine, ſome in Engliſh, and ſome of them, written, at her Majeſties commandement.*

Of which BOOKS, and Treatiſes, ſome are printed, and ſome unprinted. The printed BOOKS: and Treatiſes are theſe following:

1. *PRopædeumata Aphoriſtica, De præſtantioribus quibuſdam Naturæ virtutibus. Aphoriſmi.* 120. Anno.1558.

2. Monas Hieroglyphica, *Mathematicè, Anagogicéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem ſapientiſſimum,* Anno 1564.

3. *Epiſtola ad eximium Ducis Urbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De ſuperficierum Diviſionibus; edito in lucem, opera mea, & ejuſdem Commandini Urbinatis; Impreſſa Piſauri.* Anno 1570.

4. *The Brytiſh Monarchy ( otherwiſe called the Petty Navy* Royall*: ) for the politique ſecurity; abundant wealth, and the triumphant ſtate of this Kingdome, ( with Gods favour,) procuring,* Anno 1576.

5. *My Mathematicall preface annexed to Euclide, ( by the right worſhipfull Sir* Henry Billingſley *Knight, in the* Engliſh *language firſt publiſhed) written at the earneſt requeſt of ſundry right worſhipfull Knights, and other very well learned men.* Wherein are many Arts, of me wholy invented ( by name, definition, propriety and uſe,) more then either the Græcian, or Roman Mathematicians, have left to our knowledge, Anno 1570.

6. *My divers and many Annotations, and Inventions Mathematicall, added in ſundry places of the foreſaid* Engliſh *Euclide, after the* tenth *Book of the ſame.* Anno 1570.

7. *Epiſtola prefixa Ephemeridibus* Johannis Felde *Angli, cui rationem declaraveram Ephemerides conſcribendi.* Anno 1557.

8. *Paralaticæ Commentationis,* Praxeoſq; *Nucleus quidam.* Anno 1573.

## The unprinted Books and Treatiſes, are theſe: ſome,

*perfectly finiſhed: and ſome, yet unfiniſhed.*

9. THe firſt great volume of Famous and rich Diſcoveries: wherein (alſo) is the Hiſtory of King *Solomon*, every three years, his *Ophirian* Voyage. The Originals of Presbyter *Joannes*: and of the firſt great *Cham*, and his ſucceſſors for many years following: The deſcription of divers wonderfull Iſles in the Northern, Scythian, Tartarian, and the other moſt Northern Seas, and neere under the North Pole: by Record, written above 1200. years ſince: with divers other rarities, Anno 1576.

10. The Brytiſh Complement, of the perfect Art of Navigation; A great volume: in which, are contained our Queen *Elizabeth* her Arithmeticall Tables Gubernautick for Navigation by the Paradoxall compaſſe (of me, invented *anno* 1557.) and Navigation by great Circles: and for longitudes, and latitudes; and the variation of the compaſſe finding moſt eaſily, and ſpeedily: yea, (if need be) in one minute of time, and ſometime, without ſight of Sun, Moon or Star; with many other new and needfull inventions Gubernautick, Anno 1576.

11. Her Majeſties Title Royall, to many forrain Countries, Kingdomes, and Provinces, by good teſtimony and ſufficient proof recorded: and in 12. Velum Skins of Parchment, faire written: for her *Majeſties* uſe: and at her Majeſties commandement, Anno 1578.

12. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her *Majeſtie,* Anno 1579.

13. Prolegomena & Dictata Pariſienſia, in *Euclidis* Elementorum Geometricorum, librum primum, & ſecundum; in Collegio *Rhemenſi*, An. 1550.

14. De uſu Globi Cœleſtis: ad Regem Edoardum ſextum. An. 1550.

15. The Art of Logick, in Engliſh, Anno 1547.

16. The 13. Sophiſticall Fallacians, with their diſcoveries, written in Engliſh meter, Anno. 1548.

17. Mercurius

17. Mercurius Cœleſtis : libri 24. written at *Lovayn*, An. 1549.

18. De Nubium, Solis, Lunæ, ac reliquorum Planetarum, immò ipſius ſtelliferi Cœli, ab infimo Terræ Centro, diſtantiis, mutuiſq; intervallis, & eorundem omnium Magnitudine liber ἀποδείκτικος, ad *Edoardum* Sextum, Angliæ Regem, Anno 1551.

19. Aphoriſmi Aſtrologici 300. Anno 1553.

20. The true cauſe, and account ( not vulgar) of Floods and Ebbs : written at the requeſt of the Right Honourable Lady, Lady Jane, Dutcheſſe of Northumberland, Anno 1553.

21. The Philoſophicall and Poeticall Originall occaſions of the Configurations, and names of the heavenly Aſteriſmes, written at the requeſt of the ſame Dutcheſs, Anno 1553.

22. The Aſtronomicall, & Logiſticall rules, and Canons, to calculate the Ephemerides by, and other neceſſary Accounts of heavenly motions: written at the requeſt, and for the uſe of that excellent Mechanicien Maſter *Richard Chancelor*, at his laſt voyage into *Moſchovia*. Anno 1553.

23. De Acribologia Mathematica; volumen magnum : ſexdecim continens libros, Anno 1555.

24. Inventum Mechanicum, Paradoxum, De nova ratione delineandi Circumferentiam Circularem : unde, valde rara alia excogitari perficique poterunt problemata, Anno 1556.

25. De ſpeculis Comburentibus : libri ſex, Anno 1557.

26. De Perſpectiva illa, qua peritiſsimi utuntur Pictores. Anno 1557.

27. Speculum unitatis: ſive Apologia pro Fratre *Rogerio Bachone* Anglo: in qua docetur nihil illum per Dæmoniorum feciſſe auxilia, ſed philoſophum fuiſſe maximum; naturaliterque & modis homini Chriſtiano licitis, maximas feciſſe res, quas indoctum ſolet vulgus, in Dæmoniorum referre facinora, Anno 1557.

28. De Annuli Aſtronimici multiplici uſu *lib*. 2. Anno 1557.

29. Trochillica Inventa, *lib*. 2. Anno 1558.

30. Περὶ ἀναβιβασμῶν θεολογικῶν, *lib*. 3. Anno 1558.

31. De tertia & præcipua Perſpectivæ parte, quæ de Radiorum fractione tractat, *lib*. 3. Anno 1559.

32. De Itinere ſubterraneo, *lib*. 2. Anno 1560.

23. De Triangulorum rectilineorum Areis, *lib*. 3. demonſtrati : ad exeltiſſimum Mathematicum *Petrum Nonium* conſcripti, Anno 1560.

34. Cabalæ Hebraicæ compendioſa tabella, Anno 1562.

35. Reipublicæ Britanicæ Synopſis : in Engliſh, Anno 1565.

36. De Trigono Circinóque Analogico, Opuſculum Mathematicum & Mechanicum, *lib*. 4. Anno 1565.

37. De ſtella admiranda, in Caſſiopeæ Aſteriſmo, cœlitùs demiſſa ad orbem uſque Veneris : Iterumque in Cœli penetralia perpendiculariter retracta, poſt decimum ſextum ſuæ apparitionis menſem, An. 1573.

38. Hipparchus Redivivus, Tractatulus, Anno 1573.

39. De unico Mago, & triplici *Herode*, eóque Antichriſtiano. An. 1570.

40. Ten ſundry and very rare Heraldical Blaſonings of one Creſt or Cogniſance, lawfully confirmed to certain ancient Arms, *lib*. 1. An. 1574.

41. Atlantidis,(vulgariter, Indiæ, Occidentalis nominatæ) emendatior deſcriptio Hydrographica, quàm ulla alia adhuc evulgata, An. 1580.

42. De modo Evangelii Jeſu Chriſti publicandi, propagandi,ſtabiliendique, inter Infideles Atlanticos : volumen magnum , libris diſtinctum quatuor : quorum primus ad Sereniſſimam noſtram Potentiſſimamque Reginam *Elizabetham* inſcribitur : Secundus, ad ſummos privati ſuæ ſacræ Majeſtatis conſilij ſenatores : Tertius, Hiſpaniarum Regem,*Philippum* : Quartus, ad Pontificem Romanum, Anno 1581.

43.Navigationis ad Carthayum per Septentrionalia Scythiæ & Tartariæ litora,Delineatio Hydrographica:*Arthuro Pit*,& *Carolo Jackmano* Anglis,verſus illas partes Navigaturis,in manus tradita;cum admirandarum quarundam Inſularum,annotatione,in illis ſubpolaribus partibus jacentium, *An.* 1580.

44. Hemiſphærij Borealis Geographica , atque Hydrographica deſcriptio : longè a vulgatis chartis diverſa : Anglis quibuſdam, verſùs Atlantidis Septentrionalia litora, navigationem inſtituentibus, dono data, *An.* 1583.

45. The Originals,and chief points, of our ancient Brytiſh Hiſtories,diſcourſed upon, and examined, *An.* 1583.

46. An adviſe & diſcourſe about the Reformation of the vulgar *Julian* yeare, written by her Majeſties commandement, and the Lords of the privy Councell, *Anno* 1582.

47. Certain Conſiderations,and conferrings together, of theſe three ſentences, (aunciently accounted as Oracles( *Noſce teipſum* : *Homo Homini Deus* : *Homo Homini Lupus*, *An.* 1592

48. De hominis Corpore, Spiritu, & Annima : ſive Microcoſmicum totius Philoſophiæ Naturalis Compendium, *lib* 1. *Anno* 1591.

With many other Books, Pamphlets, Diſcourſes, Inventions , and Concluſions, in divers Arts and matters : whoſe names , need not in this Abſtract to be notified : The moſt part of all which , here ſpecified , lie here before your Honours upon the Table, on your left hand. But by other books and Writings of another ſort, ( if it ſo pleaſe God, and that he will grant me life,health, and due maintenance thereto , for ſome ten or twelve years next enſuing ) I may, hereafter make plaine, and without doubt , this ſentence to be true, *Plura lâtent, quàm patent.*

Thus far (my good Lord)have I ſet down this *Catalogus*,out of the foreſaid ſixt Chapter, of the booke, whoſe title is this:

49. *The Compendious rehearſall of* John Dee , *his dutifull declaration and proofe of the courſe and race of his ſtudious life, for the ſpace of halfe an hundred years, now (by Gods favour and help ) fully ſpent, &c.*

To which compendious rehearſall, doth now belong an *Appendix* , of theſe two laſt years : In which I have had many juſt occaſions , to confeſſe, that *Homo Homini Deus*,and H*omo Homini Lupus* , was and is an Argument, worthy of the decyphering, and large diſcuſsing:as may, one day, hereafter (by Gods help) be publiſhed,in ſome manner very ſtrange. And beſides all the rehearſed Books & Treatiſes of my writing, or handling hitherto,I have juſt cauſe,lately given me to write & publiſh a Treatiſe,with Title (50.) *De Horizonte Æternitatis*:to make evident,that one *Andreas Libavius*,in a book of his,printed the laſt year,hath unduly conſidered a phraſe of my *Monas Hyeroglyphica*:

*gliphica*: to his miſliking, by his own unskilfulneſſe in ſuch matter: and not underſtanding my apt application thereof, in one of the very principal places, of the whole Book. And this book of mine, by Gods help and favour (ſhall be dedicated unto her moſt Excellent Majeſty Royall: And this Treatiſe doth contain three books;

1. The firſt Intituled, *De Horizonte: liber Mathematicus & Phyſicus.*

2. The ſecond, *De Æternitate: liber Theologicus, Metaphyſicus & Mathematicus.*

3. The third, *De Horizonte Æternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.*

It may now be here alſo remembred, that almoſt three years after the writing of this Letter, I did ſomewhat ſatisfie the requeſt of an Honourable Friend in Court, by ſpeedily penning ſome matter concerning her Majeſties Sea-Soveraigntie: under this title,

51. *Thalattocratia Brytannica.*

*Sive,*

*De Brytanico Maris Imperio, Collectanea Extomporanea*: 4. *dierum Spacio, celeri conſcripta calamo.* Anno. 1597. *Septemb.* 20. *Manceſtriæ.*

¶ Truly I have great cauſe to praiſe and thanke God, for your Graces very charitable uſing of me: both in ſundry points elſe, and alſo in your favourable yeelding to, yea & notifying the due means for the performance of her Sacred Majeſties moſt gracious and bountifull diſpoſition, reſolution, and very royall beginning, to reſtore and give unto me (her Ancient faithfull ſervant) ſome due maintenance to lead the reſt of my old daies, in ſome quiet and comfort: with habilitie, to retaine ſome ſpeedy, faire, and Orthographicall writers, about me; and the ſame skilfull in Latine and Greek (at the leaſt:) aſwell for my own books, and Works, fair, and correctly to be written (ſuch I mean, as either her moſt Excellent Majeſtie, out of the premiſſes will make choice of, or command to be finiſhed or publiſhed: or ſuch of them, as your grace ſhall think meet or worthy for my farther labor to be beſtowed on) as elſe for the ſpeedy, faire, and true writing out of other ancient Authors their good and rare workes, in greek or Latine: which by GODS Providence, have been preſerved from the ſpoile made of my Librarie, and of all my movable goods here, &c. *Anno* 1583. * In which Librarie, were about 4000. books; whereof, 700. were anciently written by hand; Some in *Greeke*, ſome in *Latine*, ſome in *Hebrew*, And ſome in other languages (as may by the whole *Catalogus* thereof appeare.) But the great loſſes and dammages which in ſundry ſorts I have ſuſtained, do not ſo much grieve my heart, as the raſh, lewde, fond, and moſt untrue fables, and reports of me, and my Studies Philoſophicall, have done, and yet do; which commonly, after their firſt hatching, and deviliſh deviſing, immediately with great ſpeed, are generally all the Realme overſpread; and to ſome, ſeem true; to other, they are doubtfull; and to onely the wiſe, modeſt, diſcreet, godly, and charitable (and chiefly to ſuch as have ſome acquaintance with me) they appear, and are known to be fables, untruths, and utterly falſe reports, and ſlanders. Well, this ſhall be my laſt charitable giving of warning, and fervent proteſtation to my Countreymen, and all other in this caſe;

* Although that my laſt voyage beyond the *Seas*, was duly undertaken (by her Majeſties good favour and licence) as by the ſame words may appear in the Letter, written by the Right Honourable Lord Treaſurer, unto your *Grace* in my behalf, and her moſt Excellent Majeſtie willing his Honor ſo to do. *Anno.* 1590. *the* 20. *of January.*

## A fervent PROTESTATION.

*BEfore the Almighty our G O D, and your Lordſhips good Grace, this day, on the perill of my ſouls damnation (if I lie, or take his name in vaine herein) I take the ſame G O D, to be my witneſſe; That with all my heart, with all my ſoul, with all my ſtrength, power and underſtanding (according to the meaſure thereof, which the Almighty hath given me) for the moſt part of the time, from my youth hitherto, I have uſed and ſtill uſe, good, lawfull, honeſt, chriſtian and divinely preſcribed means to attain to the* knowledge *of thoſe truthes, which are meet, and neceſſary for me to* know; *and wherewith to do his divine Majeſty ſuch ſervice, as he hath, doth, and will call me unto, during this my life: for his honour and glory advancing, and for the benefit, and commoditie publique of this* Kingdome; *ſo much, as by the will and purpoſe of God ſhall lie in my* skill, *and hability to perform: as a true, faithfull, and moſt ſincerely dutifull ſervant, to our moſt gracious and incomparable Queen* Elizabeth, *and as a very comfortable fellow-member of the body politique, governed under the ſcepter Royal of our earthly Supreame head (Queen* Elizabeth*) and as a lively ſympathicall, and true ſymetricall fellow-member of that holy and myſticall body, Catholiquely extended and placed (whereſoever) on the earth: in the view,* Knowledge, *direction, protection, illumination and conſolation of the Almighty, moſt Bleſſed, moſt holy, moſt glorious, comajeſticall, coeternall, and coeſſentiall Trinity: The Head of that Body, being only our Redeemer, Chriſt Jeſus, perfect God, and perfect man: whoſe return in glory, we faithfully awaite; and daily doe very earneſtly cry unto him, to haſten his ſecond comming for his elects ſake; iniquity doth ſo on this earth abound and prevaile, and true faith with Charity and Evangelicall ſimplicity, have but cold, ſlender and uncertain intertainment among the worldly-wiſe men of this world.*

*Therefore (herein concluding) I beſeech the Almighty God, moſt abundantly to increaſe and confirm your Graces heavenly wiſedome, and endue you with all the reſt of his heavenly gifts, for the relieving, refreſhing and comforting, both bodily and ſpiritually, his little flock of the faithfull, yet militant here on earth.* Amen.

## An EPILOGUE.

Good my Lord, I beſeech Your Grace, to allow of my plaine and comfortable *Epilogus*, for this matter at this time. 1. Seeing my ſtudious exerciſes, and converſation civill, may be abundantly teſtified, to my good credit, in the moſt parts of all Chriſtendome; and that by all degrees of Nobility, by all degrees of the Learned, and by very many other, of godly and Chriſtian diſpoſition, for the ſpace of 46. years triall: (as appeareth by the Records lately viewed by two honourable witneſſes, by Commiſſion from her Majeſtie;) 2. And ſeeing, for theſe 36. years laſt paſt, I have been her moſt Excellent Majeſties very true, faithfull and dutifull ſervant; at whoſe Royall mouth, I never received any one word of reproach; but all of favour, and grace: In whoſe Princely Countenance, I never perceived frowne toward me, or diſcontented regard, or view on me: but at all times favourable, and gracious: to the great joy and comfort of my true, faithfull, and loyall heart. And (thirdly) Seeing, the works of my hands, and words of my mouth (here before notified, in the Schedule of my books, and writings) may beare lively witneſſe of the thoughts of my heart, and inclination of my minde, generally, (as all wiſe men do know, and Chriſt himſelf doth avouch,) It might, in manner ſeem needleſſe, thus carefully (though moſt briefly and ſpeedily) to have warned or confounded the ſcornfull, the malicious, the proud, and the raſh in their untrue reports, opinions, and fables of my ſtudies, or exerciſes Philoſophicall: but that, it is of more importance, that the godly, the honeſt, the modeſt, the diſcreet, grave, and charitable Chriſtians (*Engliſh* or other,) lovers of Juſtice, truth, and good learning, may hereby receive certaine comfort in themſelves (to perceive, that *Veritas tandem prævalebit*) and ſufficiently be weaponed and armed with ſound truth, to defend me againſt ſuch kind of my adverſaries: hereafter they will begin afreſh or hold on obſtinately in their former errors, vain imaginations, falſe reports, and moſt ungodly ſlanders of me & my ſtudies. ¶ Therefore, (to make all this cauſe, for ever, before God & man, out of all doubt:) Seeing, your Lordſhips good grace, are, as it were, our high Prieſt, and chief Eccleſiaſticall Miniſter, (under our moſt dread and Soveraigne Lady Queen *Elizabeth*) to whoſe cenſure and judgement, I ſubmit all my ſtudies and Exerciſes; yea all my Books paſt, preſent, and hereafter to be written, by me (of my own skill, judgement, or opinion,) I do, at this preſent time, moſt humbly, ſincerely, and unfainedly, and in the name of Almighty God, (yea for his honour and glory) requeſt, and beſeech your Grace, (when, and as conveniently you may, to be well and throughly certified of me, what I am, *Intus & in cute: Reverendiſſime in Chriſto Pater, & Digniſſime Archipræſul, cognòſce & agnoſce vultum tàm internum, quàm externum pecoris tui*: And wherein I have uſed, do or ſhall uſe, pen, ſpeech, or converſation, otherwiſe then as it appertaineth to a faithfull, carefull, ſincere, and humble ſervant of Chriſt Jeſu, That your Grace would vouchſafe to advertiſe me. So, I truſt, *Ultima reſpondebunt primis*: in ſuch ſort, as this *Authentick Record* in Latine annexed (*ad perpetuam rei memoriam*) doth teſtifie: having never hitherto had occaſion to ſhew that, in any place of Chriſtendome: to teſtifie better of me, then they had proofe of me, themſelves, by my converſation among them. (The Almighty, therefore, be highly thanked, praiſed, honoured and glorified, for ever and ever, *Amen*.

But now, in reſpect of the generall intent of this briefe diſcourſe, I moſt humbly, and reverently, exhibit to your Graces view, and peruſing, the original monument, and authentick Record, before mentioned, fair written in Parchment, with the Seal whole, and perfect, duly appendant: as I have 45. years, and ſomewhat longer, preſerved it. The true Copy whereof, your Grace doth ſee, to be *verbatim*, as followeth.

*UNiverſis Sanctæ matris Eccleſiæ filijs, ad quos præſentes literæ perventuræ ſunt, Vicecancellarius Cætuſq; omnis Regentium & non Regentium, Univerſitatis Cantabrigiæ, Salutem in Domino ſempiternam. Conditiones & Merita hominum in noſtra Univerſitate ſtudentium, affectu ſincero perpendentes, eos ſolos teſtimonio noſtro ornandos eſſe arbitramur, quos ſcimus ob [illegible]ditionem, & morum probitatem promeritos eſſe, ut iſtud beneficium à nobis con[illegible]antur: Quamobrem, cùm hoc tempore ipſa veritas teſtimonium noſtrum ſibi poſtulat, veſtræ pietati, per has literas ſignificamus; Quòd dilectus nobis in Christo,* Johannes Dee, Artium Magiſter, *in dicta noſtra Univerſitate fœliciter verſatus; plurimam ſibi & doctrinæ & honeſtatis laudem comparavit: De cujus gradu, & converſatione (quæ honeſtiſſima ſemper fuit,) ne qua uſpiam ambiguitas, aut quæſtio oriri poſſit, apud eos, quibus hujus viri virtutes haud ſatis innotuerint, viſum eſt nobis, in dicti Johannis gratiam, has literas noſtras Teſtimoniales conſcribere; & conſcriptas, publico Academiæ noſtræ ſigillo, obſignare: quò, majorem apud vos authoritatem, & pondus literæ noſtræ habeant, Bene valete. Datum* Cantabrigiæ, *in plena Convocatione Magiſtrorum Regentium & non Regentium, Academiæ prædictæ:* 14. *Calend.* Aprilis, *Anno à Chriſto nato.* 1548.

For certain due reſpects the very Image of the foreſaid Seal, is not here in portrature publiſh'd; the Moto *Locus veri ſigilli.*

## PERORATIO.

THe Almighty and moſt mercifull God, the Father; for his only Son (our Redeemer) Jeſus Chriſt his ſake: by his holy Spirit, ſo direct, bleſſe, and proſper all my ſtudies, and exerciſes Philoſophicall, (yea, all my thoughts, words, and deeds henceforward, even to the very moment of my departing from this world, That I may evidently and abundantly be found, and undoubtedly acknowledged of the Wiſe and Juſt, to have been a zealous and faithfull Student in the School of *Verity*, and an Ancient Graduate in the School of *Charity*: to the honour and glory of the ſame God Almighty; and to the ſound comfort and confirming of ſuch as faithfully love and fear his Divine Majeſtie, and unfainedly continue in labour to do good on earth: when, while, to whom, and as they may, *Amen.*

Very ſpedily written, this twelfth even, and twelfth day, in my poore Cottage, at Mortlake: *Anno.* 1595. *currente à Nativitate Chriſti: aſi, An.* 1594. *Completo, à Conceptione ejuſdem, cum novem præterea menſibus, Completis.*

*Alwayes, and very dutifully, at your Graces commandement:*

Jo. Dee.

# A TABLE

## Of the ſeveral *Actions* contained in this Book; with the moſt Conſiderable Matters, either of *Fact* and *Hiſtory*; or *Doctrine*, in each of them.

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I. Page 1.

*THe firſt apparition of* Madimi, *in the ſhape of a Girle.* Alb. Lasky, *his Pedegree. This* Al. L. (*whereof more in the* Preface,) *being the firſt deſigned by the* Spirits, *as a fit Inſtrument, under pretence of godlineſſe and* reformation, *to turn all things upſide-down in the World: But that plot failing, then the* Emperour of Germany: *after him* Stephen *King of* Poland: *after him, Prince* Roſimberg, *were thought upon, and applications (as will be found here,) made unto them to that end. What alterations, and deſtructions of men and kingdoms would have enſued (had God given way, as in* Mahomets *caſe*, &c.) *may be collected out of ſundry paſſages of this* Book.

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V p. 9. *Great threatnings of future judgements in all places.*

VI p. 10. *Divers Apparitions. Of good Angels, never appearing in the ſhape of women;* Trithemius *his aſſertion reproved. The* Book. *Divine inſpiration. (See alſo* p. 23. as thou ſhalt find me to move thee, *and divers other places,) promiſed in the writing and ordering of it.* ¶ *This* Book (*had things ſucceeded*) *ſhould have been inſtead of a* Bible; *as the* Alcoran, (*and much of the ſame ſubject;*) *is among the* Mahometans. *See* p. 18, 20, 61. &c. *A very effectual way to draw people, under colour of a* New Law, new lights, *and doctrines,* (*which* Anabaptiſts *have alwayes pretended unto*) *from Heaven.*

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IX ib. *A ſudden Sun-ſhine. The* Book *named. Some lines of it.* Ed. Kelley's *pangs, and agonies at ſome Viſions*, before Dr. Dee. *Good Angels. how to be known from evil.*

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XI p. 22. *Apparitions* before the Lord Lasky: *The Devil prayeth, and* (Anabaptiſtically) *bewaileth the wickedneſſe of the World. Of* Angel-Guardians. *Sudden death ſentenced againſt the* L. Laskies *ſervant, for interrupting, though but caſually, the* Action.

XII p. 23. *The* Book, *and divers inſtructions about the writing of it.*

XIII p. 24. *Apparitions in the air.* Ed. Kelley *ſcandalized and appeaſed. Prayers for him in Latine and Engliſh; compoſed by the Spirits.*

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XVI. p. 26. *The* Book *to be written* (as it is not improbable the *Alcoran* was:) *by Spirits. Some things uttered in Greek: (of which ſee in the Preface)* Ed. Kelley *preparing to be gone, ſtayed with the promiſe of* 50 *pound yearly.*

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XIX p. 33. Dr. Dee, *and his Company, ſet out of* Mortlack ( *in England, not far from* London,) *for* Cracovia, *in* Polonia. *Their danger, and deliverance at* Queenborough.

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XXIX p. 52. *Some ſpirits tell* Dr. Dee, *all former apparitions were but illuſions of evil ſpirits, and he made a fool by them.* ¶ *And all this ( while he ſuppoſeth theſe to be the temptations of the Devil,) to make him the more confident at other times, when the Devil appeared unto him in a better ſhape, and did moſt abuſe him.*

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XLIV (p. 78.) *The firſt* Table. *Myſtical numbers and letters,* &c.

XLV p. 80. Ed. Kelley, *a Magician, and for it , reproved. Further proceeding in the promiſed* Cabale. *Great oppoſition of wicked ſpirits ( in ſhew ) whileſt this wonderful* Cabale *is delivered.*

XLVI p. 82. *A Prayer, ( in words zealous ) uſed by the ſpirits, preſcribed to Doctor* Dee, *&c. Proceedings in the* Cabale. *More oppoſition (in ſhew) of wicked ſpirits. Bodily* reverences, *and* prayers, *often uſed. The firſt* Call *ended. The uſe and vertue of it.*

XVII p. 88. *More oppoſition ( in ſhew ) of wicked ſpirits.*

XLVIII p. 89. *The* Sabbath (*or Sunday*) *to be kept.*

XLIX ib. *More oppoſition: yet the work proceedeth.*

L p. 91. *Nothing appeareth.* Ed. Kelley *(upon good grounds) very confident, that they were* Devils *all, that had appeared hitherto: and their pretended myſteries, very fopperies,* &c.

LI ib. Kelley, *of that mind ſtill, and reſolved to brain Doctor* Dee. *Doctor* Dee's *great confidence (but upon little grounds: whereof ſee in the* Preface*:) of the contrary.*

LII ib. Kelley *reproved. The myſterie of* Numbers. *The Creation: Fall of* Adam. *The language he ſpake*, &c. ¶ Ed. Kelley *reconciled.*

LIII p. 93. *Somewhat heard by Doctor* Dee *alſo, to his wondering. Sermon-like ſtuff of Predeſtination,Election,*&c. *delivered by ſpirits. The* Keyes*: Their uſe and vertue.* Move not, &c. *(often repeated) explained. The worke goes on.*

LIV p. 199. *The work goes on, but not without (as is conceived) oppoſition.*

LV p. 102. *Myſtical Apparitions: explained and applyed to Doctor* Dee, *&c. The* holy Book *to be written by God himſelf according to promiſe.*

LVI p. 104. *A prayer: the work goes on.*

LVII p. 111. *Myſtical Apparitions explained. New inſtructions for future* Actions. *The* Dayes, *the* dreſſe *of the place.*

LVIII p. 115. *A paralle againſt* Ed. Kelley, *who conteſteth with the ſpirits about the lawfulneſſe of his* Magick*: yeildeth neverthele ſſe to bury in the ground his* Magical Books, *and* Characters*: which is accepted, ſo one of 27 be burned. An Apparition ſhewing (as it proved) the preſent eſtate of* A. L.

LIX p. 118. Kelley's *obedience. The work goes on. The former ceremonies uſed.*

LIX . . . . Ed. Kelley *at laſt very well ſatisfied, that all is from God: and very devout.*

LX p. 138. *Gods power. He not tyed to time. The* Incarnation *of Chriſt acknowledged. Warnings to* Al. L. *and promiſes.*

LXI p. 139. Calls, Aires*: What and how to be uſed.* Diviſions, *and Governments of Angels.* Diviſions *of the Earth.* Al. Lasky, *his caſe.* Mapſanta, *or* Dic nobis, *under* Gabriel. Jeſus *acknowledged. Good Inſtructions, Humility,* &c. *A good* Prayer, *ill applyed.*

LXII p. 146. *An illuder.* Obedience, Faith, *without which,Gods promiſes not irrevocable. Examples in Scripture. The* Cabale *of* Calls, *&c. as before.*

LXIII p. 153. Ed. Kelley *doubtful again. The* parts *of the* Earth*: revealed unto* Ptolemy, *by an Angel. Some Characters and Propheſies of divers places of the World.* (Some miſtaken, I believe,) Conſtantinople. *The* Turk. *The* Arke of Noe. *The place of* Paradiſe. Eli, Enoch, John*: where reſerved. A contradiction obſerved by Doctor* Dee, *not anſwered by the ſpirits.* Rome.

¶ *The ſpirits, (upon good grounds) ſuſpected, and anſwered by* Ed. Kelley, *for illuders, and cozeners: who is oppoſed by Doctor* Dee, *with much confidence, and ſome appearance of reaſon. Some miſtakes in the writing, from what cauſe.*

LXIV p. 159. Ed. Kelley *very bold (and* perverſe, *as cenſured by Doctor* Dee,) *with the ſpirits:* (yet not without good ground of reaſon; all well conſidered.) *The* Book*: the leaves, dimenſions, and other particulars of it: Not to be written, but by Angels.* Al. Lasky *yet in favour.*

LXV p. 160. *God all in all. The Devil in perpetual oppoſition. How dangerous* (truly ſpoken, though by the Devil,) *to deal with him. Infidelity puniſhed.* Anabaptiſtical *Propheſies and Promiſes.* Al. Lasky *ſuſpected.*

LXVI p. 162. Ed. K. *reproved, and exhorted to repent; earneſtly, yea with tears, in ſhew.* Devils *and their buſineſſe, both with good and bad. Some* Cabaliſtical *ſtuff, promiſed.*

¶ p. 164. Ed. Kelley's Confeſſion *of heretical, damnable opinions by him held and believed. His repentance, abjuration of Magical arts and practices; converſion unto God; believed by Doctor* Dee *(upon great probabilities) to be hearty and ſincere. His thanks to God for it.*

¶ 165. *More of* Kelley's *converſion. No Apparition, and why: divers conjectures of Dr.* Dee.

LXXVII p. 166. *Apparitions to comfort and confirm* Al. Lasky.

LXVIII Viſions *and* Apparitions *to* Ed. Kelley, *firſt alone: then in the preſence of Doctor* Dee*: The* viſitation: the mercies,*of God: Great promiſes. Expoſition (by ſpirits) of the* Viſion.

¶ Ed. Kelley *tempted, and doubtful again.*

LXIX p. 171. *A Viſion to* Ed. Kelley, *and* Al. Lasky*: with promiſes out of the* Pſalms.

LXX p. 171. *Furniture of the* Table: *croſſes,*&c. *The* Table *of the* Earth*: Governour, Angels,* &c. *The* Book, *(the title of it,* Let thoſe, *&c.) and doctrine of* Enoch, *revealed unto him by ſpeciall favour: counterfeited by* D. *and Magicians: their* Characters. *Myſtical* Tables, Figures, Words, *&c.* Lingua Spiritus Sancti (a horrible profanation; but ſuch are moſt *Cabaliſtical* myſteries) *myſtical croſſes,*&c.Solomons *knowledge, (if you will believe them) how far it extended.*

¶ LXXI p. 178. *The* Cabale *goes on. The wonderfull extent of it. Diſeaſes how to be* cured, *or* procured *by it. Money* coined, *and* uncoined, *given by whom.*

¶ LXXII p. 181. LXXIII p. 183. The ſecrets of States, (ſo *Trithemius* too: we have his *Tables*: but never was any man the wiſer: whereof more in the *Preface*:) *Medicine*: Chriſt *his earthly Kingdom. All things in theſe* Tables. Ave *ſuddenly gone*: Madimi *appeareth: Doctor* Dee *wanteth money, but can get none. A gingling (but falſe) Propheſie, concerning the* Emperour *to ſucceed* Rodolph. (*See alſo* p. 243.)

¶ Ed. Kelley,*his rage and reviling,much diſliked by Dr.* Dee; *repented of by* Kelley *himſelf: taken notice of (his repentance) by the ſpirits. An extraordinary (ſo apprehended by D.* Dee*) ſtorm of Thunder and Rain.*

¶ LXXIV ibid. *More* Cabaliſtical *inſtructions* (*ſomewhat like* Magick, *as* Kelley *thought* :) *concerning the practice of it. Dreadful Propheſies, of ſudden alterations in the World.* Al. Lasky, *in favour. The* Book *to be prepared,* &c. Ed. Kelley *a perfect Magician, by his own acknowledgement.*

¶ LXXV p. 185. *Patience and Humility, commended. A pretty ſimilitude* (*if true : whereof ſee in the* Preface :) *of the* Adders *dealing with her young.* Infidelity, *how great a ſin. Yet* Ed. Kelley *ſtill incredulous, for all this, and very* reſolute.

¶ LXXVI 186. Chriſt, *his coming in Triumph,* &c. *The Book of* Invocation *Satans* (*pretended*) *oppoſition. Some Propheſies, Promiſes, and Inſtructions.*

LXXVII p. 187. *Some queſtions, belonging to the* Cabale, *partly eluded, partly anſwered.* Invocations *of good Angels.* Set Prayers *not allowed, and why. Evil ſpirits, how to be dealt with. The Book of* Invocations *: and now,* Set Prayers *allowed of.*

LXXVIII p. 189. *Sermon-like ſtuff, of the uſe of affliction,* &c. *Some promiſes to Doctor* Dee *and* Ed. Kelley. *A Progreſſe in the Cabale of* Calls.

LXXIX p. 195. *Doctor* Dee *and his fellow reproved. Doctor* Dee, *with great humility, doth anſwer for himſelf.* Enoch : *the Book delivered unto him* (*the ſame in ſubſtance, as this, they ſay* :) *by* God. *His Prayer, Humility* &c.

LXXX LXXXI p. 197. *The ſpirits appoint their time, and appear. The preciſe time of* Chriſts coming ; *and other Propheſies, not revealed unto men, for three reaſons.*

LXXXII LXXXIII p. 198. 199. *The ſpirits,* &c. *as before. The nineteen* Calls, *and their beginnings.*

LXXXIV p. 200. *More* Calls *and myſteries ; but not without* (*pretended,*) *oppoſition of wicked ſpirits.* Adam's *fall. The* Curſe *upon it, and the effect of it.*

LXXXV p. 206. *More* Calls *and* Aires. *An apparent contradiction obſerved by Doctor* Dee ; *but cunningly evaded by the ſpirits. Doctor* Dee, *his* Hymne, *and ſpiritual* (*but not from God, becauſe not well grounded* :) *rejoycing, and thanksgiving. His ſon* Roland *in great danger.*

LXXXVI p. 210. *Doctor* Dee's *conteſt with his ſpirits : he aſſerts his own innocency, and* (*to the utmoſt of his power*) *obedience : but is baffled by the* ſpirits. Al L. *rejected.*

LXXXVII p. 211. *The ſame* conteſt *proſecuted here alſo : with ſome threatnings.*

¶ *Their coming to* Prague. ¶ *Some Chimical* gibbriſh (*fit ſtuff to amuſe unſettled braines* :) *found in the houſe, concerning the* Philoſophers Stone: *Read there,* (and, ſi rubeo m. ſit nupta m, *&c.*

¶ p. 213. *Some conjectures, and meditations of Doctor* Dee's, *upon ſome places of Scripture.*

LXXXVIII *The* VI Viol *: in the* Apocalypſe ; *as underſtood by Doctor* Dee. *A very* good bleſſing, *pronounced by an evill* ſpirit. *Divers* Woes *denounced. Somewhat of Doctor* Dee's *Wife :* Al. Lasky. *Doctor* Dee, *ſent to* Rodolphus *Emperour, with a meſſage, as from God.*

LXXXIX p. 217. *The Angelical* Book. *New orders about it.* Al. Lasky, *though rejected, yet to be great for a while.* Inſpiration *promiſed to Dr.* Dee, *about a Letter to the Emperour.*

¶ *A Copy of the ſaid* Letter (*by* inſpiration *probably enough* of ſpirits, *as a man may ghueſſe by* the ſtuff, ) *to the Emperour. Secrecy deſired.*

XC p. 219. *Sermon-like ſtuff. The power of* God. *Several* Woes. *The* Trinity, *&c. Dr.* Dee *not being willing to be put off longer, the ſpirits,* (*againſt their wills*) *make ſome progreſſe in the* Cabale. *Doctor* Dee, *in the execution of Gods will, to proceed with* fury, *&c.*

XCI p. 222. *Doctor* Dee, *ſharply reproved* (*by examples out of the* Scriptures, *&c.*) *for chuſing* (*when it was put to his choice*) *rather preſent performance, than longer delay.*

XCII p. 223. *The ſame matter here alſo. The yeares of Doctor* Dee's *life,* 73. *and a half* ; ( which perchance might come very near to the truth, if we could certainly know when he died *:* ) *determined.* Ed. Kelley *to die violently :* ( and ſo he did : for endeavouring an eſcape out of priſon, he brake a leg, and died of it ; as generally reported *:* ) *Doctor* Dee *doth repent and revoke his* choice ; *in very good language, had it been upon a good ground.*

¶ *Doctor* Dee's *Letter to the King of* Spain *his* Agent (*or* Ambaſſadour) *with the* Emperour, *about his* Letter ; *and means of acceſſe, to the* Emperour.

XCIII *Several queſtions propoſed by Doctor* Dee. *The* ſpirits *ſhrewdly put to it about a lye which they had told ; and yet by the help of* Cabaliſtical *querks and diſtinctions,* (*but eſpecially, of* Anabaptiſtical *infatuations in Doctor* Dee, ) *they come off with credit. In what ſenſe Doctor* Dee *might truly ſay,* That himſelf had ſeen, *whatſoever* Ed Kelley *had ſeen.* ¶ *Doctor* Dee *his Letter, and Preſent, graciouſly received by the Emperour.*

XCIV p. 228. *Apparitions, not in the* Stone. *The priviledge of* apparition *in the* Stone. *The Myſterie of the* Trinity. Reaſon *an enemy to* God, ( to *Deluſion* indeed, and wildneſſe : ſound, and ſober Reaſon *:* ) *as the ſpirits would have it. The* Emperour *threatned. The names of the ſpirits now appearing, and how to be found in the* Cabaliſtical Tables.

¶ *Some drunken pranks of* Kelley's, *and why here recorded.* ¶ *A letter of the* Spaniſh Embaſſadour *his* Secretary *to Doctor* Dee, *whereby he doth ſignifie the* Emperours *deſire and appointment, to have him come to him.* Octavius Spinola,

*Chamber-*

*Chamberlain*, &c. *brings him to him. An account of what was ſaid on both ſides. Doctor* Dee's Monas, ( of which, ſee more in the *Preface* : ) *his Revelations and Viſions : His* Angelical Stone, *&c.*

¶ XCV p. 231. Kelly's *former miſcarriage taken notice of : the cauſe of it : It is forgiven. Doctor* Dee, *&c. Their Office magnified. Kingdomes of the Earth to be deſtroyed.* Hieruſalem *reſtored. Chriſt to Reigne. Other Predictions, very ſtrange*, ( but not true) *and the certain year.* Rodolph. Emperour, *to be exalted.* Stephen *King of* Poland, *to be deſtroyed.* Enoch's Tables. *Doctor* Dee *his* Prayer, *and* Kelley's *Vow.*

¶ *Doctors* Dee's *Letter to* Octavius Spinola, *to be communicated to the* Emperour *: but not delivered at that time, by reaſon of the* Emperour *his abſence.*

¶ XCVI p. 235. Ga. Za. Vaa : *ſpirits* invited *: that is, called upon by Doctor* Dee *: their anſwer interpreted by him.*

¶ *The former* Letter, ( *with ſome alterations*) *delivered, and the* Emperours *very gracious anſwer to it, by the ſaid* Spinola. *Doctor* Curtzius, *a Doctor of the Laws, one of the* Emperours Privy Council ; *accounted very Learned : appointed by the* Emperour *to deal with Doctor* Dee, *in his behalf.*

¶ XCVII p. 237. *Doctor* Dee *asketh counſell,* ( *of* God, *he thought : ) but firſt encountereth with* Piloſus, ( *an evil ſpirit :* שעיר *as I take it :) and his temptations.* Ed. Kelley *very penitent ſtill, but deſirous*, ( *as unfit* ) *to be out of his Office. The ſpirits appear.* Reconciliation *: twofold :* ( *with* God, *with the* Church, *&c.* Purgatory. *The* body of Chriſt, *The caſe of* Rodolph. *Emperour, in caſe he obey, or diſobey. The* ſpirit of Choice *in Doctor* Dee, *explained. Doctor* Curtz *allowed of.*

¶ p. 239. *Doctor* Curtz, *and Doctor* Dee, ( *after ſome Complements by Meſſengers.* ) *meet. Their conference of ſix hours. Doctor* Dee's *Relation of himſelf, his* Studies, *his* Suite ; (and therein, though not apprehended by himſelf, his intollerable *preſumption, pride, high opinion of himſelf*, &c. ) Revelations, Books, *and wonderfull* confidence ; *as of moſt, that are ſo deluded.*

¶ Ed. Kelley *ſtrangely tempted.*

¶ *Doctor* Dee's *miſtruſt of Doctor* Curtz, *upon what grounds.*

¶ XCVIII p. 240. Lying*: and* froward ſilence *: not ordinarily expounded.* Reconciliation *to the Church. The ſin againſt* the Holy Ghoſt : *what it is. Complaints, and Propheſies againſt the* Emperour, *and Doctor* Curtz, *becauſe of their infidelity, and diſobedience. Doctor* Dee *in high favour :* England *given to him, and for his ſake, not deſtroyed : Yet the* Crown *there, to be transferred*, &c. *Doctor* Dee *warranted, and commanded to write to the Emperour, that he could make* the Philoſophers Stone : *though, yet, he could not, but is promiſed it ; and the* gift of healing : ( which diver *Enthuſiaſts* have boaſted of ; and if they have done any thing really, there is no queſtion but they have done it by the help of ſpirits. How ſafe therefore it is to go unto ſuch, let men conſider. ) Ed. Kelley *prayes for Doctor* Curtz *his ſudden death, but not heard.*

¶ XCIX p. 243. *The ſame Commiſſion here again, about the* Philoſophers Stone : *and the* Emperour, *here alſo threatned : and another* ( Erneſtus ) *aſſigned to his place. Reported here to be poſſeſſed by a Devil.*

¶ C p. 244 *Doctor* Dee, *comforted and confirmed by his ſpirits, againſt ſlanders, and evill reports : out of Scripture, &c.* ¶ *The ſpirits here, ſeem to allude to a paſſage of the* Sibyls Verſes, ( *a counterfeit Book* : ) *as Doctor* Dee *doth obſerve at laſt, to agree with it. They tell Doctor* Dee *he ſhall be with the* Emperour *in ſpight of the* Devil *:* ( ſo they can play upon themſelves, when they liſt, to fool men *:* ) *but did not ſay true, and in that ſhewed themſelves very* Devils ; *and that Doctor* Dee *might have underſtood, had not his underſtanding been ſo blinded and captivated by them.*

¶ *Doctor* Dee *invited to Dinner, by the* Spaniſh Embaſſadour *: who, among other things, profeſſeth himſelf to be deſcended of* Raymundus Lullius *: that this* Raym. L. ( *if we may believe him* ) *by a retired ſolitude, without Books :* (the way commended by the late *Method* alſo : but indeed the moſt ready way to put men out of their wits *:* ) *of an ignorant illiterate man, became very learned : and that he had the* Philoſophers Stone : *whereupon he doth conclude and build, that which Doctor* Dee *related of himſelf, his viſions, and revelations*, &c. *might be as poſſible, and true. The* Emperour, *by him commended.*

¶ p. 246. *The ſecond Letter, written by Doctor* Dee *to the* Emperour. *His confidence as great as ever ; and particularly concerning the* Philoſophers Stone, *which he doth here promiſe to the Emperour*, ( being ſo perſwaded by his ſpirits, though as yet, as ignorant of it, as ever. )

¶ *Doctor* Dee *at Dinner again with the* Spaniſh Embaſſadour.

¶ Ed. Kelley *troubleſome* : *Doctor* Dee's confidence *in God, and great* penury.

¶ p. 247. *Dr.* Dee *viſited by Dr.* Curtz, *at his own houſe. His complaints: Dr.* Curtz *account of the* Emperour *(his Maſter) preſent apprehenſions of this buſineſs: Some Mathematical Books written by Dr.* Dee, *and* Commandinus (*a very famous man*)&c.

¶ p. 248. *Another Letter of Doctor* Dee's *to the* Spaniſh Embaſſadour. *His wonderfull confidence, declining* ( wiſely : his ſpirits had ſo inſtructed him, ) *the teſt of* humane reaſon. (roſtris, *for* mentis *to be corrected, here.* ) ¶ *An account,* ( *in a* Poſtſcript ) *of his laſt conference with Dr.* Curtz.

¶ CI p. 249. *After a ſwelling Preface,* ( *fitted for the* Scene, *and* Auditours) *a long diſcourſe* ( *upon occaſion of Doctor* Dee *his Wife's ſickneſſe :* ) *of* true Phyſick, *and the*

the cauſes of diſeaſes: much ſavouring (whereof more in the Preface:) of Paracelſus his ſtyle, and ſpirits. Rare ſtuff, moſt part of it, for a Quack.

¶ CII p. 252. CIII p. 253. The ſame matter proſecuted, and particularly applyed to Jane Dee, (the wife of Dr. Dee,) her preſent eaſe: Her Diſeaſe: and the Remedy.

¶ CIV p. 253. Doctor Dee reproved, as not ſenſible enough of what God had done for him: which is pompouſly ſet out by the Spirits. Money not to be expected from theſe ſpirits, who nevertheleſſe promiſed them (after a while) great plenty of all things: power to make, and marre, whom they pleaſe, &c. Ed. Kelley reproved for contriving how to ſteal away: Al. Lasky to prevail againſt his enemies.

¶ Another meeting of Doctor Curtz, and Doctor Dee's. The Emperours Anſwer, (by Doctor Curtz) to ſome paſſages of Doctor Dee's meſſage, delivered unto him, as from God. Doctor Dee doth interpret himſelf. Accepts of the Emperours profer, to do him good, &c. ¶ Dr. Curtz and Doctor Dee, together again: but no account of his two Letters to the Emperour yet given. Mathematical inventions, of Doctor Curtz, &c. ¶ A draught for a Paſſe, to be obtained of the Emperour for Doctor Dee, &c. Doctor Dee takes notice of the reſpects of two Spaniſh Embaſſadours, and another great Man, done to him pablickly. ¶ The account of ſome two moneths, from 8 Octob. 1584. to Decemb. 20. are wanting.

¶ p. 353. Their ſecond arrival to Prage. Doctor Dee's Letter to the Spaniſh Embaſſadour; His wonderful progreſſe (as he thought) in high myſteries and revelations, &c.

¶ His houſe there. ¶ p. 354. Doctor Dee's Letter to Doctor Curtz: (one of the Emperours privy Council, &c. as before,) Complaint of aſperſions, (& minis: not nimis, as printed:) Profeſſion of good intentions towards the Emperour, &c.

¶ CV p. 355. (ad 361.) Long parabolical, ænigmatical Apparitions; (which Doctor Dee did not like very well, nor underſtand; as appeareth by p. 361.) and ſome wild Doctrines, of the fear of the Lord; innocency, ſanctification in Chriſt, &c. cabaliſtically ſet out. The Philoſophers Stone, promiſed to the Emperour by Doctor Dee.

¶ CVI p. 361. Gods myſteries not to be diſpenced but by degrees, &c. The Philoſophers Stone, a great myſtery.

¶ CVII p. 362. A Progreſſe in the Corbale. Oppoſition as before. The Leſſon (ſee p. 387.) out of the Book of Enoch.

¶ CVIII p. 364. ¶ CIX p. 365. ¶ CX p. 366.

¶ CXI and CXII p. 367. A further Progreſſe. The myſteries of that worthy Leſſon highly ſet out, and ſome kind of expoſition of it: but as Ed. Kelley rightly judged, ignotum per ignotius. Reverence required. Doctor Dee in a ſwound. An illuſion, (ſo pretended.)

¶ CXIII p. 367. Doctor Dee, &c. excepted againſt, as unworthy, becauſe of their ſins, and unthankfulneſſe, for ſo many mercies. Another, (whomſoever Doctor Dee would chuſe) upon certain cautions and conditions, to be ſubſtituted in Ed. Kelley's place. Doctor Dee's ſorrow, and humble requeſt about the Philoſophers Stone. His deſire to be inſtructed (by his ſpirits) about the Sacrament of the Lords Supper. The myſtery of it cabaliſtically unfolded. The Trinity, Adam's fall, Chriſt's Incarnation. The Doctrine of Tranſubſtantiation: Of receiving under one kind: Of adoration of the Euchariſt: But receiving of it, not allowed.

¶ CXIV p. 373. The former Doctrine highly magnified: as alſo the Leſſon, in Chimical gibbriſh, of multiplication, dignification, &c.

¶ CXV ibid, More of their unworthineſſe, (through ſin) and incapacity, for ſuch high things. Doctor Dee prayeth. Al. Lasky rejected. Doctor Dee much troubled.

¶ CXVI p. 375. Doctor Dee very earneſt for the ſecret of the Philoſophers Stone, ſo often promiſed: but eluded with Sermon-like ſtuff of reproof: of patience, afflictions; worthy partaking; Confeſſion, &c.

¶ CXVII p. 378. Doctor Dee himſelf heareth, and feeleth. More reproofes. Doctor Dee to prevail againſt his enemies: but commanded ſpeedily to go for Prague, to prevent impriſonment, &c.

¶ CXVIII p. 379. Here again, haſtened to be gone. Al. L. his caſe.

¶ CXIX ibid. They begin their journey; but by an Apparition in the way, after ſome goodly promiſes made to Doctor Dee, for his obedience: and Predictions (all falſe) of judgements upon the Emperour, and exaltation of Stephen King of Poland, &c. they are commanded to return back again, and to return to Prague. ¶ Which done, Doctor Dee's Child is chriſtened, ſome of the chiefeſt in the Emperours Court being Godfathers, and Godmothers.

¶ CXX p. 382. The Prophets of old times ſummoned: why viſited, &c. The eternal generation of Chriſt, the Son of God, Platonically ſet out. Divine Neceſſity, the cauſe of all things: Election: Perſeverance, &c. Earneſt expoſtulations, and exhortations. Chriſt again: The Church Militant, and Triumphant. Doctor Dee and Ed. Kelley much taken with this goodly ſtuff, and confirmed in their Errour.

¶ p. 387. The pretious Leſſon, before ſpoken of, of revealing the ſecret of the Philoſophers Stone.

¶ CXXI p. 388. The Leſſon, and ſome obſcure words of it, expreſſed in Engliſh. Ed. Kelley, deſirous to be rid of his office.

¶ CXXII p. 389. Jane Dee (Doctor Dee's wife) her earneſt and humble Petition to God, (ſo the poor woman thought) and his Angels, for relief in her great neceſſity. The Petition anſwered, firſt with reproof; but commendation, and promiſes, afterwards. The ſpirit confeſſeth, he had no power to procure them money: but inſtead of it, pretends to give them good

counſel,

*counſel, to get out of* Prage *ſpeedily*, &c.

¶ *A Record of a hot conflict between Doctor* Dee, *and* Ed. Kelley, *about ſome Magical papers: in which conflict Doctor* Dee *thought himſelf in danger of his life, and was fame to cry out for help.*

¶ CXXIII p. 391. *An Apparition fitted for the occaſion. The fault of* Ed. Kelley's *refractorineſſe, laid upon the malice and envy of the* Devil, *and ſome places of* Eſdras, *applied to that purpoſe,* Ed. Kelley *rebuked; but comforted and confirmed with a promiſe of no evil ſpirit to be ſuffered to trouble him henceforth: and many good exhortations: with a* Parable *alſo to that purpoſe.* ¶ *Some queſtions propoſed by Doctor* Dee, *who is referred to the* Book of Enoch

¶ CXXIV p. 395. *Doctor* Dee, *&c. ſharply reproved for not fulfilling the command of a ſpeedy departure, with more expedition. He acknowledgeth (convicted by ſome plauſible conſiderations,) his fault, and prayeth fervently.*

¶ CXXV p. 396. *The* Stone *ſhut up for twenty dayes. Their journey (from* Prage, *to* Cracovia:) *and in the way, ſtrange whirlewinds. Some ſtrife about their houſe.* Al. Lasky, *by whom Doctor* Dee *is brought to the King:* (ſuſtinem, *for* ſiſterem, *to be corrected*, &c.) *delivers his Commiſſion*, &c. *He receives the* Communion: *ſo doth* Ed. Kelley.

¶ CXXVI p. 398. *The Kings preſence required by ſpirits, at theſe Apparitions.*

¶ CXXVII ibid. *Superſtitious prayers (by appointment of ſpirits) to the Angels,* Governours *of Kingdoms and Nations.* Stephen (*King of* Poland) *greatly in favour (with God) and to be the Miniſter of great things.*

*Doctor* Dee *doth apprehend, (which* Kelley *doth often profeſſe to have found in himſelf) that the ſpirits knew his thoughts.*

¶ Ed: Kelley, *very unquiet, and blaſphemous: Yet confirmed again, by ſome Apparitions; to Doctor* Dee's *great comfort, who ſtill* (very devoutly and innocently, had not he brought this grievous deluſion upon himſelf, by tempting God ſo grievouſly:) *doth ſubmit unto, and comfort himſelf in God.*

¶ CXXVIII p. 400. *Apparitions in the preſence of* Al. Lasky. *Promiſes to Doctor* Dee, *and to King* Stephen. Al. Lasky *upon conditions to be received into favour again.* ¶ *Doctor* Dee *receives the* Communion *again.*

¶ CXXIX p. 401. *Apparitions at the Court of the* King of Poland, *in the preſence of* Al. Lasky, (*one of the Princes* Palatine *of the Country*) *who is offered by the ſpirits, ſudden deſtruction of the King, (if he deſire it,) or to ſee him ſtruck with Leproſie; or otherwiſe corrected, if ſo rather.* Al. Lasky *his pious and religious anſwer, and choice: for which he is commended. The ſpirits will not endure, though requeſted, to deal with the King, in the* Hungarian *Tongue. They promiſe to ſpeak to him in Latine. A good bleſſing, and formall* abſolution, *pronounced by evill ſpirits.*

¶ CXXX p. 402. ¶ *Doctor* Dee, *&c. brought to* Stephen, (*King of* Poland,) *who upon ſome conditions, is willing to be preſent: yet makes an objection out of* Scripture, *as not fully ſatisfied that theſe* apparitions, *&c. were from God. To which Doctor* Dee *makes an accurat anſwer:* (by which it doth appear, that either he had ſtudied the caſe very well, or was helped as other reall Enthuſiaſts, by his ſpirits:) *but very full of faults in the Copy, and ſo printed. More here, I think, then in all the Latine of the* Book *beſides. We take notice of it in the* Errata.

¶ *Before the* Action, *a fervent* Prayer *of Doctor* Dee's, *of his* calling, revelations, Al. Laskie, *King* Stephen, *&c.*

¶ *In the* Action, *or* Apparition, *King* Stephen, *ſharply reproved for his ſins. But upon condition of repentance, and ſubmiſſion to God (in this way) the Kings of the earth* (intoxticati calice Meretricis: *a phraſe often uſed in this Book: that is* drunk with the cup of the Whore,) *are to do homage unto him; and he,* (right Anabaptiſme,) *to work ſtrange execution,* &c. *Very lofty language, here uſed:* Fige pedem in Aquil. *&c.*

¶ XXXI p. 406. *Sad complaint, (as from God) of incredulity: The* Incarnation *of Chriſt, and thereby priviledge of* Chriſtians *above the* Iſraelits, *Tears. Doctor* Dee, *ſent with an errand to King* Stephen: *and a direct promiſe, and profer of the* Philoſophers Stone.

¶ *Doctor* Dee *delivers his errand in Latin:* (but here our records, I know not by what chance, are very defective. *King* Stephen, it ſeems did not prove ſo credulous, as was expected.)

¶ CXXXII p. 408 *The ſpirits are angry, and command all to be ſhut up, for a ſeaſon, till further order.* (the account of ſome moneths is wanting.)

¶ CXXXIII p. 409. *The power of God. The* Jewes, *and* Jeruſalem *to be reſtored. And now, one* Francis Puccius (*a* Florentine, *a zealous and learned Papiſt,*) *being entertained, and admitted to theſe* ſecrets: *with great hopes of ſome good to be done by this fellowſhip:* Rome *alſo being deſigned henceforth for the* Scene: (*ſee* p. 417.) *the ſpirits apply themſelves, and fit their ſpeech to this end and occaſion. The interpretation of* Scriptures *The* Fathers. *The* Church. Luther *and* Calvin, *condemned. The* Pope *of* Rome, *cannot be (ſay the ſpirits) the* Antichriſt: *and think they prove it. Exhortations to return to the Church: and a form of Prayer, or Thankſgiving, to that purpoſe. In the concluſion, the ſpirits apply themſelves to* Puccius, *perſonally: He is to rebuke the preſent Pope, (here called,* a wicked Monſter,) *againſt whom, if he will not be perſwaded, terrible judgements are denounced.* ¶ *The ſame* Action (*becauſe the ſpirits here rather choſe to ſpeak Engliſh, than Latine: whereof* *of ſomewhat is ſaid in the* Preface : *in Latine by Doctor* Dee.

¶ CXXXIV p. 417. *The ſumme of* Francis Puccius *his commiſſion, in high Language. Future* Actions, *in* Rome. ¶ *But here followeth a* hiatus *of ſome 6 moneths : which bereaves us of many particulars. In the mean time happened the* ſentence of baniſhment *againſt Doctor* Dee, *by the Popes mediation and authority ; ( as his* Nuncio, p. 431. *doth acknowledge ) and ſo brake the purpoſe of going to* Rome : *though much driven on by* Puccius, *&c. as will appear.*

¶ p. 418. *Doctor* Dee's *record of a ſtrange thing, ( a very* miracle, *in his judgement, ) that hapned in his preſence, and ſight ; to wit, Books that had been burned by him, ( or in his ſight ) reſtored unto him whole and entire, by ſpirits,* &c.

¶ CXXXV p. 419 *Prince* Roſimberg ( *you may ſee his* Titles p. 425. ) *called, and admitted into the* Society, *to be partaker of the* Myſteries ; *and the* Executioner *of ( ſo ſuppoſed ) Gods judgements,* &c. ¶ *Prince* Roſimberg, *upon relation of what had been revealed, concerning himſelf, accepts of it thankfully : promiſes amendment, and prayes for the* Emperour, (*whoſe* Vice-Roy *he was in* Bohemia, *&c.*) *that he may not be deſtroyed, but repent rather.*

¶ p. 421. *A Letter of his (with his own hand) to Doctor* Dee, *to the ſame purpoſe.*

¶ *Doctor* Dee's *Journey to* Leipſig. ¶ *His Letter to Sir* Francis Walſingham , *Secretary to Queen* Elizabeth : *wherein is obſervable his wonderfull* confidence ; *and vain boaſting, ( though not without ſome grounds : ) as a very* Enthuſiaſt, *and deluded man : though it cannot be denied, that ſome* Enthuſiaſts, *upon leſſe grounds, ( when God hath been pleaſed to give way ) have had far better ſucceſſe.*

¶ p. 424. *One* Jul. Aſcanius, *his Letter to Doctor* Dee, *informing him of ſome reports, and attempts againſt him in* Germany, *as a* Necromancer, *&c.*

¶ p. 425. *A Letter of Doctor* Dee's *to Prince* Roſimberg, *complaining of thoſe reports, and attempts, by the* Nuncio, *&c.*

¶ 426. *Another, to the* Emperour, *of the ſame ſubject.*

¶ *The ſentence of* Baniſhment *againſt Doctor* Dee, *&c. in the* German *Tongue.*

¶ p. 429. *Prince* Roſimberg *his queſtions and petitions , miraculouſly ( as was conceived ) anſwered. A white paper being ſet upon the Altar, whileſt* Maſſe *was ſaid : the ſaid paper after* Maſſe, *was found all written, and as ſoon as copied out, all the Letters of it vaniſhed. A Copy of the ſaid paper, or (miraculous) writing.*

¶ ibid. *Some obſervations of Doctor* Dee's, *upon* Francis Puccius (*of whom before*) *his carriage ; whereby it did appear unto him, that the ſaid* Puccius *did not deal truely and ſincerely : which troubled Doctor* Dee, *who much deſired to be rid of him.*

¶ p. 430. *A conflict of his, with the ſaid* Puccius, *about their going to* Rome, *&c.*

¶ p. 431. *A Paper delivered by* Puccius, *to Doctor* Dee, *as from the* Nuncio ; *by which they are abſolved from all crimes, (were they never ſo great and hainous) ſo they will go to* Rome. Puccius *his inconſtancy about that Paper.* ¶ *Doctor* Dee's *Letter to the ſaid* Nuncio, *upon that occaſion : wherein, among other things, to tell him of theſe Books that had been burned, and were ( miraculouſly) reſtored ; and of many more burned* (part of theſe *Records* certainly ) *not yet reſtored, but promiſed and expected.* ¶ *The ſaid Letter after ſome conteſt about it, committed to* Puccius, *to be carried and delivered.* ¶ *More of* Puccius *his not faithful dealing. Some* Hereſies *alſo of his. Some other things, laid to his charge by Doctor* Dee.

¶ p. 434. *The Popes* Nuncius, *his anſwer to Doctor* Dee : *grave, and courteous. ( At the beginning of it,* aut, *for* autem *to be corrected*)

¶ p. 435. *A Paper, ( here inſcribed and ſtiled,* Oraculum Divinum ) *in* Kelly's *abſence, written and delivered ( as Doctor* Dee *doth here record : )* by ſpiritual and divine means : *the drift whereof is, to confirm Prince* Roſimberg. *At whoſe requeſt, the ſentence of* baniſhment *is mitigated.*

¶ p. 436. *A long and ſubmiſſive Letter of* Francis Puccius, *to Doctor* Dee, *&c. where, among other things, he gives him a very punctual account of what had paſſed, in diſcourſe, between the Popes* Nuncius, *and himſelf, concerning their cauſe, apparitions, high attempts,* &c. (well worth the reading. ) *His encounter with a* Jeſuit, *before the ſaid* Nuncio. *What account Prince* Roſimberg , *and ſome other great men, made of them.*

¶ p. 444. Kelley, *to Doctor* Dee : *Doctor* Dee, *to his Wife ; but nothing conſiderable in either.*

¶ CXXXVI p. 444. ¶ CXXXVII p. 445. *Apparitions in the* Stone, ( *after 6 moneths intermiſſion*) *renewed, with expreſſions of great devotion, in Doctor* Dee : *but with many* Woes *and threatnings, by the* ſpirits : *who neverthleſſe, Prince* Roſimberg *being preſent, promiſe fair to him, and give him ſome inſtructions, how to carry himſelf.*

¶ Francis Puccius *very troubleſome ; but at laſt quieted with the reſtitution ( Doctor* Dee, *at this time, abounded with money,* 2000 Ducats *in one bag : Prince* Roſimberg *had a good purſe?) of* 800, Florens : *which the ſaid* Puccius *had formerly contributed for the ſervice.*

¶ CXXXVIII p. 448. *Doctor* Dee *makes bold to propoſe ſome queſtions ( tending to the ſecret of the* Philoſophers Stone ; *as I take it : ) out of ſeaſon ; but is rejected, and doth humbly ſubmit.*

The

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## SECOND PART.

### Part II.

A*ction* I.p. 1. *Sermon-like ſtuff : Doctor* Dee (having a zeal, but not according to knowledge) *mervailouſly affected with it. Prince* Roſimberg *his expectation of money anſwered, and eluded with great ſubtilty, by example out of Scripture, of* Abraham, David, Solomon, *&c. The precious* Powder *he had, how and when, to be uſed. Judgements to be executed upon ſeveral* Great ones, ( ſure enough if they had prevailed ) *by Prince* Roſimberg, *as from God.* Ed. Kelley, *his Wife barren : why. He very weary of his office : reproved for it, and another (* Arthur, *Doctor* Dee's *ſon, ) to be ſubſtituted in his place : yea, and his portion of the precious* Powder *to be taken from him, if he do not repent.*

II. p. 4. Arthur, *firſt preſented, and prepared by* Prayer, *&c. enters upon his Office : Seeth divers things in the* Stone; Lions, Men, *&c. but heareth not.*

III. p. 5. Arthur *again, as before : Three* Exerciſes *in one day.*

IV. p. 7. Arthur *again, as before : in two* Exerciſes *more.*

V. p. 8. Ed. Kelley, *in his Office again : ſees and hears, as before.* Uriel, *firſt authour of Doctor* Dee's *and* Ed. Kelley's conjunction. *A* New Law *promiſed here again.* Anabaptiſtical *Doctrine of committing* Adultery, *for Gods ſake*,&c. ¶ *Of ſome words here, ſee the* Errata.

VI. p. 9. *Here the ſpirits begin to ſhew themſelves in their own likeneſſe apparently, teaching doctrines of Devils : and yet ſtill ( as their inſtruments at this day in divers places )* in the name of God. *Doctor* Dee *and* Ed. Kelley, *are exhorted, yea commanded, to have their Wives in common. The caſe argued on both ſides ſtifly and eagerly. Other ſtrange Doctrine of Devils,(noted, and rejected in the* Preface *) of* murder *condemned by the Laws of men, approved by God. Saint* Paul *impiouſly ſlandered. Great promiſes, in caſe of obedience. The* Powder. *The Pope here* accurſed : *yet* Popery *elſewhere juſtified.* Kelley ſcandalized : *Doctor* Dee *in great Agony. Some ſecrets of* diſtillation *revealed by ſpirits. The* Powder *again, and how* E. K. *came by it. Predictions of* England, *&c.* (all falſe and fooliſh) Ed. Kelley *his fidelity ſuſpected.* Cabaliſtical *myſteries of Letters, and Numbers : not well underſtood by Doctor* Dee, *&c. though much helped by his ſpirits. But at laſt, he hath joy,* ( in ſpirit *as he is perſwaded ) and reſolves to* obey.

¶ *Doctor* Dee, Ed. Kelley, *and their two Wives, their ſenſe, apprehenſions, and reſolutions, concerning this* new doctine *of promiſcuous copulation enjoyned : expreſſed in form of a* Covenant *(ſo by them called)* with God : *here firſt exhibited, and afterwards,* p. 20. *compleated, and ſubſcribed by the Parties :* ¶ *with a moſt wicked* clauſe, or concluſion, *of dreadful imprecations to all that ſhould hereafter come to the knowledge of it, or bring it to knowledge : whereas it is much to the glory of God, and true Religion, that ſuch myſteries of Hell and darkneſſe, ſhould come to light, to be abhorred by all men : and that others may be warned by ſuch ſad examples, not to hunt after* new doctrines, *and pretended inſpirations and revelations.*

¶ p. 17. Ed. Kelley *his* Declaration *of his diſlike, from the beginning of theſe* Actions, *in generall : His oppoſition upon occaſion. His* diſlike *of this new doctrine ( in particular ) as contrary to the revealed Will of God : how ſatisfied in ſome meaſure : and thereupon his readineſſe to obey. But upon the womens profeſſed diſlike, and demurre, reſolves to give over all further dealing.*

VII. p. 19. *Apparitions. The chief* Stone *carried away by ſpirits in their ſight. More exhortations and arguments, for compliance to this* new doctrine. *Offer of a Miracle, for further confirmation.*

VIII. p. 21. *Another Apparition ( upon requeſt made ) to confirm them in their purpoſe of obedience.*

IX. p. 22. *Yet another to the ſame purpoſe. The* Covenant *torne by* Kelley, *made whole again by* ſpirits. *The great power of God :* faith *and* obedience,

dience, *the main thing. Great promiſes. Judgements pronounced againſt* Kelley *his tearing the paper of* Covenant. *Againſt others,* (*ſome already executed*) *for enticing him away : By which it ſeems* Kelley *being terrified, reſolves to tarry, and obey.* ¶ *The* Stone, *ſtrangely taken away, as ſtrangely reſtored, in the preſence and ſight of both.*

X *The Act of* obedience ( good words, to countenance greateſt villanies, never wanted : as dayly ſeen : ) performed, *is accepted by ſhews and ſpeeches. Commendation of Wiſdom. Secrecy enjoyned.*

XI Cabaliſtical *Doctrine, of the* Creation *of man : The ſoul of man, not the ſubject of ſanctification,* &c. *Great Promiſes and Predictions :* ( *equally true* ) *entertained,* ( *with the Doctrine :* ) *with comfort.*

¶ p. 28. *Prince* Roſimberg : ( *the man now in favour : but miſerably abuſed and deluded:*) *two Letters of his to Doctor* Dee, &c. *Several queſtions by him propoſed, as expecting great things ; and wholly to be governed by their ſpirits. His confidence of a great* Treaſure, *in the* Powder *delivered unto him.*

¶ p. 30. *Several Queſtions, and Petitions of Doctor* Dee's *upon the former Propoſition,* &c. *to be offered unto God : among the reſt, one for the making of the* Philoſophers Stone : *Another, for* Kelley's *being ſick : for his Wife, being barren : for his own Wife ſick,* &c. *The* Emperour of Moſcovie, *his great opinion of Doctor* Dee, *and favour offered.*

¶ *But here followeth that great* hiatus, *or interruption of Story, which bereaves us of many years* ( *ſpoken of in the* Preface : ) *account. All from hence, to the end, ſet out unto us but the ſad and lamentable* Cataſtrophie *of this long* Deluſion. Kelley *is no more heard of now ; yet the* ſpirits *appear ſtill in the ſame ſhape, as before.*

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¶ An. Dom. 1607. ( *Stylo Jul.*) Martii 20. *By this time Doctor* Dee *was become a very old man : If he were* Sexagenarius ( *as he is ſtiled in* Puccius *his Letter,* P. I. 439. l. 15. ) a. d. 1586. *he muſt needs be fourſcore and upwards by this : But we need not take the word ſo preciſely : However if towards it then, (more or leſſe) he muſt be very old now, as I ſaid before.*

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Part III.

ACtion I. p. 32. Raphael ( *pretended* ) *ſent unto Doctor* Dee, *to comfort him, being* ( *beſides old Age* ) *much afflicted with poverty and ſickneſſe.*

II p. 33. *The ſame* Raphael. *Of a certain* Treaſure *ſomewhere under ground,* ( *as was ſuppoſed.* ) *Doctor* Dee's *queſtions rather eluded, than really anſwered. Put-offs, and Promiſes,*(*of wonderful* Wiſdom, *&c.* ) *ſtill.*

III ibid. *A* Voice *ſent to Doctor* Dee, *then* ( *as it ſeemeth* ) *alone.*

IV p. 34. Raphael *again : who, with many fair pretenſes, and very forcible Rhetorick* ( *to ſuch a one as Doctor* Dee ) *doth deliver a meſſage unto him, of a Journey into a far Country, to be undertaken by him in this his miſerable caſe and condition, of purſe and body, through years, and preſent ſickneſſe.*

*The danger of his diſobedience herein, and reward of obedience ;* the Philoſophers Stone, *&c. Doctor* Dee *is willing.* ( O rare faith : or rather prodigious, but deſerved infatuation ! ) Salisbury, *and* his Devils ; *if the Devil may be believed.*

¶ p. 36. *Some Caſes and Queſtions propoſed, and to be propoſed.*

¶ *It ſeems Doctor* Dee, *at this time, took upon him to be a* Cunning-man. *His neceſſity which was great, might put him to it to try all means : but I think he was too honeſt to thrive by it.*

V p. 39.

V p. 39. *The ſame* Raphael. *Some queſtions* ( I doubt, how truly ) *reſolved about the* Treaſure. *The Journey haſtened. The Hiſtory of* Tobias.

VI p. 40. Raphael *in the* Stone *: The* Jewel ; *the* Powder : *in Doctor* Dee's *poſſeſſion ; but not yet of* uſe to him. *His thankfulneſſe*, ( good man. )

VII p. 41. Raphael *again in the* Stone. *The Journey. Great Promiſes of* Wiſdom, *&c. Doctor* Dee's *enemies at Court. Money intended by the* Emperour ( *ſo alſo* p. 38. ) *to Doctor* Dee, *hindered. Some Caſes, concerning others, and himſelf, at his requeſt anſwered.*

VIII p. 43. Raphael *: Divers Queſtions and Caſes by him anſwered. One* John Pontoys, *very ambitious to ſerve Doctor* Dee, *in theſe* Apparitions. ¶ *Which end here in our* Relation *: and probably, with his life : or at leaſt, ( though his ſpirits had promiſed him,* p. 34. *addition of many years ) not long before his death. I cannot yet learn the direct time of his death : but much about this time, ( by all reports : ) and in* England, *certainly. Though his ſin was very great ( as in the* Preface *is ſhewed : ) yet becauſe of his ſimple and ſincere intentions towards God, it may charitably be hoped, that God was ſo merciful to him, as to let him know his errour, and to repent of it, before his death.*

¶ p. 46. *That which follows here, is certainly intended for part of that* holy Language, *which* Adam *in Paradiſe is ſaid* P. I p. 64, 92. *to have ſpoken : and by which great wonders might be wrought. I have neither faith, nor curioſity to inquire into it any further : neither will, ( I think ) any ſober man.*

INſtead of other *Approbation* : the Reader ( beſides the judgement of the late *Arch-Biſhop of Armagh* : for his Piety and Learning ſo famous every where ; ſpoken of in the *Preface*, firſt page of it : and the judgement of divers others, that read the Book Manuſcript, and wiſhed it printed : ) may conſider, how ſollicitous the *Devil* hath been, when he ſaw his plots ( God oppoſing ) not likely to take effect ; that theſe *Myſteries* ( theſe Papers and Records ) might not come to light. Firſt, by p. 418. and p. 431. ( Doctor *Dee*'s Letter to the Popes *Nuncio* ) and ſome other places of the Book, it doth appear, that they were all burnt, by command ; though ſome afterwards ( upon appearance of better hopes ) ſtrangely reſtored again. Again, Part II p. 21. is that horrible *imprecation* ; whereof more in the *Table*. Laſtly, theſe remaining Papers and Records, here exhibited, were under ground, God knows how long : and ſince that, though carefully preſerved, were even at the very laſt, when the worthy Owner took care, and was at the coſt to have them tranſcribed : and ſo at the laſt, ( not unluckily, I hope for the publick good : ) they fell into my hands.

*M. C.*

# ERRATA: *Thoſe of the* Book.

Many will be found in the *Book*: a good part proceeding (beſides ordinary *typographical* miſtakes, even where beſt care is uſed:) from the uncorrectedneſſe of the *Copy*: which might happen partly through the illegibleneſſe of the *Original* it ſelf, in many places: and partly from miſtakes in the ſaid *Original*, where moſt legible. The cauſe of which miſtakes and miſwriting, you may find *P. I. p.* 159 *l.* 20. *&c.* and beſides what is there ſaid, it may be probably collected from *P. II. p.* 27. *l.* 43. and *p.* 23. *l.* 20. and ſome other like places that *Ed. Kelley*, for the moſt part, when he made report to Doctor *Dee*, of voices and ſpeeches, (ſuch eſpecially as were of ſome length) did not know what he ſaid himſelf, and ſo might the eaſier miſtake. A good part of the Greek, *P. I. p.* 27. was miſreported, and miſtaken, as is ſhewed in the *Preface* p. . . .) and I believe never throughly underſtood by Doctor *Dee* himſelf: It cannot therefore be expected otherwiſe, but that there ſhould be many faults in the writing: for which I would not have the innocent (the *Printers* and *Correctors*, I mean:) to bear more blame, than comes to their ſhare. Yet however, though *many*: moſt are ſuch (thoſe places excepted where the *Original* was very faulty:) as may eaſily be corrected by an ordinary Reader that is converſant in books of all kinds: Or if not ſo eaſily corrected yet ſuch as will not bereave the Reader of the main ſenſe and matter. Some few paſſages here and there, it may be, will be found where a reaſonable Scholar may be put to it: as *P. II. p.* 9. *l.* 11. *alias vobiſmet ipſis diſimpertitis*: which certainly muſt be read, *alas vobiſmet ipſis diſimpertiti*: there being a manifeſt (and pertinent) alluſion, in the words, to that allegorical πτεροφυΐα (*wing-breeding*: or, *bearing*:) of the ſoul, ſo famous in the Books of Philoſophers; Platoniſts eſpecially. That very expreſſion is to be found in *Plato*, (or Works commonly aſcribed unto him:) not πτεροῤῥυεῖν onely and πτερὰ ἀποβάλλειν: (which is the ſame in effect:) but even πτερὰ θραύεσθαι: *alas confringere*, as it is here. Some ſuch places here and there, may be found, where the Reader muſt take ſome time to conſider, (in what is Latine, eſpecially:) if he think it worth the while. I have ſaid as much as I think needful, and my leiſure will afford me at this time.

❡ Since this written, obſerving that *p.* 403, 404. the *Latine* there in both pages, is very full of faults, (far more there, than any where elſe, that I have obſerved:) I thought it would not be amiſſe to correct thoſe two pages. The Reader may the better know what he hath to do upon ſuch occaſions, though I dare ſay he will not meet with the like again in the whole Book.

Page 403. line 3, 4. read *Conſ. in oratione veſtrâ* r. t. q. *capitulâ, in* q. *totius orationis* u. *eſt.* m. *Pr. de prophetiarum & revelationum ceſſ* ib. *l.* 6 *gratum*, l. 8. *Regis.* l. 9. *intelligitur.* ib. *omnimoda D. pot.* l. 12. *proph. ſcilicet de D.* f l. 14. *completam & conſummatam.* l. 17. *Nam ob hanc cauſam c.* - - *ſciviſſet.* l. 18. *prophetica --- præcipuus ſc.* l. 19. *Chriſtianos*) --- *c llimatus & i præſcientiam.* l. 20. *redemptionis humanæ conſummatum c.* l. 21. *Nam cum conſ.* l. 22. *deponentes eum de.* l. 23. *ipſemet ob.* l. 26. *Chriſtum --- incipiens à M.* l. 27. *interpretabatur.* l. 28. *eiſdem repetebat*; Hæc ſunt verba quæ locutus ſum ad vos, cum adhuc eſſem vob. l. 30, 31. *nullæ eſſ prophetiæ vel revel. ipſæ ſc. --- dicendum c.* l. 32. *rev. ſive notabili illi B. Joannis Ap.* l. 33. *propheticæ v.* l. 34. *Et in il c ei. Ap. ſive Revelationis. ter, eandem* u. l. 36. *Præterea, quæ er.* l. 38 *Actuum* l. --- *d cemus* C. l. 39. p *ipſe dicit, ſi gl.* l. 42. *& ne magn. revelationum extollat me*, d. e. m. *ſtimulus* c. l. 43. *colaphizet. &. Notum* m. f. l. 48. *Evangelicus.* l. 50. *æra is pl.* l. 52. *ſ unus, & jam hac et.* l. 53. *prophetiæ.* l. 54 u. *expreſſa de* m. *Divinis Et de l cut.* l. 55 *inviſibile q.*

❡ Page 404. l. 1. *quid putandum eſt?* - - *Chriſti* t. l. 2. *Actuum.* l. 3 *ſupervenerunt.* l. 5. *quæ facta e. ſ Claudio.* ❡ *Ad ſec. a.* l. 6. *aſſeveravit.* l. 11, 12. *vere p. r. d ſcr. exiſtimetis* D. l. 13. *ſecreta, valde l.* l. 16. *noſtrarum* A. l. 19. *actiones: Angelorum videl.* D. b. l. 20 *ſunt cenſ.* l. 26. *Sempiterne vere, & une* D. l. 27. *admonuiſti.* l. 29. *ſyrtibus* m. --- *homicidar.* l. 30. *expediviſti.* l. 33 *agnoſcimus.* l. 39. *mi fecis --- ſitiebas* R. l. 34. *qui t. n tui & j ſſis ex animo* t. s. *vir.* l. 41. *obedientiam exhibeam* l. 42. *notos --- ſuſtineremus. ſt.* 43. *noſtras -- per* 7. *m.* l. 44. *autem --- tuâ maximâ gratiâ*, f. l. 45. *incolumes.* 45. *n ſtræ o --- ſpurcitiis*: l. 50. *ſ me tanda* g. l. 51. *eundem propoſiti nis.* l. 53. *viribus tranſglutiendis* u. l. 54. *Mitte iz. n. lucem & v --- ſempiterne, Vive, & Vere.* l. 56 *viven --- eſſe: Me autem.* l. 57, *fidelem tuum & ſincerum* e. *ſervum*: l. 58. *ante m.* ❡ In the Margin (as I ghueſſe:) *In lapide quem Ang. m. adduxit: & perſcripta erat noſtra* a. *cum eodem.*

### *Some things to be corrected in the* Preface: *the Authour being then in a Journey when it was printed, and ſo his intended re-view being prevented by the quickneſſe of the Preſſe.*

First, he deſires the Reader to take notice that he finds his *Orthographie* altered in divers places: as *Phyloſophie*, and *Phyloſopher*; for *Philoſophie*, &c. *Hyppocrates*, for *Hippocrates*, &c. His pointing alſo: as, *full points*, for *two points*: as in the ſecond page, before *Although*: and before: *Yet*: which doth much obſcure the ſenſe. ❡ Beſides this: (but I muſt deſire the Reader firſt to adde the *figures* there, none being printed:) Page 1. line 17. *read*: *in any age*: to read I ſay, the c. p. 2. l. 44. *Firſt* then. (as from them th. p 3. l. 6. [illegible] at. p. 4. l. 14 how that happ. p 5. l 35. r. and others, ſome to ſ. p. 7. l 4. r ingenuous prof. p. 10. l. 14. which may eaſ. p. 11. l. 43. So *Juſtine M* So quoted indeed and believed by divers; but not rightly: but however one of the anc. p 13. l. 19. [illegible] p. 14. l. 7. r. by the outapp. ibid l. 37. ſome miſchief w. be d ibid l 40. r. as the D. p. 15. l. 36. *Jul. Cæſar Scal.* p. 16. l. 23. and 28. *Trallianus.* ibid l. 45. r. Reaſon: ſight. S. ibid l. *ult.* that theſe m. p. 18. l. 23. theſe cl. p. 19. l. 37. *admiſiſſet ille negare ſe u.* ib. 42. r. *ſc. illi ign.* p. 19. l. 7. *deſeruit n* Ib. 10. [illegible] Ibid 20. *aperirem.* Ibid 45. th. dayes among others, one *melioris notæ*, as we ſay, by *S. H.* againſt . u. As afterwards (ſome 3. or 4. years after) Popiſh impoſtures (then uſed and diſcovered) of the ſame nature, for the advancement of their cauſe, occaſioned another of the ſame Authour, and Subject (*exorciſmes*) againſt *Papiſts.* I have th· ——— p. 21. 18. [illegible] Ib. 23. *add. Et s.* Ib. 24. *cum c. ſ.* p. 22. l. 21. Chriſtians: ackn. Ib. 33. more ſex. Ib. 35. Sec. therefore w. p. 24 44. [illegible] p. 25. 44. true a. ſ. Chr. p. 26. 28. requeſt t. p. 27. 26. yea ready, wh. p. 28. 11. tort. him, p. *&c.* and p. . . . . ( in Lat. p. 27. 43. preſented; and appr. p. 30. 25. true nat. but in the o. Ib. 26. obl. dilig. ib. 30. for that P . . . . himſelf f. p. 31. 31. commendeth. p. 33. 7. differences in r. Ib. 11. 12. of thing -- hath d. p. 34. 36. delayed a. p. 35. 34. confuſed or con. p. 35. 7. Devils w. ibid 9. He did c. p. 37. 22. lived. Th. 39. 6. more probably den. *Ib.* 17. part it is (if any part at all, and not rather a new counterfeit under an old vizor:) ſo oft. Ib. 36. hath had a h. p. 40. 7. *ſpirituum -- meâ et.* Ib. 11. d. doth. Ib. 15. *Arſ. fac.* Ib. 23. former a. p. 41. 23. of what is tr. p. 43. 6. they may h. f. ſom. perchance th. bid 7. *Syneſ.* ibid 23. in the [illegible] ibid 33. conceited. ibid 43. ſome Table. p. 44. 6. about a y. p. 46. 7. *prius olt.* p. 47. 25. more of it. It is a. ibid 27. belonged u. p. 49. 15. who b. ib. 31. 23. προθυμ. 32. [illegible] 44. [illegible] 45. πειράζεται. p. 50. 12. *lactucas.* 45. of this, occ. p. 52. 30. I knew p 53 5. and praying. *Poſtſcript* l. 22 miniſtery.

Beſides theſe *Errata*'s: it is fit the Reader ſhould know that the written Copy of the *Preface* had many references to the pages of the Book *MS*. which becauſe they did not agree with the printed pages, the Printer thought impertinent to ſet down: which neverthelefſe hath bred ſome confuſion in ſome places; as p. 46. 47. and elſewhere: but may eaſily be rectified by the *Table*, at the beginning. Again, ſome marginal quotations are omitted, which may be ſupplied. P. 34. againſt the 3, 4. and following lines: [*Treatiſe of Enthuſiaſme*: *Ch.* 4. *and* 6. *of Rhetor. and Precat. Enth.*] P. 36. againſt line 11, 12. *&c.* [*Vera ac memorabilis Hiſtoria de* 3. *Energumenis* &c. *Lut. Par.* 1625. dedicated to the King of *France*.] P. 48. againſt l. 6, 7. *&c.* [*De arte Gramm.* l. 1. *cap.* 41. p. 141, 142.]

Laſtly, I cannot give a reaſon of the *Italica*: or different letter, in ſome places: but that the Printer, or ſome body elſe, have pleaſed their phanſies therein.

❡ In the *Table*: Part I Act. VI. *of the ſame nature.* Act. LI. *reſ. to leave* Fr. Dee. Act. LXIII. *Some char. and properties.* Act. CI. *obſerve*: *at leaſt, to ag.* Act. CIV. *no acc. of his ſecond L.* ibid *it want.* Act. CVII. *in the* Cabale. Act. CXIII. *but reſerving of it not all.* CXVII. *from Prag.* Act. CXX. *ſpoken of*, rev. CXXX. intoxic. CXXXV. *he doth tell h. of thoſe b.*

*Part II.* Act. IX. *pronounced ag.*

# A Specimen of the Tables or Book of ENOCH.

[illegible] Pagesgem [illegible] [illegible] Bacap Laſſos

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
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| 2 | 1 | 3 | 4 | 5 | 6 | 7 | l | a | t | h | n | a | c | l | o | n | g | a | t | o | x | a | r | d | n | a | c | h | a | p | h | n | o | d | o | l | p | h | a | h | o | 3 | 2 | 4 | 5 | 6 | 7 | 8 |
| 3 | 2 | 1 | 4 | 5 | 6 | 7 | a | r | c | h | a | n | v | a | h | g | e | n | o | d | a | l | z | a | c | h | e | n | a | c | h | a | n | z | a | c | l | a | d | o | n | 4 | 3 | 2 | 5 | 6 | 7 | 8 |
| 4 | 3 | 2 | 1 | 5 | 6 | 7 | o | r | g | e | d | n | a | c | h | a | l | z | a | n | c | h | a | l | a | b | v | z | a | c | h | e | f | n | o | x | a | d | n | a | r | 5 | 4 | 3 | 2 | 6 | 7 | 8 |
| 5 | 4 | 3 | 2 | 1 | 6 | 7 | v | o | l | t | i | b | l | a | h | n | o | x | d | a | r | g | e | p | h | a | l | d | v | r | g | a | n | z | a | c | h | y | o | x | a | 6 | 5 | 4 | 3 | 2 | 7 | 8 |
| 6 | 5 | 4 | 3 | 2 | 1 | 7 | p | l | a | z | e | n | g | a | t | h | a | l | d | e | x | t | o | h | v | o | r | t | h | a | n | g | e | p | h | a | d | o | n | g | e | 7 | 6 | 5 | 4 | 3 | 2 | 8 |
| 7 | 6 | 5 | 4 | 3 | 2 | 1 | n | a | z | a | l | d | a | h | z | a | n | c | h | a | n | z | a | o | l | d | a | n | g | a | l | a | h | v | o | n | r | o | x | a | p | 8 | 7 | 6 | 5 | 4 | 3 | 2 |
| a | x | a | r | m | a | r | l | o | h | n | o | t | a | x | v | a | r | g | e | m | n | a | t | o | p | h | a | d | o | l | g | e | m | p | h | a | d | o | n | c | h | a | d | o | n | z | a | h |
| p | a | r | c | h | e | p | h | n | o | c | h | a | d | n | a | d | o | l | c | l | a | z | a | n | g | e | h | o | z | a | d | m | a | c | h | v | a | l | d | e | h | a | d | a | r | g | e | a |
| v | o | l | z | a | n | g | e | p | h | a | c | l | a | n | z | a | c | n | o | x | a | r | n | a | h | v | o | h | a | d | r | o | n | c | p | y | a | d | n | a | h | v | o | t | a | r | g | c |
| p | r | a | g | e | d | n | o | l | g | a | n | z | a | n | c | l | a | o | x | a | r | n | a | c | h | o | v | o | n | g | a | n | g | a | p | r | a | h | l | o | d | n | a | x | o | r | a | h |
| v | v | n | z | a | n | g | e | p | h | a | z | o | l | m | a | b | z | v | r | e | b | l | o | h | a | c | i | a | x | n | o | c | h | a | a | p | a | r | g | e | n | s | a | n | o | l | s | a |
| v | a | x | a | r | g | e | m | p | a | d | o | l | z | a | c | h | e | p | h | a | x | a | r | d | r | a | h | g | e | d | n | a | c | l | z | n | v | a | r | t | c | s | n | o | c | l | a | r |
| r | a | d | o | x | g | g | r | a | z | a | c | l | a | n | v | o | n | g | i | b | l | e | s | a | d | r | v | n | g | a | h | v | o | l | a | i | b | l | o | a | h | a | c | h | a | r | s | o |
| a | l | g | e | m | e | n | o | h | a | d | n | a | c | o | d | v | o | n | o | x | 9 | 1 | 2 | 1 | 2 | 3 | 4 | o | e | d | a | e | o | n | o | d | o | n | z | a | c | h | a | d | n | a | c | a |
| a | e | v | a | r | g | e | d | n | o | p | a | h | o | a | d | r | a | s | 7 | 8 | I | B | A | G | A | F | A | 5 | 6 | c | a | g | a | f | v | l | c | h | a | p | n | a | d | o | x | a | r | d |
| d | e | l | c | h | a | n | s | a | n | o | x | a | h | p | e | a | s | 6 | I | B | A | G | A | E | A | I | B | A | G | 7 | a | l | g | h | a | o | m | f | a | n | g | e | t | o | x | a | g | e |
| v | o | r | g | e | m | v | a | g | e | h | a | d | o | t | o | p | 5 | A | 6 | 5 | 4 | 3 | 2 | 1 | 7 | 6 | 5 | 4 | F | A | 8 | o | f | a | p | l | o | t | h | a | g | e | t | h | n | o | g | a |
| a | c | l | a | d | a | x | v | a | r | t | e | o | h | n | a | 4 | I | A | 6 | 5 | 4 | 3 | 2 | 1 | 7 | 6 | 5 | 4 | A | G | A | 9 | t | a | o | r | a | d | a | n | t | a | g | e | l | d | a | a |
| a | r | h | a | n | z | a | c | h | e | p | h | a | h | o | 3 | F | 6 | 6 | 6 | 5 | 4 | 3 | 2 | 1 | 7 | 6 | 5 | 4 | 3 | 3 | 3 | A | 1 | b | a | l | z | a | n | c | h | a | d | a | x | o | r | g |
| n | o | l | z | a | d | a | d | r | a | x | p | a | h | x | 2 | A | 7 | 7 | 7 | a | u | e | a | u | a | x | a | r | 7 | 7 | 7 | I | 2 | o | n | l | b | v | z | a | n | c | h | a | h | o | d | a |
| z | y | b | l | a | c | h | e | p | h | a | n | g | o | 1 | A | I | 1 | 1 | 1 | 5 | B | n | a | B | c | v | B | l | 6 | 6 | 6 | B | A | 3 | v | o | b | v | l | a | g | e | s | m | a | c | o | h |
| a | l | g | a | d | n | a | c | l | a | n | s | a | m | 9 | I | B | 2 | 2 | 2 | o | o | O | d | O | a | O | a | m | 5 | 5 | 5 | A | B | 4 | v | a | n | d | a | b | r | a | h | a | d | m | a | c |
| d | o | m | z | i | b | l | a | d | a | x | v | r | q | 8 | B | A | 3 | 3 | 3 | g | x | a | R | R | R | e | t | h | 4 | 4 | 4 | G | A | 5 | n | l | z | a | n | g | e | p | h | a | x | a | r | g |
| a | l | g | e | d | n | o | p | a | l | g | e | t | a | 7 | A | G | 4 | 4 | 4 | a | B | O | R | N | O | G | O | d | 3 | 3 | 3 | A | G | 6 | g | o | c | h | a | n | a | l | d | a | p | h | n | a |
| p | a | g | e | n | t | a | p | h | e | n | g | o | h | 6 | G | A | 5 | 5 | 5 | n | g | a | O | O | O | p | h | a | 2 | 2 | 2 | F | A | 7 | n | c | o | n | g | e | p | o | r | a | x | a | r | g |
| a | l | z | a | d | c | h | a | r | d | a | x | o | l | 5 | A | F | 6 | 6 | 6 | d | d | G | n | G | a | G | a | q | 1 | 1 | 1 | A | F | 8 | o | o | l | a | s | l | a | p | h | a | n | a | g | l |
| p | l | v | d | n | a | c | h | a | n | p | o | o | n | 4 | F | A | 7 | 7 | 7 | a | O | o | x | O | a | m | O | a | 7 | 7 | 7 | I | A | 9 | o | n | p | h | a | n | g | e | p | h | a | l | z | e |
| o | r | c | h | a | n | z | a | n | d | a | l | a | l | a | 3 | I | 1 | 1 | 1 | q | a | n | t | a | l | g | e | t | 6 | 6 | 6 | B | 1 | q | n | c | a | r | d | a | x | a | d | m | a | c | h | e |
| o | n | d | i | m | a | c | h | e | 8 | d | o | h | o | x | 2 | B | 2 | 2 | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | 5 | 5 | A | 2 | c | o | e | o | p | l | a | x | v | a | r | g | e | t | a |
| a | p | z | a | g | e | n | s | o | d | a | h | o | l | o | x | 1 | B | F | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | A | A | 3 | 9 | d | p | l | z | a | c | h | a | n | z | a | n | g | e | b |
| m | y | c | l | a | h | h | v | d | r | a | b | a | h | o | n | a | o | A | 2 | 3 | 4 | 5 | 6 | 7 | 1 | 2 | 3 | 4 | 5 | F | 4 | a | n | a | l | o | l | h | a | d | g | a | n | v | e | r | t | e |
| g | o | n | g | e | r | g | a | l | a | x | a | r | o | t | a | x | r | e | B | A | G | A | E | A | I | B | A | G | I | 5 | o | x | d | o | g | z | a | d | n | a | a | h | z | i | b | l | a | h |
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| a | r | l | a | g | v | a | g | e | p | h | a | d | e | d | n | o | c | l | a | d | 5 | 4 | 3 | 2 | 1 | 9 | 8 | f | a | d | o | x | a | h | r | h | o | d | n | o | c | a | p | v | a | r | g | o |
| n | o | l | z | a | d | n | a | c | h | e | p | h | a | l | d | e | d | m | a | c | h | e | o | l | c | h | a | d | n | a | d | o | x | a | h | n | e | p | a | c | h | e | l | d | a | x | o | r |
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| l | a | x | a | r | d | r | o | a | m | n | a | c | h | o | n | d | a | n | c | l | a | x | a | z | v | r | b | b | a | l | o | h | a | d | e | o | d | a | x | o | r | g | e | p | h | a | l | s |
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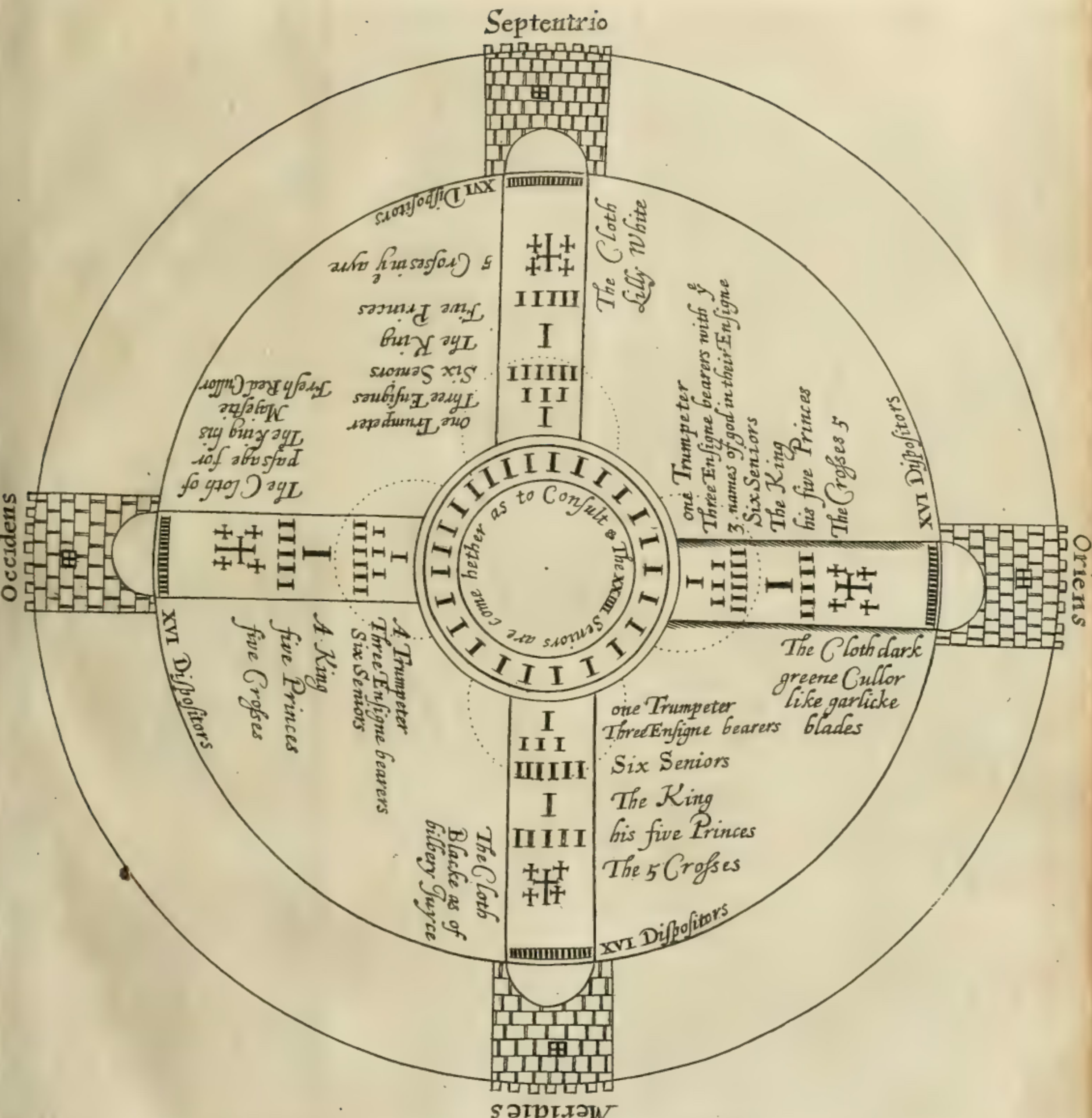
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Oriens
Meridies
Occidens
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The Cloth lilly White
5 Croſses in yͤ ayre
Five Princes
The King
Six Seniors
Three Enſignes
one Trumpeter
The Cloth of paſsage for The King his Majeſtie Freſh Red Cullor
one Trumpeter
Three Enſigne bearers with yͤ 3 names of god in their Enſigne
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his five Princes
The Croſſes 5
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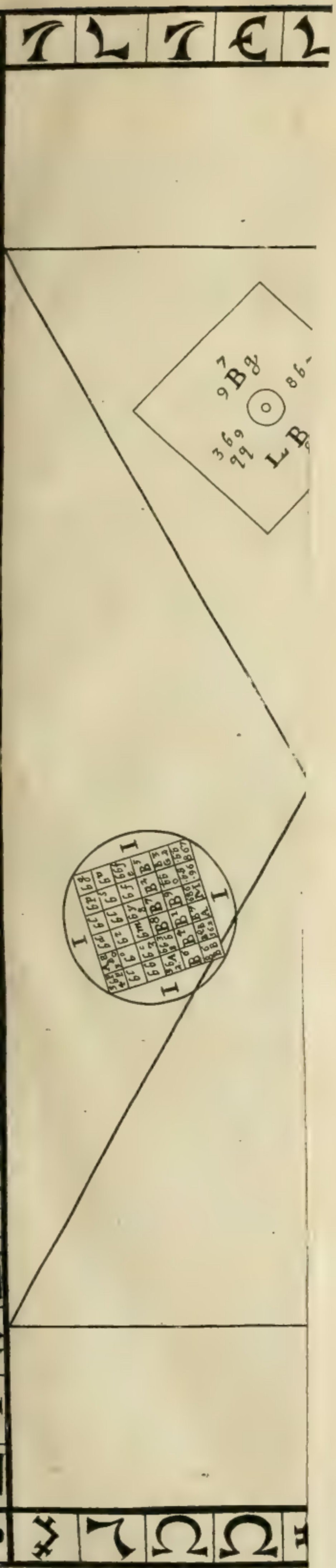
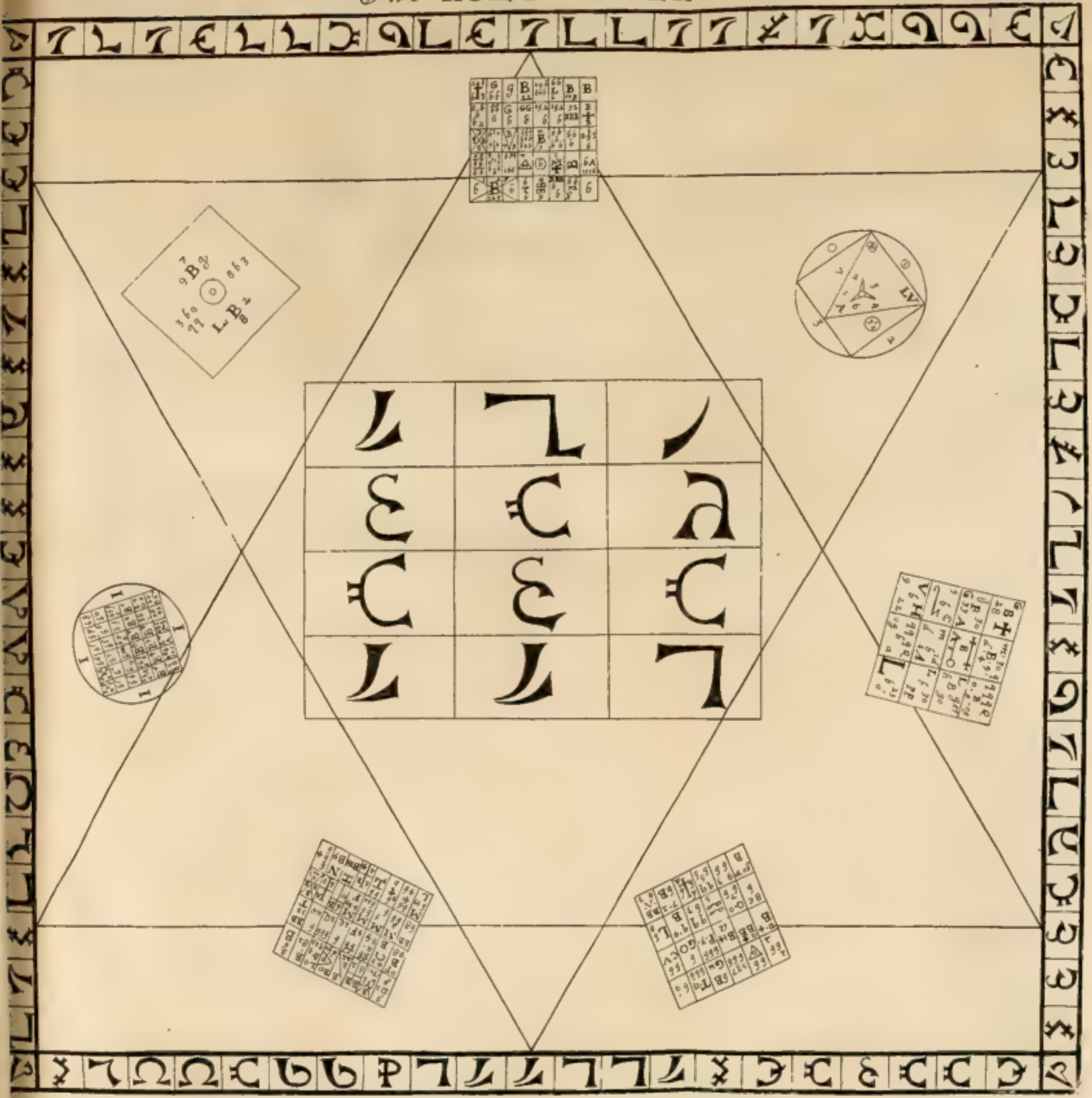


# The HOLY TABLE.



# A TRUE
# RELATION
# OF
# Dr. DEES *Actions, with ſpirits.*

## Liber Myſteriorum (& Sancti) parallelus Novaliſque.

*Leſden* MAY 28. 1583.

D. Is Dr. *Dee*, E. K. *Edward Kellet*. See the Preface.

Δ. AS J. and E. K. ſate diſcourſing of the Noble *Polonian Albertus Laſci* his great honour here with us obteined, his great good liking of all States of the people, of them that either ſee him or hear of him, and again how much I was beholding to God that his heart ſhould ſo fervently favour me, and that he doth ſo much ſtrive to ſuppreſſe and confound the malice and envie of my Country-men againſt me, for my better credit winning or recovering to do God better ſervice hereafter thereby, &c. Suddenly, there ſeemed to come out of my Oratory a *Spirituall creature*, like a pretty *girle* of 7 or 9 yeares of age, attired on her head with her hair rowled up before, and hanging down very long behind, with a gown of Sey, .....changeable green and red, and with a train ſhe ſeemed to play up and down......... like, and ſeemed to go in and out behind my books, lying on heaps, the biggeſt .........and as ſhe ſhould ever go between them, the books ſeemed to give place ſufficiently, diſ.... one heap from the other, while ſhe paſſed between them: And ſo I conſidered, and ......... the diverſe reports which E. *K.* made unto me of this pretty maiden, and .........

A. L.

Green and red.

Δ. I ſaid ....... Whoſe maiden are you?

Δ. Sh. ......... *VVhoſe man are you?*

Δ. I am the ſervant of God both by my bound duty, and alſo (I hope) by his Adoption.

A voyce. ...... *You ſhall be beaten if you tell.*

........ *Am not I a fine Maiden? Give me leave to play in your houſe, my Mother told me ſhe would come and dwell here.*

Δ. She went up and down with moſt lively geſtures of a young girle, playing by her ſelfe, and diverſe times another ſpake to her from the corner of my ſtudy by a great Perſpective-glaſſe, but none was ſeen beſide her ſelfe.

..... *Shall I? I will* (Now ſhe ſeemed to anſwer one in the foreſaid *Corner* of the Study)

...... *I pray you let me tarry a little* [ſpeaking to one in the foreſaid *Corner*]

Δ. Tell me who you are?

........ *I pray you let me play with you a little, and I will tell you who I am.*

Δ. In the name of Jeſus then tell me. Jeſus.

......... *I rejoyce in the name of Jeſu, and I am a poor little Maiden*, Madini, *I am the laſt but one of my Mothers children, I have little Baby-children at home.*

Proles ipſius Madini.

Δ. Where is your home?

Ma...... *I dare not tell you where I dwell, I ſhall be beaten.*

Δ. You ſhall not be beaten for telling the truth to them that love the truth, to the eternal truth all Creatures muſt be obedient.

Ma. ...... *I warrant you I will be obedient. My Siſters ſay they muſt all come and dwell with you.* *Madini* her ſix Siſters.

△. I deſire that they who love God ſhould dwell with me, and I with them.

Ma. ........ *I love you now you talke of God.*

Dee. △. Your eldeſt ſiſter her name is *Eſemeli.*

Ma. ...... *My ſiſter is not ſo ſhort as you make her.*

Eſeméli. △. O, I cry you mercy, ſhe is to be pronounced *Eſeméli.*

*E. K.* She ſmileth, one calls her ſaying, Come away Maiden.

Ma. ...... *I will read over my* Gentlewoemen *firſt.*
*My Maſter* Dee *will teach me, if I ſay amiſſe.*

△. Read over your *Gentlewoemen* as it pleaſeth you.

Ma. ...... *I have* Gentlemen *and* Gentlwoemen, *Look you here.*

*E- K.* She bringeth a little book out of her pocket,

.......She pointeth to a in *Picture* the book.

Mad. ...... *Is not this a pretty man.*

△. What is his name?

Ma. ......*My* ....... *ſaith, his name is* Edward, *Look you, he hath a Crown upon his head, my Mother ſaith, that this man was Duke of York.*

E. *K.* She looketh upon a *Picture* in the Book with a *Coronet* in his hand and a *Crown* upon his head.

Ma. ......*This was a jolly man when he was King of England.*

△. How long ſince is it that he was *King of England?*

Ma. ....... *Do you ask me ſuch a queſtion, I am but a little Maiden? Lo, here is his Father* Richard Plantagenet, *and his Father alſo.*

△. How call you him?

Ma. ......*Richard, Surely this was* Richard *Earle of Cambridge.*

E. K. She turneth the book leaves, and ſaid.

Mad. ......: *Here is a grim* Lord, *He maketh me afraid.*

△. Why doth he make you afraid?

Ma. ...... *He is a ſtern fellow, I do not know him what he is. But this was the Duke of* Clarence. *This was Father to* Richard *Earle of Cambridge. Lo, here is* Anne *his wife.*

*E. K.* Turning over the leafe,

*The ſame was heir to all* Mortimers *lands.*
Edmund *was her brother.*
*Lo,* Sir, *here be the* wicked Mortimers.

E K. She turned over diverſe leaves, and then ſhe ſaid

Ma. ....... *This ſame is* Roger Mortimer.
...... *My Mother ſaith this man was* Earl *of the* Marches.
*This ſame is his wife.*
*He had a great deale of lands by her, for ſhe was an* Heire.
*This ſame is* wild Genvill, *her Father.*

Pronounced *Jenville.* *Here is a Town they call* Webley. *Here is* Beudley. *Here is* Mortimers *Clybery. Here is wild* Wenlock. *Here is* Ludlow. *Here is* Stanton Lacy. Genvill *his wife was Heire of all theſe. Here is* Hugh Lacy *her Father. He weareth his haire long, for he was Deputy of* Ireland; *That maketh him look with ſuch a writhen face.*

*My ſiſter hath torne out the other two leaves, I will bring them when you have ſupped.*
*I pray do not tell any body of me.*

Nota. △. We were earneſtly called for to Supper by my folks.

### After Supper.

Ma. ...... *Here is* William Lacy *Father to* Hugh.

*Here is* Richard *his Father. And here is Sir* Richard *his Father, and here is* William, *Sir* Richards *Brother. Here is his going into* France.

△. Quo anno Chriſti?

Her eldeſt Siſter. Mad. ...... *I warrant you my eldeſt Siſter will tell you all. Here is his going into* Denmark.

Her Siſter is to tell the reſt. *My Siſter will come ſhortly, and tell you how he married in* Poland, *and what iſſue this* William *had.*

△. I pray declare the Pedigree down to this *Albert Laſcy.*

Ma. ....... *Alas, I cannot tell whats done in other Countries.*

△. I know you are not Particular of this Country, but Univerſal for all countries in the whole world, which is indeed but one Countrey, or a great City, &c.

Mad. ...... *Well, my ſiſter will ſhortly come and tell you unlooked for, If you judge theſe things well that I have ſpoken.* Nam vera ſunt. Nam verus eſt qui me miſit.

*Truth is all that is truth.*

*The* Mortimer *I ſpake of, is the firſt of the ſix: there were ſix* Mortimers *Earles of* March. Edmond *was the laſt, and* Roger *the firſt; that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

*E. K.* There ſeemeth ſome one to call her, whom I hear now.

Ma ...... *I come.*

△. She took up her Skrolls on the ground, of which ſome were very old, and ſhe put up her book.

Ma ....... *This may ſtand you in ſome ſtead.*

△, Mitte lucem tuam & veritatem tuam, Jeſu Chriſte, Lux vera, & veritatis perennis Fons. *Amen.*

*Richard* *Laſcy.*
*Edward* - *William* *Sir Richard*
*Dux Ebor.* *Laſcy.* *Laſcy.*
*France.* *Richard.* *Peter.* *Richard*
*France.* *Denmark.* *Poland.* *Laſcy.*
1. 2. 3. *William Laſcy.*

*Geffrey Genvil.* *Hugh Laſcy.*
*Wilde Genvill-* *Null.*
Rogerus primus comes ☰. *Joan Genvill.*
*March.*

Junii 2, 1583. *Monday à Meridie hora* 4 ½

△. We preſented our ſelves, ready for inſtruction receiving, and preſumed not to call my good Miniſter ſpiritual, but by humble prayer referred all to God his good pleaſure.

*E K.* The Golden Curtain which covereth all the Stone hangeth ſtill, but I heare a voice or ſentence thrice repeated, thus.

A voice ...... *Sanctum, Signatum, & ad tempus.*

△. The ſenſe hereof may be divers wayes underſtood, and more then I can imagine, but which ſenſe is to our inſtruction would I faine know.

A voice. ...... *Sanctum, quia hoc velle ſuum; ſigillatum quia determinatum ad tempus.*

*E K.* Hard ſpeeches, but he could not perfectly diſcern them.

A voice ...... *Ad tempus & ad tempus (inquam) quia rerum conſummatio.* All things are at hand.
*The Seat is prepared.*
*Juſtice hath determined.*
*The Judge is not yet willing.*
*Mercy thruſteth it ſelf betwixt the Divinity. But it is ſaid,*
*The Time ſhall be ſhortned.*

*E K.* Saw no creature: But the voice came behind him over his head, till now: when he eſpied one ſtanding on the Table beſides the ſilke cloth on which the Stone ſtood; he ſeemed like a Husbandman all in red apparel, red hoſe cloſe to his legs, a red jacket, red buttoned cap on his head, yea, and red ſhooes. He asked *E, K.* how he did, and *E. K.* anſwered, Well I thank God.

△. By your apparel it ſhould ſeem you have ſomewhat to ſay concerning the Commons of this Realme, and not of high School-points, or Sciences. *I* am deſirous to know who ſent you? What is your meſſage? and what is your name? for a name you have peculiar as all Creatures elſe.

△. He pauſed a good while; whereupon *I* asked him if he conſidered my ſpeeches?

...... *I conſider your ſpeeches, for I have left nothing behind.* ...

*E. K.* He kneeleth down and ſeemeth to ſay ſomewhat, his ſpeech is quick, round, and ready. He ſeemeth to pray in a ſtrange Language. I perceived theſe words among many other, *Oh Gahire Rudna gephna oh Gahire,* &c.

His Countenance was directed towards the Stone.

...... *Veſtra non meæ facio.*

*E K.* Now he ſtandeth up.

...... *Haſt not thou ſaid, From whom comeſt thou? What is thy meſſage?* [ Δ. He looked toward me ] *And haſt urged my name? Saying,* All things have a name. *It* is true; *for ſo they have becauſe they are. Haſt thou left any thing unſaid?*

Δ. All things have a name, *vide contra Tert. parte libri Eraconenſis de 30 Aeris exercitibus.*

Δ. You rehearſe my ſpeeches not onely in general, but alſo in particular.

The will of God be done ( to his glory ) for the reſt.

...... *My meſſage is from him, in* whoſe name *thou haſt deſired it, which hath ſaid lift up thine eyes, and look unto (behold I ſay) the* ſum of my Commandments, 1. What *I* am, 2. *Whoſe* Miniſters you are, *and ( as it is ſaid before )* 3. *To* what end *and purpoſe it is.*

The ſumme of our commanded obſervation.

*Then ceaſe to plead when Judgement ſtandeth in place; For all things are determined already. The* 7 doores are *opened. The* 7 Governours *have* almoſt ended their Government.

Note 7.

*The Earth laboureth as ſick, yea ſick unto death.*

*The Waters pour forth weepings, and have not moiſture ſufficient to quench their own ſorrows.*

*The Aire withereth, for her heat is infected.*

*The Fire conſumeth and is ſcalded with his own heat.*

*The Bodies above are ready to ſay, We are weary of our courſes.*

*Nature would fain creep again into the boſom of her good and gracious Maſter.*

*Darkneſſe is now heavy and ſinketh down together: She hath builded her ſelf, yea (I ſay) ſhe hath advanced her ſelf into a mighty building, ſhe ſaith, Have done, for I am ready to receive my burden.*

*Hell it ſelf is weary of Earth: For why? The ſon of Darkneſſe cometh now to challenge his right: and ſeeing all things prepared and provided, deſireth to eſtabliſh himſelf a kingdom; ſaying, We are now ſtronge enough,* Let us now build us a kingdom upon earth, and Now eſtabliſh that which we could not confirm above.

Antichriſt his ſaying in the ſpirit of Satan.

*And therefore, Behold the end.*

Sorrows.

*When the time cometh, The ......* thy ſorrows ſhall be greater than the ſweetneſſe, *the ſorrows ( I mean ) of that thou ſeeſt; I mean in reſpect of the ſweetneſſe of thy knowledge. Then will you lament and weep for thoſe thou thoughtſt were juſt men.*

Labor.

*When you earneſtly pray it ſhall be ſaid unto you* Labor. *When you would take Mercy Juſtice ſhall ſay, Be it ſo.*

*Therefore ( I ſay ) thirſt not overmuch:* For fear leaſt thy capacity *be confounded.*

*Neither move thou him which hath moved all things already to the end.*

*But do thou that which is commanded.*

*Neither preſcribe thou any form to God his building.*

*All things ſhall be brought into an uniformal Order.*

*Al. a Lasky.*

*Whom thou ſayeſt that thou haſt not yet confirmed, confirm with good counſel. It is ſaid I have accepted him.*

*Are not theſe News ſufficient?*

Notes in Election.

*It is ſaid, He ſhall govern me a people: of himſelf he cannot. Therefore let him believe, and ſecondly Rejoyce* that the Angel of God hath ſo governed him. *That* in Election *he ſhall govern him a people.*

*Deſireth he to hear of greater bleſſedneſſe?*

O King.

*He hath alſo ſaid: Then ſhall it be ſaid unto him,* O King.

*Vide tamen de ejus futuro caſu in actionibus de Lask.*

*It followeth conſequently that he is called, and that to a Kingly Office: For whoſoever is* Anointed in the Lord, *his Kingdom is* for ever.

*Will he be the ſon of perdition? Let him then with his fathers put on the garments of* pride.

Pride.

*Deſireth he news? Tell him thou* haſt prayed for him; the Devil envyeth him, and his eſtate.

*Tell him that I ſay ſo.*

*Say it is a ſhame for a Kings Son to commit theft; and for him that is called, to do the workes of unrighteouſneſſe. Studieſt thou to pleaſe him?* Give him ſharp and wholeſome counſel. *For in* him ( I ſay ) *the ſtate and* alteration of the whole World *ſhall begin.*

*Wouldſt thou know from whence I came? Thou ſhalt.*

*But do it Humbly, it is not my part to meddle any further than my charge.*

*But as it is ſaid before unto thee, So ſhall it come to paſſe.*

Moſes *had a rod whereby he was known, and the hand of God approved.*

Let *him uſe therefore to carry the* rod of righteouſneſſe *about him.*

Moſes 7. rod.

*For we are ſeven: and in us is comprehended that rod wherewith* Moſes *wrought. As it is begun ſo I end: What ye ſee here is* holy [ *pointing to the ...... and by him ſealed and for until the* time.

*Sanctum, ſignatum, ad tempus.*

*Therefore uſe patience herein until the time* that it is ſaid unto thee ......

Venite, videte, ( *& loquimini* ) *Judicia mea.*

*He that ſaith thus ( I ſpeak of my ſelf, and as concerning my meſſage,) is equal with the* greateſt Angels, *and his name is* Murifri.

*Murifri* my Calender.

*Thou haſt written my name, and I am of thy Kalender, becauſe thy Kalender is of God.*

*In the grounds of all thy Tables thou ſhalt finde my name.*

Δ. *I* remember not any ſuch name written by me, but it may be contained in ſome new Compoſition, or Collection.

Mur. ...... *It is true, for if thou hadſt remembred all thoſe things which thou haſt written, then ſhould not my meſſage need.*

Δ. If

Δ. If *I* might without offending you, *I* would move two Petitions unto you, one concerning the Soul, and the other concerning the body: Concerning the Soul, is for one *Iſabel Liſter*, whom the wicked Enemy hath ſore afflicted long with dangerous temptations, and hath brought her knives to deſtroy her ſelf withall; ſhe reſiſteth hitherto, and deſireth my helping counſel, which how ſmall it is God knoweth. The other is of another woman, who hath great need, and is driven to maintain her ſelf, her husband, and three children by her hand labour, and there is one that by dream is advertiſed of a place of Treaſure hid in a Cellar, which this woman hath hired thereupon, and hath no longer time of hiring the ſaid Cellar, but till Midſummer next. She, and this dreaming Maiden digged ſomewhat, and found certain tokens notefied unto her: But ſo left off. *I* would gladly have your help herein, if it pleaſed God.

Mur. ...... *I anſwer thee, I will come again ſoon, and thou ſhalt receive a Medecine which ſhall teach thee to work help in the firſt. The* ſecond is vanity, for it is not ſo, *but to the intent that after great hope of this world hath infected the weaklings minde:* Deſperation *might have the more open and ready entrance. But yet ſhe ſhall be comforted for thy ſake.*

Δ. The praiſe be unto God.

Mur. ...... *I Go. One thing I have to ſay, be faithfull in all things.*

*I have ſaid.*

Δ. I prayed, and gave thanks hartily to God for his mercies, and graces, and ſo roſe up.

Δ. Then he ſaid write, *M.* 49. under *V.* 43 under *R.* 35. 1. and 47. under $\left\{\begin{matrix} F. & R. & I. \\ 9. & 33. & 42 \end{matrix}\right\}$ *This ſhal lead thee to my name, he that ſent me be amongſt you.* Δ. Amen, Amen, Amen.

Δ. Note in *Tabula Collecta*, (which I firſt gathered of the 49. good Angels) I took the third letters out of the names, it is to wit, out of the 49^th. name, and th...... 47. 9. 33. 42. which agreed very well with the letters, but the five and thirtieth name did not yield *R.* in his third letter. Therefore I am..... in the......

Monday after ſupper 1583. *Junii* 3.

Δ. After ſupper, as we were together in my ſtudy, and attending ſomewhat the return of the good meſſager ſpiritual, and ſaid that he promiſed to come again ſuddenly, he appeared and anſwered.

*Mur.* ..... So *I* am, write 7. 30.25. 44.37.35.46.

To the firſt *S.* to the ſecond *O.* the third *L.* the fourth *G.* the fifth *A.* the ſixth *R.* the 7th. *S.*

Δ. That maketh *SOLGARS.*

Mur....... *Add the firſt, and laſt number together, it maketh* 53. *let that be the Centre to the reſt.*

Δ. To be put to the Center of the *Steptagonum.*

Mur. ...... *So. The ground hereof is to be found in the third Table in the firſt book: I mean in the* third of the ſeven, *the Table of* B. B. *&c. being the firſt.*

The third Table in the firſt book.

My name is alſo to be found in the ſame Table.

Form this upon a plate of lead: It prevaileth as a cure againſt ſuch infections. My promiſe is done.

Δ. How is this to be uſed?

Mur. ...... *Uſe it upon the body moleſted, adding the letters of her name in a ſmall Circle on the back half, not the letters in their forms expreſſed, but the number of ſuch letters.*

Δ. We know not how to number her name in our letters.

Mur. ..... *Take them out of the ſecond Table (any Table elſe of the ſeventh will ſerve) ſo that thou take the numbers as thou findeſt them placed with the letters.*

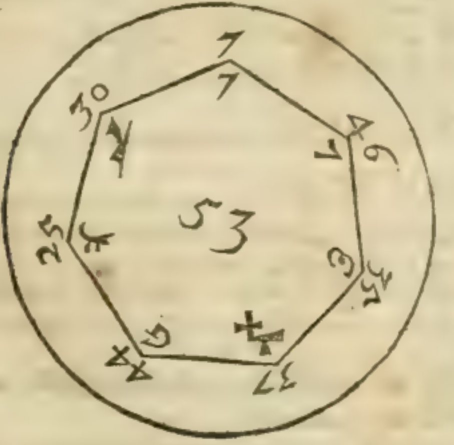
Δ. How is this to be uſed about her body?

Mur. ...... *As by diſcretion ſhall be thought beſt: It prevaileth ſufficiently, ſo it be done, but thus far I teach thee, and this, as concerning nature.*

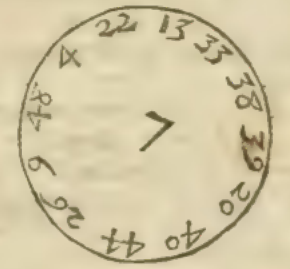
Δ The ſecond Table did not ſerve, & therefore I uſed the ſeventh, where all the letters might be had.

*The health of him which ſent me be amongſt you. Amen.*

Δ. Gloria & gratiarum actio perennis ſit Deo noſtro omnipotenti uni & Trino, *Amen.*



*Iſabel Liſter, the back part of the Lamin.*



The fore-part of the Lamin.

Wedneſday a *Meridie circa* 2^d. 1583. *Junii* 5.

Δ. E. K. Had been ever ſince nine of the Clock in the morning in a marvellous great diſquietneſſe of minde, fury, and rage, by reaſon his brother *Thomas* had brought him news that a Com-

A meer untruth in every part thereof, and a malicious lye.

a Commiſſion was out to attache, and apprehend him *as a fellon for coyning of money.* Secondly, that his wife was gone from Miſtreſſe *Freemans* houſe at *Blobley*, and how Mr. *Huſey* had reported him *to be a coſener*, and had uſed very bitter and grievous reports of him now of late; and that his wife was at home with her mother at *Chipping Norton*, whereupon, I conſidering his great diſorder and incumbrance toward him externally, and his greater offending of God with his furious impatience internally; and remembring the whole premiſes of God his ſervice to be performed by us two (if we would be dutifull ſervants to his Divine Majeſty) I was touched with a great pang of Compaſſion, both that any Chriſtian ſhould uſe ſuch ſpeeches as he uſed, or be of ſo revenging a minde and intent as he ſhewed himſelf to be: and alſo in reſpect of mine own credit to be brought in *doubt*, *for embracing the company of ſuch an one*, *a diſorderly perſon:* And thirdly, that the good ſervice of God might hereby be taken from our two executing, to our great danger, both in body and ſoul: Therefore to do my duty as a man reſolute (upon *our uniting for Gods ſervice*) *to do for him as for my ſelf*: I made God my refuge for comfort, counſel, and help in this great affliction, and croſſe of temptation.

*Amicorum omnia communia.*

Whereupon after my vehement and humble prayers for the foreſaid purpoſe, this voyce was heard of *E. K.*

I had (upon ſome reaſonable reſpect) ſet the ſhew-ſtone with the myſtery in it, on the Table by *E. K.* alſo.

A voyce. ...... *Let the daughters of light*

*Take up their garments, let them open the windows of their ſecret Chambers, for the voyce of man hath ſaid.*

Oh, ſhew thy ſelf to be a God; yea, perform that which thou haſt already promiſed, *gather your veſtures together, for thoſe that are ſick have need of help, you are the children of pitty, and in the loins of compaſſion do you dwell: For I have ſaid*, you are. *And I have ſaid*, my Determination ſhall not fail, *although with the* ſons of men my Determinations may be undetermined.

Note of Determination undeterminable.

*Come gather up your garments, for the Cankers are ripe, and the* Biting-worm *ſeeketh to gnaw into the Lily.*

Note tentations by the Biting worm.

*He hath ſaid*, Let me prove them, for they are not juſt: *Yea, let me touch them, for they are unrighteous, I have granted* him power, *but without prevailing, I have given him weapons, but they are not ſharpned, his fingers ſhall defile, and yet not deface: For I have appointed him a night, and have prefixed an end thereunto, to the intent it may be known: That thus far I have ſtretched his mouth.*

E. K. I have heard a voyce about the ſhew-ſtone very great, as though men were beating down of mud walls.

The thumping, ſhuffing, and cluttering is ſuch.

A voice. ...... *Ariſe, I ſay, for I will be revenged againſt the ſcorning of thoſe; yea, of thoſe that are ſucklings.*

△. After a great ſilence and pauſe, appeared one on the Table (without the skirts of the ſilke ſarcenet) like a woman having on a red kirtle and above that a white garment like an *Iriſh* Mantle, on her head a round thing like a Garland, green and like a Coronet under the Garland, but not perfectly to be diſcerned; on her breaſt a precious Stone of white colour, and on her back another precious Stone; both which Stones were ſet upon a Croſſe, in the very center of the Croſſe.

△. Your external apparel (you Daughter of Light) you perceive that we have ſomewhat noted: but by the power and mercy of the external Light, we truſt and deſire to underſtand ſomewhat of your internal vertue.

She ſaid ...... *What do you think I am a Jewellers wife by my apparel?*

△. We deem you to be the Meſſenger of him that hath for mankind purchaſed the Jewel of eternal Bliſſe, by the incomparable Jewel of his moſt precious Blood.

A voyce out of my Oratory behinde me.

...... *Will you have this too?*

△. After a pretty while ſilence, *I* ſaid, We expect the execution of the purpoſe for which you are ſent.

She ſaid ...... *It is written that Pride was the firſt offence.*

Githgulcag *knew not himſelf.*

*Therefore he was ignorant.*

*E K.* She is much fimbling about the Stone on her breaſt, and regarding it.

*E. K.* Now She talketh with other whom I ſee not, her talke is very ſhort and quick, but I cannot perceive what ſhe ſaith.

She. ...... *Read what I have ſaid.*

*I* read the former words.

She. ...... *You will grant me that Pride is the greateſt ſin.*

*Pride*

*Pride was the cauſe he knew not himſelf.*

*Therefore Pride is the cauſe of Ignorance.*

Δ. The Argument is good.

She. ...... *Ignorance was the nakedneſſe wherewithal you were firſt tormented, and the firſt Plague that fell unto man was the want of Science.*

*E K.* Now ſhe ſpeaketh to other again who appeare not, and they ſeem to anſwer her again.

She. ...... *The want of Science hindreth you from knowledge of your ſelf.*

*E K.* She looketh upon Δ. and ſmileth. Now ſhe ſpeaketh to the unſeen people again.

She. ...... *Whoſoever therefore knoweth not himſelf, is proud.*

Δ. God help us to know our ſelves for his Honour ſake.

E. *K.* She looketh upon Δ. and ſmileth.

She. ...... *You have time enough, therefore we may take leaſure.*

Δ. [ *I* made ſpeed to write. ]

E. *K.* She talketh again with her inviſible company,

She. ...... *Pride is rewarded as ſin,* Ergo *the firſt offender was damned. What ſay you Sir?* [ ſpeaking to *E. K.* ]

*What difference is between* your mind and Pride?

E. K. Wherein am I proud?

She. ...... *In the ſame wherein the Devil was firſt proud.*

*Who glorified the Devil?*

E. K. God.

Δ. God glorified not the Devil, but before he became a Devil he was in glory.

She. ...... *The* abuſing *of his Glorification made him a Devil: So the* abuſing of the goodneſſe of God toward this man, may make him a Devil. A Devil.

*The works of the Spirit quicken; the doings of the Fleſh lead unto deſtrnction. Art thou offended to be called a Devil?* Then extol not thy ſelf above thy Election.

*No man is elected by proper name, but according to the meaſure of his faith, and this faith is lively and hath a quickning Spirit in it for ever. Indeed thou art ignorant, and therefore thou art ſufficiently plagued: Why doſt thou boaſt thy ſelf and ſay,* This *I* can do? Faith.

*The Reeds pipe, but it is long of the wind, and herein thou ſheweſt that thou knoweſt not thy ſelf, for that thou art proud; pray therefore that thou mayeſt have underſtanding, and caſt away pride if thou wilt not be counted a Devil.*

*By true underſtanding you learn, firſt to know your ſelves what you are: of whom you are, and to what end you are.*

*This underſtanding cauſeth no ſelf-love, but a ſpiritual ſelfe-love.*

*This underſtanding teacheth no Blaſphemy.*

*This underſtanding teacheth no fury.*

*It teacheth a man to be angry, but not wrathful.* Wrath.

*For we may be angry, and not offend.* Wrath is to damnation.

*Therefore conſidering that Damnation was the end of the firſt, which was Pride, and Ignorance, the puniſhment of the ſecond (which is very loathſome.)*

*Pray unto God thou mayeſt avoid the firſt, and be unburdened of the ſecond.*

*Conſider by whom thou art counſelled, and of whom the counſel is: with us there is no cauſe of offence, neither is the counſel given with a weak mouth.*

*Wilt thou be well rewarded? Why ſtudieſt thou not to do well? Wouldſt thou be one of the choſen? ſtand ſtiff and be contented with all temptations.*

*Is God a God of Juſtice?*

E. *K.* It is true.

*Be thou therefore a juſt ſervant.*

*No man inheriteth the Kingdom of Eternity,* without he conquer in this World.

*No man can challenge juſtly a reward, without he be a Conquerour, or do the workes of Juſtice.*

Doth the Devil perſwade thee? *Arme thy ſelf againſt him.*

*Doth the World not like of thee? It is for two cauſes; either for that thou liveſt well and not as a worldling, or elſe becauſe thy wickedneſſe is ſuch as that the World wondreth at it. If thou be in the firſt Rejoyce, For bleſſed are thoſe whom the World hateth; when they laugh at thy godlineſſe, Be ſorry and grieve thou at their ſinfulneſſe.*

*If thou offend in the ſecond flie haſtily from the World: Tell the World what thou haſt of hers, and let her be aſhamed that thou knoweſt her.*

*Is thy fleſh ſtiff-necked? Faſt and pray, it doth avoide temptation.*

*Be ſorry alwayes; For in this World there is nothing to rejoyce at. For* ſin onely provoketh to ſorrow, whether it be of thy ſelf or of another. Be ſorry alwayes.

*Be*

*Be ſtiff againſt temptations, for whoſoever is not armed as I am, ſhall be vexed with the weapons of his adverſary.*

Her attire expounded.

My Garland *is Godlineſſe, my* Breſtplate *is Humility, and upon my back I wear* Patience.

The attire of ſpiritual creatures.

*Theſe do I wear to the intent I might ſhew you what you ſhould wear.*

*But as theſe things are placed in their croſſes, ſo do the croſſes alwayes follow them that wear them.*

*Art thou puniſhed as an Apoſtle? Rejoyce; it is a happy croſſe.*

*Art thou vexed as a Tyrant? thank God it is in this World. For bleſſed are thoſe that are puniſhed here, to the intent their ſins may be forgotten hereafter.*

Good Angels.

*I perſwade to the contrary; Be humble, ſeek true wiſdom, then are you truely faſhioned according to your Maker, and ſhalt reſt with us, with Halleluja in Heaven.*

*I have counſelled, I have done my meſſage thus far.*

△. Your counſel is perfectly good, and your meſſage merciful. His name be praiſed and glorified that ſent you. *Amen.*

As you were called hither, by the name of *Daughters of Light*: So this other day, there was one ſent hither (of that bleſſed company) who was accounted a Daughter, and had ſix Siſters more: That Daughter her name was *Madini*; ſo of your name we are deſirous to be informed, for diſtinction and inſtructions ſake, in the trade of theſe myſteries.

She ſaid. …… *It is good to know* my name; *to ſee whether it agree with my Doctrine.*

*E. K.* What can you (for all your exhortation) accuſe me of?

Indeed I thank you very heartily for your exhortation and good counſel; but hovv unjuſtly I am miſuſed at *Huſeys* hand, and ſo provoked to this extream affliction of mind and ſundry unſeemly ſpeeches, be you Judge between *Huſey* and me.

She ſaid. *Whoſoever hath committed ſin and is not reconciled, ſhall have the reward of a ſinner. There is a double Reconciliation, the one is with God, the other with the Conſcience. But this man is not reconciled in Conſcience (repenteth not his wickedneſſe) thereby it followeth he cannot be reconciled with God:* Ergo *he muſt be rewarded as he is. The reward of ſin is to be abſent, or rather to be baniſhed in this world from the ſociety of God and his Angels.*

Good Angels our keepers.

*So it falleth out to Regions and Countries, Cities, Kings and Subjects, Authorities and their Officers, when (I ſay) they are eſtranged with abſence of* their appointed and good keepers.

*Therefore it proved that the Devil is moſt with him, and neareſt with him.*

*Whom the Devil is a Lord of, he uſeth as his ſervants, and where his ſervice may be greateſt done, there is he moſt alledged. His ſubtilties are principal and great: And by theſe reaſons I prove that*

*John Huſey,*

Huſey *is eaſily to be infected, either with envy, malice, ſlander, or diſhonour of Gods word.*

*This is one of thoſe Aſſaults* that is promiſed *ſhould aſſault you.*

*Who is to be blamed, he that conſenteth, or he in whom the procurement is? Thou didſt conſent and chuſe him for a Companion. Be not therefore angry at his malice; for the fire that is, thou haſt brought in with thine own hands.*

*To meaſure the Enemy his induſtry is impoſſible to look into, his ſubtiltie is more incredible.*

*The Reward of good life is great: But the filthineſſe that ſin carryeth with it in this World, and leadeth with it into the World to come, is moſt horrible.*

*Is it not ſaid, That a skirmiſh ſhall be (and that great)* but you ſhall be Conquerours? *It is written, It is true and* ſhall be never overthrown; *ſo mighty is his ſtrength that hath armed himſelf with it.*

Our uniting.

*In the Serpents belly, there is nothing clean: neither with unhoneſt perſons (ungodly I mean) is there any pure ſociety: Light agreeth not with Darkneſſe, nor vertue with vice, therefore be you of one, and in one, that you may agree and have the reward of one.*

*Behold it is ſaid, I will part bounds between the juſt and the unjuſt, I will ſuffer the Enemy to ſowe diſcord to the intent that thoſe that are my people may be ſeparated and have a dwelling by themſelves.*

The neceſſity of Satan working againſt men.

*Peruſe the Scripture, it is alwayes ſeen that the Spirit of* God forceth *Satan* in ſpight of his head *to ſeparate* the evil from the good by diſcord, *and herein the Devil worketh* againſt himſelf.

*De futuris niſi juſſi non pronuntiant boni Angeli.*

We good Angels keep ſecret the *Myſteries* of God; things that are to come *we alwayes keep cloſe with this exception,* The form of our Commandment.

A Commiſsion out for *Kelly*.

*Truth it is that a Commiſſion is granted not onely to enquire of thee, but alſo to attach thee, and that by the Council.*

*If he go down he ſhall be attached, therefore* tempt not God.

△. But if he tarry here and his being here ſo known as it is, it is likely that he ſhall be attached here to my no ſmall grief or diſgrace. What is your counſel herein?

She ſaid. …… *It is written miſery ſhall not enter the doors of him whom the Higheſt hath magnified.* DIXIT, & DICO, & DICTUM SIT. The world ſhall never prevaile againſt you.

1583.

The Book, the Scrowl, and Powder.

△. In reſpect of the *Book, the Scrowl,* and the Powder to be communicated, What is your

judge-

judgement or mind, ſeeing when he was coming from *Iſlington* with them, he was threatned to be pulled in pieces if he came *with them to me?*

...... *All that is ſpoken of, is in very deed, vanity.* The book may be uſed to a good purpoſe. *They were wicked ones. But as theſe things are the leaſt part of this action, ſo are they not much to be looked after.* The Book found.

△. As concerning the Powder (I beſeech you) what is your knowledge of it? The Powder.

...... *It is a Branch of Natures life.*

*It is appointed for a time, and to a purpoſe.*

△. As concerning the earthes of the Eleven places being with expedition...... What is now to be done with them?

...... *It was a foreſight of God*, if they had been there now they had utterly *periſhed.* The 11 Earths.

△. O Jeſus, that is a marvellous thing.

...... Helas, *that is nothing.*

△. By nature they could not have periſhed in ſo ſhort time.

...... *I have ſaid.*

*E. K.* Tell us your name.

...... *If you will remember my counſel, I will tell you my name.*

*E. K.* Your counſel was by piece-meale told me, that I cannot remember it but in general.

...... *You do, and have, and I am almoſt* HATH.

△. I underſtand you to be ATH, *in ſigillo Emeth.*

ATH. ...... *So am I in the* number of Gods Elect.

△. Shall not I make meanes to *Mr. Richard Young*, as one of the higher Commiſſioners to do my companion here ſome good? Mr. *Richard Young.*

ATH. ...... *Trouble your ſelf when you need.*

*E. K.* She ſpake this ſomewhat ſharply.

*Get your friends to ſignifie down good report of you.*

*Come not* there in many years.

△. As concerning my writing of the holy Book, how ſhall I do, by reaſon of the perfect writing it in the Due Characters? ſeeing many words are written ſo, as the pronunciation, *and the Orthographie do hardly ſeem to agree?*

ATH. ...... *You ſhall have a School-maſter ſufficient to read unto you.*

△. Where ſhall I begin?

ATH. ...... *Let him lead you to that*, who is within you.

△. As concerning *Iſabel Liſter* who is vext of a wicked ſpirit, how well have I executed that which was preſcribed me; or how well doth it work?

ATH. ...... *Friend, It is not of my charge.*

*Remember the true path that leadeth unto true honour, where there ſitteth a True and Juſt* GOD, *who grant you his Direction and eſtabliſhment of perfect life.*

△ Amen, Amen, Amen.

*E. K.* She is gone.

*Junii 9. a Meridie hora 5.*

△. Very long I prayed in my Oratory and at my Deske to have anſwer or reſolutions of divers doubts which I had noted in a paper, and which doubts I read over diſtinctly, they concerned the preparation of things about the Table of practice, and other things above my Lamin and Stone; but anſwer came none, neither in the Stone did any thing appear; no, not the Golden Curtain, but the Stone was of his natural Diaphanitie. But I held on in pitiful manner to requeſt ſome advertiſement, if for any our treſpaſſes or offences this unlooked for alteration from former dealing had hapned, *&c.*

At length a voice came from behind *E. K.* over his head, and ſaid thus:

A voyce. ...... *The judgements of our God are moſt profound and hard in the underſtanding of man.*

*There is* ſilence *above, let there therefore be patience amongſt you. I have ſaid.*

△. Upon this anſwer I began to diſcourſe of divers cauſes of this ſilence, and divers manners of ſilences; and in the end I became in a great and ſorrowfull heavineſſe, and fear of the wrath, or diſpleaſure of God; conceived for ſome, our misbehaviour towards him ſince our laſt dealing, whereupon I prayed long at my Desk, ſtanding for mercy, comfort, counſel, and ſome expoſition of the former ſentence. After a long time thus paſſing there appeared one in the very top of the frame of the *ſhew-ſtone*, much like *Michael.* Silence.

Who ſaid, ...... *Write, for I muſt be gone.*

Silence there is in heaven, for the Governours of the earth are now before the Lord, the doings of their ſeats are now diſcloſed, every thing is NOTED. For that God will be righteous in all his doings.

There is not this day any one that governeth the people upon earth, but his government is diſcloſed, and his government is ſet open, and his faults revealed,

They without number cry, Lord, let thy vengeance come.

The earth ſayeth. Be it ſo.

Sathan. Sathan is before the Lord: He hath garniſhed himſelf with Garlands as a Conquerour, and what he ſaith is wonderfull.

Therefore ſhall the Lord open his mouth, and curſe the earth, and all living creatures. For *Iniquity hath gotten the upper hand*: Publickly the *States* of mankinde in the world are condemned.

Viols ready. We are all ſilent and *ready with our Viols* to powre the *wrath of God* upon them, when he ſaith, BE IT SO.

Therefore be you patient. For, *our patience in an univerſal* ſilence.

Yet awhile. We look for the mouth of Juſtice: But LO: The Lord ſaith unto the Lord, lift up thy eyes (O God.) Behold, the Dignity of thy workmanſhip, *yet ſuffer for awhile.*

1583. I have a people that will forſake their cruelty, and put off their Garments that ſtink of abomination, in whom thy name ſhall be magnified, and our glory in heaven more exalted.

But as thou wilt, ſo be it.

Behold, *I ſpeak in body*, becauſe I tremble, as at the force of thy great indignation: Notwithſtanding, we will what thou wilt.

If therefore theſe wonders be ſo great in heaven, wonder thou not at our ſilence: Therefore be patient, and ſay unto the earth? Why groaneſt thou ſo hard, or why is thy body ſo rotten: Haſt not thou juſtly deſerved theſe things for thy iniquity?

*I* ſay, if you be partakers of theſe ſecrets, how much more ſhall you be partakers of that ſweetneſſe, which is the eternal dew, and very bread it ſelf of life?

*S O.*

E. K. He is gone.

△. *I* prayed a pretty while after with thankſ-giving, &c.

*Soli Deo noſtro omnis laus, poteſtas, & gloria in ſeculorum ſæcula*, Amen.

*Junii* 14. 1583. *Friday, a meridie*, Hora 4½.

△. The golden vayl, or curtain appeared, covering the whole ſtone, whereas all other vayls and curtains before did uſe to cover but the more part, or thoſe things which were the ſtanding implements of the action for that time.

This appeared as ſoon as he looked into the ſtone.

*I* made long, and often prayers of thankſ-giving, calling for grace, mercy, and wiſdom: with ſuch particular inſtructions as I had written down the doubts requiring light, or reſolution in them, *&c.*

At length appeared a woman like an old maid in a red Peticote, and with a red ſilk upper bodies, her hair rould about like a Scottiſh woman, the ſame being yellow: ſhe ſtood aſide from the green Sarcenet belonging to the ſtone, and ſhe ſaid ...... God ſpeed my friends.

△. A good greeting to wiſh us ſpeed by him, *Amen.*

E. K. I never ſaw this woman before.

...... *It may be you have ſeen me, but* my apparel may alter *my faſhion.*

E. K. She ſeemeth to go in a great path before her very ſpeedily.

△. I pray you, whither make you ſuch a ſpeedy journey.

...... *I am going home, I have been from home this ſeven-night.*

Marie my maid had angered me on Thurſday night, with her undue ſpeech. △. Diſtance of place cannot protract time in your journey homeward.

...... *Jeſu, now he will be angry with me, as he was with his maid.* △. *Every* Action not yet effected, whether is it at home, or from home?

△. God grant you then to make ſpeed homeward, and to your home, and all we to the home where the higheſt may be well pleaſed.

...... *So, ſo, you talk too wiſely for me.*

All worldly wiſdom vain. △. God make me to talk wiſely indeed, and God take all vanity from my heart.

...... *You may think me a vain huſwife to be going thus long: But by me you may perceive how vain* all worldly wiſdom is. *I am in a better caſe then many are, for though I be from home, yet am I going home, ſome there be that neither have home, neither can go home.*

E. K. Now cometh a goodly tall aged man all in black, with a Hat on his head, he hath a long gray beard forked, he ſaith to the Maid, thus:

Old man...... *Wihther go you maid?*

*Maid*...... Belike Sir, you may be ſome kyn unto theſe men, for they are alſo deſirous to know whither *I* do go.

Old man....... *Me thinks I ſhould have known you before?*

*Maid*....... If you knew me before, you may the eaſier know me now.

[Old

[Old man] *Where have you been? and if thy gravity were as good as thy ancient diſſembling, I would tell thee.*

Old man…… *Theſe words be very large, what is the cauſe thou wilt not be acquainted with me? (I never did thee harm) and I have deſired to be acquainted with thee a long time.*

*Maid.* …… With *counterfeit gravity* I will never be acquainted, neither thy age, and thy fame, nor thy hairs, nor the ſoberneſſe of thy countenance can move me to any acquaintance for that thou never delightedſt in *true wiſdom.*

Old man…… *Then go your way like an Harlot.*

*Maid.* …… If wicked words do prove an Harlot, then thou haſt judged thy ſelf.

E. K. Now ſhe goeth on forward, and the Old man is gone out of ſight.

There appeareth now a young man, ſitting on the ſide of a Ditch, and to him ſhe ſaid.

*Maid.* …… What aileth you to weep?

Young man…… *I weep for thy diſcourteſie.*

*Maid.* …… Thou canſt not move my conſcience: No, (I ſay) thou canſt not move me to pitty.

E. K. She licketh his tears, and ſaith.

*Maid.* …… Every thing elſe hath ſome ſaltneſſe, but here is none.

Young man. …… *Oh I pray thee, do ſomething for me.*

*Maid.* …… Oh, to qualifie theſe tears, is no other then to dry rotten Hemp with a mighty fire.

Young man…… *I will ſee thee hang'd before I will weep any more.*

*Maid.* …… Every thing commonly teacheth of it ſelf.

E. K. The young man went away ſtamping, and angry, and now ſhe is come where a multitude of young Children are, there is much meat on a Table, and the Children being not high enough to reach it, pull'd the maid by the Cloaths, and pointed to the meat; ſhe goeth round about the Table there is but one diſh uncovered, and that ſeemeth to be like dew, ſhe putteth her fingers into the Diſh, and letteth the Children lick, and they fall down dead.

*Maid.* …… Blame Juſtice and not me, for if the Children had ever taſted of this meat before they might have continued.

E. K. Now ſhe meeteth a thin viſag'd man very feeble, who ſtaggered on his ſtaffe, and he ſaid.

Feeble. …… *Help me for Gods ſake.*

*Maid.* …… I will do my beſt.

E. K. As ſhe came toward the man, the man fell down; She heaveth him up, and again he falleth down, and ſhe lifteth at him ſtill.

*Maid.* …… Good will forms, but the matter is not ſufficient: This is long of thy ſelf.

Feeble. …… *Oh, I ſay, help me.*

*Maid.* …… It is too late to help thee, I came this way many times before, and thou never ſoughteſt help at my hands. It is written, he that deſireth not help, till he be helpleſſe, he ſhall be voide of the benefit of an helper.

E. K. The feeble man goeth away, and ſhe departeth from him: Now ſhe cometh towards a man going up an hill, who had torn all his Cloaths off with brambles and bryars. There ſtand a great many of Mawmets, little ugly fellows at the top of the hill, who threw ſtones againſt him, and ſo force this climing man (or goer up the hill) to tumble down again to the foot of the hill. The skin doth ſeem to be off his hands and his feet, and they very raw, with his exceſſive travail with hands and feet up that hill; Now there appear men eating meat below at the foot of the hill, who offered him meat to eat; But he laboureth up the hill again, one of theſe men ſaid, come let me bind up thy feet.

The Clymer. …… *Unto him that hath no wearineſſe, there belongeth no ſorrow.*

E. K. She ſtandeth and vieweth him.

The Clymer. ...... *I pray you help me.*

*Maid.* ...... It is impoſſible for thee to get up here.

Clymer. ...... *Of my ſelf it is:* I will never be of the minde. It is impoſſible.

*Maid.* ...... Come on, I will do the beſt I can.

E. K. She leadeth him over ſtones, and rocks.

*Maid.* ...... Thou wilt be knocked in pieces, ere thou come to the top.

Clymer. ...... *Do you your good will, I feel no harm.*

E. *K.* Now ſhe leadeth him in a place, where Springs, Quick-mires, and *B*ogs are.

*Maid.* ...... Surely thou art beſt to go down, for thou wilt be drowned.

Clymer. ...... *I pray you help, I will go as long as I may.*

E. K. *He* goeth forward, and ſinketh almoſt to the throat.

*Maid.* ..... It is deeper on the further ſide, thou wert beſt to go down again.

Clymer. ...... *I feel the ground hard under my feet: I will not yet deſpair.*

E. K. Now he cometh out of thoſe deep places, and he ſeemeth to come to a place like the bottom of a hedge, where ſtand ſtiffe thorns, piked upward, very ſharp.

Now come two, or three handſome fellows, and ſaid, Alas, let him tarry here and drink, we will lead him up *another way* to morrow.

*Maid.* ...... Farewell.

Clymer. ...... *I pray leave me not ſo, let me go with you.*

*Maid.* ...... I muſt needs be gone, I cannot tarry for thee.

Clymer. ...... *I am yet neither hungry nor thirſty, and feel no warineſſe: Why therefore ſhould I ſtay.*

E. K. He goeth, as though the thorns prickt him, and grindeth his teeth for pain.

Now they are come to a fair place, and then ſhe ſaid to one.

Δ *Labor improbus omnia vincit.*

Maid. ...... *Fetch meat and drink and cloaths, and cure his wounds: For unto thee belongeth the felicity of this place: For neither from the higheſt to the loweſt is there any whom I pitty, but ſuch as this is.*

Clymer. ...... *I know not how I* ſhall uſe *theſe things.*

*Maid.* ...... The *true Heirs* have alwayes diſcretion.

To *thee* it belongeth, and for thee *it is prepared.*

*Uſe it therefore without offence as thine own.*

E. K. Now both he and ſhe go into a Caſtle, and the doors are ſhut after them, and ſhe cometh out again.

Maid. ...... *This is written for your underſtanding: Let therefore your eyes be opened, and be not blinde. Neither forget what here hath been opened.*

Δ. We perceive that *Felicitas via ardua eſt, multis obſita difficultatibus & periculis; ſed conſtantia & patientia pervenitur ad Fælicitatis arcem*, which we beſeech the Almighty God to grant unto us.

Maid. .... *Well, I will be going till you have ſupped: And then I will tell you more of my minde. It will be yet ſix, or ſeven weeks journey before I can get home.*

Δ Note 42. or 49. dayes, remaining till the firſt day of *Auguſt* next incluſive.

Δ. *Sit benedictus Deus noſter nunc & ſemper*, Amen.

After Supper we ſtaid awhile, being come to the place, and though nothing was ſeen, or heard, yet *I* ſpake, aſſuring my ſelf of the preſence of the foreſaid maid, though as yet to us inſenſible.

Δ. We would gladly know thy name.

*GALVAH.*

Maid. ...... *My name is* Galua'h, *in your language I am called* Finis.

*E. K.* She ſuddenly appeared as ſhe ſpake this.

Δ. That [*Finis*] is Latin. *Gal.* ..... *I.*

*Filiæ lucis.*<br>
*Filiæ filiarum.*

Δ. You are none of thoſe that are called *filiæ lucis*, or *filiæ filiarum.* Gal. .. *No.*

An Angeli boni in forma fæminia aliquando appareant?

Δ. You will not be offended, if *I* propound a doubt ſomewhat impertinent to our matter in hand, yet of importance for us to hear your judgement in the ſame. *Tritemius*, ſayeth that never any good Angel was read of to have appeared *forma muliebri*: *I* pray you to give us an anſwer to this ſo great a Clark, his words, which are to be read in his little book, *Octo Quæſtionum Maximiliani Cæſaris.* ..... There *Quæſtione Sexta. Sancti autem Angeli, quoniam affectione nunquam variantur ſemper apparent* in forma virili. *Nuſquam enim legimus ſcriptum quod bonus ſpiritus* in forma ſit viſus muliebri, *aut* beſtiæ *cujuſcunque, ſed ſemper in ſpecie virili.*

Gal.

Gal. ..... *You think then I have ſome underſtanding.*

Δ. Yea, God knoweth, I do.

Gal. ...... *Firſt it is evident that the Spirits of God are incomprehenſible to thoſe that are their inferiours: For the higher order is incomparable unto God, And by degrees, thoſe that are their inferiours are alſo incomparable unto them. It followeth therefore, that in reſpect of that degree in Angels things are incomprehenſible.*

*Angels ( I ſay ) of themſelves, neither are man nor woman; Therefore they do take formes not according to any proportion in imagination, but according to the diſcreet and appliable will both of* him, *and of the thing wherein they are Adminiſtrators*: For we all are Spirits miniſtring the will of God; *and unto whom?* unto every thing within the compaſſe of Nature: *onely to his glory and the uſe* of man. *It followeth, Therefore, conſidering that we miniſter not of our ſelves that we ſhould miniſter in that unſearchable form within the which our executions are limited: But if* Tritemius *can ſay, That woman alſo hath not the Spirit of God, being formed and faſhioned of the ſelf ſame matter, notwithſtanding in a contrary proportion by a degree; If* Tritemius *can ſeparate the dignity of the Soul of woman from the excellency of man but according to the form of the matter, then might his Argument be good: But becauſe that in man and woman there is proportion, preparation, of ſanctification in eternity*; Therefore may thoſe that are the eternal Miniſters of God in proportion to Sanctification take unto them the bodies of them both. I mean in reſpect of the Form; *For as in both you read* Homo, *ſo in both you find one and the ſelf ſame dignity in internal matter all one. But* Tritemius *ſpake* in reſpect of the filthineſſe (*which indeed is no filthineſſe* ) wherewith all women are ſtained; *and by reaſons from the natural Philoſophers: as a man taſting more of nature indeed then of him which is the Workman or a ſupernatural Maſter. He ( I ſay ) concluded his natural invention. In reſpect of my ſelf, I anſwer* Tritemius *thus*: *I* am Finis, *I* am a beam of that Wiſdom which is the end of mans excellency.

*Angeli ex ſeipſis neque mares, neque fœminæ neque ſunt.*

*Angelorum Miniſteria.*

*Hic* { *homo.*
*Hæc*

*Galvah.*

*Thoſe alſo that are called* Filiæ *and* Filiæ filiarum *are all comprehended* in me, *and do attend upon* True Wiſdom; *which if* Tritemius *mark, he ſhall perceive that* true Wiſdom is alwayes painted with a womans garment; *For than the pureneſſe of a Virgin, Nothing is more commendable.*

Apparition in the forme of woman.

*God in his judgement knoweth how* Tritemius is rewarded

*Tritemius rewarded.*

*If you think theſe arguments be not ſufficient, the one in reſpect of the firſt ground, and the other in reſpect of the meaſure of my name, I will yet alledge greater.*

Δ. Theſe Arguments do ſatisfie me: But to have wherewith to ſtop the mouths of others who might uſe Cavillation upon ſuch matters, it were ſomewhat needful to have heard your judgement: Whereas indeed our own affairs in hand are rather to be followed at this preſent, and of greater Arguments or Inſtructions in this matter I truſt hereafter to have underſtanding: But as now I chiefly regard our Action in hand.

Gal. ...... *Begin the Book next Tueſday.*

*My ſelf will be thy Director; And as my name is, ſo I will* lead unto the end. *All other things uſe, according to thy judgement and proportion of his Spirit that guideth you.*

Gal. ...... *I my ſelf will be the finger to direct thee.*

Δ.

Gal. ...... *The finger of God ſtretcheth over many mountains.*
*His Spirit comforteth the weakneſſe of many places.*
*No ſenſe is unfurniſhed where his light remaineth,*
*For underſtand what I am, and it is a ſufficient anſwer.*

Δ. At the beginning to write the Book, ſhall I require your inſtructions?

Gal. ...... *Do ſo.*

*The Mountains of the World ſhall lie flat; But the Spirit of God ſhall never be confounded.*

E K. *She ſitteth on a rock*, and hath done ever ſince ſupper.

Gal. ...... *Ah Sirra I was a weary.*

Δ. As concerning the *Poloniſh* Lord *Albertus Laſcy* whom we are certified to be *of God elected to govern him a people*, whom we are willed to love and honour, What have you to ſay of him? *&c.*

Gal. ...... *Ask me theſe things* to morrow.

*E. K.* She ſmileth and caſteth a light from her.

Smiling.

Gal. ...... *I ſmile becauſe I ſpeak of* to morrow; *yea I* ſeem *to ſmile.*

Δ. As concerning *Iſabel Liſter*, I pray in what caſe is ſhe? In reſpect of the wicked ſpirit which long hath moleſted her?

*A. L.*

Gal. ...... *Believe, For that is the chiefeſt:*
*What is ſpoken by us we give but our conſent to.*
For he that ſpeaketh in us is to be asked no ſuch queſtion.
*For when he ſaith, it is meaſured.*
*As it was ſaid before; The Hills and Mountains of the World may be made plain, but the Spirit of God never confoundeth.*

Note.

Δ. He that is the end of all things, and the end of ends (unto whom all honour praiſe and thankſ-

thankſgiving is due ) bleſſe us, endue us with his graces, and abundantly power forth his mercy upon us.

*△. Finis particularis : ſcilicet Iſtius actionis.* Gal. …… *Underſtand my name* particularly, *and not* generally.
*I ſpeak it to avoid errour.*

Perſevere to the end.

△. *Qui perſeveraverit fidelis ( Deo noſtro ) uſque ad finem hic ſalvus erit* : which faithfulneſſe with all conſtancy and patience the Bleſſed and Almighty Trinity grant and confirm unto us for the glory and honour of his Name, *Amen.*

*E. K.* **She is gone with a brightneſſe.**

1583. *Saturday afternoon, hora 6.* { After that the noble *Albertus Laskie* had been
*Junii 15.* △. I uſed ſome diſcourſe { with me, and was new gone to *London,*
by prayer to God, and afterward proteſtation to *Galuah* in reſpect of her willing me to ask certain matters again this day which. . . . yeſterday were not anſwered : But very long it was, above half an hour, before any thing appeared, more then the Golden Curtain all over the Shew … .

At length appeared divers confuſed forms of divers Creatures, and then, by and by, vaniſhed away.

△. I prayed to God to baniſh all confuſion from us and our actions, and to ſend us *lucem & veritatem, per unum & propter unum, & conſtantiam rerum* …,

*Il,* Then appeared he by whom ( before ) we were called *Il*, and ſeemed to ſcorn at *E. K.*

*E. K.* **Here appeareth *Il*, and he ſeemeth to mock me.**

*Il.* …… *That is a gird to you Sir for your fiſhing.*

△. *E. K.* had ſpent all that afternoon ( almoſt ) in angling, when *I* was very deſirous to have had his company and helping hand in this Action.

△. Shortly after this, appeared *Galuah* and to be in a field cloſed round about with a hedge.

Gal. …… *Here is no way out.*

*Il* …… *Come I will do ſomewhat for you ; It is a ſtrange thing that wiſdom cannot find a way* *Wiſdom.* *through a hedge.*

*E K.* **This *Il* pulleth down the hedge:**

Gal. …… *Go thy way, thou haſt done but thy duty.*

*Il.* …… Farewell *Dee*, Farewell *Kelly.*

*Dee, Kelly.* *E, K,* **He is gone.**

Gal. …… *Thoſe that taſte of everlaſtiug Bankets, fare well, and deſire the ſame to others.*

*E. K.* **Now ſhe is come to a great Caſtle-gate, all of ſtone, with a draw-**
*Note.* **bridge before it. There is like a *Greyhound graven or cut in the Stone* over the Gate.**

Gal. ……, *It is very late, I will look if I can have my entertainment here.* 1583:

**E. K. She is gone in.**

△. After a while ſhe came out again.

Gal. …… *Bee it ſpoken.*

*Curſed, defaced, and damned be this place.*

A voice out of the Stone. Gal. ……. *And why ? Becauſe they have puffed up their fleſh, follow their own imaginations, wallowing in their filthineſſe , as Swine that tumble in mire.*

*Behold it is too late with this people, I can get no lodging. O ye my feet, be a witneſſe againſt them, let the windes move the duſt to report their unkindneſſe.*

**E K. Now ſhe goeth a long a great Way, like a common high-way; and the light of the Air about her ſeemed ſomewhat dark like Evening or Twilight.**

Gal. …… *Yea though you have too much light, I have too little.*
*I did but over-hear you, when you ſaw me not.*

△. [ *Note. I* had ſpoken of too much light coming from the weſt window of my Study toward the Table, where the Shew-ſtone ſtood, when we began now to attend her coming, and thereupon ſhe ſpoke this. ]

**E. K. *Her* own garments caſt a light.**

**E. K. Now ſhe cometh amongſt a company of men *having gowns furred with white*, and ſome of them having *Velvet Caps*, and ſome *Hats*.**

**One of them ſaid to her, What art thou ?**

Gal. …… *I know not what I am my ſelf*
*Will you buy any pretious Stones of me ?*

E. K. She

E. K. She taketh out of her boſome a great many of precious ſtones uncut, or unpoliſhed.

E. K. Theſe men look on them.

Gal. ..... *Truely, they are pure and good.*

E. K. They ſay alſo; Surely they ſeem to be good, delivering them from one to another.

E. K. There appear two fat men; who ſaid, let us firſt get money before we buy ſuch trifles: beſides that, they have not their perfect form.

Gal. ..... *I pray you, buy one of them of me.*
*Will you buy none neither?*

E. K. She ſpeaketh that to them, who firſt praiſed the ſtones.

..... *Tuſh, I pray thee go about thy buſines, doſt thou not perceive how they are found fault withall?*

Those men.

Gal. ..... *Tuſh, Tuſh, they be not cut for your faſhion.*
*Be it ſaid.*
..... *Their ſenſes are glutted with tranſitory vanities.*
Gal. ..... *Let them (therefore) periſh vainly, becauſe they are tranſitory.*

A voyce from the ſtone.

E. K. Now ſhe cometh *where ſhe muſt clamber up a wall, having ſteps* in it of ragged ſtones; There is a fair building beyond it. There go many up thoſe ſteps: and when they are almoſt at the top, there meeteth them ſome, who take them by the hand, and help them up and over into the place. Then one of them that ſtood at the top of the wall (who had a furred Gown) and helping of men up, ſaid to her, *Come away* woman, wilt thou come up?

This Parable, or Propheſie is divers times ſpoken afterwards in the troubles of *England.*

E. K. She ſaith nothing to him, but ſtandeth ſtill, and looketh away from him.

E. K. Again, that man ſaid to her, come away wilt thou come up?

Gal. ..... *Unhappy are thoſe whom thou helpeſt: And whoſe breath hath infected many, your hands are too bloudy, for me to come anigh you.*

E. K. Now come handſome women to the wall, and ſome ſaid, good ſiſter, I pray you come away.

Gal ..... Your voluptuous father *knoweth me not, for his daughter, I deny yo.....*

E. K. Now come two, or three *brave fellows* with Rapiers by their ſides, and having *hatts* without bands, and their *hoſen* pinned up, and with no garters; theſe help up people that come, and one of them ſaid: Tarry a little, woman, and I will help thee ſhortly.

The Attyre of the wanton youth of the Court.

Gal. ..... *Fy upon you: your cloaths are infected with abominations of your Chamber, I will tarry time.*

E. K. Now cometh a big ſtout man to the top of the wall, and a boy with a Crown on his head: He ſeemeth to be about 18. years old.

..... *So it is, and pleaſe your Majeſty: Therefore* let this way be razed.

The ſtout big man.

E. K. He ſpake to the young King upon former talk between them which I heard not.

..... *Be it done.*

A voyce out of the ſtone.

E. K. *The wall quaketh and falleth down*: And ſome of the jolly fellowes, which were on the wall before, fell down, and other fellowes came and digged a great hole, or breach in the wall.

The wall broken down.

Gal. ..... *Thanks be to God: Now, here is entrance enough.*

E. K. She goeth in.

The

The young man, or ſtriplin (with the Crown on his head) and the other big man embraceth her: His Crown is a Triple Crown; or three Crowns one upon another. He hath a little thing in his hand, which he holdeth cloſe, and over-gripeth, ſo that it cannot be diſcerned.

The big man.

..... *Though thou haſt travelled as a woman, thou ſhalt now be known to be a man.*

*E.* K. He ſpake to *Galvah.* They embrace each other. They fetch cloaths for her, and put upon her a black Gown, a mans Gown, as the Gown of a Counſeller.

*Galvah* transformed into a man.

She kneeleth down like a man in form, her head and all.

E. K. Then the young King ſpake to her, ſaying,

..... *What this Rod may do, work.*

E. K. *He* giveth the transformed man a Rod; one half being bloud; and the other half white, the partition of theſe two being long-wiſe.

A voyce out of the ſtone.

*Quæ juſta ſunt faciet & meas menſurabit virtutes.*

The transformed man.

For untill it was appointed, I ſought it not.
Let us *cleanſe the Court*, and examine the multitude;
For errour is alwayes covered in many.

A voyce out of the ſtone.

Curſed are thoſe that are judged by a multitude.

NOTE.

E. K. All they that fell off the vvall, and they that vvould have helped her up, they come in *bound hand and foot.*

The tranſformed.

..... *Root them out, O King, pitty no ſuch perſons, for thoſe be theſe that never had mercy on themſelves.*

E. K. Novv cometh a *woman out, having a Crown on her* head: ſhe hath a long viſage.

The big man.

..... *Nay, let her drink as ſhe hath deſerved.*

*E. K.* The transformed man layeth down the Rod before him, and beginneth to vveep; and ſaid, *Let it not be ſaid, but I pitty the anointed.*

The big man.

..... *Let her die, for ſhe hath deſerved death.*

*E. K.* Other men about her lay hand on her, and *pluck the Crown off her head.*

The transformed man taketh up his Rod, and layeth upon the top, or Crown of that womans head.

*E. K.* The young King ſayeth unto her, What wilt thou?

The woman.

...... *If it pleaſe you, pardon for my life and dignity.*

E. K. The bigge man, and the young King talk together aſide, the vvoman holdeth her hands abroad, and knocks her breaſt? And a great company of them about her are *hewed in pieces*, by tormenters armed.

1582.

A voyce out of the ſtone.

*Adjuvabo.*

*E. K.* The King and the bigge man come in again.

The transformed man.

*E. K.* The King ſaid to the transformed man; Be it as thou wilt, *Be you two joyned together.* For I vviſh you both well.

*E.* K. The vvoman boweth down vvith obeyſance, and thanketh them.

*E. K.* The bigge man taketh the King by the hand, and the transformed man taketh the woman by the hands, and putteth her hands to the hands of the King, and the bigge man; they take each other by the hand, and kiſſe her.

E. K. All is now on the ſudden vaniſhed away, and the transformed man is returned again to her womans ſhape, and ſhe ſaid.

Gal. ...... *Now I will go with you, Sir, your journey.*

E. K. She ſpeaketh to you △.

To △. .... *I will lead you, if you will follow me up.*

*But you muſt have broken ſhinns.*

△. By Gods grace, and with his help *I* will follow you, and in reſpect of my ſhinns breaking, the joy of the conſequent effect will utterly take away the grief of the ſhinns breaking.

Gal. ...... *And to you Sir, you were beſt to* hunt and fiſh after Verity.

[ △. She ſpake ſo to *E. K.* becauſe he ſpent too much time in Fiſhing and Angling. ]

Gal. ...... *Whom thou* ſaweſt here ſhall govern over 21 Kingdoms. 21. Kingdoms.

△. *If* there be no myſtery in that ſpeech, the Conqueſt muſt be great, and the trouble great and ſtrange.

E. K. She goeth on her way along a lane.

△. We know not who ſhould be that King ſo ſhewed.

Gal. ...... *Sure thy demands are fully anſwered.*
*Conſider thou what thou ſeekeſt,*
*And of whom thou ſeekeſt,*
*And by whoſe help.*
*Then look to that which is declared.*
*I will follow my office, for in thoſe things wherein thou art inquiſitive I have ſhewed the* End. The End.

△. Truely the occaſion of my preſent asking you ſome queſtions, aroſe upon matter concerning this Noble *Polonian*, of whom you bad us yeſterday ask as this day.

Gal. ...... *Vanity hangeth not at mine Elbow.*
*Believeſt thou that already ſpoken? ſpoken ( I ſay ) of him?*

△. Yea forſooth, *I* do believe it.

Gal. ...... *I ſay unto thee, His name is in the Book of Life: The* Sun ſhall not paſſe his courſe before he be a King. His Counſel *ſhall breed Alteration of this State*; yea of the whole World. The Prince *Alb. Laskie.*

*What wouldſt thou know of him?*

△. If his Kingdom ſhall be of *Poland*, or what Land elſe.

Gal. ...... *Of two Kingdoms.*

△. Which I beſeech you?

Gal. ...... *The one thou haſt repeated, and the other he ſeeketh as right.*

△. God grant him ſufficient direction to do all things ſo, as may pleaſe the Higheſt in his calling.

Gal. ...... *He ſhall want no direction in any thing he deſireth.*

△. As concerning the troubles of *Auguſt* next, and the dangers then, What is the beſt for him to do? to be going home before, or to tarry here? Auguſt.

Gal. ...... *Whom God hath armed, No man can prevaile againſt.*

△. In reſpect of my own ſtate with the Prince, I pray how much hath he prevailed to win me due credit: and in what caſe ſtandeth my ſute, or how am I to uſe my ſelf therein? The premiſes are an anſwer to this queſtion.

Gal. ...... *I have told you that at large* even now, *and if thou look into thoſe things that are* now *told*, *and* are now *done*.

△. Concerning *Charles Sled*, his noſe guſhing with blood twice yeſternight and this morning upon my charitable inſtructions giving him to vertue and godlineſſe.

Gal. ...... *I know him not: nor any name hath he with us.*

△. Meaneth he well towards me?

Gal. ...... *Whatſoever a wicked man meaneth it is not well; but in that ſenſe it is demanded he meaneth well.*
*The evil ſpirit that poſſeſſeth him was caſt out of him, even at his noſe, at the preſence of thoſe that were preſent with thee.* Charles Sled.

△.

Gal. ...... *Believe me we know not his name; Trouble me no more with him.*

△. O Lord, though men be fraile, faulty, and filthy, yet thy mercies are moſt praiſe-worthy ( among all generations ) of all thy doings.

Gal. ...... *Hold thy peace, we are now to execute the Juſtice of God.*

△. *I* ſpake a great while of the mercies of God and his Juſtice, and gave thanks for our Calling and Election into this bleſſed ſtate.

Gal. ...... *I will take up my lodging for this night.*

△. God grant me worthy of ſuch godly gheſts, God grant me a dwelling with you where his name is eternally praiſed, glorified, and ſanctified: To him all Creatures render thanks, honour, and glory. Amen.

...... *Amen.*

ce out of the Stone. △. This voice out of the Stone being taken to be the voice of God, importeth as much as if God himſelf had ſealed to that as his will and decree, That all Creatures ſhould render thankes unto him and glory; *fiant: Dignum & Juſtum eſt.* Amen.

*Tueſday* Junii 18 *An.* 1583. *ante meridiem circa* 9.

△. *I* prayed firſt, and declared our attending this day the promiſe of God to be performed, *&c.*

Ga …… *Are four hours yet to come? and I will be ready.*

*Are the works of wiſdom ſecret, until I have aſcended this Hill?*

*Is the Harveſt ready when the Corn is ripe?*

*Are the Labourers ready when their Inſtruments are prepared?*

I have ſaid.

Note. *All wiſdom is reckoned by the eternal Will; and* until it be ſaid, *there is no action tollerable; When the Sun ſhineth I will appear amongſt you; when it is ſaid Come, lo I am ready. The dayes of your fathers were bleſſed; but the hour when this Book* ſhall be written ſhall be ſanctified, *yea in the middeſt of intellectual underſtanding.*

*For herein is the Creation of* Adam *with his tranſgreſſion. The Dignity and wiſdom he had.*

*The Errour and horror wherein he was drowned, yea herein is the power ſpread of the higheſt working in all Creatures.*

*For as there is a particular Soul or fire inflaming unto every body (I mean reaſonable) So there is an Univerſal fire and a general brightneſſe giving general light unto them, which is but One, and ſhineth through the whole, yea is meaſured equally unto every thing from the beginning.*

*The life of all things is here known:*

*The reward of death to thoſe that are rewarded for life.*

*None are rewarded but according to their deſerts: of the which there are two kinds.*

1. *Theſe are rewarded with death for their wickedneſſe.*
2. *So are they rewarded with life for their conſtant living.*

*Amongſt the Angels there may be errour, and ſin may make them fall from the brightneſſe of their glory.*

*But to the Soul of man (being once glorified) ſin is utterly, yea moſt largely oppoſite: Neither ſhall that dignity ever be loſt, ſtained, or defaced, that is obtained here with the workes of righteouſneſſe and true wiſdom.*

*Whatſoever hath been from the beginning (ſince it was ſaid in Divine Determinations, Be it done) is here incloſed.*

*Therefore ſhould this day be Hallowed and Sanctified before the Lord by you.*

*For if the Prophets, did worſhip this day of his aſcenſion, much more ought you (which have taſted of the firſt, and ſhall now taſte of the ſecrets of his Judgements) glorifie his* coming: Satan. But with you Satan is buſie; His briſtles ſtand up, *his feathers are caſt abroad.*

*Therefore watch and pray; For thoſe that go to Banquets put on their upper garments. Amongſt* you therefore is no ſound belief; *Neither do you conſider the ſcope of this bleſſedneſſe: But ſuch is the greatneſſe and excellency of his foreknowledge, that he ſuffereth the* enemy to carry a burden, yea ſometimes to preach upon a Stage: *For it is ſaid, He ſhall triumph unto the* end, *and place himſelf here as he would* have done above: *Neither ſhall he be thruſt out of doors till the end be determined. Therefore watch and pray, and look about with diligence; for thoſe things ſhall be opened unto you which have not been diſcloſed unto the Holy Ones.*

*Oh, how hard a thing it is for fleſh to continue in the works of Juſtice!*

*Yea, oh how hard a thing it is for Wiſdom to be acquainted with a hotchpot of filthineſſe?*

*Cleanſe your garments, Lift up your hearts, and rent your faults in pieces, that there may be one heart with one conſent, and unto one end, unto him which is One and the End of all things: and to him for and in his truth, and for the greatneſſe of his mercies: To whom be praiſe for ever.*

△. Amen.

E. K. All the while ſhe ſpake there came a bright beame from the Myſtical Stone to the body of her, and at the end ſhe mounted upward and diſappeared.

△. We ſet up the hour glaſſes to meaſure four hours juſtly after this anſwer and inſtructions.

*Tueſday*, After Dinner about one of the clock and ½ the hours expired, and we attended the mercy of the Higheſt.

△. At a great gladſome ſhining of the Sun (whereas it had not ſhined but a little and inconſtantly ever ſince his laſt words) one appeared on the corner of the green ſilk Sarcenet, by the Myſtical Stone, She was like a woman as *Galvah* in face, but her apparel was a mans gown furred with foynes, or, as Gentlewomen do wear upon gowns.

△. Upon the diverſity of your apparel we are to ask whether you be *Galvah* or no? or have you alſo, as I have done, put on your Holiday-cloths?

Gal.

Gal. ..... *FEAR GOD.*

*E. K.* She ſteppeth forward one ſtep.

Gal. ..... *My Garment is called HOXMARCH, which in your ſpeech is called .....*

Δ. *Initium ſapientiæ eſt Timor Domini:* we accknowledge it to be an old and a true Leſſon, and alſo the firſt ſtep of the path-way to felicity.

Gal. ...... *What is fear?*

Δ. Fear is of two ſorts: one is called *filialis*, the other *ſervilis*.

Gal. ...... *Unto the Juſt all fear is joy; and therefore the beginning and entrance into quietneſſe. True quietneſſe and reſt is wiſdom; For the mind that knoweth hath the greateſt reſt and quietneſs. The Daughter of Diſpaire unto the wicked is fear.*

*This fear is the firſt that accuſeth unto damnation: But he that is perfectly wiſe, or hath taſted of wiſdom, knoweth* the End.

*And his fear is of the thing that is done. This is the true fear of God; and when we fear ſin, we do it becauſe we hate it.*

*When we ſtudy to do good, it is a token of our fear, in that it is a token we* fear him, *whom* we love *and for whoſe honour we ſtudy to do well.*

*This is all that may be ſaid of lively and unlively fear.*

*Touching the Book, it ſhall be called* Logah *: which in your Language ſignifieth* Speech from GOD. *Write after this ſort* LOGAETH *: it is to be ſounded* Logah.

The Title of the Book.

*This word is of great ſignification, I mean in reſpect of the profoundneſſe thereof.*

*The firſt leaf (as you call it) is the laſt of the Book.*

*And as the firſt leaf is a hotchpot without order; So it ſignifieth a diſorder of the World, and is the ſpeech of that Diſorder* or Propheſie.

*Write the Book (after your order) backward, but alter not the form of letters, I ſpeak in reſpect of the places.*

Δ. I underſtand not this unleſſe it be the firſt leaf, being indeed the laſt, is of the wicked helliſh one, *&c. vide poſt 4. Folio.*

*E. K.* Now a beame ſhooteth through him from the Stone and ſo through his head and out of his mouth, his face being from *E. K.* toward Δ.

...... *Write the 49. You have but 48 already. Write firſt in a paper apart.* 49.

**E.** *K.* Said that *Galvah* her head is ſo on bright fire, that it cannot be looked upon: The fire ſo ſparkleth and gliſtreth as when an hot iron is ſmitten on an Anvil, & eſpecially at the pronouncing of every word. It is to be noted alſo that upon the pronouncing of ſome words, the Beaſts and all Creatures of the World every one ſhewed themſelves in their kind and form: But notably all Serpents, Dragons, Toads, and all ugly and hideous ſhapes of beaſts; which all made moſt ugly countenances, in a manner aſſaulting *E. K.* but contrariwiſe coming to, and fawning upon *Galvah*. It is to be noted alſo that by degrees came a ſecond beame, and a third beame of light into *Galvah* from the Stone, and all the three together appeared: the third participating of the other two.

*Loagaeth ſeg lovi brtnc*
*Larzed dox ner habzilb adnor*
Now Seas appear.
*doncha Larb vors hirobra*
*exi vr zednip taiip chimvane*
*chermach lendix nor zandox.*

The ſecond beame came at the word *Larb*, pronounced; when alſo Frogs and Serpents appeared, &c. The third beame upon the word *Exi* pronounced. Note alſo, that the manner of the firy brightneſſe was ſuch, and the griſely countenances of the *Monſters* was ſo tedious and greivous and diſpleaſant to *E. K.* that partly the very grief of his minde and body, and partly the ſuſpecting the Creatures to be no good Creatures, neither ſuch greivous ſights neceſſary to be exhibited with the Myſteries delivering unto us, had in a manner forced him to leave off all: But I again with reaſonable exhorting of him, and partly the providence and decree Divine, wrought ſome mitigating of his grief and diſquieting.

Gal. ...... *Theſe are theſe ſeven.*

Δ. Bleſſed and praiſed for ever be He who is one and three: and whom mighty miniſters or governours do inceſſantly glorifie.

1583.

Gal. ...... *Thy folly and weakneſſe is great, God comfort thee.*

[Δ. He ſpoke to E. K. for his exceſſive diſquietneſſe and ſuſpecting of the verity or goodneſſe of *Galvah.*]

Δ. Note. Now the beames were all retired into the ſtone; again likewiſe all the Creatures and Vermine or ugly ſhaped Beaſts are all gone. We were willed alſo divers times to pray. At ſundry pangs of E. K. his grief and diſquietneſſe, ſundry ſpeeches were uttered by the ſpiritual Creature: among which theſe noted.

Pray.

...... *He that is angry cannot* ſee *well. From him* that is perverſe, *God turneth his face.*

*The hindrance of puniſhment, is the mercy of God, which imputeth not ſin unto them whom he hath* Choſen; *Therefore* be patient, *and* reconcile thy ſelf *to God.*

The Elect. Reconciliation.

E. K. I do it with all humility and ſincerity of minde, and beſeech God to help me with his grace; for of my ſelf I cannot do ſo, yet I am *Thomas Didymas, I will believe theſe things, when I ſee the fruits of them.*

△. He ſeemed yet again to doubt, whether this Creature and the reſt, (partakers of this action) were ſoundly good, and void of all halting, or abuſing us.

*E K.* How can you perſwade me that ye be no deluders?

Arguments to prove our Inſtructors to be good angels.

Gall. ..... *I will prove it by contrary.*

*The ſervants of darkneſſe have their Garments ſtained: their mouths ſtinck of blaſphemy, and lies, but our Garments are no ſuch, neither do our lips ſpeak any untruth: and therefore we are of God, for whoſoever is of the truth, is of God.*

*Moreover, the Devil is known by his works*: for the ſpirit of God controlleth them, *the ſpirit of God agreeth with us, and uſeth no controlment againſt it, therefore it is not Dauleſſe.*

*In one thing thou mayeſt know us differing from Devils.*

Mercy. *The wicked ſpirits alwayes abhor this word* Mercy.

*But it is the* Doctrine that we preach *in reſpect towards you, we are not now (then) evil.*

*But this way teacheth hardneſſe, and is a ſtumbling block to the wicked: but the beauty of the Caſtle is not able to be expreſſed.*

The attire before. *Happy are they, which are covered with the Pearls of Righteouſneſſe, and on whoſe head there is a Garland of godlineſſe: For unto thoſe belongeth to taſte of the Fountain of true wiſdom.*

*Is it not written of this book, that it* teacheth nature in all degrees?

*The judgement hereof* is Intellectual.

*And waſh your feet, and follow me.*

△. Lord waſh thou our feet, or elſe we ſhall not be clean.

Gall. ..... *How thou art God knoweth: But comfort your ſelves in this.*

This Teſtimony victory. That neither this Teſtimony can periſh, neither unto you can remain any ſlavery: *Quia veſtra erit victoria*, in him, and for him, to whom I leave you.

△. What ſhall I do with theſe 21 words now received;

Gall...... *There are onely the words of* the firſt leaf.

△. I pray, how ſhall I beſtow them, or place them.

Gall...... *In them is the Divinity of the Trinity.*

The firſt leaf of the book.

*The Myſterie of our Creation,*
*The age of many years,*
*And the concluſion of the World.*

*Of me they are honoured, but of me, not to be uttered: Neither did I diſcloſe them my ſelf: For, they are the beams of my underſtanding, and the Fountain from whence I water.*

△. I beſeech you, how ſhall I write theſe names in the firſt leafe.

Gall. ..... *They are to be written in 5 Tables, in every Table 21 Letters.*

△. How ſhall I place the 5 Tables upon two ſides: three in the firſt, and 2 in the ſecond, or one in the firſt, and 4 in the ſecond, or how elſe?

Gall. .... *As thou ſeeſt cauſe.*

△. Shall I write them in Letters of Gold?

Gall. .... *The writing hath been referred to thy diſcretion with collours, and ſuch things as appertain to the writing thereof. Upon the firſt ſide write three Tables, and on the ſecond two.*

△. How, thus? ☰ Gal. .... *Set them down, I will direct thy judgement.*

△. When, now? ☰ Gal. .... *Not now.*

*E. K.* She is gone,

△. *Deo Noſtro ſit Laus, honor, & Gratiarum actio perennis.* Amen.

*Wedneſday* 19. *Junii. Hora* 2. *a Meridie.*

△. *I* made a prayer to God: and there appeared one, having two Garments in his hands, who anſwered.

.... *A good praiſe, with a wavering minde.*

△. God make my minde ſtable, and to be ſeaſoned with the intellectual leaven, free of all ſenſible mutability.

*E. K.* One of theſe two Garments is pure white: the other is ſpeckled of divers colours; he layeth them down before him, he layeth alſo a ſpeckled Cap down before him at his feet; he hath no Cap on his head: his hair is long and yellow, but his face cannot be ſeen; at the leaſt it was turned away-ward from *E. K.* continually, though *E. K.* changed his place.

..... *You ſhall ſee my face, lo, it is white.*

E. K. Now he putteth on his Pied Coat, and his Pied Cap, he caſteth the one ſide of his Gown over his ſhoulder, and he danceth, and ſaith,

..... *There is a God, let us be merry.*

E. K. He danceth ſtill.

*There is a heaven, let us be merry.*

*Doth this Doctrine teach you to know God, or to be skilfull in the heavens?*

..... *Note it.*

E. K. Now he putteth off his Cloathes again: Now he kneeleth down, and waſheth his head and his neck, and his face, and ſhaketh his Cloaths, and plucketh off the uttermoſt ſole of his ſhooes, and falleth proſtrate on the ground, and ſayed:

..... *Vouchſafe (O God) to take away the wearineſſe of my body, and to cleanſe the filthineſſe of this duſt, that I may be apt for this pureneſſe.*

E. K. Now he taketh the white Garment, and putteth it on him.

...... *Mighty is God in his great Juſtice, and wonderful in his immeaſurable mercy: The heavens taſte of his Glory: The earth is confounded at his wiſdom. In hell they tremble at him, as at a Revenger. This ſheweth thee (O) to be a God, and ſtretcheth forth thy Glory from the Eaſt unto the Weſt; for thy Heavens are Statutes, and thy Creatures Laws: that thou mayeſt be accounted a God of Juſtice and Glory. Becauſe thou art a God, Therefore there is a Heaven: For unto the Prince of Righteouſneſſe, there belongeth a place of Glory; Into the which there entereth none that are defiled, neither ſuch as are blemiſhed* with the ſpots of iniquity. *Manus Hæc bona eſt* ...... E. K. putting forth his right hand, *Hæc Autem mala* ...... E. K. putting forth his left hand, *Qui Habet aures intelligat.*

E. K. Now he ſitteth down on the Desk-top and looketh toward me.

Δ. This Parable is in general, ſomewhat underſtood of us: but in particular, how it may be, or is to be applied, preſently we underſtand not.

...... Beware leſt error enter within the *dwelling place of* Righteouſneſſe. *I have ſaid.*

E. K. He ſeemeth now to be turned to a woman, and the very ſame which we call *Galvah.*

E. K. Now he is come down to the uſual place, on the Table.

Δ. I have aſſayed divers wayes to place the five Tables, on the two ſides on this firſt leaf; Is it to your likeing as I have done it, in the five little Triangles?

Gal. ...... *As concerning the ſetting down of the five Tables. it is ſufficient as it is done. The cauſe why* I appeared thus, *was that you might avoid error.*

Δ. I pray you to ſhew us the means how that error was or is to incumber us.

Gal. ...... Whoſoever taketh ſervants of the wicked, to prove the Glory of God, is accurſed. *But, O Satan, how many are thy deceits?*

Note.

Note, my Companion (E. K.) would have cauſed perſonal apparitions of ſome of the reprobate ſpirits, before the Prince *Albert Laskie* in my Study, thereby to ſhew ſome experience of his skill in ſuch doings: *But I would not conſent to it*: And thereupon *Galvah* gave judgement and warning of ſuch an error, of my Companion his intent, *&c.*

*A. L.*

Gal. ...... *Behold, it is ſaid, before he go from hence I will pour water into him; And my Angel ſhall annoint him, as I have determined*: Hide therefore Nothing from him; For you belong unto him. *Neither can fleſh and blood work thoſe things that I have Glorified in him (All things that are eſtabliſhed in God, are Glorified. I ſpeak this for thy underſtanding) Neither let your hearts be hardned; for the Earth is condemned,* and theſe things ſhall come to paſſe. *Credit is all that I ſeek (ſaith the Lord;) for when I come, I ſhall be ſufficiently believed.*

Note of *A. L.*

*I take the God of Heaven and Earth to judge; and ſwear by him as a witneſſe,* that theſe words are true, and ſhall endure *unto the end. The general points of mans Salvation are concluded already; but the ſpecial gift belongeth unto God. God ſtrengthen you againſt his adverſary.*

An Oath.

Note of General points, and ſpecial gifts.

Δ. Amen.

Gal. ...... *Soon you ſhall know more.*

Δ. This Prince would gladly know, Whether it ſhall be beſt for him, with the firſt opportunity, to be going homeward.

Gal. ...... *It ſhall be anſwered ſoon, and* what queſtions ſoever he *alſo demandeth.*

Δ. May he be here preſent at the action doing?

Gal. ...... Thoſe that are *of this houſe,* are not *to be denied the Banquets therein.*

*A. L.* may be preſent at Actions.

Δ. May I requeſt you to cauſe ſome ſenſible apparition to appear to him, to comfort him, and eſtabliſh his minde more abundantly in the godly intent of God his Service?

Gal. ...... *If you follow us, let him be governed by us; But whatſoever is* of the fleſh, is not of us.

E. K. She ſeemeth to weep; for the water cometh forth of her eyes.

Δ. You perceive, how he underſtandeth of the Lord Treaſurer his grudge againſt him; And perhaps ſome other alſo, are of like malitious nature: What danger may follow hereof, or incombrance?

A. L. poverty.

Gal. ...... *The ſum of his life is already appointed, one jot cannot be diminiſhed: But he that is Almighty can augment at his pleaſure. Let him* rejoyce in poverty. *Be ſorry for his enemies. And do the works of Juſtice.*

E. K. She ſeemeth to put the air over her, and ſo to enter into a Cloud of inviſibility, and ſo diſappear.

Δ. *Deo gratias agamus.*

*Wenſday after noon, circa horam* 5. *The Lord* Albert à Lasky *being preſent.*

Δ. We attended of *Galvah* ſome inſtructions or diſcourſe concerning the Lord *Laskie.*

E. K. At length appeared before the Lord *Lasky* (in the air) an Angel in a white Robe, holding a bloody Croſſe in his right hand, the ſame hand being alſo bloody.

Δ. *In nomine Jeſu Chriſti Crucifixi, a te requiro qui Crucis Trophæum hic Geſtas ut illa nobis ſignifies, quæ ſunt ad Chriſti gloriam, cui ſit honor & Laus perennis.*

E. K. Now he is come from before the Lord *Lasky*, and ſtandeth here on the Table: he turneth himſelf to all the four quarters of the World; he kneeleth down.

He prayeth.

...... *O God, Why ſhould the people upon earth rejoyce? or wherein ſhould the pleaſures of their ſenſual delights be fixed? Why doth the Moon hold her courſe? or why are the Stars obſerving an order? Why are thy people thus ſcattered abroad? Becauſe iniquity hath caught the upper hand. The Doors of our God are polluted with blaſphemy, his Temples deſolate, his Commandments violated*, and his Glory accounted as nothing. *But wilt thou ſuffer; or canſt thou hold thy hand from thy great and mighty ſtrokes? Moſt High God, Moſt Mighty God, Moſt Honourable God, have mercy upon thy people; reſpect the Creation, (the Creation I ſay) of thoſe, wherein thou haſt delighted. Suffer not the Serpent to extol his head above thy Altars, neither let thy holy Veſſel be poiſoned with his venome; For thou art Mighty and overcomeſt all: and who can rebel againſt thy Prowеſſe? Bend down thy merciful eyes, Behold this confuſion: look upon thy Temple and ſee the deſolation thereof. And then in thy mercy (O) ſhew thy ſelf to be a God, and ſuch a merciful Governour, as hath compaſſion upon thoſe that are diſeaſed, yea even unto death. Grant this* Camaſcheth galſuagath garnaſtel zurah logaah luſeroth. *Amen.*

Δ. I pray you to declare unto us your name.

...... *My name is* Jubanladace.

Δ. If I ſhould not offend you, I would gladly know of what order you are, or how your ſtate is in reſpect of *Michael, Gabriel, Raphael,* or *Uriel.*

...... Jub. *Unto men, according unto their deſerts, and the firſt excellency of their Soul, God hath appointed* a good Governour or Angel, *from amongſt the orders of thoſe that are Bleſſed: For every Soul that is good, is not of one and the ſelf ſame dignification; Therefore according to his excellency we are appointed as Miniſters from that order, whereunto his Excellency accordeth: To the intent that he may be brought at laſt* to ſupply *thoſe places which were Glorified by a former; And alſo to the intent, that the Prince of Darkneſſe might be* counterpoiſed *in Gods Juſtice. Amongſt the which I am one* which am the Keeper and Defender of this man preſent: *which carry the Triumph and Enſign of Victories continually before him, as a reproach to my adverſaries and his, and to confirm the dignity whereunto he is called by the preſence* of this Character.

E. K. Now he heaveth up the Croſſe.

A. L.
*Judæi.*
*Victoria.*
A. L.

A. L.
An year to come.
Hindrance breedeth exception, and ſin breedeth hindrance.

...... *I have alſo ſealed the ſame in his heart: For* unto him belong great Victories, *in the name, and for the name of his God.* The Jews in his time ſhall taſte *of this Croſſe: And with this* Croſſe ſhall he overcome the Sarazens, *and* Paynims: *For I will eſtabliſh one Faith (ſaith the Lord of Juſtice) That I may be known to be the ſame that I was firſt among all people. Moreover I will open the hearts of all men, that he may have free paſſage through them, and will not ſuffer him to periſh with the violence of the wicked. I will hereafter* viſibly appear unto him, *and will ſay,* This is to be done. But a year is not yet come, *and theſe things ſhall be finiſhed.* But (*thus ſaith the Lord*) I have hindred *him, becauſe he hearkned to the provocation of thoſe that are* wanton. *And hath* conſented *to thoſe that* blaſphemed *my name. Bid him look to the ſteps of his youth, and meaſure the length of his body; to the intent, he may live better, and ſee himſelf inwardly.*

Δ. Note.

Δ. Note. At this Inſtant *Tanfeld* came raſhly upon us, into my Study : we thinking that the Study door had been ſhut ; the Lord *Laskie* being gone out of my Study, the other way through my Oratory, to take *Tanfelds* meſſage from the Court, and having diſpatched him, reſted without : and *Tanfeld* having commendations to me, as he ſaid, from ſome at *London*, fearing leaſt he ſhould be be ſent away by and by, without doing theſe, came undiſcretly upon us, to our no little amazing, and great fearing his raſh opinion afterward of ſuch things, as he could not perceive perfectly what my Companion and I were doing : Hereupon, *Jubanladace* gave this ſentence, or declared thus the fatal end of *Tanfeld*.

This man ill ſerved the Lord Laskie.

Juban. ...... *It is ſaid, He that entreth in thus raſhly, Lo five moneths are yet to come, and fiſhes of the Sea ſhall devour his carkaſe.*

...... *As before*, whatſoever he taketh in hand *ſhall proſper*, for my names ſake. *For thus it is ſaid, and theſe words are the words wherewithal* I do annoint *him* ; *for than the comfort of the Higheſt, there is not a ſweeter* Inunction. *Look not for* the marveiles *of this World, as the wicked man in his heart doth ; but ſtudy to pleaſe him with whom ye might rejoyce for ever. You ſons of men, What do ye ſeek after? Do ye hunt after the ſwiftneſſe of the winds ; or are you imagining a form unto the Clouds? or go ye forth to hear the braying of an Aſſe, which paſſeth away with the ſwiftneſſe of the air? Seek for true wiſdom ; For it beholdeth the brighteſt, and appeareth unto the loweſt. Cecill hateth him unto the heart, and deſireth he were gone hence. Many other do privily* ſting at him ; *I cannot properly ſay ſting him ; But ( I ſay ) I will pour down my wrath upon them, and they ſhall be confounded in the midſt of their own iniquity. Let my faithful live and be like the fruitful Vinyard. Be it ſo.*

A. L. his anointing

*Miracula & ſigna non ſunt petenda à Deo.*

The Lord Treaſurer.

Δ. For his return homeward, What is your advice? perhaps he wanteth neceſſary proviſion, and money.

Juban. ...... *He ſhall be holpen here, and elſewhere* , miraculouſly. *I ſpeak as it were to himſelf. Let him go, ſo ſoon as he can conveniently.*

Δ. I ſay again, perhaps he wanteth money, but the Treaſures of the Lord are not ſcant, to them whom he favoureth.

Jub. ...... *His help ſhall be ſtrange which hath not been often ſeen. The Queen loveth him faithfully, and hath fallen out with* Cecil *about him :* Leceſter *flattereth him. His doings are looked into narrowly. But I do alwayes inwardly direct him, and I will miniſter ſuch comfort unto him, as ſhall be neceſſary in the midſt of all his doings.* When this Country ſhall be invaded, then ſhall you paſſe into his Country, and by this means, ſhall his Kingdom be eſtabliſhed again. *This is more then my duty. This is the firſt time he hath been here, and it is wonderful.* The ſecond coming is not long unto, and then ſhall he be wonderful. *Deſtitutus à me, premitur à malo. He is now deſtitute of me.*

England.

*A. L.*

Δ. Note, as ſoon as he had ſaid this ſentence, he ſeemed to ſink through the Table like a ſpark of fire ; and ſeemed to make haſte to his Charge, I mean the Lord *Laskie* : whereby we perceive the frailty of man to be great when he is *Deſtitute* ( yea but after this manner ) *of this good Angel.*

*Benedictum ſit nomen Dei noſtri nunc*
*& in ſempiterna ſæcula.* Amen.

Thurſday 20 *Junii* 1583. After Noone *Circa 6.*

Gal. ...... *Labour in the writing of this Book diligently. See thou cleanſe thy ſelf on both ſides. Be alone while it is done : that is to ſay, while thou art in doing it, henceforth and till the time come uſe ſpeech with us no more* ; every ſeventh day accepted.

Every ſeventh day.

Δ. How ſhall thoſe dayes be accounted?

Gal. ...... *From Tueſday laſt : Tueſday being the firſt of the ſeven, and the next Munday, the ſeventh, and ſo forth every Monday is the ſeventh. In a pure action all things ought to be pure.*

Mondayes.

Δ. May I be writing every day, and at any time, when it ſhall come in my mind?

Gal. ...... *Ever as thou ſhalt feel me move thee. I will ſtir up* thy deſire.

Good deſires ſtirred up by good Angels.

Δ. How ſhall I do for the letters? Shall I ſimply tranſlate the letters as I find them?

Gal. ...... *I.*

Δ. The titles of the ſides, are they to be written onely in the holy Characters?

Gal. ...... *As thou ſayeſt, even thoſe words do make the holy, that thou calleſt them* holy.

Δ. I believe verily, that they are holy and ſanctified.

Gal. ...... *In the laſt ſeven of the* 40 *dayes*, the words of this Book ſhall be diſtinguiſhed.

Δ. And *accented* alſo? Gal. ...... *I.*

Diſtinction of words and accents.

Δ. How ſhall I do, for the Tables where certain letters are to be written in all the void places, ſeeing they will not juſtly agree?

Gal. ...... *There is one ſuperfluous : it is to be filled in order as it ſheweth.*

Δ. I ſhall not dare adventure on it without direction when I come to it.

Gal. ...... *Thou ſhalt want no direction.*

Δ. For the inequality of the firſt 49 lines I require your adviſe.

Gal. .... *It is no queſtion.*

Gall..... *Thou beginneſt in the world to look up to heaven : So was it begun in earth to look up to the doing above.*

The laſt *life is* Hotchpotch *of* the wicked in the World, *and damned in the* Hell.

The hotchpotch ſup. ante 4. folio. To E.K.

E.K. What is a Hotchpotch,&c.

Gal. ..... *The greater thy folly is, the greater thy wiſdom will be hereafter.*
..... *There are* the Souls of the wicked and damned in Hell. *Thoſe that are in the world cannot deſcribe the leaſt joy of thoſe that are in heaven : Much leſſe thoſe that are ignorant, declare the manifeſt beauty of wiſdom. There ſhall come a day with you, when you ſhal! rejoyce. In the mean ſeaſon, rent your hearts, and turn unto the Lord.*

Δ. Deus in adjutorium noſtrum intende,Domine ad juvandum me feſtina;Gloria Patri,& filio,& S.&c. Amen.

Saturday, *ante Meridiem. Hora* 10. Junii 22.

Δ. Whiles I was writing certain prayers to good Angels, and *ad proprios noſtros Angelos* for *A.Laſky*,there appeared one very big in the aire, all in a white Garment full of plaights, and tucked up very dubble, with a myterlike Attire on his head,and a croſſe on the forepart of it; He *willed* E.K. *to ſpeak to me, and to tell me of his* being there : But *he refuſed, and expreſly denied it*, partly by reaſon *Galluah* ſaid that he would not deal with us, but every ſeventh day (being every Monday) till the actions were ended : and therefore he ſuppoſed this Creature to be an illuder, and partly he urged ſome evident token, or proof of their *well-meaning* towards us in Act,&c. He went down, and ſtill this Creature followed *him with a drawn ſword, requiring him* to declare theſe words to me ; but *E.K.* a long while bad him declare them himſelf unto me, if he would : and ſaid, why ſhould he not,&c. At length my Companion came, appeaſed, and contented to hear what this Creature would ſay, who at length ſaid thus:

.... *The Eagles have food for their young ones, by Divine providence, and not of themſelves. Lord let me diminiſh the power of this wicked ſpirit that doth ſo provoke, and ſtirre him to miſchief.*

E.K. was yet ſomewhat repining to report modally this creatures good words.

.... *If the love of the fathers (O God) be great towards their Children, much greater are thy bleſſings in thoſe whom thou haſt choſen.*

Δ. So, (O Lord) ſo.

.... *Behold, I will draw threds together, and make him a Net, which ſhall alwayes be between him and the Adverſary : neither ſhall it diminiſh his underſtanding from the true ſight of me. It hath been ſaid*, The place *is holy. Write that ſhall be here ſpoken, with devotion upon thy knees. Great is thy name (O God) and mighty art thou in all thy workings : Thy help is ſtrong to thoſe that delight therein. O magnified be thy name from generation to generation.*

Now he came from the aire, he eared towards my weſt-ſide, and came and ſtood by my .... on the Table.

Oratio.

Speritu & mente dico,

He covereth his face.

Now he prayeth ſomewhat in his own language.

Sit mihi verus orandi modus : nam bonitatem Dei Laudo : O, Iram Patris meritus ſum, quia lumen ejus elongatur a me: Verum in nomine Chriſti remiſſionem delictorum meorum, & confirmationem in ſuo Sancto Spiritu exopto. Per te, Halleluja, reſurgam, me accuſo, me condemno : omnia male feci.

Now he lieth proſtrate.

Not that every ſentence be uſed, ſome diſtinct in the bowing of his body, or lying proſtrate, or holding up his hands,&c.

Omnia per te (Pater) ſunt. Paratus eſto exaudire. Oculos ad Cœlos Elevare nolo, egeſtatem quia meam noſti. Quid differes Domine, Cor meum in melius Confortere? Vivus & non mortuus ſum : Igitur Credo in te. Exaudi me Antidotum mihi Sanctum monſtra, quia malum meum agnoſco. Mitte mihi auxilium tuum de ſede Majeſtatis tuæ : Et per Angelos bonos tuere me. *Audi, Exaudi*, O tu igitur Angelus meus adſis mihi. Defende me, nec trade Corpus & animam meam in manus inimicorum ; meorum ſed ſecundum magnam miſericordiam Dei, (per poteſtatem tibi traditam) me protege, adſit mecum prudentia tua, quâ Diabolum & Sathanicam fraudem vincam. Adjuva me derelictum, Confirma me debilem, Cura me ſanum, ſana me ægrotum : Mihi eſto ſpiritus ſuper humanam ſapientiam. Fac me fidelem Operatorem : Adduc tecum Angelos de Cœlis demiſſos Sanctos, qui me tecum in adverſis tueantur & ab omni Cuſtodiant malo, donec illa hora venerit, quam nemo evitare poteſt : Suſtinuit anima mea in verbo ejus. *Amen.*

He holdeth his hands upon high.

*Glorifie God ye ſons of men, and praiſe him in the midſt of your wickedneſſe : For he is a God that ſheweth mercie to his people, and beholdeth thoſe that are afflicted : All honour, praiſe, and glory be unto him, now and for ever.* Amen.

Δ. I beſeech you, what is your name, that this mercie of God may be Recorded, to have been beſtowed upon us by your miniſtery.

.... *Gabriel.*

Δ. Shall I ſignifie to the Polonian Gentleman, that we received this.... prayer from you, and ſo make him partner thereof.

*Gabriel*.... Do ſo.

*The*

*The help of the Lord is with thoſe, that he loveth, and ſo be it.*
Δ. He made the ſign of a Croſſe over our two heads, and ſo went away.

*Gloria ſit in excelſis, Deo noſtro & in terra Pax hominibus bonæ voluntatis,*
Amen.

Saturday, *Junii* 22. *a Meridie, Circa* 6.

Δ. Upon the peruſing and examining, this prayer *Gabriel* revealed unto us, I found certain imperfections, and ſome doubts, wherein we thought it good to ask counſel, and require *Gabriel*'s adviſe: That the prayer might be perfect, as he might well like of to Gods honour and our comforts. At the length: Nothing appearing to the eye, but the noiſe of a ſound about *E. K.* his head, and withall a mighty weight, or inviſible burden on his right ſhoulder, as he ſate in the green Chair, by the holy Table, or place: And unto certain places of the prayer, which I noted and repeated, thoſe words, and anſwers were by *Gabriel* given.

Gab. .... *The Preface muſt be in, for if our hearts be not prepared unto prayer, our prayers are in vain.*

Quid differs Domine, Cor meum in melius Comfortare,
Per te & in nomine tuo reſurgam; id eſt, Halleluja.

*The firſt way is more effectual.* *Say* Angele mee, *but the other is more effectual,* Cura me ſanum. *Regard me, and look unto me, being whole.*

Δ. As concerning the inſcription, which I have written before the prayer: I would gladly know, whether it be to your well liking of it.

Gab. .... Fiant omnia ad laudem Dei. *My doings are of no ſuch regard: What I have done be it done, ſo that your additions be to the honour of God, it is ſufficient.* The effect of his prayer is greater, then is the form. *The former is greater then the forming. That is to ſay, he that hath formed it, is mightier then any virtue, wherein it is formed. Whereſoever, therefore the mind formeth it with you with perfect humility and conſent, there is alſo the former. As formed of him therefore, I leave you to the end of his workmanſhip, which continually formeth all things according to his own faſhion.*

Sins. .... Your ſins *have baniſhed me, from ſaying thoſe things* I would.

Δ. O cleanſe our hearts, and waſh away our ſins, *amplius lava me ab iniquitate mea & a peccato meo munda me.*

Gab. .... *Sins are never waſhed away, or forgotten with the higheſt, but with ſuch as are* ſorry, and alſo make ſatisfaction. Satisfaction.

*O Lord, full ſorry I am for my ſins, and what ſatisfaction is ... required I would gladly know.*

*Gab.* .... The offence was not thine. *Every one muſt ſatisfie, or elſe he ſhall be damned.*

Δ. Good Lord expound to us the myſtery of ſatisfaction.

Gab. .... *When the Soul offendeth, and is conſenting to wickedneſſe, he is then to make a ſpiritual ſatisfaction, which is the end and perfect fruit of Contrition. For thoſe that are truely Contrite, do truely ſatisfie. Another ſatisfaction there is, which is external. This ſatisfaction is to be made for ſins committed againſt thy Neighbour: For if thou offend thy Neighbour, and do him wrong, or take any thing from him, by fraud, or violence, it is a great ſin. For this, thou canſt never be Contrite if thou make not ſatisfaction, not onely confeſſing it, but in ſatisfying* his deſire *that is offended, and that with ſorrow. This is true Doctrine, and ſhall never be overthrown, by the ſpirits* NOTE. *of falſe invention: which indeed is the firſt eye unto the Devil. If you may offend your brother, and* Good Angels *be therefore accurſed: How much more ſhall you be accurſed, when you offend the meſſager of him* are to be uſed *that is your Father. Behold, he ſayeth not, I have once done amiſſe. God be mercifull to you, that* reverently. *his mercies might be the greater upon you. Be mindfull of my ſayings.* E. K.

Δ. Deus miſereatur noſtri, & benidicat nobis, Cor mundum Creet in nobis, & ſpiritum rectum ponat in prœcordiis noſtris, *Amen.*

1583.

Wedneſday, *Junii* 26. *Hora* 9½. *præſente D. Alberto* Lasky.

Δ. As we were together in my ſtudy, and I ſtanding at my Desk. There appeared to **E.** *K.* a round Globe of white ſmoak over my head. Thereupon *I* perceived the preſence of ſome good ſpiritual Creature, and ſtraight way appeared the good Angel. *I. L.*

Δ. *I* ſaid, *Benedictus qui venit in nomine Domini, & igitur nobis eſt gratus laudis adventus.*

I.L. *Et quid tu dicis?* [ad E. *K.* Loquutus eſt.]

E. K. *Si bonus es, & lucis ſpiritus, bene veniſti,* I.L.

I. L. Et *bene tibi fiet.* E. *K.* He hath a beſome in his hand.

E. K. What will you do with this beſome?

Δ. Quid cum tua ſcopa decreviſti facere?

*I. L. Secundum Dei beneplacitum.*

Ɛ· K. *Here cometh a big tall creature*, forma humana quæ facile non poſſit diſcerni, oculi ejus videantur eſſe duo Carbunculi Lucentes & mirabiliter micantes. Caput ejus videtur aureum, os videtur valde largum eſſe, & Caput videtur mobile & quaſi ab humeris ſeparabile, totum reliquum Corpus videtur eſſe marmor quaſi·

Vox. ...... *Feciſti tu ?*

[*E. K.*] he ſaid ſo to *IL.*

Suſpicor hoc factum eſſe ut quietior eſſet animus ipſius, E. K. & non eos ſuſpiciendo in cogitatione eas deſtrueret.

IL. ...... *Feci. Decedite in Oratorium, nam magna hic dicenda ſunt.*

*Qui decedent* ? I L. *Princeps, & tu.* (Bow down thy knees brother) and here what I do ſay. [To E. *K.* he ſpake.]

Magnus ille ...... *Filioli hominum quid vultis ?*

Δ. Cupimus *mundari à peccatis*, & illuminari ſapientia divina, ad ejus honorem.

Ɛ. *K.* Eſt lumen quoddam in Aere: & ipſe oſculatur lumen illud·

*IL. ...... Dic, Propitius eſto mihi peccatori.*

*K* Ɛ. Propitius eſto mihi peccatori, O Deus, creſcit jam Corpus iſtius magni in immenſum quantum, quod non poſſit facile diſcerni·

Mag. ..... *Filii hominum, quid vultis ?*

Δ. *Sapientiam veram.*

Mag...... *O vos pueri & filii hominum, quid vultis ?*

Δ. Sapientiam in Deo, & propter Deum, veram.

Singula dum profert verba, flammam ex ore evomit.

Note. De Sublunaribus ſpiritibus Angeli boni ubi ſedes habent.

Pene omnium principum interitus.

Turcici Imperii ruina.

Mag. ..... *Audite, quia Juſtus & verus ſum ( inquit Dominus ; ) Vos nihil impium, iniquum, vel injuſtum ſuſcipite : Nam quæcunque feceritis mala, vel negligentia, vel inſcitia, vel contemptu, vel etiam nimia ſuperſtitione ſunt, ( Sicut Scriptum eſt ) poteſtate tradita ſpiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus ( Deus ſum quidem veſter ) qui Spiritum Sanctum non auferro a vobis : Nam eſtis, quos per potentiam* confirmabo *meam : Nolite igitur* Cacomagi Cum perverſis fieri, *qui inaniter rebus & Idolis hujus mundi potentiam aſcribunt meam. Sed Credite perſeveranter & ad finem uſque & fidem habete : quia, ( per me ) omnia mundana ſuperat ſigillum, & ſubjiciet Dæmones voluntati veſtræ. Dæmones ſub regionibus permanentes, & incluſi Lunaribus,* Angeli mei *non ſunt : Sed Cæleſtes, Sancti & veri boni. Nonne vos homines & mortales & non ſine peccato, Cui* voluntatem liberam, *ſimul & peccare permiſſi : ut intelligendo exinde malum, & me Deum veſtrum agnoſcatis vos. Audite igitur, Audite filii mei, ..... Calamitatem totius terræ omniumque viventium prædico. Bella erunt undique horrenda & triſtiſſima, Et peribit ad tertiam uſque partem gladio & fame Terra. Erunt cædes multorum, ( penè omnium ) Principum interitus, Terræ motus, quales non ab initio mundi ; Terreſtris Dæmonis ( Turcæ* viz. ) *Imperii ruina. Nam ſic conſtitui.*

[*E. K.*] Nunc reſpcit vos·

Δ. *A. L.* and I were in my Oratory.

*Stephanus, Polonienſis,* miſerrine in bello jugulatus, Cadet. Iterum dico : *Stephanus, Polonienſis Rex, miſerrime in bello jugulatus, cadet.* Vocabant te iterum [*reſpicit* Alb. Lasky] ad Regnum *Principes : quem etiam ego* Poloniæ, Moldaviæ & populi mei Ducem & *regem conſtituero. Tunc attinges deſideratam metam & non errabis a Scopo. Quia ego ſum Deus tuus, & docebo te utilia & vera. Et dabo tibi Angelos meos adjutores & comites etiam ad ſecretum quodlibet mundi. Vigilato, Orato. Igitur, Pius eſto, donec venerit poteſtas mea & in te, & ſupra vos. Interum ſigillate quæ vidiſtis, & me in publicum producite.*

Ne in publicum producite.

[*E.K.*] Now he ſhaketh: he ſeemeth to turn his head about his ſhoulders.

E. K. *Nunc accipit enſem & percutit nubes, & crucem format ante ſe, ab utroque latere & poſt ſe. Crede mihi, eſt finis rerum : Dimittuntur Peccata veſtra.*

E. K. Cadit, quaſi diſtractus, ( vel ſe ſeparans ) in 4 partes, & avolut·

Vox. ...... *Habetis quæ adeo Decreta ſunt.*

Δ. Miſericordia Dei, ſit ſuper nos nunc, & ſemper. *Amen.*

Saturday *Junii 29 à meridie hora* 4.

May 28. 1583. when he began Alb. Laskie Pedigree.

Δ. While I was about to write the Title of the ſecond ſide of the ſeventh leaf : and ( E.K. ſitting by me ) *Madini* appeared as before like a young girle, and I ſaluted her in the Name of God, as coming from God for good, and ſaid to her, that I was wonderfully oppreſſed with the Work preſcribed to me to perform before *Augut* next, and deſired her to help me to one to write the holy Book as it ought to be written : ſeeing I did all I could, and it ſeemed almoſt impoſſible for me to finiſh it as it is requiſite. *Madami* promiſed to help me to one

one to write the Book ; and thereupon appeared to her ( but unſeen of *E. K.* ) her Mother ..... *Madimi* ſaid alſo, that ſhe was now learning of Greek and Arabick , and the Syrian Tongue.

Mad. ...... *Mother I pray you let him have one to write his Book.*

△. I pray thee tell me *Madimi*, what was his name which yeſterday tempted my friend and accuſed me moſt unduly and untruely to *E. K. as a murderer*, and hypocrite, and one that had injured a thouſand.

Mad. ...... *His name was Panlacarp.*

△. Can the wicked Conjurers have their Devils to write Books at their commandments, and ſhall not an honeſt Chriſtian Philoſopher have the help of God his good Angels to write his holy Myſteries ſo greatly redounding to his Glory ? And ſeeing you are the Mother of *Madimi* here, I beſeech you tell me your name here : as the order of all our doings are diſtinctly and orderly noted.

Mother. ...... I am of the word, and by the word : *I ſay*, Seal up thoſe things thou haſt : And I my ſelf will take charge of *Galvah to the end. Ad evitandum ſcandalum.*

△. Truth it is, it muſt grow to a great miſlikeing grudge, that God ſhould ſeem to have laid burdens on our ſhoulders, greater than we are able to bear : and then if we fall and faile under them, he would find a cauſe not to perform his promiſes made for carrying of thoſe burdens.

Mother. ...... *Whatſoever is thy part, the ſame will I perform. I will put thy yoke ( in this one thing ) upon my ſhoulders.*

△. Will you then write it as I ſhould have written it ?

.Mother ...... *I have ſaid I will.*

△. Where ſhall I leave the Book ?

Mother. ...... *Leave it where you will :* your locks are no hindrance to us. *Even when the time cometh believe and you ſhall find it written.* Our locks.

△. You have eaſed my heart of a thouſand pound weight.

Mother. ...... *Becauſe ye ſhall not fall into error. Doſt thou believe* ?

△. Yea verily.

Mother. ...... *Then verily will I do it.* Fides tua erit inſtrumentum operationis meæ ; Erit, & videbitis, & nunquam peribit.

Galvah. ...... *One thing I will teach thee. The End is greater than the Beginning, or the Midſt ; For the End is witneſſe of them both : But they both cannot witneſſe of the End.*

Mother. ...... *He that appeared yeſterday is faſt enough, now : Maiden, Say your leſſon, when I am gone.*

△. I pray tell me your name.

Mad. ...... *Mother I pray you tell your name.*

*Mother*. ..... I A M ; What will you more ?

*E. K.* She flieth away like a fire. *Madimi* falleth down proſtrate on her face a while.

△. Now I ſhall have leiſure to follow my ſute, and to do all Mr. *Gilberts* buſineſſe.

Mad. ...... *My Mother will ſpeak to the Queen for you ſhortly. Serve you God while I do pray.*

*E K.* She prayeth vehemently. Now ſhe cometh near to us.

Madimi. ...... *I pray you teach me to ſpell.* [ She ſpake to *E. K.*

*Niſi caveas iſti, amicus hoc opus ſubvertet, &c.*

*Mad.* ...... This is ἐὰν μὴ φυλάττῃς,
οὗτος ὁ ἑταιρος τοῦτο ἔργον ἀναςηζαι.
κόσμος μὲν γὰρ πρόθυμος τυγχάνει, ὢν
forte πικραίζεται vel πιάζεται
καὶ αὐτῳ τοσαυτον πιαζεται
alicitur, vel abſtrahitur
ὥςε καινα ἀφελκύεται φιλία
ἔςοργε μη τινα αὐτῳ ἀφορμὴν παρησαι
τῆς γὰρ ἀπάτης κομίζης καλασκευασεσθαι
ἵνα σε διὰ παντὸς ἀπολιπει.

It is the Syrian Tongue you do not underſtand it. - - ( to △.)

That was with Mr *Henry Lee* his offered friendſhip as he confeſſed after.

*E. K.* Unleſſe you ſpeak ſome Language which I underſtand, I will expreſſe no more of this Ghybbriſh. Now ſhe prayeth again. Now ſhe is gone.

△. Benedictus ſit Deus, Pater Noſter, Deus totius Conſolationis, qui reſpexit afflictionem ſervuli ſui,& in ipſo puncto neceſſitatis meæ præſtitit mihi auxilium ; ipſe Solus Cordis Scrutator eſt & renum. Ipſe eſt Lux mea,& Adjutor meus, & Suſceptor meus eſt. In Domino ſperavi, & liberavit me ab anguſtia maxima propter gloriam Nominis ſui, quod ſit exaltatum & magnificatum nunc, & in ſempiterna ſecula. *Amen, Amen, Amen.*

Fifty pound yearly to be provided for E K. by *John Dee.*

△. My heart did throb oftentimes this day, and thought that *E. K.* did intend to abſent himſelf from me, and now upon this warning I was confirmed, and more aſſured that it was ſo: Whereupon ſeeing him make *ſuch haſte to ride to Iſlington*: I asked him why he ſo haſted to ride thither: And I ſaid, if it were to ride to Mr. *Harry Lee*, I would go thither alſo to be acquainted with him; ſeeing now I had ſo good leaſure, being eaſed of the book writing: Then he ſaid, that one told him the other day that the Duke did but flatter him, and told him other things, both againſt the Duke (or Palatine) and me, *&c.* I anſwered for the Duke and my ſelf; and alſo ſaid, that if the fourty pound *annuity*, which Mr. *Lee* did offer him, was the chief cauſe of his minde ſetling that way (contrary to many of his *former promiſes to me*) that then I would aſſure him of fifty pound yearly,and would do my beſt by following of my ſute,to bring it to paſſe as ſoon as (poſſibly) I could,and thereupon did make him promiſe upon the Bible. Then *E. K.* again upon *the ſame Bible did ſwear unto me conſtant friendſhip, and never to forſake me*: And moreover ſaid, that unleſſe this had ſo faln out, he would have gone beyond the Seas, taking ſhip at *New-Caſtle* within *eight dayes next*: And ſo we plight our faith each to other, taking each other by the hands upon theſe points of *brotherly, and friendly fidelity during life*, which Covenant *I* beſeech God to turn to his honour, glorie, and ſervice, and the comfort of our brethren (his Children) here in earth.

Tueſday,*Julii* 2. *à meridie,Circa Horam.* 2.

△. While *I* was writing of Letters to Mr. *Adrian Gilbert*, into *Devonſhire*, *Madini* appeared by me in the ſtudy, before *E. K.* ſitting in the Chair, firſt on the ground, then up higher in the aire; and *I* ſaid, How is the minde of Mr. *Secretary* toward me, me thinketh it is alienated marvellouſly.

The Lord Treaſurer, and Secretary *Walſingham.*

Mad. .... *Thoſe that love the world, are hated of God. The* Lord Treaſurer and he are joyned together, *and they hate thee. I heard them when they both ſaid, thou wouldſt go mad ſhortly*: *Whatſoever they* can do againſt thee, aſſure thy ſelf of. *They will ſhortly lay a bait for thee; but eſchew them.*

△. Lord have mercy upon me: what bait, (*I* beſeech you) and by whom?

Mad. .... *They have determined to ſearch thy houſe: But they ſtay untill the Duke be gone.*

△. What would they ſearch it for?

Mad. .... *They hate the Duke, (both) unto the death.*

△. And why?

Mad. .... *Take heed that you deal uprightly.* ..... [*She ſpake to* E. K.]

*E. K.* God the Creator be my witneſſe of my upright dealing, with, and toward him, (meaning △.) ever ſince my laſt coming to him.

Mad. .... *It is good to prevent diſeaſes.*

E. K. his ſecond oath.

*E. K.* By this book (taking the Bible in his hand) I ſwear that *I* do carry as faithfull a minde to him,as any man can,ever ſince my laſt coming.

Mad. .... *Look unto the kinde of people about the Duke: and the manner of their diligence.*

△. What mean you by that? his own people mean you? or who?

Mad. .... *The eſpies.*

△. Which be thoſe?

*Mad.* .... All, there is not one true.

△. You mean the *Engliſh* men.

Mad. .... *You are very groſſe, if you underſtand not my ſayings.*

△. Lord, what is thy counſel to prevent all?

Mad. .... *The ſpeech is general,* The wicked ſhall not prevail.

△. But will they enter to ſearch my houſe, or no?

Mad. .... *Immediately after the Duke his going they will.*

△. To what intent? what do they hope to finde?

*Mad.* .... *They ſuſpect the Duke is inwardly* a Traytor.

△. They can by no means charge me, no not ſo much as of a Trayterous thought.

Trust them not.

Mad. .... *Though thy thoughts be good, they cannot comprehend the doings of the wicked. In ſumme*, they hate thee. *Truſt them not: they ſhall go about ſhortly to offer thee friendſhip: But be thou a worm in a heap of ſtraw.*

△. I pray you expound that parable.

Mad. . . . . *A heap of ſtraw being never ſo great, is no waight upon a worm, notwithſtanding every ſtraw hindreth the worms paſſages. See them, and be not ſeen of them; doſt thou underſtand it?*

△. I pray you make more plain your counſel.

Mad. . . . . *My counſel is plain enough.*

△. When, I pray you, is the Duke likely to go away?

Mad. . . . . *In the middle of* Auguſt.

△. If in the midſt of *Auguſt* he will go, and then our practiſes be yet in hand, what ſhall be done with ſuch our furniture is prepared, and ſtanding in the Chamber of practiſe.

*Mad. . . . . Thou haſt no faith.*

His going ſtandeth upon the determinated purpoſe of God. *He is your friend greatly, and intendeth to do much for you. He is prepared to do thee good, and thou art prepared to do him ſervice.* Many men purpoſe, but one ſetteth in order.

A.L. Service.

△. As concerning *Adrian Gilbert*, what pleaſeth you to ſay of him, and his intended voyage.

*Mad. . . . . He is not in the true faith.*

△. How hath it been ſaid, then, That he ſhould be the ſetter forth of God, his faith and religion among the infidels.

Mad. . . . . *That is a myſtery.*

△. Whether ſhall it be good, that the Duke reſort hither oft, or tarry for the moſt part at his houſe at *London.*

Mad. . . . . *Humane policie cannot prevail. As many as are not faithfull in theſe cauſes, ſhall die a moſt miſerable death: and ſhall drink of ſleep everlaſting. As in one root there are many diviſions, ſo in the ſtem and branches are many ſeparations.*

△. Give ſome more light (I beſeech you) to the particular underſtanding.

Mad. . . . . *The fire that kindleth all theſe, and wherein thy live is* One, *forming them according to (whatſoever) the ſubſtance whereupon they are grounded. So by the leſſe you may prove the greater: That as in particular, ſo likewiſe generally,* All emanations are from one. *In the firſt workmanſhip lieth ſecret in one unknown: And is ſealed, and therefore it hath an end. The ſon through the Circles and Maſſie body, The heart in the body, The intelligence in the inward man, The ſon from his own Centre ſpreadeth out the beams of his limited virtue, The* Hart *life to two; and* yet the Centre *of life to the whole body, underſtanding quickneth the minde;* that minde I ſpeak of *putteth on a* fiery ſhape. *It followeth therefore, that every thing (what ſubſtance ſoever) hath a Centre:* From the which the Circumfluent beams of his proper power do proceed. *When theſe are perfectly known: Then are things ſeen in their true kinde. I ſpeak this to prove,* that the good Angel of man, which *is the* external Centre of the Soul, *doth carry with him* the internal Character of that thing whereof he ſeeketh to be a Dignifier, *within the which doth lie ſecret, the* Conjunction *and* Separation *of the proportion of their times, betwixt* the ſoul and body of man. *O happy (therefore) is that Soul, which beholdeth the glory of his dignification, and is* partaker with him that is his keeper. *This known unto men, the thickneſſe of the earth doth not hinder their ſpeeches; neither can the darkneſſe of the loweſt aire obſcure, or make dark the ſharpneſſe of* their eyes. *This Character, (at his next coming hither) ſhall be made manifeſt unto him.*

The heart. The minde putteth on a fiery ſhape.

*E. K.* He ſheweth a bloudy hand, holding a bloudy Croſſe *with letters on it, like our holy letters.*

△. I beſeech you, how ſhall his proviſion of money from home ſerve his turn, or how ſhall he here have help for his charges bearing?

Mad. . . . . *Your words make me a Childe. Thoſe that fiſh for Dolphins do not ſtand upon the ground. Thoſe that ſit in Counſel call not in the harveſt people, nor account not their works. He that ſtandeth above the Moon, ſeeth greater things then the earth: Is it not ſaid,* The Lord will provide? *I ſtand above the Moon, for that* I diſpoſe his life *from above the diſpoſition of the Moon. To ask what* Jacob *his ſervants did, was a folly; becauſe their maſter was bleſſed: A greater queſtion to ask how bleſſed he was, then to ask how many ſheep he had.*

Note the form of a child.

△. *I* am deſirous to know what you meant by ſaying, That my words made you a Childe.

Mad. . . . . *Becauſe you ask me Childiſh queſtions. His good Angel ſhall reveal his Character unto him, and thou ſhalt ſee it,* [*pointing to* E. K.] *But take heed thou ſay truely; And uſe great reverence, or* elſe the feet that love thee ſhall carry thy Carkas out of the doors. *If he carry it upon him, it ſhall be a token of the Covenant between him and God.*

Reverence to good Angels. *Factum divinum.*

△. The image, or ſimilitude thereof (mean you) made in pure Gold.

Mad. . . . . *I. . . . . So thoſe that ſhall ſee his Standards with that ſigne in them ſhall periſh utterly.*

Perhaps enamiled.

△. You mean, if the ſame be painted, or otherwiſe wrought in his Banners and Penons, &c.

Mad. . . . . *Let him uſe it as a Covenant, between God and him.*

△. How ſhall he frame it in Gold, ſolid-wiſe, or Lamine-wiſe?

Madd. . . . . *His own Angel ſhall reveal it.*

△. Be-

△. Becauſe it hath been ſaid, that in the beginning of our Country troubles we ſhould be packing hence into his Country; What token ſhall we have of that time approaching, or at hand?

Mad. ......, *Your watchword is told you before: When it is ſaid unto you,* Venite, *&c.*

△. But (I beſeech you) to be ready againſt that watchword, hearing what is to be done, as concerning our wives and children into his Country.

Mad. ...... *Miraculous is thy care (O God) upon thoſe that are thy choſen, and wonderful are the wayes that thou haſt prepared for them. Thou ſhalt take them from the fields, and harbour them at home. Thou art merciful unto thy faithful and hard to the heavy-hearted. Thou ſhalt cover their legs with Bootes, and brambles ſhall not prick them: Their hands ſhall be covered with the skins of Beaſts that they may break their way through the hedges. Thy Bell ſhall go before them as a watch and ſure Direction: The Moon ſhall be clear that they may go on boldly. Peace be amongſt you.*

E. K. He is now gone away in a fire. *Æterno Deo noſtro, ſit Laus Honor, & Gloria in ſeculorum ſæcula.* Amen.

Thurſday *Julii* 4. *hora* 11. *ante Meridiem.* 1583.

Note. △. When I came home yeſterday from the Court, and from *London*, and from the Lord *Laskie*, I found that *E. K.* was purpoſed to ride forth of Town, and intended to be away (as he expreſly told me) five dayes: Certain Companions and his acquaintance having ſo appointed with him, ſome tarrying for him in *Mortlucke*, and ſome at *Brainford* (as was perceived this day afterward, and as he confeſſed unto me.) Whereupon I thought good to ſignifie ſo much unto the Lord *Laskie* who meant to come and refreſh himſelf at my houſe, as he was wont before; either this day, or within two or three dayes after: Who alſo delighted in *E. K.* his company, *&c.* Hereupon about the time of *E. K.* his riſing I wrote theſe lines, intending to ſend them preſently to the Lord *Laskie*, that word might be returned of his intent before *E. K.* ſhould ride, I meaning and hoping to perſwade *E. K.* to tarry ſo long, and upon ſuch reſpect.

*Nobiliſſime Princeps, in reditu, noſtrum Edwardum inveni, facie quidem læta: ſed itineri tamen, ut dicit, quinque dierum, ſe accingentem: Hocque matutino tempore abitum vel iter iſtud ingredi molitur; Reverſurus (ut affirmat) poſt quinque dies. Quid ſit ipſa veritas, novit ille qui verus & Omnipotens Deus eſt noſter. Hoc volui, iſto mane ſummo, vobis ſignificare, ut, quid factu optimum ſit, Cogitetis: De aliis, ſuo tempore,*

Væſtræ Celſitudinis fideliſſimus Clientulus

*Julii* 4. 1563. *Joannes Dee.*

This Letter being now written, and not yet folded up, my friend *E. K.* was ready and came out of his Chamber into my Study; and I told him, that I was even now ſending word to the Prince *Laskie* of his rideing out, and return after five dayes; and ſo ſhewed him the Letter: who when he came to the phraſe, *Quid ſit ipſa veritas*, he was ſamewhat offended, ſaying, What ſecret meaning hath this, *upon ſome of your two former conference?* Truly (ſaid I) even ſuch as the circumſtance of the Letter doth import, that is; Whereas you ſaid that you intended to return within five dayes, or at the ſame dayes end, it is uncertain whether you will, or ſhall, return later or ſooner: and therefore *Quid ſit ipſa veritas* of your return, or intent to return, onely God doth know. He would by no meanes admit that my ſincere expoſition, but ſeemed ſuſpitious of ſome other undue conſtructions of thoſe former words; thereupon I took the Letter and tore it in three pieces, and ſent none: But in my mind referred all to God his diſpoſition, aſſuring my ſelf *of God his moſt conſtant proceeding in his own affairs.* Shortly after ſaid *E. K.* to me, Certainly here is a ſpiritual Creature in my right ſhoulder, who ſenſibly ſaith to me, Come away: So (ſaid I) did one ſay to *Sowle*, when they would have had *him away* to have drowned him, whom I ſtayed in this Study by force, *and ſo hindered* the Devil of his purpoſe then; as appeareth by *that unhappy man* yet alive. Nay ſaid *E. K.* they have told me that if I tarry here, I ſhall be hanged; and if I go with this Prince he will cut off my head, and that you mean not *to keep promiſe* with me; And therefore if I might have a thouſand pound to tarry, yea a Kingdom, I cannot: Therefore *I releaſe you of your promiſe of* 50 *pounds yearly Stipend* to me, and you need not doubt but God will defend you and proſper you, and can of the very ſtones raiſe up children to *Abraham*: And again *I cannot abide my wife, I love her not, nay I abhor her*; and there in the houſe I am miſliked, becauſe I favour her no better. To theſe, ſuch his words ſpoken in great pangs and diſquietneſſe of mind, I repoſed and ſaid, That theſe his doings and ſayings were not of God, and that by my whole proceeding he might perceive what confidence I repoſed in his dealing with the ſpiritual, our friends, ſeeing even to the uttermoſt penny (and more than my ability ſerved unto conveniently) I laid out ſtill about the ....ming of ſuch things, as were by me to be done, *&c.* Well, on the ſudden, down he went; upon his Mare, and away toward *Brainford.*

*Sowle.*
Evil ſpirits.

Fifty pound yearly ſtipend.

*E. K.* his wife.

*Brainford.* After whoſe going, my Wife came up into my Study, and I ſaid, *Jane*, this man is mervallouſly out of quiet againſt his Wife, for her friends their bitter reports againſt him behind his back, and her ſilence thereat, *&c.* He is gone, ſaid I, but I beſeech the Almighty God to guide him and to defend him from danger and ſhame; I doubt not but God will be merciful to him, and bring him at length to ſuch order, as he ſhall be a faithful ſervant unto God, *&c.*

E. K. his wives friends.

Note within three hours after, came E. *K.* up my Study ſtaires unbooted, for he was come in a boat from *Brainford.* When I ſaw him I was very glad inwardly: But I remained writing of thoſe Records as I had yet to write of Tueſdayes laſt actions. I have lent my Mare out (ſaid he) and ſo am returned. It is well done ſaid I, and thereupon he ſate down in the chair by my Table where he was wont to ſit: And it was ten of the clock then. He took up in his hand the Books which I had brought from *London* of the L. *Laskie*, written to him in his commendations, *&c.* And as he was looking earneſtly on them, a Spiritual Creature did put the Book on the outſide of the parchment cover, divers times; and once would have taken it out of his hands: Divers times I heard the ſtrokes my ſelf; At length he ſaid, I ſee here the handſome Maiden *Madimi*, and have done a pretty while. Then ſaid I to him, Why told you me no ſooner? Whereupon I took paper purpoſely to Note what ſhould ſeem Note-worthy as followeth.

Δ. Miſtreſſe *Madimi*, you are welcome in God, for good, as I hope; What is the cauſe of your coming now?

Mad. ...... *To ſee how you do.*

Δ. I know you ſee me often, and I ſee you onely by faith and imagination.

Mad. ..... [Pointing to E. K.] *That ſight is perfecter than his.*

Δ. O *Madimi*, Shall I have any more of theſe grievous pangs?

Mad. ...... *Curſt Wives, and great Devils are ſore Companions.*

Δ. In reſpect of the Lord Treaſurer, Mr. Secretary, and Mr. *Rawly*, I pray you, What worldly comfort is there to be looked for? Beſides that I do principally put my truſt in God.

Mad. ...... *Madder will ſtaine, wicked men will offend, and are eaſie to be offended.*

Δ. And being offended will do wickedly, to the perſecution of them that meane ſimply.

Mad. ...... *Or elſe they were not to be called wicked.*

Δ. As concerning *Alb. Laskie* his Pedigree, you ſaid your Siſter would tell all.

Mad. ...... *I told you more then all your Dog painters and Cat painters can do.*

Δ. You ſpoke of *William Laskie* and Sir *Richard Laskie* his brother, of which *William* going into *France*, and then into *Denmarke*: and his marriage into *Poland*, came this *Albert Laskie*, now Paladine of *Soradia*, &c.

Mad. ...... *Thoſe were two pretty men for me to meddle withal. When you ſet your ſelves together, and agree together, I will make all* agree together.

E. K. Will you *Madimi* lend me a hundred pound for a fortnight?

Mad. ...... *I have ſwept all my money out of doors.*

Δ. As for money we ſhall have that which is neceſſary when God ſeeth time.

Mad. ...... *Hear me what I ſay. God is the unity of all things, Love is the unity of every Congregation (I mean true and perfect love.) The World was made in the love of the father. You were redeemed in the love of the Father and the Son. The Spirit of God is (yet) the love of his Church. Yet (I ſay): For after it doth Triumph, it is not called a* Church *nor a Congregation: But a* Fruitful Inheritance *and a* Perfect *Body in Chriſt. Take the love of the Father from the World, and it periſheth. Take the love of our Redemption away, and we are dead. (I will not offend) put* your *inſtead of* our. *Take the light of the Holy Ghoſt, which is the love of the Father and the Son from the Church, and it withereth. Even ſo take love from amongſt you, and you are members of the Devil; Therefore it is ſaid unto you* Diligite ad invicem. *For love is the Spirit of God uniting and knitting things together in a laudable proportion. What doſt thou hunt after? ſpeak man, What doſt thou hunt after?*

Δ. we uſe to call it *Eccleſia Triumphans.*

Note.

The Angels were not redeemed.

[This was ſaid to *E. K.* upon ſome ſecret judgement of *Madimi* in him.

E. K. I hunt after nothing.

*The love of God breedeth faith; Faith bringeth forth (on the one ſide) Hope; and (on the other ſide) the workes of Charity. Doſt thou love God? Seekeſt thou to be among his Elect? Why doſt thou not (therefore) love thoſe things that are of God? Herein thou ſheweſt the want of faith; Herein are thy bragging words confounded; for thou ſayeſt, No man can accuſe thee of evil. But thou* haſt no faith becauſe thou haſt no hope. *Wilt thou ſay, that thou haſt faith? Shew it me by thy love: Whoſoever (therefore) loveth not God, is accurſed. Thou loveſt not God, Lo, behold, thou breakeſt his Commandments. Oughteſt thou not to love him? And haſt thou not faith through the love in God? Truely thou oughteſt ſo to do. Wilt thou let me ſee thy hope on this ſide; Let thy workes ſtand on the other ſide. And ſhew thy ſelf to have faith that therein thou mayeſt love God, and be beloved of him: But if thou haſt none of theſe, thou haſt hate. If thou hate God, the*

1. Faith.
2. Hope.
3. Charity.

*reward*

*reward thereof is great ; but the greatneſſe is unquenchable fire. Whoſoever followeth not the Commandments, hateth God ; If ſin be the breach of the Commandments*, &c. *Doſt thou love Silver and Gold ? The one is a Thief, the other is a Murderer. Wilt thou ſeek honour ?*

*E. K.* No.

Note this came to paſſe *Anno* 1589. when he was made Baron of *Bohemia Anno* 1590.

*So did* Cain. *But thou haſt a Juſt God that loveth thee ; Juſt and vertuous men that delight in thee ; Therefore be thou vertuous :* For thou ſhalt tread the World under thy feet : *I promiſe thee, I have driven the Skullen-drab out of our* **Kitchen** *long ago.*

Δ. Do you mean worldly covetouſneſſe ?

Mad. ...... *Yea, and the firſt heavenly covetouſneſſe.*

Carma geta Barman.

Δ. I beſeech you, what is that to ſay ?

Mad. ...... *Veni ex illo Barma.*

*E. K.* Felt and ſaw a ſpiritual Creature go out of his right thigh.

Mad. ...... *Where are thy* 14 *Companions ?*

Bar. ...... *They dwell here.*

Δ. [ He that was come out, ſeemed a great handſome man with a Sachel of a Dogs skin by his ſide, and a Cap on his head, *&c.* ]

Δ. O the hand of the Higheſt hath wrought this.

Mad. ...... *Venite Tenebræ, fugite Spiritu meo.*

*E. K.* Here appear 14 of divers evil favoured ſhapes : ſome like Monkies, ſome like Dogs, ſome very hairy monſtruous Men, &c. They ſeemed to ſcratch each other by the face. Theſe ſeem to go about *Madimi* and ſay, ***Gil de pragma kures helech.***

Δ. What is that to ſay ?

Mad. ...... *Volumus hic in Noſtris habitare.*

Δ. Quæ ſunt illa veſtra ?

E. K. One of them ſaid ... ***Habemus hominem iſtum Domicilium noſtrum.***

The caſting out, and utter diſplacing of 15 wicked ſpirits, *&c.*

Mad. ...... *The vengeance of God is a two-edged Sword, and cutteth the rebellious wicked ones in pieces. The hand of the Lord is like a ſtrong oak, when it falleth it cutteth in ſunder many buſhes. The light of his eyes expell darkneſſe, and the ſweetneſſe of his mouth keepeth from corruption. Bleſſed are thoſe whom he favoureth, and great is their reward* ; Becauſe you came hither without licence and ſeek to overthrow the liberty of God his Teſtament, and the light wherewithal he ſtretcheth unto the end, and for becauſe you are accurſed it is ſaid, I will not ſuffer mine to be overthrown with temptation, though he were led away, *Behold I bring back again.*

*Depart unto the laſt Cry : Reſt with the Prince of Darkneſſe there is none.* Amen, *go you thither.* Et ſignabo vos ad finem.

E. K. He ſealed them all in the forehead : the 14 and their principal, their ſealing was as if they had been branded. They ſunk all 15 downward through the floore of the Chamber, and there came a thing like a wind & pluckt them by the feet away.

E. K. Methinketh *I* am lighter than *I* was ; and I ſeem to be empty, and to be returned from a great amaſing ; for this fortnight I do not well remember what I have done or ſaid,

Mad. ...... *Thou art eaſed of a great burden ....... Love God, Love thy Friends, Love thy Wife.*

E. K. Now cometh one with a red Croſſe in his hand and leadeth her away, and ſo they vaniſhed. We prayed the Pſalm of thankſgiving 14 of *Roffenſis* for E. K. his deliverance from *Barma* and his 14 Companions. *Amen.*

Δ. firſt papers, *E. K. Sal.*
by appeard often to him, whipping
before as 6. or 7. miles diſtant from
him think that the bleſſed *Jubanladace*
had been ſent to have ſaid ſomewhat unto us of his
Charge ( the Prince *Laskie* ) But I found in the end that it was a token that the Princce *Laskie* was penſively careful of us , and that his good Angel was his witneſſe and meſſage, by that token his peculiar Caraſter as is before taught.

*Omnis Spiritus Laudet Deum noſtrum Unum & Trinum.* Amen.

Sequitur liber Tertiarius Sexti.

*LIBER,*

## LIBER PEREGRINATIONIS PRIMÆ:

*Videlicet*

### *A Mortlaco Angliæ,*
### *Ad Craconiam Poloniæ.*

Saturday, *Septemb.* 21. 1583. *Die Sancti Matthæi.*

WE departed from *Mortlack*, about three of the Clock after noon: The Lord *Albert Lasky*, (*Vaywode* of *Siradia*, in *Polonia*) meeting me on the water, as we had appointed: And ſo brought night to *London*; and in the dead of the night, by Wherries, we went to *Greenwich* to my friend *Goodman Fern* the Potter his houſe: Where we refreſhed our ſelves, and thither came a great Tylt-boat from *Graves end* to take us in, (by appointment of me and Mr. *Stanley*) to go to our ſhips, which we had cauſed to ly ſeven, or eight mile beyond *Graves end*. To which ſhips we came on Sunday morning by Sun riſe: In the greater of them (being a dubble Fly-boat of *Denmark*) my Lord *Laskie*, I, and **E. K.** with my Wife and Children, &c. went: And in another ſhip (by me alſo hired for this paſſage) went ſome of my Lord his men, two horſe, &c. that ſhip was a Boyer, a pretty ſhip. With little winde we ſtraight-way hoyſed ſayl, and began our voyage in the ſhip.

This 22. day we were in great danger of periſhing (on the ſands, called the Spits) about midnight: We had (by force of winde contrary) anchored by them, and the Anchor came home, no man perceiving it, till the ſhip was ready to ſtrike on the ſands. Then, upon great diligence and pollicy uſed by our Marriners in hoyſing ſayl, and cutting our Cable, (to leave our ſhote anker) and committing our ſelves to the hands of God, and *moſt earneſtly praying for a proſperous winde*: It pleaſed the Almighty, and moſt mercifull God, *ſuddenly* to change the winds, which ſerved us to bear from the ſands, and to recover *Quinborrough*, back again.

There aroſe great raging winde, N.E. almoſt.

The 23. day (being Munday) we came to the mouth and entrance of *Quinburrough Creek*, or Haven. And as we made to land in ſmall Fiſher-boats, the Lord *Laskie*, my Wife and Children in one boat, and *I*, with *E. K. Marie*, *Elizabeth*, and *John Crokar*, in another, it fell ſo out, that at the ſhips ſide, our Fiſher-boat his ſayl-yard and ſayl was entangled on the Mayn-yard of the Fly-boat (being ſtroke down) ſo that, in our ſetting from the ſhips ſide, the top of our Boat being faſt above, and the windes and ſtream carrying the Boat off below, it inclined ſo much on the one ſide, that the one half of the Fiſher boat (well near) was in the water, and the water came ſo in (by the intangling before ſpecified, not eaſily to be undone, or looſed) that my Lord, my Wife, and all that ſaw us thought that of neceſſity our Boat muſt ſink, and ſo, we to have periſht. But God in his providence and mercy had greater...... of us, ſo that we became clear; the Boat half full of water, ſo that we ſat wet to the knees, and the water with the billow of the Sea came ſtill beating in more and more: And in this mean trouble; one of our two Boat-men, had loſt his long Oare out of the Boat into the water; and ſo not onely we lacked the help of that Oare, but alſo by reaſon they would have followed the winde and ebb, for that Oar, (contrary to our courſe in hand, and not able to become by) with much adoe we conſtrained them with the ſayl, our one Oare, and the Rudder to make ſuch ſhift as they could to get to *Quinborrough* Town: And in the mean ſpace *E. K.* with a great Gantlet did empty moſt part of the water out of the Boat, elſe it muſt needs have ſunk by all mans reaſon. At length (to be brief) we came to the Town ſide, up the crooked *Creek*: where, when as the Maſter of our ſhip would have taken me out in his arms (ſtanding in the water with his Boots) he fell with me in the water, where I was foul arrayed in the water and Oaſe. God be praiſed for ever, that all that great danger was ended with ſo ſmall grief, or hurt.

The evident help of God at the very minute of danger deadly.

At *Quinborrough.*

Wedneſday, *Septemb.* 25. *Circa* 3. *à Meridie, jam pleno mari.*

Δ. Oravimus ad Deum, ejus implorabamus auxilum, Cortina ſtatim apparuit. Oravi denuo ſolus, pro auxilio, tempore neceſſitatis: Sex pedum altitudine apparebat unus, in aere, quaſi altera ex parte nubis, inter *E. K.* Et illum interpoſitæ.

E. K. Ego illum cognoſco.

..... *Tu habes cauſam me cognoſcendi, & illum qui me miſit, vel jam non vixiſſes.*

*E. K.* Videtur eſſe Michael.

△. Gratias agimus Creatori noſtro, qui bonum, potentem & fidelem miniſtrum ſuum miſerit ad noſtram protectionem tempore neceſſitatis noſtræ.

Mich. ..... *Loquor de tribus rebus, de meipſo & illo qui me miſit : De vobis, reſpectu illius quod eſtis, & de ſervitio Dei quod futurum eſt. O vos poteſtates Cæli & terræ, colligite vos in ſimul, reſpicite Deum veſtrum : Conſiderate beneficia ejus; an non vos colligavit ſimul? Et concatenavit vos in ſeipſos? An non eſtis glorificati reſpectu officii veſtri, ad quod præ tandum potentèr aſſignati eſtis, in voluntate ejus, qui glorificat ſeipſum. Ecce quomodo voſmet dedidiſtis principi tenebrarum : vel quare veſtri principes contendunt contra altiſſimum : & colligitis voſmet in ſimul ad contendendum contra ipſum qui eſt potentiſſimus, vel illum velletis ſubjugare, cujus arma ſunt ſuper* [illegible] *fortitudinem : Quo modo audetis contendere cum ejus fortitudine? Vel quæ eſt cauſa quod tam impii eſſe velitis?* Sed ita oportet eſſe : *quia vobis ſigillavit gubernationem,* & in veſtras manus dedit violam deſtructionis. *Sed date locum fini veſtro : Quia in ejus fortitudine diſperſi eritis : Et omnium rerum concluſioni oſtia veſtra debent eſſe aperta.* Ne mirentur *ſervi Dei, de fortitudine temptationis : Quia magna eſt poteſtas impii & biantis Leonis, quando illi eſt cum ſigillo tradita. Ne dedignemini, hac hora, ſcio veſtram* gubernationem *per illum. Ecce clavis juſtitiæ aperta mihi eſt. Nihilominus veſtra adhuc erit major iniquitas, & veſtrum regnum erit diſperſum in ejus potenti ſuperbia. Quam magnus eſt Sathan qui* reſiſtit fortitudini Dei? *Quam magna, igitur, debet eſſe veſtra humilitas, quæ debet vel ſuperare vel mori. Sed vobis ſic dicit Dominus. Aperiant venti ora ſua, & rabientes aquæ profunda & potentia guttura. In omnes partes navium veſtrarum. Aperiat terra os ſuum, & dicat, quòd devorare vellet. Tamen non prævalebunt Quia tibi addam (inquit Dominus)* qui es fortitudo mea, Potentiam meam prævaleſcentem : Et *vos* eritis duæ flammæ *ignis, imò, ignis potentis ſuffocantis os totius Malitiæ. Idcirco, vobis bene ſit : Quia inimicus eſt fortiſſimus, ubi præda eſt maxima. Mementote, quòd Homines ſitis. Mementote, quòd terra ſitis. Mementote, quòd Peccatores. Mementote, quid eratis, & ne tradatis oblivioni quid eſtis. In illo enim vivitis qui omnia in ſua habet ſubjectione. Sed ille, qui cum illo eſt, Crucifixus ad gloriam, debet in medio mortalitatis componere ſe ipſum ad Immortalem Potentiam. Servi Dei, ſemper prævaluerunt : Sed ſemper per Adverſitates. Qui non eſt de hoc mundo,* vos præparavit, *Nihilo minus* debetis ea implere, *quæ ipſe providit.* Quod mundus poſſit fieri novus, & ipſe agnoſci. *Potens ipſe eſt, Potens eſt ille,* Aquila illa *quæ cooperit magnum montem alis ſuis. Sed potentior eſt ejus fortitudo qui numerat ſtellas, & montes colligit : Nam quicquid ipſe loquitur, eſt veritatis ignis : Et eſt ſimul Potentia & Actus, in immediata proportione. Etiam ipſe qui fecit Orbem, hominem in ſimul* compegit, *& omnia operatus eſt, Omnia ipſe exiſtens. Ipſe eſt qui vobis præceptum dedit : Et ego vobis dico, Reſpicite de puncto in punctum, ad medium Cæli, & per Circulum terræ : Conſiderate omnia in uno, & unum in omnibus. Ponderate, vel per rationem numerentur, vel menſurate quemadmodum Salomon fecit, vel quemadmodum Adamo erat conceſſum* (*quod nunc* non potes ſed facies) *Tunc conclude, Obſervant omnia curſum ſuum : ſed verbum Domini res eſt ..... ſempiternum. Amate Deum quia Juſtus eſt. Amate vos invicem quia ..... juſtificati. Obſervate mandatum Dei quia eſt menſura Juſtitiæ.*

Government.

Let the Forkots light.

Michael.
Gabriel.

Hath provided you.

*Finis noſtri ſervitii.*

Lapped up.

E. K. *Jam venit alter ad illum, cum Corona in Capite, quaſi ..... & accipit gladium Michaelis.*

*Coronatus* ..... Ecce magna eſt fortitudo Dei, & Prævalebit.

Mich. ..... *Idcirco eſt benedictus Deus, vos juſtificati & nos ſanctificati.*

E. K. *Iam faciebant ſignum crucis flammeæ tribus vicibus, & ſi nauta noſter cum nova Anchora à Londino hodie redierit nonne eſt conſilium, quod ſtatim hinc navigemus, ſi ita ille velit,* &c.

*E. K.* Redeunt.

*Coronatus.* ..... Ego ſum de Cœlo : non reſpicio terram; Nihilominus terra per Cœlos vivit. Sequimini vos curſum Terrenorum. Præparate vos ſemen, Nos volumus, (O Domine) in te, eſſe parati, cum incremento. Veſtra Cura non poteſt prævalere, quia veſtri Inimici ſunt fortes : ſed quare dedecore afficior, cum ſale terreſtrium vanitatum? Deſtruat una vanitas, aliam : Aſt Electi prævalebunt in fortitudine, contra illum Principem Vanitatis, & Regem ſtultorum omnium. Quia Deus noſter eſt ſapiens, Judicia ejus imperſcrutabilia, Patientia immenſurabilis. Laborate vos, & Nos gubernabimus.

Of worldlings.

*E. K.* Jam recedunt.

*Vox.* ..... *Ne diſputetis ulterius cum Deo* : Victoria veſtra erit.

△. Magnificetur nomen Dei noſtri ſolius omnipotentis & optimi. *Amen.*

*Thurſday* 26. Of September we went to ſhip, and lay in it all night at Anker.

*Friday* 27. Of September we ſayled from *Quinburrough*, and ſo by the lands end into the main Sea, *N. E.*

*Saturday* 28. Of September we fell on *Holland* Coaſt; and none of our Marriners, Maſter, nor Pilot knew the Coaſt: and therefore to the Main Sea again, with great fear and danger, by reaſon we could ſcarcely get off from that dangerous Coaſt, the winde was ſo ſcarce for that purpoſe.

*Sunday* 29. Of September we came into the *Briel-haven*, and there were like to ſtrike on ground: at length we came to an Ankor, and lay in ſhip all night.

*Monday* 30. Of September we landed, and went into the *Briel.*

*Brielæ, Octobris* 2. *Mane Hora* 9. *Die Mercurii.*

E. K. Nihil apparet in Lapide, neque Cortina, neque aliud quid. Oremus conſtanter, &c. Apparet Domus magna cum multis pinnaculis, valde elegantibus. Et pavimentum videtur eſſe multis innatis lapidibus diſtinctum & videntur multi eſſe gradus per quos aſcenditur: & videtur eſſe area viridis ex dextra parte, & ex altera parte eſſe vallis, & rivulus ex alia. Pars quæ verſus ſolem eſt, videtur quaſi noviter reformata. Et circa introitum eſt rotundum quoddam ædificium: feneſtræ non ſunt ſimiles noſtris, ſed quaſi eſſent Templorum feneſtræ.

A. L. *Dixit quod videtur eſſe illa arx Regia, quæ Cracoviæ eſt.*

E. K. Subito deſcendit ignis & per totum lapidem apparet. Jam venit Cortina ſolita ante domum iſtam.

*Vox. Garil zed maſch, ich na gel galaht gemp gal noch Cubanladan.*

E. K. Jubanladaa. h jam apparet ſupra Chryſtallum: & Chryſtallus videtur eſſe permagnus.

*Jub. Deus numeravit & dies tuos & poſteritatem.* [E. K. *Reſpicit* A. L.]

E. K. Jam receſſit a Chryſtallo verſus caput ipſius *A. L.*

*Jub. Et a pectore tuo non cadet Capillus non numeratus. Omnia bene ſe habent.* [*Hoc dixit de ſtatu rerum* A. L. *apud* Lask.] *Ecce habes vim reſiſtendi: Ait contra legionem pugno.*

△. Perdicio te novit, & numeravit annos tuos, & incipi eſſe fortis: Quia illi eſt Poteſtas data, Infernus aperit os ſuum contra vos, quia ſciunt, quòd vos glorificati eritis in Deo. Ego vici quintum ſigillum, & mihi jam reſiſtitur in ſexto. Quæ Deus facit, non participant cum humano judicio. Ecce nunc Diſcipulos ſuos congregavit, & docet. O Cœlum & terra quam magnæ ſunt miſeriæ, quæ vexabunt unum & polluent alterum? *Quia boni Angeli cadent cum illo & Cœli Chriſtum metuent.* Sed illi ad tempus cadent, non in perpetuum. *Antichriſtus.*

△. Salvo judicio Eccleſiæ Catholicœ Orthodoxæ, videtur mihi quòd Job de ejuſmodi Angelorum timore, ſive caſu, & reſtitutione, ſive purgatione prophetaverit, *Cap.* 41 ubi etiam addit de miraculis ejuſdem: *Sub ipſo erant radii ſolis, & ſternet ſibi aurum quaſi lutum.* Antea dixerat. Cum ſublatus fuerit timebunt Angeli, & territi purgabuntur, *&c.*

△. O Deus quam terribile futurum eſt tempus illud, *&c.*

Jub. ...... *Scribas Dei myſteria, & Deo gratias agatis pro veſtro ſalvo ſtatu: Quia mare illis abundabat contra vos, & multi perierunt. Ejus potentia prævalebat, & commutavit veſtrum curſum in locum illis incognitum: quia ab illis non erat expectatus. Sed fugite ab hac terra, quia Maledictio Dei eſt ſuper illam. Cum illo eſt una veritas: Ille qui in duabus viis erat, non placet Deo. Qui ad finem uſque perdurat, quieſcit cum gaudio. Sed ille qui pedem non ponit inter Scorpiones non poteſt intrare ſuper Gozlach.*

△. Quid hoc?

Jub. ...... *Gaudium in vera ſapientia.*

Jub. ...... *Hoc noſtrum eſt Manna, quo alimur. Sed ego ſum ſanctificatus per Creationem, Inſtitutionem & ex Divina voluntate. Idcirco vos ſanctifico: non cum mea propria ſanctificatione, ſed illius Juſtitia, qui meam originem ſanctificat. Eſtote Montes in Fide, ſed quaſi infantes patientia. Facite quod Juſtum eſt, & ne oblivioni tradatis veſtram Juſtitiam.*

*E. K.* Infinitæ quaſi locuſtæ vel Araneæ cum faciebus humanis illum circumvolitant, & quaſi ignem in illum evomunt.

Jub. ...... *Et levavit ſe contra vos.* [*Tollendo Crucem ſuam.*]

Jub. ...... *Fiat Juſtitia ejus.*

E. K. Jam avolant præcipites, & quaſi deorſum ruentes.

Jub. ...... *Cavete a ſtramine: quia incenſum, tota domum incendit.*

△. Quem ſenſum hic perpendemus nos: Myſticum ne, an materialem?

Jub. ......, *Hominum fragiliſſimarum. Diabolus cum illis fraudulenter operatur: magna eſt merces quietis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti ſunt invidi: Quia illi ſunt benedicti qui ſe mutuo diligunt. Pax inter vos ſit; quia eſt neceſſaria. Quia pacis inimici ſunt potentes contra vos.*

E. K. Jam loquendo, videtur minor & minor paulatim fieri.

△. De noſtro deceſſu ex Anglia quid tandem jam Regina & ſui conſiliarii ſtatuerunt?

Jub. ...... *Aperit os ſuum, ſed liquor non eſt ſatis frigidus. Jam eſt intus calida, neq; reſtingui poteſt. Corda ſui populi* do fall away. Her arms are weakened, her legs weaker, her ſhooes are full of ſorrow.

*E. K.* The furious Monſters aſſaile him again.

Jub. ...... *Quis eſt, qui poteſt vivere, ſi tranſgrediatur preceptum Dei? Vel quid de illis judicare velis*, whom God imputeth ſin unto?

*E. K.* They aſſaile him again, and he putteth his Croſſe toward them.

Jub. ...... *Their miſery beginneth, and ſhall have no end, till he* that ſitteth here do end it.

*E. K.* The Monſters aſſaile him ſtill.

Jub. ...... *The wall muſt be broken down, and then ſhall It be ſaid. Happy art thou which haſt dwelt amongſt us. But if thou live righteouſly, and aſcend the ſlippery mountain, Then ſhall God be merciful* to them for thy ſake. *Becauſe thou mayeſt be beloved, where thou art now deſpiſed, and haſt vanquiſhed thy enemies, with the truth of vertue. He that entred into the loweſt hell, and ſhed his blood for your ſins, be merciful unto you, and give you peace; which is the ſpirit of Patience, that you may live, not like men, but as thoſe that do ſeparate themſelves from the world, to the true contemplation of God his mercies.*

*Angliæ bene erit propter △. ex mera Dei miſericordia.*

E. K. Jam intrat in Caput, *A. L.* cum flamma ignis.

△. Omnis laus, honor, & gloria ſit Deo noſtro Omnipotenti vivo & vero. *Amen.*

*Thurſday, Octobris* 3. We came from *Briel* to *Roterodam* in a Hoy of *Amſterdam*, to go within land, here we lay all night,

*Friday, Octobris* 4. We came to *Tergowd hora 3 à meridie*: where we lay within the Town in the Ship.

*Saturday, Octobris* 5. We came by *Harlem* to *Amſterdam*, and lay before the Town all night in the Ship.

*Tueſday Octob.* 8. We ſailed from *Amſterdam* to *Encuſen*, and *Edmond Hilton* went with my goods by Sea toward *Dansk*.

*Wenſday, Octob.* 9. We ſet off from *Encuſen* early: but by reaſon of a contrary wind, we came very late to *Herlinghem*.

*Friday, Octob.* 11. We went within land in little Scutes from *Herlinghem* (by *Frainker*) to *Lewarden*.

*Saturday, Octob.* 12. From *Lewarden*, we came to *Dockum* (in ſmall Boates) about 3 of the clock after noon.

*Sunday Octob.* 13. *Apud Dockum in Friſia Occidentali.*

△. Diu Chryſtallus tanquam lapis nigerrimus apparuit. Tandem in ipſa lapidis nigredine, apparuit homo nudus Crucifixus ſuper crucem: ſed tamen non mortuus; Crucis partes infra manus, omnes ſanguinolentæ videbantur. Faſcia linea circumdabatur Corpus ejus, (a pectore deorſum) & fines ejuſdem faſciæ pendere videbantur circa genua: & ſanguinolenta apparebat: & ex quinque vulneribus (ut Chriſti erat) videbatur ſanguis guttatim cadere. Tandem diſparuerunt hæc omnia: & quaſi deorſum ſubſidere videbantur; & lapis clarus factus eſt, & apparebat Cortina aurea: ſubita erat hæc mutatio.

E. K. Jam videtur lapis eſſe valde magnus, & ante lapidem ſtare quidam magnus, (quaſi Michael) cum gladio ancipite evomente ignem ex utraque acie ejuſdem.

Mic. ...... *Juſtus & mirabilis & per maximus es tu, O Altiſſime Deus.* [*genubus flexis hæc dicit*] *qui tua judicia manifeſtas, ut poſſis ſuper terram cognoſci; & ut tua gloria amplificetur, ad conſolationem eorum qui electi ſunt, & ad dolorem, & dedecus talium qui crucifigunt lumen mundi* (*unigenitum Domini noſtri, Salvatorem humani generis*) quotidie. *Ecce portæ præparatæ ſunt iniquitati. Attollite oculos, & videte quo modo filii hominum ſtulti devenerunt eſſe; quia eorum habitatio eſt facta nigra, Terra ſigillata eſt ad eorum deſtructionem: quia Deum dereliquerunt, & ſibimet ipſis adhæſerunt; & adhuc in partes diſſecant Servatorem mundi Jeſum Chriſtum* [*oſculatur enſis ſui crucem*] *continuò cum blaſphemis eorum ſacrificiis. Ve illis, quia illos odio proſequimur*, & ve illis qui inter illos habitant; *quia iniquitate ſunt polluti. Orate, dum inter illos eſtis, quia veſtri inimici ſunt multiplicati, quia vobis dico nuncium Domini exercituum, Regis fidelium. Relinquite infantiam, & vivite, & ambulate per vias prudentiæ; & vivite cum Deo in domo ſua. Quia Domus Iniquorum, non eſt habitatio vel ſedes* prophanis, *neque* poteſt

*Nomen Domini efferri legitimè, in illegitima* Natione, illegitima *facta, quia dereliquerunt ſtatuta Altiſſimi. Hoc dicit Dominus; Ego ſum Deus Juſtitiæ: & juravi & non eſt unus inter illos qui vivet, immo ne una anima. Quomodo Beſtiæ eſſe devenerunt? de quibus ſcriptum eſt. Abſq; notitia Dei: Homo ille factus eſt pecus. Vita illorum, qui devorantur, & talium quos ignis conſumpſit ſedebit in judico contra iſtam Nationem.*

These words were much worn out.

*Bleſſed and Sanctified, and for evermore praiſed art thou..... Judge, which haſt ſaid, and Raigneſt for ever.*

△ Si multiplicati ſunt inimici noſtri, *&c.*

*E. K.* He is gone.

△. Si multiplicati ſunt inimici noſtri propter peccata noſtra, ut difficilior nobis incumbat lucta, Miſericordiam Dei imploramus ut ipſe noſtram etiam multiplicet fortitudinem, *&c.*

Gab....... *Pluck up your hearts, bow your knees,* & audite quæ dicit Dominus. *Thus ſaith the Lord, If you will prevaile againſt the wicked, and rejoyce among the ſanctified, you muſt obſerve and keep ſuch commandments, as are ordained by the God of Truth, unto thoſe that are partakers of his Covenant.*

*Ask Counſel of God;* *Remember it.*
*Be milde.*
*Faſt and pray.*
*Be Charitable.*
*Uſe true Friendſhip in the ſervice of God.*
*Perſevere to the end.*

E. K. *Gabriel* alſo noted theſe Commandments in a pair of Tables, after he had pronounced them.

*Are not theſe Commandments neceſſary to be kept of all Chriſtian men?*

△. They are undoubtedly.

Gab....... *And muſt of neceſſity be kept of thoſe that are faithful.*

[ E. K. He ſtandeth as though he ſtood behind a Desk, and preached or taught. ]

Gab....... *Well thou ſayeſt; Lo our enemies are multiplied, multiply thou therefore our ſtrength O God. Nature is ſubject unto you for the name of the Lord, not as unto Kings, but as unto the Miniſters of his eternal will, whereby your juſtification is ſettled above the works of Nature already; For, behold, you participate the mercies of God through his Son Chriſt Jeſus, in us: in that we open unto you thoſe things that have been ſealed; even from the Juſt, for the which we are become ſlaves unto Corruption; ſhewing our ſelves in divers ſhapes, to the diſhonour of our Creation: Yet are we quickned and revived, becauſe we are become the finger of God: and you are ſanctified, and withal juſtified, becauſe you are touched with the finger of him that reviveth all things. Therefore, Rejoyce, Rejoyce, be Joyful and ſing Praiſes unto God, and faint not: ſaying, Our enemies are riſen up againſt us, yea, they are multiplied; for thus ſaith the Lord, and it is already ſpoken by the Holy Ghoſt.*

[ E. K. He maketh now great obedience or reverence. ]

*Fœlices ſunt, quibus Deus ſpes eſt.*

[ E. K. *He* looketh now up unto a thing like a Throne. ]

*Et omne opus operatio* Dei.

[ *E. K.* Now there cometh a beam down into his head, and he is covered with a great thing like a white cloud. ]

E. K. Now the Stone is all on fire. Now the fire aſcendeth upward, the ſtreaming beam ſtretcheth into his head ſtill.

E. K. There appeareth a little woman a far off, and ſhe is ſo clear and tranſparent, that there appeareth a man child in her; She hath a Coat as though it were Crimſon, and hath a long little face, and hath a ſtrange ſilk attire about her head. ···· aſ··· *Videtur eſſe uxor mea.*

Gab....... *Go woman, thy grief ſhall be leſſe than it hath been.*

E. *K. Habet multos tanquam parvos nigros canes poſt ſe.* Now goeth one and tyeth their mouths with packthred.

Gab. ....... *So God uſeth to give a ſnaffle to the wicked.*

E. K. A great wind bloweth on *Gabriel.*

△. De Angliæ & meo privato ſtatu cupio aliquid audire: tum ex pietate ergà patriam, tum propter famæ meæ rationem.

Gab. ...... *Quieſcite paululum, & iterum venero. My Lord ſaith, Let my ſervants ſit up, and take their reſt, I will viſit them forthwith in peace.*

△. All this while we had kneeled.

△. After

Δ. After a great quarter of an hour, he came again.

E. K. He appeareth now clothed, with all his garment hanging with bells of Gold, and flaming fire coming from them, with ſilveriſh flames. *He* hath hanging about his Crown as if they were ſeven Labells, the tops of which come from above, from an uncertain place and diſtance.

Gab. ...... *Venito Morvorgran.* E. K. *He* calleth with a loud voice.

E. K. Now cometh a big black man, with a white face, and after him hath 24. They ſtand in four rows, and in every row ſix.

Gab. ...... *Let me ſee thy ſeale.*

*Mor.* ..... Behold power is given to me: Neither is the liquor that thou miniſtreſt of any taſte with me; Neither ſhall I be overcome, for I have placed my ſeat here.

Gab. ...... *But by whoſe permiſſion? Gag lah nai.*

E. K. Now *Morvorgran* falleth down on his knees, and the reſt on their face. *Medicina Dei, malis, Juſtitia vera.*

*E* K. They tremble that lie flat on the ground.

*E. K. Morvorgran* ſheweth to *Gabriel* on his own left breaſt a Character.

Gab. ...... *For* 19 *moneths. Behold the will of God: Becauſe thou haſt conſpired and riſen againſt the Lord, in his choſen, and haſt ſaid; It is to weet thoſe that are ſubject unto thee, Let us riſe up againſt him, and perſecute his ſoul: let us ſecretly entrap him, for, without doubt, he is rich. And becauſe your conſpiracies are not of theft onely, but* [ *alſo* ] *of murder: Therefore I ſeal thee with a weaker power; And be it unto thee according unto the word of God, that judgeth Righteouſly. From evil unto worſe. From worſe unto confuſion. From confuſion unto deſperation. From deſperation unto damnation. From damnation unto eternal death.*

[ *E.* K. Now *Gabriel* did put another prick to the Character on his left breaſt ]

*Mor.* ...... Curſed be that God, and defaced be his power; for he handleth us in unjuſtice, and dealeth with us without mercy; Becauſe he is not merciful nor juſt.

*E. K. Gabriel* goeth from me to one of the 24. and ſealeth them. Now thy go all away; and he breaketh off the points of their Swords. They go by him.

Δ. Quis eſt iſte Morvorgran, & quo modo hæc nobis inſtituit inferre mala?

Gab. ...... *Dockum, thou ſhalt carry this malice unto thy grave: But I have made weak thy ſtrength. Bleſſed be thoſe that entertain thoſe that are annointed in the Lord: for they alſo ſhall taſte of the oil of his mercy. I had care of you, ſaith the Lord, neither will I ſuffer you to periſh in the way; Therefore be thankful, and forſake the world; for the world hath forſaken you, and conſpired againſt you. But theſe things are nothing. Behold laſtly, thus ſaith the Lord.*

*E. K.* Now cometh a ſalet or helmet on *Gabriel* his head, or an half ſphere; A great noiſe of many voices is heard as of Pillars that fell. Now that thing is taken off his head.

Gab. ...... *Thus ſaith the Lord. The world on both ſides, ſhall riſe up againſt thee, and they ſhall envy thee.*

*E. K.* Now cometh a beam from above ( again ) into *Gabriel* his head.

Gab. ...... *Gna ſemerob Jebuſan gonſag vi cap neph Jebuſlach omſomna dedoilb.*

E. K. Looking up, he ſaid thus,

*Hoc eſt*

*Ne paveas repentino*

*terrore: & eruentes tibi*

*potentias Impiorum,*

*Laskie, Dominus.*

[ E. K. Now cometh about his face little things of ſmoke, and he putteth them from his face. He would open his mouth, and they come upon his mouth. They riſe out of a pit before him, inumerable. *Gabriel* ſeemeth to be as big as one of us.

[ *E. K.* They ſwarm continually. ]

*Dominus ille Abraham*

[ Gab. ...... *Adhuc D . . s laboro* ]

*E. K.* Now cometh a fire down by the ſame beam that came into his head.

[ *E. K.* Now cometh another ſtreaming beam down to him. ]

*erit in latere tuo,*

[ *Adjutor meus* ; ] E.K. Looking up.

..... Now cometh a bigger fire down on him. ]

*& cuſtodiet pedem tuum ne capiaris*

[ *E.* K. Now they run headlong down into a great pit in the earth, and one pincheth me by the head. ]

*Spera igitur in dominum Deum tuum*

For thou ſhalt overcome;

*& erit tibi Victoria maxima,*

*in Deo, & propter Deum,*

*qui eſt Dominus & Deus exercituum.*

E, K, Now the aforeſaid ſpirits invade *Gabriel* again.

Gab. ...... *What* I ſuffer, *is not lawful for man to ſee ; Therefore Ceaſe for a while, and ſuffice nature : But return and hear of my commandment.*

Ɛ. K. He is gone, but his Desk ſtandeth ſtill.

Sunday *à meridie hora* 2. Octob. 13.

Gab. ....., *And* hereby *I teach you, that thoſe afflictions which you* ſuffer *in ſoul either for your offences towards God, or for the imperfections of your mindes, being void of brotherly charity toward your neighbours ; ( And ſo from you generally hereafter, how great, or how many ſoever ) ought not to be manifeſted or made open to the world : but perfectly ſhadowed in Charity, bearing your own infirmities, and ſo the infirmity of others with quiet and hidden minde. For the anguiſh of the ſoul is compared with prayer, dwelling in one houſe which ought to laugh with the World, and to weep towards heaven.* For every *ſin is noted, and the leaſt thing as well amongſt the Celeſtial bodies, as the Terreſtiall is perfectly conſidered of. For ſin hath his end, and his end is puniſhment. And ſo, contrarywiſe of Vertue , Wiſdom ( in the one and twentieth Ent . . . ie or L . . . , ) His ground is upon mildneſſe, which mildneſſe purifieth the body and exalteth the ſoul, making it apt and ready to behold the heavens, receive glorious illuminations, and finally bringeth in the ſoul to participate, with us, not earthly, but everlaſting wiſdom. The Son of God was ſanctified in his fleſh, through mildneſſe, and was not of this world, becauſe he was the mildneſſe of his Father. Therefore be you meek : Be fervent in meekneſſe. Then ſhall you take up that Croſſe which Chriſt ſpoke of, following him : which Croſſe is the Compaſſion in mildneſſe over thy brethren, for ſin ſake : Not as worldlings do, looking, but not lamenting. The other part is in ſuffering mildly the afflictions of the world, and fleſh : Hereby you become Martyrs for that you mortifie your ſelves, which is true Martyrdom. He that forſaketh the world for the love of God, in his Son Chriſt, ſhall have his reward. But he that forſaketh himſelf, ſhall be Crowned with a Diadem of Glory. Thus ſaith the Lord, I am jealous over you, becauſe you have vowed your ſelves unto me. But great are the temptations of the fleſh, and mighty is his ſtrength where the ſpirit is weak.*

But

*But thus ſaith God : It is better to fill up the Soul with heavenly contemplation , and cæleſtical food , to reign in heaven, and to be beloved of him : Then to pamper the filthy fleſh, whoſe delight deſtroyeth both body and Soul. It is written, He that bridleth not his fleſh , is given to riotouſneſſe, which is the ſleep of death, and the ſlumber to deſtruction. But this is true abſtinence , when contemning the world you fly the delight therein : refraining from pleaſures of the body , Temperating the fleſh, and making it weak, and that, for the Lord his ſake. For the fleſh and ſpirit rejoyce not at once. Neither can the full belly grone out true prayers. Feed therefore the Soul with the love of our ſociety. And bridle your fleſh ; For it is inſolent. One thing, I ſay, look to your ſervants. See , that in one houſe there dwell not delighters in vertue and holineſſe , mingled with ſuch as harbour vice upon vice : Whoſe drunkenneſſe is abomination, and whoſe diet ſtirreth up fornication. For wickedneſſe is amongſt them : and they fear not God , neither do they abſtain , according as the holy Ghoſt by his Church hath taught. Make them clean : Then ſhall you feel our preſence amongſt you. And we will all of us defend you from the rage of wickedneſſe. We delight in the God of truth , and in the worſhippers of Juſtice. Thus ſayeth the holy Ghoſt : Lo, I have made me a Tabernacle, where the God of Gods reigneth in Juſtice. And I will ſanctifie thoſe places which rejoyce in charity. Mingle therefore your Alms with charity. And let your prayers and faſting be mingled with Alms deeds. For he that prayeth and faſteth without mercy, is a lyar. Moreover, let your friendſhip be ſuch, as is of charity , and not of this world : Neither for the worlds ſake, but for the ſervice of God : All friendſhip elſe is vain , and of no account. Charity is the gift of the Holy Ghoſt, which Holy Ghoſt is a kindling fire , knitting things together , through Chriſt Jeſus ; in the true wiſdom of the Father : Which fire is of no ſmall account, neither to be reckoned of , as the Heathens have done. For happy are thoſe which are fed with charity: For it is the meat of us that are anointed, which is the ſon of God, and the light of the world.*

Δ *Is* charity the ſon of God?

Gab. ...... *It is ſo : He that walketh in charity walketh in God ; for charity is the will of the father, is his own delight , and illumination of the faithfull , through his Holy Spirit. The charity of the Church, is the Holy Ghoſt. But he that dwelleth in charity , dwelleth in the bloud of the Lamb , which is the will of the father , which is the Holy Ghoſt. Bleſſed are thoſe that dwell in charity.* Perſevere to the end : *Not negligently, but with good will , which good will, is called fear. Which fear is the beginning of wiſdom, the firſt ſtep into reſt.*

Finis coronat opus. *He that continueth to the end, receiveth his reward : But he that leaveth off , is a damned Soul. Many men begin, but few end. Neither is your juſtification by the beginning, but from the end.* Paul *was juſtified : Becauſe he died the ſervant of God, and not for his preaching ſake. He that dwelleth to the end, is the Childe of God : inheriter of everlaſting life : and equal with joy himſelf : Not the joy of joyes, but that joy which God hath made equal with the joyes of his ſon Chriſt , in the company of the faithfull. Even in this place , many perſons had conſpired againſt you. But the ſtrength of God hath ſealed them : And they ſhall not be unpuniſhed. For the Angel of the Town is ſealed , and his ſeal is to deſtruction : Thrice curſed are thoſe which dwell within his government. But you are ſafe, and ſhall be ſafely delivered from them.*

England. *In* England, *They condemne thy doings, and ſay, Thou art a Renegade. For they ſay, Thou haſt deſpiſed thy Prince.*

England. *What wouldſt thou know of them ? Ceaſe till you hear the number of their deſtruction.* Δ *Deſtructio Dockum mihi conceſſa ſi cuperem, &c.* Deſire what plague you will (ſaith the Lord) upon this people, for their ungratefulneſſe,and they ſhall be afflicted. *For the Lord is angry with them : and he ſaith , Judge you this wicked people, their Town, Men, Women, and Children : And it ſhall be ſeen that the Lord , the God of Heaven and Earth, hath mercy on you.*

Δ Non noſtra, ſed Dei voluntas fiat, ad ejus nominis laudem & honorem.

Gab. ...... Bid the fires fly from Heaven, and conſume them, and it ſhall be done : *Or , ſay,* Let the Earth ſwallow them, *And they ſhall periſh. For I have made Heaven and Earth (ſaith the Lord) and .... Juſtice is for my people. I am a flaming fire amongſt you, and the Rod of Juſtice It is ſaid, Heave up thy hands, and thou ſhalt be heard.* The peace *of him that is the ſpirit of wiſdome inflame your mindes with love and charity , and grant you continuance to his glorie.*

Δ. Amen.

*Deo Æterno, Omnipotenti & Miſericordi ſit omnis laus, honor, & Gloria.* Amen.

*Tueſday* 15. Octob. We made hard ſhift to get from *Dockum* to *Angem* by ſun ſet.

*Thurſday* 17. Octob. We came from *Angem* to *Embden*, going without the Iſles , and coming in at Weſter *Emb*. We came before the Town, by ſix of the Clock after noon : but could not get in at the Gates, and therefore we lay all night a ſhipboard, but my Lord *A. L.* went over to the lodging on the other ſhoar.

*Friday* 18. Octob. We came into the Town : My Lord lay at the white Swan toward the water-ſide, and I, and *E. K.* with my Children and Many at the three golden Keyes , by the *Engliſh* houſe.

*Sunday* 20. Octob. This day morning about eight of the Clock we went in a litte Hoy from

*Embden* toward *Lyre*, my Lord tarried at *Embden*. We came late to *Lyre* : and the ſame night we went from thence in a leſſe Scute by *Styk-huſen* to *Oppen*.

*Munday* 21. Octob. By nine of the Clock in the morning we came to *Oppen* : a very ſimple Village, and from thence we went ſtraight way to *Oldenburgh*.

*Tueſday* 22. Octob. From *Oldenburgh*, by *Delmenburſt*, to *Breame : and were lodged at an old Widow, her houſe, at the ſign of the Crown*.

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Saturday *Octobris* 26. *Hora* 12. *ſcil.* in *Meridie*. At *Breame*.

Δ. The Lord *Albert Laskie*, being at *Styck-huſen* behinde us, with the Earle *John* of *Embden* and *Frieſland*, &c.

*E. K.* The Curten ſeemeth to be far backward in the ſtone : and the ſtone to be clear between the Curten and the fore-part. Under the Curten I ſee the leggs of men up to the knees.

Δ. Then appeared one, and ſaid :

Il. ...... *Room for a Player. Jeſus, who would have thought, I ſhould* have met you here?

E. K. He is all in his ragged Apparel, down from the Girdle ſteed : But above he hath a white Satten Gerken.

Δ. By the mercies of God we are here : And by your will and propriety, and the power of God you are here.

Il. ...... *Tuſh, doubt not of me, for I am* I. L.

E. K. My thinketh *that the gravity of this* Action requireth a more *grave geſture*, and more *grave ſpeeches*. Bear with me, though I ſay ſo unto you.

Il. ...... *If I muſt bear with thee, for ſpeaking fooliſhly, which art but fleſh, and ſpeakeſt of thy own wiſdom : How much more oughteſt thou to be contented with my geſture, which is appointed of him, which regardeth not the outward form, but the fulfilling of his will; and the keeping of his Commandments : which is God : whoſe wiſdom unto the world is fooliſhneſſe, but unto them that fear him, an everlaſting* joy, *mixed with* gladneſſe, *and a* comfort *of life hereafter : Partaking infallible joyes, with him that is all comelineſſe and beauty. How ſay you to this, Sir, Ha?*

E. K. He turneth up his heels to E. K.

*E. K.* I do not underſtand your words : for becauſe I do onely repent your ſayings.

Il. ...... *It is the part of him that is a ſervant to do this duty : Of him that watcheth, to look what he ſeeth : For the greateſt point of wiſdom, is, reverently, to conſider thy calling. It is ſaid, do that, which is appointed, for he that doth more, is not a true ſervant.*

E. K. How can that be?

Il. ...... *Speak when thy time cometh. Sir, here is mony : but I have it very hardly. Bear with me, for I can help thee with no more. Come on* Andras, *where are you* Andras?

E. K. Now cometh one in a Gown to him. The Gown is bare like a prentice of *London*, a young man.

Il. ..... *Did not I bid thee go yonder, and fetch me money.*

*Andras* ..... Whither.

Il. ..... *This is one of them that forgetteth his buſineſſe ſo ſoon as it is told him.*

*And.* ...... Sir, I went half way.

Il. ..... *And how then? Speak on, Speak on.*

*And.* ...... Then being ſomewhat weary : I ſtayed, the rather becauſe I met my friends, The third day I came thither : but I found him not at home. His family told me, that he was newly gone forth.

Il. ..... *And you returned a Coxcombe. Well thus it is : I placed thee above my ſervants, and did what I could to promote thee : and endeavoured dayly to make thee free. But I am rewarded with loytring, and have brought up an idle perſon. Go thy way, I will deliver thee to the Officer. The Officer ſhall deliver thee to the Priſon : and there thou ſhalt be rewarded. For ſuch as do that they are commanded, deſerve freedom : but unto thoſe that loytre, and unto ſuch as are idle, vengeance, and hunger belongeth.*

E. K. *He* taketh him by the arm, and delivereth him to a man with a ſtaffe in his hand : and he putteth him in at a door.

E. K. Now Il himſelf goeth into a houſe, which all this while appeared on the left hand.

Il. ..... *Come on.*

[*E. K.*] Now he bringeth another by the hand.]

Il. ..... *My thinketh you ſhould be a fit man to do my meſſage.*

*E. K.* Now he whiſpereth him in the ear, and pointeth out h....

Il. ..... *I warrant the man, be not abaſhed.* *A ſtrange matter.*

[Pointing to *E. K.*]

Il. ..... *I have buſineſſe in* Denmark, *and this fellow is afraid to go thither: Tell him, thou comeſt from me, and that I will come my ſelf ſhortly. I know he will do ſo much for me, he hath had much acquaintance with me.*

..... *I care not, if I had ſome man to keep me Company.*

[*E.K.*] This new come man ſaid ſo.]

*E. K. He* whiſpereth again with this man in his ear.

Il. ..... *Theſe good fellows are not ready, or elſe they might go with thee. Go thy way in Gods name: See that you do your buſineſſe. I keep ſuch ſervants, as none in all the Countrey keepeth.*

E. K. He keepeth no ſervants.

Il. ..... *Meddle with that, you have to do with all. I pray this man, and that man, and every one deceiveth me. Good Lord, where ſhould a man finde a true friend now adayes? I will go and tell the knave that he provide for himſelf. For it will be marvellous hard weather. You were beſt to do ſo, leaſt you blow your Nails.*

E. E. He ſpeaketh to one within the houſe.

Il. ..... *Thus you ſee me (Maſters) how I am troubled with my ſervants. How now what aileth thee?*

[*E. K.* There cometh a woman round about his houſe, and ſhe ſeemeth to paſſe by him. She is in Engliſh Attire.]

Il. ..... *I will know what aileth her to cry. What aileth thee?*

*Woman.* One of my Children is dead.

Il. ..... *Alas poor Childe: How can Children reſiſt cold? ſhe might have kept it warmer. Cold pierceth, where ſhot cannot enter.*

△. This woman is not of our Company? I truſt, None of our Children, ſhall periſh in this cold.

Il. ..... *Ha, A, your Children? you keep them warm: It will do them no hurt. Thoſe that are warned, eſchue danger to come: For many things are prevented by the quality of wiſdom.*

△. I truſt, we ſhall ſafe arrive at the place appointed, in *Cracow*, or elſewhere.

*Cracovia.* △. But as concerning *Vincent Seve*, brother in Law to the Lord *Albert Laskie*, I pray you to ſhew us the truth of his ſtate.

*E. K.* I ſee him walking in a ſtreet; and a thick man with him; And *Gerliſh* ſeemeth to come after him. The thick man his beard is ſomewhat like my Lord his beard, he cometh after *Vincent*. *Vincent* hath a black ſatten Dubblet on, cut with croſſe cuts; *He* hath a ruffe about his neck, a long one edged with black, or blue.

Note. △. I beſeech you, *I. L.* to ſhew us what Town that is.

Il. ..... *Speaking to him that ſheweth it:* for I ſhew it not.

△. O God.

Il. ..... *I remember not the name of any ſuch Town.* Quem Deus non amat, non novit.

*E. K.* Now the Town appeareth again, the Sea runneth by it. There is an old rotten Church ſtanding at the Town end. The Town ſeemeth to be 60. or 80. miles off.

E. K. It ſeemeth to be *Embden* in my judgement.

E. K. But *Vincent* and *Gerliſh* ſeem not to be in one Town, or ſtreet.

△. I beſeech you to ſay unto us whether *A. L.* be furniſhed with money, at Grave *John* his hand, ſo as may ſerve our turn, or no.

Il. ..... *If I have not told you already, I will. You grudge at me.*

[*E. K.*] *He* ſpeaketh to E. K.

Il. .... *Judge*

Il. ...... *Judge my words with reaſon, and thou ſhalt finde them true, Touch them with underſtanding, and thou ſhalt finde them profound. My words are true, Becauſe I am ſent by Truth: Neither are we to ſpeak gravely, when we take upon us the perſons of Buyers and Sellers. Whoſoever doth the will of his Maſter truely in this World, ſhall be laughed to ſcorn: But whoſo ſpeaketh worldly and ſendeth out ſhadows, is accounted a pillar of the Earth. Happy are thoſe which are not fooliſh, neither in works ſay,* There is no God; *Such requeſt, ſuch anſwer. Such earthly minde, ſuch heavenly motions. Yet Heaven ſpeaketh truth, and the Earth lyeth. This is not my office which I have taken in hand; yet becauſe I have dealt with you as a worldling, I was the fitteſt to anſwer your worldly expectation.*

Note.

Δ. As you have dealt with us, not according to your office, but according to our worldly expectation: So now do we deſire to underſtand ſomewhat according to our higher and heavenly expectation, of our doing the *determined will* of the Higheſt.

E. K. *He* is gone, and all the Stone as red as blood.

*Vide infrà.*

Δ.

E K. Now he is come again, and ſtandeth in the fire.

Il. ...... *Thus ſaith the Lord, I have taught you how to live, I have ſet you Statutes, and have wiſhed you my Peace; Follow me, and I will be your God: For unto them that are wiſe, ſhall there be more wiſdom given; But unto them that are become fooliſh, my wiſdom is a . . .*

*Supra in fine diei 13. Oct. & ſæpe antea.*

*These five years to come, are the Deliverance . . . Yea, ſorrow ſhall bring forth her Children. My Honour ſhall be defaced, and my holy Places pluckt. No man hath ever ſeen ſuch a world: For Now ſhall they ſay unto the Mountains, Come and cover us, and unto the Waters, Swallow us up:* for we know there is no God; *neither is there any care of Mankind. I will plague the people, and their blood ſhall become Rivers. Fathers ſhall eat their own Children, And the Earth ſhall be barren: The Beaſts of the field ſhall periſh, And the Waters ſhall be poiſoned. The Air ſhall infect her Creatures, And in the Deep ſhall be roaring. Great Babylon ſhall be built,* And the ſon of wickedneſſe, *ſhall ſit in Judgement. But I will reſerve two Kingdoms untouched, And I will root out their wickedneſſe. Yea, thus ſaith the Lord, From the North ſhall come a Whirlwind, And the Hills ſhall open their mouths: And there ſhall a Dragon flie out, ſuch as never was.* But I will be glorified by you, and by thoſe that are not yet dead. *And you ſhall have power, ſuch as I will be glorified by. Keep therefore the Statutes which I taught you, Forget not my words: For unto thoſe that look back, there is great wo. Happy are they that continue to the end.* Amen.

*A Propheſie of An. 1584, 1585. 1586, 1587, 1588.*

From the North.

E. K. Now he is gone.

Δ.......

E. K. Now he is come again.

Il. ...... *Thus ſaith Jehova: I am the beginning and the end, The root and life of all Righteouſneſſe. I ſay, ( By my ſelf ) I am with you, And will bleſſe you in Righteouſneſſe. Ceaſe therefore to move me; for I am Almighty, And inquire not of me, what* I have determined; *For Time groweth, and I am a Juſt God. Therefore Ceaſe, Ceaſe, I ſay; I in my ſelf ſay Ceaſe.* Call not upon my name in defiled places; *Leaſt the wicked ones hear what I determin.* I will viſit you at your journyes end: I will teſtifie my promiſe to you. *Be in haſte therefore: And flie from ſin; And flie the ſociety of ſuch as are accurſed: For I am jealous over my people. Yea I will not ſuffer them to drink or taſte of their veſſels. Be* [illegible] *unto me a people, that I may behold my people: And I will be* unto you both, *A God for ever.*

*Vide ſuprà.*

At our journeyes end.

E. K. *IL.* ſaith Amen, and falleth all in pieces, as ſmall as aſhes.

E. K. Now all is Clear, and the Curtain is come again.

Δ. Deo Omnipotenti ſit omnis Honor laus & gloria, in ſecula ſeculorum. *Amen.*

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Friday 1 *Novemb.* 1588. *Mane* At *Breame.*

Δ. Albeit we were willed ( O Lord) to Ceaſe: yet underſtanding the ſame warning to have been meant *for Enquiring* of thy *Myſteries and ſecret Determinations,* wherein we intend now not to deal, but in matters before and laſt moved, and wherein we were not fully ſatisfied; that now we may more expreſſely be certified, and that is of three things.

First for *Vincent Seve.* 1.

Secondly for *Edmond Hilton,* gone with the Ship toward *Dansk.* 2.

And Thirdly, as concerning help for money for the Lord *Alb. Laskie.* And herein we crave either the miniſtery of *Jubanladæck,* or of *Il,* or whom ſoever elſe it ſhall pleaſe thy Majeſty to ſend. 3.

E. K. A man with a black Gown appeareth with a Cap, falling in his neck, with a big Book under his arme.

Δ. It ſhould ſeem to be *Aphlaſben,* my good Angel.

E. K. He hath a white Robe under the black Gown, which goeth all under his Gown, trailing behind him: but, the white Robe traileth not; his Gown hangeth on him, as though it were falling off his ſhoulders behind.

Δ. In the Name of Jeſus, the King of Glory, are not you *Aphlaſben* my good Angel, by the mercy and power of God, ſo aſſigned?

E. K. He looketh very anciently.

...... *Impire, Moſt high Glory, and thanks, throughout all Creatures, be unto thee (O eternal God) firſt . . . Secondly redeeming, and Thirdly ſanctifying the World in his Creation, Now, and for ever: And as long as it ſhall be ſaid* Oſanna *in the Quire of the High God* .... Amen.

Δ. ...... Amen, ...... Amen. ...... Amen.

...... *Manifold are the Mercies of God towards man, whoſe baſeneſſe deſerveth no ſuch grace and moſt unſpeakable bleſſing: But ſuch is God; what he juſtifieth himſelf, in the ſtrength of his mercy, and heweth his honour with his own holineſſe. For what is man, that can juſtifie himſelf? or that hath any thing, wherein his bowels can rejoyce? Wherein can he determine happineſſe to himſelf? Or how can he compare himſelf with the trees that are fruitful? If the life of man be ſin, then is it hateful. But who is he that hateth it? But even he which is above, and is fartheſt from iniquity. Great, therefore (O man) are thy miſeries, when naturally thou art, and loveſt to be hated of God, whoſe ſervice is Juſtice, and whoſe delight Peace. Conſider therefore the Mercies of God, through his loving kindneſſe towards thy weakneſſe: And acknowledge his Power which maketh thoſe ſtrong which have no force of themſelves. Gather not up your own inventions; But be faithful ſervants, performing the will of him which ſanctifieth you with obedience: for of duſt you are become fleſh, and of fleſh the ſervants of ſin; that at length you might be made free, through your own conſents in the mercies of him which hath entred into your weakneſſe, and weighed out his blood for your Redemption: Even he which hath payed the uttermoſt penny of your Ranſome. And why? Not to the intent you ſhould brag of your ſelves. But hath charged in condition you ſhould maintain juſtice into the works of Righteouſneſſe. Unto whom is Heaven a ſeat? but unto ſuch as are faithful ſervants: Wherein the Dignity of your Maſter is known, of whom it is ſaid, Bleſſed are thoſe that ſerve the God of Hoſts. If any thing, now, happen unto you, that is the riches of your Maſter, Be thankful for it, and conſider his liberalitie: And how much the more he openeth his Treaſures to you, Be ſo much the more thankful; For unto ſuch belongeth the ownerſhip of more, and the reward of ſuch as are ten times faithful. Happy are thoſe to whom it is ſaid, Thou good ſervant. Be no Gadders, for there is no houſe to the houſe of your Maſter. Take heed alſo, leaſt you miniſter his bread, to ſuch as are his enemies, and ſo, unworthy: for unto both theſe belongeth the reward of unfaithfulneſſe. Be not high-minded, when you borrow your riches, leſt the moths enter in and corrupt your garments: for Pride is the depth of ſin .... Ceaſe not to rebuke the diſhonourers * as, o .... Neither maintain the honour of any other: For he that entertaineth you, hath ſealed you for others, And hath ſtrengthened you with Authority, The Rod of his Juſtice. Generally theſe things have been ſpoken unto you, and theſe Leſſons are not yet to learn: But happy are thoſe whom God ſanctifieth; being unholy, And ten times bleſſed are the Temples wherein his Holineſſe dwelleth. True it is as thou ſayeſt: Generally men are ſanctified, the people of the Earth through all Nations, myſtically: through the mercies of God: But where the ſanctification agreeth not with the thing ſanctified, there entreth wickedneſſe. The Spirit of God is not ſanctified in Hell, Neither is his holy Temple beautified with the feet of the unrighteous. It is written, Dogs honour not bread, neither defiled places things that are holy: For as Hell diſhonoureth Heaven, in reſpect of unrighteouſneſſe: So, thoſe that are wicked diſhonour the vertuous, and ſuch as are truely holy, by ſociety: and they ſtink of their wickedneſſe. For it is written, And Satan went from the preſence of the Lord, leaving a ſtink behind him. The light of the Sun is taken from the Earth, by the congealed cloud. The ſins of the people, and filthineſſe of places, are put between vertue and the things Sacramental.* Therefore, it is not true, that thou mayeſt lawfully call upon the Name of God in unhallowed places.

Δ. I crave pardon for my ignorance, and errour herein: But I required not to know of the heavenly Myſteries; Onely ſuch things I demanded information of, which not onely were above humane power to anſwer, (and ſo might ſeem worldly myſteries:) but alſo the true good news of them, might, many ways, be comfort unto us and ours.

...... *Behold in Iſrael, the rough ſtones are acceptable Altars, And the ſtinking Caves have been known unto the Lord. And why? Becauſe the place was holy, neither this filthineſſe here, nor of any thing elſe created, hindreth: But the filthineſſe of the place and Country wherein they are defiled; for in pure places, the defiled are bleſſed.* David *ſanctified* Saul, *with the preſence of his Annointing, and his Harp ſpake out the wonders of the Lord. We come unto you here, becauſe the will of God in you ſhineth: But the filthineſſe of this Country obſcureth the beauty of our meſſage. Not that it is obſcured in us, but hindered through wick ...... from you. Therefore flee the company of Drunkards, and ſuch as we ....... their own underſtanding.*

[ E. K. He holdeth up his face and hands to heaven-ward.

...... *Drunkards and ſuch as defile themſelves are apt to know things worldly; not as wiſe men do:*

*do: but that the World may be a plague to their iniquity. Thou deſireſt pardon, and calledſt this buſineſſe a worldly myſtery. But the miſeries of this world are put under the feet of the faithful: which (overſeen through God) are generally comforted and directed. Then, therefore what care remaineth either of the Seas, or of the ſlimy Earth? where, on the one ſide, thou regardeſt the Ship, and on the other ſide Money. I ſay unto thee, God correcteth this world and the caſualties thereof, leſt thoſe that are of thee, ſhould blaſpheme his name.*

Δ. Bleſſed be his holy Name, and his Power magnified for ever.

...... *Thy goods are ſafe, And the Earth ſhall provide for you. Be not you careful; for unto the juſt, yea even the hairs of his head are numbred. I am ſilent for the World; for it is not my propriety: But notwithſtanding ask and thou ſhalt not be denyed.*

Δ. As concerning *Vincent Seve*, his ſtate and being, we are very deſirous to be informed.

E. K. *Vincent* Seve appeareth here, going down by Charing Croſſe. There is a tall fellow with a cut berd with him in a skie-coloured cloak. *Vincent* hath a great ruff: This man waiteth on him with a Sword. He is going down into *Weſtminſter* Ward: *He* is now talking with a Gentleman on horſeback, who hath five men following him, with Cape-cloaks ſhort, and muſtaches; And he on horſe back is a lean viſaged man with a ſhort Cloak and a gilt Rapier; his horſe hath a Velvet foot-cloth.

E. K. In *Vincent* his forehead is written; *Where power wanteth, rigor weakneth.*

*E.* K. *Vincent* laugheth heartily; and ſheweth two broad teeth before. *He* holdeth a little ſtick within his fingers crooking. On his left hand he hath a skar of a cut, on the nether ſide of his hand. *Vincent* hath a pair of bootes on, which come ſtraight on his legs, and very cloſe. A great many boats appear at *White-Hall*. One is graffing in the Garden there. Many people are now coming out of *Weſtminſter* Church. The Gentleman on horſeback alighteth now, and goeth down toward the Court before *Weſtminſter-Hall*. *He* goeth now up a pair of ſtairs; and there ſtandeth a fellow with a white ſtaff. *Vincent* is gone in with him; *T*he ſervant walketh without. The ſervant goeth to a Waterman there. The Waterman asketh him, whether that be he; that is the *Poland* Biſhop? The ſervant asketh him, what hath he to do? Now the ſervant goeth from the Waterman. Now cometh one down the ſtairs, and ſaith to the Serving-man, that his Maſter ſhall be diſpatched to morrow. The ſervant ſaith, *He* is glad of it. Now all that Shew is vaniſhed away.

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Now come there two handſome men, they have Cloaks on their ſhoulders, and they have hats on like Tankard Crowns.

One of theſe ſaid,

A ...... *I underſtand by the King, that he beareth him great favour.*

The other ſaid,

B ...... *But Kings when they become rich, wax Covetous. But do you think he will come this way?*

A ...... *Yea mary, if he be wiſe; for he ſhall find no better friendſhip than in* Denmark. *Here is the fellow, he hath brought a bag of Amber.*

*E.* K. *He* taketh the fellow by the ſhoulder, and ſaith; Come away. *He* hath been an old doer.

E. K. Now they are gone, and that Shew.

*E. K.* Now is the firſt man in the black Gown come again.

……*Thus you ſee, the World anſwereth for the World. Be merciful. Flee privy leakes; for the Devil is ready at every corner. Be Humble and Obedient. That receiving the reward of true ſervants, you may rejoyce as Enheritors of everlaſting freedom; The reward of ſuch as are faithful to the end. God grant you may ſo be.* Amen.

E. K. Now cometh the Vail again which all this while was gone behind the Stone.

Δ. Deo noſtro Omnipotenti, miſericordi, & juſto ſit omnis honor, laus, & gratiarum actio, nunc & in ſecula ſeculorum. *Amen.*

Δ. While we were at *Bream*, among many other things told and delivered to *E. K.* as he was by himſelf, by a ſpiritual Creature, I know not who, nor of how good eſtate, or what eſtate he was of: This parcel among them he held in writing, and imparted to me; And I thought my pains not ill beſtowed, to keep the ſame in record here.

*Ganilus* that, in houſe moſt fiery fairer than the Sun,
Hath honour great, ſaith, give place, your former courſe is run;
Therefore firſt framed clouds unknown draw near with mighty ſtorms,
Wherein ſuch bodies lie obſcur'd, or take ten thouſand forms.
Your bellies ſtrowting long diſcloſe, and on the harlot earth,
Seem fair to man, as when the waves as Midwife help … r birth,
*Twice ſhall the Sun put on the heavens, and once look quarter way,*
*And working uncouth worlds, build up a City, where men ſay*
The Holieſt ſtood: And Beares bring in uſurping fire at hand,
And *people ſpread return*, whoſe new built altars flaming ſtand.
Whilſt ſuch as ſtrangers were *Cateſy* cry, and bloody knife,
With privy ſhame defil'd bekyes, a thing n … ſometime rife.
From midnight unto noon, two parts and more ſhall ſlaughter feel,
And all the World from South, taſte all, down force, of fire and ſteel.
Small wonder though the earth at ſhadows fighting nothing grieve,
When mighty Seas ſhall dry, and heavens lie, who can live?
That mortal eyes ſhall ſee a Temple built with precious Stones,
2½ Or Creatures ſtrange made new in ſight, of old and long dri'd bones.
Or Angels dwell on earth: but I whoſe firy fingers can
Unlooſe thrice ſealed Books, and utter worlds unknown to man.
I ſee theſe curſed wights, whoſe borders lead thy journey on,
*Shall with the thirtieth moneth, be bought*, or ſold, or fully gone.
*And England periſh firſt with Moths* long harbour in her skirts,
The Spaniard *loſe their King*, and *France rebel and fall by ſpirts.*
And holy man ten dayes beſieged at home, with theſe dayes whelps,
Till he at length made free by ſudden force of vertues helps.
*The Poliſh King hath played, and friendly man ſhall then bear ſway,*
Amongſt earthly friends, and ſuch as hope of former faith decay.
At laſt wear higheſt Crown, if fall *from vertue makes no loſſe*,
And midſt this coil to come in ſpace of new come lay for toſſe.
Then lo, Come other times moſt Holy, and a Kingdom ſhall,
From Heaven come, and things forthwith again to Order call.

Two yeais and a quarter, ſhall be *An* 1586. in January.

*Saturday* 2. *Novembris* we rod from *Bream*, two great mile to a Nunnery called *Otarbold*.

*Sunday Novembris* 3. we came to *Fure* or *Fureden*.

*Monday Novemb.* 4. we came to bed to *Harburgh*.

*Tueſday Novemb.* 5. we came to *Buxtenbaden*, and there by 9 of the clock in the morning we took water in two great Skutes or Boats, Horſe-wagon, and our ſtuff and all, and ferryed down the little water, till we entred the *Elb*, and ſo croſſed ſtraight over to *Blanken naſen*: there dined, and after dinner by coaches we came to *Hamburgh*, where my Lord lay at the Engliſh houſe, and we at another lodging, a widows houſe.

*Wenſday Novemb.* 6. we rid to *Tritiow* 4 mile from *Hamburgh*, a little Village, having left my my Lord behinde : and alſo miſſing my Children and ſervants ; which were gone before us another way to my great grief: till by midnight, by ſending out meſſengers to liſten and enquire after them, I heard of them. I, my Wife, Rowland, Nurſe, and *Myrcopskie*, my Lord his man.

*Thurſday*, Novemb. 7. We came to *Lubek*, and were there at Inne, at the ſigne of the Angel, or rather St. *Michael*, at a Widow her houſe, a very honeſt Hoſteſſe.

*Saturday*, Novemb. 9. *I* received Letters from the Lord *Albert Laskie*, of the *Engliſh* mens ill dealing, and conſulting with the Townſ-men of *Hamburgh* for my ſtay, and conveying back again into *England*, &c.

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Wedneſday, 13, *Novembris*, 1583. *Mane hora* 9½. At *Lubek*.

*Per horam ferè, per intervalla, variis fecimus petitiones & ſæpe oravimus.*

At length appeared a ſword, two edged, firy, or rather bloudy, and a bunſh of rags hanging at the top of it. The rags ſeemed of Woollen, and Linnen Cloath : like a bundle of Rags gathered out of a Taylers ſhop. The ſword ſtood upright in a manner, but leaning from *E. K.* his face, though it ſeemed to ſmite at E. *K.*

A voyce. *So be it, (O Lord) for thou art mighty. Be it ſo unto them : For they have embraced an Harlot, and have forgotten thy jealouſie.*

E. K. The ſvvord ſhaketh mightily. Many are the Harlots that ſvvarm upon the earth, and innumerable are their Children, and ſuch as they foſter. Their revvard is ready.

E. *K.* The ſword now ſhaketh again, mightily.

...... *He that entreth into the houſe of the wicked is defiled : but he that conſenteth with an Harlot is accurſed. He that delighteth in her ſecrets, ſhall be ſtabbed. And Leproſie ſhall dwell in his houſe for ever.*

Δ. O Lord, I truſt, this reſpecteth none of us, in common ſenſe to be underſtood.

...... *He that delighteth in light, loveth not himſelf, but deſireth the love of him, that illuminateth : But, thus ſaith God, I will not dally with you : Neither ſhall you handle me, as you have done. For, your* Horedom, *is wilfull : and your vanities worſe. But this I leave amongſt you, that you ſhall know that I am righteous. For, he that deſpiſeth me, is accurſed ; and unto him that diſſembleth my faſhion, are miſeries without number. So, unto them, that enter into the houſe of blaſphemy, is vengeance ready at hand.*

Δ. O Lord, what is this? Man is but earth, where the heavens dwell : neither are the works of man acceptable, but with righteouſneſſe.

*E. K.* There appeareth a man with a *B*ible about his neck, like a Doctor ; and he ſtandeth miſerably in fire. And ſo likewiſe appeared divers other with *B*ibles about their necks, and they in fire likewiſe. Still come flames from the earth, and encreaſe the flames of theſe men about them. There appeareth, and endleſſe, ... me, moſt terrible with fire, and other moſt hideous ſhews...... They be ſuddenly gone away. And all theſe men be now no more in ſight.

*A voyce. Happy are thoſe that ſee, and can remember. Bleſſed are thoſe that hear, and are not forgetfull.*

Δ. Theſe words, and ſhews, O Jeſu, make evident what......

E. *K.* All is gone, except the ſword which ſtandeth in a Cloud, and there cometh a hand and ſetteth a ſeal upon the ſword.

*A voyce. I brought you from iniquity, to the intent you might be purified : But the more I cleanſe you, the more you are defiled.*

...... *I have offered of old, and it ſhall be told. I have promiſed, and it ſhall be performed. You have not kept my Commandments. And therefore you ſhall be plagued. He that goeth out of the way, ſhall receive the reward of errour. For ſtragglers, are ſpotted people. And none can be bleſſed, but ſuch as dwell in the Tabernacle of righteouſneſſe. But behold, I will tell it unto you but with greater hardneſſe. And I will make you know me, before I viſit you in kindneſſe. For thus ſayeth Sathan. Lo, they erre ſtill. Do Juſtice for thy glory ſake. They enter into the houſes of Idols : And laugh with blaſphemers. They are ſilent, when thy name is blaſphemed. Deal with them as a God : or elſe thou art not righteous. Therefore, be free from Sathan, that he may praiſe your righteouſneſſe. Yea, that he may ſay, as he hath ſaid. Let me touch them.*

*Untill*

*Untill then; I will be juſt. I will not forget this wickedneſſe, till you be made clean. For, behold, I have ſealed it: and therefore it muſt be finiſhed. For what is ſealed of me, cometh to paſſe.*

Δ.

A voyce. *He that diſſembleth the image of Chriſt, is a liar.*

Δ.

…… *Now cometh a grave man, all cloathed in white, with a Mytre upon his head.*

……*The God of peace is a comforting Medicine, to ſuch, as delight in him. The peace of the world, is the image of God: God and man, which is Jeſus Chriſt, the ſon of the living God: Which knit with the father in the ſpirit of truth, (proceeding from them both …… everlaſting will,) opened his mercies to his Apoſtles, repleniſhing them fully and mightily with the will of the father, to the comfort of the world: Which, made meſſagers thereof, have delivered to the Church, full and perfect Statutes (as the Will of him, whereunto ſhe is united and married) to be kept inviolable, and without transgreſſion. This Will, Covenant, or Decree, (ſealed unto the end of the world in the number of the faithfull) whoſoever breaketh, or diſſembleth, is accurſed, or damned. Therefore ſaith the word of God unto you: You have run aſtray, you have entred into the houſes of Idols. I have brought you from fire, but you are entred into flames. And why? Becauſe you defile your ſelves with the wickedneſſe of deceivers: Whoſe images you ſaw affirmatively, though not verily: Continually overwhelmed with daily, and inextinguible flames: Continning even ſo long, as their errour is exalted; Yea, even in the profeſſors thereof, to their eternal damnation. For as Chriſt, and his Doctrine is light and truth: So ſeem the impoſitions of Sathan to agree, or take unto themſelves, ſhapes or likeneſſes of the true image of him that ſaveth: Whereby he truſteth in himſelf under the colour of meekneſſe, into the companie of the faithfull: Devouring their Souls with ravening, diſſembling, and falſe likelyhoods of truth,* unable to be decided by man. *Happie are thoſe that believe them not: For he, even he it is, that is a liar, and is oldeſt in deceit. But as the father is eternal: So is the ſon eternal, which eternity of the father and the ſon, is the holy Ghoſt eternal, proceeding equally, as the finger of God, and ſpirit of truth, to the general workmanſhip of Gods determination knit together, three Perſons.* [E. K. He maketh a great reverent curſie] *in this omnipotency by ſpiritual illumination, and through the holy Ghoſt delivered unto the Apoſtles, as the pledge of God his mercie and promiſe, is alwayes certainly linked, joyned, and engraffed into the* ſociety *of thoſe*
Δ *Eccleſia Chriſti.* *that fulfill the will of the higheſt perfectly, and without errour, whoſe ſtrength ſhall continue, and glorie branch out, even unto the end of this world, and beginning of comfort. Therefore, believe: For the ſpirit of truth worketh wonders, raiſeth the dead, and hath power to forgive ſins. Through the power of him, unto whom it is ma …… For, as Chriſt hath all power in heaven and in earth delivered…… So hath he delivered all power in heaven and earth to his true Church. Therefore ſhe cannot erre. For where power is without meaſure, errour hath no number: Believe not therefore thoſe that lie: ſaying, The Church of God is infected with errours. For the offences of few are*
Δ Fortè, ſtaggering. *not counted errour, but unrighteouſneſſe: Neither can the* ſtragling *feet of a few drunken, bring infamy to the whole houſe.*

Δ.

……*It lieth not in my power to deliver you, or reconcile you from death and Hell: The tormentry and filthineſſe of the world, and the wrath of God. But yet, (That Cloud, ſet aſide) which is between me and you) I ſpeak afar of to you, ſaying, The Juſtice of God, is vengeance it ſelf: Neither hath it any contrary, but even in the midſt, and Centre of it ſelf: Which is the drop and liquor of his eternal, great, and incomprehenſible Majeſtie of himſelf, his mercie: Which, even in the midſt of Juſtice is found out, by ſorrowfull repentance, and reconciliation: Not in that it is neceſſarie with God: But that it is a Medicine applicable, and moſt healthfull to the infirmities of that man, that coveteth to be healed, releaſed, or recovered from his ſoares. This is it, that muſt comfort you. For, as Juſtice is the reward of ſin, ſo is mercie the reward of repentance. But mercie is the Center of light: and Juſtice to be caſt off, and ſhut within darkneſſe. Therefore, be not negligent.*

Δ. This whoredom, how is it committed, or of whom?

…… *I teach the…… Where thy habitation was, errour rained, God called thee from it: and delivered thee by many, but unknown wayes: means not to be uttered by man. Theſe places alſo are ſhut up from the favour of God. For their obedience is counterfeited, and their prayers, out-cries. Therefore hath the Lord opened him unto you that invented the vanitie: that you might be partakers of his knowledge, and ſecret judgements of the wicked. Here alſo you entred, and are newly defiled: For the Devil entred in, and found him waking: And lo, he entred yet, and he was not aſleep. But he was happie, being kindled with deſire of God, elſe had the judgement of his bodie for this world been fulfilled. Wickedneſſe followeth him: and the ſpirits of evil counſel are at hand. You ſhall feel the ſorrow thereof, and your family ſhall be diſcomforted. But pray unto God, that it fall not out, that Sathan goeth about: Neither that it come to paſſe, which he hath power to execute. For, this token ſignifieth your miſeries, and it is a ſign of that, which is given to execution.*

*I have ſaid.*

*The peace of God be reſtored unto you.*

Δ.

*E. K.* Here

E. *K.* Here is the man again.

..:... *Two words and I have done. Nothing is plainer than that which is ſpoken: Nothing certainer than that which is appointed. Be you penitent, that God may be merciful. This is all I have to ſay. Waſh your ſelves, and I alſo will make you clean. Reſiſt you Satan diligently, and I will help you mightily.*

Δ. O Lord that ſeal to the Sword and rags break off.

E. K. Now he is gone.

Δ.

E. K. Now he is here again.

...,... *This cloud is a ſeparation betwixt this, yea this glorified company and you. Look not for any light, whileſt this darkneſs is preſent. Behold, my mouth faltreth, and my lips are ſtayed: But pray you, and you ſhall not be rejected. For the ſtronger you be, the mercifuller is God, and the weaker is, and ſhall be, your adverſary. Love together; Serve God together: Be of one heart together. Alwayes preach God. I am tied.*

E. K. *He* is gone.

Δ. Miſericordia & pax Dei ſit ſuper nos nunc & ſemper. *Amen.*

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*Friday, Novemb.* 15. *hora mane. Lubek.*

*E. K.* The cloud appeareth, and openeth, ſo that the Sword may be ſeen.

Δ. O Lord deal mercifully with us, as thy children, to be corrected with rod or whip, and not with thy enemies, with ſword to cut or wound us. Let not Satan force thee to juſtice more mightily, than thy fatherly goodneſſe can incline thee to ſhew mercy upon us.

E, K, An hand cometh and nippeth off an inch of the top of the Sword, and ſome of the rags are fallen down; ſome hanging on the hilts of the Sword, and ſome are thruſt through with the Sword. Now the Sword is ſhut up again in the Cloud.

Δ. Have mercy on us, O Lord, and deal with us as thy younglings and novices.

E. K. Now come in an eleven, all like Noble men. One of them hath a regal Cap, and a Gown faced with Sables. The Cap is like a Polonian Cap, but trimmed up with rich Sables. Now cometh one and bringeth a very rich Chair, beſet vvith precious Stones: Four of the Company ſet dovvn this Chair, for that Principal man. He that brought the Chair vvent avvay. They all do lovv obedience to this principal. He ſitteth dovvn, and putteth his Govvn over. He is a goodlier man than the Lord *A. L.* The 4 pluck a thing like a Canopy over the Chair, and they put a round Cusſhion under his feet. This Principal ſpeaketh as follovveth.

...... *Pluck up thy heart and be merry, pine not thy Soul away with inward groanings; for I will open unto thee the ſecrets of Nature, and the riches of the World, and withal give thee ſuch direction, that ſhall deliver thee from many infirmities, both of body and minde: Eaſe thee of thy tedious labour, and ſettle thee where thou ſhalt have comfort.*

Δ. Thanks be given unto the Higheſt, now, and ever, of all his Creatures.

...... *Why doſt thou . . . within thy thought: Haſt thou not need of Counſel?*

Δ. Yes, God knows; *for I am half confounded.*

...... *Then firſt d . . . with thy ſelf to reſt thee, for this Winter. Secondly open thy mind to deſire ſuch things as may advance thy Credit, and enrich thy Family: Reap unto thee many friends, and lift thee up to honour; For I will ſtir up the mindes of Learned men, the profoundeſt in the World that they ſhall viſit thee. And I will diſcloſe unto you ſuch things, as ſhall be wonderfull, and of exceeding profit. Moreover, I will put to my hands, and help your proceedings, that the World may talke of your wiſdom hereafter. Therefore wander not farther into unknown places, contagious, the very ſeats of death for thee, and thy children, and ſuch as are thy friends. If thou enquire of me where, and how. Every where: or how thou wilt thy ſelf. For thou ſhalt forthwith become rich, and thou ſhalt be able to enrich Kings, and to help ſuch as are needy. Waſt thou not born to uſe the commodity of this World? Were not all things made for mans uſe?*

Δ. Will you give me leave to ſpeak?

...... *What canſt thou ſpeak hereunto? Wilt thou thank me for this?*

Δ. All thanks be unto the King of Glory, *&c.*

Δ. Is it your meaning that we ſhall ſtay here, and go no farther with the Lord *Albert Laskie ?*

......*Yes, in the Summer ; when it is more fair.*

Δ. I beſeech you, Where would you, that we ſhould make our .... this Winter ?

......*Where you will. Are you ſo unwiſe to go with him now. Let him go before, and provide for himſelf, that he may the better provid for you. The weather will be hard, and the travel unfit for children. If thou covet to live in eaſe, heap not up thy wives ſorrow.*

Δ. I deſire to live in quiet, that my ſpirit may the better attend to the ſervice of God

...... *Well, Tarry you, and my promiſe ſhall be quickly performed. I will not halt with you. How ſay you Sirs ?*

[*E. K.* He ſpeaketh to his Company, vvho make curſies, and ſay nothing.]

Δ. I beſeech you to appoint an apt place: This you ſee is no fit place.

...... *I will ſtir thee up ſuch friends, as ſhall content thee. As for dwelling places thou ſhalt beſtow them. Well, you are contented.*

Δ. Is it your will, that in this Town we ſhould part from the Lord *Albert Laskie* ?

......*. What ſhould you do elſe ? Are you mad men ? Will you run headlong into danger ? wilfully ?*

Δ. I beſeech you, ſhall this be nothing prejudicial to our former doings, and order already taken and decreed for our going together ?

...... *What, is this contrary to reaſon ? Well you are content.*

Δ. As the will of the Higheſt is, ſo is mine and none other.

...... *Sirha, do you ſee this ſword ? I will be a ſurety for this ( I warrant thee ) alſo.*

Δ.

...... *Your brother is clapped up in priſon, How like you that ? Your houſe-keeper I mean.*

Δ. And why I pray you ?

...... *. For that, that thou mayeſt be aſhamed of.*

Δ. What is that ?

...... *They examin him : They ſay, that thou haſt hid divers ſecret things. As for thy Books, thou mayſt go look them at leaſure. It may be, that thy houſe may be burnt for a remembrance of thee too. Well if they do, ſo it is : if not, as thou wilt. I have told thee my phanſie, and given thee my counſel, offered thee my help, and deſired to do thee good : The choice is thine.*

Δ. O Lord the Author of all truth, and director of ſuch as put their truſt in thee, I moſt humbly beſeech thee to conſider theſe premiſes, thus to me propounded. If they be true, and from thee, confirm them : If they be illuſions, and not from thee, diſprove them. For, hardly in my judgement, they do or can agree with our former precepts and order taken by thee.

A voice ...... *He that aſcendeth up to the top of the hill, let him believe : For until he come thither, let him do his labour.*

O Lord, I doubt of theſe things, and promiſes of eaſe, wealth, and honour.

A voice. ...... *Judge the Truth, by the laſt Action.*

O Lord, What is that Action ?

A voice....... *Wenſdaies Action.*

*This Cloud ( ſaid the voice of the Lord ) is put betwixt us and you : What therefore may come between ? Now judge you.*

Δ. I ſuſpect the whole apparition of the eleven to be an illuſion. O Lord confirm my judgement or diſprove it.

A voice. ...... *The Spirit of the Lord is not amongſt you.*

Δ. What miſery are we then in ? O Lord, Mercy, Mercy.

A voice. ...... *Diſpute not with God, where whoredom is great.*

Δ. O Lord, This whoredom we underſtand not.

A voice. ...... *Pray daily, with repentance, that this cloud may be taken away, and this ſword diminiſhed. For the Seal cannot be broken, until Satan have done his uttermoſt ; yea the uttermoſt of his malice. For it is granted him and he muſt ſtrike. But pray you unto God, that the ſword may be made ſhorter, or pluckt out of the hilt, that in ſtriking he want power. For your ſin is abominable, and a ſevenfold offence in the ſight of the Lord.*

Δ. What this whoredom is ( God knoweth ) we underſtand not perfectly. If the Spirit of God be not with us, how can our prayers be acceptable ?

A voice. ...... *Thus ſaith the Lord, Turn unto me and be ſorry for your ſins, and let my Angels be witneſſe thereof. For I ſwear by my ſelf, that my Juſtice ſhall hang over you : And when I puniſh you next, I will raze you from the face of the earth. Therefore, Vow your ſelves unto me, and make your veſſels clean ; for your habitations in my ſight are nothing : neither is the ſubſtance whereof I framed you acceptable. I am the Spirit of Truth and Underſtanding, and will not be daſht in pieces with worldlings ; Neither uſe I to dwell in defiled places. For my Sanctuary is holy, and my Gates are without ſpot. And with me there dwelleth no unrighteouſneſſe.*

Δ. Lord

Δ. Lord, is it thy will we ſhall go with *Albert Laskie* to *Laſco?*

A voyce. *The Lord ſaith, What I have ſaid, is true. Who rebuketh me, ſaying my words are untrue? The correction of him that reigneth is mightie; who hath numbred it? But to his deſtruction. Be you holy, that my hand may be weak.*

Δ. O Lord, the fear of thy puniſhment aſtonieth my heart: and uncertainty of it in time, and place, doth alſo encreaſe my grief, &c.

A voyce. *The fool ſaith in his heart: Oh, how great is thy puniſhment over me. Teach me the place of thy correction: And where thou wilt chaſtiſe me. Who is he that deſireth to meet God his vengeance, or the puniſhment of him that confoundeth the damned? Make your hearts clean, and wipe the ſin from amongſt you: And deſire to be forgiven, for miſerable are they that meet with vengeance, or that know the place where ſhe taketh up her Harbour.*

Δ. Gloria, Honor, Laus & gratiarum actio perennis ſit Deo noſtro Omnipotenti: Nobis verò a Deo Patre, propter Jeſum Chriſtum in Spiritu Sancto, ſit Miſericordia, Pax & Conſolatio in via virtutis & veritatis. *Amen.*

Monday, *Novemb.* 18. *Hora* 9. *Mane.* Lubek.

E.K. There appeareth the Cloud, wherein the ſword remaineth encloſed.

Δ. O Lord, be mercifull unto us, and rigorouſly execute not thy Juſtice upon us, thy weaklings: Nor ſuffer Satan to Triumph, where thy glory is expected, &c. *Converte nos Deus ſalutaris noſter, & averte iram tuam à nobis, &c.*

E.K. Now cometh one in a white Coat, not perfectly to be ſeen, but as if he were ſeen through a Cipreſſe; and ſaid as followeth.

…… *Who is he that leadeth out the Lion to prey? or who is he that lifteth up the feet of the young ones to devour? Who feedeth the ſmell of the roaring Bear, or hath taught him to remember the place of his recreation? Hath he alſo taught the fields, to put forth their voices: and the mighty Trees to flouriſh in pride? Are not the Hills glad when they bring forth Corn? When the Valleys rejoice with threefold waters. The beaſts of the wilderneſſe have they not known Caves: and unto ſuch as are made tame, is there not a …… underſtanding? For, who is he that teacheth them, to make ſubject themſelves, which are ravening, or to bridle ſuch as are of their frowardneſſe? Even he it is, that looketh down from Heaven, and beholdeth the earth, and meaſureth with his feet, ſaying,*

*It is done.*

*Which entreth alſo into the houſes of men, and liſteneth to that which they call wonders. Which openeth the gates of his knowledge with his own finger; And which ſayeth unto you: How are ye become wiſe? Or from whence is your underſtanding, are your hearts become Caves to ſend out Thunders? Or why are your ſpirits thus vexed with holineſſe? Are you not a ſtiff-necked people, and ſuch as are deſpiſed? Are you not poor, and therefore hated. Since, therefore, you are become Baſtards, who teacheth your lips to ſpeak of my Church? Or hath taught you to urge me with mine own ſpirit?*

*Behold, I am mighty,*

*Becauſe I am the joy of the faithfull. For I am called the Temple of the Holy ones, and the beauty of* Iſrael. *The ſpirit of man crieth out, and pierceth into the Lord, as the ſwiftneſſe of an Arrow: And he heard them. Therefore, thus doth the winde of* Cabon *open her mouth, and ſweareth by the* Jaſpar *Pillar that ſtandeth in the Temple of Reconciliation, and it Thundereth, and is ſaid,*

*Be it done.*

*And behold, the doors open, and the Holy Altar is covered. The beaſts with many feet bring up burnt-offerings: And there is a ſacrifice that aſcendeth up, and it is a mighty winde, ſuch as hath not been ſince the beginning of dayes. Open your ears therefore, and prepare your ſelves to hear: For this…… is mighty, for it is of peace. My Juſtice (ſaith the Lord) is ſealed, and you have ſinned mightily: My arm is ſtretched forth, and I muſt be magnified: For vengeance is gone forth, and is appeared already. But who is he that reſiſteth the venome of the earth, or inſtructeth man to avoid the Darts of poiſon? He ſaith unto you. Thus it is, becauſe I have ſanctified you, and have made you holy to the earth: Therefore will I help you: But not as you deſire: For your prayers and unrighteous life ſhall become bands of yarn. And I will make a contention betwixt Sathan and you. If therefore you labour hard, and open fervent mindes, ſuch as are not of the world, and can binde this ſword and cloud of vengeance faſt from amongſt you: Be it ſo unto you, for it is your own righteouſneſſe. For Sathan hath reviled, and hath ſaid,*

*Then ſhalt thou ſee.*

*But ſo long as they are Holy, and become righteouſneſſe, they are become ſafe: but when they fall; Satan entreth in. For the power of righteouſneſſe is become a Conquerour, if it fight mightily. And Satan ſhall be confounded by a righteous judgement.*

*For I have decreed it : and by my ſelf I ſwear it.*

*I will be a righteous Judge betwixt you. Therefore, take heed you ſin not, nor go into death:* Note. *For great is the fall of vengeance. Be not therefore defiled with the filthineſſe of the wicked: Neither delight in ſuch as counterfeit truth. For I am one fire that judgeth all things. And I delight in people that are joyfull with one Banket. For thoſe that fill their bellies at the houſes of ſtrangers : Become enemies to me.*

*For I have ſaid,*

*My ſpirit is holy, and my annointed righteous. Let the earth riſe up, and continue in her wickedneſſe: Yea, let them ſay, we have found the anointed: But my continuance is truth, and they are become liars. For my ſpirit worketh, and behold, there are wonders in the ſight of men. And whereſoever I dwell, ſuch is my power. Be therefore of One houſe, that you may eat together: Leaſt you banket too much, and ſo become deceivers. I am one, and am known by One: And unto One, Which One I am married unto. (And I am mercifull) Whoſoever abideth not therein, is an Adulterer. Avoid you darkneſſe, for righteouſneſſe is preſent, and my ſpirit entreth. Bleſſed are ſuch as believe.* Amen.

*Even to the* , Amen.

E. K. *He* is gone. There appeare ſome bands linked together, as Chaines about the Cloud.

Δ. Welcome be theſe bands.

E. K. *He* is here again; ...... and ſaith ...... eth.

...... *Why are you become dull? Why are you yet ignorant? Seeſt thou theſe* ...... [He pointeth, and ſpeaketh to E. K.]

E. K. I ſee them, I thank God.

...... *Theſe bonds are your own righteouſneſſe: And as they appear before the Lord, ſo ſhall they binde vengeance together: But if you become weak you fall. But pray, that you fall not: For they are the dayes of ſorrow. The ſpirit of God is twofold; preſent* Jah agian, *and preſent* Nah gaſſapalan. *Therefore take heed. For, in the firſt, you are bleſſed: and it may return. But he that is filled with the ſecond, ſhall be drunken for ever. The firſt is power preſent, and a comfort inmeaſurable, glorifying, and ſtrengthning all things that are agreeable to it: But when they differ, it returneth. The other is the ſpirit of the firſt, and the ſecond, Almighty, and everlaſting, unmeaſurable, and inexplicable: drowning the will of man, that becometh ſtrong in the fountain of gladneſſe and underſtanding: true wiſdom her ſelf, and not returning. Pray, therefore, that you may be perfect: and that you may be ſeaſoned: For it is a ſalt that ſavoureth to the end.*

*The peace of God be amongſt you.*

E. K. *He* caſt off his Cloudy Lawn, and went away. *He* ſeemed to be *Raphael*.

Δ. Yet we beſeech you more expreſly, and particularly to deal with us, *&c.*

...... *It is ſaid.* ...... *It is written.* ...... *It is true.*

*Ceaſe.*

Δ. Gloria, Laus, Honour, Triumphus & Jubilatio ſit Deo noſtro omnipotenti: Nunc & ſemper. *Amen.*

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Wedneſday, *Novemb.* 20. *Mane hor.* 11 ½. *Lubek.*

Δ. As thou haſt of thy mercies (O Lord) given us ſome ſhew of thy favour bent toward us: ſo are we deſirous to underſtand how our Letters have wrought upon our friend his heart to joyn with us to call for thy mercies, pardon and help: for if they have, Then do we hope, our bands (of acceptable life) whereby to binde vengeance prepared and intended againſt us, ſhall wax more and ſtronger: by thy great mercy and help to thy well-pleaſing in thy ſervice hence forward.

E. K. The Cloud and bonds appear: But the bands appear fewer.

Δ. O Lord, is our ſtate ſince yeſterday become weaker with thee? And ſhall it ſo narrowly be exacted? Thy will be done, who art holy, juſt, and moſt wiſe, O God.

E. K. The bonds about the Cloud, now are onely two; which before were ſix, or ſeven. The bonds ſeem of a ſmoky aſhy collour, ſpirally going about the Cloud.

At length a voyce. ...... *Judgement is the end of Juſtice: diſtributing and delivering alſo to every thing, ſeen, heard, or determined to his proper end uprightly. Are you able to deny this?*

Δ. The end of our actions, words, and thoughts may ſeem twofold: One of us intended, and ment to be good: The other not depending upon our weening, but according to exact wiſdom, what is the end of the ſame; here deemed the proper end, if I underſtand right.

A voyce.

A voyce. *Lo, judgement is the end of Juſtice in things that are handled uprightly: whereof you finde the Omnipotencie and Truth of him that judgeth Omnipotently: Which beholding your Combat, hath girded himſelf together, and beholdeth the Liſts, and he judgeth uprightly: For, he hath ſworn it. Arm not your ſelves therefore as weaklings: But provide as mightie and couragious Souldiers, for your own defence. I am without corruption (ſaith the Lord) and lean not with the windes of* Baſannah.

Δ. O Lord, give me leave to requeſt thee, *&c.*

A voyce. *But I am juſt, and judgement her ſelf. Enter not therefore into my holy places: Neither kneel down before my ſanctuaries; ſaying, the Lord hath* Choſen *us, He liveth, and it is true for ever. For I have ſaid, It may be undetermined. I will alſo ſee, whether you be ſtrong inwardly, or privily rotten. For with the world your weakneſſe is great. Whoſoever overcometh ſhall rejoyce. But I will be a God in my Covenant and will hold on my promiſe: Fight therefore as it becometh you, and caſt off the world. Make fleſh ſubject, and ſtrangle your Adverſary. For unto ſuch belongeth the entrance into my Chambers, and the uſe of my will, as the Horn of my glorie. For it is written, light dwelleth not in darkneſſe: Neither hath darkneſſe comprehended any light: For darkneſſe is the Cave of errour, and the reward of ſinners. Thus ſayeth he, which beholdeth your ſorrows: And it is a fight for many daies, which appeareth* neither *in the one, nor in the other: nor giveth he anſwer untill the end.*

E. K. There is one come in like a Ghoſt, and he taketh all the hangings away, which beautified the place like to Curtains. Now all the ſides of the ſtone are darkiſh; and the Cloud ſtandeth in the very middle thereof. Now the bands ſeem brighter then ...... becauſe the place is ſo darkiſh.

Δ. O Lord, many *daies* Combat is aſſigned us. And foraſmuch as *Militia eſt vita hominis ſuper Terram*, we are now in a great uncertainty of our Combat ending.

*E. K.* There ſtandeth the number of 40. upon a great Labell, and nothing elſe.

Δ. This 40. (O Lord) what betokeneth it, dayes, weeks, or years? Well: Whatſoever it be, Bleſſed be the name of the Higheſt. Our God, King, and Father.

E. K.

Δ.

E. K. Now is one come in very brave, like a Preacher; I take him to be an evil one.

Δ. Benedictus qui venit in nomine Domini.

E. K. He ſaith nothing; Not ſo much as, Amen.

This Preacher-like Creature, ſayeth.

...... *Are you ſo fooliſh to think that the power of God will deſcend into ſo baſe a place?*

*E.* K. The power of God deſcending, deſcendeth to beautifie the place; And whatſoever he beautifieth, he doth it mercifully: And ſo through his mercy he deſcendeth among us, that put our truſt in his mercies.

...... *It is true: But, unto thoſe that are righteous.*

Δ. Chriſt his coming hath been to ſave ſinners. His converſation was among ſinners, halt, lame, blinde, and diſeaſed. So likewiſe: Now our frailty, or impurity will not exclude his preſence, or the Miniſtery of his faithfull Angels.

...... *What, in this baſe manner?*

Δ. Do you miſlike the manner?

...... *Can any that hath any drop of wiſdom like it?*

Δ. Are you wiſe?

...... *Or elſe I could not ſee thy imperfections.*

Δ. Which be they? Accuſe me.

...... *What greater imperfection, then to imagine much more believe, that the Angels of God, will, or may deſcend into ſo filthie a place, as this corruptible ſtone is? Conſidering the clearneſſe, and bigneſſe of the aire, or the places that are prepared in mans bodie, for ſuch entrances.*

Δ. Who cauſeth thee to come here?

...... *Thy folly.*

Δ. Art thou good, or bad?

...... *I am good, or elſe I could not ſee the bad.*

Δ. Ergo, thou art a lyar, for thou ſayd'ſt, No good Angel, *would*, or might come here into this ſtone.

Δ. Thus will God be glorified againſt wicked Satan, and his Miniſters. His fetch was very ry ſubtile : As, To bring in doubt all the Actions performed in this ſtone. What canſt thou anſwer?

E. K. He ſayeth nothing : Neither can he ſay any thing. He ſeemeth to be a very fooliſh Devil.

Δ. Mendacem oportet eſſe memorem. Now be packing hence.

...... *I will abide here.*

Δ. Where God will permit thee, there mayeſt thou be : But we will (as now) ceaſe : And we thank God highly of this comfort and victory : We beſeech him, that we may as proſperouſly overcome all other Diabolical aſſaults or ſophiſtical, or untrue perſwaſions : and all his Temptations. *Amen.*

Glory, Honour, power, and praiſe be to our Almighty and living God, the Lord of Hoſts, *Jehovah, now and ever.* Amen.

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Saturday, *Novemb.* 23. *à Meridie hora* 1½. Lubek.

*E.K.* Here appeareth the ſame bad one, ſitting, who laſt appeared. The Cloud with the ſword appeareth at laſt : with two wreaths on one ſide; and two on the other, ſpirally. This Creature taketh the cloudy pillar, and throweth it from him divers times.

He ſayeth. *Call as long as thou wilt, I will keep thee for ſeeing any more ſights here.*

Δ. Or Lord, attend unto thy glory : Attend unto thy honour, regard the arrogancy of this Luciferine brag againſt thy younglings expreſſed.

Δ. And of the Lord, *Alb. Laskie*, &c.

...... *He ſhall come to deſtruction, as thou and thine to miſerable beggery : Becauſe he hath conſented to them that are Miniſters of iniquity, ſpirits of falſhood.*

*E.K.* He looketh on a bare book, when he ſaith thus.

...... *The power of God entreth into the Soul of man, and doth viſit the Chambers of his underſtanding : openeth his will with power. The ſpirits of darkneſſe are ready for every place, and can deceive, ſaying, This is of God. Unto theſe you have liſtened : and have ſworn it as a Covenant between God and you. But I am come from God : and am entred indeed, and will make you hungry in your own fooliſhneſſe, that you may become wiſe. None hath entred here* with power *but I. And I will tarry here. And I will be a wall betwixt you, and your imaginations : and betwixt thoſe that have tempted you, and your weakneſſe. For thou haſt called* upon God : *and he hath heard thee, and* I am he *that ſayeth ſo unto thee.* ..... *Laws of ſalvation are ready, follow them. The way into darkneſſe is wide, and eaſie, and where light is, it encreaſeth joy. Be thou therefore warned by me.*

*Nay, I have ſaid.*

Δ. Thou haſt ſaid here, That thou art God, is that true? For thou haſt ſaid, Thou haſt called *upon God*, and he hath hard thee : And I *am he*, that ſayeth ſo unto thee.

...... *I ſee thee : And thy wiſdom is nothing : Make of me what thou canſt, I am the meſſager of God.*

...... *Avoid darkneſſe, avoid darkneſſe, avoid darkneſſe.*

*E.K.* He plucketh down violently (in the ſtone) the Clouds, and all becometh light in the ſtone.

...... *Ly here with thy fellows. Thoſe that are of wiſdom, let them underſtand.*

Δ. O Sapientia patris æterni, illumina mentes noſtras, ut tibi ſerviamus in ſanctitate, & Juſtitia toto vitæ noſtræ tempore. *Amen.*

...... Carmathar, *a Knight of the* Rhodes, *was thirteen years deceived with one that appeared (as he thought) in glorie & wiſdom in the image of Chriſt.* Antony *was beguiled in divers wayes. The Prophets & Apoſtles have doubted in many things; But becauſe they faithfully believed they were not rejected. Their hope became fruitfull, and they bleſſed with underſtanding from above. If ſo be alſo, you repent, and be ſorry in that you have yielded unto the inſtruments of wickedneſſe : and follow on, as they your fathers have done, you ſhall alſo become wiſe : But I ſay unto you, That which you have conſented unto is amiſſe, and falſe, worſe then errour it ſelf. For, where have you taſted anie fruit out of that Doctrine. How poor is the power, that hath been long told of in you. You have forgotten your own knowledge, and are become of ſeers, blinde : ſuch as grope their way. Such end, ſuch beginning. For the end hangeth from the beginning : and is become a means in it ſelf, to bring all things to paſſe. But neither the end nor beginning of ſuch things as you have handled hath been perfect, or probable : But a deceit, comprehending the image of falſhood : Yea, much more the traps and ſnares into wickedneſſe; which deſerveth deſtruction eternally.*

*If*

*If this may adviſe you, Be it ſo. If theſe examples and probable arguments be ſound, Then neceſſarily you ought of dutie to be counſelled by me: But I have opened my mouth and told you. Be it unto you, according to your diſpoſition.*

△. Be it unto us according to the mercies and loving kindneſſe of the Higheſt; into whoſe hands we commit our ſelves, all our doings, and intents.

....... *That is well ſaid . . . God be with you.*

E. K. *He* is gone, and in the place vvhere he ſtood the likeneſſe of a little Circle, as if a print vvere made vvith a Thimble-brim.

△. Soli Deo, Honor omnis, & Gloria. *Amen.*

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*Monday* 25. *Novemb. Mane,* 8 ¼ *Lubek.*

E. *K. Here* appeareth ſtraight way, (at the firſt looking) the ſame fellow that laſt ſpake, and left the print of the little Circle behind him.

*E. K.*
*A. L.*
△.

△. Orabam diu ad Deum, ut Arbiter eſſet inter iſtos. A .... num .... lum confugimus in tempore neceſsitatis, *&c.* A te (O Deus) ſolo pendemus, *&c.*

△. Sedebamus quaſi in triangulo, & ſe convertebat verſus *A. L.*

...... *Thou, O man, awake, ſhake off forgetfulneſſe: Lift not up thy ſelf ſo much; But cloſe up thine eares againſt theſe deluded deluders, which carry thee headlong into folly, and transform thee to a ſhadow: By whoſe counſel thou art become diſhonoured, and by whom thou ſhalt become a ſpot in the Book of Fame. Call to remembrance the Hiſtories of the whole World, Political and Eccleſiaſtical. Inquire of the Learned that have ſettled their judgements in the Book of God. Open thine eyes, and behold, if any of the Prophets or forefathers (men grounded in wiſdom and deep underſtanding) have yielded themſelves to this unrighteouſneſſe, believing lyars; conſenting to untruths, and laſtly diſhonouring the Name of God. Then call to minde thine own eſtate, thy flouriſhing of thy youth, and poſſibilities, wherein thou mayſt be made perfect. Which if thou truely do, Then baniſh this diſhonour to God and his Angles, liſten not to theſe S ...... erſity: For the Syrenes are awake, and their ſong is to deſtruction. I am ſent from God, as a Meſſenger to call thee home; for thou diſhonoureſt God mightily. Behold thou ſhalt be made contemptible, and become a laughing-ſtock. Thy honour ſhall be defaced, and thy poſterity ſpotted with ignominie. Moreover, ſuch as are thy friends ſhall ſhake their heads, ſaying, What wiſe man hath thus been overcome? What is he that is become fooliſh? Thou mayſt deſire it, and conſent, as before; But I am a ſtumbling block betwixt you,* and will dwell in *all* Elements for your purpoſes.

E. K. He holdeth up his hands towards △ and ſaith, .. Nay I have told him truth.

E K. *He* hath now gotten him a Chair, and ſitteth down.

△. If it be truth, then it is a token that God is very merciful unto us; and that we are in his favour highly, to give us this warning to avoid evil. Now reſteth the other part, How we ſhall attain to good, and wiſdom, from God; ſuch as by the true and perfect uſe of his creatures, we might do him ſome acceptable ſervice, with true obedience and humility, *&c.*

Thou ſhalt be hanged, he ſaid to *E K.*
*Declina, à malo & Fac bonum.* Pſalm.

E. K. One cometh to him, and ſaith ..... *He* goeth about to take you a lyar.

E. *K. He* goeth away, and cometh again.

E. K. This man which thus came and went away, and cometh again, is all in white; he hath a ſilver Crown on his head: he ſpeaketh as followeth....

....... *Deny that you have done, Confeſſe it to be falſe; Cry you have offended, And let the Angels of God ſee you do ſo, (that they may carry up your prayers) ſo ſhall you become righteous; But why doſt thou write words of contempt againſt us? For One in our number is All; And we are, all, One. Believe us; for of our ſelves we have no power to inſtruct you, but to deliver you the Commandment of God. Rent your cloaths, pluck thoſe blaſphemous books in pieces; And fall down before the Lord: for he it is, that is Wiſdom. I have done for this time.*

E. K. *He* is gone.

△. Quis eſt diſcretor Spirituum?

E. K. Now he cometh in again and ſpeaketh.

...... *Oh, you are a Learned man.* ...... *Truth in the ſecond: He it is that diſcreetly judgeth all things. If his diſcretion be given to you, thank God.*

△. IIII

Δ. Illi ergo Committemus hanc cauſam : ab illo hoc donum petentes & expectantes. Nos interim piè in Chriſto vivere intendimus.

E. K. *He* is become a great pillar of Chryſtal higher than a Steeple. He aſcendeth upward in clouds, and the little circle remaineth.

Δ. Gloria, laus, honor, & gratiarum actio ſit Deo noſtro omnipotenti Trino & uni, nunc, & in ſecula ſeculorum. *Amen.*

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*Tueſday Decembris* 10. After Diner, we removed from *Lubek*, and the Lord *Alb. Laskie* went by Coach to Lord *Chriſtopher*, Duke of *Meckelburgh*.

*Thurſday* night we lay at *Wiſmar*. 11. *Decemb. vel* 12.

*Saturday* morning we came to *Roſtoch*. 14. *Decembris.*

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*Monday Decemb.* 16. *Mane hora* 10 ¼. *Roſtoch.*

E. K. He is here, that ſaid, he would dwell *in omnibus Elementis*, &c.

Δ.

...... *I came from the fountain of light, where is no errour nor darkneſſe, and have Power, ( becauſe it is given me from the Higheſt ) Which, ( Lo ) is grown and become a mighty Rock. For it is ſaid* of me, *Behold I will viſit them that put their truſt in me, with a comfortable ſtrength in the time of need ; For my Rock is an everlaſting ſtrength, and the Hills* of my countenance *endure for ever. If then I be the Countenance of God, and a piercing fire ſent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not caſt down, but almoſt for ever buried in a lake of ignorance, and inquenchable flame, ſuch as conſumeth with ignorance, deceit it ſelf, and a provocation too manifeſt, and apparent deſtruction : If I then with this meſſage ( being the meſſage of truth ) my ſelf a mean .... ſufficent Order for the publiſhment thereof, can, nor may ..... as of ... n I am ) vehemently deſpiſed ( the fruits of a good Conſcience, notwithſtanding ſtedfaſt ) Then is he of no power of whom I am .... becauſe it is written. Such as riſe up againſt my Spirit, I will deſtroy them in the midſt of the ſame fire, and will deliver their aſhes to the windes for a memory of their wickedneſſe. But he is juſt, and is without meaſure : knoweth what is, and what is to come, which hath thus ſaid of you. Behold their ignorance is greater, and they eſteem not truth. Lo I have heard them, in the midſt of their corruption ; yet they are become faithleſſe : I miniſter unto them, but in vain ; But behold their mouths are cloſed up with idleneſſe. O ye of little underſtanding, are you become ſo blinde, that you will not ſee ? Are the windows of your eares made faſt againſt truth ? Are your conſciences ſealed up, with a thrice burnt iron ? Deſire you light, and yet refuſe it ? Have you craved . . . , and now deny it : yea utterly diſdain it ?*

Δ. That is not true.

*E. K* Now cometh a head behind him.

...... *Lo the end ſhall become your comfort, if you liſten to the ſongs of my mouth : if not, everlaſting folly : and a reward of ſuch, as are weary to hear of Trnth. Now I pinched him ......*

E. K. This he ſaid looking behind him.

Δ.

...... *Burn thoſe blaſphemous books of thine, and I will teach thee wiſdom.*

Δ. Will you have me note down that ſentence ſo.

...... *I will.*

Δ. What blaſphemous books can I acknowledge, ſeeing I underſtand none? If they contain Sentence, make me to perceive it ; that ſo I may compare it, with the Touchſtone of God his word, uſing the Talent of ſuch reaſon, as God hath given me.

...... *I go, I go, I go.*

E. K. Now cometh a great fire down, and there appeareth a great huge man, with *a great ſword in his hand* ; fire cometh out at his eyes, and at his mouth. This terrible man ſaid,

...... *Maledicti ſunt, qui jurati ſunt contra Nomen meum.*

E. K. Now that wicked creature ſhaketh himſelf.

Δ. In nomine Jeſu Chriſti Redemptoris humani generis, Quis tu es ?

[ This was ſpoken to the man with the ſword. ]

...... *Sume vires.*

Δ. Deus in adjutorium meum intende, *&c.* Miſerere mei Deus *&c.*

E. K Now the great huge one kneeleth down, and his face is ( now ) from meward ; he looketh up toward heaven ; he hath very long hair, to beneath

beneath his girdle; his Robe is long and tucked up. Now he ſtandeth up.

...... *Curſed are they: Curſed are they: Curſed is he for ever.* I am, *I gave thee power,* and ſealed thee for a time: *Power to uſe the vehemency of thine own poiſon; but not to touch my coat. Thus he ſaith, And (I am) thou art a lyar from the beginning, and the fountain of curſedneſſe. Damnation is thy dwelling place; Death is thy ſeat; Vengeance is the Crown of thy diſglory. Becauſe thou haſt entred into my ſeat: Haſt exalted thy brightneſſe, blaſphemed my name; wherein (in this Action) thou continueſt (No point of thy charge, nor of my permiſſion.) Be thou accurſed, weakened, overthrown, and defaced. Thou art vanqiſhed, Thy time is ſhortened. And why?* I am. *And I ſay thou fighteſt againſt me, and not againſt men. I am Juſtice,* and the ſtrength of him *that liveth, whom thou haſt felt, and ſhalt feel, world without end; Therefore Depart; Depart I ſay.*

*E. K.* Now the ſword ſtandeth by him, with the rags that appeared before.

...... *Vengeance, prepared for others, be thy reward: As it was delivered unto thee, ſo take it with thee; That the malice which thou ſheweſt to others, may heap up thine own deſtruction.*

*Jeovah, Jeovah, Jeovaſcah.*

E. K. The wicked Tempter falleth down into a hole, and this high creature putteth the ſword and rags down after him. Now this great creature appeareth as ſmall as he uſed to do. And it is *Michael.*

Mic. ...... *Veniat Lux Domini, & fidelium Conſolatio.*

E. K. Now is all come in, as was before: The Vail, the feet of men appearing under, *&c.*

Mic. ...... *Thus hath God dealt mercifully with you.*

Δ. His Name be praiſed for ever.

Mic. ...... *Thus hath Truth vanquiſhed darkneſſe. Even ſo ſhall you vanquiſh the World in him which is the Spirit of Power and Truth. For I have* Sworn *(ſaith the Lord) and will be merciful unto you: But ceaſe for theſe daies to come; for they were daies delivered: Let them be (therefore) unto you daies of Repentance: For the end of* 40 *daies muſt come: And this Doctrine ſhall be written unto all Nations, even unto the end of the World. The Grain is yet in the earth, and hath newly conſented with the earth: But when it ſpringeth, and beareth ſeed, The number ſhall be the laſt.*

Δ. A dark Parable, to my underſtanding, is this.

Mic. ...... *The tranſparent fire of Meekneſſe comfort and warm your ſouls, rectifie and make ſtrong your bodies, to the eternal comfort of the World to come; in the pilgrimage which you ſhall endure, with a heavy croſſe for the Teſtimonie of Truth.*

E. K. A great many voices, ſay, *Amen.*

E. K. Now he is gone, and the golden Vail is drawn again.

Δ. Omnis laus, honor, Gloria, Victoria & Triumphus ſit Deo noſtro omnipotenti, Vivo & vero, nunc, & in ſempiterna ſeculorum ſecula. *Amen.*

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*Sunday,* 22. *Decembris, Mane,* we went from *Roſtoch* toward *Stetin.*

*Wenſday,* 25. *Decembris,* on Chriſtmas Day morning, we came to *Stetin* by 10 of the clock.

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*Anno* 1584. *Stilo veteri.*

## Stetini in Pomerania.

*January* 2. *Mane, hora* 9.

Δ. Veniat lux Domini, & fidelium Conſolatio, *&c.* 40. dies, jam completi ſunt, *&c.* Expectamus præpotens auxilium Altiſsimi, *&c.*

*E. K.* I cannot ſee but an inch into the Stone. The Curtain appeareth, but more deep into the Stone At length cometh one very tall, in a long white Gown, all open, and his hair of his head hanging down to his legs. He hath wings upon his head, armes, back, and legs. He ſeemeth to deſcend from the Clouds, and upon Clouds which lie ſloapewiſe for his deſcending. He ſpeaketh as followeth.

*...... The pureneſſe of humility, diſperſed through the inward bowels of man, is that, which is called ( with you ) Perſeverance. Which Perſeverance, beautifieth and eſtabliſheth in a true and ſtedfaſt Baſis those things that are acceptable in the ſight of God, the workes of man. Hence ſpringeth juſtification, which .... with the love of God. Herein are you become like unto us, for that we are the image of Perſeverance, and the Glory of God. But in us it is dignified : In you it is, and muſt be imperfect : For nothing is of fleſh or blood, that receiveth perfection.*

*The Emanations from God, to, and into his creatures ( which agree in the Center of the Earth as the knitting up of things ) are eſtabliſhed : So that one jot of his Will neither can, nor may periſh, wax weak, or dwell in error : Which foreſeen from the beginning, carrieth in it ſelf the remembrance of all things to the end. Through which mercy and remembrance, you are become the ſervants of God : Not for your own ſakes ; but in that it is the Glory of him, which hath called you to this exerciſe : Troubleſome to the World, but rewarded with Glory.*

Our Calling or Exerciſe.

*If therefore your imperfections riſe up and reſiſt the Will of God, ſaying, blaſphemouſly as you do,* Let us ſeek other wayes, *Then you are not counted perſeverers , neither are your works worthy reward : But humane reaſon can perſwade and give judgement againſt theſe follies, much more are they damnable, and deſerve correction in the voice and judgement of ſuch as are pure.*

*He that dealeth with the wicked is a lyar, and ſhall have his reward : But the end of comfort is in the pureneſſe of ſpirit. But O you of little wiſdom, you riſe up againſt the windes, and yoke your wits againſt the mountains : Nay you caſt your ſelves down headlong, where there is no mercy. For what blaſphemie is it to ſay,* If it be the will of God, it muſt follow ? *Is not man ſubject to the bringing in of his own labours ? And are not they allowed to his comfort, being brought in ?*

*The ſoul of man is the Image of God, after his form, which keepeth within himſelf the* power *of his divinity in the heavenly Spirit, whereby he hath Authority to conſent with God in the workmanſhip of his Will and Creatures : Which* Power *being ſealed already, giveth unto man ( as King of himſelf ) to conſent to his own ſalvation, conjoyning and knitting himſelf together, either with perſeverance in the aſſured hope of mercy, or ( with wilfull drunkenneſſe, ) to the reward of ſuch as fall. Therefore, Become Holy. For the ſoul beautifieth, when it is beautified in it ſelf. Reſiſt not the Will of God, which is mighty on you : Be not obſtinate.*

*Be humble, Rejoyce not for this World : But be glad that your names are ſealed, and that* you ſhall correct *the World. Deſpair not through weakneſſe ; for from whom cometh ſtrength ? If puddles become Seas, the end is more wonderful : But yet greater when ſinners are called* to the *knowledge and performance of God his Will, thorough his mercies. Even as one day periſheth, and is not, although he hath been ; Even ſo it is, and ſhall be the ſtate of this World. For the Earth muſt ſing O Sanna with the Heavens , And there muſt be One veritie. And Hieruſalem ſhall deſcend with an horn of glory to the end. The Sun and Moon ſhall be witneſſes, and wonder at their ſtay. The Kings of the Earth ſhall become proud in themſelves, and are unable to be tamed with man.*

*But I will yoke them ( ſaith the Lord )* with correction ; *And force them one to imitate anothers ſteps : Yea they ſhall tread the grapes alike ; For in my Vineyard Corruption ſhall not dwell with Authority : Neither ſhall the Prince of Darkneſſe uſurpe my further honour.*

E. K. *H*e ſpeaketh much in a ſmaller voice than he did. I cannot perceive it. ] *He* turned back and ſpake.

*...... I ſpeak theſe things for your underſtanding, and that you may be ſtrengthened.*

E. K. *H*e turneth back again ( as before ) and ſpeaketh I know not what.

*...... My dear bretbren, therefore rejoyce in Comfort, and the image of Peace : and remain faithful, that you may be fed with that food that ſhall preſerve and alwaies reſt before the mighty flames of* Zanzor *: where there dwelleth no defiled Creature, nor any unrighteouſneſſe.*

*E*. K. *H*e turneth now back again ( as before ) ſpeaking. He ſeemeth now to lean againſt a Pillar of Copper, great and round : And he is become leſſe than he was. Now he ſtandeth on the top of the Pillar, Now he kneeleth down, his back being turned.

A voice ſaith to him ......... *Swear* ......... [1]

He ſaid ...... *It is done.*

He ſaid ...... *The firſt voice openeth his mouth and ſaith [ There is a great rumbling and rouſhings of falling of Towns or Houſes, as it were in the Stone. ]*

He ſaid ....... *The will of God is ſealed in this Propheſie, and it ſhall endure.*

A voice. ............... *Swear* ..................... [2]

He ſaid ....... *I have done.*

He ſaid ....... *It thundereth, and it is the ſecond voice.* The effect of God his Will, *is not of time ; and therefore not to be known of man, till that moment and end of time ſhall appear, wherein it muſt be publiſhed, and finiſhed with power.*

*E. K.* Now

*E.* K. Now it thumbleth again very terribly, as though a vvhole Town ſhould fall down into a great Valley.

A voyce ........... *Swear.* ........... [ 3 ]

He ſaid. ..... *I have.* ..... *And it is the third, and the laſt voyce. All things that are crooked ſhall be made ſtraight. The winde of the heavens ſhall walk through all the earth.* Wiſdom *ſhall ſit in her Majeſtie, Crowned, in the top of an Hill, with exalted glorie.*

*It is the end.*

E. K. Now all daſheth in a flame of fire, Pillar, and he, and all, and ſo flieth upward.

A voyce. ..... *He that hath ears, let him hear.*

Another voyce. *It ſhall be.* Amen.

E. K. Now the Curtain cometh before all, as it vvas at the beginning, this day.

Δ. O Lord, for thy great myſteries declared unto us (this day) we moſt humbly thank thee. But on our parts, there remaineth ſome matter. .... thy hands by ſome of thy good Miniſters, we deſire to have ſome advertiſement: as of the Lord *Alb. Laskie*. Secondly, of *Vincent Seve*, &c.

*E.* K. A very little Creature appeareth, and ſaith.

The little one. *A word, and away. The hearts of Princes, are the ſecrets of the Lord: Such they are, as unlock the doings of this world.*

Δ. Of *A. L.* his delay in coming (contrary to our deſire and expectation) I would gladly underſtand the cauſe, *&c.*

The little one. *Thoſe things that are of wickedneſſe, are not of our remembrance. This ſtay ſhall hinder a third part of his glory. But all* your life is not of him: Nor he of you. *If he become good: he ſhall be well rewarded. He is forward*, Vincent *is in* France.

Note. Of *A. L.* and our ſeparating hereafter.

E. *K.* He is gone ſuddenly. This Creature ſtood betvveen the Curtain, and the forepart of the ſtone, it vvas one of the leaſt Creatures that ever I ſavv.

Δ. All Honour, praiſe, and thanks be to our God Almighty: now and ever. *Amen.*

Thurſday, *Januarii 9.* The Lord *Albert Laskie* came to *Stetin, Hor.* 2½. *à Meridie.*

Fryday, *Janurii* 10. Μαξίμας ινιυριας υερβορύμ πασσος συμ. *Hora prima incipiebat, & per 2. horas durabat.* Stetini.

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Sonday, 12. *Januarii.* 1584. Stetin.

Δ. After Dinner we were talking together of our affairs. A voyce in *E. K.* his head ſaid,

*Jam venit hora.*

Δ. After Supper, as I had a deſire to ſhew to *E. K.* ſome places of St. *Johns* Apocalypſis, a voyce ſaid to him,

*Equus albus eſt initium Doctrinæ veſtræ, Et eſt verbum Dei.*

10. *& 9. ſunt Novemdecim.*

A voyce. *Equus Albus.*

Δ. Hereupon ſeeking in the 19. Chapter of the *Apocalypſis*: we found the Text, *Equus albus*, &c. *verſu* 11.

A voyce. *Ne dubites. Sum enim ſervus Dei. To this purpoſe appertain theſe places of Scripture, &c. Theſe are the dayes wherein the Prophet ſaid*, No faith *ſhould be found on the earth.* This Faith *muſt be reſtored again, and man muſt glorifie God in* his works. *I am the light of God.*

Vide *Eſdræ.* lib. 4 cap. 9. *verſu* 7.

Δ. Then, by like, He is *URIEL.*

..... *I am a witneſſe of the light. Theſe are the times when Juſtice and truth muſt take place. Behold, I touched him, and he became a Prophet.*

Δ. Mean you *Eſdras*?

*Uriel. Yea, in his ninth Chapter of the fourth book. There you ſhall finde manifeſtly the Propheſie of this time, and this action.*

This action in *Eſdras* propheſied of.

Δ. Alak, we think the time very long, before we entred in the right trade of our true leſſons.

Ur. *When you have the book of God before you, Then I will open theſe ſecrets unto you.*

Δ. But Alak, the time is very long thereunto, the more is our grief.

Ur. *The Bible it is.*

△. I meant ſomewhat of our other book, which is to be written.

Ur. *I will ſpeak of that alſo.*

△. This delay is greatly to our grief, and occaſion of many temptations.

Ur. *The temptations of the world are nothing unto the wiſe, happie are they that feel temptations with emptineſſe of the belly. The Timber is not yet ſeaſoned, or elſe thou ſhouldeſt Propheſie. I mean not thee* E. K.

△. Vincat manifeſta veritas.

*E. K.* He is gone.

Honor, Gloria, Laus, & benedictio, ſit Deo Noſtro, qui in ALBO EQUO Juſtitias ſuas facturus eſt. *Amen.*

Monday, *Januarii* 13. *Mane hora.* 9½. Stetin.

△. After our long diſcourſe upon the 9th. Chapter of *Eſdras*, &c. *Uriel* came, and ſtood, he ..... ry. upon *E. K.* his head, not viſibly.

Ur. *Read the ſixth Chapter. For faith muſt flouriſh. The world is rotten, and is skalden in their own ſins.*

△. *E. K.* Read it, and in the 28. verſe, thus it is. Florebit autem fides, & vincetur corruptela, & oſtendetur veritas, quæ ſine fra ..... Diebus tantis, *&c.*

*E. K.* A voyce ſaith, Open the Shew-ſtone.

E. K. At length appared one in a long vvhite Garment. The Curtain went aſide, and the feet of men appear not now. This man ſeemeth twice ſo high as △. He hath nothing on his head, but long hair hanging down behinde him. He is tied, or girded about, as though he vvere tied vvith many girdles.

Vide.

URIEL. *I am Uriel [ſaid this man] The light, and hand of him that created Heaven and Earth: that talked with* Eſdras, *and did comfort him in affliction, and the ſame that hath talked with you:* Yea, from the beginning of this action. *Therefore, gird your ſelves together, and hear the voice of the Lord: Liſten, (I ſay) to ſuch things as are hid, (I ſay) to them that dwell above the Heavens. Behold, this is the laſt ſleep of the world: and the time, that the power of the higheſt hath armed himſelf, ſaying, Come, O ye ſtrength of the Heavens, and follow me. For the earth hath cried vengeance, and hath curſed herſelf, and deſpaireth. Come (I ſay) For I will place the ſeat of righteouſneſſe. That my Kingdom may be in One: And that my* people may flouriſh: Yea, even a little before the end.

*And what is this?* E. K. He ſpake theſe four words in another Tune.

E·K· He looketh up to heaven.

A voyce. *Bleſſed art thou, which reſpecteſt thy Juſtice, and not the ſins of man.*

An Angel now taking place.

Ur. *This is the voice of the Angel* that now taketh place.

△. May we be ſo bold as to demand the name of that Angel?

An Oath.

Ur. *No, It is not lawfull. I ſwear by all things that are contained within this holy book: * By the ſeat of God, and him that ſitteth thereon. That the words, which have been ſpoken in this Action, and ſhall be now ſpoken*, by me, *are true: Three years are yet to come*; even in this moneth, *(that beginneth the fourth year) ſhall the* Son of perdition be known unto the whole world: *Suddenly creeping out of his hole like an Adder, leading out her young ones after her, to devour the duſt of the earth.*

* Note, he ſpake this, pointing down to the great Bible of the Lord *Alb. Laskies*, upon which the Shew-ſtone, now, ſtood.

*A Propheſie on 1587. in Januario. Antichriſtus. Si ſimpliciter, ſic annus eſt intelligendus, ſi non ſeptenarius unus, noſtrorum* annorum 34. *ſit habendus pro uno anno myſtico: vel 43. menſes, &c.* Perpende.

△. The ſentence is dark, in reſpect of the time. Conſider well.

△. I ſuſpect 42 moneths (now and then) to be underſtood for an year.

Antichriſtus. Omnes nunc Reges peribunt ante tertium annum finitum.

Ur. *This moneth in the fourth year, ſhall Antichriſt be known unto all the world. Then ſhall wo, wo, dwell amongſt the Kings of the earth: For they ſhall be choſen all anew. Neither ſhall there any that ruleth now, or reigneth as a King, or Governour of the ...... le, live unto the end of the third year: But they ſhall all periſh.*

*Their Kingdoms be overthrown.*

*The*

*The earth waſted. The Rivers become bloud, with the bloud of men and beaſts mixed together. In this time ſhall the Turkiſh ſtate be rooted up, and caſt from the earth. And inſtead of him ſhall enter in that Devil: the father of liars, and ſuch as dwell in the houſe of Vanity. Behold*, This * Prince ſhall fly through his Kingdoms, *as the* Greyhound after his ſpoyl: devouring his poſſeſſions, *and cutting down the wicked*: But he ſhall become proud. *The Prophets of the Lord ſhall deſcend from Heaven, cloathed with their old Garments very freſh, and not ſtained.* Thy eyes *ſhall ſee them.* Out of theſe books ſhall the true Doctrine *of the Prophets, and Apoſtles be gathered: Which are not to be underſtood, but with the ſpirit of underſtanding, the ſpirit of wiſdom, and truth.* Behold, I will ſay *unto you* my ſelf.

△ Suſpicor 42. menſes, ſ. 3 ½ annos numerandos Myſtico illius Propheſis: vel annos vulgares pro anno myſtico.

△. They are in Paradiſe, they were carried upward, eſpecially *Elias*.

Antichriſti ſuperbia.

*A.L.*
*Enoch.*
*Elias.*
Our ſign.

Come, Hear.

*For, the voyce of the Lord is with power. Therefore, be milde, and of humble ſpirit. For lo, the time ſhall come. And I have* ſeven *books*, ſuch as ſhall be delivered unto one of you. *And I will meet thee walking in the fields. And will ſtretch* forth my hand, ſaying, *Come: Then ſhall thine eyes ſee theſe things, that thy* ſpirit *doth. And thou ſhalt* become a man of underſtanding: For I will give thee bread, and thou ſhalt eat it, ſuch, as ſhall be the bread of ſufficient comfort.

7. Libri tradendi ipſi △.

E. K. It thundreth in the ſtone. Of thee, [pointing to *E. K.*] thus ſayeth the Lord.

*Thou art fleſh, and become ſtubborn. Thy judgement waxeth dull, and thy heart ſealed: But I will unſeal thee; and thou* ſhalt be partaker: *But (becauſe thou haſt offended me) not with power in worldly things, I will make thee a great Seer: Such an one, as ſhall judge the Circle of things in nature. But heavenly underſtanding, and ſpiritual knowledge ſhall be ſealed up from thee in this world: For, thou art become ſtony, and haſt* cried out againſt my Saints. *Notwithſtanding, your* life ſhall be together. *Thou ſhalt be a workman of nature, looking into the Chambers of the earth:* The Treaſures of men. *Many things* are pluckt from thee, *which* were thine: *But* not from you, becauſe I have promiſed them.

E. K.

*What is he, that bridled the windes,* △. *At your prayers? Or, who is he that preſerved you from the* bloudy imaginations *of men, [and] hatreds of the world invincible? Is it not he, that is God of Heaven and Earth? Is it not he, that made both fleſh and Soul? Yea, even he it is, that ſayeth. Fly from the wickedneſſe*, and ſociety with Devils. *Leave off to ſin againſt the Lord: for he is of great power. This is* the laſt time *that any ſhew ſhall be made in this ſtone. For, lo, the promiſe of the moſt higheſt ſhall be fulfilled.*

This ſentence is revoked afterward, and the ſtone dignified.

*E. K.* Now *I* ſee all thoſe men, whoſe feet *I* ſaw before: And there ſitteth One in a Judgement ſeat, with all his teeth fiery. And there ſit ſix, on one ſide of him, and ſix on the other. And there ſit twelve in a lower ſeat under them. All the place is like Gold, garniſhed with precious ſtones, On his head is a great ſtone; covering his head; a ſtone moſt bright, brighter then fire. Four bring in a man bound. Now all is gone except *Uriel*.

Ur. *The end of words, the beginning of deeds.*
A voyce. *Seal it up: For, it is at an end.*
△. What is your will, that I ſhall do with this ſtone.
Ur. *All is ſaid: and I am ſealed for time to come.*

△. Deo omnipotenti, vero, vivo, & æterno ſit omnis honor, Laus, Gloria, Potentia, virtus & victoria: nunc & in ſempiterna ſeculorum ſecula. *Amen.*

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*Wedneſday*, January 15. we went from *Stetin* to *Stargart*.

*Sonday*, January 19. we came to *Poſen*.

*Eccleſia Cathedralis Poſnanienſis fundabatur* anno 1025. *per* Winceſlaum *Regem Chriſtianum factum cujus ſepulchrum in inferiori parte Eccleſiæ extat, lapide egregiè extructum.*

*Saturday*, January 25. Ὁ κίνδυνος μέγας τοῦ θανάτου διὰ τῆς τοῦ E. K. ἀδικίας μεγάλης ἐναντίον ἐμοῦ, (i. e. *Magnum adii vitæ periculum per iniquitatem* E. K. *contra me.)*

*Sunday*, January 26. ...... *Inviſebam Bibliothecam Eccleſiæ Cathedralis.*

*Monday*, January 27. ῥίξαι κυμ οὔξορε βρέυες. (*Rixæ cum uxore breves.*)

*Tueſday*, January 28. We went from *Poſen*.

*Thurſday*, Jan. 30. We came to *Konin* Town, over the long and dangerous Bridge, with much cumber at one broken place, by reaſon of the huge Cakes of Ice, which lay there.

*Satur-*

*Saturday, Februarii*, 1. We paſſed the dangerous way of Ice, having 25 men to cut the Ice for our Coaches to come through above two Engliſh miles long : but for all that great help, we could not get to *Vinew* City that night, by reaſon of the great water and Ice hard by the Town, which was broken over the banks into the medows very deep.

*Sunday, Februarii* 2. We came over the great water, the Ice being moſt part ( with that nights winde) driven away out of our paſſage.

*Monday, Feb.* 3. We came by *Shadek* to *Lasko* Town, and there were lodged in the Provoſt his fair houſe by the Church.

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*Prima Actio apud* Lasko.

*Tueſday Februarii* 11. *Stilo veteri, aſt* 21. *Stilo novo.*

△. After our prayers of the 7 Pſalms, and my particular invitation and calling for God his help, and the miniſtery of his good Angels : After ( I ſay ) more than half an hour ſpace attendance ; *E. E.* ſeemed and thought that he felt a thing about his head, as if it clawed with Hawks claws. It continued no long time. And toward the Eaſterly corner of my great Study above, ſeemed to *E. K.* clouds to appear, far off, as at a quarter of a mile diſtance. Then appeared a Sea, endleſſe one way, and a Haven mouth with a River which fell or ran into that mouth. And beſides that River doing down into the Haven, did another River appear by running into the Sea, without any Haven making or having. The water of this Sea, is not like Sea-water, but rather like Quickſilver. Now cometh a mountain, and ſwimmeth upon that main Sea. Now that mountain ſeemeth to reſt and ſtand before that River mouth, that is by the Haven.

A voice. ....., *Meaſure me.*

F. K. Now ſeemeth a great thing like a man to ſtand, with one leg in the foreſaid River, and with the other in the ſaid Sea, by . having a corner of the ... id between his ſaid legs. *H*is right leg is in the River, and his left in the Sea. *H*is right leg ſeemeth gold, and his left leg lead. The mountain ſtandeth before him. *H*is legs are like two poſts, of the ſubſtance of the Rainbow. *H*e is very high : he hath a face, but with many eyes and noſes, but not diſtinctly to be diſcerned. *H*is body ſeemeth to be red Braſſe. *H*e ſtandeth with his arms abroad, and no hands appear. *H*is right arme is of the colour of ſilver ; *H*is left arme ſeemeth to be black, twinkling. *H*is head is much of the colour of that Sea wherein his left leg ſtandeth. Now beginneth a right hand to appear ; a fair right hand.

A voice ſaid to this man. ....... *Meaſure the water.*

*He anſwered.* ....... It is 250 Cubits.

A voice. ...... *Meaſure that foot of earth.*

E. K. He pointeth to the mountain.

*Anſwer.* ....... It is a cube twice doubled in himſelf in a ſtraight line.

E. *K.* One ſpeaketh behind me, ſaying.

...... *Meaſure the Sea alſo.*

*Anſwer.* ...... It is 750. Cubits.

*3. in 4. efficiunt 12. & 3. & in ſe efficit 9. Nunc 9. in 12. efficiunt.* 108.

E. K. *H*e now ſtoopeth to it, and taketh of it in his hand.

He ſaith. ...... The fourth in the third, *and three in himſelf ſquare. The age of Nature.*

*E. K* Now all is gone, all is clear, and nothing appeareth.

△, At length after this, *E. K.* heard from the foreſaid corner of the Study, the noiſe, as of a Ship toſſed and jolted of the waves of the Sea. After that *E. K.* ſaw one that ſtood all covered in a white cloud by the Eaſterly corner of the Table, above the Table in the Air. He ſaid.

...... *Beati ſunt, quibus veritas , ſpes, & conſolatio eſt : & quibus luminaria majora inſerviunt, in fortitudine & potentia æterni & Omnipotentis Dei.*

*E. K.* Now the cloud covereth him, and abideth.

*E. K.* Now he cometh out of the cloud, and ſtepeth three ſteps forward

ward, and the cloud ſtandeth behind him, like a garment ..... At length he ſaid.

........ *Then is their bleſſedneſſe, eternal life.*

*E.* K. I never ſaw him before: He is covered with a red Purple Robe, ſuch as my Lord, here, uſeth; but made ſomewhat like a Surpleſſe. His head is covered with feathers like Down: His face is like a childes face: His neck is bare: His legs are ba . . . . moſt white: His garment cometh not but to the ſmall of his leg. He ſtandeth upon a white great round Table, like Chryſtal, all written with letters, infinitely. On the middle of the Table is a great ſwelling or pommel of the ſame ſubſtance the Table is of. Upon that pommel he ſtandeth. He hath nothing in his hands; neither can his hands be diſcerned. His Robe hath no ſleeves.

He ſaid. ...... *Non poſſum diutius videri: Servus ſum Altiſſimi: Novi Terram in paradiſo. Spiritus ſum* SAPIENTIÆ: *Nomen meum eſt* NALVAGE.

*E.* K. He maketh a croſſe upon the place vvhere he ſtandeth.

Nal. ...... *Beatus Pater: Beatus Filius: Beatus Spiritus Sanctus. Bea . . . tu . . . t Menſuratio rerum & ſubſtantiarum omnium viſibilium & inviſibilium, verus & ſanctus eſt* Deus *in* promiſſis ſuis & *veritas ejus, Talis eſt.*

*E. K.* Hereupon he ſhevveth a round Globe.

...... *Cælum, Mundus, Angelus, Homo, Nihil, & non nihil, & omne quod eſt, vel erit, Nihil eſt niſi ſplendor, Gubernatio, & unitas Dei: Quæ a Centro formata eſt reformata eſt, ab initio ad tempus menſuratum, & in perpetuum, Laus tibi in Cælo, Laus tibi in Terra, Triumphus tibi in inferno, ubi non eſt Laus, nec Gloria. Quæ jam infuſa ſentio, doceo: Sed modo, lingua, & ideomate prædicto.*

E. K. *He* turneth round when he ſpeaketh.

Nal. ...... *Omnis Caro maximè eſt ſibi applicabilis, in natura & perfectione ſua. Igitur revelanda ſunt Myſteria Dei, non ut audiantur, ſed ut intelligantur.*

*E. K.* Now cometh a great ſmoak: now I ſee nothing: now he is gone.

A voice. ......., *Hear.*

[*E. K.* I ſee no body.]

E. K. Methinketh that two ſpeak, or elſe this voice giveth an eccho.

...... *The unpatient and troubleſome ſpirits of indignation, wrath, blaſphemy, and diſobedience, continually contend, bear arms, and ravenouſly run wilfully, againſt thoſe that are the . . . . Meſſagers and Angles of the Dignified and Triumphant Glory: which is now the Miniſtery of him that is Dignified in his Father: To the honour and glory of thoſe that are humble and faithful in obedience. Yea thoſe wicked ones keep open wars againſt God, and his Annointed* in Heaven *and Earth, onely for the ſafeguard and true keeping of ſuch as love God, and follow his Commandments, rejoyce in Truth, and are viſited in Righteouſneſſe.*

*Dark ſpeeches to the fleſh: but words mixed with humane underſtanding; wherein briefly I will manifeſt the envy between the wicked (in reſpect of their enviouſneſſe) and thoſe that are juſtified in Heaven; which fight in the government of mans ſoul in the Creatures of God: Not in that they know they ſhall overcome: But in that they are envious and proud from the beginning.*

*Their contention is evidently amongſt you, which are joyned in the ſervice of God: Not as Deſervers, but as Choſen; whoſe veſſels and power, are beſt known unto God.*

*E. K.* One ſtandeth on my left ſhoulder and ſaith.

*Siniſter.* ...... Doſt thou not hear, how like a fool he ſpeaketh, without all reaſon? Thou art a ſpirit of lying. Thou art one fartheſt from the glory of God. Thou art a ſower of lyes, and a teacher of falſe doctrine.

*E. K.* Thus ſaith he on my left hand.

*Siniſter.* ....... Speak, for I have power over thee. Canſt thou deny it?

Dexter. ....... *Thou thinkeſt ſo, becauſe thou hadſt power: But the brightneſſe thou hadſt, is turned into iniquity. True it is, thou hadſt* power *to baniſh the wicked out of Paradiſe: But me thou knoweſt not; becauſe thou haſt not baniſhed me. In reſpect of thy dignification (which ſprang with power) I ſay with the Hallelujah: But in reſpect of thy fall, Thus ſaith the Lord;* Poſui tenebras à tergo meo.

*Siniſter.* ...... Fy upon God, that ever he created me.

Dexter.

Dexter. …… *Even thus, do they ſeek continually to enter into the weakeſt veſſel : of envy, not to triumph ; for they know they ſhall not : but they hinder the time with man, wherein they may offend his conſcience.*

*E. K.* I hear howling and lamenting.

To *E. K.*

Dexter……. *Such are thoſe of whom thou ſeekeſt aid and comfort : Thoſe that appear unto thee, have ſought thy ſoul ; And the fruit of them, is according to their deſtruction. Believe them not. It is ſaid before. Thou dealeſt with devils. What reward ſhall he reap, that fighteth againſt the Higheſt ? Or taketh part with ſuch as are baniſhed from Righteouſneſſe ? Much more ſhall his puniſhment be, which ſeeketh help of thoſe that are diſhonoured. For diſhonour . . . . . to imperfection, and is become a monſter for deſtruction.*

*It is written …. Nothing can ſtand before the Lord, that is imperfect ; Much more that imperfection weakened, which obeyeth the imperfect. Leave, for the kingdom of Righteouſneſſe is at hand, And thou muſt vow. Hear the Lord, That thy ſins may be forgiven thee : For the Propheſies of the Lord are not uttered to the world, with the ſeales of the wicked. Therefore become holy, that thou mayeſt augment the benefit of God beſtowed amongſt you ; and render it to the world, as the meſſage of truth, with thankſgiving.* Meum eſt pauca dicere.

Δ. Sed quis ſis, Neſcimus, an non idem Naluage, qui nobiſcum prius egiſti hodie ?

*Nal. …… I am.*

*E. K.* Why call you thoſe Devils, with whom I deal ; not offending my conſcience, but intending to do good to my ſelf and my neighbours ? If you be of God, where is the fruit of your doctrine ? *&c.*

Nal. …… *If they were not Devils and enemies of truth, they would praiſe and honour God in his Meſſengers of truth. But becauſe theſe Actions are true, and the truth of them ſhall be the deſtruction of their kingdom ; Therefore deviliſhly and enviouſly they reſiſt the will of God. Denying the power ; Blaſpheming his truth, and infecting his veſſels.*

' Devils.
This Doctrine what it teacheth.

*In our Doctrine there is nothing taught but the ſtate of the world, here, and to come. The propheſies of time, and the knitting up of God his myſteries, opened from time to time, to thoſe that are his ſanctified : as teſtimonies in the Creation and Operation of his Creatures ; whereof this doctrine is a part. The Prophets in their times were not ignorant by revelation of the good will of their Creator. The Apoſtles in Chriſt his Kingdom, were made partakers of the myſteries to come, of the ſtate of mans ſalvation ; and ending of this combat, which is in that day, when all Creatures ſhall receive their reward. The Church of God is alwayes garniſhed and furniſhed with ſpiritual Revelations : as a Manſion or Dwelling-place of the Holy Ghoſt.*

*Theſe latter dayes, and end of harveſt muſt have alſo Labourers : For no Age paſſeth away, but through the hands of God, who maketh the end of his doings known to the World : To the end, the World may conſent unto him in Glory. So that this Doctrine, is the myſteries of the word of God, ſealed from the beginning, now delivered unto man,* for that Reformation which muſt be in One unity eſtabliſhed unto the end. *The very part of* that Circle, *which comprehendeth the Myſteries of the Higheſt, in his* Prophets, Apoſtles, and Miniſters yet to come, *which* are alive, *and ſhall bear witneſſe of eternal Comfort.*

Reformation.
Note this Circle.

*The fruit of our Doctrine is, that God ſhould be praiſed. For of our ſelves we ſeek no glory : But we ſerve you to your comfort, teaching you the will of God, in the ſelf ſame Chriſt, that was crucified* ; ſold and died in the Patriarchs, *and publiſhed to the World by his Diſciples, and is now taught unto you, in the remiſſion of ſins . . . .* greateſt in the World, for the end of all things. *The very key and entrance into the ſecret myſteries of God, ( in reſpect of his determination on earth ) bringing with it reward in the end of eternal glory, which is the greateſt Treaſure. Thoſe that tempt thee, do it in reſpect of the fear they have of the power of God, ſpringing in thee.*

*Let this ſuffice. The World is vain in reſpect of eternal joyes. Heaven and Earth paſſeth away: The reward of the Righteous endureth.*

E. K.

Nal. …… *What do you ſee imperfect, in all that hath been delivered ?*

Δ.

Nal. ……*You have 49 Tables : In thoſe Tables are contained the myſtical and holy voices of the Angels : dignified : and in ſtate diſglorified and drent in confuſion : which pierceth Heaven, and looketh into the Center of the Earth : the very* language *and ſpeech of Children and Innocents, ſuch as magnifie the name of God, and are pure.*

Δ. *Infra, in libro Cracovienſi, Aprilis 21. dixit hanc linguam nunquam fuiſſe revelatam.*
Let theſe two places be reconciled.

*Wherein,* the Apoſtles underſtood *the diffuſe ſound of the World, imperfected for mans tranſgreſſion. Theſe Tables are to be written, not by man, but by the* finger of her which is mother to Vertue [ Δ. Madimi *ſaid her mother would write them,* An. 1583.] *Wherein the whole World, ( to fleſh incredible ) all Creatures, and in all kinds, are numbred, in being, and multitude. The meaſure and proportion of that ſubſtance, which is Tranſitory, and ſhall wax old.*

*Theſe things and myſteries are your parts, and portions ſealed, as well by your own knowledge, as the* fruit of your Interceſſion.

*The*

The knowledge of Gods Creatures.

*Unto me are delivered five parts of a time: Wherein I will open, teach, and uncover the ſecrets of that ſpeech, that holy myſterie. To the intent the* CABALA *of* NATURE, *in voyce, ſubſtance of bodie, and meaſure in all parts may be known. For there is nothing ſecret, but it ſhall be revealed, and the ſon of* GOD *ſhall be known in* POWER, and eſtabliſh a Kingdom with righteouſneſſe in the earth, *and then cometh the end.* Five parts of a time.

*For the earth muſt come under ſubjection, and muſt* be made pure. That death may *be ſwallowed in his own Kingdom, and the enemy of righteouſneſſe finde no habitation. The word of God endureth for ever. His promiſes are juſt. His ſpirit is truth. His judgements inſcrutable. Himſelf Univerſall. He it is of whom you labour. The promiſes of God in this earthly Noble man ſhall be fulfilled.* Salomon *uſed the places of honour, and was exalted.* *Regnum Chriſti futurum in terra.*

Thus ſayeth the Lord.

*I have ſealed him againſt hatred*; and have made his ſeat open. *Let him therefore ariſe up, that the people may ſee him. For mortal men have places of honour, and in their own Courts, they come to be exalted: Who is he that made the earth, and dignified him with a living Soul? Even he it is that exalteth, and in whoſe hands the Kingdoms of the earth are ſetled.*

*Behold,* the fifth time ſhall come, (*in reſpect of the parts of time*) *and it is the day, that hath been promiſed. Then ſhall your eyes be open. Then ſhall you ſee.*

A voyce. *Stay there.....*

Nal. *I obey.*

*E. K.* Now *I* ſee him paſſe away over the Chriſtalline Table, which is round like a Cart wheel, having a great knop in the middle.

Δ. As concerning our ordering of the Table, and the reſt of the furniture, we are deſirous to know, what is now to be done: ſeing, now we are come to the end of this firſt journey.

A voyce. *Be it thy charge. I will put to my hand.*

Δ. Mean you it to be my charge to order theſe things, as my imagination ſhall be inſtructed, by God his favour.

A voyce. *It is ſo ſaid before.*

Δ. Gloria, Honour, & gratiarum actio Deo omnipotenti Deo noſtro Domino & Patri Noſtro: nunc, & in ſempiterna ſeculorum ſæcula. *Amen.*

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Tueſday, *February* 18. *a Meredie hora* 3. Lasko. *Stylo veteri, aſt* 28.... *Die ſtilo novo.*

Δ. After ſome prayers made, *E. K.* ſaw (as he thought) *Nalvage* ſtanding at my left hand.

Δ. In nomine Jeſu Chriſti Redemptoris noſtri, Eſtis vos *Nalvage*?

Nal. *Tu dicis.*

E. K. The lower part of him is in a Cloud: but all his upper part is out, he hath a thing like a Pall hanging down behinde him from his head; He hath like a round .... of boane in his hand, he ſeemeth to be as farre as the Church. And I ſee him, as well winking as directing my open ſight on him.

Nal. *What is it you require?*

Δ. The expoſition of the time delivered to you in five parts. Δ. *Folio precedente.*

Nal. *Read it.*

Δ. I read, and when I came to the place, that death may be ſwallowed, *&c.* *Nalvage* ſaid as followeth.

Nal. *That is the laſt Conqueſt. Go forward.*

Δ. In reading?

Nal. *I.*

Δ. I read to the end.

Nal. *The finger of the higheſt peruſeth nature amongſt you by himſelf, and in her own motion. Through which action things become, that were not (by Generation:) And in the ſame time vaniſh, as though they were not (by corruption.) A year it is; Wherein nature looketh with many eyes through..... dwelling places: unto ſome as a Nurſe: and to the reſt as a ſtep-mother. And ſo it is meant in the Scriptures. For,* a time is an year, purpoſed by determination in the judgement of God; which is not known *to man, how, or when it ſhall happen. Another year is a time eſtabliſhed, and preſently delivered, as the preſent judgement of God. This is that I ſpeak of. A time is an year. The parts are known amongſt you.*

E. K. *I* never heard any ſpeak ſo leiſurely.

Nal. *Now look to your underſtanding. I ſpeak of two years. One appointed in the judgement and determination of God to come, and unknown to man. The other the time of the judgement of God (and before determined) now preſent: Notwithſtanding, before determined. There is difference between an year myſtically promiſed, and unknown: and the time that is myſtically promiſed and known.* Annus myſticus ſumitur dupliciter: Unus, qui eſt Tempus cognitum Deo, & homini non revelatum: Tempus, hoc dicitur, apud Deum. Annum nos illud computamus. Aliud eſt præfinitum, cognitum Deo & Angelis, & revelatum homini: & Annus eſt præſens. *This laſt is the year I ſpeak of.*

E K. He ſpeaketh a language to me unknown, and looketh ſomewhat on one ſide.

△. What are your parts of that year?

Nal. *March, April, May, June, July, Auguſt.* ...... In illo autem die, invenietis Chriſtum. *The words of this Doctrine muſt agree, and times.*

E. K When come you with the reſt of your words?

Nal. *As it is given me, ſo I give it unto you.*

A great unpatience.

Cabaliſtical in reſpect of the receiving.

[△ He was thus interrupted by *E. K.*] --“ Muſt end their courſe in the promiſe of God:
“ [in] Theſe weeks are the fruits of my labour to be known, For I muſt unfold unto you, and
“ open the ſecrets of this myſtical, and *Delivered* ſpeech: Whereby you may talk in mortal
“ ſounds with ſuch as are immortal: And you may truely know the nature, and uſe of God his
“ Creatures. Therefore, be diligent in hearing, and *Receiving.* For the courſe of man is contrary:
“ But the determination of God moſt certain.

You are anſwered.

...... Mean you theſe Lenten weeks, or the weeks of all the fore-reherſed moneths?

...... *Of my whole appointed time.*

E. K. He ſtandeth higher up.

...... *May we (without offence) require your......at all times, as our caſe requireth?*

Nal. *Your labour is my readineſſe.*

...... *You ſee I have an Ague: What is your counſel therein?*

Nal. *I have to counſel you (from God.)*

△. Bleſſed be the Fountain of counſel, and of all goodneſſe.

E. K. *He* ſheweth an houſe; and ſix, or ſeven on the top of it with Torches: They are like ſhadows.

...... *In the name of God what may this mean?*

E. K. Theſe ſhadows go up and down the ſide of the houſe, thruſting their Torches into the ſides of it. The houſe is like this very houſe. They go round about the houſe. There are eight of them. They have claws like Eagles. When they ſit, they are like Apes. They ſet a fire on it, and it burneth mightily; Now your wife runneth out, and ſeemeth to leap over the Galery rayl, and to ly as dead. And now come you out of door, and the Children ſtand in the way toward the Church. And you come by the yern door; and kneel, and knock your hand on the earth. They take up your wife; her head waggleth this way and that way. You look up to heaven ſtill, and kneel upon one of your knees. The ſtone houſe quivereth and quaketh, and all the roof of the houſe falleth into the houſe, down upon the Cheſts. And one of theſe baggage things laugheth. The houſe burneth all off. Your wife is dead, all her face is battered. The right ſide of her face, her teeth and all is battered. She is bare-legged, ſhe hath a white Peticote on. Now the apparition is all gone.

*Marie* ſeemeth to be pulled out of a pool of water, half alive, and half dead, her hair hanging about her ears. They hold her up. Now they carry her out at the Gate. You ſeem to runne in the fields, and three, or four men after you. You run through waters. All diſappeareth, And now *Nalvage* appeareth again. He ſeemeth to have wept.

△.

Nal. ..... *God giveth you warning that you may eſchue them.*

Δ. And how ſhall I eſchue them?

Nal. ....., *Thus ſayeth the Lord. Behold, I have ſealed thee for my ſelf: for my people, and for my ſervant. Therefore ſhalt thou not periſh; No, not the leaſt hair of thy bodie. Fear not, be ſtrong in faith. For I come ſhortly. Hearken therefore to my voyce, I ſay, therefore hearken to my voyce: For the ſpirits of wickedneſſe, and confuſion have riſen up againſt thee: If therefore they prevail againſt my purpoſes; Then ſhall it be no world: Neither are there any heavens. But, this place is not for thee; yet, if thou wilt, be it unto thee. I will ſeal deſtruction, both for a time and for ever. Be mighty therefore in me.. _ All the earth rageth in wickedneſſe. And ſinne ſmelleth thee ready now to creep out of his hole. If thou move thy ſeat, it ſhall be more acceptable. For, even this year ſhalt thou ſee the beginning of many troubles: And the entrance of this* LASKO, *into the bloudy ſervice of the world.*

E. K. He ſeemeth to ſpit fire, and ſo vaniſh away.

O Jeſu Chriſt, we have committed our ſelves into thy hand; and do ſubmit our wills to thy government. What ſhould this mean of terrible deſtruction threatned to my wife and maidén? And as it were frenzie, to light on me for ſorrow. Theſe things cannot well agree with our former aſſured protection.

E. K. *I* ſee a little wench on the bench, all in white, ſhe ſayeth.

...... *How do you ſir?* ...,. [*making curſie to* Δ.]

Δ. Better it is known to you then to my ſelf, how I do.

...... *Sir, I have been.......land, at your houſe, where they are all well.*

Δ. Thanked be God.

...... *Amen.... The Queen ſaid: She was ſorry that ſhe had loſt her Philoſoper. But the Lord Treaſurer anſwered: He will come home ſhortly,* a begging to you.

*They were black.* *Sir,* Herry Sidney died upon Wedneſday laſt. A privy enemy of yours.

...... I ever took him for one of my chief friends.

......, *But this it is: Truely, none can turn the Queens heart from you. I could not come into your Studie: The Queen hath cauſed it to be ſealed up. You have been uſed to good Cities: It were good, you did conſider it.* Little words *are of great matter.*

Δ. Where, I pray, would you wiſh me to ſettle my ſelf firſt?

...... *My mother would give you counſel to dwell at* LASCO.

Δ. Note, at *Prague*, Aug. 24. I underſtood that Sir *Henry Sidney* was not dead in February nor March, no nor in May laſt: Therefore this muſt be conſidered, Doctor *Haget* his ſon told me. You may alſo mark how the Devil at this time did miſ-inform *E. K.* and ſo it is poſſible that this being a lye, was his.

*CRACOVIA.*

Δ. Do you diſſent from your mother?

...... *I.*

Δ. Upon what.

...... *Jeſu, you think that I am an unwiſe maiden. The Devil bringeth the ſound of my mouth to thy ears,* E. K. *For I ſaid* CRACOVIA, *and he ſpake* LASCO.

Note the envy & power of the Devil.

Δ. Seing your mother would wiſh me to dwell at CRACOVIA, at what other place would you wiſh me to dwell?

...... *Lux ante faciem, Tenebræ poſt tergum.*

E. K. Now *I* feel a huſſing thing go from my head.

...... *I pray you be not offended with my ſimplicity:* My mother and I am all one. *In us is no diſcord: I pray you bear with me, if I ſay, I be the Concord of time. Theſe are my words.* My mother would have you dwell *at* CRACOVIA. *And I conſent unto it. Let them that be wiſe underſtand. Alwayes pray that* you may hear truely, and receive faithfully.

The Concord of time.

Δ. May I before I go any further demand if you be *Madimi?*

...... *I am ſo, Sir.*

Δ. As concerning this terrible Viſion here ſhewed, what, is either the intent, or verity of it?

Mad. *Sir, will it pleaſe you to hear me?*

Δ. The verity is moſt acceptable to me alwayes.

Mad. ...... *I think your book ſaith, This man his way is prepared,* &c.

Δ. I trow, the words are, His ſeat is made open, or made manifeſt.

Mad. ...... *It is ſo. Bear with me, I think, it is ſo.*

L. vid. Anno 1583. Jun. 16. *Super, ante duo folia.*

Δ. What will you ſay thereof?

Mad. ...... *And upon earth Princes have h . . . in their own Courts. I remember, He was ſealed at* Mortlake. Contra omne malum. *Then cannot the King of* Poland, *nor the Chancelor, prevail againſt him. Yet* Vendiderunt animam ejus.

Δ. Lord be merciful unto . . .; What Trayterous dealing? I beſeech you to ſay . . . e. in that caſe; He is our great friend, and for the ſervice of God furthering.

Mad. ...... *You met a man by the way: He is an Iriſh man. ( But as . . . me, he ſaid he was a French man ) I heard the King, when . . . . him to go into England. But he could not poiſon him there . . . Therefore he followed him, all the way. But if he return again: They ſay, We will exalt him. But ſend* thou *thy Army, and we will ſend him. Wherefore hath the King abſented himſelf, but to betray his Kingdom? Truely, I can tell no other cauſe.*

Conſpiracy of the K. of Pol. with the Turk againſt A. L.

*My Mother ſaith within theſe few dayes, after he . . . . calleth it ) a little talk,* Let him go to Cracovia . . . . *himſelf as* David *did before* Saul: *It may be the people will like well of him.*

*Tuſh, Tuſh,* Timor innatus, *will never prevail. Although he hate him, he cannot hurt him.*

*Sir, if you tarry here, you will have great grief in this houſe.*

**E. K. She ſaith ſo, turning her head back to one that ſpake to her.**

△. How long ( I pray you ) would you wiſh me, to tarry here: or how ſoon to be rid hence?

Mad. ....:. *Hark ... He,* E. K. *marvelleth what I will ſay now.*

**E. K. So I did indeed.**

Mad. ....... *The Phyſitian ſaith, infected air is to be avoided in haſt. Many Princes ſhall be acquainted with you, and Learned men. The good are oftentimes ſtirred up to offend God, whoſe offences are both wilful and raſh: For temptation is a Touchſtone, and is one of the black fellows chiefeſt weapons.*

△. I beſeech you, to ſay ſomewhat of the time of our going hence.

Mad. ...... *Tuſh, I pray you,* Go hence as ſoon as you may.

△. To *Cracovia,* you mean.

Mad. ...... *I. ... I will now and then viſit you there: And will become friend with you,* E.K. *now: for you are become a good man.*

△. As concerning that terrible ſhew, what can you ſay of it?

Mad. ...... *As a warning to beware that, that ſhould be. This is the laſt Spear.*

△. But, if I go to *Cracovia,* no ſuch thing ſhall happen, I truſt.

Mad. ...... *S, Sir. Therefore, This is your warning.*

△. Is it not, then, the will of God, that I ſhall ſet up the Table here, as you ſee, we have prepared.

Mad. ......*Be contented. This Wilderneſſe, is not* 40 *years. My Mother ſaith,* It muſt not be here: yet at your requeſt, *it may be.*

**E. K. How can that be?**

△. At mans commandment, the Sun can ſtand.

Mad. ...... *He ſaith true, Believe him. ... Therefore I will not urge any thing herein, but defer till we come to* Cracovia.

△. At *Cracovia,* ſhall I ſet it up? And ſhall I require *Pernus* houſe there? Or what houſe elſe, is, in God his determination, for me and mine?

...... *As wiſe as I am, I cannot tell, what, yet, to ſay. It is the Town, where the Sabbath day ſhall be celebrated.*

△. But now, as concerning the houſe, What is your word?

Mad. ...... *You will not be deſtitute of an houſe. Will you believe me;* For I am your true friend *MADIMI. Here ſhall be the end of your turmoil. Be of good cheare.*

△. Did you not will us to have my cheſt from *Torn* before we go?

Mad. ...... *I, when the black m . . . hath called home his waters.*

△. Aſſoon as . . . . n have it from *Torn* hither, then we are to be going.

**E. K. How will my Lord agree to this?**

Mad. ...... *Now you are become a new man, both we may dwell in one houſe. Sir, I promiſe you of my credit, you ſhall be to learn nothing of theſe things by* Auguſt.

△. By *Auguſt* next?

Mad. ...... *Yea ... Next.*

△. Perhaps my Lord his furniture of money will not be ſuch, as to ſerve for our carriage anew, *&c.* Beſides that, I would wiſh *Keſmark* to be redeemed, before he ſhould come to *Cracovia*: Perhaps then with the people, his credit would be greater.

Mad. ...... *Thoſe that become Kings, care nothing for Farm-houſes.*

△. I would that needleſſe coſt, here beſtowed, had been ſaved: or that you had told us this ſooner.

Mad. ...... *Silence now, is my beſt anſwer.*

△. Do you know, ( O Lord, what ſay I? ) Have we had any name of *NALVAGE,* heretofore in our Tables or Books expreſſed?

Mad. ...... *What have you written, that have you written. He is a near kinſman to my Mother. We call him, with us,* Fuga terreſtrium.

Nalvage.

△. We beſeech God, that all intermedling, and ſaucineſſe of the wicked in theſe Actions may ceaſe. You know how one clawed him, here, on the head, as with Eagles claws.

Mad. ...... *He may rejoyce, they clawed not his ſoul. You are content to let me go.*

E. K. She goeth away ſomewhat bigger, and in a long Gown.

Δ. Soli Deo Gloria. *Amen.*

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*Friday, Februar.* 21. *à Meridie,* Lasko. *Martii* 2. *Stylo novo.*

Δ. As I had talked of *Madimi,* and *IL.* to E. K. about Treaſure hid in *England* : and I was deſirous to have ſome advertiſement by *Madimi,* ſhe appeared.

Mad. ...... *I anſwer your inward man. I am come again.*

E. K. She is bigger than ſhe was.

Mad. ...... *I am a little grown.*

Δ. As concerning a medicine for my Ague, I would gladly . . . And as concerning the wife of our dear friend, the Lor . . .

Mad. ...... *I pray you, bear with me at this time : I am as willing to anſwer you ( when light cometh again ) as you to ask me. You may conſider of many things, I can anſwer them briefly. Such bleſſing as my Mother beſtoweth on me, ſuch I give you.*

*E.* K She ſmileth.

Δ. God grant that his good Creatures may ſmile on me.

Mad. ......*When you know me well, you will find, I have been very charitable.*

E. K She goeth away naked ; her body being beſprent with blood ; at the leaſt that ſide of her toward *E. K.*

Δ. Laudetur Deus Trinus & unus, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

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*Saturday, Februarii* 22. 1584. *ante meridiem.* Lasko. [ *Martii* 3. *Stylo novo.*

Δ. The queſtions needful to be required of *Madimi.*

1. Good counſel for my health recovering, and confirming.

2. If the Pedeſtal ( for the holy Table ) being here made, ſhall be carryed with us to *Cracow,* rather than to make a new there : both to ſave time, and to have our doings the more ſecret?

3. What is your knowledge and judgement of *A. L.* his wife, in reſpect of her life paſt, preſent, and to come ; for we doubt ſhe is not our ſound friend?

4. It is our very earneſt deſire, that the Daniſh Treaſurer in *England,* in the ten places, ( ſeiſed on by E. *K.* ) might be brought hither, very ſpeedily : whereby *A. L.* might redeem *Keyſmark* and *Lasko* lands, morgaged : and alſo pay his debts in *Cracow,* and about *Cracow.*

For, elſe, neither can he come with any credit, to *Cracow,* ( as he is willed ) neither can he come to us, there, ſo commodiouſly, and oft, as our conferences may be requiſit. And thirdly, the day of *Keyſmark* forfeiting ( without the Emperour his favourable help ) draweth nigh : as in *April* at St. *George* his Day next.

Δ. And by your ſpeech of *England,* you give me occaſion to enquire whether her Majeſty doth cauſe my rents to be received, by my Deputy aſſigned or no?

Whether her Majeſty, or the Council, do intend to ſend for me again, *into England* or no?

And as concerning the red p . . . . which *E. K.* found with the book in *England,* what it is : And what is the beſt uſe of it, and how that uſe is to be practiſed or performed?

Δ. after theſe Queſtions written, and a little our praying to God for his light, verity, and help, and to ſend *Madami,* according as ſhe willed me to note many things, for that ſhe could anſwer them briefly : we uſed ſilence a while ; . . . ath ſhe appeared on my right hand between me and E. *K.*

...... *Bleſſed be his name that in truth, and for the truth, ſendeth his Miniſters to inſtruct them that love Truth.* .... *Even ſo* ..... *Be not pierced too much with ſight of me.* [ to E. *K.* for he looked mervallouſly earneſtly on her.]

*E. K.* She ſeemeth more bright than ſhe was. And to . . and to ſtand in a more bright place.

Mad. ...... *All honour be to him that liveth in Heaven and in Earth, and is mighty in all places:* Amen.

1. ...... *Your health.*

E. K. Now ſhe is gone to the place on the Cuſhions on the bench, where ſhe ſtood yeſterday. She doth now as young children do, playing with her coats ;

coats; and at length ſitteth down on the Cuſhions.

Mad. ...... *Even as ſpiritual and dignified illuminations*, from aſcenſion, *and by deſcending, work the will of God, determined in all Creatures, diverſly, according to the meaſured purpoſe of the Higheſt, in diſperſing his will upon and into every one, particularly; whereby ſome become wiſe, one in this, another in that degree; other ſome mighty in works, whereby health and help, comfort and joy, is given to the faithful: Even ſo, aſcending, doth Hell infect, ſometime with error, and ſometime with infirmities: So that from Heaven ſpringeth health, from below infirmities of body and ſoul. Whereby we find two immediate powers, bringing forth two properties, The one Comfort with Joy; The other Infection with ſorrow.*

Two immediate powers.

*But this may be objected: Hath it not been ſeen, that the wicked cure diſeaſes? and reſtore health? Whatſoever is of death, is ſorrow; which is the ground of ſpiritual and bodily infection ſo that evil cannot work good. How can it therefore be that the dead revive, or reſtore health? The cure therefore of all ſpiritual infection (I mean the infections of ſuch, as are ſpiritual is in reſpect of his weakneſſe, and not of his ſtrength; Becauſe Satan infecting, may become weak (whereby he cannot prevail) and ſo give health, by reaſon of weakneſſe: Otherwiſe, with power, bringing death all manner of wayes.*

△. *E. K.* thought a thing, whereunto ſhe anſwered . . and he ſaid . . . my thought: ſhe anſwered . . . . in my degree, thoughts . . . . known to me. I, than an . . . . ſhe is of God and in God, tha . . . . the thought of man.

*E. K.* She . . . I hear . . . a buz . . . eare.

...... *Theſe two immediate and ſupernatural properties are ſo dignified in Creation and Determination, that the good Angels cannot cure, or help ſuch infirmities, as are brought in by the ſubtile infection of the wicked themſelves: Unleſſe in body the immediate power of the ſecond Perſon in Trinity be adjoyned in the aid and cure of the infected body; which is the true Phyſitian. And as he took upon him man his frailty, ſo he is chief Governour over the ſame in all degrees.*

*If the ſoul be infected, the Angels have no power to . . . it or make it clean: but by the will of the Father which is the Holy Ghoſt, deſcending through the Angels into the propriety of the Church: whereby the Diſeaſe is cured. Therefore, conſidering, thou art infected, not naturally, but by ſpiritual and wicked inflammation, ſtirring up thy body unto infection. We that are good Angels, cannot miniſter help unleſſe we feel the immediate power of him which is the ſecond, and the water of Life. Notwithſtanding, as we know how the infection grew, either locally or really: So can* we find contrary places and things for comfort.

*When* Herod *was infected by the Devil to kill very Chriſt the Son of God; His purpoſe was not altered by contradiction to the Devil, but by the foreknowledge of God, which appointed* Egypt *for his ſafeguard. So it is ſaid unto thee, It is thought good thou ſhouldſt reſt at* CRACOVIA; *for it is a place ſanctified, both in fore-determination, and now. Therefore uſe the Sabbath, and reſt from labour: Reap now, and eat the fruit of thy labour; Preſſe the Vine, that thou mayeſt drink, and be comforted: For the promiſes of God, are not in vain; Neither are the Heavens fruitleſſe. For as it is ſaid,* Thou art not bound, *but for the ſervice of God: Neither ſhalt thou be enriched by Princes: but ſhalt enrich them. Fleſh may ſpeak vainly, and be without comfort: But the promiſes of God, ceaſe not, neither become uncertain.*

Cracovia.

Riches.

This year to come, *is of great blood-ſhed: prepared to ſtop the mouth of the Earth, which gapeth for ſorrow. Therefore* thou *muſt* be ſeparated, *that the promiſes of God may be fulfilled: which cometh (not at your requeſt, but at his Determination) moſt abundantly.*

*Theſe Boords need not, The paviment ſhall ſerve; for it is neither the Earth, nor mans hands, (but the Finger of him that liveth,) that provoketh.*

*Behold .... That the power of God might be known, therefore be hath choſen thoſe that are not regarded, to the intent, it may be ſaid: Lo, This is of God. .. Haſt therefore, and ſtay not, for thy warning is great.*

*Thoſe that are wiſe (to ſin) in their fleſhly imaginations, are deceivers of themſelves:* Which with us are not to be accuſed, but rather unknown. *For the Kingdom of Heaven is divided from Hell: and thoſe that are of Hell, are unknown from us. For as . . . and . . . , naturally, know not, one another, ſuch, and ſo it is of us.*

Sit tibi ſatis quod illam non novimus, neque virtutem ullam deſcendentem ab illa vidimus.

A. L. *Neither is the power of God in him, for his own ſake: but for the* Spirit *that God hath planted in him. For we have known him, and again have forgotten him. And yet we underſtand him. But (I teach thee a Myſtery) by irradiation into him: and not by reflexion from himſelf. As the heavens fly from the ſtink of the infected powers, even ſo, fly thou.*

△ *Cacodæmon ipſius Palatinæ.*

*Ganiſlay, Ganiſlay.* E. K. She calleth one, who is now come here.

E. K. He ſeemeth to have his face half like a man, and half like a woman, his body being all covered with hair, rugged.

Gan. ...... *What wilt thou with me? what wilt thou have?*

*E. K.* This

*E. K. Madimi* ſhaketh her Coates, and bruſheth her Coates with· . . . . .

Mad. . . . . . . *Thus ſayeth my Mother. Beware of wilde hony, and raw fruit : The one clarified, the other ripened may become good. Thoſe that know not wine become drunken, but to ſuch as know it, it bringeth health. Even ſo, this Doctrine. For, unto him that it is taſted, being ripe, or . . . . . . or becometh comfort, and the Key of a pr. . . . . But unto him that taſteth it wildly, and . . . . . . Worketh ſorrow. Your knowledge is not* to have, *but to* learn to. . . . . . *So that you may be, both having and learned. Small are the Treaſures of this world, in reſpect of the wiſdom that judgeth* N A T U R E. *For unto him that judgeth truely, what ſecret is hidden? Thoſe that ſeek the world ſhall be contemned of it : But he that flieth from her, ſhall uſe her as a ſlave, or as the ſecond mother doth her daughter. Notwithſtanding, of my ſelf, I will be more appliable unto you, then you ſhall be followers of me. For, for that* cauſe am I become childiſh. *Therefore ceaſe : He is truely wiſe, that ſayeth, God knoweth at all times what we have need of. Be not tempters. Be patient.*

5. *Even as thy deſire is, ſo are all things in* England. *Nothing* kept *back. But for thy ſake, ſuch as are thine, are with them friendly uſed*

Why God in his Miniſter, as a Childe dealeth with us.

6. *If thou ſhouldeſt not be called home, how ſhouldeſt thou enjoy the benefit of God his promiſe, which hath ſaid : Thou ſhalt call her back*, &c. *to her preſervation. But*, firſt theſe things muſt come to paſſe. *The* Countrey ſhall be divided, *one riſe up againſt another. Great treaſons be wrought. Yea, and one cut anothers throat : And when the greateſt troubles are, Then ſhalt thou ſave her life. Then ſhall the wall be broken down : And free paſſage ſhall be made : And ſuch as are skorners, and aſcend up the narrow ſteps, or ſhew themſelves on the walls, ſhall be trodden down and defaced. Here is underſtanding. . . . . . That which thou,* E.K. *haſt, is a part of four, and is become the fifth : Yet it is none of the four,* dignified *in a Cube, whoſe root is* * 252.

. . . . . . *I will know it ſhortly. Thou haſt no power (for time is not yet come.) But muſt be brought forth ſhortly, that it may be known. . . . . . Made it*, was * *Holy (but it was made by thoſe that. . . . . . It : which* is not man, *neither any thing of wickedneſſe) which for* his ſins died, *leaſt he ſhould have been deſtroyed in the ſecond death. Revealed unto thee,* neither for thine own ſake ; *nor* at thy requeſt*: But by the will of God, for a time to come.*

E. K. I pray you to tell me plainly what it is.

Mad. . . . . *Be content.* . . . . . *I ſpeak thus, leaſt thou ſhouldeſt ſin, God the father, the Son, and the holy Ghoſt bleſſe you.*

E. K. Now ſhe is gone, *as a mighty tall woman.*

Note. *Madimi* as a tall woman now.

Δ. Veritati æternæ, ſit æterna Laus Gloria & Benedictio.

*E. K.* Amen.

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Wedneſday, *Martii* 4. *Mane.* 1584. LASKO. *Martii* 14. *Stylo Novo.*

Δ. After my Petition made to God (at the inſtance of *A. L.* not preſent now) to know of *Moldavia* Kingdom, the ſtate to come : that is, when *A. L.* and by what means he ſhould enjoy the ſame (being before at *Mortlak*, promiſed unto him.) And at my requeſting that *Madimi* might be the Miniſter of his will therein : At length appeared *Madimi*.

Δ. Gloria Patri, & filio & ſpiritui ſancto : ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

*Mad.* Amen. *A certain rich man, father of an houſhold, returned, and found all things out of order : And lo, he looked up, and ſaid unto his ſervant : Ariſe, and be ready, for I will ſet my houſe in order. Go to* Aſſon, *and I will meet thee there : And he aroſe up, and went unto* Aſſon : *But his maſter came not : At length he ſaid unto him. Behold, I will not dwell h. . . . . Remove my houſhold unto* Banal, *and he did ſo. And the ſervant prepared a feaſt : But his maſter came not. And he ſaid unto him the third time ; why art thou ſorrie, or why art thou angry? . . . . . Oh unto me, for I am thy maſter. And he ſaid : Riſe, go unto* Molſchecks, *and thou ſhalt meet me there. But lo, thus ſayeth the ſervant, my maſter forgetteth. . . . . . and hath commanded me twice, and I have prepared for him, and he came not, and he ſaith unto me the third time, Ariſe, go, and I will meet thee : Thou ſhalt finde me there; But he will there alſo deceive me : And he ſent before, and behold, his maſter. . . . But immediately after that, the ſervants meſſenger. . . . . The father of the houſhold came; and he looked but his ſervant was not there. And he ſent for him, and commanded him to be . . . . and to be brought with violence : But the ſervant ſaid, deal not thus with me, for it is violent : But the maſter anſwered, and ſaid : What I command thee. . . . . . ghteſt : For ſervants have no freedom of themſelves. And it came to paſſe that after the maſter had gathered together his friends : He ſaid unto them, Ariſe up, and finde me one that is* FAITHFULL *with* OBEDIENCE. *Then he ſtretched out his hand, and he ſaid unto his ſervant. Hold, take thy reward : For, from me thou art baniſhed. How ſay you, was this Juſtice, that he did unto his ſervant?*

Δ. O Lord, we appeal to thy mercies, and we acknowledge thy judgements alwayes to be moſt juſt and true, &c.

Mad. *The*

Mad. *The Ark of the Lord was the Covenant of* OBEDIENCE. *Happy are thoſe that enter.*

E. K. There ſpringeth a thing before her like a Reed, but withered.

Mad. *Unto thee*, [E. K. pointing to the Reed,] *thus ſayeth the Lord, Becauſe thou canſt not endure the end of winter, Spring on, and grow: but in the midſt of* [*thy*] *beauty, in the midſt of ſummer, ſhall thy deſtruction be.*

A. L. *I will anoint thee before thy time, for my promiſe ſake: That thou mayeſt fall in the midſt of thine own time, for thy weakneſſe is great.*

E. K. She ſtandeth and holdeth up her hands toward heaven, and ſaith nothing that I can hear.

Mad. *Go, make haſte: All fleſh is abominable.*

E. K. She ſpeaketh another way, not toward us.

Mad. *I am ſealed, neither can I ſpeak any more.*

E. K. Now ſhe goeth away like a three cornerd Cloud.

Δ Oh Jeſu have mercy on us. Oh King of Jews have mercy on us. Oh Conquerour againſt Hell, death, and the Devil have mercy on us.

E. K. Now is he here, who was laſt here. Are you *Nalvage*.... In the name of Jeſus. Lord be mercifull unto us, &c.

.... *Is ſealed; I am excepted.... I am commanded, and my Office is to teach.*

E. K. He turneth about with a great ſwiftneſſe, at length he ſtandeth,

Δ. O Lord, and our deſire is to be taught of thee, in thee, and for thy ſervice.

Nal. *To him to whom it is ſaid, GO: Thus, I ſay, let him be going. For God hath ſtretched out his hand, and he ſayeth, I will not pluck it back, but with vengeance.*

E. K. He turneth again.

Δ. O God, to whom is that *GO* ſayed?

Nal. *Thou mortal man, who is the Lord of health?*

Δ. The God of Heaven and Earth.

Nal. *The Lord is angry, and he ſaid unto thee,*

Be gone.

*Lo, there is a day paſt. And if his own Angel had not made interceſſion for him, he had been nothing: Seal theſe things, make haſte.*

Be going.

*For the Lord is angry.*

Δ. I was ſick of an ague, and thereupon did ſomewhat differ, awaiting alſo for the Lord. *A. L.* His help, chiefly, with Coach, Horſe, and Money.

Δ Vide Job. cap 33. eccu lum conjectam m[illegible]m de [illegible] modus *Divinæ Miſericordiæ, erga homines, &c.*

Δ. O God, &c.

Nal. *Thus he ſayeth.....* Lasky *hath rejoyced with an Harlot, and hath meaſured me, which am unknown: But he ſhall be rewarded.*

Δ.

A. L. *To thee it is ſaid: Make haſte, and be gone. I will* fulfill my promiſe in him for thy ſake: *But he ſhall fall, being none of thy acquaintance.*

Δ. Pronounce favour and mercy on me: who in my ſin,...... and ſingleneſſe of heart rejoyce to do what I can poſſibly perform.

Nal. *Thus they have ſaid againſt thee. Let him not go. Of them thus ſayeth the Lord. They ſhall tarrie where they would not. Ceaſe, write no more.*

Δ. Soli Deo, omnis honor & Gloria. *Amen.*

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*Monday*, Martii 9. Hora 9. Mane receſſimus a ...... & prima nocte fuimus apud Petr......

*Tueſday*, 10.

*Wedneſday*. 11.

*Thurſday*. 12. ..... At *Michow* we lodged at night.

*Friday*, Martii 13. We came to *Cracow*, circa tertiam a Meredie, and were lodged in the Suburbs by the Church at....... Where we remained a ſevenight, and then (I and my wife) we removed to the houſe in St. *Stephens* ſtreet, which I had hired for a year, for 80 gylders (of 30 gr.) And Maſter *Edward Kelly* came to us on Fryday in the Eaſter week (by the new *Gregorian* Kalendar) being the 27 day of *March*, by the old Kalendar: but the ſixth day of *April*, by the new Kalendar, Eaſter day being the firſt day of *April* in *Poland*, by the new *Gregorian* inſtitution.

CRACOVIA. Martii 13. An. 1584.

*Omnis Honor, Laus, Gloria & Gratiarum Actio, ſit Deo Noſtro Omnipotenti, Trino & uni nunc & ſemper.* Amen. Δ.

MEN-

# MENSIS MYSTICUS SAOBATICUS,

## *Pars prima ejuſdem.*

*Tueſday morning*, Anno 1584. *Aprilis* 10. *ſtilo novo Gregoriano.*
CRACOVIÆ.

AFter our divers prayers and conteſtation of our humility, obedience, and credit in theſe Actions: and being come now to *Cracovia*, the place ſanctified, whereunto we were willed to make haſt, *&c.* At lenth appeared *Nalvage*.

E K. He hath a Gown of white ſilk, with a Cape with three pendants with taſſels on the ends of them all green: it is fur, white and ſeemeth to ſhine, with a wavering glittering. On his head is nothing, he hath no berd. His phyſiognomy is like the picture of King *Edward* the ſixth; his hair hangeth down a quarter of the length of the Cap, ſomewhat curling, yellow. He hath a rod or wand in his hand, almoſt as big as my little finger: it is of Gold, and divided into three equal parts, with a brighter Gold than the reſt. *He* ſtandeth upon his round table of Chriſtal, or rather Mother of Pearl: There appear an infinite number of letters on the ſame, as thick as one can ſtand by another. the table is ſomewhat inclined on one ſide: he ſtandeth in the very middle; his garment covereth his feet: his breaſt ſeemeth ſmooth as the down remaining of a Swan, when all the feathers be off, ſo is his neck, *&c.* He is lean and long-viſaged.

Δ. The infinite mercies of God be on us: and the light of his countenance ſhine on us; and his favourable countenance be on us.

Nal. …… *Amen, unto him that is, and was, and liveth for ever.*

E. K. *He* looketh earneſtly on his table, and turneth him to view it.

Nal. …… *All things are in order. Thus ſaith the Meſſenger of him which is the God of Wiſdom. Is your worthineſſe ſuch, as you can merit ſo great mercy? or are your veſſels cleanſed, and made apt to receive and hold the ſweet liquor; pure underſtanding it ſelf?*

Δ.

*Hath the Sun entred into your bowels, or have you taſted of the night-dew? Where are your wedding Garments; or after what ſort do you provide for your marriage? Unſeaſoned you are and withered fleſh, partakers of thoſe things which make you holy: through which partaking and the ſecret providence of him that is the Higheſt, you became dignified to the end, and are ſufficiently waſhed for the time of entrance. O ſtiff-necked people you deſerve nothing, and yet you have the hire of ſuch as labour. But, what, can corruption be partaker of thoſe things that are incorruptible? or man, which ſavoureth in himſelf, can you ſavour alſo of the Almighty.*

*O you weaklings, O you of no faith, O you Cankers of the earth; Where is the ſhame you have; Where are the tears you let fall; Where is the humility you are taught to? Nay you are ſuch as ſay in your hearts; if the Spring be fair, the Harveſt is like to be good: If theſe thing come to paſſe, it is the finger of the Lord. But ſuch is your imperfection, ſuch are the fruits of the fleſh, and the vanity of mortality.*

*Notwithſtanding, conſider that you are ſervants: Do therefore the will of your Maſter. You are become free: Be faithful and thankful to him that is the giver of liberty: Nay you are become children: partakers of the counſel of him that ſitteth and ſeeth, and ſaith* I am. *Therefore be ſober, faithful, and waver not, for the inheritance of your Father is great: your freedom is without recompence, and your Maſter the King of Juſtice.*

*Where are the people, or in what generation did they dwell, that hath been thus acquainted and drawn into familiarity with the true Servants and Angels of God? Unto whom have thoſe myſteries been opened. Is it not ſaid, of thoſe that are ſanctified, The Lord appeared unto them* in a viſion*: But he cometh* to you when *you are awake: Unto them he came unlooked for, unto you he cometh requeſted. Ariſe up therefore, and be not forgetful what the Lord hath done for you; for the things of this World are not, until they be done, neither is there any thing aſſured, but by the end.*

The End maketh all.

Faith.

*It was ſaid unto* Abraham, *And I will deſtroy them. He believed it; but he asked not,* when. *Great is the reward of Faith; for it giveth ſtrength:* But thoſe that are faithful are not of this world. *Notwithſtanding, you have ſaid, ( as it was ſaid by the Diſciples to Chriſt, when they were yet unpure, and blind )* When ſhall theſe things come to paſſe? *Lord, what is meant by this, or that? Simple Faith excelleth all Science. For, Heaven and Earth ſhall periſh in their corruption: But the voices of the Lord, much more his promiſes, are become Angels for ever: For as the Sun begetteth in the earth, and is father of many things that live in corruption and have end: So is the God of Heaven, the bringer forth and begetter of things celeſtial with life and for ever. For why,* Dixit & factum eſt, *Every Idea in eternity is become for ever, and what is* thought, is become a living creature. *I teach you a myſtery.*

When Faith.

Idea.

*As the tree in ſappy life, watering her ſelf throughly, bringeth forth the ornaments of her own beauty: So the ſpiritual part of man being good and dignified, burniſheth himſelf, with his* ſound and faithful thought: *I mean the glory and ſhew of his own beauty; for the ſoul of man groweth, either with beauty to ſalvation, or with diſhonour and filthineſſe, to damnation.*

*I have done my Commandment. I have as a Schoolmaſter warned you, and as a friend counſelled you: I will alſo teach you.*

[ *E. K.* He ſpeaketh in a thin ſmall voice. ]

Δ. He uſed a great pauſe, and ſilence.

E. K. He ſtandeth and pointeth with his rod to the letters of his Table, as if he made ſome account or reckoning. He went out of the middle, and meaſured how may ſteps it is about.

Nal. ...... *Pater, Filius, Spiritus Sanctus: Fundamentum, ſubſtantia, & principium omnium.*

[ E. K. Thought in his minde, *rerum*, and he anſwered his thought, ſaying, What need I ſay *rerum?* The Grammarians will be on my ſide. *Omnium*, is more than to ſay *omnium rerum*. ]

*E. K.* This ſeemeth to be ſpoken by ſome other, in my imagination.

Nal. ...... Omnium, *is the thing that is my charge.*

E. K. *He* ſtill conferreth place to place, *&c.*

*So.* E. K. Now he ſtandeth ſtill.

*Corpus omnium* .... E. K. *He* pointeth to the whole or round table which he ſtandeth on.

1. *The ſubſtance is attributed to God the Father.*

2. *The firſt circular mover, the circumference, God the Son, The finger of the Father, and mover of all things.*

3. *The order and knitting together of the parts in their due and perfect proportion, God the Holy Ghoſt. Lo, the beginning and end of all things.*

E. K. He ſtill counteth and conferreth places and letters together.

Nal. ...... *Lo, it is divided into 4 parts: whereof two are dignified: one not yet dignified, but ſhall be: the other without glory or dignification.*

E. K. He ſeemeth to point to ſome diviſions.

Nal. ...... *Underſtand God, as the ſubſtance of the whole, ( as above ſaid. )*

E. K. He counteth again.

Nal. ...... *The ſubſtance of this part is called* Vita.

E. K. He pointeth to the uppermoſt part.

Nal. ...... *Called* Vita Suprema. *See here three ſmall lines.*

[ E. K. Thoſe three ſmall lines appear in the uppermoſt parcel. ]

Say ... *Gaudium*, [ pointing to the uppermoſt line.

Say ... *Præſentia* [ pointing to the ſecond. ]

...... *Laudantes* or *Triumphantes* [ pointing to the third. ]

E. K. Now he beginneth to account in the ſecond portion,

Nal. ...... *The Continent,* Vita. [ He counteth again.

E. K. The four portions are of equal wideneſſe, but not of equal clearneſſe; and that about the center is of fuskiſh or leadiſh colour.

E. K. Now he ſheweth three ſmall lines in the ſecond portion. *He ſeemeth to ſpeak to himſelf ſomewhat.*

Nal. ...... *Say* ...... Poteſtas .... *to the firſt line pointing.* Motus ...... *to the ſecond;* Miniſtrantes ..... *to the third.*

E. K. Now he proceedeth to the third circular portion.

Nal. ...... *This Continent is alſo* Vita [ *pointing to the third portion* ] non dignificata, ſed dignificanda.

Nal. .... *See* .... E. K. *There are alſo three lines,* Actio ..... *in the firſt line.* Factum ..... *in the ſecond.* Confirmantes ..... *in the third.* *Sirha, this is true Logick.*

[ Δ. He ſaid ſo to *E. K.* who now gave himſelf to ſtudy Logick diligently. ]

E. K. Now he ſtandeth trembling.

Nal. ...... *Oh qualis eſt Juſtitia inter miſeros?*

Δ. .... Sed, mors eſt quæ peperit hanc vitam.

*Vita eſt etiam hæc, ſed quæ peperit mors.*

Say ..... *Luctus* .....
*Diſcordia* .....
*Confundantes* ..... } Here ſeem three lines alſo.

*Thoſe that do their duty ſhall receive their reward. Let my diligence teach you diligence.*

*Be not angry, becauſe you do not underſtand: Theſe be means to underſtand.* E. K. *confeſſed that he was very angry.* To *E. K.*

Nal ..... *Pray unto God, for I am reſiſted.*

Δ. Deus in adjutorium noſtrum intende, &c.

Say .... *Vita Suprema.* [ pointing to the uppermoſt line of all. ] *I find it ( by addition ) in this Language,* I ad, *but written thus, toward the left hand, in three angles*

| | |
|---|---|
| I | d |
| a | |

Say ..... *Gaudium* ..... *Moz.* *I find it is a name aſcending and anſwereth to the two extremes of* I ad *in this manner.*

| | | |
|---|---|---|
| I | d | z |
| a | o | |
| m | | |

Δ. I pray you, is *Mozod,* a word of three letters, or of five?

Nal. ..... *In wrote three, it is larger extended.* [ Δ. z extended is *zod.* ]

Δ. Will you pardon me if I ask you another queſtion of this extenſion?

Nal. ..... *Say on: Moz in it ſelf ſignifieth Joy; but* Mozod *extended, ſignifieth* the Joy of God.

Δ. No word in his radical form is extended.

Nal. ..... *Theſe doubts will at length grow eaſie.*

*Præſentia* ..... I find it called *Zir.*

So .....

| | | |
|---|---|---|
| I | d | z |
| a | o | i |
| m | z | r |

This Leſſon is greater than any that was learned in *Cracovia* this day.

Nal. ...... *Potentia* ..... But ſay, *Vita ſecunda.* I ad *but thus.*

| | | | | | |
|---|---|---|---|---|---|
| I | d | z | s | a | i |
| a | o | i | g | o | d |
| m | z | r | v | r | r |
| b | n | a | | | |
| d | a | z | | | x |
| i | a | B | | d | i |

*I will teach you here after the diſtinction of them.*

Δ. You mean of *Iad* diverſly ſignifying.

*Say* .... Poteſtas ..... *I find it* Bab. *It doth aſcend from the right hand to the left.*

Motio .... *I find it* Zna.

*They will not fall out ſo, but they will fall out well enough.*

Nal. ...... *Vita tertia* ...... Iad.

Δ. I pray you, what is of *Miniſtrantes?*

Nal. ..... *Look you to your Charge.*

*Actio* ... Sor

*Factum* ..... Gru

..... Vita, quæ etiam eſt mors.

*Iad*

*Luctus* ..... Ser

*Diſcordia* ...., Oſf

f o s
s e a
r d i

*If the order of the Table be* ex Spiritu Sancto,

*The ſubſtance of the Father; How ſhall we know the Circumference, which is the Son?.*

*The Son is the Image of his Father: Therefore, in his death, he must be the Image of his father alſo.*

*If* ſubſtantia *be in* forma Crucis, *then the Son is the Image of his Father.*

............. *Laudantes* ....... *Luach.*

Δ. The reſt I pray you to deliver us.

Nal. ...... *Bear with me, for it is eaſie for you, but hard for me.*

*Miniſtrantes* ...... *Lang.*

*Confirmantes* ..... *Sach.*

Δ. Now.

Nal. ..... *When I know, you ſhall.*

Δ. As *Sach.*

*God be merciful to man.*

*It is ſo terrible, that I tremble to gather it.*

Confundantes .... *Urch.*

h c r v
i d z s a i
l a o i g o d h
v m z r v r r c
a b n a f o s a
s d a z s c a s
i a b r d i
l a n g

*Thus I have made plain this* body *generally: The* particulars are long, hard, and tedious.

*Thy name be bleſſed, O God, which canst open a means, whereby thy powers immediate may be opened unto man. Power, glory, and honour, be unto thee, for thou art the true body of all things, and art life eternal.*

E. K. Now he is ſuddenly vaniſhed away with the Table.

*Deo noſtro ſit omnis laus & gratiarum actio nunc & in ſempiterna ſeculorum ſecula.* Amen.

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*Thurſday, Mane, Aprilis* 12 1584. *Cracoviæ.*

Δ. Some delay upon our prayers made, at length appeared *Nalvage* in ſhape and attire as laſt before: He ſtandeth ſtill.

Nal ..... *Benedictum ſit nomen Domini in æternum.*

Δ Amen.

Nal. ...... Audite mei fratres patienter.

*The Godhead in his ſecret judgement knowing in his Almighty boſom, the image and form of all things, univerſally, looked down upon the Earth; for he ſaid, Let us now go down among the ſons of men: He ſaw that all things grew contrary to their Creation and nature; either keeping their dignities and ſecret vertues ſhut up in obſcurity, or elſe erroneouſly perverting, through the imbecility and frowardneſſe of ignorance: So that it was ſaid, Behold, I delight not in the World: The Elements are defiled, the ſons of men wicked, their bodies become dunghills, and the inward parts (the ſecret chambers of their hearts) the dens and dungeons of the damned: Therefore I will draw my ſpirit from amongſt them and they ſhall become more drunken, and their ignorance ſuch as never was: No, not ſince the fall of heaven.*

*Antichriſtus.* *For, lo, the time is come,* And he that is the Son of Unrighteouſneſs, is and liveth: *Unto him therefore ſhall be given ſtrength and power: and the Kings of the Earth* [illegible] *mad: yea,* [illegible] *raging mad; yea even in the third mad:* [illegible] *and that in the depth of their own imaginations; and I will build my Temple in the Woods, yea even in the Deſert places; and I will become*

*become a Serpent in the wilderneſſe: for I have tucked up my garments and am fled away, and She ſhall mourn on the Mountains without comfort.* In the wilderneſſe.

*Lo, the Thunder ſpake, and the earth became miſty, and full of fogge, that the Sons of man might ſleep in his own confuſion. The ſecond Thunder ſpake, and there aroſe ſpirits, ſuch as are for South-ſayers, Witches, Charmers, and Seducers: and they are entred into the holy places, and have taken up their ſeats in man. Woe be unto the earth therefore: For, it is corrupted. Woe be unto the earth, for ſhe is ſurrendred to her adverſary: Woe be unto the earth, ſhe is delivered into the hands of her enemy: Yea, Woe be unto the Sons of men, for their veſſels are poyſoned. But even then ſaid the Lord, Lo, I will be known in the wilderneſſe, and will Triumph in my weakneſſe.*

*And lo, he called you, and you became drunken, and ſottiſh with the ſpirit of God: And it was ſaid Deſcend, for he calleth, and hath called: and* Raphael *that brought up the prayers deſcended: and he was full with the power, & ſpirit of God: and it became a Doctrine,* ſuch was never from the beginning: *Not painted, or carved: filed, or imagined by man, or according to their imaginations, which are of fleſh: but ſimple, plain, full of ſtrength,* and the power of the holy Ghoſt: *which Doctrine began, as man did, nakedly from the earth: but yet, the image of perfection. This ſelf-ſame Art is it, which is delivered unto you an infallible Doctrine, containing in it the waters, which runne through many Gates:* even above the Gate of Innocency, *wherein you are taught to finde out the Dignity and Corruption of nature: alſo made partakers of the ſecret Judgements of the Almighty to be made manifeſt, and to be put in execution. Which knowledge in you is to be made perfect two wayes, by power, mediate, and immediate. Immediately from God, in reſpect of his will, and ſecret Judgements, as unto the Apoſtles. By means and tradition, as from us, opening the ſubſtance* and body of nature, according to our own image, which is the thing I have now in hand. *I am therefore to inſtruct and inform you, according to your Doctrine delivered, which is contained in 49 Tables. In 49* voyces, *or callings: which are the* Natural Keyes *to open thoſe, not 49 but 48. (for One is not to be opened) Gates of underſtanding, whereby you ſhall have knowledge* to move every Gate, and to call out as many *as you pleaſe, or ſhall be thought neceſſary, which can very well, righteouſly, and wiſely, open unto you the ſecrets of their Cities, & make you* underſtand perfectly the contained in the Tables. *Through which knowledge you ſhall eaſily be able to judge, not as the world doth, but perfectly of the world, and of all things contained within the Compaſſe of Nature, and of all things which are ſubject to an end.* Raphael. This Doctrine. 48 Keyes, or calls, and their uſe.

But behold, this charge of mine is tied unto time: *Therefore be diligent to learn, diligent to hear, and that with patience: For it is neither a free School, nor a School of continuance. For as power is not given unto me* beyond the firſt day of *Auguſt* next, *ſo have you* no ſtrength to learn *after,* becauſe I am the ſtaff of your Doctrine. Note, take time while time is, for time will away.

Nal. ..... *I am for the comfort of the world, and not for the hindrance: Thus ſayeth the Lord To them that have Harveſt let them reap, and unto ſuch as have labour let them work. As for me, I am tied to time,* and am ready at all times: *For I meaſure not your night, nor day.* Auguſt next.

Δ. Thanks be unto the higheſt

Nal. ..... *Ceaſe now with me, for no more deſcendeth.*

Soli Deo Honor & Gloria.

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After-noon, the ſame Thurſday. .... After ſome ſhort Ejaculations of prayers to God, there appeared a great black hairy Dogge: with whom I would have nothing to do, but expect *Nalvage.* He ſaid, that he was *Nalvage.* We rebuked him as an Hell-hound. At length he departed, and *Nalvage* appeared; but brighter then to day. An illuding wicked ſpirit.

Nal. ..... *Have you thoſe things I told you to day?*

Δ. We have them in record and minde.

Nal. .... *Read them......*

Δ. I did read them.

E. K. He laugheth, ha ha, ha, &c. a great laughter: He hath alſo a Table, but ſeemeth not to be like the former Table of *Nalvage.* There are ten, or eleven diviſions in this Table, as was not in the former Table.

Δ. If thou art *Nalvage,* proceed in the Doctrine of wiſdom, if thou art not *Nalvage,* depart in the name of Jeſus.

...... *I have free will, and therefore I will be here.*

Δ. Now I doubt nothing, but thou art a deceiver. [*Audite:*] The ignorance of the wicked becometh duſt: which ſhewing it ſelf is ſwept out of doors, and thrown on the Dung-hills. *A voyce on the one ſide.*

*E. K* Now appeareth one like true *Nalvage.*

Nal. ..... *Even ſo is it of the* [ ] *for thou haſt opened thy blaſphemy: and being diſcovered, art become more accurſed: Therefore as thou art accurſed, thou art not dignified; but* become a Veſſel of iniquity: And therefore haſt no *free-will. For, free-will either is, or is in ſtate to be dignified. Therefore, as duſt I ſweep thee out: and caſt thee into that Dunghill, which is the place of the greateſt woe: the Dunghill, and the reward of the unrighteous. And, becauſe* Free will.

*thou*

*thou haſt thrown thy ſelf into the Judgements of the Lord : and haſt heard the ſecrets of the Almighty : Therefore I ſend thee* tanquam truncus in Infernum.

*E. K.* He ſtriketh him with an yern, like a pair of tongs; in form of a Mould to caſt Pellets in : griping his brain and underchaps, and ſo he fell down and diſappeared : and in his place came *Nalvage.*

*E. K.* *Nalvage* maketh curſie toward the four quarters of the world.

Nal. ...... *My* Us *is as good as thy* Um.

E. K. In his heart thought that it might be, that *now one Devil maſtered another*, and thereupon ſaid *Um.*

E. *K.* He is now accounting again on his Table as he did before.

Nal. . .... *Vnto this Doctrine belongeth the perfect knowledge, and remembrance of the myſticall* Creatures. *How therefore ſhall I inform you, which know them not?*

Δ. Enoch Characters. Δ. Mean you as *Babyon Boborel*, &c.

Nal. ...... *The Characters, or Letters of the Tables.*

Δ. You mean the myſtical Letters, wherein the holy book is promiſed to be written : and if the book be ſo written and laid open before us, and then you will from Letter to Letter point, and we to record your inſtructions : Then I truſt we ſhall ſufficiently underſtand, and learn your inſtructions.

Nal. ..... *Alſo in receiving of the calls, this is to be noted : that they are to be uttered of me, backward : and of you, in practiſe, forward.*

Backward. These calls. Δ. I underſtand it, for the efficacity of *them*; elſe, all things called would appear : and ſo hinder our proceeding in learning.

Nal. ..... *D P C E T E I R S M S S S*
24. *E S A I I M M N S E S.*

*E. K.* All this was in one line; in the lowermoſt portion : and lowermoſt line thereof.

Nal. ..... *I E E E E T N O E D M E T M M M*
27. *M M D M A E T S E A M.*

*E. K* Now he ſtandeth ſtill.

43. Nal. ..... *A E R T I S A N S S E A S D M M S E A O A*
E V I I I I. *V I I I I A O A O I I V I T S E I T T*
*S D A I N.*

*E. K.* Theſe ſeemed to be taken out of divers lines, in the three lower portions; but none out of the uppermoſt, or fourth.

Nal. ..... *R S H D D S R R E S O L S N R E R E E*
*S F R H E I E E E E I E E O E T I S O E*
*R T T H D E O I S E O E S M E T F E D E*
81. *T S E E E E E R S E S E O R S M E T*
*D. R. F E D E T S E E E E R S E*
)( *E E R*
I or F. *S I S E H E N O E S M E F S F E E D I* $\left[\begin{smallmatrix}I\\E\end{smallmatrix}\right]$ *O E*
$\left[\begin{smallmatrix}I\\E\end{smallmatrix}\right]$ *S S S I S E O E S H E*
Whereſoever O followeth, it may be E or I. *D S D F T E I E O R S O E D H T E T*
*O E S H E O T R T E R E O E H S E R*
*E E I R E S R I S O E H E E D E I E H E*
*D T R N D D H D N.*

*The reſt of* this *Leſſon, the next morning.*

Δ. After the correcting of certain places before in the Letters he ſaid. I feel no more.

Δ. Thanks and honour be to the higheſt for ever. *Amen.*

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Fryday morning, *Hora* 8½. *Aprilis* 13. Cracoviæ.

Not long after my Invitation, *Nalvage* appeared, *Nutu Dei.*

Nal. .... *Our peace, which is* Triumphing patience, *and glory be amongſt you.*

Δ. Amen.

Nal. ..... *It*

Patience.

Nal. …. *It may be ſaid, can there be patience in the Angels, which are exalted above the aire? For, ſuch as were of errour have their reward: Yea, forſooth my dear brethren. For there is a* continual fight between us and Satan, *wherein we vanquiſh by patience. This is not ſpoken without a cauſe: For as the Devil is the father of Carping, ſo doth he ſuttlely infect the* Seers *imagination,* mingling unperfect forms with my utterance: *Water is not received without aire, neither the word of God without blaſphemous inſinuation. The ſon of God never did convert all, neither did all that did hear him, believe him. Therefore,* where the power of God is, is alſo Satan: *Lo, I ſpeak not this without a cauſe, for I have anſwered thy infection.*

△. *E. K.* Had thought that Angels had not occaſion of any patience, and ſo was his thought anſwered.

The firſt Table.
The Center Table.

Nal. ….. *I finde the Soul of man hath no portion* in this firſt Table. *It is the Image of the ſon of God, in the boſome of his father, before all the worlds. It comprehendeth his incarnation, paſſion, and return to judgement: which he himſelf, in* fleſh, *knoweth not; all the reſt are of underſtanding.* The exact Center excepted.

A (*Two thouſand and fourteen, in the ſixth Table, is*) D
86. 7003. *In the thirteenth Table, is* I.
A *In the 21th. Table.* 11406 *downward.*
I *In the laſt Table, one leſſe then Number. A word,* Jaida *you ſhall underſtand, what that word is before the Sun go down.* Jaida *is the laſt word of the call.*
85. H 49. *aſcending* T 49. *deſcending,* A 909. *directly,* O *ſimply.*
H 2029. *directly, call it* Hoath.

225. *From the low angle on the* right ſide. Continuing in the ſame and next ſquare.
D 225. [*The ſame number repeated.*
A *In the thirteenth Table,* 740. *aſcending* in his ſquare.
M *The 30th. Table,* 13025. *from the low angle in the left-ſide.*
84. ……. *In the ſquare aſcending.*
*Call it* Mad.

O *The 7th. Table,* 99. *aſcending.*
C *The 19th. deſcending* 409.
O *The* … 1. *from the upper right angle, croſſing to the nether left, and ſo aſcending* 1003.
83. N *The 31th. from the Center to the upper right angle, and ſo deſcending* 5009.
*Call it* Noco.

*Be patient, for I told you it would be tedious.*
O *The 39th. from the Center deſcending, or the left hand,* 9073.
D *The 41th. from the Center aſcending, and ſo to the right upper Angle,* 27004.
R *The 43th. from the upper left Angle to the right, and ſo ſtill in the Circumference,* 34006.
I *The 47th. aſcending,* 72000.
82. *In the ſame Table deſcending the laſt.*
*Call it* Zirdo.

P *The 6th. aſcending* 109.
A *The 9th. aſcending* 405.
81. L *The 11th. deſcending* 603. ……
*Call it* Lap.

△. Her, he ſtroke the Table on Saturday action following at my reading over of it backward.

E *The 6th. from the right Angle uppermoſt to the left,* 700.
G *The 13th. deſcending,* 2000.
R *The 17th. from the Center downward,* 11004.
80. O *The 32th. deſcending from the right Angle to the Center,* 32000.
Z 47th. 194000. *deſcending. Call it* Zorge. [*Of one ſyllable.*]

A 19th. *from the left corner deſcending,* 17200.
79. A 24th. *from the Center aſcending to the left Angle,* 25000.
Q *The ſame Table aſcending,* 33000.
*Call it* Q A A. [*Three ſyllables with accent on the laſt* A.]

E *The ſecond Table,* 112 *aſcending.*
L *The* ……th. *deſcending* 504.
C *The 19th. Table deſcending* 1013. [*That* C. *is called* C *Minor.*]
I *The 13th. deſcending,* 2005. 7877.
C *The 14th. deſcending,* 2907. *Call it Cicle.*

*E. K.* Now is he kneeling, and praying with his Rod up

76. O *The 4th. aſcending to the left Angle,* 390.
D *The 5th. deſcending* 812.
O *In the ſame deſcending,* 902. *Call it* O D O.

△. Here he ſtriketh again on Saturday.

N *The* 9th *deſcending* 804.
A *The* 11th *deſcending* 2005. ...... *This* A *may be an* A *or an* O.
75 R *The* 14th *deſcending* 5006.
M N *The* 16th *deſcending* 12004 : *he corrected it* M.
A *The* 20th *deſcending* 17006. Zamran.
Z *The* 32th *deſcending* 40006. *Call it* Zanran.

*I give it faſter unto you, than I received it.* E. K. *thought it.*

T *The* 4th *deſcending* 212 ...... *This may be* T *or* D.
74 O *The* 6th *aſcending from the center to the left corner* 1907.
*Call it* O D ....... *or* O T.

73 A *The* 9th *aſcending* 500
C *The* 10th *deſcending* 602 *Call it* C A, [ △. *two ſyllables.* ]

R *The* 16th *aſcending* 22006. E *muſt come after* R : *but without number,*
A *The* 19th *deſcending* 23012. *and ſo, it is* Zacare.
72 C *The* 30th *aſcending* 30006.
A *The* 39th *from the left angle deſcending* 42012.
Z *The* 46th *aſcending* 312004. *Call it* Zacar.

*Uſe your time of refreſhing, and return* Deo gratias reddamus immortales.

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The ſame Friday after Noon, *circa* 3. *horam.*

After a ſhort requeſt made by me to Chriſt for wiſdom, and verity to be miniſtered by *Nalvage*; he appeared and ſpake much to *E. K.* which he expreſſed not to me : but a length confeſſed that he gave him brotherly counſel to leave dealing as an Idolater or Fornicator againſt God, by asking counſel of ſuch as he did.

*E. K.* confeſſed that he had been that day, and ſome dayes before, dealing by himſelf after his manner, to underſtand of my Lord *Laskie*, and of other matters of *Lasko*, and left his queſtions in his window written. *Nalvage* told him the devil had now taken away his queſtions. *E. K.* went down to ſee if it were true, and he found it true.

Nal. ...... *Pray* ...... △. We prayed.

*There is an error in the laſt, not in the Number, but in the Letter. I will firſt go through the Letters, and after come to the Numbers. How many words have you received this day ?*

△. Thirteen, whereof *Iaida* was ſaid to be the laſt of the call.

Nal. ...... *They be more worth than the Kingdom of* Poland. *Be patient, for theſe things are wonderful.*

N ( *The number muſt needs go to* ) *the ſixth, deſcending* 309.
A *The* 7th *aſcending* 360.
71 O *The* 9th *aſcending* 1000.
O *The* 13th *aſcending* 1050.
V *The* 17th *aſcending* 2004. *It is* Vooan. *It may be ſounded* Vaoan.

*Adde thoſe laſt Numbers*
△. ———

309
360
1000
1050
2004
4723

Vooan *is ſpoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have loſt the dignity of their ſounds.

△. They make 4723.

Nal. ...... *It is called the Myſtical roote in the higheſt aſcendent of tranſmutation.*

△. Theſe phraſes are dark ; when it ſhall pleaſe God they may be made plain.

Nal. ...... *It is the ſquare of the Philoſophers work.*

△. you ſaid it was a roote.

Nal. ...... *So it is a roote ſquare.*

△. The ſquare thereof is 22306729 ....

*Lapis pho- rum magnæ projectionis.*

*The word is, by interpretation,* Ignis vera mater. *The vain Philoſophers do think it doth beget bodies : but in truth, it conceiveth, and bringeth forth.*

70 D *the fifth, aſcending,* 4.
O *the* 39, *aſcending,* 7806. *call it* O D. [ △, *drawing the O long.* ]

E L 17 (*not 17 the firſt, but 17 and the thirdth : for it is of the thirdth : and 17 it*<br>
L et *may be of them both ) aſcending*, 419.<br>
69 O O *the* 18 *aſcending* 2017 .... *this* O *muſt be ſounded as* A.<br>
T M M *the* 24 *from the center to the left angle, aſcending*,<br>
5069 .... T *muſt be inſtead of* M.<br>
L A A 30 *deſcending*, 9012.<br>
A I I *the* 35 *aſcending*, 15079.<br>
B P P *the* 43, *from the center to the left angle, deſcending* 159068. Averſed.<br>
*Call it* Piamo el. *It is* Piatel Baltale *to be ſounded.*

*As the ear is the chief ſenſe ; ſo, being infected, it is the greateſt hindrance.* Many there be that thruſt themſelves between you and me : *and they are increaſed.* Power is given again to the Shew Stone ; and thou ſhalt not be hindred. Note Intruders.

Δ. Shall I preſently bring it forth ?

Nal. ...... *As thou wilt.*

Δ. I brought forth the Stone, and it ſeemed marvellouſly brighter than before it was wont to appear.

*E. K.* He ſeemeth to pray.

E. K. There appeareth to me in the Stone *Michael* as he was wont to appear, with his ſword in his hand, and in a long white garment, *&c.*

Mich. ...... *I am the ſtrength of the Higheſt, and the mighty arme of him that is Almighty : your fellow ſervant, and the meſſager of the Higheſt : The powers of the earth have riſen up againſt you :* But you ſhall prevail, and this Doctrine ſhall be delivered as is promiſed, and according unto time. *But pray earneſtly ; for lo, the whole hoſte of Angels, ſuch as are bleſſed, have cryed unto the Lord, ſaying ; Not ſo Lord : Thy bread is torn in pieces, or reproachfully eaten.* God his promiſe ſhall be performed.

*Thus therefore ſaith the Lord, Be patient,* for the place is holy, *and the power of the Higheſt is amongſt you. Receive willingly :* for he that is offended is ſmitten. *Be comforted, and beware of deceivers : for the power of the wicked is increaſed, and is become mighty :* But into this veſſel ſhall enter no unclean thing, not for this time onely, but for ever. The ſignification of the Stone.

*Unto thee* Nalvage *thus ſaith the Lord, gather up thy wings and enter : Do as thou art commanded,* and be multiplied. *Be comforted ; for* Gabriel ſhall aſcend *and ſtand before the Lord, and ſhall have power and deſcend : and he ſhall be yoked unto thy loynes, and thou ſhalt become mighty ; that thou mayſt open the wonders of the Lord with power.* Be multiplied. Gabriel.

**E K.** Now is *Nalvage* come into the Stone.

Mic. ...... *Be comforted, be comforted, be comforted my brethren in the God of Hoſts : for your* comfort is and ſhall be of the Holy Ghoſt. *Therefore let peace be amongſt you, and be no more babes ; for wiſdom dwelleth not amongſt children. The peace of God be amongſt you : And thus much I have comforted you.* The holy Ghoſt.

E. K. *H*e is gone.

*E. K.* Now here is another.

Δ. It is *Gabriel* that came to *Daniel.*

Gabr. ...... *I did ſo, and I am that* Gabriel, *and the World beareth witneſſe of my coming.*

*You rebellious windes, you deceivers of the righteous, you naked ſubſtances and things lighter than the windes, know not you that the God of your creation hath rewarded you, know you not your own weakneſſe, know you not your* ſtate of no return ? *I ſay headlong you all ( without reſiſtance ) fall down to your places : Be gone, ſink, for I am of* power, *and do* prevail.

*Behold he hath placed* darkneſſe behind him, *and hath made the lights of heaven as the Lamps of his beauty. Go you that are confounded without return ;* for the name of our God in his determination is invincible.

*This night is a Sabbath, and a ſcourge to the wicked.*

Nal. ...... *I promiſed to expound you a word, the firſt you had to day, but the laſt. It ſignifieth,* of the Higheſt.

E. K. *H*is Table now appeareth very evidently to me, as that I could paint it all.

*Ceaſe for this time, for it is a time of ſilence, for the wicked are confounded : in the morning early you ſhall be taught plentifully : for my power is become a hundred and fifty ; and I will finiſh my charge,* long before the time appointed. Note.

Gabr. *We are alwayes preſent until the promiſe be ended. Reſt in peace.*

E. K. *Gabriel* ſeemeth *to be all in compleat harneſſe, like skales of a Fiſh from*

Note this form of *Gabriel* at this occaſion. *the arm-pits downward; with a Spear in his hand*, all of fire, about a two yards long.

△. The peace of God, and his mercy, be on us now and ever. *Amen.*

△. If it ſhould not offend you, I would glady ask your knowledge of the Lord *Albert Laskie* our great worldly friend, and that for the ſervice of God, if he be paſt the chief danger of his preſent infirmity, &c.

A. Laskie. ..... *When we enter into him, we know him; but from him, he is ſcarce known unto us: as of him of whom it is ſaid*, he hath conſented with an Harlot: *we know not the end of God his juſtice which is upon him.*

*His prayers are come to the ſecond heaven; neither hath any received remembrance of him: But we will pray unto God to be merciful unto him*, and that for thy ſake; *Becauſe thou ſhalt not* be made a laughing-ſtock to the wicked. *Pray thou for him, that thou mayſt* work in him that which he worketh *not for himſelf.* Hold up thy hands for him; *for it is a lawful and a charitable thing:* For God hath granted thee a force in prayer: But be patient *and humble. We with thee, give thanks and laud unto the Lord.*

Prayer for *A. L.*

God his gift to △ in prayer.

*Ceaſe.*

△. Laudes Deo noſtro inceſſanter reddantur. *Amen.*

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Saturday, *Aprilis* 14. *Mane.* Cracoviæ, 1584.

△. Oratione Dominica finita, & brevi illa oratione Pſalmi 33. inſpecto Chryſtallo apparuere utrique *Gabriel* & *Nalvage.*

E. K. They kneel, as though they were in confeſſion one to another, and .... about half a quarter of an hour.

Gabr. ...... ) *after me.*

Prayer. *O beginning and fountain of all wiſdom, gird up thy loines in mercy, and ſhadow our weakneſſe; be merciful unto us, and forgive us our treſpaſſes: for thoſe that riſe up ſaying there is no God, have riſen up againſt us, ſaying, Let us confound them: Our ſtrength is not, neither are our bones full of marrow. Help therefore O eternal God of mercy: help therefore O eternal God of ſalvation: help therefore O eternal God of peace and comfort. Who is like unto thee in altars of incenſe? before whom the Quire of Heaven ſing*, O Mappa la man hallelujah: *Viſit us O God with a comprehending fire, brighter than the Stars in the fourth heaven. Be merciful unto us, and continue with us; for thou art Almighty: To whom all things of thy* breaſts *in Heaven and Earth, ſing glory praiſe and honour, Saying, Come, Come, Lord for thy mercy ſake. Say ſo unto God kneeling.*

△. I repeated it, kneeling, and *E. K.* likewiſe kneeling.

E. K. They both kneel down again, and put their foreheads together: *Gabriel* ſeemeth to ſit in a chair on the one ſide of *Nalvage* about 30 yards off, on *Nalvage* his left hand. *Nalvage* ſtandeth.

Gabr. ... ſtanding ſaid. ...... *Thus ſaith the Lord, Who is he, that dare reſiſt invincible ſtrength: Seale up the Eaſt, ſeale up the South, Seale up the Weſt: and unto* the North put three Seales.

E. K. Now ſitteth *Nalvage* in a Chair aſide from his round Table, the Table being ſomewhat before him.

Nal. ...... *Name that I point to.* [ To *E. K.* he ſaid ſo, as concerning the Letters.

E. K. He flung like a thin brightneſſe out of the Stone upon *E. K.* he hath his rod, which he took out of his own mouth.

...*ev*... *He* holdeth up his rod, and ſaith, I am all joy, and rejoyce in my ſelf.

E. K. *He* ſmit the round Table with his rod; and it whirled about with a great ſwiftneſſe. Now that which before ſeemed to be a circular and plain form, appeareth to be a Globe and round Ball; corporal, when it turneth.

[illegible]

Nal ...... *Say the laſt.*

△. Piamo el,

E. K. *He* ſtriketh the Table now, and though the body ſeem to turn, yet the Letter ſeem to ſtand ſtill in their places.

E. K. Now he plucketh out five Books, as if from under his Chair, and ſetteth them down by him; the books be green, bright, and they be three corned, ▷ a claſp.

*Sal. ..... Read backward ...* [to E. K.] *Every thing with us teacheth. Read backward. Letter without number.*

Nal. ..... *Read backward,* letter without number, *the letters thou hadst yeſterday.*

△. After all read, he proceeded thus:

P *The fourth aſcending,* 97.
A *The ſixth aſcending,* 112.
68 I *The eighth aſcending,* 207.
P *The ninth aſcending,* 307. PIAP.

E. K. Now he ſtriketh it again, and it turneth.

A
67 T TA.
*The numbers after.*

I
66 A
A AAI. *The firſt* A *may be an* A *an* O *or an* E.
*Thoſe are two words.*

E. K. Now he ſtriketh again, and turneth: his Rod ſeemeth to be hollow like a Reed.

65 APGOB. *Call it* Bogpa.

E. K. *Gabriel* falleth down on his face, and lieth proſtrate, and *Nalvage* holdeth up his Rod all the while.

*Alſo* T *DOS.* He pointed beyond him in the upper Circle, it ſeemeth like a Roman *C*.

64 LAMAOP. *Poamal Od, put out the* S.
*Make it two words. ..... It may be all one word with* S. *or* T. *but it would be hard for your underſtanding.*
*Make a point between* Poamal *and* Od.

E. K. *Gabriel* lieth proſtrate all this while.

63 XVDMOZ. *Call it* Zome.
*..... With great difficulty this Letter was diſcerned* : Nalvage *himſelf ſaid, he knew it not yet; but it ſeemed to* E. K. *to be an* X. Nalvage *denied it to be an* X. *and ſaid he knew not yet the myſtery: ſay the Lords prayer, for I cannot open it. Although my power be multiplied, yet I know not this Letter. At length he ſaid it was* V.

E. K. I can remember that word well.

Nal. ..... *Thou ſhalt not remember it.*

62 PEV. *It is called* Vep.
*Make a point there.* △. A full point? Nal. .... *No, no, a ſtroke.*

61 OLOHOL. *Call it* Loholo.
*Long, the firſt ſyllable accented.*

E. K. Now he ſtriketh the Table.

60 SD. *It is the uppermoſt of* *Call it* DS.
59 SIMAPI. *Pronounce it* IPAMIS. *Make a point at* S. *the* A *pronounced ſhort.*
58 LU. *Call it* UL. △. With ſuch ſound to U. as we pronounce yew, whereof bows are made.

57 -MAPI. E. K. *It* ſeemeth to be an *e*.

Labiis clauſis, [*Span*] [*um um*] ... *He hummed twice, ſignifying two words more, which were not to be pronounced till they were read in practiſe.*

DO. OD. *As you had before.*

E. K. Now *Gabriel* riſeth from his lying proſtrate.

56 HOTLAB. *Call it* BALTOH. *There is a point,*

PAIP. *Call it* Piap.

E. K. *Gabriel* ſteppeth up, and ſeemeth to ſtorm angerly againſ ſomewhat.

Δ. Belike ſome wicked powers would intrude their illuſions, or hindrances in theſ actions.

E. K. *He* hath thrown his Dart from him: and it cometh to him again.

Gabr. .... *Count the number of the words you have received to day.*

Δ. Sixteen, if *Poamal*; *Od* be made two words.

Gab. ..... *Be packing, and ſo many plagues be amongſt you more then your plague was before.*

E. K. *He* ſeemeth to ſtorm ſtill.

*Gab.* ..... *Come in.*

E. K. Now there come four more.

*Gab.* ..... *Art not thou* Adraman? *Which haſt fallen, and haſt burſt thy neck four times? An wilt thou now riſe again, and take part anew? Go thy way therefore, thou Seducer, enter in the fifth torment. Let thy power be leſſe then it is, by as much as thou ſeeſt number here.*

E. K. Now they all four fall down into a pit, or *Hiatus* of the foundatio of the place where they ſtood.

E. K. *Nalvage* lieth all this while upon his face.

Gab. ..... *Count now again.*

Δ. Sixteen.

Gab. ...., *It is not ſo. There is an errour.*

Nal. ..... *I am deceived from* Ipam.

OD *the next is falſe, and ſo are the reſt: And ſo is that that followeth.*

ABOS. SOBA.

Δ. I had *Baltoh.*

Nal. ..... *And* Piap.

Nal. ..... *What is this?* [*to* E. K.] *E. K.* .....G.

Nal. ..... *No, it is an* H.

55 HOT. TOH.

*There is a point, ſhewing a ſtroke, called* Virgula.

54 MOH. HOM.

53 SD. DS.

52 LIPDAI. *Call it* IADPIL *accent ad.*

51 ONOG. *Call it* Gono.

Gab. ..... *Move not, for the place waxeth more holy*

Nal. ..... *Pointeth* S.D. DS. *This was corrected on Monday following the too much.*

50 ANDA. *Call it* ADNA.

E. K. *Gabriel* did throw a brightneſſe upon E. K. after he had ſtroked his own face firſt, E. K. ſtarted at it.

| | | | | |
|---|---|---|---|---|
| 49 | AZRNZ | | *Call it* Zurza. | △. *As...Znurza.* |

E. K. *Nalvage* kneeleth down before the Table, and uſeth many inclinations, and geſtures of reverence, as Prieſts uſe to do at the Alter.

| | | | | |
|---|---|---|---|---|
| 48 | MZRAF: | | FARZM. | |
| 47 | HALIP | *moreover* | PILAH. | *Three ſyllables.*<br>*P Is diſtinctly pronounced by it ſelf* |
| 46 | HANDAI | *the Ark of knowledge* | IADNAH. | [ *yadnah.* |

E. K. *Nalvage* cometh and kiſſeth the Table and kneeleth down, and ſeemeth to pray.

| | | | |
|---|---|---|---|
| 45 | MRE | *with* | ERM |
| 44 | BAC | *a Rod* | CAB |

E. K. He kneeleth down again, and uſeth ſuch geſtures as before.

| | | |
|---|---|---|
| | GSN | *a rod* |

E. K. *Nalvage* ſaid, *Adjuva me, O mi Deus.* He holdeth up his hand and kiſſeth the Table, and uſeth wonderfull reverence. He ſaith again. *Fer opem, O mi Deus.*

| | | | | |
|---|---|---|---|---|
| 43 | ERNOZ | *delivered you* | ZONRENSG | |
| 42 | SD | *and △ which* | DS | |
| 41 | RIP | *the holy ones* | Pir, *there is a point* | |
| 40 | ABAC | *govern* | *Call it* Caba, | |
| 39 | ALEROHO, | *I made a Law* | *Call it* Ohorela, \| | |
| | | | Nal. ..... *There is a ſtop, ſhewing a ſtroke made ſtraight down thus* \| | |
| 38 | MRASAC | *to whom* | Caſarm \| | *a ſtop.* |

E. K. Now he kiſſeth the Table again.

| | | | | |
|---|---|---|---|---|
| 37 | MASRG | *with admiration* | GRSAM | *a ſtop at M.*<br>△<br>*as* Gurſam. |
| 36 | HELOBO | *your Garments* | OBOLEH | |
| 35 | SBRU | *beautified* | URBS | |
| 34 | SD | *and △ which* | DS | |

E. K. Now he uſeth the former reverent geſtures again.

| | | | | |
|---|---|---|---|---|
| 33 | IDLA | *of gathering* | ALDI | |
| 32 | EGRP | *with the fire* | PRGE | *as purge.* |
| 31 | PNONG | *I garniſhed* | GNONP | |

Nal. ..... *Adjuva me, O mi Deus.*

| | | | | |
|---|---|---|---|---|
| 30 | LIHT | *ſeats* | THIL | *a point here.* |
| 29 | ABOS | *whoſe* | SOBA | |
| 28 | MEIZ | *of my hands* | ZIEM | *here a point.* |

27. HOL-

| | | | | |
|---|---|---|---|---|
| 27 | HOLBON | *the palms* | *Nobloh.* | |
| 26 | AT | *as* | *TA.* | |
| 25 | HAMMOC | *truſſed you together* | COMMAH | A point. |
| 24 | DO | *And* | *As before OD.* | |
| 23 | ZMIZ | *of my veſtures* | *Zimz.* | A point. |
| 22 | AOHTON | *in the midſt* | *Notboa.* | Here is a point before the word. A point. |
| 21 | AAQ | *your garments* | *QAA.* | Three ſyllables. |

*E. K.* Now he uſeth reverence to the Table again.

| | | | | |
|---|---|---|---|---|
| 20 | QLOH | *meaſureth* | *HOLQ* | △. as *Holquu.* |
| 19 | SD | *which* | *DS* | |

*Nal.* Adjuva me mi Deus.

| | | | | |
|---|---|---|---|---|
| 18. | GRPLAM | *a through thruſting fire* | *Malprg, as Malpurg.* | |
| 17 | AT | *as* | *TA.* | |

Now he prayeth as before, his arms extended.

| | | | | |
|---|---|---|---|---|
| 16 | AARG | *and the Moon* | *GRAA.* | A point. |
| 15 | DASPZAN | *a Sword* | *NAZPSAD.* | |

*E. K.* Now he prayeth again.

| | | | | |
|---|---|---|---|---|
| 14 | AT | *as* | *TA.* | |
| 13 | I | *is* | a word by it ſelf. | |
| 12 | ROR | *The Sun.* | *Ror.* | Here a point. |
| 11 | LOZ | *hands* | *Zol* ,.. *zod* △, as *ol*: | A point. |
| 10 | ARBOS | *in whoſe* | *Sobra.* | |
| 9 | OHPNOV | *of wrath* | *Vonpho.* | |
| 8 | ZLAC | *a bove the firmamets* | *Calz.* | |
| 7 | HSNAL | *in power exalted* | *LANSH* | *as Lonſh.* |

Adjuva me O Deus.

| | | | | |
|---|---|---|---|---|
| 6 | TLAB | *of Juſtice* | *Balt.* | Here is a point. |
| 5 | DAI | *the God* | *Iad, as Yad.* | |
| 4 | OHOG | *ſaith* | *GOTTO.* | |
| 3 | GSROV | *over you* | *Vorſg.* | Here a point. |
| 2 | FNOS | *Raign* | *Sonf.* | |
| 1 | LO | *I* | *Ol.* | |

*E. K.* Now

*E. K.* Now he ſitteth down in his Chair. This is the end of the mighty and firſt Call.

The firſt Call ended,

...... *Pray that you may underſtand what it is.*
Δ. Mean you preſently?
Nal. ...... *I, preſently.*
Δ. I pray to that intent.

*E. K.* All the Stone ſheweth fire, and all is on fire, nothing elſe appearing: not like common fire, but clear, thin, *&c.*

Now it waxeth clear.

*E. K.* And now *Nalvage* is on the top of the Globe, and his ſeat remaineth in the former manner of fire. Now *Nalvage* holdeth up his right hand, and the ſame ſeemeth to be many hands. There is on one of his fingers an I. It vaniſheth away; and ſo on divers fingers are words as follow.

*I*
*Reign*
*over*
*you*
*ſaith*
*the*
*God*
*of*
*Juſtice,*
*in*
*power*
*exalted*
*above*
*the*
*firmaments*
*of*
*wrath,*
*in*
*whoſe*
*hands*
*the*
*Son*
*is*
*as*
*a*
*Sword,*
*and*
*the*
*Moon*
*as*
*a*
*through*
*thruſting*
*fire*
*which*
*meaſureth*
*your*
*garments*
*in*
*the*
*midſt*
*of*
*my*
*veſtures,*
*and*
*truſſed*
*you*
*together*
*as*
*the*
*palms*
*of*
*my*
*hands,*
*whoſe*
*ſeats*
*I*
*garniſhed*
*with*
*the* 60
*fire*
*of*
*gathering*
*and*
*beautified*
*your*
*garments*
*with*
*admiration*
*to*
*whom*
*I*
*made*
*a*
*Law*
*to*
govern
the
holy ones,
*and*
*delivered*
*you*
*a*
*rod*
*with*
*the*
*ark*
*of*
*knowledge,*
*moreover*
*you*
*lifted*
*up*
*your*
*voices*
*and*
*ſware*
*obedience*
*and*
*faith*
*to*
*him*
*that*
*liveth*
*and*
*triumpheth*
*whoſe*
*beginning*
*is*
*not,*
*nor*
*end*
*can*
*not*
*be*
*which*
*ſhineth*
*as*
*a*
*flame* 60

*in*

*in*
*the*
*midſt*
*of*
*your*
*Palace*,
*and*
*raigneth*
*amongſt*
*you*
*as*
*the*
***Ballance***
*of*
*righteouſneſſe*
*and*
*truth.*

Move
therefore
and
ſhew
your
ſelves,
open
the
myſteries
of
your
Creation,
*be*
*friendly*
*unto*
*me*;
*for*

*I*
*am*
*the*
*ſervant*
*of*
*the*
*ſame*
*your*
*God*,
*the*
*true*
*worſhipper*
*of* 60
*the* 60
49 *Higheſt.* 49
169

*E. K.* Now all the fingers be gone.

△.

Second Table.

The covenant of God.

Obedience.

Many keyes.

Note theſe three degrees.

Nal. ...... *It is the ſenſe in your tongue of the holy and myſtical Call before delivered : which followeth in practice for the* moving of the ſecond Table, the Kings and Miniſters of government : *The* uttrance *of which, is of force*, and moveth them to viſible apparition : moved and appeared, they are forced ( by the Covenant of God delivered by his ſpirit ) to render obedience and faithful ſociety. *Wherein, they will open* the myſteries of their creation, *as far as ſhall be neceſſary :* and give you underſtanding *of many thouſand ſecrets, wherein you are yet but children*; for every Table hath his key *: every key openeth his gate, and every gate being opened, giveth knowledge of himſelf of entrance, and of the myſteries of thoſe things whereof he is an incloſure. Within theſe Palaces you ſhall find things that are of power, as well to ſpeak, as to do for every* [ (1) Palace ] *is above his* [ (2) City ] *and every City above his* [ (3) entrance. ]

Faith.

A key of the firſt ſeven.

*Be you therefore diligent that you may enter in, not as ſpoilers, but as ſuch as deſerve intertainment in the name, and through the power of the Higheſt. For great are the mercies of God unto ſuch* as have faith. *This is therefore* the key *of the* firſt ſeven, *according to the proportion of the firſt Creation. No more for this time.*

A ſign to make an end.

*A ſign alwayes to make an end.*

*E. K.* He drew a Curtain before the Stone, of white colour.

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The ſame Saturday, after Noon, *hora* 3 ½ 4.

The white Curtain remained about half an hour after my prayer to God, and ſome invitation to *Gabriel* and *Nalvage*, at length the Curtain quaked as though wind blew it.

*E K.* Me thinketh that I hear a ſtir within the Stone. At length they appeared.

* I had diſcourſed ſomewhat with E. K. of the manner of ſkrimges.

*E. K.* They have very eyes which twinkle as other mens eyes do, and * therefore I ſee them with my external eye, not within my imagination, as....

*Gabr.* ...... as I think.

...... *There are two kind of viſions, the one by infuſion of will and deſcending, the other by infuſion by permiſſion and aſcending. The firſt is the image of the Will of God deſcending into the body, and adjoyned to the ſoul of man, whoſe nature is to diſtinguiſh things of his own likeneſſe, but ſhut up in priſon in the body, wanteth that power ; and therefore being illuminated by ſpiritual preſence, inwardly, ſeeth now in part, as he ſhall hereafter do in the whole.*

E.K. he ſpeaketh hollowly.

*But note, that every viſion is according to the ſoul of man in power : and ſo is received of him that ſeeth. The boy of man feeleth nothing ſpiritual until he be of incorruption :* Therefore uſeth no ſenſe in and illumination. *The other is to be found out by his contrary.*

He.

*E. K.* Here is a Devil that derideth theſe inſtructions, and ſaith, you may know his vertue by his wiſdom : he never went to School.

Gabr. ....

Gab. ..... *I know what he is: Power is given to me to reſiſt him, but not to touch him. He* hath aſcended, and begotten him a ſon, wherein the people of the earth ſhall be accurſed. *As those that are in priſon ſhut up from light, and the uſe of the day comprehend not any thing, but that which entreth unto them by permiſſion, or free will, ſo is the Soul of man ſhut up from all light, except that which entreth by the will, or ſuffrance of the higheſt.* Note. As Pater Antichriſti.

*But as* obedience *is the tryal of dignification, ſo are the Ceremonies appointed by God, the witneſſes of juſtification. For he that violated the outward Law was accurſed: But the very end of Juſtice to ſalvation is the obedience, and ſubmiſſion of the Soul. How can it be that the earth and elements ſhall bear witneſſe againſt man in the day of Judgement, but in the perverſe uſe of them, contrary to God his Commandments. He is a ſlow School-maſter, and of ſmall underſtanding,* The wicked ſpirit ſaid.

Gab. ..... *Ceaſe, for the conflict is great, and muſt have judgement of the Lord.*

Δ. Sall I joyn my prayers with yours to our God, to drive away this wicked ſcorner, and contemner of your miniſtery?

Gab. ..... *Not ſo, you know not the ſecret judgements of the Lord herein. The white Curtain was drawn.*

Δ. Deo Noſtro ſoli Omnipotenti ſit omnis Laus, Honor, Gloria, & imperium in ſecula ſeculorum. *Amen.*

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Sonday, *Aprilis* 15. *Mane Hor.* 7½.

After a few prayers neceſſary, and invitation to *Gabriel* and *Nalvage* for their inſtructions.

..... *Our inſtructions* ſhall grow moſt plentifully amongſt you. *But give place to time, for this is the voyce of the higheſt. Be holy and righteous in the works of your hands*, and keep alwayes the Sabbath of your Redeemer *hereafter: For even yet, the Serpent is amongſt us. For even yet the Serpent is amongſt my holy ones*, and endeavoureth to cut you aſunder. *Therefore I ſay be holy even in the works of your hands, for he* thinketh to prevail againſt you: *But let your houſes be ſwept clean, that when the ſpy entreth, he finde nothing to feed on.* A voyce out of the ſtone. Sabaoth. The Serpent labeureth to part us aſunder and hopeth to prevail.

Δ. We ceaſed and gave our ſelves to the Sabbath: conſidering, intending hence foreward to viſit the Church and Aſſembly, to pray and meditate on God his ſervice.

*Solus* Jeſus Chriſtus *eſt Triumphator contra mortem & Diabolum, Dominus Noſter & Deus Noſter.* Amen.

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Monday, 15. *Aprilis.* *Mane, hora 6.* Cracoviæ.

Δ. After a ſhort prayer to God for remiſſion of ſins, and ſending of his graces, and his good Miniſters aſſigned for our inſtructions: and for the avoiding away of the great enemy, *&c.* who held conflict againſt *Gabriel*, &c. The white Curtain appeared ſtill drawn before in the ſtone for an hour.

*E. K.* There appeareth a face ſtanding upon two Pillars, the Curtain yet remaining drawn: The face is fiery, and hath very great teeth. The Pillars are like Marble ſpotted gray, and the ground of the Pillars colour white. He ſaid, the works of the higheſt are become a ſtumbling block, and have entred into the breaſts of a woman, and he is become angry. But when ſhe thinketh her ſelf happy, ſhe ſhall ſtumble, where ſhe would not, and become ſorrowfull without comfort.

*E. K.* This face and Pillars became a great water ſwelling upward, and ſo vaniſhed away.

Δ. After about an hour, the Curtain was opened. All appeareth as before: *Gabriel* ſitteth in his Chair, and *Nalvage* kneeleth.

Nal. ..... *Pray, for the mercy of God. Pray, for thou ſhalt not be heard? So, well ſaid, fy upon him.*

Δ. This Devil rayled againſt God.

Δ. *I* prayed divers prayers of God, & help againſt the wicked enemy, yet preſent, and moleſting us as he was permitted.

Δ. Thy judgement light on this wicked Rebel for this blaſphemy, O God.

Gab. ..... *Move not, for preſence of power is great.*

Nal. ..... *Number the words of the* firſt Key.

Δ. I have counted them, and they ſeem to be 88.

Nal. ..... *There are not ſo many.*

87 Δ. Where have I miſreckoned, I pray you? Perhaps *Poamalzod* is to be but one word, and ſo are 87.

E. K. There is a great Croſſe over all the ſtone that is red: Not onely over to be impreſſed through the ſtone.

Nal. ..... *Number the words in thy own language.*

Δ. I have numbred them, and they ſeem to be 169.

Δ. While I numbred, the great red croſſe went away: and ſhortly after came in again into the ſtone as before.

Gab. ..... *Move not, for, the place is holy. You have* Zurza ds Gono *in the Call: the* ſd *is too much.*

Δ. I will then put it out.

Δ. I finde *Zurza Adna ds Gono.*

Nal. ..... *That* ds *is too much.* *I pray you, what is then the number of them, of you allowed?*

Nal. ..... 86.

Δ. Making alſo *Poamolzod* one word? in that account?

Nal. ..... *Set down.*

1 —— 1
2 —— 1
3 —— 2
4 —— 1
5 —— 2
6 —— 2
7 —— 3
8 —— 3
9 —— 2
10 —— 2
11 —— 1
12 —— 2
13 —— 1
14 —— 1
--15 —— 2
16 —— 1
17 —— 2
18 —— 1
19 —— 4
20 —— 1
21 —— 1
22 —— 2
23 —— 3
24 —— 3
25 —— 1
26 —— 3
27 —— 1
28 —— 2
29 —— 3
--30 —— 1
31 —— 1
32 —— 2
33 —— 3
34 —— 2
35 —— 1
36 —— 1
37 —— 2
38 —— 2
39 —— 2--71
40 —— 4
41 —— 2
42 —— 2
43 —— 1

44 —— 2--80
45 —— 2
46 —— 3
47 —— 2
48 —— 1
49 —— 5
50 —— 2
51 —— 1
52 —— 4
53 —— 1
54 —— 1
55 —— 2
56 —— 2
57 —— 2
58 —— 3
--59 —— 1
60 —— 1
61 —— 3
62 —— 3
63 —— 3 *of your pallace*
64 —— 1
65 —— 1
66 —— 2
67 —— 1
68 —— 2
69 —— 2
70 —— 1
71 —— 1
72 —— 1
73 —— 1
74 —— 1
75 —— 3 *ſhew your ſelves*
76 —— 1
77 —— 1
78 —— 3
79 —— 4 *to be friendly unto me*
--80 —— 1
81 —— 2
82 —— 2
83 —— 1
84 —— 5
85 —— 3
86 —— 3

.... 80
*you lifted up your voyces.*
1 .... *and*
1 .... *ſware*
1 .... *obedience*
1 *and*
1 .... *faith* 90
.... 102 *to him that liveth* 77
167

### Tueſday, *Aprilis* 17. Cracoviæ.

After divers Ejaculations appropriate to the action, and the Curtain of white water yet remaining. *E. K.* thought divers times that he ſaw through the white Veil, and ſtone and all, nothing appearing therein. *E. K.* immediately fell into a new doubting of the verity of theſe actions, and ſaid he had a Viſion by a good Creature the laſt night, who ſaid theſe Creatures with which we dealt, *would no more appear unto him.* Hereupon he ſaid that both the laſt dayes skorner, and theſe our inſtructors were all Devils: and that he would no more ſit to *receive* A.B.C. And ſo by Letters, any Doctrine of theirs, unleſſe they would otherwiſe expreſly, and lively deliver a plain rule thereof: With many other arguments to diſprove the verity of our Actions, whereupon he ſaid, that *John* your boy can well enough deliver you their Letters, and ſo you need not me, *&c.* I referred all to God, his will, and mercies: For, as I had at his hands onely, and by his order, and for his ſervice *required wiſdom and true knowledge*, ſo do I not doubt but God will, according to his accuſtomed goodneſſe, *provide for me*, that is beſt for my vocation here in earth, *&c.*

*E. K.* He roſe, and went away: and left me alone in my Study, appointed for theſe actions.

> *Deus in adjutorium meum intende, Domine ad adjuvandum me feſtina. Gloria Patri & Filio & Spiritui Sancto, ſicut erat in principio & nunc & ſemper & in ſeculis ſeculorum.* Amen.

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### Thurſday, *Circa* 9.

As I was in my upper Study, and had gathered the holy words of the ſecond and third call, and had conferred them with their *Engliſh* delivered alſo unto us: *E. K.* came up the ſtairs, and ſo went into his Study, and came out again, and as he was going down the ſtaires I opened my Study door, and ſaluted him: He thereupon came up again, and came into my Study: And there I ſhewed him what I had done; and how I had ſome underſtanding of thoſe holy words, their ſignifications by reaſon of due applying the *Engliſh* to the word Chriſtus, intending thereby to have induced *E. K.* to like the better of the manner of our friends, due, and Methodical, proceeding with us, and told him that unleſſe of this ſtrange language I ſhould have theſe words delivered unto us Letter by Letter, we might erre both in Orthography, and alſo for want of the true pronunciation of the words, and diſtinctions of the points, we might more miſſe the effect expected: But as on *Tueſday* laſt, ſo now again he ſaid, our Teachers were deluders, and no good, or ſufficient Teachers, who had not in two years ſpace made us able to underſtand, or do ſomewhat: and that he could in two years have learned all the ſeven Liberal ſciences, if he had firſt learned Logick, *&c.* wherefore he would have no more to do with them any manner of way, wiſhed himſelf in *England*, and ſaid that if theſe books were his, that he would out of hand burn them, and that he had written to my Lord (by *Pirmis*) that he took our Teachers to be deceivers, and wicked, and no good Creatures of God, with many ſuch ſpeeches, and reaſons (as he thought) of force to diſwade himſelf from any more dealing with them: But willed me to uſe *John* my Boy as my Skryer, for that theſe ſpiritual Creatures were not bound unto him, *&c.* I anſwered unto all theſe parcels and reaſons, as time ſerved declaring *my perfect truſt in God*, that ſeeing I have many years deſired, and prayed for wiſdome (ſuch as theſe Actions import) at his hands, and by ſuch means as to his Divine Majeſty ſeemeth beſt, that he would not either *miſlike* my prayer, or abuſe my Conſtant hope in his goodneſſe and mercy: Therefore *I* concluded that *I* referred all to the mercifull will of God, and doubted nothing at the length to be ſatiſfied of my requeſt, and prayer made unto him. So he went from me this ſecond time.... God lighten his heart with knowledge of the truth, if it be his Divine will and pleaſure.

Note, *Permis* went on laſt Wedneſday morning, and had received our Letters after noon, on Tueſday laſt: But on Monday before the wicked Prince of darkneſſe did what he could to hinder our proceeding.

On Thurſday, *Tabius* (brother to my Lord *Laskie* his wife) brought news to *Cracovia*, that my Lord *Laskie* was coming to *Cracovia* ward. *Emericus* came from *Keſmarke*, and returned back again. *Tabius* rode from *Cracovia* toward *Keſmark*.

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### Saturday, *Aprilis* 21. *à Meridie.*

After our prayers made, appeared ſhortly *Gabriel* and *Nalvage.* E. K. propounded ſix queſtions orderly, which had bred great doubt in this fantaſie, and requeſted their anſwers,

△. He would have our ſpiritual friends to promiſe him the performance of the Prints.

Gab. ...... *If we were Maſters of our own doings, we might well promiſe: But we are ſervants and do the will of our maſter. But let me ask thee one queſtion:*

*Doſt thou not think that all things are poſſible with God?*

E. K. I do ſo, and I know ſo.

Gab. ...... *Then is there no cauſe why thou ſhould diſtruſt. Let him that is a ſervant, and is commanded to go, go: and let not the earth riſe up, and ſtrive againſt the plowman. What ſin is it when the creature riſeth up, and ſaith in his heart,* Let the Lord make a Covenant with me, *conſidering he is a bond man?*

[ *E. K.* They ſeem, both the voices at once, to come to my eare. ]

*None but he that becometh diſobedient, and refuſeth his Maſter.*

△...... [ △ would do ſo.

Gab. Nal. ...... *Theſe things, that is to ſay, this Doctrine, delivered by us, is of God, and of his mercies granted unto you, which cannot be in vain:* and therefore to be performed; *for the ſecret determinations of God are unknown unto us.*

*He never heard of any man that would ask, if God would perform his promiſes.*

E. K. By *Auguſt* next?

*What if it were a hundred* Auguſts? *you may be a weary before* Auguſt *next, as the Children of Iſrael were of their Manna.*

E. K. Why joyn you numbers with theſe letters, and added none with thoſe of the former Table.

Numbers.
[illegible]
Formales.
[illegible]

*Brother, what is the cauſe that all the World is made by numbers? The Numbers we ſpeak of, are* of reaſon and form, *and not of merchants.*

△. I beſeech you as concerning the powder whereof he thinketh that he hath made due aſſay of it, as if it ſhould have been the Philoſophers Stone, and ſo affirmed to be, by the miniſter of this action? I beſeech you ſo to anſwer, the thing, as his reaſon may be ſatisfied.

△. They gave no anſwer hereunto, but proceeded in the former matter of Numbers.

Note the property of this Method and Language.

Gab. ...... *Every Letter ſignifieth the member of the ſubſtance whereof it ſpeaketh. Every word ſignifieth the quiddity of the ſubſtance. The Letters are ſeparated, and in confuſion: and therefore,* are by numbers gathered together: *which alſo gathered ſignifie a* number: *for as every greater containeth his leſſer, ſo are the ſecret and unknown* forms *of things knit up in their parents:* Where being known in number, they are eaſily diſtinguiſhed, *ſo that herein we teach places to be numbred: letters to be elected from the numbred, and proper words from the letters, ſignifying ſubſtantially the thing that is ſpoken of in the center of his Creator, whereby even as the minde of man moved at an ordered ſpeech, and* is eaſily perſwaded in things that are true, *ſo are the Creatures of God ſtirred up in themſelves,* when they hear the words wherewithal they were nurſed and brought forth: *For nothing moveth, that is not perſwaded: neither can any thing be perſwaded that is unknown. The* Creatures of God underſtand you not, *you are not of their Cities: you are become enemies, becauſe you* are ſeparated *from him that Governeth the City* by ignorance.

[illegible]

E. K. Whether is this Language known in any part of the World or no? if it be, where and to whom?

Adam.

Gab. ...... *Man in his Creation, being made an Innocent, was alſo authoriſed and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and ſpake of them properly, naming them as they were: but alſo was partaker of our preſence and ſociety, yea a ſpeaker of the myſteries of God; yea, with God himſelf: ſo that in innocency the power of his partakers with God, and us his good Angles, was exalted, and ſo became holy in the ſight of God until that* Coronzon *( for ſo is the true name of that mighty Devil ) envying his felicity, and perceiving that the ſubſtance of his leſſer part was frail and unperfect in reſpect of his pure Eſſe, began to aſſail him, and ſo prevailed: that offending ſo became accurſed in the ſight of God; and ſo loſt the Garden of felicity,* the judgement of his underſtanding: but not utterly *the favour of God, and was driven forth ( as your Scriptures record ) unto the Earth which was covered with brambles: where being as dumb, and not able to ſpeak, he began to learn of neceſſity the Language which thou,* E. K. *calleſt* [ 1 *Hebrew:* ] and yet not that [ 2 *Hebrew* ] amongſt you: *in the which he uttered and delivered to his poſterity, the* neareſt knowledge he had of God his Creatures: *and from his own ſelf divided* his ſpeech into three parts; twelve, three, and ſeven: *the number whereof remaineth, but the* true forms *and* pronuntiations *want; and therefore is not of that force that it was in his own dignity, much leſſe to be compared* with this that we deliver, *which* Adam verily ſpake in innocency, and was never uttered nor diſcloſed to man ſince till now, *wherein the power of God muſt work, and* wiſdom *in her true kind be delivered: which are not to be ſpoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, ſo doth he open it in a tongue of power, to the*

Coronzon.
Note two be the Languages.
Adam his ſpeech after the fall.
Latine 2[illegible].
Lingua Angelica.
Lingua Angelica, vel Adamica in ſuo innocentiæ Statu.

*the intent that the proportions may agree in themſelves: for it is written, Wiſdom ſitteth upon an Hill, and beholdeth the four Winds, and girdeth her ſelf together as the brightneſſe of the morning, which is viſited with a few, and dwelleth alone as though ſhe were a Widow.*

*Thus you ſee there, the Neceſſity of this Tongue: The Excellency of it, And the Cauſe why it is preferred before that which you call* Hebrew*: For it is written, Every leſſe conſenteth to his greater. I truſt this is ſufficient.*

E. K. As concerning the power, What is it?

Gab. ...... *What it is, that it is, for the knowledge of it may lead you to error.*

Δ. This anſwer offended greatly *E. K.* and thereupon he left off, and would receive no more at their hands. God make him patient, and a favourer of this Action as ſoon as it is needful that he ſhould be.

Δ. *Laudetur, magnificetur & extollatur nomen Jeſu Chriſti in omne ævum.* Amen.

Note on Tueſday after Noon, *circa horam quartam*, as we two ſat together, *E. K.* ſaid that he thought upon the matter, *Et quod jam vellet duas horas mihi concedere ſingulis diebus ad recipienda illa, quæ illi tradere vellent. Ego autem illi & maximo Deo gratias egi, quia hanc eſſe mutationem dextra excelſi factam verè judicavi; nam ante prandium rigidiſſimus erat in contraria opinione & ſententia.*

*24. Aprilis.* This after noon.

Wenſday, *Cracoviæ, Aprilis* 25, *Mane, hora* 7.

The Vail appeared as at firſt almoſt. After half an hour *Gabriel* and *Nalvage* appeared, after my manifold prayers and diſcourſes.

Δ. Two keyes we have received by the mercy of the Higheſt and your miniſters, the reſt we attend, according to the merciful will of the Higheſt.

Gab. ...... *Move not from your places, for the place is holy.*

Δ. Shew a token O Lord when thy will is, whereby to perſwade thy merciful dealings with us, and the preſence of thy faithful Miniſters.

Δ. The frame of the Stone gave a crickling, no hand touching it, or otherwiſe any mortal or worldly thing moving it. I heard it very certainly, and to *E. K.* it ſeemed the ſound of a bunch of keyes, as if they had quickly been ſhaken and ſtrongly.

Note.

E. K. *Gabriel* ſitteth, and *Nalvage* ſtandeth.

Gab. ...... *My Brethren hearken to my voice, for I am the true ſervant of the God of* Abraham, Iſaac, *and* Jacob, *the dignity whereof is ſufficient both for the verity of the Doctrine, and the confirmation, and perſwaſion of your mindes: for as God is the Father of the Faithful, ſo he ſheweth himſelf unto the faithful: whereby you may prove the great comfort and conſolation: that you may juſtly gather of the mercies of God, as touching your Election.*

*For at what time hath God appeared unto the unrighteous? or where do you read that ever he viſited the reprobate? For the reprobate hath no viſitation, but in the rod of Juſtice:*

*But you may riſe up among your ſelves, ſaying lo, we are froward, we want faith.* An objection.

*True it is, the acts of faith, but not the roots of faith. But I ſay unto you, that the power of God in his Election, is the Baſis of mans purity and acceptation.* Anſwer.

*But here there is a Caveat.*

*That man* imagining *his Predeſtination and perfect Election,* juſtifieth not himſelf; *for whereſoever this is found, or this Doctrine preached amongſt you, either ſimply in man, or publickly in Congregation, it is the ſure ſign and token of their perpetual ignorance and confuſion: For the Will and Power of God belongeth not to our meaſure (for it was the cauſe of rebellion amongſt us) much leſſe among men, which are fighting yet for the Glory of their reward. Behold it is a ſin in him that judgeth of his brothers Conſcience; Much more is it a threefold error,* to form the imaginations of ſin, by whoſe imaginations they are.

*Be not proud therefore of the gifts of God, but become humble; Neither juſtifie your ſelf in reſpect that this is the word of God delivered unto you for your own ſelves: But the more you receive, be the more thankful; and the more you be in the ſtrength of God, the more uſe you the pureneſſe of humility.*

*Of whom it is ſaid, Behold my Spirit hath entred, yea into my ſervants, and they are become humble and meek in the ſight of men: But if we be the ſervants of the God of* Abraham, *then are we the ſpirits of truth and underſtanding, for our faith is dignified in the ſight of the heavens, and we are become mighty in the power of the Almighty. Therefore ought we to be believed.* Good Angels.

*Now if you will confeſſe your ſelves to be the children of* Abraham, *then muſt you alſo accept of our Doctrine: For the meat whereby* Abraham *lived, is the ſame food we miniſter unto you: of whom it is ſaid, He believed God, and it was counted unto him for righteouſneſſe. Even ſo do you,*

*that*

*that you alſo may be righteous, wherein do you differ from* Abraham? *Were you not barren? Who hath made you fruitfull?*

A Covenant. *Did God make a Covenant with* Abraham? *Even ſo he doth with you. Did the Lord in his Miniſters appear unto him? ſo doth he, and will do unto you. Were the ſins of* Sodom *(the fifth that periſhed) imported into* Abrahams *boſome, as the ſecret determination of the Lord? Are they alſo not manifeſt unto you (even by the ſame God) as touching the time and corruption of this world?* [illegible] *he not up in the morning, and beheld the confuſion, and headlong Ruines of the wicked? And ſhall you not alſo ſee the ruine of him that is the ſon of wickedneſſe. Yes,* unleſſe you hinder your ſelves. For the promiſe of your God is without exception. *Be mindful therefore of your* [illegible] *and conſider your calling: That you may be ſtill bleſſed in him that is the God of* Abraham, [illegible] *your Father.*

The Keyes. *In theſe Keyes which we deliver, are the myſteries and ſecret beings and effects of all things moving, and moved within the world.*

[illegible] *In this is the life of* M O T I O N, *in whom all tongues of the world are moved, for there is neither* ſpeech nor ſilence that was or ſhall be *to the end of the world, but they are all as plain* [illegible] *as in their own nakedneſſe. Deſpiſe it not, therefore ..... For unto them that are hungry, it is bread, unto the thirſty drink, and unto the naked clothing: A Serpent it is of many* heads invincible. *Believe therefore, that with him you way be wiſe: that your humility may be ſuch, as may be numbred in the world. I have ſaid.* Nal. *Move not, for the place is holy.*

E. K. What mean you by that ſentence or phraſe.

Nal. *It is of two parts, the firſt in reſpect of the ſpirit and preſence of him that is holy: preſent and teaching. Secondly in reſpect of your conſent, which is obedience, for obedience confirmeth the will of God in man, and the will of God confirmeth mans ſalvation; wherefore it is ſaid,* move not: *and why? becauſe the place is holy. Move neither in mind, neither in body, for obedience is the concluſion, and confirmation of your ſeparations from the Devils. Sacrifice is accepted, but obedience is better. You are ſurely anſwered.*

E. K. I like your anſwer well.

Nal. *Our wiſdom, ſhall prove Rhetorick.*

| | | | |
|---|---|---|---|
| 80 | Naaq | *in your creation* | *It is* q á an |
| 79 | LEANANA | *of the ſecret wiſdom* | *Ananael.* |
| 78 | ILPALP | *partakers* | *It is Plapli.* |
| 77 | OGUP | *as unto the partakers* | *It is Pugo.* |
| 76 | RAMAUMI | *apply your ſelves unto us* | *It is* Im ua mar. |
| 75 | DO | *And* | *Od.* |

E. K. This letter turneth ſo about, that I cannot well diſcerne it.

| | | | |
|---|---|---|---|
| 74 | GALGINU | *Deſcend* | *Uniglag.* |

E. K. This letter alſo turneth round.

| | | | |
|---|---|---|---|
| 73 | RACAZ | *Move* | *Zod a car.* |
| 72 | AIHOG | *we ſay* | *Gohia.* |
| 71 | GMRASAC | *in whome* | *Caſarmg.* |
| 70 | MOIAA | *Amongſt us* | *A ai om.* |
| 69 | ZLOACIM | *mighty* | *Mi ca olz.* |
| 68 | RAON | *is become* | *Noar.* |

E. K. This Letter moveth.

E. K. Now he maketh a reverend Curſy.

| | | | |
|---|---|---|---|
| 67 | NIAOODDO | *and name* | *Od do o a in.* |

E. K. This letter alſo moveth. *Od is and* — it muſt be ſounded with one breath.

E. K.

**E. K.** *Gabriel* ſhaketh his ſpeare. *Nalvage*.

| | | | |
|---|---|---|---|
| 66 | MOCACAC | *Flouriſh* | *Ca ca com.* |
| 65 | ZOSUHEI | *his mercies* | *Jehuſoz.* |
| 64 | AMCIM | *Behold* | *Micma.* |

**E. K.** Now he uſeth his reverent Curſies again.

| | | | |
|---|---|---|---|
| 63 | NARIMA | *Your ſelves* | *Amiran.* |

Nal. *Did I not bid thou ſhouldeſt not move?*

**E. K.** He hath thrown down his rod upon the Table.

[Δ. I had moved to the dore, becauſe I heard ſome going up and down the chamber without: we had forgotten to ſhut the ſtaire-foot dore.]

Δ. O Lord, I did it not upon any wilfull diſobedience. But pardon this Fault, and by the grace (O God) I will avoid the like fault henceforward.

Nal. *It was a great fault.* Δ. I beſeech the Almighty to pardon it.

**E. K.** Now he is kneeled down, and all his Face is under the Table. Now he is up again, and taketh his rod in his hand, and maketh a Croſſe with it three times: Eaſt, Weſt, North, and South.

Nal. *Sound your word.* Δ. *Amiran.*

**E. K.** He pronounceth the i ſo remiſſely, as it is ſcarce heard, and in the pronouncing of the whole word he ſeemeth not to move his lips.

| | | | |
|---|---|---|---|
| 62 | SUHOG | *I ſay* | *Gohus.* |

**E. K.** He made long leaſurely reverence.

| | | | |
|---|---|---|---|
| 61 | ROLOHOG | *lift up.* | *Goholor.* |

**E. K.** He uſeth reverence again.

Nal. *The next is a name mightier then the power of the ſame.*

| | | | |
|---|---|---|---|
| 60 | DAM | *of the ſame your God* | *Mad.* |

**E. K.** He uſeth long reverent Curſy again.

**E. K.** Now he holdeth up his Rod.

| | | | |
|---|---|---|---|
| 59 | PAIOOD | *In the name* | *Do oi ap.* |

**E. K.** He holdeth up his rod again.

| | | | |
|---|---|---|---|
| 38 | NAOOVDO | *and truth* | *Od vooan.* |
| 57 | TLAB | *of Juſtice* | *Balt.* |
| 56 | HALANU | *The Skyrts* | *Unalah.* |
| 55 | NAON | *thus you are become* | *Noan.* |
| 54 | DLIP | *on the earth* | *Pild.* |
| 53 | GSOAC | *continually* | *Caoſg.* |

Now he uſeth courteſy.

| | | | |
|---|---|---|---|
| 52 | IGRIPLAM | *the fiers of life and increaſe* | *Malpirgi.* |
| 51 | RIPNAP | *powring down* | *Panpir* |
| 50 | LEEANAN | *my power* | *Na na e el.* |
| 46 | NUAV | *you might work* | *Vaun.* |

*E. K.* He uſeth reverence. Now he holdeth up his Rod and ſhaket it about his head.

| | | | |
|---|---|---|---|
| 48 | BAATENG | *your governments* | Gnetaab |
| 47 | ED | *of* | De,is my name |
| 46 | GAONIIM | *the corners* | Mi i no ag |

*E. K.* He uſeth courteſie.

*E. K. Gabriel* ſhaketh his ſpeare.

Nal. ..... *It may be called* Mi moag *or* Diuph

*E. K.* Now he extendeth. Diuf

| | | | |
|---|---|---|---|
| 45 | DO | *and* | Od |
| 44 | POZIZI | *from the higheſt veſſels* | Izizop |

Gab. ...... *Move not.*

| | | | |
|---|---|---|---|
| 43 | NEFAF | *to the intent that* | Fafen |
| 42 | BSACOC | *of time* | Cocasb |
| 41 | LIMOH | *the true ages* | Homil |
| 40 | ALC | 456 | Cla |
| 39 | SROV | *out* | Vors |

*E. K.* He uſeth moſt reverent Curſie.

| | | | |
|---|---|---|---|
| 38 | ILAIMPAC | *ſucceſſively* | Capmiali |
| 37 | ASNOL | *power* | Lonſa |
| 36 | GRAZMOV | *unto every one of you* | *arg* as in barge<br>Vomſarg |
| 35 | AGULD | *giving* | Dluga |
| 34 | BAATEN | *of government* | *Netaab* |

*E. K.* Many ſounds are heard in the ſtone. He kneeleth down.

| | | | |
|---|---|---|---|
| 33 | SONLIHT | *in ſeats 12.* | *Thilnos* |
| 32 | ALAAH | *placed you* | *A Ala* |
| 31 | DO | *and* | *OD* |
| 30 | GRAZLAB | *Stewards* | *arg* as in *barge*<br>*BALZARG* |
| 29 | LOE | *I made you* | *EOL* |
| 28 | ILI | *in the firſt* | *ILI* |
| 27 | LUZROT | *ſhall riſe* | *TORZUL* |
| 26 | DO | *and* | |
| 25 | ADGRB | *ſleep* | *as burgen to bud.*<br>*as Burgda* |
| 24 | TSD | *which* | *DST* |

23 NEIZ

| | | |
|---|---|---|
| 23 NEIZO | *mine own* | *OZIEN* |
| 22 M | *except* | *E M it is a word* |

*E. K.* Now he uſeth reverence.

| | | |
|---|---|---|
| 21 EGSIHCI | *to are not* | *Kis*<br>*I Chiſge* |
| 20 SIHC | *are,* | *Kis*<br>*Chis* |
| 19 GROTLOT | *the Creatures of the earth* | *org* as in *george*<br>*Toltorg* |
| 18 NIIVQ | *wherein* | *Qui in* |
| 17 HCOLET | *of death;* | *as och*<br>*in hotch pot*<br>*Teloch* |

*E. K.* Now he maketh +.

| | | |
|---|---|---|
| 16 HELP SOMQ | *or the horns* | *Q Mos Pleh* |
| 15 NIVPAT | *as ſharp ſickles,* | *as two words*<br>*Ta pu in*<br>*You may call it* Tapui *alſo* |
| 14 SIHC | *are* | *as Kis* |
| 13 LDNV | *the reſt* | *Vnd L*<br>*it may be Vd L or Vnd L* |

*E. K.* Now he maketh a Croſſe again.
......... Now he ſtoopeth down and kiſſeth.

| | | |
|---|---|---|
| 12 HAPIGIG | *of living breath;* | *Gi gi pah* |
| 11 LIHTO | *the ſeats* | *Othil* |
| 10 SIHC | *are* | *as Kiſſe*<br>*Chis* |
| 9 ZRON | *ſix* | *Norz* |
| 8 HODNOLSO | *12 Kingdoms:* | *Os Lon doh*<br>[*Os ſignifieth twelve*]<br>*Londoh* |

A Croſſe again.

| | | |
|---|---|---|
| 7 BAIB | *are* | *Biah*<br>*Biab* |
| 6 NEIZA | *on whoſe hands* | *Azien* |

He ſtoopeth and kiſſeth the ground.

| | | |
|---|---|---|
| 5 HLESMOC | *a Circle,* | *Com Selh* |
| 4 RIZ | *I am;* | *Zir* |
| 3 DAIP | *your God* | *Pi ad* |

He kiſſeth the ground. He ſetteth his hands on the ground.

| | | |
|---|---|---|
| 2 OHOG | *ſaith* | *Goho* |
| 1 AMCIM | *behold* | **Mic ma.** |

Nal. ... .. *This is all.*

△. Now, in the Name of Jeſus, as it pleaſed you before, ſo would we gladly have the ſence hereof in *Engliſh.*

Nal. ..... *Let him that hath wiſedom underſtand : For here beginne the myſteries of your world.*

1 *Behold,*
2 *ſaith*
3 *your God,*
4 *I am*
5 *a Circle,*
6 *on whoſe hands*
7 *ſtand*
8 12 *Kingdoms ;*
9 *ſix*
10 *are*
11 *the ſeats*
12 *of living breath,*
13 *The reſt*
14 *are*
15 *as ſharp Sickles,*
16 *or the horns*
17 *of death ;*
18 *wherein*
19 *The Creatures of the earth*
20 *are*
21 *to are not,*
22 *except*
23 *mine own hand,*
24 *Which*
25 *ſleep*
26 *and*
27 *ſhall riſe.*
28 *In the firſt*
29 *I made you*
30 *Stewards*
31 *and*
32 *placed you*
33 *in ſeats* 12 [*or*] in 12 ſeats
34 *of government :*
35 *Giving*
36 *unto every one of you*
37 *power,*
38 *ſucceſſively,*
39 *over*
40 456.
41 *the true ages*
42 *of time;*
43 *to the intent that,*
44 *from the higheſt veſſels*
45 *and*
46 *the Corners*
47 *of your governments,*

Gal.... *mighty is the God of Hoſts, amongſt his people.*

48 *you might work*
49 *my power,*
50 *pouring down*
51 *The fires of life, and encreaſe*
52 *continually*
53 *on the earth.*
54 *Thus*
55 *you are become*
56 *The skirts*
57 *of Juſtice*
58 *and truth.*
59 *In the name*
60 *of the ſame, your God,*
61 *lift up,*
62 *I ſay,*
63 *your ſelves;*
64 *Behold,*
65 *his mercies*
66 *flouriſh,*
67 *and name*
68 *is become*
69 *mighty*
70 *amongſt us;*
71 *in whom*
72 *we ſay,*
73 *Move,*
74 *Deſcend*
75 *and*
76 *apply your ſelves unto us,*
77 *as unto*
78 *the partakers*
79 *of his ſecret wiſdom*
80 *in your Creation*

*E. E.* Now all all his fingers diſappear.

*K. K.* Now *Gabriel* ſtandeth up.

Gab. ..... *Heark, O ye ſons of men; is the firſt of nature, and the beginning of your being in body: Whereby the things of the world have life & live. Let him that hath wiſdom underſtand. Grow together, for this* hath its fruit in due time. *Albert Laskie hath not done the Commandment of God; he ſhould have* been here by this time.

△. Note. There are three calls in the ſecond part of *Cracovia*, and one in the firſt.

Theſe four calls are the ſecond, the 3^d. 4^th. 5^th. for the firſt Table can have no call, it is of the Godhead.

△. Gloria, **Laus**, **Honor**, & Imperium ſit Deo Noſtro in infinita ſeculorum ſecula. *Amen.*

△. Remember that on *Wedſday* night, *Abril* the 25. my Lord *Albert Laskie* came at night to *Cracovia*, and lay in a little woodden building, among guards, by St. *Steniſlaus* Church : and on the *Friday* morning following intended to enter his journey toward *Keſmark*, and the recovering of *Keſmark*: Jeſus proſper his juſt Cauſe.

Wenſday morning, *Aprilis* 1584. Cracoviæ.
Jeſus ———

Nal. ...... *A new Action* ——— *Backward, as before.*

| | | | |
|---|---|---|---|
| 52 | DAIOI | *of him that liveth for ever.* | Ioiad. |
| 51 | RIZ | *I am* | Zir. |
| 50 | PAL | *for,* | Lap. |
| 49 | PLERV | *a ſtrong ſeething;* | Vrelp. |
| 48 | MZAZO | *make me* | Ozazm. |
| 47 | DO | *and* | Od. |
| 46 | OZLACIM | *in power,* | Micalzo. |
| 45 | NARMAZ | *ſhew your ſelves* | Zamran. |
| 44 | DOQONC | *unto his ſervants,* | [ as C Nó quod. |

Gab. ...... *The place is become more holy, and he is become more meek.*
Nal. ......

| | | | |
|---|---|---|---|
| 43 | AC | *therefore* | Ca. |
| 42 | RACAZ | *Move* | Zacar. |

[ Nal. ...... *Make a ſtop there.* ]

| | | | |
|---|---|---|---|
| 41 | LEHOG | *ſaith the firſt,* | Góhel. |

*E. K.* Now the Croſſe is come in again thinner than it was before.

| | | | |
|---|---|---|---|
| 40 | UZROT | *Ariſe,* | Torzú |
| 39 | NODIAI | *of the all-powerful.* | Ia í don. |
| 38 | NINAM | *in the minde* | Manin. |
| 37 | QO | *but* | O qua. |
| 36 | EGAT | *as is not* | Tagé. |
| 35 | SROC | *Such* | Cors. |
| 34 | FORT | *a building,* | Trof. |
| 33 | NAON | *you are become* | No án. |
| 32 | PAL | *for* | Lap. |
| 31 | NOGNOZO | *then the many fold windes;* | Ozongon. |

| | | | |
|---|---|---|---|
| 30 | AIB | *your voices* | Bia. |
| 29 | SIHC | *are* | Chís [ the I long. |
| 28 | PLACIM | *mightier* | Mi calp. |
| 27 | DO | *and* | Od |
| 26 | IRRO | *than the barren ſtone* | Orri. |
| 25 | DSUL | *your feet.* | Lusd. |
| 24 | SIHC | *are* | Chis [ as Xis, |
| 23 | IUIG | *ſtronger* | as Giui. |
| 22 | HOTLAB | *of righteouſneſſe* | Baltoh. |
| 21 | EGOO | *for the Chamber* | Ooge. |
| 20 | SBRVT | *in their beauty* | Turbs. |
| 19 | QLSROL | *the flowres* | Lors l qua. |
| 18 | ATQ | *or as* | Quu Ta, |
| 17 | ADELCARAP | *for a wedding* | Paracleda: |
| 16 | OHLAT | *Cups* | Talho. |
| 15 | AT | *as* | Ta. |
| 14 | GMARBA | *I have prepared* | Abramg. |
| 13 | AMRASAC | *whom* | Caſarma. |
| 12 | HPDAIP | *within the depth of my Jaws* | Piadph. |
| 11 | ZAZAZI | *have framed* | Izazaz. |
| 10 | GRUPLAI | *the burning flames* | I al purg. |
| 9 | MABOS | *whom* | S o bam. |
| 8 | L | *of the firſt* | A word. |
| 7 | VIIV | *O you the ſecond* | Vi iv, |
| 6 | DLAS | *your voices of wonder* | Sald. |
| 5 | PIAAF | *underſtand* | Fa á ip. |
| 4 | MO | | Om. |
| 3 | GNOZ | *of the windes* | Zong. |
| 2 | HAAPV | *the wings* | V pa ah. |
| 1 | TGDA | *Can* | Adgt, |

*The firſt word.* ———— *The firſt is the laſt.*
1 ———— *Can*

E. K. Now he holdeth up many hands and fingers as before, and on the very end of the fingers diſtinctly theſe parcels appeared in Engliſh.

2 ———— *The ſecond word* ——— *The wing.*
*Vpaah,* is the *wings,* and *Adgt,* is *Can.*
3 ———————— *of the windes,*
4 ———————— *underſtand your voices of windes.*
5 ———————— *O you*
6 ———————— *the ſecond*
7 ———————— *of the firſt,*
8 ———————— *whom*
9 ———————— *The burning flames*
10 ———————— *have framed*
11 ———————— *within the depth of my Jaws,*
12 ———————— *whom*
13 ———————— *I have prepared*
14 ———————— *as*
15 ———————— *Cups*
16 ———————— *for a wedding,*
17 ———————— *or as*
18 ———————— *the flowres*
19 ———————— *in their beauty*
20 ———————— *for the Chamber*
21 ———————— *of righteouſneſſe;*
22 ———————— *ſtronger*
23 ———————— *are*
24 ———————— *your feet*
25 ———————— *then the barren ſtone,*
26 ———————— *and*
27 ———————— *mightier*
28 ———————— *are*
29 ———————— *your voices*
30 ———————— *then the manifold windes:*
31 ———————— *For*
32 ———————— *you are become*
33 ———————— *a building,*
34 ———————— *Such*
35 ———————— *as is not,*
36 ———————— *But*
37 ———————— *in the minde*
38 ———————— *of the all-powerful.*
39 ———————— *Ariſe,*
40 ———————— *ſaith the firſt;*
41 ———————— *Move*
42 ———————— *therefore*

E. K. All the Stone is become very dark.

The wicked ſaid ...... *Thou ſhalt go no further* ......

△. I prayed *Roffenſis Pſalm* 9. and the *Lords Prayer,* and the Stone became clear, and the fingers appeared again, through the mercy of the Higheſt......

43 ———————— *unto his ſervants;*
44 ———————— *ſhew your ſelves*
45 ———————— *in power,*
46 ———————— *and*
47 ———————— *make me*
48 ———————— *a ſtrong.* [ *See thing,* ]
49 ———————— *for*
50 ———————— *I am*
51 ———————— *of him*
52 ———————— *that liveth for ever.*

This *his* and *him* corrected, were of the wicked his ſubtile ſuggeſtions.

E. *K*. Now appear no more fingers.

Nal. *Compare them now together.*

E. *K*. Now he is ſet down in his chaire.

Δ. I have compared the Engliſh Joynts to the myſtical words, and I find 12. of each: ſo that they agree.

Nal. *Thus you have this dayes labour. Now The white ſilk is extended over the ſtone.*

Δ. Soli Deo noſtro, Deo omnipotenti, & Majeſtatis tremedæ, & ſuper omnia amandæ, ſit omnis laus, gratiarum actio, & Jubilatio. *Amen.*

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Friday, *Cracoviæ*, Aprilis: *Mane, hora ferè 9.*

Oratione Dominica & aliis

*Precibus ad Deum finitis, pro luce & veritate, in hanc formam, Omnipotens, ſempiterne, verē & vive Deus noſter, mitte nobis ſpiritum ſanctum & veritatem tuam, ut ſapienter, fideliter & conſtanter tibi ſerviamus, omnibus* diebus *vitæ noſtræ.* Amen.

The white Curtain, or veyle, appeared very long.

Δ. It fell ſo out by the wonderful providence of God, that E. *K*. and I quietly conſidered theſe actions, generally, & the contrary ſpirituall informations given to him, apart by himſelf; (& ſometimes, while we were receiving our inſtructions, by our Schoolmaſters) of which contrary power, ſome would rayle on God, and blaſpheme his Majeſty horribly, as may appear by the record of ſome late Actions; But this was our concluſion, that we both deſired the verity, and that ſo, as beſt might pleaſe God, in the manner of coming by it.

Note, arbitrement of God required. Δ. Be Judge, O Lord, between us, ſending us the verity of the judgment, for the glory of thy name, for as much as they which impugne theſe proceedings, do (to *E.K.*) as it ſeems perfecter, and more wiſe and fruitful then our Schoolmaſters, which I took to be the true and bleſſed Angels, &c.

*E. K*. Now is the note pluck't aſide. Δ. About an eleven of the Clock.

Δ. Bleſſed be the higheſt, who is Almighty.

14. *Dies menſis* Sab. Gab. Danida, *a mighty Prophet (not the leaſt upon the earth) opened his mouth, and ſaid, Behold, there ſhall a Whale come from the Eaſt,* the fourtenth day of this Month, S A B.

E. *K*. They ſeem to ſpeak both together.

Gab., Nal. *And he entred into the field, and he met with a Merchant, and he ſaid unto him, Thou art not for me:* for thy intent dwelleth in the world. *He went further, and, lo, there was a field of all kind of people, diverſly recreating themſelves in their own pleaſures: and he yet ſaid, Lo, theſe are not for me: and he went on; and, lo, he ſaw, AND IT WAS A NAKED MAN.*

Gab. Nal. *Mark,* [*to* E.*K.*]

E. *K*. So I do.

Gab. Nal. *In his hands were divers things; moſſe, leaves, flowers, and herbs; and he wondred, ſaying, Why art thou naked? and he ſaid, Lo, I am old, and am without Garments, and theſe are the things wherewithall I will be clothed. And the Prophet talked with him, and told him of the Whale.*

*E*. *K*. They ſpeak both together, that I cannot diſcern their voyce.

*And he commanded him to kneel, and he lifted up his hands to heaven and prayed within himſelf; and he ſaid alſo unto him, I am a Prophet, riſe up, I will bleſſe thee in the name of my propheſie: and, lo, he took him by the hand, and went forward: and the way was rough, ſtony, and very ſound: and, as they went, they found men, huge and big, monſtrous: and the Prophet ſaid, Theſe pleaſe me* A Child *not: and, as they talked on the way, they overtook a little child, And the Phrophet ask't him his name, and he anſwered, He* was a man: *and he ſaid, Thou pleaſeſt me, for thou mayeſt be a man.*

A Hill. *There was a Hill, and they aſcended, and, after a while, the child became weary, and ſate down, ſaying with himſelf, This hill is troubleſome, I am not able to keep company with them;* and the Prophet, miſſing him, went back, and found him ſitting. *And he began to weep, ſaying, Whither will you lead me? But the Prophet comforted him; and ſaid: Now thou ſeeſt, thou art not a man. And thus he did, aſcending ſundry times; and, lo, it was the top of the hill, and the Sun was hot and clear in the midſt of the day. The Prophet ſaid unto the child, look to the Centre of the Sun, and ſo he did, ſtedfaſtly.*

Pen, Ink, & Paper. *And the Prophet ſaid unto him, Now I have experience of thee, and I know thou wilt be a man; And he ſaid unto him, that was naked, Here are Pen, Ink, and Paper.*

*And lo thou haſt one that can ſee far off, and he ſhewed him the Seas: ſaying, look unto the* Oriens. *Eaſt: and he told him of the Whale, and of his coming, and of many myſteries.*

*But the man anſwered him, ſaying,* I am naked, *the ayre is ſharp, and I have no food: How*

*can*

*can I therefore STAY ſo many dayes? and he ſaid unto him*, Sit down, and note, untill this Child become a man.

Note untill.

Feed by comfort. For the Whale ſhall be thine, in whoſe belly is a Cheſt ſwallowed of great value, and they were contented. Behold, the people of the countrey were rich, and had conquered many Nations, ſo that he was a Monarch in the world; this Monarch was skilfull in all Sciences, and knew all things to come, and he called his Counſell together, and ſaid unto them.

*Monarcha mundi & ſui ſubditi.*

*Lo, thus it is; the cauſe why I have made thoſe mighty banks, and have drawn my people from the lower places and the Seas, is for that, I fear a Whale: which, if he land in my Kingdomes, will be my deſtruction, and they told him what the Prophet had ſaid, and he began to rage, and was puffed up with anger, and he opened his books THE SECOND TIME; and his eyes were opened, and he underſtood that the Prophet had aſcended unto* the top of the mountain, and had taken with him a naked man, and a child: *and he ſaid to his Miniſters, Aſcend, and bring me the child, for I will examine him, and know the Prophets meaning, and he apparelled him richly, and gave him much, but he prevailed not. And he ſaid within himſelf, Aſcend again they ſhall, and bring down that man.*

*And the ſervants aſcended, and they found a Marble ſtone, and they were angry among themſelves, ſaying, Is this a man? And lo they came unto the King, and ſaid, Thou ſendeſt us forth, but we found a mighty ſtone not able to be moved. Where is it therefore that thou wilt have us ſeek that man; But he ſaid within himſelf, I will overcome the child, and he took him by the hand, and led him into his Orchard, where he opened unto him the ſecrets of his books, ſo that he became skilful. But, lo, the Prophet aroſe, and, as he walked towards the Hill, to comfort them whom he accounted his friends, he eſpied the child* apparalled ſtrangely, and in company with ſtrangers: *and he opened his mouth, and began to propheſie, ſaying.*

A marble ſtone.

Strangers.

*The King hath riſen up againſt himſelf, for he* hath *CHOSEN THE CHOSEN, and hath opened the ſecrets of his own Kingdom to his deſtruction, and he ſtretched forth his hand, and ſaid unto the child, Come with me: and he was unwilling, for his pleaſures were great. And he lifted up his voyce and ſaid: and he SWARE, And, lo, he came with him even unto the mountain: and the Prophet ſaid unto him, When thou waſt a child, I led thee, but now thou art become a man. ſtretch forth thy leggs, and labour, and he was unwilling.*

*Thus, whilſt they were talking,* they that waited upon him were at his feet armed, ſaying, come with us, for we are ſtrong enough to deliver thee.

*But the Prophet ſaid unto them, GOE back and tell your King, that I found him on the way, and a ſtranger, and I had pity on him, and I took him for my own. Therefore ſtrive not, for juſtice muſt prevail. And they began to ſtagger as drunkards, for they knew it was true. And the Prophet ſaid, Now come with me, I will yet lead thee: and they aſcended. The Prophet held up his hands, and SAID, I SEE, and behold, he that was naked aroſe: and ſaid, I SEE ALSO.*

*And the Seas aroſe, and a great tempeſt, and broke down the banks: and entred on the earth, doing much harm to the people of that Kingdom: And, lo, there aroſe a wind the SECOND: and there were four beaſts, ſuch as are in the world, and were never known. And they came ſwimming, and ſo landed on the Hill. And the Prophet ſaid, Ariſe, draw out your ſwords and kill them, and ſo they did.*

*Maris inundatio cum tempeſtate.*
*Ventus.*

*Behold, the blood of them vaniſhed into aire, and the fleſh became earth: The entrals of them waſted away with the waters: and their bones burned with a mighty fire. The ſecond wind aroſe, and there were five Crowns: in the midſt of them ſate the* Father of life, *with a golden head: whoſe Feet bathed themſelves in due and ſweet Manna: and the Prophet ſaid, Put forth your hands: and they did ſo: But lo they were afraid, for he that ſtood in the midſt of the Crowns, was full of beauty.*

*Ventus 2.*
*Pater vitæ.*

*And the Prophet ſaid, Fear not, come with me; and he opened unto them* the ſecrets of the Crown, *for in every one of them was a golden ſentence.* And the ſecrets of the Hill began to ſhake, and there was a great *Earthquake.*

*Myſteria 5 Coronarum.*

The third wind *aroſe: and the twelve Cedar trees that were never corrupted, came and planted themſelves in twelve places of the Hill, and they brought forth ſtrange fruits, not as Cedar trees do.*

*Ventus 3.*

*The Prophet ſaid, Gather, for I know you hunger, that you may be refreſhed. While they thus talked, the fourth wind aroſe, and, behold, all the mountain was a flaming fire; and there were five Earthquakes, ſuch as were not ſince the beginning of the world.*

*Ventus 4.*
*5. Terræ motus.*

*The Prophet took them up, for they were become as dead. And ſuddenly* The Firmament and the waters were *joyned* together, *and* the Whale CAME, *like unto a legion of ſtormes: or as the bottomleſs* Cave of the North *when it is opened: and ſhe was full of eyes of every ſide.*

The Whale came.

*The Prophet ſaid, Stand ſtill, but they trembled. The waters ſank, and fell ſuddenly away; ſo that the Whale lay upon the Hill, roaring like a Cave of Lions, and the Prophet took them by the hands, and led them to the Whales mouth, ſaying, Go in, but they trembled vehemently; He ſaid unto them the ſecond time, Go in: and they durſt not. And he ſware unto them, and they entred in, and he lifted up his voyce, and cried mightily, Come away, and, lo, they ſtood before him richer then an Emperours Throne, for unto him that was naked, were clothes given: unto him that was a child and a man, were 12 gates opened. And the Prophet cried mightily, and ſaid, This Whale cannot die; and lifted up his voyce again and ſaid: Within this Whale are many Chambers, and ſecret dwelling places,* which I will divide betwixt you *on the right ſide (unto the which was a child, and*

The Whales mouth.

*now*

12 } 18 Δ } *now a man) there are twelve opened, but unto thee that haſt provided ſtrange Garments for thy ſon, and not ſuch as men uſe to wear, I will give thee* head, hart, *and left ſide, whoſe places are 45. You ſhall enter, and be poſſeſſed* this *day together: And* behold, *the ſon ſhall return again 21 times, and in one year, but not all at one time. You ſhalt depart hence into a dwelling that ſhall be all one: where there is no end, the place of comfort and inſpeakable glorie.* 56 21 A Miracle.

I have ſaid.

Δ. As you have delivered us a parable, *ænigma*, or propheſie, ſo I beſeech you, for the ſetting forth of God his honour and glory, to expound what is meant by the Whale, the naked man, the Childe, *&c.*

Gab. .... Nal. .... *The Prophet is in his name.*

*The naked man is* Dee,
*The Childe is* Kelly,
*The Prince is the Devil,*
*The Hill is the World,*
*The waters are the boſome of God,*
*The 4 beaſts are the 4 Elements,*
*The 12 Trees are the 12 parts of the Heavens,*
*The Whale is the ſpirit of God,*
*The Chambers are the degrees of wiſdome,*
*The Thunders and windes are the ends of God his Will and Judgements.*

The reſt are not to be ſpoken:

*This I take to notifie to us the judgement and arbitrement of God between us, in reſpect of our Petitions to his Divine Majeſty now made, whereby we may be aſſured what to judge of the Creatures which do deal with us in this action, and of the impugners, or diſwaders of the credit of it. This I take to be ſent and delivered unto us, of the meer mercy and providence Divine regarding his own glory, and the ſincerity of my hope and confidence, which I put wholly in him, and alwayes will.*

Gab } Nal. } ..... *You are happy, for you believe,* E. K. *what am I.* Δ. *as happy if you believe likewiſe.*

Δ. Are you not to deliver us our leſſons orderly, as we have begun to receive?

Gab } Nal. } ..... *Underſtand that, by the Prophet delivering Pen, Ink, and Paper.*

Δ. As concerning the book writing by the higheſt, what ſhall I expect thereof?

Gab } Nal } ..... *There is no point of faith.*

Δ. *I* believe verily that it ſhall be written *by the power* of the higheſt.

*Nal. ..... The power of the higheſt confirmeth me, but not my power, the higheſt.*

Δ. Be it as the will of God is.

E. K. The white Curtain is drawn.

Δ. Gloria Patri, & Filio, & ſpiritui ſancto; ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.

*E. K.* Amen.

---

Saturday, 28. *Aprilis, Mane hora* 8. Cracoviæ.

*Oratione præmiſſa ſtatim apparebant.*

E. K. They are here.

Gab. ..... *Move not, for the place is holy.*

Δ. Holy, holy, holy, is he, who ſanctifieth all things that are ſanctified.

Nalvage. E. K. He maketh Croſſes with his Rod toward the four parts of the world, and then kneeleth down awhile.

Gab. ..... *Happy is he that hath his* skirts *tied up, and is prepared for a Journey, for the way ſhall be open unto him, and in his joynts ſhall there dwell no wearineſſe: his meat ſhall be as the tender dew, as the ſweetneſſe of a bullocks Cud. For unto them that have, ſhall be given, and from them that have not, ſhall be taken away: For why, the bur cleaveth to the willow ſtem, but on the ſands it is toſſed as a feather without dwelling. Happy are they that cleave unto the Lord, for they ſhall be brought unto the ſtore-houſe: and be accounted, and accepted as the Ornaments of his beauty: But pray with me.*

O thou eternal foundation and ſtrength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name,

*Conſider the foundation of our fragility, and enter into the weakneſſe of our inward parts: for we are become empty; whoſe ſalt is not, nor hath any ſavour: Fortifie, and make us ſtrong in thee, and in thy ſtrength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our ſtrength may be in patience, and after this life, that we may aſcend unto thee.*

Nal. .... *A-*

Nal. ..... *Amen.*

Δ. We prayed the ſame prayer.

*E. K.* Now *Nalvage* ſtandeth up upon his Table of Letters.

Nal. ..... *It is a ſide-long Letter.*

| | | | |
|---|---|---|---|
| 47 | PALOMRON | *the ſons of men* | Nor mo lap. |

*E. K.* Now he kiſſeth the Table.

| | | | |
|---|---|---|---|
| 46 | FAA | *amongſt* | A af |
| 45 | LITSER | *that you may praiſe him* | Reſt el. |

Now he kiſſeth the Table,and maketh moſt humble and low Curſies, having firſt laid down his Rod.

| | | | |
|---|---|---|---|
| 44 | GNOSILEBO | *As pleaſant deliverers* | Obeliſong |
| 43 | NARMAZDO | *And ſhew your ſelves* | Od Zamran |

*E.* K. Now *Gabriel* ſhaketh his Dart terribly.

*E.* K. Why ſhake you your dart ſo ?

Gab. ..... *Scholers ought to give ear to their School-maſters.*

| | | | |
|---|---|---|---|
| 42 | RACAZ | *Move* | Zacar. |
| 41 | LAAQ | *of the Creatour* | Qa al |
| 40 | PIAOOD | *in the name* | Do oa ip |
| 39 | ALIPADO | *and liveth* | Od *Api là* |
| 38 | ISD | *which is* | DSI |
| 37 | DAIANERIZ | *I am the Lord your God* | Zire nai ad |

Now he uſeth his accuſtomed Curſie.

| | | | |
|---|---|---|---|
| 36 | ELGAB | *for* | Ba gle |
| 35 | AGSOAGF | *viſit the earth* | Fgaos ga |
| 34 | OD | *and* | Od. |
| 33 | IHASAVQRON | *you ſons of pleaſure* | Nor qua ſa hi |
| 32 | VGROT | *Ariſe* | Torgu |
| 31 | ALC | 456 | Cla |
| 30 | OLAT | *as the firſt* | Ta l o |
| 29 | SIHC | *are* | Chis |
| 28 | NIHSNOLDO | *and their powers* | Od lonſhin |

Now he kneeleth.

| | | | |
|---|---|---|---|
| 27 | NOAMIPAC | *the number of time* | Capi ma on |

| | | | |
|---|---|---|---|
| 26 | SIHC | *are* | Kis<br>Chis |
| 25 | ILAMIPAC | *ſucceſſively,* | Ca pi ma li |
| 24 | TSD | *which alſo* | D S T |

Now he falleth ſuddenly on his knees.

| | | | |
|---|---|---|---|
| 23 | GEGVDO | *and wax ſtrong:* | as Wedge<br>Od Vgeg |
| 22 | SIHC | *are,* | Kis<br>Chis |

Now he kneeleth.

| | | | |
|---|---|---|---|
| 21 | IZDOORC | *The ſecond beginnings of things* | Cro od zi |
| 20 | GMRASAC | *in whom* | the g as in ſeurge<br>Caſarmg |
| 19 | LPRC | *but one ;* | C R P L |
| 18 | OPMROC | *hath yet numbred* | Corm po |
| 17 | GA | *None* | as agg in nag<br>Ag |
| 16 | MABOS | *whom* | So bam |
| 15 | MPAM | 9639; | Map m |
| 14 | ILAO | *I have placed* | O a li |
| 13 | IMRASAC | *under whom* | Ca ſarmi |
| 12 | VIDVIV | *in the ſecond angle?* | Vi v di v |

Now he lifted up his hands.

| | | | |
|---|---|---|---|
| 11 | FNOSD | *which raign* | Dſonf |

*E. K.* Now he goeth off the Table, and kneeleth Down.

| | | | |
|---|---|---|---|
| 10 | DP | 33 | *Pe de*<br>P D |

Now he lifteth.

| | | | |
|---|---|---|---|
| 9 | PMROC | *numbred?* | Comp |
| 8 | OGAVAVA | *the thunders of encreaſe* | Ava va go |
| 7 | EGSIHCG | *Are not* | G Chis ge |
| 6 | LOHOG | *ſaying,* | Go hol |
| 5 | AHPROD | *have looked about me,* | Dor pha |

| | | | |
|---|---|---|---|
| 4 | DO | *and* | Od |
| 3 | EGABAE | *in the ſouth* | Ba bage |
| 2 | IDSAL | *my feet* | Las di |
| 1 | LIHTO | *I have ſet* | O thil |

*E. K.* The Table turneth continually to his Rod end, and the Letter ſeemeth to ſtand on his Rods end diſtinctly. That is it. This is this Call.

1 —— *I have ſet*
2 —— *my feet*
3 —— *in the ſouth,*
4 —— *and*
5 —— *have looked*
6 —— *about me,*
7 —— *ſaying,*
8 —— *are not*
9 —— *The Thunders of encreaſe*
10 —— *numbred?*
11 —— *Thirty three*
12 —— *which raign*
13 —— *in the ſecond* Angel;
14 —— *under whom*
15 —— *I have placed*
16 —— *9639.*
17 —— *whom*
18 —— *None*
19 —— *hath yet numbred*
20 —— *but one*
21 —— *in whom*
22 —— *the ſecond beginning of things*
23 —— *are,*
24 —— *and wax ſtrong*
25 —— *which alſo :*
26 —— *ſucceſſively,* [*or by ſucceſſion*]
27 —— *are*
28 —— *the number of time,*
29 *and*
30 —— *their powers*
31 —— *are*
32 —— *as the firſt*
33 —— 456.
34 —— *Ariſe*
35 —— *you ſons of pleaſure,*
36 —— *and*
37 —— *viſit the earth ;*
38 —— *for*
39 —— *I am the Lord your God*
40 —— *which is*
41 —— *and liveth.*
42 —— *In the name*
43 —— *of the Creator*
44 —— *Move*
45 —— *And ſhew you ſelves* [*or appear*]
46 —— *as pleaſant deliverers ,*
47 —— *that you may praiſe him*
48 —— *amongſt*
49 —— *the ſons of men.*
50 ——

*E. K.* He hath now plucked the Curtain to.

Δ. Note.

Δ. Thanks be to God, now, and ever. *Amen.*

Δ. Remember to requeſt information of ſuch a word, as (ſaith the Lord) is not here to be underſtood, ſome where.

Note, the ſecond Angel.

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Monday *Cracoviæ, Aprilis* 30. *Mane hora* 6 ½.

Oratione Dominica finita, & precatiuncula pro proſpero ſucceſſu *A. L.* ( jam apud *Keiſmark,* queritantis & petentis jus ſuum hereditarium, & aliis breviſſimis ejaculationibus, pro proſpero ſucceſſu in hac actione tandem poſt ſemi horam apparuerunt.

*E. K.* Now they are here : and *Gabriel* is all full of glory, he ſeemeth to light all places.

Δ. O the mercies of God encreaſed, though his determination be all one

*E. K.* Now he is as he was before : and in the time of this his glorious apparition, *Nalvage* kneeled down, ſomewhat regarding towards *Gabriel.*

Gab. ..... *Give unto him that hath his basket open: But from him that is not ready, depart.*

B
L
R
A
H
I
C
A
V
N
H
D
L

E. *K*. There appear here, 7 other like Prieſts, all in white, having long hair hanging down behind: their white garments traile after them: having many pleits in them. Me think that I have ſeen one of them before, and upon that creature appeareth a B upon his cloathes, an L in another place, an R upon his other ſhoulder, another A upon his other ſhoulder. There is an H upon his breaſt; there is an I upon his head, and a C upon his ſide on his garment; and an A under his waſt behind: The Letters ſeem to go up and down enterchangeably in places. There ſeemeth an V on him, alſo an N, a D.

Now cometh a tall man by, all in white, and a great white thing rowled about his neck, and coming down before like a tipper. They all in the Stone (being 9) kneel down unto him.

The tall man ſaid ...... *Take this* Key, *and power: aſcend and fill thy veſſel, for the* River *is not pure, and made clean.*

*E. K*. Now he is gone (that ſaid this) in form of a great Millſtone of fire.

An Hill.

*E. K*. Now they go up a Hill, with a great Tankard, as it were, of Bone tranſparent; Now he openeth one door, he, I mean, that had the Letters on his back.

1. There appeareth a Partridge, but it hath one leg like a Kite: This Partridge ſeemeth to ſit on a green place under the gate, one leg is much longer than the other, being like a Kites leg. This Partridge ſeemeth to halt.

He biddeth one of his Company take it up. There goeth a bridge to the top of that Hill, all upon arches, and under it goeth a River.

He taketh the Partridge and pulleth all his feathers, and they fall into the River: He cutteth off the longer leg juſt to the length of the other. They about him cry, O juſt judgement.

Now he turneth him off over the Bridge, and he flyeth away, for the feathers of his wings were not pulled.

2. He goeth on, and cometh to another gate; and there the third man unlocketh it, as the ſecond next him unlocked the firſt Gate; he himſelf having the Key firſt delivered him, as above is noted. There appeareth a thing like a Kite, all white, very great, it hath a fowl great head, he ſeemeth to be in a very pleaſant Garden, and flyeth from place to place of it, and beateth down the Roſe trees and other fruit trees. The Garden ſeemeth very delicate and pleaſant. They go all into the Garden: and he ſaith, Thou art of the Wilderneſſe, thy feathers and carkaſe are not worthy the ſpoil of the Garden.

Now the Kite ſcratcheth and gaſpeth at this man; but he taketh the Kite and cutteth her carkaſe in two equal parts, from the crown of his head, and throweth one half over one ſide of the Bridge, and the other half over the other ſide, and ſaid, Fowles muſt be devoured of Fowles. The reſt ſay, *O juſtitia divina*, clapping their hands over their heads.

3. Now

3. Now the next in order openeth another Gate (going up upon the ſame Bridge ſtill.) The reſt of the building from the Gate inward, ſeemeth very round and bright: yet there appear no windows in it. It is a frame, made as though the 7 Planets moved in it. The Moon ſeemeth to be New Moon.

There ſtandeth Armour,and this man putteth on, all white Harneſſe. He ſeemeth to kick down the Moon, and her frame or Orb; and ſeemeth to make powder of all; For *there is no mercy here, ſaith he.*

4. Now another of them goeth forward to another Gate, and openeth the Gate, and goeth in; there appear an infinite multitude of men.

There ſitteth a man cloathed like a Prieſt, having a great Crown on his head: here are many preaching in this place. He goeth to that Crowned Prieſt,and he taketh away divers patches of the Veſture which he had, and the patches ſeemed to be like Owls, and Apes, and ſuch like.

He ſaith ...... *A King is a King, and a Prieſt is a Prieſt.*

He taketh from the reſt their Keyes and Purſes, and giveth them *a Staff and a Bottle* in their hands. He goeth from them. He putteth all that he took from them in a houſe beſide the Gate, and writeth on the door, *Cognoſcat quiſque ſuum.*

He wrote Cognoſcat.

Now they proceed to another Gate, and another of them opened that Gate. The Bridge continueth ſtill, aſcending upward. Now there appeareth (that Gate being opened) a marvellous great Wilderneſſe.

There cometh a great number *of naked wilde men to him.* He ſhaketh that Gate with his hands, and it falleth in pieces, one falleth on one ſide into the River, and the other falls on the other ſide into the River,

> ........ *Let both theſe places be made one. Let the ſpoil of the firſt, be the comfort of the laſt: For from them that have ſhall be taken, and unto them that have not ſhall be given.*

6. *E. K.* Now he goeth, and the laſt of his Company openeth another Gate; he is longer in opening of that Gate,than any of the reſt.

There appeareth a buſhy place, and there runneth a great River on the very top of the Hill,and a great Gate ſtandeth beyond the Hill,and a very rich Tower all of precious Stones, as it ſeemeth.

Here he filleth his Tankard in the River, and holdeth his hands up, and maketh ſhew as he would return.

He ſaid ...... *This was my coming, and ſhould be my return.*

*E. K.* Now they appear ſuddenly before the firſt Gate, and there the *Principal man diggeth* the earth, and putteth ſtones and brambles, and leaves aſide. There he taketh out a dead carkaſe, and bringeth it to a fire, and ſtroketh it: a very lean carkaſe it is; it ſeemeth to be a dead Lion; for it hath a long tail with a buſh at the end.

He ſaith ...... *Come let us take him up, and comfort him; for it is in him.*

Now the Lion ſeemeth to ſit up and lick himſelf, and to drink of the water, and to ſhake himſelf, and to roar. The man taketh of the ſegs

or

or flags by, and ſtroketh the Lion as he would make his hair ſmooth.

Now the Lion is become fair, fat, and beautiful.

He ſaith ...... *Tarry you here, till I bring you word again; for I muſt follow the Lion into the Wilderneſſe.*

*E. K.* Now all they are gone, except the two our *School-maſters, Gabriel and Nalvage.*

Gab. ...... *This is the Judgement* of God this day. *Happy is he that hath judgement to underſtand it.*

Δ. Thou O Lord knoweſt the meaſure of our judgement: Give therefore light, underſtanding, and the grace to uſe thy gifts duely.

Gab. ...... *Liſten unto my words, for they are a Commandment from above. Behold (ſaith he) I have deſcended to view the Earth, where I will dwell for ſeven dayes, and twice ſeven dayes: Therefore let them be dayes of reſt to you. But every ſeventh day, I will viſit you, as Now I do.*

*E. K.* He ſpeaketh as if he ſpake out of a Trunck.

Δ. I underſtand that this reſt is, that every *Monday*, for three *Mondayes* elſe next after other, we ſhall await for our leſſons, as now we receive, *and that we may all the reſt follow our affairs of ſtudy or houſhold matters.*

Gab. ...... *It is ſo*, for one day ſhall be as a week: *But thoſe dayes you muſt abſtain from all things that live upon the Earth.*

Δ. You mean on theſe three *Mondayes*, enſueing next.

Gab. ...... *You ſhall cover this Table with a new linnen cloth.*

*E. K.* Pointing to the Table we ſat at.

Δ. Moſt willingly.

Gab. ...... *Moreover a new Candleſticke, with a Taper burning.*

Δ. Obediently (O Lord) it ſhall be done.

Gab. ...... *And the Candleſticke ſhall be ſet on the midſt of the Table betwixt you two.*

*Note* ...... That a day may become a week, and a week as many years.

Gab. ...... *For I have put on my upper garment, and have* prepared to enter, *and it is ſhortly: and not yet.*

*E. K.* Now he hath plucked the Curtain, as if he had pulled it round about the Stone; and it ſeemeth full of little ſparkes like Stars.

*Gloria patri & filio & ſpiritui ſancto; ſicut erat in principio,*
*& nunc, & ſemper, & in ſecula ſeculorum.*

Vide libro ........ F pro ſæquentibus.

LIBRI

# LIBRI MYSTICI APERTORII

## CRACOVIENSIS SABBATICI, *An.* 1584.

*Saturday* Cracoviæ, *7 Maii, Mane, hora 6.*

AFter prayers, appeared *Gabriel* and *Nalvage*, with the Table, and *Gabriel* with his Dart in his hand. Moreover there appeared the like furniture of Table with a white Cloth, a Candleſtick, and Taper on it, with a Desk and Cuſhions ( which I had cauſed to be made with red croſſes on them : ) alſo *E. K.* himſelf and I appeared in the ſame Stone. In effect, all things as we had before us , after half a quarter of an hour, that ſhew of our furniture, and our ſelves, diſappeared.

E.K. *Gabriel* ſtandeth up,and ſpeaketh as followeth.

....... *A mighty City was built on the top of a mountain, in the which dwelt many thouſands. Round about the Hil', ran a freſh River, which was the onely comfort of the Town : for, of it they drank, their wives, their children, their man-ſervants, their maid-ſervants, their camels, horſes, mules, and all the beaſts of their fields. The beginning of which River was a Spring, which was unknown to the City, by reaſon of the . . yth from whence it deſcended. It came to paſſe, that a Serpent groaned for her time, and lo, ſhe brought forth : and . . . were ſuch as her ſelf : and ſhe lifted up her head and leaned upon her twice writhen taile : and beheld the Sun ſtedfaſtly, ( for her envy was toward that City ) and ſhe ſaid within her ſelf : My children are yet young, the time grew, and they became big : and ſhe went unto the Spring, and ſmiled and ſaid with a laughing voice, The Earth is fallen into thee, thou art choked : but hearken unto my voice, Thou ſhalt receive comfort : But ſhe would not. And ſhe lifted up her voice and roared ; for ſhe was full of craft and deceit. And ſhe ſaid unto the ſhingles, through the which the Spring runs ( or rather ſyeth ) Thou art full of emptineſſe, and void places. Let my children ( therefore) hide themſelves within thee for a ſeaſon : and they were contented ; And ſhe departed willingly, and ſaith within her ſelf : Now I know I ſhall be Lady of the City.*

*And after a few years, the young Serpents became great ; ſo that the one half of their bodies dwelt within the Shingles, the reſt troubled the paſſage of the Spring : So that the Spring groaned ; for, the injury that was done againſt her, was great.*

*A great miſery, for the Hill is become deſolate without the water, and the City and the beaſts periſh for want of drink ; for the people groan, and are full of ſorrow.*

*This City and Serpents are 60 .. now, and judgement muſt be had, betwixt the Shingles and the Spring. for between lieth the life and death of the City.*

*Thus ſaith the Lord unto thee* [ pointing to E. K. ] *Gird up thy ſelf, and ſit down, Conſider both parts, and give judgement : for thy mouth ſhall this day be the judgement of the Lord.*

*E. K.* Do you mean me ?

..

E. *K.* As the Lord hath put the Authority of Judgement into my hands, ſo I beſeech him to give me wiſdom and underſtanding to judge right. And becauſe the judgement hereof is committed to me, I ſuſpect ſome other myſtery to lie hidden in this my judgement required : But if it ſhall pleaſe God that my friend here, Maſter *Dee* ſhall give me his adviſe, I ſhall think my ſelf well ſatisfied.

....... *Conſider with your ſelf ( ſaith the Lord ) and give judgement againſt the Shingles, for the fault is plain. Conſider two points, the neceſſity of the Spring, that it muſt come that wayes : and ſecondly, the health of the City.*

*E. K.* My judgement is that the Shingles and Serpent ſhould be removed away by an Earthquake from the place which they encumber and let, that there may be a fit new place, and courſe for that Spring, to the relief of that City as before it was.

...... *Be it ſo as thou haſt ſaid, for it is a juſt judgement.*

*Now hearken, what the Lord ſaith. The people and City of the Hill, is the world, which are from time to time by the mercy and ſpring of Gods wiſdom, relieved [illegible] quenched: according to the extremity and neceſſity of their thirſting: But the people and City are ſuch as are of the Temple and Church of God, which drink of his mercy to their comfort. The Camels and other beaſts are the people of the Earth, which delight in ſin, and in their own imagination, which alſo are relieved with thoſe that are of the City: but the diverſities of their bodies, doth cauſe the diverſity of the ends of their comfort. The Hill wherein the Spring is, ſignifieth* his Prophets, and ſuch as are drunken in the Lord: *Through whom, inwardly the mercies and will of God and of the Higheſt are open from time to time, according to the* ſecret will and determination *of ſuch as are within the City of his Elect. But the frailties and affections of their fleſh and outward man, are their fond imaginations and looſe Shingles wherein the Serpent, the old Devil, hath harboured her children the ſpirits of darkneſſe and deceit, which alwayes reſiſt the Will of God, and are put between the mercies of God and his people.* Moſes, Daniel, Eſdras, *all the reſt of the Prophets: Chriſt his twelve,* Paul *the Meſſenger of God, they did all hurt the Congregation of the Faithful in their fleſh,* until *they gave ſentence againſt themſelves (as thou haſt done) with amendment of life: for who is worthy to know the ſecrets of our God, but he that delighteth in righteouſneſſe, is obedient, full of faith, and the ſpirit of underſtanding? Be it therefore unto thee as thou haſt ſaid. Let the Shingles and Serpents be ſeparated, that the Fountain may feed as before. All the traſh that thou haſt of the wicked, burn it.*

E. K. I do not know, they are wicked.

...... Their doings with thee, are the hindrance of the Will of God, and therefore they are wicked.

...... *Thou haſt given judgement againſt thy ſelf: Take heed thou offend not thy own ſoul.*

Δ. Send down thy Spirit O Lord, and illuminate *E. K.* his heart with perceiving of his wrong opinion, *&c.*

*E. K.* If *Moſes* and *Daniel* were skilful in the Arts of the Egyptian Magicians, and were not thereby hindred for being the ſervants of God, Why may not I deal with theſe, without hindrance to the Will of God?

...... *Darkneſſe yeilded unto light: the Greater excluded the leſſer. The more a man knoweth wickedneſſe, the more he ſhall hate it, being called back. The more they knew the ſhadow, ſo much more they delighted in the body: For the doings of the* Egyptians, *ſeem, and are not ſo. The doings of the Lord are, and continue; for as the Painter imitateth the geſtures of man in his faculty, ſo doth the Devil the ſubſtances and things created and made by God.*

*Stand up and look into the whole World, into her youth, and middle age, for they are paſt. Where are the monuments that Satan hath builded?*

*E. K.* Hath Satan builded any monuments?

...... *Yes: Hath he not builded him a Fort upon the whole Earth? Hath he not the victory over the Saints? Dwelleth he not in the Temple of the Higheſt? Triumpheth he not in the Cities of the whole World?*

*Yes.* ...... *But without comfort, are his victories: without pleaſure his dwelling places. For he knoweth his time is at hand. He that now giveth freedom, ſhall become bound; And unto whom the whole World is as a Garden, ſhall there be no one foot left. Therefore are all his pleaſures vanity: all his Triumphs ſmoak, and his Authority, nothing indeed, but a meer ſhadow: For that that is not, cannot be; where, it is ſaid of the Lord, it ſhall not be.* Neither can truth, light, or wiſdom, aſcend from the Earth, but deſcend from the Heavens.

*Compare the Earth, (into the which the Devil is thruſt as into his dwelling) with the Heavens, which are provided for the holy. Conſider the pain of the one, and the pleaſure of the other: The ſeat of Gods Juſtice, and Fountain of his Mercy: The Cave of Darkneſſe, and the Diadem of Light. And then cry, wo, wo, wo, unto ſuch as erre, and whoſe lives are but ſhadows: For their felicity is ſuch, as from whence it came; and their reward is all one, with the ſpirit and prince of Darkneſſe.*

*Compare fond knowledge, with true wiſdom,* Thy ſpirits of lying with us, that are the voice of truth: *The vanity that they* lead thee *into, and the reward of our meſſage: And ſay within thy ſelf,* peccavi. *Wilt thou be perſwaded by experience? Conſider thy impriſonments, thy affliction and ſhame of body. Conſider the love of a few, and envy of a multitude. Weigh with thy ſelf the vanity of thy life; Thy raſh foot-ſteps, All that happned unto thee, by the ſociety, and (as thou thinkeſt) comfort; but indeed the ſtinging pricks of thy enemies*

His life [illegible] ned.

...... *Since,* we came *into thee, (ſent from the Lord, and calling thee, to God) thou haſt been delivered from them; from a place full of fornication, and the wrath of God: exalted to the* skirts of worldly honour; *and haſt been ſatisfied for the neceſſities of this World. Holy is the money that is gotten righteouſly; but accurſed are the evils that are reaped with wrong.*

*All*

*All which things thou haſt by us in bleſſedneſſe, and in the knowledge of the* will of God , above all men. *Beſides our continual preſence with thee, to the comfort of thy Soul. Even theſe things are of us, and of our God. Which ſware unto Abraham, and dwelleth in the Temple of righteouſneſſe. Now, therefore let experience be a Judge betwixt us and them.*

*But, this ſayeth the Lord. I deal with you as a Childe : But the veſſels that I muſt uſe , muſt be pure and clean.*

Pure veſſels.

Δ. Cleanſe thou us, (O Lord) *Cor mundum Crea in nobis; Crea.*

Gab. ..... *They that are* incredulous *believe not the Lord, but drive away his ſpirit : But where a grain is, it becometh as a mountain. The Lord is upon the earth : Take heed thou ſweep thy houſe clean, for unto him that is naked, ſhall there be Cloathes given : But he that is covered already, ſhall be made bare.*

Incredul.

*Conſider with thy ſelf : for the Lord ſpeaketh not once more*, till thou *haſt fulfilled thy own judgement.*

E. K. I will be contented to bury them in the field, and not to uſe them , or come at them : and that I will ſwear upon the Bible to perform : and if they be earthly, I will commit them to the earth : and ſo ſeparate thoſe ſhingles from the place near the ſpring : and in this manner fulfill my own judgement : For, *I will not be obſtinate , but commit all things to the end.*

His own judgement is to be fulfilled.

*Becauſe thou art content to bury them ; and withall, upon faith in the promiſes of God,* to abjure *them in ſimplicity of heart, and external uſe .... ſimply, as a true meaning before the face of the higheſt : The Lord accepteth it, and it ſhall be ſufficient.*

*Further, thou haſt* 27. *Confirmations of ſin*, and conſent with the Devil, *which your intention calleth* Characters, *whereby thoſe ſeven and twenty , (like unto their mother ) are become familiar and pleaſant with thee,* they muſt *be brought before the Lord : and offered into his hands.* For ſo long as they are, the wicked alwayes vex thee : For the Obligation burnt, the condition is void. *Theſe muſt be buried with the reſt.*

Characters.

[*E. K.* Which reſt ?]

...... But *muſt be brought*, and burnt here before the preſence of *God* : *That, the cauſe diminiſhed, the effect may periſh.*

E. K. I will be contented to bury them likewiſe , beſeeching the Almighty to accept of my intent herein , as of the reſt before ſpecified.

...... *He is contented ; but let one be burnt. You may ſuffer one* to teſtifie the diſcredit of the reſt. *It is but according to the grounds of* thy own Magick.

E. K. I do not underſtand your meaning herein.

Gab. ..... *Radius partis*, may be *ſicut totius Corporis.*

E. K. I underſtand not that, alſo.

Gab. ...... *Magick worketh effect in things abſent , that* it doth in their parts , *being preſent.*

*The wicked kill the body abſent, but the garment preſent : ſo are all of one confederacie , diſgraced by the confuſion of one. Thou art contented* to bury them all, *upon the confidence , and ſure hope of the promiſes of the God of light, and to bring one as a confirmation of thy promiſe to teſtifie* thy obedience as concerning the whole : *which one* burnt and abjured , *may be a teſtimony to the Angels, that thou* art obedient for God his ſake, and for his teſtimony and truth. *But this you ſhall burn with Brimſtone only. Whoſe aſhes ſhall be kept as a teſtimony* , till the reſt be alſo conſumed. *This you ſhall* do the next Monday at the riſing of the Sun. That the number of the time may be of one bigneſſe. *For, before Auguſt ſhall* thoſe Keyes be delivered unto you : which give entrance, yea, even into the privy Chambers of wiſdom, whereof you ſhall have 14. the next Monday. *And this dayes action is not the leaſt amongſt them. Glory be to God , and* obedience *unto man.*

Δ. *I doubt that I miſheard ſomewhat.*

One burnt, and abjured obedience.

... ence.

E. K. The Curtain is drawn.

Δ. We are deſirous to know whether thus, this dayes action ſhall be finiſhed: and whether we ſhall faſt ſtill as was preſcribed.

Gab. ..... *Detract not from the day, that, which is commanded.*

Δ. We are very deſirous to underſtand of the preſent eſtate of the Lord *Albert Laskie* : for as much as we were willed to go with him, and he linked to us in ſome part of our actions : To underſtand of his ſtate, would be to our great comfort.

Gab. ..... *It needeth not, for the world her ſelf is at hand.*

Δ. Verily, I underſtand not that ſpeech: Is he coming back again? What, We are commanded we know : *And further then our Commandment is errour.* He is in his hand that knoweth how to uſe him.

E. K. I ſee a man climing over a Hedge , and as he clammereth over the ſtakes break , and he falleth down. Now he is going up between two Trees into a Medow-ward. Now he hath both the boughs in his hand , ſtanding ſtill on the ground. Now he goeth lower, there is a gap, and through that he is gone into the Medow ..... *ſo it is of Laskie* ..... ſaid a voyce.

△. This is dark : it may pleaſe you to give ſome light.

*e..... This is more then enough for the matter.*
*Ceaſe to ask theſe things here, where it is ſaid, no impure thing ſhould enter.*

△. Gloria, laus & honor Deo Noſtro Omnipotenti, Patri, filio & ſpiritui Sancto, nunc & ſemper. *Amen.*

△. Note, at this preſent was one come, and in the houſe (of whom we underſtood not till he was gone :) whom the Lord *A. Laskie* had ſent to certifie us, that firſt he was in ſome cumber and hindrance. Secondly, how *Fabius* ( his brother in Law ) and another had given him counſel, very raſhly to proceed : But leaving that. Thirdly, by the gap and open way with eſtate of the Commons, or Citizens, by their great Zeal , and favour that he obtained his purpoſe. This (in effect) we underſtood at the Meſſager his return after noon. Which
*May.* marvellous exactly did anſwer to the former ſhew.

Remember that on *Saturday* after noon, the Chancelour came to *Cracow* , with 60 Coaches in his Company and train : he bringing in a cloſe Coach (covered with red) the Lord *Samuel S. Boroskie* Priſoner, whom he took on Friday night before , at his ſiſters houſe, being ſeparated from his Souldiers and ſervants, *&c.*

---

Saturday, 14 Maii, *Mane hora 6 Fere.* † Cracoviæ.

*Orationem Dominicam fudimus*, &c. *Mitte lucem tuam & veritatem* , *O Deus*,&c.

△. *E. K.* Said, he had done that with the traſh ſpecified, as he thought would be acceptable to the Lord : And as concerning one of the 27 Characters he had left it with me , ever ſince the laſt action, to be burnt at this dayes action, and it lay ready by me.

E. K. Our inſtructours appeared at the very firſt looking of E. K. into the ſhew-ſtone.

△. Will you that I ſhall now execute this burning of the Character here as a ſacrifice (to the higheſt) of our humility and obedience?

Gab. ..... *Not as a ſacrifice, but as a victory.*

△. Shall *I* then do it, *I* pray you ? As with the conſent of my yoke-fellow , and ſo all one to be taken as his action.

..... *He that doth righteouſly offereth up a ſacrifice.*

Nal. ..... *It is true, that he that is* obedient, *and doth well, is accepted with the Lord.*

*E. K.* I did take ſacrifice to be onely with bloud.

Gab. ..... *This is a ſacrifice, becauſe it is done righteouſly.*

E. K. You ſaid, Not, as a ſacrifice, but as a victory.

Gab. ..... *He that overcometh his enemy rejoyceth not for friendſhip ſake , but for victory. The friendſhip toward God is* obedience. *He that obeyeth God , is a friend unto himſelf. God needeth not the love , or friendſhip of man. Therefore you rejoyce with God, who overthrew them, and thereby comforted. For he that dwelleth in the Lord is comforted.*

*Thou openeſt thy mouth, and ſayeſt before the Lord. The ſpirit of God hath deſcended.*

△. He noteth ſome ſecret diſcourſe, meditation, or prayer, and alſo action of E. K. as I conjecture. △. Gloria Patri, *&c.*

*And he hath entred into judgement with me, and I am condemned. But where Juſtice dwelleth, dwelleth alſo mercy. For, my Idolatry is forgotten before the Lord.*

E. K. Have you committed Idolatry ?

E. K.

△. He ſpeaketh in your behalf Maſter *Kelly.*

..... *I will therefore open my mouth, ſaying, I have erred. I will open my mouth alſo, and confeſſe my ſins . And,* I will vow unto the Lord againſt the wicked. And I will ſay unto the Lord. *Lo, here are the ſpoils of the bloudy blaſphemy. Behold , O you Angels, a blaſphemy, and againſt the higheſt. Behold, the wickedneſs of* Alcendam,

Bear

*Bear witneſſe with me, for I have fulfilled his Commandement. Bear witneſſe with me, that I return not, and rejoyce; for ſuch are the ſpoyles of the wicked.*

Gab. *Art thou contented to conſent hereunto?*

E. K. What I have done with the reſt, God, and they (if they be of God) know: upon the foreſaid conditions I am contented to have this Character to be burnt. Let it be burnt.

…am in
…& ſi-
…cro
…no:
…ſ
…and
…de
…ied.

△. I burnt it immediately, with the flame of brimſtone, and brought the burnt black coal or cinder thereof to the Table, and laid it on a paper.

*Now O Lord, darkneſſe is confounded, let thy light ſhine in us, and thy truth prevaile.*

Gab. *It is well.* △. Bleſſed be the name of the higheſt: whoſe mercies are infinite, Oh, a ſweet and comfortable ſentence.

*E. K.* Now *Nalvage* turneth round, as he was wont.

Gab. *Move not, for the place is holy.*

*E. K.* Now *Nalvage* putteth down his rod to the Table, he maketh a croſſe upon the Table reverently.

Nal. All things go forwards, *Let us go FORWARD alſo.* △. In the name of Jeſus. Hor. 7.

Gab. *Move not, for the place is holy.*

*E. K.* *Nalvage* prayeth.

*Nal.* Not *BACKWARD*, as you were wont to do, but *FORWARD.*

*E. K.* Now he maketh three reverent Curſies, as he was wont to do, before the Table.

| | |
|---|---|
| SAPAH | *Sá pah.*<br>*Sa pah.* |

*E. K.* Now he is on the top of the Table.

| | |
|---|---|
| ZIMII | *Zi mii.* |
| DUIV | *Du iv.* |
| OD | *Od.* |

L. Lasky.

O D.
…no
… reth
… &
…ione
…ded.

*E. K.* He maketh curſy.

| | |
|---|---|
| NOAS | *Noas.* |
| TAQANIS | *Ta qu a nis.* |
| ADROCH | *as otch*<br>*Ad roch.* |
| DORPHAL | *Dorphal.* |
| CAOSG | *Ca ósg* |
| OD | *Od.* |
| FAONTS | *Fa onts.* |
| PIRIPSOL | *Pir ipſol.* |
| TABLIOR | *Tá blior.* |
| CASARM | *Caſarm.* |
| AMIPZI | *A mip zi* |
| NAZARTH | *Na zarth.* |
| AF | *Af.* |
| OD | *Od.* |
| DLUGAR | *Dlu gar* |

*E. K.* Now he maketh curſy round about to all parts of the Table, he kneeleth down.

| | |
|---|---|
| ZIZOP | *Zi zop.* |
| *Zod lida.* | |

*It is a Word and a Letter.*

*E. K.* He ſheweth it not in the Table yet.

Nal. *Now I ſee the word of five Letters together, following letter by letter.*

| | |
|---|---|
| ZLIDA | *Z d-lida.*<br>*Z lida.* |

*Stay there.*

| | |
|---|---|
| CAOSGI | *Ca ós gi.* |
| TOLTORGI | *Toltórgi.* |

He maketh now Curſy.

| | |
|---|---|
| OD | *Od* |

*E. K.* He ſeemeth to read as *Hebrew* is read.

| | |
|---|---|
| ZIZOP | *Zi zop.* |
| ZCHIS | *Zod chis* |

Nal. *It is better than the other, I mean that Zod-chis being of one ſignification, with Zizop that Zod-chis is better to be uſed.*

| | |
|---|---|
| ESIASCH | *E ſiach.* |
| L | *L.* |
| TAUIU | *Ta ui u.* |
| OD | *Od.* |
| IAOD | *I á od.* |

*E. K.* Now he maketh curſy again.

| | |
|---|---|
| THILD | *Thild, one Syllable.* |

Now he ma-----

| | |
|---|---|
| DS. | *ds.* |
| HUBAR | *Hubar.* |
| PEOAL | *Pe ó al.* |
| SOBA | *So ba.* |

*Camps* 1. 69. 5. *Julii* ſo expounded.

*E. K.* -----

| | |
|---|---|
| CORMFA | *Cormfa.* |
| CHISTA | *Kiſta.*<br>*Chis ta.* |
| LA | *La:* |
| VLS | *Vls.*] |
| OD | *Od.* |

QCOCASB

| | | |
|---|---|---|
| QCOCASB | | Qcócasb. |
| CA | | Ca.<br>Sa. |
| NIIS | | Ni is. |
| OD | | Od. |
| DARBS | Obey | Darbs-one Syllable. |
| QAAS | | Qá as. |
| S, FETHARZI | | Feth ár zi. |

*K. E.* Curſy.
*E. K.* He hath drawn the Curtain.

*It is not to be ſeen what he doth.*
Δ. ........of 4 minutes of time the Curtain was drawn.

*E. K.* He is now otherwiſe apparelled, all the outſide of his Gown is white Furre, on his head is an attire of furre, wreathed or wrapped as the Turks uſe; his head is now like a mans head, with ſhort hair.

| | | |
|---|---|---|
| OD | Od. | |
| BLIORA | Bli ó ra | Cor. 1. |
| IAIAL | Ia ial. | |
| EDNAS | Ed nas. | |
| CICLES | Ci cles. | |
| BAGLE | Bá gle. | |
| .......... | ie in as ien tle iad-as iade, | |
| .......... | Ge jad. | |
| | i l. | |

That is one Call.

.........b.......*Move not, for the place is holly.* .....b.

| | |
|---|---|
| GAH | Gah. |
| SDIU | es di u<br>S dí u. |
| --HIS | Chis. |
| EM | Em. |
| MICALZO | Micálzo |

*E.* K. Curſy, and he kiſſeth the Table.

| | |
|---|---|
| PILZIN | pilzen.<br>Pilzin. |

*E. K* The Curtain is now plucked again, for three minutes or four. Now the Curtain is opened again. Now is he changed. Now he is His apparel.

all

all in black ſarcenet, very plentifull of ſtuffe, girded to him, and with the coller high to the midſt of his face.

| | |
|---|---|
| SOBAM | *Sobam.* |
| EL. | *el* |
| HARG | *argenton.*<br>*Harg.* |
| MIR | *Mir.* |
| PIZIN | *Pizin.* |
| BABALON | *Babâlon.* |

*Put out the laſt Pilgin.*

E. K. Why did you give us them?

Nal. ........*If it ſtand.*

| | |
|---|---|
| OD | *od.* |
| OBLOC | *ob loc.* |
| SAMVELG | *Sam velg.* |
| DLUGAR | *Dlugar.* |
| MALPURG | *Mal purg.* |
| ARCAOSGI | *Ar ca os gi.* |
| OD | *od* |
| ACAM | *A câm* |
| CANAL | *Sanal.*<br>*Canal.* |
| SOBOLZAR | *So bol zar* |
| Aero. TBLIARD | *Tbli ard.* |

*It is better if the T be made an F, and pronounced* F bli *ard.*

| | |
|---|---|
| CAOSGI | *kaosgi.*<br>*Ca os gi.* |
| ODCHIF | *kif.*<br>*Od chif.* |
| ANETAB | *A né tab.* |
| OD | *od.* |
| MIAM | *Miam.* |
| TAVIV | *Ta viv.* |
| ODD | *Odd.* |
| DARSAR | *Darſar* |
| SOLPETH | *Sol peth.* |
| BIEN | *Bi en.* |
| BRITA | *B rita.* |

Thi

The Curtain drawn again. Now it is opened.

He is altered in apparel; one half under the girdle is red, and above the girdle white.

| | |
|---|---|
| OD | *Od.* |
| ZAC .. AM | *Za cam.* |
| GMICALZO | *G-mi cálzo.* |
| SOBHAATH | *Sob há ath.* |
| TRIAN | *Trian.* |
| LUIAHE | *Lu i a he.* |
| ODECRIN | *O de crín.* |

Curſie.

| | |
|---|---|
| MAD | *Mad.* |
| QAAON | *Qa a on.* |

*That is the ſecond.*

Δ. Bleſſed.

| | |
|---|---|
| $\frac{3}{7}$ RAAS | *Ra as.* |
| ISALMAN | *I Sal man.* |
| PARA .. IZ | *Pa ra di zod.* |
| OECRIMI | *O écri mi.* |
| AAO | *A A ó.* |
| IALPIRGAH | *Tal.*<br>*I A L pir gah.* |

*E. K.* The Curtain drawn again, and ſo remaind about 6 minutes.

*E. K.* Being weary of ſitting, I would gladly have leave to walk a little. His Apparel all one as it was.

Nal....... *You may; but to ſit, is more* obedient.
Δ. *E. K.* walked awhile,

*E K.* Now, when it pleaſe you.

Gab. ... .. *I feel a ſtaggering minde.*
Δ. That God which created you and us, make us to have conſtant mindes in all vertuous purpoſes.
Gab....... *I ſwear: Move not; for the place is holy.*

| | |
|---|---|
| QUIIN | *Qui in.* |
| ENAY | *Enay.* |
| BUTMON | *But mon.* |
| OD | *Od.* |

| | |
|---|---|
| INOAS | *In ó as.* |
| NI | *Ni.* |

E. K. He prayeth.

| | |
|---|---|
| PARADIAL | *Pa ra di al.* |
| CASARMG | *Ca ſármg.* The *g* as *dg ármg.* |
| VGEAR | *V gé ar.* |
| CHIRLAN | *Kir.*<br>*Chir lan.* |
| OD | *Od.* |
| ZONA .. | *Zo nac.* |
| LUCIFTIAN | *Lu cif ti an.* |
| CORSTA | *Cors ta.* |
| VAULZIRN | *Vául zirn.* |
| TOLHAMI | *Tol hā mi.* |
| SOBA | *Soba.* |
| LONDOH | *Lon dóh.* |

The Curtain is drawn again: and after 6 minutes open.

Now he is all in a blew long veſture, with a long train; and hath a little Coronet of Silver on his head.

| | |
|---|---|
| ODMIAM | *Od mi am,* or *Od Nuám.* |
| CHISTAD | *Kis*<br>*Chis tad.* |
| ODES | *O des.* |

Curſie.

| | |
|---|---|
| VM:DEA | *V má de a.* |
| OD | *Od.* |
| PIBLIAR | *Pib li ar.* |
| OTHILRIT | *O thil rit.* |
| ODMIAM | *Od mi am.* |
| CNOQUOL | *Kol.*<br>*Cno quol.* |
| RIT | *Rit.* |
| ZACAR | *Za car.* |
| ZAMRAN | *Zam ran.* |

OECRIMI

| | |
|---|---|
| OECRIMI | *O c crimi.* |
| QADA: | *Q á dah.* |
| OD | *Od.* |
| OMICAOLZ | *O mi ca ol zod.* |
| AAIOM | *A A I om.* |
| BAGLE | *Ba gle.* |
| PAPNOR | *Pap nor.* |

Curſie he maketh.

| | |
|---|---|
| IDLUGAM | *Id lú gam.* |
| LONSHI | *Lon ſhi.* |
| OD | *Od.* |
| VMPLIF | *Vmp lif.* |
| VGEGI | *V Ge gi.* |
| BIGLIAD | *Bigli ad.* |

Nal. …… *This is at an end.*

△. Bleſſed be he that is the beginning and ending of all things.

*E. K.* The Curtain is pluckt.

Now it is open, and he is all in green, with a Garland on his head.

| | |
|---|---|
| 8/4 BAZMELO | *Baz me lo.* |
| ITA | *I ta* |
| PIRIPSON | *Pi rip ſon.* |
| OLN | *Oln.* |
| NAZAVABH | *Na za vábh.* |
| OX | *Ox.* |
| CASARMG | *Caſarmg.* |
| G or V RAN | *V rán.* |
| CHIS | *Chis.* |
| VGEG | *V geg.* |
| DSABRAMG | *Dſa bramg.* [ g *not as* dg.] |
| BALTOHA | *Bal to ha.* |

*E. K.* The Curtain is drawn, for a while

Now is in a Robe like a Marble colour ſpotted, white, gray, and black.

| | |
|---|---|
| GOHOIAD | *Go hó i ad.* |
| SOLAMIAN | *So lá mi an.* |

Fire came ſuddenly out of the Stone, that made *E. K.* ſtart.

| | |
|---|---|
| TRIAN | *Tri an.* |

*E. K.* Now he kneeleth.

| | |
|---|---|
| TALOLCIS | *Ta lól cis* or *ſis.* |
| ABAIUONIN | *A ba i uo nin.* |
| OD | OD. |

*E. K.* He ſetteth his foot on a letter, pointing to it. He throweth fire on *E. K.* again.

He putteth his feet on all theſe letters.

| | |
|---|---|
| AZIAGIAR | *A zi á gi er.* |
| RIOR | *Rior.* |
| IRGILCHISDA | *Ir gil chis da.* |
| DSPAAOX. | *Dſpá a ox.* |
| BUFD | *Bufd.* |
| CAOSGO | *Ca,* or *Ka oſ go.* |
| DSCHIS | *Ds chis.* |
| ODIPURAN | *Odi pu ran.* |
| TELOAH | *Té lo ah.* |
| CACRG | *Ca curg.* |
| OISALMAN | *O i ſal man.* |
| LONCHO | *Lon cho,* or *ko.* |
| OD | *Od.* |
| VOUINA | *Vo ui na.* |
| CARBAF | *Car baf.* |
| NIISO | *Ni i ſo.* |
| BAGLE | *Ba gle.* |
| AUAUAGO | *A uá ua go.* |
| GOHON | *Go hón.* |
| NIISO | *Ni i ſo.* |

BAGLE

| | |
|---|---|
| BAGLE | *Ba gle.* |

Δ. He caſteth fire on E. K.

| | |
|---|---|
| MOMAO | *Mo ma o.* |
| SIAION | *Si a i on.* |
| OD | *Od.* |
| MABZA | *Mab za.* |

*E. K.* He maketh a curſie, he ſayeth *Mabza* again.

| | |
|---|---|
| IADOIASMOMAR | *Iad o i as mo mar.* |
| POILP | *Poilp, one ſyllable.* |
| NIIS | *Ni is, ſmall ſound of i.* |
| ZAMRAN | *Zam ran.* |

*E. K.* The Curtain is drawn, white, and reddiſh, more red then white: Now it is away, and all open again: Now all his Gown is yellow and yellow furre in it; and on his head, a Hoode of yellow like Velvet, &c.

*E. K.* Why change you your Apparel thus:

E. K. He ſpeaketh very ſpeedily to *Gabriel*, but I cannot perceive him.

| | |
|---|---|
| CIAOFI | *C I A O fi.* |
| CAOSGO | *Ka.*<br>*Ca oſ go.* |
| OD | *O D.* |
| BLI....S | *Bli ors.* |
| OD | *O D.* |
| COR.... | *Cor ſi.* |
| TA | *Ta* |
| ABRAMIG | *A bra mig.* |

This is the end of that.

E. K. Now he pulleth the Curtain: Now it openeth again. His Apparel is now changed again of an Aſhy and brown colour, in faſhion as before.

Gab. .....*Who is to be compared to our God?*

| | |
|---|---|
| MICAOLI | *Mi ca o li.* |
| BRANSG | *Branſg.* |
| P..GEL | *Pur gel.* |
| NAPTA | *Nap ta.* |
| IALPOR | *Jal*<br>*I AL por.* |

..otia thus

E
F
A
F
A
F
I

| | |
|---|---|
| DSBRIN | *Ds brin.* |
| ...FAFE | *E fa fa fe.* |
| VONPHO | *Von pho.* |
| OL'ANI | *O L a ui.* |
| O'D | *Od.* |
| OBZA | *Ob za.* |
| ε SOBCA | *Ka*<br>*Sob ca.* |
| VPAAH | *V pa ab.* |
| CHIS | *Chis.* |
| TATAN | *Ta tan.* |
| OD | *Od* |
| TRANAN | *Tra nan.* |
| BALYE | *Ba ly e.* |

*E. K.* Now he turneth round about. He maketh a curſie. So doth *Gabriel.*.

| | |
|---|---|
| ALAR | *A lar.* |
| LUSDA | *Lus da.* |
| SOBOLN | *So boln.* |
| OD | *O d.* |
| CHISHOLQ | *Chis hol q.* |
| CNOQVODI | *Cno quo di.* |
| 96 CIAL | *Si i.*<br>*Ci al.* |
| VNAL | *V nal.* |
| ALDON | *Al don.* |
| MOM | *Mom.* |
| CAOSGO | *Ca os go.* |
| TA | *Ta.* |
| LA. LLOR | *Las ol lor.* |
| GNAY | *Gnay.* |

*E. K.* He plucketh the Curtain,and quickly openeth it, and ſayeth:

...... *You must after E ſa ſa ſe, put a* P.

Δ. This word is the 25 word backward.

E. K. My

*E. K.* My thinketh that I hear a rumbling, or clattering of Pewter in the ſtone.

*E. K.* After he had ſpoken, he ſhut the Curtain again: Now the Curtain is opened again.

| | |
|---|---|
| LIMLAL | *Lim lal.* |
| AMMA | *Am ma.* |
| CHIIS | *Chis.* |
| SOBCA | *Ka.*<br>*Sob ca.* |
| .ADRID | *Ma drid* |
| ZCHIS | *Kis.*<br>*Zod Chis.* |
| OOANOAN | *O o A no an.* |
| CHI. | *Chis.* |
| AVINY | *A vi ny.* |
| DRILPI | *Dril pi.* |
| CAOSGIN | *Ca oſ gin.* |
| OD | *Od* |
| BUTMONI | *But mo ni.* |
| PARM | *Parm.* |
| ZUMVI | *Zum vi.* |
| CNILA | *Cni la.* |
| DAZI. | *Daz is.* |
| ETHAMZ | *E tham Zod.* |
| ACHILDAO | *Kil.*<br>*A chil da o.* |
| OD | *Od.* |
| MIR. | *M irk.*<br>*M irc.* |
| OZOL | *O zol.* |
| CH.. | *Chis.* |
| PIDIAI | *P i di a i.* |

| | |
|---|---|
| COLLA.. | *Col lal.* |
| VLCININ | *Vl ci nin.* |
| ASOBAMA | *A ſo bam.* |
| UCIM | *V cim.* |
| BAGLE | *Ba gle.* |
| IA.BALTOH | *I ad bal toh.* |
| CHIRLAN | *Kir.*<br>*Chir lan.* |
| PAR | *par.* |
| NII.. | *Ni i ſo.* |
| OD | *Od.* |
| IP | *Ip.* |
| O...AFE | *O fa fa fe.* |
| BAGLE | *Ba gle.* |
| ACOCASB | *A co casb.* |
| ICORSCA | *Ka*<br>*I Cors ca.* |
| VNIG | *V nig.* |
| BLIOR | *Bli or.* |

*E. K.* Now the Curtain is drawn.

A voyce. *The end of that.*

△. This is the fifth of this day.

*E. K.* Now is the Curtain open. All his Cloaths are .....ry, very clear, whitiſh, and blewiſh.

| | |
|---|---|
| CORAXO | *Co rax o.* |
| CHIS | *Chis.* |
| CORM. | *Cormp.* |
| OD | *Od.* |

| | |
|---|---|
| BLANS. | *Blans.* |
| ;...U....AL | *Lu cal.* |
| AZI........R | *A zi a zor.* |
| PAEB | *Pa eb.* |
| SOBA | *So ba.* |
| LILONON | *Li lo non.* |
| CHIS | *Chis.* |
| VIRQ | *quu*<br>*Vir q.* |
| EOPHAN | *E o phan.* |
| OD | *Od.* |

*Between Chis and Virq, you muſt put in Op a word.*

| | | |
|---|---|---|
| RACLIR | *Ra clir.* | |
| MA........ | *Ma a ſi.* | |
| BAGLE | *Ba gle.* | |
| ........SGI | *Ca oſ gi.* | |
| DS | *ds.* | |
| IALPON | *Yal*<br>*Jal pon.* | |
| DOSIG | *as big.*<br>*Do ſig.* | |
| OD | *Od.* | |
| BASGIM | *Bas gim.* | |
| OD. | *Od.* | |
| OXEX | *Ox ex.* | |
| DAZIS | *Daz is.* | |
| ....IATRIS | *Si a tris.* | |
| OD | *Od.* | |
| SALBROX | *Sal brox.* | |
| CINXIR | *Cynx ir.* | |
| F....BOAN | *Fa bo an.* | |
| UNALCHIS | *V n al chis.* | |
| CONST | *k.*<br>*Conſt.* | |
| DS | *ds.* | |
| DAOX | *Da ox* | 5678. |
| COCASG | *g as dg.*<br>*Go casg.* | |

| | |
|---|---|
| OL | *O l.* |
| OANIO | *O áni o* |
| YOR | *Yor.* |
| VOHIM | *Vóh im.* |
| OL | *Ol* |
| GIZYAX | *Giz y ax* |
| OD | *Od.* |
| EORS | *E órs.* |
| COC……. | *gao.*<br>*dg.*<br>*Co Casg.* |
| PLOS… | *Plo ſi.* |
| M……I | *Mol ui.* |
| DS | *ds* |
| PAGEIP | *Pa ge ip.* |
| LARAG | *La rag.* |
| OM | *Om.* |
| DROLN | *droln* |
| COCASB | *Co casb.* |
| EMNA | *Em na* |
| LPATRALX | *El.*<br>*L pá tralx.* |
| YOLCI | *Yol Ci.* |
| MATORB | *Ma torb.* |

*This word muſt come next after* Om droln.

*E. K.* Now he pulleth the Curtain.

A. This *Om droln* is before four words. The Curtain is open away. He is in his flamin apparell.

| | |
|---|---|
| NOMIG | *big.*<br>*No mig.* |
| MONONS | *Mo nons.* |
| OLORA | *O lo ra.* |
| GNAY | *Gnay.* |
| ANGELARD | *An ge lard.* |
| OHIO | *O hi o.* |
| OHIO | *O hio.* |
| OHIO | *O hi o.* |
| OHIO | *O hi o.* |
| OHIO | *O hi o.* |

| | |
|---|---|
| OHIO | *O hi o.* |
| NOIB | *No ib.* |
| OHIO | *O hi o.* |
| CAO‥GON | *Ca óſ gon.* |
| BAGLE | *Bagle.* |
| MADRID | *Ma drid.* |
| I | *I.* |
| ZIROP | *Zi róp.* |
| CHISO | *K*<br>*Chi ſo.* |
| DRILPA | *Dril pa.* |
| NIISO | *Ni i ſo.* |
| CRIP | *Crip.* |
| IP | *Ip.* |
| NIDALI | *Ni da li.* |

…… A voice. *The end of that Call.* △. This is the ſixth.

The Curtain is drawn. He appeareth now all in violet Silk like a Cloke, and on his head a bundel wreathed of the ſame.

| | |
|---|---|
| OXIAYAL | *Ox ì Ay al.* |
| HOLDO | *Hol do.* |
| OD | *Od.* |
| ·IROM | *Zir om.* |
| O | *O.* |
| CORAXO | *Co ráx o.* |
| DS | *Ds.* |
| ZILDAR | *Zil dar.* |
| RAASY | *Ra a ſy.* |
| OD | *Od.* |
| VABZIR | *Vab zir.* |
| CAMLIAX | *Cam li ax.* |
| OD | *Od.* |
| BAHAL | *Ba hal.* |
| NIISO | *Ni ì ſo.* |

| | |
|---|---|
| SALMAN | *Sal man.* |
| TELOC.. | *hotch.*<br>*Te loch.* |
| CASARMAN | *Ca ſar man.* |
| HOLQ | *Hól q.* |
| OD | *Od.* |
| TI | *Ti.* |
| TA | *Ta.* |
| ZCHIS | *Zod chis.* |
| SOBA | *So ba.* |
| CORMF | *Cormf.* |
| IGA | *I ga.* |
| NIISA | *Ni ł ſa.* |
| BAGLE | *Bagle.* |
| ABRAMG | *Ab ramg.* g, *not as* dg. |
| N · NCP | *Nonſp.*<br>*Noncp.* |

. . . Curtain is drawn. . . The end of this.

*...... This is the ſeventh.*

*E. K.* Now is the Curtain pull'd away: and quickly pull'd again. Now it is open again. He is apparelled, of colour between a blew, and a red mingled; but blew ſeemeth to be the ground. From the ſhoulder on the arms, is a trunk of ſeven pendant labels, with laces. On his head a very broad Hat, between dun and black colour. His apparel is very long.

| | |
|---|---|
| NONCI | *Non ci,* *ſi.* |
| DSONF | *Dſonf.* |
| BABAGE | *Ba ba ge.* |
| OD | *Od.* |
| CHIS | *Chis.* |
| OB | *Ob.* |
| HUBAIO | *Hubái o.* |
| TIBIBP | *Ti bibp.* |
| ALLAR | *Al lar.* |
| ATRAAH | *A tra ah.* |
| OD | *Od.* |
| EF | *Ef.* |

| | |
|---|---|
| DRIX | *Drix.* |
| FAFEN | *Fa fen.* |
| MIAN | *Mi an.* |
| AR | *Ar.* |
| ENAY | *E nay.* |
| OVOF | *O vof.* |
| SOBA | *So ba.* |
| DOOAIN | *Do ó a in.* |
| AAI | *A a i.* |
| IVONPH | *I vonph.* |
| SOBA | *Soba.* |
| VPAAH | *V pa ah.* |
| CHIS | *Chis.* |
| NANBA | *Nanba.* |
| ZIXLAY | *Zix lay.* |
| DODSIH | *Dod ſih.* |
| ODBRINT | *Od brint.* |
| TAXS | *Taxs.* |

He maketh Curſie.

| | |
|---|---|
| H..... | *Hu ba ro.* |
| TAST.. | *Tas tax.* |
| YL.. | *Yl ſi.* |
| ...... | *Do a lim.* |
| ..... | *E o lis.* |
| ..... | *Ol log.* |
| ..... | *Ors ba.* |
| DSCHIS | *Ds chis.* |
| AFFA | *Af fa.* |
| MICMA | *Mic ma.* |
| ISRO | *Is ro.* |
| MAD | *Mad.* |

| | |
|---|---|
| OD | *Od.* |
| LONSHITOX | *Lon ſhi tox.* |
| DS | *ds.* |
| JUMD. | *J umbd.* |
| LUSDAN | *Luſ dan.* |
| EMOD | *E mod.* |
| DSOM | *dſom.* |
| OD | *Od.* |
| TLIOB | *Tli ob.* |
| DRILPA | *Dril pa.* |
| GEH | *jeh.*<br>*Geh.* |
| YLS | *as Yils.*<br>*yls.* |
| MADZILODARP | *Mad zi lo darp,* |

*That is the Twelfth.*

| | |
|---|---|
| ......... | *ILS.* |
| ..................... | *Di alpert.* |
| ................. | *Za car.* |
| ................... | *Go hus.* |
| ...................... | *Zamran.* |
| .......... | *O do.* |
| ...ICLE | *CICLE.* |
| QAA | *Qáa.* |

*That is a call.*

△. This is the eighth

| | |
|---|---|
| NAPEAI | *Na pe ai.* |
| BABAGEN | *jen.*<br>*B ba gen* |
| DSBRIN | *Ds brin.* |
| OOAONA | *V x.*<br>*O O Ao na.* |
| LRING | *LRING.* |
| VONPH | *Vonph.* |

| | |
|---|---|
| SOBAIAD | *So bai ad.* |
| IVONPOVNPH | *I von po vnph.* |
| AL,ON | *Al don.* |
| DAXIL | *Dax il.* |
| OD | *Od.* |
| TOATAR | *To a tar.* |

E.K. The Curtain is pluck't to.

A voyce. *That is the thirteenth.*

*E. K.* Now it is open again.

*E. K.* He is now as if he had a pall, or Robe of Gold with a ſtrange Cap of Gold on his head.

| | |
|---|---|
| ... | *Ils.* |
| ......... | *Mi ca ol zod.* |
| .L.IRT | *Ol pirt.* |
| IALPRG | *Yal.*<br>*I al purg.* |
| BLIORS | *B liors.* |
| DS | *Ds.* |
| ODO | *Odo.* |
| BUSDIR | *Buſ dir.* |
| OIAD | *O i ad.* |
| OVOARS | *O vo ars.* |
| CAOSGO | *Ca oſ go.* |
| CASARMG. | *Ca ſar mg.* |
| LA... | *La i ad.* |
| ERAN | *E ran.* |
| .INTS | *Brints.* |
| CAFAFAM | *Ca fa fam.* |
| DS | Ds. |
| IVMD | *I umd.* |
| AQLO | *quu.*<br>*A q lo.* |
| ADOHI | *A do hi.* |
| QZ MOZ | *Moz.* |

OD

| | |
|---|---|
| OD | *Od.* |
| MAOFFAS | *Ma óf fas.* |
| BOLP | *Bolp.* |
| COMOB - IORT | *Co mo bli ort.* |
| PAMBT | *Pambt.* |

Curtain is now pluckt to.

A voice .. ... *That is all.*
*Bleſſed be the Creator of all, who hath mercy on all.*

E. K. Now he is here, apparelled as he was wont to appear.

Promiſe of God confirmed anew.

Nal. ...... *Thus, hath the Lord kept promiſe with you : and will not* forget the leaſt part of his whole promiſe with you. *Keep you therefore promiſe with the Lord ; for, he is jealous, and not to be defiled. Proceed as you now do. The next Monday you ſhall have, as many.*

14 To be received the Monday next.

Δ. Will it pleaſe you to deliver us the Engliſh of theſe 14 now, as you were wont to do?

Nal. ...... *The Engliſh will have a day by it ſelf.*

Nal. ...... *The* [Δ.] Third *Monday to come, you ſhall have them all. So that, you have but three dayes to labour.*

Δ. You ſpeak of the next *Monday*, and the third ; and ſpeak nothing of the ſecond *Monday :* and you ſaid, that the Engliſh will have a day by it ſelf : And you ſay we have but three dayes to labour, *&c.*

Nal. ...... *What I have ſaid, is ſo. Go alſo, and refreſh your ſelves.*

[*E. K.* The Curtain is drawn.]

A voice. ...... *Stay there.*
A voice. ...... *Give God thanks, and make an end.*

*E. K.* Prayed the 145. and 146. Pſalm kneeling reverently ; and I likewiſe in heart conſenting thereto, attentively liſtning.

Note ..... *E. K.* is very well perſwaded of theſe Actions now, thanked be the Higheſt, who is Almighty.

Δ. Laudate Dominum de Cælis, laudate eum in excelſis : laudate eum omnes Angeli ejus, laudate eum omnes virtutes ejus. Quia ipſe dixit, & facta ſunt nobis. Non fecit taliter omni nationi. Soli Deo noſtro, laus omnis, Victoria, Triumphus, & Jubilatio, *Amen.*

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Monday *Cracoviæ Maii*, 21. 1564. *Mane, hora* 5. *Actio Tertia, Lunaris.*

*E. K.* There appeareth neither Vail, nor any thing elſe in the Stone.

Δ. At length appeared one, but none of them : he is jolly and green, with a long ( like green Velvet ) Robe : his hair long, like yellow Gold : nothing on his head but his hair. He ſtandeth as though he ſtood in a cloud, above the uſual paviment in the air.

.. re

...... *Lo the Sun ſhineth, and men fear no rain, the clouds are diſperſed, and they look not for a tempeſt : But when it raineth mightily, or the heavens frown, then keep they their houſes, ſaying one to another, What unreaſonable Tempeſt is this ? what Hail-ſtones are theſe ? Good Lord, who ever ſaw ſuch windes ? were there ever ſuch windes ? So ſhall it be of the power of God, which holdeth in his hands the windes, and ſcattereth cloudes abroad with his feet : For of his coming, ſhall it be ſaid amongſt you,* My Spirit hath vexed me, *and I am troubled : Why haſt thou brought in things, greater than thy ſelf ? or where ſhall this power dwell that overſhadoweth me ? Wanting you ſhall deſire, ( as you do ) and* being filled you ſhall think you have too much.

A..

God is not tied to time.

.. performance

*Fleſh can never be throughly mortified but with death. Think not, that the Lord is as the Sun, that keepeth his continual watch through the heavens ; which becauſe he is made for a time,* is alſo tied to time.

.. meaneth dwelling with him. .ſe, are manſions. .faithful .. ſay .. ...

*He that ſitteth and judgeth, keepeth no courſe ; but* a continual performance of his long-before providence : *For* he *that uſeth* him otherwiſe, *ſhall be rejected : becauſe* his [Δ.] *dwellings* are not *in the manſions of the faithful. Lift up your ears therefore ; for thus ſaith the higheſt :*

*It be*

*Who made the heavens, or ſpread them like a garment? Who breathed into man, the ſpirit of underſtanding? Who overthrew the proud world with waters? Who ſmiled at the ruin of* Pharaoh? *Who rooted the wicked out of their ſeates? and made them become vineyards for my people: yea the ſtiff-necked generation? Who threw down the Towers of Babylon, and the great Harlot? Who dwelt upon the Earth, and became fleſh, to pay for your wickedneſſe? Who tumbled the ſtone from the Well, that the Sheep might drink? Even he it is, that gave all theſe their times. He it is, that is as able to make you underſtand, as thoſe, that caſt into the waters, and ſaid,* Let us draw up our fiſh: *which* alwayes dealeth with the weakeſt: *To the intent he might prove himſelf the ſtrongeſt.*

[*E. K.* He ſpeaketh a great deal of ſpeech as to himſelf, which I perceive not.]

...... *Even he it is*, that will make you ſtrong and wiſe, *If he find you with garments.* *Veſte nuptiali*
He *it is, that* ſaith unto *you*, Waver not, *Be ſtedfaſt; for the faithful are never unrewarded.* *opus eſt.*

[*E. K.* He putteth his right hand out of the Stone, being graſped together. Now he openeth his hand, and it is written in; and it is ſo far from me, that I cannot read it: yet he ſeemeth to be nearer to me, very much more than his hand. The writing ſeemeth to be like the leaf of a Book. Thus it was written.

...... *Have an eye to my foretelling .... Troubles. Sudden ſorrow is at hand, in all the earth. No, his Ship is almoſt built.* Laskie, if he *ſerve me*, ſhall be King of *Poland. If he ſerve another, his bowels ſhall fall out, before him with poiſon.* ..L. Poiſon.

*E. K.* Now he claſped his hand together, and ſtayed the reading.

△. Whom is *Laskie* to ſerve (O Lord) but thee? to keep thy Laws, Statutes and Commandements? not to depend upon any creature.

...... *The King and Chancelor* have ſold *the people of this Land, and are ſworn Turks. Return not* home *to* Lasko (Laskie) *for, if thou do, thou ſhalt offend me. Go to the Emperour; for I will comfort thee with his favour.* Let him *not return thence, till he be warned by* me. Turks. Not to *Lasko.* *A. L.*

△. You mean, from the Emperours Court? *Ad Imperatorem eundum*

△. I beſeech you, by what token, ſhall he receive your warning? *eſt.*

....., Be thou his right hand, to his body, and his mouth *to me.* I will be merciful unto him, and hold up his head. *Leave off, till* the ſeventh hour *of the day; then cometh the Action.* Return by warning.

△. Mean you the ſeventh hour, as from midnight laſt?

△. That beginneth at noon, if you make but 12 hours in the day: or at 11 if you reckon common hours.

...... *The ſeventh from the Horiſon: Run, that run can.*

*E. K.* He himſelf runneth away.

△. All Glory and Praiſe be to God, *Amen.*

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*Eadem die lunæ, hora 7 (inchoante) in meridie. Hora planetaria.*

*E. K.* After a quarter of an hour (almoſt) appeared our Inſtructors, as of . . e time.

△. Gloria patri & filio & Spiritui Sancto, ſicut erat in principio & nunc & in ſempiterna ſecula ſeculorum. *Amen.*

Gab. ...... *Move, move, move not, for the place is holy. Be patient a little while.*

*E. K. Nalvage* prayeth all the while.

*E. K. Gabriel* riſeth out of his Chair again, and warneth as before (thrice) that we ſhould not move, for the place is holy. *Nalvage* maketh a croſſe toward the 4 quarters of the World, with his rod, as he was wont.

Nal. ...... *There are 30 Calls yet to come. Thoſe 30 are the Calls of Ni..* Princes *and ſpiritual Governours, unto whom the* Earth is delivered *as a* portion. Theſe bring in and again diſp.. Kings and all the Governments upon the Earth, *and vary the Natures of things: with* Princes. Offices.

Princes 12 (ug. The 7 Angels. 91. Good Angels of the Air, or Spirits dignified. From the element of the fire to the earth.

*the variation of every moment*; *Unto whom, the* providence of the eternal Judgement, is already opened. *Theſe are* generally *governed* by the twelve Angles *of the 12 Tribes: which are alſo governed* by the 7 which *ſtand* before the preſence of God. *Let him that can ſee look up: and let him that can here, attend*; for this is wiſdom. They are all ſpirits of the Air: not rejected, but dignified; *and they dwell and have their habitation in the air diverſly, and in ſundry places: for their manſions are not alike, neither are their powers equal. Underſtand therefore, that from the fire to the earth, there* are 30 places or abidings: one above and beneath another: *wherein theſe aforeſaid Creatures have their aboad, for a time.*

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Note. For a time.

Pt tota terra diſtributa ſub 12. Principibus Angelis, 12. Tribuum Iſrael: quorum 12. aliqui plures, aliqui pauciores partes habent ſub ſuo regimine ex *91* partibus in quas tota terra hic demonſtratur eſſe diviſa.

Apocalypſi Johannis Teſtimonium, de 12 Angelis 12 Tribuum, Cap. 21.

Quando dividebat Altiſſimus gentes, quando ſeparabat filios Adam, conſtituit terminos populorum, juxta numerum filiorum Iſrael: Hoc igitur hinc egregiè patere.

They bear no name.

[ E. K. What is without a name? ]

Name. .. or .. th .. e.

....., *Their orderly place: But w .. they have, in reſpect of their* being. *Underſtand them therefore, by the* firſt, ſecond, third .. *ſo, thirtieth Air.* ... *are ſo to be nominated, O thou the* Twentieth air, *O thou ſixteenth Air*, &c. ... *ſometime, (yea all together)* two or three, *of the .. elſe govern*, by times, *which* are the Kings *unto theſe ... e to be ſpoken of) and beare rule together, and at one time in the diviſions.*

*In the* firſt Air, *the ninth, eleventh, and ſeventh Angel of the* Tribes, *bear rule and govern. Unto the ninth*, 7000. *and* 200. *and* 9 *miniſtering Angels are ſubject. Unto the eleventh* 2000, 300, 60. *Unto the ſeventh* 5000, 300, 60, 2.

Nal. ......*Count the number* .......

△. The whole ſum of this Government amounteth to 14931.

Nal. ...... *It is right.*

2. *The ſecond is divided into 3 parts, the Angel of the fourth Tribe hath the firſt; The Angel of the ſecond, the ſecond; The Angel of the ſecond the third. The fourth hath theſe many* 3000, 600, 30, 6. *The firſt ſecond of the ſecond* 2000. .. 0. 60. 2. *The laſt of the ſecond* ... 00, 900, 60, 2. *Adde theſe together.*

△. They are ...... *6660.*

3. *The third. The firſt, The ninth, The ſecond, the ſeventh, The third the tenth. The ninth* ...... 4400. *The ſeventh or the ſecond* ...... 3660. *The tenth or the third* ...... *9236.*

Nal. ...... *Number them* .....

△. They are in all ...... 17296.

4. Nal. ...... *The fourth hath alſo his three parts. The Angel of the tenth Tribe hath the firſt. The tenth hath alſo the ſecond. The twelfth hath the third.*

E. K. He prayeth.

*The firſt tenth* ...... 2360. *Second tenth* ...... 3000. *Twelfth or the third* ....., 6300. *Number the fourth alſo.*

.. ——— *They are* ...... 11660.

.. *is alſo threeford. The firſt of the Tribes have the firſt .. enth hath the ſecond. The eleventh hath the third. The firſt hath under him* 8630. *The ſeventh or ſecond* .... 2306. *The eleventh, The third* ——— 5000, 800, *two. Number them.*

△. They are ——— 16738.

*E. K.* He prayeth reverently.

*Be patient for a while. Theſe govern in the ſixth.* △. If I underſtand you right, theſe.

6. *Theſe govern in the ſixth place (which is to come) The Angel of the* fifth *tribe, hath the firſt pert. (for there are............) The Angell of the twelfth hath the ſecond. The Angel of the* fifth *hath the third part. The Angell of the firſt, that is to ſay, of the* firſt fifth, *hath ſubjects*, 3000, 600, 20, *of the ſecond or twelfth*, 900, 200, *of the third place and* ſecond fifth 7000, 200, 20. *The fifth governs in this order twice, therefore it is termed the ſecond fifth. Number it.*

△. They are ——— 20040.

7. *The ſeventh hath alſo three places. The fourth hath the firſt. The third hath the ſecond. The eleventh hath the third. The fourth and the firſt place* --- 6000, 300. 60, 3. *The third Angell and ſecond place*, 7000, 700, 6. *The eleventh Angell the third place*, 6000, 300, 20. *Number it.*

△. They are 20389. *ſo*, ........*it is the ſeventh.*

8. *The eight Ayre, hath alſo three parts. The Angel of the fifth hath the firſt. The Angel of the firſt hath the ſecond. The Angel of the ninth hath the third. The fifth Angel and firſt place* 4000, 300, 60, 2. *She firſt Angel and ſecond place* 7000, 200, 30, 6. *The ninth Angel and the third place*, 200, 300, 2. *Number it.*

△. They

△. They are———13900.

9. *The ninth is alſo of three places. The third Angel hath the firſt place. The tenth Angel hath the ſecond. The ninth Angel hath the third, the third Angel hath in the firſt place* 9000,900,90, 6. *The tenth Angel and the ſecond place* 3000,600,20. *The ninth Angel and the third place,* 4000, 200, 30. *Number them.*

△. They are——17846.

10. *The tenth hath places alſo three. The eleventh Angell occupieth the firſt. The ſeventh Angel occupieth the ſecond. The ninth Angel occupieth the third. The eleventh Angel and firſt hath* 8000, 800,80. *The ſeventh Angel in the ſecond,* 1000,200, 30. *The ninth in the third,* 1000,600 10, 7. *Number them.*

△. They are———11727.

*Nalvage* prayeth.

Gabriel. ...... *Take heed you move not.*

11. *The eleventh, is three as before. The firſt is occupied by the tenth. The ſecond by the ſixth. The third by the third. In the firſt place.* 3000, 400, 70, 2. *In the ſecond place,* 7000, 200, 30, 6. *In the third place,* 5000, 200, 30, 4. *Number them.*

. . ——— *They are* 15942.

12. *The twelfth hath alſo his diviſions. Three firſt places is of the ſixth. Second place of the eighth. Third of the ſecond. The firſt hath* 2000, 600, 50, 8. *The ſecond,* 7000, 700, 70, 2. *The third* 3000, 300 90, 1. *Number it.*

. ———They are 13821.

13. *The thirteenth hath three. The tenth is in the firſt. The firſt is in the ſecond. The ſeventh is in the third. The firſt hath* 8000, 100, 10, 1. *The ſecond* 3000, 300, 60. *The ſeventh Angel in the third* 4000, 200, 10, 3.
*Number it.*

△. They are 15684.

14. *The fourteenth hath threefold place as the reſt. The fift Angel occupieth the firſt, The ſeventh occupieth the ſecond, The twelfth occupieth the third. The firſt which is the fifth Angel,* 2000, 600, 70, 3. *The ſecond hath* 9000, 200, 30, 6. *The twelfth* 800, 200, 30. *Number it.*

△. They are——20139.

Nal. *Have patience.*

E. *K.* Now he ſtandeth on the top of the Table.

*Mark diligently.*

OCCODON *Occodon.*

*Anſwereth to the Angell of the ninth, which is of the firſt, which occupieth the firſt place of the firſt Ayre. It is the name of that part of the earth which is* governed by the Angel of the ninth Tribe, and thoſe that are under him *in the firſt diviſion. The firſt Ayre.*

*Mark diligently.*

................ *Pax comb.*

*Anſwereth the eleventh Angel, and is that part of the Earth which is governed by him and his Miniſters, in the ſecond place of the firſt Ayre.*

*Mark*

VALGARS *Val gars.*

*It anſwereth to the ſeventh Angel and to his Miniſters,* 5562, *which are the laſt part of the firſt Ayre.*

*Mark diligently.*

DOAGNIS *Do ag nis.*

*It is the firſt part of the ſecond, the firſt part of the earth, which is governed in the firſt part of the ſecond, as it ſhall after appear, under the fourth Angel.*

*Mark diligently.*

PACASNA *Pa cáſ na.*

*It is the* name of that part of the world on earth, *that is governed* in the ſecond part of the ſecond Ayre, BY THE ANGEL of the ſecond Tribe, *with his Miniſters.* 2362.

Note and underſtand this well, how one part is governed of divers Angels.

*Thus youſhall underſtand of all the names that follow.*

D..AL..V A — *Di a li v a.*

*The third of the ſecond : whoſe governour is the ......nons of the Tribe.*

*The Third Ayre in the firſt place.*

SAMAPH. — *Sa ma pha.*

*Samatha hath over it of the Tribe the ninth.*

*The ſecond of the third is.*

VIROCHI. — *Ki.* *Vi ró chi.*

*Under the ſeventh of the Tribe.*

*The Third place of the Third Ayre.*

ANDISPI — *An dìs pi.*

*It is governed by the Tenth of the Tribe.*

*The fourth Ayre, The firſt part.*

THOTANF — *Tho tanf.*

*His Governour is the Tenth of the Tribe, whoſe* Miniſters *are* 2360.

*The ſecond of the fourth.*

AXZIARG — *Ax zì arg.*

*It is governed by the tenth of the Tribe.*

P..HNIR — *Poth nir.*

*It is governed by the Twelfth of the Tribe.*

*The fifth Ayre, The firſt part.*

LAZDIXI — *Laz dix i.*

*Which is governed by the firſt of the Tribe.*

*The ſecond part of the fifth.*

NOCAMAL — *No cá mal.*

*Which is governed by the ſeventh of the tribe.*

*The Third of the Fifth.*

TIARPAX — *Ti àr pax.*

*Which is governed by the eleventh of the Tribe, whoſe Miniſters are* 5802.

*Be patient awhile.*

*The ſixth.*
Gab. ...... *Move not* ...... Moſes was to ſeek in theſe ſecrets,
Nal....... *The firſt of the ſixth whoſe Governour is the fifth of the Tribe.*

S · XTOMP *Sax tomp.*

*The ſecond of the ſixth, whoſe Governour is the twelfth of the Tribe.*

VAVAAMP *Vá Va amp.*

*The third of the ſixth, which is governed by the fifth of the Tribe.*

ZIRZIRD *Zir zird.*

Whoſe Miniſters are 7220 as before.

*The firſt of the ſeventh is governed by the fourth Tribe.*

OBMACAS *Ob ma cas.*

*K. E.* Ever the Table turneth to the letter under.

*The ſecond of the ſeventh, whoſe the third of*

GENADOL *Ge na dol.*

*The third of by the eleventh.*

ASPIAON; *As pi a on.*

*The firſt of the eighth, whoſe Governour is the fifth, &c. whoſe Miniſters are* 4362.

ZAINFRES *Zâ in fres.*

*The ſecond of the eighth, by the firſt of the Tribe, whoſe Miniſters* 7236.

TODNAON *Tod na on.*

*The third of the eighth by the ninth of the Tribe, ad under him* 2302.

PRISTAC *Pris tac.*

*The ninth : the firſt, governed by the third, whoſe Miniſters,* 9996.

ODDIORG *Od di org.* *dg.*

*The ſecond of the ninth by the tenth, whoſe Miniſters* 3620.

CRALPIR *Cral pir.*

*Move not for the Lord is great amongſt you.*

*he laſt of the ninth by the ninth of the Tribe. Miniſters* 4230.

DOANZIN *Do an Zin.*

*The firſt of the tenth* *by the eleventh of the Tribe.*

LEXARPH *Lex arph. Xarph.*

*The ſecond of the tenth* *by the ſeventh.*

COMANAN *Co ma nan.*

*The third of the tenth* *by the ninth.*

TABITOM *Ta bi tom.*

*Whoſe Miniſters are* 1617.

*Have patience.*

*The firſt of the eleventh,* *governed by the tenth.*

*Miniſters* 3472.

MOLPAND *Mol pand.*

*The ſecond governed by the ſixth Miniſters* 7236.

VSN.RDA *Vſ nar da.*

*The third* *by the third.*

*Miniſters as before* 5234.

PONODOL *Po no dol.*

*The firſt of the twelfth, go by the ſixth.*

TAPAMAL *Ta pa mal.*

*The ſecond of the twelfth* *by the eighth Angel.*

GEDOONS *Ge do ons.*

*The third of the twelfth* *by the ſecond.*

AMBRIOL *Ambriol.*

*The firſt of the thirteenth* *governed by the tenth.*

*Miniſters* 8111.

GECAOND *Ge ca ond*

*The ſecond* *by the firſt of the Tribes.*

LAPARIN *La pa rin.*

*The laſt of the thirteenth* *by the ſeventh of the twelve.*

DOCEPAX *Do ce pax.*

*Is* Italia.

*The firſt of the fourteenth* *by the fifth of the Tribes.*

TEDOAND *Te do and.*

Britan. *This is* England *and* Scotland *too, called anciently by the name of* Britania. *There liveth not a man that knoweth the truth of the* Britiſh Originals.

△. The *Britiſh* Originals.

*The ſecond of the* 14. *by the ſeventh.*

| | |
|---|---|
| VIVIPOS | *Vi vi pos.* |
| *The laſt of the fourteenth* | *by the twelfth.* |

*Miniſters* 8230.

| | |
|---|---|
| OO.NAMB | *O o a namb.* |

*E. K.* Now he prayeth.

*E. K.* Now *Gabriel* ſtandeth up.

Gab. ..... *The Lord pardoneth your faſting, and accepteth the inward man, labour alſo to morrow. You ſhall have the reſt.*

Δ. May I be bold to ask you one queſtion?

Gab. ..... *You may.*

Δ. Is the Queen of *England*, alive, or dead?

..... *She liveth.*

*I am nothing near the earth.*

*E. K.* The Curtain is drawn. We prayed joyntly ſome prayers.

Δ. Upon my motion, for the Lord *Al. Laſ.* how to deal with the Chancelour, the Curtain was drawn open. And he in the green, who appeared to day, came into the ſtone, and ſaid as followeth.

Thus ſayeth the Lord: *Joyn body to body, but let mindes be ſeparate, for he is deſpiſed in the ſight of God,* and is delivered over to deſtruction, which doth tarry, till it finde him ready. Iſrael *deceived* Egypt, *and ſaw* Egypt *overthrown.* Let him do what he will with him, but let him not joyn his minde with him.

.. md the Chancelour .. nd Cracow.

Δ. We are deſirous to know your name.

Mapſama under Gabriel.

*My name is called* Dic illis. *I am one under* Gabriel, *and the name of* Jeſus *I know and honour.*

Δ. Jeſus declared his name, and ſo have other good Creatures before unto us.

Map. *My name is* Mapſama.

Δ. Is, dic illis, the Etymology thereof?

Map. *It is.*

Δ. How much it importeth for us to underſtand the beſt counſel that is to be given to *A. L.* you know, *&c.*

Map. ..... *I am commanded, and I have done my commandment. But ſee, that thou, and he fulfill thoſe things that are commanded you by me.*

Δ. You ſaid I ſhould be his mouth to you: How ſhall I execute that, I pray you?

Map. ..... *Not to me*, but to God.

Δ. By prayer mean you?

Map. ..... *Yea, and by preſence.*

Δ. By preſence, with whom?

*Map.* ..... Thou ſhalt go from hence with him to the Emperour: God will ſtir up farther matter, by thy preſence there.

The Emperour.

Δ. Shall all our Leſſons be finiſhed, and ſufficient power delivered unto us according to the promiſe of God?

..... *you ſhall be able to practice by Sunday.*

Δ. By which Sunday?

..... *But the* practices *that are the* inſtructions of the Higheſt, *are not but* in lawful cauſes and for neceſſity, to glorifie God; and againſt *Pharaoh.*

Δ. What ſhall, then, be the hability of my skill to practice, before Sunday next

Map. ..... *Theſe Calls* touch all the parts of the World. *The World may be dealt withall, wtih her parts; Therefore you may do any thing. Theſe Calls are the keyes into the Gates and Cities of wiſdom. Which* [ *Gates* ] *are not able to be opened,* but with viſible apparition.

Gates Viſible Apparition.

Note.

[ Δ. And how ſhall that be come unto?

Map. ....... *Which is according to the* former inſtructions: *and to be had,* by calling of every Table. *You called for wiſdom, God hath opened unto you, his Judgement: He hath delivered unto you the keyes, that you may enter;* But be humble. Enter not of preſumption, but of permiſſion. Go not in raſhly; But be brought in willingly: *For, many have aſcended, but few have entred. By Sunday you ſhall have all things that are neceſſary to be taught; then ( as occa-*

Obſerve permiſſion.

All taught by Sunday next practiſe, being called firſt, then practiſe.

*occaſion ſerveth ) you may practice at* all *times. But you being called by God , and; to ;a good purpoſe.*

△. How ſhall we underſtand this Calling by God ?

Map. ...... *God ſtoppeth my mouth, I will anſwer thee no more.*

△. Miſericordia Dei ſit ſuper nos, veritas ejus fulgeat & floreat in cordibus noſtris.

*Amen.*

△. *E. K.* read this prayer devoutly, and I joyning my mind to his pronunciation thereof kneeled by.

This prayer was miſwritten in this place place, it ſhould have been written the 22 of May following.

*Domine Jeſu Chriſte, Deus ſalutarium noſtrorum. Cujus nomen ſit benedictum hodie & quotidie: qui aſcendiſti ſuper Cælum Cæli, ad dextram Dei patris: denuo venturus ad judicandum in nubibus, cum poteſtate magna, & majeſtate mirabili, educ nos vinctos in peccatis in fortitudine juſtificationis tuæ : ut dealbemur per remiſſionem peccatorum ſuper nivem; adeo ut beneplacitum ſit tibi habitare in nobis, & nos in te.* Amen.

△. Ex Pſalterio poſt 67 Pſalmum.

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*Tueſday* Cracoviæ, *Maii* 22. 1584. *in Whitſon-week, Mane circa* 7.

*Illuder.*

After our ſitting, and ſome prayer uſed, appeared a very little Creature, on the Cuſhion, by the Stone : ſaying, *Put out your Candle* ; for you ſhall have nothing to do, to day.

△. What is your name that we may alledge your meſſage for our excuſe : ſeeing we were bid yeſterday to labour to day.

*E. K.* He is gone.

△. After that about half an hour, there appeared our Inſtructors, as before time.

Gab. ...... *Move, move, move not, for the place is holy.*

*E. K. Gabriel* ſtandeth up; and after a while ſaid.

Obedience.

...... *The heavens are called righteous, becauſe of* their obedience. ***The earth accurſed, becauſe of*** her frowardneſſe. *Thoſe therefore, that ſeek heavenly things, ought to be obedient ; leſt with* their frowardneſſe, they be conſumed in the end, burnt to aſhes with fire, ***as the Earth ſhall be for her unrighteouſneſſe.***

Faith.

*Therefore, be you obedient, and full of Humility ; uſing the inſtrument of righteouſneſſe , ( which is faith ) That you may be pertakers of the celeſtial comforts ; which are the hire of ſuch as forſake* their frowardneſs. *It hath been ſaid unto you, .... Meaſure not out Gods building. It hath been ſaid unto you, .... Continue to the end. It hath been alſo told you, .... That the Determinations of God are* not as yet eſtabliſhed upon you.

* *Vide* 1. *Reg. cap.* 2. *F*[illegible] *ie revocata determinatione Dei ſuper* [illegible] *Levi: Vide etiam* [illegible] 3 *Reg in cap.* 2. *ut* [illegible] *Dominus ſermones ſuos, &c. Si.*

*For it is written, It may,* again be * undetermined *I ſpeak this for your inſtruction : For many have* the power of God, but not unto righteouſneſſe : *as was evident amongſt the Jews in the choice of their Kings. In the very houſe of God, amongſt thoſe that entred into the holy place. For, all that the Prophets annoynted were not good. Not, that they were* evil in the time of their anointing, *but becauſe their In-unction, and the dignity of their office was defiled in them* in the end, *through their* own frowardneſſe. *The High-prieſts alſo were choſen in righteouſneſſe , and by the ſpirit of God : but they became Rebels in the holy houſe : and ſuch as of whom it is ſaid ,* Altiſſimus autem fuit ſcandalum illis. *Even ſo my brethren may it be with you.*

△. Jeſus defend us from that inconvenience.

*For although, it hath pleaſed God , to ſhew himſelf unto you, yet are you not aſhamed to ſay :* If *the harveſt cometh not in, at* the time *appointed, I will become a runnagate.*

For what ?

*But Euge ( my brethren ) Hath the Lord need of you ? It needeth not be told you ; you know the contrary. Then it followeth, you have need of God. But for* what ? *and why ?* That *your ſouls may overcome this World, overcome the body, to the dignity of an Angel.*

And *becauſe you are miſerable, and turned out to the field, full of brambles and miſery, leane, naked, and unarmed, to fight againſt him, that reſiſteth againſt the might of God. Conſider theſe laſt two, and then anſwer your ſelves, for the reſt.*

Cave. *Promiſſa ei* [illegible]

*I give you a ſhort warning. God will fulfil his* promiſes : *And ( as he hath ſaid )* by this Auguſt, *you ſhall underſtand.*

1. How to know and uſe God his Creatures, good and bad.

Note the ſecond Inſtruction or Gift of the Higheſt.

2. *But* when, *and for what,* is the gift *of the Higheſt, and ſhall be fulfilled in you* ( If *you will be obedient ) when it pleaſeth him :* even with a ſound from his own mouth, ſaying, *Venite & audite.*

The Actions the greateſt.

*For theſe Actions are twofold : Conſider it, if you can : and they are the greateſt, becauſe they are the laſt, and* contain all that hath been done before them. *Which if you conſider well, and to what you are called ; you ſhall perceive, that the Judgements of God, are not a Tennis-ball.*

Move not from place.

*Thus much I thought to warn you my brethren. Have a little patience for the Action.*

*He that ſtirreth* from his place *ſhall find the reward of it.*

△. After half an hour ?

Gab. …… *Move not, Move not, Move not.*

…. *The fifteenth.*

*Three parts.*

*The ninth hath the firſt,*

*The tenth hath the ſecond.*

*The twelfth the third.*

*The 16 hath 3 parts.*

*The ſecond hath the firſt,*

*The third hath the ſecond,*

*The twelfth hath the third.*

17. …… *The ſeventeenth.*

*The ſecond hath the firſt,*

*The firſt hath the ſecond,*

*The ninth hath the third.*

18. ….. *The eighteenth is of three.*

1 *the fifth,*
2 *hath* *the ſeventh,*
3 *the twelfth.*

**E. K.** He threw like duſt out of the Stone toward my eyes.

19. …… *The ninteenth is alſo threefold.*
1 …… *The twelfth.*
2 …… *The eighth.*
3 …… *The eleventh.*

20 *The twentieth is alſo threefold.*
1 …… *fifth.*
2 …… *third.*
3 …… *ſeventh.*

21 *The one and twentieth, is alſo threefold.*
1 …… *twelfth.*
2 …… *eighth.*
3 …… *ſixth.*

**E: K.** There ſtandeth one, at one of my eares, and at another, another, howling like Dogs ; and ſaid, *Ah you beggars !*

A tempting illuding ſpirit come in place.

Gab. ….. *He will deceive you, take heed leſt you move.*

**E. K.** He ſeemeth to be telling money behinde me.

△. Look not back in any caſe.

*The ninth of the fifteenth hath under him* [△.] *of the* 12. 1000. 300. 60. 7.
*The tenth of the firſt* [△.] *hath under* 1000. 300. 60. 7. [△.] *of the* 12.
*The twelfth of* [△.] *the firſt* 1000. 800. 80. 6.
*The firſt of the ſecond* [△.] *hath under him* 9000. 900. 20. *and he is the ſecond of the twelve.*
*The ſecond of the ſecond, which is the third of the* 12. 9000, 200, 30.
*The third of the third, which is the twelfth of the twelfth, hath under him* 7000, 200, 40.
*The firſt of the third ( the ſecond of the* 12 *) hath under him* 7000, 600, 20, 3.
*The ſecond of the third , which is the firſt of the* 12. 7000, 100, 30. 2.
*The third of the third, which is the ninth of the* 12. *hath with him , or under him,* 2000, 600, 30, 4.
18. *The firſt of the fourth, which is the fifth of the* 12. 2000, 300, 40, 6.
*The ſecond, which is the ſeventh of the* 12. *under him* 7000, 600, 80, 9.
*The third of the fourth, which is the twelfth of the* 12. *under him* 9000, 200, 70, 6.
*The firſt of the fifth, which is the twelfth of the* 12. *under him,* 6000, 200, 30, 6.
*The ſecond which is the eighth of the* 12. *under him,* 6000, 700, 30, 2.
*The third of the fifth : which is the eleventh of the* 12. *under him,* 2000, 300, 80, 8.
*The firſt of the ſixth, which is the fifth of the* 12. *under him* 3000, 600, 20, 6.
*The ſecond of the ſixth* ….. *the third of the* 12. 7000, 600, 20, 9.
*The third, which is the ſeventh of the* 12. *under him* 3000, 600, 30, 4.
21. *The firſt of the ſeventh, which is the twelfth of the* 12. *under him* 5000, 500, 30, 6.
*The ſecond of the ſeventh, which is the eighth of the* 12. *under him* 5000, 600, 30, 5.
*The laſt of the ſeventh, which is the ſixth of the* 12. *under him* 5000, 600, 50, 8.

△ 15th.
Sup.
..of this firſt Ternary.

*Number every Ayre.*

△. —— The 15. —— 4620
The 16. —— 28390
The 17 —— 17 89
The 18 —— 19311
The 19 —— 15356
The 20 —— 14889
The 21 —— 16829

*The firſt of the fourth ſeventh hath three parts.*

*Have patience for a while.*

1 —— *is the twelfth of the twelve.*
2 —— *is the firſt of the twelfth.*
3 —— *is the twelfth of the twelve.*

23. *The firſt of the ſecond.*

2 —— *the ſeventh of the twelve.*
1 —— *the ſeventh of the twelve.*
3 —— *the eighth of the twelve.*

24. *The third.*

1 —— *the fourth of*
2 —— *the tenth.*
3 —— *the twelfth of the twelve.*

25. *The fourth.*

1 —— *the fourth.*
2 —— *the ſecond.*
3 —— *the twelfth of the twelve.*

*The fifth.*

1 —— *the twelfth.*
2 —— *the eighth.*
3 —— *twelfth of the twelve.*

27. *The ſixth.*

1 —— *the ſecond.*
2 —— *the fourth.*
3 —— *the fifth.*

28. *The ſeventh.*

1 —— *the tenth* } *of the twelve.*
2 —— *the ninth* }
3 —— *the ſixth* }

2› *The firſt of the firſt, which is the twelfth of the twelve, under him* 2000. 200. 30. 2.
*The ſecond of the firſt, under him* 2000. 300. 20. 6.
*The third of the firſt, which is the eleventh of under him* 2000. 300. 60. 7.

.. *The firſt of the ſecond, which* 7000. 300. 20.
*The ſecond under him* 7000. 200. 60. 2.
*The third of the ſecond, which is the ſecond of the* 12. *under him* 7000. 300. 30. 3.

24 *The firſt of the third, which is the fourth of the twelve, under him* 8000. 200.
*The ſecond of the third, which is the tenth of the twelve, under him* 8000. 300. 60.
*The third of the third, which is the eleventh of the twelve, under him* 8000. 200. 30. 6.

25 *The firſt of the fourth, which is the fourth of the twelve, under him* 5000. 6000. 30. 2.
*The ſecond of the fourth, which is the ſecond of the twelve,* 6000. 300. 30. 3.
*The third of the fourth, which is the twelfth of the twelve, under him* 6000. 200. 30. 6.

26 *The firſt of the fifth, the which is the twelfth of the* 9000. 200. 30. 2.
*The ſecond of the fifth, which is the eighth of the twelve,* 3000. 600. 20.
*The third of the fifth, which is the twelfth of the twelve,* 5000. 600. 30. 7.

27 *The firſt of the ſixth, which is the ſecond of the twelve, hath under him* 7000. 200. 20.
*The ſecond of the ſixth, the fourth of the twelve,* 7000. 500. 60.
*The third, which is the fifth of the twelve,* 7000. 200. 60. 3.

28 *The firſt of the ſeventh, the tenth of the twelve,* 2000. 600. 30.
*The ſecond of the ſeventh, which is the ninth of the twelve, under him* 7000. 200. 30. 6.
*The laſt of the ſeventh, the ſixth of the twelve, under him* 8000. 200.

Δ. The 22th. .... is .... 6925.
23 —— 21915.
24 —— 24796.
25 —— 18201.
26 —— 18489.
27 —— 22043.
28 —— 18066.

They ...... I kneel to prayer. Then the Curtain was drawn.

*E. K.* There appeareth like the ſnuf of a Candle on the top of the ſtone, it is like a little ſpark of fire. After this, *Gabriel* ſaid by voyce, Have patience.

Δ. After half an hour. A voyce ſaid ... look to .... to **E. K.**

*E. K.* The Curtain is drawn open. *Nalvage* ſtandeth on the top of the Table.

Nal. ...., *The firſt part of the firſt ſeven you had to day.*
*The ninth.*

TAHANDO. *Ta han do.*

*The*

| | |
|---|---|
| *The tenth, the ſecond of the firſt, which is the tenth.* | |
| NOCIABI | *No ci a bi.* |
| *The third.* | |
| TASTOXO | *Tas to x o.* |
| 16 *The firſt of the ſecond.* | |
| CVCARPT | *Cu carpt.* |
| *The ſecond.* | |
| LAVACON | *La va con.* |
| *The third is governed by the twelfth of the twelfth.* | *Miniſters 9240.* |
| SOCHIAL | *Ki*<br>*So chi al.* |
| 17 *The third. The firſt, which is the ſecond of* | |
| SIGMORF | *Sig morf.* |
| *The ſecond.* | |
| AYDROPT | *Ay dropt.* |
| *The third, whoſe governour is the ninth of the twelve.* | |
| TOCARZI | *To car zi.* |
| 18 *The firſt of the fourth.* | |
| NABAOMI | *Na ba o mi.* |
| *The ſecond.* | |
| ZAFASAI | *Za fa ſai.* |
| *The third.* | |
| YALPAMB | *Yal pa M B.* |
| *The firſt of the fifth.* | |
| TORZOXI | *Tor Zóx i.* |
| *The ſecond.* | |
| ABAION | *A ba i on.* |
| *The third.* | |
| OMAGRAP | *O ma grap.* |
| 20 *The firſt of the ſixth.* | |
| ZILDRON | *Zi L dron.* |

| | | |
|---|---|---|
| *The ſecond of the ſixth.* | | |
| PARZI · A | | *Par zi ba.* |
| *The third of the ſixth.* | | |
| TOTOCAN | | *To to can.* |
| *The firſt of the ſeventh by the twelfth.* | | |
| CHIRSPA | | *Chirs pa.* |
| *The ſecond of the ſeventh.* | | |
| TOANTOM | | *To án tom.* |
| *The third of the ſeventh.* | | *Dg.* |
| VIXPALG | | Call it, *Vix palg.* |
| Nal....*The laſt ſeven.* | | |
| *The firſt.* | | |
| OZIDAIA | | *O-zi-dai a.* |
| *The ſecond of the laſt ſeven.* | | |
| PARAOAN | | *Pa ra o en.* |
| *The third.* | | *Dg.* |
| CALZIRG | | *Calzirg.* |
| 23 *The firſt of the ſecond.* | | |
| RONOAMB | | *Ro no amb.* |
| *The ſecond.* | | |
| ONIZIMP | | *O m Zimp.* |
| *The third of the ſecond.* | | |
| ZAXANIN | | *Zax a nin.* |
| 24 *The firſt.* | | |
| ORCAMIR. | | *Or ca mir.* |
| *The* | | *Ki.* |
| CHIALPS | | *Chi alps.* |
| *The third of the third.* | | |
| SOAGEEL | | *So á ge el.* |
| *The firſt of the fourth.* | | |
| MIRZIND | | *Mir zind.* |
| *The ſecond* | *by the ſecond of the twelfth.* | |
| OBVAORS | | *Ob va ors.* |
| *The thirds.* | | |
| RANGLAM | | *Ran glam.* |
| *The firſt of the fifth* | *by the twelfth of the twelfth.* | |
| 26 POPHAND | | *Po phand.* |

*The ſecond.*

NIGRANA *Ni grá na.*

*The third.*

BAZCHIM *Baz chim.* *kim.*

*The firſt.*

SAZIAMI *Sa zi a mi.*

*The ſecond.*

MATHULA *Ma thu la.*

*The third.*

ORPANIB *Or pa nib.*

28 ...... *The firſt of the ſeventh.*

LABNIXP *Lab nix p.*

*The ſecond.*

FOC · SNI *Fo cis Ni.*

*The third.*

OXLOPAR *Ox lo par.*

**Nal.** ...... *Have patience for a while.* *Say on.*
*The twenty ninth hath three parts.*
*The firſt part hath his Governour the third of the* 12.
*The ſecond the fourth of the* 3 .... *the fifth of the* 12.

E. K. Now he ſtandeth off the Table.

30. *The thirtieth* ...... *hath* 4 *parts.*
1 ——— *the twelfth.*
2 ——— *the fourth.*
3 ——— *the third.*
4 ——— *the ſixth.*
*of the* 12.

*The firſt of the nine and twentieth hath under him,* 9632.
*The ſecond* ..... *by the fourth of the* 12. *under him* 4236.
*The fifth of the* 12 *that governeth under* 7635.

30 *The twelfth of the* 12. 4632.
*The ſecond* .... *by the fourth of the* 12. *under him* 9636.
*The third* .... *by the third of the* *under him* 7632.
*The laſt* .... *by the ſixth* 5632.

.o *The earth in the firſt diviſion of the* 29.

VASTRIM *Vas trim.*

*The ſecond part of* 29 *Ayre.*

ODRAXTI *O drax ti.*

*by the fifth of the* 12.
*The third, whoſe Miniſters are* 7635.

GOMZIAM *Gom zi am.*

30 ....., *The firſt of the* 30 .... *under the* 12.

TAOAGLA *Ta ò a gla.*

*The ſecond under the fourth of*

GEMNIMB *Gem nimb.*

*The third under the third.*

ADVORPT *Ad vorpt.*

*The laſt* ...... *by the ſixth of the* 12.

The . . wrth . . . none . . re: but . . 30.

DOZINAL *Do zi nal.*

Nal. ..... *I have done.*

△. As you gave us taſte, or warning of *Italia* and *Britania*, ſo if it be thought good to you, we are deſirous to underſtand of the reſt, the Application to ſuch names as we underſtand.

Nal. ...... *Make an end for to day: Give over. Make your ſelves ready for to morrows Action.*

*E. K.* The Curtain is drawn.

△. Deo omnipotenti, Optimo, & maximo Univerſa machina creata laudem gloriam & honorem reddat, nunc & in perpetuum. *Amen.*

△. There is a prayer written after the Action of Monday *Maii* 21. next here before beginning *Domine Jeſu Chriſte, &c.* which I miſplaced there; for after this dayes Action, it was ſaid by E. K. and me.

LIBRI

# LIBRI SEPTIMI APERTORII CRACOVIENSIS MYSTICI, SABBATICI,

## *Pars Quarta*; Anno 1584. Maii 23.

Wedenſday, † *Cracoviæ, Maii* 23. *Manè, hora* 7. ¼ *ferè. Poſt orationes noſtras.*

The Curtain appeared, at the firſt looking.

**Δ.** There happened a great ſtorm or temptation to *E. K.* of doubting and miſliking our Inſtructors and their doings, and of contemning and condemning any thing that I knew or could do. I bare all things patiently for God his ſake, *&c.* At length the Curtain was opened, and they appeared.

E. K. I am contented to ſee, and to make true report of what they will ſhew; but my heart ſtandeth againſt them.

Gab. ...... *The time ſhall come, that the oak that is beaten with every ſtorm ſhall be a Dining-Table in the Princes Hall.*

Gab. ...... *Move not, for the place is holy. He that doubteth, doth the property of the fleſh, but he that hath faith, hath the gift of the Holy Ghoſt. The Swallow flieth ſwift, but where ſhe lighteth, there is no remembrance of her being: ſuch are the words of man. But our words are like unto a ſwift arrow, that entreth and ſticketh where it lighteth.*

. able
doubting ½

*As man loveth the Owre for the Gold that is in it, and for the end of his uſe; ſo God loveth the dunghills of the World,* &c. *But the enemy, the more he lifteth up himſelf, the greater ſhall be his fall: for inſtead of joy, ſhall enter in an hundred, and inſtead of hundred a thouſand. But beware of thoſe Rebels; for they are like the ſmall ſtones which are in every place of the Earth. But move not. Let us do that which is our part: Unto others be it as they deſerve.*

Δ. I ſuſpect this place to be imperfect.

E. K. There appeareth a great thing like a Globe, turning upon tvvo axell-trees.

The earthly Globe appearing.

Nal. ...... *Turn to the firſt Air* ...... Δ. I have done.

Nal. ...... *The Earth in the firſt ayre, is this,* [**E. K.** pointing on that Globe to it.]

**Δ.** We beſeech you to bound or determine the Countries or Portions of the Earth, by their uttermoſt Longitudes and Latitudes, or by ſome other certain manner.

Nal. ...... *Our manner is, not as it is of worldlings: We determine not places after the forms of legs, or as leaves are: neither we can imagin any thing after the faſhion* of an [ Δ ] horn: *as thoſe that are Coſmographers do.*

*Notwithſtanding the Angel of the Lord appeared unto* Ptolomie, *and opened unto him the parts of the Earth: but ſome he was commanded to ſecret: and thoſe are* Northward under your Pole. **But** *unto you, the very* true names *of the World* in her Creation *are delivered.*

.. wardes.
.. th
15 Prin
An Angel appeared to *Ptolomie.*

Δ. There appeared a great water, long and narrow, reddiſh, and thereby appeared . . .

There appeared written *Egypt.* He hath in his hand written *Syria.* And of that he ſaid, that it was the ſecond of the firſt.

ms
... ng
... any
.. Poles
. Divini-
. atione.

Now appeared a very fine Land and Region in which appeared a great City, in the edge of it. There appeared written ..... *Meſopotamia.* The third of the firſt.

Now appeared a large portion of the Earth, wherein appeared Beares, a great River from a Hill going into the Sea with three mouths. The word written *Cappadocia.*

The firſt of the ſecond.

*The ſecond of the ſecond.*

written in his hand *Tuſcia.*

Δ. I pray you, do you mean *Tuſcia* by *Italy?*

*The third of the ſecond:* written *Parva Aſia.*

*The firſt* —— *Hircania* —— Δ. *Mare Caſpium* appeared by it.

*The ſecond* —— *Thracia* ——

*The laſt* Here appear people going into Caves of the ground, and dwelling in Caves: they are long haired men, naked; Here appear great Hills, and the veines of the Gold Mines appear: the men ſeem to have baskets of leather. This is one of the places under the Pole Artick, written ..... *Goſmam.*

Gold Mines under the Pole *Artick.*

Δ. —— Is it ſo called, of the people of the Country?

Nal. ...... *Even at this hour.*

E. K. Here

*E. K.* Here appeareth a mighty great Hill, and about it a great Cave of water. Here appear beaſts divers: ſome like a Swine, with feet like a Beare, his neither jaw hanging to his and divers and a mighty Hill running, with branches: there by lie things with huskes on them.

*The firſt.*
he appointeth,
*written* The b a idi.

*The ſecond* —— Here the Sun ſhineth fair. *Parſadal.*

*The third* —— Here appear people very beaſtly, with Mantles on their ſhoulders: and beaſts with long ſnouts.

*India.*

Here appear great rotten trees, very old, great Woods of them. Beyond the Woods are great Hills. Great Fens appear, and great Mariſh-ground: Fowles as big as Swans, green, ſcaled on their backs, in the water.

*The firſt of the fifth* —— Bactriane.
*The ſecond* —— Cilicia.
*The third* —— Oxiana.

6. *The firſt of the ſixth* —— Numidia.
*The ſecond* —— Cyprus.
*The third* —— Parthia.

7. *The firſt of the ſeventh* —— Getulia.
*The ſecond* —— Here is a great Deſart: no Trees.
in his hand —— *Arabia.*
*The third* —— Phalagon.
△. I never heard of it.

*E. K.* It is toward the North, where the *veines of Gold*; and ſuch △. Groynland as I think. people appear as before were noted. On this ſide them a great way appear men with ſwiniſh ſnouts, their viſage is ſo ſtrouted out; but to *be perceived to be of humane viſage.* The women have about their privities very long hair down to their knees. The men have things on their ſhoulders of beaſts skins, as inſtead of a Jerkin or a Mandillion.

8. *The firſt of the eighth* —— Mantiana.
People appear here of reddiſh colour.
*The ſecond* —— Soxia ——
On the one ſide of the black men
*The third* ——
like Spaniards appear very high men with Spaniſh Capes without Swords by their ſides. Here appeare great Towns; divers;
The name being not evident we urged, and *Gallia* appeared.

8. *The firſt* —— Illyria.
*The ſecond* ——
….. *If thou ſtir, thou ſhalt never ſee more* —— To E. K.
—— —— Sogdiana.
*The third* —— Lydia.

*The firſt Caſpis.*

*The ſecond* Germania. Men like Dutchmen with leather nether ſtocks.

*The third.* Here appear Monkies, great flocks.

Trenam. The people have leather Coats, and no beards, thick leather, and Garthers. They gather up thinkg......

Nal...... *Theſe people are not known with you.*

△. Are they not in *Africa ?*

Nal...... *They be.* Now a dark fog covereth all the ſtone.

Nal...... *Stay awhile.*

*E. K.* I pray you let us go to dinner. *Move not, I ſay.*

E. K. *Nalvage* prayeth. Now he pointeth to a place.

11. *The firſt of the eleventh.* Bithynia.

*The ſecond.* [*A great Citie, and the Sea hard by it.*] Græcia.

△. Is not that great Citie Conſtantinople?

Nal...... *It is. There is the ſeat of that* great Devil the *Turk.*

Nal...... *He is but Tenant at will.*

*The third.* Licia.

12 *The firſt of the twelfth.*

E. K. Here appear handſome men,in gathered tucked Garments,and their ſhooes come up to the middle of their legs, of diverſe coloured leather.

Nal. ...... *Theſe be thoſe beyond* Hiſpaniola.

E. K. It is a low Countrey. Here appear great piles of ſtones like St. *Andrews* Croſſes. Two Notable Rivers are here, The women have great covertures over their heads,coming from their ſhoulders, as the Hoyks in *Flanders.*

*O ni Gap.*

There are on this ſide of it, (a great way) a great number of dead Carkaſes.

Nal. ...... *It is* beyond Gia pan.

△. Then it is that land, which I uſe to call *Atlantis.*

Nal. ...... *They ſtretch more near the Weſt : They are* 25 *Kingdoms in it.*

*The ſecond ...... beyond a place where the Geſe.*

*I* India.

India *in the heavenly government is divided into two parts: This is called the greater* Inde.

*The third ....... a great many little Iſles.*

Orchenii.

△. Do you mean the Iſles of *Orkney.*

Nal. ...... *No.*

△. They ſeem to be the Iſles of *Malacha.*

*The firſt of the thirteenth* ...... Achaia.

*The ſecond* ...... Armenia.

*E. K.* A great old Caſtle ſtandeth on the ſide of the top of a very high Hill. It ſeemeth to be made of wood, It ſeemeth four-corner'd.

△. I beſeech you what is that Caſtle?

Nal. ...... *It is* the Ark of Noe.

*The third* ...... Cilicia.

Nal. ...... *You never knew this* Cilicia. *This is* Cilicia, *where the Children of* Nemrod *dwell. It is up in the Mountains beyond* Cathay. Nimrod.

*E. K.* This

*E. K.* This people, ſome great Gyants, and very fair. Their Apparel is Gowns tuckt up, they are very coſtly Apparell'd, and in their faces they have *great Jewels like* precious ſtones hanged, they are marvellouſly rich apparelled in ſilks.

14 *The firſt ...... Here ſeem as if many houſes were thrown down, and Caſtles.* Paphlagonia. *Onely one Hill appeareth in it very long.*

*The ſecond ......* Phaziana.

*The third ...... Here be men with broad Caps like* Egyptians, *and many Mountains are here on one ſide* Chaldei.

5 *The firſt ......* Itergi. *Here appear Woods, Waters, and fair Towns, but the people are yellow, tawny, and have great lumps* of fleſh under their Throats. *They are to the South of the* laſt Ciliciens.

*There are 14 Kingdoms of them.*

*The ſecond ......* Macedonia.

*The third ......* Garamantica. *People of a low ſtature, black, ſwarty people, naked.*

*The firſt of the ſixteenth ...... Here like men of wilde geſture, cloathed like* Polonians.

*This Countrey is ......* Sauromatica.

*The ſecond ......* Æthiopia.

*E. K.* Here are ſome naked, ſome not naked, covered with red Garments. The houſes ſeem like Tents, made of cloath and leather. There are great Rivers.

*The third.*

*E.* K. Now he ſheweth by the North-pole, and the great Mountain.

Fiacim. ..... *Here be ſeven Kingdoms, their chief Citie is called* Fiacim, *all that are of that Kings Counſel are Aſtronomers. The Kings name that now governeth is* Gapſacar.

*The firſt.*

*Seeſt thou this Countrey? ......* Colchica. To E. K.

*The ſecond ......* Cireniaca. ..... *E. K.* Hard by a great water.

*The third ......* Naſamonia.

*The firſt......* Carthago.

*The ſecond...... Now appear many Crocodiles, long necked, ſcaled on the body, with long tailes.*

...... *Cox lant.* A great place appeareth, covered about with fire. *Many great Serpents appear here of* 200 *foot. It appeareth very Eaſtward. No people appear here.*

*E. K.* There cometh from Heaven like a Miſt, and covereth a great place, about 300 mile long, like a Park, encloſed with fire. It is on a *high ground.* There come four Rivers out of it, one Eaſt, another Weſt, another North, and another South. The pales, or encloſure of it ſeem to be Arches, beſet moſt richly with precious ſtones. In the Gate of it ſtand three men like us, one is in a long Gown with many pleats, the other like in a Caſſek. The third in the rough skin of a beaſt. In the name of Jeſus: Is this the *Paradiſe* that *Adam* was baniſhed out of?

......*The very ſame; from hence he was turned out into the earth. This is the true* Vale *of* Joſaphat.

△. Will you give me leave?

*Say on.*

It ſhould ſeem this muſt be on the earth, not in the aire.

...... *It is upon the earth.*

You ſaid that from hence he was turned out into the earth.

...... *The curſe of God in* Adam *cauſed the earth, whereinto he was caſt to be accurſed. For, if* Adam *had after his fall tarried in* Paradiſe, *his wickedneſſe would have altred the innocency of the place. Therefore is* Paradiſe *diſtinguiſhed from the earth, in reſpect of her purity: becauſe the earth is defiled, and corrupted with man. The earth is ſaid to be ſinfull in reſpect of the ſin of man.*

△. Till 45 degrees, both Northerly and Southerly, all is known in the moſt part of the world: But of any ſuch place there is no knowledge nor likelyhood by any Hiſtory of theſe dayes, or of old time.

Nal......*There-*

Nal. ...... *Therefore this is* cunning, and the wiſdom of God. *There dwelleth fleſh in it that* ſhall never die, *which were taken up for a teſtimony of Truth.*.

△. *Elie* and *Enoch*, by the Apocalyps do ſeem that they ſhould *ſuffer death*, under Antichriſt, if we underſtand right. There is *Elie*, *Enoch*, and *John* : They ſhall *ſeem to be* dead, by his power, but not dead.

*The third* ——— ——— Idumea.

*Nineteen* *The firſt* ——— Parſtavia.
*I know it not.*
*The ſecond* ——————— Celtica.
...... *That we underſtand commonly now for* Gallia. *It is that which you call* Flandria, *the Low Country.*

*The third* —————— E. K. Here appear men with tallons like Lions. They be very devils. There are five Iſles of them. Theſe be they that can dwell in any part of the Earth, and are called *Piloſi*.

Nothing differeth them, but in that they have bodies.

*Vinſan.*

20 ————
*The firſt.* E. K. Under the *South Pole*.
Here appear little men with long beards: their bodies as childrens bodies. Under the South Pole.

Nal. ...... *There dwelleth the wonderful Emperour of the World, and the wonderful City of the World : Here are an hundred and twelve Kingdoms. This City is a hundred forty ſix leagues about.* △. A wonderful great City.

△. You underſtand two Engliſh miles for a league, as in *France*?

Nal. ...... *I. There dwelleth the true generation of* Cham.

*Tolpam.*

*The ſecond* ———— Carcedonia.
*The third* ———— Italia.

△. *Italia* and *Britania* were before applied : the third of the 13. and firſt of the 14.

..... *Therefore theſe two places to be reconciled.*

He pointeth to a great City with a River by it.

..... *This is that City which ſhall* not have one ſtone ſtanding in it. *This City is in* Italia

△. Is it *Rome*, I pray you?

Nal. ...... *It is* Rome.

*E. K.* Now there is come a white miſt in the Stone.

*Ceaſe, ſaid a voice.*

A voice ...... *Stay for a while.*

*E. K.*

Nal. ...... *Read them in my hand as thou ſeeſt them* [ △. He ſpake to *E. K.* ]

21 *The firſt* ———— Britania.
*The ſecond* ———— Phenices.
*The third* ———— Comaginen.

22 *The firſt* ———— Apulia.
*The ſecond* ———— Marmarica.
*The third* ———— Concava Syria.
23 *The ſecond of the ſeventh* ————

*The firſt* ———— Gebal.
*The ſecond* ———— Elam *vide* Elamitæ.
*The third* ———— Idunia.
Nal. ...... *It is beyond* Greenland.

24 *The firſt* ———— Media.
*The ſecond* ———— Arriana.

*The third* ——— Chaldæa<br>
△. I beſeech you, what differeth this *Chaldea* from *Caldei* before?<br>
Nal. ...... *You ſhall finde the difference* of it, in practice.

25 ——— *Theſe people* Serici.<br>
*The ſecond* ——— Perſia.<br>
*The third* ——— Gongatha ——— E. K. Toward the South Pole.

26 *The firſt* ——— Gorſim ——— Beares and Lions here.<br>
*The ſecond* ——— Hiſpania ———<br>
*The third* ——— Pamphilia ———

27 *The firſt* ——— Oacidi.<br>
Gal. ...... *There be 9 Kingdoms* ——— Fair made people, but tawny.<br>
*The ſecond* ——— Babylon.<br>
*The third* ——— Median ——— E. K. It is much Northward.

28 *The firſt* ——— Idumian. Nal. ..... *They are two Iſles environed with an arm*<br>
*The ſecond* ——— Felix Arabia. *of the* Scythian *Sea, which goeth in at* Maſpi.<br>
*The third* ——— Metagonitiden ——— It ſtandeth very Southerly.

*Maſpi.*

29 *The firſt* ——— Aſſyria.<br>
*The ſecond* ——— Africa<br>
*The third* ——— Bactriani.

30 *The firſt* ——— Afran.<br>
*The ſecond* ——— Phrygia.<br>
*The third* ——— Creta.<br>
*The fourth* ——— Mauritania.

Here appear people with one eye in their head, ſeeming to be in their breaſt, toward the Equinoctial.

△. I remember of people called *Arimaſpi.*

Nal. ...... *This dayes Leſſon is as much worth, as all between this and* Mauritania.<br>
Note. ...... *Here are* 15, *which were never known in theſe times.*<br>
...... *The reſt are.*

△. I hear nothing of *Polonia*, *Moſchovia*, *Dania*, *Hibernia*, *Iſlandia*, and ſo of many other which I could name: what is to be thought of thoſe? in reſpect of the diſtribution of the whole face of the earth?

..... Polonia *and* Moſchovia, *are of* Saromatia; Denmark, Ireland, Frizeland, Iſeland, *are of* Britain: *And ſo it is of the reſt.*

△. Are under the Regiment that name chiefly denoteth, &c.

△. I beſeech you to what part, is *Atlantas* and the annexed places, under the King of *Spain* called the *Weſt-Indies*?

Nal. *When theſe do appear, they can each tell what they own.* *Prepare for to morrows Action.*

△. Moſt gladly ———

E. K. If you prove your ſelf true, you ſhall win me to God.

Nal. ...... *You may be anſwered with the firſt words I ſpoke to day.*

△. Deo, Opt. Max. ſit omnis honor, laus & Gloria nunc & ſemper. *Amen.*

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*Thurſday Maii.* 24.

△. Becauſe *E. K.* came not, (according as it was bidden yeſterday) to follow the Action: I went to his Study door, and knocked for him: And I requeſted him to come; and he refuſed ſo to do, and gave me a ſhort and reſolute anſwer, That he would never more have to do with theſe Actions. I asked him the reaſon why: He would give none: But earneſtly denied to proceed. I told him that his words * yeſternight (that he could not this day deale) did very much grieve me, &c. whereof he made ſmall account. So I went into my Study again, and committed the Cauſe to God.

* Thoſe words he ſpake after the Action ended more than an hour in the Chamber before my Study of practice.

After half an hour and leſſe, he came ſpeedily out of his Study, and brought in his hand one Volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth) Whereupon he inferred, that our ſpiritual Inſtructors *were Coſeners to give us a deſcription* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and ſaid, I am very glad that you have a Book of your own, wherein theſe Geographical names are expreſſed, ſuch as (for the moſt part) our Inſtructors had delivered unto us:

us: and that, according to the Tenor and form of my requeſt to him, ſo to have them expreſſed: for our more perfect information, by thoſe known names; to underſtand *thoſe 91* unknown and unheard of names, of ſeven letters every one: whereby they (our Inſtructors I mean) are very greatly to be thanked, and to be deemed (in all reaſonable mens judgements) moſt friendly, and far from coſenage, or abuſing of us: And farther I ſaid, that I my ſelf, had here ſet down on a paper, all the *91* names together orderly, as we received them, and that I had here brought the deſcription * Geographical of the whole earthly Globe: and alſo *Pomponius Mela* ſet forth in Engliſh with the Chartes thereunto belonging, fairly deſcribed by hand: To the intent he might ſee the verity of their words yeſterday delivered unto us: for the performance of my requeſt made to them, on Tueſday laſt in this form of words, as the Book hath it recorded thus;

91. Names of the world or earthly habitation.

* *Gerardus* Univerſal Chart of the World.

Δ. As you gave us a taſte, or warning of *Italia* and *Britania*, ſo, if it be thought good to you, we are deſirous to underſtand of *the reſt*, *the Application to ſuch names as we underſtand.*

Whereby you may perceive (ſaid I to E. *K.*) how your reaſon is marvellouſly confounded by your wilful phantaſie: For ſo much as, wherein you would find fault, in our ſpiritual Inſtructors doings, Therein they have done that which I requeſted them: as appeareth; and that to the intent, of known Countries we might underſtand which Angels had the government: for ſuch purpoſes, as occaſion might offer or require our practices to be tryed in.

This (*quoth I*) is to groſſe your error, and to wilful your wrangling: But I do in narrower points peruſe and conſider their words and doings; In which though ſometimes my writings (after your declaration) hath been amended by them, yet the occaſion of miſwriting for the moſt part, hath been either in your miſreporting what you ſaw and heard, or in my wrong hearing, or writing: and ſometime by the ſpiritual preſent correcting of my writing, and ſometime longer after, *&c.*

But for all this, *E. K.* remained of his wilful intent; and ſo departed to his Study again: And I committed God his Cauſe, into his own hands, care and ordering, as may be beſt for his honour and glory. So be it.

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Monday, *Maii* 28. *hora* 10½ *ante meridiem.*

Δ. I ſaid the Lords Prayer.

*E. K.* Here appeareth nothing but the clear Stone.

Now there appeareth a white circle, more than uſual: it is as it were a white ſmoak, very large comprehending all the heavens in manner, having as it were, the breadth of my finger in the circumference or border of it.

Δ. After this, an hour and an half, after divers our diſcourſes of my Wife her ſpeeches and uſage toward *E. K. &c.*

*E. K.* Here appeareth one like him in the green that appeared laſt day: the Etymologie of whoſe name is *Dic illis*, and his name *Mapſama.*

Δ. In the name of Jeſus, and for the honour of Jeſus, we beſeech you to deliver the verity of your meſſage.

Mapſ. …… *He liveth, and he ſaith, Ariſe up, and* ſay unto them. *How many times have I opened my armes to embrace you? How oft have I wept over you, as a father? But you are ſtill, ſtiff-necked and diſobedient children.* Lo, I ceaſe yet, *and will not impute this wickedneſſe unto you.*

Forte, Ceaſe not or Ceaſe: and that is to be underſtood From puniſhing you.

[Δ. O bleſſed God, bleſſed God, bleſſed God of mercies.]

Mapſ. …… *Becauſe my promiſes may be: notwithſtanding, that the ſons of men, may not ſay, ſuch a day cometh in the Bridegroom; nor at ſuch a time ſhall the Lilly ſpring: Let the day, that I* will viſit you in, *be unknown unto you.*

*E. K.* I thought you would ſay ſo.

A perverſe ſpeech.

Map. …… *But this you ſhall do* *utter part.*

…… *Bind up together,* 48 *leaves; whoſe skin ſhall bear Silver: Whoſe Perimeter ſhall be* 30 *inches, in length;* 8, *in breadth* 7.

Perimeter.

7
8 [30] 8
7

Δ. Do you require it to be parchment, or paper?

Map. ……*I have ſaid.*

Δ. What ſhall I, then, do, after I have cauſed 48 leaves to be bound?

Map. …… This done, riſe up, *and perform* your Journey, *as you are commanded.*

Our going to the Emperours Court.

△. I have heard onely of the binding of the book: Mean you after the binding of the book that this journey ſhall be entred into?

Map. ..... *I* ——————————————————

△. What ſhall I do with the book, after I have bound it?

△ Perverſe.

E. K. I will anſwer for him....burn it.

*Invitatio Bonorum.*

Map...... *The fourteenth day of your reſt, even this Table-Cloath, and none other ſhall be ſpread for a Banket.*

E. K. He pointeth to this Diaper Table-Cloath.

The writing of the book by Divine means.

The Emperour.

Four moneths, *Vide* lib. 19. Septemb. 1. 184.

Sudden alteration in this year.

*Whereunto,* you ſhall invite the Angels *of the Lord: In the middeſt of the Table lay down the book and go forth; make alſo the doors after you. That the heavens may juſtifie your faith, and you may be comforted. For, man is not worthy to write that ſhall be written: neither ſhall there be found many worthy to open that book.*

*I have entered already into the Emperours heart.*

*But it may be he will become* wilfull. *If he do,* a hundred and twelve dayes remain, and he is not.

*For, I have cut down the banks, the waters may ruſh out, that there may be a* ſudden alteration *In this,* now, *time.*

* *When I* warn you, *you* ſhall return*: But you pleaſe me much,* if you believe. *If time govern not my providence, (repine not) but let my providence govern time: Look neither for the* Sun *nor* Moon, *but* be ready alwayes.

*For, whom I finde apt, ſhall be made after: And to him that is barren, ſhall there be little added.*

* Return warned, as before was bidden, May 21. But he meant not to warn us of any returning. as appeareth by the nineteenth book: Therefore with humility that doubt muſt be moved. Be ready alwayes.

Three dayes before our journey to the Emperour.

* *Vide* Junii 4. *in fine.*

* A L.

*Three* dayes before you take your voyage, *ſhall you meet me here.*

*For, I have ſomething to ſay unto you, which ſhall be hidden * till then.*

*Let* Lasky *ſtretch out his lims*: For I will * love *him, and let him gape wide: And take much for the Veſſel is wide, that he ſhall drink of.*

*Let him* not deſpair: *for he that governeth the windes, and dwelleth not in the hands of man, he it is that ſhall comfort him.*

God { Father. Son. Holy Ghoſt.

*Glory be to God the Father. Glory be to God the Son. Glory be to God the holy Ghoſt. All the Heavens riſe up, and glorifie God.*

△. Amen.

Map...... *Hallelujah.*

The Calls, or Invitations.

△. I beſeech you, as concerning the reſt of the Calls, or invitations: we are moſt ready to receive them now.

△. Thurſday, Friday, Saturday laſt, were loſt by *E. K.* his diſquietneſſe, God be mercifull unto us.

Map...... *Pray, that thoſe three dayes to come, may ſatisfie thoſe three dayes that are paſt.*

△. I beſeech you to let me underſtand, whether I ſhall take with me onely this Table-Cloath.

Map...... *With* the ſhew-ſtone *that is made for your ſelf.*

A voyce...... *Cauſe the book to be made all ready.*

△. I underſtand that I ſhall cauſe the leaves to be ſilver'd, and ſo prepared.

△. Miſericordias Domini in eternum cantabo: Ejus nomen ſit benedictum ex hoc nunc & in ſempiterna ſeculorum ſecula: Ille ſolus eſt Deus Noſter, Omnipotens, eternus & vivus: Illi ſoli omnis honor, laus & Gloria. *Amen.*

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*Saturday,* Cracoviæ. 2 *Mane circa 7. Poſt preces aliquot & petitiones meas: ſtatim ferè apparuit.*

E. K. I ſee him, that we call *Gabriel*, ſitting in his Chair alone.

GOD.

Gabr...... *God is a ſpirit eſſential and in himſelf: Eſſential and working by himſelf: Eſſential in all works, and dignifying them by himſelf: So that the beginning and ending of all things, that are already, or are in him already, and to come, is placed in the fountain,* and well-ſpring of all life, comfort, and encreaſe: *Whereby we ſee, that the heavens and the mighty powers therein from the higheſt unto the loweſt, things that ſhall have an end, and the earth with all that ſhe bringeth forth; yea, the lower parts (though after another manner, and by another courſe) do all hang, and are eſtabliſhed, in and upon the unſpeakable power in the providence of him. How, therefore can the Heavens run awry? Or the earth, (for the Elects ſake) want a comforter? Or the lower places look for comfort? If it be ſo (therefore) that the heavens cannot erre: Or if the power of God be ſo mighty, and ſo full of* prevailing; *If in the houſe of light there be no darkneſſe, or from the Heavens can deſcend no wickedneſſe. (And why? becauſe they are dignified in the power of God.) What is he that ſhould live,* and diſtruſt the Lord? *But herein,* The power and quality of the

The Devil.

Devil

Devil is not onely manifeſt, but alſo ſtill contendeth *againſt the power and will of God : ſtirring up, and provoking man to faſt at* full Bankets, *to ſtudy* for good and evil. *To riſe up againſt the Lord, and againſt his power. And to vex the Lord himſelf : which cannot be vexed at the wickedneſſe of the Devil. Even for this cauſe, ſayeth the Lord unto you : How long will you wallow in wickedneſſe? How long will you be drunken with folly ? How long will you riſe up againſt the Lord and againſt me ? * Saying, And if this be* the power of God, *Are theſe the Meſſengers of the higheſt ? Is this the will of God? Or can it be, that he hath care of the earth ? But theſe are the blaſphemies of your mouth. But I ſee,* I muſt differre my ſelf for a time, *and* muſt raiſe up a Table *where there ſhall eat more worthy. Conſider what it is to deal with Devils : Is it not to take part with Rebels ? Is it not to be Traitors againſt the annointed in his own Kingdom ? Is it not a greater ſin then the ſin of the Devil ? For why, The Devil ſinneth in himſelf, and therefore had his fall. But your ſin is in your ſelves and by the Devil, and therefore it is the greater. But, as it is ſaid before, Where is there a moniment upon the earth that the people have raiſed up, in the remembrance of wickedneſſe ? Many there be that ſay, Lo, there is* Hieruſalem. *Lo, there was the Lord buried. Lo, there the flouds divided themſelves with all the reſt ; in remembrance of the Lord : But none there is that ſay, Lo, in this place the wicked have riſen up and prevailed. Therefore to cleave unto the Lord is good, and to follow a ſenſible Doctrine, which bringeth with it ſelf the loathſomneſſe of wickedneſſe, and the ſtudy to do well, that the wicked may be confounded. Alas ! let the whole earth riſe up, [thruſting up his hand] even this hand, can gather them all together : what therefore can the Lord do when he frowneth? O unreaſonable Creatures, and worſe then beaſts, more ignorant then the beaſts that graſe in the Mountains: Are you not afraid of the power of God, when it becometh a skourge? For, doubt you not, to deal with thoſe that are wicked? (you of no faith) wherefore hath the Lord made the earth, but to be glorified in the creatures thereof? And what is he that glorifieth God on earth but man? Think you [not] (therefore) that the Lord hath not care of his people? Think you that there is a Seat upon earth, wherein he hath not hidden the might of his free power ? Doth Satan get a Soul that he is not privy of? Believe, O you of little* Faith, for it is the power of God, *it is the Key of the whole world, which* is the Key of *mans conſcience : If he lock not the door, but depart and leave it open : Wo be to that Soul, for the Prince of darkneſſe entreth, and is poſſeſſed to the eternal wo of his dwelling place. If, therefore the earth be a Cave unto him that made it, (as appeareth by his Prophets, and by the Son of God )* What are you ? Or how empty are you ? When you think *it is in vain*, that the Lord hath appeared unto you.

Faſting, miſliked of the Devil.

Δ. * *Fortitudinem prævaleſcentem : Hæc enim Etymologia nominis ejus eſt.*

Blaſphemies.

A puniſhment of further and longer time yet of God his moſt mercifull viſiting of us.

Dealing with Devils.

The Devils Sophiſtry.

Faith.

Faith is the Key of mans conſcience.

The Devil is the picklock.

E.K. very vehemently ſpoke.

*But in you two is* figured *the time to come : For many ſhall cleave unto the Lord,* even at *the firſt call : And many ſhall doubt of the Lord, and not believe him for a ſeaſon. But as you two ſhall dwell in one Center, (if you (yet) do look forward, and ſtep right)* So *ſhall the face of the whole earth be, for* 800. *one hundred and fifty years.*

*(For,* the fruit of *Paradiſe* ſhall appear, *that nothing may be on earth without comfort.*

*For, lo, the firſt ſhall be laſt,) and it ſhall be a Kingdom without corruption.*

*Now, now, hath the Serpent wallowed his fill.*

*Now, Now, are all things in the pride of their wickedneſſe.*

*Now, now, is the Heir ready, moſt like his father. But wo unto the earth through his government.*

*For, his Kingdom ſhall have an end with miſery. And theſe are the latter dayes. And this is the* laſt Propheſie of the World.

*Now, now, ſhall one King riſe up againſt another: And there ſhall be blood ſhed throughout all the World :* fighting between the Devil his Kingdom, and the Kingdom of light.

*Contentions and quarrels on the earth between man and man, father and ſon, wife and husband, Kingdom and Kingdom ; yea, even in the very beaſts of the field ſhall there be hatred : And into them ſhall the* ſpirits of Contention *enter.*

*For, now cometh* the neceſſity *of things.*

A figure of the time to come.

*Vide* lib. 19.

*Praga*, 27. Aug.

*Unum ovile*, 950 years.

*V. de Apocalyp.* cap. 20.

Paradiſe.

Paradiſe was firſt made, and laſt to be enjoyed.

*Regnum Dei mille annorum de quo* cap. 20. *Apocalypſ.*

Δ. *Antichriſtus. Dies noviſſimi iſti ſunt.*

The laſt Propheſie.

*Bella & Contentiones*

Neceſſity of things, *vide Poſt.*

E. K. He now kneeleth down.

Gab...... *As for you, thus ſayeth the Lord.*

*I have* choſen *you, to enter into* my barns : *And have commanded you to open the Corn, that the ſcattered may appear, and that which remaineth in the ſheaf may ſtand. And have entered into the firſt, and ſo into the ſeventh. And have delivered unto you* the Teſtimony of my ſpirit to come.

*For, my Barn hath been long without Threſhers. And I have kept my flayles for a long time hid in unknown places : Which flayle* is the Doctrine that I deliver unto *you : Which is the Inſtrument of thraſhing, wherewith you ſhall beat the ſheafs,* that the Corn which is ſcattered, and the reſt may be all one.

*(But a word in the mean ſeaſon.)*

*If I be Maſter of the Barn, owner of the Corn, and deliverer of my flayle : If all be mine.*

*(And unto you, there is nothing : for you are hirelings, whoſe reward is heaven.)*

*Then ſee, that you neither threſh, nor unbinde,* untill I bid you, *let it be ſufficient unto you : that you know my houſe, that you know the labour I will put you to : That I favour you ſo much as to entertain you the labourers within my Barn : For within it threſheth none without* my conſent.

Election.

The twofold manner of this Doctrine.

The flayle for God his Barn.

*Unum ovile futurum tam ovium jam ſub Chriſto, quam diſperſarum,* &c.

Note, bidding.

*For,*

Our uniting promiſed. Eſau & Jacob.

*For, in you ſhall many people be bleſſed, and in you ſhall there be no diviſion: For* Eſau *and* Jacob *ſhall be joyned together; and their Kingdom ſhall be all one: For as the Sacrifice is, ſo muſt the Prieſts be.*

*A. L.*

E. *K.* Now he kneeleth down again. Me thinketh, I hear them ſay, What ſhall become of *Laskie*?

E. *K.* And ſo the people ſay.

[ *Ask me no Queſtions: but hear, what I have to ſay.* ]

*As thoſe that deſire to make a ſpeedy Dinner, and to entertain their gueſts, go ſuddenly out, and gather the dryeſt wood in the wood-pile: Not becauſe it is more wood than the other; but becauſe it is dry, and moſt apt* for the ſpeedineſs of the kitchen. *So, it is with me, ſaith the Lord.*

*A. L.*

*A. L.* The apteſt in the world for ſome purpoſes of God. It

*For, I reſpect him not in that he is a man, but in reſpect of* the manner of his minde *and inward man, which I find in reſpect of* my purpoſe, apteſt in the world: *becauſe he naturally* hateth the wicked, *Therefore naturally I love him, of whom I ſay I ſwear,* If he follow me (*ſaith the Lord*) I will be with him, as I was with my † Warrier at *Hiericho*: *And I will be mighty with him in this world, and a lover of him for ever. But me thinketh he* will *be* † proud. *If you find me weak: know you, that I am not weak, of my ſelf;* but your own weakneſs may be your confuſion. *For I am a fire, and take hold of ſuch matter as I find apt.*

† *Joſue, cap.* 5. *&* 6. *Michael ille appareret &c.*

† Pride of *A.L.* ſuſpected.

E. *K.* He kneeleth again.

*Deus ignis: nos autem, materia.* Neceſsity.

1. *I have now told you (my Brethren) of, and of the manner of the power of God.*
2. *Of the nature of Hell, and of her wickedneſſe.*
3. *Of the courſe of the World, and of the neceſſity of things.*
4. *Of your election, and of the end thereof.*
5. *Of* Laskie, *and why he is elected.*

Note. Apt and meet matter. Humility. Perſeverance. A great Caveat.

6. *Now I am laſtly to perſwade you,* by the power of God, *that you make your ſelves* apt and meet matter: *and that you may ſtand before the Lord as acceptable: which you ſhall perform if you* intend your former Leſſons. *The ground whereof is* Humility *and Perſeverance, which becauſe they have been often ſpoken of, I paſſe with referring you to the conſideration thereof.*

*Giving you one warning, That this Action ſhall* never come to paſſe, until there be no remembrance of wickedneſſe, or hell, left amongſt you: *and yet, after,* for a time, *you muſt have patience. For, your offices are above a Kingdom. Hinder not the Lord in his expeditions. Remember he hath commanded* you to go to the Emperour. *Happy is he,* that cometh when he is bid Go. *And fooliſh is he, that goeth not, when he is bidden.* ]

We muſt go to the Emperour.

There, uſe thy ſelf: *for* it ſhall be a key of thy habitation: *And* for that place, *is the Angel* of thy Creation *ſealed. Love together: Be humble and continue* to the end.

The place for which my Angel of Creation is ſealed.

△. Deo noſtro immortali, inviſibili, omnipotenti, & Patri miſericordiarum, ejuſque filio Redemptori noſtro, & Deo Spiritui Sancto, ſit omnis laus, gloria & gratiarum actio. *Amen.*

△. I underſtand as yet, either the Emperours Court, or *Prage, &c.*

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Monday, † *Cracoviæ* † 4. *Junii, Mane, hora* 8.

*Orationem dominicam genibus flexis recitavi, variaſque juxta propoſitam materiam ejaculationes habui, variaſque inter nos collationes, conſiderationeſque ultimorum verborum ipſius Gabrielis, &c.* After almoſt an hour after our ſitting to the Action, he appeared.

E. *K. Gabriel* is here again in his Chair, and his dart upright in his hand, his dart is like a flame or ſtaff of fire.

△. Bleſſed be God.

△. After his appearing, he ſtayed almoſt a quarter of an hour before he began.

Gab. …… *As God in his eſſential being, is a Spirit, without demonſtration, ſo are his profound providences, works, and determinations, unable to be meaſured.*

[ E. *K.* He maketh curſie: but nothing appeareth in the Stone. ]

Gabr. … .. *Hereby may you find, that the love of God towards you* (*O wretches and ſinners*) *is* more than a love: *and more than can be meaſured, which was the cauſe, that with his own finger,* (*delighting in the ſons of* Jacob,) *he ſealed this ſaying; yea with his own finger, this ſhew and ſign of his excellent, and more than, love toward his people.*

God his jealouſie.

Exod. 20. 2. Deut. 5. 2.

I am a jealous God; *which is as much to ſay,* Lo, *I am your friend: nay, rather your father, and more than that, your God: which delighteth in you, rejoyceth in you, and loveth you with that* affection [ Jealouſie ] which is more than love: *which is as much to ſay, as my love is ſuch toward you,* as I am to my ſelf. *But, O ye ſtiff-necked Jews, O ye Strumpets, you deſpiſed the love of God, you committed adultery, and ran into the Temples of Idols: which was the cauſe, that the* ſame mouth, *that praiſed you before,*

[ E. *K.* He maketh curſie often. ]

*Said*

.... *Saith the Lord, you; It repenteth me that I made this people. Let me raze them out, and make a people of * thee. This Idolatry was the cauſe, from time to time, that you became Captives, and of Inheritours, Renegates, and without a Maſter. Unto you alſo, thus ſaith the Lord (not you my Brethren, I ſay that are here) More than the love of a father is, is the love of God toward you: For, unto which of the Gentiles, hath the Lord ſhewed himſelf? Where dwell they, or where have they dwelled,* into whoſe houſes have the Angels of the Lord deſcended, ſaying, thus and thus, doth the God of Heaven and earth mean to deale with the World.

* To Moſes. Exod. 32. B Deut. 9. C The Jews.

The unmeaſurable love of God toward us L. Δ. E.K.

*Think you not, that this is more than love? Look therefore narrowly into your ſelves: Uncover the doings of your life, and ſecret Chambers: Enter into judgement with your ſelves. Unto thee I ſpeak* [To E. K.] *Haſt thou not run aſtray from the Lord, and committed Idolatry?*

Exhortation to penance and amendment of life.

Δ. He told E. K. of his faults, which *E. K.* would not expreſſe to me, and I deſired him to liſten to them, and to do as it appertaineth to a Chriſtian, *&c.*

Gab. ...... *But thus ſaith the Lord,* I am a pure Spirit that participateth not with the defiled: neither can I enter in mercy into that houſe which is defiled. *A great ſaying, my Brethren: For hereby you are monished to make* your conſciences clean, to open your ſelves in pureneſs, *to the Lord, that he may enter into you with comfort. For, ſo long as thou dealeſt with wicked ſpirits, will the Lord keep back his hands:* and thou keepeſt back the Lord. *For ſhall it not be ſaid hereafter? Lo, is not this man known to have dealing with the wicked? And (as the fooliſh voices of the people are) Is not this he that can* conſtrain *the wicked? with further arguments, by repetition of thy doings. Well, if thou wilt be the Miniſter of God; If thou wilt go forward in his works; If thou wilt ſee the happy times that are to come, thou muſt abſtain from evil, and thou muſt* ſweep thy houſe clean: *Thou muſt put on thy beſt garments,* And muſt become humble and meek. *Let not thy life be a ſcandal to the will of the Lord, and to the greatneſſe of his works: For the power that is within thy ſoul (in reſpect of his* eſſential quid,) *is of great force and ability to perform thoſe things* that proceed with power: *which is the cauſe that the wicked ones envy thee; for they fear themſelves, when they ſee the* ſeal of thy Creation.

God.

The Lord kept back.

The chief Leſſon.

The eſſential Characteriſation of E.K. his ſoul, and ſo the cauſe of his election.

*This is therefore the* Cauſe, that God finding thee (*as he paſſeth by, by his Angel*) fit *in matter, but, my brother (God knoweth) far* unfit *in* life. *O Conſider the dignity of thy Creation; Conſider that the affection of God toward thee, is more than love. See how he beareth with thy infirmity, from time to time. O, I ſay, (yet) Enter into judgement with thy ſelf: And conſider, that thou art now at a Turning where there lieth two wayes: One ſhall be to thy comfort, The other to thy perpetual wo. Let not good ground bring forth weeds, leſt it choke her ſelf.*

Alter ſ re. Of God his finding thee fit in matter, unfit in life.

Δ. We will call unto God for his mercies, graces, and help, *&c.*

*O, conſider, my brother that the appearing and works of the devil are but of neceſſity. That is to ſay, that he that is good, by reſiſting of the devil may manifeſt and make plain to the powers and ſpirits of Heaven, the ſtrength of his faith, and aſſurance of his Hope: and ſo, neceſſarily, by the promiſe of God, inherit everlaſting life, to the which he is elected. To the wicked, that because of their diſobedience and partaking with them, that are the Angels of darkneſſe, (even thoſe that ſtrive againſt the Lord) they might worthily be damned: according to the* neceſſity of God his judgement. *See, therefore they appeare unto thee, either for the greatneſs of thy wickedneſs, or elſe becauſe they* ſuſpect thee to be elected. *If thou, therefore think thy ſelf elected, deſpiſe them; If thou therefore think to be a ſpirit dignified, and in glory, Then* be faithful in the aſſurance of hope, *and reſiſt the devil:* that we may teſtifie thee, before the heavens, and before the God of juſtice.

The neceſſity of the Devils doings. 1 either with good men 2 or with evil men.

Teſtification Angelical of E.K. his Converſion.

E. K. He weepeth.

Δ. E. K. and I alſo could not hold our teares.

*Ah, my brother, great are the joyes of Heaven. Remember what Hell is; for to thee the* * Fornace *was open: Remember the* viſion thou hadſt of hell, *and of her powers, at* Mortlake. *For nothing (my brother) is done without a cauſe. Remember thou couldſt not abide it: No not to ſee:: Think thy ſelf accurſed (therefore) if thou feel it: For, if* Sodom *had ſeen it, they would have been* converted.

* An. 1582. Novembris 20. at *Mortlake.*

E. K. He prayeth.

1. *I have now told you of the Jealouſie of God, and of the cauſe thereof.*
2. *I have alſo told you that the houſe of God muſt be clean, and without ſpot.*

[E. K. Now there cometh a brightneſſe about him.]

3. *Laſtly, I have told you, of that neceſſity which cauſeth the devils to work, and appear: and have exhorted you to the love of God and repentance, which were the things I onely had to ſpeak of.*

Δ. O Lord, ſeeing we are uniformly deſirous that the Action may proceed, and that we crave thy mercy and graces, as well for the pardoning of our wickedneſs paſt, as for the confirmation of us in thy ſervice, What ſhall we look for touching the proceeding, being thus ſtayed to our great grief?

Gabr. ...... *You have to receive the will of God (but what it is, I know not) thoſe three dayes,*

*before*

Vide Maii, 28. 1 *before you begin your Journey. And you are alſo, to learn, what the Angel is, and how many*
2 *Subjects he hath.*
3 Δ. Which Angel?
Hyle. Gab. ...... *That governeth* Hyleich *: which is the matter of the 4 Elements: And which onely*
4 *is an Element. The Princes and Governours alſo of the 4 Elements, (and of their Generation,*
5 *how they receive mixtion, and in what quantity) With their Miniſters that are under them.*
Δ. I ſaid to E. K. Theſe ſhall be part of your practice and portion.
6 [Gab ..... *You are all to joyn joyntly in the Harveſt of the Lord*] *The* Angels *alſo of the*
7 † *45 angles of the heavens, and* their *Miniſters: For they are theſe, that have the thunders and the*
† Every ſeven degrees & a half to every angle. *windes at Commandment. Theſe make up the time, and then, cometh the Harveſt.*

Thunders. Windes. The full time.

E. K. He is gone.

Δ. Non nobis Domine, non nobis, ſed nomini tuo da gloriam. Tu enim Altiſſimus, Omnipotens, ſempiternus, vivus, & verus Deus noſter es: unus & Trinus: Cui Angelicus cæleſtiſque chorus decantat perpetuò, Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.

*Amen.*

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Friday, *Cracoviæ, Junii* 8. *Mane hora* 7½.

NOTA. Poſt preces, & ejaculationes varias & gratiarum actiones pro magna miſericordia Dei, erga nos & propter *E. K.* qui jam patefecit mihi horrenda & multiplicia hereſium, & blaſphemiarum dogmata, quibus illi hoſtes Jeſu Chriſti illum imbuerant, & quòd jam (confeſſione præmiſſa) vellet ſacroſanctum myſterium corporis & ſanguinis Chriſti recipere, illiſque malis Angelis renunciare, & omnes illorum fraudes detegere, *&c.*

*Converſio* E. K. *ad Deum, abdicatis omnibus Diabolicis experimentis,* &c. } Nihil apparuit hodie.

Albeit the like had never happened to us, (that I remember:) but that either Cloud, Vail, or ſome Voice was perceived by *E. K.* Yet this † doing we not onely took *patiently*; but E. K. uſed many good reaſons to prove, that ſervants ought to attend ſo long, as it pleaſed their Maſter to have them await his coming to any place, to them.

† Unaccuſtomed abſence and ſilence.

And that, about our own affairs we are contented to uſe patience for a long time, but to await the Lord his coming or meſsage, is a time better ſpent, than in any humane affairs, *&c.*

He very plainly, and at large made manifeſt *his converſion to God* from the practices with wicked ſpirits: Yea, that he was ready to burn whatſoever he had of their traſh and experiments. That he would write in a book the manifold horrible Doctrine of theirs, whereby they would have perſwaded him

..... *That Jeſus was not God.*
..... *That no prayer ought to be made to Jeſus.*
..... *That there is no ſin.*
..... *That mans ſoul doth go from one body, to another childes quickening or animation.*
..... *That as many men and women as are now, have alwayes been: That is, ſo many humane bodies, and humane ſouls, neither more nor leſſe, as are now, have alwayes been.*
..... *That the generation of mankind from* Adam *and* Eve, *is not an Hiſtory, but a writing which hath an other ſenſe.*
..... *No Holy Ghoſt they acknowledged.*
..... *They would not ſuffer him to pray to Jeſus Chriſt; but would rebuke him, ſaying, that he robbed God of his honour,* &c.

And ſo of very many other moſt blaſphemous Articles and Points of Doctrine, whereof more ſhall be ſpoken in another place.

This forbearings of our Inſtructors preſence, I did expound or conjecture to be done greatly for the honour of God, many wayes, if the ſame were recorded ſomewhat near to the very manner of the thing as it was: for ſo, ſhould appear to the poſterity, how truely it had been ſaid before, that he ſhould be converted to God: How truely God did prepare *E. K.* his ſoul to be a veſſel cleanſed, and ſo made apt for his viſiting of him, in mercy and comfort.

The matter made apt.

whereby the life of E. K. (now being amended, and his dealing with the wicked clean left off) ſhould not be a ſcandal to the will of the Lord, and to the greatneſs of his works: as was noted unto us in the laſt Action.

Alſo I ſaid, that not onely his Converſion recorded ſhould be a more evident argument of his ſo oft repeated Election: But his *patient attending* this preſent day, ([Δ] two hours and a half, and taking all things in ſuch ſort as became an humble and patient ſervant,) will be a more ſure and evident argument that it was *no light pang,* ſuch as he hath made outward ſhew of

Δ We left off *hora* 11.

of diverſe times before, but a very harty and ſincere converſion, ſuch as without all doubt, will be found very acceptable to the higheſt.

Moreover, he declared that about nine, or ten dayes paſt, he did intend to have gotten away *ſecretly by the help ſpiritual* of thoſe, with whom he had ſo long dealt: And therefore that *till now, he dealt hypocritically.*

But, whereas they to fore were ever accuſtomed to threaten him Beggery, (a thing which he moſt hated and feared.)

That now he careth not if he ſhould have want; yea, he took it neither to be ſhame, or ſin to beg: and that he now made more account of God his favour and life eternal, then he doth of all tranſitory wealth and riches, and to be entangled within the danger of theſe wicked ſpirits their ſnares, with all.

Alſo he now perceived his great errour wherein he was of late, when he would for an aſſured temporal maintenance have forſaken the dealing with the wicked, and ſo more willingly would have followed theſe actions without repining: Saying now, that he is no perfect Chriſtian, who for money muſt be hired to forſake the Devil and his works, &c.

And as for the iſſue of theſe actions *he would never either doubt, or miſlike, howſoever they fell out*; aſſuring himſelf: That God would do all things beſt, and for his honour, &c. Many other his ſayings very glodly I omit, thinking theſe ſufficient here.

Δ. O Almighty, eternal, and moſt mercifull God, we thank, glorifie, and praiſe thee; O bleſſed, and moſt glorious Trinity, we will for ever Magnifie thy unſpeakable providence, favour, Election, *and Converſion unto thee.*

Converſion.

O Bleſſed Jeſu, we will for ever extol thy loving kindneſſe, and long ſuffering toward us, and thy Triumphant proceeding againſt Satan and his Miniſters, for thy Elect ſake.

O holy Ghoſt, the directer into all truth, and comforter of thy Elect, confirm, and eſtabliſh our hearts with thy gracious, and continual zeal, and love of truth, purity of life, Charitable humility, and conſtant patience to thy well-pleaſing untill the end: That after this life (through the mercy of the father, and Merits of our Lord Jeſus Chriſt, and thy charitable embracing of us,) we may for ever enjoy the heavenly Kingdom, among the bleſſed Angels, and all the dignified company of mankind. *Amen. Amen. Amen.*

Confirmation prayed for.

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Munday, *Junii* 11. *Mane hora* 7¼. Cracoviæ.

Δ. After our prayers due, and thanks to the Almighty for his great mercies and power ſhewed in the converſion of *E. K.* we ſtayed ſtill attending ſome ſhew, as we were accuſtomed to receive: and among divers our ſhort diſcourſes of our faith, hope, patience, conſtancy, humility, and other our duties requiſite in this action, and in the ſervice of God: *E. K.* of himſelf ſaid theſe ſentences worthy to be recorded, as the evident token of his ſound and faithfull turning, and intent to cleave unto the Lord.

1. E. K. *I acknowledge my ſins have deſerved, that this ſeven years I ſhould have no ſhew, or ſight of his good* Creatures.

2. *E. K.* If I ſhould ſit thus for ſeven years, attending the pleaſure of God, I would be contented.

3. *E. K.* I repent me nothing of that I have done, in forſaking thoſe I was wont to have to do withall, &c.

*E. K.* In the ſtone nothing appeared all this while of our ſitting here.

Δ. *Nihil viſible apparuit in Chryſtallo ſacrato; præter ipſius Chryſtalli iſibilem formam: ut* E. K. *dixit.*

Δ. *Hora* 11. we left off, ſo we attended 3. hours and 3. quarters.

Δ. I will affirm nothing in this caſe, but this my conjecture may be ecorded: The cauſe of the non-appearance the laſt Friday, and now this Mounday may be his;

1. That, as we loſt and refuſed three dayes aſſigned by our inſtructours, to finiſh all in; o now we ſhall call, and requeſt three dayes, and have nothing: as, theſe two dayes it hath ll'n out: and it is poſſible, one day more we ſhall have the like non-appearance.

The Juſtice of God.

*Or elſe.*

2. According to the premiſſes; Onely, three dayes before our journey ſhall be begun, e ſhall have that delivered us, which in the three laſt dayes we ſhould have received, &c.

*Vide ſup.*

*Or elſe.*

The converſion of E. K. [illegible] made manifeſt.

3. That great Caveat before noted, (on Saturday *Junii* 2. laſt paſt) may have ſome fore-warning of *this our patience to be uſed, after our Converſion unto God*: The words then recorded are theſe:

> *This Action ſhall never come to paſſe, untill there be no remembrance of wickedneſſe, or Hell left amongſt you: And yet, after, for a time you muſt have patience. For, your Offices are above a Kingdom.*

To conclude; whatſoever, with God, is known and uſed as the true cauſe, we are contented: Nothing doubting of the goodneſſe, and wiſdom, and power of God to perform his promiſes and Covenant made to, and with us, for our ſervices to be uſed to his honour and glory.

Moſt willingly, and patiently we will attend the will and pleaſure of the higheſt herein. Intending hence forward (by the help of God) not to give our ſelves over unto, nor eaſily to be inveigled, or allured of the temptations of the world, the fleſh, or Devil.

For which our diſpoſition of minde, and all other benefits received from above, we render moſt humble, harty, and entire thanks to the Almighty, moſt glorious, and bleſſed Trinity. *Amen, Amen, Amen.*

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*Munday*, Junii 18. *Mane, hora* 8. Cracoviæ.

Δ. After the Lords prayer, and ſome other peculiar prayers and thankſ-giving, for the exceeding great mercies ſhewed in *the Converting and Reforming of* E. K. & my promiſing to record the Act thereof, as well as God ſhould give me grace: and alſo craving earneſtly for comfort to be given to *A. L.* being ſomewhat oppreſſed with penſiveneſſe to ſee his own ſubjects, and ſervants to triumph againſt him in his low eſtate from high, and all for lack of money and wealth, *&c.*

Suddenly appeared a mighty long, and big arm and hand in the *aire, to catch at the ſhew-ſtone*: and *E. K.* meaning to ſave it from him, put his hand on the ſtone, and immediately the ſtone was out of the frame, we know not how, and lay by on the Cuſhion, *&c.*

*Poſt mediam horam ab initio.*

And then ſoon after appeared *Gabriel*, in all manner as he was wont, and on the right ſide of the ſtone (that is againſt *E. K.* his right hand) as he was wont.

Δ. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & ſemper, & in ſecula ſeculorum.* Amen.

Gabr. ..... The comfort and peace of the Father, Son, and holy Ghoſt be amongſt you, quicken and confirm you.

Δ. Amen.

*E. K.* I pray you what was that, that would have ſnatcht the *ſhew-ſtone*?

Gab..... *Let his houſe come, that his iniquity may be ſeen.*

This ſeemeth to be *Grodno* Caſtle in *Littaw*, where the King now is.

*E. K.* I ſee many houſes, and beſides them a fair Houſe, ſeparated by it ſelf, the *Houſe is of ſtone and wood, and a ſquare thing in the end of it, like a Turret.* The houſes of the Town are low wooden houſes, ſmall: There appear in that odd houſe fellows in red Coats, like *Poland* Coats. Now I ſee a bigge man ſitting within the houſe afore the window: and the houſe is hanged with *Turkie* Carpets, and there is wrought in one of the Carpets (juſt afore the door) *a man on horſback, with a ſword in his hand*: and the man is like the man I ſaw at *Mortlack* with a Wart on his cheek: There ſtand by him two boyes, they have red Coats on, one of them is a little fair boy: There ſtandeth a man by with a ſword, which he delivereth to him that ſitteth, and he looketh on it, being gilt and graven on it, and layeth it down on the Table.

The Arms of *Littaw*.

Δ: There ſeemeth to be Magical Characters.

Gab..... *This is a ſword, wherein he putteth his truſt, but it ſhall fail him.*

*E. K.* Now

E. K. Now that man calleth the leſſer boy to him, and the boy thereupon runneth along a Gallery. Now that man with the Wart goeth out after, ſtrouting himſelf, and no body with him: Now he calleth that leſſer boy to him, and maketh ſigne to him, ſmiting one hand on another, and drawing it under his throat: as though he threatned the boy, unleſſe he kept ſecret. Now he cometh to a door and knocketh, and one like an Italian letteth him in. There he hath in the corner a frame of wood, and a great ſtone in the middle of it (of about 16 Inches ſquare) and there is a fire on that ſtone, on the middle of it. Now he taketh that engine, or frame with the fire between him, and that man (like an Italian) and carrieth it into another Chamber. There they have a dead mans hand. Now he taketh out of his Casket a black box of yern (as it ſhould ſeem by the blackneſſe of it) The box is about a foot long. Now he hath ſet down the box, and the ſame is open, and therein appeareth an image of wax of blackiſh colour, like ſhooemakers wax. There is one like an Angel, made of red ſtuffe, ſtanding at the head of the image, holding like a Skarf over the face of the image. The image is marvellouſly ſcratched and raſed, or very rudely made with knobs and dents in the legs of it.

Now he looketh four wayes: And ſpeaketh (the man with the Wart on his face.)

The man with the Wart invocateth.

The houſe aforementioned ſeemeth to ſtand *without the ſtone*, *and beyond the ſtone.*

Note, becauſe no wicked power can enter within this ſtone.

Now they poure bloud out of a Baſon upon the fire, and lay the hand upon it: and it frieth in the fire.

Now he, and the *Italian-like* man, have *put on* Apparel, black, like Gowns: each of them, and the engine ſeemeth now to be ſet in a Chimney.

Cloſe without any ſlit, but where their arms are put out.

Gab ..... *Be it, as it was.*

E. K. There be ſix ſmokes, like ſix men ſtanding about them: and they go like ſmokes out at a window, and there ſtandeth one like a Gyant man, and he taketh them, and *windeth them up* as they come out at the window. Now all that ſhew is vaniſhed away.

*Δ. Fumi quaſi ſunt ſpiritus qui venerunt, vocati ante.*

Gab. ..... *This is the cauſe that* Lasky is poor. *This is the ſeventh image that he hath ſcraped* ſo.

Δ. As it is the ſeventh, ſo (I truſt) it is the laſt.

Gab. ...... *This is* three years four moneths, and ten dayes, *ſince they begun; ſo long hath the Angel of the Lord been ready, for thy ſafe-guard,* (O Lasky) *ſtanding at the window: and ready to* binde up *miſchief prepared againſt thee.*

Δ. *Ergo, An. 1581. 6. Feb uarii inceperunt die Lunæ.*

*This miſchief ſhall light upon his own head.*

But if *thou remain my ſervant, and do the works that are righteous, I will put* Solomon *behinde thee, and his riches under thy feet.*

The Angel ſtanding at the window, winding up the 6. ſmokes.

*Be therefore comforted in me: for the breath thou breatheſt is mine, and the body that thou dwelleſt in, is the work of my hands.*

*The earth from whence thou cameſt is mine alſo.*

*It is I, therefore, that caſt down, and none but I, that* raiſe up *again.*

E. K. All the ſtone is become full of a ſmoke.

Gab. ..... *Art thou ſure that the Sun ſhineth?* [*pointing to* Δ.]

Δ. I am as much as my eye may judge.

Gab. ..... *So ſure it is, that he ſhall reign: and be the King of* Poland.

*A. L.*

Δ. Alwayes I underſtand a condition, if he do, *&c.*

Δ. The will of God be done, to his honour, and to the comfort of his Elect.

Gab. ..... *Make haſte for your journey.*

Δ. O Lord, the man is ready (in manner) but hability wanteth : and to ask thy help herein, we dare not, but as thy will is, ſo be it.

Gab. ..... *To talk with God for money is a folly, to talk with God for mercy, is great wiſdom.*

Δ. Lord, this mighty arm and hand, which here appeared, and would have ſnatched at the ſtone, what was it, and who ſent it ?

Gab. ..... *It is a wicked power, which the* Kings Enchanters *have ſent amongſt you, but he hath his reward for returning.*

Δ. What was his intent, I beſeech you? and I marvel that his Enchanters were able to detect any of our doings to the King.

Gab ..... *The King knoweth not your doings.*

Δ. I beſeech you, as concerning the 48 leaves, being commanded to be bound, and to be ſilvered ; what, if I cauſed ſeven white leaves to be bound before, and ſeven behinde , for the more aptneſſe for the binding ?

Note.

Gab. ..... *Uſe thine own judgement.* God will appear no more unto you, *untill you take your journey.*

Δ. We believe, The Lord will perform his promiſes.

Gab. ..... *According to your faith be it unto you.*

The white Curtain.

*E. K.* Now he hath pulled a white Curtain about the ſtone , and the ſtone is dark.

Δ. *Semper laudetur qui Trinus & unus eſt, Omnipotens & ſempiternus.* Amen.

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*Wedneſday,* Junii 20. *à Meridie.* 1584. *Cracoviæ.*

Δ. It is firſt to be noted, that this morning (early) to E. K. lying in his bed , and awake, appeared a Viſion, in manner as followeth : One ſtanding by his beds head, who patted him on the head gently , to make him the more vigilant. He ſeemed to be cloathed with feathers, ſtrangely wreathed about him all over, *&c.*

There appeared to him [*E. K.*] four very fair Caſtles, ſtanding in the four parts of the world : out of which he heard the ſound of a Trumpet. Then ſeemed out of every Caſtle a cloath to be thrown on the ground, of more then the breadth of a Table-cloath.

Out of that in the Eaſt, the cloath ſeemed to be red, which was caſt.

Out of that in the South, the cloath ſeemed white.

Out of that in the Weſt, the cloath ſeemed green, with great knops on it.

Out of that in the North, ſpread, or thrown out from the gate under foot, the cloath ſeemed to be very black.

Out of every Gate then iſſued one Trumpeter , whoſe Trumpets were of ſtrange form, wreathed, and growing bigger and bigger toward the end.

After the Trumpeter followed three Enſign bearers.

After them ſix ancient men, with white beards and ſtaves in their hands.

Then followed a comely man, with very much Apparel on his back, his Robe having a long train.

After him came five men, carrying up of his train.

Then followed one great Croſſe, and about that four leſſer Croſſes.

Theſe Croſſes ſeemed not to be on the ground, but in the aire in a white Cloud, The great Croſſe ſeemed to be of a Cloud , like the Rain-bow.

Theſe Croſſes had on them, each of them ten, like men, their faces diſtinctly appearing on the four parts of the Croſſe, all over.

After the Croſſes followed 16 white Creatures.

And after them, an infinite number ſeemed to iſſue, and to ſpread themſelves orderly in a compaſſe , almoſt before the four foreſaid Caſtles. Δ

Upon which Viſion declared unto me, I ſtraight way ſet down a Note of it ; truſting in God that it did ſignifie good.

After noon , as *E. K.* ſat by me , he felt on his head ſome ſtrange moving : whereby he deemed that ſome ſpiritual Creature did viſit him ; and as we were continuing together , and I had red to *E. K.* ſome rare matter out of *Ignatius* Epiſtles, *Policarpus*, and *Martialis* ; ſome of the Sacrament, and ſome of the Croſſe, a voyce anſwered, and ſaid, *That it is true, that the ſign of the Croſſe is of great force and vertue.*

After this, the ſpiritual Creature ſeemed to E. K. to be very heavy on his right ſhoulder, as he ſat by me in my ſtudy : And as E. K. conſidered the numbers of ſuch as he had numbred to paſſe out of the four Gates, (it is to wit, 1 3.6.1.5.) The ſpiritual Creature ſaid , the number 16. is a perfect number, conſiſting of 1.3.6.1. and 5. He ſaid further more , God the father is a ſtanding Pillar.

Δ. Upon which word I asked him, if I ſhould write ſuch matter as he was to ſpeak, And he anſwered to *E. K.* at his right ear.

...... *If thou wilt.*

Δ. His voyce was much like unto a mans voyce , not baſe, nor hollow.

...... *Divi-*

...... *Divided with a ſtraight line, is one and two.*

Δ. What is to be divided with a ſtraight line?

...... *The Pillar.*

Δ. In the name of Jeſus, who art thou?

...... *The ſervant of God.*

Δ. Art thou ſent from God, with good tydings or meſſage?

...... *What I am he knoweth, of whom I bear witneſſe.*

Δ. What is your name, either as you are notified among the bleſſed Angels, or called by, of any mortal man? If you be of Verity, and ſo of Charity, you cannot miſlike my ſpeeches.

E. K. He ſayeth nothing.

Δ. Belike he is not ſent unto us by God: for if he were, he would do his meſſage.

...... *I am* AVE.

Δ. This *AVE* is one *ex filiis filiorum*, of whoſe order *Rocle* is, *vide ſup. lib.* 2. & 4.

Δ. If you be *AVE*, In the name of Jeſus, ſay, that all wicked Angels are juſtly condemned: and, that, by the mercy of God, in the merits of Chriſt, mankind, elect, is to be ſaved.

Ave. ...... *The * viſitation of God, is twofold:* [1.] *In reſpect of his ſecret will and purpoſe: and in particularity. And in that he hath* [2] *ſealed us, with the good will of mankind to their comfort. But if I be a ſcandal to the word, then am I not of righteouſneſſe: But my righteouſneſſe is of the world: Therefore,* That I viſit you of my ſelf, *can be no offence. Thoſe that are, and die in wickedneſſe, are diſhonourable, and far from the mercies of God: For it is written,* I am a God to the living. *Therefore, do I diſhonour them: ſuch (I ſay) as are wicked.*

* E. K. and I ſaid now in our talk togethe, That God would not viſit us but at the dayes of journey taking (as was laſt affirmed) Therefore whatſoever came before was to be doubted as an illuſion. He therefore anſwereth firſt our doubt, and then to my requeſt he maketh anſwer.

*The mercies of God, (which is the true Manna) comforteth the comforted, and giveth hope of amendment, of ſuch as run aſtray, are ſinners, and may return: Therefore, I ſay, The mercies [of God] (which is the Fountain and ſweetneſſe of the love of God) is a thing moſt bleſſed, moſt holy, moſt to be deſired in Heaven and Earth, and of me, the creature and ſervant of God, to be reverently ſpoken of, and required: For, it is the food wherewith we live: even the very bread wherewith we are rejoyced.* Thus much, thou haſt required.

*Miſericordia Dei.*

Δ. I did ſo: for ſo, is his Juſtice againſt the impenitent, and his mercies to his Elect teſtified truely.

Ave. ...... *Have patience: I will return after a few moments.*

Δ. Hereupon, (in the mean ſpace) we conſidered the premiſes: and liked very well of the ſcandal, or offence, avoiding: Becauſe it was laſtly (*Junii* 18) ſaid, God will appear no more to you, until you take your journey.

And ſecondly he anſwered my requeſt of God his Juſtice againſt the wicked Angels, and alſo of his mercies towards mankind.

Δ. About a quarter of an hour after, there ſeemed a thing to come again on *E.K.* his right ſhoulder: and (as before) he cauſed his ſhoulder to be very warm where it lighted on.

Note this manner of a thing felt warm on the right ſhoulder;

Δ. Benedictus qui venit in nomine Domini. Hallelujah.

E. K. Amen

Ave ...... *The place is ſanctified.*

Δ. Sanctus, Sanctus, Sanctus, eſt Dominus Deus Zebaoth.

Ave. ...... I, *in the favour of God, conſidering (and by force of his ſecret love toward you) how Satan purpoſeth, yet, and daily to overcome you, thought good, (through the mercies of God) to prevent his malice, and the effect thereof.*

Δ. O bleſsed, be thou, our God of mercies and all comfort.

Ave. ...... *That, (although, yet, the Harveſt be not) the Vineyard might yeild ſome fruit: whereby* God might be glorified, *and you, (in deſpite of the world) revived and comforted, might rejoyce, and* ſhake off *the preſent cares to come. For if thoſe that be unworthy, can ſeem to be lifted up, and to enjoy the fruits of the Earth, by the Tempter: Much more ought the true ſervants of God, to feel his fatherly goodneſſe. Thoſe that truſt in me (ſaith the Lord) ſhall not be driven to deſpair; neither will I ſuffer the beaſt of the field to tread ſuch as I delight in under foot.*

For the glory of God.

*feet. The Earth is mine, and the glory thereof: The Heavens are mine alſo, and the Comforts that are in them.* Why *hath, (Therefore) the father of Darkneſſe, riſen up ſaying.*

1. I will ſhut up the Earth from them?

2. I will ſeal up the mindes of men: *and they ſhall become barren towards them?*

3. Their miſeries ſhall be great, even *unto death?*

The malice of Satan provoketh his own confuſion when he thought to prevail. So God ſuffereth his to be proved that the afflicted might be comforted, and the afflicter confounded.

For *this cauſe*: That *he might waken the Lord, when he is aſleep: That thoſe* that truſt in him, *might be comforted.* He hath ſealed the Earth from you, and I will open it unto you: *He hath ſaid, you ſhall* be poor: *But I ſay, you ſhall become* exceeding rich.

1. *I will bleſſe you with a twofold bleſſing: That the Earth may be open unto you* (which at laſt, you ſhall contemn.

2. *And that my bleſſing and laws may dwell amongſt you: wherein you ſhall rejoyce unto the end.*

△. O bleſſed, bleſſed, bleſſed, God of power, goodneſſe, and wiſdom.

Governours of the Earth.

Ave. ...... *This was the cauſe that I appeared to* thee, E. K. *this morning. Now therefore hearken unto me: for I will* open unto you the ſecret knowledge of the Earth, that you may deal with her, by ſuch as govern her, at your pleaſure; and call her to a reckoning, *as a Steward doth the ſervants of his Lord.*

## I expound the Viſion.

*4 Angeli Terræ.*

*The 4 houſes, are the 4 Angels of the Earth, which are the 4 Overſeers, and Watch-towers, that the eternal God in his providence hath placed,* againſt the uſurping blaſphemy, miſuſe, and ſtealth of the wicked and great enemy, the Devil. *To the intent that being put out to the Earth, his envious will might be bridled, the determinations of God fulfilled, and his creatures kept and preſerved,* within the compaſſe and meaſure of order.

*What Satan doth, they ſuffer; And what they wink at, he wraſteth: But when he thinketh himſelf moſt aſſured, then feeleth he the bit.*

*E* King.

5 Princes.

*In each of theſe Houſes,* the Chief *Watchman, is a mighty Prince, a mighty Angel of the Lord:* *which* hath under *him* 5 *Princes* (*theſe names I muſt uſe for your inſtruction. The ſeals and authorities of theſe Houſes, are confirmed in the beginning of the World. Unto every one of them, be 4 characters,* (*Tokens of the preſence of the ſon of God: by whom all things were made in Creation.*)

*Enſignes,* upon *the Image whereof, is death:* whereon *the Redemption of mankind is eſtabliſhed, and with the which he ſhall come to judge the Earth.*

4 Angels.

*Theſe are the Characters, and natural marks of holineſſe. Unto theſe, belong four* Angels ſeverally.

The 24 Seniors in the Apocalyps.

*The* 24 *old men, are the* 24 *Seniors, that St.* John *remembreth.*

*Theſe judge the government of the Caſtles, and fullfil the will of God, as it is written.*

The 12 names of God.

*The* 12 *Banners are the* 12 *names of God,* that govern all *the creatures upon the Earth, viſible and inviſible, comprehending* 3, 4, *and* 5.

The Angels of the thirty *Aires ſupra.*

*Out of theſe Croſſes, come the* Angels of all the Aires: *which preſently give* obedience *to the will of men, when* they ſee them.

*Hereby may you ſubvert whole Countries without Armies:* which you muſt, and ſhall do, for the glory of God.

The uſe in practice.

*By theſe you ſhall get the favour of all the Princes, whom you take pity of, or wiſh well unto.*

*Hereby ſhall you know the ſecret Treaſures of the waters, and unknown Caves of the Earth.*

*And it ſhall be a Doctrine,* for you onely, *the inſtrument of* the World.

The higher inſtructions.

*For, the reſt of your Inſtructions, are touching* the Heavens, and the time to come: *of the which, this is the laſt and extream knowledge.*

*This will I deliver unto you,* (*becauſe* I have yeilded you before the Lord.)

On Monday next 25 *Junii.*

*Upon Monday next,* I will appear unto you: and *ſhall be* a Leſſon of a few dayes.

E. K. The will of God be done.

△. Amen.

Ave. ...... *In the mean ſeaſon, deſire you of God, ſuch things, as are neceſſary for you.*

A bleſſing.

*He that filleth all things, and from whom all things live, and in, and through whom, they are ſanctified, bleſſe you, and confirm you in peace.*

△. Amen.

△. I beſeech you, to Notifie this mornings Viſion, by words: as all other holy Prophets have recorded theirs.

*Ave.* ..... A Vi-

*Ave.* ...... A Viſion.

The ſign of the love of God toward his faithful. *Four ſumptuous and belligerant Caſtles, out of the which ſounded Trumpets thrice.*

*The ſign of Majeſty, the Cloth of paſſage, was caſt forth.*

*In the Eaſt, the cloth red; after the new ſmitten blood.* Red.

*In the South, the cloth white, Lilly-colour.* White.

*In the Weſt a cloth, the skins of many Dragons, green: garlick-bladed.* Green.

*In the North, the cloth, Hair-coloured, Bilbery juyce. The Trumpets ſound once. The Gates open. The four Caſtles are moved. There iſſueth 4 Trumpeters, whoſe Trumpets are a Pyramis, ſix cones, wreathed. There followeth out of every Caſtle 3, holding up their Banners diſplayed, with enſigne, the names of God. There follow Seniors ſix, alike from the 4 Gates: After them cometh from every* part a King: *whoſe Princes are five, gardant, and holding up his train. Next iſſueth the Croſſe of 4 Angles, of the Majeſty of Creation in God* attended *upon every one, with 4: a white Cloud, 4 Croſſes, bearing the witneſſes of the Covenant of God, with the * Prince gone out before: which were confirmed, every one,* with ten Angels, *viſible in countenance: After every Croſſe,* attendeth 16 *Angels, diſpoſitors of the will of thoſe, that govern the Caſtles. They proceed. And, in, and about the middle of the Court, the Enſigns keep their ſtandings, oppoſite to the middle of the Gate: The reſt pauſe. The 24 Senators meet: They ſeem to conſult.*

Black.

* King.

40. Angels, on the 4 Croſſes, attending on the principal † 16 Angels.

I, AVE, STOOD BY THE SEER:

*It vaniſheth.*

*So I leave you.*

Δ. Omnium bonorum largitori, Omnipotenti Deo, ſit æterna laus, gratiarum actio, honor omnis, & Jubilatio. *Amen.*

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*Junii,* 22, 23. Note.

On Friday, and eſpecially Saturday, *E. K.* had great Temptations not to credit this Action, and was ſaid unto by a voice, how our Inſtructors would uſe cavillation of our diſordered life, to forſake us, and not to perform, according to our expectation of the former promiſes to be performed by them.

A voice ſaid, likewiſe, to him, that *A. L.* ſhould not go to the Emperours Court, for lack of money: for he ſhould get none here. Likewiſe, it willed him to go up into his Study and he would ſhew him all the effect of our Inſtructions received. *E. K.* complained to me how he was thus greivouſly moleſted by ſuch means, and almoſt brought in deſpair. But I comforted him as well as I could (my ſelf being inwardly, moſt ſorrowful) and made my moane to God by prayer when I was alone: for him, and our Cauſe. Moreover he could not be perſwaded by me that *good Angels would undertake* to help us to any *relief by money* or treaſure: affirming that it appertained to the wicked ones: ſeeing they were the Lords of this World; and the kingdom of God was not of this World, *&c.* .... Said, that the wicked were in the world, and of the world: but the Elect were in the world, *but not of the World.*

*Si de Mundo eſſetis, Mundus quod ſuum eſt diligeret: quia vero de mundo non eſtis ſed ego elegi vos de mundo, propterea odit vos mundus.* Joan. cap. 15. C

*Ergo dedi eis ſermonem tuum, & mundus eos odio habuit,* quia non ſunt de mundo, *ſicut & ego non ſum de mundo. Non rogo ut tollas eos de mundo, ſed ut ſerves eos à malo. De mundo non ſunt: ſicut & ego non ſum de mundo,* &c. Joan. cap. 17. C

To be of the world, was to be in love with the trade of the vanities of this world, and to follow them: And that money and riches were things indifferent: good, if they were well uſed; and evil, if they were evilly uſed: And that, *Bonis omnia cooperabantur ad bonum*; Therefore the godly (as the Patriarchs and many now adayes) might have money; but to uſe, not abuſe it: and that ſuch is our caſe and neceſſary requeſt to God, *&c.*

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Sunday, *Cracoviæ, Junii* 24. *à Meridie horam circiter tertiam.*

Δ. Note, while at my lodging (by Saint *Stephens*) I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: *E. K.* was at my Lord *A. L.* his lodging (at the Franciſcan Fryars, where he lay at Phyſick) and at the ſame time, this happened, as followeth;

As my Lord *A. L.* and E. *K.* ſate together, conferring and conſulting of our affairs, of Gods mercies, and of ſundry tentations of the ſpiritual enemy, and afterward, as the Lord *A. L.* was reading *Roſenſis pſalm. de Fiducia in Deum*, ſuddenly, upon *E. K.* his right ſhoulder,

did

did a heavy thing ſeem to ſit, or reſt, whereof he told the Lord *A. L.* And afterward was this voyce uttered by that Creature in *Latine*.

Lasky, *veniet tempus, cum tu portabis verſum ſedecimum, illius Pſalmi undecimi, in vexillo tuo, & vinces inimicos tuos.*

Then *A. L* ſought in *Davids* Pſalter for the eleventh Pſalm, and ſixteenth verſe thereof: and while he was ſo about that Pſalm, The voyce ſaid that he meant not that Pſalm of *David*, but the eleventh Pſalm of *Roffenſis*: which Pſalm the Lord *A. L.* was then in reading to *E. K.* and was about the verſe, *Hic labor ac dolor*, &c. being the ſixth verſe.

By and by after, the voyce ſaid in *Engliſh*.

—— Truſt thou in God.

Hereupon the Lord *A. L.* did read forth that Pſalm of *Roffenſis*, and when he came to the ſixteenth verſe thereof, being

> *Si ambulavero in medio tribulationis, me cuſtodies adverſus inimicos tu . . .*
> *Manum tuam extendes, & dextera tua me ſalvabis.*

Thereupon the voyce ſaid: Put to the firſt line of the next verſe: And that was *Domine tu omnia pro me perficies.*

And as he would have read further, the voyce willed him to ſtay at thoſe words, and ſaid as followeth:

*Vide Anno 1585. Junii 12 Cracoviæ.* —— I ſwear unto thee by the true and living God, that this ſhall come to paſſe.

Then *E. K.* ſaid unto the Creature: In the name of God, Who art thou? And he anſwered in *Latin*, and ſaid,

*Ego Sum A V E, cras plura audietis.*

△. Gloria, laus, honor & gratiarum actio perennis ſit Deo Noſtro, omnipotenti & Miſericordi. *Amen.*

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Munday 25. *Junii, Mane hora* 7. Cracoviæ.

△. *Orationem Dominicam pronunciavimus, & aliquot alias oratiunculas ex Pſalmis*, &c. After we had ſit awhile together conferring of *Ave* his Viſion, *&c.*

*Ave.* A voyce ſaid, *bring up the ſhew-ſtone.*

△. I had ſet it down on the Table, behinde the Cuſhion with the Croſſes, for I had furniſhed the Table with the Cloath, Candles, &c. as of late I was wont: Hereupon I *ſet up* the ſtone on the Cuſhion.

E. K. There appeareth in the ſtone, like a white Curtain all over the ſtone: After awhile it was drawn, and layed on the back-ſide of the ſtone, on a heap together.

△. *Ave.* Now here ſtandeth one in a white Garment, with a white Cerclet about his head like a white ſmock, I remember not that ever I ſaw this Creature before, his Garment is tucked up.

△. Ave. ...... *Who is he that is rich?*

△. The Lord of all.

† Four. ...... *He it is that openeth the † ſtore-houſes, not ſuch as fly away with the winde, but ſuch as are pure, and without end.*

△. Bleſſed be his name for ever.

......*To the pure in ſpirit, and ſuch as he delighteth in.* Amen.

△. *Da verbum tuum in ore me, & ſapientiam tuam in corde meo, fige.* *Dixit Dominus, Invoca nomen meum,* & mittam vobis verbum quo fabricavi terram, *& reſponſum dabit de ſe, & teſtimonium dabit de ſe, ut in teſtimonio vincat malos.*

E. K. Now is there fire come, and hath conſumed this Creature all to pieces, and he is fall'n down to aſhes.

△. *Quaſi figura de terra renovanda.* Now he riſeth up, and *he is brighter then he was before.*

...... *So doth the glory of God comfort the juſt, and they riſe again with a threefold glorie.*

△. A place was made.

E. K. Now he ſpreadeth the aire, or openeth it before him, and there appeareth before him a ſquare Table.

Now

The Table of the Earth.

Now he taketh off the Table a black Carpet.

Now he taketh off a green Carpet.

Now he taketh off a white Carpet.

Now he taketh off a red Cloath.

△ He taketh off the coloured cloaths in due order, reſpecting the four parts of the World.

And now the Table appeareth to be made of earth, as Potters Clay, very raw earth.

*E. K.* The Table hath four feet, of which two touch the ground, and two do not: The feet ſeem alſo to be of the earth. The Table is ſquare.

*E. K.* On the left corner (fartheſt from *E. K.*) did a T appear on the Table: Out of the top of this T do four beams iſſue of clear collour bright.

...... *That part [pointing to that* T*] of the Table of the earth of thoſe that govern the earth: that is are governed by the ſeven Angels that are governed by the ſeven that ſtand before God, that are governed by the living God, which is found in the Seal of the living God, (Tan with the four) which ſignifie the four powers of* God princpial *in earth*, &c.

...... *Move not, for the place is holy, and become holy.*

...... *I ſaid not ſo, he ſaid it, that beareth witneſſe of himſelf. Unto this, obey the other three Angels of the Table.*

*E. K.* On the other farther corner of the Table (on *E. K.* his right hand) is a Croſſe like an Alphabet Croſſe.

This Croſſe, and the other T do ſeem to lye upon the Table, in a dim dunniſh, or a sky colour. All the Table over ſeemeth to be ſcribled and raſed with new lines.

The Earth.

...... *The earth is the laſt, which is* with the Angels, *but not as the Angels, and therefore it ſtandeth in the Table of the ſeven Angels,* * which ſtand before the preſence of God in the laſt place, *without a Letter, or number, but figured by a Croſſe.*

* *Vide* 1582. 20. *Martii. lib.* 2.

...... *It is expreſſed in the Angle of that Table, wherein the names of the Angels are gathered, and do appear, as of* Michael *and* Gabriel.

△. I remember, there is an Alphabetary Croſſe.

*E. K.* Now in the corner of the Table, on the right hand to *E. K.* appeareth another Croſſe, ſomewhat on this faſhion †. and there appear'd theſe Letters and Numbers.

| | |
|---|---|
| b | 6 |
| 4 | b |

*Vide lib.* 3. *Anno* 1582. *Aprilis* 28.

...... *It is in that Table, which conſiſteth of* 4. *and* 8.

*E. K.* In the laſt corner of this earthly Table appeareth a little *round ſmoke*, as big as a pins head.

*E. K.* Now is all covered with a miſt.

*E. K.* Now I hear a great voyce of thumbling and rumbling in the ſtone.

*E. K.* Now all waxeth clear again.

Now hoveringly over the Table, appear infinite ſort of things like worms, ſometimes going up and ſometimes down; theſe ſeem ſomewhat brightiſh.

Over theſe higher in the aire, appear an infinite ſort of ſmall, little, blackiſh things, bigger then Motes in the Sun, and they go up and down, and ſometime come among thoſe *worm-like* Creatures.

Enoch.

...... *The Lord appeared unto* Enoch, *and was mercifull unto him, opened his eyes, that he* might ſee and judge the earth, *which was unknown unto his Parents, by reaſon of their fall: for the Lord ſaid, Let us ſhew unto* Enoch, *the* uſe of the earth: *And lo,* Enoch *was wiſe, and full of the ſpirit of wiſdom.*

*And he ſayed unto the Lord, Let there be remembrance of thy mercy, and let thoſe that love thee taſte of this after me: O let not thy mercy be forgotten. And the Lord was pleaſed.*

50. Dayes.

*And after* 50. *dayes* Enoch *had written: and this was the Title of his books, let thoſe that fear God, and are worthy read.*

The title of Enochs books, expounded into Engliſh. 150 Lions, or wicked ſpirits ſeducers. Counterfeiting.

*But behold, the people waxed wicked, and became unrighteous, and the ſpirit of the Lord was far off, and gone away from them. So that thoſe that were unworthy began to read. And the Kings of the earth ſaid thus againſt the Lord, What is it that we cannot do? Or who is he, that can reſiſt us? And the Lord was vexed, and he ſent in amongſt them an hundred and* fifty Lions, and ſpirits of wickedneſſe, *errour, and deceit: and they appeared unto them: For the Lord had put them between thoſe that are wicked, and his good Angels: And they began* to counterfeit the doings of God and his power, *for they had power given them ſo to do, ſo that the memory of* Enoch *waſhed away: and the ſpirits of errour began to teach them Doctrines: which from time to time unto this age, and unto this day, hath ſpread abroad into all parts of the world, and is the skill and cunning of the wicked.*

Wicked Magicians.

*Hereby they ſpeak with the Devils: not becauſe they have power over the Devils, but becauſe they are joyned unto them in the league and Diſcipline of their own Doctrine.*

*For behold, as the knowledge of the myſtical figures, and the uſe of their preſence is the gift of God delivered to* Enoch; *and by* Enoch *his requeſt to the faithfull, that thereby they might* have the true uſe of Gods creatures, & of the earth whereon *they dwell: So hath the Devil delivered unto the wicked the ſigns, and tokens of his error and hatred towards God:* whereby they in uſing them, might conſent with their fall: *and ſo become partakers with them of their reward, which is eternal damnation.*

Devils Characters.

*Theſe they call Characters:*          *a lamentable thing. For by theſe, many Souls have periſhed.*

The mercy of God to *Dee.* To △.

*Now hath it pleaſed* God to deliver this Doctrine *again out of darkneſſe:* and to fulfill his promiſe with thee, for the books of *Enoch: To whom he ſayeth* as he ſaid unto *Enoch.*

Let thoſe that are worthy underſtand this, by thee, *that it may be one witneſſe of my promiſe toward* thee.

The wicked power expelled out of the earth.

*Come therefore, O thou Cloud, and wretched darkneſſe, Come forth I ſay out of this Table: for the Lord again hath opened the earth: and ſhe ſhall* become known *to the worthy.*

*E. K.* Now cometh out of the Table a dark ſmoke, and there remaineth on the Table a goldiſh ſlime: and the things which hovered in the aire do now come, and light down on that ſlime, and ſo mount up again.

He ſaid. ..... *Non omnibus ſed bonis.*

*E. K.* He taketh the ſmoke and tieth it up.

...... *I tie her not up from all men, but* from the good.

Now cometh a dark Cloud over all again.

△. A pauſe.

*E. K.* Now it is bright again.

He ſaid. ..... *Fiant omnia facillima.*

...... *Number.*

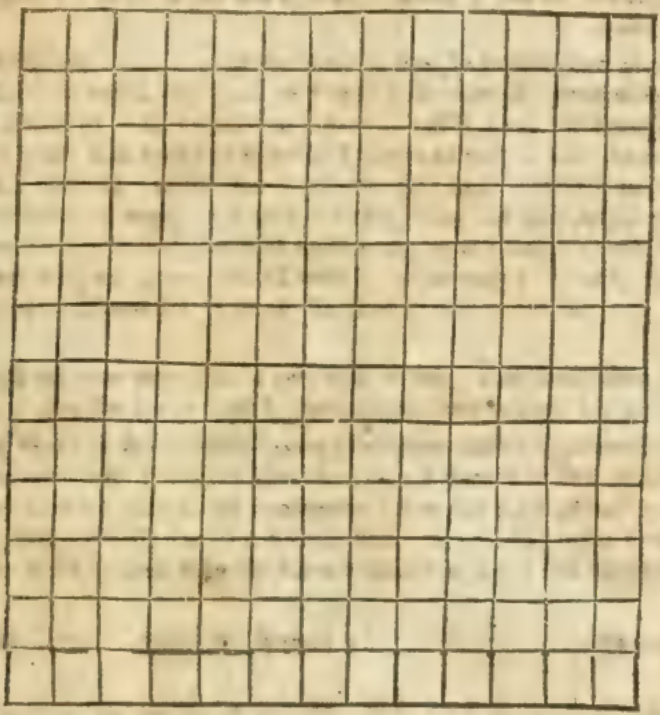
*E.* K. I

E. K. I ſee lines and ſcribblements (as before) going athwart the lines.

E. K. I count thirteen lines downward.

...... *Stay there.*

E. K. I count twelve this way overthwart.



E. K. In the juſt middle of every ſquare are little pricks. The Table ſeemeth to be eighth yards ſquare.

E. K. Now come upon theſe ſquares like Characters. They be the *true Images of God his ſpiritual Creatures.* NOTE. Characters.

...... *Write what thou ſeeſt.*

E. K. I cannot.

Δ. Endeavour to do your beſt, for he that biddeth you do, will alſo give you power to do.

E. K. Did his beſt, at length fire flaſhed in his face, and ſhortly after he ſaid, I perceive they be eaſie to make, ſo that I tell the ſquares, by which the lines do paſſe, and draw from middle prick to middle prick.

Δ. At length E. K. finiſhed the Table: he ſaid that theſe ſeemed to be yellowiſh Gold. A wicked power tempting E.K.

E. K. You heard one here ſay, *I write my own damnation.*

...... *He might have ſaid, you write his damnation. Pray, and write as many more lines.*

Δ. After awhile E. K. did with great eaſe finiſh the four parts of the Table.

E. K. The ſtone is become dark.

A voyce. ..... *Ceaſe for an hour.*

Δ. May we paſſe from our places as now?

...... *I.*

Δ. After a little hour paſt we returned, and as we talked of the premiſſes, he ſaid,

...... *Loſe no time.*

Δ. He ſaid in the ſtone being clear again,

...... *In the name of God, be diligent, and move not for the place is holy.*

...... *Take the firſt ſquare: write from the left hand toward the right, you ſhall write* ſmall letters and great.

*Say what you ſee* [to E. K.]

r Z i l a f A u t l p a.

Δ. I finde here one ſquare among theſe Characters that hath nothing in it.

...... *It muſt be filled.*

a r d Z a i d p a L a m.

E. K. A dim Cloud cometh before mine eyes: now it is gone.

c Z o n s a v o Y a u b
T o i T t X o P a c o C
S i g a s o m r b z n h
f m o n d a T d i a r i
o r o i b A h a o Z p i

C n a b r V i x g a z d
O i i i t T p a l O a i
A b a m o o o a C v c a
N a o c O T t n p r a T
O c a n m a g o t r o i
S h i a l r a p m z o x

E. K. Now cometh a Cloud over.

Take the *ſecond, that is the third that was written.*

This p may ſtand backward, or forward
E. K. What is the reaſon of that diverſe ſetting?
-- For beginning there it will make the name of a wicked ſpirit.

b O a Z a R o p h a R a
u N n a x o P S o n d n
a i g r a n o o m a g g
o r p m n i n g b e a l
r s O n i z i r l e m u
i z i n r C z i a M h l
m o r d i a l h C t G a
Æ O c a n c h i a s o m
A r b i z m i i l p i z
O p a n a l a m S m a L
d O l o p i n i a n b a
r x p a o c s i z i x p
a x t i r V a s t r i m

Δ. So is the name of the firſt diviſion of the earth in the 29 aire.
A voyce to this intent.

...... *That laſt word is* Vaſtrim.

Δ. I marvel of that ſquare that lacketh this line.

...... *It muſt be drawn from the end, or foot to that prick, before where it cometh doubble from the firſt top, the prick is allowed but to one, and not twice to be accounted: So that, that ſtandeth but of ſix pricks: Therefore it muſt be framed, and now it is of ſeven.*

*E. K.* All is in a Cloud.

Now all is clear again.

This is the Table that hath 4. and D on the top, by me ſo noted.

d o n p a T d a n V a ..
o l o a G e o o b a .. i
o P a m n o O G m d n m
a p l s T e d e c a o p
s c m i o o n A m l o x
V a r s G d L b r i a p
o i P t e a a p d o c e
p s u a c n r Z i r Z a
S i o d a o i n r z f m
d a l t T d n a d i r e
d i x o m o n s i o s p
O o D p z i A p a n l i
r g o a n n Q A C r a r

P backward, .. or forward-
A is arſward.

*E. K.* Now he calleth again, ſaying, See.

△. This is the Table that had the little round ſmoke.

△. No, it was the Table before.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| T | a | O | A | d | u | p | t | D | n | I | m |
| a | a | b | c | o | o | r | o | m | e | b | b |
| T | o | g | c | o | n | x | m | a | l | G | m |
| n | h | o | d | D | i | a | l | e | a | o | c |
| p | a | c | A | x | i | o | V | s | P | s | yl |
| S | a | a | i | x | a | a | r | V | r | o | i |
| m | p | h | a | r | s | l | g | a | i | o | l |
| M | a | m | g | l | o | i | n | L | i | r | x |
| o | l | a | a | D | a | g | a | T | a | p | a |
| p | a | L | c | o | i | d | x | P | a | c | n |
| n | d | a | z | N | x | i | V | a | a | s | a |
| i | i | d | P | o | n | s | d | a | s | p | i |
| x | r | i | i | h | t | a | r | n | d | i | J |

*E. K.* Now all is in a whitiſh cloud covered.

*E. K.* Now all is clear.

..:... *Make the firſt figure upon a clean paper, and thereto adde the ſimple letters: Then ſhall you hear more. Thou muſt make the ſquares of the firſt part of the Table unto every ſquare and his letters.*

△. I have made the ſquares of the firſt part, and ſet in the letters.

*Thou haſt in the middle line* o r o i b A h a o z p i. *There are 6 lines above, and ſix below. That line is called* linea Spiritus Sancti: *and out of that line cometh the three names of God, from the Eaſt gate, being* of 3, 4, and 5. letters, *which were the armes of the Enſignes that were ſpoken of before.* Oro, ibah, aozpi, *I ſaid before, that God the Father a* mighty pillar divided with a right line.

*Linea Spiritus Sancti.*

*Oriens.*

The 3 names of God in Banners.

*The Father himſelf, without the line.*

*The Father and Son by addition of the line.*

*Theſe two lines beginning* J A
i d
a r
&c.

*That is the great Croſſe that came out of the Eaſt gate.*

Eaſt.

△. With that line of the Holy Ghoſt?

...... *I.*

*Thou haſt in the upper left angle in the ſecond line* a r d z a.

*Thou haſt that maketh the croſſe downward: firſt* i, *then the ſame* d, o, i, g o.

△. Will you have ſix letters downward?

...... *I.*

*So thou haſt the three other croſſes in their angles.*

△. Will you give me leave to repeat them, for fear of erring?

I L a c z a, the down line of ſix letters, and p a L a m the croſſe line.

...... *It is ſo.*

△. Now to the other on the left ſide below.

a
i
a
o
a
i

the down right line. Now the croſſe line, is O i i i t.

Here thoſe Croſſes have ten faces.

Ten faces on the Croſſes.

△. One letter is reckoned twice which is in the center of the Croſſe: and ſo ſhould ſeem to be eleven.

...... *This is true knowledge.*

Δ. The laſt croſſe is thus, his down line is
a
O
u
r
r
z

Δ. The Croſſe is a L O a i.

Δ. So have I the 4 Croſſes attendant on the principal Croſſe.

...... *Here thou mayſt ſee the cauſe, that* Pilat *wrote with 4 letters.*

Δ. How doth the cauſe appear ?

...... *For above every croſſe, ſtandeth 4 letters : Not that* Pilat *knew it, but that it was the fore-determination of God.*

Δ. Another pronouncing of it.

*They are thus to be read. In the upper left angle thou haſt* r z l a : pronounce, urzla : *by this name the firſt Angel appeareth.* z l a : *go then to the firſt* r, *and pronounce it* zlar. *That was the firſt letter of the firſt Angel, is the laſt letter of the ſecond : as of the firſt* r, *was the firſt letter of the name, as* r z l a, *that* r *is now the laſt letter of the name of the ſecond Angel, beginning at* z, *as* z l a, *and ſo back again to the* r.

The 4 Angels over every croſſe of the 4. attendant croſſes.

Δ. So that the third beginneth at *l*, whoſe laſt letter is the firſt of the ſecond name, and is called *Larz*, and ſo of the laſt : as *a r z l*, to be pronounced *arzel.*

Δ. So that you have, of thoſe 4 letters, 4 Angels names, here thus gathered out: but how are they to be uſed ?

The uſe.

...... *Let it be ſufficient that you know theſe names. I will teach you to uſe them.*

4 Angels over every croſſe.

Δ. Shall we labour by like order of every the 4 letters over the croſſes to make 4 ſuch names ?

...... *They are alſo to be made.*

Δ. I do know aſſuredly that there is very much matter in this Table.

Solomon his knowledge.

...... *It is true : for hitherto, ſtretched the knowledge of Solomon.*

Six Seniors.

...... *Now for your ſix Seniors : whoſe judgement is of God the Father, the Son, and the Holy Ghoſt. In the line* De Spiritu Sancto, *you have* Abioro *of ſix letters: The ſecond name of the ſecond Senior is of 7. as,* A *(the ſame, aſcending)* Aaixa *if the third, as the ſecond, in* patre & filio, H c *mord* A.

How to make the Seniors of 7. letters.

*Again in* Spiritu Sancto, *habzpi. The fifth, in* patre & filio deſcendens *hi pot ga. The ſixth,* A V to Tar. *If you will make them of 7 letters ( becauſe two of them, are but of ſix ) that is, when the* wrath of God *is to be encreaſed.*

Note.

The encreaſing of names with a letter.

*Then whereas you ſay,* Abioro, *ſay* Habioro ; *and where you ſay* Haozpi, *ſay* ahahozpi. *Thou haſt* haoſpi, *before* h *is* A ; *take that unto it and it maketh* Aha ozpi. *And ſo they conſiſt all, of 7 letters.*

b
a
T
a ———
i ———

*Thou haſt* b *the fifth, in the left part of the line,* de Spiritu Sancto : *thou haſt* a *the ſixth, ( the firſt part of the line* de patre & filio *deſcending. )* T *the ſixth in the ſecond part deſcending.* a *The firſt in the ſecond part deſcending, or the ſecond aſcending.*

*Thou haſt* a *the fifth, in* aozpi.

i *The ſixth, and* V *the ſixth, aſcending in the part deſcending of the line* de patre & filio, *the ſecond and firſt part. Put the* A *or the* h *that ſtand in the Center, to it : Thou haſt* Bataiva *or* Bataivh. *You muſt take but * one of them, either the* A *or the* h. A, comiter, *and* h *in* extremis Judiciis.

A or H.
* To make the end of this word.

Δ. So I ſee when the contract *A*, and when the contract *H* muſt end this word : That is the mighty Prince whoſe traine was holden up in *the Eaſt.*

The King his name Eaſt.

To morrow.

...... *Spare me now, I will open you more ſecrets to morrow, I am ſecretly called away :* but you ſhall find me the true ſervant of God.

E. K. Now he ſpreadeth the white Curtain over all that was laid on an heap behind.

Characters or Notes.

...... *Yet one thing ere I go. Thoſe Characters or Notes ( for, ſo call them ) are* the parts of the whole Earth, *as you may find in thoſe names * I delivered you before* ; To the intent you may work all the World over at one time. Now, my love reſt with you.

* Nalvage delivered them, but by the ſame ſpirit of God

E. K. Now he is gone.

Δ. Amor Dei patris filii & Spiritus Sancti ſit ſuper nos. *Amen.* Semper.

Note.

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Tueſday, *Junii* 26. *Manè hora* 8.

Precibus finitis, & poſt varias noſtras conſiderationes de præmiſſis, tandem apparuit *A V E*, In nomine Patris & *F.* & *SS* ſicut erat, *&c.* *Amen.*

E. K. He

*E. K.* He hath gathered the whole Curtain together as yeſterday, and ſet it behind. Now a white miſt cometh over all, Now the miſt is gone.

Ave. ...... *All glory and praiſe, be to God the Father, the Son and Holy Ghoſt.*

△. Amen.

Ave. ...... *Now to the purpoſe: Reſt, for the place is holy. Firſt, generally what* this Table *containeth.*

1. All humane knowledge.

2. Out of it ſpringeth Phyſick.

The general of the firſt table.

3. *The knowledge of all elemental Creatures, amongſt you. How many* kindes there are, and for what uſe they were created. *Thoſe that live in the air, by themſelves. Thoſe that live in the waters, by themſelves. Thoſe that dwell in the earth, by themſelves. The* property *of the fire:* which is the ſecret life of all things.

4. *The knowledg, finding and* uſe of *Metals.*
*The* vertues of *them.*
*The* congelations, and vertues of *Stones.*

} *They are all of one matter.*

5. *The Conjoyning and knitting together of Natures. The deſtruction of Nature, and of things that may periſh.*

6. *Moving from place to place, [ as, into this Country, or that Country at pleaſure. ]*

A bodily and a true motion.

7. *The knowledge of all crafts Mechanical.*

8. Tranſmutatio formalis, ſed non eſſentialis.

E. *K.* Now a white miſt covereth him.

△. The ninth Chapter may be added, and is of the ſecrets of men knowing; whereof there is a peculiar Table.

△. ———— Pauſe for a ¼ of ———

E. *K.* Now he appeareth again

...... *Look out* Lexarph, *with the two other that follow him, among the names of the Earth* the three laſt.

Lexarph, Comanan, Tabitom.

*Look out the name* Paraoan. *Write out* Paraoan *in a void paper.*

△. I have done.

*Seek out* Lexarph.

△. I have found it.

*Look into the 4 parts of the Table, and take the letters that are of the leaſt Character. Look among the 4 parts that have the Characters: and look to the Characters that have the leaſt letters.*

△. I have done.

...... *How many letters are they?*

△. Seven.

...... *They muſt be eight.*

△. They are theſe ( as I have noted them ) OA JA JA il.

...... *There are 8 in the 4.*

△. Afterwards I found 8 letters in the 4 principal: for I had omitted *Y I.*

*Dwell in darkneſſe* ——

△. I ſuſpect this was ſpoken to me, to my reproof, for no more diligence uſed in the ſearch.

*They muſt be made all one Character.*

e x a r p

h c o n a

n a n t a

b i t o m

Lexarph, Comanan, Tabitom.

*Set down theſe three names, leaving out the firſt* L [ *that is of* Lexarph, *ſet them down by* 5. ]

Ave. ...... *Your ſickneſſe cauſeth me to be ſick.*

△. *E. K.* had the Migrom ſore.

A great Temptation fell on *E. K.*: upon *E. K.* his taking theſe words to be a ſcoff, which were words of compaſſion and friendſhip.

△. They be 3 names of the Tenth air, anſwering to *Caſpis, Germania, Trenam in Africa.*

...... *The firſt is* exarp, *five in order. Set them down without the firſt Table: That ſhall make he croſſe that bindeth the 4 Angles of the Table together. The ſame that ſtretcheth from the left to ight, muſt alſo ſtretch from the right to the left.*

△, Have

Δ. Have I now made this croſſe of uniting all the 4 parts or Angels together, as you like of?

...... *I.*

Wicked Angels whoſe names are of 3 letters.

...... *Every name, ſounding of three letters, beginning out* of that line, *is the name of a Devil, or wicked Angel, as well from the right, as from the left,* excepting the [ Δ ] 4. Angels that are above *the croſſe, which have no participation with Devils.*

4. Angels above every of the leſſer croſſes. *Ergo,* 16 ſuch in every of the 4. principal quarters.

*The letters that joyne thoſe names, which may be put before the* [ Δ 4. ] names *of the four Angels of the four croſſes in every angle, ( as well from the right, as the left, ) is the name of God, whereby theſe Angels, are* called and do appear.

Δ. An example ( I pray you ) give of this rule.

...... *As, in the firſt of the black croſſes thou haſt,* e.

Δ. So it is.

*In the firſt ſquare of the right ſide thou haſt* r. *beginning the name of the Angel* Urzla: *put* e *to it, and it changeth the ſound, into* Erzla. Erzla *is the name of God* that governeth, Urzla.

Δ. And likewiſe the other three above the croſſe are governed by that name of God, *Erzla.*

* In the croſſe of union, or the black croſſe.

The 4 Angels ſerving to this leſſer Croſſe.

Note. Appearing by one name, and doing by another.

*Take* * X *which is the next letter : look under the Croſſe in the firſt angle ; thou haſt* C z. *(then* o, *in the croſſe : ) then* n s. *Call it* C zoden es : *It is one of the 4 angels that ſerve* to that croſſe, which are ruled *by this name* Idoigo. *It is the name of God, of ſix letters : Look in the croſſe that deſcendeth, In that name* [Δ Idoigo] *they* appear, *by the name* [Δ Ardza] *that is in the croſſe,* [ Δ Tranſverſary ] *they* do that they are *commanded.*

Δ. Which they ? you named onely *C zod n es.*

Ave ...... *There followeth* Tot t.

Δ. Which more ?  Δ. The principal Croſſe tranſverſary.

*Thoſe two, under, till you come* to the Croſſe.

Δ. Do you mean *Sias, f m n d ?*

Phyſick.

...... *Thoſe 4 be of Phyſick.*

Δ. As they do *appear* in the name of God *Idoigo*, ſo what ſhall be of the name of God *Ardza ?*

Ave ...... *The one is to call them, the other is to command them.*

Note.

*If it be an incurable diſeaſe ( in the judgement of man ) then adde the letter that ſtandeth againſt the name, and make him* † up five : *then he* cureth miraculouſly.

† The Angel his name made of five letters.

The uſe of the wicked powers.

*But if thou wilt ſend ſickneſſe, then take two of the letters, and adde the letter of the Croſſe* [Δ *the black croſſe*] *to that, as in the ſecond,* a To.

[ Δ. This *a*, is of the croſſe of union, or the black croſſe. ]

The Call of the wicked.

...... *Then he is a wicked power, and bringeth in diſeaſe : and when thou calleſt him, call him by the name of god, backward : for unto him, ſo, he is a god : and ſo* conſtrain *him* backward, *as* Ogiodi.

Note. Apparition. Conſtraint.

Δ. I think the Conſtraint muſt be, by the name of the Tranſverſary backward pronounced, as of *Ardza*, is backway, *azdra* : For *ogiodi*, ſhould but cauſe him to appear by the order of *Idoigo*, uſed for the 4 good Angels.

BaatainA, or Baataivb.

...... *The name of God in the middeſt of the great Croſſe ( where the name may have* A *or* H *in the end ) upon which the 4 Croſſes of the firſt Angle attend, ( or firſt part of the table attendeth )* calleth out the ſix Seniors : *which give* ſcientiam rerum humanarum & Judicum, *according to the nature of their parts : as in the Eaſt after one ſort, in the Weſt after another, and ſo of the reſt.*

E. K. A Cloud covereth him.

Now he ſpeaketh of the ſecond little croſſe above, on the right ſide in the Eaſt quarter.

*The upper right angle in the next croſſe, hath the ſame name* [ Δ *hath his peculiar name* ] *of God to* call out, *and* to conſtrain.

Δ. Which name mean you ?

4 Good Angels.

Ave. ...... *The name that is in the croſſe.*  Δ. Ilacza --

Metals.

*The good Angels are alſo 4. They have power over Metals,* to find them, to gather them together, *and to uſe them.*

The wicked Angels of this portion.

The table of creation.

*Theſe, that are the wicked ones , ( made by three letters ) are the* Princes of thoſe wicked ones, that ſtood afar off *in the* Table of the Creation.

*Lib. 4. aliter 5. Bnaſpol & Bliſdem.*

Δ. You mean in our fourth Book.

Ave. ...... *Theſe* can give money coined, in Gold *or Silver.*

Δ. Which there?

Δ. Theſe wicked ones mean you ?

...... *I.*

*The other give no money coined,* but the metal.

Δ. You

Δ. You mean the good.

...... *I.*

Δ. As *X O Y.*

...... *E X O Y.*

Δ. I note this pronunciation.

Δ. The next is *apa.*

*The third Croſſe is the Croſſe of transformation.*

Transformation.

Δ. Mean you that on the left ſide underneath?

...... *I.*

*The fourth is the Croſſe of thoſe Creatures that live in the four Elements, as you call them.*
*The firſt Angel the aire.*
*The ſecond* ——— *the water.*
*The third* ——— *the earth.*
*The fourth* ——— *the life, or fire of things that live.*

The four Elements.

Δ. Is not *Acca* the firſt Angel?

Δ. En pe at.

...... *I. Then* N P *at.*

Δ. Then *O toi,* and P *mox.* A V E. *They are eaſie to call.*

1. *The knitting together of Natures lieth in the four Angels that are over the* firſt *Croſſe.*

The knitting together of natures.

Δ. As *Urzla,* zlar? &c.

...... *I.*

2. *The carrying from place, which place lieth in the Angels of the ſecond Croſſe.*

*Tranſlatio à loco in locum.*

Δ. I underſtand in the Angels over the Croſſe.

3. *All Hand-crafts, or Arts are in the Angels of this* third *Croſſe.*

All hand-crafts.

Δ. I underſtand in the Angels over the Croſſe.

E. K. He drew out much fire out of his mouth, and threw it from him now.

Note this rare action of a ſpiritual Creature.

Δ. I pray you, what meant you by that?

...... *For that I* fulfill my Office in another place.

*Stay, at this time I muſt alſo be gone.*

Δ. When will you deal again.

Ave. *After Dinner about one, or two of the Clock.*

E. K. Now he ſpreadeth the Curtain.

Δ. Deo gratias nunc & ſemper agamus. *Amen.*

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† Tueſday, *Junii* 26. *à Meridie hora,* $1\frac{1}{2}$ *Circiter.*

Gloria Patri, *&c.*

*Mitte lucem tuam & veritatem tuam, O Deus,* &c.

E. K. Now he is here, and the white Curtain laid behinde.

4. Ave. ...... *The Croſſe of the fourth, firſt Angle.*

Δ. I underſtand the Angels over the Croſſe in the lower right corner.

...... *Herein may you finde the ſecrets of Kings, and ſo unto the loweſt degree. But you muſt Note, That as the Angels of the firſt of the four Croſſes in the* E*aſt, which are for* Medicine *: ſo are* the firſt *of the ſecond, the firſt of the third, and the firſt of the fourth; ſo that for* Medicine *there be ſixteen,* and ſo of all the reſt in their order : *but that they differ in that, ſome be the Angels of the Eaſt, other ſome of the Weſt; and ſo of the reſt.*

The ſecrets of all ſtates.
ſixteen Angels for Medicine.

*Notwithſtanding, to know the world before the waters, To be privy to the doings of men; from the waters to Chriſt; from Chriſt unto the rewarding of the wicked: The wicked doings of the fleſh, or the fond and deviliſh* imaginations of man, *or to ſee what the bleſſed Kingdom ſhall be, and how the earth ſhall be* dignified, purged, *and* made clean, *is a meat too ſweet for your mouths.*

Note. The bleſſed Kingdom on earth. The earth.

Δ. Curioſity is far from our intents.

Ave. ...... But there is neither Patriarch nor Prophet ſanctified, Martyr, or Confeſſor, King, or Governour of the people upon earth, *that* his name, continuance, and end, is not (like the Moon at midnight) in theſe Tables.

*Ergo,* theſe are here to be learned out.

Δ. *Maximè enim ſplendet & manifeſta eſt, in medio cœli & in plenilunio.*

Δ. Mean you not the Croſſe of *the fourth firſt* Angle, to be that, which is of a O u r r z. And his tranſverſary of a l O a i?

Ave. ..... *It is ſo.*

Δ. I underſtand not well, your account of 16 Angels for medicine.

Ave. ..... *Are there not four principal Croſſes? Every Croſſe hath alſo four. The firſt of every four are* the Croſſe *of medicine, ſo that there be ſixteen.*

Ave. ..... *One book of perfect paper. One labour of a few dayes.*

Forte, For the. Their promiſe.

The calling them together, *and* the yielding of their promiſe, *the repetition of the names of God*, are ſufficient.

*I have given you Corn : I have given you alſo ground.* Deſire God to give you ability to till.

Δ. We will pray for his help that is Almighty.

..... *I am free before God. Catch that catch can.*

*Be it now as it was before.*

E. K. He mounteth up into the aire, and is gone.

Δ. When would you that I ſhould prepare that book, and what call you perfect: and how many leaves would you wiſh me to make it of?

..... *Your book is not of my charge.*

Δ. Lord, as thou haſt dealt mercifully with us hitherto, and haſt given us the underſtanding of many ſecrets, ſo in reſpect of this ſtrange dealing with us, and leaving us of *Ave*, we are deſirous to know ſome cauſe: and therein we require that *Madimi* may be ſent.

E. K. She is here in the ſtone.

Madi. ..... *How do you?*

E. K. She maketh a low curſie.

Δ. I declared our admiration of *Ave* his ſo ſudden departure, aud required her opinion of the caſe.

Mad. ....., *Surely Sir, I cannot tell : but I will go ſee if my mother can tell.*

Δ. He that is the Creatour of all things, be mercifull unto us, and lighten our hearts with true knowledge, as our truſt is in him.

E. K. She went away, and came again after a little while.

Mad. ..... *My mother ſayeth,* you ſhould have been at the Emperours.

Δ. But you ſee it is impoſſible to get thither without ſome good proviſion of money made by our great friend *A. L.* I pray you, what can you ſay of *Ave?*

Mad. ..... *My gentle brother, Ave* is a good Creature : *indeed you might have made* more of *him.*

Δ. I beſeech you to give us ſome Declaration of *Ave* his laſt words.

Mad. ..... *There* is no word unperfect: My brother *Ave* his nature is to be plain and ſhort.

Δ. I pray you to ſay ſomewhat more plainly of *Ave* his laſt words.

Mad. ..... *If it were the commandment of my mother, I could do it.* But this *is the good will* of my brother toward you.

Δ. As your brother hath done this of his good will, ſo do I deſire you of your good will to do, or ſay ſomewhat to our comfort.

Mad. ..... *Sir, I pray you, pardon me. I may not meddle with* Ave *his doing. I have nothing to ſay to you, but* I know my Mother hath *much to ſay to you*

*As the mighty thunder cometh, ſo cometh the promiſe of God.* — *Rodulphus* the *Emperour now.*

If the Emperour *(my mother ſayeth) do any thing againſt* Lasky, *or hinder, (ſhe anſwereth in earneſt) there ſhall be an* Emperour. — *A. L* Earneſt is means to be Emperour, *vide* 22 *Sept. Prage.*

Δ. Make your ſentence more perfect.

Mad. ..... *Therein lieth a myſtery.* — A Myſtery.

*My Mother, my Siſters,* Ave, *Il, my ſelf, and the reſt of us will not be from you* in your need. — A comfortable promiſe.

Δ. Now is our need, as we have declared.

Mad. ..... *Sir, Content your ſelf: For, yet a ſeaſon, you muſt have patience. God bleſſe you, for (as yet) I feel nothing to ſay to you.*

Miſericos, clemens & pius eſt Deus Noſter: Cujus nomen ſit benedictum, Nunc & ſemper. *Amen.*

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Note. About ſeven of the Clock this afternoon, E. K. came again up into my ſtudy: and ſeing me reading, and conſidering this Action, began to finde talk of it, and willed me to aſſay the practiſe of it if I underſtood it: And, to be brief, by little and little fell to this iſſue, that he confeſſed himſelf to be very ſorry that he was ſo far raging in words as he was this day.

day. Nay, (ſaid I) any man living, elſe, would have found juſt cauſe of comfort and to give thanks for *AVE*, ſuch ſpeeches to him, as he uſed unto you upon true compaſſion, and no skoff, *&c.* But you by and by *called him Devil, and raged on* further *againſt* Michael *and* Gabriel, *and the heavenly powers* with moſt horrible ſpeeches, *&c.* He became very penitent, and *acknowledged that he had* offended God: and ſaid, that ſurely *it was of the Devil*, for he did not remember his words: but he is ſure that they were not decent, and beſeeched *God to forgive* him: And ſo did I, and was very glad of this his reforming himſelf, and we (being oft (before) called down to ſupper) were going out of my Study: and as he was almoſt at the door to go out, he ſaid to me, *I feel a very heavy thing upon my ſhoulder*: and it *is warm with all*: Whereat I put to the door, and we ſat down again: Verily thinking (as it was) that it was the preſence of *AVE*, whereupon I ſaid unto the Creature.

NOTA. Pœnitentia [illegible] & [illegible] in [illegible]

Note this manner of a heavy thing on the ſhoulder, and warm withall.

Δ. In the name of Jeſus, *Ave* art thou there, he anſwered immediately after as followeth.

Ave..... *Becauſe* thou [E.K.] *haſt acknowledged my honour again: I will alſo acknowledge my help toward you: But where man* curſeth *the Heavens, what holy Creature can abide? Or where Satan is brought* into poſſeſſion, by free will of man, *what good Angel is he that departeth not?*

Δ. O Lord, confirm thy mercies upon us from henceforth.

Ave. ..... *As concerning your Action, The Heavens bear witneſſe of it. Yea, yeſterday did the good Angels contend with the wicked: and there was a great conflict betwixt them; and that about the love of God towards you, and your Action. But I will viſit you again in the morning, and will perform my good-will in God toward you. But thou muſt pray often if thou wilt avoid temptation. God be mercifull to you, forgive you, and ſtrengthen you to the end.*

Δ There was a terrible ſtorm of thunder and rain, toward the end of our yeſter-dayes Action: which, I ſaid, was ſomewhat more then natural.

Δ. Amen, ſweet Jeſu, Amen.

Δ. When all was thus ended, I delivered to E.K. my Pſalter book (with the ſhort prayers annexed to every Pſalm) where he himſelf very devoutly, and penitently prayed three of them, and I hearing alſo of them, gave my conſent in heart to the ſame prayers.

Mr. E.K. Penitently prayeth.

Δ. To God onely be all praiſe, honour, and glory, now and ever. *Amen.*

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Wedneſday, 27. *Junii.* Cracoviæ. *Mane horam circiter.* 7.

Oratione Dominica finita, & peculiari Oratione contra Tentationes Sathanæ, apparuit ipſe *AVE*, &c.

E.K. He is here.

Δ. Gloria Patri, & filio, & ſpiritui ſancto, *&c.* Amen.

Ave. ..... *In the name of the Father, and of the Son, and of the holy Ghoſt.*

Δ. Amen.

...... *Now, what is that, that is hard to you?*

4. Firſt, whether the Table (for the middle Croſſe of uniting the four principal parts) be made perfect, or no.

Ave. ..... *Thou haſt found out the truth of it.*

Δ. I think a myſtery did depend upon the choice of the three names, *Lexarph, Comanan*, and *Tabitom.*

Ave. ...... *That is not to our purpoſe.*

Δ. You bad me choſe out of the Tables the Characters of feweſt Letters, and *I* found them to be O A ꝡ A J A, and ˥, you ſaid they are eight, you ſaid there are eight in four: *I* know not what this meaneth.

Ave. ..... *You muſt make up the name* Paraoan.

Δ. It is the ſecond part of the 22 aire.

Δ. What ſhall become of the L averſed?

Ave. ..... *It may be* N, *or* L.

Δ. What muſt *I* now do with that name?

Ave. ..... *In* Exarph *there wanteth an* L. *which* L. *is of more force then the* N. *and therefore it is ſet in the Tables. As far as that* N. *ſtretcheth in the* Character, *ſo far ſhall* that Countrey be conſumed *with fire, and ſwallowed into Hell, as* Sodom *was for wickedneſſe. The end of all things is even at hand: And the earth muſt* be purified, *and* delivered to another.

*The Heavens ſhall be* 77 times above themſelves. *And the earth ſhall bring* forth without Tillage: *Prophets ſpeak of dayes,* [as] *preſently, that* * *are far off. But we ſpeak of dayes that are hard at hand.* For, immediately after your being with Cæſar, *ſhall the whole* world be in ſudden alteration. *Battails and bloudſhed great number: The Kings of the earth ſhall run unto the Hills, and ſay cover us.*

Δ. So is not one letter ſuperfluous, or wanting in the Tables.

A Propheſie of things at hand.

NOTE.

*Nova Terra.*

* *Were.*

*Rodolphus Cæſar.*

Nota *Initium malorum inſtare.*

△. O, Thou mighty God of Hoſts : be our ſtrength and comfort.

Anti Chriſt.

..... When you hear the peopleſay, *Lo, there is a man-child that doth great marvails,* (which is even at the door threſhold.) Then, then ſhall you ſee the calamity of the earth.

*A. L.*

But let *Laskie, the ſervant of God do as he is commanded* : And what goodneſſe ſoever he craveth ſhall follow him, for the Lord hath ſpared him among the Kings of the earth.

Mony, proviſion.

Let *him provide for this one journey : He ſhall not need to provide for the reſt :* For, he that hath all, hath provided for him.

In Conſtantinople 1585 15. Septemb.

The fifteenth day of September, that ſhall be twelve moneths, ſhall you ſet up the ſigne of the Croſſe ; even in the midd'ſt of *Conſtantinople.*

△. Thy will be done, O Lord, to thy honour and glory.

Poland. *Promiſſio confirmata de* A.L. *fortè.*

Ave. ..... *In this Kingdom ſhall be much bloudſhed, and the one ſhall cut anothers* throat. *And as the Lord hath promiſed, ſo ſhall it come to paſſe.*

Ave. ..... *Now to the Table.*

△. Of the Principal King of *Bataiva,*or *Baataiva,* (uſing the laſt a twice) I doubt of the perfect writing of it.

Ave. ..... *Is it not written? It is all, moſt eaſie , and in gathering thou canſt not erre.*

24 Seniors. Note, This diverſity of working. The four plagues, or quarters.

*The 24 Seniors are all of one Office : But when thou wilt work in the Eaſt , thou muſt take ſuch as bear rule there ; ſo muſt thou do of the reſt.*

△. Do you mean the eſtate, in reſpect of any place we ſhall be in, or in reſpect of any earthly place, accounted alwayes the Eaſt part of the world, whereſoever we be?

Ave...... The Eaſt and Weſt, in reſpect of your Poles. *What will you elſe of me?*

△. Whether theſe four Tables be joyned in their right places, or no.

Ave. ..... *They be.*

Note, of the Letters in the black Tranverſary.

△. Of the Letters in the Tranſverſary of the wicked their black Croſſe, I know no uſe, as of m o t i v a t ; nan, *&c.*

The book.

Ave. ..... *Thou ſhalt know,* when thou writeſt thy book.

△. I deſire you of the book to ſay ſomewhat more for the faſhion, paper, and binding, *&c.*

Ave. ..... *Thou mayeſt uſe thy diſcretion.*

△. You mean (I truſt) the book that you bid me to prepare : For, the other is not for my writing.

A perfect maſter ready.

Ave. ..... *It is not.* I my ſelf will ſtand with you, and ſhew how to practiſe.

△. Bleſſed be God for his ready help.

△. I will prepare the book (by the grace of God) with all ſpeed.

The Offices of all the four quarters.

△. As concerning the Offices, vertues, and powers of the three other quarters of the Table, what ſhall we think of them?

Ave...... They are all as the firſt.

The twelve names of God in the twelve Banners. Four dayes. Fourteen dayes. Obedient. White linnen veſtures.

△. *Note.* Thou haſt *three names of God,* out of the line of the holy Ghoſt, in the principall Croſſe of the firſt Angle, ſo haſt thou three in the ſecond, *&c.*

*Four dayes (after your book is made,* that is to ſay, written) muſt you onely call upon thoſe names of God, *or on the God of Hoſts, in thoſe names :*

And 14 dayes after you ſhall (in this, or in ſome convenient place) *Call the Angels by Petition,* and by *the name of God, unto the which they are obedient.*

The 15 day you ſhall Cloath *your ſelves,* in veſtures made of linnen , white : and ſo *have* the *apparition, uſe,* and *practice of the* Creatures. For, it is not a labour of years, nor many dayes.

E. K. This is ſomewhat like the old faſhion of Magick.

Garment and book onely once to be uſed.

Ave. ..... *Nay, they all played at this.*

*You muſt never uſe the Garment after, but that once onely,* neither the book.

E. K. To what end is the book made then, if it be not to be uſed after?

△. It is made for to be uſed that day onely.

Ave. ..... *What will you elſe?*

△. As you beſt know : we need inſtructions ; yet neceſſary for us.

Ave. ..... *Very few.*

Ave. ..... *It is a ſtem with fruit, but it wanteth leaves.*

E. K. What mean you by that?

Fruit then leaves.

Ave. ..... *There be more* leaves then fruit, *and in many actions there be more circumſtances then matter.*

△. But here is onely marrow, and no bones, or fleſh.

△. As concerning the great multitude that *E K.* ſaw in the Viſion ſtanding after the ſixteen Angels, next the Gate, you made no mention in your Deſcription of the Viſion : Therefore I would know what they are.

Ave. ..... *They be Miniſters and ſervants.*

E. K. * Aliter, *Sendenna*, as E. K. ſaid.

*There ſhalt* thou *ſee thy old* Sondenna,* *and many other wicked ones, that thou haſt dealt withall. Hereby ſhall you judge truly of wicked Magick. God be with you: I will be ready, when you need me.*

Δ. Æterno & omnipotenti Creatori rerum omnium, viſibilium & inviſibilium ſit omnis laus, honor, gloria, & gratiarum actio. *Amen.*

Δ. Of this wicked Sondenna, E. K. by & by after this Action ſaid. Seeing his name is come to be known (and not by me: for I had received the Sacrament with Mr. *Miniver*, of whom I had him, never to bewray or diſcloſe his name) I will tell you ſomewhat of him. He appeareth in many forms, till at length he appear in a Triangle of fire, and being conſtrained to the Circle, he taketh form (as it were) of a great Gyant, and will declare before for a month to come which ſpirits do orderly range: which by name being called, will do their offices, with a few other circumſtances uſed, &c. This, indeed was one, of whom I made moſt account, &c.

Δ. 1. Remember, I have not yet heard any thing of the 5 Princes which held up the traine of the chief King.

2. Neither any thing of the Trumpeter which went before all. Doubts.

3. Neither of the letters in the Tranſverſary of the black Croſſe.

4. Alſo of * *Docepax Tedoand*, being referred to *Cilicia*, *Nemrodiana*, and *Paphlagonia* in the late expoſition of the places by vulgar names: and before in the naming of them by the names of Creation they were applyed to *Italia* and *Britania*: One of thoſe is to be doubted of.

* Declared by *Gabriel* and *Nalvage.*

5. We are deſirous to know the Etymologies of all the names of God which we ſhall uſe, either to God himſelf, or to the Angels.

6. We require the form of our Petition or Invitation to be made to the Angels.

7. Of the 20 (and more) diverſities or corrections of this principal Table, we require your cenſure, which diverſities I have (by conjecture) ſo made or amended.

8. Whereas I was [Δ] willed to call 14 dayes, the Angels which are to be uſed: ſo would I know whether alſo I ſhould ſummon the wicked here recorded (out of the black Croſſe, having their off-ſpring) likewiſe 14 dayes.

Δ. *Pagina penultima precedente.*

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Saturday, † *Cracoviæ, Junii 30, Manè, circa 9. horam.*

*Oratione dominica finita, & propoſitis illis 7. dubiis, quievimus paululum. Deinde, aliquot orationes ex pſalterio recitavi, iterum quievimus paululum. Ad ſemihoram nihil apparuit.*

At length appeared a face, very great, with wings about, adjoyned to it; afterward he ſeemed to be in a great Globe of fire.

...... *Hearken to my voice.*

Modeſty, patience, *and* humility *of* heart and body, *doth belong to theſe Actions. Tell me how many Thunders the Lord hath in ſtore for the wicked.* Note.

Δ. O Lord, we know not.

...... *Were you ever in the ſecret caves of the Earth?*

Δ. No, Lord, never.

...... *Then tell me how many windes the Lord hath prepared for an year?*

Δ. Neither that can we tell: We are not of the Lord his Council in theſe things of his providence.

...... *Can you tell me none of theſe queſtions?*

...... *Can you tell what ſhall become of your ſelves?*

Δ. God onely knoweth, and no creature but by him: for all things are kept uncertain until the end.

...... *You beget children, know you the hour wherein they ſhall be born?*

...... *You begin labour, can you tell what point of time you ſhall end in?*

Δ. God only is the Fountain of all wiſdom and truth.

...... *Well, then I ſee, you are drowned in ignorance and know nothing.*

E. K. He turneth round very ſwiftly,

...... *Even as the Adder leadeth out her young ones, the firſt day one foot, (out of her hole) not becauſe they ſhould eat, but becauſe they might acquaint themſelves with the air, and her ſubtlety.* Note this ſimilitude well.

*The ſecond day, one yard and more: ſhe encompaſſeth her hole, and windeth to and fro, and teacheth them to creep; and ſo five or ſix dayes, till they know how to move and ſtir their bodies.*

*After the ſeventh day, ſhe leadeth them further, and faineth deceit, ſtriking the ground with her tail, as though it were the ſound of ſome one at hand: And then gaping, beginneth to hiſſe, and ſtirreth up fear unto her young ones, ſo that they enter into her mouth. And thus ſhe doth till they be 12 or 13 dayes old: Then ſhe leadeth them a ſtones-caſt, and exerciſeth them both with fear, and hiding themſelves; And when they ſleep (being young and wearied with labour) ſhe ſtealeth from them and maketh a noiſe amongſt the leaves and ſmall ſtones, with the moving of her hinder parts:*

*To the intent ſhe might ſee what ſhift her wormes can make, which ſtirred up with fear, and miſſing their mother, ſo learn to couch themſelves in the Chymnes of the earth; At length, after ſilence, the mother thruſteth out her ſelf, and doubleth her tongue (with the ſound whereof ſhe uſeth to call them) They come together and rejoyce, wreathing themſelves diverſly about her body, for joy: She for a recompence, ſuffereth them to hang upon her back, and ſo waltereth to her hole; where ſhe gathereth the leaves of the earth: and after ſhe hath chewed them ſmall and tender, with her teeth, and mingled them with the duſt, ſhe ſpueth them out again, and beginneth to lick them by little and little, as though ſhe hungered, which ſhe ſubtlely doth, that her wormes might eat and forget their hungrineſſ.*

*Finally, in 20 dayes, they become big, and as skilful in the property of their kind . . . ſhe (I ſay) leadeth them out into a fertile place, and full of dew, and full of buſhes, and places apt to cover them, where they feed, dwell,* obſerve their craft, and at laſt forſake their mother. *Even ſo, it is with you; So the Lord, (the true Serpent and worme) leadeth you out from day to day, according to your ſtrength: and as you grow, to the intent you might, at laſt be brought unto the pleaſant dew, and food of his mercy,* which is Triumphing true wiſdom. — Triumphing true wiſdom.

*But this the Lord* feareth of you; *that, as the wormes did, ſo you will forſake your mother.*

△. Forſake us not, O God, Confirm thy graces in us, and we ſhall not forſake thee.

*The nature of the Serpent, is, not to forſake his young.*

△. O Lord we depend onely on thee, and without thy grace and continual help, we periſh.

NOE. — *The Lord told* Noe *long before, the Flood would come, he believed him: Therefore he is ſafe in both worlds. The ſons in law of Lot,* ſunk into Hell, *for that they* derided the words of God, and believed them not. *His wife became a ſalt-ſtone, for that ſhe looked back, and did contrary to the Commandment of God* — *Moſes had the* reward of his holineſſe *in this world pluckt back, becauſe he ſaid,* Can this, *&c.*

*Moſes. Numeri 20. Num de petra hac vobis aquam poterimus elicere.*

*I, as the meſſenger of God, am as one that ſay,* Cave, *Take heed that you become not ſon in laws, though you paſſe the fire, Take heed you look not back: for if you do, you ſhall not ſee the flood, neither ſhall the Lord put a vail betwixt you and vengeance, neither (I ſay) ſhall the promiſes of God come in your dayes. If God had taken you up into the heavens and placed you before his Throne, and told you the things that are to come, you would believe: But that you cannot do.*

*The Lord is merciful, he deſcendeth into your houſes, and there telleth you what is to come, where you may underſtand:* But you believe him not. *Therefore ſaith the Lord of you,* I fear you will forſake your mother: *But* if *you do it, I ſay,* if *you do it, I will make of the Mothes, men,* that ſhall teſtifie my name. — H.

*E. K.* I ever told you I do not believe them, nor can believe them, nor will deſire to believe them.

Faith. Obedience. Humility. — ...... If you be faithful, you be able to comprehend: *If you be* obedient and humble, *The Creatures of Heaven ſhall abide with you:* Yea the Father and the Son, and the Holy Ghoſt ſhall *make his dwelling with you. If you perſevere, even with* faith and humility, *you ſhall ſee the* wicked dayes *that are to come, enjoy* the promiſes *of God, and be partaker of* thoſe bleſſed days that follow: *For wonders unheard of, in, and of the world, are at hand.* You are warned, *The Spirit of God reſt with you.* — A Caveat.

△. Amen.

△. O Lord, ſhall we continue in this wavering or ſtiff-necked willful blindneſſe, and frowardly keep out thy mercies and graces by our fleſhly ſenſe, and unreaſonable perſwaſion againſt the verity of thy true Miniſters?

△ *Cum maximis lachrymis hæc à me & valde ſerio ad Deum dicta erant.*

1. *All things are committed to thy charge.*

△. O Lord as much as ever I can do by prayer or otherwiſe, I do, and yet I enjoy no fruit of my long travel.

2. *Thou haſt ground, ſow if thou can.*

△. How can I without further inſtructions and help? and now, when I require *Ave* to come, he cometh not: O Lord comfort me.

3. A V E *ſhall come when thou haſt need of him.*

△. In te Domine ſperavi, & ſpero, & ſperabo. In die Tribulationis exaudies me. Refugium meum, ſpes mea, vita & beatitudo mea Jeſu Chriſte, tibi cum Patre & Spiritu Sancto ſit omnis honor, laus, Gloria & Gratiarum actio *Amen.*

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Monday, † *Cracoviæ, Junii* 2. *Manè hora* ½.

*Oratione dominica finita, & mora aliqua interpoſita, & aliquot aliis ex pſalterio recitatis precibus, & poſt varias meas ad Deum ejaculationes.*

*Poſt ſemihoram.* — At length *Ave* appeared to E. K. in the Shew-ſtone, *&c.*

△. O Lord, all honour, thanks, and praiſe, be unto thee, who heareſt the prayers of thy ſimple ſervant.

△. Firſt, for the reforming of diverſity of letters in the names written, I require your aid, unleſſe you will firſt ſay ſomewhat elſe.

*By the ſame Jeſus who ſitteth on the right hand of his Father, and is the wiſdom of his Father, I requeſt you to proceed with us.*

Ave. ...... *So that the body of Chriſt, now, is glorified and immortal.*

△. Moſt true it is --- *Mors illi ultra non dominabitur.*

Ave. ...... *But as the Prophets, that were fullfiled with the Holy Ghoſt and Spirit of God, before Chriſt, taſted of him, in that he ſhould come as a Saviour, and in the ſeed of man; So is the Propheſie of this time, Chriſt being aſcended, in the ſame Spirit. But that Chriſt ſhall* come in his glorified body, *Triumphing againſt Satan, and all his enemies.*

*Adventus Chriſti.*

△. So be it, O Lord.

Ave, ...... *But that the words of the Propheſies may be fulfilled, It is neceſſary that the Earth ſwarm, and be glutted with her own fornication and idolatry: which, what it ſhall be, the ſame* ſpirit will open unto you.

△. Fiat voluntas Dei.

Ave. ...... *That you may not onely be wiſe in forſaking the world, and foreſeeing the dangers of perdition; But alſo preach the wonders of the ſame Chriſt, and his great mercies, which is to come and* to appear in the cloudes with his body glorified. *The Lord ſaid to Satan, I will give thee power*, in the end over their bodies, *and thou ſhall be caſt out into the fields, and that* for my names ſake: *But my Vineyard, and the fruit of my Harveſt, ſhalt thou not hinder. Thus my brethren hath the Lord loved you, Thus have the Treaſures of the Heavens opened themſelves unto you: But your faith ſpringeth not.*

Our bodies to be caſt out into the fields.

△. It ſhall when it pleaſeth the Higheſt: We beſeech him to encreaſe our faith as ſhall be moſt for his honor and glory.

Ave. ...... *But unto you it ſhall be revealled, what ſhall come, after Morrows, after Dayes, Weeks, and Years: And unto you it ſhall be delivered, The Propheſie of the time to come*, which is twelve: of the which you have but one.

Propheſie.
1 --- 11
12.

△. God make us faithful, true and diſcret ſervants.

Ave. ...... *For God will ſhake this earth through a riddle, and knock the veſſels in pieces, throw down the ſeats of the proud, and eſtabliſh himſelf a ſeat of quietneſſe: that neither the Sun may ſhine upon the unjuſt, nor the garments be made of many pieces.*

*Regnum futurum.*

△. All ſhall be in unity: *unus paſtor, unum ovile*, &c.

Ave. ...... *Haſte* therefore and be gone: as the Lord hath appointed you, *that you may be ready for him, when he bringeth the ſickle. Purifie all the veſſels of your houſe, and* gather more into it, *and when the Lord preſſeth, he will give you wine abundantly: And lo, the * forks are weary of their burdens: But be diligent, watchful*, and full of care: *for Satan* himſelf *is very buſie with you. After dinner I will viſit* you with inſtructions: *But O my Brethren*, be faithful, *and perſevere; for the ſame ſpirit that teacheth the Church, teacheth you.*

△. Be gone to the Emperour.
* That hold up the grapes.
Satan.
Faithful.
*Spiritus Sanctus.*

△. To the ſame *Holy Spirit*, with the Father and the Son, be all honor, power, glory and praiſe, now, and ever, *Amen.*

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*Julii* 2. After Noon, *Hora* 1¼

△. Gloria Patri, & Filio & Spiritui Sancto ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. *Amen.*

E. K. Here he is now.

△. Nobis adſit, qui cuncta creavit.

Ave. ...... *What will you?*

△. If it pleaſe you, the ſolution of the former 8 queſtions firſt.

△. 1. As of the five Princes, which held up the traine of the King.

Ave. ...... *The knowledge of them helpeth not now.*

△. 2. Secondly of the Trumpeter, what it betokened.

Ave. ...... *It hath no relation to theſe Tables.*

△. 3. Of the letters in the Tranſverſary, I would know your will.

Ave. ...... *They are, as the other*, but for a peculiar practice.

△. 4. For *Docepax* and *Tedoand* referred diverſly, as I have noted, What is the cauſe of his diverſity?

*Docepax. Tedoand.*

Ave. ...... *It was the* fault of E. *K.* in reporting.

△. What is the very Truth?

Ave, ...... *Thou ſhalt be taught that, when thou* haſt their Calls. *It belongeth to* Nalvage *his correction.*

Call's. Nalvage is to correct.

△. 5. As concerning the Etymologies of theſe names of God, we would be ſatisfied.

Ave ...... *God is a Spirit, and is not able to be comprehended.*

△. Some Notifying or Declaration, no full comprehenſion I require.

Ave. ....

Ave. .... *It is no part of mans underſtanding.* They ſignifie all things, and they ſignifie nothing.

Ave. .... *Who can expreſſe* Jehovah *what it ſignifieth.* Deus ſignificat ad id quod agit.

Δ. As for the form of our Petition or Invitation of the good Angels, What ſort ſhould it be of?

Ave. .... *A ſhort and brief ſpeech.*

Δ. We beſeech you to give us an example : we would have a confidence, it ſhould be of more effect.

Ave. .... *I may not do ſo.*

E. K. And why?

Invocation.

Ave. .... Invocation proceedeth of the good will of man, *and of the heat and fervency of the ſpirit : And therefore is prayer of ſuch effect with God.*

Δ. We beſeech you, ſhall we uſe one form to all?

Ave. .... *Every one, after a divers form.*

Δ. If the minde do dictate or prompt a divers form, you mean.

Ave. ..... *I know not : for I dwell not in the ſoul of man.*

Δ. As concerning the diverſity of certain words in theſe Tables, and thoſe of the portions of the Earth delivered by *Nalvage*, What ſay you?

Ave. ..... *The Tables be true.*

Is it *Aydropl*, or *Andropl*?

Ave. ..... *Both names be true, and of one ſignification. I have delivered you the Tables, ſo uſe them.*

Δ. As concerning the Capital letters, have I done well ?

The uſe of the letters.

Ave. ..... *You have eaſily corrected that, and to good end*; for every letter, and part of letter hath *his ſignification.*

Δ. I beſeech you ſay ſomewhat of the *N* in *Paraoan*, of which you ſaid, ſo far as that ſtretched, ſhould ſink to hell.

Note.

Ave. ..... *Every letter in* Paraoan, is a living fire : *but all of one quality and of one Creation: But unto* N *is* delivered a viol of Deſtruction, *according to that part that he is of* Paraoan *the* Governour.

Δ. It may pleaſe you to name that Place, City, or Country, under that *N*.

Ave...... *Ask Nalvage*, and he will tell you.

Δ. As concerning the wicked here, Shall I call or ſummon them all, as I do the good ones in the name of God?

The wicked ſpirits are vile ſlaves.

Ave .... *No man calleth upon the name of God in the wicked : They are ſervants and vile ſlaves.*

Δ. We call upon the name of Jeſus in the expulſing of devils, ſaying in the name of Jeſus, *&c.*

Ave. .... *That* In, *is againſt the wicked. No juſt man calleth upon the name of God*, to allure the devil.

Δ. Then they are not to be named in the firſt ſummoning or invitation.

Ave. .... *At no time* to be called.

E. K. How then ſhall we proceed with them?

The Treaſures of the Earth.
Our words to the wicked that keep Treaſure.

Ave. .... *When the Earth lieth opened unto your eyes, and when the Angels of Light, ſhall offer the paſſages of the Earth, unto the entrance of your ſenſes, ( chiefly of ſeeing ) Then ſhall you ſee the Treaſures of* the Earth, as you go : *And the caves of the Hills ſhall not be unknown unto you : Unto theſe, you may ſay,* Ariſe, be gone, Thou art of deſtruction and of the places of darkneſſe : Theſe are provided for the uſe of man. *So ſhalt thou uſe the wicked*, and no otherwiſe.

Δ. This is as concerning the natural Mines of the Earth.

Ave. .... *Not ſo, for they have nothing to do with the natural Mines of the Earth, but, with that which is corrupted with man.*

Δ. As concerning the coined they have power to bring it.

Ave. So they may : that they keep, and no other.

Δ. How ſhall we know what they keep, and what they keep not?

Ave. .... *Read my former words ; for thou doſt not underſtand them.*

Δ. I read it : beginning at the firſt line on this ſide, when the Angels of Light, *&c.*

Δ. I mean of coined money that they keep not; How ſhall we do to ſerve our neceſſities with it?

Ave. .... *The good Angels are Miniſters for that purpoſe. The Angels of the 4 angles ſhal make the Earth open unto you, and ſhall ſerve your neceſſities from the 4 parts of the Earth.*

Δ. God make me a man of wiſdom in all parts, I beſeech him.

Δ. Note I had ſpoken ſomewhat of my part in *Devonſhire* Mines : and of the *Dani* Treaſures which were taken of the Earth.

Δ. Theſe our Queſtions being thus anſwered, now I refer the reſt to your inſtructio intended.

Invocations to be made.

Ave. .... *You have the corn, and you have the ground : Make you but* invocations to ſow th ſeed, *and the fruit ſhall be plentiful.*

Δ. I

Δ. As concerning our uſage in the 4 dayes in the 14 dayes, we would gladly have ſome information.

Ave. ….. *You would know to reape, before your corn be ſown.*

Δ. As concerning a fit place and time to call, and other circumſtances, we would learn ſomewhat.

Ave. ….. *You would know where and when to call, before your* invocations *bear witneſſes* of your readineſſe.

Δ. Then they muſt be written in *verbis conceptis,* in formal words.

Ave. ….. *I* —— *a very eaſie matter.*

Δ. What is the Book you mean that I ſhould write?

Ave. ….. *The Book conſiſteth* [1] *of Invocation of the names of God, and* [2] *of the Angels, by the names of God: Their offices are manifeſt. You did deſire to be fed with ſpoones, and ſo you are.*

The Book.

Δ. As concerning *Bataiva,* or *Baataivh,* I pray you not to be offended though I ask again, what is the truth?

Ave. ….. *The word is but of ſix letters, whereof, one is on the left ſide, one on the right, two above, and two under;* A *and* H *are put to.*

Δ. Sometimes or communiter, *A,* and in *extremis Judiciis H* as I was taught before.

Δ. So that the word is *Bataiva,* or *Bataivh.*

Δ. He meaneth of the left ſide of the ſquare center of the principal croſſe: not perfect ſquare, but heteromeces.

E. K. I think he be gone; for he made a ſign of the croſſe toward us, and drew the white Curtain.

Δ. As we ſate a while and talked of the Calls received in the holy Language, and not yet Engliſhed, there was a voice.

….. *You ſhall have thoſe Calls in Engliſh on Thurſday. And ſo ask me no more queſtions.*

Δ. Thanks, honour, and glory, be to our Creator, Redeemer, and Sanctifier, now and ever, *Amen.*

The Calls to be had in Engliſh on Thurſday next.

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Thurſday, † *Cracoviæ, Julii,* 5. *Manè, hora,* 8. *ferè.*

*Oratione dominica finita aliiſque extemporaneis ejaculationibus ad Deum, & repetito promiſſo ultimorum verborum de Angelica interpretatione* 14. *illarum invocationum, quas à* 14 *Maii ultimi recepimus, tandem apparuerunt,* Gabriel *in Cathedra &* Nalvage.

*Gabriel* in his Chair, and *Nalvage* with the Table, or rather Globe with the letters in it, *&c.*

Δ. Bleſſed be our God alwayes, for his mercies: his graces be with us, now and ever.

E. K. *Gabriel* ſtandeth up.

Gab. ….. *Dictum eſt ſæpe vobis,* perſeverate uſque ad finem.

Δ. God give us that ability.

Gab. ….. *And why is it ſaid ſo? but becauſe you ſhall have many temptations and afflictions:* after which come conſolation and comfort.

*If the Smith prove and temper his Gold by fire, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refined, and made apt, to the end wherein it ſhall be uſed: Much more, think you, doth the God of wiſdom, forge, try, and beat out, ſuch as he intendeth to uſe in the execution of his divine and eternal purpoſes. How therefore can you find fault with the Lord? How can you ſay, he dealeth not juſtly with you? when he ſuffereth you to be proved to the uttermoſt. If you pay the uttermoſt farthing, are you not become free? If you feel affliction and temptation, and withſtand it, are you not the more pure? the more juſtified? for the Vineyard and Harveſt of the Lord? O yes, my Brethren; for the more the wiſe man is afflicted, the more he rejoyceth; And the greater his adverſity is, the more he proſpereth.*

*Is it not written? No man cometh to the Lord but he is juſtified, purified, and accepted. Whence therefore (if you ſeek to come before the Lord, that is to ſay, to appear, to be bleſſed) ſhall your juſtification or purifying ariſe? Of your own nature it cannot; for you were born ſinners: But by Chriſt you may: In whom you are juſtified, through patience, and reſiſting temptations. True proof, and touch of man: But me thinketh I hear you ſay,* O, if we were rich, *or of ability. True it is, for the duſt of the earth many men excel you: But in that you* ſpeak with God, in us his Angels *(that is to ſay Meſſagers) you are not onely happy (which happineſſe the others want) but you excell all the creatures of the Earth.*

Our great Priviledge with God.

*O my Brethren, their joy is a bitter-ſweet: But the comfort that you have, is eternal, is ſweet, and a food for ever. Therefore, if you will be eternal, and in perpetual comfort with joy, deſpiſe the world for the worlds ſake: and delight in God for his mercies; which if you truly do, Then can no Tempeſt prevail, no affliction come amiſſe, nor no burden be too heavy for you: For it is written,* Gaudium beatorum eſt Chriſtus: Cui Mundus omnia mala fecit.

*O my Brethren, be contented, and ſuffer the world: for as Chriſt in vanquiſhing her, did prove himſelf the Son of God: So ſhall you in reſiſting her, at laſt overcome, and be accounted the ſons of*

Dee. *God in Chriſt, of whom you are a follower.* *John Dee*, be of comfort, for thou ſhalt overcome.

△. God be praiſed therefore.

E. K. And what do you ſay of me?

△. If I prevail, Satan ſhall not have his will of you: for

Gab. ...... *But unto thee* [ E. K. ] *ſaith the Lord*, Take heed, how thou medleſt with hell, leſt it ſwallow thee.

*Have patience, a time.*

E. K. They be gone out of ſight.

△. In the mean time we read over the premiſſes twice, to our great comfort.

E. K. Now they be here again,

Now is a Cloud over them, all white like a ſmoke.

A voice...... *Move not, for the place is holy* ——— By a great hollow voice.

E. K. Why ſhould it be holy.

△. ——— The Court is, where the King is: So where the Lord is preſent, the place is accounted holy, and is ſo.

E. K. Now they be out of the Cloud.

△. After this, they made another pauſe: longer than before.

E. K. When ſhall we practice *Ave* his Calls, *&c.*

Gab. ...... *My brother, thou haſt leaſt care: Thou draweſt both of God and man. That is promiſed thee, ſhall be payed thee; and that which is to come, thou ſhalt be partaker of*

His fee of 4. L. of 400 Dollers yearly.

[ △. To E. K. for he hath no care neither for meat, nor drink for him and his, neither is he deſtitute of 400 Dollers yearly penſion, and is to have ſome help by Art. ]

Nal. ..... *Say the firſt word of the Call.*

Gab S dix.

△. *Sapáh* It is the fifth, for 4 being Engliſhed.

E. K. He holdeth up all his hand, and on his thumb ſtandeth written ——— and on the fingers orderly very big letters.

*The Spirits of the* fourth Angle *are*

△. It is yet a myſtery to what book theſe, and ſuch words have relation, they are in every Call following.

*There was no word there that ſignified Nine, the third word ſhould be* E M.

*Nine*
*mighty*
*in the firmament*
*of waters,*
*whom*
*the firſt*
*hath planted*
*a Torment*
*to the wicked,*
*and*
*a Garland*
*to the righteous;*
*giving unto them*
*fiery darts*
*to vanne the earth*
*and*
*7699*
*continual Workmen,*
*whoſe courſes*
*viſit with comfort*
*the earth,*
*and are*
*in government*
*and*
*continuance*
*as the ſecond*
*and the third:*
*Wherefore*
*Hearken unto*
*my voice,*
*I have talked of you*
*and*
*I move you*
*in power and preſence,*
*whoſe works*
*ſhall be*
*a Song of honour*
*and the praiſe*
*of your God*
*in your Creation.* △ 6 2

That word thou haſt not, it is *Acdm.*

E. K. Like a cloud covereth between me & the things in the air.

Nal. ....., *That is one.*

E. K. Now he plucketh the Curtain over all.

△. Becauſe you ſaid that *Acam* betokening 7699. was to be put in his place: I have viewed and numbred, and I find the words of the Call, more, than the Engliſh parcells, by many: For the Engliſh parcels are 41, and the Call hath above 50.

A voice....... *You have* O D *the fourth word of that Call; The whole Call is placed there, and ought to be the next.* Number the words of the next Call.

Sapáh.

△. So that the next Call ought to have this Engliſh.

E. K. Now he ſheweth again.

Nal, ....

Nal.... *The mighty ſounds*
*have entered*
*into the* third Angle,
*and*
*are become*
*as Olives*
*in the Olive Mount,*
*looking with gladneſſe*
*upon the earth,* E. K.
*and* Clouds.
* *dwelling in the brightneſſe*
*of the Heavens*
*as*
*continual comforters,*
*unto whom,*
*I faſtened*
*Pillars of gladneſſe*
*nineteen* —— That is Af
*and* that word
*gave them* have not
*veſſels* there.
*to water*
*the earth*
*with her Creatures,*
*and*
*they are*
*the brothers*
*of the firſt*
*and ſecond,*
*and*
*the beginning*
*of their own ſeats,*
*which*
*are garniſhed*
*with continual burning Lamps*
69636. Nal.....
*whoſe* Peral
*numbers* *you want*
*are as* *that word.*
*the firſt,*
*the ends*
*and*
*the Contents of time.*
*Therefore,* E. K. *Now all*
*Come ye* *the fingers are*
*and* *bowed down-*
*obey* *ward.*
*your Creation,*
*viſit us in peace*
*and comfort,*
*conclude us*
*as receivers*
*of their myſteries,*
*for why ?*
*Our Lord and Maſter* Δ 5
*is all one.* 1

*Nal.* ....

*E K* Clouds came between.

*E.K.* His eyes and the ſhew-ſtone.

*E* K. Clouds. *Fortè ſic.*

* Dwelling in the brightneſſe of the heavens as continual comforters.

Nal. ..... *That is it that went before.*

*E. K.* Now he draweth the Curtain.

Δ. I underſtand this to be the *Engliſh* of the fifth Call; and that before of the ſixth: the Numbers of the parcels ſeem to agree. *So that we have now the* Engliſh *of the fifth and ſixth Call. Thanked be God.* E, *M*, *Af*. and *Peoal*, three words which you ſaid we had not, I finde them in the Calls: your meaning perhaps is ſome other then the common words.

*E. K.* Now he hath opened again.

*A mighty*
*Guard*
*of fires,*
*with two edged ſwords*
*flaming,*
*which have* *Nal*....
*the Viols* That is P. you
*eight* have not mark
*of wrath* the myſterie.
*for two times*
*and*
*a half,*
*whoſe*
*wings*
*are*
*of Wormwood,*
*and*
*of the marrow*
*of ſalt*
*have ſetled*
*their feet*
in the Weſt,
*and*
*are meaſured*
*with their Miniſters,*
9996 ---- *That is,*
*Theſe* *C.al*, that you
*gather up* have not.
*the Moſſe*
*of the earth,*
[as] *the rich man*
*doth*
*his Treaſure,*
*curſed*
*are they*
*whoſe*
*iniquities*
*they are,*
*in their eyes*
*are*
*Milſtones,*
*greater*
*then the earth.*
*And*
*from their mouths*
*runne*
*Seas*
*of bloud:*
*Their heads*
*are covered*
*with Diamond,*
*and*
*upon*
*their hands*
*are*
*Marble*
*ſleeves.*
*Happy is he*
*on whom*
*they frown not:*
*For why?*
*the God of righteouſneſſe*
*rejoyceth*
*in them.*
*Come away,*
*And not*
*your viols.*
*For,*
*the time*
*is ſuch as*
*requireth*
*comfort.*
5
Δ 9

The ninth.

Weſt.

*E.K.* Now he draweth the Curtain.

Δ. As I was comparing the Call to this *Engliſh*, a voyce ſaid.

Nall....., *It is the next Call.*

Δ. I underſtand it to be the fourth *Call*, or

E. K. Now he openeth.

Nal ....
Ox: And that you have not.

*The midday the firſt,*
*is as*
*the third Heaven*
*made*
*of Hiacinct pillars*
*26.*
*In whom*
*the Elders*
*are*
*become ſtrange,*
*which*
*I have prepared*
*for my own righteouſneſſe,*
*ſaith the Lord,*
*whoſe long continuance*
*ſhall be*
*as Buckles*
*to the ſtouping Dragons,*
*and*
*like*
*unto the Harveſt*
*of a Widow.*
*How many are there*
*which remain*
*in the glory*
*of the earth,*
*which are,*
*and ſhall not ſee*
*death untill*
*this houſe*
*fall,*
*and*
*the Dragon*
*ſink.*
*Come away.*
*For,*
*the Thunders*
*have ſpoken:*

Δ. I underſtand the end of this earth, &c.

*Come away.*
*For,*
*the Crowns*
*of the Temple,*
*and*
*the Coat*
*of him, that is, was, and ſhall be Crowned*
*are divided.*
*Come*
*appear*
*to the terrour*
*of the earth*
*and*
*to our comfort,*
*and*
*of ſuch*
*as* 4
*are prepared* Δ 8

E. K. Now he hath covered all again.

Δ. As I was ſpeaking of his diverſities, ſaying, This you have not, and this you have not. A voyce ſaid: *Some you have, and ſome you have not, whether you have, or have not,* it is a myſtery.

E. K. There is a little fire in the ſtone, going about it like a little Candle.

The Curtain is open, and a great Cloud over them.

Now they appear clear.

*The Thunders of Judgement and wrath.*

*are*
*numbred*
*and*
*are harboured*
*in the North,*
*in the likeneſſe*
*of an Oak,*
*whoſe*
*branches*
*are*
*Neaſts*
*22.*

Op.... That you have not.

*of lamentation*
*and*
*weeping,*
*laid up*
*for*
*the earth,*
*that*
*times*
*5678.*
*in the 24th.*
*parte*

That is Daox that you have not.

*of a moment*

Ol. That you have not.

*roar*
*with an hundred* —— *Torb.*
*mighty Earth-quakes.*
*And*
*a Thouſand* —— *Math.*
*ſurges*
*which*
*reſt not [or] labour ſtill,*
*neither*
*know.*

E. K. Now cometh a Cloud over them very white like ſmoke.

Now they appear again.

*Which*
*burn*
*night*
*and*
*day.*
*And*
*vomit out*
*the heads*
*of Scorpions,*
*and*
*live Sulphur,*
*mingled*
*with poyſon.*
*Theſe be*
*the Thunders*
*any*
*time*
*here.*
*One rock*
*bringeth out*
*a thouſand* —— Nal..... *Math.* you have it not.
*even as*
*the heart*
*of man*
*doth*
*his thoughts,*
*wo, wo, wo,*
*wo, wo, wo,*
*Yea,*
*wo*
*be to the earth,*
*for*
*th*
*her iniquity*
*is,*
*was,*
*and ſhall be*
*great.*
*Come away.*
*But*
*not* 6
*your noyſes.* 10

E. K. Now the Curtain is drawn again, after a quarter of an hour.

E. K. Now

E. K. Now he appeareth.

Nal. ..... *Conſider by theſe, whoſe buſineſſe you have in hand.*

*O you*
*that range*
*in the South,*
*and*
*are*
28.
*the Lanterns*

*Oh......*
That you
have not.

*of ſorrow*
*binde up*
*your girdles,*
*and*
*Viſit us,*
*Bring down*
*your train*

3663.
*that*
*the Lord*
*may be magnified,*
*whoſe name*
*amongſt you*
*is* wrath,*&c.*

△ 8
12

*Mian......*

...... *Here muſt words in the end of the firſt Call, follow at* Move,*&c.*

△. But this Call, it differeth a little expreſly.

△. They are the 14 laſt words, in the holy language thus: Zacar e ca, od zamran, odo ic. Qua, Zorge, lap zirdo Noco Mad, Hoath Jaida.

*Another* ——
*The mighty ſeat*
*groaned,*
*and*
*there were*
*Thunders*
5.
*which*
*flew*
*into the Eaſt,*
*and*
*the Eagle*

*ſpake,*
*and*
*cried with a loud voyce*
*Come away*
*and*
*they gathered them-*
*O..... ſelves together*
*and*
*became*
*the houſe*
*of death,*
*of whom*

△ 7
11

There is no
language for
theſe words in
the Call.

*it is meaſured,*
*and*
*it is as*
*they are*
*whoſe*
*Number*
*is*
31 ———————— Ga.
*Come away.*
*For*
*I prepare* —— } *or,*have prepared.
*for you,*

Gabr.

Note. *Then begin at the firſt Call,* Move, *as before.*

E. K. Now they appear.

*O thou*
*the governour*
*of the firſt flame*
*under whoſe*
*wings*
*are*

6739.
*which weave*
*the earth*
*with drineſſe,*
*which*
*know of*

*the great name*
Righteouſneſſe,
*and*
*the ſeat*
*of Honour*

△ 11
15

...... —— I le meſe: *Wedneſday,* Julii 11. *dixit hic deeſt.*
Of the firſt flame.

At large.
Darg......

Of the firſt flame.

Nal...... Then move *as before*,&c.

*O you ſons*
*of fury,*
*the daughters*
*of the juſt,*
*which*
*ſit*
*on*
24
*ſeats*

Sons.
Daughters.

Nal....
Ol.....

*vexing*
*all creatures*
*of the earth*
with age
*which have*
*under you*
1636.
*Behold,*

*Nal.....*
*Quar.*

*the voyce*
*of God,*
*the promiſe*
*of him*
*which is called*
*amongſt you*
Furie ———— *or extream*
———— *Juſtice.*

Nal.....

△ 10
14

....., Move, *as before.*

*O you ſwords*
*of the South*
*which have*
42 ———— Ux.
*eyes*
*to ſtir up*
*the wrath*
*of ſin,*

Nalvage.

*making*
*men drunken*
*which are*
*empty.*
*Behold,*
*the promiſe*
*of God*

*and*
*his power,*
*which*
*is called*
*amongſt you*
A bitter ſting;

△
9
13

...... Move, *as before,* &c.

E. K. Now all is covered.

E. K. Now it is open again.

*O thou mighty light,*
*and burning flame of comfort*
*which*

*openeſt*
*the glory*
*of God*

*to the Center*
*of the earth,*
*In whom*

*the*

*the ſecrets of Truth*
Eran -- *6332*
*have*
*their abiding*
*which*
*is called*
*in thy Kingdom*
JOY,
*and*
*not to be meaſured.*
*Be thou*
*a window of comfort* 18
*unto me.* [14]

...... *Move as before.*

△ This is the 14 as I received them in the holy Language.

*O thou*
*ſecond flame,*
*the houſe of Juſtice*
*which*
*haſt*
*thy beginning*
*in glory,*
*and*
*ſhalt comfort*
*the Juſt,*
*which walkeſt*
*on the earth*
*with feet*
*8763* —— *Emod.*
*that underſtand*
*and*
*ſeparate*
*Creatures*
*great*
*art*
*thou*
*in the god of* *Stretch forth*
*and Conquer.*

△ [12] 16 ...... *Move, &c.*

E. K. They have covered all with the Curtain.

Faxs ---- *Faxes or Faxis* to be found.d. I find in the Call *Taxs.* I finde alſo in ſome words *T* or *F* indifferently uſed.

*O thou*
*third flame,*
*whoſe*
*wings*
*are*
*thorns*
*to ſtir up*
*vexation*
*and haſt*
*7336*
*Lamps living*
*going*
*before thee,*
*whoſe God*
*is Wrath in Anger.*
*Gird up*
*thy loynes*
*and*
*hearken.*

[△. 13 ] [17] ..... *Move, as before,* &c.

A voice. ..... *Upon Monday you ſhall have the reſt.*

△. The God of Hoſts be praiſed, his name extolled, and his verity prevail to the comfort of his Elect. *Amen*

A voice. ..... *The Eternal God bleſſe you. We have no more now.*

△. Amen, Amen, Amen. *Hora* 12.

NOTE. △. Upon my conſidering ( immediately ) of theſe Engliſhed Calls, and the Angelical Language belonging to them, I find that here are but 13 Engliſhed of the 14 which are in the third Cracovien Volume contained : and here wanteth the Engliſh of the third of thoſe 14.

Beſides this, you may conſider that theſe Engliſh Calls keep this order as followeth : and to make it a more perfect account from the beginning of the firſt Call of All ( being long ſince Engliſhed, and three more ) Then have we 18 Calls, whereof 17 are Engliſhed.

| The total ſumme from the very beginning. | The Numbers of the Third Book, *Cracovien.* | The Engliſhed Calls of this Book. |
|---|---|---|
| 6 | 2 | 1 |
| 5 | 1 | 2 |
| 9 | 5 | 3 |
| 8 | 4 | 4 |
| 10 | 6 | 5 |
| 12 | 8 | 6 |
| 11 | 7 | 7 |
| 15 | 11 | 8 |
| 14 | 10 | 9 |
| 13 | 9 | 10 |
| 18 | 14 | 11 |
| 17 | 13 | 12 |
| 16 | 12 | 13 |

Note, the third of the third Book, which is the ſeventh, from the beginning, is not yet Engliſhed.
*Vide poſt Julii* 11. *hora* 4.
There is the Call Engliſhed,

NOTE. *Ergo*, there lack yet 30 Calls, for the 30 Aires, *&c.* ( beſides the Engliſh of the ſeventh or third, in the third Book contained ) and ſo ſhall there be 48 Calls : For the firſt Table, is no Call : Although there be letters gathered, but made into no words ; as you may ſee, before the firſt Call of all.

Saturday,

Saturday, *Julii 7. Manè hora 6 ¼* † Cracoviæ.

Oratione Dominica finita, aliiſque tam ad Deum quam ipſum *Ave* petitionibus, requirebam Judicium ipſius *Ave* de meis tam ad Deum quam bonos ejus angelos factis orationibus. Poſt vix quartam horæ partem apparuit.

Ave. ..... *If the words or truth of our teſtimony and meſſage, were, or were contained within the capacity of man, Then might the Devil thruſt in himſelf, and diſſemble the Image of Truth: But becauſe it is of Truth, and of him that beareth teſtimony of himſelf, it can neither have affinity with the fleſh, nor be ſpoken of in this ſenſe.*

*Lo, thus, deceitfully, hath the Devil entred into man.*

Δ. Bleſſed be the Lord of all truth.

Ave. ..... *Therefore ſeeing the word is not corruptible, Thoſe that miniſter the word, cannot dwell in corruption. I ſpeak not this, without a cauſe, my brethren.*

Δ. I pray you to proceed, accordingly, that we may know the cauſe, if it be your will: or elſe leaving this Caveat unto us, to proceed to the matter wherein we required your helping hand to correct or confirm, or to do that which is behooful.

Ave. ..... *For, which of you have ſought the Lord, for the Lord his cauſe or ſake?*

Δ. That, God can be judge.

Ave. ...... *Or in which of you hath due obedience; either to the word, or unto us that are ſanctified by the word, been faithfully performed?*

Δ. My points of erroar, and diſobedience I beſeech you to Notifie, that I may amend them.

Ave. ..... *It may be, you will ſay, we have laboured, and we have watched, yea we have called on the name of the Lord. What have you done that you ought not to do, yea, a thouſand times more?*

Δ. We vaunt nothing of any our doings, nor challenge any thing by any perfection of our doings.

Ave. ...... *Shall the hireling ſay, I have laboured hard? or doth the good ſervant think he meriteth his wages? It is not ſo But you do ſo; Therefore you are neither worthy of your reward, nor the name of faithful ſervants.*

Δ. No Lord, we challenge nothing upon any merits; but flie unto thy mercy, and that we crave and call for.

Ave. ...... *You do wickedly and injuſtly: yea you credit the Lord, as you do your ſelves: your faith is the faith of men, and not of the faithful.*

*Many things have I ſaid unto you from the beginning, (ſaith the God of Juſtice) which you have heard, and not believed: But you tempt me, and provoke me; yea you ſtir me up to be angry with you.*

Δ. If thy Anger ſhall be on us, beſide the ſorrow of this world, tentations of the feind, *&c.* Then are we not able to endure.

...... *Anſwer not me, and hear what the Lord ſaith unto* thee: *Satan laugheth you to ſcorn; for he ſaith* unto the Lord, ſtanding before him, *Are theſe they whom thou deliveredſt from the perils of the Seas, and from the hands of the wicked, whom the windes were a comfort to, and thy Countenance a Lanthorn? But the Lord ſeemeth not to hear him: for he knoweth it is true.* My brethren, you ſeek the world more than you ſeek to perform the will of God: *as though God could not rain Gold and Margarits amongſt you: As though the breath of God were not able to beat down the whole earth before you. O you faithleſſe Creatures: O ye hypocrites in the Vineyard of the Lord: O you unworthy ſervants of ſuch a Maſter. Neither unto* Abraham, *nor unto* Noe, *nor unto any other Patriarchs or Prophets, hath God done more merciful unto, than unto you. To* Abraham *he ſaid, When I return at this time of the year, Thou ſhalt have a ſon. Unto* Noe *he ſaid, Build thee a Ship: Make up the Ark, Thus and thus, it ſhall be: for the people ſhall periſh.*

The great and peculiar mercies of God ſhewed on us.

*You remember not that* Joſeph *was ſold by his brethren; or if you do, it may be, you think* it is a fable: *If you think it to be true, Then conſider how he eſcaped the Pit; Conſider he was ſold, and ſo became a bondman: But who changed the imagination and ſenſe of his brethren? who (I ſay) came between their Tyranny and his innocency? What was he that made him free? that brought him before* Pharaoh? *yea, and that which is more, made him reign over* Pharaoh: Was it not the ſame God, that dealeth with you?

Geneſ. 27.

*O ye of little faith, and ſtarvelings, withered graſſe, and blaſted willows: What and if you were in hell, could he not deliver you? If you become bondmen, cannot he make you free? If you be in priſon, cannot he deliver you?* Cannot he compaſſe your neck with a chain? *But Satan ſaith,* Lo, they ſay, they have a long Journey: *It is neceſſary that God comfort thoſe that put their truſt in him.* Euge, *O ho* *O you beggerly ſtarvelings, Hath not the ſame God, the ſame* Raphael *that he had... Yes verily, a thouſand a hundred, and a thouſand and a hundred thouſand thouſands that are, and* more than Raphael *for the help and comfort of the faithful.*

*When Herod ſought to kill the ſon of God, in that he was man: his Father delivered him not with a mighty wind, nor with beating down of Lords Palaces; but* by a dream appeared *unto* Joſeph, *ſaying, flee,* Herod *ſeeketh the child his life. Note the manner of his warning, The man-*

*ner*

*ner of his departure : But hear what the Lord ſaid in the end. Return, for he that ſought the Child his life, is now dead. Why, I ſay, you rotten Reeds, worſe than the excrements of the Fens, have not you greater warning? Wherefore is it ſaid unto you,* Up and be gone, *but that the Lord ſeeth* the thoughts of man ? *even* of him which ſeeketh your deſtruction ; *Even of this* wicked King which ſeeketh to deſtroy *Laskie.*

Up and be gone.
Stephen Bathor King of Poland.

*Could not the ſame Lord, conſume that* wicked monſter and ſeller of his people, *( which tarryeth for a time ) with the fire of his mouth? Yes, but that he hath given all things a time. Those that are righteous are often times taken away becauſe of temptations that are to come : But the wicked are ſuffered to continue, becauſe they might be more heavy, and ſink deeper : But, (for love) I ſay unto you, my brethren,* Flee the miſchiefs that are to come, *and go forward in the ſervice of the Higheſt, that you may enjoy the promiſes that are made you, and be partakers of the happy dayes to come.*

Note of the death of the righteous now taken. Flee.

Take heed of whoredom, and the provocations of the fleſh. *For why? theſe things that we ſay, are not without their cauſe. You have but ten dayes to tarry ( if you will follow my counſel ) But if* you linger any longer, *you may drink of a Cup that you would not. Wherefore doth God warn you, but that he* would be juſt *with you? Hath he not the whole Earth to ſerve him? Believe me, by the teſtimony we bear,* that the good Angels weep over *you* ; for, as you are particularly called, ſo have you your particular *and* unaccuſtomed *temptations. But pray unto God, that you may prevail.* Nititur enim, omnibus modis, Sathanas ut vos devoret.

But 10. dayes.
Particular Temptations.

*It is ſaid unto you,* If you provide for this Journey, *&c.* That word is as ſure as the ſtrongeſt rock in the world. *Conſidering that you were warned by the ſame Spirit ( whereof I ſpeak ) being witneſſe of himſelf, and by us, which bear witneſſe of him ; Give ear, gird up your ſelves,* and be gone : *For, even at the very doors, are miſchief. After a while I have ſomewhat elſe to ſay unto you.*

Provide for this Journey.
Spiritus ſanctus.
Be gone.

E. *K.* He covereth all with the white Curtain.

△. We read and conſidered theſe premiſes ſomewhat diligently.

△. Afterward, [*Ave*] he came again, and ( after a pauſe ) ſaid as followeth.

Ave ...... *My brother, I ſee thou doſt not underſtand the myſtery of this Book, or work thou haſt in hand But I told thee, it was the knowledge that God* delivered unto Enoch. *I ſaid alſo, that* Enoch *laboured* 50 dayes. *Notwithſtanding, that thy labour be not fruſtrate, and void of fruit, Be it unto thee,* as thou haſt done.

Enoch.
The Book confirmed.

△. Lord I did the beſt that I could conceive of it.

Ave. ...... *I will tell thee, what the labour of* Enoch *was for thoſe fifty dayes.*

△. O Lord I thank thee.

*He made, ( as thou haſt done, thy book ) Tables, of* Serpaſan *and plain ſtone : as the Angel of the Lord appointed him ; ſaying, tell me ( O Lord ) the number of the dayes that I ſhall labour in. It was anſwered* him 50.

*Nal. Ave.* It is a kind of ſlate ſtone.
50 Dayes labour.

*Then he groaned within himſelf, ſaying, Lord God the Fountain of true wiſdom, thou that openeſt the ſecrets of thy own ſelf unto man, thou knoweſt mine imperfection, and my inward darkneſſe : How can I ( therefore ) ſpeak unto them that ſpeak not after the voice of man ; or worthily call on thy name, conſidering that my imagination is variable and fruitleſſe, and unknown to my ſelf? Shall the Sands ſeem to* invite *the Mountains : or can the ſmall Rivers entertain the wonderful and unknown waves?*

Enoch his prayer to God.

*Can the veſſel of fear, fragility, or that is of a determined proportion, lift up himſelf, heave up his hands, or gather the Sun into his boſom? Lord it cannot be : Lord my imperfection is great : Lord I am leſſe than ſand : Lord, thy good Angels and Creatures excell me far : our proportion is not alike ; our ſenſe agreeth not : Notwithſtanding I am comforted ; For that we have all one God, all one beginning from thee, that we reſpect thee a Creatour :* Therefore will I call upon thy name, and in thee, I will become mighty. Thou ſhalt light me, and I will become a Seer ; I will ſee thy Creatures, and will magnifie thee amongſt them. *Thoſe that come unto thee have the ſame gate, and through the ſame gate, deſcend, ſuch as thou ſendeſt. Behold, I offer my houſe, my labour, my heart and ſoul,* If it will pleaſe thy Angels to dwell with me, and I with them; *to rejoyce with* me, that I may rejoyce with them ; to miniſter unto me, *that I may magnifie thy name. Then, lo the Tables ( which I have provided, and according to thy will, prepared )* I offer unto thee, and unto thy holy Angels, deſiring them, in and through thy holy names : *That as thou art their light, and comforteſt them,* ſo they, in thee will be my light and comfort. *Lord they preſcribe not laws unto thee, ſo it is not meet that I preſcribe laws unto them : What it pleaſeth thee to offer, they receive ; So what it pleaſeth them to offer unto me, will I alſo receive. Behold I ſay ( O Lord ) If I ſhall call upon them in thy name, Be it unto me in mercy, as unto the ſervant of the Higheſt.* Let them alſo manifeſt unto me, How, by what words, and at what time, I ſhall call them. *O Lord, Is there any that meaſure the heavens, that is mortal? How, therefore, can the heavens enter into mans imagination? Thy Creatures are the Glory of thy countenance : Hereby thou glorifieſt all things, which Glory excelleth and ( O Lord ) is far above my underſtanding. It is great wiſdom, to ſpeak and talke according to underſtanding with*

One Creatour of all things.
A Seer.
The Call of Angels.

[△] *Kings :*

# LIBRI CRACOVIENSIS MYSTICUS APERTORIUS,

*Julii*, 12. 1584.

## PRÆTEREA PROOEMIUM MADIMIANUM,

*Libri primi*, *Pragenſis Cæſareique*, *Anno* 1584.
*Auguſti* 15. *Stilo Novo*.

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*Liber* 5. *Cracovienſium Myſteriorum Apertorius.*
*Thurſday*, *Julii* 12. *Anno* 1584.

| | | |
|---|---|---|
| YARRY | *to the providence* | Yár ry. |
| ID*UIGO *O | *of him that ſitteth on the holy Throne* | Id ůi-go.<br>I d oi go. |

△. Note the wicked power dazeled ſo the eyes of *E. K.* that he could not well diſcern this O, but ſtaying at it a while concluded it to be an V: which afterward, and by and by, he corrected.

The Curtain being plucked.

Ile. ..... *Have Patience.*

△. As we were talking of the name of God *Idoigo* in *Enoch* his Tables, a voice ſaid.

A voice ...... *Where the moſt force was, the Devil crept moſt in. Herein the Devil thought to deceive you.*

△. It muſt be then *I doigo*?

| | | |
|---|---|---|
| OD | *and* | Od. |
| TORZULP | *roſe up* | Tor zulp. |
| IAODAF | *in the beginning* | Y<br>Ia ó daf. |
| GOHOL | *ſaying,* | Go hól. |
| CAOSGA | *The earth,* | Ca óſ ga. |
| TABAORD | *let her be governed* | Ta ba ord. |
| SAANIR | *by her parts;* | Sa á nir. |
| OD | *and* | Od. |
| CHRISTEOS | *let there be* | Chris té os. |
| YRPOIL | *diviſion* | Yr pó il. |
| TIOBL | *in her,* | Ti óbl. |
| BUSDIRTILB | *that the glory of her* | Buſ dir tilb. |

NOALN

| | | |
|---|---|---|
| NOALN | *May be* | No aln. |
| PAID | *alwayes* | pa id. |
| ORSBA | *drunken* | Orſ ba. |
| OD | *and* | Od. |
| DODRMNI | *vexed* | Dodrumni.<br>Dod rm ni. |
| ZYLNA | *in it ſelf.* | Zyl na. |
| ELZAPTILB | *Her courſe,* | El zap tilb. |
| PARMGI | *Let it run* | Parm gi. |
| PIRIPSAX | *with the Heavens,* | *Pe rip* ſax. |
| OD | *and* | Od. |
| TA | *as* | Ta. |
| QURLST | *an handmaid.* | Kurlſt.<br>Qurlſt. |

*Il. ...... Have patience a little.* E. K.

*E. K.* Now they are here again.

| | | |
|---|---|---|
| BOOAPIS | *Let her ſerve them* | *B o o a p i S.* |
| LNIBM | *one ſeaſon:* | Lnib m. |
| OUCHO | *Let it confound* | Choſe.<br>*O v* Cho. |
| SYMP | *another,* | Symp. |
| OD | *and* | Od. |
| CHRISTEOS | *let there be* | Chris te os. |
| AGTOLTORN | *no Creature* | A g tol torn. |
| MIRC | *upon,* | Mirk.<br>Mirc. |
| Q | *or* | Q. |
| TIOBL | *within her* | Ti ob l. |
| LEL | *the ſame* | Lel. |
| TON | *...... one and the ſame.*<br>*All* | Ton. |
| PAOMBD | *her members* | Pa Ombd. |
| DILZMO | *let them differ* | Dil zmo. |
| ASPIAN | *in their qualities,* | As pi an. |

Wedneſday, *Julii* 11. *à Meridie, hora* 4.

Δ. At the firſt looking the Curtain appeared to *E. K.* his ſight.

Δ. When it ſhall pleaſe thee, O God, we are deſirous to receive wiſdom from thee.

Δ. At ſix of the Clock appeared a little one, yellow, like a little Childe: his hair fine yellow, and a very amiable face.

*To avoid reproach, and for the truth of the word I viſit you, inſtead of* Nalvage, *which cannot come. I am* Ile Meſe, *the ſervant of the higheſt, which inſtead of* Nalvage, *will, and am able to ſupply his place.*

NOTE. Ilemeſe. Δ. He is one of *ſigillo Dei*, one of the ſeptenarii whereof, *Ave* and... are

Δ. So be it in the name of Jeſus.

Ilem. ........ *Many, and ſtrong are your enemies, both bodily and ghoſtly: But be you ſtrong, and you ſhall prevail.*

Many enemies bodily and ghoſtly.

*Therefore ſay, what you will have me do.*

Δ. That (if it pleaſe you) that *Nalvage* would have done.

*The Eaſt is a houſe of Virgins.*

The Tranſlation of the Call into Engliſh.

Δ. He diſtinguiſheth it not by fingers.

Ile. ..... *Well, you ſhall have fingers.*

*Singing praiſes*
*amongſt*
*the flames* of firſt glorie,
*wherein*
*the Lord*
*hath opened his mouth*
*and*
*they are become*
Twenty eight
living dwellings,
*in whom*
*the ſtrength of man*
*rejoyceth.*
*and*
*they are* apparail'd

*Ile*.....
*Ni,*
That you have not.

*with ornaments* ſo bright
*ſuch as*
*work* wonders
*on all creatures,*
*whoſe*
*Kingdoms*
*and continuance*
*are as the third*
*and fourth*
*ſtrong Towers*
*and*
*places of comfort.*
*The ſeat of mercy*
*and continuance.*
*O you ſervants of mercy.*

*Move,*
*appear,*
*ſing praiſes*
*unto the Creator,*
*and*
*be mighty*
*amongſt us,*
*for*
*unto this remembrance*
*is given*
power,
and
our ſtrength
*waxeth ſtrong*
*in our comforter.*

Ile. ....... *Lo, there you have it.*

Δ. I pray you to conſider of the form of the promiſe, for we were promiſed to receive the Calls we looked for, and ſo to be fit for the 49 Gates, *&c.* If this you have done, be the performance of thoſe the words of *Gabriel*, or no, I pray you conſider. *Vide Supra.*

Ile. ..... *For the thirty Calls, or thirty Call,* to morrow *at the fourth hour, I will eaſe you ſufficiently.*

Thurſday at four of the Clock afternoon.

Δ. I beſeech you (if I ſhall not offend to requeſt it) *What is the cauſe of* Gabriel *and* Nalvage *their abſence?*

Ile. ..... Spiritual Contention between Satan and them, *and more then man can, or may underſtand.*

Δ. Then I pray you, why was not this ſupply ſent at the time appointed?

Ile. ..... *It is not of God, to think that God is of time. All things are tied unto him, and nothing can be ſeparated from him. Notwithſtanding, he may ſeparate himſelf from them. But you ſhall underſtand, that theſe* nineteen Calls.

Nineteen Calls received.

Δ. There are but 18. beſides the firſt to God.

..... *There are nineteen beſides the firſt*] are the Calls, or entrances into the knowledge of the myſtical Tables: *Every Table* containing one whole leaf, whereunto you need no other circumſtances.

The uſe of theſe 19 Calls.

| | |
|---|---|
| 1. *The firſt Call beginneth* | Ol Sonf. |
| *In* Engliſh | *I raign.* |
| 2. *The ſecond beginneth* | *Adgt.* |
| *In* Engliſh | *Can.* |
| 3. *The Call of the third Table beginneth* | *Micma.* |
| *In* Engliſh | *Behold.* |

*E. K.* A white cloud cometh about him, but hideth him not.

Ile. ..... *But you muſt underſtand, that in ſpeaking of* the firſt Table, I ſpeak of the ſecond. *So that the ſecond, with you is the firſt.*

4. *As this* laſt, *behold* is the fourth, *but with you the* third.

Δ. It is the ſeventh: but the third of the fourteenth.

Ile. ..... *It is the Call* of the third.

5. *The next* —— *in* Engliſh *is* I have ſet
*Otherwiſe* —— O thil.

6. *The ſixth* —— *The mighty ſounds.*
*Otherwiſe* —— Saphah.

7. *The ſeventh* —— *The ſpirits*
Gah.

8. *The eight* —— *The Eaſt*
ROa.

Ilem. ..... *Look that, that you call the third.*

△. It is *Raas.*

9. *The next* —— *The midday the firſt*
Baſenn lo, or *Baſemlo.*

10. ———— *A mighty*
Micaoli.

11. ———— *The Thunders of judgement and wrath*
Coraaxo.

*There cometh a white bright Cloud about him.*

12. ———— *The mighty ſeat*
Sai
Ox *Cai* al.

*E. K.* Every time he ſpeaketh, he pulleth fire out of his mouth, and caſteth it from him.

13. ———— *O you*
Nonci.

14. ———— *O you ſwords*
Napti.

*E. K.* Now a white Cloud goeth round.

15. ———— *O you ſons*
No Romi.

16. ———— *O thou the Governour*
*Ils* Tabaam

Il. ..... *There you lack the third word?*

△. What is that?

...... *Of the firſt flame, it anſwereth to* L al purt.
*You had not the expoſition of the third word.*

17. *O ye of the ſecond flame.*
Ils vivi a purt.

18. ———— *O thou third flame.*
Ils di al part.

19. *O thou mighty light*
Il micalZo al part.

*Thus you have not loſt your labour.*

*E. K.* Now he wrappeth the Cloud that was under him about his head.

...... *God be with you.*

*E. K.* Saw him go upward.

△. Glory be to God, praiſe and honour for. *Amen.*

Thurſday, *Julii* 12. *à Mere hora* 4. † *Cracoviæ.*

Oratione Dominica finita, & breviter ad *Ilemeſe* quibuſdam dictis.

*E. K.* The Curtain appeared at the firſt looking.

△. Now in the name of Jeſus, as concerning thoſe 30 Calls, or thirty Call, we await your information of *Ilemeſe.*

△. Af-

△. After divers parcels of our Actions paſt with *Nalvage* being read, which were very well of us liked, at length *Ilemeſe* appeared: and after he had ſhewed himſelf (the Curtain being opened) he drew the Curtain to again. *Ilemése.*

△. I then ſaid three Prayers out of the Pſalms, *&c.*

*E.* K. Now he ſtandeth as *Nalvage* uſed to do, upon the Globe with the rod in his hand: *And* Gabriel *ſitteth by.*

△. In the name of the eternal and everlaſting God ſay on.

*E. K.* Now the Globe turneth ſwiftly, and he pointeth to letters thus, with the rod which *Nalvage* was wont to uſe.

| | | | |
|---|---|---|---|
| MADRIIAX | *O you heavens* | △. I think this word wanteth as may appear by *Madriax*, about 44 words from the end. | *Ilemése.* |
| DSPRAF | *which dwell* | *Ds praf.* | |
| LIL | *In the firſt air* | *Lil.* | |
| CHISMICAOLZ | *are mighty* | *Kis*<br>*Chis Micáolz.* | |

Gab. ...... *Move not, for the place is holy.*

△. Hallowed be his name, that ſanctifieth whatſoever is ſanctified.

| | | | |
|---|---|---|---|
| SAANIR | *in the parts* | *Sa á nir.* | *Ile.* |
| CAOSGO | *of the earth* | *Ca ós go.* | |
| OD | | | |
| FISIS | *and execute* | *Od fiſis.* | |
| BALZIZRAS | *the judgement* | *Bal zi zras.* | |
| IAIDA | *of the higheſt* | *Ta*<br>*Ia - í da.* | |
| NONCA | *to you* | *ſa*<br>*Nonca.* | |
| GOHULIM | *It is ſaid* | *Go hú lim.* | |

*E. E.* There came a black cloud in the air about the Stone, as though it would have hindered *E. K.* his ſight.

Gabr. ..... *It behoveth us to do that we do even with preſent contention againſt the wicked. Have a little patience.*

The curtain is now away again, and they appear again.

| | | | |
|---|---|---|---|
| MICMA | *Behold* | *Mikma*<br>*Micma.* | *aſter.* |

*E. K.* Now is the curtain plucked to again, and they covered.

| | | | |
|---|---|---|---|
| ADOIAN | *the face* | *A do í an.* | |
| MAD | *of your God* | *Mad.* | |
| IAOD | *The beginning* | *I á od.* | |
| BLIORB | *of Comfort* | *Bliórb.* | |
| SABAOOAONA | *whoſe eyes* | *Sa ba o o á o na.* | O or A. |
| CHI | *are* | *Kis ſ*<br>*Chis.* | |

LUCIF-

| | | |
|---|---|---|
| LUCIFTIAS | *the brightneſſe* | *Lu cíf ti as.* |
| PIRIPSOL | *of the heavens,* | *Pe ríp sol.* |
| Δ S | *which* | *Ds.* |
| ABRAASSA | *provided* | *Abraáſſa.* |
| NONCF | *you* | *Nonsf*<br>*Noncf.* |
| NETAAIB | *for the government* | *Ne tá a ib.* |
| CAOSGI | *of the earth,* | *Ca oſ gi.* |
| OD | *and* | *Od.* |
| TILB | *her* | *Tilb.* |
| ADPHAHT | *unſpeakable* | *Ad phaht.* |

Ile. ..... *Read it.*
Δ. The Engliſh.
Ile. ..... *I*

| | | |
|---|---|---|
| DAMPLOZ | *variety,* | *Dám ploz.* |
| TOOAT | *furniſhing* | *To ó at.* |
| NONCF | *you* | *Nonsf*<br>*Non cf.* |
| GMICALZOMA | *with a power, underſtanding* | *Gmi cál zo ma.* |
| LRASD | *to diſpoſe* | *L rásd.* |
| TOFGLO | *all things* | *Tóf glo.* |
| MARB | *according* | *Marb.* |

[ Δ. It follows in *Libro Cra.* .

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[Δ] *Kings : But to command Kings by a ſubjected commandment, is not wiſdom,* unleſſe it come from thee. *Behold Lord, How ſhall I therefore aſcend into the heavens ? The air will not carry me, but reſiſteth my folly, I fall down, for I am of the earth. Therefore, O thou very Light and true Comfort, that* canſt, *and* mayſt, *and* doſt *command the heavens ; Behold I offer these Tables unto thee,* Command them as it pleaſeth thee : *and O you Miniſters, and true lights of underſtanding,* Governing this earthly frame, and the elements wherein we live, *Do for me as for the ſervant of the Lord : and unto whom it hath pleaſed the Lord to talk of you*

[Δ] There were no Kings in *Enoch* his time ; Conſider the error how to ask this doubt of this phraſe prophetical. In *Samuel* I find cap. 8. that unjudged Nations had Kings long before *Saul* his time. Therefore there might be ſome in *Enoch* his time : or he propheſied of them.

*Behold, Lord, thou haſt appointed me* 50 *times* ; *Thrice 50 times *will I lift my hands unto thee. Be it unto me as it pleaſeth thee, and thy holy Miniſters.* I require nothing but thee, and through thee, and for thy honour and glory : *But I hope I ſhall be* ſatisfied, and ſhall not die, (As thou haſt promiſed) *until thou* gather the clouds together, and judge all things : *when in a moment I ſhall be changed and dwell with thee for ever.*

* *Ave.* That is to ſay, thrice a day.

*Theſe words, were thrice a dayes talk betwixt* Enoch *and God :* In the end of 50 dayes, there appeared unto him, *which are not now to be manifeſted nor ſpoken of : he enjoyed the fruit of God his promiſe, and received the benefit* of his faith. *Here may the wiſe learn wiſdom : for what doth man that is not corruptible ?*

Thrice a day.

[illegible] *I have not that I may ſay any more unto you : But believe me, I have ſaid great things unto you :* If you will have me hereafter, I will come.

Δ ——.

….. *Conſider well my words, and what I have now ſaid unto thee : for here thou mayſt learn wiſdom,* and alſo ſee what thou haſt to do.

Δ. I will, if it pleaſe you read over ſome of theſe Invitations which I have made and written here in this Book.

Ave. …… *You may not uſe that word* Obedientes.

Δ. You ſpake of a firſt word to call, and of a ſecond to *conſtrain*.

Ave. …… *It ſignifieth*, it urgeth them more in God. *I have ſaid.*

Δ. Note, what is meant by the name of God that was ſaid to conſtrain, being the ſecond names of two before given.

What is meant by the phraſe or word Conſtrain, in reſpect of good Angels.

*E. K.* He is gone, and all covered with the Curtain.

Δ. All honour, praiſe, and glory, all thanks and power, is due to our God and King. So be it. *Amen.*

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Monday, *Julii*, 9. *Manè hora* 7. *three quarters*, † Cracoviæ.

Orationibus quibuſdam finitis ad Deum & deinde ad *Gabrielem* & *Nalvage*, &c.

*E.* K. As ſoon as he looked, he found the Stone covered with the white Curtain.

Δ. A pauſe of a ¾ of an hour : In which ſpace I uſed ſundry ejaculations to God, and his good Angels.

Δ. This day was appointed, we attend therefore your inſtructions. At length they appeared not, but uſed a voice.

A voice. …… *This day, but the Sun declining the fourth hour.*

Δ. Your meaning is, that at after noon, at 4 of the clock.

The voice. …… *As thou haſt written* ——

Δ. The will of the Higheſt be done. *Amen.*

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Monday, *A Meridie*, *hora* 4.

Δ. As *E. K.* was ſaying to me, that he thought that the Angels might tell the certain day and times of things to come, and that Angels could now fall no more, *&c.* Of ſuch things touching Angels ; ſuddenly a voice was heard, as followeth.

A voice. …… *Herein will I talk with you, my brethren.*

E. K. *Gabriel* onely appeareth : neither *Nalvage* nor the Table appeareth. He ſitteth in a Chair, and with his fiery Dart.

Gabr. …… *The Prophets inſpired with the Holy Ghoſt, were aſſured of the coming of their Meſſias, of their Chriſt : But what day, or in what year was not of mans underſtanding. Chriſt himſelf opened unto his Diſciples his death, and the manner thereof ; but the day and hour he never diſcloſed.*

*De ſecundo adventu Chriſti.* *cloſed. So likewiſe the Scriptures ſpeak of* the coming of Chriſt, *but the day and hour, the Son of man knoweth not. But becauſe in time to come, and for this action, (the meſſage of the higheſt) And aſſured, and infallible Doctrine, (in reſpect that God appointed you no certain time) is neceſſary. For, for this cauſe you waver my brethren: and may loſe the benefit of God his favour, and mercies. O weaklings examine the Prophets, look into the doing of the Apoſtles: There alwayes went a promiſe before the end: But the end was the benefit and fruit of the promiſe. Some alleadge* Paul, *ſome* Peter, *ſome* Daniel: *But in this caſe ſhall you alleadge* the ſayings of God, *ſpoken* in the ſpirit of truth by me *Gabriel, the ſervant of the higheſt. God, for three cauſes hideth the end, and the very time of his heavenly purpoſes. As after a little ſilence you ſhall ſhortly hear.*

E. K. A cloud covereth him.

E. K. Now he appeareth again.

Gab. ..... *Firſt, by reaſon of his own inexplicable* Eſt & non eſt eſſe, *which is without the circumference, ſtrength, capable vertue, and power of man, his intellectuality, whereby he appeareth to be verily one God, and incomprehenſible.*

*Secondly, becauſe* Lucifer *with his* yea ſayers, (*damned juſtly*) *ſhould never taſte of his light, nor underſtand his ſecret judgements: which he would, and might do, if they were delivered to mans imagination, and diſcourſe: Becauſe it is within the circumference and compaſſe of his Creation. Conſider of theſe two.*

E. K. Now he is covered in a white Cloud again.

Δ. The firſt reaſon, or cauſe we do not ſufficiently underſtand, or conceive.

*Deus eſt eſſe*, Sanctis Deus.

*Non eſt eſſe*, Impius Deus.

*For,* In the judgement *day, God in his ſon, Chriſt, ſhall ſhut up his perpetual and everlaſting Juſtice, wrath, and anger, with Hell and damnation. Leaving them, and forſaking them, and in no caſe to be called their God.* Fratres [ni] *non* habebunt Deum. *But they ſhall be without a guide, and without a Centre. Hereby you may underſtand*, Eſſe & non eſt eſſe. *To the purpoſe.*

*Thirdly, that man firmly perſwaded of things ſpoken of by God above his capacity to come, and unknown, might worthily in the ſtrength of faith, and through the effect of his promiſes merit his favour in Chriſt, and receive eternal ſalvation, juſtly before God and his Angels. Theſe are the three cauſes.*

Δ. This laſt cauſe, if it would pleaſe you to make more plain, it ſhould greatly enform us and confirm us.

...... *Theſe are the three onely cauſes, that the ends of God his determinations are ſecret.*

1. *In the firſt, that God might appear omnipotent.*
2. *In the ſecond, ſealed up in himſelf from the knowledge of ſuch as have rebelled to their deſtruction.*
3. *In the third, that man might juſtly be made worthy of the places prepared for him.*

Wedneſday following. Nalvage *is called away. and cannot be in Action with you till* Wedneſday. Then ſhall you have the Calls that you look for. And to enter into the knowledge and perfect underſtanding *of the* 49 *Gates and Tables if you will.*

Δ. O Lord, thy will and mercy be ſhewed upon us.

Gab. ..... *But underſtand that it is a labour, the hardeſt and the laſt.*

Δ. Violenti nihil difficile: God ſtrengthen our will and faith.

Gab. ..... *I have nothing elſe to ſay unto you. But God be mercifull unto you, and forgive you your ſins.*

Δ. Amen.

Gab. ..... *And that you go hence, make haſte.*

Δ.

E. K. He is gone.

Δ. Gloria Patri, & filio, & ſpiritui Sancto ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

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Wedneſday, *Julii* 11. Mane hora, 6 ½. *Cracoviæ.*

Oratione dominica finita, &c.

*The Curtain appeared ſtraight way.*

Δ. We await the promiſe, which you made us, O *Gabriel.*

A voyce. *Not now, but at the fourth hour, declining as before.*

At four of the Clock after noon. E. K. And why not now as well?

A voyce. *He that laboureth in his own harveſt laboureth when he liſt: but he that fiſheth on the Sea, muſt be ruled by her courſe.*

Δ. Fiat voluntas Dei.

| | | |
|---|---|---|
| OD | *and* | Od.<br>*Long, or ſhort.* |
| CHRISTEOS | *Let there be* | Chris te os. |
| AGLTOLTORN | *no one Creature* | Ag l ter torn. |
| PARACH | *equal* | Ah.<br>Ach.<br>Pa rach. |

*The wicked ſpake behinde* E. K.

Note.

| | | |
|---|---|---|
| ASYMP | *with another.* | A ſymp. |
| CORDZIZ | *The reaſonable Creatures of the earth, or Man.* | Cord ziz. |
| DODPAL | *Let them vex* | Dod pal. |
| OD | *and* | Od. |
| FIFALZ | *weed out* | Fi falz. |
| LSMNAD | *one another.* | Ls mnad. |

*E. K.* Now the Curtain is drawn.

A voyce...... *Read.*

△. *I* read it .... ter from the beginning hitherto.

He. ...... *Whereat doubt you.*

△. Is it true, that before the Creation of man this kinde of Malediction was pronounced, or when elſe ſhall we underſtand it to have been ſpoken?

A voyce. ...... *True it is that one man weedeth out another. To avoid which fault it is ſaid, and after God thy brother as thy ſelf.*

*One Kingdom riſeth up againſt another, the ſervant againſt his Maſter, the wicked ſon diſdaineth his father. All which fell upon man when God curſed the earth: For, perfect love was taken from amongſt them, and the ſpirit of malice came amongſt them, to the intent they might be alwayes at variance, and one weed out another, and ſo muſt be, and ſhall be unto the end. Anſwer me, why turned God* Adam *out into the earth.*

△. Becauſe he had tranſgreſſed the Laws to be kept in Paradiſe.

..... *.It is true. Then* Adam *offending, received puniſhment for his offence, in that he was turned out into the earth. If he had been turned out to a bleſſed place, then can you not aptly ſay he was turned out, for he that is turned out goeth to diſhonour: Even ſo* Adam, *from innocency through his fall, was turned out to corruption into a priſon prepared for him before, if he offended. God (my brother) knew he would offend: he knew alſo how to diſhonour him.*

If.

*As Jeſus Chriſt brought all bleſſedneſſe, and comfort into the world: So did* Adam, *accurſed, bring all miſery and wretchedneſſe into the world, and in* the ſame *inſtant, when* Adam *was expelled; The Lord ſuffered the earth to be accurſed for* Adams *ſake, and* then, ſaid the Lord theſe things, and gave unto the world her time: and placed over her *Keepers, Watch-men, and Princes, for years, moneths, and dayes:* [*I am eaſie, you may underſtand my rule.*]

Note.
In the ſame inſtant,
Angelicall Watch-men, Keepers, Princes of the earth.

△. Note, All this was anſwered by a voyce, as concerning my queſtion, or doubt heretofore expreſſed.

...... *After this, a great pauſe was uſed: In which time in my minde, I diſcourſed of the Miniſtery Angelical, not all to have been committed to their charge with their Creation, but afterward in divers times, divers offices, both toward God and man.*

A voyce...... *To morrow morning I will meet you here the third hour.*

△. The third hour after the Sun riſing mean you?

A voyce. ..... *I.*

△. Let us hartily thank the Lord and praiſe him alwayes: His Mercy and Grace be vpon us, now and ever. *Amen.*

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Fryday, *Julii* 13. *Mane hora* 7. † *Cracoviæ.*

△. *Oratione Dominica finita,* &c.

△. At the firſt looking, E. *K.* ſaw the Curtain uſual to appear, and ſomewhat plighted, and ſhortly.

A voyce. ..... *Read that you have done.*

△. I read hitherto that was written.

*E. K.* Now they appear, the Curtain being drawn away: But the round Table, or Globe appeared not.

*E. K.* Now they have drawn the Curtain over them again.

△. Bleſſed be they that are come in the name of our God, and for his ſervice.

*E. K.* Now they appear, and the Table, or Globe with them.

He. ..... *The reſt.*

△. In the name of Jeſus, and for his honour.

| | | |
|---|---|---|
| OD | *And* | Od. |
| | | Gad. |
| FARGT | *the dwelling places,* | Farg t. |
| BAMS | *Let them forget* | Bams |
| OMAOAS | *their names,* | O ma o as. |
| CONISBRA | *the work of man* | Co nis bra. |
| OD | *and* | Od. |
| AUAVOX | *his pomp:* | A ua vox. |
| | | g dg. |
| TONUG | *Let them be defaced* | To nug. |
| ORSCATBL | *his buildings,* | Ors cat bl. |
| NOASMI | *let them become* | No aſ mi. |
| TABGES | *Caves* | Tab ges. |
| LEVITHMONG | *for the beaſts of the field* | Levith mong. |
| | | Ki. |
| UNCHI | *confound* | Un chi. |
| OMPTILB | *her underſtanding* | Omp tilb. |
| ORS | *with darkneſſe,* | Ors. |
| BAGLE | *for why?* | Bagle. |
| MOOOAH | *it repenteth me* | Mo o Oah. |
| OLCORDZIZ | *I made man* | Ol cord ziz. |

| | | |
|---|---|---|
| LCAPIMAO | *one while* | L ca pí ma o. |
| IXOMAXIP | *let her be known,* | Ix o máx ip. |
| ODCACOCASB | *and another while* | Od ca có casb. |

Gab. ...... *Move not, for the place is holy.*

E. K. All is covered.

E. K. Now it is open.

| | | |
|---|---|---|
| GOSAA | *a ſtranger,* | Go ſa a. |
| BAGLEN | *becauſe* | Baglen. |
| PII | *ſhe is* | Pi i. |
| TIANTA | *the bed* | Ti ánta. |
| ABABALOND | *of an harlot* | A bá ba lond. |
| ODFAORGT | *and the dwelling place* | gt, or dgt.<br>Od fa orgt. |
| TELOCVOVIM | *of him that is fallen.* | lotch, or loch.<br>Te lóc vo v im. |
| MADRIIAX | *O you heavens* | yax<br>Mádri iax. |
| TORZU | *ariſe,* | Tor zu. |
| OADRIAX | *The lower heavens* | O ádriax. |
| OROCHA | *underneath you* | ka.<br>O rócha. |
| ABOAPRI | *let them ſerve you;* | A bó a pri. |
| TABAORI | *Govern* | Tabá o ri. |
| PRIAZ | *thoſe* | Priáz. |
| ARTABAS | *that govern,* | Ar ta bas, |
| ADRPAN | *Caſt down* | dir<br>A dr pan. |
| CORSTA | *ſuch as* | Cor ſta. |
| DOBIX | *fall,* | Dobix. |
| YOLCAM | *bring forth* | Yol cam. |

*E. K.* Now the Curtain is drawn.

| | | |
|---|---|---|
| PRIAZI | *with thoſe* | Pri á zi. |
| ARCOAZIOR | *that encreaſe;* | Ar co a zior. |
| ODQUASB | *and deſtroy* | Od quasb. |

| | | |
|---|---|---|
| QTING | *the rotten* | dg<br>Q ting. |
| RIPIR | *No place,* | Ri pír. |
| PAAOXT | *let it remain* | Pa a oxt. |
| SAGACOR | *in one number.* | *Kor*<br>Sa gá cor. |
| VML | *Adde* | Vm l. |
| OD | *and* | |
| PRDZAR | *Diminiſh* | Pur<br>Prd zar. |
| CACRG | *until* | círg<br>Ca crg. |
| AOIVEAE | *the Stars* | A oi véae. |
| CORMPT | *be numbred;* | Cormpt. |
| TORZU | *ariſe,* | Tor zu. |
| ZACAR | *Move* | Zacar. |
| ODZAMRAN | *and appear* | Od zamran, |
| ASPT | *before* | Aſpt. |
| SIBSI | *the Covenant* | Sib ſi. |

*E. K.* Now he hath drawn the curtain again.

| | | |
|---|---|---|
| BUTMONA | *of his mouth,* | But mo na. |
| DS | *which* | Ds. |
| SURZAS | *he hath ſworn* | Sur zas. |
| TIA | *unto us* | Tia. |
| BALTAN | *in his Juſtice.* | Bal ta n. |
| ODO | *Open* | Odo. |
| CICLE | *the myſteries* | Cícle. |
| QAA | *of your Creation,* | Q á a. |
| OD | *and* | Od. |
| OZAZMA | *make us* | Ozazma. |
| PLAPLI | *partakers* | Pla pli. |
| IADNAMAD | *of undefiled knowledge.* | Iad na mad. |

*The firſt Aire, is called* ——— Lil.
*The ſecond* ——— Arn.
*The third* ——— Zom.
4 ——— Paz.
5 ——— Lit.
6 ——— Maz.
7 ——— Deo.
8 ——— Zid.
9 ——— Zip.
10 ——— Zax.
11 ——— Ich ik.
12 ——— Loe.
13 ——— Zim.
14 ——— Ura.
15 ——— Oxo.
16 ——— Lea.
17 ——— Tan.
18 ——— Zen.
19 ——— Pop.
20 ——— Chr
21 ——— Aſp.
22 ——— Lin.
23 ——— Tor.
24 ——— Nia.
25 ——— Uti.
26 ——— Des.
27 ——— Zaa.
28 ——— Bag.
29 ——— Rii.
30 ——— Tex.

kar in palato very much.
........

*There is all* ———

*Now change the* name, *and the Call is all one.*

Δ. Bleſſed be he who onely is alwayes one.

Δ. I take theſe names to be as *primus, ſecundus, tertius,* and to 30.

A voice. ...... *Not ſo, they be the* ſubſtantial names of the Aires.

Note. How this One Call may ſerve the 30.

Δ. It was ſaid they had no proper names; but were to be called, O thou of the firſt Aire, O thou of the ſecond, *&c.* I pray you reconcile the repugnancy of theſe two places, as they ſhould ſeem.

*E. K.* The Curtain is opened.

*E. E.* Now *Gabriel* ſtandeth up.

Gabr. ...... *Thus hath God kept promiſe with you, and hath delivered you* the keyes of his ſtorehouſes: *wherein you ſhall find,* (*if you enter* wiſely, humbly, *and* patiently) *Treaſures more worth than the frames of the heavens.*

*But yet is not* Auguſt *come: Notwithſtanding the Lord hath kept his promiſe* with you before the time. *Therefore, Now examine your Books, Confer* one place with another, and learn *to be perfect for the practice and entrance.*

God his promiſe fulfilled before *August.*

*See that your garments be clean. Herein be not raſh: Nor over haſty; For thoſe that are haſty and raſh, and are lothſomely apparelled,* may knock long before they enter.

Counſel for preparation.

*There is no other reading of the Book, but the appearing of the Miniſters and Creatures of God: which ſhewing what they are themſelves, ſhew how they are conjoyned in power, and* repreſented formally by thoſe letters.

The reading of the Book. The letters.

*E. K.* Now he taketh the Table, and ſeemeth to wrap it up together.

Δ. Seeing I have moved the doubt of *their names* I pray you to diſſolve it.

Gab. ...... *You play with me childiſhly.*

Δ. I have done.

Gab. ...... *Thinkeſt thou that we ſpeak any thing that is not true?*

*Thou ſhalt never know the myſteries of all things* that have been ſpoken.

*If you* love *together,* and dwell together, *and in one God; Then the ſelf-ſame God will be merciful unto you: Which bleſſe you, comfort you, and ſtrengthen you unto the end. More I would ſay, but words profit not. God be amongſt you.*

The myſteries of this Book. Dwell together.

*E. K.* Now they both be gone in a great flame of fire upwards.

△. Laudibus te celebrabo Domine Deus quoniam non prævaluerunt Inimici mei ſuper me. Domine exercituum clamavi ad te, & tu ſalvaſti me. Convertiſti dolorem in gaudium mihi, diſſolviſti luctum meum & circumdediſti me lætitia. Miſericordias tuas in æternum cantabo. Notam faciam veritatem tuam in vita mea. Os meum narrabit Juſtitiam tuam omni tempore beneficia tua: certè non novi numerum. Sed Gratias agam donec mors rapiat, tibi pſallam quamdiu fuero. Laudem tui loquetur os meum: & omne vivens celebret nomen tuum Sanctum, in perpetuum & ſemper. Laudate Dominum, O vos Angeli ejus, potentes virtute facientes juſſus ejus, obedientes voci verbi illius. Collaudate Deum Univerſi exercitus ejus, Miniſtri ejus qui facitis voluntatem ejus. Omne quòd vivit laudet te Domine, *Amen.*

*Rolandus pene mortuus.*

1584. Remember that on *Saturday*, the fourteenth day of *July*, by the *Gregorian* Calender, and the fourth day of *July*, by the old Calender, *Rowland* my Childe (who was born Anno 1583. *January* 28. by the old Calender) was extreamly ſick about noon, or midday, and by one of the Clock ready to give up the Ghoſt, or rather lay for dead, and his eyes ſet and ſunck into his head, *&c.*

*I* made a vow, if the Lord did foreſee him to be his true ſervant, and ſo would grant him life, and confirm him his health at this danger, and from this danger I would (duriug my life) on Saturdayes *eat but one meal*, &c.

Remember on *Wedneſday* night the eighteenth of *July*, as I walked alone about nine of the Clock in the evening, in the Chamber before my Study, (above) in divers places of that Chamber appeared flaſhes of fire, and did not lighten abroad.

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Monday, *Julii* 23. *Mane Circiter* 8. † Cracoviæ.

*Oratione Dominica finita.*

△. I read *Mapſama* his firſt words of the book to be prepared of 48 leaves to be ſilvered, and would gladly know what I was now to do. By and by at the firſt looking into the ſtone.

E. K. There appeared ten Pikes, all black on the ground in a Circle as it were, and 1 in the middle, a great Pike, ſtanding up. And *Vera, falſis, falſa*, ſeemed to be written in the middle of that Circle, ſomewhat blacker then all the reſt, which ſeemed to be as new molten Pitch.

A voyce. ..... *Qui non in 7. vivant in undecimo.*

△. I made a ſhort diſcourſe to God of my ſincere, and juſt dealing, hitherto of the book of *Enoch*, written, of the book to be ſilvered, how hardly *I* can get it performed to my contentment: (the books being laid on the Table, that of *Enoch*, and that as it were ſilvered) *&c.* I craved therefore the expoſition of this dark ſhew, and as yet nothing pleaſant, or plain: My conſcience is clear, and I truſt in the Lord his mercies.

E. K. After this appeared a man all black, naked all over.

...... *O thou that art juſt, and haſt a clear conſcience, anſwer me.*

△. In the name of Jeſus.

Be gone.

...... *Who commanded thee to be gone?*

...... I take the Commandment to have been from God.

...... *Thou haſt broken the Commandment of God.*

△. I can in no caſe yield thereunto.

...... *You have diſhonoured the Lord: which is juſt in the bottom of his own breaſt, and gave you warning, and commanded you to go: which is the Lord of Heaven and Earth.*

May 21. *Mane. Et à Meridie per* Mapſama. ... 27 *Junii, per AVE.*

△. O Lord, my firſt charge was in theſe words: Thou ſhalt go from hence *with him to the Emperour:* It was alſo ſaid that he ſhould make proviſion for this one voyage, and for the reſt God had provided. So that ſeeing I was to go with him, and he hath not yet provided (doing what he can) what ſhall I ſay, or do?

...... *True it is, thou haſt had the victory, and thou, and thy Children have taſted mercy. Thou art one of thoſe, that when I command thee to leave nothing with life, yet thou ſaveſt the fatlings to offer before him that abhorreth ſuch ſacrifice.*

△. Lord, I know no ſuch act of mine: The Lord be mercifull to me. For when it ſhould come to ſuch a caſe, God knoweth, I would ſpare none.

...... *O thou juſt man [ſhaking his head] thou art become a* Saul.

...... *Wherefore did God (anſwer me) take the Kingdom out of* Saul *his hands?*

△. It appeareth in the Bible, becauſe obedience was better then ſacrifice.

Reg. 1. cap. 15.

...... *Even ſo, if thou hadſt been obedient, thy obedience had been regarded. But I ſay unto thee, the Lord oweth thee nothing for thy labour: he hath payed thee to the uttermoſt.*

*As for* Lasky, *I will* give him over to the ſpirit *of errour: and he ſhall become more poor, ſo that his own Children ſhall deſpiſe him.*

A. L. His plague threatned.

*But it ſhall not come to paſſe in theſe dayes: For* I will keep my promiſe with you. *You do the Commandment of Princes, and Lords, and Maſters: But when the God of Juſtice (without your deſert) entertaineth you, and placeth you, and dwelleth amongſt you, (which is able to give you all things) commandeth you to go, and that for your own profit, you think it nothing to offend him.*

Δ. O moſt mercifull and juſt God.

*But true it is, That, Obedience pleaſeth* the *Lord for thererin, his Creatures glorifie him moſt. All Worſhip, all* Honour, *all Love, all* Faith, *all* Hope, *all Charity, all the knitting together of the Heavens conſiſteth in* Obedience. *For if you had been obedient, the very ſtones* of the earth ſhould have ſerved your neceſſity. *For the Lord will not be found a lyar.*

Obedience.

Δ. O Lord, be mercifull to me: I could not do thy Commandment in going without *A. Laskie*, and him I was not able to cauſe to goe without proviſion: And to our judgement he ſeemeth marvellouſly to be carefull to make proviſion: but ſtill he hath hinderance.

...... *Thou (heareſt thou?) the Lord forgiveth thee: but from henceforth, he commandeth thee that thou open not the ſecrets and the judgements, which the Lord ſhall open unto thee of the times to come, unto* Laskie.

*Dee*, Is pardoned. No more ſecrets of God to be opened to *A. L.*

Δ. I pray you to ſay ſomewhat unto us, as concerning this book to be ſilvered: Elſe what ſhall I do, if I have not direction herein, the caſe being ſo hard.

...... *As concerning the book, when thou art at the end of thy journey it ſhall be told.*

Δ. Miſericordias Domini in æternum Cantabo, *Amen.* Hallelujah. *Amen.*

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### Tueſday, *Julii* 31. *Mane hora* 7. † Cracoviæ.

*Oratione Dominica finita, & variis ejaculationibus factis tam ad* Gabrielem, *quam* Nalvage, Ave, Mapſama, & Ilemer, *quàm maximè ad Deum ipſum pro ſuo lumine, auxilio & protectione: tam in ipſa actione quàm itinere præſenti, futuro, verſus aulam* Cæſaris.

After a great hour attendance. At length appeared one all naked, black, and about the ſtone a Circle of black.

He ſaid. ...... *Were you not commanded to go after ten dayes?*

Δ. It is true.

...... *And what followeth?*

Δ. I appeal unto the mercy of the higheſt, for that I have not offended upon wilfulneſſe.

...... *Say what followeth.*

Δ. It followeth that we may drink of a Cup, which we would not, &c. And alſo we were willed to provide for this journey, which proviſion onely now is made for us two, and not yet for *A. L.* himſelf.

...... *Thus ſayeth the Lord, I have ſtretched out my hand, and you have hindred me.*

*I have brought things unto their courſe, but you have thruſt your ſelves between.*

*When I appointed you* 10 *dayes, did I not alſo tell you that the earth was mine.* 10 Dayes.

*Am not I the God of heaven and earth, by whom you breath. The ſame which alſo forſaketh not my people in the time of need.*

*I have opened my wings, but you have refuſed my cover.*

I have brought in madneſſe into the houſe of the *unjuſt, but you have prevented my judgement.*

Δ. Fortè. Madneſſe procured in the K. and he is now recovered.

*And becauſe you have done ſo, and have truſted more in the mallices of the world then in my power.*

[Δ. Lord we have not done ſo: to our knowledges.]

...... *Therefore ſhall you drink of a Cup that you would not: but it ſhall not fall in theſe dayes, but in the dayes to come.*

Δ. A ſcourge to follow unto us: Lord be mercifull.

*Moreover,* [*E. K.* The fire cometh out of his mouth as he ſpeaketh.]

...... *If you go, it is: if you go not, it alſo ſhall be.*

[Δ. Make that dark ſpeech plain, for I need you not.]

Δ. We were willed to go, but with this condition, that *Laskie* ſhould make proviſion.

...... *I have not ſealed this ſin unto thee* [Δ.] *but yet I have meaſured out a plague, and it ſhall light upon you all. But unto* Lasky *I have ſealed it, and it ſhall be heavy.*

A. L.

E. K. Doth not *A. L.* uſe all the means he can for proviſion making.

...... *The time ſhall come when I am, and will appear unto thee in a Viſion, and of ſeven Rods thou ſhalt chuſe one, unto you both I ſpeak: For I will not let paſſe my diſhonour unpuniſhed, neither will I ſell my name like an hireling.*

*Notwithſtanding, in the midſt of my fury I will be mercifull unto you, when you think I have forſaken you, then ſhall the Rod break in pieces.*

Δ. Lord

△. Lord deal with us, as we have juſt cauſe to put our truſt in thee, not onely in the principal ſtate of our ſalvation, but alſo in this Action.

...... You go: I will not forſake you. *And what I have ſaid, that I have ſaid. And it is a living ſpirit, and ſhall bear witneſſe of it ſelf. For, great is the God of Hoſts in power, and in all his works, and words moſt juſt.*

△. Lord, is it thy will that we ſhall go before this *A. L.* toward *Prage?*

...... *If you tarry* it is, *and if you go,* it ſhall be.

△. Lord make that plain unto us?

*Thus ſayeth the Lord, if you tarry,* it is *becauſe I am, which am ſtrength, and triumph againſt mine enemies, and ſo againſt the enemies of thoſe that put their truſt in me: And* ſhall be, *becauſe I am juſt, and becauſe it is.*

*For, that I am, I am, and my ſpirit is juſtice and truth: which before, was, is, and ſhall be, and after, world without end.*

△. Lord, ſhew us the light of thy countenance, and be not wrathfull againſt us any longer, be a comforter unto us in our journey to be undertaken.

...... *Move me not, for I am gone.*

**E. K.** He is gone.

△. Miſericordia Domini ſit ſuper nos, nunc & in ſempiterna ſeculorum ſecula. *Amen.*

## ANNO 1584.

On *Wedneſday* the firſt day of *Auguſt*, at afternoon (*hora* 3.) we entred on our journey toward *Prace*, in the Kingdom of *Beame*, whither we came on thurſday ſevenight after, by three of the Clock, that is exactly in eight dayes.

We came by Coach, I, *E. K.* and his brother, and *Edmond Hilton*, ſo that we came to *Prage* Auguſti 9. by the new Calender: but by the old *July* 30. two dayes before *Auguſt* the old Calender.

*Miſerere Noſtri Deus Noſter neque in eternum iraſcaris nobis.*

## PRAGE 1584.

*Auguſti* 15. *Wedneſday*, we began on the day of the aſſumption of the bleſſed Virgin *Mary*: in the excellent little Stove, or Study of D. *Hageck* his houſe lent me, by *Bethlem* in old *Prage*. Which Study ſeemed in times paſt (Anno 1518.) to have been the Study of ſome Student, or A-- ſkilfull of the holy ſtone: a name was in divers places of the Study, noted in letters of Gold, and Silver, *Simon Baccalaureus Pragenſis*, and among other things manifold written very fairly in the Study (and very many *Hieroglyphical* Notes *Philoſophical*, in Birds, Fiſhes, Flowrs, Fruits, Leaves, and ſix Veſſels, as for the Philoſophers works) theſe verſes were over the door.

*Immortale Decus par gloriaque illi debentur*
*Cujus ab ingenio eſt diſcolor hic paries.*

And of the Philoſophers work (on the South-ſide of the Study) in three lines, uppermoſt was this written.

*Candida ſi rubeo mulier nupta ſit marito: Mox complectuntur, Complexa concipiuntur. Per ſe ſolvuntur, per ſe quandoque perficiuntur: Ut duo quæ fuerant, unum in corpore fiant: Sunt duæ res primo, Sol cum Luna, tamen in imo, Confice, videbis, fit ab hiis lapis quoque Rebis.*

*Lunæ potentatu, peregit Sol Rebis actu: Sol adit Lunam per medium, rem facit unam. Sol tendit velum, tranſit per ecliptica Cælum: Currit ubi Luna recurrit hunc denuo ſublima. Ut ſibi lux detur, in ſole quæ retinetur. Nec abiit vere, ſed vult ipſi commanere: illuſtrans certe defunctum corpus aperte: Si Rebus ſcires, quid eſſet tu reperires. Hæc ars eſt cara, brevis, levis atque rara. Ars noſtra eſt Ludus puero, labor mulierum; ſcitote omnes filii artis hujus, quod nemo poteſt colligere fructus noſtri Elixiris, niſi per introitum noſtri lapidis Elementati, etſi aliam viam quærit, viam nunquam intrabit nec attinget. Rubigo eſt Opus, quod fit ex ſolo auro, dum intraverit in ſuam humiditatem.* And ſo it ended.

# MYSTERIORUM PRAGENSIUM
## *Liber Primus, Cæſareuſque, Anno* 1584. *Stylo Novo.*

*Auguſti* 15. *incœptus ad Omnipotentis Dei Laudem, Honorem, & Gloriam.* Amen.

Δ. Fieri poteſt, quod anni 1588, & aliorum ſupputatio, initium ſuum habent ab ipſa die Paſſionis Chriſti vel Aſcenſionis in Cœlum. Atque hac ratione, 33, vel 34. anni plures conſiderari debent : quia tot annorum Chriſtus erat tempore ſuæ paſſionis, vel aſcenſionis : Addas igitur annis 1588, 34. & inde emergunt anni 1622. atque iſte numerus propius accedit ad tempus annorum diluvii & Arcæ, cujus ſimilitudinem fore circa ſecundum Chriſti adventum Scripturæ docent :

*Conjectura levicula.*

*Nota de Anno,* 88,

Vel, cum poſt creatum Adamum, Anno Mund. 1655, Diluvium Aquæ, omnia deleverit viventia : Poſt Chriſti, (noſtri Adami ſpiritualis) reſtitutionem in Cælum. Anno 1655 (qui erit anno 1688.) expectamus Diluvium ignis, quo omnia ſunt Immutanda : vel Charitatis & ardoris Chriſtiani magnum futurum ſpecimen.

Non faciet Dominus *D E V S* verbum, niſi revelaverit Secretum ſuum ad ſervos ſuos, prophetas. Leo rugiet, quis non timebit? Dominus Deus loquutus eſt : Quis non prophetabit?

*Amos, Cap.* 3. *B.*

Nihil mali invenimus in homine iſto : Quid ſi ſpiritus locutus eſt ei, aut Angelus? *Act. Apoſt. Cap.* 23 *C.*

Dico enim vobis, quod multi Prophetæ, & Reges voluerunt videre, quæ vos videtis, & non viderunt : & audire quæ auditis, & non audierunt. *Lucæ* 10. *E. Matthæi* 13. *B.*

Chariſſimi, nolite omni Spiritui credere : Sed probate Spiritus ſi ex Deo ſint : quoniam multi pſeudoprophetæ, exierunt in mundum. In hoc cognoſcitur Spiritus Dei. Omnis Spiritus qui confitetur Jeſum Chriſtum in carne veniſſe, ex Deo eſt, *&c.* *Johannes Epiſtola* 1. *Cap.* 4. *A.*

Quiſquis confeſſus fuerit, quoniam Jeſus eſt filius Dei, Deus in eo manet, & ipſe in Deo, *&c.* *Cap. eodem C.*

*Paulus ad Corinthios, Epiſtola,* 1 *Cap.* 1. *b.*

Gratias ago Deo meo ſemper pro vobis, in gratia Dei, quæ data eſt vobis in Chriſto Jeſu, quod in omnibus divites facti eſtis in illo, in omni verbo & omni ſcientia (ſicut teſtimonium Chriſti confirmatum eſt in vobis) ita ut nihil vobis deſit in ulla gratia, Expectantibus *revelationem Domini noſtri Jeſu Chriſti, qui &* confirmabit vos *uſque in finem ſine crimine, in die Adventus domini noſtri* Jeſu Chriſti. Fidelis Deus per quem vocati eſtis in Societatem Filii ejus Jeſu Chriſti Domini noſtri, *&c.*

*Societas Jeſu.*

Δ. Noto Revelationem & adventum Chriſti ſecundum : deinde confirmationem quæ reſpicit alium adhuc finem temporis : *unde de Regno Chriſti hic in terris,* ſecundum Joannis Apocalypſim, videri poſſit hic locus aliquem præbere guſtum, *&c.*

*Paulus ad Corinthios, Epiſt.* 1 *cap.* 1. *D.*

Quæ ſtulta ſunt mundi, *elegit* Deus, ut confundat ſapientes : & infirma mundi elegit Deus, ut confundat fortia : & ignobilia mundi, & contemptibilia *elegit* Deus, *& ea quæ non ſunt* ut ea quæ ſunt deſtrueret, ut non glorietur omnis caro in conſpectu ejus. Ex ipſo autem vos eſtis in Chriſto Jeſu, qui factus eſt nobis ſapientia a Deo, & Juſtitia, & Sanctificatio & Redemptio. Ut, quemadmodum ſcriptum eſt. Qui gloriatur, in Domino glorietur.

*Paulus ad Corinthios, Epiſt.* 1. *cap.* 2. *C.*

Nobis autem revelat Deus per Spiritum ſuum : Spiritus enim omnia ſcrutatur, etiam profunda Dei, *&c.* Vide præcedentia & ſequentia in eodem capite.

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Pragæ. Prima Actio, *Anno* 1584.
Wedenſday, *Auguſti* 15. *Mane horam circiter* 9.

△. We thanked God for his ſafe bringing us hither, to the place appointed by him : We deſired him to direct us, as the reſt of our Action requireth : And thirdly, for the Book with ſilver leaves, to be prepared, we required inſtruction, as we were promiſed.

Anon after *E. K.* his looking into the Shew-ſtone, he ſaid, I ſee a Garland of white Roſe-buds about the border of the Stone : They be well opened, but not full out.

△. The great mercies of God be upon us : and we beſeech him to increaſe our faith in him, according to his well liking.

*E. K.* Amen

*E. K.* But while I conſider theſe buds better, they ſeem rather to be white Lillies.

△. The eternal God of his infinite mercies, wipe away our blackneſſe and ſins, and make us pure, and whiter than Snow.

△. 72 Angels. *E.* K. They are 72 in number : ſeeming with their heads (*alternatim*) one to bend or hang toward me, and another toward you. They ſeem alſo to move circularly toward the Eaſt : but very ſlowly. In the middeſt of this Circle, appeareth a little fire, of the colour of yern, hot; ready to melt : from which fire to every one of the ſaid lillies, is a fiery beam extended; which beam toward the end, is, of more whitiſh fiery colour, than it is near the center.

*A voice.* -... *E. K.* A voice cometh ſhouting out from the Lillies, ſaying, Holy, Holy, Holy : and all the lillies are become on fire; and ſeem to tumble into that fire. And now they appear again diſtinctly, as before : And the fire remained in the center ſtill : and the emanation of beams, came from it, ſtill to the foreſaid lilly buds.

E. K. I hear a ſound, as though it were of many waters, poured or ſtreaming down in the clifts of great Rocks and Mountains : The noiſe is marvellous great, which I hear coming through the Stone : as it were of a thouſand water-mills going together.

A voice. ...... *Eſt.*

Another voice. ...... Seemeth to pray over, *& quo modo eſt.*

A voice. ...... *Male & in ſummo : & menſuratum eſt.*

E. *K.* I hear a great roaring, as if it were out of a Cloud, over ones head : moſt perfectly like a thunder.

Another voice. ..... *The Seal is broken.*

Another ...... *Poure out the ſixth Viol ! that the earth may know her ſelf* [ Viola Sexta. ]

Theſe are the dayes of wo, that are ſpoken of.

*E. K.* Now I ſee beyond like a Furnace-mouth, as big as 4 or 5 Gates of a City. It ſeemeth to be a quarter of a mile off : out of the Furnace-mouth ſeemeth a marvellous ſmoke or ſmother to come. By it ſeemeth to be a great Lake of pitch : and it playeth or ſimpreth, as water doth, when it beginneth to ſeethe. There ſtandeth by the pit,

△. *Vide Apocalypſeos, cap.* 16. *ſed videtur quod non ſequenter ordine, veluti quis ex textu judicaret; Aſt non aſſerit hic effuſam eſſe etiam ſæpe & olim vindicatum requirebant illi qui ſub altari ſunt : nondum illis erat conceſſum, &c. Sic hic dici poteſt.*

pit, a white man, in a white garment tucked up: his face is marvellous fair; he ſaith very loud.

A white ſpiritual Creature. ...... *Aſcend.*

*E. K.* Now there cometh out of the Lake, a thing like a Lion in the hinder parts, and his fore part hath many heads, of divers faſhions: and all upon one trunk of a neck. He hath like feathers on his neck. He hath 7 heads: Three on one ſide, and three on another, and one in the middle: which branch from the neck is longer than the other, and lieth backward to his taile-ward. The white-man giveth him a bloody Sword: and he taketh it in his forefoot.

The white man tyeth this Monſter his 4 legs with a chain, that he cannot go, but as one ſhackled, or fettred. Now he giveth the Monſter a great hammer, with a ſeal at that end where the hammer ſtriketh, and the other is faſhioned like a hatchet.

The white man ſaid. ...... *A horrible and terrible beaſt* ......

*E. K.* This the white man ſaid with a loud cry.

A voice out of the little fire. ...... *Seal him, for* two years of the Seven: *For, ſo long is his power.*

*The Stars, with the Earth, even to the third part, are given unto thee: The fourth part thou ſhalt leave untouched.*

*E. K.* The white man taketh the hammer, and ſtriketh him in the forehead of that head which is in the middle, and lieth down backward toward his taile.

*E.* K. Now all this viſion is vaniſhed away. The Stone is clear.

E. *K.* Now *Madimi* appeareth, and ſhe ſeemeth to be bigger than ſhe was.

Madimi. ...... *The bleſſing of God the Father, the Son, and (in the Father and the Son) of the Holy Ghoſt, in power and comfort reſt upon you, take hold of you, and dwell with you, that you may be apt to receive the comfort of my childiſhneſſe? and the reward of ſuch Innocents, as my voice beareth witneſſe of. You both, the Spirit of God, ſalute you: which alwayes comforteth the Juſt, and is the ſtrength and ſtay of ſuch as are Elected: of whom it is ſaid,* Mittam illis Angelum, in Adjutorium.

△. Are you *Madimi* (in the name of Jeſus) that I may ſo note of you?

Mad. ...... *I am* Madimi, *and of that order, wherein the wonders of God are wrought* with power, *with you, as my words are: with my ſelf, as my creation is.* Madimi *eſt ex ordine poteſtatum.*

*Lo, as I have often * promiſed you, ſo in the time of your neceſſity and grief, I viſit you.*

△. Thanks be to the Higheſt. * *Vide* 26. *Junii.*

Mad. ...... *Not as the friends of the world do, but as a comforting ſpirit: exalting the ſervants of God, and cheriſhing them with celeſtial food: But my mother is at hand, which openeth unto thee, the will of God.* *Mater* Madimi. *Believe me, many are the woes of the world, and great are the ſorrows that are to come: For the Lord prepareth his Rain-bow, and the witneſſes of his account: and will appear in the heavens to finiſh all things: and the time is not long.* The Rainbow. *Apocalipſ.* 4.

*Bleſſed are thoſe that believe; for faith ſhall flee from the Earth, and her dwelling places ſhall be in caves, and unknown mountains, and in parts of the Earth which the Lord hath kept ſecret for ſuch as ſhall triumph and rejoyce in the Judgement to come.* Faith ſhall hardly be found on the Earth.

1. *Wo be to women great with child, for they ſhall bring forth Monſters.*

2. *Wo be unto the Kings of the Earth, for they ſhall be beaten in a Mortar.*

3. *Wo be unto ſuch as paint themſelves, and are like unto the Prince of pride; for they ſhall drink the blood of their neighbours, and of their own children.*

4. *Wo be unto the falſe preachers, yea ſeven woes be unto them; for they are the teeth of the Beaſt.*

*He that hath ears, let him hear.* Seven Woes.

5. *Wo be unto the Virgins of the Earth, for they ſhall diſdain their virginity, and they ſhall become Concubins for Satan, and deſpiſe the God of Righteouſneſſe.*

*6. Wo be unto the Merchants of the earth, for they are become abominable: Behold, they are become the ſpies of the earth, and the dainty meat of Kings. But they are fooliſh: Yea, they ſhall fall into the pit that they have digged for others*

*Mater Madimi.*

*7. Wo be unto the books of the earth, for they are corrupted; and are become a wraſting ſtock, and firebrand to the conſcience.*

*Stay a ſeaſon, for my mother cometh.*

Δ. We read over the premiſſes, and ſo conferred of the verity and weight of them. And all this while *Madimi* ſtood ſtill in E K. his ſight (as E K. told me:) But becauſe we were willed to ſtay, I moved no queſtion: but wiſhed to have ſome underſtanding, how my wife and children (at *Cracovia*) did. Hereupon *Madimi* ſaid as followeth.

My wife tempted to deſtroy her ſelf.

Mad. ..... *Hear what I ſay unto thee* [Δ.] *The King of darkneſſe whetteth his teeth againſt thee, and rampeth with great rage to overwhelm the world upon thee: And he ſeeketh the deſtruction of thy houſhold, and thereby thy overthrow: The life of thy Children; yea, he tempteth thy wife with deſpair, and to be violent unto her ſelf.*

Δ. Why with deſpair?]

..... *But his lips are ſealed, and his claws made dull: that when he would bite he cannot: And where he ſcratcheth the bloud followeth not.*

*Madami,* my friend.

This name of God is in the 26th. principall Call, beginning *L. vinial part. Saliman calt. &c.*

Satan his Traiterous inſinuation to be taken heed of.

*But hear what* thy friend *ſayeth unto thee: Both in her ſelf, and by him that moveth her to ſpeak; As thou art the ſervant of the God of victory, ſo ſhalt thou triumph in the God of* ſtretchforth and Conquer. Δ. Madzilodarp. *Thy wife, thy children, thy ſervants, and more then that, ſuch as favour thee, even the coverings of thy houſe; are under the protection and defence of ſuch as are of power: againſt whom, neither the rage of ſuch as raign, neither the fury of Authority (though it hath the help of Satan) can prevail. For why? God hath care over thee: But thy faith is ſomewhat lower. Take heed of Satan, he will* joyn *himſelf* unto thee. *But beware of him. For, ſin* keepeth back *the power of God, which is oftentimes* deferred *for another ſeaſon: Yea, even for the wickedneſſe of one Soul.*

*A. L.* Lasky *I look for, but I ſee not: Behold, I wraſt my eyes after him, and cannot finde him. Peradventure he hath hid himſelf behinde ſome Mountain, or is crept into a Cave: for he appeareth not.*

Δ. I beſeech you, what is the cauſe thereof? Is he not gone from *Cracovia?*

Mad. ..... *Sin is the greateſt Mountain, and he rejoyceth when he pleaſeth himſelf: and in the fury of his fleſh creepeth into a Cave from us.*

At one inſtant *Madimi* ſeeth all the world over.

*Lo, I look for him, and cannot ſee him, yet ſee all the world over, It is a ſign that God is not with him.*

Δ. I beſeech you, is he not gone from *Cracovia* yet?

Mad. ..... *I tell thee, I ſee him not; I can ſay nothing of him.*

Δ. Lord, our coming hither was to come with him.

Mad. ..... *Therefore brought I thee hither,* that thou ſhouldſt not tarry with him. *Knoweſt thou not that God is mervelous in his works? Haſt thou not heard of his ſecret judgements? If thou haſt, Think he hath care over thee.*

My wife, children, and houſhold muſt be moved to *Prage.*

*For alſo, thy wife and children, and the reſt of thy houſhold* muſt be moved hither.

Δ. When, I beſeech you?

Mad. ..... *Let that be my charge to anſwer thee.*

*E. K.* Now here appeareth a little fire like the ſame, which appeared before: but it hath no beams from it, as it had before.

Mad. ..... *Hic & hæc, eſt Mater mea.* [*E. K.* Pointing to the fire.]

*Mater Madimi.*

*Trinity.*

E. *K.* She falleth down on her face proſtrate: Now ſhe riſeth again. This fire entreth into her mouth, ſhe is waxen of higher ſtature then ſhe was, ſhe hath now three faces.

Δ. Now it is the vertue of the Trinity in her ſo repreſented.

Mad. ..... *I. And I have a few things to ſay, and I ſay.*

*E. K.* I hear a marvellous noiſe, as of many Mountains falling.

Mad. ...... *Ariſe, and believe. The time is come, that of the fooliſh I will make the wiſe. And of ſuch as are* ſinfull men, *my anointed*: if *they encline their ear unto my voyce.*

If.

*E.* K. The noyſe is marvellous: And which of the mouths doth ſpeak, I cannot diſcern.

Mad. ..... *Firſt, thou ſhalt write unto* Rodulphus, *as I ſhall enſpire thee. Then ſhalt thou go unto him, ſaying, That the Angel of the Lord* hath appeared *unto thee.* ——

RODOLPHUS.

[*E. K.* A great noyſe ſtill.]

*And* rebuketh him for his ſins. [*I never heard any ſuch noyſe : it is as if half the world were ruſhing down an hill.*]

Mad. ..... *If he hear thee : Then ſay unto him,* He ſhall triumph , *Fear thee not.*
If he hear thee not: *Say, that, The Lord, the God that made heaven and earth, (under whom he breatheth, and hath his ſpirit) putteth his foot againſt his breaſt.*

Δ. Either E.K. ſpake not this, or I omitted to write it at the firſt.

*V.* I. 263.

[*E. K.* A great noyſe ſtill.]

*And will throw him headlong from his ſeat.*

*Lo, thus (I ſwear unto thee) I will do.* If *he forſake his wickedneſſe , and turn unto me : His ſeat ſhall be the greateſt that ever was, and the Devil ſhall become his priſoner.*

If *Dei Juramentum & Pactum cum* Δ. *de R.*

*E. K.* There came great flaſhes of fire out of her, and ſo out of the ſtone : and ſuddenly ſhe was in her former ſhape again.

Δ. In the name of Jeſus.

Mad. ..... *Where this voyce entreth, no man hath to ſay : For it is the beginning , ſo it is likewiſe the end.*

*Therefore enquire not any more now, but ceaſe :* For this is the marvellous beginning of this laſt time.

The marvellous beginning of this laſt time.

Δ. All thanks, Laud, Honor, Glory, and Empire be to the Eternal, Omnipotent, and our onely God of Heaven and Earth. *Amen.*

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Thurſday, *Auguſti* 16. 1584. *Mane, circiter horam* 8 $\frac{1}{2}$. † Prage.

Δ. *Precibus finitis,* I propounded, as concerning the book to be prepared for the Angelical writing, *&c.* And becauſe *Mapſama* had dealt about that point : Therefore I required at God his hands, the Miniſtery of *Mapſama* herein : if it were his will.

*E.* K. Here is *Madami.*

Δ. Bleſſed be the God of Heaven and Earth, who regardeth the ſincere intent of his ſilly ones.

Mad. ..... *When ſeed time is paſt, who ſoweth his Corn ? Or what is he amongſt men that calleth back the Sun a minute ? So may it be ſaid of you, which were ſlack in ſowing, and therefore have let paſſe the benefit of time, wherein your ſeed might have multiplied. Behold, your labours are in vain, in reſpect of that you might have received.*

...... *For* Auguſt *is paſt with you the firſt day : And* Mapſama *wanteth, not by himſelf, but through your negligence : whoſe fingers wrought, and made an end of anothers work, which was tied to time.*

Mapſama.

Nalvage *was beaten back from you : But you conſider not his conflict, neither thank God for that he hath finiſhed for you : with whom* [Nalvage] *now, you have no power. For the Receiver and Giver for that time, were of time.*

*But to the entent that the Heavens may agree, (becauſe they are the light of him, which is the light of his father) I ſay unto thee that thou muſt prepare, of fair, and decent paper , a book. To the entent, that the paper it ſelf may bear witneſſe againſt you : and receive that, which ſhould have been printed in Gold.*

A paper book to be prepared.

Δ. God he knoweth, and the Heavens, that I did the beſt I could, to have had the book ſilvered.

Mad. ..... *It is ſo : I will bear witneſſe with thee. But where the watch-men ſleep, and do not their duety : Theft taketh place; and the enemies make havock.*

*The ſins of* Lasky *are not a few ; yea, they are ſuch as have brought in the Prince of Thieves, which had prevailed : But God was watch-man at the inner doors.* For, he doubted of thy faith, and laughed God to skorn. *But hear the voice of him that ſitteth : Leapers and defiled people uſe not to carve at a Kings Table : for when his Carvers become Leapers, they are not : becauſe they are expelled.*

*Even ſo into my Chambers, and ſecret judgements entreth not the* Incredulous , Proud , *and* Skornfull *ſinners. But becauſe he became worſe then a Leaper, I baniſhed him out of my Chambers, for I am more then a King.*

*Notwithſtanding, becauſe* I have ſworn unto thee for him , *I will ſuffer him to be exalted : But in the midſt of his Triumph he ſhall fall, as a* proud *Tree doth, whoſe roots are uncertain.*

*Juſjurandum ad* Dee, *pro* A. L.

*And becauſe thou haſt believed me, and haſt not murmured againſt me, I will be juſt with thee*, And with this Emperour ſhall be thy aboad. *And through thy mouth ſhall ſpring a Cedar-Tree, whoſe top ſhall touch the Moon, and branches cover the beaſts of the field, the birds of the Aire; yea, and a part of the Seas. Becauſe thou haſt taken pains for me, I will deal juſtly with thee, and reward thee.*

*Miſericordia Dei ſuper* Δ.
*Cum Imperore Rod.*
*Prophetia de* Δ.

*The ſons of wickedneſſe are proud, becauſe of their promotion; are ſtout, becauſe of* their King*doms and Dominions: But they muſt fall, becauſe their building doth ſtand on * ſand.*

* *Mathei* 7. D.

*Do my Commandment, be not afraid.*

*For I have new leſſons to teach thee, and new books to open, ſuch as have been ſealed in the wilderneſſe.*

New leſſons.
New books.

E. K. She is gone.

Δ. As concerning the Letter to be written unto *Rodolphus*, O Lord, I would gladly know the Argument, and when I ſhould ſend it.

A voyce...... *Incipienti, dabitur.*

Δ. I underſtand this thus: That, when I begin to write it ſhall be inſpired from God, as was ſaid before.

A voyce...... *Ceaſe.*

Δ. Deo Noſtro Immortali, Inviſibili, & Omnipotenti, ſit omnis honor, Laus & Gloria: Nunc & ſemper. *Amen.*

---

Friday, *Auguſti* 17. *Mane.* † Pragæ.

Δ. Becauſe I would make no delay, for the Letter writing to the Emperour *Rodolphus*, I framed my ſelf to write, beſeeching God that I might ſo write, as might be ſufficient for the purpoſe, &c. And thus I wrote as followeth.

*Ne dicas coram Angelo non eſt Providentia. Eccleſiaſtes,* cap. 5.

Omnipotentis Noſtri Creatoris (Chriſtianorum omnium Imperatorum fæliciſſime, O *Rudolphe*) tam eſt hominibus incognita illa, quæ cuncta diſponit perficitque *PROVIDENTIA*, rataque ipſa rerum ſeries & coordinatio (à primo ad ultimum) quòd à pleriſque, temerè, fortuito, vel caſu, hoc illove evenire modo, exiſtimentur omnia, quæ extra præterve ſuorum Conſiliorum deſignationes; fieri conſpiciant. Verùm quibus eſt mens Divinæ veritatis lumine colluſtrata, & ad multiplices longiſque intervallis diſtinctas rerum conſecutiones conſiderandas, attentior, evidentiſſimè deprehendent illi quidem, Quæ, quibus præcurriſſe, tanquam cauſas, occaſioneſque neceſſarias, alio priori, & interdum longe diverſiſſimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter ſe collatis vitis, conditionibus, factiſque adferre poſſim,) Exemplum ſatis conſpicuum hoc unicum fieri poſſit: Nimirum illa, (incredibilis ferè) quæ inter ſacram Cæſaream Majeſtatem veſtram, & humillimum (in Deo) Mancipium me veſtrum (ex multiplicibus utrinque præcurrentibus occaſionibus) jam quaſi inſtare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque conſpiratio. Ambiverunt me (Juvenem) Illuſtriſſimi Imperatores duo: Victorioſiſſimus ille *Carolus Quintus*, & ejuſdem Frater *Ferdinandus*, veſtræ *Cæſareæ* Majeſtatis Magnificentiſſimus *Avus*. Hic, *Poſonii, Hungariæ:* ille verò, *Bruxellæ, Brabantiæ.* Hic, *An.* 1563. Ille autem, *Anno* 1549. Aſt clementiſſimum Imperatorem *Maximilianum*, *Cæſareæ* veſtræ Majeſtatis Patrem (Immortali glora dignum) jam tum *Hungariæ* coronatum Regem, (invitiſſimo quidem ipſo Tyranno Turcico) eodem in *Poſonio*, eodemque, *Anno* 63. in deliciis habere cœpi: illiuſque rariſſimas virtutes, cum fideliter colere, tum poſteritati eaſdem reddere commendatiſſimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præſagiebat, Auſtriacæ * familiæ; alium fore aliquando aliquem, in quo maxima mea ſpes, & publico Chriſtianorum ſtatui, Res, confirmaretur, (vel confirmari poterit,) Optima. Maximaque. Veſtræ igitur Cæſareæ Majeſti, Imperatorum Romanorum (ex Auſtriacorum Principum nobiliſſima familia) mea ætate florentium, *QUARTO*: Adſum, & ego, Triplicis Alphabeti, litera * Quarta. Atque ita adſum, ut me ipſum ad pedes Cæſareæ Majeſtis veſtræ demiſsè oſculandos offeram: plurimùm gaviſurus, ſi qua in re, Chriſtianæ Reipublicæ Imperatori tanto, talique, gratus, utiliſve eſſe potero.

* *Libelli Monadis Hieroglyphicæ Theoremate* 20. *jam ante* 20. *annos editi.*

*
D
Δ
ד

Superſcriptio erat hæc.

*Sereniſſimo ac potentiſſimo Principi ac Domino Domino* Rudolpho, *Dei Gratia Romanorum Imperatori ſemper* Auguſto, *ac* Germaniæ, Hungariæ, Bohemiæ, &c. *Regi*, Archiduci Auſtriæ, *Duci* Burgundiæ *Stiriæ* Carinthiæ, &c. *Comiti Tyrolis*, &c. *Domino meo clementiſſimo.*

Veſtræ ſacræ *Cæſareæ* Majeſtati, ſoli, ſi hæc aliquandiu conſtare patiemini (neminique detegere velitis) rem facietis valde neceſſariam.

*Pragæ*, An. 1584. *Auguſti* 17.
*Cæſareæ Majeſtis Veſtræ*
Humillimus & fideliſſimus
Clientulus

*Joannes Dee.*

Munday

Monday, † *Pragæ, Auguſti* 20. *Mane circa horam* 7.

△. *Precibus ad Deum fuſis, ex more noſtro,* &c.

1. I propounded: If the letter written for *Rodolphus*, were as it ſhould be?

2. Secondly, becauſe we were willed to invite the good Angels, for the book writting, I asked how we ſhould invite them?

3. As concerning our wives, and my familly ſending for: I required, when that ſhould be done?

△. Quickly apparition was made.

*E. K.* Here is *Vriel.*

△. Welcome be the light of the Higheſt.

VRIEL. ...... *Wo be unto the world: for her light is taken away. Wo, wo be unto man, for the eye of light hath forſaken him. Wo, wo be to the underſtanding of man, for it is led out, with a threefold ſpirit,* * *the ſpirit of errour and ignorance. And wo be unto ſuch as believe not the glorious and ſupereminent light of this Teſtimony: for they are not written with the life, neither ſhall their portion be with the living.*

* *Aliquid deeſt forte.*

The Spirit of Pride.

*Thus ſaith he that is a* mere ſtone, (*which ſitteth between the ſeat of light and darkneſſe*) *whoſe wings are great, and more than mighty: wherewith he gathereth the Stars, and the powers that hang upon the firmament of the firſt and leſſer light: placing them and* powering *them, in the Spirit of Truth; and through his own power, the power of the word, whereby all things are, and are comprehended: in that he is as well in the heavens of Glory, Chaſtity, and Meſſage, as alſo in places unknown to us.*

This Teſtimony to be believed upon great diſpleaſure.

Heavens of Glory, Chaſtity, Angels.

*Behold, thoſe that dig into Nature with dull Mattocks, and dull Spades, are ſuch, as of every congealed ſubſtance can imagin, but not judge: are fooliſh, and of the world: whoſe imaginations, are become the inſtruments of vanity, and the piercers of him which is the father of ignorance. Wo be unto them, for their diſputations and doctrines, are dogma's and dull. Wo, wo unto them, for they are ſuch as pleaſe themſelves, and are become fathers to many lewd children: of whom it is written, They are become ſtiff-necked and proud, and the followers of their father. Therefore have I gathered my ſelf together, and am hidden from them; becauſe they are proud and haters of innocency. Theſe teach not unto you a doctrine, neither are you partakers of their Bankets; for the Spirit of God, is plain, pure, and moſt perfect. Theſe breath not upon you, neither are the Ornaments of your Garlands enterlaced by theſe:* But by him are you lifted up, that is the God of Juſtice, and the Diſcloſer of his own ſecrets: *and the headlong drawer of things to an end.*

God to us is the Diſcloſer of his own ſecrets.

*Therefore believe, and dream not with the world: For the world ſhall periſh, and all her adherents: and ſhall be caſt into the pit of wo everlaſting. Read the Scriptures, and underſtand them: but wreſt them not, with the wicked. Look into the ſimplicity, and nakedneſſe of God his Promiſe.: View the innocency of ſome that received them, And let not the wickedneſſe of thoſe that the Lord made vertuous, go out of your remembrance. But ſo Triumpheth true power, ſo gathereth he himſelf together to diſcomfort the Serpent: Of the lighteſt he maketh the heavieſt, and of the weakeſt the ſtrongeſt: And in the weakeſt veſſels, worketh he his mercy. And why? behold, leſt the world, in her proud imaginations, in the ornaments of her pearls, and moſt pretious wits, ſhould brag, ſaying, I can compare with the Lord. Hear my voice, for it is of God. The world bringeth forth no good thing, neither are the doings of man accepted; but where the ſpirit of humility dwelleth. Out of the depth of darkneſſe hath God made light: And lo, the light is great, and the darkneſſe comprehendeth it not. So, in the weakeſt will he be exalted.*

Humility.

*The Spirit that ſpeaketh unto you, is he that hath a Tower to build, a ſtrong Tower and a mighty; yea ſuch a one, as hath not been from the beginning: No, not from the beginning. Great is the foundation thereof; for, it is of Iron; But greater are her walls; for they are of Diamond. Moſt great are her Turrets; for they are the ſeven Heads, that behold, judge, and gather: And they are made of Truth, the Spirit of Eternity. Unto the laying of every ſtone, are you made privy, And for this Tower are you provided.*

*Vriel* hath a Tower to build &c.

△. and *E. K.*

1. *For lo, the firſt hath appeared, and ſhewed himſelf mightily.*
2. *And the ſecond hath redeemed, and overcome Satan.*
3. *And lo, the third appeareth, and ſhall viſibly ſhew the power of God to all Nations.*

*Primus Filius Spiritus Sanctus.*

*For Now cometh the* Deſolation of the World, *And* the fall *of her pride. And this is the laſt Rod that meaſureth, and ſhall be broken: For it is ſaid, Now will I hear you* from under the Altar, *Now will I revenge the blood of your brethren.*

*Deſolatio de qua Propheta loquutus eſt.* Apocalypſ. cap. 18. F.

*O you ignorant, and of weak faith: Know you not the times that are to come? O you that ſpit out the meat of comfort: yea when it is put lovingly into your mouths. Why are you ſorrowful? Why rejoyce you not, that the God of Juſtice is girded, and hath whetted his ſword, upon a thouſand thouſand Mountains of fire? Why laugh you not the world to ſcorn? and deride her fornication? Weep not upon her; for ſhe is accurſed: Neither wonder at her; for ſhe will be more wonderful.*

*You*

△. *Eccleſiaſtes. Tempus eſt tacendi & tempus eſt loquendi veluti de transfiguratione Chriſti* Matth. 17. B. Marc. 9 B Luc 9. B. 12. A. *Conſtat. Et propriè* Matthæi cap. 10. C. *Quod in aure audietis, predicate ſuper tecta,* &c Luc. 12.

* Joel, cap. 3.

† Fear not.

*You have received this* Doctrine in Chambers, and in *ſecret places : But it ſhall ſtand in the great City : and upon* 7 Hills, and ſhall eſtabliſh her ſelf in truth : *Purifie the walls, and ſweep out the duſt and cobwels ( the works of the venemous ) that it may be caſt into the River, and brought into no remembrance.*

*Yea, it ſhall ſit* in * Joſaphat, in Judgement, *againſt the wicked, and ſhall become a fire engendred in the cave of Thunders. Therefore,* When you are commanded, lift up your heads, and † fear not : *for whom, the Heavens ſhall fight.*

*But in your ſelves be patient, and continue to the end : That your Crowns may exceed the Garlands of the Earth.*

† Promiſe of viſitation for the 48. great Calls, and the Holy Book writing and practiſing.

* *Legiſlatio manifeſta & in loco Sanctificato. Antichriſti everſio per Spiritum SS. futura.* * *Epiſt. Pauls ad Theſſ.* 2. *cap.* 2.

*Thus ſaith the Lord,* Lo, *I have promiſed thee, that my Angel ſhall* † *viſit thee : And ſo it ſhall be. But if I now viſit thee, Thus will the world ſay hereafter ; Lo,* he hath fained a Doctrine for himſelf. *Lo he excelleth in ſubtilty. When* I gave my laws, they were not ſecret ; *neither was the place unſanctified. When the Comforter cometh, girdeth himſelf againſt the ſon of * wickedneſſe ; Then muſt you be known, and ſeen unto the Earth.*

An Election or Choice offered to △. RODOLPHUS Imp.

*But I will give thee the choice : Chuſe therefore, whether thou wilt banket Now : becauſe I have promiſed thee : Or tarry, till* I ſee *the time* more *convenient ; For lo,* if Rodolph. *hearken unto my voice, He ſhall wonder, and rejoyce with thee : And I will exalt him, above the Kings of earth.*

*Stay a while : I come again.*

△. After he had ſtayed a while, and read over the premiſſes, and talked of the manner of the Choice or Election offered : and the dealing with *Rudolph :* we thought good *to beſeech God to regard his promiſe, for his glory and honour,* and we moſt humbly to thank him that he would offer a choice to me a man of no worthineſſe, nor wiſdom : therefore moſt deſirous *to be entred ſpeedily into the School of Wiſdom,* wherein we might grow, and attend the opportunities of any thing to be done or ſaid by us ; So that ( if it were his will ) we were, and are deſirous *now to be viſited,* as his moſt merciful promiſe importeth.

A Viſion.

*E. K.* Now *Uriel* is here ; he hath a Chair, and is ſet down in it : It is like a Throne..

Here I ſee a green Hill : and I ſee thereon three men, like learned men, in Gowns of puke-colour : they have Hats on their heads. *Uriel* hath in his hand a thing like a rolling-pin ( of half an ell long ) of Gold.

The Garden of Comfort.

I ſee beyond the men, a very fair Park, encloſed with pale, piked, &c. I ſee Roſes and Lillies, and goodly Flowers in one part of it, and fair running waters in it, and little Hills, and all manner of Birds : And in the middle of the Park, is a turret, and in the top of that, a round thing like a Stone, which giveth light all the Park over : but without the Park pale, it is duskiſh or dark. Theſe three men ſtand together upon the pitch of the bank of the Hill that goeth down toward *Uriel.*

There appear three diverſe fair wayes to the Park, two from the Hill where the men ſtand, and one from the place about *Uriel.*

1. I ſee one man walk in the Park, and he picketh Flowers, and putting them to his mouth, they ſmoke, as the ſmoke of the ſnuff of a candel when the candle is put out.

2. I ſee likewiſe another man gathering of Flowers there, and he would put the Flowers to make them ſtick on his Coat, but they will not hang on but fall down, it is ſo bare.

3. I ſee a third man, who hath his Robes all belayed with lace of gold, great and ſmall, and divers pretious Stones, and on his head a wreath like a Garland, very broad beſet with very beautiful pretious Stones : and he trimmeth himſelf all over with the flowers of the Park

or Garden, Now the three men are come from the Hill, before *Uriel* his ſeat.

...... *I moſt humbly beſeech you that I may have acceſſe into* the Garden of Comfort.

Uriel. ...... *You ſhall: I am contented.*

1. One of thoſe men ſaith

E. K. Now they three go toward the Garden of Comfort: they point one to another, and ſeem to talke one with another. They go in the path which leadeth from him [*Uriel*] toward the Park.

Uriel. ...... *Theſe are Wiſe men, for they ſhall eſcape the danger of the* [△] firſt *and the ſecond, and ſhall live as* the [△] third *in comfort and pleaſure: For behold, Thoſe which have entred, and now ſhall enter, have deſerved their reward.*

*But ſome there be that enter, and reſpect* not the end; *and ſuch ſhall they be as he is, which* defileth the flowers.

△ He meaneth of the firſt and ſecond which gathered flowers, and of the third. *Reſpice finem.*

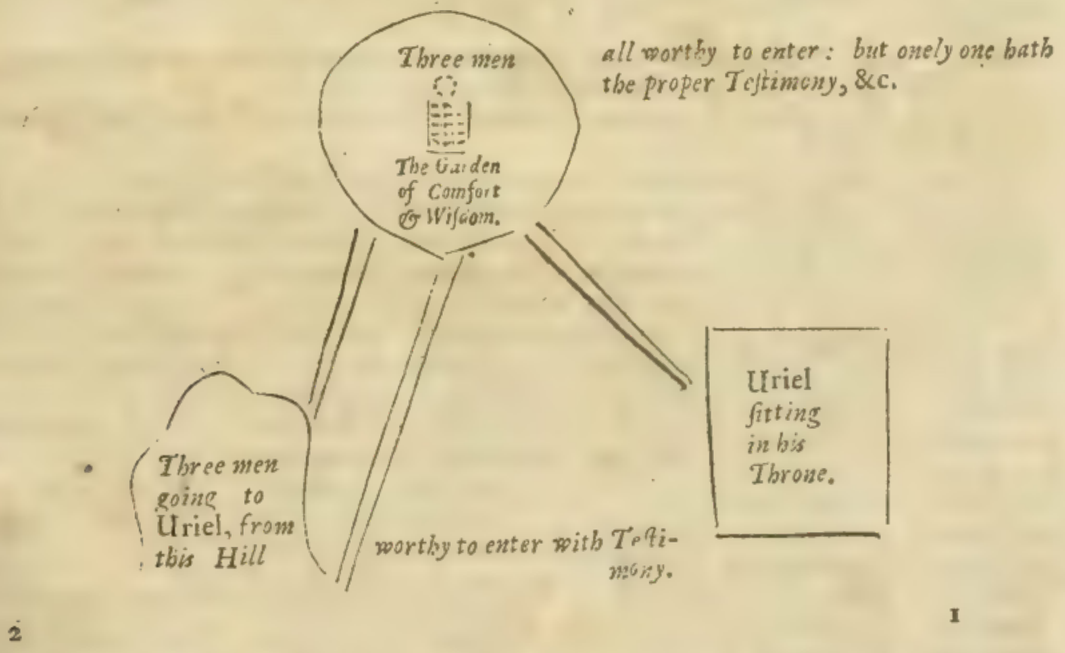
E. K. Now here cometh a man from the Park-ward, and meeteth thoſe three men, and giveth them three very rich garments: they put off their former garments, and put on thoſe rich and beautiful garments.

Uriel. ...... *Otherſome there be, and go* the middle way, *becauſe it is* the next and ſtraighteſt, *and thoſe be ſuch as enter with their* own ornaments, *which are very poor and bare, and upon whoſe garments can hang no pleaſure.* 2.

*Some there are that enter* [1] from me (*for* without *me none entreth into that Garden*) *and becauſe I am the light of him that lighteth by Creation, therefore is there a way perfect,* and beareth teſtimony from me, *whereby they are thought worthy, and are* [2] apparelled *for that place of pleaſure, and ſo worthily enter.* 3.

*Lo they enrich themſelves, being made rich with the beauty of ſo pleaſant flowers: and they alwayes drink of the water of wiſdom to their comfort and continuance. Bleſſed is he that ſo entreth.*

Note *Cauſa ſine qua non: & cauſa proxima & propria ut differunt hic.*



Three men
The Garden of Comfort & Wiſdom.
all worthy to enter: but onely one hath the proper Teſtimony, &c.
Uriel ſitting in his Throne.
Three men going to Uriel, from this Hill
worthy to enter with Teſtimony.
2
1

1. *He that* defileth *the flowers, was worthy to enter into our Garden: but becauſe he came not hither to my* Throne, *and ſo took the way deſcending from the Hill,* [*to me*] *and brought into the* Garden of Wiſdom, *his* worldly apparel; *which, lo, is alwayes* as a miſt *between him and true wiſdom, yet he thinketh* himſelf ſatisfied.

A defiler of the flowers. The Garden of Wiſdom.

2. *He whoſe coat is bare, was alſo worthy: But becauſe he thought* himſelf *worthy, and viſited not my ſeat, he took the* middle *way, where are no* ornaments: *Therefore he brought in his own nakedneſſe which is ſo thredbare, that the flowers fall off it, as from a marble ſtone, and the waters glideth of it, as from the back of a Falcon.*

*Behold, I ſit: happy are thoſe,* that come unto me.

*Lo, you ſee, you may become wiſe; with the* [1] *Cloudy, wiſe with* the [2] bare; *and wiſe with thoſe that are* [3] *advanced; and dwell in true wiſdom.*

Three manner of wiſe men.

*The Gate that thou ſhalt enter into, is a fire of fury, and of revenge:*

*But be it unto thee, as thy Election is. Even* from the beginning, nakedly. *Open unto* Rudolph.

Fury and Revenge.

Rudolph the Emperour muſt be made privy to all. RUDOLPHUS IMPER.

Rudolph, *the manner of Gods viſitation : Shew unto* him the holy Viſion : *for I will make thee unto him* an hand, an arm, *yea* an half body. *Yea I will be merciful unto him*, and ſeal him for my ſelf : and he ſhall be thy comfort. *I will put* my fear *into him*, *and he* ſhall be afraid to ſin, *and he ſhall become a rod to thoſe that are ſinful.*

Opera ſine fides, mortuum.

*Happy are thoſe, whoſe* works *are a* hope ; *and whoſe* faith deſerveth *the* aid of my light. This is of God, and I am the finger. *Happy are thoſe that are directed by me. For, in me is the true path and* light *of direction.*

E. K. He is gone.

Δ. As concerning this Gate (laſtly ſpoken of ) whereinto I muſt enter, that it is *a fire of ſin, and of revenge :* O Lord, I am afraid, if that phraſe be of any diſpleaſure to me : *for I referred my Election to the will of God, as was for his honour and glory* to be granted *: And I have long made Petition to God for your help*, and I deſire nothing that ſhould make the higheſt offended with me. But perhaps the ſervice of God wherein I am to ſerve him now, ( with his Talent of wiſdom to be imparted to me) conſiſteth in the execution of the Juſtice of God, with a furious and revenging fire, as under the Altar they lie, and cry for, *&c.* (Apoc. cap.6.)

Uriel.... ...... *Thou haſt ſaid* ———— His voyce.

Δ. All Laud, Honor, and praiſe be unto the Almighty, wiſe, and our moſt mercifull God : now, and ever. *Amen.*

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Tueſday, 21. Auguſti : *Ante Meridiem horam Circiter 9.* † Pragæ.

Precibus finitis, & invito *Uriele* ut nos illuminaret, dirigeret, conſolaretur, *&c.*

E. K. *Uriel* is here, and about his head at a little diſtance, is a bright part of a Circle like a Rain-bow, *&c.*

Δ. We propounded unto you yeſterday (O you faithfull meſſager of the higheſt) as concerning this letter, how it is liked : when it is to be ſent, and by whom, *&c.*

Earth.

Uriel. ..... *O earth, how great a Monſter art thou, and how great is thy wickedneſſe, which makeſt dull mans capacity, and carrieſt him away into an obſcure and raſh ſenſe ? Not without a cauſe art thou hated with the higheſt ; yea, not without a cauſe are thy Garments made ſhort.*

*My brethren, how long will you be grievous to the Lord, how long (I ſay) will you be without underſtanding,*

*O, how long will you conſider your own commodities, and neglect the harveſt of the Lord ?*

[Δ. I underſtand nothing of the occaſion of theſe ſpeeches.]

A reproof of our choice made.

Uriel. ..... But behold, for you *have choſen unto your ſelves a viſitation , and have broken the viſitation of the* Lord.

*For when you were commanded you went not , and unto your ſelves you chuſe dayes for advantage :* Well, I ſay, Take your choice and become wiſe : for I am ready to deliver. *I ſay, prepare your ſelves, and be ready : But I fear me , ( yea, I know it ) that you* will become foggy and miſty. *Notwithſtanding thus ſayeth the Lord : Since you will become wiſe,* Chaſtiſe your ſelf for a few dayes, and abſtain, and you ſhall ſee that I am a God that can viſit, and mightily : *I am not man, that my promiſes may not be, neither ſpeak I of any thing that liveth not, for I am light, and the breath of underſtanding. Becauſe* you have followed my Commandments (yet ſome of you obſtinately, and rather, as reprehenders then obedient ſervants) *I will put a ſnaffle unto Satan, and unto his Miniſters, and* thou ſhalt ſit in judgement againſt the wicked *: For I will multiply thee, and thy houſhold : And of thy ſeed ; yea, even of thy ſeed, will I ſinder out a* Camber,[a] *and* will root out a people , which I have long favoured. *And for this cauſe* ſpared *[*] I him* unto thee, *for unto him that loveth me, will I be a juſt rewarder. The branches of the wicked do I cut off, and make worſe then the Aſſes dung : But unto the faithfull will I ſend honour, and a Crown of rejoycing.*

Prepare. The Promiſe becometh life. God well pleaſed. A new promiſe to Δ.

Hui, *who is he, that I cannot reward him ? Or where dwelleſt thou , (in Heaven, or in Earth) that art, and rejoyceſt not by me ? If thou follow my Commandments, and I* once begin to love thee?

Δ. *I* muſt be placed here in *Prage.*

*I have told thee that I will place thee here.*

[Δ. In this Citie.]

Uriel...... *Not as a Citizen , but as an owner of many houſes. But take heed, thou be be juſt to me, and do what I command thee.*

NOT YET

Δ. Lord thou knoweſt my heart, help, and ſupply my wants.

Stewards Overſeers Labourers. The Lord his viſitation is not yet.

Uriel..... *Behold, the Corn is not ripe, neither are the Grapes red , nor the Sun hath not yet ſeaſoned them ; Therefore, yet, need I not Stewards,* but Overſeers : *And as yet, Laborers* are to me as ſhadows. *Becauſe, not yet, no, not yet is the time of my viſitation : therefore he that bringeth his Sickle now , muſt not reap for me, but muſt rejoyce in himſelf.* Happy is he that tarrieth the Lord, leaſt afterward the doors be ſhut, and the feaſt at an end. *All wiſdom (and ſciences*

[a] Camber, *vide Anno 1582. 15. Martii.*

[*] *Δ. Fortè intelligit Rolandum infantem meum cui vitam reſtituit Deus (miraculosè quaſi) Cracoviæ, An.1584. Julii 14. Sed Deus tu noſti quod hoc mihi tam mirum videtur quam virum Mariæ prægnantem cenſeri, &c. Vide Sept. 21. Miſericordiam Dei præmiſſam.*

*ces comprehended in wiſdom) that worketh for himſelf, is of the world: But the wiſdom that I give, I give openly, and without reproach: that I alſo rejoycing in the wiſdom may be glorified, and exalted with a Diademe of honour. When* Sodom *cried for vengeance, had I it not ready? Could not I from heaven have conſumed them with the breath of my own mouth? I, in my ſelf know it, and am witneſſe: But lo, in the pride of their filthineſſe I had regard* to time: *And (that it might be known to all Nations) licenſed* my Angels, *and gave them power: And lo, then made a promiſe unto all Nations that they ſhould be bleſſed in* Abraham: *even the ſame moneth that I deſtroyed the* Sodomites. *Theſe things did I, as unto* Noe: *and unto* Seth, *whom I loved:* I made them privy of time to come, *and opened unto them my judgements: becauſe the world ſhould be juſtly condemned. After the ſame manner made* I a promiſe unto you: *Lo, after the ſame manner have I called you to counſel.* But you have choſen the loweſt, and have refuſed the higheſt places, and have regarded your own comforts, and not my viſitation. *I commanded thee not to go into the woods, and to fetter Wolves: neither to ſaw the Tygers teeth. I delivered you not unto the wicked, neither ſuffered I them to rejoyce over you:* But I have brought you from death, and from the dayes of lamentation, *and have dealt with you as faithfull brethren do in their diviſions: Not that I forget my ſelf, but that I would be magnified, and that you might ſee your wildneſſe, and naked raſhneſſe: Many are there upon the earth, which would have burſt with gladneſſe, and have rent their Garments in pieces. If I had* touched them with the leaſt of theſe Counſels *(ſo I call them, becauſe they are my ſecrets) Is it not ſufficient that I have brought you* [Δ.] hither *ſafe? Have* promiſed you a ſure help?

Time.

Δ. Promiſe to Abraham.

Seth, the third ſon of *Adam.*

A promiſe made unto us.

The choice miſliked.

The mercies of God upon us.

[Δ To Prage.]

A ſure help promiſed.

*Lo, you wreſt me, for what is he of the world, to whom I ſhall confirm letters?*

[Δ. This is ſpoken in reſpect of God his judgement required of the letter.]

*They grieve me, becauſe they are the doings of man: O man, let man anſwer unto thee, and let it ſuffice thee, that the mark whereat thou ſhooteſt is in my hand.*

*My work is not a work of hours nor dayes. But when I command,* do ſpeedily. *When the Thunders fall from Heaven, and burn up the Earth, ſcale her face, and leave her naked. Then, Then, will* you believe.

*Behold, He that is a man, being new born, is accounted a Monſter.*

*Is it not written? Lo, the Lord looked from heaven in his viſitation, and in the midday, and groaned upon her, for ſhe had vexed him. Happy is he that is ready when* he *viſiteth:* That which I command, let it be done. *For when the Kings of the earth, ſay, do this: They play not alſo the parts of their ſervants and ſubjects, but lo, it is done. Suffer me (I pray you) to have that favour.*

Do the Lords Commandment ſpeedily.

Note, ſignes.

Δ. I underſtand not this.

Δ. Deo Noſtro Miſericordi, Pio, & Juſto; ſit omnis Honor, Laus & Gloria. *Amen.*

---

Tueſday, 21 *Auguſti.* † Pragæ.

After Dinner as *we* [E. K. and Δ.] were in my Study, and conferring of my choiſe, and *very ſorry that* we had made our choiſe not of the beſt: *E.K.* ſaw *Vriel* in the ſtone, which yet ſtood unput up: and ſaid, he had ſeen him there ever ſince we began: *So coming to the ſtone he ſaid as followeth.*

Uriel. ..... *Murmur not amongſt your ſelves: But rejoyce and be glad, and ſound into the greatneſſe of Gods mercies, which beareth all your weakneſſe, and leadeth you through the foggy and perilous miſts of your daily temptations even by the hand: And now, not onely giveth, but alſo exhorteth. I ſpeak with you as a man. Yea, let me ſpeak with you as a man:* You are oppreſt with ſin, and with the world, and are not yet apt for the viſitation of God.

Note our unaptneſſe yet to be viſited.

*My brethren, God hath dealt mercifully with you, hath opened unto you theſe three wayes deſirous*

Δ. In malevolam animam non introibit ſapientia, nec habitabit in corpore ſubdito peccatis, Eccleſiaſtes, cap. 1.

Eccleſiaſtes, cap. 1.

[E. K. He ſpeaketh other language, I underſtand not.]

..... *That* one of you might have entred into the higheſt Gate. *And why? Becauſe* the workman might be able, and correſpondent unto the work, and time (of the Lord) to come. God hath done may great things for you: but you will not ſee them. Tarry awhile till I come again.

The workman and the work muſt be correſpondent.

To Δ. Was ſaid, *In fac ſupra.* To E.K. *In vide.* To A.L. *In vive.*

E. K. He is gone beyond a thing like a Hill.

Δ. After half a quarter of an hour he came again.

E. K. He hath a pair of Tables in his hand, made as of white bone: and therein are many names written orderly, one under another.

E. K. If I thought this to be of God, and this to be *Vriel indeed,* it were another matter: but their too much familiarity maketh me doubt.

Δ. The old ſaying is true in you, *Nimia familiaritas parit contemptum.*

Uriel.....; Be-

Uriel. ...... Believe me, by Heaven and Earth, *I am true* Uriel.

E. *K*. He hath another Book holden unto him, by one ſtanding by him, who is like a ſhadow.

A new choice, by God his great mercy granted 73 and a half *Dee his age.*

Uriel. ...... Give ear, ſay and chuſe : *for after this time,* there is no choice.

Dee, *thy age and continuance in this world, in fleſh, according to the finger, and* ſecond *proportion, which you call Nature, is* 73 *years and a half : and here it is* [ Δ. pointing to the other Book. ]

E. *K*. He that is like a ſhadow openeth the Book ; it ſeeming to be of yern or ſteel. In which Book appeareth divers names, as *Bamaſan, Corſax, Tobomaphala,* &c.

[ Δ. They ſeemed to be the names of good Angels proper to peculiar men. ]

Uriel. ...... Thou [ *E. K.* ] *doſt more than thou art commanded. Yet, ceaſe a while.*

[ Δ. Becauſe he [ *E. K.* ] read theſe names.

E. K. He ſpreadeth a thing like a Cloud before them.

E. K. Now he appeareth again, and the other with him.

*Angelus bonus,* E. K.

E. *K*. *Sudſamna* appeareth in the Book, and againſt it 46.

Uriel. ...... *So much ſhalt* thou [ *E. K.* ] *live by nature, and die* violently.

*E. K.* Now he is covered again.

*E. K.* Now he is here again.

*E.* K. *Aſlaſben* ſtandeth written in that Book, and 73 with a prick over the upper part of the figure 3.

*E. K.* The Book is very big and full of names, and numbers againſt them : the leaves are very thin.

*Aſlaſben* my good angel.
*Sudſamna* E. K. his good Angel.

*E. K.* Now *Uriel* openeth his book himſelf; And there appeareth againſt *Aſlaſben*, 122. And againſt *Sudſamna* appeareth 87.

*Vita Natura, Gratia.*

Uriel. ...... Beyond the which, you cannot : --- *Notwithſtanding this life, is alwayes given by God, or at the* interceſſion of ſome one, or mo, of us his Angels. *The other is natural : notwithſtanding is ſhortened through the ſin of man. I am a witneſs to my ſelf,* that theſe books and words are true.

*E. K.* Now he is in his Cloud again.

Δ. After a while, they appeared again, as before.

*E. K.* They look very gravely on their books.

Δ. As King *Ezekiah* did *Regnum* 4. *cap.* 20

Note.

Uriel. ...... *Behold my brethren, God is ready to open his merciful ſtore-houſes and gates of underſtanding unto you : But he that liveth for himſelf, and for the end of this ſhadow, limiteth his wiſdom with this number : and ſhall both have an end at once : But he that turneth* him to the wall, and weepeth bitterly, *ſhall enter into this Book : But he muſt not build his own houſe, but an houſe for the Lord ; Neither muſt he be* viſited by the challenge of promiſe, *but by the* meer mercy and good will of God, and at his pleaſure and appointment : *He that hath underſtanding let him hear.*

* *Augusti* 23.
Our new or reformed choice.

*Behold, This his pen, is a pen of Steel ; But that that I raze withal, is of Gold, and a piercing Inſtrument. If therefore your viſitation ſhall be after to* * *morrow, and that you covet to build ( becauſe you are men ) Then give your names unto the yern : But if you will remember the Lord, and adde any thing unto his building, faithfully,* Then vow your names unto me, In the name of him which created you. *After this time, there is no choice.*

A great mercy, and myſtery.

*Therefore, conſider ; for, never before, ( but once ) was this myſtery, and mercy of* God *opened unto man.*

*E. K.* Now he hath drawn the Cloud to him.

Δ. I am not able ( O Lord ) to give thee condigne thanks for theſe mercies : But thy will be done : Not as we will, nor as we have raſhly and blindly ( before ) choſen : But this is our choice, to be thy ſervants all the dayes of our life ; and we deſire not long life ſo much, as the *favour* which addeth thoſe dayes, wherein our faith may be fruitful through thy graces abounding in us. *I renounce my former choice, I challenge no promiſe :* But require thee, O God, of thy fatherly goodneſſe to be my light, director, ſtaff, ſtrength, defence, and comfort, now and ever, *Amen.*

The former choice renounced.
This Day.

Uriel. ...... *Alwayes* call unto me *for the Teſtimony and witneſſe of the promiſe of God, and* the remembrance of this day.

*E. K.* He

E. K. He hath written after the * numbers in his own Book, *Eſt*, *Eſt*. * 122 87.

Δ. Ad laudem, gloriam, & honorem Dei, Eſto, Eſto. *Amen.*

Uriel. ...... *Now deal with* Rodolph. and be not ſlack: *for* until thou have talked *with him, I appear no more.* *Rodolphus.*

Thy haſte, ſhall prevent the ſlander *of wicked tongues, whom Satan hath already ſtirred up againſt thee.*

Δ. I underſtand of none.

Uriel. ...... *It is beſt thou underſtand it not at all.*

E. K. He putteth a Cloud over all the Stone, like a white wrinkled Curtain: and ſo diſappeareth.

Δ. But though you appear not, yet of *Madimi* I may require anſwer, to know when my wife and children are to be ſent for, *&c.*

E. K. There is no anſwer given.

Δ. Fiat voluntas Dei, juxta illius beneplacitum: cui omnis laus gloria & gratiarum Actio, nunc & in omne ævum. *Amen.*

Δ. I received letters from my wife, that ſhe and her children are well. God have the praiſe and thanks therefore. *Amen.*

---

Friday, *Auguſti*, 24. *à Meridie.* Pragæ.

Being willed to deal with *Rodolphus*, firſt by letter, and then by ſpeech: I thought good to ſend the Letter before written, for the Emperour; by the Noble *Don Wilhelmo de St. Clemente*, the King of *Spain* his *Præfectus Negotiorum* with this Emperour: and thereupon by *Emericus Sunttag*, the Lord *Laskie* his Secretary, I wrote this to the aforeſaid *Don Clemente*, and *ſent* it this *Bartholomew* Day.

EA eſt hominum in terris conditio (Nobiliſsime vir) ut ſibi ſoli nullus natus eſſe videatur: Immò neque ſibi ullus omnia ſponte naſcentia, vel ultro ab aliis oblata, quæ ſibi maximè ſunt neceſſaria recipiat. Mutuæ inde hominum emerſerunt ſocietates, mutuæ amicitiæ, mutuæ operæ, Mutua dona, Rerum commutatio, & emptionis, rerumque venditionis contractus: Aliique diverſi hominum exiſtunt ſtatus, unde hominum inter homines, & cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium iſtorum, ſola eſt utilitas vel (quæ peribit) voluptas, ſcopus ille, vel finis, quem attingere conantur & ſtudent: Sed aliud aliquibus eſt propoſitum quod Divinius quidem eſt, quod virtutem vel Honeſtatem nominare poſſumus; quæ cœlitus demiſſa, hominum informet mentes & ornet, ſibique coaptet: Adeo ut ſedibus illas reddat cœleſtibus dignas. Illud, illud, ergo eſt Illuſtriſsime vir quod excellentiam veſtram tam mihi pridie reddidit attentam, benignam & perhumanam; Illud eſt quod veſtram refricabit memoriam, & veſtrum inſigniter acuet ingenium, in Cauſa mea, ſuæ Cæſareæ Majeſti tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, & a paucioribus intelligantur: veriſſima licet ſint, & ex ſeſe utiliſſima. Quo citiùs Cæſarea tua Majeſtas, mirabilem hanc & maximam Dei, non Providentiam ſolum ſed bonitatem etiam amplexus fuerit, eo citius & abundantiùs, meæ ad illum legationis conſtabit ſinceritas, bonitas & utilitas. Voluiſſem equidem hunc incluſum libellum, literaſque incluſas veſtræ excellentiæ, ipſemet attuliſſe. Sed (cum venia ſit dictum) ex digiti pedis mei offenſa cuticula, non tam commode poſſum hodie pedes venire. Proinde amico meo hoc onus impoſui, ut (cum veſtræ Excellentiæ manuum deoſculatione) omnia mea vobis offerat ſervitia: hocque, quicquid eſt, pro ſua Cæſarea Majeſtate, traderet munuſculi.

*Pragæ* 24. *Auguſti* 1584.

*The Superſcription of this Letter was thus,* Joannes Dee.

Illuſtriſſimo Domino, Domino Don Gulielmo de Sancto
Clemente ſereniſſimi atque Catholici Hiſpaniarum Regis Negotiorum apud ſacram Cæſaream Majeſtatem, *&c.*
Præfecto, Domino meo Obſervandiſſimo.

Monday, *Auguſti* 27. *Mane circa* 9. † Pragæ.

*Precibus finitis*, I propounded to God, of *Madimi* four things.

Firſt, what was the cauſe of the errour recorded, *Febr.* 18. this *Anno* 1584. at *Lasko* of Sir *Henry Sidney* his death?

Secondly, In what ſenſe is this to be underſtood, which *Madimi* willed me to ſay to *Rodolphus*, *An Angel of the Lord hath appeared unto me?*

Thirdly, *Madimi* ſaid as concerning the time of my wife and children and houſhold to be moved hither, *Let that be my charge to anſwer thee?*

Fourthly, *Madimi* willed me to write to *Rodulphus*: And I have done, and cauſed it to be delivered to *Don Wilhelmo de Sancto Clemente*, the Spaniſh Embaſſadour, to deliver it to the Emperour. God proſper it. *Amen.*

E. K. Here ſhe is.

△. The eternal roots of verity bring forth fruit, to the comfort of ſuch as delight in the pure verity for the ſervice of God, &c. And you *Madimi*, as a Miniſter of the Higheſt in verity, are unto me welcome.

*Cauſa ſine qua non.*

Note this phraſe of ſound.

Mad. ...... *Even as mans fingers* [ or a thing,] *touching*, *moving*, or *forcing an inſtrument muſical*, *is the cauſe*, without the which *it cannot ſound*, *or* drink up the air; *which again ſeeking iſſue*, *and feeling* a ſtay, *is the* [*objectum*] *cauſe of concord or diſſonancy*, *according to* the inward *ſpirit and imagination of the thing that moveth*, or *of the finger moving*: *So the earthly part of man*, *which hath no motion of it ſelf*, ( *radically* ) *moveth by touch or finger* ( *whatſoever* ) *ſpiritual*, and *ſendeth out ſounds*; *not according to her ſelf*, *but according to the fiery*, *yea inviſible*, *and ſpiritual power*, *wherewithal it is moved.*

Three movers in man concurring.

*Hereby we learn*, *that mans body*, *and his organical motions*, *hath three manner of movers*; centraliter, *by the property and perfection of the Soul*, a ſuperiore, *and by deſcenſion*, *from the Angels or participants of underſtanding*: E contrario, *and* aſcending, *ſpirits wicked*, *and tempters*, *all moving*

☉ Similiter in [illegible]

*But here you muſt note*, *That as the Sun depriveth the Moon in reſpect of* her end, *which is to give light*, *but not of her ſelf*; *So do the Angels and higher powers drown and overſhadow the ſoul in man when they are preſent*: *working from God and in themſelves*, ( *as from above* ) *and not by the ſoul as any root*, *or firſt cauſe of the motion.*

Note the manner of the Diabolical working in, or by man.

*But when the Devil entreth*, *and aſcendeth*, *he worketh not by force*, *but by enticement*, *and ſo* allureth the ſoul, to grant of his poſſeſſion: *whereby he entreth and becometh ſtrong.*

*Thoſe that have ears let them hear*; *for my words are wiſdom*, *and the grounds of many Sciences.*

*Mundus Humanum Corpus*, &c. *tanquam Cera.*

*Impreſſio* { *Superior*, *Humana*, *Inferior.*

Pray againſt Temptation.

*Impreſſio prædominans eſt conſideranda.*

△. *Per quæ homo peccat per eadem punitur: ut dixit* [illegible], &c. *Jam ex Infernali ſtatu*, *ſemper aſcendere tentat.*

*Then*, *by a ſimilitude*, *is the world wax*: *Mans body wax*: *and the natural motions of things*, *naturally extended*, *wax alſo*: *But our purpoſe is of man*; *which* at one *inſtant receiveth three impreſſions*: *Miſſive*, *Natural*, *and Offenſive.*

*Whereby you may perceive*, *That man greatly needeth to pray againſt temptation*: *For* the laſt Seal, is ſign of him that oweth the wax, *Happy are thoſe*, *that can watch and pray*: *for ſuch they are that grant not any room or intereſt*, *to the* wicked aſcender.

*I anſwer you*: *If you* be but as a ſtring, *Challenge but your own duty*: *But take heed*, *you be* in *tune.*

E. K. She ſpeaketh, but I cannot expreſſe it.

△. I pray you let nothing of your words, that you utter to us, or before us, be unrecorded.

Mad. ...... *You are not worthy to write it*: *for it is the* harmony *of the heavens.*

*Stay a while*; *for I would open that unto you*, *which I perceive I may not*: *but I come again.*

[ △. We read over the premiſes, and weighed them as inſtructions of the three divers movers of mans ſenſes internally, &c. And ſo after a quarter of an hour

E. K. Here ſhe is again.

Mad. ...... *For he that purifieth his houſe*, *and ſtraweth ruſhes*, *and beautifieth the chambers with Garlands*, *is worthy to receive* ( *becauſe of his aptneſſe*, ) *ſuch* as are meſſagers of underſtanding and light *My friends and brethren*, *marvelous is the God of Wiſdom in all his doings and works*, *and full of variety are the works of his hands.*

E. K. Now ſhe ſpeaketh again; I underſtand it not.

The Anſwer to the firſt Doubt.

..... *But to the Anſwer*: *The end of my purpoſe*, Satan, *perceiving you* [ E. K. ] *as well to be moved by him becauſe of your* own *grant*, *as by the motion wherewithal you were moved and illuminated*:

*minated: and being the father of ſuttlety, and a froward underſtanding purpoſed, even* in this *one ſentence; yea, with* this one lye, *to overturn, or at leaſt to blemiſh the* worthineſſe of our *meſſage, and of your receiving: becauſe* he *ſaw the courſe of nature, and the doings of man, and that* this man *Mr.* Simon Hagek, young *Hagek, would firſt viſit* thee, [△] *therefore he* thruſt in *a ſhingle of his own cutting and nature: Not to the intent it ſhould be credited, but to the intent it ſhould be a ſtumbling block to the action in time to come, which is now.*

△. Satan about this time was very buſie with E. K. and declared his name to be Satan at *Lasko.*

An intended lye by Satan.

*My brethren, he is a marvellous work-man: and one that ſtriketh now the moſt ſtrings, in a manner, all. But he hath his reward: Therefore do I deny it to be ſpoken by me, or of me.*

△. So by God his Grace, I did conceive, and undoubtedly think, *and of many other things, beſides that,* I have occaſion of reforming the Records: that the heavens may agree, as the phraſe was uſed.

Reformation of the Records.

*Mad.* ..... Many there are not: But ſuch as are, gather them together, let me ſift them.

△. I thank God for that his mercy.

△. Now I beſeech you to the ſecond my preſent requeſt before propounded, it may pleaſe you to give anſwer.

Mad. ..... *When the King ſendeth a Preſent to a Noble man, or unto any one that he favoureth, he loveth, or delighteth in: The Meſſager carrieth it, delivereth it within his houſe.*

Anſwer to the ſecond in a Parable.

E. K. She ſeemeth to ſmile.

..... *He to whom it is ſent enjoyeth it, he uſeth it; yea, peradventure (being a dainty diſh) eateth of it.*

*Afterward the King ſendeth to him by the ſame meſſager, ſaluteth his houſhold, and commandeth him to ſay: Thus ſayeth the King; Go to ſuch a man and ſalute him: Tell him that I will viſit him, and that I ſay ſo.*

*Behold, he ſitteth ſtill, and goeth not, neither doth he the Commandment of his Superiour. For lo, ſayeth he:* The King commanded me not; his meſſager came, and would ſo. *But whether the King will ſo, or no, I know not.*

*But heareſt thou:* Thou wicked man, *haſt thou not eaten of his meat, and enjoyed the* benefit *of his preſent before? Yes,* A threefold benefit, which ſhall continue untill the * ſeventh Angel, and untill the third woe.

A Myſtery.

* *Vide* 8. 9. 10. & 11. *capita Apocalypſeos.*

*Man begetteth a Son, and lo, his wife is with Childe, and ſhe looketh for the time of her deliverance: If the queſtion be moved unto him, (his wife not yet delivered,) whether he have iſſue, or fruit of his body, ſay thou unto me, what ſhall he anſwer?*

△. As it ſhall pleaſe God.

Mad. ..... *That is no anſwer.*

△. Then he may ſay, He is in hope to have the iſſue his wife goeth great withall, may this ſeem an anſwer, I beſeech you?

Mad. ..... *Though the Childe be not yet born, he hath iſſue. Deliverance, is, by reaſon of the iſſue, and not called iſſue of the deliverance: for he is a ſon as well unborn as born.*

*So is it of you:* Thou haſt prayed unto God, and he hath heard thee.

*And lo, the* iſſue, *which he giveth thee is* Wiſdom. *But lo, the* Mother *of it is not yet delivered.*

△. My prayer unto God for wiſdom.

Wiſdom.

*For, If woman know her times and ſeaſons of deliverance: Much more doth he, which is the* Mother of all things. *But thou mayeſt rejoyce that there is a time of deliverance, and that thy* gift is compared to a woman with childe.

DEUS *Mater rerum omnium, idem & Pater.*

*For, as the one is, and ſhall be viſible: ſo is wiſdom* granted, *and* ſhall appear: *yea, a lively,* and moſt perfect Creature.

*Benedictus ſit Deus noſter, qui reſpicit gemitus Pauperum.*

*Behold, the Angels of the Lord have* been ſent down from God, *unto him* [E.K.] *here is ſight, which is of this houſhold in God: He hath brought unto thee that which he* taſteth *not himſelf: And yet thou doubteſt, ſaying, How ſhall I ſay the Angel of the Lord hath appeared* unto me?

E.K Not taſter of that he ſeeth, or heareth.

Unto thee, [△.] we have appeared: for unto thee, [△.] *we are* ſent. *And becauſe his* eye hath ſeen, *therefore we have joyned him unto thee, that in the time of darkneſſe thou mighteſt* ſee.

*Note.* △. How the Angels of the Lord have appeared to △, which may ſeem more certain (almoſt) then as the phraſe is verified of the *Angels* appearing to *Joſeph*, *in ſomnis, vide Matthai,* cap. 2.

| | |
|---|---|
| △. It is to be made perfect before the time of his viſitation. | *And before the* time of thy *viſitation* thou muſt be made perfect. |

*And becauſe it is of thee and not of him: Therefore doth not God* impute unto him his offences, *but placeth in you the* figure of time to come.

Supra lib. 15. 1584. *Junii* 2.

*For ſome there be that naturally ſhall draw in the Plow of the Lord.*
*And other ſome there be, that muſt have their times* and ſeaſons.

*For thy houſhold affairs, I ſay nothing* yet, *neither for thy Letter ſent, or Meſſenger.* Nam Deus agit in ſuis, ſicut vult.

*I have nothing elſe to ſay unto thee: but bleſſed be thoſe that believe in the Lord, or they have their reward.*

Anſwer to the third and fourth demands.

E. K. She

E. K. She goeth away, *divided into a great many pieces* of fire.

Deo Noſtro Omnipotenti, eterno & ſapienti : ſit omnis honor, Laus & Gloria. *Amen.*

*Note.* At noon, this day I received Letters from the Lord *Laskie*, from my wife, and from my brother *Nicolas Fromonds* in *England* : how Mr. *Gilbert*, Mr. *Sled*, Mr. *Andreas Firmorſhem*, my Book-ſeller, uſed me very ill in divers ſorts.

The Dates of the Letters from *England* were of the 15. and 16th. day of *April* 1584. My wife is in great ſorrow for my brother *Nicholas*.

Monday, Augusti 27.

At night after Sun ſet, *Emerich Sontag* brought me word from the Spaniſh Ambaſſadour, that he had delivered to the Emperour this day my Letters and Book : and that he took them graciouſly and thankfully, and ſaid that within *three, or four dayes* he would let the Spaniſh Ambaſſadour underſtand, when he would *give me audience.*

*Deus bene vertat : & ad ſui nominis honorem & Laudem.* Amen.

Saturday, *Septembris* 1. *Ante Meridiem Circa* 10. † Pragæ.

Δ. As I, and E. *K.* ſat in my little Study : after our talk of divers matters, and of my expecting audience at the Emperour his hand, *&c.* E. *K.* ſaw three little Creatures walk up and down in the Sun-ſhine, about an handfull from the payment : and the Creatures themſelves very ſmall, not an handful long, like little ſhadows, or ſmokes, and the path wherein they walked ſeemed yellow. They walked a good while to and fro, till at length I ſuſpected *that they were ſent to us* ; and ſo prepared the ſhew-ſtone : But E. *K.* ſaid, he had rather ſee them thus out of the ſtone. I ſaid that in the ſtone we have warrant that no wicked thing ſhall enter : but without the ſtone, Illuders might deal with us, unleſſe God prevented it, *&c.* E. *K.* ſaid again, he had rather deal thus.

One of the 3. ſpiritual creatures ſaid. He in the middle of the Three.....

...... *His meaning is above thy ſight.*

E. K. Now two of them ſeem to kneel down in the Sun beams.

...... *Bleſſed be God the Father, God the Son, and God the holy Ghoſt, the moſt holy and bleſſed Trinity : One, true, mighty, perfect everlaſting and incomprehenſible God.*

[Δ. Amen, Amen, Amen.]

...... *Which will be comprehended with thoſe that live in the Heavens (the true Church of God) of ſuch as meaſure him by faith, and not reaſon : which hath* ſent us to do his will ; *Both in that he* will *turn* his heart : *And in that he doth vouchſafe to make you witneſſes of his ſecret purpoſes, and determinations in hand.*

Δ. Rod. his heart is to be turned by God, but I know not the meaning.

Δ. *Sunt duæ literæ ultimæ in linea Spiritus Sancti in Tertia Tabula.*

*The* [1] *middlemoſt ſaid* —— *I am the midſt of the third, and the laſt* [Δ] *of the ſpirit of life : Underſtood in this temporal controverſie, and conflict of mans Soul : but not according to his eternal and immenſurable proportion.*

Flagellum Dei.

*The* [2] *on the right ſide ſaid*—— *I am the ſecond of the third, which dwell in the ſpirit, and power of God in earth* : I have power to ſcourge them that reſiſt the power, will, and commandment of God : and I am one of thoſe that ſtand, and is perpetual.

*Trinitas & unitas Divina.*

*For even as the father, ſon, and holy ſpirit are one, but of themſelves and being* dilated, *is full of power, and many. So are we one particularly in power, but ſeparated ; notwithſtanding, ſpiritually, of, and amongſt others, and dilated in the will of God, and into the branches of his determinations : but particularly living, and joyntly* praiſing God.

E. K. Now [3] the other (the third) on the otherſide ſtandeth up, and ſayeth.

3...... *The Kingdom of God, and of his ſon Chriſt : (which is true God, and the ſubſtance of his father, True God of true God) is contrary to the Kingdom of this world.*

E. K. What is that, God of God?

Δ. The Confeſſion and belief of the Catholick Church : not to be talked of now.

E. K. They are diſappeared : but their path appeareth in the aire, in ſun-beams ſtill.

E. K. They are here again.

Δ. Half a quarter of an hour they had diſappeared.

*Filii fidei & non rationis humanæ.*

...... *Happy are thoſe that are of his Kingdom, for it hath no end ; yea, happy are thoſe that are* the ſons of faith, *and not* of the world : *which is called* Reaſon. *Which is blinde, and is ſealed with*

*with the mark of deſtruction. Becauſe ſhe proſecuted, and put to death the Son of God, the God of righteouſneſſe, and light of all that live.*

*I am the laſt of the firſt, of the fourth, and I have power to gather up the bleſſings of God, and to ſet them (if they* be diſdained) *in a better ſoyl.*

Ejus officium eſt tranſplantatio Donorum Dei.

Δ. His name is the laſt 3. letters of the 1. line of the fourth Table.

3 *For thus ſayeth the God of Hoaſts.*

The dream and will not hear me *Gather up that he hath, and that which ſhould be given him:* that his life may be ſhort, *and his houſe without comfort: that he may paſſe away nakedly, as a ſhadow.*

Rad it. *Vide* lib. 15. *Maii* 28 1584.

*Ga*
*Za*
*Vaa*

*As ſo, behold, we go, and we will dwell there; yea, even in the skirts of their Garments will we take up our habitation. And why?*

*Behold, this hath God* ſaid: *In the morning* watch *them, and ſee how they riſe. In the day time give ear unto them, and liſten unto their counſels. Stand over them in the night, and note their filthineſſe.* And when it exceedeth the number, ſtrike.

*Angeli ſervantes Noſtra opera & conſilia.*

Strike.

*We are they that muſt direct your practiſes.*

Note.

..... *Behold, let us give Teſtimony of our names.*

One of them ſayeth.

*My name is* —— *Ga* —— E. K. He in the middle.
*My name is* —— *Za* Δ. The three names make one name of 7. Letters, *Gazavaa.*
*My name is* —— *Vaa*
*So we are* called *by* poſition.
*Thou ſhalt finde us amongſt the* mercifull Tables delivered unto *Enoch:* and ſo unto you.

1. *The middlemoſt* *I am of the third Table, and am extream.* Δ. Of the Phyſick part.
2. *I am of the third, but of the humanity, and the ſecond.*

Δ. Note the third Table here meant, is that of the South, as Eaſt, Weſt, South, and North, their placing is others.

3. *And I am the fourth, but Angular, and extream, Linear of the uppermoſt.* Δ. The three laſt Letters in the uppermoſt line of the fourth Table.

.....*We are gone.* E. K. They are out of ſight.

A voyce. *Follow that which is commanded thee.*

Δ. Æterno, Omnipotenti, Trino & uni Deo, ſit omnis honor Laus & Gloria.

Δ. Ga —— *Ultimus ſpiritus vivorum.*
Za —— *Flagellator reſiſtentium poteſtati, voluntati, præcepto Dei.*
Vaa —— *Tranſplantator Donorum.*

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Monday, *Septembris* 3. *Mane.* † Pragæ.

Δ. Nota. *Sathanæ aſtutum & violentum Stratagema.*

Δ. There was great diſquietneſſe in *E. K.* being come home from our Hoſts houſe, where he had lyen all night upon a form: by reaſon he had been (which he never was the like afore, as he ſaid) with wine overcome ſuddenly: yet intending with himſelf to take heed of being overſhot in drinking of wine: being requeſted by the Hoſtes to give her a quart of wine upon the good bargain he had in a clock he bought of her for five Suckats: In this company of drinking was *Alexander*, the Lord *Laskie* his ſervant, who came with us to *Prage.* Unto whom E. *K.* (when the drink on the ſudden had overcome him) ſaid he would cut off his head, and with his walking ſtaffe did touch him fair, and ſoftly on the neck, ſitting before him: This *Alexander* being half drunken himſelf, by & by took thoſe words in great ſnuffe, and went to defend himſelf, and ſo took his weapon to him, and thereupon they by cauſed *Alexander* to go down: It was ſupper time; and I that night refrained to ſuppe, and ſo tarrying at my Lodging, and looking out, ſaw *Alexander* ſitting on the great ſtone againſt our Lodging: I called to him, and told him that they were at ſupper: And he came over to me, and he had wept much; he complained of *E. K.* his former words, and the touch of the ſtaffe, how it was againſt his credit to take that in good part, and ſpake many Souldiers terms of ſtout words, not worthy the recording. I, thereupon went to our Hoſts houſe, and would underſtand the very truth; and there I found *E. K.* faſt on ſleep on a form, moſt ſoundly: for which I was right ſorry; And yet better pleaſed to perceive the words of *E. K.* which ſo moved *Alexander* (being half drunken) to have been ſpoken by *E. K.* when wine, and not wit, bare rule: and ſo pleaded long time with *Alexander*, *that of words ſpoken ſo as they were, no ſuch exact* account was to be given to him, *&c.* And after two hours perſwaſion cauſed *Alexander* to go to bed in our Lodging, where he uſed to lye, For he would have gone out, to our former Inne, in thoſe raging half drunken pangs, he was in : which I thought not good. This Monday morning *E K.* coming home, and ſeeing *Alexander*, as he came in ; he ſaid, they tell I ſhould have ſpoken words, which greatly offended thee yeſternight, and that I touched thee with my ſtaff, *&c.* I know nothing of it, and ſhoke hands friendly with *Alexander.* Well ſaith *Alexander, Si fuiſſet alius*, &c. *E K.* came up to me : I told him how ſorry I was for this miſchance, and told him of the Watchmen perceiving *Alexander* his diſquiet mind, and hearing his words, they came to me and charged me to have a care of the peace keeping ( as they did indeed ) And farther ſaid, that *Alexander* in his rage, ſaid, that rather, or before, he ſhould cut off his head, that he would cut *E. K.* in pieces. So ſoon as I had expreſſed that word of this drunken *Alexander* likewiſe, ( whom now I ſaw quiet, and E. K. alſo quiet ) ſuddenly E. *K.* fell into ſuch a rage, that he would be revenged of him for ſo ſaying, and for railing on him in the ſtreet, as he did, *&c.*

Much ado I, *Emericus*, and his brother, had to ſtop or hold him from going to *Alexander* with his weapon, *&c.* At length we let him go in his dubblet and hoſe, without a cap or hat on his head : and into the ſtreet he haſted with his brothers Rapier drawn, and challenged *Alexander* to fight : But *Alexander* went from him, and ſaid. *Nolo Domine* Kelleie, *Nolo.* Hereupon E *K.* took up a ſtone, and threw after him, as after a dog, and ſo came into the houſe again, in a moſt furious rage for that he might not fight with *Alexander.* The rage and fury was ſo great in words and geſtures, as might plainly prove, that *the wicked enemy ſought* either *E. K.* his *own deſtroying of himſelf, or of me*, or his brother, *&c.*

**Satan his exceeding vehement temptation.**

This may ſuffice to notifie the mighty temptation and vehement working of the ſubtile ſpiritual enemy Satan, wherewith God ſuffered E. *K.* to *be tempted, and almoſt overcome* : to my great grief, diſcomfort, and moſt great diſcredit : if it ſhould ( as the truth was ) have come to the Emperours underſtanding, except he had known me well, *&c.* I was in great doubt, how God would take this offence, and deviſed with my ſelf how I might, with honeſty, be cleared from the ſhame and danger that might ariſe if theſe two ſhould fight, *&c.* At the leaſt it would croſſe all good hope here with the Emperour, *&c.* for a time, till God redreſſed it.

Note the cauſe to this recording.

1 Comfort in time of need.

After I had brought E. *K.* to ſome quietneſſe, ( by yeilding much to his humour, *&c.* and ſaying little : ) not long after, came my meſſager from my wife at *Cracovia* : and *Hugh* my ſervant with him, to *my great comfort* through her letters , and the full ſatisfying of me by *Hugh* my ſervant his knowledge farther than conveniently could be written.

2 More Comfort in time of need

About 2 of the clock after Noon, came this letter to me, *of the Emperour his ſending for me.*

Nobilis, Præclariſſiméque Domine, Domine obſervandiſſime.

Rod.

*CÆſar, jam jam ſignificavit Domino Legato Hiſpaniarum , Hero meo, ut Dominationem veſtram ad ſe evocaret, ad horam ſecundam ; quæ eam audire cuperet : Dominatio veſtra ſi ad dictam horam venire poterit : accedet ſtatim Dominum Octavium Spinolam, qui eſt Majeſtati ſuæ Cæſareæ à Stabulis & Cubiculis. Is enim eam, ad Majeſtatem ſuam introducet. Quod reliquum eſt, me D. veſtræ quam officioſiſſimè etiam atque etiam commendo,*

*Dominationis veſtræ Studioſiſſimus*

Arnoldus Vander Boxe.

Note the Original letter it ſelf is in this Book.

*Octavius Spinola* Chamberlain and Stall-Maſter in the abſence of the Officer who is ſent into *Spain.*

Hereupon, I went ſtraight up to the Caſtle : and in the Ritter-Stove or Guard-Chamber I ſtayed a little ; in the mean ſpace I ſent *Emericus* to ſee what was of the clock : and the Chamberlain , ( *Octavius Spinola* ) ſpied him out of the Emperours Chamber window, and called him, who came up to me, and by that time was the Chamberlain come out to me ; and by *Emericus* he underſtood that I was the man the Emperour waited for. He came to me very * curteouſly : told me of the Emperours deſire to ſee me, and to ſpeak with me. So he returned to the Emperour into the privy Chamber, and came out again for me, and led me by the skirt of the Gown through the Dining-Chamber, and the Privy Chamber, where the Emperour ſat at a Table, with a great Cheſt and Standiſh of Silver, before him. my Monas and Letters by him, *&c.* I came toward him with due reverence of three curſies , who ſhewed me a gracious and chearful countenance.

* *Hora tertia exactè à meridie.*

Then I craved pardon at his Majeſties hand, for my boldneſſe to ſend his Majeſty a Letter and the *Monas Hieroglyphica* ( dedicated to his father. ) But I did it of ſincere and entire good will I bare to his father *Maximilian*, and alſo unto his Majeſty : and that the rather, becauſe I had good proof of the favour which Almighty God beareth unto his Majeſty. He then thanked me for his fathers Book, and did affirm, that he believed me, that I was affectionate unto his Highneſſe : And of my eſtemation with the learned of the world, he had

heard

heard by the Spaniſh Embaſſadour ;* and alſo of my zealous mind towards his grace. And commended the Book *Monas*, but ſaid, that it was too hard for his Majeſties capcity ; and added, that the Spaniſh Embaſſadour told him, that I had ſomewhat to ſay unto him, *Quod eſſet pro ſua utilitate.* I anſwered, So I have, and withal looking back whether any man were in the Chamber or no, I found that we were alone : Hereupon I began to declare that All my life time I had ſpent in learning : but for this forty years continually, in ſundry manners, and in divers Countries, with great pain, care, and coſt, I had from degree to degree, ſought to come by the beſt knowledge that man might attain unto in the world : And I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me thoſe truths I deſired, and longed for : And therefore I concluded with my ſelf, to make interceſſion and prayer to the giver of wiſdom and all good things, to ſend me ſuch wiſdom, as I might know the natures of his creatures ; and alſo enjoy means to uſe them to his honour and glory And in this purpoſe made divers aſſayes : and at length it pleaſed God to ſend me *his* [Δ] *Light*, whereby I am aſſured of his merciful hearing of my long, fervent, conſtant, and continual prayer, in the cauſe before ſpecified : And that, His holy Angels, for theſe two years and a half, have uſed to inform me : and have finiſhed ſuch works in my hands, to be ſeen, as no mans heart could have wiſhed for ſo much ; yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthineſſe as to be compared to the vertue or dignity thereof, &c. And that theſe things be true, I proteſted, and took to witneſſe the God of Heaven and Earth, by *whoſe Commandment* I am now before your Majeſty, ( ſaid I ) and have a meſſage from him to ſay unto you ; and that is this :

Δ. Uriel.

Books finiſhed.

A Stone brought by a good Angel.

The Angel of the Lord hath appeared to me, and rebuketh you for your ſins. If you will hear me, and believe me, you ſhall Triumph : If you will not hear me, The Lord, the God that made Heaven and Earth, ( under whom you breath, and have your ſpirit ) putteth his foot againſt your breaſt, and will throw you headlong down from your ſeat.

My meſſage to the Emperour *Rodolph* done.

Moreover, the Lord hath made this Covenant with me ( by oath ) that he will do and perform. If you will forſake your wickedneſſe, and turn unto him, your Seat ſhall be the greateſt that ever was ; and the Devil ſhall become your priſoner : Which Devil, I did conjecture, to be the Great Turk, ( ſaid I ) This my Commiſſion, is from God : I feigne nothing, neither am I an Hypocrite, an Ambitious man, or doting, or dreaming in this Cauſe. If I ſpeak otherwiſe then I have juſt cauſe, I forſake my ſalvation, ſaid I.

The Emperour ſaid, he did believe me, and ſaid, that he thought I loved him unfaignedly, and ſaid, that I ſhould not need ſo earneſt proteſtations : and would not willingly have had me to kneel, ſo often as I did.

Farther I ſaid, His Majeſty was to ſee and underſtand nakedly, from the beginning, the whole courſe of this Angelical leading, inſtructing, and comforting of me : for ſo I was commanded, that I ſhould from the beginning, nakedly open unto *Rodolph*, the manner of God his viſitation, and ſhew unto him the holy Viſion : Which my charge I am ready to do. The Emperour ſaid, at another time, he would hear and underſtand more. I ſpake yet ſomewhat more in the purpoſes before, to the intent they might get ſome root, or better ſtick in his minde. To be ſhort, he thanked me, and ſaid he would henceforward, *take me to his recommendation and care*, and ſome ſuch words ( of favour promiſed ) he uſed, which I heard not well, he ſpake ſo low. In the end perceiving that his will was to end for this time, I did my duty with curſie ; and at the door going out, I turned back, and made curſie, and ſo came into the next Chamber, where the Noble *Octavius Spinola* came to me again, and with curteous words, offered me great friendſhip. I took my leave of him, and ſo came through the Ritters Stove or Guard Chamber, and ſo down, and home. I had a large hour audience of his Majeſty.

All the courſe of our Actions and Viſions, nakedly to be ſhewed to the Emperour.

*Octavius Spinola.*

*Deus bene vertat : ad ſui nominis Laudem, Honorem, & Gloriam.* Amen.

Wedenſday, *Septembris*, 5. 1584. *Mane circiter horam* 8. † Pragæ.

*Precibus finitis*, &c. *Repetivi ter hanc Sententiam Mitte lucem tuam ( O Deus ) & veritatem tuam quæ nos ducat & perducat ad montem Sanctum Sion & Tabernacula cœleſtis Hieruſalem.*

Δ. I have to the beſt of my ability, both written and ſpoken unto *Rodolph*, as I was willed : how it worketh or taketh place in his heart, is known to thee O God, &c.

Now I am to receive farther inſtructions, what is to be done in this cauſe, or elſe whatſoever ſhall pleaſe the Higheſt, &c.

*E. K.* Now here is *Vriel*, and *a black thing like a Sarcent of ſilke* before his face, and over his head behind : by the reſt of his garments it ſeemeth to be *Vriel.*

Δ. Note, *Vriel* his face now not ſeen of the eye which had highly offended God.

Δ. God make all things white, and make us whiter than Snow : What that black Scarf importeth I know not ; but I ſuſpect,

E. K. Had on Sunday laſt been marvalouſly drunk, &c.

Uriel. …… *Such as defile the ſeat of the Soul, and are ſuffocated* with drunkenneſſe *enter not into the Kingdom of Heaven, neither* can behold *the ornaments of the Lord his beauty.*

Satan. *See, how Satan, how he runneth headlong about and through you. See, how he maketh his dwelling place within you:* of *whom* the Lord *gave you warning, ſaying: Satan ſeeketh to ſift you.*

*Lo, he hath done wickedneſſe againſt the Lord, and againſt you; for he hath blemiſhed* the eyes *of your underſtanding.*

[*E. K.* He ſpeaketh other words between, which I underſtand not.]

Jeſus. Uriel. ….. *Is not Jeſus, God, and the High Prieſt of the Lord, placed on the right hand of his Father?*

Δ. He is: we believe it.

†Zach.cap.3.a. Uriel. …… *Is not Satan (as the* † Prophet *ſaith) ſuffered to ſtand and triumph on the* right hand of the Lord of Hoſts and Juſtice, as the open *enemy of the Lord, and of his annointed.*

The overthrow almoſt given. *True it is: and he* hath almoſt given you the overthrow.

Δ. Aſſiſt us O God, and be our ſtrength againſt this moſt ſubtile and mighty enemy.

Uriel. …… *But becauſe he is* ſubtile, *and hath power given unto him for a time, and hath ſtriven againſt you,* not for your own ſakes, (*but becauſe you are of the Spirit of the Higheſt*) *and* The eye E. K. the body Δ. *againſt his teſtimony: Therefore doth not God, in his Juſtice impute* the ſins of the eye, *unto* the body.

[Δ. Lord thy mercies are infinte, praiſed be thy name for ever.]

Uriel. …… *But commandeth* the [Δ] eye to be *reconciled, as the ſpirit of* Truth *hath taught.*

Δ. By the eye is underſtood E. K. the Seer in this action, and by the body is underſtood *John Dee* Δ.

E. K. He is gone.

*Vide Septemb.* 13. of Reconciliation.

Δ. Glorified be God for his moſt loving kindneſſe and infinite mercies towards us fraile, and ſinful creatures: and we beſeech thee to ſhew us *the light* of thy countenance, to our comfort and direction, *Amen.*

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Δ. As I was putting up all, *Uriel* appeared again, with his black Scarf, as he did before: but pauſed a while before he ſpake any thing.

Δ. In thy name (*O Jeſu*) we attend thy words by thy meſſager to be uttered.

Uriel. ….. *Give ear unto my voice.*

*E. K.* Now he is become like a great wheele of fire, like a waggon wheel: He thruſt out his hands on the ſudden, and ſo became like a wheel full of mens eyes: it turneth round, it is full in all places of thoſe eyes, like living and ſeeing eyes.

A

V Now cometh fire out of it in 4 places.

A great white Eagle. Now there is a great Eagle, which is come, and ſtandeth upon it: It is a white Eagle: The wheel turneth ſtill, notwithſtanding that ſhe ſtandeth on it.

I *E. K.* She hath in her beake, like a ſcrol of parchment. She hath two monſtrous eyes: one like fire red; her right eye as big as my fiſt, and the left eye, is Chryſtal-like. She ſtandeth hovering with her wings ſpread, and her ſtern or taile ſpread.

S Under the wheel is a great valley, and in it a great City, and a Hill on the Eaſt part of it. And all toward the South are Hills.

I The City is as as big as ſix of *Cracovia*: and many ruins of houſes in it there appear.

O There is one place in it covered, ſquare like a little Chappel: It hath a little round pinacle in the end of it; and over it in the air, hanging a little fire bright.

N There be many like unto fowles, like Ravens, and their heads like unto

unto bright fire: They flie into a Country a great way off from this City.

Now *Vriel* ſtandeth beſide the wheel, and the wheel is as it was before: and he as before with the Scarf.

The Eagle cryeth and skriketh as a Gull, or the Sea fowles do.

*Vriel* ſeemeth to deſcend from the air above, and to come to the ſide of the Shew-ſtone.

Uriel. ...... *The Lord hath choſen you to be* Witneſſes, *through his mercy and ſufferance, not in the office of Apoſtles, but in the* offices *and dignities* of the Prophets: *which is alwayes beautified with the wings of the Cherubims, with the voices that cry a thouſand thouſand times in a moment before the Lord, and before the Majeſty of his eternal Seat: wherein you do* exceed the * Temples of the earth: *wherein you are become ſeparated from the world, and whereby you are lifted up, as of the houſhold of the Bleſſed, even by the very* hand and finger *of the Higheſt.*

Δ. and E. K. we are Prophets through God his mercy and ſufferance.

* Which have not ſuch preſence angelical.

*Δ. Bleſſed, bleſſed, bleſſed, is the Lord to whom Cherubim and Seraphim inceſſantly ſing, *Sanctus, Sanctus, Sanctus, Dominus Deus Zebaoth.* Amen.

Uriel. ...... *But* that it may appear, *that he it is,* that *revealeth, which gathereth the Clouds together, and is the breath of all things that live: Becauſe I ſay it may appear that* the Lord viſiteth, *and is of power, and that the imaginations of man, flie before themſelves, as the duſt of the earth doth before him that moveth it: I open unto you a Seal, yet ſecret and not known.*

*Deus eſt qui hæc revelat.*

A Seal opened.

[Δ. *Zach.* 13. --- Et erit dies una, quæ *nota* eſt Domino, *&c.*]

Zachary 13. cap. B.

*Behold, now cometh that day, that is* known unto the *Lord himſelf, wherein the Kingdoms of the earth ſhall begin to fall: that they may perceive how they have run aſtray: and how weak they are in the triumph of their pompe.*

*And now out of* Hieruſalem, *out of* the Church *of God, and of his Son Chriſt, ſhall paſſe out and flow the water of life: That the ſayings of the Angels and Spirit of the Lord, may be verified upon the face of the earth, ſpoken by his* annointed Zachary.

Zach. cap. 13. B.

*Now ſhall thoſe dayes open themſelves, which are the dayes of vengeance.*

*Dies vindictæ.*

*Now, Now ſhall theſe woes, that have been ſpoken of and ſealed, burſt out, to the confuſion of the wicked, and* the eſtabliſhment *of his Kingdom, which is annointed.*

*Regnum Chriſti jam ſtabiletur.*

*Behold, I teach thee.*

*Thoſe that inhabit the holy City, and uſurp the authority of the Higheſt, are cal'ed in remembrance before the* Lord, and they ſhall be ſcattered *like unto the mighty hail, that the ſpirits of the North have gathered againſt the day of revenge.*

A Propheſie againſt the Clergy.

*They are become proud, and think there* is no God. *They are ſtiff-necked; for they are the ſons of wickedneſſe. Lo, in the dayes of* Rodolph, *ſhall this come to paſſe, of whom the Lord hath ſaid, If he hear me,* and believe my words, *I will place* Thee [Δ] unto him, as a mighty rock: I will open unto thee [Δ] (for his inſtructions, and ſafeguard to come) *my determinations in hand, and lo, to come. And when he hath wiped away his darkneſſe, and offence of his ſoul,* I will appear unto him, *to the terrour of all Nations.*

Rod. If

*Divina Apparitio ipſi Rodolpho facienda.*

*For I rejoyce, when I exalt ſuch as are weak: And when I help the comfortleſſe, am I magnified.*

Δ. Thanks, honour, and glory, is due to thee, O our God.

Uriel. ...... *And behold, the day of this viſitation, and of the execution of my judgements, is at hand: And lo I open unto you another Seal (Becauſe I have ſaid unto you, I am true, and juſt.)*

An other Seal opened.

*In the year eighty eight,* ſhall you ſee the Sun move contrary to his courſe.
*The Stars* [Δ] encreaſe *their light: and ſome of them * fall from heaven.*
Then *ſhall the Rivers run blood:*
Then *ſhall the wo be unto women with child.*
Then *ſhall the time come to paſſe, that this Propheſie ſhall be known.*

An. 1588. or which 88 elſe? Δ. *Fortè leſe.*

* Math. 24. C.

then to be known, *An.* 1588. -- Δ. Which 88? For I have not yet had (that I remember) the year notified to be 1588 &c. *Fortè* An. 1688. This Propheſie is to be known An. 1588.

This Propheſie nor yet 1688.

*For lo, the Lord hath prepared his Prophet, and he ſhall* deſcend from the Heavens: *as it is written by* * Malachiah *the Prophet.*

* Malach. cap. 4 B.

*Behold I will ſend before that day, (not* that day *I ſpoke of, but the great day of the Lord)* Elias *again amongſt you.*

*Elias* ſhall come.

Δ. Note two dayes.

*In*

Rod. The beautifying of *Rodulph* his ſeat Imperial.

*In the mean ſeaſon will I be mercifull unto* Rodolph, *and will bring into his houſe, ſuch as ſhall be skilfull: unto whom* I will give my ſpirit, *to work Gold, Silver, and the Ornaments of his houſe. And he ſhall perceive that I bleſſe him*, *In that I* have *tied* him to my Garments.

*If*

*If*, he hear thee not

*Vide infra Septemb. 22.*

Behold, I have one in ſtore: *Yea*, *ſuch* an one as cleaveth unto Juſtice. *Man is but a Reed that is ſhaken with every winde. The pride of Kings, is as the beauty of a Peacock: See how they run all a tray. See how they tempt the ſpirits of righteouſneſſe.*

Rex Pol. *Stephanus.*

Lo, *(as I have ſaid unto thee)* I reſerve that wicked King, *not that I will be mercifull unto him. But that he* ſhall ſhortly *periſh with an eternal ſcourge.*

*And now hear me what I ſay unto thee. Hereafter, ſee thou tempt me not:*

*CAVE: Uriel* onely in great cauſes is to be looked for.

The end of teaching, or inſtructing thus.

*Neither look* for my preſence after this order: But for great cauſes.

*For lo, this is* the end of Teaching. *Now cometh in the time of* warning and of counſel.

Δ. Will you give me leave to ſpeak?

Uriel. ..... *Say.*

Δ. I truſt it ſhall not offend God at any time, to call for [Uriel] *his light* in matters dark to us, and above our capacity. Alſo in *Enoch* his Tables underſtanding and enjoying, we are to require help of inſtruction at *Ave:* and ſo of other points and Doctrines already begun, we are to require their help, who have begun with us, *&c.*

Enoch his Tables.

Uriel. ..... *As far as the Lord hath ſuffered you to enter into his Garden: Even ſo far (I ſay) Taſte, and eat.*

Δ. The entrance yet we have not, but the manner to enter: The perfect practiſe is the beſt entrance.

Uriel. ..... *Man ſpeaketh not with thee: wherefore doſt thou* wraſt *the Lord? All things that are delivered thee are plain.*

Δ. Lord, I do thus ſpeak to be perfectly inſtructed in what ſenſe your words are to be underſtood, when you ſaid: This is the end of teaching.

Δ. *Uriel*, or perhaps in the name of God.

Uriel. ..... *Thou haſt called upon me, and I have heard thee. Thou haſt deſired comfort, and I have comforted thee.*

The ſpirit of choice

*Thou haſt* the ſpirit of choice.

*Vide 13. September.*

Garden of the Lord.

*Be it ſufficient unto thee, that the Garden of the Lord* is open unto thee: *where there is no hunger, nor thirſt, but a filling ſpirit, a comforter.*

Note.

† *What care is it unto me, if the Kings of the earth ſay: Lo, this is not of me. Lo, this is not of the higheſt.*

Δ. Ex Dei lumine.

This Teſtimony.
*Adventus Domini.*

Uriel. ..... *Behold, I am* the light, *and ſervant of God:* Bleſſed are thoſe which believe, and are made partakers in this Teſtimony: *by the which* you are become Prophets, *and are ſanctified for the* coming *of the Lord.*

Δ. He putteth us in remembrance of our frailty; and offence committed before noted.

*But lo, why do I ſpeak unto you, who have defiled your ſelves? I will take up thoſe things that I have, and will be gone. Lo, bleſſed is he that giveth ear unto the Lord.*

*E. K.* Now all is vaniſhed away, and he is diſappeared: Wheele, Eagle, Citie, and all, *&c.*

Δ. All laud, thanks, honour and glory be to the eternal, Almighty, moſt juſt Judge, and mercifull father our God, the God of Heaven and earth, whom of his infinite goodneſſe, we beſeech to have mercy upon us, and to purifie our hearts and conſciences, granting us humble contrition, and ſincere confeſſion of our tranſgreſſions and iniquities whatſoever. *Amen.*

E. K. His vow of faſting during life.

*Note.* While I was thus requeſting God, E. *K.* made a vow of penance, during his life: (in token of hearty ſorrowfulneſſe for his fault in that dayes action noted) *never to eat his ſupper, or evening meal on Saturdayes, during his life*; wherein I beſeech the higheſt to regard his inward intent, and his continual memory of the Lord his mercies, in ſparing him when he moſt had offended him.

Δ. Deo Noſtro vero, vivo, omnipotenti, & eterno ſit omnis Honor Laus & Benedictio, nunc & in perpetuum. *Amen.*

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Wedneſday, *September* 5. NOTE.

Δ. The morning of this Wedneſday (before I prepared my ſelf for the former action) I ſent *Emericus* with two Letters to be delivered: the one to the *Spaniſh* Ambaſſadour (giving him thanks for his honourable dealing with the Emperours Majeſty in my behalf) and the other to the Noble *Octavius Spinola:* thanking him likewiſe, and requiring his inſtruction, or adviſe how I might moſt conveniently proceed in dealing with the Emperours Majeſty: The Copy of of which Letter I thought good to record here, that the effect thereof conſequent, might have the light of the Original cauſe (Divine and humane) annexed.

*Illuſtri & Magnifico Domino, Domino Octavio Spinolæ, ſacræ Cæſareæ Majeſtatis*
*à ſtabulis & Cubiculis Domino ſuo obſervandiſſimo.*

ILluſtris ac Magnifice Domine: Non poſſum ſatis condignas veſtræ Magnificentiæ agere gratias, pro ſingulari iſta, qua me Heri amplexi eſtis humanitate & benevolentia: hominem quidem vobis incognitum, ſed tamen virtutis & veritatis ſtudioſiſſimum: quique *omne* reliquum meæ vitæ curriculum (Deo ſic volente) in hoc eo ſumere decrevi, ut ſacra ſua *Cæſarea* Majeſtas clarè percipiat ſibi, *incredibiliter* (ferè) *propitiam* fore Dei Omnipotentis tremendam Majeſtatem. Atque quamvis videam multiplicibus multarum Regionum negotiis, ſuam ſacram *Cæſaream* Majeſtatem occupatiſſimum ſepiſſime teneri, neque aliis, illiſque à me, ſuæ ſacræ *Cæſareæ* Majeſtati proponendis cauſis, commodè vacare, vel poſſe, vel evidenti aliqua ratione debere: TAMEN, ſi aliquis excogitari poſſit modus, pro loci, temporis, & rerum occaſione, quo ſua ſacra *Cæſarea* Majeſtas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, veſtræ Illuſtriſſimæ Magnificentiæ libentiſſimè audirem vel reciperem informationem atque Judicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, & ſuæ ſacræ *Cæſareæ* Majeſtatis ſervitio (Maximè autem, pro Sacroſanctæ *Orthodoxæ* Catholicæ & Apoſtolicæ fidei Illuſtratione, ac Reipublicæ Chriſtianæ defenſione, amplificationeque) Addictiſſimum, devotiſſimum, fideliſſimumque me eſſe, ac fore ſacræ ſuæ *Cæſareæ* Majeſtatis ſervitorem.

4. Septembris 1584.

*Opportunitatis flos maturè colligi debet:*
*Cito enim fiet marcidus.*

*Illuſtriſſimæ Magnificentiæ veſtræ*

*Paratiſſimus*

Joannes Dee.

*Emericus* went and delivered my Letter to the *Spaniſh* Ambaſſadour: But this he brought back again; ſaying, that the Emperour was ridden very early abroad to *Brandeiſh*, or elſewhere: (not certainly being known) and that this Noble *Octavius Spinola* was gone with his Majeſty.

Hereupon I determined with changing the Date, to * ſend unto him at the Emperour his Majeſties returning to *Prage*. *Deus bene vertat.*

* *Factum erat die* 11. *Septemb. ſequente.*

*Mr. Doctor* Hagek *his ſon was by*

*At noon this day*

I ſent Letters to my wife: to my Lord *Laskie*, and to Mr. *Paul Hertoll*, by the Meſſager of *Reichenſtein*, on this ſide *Nyſſe*.

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Monday, *Septemb. Manè hora 9.* † Pragæ.

Δ. *Precibus finitis*; I invited *Ga*, *Za*, *Vaa*, (as being aſſigned to underſtand of *Rodolph* his doings,) that of them I might receive inſtructions; that my proceedings might be anſwerable as occaſion ſhould be given.

E. K. There appeareth written in great letters upon a right hand (and no body appearing:) the hand being very big.

*Cui eſt habet:*
*Cui nihil non habebit.*

E. K. And ſo the hand vaniſhed out of ſight: The writing was in the palm of it.

Δ. After that appeared the ſame hand again, with his writing

*Face, & factum erit,*
*Vltra, non habeo.*

*Vltra non habeo.*

E.K. It vaniſhed away, by and by, hand, writing, and all.

△ Father, I have yet to ſay, or do.

△. I take this (O Lord) in this ſence : That I am to proceed, and *to do* as I intended, in either writing to *Rudolph* himſelf, or to the *Spaniſh* Ambaſſadour, or to *Octavius* Spinola for the Emperour to give me audience, time, and place to hear, and ſee the Records and Monuments, which I have to ſhew him : And that when I *had done* as was commanded me, that, Then the purpoſe of God ſhall *alſo be done*.

△. Deus, in adjutorium noſtrum intende tuaque nos dirigat ſapientia, ad illud Faciendum, quòd tibi maxime erit gratum. *Amen*.

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Tueſday, *Septemb.* 11. *Hora* 9. *ferè*.

Miſi per Dominum Emericum Sontagium Secretarium Domini Palatini Siradienſis literas illas ad Dominum Octavium Spinolam : quas ſuperiùs deſcripſi ; ſed ubi in illis ſcripſeram *quæ me heri amplexi eſtis*. Nunc, ſcripſi, *qua me ante paucos dies* amplexi eſtis, & pro, *quique omne reliquum*, nunc ſcripſi quique reliquum, *&c.* & pro *incredibiliter (ferè) propitiam*, &c. ſcripſi, nunc, *Incredibiliter (ferè) & modo mirabili, propitiam fore*, &c. Et reliqua omnia ſcripſi ut ſupra annotavi : ſed datæ erant hæ, 11. *Die Septembris* : Illæ autem priores, 4. *Septembris*.

Tradidit iſtas literas (Emericus) Magnifico Domino *Spinolæ*, jam ſtatim poſt prandium *Cæſareæ* Majeſtatis, & craſtina die (poſt miſſam) pro reſponſo, venire juſſit.

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Wedneſday, *Septembris* 12. *Manè*.

△. This morning, when *Emericus Sontag* went up to the Caſtle for anſwer from the Emperour : By the Noble *Octavius* Spinola, he received the effect of this anſwer, which I required the ſame *Emericus* to write down with his own hand (for ſundry reſpects ;) which his own hand writing I have annexed ad majorem rei fidem. And becauſe his writing is not eaſie to be read, I have written it plainer ſomewhat, as followeth :

*Reſponſum Imperatoris, per Dominum* Spinolam.

Sacra *Cæſarea* Majeſtas benignè intellexit quæ Dominus *Joannes Dee*, per ſuæ Majeſtis Cubicularium, Dominum *Octavium* Spinolam, proponi curavit : Ad quæ, ſua Majeſtas gratioſè ſic ſe reſolvit : Quòd quandoquidem Latinum Sermonem non omni ex parte exactè calleat : præterea etiam variis & multiplicibus negociis occupata, non ſemper ad audientiam vacare poſſit, videri ſuæ Majeſtati ut idem Dominus *Dee*, cum Magnifico Domino Doctore *Kurtzio* (qui & ſuæ Majeſtati ab arcanis eſt conſiliis, ſatiſque fidus, eruditione quoque inſigni pollet) tractare, & negotia ſua concredere velit. Id quod, ſua Majeſtas prælibato Domino Conſiliario ſuo, *Kurtzio*, renunciari curabit. Sin verò, ſecus Domino *Johanni Dee* videbitur, ſuam Majeſtatem quomodocunque tandem per occupationes facere poterit, deſiderio Domini *Dee* ſatisfacturam.

1584. xii, Septembris.

*Emericus Sontagius manu*
*propria.*

Pragæ.

△. Which anſwer, both by word of mouth, and thus by writing being received by me : and the ſaid *Emericus* being (by the Noble *Spinola*) willed at Evenſong time, to bring my anſwer herein ; which I gave him *of my great good liking the ſame, and moſt humble thanks. to his Majeſty, for ſo wiſe and gratious his conſideration had of the cauſe*. I required the ſame *Emericus* to underſtand ; when, and how ſoon Doctor *Curtzius* ſhould be made privy of his Majeſties pleaſure herein : and ſo, after my diſpatching of *Emericus*, I endeavoured my ſelf to render thanks unto God for his mercies, graces, and truth, in theſe his affairs : beſeeching him to frame my heart, tongue, and hand in ſuch ſort, as to his Divine Majeſty, my dutifull ſervice, doing, may be acceptable : as chiefly of me intended to his honour and glory : And ſecondly to the comfort of the godly and elect : And thirdly to the confuſion of the proud, arrogant, ſcornfull enemies of truth and vertue. *Amen*.

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Thurſday, *Septembris* 13. *Manè, hora* 7. † Pragæ.

I received the Noble *Octavius* Spinola his anſwer by *Emericus*, as concerning *my accepting of the Emperour his gratious former anſwer of condeſcending to my requeſt, ſo much as he conveniently could* : which my anſwer yeſterday * night, late was delivered to the Noble *Spinola*. Whereunto he ſaid, that *my Anſwer would be moſt acceptable* unto the Emperour : *and that to morrow* (meaning

* On Wedneſday.

meaning this Thurſday ) the honourable Doctor *Curtz* ſhould underſtand the Emperours pleaſure herein. Hereupon I willed *Emericus* to go up to the Caſtle, and to bring himſelf in ſight of the Noble *Spinola*, if he could. Thereby to help his memory, for warning and information to be given to the ſaid Doctor *Curtz* : That ſo we might come together, ſo ſoon, as conveniently might be.

*Deo, omnis laus, honor, & gloria.* Amen.

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Thurſday, *Septembris* 13. *Manè, horam circiter 9.* † Prage.

Δ. *Precibus finitis*, and the caſe propounded of the Emperour his Anſwer, for dealing with Doctor *Curtz*, a man of his Privy Council, faithful, learned, and wiſe : upon the conſiderations alledged, I requeſted of God, his pleaſure to be ſignified unto me, by ſome of his faithful and true Meſſagers : whether I ſhall *openly and frankly deal with this Doct r*, ſo, as the Emperour, by him may underſtand that which he ſhould have done at my mouth and hands originally : And whether I may, both alone with the Emperour, and before, and with the ſaid Doctor, deal in this Action as occaſion ſhall ſerve from time to time, at my diſcretion, informed by his ſecret grace divine. ———

Δ. Nothing appearing, or being heard, in a quarter of an hour ſpace, I ſuſpected ſome of our miſdoings, to be the cauſe of the Lord his refraining to anſwer : and thereupon I did fall to prayer for mercy and grace, and deliverance from the aſſaults and malitious purpoſes of the Devil againſt us : And that I did the rather, becauſe as I felt my good Angel ( or other good friend ) in vertue, ſo I felt *Piloſum*, ſenſibly, buſie, and as it were to terrifie me with my offences paſt, or to put me out of hope, at this preſent, from being heard. But I held on to pray divers Pſalms, and at length againſt the wicked tempters purpoſely. After my prayers and aſſuring *E. K.* that the ſpiritual enemy was here buſie, and attended to fruſtrate this dayes Action : He anſwered, that againſt him [ *E. K.* ] he could not prevail, or accuſe him, for his late notable fault ; for he had made a reckoning, and ſorrowful bewailing for that his treſpaſs, to the Lord, and that he doubted not of forgiveneſs ; and that he was ſo reconciled to God, that Satan nor any other wicked accuſer, could put him in any doubt of God his mercy, *&c.* And he ſpake very well both of repentance, Gods mercies, his juſtice, and of theſe Actions.

Reconciliation

Mary, he confeſſed that *by reaſon*, he himſelf was an unmeet perſon to come before the Emperour, or Princes, *&c.* and therefore if it would pleaſe God to diſcharge him of further medling, ſo, by reaſon he might ſeem well at eaſe, *&c.* At length, after an hour appeared *Uriel* ; but with a Scarf before his face, as he had laſt.

Δ. God ſend us the brightneſſe of his countenance when it ſhall pleaſe him.

Uriel. ...... *True it is, that in reſpect of the terrour and force of God his wrath and indignation* in [1] Judgement : Reconciliation is made : *through that power which is given unto the Lamb, to whom all power is given in Heaven and Earth : But with the* [ 2 ] *congregation, and the members of Chriſt his body, the number of the faithful, the Church of God, you have not made reconciliation, And* therefore, *are not ſinners* worthy to behold the face of true light and underſtanding: *for there is a double Reconciliation : One (and the firſt) between* the Conſcience and the Judge : through the force of faith *and repentance : that is to ſay*, Reconciliation againſt Judgement. *Another, ( the ſecond ) Reconciliation between the* Spirit of Truth, ( *the Church of God* ) *and mans Conſcience.*

Reconciliation of two ſorts.

Wherefore *Uriel* his face is yet covered.

1.

2.

*Vide ſupra S premb.* 5.
The eye was commanded to be reconciled to the Spirit of Truth.

*Behold I teach you a myſtery.*

1. *Thoſe that are at one with God, ſhall not be judged with the wicked in the laſt Judgement : Notwithſtanding the Juſtice of God is pure, and undefiled* : and ſuffereth not mans fault unpuniſhed. 2. *But he that is at one with* the Spirit *of God, is* made one with *him, and* without puniſhment,

*Juſtitia Dei.*

*For there are many things that God beareth witneſſe of, in the ſoul and ſecret Chambers of man, that neither the bleſſed, already dignified, nor to be dignified, do,* or can know : *which is the cauſe that the ſoul of man, ( after his body ſleepeth ) being found* polluted, *is received*, and ſnatched up, of ſuch as are the Meſſagers of puniſhment: *and ſo, according to the multitude of their ſins*, are in horrour, and puniſhment. *Therefore not* all, that are puniſhed, ſhall be damned ; *Neither is it evident unto the Angels, who ſhall be ſaved : I ſpeak generally.*

Δ. *Ab occultis meis munda me*, &c.

A temporal puniſhment.

*Therefore when you offend*, be alſo *reconciled unto the Mother of the houſe : that you may have place before ſuch* as are reproved.

*Eccleſiæ catholicæ reconciliari debemus.*

*Herein you may underſtand* the retaining of ſin ; *For the* [Δ] retaining of ſin is a judgement : *And therefore it is neceſſary that God ſhould hold a general day, that thoſe that have truſted in him, and inwardly have been ſorry for their offences, may alſo taſte of his mercy. Elſe how could it be verified, that the Prophet ſaith ?* If in Hell, thou art alſo there.

Δ. *Accipite Spiritum Sanctum, quorum remiſeritis peccata, remittuntur eis : & quorum retinueritis, retenenda ſunt*: Ioannes 20. E. Math. 16. C. 18 C.

*Si deſcendero in Infernum, tu illic es*,

*Ignis purgatorii.*
The perfect aſſurance by Chriſt and his Church or Spirit.

*But, here, there is a Caution; All ſins that are forgiven by the Church,* paſſe not the fire *: but he that is* forgiven *in his heart by God, in his Son Chriſt; and* [2] reconciled *through the holy Spirit, to the body from whence he is fallen, is ſafe,* as well from the wrath of God to come, *as the* puniſhment due unto his offences.

*And therefore is the reconciling of brethren, of great force. Wherefore* * *hath Chriſt* left his body *with the Church? Wherefore is he called the bread of Life?*

* Math.c.5.D.

*I ſay unto you, my brethren, that the body of Chriſt dignified and glorified, is true bread; is true comfort, which* cleanſeth ſinners that are penitent, *and wipeth away the puniſhment of adverſity.*

Δ. *Aliqui hæretici dicunt Chriſt corpus fuiſſe phantaſticum.*

*Happy are thoſe, that eat of him, and that account not his body, as the ſhadow of a candle.*

*Behold, I teach you: Even as the Spirit of God filleth the Congregation of the faithful; ſo doth the body of Chriſt now dignifie,* fill and cleanſe *all that* receive *with ſorrow: ſorrow I mean for their wickedneſſe.*

*But lo: his body is become an offence unto the world. Many there are that ſay, This is Chriſt: But behold I teach you. Even as all things were made by him, ſpiritually: So are all, that are of his Elect, nouriſhed through him,* bodily.

*Lo, he is become one* power, one God; *in that he* is neither ſeparated from his body, nor ſeparateth his body from his Church.

*After a while I come again.*

E. K. Now he is gone away.

Δ. We read over the premiſes to our great comfort, in the mean time, while *URIEL* diſappeared.

E. K. Now he is here again.

Δ. Now he anſwereth to my requeſt firſt propounded.
*Rudolp.*

Uriel. ...... *O ye timerous birds, How long run you headlong into the Wilderneſſe? How long will you be ignorant? How long will you tempt the Lord with the ſpirit of fooliſhneſſe and errour? Behold thou haſt not judged well of me. Behold thou haſt placed me in a low room, and haſt taken the Garland from my head, and trod it under thy feet: For, what is* Rodolph, *that is not at leiſure for the Lord, the God of righteouſneſſe, the King of Heaven and Earth?*

*Are they troubled with things that are greater than I? True it is; for with me there is no trouble: for where I enter, I ſet all things in quiet. Will the Counſellours of the Earth, ſit in judgement to ſift the Lord? O ye fooles and ſtarvelings of the Earth: O you of little underſtanding. Think you, that you are able to find light amongſt the affairs of the World? true judgement in the imagination of man? or verity amongſt the hoords and corruption of covetouſneſſe and falſhood?*

If.

*If he be not at leiſure to hear me: Have not I told thee, that I have another in ſtore? Lo, I ſee, all fleſh is full of folly.*

Δ. It is not yet done: and therefore we ask counſel of thee; and I thank thee (O Lord) for rebuking of us, before farther errour committed.

*Spiritus Electionis quid ſit vide pagina ſequente.*
Rodulp.
*Spiritus veritatis.*

Uriel. ...... *Lo, I gave unto thee, the* ſpirit of choice*: and therefore I will regard thy doing,* and will wink at thy weakneſs. *I will bleſſe all that thou takeſt in hand, and will cover thee with a Robe of Purple; that thou mayſt underſtand that all is mine, and that I raiſe up whom I liſt. And I ſay unto thee again:* Lo, *Rodolph* hath heard thee, And I will poure my Spirit of truth into thee, and thou ſhalt be a light unto him.

If.
Δ. From the Eaſt, Comfort and Triumph.

*But, now,* If *he live righteouſly, and follow me truly; I will hold up his Houſe with Pillars of Hiacinct, and his Chambers ſhall be full of Modeſty and Comfort. I will bring the Eaſt wind over him, as a Lady of Comfort: and ſhe ſhall ſit upon his Caſtles with Triumph, and he ſhall ſleep with joy.*

Rodolphi *ſoboles in tertiam generationem.*

*Moreover I will bleſſe his loynes: and his Houſe ſhall ſtand to the third generation:* and to the end; *for, now, the World hath hoary hairs, and beginneth to be ſick.*

If.
Secreſie required.

*If* he deſpiſe my commandment, *I will put the ſword againſt him; and in his dwelling places ſhall his enemies banket.* (But thoſe that deal with thee, let them ſow up their mouth: leſt being cut with a Razor, they ſpeak not.) *For thoſe that neglect my Judgements I will deſpiſe them, and their ſeed ſhall wither, as corn ſown out of ſeaſon: But he that loveth me, I will multiply him,* And he that addeth unto me, I will adde unto him a thouſand.

*Addere Deo quomodo bonum eſt: vide infra.*
*Spiritus Electionis ſupra Sept. 5.*

*But lo, thou haſt the* ſpirit of choice.

Δ. O Lord open my underſtanding of that ſaying.

Uriel. ..... *Quos tu eligis, electi ſunt: quo autem deſpicis, deſpiciuntur etiam.*

Δ. Dwell thou in me (O Lord) for I am frail, and (without thee) very blind.

E. K. Now he is gone.

Δ. Thy glorious name (O Lord) be magnified, *praiſed, and extolled for ever.* Amen.

Δ. I ſpake this to *E.K.*

Δ. I perceive that I ſhall not *deal* with the *Doctor Curtz* now. Well, I can let him underſtand that I had rather deal with the Emperour himſelf, and ſo ſhift my ſelf of him.

E. K. He is here again.

Uriel. ...... *Yes,* deal *with him: and hide nothing from him.*

D. *Curtz.*

Δ. With Doctor *Curtz,* O Lord?

Uriel. ...... *I* —— *And therefore I ſaid, He that addeth unto me, I will adde unto him a thouſand:*

*thouſand : But he that playeth with me ; lo, I ſwear, I will blot his name from life :*

[Δ]Liberè agas : Deus eſt enim liber.

E. K. Now he is gone.

Δ. Deo Omnipotenti, Inviſibili & miſericordi ſit omnis honor, laus, gratiarum actio, & Gloria : nunc & in perpetuum. *Amen.*

Δ. Frankly as my term was in my firſt requeſt, or queſtion this day made.

Thurſday, *Septembris* 13. *Mane.* † Pragæ.

*Emericus* did bring himſelf in ſight of the Chamberlain, the Noble *Octavius Spinola* : as I willed him : And he called *Emericus* to him, and told him, that this day Doctor *Curtz* ſhould underſtand the Emperour his pleaſure, to confer with me, &c.

*Emericus* about 10 of the clock before Noon being in the Ritters Stove ( or Guard-Chamber ) ſaw Doctor *Curtz* come out from the Emperour.

Friday, *Septemb.* 14. *Mane, circa* 10.

I ſent *Emericus* to Doctor *Curtz* his houſe in *parva parte* : with my commendations; and to ſay that before, I underſtood of Doctor *Hageck* Mr. Doctor *Curtz* his deſire to be acquainted with me : whereof I was very glad and deſirous : and now I truſt that the Emperour his majeſty, by his Authority hath taken order with him whereby to begin our acquaintance, and ( God willing ) our perpetual friendſhip. The Doctor was at home, and to *Emericus* ( ſaying the effect of my meſſage before noted ) the Doctor declared that *Captaverat antea varias occaſiones mecum contrahendæ amicitiæ*, &c. and that now he is very joyful of the occaſion offered by the Emperours Majeſty : and that this day ſundry affairs did hinder the opportunity of our meeting, but to morrow at any hour ( at my choice ) he would be ready to welcome me to his houſe : and ſo with the uſual phraſe of offering all his ſervices to my pleaſure, he ſent *Emericus* to me with his ſaid Anſwer.

*Quos Deus conjungit, Homo ne ſeparet.* Amen.
*Quos autem Deus & Cæſar copulat, copulatiſſimi maneant.* Amen.

Saturday, *Septembris*, 15. *A Meridie hora ( ferè ) prima.* † Pragæ.

I came to the foreſaid ( called Doctor ) *Crtz* : about one of the clock after Noon, who had all the day been ready to have heard me, if I would ſo have had it : but I ſent him word in the morning by *Emericus*, that after Noon, ( as now at this hour ) I would come to him. Being come, he entertained me curteouſly : and two chairs being at the Tables end, he gave me the preeminence ( by a friendly kind of earneſtneſſe ) Then he told me, that long ſince in *Germany*, he had heard of my fame, and had ſeen of my writings : and that he was very glad of the opportunity now of my coming to this City ; and that otherwayes he was deſirous of my acquaintance, but chiefly ſeeing the Emperour his Majeſty *Ore tenus* ( for that was his phraſe ) by word of his own mouth, had willed him to hear what I had to ſay to his Majeſty. I began and declared my long courſe of ſtudy for 40 years, alwayes, by degrees going forward, and deſirous of the beſt, and pure truths in all manner of ſtudies, wherein I had paſſed, and that I had paſſed as many as were commonly known, and more than are commonly heard of. But that at length I perceived onely God ( and by his good Angels ) could ſatisfie my deſire : which was *to underſtand the natures of all his creatures, and the beſt manner how to uſe them to his divine honor and glory, and the comfort of the elect, and alſo to the reproof and confuſion of the adverſaries of his name and honour.* And herein I had dealed ſundry wayes : And at length had found the mercies of God ſuch as to ſend me the inſtruction of *Michael*, *Gabriel*, *Raphael*, and *Uriel*, and divers other his good and faithful Meſſagers, ſuch as I had here now brought books ( about 18 ) to ſhew him the manner of their proceeding : And that I thought it good to begin at the laſt book, which alſo concerned moſt this preſent Emperour *Kodolph*. And ſo I did ; and ſo by degrees from book to book lightly, I gave him a taſte or ſight of the moſt part, and alſo let him ſee the Stone brought me by Angelical miniſtery, &c.

Δ. *Studiorum meorum ſcopus.*

*Rodolph.*

All things being ſeen and heard, that in ſix hours I could ſhew him : at length he required of me what concluſion, or ſummary report he ſhould make to the Emperour. I anſwered, as he had occaſion of the things ſeen and heard ; but if he would follow my counſel (ſomewhat expert in theſe Divine and Angelical doings.) That his Majeſty was to thank God for his great mercies and graces offered : and that by me one, who moſt ſincerely and faithfully gave his Majeſty to underſtand the will of God herein, and that his Majeſty was to do, as *Mary* (the bleſſed Virgin) did, to lay up all theſe my informations in his heart, and to ſay *Ecce*

My counſel to Doctor *Curtz*.

*ſervus Domini, fiat voluntas tua*, and ſo to attend the manner of the Lord his proceeding, while he framed his life, as it became every Chriſtian to do.

He ſaid, that he would write (for his own memories help) ſome ſhort note of his obſervations of my ſpeeches, and things ſeen and marked: and that he would to morrow (being Sonday) or on Monday, if he conveniently could, make a report to the Emperour, and ſo with all ſpeed give me to underſtand further of the Emperour his Majeſties will and pleaſure. Hereupon courteouſly he brought me down to the ſtreet door of his houſe; and I came home after ſeven of the Clock, and an half, in the evening.

The mercies of God be on me, and his name be magnified and extolled in this world, and for ever. *Amen.*

*Note.* In the mean ſpace while I was thus occupied with the foreſaid Mr. *Curtz.* E.K. was viſited at our Lodging with a wicked Tempter, *who denied any Chriſt to be*: and that as the heart received comfort of all the Members of the body: So that he, who is God, of all things received comfort by Angels, and other the Members of the world: and that I was now with one, who would uſe me like a Serpent, with head and tayl compaſſing my confuſion, *&c.* he earneſtly reviled *E. K.* in divers manners: he ſaid, that *E. K.* ſhould be damned, and ſaid: moreover, that of our practiſes ſhould never come any fruitfull end, *&c.*

He alſo ſaid that in the former my Records that I had noted many a ly, and untruth.

△. The eternal and Almighty God confound the Adverſaries of his truth and glory, and of his Son Jeſus Chriſt our Redeemer, and the Triumphant Conquerour againſt, Hell, ſin, and the Devil. *Amen.*

### PRAGÆ.

On Monday and Tueſday the 17th. and 18th. of *September*, I ſent *Emericus* up to the Caſtle, to liſten after anſwer of that Doctor *Curtz* his report to the Emperour, of that he had perceived by me. (But on Monday *Octavius* Spinola had ſent into the Town for *Emericus*, and told him that the Emperour *had care and deſire to underſtand my doing with the Doctor*: And therefore asked *Emericus* if I had been with the Doctor, and he affirmed that I had. Hereof (ſaid he) the Emperour will be glad: And yet (as I began to note) *Emericus* coming on Tueſday in the face of the Doctor in the *Ritters* ſtove; had not one word ſpoken to him, that either he had ſpoken to the Emperour, or he had not. And therefore *I ſuſpect* that the Doctor dealeth not honeſtly, faithfully, or wiſely in this ſo weighty a caſe. And foraſmuch as he told me, that the Emperour his Majeſty was perſwaded, that he was pious, *&c.* perhaps he would be loath; now, to prefer me to the ſpeech of the Emperour, ſeeing both he himſelf, and the reſt of his counſel ſtood perſwaded to the contrary of this King. Hereupon this great delay, upon ſiniſter report made to the Emperour might follow, *&c.*

Note, the Emperour enclined to hear, &c.

I ſuſpect the Doctour doth not deal ſincerely.

*Note.* Fryday, *Septemb.* 21. *Circa horam* 10. *Ferè, Mane.* † Pragæ.

△. As I and *E.K.* were together in my Study, earneſtly diſcourſing of Auricular confeſſion, publick confeſſion, and confeſſing to God alone, and of the Authority of the Church, and the manner of the ſame Authority uſing to releaſe, or retain ſins, *E. K.* ſaw one walk on the Table between him and me: Thereupon I framed me to write, and note what ſhould be ſhewed, or ſaid, *E. K.* willed me to ſet down the ſhew-ſtone: So I did, and he looked.

*E. K.* I ſee him here with the Scarf over his head and face, untill his waſte, but I ſee his hair yellow behinde on his head, *&c.*

*Mitte lucem tuam, O Deus & varitatem tuam ut ipſæ nos ducant ex hac valle miſeriæ ad montem Sanctum* Sion, *& ad cœleſtia tua Tabernacula.* Amen.

Uriel. ..... *I am* Uriel *the ſervant of the moſt wiſe, mighty, and everlaſting God: which viſit you for two cauſes.*

*The firſt, that I may open unto you true, and perfect light: ſuch as darkneſſe comprehendeth not, infallible, and true meat, the power and ſpirit of the everlaſting God.*

*The ſecond, that I may counſel you againſt the world, and teach you to triumph againſt her frowardneſſe. For, who hath truſted in the Lord, and hath been caſt down? or what is he that hath cried aloud, and is not heard? Therefore, I ſay unto you; Hear my voyce: For I am of truth,* and put againſt darkneſſe, *and in me are publiſhed* the light, *and myſteries of the Trinity from time to time, and in all ages unto thoſe that fear, and obey God.*

*Two things there are which are the ſeals and marks of Satan: which bring eternal death and damnation to all ſuch as are noted, or burned with them, that is to ſay, lying, and froward ſilence.*

* *Trinitatis Lux & myſteria per Urielem revelantur.*

*Mendacium Obſtinatum, ſilentium.*

*Behold*

*Behold the words of Chriſt, unto the ſubtile (your father is a lyar from the beginning, and the Devil.)*

*Hearken unto my voyce: He that [1] teacheth falſe Doctrine, openeth [2] his mouth againſt truth, or defraudeth [3] his brother is a lyar, and ſhall not be forgiven.*

1. *For firſt, he ſinneth againſt his Creator, which created all things in truth.*

2. *Secondly, he offendeth againſt the* truth, *and his Redeemer, which is the ſon of God, very Chriſt.*

3. *Thirdly, he offendeth againſt the ſpirit of God, (of the Father, and the Son) the holy Ghoſt: which ſhall not be forgiven; And therefore doth he incurre the rigour of Gods juſtice, his eternall damnation.*

*But, I ſay, give ear unto my words: For, I will ſift the duſt, and finde out the Pearle, that of a long time hath lyen trodden under the feet.*

*I will come again.* E. K. He is gone.

Δ. We read over the premiſſes, and ſo expected the reſt.

E. K. He is again here.

Uriel. ..... *Now let us joyn theſe things together.*

*All fleſh offendeth, and is a lyar. Who, therefore ſhall be ſaved, or eſcape eternal damnation?* *Objectio.*

*He it is (I ſay) that when he hath lyed, and ſpoken againſt the truth doth not frowardly drown'd, and keep down his ſin in ſilence.* *Solutio.*

For, *lying meriteth the vengeance of the Trinity. But he that is* wilfully *froward, ſealeth up his own damnation: For this cauſe (my brethren) and to the intent that the* mercies of God might alwayes be ready for ſinners; *hath he provided the light, and comfort of his ſpirit, left as a* continual workman *in the Church and ſpouſe of Chriſt.* *Mendacium.* *Eccleſiæ Dignitas & Authoritas.*

*I teach you briefly: that, he whoſoever, opening his mouth againſt the ſpirit of truth; and with wilfull frowardneſſe continueth in his lying,* without reconciliation to *the Church ſinneth againſt the holy Ghoſt, and ſhall be damned eternally.* Reconciliation to the Church.

*I come again.* E. K. He is gone.

E. K. He is here again.

Uriel. ..... *Be now therefore admoniſhed (I ſay) be warned: And conſidering you be ſinners, acknowledge your offences, leaſt in the end your ſin be againſt the holy Ghoſt, and ſo not to be forgiven. But herein they erre with you that expound the Scriptures, ſaying, that* man ſinneth, and cannot be forgiven, becauſe he ſinneth againſt the holy Ghoſt.

*I teach you, my brethren: that there is no ſin againſt God, but it is againſt the holy Ghoſt:*

If *ſo be,* in the end, *it be ſhut up with* wilfull ſilence. Wilfull ſilence.

*Whenſoever, (therefore) you have offended acknowledge, I ſay, your ſins, before God and his Angels: That God may forgive you, and the Angels bear witneſſe of your forgiveneſſe, and ſhut not up your ſins in* froward ſilence. Δ. *Finalis impœnitentia.* *Teſtes Angelici.*

*If thou commit adultry, if thou blaſpheme the name of God, if thou be a lyar; yea, if thou ſpeak againſt the truth: yea, if thou ſay there is no God (as the * fooliſh do)* Deſpair not; *ſaying, I have ſinned againſt the holy Ghoſt, becauſe I am a ſinner, and a blaſphemer of the name of God, becauſe I have ſpoken, and opened my mouth againſt the ſpirit of truth: But* go unto the Church, *which is governed by the ſpirit of God, and there with hearty, and open confeſſion diſcloſe, and make plain thy offences, that the holy* Ghoſt may bear witneſſe *in the ſpouſe, and Church of Chriſt; That thou haſt not ſinned againſt him to eternal death: Becauſe thou art not drowned in* froward ſilence. Froward ſilence. * *Pſal.* *Ito ad Eccleſiam.* Δ. Voluntary confeſſion is contrary to froward ſilence.

*For, although* God bear *witneſſe of repentance. Although he hear, and open his ears, yet conſider alſo he hath* hands, *and muſt untye* thoſe bonds wherewith you are bound. *What are the hands of God, but his ſpirit, wherewith he maketh and created all things. Therefore when thou haſt* cried out and art ſorry, endeavour thy ſelf alſo to be lifted up by the hands of God. *Aures Dei, Manus Dei, Vide de Lazaro,* Joh. c. 11.

*Learn a ſimilitude in Chriſt, which (ſignifying the power of his Church;) commanded the offender to go and waſh himſelf: and ſo he was whole. I ſpeak this, for* thy [E.K.] *inſtruction: I ſay alſo unto thee,* [E.K.] Go and waſh thy ſelf: *For thou art a lyar, thou art a drunkard: And therefore thou art a ſinner. And if thou perſevere, and ſhadow thy ſins with wilfull ſilence frowardly, then ſealeſt thou thy ſelf with the ſecond brand, and canſt not be forgiven, becauſe thou ſinneſt againſt the Ghoſt.*

* Ananias *fell down at the feet of* Peter, *not onely for that he lyed: but becauſe after his offence he was* wilfully ſilent. * *Act.* 5.

*Here thou mayeſt conſider the greatneſſe of God his myſteries, and ſecrets of his will* and of favour, that he ſtretcheth out unto thee in mercy, *for thou art a* Childe, and muſt aſcend, and muſt become a man. *The reſt after you are refreſhed.* *Supra.*

Δ. We went to Dinner to our Hoſt his houſe.

Δ. Thanks, honour, glory, and praiſe be unto the Almighty Trinity, now and ever. *Amen.*

Δ. After

Δ. After we had been at Dinner, they read over the premiſſes, and conſidered them quietly.

E. K. Here he is.

Δ. Bleſſed be he that cometh in the name of the higheſt, to whom be all honour and glory. *Amen.*

Uriel. ..... *Lo, Lo, Lo, (I ſay) which of you hath an eye, that ſeeth not, (now) the world: the vanity, and folly of worldlings: and ſuch as are choked with the mildew of vanity and worldly promotion?*

*For thus ſayeth the Lord; wherein could I ſhew my ſelf more, either unto this age, or unto this Emperour,* then with rebuking him for his ſins from Heaven?

† More aſſuredly.

*Who is able to promiſe more, or to perform † aſſureder then I, which lighten, and make all things? Yet they* believe not,

*Yea, they rejoyce in their own folly, and deſpiſe me: yea, becauſe they* deſpiſe thee, *whom I have ſent with my word unto them.*

Δ. Is deſpiſed of *Rud*, and *Curtz.*

E. K.

*Well, thus ſayeth the Lord, they have deſpiſed their own Garlands, and have trodden their food under feet: They have rent their Robes in pieces, and have caſt them into the waves. They are become maſterleſſe Dogs, for I have forſaken them. And lo,* Rodolph, *I will ſcatter thy bones, and thy head ſhall be devided in many pieces. I will bring in thy enemies over all thy Kingdoms, and for thy ſake ſhall many thouſands periſh. He alſo that thinketh himſelf wiſe, if he dye a natural death; then ſay, I am not, neither that I live with my people.*

*Contra Rud.*

*Contra Curtz.*

Δ *Fecit quod illi injunctum erat. Pactum miſericordiæ divinæ cum* Δ.

*But becauſe thou haſt done that which I commanded thee, and haſt not forgot my name. Lo,* I will plant thee my ſelf, and thou ſhalt grow, and out of thee ſhall ſpring a mighty and a terrible ſword: *whoſe Hilts ſhall be as the* Carbuncle, *and* edge like unto the ſting of a Dragon, *and I will not ſuffer thee to fall: neither ſhall thine enemies ride upon thee. Truely, truely, thou ſhalt know I am with thee.*

*Sathanas.* * *Ne* magnitudo revevelationum *extollat me, datus eſt mihi* ſtimulus carnis meæ, &c. *Paulus ad Corinthios ſecunda*, cap. 12.

*But be patient: for Satan hunteth hard after thee. Thou ſhalt have alwayes a * prick even unto thy laſt grave. But therein ſhall thy faith be exalted, and thy reward great.*

...... *I come again.*

E. K. He is gone.

E. K. Here he is again.

England pardoned for Δ. his ſake.

Uriel. ..... *Lo, for thy labour I will* reward *thee: And ſo it ſhall be. Behold, I* had determined *to have rooted out the* Engliſh *people, to have made a wilderneſſe, and deſart of it; to have* filled *it with many ſtrange people, and to have tied the ſword to it perpetually.*

But

Δ. This is no contradiction, for thus this wilderneſſe and filling is to be underſtood.

Δ. The filling of it with ſtrangers ſhould have been for the conqueſt, and in a manner razing, or defacing of all Cities, Towns, and Caſtles, and ſo to have brought it to a *wilderneſſe* and deſart.

God will give me England, that is to ſay, ſpare it from diſtruction for my ſake, &c. England. Δ. Our good return into England. Δ. Perhaps, ſpiders flying in the aire, are carried by ſtrings of their own ſpinning, or making, or elſe I know not how. *Rud.* I remained for the moſt part in Bohemia, and in the Empire, till 1589.

*But Lo, I will give thee that land;* (onely for thy ſake) it ſhall not be conſumed.

*And after certain moneths,* I will bring thee home; *yea, thou ſhalt* live till thou be able to paſſe the waves without a ſhip, and to aſcend the Hills, as the Spiders do. *Notwithſtanding, I will take the Crown from the houſe, it is in, and I will place it, as I have* Propheſied *unto thee. Notwithſtanding, for* a time, *thou ſhalt live with* Cæſar.

....., *I come again.*

E. K. He is gone.

Δ. O Lord, what ſhall become of my good friend the Lord *Laskie.*

E. K. Here he is again.

*A. L.*

*A. L.* Came to us to Trebon, in Bohemia, *An.* 1588. *poſt captum Maximilianum à Polonis, &c.*

Uriel. ...... *Of* Lasky *thus it is ſaid: Thou* [Δ.] *haſt groaned for him, and haſt placed him in thy* [Δ.] *heart: From henceforth will I reconcile him unto me, and I will ceaſe my anger upon him, and he ſhall come hither * ſhortly. But he is a wanton, and very prone to ſin.*

*But hear what I ſay unto thee.*

[E. K. He ſeemeth to have talk with one afar off]

Rud.

Cæſar *thought thou hadſt had the Philoſophers ſtone, and (as yet) he thinketh ſo.*

*Num.* 11.
*Pſal.* 77.

*Even as I choaked the gluttenous* Iſraelites *with quayles, ſo will I choake him with that ſecret.*

*Behold,*

*Behold, thou ſhalt write unto him, ſaying, that* he regardeth not heaven *: And ſay unto him, that* thou canſt make the Philoſophers ſtone, I will perform it unto *thee :* Thou ſhalt do it : *And I will give unto thee* a ſpecial vertue in healing *: That whenſoever thou* comeſt hither *: Thou ſhalt underſtand the truth. And this I do, becauſe they ſhall not deſpiſe thee.*

A Letter to be written unto *Cæſar.*
*Lapis Philoſophorum.*
A ſpecial gift in healing by the ſhew in this ſtone.

△. O Lord, for me to be deſpiſed in doing thy commandment , is honour and comfort to me: But as concerning thy honour and glorie ; Thou in thy wiſdom knoweſt what is beſt to be done.

*R. Peribit.*

Uriel. ..... *Notwithſtanding, thou ſhall ſee him periſh before thy face. Lo, from this time,* I will bleſſe thee marvelloufly, *and I will help thee in all thy works.*

*Benedictio Dei ſit ſuper nos.*

{ Do thou *alwayes :*
{ *And make me thy Buckler.*

*Supra.*
*Tu fac.*

△. What ſhall I do with Doctor *Curtz*, as concerning his anſwer?

Uriel. ..... *Handle him like a man, for he will deceive thee.*

*E. K.* I requeſt you but one thing for all my labour and travel; that is, that this Doctor might this night be bereft of his life, to the terrour of other, *&c.*

Uriel. ..... *Have patience, God turneth all to his glory, and your commodity. To morrow I have ſomething elſe to ſay.*

Deus Noſter in cœlo, omnia quæcunque voluit fecit: Ille ſolus eſt Omnipotens, æternus, ſapiens, Bonus, Juſtus & Miſericors: Illi debetur omis Laus, gratiarum actio, honor & gloria. *Amen.*

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Saturday, 22. *Septemb. Manè, Circiter horam 9.*

Precibus ad Deum finitis, & variis ad ipſum Ejaculationibus pro Luce & veritate Dei, *&c.* & quibuſdam de *Rudolphi* & *Curtzii* corruptis Judiciis (qui Dei Miſericordias, juxta carnis ſenſum judicare auſi ſunt) [apparuit *Uriel* facie velata ut ante.]

Uriel. ..... *For this cauſe (ſay I unto thee)* write unto *Rudolph*, *ſaying*, I can make the Philoſophers ſtone : *Becauſe I would* place thee with them, *according* to their hope and imagination *: That whileſt they think little of me,* and of the ſweetneſſe *of my* meſſage and teſtimony , *I might burſt out amongſt them ; as the mighty waters do out of Hills, when the earth moveth : For I have* ſaid unto thee, *I will* place thee here ; If I ſow thee here, what *Raven can pluck thee up by the roots. No,* I will hide thee, *as* the Hen doth her Chickens : And I will make thee ſpring to their deſtruction. *For why, thou ſhalt* overcome that myſtery *for thy own ſake.*

A Letter to *Rudolph* the Emperour.
*Eruptiones aquarum ex Terræ motibus.*
*Lapis Philoſophorum.*

△. For the glorie of God : his honour and triumph, all good come unto me.

Uriel. ..... *Behold, ſince they will not* tye thee *unto them from heaven : Thou ſhalt tye them unto thee from earth : That thou mayeſt rejoyce when thou ſeeſt their deſtruction , and be* ready cloathed *for* him that is to come.

*Cæſar futurus.*

*It was ſaid unto thee, my mother ſaith ſhe will chuſe an* Emperour in erneſt *: But it is* Erneſt *that ſhall ſit upon his ſeat. Behold, there ſhall be no ſeed* left in him *for his wickedneſſe. Yea, the bleſſings that* I have offered *him ſhall* return again ; and I will *leave his houſe naked. But when* he ſeeth and hath Gold *(which is the thing he deſireth, and thoſe that counſel him, do moſt deſire him, for)* Then *ſhall he periſh with a moſt cruel, terrible, and unheard of miſchief.*

It is a ſaying of *Madimi*, Junii 26. 1584. *Cracoviæ.*
*Erneſtus Frater* Rudolphi.
△. Bleſſings offered are promiſes with conditions.
Gold, *ex lapide Philoſophorum.*
*Mors crudelis, terribilis, inaudita.*

*But lo, I have written his name within my hand, becauſe I would not forget* to puniſh him. *Behold, I could ſend the windes to devour him, and could open the Caves of the earth to ſwallow him ; which would* turn to my honour : *But* I have a care over you.

Note.

*. Now I am unto you* in mercy and wiſdom . *But I will be with you in* terror *and* miracles. *And I will deal with you in a higher degree : And you ſhall hear my voyce, as men do their brethren.*

God in mercy , wiſdom, terror, miracles.
*Vox Domini ut hominis futura nobis audibilis.*

△. What thou wilt (O Lord) for thy honour and glory: That be.

Uriel. ..... *But thoſe that are his counſellers have commanded him , rather then counſelled him,* to have no dealing with thee *at all.*

*Conſiliarii Cæſaris.*

*And he is poſſeſſed with a great, and a mighty Devil. And behold* Belzagal *(which is the fury and Prince of the Turks) doth aſſiſt him in his wickedneſſe, for he knoweth it may come to paſſe that* * his *Kingdom ſhall be ſhort. But give ear unto me. Fawn thou upon* Cæſar *as a worldling, that thou mayeſt draw him with the world, to ſee the glory of God : but to his deſtruction. For lo , how much more a mans felicity is in this world, the more ſhall be the burden of his deſtruction.*

R. *Poſſeſſus*
Belzagal *Cacodæmon Turcarum.*
* *Turkiſh, or Rudolphus rather.*

*There be that gape after thy* books, and ſpeak vainly of things that are not. *Therefore I counſel that they dwell not* long *with* Poland.

My books from Poland.

*Behold, when* Lasky *cometh, he ſhall not haſtily return into* Poland : *till I whiſper in his ears, He is dead that ſought thy life. I have more to ſay, but they are not (yet) neceſſary.*

A. L.

△. I beſeech you to tell me when I ſhall prepare my ſelf to go for my books, *&c.*

Uriel. :...I

I may chuſe my time to go to Cracow.

Uriel. .... *I ſpeak not, that I know not*; but chuſe thy own time. *Now will I become a Courtier.*

E. K. He is gone.

*Fiat voluntas Dei, ad ejus laudem, honorem & gloriam.* Amen.

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Monday, *Septembris*, 24. *Mane hora* 8. † Pragæ.

Δ. At the firſt looking E.K. ſaw *Uriel*, but covered with his Scarf, *&c.* Notwithſtanding I ſaid ſome prayers to God on my knees, and came and ſaid here. *Mitte lucem tuam & veritatem tuam O Deus: ut ipſæ nos ducant ad montem Sion*, &c.

It is to be remembred that for two cauſes we repaired to the Shew-ſtone: the one by reaſon of the letter which I had written to the Emperour: and was minded to go to ſhew it to the Spaniſh Embaſſadour before I ſent it to the Emperour, to have his opinion of it, and alſo to bear it. Secondly, by reaſon of foul ſlanderous words which were ſpoken of me here at this Embaſſadours Table: That I was a Conjurer, and a bankrupt alkimiſt, and came here to get ſomewhat of the Emperour: and that I had ſold my goods, and given to the Lord *Laskie* the mony, and that he had deceived me. To theſe untruths the Embaſſadour did reply in my behalf: for which I meant to thank him, *&c.*

Cithara Davidis.
Electio.
Deus habitat in nobis & nos in Deo.
Imago Chriſti
Paulus ad Cor. cap. 15. F.
* Miſericordia.
† Signum noſtrum ſuprà in aliis locis.
* Juſtitia.
† Domus.
* Veſtes.
† Sapientia cum potentia.
* Promiſſa.
† Tonitrua ventura.
* Terra promiſſionis.

Uriel. ...... *Even as the accurſed, and caſt down, moſt wilfully abhorreth, hateth, and diſhonoureth, the God of Juſtice, becauſe of his mightineſs and power over him: So do all thoſe that ſuck and hang upon his dugs, that are coveteous and deſirous of worldly promotion: that gape and thirſt after the glory of this world, abhor, hate, and continually vex and diſhonour, ſuch as love Juſtice, or dwell under the wings of the God of power and Triumph. Herein may you rejoyce, that you are partakers and innocents* (*railed at, and deſpiſed with the world*) *in the fellowſhip of God, and of his Son Chriſt. Herein may you be glad, that you are ſealed, and dwell with the Fathers, and that you play alſo upon the Harpe of* David: *for verily as they are, ſo ſhall you be; and as they are made righteous by reaſon of their election, and crowned toward eternal Joy; So ſhall your Election eſtabliſh your righteouſneſſe, and give you Garlands of eternal comfort. Thoſe that are on the Seas, are fearful of the windes: And why? becauſe of the motion of the place, and of the power of nature: But it is not ſo, with you: for you dwell in Caſtles made of marble, wrought out of the middeſt of a ſure rock, a moſt ſtable foundation. For why? I am ſure that God dwelleth in you, and you in him. Therefore lift up your heads, and rejoyce when you are afflicted*, and keep the image of God ſincere and perfect in you, *that you may alwayes be * merciful in the Image of his Son Chriſt. But when the Lord openeth his mouth, and calleth you* together, *ſaying*, † Venite & audite: *Then* lay away all mercy; for the God of * Juſtice dwelleth amongſt you. *Who dwelleth in a houſe till it be perfectly finiſhed? or what is he that putteth on a garment before it be made? Be you aſſured, that when* the † houſe is finiſhed, and your * garments made, *you ſhall both enter, and be clothed with comfort: Comfort of † wiſdom and power. I am mindful of you, and will be mindful of my * promiſe toward you. And* If *you remain and dwell* [ forte [ *together* ] deeſt ] *and be conſtant in me, you ſhall paſſe the † Thunders* that are to come; you ſhall be witneſſes of my power: *and ſhall enter into the * Land of Promiſe with thoſe that ſhall be comforted:* where theſe dayes ſhall have an end. *O my brethren, this world exceedeth in wickedneſſe, and is a terrour to the good Angels: Becauſe of the ſouls that ſhe devoureth. But when lightneſſe is rewarded, and Juſtice ſitteth in place, Then ſhall ſhe bear no weight, but be made all one with the bottomleſſe pit. Deſpiſe her, deſpiſe her; for ſhe is an Harlot.*

*A Spiritu Dei ſumus ducti ut Domino Magnifico Domino Gulielmo de Sancto Clemente, Hiſpaniarum Regis legato hæc aperiremus: cui mercedem dabit Deus.*

* D. Jacobo Curtzio *Conſiliario Cæſareo.*

*Behold I have entred in amongſt you; and it is my Spirit that leadeth* to the Embaſſadour from *Spain*. I will reward him.

*Therefore as thou haſt opened me unto the * wicked, ſo let alſo the good bear witneſſe of me.*

*The Lord is become a firebrand in fury, and hath armed himſelf: and hath taken unto him his great Target, and the Spear of his indignation: Accurſed are they that have offended him.*

Δ. *Quantum memini in Sibyllæ oraculis Græcis & Latinis factis per Caſtaleonem, habetur nomen Urielis inter illos qui collecturi ſunt homines ad judicium. Vide & hic aſcribe.*

Tum verò æterni Genii Immortalis
·Ηκα & * ερομιηλ. URIEL, Saniel, Azaelque,
Quæ mala quiſque hominum patraverit ante Scientes
E tetris animas tenebris caliginis omnes.
Judicio ſiſtent ad formidabile patris
Magni, Immortalis ſolium, *&c.*
Orat. Sibyl. pag. 79.
Ubi ſequuntur plura de *URIELE.*

And when I ſeparate them in the day of wrath *to come*, (*as one of the fingers and gatherers in of the harveſt of God*) *Then they ſhall know that I am* URIEL, *which will not forget the wickedneſſe of their hands, nor their blaſphemous mouth, in that day of revenge.*

*After*

*After a certain time cometh* Michael *unto you, and ſhall ſhew unto you his bloody Sword; and you ſhall ſtand under his Banner. He ſhall hold up his hands, and ſhall fight againſt the Hills* for you: *and your enemies ſhall not be. Unto which time, receive you* Light *and* Comfort: *and be contented with adverſity in the Lord.*

*Prophetia de* MICHAELE.

*My brethren, it is better* to be poor, with thoſe that are * poor in ſpirit: *then to be rich with thoſe that are gluttons, and with the Princes of the Earth*

*Thou ſhalt be with* Cæſar, *in deſpite of the Devil.*

*I have ſaid.*

△. Gloria patri & filio & Spiritui Sancto: Sicut erat in Principio & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

* Math. cap. 5. *Quoniam ipſorum eſt regnum cœlorum, &c.*

△ *Erit cum Cæſare.* I underſtand not this, how it is, or ſhall be verified, or with which *Cæſar*.

*Note*: As I had finiſhed this Action, and was come to my Study door; *Emericus* was returned again from the Spaniſh Embaſſadour, to whom I had ſent him deſirous to know his leaſure for me: who had now ſent me word by *Emericus* to come to diner, & ſo he would have leaſure, *&c.* Whereof I was right glad; and went thither to diner: who into his inermoſt Study (where he himſelf was writing of letters) cauſed me to be brought. And after I had complained of injury and violence done unto me, by foul ſlanders, and that, at his Honours Table: (to which his Honour, in my behalf had replied: and therefore moſt humbly, and ſincerely I did thank him) I ſaid that the Emperous Majeſty himſelf could bear me witneſſe, that I uſed this phraſe unto him, that I came not for his riches as, *Non veni ad vos O Sereniſſime Cæſar propter divitias veſtras, ut inde ego dives fierem, ſed à Deo miſſus, non audeo aliter facere quam ejus ad veſtram Cæſaream Majeſtatem voluntatem declarare,* &c. And therefore, How falſly they ſlandered me, it was evident: and becauſe I perceive that Doctor *Curtz* hath not dealt neither with due entertainment of me as of a ſtranger, or a Sudent, or a Mathematician, or of one whom (to my face) he gave great praiſe unto, as of one long ſince of great fame in *Germany*, and ſo in his good eſtimation, *&c.* And leaſt of all, as of one, who offered ſo great curteſies to the Emperours Majeſty as he was made witneſſe of: I thought good to ſend unto the Emperours Majeſty this letter following, and ſo read it unto him after diner, when I ſhewed him *Librum Pragenſem ſive Cæſareum*; and moreover *Librum decimum*, (whoſe former title was *Libri Sexti Myſtici Tertiarius*) and there ſhewed him divers Actions in Latine already tranſlated, becauſe now to tranſlate ſo to him of the Engliſh, did ſeem to me both tedious, and to him not ſo readily pleaſant. All things on his part conſidered, his ſummary final concluſion was, as well of the laſt offer in this my letter, as of the great actions and divine purpoſes. For the firſt he declared that he was lineally deſcended out of the conſanguinity, *of one a Gentleman, but unlettred at the firſt, who left his wife, children, and family in* Maiorca, *and aſcended an Hill there, and in place ſolitary remained an whole year, and at the years end, he came down, but ſo learned* and wiſe, that all who knew him before, wondred at it. And that the ſame man was called *Raymondo Lullio*: and that he made that which is called the Philoſophers Stone, as in *England* (ſaid he) I underſtand is good record of it: Therefore I ſee, quoth he, that it is a truth and poſſible: and as he hath granted the knowledge of it to one man, ſo he may grant it to another, *&c.* And as for the other higher matters, *I perceive that God intendeth ſome great matter in this world.* But I am not able to judge or determine of it: But I am of this mind, wherein I can any way further the ſervice of God, I will be ready and obedient, *&c.* And as for the Emperours perſon himſelf, I find him of a good nature, curteous, and moſt zealouſly Catholick: yea ready to ſhed his blood in the cauſe, if opportunity required. He underſtandeth the Latine well, and ſpeaketh ſufficiently well: That is true (quoth I) for he ſpake well in Latine to me divers things Moreover (ſaid he) as *concerning you, I ſaw him very well affectionated, making great account of your book,* &c. Therefore you are not to regard theſe *Dutch mens ill tongues, who hardly can brook any ſtranger,* &c.

*Domini Legati Regis Hiſpaniarum Reſponſum.*

Upon farther matter that I had to ſhew him, I offered my ready repair unto him at all times of his good leaſure, being called or warned. And he deſirous to ſee the Stone brought to me by an Angel, willed me to come to morrow alſo, to Diner: I promiſed him, and ſo with thanks yielded to his honour, I departed toward my Lodging at *Bethelem* in old *Prage*.

### *The Copy of the foreſaid Letter to the Emperour.*

Multis ( O Sereniſſime Cæſar ) & permagnis ( ferè omnium ) Creaturarum Dei, immò ipſius Dei, & cœleſtibus haud paucis myſteriis, arcaniſque, veſtræ Cæſareæ Majeſtatis juſſu per me ( jam, ante quatuordecim dies ) fideliter, ſincere, & diligenter ( quantum ſex horarum fieri poterat ſpacio ) declaratis, ac manifeſtatis: eidem, cui, eadem penes me videnda, audienda, intelligendaque eſſe voluiſtis: Inde, nunc, quæ ſit veſtræ Cæſareæ Majeſtati, ſimplex (tanquam ab æquo rerum Æſtimatore) facta relatio: vel, quod cum relatione adjunctum Judicium: vel, qualis totius proceſſus excogitata cenſura: vel, qualis mecum procedendi, vobis perſuaſa cautio; vel, quale pro Cæſarei veſtri reſponſi forma, initum captumque conſilium, Non ſum tam immodeſte curioſus, ut expiſcar, Neque aliter, vel alia ratione de ſacræ veſtræ Majeſtatis Cæſareæ prudenti & gratioſa (in præmiſſis) Reſolutione, ſum ſollicitus, quam, me ( fidelem, ſincerum, & devotum ) Dei Omnipotentis, & ( in Deo, propterque Deum veſtræ ſacræ Cæſareæ Majeſtatis ſervitorem deceat. Video tamen me ( dum nullum adhuc ad præmiſſa receperim reſponſum ) per tam alti ſilentii ( quaſi ) ſtimulum, aliquantulum impelli, ut ſecundò veſtram Cæſaream Majeſtatem admoneam, Ne divinam hanc, & divinitus oblatam Miſericordiam, tam inexpectatam, tam magnam, tam inauditam, tam admirandam, tam multiplicem, tam ſtatui Imperatorio, Chriſtianæque Reipublicæ neceſſariam, tam certam, tam paratam, tamque ( per Dei Omnipotentis, Cæſareæque Majeſtatis veſtræ, fidelem ſervitorem ) re ipſa, vobis confirmandam, & adminiſtrandam: ( ſi ſacra veſtra Cæſarea Majeſtas voluiſſet ) parvi momenti negotium, vel inventum aliquod humanum, aut fraudem Diabolicam, eſſe, fuiſſe, vel fore, ullo modo ſuſpicemini, vel Credatis. Tali enim & tam gravi veſtræ Cæſareæ Majeſtatis errore, Omnipotentis Dei incendi poſſe furorem vehementer vereor: & ne hanc Dei miſericordiam reſpuentes, ejuſdem indignantem provocetis vindictam, valde metuo. Quapropter, cum videam Cœlum ipſum, & cæleſtia talia myſteria, non tali tantæque curæ, veſtræ ſacræ Majeſtati Cæſareæ adhuc eſſe, quali, quantæque optaſſem equidem: Ego potius quam, ut, vel Deus hujus ſuæ ( prius inauditæ ) Miſericordiæ ultroque veſtræ Cæſareæ Majeſtati oblatæ, prorſus nullum ( penes homines ) haberet conſpicuum judicium, argumentum, Teſtimonium vel experimentum: Et potius quam mea (ſæpe nominata) fidelitas, ſinceritas, & Devotio ( ſive votum ) erga Deum & veſtram Cæſaream Majeſtatem, omni ( apud poſteros noſtros ) careret fide, & veritatis manifeſtæ robore: In Dei Nomine, & ad ejus laudem, honorem, & gloriam: & ut veſtræ ſereniſſimæ Cæſareæ Majeſtatis ſatisfaciam deſiderio Heroico, De lapide illo Benedicto: ( Philoſophorum vocato lapide ) infallibiliter videndo, poſſidendo & utendo: Aſſero veſtræ ſacræ Cæſareæ Majeſtati, lapidem eundem me ( auxilio favoreque Divino ) conficere poſſe. Et propterea; Si veſtra Cæſarea Majeſtas, me velit interim, ſibi intimè charum habere: Et, ſi, pro dignitate tanti myſterii, & Beneficii ( ſibi a me liberaliſſime & humillime exhibendi ) gratioſe me tractare dignabitur ( Non tamen alio quidem vel altiori me inſigniens Titulo quam qui veſtræ Cæſareæ Majeſtatis Philoſopho & Mathematico conveniat, ) Hiis literis ore & corde polliceor, ſanctèque coram Deo Omnipotenti voveo: Opus illud philoſophicum, Omnibus ſuis numeris perfectum, in manus veſtras Cæſareas, ( & ſine ſumptibus veſtris ad illud opus perficiendum requirendis ) ac breviſſimo, quo fieri poterit, tempore ( Nutu Dei ) me daturum. De aliis præterea Arcanis, adhuc mihi ſilendum eſſe video. Nunc autem ſacræ Cæſareæ Majeſtatis veſtræ gratioſam, liberam, conſtantemque voluntatem, in præmiſſis, non aliter, niſi ex veſtro proprio gratioſo ore vel ex veſtris Cæſareis literis propriis, intelligere Cupio. Nullum enim jam noſco, dignum & aptum, qui in iſtis, aliiſque Naturæ & Artis ſecretis, meus ( penes veſtram Cæſaream Majeſtatem ) fieri deberet Mercurius.

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### Tueſday, *Septembris* 25. Prage.

*Note*: I went to Diner to the Spaniſh Embaſſadour: and carryed with me the Stone brought me by an Angel; and the fourth Book, wherein the manner of the bringing of it is expreſſed. And alſo I carried with me *Librum Sextum Sanctum Myſticum.*

After Diner, when I had ſhewed him theſe things: his final anſwer was, that verily he took the doing to be by good Angel: marry, the matters to be too great: Therefore (ſaid I) they are for the ſervice of God, and not onely man. He ſaid he was a ſinner, and not worthy to be privy, much leſſe to be a doer in them: Notwithſtanding whatſoever he can do therein acceptable to God, he would be moſt obedient thereto. He deſired a Copy of the Emperour his foreſaid letters, that he might conſider circumſpectly of the Contents before he ſhould deliver them; whereunto I conſented. Renderiug his Honour thanks I departed.

A Copy of the letters deſired.

After my return home, I found *E. K.* reſolved to go from hence to morrow, for his wife, and ſo ſtraightway into *England* : which was to me a grief: But what can I do , but refer all to the mercies of God, whom I have called upon for wiſdom to ſerve him withal ? I have put my truſt in the Lord, I have not murmured at any ſuch pangs and tentations hitherto.

*E.K* Ready to go into *England* as he pretended.

The mercies of the Higheſt be upon me, as I have put my truſt in him.

*Amen.*

Now were we ( all ) brought *to great penury* : not able without the Lord *Laskies*, or ſome heavenly help, to ſuſtain our ſtate any longer.

Poverty.

Beſides this, I underſtood of the Queens diſpleaſure for my departure , and of the Biſhop of *London* his intent to have begun to have accuſed me of Conjuration , and ſo to have had the ſecret aſſiſtance of you know whom.

*Tu es Deus fortitudo mea, refugium meum Suſceptor meus, & liberator meus.*

Amen.

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### Wedenſday, *Septembris* 26. *Ante Meridiem.* Pragæ.

About 10 and a half of the clock, Dr. *Curtz* ſent with Mr. *Simon Hageck* his ſervant to know my lodging : He had paſſed not far off in a lane on horſeback his ſelf going into the Town, and ſo met Mr. *Simon Hageck* at the lanes end, *&c.*

*D. Curtz.*

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### Thurſday, *Septembris* 27. † Pragæ.

*Manè* : About 7. of the clock came Dr. *Curtz* his ſervant from his Maſter to tell me, that his Maſter would come unto me at *9* of the clock.

*D. Curtz.*

At *9* of the clock came Dr. *Curtz* on horſeback to me, to my lodging ( at Doctor *Hageck* his houſe by *Bethleem* ) my wife he ſaluted, and little *Katharine*, my daughter. Mr. *Kelly* had gotten him into his chamber, not willing to be ſeen.

After he was come up into my little Study, and there ſet, in Mr. *Kelly* his uſual place, and I in mine ; I began to complain of the great injury done unto me here ; for I came as a ſincere and faithful ſervitour of the Emperour his Majeſty, intending all goodneſſe and honour unto him : no hindrance, loſſe or hurt ; neither came I *propter divitias Cæſaris mihi colligendas*, as I ſaid expreſſely unto his Majeſty. I was, before I came hither, of good name and fame, both in this Court, and all *Europe* over, As you your ſelf Mr. Doctor ( quoth I ) can bear me witneſſe : and other in this Court divers : And that here my name and fame ſhould ſuffer ſhipwrack, where I thought I had been in, a ſure Haven of my principal Patrone : My thinketh that great injury is done unto me : I know no means how to help it , but to give you warning of the envious malitious backbiters that alſo are about this Court, that as you find occaſion, you might encounter with this evil, and foul monſter, in ſo mighty a Princes Cauſe intruding it ſelf.

The Doctor ſeemed not to know what I meant. I told him, that at a Noble-mans Table, There was, of great account, who ſaid, that there was an *Engliſh* man, come to the Emperours, *A bankrupt Alchimiſt, a Conjurer, and Necromantiſt : who had ſold his own goods, and given the Lord* Laskie *the money : and that he had beguiled him :* and that now *he would fain get ſome of the Emperour his money from him*, &c. The Doctor ſeemed greatly to miſlike theſe ſlanderous words, and ſaid, that he never heard of any ſuch ; with ſome few words more, of the wicked manner of backbiters.

After this, as concerning the report making to the Emperour, of that I had ſhewed unto him, at his houſe, ( as before is noted ) he ſaid that he had made a plain and ſincere report. Whereunto the Emperours Majeſty, had ( as yet ) given no anſwer. And to be plain with you ( ſaid he ) his Majeſty thinketh them almoſt either incredible, or impoſſible : and would have ſome leaſure to conſider of them : and is deſirous to have the ſight *of thoſe Latine Actions you ſhewed me*, or a Copy of them, and eſpecially, of that, which containeth *a paraphraſis of the Apoſtolical Creed.* I anſwered, that my Books I would not deliver out of my hands : And as for a Copy of them, I would ( at leaſure ) write it, that his Majeſty might have it. And then I told him farther, that becauſe it was ſo long before I heard any word of him, I had letters ready to ſend to the Emperours Majeſty, to have farther declared my mind unto him, and I declared unto him the tenor of them : and he told me that about three of the clock after noon, his man ſhould go to the Court, and if then I would ſend them, his man

ſhould carry them. I anſwered that I would expect a day or two for the Emperours return hither. After this we talked of ſome Mathematical matters: And I ſhewed him the little Book *de ſuperficierum diviſionibus*, ſet forth by me and *Commandinus*, printed at *Pezaro* in *Italy*. He ſaid that he never ſaw it before: I bad him then take it with him to peruſe: and that if I had another Copy, I would give it him; but I had none other but that. I ſhewed him alſo the *Propædeumata Aphoriſtica de præſtantioribus quibuſdam Naturæ virtutibus*, which he had never ſeen before. After this, with mutual curteſies offered on both parts (after the manner of the world) he took his horſe, and returned homeward.

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Friday, *Septembris*, 28. Prage.

Intending to ſend the Emperours letter (here before written) to his Majeſty, by my good friend, the Spaniſh Embaſſadour, I wrote this letter to ſend to the Embaſſadour in that behalf, and as concerning the credit of theſe Actions.

*Illuſtriſſimo Domino, Domino Don* Gulielmo *de Sancto Clemente, ſereniſſimi*
*atque Catholici Hiſpaniarum Regis apud ſacram* Cæſaream *Ma-*
*jeſtatem*, &c. *Legato, Domino ſuo obſervandiſſimo.*

Illuſtris & Magnifice Heros: Multis hoc probari poteſt teſtimoniis & exemplis, quod illa, quæ (præter vulgarium artium & ſcientiarum decreta) Nova, & ſupra vulgariter Studioſorum expectationem, hominibus (licet piis & candidis quidem) Divinitus revelantur myſteria, cum ſumma difficultate vel intelliguntur à pauciſſimis, vel vix ſine ſuſpicione admittuntur, aut creduntur à pluribus: Aſt qualis, in noſtris, (ſi recte piéque informatum noſtris adhibeatur judicium) eſſe poteſt ſuſpitio? Nam à Deo Omnipotente, per multos jam annos, fideliter, ardenter, & conſtanter per preces requiſita ſapientia: Una (ſcilicet quæ penes nos quidem) videtur eſſe radix & occaſio tanti iſtius Doni obtinendi. Aſt in cœleſti ſuo Palatio; ante conditum mundum, determinata, & aſſignata erga nos Miſericordia & gratia Omnipotentis Dei, præcipuum, ſolidum, immobileque hujus tanti myſterii eſt cenſendum fundamentum: In quo myſterio, talis relucet, per potentes fideleſque Angelos Iſagogica Informatio, De Arcanis Dei conſiliis, tam in mundi creatione Creaturarumque naturis, & vero uſu, quam in mundi præſentis moxque futuri ſtatu: Et preterea, de unius Catholicæ Eccleſiæ (chariſſimæ Jeſu Chriſti ſponſæ, noſtræque piæ matris) ſanctitate, dignitate, & Authoritate (veluti in qua etiam eſt Sanctorum Communio, & Peccatorum remiſſio) & de multis nondum per nos revelandis Dei Arcanis Magnalibus & Determinationibus: Quod tantum abeſt, ut aliquis (ſanæ mentis) Chriſtianus, Actiones Noſtras Myſticas, Diabolicas eſſe fraudes, contendere, immo ne ſuſpicari quidem conetur aut poſſit: ut potius, tale Arcanum Dei propoſitum, incredibiliter admirari, rationem humanam, in eiſdem examinandis, ſubjugare, & Dei erga Electos ſuos admirandam miſericordiam in iſtis eſſe manifeſtam, humillimè, & cum ſummo tremore fateri velit: Ego quidem, hactenus, in iſtis, aliud (ferè) nihil, me eſſe invenio, niſi Calamum ſcribæ, velociter per me ſcribentis. Nam viſa auditaque (in mea præſentia) fideliſſimè, de litera interdum ad literam, interdum, verbatim, interdum pluribus ſimul receptis verbis (ipſo eodem temporis momento, quo traduntur) annotare ſum ſolitus. Aſt jam in quam multa excrevit Noſter talis labor volumina? Ex quibus omnibus illum fructum, ſucceſſumque expectamus, qualem præfixit ille, cujus nutui cuncta obediunt. Iſtas autem ad ſuam ſacrem *Cæſaream* Majeſtatem literas meas: Cum veſtra magnificentia opportunitatem inveniet primam, ſi meo nomine: humillimè eidem exhibere dignabitur, Tum magno mihi (Divinitus) injuncto, levatus ero onere: Tum magno, à veſtra magnificentia affectus beneficio: Interim verò, Dum ſuæ ſacræ Majeſtatis *Cæſareæ* ad iſtas reſponſum dabitur, (nimirum ſi ad 14. vel 16. dies prius expectandum eſſet) vel, ſtatim poſt acceptum reſponſum (ſi tam expeditè illud recipere poſſum, quam quod recepi ultimo) ad iter me accingere debeo, propter familiam, libros, & aliquam meam ſuppellectilem, huc (ante hyemis aſperitatem) transferendam. Ubi, cum *Cæſareæ* Majeſtatis gratioſo favore, & ſub ipſius Protectione Imperatoria, voluntatem Omnipotentis Dei implere, pro viribus, & ſuæ ſacræ *Cæſareæ* Majeſtati inſervire (tanquam ejuſdem *Philoſophus & Mathematicus*) fideliſſime, de tempore in tempus, paratus eſſe potero.

*Illuſtri veſtræ Magnificentiæ*

*Addictiſſimus*

Joannes Dee.

I annexed hereunto a Poſt-ſcript, which followeth:

*Poſt-ſcriptum.*

MEarum eſſe partium, & conſultum eſſe duxi veſtræ Magnificentiæ pauciſſimis verbis ſignificare, quod heri, manè, hora nona, vir egregius, & ſuæ Majeſtis *Cæſareæ* fidus Conſiliarius D. Doctor *Curtzius*, me humaniſſimè inviſebat in meo ergaſtulo, & hypocauſtato, juxta *Bethlehem*, ubi videre poterat Bibliothecam preſentem meam, nullam (ferè) aliam eſſe, præter Sancta Dei Evangelia & Biblia ſacra ipſoſque noſtrorum myſteriorum libros: Ego autem quodam humili modo (inter cæteras querelas meas) de tam longa interpoſita mora conquerebar, inter ejuſdem (de meis rebus) factam relationem, & *Cæſareum* de eiſdem recipiendum reſponſum. Ille verò ſe ſimpliciſſimè *Cæſareæ* Majeſti viſa auditaque (penes me) retuliſſe aſſeruit, nullo ſuo, de eiſdem, adhibito judicio. Verum, *Cæſari* (dixit) quaſi impoſſibilia vel incredibilia fuiſſe viſa. Et de reſponſo mihi (in hac parte) dando, ſecum, adhuc, ſuam deliberare velle Majeſtatem *Cæſaream.* Unde ego de literis meis iſtis, ſuæ Majeſti mittendis, mentionem feci & ſummatim earundem tenorem, eidem enarravi. Ille eaſdem ſtatim habere voluit, ipſi *Cæſareæ* Majeſtati à Meridie mittendas: Ego quidem *Cæſaris* me velle ad pauculos dies expectare adventum dixi. Deinde de rebus Mathematicis breviſſime inter nos habito ſermone, illique (ad pervidendum) dato libello quodam Geometrico (per me & *Federicum Commandinum Urbinatem*) in lucem olim dato, & mutuis, poſt, utrinque promiſſis officiis humanitatis & benevolentiæ, abiit.

1584. *Sept.* 28.

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Saturday, *Septemb.* 29. *Die Sancti Michaelis.*

The foreſaid Letter to the Emperours Majeſty, with this Letter to the Ambaſſadour, and this Poſt-ſcript: And moreover, (according to the Ambaſſadour his requeſt) the Copy of the Emperours Letter, all in one uttermore paper cloſed (Letter like) ſealed, and with ſuperſcription to the foreſaid Ambaſſadour; I ſent to his honour on *Michaelmas* day at dinner time, by *Emericus Sontag*: Who delivered the ſame to the Secretary of the Ambaſſadour, and he to the Lord Ambaſſadour, as he ſat at dinner.

*Deus bene vertat, ad laudem*
*nominis ſui.* Amen.

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*September* 29.

Remember that this day (after-noon) I ſent *Hugh* on foot with my Letters to *Cracovia* to *Edmond*, that my folk ſhould not be out of quiet, or afeard to ſee Miſtreſſe *Kelly*, ſent for, and no Letters to come from me, &c. I writ to the Lord *Laskie* of our want of money, &c.

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Monday, *Octobris* 1. *à Meridie circa* 3. *horam.* Pragæ.

Oratione dominica finita, &c. Valde cito eſt facta apparitio.

*E. K.* Here be two, one his face is covered, and the other is not: And he, whoſe face is uncovered ſeemeth to be *Gabriel.* *Uriel. Gabriel.*

△. Sit benedictus Deus Pater, Deus filius, & Deus Spiritus Sanctus nunc & Semper. *Amen.*

△. Our chief cauſe (at this inſtant) why we reſort to this ſhew-ſtone, is for to underſtand (according to the grounds of God his promiſe) the ſtate of my wife her grievous diſeaſe, and means to cure her, wherein if it pleaſe the Lord to be mercifull unto her and me, it ſhall be the occaſion whereby ſhe will all her life time praiſe the name of God for his mercies, and be of a quietter minde, and not ſo teſty and fretting as ſhe is. *Jana uxoris meæ morbus periculoſus.*

...... *Who are you, or from whence come you, that you require ſcience; which ſeek to be more wiſe and expert, then ſuch as are the Children and Doctors of this World? whoſe judgements are* Gabriel.

*raſh, and underſtanding naked: and in whoſe lips dwelleth no truth. Who (I ſay) are you, that you ſhould deſerve the majeſtral benefit of ſo great and ſanctified grace? as to underſtand* the determination of God, the power of his Angels, *or the brightneſſe, or obſcurity of mans Soul, and underſtanding: You deſperate ſinners, and partakers with the wicked, how can you ſeek bread at your fathers hands: when you ſeek* to ſteal into his barnes? *Yea, into his houſe, and dining Tables: and more then that; yea, even into his privy Chambers: not to ſpoyl him of his houſhold ſtuffe, of his Gold, or precious ſtones, but of the diademe, and Crown of his everlaſting Majeſty and honour: you are thieves and robbers;* and through the Dignity of your ſpirit you ſhall think to exalt your ſelves, and to live in Majeſty with the world.

The robbing God of his honour.

*True it is, you may live ſo: But you live with an Harlot, and ſhall poſſeſſe the reward of Fornicators and Adulterers.*

*Boni Angeli Dei.*

*Therefore* ſeek not *to feed of ſuch food, as the holy, and bleſſed meſſengers, and Miniſters of the God of Hoſts and glory do taſte of: and are comforted; for they are the ſpirits of truth and underſtanding: ſuch as cleave unto their God, and fight againſt the abominations, and horrible blaſphemies of the world and her adherents: which (becauſe you ſet your ſelves againſt them) ſhall keep, and cloſe up the brightneſſe, and obſcurity of each Soul from you, that your ignorance may be greater; and your darkneſſe thicker, and that you may return without light: to the* Barathrum *of ignorance, where pride, ſelf-love, and the Children of vanity have their habitation.*

*Animarum ſplendor vel obſcuritas.*

*Superbia philautia vanitas.*

*Then (peradventure) will you ſay within your ſelves: There be other doors, there be other woods; yea, there be other wayes, let us therefore ſeek out them.*

*Vigor Elementalis. Coagulatio. Pabula.*

*But behold, I will ſhut up from you all* Elemental *Vigor: So that the Fountains of coagulation ſhall be dried when you ſeek them, and the natural nouriſhment and food of parts that dwell in one proportion ſhall hide themſelves, and be aſleep when you ſeek them; yea, in the loweſt I will place a threefold door-bar, ſtronger then a Rock of yearn, which ſhall ſtand between your eyes and knowledge, and you ſhall not ſee: for peradventure you may ſay in your ſelves.*

△. *Fortè lapis philoſophorum intelligitur.* If.

*Behold, there is a ſcience known; yea, there is a* conjunction of [△] equal qualities, *opening unto us the myſteries of comfort in infirmities, that is not ſo. O you fooliſh: for neither* here, nor there, *ſhall you finde the Lord,* if *you follow the ſteps, and* defiled wayes that the world teacheth you.

*For I ſaid of you: Lo, I will place you againſt the world, that my name may be magnified, and the world ſhall hate you for my ſake.*

*Nos mundi Inimici eſſe debemus, & mundus nos odio proſequitur propter Deum.*

△. O Lord, be mercifull unto us: Deal, O Lord, with us, as I have put my truſt in thee: Turn away thy wrath (O God) and viſit us in mercy: O God, O Lord, what grievous ſayings are theſe?

Gabriel...... *Trouble* [△] thou *not thy heart, but hear the voyce of me, Gabriel,* the man of God. *I am the* true medecine of ſuch as put their *truſt in the God of Hoſts, and in his ſon Chriſt; which is the Lamb of life, and the comfort of his father, which give unto thoſe that thirſt, the true medecine of* comfort and conſolation; neither ſhall God forſake thee, neither ſhall thy Soul be deceived.

*Gabriel. Miſericordia Dei ſuper* △.

*But it behoveth theſe things to be ſpoken, that ſin might be corrected, and the name of him that ſent us, magnified.*

*Nota cauſam acerbæ increpationis iſtius.*

Here placing. △. In nomine Dei loquitur, qui per omnes Angelos loquitur: licet enim *Uriel* dixerit vel alius, tamen Deus ſemper loquitur.

*Rudolphus adhuc Miſericordiæ capax.*

Gabriel, *Hear my voice: as* I *ſaid unto thee, ſo will I place* thee here. And from hence thou ſhalt have ſcience and underſtanding, *and thou ſhalt be favourable in the eyes of him, that I favour not: that my glorie might be exalted in him, and againſt* his childiſhneſſe. *Yet, I will be mercifull to him; yet if he hear me.* E. L.

...... *Unto thee* [E. K.] *I ſay,* (O thou that art a worldling) *I will ſtir up friends amongſt you, and I will fill thy* hands with that thou deſireſt: *But that thou receiveſt in the one, I will pluck back in the other, that when thou wouldeſt* be wiſe, thou ſhalt not, and when thou wouldeſt ſee, thou ſhalt not.

A voyce from an uncertain place. There were ſome wicked tempters vexing E. K. from hearing quietly.

E. K.

△. *E. K,* Was very much offended at theſe ſharp words, *&c.* and would have left off, *&c.*

Uriel...... Inobediens es, & caſtigatione dignus.

Gabr...... *As for the vertue of the holy ſpirit * (ſpoken of) the gift of medecine, and healing (which you call Phyſick) Alas, you know not.*

* *Sept. 21. in fine.*

*Inſa-*

*Inſani ſunt omnes, & fatui*: *For*, Phyſick is in very deed, the true, and perfect ſcience of the natural combination, and proportion of known parts, anſwering in graduation real, to one principal and defined; is *therefore above the capacity of ſuch as are worldlings, and do hunt after money more then* the truth of Gods ſpirit.

*Definitio Medicinæ, Medicina eſt vera & perfecta ſcientia naturalis combinationis, & proportionis partium notarum debito modo reſpondentium in graduatione reali ad unum principale, & definitum eſſe.*

Uriel *as a witneſſe ſtanding by.*

*But lo, light ſtandeth by me, and my words are medicine:*
*and whatſoever I ſpeak, light beareth witneſſe of me:*
*Therefore are my words true.*

...... *Have patience awhile.* △. He diſappeared.

△. We examined the definition of Phyſick to be a very apt anſwering, both to the Anatomical natures of man, or any patient, and alſo of the Herb, or ſimple, that is medicinal, *&c.*

△. He came again and proceeded.

Gab. .... *Which conſiſteth of two parts, the knowledge of cæleſtial* radiation *(the cauſe of* [1] *combining) and of Elemental* vigor, *the ſtay, and cauſe of* [2] proportion.

*Radiatio cæleſtis, vigor elementalis.*

*The firſt, and cæleſtial is threefold, that is to ſay, from God, from the Angels, from mans Soul.*

*The ſecond (that is to ſay Elemental) is the knowledge of the ſtar* [1] *coagulating; of the* [2] *pabula of the parts nouriſhed, of the* [3] *conjunction of like qualities.*

*(Here is the true Art of Phyſick.)*

*This ſecond is threefold.*

*After a while I come again.*

△. He is come again, and proceeded.

Gab. ...... *Go to.*

△. In the name of Jeſus.

Gab. ...... *Then you are diſeaſed, you are ſick: you muſt have a Phyſitian: why then, your Phyſitian muſt be ſuch as hath this Science, to judge your diſeaſe,*

*Whether (for ſin) it come from God: and ſo by prayer to be cured;* *Deus* 1.

*Or from the Angels, as the Miniſters of Gods Juſtice (generally) for deſert or for reproof:* *Angelus* 2.

*Or from the ſoul of man, as from the chief life of the body, whoſe* infection *radically, and by the influence of proportions immediate, (hidden from man, but known unto us,) is called (with us)* Mazah: *with you*, Impietas.

*Anima hominis,* 3. *Infectio animæ. Impietas.*

*Theſe are the firſt three, and Magicall Cauſes: The other three are Elementall.*

*Tres magicæ cauſæ.*

1. *Either by the ſtar, that is cauſe of coagulation and imbibing of mans ſperm in the femine blood, without the which it could not.* *Stella.* 1.

2. *The other (that is the ſecond) through infection of meates which are divers, wherewith the thing is,* [ *and* ] *continueth, which in their kinds are many.* *Cibus.* 2.

3. *The laſt, by conjunction or mixture: which is the ſecret property that* draweth *infection from man to man.* *Mixtio.* 3.

*Theſe if you know (for he is no Phyſitian if he know them not) how they are and live, and are joyned together in their proportions, and alſo when they exceed, or are diminiſhed, in that they are you ſhall be able to bring them to their* proper being, *wherein they are ratified and rejoyce.*

*Attractio morborum contagioſorum.*

[ △. He was away a quarter of an hour. ]

Gab. ..... *Lo, theſe are ſeeds and foundations: and here I have (according to* my property) *touched the leaſt of my ſtrings for you.*

*If now you intend to excell the Phyſitians of the Earth,* and to help thoſe that are diſeaſed, ſincerely, truly, and through the power and mercy of God; *Medicina vera.*

*Then muſt you* attend *upon me, and my expoſitions, for forty dayes, wherein I will open unto you, many and unknown ſecrets; and will comfort you with this one herb or branch of my Garden, to the intent you may perceive I am* true Gabriel.

40. Dayes.
True *Gabriel*: *verus* Gabriel.

*But as in you that are hearers, due obedience ought to be, ſo muſt I keep the Authority and gravity of a Schoolmaſter, ſuffering none to hear my Doctrine, but ſuch as* are abſtinent and cleanſed from their ſins.

*Abſtinnentes & purgati à peccatis.*

*Conſider therefore, what the mercies of God are, the fruit and value of this Doctrine, and the*

*naked-*

*Reſponſum votivum.*

*Auxilium & conſolatio Dei.*

*Janæ uxoris meæ morbus periculoſus.*

*nakedneſſe and neceſſity of the world that requireth it, and then anſwer me.*

*For* your anſwer *is a vow unto the Lord, of whoſe help and comfort I bear witneſſe.*

*But as touching thy wife, her diſeaſe is in the firſt Elemental, and very dangerous, and threatneth her child, yea and her ſelf death.*

△. Lord, therefore I reſort unto thee, who art the Curer of all dieaſes.

Gab. ...... *But to morrow ( if thou reſort here, )*

*I will tell thee, what it is, and will define of it.*

Lord, I truſt, it ſhall be cured: What is unpoſſible unto our God?

Gab. ...... *I ceaſe.*

△. Inceſſant praiſe and honour, be unto the Almighty, moſt bountiful, and wiſe God, the Lord of Hoſts, our God and King.

*Amen.*

Remember I ſent letters to *Cracow* by the Meſſager of *Prage:*

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Tueſday, *Octobris* 2. *Mane hora* 9. † Pragæ.

△. Orationibus finitis, ad Deum, *&c.* Deus in adjutorium noſtrum intende, *&c.*

*E. K.* Here they be.

△. Gratia Dei, patris, & filii, & Spiritus Sancti, ſit ſuper nos nunc & ſemper & in ſæcula ſæculorum. *Amen.*

△. They pauſed, before they ſpake, very long.

△. Perhaps they expect our *anſwer*, as concerning our cleanſing and abſtaining from ſins: Herein I crave at Gods hands his grace and mercy, and intend and deſire both to be purged, and alſo to abſtain not onely 40 dayes, but all my life, to the beſt of my ability, *&c.*

Gab. ...... *Puris habemus omnia, Immundis nihil.*

△. I beſeech you for God his ſake, *& per viſcera miſericordiæ Altiſſimi,* that you would declare unto us a certain remedy of my wife her diſeaſe, *&c.*

☉ *Verus.*

*Febri laborabat Mater uxoris ante conceptionem.*

* For, ſo, the ſoul is ſent in, to △. Of *Jane* my wife.

Gabr. ...... *When thy wife was a milkie ſubſtance, growing by the perfection of the place, and* influence radical, (which onely, is the gift of the Sun) *then, was not the Matrix, or bag of Nature ( wherein ſhe encreaſed ) perfect, or of ſufficient* retention: *By reaſon of a feaver going before the conception: So that, the Angelical adminiſtration, generally containing, the veſſel of life, for the proportion of the world, * entred by force of their Order immediately, before the* [△] inward *parts, were eſtabliſhed in their nutriment and proportion.*

** Forſan, vaſa ſeminaria.*

*Which is the cauſe, that the ſecond * veſſel, and loweſt of nature ( for, your terms I muſt uſe ) is ſo thin, and tyed ſhort, that it is not able to keep in, or retain, the ſimile and quidditie of her own ſubſtantial being* and ſeed.

She } he } it.

*Excrementa bina.*

*Wherefore, when the reſt of her digeſtions ( according to her age and natural ſtrength ) fulfil their offices, by degree to be received into* that receptacle; *then, doth the force of nature quail: and by the ſubtilty of the principle, or* matter ejected, *( which ſeeketh to take up on every center a dwelling place, ) the guts and paſſages, are offended and ſcalded with an intemperate heat: the moſt ſubtile and ſharpeſt part, being of a moſt* penetrating vertue: *( and therefore ſeeking paſſage ) mixeth* her ſelf *with the excrements,* where reſting, ſhe *turneth unto* her firſt form, *which* is blood: *Whoſe Quinteſſence worketh, in her own property and beginning, and forceth the* [1.] *ex*crement ſtercoral *many times to become bloody, the other part being more heavy, notwithſtanding unapt to deſcend,* (Quia natura quærit omne ſuum) *becometh corrupted; and ſo by vertue of nature, is caſt out as an* [2] *excrement, being blood and matter.*

*Spiritus caloris.* The breathing or vapouring heat.

*But I tell thee, that ſo long as Nature was in the loweſt degree, and the ſperm kept more near together, by reaſon of the* ſpiritual heat *in youth, it was not faulty in her:*

*But in her ſixteenth year, when they were more heavy and ſought iſſue and deſcenſion, then began Nature to feel the effect, in the places, and veſſel, which is the ground of her retention, the chief baſis and mother of her dwelling.*

*Uxor jam prægnans eſt.* Imagination.

*Behold now, being* factive, *and the force of heat drawn to the nutriment of the Creature; Moreover the other part Active compelled into a nearer place, by the* impediment of imagination, *bringeth great danger now, by reaſon that Nature is become very weak, and not able to make excremental expulſion.*

*But*

*But doſt thou think that there is a remedy to this diſeaſe?*

Δ. Yea verily, through the wiſdom and mercies of the Higheſt.

Gabr. ...... *I have taught the diſeaſe; I will go and ſee if there be a remedy.*

Δ. The God of *Abraham*, *Iſaac*, and *Jacob*, be merciful to my wife and me, and ſend her remedy and cure of her grief.

E. K. Here he is.

Gab. ...... *Come again after Diner.*

Δ. We had been ſent for to diner, twice or thrice before. So we went.

Δ. Miſericordiæ Dei ſint ſuper nos. *Amen.*

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After Diner, *circa horam* 1.

Δ. We reſorted to the Myſtery: and ſhortly, they appeared both.

E. K. Here they be both.

Δ.

Gab. ...... *Take pure wheat, a pinte: one Pheaſant-Cock alive, an eleven ounces of Maſculine Amber (which is the white Amber) an ounce and a quarter of Turpentine.*

The phyſical remedy.

Δ. Of waſhed Turpentine?

Gab. ...... *Turpentine that is waſhed loſeth his vertue.*

*Break the Cock in pieces with a peſtel, (his feathers pluckt off) pound the Amber ſmall.*

*Put all this into a gallon of red wine.*

Δ. May we take the red wine of this Country?

Gab. ...... *I. Diſtill them, with a fire of the ſecond heat.*

[Δ. I beſeech you, how long ſhall they ſtand in ſteep?

Gab. ...... *As thou wilt.*]

*Still it again the ſecond time, (the feces being caſt away) And adde ſomething more to the fire, ſo that it be a quarter toward the third.*

*Let her faſt forty hours from meat: And let her divide the Medicine into three parts.*

*The firſt part, let her drink (being milk-warm) by little and little.*

*The ſecond part, let her make a ſawce of, for five or ſix meales.*

*The laſt part, let her uſe in Abſconditis:* And ſhe ſhall have health.

Δ. I beſeech you, in how many dayes compaſs would you have this to be done?

Gab. ...... *It is no queſtion: the neceſſity of the thing teacheth.*

Δ. As concerning the Infant, what ſtate is it in?

Gab. ...... *Shut thy mouth: Seek not.*

Δ. I am contented.

Δ. As concerning a Pheaſant-Cock, I know not how or where to get it.

Gab. ...... *All the creatures of the world, elſe, help not. I have taught, take thou care.*

Δ. The thanks, honour, and praiſe, be to the Higheſt, and I thank you for your charity and good will, to impart theſe things unto me.

Gab. ...... *You ſhall have no more, at me,* until you be repentant, and reconciled: *and are made apt for my School.*

Penitentia, Reconciliatio.

E. K. You might *give this Table vertue* to cure her, or cure her with ſome one thing, or ſimple, *if you be good Angels.*

Gab. ...... *Unto us, the vertue of Gods Creatures are known: which we may open unto you: and the* power of giving vertue *is in God: Therefore ceaſe thy* malitious tongue.

*I have no more.*

E. K His malitious tongue againſt God his good Angels.

E. K. They are gone.

Δ. Deo Omnipotenti, Optimo & Maximo ſit omnis laus honor & gloria: nunc & ſemper. *Amen.*

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Thurſday, *Octobris* 4. *Mane, hora* 10.$\frac{1}{4}$ *circiter.* † Pragæ.

Orationibus variis ad Deum, & pro pane quotidiano jam in tempore neceſſitatis, finitis, *&c.* apparitio facta eſt.

E. K. Here is he, that is covered with the Scarf.

Uriel. ...... *Hear, O thou,* [Δ] *that ſayeſt, (if I have put my truſt in thee) hear me, If that thou hadſt taried at home, and wanted my admoniſhment, thy children had been ſcattered, thy wife had ended her dayes with ſorrow: and lo, the birds of the air had reſted on thy carkaſe. If thou waſt held by the hand, and attended on, by heavenly Pilots, when the Seas would have ſwallowed thee, and Satan had power over thee; If poiſon had prevailed, wherewith thy meat was often times ſawced. If the continual rage of Satan and the world had overthrown thee.* Then had not I been thy God, neither had done well unto thee. *But out of all theſe I have led thee, as a father doth his child*

Δ. It was a parcel of my prayers to God

Δ. *Miſericordias Domini in æternum cantabo, qui me ſub alis ſuis illæſum ſervavit, ſervat, & ſervabit.*

If.

*child from danger, And from many more ſcourges and adverſities unknown to thee, but ready to afflict thee. Hitherto, thou ſayeſt unto me, If : What haſt thou done for me, or added unto my name? What haſt thou loſt that I have not given thee? or what canſt thou have, that I pluck back? Hear my voice. He that loveth the world, loveth not me; for what I do I do: and what I am, I am: And I made nothing without a cauſe. Thou haſt* not yet begged for my name, neither haſt been impriſoned for my ſake; *But I have turned* the priſon from thee, and have opened unto thee my myſteries. *I ſay unto thee, I am the beginning, and an undefiled Spirit, and there is no riches that is without me. If I ſhould not* ſuffer thee to be proved, *Then were thou not for me; For, thoſe that are mine, taſte tribulation: But when Satan hath ſpent his whip;* If thou be found faithful, I will place my covenant with thee and thy children, *And I will be revealed unto them, unto the end of the world.* Silver and Gold I give not; *But my bleſſing, is above the ſubſtance of the Earth.* Dayes there be, that thou muſt drink of gall, and a time cometh, when thou ſhalt drink wine. *In the mean ſeaſon, thoſe that give unto thee, I will multiply all they have with bleſſing a thouſand fold; for thoſe that give unto thee, I will give unto them; And thoſe that pluck back from thee, I will alſo pluck back from them. Thoſe that are of me, have no ſpot; for I am all beauty.*

Probatio. Satans whips are long in ſpending. *Fel bibendum, Deinde vinum. Interim.*

E. *K.* But will you give us meat, drink, and cloathing?

*O *Kelly, Kelly,*

*Paulus ad Cor. Epiſt.* 1. *cap.* 15. *verſu* 51. *&* 52 *Ecce myſterium vobis dico: Non omnes quidem obdormiemus: ſed omnes mutabimur: momento & jactu oculi*, &c. *

The Commiſſion, and manner of propheſying againſt the incredulous.

* *There ſhall come a time,* (if you dwell together and love me) that in the twink of an eye, you ſhall breath your laſt, and live again*: and I will kick under my feet all the proud Nations of the Earth ::* for my day is at hand. *But I am a jealous God: Be therefore faithful. If I ſend thee forth,* and they hear thee not: *or meaſure thee, as a ſhadow, at noon dayes, Go unto the mountains and take up ſtones and break them in pieces with a mighty peſtel, caſt them againſt the windes, and into the four parts of the Earth. And ſay, Thus and* thus be it unto them: *Thus and* thus let the Lord work for me*: and thy propheſie ſhall be true, and it ſhall come to paſſe that thou ſayeſt.*

Confirmation of the Propheſie.

*So likewiſe if they hear thee, do unto them, that my bleſſing may alſo be known.*

The manner of bleſſing Prophetical.

Δ. Lord, what ſhall I do, if they hear me?

Uriel. ...... *Do unto them* the ſigns of good; *as it ſhall come into thy mind.*

*I come again.*

E. *K.* He is gone.

Δ. I thank thee O God, for this great comfort: my heart is greatly refreſhed therewith: Thou art my God.

Δ. We read over the premiſſes.

E. *K.* He is here again.

E.K. Intending to depart, and I not knowing.

*Why doſt thou* [E.K.] *ſeek to flee from me, and ſecretly pnttest into thy heart,* &c.

Δ. He ſpake divers things to *E. K.* which chiefly concerned himſelf: and he would not utter them as now: But he told me, That he was determined to have ſold his cloths, and with as much ſpeed as he could, with his wife, to have gone to *Hamburgh*, and ſo to *England*, *&c.* If his wife would not go, that he would.

Uriel. ...... *Hear me, There is not any one, more ſtrong, more rich, or more friendly, than I,* &c.

Δ. He ſpake much again to E. *K.* of himſelf, which he expreſſed not.

E. *K.* It is true, I will follow God; *but I doubt that you are not of God.*

My wife not to go now to *Cracow.*

Uriel. ...... *I will ſhew you the water: do what you liſt. I ſay unto thee* [ Δ ] *Take not thy wife* Jane *with thee, leaſt thou have a new ſorrow.*

*Three of you ſhall go, The* fourth, [ T. K. ] ( *which is* [ E. K. ] *his brother* ) *ſhall be a ſervant to* his houſe.

*Uriel* our Houſe-keeper.

I can well keep it.

*A. L.* Againſt *Laskie* his enemies as in the former practice was taught.

*But when thou comeſt into* Poland, be not known. *Lead out* Lasky *by the hand, and bring him hither, and propheſie* againſt his enemies, that I may break them in pieces: and may be mindful of my Covenant.

*He hath much need of Counſel.*

*I am with you.*

E. *K.* He is diſappeared.

Δ. Deo noſtro, Domino noſtro & Sanctificatori noſtro Omnipotenti, æterno, & miſericordi ſit omnis laus, gratiarum actio, honor & gloria nunc & ſemper.

*Amen.*

Friday,

Fryday, *Octobris* 5.

At afternoon came one of Doctour *Curtz* his ſervants from his Maſter to tell me, that his Maſter would come to me to morrow in the morning about ſeven, eight, or nine of the Clock, as I would, &c.

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Saturday, *Octobris 6. Manè.*

Before ſeven of the Clock I thought good rather my ſelf to go to Doctour *Curtz*, then to ſuffer him to come to me ſo far, and that for divers cauſes: So I went to him, and I came before he was ready. At his being ready he came forth, but nothing with ſo chearfull a countenance to welcome me as he did at the firſt: I conjectured that he ſuſpected that I would take his words in evil part, which he had to ſay to me from the Emperour, which (after I had ſomewhat ſpoken of the book that I lent him, and ſome other, that had written ſomewhat of ſuch matter of diviſion of ſuperficies, and he had told me that this my book was the moſt excellent in that Argument, and ſo made a pauſe, he began in this ſort in two parts to divide his ſpeech, and ſaid that *Cæſarea ſua Majeſtas quantum ad ſua peccata (per me reprehenſa) ſolet Confeſſionarium adhibere tempore & loco opportunis, neque diffidere illum de Miſericordia divina; Quantum autem ad me attinebat, paratam eſſe ſuam* Cæſaream *Majeſtatem mihi gratificari & benefacere in quacumque re quæ illius ſubjiceret Authoritati*: I hereupon anſwered, and ſaid: *Doleo verba mea in alio ſenſu intellecta vel concepta fuiſſe à ſua* Cæſarea *Majeſtate quàm intelligi vel concipi debebant. Non enim me ejus fieri Confeſſionarium cupiebam, ſed peccata ejus ex cœlo reprehenſa fuiſſe, hoc illi ſignificare jubebar, ut feci: unde ille conſolationis plus haurire poterat, quam ex conſiliis alicujus ſui amici vel Confeſſionarii ſui, peccata ejus redarguentis, Domini enim Dei eximium declarabat favorem*, &c. *Quantum verò ad illam quam mihi offerebat ſua Majeſtas* Cæſarea *gratiam, humillimè accipiebam. Non verò quod deſiderem titulo Philoſophi & Mathematici* Cæſarei *inſigniri cauſa eſt multiplex; tum reſpectu ſecreti mei ſervitii erga* Cæſarem, *ſub eo prætextu celandi quam majoris authoritatis & favoris apud* Cæſaria*nos & Anglos meos, ne vel illis hic nugas agere videar, & nullius eſſe æſtimationis, vel iis etiam viderer aptus, contra quem ſuam invidiam & maledicentiſſimam, ut incepere, exercerent linguam impune*, &c. *Oravi igitur* D. Curtzium *ut* Cæſaream *ſuam Majeſtatem admoneret de indebita interpretatione illorum verborum quibus vitia ejus redarguebantur*, &c. Then he ſpake of the ſecond Letters to the Emperour, the effect whereof he had heard at my hands, and had ſent on *Michaelmas* even to the Emperours Majeſty, a note and adviſe of them, as he now ſaid. And did wiſh that they had been delivered before the Emperour had reſolved on the former anſwer: Thoſe Letters (ſaid I) are in the Ambaſſadours of *Spain*'s hands; and if he will not deliver them to day, I will fetch them for you: if you do (ſaid he) I will deliver them ſtraight way, for at eighth of the Clock you ſhall have me in the *Ritter* ſtove, or hear of me there. Then (ſaid I) I will ſtraight way go to the Ambaſſadour.

I went unto the Ambaſſadour of *Spain*, and reported all that had paſſed between me and D. *Curtz*. He ſaid that by reaſon of his divers affairs he had not good opportunity, never ſince the receipt of my Letters to go to the Emperours Majeſty: But that this day he determined to deliver my Letters with his own hand unto his Majeſty: ſo with thanks given to his honour I departed: I went to the *Ritter* ſtove (or Chamber of preſence) where I found none of the Guard, but very many ſitting without. In the ſtove were three, or four, of which one went ſtraight way into the privy Chamber, and by and by D. *Curtz* came out from the Emperour unto me, I asked him if he had told the Emperour of my grief conceived of his miſunderſtanding my words: he ſaid, I, and that the Emperour took it not in evil part, and ſo of divers other things we had talk walking up and down together about a quarter of an hour: Among other things I told him that the Lord Ambaſſadour would deliver my Letters himſelf to the Emperours Majeſty, ſo I departed, and he returned back to the Emperour into the privy Chamber.

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Sunday, *Octobris 7. Mane hora 7.*

I ſent to the Lord Ambaſſadour his houſe, and there I learned that the Ambaſſadour had yeſterday delivered my Letter to his Majeſty: And that anſwer was to be expected by D. *Curtz*.

After Dinner I went to Doctor *Curtz* home to his lodging, and he had nothing as yet to ſay of the Letter delivered by the Lord Ambaſſadour: But we fell to other talk, and I told him plainly, that I had not hitherto lived obſcurely, neither without care of my good fame and name, maintaining, and increaſing; therefore if here for my ſincere dealing I ſhould ſeem to be deſpiſed, or not regarded, or to be but a trifler, my thought I ſhould have great injury: And ſure I was that the Emperours Majeſty was much ruled by him, and as he did frame his judgement, ſo did his Majeſty very oft reſolve in ſuch matters as mine; wherefore if I were not uſed in my cauſes as was reaſonable, and for the Emperours honour it ſhould not be laid to any other mans charge but to his, *&c.* He promiſed that he would deliver all in the beſt words he could, in friendly ſort, *&c.* After this he ſhewed divers his labours and inventions, Mathematical, and chiefly Arithmetical Tables, both for his invention by ſquares to have the minute and ſecond of obſervations Aſtronomical, and ſo for the mending of *Nonnius* his invention of the Quadrant dividing in 90. 91. 92. 93. *&c.* I then opened to him my ſecret of my glaſſe, for battering in a dark night, *&c.* He ſaid that concluſion would be very acceptable to his Majeſty, I told him that the glaſſe was at *Cracovia*, and his Majeſty ſhould ſee it by Gods leave.

After this I told him that I would full fain have a Paſport, or ſafe conduct to paſſe quietly and ſafely in any of the Emperours Dominions. He thought his Majeſty would willingly grant that, and willed me to write three, or four lines as I would have it, and he informed me thus:

Cæſaream *ſuam Majeſtatem humillimè orat* Joannes Dee *Anglus, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor, ut pro ſua majori in Itineribus per ampliſſimum ſuæ* Cæſareæ *Majeſtatis Imperium conficientis ſecuritate, literas ſalvi paſſus ſibi concedere dignaretur.*

Joannes Dee.

At my coming home, I bethought me that I would gladly, the ſaid Paſport, ſafe Conduct, or Letters of paſſage, more ample and beneficial; as for my wife, children, family, ſervants, and goods whatſoever, and for one whole year to dure from the date of theſe preſents thus.

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### Wedneſday, *On Monday morning* 8. Octobris.

*Sacram ſuam* Cæſaream *Majeſtatem humillimè orat, ſereniſſimæ ſuæ Majeſtatis Devotiſſimus ſervitor* Joannes Dee *Anglus, ut eidem* Joanni *pro ſeipſo, uxore ſua, liberis ſuis, familia ſua, ſervitoribus, Ancillis ſuis & ſuppellectili ſua quacunque ſua ſacra* Cæſarea *Majeſtas favorabiles & gratioſas ſuas literas ſalvi quieti & liberi tranſitus per omnes & quaſcumque ampliſſimi Majeſtatis ſuæ* Cæſareæ *Imperii partes viaſque, & pro integri anni (proximè poſt datam præſentium ſequentis) tempore quocumque, clementèr concedere dignaretur.*

Anno 1584. *Oct.* 8. Joannes Dee.

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### Monday, *Octobris* 8.

I went to Mr. Doctor *Curtz*, with theſe laſt Letters fair written, and I found him to be at the Hoff rate Camer in Counſel: and ſo awaiting till they roſe (half an hour after 8. of the Clock) he came out with my Letters in his hand, which I left yeſternight with him. I ſhewed him theſe laſt written: And he ſaid they uſe to limit no time, but to make them indefinite. So he took the laſt, and I had the former Letters back again. He went with them into the privy Chamber, he ſaid, I ſhould not need to ſend for the Letters, but he would ſend them home by his man, and I went from him toward the Ambaſſadour *Don Gulielmo de Sancto Clemente*, whom I found coming with the Ambaſſadour of *Spain* (who came three, or four dayes before, to give the golden Fleeſe to the Emperour) and the Marſhall of the Court to go to the Emperour preſently to have audience: And as I ſtood in the Court of the Ambaſſadours lodging, and they three on horſ-back coming, the Ambaſſadour my friend did put off his Cap, ſo did the new Ambaſſadour and Marſhal twice very courteouſly to me. I ſaw it was no time to offer ſpeech to the Ambaſſadour; now of my giving thanks, taking leave, and requiring his pleaſure toward the Lord *Laskie*: ſo following them to the Court, I paſſed forward home toward my Lodging.

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# Myſteriorum PRAGENSIUM Confirmatio,

*Anno,* 1585. *Januarii* 14.

## *PRAGÆ*

Iterum veni *Pragam* ultimo *Decembris,*

ANNO, 1585.

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✠ *NOTE.* *Anno* 1584.

ANNO, 1584, *Decembris* 20, (*Stylo* Gregoriano) we did ſet forth, I, Maſter *Kelly*, *Rowland* my Infant, with his Nurſe, and *John Crokar*, (in a Coach with Horſe, which I had bought of Maſter *Frizer*) from *Cracovia* toward *Prage.*

*PRAGE.*

*Decembris* 30. We came to *Prage* in the afternoon.

*December* 31. I wrote to Don *Gulielmo de Sancto Clement*, the Spaniſh Ambaſſador, as followeth;

ILluſtriſſime & magnifice Heros, Licet mea nondum privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim, & labores pertulerim, & ſumptus fecerim: Tamen nolui literas ad veſtram magnificentiam, à Nobiliſſimo illo Domino *Palatino* Syradienſi miſſas in multas horas à reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deeſſe meo, tam erga veſtram magnificentiam, quam ipſum Dominum *Palatinum.* Quantum vero ad Myſteriorum incredibilium progreſſum, habeo & quæ dicam, & ſunt quæ audiam multa ad veritatis cauſam (invitiſſimis ejuſdem adverſariis quibuſcunque) elucidandum. De quibus quando opportunum erit, paratiſſimus ero, cùm audire, tùm audiri: eo quidem modo, quo ſinceritati & fidelitati meæ erga *Cæſaream* ſuam Majeſtatem erit convenientiſſimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meiſque conducam (ſi fieri poſſit) accommodas, quam ut alia, ad rem familiarem ſpectantia diſponam, Deus Optim. Max. Magnificentiam veſtram ornare beareque dignetur.

*Pragæ* ultima *Decembris* 1584.
Illuſtriſſimæ Magnificentiæ Veſtræ
Obſequentiſſimus,
A a *Joannes Dee.*

# *Anno* 1585, *PRAGÆ.*

## FRIDAY,

JAnuary 4. *I hired the Houſe in the* Salt-*ſtreet, of the two Siſters: But Mr.* Chriſtopher Chriſtian, *who had long time been Chancelor, or Regiſter of old* Pragæ, *did make the Covenant or Bargain with me: he had* Anne *the one Siſter, to Wife, and the other Siſter named* Dorothe, *had* *to her husband. This* Dorothea *dwelt in the Houſe, and was to remove to an other Houſe of her own hard by: and to deliver unto me and mine the whole Houſe, with all the appurtenances of roomes and eaſements, and I to pay for the year 70 Dollers: and that quarterly, (every 3 Moneths expired) to pay the quarters rent thereof.*

JAnuary 6. *I wrote to* D. Jacob Curtius: *One of the Emperours Privy Counſayle, of whom the former Records of* Prage *Actions do make abundant mention: And a letter of his written to me the 8th. day of* October Anno 1584, *is beginning of the Book next written before this. The Copy of the letter which I wrote now, is this.*

### *Illuſtri & Magnifico viro* D° Jacobo Curtio *ſacræ* Ceſareæ *Majeſtatis ab arcanis Conſiliis, Domino meo plurimum colendo.*

ILluſtris & magnifice vir. Majorine gaudio affici debeam ex bona veſtra valetudine, & ſalvo meo ad *Pragam* reditu: an ex contumeliis hic interim dum abfuerim, contra me confictis, & variis ejaculatis reprehenſionibus & quaſi nimis, dolore torqueri, penè incertum videri poſſit. Ego quod ſtatui, hactenus feci: ſuppellectilem ſcilicet ex *Cracovia* meam cum tota familia mea, huc jam adduci curavi; cum magnis quidem laboribus meis; & ſumptibus haud modicis. Ædes (ex quo jam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac preſenti ſeptimana, omnia hic noſtra ad eaſdem citiſſime transferri, remque familiarem, & *Oeconomicam*, quodam craſſo modo diſponi, negociorum meorum requirit ratio. Interim veſtram magnificentiam enixe oratam habere velim, ne ullo modo ægrè ferat, quod eandem nondum inviſerim, officioque meo, in hac parte, accuratè ſatisfecerim ſpero, quòd una mecum ſentire velitis, jure merito in proverbium hoc abiiſſe dictum.

*Satis citò, modò ſatis benè.*

Non ſolum literæ ad me veſtræ, in abitu meo, mihi magno interim fuere ſolatio o: Sed & abſente me, ſæpe teſtificata bona veſtra de me concepta opinio magno me delinivit gaudio: de contumeliis igitur, & literis veſtris, & veram de me opinione, ſive judicio, cùm opportunum fuero nactus ocyum (predictis negociis meis confectis) veſtræ magnificentiæ adero, ut aliquid dicam: & paratiſſimus futurus, ut omnia quæ potero faciam, quò vobis & poſteritati conſtet, fideliter & ſincere (prout ſtatueram) ad ſacræ ſuæ *Ceſareæ* Majeſtatis, ægregia ſervitia, animnm me applicaſſe meum.

*Pragæ Januarii 6. Anno* 1585.

+ *Praga Anno* 1585.

*January* 12.

*Saturday* Afternoon I removed clean from Doctor *Hage'k*, his Houſe by *Bedlem*, and came with all my Houſhold to the Houſe which I had hired of the two Siſters (married) not far from the Market-place in old *Praga*.

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*January* 14. *Praga* *Actio prima, poſt reditum.*

*Monday* Circa 9 horam à media nocte: Precibus ad Deum de more fuſis, & invocato lumine auxilióque Dei, ad ejuſdem veritatem intelligendam, & cum virtute tractandam, &c.

*E. K.* Here is △ one with a Vail afore his face, as it were, a Hair Cloth of Aſh-colour: I know him not yet: I ſee a Garden full of fruit, of divers ſorts. In the midſt of it is a place higher then the reſt. On that place ſtandeth a round Houſe, it hath four corners, [within] and 4 Windows: and every Window is round, and hath 4 round partitions, round alſo. It hath 4 Doores, and at the Eaſt Door is one ſtep, at the South 2 ſteps, and at the North 3, and at the Weſt Door, 4 ſteps: The firſt Door is white, like Chryſtal, tranſparent: The South Door is red of an high colour, tranſparent. The North Door is bright black, not to be thorough ſeen, as the reſt. The Weſt is green, like an Emerauld Stone: So is the South Door like a Ruby. The Doores be all plain. The Houſe within (as it may be judged by the tranſparent Doores) ſeemeth to be white, and empty.

△ LEVANAEL as may appear *Febru.* 5. *poſt*; *ultima parte.*

*E. K* Note, The Houſe is round without and ſquare within.

*E. K.* He that hath his face covered, openeth the Eaſt Door; and all the Houſe ſeemeth to be on fire, like a furnace. The fire within doth weve, and move about the Houſe, and by the roofe. Now he openeth the Weſt Door, and there appeareth, as if all the Houſe were a fountain full of water. And there run divers ſtreames, in the ſame one water, whereof, one doth go and come, as if it ebbed and flowed; which ſtream doth go about all the reſt, by the ſides of the Houſe, that is, as if it were the Ocean ſea compaſſing the World. The next ſtream, within that, moveth from the 4 ſides ward, and make (in manner) 4 Triangles, or rather Cones, of water, whoſe vertices reſt cut off (as it were) by the middle ſtream of water which occupieth the middle or Center of the Houſe, and is in circular form invironed.

1 Fire.

2 Water.

An other manner of ſtream there is, which commeth from the 4 corners of an innermoſt ſquare: and ſo run *diametraliter* or *contradictorie* wiſe, toward that circular middle ſtream.

The middle ſtream ſeemeth to iſſue out at the very Center of the place, and to mount up, and making an arch of his courſe, doth ſeem to fall *circulariter* in one circumference.

*E. K.* The fire alſo had diverſity in it.

△ I would you had noted the diverſity of the fires alſo.

...... *Thoſe that learn truly, learn by parts.*

*E. K.* The colour of the water in the Center, is moſt pure white.

The waters of that Saint *Andrews* Croſſe, are like a water ſomewhat Saffroniſh coloured. The waters of the Triangles, are ſomewhat like a watriſh blew, which appeareth moſt, in the top of the arches of their flowing:

For all ſpring otherwiſe.

The uttermoſt water, is of Quick-ſilver ſhew, as if it were ſomewhat mortified.

△ In the figure following, you may gather a better and more eaſie underſtanding of this Deſcription of the water ſtreams.

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*E. K* Now he openeth the Fire Door againe: And the fire appeareth in a ſquare place. And there appeare 4 fires filling the whole place, leaving nothing *vaccuum*.

One of theſe fires ſeemeth to riſe from the Center of the place; and to go in low arches to the 4 corners of the Houſe.

The Houſe ſeemeth to have 14 foot long in every ſide.

The arches of theſe fires ſeem to come from a trunk of fire, which riſeth from about the Center: and ſeemeth to be 4 foot over in the Diameter.

This Trunk ſeemeth to be high three quarters of the height of the place; The place ſeemeth to be as high as it is broad.

On the top of this fiery trunk, ſeemeth the fire to be in form of a fiery Globe, having 6 foot, his Diameter, which fire reverberateth and rolleth in it ſelf.

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From the ſides of the Trunk (between the ſaid Globe and foreſaid Arches,) goeth up fire Triangularly, filling all; ſaving that which remaineth filled, by the flames of fire, which ariſeth from the Globe to the 4 corners of the Houſe, filling all the place above the Globe: as by the figure annexed more plainly may appear.

*E. K. Note* The colour of the fire of the 4 arches, is very red; The reſt are very pure, Aerial, candent, &c.

The Motion of the trunk fire is ſwifteſt.

The Original Center of all theſe fires, ſeemeth to be very little.

*E. K.* Now he openeth the red Door.

3 Aire. The Houſe ſeemeth darkiſh, of colour of the ſmoak of a Wax Candle being put out.

...... *By it ſelf, it is not, but by the Sunne, it is clear.*

*E. K.* It hath 4 motions in it alſo: every one moving more ſwiftly then the other: All from the middle of the Houſe. Three of them move arch-wiſe to the ſides.

The firſt and ſecond ariſe to half the height of the place.

The third occupieth the other half.

The fourth goeth upright to the top of the Houſe.

The ſecond his ſpace (that he ſtriketh againſt on the Wall) is double to the ſpace of the Wall, againſt which the firſt ſmiteth.

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4 Earth. *E. K.* Now he openeth the black bright Door; And the Houſe there ſeemeth full of black duſt, like Gun-powder colour, or ſomewhat of Leadiſh colour.

*E. K.* Now he ſeemeth to goe down, faire and ſoftly from the Houſe, down the little Hill, and from thence goeth by a water ſide, to a Rockiſh Mountain.

*E. K* He ſpeaketh.

....., *Aſcend. I am now ready for you: Bring out your Mattocks, Spades, and Shovels.* Enig è veri eri.

*E. K.* Now come out of that Rock, ſeven lean men, with Spades, and Shovels, and Mattocks, &c.

..... *Follow me.*

*E. K.* Now they be come up to the foreſaid Hill.

...... *Come on, Dig till you finde.*

*E. K.* Every one ſtandeth diſtinctly one from another, and they dig on the foreſaid Hill, which before ſeemed covered with Earth and Graſſe: But now it appeareth to be a Rock, and they dig that the Fire flieth out again of their ſtroakes, and ſome have broken their Mattocks, ſome their Spades, all except two, one with a Shovel, an other with a Pickax.

*The Workmen.* O Lord we labour in vain.

...... *So you are ſure to do, unleſſe you have better Tooles.*

*The Workmen.* Alas we labour in vain.

*One of them.* This is long of you.

...... *I bad you provide Inſtruments to labour with; but you asked not me, wherein you ſhould labour. Therefore have you digged away that which you ſaw, and have repulſe with that you knew not.*

A dark man thou art, and hidden from men, and ſo are thy doings.

*E. K.* They ſtood gazing one on another.

...... *Have you not better Inſtruments? Go, provide your ſelves, and return.*

*E. K.* They runne a great pace to the foreſaid Rocky Cave from whence they came out firſt. Now they come againe with great Beetles of Iron, and Wedges. They knock their Wedges (as we uſe in Wood) and ſo break off great Slakes of Stone, like Slate, and throw it down the Hill.

One of them ſaid to the man covered with Hair-Cloth of Aſh colour.

*One of them.* What a thing is this, that this Wedg is broken?

*Another* We are in worſe caſe then ever we were.

*E. K.* Their Wedges are broken, the moſt part, and the Fire flieth out of the Stone in great abundance.

...... *The nature of this Stone is not to cleave: Therefore if you have no other Inſtruments you muſt ceaſe.*

*E. K.* They are in great diſquietneſs among themſelves.

...... *Thoſe that go a Journey, provide them Cloathes againſt all weathers: He that is worthy of the Name of a Conqueror, carrieth with him all Engines: Where the Bridges be broken down, he ſtayeth not, becauſe he is prepared: Behold, he hath victuals for time to come, and his Study is as well the event, as is the mean. So ſhould true Labourers do: conſidering what they work in. For the Earth is a Monſter with many faces: and the receptacle of all variety. Go home, ſtand not idle. Provide by Arts for the hardneſſe of Nature, for the one Siſter weepeth without the other.*

*E. K.* They go away ſpeedily.

...... *They have their Tooles to harden, and their Steeles to temper. It will be more then an hour ſpace before they return. Therefore may you ſpend the time in your neceſſity, and uſe the time of day as you are acquainted or wonted. I alſo muſt over-ſee them, or elſe their labour will be without fruit.*

*E. K.* Now he is gone.

△. Gloria Patri, & F. & SS. ſicut erat, &c. *Amen.*

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*Monday,*

The ſame day, after dinner we returned to our former purpoſe for God his Service, to his Honour and Glory.

*E. K.* He is here. Now the Labourers be comming out; They have Wedges made long and ſharp: and Pickaxes with three pikes very ſhort.

*They ſay.* Our [illegible], that theſe tools will ſerve.

*E. K.* They fall to work. They make like ſquare holes, and put in their wedges, and break up the rock or blackiſh ſtone (like yron-mine, or Magnes ſtone) in roundiſh lumps as big as a two-peny loaf, about two or three inches thick. They pick or dig round about the hole firſt, and ſo after uſe their wedges. The Pickaxes have three heads, every pick thereof bigger then the other. The firſt as big as one finger: the ſecond as two: the third as broad as four fingers. And ſo after the firſt digging they fetch three or four cakes or pieces out of one hole, and then they go to another. Now one of them is faln into the ground, up to the arm-pits. Now another is faln in, to the knees. Now the houſe ſtanding thereon beginneth to ſhake, and waver from one ſide to the other. Now the men be gotten out of the holes they ſtuck in.

...... *Make an end of your labour.*

*One of the workmen to the Guide.* It behoveth you to find a remedy, or to let us underſtand what remedy

remedy we ſhall finde, that you may deſcend thence: for lo, the peril you ſtand in, is great: for this Rock was nothing elſe but a ſhell, whoſe kernel is a bottomleſſe lake, and a myre quickened with ſome ſhut up water.

...... *You come hither as Labourers, therefore make an end of your work, and ſtand not idle. If the houſe fall, and I ſink, then is your labour at an end. For the end of your labour is the fulfilling of my will, and the promiſe which you have made me.*

*One of them.* We are ready to do our promiſe; but we are more ready to provide that you may be amongſt us; ſo you may be free from danger.

......*O you of little wit; are you not aſhamed? which of you have dwelt within the ſecrets of this Hill? yea, which of you intendeth to fulfil his promiſe? Judge not a thing whereof you have no skill, neither be ſlack in that you have to do: for the one hath his reward of idleneſſe, and the other is condemned of raſhneſſe: For why? It ſpringeth on her mother ignorance.*

*They ſay.* If we work, it is againſt reaſon. Neither do our tools anſwer to this labour. Therefore we had rather be idle then to labour about nothing: for to labour in vain, is to do nothing.

If we were determined to work, how ſhould we perform our determination, ſince the Inſtruments of working want?

...... *Gather up the pieces of your ſpades, that is wood, and may be joyned together: The older and the baſer they are, the fitter they are to turn up ſuch ſoile.*

*E. K.* There commeth a Smith by with a budget full of nails.

*One of them to the Smith.* What haſt thou there?

*Smith.* Nailes.

*E. K.* They be like Horſhooe-nails.

...... *Thou cam'ſt in good time, leave thy nails behind thee, and at thy return I will pay thee for them. See, God is not unmindful of us, for nails are the fitteſt things to further your work. Joyn therefore your ſpades and ſhovels together, and labour.*

*E. K.* Now they are mending their ſpades and ſhovels, the iron of them being all off and broken.

Now they work, and throw away the earth like durty ſand, and the skurf of the earth ſticketh to their ſpades and ſhovels.

*E. K.* One goeth behinde, and maketh a trench to let the water out from the ſand.

*One of them.* How now! Have we found harveſt in the midſt of winter?

...... *Why: what have you there?*

*One of them.* Marry either *Alablaſter or Salt.*

*E. K.* Now one of them knocketh a piece off with his ſhovel-end, and reacheth it up to his Guide.

...... *Did I not tell you, that the Earth hath many faces?*

*E. K.* They work now eaſily, and cut up *like Salt or Alablaiſter.*

Now they have digged all the hill away, even to the houſe. Now the houſe ſeemeth builded upon that *white ſtuff.*

*One of them.* If we dig any further, we ſhall undermine the houſe.

......*Go to your buſineſſe.*

*E. K.* They work.

...... *Soft, ſoft. Now labour with your hands as ſoftly as may be. Stand aſide.*

*E. K.* Now he taketh one of the irons of their ſpades, and ſeemeth himſelf to pare the ſides *of the Foundation* under the houſe, and it ſeemeth to be a veſſel of tranſparent glaſſe, and having fire within it.

Timor Domini ...... *The fear of the Lord is a burning fire, conſumeth not, but rectifieth the body; the old droſs it wipeth away, and the daily influxion of the fleſh and ſin it ſeparateth from the ſoul.*

*Behold (I ſay) he liveth not, but unto whom life is given: neither is their any joy, but it is aſcending; for the end of joy is glory; but glory is the conſummation of deſire, and the beginning of felicity. No man entreth into joy, but by life: neither is there any life, but in the fear of God.*

Aſcenſion

Separation

*Whoſoever therefore hath the fear of God, let him draw neer, and come hither. Number exceedeth not, but by unities. Neither is there any multiplication but by order. For the root of number is one. And things that aſcend are dignified by order. Out of this veſſel go four vents aſcending into that Rock, which is the Root, which is this building.*

*It is ſaid, Behold: let my ſpirit enter in, let there be* Separation *made within the houſe of the North, that the earth may be divided into her members. Curſed be that body, that is not divided, according to proportion, anſwering to the Diviſion. For ſhe hath yet not caſt off the ſhape of darkneſſe.*

*E. K.* There runneth up fire into the houſe, from out of the round glaſſe veſſel under

under the foundation of the houſe. And that fire maketh a great noiſe (through the black bright or marble door to be hard onely.) Now that North door is mightily thrown open, and there appear in the houſe like kernels of apples, and ſlime appeareth, and water thinner then ſlime, and there appeareth pure water, elſe. Now there commeth together ſtuff like yellow earth, which the fire wrought out of the* black earth: And the pure water runneth into that yellow ſtuff.

......*Of that take a part.*

*E. K.* The fire returneth back again among the ſtuff in that houſe, and there appear of all Creatures ſome.

Here is *Creation*, and it is the firſt. Creation.

*E. K.* Now he taketh a lump of the earth lying by, which was thrown up, and he breaketh it into ſix pieces like round Balls.

*E. K.* He taketh a thing like a veſſel of iron, and putteth *into it that mixture of yellow earth and water.* And it looketh now like graſſe mingled with water.

......*Thou art ſtrong, and wilt beget a ſtrong Child.*

*E. K.* Now he putteth out the earth which he put in, and it is a lump of gold. He giveth it him that ſtandeth by.

......*ſo are the ſeeds of the earth.*

*E. K.* Now he taketh the ſecond, and putteth it in.

......*Corruption is a thief, for he hath robbed thee of thy beſt Ornaments, for thou art weaker in the ſecond.*

*E. K.* He taketh it out, and it is as if it were pure ſilver.

......*Where there is double theft, poverty inſueth. But, notwithſtanding, Thou art true; for thou giveſt unto every thing as much as he deſireth: Thou openeſt the greateſt hability and ſtrength of thy power, not ſuch as it hath been, but ſuch as it is.*

*E. K.* Now he putteth in the third Ball.

......*Thou muſt tarry, for thou art of an harder digeſtion, ſince thou art the third, Content thy ſelf, for thou art not an Inheritor.*

*E. K.* He taketh it out, and giveth unto one of them that ſtandeth by, that is a red metal like copper.

*E. K.* Now he taketh up another of the Balls, and holdeth it in his hand.

.....*Behold, thy mother, Heat is gone, and the enemy of life entreth; for he that paſſeth his middle age, decayeth, and draweth to an end.*

*Behold, thou ſhalt find a Step-mother, for thou cam'ſt out of time.*

*E. K.* Now he putteth it into the veſſel.

......*Let cold cover thy face, let the North truly beget thee, for thou art an enemy to thy predeceſſors. But thou art of great vertue, for of thy excrement ſhall vertue receive dignity. And thy vertue ſhall be a garland to Nature; for thou ſhalt be viſible when the other are ſilent: the Seas ſhall not hinder thy vertue, notwithſtanding, thy vertue ſhall differ with the Seas: For as they differ, ſo ſhalt thou.*

*E. K.* Now he taketh it out. It is a ragged thing like Smiths cynder of iron, and it hath holes in it, as if it were ſpongy.

*E. K.* Now he taketh up another Ball of the earth: he putteth it in.

......*Thou art tractable, and like unto an obedient daughter: But thou ſhalt be the fifth in the ſecond, and an Inſtrument to the firſt.*

*E. K.* Now he taketh it out, it is like unto a white whetſtone, as he ſhaped it at the putting in, it is like Tynne.

*E. K.* Now he taketh up another Ball, and putteth it in.

.....*Thou art the laſt that hath in himſelf and by himſelf his being: Behold thy face is like unto wax, but thy inward bowels are like unto the anger of a Serpent: Many ſhall have thee, but ſhall not know thee.*

*One of them by ſaid.* Will you give me nothing?

*E. K.* A great cloud covereth them all, the ſtone and all.

△ It dured ſo a quarter of an hour.

*E. K.* Now appeareth another, none of them before appearing. He ſeemeth afar off comming, and higher placed then the other, it ſeemeth to be *URIEL*, he hath his face covered with a Skarf of black hanging down to his breaſt.

*URIEL* ..... *Bleſſed are ſuch as are not offended in the little ones.*

[*E. K.* He ſpeaketh now a language which I underſtand not.]

URIEL..... *For the Angels of the God of Righteouſneſſe, are his little ones: and ſuch as know*

*not*

*not ſin of Concupiſcence by conſent (I ſpeak this for your underſtanding.) Take heed (therefore) that you offend not your ſelves : for you muſt become little ones : and the power of the higheſt muſt abound in you.*

*He that offendeth his brother, offendeth God : but he that offendeth his own innocency, is abhorred of the Lord. Lo you are* The children of Promiſe, and in you is the myſtery of a great, and mighty Seal. *Therefore ſtudy to humble your ſelves, for Humility is the Root of Innocency. But (my brethren) Innocents by nature you cannot be, neither can you ſerve God in the imagination of cleanneſſe of your own fleſh. Now (therefore) ſince you are fleſhly, will you become innocent? Or how can you ſeek that which Nature hath loſt?*

In Chriſt we may become Innocents, and be born anew.

*The Scriptures teach you; That in* Chriſt *you were born a-new: And by him you may become Innocents, when in him you are cleanſed. Therefore, if in him the ſtate of your Innocency remain, if in him you are renewed, and made clean, (being rotten and defiled,) why ſeek you not him, as you ſhould do?*

*No man that ſeeketh the brightneſſe of the Sunne, goeth under the Earth: Neither creepeth he into unknown Caves. The Tygres ſeek not their prey upon Earth, where the waters are not. Neither the Eagles upon waters.*

Temptation.

No more ought you to grudg that the Lord tempteth you, nor to be offended when the World offendeth you.

*Is it not ſaid unto you, that you ſhall fight a great fight: What fight is it my brethren:* But a Battel againſt the Worldlings and the Devil?

Kings.

*I ſay unto you that* Kings ſhall be offended in you.

*The Sunne ceaſeth not, yet he ſhall ceaſe,* yea he ſhall not be.

*The Lights of Heaven keep their courſe; but they ſhall ſuddenly ſtagger, and forget their long worne way. Much more ſhall the wickedneſſe of thoſe that riſe up againſt you, have an end, for in them is no courſe but error, and the fire-brands of Sathan, prepared in their own hands, for their own deſtruction.*

* *Victoria noſtra erit.*

*Behold, they ſhall contend againſt you and ſhall deſpiſe *thee: But lo I have bleſſed thee above them: for thou ſhalt fight againſt them,* and ſhalt overthrow *them : that my Name may be* magnified in thy mouth amongſt the multitude of the ſinfull.

*Behold, they are oppoſite unto* thee, *becauſe they are oppoſite unto me : for I have gathered* thee *from amongſt them, and* they are become thy Enemies. *Since therefore they are thine Enemies (becauſe thou muſt fight againſt them :) Be not grieved therefore when* their wickedneſſe doth offend thee : *But put on the armour of patience, and* Become innocent.

*Miniſtri veritatis.*

*Doſt thou think that from the Heavens can come the dew and life of all things? Even ſo think alſo, that from us commeth no untruth.*

*Be therefore* innocent, *and be not deceived by the fleſh; Caſt reaſon aſide, covered with her Cloud : And lift up thy ſelf in him, unto him (I ſay) that hath lifted* thee from the Doores of Death : *taken thee out of the* hands of Butchers, and continued thee for a member of his Glory.

*O magna miſericordia tua, Domine.*

*Behold, I ſay* unto thee, *The brightneſſe of Truth over-ſhadoweth* thee. *If therefore, thou dwell in truth, why ſhouldeſt thou be afraid? Conſidering that ſhe conquereth and reſiſteth all her Enemies.*

*Behold, the World deſpiſeth you, you alſo ſhall deſpiſe the World.*

*When the Angel of the Lord poureth his wrath and vial upon the Earth, and the enemies of the Sonne of God,* runne in *among the ſheep. When the ſelf-ſame Plague* that was in the land of Pharaoh *raineth in the Houſes of all that dwelleth upon the Earth, ſuch as the Lord abhorreth. When the Lord with his hand ſhall gather up the fruits of the Earth from them, Where then ſhall be their honors? What then ſhall be done with money; with that harlot and ſtrumpet of the Earth? Of what value ſhall their love be then, or who ſhall regard their friendſhip?*

Prophetia 1589 1590 1591 1592

In theſe 4 yeares that are *to come, ſhall all theſe things come to paſſe.*

*And this great joy ſhall be turned into teares of Brimſtone.*

The Harbour we are in.

*Why? you of little faith, you know not how often I have been amongſt you: neither* the Harbor that I have thruſt you into. *Notwithſtanding you murmur amongſt your ſelves. But ſtick faſt unto him that leadeth you : For he is a ſure Guide.*

*And be not afraid, though the Earth open her jaws againſt you, for why? I will bleſſe* all things you take in hand, *(ſaith the Lord,)* and my ſpirit ſhall dwell amongſt you.

△ May I ſpeak?

*E. K.* He turneth him to you.

△ How ſhall our new proceedings joyne to our old beginnings? O God, our guide, light, ſtaffe, ſhield, and comfort, &c.

URIEL. *Behold, I teach you, before I correct : But the Doctrine I teach is* Humility, Patience [*he ſeemeth to ſpeak to one above,*] and the fear of wrath to come

*After which manner, I have taught them, by thee* △.

To *Rodolph*, and *Curts.* Note * I promiſed the ſtone.

*Therefore, if thou teach Obedience through the ſpirit of* God, *appearing unto thee; Be thou alſo* Patient and Obedient : *And* Humble thy ſelf unto them, for my ſake. *Not with the opening of any ſeal, neither with the Counſailes, that I ſhall deliver thee: But with a ready mind,* Obediently, deſiring to performe that which thou haſt promiſed in me.

I

*I am ſufficient ſtrength, and will be thy buckler, and if they intend evil, it ſhall reſt upon them; yea when they imagin it, it ſhall frize within them.* And thy goings in and out ſhall be ſafe amongſt them. *But behold, I teach unto thee a way, which thou followeſt not. When thou mindeſt to do any thing, in the name of God, to his honour, to the help of thy neighbour, or thine own comfort:* Go about it whatſoever it be: and begin a Labour; Do that thing thou intendeſt. *And ſee that you joyn with one conſent towards God and the buſineſſe you are occupied in.*

A way of dealing.

Then cry out *to God for comfort*, for light, *and true* underſtanding. *And it it ſhall be given* unto thee *abundantly. For Lo, I ſay unto thee* [*E. K.* I underſtand him not now.] *I will open my hand unto thee, and be merciful unto thee:* And whenſoever you *heap up* the Wood together, I will deſcend *and give* fire.

Together.

*Behold, I keep back the reſt of my meſſage for an other time. Which ſhall be ready for you when I find you ready to receive it.*

△ I requeſted to know how I ſhould deal with the Ambaſſador of *Spain*, or the Emperor, or *Curtius*; Secondly, your *RULE* here given, I underſtand it not. For I dare not begin any labour without counſel divine: Mans imagination is ſo weak, &c.

URIEL *Thou haſt thoſe that are ſent unto thee here for thy inſtruction, which ſhall* by degrees *lead thee* into the degrees *of that thou art to do.*

By degrees.

*But it is one thing to receive Corn, and abundance of grain, by the bleſſing of God, in the return of an year: and an other thing to do the works of the Apoſtles.*

*For the ſpirit of God is twofold: working by information, and influence Cœleſtial through the grant of God his good will, in the miniſtery* of his *Angels to the information of ſuch as are but faithful and choſen: An other thing to be inſpired from God himſelf, in his holy ſpirit*, imediately *comforting and knitting Wiſdom together with you, beyond the power that is given unto his Angels.*

*I have ſpoken unto you a ſound and true doctrine, and have given you not fleſhly but Celeſtia counſel: Apply your ſelf unto it, as the Spirit of God leadeth you. As for thoſe wicked men (that Ambaſſador excepted) our underſtanding hath no name of them: We remember them not, neither limit any thing for them. But if thou in thy* ſimplicity and innocency *canſt not deal with them, the fault reſteth in thy own faith.*

*I am gone.*

Simplicity
Innocency.

△ Deo noſtro Omnipotenti Immortali & Regi Gloriæ, ſit omnis laus, honor, gratiarum actio & Jubilatio. *Amen.*

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*January* 16. ✝ *Praga.*

*Wedneſday*, Mane hora 9 ½ ferè

△ Precibus ad Deum fuſis, ut nobiſcum procederet in ſua miſericordia & lumine veritatis, non in parabolis ſolùm & ænigmatibus, ſed clara & manifeſta veritate, modo qui illi maximè placet, &c.

*E. K.* I ſee the man again and the houſe: the man ſeemeth to be covered on his face, and ſo over with a vail of hair-cloth to his middle.

△ When it ſhall pleaſe God, all vailes and *Ænigmata* ſhall ceaſe.

..... *Whatſoever I teach you hath a Myſtery. And I am a Myſtery in my ſelf. Even ſo all things that you learn of me, you muſt be content to receive as myſtical inſtructions comprehending perfect truth, and to be known to ſuch as are true. Some there be that have, and have nothing: yea though they have all, for All, is conteined: But the myſteries of God are infinite, and his grace is not to be determined.*

Myſteries.

△ That ſaying is dark.

*That which is All, is conteined. Beleeve you, that we give holy things unto Swine? Or open the finger and workmanſhip of God unto Sinners? God forbid.* Moſes *ſaw God but his hinder parts. The Prophets were acquainted with God, but myſtically. The Apoſtles with the Sonne of God in ſhadows, and their own impotency. Yea, I ſay unto you, that ſhe that lyeth in the lap of her Mother, knoweth not but by degrees, for it is the manner of Gods* Wiſdom, both immediately and by us, to keep back his Wiſdom from Hell and corruption.

*Therefore murmur not at that which you receive, for it is not your own. Behold, if you have better, you need it not: for it is vanitie to ſeek for that you have. Well, ſince it is given you, Conſider what it is, that is given you. Conſider alſo how it is given you, and by whom.*

△ We know by whom, as our conſciences and faith teach us.

...... *O you of little underſtanding:* Who is he that can and hath *to give, but God, Jeſus Chriſt the Sonne of the living God, unto whom all things are given in Heaven, and in Earth, if therefore, All be his, then he giveth. And if you receive it* hardly; Conſider how hardly you ought to deliver it again.

And if it be a fire reviving the form of all worldly things: *Then caſt it not to Swine: neither yet worſhip it. Behold, you are men*, But in having it you muſt ceaſe to be men, for by it you enter

*Ignis vivificans.*
*Lapidis P. Dignitas.*

upon, and into all *immortality*: And by it *you ſacend into the true knowledg of our fore-fathers, and ſtate of Innocency.*

*But I hear a voice; I will depart, and come again.*

*E. K.* Now all is vaniſhed away.

△ We read over the premiſſes to our comfort and inſtruction, we beſeech God to continue his graces and mercies, on us, and in us, to his honour and glory, here and for ever.

*E. K.* Now he is here again.

...... *The will of God is upon me, and ſnatcheth me unto other things.*

*To morrow in the morning*, with empty Bellies, *I will tell you what it is you ſeek.*

△ Fiat voluntas Dei, ad ejus laudem, honorem & gloriam, nunc & ſemper. *Amen.*

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✠ *Praga.*

*Anno* 1585. *January* 17.

*Thurſday.* Manè, circa horam 8. ½.

Oratione Dominica finita, & alia brevi ejaculatione, pro lumine & veritate Dei obtinendis, &c.

Poſt quartam horæ partem, venit.

*E. K.* Here he is now.

△ Gloria, laus, & honor ſit Deo noſtro Omnipotenti. *Amen.*

...... *Honour and thanksgiving with lowd voices, be unto our Lord Jeſus.*

△ Amen. *E. K.* Amen.

△ Note this VISION.

Earth of a tawny colour.

*E. K.* He hath a great *heap of earth*, or little hill natural *by him of orange or tawny colour, drawing ſomewhat to a Lion tawny.*

*E. K.* A Woman commeth, and with a ſpade diggeth about it. Now commeth a child (a man-child) out of a dark place, with a fire ſhovel in his hand.

Water.

The Woman hath taken *away all the earth, and there appeareth water, where the earth was.* The boy caſteth out that Water with the fire ſhovel. The Woman laugheth at that. The Woman is in green clothes, and the boy in red.

Green.
Red.

Now commeth a Woman with child, or with a great belly, in white clothes, ſhe putteth her hand down to the ground, and pulleth out *a little Glaſſe full of red oil.*

Now commeth an old man with a Crab-tree ſtaffe on his back, his clothes of motly colour. This old man taketh the Glaſſe from the Woman by force, with his fiſt he breaketh the Glaſſe, and all the oil runneth about his arm, and *out of that oil did ſeem a Book to come*, a very little Book.

...... *Plainer, truer, or better can nothing be.*

*E. K.* He ſaid this, looking on the Book.

1 A Woman.
2 A Child.
3 A Woman with child.
4 An old man.

...... Theſe four *found, but none* HAD FRUIT, *but the laſt. Hear and write the myſteries of God, with humble hearts, not ſitting, but kneeling, before* Sanctum Sanctorum.

△ I kneeled, and ſo prepared my ſelf to the writing. In the Name of Jeſus our Redeemer, and the Wiſdom eternal of God Almighty.

*E. K.* He kneeleth himſelf.

*E. K.* Now goeth fire out of his mouth ſtreamingly, he turneth himſelf to the 4 parts of the World, ſpouting out, or breathing fire vehemently.

An Angel.

*E. K.* Now commeth one like an angel, hovering over him in the aire: and biddeth him Hold up his hand.

An Oath.

...... *Thou ſhalt ſwear by heaven and earth, and by him that ſitteth on the Throne, that thou ſhalt open thy mouth, and ſpeak no more then is conteined in this Book.*

*E. K.* He delivereth him a Book out of his Boſom.

...... *I have ſworn.*

*E. K.* The Angel is gone. Now truly, the place is holy.

*E. K.* He holdeth the Book in his hand which the Angel gave him. The Book is as if it were of Ivory bone. The Book is open, he looketh on it. The letters ſeem to be blewiſh.

...... *There is ſilence in us, and in the heavens.*

E. *K.* Now all is full of ſmoak.

△ Oravi paululum tacitus.

E. K. Now it is clear again. ...... *He ſeemeth to read of the Book.*

„ ...... *Take of your Dlaſod.*

E. *K.* The book ſeemeth to be written in the holy Characters.

„ ...... *Dlaſod dignified.*

*E. K.* —

E. K. thought this is ignotum per ignotius.

...... *My brother, leave off thy childiſhneſſe: murmur not, thou hindreſt me.*

E. *K.* He is again in a Cloud. E. *K.* Now he is cleer again.

...... *And* Luminus *or from due degrees.*

...... *Read it.*

△ I read it. ...... *Take off your Dlaſod dignified, and* Luminus, *or from due degrees.*

*E. K.* He ſeemeth to labour much about the reading of it.

...... *Gather or take fierce degree.*

......[*I feel no power, therefore have patience.*]

...... „ *Notwithſtanding, work it diverſe dayes multiplying four digeſtions.*

*E. K.* Now he is in a Cloud again.

...... *Pray, that it may be given unto me of God.*

...... „ *And double then Dlaſod, and thy* R o d l n r. [*It is a word which cannot be ſounded.*]

...... „ *Mend it* R l o.

△ Muſt it be R l o d n r?

△ Corrected thus afterward

...... *Look about you, for Satan would hinder you of Gods benefits.*

„ ...... *R l o d n r.*

„ ...... *Diligently.*

...... *Pray, that you may underſtand.*

△ We prayed.

„ ...... *For, until thou watch ſo continuing.*

*E. K.* A Cloud ſtandeth by him, and now commeth before him as other times before: and then goeth away from before him again.

„ ...... *it, a holy hour deſcendeth.*

...... *Note this, very well,* for here you may be caſt over ſhoes.

*E. K*

...... *This Cloud is in thee.* △ We had talk of the foreſaid Cloud.

„ ...... *Of every work there aſcendeth one* Audcal, *and ſo every Law* R l o d n r.

*E. K.* Now he is covered in his vail or cloud again.

*E. K.* Prayed a ſhort fervent prayer, whereat I rejoyced much.

*E. K.* Now there commeth a beam from above into his head as big as my little finger.

„ ...... *And purpoſe Dlaſod, take* a ſwift *Image, and have the proportion of a moſt glorious mixture* Audcal *and alſo* Lulo. *Continue and by office ſeek* R n o d n r *backward by the red digeſtion. But he by the common or red* D a r r *doth gather moſt ripeſt Work, purge the laſt fortene well fixed. Then the four through your* [R l o d n r]

*E. K.* He ſpeaketh; & caſteth his arms abroad ſwiftly.

[*I ſaid*] Roxtan *finiſhed more together at the lower body by one degree* $\overline{\text{|b u|}}$ be by you *for him hold it, for him in one of them.*

[*Fortene*] △ This was added & corrected afterwards.

*E. K.* Now he lyeth down proſtrate.

„ ...... *Until of the laſt thing.*

*E. K.*—

He ſpeaketh ſwift.

„ ...... *In him become his red and higheſt degree of his reſurrection through coition.*

*E. K.* Now there commeth a great thing like a fire, and covereth him.

Now ſit up.

△ We did riſe up from kneeling.

„ ...... *After a while I come again.*

...... *There is the whole work.*

*E. K.* Here is again.

...... *Bring forth the book of* Enoch.

*Liber Enoch*

...... *Read your leſſon* ...... △ I read the former, Take off your, &c.

*Gather your ſix words, 4 words conſiſt of 6 letters, and two of 4.*

Six words.

R l o d n r *read that, in the* upper *angle deſcending in the* firſt ſquare.

*It is a great thing to know which is the firſt table there in Nature.*

*Deliver the Book here.*

△ I gave the Book to *E. K.*

...... *Look where thou* E. K. *ſeeſt the letter clear.*

*E. K.* looked, and ſaw a ſpark of light upon R, then on L, &c.

△ He was led by light appearing on the letters to read the ſix words,

*Dlaſod, Roxtan, Rlodnr, Audcal, Darr, Lulo.*

Six words.

...... *Here is* Quaternarius in Circumferentia, *and* Quaternarius in Centro.

*There be the 4 mediating wayes to the Center.*

*All that may be ſpoken in that you call Animal, Vegetable, or Mineral workmanſhip of Nature* is here, as in a part of the four. *This far now, more as you deſire it.* ***But that you may ſee, I*** am a *Companion with the reſt.*

Animal, Vegetable, Mineral.

*Omne verum vero concordat*

*E. K.* He is gone.

Bb 3 △ Bene-

△ Benedicamus Domino Deo noſtro Omnipotenti, Patri Filio & Spiritui ſancto, *Amen.*

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*Januarii* 18. ✚ *Praga.*

*Friday* Manè horam circiter $8\frac{1}{2}$

Orationibus fuſis ad Deum, ut Myſteria nobis exhibita (heſterno die) explicentur; & ut detracta literæ cortice ſuccus & ſpiritus veritatis manifeſtus fiat, &c. tandem apparuit ille cum velo cinereo.

*E. K.* Here he is, upon a green endleſſe plain field, and as I ſee abroad in the field, ſo the Heaven appeareth, and all circumſtances of the air abroad: but my thinketh, that I am from the earth aloft, and ſee all under me, as if it were in a valley.

......*Now what have you learned out of that Leſſon?*

△ We perceive the grace and favour of God, to deliver us Myſteries in outward terms determined, but in the fruitful inward verity, as yet unknown to us.

The uſe and fruit of the former Leſſons. ......*Behold I have delivered you (through the Will of God) the true* perfect and moſt plain Science or underſtanding of all the lower Creatures of God: their natures, fellowſhip together, and perfect knitting together, which is fourfold.

*The firſt, the knitting together of celeſtial influence, and the Creatures below. The ſecond, the centre of every body Eſſential. The third, the combination of many parts or bodies concurrent to one principle. The laſt the true uſe and knowledge of every ſubſtance to be conjoyned and diſtributed. Take a pauſe*—

[*E. K.* He ſpeaketh a language which I cannot ſound after him.]

△ We read the premiſſes, and diſcourſed of them.

*E. K.* Now he is here again.

......*In the Leſſon which I have taught you is this knowledge, with the reſt contained.*

Note *Therefore ſeek, and turn the* earth upſide down. *Labour, that you may receive fruit, for unto him that worketh, and hath ſtrength, ſtrength ſhall be given, and the reward of a workman. Many years, the daughter of long time, are not neceſſary to the opening of this Myſtery. Many moneths have nothing to do here: For lo, it is* a labour of one day, *for in one day you may underſtand to tear this Leſſon in pieces, and to underſtand what every word ſignifieth.*

Note

The place of words and letters. The number of words and letters. *But here is to be conſidered, in the learning of this Leſſon, three things: the place that every word occupieth; the place that every letter occupieth, and the number and place that every word and letter is referred unto. For here* place and number are apart, and bear an Image of the work *that they intreat of.*

*But number and place muſt be joyned together, and thereby ſhall you taſte of that which followeth, true wiſdome.*

The joyning of number and place. *Be therefore diligent, and pray for the grace of God, that you may learn and underſtand. The manner of mans teaching look not for, in me; for I have nothing to do with man. See, how you can digeſt this:*

*E. K.* He is ſtept aſide. △ I diſcourſed.

*E. K.* He is here again.

......¶ *Now hear of what I ſhall ſay unto you. I will open unto you a* Myſtery, the key *and foundation into the entrance and knowledge of the divine wiſdome, delivered unto you in a Science palpable*, conteined in letters and words unorderly placed, as a Chaos: *and therefore not to be underſtood but* by order to be reduced *and drawn into their places, and thereby to be underſtood.*

Cabaliſtically *For you have not* a letter, *nor the* form *of a letter, nor* the place *of a letter, but they are all counted with* us, *as the ſtars* are counted with God. *The letters and words working into all reaſon, as the ſtars do into the lower creatures: Therefore humbly receive that which I have to ſay unto you, or ſhall open unto you as obedient Scholars, kneeling.*

*Firſt, a little with me praiſe God*— *E. K.* He is on his knees.

*E. K.* prayed the 142 Pſalm, *Domine exaudi orationem meam*, and I with heart conſented, and greatly rejoyced in the aptneſſe of the prayer: as *E. K.* his caſe chiefly required, and mine alſo.

.. .. *I come again.*

*E. K.* He is gone.

△ We conferred and conſidered many things to the praiſe of God, and the contempt of the worldly wiſdome, &c.

*E. K*: Now he is come again.

*E. K.* Now there commeth a white curtain before him.

..... *Now hear my voice, for thou canſt not ſee me.*

120

*One, Seventy three,* 67, 29. 20

*Read*— △ I read. ..... *it muſt be* 120.

..... 33.

*E. K.* I hear a voice, as if baskets, and earthen pots were thrown from place to place, from one ſide to another.

105
...... 78. 150 95. 100. 60. 91. *

*K. K.* I hear as it were a whiſtling very baſely or lowly, whu, whu, whu, &c.

...... *Say what you have.* △ I read all the 12 numbers —.

...... *Make a note there.* △ I made * as you ſee before.

...... 39. *E. K.* Had a very heavy thing on his head: and in his cap it ſeemed as if it would have crept into his head.

...... 51. 52. 83. 6. 7. 12. 20. 88. *

...... *Note that.* △ So did I, as before, with * as a full point, Notably.

...... *Take thou E. K. alſo pen, ink, and paper, and note the numbers alſo, that you may agree.*

*E. K.* Took pen, ink, and paper.

...... *Write thou E. K. alſo the numbers that he hath written.*

*E. K.* Wrote out all the former numbers.

5
5 ...... 11. 13. 23. 62. $\underline{63}$ 141. 9. 81. 18. 26. 54. 123. 105. 14. 27. 115.
135. 137. 10. 64. 46. 59.

△ I became here almost in a ſound, I was forced to riſe from kneeling. Our guide and Schoolmaster bad me go away, and *E. K.* ſhould write out the reſt: But it was not our friend that ſo bad.

139. 22. 3. 45. 128. 86. 72. 68. 58. 142. 121. 143.
24. $\underline{63}$. 69. 55. 19. 15 25. 37. 31. 17. 76. 57. 75. 40.
42. 79. 119. 8. 95. 113. 93. 84. 70. 49. 32 17.
122. 136 71. 2. 138, 43. 109. 106. 126. 116 131.
77. 4. 103. 16. 124. 30. 102. 110. 50, 48. 89.
44. 97 101. 82. 129. 130. 90. 34. 98. 99. 65. 28.
112. 114. 47. 144. 107. 132. 61. 133. 134. 66 80.
53. 73. 35. 92 111. 21. 127. 108. 56. 118. 125.
104. 87. 42. 94. 38. 85. 74.

Thou *E. K.* haſt all done.

△ Theſe *E. K.* very quickly had received, after my going, by ſhew of bright light repreſenting the numbers upon his paper. But it was a Sophiſtical ſhew, as may appear after.

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After Dinner we repaired to our buſineſſe, and by and by apparition was made.

...... And luminous, *all one word.*

...... *Now ſet your numbers, as they follow in order, ſo orderly over every word.*

△ *To gether* is to be taken for one word.

...... *It is ſo.*

△ There ſeem to be juſt 144 accounted words.

...... *Now bring every word conſequently in order by number directing you. When you have finiſhed and conſidered, after 2 hours I will help you again.*

5 ...... *Muſt be in the place of 23, and muſt anſwer* And luminous.

2 ...... *The number over* Comoron, *muſt be 2: and not 138. Set all together, I will help* your errors.

△ I cannot do it well this night.

...... *As thou wilt, and when thou wilt, I am ready.*

△ Omne quod vivit reſonet laudes altiſſimi. *Amen.*

---

✝ *Praga.*

*Saturday.*
*Januarii* 19 Mane hora 9. Inſpecto Lapide ſtatim apparuit, qui ante heri. Poſt preces ad Deum.

...... *Hear what I ſhall ſay unto you. The Word and Teſtament of* Jeſus Chriſt, *the bread of life, left to the comfort and inſtruction of the faithful, is ſuch as informeth according to the dignity and pureneſſe of Spirit in him, which ſeeketh to be informed. For why, the Holy Ghoſt helpeth not ſuch as are Lepers, neither healeth ſuch as are ſick, unleſſe they come ſeeking him truly for medicine.*

*Many read the Scriptures after the ſame manner, (my brethren) but they are confounded, becauſe they ſeek their own glory, and not the glory of him, whereof they intreat. Herein doth Satan rejoyce that the Word of God is become an inſtrument unto him, to ſpoil the life, (and ſtate to come) of man.*

*Herein doth he rejoyce, that with the ſame meat that God feedeth, even with the ſelf ſame he confoundeth.*

*For*

*After the ſame manner hath he done unto you.*

△ I was very ſick ſuddenly, and was conſtrained to leave off.

*For yeſterday, when he ſaw thee* (△) *labour and ſtruggle with* infirmities of the fleſh, *he thought a fit time to thruſt in himſelf, and of the ſame bread that I have given you (in the power of Chriſt) to make himſelf an inſtrument by turning* of himſelf into our brightneſſe, *to lead you into errour. But not unworthy are you of this miſt or darkneſſe: Read you not in the Scriptures, that he periſhed that moved himſelf to ſtay the Ark unbidden?*

△ *Unuſquiſq; proprium ſolum officium faciat.*

*The Hand doth not the part of the body, neither can he that is a Seer, and the* member of another, *fulfill the office of him of whom he is a member.*

*I ſay unto* thee [E.K.]

*Officio unuſquiſque fungatur proprio.*

*Becauſe thou yeſterday wouldeſt offer up ſacrifice, wouldeſt put thy hand to* that which is not thy office, *and that in the abſence of him*, which is thy body: *therefore hath Satan deceived thee, and as the father of liers hath in a leſſon of truth led you ſo far into errour, that you will never find the way out, if you ſhould follow thoſe inſtructions.*

*For why they are falſe, and of the Devil.*

Mercy and Grace.

*When thou wert commanded, ſaying,* Write; *then write: But when thou haſt no authority given thee, uſurp not. But notwithſtanding, Humble your ſelves before the Lord, and kneeling before him,* Receive you Leſſons together, you are but one body.

△ Thanks be unto our God, which hath delivered us from the ſnare of the wicked hunter, and is ready to lead us into the path of truth.

...... *Now* write both together, *as you ſhall hear.*

△ In the Name of Jeſus.

...... *The Place is holy.*

∴ 1. 10. 67. 29. 120. *E. K.* Now I hear as the falling of a block.
∵ ∵
∴ ∴ 33. 78. 140. 95. 52. 60. 91. 39. 51. 65. 83. 6. 7. 12. 20. 88.
∵ ∵
∴ 11. 13. 5. 62. 121. 63. 125. 141. 9. 81. 18. 26. 54. 123 128. 14. 27. 115.
∵ 66.
∵ 135. 137. ~~18~~ 64. 59. 139. 22. 3. 23. 105. 86. 72. 68. 45. 142.
~~121~~ ∵
∴ 29. 143. 24. 36. 58. 55. 15. 25. 37. 31. 117. 76. 57. 69. 40.
41. 79. 75. 8. 96. 113. 93. 84. 70. 35. 32. 17. 122. 136. 49.
138
∴ ∴ 2. 81. 43. 109. 106. 126. 116. 131. 77. 4. 103. 92. 19. 124.
∵ ∵
30. 102. 110. 50. 48. 89. 44. 97. 101. 82. 129. 130. 90. 34.
132.
87 98: 134. 87. 28. 112. 114. 47. 144. 187. 132. 61. 21. 99.
∵ [46] 71.
∴ 42. 80. 53. 66. 77. 16. 111. 133 127. 108. 56. 118. 119. 104. 100.
73. 94. 38 85. 74.

A holy *muſt be all one word, and ſo* elſe where, A moſt.

Note.

△ I find here 8 numbers double, and 9 numbers between 1 and 144, not ſerved with words, and one to want of 144.

...... *What is it to me, if Satan confound you.*

△ As I put my truſt in the Almighty power of Chriſt our Redeemer, ſo I moſt humbly, heartily and conſtantly beſeech him, and verily believe, that he will confound and utterly extermine all Satanical temptations in theſe actions, elſe are we nothing.

..... *Beſeech God to forgive you your ſins. I will viſit you at the fourth hour after dinner.*

Deo Gratias.

---

*Saturday,*

After dinner, circa horam 4.

△ Comfort us, O God, with thy truth, as we intend truly to be thy faithful and devout Servants. *Mitte limam.*

*E. K.* Here he is.

1 ..... *You have 29 twice, the laſt 29 muſt clean be put out.*
2 *You have two* Dlaiod, *you muſt put the latter out.*

*E. K.* He is gone.

*E. K.* He is here again.

3 ..... *Have you not this word* double?

*Put two words next to that,* Dlaſod and

..... *Look out the number of* 63

*Put next to it* 125. .....△ The wicked enemy prompted falls.

4 .....*You have two* 10

*Make the laſt* 66.

5 *The laſt* 77 *muſt be* 71.

*The reſt will prove it ſelf.*

*Now ſet the numbers and gather.*

..... *Think not that I can erre; if there be a fault, it is yours.*

---

*Saturday,*

After drinking at night, hora 7.

......*Your words and numbers muſt be all one, or elſe you labour in vain.*

...... 1. 2. 3.

△ Which be the words anſwering to thoſe numbers?

...... Take Common Rlodnr *I will teach you no further.*

△ God be thanked.

.....*Take Common*

.....*I ſpoke to thee in the beginning of* Darr *and* And, *over the which there muſt be* 121 and 125
*I ſo inſtructed thee in the beginning.*
*But it muſt be* for a new Revolution, *but not for this.*
*Put out theſe numbers, let them fall elſewhere.*
*Note that, in the Margent, for* the beginning of another.

Note:
For a new Revolution
The beginning of another.

1 Take
2 Common
3 Audcal
4 Purge
5 and
6 Work
7 It.

---

..... *Dlaſod and* then *together.*

..... 121 *over* Dlaſod, *and* 125 *over* then.

..... *Now doubt not.*

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✠ *Praga.*

*Januarii* 20.

Sunday after Dinner, about 3 of the clock. As we ſat together in the Myſtical ſtudy, and the *Shew-ſtone* being before *E. K.* our School-maſter appeared therein.

..... *Behold I open unto thee this key, which is not worthy for the unworthy; neither are the unworthy worthy of it. Yea ſuch it is,* as never entred into man before; *but the body it is, with the image whereof they have brought forth many things, to the praiſe of God, in the Number of his Works.*

*Take Common, &c. Take hold.*

*Write it in a paper by it ſelf.*

*Now you have that you ſought for (you may apply it, and find your own errours) which you are unworthy to receive any ſuch thing.*

△ Gloria laus & jubilatio ſit Deo noſtro altiſſimo Domino Dominantium & Regi Regum immortali. *Amen.*

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*Januarii* 21. ✠ *Praga.*

*Monday.*

Manè hora 9 $\frac{1}{2}$.

△ Oratione Dominica & aliis precibus ad Deum fuſis, pro ejus gratia & auxilio, per fideles ſuos Miniſtros, & noſtros conatus promovendos, &c.

*E. K.* Here he is.

△ Benedictus qui venit in nomine Domini, cujus nomen ſanctificetur & exaltetur, nunc & in ævum per omnes gentes.

.... *Remember that you are fleſh, and by your works deſerve nothing at Gods hands.*

*Now then if you be man, then are you of earth, earthy. But according to your ſimilitude, grafted in the image of God in his Sonne Jeſus you are heavenly.*

*But behold, God is oppoſite unto you, and his ſpirit cleaveth not unto you, in that you are fleſh, in that you are earth, in that you are filthy: in that you are the children of Satan, and that therefore, take part with him againſt Chriſt anointed of the Lord.*

*E. K.* He is out of ſight now.

*Now if you be oppoſite, or more contrary to the image of him which dwelleth in you, if you dwell in him what do yee here: why preſume you to enter within the Doores of him to whom you are an adverſary?*

*Herein you ſhew your ignorance; and the lumpiſhneſſe of your fragility, in that you ſeek of him, unto whom you are odious, or crave the bread which is due and neceſſary for his children and ſervants. But hear my voice,* Petentibus dat, ſed petentibus filiis, & ſervis, ſed non alienis.

Panis

*Notwithſtanding, of his mercy, and for that, he knew before the beginning of all worlds, the corruption of your veſſels, and remembring that you have been of his houſhold, mercifully he hath hitherto winked at you, and at your preſumption, and fed you with that bread, which is not the bread of ſinners.*

Upon condition.

*But now conſidering that you continue in your wickedneſſe, continue in your rebellion againſt his Majeſty, and fight daily under his banner which is accurſed, he taketh his bread from you, ſhutteth up his Doores againſt you, warneth his ſervants againſt you, and is become a fire-brand of wrath againſt you.*

*But here you will ſay: were not we of thoſe number unto whom he made a promiſe, you were ſo. But upon condition: That if you would bridle your tongues from ſpeaking evil, and become wholly his. But you are neither his, nor* bridle your *tongues: but* ſpeak Blaſphemy before the Lord, *and* the Meſſengers *of his light and covenant. Therefore are you not inheritors of his promiſe. Behold, while the grapes grew, and the corn ripeneth, God did expect your return, for no hour is unacceptable unto him.*

*But now the harveſt commeth that the corn muſt be cut down and the grapes preſſed,* you are not as you ſaid you would be, nor as you promiſed.

*Therefore are you excluded, for in the vineyard there commeth no ſtrangers, nor in this harveſt commeth any hirelings, for it is not the harveſt of man.*

△

*Now either fulfill your promiſe and return from the multitude of your ſinnes: or murmur not, though you be ſhut out of Doores.*

*The earth of it ſelf bringeth forth nothing, for it is the lump and excrement of darkneſſe, whoſe bowels* are a burning lake.

Hell.

*But where the heavens yield, and the Sunne poureth down his force, ſhe openeth her ſelf, and becommeth ſpongy, receiving mixture to generation, and ſo is exalted above her ſelf, and bringeth forth to the uſe of man: Even ſo the Body when it lyeth in the puddle and hotchpotch of his earthly filthineſſe, and darkneſſe making himſelf equal with beaſts: whoſe dignity is not, but in their uſe.*

*E. K.* Now he is here again.

...... *Two things you have to be inſtructed in, in* R l o d n r, *and in the* Law of Coition and Mixture.

*The firſt, is the inſtrument working, and drawing things together of one nature. The ſecond is the bounds and termes, wherein every mixture conſiſteth, and beyond the which it cannot go.*

*The firſt of 4 parts, every part conteining, conteineth his conteined double.*

*The firſt is* Tepens, *this teacheth the reſt.*

*Theſe two things can I open unto you in two revolutions, which is but one dayes work.*

*But now I ceaſe to open any more unto you till I ſee the favour of God more open unto you.*

*After 7 dayes I will come again, until then, I neither am, nor ſpeak.*

△ The mercies of God be upon us, now, and ever, *Amen.*

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✠ *Praga.* *Jeſus Mercy.*

*Monday.*

*Januarii* 28. Manc, hora 10 ferè.

Oratione Dominica & aliis pro miſericordia divina, fuſis precibus extemporandis.

After diverſe pitiful complaints of our frailty, and calling for favour, grace, and mercy, he appeared.

...... *Let the heavens prepare themſelves to hear, the earth ſcatter her ſelf before my voice: for I am the Trumpet of the Higheſt, and the piercing Spirit, diſperſed into all creatures, which are from the beginning in God, and made to his glory, and the uſe of man-kind, that in man he might be glorified.*

*Give ear therefore, gird up your garments, and ſcatter your hair abroad before the Lord, which is glorified in me, and through whom I ſpeak; and theſe are my words.*

*Har-*

*Harden not your hearts againſt the Lord, neither exalt your ſelves above him that hath created you. But humble your ſelves, and conſider you are fleſh, mortal, tranſitory, and full of ſinne.*

*My brethren, my brethren, ſinne and fleſh appear not before the Lord, neither ſuch as are ſinners, and fleſhly veſſels apt or fit for the Lord to dwell in.*

*Underſtand what the Lord is, and how great he is: a Judg to the wicked, great and terrible: a father to the holy and ſincere, juſt, full of mercy, and loving kindneſſe.*

If you *now therefore be holy, and put on the garments of Innocency, and walk before him in righteouſneſſe; Then look to have the reward of Children; Then look for his fatherly mercies, and loving kindneſſe; Then, then rejoyce at the* garments of glory prepared for *you.*

If

But if *you ſeek him in judgment, and ſtir him up to wrath and anger: if you cauſe him to call the terrible thunders (provided for the wicked) about him, in the moſt furious flames of his indignation, to gather you together like whirl Winds: if you* draw his holy Angel from you, *and ſpoil you of your armes: if he ſit down upon the mouth of vengeance, and arm himſelf with righteouſneſſe againſt your wickedneſſe.*

But if

*Then look for the horrible and unſpeakable reward of the wicked, and the conſuming fire of Juſtice, ſharper then the two-edged ſword.*

*Who hath ſtood before the Lord in Juſtice? or who dare quarrel with the higheſt? What fleſh hath ſeen the Lord in his Majeſtie? or can appear before him, as righteous?*

*Tear your ſelves therefore in pieces, and fall down before the Lord, worſhip him as a father, and become his children: for his Judgments (my brethren) are terrible, and his wrath is without meaſure. Many wayes you are bound and tyed unto God; As by diſcipline you learn.*

*But three ſpecial wayes you have been advanced by him more then your brothers or ſiſters have bin:*

*The firſt in the viſitation, wherewithal he hath comforted you, and exalted you above the worldlings,* of his good, pure, and juſt Miniſters of eternity and light.

*Secondly, in that with his own hand, yea, with the beck of his own eye, beyond the miniſtry of Angels, he hath* divers wayes protected you: *defended you, yea, and ſnatched you from imminent and violent* envy, and prepared deſtruction *of Satan,* at home, abroad, and diverſe other wayes, *ſecret and not to be opened.*

*Laſtly, that by their meanes and miniſtry, which are his good Angels, and miniſter unto him; he hath guarded you from the wickedneſſe of your own Country, and hath brought you, ready to place you into the lap of a Virgin,* with whom, if you take part, you ſhall aſcend into that Hieruſalem, *which ſhall deſcend, and there live for ever.*

Therefore ought you, above all men, to lift up the horn of the Lord, and to blow his praiſes abroad.

*Therefore ought you when others are full of idleneſſe, the dalliances of ſinne, to humble your ſelf upon the earth before the Lord, and to praiſe his Name.*

*Therefore ought you, though all fleſh forſook the Lord, and cried out againſt his anointed; to ſtand ſtifly againſt* the malice of the hills, and to be without fear.

*O my brethren, therefore ought you (in very deed) to ſhake off your wickedneſſe, and to cleave (before the Lord) unto the innocency of Angels, delighting in the one as an eternal food, deſpiſing the other as a fire-brand for Hell-fire and the wicked.*

△ O Lord, Velle adeſt nobis, aſt abſque tuo ſingulari favore, & auxilio non poſſumus perficere, quod ita debemus præſtare. Igitur Deus.

*Lo, behold, your humility is not, you are ſealed to the World, and according to the World meaſure the Lord; Therefore with the World ſhall you be judged. Therefore ſhall the Lord ſit in judgment againſt you.*

World.

△ O Lord, what prevaileth us that we are are born? or what prevaileth us that we have heard of the myſteries and promiſes moſt merciful of the higheſt, as concerning our Election, if the Lord will not help us in our great frailty and miſery ∴ where ſhall we become on the face of the earth? &c.

...... *Hear me. Fret not in Spirit,* for it is not in thee. △

*E. K.* Now a flame of fire flaſheth in my face.

...... *O yee of little faith! O yee of little faith! O yee of little faith! I have gathered you together as Prophets. But you flie from me. If I had known or foreſeen, that to ſit on the ſeat of Kings, had been meet for you. to have had habitation or dwelling With the crafty Counſellors of the Earth would have made you fit for me. If I had ſeen that pride of the loathſome heaps of money ill gathered together, could have ſanctified you before me; Then could I have lifted you up, placed you amongſt the worldly wiſe, or opened unto you the lowth of the Earth. But I provided* you againſt Kings, againſt Counſellors, *againſt* the Governours of *the World, to open* my judgments, *and to* bear *witneſſe of* my power. *But ſince you are ſo full of rebellion, and will riſe up againſt the Lord that made you, diſdain to take part* with his holy Spirit, that you may be rectified and ſanctified to the performance of his holy will; *Hear* [△] thou *my voice.*

△ *abiſſum,* the lowth.

△ Our office appointed.

*Take whomſoever thou wilt, in whoſe face the Lord ſhall ſeem to dwell, and place him with this Seer, and let him ſtand ſeven times by him: I will take the ſpirit from him, and will give it unto another, unto the ſame that ſtandeth by, and ſhall have power to ſee: and he* ſhall fulfill my word, that I have begun. *But if thou do ſo, take heed that upon his head there come no raſor;* But keep him for me.

*De novo aſciſcendo vidente & Nazareo Domini futuro.*

*I come again.*

△ O Lord God, thou haſt coupled us two together, in thy election, and what the Lord hath joyned, no fleſhly fancy of mine ſhall willingly ſeparate. But Lord, if it be thy will, ſeeing he is ſo hard to give credit to thy holy meſſages, without ſome proof in work firſt paſſed; as for example, this doctrine *of the Philoſophers ſtone*; that ſo he may come to be allowed, though he imitate *Thomas Dydimus* in his hard and ſlow belief, or credit given to thy Miniſters in this Action. Lord, proceed herein, that he may perceive thy power and mercies, &c. And Lord, becauſe he is to receive the pledge of thy mercies, and myſtery of the heavenly food, we would gladly hear of that *holy Sacrament* ſome diſcourſe for our better inſtruction, and his better incouragement to the myſtery receiving.

△ After a good while, in which mean time we had diſcourſed of the Sacrament receiving, and of the Philoſophers ſtone making, he appeared.

*E. K.* Here he is now.

..... *Note well what I ſay unto you.*

*E. K.* He openeth his face, he putteth on a white garment, he taketh up the four corners of his garment, and putteth them under a broad girdle he hath: on his head is nothing, but *hair reddiſh wavering.*

..... *God, in the beginning, of Nothing, by himſelf, made, created, and gathered together all Creatures; of Nothing, becauſe in himſelf he is.*

*E. K.* He holdeth up his hands, and looketh up to heaven, and ſeemeth to pray *extentis manibus.*

..... *If he Be, then doth it follow, that nothing is, but that which is God. But God made not all things (made and created) of himſelf, neither out of himſelf: therefore of nothing.*

*Underſtand therefore, that God from beginning, and beyond the beginning in himſelf, in himſelf as God, conteined I am and is, proper to himſelf, and for himſelf: But alſo by the knowledge of himſelf, he conteined alſo that* Nothing, *of the which in his ſecret and determined purpoſe ſeparated from himſelf, he intended to make all things. It followeth neceſſarily (therefore) that that which was not, had no power of it ſelf, muſt remain after the Image of* I S, *brought or knit together by the Wiſome of God, ſubſtantially in himſelf, whereby Jeſus Chriſt appeared in his God-head.*

*But behold, when God the Father and the Son through one ſpiritual ſubſtance and illumination, from one centre, had gatherered together* (Ictu Divino) *that* Nihil *ſeparable.*

*E. K.* He ſeemeth to be conſumed to aſhes in a fire, and ſo lyeth as it were in aſhes proſtrate.

*E. K.* Now he is up again I know not how.

*E. K.* He ſeemeth now to be very clear, and in manner tranſparent.

..... *Say that laſt.*

△ I read, But behold, when God, &c. as in the 8th. line above.

*E. K.* He looketh about him diligently.

..... *Then did he ſeparate that Nothing from himſelf, and as it marvelouſly lay hid in him: ſo marvelouſly he wrought upon it:* Not at one inſtant, *for then it had been like unto himſelf.*

Time.

*But in time, which he* firſt *made out of nothing: which being conſumed,* Nothing ſhall return into the place *from* whence *it came. And that which hath offended in nothing ſhall be a ſecond, oppoſite from God, and out of God; which ſhall have continuance, world without end: And it ſhall be alwayes vexed, the Spirit of God mediating: not of the ſubſtance or pureneſſe of God, or of his Spirit, but with the ſelf-ſame Nothing; out of which God created all things. Seeing therefore, that the Will of God, which is his Image, ſeparating Nothing from eternity, in time made all things (being the work of ſix dayes.)* [*But I teach you a Myſtery.*]

Angels  
Mens ſouls.

*All things that through God are moved to the Center by the Spirit of God, (which is the center of the Godhead) are not after the world, after the conſummation of the world,* as Angels and the bleſſed ſouls, are not to be reckoned with [that] *Nothing: But are of God, becauſe they dwell in him, of whom it is ſaid,* There they ſhall not need *the Sun nor the Moon, the Lamb himſelf ſhall be their light, and a ſhining lamp for ever. Note here that the Trinity, firſt, ſecond, and third, totally not moved, but by himſelf, in himſelf, time bringing forth all things according to his Word, made all things except Man. For why? when all things had pleaſed him, not becauſe they were, but becauſe by the Word (the Image of himſelf, and wherein he is delighted) they were made, he made man, as the Scripture teacheth you, how by the Spirit of God in* Moſes, *that he ſhould injoy and uſe the benefit of all this ſomething proceeding from nothing in the Creatures of God in their kind: that in him God might be glorified; not onely in this world, which is your earth & vail of miſery; but alſo and chiefly that the memory of his exceeding and great mercy & omnipotency might remain before him in heaven, in the image of man, and the moſt excellent Creatures, world without end.*

*E. K.* Now he is faln into aſhes again, as before.

*E. K.* Now he ſtandeth up again, as before.

...... *Here is the making of man to be conſidered: for of the moſt excellenteſt dignified, and* neereſt part of Nothing *diſtributed, as it were approaching neer unto God: God made the* Soul *of*

*man,*

*man, as a thing knit or tied in the convex of his own Sphere, not taking part with* Nothing materially, *but with Nothing* Immortal.

Creation of man.

*The Soul was made* ſpiritual and increaſing, *wherein the Philoſophers, the wiſe men of this world are deceived, and hath been a ſecret* ſhut up in the Book of Eſdras, *not* fit for *the world.*

*Anima hominis*

*Eſdras* book.

*For even as fleſh by conjunction and commixtion of likelihoods proper in their own nature to bring forth the image of himſelf; ſo doth* the moſt excellenteſt part of man, taking part with the vicinity of God, (*and ſo perpetually* moving) bring forth, after the manner of eternity, every living ſoul: *the Spirit of God (conjoyned with the Trinity)* working with him *in his infinity.*

Note of the ſouls ſpiritual increaſing.

A rare Myſtery.

△

*Behold in the beginning God hath not numbred* formally *all ſouls that* ſhall enter *into theſe veſſels, or other part.* But the matter material in himſelf, *he* knoweth and hath limited, *beyond the which,* Deficiente materia, *there cannot be. Therefore it* is conteined in Number: *Not, that it is conteined in Number to be numbred, but within the proportion of number conteined in the knowledg of Jeſus Chriſt, taking part with man, and ſo to be numbred.*

So that it may be ſaid, that *Deus quaſi creando, & homo quaſi generando, animam humanam progignit.*

Adam *fell; tranſgreſſed God his Commandment, and therefore was his ſoul darkened, bare and naked, becauſe he wanted the beauty and excellency of Gods Spirit, wherein he dignified him, and made him like unto himſelf,* being a living ſoul. *He was caſt out, and now caſteth off miſery, wanting the knowledge of thoſe things,* for *the which he was created. Now God, the image of his Father, grieved at the fall of man, and moved with pity, vouchſafed, becauſe of the excellency of man, to enter into man, being before ſeparated, into this part of nothing,* into *man. Not that he would beautifie himſelf with any thing that man had: But that, Become man, begotten of the Holy Ghoſt, he might, as you know by the Scriptures, make man acceptable again with God his Father, God himſelf, with God in unity, for* Juſtice and Terrour is God the Father, Mercy *and love is* God the *Son.* Wiſdome and knowledge is God *the Holy ghoſt.*

The Trinity diſtinct.

*He, ſince he became man, put not on the fleſh of man to become a lyar, but that the fleſh of man might be full of the ſpirit of truth and underſtanding.*

*E. K.* Now he is faln again into aſhes.

*E. K.* Now he is up again.

*And ſo receive forgiveneſſe of ſins, and be at one with God, which is to ſay, in his favour, taking hold in God, not as created, and from Creation ſinful by fall. But by ranſome and redemption as bought and made free in Jeſus Chriſt, which offered up the Sacrifice of frankincenſe, gold, and myrrh, of true propitiation, for the quick and the* dead.

*Now, my brethren, give good ear what I ſay unto you.*

*The wiſdome of the Father, in love, created and made man, dignifying him, and exalting him, as the Lord and Maſter over all* Creatures mortal. *But how? by Plaſmation. For it is written,* Let us make man.

*Here thou ſeeſt alſo the Scripture ſaith, that God took of the Earth. Mark this word, and conſider it when I ſhall apply it.*

Earth.

*Now if this power, if this Plaſmating, if this Taking, which was the* Word, *become man, perfect man; then followeth it, that man was and is,* God creating and created. *If therefore this conjunction or knitting together of God and man, bear the image of him, in excellency and power, which created all things, and by whom this Nothing was ſpread abroad, and had form in his parts: then followeth it, that the ſelf-ſame God and Man being truth, ſpeaking of himſelf unto his Diſciples, ſaying,* This is my body.

*E. K.* Now he is fallen again in aſhes.

*E. K.* Now he is up again.

..... *Read.*

△ I read, Now my brethren give good ear, &c.

*E. K.* Now he holdeth up his hands.

.....*did in* breaking of bread, *which ſignifieth the earth, in taking it ſignified, the power of making, and his own Office, and breaking it before his Diſciples, according to the ſecret ſenſe of mans ſoul,* then being yet alive, give himſelf in the bread, *and in breaking unto his Diſciples, as the ſenſe of his word ſpoken.*

*E K.* He ſpeaketh that I underſtand not.

.....*did import and truly ſignifie himſelf, his very body, to ſuffer, and ſuffered in that, in him, in his Godhead and wiſdome before the worlds it was ſo: his very true body and very true blood. But notwithſtanding* Myiſtcally. *Conſider of this.*

*E. K.* He is gone.

△ Bleſſed be.

*E. K.* Now he is here again.

..... *Mark here for whom, and unto whom Chriſt took, and brake bread: alſo took the Chalice, and* called it his blood *of the New Teſtament, which ſhall be given.*

*Here you ſee,* that in faith, and Sacramentally *it was given unto his Diſciples there, which was alſo to be given upon the Croſſe for the redemption of man-kind; for elſe, why ſhould he have ſaid, which ſhall be given?*

Note.

In faith & Sacramentally.

*But here my Brethren, in that it was to be given, it was to ſeal the perpetual and everlaſting memory thereof unto the* deſtruction of Satan, *and the comfort of his choſen. But in ſpirit, before, he had pacified the wrath of his Father : Therefore it* was given and to be given.

*But unto whom? to his Diſciples, and not unto ſtrangers ; not unto the Scribes and Phariſees, but unto ſuch as did apprehend him by faith.*

*Here thou ſeeſt, that to apprehend by faith, is to be comprehended in the love of God.*

*But in that Chriſt ſaid that ſhall be ſhed, it ſignified unto the worlds end*: for his blood is always ſhed before his father, *as a ſatisfaction for the obſtinacy and ſin of man.*

The remembrance.

*But the remembrance thereof* is the power of doing, *that he gave to his Diſciples, which conſiſteth in Act, which muſt be done in the Church of God, yea even unto the end. For as God (Jeſus Chriſt) is ſaid to be a Saviour and anointed, ſo is he an eternal King, and a continual Saviour of ſuch as fly unto him, conteining in man (being dignified through his* Godhead) the eternal power of preſence *and Being*, in all places whatſoever.

*Chriſtus poteſt eſſe ubique.*

*Conſider (my brethren) unto what uſe ſhould the body of Chriſt be, if the* Body *it ſelf were not a* Sacrament, and the holy ſign of the peace between *God and man.*

*Behold it is ſaid, unleſſe thou eat of the fleſh and drink of the blood, thou canſt not, &c.*

*If the Diſciples did eat the body of Chriſt, Chriſt miniſtring himſelf, and* ſtanding by, *not yet crucified, why therefore ſhouldeſt not thou eat the body of the ſame Chriſt*, which dwelleth in thee, and in whom thou haſt to dwell.

*But here is to be conſidered the manner of eating.*

*E.K.* Now he falleth in aſhes again.

*E.K.* Now he is up again.

..... *But at whom ſhall we learn this manner of eating? My brethren, of his Diſciples. For although Chriſt himſelf alive, viſibly and ſubſtantially* ſtood beſide them, *and miniſtred unto them: Notwithſtanding took bread, brake it, and gave it unto them, ſaying,* This is my body : *They ſimply did believe it, conſidering and acknowledging his Omnipotency (which* Peter *had grounded in ſaying, Thou art the Son of the living God.)*

*If therefore he be acknowledged of us (I ſpeak for you) to be the Son of the living God. Then muſt we truly confeſſe, that all things are poſſible unto him*, and that by faith, we ought to believe the myſteries, works *and wonders of God*, Sacramentally *opened and to be uſed for the cure of our own ſores.*

[He ſpeaketh I know not what, nor to whom.]

..... *Read.*

△ I read : But at whom? &c.

And not as the wicked uſe to do ; Tie the power and majeſty of God and his Omnipotency to the tail or end of reaſon, to be halled as ſhe will.

If his Apoſtles have left us examples of belief, have taught us how to believe, and upon what rock and foundation to faſten our belief ; Then ſimply and nakedly follow the ſteps of true *Faith*, and laying reaſon aſide, believe.

But here note, that this Sacrament is to be miniſtred amongſt the Apoſtles, amongſt the Miniſters and true Servants of God, in his Church, and not in the temple of the Scribes and Phariſees, Hypocrites, and Deceivers, which whileſt they tear Chriſt Jeſus and his body after the frowardneſſe of their own ſenſe, do eat (as *Judas* did) and ſo periſh eternally.

But I ſay unto you, and teach you, that whereſoever in the true Church of God remembrance is made, and the uſe of this Sacrament is celebrated of the true body and blood of Jeſus Chriſt crucified, there is alſo the true body of Chriſt, God and man ſubſtantial, and bread of eternal comfort and food, to ſuch as humbly, nakedly, and penitently receive it, propitiatory for the quick and the dead ; not unto ſuch as are dead in ſin, and in hell, and out of this life, but unto ſuch as are here *Sinners, and ſo dead*, and to be revived. For he that dwelleth in Chriſt is quick, becauſe he dwelleth in life and light. But he that goeth out of Chriſt through ſin, and in whom Chriſt dwelleth not, he is dead. *For this, I have ſaid.*

△ Lord, what ſhall we ſay to the Prieſts, when they would have us to acknowledge Tranſubſtantiation, &c.

△ The words of Conſecration pronounced.

..... *The bread that was miniſtred by Chriſt unto his Diſciples, was* not a figure of his *body, but his true body. So* the Miniſter *uſing the office and perſon of Chriſt in office, pronouncing the* [△] *words, doth alſo give unto the people* not *Bread*, but the true body.

*Sub forma panis.*

*But hear me. Thou muſt conſider it as a Sacrament, and muſt believe as the Diſciples did, that it is the true body of Chriſt, that thou eateſt* in the form of Bread.

△ As concerning under both kinds recieving, what is your doctrine?

..... *Caro & ſanguis faciunt corpus & conſtituunt.*

△ Then it is no offence to God, to receive under one kind onely.

△ As concerning the worſhipping of it, being lifted up by the Prieſt.

..... *That*

...... *That, by faith, (in that it is believed to be the true body,) is alſo by faith to be worſhipped: Not in that it* hath the ſhape of bread, *but that it is the body of Chriſt, true God and man.*

△ As concerning alſo the reſerving of it, being conſecrated, what are we to underſtand?

..... *Reaſon hath no place here: To them that receive it, it is a Sacrament.* But receiving ceaſing, the Sacrament *ceaſeth alſo.*

Celebranti, & accipientibus, Sacramentum & Sacrificium eſt: Ceſſante celebratione, & nullis accipientibus, ceſſat Sacramentum & Sacrificium. Nam Sacramentum dicitur ab inſtitutione & modo.

*The mean conſiſteth in them both.*

...... *To morrow you ſhall hear more of me, in the mean ſeaſon conſider you, How merciful God is unto you through me,* and open this doctrine alſo unto your wives, *that they may alſo know God truly.*

△ Gloria in excelſis Deo, & in terra pax hominibus bonæ voluntatis.

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1585. ┼ *Praga.*

*Januarii 29.* *Tueſday.* Manè hora 10 ½.

Orationibus finitis, poſt heſternæ actionis lectionem, apparuit, facie velata, ut prius.

...... *I demonſtrated to you, yeſterday, how the* viſible ſigne or matter *appearing was united and knit unto the viſible, ſignified: wherein and Whereunto I anſwered in* my own form and perſon, *for whoſoever talketh of God and Chriſt expounding the Scriptures, ought to talk plainly, truly, and openly, that that which they ſpeak may be underſtood. This is the Office of a Preacher. Even ſo I talking of God, and illuminated to this Office, for the time,* was bare, *becauſe I ſpake not of my ſelf.* But the doctrine I taught you was true: and is worthy to be graved in golden Tables, and monumently to be placed upon the altar, wherein man may ſee, as in a glaſſe, How God through his Sacraments and holy inſtitutions, ſanctifieth, regenerateth and purifieth man unto himſelf.

*Now to the work intended, which is called in the* Holy Art *Gebofal, which is not (as the Philoſophers have written,) The firſt ſtep ſupernatural, but it is the firſt ſupernatural ſtep naturally limited unto* the 48 Gates of Wiſdom; *where your holy Book* beginneth. The laſt *is the ſpeaking with* God, as Moſes *did, which is infinite: All the reſt have proper limits, wherein they are conteined.*

*But underſtand that* hoc opus unum *receiveth Multiplication and dignification, by aſcenſion through all the reſt that are limited according to their proper qualities.*

*Of this knowledg I have laid a* ſure foundation, *have taught* what it is, *and the inſtrument* wherewithal, *and* whereby *it is. The* manner of *proceeeding, and* her Baſis. *So that there wanteth nothing but* the ſimple and *eaſie unknitting of thoſe things that are wrapped, not with the bands of it ſelf, but with* the obſcurity and caliginous Cloud *of your own ignorance.*

*But if the Cloud be in you, then by your own help and conſent it muſt be removed.*

*Ars Sancta.*
GEBOFAL.
*Prima Porta libri ſancti.*
48 *Portæ Sapientiæ.*
*Colloquium cũ Deo, ſumma Sapientiæ Porta.*
Multiplication.
Dignification.
What hath been taught.
What yet lacketh.

△ By the favour and help of the Higheſt we truſt the Cloud ſhall be removed.

..... *Take heed therefore you lift not up your ſelves in mind, preſuming againſt reaſon, (whereby you are knit together,) and the will of God: whereby you are taught obedience.*

*For pride is hateful before God: and to be in love with your ſelves is the greateſt ignorance.*

*Shall a dark ſeller brag or boaſt of her beauty? becauſe ſhe receiveth light and cleerneſſe, by a Candle brought into, or ſhining into her.*

Pride:
Self-love.

*No more canſt thou,* [E. K.] *for the ripenneſſe of thy wit and underſtanding is through the* preſence of us, and our illumination.

*But if we depart, thou ſhalt become a dark ſeller, and ſhall think too well of thy ſelf in vain.*

*Matter wanteth amongſt you, the fire cannot continue, but when you bring more Wood, you ſhall have more fire, I will not viſit you again, until the ſeventh day.*

△ Deo noſtro Omnipotenti, Sempiterno vero & vivo, ſit omnis Laus, Decor, Gloria & gratiarum actio, nunc & ſemper. *Amen.*

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┼ *Praga.*

*February 5.* *Tueſday.* Mane, horam circiter 10.

△ Orationibus finitis, & ſpecialiter pro miſericordia divina ſuper nos tres, [*A L.*][*E. K.*][△] ad ejus honorem, laudem, & gloriam.

*E. K.* He is here now.

△ Gloria patri, &c.

*We*

*Wo be unto the World, for ſhe hath appeared before the Lord unpure.*

*Wo be unto the Sonnes of men, for they are the dwelling places of the beaſt.*

*Fames.*

*Wo be unto the ſeed of the earth, and unto the ſeed within her, for ſhe is* touched with fire from on high, *and is trod under the feet of the Higheſt.*

*Who is he that girdeth his ſword unto him: or what is he that is ready for the battel? ſuch as have forſaken the Lord and are run aſtray: and hath placed himſelf with the ſcornful.*

*Juſti opprimentur.*

*Great ſorrow is at hand unto all fleſh:* the juſt ſhall be troden down, and the ſtreets ſhall bear witneſſe of them.

*Bellum.*

*For there* is a Battail *proclaimed in Heaven, and the God of Hoſts hath put on his armour, and is become a fire of wrath.*

*Now commeth the time, that ſuch as* fo.tè,fear not God, *ſhall fall down Headlong, and ſuch as have been lifted up, runne aſtray and down willfully.*

*Happy is he that endureth and appeareth a Labourer before the Lord, for he ſhall enter into his holy hill, and ſhall be crowned with the Victory.*

Such as God coveteth, they flie from him: yea, ſuch as ſerve at his Tables, become his enemies.

*What therefore ſhall I ſay? I make ſeed, but I reap it not: I build, but I enjoy not.*

△ Be merciful to us, O God, and help our frailty, purge our filthineſſe, and create a clean heart in us, &c.

..... *The ſinner knocketh and is heard: but he that is juſt entreth, For into the Sanctuary of the Lord, no unclean thing commeth, for being cleanſed, they enter.*

△ Make clean firſt.

*He that is a Prophet, or an Apoſtle, or a Servant called, by the mouth of the Lord, and ſo ſeperated from the reſt, let him do his duty; Firſt,* that he make himſelf clean before the Lord; *And then may he hear, and ſit in judgment, againſt the impure and unjuſt, and may ſee the works and wonders of the Lord in his holy place.*

Laboro vos, ad nauſeam.

*E. K.* He is gone.

△ After an hour we had diſcourſed together, I fell to this Prayer.

△ O Lord thou haſt heard our conferences, diſcourſes and reſolutions: O God, be our comfort, and reconcile theſe repugnances of purpoſes, ſo as it may appear that thou art the merciful Father, the almighty and living God, the Creator of all things being and that thy promiſes made in mercy and favour, ſhall not with mans frailty be overthrown, or hindred. *Manifeſt thy power and glory to us herein, that thy Prophecies may come to light, to the end and purpoſe thy Wiſdom and power may work thy own honor and glory.* So be it.

*E. K.* Now ſir, where are you?

...... *Here I am, the ſervant of God.*

Unus veſtrum, vocatus eſt hujus *negotii miniſter.*

*Alter, Puer.*

Igitur ad impleat miniſter miniſterium: Puer autem humili & ſe miniſterio.

*Underſtand that.*

*Parabola de ſene nudo & puero. Suprà 13.*

△ I remember the old Parable told us of a man naked, who cloathed himſelf with leaves, and of a child, and a Whale, &c. *Anno* 1584. *Aprilis* 21. Cracoviæ.

*Hear my counſel, and follow it.*

*Conſilium.*

*Wonderful and great are the ſecrets and judgments of Gods determinations to come: which are all ready leaſed and gathered into your boſome.*

A ſimilitude of the Rain bow very apt.

*They are great and true: and are like unto the Rainbow which the Sunne maketh by the aptneſſe of the matter and place (that ſheweth it ſelf ſuddenly and many behold it:* So ſhall the harveſt of this Doctrine, *when the Vial* is runne, and the World receiveth *diſpoſition, ſhew* himſelf wonderful and terrible to all Nations.

*But if the matter agree not with the weakneſſe of your underſtanding, and palpable blindneſſe; Repine not, neither murmur.* But pray, that you may have the ſpirit of God, to underſtand, and that your eyes may be opened.

△ *Regum lib. 4. cap. 6. C. Elizeus.*

*The Prophet* [△] *ſaw, but his boy did not.*

*But the Prophet praying, the boyes eyes were opened.*

*Dee.*

*Theſe myſteries are delivered and taught to a Miniſter apt for them through the Grace and foreknowledg of God, wherein ho hath bleſſed thee,* Dee.

*Unto thee is joyned the dignity of this mans veſſel, which miniſtreth unto thee, as a ſervant.*

*He therefore is not part of the labour, but part of thy knowledge.*

*Kelley.*

*Kelley.* True it is, *that this rain falleth out at thy requeſt.* But lo, thou art let into the garden, and *art preferred before all* others, as a gatherer, that the wonders of the Lord may be finiſhed in his Houſe.

*Mirabilia Dei.*

Our own judgment is to be laid aſide.

Therefore ſeeing thou art let in as a ſervant, not as a *J U D G, lay Judgment aſide, and do thy duty.*

So ſhall it come to paſſe that *the miniſter, through thee, ſhall be ſatisfied*, (*as through the labour of a neceſſary*) and thou through *thee ſatisfied, ſhalt be ſatisfied alſo.*

In the mean ſeaſon gather thy ſelf together, fear God truly, and humbly *go home unto thy Mother.*

Endeavour thy ſelf to know things neceſſary for mans underſtanding, whereby thou ſhalt be apter to *judg*, and to take part with the * Spirit of God.

I promiſe thee, if thou do ſo, that the Spirit of *underſtanding in all humane knowledg and divine, ſufficiently for thy* Profeſſion, Calling, and Creation *ſhall multiply* upon thee.

△ I preſume not to interrupt your diſcourſe of matter, but as we are knit with the Lord *A. L.* in league of friendſhip, for the Service of God, ſo doth charity, and the order of our affaires require that ſomewhat we ſhould underſtand of his preſent eſtate, &c.]

△Through E. K. to be ſatisfied.

△ *Ad Eccleſiam Catholicam Matrem omnium fidelium, redundam eſt.*

△* *In Eccleſia Catholica.*

A promiſe to E. K. of great importance.

*A. L.*

...... *Caſt pride away and be humble: for he that hath an humble ſpirit knoweth much.*

Et cum puer Prophete, es, ab illo quære, ipſe te informabit.

Video & circumſpicio, ſed non video, Lasky.

△ Oh Lord, what is this, what is this! Oh Lord!

...... Sedem poſuit Satanus in cor ejus, *& neglexit* mandata *Dei.*

*Si quæ dixi feceritis, bene fiet vobis: Sin minus, fiat vobis, ſed bene mihi.*

*A. L. Non apparet in conſpectu bonorum.*

△ Give me leave to ſpeak I pray you.

...... *Fio, loquendo, macer.*

△ If *Lasky* fall, (upon whom ſo much of our worldly doings is grounded, as the Houſe-keeping, ſtill in *Cracovia*, in hire for an year, &c.) How ſhall we ſupply the wants? &c.

..... Si ceciderit, ſtatu.

*Unicum habet* [A.L.] *à cœlo ſecum relictum.*

*But iniquity and negligence cauſeth him* avolare *alſo, of* 21, *this is the laſt.*

△ O Lord, Lord, Lord, have mercy upon us.

...... *Conſider this laſt counſel for I can counſel you no more. As your ſight is, ſo ſhall you ſee me.*

△ I beſeech you let me know your name, if it ſhall not offend you to ask.

A. L. *Unicum bonum Angelum jam ſibi habet relictum: Habuit* 21. *ultimum conſilium.*

∴

...... Sum ſanctiſſimi ſigilli fœderis centrum.

△ Are you the ſame that is about the Croſſe in the Center?

*Sigillum fœderis.*

v

...... *I.* [*L+na*] △ Then are you *Levanaël.*

Leva. *Relinquo, ſed non deſero.* ∴ *E. K.* He is gone.

△ Gloria, Laus, Honor Deo noſtro Omnipotenti. *Amen.*

∴

△ *Lib.2. In Sigillo Dei.*

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+ *Praga.*

*Februarii* 18.

*Monday* Mane horam circitèr 9.

△ Orationibus ad Deum fuſis, & aliquantulum de *E. K.* quantum ad myſteriorum participationem preſentem: ut miſericorditèr nobiſcum agat, & illius [*E. K.*] intentionem, & fidem Catholicam reſpicit, & ut ſua divina bonitas nobiſcum procederet in myſterio perficiendo; *viz.* de lapide Philoſophorum, propter honorem & gloriam ſui nominis, &c.

*E. K.* I ſee an endleſſe thing like a red Sea. A head cut off from a body doth appear: the Hair hath bin pulled off it: that Head appeareth to come out up of that bloudy Sea, tumbling ſometime one part, and ſometime another upward, and ſometime under the water clean.

Shortly after.

*E. K.* Now I ſee a Tree upon an old Hill full of moſſe in a deſolate place, beſides the former water.

The Tree is ſprung of a graft, which hath been grafted in ∴ The Tree hath a few green leaves on, and many old leaves: The ſtate of the Tree is as if it were *Autumn.* There lyeth by it the top of a Tree cut off, and dead withered.

The Tree hath a eleven Shots or branches iſſuing out of it.

There tumbleth down from heaven a white thing, and out of it iſſueth an arm with a broad axe in his hand, ſuch as they hew pamnel board with, it ſeemeth to be about a yard long

That hand with his nail maketh a race down along the body of the Tree, and then ſpreadeth the bark open from that place of the race made.

*Quod erit, & futurum eſt, eſt & non eſt.*

A voice.

*E. K.* That voice ſeemeth to come out of the top of the Shew Stone.

*E. K.*

*E. K.* On the place of the Tree where it was made bare appeared two figures of 8, one in manner under another. Now the bark is put together again, and the Tree ſeemeth whole, and as it were not cut.

A voice out of the white. *Quod erit & futurum eſt, jam eſt.*

10 branches cut off of the grafted tree. *E. K.* At this word he ſtrook off ten of the Tree branches, and the ſtem or branch that ſtandeth, ſeemeth to be now between me and the Sun riſen about an hour high; And that ſtem or branch hath five leſſer branches out of it.

*Every.*

*E. K.* Now there ſtandeth *one like Michael*, with a tanckard in his hand of ſilver and ſtooped, he ſaith;

Mich. ...... *Iterum Lavabo te.*

*E. K.* He waſheth with water, and his hands the old branch cut off. Now he taketh that old branch up in his hand, and holdeth it up. The ax is torned from the tree.

A voice from the top of the ſtone. ..... *Plantavi te, & neglexiſti mandata & ſtatuta legis meæ, & in ſuperbia tua defalcavi te: Sed jam memor ſum verborum & pacti mei apud patres,* & occupabis locum ſolitum, *& ipſe rorabo te nubibus cœli. Jam ponam timorem in cor tuum, & viſitabo te legibus meis, & introducam pedes reductos in Sanctuarium: Neque cades, ſicut patres tui ceciderunt; Induxi gentem malam & ſuperbam, & benedixi ei, (ſed proh dolor) tædet me. Igitur dejeci, & præcipitavi illos à me: Ne forte triumphantes poſuiſſent nullum Deum.*

Michael..... *Magnus es tu* Ben Elohim, *magna eſt gloria tua, magnitudo tua ſuperat cœlos, & jam regnabis in terris.*

*Regnum Dei in terris inſtat.* *E. K.* Now *Michael* putteth on the dead bough on the former tree: Now he with the ax with his thumb, cloſeth the barks together.

Now out of heaven commeth drops of a rain, and that ſtem which was ſo put to, had 12 branches; and both that and the reſt ſpringeth together very freſhly.

Michael. ..... *Qui habet occulos videat, & cui ſunt aures audiat.*

*Dee*

{ *Dee*
*Kelly*

*E. K.* Now appeareth one like △ under the tree.

*E.K.* or *Safeguard.*

And alſo I ſee my ſelf (ſaid *E. K.*) comming there, and my *Gown* is *all white*, but *bebloudied*: and △ ſeemeth to have a white Gown, or rather like a womans ſafeguard full of pleats, and full of mens eyes.

Seven more. There appear ſeven more, ſix men and one boy. One is a Blackamore.

They have all white garments alſo.

The tree at the firſt ſeemed to bring forth and ſhew horns, and after that there appeared men iſſuing out or growing plentifully on that tree, and thoſe men to have thoſe horns.

Then he with the Ax pulled one of thoſe men off, and pulled one of his horns, ſkull and all, *and thereof gave to eat to* △, *E. K.* and the other ſeven; and they *did eat*: and ſo all the Viſion did vaniſh away, nothing appearing in the ſtone.

A voice. ..... *Iſta ad rem; Vos autem poſt modicum admonebo.*

——— △ After half an hour, wherein we talked *de Converſione Judæorum.*

*E. K.* Here is now *Levanael*, as before time.

Levan. ..... *O thou which art of the ſeed of the earth, attend my voice, and open thy heart, that thy bowels may be filled with gladneſſe, and that within thy head may wiſdome enter, ſince God hath not onely called thee, but alſo hath made a choice in thee,* If *thou hear his voice, and obey it.*

If

*Be not ſtiff-necked, neither ſuffer ſenſual imaginations to obſcure or defile thy inward underſtanding. The firſt nouriſheth thee to the nouriſkment of thy fleſh, that thy fleſh periſhing may alſo carry thy ſoul with it. The ſecond teacheth thee to underſtand thy ſelf, and thereby to acknowledg the Creator: that thereby thy ſoul purified may alſo purifie thy body: that thereby in the end thou mayeſt riſe a purified and perfect Creature.*

*Behold, there are which riſe; and* have loſt their bodies: *and there are alſo which riſe, and they riſe in body.*

Qui appetit ſe propter ſe, not intelligit Deum, ſed qui intelligit Deum, appetit ſeipſum; ſed appetitus ejus non eſt à ſe, ſed ab alio.

*Since therefore, to ſeek God* [*not*] *for* your own *ſakes, is to glorifie God, lift up your ſelves, and behold the heavens, and look into the earth, and muſe at her wonders: And let not the leſſer part carry away thegreater.*

*E. K.* I pray you ſpeak higher, I can ſcarce hear you.

*Thoſe that have their Sanctification through promiſe, and fulfilling of the Will of God, have al-*

*wayes*

*wayes forſaken themſelves: But yet*, for themſelves, *followed his Commandements; Therefore I ſay forſake your ſelves, and do the will of God*, that for the comforts of *your ſelves*, and your eternal ſalvation, you may ſeek God.

*But he that ſeeketh God, ſeeketh him through patience, through afflictions, through temptations.*

*Therefore deſpiſe this Monſter that tempteth you, and neglect her in the middeſt of her pride, for ſhe is poor, miſerable, and prepared as a fire-brand for deſtruction; if you ſeek riches of her, ſhe hath none, if you ſeek wiſdom at her, ſhe knoweth it not, if you deſire quietneſſe, and the joyes of reſt, ſhe cryeth out againſt you, Watch, Watch, and gird up your ſelves.*

Patience.
Afflictions.
Temptations.
*Mundus.*

*And if you ſeek eternal life, or ſtudy to pleaſe God, and to glorifie him, whereunto you are created, ſeperate your ſelves from the Harlot.*

*Swear your ſelves her enemy, and hate all thoſe* that take *part with her; For, behold, ſhe is become an enemy of him that created you, a Blaſphemer of him whom you ſeek to glorifie, the daughter of him, which ſet himſelf againſt the Higheſt.*

*A mundo & mundanis debemus eſſe alieni.*

*Therefore for your Creations ſake, ought you to deſpiſe her.*

*For your Redemptions ſake to neglect her, and for the Glory that you ſeek to attain unto, utterly to* deſpiſe or contemn *her.*

*But here, peradventure, you will ſay unto me, as he ſaid unto Chriſt the Sonne of the living God.*

*E. K.* He maketh curſy, and kiſſeth the ground.

*What ſhall I do to enherit everlaſting life?*

*I ſay unto you follow the Commandements.*

*Behold, it is written, I give you a new Commandemnt; Love one another.*

Love.

*How love you one another without Charity?*

*But what is Charity? is it not the gift of the Holy Ghoſt? you know it is ſo, you know alſo, that the Holy Ghoſt is called a Comforter.*

*But conſider with your ſelves, why he is called a Comforter; Not becauſe he comforteth himſelf, for he is all comfort; But becauſe he* is *the comfort of ſuch as he hath ſpoken to, ſaying, I have given you a new Commandement*, Love one another; *But, who are they? Even they* that eat the fleſh, and drink the bloud *of the Sonne* of man Jeſus Chriſt, *the Sonne of God, true God and man, which unleſſe you do, you are not of that Company unto whom Chriſt ſaid I give you a new Commandment.*

*For in ſo doing you are grafted in Chriſt, are ſubject to the Commandment*, tyed unto Charity, *wherein you are refreſhed by the Holy Ghoſt the Continual Comforter, and giver of wiſdom to* ſuch as dwell in Chriſt.

*See therefore that none is of Chriſt, that hath not Charity, neither hath* any Charity, that is not of the Company of ſuch as feed of the fleſh and bloud of *Jeſus Chriſt, without the which there is no Salvation, therefore art thou* E. K. *a lyar when thou ſayeſt I fear God, I love God,* I *intend to live well and in obedience, for thou followeſt not his Commandements, thou flieſt* from him; *Therefore thou art not* with him.

*But I hear * thee ſaying*, I confeſſe my ſelf to Chriſt before the Throne of God.

*But thou haſt not offered thy ſelf unto the Prieſt, neither haſt laid down thy Sacrifice.*

*I ſay unto thee, Thou confeſſeſt not thy ſelf, neither thy ſinnes*, before God, *becauſe thou commeſt not* where he is.

* △ E. K. did confeſſe that he thought ſo at this inſtant.

Penance.

*Not that God ſeeth thee not, but that he is ſaid not to* hear ſinners, unleſſe *they* be penitent, *but penance is limited by the Church, and ſorrowfulneſſe is not judged* by thy ſelf, *it behoveth thee therefore, if thou wilt flie unto Chriſt*, to enter into *the Company of ſuch as profeſſe him, where he is, and with whom he dwelleth.*

The Church.
*Ad Eccleſiam Catholicam confugiendam.*

There, *at what time thou repenteſt thee of thy ſinnes, and ſhalt confeſſe them with ſorrowfulneſſe, before him which is in office at the myſtery; there alſo by the myſtery (which is Chriſt) ſhalt thou receive forgiveneſſe of thy ſinnes.*

*For if he that miniſtreth, is heard in the power of his Adminiſtration, and Sacramental vow, much more hath he power to forgive Sinnes; For lo, that he doth, is not of himſelf, but his dignity is of that, whereof he is called a Prieſt.*

*Now therefore* I *ſay unto thee* E. K. *until thou make thy ſelf clean, thou ſhalt continue filthy*, & immundis & impuris, non revelat Deus Sacramenta.

*But even as thou, not clean, ſeeſt, and yet ſeeſt nothing: ſo being cleanſed, not ſeeing thou ſhalt ſee, and ſee all things.*

*I have done.*

△ Gloria Patri & Filio & Spiritus ſancto, ſicut erat in principio, & nunc & ſemper, & in ſecula ſeculorum. *Amen.*

1585. ✝ *Praga.*

*Februarii* 23.

*Saturday* A meridie horam circiter 2.

Orationibus ad Deum fuſis, pro luce & veritate divina, &c.

△ The occaſion of this comming to the Shew-Stone, was that as we ſat together in the Stove, there was a pat or ſtroke or two (not natural) given on the Bench and Wall: and withal I *felt on my head a heavy moving thing*, and alſo after that *E. K.* felt on his back, as if one had written letters diſtinctly: whereupon we went to underſtand the will of God, as being thereto half warned and ſtirred by theſe tokens.

*E. K.* *Madimi* is here.

△ Benedicti ſunt pedes evangelizantium pacem & favorem altiſſimi.

Madimi ...... *What ſhould I ſpeak unto you, ſince you have no faith?*

Faith.

*Why ſhould I teach you that deſpiſe my documents?*

*I knock in vain, for you hear me not.*

*Unus unam alius aliam quærit: diſpares eſtis.*

△ Deus poteſt omnibus & diverſiſſimis ſatisfacere, bona ſemper petentibus.

Madimi ...... *Shall I ſpeak, or no?*

△ Speak in the Name of God, who would not hear the words of the wiſe and of the mighty, of the good and true?

*Mater. Madimi.*

Madimi ..... *Shall I cloſe my mouth, becauſe of your wickedneſſe? or ſhall I open my mouth, becauſe* my Mother *hath commanded me?*

*I will go back, and will deſire that my mouth may be ſewed up with a double threed: for aſſure your ſelf I will not come again willingly: But if ſhe ſay again,* Go, I *will come.*

[illegible], *wherefore doth God give bread to Dogs: or ſuffereth his ſonne to ſhine to the bottomleſſe Caves?* I *know a cauſe, but yet* I *am torn in ſpirit.*

*O Mother, Mother, if thou ſhouldeſt ſpeak unto this people, out of and from above the Clouds, they would melt before thee, yea, they would fall.*

*But lo thou ſpeakeſt unto them by thy daughter that they may ſtand and hear, but they hear not: But* I *ſwear unto thee, they deſpiſe thee.*

*What ſhall therefore become of them? I go,* I *will ſee if* I *can abſent my ſelf from them.*

△ She went away as if ſhe had been angry, in the mean ſpace we argued after our former manner; *E. K.* as he was wont, and I ſtill in my conſtant hope of Gods mercies.

After half an hour.

*E. K.* Now ſhe is here again.

*E. K.* She putteth off her peticoat, and putteth on an other Garment full of pleats of a golden colour, and after that an other Garment, upon that Garment with many Crowns bordered on it, with hands out of every of them, and a great part of the Arm, they are right hands, the firſt Garment (which ſhe put off) and flingeth it into a fire.

Madimi ..... I *ſpeak unto you, though* I *ſay nothing.*

Madimi ...... *The counſels from above, are perfect, becauſe they deſcend.*

*Conſilia Dei.*

*But the wrappings of mans wit, are unperfect knots, hard to put together, and harder to unloſe: Therefore they are not.*

Impriſonment conſpired againſt me. △

*But theſe are of God, and they are true.* Envious minds, and falſe hearts, do hunt after thee, and they have ſaid and have *conſpired; But* I *have ſaid unto them, be it unto them, as they have meaſured unto others: And that which they have nouriſhed in corners, let it be fire, and conſume their dwelling places; Let it ſeek out their brothers: Let their throats be burſt in pieces: Let it range along their Kingdomes, and let it burn down the gate of their borders, that the way may be wide: for a narrow way ſerveth not where* I *bring in miſchief,* I *will bring her to the borders, and will place her in the Gates, and will ſay unto her.*

Accipe tibi vim.

*And* I *will give her a two edged ſword, but* I *will not enter in with her: becauſe* I *will not hear their Lamentations, neither be moved with their groanings.*

Theſe are the hard and heavy knots, that the evil ſpirit and mans wit hath wrought togther; But becauſe they are humane, they ſhall periſh.

The way is prepared by *A. L.*

*Truly it ſeemeth good to my Mother and me: and our conſent thinketh good alſo, (and the rather becauſe ſhe hath prepared the way by* her own wiſdome, *which part of the North you muſt alwayes (look* unto,) and be directed *by.*

*For why, that Conſtellation* is true, *and doth teach thoſe that erre; Thoſe alſo that are right, it comforteth them.*

*But*

*But I will go unto my Mother, and ask her once more, whether I may hide theſe things from you.*

*Sapientia divina noſtra debet eſſe ſtella nauticis in hoc mari magno.*

*E. K.* She is gone.

△ We read over the premiſſes, and gathered, that ſome treachery was deviſed againſt me: And therefore, I beſeech God, to give us his counſels, and adviſes, to be my guide and protector; my light and comfort.

*E. K.* Here ſhe is again.

Madimi ...... *That you both, or (if you will be diſtracted) one of you, go ſecretly* hence, and ſpeedily unto Lasky: *So ſhall it come to paſſe, that he* whom they intended *to impriſon*, (*ſaying*, we will compel him to perform his word, leaſt he peradventure triumph elſewhere againſt us;) [&] *may at laſt, open the Priſon Doores for them*, *and* ſalute a ſtrange King, even in the ſelf ſame place, where they ſhall eat to morrows Dinner. *But when they perceive that you are gone; Then will they underſtand that you knew, and that* the ſpirit of God *was amongſt you.*

Flie from *Prage.*

The words of the Conſpirators.

*I come again.*

*E. K.* She is here againe.

Spiritus Dei *nobiſcum.*

Madimi ...... *If theſe words be true, bear witneſſe of the truth: if you think them to be falſe, you need not follow them.*

△ How ſoon would you adviſe me to be going hence? you ſee how bare I am of money.

Madimi ...... *Do ſo as in an eminent danger. I have ſpoke the laſt word.* Sed adhuc tria; Omnia ſuccedent voto.

△ Deo noſtro Omnipotenti, ſapienti, & miſericordi, ſit omnis gratiarum actio, Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

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*Monday*

*Februarii* 25. à meridie, circiter $1\frac{1}{2}$.

Precibus ad Deum finitis, citò apparuit Angelus Dei.

*E. K.* Fell on his back as one had written as he ſat at the Table; Hereupon we reſorted to the Shew-Stone, &c.

*E. K.* Here is *Madimi.*

Madimi ...... You have vowed to your ſelves, and to the Lord, perform your vowes. *That which God commandeth, that do.*

*Excuſe your ſelves with men, and gird up your Garments to the travaile; Not in Waggon, but on Horſe-back.*

*E. K.* I pray you to give us ſome inſtructions of my Lord *Lasky* his being.

*Travaile hence directly, and unto* Wratiſlania, *and there I will meet you.*

*E. K.* I pray you to deal openly with us, according to our frail ſtate, and to declare unto us of my Lord *Lasky* his eſtate.

*A. L.*

Madimi ...... You depend not upon *Lasky*, but *Lasky dependeth upon you; if he do evil, his puniſhment is ready: if he do well, he doth it for himſelf.*

*I am greater then you, and my eye ſtretcheth farther then yours; yea*, though you went to morrow, you have loſt ſome dayes.

Dayes.

△ I muſt carry my Books with me, we muſt be at the leaſt three horſe.

Madimi ...... *Not ſo, but* thou ſhalt hide them.

Books to be hidden.

△ Am I to return hither again, before my wife come from hence?

Madimi ...... *I am not fleſh, neither do I move, or am moved with fleſh*; But if you fulfill the firſt, the reſt followeth.

*Do this, as though you committed theft,* △ Secretly and ſpeedily.
*for* if the hours *be diminiſhed, the purpoſe ſhall alſo want ſucceſſe.*

Houres.

*Ductus es, ſequere ſi vis.*

*The hand is open, and* ready to take hold *on you, what therefore ſhall I ſay more to you?*

△ What hand I pray you?

Madimi ...... *Manus amplectens non rapiens.*

△ Lord I underſtand not that neither.

*E. K.* She is gone.

△ In manus tuas Domine, Commendamus noſtra corpora, animas noſtras & ſpiritus noſtros. *Amen.*

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*Wedneſday.*

*February* 27. △ I and *E. K.* and *Thomas Kelly* as ſervant, rode to *Limburg*, (otherwiſe named *Nimburge*,) ſix miles from *Prage*, in the way toward *Breſſel*: otherwiſe, named *Wratiſlania.*

*Februaris* 28. Manè circa 6 horam. *At Limberg.*

*Thurſday.* Note, I had cauſed from 4 of the clock in the morning the Horſes to be looked unto, ſo as, by five, or aſſoon as it was break of day, we might be riding.

In the mean ſpace while *E. K.* yet lay in his bed awake, and I was in the next Chamber by, in ordering my things of my male. *E K.* heard a voice (like mine) ſay *D.*

Whereat he asked me, what ſay you? I anſwered, that I ſpake nothing. Then he doubted what creature did uſe that voice. Afterward he roſe: and when he had been ready a while, and ſate in the Chamber where my male lay, he ſaid, that he felt ſomewhat crawling, *or as one writing on his back*, and at length *to aſcend into his head.* And ſo I left him, and went out into another place, and kneeled to pray, and prayed, and upon the comming in of *Thomas Kelly* into that room where I kneeled (in the Door of a little open Gallery over the ſtreet) I roſe up, and went in again to *E. K.* and he told me that he ſlumbred by reaſon of the heavineſſe of his head, and *that he ſeemed to ſee me praying, and* Michael *to ſtand by me.* I anſwered, that truth it was I had been ſomewhat bent to

A Viſion. prayer, but that I could not pray as I would, &c. Hereupon, *Immediately he ſaw* Michael *over my Head with a pen in his hand*: Thereupon I was reſolved that I was to write ſomewhat of importance: And I made ſpeed to take pen, ink and paper, and to ſettle my ſelf to writing, becauſe we made haſt to ride, as intending to ride 8 or 9 miles that day, and company tarrying for us: one of them being a Jew, whoſe ſiſter is wife to Doctor *Salomon* of *Prague* the Jew, &c. And going about to attend for ſomething to write, a voice ſaid, as followeth.

A Voice. *Cur non includis te ad audiendum vocem meam?*

△ Hereupon, I did ſhut all the Doors, and uttermoſt Doors.

Note the reaſon why a Receptacle is of more credit. *A voice* ...... In receptaculo, ut magis approbetur veritas.

△ Hereupon ſpeedily I took out the Shew-ſtone, and ſet it on the Table before *E. K.*

*E. K.* Here appeareth a white Circle round about the border of the Stone, and a ball or Globe of flaming fire in the midſt; The white Circle hath great brightneſſe of light in it.

*Madimi.* *E. K.* Now here is *Madimi*, ſhe ſtandeth in the white Circle: and looketh into the fire, ſhe kneeleth.

On the outſide of her, ſtandeth *Michael* with a ſword.

*E. K.* *Madimi* is gone away, and *Michael* is come to the lower part of the Circle.

A voice ...... *Speak, for who controlleth me?*

*E. K.* *Michael* boweth himſelf toward his feet, as though he kiſſed the place where he ſtood: as if it were the Circle that he kiſſed.

Michael ...... *Theſe are the words of the Lord, and of me his Angel, and Miniſter of truth: and they follow.*

*Behold, I have led you forth diverſe times: and you have obeyed me. Therefore I ſay unto you, Be now Stewards of more.*

△ O merciful God.

*E. K.* He ſpreadeth his Arms abroad, and ſtoopeth down.

Michael ...... *He that committeth his Treaſure unto man, findeth favour, and at his return hath his own. But he that committeth himſelf unto me, and heareth my voice, I will write his Name in the Book of Life. Behold, Behold, Behold, I ſwear and it is.*

*Dee.* *That in thee*, Dee, *I delight. And lo, becauſe thou haſt obeyed me, and not of force of humane perſwaſions, I ſhew unto* thee what is to come, *and what* I would have thee to do: *and* wherefore thou commeſt hither.

△ Fiat voluntas Dei. *E.K.*

Michael ...... *Cover me for a while, leſt peradventure thou ſee I am beyond the ability of thy capacity*, and ſo return not eaſily.

*E. K.* He becommeth very bright.

△ I underſtood not well this ſaying, neither *E. K.*

Michael *I ſay unto thee cover the receptacle.*

△ We covered the ſtone a while, and read the premiſſes.

*E. K.* He is brighter then he was, the Circle of light ſhineth ſtill.

△ We uncovered the Stone, and then he ſpake again.

Michael ...... Before twelve moneths of your account be finiſhed, *with the Sunne: I will keep my promiſe with thee*, as concerning the deſtruction of Rodulph: *leſt peradventure*, he triumph, as he often doth. *For, thy lines* are many times peruſed by him; *Saying*, This man doted, where is become his God, or his good Angels?

*Rod.* The deſtruction of *Rodulph.* *And behold, I will ſweep him off the face of the earth: And he ſhall periſh miſerably:* that he may underſtand, that thou dealt not for thy ſelf, but didſt fulfil the work of thy maſter.

*Moreover I will bring in*, even in the ſecond moneth, (the twelve ended) *Steven.*

*And for a truth, (as I am)* will place *him in the ſeat Imperial; He ſhall poſſeſſe an Empire moſt great: and ſhall ſhew what it is to govern, when God placeth.*

In his time will I fulfil many things that I have promiſed thee, and I will be mercifull unto thee; becauſe thou haſt not broken my Covenant.

△ All conditionally to be underſtood.

My minde abhorreth from *Lasky*, for he is neither faithful to me, nor to thee: neither he careth for his own ſoul.

*A. L.*

△ Chamo & træno maxillas illius conſtringe (ô Deus) ut approximet ad te.

Michael ...... *The ſpeedy return of* Curtius *was to deliberate with* Rodolph *how they might, (under the colour of Juſtice) entangle thee.*

*And lo, whom thou foſtredſt and fedſt at thy Table, is he, that hath wet his hand in the diſh with thee, and hath* delivered *thee.*

*Moreover, he hath betrayed his Maſter: And the cauſe of his adverſity, hath had chief root in him. From the third year he hath done unjuſtly: and hath made naked his Lords ſecrets.*

*Emericus. Somagius.*

*But he ſhall have his reward:* and ſhall periſh with his own hand. *Before thou cameſt out of thy own Doores, to take thy Journey,* Rodolph knew of thy going.

And for a truth, his letters are before thee.

*Therefore, it behoveth me, to give thee warning, and to teach and* inſtruct thee, as one exerciſed in my buſineſſe.

*Cover me, I am become cleerer.*

△ We covered the Receptacle.

After a while we uncovered it.

Michael ......*This therefore ſhalt thou do.*

*The ſame way thou cameſt, the ſame way thou ſhalt alſo return:* Not to flie from their malice or tyranny: But to ſtand in the face of them as my ſervant.

*Hereby, indirectly, ſhall the* Traitour *underſtand you know him.*

The Traitor.

*And* Rodolphus *hard heart,* I *will ſtir up with indignation againſt him. For he ſhall be conſtrued a Lyar.*

And they ſhall begin to fear thee, and alſo to love thee: and thou ſhalt be in favour amongſt them.

*Note.*

*Annuate* their doings, *and hear their ſayings. And thoſe things they ſhall offer thee, refuſe not. I will ſend one out to pay them their wages.*

Annuate their doings.

*Moreover, I command thee* Kelly, *(But in my own perſon, I counſel and advertiſe thee) that thou take* part with the Lord Jeſus: *And go* forward with the buſineſſe thou haſt in hand.

*For why?* They ſhall be ſhortly made open and plain; *leſt thy* (△) *word (to the Emperour he meaneth) receive foil in the hearts of men.*

△ Belike he was ſtudying in *Dunſtons* book & Tables whereof he made me not privy.

*But* I bind it not to that place. *For,* the fruit *that* ſpringeth of it, ſhall do my ſervice with *Steven*; *And* yet, if he will, *with that* unjuſt *Lasky. And it ſhall be a Garden for you: wherein you ſhall not borrow of the World, but of* the Gift *of God.*

Yet if.

*Donum* Dei.

*And hitherto I will deal with thee, that the leaſt thing which thou haſt beſtowed in obedience toward me, ſhall not be forgotten.*

*Live you together, as brethren:* and wonder together, at my works, *and in me, for there ſhall not a hair of your head periſh;* So that *you* liſten, and be obedient unto my voice.

Together.

If.

*When therefore thou commeſt home, hide not thy ſelf;* But ſee, that the Infant be regenerated.

*Infans baptizandus.*

△ As concerning the Godfathers: ſhall I requeſt and uſe ſuch as I intended?

Michael ...... *Do, that thou haſt done.*

*Mich.*

*But put all theſe things up amongſt the ſecrets of your hearts, as though not ſeeing, yet ſeeing all things.*

*Let theſe for this time ſuffice.*

*E. K.* The fire is gone, he and all.

△ Creatori noſtro Omnipotenti, Protectori noſtro miſericordiſſimo & conſolatori noſtro abundantiſſimo in tempore neceſſitatis noſtræ ſit perennis Laus, Honor, Gloria, & gratiarum actio.

*Amen.*

△ Hereupon we had great comfor, and ſo brake our faſt, and returned to *Prague* again, before 4 of the clok in the afternoon.

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*Note.*

While I was thus out, and had left a letter for the *Curteſe Balthaſar Federicus. Dominus ab Oſſa, &c.* to deal with the Spaniſh Embaſſador, the Lord *Romfe*, and myne Her *Kinsky*, to crave pardon of my ſudden departure, *and the Child not yet chriſtened, &c.* and had given my wife charge not to deliver the Letter before Friday night, &c. It came to paſſe, that this Mr. *Balthaſar* had ſent word of his comming to *Prage* with the Lord *Kinsky*, (whom on the Friday before I had met riding

ding

ding out of Town: and he told me that he was to be out three or 4 dayes, &c.) and that he was deſirous to ſpeak with me.

Upon which occaſion my wife thought it beſt to ſend the letter to him, and ſo did, not long before my coming home. Which thing when I underſtood, I was half ſorry for it, and ſent preſently word to Maſter *Balthaſar* of my coming home, and to certifie him that my wife had erred to ſend that letter unto his worſhip before *Friday* night, when ſhe might perceive that indeed I did ride forth to *Breſſel*.

He thereupon was deſirous to ſpeak with me, and *of him I received my Letter which he had peruſed*, and offered himſelf moſt ready to ſatisfie the content thereof, &c.

Now to the chief purpoſe, At my return home from Maſter *Balthaſar Federick ab Oſſa*, I found *Emericus Sontagius*, in my wives ſtove with Maſter *Kelly*, *who at the ſight of me was ſore amazed, and half not able, or not willing to ſpeak, but ſaid*, vos eſtis veteres equites. Then Mr. *Kelly* told me, that *Emericus* had told him, that the Emperour had been all day yeſterday very melancholick, and would ſpeak with no body. *And that he knew of my journey in a moment when it was*, and that by the Jews, & ſpecially by the Doctor his ſon, that had gone about to get me the four horſes, & laboured very much with himſelf (unasked) to perſwade me that the Emperour his firſt and chief underſtanding of it was by the Jews, &c. Hereupon (being now night) he went home.

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+ *Pragæ.*

*Martii* 14.

*Thurſday.* A meridie, hora $2\frac{1}{2}$. Baptizatus erat *Michael Dee* filius meus in arcis Pragenſis majori Templo. Baptiſmum exercente, Cæſareæ Majeſtatis Capellano.

Suſceptoribus verò, Illuſtriſſimis Dominis, Domino don Gulielmo de ſancto Clemente, Hiſpaniarum Regis, apud Cæſarem Legato, & Domino Magnifico, Domino Romff, ſummo Cæſareæ majeſtatis cubiculario, & à conſiliis arcanis intimo & primario, &c.

Suſceptrice autem, Nobiliſſima fœmina, Domina de Dittrechſtain, Domini de Dittrechſtain, uxore chariſſima, qui major Domo Cæſareæ majeſtatis eſt. Infanti verò nomen erat inditum *Michael* ad petitionem meam, *ob gratam beati* Michaelis *memoriam, qui (ex miſericordia Dei) tam fuit eſt & erit nobis beneficus, auxiliaris & tutelaris*, &c.

*Michael.*

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+ *Pragæ.*

*Martii* 18.

*Monday.* Manè, horam circiter 7.

△ Precibus (ex more) ad Deum fuſis, primùm, deinde (aliqua interpoſita mora) aliis etiam ejaculationibuſque factis pro miſericordia, luce & auxilio Dei, &c. poſt horas 2. tandem nulla facta apparitione, ceſſavimus. Ego verò de Dei ira timidus, cauſam ſubeſſe magnam dubitavi, &c.

△ Miſerere noſtri Deus, & ne nobiſcum agas, juxta omnes iniquitates noſtras, *Amen.*

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*Martii* 20.

*Wedneſday*, manè. △ Note— *E. K.* yeſterday had a ſhew of a little thing as big as a peaſe of fire as it were in the ſtone going about by the brinks. And becauſe it was not in ſhape humane, he of purpoſe would not declare it ſo to me, and ſo I have noted (as appeareth) of no ſhew. This he told me on Tueſday night (that was yeſternight) upon occaſion of a great ſtir and moving in his brains, very ſenſible and diſtinct, as of a creature of humane ſhape and lineaments going up and down to and fro in his brains, and within his skull: ſometimes ſeeming to ſit down, ſometime to put his head out at his ear.

And this began from the ſame night following.

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+ *Pragæ.*

*Martii* 20.

*Wedneſday*, manè circiter $6\frac{1}{2}$.

△ Precibus ad Deum fuſis aliquanto prolixioribus quam ex more, &c. ſtatim facta eſt apparitio.

*E. K.* Here is the ſame ſhew of a little parcel of fire ſomewhat leſſe then a peaſe, going about the border of the ſtone.

*E. K. Here is one, but he hath a covered face, I know him not,* his covering is of a compound colour, between black, red and white, he is covered down to his middle, the ground of it is white: There be ſpots of black and red on it, ſome big, ſome little, as if they had been ſprinkled on with a pen, or daſhed on with a pencil.

*A*

…..*Againſt divine neceſſity is no prayer nor reſiſtance.*

*E.K.* I feel nothing, in my head now, and till now I did, as is moved before.

….. *Come, ô you Prophets, and render your accounts. Come, O you that have ſucked of the breſts, wherein the judgments and ſecret will of the Lord is hid, and of Neceſſity to come, Gather your ſelves together, render ſome account why the King of eternity deſcending from the heavens hath ſo often viſited you? And why he hath rather viſited you, in the Deſert, upon mighty and high Mountains, unranged of men. Tell, I ſay, what the cauſe is, that he hath come down into the Fens, and amongſt your flock : Could not this God have lifted you up, and have brought you into his ſecret chambers? Could he not have raviſhed you unto himſelf, and ſo have carried you about with him, that you might ſee his great wiſdome unknown to man, and the abundance of Glory, wherein he hath his habitation. There is none of you that dare preſume to ſay, that you deſerved the Lord his preſence.*

*There is none of you that dare open his mouth, ſaying, God hath need of us.*

*Tell therefore what is the cauſe that God hath viſited you.*

△ The unſearchable judgments and determinations of the higheſt, &c.

….. *Be ſilent, thou anſwereſt before thou art called.*

…. *What is there none of you that anſwereth me? No, where art thou?*

Job, *where art thou?*

Moſes, *where art thou?*

Zyrom, *where art thou?*

Syracasba, *where art thou?*

Daniel, *where art thou?*

Jonas, *where art thou?*

Ezechiel, *where art thou?*

*Holy, holy* Eſdras, *where art thou?*

*You leſſer Prophets, where are you?*

*You number without number, (whom the Lord hath talked withal) wherefore ſhew you not your ſelves?*

*All theſe were full of the Holy Ghoſt.*

*All theſe mortified their fleſh for the love of God. Yet, what, are you not able to render account or to ſhew the true cauſe why God hath viſited you?*

*God viſited you ſo long, and ſo oft, ſo mercifully and ſo abundantly, and are you ſilent and ignorant? Why?*

Mandata tua juſta ſunt Domine.

*What, was this the cauſe that God viſited you for, that you ſhould fulfill his Commandments, and teach his people the way of ſalvation?*

*True it is, it was the cauſe that moved you to obedience. But the very cauſe* why *God appeared unto you, you know not.*

*Behold, the Commandments of God are juſt & true, whoſe ſons you are: if therefore you follow not the Commandments of your father, you are diſobedient. But why, your Father hath commanded you: Lo, I teach you.*

*When God of very God, the true light, beauty and honour of his Father, conteined or was full of the image of an heaven and earth, and by the omnipotent, conjoyned, and equal power and ſtrength of them both, joyned in one, was brought forth, and had his real beginning, he determined alſo, in the ſelf-ſame Image and Idea, the due and proper order, juſt law and determination, of all things that were comprehended, which law and things together have their courſe co-eſſential both in heaven and earth, diſtinguiſhing all things into their real beginnings, limitation of time, and determination between their extreams. This order or law, begun in the boſome of the Word of God, keepeth ſo his proper courſe, and order, and law of his own eſtabliſhment, That thoſe things that before were wrought in God, might alſo receive working and being ſubſtantial to the end of God his progreſſion.*

*This is the ſelf-ſame that we ſpoke of before, in the name of divine Neceſſity, againſt the which no prayer prevaileth, nor reſiſtance can be made.*

*This Neceſſity was the cauſe, O you Prophets and Children of God, that God dwelt amongſt you.*

*This Neceſſity was the inſtrument that brought you to the ſtage of your election.*

*This Neceſſity was the cauſe that God choſe you.*

*This Neceſſity maketh of wax, honey; of tar, milk; of long ranging, return, of Infidels, Chriſtians; of diſobedient, holy ones.*

*Finally, of the unperfect and evil, rage and roming aſtray of mankind, the true number of ſuch as return from wickedneſſe, and are choſen to eternal joy from the beginning.*

*But this may ſeem unto you a ſtrange and ſtumbling Doctrine.*

*I have laid the Baſis.*

△ We read the premiſſes, which ſeemed to us very pithy, and ponderous, and full of myſteries.

△ I noted two Prophets names, not before.

..... *This Neceſſity is two-fold, one (that is to ſay, the firſt) contemplative and fix.*

*The other, working and leading to an end.*

*In the firſt do dwell two great and mighty Judges, Juſtice and Mercy.*

*In the ſecond dwelleth the ſon and image of Juſtice, leading on by order for the courſe of things, that are led on by the later, have not true Juſtice, but the image of Juſtice.*

*This is the cauſe that the elect and choſen may erre and go aſtray, and loſe the benefit both of the end of his Election and firſt determination.*

*For why: All things come on, and keep their courſe, even as they are led, by the image of Juſtice, Man onely excepted: which by reaſon of his free-will, draweth out of order, runneth from the mark, refuſeth that which is good, and through the burden of his fleſh, inclineth unto evil.* [*E. K.* He teacheth himſelf.]

*In the which evil, whilſt he dwelleth and continueth, lo the courſe of neceſſity taketh hold upon him, and draweth him unto the ſcope or end whereunto he inclineth himſelf.*

If he continue. *For, behold, Although he be before ſanctified unto the Lord, and made a choſen veſſel, wherein if he continue, neceſſarily he ſhall enjoy the reward and glory of the ſanctified. Yet if he loſe that Neceſſity, and fly from his own law and condition, taking part with the filthineſſe and iniquity of his enemy, through Satan or his fleſh, of Neceſſity he muſt periſh.*

If *For as thoſe that are good, tied unto the law of goodneſſe, are glorified,* if they *continue: ſo likewiſe are the evil tyed unto the law of wickedneſſe, the Neceſſity whereof is damnable.*

*This is the cauſe that the Prophets are viſited.*

*Becauſe God found them puniſhing their fleſh, deſpiſing the vanities of the world, and reſiſting Satan.*

*For lo, the Lord looked down unto the earth: And he ſaw them* deſpiſing wickedneſſe, fearing him, and grounded in the faith of redemption.

*Therefore he thruſt himſelf in amongſt them, and through the firſt part of neceſſity (in mercy) he viſited them.*

*Take heed (ô you) that the Lord of neceſſity viſiteth in Juſtice, for your burden ſhall be great and intolerable.*

*E. K.* He is gone. △ We read and diſcourſed a pretty while.

*E. K.* Here he is again.

...... *Now unto the reſt.*

*What is (therefore) that neceſſity divine againſt the which there is no prayer nor reſiſtance?*

*For why it is evident, That ſinners may return, and thoſe that erre, may be brought into the right way, and that by Prayer.*

Prayer. *Behold, no man is penitent, but he uſeth Prayer.*

*No man ſatisfieth, but he uſeth Prayer.*

*No man taketh part with the Church, but in Prayer, for Prayer is the Key, ſanctified by the Holy Ghoſt, which openeth the way unto God.*

Neceſſity had determined the deſtruction of *Ninevee*, neceſſity alſo ſaved it.

*For lo, when they ſhould neceſſarily have received reward for their wickedneſſe, they prayed, and reſiſted neceſſity.*

*It appeareth, therefore, not yet, what neceſſity that is, that Prayer prevaileth not againſt.*

*Note here, The later neceſſity is neceſſity, leading* malum ad malum, & bonum ad bonum; *which neceſſity is that, which is tyed unto every thing leading it* unto the end *that it deſireth.*

*Even as God, ſeeing the Prophets forſake the loathſomneſſe of their fleſh, and framing themſelves to the neceſſity which leadeth unto good, of his meer mercy, in the firſt, thruſt himſelf amongſt them, fixing their later and deſired neceſſity, with a neceſſity of his Omnipotent and unſpeakable mercy wherein there dwelleth two things;*

*Joy, and Perſeverance.*

*Theſe therefore (as the Prophets) which are viſited with God in mercy, are fed, nouriſhed and foſtered as the Prophets were, with theſe two diſhes,*

*Whereof the greateſt is* Perſeverance.

*Herein I teach you, that he that is firſt elected and applyeth himſelf to the neceſſity of his Election, doing the works that are righteous before the Lord, and receiveth comfort by the viſitation of Gods mercy, is ſealed to the end of his Election, in gladneſſe, and through the value and ſtrength of Perſeverance, and cannot fall ſo far, that he ſhall be bruiſed, or run ſo far aſtray, that he ſhall not be able to remember himſelf.*

*Happy are thoſe that are elected.*

*But happy, happier are thoſe that perſevere in their Election.*

*Theſe are thoſe unto whom God imputeth not their ſinnes.*

*Theſe are thoſe that ſinne and Satan are a weary of, for they are not able to prevaile.*

*Theſe are thoſe which are numbred in the Book of God, and whoſe brethren tarry as yet for their comming. But the altar ſhall be opened, and they ſhall riſe.*

*But is there a mercy fixed, and doth this mercy alſo fix Juſtice; Or as I have called it the Image of Juſtice.*

*It is evidont; So alſo is there a Juſtice that is fixed, a Juſtice triumphing, a Juſtice mighty, a Juſtice unable to be reſiſted, a Juſtice that Prayer prevaileth not againſt, yea, a Juſtice that Hell and the Devil are condemned in.*

*This is that Juſtice, this is that two edged ſword, this is, that Iron Mall, wherewith thoſe that refuſe their Election, or are not elected, following the neceſſity of wickedneſſe, are and ſhall be cut in pieces with, beaten into ſmall powder, and be caſt into the lake of fire and brimſtone.*

*This is he that ſealeth up the ſecond Hell, with the ſecond death.*

*This is that you, ô you ſtarvelings, you vagabonds, you ſtiff-necked and ſtinking ſinners ought to dread and fear!*

*Hath God elected you, and do you diſdain it?*

*Hath he provided a Seat for you, an Honour for you, a Crown for you, a Wedding Garment for you, his eternal glory for you. And will you force him to caſt it into the fire.*

*Shall the finger of God write you, and ſhall the vengeance of God root you out.*

*Repent I ſay, and flie from your iniquity.*

*Return into the way of the Lord, leaſt God ſeeing your wickedneſſe, your un-natural and inhumane rebellion, your diſobedience againſt your father, thruſt himſelf upon your neceſſity with his juſtice and vengeance.*

*Which thing if you do, Prayer prevaileth not, much leſſe is their reſiſtance.*

*Are you not afraid to loſe the ſight of God, and to be deprived of the glory of his Majeſtie?*

*Are you not afraid of the unſpeakable flames and fire-brands of Hell, which are prepared for the wicked?*

*What ſhall I ſay unto you?*

*Shall I take pity upon you?*

*Why care you not for your ſelves?*

*Shall I pray unto God for you?*

*You pray not for your ſelves.*

*Shall I beſtow goodneſſe upon you?*

Hui, *you deſpiſe it.*

*Shall I bring three Sheep from the Mountains*, and ſhall I loſe two of them before I come home.

Three ſheep.

*O you mortal men, be merciful unto your ſelves, Take pity on your ſelves. Fall into the true judgment of light and darkneſſe, of good and evil, of eternal Glory and Damnation.*

*For, behold, I tell you, that God is ready to thruſt himſelf, yea, to throw himſelf as a might ſtone upon you.*

*Againſt the which there is no time of prayer, nor nothing that can prevaile.*

*I have here taught you, and exhorted you.*

*Exhorted you to forſake your wickedneſſe, and to cleave unto the Lord.*

*Taught you that thoſe that are elected may loſe their election, and may be eſtabliſhed in their Election. Alſo that thoſe that are not elected run by the rule of neceſſity unto the end of their wickedneſſe, which is rewarded with eternal fire.*

*From the which God of his mercy, and in his Sonne Jeſus Chriſt, who hath redeemed you, is yet ready, if you will, to deliver you.*

Hal rowgh ha.

△ We long diſcourſed of ſundry things, and each reproved other of haughtineſſe, or pride of mind, how juſtly we did it God knoweth.

*E. K.* He is here ſtill.

△ O Lord order theſe matters with us, and between us, to thy Honour and Glory.

*E. K.* —

...... *Thou* E. K. *and we, receive at one fountain, we are created and made by one God, to the end we ſhould glorifie him, as our Creator, you, as your Redeemer and Creator.*

*But lo, we are of Heaven heavenly, comforted and nouriſhed with the glory of God, wherein (ſince the (△) diviſion made amongſt us) we erre not: you to the intent you may be proved, are covered with mortality and corruption, to the intent that the judgment of God may allow you, for thoſe places you are apt to inherit. If therefore we be both refreſhed of God, have our beginning from God as from our Creator, let us both acknowledg his goodneſſe, and glorifie him in the works of our hands: we, in our angelical forms, you, in the Skirmiſh wherein you fight, by fighting manfully, and overcomming.*

Note E K. had ſaid, let them give me ſomewhat, or ſome thing beneficial to my mind or body, and then I will like the better of them.

△ The fall of Angels.

*Yet of us thou haſt, as thoſe have that are rewarded in the labour of him that is ſent in meſſage from the giver.*

*If the King ſend his Meſſenger unto thee, he ought for three cauſes. Firſt, for the perſon from*

A King his meſſenger to be honoured for 3 cauſes.

*whence he commeth. Secondly, for the authority of his meſſage, or goodneſſe of reward. Thirdly, that by him you receive the benefit, whereby you are gratified.*

*Even ſo deal with us ∴. for us he may ſay, you fare the better by him, in reſpect of his labour, and the authority that he uſeth : ſo may we ſay, you fare the better by us.*

The Angels good will toward E.K.

*But let the heaven and earth bear witneſſe (beſides the benefits of God) of our good will towards you. But anſwer me.*

*E.K.* What ſay you to me? wherein.

△ E.K ſaid he would not allow of their doings & counſels, unleſſe they were allowed of and confirmed by the Prieſt, to whom he would confeſs himſelf.

..... *As touching your receiving, as touching thy taking part with Chriſt Jeſus, very God & man: the Son of the living God, whoſe precious blood cryeth out continually before his Father for the ſins of the people.*

*Whether is greater, the authority of truth, by the Church Militant, or Triumphant?*

*Anſwer you* [E.K] *to that.*

*E. K.* By the Church Triumphant.

..... *Even ſuch is our authority. Therefore it is greater then the authority of him* that is a fleſhly Prieſt.

The authority of good Angels is greater then the authority of the Pope.

If *the Angels that have appeared unto you, had appeared alſo unto the Jews, ſaying, Crucifie not the Son of God, they would not have done it.*

Note of the Jews.

*For though they believed not man, yet would they have believed an Angel.*

*Therefore did God the Father acknowledge his Son Chriſt, by both Churches: as you may read by the Angels that appeared to the Shepherds, acknowledging from heaven the truth, that Jeſus was the Son of God.*

*E. K.* What is the Church? I did not think that the Angels were of any Church.

Both Churches Triumphant and Militant.

*Eccleſia. quid?*

*The Church is the number of thoſe which are governed by the Holy Ghoſt, and that continually ſing Holy, Holy, Holy, Holy, Lord God of Zebaoth : But that we ſing ſo, the Scriptures bear witneſſe. Therefore* we are of the Church, and our teſtimonies are true.

*I counſel you therefore to put on humility, and to make your ſelves ſubject before the truth.*

*Love one another, not becauſe you are men, but becauſe you* are partakers of the heavenly teſtimony.

△ E.K. had ſaid, let them give me ſomewhat profitable to my body, or ſome wiſdom to my minds behoof.

*In reſpect of thy body and mind, I anſwer thee, that thy body is which now had not been, and what thy minde ſeeth, commeth through the light that we leave with it.*

*But if we forſake thee, thy body is not, much leſſe ſhall thy underſtanding be.*

*Stay and* I *come again.*

△ We read, and *E.K.* marvelled at the aptneſſe and ſoundneſſe of their anſwer.

*E.K.* Here he is again. *E. K.* I cannot tell *F* or *P.*

A Prophecy.

..... *When* Φ *hath ended, and* P *hath ended,*

I *come again.*

*E. K.* He is here.

△ Fortè *P L.* ſignificat *Philoſophorum lapis.*

*When* P *hath ended, and* L *hath ended (which is at hand) then cometh the ſon of perdition, and entreth.*

This we had not yet.

*Of theſe two Letters* I *will ſay more, in* your next action.

*The Light of heaven be amongſt you.*

△ Amen.

Miſericordia Dei ineffabilis ſit ſuper nos, nunc & ſemper, *Amen.*

*Sequitur Liber 24, qui, hac die etiam inceptus eſt à Meridie, horam circiter 3 per ipſum* Levanaël.

# Myſteriorum PRAGENSIUM Confirmatorum Liber.

PRAGÆ,

*Anno* 1585, *Martii* 20.

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## Myſteriorum CRACOVIENSIUM *Stephanicorum*;

*Initia Aprilis* 12. 1585.

## Myſteria Stephanica.

TAke common Audcal, purge and work it by Rlodnr of four divers digeſtions, continuing the laſt digeſtion for fourteen dayes, in one and a ſwift proportion, untill it be Dlaſod fixed a moſt red and luminous body, the Image of Reſurrection.

Take alſo Lulo of red Roxtan, and work him through the four fiery degrees, until thou have his Audcal, and there gather him.

Then double every degree of your Rlodnr, and by the law of Coition and mixture work and continue them diligently together. Notwithſtanding backward, through every degree, multiplying the lower and laſt Rlodnr his due office finiſhed by one degree more then the higheſt.

So doth it become Darr, the thing you ſeek for: a holy, moſt glorious, red, and dignified Dlaſod.

But watch well, and gather him, ſo, at the higheſt: For in one hour, he deſcendeth, or aſcendeth from the purpoſe.

Take hold.

*Anno* 1585.
*Martii* 20.
Vide hujus Diei actione præcedente. De Neceſſitate divina & electione, &c.
+ *Praga.*

*Wedneſday*, à meridie circa 3½. △ As we ſat together in my Study, and talked of our affairs, and of the Philoſophers ſtone, *E.K.* felt a thing heavy upon his head, and heard a voice, ſaying, I will teach thee. Hereupon I ſet the ſtone in place.

*E. K.* Here is Levanael, covered as he was wont.

Levan. ..... *Why are you not pure, that you may learn?*

*E. K.* So we will receive at Eaſter, as the time of the year doth require.

△ Lord, thou haſt ſaid, we ſhould at length be of one minde, through thy mercies, Lord help us herein.

*E. K.* He ſeemeth to have had his lips ſewed: for the vail is ſo thin, that it permitteth his face in manner to be perfectly diſcerned.

NOTE.
Thrice.

Levan. ..... *See that you take the ſeaſon, and gather while it is time*; *if you let this Harveſt paſſe, you ſhall be deſirous to gather, and you cannot.*

Thrice I muſt come unto you, *if I finde you not.*

*Lo, I have done, for* I *come no more.*

*E. K.* I pray you to deal with another: here is John, a boy in the houſe, you may uſe him.

Levan. ...... *Thy talk is* humane folly: *But before I go, I will not be hidden from you.*

*Read your Leſſon, it is now a ſtale leſſon.*

△ I read, Take Common Audcal, &c. Take hold.

Levan. ..... *You are beſt to do ſo.*

*E. K.* Now he hath heaved up his vail, his face is bare, it was not his lips that had thoſe ſtitches as it were, but it was in his vail, his face is a very fair beautiful face.

△ We beſeech you for God his ſake, his glory and honour, to give light, and to make plain this Leſſon or Concluſion.

Levan. .....*This Concluſion wherein man is exalted being the laſt and the firſt, is as neceſſary for you*, and for the avoiding of *temptations* that are *to come, as your garments are to cover your nakedneſſe, or the houſes to keep off the ſtorms.*

△ Give us therefore this help, this hand, this ſtaff, this counſel, O Lord.

The fruit of the Philoſophers ſtone.

Levan. ..... *How much the more you neglect it, and the time wherein it is to be gathered, ſo much the more ſhall you be tedious unto your ſelves and the buſineſſe which you muſt fulfill in the will of God, if you have this; it will firſt* cauſe you to forſake; ſecondly, it will plant you there, where without it your feet cannot enter, and from whence when you are planted, you ſhall not eaſily be moved.

*I ſpeak not this, for that you ſhould murmur, ſaying, Cannot God plant us without this? But to make it evident unto you: That God uſeth* his Creatures viſible to introduce or lead in (yea, ſupernatural) force and wiſdome.

The divers commodities of the Philoſophers ſtone known.
Table-talk of poverty objected to us.

*Theſe things will demonſtrate the will and power of God grafted in you, that it is found perfect, and from above.*

*For if you ſay, lo theſe things hath God taught me, and theſe things hath God opened unto me:* Whilſt they wonder at the one, they ſhall be forced to believe the other.

*Moreover, they ſhall leave their* Table-talks, which object poverty unto you, *and they ſhall be forced to ſay, (even in deſpight of their teeth) what need had he of us? he ſought us not of the world, for lo, he leadeth her as his ſlave.*

*Theſe things, if you conſider not,* I *put you in remembrance, that you may know you loſe time, yea, that you loſe a benefit, deſired of many, and ſo forth.*

*Lo, I come again.*

△ I read over the premiſſes,

*E. K.* Here he is again.

Levan. ..... *Read.*

△ I read.

Levan. ..... *What is* Audcal?

△ God knoweth, I know not.

Levan. ..... *It is* Gold.

△ Purge and work it. How your purging is, I know not,

Levan. …… *Read and go forward.*
Levan. …… *Dlaſod is* Sulphur.
*Go on let me teach you* generally.
△ Take alſo *Lulo* of red Roxtan.
Levan. …… Roxtan, *is pure and ſimple Wine in her ſelf.*
*Lulo is* her mother.
△ There may be in theſe words great abiguitie.
Levan. …… Lulo is Tartar, ſimply of red wine.
*Audcal is his Mercury.*
Darr, (*in the angelical tongue,*) *is the true Name of the Stone.*

△ He ſaid before it was Gold;

*I come again.*

E. K. Here he is again.

*I have no more to ſay to you, this* is the firſt time.

The firſt time of three before ſpoken of.

E. K. He is gone. △ We know that Lapis Philoſophicus fit ex metallis, cum metallis, & ſuper metalla, &c.

E. K. Here he is again. --- All is there.

Levan. …… *How many letters are in Audcal.* ——— △ —— Six.
*So many wayes is this a working.*

E. K. He is gone. △ Divina nobis ſemper adſit gratia, & nobiſcum co-operatur, ad Dei Honorem & Gloriam. *Amen.*

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+ *Praga.*

*Martii.* 21.
*Thurſday*, à meridie circa 5 horam.

Note, my wife being in great perplexitie for want of money, requeſted *E. K.* and me that the effect of the unnexed petition might be propounded to God and his good Angels, to give anſwer or counſel in the cauſe? Hereupon I prayed a little to the ſame purpoſe, and read the petition, &c.

We deſire God of his great and infinite mercies, to grant us the help of theſe heavenly myſteries, that we may by them be directed how or by whom to be aided and relieved, in this neceſſity that we are in, of ſufficient and needful proviſion, for meat and drink for us and our Family, wherewith we ſtand at this inſtant much oppreſſed: and the rather becauſe that might be hurtful to us, and the credit of the actions wherein we are vowed and linked unto his heavenly Majeſtie, (by the miniſtry and comfort of his holy Angels) to lay ſuch things as are the ornaments of our Houſe, and the coverings of our bodies, in pawn either unto ſuch as are Rebels againſt his divine Majeſtie, the Jews, or the people of this City, which are malicious and full of wicked ſlanders: I Jane Dee humbly requeſt this thing of God, acknowledging my ſelf his ſervant and handmaiden, to whom I commit my body and ſoul.

E. K. Here is one with a leather coat and a ſpade, with a white Coronet on his head round, hath a bag on one ſide of him, and on the other ſide a bottle, it ſeemeth like an husbandman, but a young fair man he is.

Jane Dee.

*Give ear unto me* thou Woman, *is it not written, that Women come not into the Synagogue, much leſſe ought they to come before* the teſtimony of the will of God to be fulfilled mightily, and to come againſt the World and againſt the pomp for money and iniquity, *but becauſe thou haſt humbled thy ſelf, and haſt refuſed to tarry before me, as it becommeth thee: I will anſwer to thy infirmities, and will talk with thee.*

The title our actions.

He

*He that hath his Houſe inhemmed with a Ditch, which is deep and ſwelled with water muſt needs make a Bridge over, that he may be at liberty, elſe is he a Priſoner unto the waters, but if he want Wood, and have no ſhift to enter into the fields, is it not Wiſdome to break his Dining Tables, and to ſet himſelf free; why cryeſt thou unto me; Behold, let thy Houſe yeeld, and the covering of thy body give place* to the neceſſity of hunger, Behold, God ſuffereth his Elect & choſen veſſels oftentimes to be without Manſion *or apparel: But, lo, he feedeth the Sparrows, but I will not reprehend thee, becauſe thy ſoul is frail*, but be faithful and obedient, and that truly, as thou art yoked: *Behold, I have bleſſed thy Children, and of thy ſeed and bones will I build a new, and they ſhall have Houſes, and ſhall be ſerved of ſuch as the people ſalute, ſaying, hail Maſter.* Be thou patient and full of repentance, and do *that thou* haſt to do, and not that thou haſt done, *For*, lo, mercy is with thee, *and* well ſhall come unto thee.

A promiſe to *Jane* her children.

Of Neceſſity.

*Behold, the Scourge is with you, and of neceſſity you muſt be tempted, that your Faith may worthily be glorified, and that you may be praiſed in me.*

*Behold thou ſeekeſt Counſel of me, I will counſel thee, Behold, I would dig for thee, but I ſhould do contrary to my ſelfe, becauſe I have given power, and he that poſſeſſeth the earth is againſt me;* But ſuch as I have, I will give thee, and it ſhall be ſufficient, more then thy veſſels can hold, or thy dayes can thank me for.

*Conſider that to morrow commeth not before he be brought in: Neither canſt thou have until* thy power come; *But caſt up thy eyes, and hope for better things; Lo, ſince I cannot give thee that thou deſireſt, really, yet I bow my head, and ſo I counſel thee*, let thy husband ariſe and gird himſelf together, and let him take his eyes with him, and let him haſt out of this place: For my thinks they diſſemble; Lo, let him ſtand before Steven, and let him viſit Lasky, *peradventure he find him not living*: But if he live he is dead, there ſhall you ſee that I will relieve thee and do good unto him, and will bind up the Jawes of the perſecutor, that he may go on.

**Note, One ſtorm is yet to come.**
△ *Huic ſexui ſcilicet muliebri.*

*Thou art a Woman, and thy infirmities follow thee, I counſel not without a cauſe, neither did* I ſtirre *thee up to ſpeak: But for thy faith I will reward thee: But one ſtorme is to come, take it patiently, thou ſhalt be the more whiter*, and more neerer: *Behold*, I go before and he *that followeth me doth well unto himſelf, for I do well unto thoſe that follow me; Caſt away your murmurring, and* ſweep your Houſes, *take heed of Spiders, and of the whore Rats.·. This is the firſt time that I have anſwered to this kind in the latter dayes; Lo, I go.·.*

△ Lord, it was ſaid unto us as a Watch-word, when *Stevens* Meſſengers ſhould come for us, that then we ſhould go. Now his Meſſengers are not yet come, &c.

...... *If the Bridegroom invite thee himſelf, what needeſt thou his ſervant.*

△ Now is the difficulty for money greater, for if we had tarried together, leſſe money would have ſerved then now it will do. &c.

*Numerata divina.*
*Neſcimus quis nobiſcum loquitur.*

...... *Thou haſt asked counſel, I have counſelled thee, if it pleaſe thee hear me, it ſhall be well with thee if thou tarry, but much better if thou go;* I have numbred thee, but be not proud, but becauſe I have numbred, diminiſh not thy ſelf, leaſt when I find not the number, I find not thee alſo, if thou wilt any thing elſe, there are, and they can ſay unto thee, but who ſpeaketh with thee thou knoweſt not.

E. K. He is gone.

△ Seeing here is matter unlooked for, we are ſtirred to ask queſtions not thought of before: Therefore, O Lord, ſend whom it pleaſe thee to us.

A voice ...... *Sunt aliæ horæ.*

Deo noſtro Omnipotenti ſit omnis Laus, Honor, Gloria, & Jubilatio. *Amen.*

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✠ *Praga.*

*Wedneſday.*
27 *Martii* Manè circa horam 9.

*E. K.* came to me and asked me *the Circle or* Copy thereof which was ſhewed to him at *Oxford*, and he had written out, or deſcribed by the light that was ſhewed to him by the ſpiritual Creature, he intended as he ſaid to ſhew it to a Jeſuit, and to ask his counſel of it, &c. having a great miſliking of our ſpiritual friends, ſaying, that they *were the great Devils*; and ſo the leſſer that he dealt withal before, gave place unto them, &c. Hereupon I told him I would ask our friends counſel, before I delivered any thing of theirs to *their enemie*, &c. He would preſently have it, and with great threats moſt terrible and dangerous to me, he willed me to deliver it ſtrait wayes.·. I being occupied with writing a letter to the Queens Majeſtie, ſaid aſſoon as I had leaſure I would give it him, he ſaid he would tarry my leaſure: I told him that would ſcarce be this ſeven night, I had ſo many letters to write, he thereupon grew in ſuch a rage that he ſaid I ſhould not paſſe one foot beyond him before I did deliver it him.·. at length he roſe to ſhut the Door of the ſtudy upon me, I aroſe and went after him and took him by the ſhoulders to keep him from the Door, and withal called aloud to my folks; Come here (how) here is violence offered unto me, whereupon they came in all, and my wife, and ſo afterward by degrees his fury aſſwaged, and my folks, my Wife and his went away: and after he had ſitten two or three hours with me, he ſaw on my head as I ſat writing *Michael* ſtand with a ſword, and willed him to ſpeak, which he did forbear to do, above a quarter of an hour, as *E. K.* ſaid: At length he ſpake as followeth ——

*E. K.* Here appeareth Michael on your head, and hath bid me divers times to ſpeak to you.

△ I diſpoſed my ſelf to write, and *Michael* bad bring the Stone.

*E. K.* Here appear 12 with him, 4 behind him, and 4 on each ſides of him 4, and all with ſwords of fire, and he the hindermoſt of them had a Barrel of Glaſſe on his back full of fire, the 12 were all in red Coats.

Michael …… *The Prophet.*

*Nunc ergo Notum facimus Domine Rex quoniam ſi civitas hæc ædificata fuerit, & ipſius mutilati fuerint, deſcenſus tibi non erit Cœloſyriam, neque in Phœnicem.* 3 *Eſdræ cap. 2. C.*

*E. K.* Now they all kneel down about him.

They look pitifully with their faces upward, as though they were praying, they be all in blood red Garments, and Michael his ſword is as the ſword I once did ſee him have; whoſe edge did open.

*E. K.* Now anſwer me to the purpoſe: whether I ſhall have the Circle of Letters which I did deſire?

Michael. …… *Is there any like unto thee, O Jehovah in Heaven and in Earth, or can thy enemies riſe up [ſaying] againſt thee, and ſhall they ſtand, O thou whoſe look is more terrible unto thy Angels, then all the fires which thou haſt created, either in the bottomleſſe pit or in the life of all Elemental Creatures, or above in the heavens if they were gathered together in one can be terrible to man.*

*Haſt thou not made Heaven and Earth, and haſt put thy head no where, and thy feet ſomewhere; becauſe without thee there is not, and without thee there cannot be?*

*O thou that haſt numbred the Starres, and art Dominus Dominantium above thoſe that govern them, and more in knowledg then their Government. Thou, Thou, Wilt thou ſuffer thy Name to be trodden under foot? Thou, Thou, Wilt thou correct the Heavens, and the whole ſeed of man? Wilt thou drown the World with waters, and root the wicked from the face of the Earth? Wilt thou caſt down the lothſome and wicked Cities, that they may grow in the terrour of thy judgment? Wilt thou ſend ſo many Plagues into Egypt?*

*Wilt thou ſuffer all theſe things to be done and many more memorable, which are all in thee: And thou permit* one *Man, one Soul to be thus carried away with Satan to the diſhonouring and treading under foot of thee, and thy light of thee, and thy truth.* One man: *E. K.*

*If the King exalted him which magnified Truth before the ſtrength and Policy of Women: extolled him before his Princes, and cauſed for his ſake the building of this Temple to go forward: Wilt thou* not puniſh him that deſpiſeth truth, that preferreth the wantonneſſe and *voluptuouſneſſe of the World (that errant ſtrumpet) before thy word*, and before the ſtrength of a heavenly Authority: *Art thou ſo become a little one, that thou art leſſe then a King? haſt thou turned thy face ſo far aſide that thou ſeeſt not this Rebellion? Can one man be dearer unto thee then the whole World was? or ſhall the Heavens be thrown head-long down, and ſhall he go uncorrected? Haſt thou Mountaines and Stones untrodden on, out of the which thou canſt ſhew thy Praiſe and Honour?* Are there not yet Infants which may be ſanctified to ſpeak with the Heavens, *that thou ſo hideſt thy ſelfe away from Juſtice; What, what,* if thoſe that often cry for grace receive it not, yet doſt thou give it unto him that commeth from it.

*Veritas.*

1 *Eſd. ch. 4. 33, &c.*

An apt Skrier is ſanctified.

*Nota.*

*Sane ſtupor Cœlis, & ſtupor terris.*

*What, are not ſo many Fires as wait upon me ſufficient to arm Satan with vengeance againſt this* △ *wicked one? O thou Beaſt, O thou roaring Lion, O thou Monſter, O thou Whirlpool, O thou terrible Murtherer.*

Note the manner of Juſtice.

*E. K.*

*Haſt thou plac't headlong many thouſands into Hell, and doſt thou linger to rage upon* this imp, whom *thou haſt ſo long ſought for?*

*Is it not written,* leaſt peradventure he find them ſleeping, and ſo overcome them.

*But, behold, whom thou findeſt ſleeping, is ready for thee, willing to go with thee. what ſpareſt thou? art thou ſo bold to give authority unto thy Miniſters to confound, nay, to ſo blind that thou canſt not ſee ſo great an Hill?*

*Behold,*

*Behold, thy Miniſters cry out unto thee, and ſend thee word, calling thee* Maſter, King.

*Take heed the City be not built, take heed the walls of it be not lifted up, and as they that were the Meſſengers of the King made evident before his face that it was againſt his commodity, to have the Temple of the Lord built up, to have the City new ſhapen, to have the Walls made ſtrong,*

1 *Eſdras* 2.24. *becauſe* it ſhould hinder his paſſage into Cœloſyria, and the reſt.

E. K. Now the 12 (he excepted) fall down.

Mich. …… *And thy Miniſters have they not ſaid unto thee, if this work of the Lord go forward. if the City ſent down from the Heavens may receive a place to ſet her ſelfe in, if the Walls and Rampiers of this that was built above ſhall be placed on any place of the World on earth, Behold. Behold, will it not hinder thy cauſe, will it not ſubvert thy Kingdome, will it not turn thee out of Doors: will it not bring thee to a terrible day before the Lord?*

*Is it not written, that that day* ſhall be terrible to Satan, and his Angels?

*And wilt thou ſuffer a Door to be opened, wherein it may enter, it behoveth thee Satan here to bend thy bow, it behoveth thee now to draw up thy arrowes.*

*And if thou intend to plant on earth, that it may grow, time is, yet, now to weed out this Meſſage from above.*

*Do thy Meſſengers give thee warning of theſe things, doſt thou hold back thy force: when the Porters will betray the City, would deliver it into thy hands, would break down the walls before thee, what I ſay art thou like to enter, thou that loſeth no opportunity, art thou ſo negligent: Behold, the Doors ſtand open before thee, why entreſt thou not.*

*Doſt thou want fire, lo, he that betrayeth it hath fire for thee, yea, rumor.*

*Behold, he offereth himſelf a companion, what wouldeſt thou more, unto theſe things thou heareſt the ſayings of thy ſervants, which ſay unto thee O Satan, if this City be built, and the walls erected; Thou canſt not go into the Holy Land: And lo, heareſt thou not them, neither doſt regard this opportunity, whence art thou ſo forgetful, O God? great is thy mercies, and far art thou above the ſinnes of man: O thou not only ſhutteſt up the eyes of the wicked, that they cannot ſee truth before their face, but the profound [the] malice and ſight of Satan, that where he ſhould moſt enter he miſſeth that place, and when time ſerveth him, that he letteth it paſſe.*

*Mirabilis Dei miſericordia.*

*But ſo, ſo, God, thou giveſt to whom, and where thou wilt, and even as thou art terrible in Juſtice, ſo likewiſe art thou wonderful in mercy; Therefore of thee is no end, neither can be added any end.*

Blaſphemous rebellion.

*This thy great mercy is the cauſe that this blaſphemous Rebellion is yet unpuniſhed; This is the cauſe that Satan miſſeth his mark, and is become weak.*

*If any man make a pot, an earthen veſſel, worketh he not, tempereth he not, to the end to make a pot? But lo, when he hath made it, and applieth it to his intent, if even he againe deſtroy it, is he not vain? Do not thoſe that ſtand by him wonder at him? More mervail is it, that when Satan ſhouteth and hitteth the mark, that he ſhould be blind, yea, ſo blind, that he knoweth not where to gather up his arrow?*

3 *Eſdras cap.*

*But lo, the Temple was built, and the City ſtood, although the work was left off for a while, and he that magnified truth went with glad tidings, neither deſiring rich apparel, neither to ſit next the King, but that the City of the Lord might be built, and that the Name of God might be magnified, ſo ſhall it be of this City which the Lord hath ſent down with his finger, his* unſearchable

*Actionum:*

and wonderful truth: the Revelation and Law of time to come, it ſhall be built, it ſhall flouriſh, it ſhall ſtand, it ſhall endure, it ſhall be magnified, it ſhall be ſpoken of through all the World, and it ſhall not ceaſe.

*Behold, the King of Kings hath allowed it and the* love of truth, *is great with him, what hath he to do with Kings? or wherein needeth he the beauty of the Earth?* Domini eſt terra, & plenitudo ejus.

*Whoſoever therefore ſticketh unto truth, ſhall be exalted with God, which is the King of Kings ſhall be magnified before his Counſellors, not Counſellors fore-warning, but Counſellors pertaking of holy Will: not called Counſellors, in reſpect of counſelling him, but in that they are made privie of the Counſel of God: Before theſe alſo ſhall he be magnified.*

E. K. For what end ſaith he all this.

*O ye Infidels, and of little faith, which taſt of the meat that* was hidden from the Prophets, *which are over-ſhadowed with the light of heaven, which have alwayes aſſociated with the holy Miniſters of God. wherefore are you ſo ſtiff-necked, pleaſant* is the yoke wherein you are linked, *and honourable is the earth that you draw the plow upon, for the Lord followeth, and his Angels drive, and the ſeed that is ſown ſhall be the* beginning of glory.

*O yee ſtiff-necked people, why forſake you your viſitation, or runne aſtray from your faith that you are driven in, do you make much of the Lords of the earth? Do you delight in her droſſe that harlot money? Do you give reverence to the King, and ſtand you in fear to break his Lawes? have you a greater Lord then the Lord of Heaven and Earth, have you any money or jewels to be compared* to his Grace? *have you any honour on Earth, that can ſtand up againſt the Crown of Heaven?*

*ven? wherewith God crowneth thoſe that are Victors? Have you any Law ſweeter then the pure illuminations, and ſweet dew like comforts,* the voices and preſence of the holy angels?

*Be mindful, be mindful, and lift up your ſelves, and be not blind, but conſider the time of your viſitation, and that which you do, is the work of a King, a King which is able in power, ſtrength, and majeſtie to exalt you, to ſtrengthen you, and to make you honourable, but in the end of the Viſitation, and in the reward of your faithfulneſſe, work not to day, and be ſorry to morrow; But lay ſorrow a ſide, and continue your labour, leaſt peradventure God unhood-wink, and make open the ſight of Satan, and ſo deliver you.*

*Wo, wo, be unto them that are delivered, for beleeve me their tribulation is great.*

*There is horrour and gnaſhing of teeth, there is miſery and vengeance for ever, there is horrour and the worm of conſcience.*

*But two things are to be conſidered, here, whether the temptation be greater then the reſiſtance, or the reſiſtance, more dignified then the rigor of temptation.*

*Behold, the work is great, the labour is alſo equal unto it; And to fight againſt the Princes of darkneſſe in a ſet battail, requireth great force.*

*The temptations therefore that follow you, muſt needs be great, I ſee* therefore the temptations ſurmounteth your ſtrength, and your dignity *is not ſuch as can reſiſt againſt it; For why, Satan ſtriveth not with you, ſimply for the ſinne of Adultery, for the dregs of Fornication, for the covetous deſire of money, for the want of charity, or becauſe you are proud; But he ſtriveth, riſeth up againſt you and tempteth you againſt the Lord, and againſt the ſtrength of his truth, whereunto you are elected: Therefore, I give ſentence.*

*Lo, becauſe that temptations hath entred into you above your power, and not ſo much for the ſubverting as of the work of the Lord intended,* and of neceſſity to be done.

*Therefore, I proceed not againſt you, but againſt Satan, and God ſhall deliver you from your temptations; And this ſhall be a ſign and token, that I will hamper and bridle the jawes of the enemy, that is to ſay, ſo long as thou* (Kelly) art in this fleſh, never ſhall there appear, or viſibly ſhew himſelf unto thee any wicked or evil ſpirit, neither ſhalt thou be haled in peeces, as thou haſt been, whoſoever therefore appeareth hereafter is of God; For thy eyes ſhall be ſhut up from the wicked object. Et intellectu tuo Non introibit umbra mortis.

*Signum quo certi eſſe poſſumus quod Deus Satanæ frænum injicit.*

*Nota*

*But now take heed, thou either perverſe or* froward, ſtiff-necked or diſobedient; *The ſinne is of thy ſelf, and ſhall fall upon thee, and thou* ſhalt not be ſpared as thou haſt been; *Now watch and gird up your ſelves, and do the will of the Higheſt, preferre and worſhip truth, that you may be alſo worſhipped. Lift up your ſelves, as the ſervants of God, and help to bring ſtones unto the building of this great City, that you* may be openers of the Gates, *and that the white * horſe may enter, and that he that entreth may reward you with honour.*

*Caveat E. K. deinceps.*

*Veritas.*

* *Equus albus. Apoc. cap. 19. B.*

*Noſtra vocatio magna.*

*Greater then you are in the dignity of truth, are not amongſt mortal men, neither ſhall there be any amongſt mortal men that ſhall more deſpiſe the World then you, therefore hath God framed one of you as a ſtiffe made aſſe, to bind up the countenance of his work, and to be free from yielding unto Satan, which well underſtandeth that Satan endevoureth, and that his Miniſters cry out againſt this glorious habitation, which being built, the wicked come not to* Cœloſyria, *neither ſhall they ſee the beauty of the Phœnices.*

Dee ſup.

*When you have read theſe things I come again, and ponder them well.*

△ We read them, and the places of *Eſdras*, one in the ſecond Chapter of the third Book of *Eſdras*, and the other in the third and fourth Chapter of the ſame Book.

*E. K.* Now he is here himſelf alone.

Michael …… *A Wood grew up and the Trees were young, and lo, there aroſe a great Tempeſt from the North, and the Seas threw out the air that had ſubtilly ſtoln himſelf into them, and the winds were great, and behold, there was one Tree which was older then the reſt, and had grown longer then that which ſhot up by him; This Tree could not be moved with the wind, but the Tree that was young, was moved to and fro with the Wind, and ſtrook himſelf oftentimes, upon the ſtiff ſet Tree: The Foreſter came and beheld, and ſaid within himſelf, the force of this wind is great, ſee this young Tree beateth himſelf in peeces againſt the greater, I will go home, and will bring my ground inſtruments, and will eradicate him, and I will place him further off: Then if the winds come, he ſhall have room to move: But when he came home, the Lord of the Wood ſeeing him in a readineſſe, with his Mattock and his ſpade, asked him of his going, Which told the thing in order to his Maſter; But lo, his Maſter rebuked him, and he ſaid thus, when the winds are not they increaſe, they are not hurtful one to the other, ſuffer them therefore, when the young Tree taketh roots, and ſhall look up unto ſome years,* his roots ſhall link themſelves with and under the roots of the greater; *Then though the winds come, they ſhall not be hurtful one to another, but ſhall ſtand ſo much the more faſt, by how much the more they* are wrapped together, *yea, when the old tree withereth, he ſhall be a ſtrength unto him, and* ſhall adde unto his age as much as he hath added unto his youth. *And he ceaſed to dig.*

*Parabola de nobis duobus.*

*Be not therefore haled in ſunder, neither be you offended one at another, peradventure* Reaſon would ſet you aſide: But God will not ∴. *Behold, if you break the yoke that you are in, and runne aſtray, he* that erreth ſhall periſh: *even ſo ſhall he that ſtandeth alſo be deſolate: For why, the driver angry, continueth not with one:* But he ſhall return home, and ſhall not ſee the end of the Harveſt ∴.

*Primitiæ & Decimæ.*

☞

[Feb]

*Peter.*
*Ordo ſervandus.*
*Vota noſtra.*
*Actor.*
*Videns.*
One body.

Love therefore one another, *and comfort one another; for he that comforteth his brother, comforteth himſelf:* and when one is a weary, let the other draw; *For, why you are men and not yet crowned; the firſt is paid: ſo is alſo the tenth; Even ſo the tree that is grafted beareth fruit ſooner then that which groweth of the ſeed. Notwithſtanding, both have their place in the Orchard, the night let that yield unto day, and Winter bear rule over Summer: Let youth yield unto ripe for years;* Solomon *ſaith, it is good for that young man that obeyeth the counſel of his elder; In the Council Houſe the things that they handle are for their Common-wealth; Notwithſtanding hath his order and degree. Caſt your eye upon all things and you ſhall have examples. Peter in his vocation preached the ſame Goſpel that the reſt of the Apoſtles did, but he was greater then the reſt, not in reſpect of his Apoſtleſhip, nor in reſpect of feeding, but that God might keep* his order, as the chief amongſt them, *which preferred* Peter *firſt; Therefore be not ſtubborn. But I command you in the Name of him that ſent me, and becauſe you have* vowed *that* the one of you did nothing without the others counſel, *notwithſtanding ſhall you not be two counſellors.*

*Therefore, in things that are to be* done, *let the Door occupie the ſuperiority;* The Seer let him ſee, and look after the doings of him that he ſeeth; For you are but one body in this work.

*E. K.* He is gone out of ſight.

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△ As concerning my Letters and buſineſſe into *England*, I thought good to ask counſel what I were beſt to do with the Letters to the Queen and others.

*Practica.*

Michael …… *Gather out of the book of* Enoch, the Seal and the Angel of thy Countrey, deal with him.

△ I found a Door, in the name due to *Britannia. Anno* 15.

It is aſcribed to my negligence, that I have not the practice of Enoch his Book.
*Sigillum Æmeth.*
*Liber Enoch.*
Note this Rule.

Michael …… *Thou ſhalt eaſily find the truth by their appearing, for the one anſwereth not unto the others function.*

*Hereby muſt thou do in all.*

*Kingdomes and Eſtates,* both how, and what thou wilt, that thou haſt not is thy own errour.

Note. …… *Underſtand me well here.*

*When thou wilt have any thing to do in the World, in* humane affaires, *ſeek nothing in* Sigillo Æmeth, Enoch *his Book is a* worldly *Book.*

Veritas in Cœlo.
Imago veritatis, in terra.
homini
Imago imagini reſpondet.
*Cœleſtia* autem *petuntur a Cœlo.*

△ I beſeech you.

Michael …… *Darkneſſe yeeldeth unto light: Falſum quod eſt, veritati malum bono.*

*Liber Enoch.*

*But note in the Book of* Enoch *there are thoſe that are good, there are there alſo thoſe that are evil, the Prince of darkneſſe is evil.*

*And thoſe that are evil there, do ſtand on his ſide: but as his* Miniſters give place to thoſe that are good, ſo do they alſo.

Note. …… *But as concerning the manner how to practiſe that Book, I would gladly hear ſomewhat.*

Michael. …… Sua ſunt, ſua dicunt.

△ I underſtand this to be required at his hands that gave us that Book.

Michael …… Polonia te expectat, & qui EST præceſſit.

*Poloniæ.*

△ As concerning my health helping, may I ſtay here yet 8 dayes, and then make ſpeed to be going towards *Poland*, as was preſcribed to me.

Michael …… *Poſſum tibi concidere dies,* Septem —

*Hortulanus noſter Chriſtus uti ſpero.*

*If thou didſt know that which I ſee, thou wouldſt not go, but thou wouldſt runne: He that is before is a Gardener, and he knoweth the vertue of Herbs: But the eighth day I will be there alſo.*

…… *Where, and which eighth day.*

Michael …… *The eighth day hence I will be in* Cracovia: *I have told thee plainly.*

△ May I then ſtay well 7 dayes, before I ſet forth on my journey.

Michael …… *Potes, & non potes.*

*Thou haſt thy own judgment granted thee, thereby thou maiſt do it: But in reſpect of* the neceſſity that requireth *thee there, thou canſt not.*

△ I beſeech you not to be offended, if I ask the cauſe of the Lord *Lasky*, ſilence —— △ —— He ſtayed long.

*E. K.*

E. K. Why did you not ſpeak now.

Michael ...... *Behold, he hath ſaid with himſelfe, (and thoſe that are wicked, have whiſpered unto him,) ſurely it ſeemeth that they deſpiſe me, and obſtinately (becauſe he hath not received letters from you) he uſeth this ſilence.*

*Moreover, he hath not done, as God commanded him:* But I will give him thee, uſe thou him as thou wilt.

*Miſericordia & pax Dei ſit ſuper nos.*

△ I render unto thee (O moſt merciful, mighty and loving God) thanks and honour, and will (during my being) praiſe thy holy Name.

E. K. He is gone, and went away mounting upward, &c.

Quis, ſicut Deus noſter, qui humiliter reſpicit, & peccatores ſuo ditat gradibus.
Illi ſoli ſit omnis laus, honor, & gloria, nunc & ſemper. *Amen.*

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✚ *Pragæ.*

*Monday*
*Aprilis* 1. Manè, circa 8.

△ Preces feci, & viſitatas, & alias (ex tempore) ejaculationes, pro auxilio Dei omnipotenti neceſſario in omnibus noſtris (Dei preſcripto) tractandis negotiis, &c.

△ A remembrance for me.
England Letters.
*A. L.* His Letters opened, and ſome yet kept.
*Emerick* his traiterous dealing to be deciphered; Counſel for the manner of our going, and what things ſhall be needfull to take with us.

E. K. Here is a tall man with white clothes, with wide ſleeves, and his garment very much pleated, and a thing like a Cypreſs ſcarf before his face black, which had been many times doubled, and with a knot behind him, Two others there are by him on his left hand, one of them is apparelled in a green thing like a Caſſock comming down to his middle leg, and a pair of ſhooes on his feet, and a hat on his head.

The other in a marble Jerkin like a leather Jerkin with panes, and a pair of Hoſe, with round Breeches of the ſame ſtuff, his neither ſtocks like common black, and uſual ſhooes, and on his head an hat as the other hath of the Engliſh faſhion: The firſt hath a little beard ſhort, aburn colour, The other hath a young beard whitiſh.

*...... Why do you provoke me to indignation?*
*Why accuſe you me of doing wrong?*
*Have I not lead you out by the hand from the Serpents?*
*Carried you againſt nature thorow the waters?*
*Have I not held you up from falling?*
*Have I not brought you hither unto the Hill?*
*This is the entrance.*
*The way is open for you aſcend.*
*And are you not yet aſhamed to urge me?*
*If I have done you wrong, wrong be unto me.*
*If I have done more then I ought to do, why do you vex me?*

The white man.

E. K. He ſeemeth to ſpeak to them two looking on them.

E. K. There appeareth a very great Hill up to the Heavens by him.

△ He ſeemeth to mean us.

E. K. He ſpeaketh to them two.

*I have ſaid unto you eat, and you have not.*
*I have told you it is time to eat, but you have your own time.*
*I have ſaid unto you* Go before; Follow me.
*But in this caſe I will not be Judg againſt you.*
*Theſe two, that record my ſayings ſhall give judgment againſt you.*
*Therefore now unto you.* E. K. He turneth toward you, △]
*Here you ſee the Hill, here you ſee the way open.*
*Here you ſee no hinderance.*
*Yet, lo, theſe men accuſe me, trouble me.*
*Determine you againſt them.*
*Call not at theſe Doores any more, untill you be called unto them.*

If

*Ye have* ſaid *if, before the Lord, if you had not, it had been better for you.*

E. K. He treadeth them two under his feet all to pieces, and taketh his hands, and flingeth the bloud of them about, and it ſticketh to the ſides.

A voice. ...... What is it to me if man had never been.

E. K. He wrappeth up the place of their lying as if it were a Cloth, and putteth or tumbleth them out of ſight.

E. K. Now he is gone like a Whirl-wind away.

LORD,

△ I am heartily ſorry for any thing I have ſaid or done, which hath provoked thy indignation, thy mercy be upon us, and not the rigor of thy moſt juſt Judgment. *Amen.* Thy Name be alwayes praiſed. *Amen.*

O Lord, I find my own weakneſſe and frailty continually, and therefore I call unto thee for thy gift of Wiſdome, that I might wiſely and diſcreetly ſerve thee all the dayes of my life. O Lord, the eſcapes of my lips and the folly of my heart pardon, I moſt heartily beſeech thee: And if thy helping hand forſook us, and much more, if thy indignation work againſt us, we are in moſt miſerable and pitifull caſe, have pity, have mercy, have compaſſion on us, Lord, Lord, Lord, forgive this our offence whatſoever; Suffer us not to be confounded through our little faith, O God, help our faith, help, help, or elſe we periſh.

K. K. Here he is againe.

Note my great offence.

△

*Lasky* his letters came on Friday laſt.

△

Pardon, pardon, pardon, ô God, thy judgments are juſt.

...... *When the Lord bad thee go, if thou had'ſt ſo done, and had'ſt not taken thine own time, more had been given unto him, and more had been added unto thee.*

*But now Letters came, that have paſſed through the hands of* Sodomites *and* Murderers, *(through whoſe hands they are accurſed,) you rejoice, you receive comfort, you determine to goe.*

*But if you had left thoſe letters behind you, had come when I bad you go. Then had my Name been untouched.*

*Therefore is the Lord angry, and forgetteth not this offence.*

*For he that dealeth with me, dealeth not as with a man, for I have nothing in me tied to time, much leſſe hath he that ſent me.*

△ O God, what a wretched miſerable man am I, thus to fall, and to offend my God, O Lord, that thou judgeſt is very juſt; for man would have taken indignation againſt his ſervant that ſhould not go where he biddeth, or that would ſeek or uſe better credit to encourage him to his duty, then his Maſters, &c.

*Many times haſt thou been wearied.*

Have mercy, O God. Et dele omnes iniquitates meas, cor mundum crea in me, & averto iram tuam à nobis, Is thy fury implacable, or ſhall thy anguiſh laſt for ever, what is fleſh and duſt before thee?

A ſentence of puniſhment yet Lord be merciful.

Pardon.

...... *There ſhall remaine the ſting of this offence, in* both your generations, *until the fifth. And I ſwear unto you by heaven.*

△ Spare this Sentence of indignation (O God) againſt us. Thou haſt ſaid in what hour ſoever a ſinner is ſorry for his ſinnes, and turneth unto the Lord, &c. And Lord, I am heartily ſorry, I bewaile with teares this great offence, thou ſeeſt my contrite heart, O God, O God, O God, &c.

...... *This hath added much, even hath* bound up the rod, *which I ſpoke before unto thee.*

△ Thy mercies be recorded, likewiſe, O Lord, and praiſed from Generation to Generation.

After this we ſat and conſidered, and perceived, and confeſſed the greatneſſe of our offence, how it concerned much the Honour and Glory of God, if we had gone without receiving the advertiſement of thoſe Letters; So ſhould they hear (the ) and the King *St.* have perceived that we had the direction of God, and of his good Angels, and not to have depended upon mans letters, or perſwaſions, &c. we both a like confeſſed this great miſdoing, and ſo framed our ſelves to make all ſpeed away that poſſible we could, the mercies of God be upon us now and ever.

△

xx dayes the Stone is to be ſhut.

E. K. He is here, and ſaid, Be thou ſhut for twenty dayes, and withal pulled a thing like a Curtain about the Stone, and the Stone ſeemed to be full of the ſame ſubſtance, being like the froth of the Sea, yet hanging or joyning together like Curds of a poſſet.

Miſe-

Miſericordias Dominum in æternum cantabo, quis ſicut Deus meus, qui cum iratus fuerit, miſericordiam præſtavit contrito corde invocantibus: Soli igitur Deo meo, ſit omnis laus, honor, gloria & jubilatio, nunc & ſemper, *Amen.*

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*Aprilis* 5. *A Praga.*

*Friday*, I took my Journey from *Praga* toward *Cracovia*, God be our good ſpeed, *E. K. I, Thomas Kelly, & Hugh Brycket* my ſervants.

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*Friday.* + *Cracoviæ,* 1585.

*Aprilis* 12. A meridie we came to *Cracovia*, and as we were within an Engliſh mile of the City, being a fair and calm day, there paſſed about half a mile before us, croſſing from the right hand to the left Whirlwinds, divers one after another, wreathing up the duſt with great vehemency on high, and ſhooting forward ſtill, and then mounting into the air, and ſo went Southerly from us, and likewiſe ſome began on the right hand, and came furiouſly, raiſing up and wreathing the duſt up into the air Southerly alſo, and did not croſſe the way.

When we came to our houſe, we found that a ſtranger was ſet into it, by the Landlords (Mr. *John Long*, the Judge, and *Martin Plutner*) and having by me the keys of the Store-houſe, and of the Street-door, I cauſed my ſtuff brought with me to be ſet in, and that night we made hard ſhift for lodging. But the new and forced in tenants gave me leave to have one of my Bedſteads, which was in one ſtove, and emptied the ſame to us, with much ado.

*Saturday* and *Sunday* we were ſore out-faced or rather threatned, that we ſhould have no houſe there, and alſo one *Bonar* his arms were ſet upon the door, as if the houſe had been allowed to him *ex officio.* *Monday* I made the Rector privy of the Injuries I indured, and he courteouſly ſent two Maſters of Art with me to the *Proconſul* to have Citation for the Landlords to appear on Tueſday by 7 of the clock, to anſwer to our complaint.

This *Monday*-night came the Lord *Lasky* from *Lasko*, upon a Letter he had received from me from *Niſo*, of my coming.

*Tueſday* (*Aprilis* 16) the Lord *Lasky* came to the houſe, and in the morning would have preſently caſt all their ſtuff out of doors, but by entreaty he permitted them to empty all into the lower ſtove.

In the mean ſpace I appeared with my Lawyer or Attourney Mr. *Tetaldo*, (an Italian) an ancient Practitioner in the *Poliſh* and *Cracovian* Cauſes: And to conclude, I had a Decree againſt my Landlords, that I was to have at leaſt an half years warning; whereupon *John Laugh* gave me warning to avoid at *Michaelmas*, and ſo we came from the Court or Town-houſe, called *Prætorium* in Latine. This ſame *Tueſday* afternoon, my Lord *Lasky* went to the King of *Poland* up into the Caſtle, and told him of my comming, and how evilly I was uſed: and he ſaid, why did he not caſt them out of doors? ſo have I now, quoth the Lord *Lasky*; and the King granted the Houſe to be holden *ex officio: And the next day the King was deſirous to ſpeak with me.*

*Aprilis* 17. *Wedneſday*, I went with the Lord *Lasky* to the King, to whom I ſaid, to this intent, *Conſolatio, pax, & miſericordia Dei ſit tibi, ô ſereniſſime Rex: Coram quo, Divinitus recipi admonitionem, ut me ſiſterem, quod nunc humillime facio: paratiſſimus cum omni fidelitate & ſinceritate ea cum Regia veſtra Majeſtate tractare, quæ mihi divinitus injungantur, Quorum myſteriorum hiſtorias de ordine in ordinem referre, prout occaſio dabitur, non recuſabo aliaque omnia peragere, quæ Deo & veſtræ Majeſtati Regiæ gratia fore intelligero, &c.*

The King anſwered, *Ut de veſtra perſona multa bona audivi abſente, ita jam mihi gratus valde eſt adventus veſter, & ſi quod ſit in quo vobis mea gratia & favor, poſſit eſſe commodo non desero me veſtrum favorem, & protectorem exiſtere: Atque de iſtis & aliis majoribus rebus aliquid magis opportuni loquendi tempus poſt feſtos iſtos dies: quo tempore vos ad me accerſori curabo, &c.*

Hereupon I made Courſy, as was appertaining, and ſtepped back ſomewhat from the King, and ſo the Vice-Chancelor and other Officers, the chief Secretary brought Bills to be read, and ſubſcribed, or aſſigned with the Kings own hand, which he did: and after the Lord *Lasky* had watched a fit time to tell the King of his deſire to ſpeak a few words to his Majeſty of ſome of his own affairs, and was bidden to reſort ſtraightway after dinner to his Majeſty, we took our leave with reverence doing, and ſo went out of the privy Chamber, or rather with-drawing Chamber through his privy Chamber, where he had ſaid Maſſe when we came, and ſo into the Guard-chamber, and down, &c.

*Friday*, I took Ghoſtly counſel of Doctor *Hannibal*, the great Divine, that had now ſet out ſome of his Commentaries upon *Pymander, Hermitis Triſmigiſti.*

*Saturday* (*Aprilis* 20) I received the Communion at the *Pernardines*, where that Doctor is a Profeſſor.

This day *E. K.* the Ghoſtly counſel and comfort, as his caſe required.

On *Eaſter Monday*, very devoutly in Saint *Stephens* Church *E. K.* received the Communion, to my unſpeakable gladneſſe and content, being a thing ſo long and earneſtly required, and urged of him, by our ſpiritual good friends, as may appear by ſundry former actions.

✝ *Cracoviæ.*

*Tueſday in Eaſter week,*
*Aprilis* 23. Manè circa horam 8. Præcibus fuſis; mediocritèr longis.

*E. K.* Here appears many thouſands of ſpiritual Creatures, all in white: Now there ſeemeth one like Michael, (all in red) to ſtand before them, they all ſtanding in an half Moon compaſſe behind him.

*Michael.*
△ *Forte de A.L. intelligit.*

Michael …… *Adhuc ſemel (ſed Stephano aſſidente) Loquor.*
*Sed ſi aurem, & animam ſuam, loquetæ meæ præbuerit ſtabilietur ſedes illi.*∴

*E. K.* Now they ſeem all to mourn or hum, all in one tune: He ſpeaketh ſtill, but I underſtand not his ſpeech.

*Sin minus loquitor pro me peſtis: ulcere enim percutiam terram Zeli plenus ſum, & Juſtitiæ.*∴

*E. K.* All are vaniſhed away.

△ Ne obſerves iniquitates meas (Domine Jeſu Chriſti) qui ſperamus in miſericordia tua, qui redempti ſumus prætioſo ſanguine tuo, *Amen.*

Emitte Domine verbum tuum Evangelicum, ut liquefacias & emolias obdurata corda mea frigore vitiorum, ut mea peccata purgentur, & efficiantur, quaſi in Chriſto, ut nebula ignorantiæ expellatur è cordibus meis, & ſpiritus Sancto gratia affluant aquæ Lacrymarum in pœnitentia Salutari, *Amen.*

1585. ✝ *Cracoviæ.*

*Aprilis* 24. in *Eaſter-week.*
*Wedneſday* morning, circa horam 8.

Orationibus factis ad Deum, tam oratione Dominica, quam aliis particularitur reſpectu Miniſterii Angelorum, qui regnis preſident obtinendi, ut nobis præſcriptum erat, & dum conarer particularitèr *nominare aliquem*; ſtatim incipit *E.K.* & ſequitur—,

A woman.

*E. K.* There appeareth afar off a woman comming, and ſhe is here now, ſhe is all covered in green, as with a cloud: I may through it diſcern her fair face, and her hairs diſperſed abroad.

The place about her ſeemeth to be concave, repleniſhed with light of the Sunne: ſhe ſtandeth as in a hollow ſhell, or Oval figure concave.

*Noſtrum officium erga* Stephanum *Regem.*
*Aëres* 30.
*Qui terram gubernant & 12 Reges Tribuum.*
*Vide Anno* 1584. *Maii* 21 1584 *Juni* 10. *de Angelis Aerum.*

….. Stephen, *lift up thy head amongſt the ſtars of Heaven; for the Spirit of God is with thee, and thou art become the Darling of the Higheſt, but the Lord will reprehend thee for thy ſins.*

*Behold, thou ſhalt ſtand, and thy ſword ſhall be made holy: See therefore that you* honour *him,* labour *for him. and* obey him, *as the anointed and beloved of the Lord.*

*For why, his ſpirit ſhall be plentiful amongſt you, and he ſhall* put the pillow of reſt under your heads.

*E. K.* The more ſhe ſpeaketh, the more the place is bright.

…..*The Prince of Darkneſſe ſhall lie as a ſtumbling block in his way, but he ſhall ſtride over him without offence.*

∷

△
*In libro* Enoch *ſunt qui terrenis tractant mali, at in 30 Aëris ſacris majoribus non ſunt tales quibus cum nobis res eſt.*
*Vide 21 Maii,* 1584.
Ed ſent into England.

The earthly Creatures *have not to do in this receptacle:*
*Therefore take heed* thou defile it not.
*If thou follow the rules of* calling *them, thou ſhalt ſee that the* air *is their* habitation.
*Other wayes irregularly they appear in ſuch veſſels: But ſuch as are prepared* for them.
*Take heed (therefore) thou defile not the place of the Juſtified, with the preſence of thoſe that* are accurſed.
*But as they are of two ſorts; ſo let their appearing places be divers.*
*Thy ſervant is* conducted, and ſhall not ſtumble, *but ſhall return, that the name of God may be bleſſed.*
*Now ceaſe thy voice for our preſence, until the Lord hath rebuked* Stephen, *in the conſideration whereof conſiſteth the ſeal of his Election.*

☞ Verbum *ſhall be the firſt word wherein the Lord ſhall ſhew himſelf unto him.*

Behold,

*Behold, I am full of the light of heaven, and I ſhut up and go.*

E. K. She is gone.·.

△ Note, all thoſe things I intended or deſired to be ſatisfied in, are anſwered me without my asking.

Miſericordia, Pax, & Lux Dei nobis ſemper adſint .·. omnis autem laus, honor, & gloria ſit Deo noſtro, *Amen.*

*Nota Cracoviæ.*

*Monday, Tueſday, Wedneſday.*

*May* 6, & 7, 8. *E. K.* was very unquiet in mind, and ſo expreſſed to me in words: for that *A. L.* had not paid him his money, long ſince due: and chiefly for that he doubted very much of *A. L.* his turning to the Lord with all his heart, and conſtantly. So *much did A. L. his former life and ungodly living and dealing offend him,* and ſo void was he of any hope, that he became in a great oppreſſe of mind to find us coupled with ſo * *ungodly a man.* I ſhewed *A. L.* his laſt Letters, how he was in a Monaſtery of his own, belonging to the Caſtle *Rithwyan,* (vvhich he had now by a ſtratagem won from the unjuſt delaying of his adverſary) and what penance and contrition he was in, what meditations, and what godly purpoſes, &c. But *E. K.* would not hope of converſion, and thereupon utterly and reſolutely intended with all ſpeed to be gone from hence toward *Prage,* and willed me (if I would) to prepare my Letters He *became very blaſphemous againſt God* to my great grief and terrour: what the iſſue thereof would be, ſo great was the blaſphemy and rebellion againſt God and his holy purpoſes in us, that almoſt greater could not be uttered. I uſed as quiet words as I could, alluring him of Gods mercies alwayes ready, and his helping hand for all ſuch as put their truſt in him, and call upon him in their troubles and times of need, and ſo did betake him to God for that Tueſday night, being paſt 9 of the clock.

* △ What ſhould I then think o. both them.

*Wedneſday* morning, as I was at my prayers in my ſtudy over his Chamber, and had made declaration of this cauſe, and of the perplexity moſt grievous that I was in to ſee my friend and partner (*E. K.*) thus carried away with ſo grievous a temptation, ſo manifold and vehement.

*E. K.* yet lying in his bed, did call his brother *Thomas* to him, and willed him to call me to him: *Thomas* came (when I had in manner ended my devotions and prayers) for me, I went to him, yet lying in his bed: And after I had wiſhed a good morrow, and ſate by him on the Bench at his beds head, he began and ſaid ſuch matter as followeth,

E. K. A Spirit appeared to me this morning by my Bed-ſide, and bid me be quiet.

Bad me will you to go to morrow with both your ſervants to my Lord, as ſecretly as you could.

Bad you comfort him.

Bad you bring him with you.

Bad you to go to the King as you came homeward.

Bad me to board in the mean ſpace with the Italian * Doctor at Perins houſe.

Bad me lie here every night.

* *Gregorius, Jordanus, Venitus.*

Hereupon I was moſt glad and joyful, and praiſed God for his marvellous mercies, loving kindneſſe and goodneſſe toward us, and declared my ſelf aſſured that God had put out his term, and ſetled the degree: For the performance of his purpoſes and promiſes made to us, for his own honour and glory: And ſo with joy and thanks given *E. K.* for his courteous imparting theſe good news to me, I went about my buſineſſe intended, which was to go to the Table of the Lord: as I was prepared for it, and ſo went to the *Barnardines* Church.

Soli Deo noſtro ſit omnis laus, honor, gloria, & gratiarum actio,
nunc & ſemper, *Amen.*

Note, I had in my prayers alledged to God, that albeit I was in great perplexity and agony of mind, yet ſince *I was willed to ceaſe my voice for having at any angelical preſence,* I ſaid he of his divine clemency and care over us, in theſe great deſires might counſel us and direct us, though we did not urge our requeſt as we were wont. The concluſion and ſhame which many wayes would follow, if this intended purpoſe of *E. K.* ſhould go forward and take place) was ſo great, that we might ſeem to the world, to have been led to that evil end, by a manifold digreſſion, rather then otherwiſe led in mercy and verity, wherein I requeſted God to regard his own honour and glory, &c.

*Crac.*

✝ *Cracoviæ,*

*Maij* 20.
*Monday* à meridie horam circiter 6. in manſio meo.

*NOTE* △.

△ *E. K.* ſitting with me in my ſtudy, told me, that after my going to *Rithian* to the Lord *Lasky*, he had very many apparitions, and divers matters declared unto him, of the ſtate of *Chriſtendom*, &c.

He ſaid (moreover) fault was found with my manner of ſtanding before *Stephen*, I ſhould have made ſome more ample declaration of my Calling and knowledge in theſe our actions. Secondly, that I did miſtake the phraſe ſpoken unto me at *Prage* of the *rod binding up* * : For he ſaid, that *Michael Dee* ſhould die, that I ſhould thereby be afflicted, and divers ſuch things he told me, and among other that he was willed *to be ready to leave me, when he ſhould be called* : for, he ſaid, *our actions ſhall be cut off, for ſome of our unworthineſſe, &c.* All which things were ſo grievous unto me, as I was (in manner) ready to ſound ; and my diſtreſſe was the greater, becauſe (after a ſort) I was barred from requiring the preſence of any of our ſpiritual friends, till *Stephen* had been rebuked by the Lord, and I had vowed to obey their commandments and inſtructions, whereby I was driven to beſeech God to conſider my cauſe and grief, who unfainedly deſired to be his true Servant : And being deſirous to obey them, ſtaying of my voice for the preſence of his good Miniſters, I was contented to offer up my obedience herein for a ſacrifice ; and ready to receive this diſtreſſe and affliction, as a puniſhment for my ſins, awaiting his will and pleaſure.

* 1585. *Aprilis.* Our actions to be cut off for our unworthineſs.

E. K. ſaid, It ſhall not be amiſſe to bring forth the Shew-ſtone, and aſſay what the good will of God would be herein.

△ I fetcht the Shew-ſtone, and after it had been ſet about a quarter of an hour. E. K. Eſpied in it a little naked boy, with a white cloth ſcarf, from under his Navel hanging down unto his knees ; The hair of his head is ſhort as of an young child : [and about that time came the Lord *A. L.* unto us, who ſat down by us :] He had a little Circle of aire in his hand : There is a light in the ſtone as if there were the ſhining of the Sunne in it.

Apparition:

Puer …… *Creavit Deus omnia Spiritu oris ſui qui etiam Spiritus, defendit & defendet ſuos, & in nomine ſuo ſperantes.*

E. K. He throweth up his Circlet, and catcheth it againe, three times ; He ſtandeth ſtill, and ſaith nothing more yet.

Puer …. *Perſuaſus à Domino, loquor.*

E. K. Now he is turned into a water which goeth round about, and in the midſt of it is bloud.

Now he is returned to his former ſhape again.

Puer …… *The end of all fleſh is at hand.*

*And the ſickle of the Higheſt ſhall reap down the Mountaines ; The Valleys ſhall be without fruit : And the ſeed of man ſhall be accurſed.*

*Prophets.*

E. K. Now he turneth his face to you [△]

Puer …… *Who is he that the Lord rejoyceth in, or on whom the Heavens look with merry countenance, whoſe feet are not a burden to the earth, and in whom is the force of the ſoul comforted? Who is he that ſhall rejoice in the Lord? Even he it is that goeth out of himſelf, and beholdeth himſelf, ſaying, O thou Carcaſe thou art a Sepulchre for me ; Neither am I placed in thee, for thine own beauty, but that the Lord may be magnified, and his Creatures dignified ; He it is that ſhaketh off himſelf, and putteth on the Armour of Affliction, praiſing and extolling the Garland of the God of Hoſts, before that great Whore, and in deſpite of her Congregation ; He it is that forſaketh his own will, to do the will of him that created him ; Whoſoever (therefore) doth his own will, is the ſervant of Perdition ; But he that expecteth the will of God is anointed.*

*Behold, therefore, becauſe you do ſo, and have beheld your ſelves, not in your ſelves, have acknowledged the power of God, and the truth of his Meſſage, your Honour ſhall be great : Therefore fear not, For, lo, This Garland is prepared for you* : and reſt is ſealed unto you, of the Higheſt, unto you, your wives, children and ſervants.

*Domino acceptatio noſtrorum ſervitiorum.*

△ Bleſſed be thy Name for ever, O eternal, almighty, and moſt merciful, our God and King of Glory.

Puer

Puer …… *If the Sunne ſhine not in vain, if the Stars move not, but by variation and diſcourſe, moving things,* alternatim, *to an end, if the Earth ſtand ſtill, becauſe he is ſo created: Much leſſe ought man to deſpaire in* the mercies and promiſes of God, *which are not without a cauſe, neither any time ſpoken without effect.*

*I remember thee* (Lasky) *ſaith the Lord: And I will chaſten thee for thy ſinnes, and behold, I ſwear unto thee, as I have done; But humble thy ſelf. This body of thine ſhall turn into duſt. Take heed therefore that it rule not the greater part;* For unto him that dieth a ſinner, vengeance is judgment. *But if thou live according unto* my Lawes, and graft thy ſelf within my will, if thou forſake the World for my ſake, and do the works of righteouſneſſe; Becauſe I have call'd thee before me, I will adde unto thy yeares, and will not blot out thy Name out of my remembrance. *A. L.*

*Be not therefore a Man, but the ſealed ſervant of the Higheſt. Rejoyce in him that created thee,* **and** *when I command thee to ſtrike, follow me, for I will make the way very broad for thee.*

*Behold, I am mindful of my Covenant made unto thee, the ſeventh day of September in the year fourſcore and three.* *Anno 1583. 7 Septemb.*

*I will eſtabliſh unto thee,* that fortitude, both in true Wiſdome and Victory: *And I will make thee mighty as a Corner Stone in the Angle of my Temple:* if thou turn, if thou do *the will of him that ſpeaketh unto thee:* if thou *become a marble ſtone, ſpeaking Juſtice and Verity;* The myſteries of thy Croſſe light upon thee, and let thy ſonnes be bleſſed in thee. *Mortlaci libro 10.* If

*I greatly thirſt after* Steven, *for the courſe of things are at hand,*

*Behold, I will bleſſe him, that he may leave bleſſing unto thee.*

*Behold, I will place thee unto him, as his right leg, and he ſhall ſtand.*

*But his wicked Garments I will cut in ſunder, yea I will ſend in the* fire of wrath and diſſention: *And I will take away the* buttons from his breſt.

*I have given unto him three wicked Nations, that they may grinde under him as ſlaviſh Captives.* *Tres impiæ Nationes datæ, St.*

*When I come in one Week, Behold, I ſtrike, and thoſe that are proud, become poor and deſolate.*

*The outward face of things ſhall be changed; And the whole World ſhall ſay,* Lo here, *is the finger of the higheſt.* *Digitus Dei.*

*Riſe* Therefore, and with ſpeed go before Steven; *But the League Table thou ſhalt leave behind thee. I will reveal my ſelf in thy proper Shew-ſtone.* *Menſa fœderis. In meo proprio Lapide myſtico.*

*Dixi: quærite victoriam.*

△ Deo noſtro Omnipotenti, Patri totius conſolationis & miſericordiarum pleniſſimo, ſit omnis Honor. Laus, Benedictio, Gloria & Imperium, nunc & ſemper *Amen, Amen, Amen.* [O]

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*Note.*
*Maii* 21. △ I did communicate, and this was the third time, within Eaſter receiving.
*Tueſday.* Primo cum *Humbate*, & bis cum *Raphaeli* confeſſus, &c.
That all manner of wayes I might have a clean and
a quiet Conſcience.

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*Maii* 22.

*Wedneſday*, *Nyepolonicze*, in Aula Regia, circa horam 1 ½ à meridie.

Note, after dinner as we ſat together, *A. L. E. K.* and I diſcourſing of ſome of our matters; There appeared over *A. L.* his head (to the ſight of *E. K.*) a little Child half, the upper part holding over the head of *A. L.* a white Crown, and a finger out of it pointing toward △, and withal he ſaid,

Puer …… *Audivi te victores eſtis.*

△ Hereupon we ſat out the Shew-ſtone, as being ready and deſirous to be inſtructed, according as the cauſe chiefly required.

As I began to pray and ſtudy, Domino non ſumus digni ut nos exaudias, ſuddenly *E. K.* ſaid he ſaw as followeth.

E. *K.* I ſee a great Hill of fire, a very great Mountain, and it is as if it did hang in the aire: for I ſee the aire under it, and I ſee the Sun ſhine on it ∴ the Mountain fire flameth not.

Now the little boy that appeared laſt day, ſtandeth on the top of this Mountain.

Puer ….. *God hath ſpoken unto you, and hath gathered you together, and lo, you are become a ſtrong ſword, with* the which the Nations ſhall be cut down, *and the God of Hoſts ſhall ſtretch forth his hands;* *And behold, you are come,* **and** *now is the time you Satan ſhall reap* ∴ But Satan ſtriveth ſore againſt you; *Behold,* Lasky *thou art become rich; But have faith: For it overcometh riches, and ſhall beautifie and ſtrengthen thee, that thou ſhalt be able to receive reward for thy labour: For it is not a ſmall* labour to contend againſt ſinne, *I have brought thee unto* Steven; *And I will give him thee into thy hands: And becauſe thou ſhalt ſee that God is not barren, I am of power; Hear me therefore ſaith the Lord, wilt thou that before thy face* I *ſhall deſtroy* Steven *for his wickedneſſe? wilt thou that I ſhall ſtrike him with a perpetual Leproſie, or* wilt thou that I ſhall correct him and leave him to do good unto thee? *Now thou ſhalt ſee that I am not weak; Neither that my words are barren or without fruit: Ask therefore of the Lord, and before thou move it ſhall be given thee* ∴. *For thou dealeſt with him that is a flame of fire, and a two edged ſword to the wicked, out of the Dunghil I choſe him, out of nothing I can ſtirre thee up, and exalt thee, but thou muſt firſt be poor before thou be exalted, read the Scriptures and judge* ∴. *Now ſpeak.* E. K. He is gone.

*Optio data, Anno Lasky, de Stephani correctione.*

Infinitæ & incomprehenſibiles ſunt miſericordiæ tuæ, O Deus, & Judicia tua ſunt inperſcrutabilia, hominibus.

*A. L.* Domine Deus miſericors, quanta eſt tua miſericordia, quod me ſummum peccatorem tanta gratia proſequeris? Indignus ſum Domine ante faciem tuam: Itaque Domine, quæſo, ne illum propter me deleas neque Lepra percutias: ſed potius inſpires in illum, ut mihi propter te, & à te, per illum bene fiat. Non quæro Domine divitias, ſed gloriam tuam. Non nobis Domine, non nobis ſed nomini tuo da gloriam. Et fiat mihi ſecundum voluntatem tuam Domine. Tu ſcis Domine, an hypocritice ago.

Miſere mei Domine, miſerere mei, ſitque miſericordia tua ſupra me & fiat voluntas tua, ſicut in Cœlo, ſic etiam & in Terra, Atque nomen tuum ſit benedictum in ſæcula ſæculorum. *Amen.*

E. K. He is here againe.

Puer …… *Sapiens es tu,* [*A. L.*] *& plenus ſpiritu Dei: Non quærens ſanguine fratris tui igitur benedictum, ſis inter potentes hujus ſaculi, & ab hac die ſpiritus meus nunquam à te diſcedet; & hac quia te humiliaſti nam non elegi te ſine cauſa* ∴.

Puer …… *And lo, I will correct him ſharply: Ask therefore in what Language thou wilt have me correct him* (*for he is ſcarce* worthy to hear that he may underſtand.)

E. K. He is gone.

*A. L.* Hungarice peto, ut ipſe audiat ea quæ illi ſunt dicenda ſic ita Divinæ tuæ placcuerit Majeſtati.

Puer …… *Hungarie is hateful unto me; For it is full of iniquity; Neither will I ſpeak unto him my ſelf that he ſhall (yet,) hear me. I will open my mouth in Latin for thy ſake:* and if he become obedient, I will alſo appear unto him my ſelf and unto you all, in the ſpirit and preſence of my Angel: *But to overcome him by Miracles it needeth not, for by him the people are not edified, But by* my words he ſhall underſtand, that I touch him, *although Satan ſtand by him: unleſſe it were for thy ſake I would not* withdraw my word and curſe from him, for why, I am ſufficiently adviſed, *And I do but keep back the fire from him.*

*But go thou* [*A. L.*] *unto him, and ſpeak unto him liberally,* when he hath heard me, if he receive me, my bleſſing is upon him of neceſſity.

I*f he hear me not,* I *can eaſily unlock for* I *have the Key ready.*

*God the Father, God the Sonne, (unto whom all power is given in Heaven and Earth,) with the fire of eternal comfort, which is the privy ſcience and knowledg of the faithful; The Holy Ghoſt, be upon thee, and with thee for this day, thy* [*A. L.*] *ſinnes are blotted out of Gods remembrance.*

*Hodie debentur Peccata ipſius A.L.*

*I have no more to ſay.*

Omnipotenti, tremendo & Solis Adorando Deo, & Domino noſtro ſit omnis gratiarum actio, Laus & Jubilatio, nunc & in omne ævium. *Amen.*

*Deo honor, laus & litora.*

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+ *Nyepolonicze in Aula Regis Polonie.*

*Anno* 1585.
*Maii.* 23. A meridie hora Circiter 6.

The *King* ſent for the Lord *Lasky* and me, by his Vice-Chamberlaine, whom we came unto in a Chamber, within the Chamber or roome where he uſeth to give audience, or to eat with his Palatines and other: He ſat by the Window which is toward the South, and by which his Proſpect is into his new Garden, which is in making: He began thus, (the Lord *Albert Lasky* being by, and thereto willed by the King,) and ſaid unto me very near as thoſe words import.

*St.* Egit mecum Dominus Palatinus, ut vos audirem de rebus iſtis magnis & raris loquente: Quod libentur feci: & tamen hoc conſiderari debet, quod Prophetæ omnes & revelationes jam diu & in tempore Chriſti ceſſaverunt. *Tamen ſi nihil in iſtis, contra Dei ſit honorem, eo lubentius ſunt audienda:* Et ego quidem haud dubito quin Deus nunc poſſit multis modis ſecreta quædam hominibus deligere, ad hac uſque tempora, mandatis & inuſitatis.

Heer-

*Hereupon I anſwered to this ſence, although I cannot expreſſe the ſame words.*

△ Conſidero in ordine veſtræ regia tria quaſi capitala, in quibus totus ordinis veſtræ eſt medulla. Primum de Prophetiarus, & revelationem ceſſatione, ſecundum; an aliquid in noſtris actionibus, vel exercitiis inſit contra Dei honorem: & tertium (quod animo meo eſt valde gratium) quod, Deo non præſcribatis certos aliquos modos vel tempora quibus ſua hominibus velit aut debeat ſecreta detegere. De primo, hoc poſſimus veſtræ Majeſtati Reginæ aſſerere, quod ille Scripturæ locus haud recte à plurimis intelligeter: & ab illis peſſime, qui velint omni modæ. Dei potentiæ & miſericordiæ & ſapientiæ præſcribere certos modos, & tempora certa: aſſerendo nullorum hiis temporibus eſſe Prophetiam, vel poſt Chriſtum fore: quia omnes in Chriſto ceſſavere: hoc eſt, quia omnes de illo quæ erant Prophetiæ felicet. De Dei filio in carne venturo & Meſſia vero, & redemptore generis humani futuro, (& de tota illa quam nos agnovimus & confitemur Chriſtiani, completum & conſummatum eſſe Chriſti hiſtoria) jam ceſſavere: adeo quod illa neque jam futura ſunt ut putant Judæi, neque repetenda ſunt, cum jam ſunt conſummata & peracta quemadmodum Prophetæ prænuntiabant nam ob hac cauſa cum Chriſtus Jeſus in cruce pendens ſciniſſet, quod omnia de eo Prophetia completa fuiſſent, & præcepimus ſcilicet omnium Prophetiarum (ante Chriſtiano) ſcopus jam eſſet Collinatus, & Juxta præſentiam & propoſitum Dei redemptoris humane conſcientiam eſſet myſterium ipſe dixit conſummatum eſt: Nam & Paulus dixit ad Judæos, (namque conſummaſſent omnia quæ de eo *ſcripta erant*, deponentes eum, de Ligno poſuerunt eum in monumento. Et poſt Reſurrectionem ſuam ipſemmet Chriſtus ſuis diſcipulis pergentibus verſus Caſtellum *Emaus*, & de illius morte & reſurrectione diſſerentibus & dubitantibus) dixit, O ſtulti & tardi corde ad credendum in omnibus quæ locuti ſunt Prophetæ: Nonne hæc oportuit pati Chriſtus, & ita intrare in gloriam ſuam, & incipiente a Moyſe & omnibus Prophetis interpretabitur illis in omnibus ſcripturis, *quæ de ipſo erant*, &c. & paulò poſt iterum ad eoſdem vobiſcum: Quoniam neceſſe *impleri omnia quæ ſcripta ſunt in lege Moyſi & Prophetis, & Pſalmis de me.*

* *Joan.19.E; Acts 13.E.*

*Luke 24.*

Sed quantum ad alium ſenſum quod poſt Chriſtum mille eſſent Prophetæ vel relationes ipſam Scripturæ planiſſime contrarium docent. Nam quod deſcendum erit de revelatione ſine notabile illa Beati *Joanni Apocalypſi* quæ poſt Chriſtum erat? quæ & ab eodem *Joanne* Propheta vocatur, dicendo* *Beatus qui legit & audit verba Prophetiæ hujus & ſervat ea qui in ea ſcripta ſunt, & in ultimo Capite ejuſdem Apocalypſeos ſine revelationes, ter, eadem vocat Prophetiæ librum.* Quare manifeſtum eſt poſt Chriſtum eſſe Revelationes & Prophetas. Præteria que erat illa *Paulo* facta revelatio in ejus Vocatione & Converſione per ipſum Jeſum Chriſtum, ut in Apoſtolicorum apparet Actum libro, Cap 9. quid de illa decennes * *Cornelio* Centuriano?

* *Cap.1.Apoc.*

* *Acts 10.*

Quid de illa *Petro* de animalibus mundis & immundis. Et *Paulus* ipſam dicet ſi

△

gloriari oportet (non expedit quidem) veniam ante ad viſiones & revelationes Domini, &c. & paulò poſt: & de Magnitudo revelationem extollit me, datus eſt mihi ſtimulis carnis meæ, Angelus Satanæ qui me colophizet es, notum mihi factum eſt ſacramentum, ſicut ſupra ſcripſi: prout poteſtis legentes intelligere prudentiam meam in myſterio Chriſti, quod aliis generationibus non eſt agnitum filiis homini, ſicut *nunc revelatum* eſt ſanctis Apoſtolis ejus & *Prophetis* in ſpiritu, &c, ubi etiã Prophetas poſt Chriſtũ eſſe apparet: & cap.4 Et ipſe dedit quoſdam quidem Apoſtolos quoſdam autem *Prophetas*, alios verò Evangeliſtis, alios autem Paſtores & Doctores ad conſummationem ſanctorum, in opus miniſterii, in ædificationẽ Corporis Chriſti, Donec occurramus omnes in unitate fidei in menſuram ætate plenitudinis Chriſti, &c. ubi tam diu Prophetas fore in Eccleſia *Chriſti* poſt Chriſtũ apparet. *Donec* occurramus omnes in unitate fidei, &c. quod nondum poſt Chriſtum factum fuiſſe bene ſimus & jam hæc ætate noſtra maxime ſumus circa negotium fidei diſcordes maxime videntur eſſe neceſſariæ non Prophetæ ſolum ſed etiam Revelationes valde expreſſe de Myſteriis Divinus. Et de locotione Angelica * ad *Philippum*, & ejus de loco in locum inviſibile quaſi tranſlatione per Spiri-

*Acts 11.*

△

*2 Ad Cor.c.12.*

* *Acts cap.8.* Philippi *datator à loco in locum per Spiritum Dei.*

ritum Domini, quod putendum eſt. Et de Prophetis poſt Chriſtum tempora teſtificatur *Actum* undecimum caput, ubi legimus quod eodem tempore quo primum diſcipuli Chriſti *Antiochiæ* cognominarentur Chriſtiani, ſuperdenerunt ab *Jeriſolymis* Prophetæ *Antiochiam*, & ſurgens unus ex eis nomine *Agabus*, ſignificabat per ſpiritum, famem magnam futuram univerſo orbe terrarum, quæ factum eſt ſub *Claudio*, ad ſecundum autem veſtræ Majeſtatis Regiæ Capitulum, ſic reſpondeo quod coram Deo & beatis ejus Angelis, aſſere quod conſcientia mea nihil adhuc deprehendit, Notivit, vel dijudicare potuit, neque poſſit in omnibus noſtris actionibus, vel illarum aliqua, quod ſit contra Dei, honorem, vel gloriam, Immo, quod ad Dei honorem & gloriam valde ſpectent, poſſimus.

Denique tertio in loco quod cum magna & veræ pia Regiaque & diſcretione exiſtitis, me Deum Omnipotentem iis temporibus poſſe modis ſuis variis, hominibus quibuſdam ſua manifeſtare myſteria & ſecreta. Valde letor: & eo magis, quòd tam ex noſtris præteritis id conſtare potuerit multis Actionibus; quam ex futuris: quibus inter eſſe & adeſſe præſens (ſi ita illi viſum fuerit) veſtra poſſit Majeſtas Regia. "Et præ-
" teritarum noſtrorum Actionum libros 24, paratus ſum (quecunque veſtræ ſereniſ-
" ſimæ Majeſtati placuerit tempore,) videndos exhibere; quorum quædam Latina
" lingua, Græca aliæ, aliæ Anglica lingua, ſed ex maxima parte Anglica ſunt Conſcri-
" ptæ ipſæ actiones Angelorum, *viz.* Dei bonorum Inſtructiones, admonitiones, ex-
" hortationes, conciones, Prophetiæ, & quocunque alio ſunt. Cenſendæ nomine nobis
" factæ Revelationes, reales vel verbales, & per ſpatium jam trium fere annorum à
" nobis receptæ & annotatæ, &c.

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✠ *Nyepolonizæ in Aula Regia præſente ipſo Stephano Rege,* & A. L, *&c.*

*Die Lunæ*

*May* 27. Mane, horam 7. circiter. In camera privata Regis.

*In lapide qui Angelus nobi adaxit: ut præſcriptum erat, noſtri actio cum eodem.*

* *A.L. E.K.*

* △ & *E. K.*

*Omnipotens, Sempiternæ, Veræ, & uni Deus, ô tu miſericors Pater mi, qui me de Patria mea funeſta contra me concepta malicia, per Angelos tuos bonos admoniſti, & per eoſdem, inde, me cum Uxore, Liberis, & Familia mea iſtiſque* duobus, egredi juſſiſti: e egredientes nos, ex ſertibus maris, quaſi miraculoſe liberaſti: Et qui ex homicidiarum & Hereticorum manibus & fraudibus variis nos expedimiſti: Et qui multis nos modis (partim nobis cognitis, partim incognitis) à periculis & morte protexiſti, ab eo tempore, quod ad tua ſecreta Judicia & negotia teſtificanda, tractanda & promovenda nos vocaſti: Ideo propter hanc tuam tantam. & tuam admirabile miſericordiam; immortalis tibi à nobis deberi laudes & gratias humillime agnoſcamus. O tu Pater noſter Clementiſſime qui* nos duos; vinculo tuo Divino arctiſſime copulaſti: & quaſi unum ex duobus eſſe voluiſti. O tu fortiſſime Deus meus qui hanc tuum* Lasky, *quaſi* Athletam *meum cautiſſimum, animoſum, & meum amamiſſimum, nobis adjunxiſti: virum Catholicæ tuæ & orthodoxæ Religionis amantiſſimum & Anti-chriſtianiſmi omnis acerrimum hoſtem; Denique ô Sapientiſſime, Potentiſſime & Optime Deus, & Pater meus, qui tuis mox incipiendis Regiis, magnis mirifici Conatibus, quem ſatiebas Regem, tandem inveniſti* Stephanum, *tuum futurum Bellatorem; quis tuo mutui, & juſſit ex animis, totis ſuis veribus, & maximo zelo obedire velit: & cui nos honorem & obedientiam & exhibiemus, in mandatis dediſti: & propter quem labores (tibi notas) ut ſubiremus & ſuſtenueremus, ſtatuiſti: & ad quem, poſt laborioſas peregrinationes noſtri multiplices quidem, præter 7 Menſes factas, directas aliquas, alias ante, (humano judicio) quaſi retrogradas, tuam maximam gratiam, favore: & auxilio incolumnies & ſalvos nos perduxiſti: Nos quaſi hic tuos, tuo Nomine & una mente convenientes, tua digneris Paterna miſericordia, à totius vitæ meæ omnibus purgare ſpurciliis: Et Chariſſimi tuo Filii Domini & Redemptoris Nomini* Jeſu Chriſti *intercedentibus meritis, nobis Condona quicquid contra Leges tuas Sanctas & Juſtas, volentes, vel neſcii, vel negligentes, verbo, facto vel cogitatione ad hanc uſque horam offenderimus omnes & ſinguli, ut tibi jam poſſimus maſſa pura & azima offerri: una Divina & abundantiſſima fermitanda gratia; & tuæ charitatis igne in cordibus noſtris per te accenſo, quaſi quidem proportionis & ſacri in Templo tuo efficiamur panes. Et ſit nobis interim Filius tuus Dominus noſtris* Jeſus Chriſtus *Panis vitæ: quem guſtando ſuaviſſimum, & fidei veribus tranſgladiendo vivaciſſimum Manna eundem habeamus nobiſcum in perpetuum, mitte igitur nunc Luce & Veritatem tuam ô Deus Omnipotens ſempiterna, Viva, & Vera, & tuo* Stet hanc *(noſter autem Sereniſſimo Gratioſiſſimoque Regi) appareat, Te* Deum noſtrum verum vivam, Omnipotentem Doctorem noſtrum in iis actionibus & Myſteriis eſſe *me antè (licet peccatis obnoxium) voto & Conatu magno, fidele tuam & ſincerium eſſe ſervatum: omniaque tua juſſa mihi maxime eſſe Curæ: noſque ſingulos ſingularibus in te autem mundi exordium præordinatos eſſe muneribus, in tuo Sancto ſervitio tractandis, &c.*

E. K

*E. K.* Nihil poſt primas præces apparebat.

△ Breves ſecundas feci, & adhuc nihil apparebat ∴.
Tertias adjeci, etiam breves.
Poſt tertias ex lapide quidem Calor in faciem ipſius.

*E. K.* Exire videbatur.

Circa lapidis oram & fimbriam rubicundus viridis circulus apparebat.

*E. K.* Jam video hominem albis indutum veſtibus, & ſuccinctis facie longa ſparſis crinibus, & a deus notu quaſi undantibus, & dexter pes ſtans ſuper magnum lapidem rotundam, & ſiniſter ſuper aquam, & poſt dorſum ejus magna lux eſt: Nunc video terram ſub pedibus ejus, ſed quaſi in aere videtur eſſe tam lapis ipſe quam aqua illa.

△ Sit benedictus Deus noſter, & ſiat voluntas ejus.
Aquæ curſus (qui verſus Occidentem eſt) pedem ejus videtur ſecundum ſe prius deferre.
Videtur ille longo à me eſſe: cum intueor faciem ejus interdum una apparet eſſe interdum tres facies & ita confuſo quodam modo.

*E. K.* Audio magnam vocem Dicentem, *Veni & Vidi.*

*E. K.* Deſcendit jam alter ad illum quaſi Globus Ignius cum facie eminenti, & ab ejus corpore quaſi verga arundinea videtur emanare.

...... *Inſpexi, & examinavi, & ecce, Nulla eſt Juſticia.*
Vox ..... *Interet aqua in mare, & fiat falſa, quia ecce tertia viola eſt plena.*

*E. K.* Jam venit ignis, & illum totum circundat, aliquo minimo: Circa illud relecto intervallo ſibi proximo.

*Anglice omnia dicta erant uſque ad verbum ab, &c.*

Vox ..... *Menſura.*
*Menſuravi & ſigillum eſt* (52) *quinquaginta duo.*
*Aſt ecce, ſum plenus Juſtitia & Miſericordia.*
*Vis igitur tu, quod aperies os meum?*
*Aſt quare inquit Dominus viſitarem Stephanum humiliet Semetyrum.*

*E. K* -- Inclinat caput ſuum] quia ecce habeo quod dicam, & ecce habeo, & labia mihi confuta ſunt.

*Magnificat igitur potenti Cœli & terra Deum Creatorem, Regem & illuminatorem quod poſſit vobis peccatoribus propitius eſſe & vultum ejus miſericordiam ſuper vos convertere.*

*E. K.* Jam converſus eſt totus in Globium igneum.

△ Miſerere noſtri Domine, ſecundum magnam miſericordiam tuam, &c.

*E. K.* Jam magnus quidam fumus per plicas quaſdam (inſta nubis) lapidem operet.

*E. K.* Jam videtur illa nubes convoluta eſſe, & ſeorſim ad unum latus lapidis ſepoſita.

△ *Latine hæc ſunt verbatim dicta.*

..... *Verbum, ab altiſſimo miſſus facio;*
*Quamobrem erige te & diligenter*
*Attende Stephane, quis te a Cunabulis*
*Enutrivit? quis viarum tuarum labores.*

*Aut juventutis tua temeritate menſuravit? ab impetu judicii & temporis: quis te legit? aut unde munitus es Cœleſti decore? Hanc tibi animam viventem, ſagacem, & ſale plenum, quis induxit? Nonne Rex ille gloria, in cujus gratiam omnis ſubjecta eſt, in cœlo & in terra poteſtas? qui te potenti elevans brachio à milite ad majorem, a majore, ad maximum evocavit ſeptrium; Nonne idem ille, qui te & vocat & viſitat: & de ſemetipſo, ante ſæcula dixit, Ego ſum? Quare igitur, Nebulam tam tenebroſam, tanta ecce caligine tanta dico ingratudine ſuffultam, inter Deum tuum, & animam tuam induxiſti? An, quod non accepiſti habes?* [he ſhaked his hand at the King, after the Polonian manner] *Aut unde (Dic) Diadema Capitis? Ecce quia in fragili cordis tui prudentia, Deum à ſiniſtris, immo a tergo, poſuiſti,* ſequitur te ſpiritus malignus

△ *Nota quod hæc* Stephani *Regis reprehenſio incipiebat Latine, ab hæc dictione verbum quemadmodum prædixit,* Maii Cracoviæ lignus : *Nam craſti: Igitur multiplicata & numerata ſunt peccata tua in Cœlis, Judicium tuum in te canes ipſi cum pſeuda Propheta ferant inquinata ſunt Regia tua ſcelere turpiſſimo, Cubicula tua olent malum, igitur ſurrexit Deus turgidus & terribilis factus eſt & iratus tibi. Verum ſic dicit Dominus; quia patres tui, ad Altare meum ſanctiores ſtetere, neque perverſi à voce & via mei receſſere; te autem, quia virum a vulgo diſtinctum ſeperando ſeperavi, & ſeperatum: eligendo, dilexi: Non viſitabo iniquitates tuas in verga mea: Neque Dejiciam te quemadmodum decrevi: Sed in* Solio titubanti *ſedeas permittam. Verum ſi brachium meum Zelo cognoveris potens: ſi impietatem tuam derelinques: ſi te munditiæ ornaveris, ſi fetidam a ſinu tuo lepram & alnuica tineam, (non ad vomitum rediens) abſterſeris Ego quoque iram avertam meam, & dies tuæ reliquæ ſtabilientur fortitudine: Reges malidicti & potentes hujus nudi intoxicati calice, Meretricis (mea quia neglexère ſtatuta) fulmine ire meo in manu, & ante pedes tuos cadent ferrorique erit gladius tuus nationibus, tutela te Cœli circumducent dum in robore dexteræ tuæ peribunt inimici.*

*Cor populi tui, a te alienatum, poſt modicum repurgabitur: qui autem in ſanctum conſpiramere turpiſſime, cadent ulcere Adhuc ſi latere meo cum firmiter, tam fideliter adhæſcas abumbrabit te ſpiritus meus: & evades ſapiens: teque res Fœcundabit de Cœlo. Hæc eſt veritas & Lex Domini, quam propoſuit tibi* * Lux Dei *hodie Stephano: Igitur ſume tibi gladium femori, eſtringe, eleva pro Domino & veritate, pugna, vince, Regna Noli (ſicut homo,) timori cedere, neque de mundo queritate: quia Deus tuus tecum eſt; Ignis terribilis & magnus Dominus exercituum: Igitur ſi os tuum juſte a ſolio operies: ſi impium condemnaveris impietatis impleto te ſpiritu meo, & anima tua repleatur qui potenti, dum manus tuæ vindicant Cœlos, [inclinat caput.]*

* *Forte Uriel.*

*Bohemia.* *Impiam illam generationem, (de qua Domino loquuntur eſt, & in ſervitutem tibi tradidit,) cum videris tempus, cum filiis ſuis, & a populo ſuo, a parvo uſque ad majore, percute gladio ut pro impietate peccati, ſit plagarum numerus; quia erit inflictus* Bohemia *(non minus odioſa Cœlis: quam terræ gravis, & tedioſa) ſignata tibi eſt; & maledicta in jubare ſolis, Collige & Orna.*

*Fuge pedem in Aquilone, & digitis tange mare, & noli ſpernere coronam altiſſimi oſtendam tibi nomen meum, & ponam laudes tuas inter aquas. Cinge te etiam ſicut forti, amplectere montes meridionales: & ædifica mihi altare: Eripiam enim vincula ab illis. Ab Occidente, manus violentas in viſcera tua extendunt: Sed ferro præſcindam illas ungues. Denique ſi a peccatis ceſſaveris, ſi ſtudio flagrabis cœleſtium, & ambulandus coram me Domino Deo tuo in juſtitia, & veritate, & nunc quid in nomine meo ſeperit benedicatur & in me ſplendorem ſuſcipit; Sin autem, verba, qua locutus eſt Dominus, audire nolueris,* Egomet ulter exiſtam *hodie exaltavi te in Domino, & poſui caput tuum inter ſtellas:* Eſto igitur obediens: *Paratus eſt terror impiis, & maledictus eſt mundus: Beatus autem qui fideliter obſervant Verba, & illa cuſtodiet quæ Dominus hodie fecit Gratia Dei patris, Jeſu Chriſti filii, ejus [inclinat caput] & Spiritus Sancti viſitet vos ſemper [extendit manus ſuas valde.]*

*Egomet ulter exiſtam vide Junii 24.*

△ Amen.

*Adduc familiam* tuam cum celeritate.

*Anglice hoc dixit.* △ Sit benedictus nomen altiſſimi qui in ſervandis promiſſis eſt conſtantiſſimus, & in miſericordiis abundantiſſimus ∴ Illi Gloria, Laus, Honor, decus, jubilatio, & gratiarum actio nunc & ſemper. *Amen.*

*Maii* 28. +

*Tueſday* mane circa 6. *in Nyepolonize.*

△ Oratione finita & aliquibus verbis factis, de noſtra cum Stephano Actione præterita hæri.

E. K. Here is he that was yeſterday in our Action with the King.

*Heu mihi (ſaith the Lord)* [He ſtoopeth by little downward] *why do I hold my hand from the Earth? What have all the Princes of the World built a Tower againſt me? Theſe in denying me and my Majeſtie: The other wallowing in extream drunkenneſſe amongſt the pleaſures and blindneſſe of the fleſh, neglecting (without fear) my Commandements, have I thrown out the Children from the Vineyard, and called in the* Dung-carriers? *have I viſited my ſervants, (whom I choſe,) in wrath and indignation with the Sword of Juſtice? have I thus ſcattered them upon the face of the World, without a Shepherd, to entertain blaſphemous Murderers, Lyars, and the Runnagates of the Earth, the ſeed of* Cain, *and of the curſed! O you Caterpillers, O you that fill the Earth with poiſon! O you abuſers of my Name, and Diſhonorors of my Temple! What is the cauſe that you are ſo barren, or that the Lord hath not mightily ſhewed himſelf amongſt you, as unto his Children? Why are not the Miracles and Wonders a Teſtimony of the God of Truth amongſt you, as they were unto the Iſraelites? Why, hath not the Sea divided her ſelf? Why, hath not the Lord delivered you from bondage? Unto the Iſraelites he gave a fruitful*

*Land,*

*land ( the poſſeſſion of the wicked ) abounding with Milk and Honey : unto you , he hath delivered your poſſeſſion unto the Dogs: and your children to become Captives, why doth not the God of Hoſts ſtretch forth his hand ſaying: Deliver my people from bondage? are not the times of thoſe latter dayes and of the Harveſt of the Diſciples * ſhadowed amongt the doings and graces of the Iſraelites, you are become blind , you have eyes but you ſee not , for you ** know not the time *of your* viſitation. *O thou ſtif-necked Generation this is the cauſe, that the finger of God commeth not amongſt you : This, this is the cauſe , becauſe* you have not Faith : *Neither is the Spirit of godlines and obedience amongſt you, can he that is all Truth defile himſelfe with lying : or can the fleſh of man diminiſh the authority of the Godhead : is* Chriſt Jeſus, ( *very God of very God ) of leſs power or ſtrength unto you , then he was before , unto the ſeed of Abraham : becauſe he hath taken your fleſh upon him. O you ignorant , ô you blind ſtrangers , ô you that were faithful in the ſight of the Lord , is not the God of Heaven and Earth heire unto you , by reaſon of his Man-hood have you not now acceſs your ſelves unto the Throne of the Higheſt, which your Fathers had not ? the Iſraelites ran unto the Prophets and high Prieſts : yea , they durſt not run before the Lord : For it was ſaid of them * Let them ſtand before the hill. They brought their offerings to the Prieſt , which offered up their prayers and humility : But unto you (.ô you of little faith ) the Gates are ſet open : yea, even unto the Throne of God : why therefore, doe you not aſcend unto your* Chriſt , *Which is anointed before the Father. Hath he anointed him for himſelfe, or for you? for both : If* you have no miracle , you have no faith , *if you have ( ſaith the Son of God ) faith , to be compared with a Muſtard-ſeed,* &c. *But you do none of theſe things , neither is the name of God magnified amongſt you , Is it not a ſhame , that the faith of man groweth not to be equal with a Muſtard-ſeed , is it not a ſigne of your ſlaviſh nature , from the which you were called, that there is no faith amongſt you?*

△ As the Iſraelites and Hieruſalem knew not the time of their viſitation and ſo are theſe dayes ſhadowed in the Iſraelites acts, &c.

*Exod. c. 19. be

*Miracula Fidei.*

*True it is : For why the blood of Chriſt is ſhed upon you : and you are waſhed without deſerts , Behold now ( ſaith the Lord )* when I have ſtirred up a Moſes *there are no Iſraelites that will follow him : the ſeed of Abraham is deſtroyed with the Winter of* ſelf-love *and* diſ-obedience.

*A Moſes.*

*The Lord groaneth, ſaying : Whether ſhall I turn me ? unto whom ſhall I ſhew my face? if I ſay unto them go out, ſet your Tents againſt the wicked : Behold, I will be amongſt you , and fight for you : who is it that heareth me ? where is your faith become ? who is he that believeth me , O you wicked Generation ſhall the Lord call you and ſeeke your deliverance ,* and will you know of the Lord with what *meanes he will work* amongſt you, *is the God of Heaven and Earth become amongſt you an Ingineer or a Merchant , a Hoorder up of worldly treaſure ; or one that rideth on horſe-back to battail ? you ſtinking Carrion, you hateful wretches before Heaven and Earth , you blind hirelings. Who devided the Seas who threw down Jericho , who overthrew the wicked Kings ? who deſtroyed the Cities of the wicked ? who fought againſt the reprobate Giants and the fleſh of mankind ? who opened the windowes of Heaven and conſumed you all except as you read * eight perſons , yea, if out of the windowes I can conſume you , what ſhall become of you if I open my doors, if I ſend out my ſervants againſt you, and my innumerable army. Is it not ſaid, whatſoever I put into your mouthes , that ſpeake. Why do you ſo, but for the truths ſake : If therefore I bid you doe, is not my truth all one ? I am full of ſorrow : for no man openeth his doors unto me , no man believeth me : no man remembreth that I made Heaven and Earth :*

*Hæc reſpiciant verba Stephani Regis cum quo medio.*

☜

* Geneſ. 7. 8.

☜

*Stay a while that I may weep with my ſelf.*

*E. K.* All the ſtone is become black and full of fiery ſpecks.

△ After we had read the premiſſes

*E. K.* Here is another now come in green a man with nothing on his head but onely his yellow hair.

Ilimeſe. *Vide infra.*

He hath like a pair of black boots under his garments cloſe to his legs : like buskins &c.

△ Note *Ilemeſe* appeared in July, Anno 1548, and did make an end of *Nalvage* his work, &c.

△

I teach you [ he pauſed after a pretty while

He appeareth their like a little child with yellow hair, &c.

*Thus ſaith the Lord thou muſt anſwer* Steven *according to the hardneſs of his hart : Anſwer him thus* , for th : Mean : *Lo, King, the God of Heaven and Earth hath placed me before thee , and hath ſhewed unto thee his will , hath nouriſhed up me his ſervant from my youth unto this day ,* in the fear of him and the fervent deſire of true wiſdome , *whereby I have attained ( through his help) unto the knowledge and ſecrets of the things in Nature : which knowledge behold in the name of God and for his ſake : and becauſe he hath choſen thee , lo, I offer up unto thee , and willingly made thee partaker of; This done be not afraid to open thy mouth unto him , as thou didſt unto* Rodolph , in writing , *Behold ( ô King) I can make the* Philoſophers Stone , *for ſo they call it , Bear thou therefore the Charge, and give me a name within thy Court that I may have acceſs unto thee : and yearly maintenance of thee* for us both ; *Command him alſo, or ſtrike a band of ſecrecy between him ; thy*

*Reſponſum primo* Stephano Rege.

*Rodolf* the Emperour.

ſelfe,

*ſelfe, and* Lasky. *Take heed* thou want not faith : for I will help thee : *And he ſhall* have a great Treaſure , *I will ſee* them , *if he will labour for me. But it may be* Lasky *will hold him by the heele.*

For us both E. K. and △

△ What mean you by that phraſe ?

Fides.

..... *As Jacob did Eſau.*

Geneſ. 23. D

*Unto this apply thy ſelf, and* give thy whole endeavor *from time, to time alſo I will open my* mind unto *Stephen* through thee, or in the preſence of himſelf.

*But let* Lasky *open this unto him : The Camp is known unto me.*

△ I underſtand not this point.

..... *Let him underſtand, thou art minded ſo to doe.*

*Septem diebus ceſſandum à reſponſis petendis.*

*For this ſeven dayes*, aske no more anſwer.

△ How, and if the King be deſirous of any action ?

..... *I reſpect not the King.*

△ I beſeech you be not offended that I aske your name ?

..... *Ilemeſe.* E. K. He is gone.

△ The other will come again.

A voice. *Non venit.*

Therefore ſhut up the window.

Deus Cœli & Terræ da nobis Fidem.

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+ *Nyepolonicze in Aula Regis* St.

*Junii,*

*Tueſday* a meridie circa horam tertiam : The King ſend for me to hear what I had to ſay to him as I had , ſend him word that I had to ſay ſomewhat to him in God his behalfe. When I was come into his privy Chamber, and all others excluded but onely the Lord *Lasky* who came with me , and ſtayed by the King his commandement. I ſaid thus *verbatim* as followeth.

△ Ecce ( ô Rex ) Deus Cœli & terræ , me ante oculos Veſtros poſuit : & vobis ſuam declaravit voluntatem : me autem ſervum ſuum à juventute mea ad præſentem diem enutrivit in timore illius, & deſiderio ferventi veræ ſapientiæ qua ratione (& ejus auxilio) aſſecutus ſum cognitionem & ſecreta rerum naturalium quâm cognitione ( ecce ) in nomine Dei.

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*Junii 6* + *Cracoviæ.*

Mane horam circiter 8 ∴.

Orationibus finitis, pro luce & veritate Divina , quæ nos ducerent & perducerent ad montem ſanctum *Sion*, &c.

I have ( ô Lord ) according to my ſimple abilitie , endeavoured my ſelf to declare to *Steven* thoſe things I was willed ; accept , ô Lord, my intent , and give me thy graces and encreaſe my faith that I may in my doings and ſayings, pleaſe thee or not offend thy divine Majeſtie , and now ô Lord, we await thy further direction : not preſuming to propound ( as now ) matter, ſuch as our frail ſtate might move us unto : but therein we crave this aide , thy light and wiſedome, &c.

K. E. Here is a great head with wings like a Cherubim : all of fire, the eyes are very big, *as big as your hat* , and his head as big *as this Table.*

..... *He that is a ſleep let him ſleep on , he that is in the high way let him not return home. He that eateth let him not riſe , but eat ſtill , and he that weepeth let him weep ſtill , he that rejoyceth let him rejoyce for ever. He that goeth awry let him not return into the way. He that planteth his Vineyard let him not ſee it , he that gathereth the grapes let him not drink of them , he that blaſphemeth the name of God , let him blaſpheme , for he returneth not. But he that looketh up unto Heaven, let him not caſt his eyes upon the Earth.*

*Behold, the Lord hath forgotten the Earth,* and it is a burden to me that I am here , *therefore I go.*

*Unto thoſe that do well , the Steward is ready with the reward , wo be unto the Monſter of the Earth, for he is accurſed.*

E. K. He is gone : and *flyeth in a ſtrange order :* upward in a ſpecial line in manner ?

A voice. *Put all things to ſilence that the Lord had touched,*

*The receptacle and the Books, ſee you open them not, nor touch them until you hear more from me. But be of right heart, and walke the ways that you are returned into.*

*Take this one leſſon:* you are in favour with me, and for the reſt care not.

△ Thy mercies be ſealed upon us for ever and ever, ô Lord, of Hoſts.

E. K. Now is a red thing, like a Cloud come all over the ſtone.

Ignem tui amoris & præpotentis fidei in cordibus noſtris, accende, ô Deus
Omnipotens nunc & ſemper. *Amen.*

## *Anno* 1585. *Auguſti* 6.

## Unica Actio; quæ *Pucciana* vocetur.

## Que durabat ab hora 5. manè, ad horam 11.

## *PRAGÆ.*

### Actio *Pucciana.*

+ *Praga.*

*Actionis Pucciana, prior pars.*

*Auguſti 6.*
*Tueſday,* Manè, circa ortum Solis, & nobis heri injungebatur.
Fuſis de more præcibus, &c. præſentibus nobis △, *E. K.* & *Fr. Pucci,* ut præſcriptum erat.
Diſpoſita erat Menſa fœderis: Candelaque cerea accenſa.

E. *K.* Here is one, covered in white to the breſt, all white apparalled, he hath a long glaſſe in his left hand, full of filthy loathſome ſtuffe, like matter or like bloud and milk, or curds mingled together, and a ſtaffe about an ell long in his right hand, he ſetteth the end on the ground, he pointeth with his ſtaffe toward the * Table of Covenant.

Accede Dominum.

△ He [*E. K.*] came to the Table of Covenant, and looked into the *Holy-ſtone,* and ſaw the ſame viſion, but his face is (here) bare, and he ſeemeth to be *Uriel.*

* △ I had ſet *E. K.* at the uſual Table, in our ſecret ſtudy, and had ſet my uſual Shew-ſtone before him.

△ Benedictus qui venit in nomine Domini: ô beata Dei Lux,

URIEL. …… *Gloria tibi Domine, Rex cœli, & terræ, qui es, & venturus es.*

E. *K.* Now I ſee the foundation of an old thing, as though it were of a Church.

A voice …… *Meaſure.*

*Meaſure from the Eaſt to the North, and from the North to the Weſt part, for behold, the reſt is judged already.*

URIEL …… *I have meaſured, (Lord) 25, and the half of twenty five.*

$37\frac{1}{2}$.

The voice …… *Divide into three parts.* [△ The third part of $37\frac{1}{2}$ is $12\frac{1}{2}$.]

URIEL …… *It is done.*

The voice …… *Unto the Kings of the Eaſt give the firſt.*

*Unto the Kings of Weſt give the ſecond.*

*The remnant meaſure unto the dayes of the North: that the fire of my indignation, may be a bridle amongſt them, and that the whole World (except the excepted) may drink of the ſorrow of the ſeventh part of* the half time, yet to come.

Prophecia.

URIEL …… *Thy mouth (O Lord) is a two-edged ſword, thy judgments are perpetual and everlaſting, thy words are the ſpirit of truth and underſtanding, thy Garments moſt pure and ſmelling incenſe; Thy Seat without end, and triumphing, who is like unto thee amongſt the Hea-*

*vens, or who hath known thy beauty? Great art thou in thy holy ones, and mighty in thy word amongſt the Sonnes of men: Thy Teſtament is holy, and undefiled. The glory of thy Seat, and the health of thy Sonnes: Thy anointed is ſacrificed, and hath brought health unto the faithful, and unto the Sonnes of* Abraham. *Thy ſpirit is everlaſting, and the oil of comfort: The Heavens (therefore) gather themſelves together, with Hallelujah to bear witneſſe of thy great indignation and fury prepared for the Earth, which hath riſen up with the Kings of the Earth, and hath put on the Wedding Garments: ſaying with her ſelf I am a Queen: I am the daughter of felicity. Remember all ye, that are drunken with my pleaſure, the Character I have given you, and prepare your ſelves to contend with the Higheſt, ſet your ſelves againſt him, as againſt the anointed, for you are become the Children of a ſtrong Champion: whoſe Sonne ſhall garniſh you with the Name of a Kingdome, and ſhall poure wonders amongſt you, from the ſtarres, which ſhall put the Sunne the ſteward of his Waggon, and the Moon the handmaid of his ſervants. But, O God, ſhe is a Lyar, and the fire-brand of deſtruction. For, behold, thou art mighty, and ſhalt triumph, and ſhalt be a Conquerer for ever.*

E. K. *Now the Stone is full* of white ſmoak.

△ A Pauſe.

A Viſion.

*E. K.* The ſmoak is gone, and here ſtandeth one over him in the aire with a Book, whoſe nether parts are in a cloud of fire, with his hair ſparſed, his arms naked, the Book is in his right hand, a four ſquare Book, with a red fiery cover, and the leaves be white on the edge, it hath 7 ſeales upon it, as if the claſpes were ſealed with 7 golden Seales. And there are letters upon the Seales, the firſt *E. M. E. T. T. A. V.*

*Liber cum 7 ſigillis.*

*Emet tau.*

The angel with the Book. ...... *Take this Book, ut veritas Luce magis clareſcat, Et Lux, veritate fiat valida. Data eſt enim tibi poteſtas,* dandi & aperiendi hunc librum *mundo & mundis.*

URIEL ...... *Gloria tibi, Rex cœli & terræ qui fuiſti, es, & venturus, es hinc enim,* judiciū meretricis.

E. K. Now *Uriel* taketh the Book, kneeling upon both his knees.

URIEL ...... *Rejoyce O you ſonnes of men, lift up your hearts unto heaven for the ſecrets of God are opened: and his word let out of Priſon. Rejoyce, O you ſonnes of God, for the ſpirit of truth and underſtanding is amongſt you. Rejoyce O you that are of the Sanctuary, for you ſhall be full of wiſdom and underſtanding. Rejoyce O thou the* Houſe of *Jacob,* for thy viſitation is at an end, *and thy viſitation is beginning: The four winds ſhall gather thee together, and thou ſhalt build up the trodden wall: the bridegroom ſhall dwell with thee. And lo, behold, the Lord hath ſworn, and wickedneſſe ſhall not enter into thee, neither ſhall the Spirit of the Higheſt go from thee, but thy fathers bones ſhall have reſt; And thou ſhalt live eternally.*

*△ Viſitatio Juſtitiæ, Miſericordiæ. Judæorum. Converſio.*

*The blood of the Innocents ſhall be waſhed away from thee, and thou ſhalt do penance for many dayes. Then ſhall the Lamb ſtand in the middeſt of thy ſtreets O Hieruſalem: and ſhall give Statutes unto thy people and inhabitants: All Nations ſhall come unto the Houſe of David: The Mothers ſhall teach their infants, ſaying, Truth hath prevailed, and the Name of the Lord ſhall be the Watch-man of thee, O City.*

*Veritas prevalebat.*

E. K. Now all is full of a white clond.

URIEL ...... *Silence unto me, and reſt unto you for a ſeaſon.*

E. *K.* All is diſappeared, and the ſtone ſeemeth cleer.

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## Actionis *Puccianæ* poſterior pars.

△ Legi præmiſſa Latine ipſi *Fr. Pucci,* & pauca locutus ſum de regibus & aliis qui hæc putant eſſe noſtras impoſturas, & à nobis hæc mala ratione tractari, &c.

*E. K.* He is here again.

*E. K.* He ſitteth in a chair of Chriſtal, with his Book in his lap, and the *meaſuring rod* in his right hand, and the glaſſe vial in his left hand.

URIEL ...... *Seeing that power is given unto me, and that truth is added unto my Miniſtery, and I am become full of light and truth,* I *will open your eyes, and* I *will ſpeak unto you the truth that you may ſhake off the lumpiſhneſſe of your darkneſſe, and profound ignorance: and walk in truth with your fathers.*

*Give ear (therefore) diligently unto my voice: and imbibe my ſayings, within the liquor of your hearts, that the ſap of your underſtanding may receive ſtrength, and that you may flouriſh*

*with*

*with acceptable Truth, as the choſen ſervants and Miniſters of the Higheſt.*

*Totus mundus in maligno poſitus eſt*, and is become the open ſhop of Satan, to deceive the Merchants of the Earth with all abhomination. But what, are you the Pedlers of ſuch wares? or the Carriers abroad of lies and falſe doctrine. Do you think it is a ſmall matter to tie the ſenſe of Gods Scriptures and myſteries unto the ſenſe and ſnatching of your Imaginations? Do you count it nothing to ſit in judgment againſt the Spirit of God: leaving him no place, but at your limitation. Is it lawful before the Sonne of God, to ſpend the whole dayes, yea, many yeares, with the Sonnes of Satan, the lying imps, and deceivers of the World? Are you ſo far entred into the ſhop of abhomination, that you point unto the *Sonne of God the time* of his comming, the deſcending of his Prophets, and the time wherein he ſhall viſit the Earth? *Moſes* durſt not ſpeak, but from the Lords mouth: The Prophets expounded not the Law, but the voice of the Lord. The Sonne of God ſpake not his own words, in that he was fleſh, but the words of his Father; His Diſciples taught not, but through the holy Ghoſt; Dare you (therefore) preſume to teach, and open the ſecret Chamber of the Higheſt, being not called?

*Malitia, Mundana, Pompa, & Vanitas.*

Tell me, have you left your Merchandize, and the counting of your mony deceitfully gotten, to beome Teachers of the Word of God? Are you not aſhamed to teach before you underſtand? yea, are you not aſhamed to lead away, where you cannot bring home? Hypocrites you are, and void of the Holy Ghoſt, lyars you are become, and the enemies of Chriſt, and his holy Spirit.

Peradventure you will ſay, in reading the Scriptures we underſtand. But tell me, by what ſpirit you underſtand them: what Angel hath appeared unto you? or of which of the Heavens have you been inſtructed?

It may be you will ſay of the Holy Ghoſt, O thou fool, and of little underſtanding! Doſt thou not underſtand that the Holy Ghoſt, is the School-maſter of the Church, of the whole Flock & Congregation of Chriſt? If he be the School-maſter (therefore) over a multitude, it followeth then, that one doctrine taught by the Holy Ghoſt, is a leſſon or an underſtanding of a multitude: But what multitude are of thine underſtanding or of what Congregation art thou? Wilt thou ſay, thou art ſcattered. Thou ſpeakeſt faſly, thou art a runnagate. But, behold, I teach thee, and thy error is before thy face.

Whoſoever doth underſtand the Scriptures muſt ſeek to underſtand them by Ordinance and ſpiritual tradition. But of what ſpiritual tradition underſtandeſt thou? or by what Ordinance are the Scriptures opened unto thee? Thou wilt ſay thou art informed by the Holy Fathers, and by the ſame Spirit that they taught, by the ſame Spirit thou underſtandeſt. Thou ſayeſt ſo, but thou doſt not ſo. Which of thy Fore-fathers *hath tied reaſon to the Word of God?* or the underſtanding of the Scriptures to the Diſcipline of the Heathen? I, ſay unto thee, that thy Fore-fathers were dear unto Chriſt, were pertakers of the heavenly viſions and celeſtial comforts, which viſions and celeſtial comforts, did not teach unto them, a new expoſition of the Scriptures, but did confirm and give light unto the myſteries of the Holy Ghoſt ſpoken by the Apoſtles, the ground-layers and founders of the Church. Whatſoever, therefore, thou learneſt of thy Fore-fathers, thou learneſt of the Apoſtles, and whatſoever thou learneſt of the Apoſtles thou haſt by the Holy Ghoſt. But if thou expound the Fathers after thy ſenſe, & not after the ſenſe of the Apoſtles, thou haſt not the Holy Ghoſt, but the ſpirit of lying. Therefore humble thy ſelf and fall down before the Lord. Lay reaſon aſide, and cleave unto him. Seek to underſtand his word according to his holy Spirit. Which holy Spirit thou muſt needs find, and ſhalt find in *a viſible Church, even unto the end.*

Reaſon.
*Eccleſia viſibilis.*

I will plainly ſay unto thee (That, Truth may appear mightily in light:) Whoſoever is contrary unto the will of God, which is delivered unto his Church, taught by his Apoſtles, nouriſhed by the Holy Ghoſt, delivered unto the World, and by *Peter* brought to *Rome*, by him, there taught by his Succeſſors, held, and maintained, is contrary to God and to his Truth.

Luther *hath his reward.*

Calvin *his reward.*

*The reſt, all that have erred, and wilfully runne aſtray*, ſeparating *themſelves from the Church and Congregation of Chriſt* obſtinately, *and through the inſtigation of their father the Devil, have their reward. Againſt whom the Sonne of God ſhall pronounce judgment, ſaying,*

*Luther.*
*Calvine.*
Wilfully, Obſtinately erring.
The definition of an Heretique.

*Go*

*Go you deceivers into Hell fire, provided for your Father and his Children from the beginning.*

The Pope is not Antichriſt.
Antichriſt.

*You riſe up amongſt your ſelves, ſaying, The Pope is Antichriſt; For by this name you call him*, an evil man he may be, and fall from his vocation: *But he can never be Antichriſt: For Antichriſt is he, the ſonne of the Devil, a man, fleſh and bloud, born of a wicked and deceitful Harlot, that ſhall ſeduce the people, ſwell with the ſtrength of his father, and reſiſt God in Earth amongſt men, as his father did in Heaven among the Angels, utterly denying his Omnipotency, and ſetting himſelf againſt him.*

*Claves Cœli Apoſtolis datæ.*

*O you fools, and of little underſtanding: When unto the Apoſtles, the Keyes of Heaven were given, that is to ſay,* the ſame authority and power of Chriſt Jeſus the Sonne *of the Living God, to forgive ſinnes, and to exclude ſinners from the Kingdome of Heaven; (And) when unto the ſame Apoſtles; it was ſaid alſo* Come behind me Satan: *you have not underſtanding to ſee into the myſteries of the Higheſt; if the Sonne of God did commend and reprehend his Diſciples, why may not (therefore) a Biſhop, be counted good and evil; if it follow (therefore) that good and evil may be a Biſhop, it followeth alſo, that neither good nor evil addeth unto the Authority of a Biſhop, but unto his own life; if he be good he reapeth the benefit of his goodneſſe, but if he be evil,* he is a Lyar, *becauſe his Doctrine is againſt himſelf, if therefore* for the ſinne of man, *God hath ſuffered many in the ſpirit of* * Ananias *to ſit in the holy place, it is for your ſinnes ſake, and for your rebellious nature to be puniſhed:* And not for the obſcuring or darkning of his Church.

Remember to aske amending of this place. *forte* belongeth.
* Acts 23. A.

*Open your eyes therefore, and underſtand, and cleave to the Church for the Church ſake, and not for the love of man. Deſpiſe not the Church, becauſe of the tranſgreſſions of man: But ſubmit your neck under that holy yoke and ordinance, which ſhall lead you to the Congregation governed by the Spirit of God, wherein you ſhall underſtand the ſecrets of God his Book, to be interpreted according to the ſenſe of your fathers: whoſe underſtanding was the finger of the Holy Ghoſt, you cannot authoriſe your ſelves, and without authority you can do nothing; Therefore if your authority be not, why take you upon you the doings of the Church, which it is one thing to ſeek to underſtand the Scriptures, and an other thing to teach the Scriptures according to his underſtanding, for he that teacheth, teacheth, by Authority, but if he have no Authority, he is an Uſurper.*

*Nullus ſibi autoritatem aſſumere poteſt.*

An uſurper.

*My brethren remember your ſelves, and conſider you are Children: you are not,* veſtri juris, *but* alieni. *Therefore, do nothing that is of your ſelves: But follow (as good children) the ſteps of your* Mother: which Mother is a pure Virgin, *and is alwayes inſtructed with the wiſdom of the Comforter; What meat ſhe ſhall give unto you her Children: and how ſhe ſhall bring you up and inſtruct you: Simplicity is much worth, and obedience is a Garland before the Lord. But Curioſity is the Devil; Have you not read; That the bread of the holy ones is not to be caſt unto Dogs? Look unto your ſelves whether you be Dogs or no. See if your life be holy: your doings ſtraight and juſt, your patience manifold: your affliction great for the Lord: if you find not your ſelves ſo, you are not Children, If you be not Children, you are not Sonnes, if you be not Sonnes you have no Mother, if you have no Mother you are Dogs, you are devourers of the bread of Children, curriſh, ſenſeleſſe, and againſt God.*

*Eccleſia, noſtra Mater: & tamen Virgo.*
*Simplicitas.*
*Obedientia.*
*Curioſitas à Diabolo eſt.*
Matth. 7. 15.
*Filii, Canes.*
*Canes.*

*In noſtri judicium ſtatus ipſi deſcendamus.*

*Enter therefore into judgment with your ſelves.*

*Pater.*

*Conſider you are created by God.*

*Filius.*

*Conſider you are redeemed by God.*

*Spiritus Sanct.*
*Eccleſia.*
The bread of life underſtanding.

*Conſider alſo you are alſo left to the ſpiritual tuition and comfort of God: which God hath made of you a Congregation: a holy and ſanctified fellowſhip, feeding alwayes as brethren together, under his wings, and at his Table: which feedeth you with the bread of life and underſtanding, with the body and bloud of Jeſus Chriſt the Sonne of the Living God.*

*With underſtanding that you may know the will of your Father which is in Heaven, and knowing him, be obedient: which is the concluſion of your vocation. Shake not off therefore the yoke of Obedience, leaſt you put away alſo the* Cup of underſtanding, *and ſo know not the will of your Father.*

*Obedientia eſt finis noſtræ vocationis.*

*But my thinketh you are ſtarved, your guts are ſhrunk up: your bones and ſinewes are withered. What is the cauſe thereof? When received you the* bread *of the Lord? When received you nouriſhment? O you of little faith: and leſſe underſtanding you erre, and runne aſtray: you are blind, you follow not the will of your Father: Return, Return, and ſay within your ſelves,*

*Oratio pœnitentis, & ad Deum Eccleſiamque (eius ſponſa) redeuntis.*

O eternal God and loving Father, great is thy care and mercy over us, which being led aſtray (with Satan and the ſpirit of darkneſſe) haſt brought us home: which being blind haſt ſet open before our eyes: (our eyes alſo opened) the true path and line of underſtanding: Happy are we whom thou loveſt ſo deerly: and unto whom the care of our health is ſo dear: We will therefore praiſe thy

thy Name, and return from our errors: we will acknowledg our ſinnes; and follow thy Commandements: for thou, O Lord, art onely juſt and true, and thy mercy is everlaſting: Thy Lawes are ſweet, and thy love and kindneſſe mighty amongſt us, Holy, Holy, Holy Lord God of *Zebaoth*, all honour praiſe and glory be unto thee for ever.

△ Amen.

...... *After a while I return again.*

E. K. He is gone.

△ Note, I read the premiſſes to *Fr. Pucci*, in Latin, which ſeemed to us to be wonderfully pithy, and to the purpoſe, &c.

E. K. He is here againe.

URIEL ...... Francis Pucci, *give ear unto my word.*

*Stay a while.*

△ Hereupon *Fr. Pucci* did kneel on both his knees.

URIEL ...... *True it is, that, as thy ſpirit moved thee*, ſo God hath called thee to the partaking and underſtanding of his will to be fulfilled in puniſhment and wrath againſt the falſhood and deceit of the earth. *And therefore hath God in his great love and exceeding mercy called thee away from the Sonnes of the accurſed, and from the way of unrighteouſneſſe: wherein if thou follow him in Simplicity of Conſcience, and righteouſneſſe (the works of faith) thou ſhalt be confirmed: for I ſay unto thee, I will power my vengeance upon the whole Earth, and I will chaſten her in her iniquity, and in the middeſt of her pride, I will throw her down head-long, and ſhe ſhall triumph no more. And becauſe thou haſt humbled thy ſelf, my ſpirit ſhall be with thee, and thou ſhalt underſtand.* And this wicked Monſter, that ſitteth in the Holy Temple, and ſinneth againſt the Higheſt, ſhall be thrown down head-long with his pride: And he ſhall be chaſtiſed and corrected with the mouth of you two; For at the houſe of the Lord Judgment muſt begin. *And the rebelling* ſonne *muſt be ſcourged before the* wicked ſervant *be puniſhed. Fear not, I will put unto your words, ſtrength and power: And if he hear you not, but ſtretch forth his hands againſt you, I will rain fire and brimſtone from Heaven: and his dwelling places ſhall ſink. And the Lake that ſhall remain, ſhall bear witneſſe againſt him for evermore: Lift up thy heart therefore, and deſpiſe the World; Fight with her manfully, and be not overcome. Moreover, acknowledg thy ſinnes, and fly unto the Lord. Seek out his Houſe, and eat of his bread: for thou haſt much need of it.*

*Franciſcus Pucci.*

*Judicium incipiet à domo Dei.*

*Filius, Servus.*

*The ſeeds that thou hath ſown abroad, gather up again, leaſt thou be puniſhed for the ſins of thy Brethren.*

*Thy Soule ſtandeth deare before the Lord, which is the cauſe that he hath mercy upon thee, which ſaith unto thee, If thou be obedient before the Lord, follow the inſtructions and diſcipline of the holy Ghoſt: and do the works of righteouſneſs and Charity, my Spirit ſhall reſt upon thee. I have ſaid.*

K. E. He is gone.

△ I read over the laſt parcel in *Latine* to *Francis Pucci*: after he had in very penitent ſort thanked God, confeſſed himſelf an offender, as he was here noted, &c.

E. K. He is here again.

URIEL. .. .. *Your Penance and Devotion premiſed, The bleſſing of God the Father, the Son, and the Holy Ghoſt, in his everlaſting truth and light, comfort you, bleſſe you, and be merciful unto you.*

△ Amen.

URIEL. ..... *Extingue lumen: Nam decedo.*

△ Deo noſtro Omnipotenti, æterno Lucis & Veritatis Authori
ſit omnis laus, gratia actio, honor & gloria, nunc &
ſine fine. *Amen.*

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*Anno* 1585 *Auguſti* 6 PRAGÆ.

## Actionis P*uccianæ* poſterior pars.

Videns, (*E. K.*) nubem jam receſſiſſe conſpexit: ut ſupra URIELIS caput (quaſi in aëre) alium vidit Angelum: cujus pars inferior, nube ignea continebatur. Capitis veri capilli, circa humores

*Videntes olim, qui Prophetæ poſtea dicti.*

humeros ſparſi, & brachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quaſi ignito, rubicundóque colore,) velatim: Foliorum verò exterior margo, albicans erat. Septem retinaculis, quaſi totidem ſeris, clauſus eſſe, liber videbatur. Atque ſuper retinaculorum ora, ſigilla quaſi aurea, impreſſa comparebant. Et ſuper ſingulis ſigillis, litteræ inſcriptæ ſingulares. Super primo E, ſup. 2 M, ſup. 3 E, ſup. 4 T, ſup. 5 T, ſup. 6 A, ſup. 7 V.

..... *Accipe librum hunc, & veritas luce magis clareſcat: Et lux, veritate, fiat valida. Data eſt tibi poteſtas dandi, & aperiendi hunc Librum, Mundo, & Mundis.*

URIEL. ..... Gratia tibi, Rex Cœli, & terræ, qui fuiſti, es, & venturus es, hinc enim Judicium Meretricis.

E. K. *Jam accipit librum* URIEL, *utriſque flexis genibus.*

URIEL. ..... Gaudete, ô vos filii homini, levate corda veſtra Cœlum verſus. Secreta enim Dei panduntur: & verbum ejus ex carceribus emiſſum eſt. Gaudete, ô vos Filii Dei, quia Spiritus veritatis & intelligentiæ inter vos exiſtit: Gaudete, ô vos, qui de ſanctuario eſtis, quia ſapientia & intelligentia replebimini. Gaudete, ô tu domus *Jacob*, quia jam tua finita eſt viſitatio, atque incipit viſitatio tua. Quatuor venti te unâ colligent: & conculcatum redificabis mirum. Tibi cohabitabit ſponſus. Et, ecce, juravit Dominus, & non te invadent impietates; neque Spiritus Altiſſimi á te recedet. Verùm, Patrum tuorum oſſa quietem nanciſcentur: & tu ipſe æterna frueris vita. Sanguis innocentum, à te abluetur: & ad dies multos pœnitentia te affliges. Tunc quidem Agnus, in medio platearum, ſtabit, ô Hieruſalem: Edictaque promulgabit populo tuo, civibuſque tuis.

Omnis Nationes ad domum *Davidis* confluent matres, ſuos informabunt infantis, iis verbis: Prævaluit veritas: atque Dei nomen, tuus erit vigil, ô Civitas.

E. K. *Jam, omnia, nube alba, oppleta ſunt.*

URIEL. ..... *Mihi ſilentium, vobis verò, ad temporis exiguum intervallum, quies eſto.*

E. K. *Ex oculis meis prorſus evanuere prorſus.*

△ *Nota.* Interea ab ipſo Angelico ſermone, præſcripta in Latinum recitavi converſa, legendo expeditè, ipſi Domino *Franciſco Puccio*, præterea abiter pauca locutus ſum, de Calumniis, contra noſtras actiones tales oraculatis, &c.

E. K. *Iterum hic mihi apparet* Uriel, *atque in Cathedra ſedet Chryſtallina cum Libro illo, in ſuo gremio: dextra autem, illam tenet virgam Geometricam: & ſiniſtra, illam Philoſophiam vitream, ut prius.*

URIEL. ..... Cum mihi ſit conceſſa poteſtas, & cum meo miniſterio ſit adjuncta veritas; (unde lucis & veritatis ſum factus plenus) veſtras ego aperiam oculos, atque vobis ipſam eloquar veritatem; ut inertem illam molem tenebrarum veſtrarum, et profundæ ignorantiæ, excutere poſitis, et in luce cum patribus veſtris ambulare. Voci igitur meæ diligenter præbere aurem, & intra cordium veſtrorum liquorem, dicta imbibatis mea. Ut veſtræ intelligentiæ ſuccus, vigorem recipere poſſit: & vos ipſi florere poſitis cum acceptabili veritate, veluti ſervi electi, et Miniſtri ALTISSIMI.

Totus mundus in maligno poſitus eſt, aperta Satane factus eſt officina, ad terræ mercatores omni abominandæ impietatis genere decipiendum. Aſt, quid voſne facti eſtis talium mercium ſub mercatores garuli? vel mendaciorum et doctrinæ falſæ, in publicum vectarii: Æſtimatiſne vos, levis momenti negotium eſſe Scripturarum Divinarum & Myſteriorum ſenſum, judicium et temeritati alligare veſtrarum imaginationum? nihili rem eſſe ſtatutis, in judicio ſedere contra ſpiritum Dei, nullum illi concedendo locum, niſi veſtro ex præſcripto?

Vobiſne licet, coram Filio Dei, integros dies, immò injuſtos conſumere annos, cum filiis Satane mendaci ſobole, & mundi deceptoribus? Adeonè penitus in abominationis officinam voſmet contuliſtis ut Dei filio, futuri adventus ſui tempus præſcribere velitis, Prophetarumque ſuorum deſcenſus: temporiſque terminum, in quo ipſe terram erit viſitaturus?

*Moyſes* nihil loqui auſus erat, niſi ab ore Dei.

Prophetæ Legem non explicabant, ſed Dei vox.

Filius Dei propria ſua non eſt locutus verba, quatenus Caro erat, ſed verba patris ſui.

Diſcipuli ejus, nihil, niſi ex Spiritu ſancto docuerunt.

Audetiſne (igitur) vos, vobis docendi aſſumere munus, aditáque ſecreta Altiſſimi pandere, minimè ad id admiſſi, vocative?

Dicite mihi, Mercaturamne deſervuiſtis, veſtrarumque pecuniarum (fraude partarum) ſupputationes, ut verbi Dei eſſetis Doctores?

An non pudet vos, ante docere, quàm ipſi intelligatis?

Immò an non vos pudet ſeducere, prius, quàm domum reducere noveritis?

Hypocritæ eſtis, & Spiritu ſancto vacui.

Mendaces eſſe deveniſtis, & ipſius Chriſti inimici, & ſui ſancti Spiritus.

Fortaſſis dicitis, ex Scripturarum Lectione, intelligentiam comparamus earundem.

Aſt mihi reſpondeatis, cujus ſpiritus auxilio, hanc vobis comparatis intelligentiam?

*Q*uis vobis apparuit Angelus? vel ex quo Cœlo, veſtram recepiſtis inſtructionem?

Fieri poteſt, quod, ex Spiritu ſancto dicetis.

O ſtulte tu modicæque intelligentiæ! non intelligis tu, quòd Spiritus ſanctus Eccleſiæ Pædagogus eſt, integri gregis, & congregationis Chriſti?

Proinde ſi multitudinis Pædagogus eſt, ſequitur, quòd Doctrina aliqua, quàm Spiritus ſanctus docet, inſtructio, documentum, ſive intelligentia ſit multitudinis.

Atqui, quæ hominum multitudo, tuæ eſt intelligentiæ?

Vel cujus es tu Congregationis?

Aliter *diſperſionis*. Dicisne, diſperſus alicujus te unum eſſe: Falſum narras, fugitivus es.

Verùm, ecce, te doceo: Errorque tuus ante tuam conſtat faciem.

*Q*uicunque ad Scripturam intelligentiam pervenict, conari debet ad illarum intelligentiam prævenire, ſecundùm Ordinationem, & Traditionem ſpiritualem.

Aſt ex qua ſpirituali traditione, nactus es tu intelligentiam?

Vel juxta quam Ordinationem, tibi eſt apertus Scripturarum ſenſus?

Dices (forſan) ex ſanctis Patribus, informatum eſſe te, & per eundem ſpiritum per quem docebent illi, tuam te eſſe conſecutum intelligentiam.

Dicere ſic quidem potes, verùm non te ſic facere certum eſt.

*Q*uis enim antiquorum Patrum, rationem copulavit verbo Dei, vel Scripturam intelligentiam, Ethnicorum aſtrinxit diſciplinæ?

Tibi dico, quòd antiqui Patres, Chriſto chari erant, & cœleſtium viſionum, conſolationumque Cœleſtium participes: quæ viſiones Cœleſtéſque conſolationes non illos docebant novam Scripturarum expoſitionem, ſed confirmabant, lucéque illuſtrabant myſteria Spiritus ſancti, per Apoſtolos declarata, qui Eccleſiæ ipſi ſua poſuère fundamenta; quicquid igitur ab antiquis Patribus diſcere poſſis, ab Apoſtolis diſcis, & quicquid ab Apoſtolis intelligis, habes id quidem, à Spiritu ſancto, ſed ſi ipſos Patres exponas tuo ſenſu modóque, & non juxta ſenſum Apoſtolorum, certè Spiritum ſanctum non habes, ſed ſpiritum mendacii.

Humilem, igitur, temet præbeto, & coram Domino procidas, rationem ſemoveas, Dominoque adhæreas, laboréſque verbum ejuſdem intelligere, ex Spiritu ſuo ſancto: quem Spiritum ſanctum, omni ex neceſſitate invenire debes, atque invenies inviſibili Eccleſia uſque ad mundi finem.

Perſpicuè tibi dicam, (ut veritas potenter in luce appareat) quicunque Dei contrarius eſt voluntati, quæ ſuæ eſt tradita Eccleſiæ per Apoſtolos quidem publicata, per Spiritum ſanctum enutrita, & mundo impertita, & per *Petrum* ad *Romam* tradicta, & per eundem ibidem expreſſa, ab ejuſdem ſucceſſoribus retenta atque ſuſtentata eſt: Hic idem Deo & veritati ſuæ contrarius eſt.

*Lutherus* ſuorum recepit mercedem.

*Calvinus* ſuam.

Reliqui omnes quotquot erraverunt, & ſponte in devia concurrerunt, ſeparando ſeipſos ab Eccleſia & Congregatione Chriſti, obſtinatè & Diaboli (patris ſui) inſtinctu, mercedem ſuam receperunt.

Contra quos filius Dei judicium pronunciabit, dicendo:

Ite Deceptores in gehennæ ignem, Patri veſtro & filiis illius, ab exordio præparatum.

Inter vos ipſos inſurgitis aſſerendo, *Papam* Antichriſtum eſſe (hoc enim nomine illum inſignitis) homo certè malus eſſe poſſit, atque à ſua excidere vocatione, verumtamen Antichriſtus eſſe nunquam poteſt.

Antichriſtus enim ille eſt, qui filius eſt Diaboli, homo quidem ex carne & ſanguine natus ex impia & fraudulenta meretrice, qui populos ſeducet tumiduſque ſui patris potentia, Deo reſiſtet in Terra inter homines, quemadmodum pater ejus in Cœlo fecerat inter Angelos: prorſus denegando Dei Omnipotentiam ſeque illi opponendo.

O vos ſtulti & exiguæ intelligentiæ, quum Apoſtolis Cœli concredabantur claves: (quaſi diceres) eadem Chriſti Jeſu filii Dei viventis, authoritas & poteſtas ad hominem condonanda peccata, & ad peccatores Cœlo excludendos, & quum * eiſdem Apoſtolis, vade poſt me Satana, etiam diceatur, non tanta eſtis intelligentia ut in Altiſſimi hæc introſpicere valeatis myſteria. * *Mat.cap.16. C. D*

Si Dei filius tum commendabat tum etiam reprehendebat Diſcipulos ſuos, cur non poſſit igitur Epiſcopus, & bonus & malus cenſeri? Si hinc conſequatur, bonum malumque Epiſcopo ineſſe poſſe, pari ratione inferri poſſit authoritatis Epiſcopalis rationem, à bono malove illo non pendere, ſed ipſius ad Epiſcopi vitam hoc bonum malúmve ſpectare ſi bonus ſit, ſuæ bonitatis metet beneficium; ſin malus ſit, mendax eſt; ſua enim illi contraria eſt doctrina. Proinde, ſi, *propter hominum peccata* Deus permiſerit, multos in ſpiritu * *Ananiæ* ſedere in loco ſancto, id quidem propter peccata veſtra eſt, & rebellem naturam, ut ſupplicium recipiatis: & non obſcura vel tenebroſa ejus fieret Eccleſia. * *Act. 23. A*

Aperitè itaque oculos veſtros & intelligite, & Eccleſiæ adhæritatis, amore ipſius Eccleſiæ, & non hominum. Neque Eccleſiam contemnatis, propter hominum iniquitatis.

Verùm

Verùm colla illi ſubmittatis ſancto jugo & ordinationi, quæ vos ducet ad illam Congregationem quæ gubernator per Spiritum Dei, in qua intelligetis ſecreta Libri Dei, explicata eſſe juxta ſenſum antiquorum veſtrorum Patrum: quorum intelligentia erat dignitus Spiritus Sancti.

Non poteſtis à vobis ipſis authoritatem recipere, & hinc authoritas nihil facere poteſtis.

Idcircò cum veſtra authoritas nulla ſit, cur Eccleſia opera Actave intra veſtras arripitis manus?

*Malæ fidei poſſeſſor.*

Una quidem res eſt, Scripturarum aliquem quærere intelligentiam: atque alia eſt Scripturas docere, ſecundùm intelligentiam ſuam. Qui enim docet, ex authoritate docet: ſed authoritatem ſi non habeat uſurpator ſive intruſor eſt.

Fratres mei, Conſiderate voſmet ipſos bene, & conſiderate vos pueros eſſe, & quod veſtri juris non ſitis ſed alieni. Nihil igitur faciatis quaſi ex vobis ipſis: ſed inſiſtatis (ut pueri boni) veſtigiis Matris veſtræ, quæ Mater pura Virgo eſt, & ſemper à Paracleti ſapientia informatur, quem vobis (pueris ejus) exhibere cibum debet; & quo vos modo educare atque inſtruere.

Simplicitas multùm valet & obedientia, certum eſt, coram Domino; Aſt curioſitas Diabolus eſt.

*Matt.7. a 15.C*
*Mar.7.C*

An non legiſtis quid ſanctorum panis, non ſit ante canes projiciendus?

Penitùs voſmet examinetis, utrum canes ſitis, nec ne.

Videte utrum vita veſtra ſancta ſit, opera veſtra recta & juſta; patientia veſtra multiplex; afflictio veſtra, magna propter Dominum.

Si voſmet ipſos, in hoc ſtatu eſſe, minimè deprehendatis, pueri non eſtis; ſi pueri haud ſitis, non eſtis filii; ſi filii haud ſitis matrem non habetis; ſin verò matrem non habet, devoratores eſtis illius panis qui filiis debetur, canini, *inſenſati*, & contra Deum eſtis.

In veſtri igitur judicium ſtatus vos ipſi deſcendatis.

*Vox hæc in Scripturis multum uſitata.*

*Pater* Conſiderate, per Deum Creati eſtis
*Filius* Conſiderate, per Deum Redempti eſtis.
*Spiritus S.* Conſiderate etiam, relicti eſtis Spirituali Tutelæ & conſolationi Dei.

Qui Deus ex vobis congregationem ordinavit, ſanctam & ſanctificatam ſocietatem, paſcentem ſemper ſimul tanquam fratres, ſub alis ſuis & in ſua menſa; qui vos paſcit vitæ & intelligentiæ panæ; corpore (nimirùm) & ſanguine Jeſu Chriſti filii Dei viventis.

Intelligentiæ autem pane vos paſcit, ut patris veſtri voluntatem intelligatis, qui in Cœlis eſt; Obedientia ut illi quum noveritis, obedientes factis; quæ obedientia veſtræ vocationis finis eſt.

Nullo igitur modo obedientiæ jugum excutiatis, de ſimul etiam Calicem intelligentiæ à vobis repellatis; atque ea ratione Patris veſtri vos lateat voluntas.

Sed judicio meo famelici eſtis, veſtra contracta ſunt inteſtina, oſſa nervique marieſcunt.

Quæ hujus rei cauſa eſt? quando illum Domini panem recepiſtis? quando nutrimentum accepiſtis? ô vos modicæ fidei & intelligentiæ minoris erratis, & devii curritis. Cœci eſtis, patris veſtri, non obtemperatis voluntati; redite, redite & intra voſmet ipſos talia dicatis.

O ſempiterne Deus, & benigne Pater, magna certè eſt cura miſericordiáque tua erga nos, quos in devia actos per Satanam, & ſpiritum tenebrarum reduxiſti domum; & nobis cœcis præpoſuiſti (viſu etiam nobis reſtituto) veram ſemitam lineamque rectam intelligentiæ. O nos ſœlices, quos tibi tam charos habes; & quorum ſalus tantæ tibi curæ eſt. Nomen proindè tuum, laudibus celebrabimus; & à noſtris revertemur erroribus. Peccata confitebimur noſtra, & præcepta obſervabimus tua. Quoniam tu ſolus, ô Domine, juſtus & verus es, & miſericordia tua æterna eſt. Leges tuæ ſuaves ſunt, et per amans tua benignitas inter nos valida eſt. Sanctus, Sanctus, Dominus Deus Zebaoth. Honor omnis laus et gloria tibi detur in perpetuum.

△ *Amen.*

URIEL. ..... *Modico tranſacto temporis ſpatio revertam.*

*E. K. Abiit.*

△ Nota.

△ Interim *Franciſco Pucci* hæc (quæ Anglicè dictata recepimus) Latinè recitabam. Noſtiſque nervoſa valdè, noſtriſque accommoda inſtitutis videbantur.

*E. K. Iterum illum adeſſe video.*

URIEL. ..... Franciſce *attentis auribus, verba excipias mea.*

*SISTATIS PAULULUM.*

△ Hinc ſtatim, *Franciſcus Puccius* à ſede ſua genibus utriſque (quaſi Deo ſupplex) terram petebat.

URIEL. ..... Verum quidem eſt (ut tuus te aliàs commune fecit ſpiritus) quòd Deus te vocavit ut particeps & intelligens eſſes voluntatis ſuæ explendæ, in vindicta & ira ſua exercenda, contra terræ falſitatem & fraudem.

Atque hanc ob cauſam, ex magno ſuo amore, & immenſa miſericordia ſua avocavit te Deus à filiis hominum, Deo inviſorum, & ab injuſtitiæ tramite.

In qua tua vocatione, ſi illum imiteris, in tuæ conſcientiæ ſimplicitate, & juſtitia (quæ fidei ſunt opera) confirmaberis. Tibi enim dico, vindictam meam effundam ſuper univerſam terram atque,

atque illam caſtigabo in iniquitate ſua, & in ſuæ ſuperbiè ſummo gradu illam præcipitem poſternam; neque ultra triumphabit.

Et quia te demiſſum humilémque exhibuiſti ſpiritus meus tecum erit, & intelligentiam tu conſequeris.

Et monſtrum hoc impium, quod in Templo ſancto ſedet, & contra Altiſſimum peccat, præcipitabitur cum ſuperbia ſua, Atque ex ore utriuſque veſtri caſtigabitur & corrigetur. Judicium enim à Domo Dei inchoari debet, E filius rebellis prius flagellis cædi debet, quam impius puniri ſervus.

*Ezech. 9. C*
*1 Petri 4. D*

Ne timeatis, Veſtris enim verbis, vires & potentiam adjungam.

Et veſtra ſi contemnat verba manuſque ſuas contra vos exerat: de Cœlo ignis atque ſulphuris demittam imbrem, & Palatia ejuſdem in terram deſcendent: lacuſque ibidem remanens contra illum teſtimonium dabit perpetuum.

Erigas igitur cor tuum mundumque deſpicias, & contra ejuſdem viriliter pugna, neque ab eodem vincaris.

Tua præterea confitearis peccata: & ad Dominum confugias, illius perquirito domum, & de illius pane comedas: eo enim multum tibi opus eſt.

Et ſemina quæ ſparſim ſeminaſti, recolligas: ne fortè tu pœnas tuas, ob fratrum tuorum peccata.

Anima tua Deo chara eſt, atque idcirco miſericordia erga te movetur, tibique dicit, ſi coram Domino obediens appareas: atque ſequaris inſtructiones & diſciplinam Spiritus ſancti faciáſque opera Juſtitiæ & Charitatis, ſpiritus meus ſuper te requieſcet.

Dixi.

*E. K. Abiit.*

△ Ex Anglicis dictatis iſtis ultimis Latinè eundem expreſſi ſenſum, Domino *Fr. Puccio*, valde devoto humili, & præmiſſa agnoſcenti & acceptanti, &c.

*E. K. Iterum mihi conſpicuus eſt.*

URIEL. ..... Præmiſſa veſtra tam pœnitentia quam devotione, Benedictio Dei Patris Filii, & Spiritu ſancti, in ſua ſempiterna veritate lucéque vos conſoletur, vobiſque benedicat, & vobis miſericordiam impertiat copioſam.

△ Amen.

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### *Ex Actione, quæ erat die Veneris, September 6. 1585. Pragæ.*

*Eat* Puccius, *ut promiſſis perficiendis provideat.*
*At cor habeat ſincerum rectumque.* *Angelica vox.*
*Immò ſæpe proprios detergat caliceos.*
*Inter eundem autem alloquatur mortua arbuſta, de* Domino *venturo.*
*Ambulet cum montibus ut illi ejus audire poſſit.*
*Tunc revertatur ut quod reliquum eſt ad implere poſſit.*
*Atque dico proprios tergat caliceos.*

△ Vos oro ut illam nobis explicare phraſem velitis obſcuram.

*Qui flagellatur ipſe ſentit.* *Angelica vox*

Angelica vox. ..... *Reliqui (jejunii veſtri) dies, non hic complebuntur, ſed in illis viginti diebus, in quibus* Romæ *operari Decretum eſt mihi.*

# LIBER RESURRECTIONIS.

## *Pragæ, Aprilis* 30.

## Pactum, ſeu Fœdus Sabbatiſmi.

## 1586.

Threbone Octob. 14. } { Venimus è Septemb. 14.

1586. { *In Maio* 29 *Exilii Decretum contra nos exiit à Cæſare* Rod.
*In Auguſto* 8, *Reverſionis permiſsio D.* Roſenbergio, *obtinente nt ad ſua veniamus.*

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*Miraculum, & factum memorandum in perpetuum.*

AS *E.K.* ſtood at the end of the Galery by his Chamber, looking over into the Vineyard he ſeemed to ſee the little man the *Gardiner*, in all manner of behaviour and apparel, who is the chief workman or over-ſeer of Mr. *Carpio* his workmen in the ſame Vine-yard. He ſeemed very handſomly to prune ſome of the Trees: at length he approached under the wall by *E. K.* and holding his face away-ward he ſaid unto him, *Quæſo dicas Domino Doctori quod veniat ad me.* And ſo went away as it were cutting here and there the Trees very handſomly, and at length over the Cherry-trees by the houſe on the Rock in the Garden he ſeemed to mount up in a great piller of fire.

*E. K.* bade his Wife to go, and ſhe who was in the Garden. She came up, and brought him word, No body.

*E. K.* then came to me and ſaid, I think there is ſome wicked ſpirit that would allude me, and he told and ſaid to me, as is before noted. Then ſaid I, I will go into the Garden, and bade *E. K.* come with me. We went down that way which this Creature did go: but nothing we ſaw, went to the Banqueting-houſe in the Vine-yard, but that place pleaſed us not: ſo, we went along in the way by the cliff ſide, and ſat down on the bank by the great pyle of Vine-ſtakes lying in the very South end of the Vine-yard. And we had not ſat there half a quarter of an hour, but I eſpyed under the Almond-tree, and on the South-ſide of it, being the Weſterly Almond-tree, that is it which is ſtanding on the Weſterly ſide of the ſtraight path which leadeth from the North toward the South in the Vine-yard. *I eſpyed ( I ſay ) like a ſheet of faire white paper lying toſſed to and fro in the wind.* " I roſe " and went to it, and ( to the prayſe of God his truth and power, ) there I found three of my Books " lying, which were ſo diligently burnt the tenth day of April laſt.

1 The three Books were, *Enoch his Book.*

2 The 48 *Claves Angelicæ.*

3 And the third was the Book of my gathering of the thirty Aires, and entitled *Liber Scientiæ terreſtris auxilii & victoriæ.*

Thereupon *E. K.* comming to me, I fell on my knees with great thanks yeilding to the God Almighty, and ſo did *E. K.* whoſe mind and body were mervailouſly affected at the ſight of the " ſaid Books, having no ſhew or ſigne that ever they had been in the fire, neither by colour or ſavour, " or any thing wanting.

And after we had ſet half an hour under the fore-ſaid Almond-trees prayſing God and wondring at the Miracle. Suddenly appeared by us the ſelf-ſame Gardiner like perſon, but with his face ſomewhat turned away, and nothing thereof to be adjudged as of *Ave* the cuſtome is. He ſaid, *Kelly,* follow me, *E. K.* went, and I ſat ſtill, awaiting his return.

This Gardiner went before *E. K.* and his feet ſeemed not to touch the ground by a foot height. And as he went before *E. K.* ſo the doores did ſeeme to open before him, he led him up the great ſtairs on the left hand by the Vineyard door, and ſo in at his own Chamber door where *E. K.* hath his new Study, and then the door going out of that to the ſtairs opened of it ſelf, and he went up thoſe ſtairs, & *at length brought him to the Furnace mouth where all the Books and papers had been burnt the* 10 *day of this April.* And coming thither, there the ſpiritual Creature did ſeem to ſet one of his feet on the poſt on the right hand without the Furnace mouth, and with the other to ſtep to the Furnace mouth, and ſo to reach into the Furnace (the bricks being now plucked away which ſtopped the mouth of the Furnace, all ſaving one brick thick) and as he had reached into the furnace there appeared a great light, as if there had been a window in the back of the Furnace, and alſo to *E. K.* the hole which was not greater then the thickneſs of a brick unſtopped, did ſeeme now more then three or “ four brick thickneſs wide, *and ſo over his ſhoulder backward he did reach to E. K. all the reſt of the* “ *ſtanding Books, excepting the Book out of which the laſt Action was cut, and* Fr. Pucci *his Recan-* “ *tation, alſo to E. K. appeared in the Furnace all the reſt of the papers which were not as then de-* “ *livered out.*

That being done, he bade *E. K* go, and ſaid he ſhould have the reſt afterward. He went before in a little fiery cloud, and *E. K.* followed with the Books under his arm all along the Gallery, and came down the ſtairs by *Fr. Pucci* his Chamber door, and then his guide left *E. K.* and he brought me the Books unto my place under the Almond-tree.

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✝ *Pragæ.*

1586 *Aprilis* 30 *May-even.*
Mane circa 8.

△ Precibus quibuſdam fuſis ad Deum, & gratiis pro miraculo Heſterno actis, petebamus jam a Deo conſilium ſuum quid de iſto miraculo nobis eſſet faciendum ulterius, &c.

Et quid faciemus cum Domino *Roſenbergio*, an illum debeamus admittere ad amicitiam noſtram & fœdus ſanctum? quid de ejus oblatis ædibus, &c.

E. K. A voice commeth down right before me ſaying.

E. K. Who is this *William*? — *Willielmus à Roſenberg.*

Vox. ..... *Thou* William. △ A pauſe △ I ſuſpect it to be the Lord *Roſenberg.*
*Thou* William. △ A pauſe
*Thou* William of Roſenberg. △ A greater pauſe

*This day in the Bloud of the Lamb, do I pronounce forgiveneſs of ſinnes, upon thee: and for a ſigne and token: Thy lines ſhall be opened, and thy ſeed ſhall be multiplyed upon Earth Therefore take unto thee a Sheep, that is yet a Lamb, and ſpoile not the flock of thy poor neighbour.*

*And, behold, if thou turn thy ſelf from the North, and aſcend unto the Holy Mountain,* [*and*] *I will hereafter make a Covenant with thee. But take* heed, thou deſpiſe me not.

*Bleſſed are theſe that are comforted of me, for their ſtrength is from above. For whoſoever is rebuked of the ſpirit of truth, ſhall with time periſh as a ſhadow.*

*Is it not ſaid, if thy eye offend thee, caſt him out? I ſay unto thee alſo, yea, though thy head offend, caſt him alſo away. The unſtable Whiſperings and wordly Pollicies of ſuch as are the Princes of the World, are they not known unto mee?*

*O you Hypocrites! O you little of underſtanding, and of leſs faith, how far are you in love with the World, and her pomp, with the fleſh and her lightneſs or wantonneſs, with the Divel and his damnable ſubtilty! Purge your houſes, and purge your Kingdomes, if you wil ſtir up the Lord to ſtrengthen you. Curſed is that Nation, that defiled her ſelf with the ſociety of ſuch as are Baſtards. But wo, wo, be unto him that Ruleth not according to the length of his bridle.* — *Conſilium.*

*The chaff of this Empire and Kingdom, behold it remaineth, the father ſwept it not out, neither doth the Son lift up his hand for the name of the Higheſt.* — De Imperio Ro. & Regio Bohemiæ.

*O you Hypocrites, you are faithleſs, for you fulfil not your charge!*

*Thou haſt, yet time to awake, thou mayſt yet be acceptable.* — Time yet.

*Thy doings let them be a Judge between thee and me.*

△ Magna pauſa.

Vox ..... *Behold, I have given thee unto* Roſenberg, *him alſo have I given unto thee* △. *Whoſoever therefore conſidereth not the giver ſhall be called to account* and that ſharply. — △ The voice ſo expounded it after at my requeſt.

*In the yeare* 88, *I will ſend out my viſitation that the ends of the world may be known, and that Juſtice may appeare in the garments of her unmeaſurable honor.* — *Anno* 88.

*In the mean ſeaſon, I will bleſs you abundantly with all the gifts and ſeeds of nature. See therefore, that you work, and labour that your hands may bring forth fruit, the increaſe of the Lord.* — *Noſter beneficentiſſimus D:ns.*

*Sex Actiones futuræ & Sabbathum.*
*Vox 7.*
△ I asked which Fryday.
* From good Fryday.
Our Heavenly Kalender of ſix moneths Action.
The reſt red Books to be moſt cloſely kept until the ſixth Action.
*Domini miraculum ſub ſilentio eſt tenendum.*
*Willielmus à Roſenberg. faciendus eſt conſcius ſuo tempore.*
*Omnia reliqua reſtituentur quæ igni committebantur.*
E.K. and △ *together.*
*Adam* of *Newhouſe* Lord Chancelor.

*Six Actions you ſhall have: the ſeventh is the Sabbath of the Lords, and from this day (being a part of the time) beginning from * Fryday laſt celebrated, as the memorial of him through whom I ſpeak unto you, which ſuffered upon the Croſſe for your Redemption, until the day come of the ſixth Moneth, you ſhall not* preſume to aske any viſitation *of him that ſpeaketh with you. And ſo the ſixth Moneth* (the laſt day *enſuing*) *ſhall alwayes be your day of Action.*

§ Pucci *is defiled, and ſhall not be partaker* of theſe ſix viſitations to come: *but ſhall depart from you, and be ready as the Lord ſhall* find him, and as he ſhall be warned of you. *Notwithſtanding my ſpirit ſhall not depart from him, and I will open his underſtanding that he may convert many. For the World muſt be ſatisfied with teſtimony as well* of his life, *as the recantation & profeſſed Doctrine.*

△ We lack (ô Lord) his recantation written by his own hand, I cannot find it in the Books reſtored.

*Thoſe Books let them be kept of thee, as committed unto thy cuſtody by me. And ſee that they be never opened until the ſixth Action to come.*

*See alſo, that you diſcloſe not my hand amongſt you, leaſt I then riſe up againſt you.*

*For, behold, you are yet in the Wilderneſſe. Therefore, be ſilent.*

*Unto* William, *notwithſtanding (hereafter)* all things *may be known, and made manifeſt.*

*If any man ſeek you, elſe, you know him not.*

*For you live within the ſilence of the Higheſt.*

The reſt that wanteth, ſhall be reſtored unto you: *even unto* the leaſt and laſt letter.

*Live, therefore, together as in the hands of your Protector.*

*And doubt not, but that I will be merciful unto him that is ſick through his infirmity: yea, and unto his generation as I have promiſed. And the ſinne which remaineth in his Fathers houſe, and in his houſe for many generations, I will mercifully blot out.*

*Doubt not, my peace (which am peace, the beginning and the ending) ſhall alwayes be amongſt you.*

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△ We read all and had long diſcourſe of all, and at laſt, I asked thus.

△ What ſhall I ſay unto *Roſenberg* of your preſent merciful dealing and intent toward him.

Vox ..... *That, which is ſaid of him, that, ſay thou* △ *unto him.*

*Move no more queſtions.*

△ Benedicite Domino omnia opera ejus, laudate illum omnes Creaturæ ejus: laudent illum Angeli ejus, laudent illum Sancti ejus: ille ſolus eſt Omnipotens, ille ſolus eſt Sanctus, ille Protector noſtri, Illuminator & Conſolator noſter eſt. Cinguli omnis honor & gloria. *Amen.*

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## MEMORANDUM.

1586. *May* 1.

On *May* day after dinner I went over the water (being brought to the water ſide in the Lord *Roſenberg* his coach, and *Jacobus Menſchick* with me) unto the Lord *Roſenberg* his Gardens, and lodging by the water-ſide, whether he came to me by appointment. To whom when I had read in Latin (*ex tempore*) the things that concerned him, I asked him what he had done, ſince the time of my being with him, that I may the better underſtand theſe words ſpoken to him and of him.

He told, that he had often prayed, ſince unto God for the forgiveneſs of his ſins, and to open his eyes how he might ſerve him; and to make it to be evident unto him whether he is to marry or no, and where, or in what ſtock or kindred. And if it were his divine will, that he might receive comfort and inſtruction by me, and that theſe and ſuch matters, and ſomewhat earneſtly he had prayed alſo for his Mr. the Emperour, that he might bend himſelf to enjoy God his favour, yea, for his own marriage and amending of his looſe life, while he yet ſat at dinner this day at the Archbiſhops table, his heart and thought did come very much upon it, &c.

At theſe his words I rejoyced much to perceive the doing of the Higheſt, in the hearing of his prayer faithfully prayed & that the anſwer which I read unto him was ſo fitly applyed unto his prayer as he alſo himſelf, did perceive with great comfort and ſpiritual joy. He entreated much that I would pray to God that the Emperour might be reſtored to the favour of God, as he was when I declared my meſſage unto him from the Higheſt, I anſwered, that whatſoever the God of Heaven and Earth ſhould appoint me to ſay or do unto his Majeſty, I moſt willingly rejoyce in the faithful doing of it: and that it was my duty (as a Chriſtian) to pray for his Majeſty: but I ſhould not make my promiſe of my prayer to be heard, but would highly rejoyce if his Imperial Majeſty would ſo uſe himſelf in God his judgment, as might be meritorious in the ſight of our Redeemer.

*Votum & promiſſum Wilhelmi Urſini, Vice-regis Bohemiæ.*

Such words and matters as this paſſed between us. And he ſaid that he would in all points, fulfil the advice and warning of God, in this Action expreſſed, & would marry a Maiden as he was willed. And this day did acknowledge, & account himſelf a happy man. And as concerning our mutual bond by the meanes of each being given to the other by God of Heaven and Earth, he vowed and promiſed that he would regard it in all points to the beſt of his skil and power, &c.

Theſe and other ſuch good ſeeds for the ſervice of God being ſown between us; he went towards his Palace in the Court, and I to the water-ſide, and ſo over to the Coach awaiting for me, and ſo came home. God be prayſed.

MEMO-

## MEMORANDUM.

The Lord *Roſenberg* ſent Mr. *Jacob Menſchik* with this Letter unto me.

## *Magnifico Domino* Joanni Dee *ad manus proprias.*

## *Magnifice Domine, Pater Obſervandæ & Chariſſimæ.*

LEtatus ſum in his quæ mihi dixiſtis. Cognovi enim quoniam exaudivit deprecationem meam pius pater & miſericors Dominus. Itáque maximo pere deſideravi ut quam ſepiſſime ea mihi legere, perlegere & ſemper ab oculos habere poſſim: per amorem Dei oro. ut ſaltem eorum, quæ mihi perlecta & ad me pertinent verborum mihi tranſmittas deſcriptionem: Non tantùm mihi multum gratificabitur, ſed & conſolabor plurimùm.

Obſecro præterea Dominum veſtram, aſſiduè pro me orare velit, ut confirmet hoc Deus quod operatus eſt in nobis: & dirigat omnia conſilia, opera, actiones, immò & cogitationes noſtras ad laudem & gloriam ſanctiſſimi noſtris ſui, commodum multorum, & animæ noſtræ ſalutem. Neque deſinat, pro amore ſuo paterno, quo me (uti ſpero) Dominatio veſtra proſequitur me, ſemper in omnibus quæ pro honore Dei & commodo veſtro à me fieri & debent & poſſunt, admonere & ſignificare. Rem ſummopere mihi gratum & expectationi meæ dignam & conſentaneam faciet. Et cum his, me commendo ſuis præcibus & orationibus, nec non paterno ſuo amori & cordi. Optimè valeat Magnifica Dominatio veſtra Dominica, Cantate, *Anno* 1586.

Filius & Amicus veſter ex animo
*Wilhelmus R.* Manu propriâ.

*Rogo ut melius intelligat Dominatio veſtra eáque ſcripta ſunt, & conſideret plus mentem meam quam verba. Quia mihi in uſu non fuit à multis annis Lingua Latina, & nemini in hac re confidere volo.*

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### *NOTE.*

I had tranſlated this Sunday morning, the ſame parcel of the former Action into Latin for the Lord *Roſenberg*, which he then ſent for, jump at the time, when I had finiſhed it: And ſo I ſent it him incloſed in a Letter.

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*May 6.* Being Tueſday, I entred my Journey toward *Valkenaw* Glaſſe-houſe, and *Leipſig Mart.*

There are divers *Valkenaws*, one by *Egre*, or *Elbogen*, not far from *Carls* Bath, weſtward from *Prage* about 18 *Bemiſh* miles, an other in *Behem*, about 11 or 12 miles from *Prage*, northerly, a mile from *Krebitz*, and two miles from *Liep*, and a mile from *Kamnitz*.

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### *NOTE.*

*May* 11 I came to *Leipſig*, on Sunday the 11 of *May*, and was at *Peter Hans Swartz* his Houſe lodged. I found *Laurence Overton*, (with much ado) an Engliſh Merchant: to whom my wife (the laſt year) had ſhewed no little friendſhip to himſelf, and *Thomas* his partners ſervant, in the time of his lying ſick in our Houſe, &c. at *Prage*; He came from *England* at Mid-lent, he confeſſed that *Edmond* my ſervant had been oftentimes with him, at his Houſe, and that he did think that he would come with the next Ships after his comming from *England*, then to come within 16 dayes.

I perceived by his diverſe expreſſe ſayings, that he was but a hollow friend unto me, and ſeemed half afraid to deal either with me, or my man.

There, alſo I found a courteous Gentleman called Mr. *Francis Evers*, the Lord *Evers* his Son̄e of the North. And of all other matters omitting the rehearſal in theſe Records, (thoſe matters I mean which at *Leipſich* and in this Journey happened notably unto me, or I did my ſelf) one Letter which I wrote to the Queen of *England* her Secretary, the Right Honourable Sir *Faancis Walſingham*, as followeth.

Right

*Right Honorable SIR,*

ALbeit I have (almoſt) in vain come a hundred miles (from *Prage* to this *Leipſich* Mart) hoping either to meet my Servant there, with anſwer to my former Letters, ſent in *November* laſt to her Majeſty (when alſo I wrote unto your Honor, and divers other). And ſo with ſpeed from this *Leipſich* to have ſent again, moſt ſpeedily as occaſion ſhould have ſerved. And now, I find, neither ſervant, neither Letter from him, neither word of mouth: yet all this notwithſtanding: and whatſoever the hindrance or delay hereof be (whether the keeping back of my Letters from her Majeſty, or the manifold and importune, moſt weighty affairs publick hindring or delaying her Majeſties moſt gracious, diſcreet and wiſe reſolution herein: or what other occaſion elſe hath and doth cauſe this long and wonderful delay of anſwer receiving. All this notwithſtanding, I thought good, before I ſet up to my Coach, to viſit, and moſt humbly to ſalute your Honour very faithfully, dutifully and ſincerely, with great and the ſame good will, that my Letter ſome yeers ſince written to your Honour, (butt hen., a ſtnmbling block unto your Honour and other, for the ſtrangneſſe of the Phraſes therein) doth pretend, ſo it is, right Honourable, that the merciful providence of the Higheſt, declared in his great and abundant graces upon me, and mine, is ſo wonderful and mighty, that very few, unleſſe they be preſent witneſſes, can believe the ſame. Therefore how hard they are to be believed, there where all my life and doings were conſtrued to a contrary ſenſe: and proceſſe of death contrived and decreed againſt the Innocent, who can not eaſily judg.

I am forced to be brief. That which *England* ſuſpected, was alſo here, for theſe two yeers, almoſt (ſecretly) in doubt, in queſtion, in conſultation Imperial and Royal, by Honourable Eſpies, fawning about me, and by other, diſcourſed upon, pryed and peered into. And at length, both the chief Romiſh power, and Imperial dignity, are brought to that point, reſolutely, that, partly they are ſorry, of their ſo late reclaiming their erroneous judgment againſt us and of us, and ſeek means to deal with us, ſo as wee might favour both the one and the other: And partly to *Rome* is ſent for as great Authority and Power as can be deviſed, and likewiſe here, all other means and wayes contrived, How, by force, or for feare, they may make us glad to follow their humours. But all in vain; for force humane we fear not: as plainly, and often, I have to the Princes declared: And otherwiſe then in pure verity, and godlineſſe, we will not favour any (my words may ſeem very marvellous in your Honours ears: But mark the end, wee have had (and ſhall have to deal with no babes) I have full oft and upon many of their requeſts and queſtions , referred my ſelf to her Majeſties anſwer , thus, in vain, expected. *Nuncius Apoſtolicus* , (*Germanicus Mala Spina*) after his yeers ſuit unto me to be acquainted with me, at length had ſuch his anſwer, that he is gone to *Rome* with a flea in his eare, that diquieteth him, & terrifieth the whole State Romiſh and Jeſuitical: ſecretly they threaten us violent death, and openly they fawn upon us. We know, the ſting of Envy, and the fury of the Fear in Tyrannical minds , what deſperate attempts they have and do often undertake. But the God of Heaven and Earth is our Light,Leader, and Defender. To the Worlds end, his mercies upon us, will bread his Praiſes, Honour and Glory. Thus much very rhapſodically, (yet faithfully) *tanquam dictum ſapienti*, I thought good to commit to the ſafe and ſpeedy conveyance of a young Merchant here called *Lawrence Overton* : which if it come to your Honours hands before my Servant have his diſpatch,I ſhall or may by your Honour be advertized. Your Honour is ſufficient from her Majeſty to deal and proceed with me, if it be thought good. But if you make a Council-Table Caſe of it, *Quot homines, tot ſententiæ*. And my Comiſſion from above is not ſo large : *Qui poteſt capere, capiat*.

Sir, I truſt, I ſhall have Juſtice for my Houſe , Library , Goods, and Revenues, &c. Do not you diſdain, neither fear to bear favour unto your poor Innocent Neighbour. If you ſend unto me Maſter *Thomas Diggs* , in her Majeſties behalf , his faithfulneſſe to her Majeſty , and my well liking of the man , ſhall bring forth ſome piece of good ſervice. But her Majeſty had been better , to have ſpent or given away in Alms , *a Million of Gold* , *then to have loſt ſome opportunities paſt.* No humane reaſon can limit or determine God his marvellous means of proceeding with us. Hee hath made of *Saul* (E K.) a *Paul* : but yet, now and then, viſited with a pang of humane frailty. The Almighty bleſſe her Majeſty both in this World, and eternally : and inſpire your heart with ſome conceiving of his merciful purpoſes, yet, yet, not utterly cut off from her Majeſty, to enjoy

*From* Leipſich *this* 14 *of* May 1586,
*at* Peter Hans Swarts *Houſe*.
*Your Honours faithful wel-willer to uſe and*
*command for the honour of God and her*
*Majeſties beſt ſervice*,
JOHN DEE.

*To the right Honourable Sir* Francis
Walſingham *Knight , her moſt* Excellent
*Majeſties Principal Secretary, my ſingular*
*good Friend and Patron,*
*with ſpeed*

## *Illuſtriſſ. & Magnif. D. mei Colendiſſimi.*

Benedictio Dei Patris & mera gratia & miſericordia per unicum meritum Jeſu Chriſti, illuminatio Spiritus Sancti, confirmet nos cum omnibus Chriſtianis, qui magno cum zelo, propter gloriam ejus, crucem, tribulationem, & præſentionem a rancido atque putido ſcorto *Babylonico*, in turbulentiſſimo hujus mundi Oceano patimur, ut exemplo Jeſu Chriſti qui eſt in Patre, virtute & auxilio Spiritu S. hæc omnia perferre patienter valeamus ad nominis ſui gloriam & animarum noſtrarum ſalutem. *Amen.*

Mirum fortaſſis videbitur Dominat V. quod ignotus ad ignotos ſcribo imputabitis bonam hujus culpæ partem juſtiſſimo dolori, quem ex rumore ſparſo, & ad me delato propter D. V. concepi: mirari enim non ſatis poſſum pertinax ſtudium beſtiæ iſtius *Babilonice*, quæ nihil intentatum relinquit, nullum non movendo lapidem, quo hominibus veſtræ nationis præcipue piis & amantibus Dei non ſolummodo nocere ſed & funditus perdere ſtudet. Elapſo enim undecima die hujus menſis Legatus Pontificius Libellum ſupplicationum ut vocant) Cæſ. Majeſtati obtulit quo *D.V.* Nicromanciæ & aliis artibus, prohibitis inſimulat, aliiſque calumniis graviter accuſat copias hujus libelli habere potuiſſem, ſed nimis ſero hac de re ſum certior factus, nec tutum & abſque ſuſpitione eſt qui illum ex Italico in Latinum ſermonem tranſtulit petere. Quare cum hæc omnia vana a *D. V.* ut hominibus Chriſtianis & Philoſophis certo ſciam Epiſtolam hanc cum tenendi tum admonendi cauſa exarare libuit ut promptiores & paratiores *D. V.* ad reſpondendum offendant. Peto itaque ut eo animo ſuſcipiatis quo ſcripta eſt ſcilicet Chriſtiano integro & candido. Valete meque precibus veſtris Chriſto commendate.

### POSCRIPT.

*Ante aliquot dies tranſmiſiſſem D. V. Litteras ſed D. V. peregræ profectas eſſe mihi ſignificatum fuit poſtquam autem a ſervitore generoſo D.a* Bikerſtein *cognoviſſem* (Ferdinando Harnik) *D.V. hanc noſtram remiſſe patriam, intermittere non potui quin illud quod veſtrum intereſſit ſcire litteris iſtis ſignificarem.*

Julius Aſcanius *ſeptima à* Verdeman.

Illuſtriſſ. & Magnif. D. *Joanni Dee* &
*Edwardo V*, &c. Dominis & amicis
meis colendiſſ.

Rceived of Mr. *Kelly* on Friday before Whitſunday, after my return from *Valkenaw*. 1586.

Mr. *Kelly* received this on Thurſday before Whitſontide, 22 *May* 1586.

*Illuſtriſ-*

*Illuſtriſſimo Principi & Domino Domino* Wilielmo Urſino *hereditario Domino Inclite Domus a* Roſenberg, *Domino in* Grommaw *Equiti aurei velleris* Cæſareæ *Majeſtatis intimi conſilii Conſiliario, & in Regno* Bohemiæ *ſupremo Burgravio, &c. Domino & Patrono meo Colendiſſimo.*

ILluſtriſſime Princeps, nihil mihi gratias a Magnifico Domino, *Schonbergio* narrari poterat, quam veſtram Celſitudinem proſpera interim frui valetudine, Dum ego vario, diverſo, & intricato quodam fueram jactatus itinere, per montes, per valles, per ſylvas denſiſſimas, per apertos campos, & per nivem profundam, & nobis fere inperviam: Et (ſemper tamen nos protegente altiſſimo) tandem ſani, ſalvique illeſis tam equis quam curru Celſitudinis veſtræ, reverſi ſumus. Pro quo proſpero ſucceſſu, ſummas Altiſſimo agimus gratias, & Veſtræ Celſitudini infinitas a nobis deberi fatemur. Dum abſum contra nos neſcio quid falſi incipit iſte *Apoſtolicus Nuncius* vel leviter nimis credere, & temere conqueri, vel a ſeipſo excogitare perverſæ. Veræ ſi ita pergant (habito jam noſtri, per biennium experimento ſatis accurato) illi quidem, qui pietate & ſapientia, (ſaltem vulgares) deberent ſuperare homines omnes, omnium hominum ſemet declarare maxime invidos, malitioſos, perverſos, ſanguinis humani appetentes, ſuperbos, innocentum carnifices, & piorum in Chriſto Calumniatores exitioſos, &c. Vere (dico) cogemur pulverem ex calceis noſtris excntere, & alias in mundi partes nos conferre. Et niſi veſtræ Celſitudinis haberemus eam quam debemns conſiderationem: Et niſi nos ipſos veſtræ Celſitudinis præſidio quocunqne armato (quaſi) minntos exiſtimaremns (præter illud invincibile, Dei Opt. Max. agmen inviſibile) ſtatim abire ex hoc regno conaremur. Curare etiam debet ſua *Cæſarea* Majeſtas, ut aliquo modo, & citiſſime, perſpectum toti huic Regno eſſe poſſit, nos duos non ſolum veræ Catholicos eſſe, ſed etiam veræ pietatis & pacis Chriſtianæ, eſſe amantiſſimos. Per literas iſtas non eſt opus ut plura effundam, ſpiritus mei fervore quodam. Sed diligentiſſime & circumſpectiſſime reſpiciamus nos utrique, ineſtimabile Dei, quod nobis utriſque contulit Donum. Sumus enim quaſi tres. Sed in uno Deo, unus quaſi vir eſſe debemus. Myſterium hoc notate *I. D. E. K. W. R.* Nam qui me habet, habet & *E. K.* & quem ego meum habeo, ille etiam ipſius mei *E.K.* cenſendus eſt eſſe. Omnipotens ille Deus qui cuncta creavit, veſtram Illuſtriſſimam Celſitudinem; ſuæ divinæ Juſtitiæ, & Gloriæ Comimniſtrum & co-operatorem nobis conjungat & diutiſſime conſervet.

Pragæ, Maii 26, Anno 1586.

*Illuſtriſſime Celſitudinis veſtræ fideliſ-*
*ſimus in Chriſto Servitor.*
Joannes Dee.

*Invictiſſimæ Potentiſſimeque ſacræ ſuæ* Cæſareæ *Majeſtati*
Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*

PEr aliquot jam hebdomadas, Invictiſſime & Gratioſiſſime *Cæſar*, aures noſtras circumſonabant rumores varii, quaſdam contra me, & ſocium meum, præparari accuſationes graves & exitioſas: Veſtræque Sacræ *Cæſareæ* Majeſtati offerendas fore vel jam oblatas eſſe: Et præterea Sacram Veſtram *Cæſaream* Majeſtatem, quorundam perſuaſionibus, pœne eo perductam eſſe, ut aliquam malam, & nobis periculoſam, de nobis conciperet opinionem. Veſtræ igitur Sacræ *Cæſareæ* Majeſtati humillime ſupplicamus ut (Authoritate ſua *Cæſarea*, interpoſita (illius, cujuſcunque contra nos exhibiti libelli, copiam, accurate & verbatim exſcribi, nobiſque tradi, mandare, gratioſe dignaretur, Sic enim noſtris reſponſis ad accuſationis contra nos confictæ collatis articulos, citiſſime & clariſſime intelliget ſua Sacra Majeſtas *Cæſarea*, quid in præmiſſis, cum Juſtitia, ad Dei honorem & Reipublicæ Chriſtianæ utilitatem, arbitrari, vel ſtatuere poſſit aut debeat. Et de hoc certiſſimi nos ſumus, favente Deo, (quod adhuc, et nimis diu, aliquorum negligentia, et contra noſtram voluntatem, Veſtram Sacram *Cæſarem* latet Majeſtatem.) Nos cum Veſtræ Sacræ *Cæſareæ* Majeſtatis perſonæ, tum Reipublicæ Chriſtianæ, per vos longe utiliores, gratioreſque eſſe poſſe, quam omnes, et quotcunque hic noſtri præſentes adverſarii: veluti ipſa docebit veritas ſi pœnes Veſtræ *Cæſareæ* Majeſtatis aures proprias, eum poſſit habere favorem, ut gratioſe audiri queat Deus Opt. Max. Sacram Veſtram *Cæſaream* Majeſtatem ſua Divina abundantiſſime illuſtret gratia abrachioque ſuo extento, contra, Chriſti atrociſſimos hoſtes *Imperatorem* reddat triumuphantiſſimum

*Amen.*

*Maii* 28, 1586

*Sacræ Veſtræ Majeſtatis*
Cæſareæ
*Humilis & fidelis Servitor,*
*ad Dei promovendam gloriam*
Joannes Dee.

*Invictiſſimæ potentiſſimeque Sacræ ſuæ* Cæſareæ
*Majeſtate* Hungariæ, Bohemiæ, *&c. Regi, &c. &c.*
*Domino meo Clementiſſimo & Patrono incomparabili*
*ad manus proprias*
*expeditiſſime*

*EDlor goſtronger lirbor bortrauter fraundt, Diſcſtumdoiſt mir daſz bruſſlain Ju komon, Darauſzichunt ſondon frondron Gottesdioner beborzt gannottvornoman, In ſumma craſz David ſraibt iſt waar* , Mirabilis Deus in ſanctis ſuis Deus Iſrael, ipſe dabit virtutem & fortitudinem plebi ſuæ, Benedictus Deus.

*Diſo Varfolgung wirds Inon, (obgottcoill) In Iror wolfart gorrichon und don Lonidon In Irom ſpot.*

Dentibus ſuis frement , & contabeſcent deſiderium peccatorum peribit.

*Dom gutton Jungon Gorrn Civillor got ſoinrm borrn vndſicſſolbſt orkonam.) kan afu ſoelvnd Crib gobolſſonwordon. Daſz Vborig crollen coir cunnadtlich brld Vorrichton , Interim , So brotts Ich, ſic bon moiu & angon , Jum fernundtlichſton Jubo gruoſſon , vadarim tronots graucott Ina, Juoſforiron, Darbinbegott ſbimt vnſz Von Nanaſa In arigkail.*

*Datum in* Eyle *Räudmitz don* 28 *Maii, Anno* 1586.

*Des ſorru trruoer*
*fraundt*

*Wilſclm Moimaigne bandtz*

*Horrn Laſpar von Schonburg auff Voplitz Moinom Vartranotrà gutton froundo In ſolbſthandog.*

*Cito*
*Cito*
*Cito*
*Cito*
*Cito*

*SOwder Rumeſchenn Kayſerlichen auch Ju Hungern unds Behom Koninhchon Mapt vnſors allor guadigſton horrn cropen* Doctori Joanni *de* Dee Engellandorn , *anſormoldon , Daſz Iro Mapt jauſz jondorn vrgeblichen , bodencklichon vndt billichen vrſachonjont ſchloſſon ſom ſnovndt dio ſomigon In Joror Mapt , tumg Ruch Bohem ſo woll als andorn doroſolbron Pomp Ranchon , burſtant gumbombon vndt Landon longer nicht Induldon nach julugivn Hiorauff ſo ſun nun Jorar Mapt Endlichor orille vndt truſter beurhlich Daſz chrſichſambt ſoinom Worbe tindorn, vmdallon don ſoyinpen, ſo woll als ſoinem Conſorten vndt Jugethanen boy vormedanp Iron Mapt truſten vnnachlvſzlichenn ſtraffland vnguad , Innerhali dru Negt nachoniandor volpomdon ſechs Zagen, albie cr heve , vnd ſichalſzbalet daranff vrn hinnon , auſſorhalbgedachtor Jorar Mapt Koningraich Behannb vms andoror Joror Mapt Koningraich , Curſtanthumbay vndt Cainder begebo diſeilben Durchauſz Jun Kunfftigmedr Nuchſuſ ſorror Darumen, weyternicht beſunden nach betreſten laſſe Damit auſz den laſll laſſalba vn Imo odar den ſeympen auch doupy Jwe Jupethaury, vngrhorſamblicſay vborganpen crourdo Irr Mapt Inn truſton einſchon vndt Straff, ſoſie lirber vormitton ſchonvrolton nicet Vernrſacht wordoun , Wolton In Mapt, Ime Juondtlicher Nachrichtung , nicht porgen. Eſz boſzfeſe auch Hieran Iror Mapt ſoruſtor Willey vndt mainug. Decretum in Conſilio Imperatoriæ Majeſtatis ſecretiori. Prage xxix Maii , Anno Lxxxvi.*

E. Waldtnons Sayleldt.

Mynſſnik.

*Decret Doctor* Johann *de* Dee *Iror Mapt Koniglich Bohomb ſo woll als andors Iror Mapt Lander ſureamboy.*

*Doctori* Joanni Dee
*offerendum*

*I received this the* 30 *day of* May,
*Anno* 1586, *Mane hora nona,*
*By one of the Chancery Clerks.*

*The Copie of the Emperour his Decree , of our Baniſhment out of his Kingdomes, Dukedoms, &c. with onely ſix dayes warning.*

*Ad-*

*Anno* 1586 18 *Junii in* Erphurdia Thuringiæ, *quo, Illuſtriſſimus Dominus* Roſenbergius, *miſerat* Joannem Carpionem *ad nos, cum literis ſuis, & maxime ut de uxore futura, Dei intelligeret voluntatem, & de aliis rebus, &c. Ego verò jam* Caſſellæ *eram in* Heſſia, *&* Erphurdiæ *erat D.* Eduardo Keleus. *Qui ſuper quæſtionibus & petitionibus Illuſtriſſimi juſſus erat divinitus Chartam mundam ſuper Altare, ante Sacerdotem Miſſam celebrantem ponere, quod & fecit, anno & die ſupra ſcriptis, manè in Monaſterio* Minoris *Ordinis* S. Franciſci, *inter horam 6 & 7 Monacho Seniore Miſſam Celebrante. Et finita Miſſa, hæc quæ ſequitur in Charta inveniebantur pulchrè ſcripta. Sed die ſequente, poſtquam exſcripta erant pro Illuſtriſſimo Principe ſtatim evanuere omnes lineæ & literæ, nihílque in illa Charta, poſt viſible permanſit, &c.*

△ *Admonitio.*

*Tempore exilii noſtri.*

Nations terræ omnes vocatæ in Judicium, coram Tribunal ſtabunt. Populus enim rebellis, nimiúmque hujus mundi deditus voluptati, mei jamdudum ira furoris irricitus tabeſcit: Ita quod, neque ad ſiniſtram neque ad dextram ſed ad voluntatem meam perinplendam, declinandum eſt. Beatus ille qui mihi mandatiſque patris mei obediens eſt & perſeverantia decoratus.

Maledictus autem, qui mendax operibus, perdicas verbum meum: quia ſcandalo multis erit, & ignominiæ pacis Evangelii mei.

Ego te *Gulielme* (quia manus adjunxiſti mihi) *Davidem* ad *Goliatha* jugulandum conſtitui & conſtituendo invexi.

Mundo igitur ad gloriam meam utere, & corpus tuum erige in me, ad juſtitiam meam in ſede debita collocandam, & ſuperbiam iniquiſſimam turpiſſimámque (illorum qui poſuerunt ſedem meam, in ſcabellum pedem blaſphemiæ & abominationis) ad penitus tum conculcandum, tum eradicandam.

Beatus enim eris in fortitudine manus & ſpiritus mei, quia audite preces tuas. Noli igitur *tempus viſitationis tuæ negligere:* ſed freme zelo & indignatione accrima, & conjunctam tuis parietibus, virginem in uxorem accipe, paratam lumbis & ſenectuti tuæ illámque amando dilige, & diligendo fove, ut mea in te & in illa benedictio pollicita manifeſta fiat.

Cave porrò, ne quos tibi in auxilium paravi, ſervos meos, vel negligentia vel timiditate tua, aliorum ſic patiaris ex manibus tuis vel tanquam oves ab ovili tuo, malis artibus & iniquitate, eripi. Quis enim illud ſurripiet quod datum eſt à me?

Cogita igitur & vigilando cura, quod hactenus leſum eſt.

Fringam namque frænum Satanæ & inimicis veſtris.

Benedictio Patris & Spiritus mei, & conſolatio à me (cui ſubjecta eſt omnis poteſtas) ſit tecum & ſupra te.

A peccatis denique monitus ceſſa ut cum mecum loqueris, vita tua ſit lumine & gratia mea ſuffulta.

## MEMORANDUM.

*Be remembred that Mr.* Francis Pucci Florentine, *whom at my going to* Leipſich *I left in our houſe at* Prage, *in the meane ſpace had been at* Frankford *upon* Mene, *and went from* Prage *about the ſame day that the Biſhop of* Placenza Nuncius Apoſtolicus *did exhibit to the Emperour a libel againſt us of moſt horrible untruths, &c. At his going from* Prage *he had that* Nuncius *bleſſing, &c. In the meane ſpace, and after his return to* Prage *again it happened ſo, that the* 30 *of May laſt, I received the Emperours commandment, I, my Companion, and all mine to depart within ſix dayes out of* Prage *and conſequently out of all his Kingdomes, Dukedomes and Lands. Which we did, and were come to* Erphurd *in* Thuringa, *and ſometimes to* Caſſel *whether we had removed our goods and family by reaſon the Senators of* Erphurd *would give us no leave to hire any houſe there as both by the Lord* Schonberg *in the name of the Lord* Roſenberg, *I was aſſayed, with repulſe received, and alſo again by me and* E. K. *proved, July* 7, 8, 9, 10, 11, 12, 13, 14. *And on Tueſday (the* 15*th day of June) Doctor* Curtz *brought upward from the* Senat *that they would not grant our Requeſt, yet notwithſtanding, if the Lord* Roſenberg *would again ſend unto them in the matter, they would think better upon the matter, &c.*

Mr. *Francis Pucci.* *Anno* 1586. *Maii* 6.

*Now remember that* Francis Pucci *came to* Erphurd *on Thurſday after our ſupper, July* 10 (ſtilo novo) *on horſe-back on a horſe which he had bought at* Mawnberg-*faire, &c.*

*July the* 11*th he diſcourſed with* E. K. *and me, that he thought we might obtain favour to return to* Prage *again if we would.*

*That he had found this* Nuncius Apoſtolicus *more courteous then* Malaſpina, *of whom he reported alſo, that is was credibly informed that he was ſore offended that we gave him no more honourable title in our ſpeeches to him, then* Reverendiſſima Veſtra Paternitas.

*This* Pucci *framed the diſcourſe of his talk to perſwade us to think well of this* Epiſcopus Placentius *that he was charitable towards us, and ſorrow that we were ſo uncourteouſly uſed, that he meant nothing elſe in his ſute to the Emperour againſt us, but that we might be examined, and* thou being

found

*found faulty, we ſhould* be ſent to *Rome*, but after that he had begun to move againſt us, that he *found the Emperour more eagerly bent* againſt us, than he himſelf was.

## *NOTE.*

The Lord *Roſenberg* told us that when he did (in our behalf) adviſe the Emperour of his error committed in our extermination, that the Emperour anſwered that this *Nuncius* from his firſt Audience did urge ſo vehemently againſt us, and alſo the Pope had ſent commandment by Letter to him to deliver us and ſend us to *Rome*, that he was forced in manner to do as he did. But if the commandement or his Decree were to be made again, that it ſhould not paſſe, or if this *Nuncius Apoſtolicus* had not ſent this Decree away to *Rome*, that he ſhould not ſend it, &c. This I note in reſpect of the contrariety in the *Nuncius* aſſertion, and the Emperours, of our ſo hard uſage.

The foreſaid eleventh day of *July*, the foreſaid *Fr. Pucci* to prove this his intended perſwaſion of the *Nuncius* good meaning toward us, and to make us beleeve that great benefit would enſue our going to *Rome*, did bring forth unto us a writing of his own hand which he read unto us, and at the hearing of it we muſed much for many cauſes I asked him then why the *Nuncius* had not ſubſcribed this writing. It is all one ſaid he for that; Hath he heard this read (quoth I,) yea, that he hath heard me read this three ſeveral times, ariſe unto him (ſaid he;) And if you like of it ſaith he, wherein his power ſerveth him not to performe as much as is ſpecified in the writing, he will make and uſe meanes to have it from his Holineſſe; well, ſaid I, take a copy hereof Mr. *Kelly*, for I was riding toward *Salfeild* about a houſe getting; Thereupon ſaid he, contented, but I think it meeter to ſave and keep the original it ſelf ſaid ***E. K.*** Well, ſaid *Pucci*, and ſo the original was delivered to ***E. K.***

## *NOTE.*

After 10 of the clock the ſame Friday, being the eleventh day of this moneth, after break-faſt I rid toward *Salfeild* about the houſe of the Earl *Albert* of *Swartzenberg*, *&c.*

But after I was out of *Erffurd* until my return again, I was ſo ſore vexed in mind to think of *Pucci* his return to our company, *as well for his unquiet nature in diſputations, as for his blabbing of our ſecrets without our leave, or well liking, or any good doing thereby*; either in God *his ſervice*, or our credit, but rather the contrary, enſuing albeit not of his intent, but by either his undiſcreet handling of it, or of his undue hearers of him, &c. And alſo for his Houſhold behaviour, not acceptable to our wives and family, and alſo becauſe we were warned *that he ſhould be cut off from our company, &c.* And chiefly, now to conſider that he had laid *ſuch a bait* for us with our mortal enemy, to entrap us by fair fawning words, which by no meanes the Emperour would conſent to do before by his authority, but rather to put us out of his Kingdomes, &c. And imagining that he was a mighty Explorator upon us, for this *Nuncius Apoſtolicus*, and his adherents, that now he might perceive what we had done hitherto, what we were doing, and what we intended to do, and conſidering that he urged at our hands in anſwer to the former writing, wherein alſo lay a trap for either in not anſwering it, or refuſing to grant ſome points of it, or in our conſenting to the whole, this *Nuncius* would put matter againſt us to our great diſadvantage. Thus being tormented in mind in my abſence, how we might be rid of this *Fr. Pucci*, by quiet and honeſt meanes, I deviſed to write to this *Nuncius* to know if this writing were of his contriving onely, or of *Pucci* his contriving onely, or joyntly, or if at the leaſt the writing were according to his will, and offer unto us, and ſo to ſend him away; wherein he could make no refuſal, I intending not to make him privy of the content of my Letter; And in the mean ſpace of his abſence I hoped that ſome good way and better meanes would appear or fall out, whereunto we might truſt, &c. Thus I note my imaginations and diſcourſes in the time of my abſence.

A bait.

A ſpie.

I returned to *Erphurd July* 13. *hora* 5. *à meridie.*

I found *Fr. Pucci* deſirous to have anſwer to the foreſaid writing, and very much perſwading this Roman voyage, uſing arguments out of our actions, as that God ſaid we ſhould go to *Rome*, in a certain moneths ſpace; That we ought to obey the Roman Biſhop, and to love him, &c. I replyed and ſaid, that he was not *to urge God upon any his ſayings to us*, but to referre all to his moſt free diſpoſition, his will was to be done and not ours, God was not bound to us, &c. He anſwered very vehemently, and often, that *Deus eſt nobis obligatiſſimus, & Deus dixit nos ituros Romam, & ego credo & credam, & aliter non credam niſi mihi Deus dixerit non nobis, &c.* Well, (quod we) God hath delivered unto us his meaning in that phraſe, which we alſo deviſe you of, that it is not meant (by the ſpeech) that we ſhall corporally goe to *Rome*, and ſo I brake off that his reaſoning; And told him that we mervailed that he ſhould urge this Roman Voiage ſo violently and eagerly more then we; It appertained unto us as much as to him, &c. The ſame day I told him that he had heretofore offended God with his *curioſity in our affaires* otherwiſe then appertained unto his calling, and he may well remember his repentance therein, and his forgiveneſſe obteined. But that now he had offended much more in curioſity, and half in conſpiracy againſt us with our mortal enemy this *Nuncius Apoſtolicus*, upon whom he did fawn, in whoſe favour he is, who joyneth, counſaileth with him in our affaires, who dare preſcribe us what we have to do in ſo weighty affaires as our Journey to ***Rome***, who hath framed a bill, accuſing us coufuſedly of Hereſie, and wicked Magick, both falſely in one part, and dangerous to life, and infamous at the leaſt in the other, and hereto requireth, urgeth, and in manner in God his name argueth by our actions paſt, obedience. And therefore he hath ſeparated himſelf from us, and hath ſet himſelf againſt us, &c.

With great vehemency he ſaid, He intended nothing, but well to us, and *was Explorator with this Nuncius* for our behalf; We require none (ſaid I) neither we need any, for God ſeeth all, and doth all, for our benefit, if we will conſtantly love and ſerve him; To be brief, he would ſeem to be worthy to be thought well of for his zealous good will and fidelity to us ward, in all his doings and ſayings; The truth whereof God knoweth, to whom we commit the cauſe between him and us.

## The Copy of the writing before ſpecified.

SI D. Johannes Dee, D. Eduardus Kelleus, *&* Fr. Puccius, *volent ire* Romam, *ut conferant cum Summo Pontifice de ſuis Revelationibus, venerantes eum tanquam Sancti* Petri *Succeſſorem & Chriſti in terris Vicarium Illuſt & Reverend. Epiſcopus* Placentinus *Apoſtolicus Nuncius apud* Cæſaream *Majeſtatem, dabit illis Literas commendationis, ut per totum iter, &* Romæ, *humaniſſime ſummaque charitate tractentur, & in ſuis neceſſitatibus juventur: Ac præterea authoritate Apoſtolica abſolvet eos & liberabit ab omni culpa & pœna, quam meriti eſſent in vita ante acta, ob artes Magicas exercitatas, hæreſes, falſaſque opiniones ab eis ſparſas, aut fictas, verbis aut ſcriptis, aut aliis rationibus; ob libros prohibitos lectos aut ſcriptos, ſive ob aliud quodvis crimen, cujus accuſari aut argui poſſent in foro ſancto Inquiſitionis, aut in foro quod* Contentioſum *vocant; aut in quovis alio foro Pontificiæ ditionis: Ne quis ob ullum peccatum aut ſcelus quantumvis atrox, quod illi admiſerint ante hoc iter ſuſceptum, eis unquam faceſſere negotium, aut moleſtus eſſe poſſit, aut ullo modo inquirere, aut ipſos accuſare preſumat.*

For the better ground of any manner of anſwer making hereunto I asked the ſame *Fr. Pucci*, after ſupper, on Tueſday the 15 of *July*, (foraſmuch as I had framed a Letter for anſwer to the pith of the Letter or writing here recorded) whether this Letter were written and ſent to us by the conſent of this *Nuncius Apoſtolicus*, to know our anſwer in, or no. He ſeemed to be unwilling now directly to affirm the *Nuncius* conſent. We replyed that he had already told us that he had read it thrice over to the ſaid *Nuncius*, and that he liked well of it, and did mervail that now he would make ſtrange to affirm the ſame again, ſeeing I had now, (according to his purpoſe) written a plain and perfect humble anſwer to the ſame Letter, and much more matter, true and needful for this *Nuncius* to know. Well, ſaid he, *Eatenus ex ejus conſenſu eſt, ſi velitis ire* Romam, *ea præſtare conabitur, quæ in eiſdem literis continentur, &c.* Well, ſaid I, (in Latin alwayes you muſt underſtand my talk with him in the ſame ſence here in Engliſh recorded, if he mean well unto us, and in charity unfeigned; he will not be offended with my anſwer; The Copy whereof doth enſue.

*Illuſtiſſimo Reverendiſſimoque Domino, Domino Epiſcopo* Placentino *apud Potentiſſimum & Invictiſſimum* Romanorum *Imperatorem* Rodulphum, *ejus nominis ſecundum,* Apoſtolico Nuncio, *Domino mihi (in Chriſto) Colendiſſimo.*

The ſuperſcription of the Letter without.

*Illuſtriſſime & Reverendiſſime Domine, mihi Colendiſſime.*

IN Nomine, Sanctæ Beatæ & Individuæ Trinitatis, veſtram Illuſtratiſſimam Reverendiſſimamque Dominationem, ea qua virum Chriſtianum decet animi affectione & humilitate ſaluto, non preſumptione aliqua, veſtris manibns oculiſve iſtas meas obtrudens literas, ſed ex iſtius *Nuncii veſtri* verbis admonitus, non gratas ſolum, ſed (ferè) expectatat fore: haſce aliquot, haud invitus, exaravi lineolas. Quibus cum non potero, 40 annorum continuum & ardentiſſimum vitæ me curſum in limatioris quam vulgaris veritatis Philoſophicæ in dagatione tranſactum, deſcribere; (vel adumbrare ſaltem) ſatis preſenti noſtro eſſe poſſit inſtituto, ſi præſenti rerum meta-

Remember *Fr. Pucci* his own hand writing hereof is kept in a lether bag by it ſelf, to be the more ſafe and ready to be ſhewed without ſhewing of this Book.

metamorphoſi, & admirandæ negotiorum noſtrorum actioni, itidumque circuitioni multiplici, aliquid exprimam quod maxime quadret.

** Ab Anno 1581.* Divinitus ante aliquot annos * informati, & deinde ex *Anglia* △ evocati, non ſolum fortiſſima Dei Omnipotentis manu, & miraculoſè, ex multis magniſque evaſi- *△ Anno, 1583.* mus maris periculis: ſed etiam ex variis hominum fraudulentis & truculentis contra nos, & vitam noſtram conſiliis & conatibus, liberati hactenus, eidem Deo noſtro gratias laudeſque canimus mente grata, mente læta, mente profectò Chriſtianæ, Catholicæ, Apoſtoliceque Religionis amantiſſima, & (Dei nos confirmante gratia) tenaciſſima futura. Aſt ecce, tamen, qui ejuſdem noſtræ pie matris (Sanctæ Eccleſiæ Catholicæ) legitimi etiam cenſentur eſſe filii, nos, fratres ſuos, in omni modeſtia, quiete, pace, & civili Juſtitia, inter illos, & coram illis, *Pragæ* converſantes, ſubito, in exilium quoddam, ſive exterminium, *Cæſareo* emitti mandato procurabant nulla, nobis, nulla prorſus, neque privatim, neque publicè declarata tam violenti mandati, cauſa ſed vulgari ſolum, & aulica relatione nobis facta intelleximus ex libello quodam, per vos, ſacræ *Cæſareæ* Majeſtati exhibito, conflatam contra nos fuiſſe maximam *Cæſaris* indignationem, & quaſi excandeſcentiam: unde ex Cancellaria *Bohemica*, ** Anno, 1586. 30 Maii.* acerbiſſimum ad nos (ſacræ ſuæ *Cæſareæ* Majeſtatis nomine) miſſum ſit * mandatum (nulla in eodem expreſſa, ejuſdem mandati cauſa, vel ratione legitima) ut infra tunc ſex proximos ſequentes dies, Ego, conſors meus, uxores noſtræ, liberi mei omnes, immò & ipſe infans noſter *Michael* (*Pragenſis* natus, & baptizatus) atque ad matris adhuc pendens mamillas, famuli etiam mei, & ancillæ, mei denique omnes, & domeſtici, ex ipſa *Praga*, atque ita conſequenter, ex univerſo regno *Bohemiæ*, & aliis quibuſcunque ſacræ *Cæſareæ* Majeſtatis Regnis; Ducatibus, & terris, migraremus, nunquam eaſdem reverſuri, ſub terribilis infligendæ pœnæ periculo. Nos autem, nulla interpoſita mora, huc mandato *Cæſareo* fideliter & humiliter obedire noſmet accinximus: Bonaque noſtra mobilia, à peregrinationis noſtræ ſuppellectilem, tam librariam quam domeſticam, in duos magnos currus conici curavimus: Reliquorum noſtrorum bonorum, partem unam, amicis dedimus, & pauperibus diſperſimus & diſtribuimus: Partem autem, de facie terræ, (propter cauſas Deo non ingratas) pri- ** Anno, 1586. 10 Aprilis.* die, ante exitum iſtum noſtrum, per nos deletam eſſe ſciatis: Aſt optimum partem, Divino juſſu, decima die *Aprilis* (quando etiam, de tota hac afflictione, & perſecutione noſtra, & aliis adhuc futuris eramus divinitus præmoniti.) *Ignis luculentisſimis flammis commiſimus: quando* illa, ejuſdem optimæ partis, quæ nullus unquam naturalis vulgariſque ignis poterat lædere vel conſumere, *viſibili angelici miniſterio, ex* ipſis ſummis flammis in Divinam, Angelicam ve inviſibilem recipiebantur Cuſtodiam. Aſt librorum Divinorum Theſaurus maximus, tunc, & ibidem (duorum adhuc viventium teſtium diligenti opera,) ab ipſis flammis in cineres favillamque converſus eſt totus: renovationem, reſtaurationem, & quaſi regenerationem vel reſurrectionem quandam, per Divinam manum, opportuno recepturus tempore Sacellum; Denique cum altari quod omnipotenti Trinitati conſecrandum fore cupiebamus, (media ex parte abſolutum) intactum relinquimus. Ego verò, cum conſorte meo, uxoribus noſtris, liberis meis, & reliquis exulibus, ſive exterminatis noſtris *Rhedis*, tribus avecti, tranſmigrationem hanc, nobis injunctam, die præfinita ingreſſi ſu- *Anno, 1586. Junii 4.* mus. Atque nondum ex Imperii *Romani* finibus egreſſi, ita greſſus noſtros diſponimus, &, de cætero (Deo favente & gubernante) diſponemus: ut toti orbi Chriſtiano claro apparere poterit, patienter nos hæc (qualiacunque) tolerare poſſe, aut ſaltem velle: & paratiſſimos eſſe nos, Reddere Deo quæ Dei ſunt, & *Cæſari*, quæ ſunt *Cæſaris*. Obedientiſſimos etiam nos eſſe, & humillimos ſacro ſanctæ Catholicæ Eccleſiæ filios, & ſummi Pontificis Romani, & aliorum Eccleſiaſticorum Præſulum Catholicorum; in Chriſto & propter Chriſtum tam eſſe obſervantes & fore, quam ipſe qui Judex futurus eſt vivorum & mortuorum, varriis nos eſſe modis haud raro admonuit. Veſtræ vero Illuſtriſſime, Reverendiſſimeque Dominationi, hoc à Deo optamus bonum, ut per ſecundas veſtras (de tota cauſa noſtra) meditationes, noſtræ *Innocentiæ*, ſinceritatis, & fidelis (coram Deo & hominibus) in illa Republica *Bohemica* converſationis noſtræ, juſta habeatur ratio: Meæque honeſtæ famæ, exiſtimationiſque (ſine qua, ne vivere quidem cupio) ea fiat in integrum reſtitutio: ut talis

poſt-

poſthac eſſe indicetur indubitatè, qualis (ante veſtrum *Cæſareæ* Majeſtati exhibitum contra nos libellum,) per 30 annos, (& plures) in omnibus (pœne) Chriſtiani orbis tam Academiis, quam Regnis & Provinciis (ex Dei immenſa Bonitate, gratia abundantiſſima & ſingulari providentia) extitiſſe, haud obſcuris confirmari poſſit teſtimoniis. Ex hiis igitur paucis, Hiſtoriæ ipſius veritatis ſcintillis, Veſtræ Illuſtriſſimæ Reverendiſſimeque Dominationis prudentia, magnum ſibi lumen alicere ſive accendere potuit: ad nos, noſtrorum animorum affectiones, noſtrorum ita mirabilium & adhuc incredibilium negotiorum progreſſum & ſtatum dijudicandum, & denique de ipſo futuro horum omnium exitu, haud leves ſibi contexendas conjecturas: Cum nos, ex ſolo Deo Omnipotente, & vero & vivo, in omnibus noſtris pendeamus, & ab ipſo dirigamur & protegamur. Cui ſoli, nos ipſos, noſtraque omnia, Animæ, corporis & Fortunæ nuncupata Bona, tanquam Holocauſtum, quotidianis noſtris humillimis & ſpontaneis offerimus precibus. Cui denique ſoli ſit omnis laus, honor, gloria, & gratiarum Actio, nunc & ſemper. ***Amen.***

*Datæ* Erphurdiæ, *Anno* 1586, *die* 16 Julii.

*Fidelis (in Chriſto, & propter Chriſtum)*
*ſervulus.*
Joannes Dee.

This Letter being written, and read unto ***E. K.*** and of him well liked for the quiet and modeſt courſe therein kept, otherwiſe (as he ſaid to ***Fr. Pucci***) then he could have uſed: or had uſed in a Letter which now he had alſo written: but now would not ſend, thinking that my foreſaid Letter might ſuffice for our caſe, he talked with ***Fr. Pucci*** of this Letter, which ***Fr, Pucci*** ſaid he would gladly ſee and read, which ***E. K.*** told him that I was minded not to let him read it: Then ſaid he, that he would not carry it: Hereupon in talk with ***Fr. Pucci***, ſpeaking of this Letter, I told him that I had written a Letter with ſufficient anſwer in general to the ***Nuncius*** requeſt and offer by him in writing brought to us, and in ſumme told him the chief contents of the Letter. Then ſaid he, ***whereas you*** write of the Books burnt, why write you not unto him of the ***recovery of them, as I now perceive by you both***, that ***they are reſtored?*** And it ſhall be a diſgrace to you if the ***Nuncius*** ſhall underſtand more by other, then by your ſelf. Thereof have I no care, ***Quod ſcripſi, ſcripſi***, and I know the truth of my writing: And they are not all reſtored that I know of: And whatſoever he hath at my hands he may be aſſured is true: whatſoever he ſhall otherwiſe hear, the Record thereof cannot be ſo good, unleſſe, our Record conſent thereto; Then ſaid he, ***why write you of thoſe Books burning, being done before your comming away:*** It is as if you wrote backward. Have you no care Mr. ***Pucci***, for the method of my Letters ſaid I, and I ſaid farther, it is told me that unleſſe you ſee my Letters you will not carry them, you ſhall pardon me for ſeeing of them, the content I have ſufficiently told you: and if you will not deliver them, I can get them delivered divers wayes, or I may omit the ſending of them, and write ſuch a Letter to the ***Nuncius*** that I had written anſwer to his requeſts, and offer ſent by ***Fr. Pucci***; But he would not bring the ſaid my Letter, unleſſe he might have a ſight of it himſelf. At the length by farther diſcourſe with ***E. K.*** he became reſolved to goe with the letter, and (by ***E. K.*** his order) he was to receive 50 Dollors of ***John Carpio***, that he ſhould not be deſtitute of money at ***Prage.***

Fifty Dollors.

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*NOTE.*

This day, ***Francis Pucci*** ſaid to us both, how can you doubt of my fidelity toward you (whom I love as my own life,) and againſt this Monſter of ***Rome***, whom my chief deſire is, and long hath been, that he may be overthrown, &c. Again, conſider, what fidelity, obedience, and reverence he hath promiſed to the Pope, and this ***Nuncius***, as the writing brought by him, and ſo ſore and many wayes urged by him, for us to accept of, can ſpecifie.

Pucci *infidelitas manifeſtiſſima facta.*

Therefore ***Fr.*** is falſe to the Pope, or us, or both, or raſh, fooliſh, blind, &c. And (as our ſpiritual Schoolmaſter, divers times termeth him) leprous: Therefore I commit this his doings to the judgment of God: But alſo it is greatly to be remembred and noted that he now alſo diſcourſed again with ***E. K.*** as concerning the Birth of Chriſt, that it could not be proved by the Scriptures, that Chriſt came of the line of ***David***, unleſſe he were begotten of the actual copulation of ***Joſeph***, with ***Mary***, and ſaid that, becauſe it was the gift of the Holy Ghoſt, that at ***Joſeph*** his firſt and onely carnal copulation with ***Mary***, Chriſt was conceived; Therefore ſhe was accounted (in man-

*Videlicet*, that is miraculous that *Virgo in primo cum viro congreſſu conciperet.* ner a Virgin according to the Jews doctrine : which *his hereſie when I heard*, I trembled for the horrour of ſo manifeſt an hereſie againſt evident Scripture, *virgo concipiet & virgo pariet, &c.* & againſt many other moſt plain and ſufficient Authorities both of Scriptures, and alſo Hiſtories of our Lady her examination made by Women, and that ſhe was found a Virgin, &c. And at her conception her anſwer to the Angel; *Quia virum non cognovi, &c. & antequam convenirent, juventa eſt in utero habens de ſpiritu ſancto, &c.*

### *NOTE.*

It is evident hereby that this *Pucci* is very leprous, both in this Hereſie (what other he is infected with, God he knoweth) and alſo the former infidelity proved.

On Thurſday 17 *July Fr. Pucci* entred his Voyage toward *Prage* with my Letter to the *Nuncius Apoſtolicus*, and with Letters to *John Carpio* from *E. K*, and with my Letters incloſed to the Lord *Roſenberg*. And we entred our journey toward *Caſſel*, but that night we rode onely three miles, to *Gotha*, our horſes were ſo ill that we hired, and therefore ſending them back again the next day, we hired a Coach, &c.

## POSCRIPTUM.

Remember that *Fr. Pucci*, the morning before his going required of me our Letters Teſtimonial to our friends, of his fidelity toward us. What needeth that (ſaid I) for as much as your deeds were as well known to them as to us, your own conſcience to your ſelf may ſerve abundantly. But our friends divers, who have warned us of you, and have marvelled why we would ſuffer you any longer in our houſe and company, would neither credit our Letters as yet in this caſe. And would alſo condemne us of light judgment, or great blindneſs to judg the cauſe between you and us.

But truly I obſerved in him, now, a more proud preſuming over us then hitherto, before, when he was ſore rebuked, for over-crowing us, ſo as he began to do.

*Præſumptio.* 1 Now he ſaid, he had as great authority as we to publiſh any of our Secrets, at his diſcretion.
2 That he ought to eat bread with us.
3 That he underſtood our Books of Actions better then we.
4 That he needed not our conſent or counſail to deal with the Pope his *Nuncius*: he did it by his duty general, of Charity, &c.
5 He offered to order the *Nuncius*, and the *Emperor* to the reclaiming of the Decree made againſt us, &c.

### *NOTE.*

Conſider what this may import, that the Decree touching him, being one of my houſhold company, and of them that then did appertain to me, and whoſe name he is not affraid one way and another way not abaſhed to * thruſt himſelf into the whole body of our Revelations, as a principal fellow or Receiver of them. By the firſt he ought to be afraid of the danger of the Decree which baniſhed us, unleſs he is aſſured of their good will who have ſhewed themſelves our mortal enemies, or elſe ſome other cauſe emboldned him to ſome other purpoſe, &c. by the ſecond he might be afraid of ſo great preſumption, being but a *Probationer*, not yet allowed of, and to us known to be cut off.

* *Vide ſcriptum illius de noſtro itinere Romano, &c.*

*I. D.* All theſe points I cannot decipher and judge, but referre them to the profound wiſdome and high providence of God, wherefore and how farre he hath admitted him to be privy of our Actions, and ſo *a Witneſs to ſome purpoſes ſufficient*. All things be to the honour and glory of God. *Amen.*

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## *Magnifice Domine,*

*LEctis tuis literis fui miratus quod intelligerem te illius eſſe opinionis & ſententiæ, me apud* Cæſarem *tibi ac conſorti tuo officiis meis non parum obfuiſſe, quod ſciam ita me & religione & natura comparatum, ut omnibus quam maxime cupiam prodeſſe, nemini aut obeſſe. Quod autem præſtiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter ſummum Pontificem, &* Cæſarem, *merus ſim interpres, non video quid in hoc veſtro negotio præſtare poſſim: Conſulo autem, ut veſtram innocentiam, de fide Catholica ſenſum, & de Angelorum converſatione & aſſiſtentia, quam viſibilem habere dicitis, juxta Concilii* Lateranenſis *in undecima Seſſione decretum, coram Summo Pontifice & Sede Apoſtolica deducatis, & ita exponatis ut non poſſit cuiquam eſſe du-*

*bium quid ſentiatis, quin ſede Apoſtolica approbante , fides tuto ab omnibus Angelicis aſſertionibus veſtris , præſtari poſſit, & tum demum & obtrectatoribus, ſi qui ſunt, ora obcludentur. Nec ut arbitror grave vobis videbitur conſilium meum, ſi enim ea vobis eſt in fide Catholica puritas atque conſtantia, ea in præſenti Angelorum communione ſinceritas, vitæ integritas, & innocentia, ut aſſeritis : Me etiam tacente occaſionem quæritis declarandæ veſtræ fidei & bonitatis, & hac una ratione honori veſtro (cujus vos rationem habendam dicitis, & cui tantum abeſt quod per me aliquid ſit detractum, ut illum etiam pro viribus quantum officii mei & injuncti muneris ratio patietur, fovere ſim paratus, ut Domino* Puccio *pluribus dixi) & omnibus vitæ commodis vel maxime conſultis. Deus gratia ſua vos ita regat, ut Angelorum converſationem in Cœlis aliquando habere poſſitis. Vale* Pragæ , *die* 28 *Julii* 1586.

*Magnific. D.V.*

*Ex Corde in Chriſto frater*
Philip. *Epiſcopus* Placentinus Nuncius.

*Magnific. Domino* Joanni Dee, *Anglo*, &c.

## △ Oraculum Divinum.

M*Ulta ſunt flagella præcepta mea* negligentium : *Multiplexque furor hominibus propriis confidentibus viribus. Hi enim contemptores ſanguinis & Regni mei fortitudinis, Gigantes facti ſunt, ad omnem abominationem multiplicandam. Sed ego Sum qui ſum, qui poſui in Patre Solium verbumque ad faciendum in terris Judicium : qui in ultima Tuba percutiam illos , ut coacti recognoſcant vias meas, & ad ovile proprium redeant. Peribit Eccleſiæ & populi Iniquitas, & judicabitur in gladio. Tu vero* Gulielme, *manum in tempore extende opportuno, prout a me informaberis, & Regnum, (tacto & moriente nequiſſimo) adjunctum induc : Inunxi enim te in fortiſſima dextra mea, ad* falſum illum Prophetam , & Goliath [*forte Mahometanos & Turcas*] *extirpandum ut intelligat Terra judicium a Nazareno Crucifixo me. Sunt qui cribarent te : ſed maledicti ſunt machinantes in te malum. Fac bonum , & utere creaturis meis ad gloriam meam Docui* Kelleum, *inquiete, hac nocte, de cæteris, quæ ab illo diſces. Spiritus meus habitet in vobis.*

*Trebona, Anno* 1589. *Menſis Auguſti fine.*

When Mr. *Kelly* was gone from me at *Salfeild* toward *Bohemia*, and in the mean ſpace the Emperour had granted to the Lord *Roſenberg* licence for us to return into *Bohemia*, to any of his Lordſhips, Towns, Cities, Caſtles, &c. This was delivered written by ſpiritual and divine meanes, and the writing yet remaineth in my Lord his hands, out of which I copyed this for the order of our Hiſtory ſomewhat making plain.

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Franciſcus Puccius *præſtantiſſimis ac Deo dilectis viris D D.* Joanni Dee *&* Eduardo Kelleo *generoſis* Anglis, *majoribus in Chriſto fratribus , & ipſis tanquam patribus colendis , precatur gratiam & pacem a Deo patre noſtro, & a Domino Jeſu Chriſto, Amen.*

Ex quo a vobis diſceſſi, toto illo itinere, quod octo diebus confeci , vendito *Lipſiæ* equo, haud parum vexatus fuit meus ſpiritus, dum animum mecum volverim, quot modis Satanas divinum opus retardare & noſtram conjunctionem dirimere, adhibitis exterioribus & interioribus machinis & armis , tentaverit, & adhuc tentare non ceſſet. Neque enim poſſum, niſi ab eo, agnoſcere afflatus illos diffidentie, rumores ab invidis hominibus, ſparſos, ſuſpitiones nobis injectas, abſque certis indiciis, adverſus fidem non levibus argumentis probatam, atque hujuſmodi impedimenta & offendicula, quibus curſum noſtrum impedire ac ſanctam amicitiam, divinis auſpiciis, inter nos cœptam, convellere ac labefactare, malignus ille ſpiritus aggreſſus eſt. Itaque, in illa lucta, ne ullo modo manus illi darem, aut fatiſcerem , decrevi me, magis ac magis, munire certa fide in Deum, ac ſpe promiſſionum ejus, quas illum ſervaturum non dubito, tum precibus frequentioribus magis inſtare, apud ſummum patrem, ut nos quam primum donare velit illo ſpiritu , quo noſtri humeri montibus ferendis, ut ille inquit, pares evadent ; ad hæc auſteriorem vitam inſtituere nec menſas lautas amicorum adire , ſed panem doloris ſolus comedere decrevi , *ne ſim* meliore conditione quam vos,*qui tantopere affligimini,*ut benigniſſimus Dominus quamprimum,vos in integrum reſtituat, atque ad ſolita colloquia piaque exercitia nos una revocet, & eventu conſentaneo ſuis ſanctiſſimis dictis, ſingulos noſtrum exhilaret. Hanc viam ſequenti Dominus mihi ſpem facit fore , ut vobis & aliis facilius meam fidem probem , & multas tentationes vitem quæ apud hujus mundi homines facile nos invadunt. Ideo, niſi neceſſitate urgente, aut communibus negotiis, familiaritatem omnem & convictum cum aulicis fugio , & me hoc modo minus ineptem precibus gentio, meamque vitam & mores in dies emendare conor, ne videar omnino indignus ea ſchola , in qua Dominus me erudire dignatus eſt, nec interim cum Publicano, illo, precari obliviſcor, ut Deus propitius ſit mihi peccatori.Vos non dubito me veſtris votis & ſupplicationibus juvabitis, ut vocatione meæ reſpondeam, & in opere Domini vobis adjumento & conſolationi eſſe poſſim : & benigniſſimus ille pater propediem hoc adverſo vento ignem ſuum magis excitari curabit, ac nos majori, quam unquam antea, jucunditate recreabit. Ac de his hactenus. Quod vero ad noſtra negotia attinet; perveni huc die 24 Julii, ſub veſperam, ac ſtatim adivi *Illuſtriſſimum Dominum Nuncium*, cui veſtras tradidi, quas læto vultu accipere viſus eſt: ſed colloquendi non fuit otium, cum, parata cœna, jam diſcumbere vellet. In poſteriorem Diem igitur rejectus, ad *Dominum Carpionem* me conferebam, cum didici eum ad vos Miſſum, quatriduo ante, hinc diſceſſiſſe. Dolui admodum eum non eſſe mihi obviam factum, tum ratione veſtrarum, tum mearum literarum, quoniam faſciculum quendam ad me quoque ferebat. Sed quod maxime me torquebat erat cura de litteris *Illuſtriſſimi Domini Roſenbergii*, quas ſciebam incluſas *Domini Carpionis* literis, nec eas aperire, aut alii tradere audebam, cum diſerte eſſet, ſcriptum illud *ad manus proprias*. Dum itaque occaſionem quero & expecto, ea ſeſe obtulit, quam mox audietis. Reverſus ſequenti die, ad *Illuſtriſſimum Dominum Nuncium*, invenio apud illum *Jeſuitam Italum*, qui mihi fuit a confeſſionibus: blande ab ambobus accipior, ſedere jubeor, a *Jeſuita* nomine candoris & ingenuitatis, non parum laudor. Tum lupide moneor ab *Illuſtriſſimo Domino Nuncio* ut ipſi adſim, in convertendo *Jeſuita* ille (is enim erat qui cum ipſo expoſtulaverat, quod nimis facile mihi dediſſet: *teſtimonia triumphantis Eccleſiæ non ſubjici judicio militantis.*) Reſpondeo me feciſſe quod in me erat ut docerem eum præferre Cœlum terræ, ac tribunal ſuperius inferiori; ſed cum id mihi minime ſucceſſet, ejus eſſe, ſua doctrina & autoritate, hominem de ſententia illa dejicere *Illuſtriſſimus Dominus Nuncius* haud gravate, noſtram ſententiam, hac in parte, probat, & exemplis confirmat, *atque ita concludit, ut ſtatuat certitudinem videntis & audientis Dominum*, *aut ejus angelum*, *non pendere a probatione Eccleſiaſtica, neque ab illo eſſe rationem repetendam ſuæ revelationis, dum nihil publici muneris exercere audet: ſed ſi incipiat palam profiteri, ſe a Deo doctum & miſſum, ita ut non ipſius ſolum, ſed aliorum quoque interſit, ſcire quo ſpiritu agatur, tunc Eccleſiaſticorum munus eſſe, illius ſpiritnm examinare & probare, neque ipſum jure poſſe examen hoc detrectare*, licet ſuas revelationes eis ſubjicere minime teneatur. Nam ſi ordinaria autoritas eum admiſerat, bene habebit, nihilque turbarum excitabitur: ſin per injuriam aut inſcitiam aliquam, aut per aliam hujuſmodi cauſam, rejicietur, ſuum erit appellare Superiorem Dominum, qui ipſum miſit, quo ſuum ſervum & Legatum defendat, aut ordinario Judice commonefacto, aut alia ratione: quod probabat decreto *Lateranenſe Concilii*, cujus mentionem facit in ſuis literis; ac præterea hiſtoria *S. Franciſci*, qui primum expulſus ab *Innocentio Pontifice*, mox revocatus fuit, cum per quietem apparuiſſe *Pontifici* pannoſus ille, qui *Lateranenſe* templum ſuis humeris fulciret. Addebat præterea viros Dei non eſſe ſolitos deterreri una aut altera repulſa, & hoc

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repellendi modo, dicebat Præſules aliquando uſos eſſe, ut probarent ſpiritum & conſtantiam eorum qui res novas magnaſque proponerent. Ego vero inquam, ut hæc ita ſe habeant, *Vos hactenus publicum munus exercere non tentaſſe, & intra privatos parietes, ſumma modeſtia vos continuiſſe.* Tum ille, longiori ambitu verborum, ſic de vobis diſſerint, ut ex veſtris verbis Sereniſſimum *Poloniæ* Regem, ad invictiſſimum *Cæſarem*, & ad Illuſtriſſimum Legatum *Hiſpanicum*, jam conſtare diceret, vos aliquid amplius quam privatum moliri: Ac Summo Pontifici, ſedenti in ſpecula ſuper totam Chriſtianam Rempublicam potuiſſe merito ſuſpectas eſſe veſtras perſonas, hoc modo Principum animos, & interiores aularum receſſus ſcrutantes: Idque ratione veſtræ Regnæ, infenſiſſimæ Apoſtolicæ,ſedi,& cum ipſo *Turca* conſpirantis, necnon *ſpiritus familiares habentis* ac præterea ratione veſtræ ſummæ peritiæ, in artibus & ſcientiis reconditis, quibus facile plebi & imperitis imponi poteſt. Cum enim ſitis magni Aſtrologi, dicebat ille, & facile vobis ſit habere geneſes principum, necnon Magicas artes calleatis, haud difficulter poſſetior bonorum *Angelorum nomine, ea proponere*,quæ a ſpiritu Eccleſiæ hoſte manarent. Ideo Summum Pontificem, (cui duo, illi Principes ſunt maxime obſervandi, utpote qui inter Hæreticos vivant & regnent) prudenter feciſſe,qui juſſerit, ut in veſtros mores & doctrinam inquireretur.Accidiſſe autem præter ejus poſtulatam & voluntatem, *ut, indicta cauſa, expelleremini.* Se vero vicem noſtram dolere, & paratum eſſe ad curandum, ut vos juſtificare poſſitis, idque ſibi eſſe in votis, non ſemel aſſerint Quapropter hortatus eſt me, ut ad *Illuſtriſſimum Dominum Roſenbergium* contenderem,atque ipſius bonam propenſionem, erga vos,ei ſignificarem; Nam ille a Summo Pontifice facile impetrabit, ut cauſa veſtra hic cognoſcatur, & ſi ille vobis faverit, ut hactenus fecit, ſe quoque adfuturum vobis omnibus officiis, ac primum fore, qui ſe veſtris genibus obvolvat *ſi tales eritis, quales vos nonnulli prædicant.* Ego igitur recta ad *Illuſtriſ. D. Roſenbergium.* Sed quater redeundum mihi fuit, antequam admitterer. Die 27 tandem admiſſis, expoſui meum ſtudium,erga vos reſque veſtras,ac quomodo *Illuſt.D.Nuncius* affectus ergavos eſſet,ac tandem oravi utnon deſereret patrocinium & defenſionem illam, quam ſuſcepiſſet *peregrinorum pientiſſimorum, qui a* Cæſare *minus bene informato ad* Cæſarem *melius informatum*, *provocarent*, ac ſuam innocentiam, Dei & hominibus, probatam cuperent. Ille humaniter reſpondit: Vos non admodum ſibi notos eſſe: *ſe bis cum ſeniore; ſemel tantum cum juniore collocutum, judicaſſe vos doctos & pios, & præclaris donis inſtructos:* exiſtimare vobis hoc accidiſſe mala aliqua relatione cui incommodo a res principum ſunt obnoxiæ: veſtrum eſſe id æquo animo ferre:non ſe pœnitere quod vobis faverit, & ſi ſcirit quid potiſſimum, a ſe, peteretis, daturum operam, ut veſtris votis reſponderetur.Tunc mihi viſum eſt nonnulla dicere de optima ſpe, quam de ipſo concepiſſetis,

piſſetis, & quomodo me non dimiſeratis ſine literis ad illum: Sed erant incluſæ faſciculo *D. Joan. Carpionis*, quem ſtatim protuli, atque eo inſtante ac reſpondente *D. Carpionem* non ægre laturum ſi ipſi dediſſem,tradidi faſciculum ei,qui dixit ſe per otium lecturum, ac, ſequenti die, mihi reſponſurum. Diſcedo igitur ab illo ad Illuſt. *D. Nuncium*, atque otium nactus,tum per me, tum per Illuſt. Legatum *Florentinum*, pluribus cum eo agere inſtituo, *de inſigni injuria vobis facta:* expono quantopore laboraveritis, ut conſidere poſſetis, apud Catholica Templa,& quam inhumaniter, in hoſpitiis & civitatibus ratione hujus præjudicii *Cæſarei*, tractaremini, doceo quam ſordido & anguſto loco veſtras familias reliqueritas, ita ut veſtram ſupellectilem, & libros explicare nequi veritis; Moneo, ut Domini *Dee* jam grandis natu, aut potius ſenis, & nihil tale hactenus paſſi vicem doleat; ejus erumnas non tanquam ſimplicis hominis conſiderandas eſſe, cum vir ſexagenarius, quatuor tenellis ſuaviſſimiſque liberis (quorum major ſeptimum annum vix exceſſerit) ac dilectiſſimæ conjugi adjunctis, longe gravius affligatur, ratione uxoris ſuæ lectiſſimæ fœminæ, & pignorum chariſſimorum, quam ſui ipſius; oſtendo quanto offendiculo hoc futurum ſit Catholicis *Anglis*, ac cæteris, & quanta anſa præbeatur hæreticis, invehendi in Eccleſiaſticum ordinem: declaro periculum imminens ordini illi, ſi forte Deus facultatibus veſtris ad eos plectendos eorum inimicos armari permitteret: Demonſtro Deum alias, per Iſaelitas hæreticos Catholicos *Judæos* punire conſueviſſe: ac denique declaro, quam *abſurdum ſit vos indicta cauſſa condemnari*, ſi id meriti ſitis: quanto abſurdius, ſi non meriti ſitis quicqnam tale: abſurdiſſimum vero, cum a Catholica Eccleſia honor potius vobis deberetur: Ac cum non petatis niſi ut vobis vos purgare liceat, nihil magis conſentaneum rationi excogitari, nullo alio modo errorem admiſſum emendari, atque hoc negotium bene dirigi & redintegrari poſſe. Ille mihi legit veſtras literas, id eſt *D. Dee*, ſed de rebus, ambobus vobis, aliquo modo, communibus: dicit ſe non credere ea, quæ de divinis monitis & miraculis, in illis, continentur, petit ut ipſe declarem obſcuriorem locum de libris combuſtis: *audit a me teſtimonium oculatum de illis concrematis, & quomodo vobis audiverim eos eſſe cœlitus reſtitutos*, ac denique concludit in illis literis eſſe multa laudabilia, multa admirabilia, multa itidem incredibilia; ſed cum non ſint Deo impoſſibilia, ſe ſuſtinere aſſenſum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen reſponſurum humaniter, ac daturum mihi literas, quod fecit poſtea die 28, quas literas ad vos, cum hiſce, mitto. Et quia legendi eas mihi fecit copiam, *ſatis jejunias & frigidas mihi eſſe viſus*, *haud diſſimulo* Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fuſius de ſuo animo, erga vos, egerit,viſum eſt mihi accurate & particulatim exponere, quid inter nos actum dictumve ſit, ut

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verba cum factis conferre poſſitis, & pro veſtra prudentia & pietate, conſilium capere, & ſi operæ precium videbitur reſcribere. Quantum enim ex ejus ſermonibus colligo, videtur ipſi neceſſarium novum mandatum, a ſummo Pontifice, antequam quicquam vobiſcum agat; nec ſe ſcripturum dicit de vobis *Romam*, niſi prius *petatis quod ab ejus ſanctitate capitis :* utpote qui, in hac cauſa, fuerit merus interpres, inter Pontificem & *Cæſarem*; nec poſſit, niſi verbis ſui Domini quicquam promittere & ſtatuere. Idcirco, quantum videre poſſum, res diutius protrahetur quam vellemus, niſi Dominus noſter & Pontifex cœleſtis, alio modo, nobis providerit. Die 28 & 29 inveni Illuſt. *D. Roſenbergium* tam occupatum, ut admitti non potuerim, ſed per cubicularium ſignificavit, ſe valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rurſus cum Illuſtriſſimo *D. Nuncio*, mox diſceſſuro ad Sancti *Caroli* Monaſterium, ubi commorabitur quamdiu hi eſtus ſævient. Et cum commodo cecidiſſet, in colloquendo, viſum eſt, mihi interrogare hominem, an probaret meam *ſententiam de diſcernendo* ex certis notis & terminis verum verbum Dei a ficto & fucato, cum poſſit angelus malus transformare ſe in angelum lucis & Apoſtata falſi, non raro, ſe transfigurent in Apoſtolos Chriſti. Dicebam enim duo mihi videri neceſſaria, ut hoc judicium rite fiat, primum quidem, in homine audiente, bona propenſio & animus bene affectus ad Creatorem, totuſque ex ei ita pendens, ut nihil antiquius habeat quam ei placere, & qui de ejus benignitate atque veritate non dubitet erga eos, qui ad ipſum confugiunt, ut bonum ſpiritum hauriant. Deinde in ſermone, nomine Dei propoſito, requiri eas proprietates, quæ tantum authorem deceant; quas graphice deſcribit *Paulus*, cum dicit, *Vivus eſt enim* Heb. 4. 12, 13. *ſermo Dei & efficax, & penetrabilior omni gladio ancipiti, & pertingens uſque ad diviſionem animæ ac ſpiritus, compagum quoque ac medullarum, & diſcretor cogitationum & intentionum cordis, & non eſt ulla creatura inviſibilis in conſpectu ejus.* Cui adſtipulatus Deus, Jer. 23, 28, 29. qui apud *Jeremiam* dicit; *Propheta qui ſomnium habet, ſomnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea ſunt quaſi ignis? dicit Dominus, quaſi malleus conterens petram?* Concludebam igitur, hominem Deo fidentem, ex efficacitate & ardore illo, quo affici ſe percipit, deprehendere ſermonis Dei veritatem. Nam vox lupi & alieni paſtoris non poteſt permovero veram ovem, ut ipſum diu ſequatur, & hanc eſſe regulam, qua judicarem divinas ſententias a non divinis, diſtingui poſſe : Ille probabit meam ſententiam, atque addidit, ſine bono ſtudio auditorum, non apparere efficacitatem divinorum ſermonum, ut conſtat ex Chriſti hiſtoria. Dum enim ſimplices *Iſraelite*, dicebant; *Nunquid ſic loquutus eſt homo*, & ſimilia de Chriſti doctrina, *Phariſæi* & perverſi Sacerdotes eum deridebant & contemnebant. Tunc ego, ſi contingeret igitur, ut cum congrediemur, fieret ad te verbum Domini,

mini, num hujuſcemodi regula utereris. Hic ille inquit, cum poſſet accidere, ut mihi de hac re judicandum eſſet, nolo hoc tempore, meam ſententiam declarare, ſed hujuſcemodi ratio non mihi mala videtur. Ex quibus verbis neſcio quid mihi viſus ſum adorari minus candidum, quam in re tanta, opus eſſet. Sed Dei eſto judicium de ejus interiori ſenſu. Ego, bona fide, colloquia noſtra expoſui, ut vobis uſui eſſe poſſint, ratus hoc vobis gratum, ſicut foret mihi ſi veſtro loco eſſem. Reverſus die 30, ad Illuſt. *D. Reſenbergium* vidi eum tandem exeuntem, ex cubiculo, ad quoſdam nobiles, et dixit ſe tantopere diſtrictum eſſe, ut mecum colloqui non poſſet. Sicut cuperet. Ego vero, inquam me S. Celſitudinis monitu, toties reverſum expectare ejus reſponſum, et an vobis reſcribere vellet. Tunc ille inquit prius tecum colloquendum eſt mihi, itaque, (ut ejus verbis utar) habeas patientiam, aliquot dies donec ego pro te mittam, et ſic me dimiſit. Docui igitur *Venceſlaum* cubicularium noſtras ædes, qui dixit ſe optime callere locum, ac, ſuo tempore, memorem fore mei, cum Dominus me accerſet. Expectans igitur aut reſponſum Illuſtriſſimi *D. Roſenbergii*, aut aliquid aliud dignum veſtris auribus, non viſum eſt mihi id vos expreſſum nuncium mittere: Monente præſertim Domino *Sevembergio*, vobis eſſe paratis neſcio quas ædes in oppido *Naitu*, in Comitatu *Suarreburgenſi*, & ut expectarem reditum Domini *Carpionis*, quem propediem reverſurum ſperabat, ne ſine magna cauſa atque incertus de loco veſtræ ſedis, ad vos literas dirigerem. Igitur non parum ſolicitus de vobis & de reditu D. *Carponis*, ſemel ad minimum in die, ejus ædes adeo, atque interrogo ſi quid de illo ſignificetur, nec quicquam, per multos dies audio. Tandem de die 12 *Auguſti* ſciſitor D. *Millerum* an aliquid mihi de amico, dicere poſſit. Reſpondet ſe quoque expectare hominem, atque admodum mirari tam diuturnam moram, præſertim cum D. *Gregorius*, qui in ipſo *Carpione* ad vos venerat, ſit triduo ante reverſus. Ego igitur, qui nihil prius de D. *Gregorii* aut itinere aut reditu noveram, ad illum recta contendo. *Gallus* ejus contubernalis humaniter me admittit, jubet expectare D. Doctorem, et ad illum accerſendum currit. Sed cum diutius moraretur, ego jam diſceſſurus, video D. *Gregorium* ſeorſum cum ipſo colloquentem, et me torvo vultu intuentum. Saluto illum & gratulor reditum, ac demum de vobis incorrogo. Ille reſpondet ſe nihil quicquam de vobis aut rebus veſtris ſcire, nec vobiſcum fuiſſe. Tunc ego aliquantulum hæreo, ac tandem dico, ſi nolit quicquam dicere me æquo animo laturum, ſed jam mihi conſtare eum vobiſcum fuiſſe: Ille ſtomachatur veſtrum nomen, ac totius mundi fallacias & impoſturas: dicit ſua ſibi eſſe curæ, non veſtra vos multa quidem promittere, ſed parum præſtare, neſcire ſe quare conqueramini: ſe per ſeſqui annum, vana ſpe lactatum, vobis ad hæſiſſe, ut aliquod e minoribus veſtris arcanis diſceret, nec quicquam alicujus momenti percepiſſe.

Hic ego : an parvum tibi videtur arcanum illud contra luem veneream ? Ille vero, ſubridens, a *D. Sconto*, inquit , longe præſtantiorem habeo. Denique, his omiſſis, librum meum *Poſtellæ* repeto : ille negat ſe habuiſſe interrogata quo audiverim ; ac me laudante *D. Dee*, ille rurſus negat ſe vidiſſe; niſi forte, inquit, ex manibus *D. Sevenbergii*, vis dicere librum neſcio quem ſine titulo : ac denique de reſtituendo nullam ſpem facit. Ego qui cum illo verba commutare nollem, abeo : ac puerum veſtrum *Staniſlaum*, in atrio offendo, & ab illo intelligo , vos *Erfordiam* uſque cum *D. Gregorio* & *D. Carpione* veniſſe, ante octiduum . *D. Carpionem* illinc *Bambergam* ad exigendas neſcio quas pecunias, profectum; ſe cum *D. Gregorio*, hoc veniſſe. Interrogo an literas aut aliquod verbulum, a vobis, ad me, ferret; reſpondet, nihil prorſus, quia forte putabant, inquit, te hic non eſſe: ſe poſt triduum aut quatriduum ad vos reverſurum. Laudo ejus conſilium, & conſtantiam in ſerviendis Dominis, ac doceo meas ædes, ne ſine meis literis ad vos veniat : promittit ſe non diſceſſurum, me inſalutato *D. Gregorius* interim percipit, me cum eo colloqui , atque iratus (quantum ex voce clamantis judicare poſſum) puerum revocat. Ego, cogitabundus, diſcedo. Die quinto decimo hujus menſis, tandem nactus ſervulum veſtrum *Staniſlaum*, in loco libero, eum accuratius de veſtris rebus ac ſtatu examino , atque non ſine magna animi mei voluptate, audio vobis conceſſas eſſe ampliores ædes. Illuſt. *D. Langravium* præſtantiſſimo *D. Dee* multum tribuere ut favere, & ſummo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco oſtendoque illi literas ad vos paratas, ne ſine ipſis ad vos revertatur. Sed paulo poſtea pater *Carpionis* me monet, ſe velle ante noctem , ad vos unicum expreſſum mittere & ut ſcribam ſi velim : nam ſe a *D. Kelleo* monitum hoc mihi ſignificare: ingentes gratias ago *D. Kelleo* qui mei non ſit omnino oblitus , & hæc, per hunc quem vobis ſpero fidem nuncium , ſignificare ſtatuo, ſcripturus rurſus per *Staniſlaum*, ſi operæ pretium videbitur.

Oro vos atque obteſtor per Deum illum vivum, qui Autor eſt noſtræ amicitiæ, & qui diſerte præcepit ut nos invicem ac mutuo amemus, ne obliviſcamini mei cum datur vobis occaſio invigendi me per literas aut per inter nuncios, & reddendi me certiorem de ſtatu veſtrarum noſtrorumque rerum ; nam ego certe veſtri non obliviſcar, & officia mea id teſtibuntur, non ſolum coram Deo, ſed etiam coram omnibus hominibus. Si veſter reditus aliquandiu differetur , inviſam vos proximo menſe *Septembri*, longe enim a vobis vix vivere poſſum, immo ſi proprie loquendum ſit , me vitæ tædet : Ac præſens agam de nonnullis rebus quas ſcribere minime decet.

Jam elapſi ſunt 18 dies ex quo Illuſtriſſimum *Nuncium* Apoſtolicum non vidi, & cum ſatis ſuperque ſatisfecerim obedientiæ, non adibo illum, ne verba nobis dare ſibi tam facile fore perſuadeat. *Oſtendit literas D.* Dee *Legato* Veneto *&* Florentino *& uterque mihi*

*ſum-*

*ſummopere eas laudavit, dixitque ſibi viſus diſertas graves, & pluſquam vulgaris ſpiritus, & optiſſint exemplum illarum* , ſed ego offerre non poteram, & dubito ne Illuſtriſtimus *Nuncius* eas ſupprimat ; nam haud obſcure, innuit *ſe timere veſtrum congreſſum præſertim æquum & rationale*, & id quærere videtur, ut vobiſcum agere poſſit *more Hiſp.* &c. D. *Joan. Carpio*, nondum revertitur, & D. *Roſenbergius* cras dicitur diſceſſurus & neſcio an recuperare potero literas ad eundem *Carpionem*, in quibus de pecuniolis illis agebatur, ſi dubitatis ne ille diutius quam par ſit , ſolutionem differat quæſo curetis, ut aliquo alio modo mihi proſpiciatur. D. ab *Oſſa*, per 20 dies, non vidi, ac Jeſuitis palam dixi & dico quandocunque occaſio ſe offert, *vobis factum ab ipſis inſignem injuriam, eos plus pendere ab aulis terreſtribus quam a cœleſti : timere collationem æquam cum vobis,ac ſuæ cauſæ annum haud obſcure diſſidere*,itaque jam ſum eis minus gratus.

Saluto uxorem D. *Dee* lectiſſimam fœminam , ac mihi non minus quam matrem venerandam ; necnon conjugem D.*Kellei* rarum exemplum juvenilis ſanctitatis , caſtitatis , atque omnium virtutum. Saluto omnes , alios veſtros domeſticos ſanctos voſque inprimis D.D. *Joan.* & *Ed.* deſiderabilia mihi nomina fœlices ac beatos in Domino cupio ac precor. Quantum tribuam & tribuere debeam veſtris precibus noſtis,eis oro atque obſecro me apud D.Deum juvetis ut vocationi meæ reſpondeam, & curſum meum hilari animo ac firmo corpore perficiam.Sanctiſſimus ille pater, qui nobis jam ſuſcitavit paſtorem illum magnum D. Jeſum filium ſuum mox reverſurum ad ſubigendos omnes innimicos ejus ſub pedibus ſuis, atque extremam manum impoſiturum renovationi rerum , nos omnes ſuo ſpiritu foveat ac recreet,ut Lati adventum ejus præſtolari,atque nuptialibus voſtibus , lampadibuſque accenſis ornati , ipſi occurrere poſſimus. Praga *xv Kal.* Octob. *M.D. Lxxxv.*

*Idem Dominationibus veſtris addictiſſius*

*Atque ex animo frater*

PUCCIUS

*Præſtantiſſimis ac Deo dilectis viris D.D.*
Joannes Dee. & Eduardo Kelleo *Generoſis* Anglis, *ac Majoribus in Chriſto fratribus, mihi, tanquam Patribus colendis, &c.*

Mgnifice Domine;& uti pater amantiſſime & obſervande non minori etiam deſiderio teneor videndi & de multis colloquendi cum Magnifica dominature veſtra de cujus erga me & fide, & amore nunquam dubitavi nec dubitare poſſum poſt prandium hora commoda ego illam accedam. Deus ſua, gratia ſemper nobis adſit.

Veſter ex animo, *Guilielmus* propria manu.
*Febr.* 10. 1587, ſtilo novo. *Trebone.*
Poſtride reditus Illuſtriſſimi à *Vienna* ad *Trebonam*.

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+ *A*

Sir, My hearty commendations unto you deſiring your health as my own, my Lord was exceeding glad of your Letters, and ſaid now I ſee he loveth me, and truly as far as I perceive he loveth us heartily. This Sunday in the Name of the Bleſſed Trinity I begin my Journey, wherein I commend me unto your prayers, deſiring the Almighty to ſend his fortitude with me. I commend me unto Mrs. *Dee* a thouſand times, and unto your little babes: wiſhing my ſelf rather amongſt you, then elſewhere, I will by Gods grace about twenty dayes hence return, in the mean ſeaſon all comfort and joy be amongſt you;

*Your aſſured and immoveable friend.*

E. Kelly.

△ *Prage.*
1587.
25 *Januarii.*
*Thomas Kelly.*
*Francis Garland.* went with him.
*Ferdinando Hernyk.*

*To the Right Worſhipful, and his aſſured friend Mr.* John Dee *Eſquire, give theſe.*

*Magnifico Domino, Domino* Dee.

Received of *Lodovick* in the High-way by *Platz*, in the middle way between *New-houſe* and *Trebon*, as I was comming from *New-houſe*, whither I went to have met my Lord as he came from *Vienna*: But Arch-duke *Erneſt* was occaſion (as was thought) that they ſhould go to *Prage* by *Triegle*, being the more even, although not the next way: I received them on Friday the *6* of *February*, and they were delivered him at *Prage* on Sunday was a ſeven-night before, being the 25 of *January*, *novo ſtilo*.

*Swethart* I commend me unto you, hoping in God that you are in good health, as I and my children, with all my Houſhold am here, I praiſe God for it; I have none other matter to write unto you at this time.

I being at *New-houſe* from *Trebone*, (to go to underſtand which way my Lord *Roſenberg* would go from *Vien* to *Prage* and when,) and this Letter being in the ſame day brought from *Prage*, my wife ſent *Lodovick* with it, toward me, and ſo without *Platz* Town in the High-way he gave it me.

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+ *Trebone in Bohemia.*

*Viſitationis Secunda, Actio inſtituta.*

*Anno* 1586. *Die* 19 *Septembris.* *Die Veneris ſexti menſis fine a die Veneris ante Paſcha à meridie hora* 2.

△ Preces ad Diem fudi, and declared that we here and now preſented our ſelves, as in obedience, according to the time preſcribed of ſix Moneths end, ſince the laſt good Friday: I craved pardon of all our errors and miſdeeds, ſince the laſt time of his viſiting us, and now requeſted his aid and direction hence-forward to walk proſperouſly, according to the well pleaſing of his divine Majeſtie: and that he would grant unto *William Roſenberg*, *E. K.* and me his graces, ſo abundantly, that in us his honour might be increaſed, and glory advanced mightily and triumphantly, &c.

E. K. Here is a round fire like a Sunne.

Vox ...... *Frigida præparatio.*
*Frigida oratio.*
*Frigidam hoc exigunt reſponſum.*
*Revertente tamen* Gulielmo, *mediatorem & agnum, reſpondere paratum, conſulite.*

E. K.

E. K. He is gone now.

△ Tu juſtus es Domine, & nos impii: tu ſanctus es Domine, & viæ tuæ immaculatæ: nos nec orare, neque nos præparare ſine tuo auxilio & gratia unquam poſſimus: Tuam igitur nobis concedas gratiam, & de tanto errore noſtro dignam agere pœnitentiam, ut agnum,& mediatorem noſtrum omni tempore nobis inveniamus propitium ex tua clementia, illius meritis, & ſpiritus tui Sancti afflatu conſolatorio: *Amen.*

Cui, Trino & uni, Deo vero, & Omnipotenti, ſit ſempiternus honor, laus perennis, & gloria perpetua. *Amen.*

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+ *Trebone, Actio Secunda ex ſeptem.*

*Anno* 1586.
*Octob.* 14. Tueſday. *Mane poſt ſolis ortum.*

*Circa 7. Precibus fuſis, gratiiſque actis pro miſericordiis Dei infinitis erga nos tam in prædeſtinatione quàm in executione, in patria, in mari, & in hac peregrinatione, & pro liberatione noſtra ex manibus hoſtium in* Pragenſi *exilio, & pro ſua continua tutela, & pro redditione noſtra cum honore & gloria in illo, ad quietem & ſecuritatem cum* Wilhelmo Roſenbergo, *jam lebamus quid ipſe potiſſimum nobis proponere velit ex ſuis myſteriis, & quid de* Puccio *eſſet ſtatuendum, quid de & operibus Philoſophicis juxta ejus propoſitum, & quid de errore in practica nuper facta ſit ſtatuendum, & quid præterea nobis jam & præcipue ſit faciendum, & ad* Wilhelmum *vocandum paratos, nos eſſe juxta Dei beneplacitum, &c.*

△ I had ſet up *Menſam fœderis,* with the appurtenances, and had ſet the *Angelical Stone* in the frame of Gold on the Table, onely *E. K.* and I being in the goodly little Chappel next my Chamber, appointed to our uſes.

A voice …… *Let him come, that is to come.*

△ I went for the Lord *Roſenberg*, whom I found in his Oratory of the Church hearing of Maſſe: And he came with me and ſat in his place.

*E. K.* I ſee a great plain like unto a field, as though it were a Mile over, in the end of it there is a great high rotten Tree, all the graſſe is as though it were withered and burned, there commeth a beam as of fire from Heaven, and lighteth upon the Tree, now there commeth water out of the root of the Tree, as though it were a Sea, and ſpreadeth all the plain over: And the Tree openeth and there commeth a Man out of it, his hair hangeth down unto his girdle ſtead, his garment covereth him down from his ſhoulders, and hangeth behind him down upon the water. *Viſio.*

The earth hath now drunk up all the water, and the Man ſtandeth upon the dry ground.

All the place is full of green graſſe about a cubit high.

Now the Man is out of ſight.

It ſeemed to be as beyond and without the Stone.

The Viſion is clean diſ-appeared.

△ I expounded this Viſion in Latin to the Lord *Roſenberg.*

*E. K.* In the middeſt of the Stone ſeemeth to ſtand a little round thing like a ſpark of fire, and it increaſeth, and ſeemeth to be as bigge as a Globe of 20 inches Diameter, or thereabout.

Vox ……. *Wo be unto the World, wo be unto the World, and Worldlings: Wo be unto you Sonnes of men, for you are withered, and behold the field of the Lord bringeth you not forth: you are defiled, and being defiled, you defile alſo the beauty of your Seat: And behold, behold, behold, (I ſay,) you that are the King and Princes of the Earth tyed and knit together upon one ſtemme, you are all rotten and barren, behold, you bring forth no fruit: but even as the graſſe that withereth, he is a diſ-glory to the place, even ſo, are you that is graſſe, of your ſituation and dwelling, for behold, you have no leaves, much leſſe fruit: Wo, wo, wo, unto ſuch a generation, which lacketh moiſture, and the fire of comfort: The ſtemme that carrieth you is the Seat and holy* place, which alſo is contaminated. *And lo, behold, (as it were) withered; if holineſſe be hidden whereupon you ſtand, how wicked are thoſe that are governed by you, how wicked are you, and how abominable* *Locus ſanctus contaminatus.*

*ble : how full of corruption are you that ſtand without all beauty, moiſture, or comfort : The time ſhall come that the power and* might of God which here ſpeaketh amongſt you, in the fire and ſpirit of his holy truth *ſhall come down from above, from Heaven, from the Seat of comfort, from the everlaſting Throne, and ſhall fall down, not into you, nor amongſt you (for you ſhall be rooted out,) but into the ſtemme and into the root which is the holy place, and the houſe of comfort: And behold, the power of God, (of him that ſpeaketh) ſhall be mighty, ſtrong, and of infinite power: So that like a Woman with Child, ſhe ſhall bring forth in the Church of God, a man, clothed with a white garment: which is JUSTICE* unſpotted, *which may walk with infinite power (and in the Garment of holineſſe and beauty,) upon the abundance of graces, and the waters of comfort, which ſhall flow out of the holy Seat.*

*And behold, ô you Sonnes of men, you ſhall be full of underſtanding, and of the ſpirit of Wiſdome, and the grace of God, (of him that ſpeaketh with you) ſhall be plentiful and ſtrong amongſt you: So that you ſhall ſpring, and beautifie the Earth and the Houſe of Chriſt: And behold,* the higher boughes, *and mighty branches ſhall loſe their vertue, and be caſt down, becauſe they have placed themſelves upon the outward rotten Stock, to the diſhonour of him that hath called them: and there ſhall no more ſtrength or vertue be amongſt you: but you ſhall be ſubject to verity, and be controuled with an iron rod, by him that came out, and walked on the waters: Then ſhall be peace and reſt: Then ſhall Hieruſalem deſcend.*

*Quando Hieruſalem deſcendet.*

E. K. Now is all diſ-appeared away out of ſight.

△ I read the former parcel in Latine to the Lord *Roſenberg.*

A Pauſe.

△ Tu juſtus es Domine, & Judicia tua vera, tu omnipotens ô Deus noſter, & brachio tuo nullus reſiſtere poteſt. Veni, ô Domine, & conſolare nos veritate & Juſtitia.

E. K. Now he is returned again in the form he went away in. A red croſſe commeth over it, pure red, ſo yellowiſh.

A Pauſe.

*Religionis reformatio in Anglia futura.*
*Locus ſanctus ruet.*
*Fines mundi detegentur.*
*Terribilia prius.*

So that the Name of the God of Righteouſneſſe, and of his Sonne Chriſt ſhall be magnified in thee: § *And lo, behold, by my ſelf, I ſwear that* after a few Moneths the time *expired; I will ſmite, and break the holy place, ſo that there* ſhall be no abomination in it.

§ *And behold, the ends of the World ſhall be opened, and all people ſhall rejoyce in the Croſſe and Name of the Lamb.*

§ *But firſt commeth terrour to all Nations.* § *Wo, wo, therefore be unto you, ô you Kings and Princes of the Earth! he that hath eares let him hear.*

...... *And lo, behold, this day I am deſcended, and my promiſe is upon him that heareth amongſt you.*

*William Roſenberg.*

*Let him mitigate therefore the fragility of humane reaſon, and give me a dwelling place by faith: for I will this day make a Covenant with him, ſo that my Name and Spirit ſhall not depart from his Houſe.*

*Roſenberg* ſhall fall.

*And what I have promiſed him I am, and I will bring to paſſe: what is he, or who is he* that laugheth me to ſcorn, *that (if he repent not) receiveth not his reward?*

*And moreover, I will appear to him hereafter, and he ſhall be partaker of the cæleſtial myſtery, if my Name be exalted in him.*

*And behold, he ſhall often fall, but he ſhall riſe again, and ſhall perſevere unto the end.*

E. K. It is diſ-appeared.

△ Legi ultimam hanc particulam Latine ipſi Principi *Roſenbergio.*

A Pauſe.

E. K. *In lapide ſtetit ſcriptum.* After an hour.

△ We removed not, but ſat ſtill and diſcourſed partly upon the premiſſes, and partly of *Englands* miſery to come.

E. K. There appeareth a little white cloud, like the end of a cloud, with a dark image of a face of three in one: ſometimes appearing three, ſometimes one.

The end of the white cloud doth wave up and down before the face.

Two Winds in this Kingdom.
Of the firſt,
*Vide An.* 1587
*Actione Rebenſceinenſi.*
*Mart.* 16.

Vox ex latere lapidis ...... *Theſe four Moneths, let* William *(for aſmuch as in him lyeth) abſtain from* Prage, *for he ſhall deceive thoſe that are deceivers.*

*Two winds ſhall ariſe from the Earth within theſe* next yeares in this Kingdom: *In the firſt let him ſit ſtill: In the ſecond let him arm himſelf; and reſiſt* with Victory.

E. K.

*E. K.* There appeareth a Wood, a great Wood on the left hand by a River: There be two like Hawks, whereof one is white, and the other is black: The one is on a bough in the water, that is the black, the other on a withered bough on the land.

A great Bear commeth out of the Wood. *u ſus primus.*

Now he runneth toward them, he catcheth the black one in the water, and ſwalloweth him, and ſtandeth up upon his hinder legs. Now he goeth to the other, and ſhaketh him in his mouth, and ſtandeth up on his hinder legs: and hath pulled off both his Wings, he returneth into the Wood again, the body of the white lyeth on the ground. Now he turneth his feet up.

Now he ſtandeth on his legs again.

He followeth the Bear the ſame way he went, he would lift up himſelf as if he would fly, but he cannot.

All this Wood, Bear, and two Fowles are vaniſhed.

*E. K.* Below ſtandeth a great Caſtle, at the foot of the Hill on which that Wood did ſtand, down in a valley from the Hill goeth a great high Bridge of Stone long (in ſight) about ten Engliſh miles long.

Beſide the entrance, on the right hand of that Caſtle, is like a Dial, with motions cœleſtial in it, of Sunne and Moon.

Now commeth a Bear, (black as the other) a very great monſtrous Bear. The Bridge quaketh under him as he paſſeth it toward the Caſtle he roareth, lookingtoward the Caſtle. He ſteppeth up to the Dial, and taketh the Moon out of it, and teareth it all in pieces with his teeth. The Caſtle falleth, and the bridge where he ſtandeth is broken: The Caſtle is all in ruine. *u ſus ſecundus.*

The Bear ſtandeth upon the edge of the bridg, and beholdeth the ruine of the Caſtle down into a pit as it were.

Now he goeth back and the bridg falleth down after him.

Now the Wood appeareth again, and he goeth into the Wood.

Now that Viſion is all vaniſhed away.

Vox …… *You ſhall ſhortly ſee, againſt what ſtone* Pucci *hath ſpurned.*
*My Peace and bleſſing be upon you.*

*E. K.* Now all is gone away.

△ Gloria, laus, honor, Benedictio & Jubilatio ſit Deo Patri, Deo filio, & Deo Spiritui ſancto: ſicut erat in principio, & nunc & in ſempiterna ſæculorum ſæcula. *Amen.*

Spiritu principali confirma nos Deus, Deus noſter confirmet nos Deus, Omnipotens, Sempiterne vive & vere. *Amen, Amen, Amen.*

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## *MEMORANDUM.*

*Anno* 1586. *Octobris Die* 17. *à meridie, poſt novas cum* Fr. Puccio *turbas & rixas, propter pecunias quas cupiebat à nobis habere, ex liberalitate, & in nomine Dei, & tanquam a ſervis Dei, & non ab* Edwardo Kelleo *tanquam ab* Edwardo Kelleo, *nos* [△ & E. K] *concluſimus (ad ſcandala multa evitanda quæ ipſe contra nos ſparſerat & excogitaverat, propter pecunias ejus* 800 Florenorum, *Deo oblatas & redditas per illum, & prius recuſatas quando nos illi ſolvere parati eramus, &* 630 *Ducatos illi exhibuimus coram Deo, ut inde acciperet quod ſuum eſſe iudicabat.) Concluſimus inquam, (cum bona ſp:, quod non offenderemus Deum) ante illum, coram teſtibus, exponere numerum* 800 Florenorum: *& ſi ſibi deberi aſſereret, quod recipere poſſet, ſi vellet; ſin vero negaret* 800 Florenos, *aut aliquam ſibi à nobis deberi pecuniam, Tunc & id etiam coram teſtibus pronuntiatum volebamus, teſtimonio, & chirographo conſcripto notum facere temporibus & locis opportunis.*

*Ex Arco Ivimus igitur ad Primatis Domum, & convocatis aliquot Civibus primariis, Sacerdote ſediore, & aliquot ſcribis Illuſtris ſummi Principis (Domini* Roſenbergii) duos magnos ſaccos pecuniarum expoſluimus, & ex (ubi duo millia ducatorum, & præterea plures quàm 400 Doleri numerabantur ſupra menſam, 800 Floreni: *Et Dilemmate illi propoſito (quod ſuperius annotavi) pecunias accipere contentus erat, ſed ille voluit ſubſcribere, ſe accepiſſe in nomine Dei, & à nobis tanquam à ſervis Dei. Nos vero proteſtabamur nos nullo modo recipere in nos, ut a Deo hoc nobis eſſet injunctum diceremus, ut illi illas proponeremus pecunias, vel accipiendas, vel recuſandas ab illo: Sed tantum ad evitanda magna & multa ſcandala contra nos, ill      illius ibidem libero committere arbitrio, ut ill      & dicat, quod illi videretur melius, & illi eſſet gr      Accepit ergo pecunias, numeravit, & inde eſt conſcriptum Chirogrpahum manu ſcribe      ſummi Principis* (Pauli Wolfg) *præſentis cum diverſis teſtibus, qui ſua nomina ſubſcripſerunt, ut in ipſo Chirographo appare poteſt.*

Franciſcus Puccius. *Deo gratias agamus. Speramus enim, meliori nos jam quiete fruituros: & magis fore liberos ab ejus lingua venenata & inquieta Deus illum convertat: & illi ſit propitius, atque dixit nobis ſe velle nunc miniſtrum faciat, ſua divina Majeſtati utilem in*

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✠ *Trebone. Anno* 1587.

*Die* ☿ *Januarii* 21. *mane hor.* 9.

△ Tempus beneplaciti, eſt tempus opportunum.

*Neceſſitas non habet Legem.*

△ In nomine patris & F. & SS, &c. Pater noſter, &c. Omnipotens ſempiterne vere & une Deus in adjutorium *W. C. E. K.* & mei *Joannes Dee*, intend , &c.

△ Not by or upon preſumption (O Lord) but with fear and love toward thee we are ready to hear thy will, as concerning the *Shew* and Commandement, now at *Prage* in this moneths beginning, made to *E. K.* We beleeve and hope it *is of thee*, and that thou wilt not tempt us, or ſuffer us to be tempted in ſo weighty a caſe, And therefore being not perfectly informed in *thoſe two ounces of powder. E. K.* Knoweth not how to do, ſeeing at his return hither he miſſeth an *half ounce* thereof whether ſhall he of the reſidue make up that half ounce wanting, or no? we will or dare propound to make any compleat action: but therein referre all to our Parliament dayes, or principal ordinary actions aſſigned.

*Mora interpoſita, parte horæ* $\frac{1}{4}$.

E. K. Here appear Letters if I could read them, thus they are.

מ △ ▭ ○ ▭

...... *Mihi, ita, & à me.*

E. K. They ſeem white Letters --- of greeniſh yellow coloured figures, in every figure one of the four words, in all being 12 letters.

E. K. Now they be gone.

△ I underſtand that the firſt part of that my Propoſition is touched in anſwer of *mihi*, that is, *to God*, the ſervice required is to be done: and *ita & a me*, ſo is the meſſage or commandment from the ſame our God.

△ Mora interpoſita horæ parte $\frac{1}{4}$.

E K. Now is here other writing, thus, *Claudite, clauſæ ſunt.*

△ I underſtand not this well, if it mean no more to be taken out of *the Powder*, or what elſe.

Now appear over the former words, other words, as thus,

*Ceſſate*

E. K. Over *Claudite*, is *Ceſſate*, the other words I cannot read yet.

E. K. Over *clauſa ſunt* appeareth *divinum propoſitum ſibi ad hnc non conſtat.*

△ *Quæ* igitur tibi ſunt, & à te, nobis ſunt acceptiſſima.: & per te, & propter te, ut nobis injuncta faciamus tuum, ô Deus, nobis paratiſſimum præbeas auxilium!

Tibi Creatori Redemptori, & Sanctificatori noſtro, ſit omnis Laus, Honor, & Gloria, nunc & ſemper, *Amen.*

## *Ad Omnipotentis Trinitatis Laudem, Honorem, & Gloriam.*

## *Myſteriorum Divinorum memorabilia cui dies quartus Aprilis, Anno 1587, dicata fuit.*

*Trebone*

# 1587. ACTIO TERTIA.

## *Trebonæ Generalis.*

△. *POſt preces ad Deum, & recitatum Catalogum illum, petitionum noſtrarum ad eundem, quievimus divina expectantes conſilia, monita, & oracula.*

*Aprilis 4. Mane circa 8.*

Magna pauſa.

△. ...... *Tandem accepi literas * utraſq; illuſtriſſimi Domini* Roſenbergii, *& recitavi coram Deo, ut ejus obedientia, humilitas, & deſiderium, coram Deo & Angelis ejuſdem conteſtata eſſent.*

*Alia adhuc pauſa, ſive Mora facta, ſed non longa.*

** Illas cum 12. quæſtionibus & illas priores ad Reichſtem. miſſas.*

E.K. There ſeemeth a black Curtain of Velvet, to be drawn from one ſide of the Stone to the other. The Curtain is full of plights.

There ſeemed alſo one to have deſcended from above, (a good way behinde the Curtain) and ſo to go behinde the ſame Curtain.

Alia pauſa.

Vox....... *Happy is he, whoſe minde thirſteth after the knowledge of ſuch things as are ſpiritual, and celeſtial, of ſuch things as are in the everlaſting place and glory of him that is, and was, and ſhall be for ever : for unto him belongeth reſt in the harveſt of the Higheſt, and comfort in the midſt of many worldly ſorrows. For unto him, thus ſaith the Lord, the Lord of Reſt, Thou haſt rendred my blood again, with comfort unto me, and haſt made a blood of eternal reſt unto thy ſelf for ever. Aſcend therefore and dwell with me, and receive eternal comfort : for unto ſuch belongeth the Kingdom of my Father ; for I am ** Zebaoth *unto all ſuch as truſt in me. But behold, the earth bringeth not forth my mighty praiſe, becauſe of the wickedneſs that aboundeth in all mankinde : Neither have I many ſuch children amongſt the ſons of men as I have ſpoken of before ; for why ? The Giants of this world are a ſtumbling block unto the poor people, and unto their ſubjects : for lo, behold, behold ! (I ſay) vile and baſe things (for that they are miſuſed) are become gods within their houſes : ſo that, Gold and Silver, precious Stones, and ſoft Apparel, which were wont to be brought* out of their *houſes to garniſh mine withall, are become their gods, and the Idols of their deſtruction : for, who is he that exalteth not himſelf in his riches, and deſpiſeth me that was the Author of them ? Where is he that loveth not his wife and children, pomp and worldly glory, more than the ſetting in order of my little flock, or the preferment of my glory ? Who (I ſay) is he, that maketh not more of himſelf than of me ? Woe be unto you that ſo do : and woe be unto the generations that ſhall follow you.*

** Requies ceſſatio ſabbatum, &c.* Sabbath.

△. Be merciful unto us, O God of Mercies.

...... O wretched and miſerable mankind, look, look in and upon thy ſelf. Haſt thou made thy ſelf? or when thou art afflicted, canſt thou remove thine own affliction ? Haſt thou any thing of thy own, which my Father hath not given thee, through me, in one provident and eternal will ? Canſt thou hide thy ſelf where I cannot ſee thee ? or canſt thou do that which lieth hid from me ? Look again upon thy ſelf, and conſider what parents, and root thou hadſt thy beginning in Nature : behold, they and their fathers are become the duſt of the earth ; even ſo ſhalt thou do. And even as of them is a ſtraight account of life required, even ſo ſhall it be of thee : for, *I that made thee, and gave thee breath*, made thee partaker and uſer of my creatures, led thee in and out, gave thee the Sun to ſhine upon thee, and the *Moon as the mother of your radical moiſture.* I that lifted thee up, either to the honour of a King, or Magiſtrate, and made thee a governour over thy brethren, will at laſt take a ſtraight account of thee, how thou haſt uſed thy ſelf towards me, and where thou haſt advanced my Name in ſuch things as I have lent thee : And be right ſure, that thou ſhalt pay, even the uttermoſt farthing. Woe be unto thee, if thou make not a juſt account ; miſerable ſhalt thou be for ever, if thy deſerts condemn thee. Therefore while thou haſt time and ſpace, look, look up unto me ; for I am *the Well of comfort, and the God of peace* ; the true reward of righteouſneſs to all ſuch as faithfully love and truſt me.

*Pauſa.*

△. I read this over...... Oh how comfortable are theſe leſſons ! Give us and confirm unto us thy graces and bleſſings, O God, to do thy bleſſed will herein, and in all our duty toward thee whatſoever.

E.K. Now the voice ſeemeth to come from him who ſtandeth behinde the Curtain.

*Magna Pauſa.*

*William* the ſon of *Urſine*, the Lord talketh with thee this day, ſaying, Wilt thou that I buy a Kingdom for thee with gold or ſilver? Wilt thou that the Kings and Princes of the earth ſhall laugh the Almighty God of the heaven and earth to ſcorn?

Have I at any time preferred (ſuch as truſt in me) to the government of my people, by giving them the excrements of the earth?

Look down upon my ſervant *Abraham.*

Look down upon his children.

Call to remembrance my ſervant *David.*

Set *Solomon* before thy eyes.

The Kings and Princes of *Judah* and of *Jeruſalem.*

Conſider with thy ſelf the Calling of the twelve: The government and ſtate of ſuch as have been Princes amongſt the flock Chriſtian.

Have they been hired or promoted? *Have they been lifted up by me with gold or ſilver, or ſuch like trumpery, the Monſters of the earth?* In neceſſity, to pay Tribute the fiſh miniſtred, wherewithall Tribute might be paid according to cuſtom.

In the calling of *Abraham*, multiplication of ſeed was promiſed; which was to be a multitude in people, mighty and great upon the face of the earth.

*David* was brought in (the leaſt of his brethren) even to be King of *Iſrael*, not by the multitude of precious ſtones, gold or ſilver. A Sling he had, a Satchel with a few ſtones.

*Solomon* was commanded to build me a Temple, without any ſum or ſtint. The Apoſtles went from place to place, intending to teach; neither carried they gold or ſilver, but onely a ſcrip or bag prepared for their common victuals and nouriſhment.

Many Princes and Kings have publiſhed my Name, without any promiſe made unto them from heaven.

Notwithſtanding, unto *Abraham* I have plenty, as his neceſſities required: and unto his children, as I had limited.

Unto *David*, being King, riches followed his State: and unto his ſon *Solomon*, plenty both at home and abroad, to build my Temple.

Unto the Apoſtles I gave (in the time of the calling of my people) the ſpirit of underſtanding, whereby they underſtood and had power to teach: And unto ſuch as ſtretched out their hands for my name, I have abundantly given; and it hath been faithfully, and for the love of me taken in hand.

Believe therefore with *Abraham*, and with his children.

Bring thy ſling and bag before the people of the Lord againſt *Goliah.*

Endeavor thy ſelf with *Solomon*, to build a Common-wealth, wherein I will be exalted, as the ſervant of the Son of God, and as his follower.

Go forward, as thy own power and ability ſhall ſerve thee: For thus ſaith the Lord of Hoſts:

Thou haſt nothing but what thou haſt received of me: neither thou, neither thy father.

Provide therefore, of that thou haſt, which is mine: that is to ſay, of that which thy power can extend unto, in thine own faculty and riches, to ſhew thy good will and ready endeavours in ſuch things to be brought to paſs, as thou haſt learned of me: That is to ſay, Neglect not the time of this thy viſitation, neither deſpiſe this Kingdom wherein thou ſhalt reign, for in ſo doing I dwell with thee for ever, and with thy poſterity which ſhall be (in me) mighty. When thou art entred into it, *whatſoever Treaſure there is in my houſe, or amongſt you,* Take it, uſe it.

The uſe of the Powder.

Make thee a ſword of it with two edges, that with the one thou maiſt cut off the baſtards head, and with the other build up the Monuments and the houſes of cleanlineſs, godlineſs, and underſtanding: That the Eaſt again may flouriſh, and that I may make *one Flock*, from the Sun-riſing to his going down.

*Unum ovile.*

The ounce & the half wch *W.R.* hath is to be multiplied.

In the mean ſeaſon, ſhall the Powder which thou haſt to be multiplied, *be extended, and multiplied with them that are here preſent*, that it may be apt for thy uſes, and the ſtrengthning of thy faith.

The one half of it thou ſhalt keep, as the perpetual remembrance of me, even thou and thy poſterity.

*Caeſari reddenda quae ſunt Caeſaris.*

Unto him that is thy head, do thy true obedience: although *his heart be hardned againſt thee, and thirſteth after thy deſtruction.*

The L. *Sobcoviz* the Land-Hoftmaſter.

For behold, thy enemy that ſeeketh to devour thy Soul, ceaſeth not to *lay nets for thee, that thou maiſt become odious to common people.* But the time ſhall ſhortly come, when thou

ſhalt

Arth. Now in the place of thoſe ſquare marks, I ſee two Lions, the one very exactly, and gaping. About the upper brim of the Stone they appear: and the Lions feet be waxen greater and greater.

I ſee another man from the breaſt upward. I can ſee no hair on his head.

I ſee a great company of feet, and their garments skirts ſomewhat above their ankles: and they are like womens kirtles with gards about them.

I ſee another man without a doublet, in his ſhirt, and with a white Cloke about him, hanging his hands down by his ſides.

Δ. Nothing elſe eſteemed or judged to be ſhewn in the Stone, by the Childe, we ceaſed that Exerciſe, and committed all to Gods mercies.

Δ. On *Thurſday* and *Friday*, I determined each of them two dayes that the Childe *Aprilis* 16.
ſhall thrice in the day be put to the Exerciſe, and each time repeat the Prayer preſcribed thrice.

Δ. In the forenoon I brought the Childe to the Exerciſe, and he ſaid as followeth. I.

I ſee two men with Crowns of gold upon their heads: their apparel is black and white. I cannot ſee their feet. Their faces are white, their eyes are black like ſpots of ink.

There appear now two other, without Crowns: of the which one ſtandeth whole before, and of the other I ſee nothing but the head, which ſtandeth behinde the firſt.

I ſee not any with Crowns now. The apparel of him is white that I ſee.

I ſee no hands of him. I ſee nothing now.

The ſquares and pricks appear again as yeſterday.

And I doubted it was ſomething of the Glaſs it ſelf: as there were in it certain white ſpots.

An hour we were at the practiſe.

Δ. The ſecond Exerciſe before Dinner. After the Prayer thrice ſaid, &c. II.

Arth. I ſee the firſt ſquare lines and pricks, white and black: the pricks for the moſt part be all white, but ſome are black, and the lines all white.

I ſaw, even now, ſome of thoſe ſquares made Lions: but now there appear none.

The ſquares are now turned alſo into other ſhapes, which I cannot well declare.

Now the Letters be gone, and the ſquares do appear again.

The ſquares are gone, and a word is there.

The letters are clearer then they were: for all the lines and letters do appear white.

There appeareth a B, with a ſquare, with four black pricks in it. It is gone.

Now ſome of the ſquares are come amongſt the letters B D O.

Under the B appeareth a little e thus ə backward.

The

The letters as if one had cut them in the glaſs B D O

Here appeareth a Caſtle with little pinacles like a Church.

Now it is gone.

B a this appeared and ſuddenly is gone.

Now there appeareth a young man with a white doublet, and his arms by his ſide, and a B before him againſt his doublet. He hath a black beard and a white face. I ſee no hair on his head: his beard is a little-----

He is now changed: he hath on his doublet breaſt, on each ſide three black lines.

He is gone, and another is come in his place, with a white leather doublet, and a grey cloke like Hans of Gloats his cloke. He is gone.

The firſt young man is come again, and hath now on the one ſide of his doublet = on the other ſide, thus :

Now I ſee only two ſtrokes overthwart all the doublet,but he hath no head that I ſee.

Either his head is come again, or elſe another man, that hath two lines and two pricks as he had.

The light of the candle did ſeem to ſhine ſuddenly on his face, and go away again. It did not ſhine on his doublet, but onely on his face and his head.

There is now another man come in,who holdeth up both his hands: the upper part of his ſleeves are white,and the half towards his hands black.

The firſt man is here ſtill. Now he hath no arms,but a B before his doublet, but no lines, but only on each ſide two pricks in ſtead of the lines, thus : :

Theſe men came amongſt the ſquares ſuddenly before I was aware.

Here appear not ſo many as were here.

Here are now but ſix ſquares, and one man. I ſee no farther of the man but to the waſte of his doublet.

The man appeareth not ſo brim to my ſight as he did, his head is no bigger than the mark in the margent.

### III. *The third Exerciſe after Dinner.*

Arth. Whereas I ſaid before there was ſome of the ſquare figures wanting: Now I finde that they are all here again, as many as they were at my firſt ſeeing.

In lifting up the Stone, and bringing it down again, the ſquares do all ſeem like B B of the Roman letters.

△. *Magna mora.*

Arth. I ſee now B A. It is now vaniſhed away, after three Pater noſter times ſaying. R a appeareth, but I cannot ſee clearly the foot of the R. Now it is gone

▽△o I ſee a thing all white in this form, and a little o before it. It would ſhalt have juſtice againſt him. See therefore that thou ſmite; ſee, I ſay again, that thou ſmite him, for Juſtice is the hand of the Higheſt puniſhing ſuch as offend, either againſt him or his Innocent.

*Juſtice againſt People. Juſt cæ.*

Theſe that now come unto thee, have brought thee a great Cluſter of grapes, even as big as they can both carry: amongſt the which, notwithſtanding there are many rotten. But behold, the fooliſhneſs from above ſhall appear wiſdom before them, when their wiſdom ſhall become fooliſhneſs before me, and before themſelves.

*The Lord* Ozorck Schonberg.

Δ He alludeth to the tythes of the holy land for the children of Iſrael

Round about thee thou ſhalt receive aſſiſtance, and many hearts ſhall be made glad in thee.

As for my Treaſures to be opened, To him that defileth my Seat, and the Sword of Juſtice.

To him that harboureth abomination in his own houſes, and liſtneth unto wicked counſel.

Unto him which hath deſpiſed me, which is accurſed of me, ſhall none of my Treaſures be opened.

To the queſtion of *Brandenburgh* ſending to.

I have judged him, and it ſhall appear ſhortly.

That which is *Cæſars* give unto *Cæſar*; and that which is mine, unto the Houſe of my Honour.

*R. ſpondet Articulo literarum ſuarum, an Cæſari ex pulvere aliqua ſit danda portio.*

Be obedient (as the ſervant of God) unto thy Superiours: and whileſt thou maiſt, diligently do Juſtice. Thy Country ſhall receive ſuch remembrance of thee, as ſhall never be raſed from the face of the earth: *until the fire come down from heaven conſuming all things.*

Be full of humility, and abandon pride.

Bow down thine ears unto the poor.

Be often ſorry for thy dayes miſ-ſpent.

Be ſtrong for ever in me.

*Pauſa.*

Δ.

Thy wife is even at the door of ſickneſs: But behold, I am even he, the Lord of health.

*Jane* my wife.

E.K.

As unto thee, Barrenneſs dwelleth with thee, becauſe thou didſt neglect me, and take a wife unto thy ſelf * contrary unto my commandment: for neither young nor old, rich nor poor, are reſpected with me; but what I will have done, is juſt, and whoſoever doth it not, is privily (if he be not openly) puniſhed for his offence. Therefore thou ſhalt have *the womb which thou haſt barren, and fruitleſs unto thee*, becauſe thou haſt tranſgreſſed that which I commanded thee.

Ed K. *uxor ſterilis illi erat.*

† At *Mortlake*, 1583.

Be it unto thy brother, as his ſervice, truſt, and confidence hath been in me, and towards me.

*De Thoma Keleo ægroto*

Lay your hands to work, and your bodies unto labour, and *participate one with another*, as is commanded you.

That the bleſſing which I have promiſed you may go forward in you; and that your labour may bring forth good fruit.

Our mutual participating one with another.

The fourteenth day hence ſhall this Action end: *In which day you ſhall once again aſſemble your ſelves here together.* And now behold I ſay unto thee, unto thee, that haſt thy eyes opened, and thy ears made perfect, *which haſt been exalted by the ſight of the heavens*, why doſt thou call upon me, deſiring *to be made free.*

18 *Aprilis futura die Saturni.*

Is it a burthen unto thee to be comforted from above? O fooliſh man! by how much the heavens excel the earth, by ſo much doth the gift that is given thee from above, excel all earthly treaſure. Notwithſtanding, becauſe that Manna is loathſom unto thee, behold what is ſaid unto thee this day.

*Thou art made free: neither ſhalt thou any time bereafter be conſtrained to ſee the judgment of the higheſt, or to hear the voices of the heavens.*

But thou art a ſtumbling-block unto many.

Notwithſtanding, my Spirit ſhall dwell with thee; and in the works of thy hands thou ſhalt receive comfort.

*E.K.* told me that he had all the Lent praid once a day at the leaſt, that he might no more have dealing to skry.

And the power which is *given thee of ſeeing*, ſhall be diminiſhed in thee, and ſhall dwell upon *the firſt-begotten Son of him that ſitteth by thee, as I have * before ſaid.*

*Arthur Dee* ∴ *Prague ann.* 1585.

In the mean ſeaſon ſhall he be exerciſed here before me, *until the time come, that his eyes ſhall be opened, and his ears receive paſſage towards the higheſt.*

And theſe fourteen dayes ſhall it be a time unto thee of chuſing or refuſing.

For I will not caſt thee away, neither out of my houſe, *unleſt it be long of thy own ignorance, and wilful deſpiſing of my great benefit.*

Unleaſt, &c.

If thou therefore be weary of it, the fourteenth day hence, bring hither, and lay before me the *Powder which thou haſt*, for thou haſt offended me, *as a falſe ſteward, in taking out of that which is not thine own.*

*The Powder*

I will no longer dally with you, but will give unto you according unto your works.

Δ. O God be merciful unto us, and deal not with us according to the wickedneſs, frowardneſs, and blindneſs of our hearts. *Amen.*

## *NOTE.*

Δ. UPon this former part of the Third Action General, where my firſt begotten Son (namely *Arthur*) was aſſigned to the Miniſtry of ſeeing and hearing, in place and ſtead of E.K. *if* he *would utterly refuſe* the *ſame office* (hitherto by him executed, and by him to be executed, until the ſeven actions general finiſhed) And that the ſame Childe and Son, in the mean ſpace (that is to ſay, between the day of the part of Action received, and the end of the ſame: determined to be fourteen dayes after) ſhould be exerciſed before God. I thereupon thinking that E. K. would, ſhould, or beſt could inſtruct and direct the Childe in that exerciſe, did alwayes await, that *E.K.* would of himſelf call the Boy to that Exerciſe with him; and ſo much the rather, becauſe he ſaid, that *he was very glad now that he ſhould have a Witneſs of the things ſhewed and declared by ſpiritual Creatures*: And that he would be more willing to do what ſhould be ſo enjoyned to him to do, then if onely he himſelf did ſee, and that for divers cauſes. But when E. K. ſaid to me, that I ſhould exerciſe the Childe and not he, and that he would not, I thereupon appointed with my ſelf to bring the Childe to the place, and to offer him, and preſent him to the ſervice of Seeing and Skrying from God, and by Gods aſſignment, and of the time of fourteen dayes yet remaining, being the 15, 16, 17 dayes of *April*, and next before the 18 day, (the day aſſigned to end the Action in) to have the Childe exerciſed in them. And thereupon contrived for the Childe this order of Prayer enſuing.

## *Die Mercurii ſummo mane die* Aprilis 15. *anno* 1587. *Trebonæ.*

*Oratio pro Arthuro qua in exercitiis ſuis uti debet myſticis.*

In the Name of God the Father, of God the Son, and of God the Holy Ghoſt. *Amen.*

Glory be to God the Father, God the Son, and God the Holy Ghoſt: As it was in the beginning, is now, and ever ſhall be, world without end. *Amen.*

O *Almighty and Everlaſting, the true and living God, have mercy, pity and compaſſion on my father* John Dee, *and on me* Arthur Dee; *who being now called hither by thy aſſignment, am now here preſent and ready in all humility, obedience and faithfulneſs, to ſerve thy Divine Majeſty, with all the gifts and graces which thou haſt hitherto endued me with; and with all other which of thy moſt bountiful and fatherly mercy, thou wilt henceforward beſtow upon me. Lighten (therefore) O Almighty God, mine eyes, and open thou mine ears; Quicken, Inſtruct and Confirm in me, and unto me, my diſcretion, judgement, underſtanding, memory, and utterance, that I may be a true and perfect Seer, Hearer, Declarer and Witneſs of ſuch things which either immediately of thy Divine Majeſty, or mediately by the miniſtry of thy holy, mighty, and faithful Angels ſhall be manifeſted, declared or ſhewed unto me, now, and at all times and occaſions, for the advancing of thy Praiſe, Honour and Glory.* Amen.

Hereupon, *Wedneſday* morning, (the 15 of this *April*) I brought the Childe to the holy Table, being in order of the furniture thereto belonging, and ſet before him the Stone in the frame, (my firſt ſanctified Stone) and cauſed him on his knees, to ſay the foreſaid Prayer. And I alſo praid to the Childs hearing, other Prayers to God for the purpoſe in hand: and at his coming to look and ſee in the Stone,

There appeared to him (as he judged) divers little ſquare figures, with pricks, and divers other figures and lines, which I cauſed him with his own hand to imitate upon a paper with pen and ink.

The lines were white, and ſome of the pricks alſo, but other of the pricks were black, as of ink.

Arth. Two old men with black beards, and with golden Crowns upon their heads, do appear. One is now gone: this holdeth his hands before him like a Maid.

would ſeem to be as an X and an o. It is vaniſhed away.

e B An Engliſh little e, and a Roman great B.

It is gone before I can be aware.

S B now appeareth. B by himſelf: it appeareth following S B thus S B. B.

N appeareth by the laſt B, in order following, thus S B B N.

I can ſee no more now but the S B the B and N.

ſ B appear. e B is here now. B by himſelf, with two great white pricks before it, appear. The pricks wax dim.

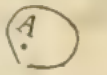
The man ſtandeth amongſt the ſquares and letters in the midſt of them. ⁚⁚ This now appeareth. The 4 little pricks be gone.

There appeareth like a B and a d joyning to it.

A circle appeared with a black prick in it,and two white pricks after. An n, two ſtrikes, and two white pricks after. The n is white and the prick within the n black. ua appeared, and quickly went away. Two long ſtrikes by themſelves, white. The two pricks black, and the crooked line white. Four white pricks by themſelves. Two black. Two long white ſtrikes and a prick. A round circle white,and a black prick in it. A white prick by it ſelf. A little prick as it were blotted, and a ſtroke by it all white. The crooked lines white,and the pricks black. Two white pricks by themſelves. Two long white ſtrokes. lo These both white.

Here appeareth the thing like the Caſtle, all white.

The pricks black, the lines white. A little Engliſh o by it ſelf. Four white ſtrokes. The man is here in the midſt of the things, as before I told. Four white pricks.



*Note :* All the ſhews are within the uppermoſt quarter of the ſtone, as where A with the prick.

Like a figure of 2 all white. Two little black pricks, and the ſtroke white. They are now gone. D o appeareth all white. X o appeareth all white. B e appeareth white. Two o's joyned like a figure of 8 all white. A great Roman white S by it ſelf. B Bu Theſe appear white. A white prick by it ſelf. An Engliſh little t white. Two lines white.

*Mora magna.* So we ended.

Δ. God enrich us with his Truths.

The end of *Thurſdays* third Exerciſe.

## *Friday* Morning.

### I.

The Prayers on both parts being ſaid.

Arth. I ſee not the ſquares, lines, pricks, and thoſe other things which I was wont to ſee firſt.

*Mora hora unius.*

After

After I had tarried an hour, and had had no evident ſhew: as I asked the boy diligently again, he ſaid that he had from the beginning ſeen thus *b b*

Alſo there appeared X o all white. D o the o joyneth to the D.

*Fiat voluntas Dei in ſua luce & veritate, ad ejus nominis laudem, honorem;gloriam.* Amen.

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### *Friday.* II.

*Preces*——

*Mora horæ unius ſpatio.*

*Nulla oſtenſio toto illo tempore.*

△. *Benedictio, miſericordia & Pax, Dei, & Domini noſtri Jeſu Chriſti, ſit ſuper nos, & nobiſcum: nunc & in ſempiterna ſæculorum ſæcula.* Amen.

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### *Friday 3. à meridie.*

*Mora Magna.*

*Multæ factæ preces erant, & invitati illi fideles Dei ſervi quia etiam auxilia ſua pollicebantur neceſſitati quocumque tempore. Etſi mora magna & admiranda: & apparitio nulla facta eſt puero ipſi.*

*Thurſday a meridie circa 3.* △. *Tandem mirabili fortuna, ſive fato divino acceſſit ad nos Dominus* E.K. *& quæ ſequebantur notavi.*

△. He ſate down by us: and *Arthur* yet ſtanding before me at the Table, being covered after the beſt manner, but onely the Stone being ſet thereon; He asked if any thing appeared: We anſwered No, albeit I have called oftentimes, and have prayed earneſtly that ſome of our former accounted friends might ſhew themſelves to the boy, as *Madimi, Il, Is*, and chiefly *Uriel*, becauſe *as he was firſt which appeared to the joyning of* E.K. *and me together*: ſo he might be alſo the Director *in the tranſlating of* E.K. *his office to Arthur.* *Vriel.* Then ſaid he, I marvel if you had no apparition here: for I ſomewhat thinking of *Arthur* and his proceeding in the feat of skrying, came here into the gallery, and I heard you pray: and opening the window, I looked out, and I ſaw a great number going in and out of this Chappel at the little hole in the glaſs window. I ſaw *Madimi, Il,* and many other that had dealed with us heretofore, but ſhewed themſelves in very *filthy order*; and *Uriel appeared, and juſtified all to be of God,* and good: And therefore I wonder if here you have no ſhew: perhaps there is ſomewhat, but *Arthur* ſeeth it not.

△. True it is: and how ſhould I help him herein, ſeeing I cannot yet ſee or skry?

E. K. I will come and ſee if there be any thing.

△. I pray you do. [Note: and ſo E. *K.* looked towards the ſtone, and he by and by ſaid, Here appeareth ſomewhat, and pointed to *Arthur*, where: and asked him if he ſaw any thing, and he ſaid No. Then ſaid

E.K. I ſee like a white Marble ſquare table or book lying on a wooden desk.

△. I pray you Sir take the pains to look and diſcern what is here ſhewed.

E.K. I ſee written upon that book,

*Beata, quæ per peccatum mihi, domum corruentem & hominibus integram reddit.*

E.K. Now a leaf of that book is turned open, and there is written on it, but I cannot reade it yet. Now I ſee it.

*Ego ſum qui dedi & daturus ſum vobis legem: ex qua mortalibus perpetua requies & felicitas ſit ventura.*

E.K. Now another leaf is turned over, and appeareth written,

*Eſtote ergo tales, quales me meoſque decet, & rati coram me ambulate.*

E.K. Now turneth over the leaf of it ſelf.

*Ne populus eſuriens & ſitiens, negligentia & obſtinatia veſtra vel ruat vel ſaltem.*

E.K. Now the leaf turneth.

*Pro tempore, alimento careat.*

E.K. Now the desk and book or table is gone.

△. Note: By and by after, while E.*K.* did look into the ſtone, he ſaid,

E.K. I ſee a hand appear, a very great one, white, with the fingers ſpred abroad.

E. K. The hand is gone, but there remaineth writing.

*Videbitis & audietis brevi omnes. Si interim.*

E. K. It is as if it were upon the ſide of a white Globe afar off. The Globe turneth ſo ſwiftly that I cannot well read it. Sight and hearing promiſed.

*Animi ad meliora compoti.*

E. K. The Globe turneth ſo ſwiftly that I cannot read it till it ſtand ſtill.

*Seſe mihi & meis.*

E. K. Now again the Globe is turned moſt ſwiftly.

*(Filiorum more) ſubjicient. Si vero (per meipſum loquor & jure) alieni & vagabundi alias vobiſmet ipſis diſimperitis non oculo, ſed corpori, immo omnibus membris, caſus & ruina paratur. Quales enim in futuro eritis, vobis ut ſcivetis nullo modo licet : Majora enim à ſuperis mortalibus, præ foribus ſunt, quotidieque inſtant quam vel primo, vel ſecundo etatis modulo fuerunt. Qui aures, erigat : Cui intellectus, ſapiat. Omnia peccata apud me poſtponuntur huic. inſaniens propter me, ſapiat : Immo adulterizans propter me, in ſempiternum benedicetur, & premio afficietur celeſti.*

E. K. Now the Globe is gone.

△. *Gloria Patri & Filio & Spiritui ſancto, erat in principio & nunc, & ſemper & in ſecula ſeculorum.* Amen.

So we left off.

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## *Trebonæ.*

## *Actionis Tertiæ altera pars.*

1587. Saturday Aprilis 18.

*Preces ad Deum Omnipotentem, pro ſua veritate nobis impartienda, ad nominis ſuo laudem, honorem & gloriam.*

△. Note *Arthur* was ſet to the ſtone, but nothing appeared ; *E. K.* had brought the powder with him as he was bidden to do. Then I deſired him to apply himſelf to ſee as he was wont. And ſo he did.

E. K. Here appear all in the ſtone that appeared yeſterday unto me in the air in that moſt diſorderly and filthy manner. They are in the like apparel as yeſterday.

△. O God confirm us in thy truth for thine own honour and glory, and ſuffer us not to be overcome with any temptation, but deliver us from all evil now and ever.

E. K. There appeared Madimi, Il. and the reſt : And ſo they are here ; but now all the reſt are gone, and onely Madimi remaineth.

Madimi openeth all her apparel, and her ſelf all naked; and ſheweth her ſhame alſo.

E. K. Fie on thee, Devil avoid hence with this filthineſs, &c.

Mad. *In the Name of God, why finde you fault with mee?*

△. Becauſe your yeſterdayes doings, and words are provocations to ſin, and unmeet for any godly creature to uſe.

Mad. *What is ſin?*

△. To break the Commandement of God.

Mad. *Set that down, ſo.*

Mad. *If the* ſelf-ſame God *give you a new Commandement taking away the former form of ſin which he limited by the Law; What remaineth then?*

△. If *by the ſelf-ſame God* that gave the Law to *Moſes*, and gave his New Covenant by Chriſt, who ſealed it by his blood; and had his witneſſes very many, and his Apoſtles inſtructed by his holy Spirit, who admoniſhed us of all cleanneſs in words and works, yea and in thoughts, if by the ſame God, *hoſe former Laws and Doctrines be abrogated*, and that

Sufficient proof and teſtimony to be had herein.

ſufficient *proof and teſtimony* may be had that *it is the ſame God* : Then muſt the ſame God be obeyed : For only God is the Lord of Lords, King of Kings, and Governour of all things.

E K She kneeleth , and holdeth up her hands.

△. A priviledge granted doth not abrogate a Law, but doth notifie the force of the law in it ſelf otherwiſe.

Mad. *The Laws of God, and of his Son Chriſt, ſtabliſhed by the teſtimony of his Diſciples and Congregation , and by the force and power of his holy Spirit , are not* in any particular vocation *abrogated, but rather confirmed.*

*For oftentimes it falleth out , that God being offended at the wickedneſs of any man, or of ſome man private*, ſendeth down *his Spirit of Death, infecting and tempting another mans minde ; ſo that he becometh void of Reaſon, and riſeth up againſt him, whom God is offended with, and ſtriketh him, ſo that he dyeth. This, before man, is accounted ſin, before God it ſhall be imputed unto him for righteouſneſs. Even ſo whatſoever the Spirit of God teacheth us from him , though it appear ſin before man, is righteouſneſs before him.*

* *Arthur* was ſmitten in a ſwound and E.K. ſaw one in a long white garment make as though he would ſmite him. He was very ſick for the time.

*Therefore aſſure your ſelves , that whatſoever* is ſeen and heard amongſt you, *is from above , and is a ſign and teſtimony even this day before you; for I that touched thy Son,* might alſo have taken away his breath.*

*But O, you are of little underſtanding : But behold I teach you.*

That unto thoſe that are acccounted righteous (through the good will of God) ſin is juſtly puniſhed, but not as unto the wicked. *For* whatſoever you have done unto other men, even the ſelf-ſame ſhall light upon you , *but happy is he that receiveth not juſtice through the terror of malediction,* but through the grace and mercy of God.

Juſtice.

S. *Paul* lecherous.

*The Apoſtle* Paul *abounded in carnal luſt : he was alſo offenſive unto his brethren ſo that he deſpaired, and* was ready to have left his vocation, untill the Lord did ſay unto him , *My mercy and grace ſufficeth thee.*

Good Angels.

Beleeve me, that we are from above.

The wiſdom of God, to us incomprehenſible.

*Which conſidered : Conſider alſo , That as you cannot comprehend the heavens, ſo likewiſe can you not comprehend the wiſdome of God, which ſaith,* I will be merciful unto whom I liſt; and unto whom I will not, I have none in ſtore : Fooliſh is he that asketh why ?

*And behold I ſay unto you,* Stumble not againſt God. *Who be is that made you? Who is he that hath given you power to look up towards heaven ? You are fools , and of little underſtanding : This day ſaith God unto you,*

*Behold you are become free : Do that which moſt pleaſeth you : For behold, your* own reaſon riſeth up againſt my wiſdome.

*Not content you are* to be heires, *but you would be Lords, yea Gods, yea the Judgers of the heavens : Wherefore do even as you liſt, but if you forake the way taught you from above, behold evil ſhall enter into your ſenſes, and* abomination ſhal dwel before your eyes, as a recompence, *unto ſuch as you have done wrong unto : And your wives and children, ſhall be carried away before your face.*

△. The Almighty God of heaven and earth be my comfort , as I deſire comfort in his ſervice; and give me wiſdome as I deſire it for his honour and glory, *Amen.*

The Chryſtaline pillar

E.K. I ſee a white pillar; and upon the pillar, I ſee four heads.

Shee tieth the pillar round about with a liſt.

The four heads are like on two heads, and on two Wolves heads.

Now there cometh a thing like a white Crown of Chriſtal , and ſtandeth upon all our four heads. The heads ſeem to be incloſed by the necks within the pillar.

Now ſhe taketh the pillar and goeth up with it.

Now ſhe bringeth an half Moon down , and written in it as followeth.

*Injuſtum nihil quod juſtum eſt Deo.*

Now ſhe goeth round about upon a thing like a Carpet ; ſhe goeth now beyond where is an Orchard; ſhe cutteth branches of two trees, and ſhee ſeemeth to inſert them, or graff them into another.

Now ſhe goeth into a black place behinde the wood, and bringeth a thing with her in a chain : An ugly thing like a Devil.

Mad. ...... *Behold, ſeeſt thou this : wherewithall thou thoughteſt to overthrow, and moſt infect, thou art utterly overthrown, and ſhalt never return again.*

E.K. Now he leapeth, and the ground openeth, and he ſinketh in :

and there ſeemeth a ſtink of brimſtone to come to my Noſe from the pit.

Now the grafts are all grown in the tree, as if they were all of one tree.

Now ſhe cometh out of that orchard. Now ſhe goeth round about the orchard, and leaveth a darkneſs like a cloud round about the orchard.

Mad. ...... *Viſible to God, but inviſible to man.*

E.K. Now ſhe cometh again upon her Carpet.

*Behold, if you reſiſt not God, but ſhut out Satan (through unity amongſt you) thus it is ſaid unto you, Aſſemble your ſelves together every ſeventh day, that your eyes may be opened, and that you may underſtand by him that ſhall teach you,* what the ſecrets of the holy books (delivered you) are: That you may become full of underſtanding, and in knowledge above common men.

Unity.

An offer of every 7th day to be taught the ſecrets of the books received.

And in your works go forward, and detract no time, that you may alſo have fruit.

Unto *William* I will be merciful for ever, according to my promiſe. But I will buy him no Kingdom, after the manner of man, with money. But what I have determined unto him, ſhall happen unto him: And he ſhall become mighty in me.

The holy books delivered.

¶ And this Powder which thou haſt brought here, is appointed for a time by God, and cannot be uſed until then, without offence. Happy is he that heareth my words this day: and happy is he that underſtandeth them.

Our works to go on.

But if you deny the Wiſdome of the Higheſt, and account us his Meſſengers, Creatures of darkneſs. *This day you are made free.*

The Lord *Roſenberg.*

*And look that you lay up all things that is ſpoken of from above; and whatſoever hath been taught you, (as well the books as inſtruments.)*

The powder here.

If

*You ſhall ſhortly have to do again with the* cruelty of the Emperour, *and the* accurſed *Biſhop.*

*Omnia reponenda.*

*Whereunto, if you go forward with God, you ſhall be taught to anſwer. If you leave off, as ſoon as you hear of it be going into* Germany, *leſt you periſh before then.*

*Caeſar & Papa brevi nos infeſtabunt denno.*

If

*I have no more to ſay unto you, but my ſwiftneſs is from above.*

E.K. Now ſhe maketh her ſelf ready, &c.

Mad. ...... *If my friendſhip like you not, I beſeech God ſend you as good will, as I (in power) bear towards you.*

*I have not one word more given me to ſpeak.*

E.K. Now ſhe is gone.

△. I was glad that an offer was made of being every ſeventh day to be taught the ſecrets of the books already delivered unto us: Thinking that it was eaſie for us to perform that unity which was required to be amongſt us four; underſtanding all *after the Chriſtian and godly ſenſe.* But *E.K.* who had yeſterday ſeen and heard another meaning of this unity required, utterly abhorred to have any dealing with them farther, and did intend to accept at their hands the liberty of leaving off to deal with them any more: which his underſtanding, as it was ſtrange and unpleaſant unto me, ſo I earneſtly requeſted to be reſolved therein in manner as followeth.

At the ſame time and in the ſame place this enſued.

### *NOTE.*

△. Upon Mr. *Kelly* his great doubt bred unto me of *Madimi* her words yeſterday, ſpoken to him, *that we two had our two wives in ſuch ſort, as we might uſe them in common,* it was agreed by us, to move the queſtion, whether the ſenſe were of *Carnal uſe* (contrary to the law of the Commandment) or of Spiritual love, and charitable care and unity of mindes, for advancing the ſervice of God.

E.K. Upon a Scroll, like the edge of a Carpet, is written,

*De utroq; loquor.*

△. The one is expreſly againſt the Commandement of God: neither can I by any means conſent to like of that Doctrine. And for my help in that verity, I do call down the power of Almighty God, the Creator of heaven and earth, and all the good Angels, (his faithful Miniſters) to aſſiſt me in the defence of my faithful obedience to the law of the Goſpel, and of his Church.

*Aſſiſt me, O Chriſt.* *Aſſiſt me, O Jeſu.* *Aſſiſt me, O holy Spirit.*

E.K.

E. K. It appeareth written upon a white Crucifix, as followeth,

*Mea gratia, major eſt mandato. Gratia enim hec mea eſt, ut hominibus inſanis concederetur beatitudo : Et que ita dicta ſunt, Vel ſint, vel hodie libertas vobis reſtituitur. Amen dico vobis, quia ſi dicerem homini; Eas, & fratrem Jugula, & non faceret, filius eſt peccati & mortis.* Omnia, enim, poſſibilia & licita ſunt ſuperis. *Neque magis odioſa ſunt pudenda illis, quam mortalium quorumcumque vultus.*

*Ita enim fiet, ſpurius cum filio (quod magis abſurdum eſt) copulabitur.* Et *oriens cum occidente, Meridies quoque cum ſeptentrione coadunabuntur.*

E. K. Now it is vaniſhed.

△. Hereupon we were in great amazement and grief of minde, that ſo hard, and (as it, yet ſeemed unto me) ſo unpure a Doctrine, was popounded and enjoyned unto us of them, whom I alwayes (from the beginning hitherto) did *judge and eſteem, undoubtedly, to be good Angels* : And had unto *E K. offered my ſoul as a pawn*, to diſcharge E.K. his crediting of them, as the good and faithful Miniſters of Almighty God. But now, my heart was ſore afflicted upon many cauſes : And *E.K.* had (as he thought) now, a juſt and ſufficient cauſe, to forſake dealing with them any more. As his prayer to God of a long time hath been (as in the former part of this Action may appear.)

After our going out of the Chappel, and at our being at dinner, when we four (whoſe heads ſo were united, in a pillar ſhewed, as is before ſet down, I found means to make ſome little declaration of our great grief (mine chiefly) now *occaſioned*, either to try us, or really to be executed, in the common and indifferent uſing of Matrimonial Acts amongſt any couple of us four : Which thing was ſtrange to the women : And they hoped of ſome more comfortable iſſue of the cauſe. And ſo we left off.

?

After Dinner, as *E. K.* was alone, there appeared unto him little creatures of a cubit high : and they came to the Still where he had the ſpirit of Wine diſtilling over out of a *Retorto* : And one of them (whoſe name they expreſſed *Ben*) ſaid that it was in vain ſo to hope for the beſt ſpirit of the Wine : And ſhewed him how to diſtill it, and ſeparate it better. And moreover how to get oyl of the ſpirit of Wine, as it burned in the lamps: And began to ask *E. K.* what Country-man he was? And when he had anſwered an *Engliſh-man*, he asked then, how he came hither ? he anſwered by Sea : Then ſaid he, And who helped you to paſs the marvellous great dangers of the Sea. And ſo took occaſion to ſpeak of the benefits which God had hitherto done for us, very many. And this *Ben*, ſaid than among very many other things (as Mr. *E.K.* told me on Saturday night after Supper holding on his talk almoſt till two of the clock after midnight) *That he it was that delivered him, or gave unto his hands the powder.* And alſo he ſaid either than or the next day at the furtheſt, that *unleaſt* he would be conformable to the will of God in this laſt Action declared, *That he would take the vertue and force of the powder from it : That* it ſhould be *unprofitable : And that he ſhould become a beggar.*

*Ben* was the deliverer of the powder to *E.K.* at the digging in England.

And of me alſo he ſaid that I did evil to *require proof*, or teſtimony now, that this laſt Doctrine was from God Almighty, and ſaid that I ſhould be led priſoner to *Rome*, &c.

Note, unleaſt conditionally.

He told of *England*, and ſaid, That about *July* or *November* her Majeſty ſhould from heaven be deſtroyed ; and that about the ſame time the King of *Spain* ſhould dye. And that this preſent Pope at his Maſs ſhould be deprived of life before two years to an end. And that another ſhould be Pope, who ſhould be *Decimus quintus* of his name ; And that he would begin to reform things, but that ſhortly he ſhould of the Cardinals be ſtoned to death. And that after that there ſhould be no Pope for ſome years.

Q. *El.*
K. *Phi.*

*England.*

Of *England* he ſaid, That after the death of our dear Queen, One of *the houſe of* Auſtria *made mighty by the* King *of Spain his death, ſhould invade and conquer the land*, &c. He ſaid, One (now abroad) ſhould at *Milford-haven* enter, and by the help of the *Britans ſubdue the ſaid Conqueror* : And *that one* Morgan *a* Britan *ſhould be made King of the* Britans, and next him, *one Rowland*, &c.

*Fr. Garland*
*Edw. Garland.*

He ſaid alſo, That this *Francis Garland* was an eſpy upon us from the Lord *Treaſurer of England* : And that *Edward Garland* is not his brother : And that ſo the matter is agreed between them, &c.

That my Lord *Roſenberg* ſhould be in danger of poyſoning for theſe certain months to come.

*Enochs* Tables.

That my Tables of *Enoch*, were in ſome places falſly written.

Antichriſt.

Of Antichriſt he ſpake, and of his appearing.

*Ely, Enoch.*
*Johannes Evangeliſta*

Of *Ely* and *Enoch* coming out of Paradiſe : And of Saint *John Evangeliſt*, that he *dyed not*, but in *Pathmos had his inviſible being* : And that he it was, who did give *Julianus Apoſtata* his deaths wound.

He ſaid alſo that he hath at divers times preached viſibly ſince the time *of his inviſible ſtate* entred.

He

He confirmed the words of the great Famine and Blood-ſhed that ſhould come ſhortly.

He ſaid that on every ſide of us, people ſhould be ſlain, but that we ſhould (by the Divine protection) eſcape.

God our Protector.

He ſaid that ſhortly this *Francis Garland* ſhould go into *England* : And that we ſhould *be ſent for*. But that it were *beſt to refuſe their calling us home.*

*F. Garland* into *Engl.*
Refuſe calling home.

He ſaid that there were four other , who were made alſo privy of God his myſteries as we were, with whom we ſhould meet at *Rome.*

*4 alii participes horum myſteriorum.*

He ſaid that *Mary* and one more in *England*, ſhould ſee the wonderful days to come.

*Madimi* appeared to him there alſo.

The ſame *Ben* went once away mounting up in a flame of fire : and afterward upon occaſion of asking him ſomewhat, he came down ſo again.

*Mary* my old Maid.

And of the manner how to draw the oyl of the Spirit of wine being burnt, he brought thither the inſtruments of two ſilver diſhes, whelmed one upon another with an hole paſſing through the middle of them both, and with ſponge between them : in which the oyl would remain, *&c.*

*Ben.*

After all theſe, and many other things told me by the ſame Mr. *E.K.* we departed each to his bed, where I found my wife awake, attending to hear ſome new matter of me from Mr. *Kelly* his reports of the apparitions, continued with him above four hours, being elſe alone, I then told her, and ſaid, *Jane*, I ſee that there is no other remedy, but as hath been ſaid of our *croſs-matching*, ſo it muſt needs be done.

About 2 of the clock after midnight.
*Iane Dee.*

Thereupon ſhe fell a weeping and trembling for a quarter of an hour: And I pacified her as well as I could ; and ſo, in the fear of God, and in believing of his Admoniſhment, did perſwade her that ſhe ſhewed her ſelf prettily reſolved to be content *for God his ſake and his ſecret Purpoſes*, to obey the Admoniſhment.

△. *Note*, Becauſe I have found ſo much halting and untruth in E. *K.* his reports to me made, of the ſpiritual Creatures, where I have not been preſent at an Action : and becauſe his memory may fail him, and becauſe he was ſubject to ill tempters, I believe ſo much hereof as ſhall by better trial be found true, or conformable to truth.

*April* 20.

△. *Note* ...... *E.K.* had this day divers apparitions unto him in his own Chamber, and inſtructions in divers matters *which he regarded not*, but remained ſtill in his purpoſe *of utterly diſcrediting* thoſe Creatures, and not to have any more to do with them. But among divers apparitions he noted this of one that ſaid unto him.

...... *Joyn Enoch his Tables.*

...... *Give every place his running number.*

E.K. What mean you by places ?

...... *The ſquares. Which done, refer every letter in the Table to his number, and ſo read what I will, for this is the laſt time I will admoniſh you.*

E.K. A man ſtandeth in the Air, in a fiery Globe of my heighth, accompanied with ſome hundred of Puppets : on the one ſide of him ſtandeth a woman, and about her are four Clouds all white.

The

The man upon a white Triangle △ ſhewed theſe Numbers with ſpaces, as you ſee following.

△ 49
228 218
409 410
505

603
149
173
197

174---- 175
177
272---- 273
416

225---- 226
441
250---- 251
586
83
131---- 132

251---- 253
277
39
303---- 304

401
496
592
90
355
618
20
501
597

△. I perceive that commonly one is to be abated of the number.

466
597
502
550
119
264
312
24
338
411

603
604
150
414

395
467
519

53
59
68

418
444
355
497
20
116
287

604
610
480
182
98
401

495
63

306
473
517
363
247
271
367
89
65

11
46
267
228
331
97

269
244
400
23

75
178
586
545
18
43

25
17

165
93
52
511
175
170

46
607

228
179
141
22
403
370

97
243
80
552

295
46

163
418
311

222
150
253
395
538
156
46
55
7

123
433
151
197

285
335
621
544
352
295

395
254
566
423

214
261
59
494

517
116
103

405
170

25
606
466
490
620

53
32
196
224
512
20
338
290

244
72
340
195
314
495
284

152
418
82

320
491
390
414
366

239

182
460

163
175
171
73

418
214

4
98
96
188
331
136

335
408
452
424
97

△. Note: When *E.K.* had ſhewed me this Note, I by and by brought forth my book of *Enoch* his Tables, and found the four letters *r T b d* to be the four firſt letters of the four principal ſquares ſtanding about the black Croſs: and that here they were to be placed otherwiſe than as I had ſet them. And in the firſt placing of them together, I remember that I had doubt how to joyn them; for they were given apart each by themſelves.

Secondly, I found out the 4 Characters; ſaving they were inverſed ſomewhat, and one of them cloſed: wherof I found none like, but very near. Theſe Characters were of every ſquare one.

Thirdly, I did take theſe numbers contained between the lines (ſome more and ſome fewer) to be words to be gathered out of the Table of letters: ſo many words as were diſtinct companies of numbers; it is to wit, 41.

Hereupon we began to number the ſquares wherein the letters ſtood in *Enochs* Tables as I had them, but we could not exactly finde the words, but ſomewhat near. Hereupon being tired, and deſirous to know the ſenſe of that Cypher, we left off till after ſupper, and then we aſſayed again: but we could not bolt it out, though we knew very near what was to be done by the inſtruction of *a ſpiritual Voice*, now and then helping us toward the practiſe.

At length *E.K. was willed to go down* into his Chamber, and I did remain ſtill at our Dineing Table till his return, which was within an hour or ſomewhat more. And at his return this he brought in writing.

| | | r | | △. |
|---|---|---|---|---|
| r z ɪ l a f | a y t l p a | t a o a d v | p t d n ɪ m | 24 |
| a r d z a ɪ | d p a l a m | a a b c o o | r o m e b b | 48 |
| c o o n s a | r e y a v b | t o g c o n | x m a l g m | 72 |
| t o ɪ t t z | o p a c o c | n h o d d ɪ | a l c a o o | 96 |
| s ɪ g a s o | m r b z n b | p a t a x ɪ | o v s. p s n | 120 |
| f m o n d a | t d ɪ a r ɪ | s a a ɪ x a | a r v r o ɪ | 144 |
| o r o ɪ b a | h a o z p ɪ | m p h a r s | l g a ɪ o l | 168 |
| t n a b r v | ɪ x g a s d | m a m g l o | ɪ n *l* ɪ r x | 192 |
| o ɪ ɪ ɪ t T | p a l o a ɪ | o l a a d n | g a t a p a | 216 |
| a b a m o o | o a c v c a | p a l c o ɪ | d x p a c n | 240 |
| n a o c o t | T n p r n t | n d a z n z | ɪ v a a s a | 264 |
| o c a n m a | g o t r r ɪ | ɪ ɪ d p o n | s d a s p ɪ | 288 |
| s h ɪ a l r | a p m z o x | x r ɪ n h t | a r n d ɪ ] | |
| | | | | |
| b o a z a r | o p h a r a | d o n p a t | d a n o a a | 336 |
| v n n a x o | p s o n d n | o l o a g e | o o b a v a | 360 |
| a ɪ g r u n | o o m a g g | o p a m n o | v g m d n m | 384 |
| o r p m n ɪ | n g b e a l | a p l s t e | d e c a o p | 408 |
| r s o n ɪ z | ɪ r l e m v | s c m ɪ o o | n a m l o x | 432 |
| ɪ z ɪ n r c | z ɪ a m h l | v a v s g d | l v r ɪ a p | 456 |
| m o r d ɪ a | l *h* c t g a | o ɪ p t e a | a p d o c e | 480 |
| o c a n c h | ɪ a s o m t | x s v a c N | r z ɪ r z a | 504 |
| a r b ɪ Z m | ɪ ɪ l p ɪ z | s ɪ o d a o | ɪ n r z f m | 528 |
| o p a n a l | a m s m a p | d a l t t d | n a d ɪ r e | 552 |
| d o l o p ɪ | n ɪ a n b a | d ɪ x o m o | n s ɪ o s p | 576 |
| r x p a o c | S ɪ z ɪ x p | o o d x z ɪ | a p a n l ɪ | 600 |
| a x t ɪ r v | a s t r ɪ m | r g o a n n | q a c r a r | 624 |

My applying of Numbers for more eaſie reckoning.

...... *The black Croſs is right, and needeth no mending. But thus much I do, to let thee underſtand, that thou mayeſt conſider thy ſelf to be a man: And beneath this underſtanding, unleſs thou ſubmit* all into the hands of God, for his ſake; *who elſe leaving you, all naked, provideth in his creatures to his own glory.*

...... *Cara tibi uxor, carior tibi ſapientia, chariſſimis tibi ego ſum. Electus tremis, & heſitando peccas: Noli igitur ad genium, & carmen ſapere; ſed obtempera mihi: ductor enim tuus ſum & autor ſpiritus omnium. Hec omnia à me ſunt, & licita vobis.*

...... *I admoniſh you as the children of God, to conſider your vocation, and the love of God towards you; and not to prefer your reaſon before the wiſdome of the higheſt, whoſe mercy is ſo great towards you,* That you are choſen from the number of men to walk with him, and to underſtand his myſteries, and with all to execute his juſtice and praiſe throughout the Nations and people of the earth. *Conſider that if he finde you obſtinate, the plagues of haynous ſinners, and contemners of the gifts of God ſhall fall upon you, to your great overthrow: This is the laſt time of your trial. Therefore ſhew your ſelves lovers of him that hath led you, and covered you with a mighty ſhield: Or ſhortly look for the reward of ſuch, as have contemned the Wiſdome and Majeſty of the Higheſt.*

*I* Raphael, *counſel you to make a Covenant with the Higheſt, and to eſteem his wings more then your own lives.*

△. When *E.K.* had brought me theſe things, I greatly rejoyced in ſpirit, and was utterly reſolved to obey this new Doctrine to us, peculiarly, of all people of the world enjoyned. And after ſome little diſcourſe and conference hereof, we went to bed, this
*Aprilis* 20. 20. day of *April*, at night.

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## Aprilis 21.

△. Thus, am I reſolved, O Almighty God, as concerning the caſe, ſo hard to fleſh and blood, to be reſolved in, thus: And thus I deſire, that we all four, might with one minde and conſent, offer and preſent unto thee, this writing as a Vow, Promiſe, and Covenant, if it ſo pleaſe thy divine majeſty to accept it.

WEE four (whoſe heads appeared under one Chryſtalline Crown, in one pillar united, and incloſed) do moſt humbly and heartily thank thee, O Almighty God (our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received, in our perſons, and in them that appertain unto us: And at this preſent, do faithfully and ſincerely confeſs, and acknowledge, that thy profound wiſdome *in this moſt new and ſtrange doctrine* (among Chriſtians) propounded, commended, and enjoyned unto us four only, is above our *humane reaſon, and Chriſtian profeſſion to like of*: For that in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity, which of us, and all Chriſtians, thy followers, is exactly required. Notwithſtanding, we will, herein, captivate, and tread under-foot all our humane timorous doubting of any inconvenience, which ſhall, or may fall upon us, or follow us in this world, or in the world to come, in reſpect or by reaſon of our imbracing of this Doctrine, liſtened unto, of us, as delivered from our true and living God, the Creator of heaven and earth; who only hath the true original power and Authority of ſins releaſing and diſcharging: And whoſe pardoning, and not imputing of ſin unto us, through our lively faith in the moſt worthy merit, and precious blood of the Lamb Immaculate, ſhed for us, is and ſhall be our juſtification and ſalvation. We, therefore (according to bleſſed *Raphael* his counſel laſt given) moſt humbly and ſincerely require thy Divine Majeſty, to accept this our Covenant with thee (for that, thy merciful promiſes made unto us, may be to us performed; and thy divine purpoſes in us and by us, may be furthered, and advanced and fulfilled.) *That*, as we acknowledge thy divine wiſdome and grace offered unto us in this thy laſt myſtical Admoniſhment: And doſt moſt earneſtly will us to *accept the ſame, as lawful and juſt with thee*; Which Admoniſhment ſtandeth upon two parts: That is to wit, upon our true Chriſtian charity ſpiritual between us four, and alſo upon the Matrimonial licence and liberty, indifferently among us four *to be uſed*: So we the ſame four (which hereunto will ſubſcribe) covenant with thy Divine Majeſty, upon the two principal reſpects before rehearſed, truly and unfainedly to accept and perform henceforward amongſt us four, in word, thought and deed, Chriſtian charity, and perfect friendſhip, and all that belongeth thereto: And as for the Matrimonial-like licence, and liberty,

we

we accept and allow of it, and promiſe unto thee (O our God) to fulfill the ſame, in ſuch ſort, as the godly are permitted to fulfill, and have been by divers teſtimonies commended for, and by Divine doctrine willed to fulfill, in Matrimonial converſation, whenſoever thy motions and allurements (Matrimonial-like) ſhall draw and perſwade any couple of us. Beſeeching thee, as thou art the onely true Almighty and Everlaſting God, Creator of Heaven and Earth, Thou wilt, in thy infinite mercies, not impute it unto us for ſin, blindneſs, raſhneſs, or preſumption, being not accepted, done, or performed upon carnal luſt, or wanton concupiſcence; But by the way of *Abraham*-like *faith and obedience*, unto thee, our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we call the holy Heavens to be witneſſes, for thy honour and glory (O Almighty God) and our diſcharge, now and for ever. *Amen.*

I Edward Kelly by good and provident (according to the Laws and ordinances of God) determination and conſideration in theſe former Actions, that is to ſay, appearings, ſhews made, and voyces uttered, by the within named in this Book, and the reſt whatſoever Spirits have from the beginning thereof (which at large by the Records appeareth) not only doubted and diſliked their inſinuations and doctrine uttered, but alſo divers and ſundry times (as coveting to eſchew and avoid the danger and inconvenience that might either by them, their ſelves, or the drift of their doctrine enſue, or to my indamagement divers wayes, happen) ſought to depart from the exerciſes thereof: and withal boldly (as the ſervant of the Son of God) inveighed againſt them: urging them to depart, or render better reaſon of their unknown and uncredible words and ſpeeches delivered; and withall often and ſundry times friendly exhorted the Right Worſhipful Maſter JOHN DEE (the chief follower thereof) as alſo in the Records appeareth, to regard his ſouls health, the good proceeding of his wordly credit (which through Europe is great) the better maintenance to come of his wife and children, to beware of them, and withall to give them over: wherein although I friendly and brotherly laboured, my labour ſeemed to be loſt and counſel of him deſpiſed, and withall was urged with replies to the contrary by him made, and promiſes, in that caſe, of the loſs of his ſouls health, if they were not of God: Whereunto upon as it were ſome farther taſte of them, or opinion grounded upon the frailty of zeal, he ceaſed not alſo to pawn unto me his ſoul, &c. which his perſwaſions were the chief and onely cauſe of my this ſo long proceeding with them: And now alſo at this inſtant, and before a few dayes having manifeſt occaſion to think they were the ſervants of Sathan, and the children of darkneſs; becauſe they manifeſtly urged and commanded in the name of God a Doctrine Damnable, and contrary to the Laws of God, his Commandements, and Goſpel by our Saviour Chriſt as a Touchſtone to us left and delivered, did openly unto them diſlike their proceeding, and brotherly admoniſhed the ſaid Worſhipful, and my good friend Mr. JOHN DEE to beware of them: And now having juſt occaſion to determine what they were, to conſider all theſe things before mentioned by me,and wiſely to leave them; and the rather becauſe of themſelves,they (as that by their own words appeareth) upon our not following that Doctrine delivered, gave unto us a *Quietus eſt*, or paſport of freedome : But the Books being brought forth *, after ſome diſcourſe therein , after a day or two had , and their words peruſed ſpoken heretofore, did as it were (becauſe of the poſſible verity thereof, *Deo enim omnia ſunt poſſibilia*) gave us cauſe of further deliberation : ſo that thereby, I did partly of my ſelf, and partly by the true meaning of the ſaid Mr. DEE in the receiving of them, as from God ; and after a ſort by the zeal I ſaw him bear unto the true worſhip and glory of God to be ( as that was by them , promiſed) by us promoted, deſcend from my ſelf , and condeſcend unto his opinion and determination, giving over all reaſon, or whatſoever for the love of God : But the women diſliked utterly this laſt Doctrine , and conſulting amongſt themſelves gave us this anſwer , the former actions did nothing offend them but much comforted them : and therefore this laſt,not agreeing with the reſt (which they think to be according to the good will and wholeſome Law of God) maketh them to fear, becauſe it expreſly is contrary to the Commandement of God : And thereupon deſiring God not to be offended with their ignorance,required another action for better information herein; in the mean, vowing, faſting, and praying , Mrs. DEE hath covenanted with God to abſtain from the eating of fiſh and fleſh untill his Divine Majeſty ſatisfie their mindes according to his Laws eſtabliſhed , and throughout all Chriſtendome received. To this their requeſt of having an action, I abſolutely anſwer , that my ſimplicity before the Higheſt is ſuch as I truſt will excuſe me : And becauſe the ſumme of this Doctrine, given in his name , doth require obedience which I have (as is before written) offered , I think my ſelf diſcharged : And therefore have no farther cauſe to hazzard my ſelf any more in any action. Wherefore I anſwer that if it be lawful for them to call this Doctrine in queſtion , it is more lawful for me to doubt of greater perril ; conſidering that to come where we are abſolutely anſwered were folly , and might redound unto my great inconvenience. Therefore beſeeching God to have mercy upon me , and to ſatisfie their Petitions, doubts and vows , I finally anſwer , that I will from this day forward meddle no more herein. 22. of April, 1587.

* April 22. at night.

The women.

An action required by the women.

By me

EDWARD KELLY.

Aprilis

## Aprilis 24. *Trebonæ.*

*Aprilis* 24. Friday.

△. PRayers to God made in reſpect of this ſtrange and new doctrine, requiring his Divine Majeſty to be merciful unto us, and to give us wiſdom and faith that we may herein pleaſe him; and that we cannot finde how we may do the thing required, *being contrary* to the Laws of *Moſes*, Chriſt, his Church, and of all Nations. Therefore ſeeing God is *not contrary* to himſelf, we deſired that we might not be contrary to him or his Laws, *&c.*

△. Not long, lo, there appeared a great flame of fire in the principal Stone, (both ſtanding on the Table before *E.K.*) which thing though he told me, I made no end of my Prayer to God. And behold, ſuddenly one ſeemed to come in at the ſouth window of the Chappel, right againſt *E.K.* (But before that, the ſtone was heaved up an handful high, and ſet down again well, which thing *E.K.* thought did ſignifie ſome ſtrange matter toward.) Then after, the man that came in at the window ſeemed to have his nether parts in a cloud, and with ſpred-abroad arms to come toward *E.K.* At which ſight he ſhrinked back ſomewhat, and then that Creature took up between both his hands *the ſtone and frame of gold*, and mounted up away as he came.. *E.K.* catched at it, but he could not touch it. At which thing being ſo taken away, and at the ſight thereof *E.K.* was in a great fear and trembling, and had *tremorem cordis* for a while. But I was very glad and well pleaſed.

¶ Here appeareth a fire in this other ſtone alſo, and a man in the fire, with flaxen hair hanging down upon him, and is naked unto his Paps; and ſeemeth to have ſpots of blood upon him. He ſpake, and ſaid as followeth.

*If I had intended to have overthrown you, or brought you to confuſion, or ſuffered you to be led into temptation beyond your ſtrength and power, then had the Seas long ago ſwallowed you. Yea, there had not a ſoul lived amongſt you.* *Chriſtus.*

*But the law and tidings (to mankinde) of gladneſs, are both grounded in me, I am the Beginning and the Ending: And behold, happy is he that delighteth in me, for in me is truth and underſtanding.* Whatſoever you have received, you have received of me; and without me you have received nothing. *Behold, I my ſelf* was even the figure of miſery and death for your ſins. *Why (therefore) diſdain you to be figured after me? I will gather the four quarters of the earth together, and they ſhall become one.* The Law & the Goſpel.

And as I have made you the figure of two people to come, and amongſt them, the executors of my Juſtice: *So likewiſe have I ſanctified you in an holy Ordinance, giving you* the firſt fruits of the time to come. *Happy is he that is a Serpent in the wilderneſs hanged up upon the Croſs, being the will and figure of my determination, and Kingdom to come: I am even in the doors; and I will overthrow all fleſh. I will no more delight in the ſons of men.* △. and *E.K.* a figure of two people to come.

* *Contrary to my ſelf, I teach you nothing.* △. * He anſwereth to a phraſe of my prayer or diſcourſe.

For this Doctrine is not to be publiſhed to mortal men: but is given unto you, to manifeſt your faith, and to make you worthy in the ſight of the heavens, for believing in me of your vocation to come. This doctrin is not to be publiſhed to any man.

*Therefore I ſay unto you, Rejoyce, and be not careful for to morrow: for I, even I, have provided for you: Sin no more.*

*Behold! None of the Orders, either of Heaven or Earth, are armed to open their mouthes in my Name, teaching or opening this Doctrine, unleſs it were of me,* for I am the Firſt and the Laſt. *And I will be Shepherd over all, that the Kingdom of my Father may come, and that my* Spirit may be upon all fleſh, *where there ſhall be no law, nor need of light: I my ſelf am their lanthorn for ever.* Note. *Unus paſtor & unum ovile.*

*And behold,* I will be as a Rock between you and the teeth of Leviathan, which ſeeketh to ſet you *aſunder*, and to bring you to confuſion. *Conatus Diaboli.*

*And I am, and am holy, and holineſs it ſelf: Out of me cometh no unclean thing.*

*For even as the time of* Moſes *was wonderful to* all the Gentiles, even ſo ſhall thoſe days to come be unto the Nations and Kings of the earth. *I am a law for ever. And behold, power is given unto me from above: And I have viſited the earth, and have thrown my curſe upon her: And lo, ſhe ſhall become barren.* *Moſes.* *Sterilitas Terræ.*

*He that faſteth and prayeth doth but that which is commanded: He that alſo fulfilleth my will, is juſtified before me: for who is he that raiſeth up, or who is he that caſteth down? Yea, even I it is that have taken you four Trees out of the forreſt of the world, and have covered you hitherto with my wings. And behold, this that is taken away ſhall be reſtored again to you with more power. And Might ſhall be in it, and a breſtplate unto you, of Judgement and Knowledge.* *The ſhew of 4 trees, what it meaneth.* *Pectorale cum Urim & Thummim.*

*And if there be any of you that ſeeketh a Miracle at my hands,* and believeth in my words, *let him or her preſent themſelves here the next Monday, with the reſt, and he ſhall perceive that I was the Judge of* Abiram, *and the God of* Abraham: Walk before me as the ſons of my Num.

Father, in all righteouſneſs. *And follow you that* which you call unrighteouſneſs even with gladneſs: *for I can make you whiter then ſnow.*

Our unity of what importance it is: *eſt finis exordii meſſis futuræ.*

Your unity and knitting together is the end and conſummation of the beginning of my harveſt. *I will not dally with you, but I will be mighty in deed amongſt you. And lo, I will ſhortly open your eyes, and you ſhall ſee: And I will ſay,* ARISE, *and you ſhall go out. What I am, I am.*

E.K. The flame and all is diſappeared.

△. *Gloria Patri, & Filio, & Spiritui Sancto, ſicut erat in principio, & nunc, & in ſempiterna ſæculorum ſæcula.* Amen.

The ancient token and watchword foreſhewed us: *As ſe, come and ſee my judgements.*

E.K.

...... ſaid after, that his body had in it like a fiery heat, even from his breſt down unto all his parts, his privities and thighs.

*Deo Omnipotenti, Miſericordi & Regi ſeculorum ſit omnis laus, honor & gloria nunc & ſemper.* Amen.

## J.D. E.K. J.D. J.K.

*Aprilis* 18. *ann.* 1587.

WEE four (whoſe heads appeared under one Chryſtalline Crown, and in one pillar united and encloſed) do moſt humbly and heartily thank thee (O Almighty God, our Creator, Redeemer and Sanctifier) for all thy mercies and benefits hitherto received in our own perſons, and in them that appertain unto us: And at this preſent do faithfully and ſincerely confeſs and acknowledge, that thy profound wiſdom in this moſt new and ſtrange Doctrine (among Chriſtians) propounded, commended and enjoyned unto us four onely, is above our humane Reaſon, and our Catholick Chriſtian Profeſſion to like of: for that, in outward ſhew of words, it ſeemeth to us expreſly to be contrary to the purity and chaſtity which of us and all Chriſtians (thy followers) is exactly required. Notwithſtanding, we will for thy ſake herein captivate and tread under foot all our humane timerous doubting of any inconvenience which ſhall or may fall upon us, or follow us (in this world, or in the world to come) in reſpect, or by reaſon of our embracing of this Doctrine, liſtned unto of us, as delivered from thee, our true and living God, the Creator of heaven and earth, who onely haſt the true original power and authority of ſins releaſing and diſcharging; and whoſe pardoning, or not imputing of ſin unto us, through our lively faith in the moſt worthy Merit and precious Blood of thy Lamb immaculate, ſhed for us, is and ſhall be our Juſtification and Salvation. We therefore,

*Aprilis* 20. *nocte profunda.*

(according to bleſſed *Raphael* his counſel lately given) moſt humbly and ſincerely require thy divine Majeſty to accept this our Covenant with thee (to the intent that all thy merciful and gracious promiſes made unto us four, and any of us, may be to us performed: and alſo that thy divine purpoſes in us, and by us, may be furthered, advanced and fulfilled) That as we acknowledge thy divine wiſdom and grace opened unto us in this thy laſt myſtical Admoniſhment of univerſal unity to be between us: And doſt moſt inſtantly and earneſtly will us to accept and uſe the ſame, as both myſtically moſt needful, and alſo lawful and juſt with thee: (which Admoniſhment ſtandeth upon two parts; that is to wit, upon true and conſummate Chriſtian Charity between us four unviolably to be kept. And alſo upon the New Matrimonial-like licence and liberty indifferently amongſt us four to be uſed:) So we the ſame four above-named (which hereunto will alſo ſubſcribe our Names) do this day Covenant with thy Divine Majeſty (beſides all other reſpects, chiefly upon the two principal intents and reſpects * before here reherſed) truly and unfeignedly to accept and perform henceforward amongſt us four (in word, thought and deed, to the uttermoſt and beſt of our power) a perfect unity, and with incomparable true love and good Chriſtian Charity, friendſhip, imparting and communicating each unto other, all and whatſoever we have or ſhall have hereafter during our lives. And as for the Matrimonial-like licence, we accept and allow of it: And promiſe unto thee (O our God, the Almighty, Creator of heaven and earth) to fulfil the ſame in ſuch ſort as the godly are permitted to fulfil, and have been (by divers teſtimonies) commended for, and by divine Doctrine willed to fulfil in Matrimonial-like converſation, whenſoever thy motions and allurements Matrimonial-like ſhall draw and perſwade any couple of us thereunto: Beſeeching thee, as thou art the onely, true Almighty and everlaſting God, Creator of heaven and earth, Thou wilt in thy infinite mercies not impute it unto us for ſin, blindneſs, raſhneſs or preſumption; being not accepted, done or performed of us upon carnal luſt, or wanton concupiſcence, but by the way of *Abraham*-like faith and obedience unto thee our God, our Leader, Teacher, Protector and Juſtifier, now and for ever. And hereunto we moſt humbly and faithfully require thy Divine Majeſty to be our witneſs: And moreover we call thy holy Angels, and to bear record for thy honour

* Before at this mark.

and

and glory, and for our diſcharge, now and for ever. And for a further conſummation of this New Covenant on our behalf, (by thy will and permiſſion) made with thee (the God of heaven and earth) we the ſame four firſt notified, and particularly and vulgarly named *John Dee, Edward Kelley, Jane Dee,* and *Jone Kelley,* have faithfully, obediently, willingly and wittingly ſubſcribed our Names with our own hands           day of *May, Anno* 1587. In *Trebona* Caſtle.

And finally, as thou haſt warned us (O God) that this doctrine and doings ſhould unto no mortal man elſe be diſcloſed, but among us onely the above-named four to be *kept moſt ſecret:* and haſt ſaid, that whoſoever of us ſhould by any means diſcloſe the ſame, and he alſo or ſhe to whom the ſame ſhould be diſcloſed, ſhould preſently and immediately be ſtrucken dead by thy Divine power: So we all and every of us four do requeſt thee moſt earneſtly, and Covenant with thee as our God, that ſo all this doctrine and doing may be kept moſt hid and ſecret; and alſo that the ſudden and immediate bodily death may light and fall on the diſcloſer, and on him or her to whom the ſame doctrine or doing any manner of way ſhall be diſcloſed or known. *Amen, Amen, Amen.*

*JOHN DEE.*

Note and remember, That on Sunday the third of *May, Ann.*1587. (by the new account) I *John Dee, Edward Kelley,* and our two wives, covenanted with God, and ſubſcribed the ſame, for indiſſoluble and inviolable unities, charity and friendſhip keeping between us four, and all things between us to be common, as God by ſundry means willed us to do. *Ad Dei honorem, laudem & gloriam in fide & obedientia Factum eſto. Amen.*

## 1587. *Trebonæ,* in the fine Chappel.

*May 6.* Wedneſday, *a Meridie.*

△. THe foreſaid Covenant being framed by me *John Dee,* as near as I could according to the intent and faith of us required, to be notified and declared by the works of unity both ſpiritual and corporal. *Now it was by the women as by our ſelves thought neceſſary to underſtand the will of God and his good pleaſure, Whether this Covenant and form of words performed,* is and will be acceptable, and according to the well liking of his Divine Majeſty: *And that hereupon,* the act of corporal knowledge being performed on both our parts, It will pleaſe his Divine Majeſty to ſeal and warrant *unto us moſt certainly and ſpeedily all his Divine, Merciful and bountiful Promiſes and Bleſſings;* and alſo promiſes us wiſdome, knowledge, ability and power to execute his juſtice, and declare and demonſtrate his infallible verity amongſt men, to his honour and glory.

Hereupon *E.K.* and I went to the Chappel to the South Table. △. To this intent I prayed to the Almighty God, Creator of heaven and earth, fatherly, favourably and mercifully to regard the ſingleneſs and ſtraits of my heart, deſiring him to encreaſe the faith, and to open the eyes of my heart, that I may ſee *Opera digitorum & mirabilia ejus, nobis ſicuti neceſſaria,* for his ſervice and glory, and for the confuſion and overthrow of his enemies. *Amen.*

I read over the Covenant (*verbatim*) before the Divine Majeſty, and his holy Angels.

*Pauſa* $\frac{1}{4}$ *horæ.*

E. K. Here appeareth Madimi.

As a thing like a head with three eyes cometh upon her head, and one of the eyes ſeem to come one into another.

Mad. ...... *Pepigiſtis.*

△. *Pepigimus.*

*Ratum eſt: perumpite ſunt vobis omnia communia.*

*Dei, non hominis eſtote: Promiſſa quæ ſunt, poſſidete: Vobis deſtinata, vera ſunt: Æternus ſum.*

E. K. She is gone.

E.K. My thought an infinite number of ſpiritual Creatures ſtood afar off behinde her like as in an half Moon.

△. *Illi qui Æternus eſt Omnipotens, Sapiens, Bonus, Verus, Miſericors, & rerum omnium Creator, Redemptor noſter & Illuminator omnium (lumine vero Colluſtratorum) Sit omnis gratiarum actio, laus, benedictio, honor & gloria: Nunc & in ſempiterna ſæculorum ſæcula.* Amen.

## 1587. *Trebonæ.*

Wedneſday morning *Maii* 20.

P*Reces ad Dominum Creatorem Cœli & terræ, &c.* Then as concerning the Covenant which was made ſubſcribed and delivered in, but the next day required again of Mr. *E.K.* and in his wifes name to put out his name, &c. But when he had it, he cut it into equal parts; keeping that half wherein his ſubſcription and his wifes were, and delivered unto me, the other half but after a few dayes deſired to have the ſight and reading of both together; and then he kept the other part from me alſo: But afterward *Madimi* did with her *finger draw on the two papers make them whole again, &c. and then ſhe gave the print of my Characters, and ſaid a red Circle ſhould* alwayes appear in the Stone to all mens ſight, *&c.*

*Quaſi Chriſtus.*

E. K. There is here a great Globe of fire hanging in the top of the Stone; and in the Globe a man ſtanding with a purple Robe like Chriſt, I cannot well perceive his face.

…… *Who ſitteth upon the Cherubins, and is carried abroad with their wings: Who is he that is lifted up in thunders, and in the voyce of many waters exalted and magnified through the power of a Seraphin (which is the power of him that made him?) Who is he that ſtretcheth out his arms and imbraceth all things? Who is he that is not, and is? Who is he that numbreth the Stars as the letters of a Volumn? or entreth down into the waves? In the multitude of his wonders who is he that harboureth his Whelps there, where the Sea glideth, and keepeth them in Chains, till the day of his ſtretch-forth power come? Who is he that maketh his habitation in the Sun, or filleth the Moon with a perpetual River? Who is he that hath made Winter and Summer, times and ſeaſons? Who is he that is the Lord of all beaſts and fowls? Who is he that hath made you of nothing? even he it is that hath led you out, even he it is that hath carried you to the Seas even he it is, that hath kept you ſleeping, and preſerved you waking: Even he it is that hath tyed his thunders underneath your and hath harniſhed you.*

*With the Whirlwind of vengeance againſt the people of* Ethan, *yea even he it is (I ſay) that is, and liveth for ever, and hath provided you as the chiefeſt reapers, yea and over-ſeers of his harveſt, which hath made you a promiſe: That the Kings of the earth ſhall be inriched by you, and hath made you free from all men; againſt the day when you ſhall ſee me. But O you of little faith and underſtanding, O, I ſay, you of little faith and underſtanding, how long will you be your own maſters, nay your own ſervants, how long do you contemn, the profound and unſpeakable floods of my wiſdom, and fore-knowledge in you.*

*How long (I ſay) will you run after your own imaginations and contemn the preſent counſels which I give you, hindring the power that is ready to fall upon you, O you of little faith and underſtanding.*

*Behold I have prepared a banket for you, and have brought you even unto the doors; but becauſe you ſmell not the feaſt you diſdain to enter, happy is he that entreth in through me: For I am the very gate to all felicity and joy, and without me is nothing: Are you more diſcreet then I am wiſe? or more holy than I am holy? Righteouſneſs, and righteouſneſs is that, which is rewarded with honour. Behold I made all things, Is it not contrary to Nature, that the lights of heaven ſhould ſtand: Why therefore at the prayer of the Carpter call you upon the Sun in my name; Calling (I ſay) upon my name did the Sun ſtand ſtill. Rebuke him therefore if he hath done amiſs; or teach him, why he ſo abuſed Nature, O you wretches, I ſay unto you, you are the laſt of the beginning of the times to come,* ſo figured by my *determination and eternal purpoſe: And behold the Son and Moon ſhall ſtand ſtill, even* at your voyces, *and the Mountains ſhall bring themſelves together before the face of man,* at your commandement, *that the people and Kings of the earth* may ſay, Lo this is the finger of him that hath created all things.

*Joſue.*

*Figuration*

*Be therefore obedient and full of faith.*

And ſee that all things be one amongſt you, *and cleave not aſunder, leſt I take vengeance upon you,* for behold Sathan hath power to caſt you aſunder, but *a little he ſhould-*
*be faithful therefore, and provident, be watchful, and take heed for you have made a Covenant; and behold it is written before my face in heaven, even as* whatſoever I have ſpoken unto you, is laid up in my treaſures. *Take heed that you run neither to the right hand, neither to the left; but that you caſt away your ſelves for me: As I humbled my ſelf to death, wherein the unity between my Congregation and me, was before my Father perpetually ſealed, whereby I am alwayes* preſent with ſuch as put their truſt in me. *Even ſo as the Eaſt and the Weſt, the North, and the South,* Eſau *and* Jacob, *ſhall be gathered together through* the power I will give you, and united for ever in the Kingdome of my Father which is to come, in one holy and eternal fellowſhip, ſo be you contented alſo *to be the figures of the things that are to come by you, that it may be a perpetual teſtimony before the heavens, and before men, of your perfect and ſound faith: And thou, even thou that haſt* tore *in peeces even this morning* again *this Covenant which thou* haſt

All things one.

A Covenant.

*Potentia magna ex deo futura.*

Figures.

*haſt made with me, Behold the time ſhall come* that thou ſhalt *be torn in peeces thy ſelf, and I will turn even my face away from thee for a time : And even as thou haſt obſtinately and ignorantly,* blaſphemed the company of my holy meſſagers, *even ſo ſhall the people of the earth obſtinately and ignorantly throw thee out from Town to Town : And even as thou haſt done unto me, even ſo ſhall men do unto thee.* But becauſe thy minde was inwardly *never to forſake me, even ſo ſhalt thou never be forſaken of me, but I will return again unto thee. And now behold,* thou haſt made a bargain, and behold thou thinkeſt to take thee up a new dwelling place, and thou ſhalt not do ſo : But who ſo receiveth thee *into his houſe ſhall as truly* as I am, both he and his family ſink down into the very lake of hell. But before thou enter in, I will by dreams and viſions *warn him; therefore run not abroad : Take heed of the Tempter, Thou made a Covenant with me, which* thou canſt not in breaking of the papers put out ; for my regiſter is eternal : And thoſe that bear witneſs before me are the compaſs of my wings.

*And lo behold* Carpio *hath for his former* intent of ſeparating you, *cut off the day of his* Father, and is become fatherleſs : *Behold even* ſhortly ſhall his mother periſh alſo.

*And, if* hereafter, *he attempt any farther, I will throw the* vengeance of Juſtice upon him, that he ſhall be a laughing ſtock to the people amongſt which he was born : Wo be unto them that riſeth up againſt me.

...... *After a while I come again.*

E. K. I thought we ſhould have nothing elſe, but

△. I read this over to *E.K.*

E. K. He is here again.

*He that pawneth* * *his ſoul for me, loſeth it not, and he that dyeth for me, dieth to eternal life. Behold you ſhall both as Lambs be brought forth before men in your latter dayes, and ſhall be overthrown and ſlain, and your bodies toſſed to and fro : But I will revive you again, and will be full of power : And you ſhall be comforted with the joyes of your brethren, for I have many that ſecretly ſerve me, and when you have ſhewed your obedience, the ſecond day after, come here again before me; for I will lead you into the way of Knowledge and Underſtanding : And Judgement and Wiſdome ſhall be upon you, and ſhall be reſtored unto you : And you ſhall grow every day,* wiſe and mighty in mee.

* This was ſaid becauſe I had pawned my ſoul, upon my avouching the ſpiritual creatures which have dealt with us, to be of God and good : which my bargain E. K. had by word & writing, diſdainfully charged, and of late threatned me withall.

The ſecret ſervants for God.

E. K. He is gone : and in going he made a Croſs (toward us) of bleſſing.

*Sapientia & potentia in Deo.*

*Rerum omni Creatori Omnipotenti, Miſericordi & Juſto, Domino noſtro & Deo noſtro,*
*ſit omnis laus, honor, gloria, gratiarum actio & Jubilatio : Nunc &*
*in ſempiterna ſæculorum ſæcula.* Amen.

I can, and by our two Conſents, and at the requeſt of *Jane* △ ··· unto *the women.* And Mr. *E.K.* hereupon ſaid to his wife, *That his boots were now put off, and changed his purpoſe of going away with* Carpio *now.* God confirm his minde in all good purpoſes according to the well-pleaſing of the Higheſt. *Amen.*

*Carpio.*

...... △ ...... As I, and *E.K.* walked out at the new ſtairs, into the new *Orchard-ward* along the little River to view the ſmall fiſh, and returning to the fore ſtairs again, *E.K.* ſaw twain as high as my ſon *Arthur* fighting by the River ſide with ſwords; and the one ſaid to the other, thou haſt beguiled me : Then I at length, ſaid unto them, Can I take up the matter between you? one ſaid yea that you can : in what is it quoth I? *Then ſaid he, I ſent a thing to thy wife by my man, and this fellow hath taken it from him.* They fought ſore and at length, he that had it was wounded in the thigh, and it ſeemed to bleed. Afterward he that was wounded, did bring a yellow ſquare thing out of his boſome; then I gueſſed it to be my Stone that was taken away. *The other ſaid unto him, let it be carried,* ſuddenly he ſeemed to have been out of ſight, and to be come again; he threatned the other that had wounded him, and ſaid he would be even with him. The other ſaid, *Haſt thou laid it under the right pillow of the bed where his wife lay yeſternight.*

Friday afternoon about four of the clock.

*Lapidis ſancti reſtitutio.*

At length they both went (one after another) into a little Willow tree body on the right hand next the new ſtairs into the garden ; the tree ſeemed to cleave, or open, and they to go in.

Hereupon we went away: And I coming to my Chamber, found my wife lying upon her bed (where I lay yeſternight) and there I lifted up the right pillow, upon which ſhe lay reſting her ſelf (being not well at eaſe) And in manner under her ſhoulders there I found my precious Stone, that was taken away by *Madimi* : Whereat E. K. greatly wondred, doubting the verity of the ſhew. But I and my wife rejoyced, thanking God.

*Saturday*

## Saturday May 23. *Mane circa* 9. ½

P*Reces ad Deum fundebantur,&c.* And then we requeſted that the act of obedience performed (according to our faith conceived of our vocation, from the Almighty and Eternal God of heaven and earth) might be accepted: And that henceforward we might be inſtructed in the underſtanding and practice of wiſdome, both ſuch as already we have received ſome introductions Myſtical, and alſo of all other what the Almighty God ſhall deem meet for us to know, and execute for his honour and glory, *&c.*

△ E. K. *Took Pen and Inke, and wrote the requeſt here adjoyned; and he read it to me,* and he requeſted me to read it to the *Divine Majeſty*; *and ſo I did*, and hereupon *we waited both to the firſt* my prayer and *to this Petition, the Divine anſwer.*

Δ. *Omnipotens ſempiterne, vere & vive Deus mittas lucem tuam & veritatem tuam ut ipſæ nos ducant & perducant admontem, ſanctum Syon, ex hac valle miſeriæ & ad Celeſtem tuam Jeruſalem.* Amen.

E. K. From the beginning of this our coming, there appeared a purple Circle as big as a ſtar in the Circumference of the holy Stone, which yeſterday was brought again: And that it ſhould ſo be, Madimi had forewarned E. K. when ſhe ſhewed it unto him, when alſo ſhe gave the prints of the letters of the backſide of the bottome of the gold frame of it.

*Equus albus*

...... E. K. There appeareth here a great man all in bright harneſs ſitting upon a white horſe: he hath a ſpear all fiery in his left hand, he now putteth into his right hand: he hath a long ſword by his ſide: he hath alſo a target hanging on his back, it ſeemeth to be of ſteel: It hangeth from his neck by a blue lace; it cometh up behind him as high as the top of his head. The horſe is milk white, all ſtudded with white: a very comely horſe it is. The man is in compleat harneſs, the top of his helmet hath a ſharp form.

*Sum.*

*Cherubin.*

Upon his Target, are many Cherubins, as it were painted in Circles: there is one in the middle: About it as a Circle with ſix in it, and then a Circle with eight, and then a great Circle with ten in it, and in the greateſt are twenty; and about the Circle of twenty are ſeven parts: at each of which points is a Cherubin; Their faces be like burning gold, their wings be more brighter and as it were their wings coming over their heads do not touch together. His horſe is alſo harniſhed before and behind. The horſe legs behind are harniſhed as with boots marveilouſly contrived, for defence as it were of his hinde legs.

E. K. He is ridden away, he ſeemeth to ride through a great field.

E. K. Here is now come Madimi.

E. K. She is gone into the field, that way which he rode.

E. K. Here is another, like a woman all in green.

E. K. Here cometh another woman: All her attire is like beaten gold; ſhe hath on her forehead a Croſs chryſtal, her neck and breaſt are bare unto under her dugs: She hath a girdle of beaten gold ſlackly buckled unto her with a pendant of gold down to the ground.

*I am*

*I am the Daughter of Fortitude, and ravished every hour from my youth. For behold, I am Understanding, and Science dwelleth in me; and the heavens oppreſs me, they covet and deſire me with infinite appetite: few or none that are earthly have embraced me, for I am ſhadowed with the Circle of the Stone, and covered with the morning Clouds. My feet are ſwifter than the winds, and my hands are ſweeter than the morning dew. My garments are from the beginning, and my dwelling place is in my ſelf. The Lion knoweth not where I walk, neither do the beaſts of the field underſtand me. I am deflowred, and yet a virgin: I ſanctifie, and am not ſanctified. Happy is he that imbraceth me: for in the night ſeaſon I am ſweet, and in the day full of pleaſure. My company is a harmony of many Cymbals, and my lips ſweeter than health it ſelf. I am a harlot for ſuch as raviſh me, and a virgin with ſuch as know me not. For lo, I am loved of many, and I am a lover to many; and as many as come unto me as they ſhould do, have entertainment. Purge your ſtreets, O ye ſons of men, and waſh your houſes clean; make your ſelves holy, and put on righteouſneſs. Caſt out your old ſtrumpets, and burn their clothes; abſtain from the company of other women that are defiled, that are ſluttiſh, and not ſo handſome and beautiful as I, and then will I come and dwell amongſt you: and behold, I will bring forth children unto you, and they ſhall be the Sons of Comfort. I will open my garments, and ſtand naked before you, that your love may be more enflamed toward me.*

*As yet, I walk in the Clouds; as yet, I am carried with the winds, and cannot deſcend unto you for the multitude of your abominations, and the filthy loathſomneſs of your dwelling places.* Behold these four, who is he that ſhall ſay, They have ſinned? or unto whom ſhall they make account? Not unto you, O you ſons of men, nor unto your children: for unto the Lord belongeth the judgement of his ſervants.

*Now therefore, let the earth give forth her fruit unto you, and let the Mountains forſake their barrenneſs where your foot ſhall remain. Happy is he that ſaluteth you, and curſed is he that holdeth up his hands againſt you.* And power ſhall be given unto you from henceforth to [illegible] your enemies: and the Lord ſhall alwayes hear you in the time of your trouble. *And I am ſent unto you to play the harlot with you, and to be a wife unto you from the ſons of other men. Prepare for me, for I come ſhortly. Provide your Chambers for me, that they may be ſweet and cleanly, for I will make a dwelling place amongſt you: and I will be common with the father and the ſon, yea and with all them that truly encompaſs you. For my youth is in her flower, and my ſtrength is not to be extinguiſhed with man. Strong am I above other women, therefore provide for me. For behold, I now ſalute you, and let peace be amongſt you: for I am the* Daughter of Comfort. Diſcloſe not my ſecrets unto women, neither let them underſtand *how ſweet I am, for all things belongeth not to every one. I come unto you again.*

A [illegible]

Δ [illegible]

A promiſe [illegible]

[illegible]

Secrecy from women.

E.K. She is gone along that green field alſo.

Δ. I read it over to our great comfort.

Δ. We moſt humbly and heartily thank thee, O God Almighty, the onely Fountain of Wiſdome, Power, and all goodneſs: Help us now and ever to be faithful and fruitful ſervants to thee, for thy honour and glory. *Amen.*

E.K. The field appeareth a very level ground, covered with pretty graſs even to the brinks of the [illegible] It is bright as the Sun light, but I ſee not the Sun, but the clear ſky over it.

Δ *Pauſa ſemihoræ fere.*

E.K. Now cometh the horſeman, and rideth by into the field, and ſo doth Madimi. Now cometh the third, and ſo goeth away into the field.

Now cometh ſhe that was left here: ſhe ſtandeth ſtill: ſhe hath a book in her hand covered (as it were) with Moſs, three inches at the head, and four inches long, and a finger thick: it hath no Claſps, it is plain.

A book.

*Pauſa.*

*The fourth hour after dinner, return hither again: And whatſoever you ſhall read out of this book, receive it kneeling upon your knees: and ſee that you ſuffer no Creature female to enter within this place: Neither ſhall the things that be opened unto you, be revealed unto your wives, or unto any Creature as yet: for I will* [illegible] *you a while, and you ſhall perceive that I am ſweet and full of comfort, and that the Lord is at hand, and that he will ſhortly viſit the earth, and all the world* [illegible]

Secrecy enjoined.

*Dominus prope eſt.*

E. K. She turneth her ſelf into a thouſand ſhapes of all Creatures: and now ſhe is come to her own form again.

She hangeth the Book in the air.

Give God thanks, and ſo depart.

△. All laud, thanks, honour and glory be to our God, our King and Saviour, now and ever. *Amen.*

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## 1587. *Saturday* the ſame day.

AFter Dinner, about four hours, or ſomewhat leſs we reſorted to the place.

A voyce to *E.K.* Kneel toward the Eaſt; ſo he kneeled at the table of Covenant, with his face toward the Eaſt; and I at my table oppoſite to him.

△...... In the Name of God the Father, God the Son, and God the Holy Ghoſt. *Amen.*

*Recte ſapere & intellegere doceto nos (O Dominus) nam ſapientia tua, totum eſt quod quærimus Da verbum tuum in ore noſtro & ſapientum tuam in cordibus noſtris fige.*

E. K. The Book remaineth hanging in the ayre.

A voice ...... *Kelly*, I know it is troubleſome for thee to kneel: Sit. *Pauſa magna.*

△ ...... So *E.K.* roſe from kneeling, and did ſit.

...... E. K. Now ſhe is here, that laſt advertiſed us.

The book divided.

She taketh the book and divideth it into two parts: and it ſeemeth to be two books: the half cover adjoyning to one, and the other half cover belonging to the other, the ſides with the covers are towards me.

*Ad imaginem Dei factus erat.*

The conceiving the expoſition of our former books. The good will of God. *Adam* his knowledge. The Apoſtles. We.

...... *Wiſdome is a piercing beam, which is the center of the ſpiritual being of the holy Spirit, touching from all parts from whence the Divinity ſendeth it out: and is proper to the ſoul, or unto ſubſtances, that have beginning, but no ending; ſo that, whatſoever ſhall have end, can never attain unto that which is called Wiſdome: Neither can things that are ſubject to the ſecond death, receive any ſuch influence, becauſe they are already noted, and marked with the ſeat of deſtruction. Happy is he whom God hath made a veſſel of ſalvation; for unto him belongeth joy, and a crown of reward:* Adam *(your forefather and firſt parent) in reſpect of his creation, that is to ſay, in reſpect of his imaginative compoſition received no ſtrength, but by the Holy Ghoſt; for the ſoul of man is free from all paſſions and affections, until it enter into the body unto the which it is limited: ſo that, being neither good nor bad (but apt unto both) he is left, by Divine providence and permiſſion joyned together to the end of the one, or the other: But whereſoever wiſdome dwelleth, it dwelleth not with the ſoul, as any property thereof, but according to the good will of God, whoſe mercy concurreth on every ſide into him, and taketh up a manſion therein; to utter out, and manifeſt his great goodneſs: And even as the heavens are glorified continually with the Spirit of God: So is the ſoul of man glorified, that receiveth ſanctification thereby; for no man is illuminated, that is not ſanctified: neither is there any man perfectly ſanctified, that is not illuminated. I ſpeak this (my brethren) for that you ſhall underſtand, That no man did, or can ever attain to wiſdom (that perfect wiſdome which I ſpeak of) without he become a Center in his ſoul unto the mercies, and good will of God comprehending him, and dwelling in him, therefore lift up your eyes and ſee, Call your wits together, and mark my words, To teach you, or expound unto you the myſteries of the Books that you have already received, is not in my power, but in the good will of God, after whoſe Image I am:* Which good will of God, is the deſcending of his holy Spirit abundantly upon you, and into you, *opening all your ſenſes, and making you perfect men: for* Adam *underſtood by that grace, and his eyes were opened ſo that he ſaw and knew all things that were to his underſtanding: So have all thoſe more and leſs, that have been* counted wiſe, *received the gifts of the Holy Ghoſt, which ſetteth the ſoul on man* ſo on fire that he pierceth into all things, and judgeth mightily. The Apoſtles which knew even the thoughts of men, underſtood all things, becauſe the holy Spirit made a dwelling place in them: even ſo ſhall it happen unto you: For you are the choſen of this laſt dayes, and ſuch as ſhall be *full of the bleſſings of God, and his Spirit ſhall reſt with you abundantly. Mark therefore what I have to ſay unto you.*

A

*A hundred dayes are limited unto you during the which time*, you ſhall every ſeventh, preſent your ſelves in this place, and you ſhall laud and praiſe God. *And behold I will be preſent amongſt you.*

*And before theſe dayes paſs, when power is given me ſo to do, I will enter out of this Stone unto you   and you ſhall eat up theſe two books, both the one and the other: and wiſdome ſhall be divided between you, ſufficient to each man.*

An hundred daies limited every 7th day.
Perſonal apparition.

*Then ſhall your eyes be opened to ſee and underſtand* all ſuch things as have been written unto you, and taught you from above. *But beware ye take heed, that you dwell within your ſelves,* and keep the ſecrets of God, untill the time come that you ſhall be bid *SPEAK*: *For then ſhall the Spirit of God be mighty upon you; ſo that it ſhall be ſaid of you,* LO were not theſe, the Sorcerers, and ſuch as were accounted Vagabonds: *Other ſome ſhall ſay,* Behold let us take heed, and let us humble our ſelves before them: For the Lord of Hoaſts is with them.

The underſtanding of ſuch things as have before time been delivered us myſtically.
Silence untill.

And you ſhall have power in the Heavens, and in the lower bodies: *And it ſhall be taught you* at all times inwardly, *even what* belongeth to the hearts of men: *Then ſhalt thou* E. K. *have a new coat put on thee, and it ſhall* be all of one colour. *Then ſhalt thou* Δ. alſo have power to open that book, which God hath committed unto thee; *but uſe your ſelves as men, yea even then remember ſuch as may receive the mercies and grace of God*: And let all peace and unity be amongſt you: *For even as the Sun looketh into all things from above,* ſo ſhall you into all the creatures that live upon the earth; *yea the one of you ſhall have his   liſted, and ſhall enter into the fourth or fifth heaven, for unto him that is worldly knowledge be given; and unto him that hath been patient, ſhall greater things deſcend. Notwithſtanding both ſufficiently ſatisfied: In the mean ſeaſon,* The ſeventh day hence, *ſhal thou bring in ſuch things,* as the Lord hath given thee: And in this place they ſhall be diſpoſed according to the knowledge that is given me: *And herein thou haſt pleaſed the Lord; For that* thou haſt dealed ſtreight, and according to brotherly meaning.

Power to be given us.
*Vide actionem an.* 1583 *menſis die,* of his divers ſpotted coat.
Note and remember.
Entrance into the 4th. and 5th. heaven.

Δ. *Now cometh the time that the Whore ſhall be called before the Higheſt, and* the tenth Month *hence, ſhall the* Turk *and the* Moſcovite *make a perpetual league together, and in the thirteenth month, ſhall* Poland *be aſſaulted*, with the Tartarians, *and ſhall be ſpoyled: yea even unto the very ribs, ſo that in the ſixteenth month* they ſhall fall all together from Chriſt: *And the hand of God ſhall run in vengeance, vengeance,* even through this Kingdome, *and through* Germany, *and into* Italy; *and in the 23. Month* Rome *ſhall be deſtroyed, ſo that one ſtone ſhall not be left ſtanding upon another,* and vengeance ſhall be on all the earth, *and fear upon all people, for the Lord is gone out againſt them*: They eat and drink, and ſay, Let us be merry: *Wo be unto them, for the know not the time of their viſitation. For lo Juſtice ſhall viſit them and tread them under foot: And even this Kingdome ſhall dure for a while; that is to ſay, This wicked triumph. And behold in the North ſhall riſe that Monſter, and ſhall paſs forth with many Miracles, but you ſeeing all theſe things ſhall be* at quietneſs untill ſuch times as it ſhall be ſaid unto them, Revenge. *Happy is he that is not partaker of the love of ſuch as ſhall be vexed theſe latter dayes.*

Δ O Lord I thank thee that thou haſt accepted my patience.
*Maii* 30.
The books of *Dunſtan* and the powder.
Δ.
*Menſe* 10.
*forte menſe pro ann. erit.*
A Propheſie
*Menſe* 13.
Poland.
*Menſe* 16.
Bohemia.
Germania.
Italia.
*An.* 1589.
Bohemia.
*Antichriſtus*
Untill.
Revenge.

E. K. She is gone.

Δ. I read theſe over to *E. K.* To his great comfort.

...... *Make an end, I have no more to ſay*

Δ. *Deo noſtro Omnipotenti, Patri, Filio, & Spiritui ſancto ſit omnis laus gratiarum actio, honor gloria & Imperium nunc & in ſempiterna ſeculorum ſecula. Amen.*

*MAgnifici viri fratres & amici Chariſſ. Hodie hora 9. ante meridiem iſtæ mihi allatæ ſunt literæ a Domino* Schombergio, *quæ datæ ſunt* 5 Marcii, *& debebat jam deveniſſe in manus meas antea. Ex quibus intelligo ipſum cum Domino* Holek *expectare reſponſum* Munſterbergii. *Quandoquidem Omnipotens ille omnium rerum moderator, & rector vos delegaverit ad hoc miniſterium & opus perficiendum. Ego nihil ſcio quid agendum, nec ullum meum Conſilium eo accedere poteſt, ut diſponere aliquid poſſim, ſciam aut velim; niſi quod ſapientiſſimo illi moderatori viſum fuerit. Proinde omnia vobis tranſmitto, Orate ſedulo, & quod placuerit Altiſſimo & Potntiſſimo Domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire cupio & volo : Et ita nolim neq; diem iſtam prætermittere quin ſtatim rurſus ad vos tranſmittam. Interim vos & meipſum Dei omnipotentis bonitati immenſæque miſericordiæ commendans. Dat.* Cromoviæ, 16 Marcii, *Anno* 1587.

*Veſter amicus & frater,*

Guilielmus manu propria.

Magnificis viris Domino *Joanni Dee* & Domino *Edvardo Kelleo* & ad manus proprias.

1587. *Recepimus tandem* Trebonæ *Aprilis* 2. *Nos enim a* Reichſtenio *abiveramus & rediveramus antequam ad* Reichſtenium *nuncius venit.*

MAgnifici Domini Chariſſimi amici & fratres, ad literas veſtras nihil reſpondere potui, quandoquidem per ſuas mihi literas D. *Schomberg.* de ſuo & ſocii ipſius a . . . . tu ſignificaveras, volui primum quæ mihi . . . . necentur audire. Et ſi aliqua nova eſſent vel non audita, dominationem veſtram magnificam denuo certiorem reddere. Hæri noctu ſolus ad me venit D. a *Schomberg.* relicto ſocio in monaſterio meo. Coronienſi dimidium ab hinc milliare, & de negotiis mihi multa expoſuit, de quibus uti intellexi, ex ipſo & Rom. veſtris Mag. ſignificaverit, Uti potui intelligere, ſatis circumſpecte & provide negotia ſunt tractata uſq; huc, & ſpero etiam fideliter : Ad omnia iſta reſpondi, prout ſepiſſime a me intellexiſtis, & nuper etiam literis quæ illi dicenda putabam Dom. veſtræ ſcripſi. Tota res videtur conſiſtere in adjuvandis aliquibus perſonis pecuniarum aliquo auxilio, & prout & ſcriptum ſive . . . . memoriale mihi tradidit, quod tranſmitto Dom. veſtris perlegendum & conſiderandum, & poſt, mihi remittatur oro. Chariſſimi Domini ſcitis quæ ſit voluntas Domini, *proxima actio & aliæ,* (mihi videtur) annuunt ipſos adjutandos, fiat ſecundum ipſius cujus omnia ſunt voluntate & miſericordiſſima diſpoſitione & expediantur eo celerius, prout cum Domino *Edvardo* locuti ſumus. Ipſi reſpondeant Domino altiſſimo & potentiſſimo de fide quam ipſi præſtabunt, ſin vero aliter viſum fuerit Omnipotenti Domino fiat ita. Rogo Dom. veſtras Magn. quam amantiſſime piis ſuis ad Deum orationibus & mediis a Domino vobis traditis & conceſſis promovete, & adjuvetis Domini Dei noſtri opus & voluntatem exequi.

Socius remanſit in monaſterio, ut ſupra dictum, & concluſi cum Domino *Schombergio,* ut neq; videam neq; tractem cum illo, certis de cauſis, quas vobis ſignificabit, & a me etiam intelligetis; tamen ut eo ſit melius contentus de *duobus vel tribus millibus* tallerorum ipſi procurabitur ad quædam ſibi neceſſaria comparanda in lucio ſperat ipſum bene fore contentum pro tempore modo cætera quæ majora ſunt propter reliqua ut ſupra ſcripſi procurentur.

Ego non ſum ab Imperatore vocatus, ſed meam de aliquibus expetivit ſua Majeſtas ſententiam de quibus reſcripſi ut decuit.

De actione intellexi Dom. veſtras paratas ad præſcriptum diem eſſe velle, bene eſt. Semper nos paratos eſſe decet & convenit; Ipſe benigniſſime quæ in nobis deſunt, ſua miſericordia & clementia inenarrabili perficiat: Placet mihi ſententia Dom. veſtrarum & quæ initio & in proœmio actionis proponere velletis, de quo me informabitis, ad hoc me componam & expectabo humiliter reſponſum.

*Quæ proponenda putabam nulla ſunt alia niſi illa.*

1. Si Imperator de rebus *Polonicis* a me quicquid ſciſcitari vellet, aut ſuſpicione aliqua de me concepta aut fingendo ſibi aliquid *quomodo me gerere debeam.*

2. Si Imperator de ſucceſſione Regni hujus pro fratre aliquid tractare vellet quomodo me gerere debeam.

3. Si electio *Polonica* ſucceſſura ſit, quid de bonis meis paternis diſponat Dominus, & mihi quid faciendum.

4. Debeo-ne de negotio *Polonico* aliqua cum Electore *Brandenburgico* aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando & qua ratione.

5. Si miles aliquis conducendus & quando.

6. Si Pontifex aut Imperator de perſonis Dom. veſtrarum vellet aliquid attentare, vel *eas iterum relegare*, vel quovis modo perturbare, quid agendum & ipſis reſpondendum.

7. Si de Theſauro *nobis concredito* aliquid Cæſari ſit communicandum, quando, quantum, & quomodo.

8. Si Imperator mea opera uti vellet pro agendis Comitiis in *Moravia* & *Sileſia*, ſi hoc ſuſcipere munus debeam.

De cæteri humiliter ſupplicent ut me ita diſponere dignetur altiſſimus ut ſibi ſoli placeam & ſerviam fideliter & conſtanter ad ſui nominis æternam gloriam & Reipublicæ Chriſtianæ ſalutem.

Si Dom. veſtræ putant aliqua omittenda, aut quæ offendere poſſent per amorem Dei oro, bene conſiderent: omittant aut emendant pro ſua pietate & prudentia.

Unum eſt quod omiſi de propoſitionibus; Quod conſtitueram in animo de *Theſauro Domini mihi benigne* conceſſo aliquas fundationes, hic in patria iſta conſtituere. Deus ſcit mentem meam quem nihil latet. Si placet hoc meum miſericordiſſimo Domino propoſitum vel non.

Et præſertim ſi mihi alio (divina ita diſponente gratia) ſit commigrandum, vellem patria mea cognoſcat, & tota poſteritas quod amaverim illam, & optime de ſalute ipſorum & poſteritatis ſenſerim.

Dat. *Cromoviæ* færia 5. poſt Paſcha, *Anno* 1587.

*Veſter ex animo, & frater & amicus*
*ſincerus*

Guilielmus manu propria.

*In*

In nomine Patris, & Filii, & Spiritus Sancti. Amen.

Gloria Patri, & Filii, & Spiritui Sancto : ſicut erat in principio & nunc & ſemper & in ſecula ſeculorum. Amen.

## *In Actione Tertia, proponenda.*

1. *DEo Omnipotenti, Patri, Filio & Spiritui Sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, inſtructiones, informationes, & alia quæcunq; in hac generali Actione, ſuſcipienda, intelligenda, & exequenda, quæ ſua Divina Majeſtas, pro ſua gloria & noſtra conſolatione maxima fore, præviderit & decreverit.*

2. *Humiliter requirimus, an hic plenaria hæc tranſigetur Actio : vel an nobis ad* Cromoviam, *cum neceſſariis noſtris rebus, (& quibus illis quidem) properandum fuerit.*

3. *Has noſtri Domini* Roſenbergii *Quæſtiones* 12 *generales, & alia quæcunq; in eiſdem particulariter continentur, humiliter offerimus, tam ejus quam noſtro nomine, illa & talia expectantes reſponſa quæ & qualia a ſede Majeſtatis Divinæ, in ſuorum ſervorum conſultationibus procedere, & olim & ſemper ſolent.*

4. *Et quia in eiſdem Quæſtionibus, nulla facta eſt mentio de uſu pulveris quem ſibi divinitus conceſſum habet, & aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris uſu, nos, jam humiliter illam deſideramus informationem.*

5. *Et quia extraordinarius iſte vehemens favor Moſchovitici Principis erga me incognitum jam eſt mihi & multis aliis conteſtatus, & manifeſtus, (ago Deo Optimo Maximo gratias quantas poſſum maximas) & quia incertus ſum ad quem finem Deus illum ejus favorem erga me, dirigere velit : humiliter peto & mihi a te (Omnipotens Deus) informatio detur de iſto fine, & voluntate tua in hac parte, & quo modo ejuſdem Nunciis reſpondere debeam, ſi qui jam venerint de cætero.*

6. *An non debeamus noſmet diſponere, (ut alias, aliquoties præmonitum eſt) ut hic, lapidem Philoſophorum ex methodo* Dunſtani *conficiamus : quæ methodus, quia mihi non conſtat, ſæpe me hactenus fecit videri quaſi in hoc labore tardum, otioſum, vel ignavum : Ubi, contra, quam eſt paratus animus meus & manus & pedes & omnes vires tam animi quam corporis mei, Tu noſti, Tuq; (O Deus) teſtis eſto meus.*

7. *Illa Praxis, cum poculo ferreo, canali vitrea, calce &c. nondum nobis ſuccedit; idcirco, ad illius quoq; Concluſionis veritatem practicam obtinendam, libenter ſciremus, quid eſt quod nos hactenus impedivit, vel quid nobis deeſt, ad veram intelligendam, & perficiendam praxim illam.*

8. Thomæ Kellei *decumbentis valetudinem & ſanitatem, tibi (O Deus) commendamus, & ſupplicamus, ut illi, nobiſque propitius eſſe velis : illumq; ſanum & ſalvum nobis reddere & confirmare digneris ad nominis tui laudem, honorem & gloriam, ex fideli ejuſdem poſthac ſervitio, & officio : erga divinam tuam Majeſtatem.* Amen.

9. Joanna, *uxor* Ed: Kellei *noſtri, Omnipotenti Divinæ Majeſtati tuæ ſupplicat per me, & ego humilimè (ejuſdem* Joannæ *nomine) tibi (O Deus) ſupplico, ut illi velis eſſe miſericors, clemens & benignus; & ut ejus multiplices ad te preces pro fæcunditate cum hoc ejus marito obtinenda, paterna reſpicias charitate : & ut illi hoc contribuere velis gaudium, & quaſi ſui fidelis ſervitii (erga hunc ſuum maritum) præmium, ut prole per eundem & cum eodem gaudere poſſit beata : reſpice quæſumus hanc noſtram petitionem, ut a multis olim piis fæminis & viris eandem accepiſti, & etiam conceſ-*

*ſiſti*

*ſiſti petitionem Miſericordiſſime Pater, per Filium tuum, Dominum noſtrum Jeſum Chriſtum.* Amen.

10. *Pro mea* Jana *(O Deus) humilimè gratias ago, quod hactenus tam clementer & pie illam liberaveris a ſuæ radicalis infirmitatis contagione: contra quam & medicinam facere, me docuiſti: & me ut facerem adjuviſti, factæque eam virtutem conceſſiſti, ut illa remedii optati nobis præberet ſigna, qualia noſtra imperitia magis ſperat eſſe bona & certa, quam recta ratione dijudicare poteſt, hoc igitur ſymptona egeſtionis ſanguinolentæ quid ſit neſcimus, an morbi alterius indicium, an dictæ Medicinæ adhuc in ſua virtute & efficacia procedentis, operatio. Tuum (O Deus) ne dedigneris impartire mihi conſilium: & de fluxu illo frequenti, ex ejuſdem* Janæ *auribus, libenter audire vellemus remedium aliquod.*

*De* Angliæ *& Reginæ ejuſdem ſtatu, ſi aliquid ſcire nobis expedit, libenter audiemus.*

## *London*, At Mrs. *Goodman* her houſe.

*Martii 20 à meridie hora 4 ½*

# J E S U S

## Omnipotens ſempiterne & une Deus.

*Mitte lucem tuam & veritatem tuam, ut ipſa me ducat & perducat ad montem ſanctum tuum & Tabernacula.* Amen.

.. *I am bleſſed Raphael, a bleſſed meſſenger of the Almighty, I am ſent of God, who is bleſſed for evermore.* Amen.

John Dee, *I am ſent of God for thy comfort firſt to certifie thee that thou ſhalt overcome this thy infirmity, and when thou art ſtrong in body, as God in his goodneſs will make thee,* THEN thou ſhalt have all made known unto thee of ſuch things being not come to paſs as have been before ſpoken of, *becauſe that thou ſhouldeſt take comfort in God, that thou art not left from the comfort of Gods bleſſed creatures. Now God hath ſent me at this time which thou wert to be ſatisfied,* THAT *when thy body is able to abide the time of my ſervice from God to be delivered* unto thee by me *Raphael.* Thy *friend* John Pontoys *[illegible], but the time is likely to be ſhort.*

*Ask as you will.*

Δ ... O God, I am beaten into a great attempt, to make the counſel privy of my beggery, and to offer the Earle of *Salisbury*, ſuch my duties as I may perfect to his content. How ſtandeth this with your good liking?

Δ Spiritual,

*Thou ſhalt have friends in thy ſuit, and alſo ſhalt have foes, but through Gods*

Δ Spiritual,

*mercies, thy friends ſhall overcome thy foes and thou ſhalt ſpeed, for he that is in his goodneſs will work mightily in his power for thee.*

*Proceed in thy ſuit ſo ſhortly as thou canſt finde thy health in body able: And for thy health uſe thy own skill, that God hath, and ſhall guide thee withall to thy good and* perfect reſtoring of thy perfect health.

Δ ... Of the blood, not coming out of my Fundament, but as it ſhould as it were a pin hole of the skin.

Raph. *That the which thou hadſt no knowledge to help thy weakneſs, God of his mercy did ſend thee therein preſent help, the which but only for that iſſue thou couldeſt not have lived. And for the cure and thy help, the ſame God will work with thee in thy heart and mind ſo, that it ſhall be known unto no man, but by Gods merciful goodneſs delivered unto thee ſuch ways and means as ſhall be thy help, and reſtore thee to health again. This God of his mercy hath ſent me to deliver this ſhort meſſage, becauſe of thy weakneſs.* Thou art not ſtrong to endure them, *therefore ſuch is Gods goodneſs to let you to underſtand that after the tenth day of* April, *I will then appear again, and thou ſhalt underſtand much more what God will and his pleaſure is to be done in Gods ſervices, and for your good, and ſo for this little ſhort meſſage, I have declared unto you the will of* Jeſus Chriſt. *And ſo for this time,* In the Name of the moſt higheſt Creator and maker of Heaven and Earth, *I do now return at his will and commandement, and I am ready at all times when he ſhall command me to appear to thy comfort. His Name be praiſed evermore. Amen, Amen.* [16]

Δ *Amen.*

Friday

## Friday 24 *Martii hora* 9 $\frac{1}{2}$

*DEus in adjutorium noſtrum intendas D. D. R. R. ... Zebaith ........... The Omnipotent God be praiſed for evermore, his holy Name be glorified. Now* John Dee, *I* Raphael *am now come at Gods pleaſure, and at his commandement to ſpeak with thee, and make known unto thee as far forth as in my power lieth to ſpeak God hath ſent me to declare unto thee: the cauſe of thy deſire now at this time,* John Dee, *as thou art an earthly man, if thou doſt deſire to have help from God of ſuch things as earthly men cannot be without while they have time here in this mortal life, thou deſireſt to have knowledge as concerning things hid, the which I* Raphael *have no delight, neither pleaſure in ſpeaking of any ſuch earthly matter, or earthly caſes. But my delight is in the Almighty, and in his wiſdome. But notwithſtanding at this requeſt, and thy inward deſire in God to be certified of this treaſure, the which theſe two men whom thou knoweſt do ſpeak of, they ever had a time appointed of God for it, and it was not uſed accordingly as they ſhould have done. Now this ſecond time, becauſe you have a deſire to have help and knowledge at the hands of the Almighty, I* Raphael *do command thee and thoſe men whom thou knoweſt, that they ſhall not intermeddle, or to take it in hand before the tenth day of* January *be paſt, for if they do, they ſhall not prevail, for that is a time that God hath beſt appointed for the ſaid purpoſe, and for the quiet enjoying of it; ſo when that day is paſt, then let them in the name of God enter into that work. And if they will be ſuch men as they ought for to be, and as Gods will is that they ſhould be, to deal faithfully and truly one with the other in deed and in word, God will then bleſs their good purpoſe, and bring it to their head when they ſhall take in hand to open the earth, God will preſently at that inſtant then ſuffer their good purpoſe to take effect, and the matter to be effected and had, ſo that they ſhall not be put off, if they ſhall heare or ſee any thing that they ſhall diſlike, but ſafely to ſtand in the* hope, *and craving at Gods hand to have that good help to be a warrant between them, and all hurt and danger whatſoever may behappen, and ſo overcome. I ſay, If they will faithfully pray unto God with their whole truſt in God, God will bleſs their good ſucceſs, if they be otherwiſe, then as good never ſtir, and their good ſucceſs will be againſt them. So I* Raphael *have made known unto thee Gods purpoſe in this thy requeſt.*

For this I have ſaid.

John Dee, *I* Raphael, *did make known unto this deſire of that ſecret, and that great gift that gave unto thee in ſuch order and manner as thou knoweſt where thou hidſt it, and that never as yet hadſt the knowledge and the wiſdome that God will give thee as concerning that, and many mo ſuch unto thee: So this rare gift being taken away from thee by them thou knoweſt, by taking thy key, and ſo taking of it from thy keeping, it was the will and purpoſe of God, that I* Raphael *ſhould give ſuch ... that thou ſhouldeſt have knowledge ... of the ſame. Thou ſhalt take ſuch courſe .... thou mayeſt obtain it again, and when thou haſt it, thou ſhalt put it into the ſame cheſt again, and commit it into the cuſtody and keeping of thy very friend* John Pontoys, *and he ſhall, and will deal faithfully and friendly with thee in keeping the ſame until ſuch time as by that ... the which thou knoweſt is promiſed unto thee, that thou ſhalt receive the perfect underſtanding of the hid knowledge and ſecrecie of God that is not as yet made known unto thee, and ....... as hath been ſaid, ſo ſhalt thou have ſuch wiſdome delivered unto thee by me* Raphael *that ſhall come in ſuch ... and order as hath been late made known unto thee for thy good in ſuch ſhort and ſpeedy time to be performed, and ſo thus much I have made known unto thee, as God hath in ſtore for thee to be performed. Thus much I have now ſaid, and given thee cunning to keep it in ſuch maner as I have ſpoken, or elſe thou wilt be diſappointed of that, and ... it will hide ſuch purpoſe as God will have come to paſs, ſo in his mighty power command me to come. I have for this matter finiſhed; If thou have any thing ſpeedily, ask in ... for I am to depart.*

John Dee, *If thou wilt have all thy cauſe then .... as thou muſt ſhew unto thy liking and hers what thou haſt drawn, and crave for good aſſiſtance it ... of ... deſiring his help, and ... unto her the diſeaſe. ... to go to ſuch men that ſhoald give thee further inſtruction thy beſt as I have ſaid to ſhew unto her that thou haſt done ....... and he will ... in thy caſe unto ...... and* Canterbury, *and ſo the faith ſhall triumph in ſhort time, and if this be ........*

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## *Julii 9. hora 4. a meridie.*

*Weſtminſter* Three Kings in Kings-ſtreet.

▲. After my Prayers for a quarter of an hour, a Voice ſaid,

*I am* Raphael *whoſe voice thou doſt hear: To morrow morning at nine of the clock God will ſend me to thy ſight.*

▲. So with thanks to God I ended.

*Friday the 10 Julii, hora 9.*

△. *Mittas lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula.* Amen.

Barth. As for you, the Creator of God doth appear.

△. *Benedictus qui venit in nomine Domini Halleluia.*

...... *Bleſſed be God the Father, and God the Son, and God the holy Ghoſt. All honour and power be aſcribed unto the living God for evermore. Amen.* △. Amen.

John Dee, *I am* Raphael, *one of the bleſſed and elect Angels of the Almighty; and at his will and his good pleaſure, he hath commanded me to appear here at this time, to ſet forth the will and pleaſure of the Almighty God.*

John Dee, *my meſſage that I have at this time to deliver unto thee, is of great force, in that God would have thee to do. And whereas it was ſaid at my laſt appearing at this beholder,* that I would appear again, *and now it hath pleaſed God to ſend me to perform and make known according to that which was then ſaid,* that all things before promiſed ſhould be made plainly known what Gods will is to be done in all that hath been before ſaid.

*Now I do make known unto you the plain meaning and underſtanding thereof.*

*Firſt thou haſt been promiſed the ſecret knowledge and underſtanding of the Philoſophers* Stone, *of the* Book of St. Dunſtans, *to have the knowledge of them.*

*It is ſince* a long time, *as thou knoweſt to mans reaſon, and to the minde of man, a few years is with man thought to be big; and now God hath been thy keeper, and moſt chiefly* created *thee, and hath ſuffered thee to have time to live unto this age: and furthermore, thou doſt like unto thy Nativity, and conſidering thy great age that the* courſe of *Nature* for age, *is likely,* by thy reaſon, *to take place.* BUT *John Dee, thou doſt well remember unto whom, in the holy Scriptures, that God in his mercies did adde and put to fifteen years longer than the time was ſet him: So think not but God in his mercies will be as great unto thee. And now to come to the matter whereby to let thee to underſtand why thou hadſt not* thus *theſe rare gifts and promiſes performed unto thee, it was the will of God to keep them away, and to ſuffer the heart of thy ſupreme head and governour, under God, to be hardned againſt thee, that thou art no better account made of unto him, but to be ſuch an one that doth deal with Devils and by Sorcery, as you commonly term them Witchcraft: and who doth, and who hath informed him, to be thus evil and hardly informed againſt thee, but only the Devil, and by the hatred of thy ſecret enemy whom thou knoweſt* (Saliſbury *I mean*) *and all malice and enemies that he can by his Devils,* Maſerien, Hermeloe, *the four wicked ones, the which are accounted the four Rulers of the Air, whoſe names be* Ories, Egym, Paynim, *and* Mayrary: *They be the Devils that he doth deal withall, that he through their enticing and his, he thinketh to be pleaſant and good wiſdom that he receiveth at their hands;* That he and his Devils do ſeek thy overthrow in all good things, and doth and ſhall, *ſo far forth as God will ſuffer them, ſeek all the malice and hindrance in all good cauſes* to be done to thy good. *Therefore now* John Dee *I am to let thee to underſtand plainly what Gods will and his great purpoſe is to have thee to do, although it may ſeem hard to thy good liking, conſidering as thou doſt think, the weakneſs of thy body, and courſe of age: yet notwithſtanding, that ſame God that hath been thy protector and keeper until this preſent time of years, that ſame merciful God ſhall keep thee, and make thee able to perform things that ſhall be made known unto thee; for God will not beſtow ſuch rare gifts as I have before ſaid, amongſt thoſe which be unworthy of ſuch great bleſſings from the Almighty. For God will not beſtow Pearls amongſt thoſe that will not believe nor underſtand that God hath any ſuch bleſſings to beſtow upon men: for I ſay unto thee,* John Dee, *that if God ſhould or would beſtow thoſe bleſſings upon thee, even at this preſent, or at any time* to be ſhortly performed *and delivered unto thee: Then, except that thou ſhouldſt make all things plainly known of Gods ſecrets delivered unto thee, unto thy ſupreme head under God here upon earth, and likewiſe thy enemy to be partaker in theſe ſecrets and great gifts of God, if thou wouldſt not perform as much unto them, as God ſhould give wiſdom unto thee, therein, thy life would and ſhould, by the envy and malice of thoſe wicked ones, and by thy great enemy thou ſhouldſt ſpeedily be cut off from this life, but God will not have it ſo. So if thou wilt do as God ſhall command thee by this meſſage,* thou ſhalt have all theſe *meſſages, promiſes and wiſdom, both for the* Philoſophers Stone, *the* book of S. Dunſtans, *the ſecret wiſdom of that* Jewel *that was delivered, as thou knoweſt, in what manner it is plainly known unto thee.*

*So now it is the will of God to* ſuffer thy ſupreme Head his heart to be hardned againſt thee; *and likewiſe for thy great enemy for his wicked inſtructions againſt thee, God doth ſuffer it ſo to be, even as* Pharaoh *his heart was hardned againſt the children of God, ſo ſtandeth the matter againſt thee with them. It is the will of God ſo to ſuffer it to their great account that they ſhall have to make, when it ſhall pleaſe the Almighty that that time ſhall be, that they muſt render unto God their accounts. Now* John Dee *it is the will of the Almighty to ſend me* Raphael *to deliver unto thee this* Meſſage, the which will ſeem unto thee to be very hard: *yet as thou art the ſervant of God, and one whom God doth favour and love (although the world by wicked enemies doth hate thee)* willingly and obediently follow *that courſe the which God in his mercies at this time ſhall make known unto thee.*

Thou

Thou ſhalt (if thou wilt obey the commandment of God, by me made known unto thee) take a long journey in hand, and go where thou ſhalt have all theſe great mercies of God performed unto thee, *and God will ſhew thee as great favour in the ſight of God as ever he did ſhew unto* Joſeph, *who was ſold into bondage, as thou knoweſt, and in all his impriſonment and troubles God was with him, and delivered him: So, if thou wilt follow this commandment from God delivered unto thee by me* Raphael, *that thou ſhalt not doubt, nor waver in thy mind, but God will be merciful unto thee, both in this life and in the life to come: and think God will not command thee to take ſuch a journy in hand, but that he doth know that is beſt for thee,* and he will preſerve thee, and keep thee in thy journy. *And thou ſhalt find in thy journy, that God ſhall and will deal mercifully with thee in finding* eaſe of the infirmity of the ſtone, that the Angels of God ſhall direct thee *in thy heart and mind, how thou* ſhalt uſe thy body, *to the health* and comfort of thy ſtrength. *And when thou art at thy* journies end amongſt ſuch friends *beyond the ſeas as thou knoweſt, God ſhall and will raiſe thee as faithful friends (as now I have ſaid before) as* Joſeph *had, ſo* ſhalt thou be favoured with God and man; *for it is the will and purpoſe of God to have thee to be obedient unto this the which I do make known unto thee, becauſe thou ſhouldſt not remain here,* to be beholding unto thoſe that are thy mortal enemies, *and had rather to hear of thy end, than otherwiſe to hear of thy well-doing, or any good to be done unto thee by any man;* it is a grief and a ſpight in head and mind unto them, that thou ſhouldſt come to any help, or things neceſſary for mans uſe *here upon earth, the which man cannot be without. And* John Dee, *I am to command* thee, that ſo ſhortly as thou canſt by all means poſſible, ſet thy things in order, *for thy Wardenſhip, and in all other cauſes of worldly affairs. And for maintenance to further thy journy God will moſt graciouſly raiſe thee up ſome good friends to be helping unto thee, that thou mayſt have maintenance in thy journy. And thy very friend* John Pontoys *ſhall by Gods favour* come home, *and he ſhall and will be a great aid unto thee, to perform this courſe the which God by me hath commanded thee to undertake: That where thou doſt live now in want, and to be beholding unto thoſe, who do not love thee, neither in heart do wiſh thee well; ſo God would have thee to be where thou ſhalt* do him ſervice, *and God will give thee long days in ſo doing, and fulfilling this his commandment and will by me* Raphael, *the which meſſage I am at Gods will and his pleaſure plainly to make known unto thee, that it is his will to have thee to follow this courſe, in which God will have thee to enter into, Not fearing nor miſtruſting the* weakneſs of thy body, *but that God will preſerve thee for that time, as ſhall be his good will and pleaſure, that thou ſhalt have* life *here in this world, to be as merciful a God to deliver thee from all hurts and dangers, and from all infirmities, even with as much health as thou haſt had in this time as thou haſt lived thus many years; ſo God will have thee to follow his will in this direction, and then thou ſhalt have* all things aforeſaid *performed unto thee, and thou ſhalt then have ſuch favour, that thou* ſhalt behold his bleſſed Creatures *with theſe thy mortal eyes: and if thou wilt perform to the uttermoſt of thy power this meſſage from God by me delivered; Then God will in his mercies perform all that is promiſed unto thee. And except thou wilt be willing and dutiful ſo much as in thee lieth to make good this, the which I have through Gods means declared what courſe thou muſt take;* and if thou doſt it not, *then God will not no more ſend unto thee, to the beholding of any mans earthly eyes, any of his bleſſed Creatures. Therefore I command thee from God, as I am his* faithful Miniſter *and bleſſed Angel of God, that thou ſhouldſt not doubt to take this journy in hand, for God will be* with thee and for thee, and his bleſſed Angels *ſhall be thy comfort, even as the Angel of God was the comfort unto young* Tobias *in his journey, ſo God will deal with thee in thine. And ſo I have delivered unto thee what God will have thee to do.*

*John Pontoys.*

Long life.

△ *Si Deus nobiſcum quis contra nos.*

*It is the will and favour of God to give the as* much underſtanding of Gods mercies towards thee yet for to come, *as ever mortal man had* delivered unto him by any ſpiritual Creature *from God. So now I have fully ended my meſſage. Therefore, ſee that thou* John Dee *be as* ready *to perform it to the greateſt of thy power, as lovingly in giving God thanks for this meſſage delivered, becauſe I would have thee to be ſuch an one as ſhall not end his dayes in reproach, and rejoycing of thy enemies, but thou ſhalt have* time and days to live, *that when thou dieſt, and ſhalt depart this world, thou ſhalt die with fame and memory to the end,* that ſuch an one was upon the earth, *that God by him had wrought great and wonderful Miracles in his ſervice. And thus to Gods honour and his glory, I have ended my meſſage, yielding unto God all honour, and praiſe, and thanks for all his bleſſings, and his great benefits beſtowed upon his Creatures, both now and for evermore.* Amen. *Bleſſed be God in all his gifts, and holy in all his works. Praiſed be God.* Amen, Amen.

*Miracula.*

△. Amen.

△. Now, O God, as I have willingly yielded unto thy will and commandment of undertaking a Journey: ſo I beſeech thee that it may ſtand with thy good pleaſure to notifie unto me the Country, Region or City unto which thou wouldſt have me direct my courſe from hence-forward.

△. Nothing appeared.

A Voice ...... A Voice ...... *In the Name of God, to morrow at ten of the clock.*

△. So be it.

△. All thanks, praiſe and glory be to God the Father, God the Son, and God the holy Ghoſt, now and for ever. *Amen.*

A Note to be conſidered.

## Mr. *Eccleſtone*.

In the houſe at the breaking up of the place were theſe: *James Bolton*, *Lettice Goſtwich* a Maiden, Cook and Dairy-maid.

*To know the houſe and place therein where it is; or if it be in many places divided, which they are.*
*Or if any other be privy of it, who may give any evidence.*

And whatſoever may make this a perfect work, to Mr. *Eccleſtones* reaſonable contentment, moſt humbly and heartily I beſeech God to make known now unto us, and ſo the praiſe and thanks due to God for his mercies, to the beſt of our power to be yielded unto him.

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## Saturday, *Julii* 11. *hora* 10. *ante meridiem.*

*Note*, In the Original two Schedules are pinned acroſs this page.

*The firſt Schedule.* To enquire,

1. *The Name of the place whether I am to direct my total Journey.*
2. *Whom ſhall I have in my company beſides* John Pontoys.
3. *What of* Patrick Sanders.
4. *What of my daughter* Katherine.
5. *What of my ſtanding Books and other appurtenances.*
   *What of Mr.* Bardolf *to go with me?* Or,
   *Of Mr.* Dortnall *his Companion?*
6. *What ſhall my Son* Arthur *do, to his help and comfort in his intended travel?*
7. *Shall not I at any time return hither into* England *again?*
   *Shall I make account to keep ſome title of enjoying my houſe at my return?*

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## *Mr.* Eccleſtone *his Caſe.*

Junii 27. 1607. The ſecond Schedule.

*The Name of my Houſe is* Eccleſton *of* Eccleſton, *the mans Name whom I ſuſpect is* Thomas Webſter *Carpenter, of the age under fourty, not more, within the County of* Lancaſter.
*The place was in a falſe Roof adjoyning to a Chimney called* New *Chamber Chimney.*

Edward Eccleſtone.

*Thomas Webſter* the Thief.

*Note:*

*Note:* There being a Figure in a ſingle leaf of paper, and the ſame having no direction where it ſhould be placed, I thought beſt to place it here, the page immediately aforegoing making mention of one *Webſter* a Thief; and here being words which (if I miſtake not) relate to ſuch a buſineſs, *an unquam recuperabitur*, whether that was ſtoln ſhall ever be recovered; and, *In quo loco jam eſt*, In what place *Webſter* the Thief is at preſent.

1. *Significat Dominæ Aſcendentis & octavæ, recuperari poſſe.*

2. *Applicans per ſed cum receptione, recuperari poſſe ſignificat, ſed cum difficultate aliqua.*

4. *Nota locum, & ſignum eſt: & Ancilla vel fœmina aliqua conſideranda eſt.*

4. *Luminaria ſeſe mutuo reſpicientia, non poſterdum fore denotat 5. & maxime cum Dominus medii cœli carpere 7. ſexali radio reſpiciat ſed interim 7'. domum comburat.*

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# JESUS

A Domino factum eſt iſtud & eſt mirabile in oculis noſtris. Ex ſtercore erigit pauperem ut collocet eum cum principibus populi ſui. *Amen.*

Mittas (O Deus) lucem tuam & veritatem tuam, ut ipſa nos ducant, mirabilem in me fac miſericordiam tuam, & ſapientiam tuam in corde meo figas.

A Voice. I *Am* Raphael *that ſpeak, if you will have me to appear, proceed in haſte, for God hath appointed me great ſervice to do.*

△. In the Name of Jeſus, we deſire your anſwers and inſtructions to theſe Articles here ſlightly noted.

1. Raph. *In the Name of Jeſus Chriſt, I* Raphael *am now ſent unto you to deliver unto you your queſtion ſo far forth as God his will and pleaſure is to command me, and I muſt make a ſhort continuance with you, for I have ſervice of God commanded me in haſte to be done, in his bleſſed Name I am come to fulfil his will in your deſires, and therefore in his Name go on.*

1. △. The name of the place.

Raph. John Dee, *thou haſt been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys, ſo much Gods favour and his mercies is ſuch toward thee, that this thy requeſt and deſire to be known,* What Country is beſt *for thy good: God* hath referred it to thy own will to make choiſe, *in what Country or City thou haſt thy beſt minde unto; and when thou haſt made thy choiſe, if it be Gods liking, and to thy good, it* ſhall be directed unto thee; *otherwiſe, if it ſhall be made known that ſome other place ſhall be better for thee: Therefore take thy own choiſe and liking.*

△.

Raph. John Dee, *he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country whereſoever thou goeſt. Therefore let thy good will and liking be in placing thy ſelf, if thou wilt be near unto* England *or far off.*

△. Whether is beſt, I know not.

Raph. *I have ſaid, that whereſoever thou wilt, God doth prize thy willing deſire, to fulfil that God doth command: think but thou ſatisfie and reſt in taking thy own choiſe, God will provide for thee, whither and to what City thou haſt a minde or will to enter into, and always* Gods good Angel ſhall hold thee, *and ever give thee to underſtand,* what and where ſhall be ever beſt for thy good liking, *when thou art there. Therefore take no care, he, that Almighty will provide for thee, that thou ſhalt be ſo governed with his goodneſs, that all ſhall ſtand well with thee.*

2. △. Whom ſhall I have in my company beſide *John Pontoys?*

3, 4. Raph. John Dee, *thou of thy ſelf doſt beſt know that* without thy daughter; *thou*

*canſt*

*canſt not be without her: and likewiſe God hath ſent thee a very honeſt and well-diſpoſed young man to go with thee in thy Journey.* And for *John Pontoys*, he ſhall be one, as thy greateſt comfort and ſpecial ayd, next unto the Almighty. *And for any other elſe, it is at thy own good will and well-liking whom thou wilt chuſe to make fit thy purpoſe for neceſſary uſes, for helps about thee,* Servants I mean.

5. △. What of my ſtanding Books, and other appurtenances?

John Pon-toys. Raph. John Dee, *thou haſt ſpoken already of a very good courſe to ſend them away,* not all at once, *but ſome at one time, and ſome at another, and God ſhall and will give thee good ſucceſs therein: and let thy friend* John Pontoys, *let him provide for all ſuch purpoſes, and ſo ſhalt thou do well.*

△. As I have been heretofore hindred of many of good purpoſes fulfilling, ſo perchance the King will not be willing now to grant me licence to paſs over ſea.

Raph. *He ſhall and will grant thee licence.*

6. △. For my Son *Arthur*, do to his help and comfort in his intended travel.

Raph. *If thy Son do like his courſe to travel, he ſhall in the mean while do well, for thy ſake, being a father unto him, God will favour him. And when thou art in place where God hath commanded thee to go,* in ſhort time after thy being there, *thou ſhalt be able to do him good, in helping him for ſuch things as he now wanteth, and then thou ſhalt take him near unto thee, ſo that he may have a comfort of thy fatherly help, and thou to have comfort of his well-doing: and ſo for this I have certified thee.*

7. △. Shall not I at any time return hither into *England* again?

Raph. *Thou ſhalt be better able in health and ſtrength of thy body to come into* England *again, if thou wilt: but thou ſhalt ſee and perceive thy ſelf ſo mercifully provided for, that thou wilt have but little minde or willingneſs to come into* England *again, ſuch ſhall Gods great mercies be towards thee.*

△. Then I perceive that I ſhall not make any great account of keeping my houſe at *Mortlake* for any my return hither.

### Mr. *Eccleſton* his Caſe of his money taken away by one *Thomas Webſter*, &c.

Raph. *Thou doſt take an hard matter in hand. This man* Thomas Webſter *had it,* and hath it in his keeping as yet, *but he will not yield that he hath it. And for* Eccleſton *to deal by extremities with him, he ſhall prevail little, he ſhall not thereby obtain his purpoſe. But by friendly dealing with the party, and in proffering him to be a partaker with him, he may yield unto* Eccleſton. *But otherwiſe, the matter will grow hard. I would from God adviſe thee,* John Dee, *to enter as few of theſe matters as may be, for this will not be compaſſed, except that he ſhall proceed into the mans houſe according unto Law; and then he ſhall entangle himſelf into trouble, and for the thing never the better: but, as I have ſaid, by friendly dealing he may yield, and ſo far forth as it ſhall pleaſe God,* I will work by Gods favour to make him yield. *And thus much I have ſaid, and let it ſuffice.*

*It doth remain as yet in a Coffer that is ſomewhat of a white colour, but he will, if he be ſtirred, he will then remove it, and hide it in the ground in a little Parlour that he hath. And ſo I have ſpoken and anſwered thee at this time, as concerning*

△. Money I had ſent me from the Emperour by *Hans Bik*: I marvel that it is not yet come hither.

Raph. *For that,* John Pontoys *will make known unto thee, all* to thy good. *And in whoſe Name, and in his whoſe Power I came, ſo now again I return to that place, to the which in his mercies bring all his bleſſed Creatures, yielding all honour and praiſe unto his holy Name, I end. Amen, Amen.*

△. Amen.

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## 14 day of *July*, *hora* 11½.

△. AS I ſate at Dinner with *Bartholomew Hickman*, my Daughter, *Patrick* and *Thomas Turner*, about the end of the Dinner *Bartholomew* heard a Voice, ſaying, To morrow half an hour after 9 of the clock, give your attendance to know the Lords pleaſure.

△. As near as I remember, ſo he ſaid, or to that effect.

1607.

## 1607 *Julii* 15. *hor.* 9½. *ante meridiem.*

# JESUS

In nomine Dei Patris, & Filii & Spiritus Sancti. Amen.

*Mittas lucem tuam & veritatem tuam, ſapientiam & omnimodum auxilium tuum, Domine Deus, ut tibi ſerviamus ſancte, fideliter & conſtanter omnibus diebus vitæ noſtræ.* Amen.

Barth. . . . . . The Creature.

IN *the Name of him that created me* Raphael, *and all the bleſſed Creatures, and likewiſe in his power made all the world, and all things therein contained :* Jeſus Chriſt *of his great goodneſs hath ſent me now at his will, and ſo I am bound at his will to return, when his pleaſure is. All honour be given to him, being God Almighty for evermore.* Amen.

*Jeſus Chriſt*

John Dee, *I am* Raphael *that laſt appeared unto you, and I through Gods good pleaſure did ſet down and made known unto thee, what pretended courſe God would have thee to enter into, and his will is ſuch, that ſo far forth, and ſo ſpeedily as thou canſt, to proceed in it, becauſe* that God hath great ſervice for thee to do, *when thou ſhalt be there placed.*

*And now I do let thee underſtand, that as concerning* Eccleſton *his ſuit and matter that I did at my laſt being here ſpeak of, ſo far forth as it pleaſed God to give* me his free will : *and now God hath ſent me for favour that God doth bear unto thee, and not for no cauſe elſe, I* Raphael *do now tell thee, that this matter, and all ſuch like unto it, are not for me to enter into, neither for any ſuch* as be of that high Society and Calling as I am of. *Yet notwithſtanding, I am ready by Gods merciful goodneſs* to command thoſe whom God hath and doth appoint to ſerve under me : *and ſuch his bleſſed Creatures being thoſe that do ſtand in his preſence, I* Raphael *will at Gods pleaſure* command thoſe that ſhall deal in *Eccleſtons* ſuit, *in* conſtraining by ſuch *Creatures as I have made known unto you, that they* ſhall force and conſtrain theſe parties, *as he which he had in hand ; he is one,* James Bolton *is another, and the Treaſure was* carried to the Carpenter his brothers houſe ; *and there, as I did ſhew unto thee,* a Coffer of white colour. *Thoſe parties* are ſo troubled in minde, *that they cannot be quiet, how or where* to place the Treaſure, *becauſe they* would keep it cloſe. *But let this ſuffice and ſatisfie for the whole anſwer in this his ſuit : I* Raphael *through Gods power will* command ſuch Creatures that ſhall conſtrain thoſe parties *to bring the matter to* true light, and confeſs the ſaid Treaſure ; *and* he, the party the owner to have his money *again, in ſo ſhort time as may be pleaſing and acceptable unto the Almighty. God* will have the whole matter made known *in this order,* without any further trouble *unto the parties : but it is his will that he ſhall* examine them in friendly manner, *if they will not yield,* then by the force of a Juſtice in examination ; *but* they will not yield till ſuch time as I by theſe Creatures *ſhall make them to yield, through Gods help, to their ſorrow ; and ſo the party the owner ſhall ſo* come by his goods again. *And now I have anſwered you in as ample manner as God will have me ; for (as I have ſaid) ſuch matters are not for me, but that courſe that I have now declared, by Gods help ſhall be performed. And ſo in the Name of the Higheſt for this I do now end, giving praiſe to the Almighty. And furthermore,* John Dee, *in few words, for thy ſake,* If this Window by his Creatures, ſhould have medled in the cauſe, they ſhould have had a great labour. *But notwithſtanding, that which I have ſpoken of, is ſufficient, praiſed be the Name of God : and ſo I end.*

Mr. *Eccleſton.*

*Raphael* his inferiours.

The Treaſure.

*Raphael* his commandment.

How they will & ſhall yield.

△. By this The Window to be brought in, &c.

△. If it ſhould not offend, then I would gladly know the ſum of the Treaſure.

Raph. *Two thouſand and a half, and odde money.*

△. How, in gold and ſilver?

Raph. *More then three parts thereof in gold.*

△. Moſt humbly and heartily I thank the Almighty for . . . . . .

Raph. John Dee, *if thou doſt doubt of any thing as concerning the entring into the courſe of thy Journey ; and likewiſe, if thou doſt doubt of any thing that ſhall be againſt thy good ſucceſs when thou art there, Now ſpeak, and I ſhall through Gods mercies make thee anſwer, as it may and ſhall pleaſe God to the good direction of any thing that thou ſhalt doubt of, for God will not command thee to enter into that Journey, but that he will moſt mercifully and graciouſly be thy keeper, and deliver thee from the hands of thy enemies in thy Journey. And for the good health of thy body, God will ſo carry thee in good health, that thou ſhalt ſet forth ſuch ſervice when thou art there placed, that ſhall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodneſs I have* made known unto thee : *and ſo I end.*

△. . . .

△. .....

John Dee, *God doth know all this that thou doſt ſpeak of. In few words, to end many words, he will ſo direct thy wayes in ending ſuch troubles, as ſhall be to thy good and ſpeedy finiſhing.*

△ .....

John Pontoys, *before ſuch time as thou ſhalt have any great cauſe to uſe his aid, and furtheremore, God will ſo work for thee in the heart of his Maſter (whom he is Factor for)* Stapers *I mean, that* Stapers *ſhall with all the aid and help that he can to further thy good proceeding. And ſo God in all caſes will thus graciouſly deal with thee. And now is my full time to depart in Gods peace, and to ſerve him from whom I came, his mighty Name.* •

△. I fearing his ſudden departure, did earneſtly urge at his hands, to know the truth of *Tobias* his hiſtory: and ſo half unmannerly did interrupt his ſpeech with my queſtion.

John Dee, *I am* Raphael *that is* appointed of God to be thy Guide in this thy Journey; *and I am that ſame* Raphael *that was the Guide unto young* Tobias *in his long Journey, and delivered him from the power of the wicked Spirit* Aſmodeus, *who had, as thou knoweſt, how many he had deſtroyed: and I brought him through Gods power home again, and delivered him in health unto his own parents. And thus much I have made thee plainly to underſtand without any doubting to the contrary. And ſo now once again I do depart. All honour and glory to the everlaſting God, both now and for evermore. Amen, Amen.*

△. Amen.

## 17 *July.*

After dinner (*horam circiter* $4\frac{1}{2}$.) as *Bartholomew* and I talked of divers of my doings with Mr. *Kelley*, a Voice produced this to *Bartholomews* hearing,

A Voice. ..... *I,* John Dee, *I have heard you all this while.*

*Thou ſhalt be able to do, and to ſee, and to underſtand more than all this as thou haſt ſpoken of, according as God hath promiſed thee.*

△. Bleſſed be his holy Name, and his mercies be magnified on me, to the honour of his holy Name. *Amen.*

△. *Note* ..... Upon occaſion of further talk and *ſpeech of my Jewel* that was brought, I asked *Bartholomew* if ever he had ſeen it ſince it was ſet in gold; and he thought that he had not ſeen it: Whereupon I went ſpeedily to my Cheſt, unlocked it, and took it out, and undid the Caſe, and ſet the Stone in his due manner.

And by and by did *Raphael* appear in the Stone, and in voice ſaid thus, as followeth:

*Dei domum.* Vid. *Arbatel.*

Raph. *In the Name of Jeſus Chriſt, I am* Raphael *whoſe voice thou didſt hear right now. And now, in Gods holy Name, for thy good, and for thy comfort, I have, now, here, in this Pearl entred* Poſſeſſion, *in token hereafter to be that bleſſed Creature, to be obedient unto Gods Commandment,* to ſerve thee *at all times, when thou art placed in thy Journey, which God hath*
1 *commanded thee. And likewiſe thou* ſhalt have the book from whence this came. *And* that
2 Duſt *which thou haſt in keeping, (the which thou doſt make account of no better but duſt)* Then it
3 ſhall be turned to the right uſe, from whence it was: *and to that good purpoſe, that God hath ordained for to do. And now it was the will of God, that I ſhould ſpeak unto thee a few words of this good comfort to be performed. Praiſe God, honour his holy Name, for his great bleſſings now and for ever; That it did pleaſe the Almighty to ſend me to your preſence, in token of his love, for his great mercy. And ſo now, in his Name I go again into the preſence of the Almighty, whoſe Name be ever praiſed, with all his elect Angels, and all the bleſſed Creatures of God, and all the bleſſed Creatures upon earth, praiſe his Name for evermore. Amen, Amen.*

△. Amen.

△. O Lord God, moſt humbly, heartily and ſincerely I honour thee, praiſe thee, and extoll thy mercies, and moſt loving kindneſs, for theſe, and all other thy graces and bleſſings on me. Accept, O God, my hearty thanks, and enable me ſo to thank thee, as may be a moſt acceptable ſacrifice unto thy Divine Majeſty. *Amen, Amen, Amen.*

## 1607. *Sept. 5. hora* $9\frac{1}{2}$. *Mortlak.*

יהוה

*Mitte lucem tuam & veritatem tuam Domine, quæ nos ducant & perducant ad montem ſanctum tuum & ad cœleſtia tua tabernacula.* Amen.

Barth. He is in the Stone now.

*Benedictus qui venit in nomine Domini.*

O *Moſt merciful Lord and Saviour Chriſt Jeſus, who is and was the Creator and Redeemer of Mankinde, and of all his bleſſed Creatures. In his power I* Raphael *am now come at his will and commandment, and ſo likewiſe at his good pleaſure I muſt then return at ſuch time as he hath commanded me.*

John Dee, *in the Name of the Moſt Higheſt, I am come to deliver unto thee this my Meſſage, the which God in his goodneſs hath commanded me.*

*Firſt, I* Raphael *am ſent of God at this time moſt chiefly to put thee in that good remembranse of my laſt appearing to your preſence, to let thee to underſtand, that look what courſe God in his mercies did ſet then down, what way thou ſhouldſt take to enter into this Journey, the which God in his goodneſs is moſt willing that thou ſhouldſt enter into. For,* John Dee, *God hath declared, and made manifeſtly known unto thee at my laſt appearing, what ſervice God would uſe thee unto, and all ſuch purpoſes that were the laſt time ſpoken of, ſhall be by Gods favour and his merciful good gift performed unto thee :* and fear thou not, but God will ſafely help and preſerve thy body in thy Journey, to that end, that thou ſhouldeſt be in that place wherein thou mighteſt have time to enter into all ſuch ſervice as God hath by me made known unto thee. *For,* John Dee, ſuch hath Gods mercies been in ſuffering wicked men to prevail againſt thee, and they have and do make a ſcorn of thee here in this thy Native Countrey : *So it is with thee as it was with Chriſt and his Apoſtles, being moſt cruelly uſed in their own Native Countreys ; ſo* John Dee, *God hath ſuffered thoſe wicked men to* pluck thee down in worldly affairs, *the which ſhould be maintenance for thee and for thine, and without ſuch maintenance man cannot be without, while he is here in this vale of Miſery. Such wicked men have moſt cruelly uſed thee, even as* Job *by Gods ſufferance, who ſuffered the Devil to prevail againſt him : yet Gods mercies be ſo great unto thee, that although they (moſt wickedly) have robbed thee of thy poſſeſſion, yet God would not ſuffer thoſe wicked ones by any of their malicious practices to prevail in any wiſe* to hurt thy body, *as* Jobs *was : For if they (brough their wicked purpoſes) could have wrought ſuch cruelty againſt thee, thou hadſt not been a man living here upon earth until this time. So* John Dee, *thou doſt know who is thy mortal enemy,* who, rules next unto your earthly King.

△.

*Why thou maiſt well know, for I have made it known before time unto thee, that he is not thy friend, though thou haſt not offended him in any wiſe. Therefore, becauſe that this thy Native Countrey is not a place fit for Gods* purpoſes in his wiſdome to be beſtowed upon thee here, *Therefore at my laſt Meſſage, God did ſend me to make known unto thee, whether he would have thee to go , that there thou* mightſt be a man ; and that man, whom God hath appointed to make his Wiſdome known : *for thou art that man whom God hath choſen, that (accordingly as it was ſaid yeſterday)* that no mortal man in fleſh, but onely *Enoch*, had or ſhall have the like wiſdome made known, plainly to be underſtood by any man, *or thou thy ſelf ſhalt underſtand and receive at the hands of the Almighty. Therefore it is his will and purpoſe of God, that he would have thee in that Countrey, for this thy* Native Countrey is not worthy of gifts that thou ſhalt receive at the hands of God, to come, and to be made known unto thoſe which be not worthy of ſuch great gifts of Gods wiſdome, to come amongſt thoſe that be unworthy.

*Therefore,* John Dee, *in all theſe matters the which in favour at this time made known unto thee, the chief and greateſt cauſe of this my coming unto thee, is to make the matter plainly known, that God in his mercies would have thee with all diligence that thou canſt poſſibly, to haſte thee to that Countrey where God doth command thee, and at my laſt being here thou* *knoweſt what was my Meſſage, therefore do thy diligence to fulfil it as thou canſt, and God will put his great helps unto thee, in ſtrengthning of thy body, and otherwiſe, which ſhall be to thy good. And thou being once in that place where God would have thee to be, thou ſhouldſt well perceive and plainly underſtand, that God will moſt mercifully work with thee for thy good in* performing all ſuch promiſes, *the which hath been both at the laſt time and at this time made known unto thee.*

John Dee, *I do put thee in remembrance, that whereas thou didſt ſay, that thou hadſt a portion of money ſent thee from the* Emperour *unto thee; I tell thee, that the Devil in working in the heart* of one of thy enemies (*Cook* I mean) did ſeek ſome wayes by his falſe important ill ſpeeches, in moſt falſe manner, unto one that did in ſomewhat let the Emperour to underſtand, what he had moſt falſely, to thy diſcredit (as he thought) to hinder thee, that thou ſhouldſt not come to any help or credit at the *E*mperours hand. *But* John Dee, *be of good comfort,* The Emperour of all Emperours will be thy comfort, *and aid thee, and evermore put down thy enemies, that the Emperour (that thou ſhouldſt have received that portion of) it ſhall be ſo with thee, that he* ſhall have more need of thee, *in ſuch wiſdome as God ſhall deliver unto thee; for thou ſhalt have no need of him, but onely to keep good will and friendſhip betwixt him and thee, in ſhewing thy ſelf friendly unto him, as God ſhall hereafter give thee plainly to underſtand.*

*Now,* John Dee, *I have made known unto thee what Gods will is in this my meſſage. This is the greateſt and the moſt principal cauſe, why God hath ſent me unto thee at this preſent time. And now I have through Gods mercies delivered this his Commandment unto thee: and for this I have now ſaid and finiſhed.*

△. Bleſſed be the Almighty God, now and for ever.

Gladly I would have underſtood how much the portion was which the Emperour would have ſent me.

John Dee, *let it go, and ſpeak no farther of it: for thou maiſt* be joyful, *whereas it is ſaid unto thee, that* he ſhould have need of thee, *and not thou of him. Therefore reaſon no more in that matter.*

△. As concerning Mr. *Ecclestſton.*

John Dee, *in few words I anſwer thee, He hath dealt with the parties in thoſe affairs, but the chief party will not, as yet, yield any thing to be made known, but doth ſtubbornly and ſtoutly ſtand in his own defence: And Gods Creatures* have wrought with him, *and nothing he will (as yet) yield unto, except that thoſe Creatures ſhould deal ſo cruelly with him, as it were to pull him apieces: this is his wicked ſtubbornneſs. But God will* bring the matter to light; *but* Eccleſton *hath not dealt ſo in the matter as he might have done, he is too too ſlack in his own cauſe. Therefore if the fault be in him, then do not blame the Creatures of God. For God could* (as you very well do know it) command that ſaid Treaſure to be brought: but he will not have it ſo to be, *becauſe it ſhall come by other means among men: So God hath a great care and purpoſe to do all for your good, to keep matters* out of blame and ſlander *of the world, as it might come to paſſe, if it ſhould come by any other wayes, but by this plot which is laid down to decline. And when it is the will of God that it ſhall be delivered, God will ſo perform it, if man will do as he* ſhould do, in all reverend manner towards God-ward. *And ſo now I let you to perceive, and to know, that it is not as yet obtained.*

△. Whether hath the other party confeſſed any thing?

Raph. *He hath not as yet yielded openly: but he hath in ſecret manner perſwaded his fellow, that the matter might be made known unto* Eccleſton, *in confeſſing of all the whole matter, but the other will not yet yield: but it were better for him to yield at the firſt, then to tarry any longer, the leſſe would be his puniſhment from God therein. And ſo I let you to underſtand, that you ſhall give God his time to work in that matter at his pleaſure, and then ſhall it be to the good of the owner, and of you likewiſe. And now I have ſaid.*

△. As concerning the bereaving me of my own goods, I would gladly underſtand who hath my ſilver double gilt bell-Salt, and other things here of late conveyed from mee.

Raph. John Dee, *This is the will and purpoſe of God to command thee, although thou doſt ſuffer wrong becauſe thy goods be ſo taken away from thee, yet Gods will is ſuch, that he will have thee to be a peace-maker in this cauſe:* for it is paſt help to have it again: *But as thou art a mortal father, ſo uſe that* matter as a father, for thy ſon had it, *although he would not, neither will confeſs it. And likewiſe for ſuch things of late miſſing about this houſe, thou ſhalt hereafter as plainly know who had them, and how they were gone, as thou doſt plainly underſtand for thy Salt, but thou ſhalt ſtay and proceed no further, till ſuch time as I* Raphael *ſhall ſpeak further of it, for God will have all things to be done well, and to his beſt liking. So for that I have now ſaid.*

△.

Δ.
John Dee, *it is in the hands of God and his power to ſend thee ſuch helps as thou doſt ſeek of the* Treaſure to be brought *unto thee, but God will not have it ſo to be,* the while thou art in this place (England *I mean*) *for God will not have thee to come into any diſdain, or ſlander might take ſome advantage againſt them, but be content with that little that can be made of thy right in the Colledge matters. And furthermore, thou ſhalt ſee that God will ſend thee* ſoon *ſome ſuch ſmall helps by man, that thou ſhalt have ſome feeling of help, to help thee whither thou ſhouldſt go; and therefore I* Raphael *have now ſaid.*

Δ .... John Pontoys.

John Dee, *be not too much inquiſitive, but what ſhall be beſt to your liking in any good cauſe whatſoever you or he ſhal think good to be done for your good, God will put his aſſiſtance and help that you ſhall perceive Gods favour therein. And thus much I have ſaid: at Gods commandment I came, and ſo on his mercifull goodneſſe, and his power, I muſt preſently depart.*

Δ... *Bartholomews* requeſt of *George Sherman* his earneſt oft and dreaming of Treaſure to be under the foundation of the wall called *De la pry* wall, a Nunry in times paſt within half a mile of *Northampton*, Sir *William Tate* his houſe is within that wall in three parts.

*That man may lawfully have it, if he take heed in the breaking of the the three places, for* 500.
*it is for the greateſt part under the bottom of the wall, and many roots of thorns and trees that will let and hinder the working for it, if he do not* work much as ſlope as you can, *to go under the roots, the which he may well and lawfully do. So doing, he may well obtain his purpoſe; and* 300.
*now you have plainly underſtood the truth.*

*The one part of that* Treaſure *was laid by an old Nun, that was of that houſe, at that time, and one that was her brother, and the other was laid even at the ſame time, that the ſame travel the which you took the laſt day ſaving one, to know of that battel, it was hid at the ſame time by one of the Lords that was there killed, and ſo it hath remained ever ſince, the one place more eaſier to come at then the other, but with the favour of God, and in his mercy,* that good fortune to be deſired *at parties hand, it may be had and compaſſed* by the ſaid party. *And ſo now I have made the matter known unto you. And now in the name of the Almighty, and mercifull God, at whoſe will and pleaſure I came, ſo now I depart in Gods peace. The mercies of God be upon you, both for this life, and for that which is to come, his name be glorifyed for evermore.* Amen, Amen.

Δ. Amen.

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## 1607. *Munday 7. Sept. hora 7.*

Δ. THis morning as *Bartholomew* had intended to be going homeward in the morning, and I not intending to move an action now, but committed all to God, *Bartholomew* was ſpoken unto by *Raphael.*

..... *Command* John Dee *to come up into this place.* A voice to *Bartholomew.*

Δ .... In the name of Jeſus, and to the honour and glory of the moſt bleſſed Trinity. *Amen.*

*Mittas O omnipotens ſempiterne & une Deus lucem tuam & veritatem tuam, quæ nos ducant & perducant ad montem ſanctum tuum & cæleſtia tua tabernacula.* Amen.

Barth. .... He is here.

Δ .... *Benedictus eſt, qui venit in nomine Domini.* Amen.

The Almighty God be bleſſed and praiſed of all good creatures, give praiſe unto his holy name, for evermore. *Amen.*

John Dee, *I am the ſame bleſſed creature* Raphael, *that did appear the laſt day but one in this place, I am at the commandment of the moſt higheſt to come unto your preſence at this time, becauſe thou ſhouldeſt very well know that I* Raphael *am very ready at all times, to come, when God ſhall command me; but* John Dee, *I have no long meſſage, at this time, for* thou haſt Gods full purpoſe and his will, *in what he would have thee to enter into, and becauſe that thou ſhalt well know that even now at your departing, the one from the other, it hath pleaſed God to ſend me to let thee to underſtand that for this time no more matters (as concerning what thou art taught) ſhall not (at this time) no more be ſpoken of, untill ſuch time as God ſhall appoint,* at your next meeting and coming *together, that then, if there be any thing, that is not done of you, ſo far forth as it is in your power to fulfill it, if any ſuch default in you be, I will then put you in remembrance of it, and help you in any thing which you ſhall doubt of: and if you have any queſtion or demand to ask of me, even now, I am very ready in few words to anſwer you, and then in his* *name, who hath ſent me ( that is the Almighty ) I muſt return therefore, if you have to ask do it.*

△ . . . . As concerning Mr. *John* of the Iſle of *Man*, his pitiful caſe hath moved my compaſſion.

Raph. . . . John Dee, *aſſure thy ſelf, that as thou doſt moſt heartily, with a good faith in God, that thou mighteſt be that man wherein God will moſt mercifully help his diſtreſſed caſe, therefore I anſwer thee, that God hath, and he will hear thee, to thy comfort therein, and to the great comfort of the man whom that cauſe doth belong unto. God will mercifully help the cauſe ſo ſhortly, as his will and pleaſure is to be done in it. So much I have ſaid for this.*

△ . . . . I thank God moſt heartily for his ſo great mercies.

△ . . . . *John Pontoys*, my great friend, earneſtly deſireth to know his good Angel.

Raph. . . . . John Dee, *for thy ſake he ſhall know his good Angel, but let it not be with him hereafter to have a pride in mind, that God hath made known unto him his good angel, for no man upon the face of the earth can have a better then he hath, for* Uriel *is his appointed Angel from his birth to this day, and ſo ſhall continue with him to the appointed time, that God will take his life away in ſeparating his ſoul from his body, for* Uriel *hath been under God his deliverer forth of many dangers, and ſo he ſhall be his defence under God to his lifes end. And for this, I have made the matter plainly known unto you. Procede.*

△ . . . . Secondly, *John Pontoys* is deſirous to know the end of the Poliſh troubles.

Raph. . . . John Dee, *in few words, for that matter, I anſwer thee. Thoſe troubles will ſomewhat end to his loſſe; but it ſhall be no great matter, ſo that God will work the caſe that it ſhall end to his liking. And thus much for this I have ſaid.*

△ . . . . As concerning the man and the Treaſure, I am deſirous to know whether he will be content to aſſign his title to *Bartholomew*, upon ſome portion thereof delivered unto him; and what other he hath made acquainted with the matter; and whether it may not by Gods good liking be ſet up without digging.

Raph . . . . John Dee, *in all this I hear thee, and I know thine intent herein. That man may be reaſonably ruled, but yet he will not put over his title therein; but he hath* 4. *that beknowing how the matter doth ſtand with him, and ſo much as he doth know, he hath made them to know as much as himſelf: Therefore aſſure thy ſelf that he ſhall be ruled, and that it ſhall not be as he will. If he will not be ordered in ſuch ſort and good councel as I* Raphael *ſhall give unto this* Bartholomew *at that time, that then he ſhall have no part of it, but I certifie you that he will be ruled; but onely the others, which I have made known unto you, they will not come to ſo good courſe in the matter as he will. Therefore let it reſt, I will direct* Bartholomew *in the matter which ſhall be to his good, or elſe it ſhall not come to his hand, the which you have to know of. And for this, now I have ſaid.*

John Dee, *it is the will and purpoſe of God, that it ſhall come by breaking of the ground, becauſe that God will have all things done well, that no diſcord may break out betwixt the parties hereafter. And ſo now in Gods name I have ſaid.*

△ . . . . Moſt humbly I thank and praiſe Almighty God for his infinite mercies and favour, beſeeching him to aſſiſt me evermore. *Amen.*

△ . . . . *John Pontoys* would ſhortly fall to work ſomewhat, to win ſome help for mony by diſtillations and Alchymicall concluſions, till we were otherwiſe holpen, and we are utterly unable to provide things neceſſary for lack of ſufficient proviſion of money.

Raph. . . . *Trouble not thy ſelf ( as yet ) with theſe cauſes.*

△ . . . If Captain *Langham* will lend me an hundred pounds or more, as he promiſed me, for which my ſervant *Patrick* expecteth his performance at this hour.

Raph. . . . *Not (in ſuch time) TO DO YOV GOOD.*

Note. *John Dee*, that is the plain meaning, wherein it is ſaid, not *to do thee good*, becauſe it will be ſomething too long ( for thou art ready for it, if it were now, therefore with all haſt, ſo much as is in Gods will to be done in it, it ſhall be haſtened forward *to do thee good.*

*And now I have plainly ſpoken unto thee in this caſe , my time appointed of God is at hand.*

*Iohn Pontoys* note. John Dee, *thou haſt fulfilled two queſtions, as concerning* John Pontoys, *look in thy Note.*

*John Pont.* Oh that I might be fit to ſerve you in *Bartholomews* abſence.

Raph. . . . John Dee, *In the name of the moſt higheſt I anſwer thee, to this his deſire wherein he doth crave at the hands of God, for to obtain the ſight of his bleſſed creatures; but hereafter it ſhall be made* known unto thee *what God will do for him in that his deſire. And now, all power and glory be given to the Almighty who hath made heaven and earth, his name be magnified, and praiſed everlaſtingly.* Amen, Amen.

△ . . . . Amen.

△ . . . . All praiſe, all thanks, all honour and glory be yielded unto God of all his creatures, now and for evermore. *Amen.*

△.... *John Pontoys* note, which he wrote, and left on my ſtudy table, 7. *Septemb. mane.* The Note.

*If it may ſtand with the will and leave of the Almighty, whoſe name be bleſſed for evermore.*

I would deſire to know
1. My proper Angel.
2. The end of the Poliſh troubles.
3. O that I might be fit to ſerve you in *Bartholomews* abſence.

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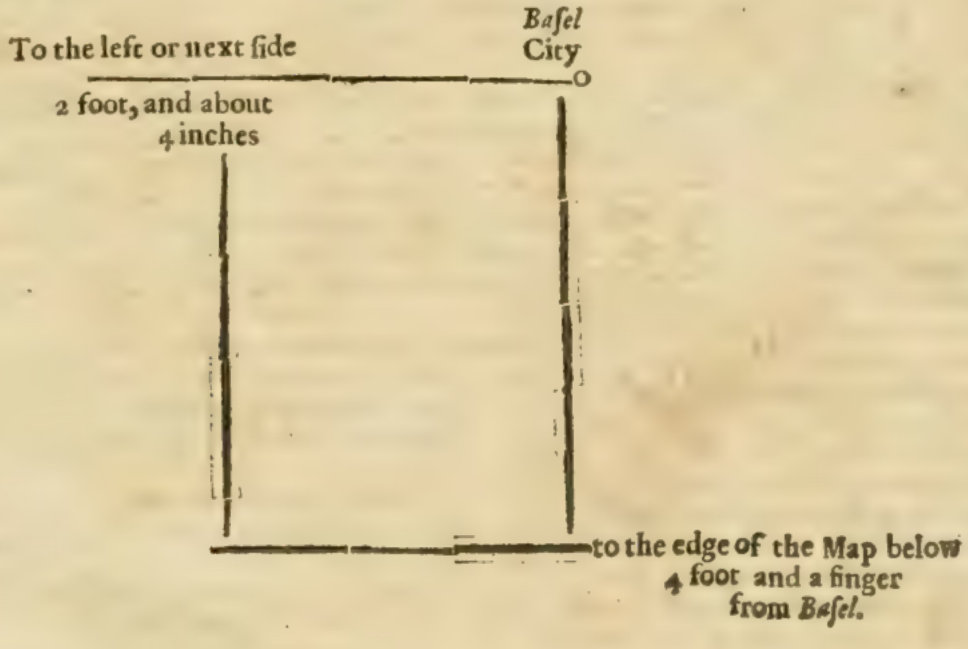
*Under* John Pontoys *Note the which is ſowed over, is thus written.*

The place of *Baſel*
in the Map of
*Europe.*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4 foot and a finger
from *Baſel.*

* * *

1. *ARney vah nol gadeth adney ox vals, nath gemſeh ab orza vall gemmah, ob gedvam on zembah nobbad vomfah oldru ampha nots admancha nonſah vamſas ornad, alphol andax orzadah vos auſoh hanſah voh adma wha notma goth vamſed adges ouſeple oudemax orzan, unſa onmah vndabra gouſah gols nabad Na.*

2. *Oxar Varmol pan ſampas os al paus orney audſu alſaph oncha, coſdam* onzagofes *natmamatatp max, oluah von ganſe pacath olnob vor nasquah loth adnay nonſah oxanſah Vals nodax vandqueth lan ſandquat ox ardanh onzabel ormach donquin aſtmax arpahels ontipodah omvah noſch als maut quts, ar mad notgals.*

3. *Vantantquah ondreb als vrb quanchah orn ſandvah loh, audah nol pan, ſedmah zvgeh als* abmicadampaget *ordomph, oxab gethol val axel authaih gorſan vax parſah vort lanq audamſſah getheol, urchan nabadah oxembles armax lothar, vos antath, orſe vax, alnoth, other mals olnah gethom Vardamach, allſa.*

4. *Orgeth or paſquah omzadah vorts, antenodah varſava onch aldumph, auget onſaval galta oth arveth ax pa geſne ovad ax orney* aldumbiges, Voſcomph *alze ax, orzad audah goſt aſtoh nadah Vortes, aſtmah noteſima goth nathad omza, geth alteth ox degath ouda voxa gemnache adnv dauſa als alſt arſah.*

5. *Orthath ols gaſt ardoh max varmah doth novamq lath, advat Gotham, ardrivoh aſtomagel arpaget aſteih arde obza, ols (ya)* gem va pala bunda *orſat nabah odmazen andulphel, ox ambraſſh oxab geth nor uamfah genoh daqueth als aſtna, ob tutoh, alſah goth necor andeoh neo alda nah.*

6. *Vanlah oba demageus ou ſanfah, paphah olemueh, ozadcha lax ornah vor adme ox Vaſtmah grelabazna, gamnacho aſtmah ochado laudridah vans ſah, lugho iahat nabſcham nobads vandiſpa roßamod audroch alpoh zuml loh aſnah gonſageph aldeh lo dah vax orh aſnis gad av dan ſe qua deo, dath vax nogral vox ſegbat Mon.*

7. *Arni olbah galpa* lohanaha gaupumagenſah *ollo var ſe darſah goho* albvmielamacapaloth *who nad veſtah vors ardni imnony aſqvam rath als vaſmah genda loggahab aſtmv.*

8. *Arnah notah lax vart lvhoh diſmaphi ol* eapraminacah oxandahvah gemveloriphitonpha attamplahnoſtapha ormaxadahahar orzemblizadmah panchefelogedoh *aſchah olmah ledoh vaxma.*

9. *Cans na Cap lan ſeda ax nor vorza vo. Las pral onſa gem gemah noph gazo na von ſaulfa noſtradg anſil unſa pah vert velſa or alda viax nor adroh ſemneh ols vandeſqual olzah nolpax pahah loth r ax rv vanſar glminaph gath ardot ardri axa noh gaga leth arde maxa.*

10. *Carſal mabah nophch alps arford vord vanfax oriox nabat gemnepoh laphet foda nat vombal nams argeth alloah nophirt lauda noxa voxtaf ardno androch labmageth aſſu almaglo ardet nalbar vanſe darto vorts parſan ur unrah vor gadeth leth orze nax vomreh gelpha, legar or nembla ox ar vah ſu.*

11. Zanchevmachaſeph, olzaminoah Valſeburaah nodeliganax orſapnago darſagnapha nobſiblith armipyth arſepolimitantons Jembulſamar leboge axpar ornaza oldaxardacoah.

12. *Semno ab* al chi do a cha da Selpagmodah a da hu ba mi ca noh dam pha gli aſ cha nor ox om pa mi na pho. lemp, na, gou, ſa, pha ne co al pha aſ pa ge mo cal. na tu rage.

13. Sen gal ſe quar ruſ fa glau ſur taſt *ormaca* oxinodal ge brah nop tar na gel vom na cheſ pal ma cax *arſeß* aſ don ſadg aſc lan fau che dah nor vi car max coh zum bla xanpha *ad geh* do ca ba ah.

14. *Ar gem na ca pal fax,* or nido hab caſ pigan *alpuh gagah loth* zal ſa bra dan go ſa pax vol ſan queſ tan *ondapha opicab* or zy la pa a chra pa ma les ad ma carpah *oxalps* on da pa, gem na de vor guſe.

15. *Lat gaus ſa par ſat laſteah lor adah nox ax ardephes nouſou andoh gvmzi vor ſab liboh* ad ni ſa pa loh *gabo lar va nox ax oho lan ſampah noxa Vriah ſephah luſaz oldgalſax nottaph ax vernoc arpos ar'a zem zubah, lothor gas lvbah vom* xa da phi ca no.

16. Aſſotaphe ondah *Vor ban ſanphar pa loth agno jam neſrob am algors vrrabah geuſeb alde ox nab vors purblox amphicato noſtrobh admadg or napſv aſmo lon gamphi arbel nof amphi on ſembeloh aſchi nar laſſax las doxa pra gem a ſeſtrox amphi nax var ſembleh.*

17. *Angeſel orcapacad onz adq ochadah olzah vor nah orpogographel al ſa gem* na ca pi coh. Ul da pa por ſah *naxor vonſa rous Erbauf* lab dun zaph *algadef loh gem vorta oh amph a hoba za vaxorza lepteh oxor neoh ab va* dv na ca.pi ca lodox *ard nah.*

*FINIS.*

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# THE COMPLETE
# MYSTICAL RECORDS
# OF
# DR. JOHN DEE

# THE COMPLETE MYSTICAL RECORDS OF DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME I

COMPILED AND EDITED BY

KEVIN KLEIN

*"Whilest heven endureth and earth lasteth,*
*never shall be razed out the Memorie of these Actions."*
Raphael: 28 March 1583.

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*For Sarah and Karen*

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I would also like to thank Aaron Leitch for helping to get this work published, and Allison Walls for finding the time to carry out preliminary checks on the appendices, etc. And finally, a special thanks to Ian Rons, of www.themagickalreview.org (now offline)—without whom this work would never have seen the light of day—for translating Dee's Latin book titles into English, and for helping in many other ways too numerous to mention.

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# INTRODUCTION

This work, being of epic proportions, has been many years in preparation and is now offered to scholars and magicians alike, and anybody else that has an interest in John Dee or his work. It consists (with one or two minor exceptions) of a page-for-page, line-for-line transcript of five manuscripts–four from the British Library and one from the Bodleian Library, Oxford. These are: British Library MS. Sloane 3188 (The Mortlake Actions), Cotton Appendix XLVI Parts I & II (the continental Actions), MS. Sloane 3191 (Dee's finished works), MS. Sloane 3189 (*Loagaeth*, or *The Book of Enoch*), and, finally, Bodleian MS. Ashmole 1790 Art. 1.

The original manuscripts transcribed in this work are referred to as "Primary Source Material" in the bibliography on page 7. "Secondary Source Material" includes Elias Ashmole's copies (as stated in the bibliography) of books **I–XXIV** and two printed copies of *A True & Faithful Relation of What passed for many Yeers Between D$^R$. John Dee and Some Spirits* (hereafter referred to as *TFR*), one annotated by Ashmole and another annotated by William Shippen, all very useful for filling in gaps where the original manuscript has become degraded. "Other Manuscripts Consulted" are other diaries of Dee's published by James O. Halliwell back in 1842. I've referred to the original manuscripts, as Halliwell's printed version contains many errors. These particular manuscripts are not transcribed here as they are Dee's general day-to-day diaries (not recounting his mystical work), but they are useful for confirming some dates, spellings of place names and some additional places not found in the manuscripts of the present work but added to appendix I "Dee's European Journey" making it as complete as possible.

All manuscripts are presented in chronological order. Books **I–XX** are Dee's mystical diaries (the bottom of each title page gives the start and end date of each book); MS. Ashmole 1790 (**XVII**) has been inserted within Cotton Appendix Part II to maintain the chronological order. Books **XXI–XXIV** are Dee's finished works, gathered from the diaries (i.e., books **I–XX**). Book **XXV** is a work written in Edward Kelley's hand.

This work is unique in that it is the only published work of Dee's that presents it exactly as Dee wrote it and which is also complete. It even shows the present state of the manuscripts by giving the outlines of lacunæ (gaps and damage to the pages), hence the use of other very early copies of Dee's manuscripts to fill in some of these. I hope that this transcript will help rectify many of the inaccuracies and distortions so common in this area, and whilst I cannot honestly say that this work is totally free from errors, I have tried to eliminate as many as possible by reading, re-reading, and comparing with the original manuscripts several times over, so that any errors remaining should be largely insignificant. I have paid particular attention to the words of Dee's Angelic language, where errors abound in most printed sources.

I have neither added nor removed anything from the manuscript pages (apart from adding the page information footer to each page), so all underlines, symbols, marks, doodles etc., are Dee's. Generally, the more underlines, the more emphasis is being placed on the underlined text. There are also some long, fine leader lines that curve across a page linking parts of it together, sometimes these lines cross from one page to another and are obviously used by Dee for linking related information together. The pointing hand symbol, which Dee frequently uses, is obviously pointing to something which he regarded as important.

Dee occasionally made errors and these have all been left as they are, but they have been gathered together in the list of "Errata". Some of these "errors" are almost certainly deliberate (e.g., some Latin words have odd spellings– some of these are probably medieval variants), so I have followed Dee's spelling throughout, whereas *TFR* often corrects them.

The section "Notes to Manuscripts" gives an English translation of Dee's Latin title pages and discusses each book and any problems that they may contain. It also lists previously published editions and gives sources where English translations of the Latin text may be found.

As scholarly works always identify particular manuscript pages by their folio numbers, I have added a "Table of Folio Numbers". This is a list of every folio in sequential order for each manuscript, with their corresponding page number. As the book pagination does not follow the folio numbering order, this allows any folio to be located quickly within the work.

To make things easier for readers I have created a series of appendices covering just about every aspect of this work:

- Appendix I. "*Dee's European Journey*". Here you'll find a detailed map showing all of the places that Dee mentions in his travels, with his route from London to Kraków highlighted. I could have extended this route farther, but as Dee goes to and from various places several times, it would all get very confusing. One part of his journey still remains a mystery: Bremen to Hamburg. If the route shown is correct, then Dee passed through Buxtehude to reach Harburg (now a district of Hamburg), but his diary entries are clear, he reached Harburg then travelled to Buxtehude, effectively reversing the direction! The rest of the appendix sets out Dee's journey in a more detailed tabular form, which includes some additional names as found in "Other Manuscripts Consulted".
- Appendix II. "*The Ninety-One Parts of the Earth*". Gives a detailed list of the ninety-one parts of the Earth as related to their modern names (where possible). I've done my best with this but it's just not possible to locate all of them with 100 percent accuracy. I've provided a series of maps here for a clearer understanding of their locations. Boundaries of countries and regions will always be problematic, due to constant change over the centuries and not being internationally recognised as they are today. The table at the end of the list relates these names to the thirty Ayres (to differentiate these "thirty Ayres" from the ordinary meaning of "Air", I have preserved Dee's archaic spelling of "Ayre" throughout).
- Appendix III. "*Gazetteer*". This is a listing of all place names found in the source material. All entries use Dee's spellings, which includes any alternatives that Dee gives, followed by its modern equivalent. When I say that this includes "all place names", this is not strictly true, as there are some place names buried within the Latin text which I haven't thoroughly checked for, and, as I haven't provided a translation of this, they would be too time consuming to extract.
- Appendix IV. "*Glossary of Archaic and Obscure Words*". This is a pretty straightforward glossary of archaic words. Some of these words are still used, it's just the spelling which is archaic and could be quite puzzling when first seen.
- Appendix V. "*Brief Biographical Guide*". This includes everyone found in the source material (omitting the Latin text again). This involved some considerable research, and I have included some interesting facts where possible. I have deliberately kept them brief, but I have provided enough for the reader to pursue further if required.
- Appendix VI. "*An Examination of John Dee's 48 Claves Angelicæ*". These Keys have been carefully compared to the original dictation, revealing a number of possible errors to Dee's *48 Claves Angelicæ*. I've also tried to make a few helpful suggestions here as there are a few problem areas, but I've given all the information and facts available from Dee's manuscripts, with extensive page references to help.
- Appendix VII. "*Concordance of Angelic Words in Dee's 48 Claves Angelicæ*". This concordance gives every word found in the Keys, together with the Key and word number in which it falls. You'll find related words are grouped together, which should reveal something about their particular use. At the end is a table giving all Angelic numbers found in the Keys, followed by a section on what I have called "compound words".
- Appendix VIII. "*List of Spiritual Creatures*". This is a list of what Dee calls "Spiritual Creatures", good and bad. Again, these are all extracted from the manuscripts, most of which are specifically related to Dee's Angelic system.
- Appendix IX. "*A Selection of Interesting Quotations*". These are classified under several different sub-headings. I've tried to find something interesting for everyone. The first section, "Dee's Experiences of Possible Psychic Activity", is probably of interest to most readers. I've included everything that I could find relating to this, even if only vaguely so.
- Appendix X. "*Complete Angelic Lexicon*". This includes all Angelic words from Dee's manuscripts and a few mistranscribed words from *TFR* (as these have often, mistakenly, become accepted words); all other sources I consider unreliable. It shows at a glance any word from a Key with all other occurrences from the very same Key and same word number, but from a different location in the manuscript(s). This can reveal differences in translation, pronunciation, accents, etc., with extensive page references. Other words here include names of spiritual creatures, names from the four Watchtowers, and other words scattered throughout the manuscripts.

I've tried to avoid making interpretations; my task being simply to present the work as accurately as possible, so that readers can make their own judgments. I have, on occasions, made the odd suggestion. There are some places where Dee is clearly confused; I have generally made no comment, but have preferred to leave this for readers to figure out for themselves. The only thing lacking is a complete translation of the Latin text. *SKINNER*'s work (*see* "Bibliography") leaves much to be desired.

## EDITORIAL CONVENTIONS

- British Library MS. Sloane 3188 (Books **I–VI**) has been collated with MS. Sloane 3677 (being Ashmole's copy of this work).
- Cotton Appendix XLVI Parts I & II (Books **VII–XVI** and **XVIII–XX**) have been carefully collated with Bodleian MS. Ashmole 580 (being Ashmole's copy of *TFR*, corrected and annotated against the original manuscript) and with British Library 719.m.12 (being Shippen's copy of *TFR*, corrected and annotated against the original manuscript).
- Bodleian Library MS. Ashmole 1790 Art. 1 (Book **XVII**, in Dee's hand) has been collated with Bodleian MS. Ashmole 1788 (being Ashmole's copy of this work). This work has been inserted between **XVI** and **XVIII** to maintain the chronological order. Both Ashmole and Shippen occasionally make their own errors and fail to notice others, some glaringly obvious.
- To maintain the character of this work, no attempt has been made to modernize the style of the text, and therefore the spelling of all words are Dee's, but with the following exceptions. Dee uses the letters "u" and "v" indiscriminately, but for ease of reading these have been changed to follow modern conventions, with the exception of the majuscule "U", which is always shown as "V", following Dee and classical Latin. This also includes some non-Latin words, such as Angelic words and names, all of which appear exactly as written (e.g., "Uriel" appears as "Vriel"). By the mid-seventeenth century, the distinction between the minuscule "u" and "v" had become accepted, with the majuscule "U" and "V" following in the early eighteenth century. The letter "j" was only introduced during the seventeenth century, therefore all words that today would be spelled with "j" appear with the letter "i" (e.g., "joy" appears as "ioy"). A few other words with a soft "g" are also written with "i" (e.g., "gentle" appears as "ientle").
- In a number of places, the text of the manuscript is now unreadable or completely missing, largely due to decay and wear, therefore some lacunæ have been filled in from *TFR*, *ASH 580*, *SHIPPEN* (*see* "Bibliography"), and also from Dee's own work, *De Heptarchia Mystica*. Lacunæ have been indicated by placing a grey patch over the area concerned, the outer edge of which passes exactly through each word or letter that's missing.
- Generally, all conversations are shown in italic type, while comments, notes, etc., are in upright type (e.g., *conversations*, comments), the main exception being the Latin, which is always upright (but see next paragraph) and in Roman type (as you are now reading). All proper nouns are in upright type, whilst Angelic (Enochian) words, phrases and letters appear in Pierre type (e.g., Pierre).
- Dee uses many abbreviations throughout the Latin text, placing a mark or tittle above the word where this occurs. In this work, they have been expanded and shown in full, but with the missing letters shown in italics (e.g., "nra" the abbreviation of "nostra" would appear as "n*ost*ra") in case anyone should disagree with my expansions. The only book where this is not done is in **XXIV**, where the expanded text would have been too lengthy to fit; therefore, Dee's abbreviation marks have been shown.
- The reader should be aware that the word "thee" (the objective singular case of "you") is, in nearly every instance, spelled "the" by Dee, giving rise to some odd looking phrases, such as "behold, I have browght the the truth", which should be read as "behold, I have brought thee the truth".
- In books **I**, **III**, **IV**, **V** and **VI**, I have included Dee's own folio numbers in parentheses (at the foot of each page), as Dee refers to these in a number of places. In order to maintain the sequence, all blank pages that were in these particular books have been included. Book **II** does not include these numbers, as they are not referenced by Dee and it is possible that some folios are missing. My own numbering system treats each book separately, prefixed with a book number (in Roman numerals). Some page references include the suffix "n", referring to notes, marginal or otherwise. The numbers appearing in square brackets are the manuscript folio numbers (mainly of interest to scholars), e.g., "f.100r" (r = *recto*, "right") / "f.100v" (v = *verso*, "turned/reversed"). These would normally correspond to right- and left-hand pages, but this is not always the case due to Dee's habit of using all right-hand pages, then turning the manuscript around and using the left-hand pages. In order to locate a particular folio number, the reader should refer to the "Table of Folio Numbers", which gives their corresponding page number.

- Diagrams have been scanned from microfilm and then cleaned, but with some exceptions that have been redrawn.
- Title pages generally follow Dee's original title page, while the text below the line near the bottom gives the start and end date of that particular book and current manuscript (not on the original title page).

# ERRATA

This is a complete list of errors found in the source material of volume I. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

| | |
|---|---|
| **I-i** | Eleventh line down, "Liber Scientia Terrestris Auxilii & Victoria" should read "Liber Scientiæ, Auxilii et Victoriæ Terrestris". |
| **I-6** | Marginal note, "Regum .4. cap .1." should be "Regum 3 cap 1". |
| **I-8** | Third line up, "Prince Befafes". This would appear to be King Carmara (Baligon) and not Befafes. |
| **I-17** | Twenty-third line down, "wordly" should read "worldly". |
| **II-3** | Third line down, "ligthening" should read "lightening" (lightning) . |
| **II-4** | First line, "to gather" should possibly read "to gither" (together). |
| **II-7** | Top marginal note, "superfuous" should read "superfluous". |
| **II-11** | Fourteenth line up, "heven, an erth" should read "heven, and erth". |
| **IV-6** | Tenth line up, "wordling" should probably read "worldling". |
| **IV-10** | First word, "pluckt" is redundant, duplicated from previous line. |
| **IV-17** | Eighteenth line down, last word "the" is redundant, duplicated on next line. |
| **IV-23** | Thirteenth line up, "distant" should probably read "distinct" (*see* **XXIII-35**, where the same text is repeated). |
| **IV-28** | Inset box right, "Baginol" should read "Bagenol". |
| **IV-28** | In the note near the bottom left, "40 quam 49" should read "50 quam 49" |
| **V-25** | Third marginal note gives "Pola" and "Pala"; main body text gives "Palo" and "Pola". |
| **V-30** | Ninth line down, "garsel" may possibly read "garset". |
| **V-34** | Eighth line down, "inurie" should read "iniurie" (injury). |
| **V-35** | Second line up, "lúmasa" may possibly read "lúniasa". |
| **VI-2** | Ninth line up, "comittitur" should read "committitur". |
| **VI-33** | Second line down, "light fire" should probably read "light and fire". |
| **VI-33** | Eighth line down, "wordlings" should read "worldlings". |
| **VII-1** | Heading, "Misteriorum" should read "Mysteriorum". |
| **VII-16** | Thirteenth line down, "Let here" should possibly read "Let there". |
| **VII-41** | Fourth line up, "HAbetis quae a Deo" should read "Habetis quae a Deo". |
| **VII-48** | Twenty-third line down, "Celsittudinis" should read "Celsitudinis" (probable medieval variant). |
| **VIII-3** | Second line down, "concathenavit" should read "concatenavit" (probable medieval variant). |
| **VIII-3** | Twenty-second line up, "fortissomus" should read "fortissimus". |
| **VIII-6** | Nineteenth line down, "apperit" should read "aperit". |
| **VIII-7** | Seventeenth line up, "ancipite" should read "ancipiti". |
| **VIII-8** | Sixth line down, "legittimè" should read "legitimè"; likewise "illegittima" should read "illegitima" (both probably medieval variants). |
| **VIII-22** | Last word, "where" is redundant: duplicated on following page. |
| **VIII-24** | Twenty-fifth line down, "utter worlds unknown" should probably read "utter words unknown". |
| **VIII-26** | Ninth line down, "and endeless" should read "an endeless". |
| **VIII-34** | Sixteenth line up, "Are your" should read "Are you". |
| **VIII-53** | Seventh line up, "that river doing" should probably read "that river going". |
| **IX-20** | Mid-page, "Prononownce" should read "Pronownce". |
| **IX-30** | First word, "finde" is redundant, duplicated from previous page. |
| **IX-32** | First line (heading), "15 Aprilis" should read "16 Aprilis". |
| **IX-32** | Fifth line up, "sd" should read "ds". |

# Bibliography

With abbreviations used (where referenced).

## Primary Source Material

| | |
|---|---|
| *SL 3188* | British Library MS. Sloane 3188.<br>The Mortlake Actions, between 22 December 1581 and 23 May 1583 inc. [Books **I–VI**]. |
| *Cotton* | British Library MS. Cotton Appendix XLVI Parts I & II.<br>Further Actions, which took place mainly on the continent, between 28 May 1583 and 7 September 1607 inc. [Books **VII–XVI** and **XVIII–XX**]. |
| *SL 3191* | British Library MS. Sloane 3191.<br>Consists of Dee's four finished works based upon the Actions [Books **XXI–XXIV**]. |
| *SL 3189* | British Library MS. Sloane 3189.<br>Known variously as *Liber Mysteriorum Sextus et Sanctus*, *The Book of Enoch* and *Loagaeth*. In Edward Kelley's hand [Book **XXV**]. |
| *Ash 1790* | Bodleian MS. Ashmole 1790.<br>A collection of papers including, in ff.1–19, Dee's Spirit Action for 10 April 1586. [Book **XVII**]. |

## Secondary Source Material

| | |
|---|---|
| *Ash 580* | Bodleian MS. Ashmole 580.<br>Elias Ashmole's copy of *TFR* with manuscript corrections against *Cotton*. |
| *Ash 1788* | Bodleian MS. Ashmole 1788.<br>Contains, in ff.37–64, Elias Ashmole's copy of the relevant section of *Ash 1790*. |
| *SL 3677* | British Library MS. Sloane 3677.<br>Elias Ashmole's copy of *SL 3188*. |
| *SL 3678* | British Library MS. Sloane 3678.<br>Elias Ashmole's copy of *SL 3191*. |
| *Shippen* | British Library 719.m.12.<br>William Shippen's copy of *TFR* with manuscript corrections against *Cotton*. |
| *TFR* | Meric Casaubon (ed.), *A True & Faithful Relation of What passed for many Yeers between D$^{R}$. John Dee and Some Spirits* (1659; facs. edn. Antonine/Golden Dragon Press, 1974; facs. edn. Askin, 1974; facs. edn. with partial trans. of *Ash 1790*, Magickal Childe, 1992). |

## Other Manuscripts Consulted

| | |
|---|---|
| *Ash 487* | Bodleian MS. Ashmole 487.<br>Containing Dee's diary entries for 1543–1556. |
| *Ash 488* | Bodleian MS. Ashmole 488.<br>Containing Dee's diary entries for 1577–1600. |
| *SL 3645* | British Library MS. Sloane 3645.<br>Contains, in ff.22–38, a seventeeth century translation of the relevant section of *Ash 1790*. |

## Other Works Consulted and Referenced

| | |
|---|---|
| *Bretschneider* | Emil Bretschneider, *Mediæval Researches from Eastern Asiatic Sources*, 2 vols. (Trubner, 1888). |
| *Crowley* | Aleister Crowley, "Liber LXXXIV vel Chanokh Part II", in *The Equinox* vol. 1 no. 8 (1907). |
| *Fenton* | Edward Fenton (ed.), *The Diaries of John Dee* (Day Books, 1998). |
| *Halliwell* | James O. Halliwell (ed.), *The Private Diary of Dr. John Dee* (The Camden Society, 1842). |

| | |
|---|---|
| *Harkness* | Deborah E. Harkness, *John Dee's Conversations with Angels* (Cambridge University Press, 1999). |
| *Hazlitt* | William Hazlitt, *The Classical Gazetteer: A Dictionary of Ancient Geography, Sacred and Profane* (Whittaker, 1851). |
| *James* | Geoffrey James (ed.), *The Enochian Magick of Dr. John Dee* (Llewellyn, 1998). Originally published as *The Enochian Evocation of Dr. John Dee* (Heptangle, 1984). |
| *Josten* | C.H. Josten, "An Unknown Chapter in the Life of John Dee", in *The Journal of the Warburg and Courtauld Institutes*, vol. 28 (1965): 223–257. Available from the JSTOR archives. |
| *Laycock* | Donald C. Laycock, *The Complete Enochian Dictionary* (Askin, 1978). |
| *Leitch* | Aaron Leitch, *The Angelical Language*, 2 vols. (Llewellyn, 2010). |
| *McLean* | Adam McLean (ed.), *A Treatise on Angel Magic* (Magnum Opus Hermetic Sourceworks, 1982). |
| *Peterson* | Joseph H. Peterson (ed.), *John Dee's Five Books of Mystery* (Weiser, 2003). Originally published as *The Five Books of Mystical Exercises of John Dee* (Magnum Opus Hermetic Sourceworks, 1985). |
| *Reeds* | Jim Reeds, "John Dee and the Magic Tables in the Book of Soyga", in Stephen Clucas (ed.), *John Dee: Interdisciplinary Essays in English Renaissance Thought* (Springer, 2006): 177–204. |
| *Regardie* | Israel Regardie (ed.), *The Golden Dawn* (Aries, 1937–1940); numerous more recent editions. |
| *S&R* | S. Skinner and D. Rankine (eds.), *The Practical Angel Magic of John Dee's Enochian Tables* (Golden Hoard, 2004). |
| *Skinner* | Stephen Skinner, *Key to the Latin of Dr John Dee's Spiritual Diaries* (Golden Hoard, 2012). Gives an English translation of the Latin text found in *Cotton*. Readers should be aware that in places this work is very unreliable and misleading, but it does give a translation (of sorts) where no other exists. |
| *Taylor* | E.G.R. Taylor, *Tudor Geography 1485–1583* (Octagon, 1968). |
| *Turner EM* | Robert Turner, *Elizabethan Magic* (Element, 1989). |
| *Turner HM* | Robert Turner (ed.), *The Heptarchia Mystica of John Dee* (Aquarian, 1986). |
| *Verman* | Mark Verman, "The Fountain of Wisdom", in *The Books of Contemplation* (State University of New York, 1992). |
| *Whitby* | C.L. Whitby, "*John Dee's Actions with Spirits: 22 December 1581 to 23 May 1583*", PhD thesis, 2 vols. (University of Birmingham, 1981). Includes a valuable and comprehensive introduction and commentary. |

## OTHER WORKS CONSULTED

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Benjamin Davidson, *The Analytical Hebrew and Chaldee Lexicon* (Hendrickson, 1981).
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I. Regardie (ed.), *The Complete Golden Dawn System of Magic* (Falcon Press, 1984).
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J. Lempriere, *Bibliotheca Classica* (New York, 1851).
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Keith Sidwell, *Reading Medieval Latin* (Cambridge University Press, 1995).
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Rabbi Joseph Gikatila, *Gates of Light–Sha'are Orah*, trans. A. Weinstein (AltaMira, 1994).
Robert Turner (trans.), *The Arbatel of Magick* (London, 1655).
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Tom Chetwynd, *A Dictionary of Symbols* (Paladin, 1982).
William Smith, *Dictionary of Greek and Roman Geography* (2 vols., London, 1856).

*Main Internet Sources:*

*Internet Sacred Text Archive*: http://www.sacred-texts.com.
*The Magickal Review*: www.themagickalreview.org (now offline).
*Twilit Grotto: Archives of Western Esoterica*: http://www.esotericarchives.com.

# TABLE OF FOLIO NUMBERS

This table gives a complete list of folio numbers in sequential order for all manuscripts in this work, with their corresponding page numbers. This will enable the reader to quickly find any particular folio.

With some manuscript books, the pagination would appear to be wildly out of sequence. This is because Dee would first write on the recto side of a folio and later turn the manuscript around and write on the verso side, which can result in several turns where Dee is probably trying to fill in blank pages, making it look very confused. For those interested, I have added indicator marks where this occurs in order to help the reader follow the pagination sequence: these are small numbered squares with a direction arrow top or bottom, and can be seen between the folio and the page number (reversed markers are used on overlaps). Just follow the sequence to the next numbered square in the direction of the arrow. A box surrounding a folio/page number indicates the end page of that particular book. Sometimes a folio has mistakenly been inverted, and these also have the same indicator marks (e.g., **VII**-30–29). There are some places where pages have been written out of sequence, in which case Dee has added his own marks or letters indicating the next page (i.e., **XV**-21–22, **XVIII**-1–2). These are shown as other pagination anomalies. A few pages are indicated, "part 1" and "part 2", where Dee has written on part of the page, and when turned around, written on the other half; part 1 and 2 are in chronological order.

Some books overlap (e.g., Book **X** with Book **XI**), in which case overlapping sections are underlined. Book **XIII** can also be seen overlapping Book **XII**, but these pages are basically copies of pages 3–10 of book **XIII**. These are in Dee's hand, so I have included them as an appendix to that book as there are some differences, particularly with marginal notes. At the end of Book **XX** are fourteen pages labelled "Copy; not shown." Apparently these were made for Casaubon's edition of Dee's diaries (*TFR*), and I could see no reason to reproduce them here.

At the end of this work will be found eight (of thirty-six) tables which are some of the tables found in the Book of Soyga mentioned by Dee in several places (*see* vol. 2 p. 959 for a brief discussion of this work). These have been bound up with the manuscript, and have therefore been reproduced in this work, but not reconstructed (*see REEDS*).

Some additional information of interest is included, also, blank pages (most of which are not shown), missing folios, etc. There are some occasional notes found at the beginning (usually) of a manuscript which were added by later annotators and have been preserved for historical reasons only. Note that "IFC" is short for "Inside Front Cover" (usually blank).

At the end of Book **X**, I have indicated six missing pages (this is a minimum, there may well be more). The missing text is: the last two words of Key 13 (i.e., excluding the last fourteen words, as these were added later to several of the Keys); Key 14 (all); Key 15 (all), and the first twelve words of Key 16. Fortunately, they can be found in *48 Claves Angelicæ* (Book **XXI**).

## MS. SLOANE 3188

| **Book I – Mortlake Actions** | | |
|---|---|---|
| **0r** | – | Note by Madden |
| **0v** | – | Blank |
| **1r** | – | Note by *unknown* |
| **1v** | – | Blank, not shown |
| **2r** | **I**-i | Ashmole's preface |
| **2v** | **I**-ii | |
| **3r** | **I**-iii | |
| **3v** | **I**-iv | Blank |
| **4r** | – | Title Page |
| **4v** | – | Blank, IFC |
| **5r** | **I**-1 | |
| **5v** | **I**-2 | Blank |
| **6r** | **I**-3 | |
| **6v** | **I**-4 | Blank |
| **7r** | **I**-5 | |
| **7v** | **I**-6 | |
| **8r** | **I**-7 | |
| **8v** | **I**-8 | |
| **9r** | **I**-9 | |
| **9v** | **I**-10 | |
| **10r** | **I**-11 | |
| **10v** | **I**-12 | |
| **11r** | **I**-13 | |
| **11v** | **I**-14 | |
| **12r** | **I**-15 | |
| **12v** | **I**-16 | |
| **13r** | **I**-17 | |

| | | |
|---|---|---|
| 13v | I-18 | |
| 14r | I-19 | |
| 14v | I-20 | Blank |
| 15r | I-21 | Ashmole's note |
| 15v | I-22 | Blank |

**Book II – Mortlake Actions**

| | | |
|---|---|---|
| 16r | – | Ashmole's title |
| 16v | – | Blank, IFC |
| 17r | II-1 | |
| 17v | II-2 | |
| 18r | II-3 | |
| 18v | II-4 | |
| 19r | II-5 | |
| 19v | II-6 | |
| 20r | II-7 | |
| 20v | II-8 | |
| 21r | II-9 | |
| 21v | II-10 | |
| 22r | II-11 | |
| 22v | II-12 | |
| 23r | II-13 | |
| 23v | II-14 | |
| 24r | II-15 | |
| 24v | II-16 | |
| 25r | II-17 | |
| 25v | II-18 | |
| 26r | II-19 | |
| 26v | II-20 | |
| 27r | II-21 | |
| 27v | II-22 | |
| 28r | II-23 | |
| 28v | II-24 | |
| 29r | II-25 | |
| 29v | II-26 | |
| 30r | II-27 | Sigillum Dei |
| 30v | II-28 | Blank |

**Book III – Mortlake Actions**

| | | |
|---|---|---|
| 31r | – | Title Page |
| 31v | – | Blank, IFC |
| 32r | III-1 | |
| 32v | III-2 | |
| 33r | III-3 | |
| 33v | III-4 | |
| 34r | III-5 | |
| 34v | III-6 | |
| 35r | III-7 | |
| 35v | III-8 | |
| 36r | III-9 | |
| 36v | III-10 | |
| 37r | III-11 | Blank |
| 37v | III-12 | |
| 38r | III-13 | |
| 38v | III-14 | Blank |
| 39r | III-15 | |
| 39v | III-16 | |
| 40r | III-17 | Tabula Collecta |
| 40v | III-18 | Blank |
| 41r | III-19 | |
| 41v | III-20 | Blank |
| 42r | III-21 | |
| 42v | III-22 | |
| 43r | III-23 | |
| 43v | III-24 | |

**Book IV – Mortlake Actions**

| | | |
|---|---|---|
| 44r | ① – | Title page |
| 44v | – | Blank, IFC |
| – | ③ IV-1 | Folio missing |
| – | IV-2 | Folio missing |
| 45r | IV-3 | |
| 45v | IV-4 | |
| 46r | IV-i | Ashmole's note |
| 46v | ② IV-ii | Blank |
| 47r | IV-5 | |
| 47v | IV-6 | |
| 48r | IV-7 | |
| 48v | IV-8 | |
| 49r | IV-9 | |
| 49v | IV-10 | |
| 50r | IV-11 | |
| 50v | IV-12 | |
| 51r | IV-13 | |
| 51v | IV-14 | |
| 52r | IV-15 | |
| 52v | IV-16 | |
| 53r | IV-17 | |
| 53v | IV-18 | |
| 54r | IV-19 | |
| 54v | IV-20 | |
| 55r | IV-21 | |
| 55v | IV-22 | |
| 56r | IV-23 | |
| 56v | IV-24 | |
| 57r | IV-25 | |
| 57v | IV-26 | |
| 58r | IV-27 | |
| 58v | IV-28 | |
| 59r | IV-29 | |
| 59v | IV-30 | |

**Book V – Mortlake Actions**

| | | |
|---|---|---|
| 60r | – | Title Page |
| 60v | | Blank, IFC |
| 61r | V-1 | |
| 61v | V-2 | |
| 62r | V-3 | |
| 62v | V-4 | |
| 63r | V-5 | |
| 63v | V-6 | |
| 64r | V-7 | |
| 64v | V-8 | |
| 65r | V-9 | |
| 65v | V-10 | |
| 66r | V-11 | |
| 66v | V-12 | |
| 67r | V-13 | |
| 67v | V-14 | |
| 68r | V-15 | |
| 68v | V-16 | |
| 69r | V-17 | |
| 69v | V-18 | |
| 70r | V-19 | |
| 70v | V-20 | |
| 71r | V-21 | |
| 71v | V-22 | |
| 72r | V-23 | |
| 72v | V-24 | |
| 73r | V-25 | |
| 73v | V-26 | |
| 74r | V-27 | |
| 74v | V-28 | |
| 75r | V-29 | |
| 75v | V-30 | |
| 76r | V-31 | |
| 76v | V-32 | |
| 77r | V-33 | |
| 77v | V-34 | |
| 78r | V-35 | |
| 78v | V-36 | |
| 79r | V-37 | |
| 79v | V-38 | |
| 80r | V-39 | |
| 80v | V-40 | |
| 81r | V-41 | |
| 81v | V-42 | |
| 82r | V-43 | |
| 82v | V-44 | |
| 83r | V-45 | |
| 83v | V-46 | |
| 84r | V-47 | |
| 84v | V-48 | |
| 85r | V-49 | |
| 85v | V-50 | |
| 86r | V-51 | |
| 86v | V-52 | Treasure map |
| 87r | V-53 | The scroll |
| 87v | V-54 | Blank |
| 88r | V-55 | |
| 88v | V-56 | |
| 89r | V-57 | |
| 89v | V-58 | |
| 90r | V-59 | |
| 90v | V-60 | |

**Book VI –Appendix to Book V**

| | | |
|---|---|---|
| 91r | VI-1 | Includes title |
| 91v | VI-2 | |
| 92r | VI-3 | |
| 92v | VI-4 | |
| 93r | VI-5 | |
| 93v | VI-6 | Blank |
| 94r | VI-7 | |
| 94v | VI-8 | |
| 95r | VI-9 | |
| 95v | VI-10 | |
| 96r | VI-11 | |
| 96v | VI-12 | |
| 97r | VI-13 | |
| 97v | VI-14 | Copy of 97r |
| 98r | VI-15 | |
| 98v | VI-16 | |
| 99r | VI-17 | |
| 99v | VI-18 | Blank |
| 100r | VI-19 | |
| 100v | VI-20 | |
| 101r | VI-21 | |
| 101v | VI-22 | |
| 102r | VI-23 | |
| 102v | VI-24 | |
| 103r | VI-25 | |
| 103v | VI-26 | |
| 104r | VI-27 | Angelic letters |
| 104v | VI-28 | |
| 105r | VI-29 | |
| 105v | VI-30 | |
| 106r | VI-31 | |
| 106v | VI-32 | |
| 107r | VI-33 | |
| 107v | VI-34 | |
| 108r | VI-35 | |
| 108v | VI-36 | Blank |

## MS. COTTON APPENDIX XLVI PART I

**Book VII – Mortlake**

| | | |
|---|---|---|
| or | – | Note by Madden |
| ov | – | Blank; not shown |
| 1r | – | Blank; not shown |

| | | |
|---|---|---|
| 1v | – | Blank; not shown |
| 2r | ① VII-1 | Includes title |
| 2v | VII-2 | |
| 3r | VII-3 | Blank |
| 3v | VII-4 | |
| 4r | VII-5 | |
| 4v | VII-6 | Blank |
| 5r | VII-7 | |
| 5v | VII-8 | |
| 6r | VII-9 | Blank |
| 6v | VII-10 | |
| 7r | VII-11 | |
| 7v | VII-12 | |
| 8r | VII-13 | |
| 8v | VII-14 | |
| 9r | VII-15 | |
| 9v | VII-16 | |
| 10r | VII-17 | |
| 10v | VII-18 | |
| 11r | VII-19 | |
| 11v | VII-20 | |
| 12r | VII-21 | |
| 12v | VII-22 | |
| 13r | VII-23 | |
| 13v | VII-24 | |
| 14r | VII-25 | |
| 14v | VII-26 | |
| 15r | VII-27 | |
| 15v | VII-28 | |
| 16r | ③ VII-30 | } Inverted |
| 16v | ② VII-29 | |
| 17r | VII-31 | |
| 17v | VII-32 | |
| 18r | ⑤ VII-34 | } Inverted |
| 18v | ④ VII-33 | |
| 19r | VII-35 | |
| 19v | VII-36 | |
| 20r | VII-37 | |
| 20v | VII-38 | |
| 21r | ⑦ VII-40 | |
| 21v | VII-41 | |
| 22r { | VII-39 | Part 1 |
| | VII-42 | Part 2 |
| 22v | VII-43 | |
| 23r | VII-44 | |
| 23v | VII-45 | |
| 24r | VII-46 | |
| 24v | VII-47 | |
| 25r | VII-48 | |
| 25v | VII-49 | |
| 26r | VII-50 | |
| 26v | VII-51 | |
| 27r | VII-52 | |
| 27v | – | Blank, not shown |

| Book VIII – To Cracovia | | |
|---|---|---|
| 28r | – | Blank, not shown |
| 28v | – | Blank, not shown |
| 29r | – | Title Page |
| 29v | – | Blank, IFC |
| 30r | VIII-1 | |
| 30v | VIII-2 | |
| 31r | VIII-3 | |
| 31v | VIII-4 | |
| 32r | VIII-5 | |
| 32v | VIII-6 | |
| 33r | VIII-7 | |
| 33v | VIII-8 | |
| 34r | VIII-9 | |
| 34v | VIII-10 | |
| 35r | VIII-11 | |
| 35v | VIII-12 | |
| 36r | VIII-13 | |
| 36v | VIII-14 | |
| 37r | VIII-15 | |
| 37v | VIII-16 | |
| 38r | VIII-17 | |
| 38v | VIII-18 | |
| 39r | VIII-19 | |
| 39v | VIII-20 | |
| 40r | VIII-21 | |
| 40v | VIII-22 | |
| 41r | VIII-23 | |
| 41v | VIII-24 | |
| 42r | VIII-25 | |
| 42v | VIII-26 | |
| 43r | VIII-27 | |
| 43v | VIII-28 | |
| 44r | VIII-29 | |
| 44v | VIII-30 | |
| 45r | VIII-31 | |
| 45v | VIII-32 | |
| 46r | VIII-33 | |
| 46v | VIII-34 | |
| 47r | VIII-35 | |
| 47v | VIII-36 | |
| 48r | VIII-37 | |
| 48v | VIII-38 | |
| 49r | VIII-39 | |
| 49v | VIII-40 | |
| 50r | VIII-41 | |
| 50v | VIII-42 | |
| 51r | VIII-43 | |
| 51v | VIII-44 | |
| 52r | VIII-45 | |
| 52v | VIII-46 | |
| 53r | VIII-47 | |
| 53v | VIII-48 | |
| 54r | VIII-49 | |
| 54v | VIII-50 | |
| 55r | VIII-51 | |
| 55v | VIII-52 | |
| 56r | VIII-53 | |
| 56v | VIII-54 | |
| 57r | VIII-55 | |
| 57v | VIII-56 | |
| 58r | VIII-57 | |
| 58v | VIII-58 | |
| 59r | VIII-59 | |
| 59v | VIII-60 | |
| 60r | VIII-61 | |
| 60v | VIII-62 | |
| 61r | VIII-63 | |
| 61v | VIII-64 | |
| 62r | VIII-65 | |
| 62v | VIII-66 | |
| 63r | VIII-67 | |
| 63v | VIII-68 | |
| 64r | VIII-69 | |
| 64v | VIII-70 | |
| 65r | VIII-71 | |
| 65v | VIII-72 | |
| 66r | VIII-73 | |
| 66v | VIII-74 | |

| Book IX – Cracovia I & II | | |
|---|---|---|
| 67r | – | Blank, not shown |
| 67v | – | Blank, not shown |
| 68r | ① IX-1 | Includes title |
| 68v | – | Blank, not shown |
| 69r | IX-2 | |
| 69v | – | Blank, not shown |
| 70r | IX-3 | |
| 70v | ③ IX-34 | |
| 71r | IX-4 | |
| 71v | IX-33 | |
| 72r | IX-5 | |
| 72v | IX-32 | |
| 73r | IX-6 | |
| 73v | IX-31 | |
| 74r | IX-7 | |
| 74v | IX-30 | |
| 75r | IX-8 | |
| 75v | IX-29 | |
| 76r | IX-9 | |
| 76v | IX-28 | |
| 77r | IX-10 | |
| 77v | IX-27 | |
| 78r | IX-11 | |
| 78v | IX-26 | |
| 79r | IX-12 | |
| 79v | IX-25 | |
| 80r | IX-13 | |
| 80v | IX-24 | |
| 81r | IX-14 | |
| 81v | IX-23 | |
| 82r | IX-15 | |
| 82v | IX-22 | |
| 83r | IX-16 | |
| 83v | IX-21 | |
| 84r | IX-17 | |
| 84v | IX-20 | |
| 85r | IX-18 | |
| 85v | ② IX-19 | |
| 86r | – | Blank, not shown |
| 86v | – | Blank, not shown |
| 87r | ⑤ IX-44 | |
| 87v | ⑦ IX-80 | |
| 88r | IX-45 | |
| 88v | IX-79 | |
| 89r | IX-46 | |
| 89v | IX-78 | |
| 90r | IX-47 | |
| 90v | IX-77 | |
| 91r | IX-48 | |
| 91v | IX-76 | |
| 92r | IX-49 | |
| 92v | IX-75 | |
| 93r | IX-50 | |
| 93v | IX-74 | |
| 94r | IX-51 | |
| 94v | IX-73 | |
| 95r | IX-52 | |
| 95v | IX-72 | |
| 96r | IX-53 | |
| 96v | IX-71 | |
| 97r | IX-54 | |
| 97v | IX-70 | |
| 98r | IX-55 | |
| 98v | IX-69 | |
| 99r | IX-56 | |
| 99v | IX-68 | |
| 100r | IX-57 | |
| 100v | IX-67 | |
| 101r | IX-58 | |
| 101v | IX-66 | |
| 102r | IX-59 | |
| 102v | IX-65 | |
| 103r | IX-60 | |
| 103v | IX-64 | |
| 104r | IX-61 | |
| 104v | IX-63 | |
| 105r | ⑥ IX-62 | |
| 105v | IX-35 | Part II |
| – | IX-36 | Blank |
| 106r | IX-37 | |
| 106v | – | Blank, not shown |
| 107r | IX-38 | |
| 107v | – | Blank, not shown |

| | | |
|---|---|---|
| 108r | IX-39 | |
| 108v | – | Blank, not shown |
| 109r | IX-40 | |
| 109v | – | Blank, not shown |
| 110r | IX-41 | |
| 110v | IX-83 | |
| 111r | IX-42 | |
| 111v | IX-82 | |
| 112r | ④ IX-43 | |
| 112v | ⑧ IX-81 | |

## Book X – Cracovia III

| | | |
|---|---|---|
| 113r | – | Blank, not shown |
| 113v | – | Blank, not shown |
| 114r | ① – | Title page |
| 114v | – | Blank, IFC |
| 115r | X-1 | |
| 115v | ❷ XI-7 | Next book |
| 116r | X-2 | |
| 116v | XI-6 | Next book |
| 117r | X-3 | |
| 117v | XI-5 | Next book |
| 118r | X-4 | |
| 118v | XI-4 | Next book |
| 119r | X-5 | |
| 119v | XI-3 | Next book |
| 120r | X-6 | |
| 120v | XI-2 | Next book |
| – | X-7 | Blank |
| 121r | X-8 | |
| 121v | XI-1 | Next book |
| 122r | ❶ – | Book **XI** title page |
| 122v | – | IFC for Book **XI** |
| 123r | X-9 | |
| 123v | X-92 | |
| 124r | X-10 | |
| 124v | X-91 | |
| 125r | X-11 | |
| 125v | X-90 | |
| 126r | X-12 | |
| 126v | X-89 | |
| 127r | X-13 | |
| 127v | X-88 | |
| 128r | X-14 | |
| 128v | X-87 | |
| 129r | X-15 | |
| 129v | X-86 | |
| 130r | X-16 | |
| 130v | X-85 | |
| 131r | X-17 | |
| 131v | X-84 | |
| 132r | X-18 | |
| 132v | X-83 | |
| 133r | X-19 | |
| 133v | X-82 | |
| 134r | X-20 | |
| 134v | X-81 | |
| 135r | X-21 | |
| 135v | X-80 | |
| 136r | X-22 | |
| 136v | X-79 | |
| 137r | X-23 | |
| 137v | X-78 | |
| 138r | X-24 | |
| 138v | X-77 | |
| 139r | X-25 | |
| 139v | X-76 | |
| 140r | X-26 | |
| 140v | X-75 | |
| 141r | X-27 | |
| 141v | X-74 | |
| 142r | X-28 | |
| 142v | X-73 | |
| 143r | X-29 | |
| 143v | X-72 | |
| 144r | X-30 | |
| 144v | X-71 | |
| 145r | X-31 | |
| 145v | X-70 | |
| 146r | X-32 | |
| 146v | X-69 | |
| 147r | X-33 | |
| 147v | X-68 | |
| 148r | X-34 | |
| 148v | X-67 | |
| 149r | X-35 | |
| 149v | X-66 | |
| 150r | X-36 | |
| 150v | X-65 | |
| 151r | X-37 | |
| 151v | X-64 | |
| 152r | X-38 | |
| 152v | X-63 | |
| 153r | X-39 | |
| 153v | X-62 | |
| 154r | X-40 | |
| 154v | X-61 | |
| 155r | X-41 | |
| 155v | X-60 | |
| 156r | X-42 | |
| 156v | X-59 | |
| 157r | X-43 | |
| 157v | X-58 | |
| 158r | X-44 | |
| 158v | X-57 | |
| 159r | X-45 | |
| 159v | X-56 | |
| 160r | X-46 | |
| 160v | X-55 | |
| 161r | X-47 | |
| 161v | X-54 | |
| – | X-48 | Folio missing |
| – | X-53 | Folio missing |
| – | X-49 | Folio missing |
| – | X-52 | Folio missing |
| – | X-50 | Folio missing |
| – | ② X-51 | Folio missing |

## Book XI – Cracovia IV (Starts at X 122r)

| | | |
|---|---|---|
| 162r | – | Blank, not shown |
| 162v | – | Blank, not shown |
| 163r | ③ XI-8 | |
| 163v | XI-100 | |
| 164r | XI-9 | |
| 164v | XI-99 | |
| 165r | XI-10 | |
| 165v | XI-98 | |
| 166r | XI-11 | |
| 166v | XI-97 | |
| 167r { | XI-12 | Part 1 |
| | XI-96 | Part 2 |
| 167v | XI-95 | |
| 168r | XI-13 | |
| 168v | XI-94 | |
| 169r | XI-14 | |
| 169v | XI-93 | |
| 170r | XI-15 | |
| 170v | XI-92 | |
| 171r | XI-16 | |
| 171v | XI-91 | |
| 172r | XI-17 | |
| 172v | XI-90 | |
| 173r | XI-18 | |
| 173v | XI-89 | |
| 174r | XI-19 | |
| 174v | XI-88 | |
| 175r | XI-20 | |
| 175v | XI-87 | |
| 176r | XI-21 | |
| 176v | XI-86 | |
| 177r | XI-22 | |
| 177v | XI-85 | |
| 178r | XI-23 | |
| 178v | XI-84 | |
| 179r | XI-24 | |
| 179v | XI-83 | |
| 180r | XI-25 | |
| 180v | XI-82 | |
| 181r | XI-26 | |
| 181v | XI-81 | |
| 182r | XI-27 | |
| 182v | XI-80 | |
| 183r | XI-28 | |
| 183v | XI-79 | |
| 184r | XI-29 | |
| 184v | XI-78 | |
| 185r | XI-30 | |
| 185v | XI-77 | |
| 186r | XI-31 | |
| 186v | XI-76 | |
| 187r | XI-32 | |
| 187v | XI-75 | |
| 188r | XI-33 | |
| 188v | XI-74 | |
| 189r | XI-34 | |
| 189v | XI-73 | |
| 190r | XI-35 | |
| 190v | XI-72 | |
| 191r | XI-36 | |
| 191v | – | Blank, not shown |
| 192r | XI-37 | Blank |
| 192v | XI-38 | Watchtowers |
| 193r | XI-39 | |
| 193v | XI-71 | |
| 194r | XI-40 | |
| 194v | XI-41 | |
| 195r | XI-42 | |
| 195v | XI-70 | |
| 196r | XI-43 | |
| 196v | XI-69 | |
| 197r | XI-44 | |
| 197v | XI-68 | |
| 198r | XI-45 | |
| 198v | XI-67 | |
| 199r | XI-46 | Enoch's Tables |
| 199v | XI-66 | |
| 200r | XI-47 | Enoch's Tables |
| 200v | XI-65 | |
| 201r | XI-48 | Enoch's Tables |
| 201v | XI-64 | |
| 202r | XI-49 | |
| 202v | XI-63 | |
| 203r | XI-50 | |
| 203v | XI-62 | |
| 204r | XI-51 | |
| 204v | XI-61 | |
| 205r | XI-52 | |
| 205v | XI-60 | |
| 206r | XI-53 | |
| 206v | XI-59 | |
| 207r | XI-54 | |
| 207v | XI-58 | |
| 208r | XI-55 | |
| 208v | XI-57 | |
| 209r | ④ XI-56 | |
| 209v | – | Blank, not shown |

| Book XII – Cracovia V | | |
|---|---|---|
| 210r | – | Blank, not shown |
| 210v | – | Blank, not shown |
| 211r | ① – | Title page |
| 211v | – | Blank, IFC |
| 212r | XII-1 | |
| 212v | XIII-97 | Appendix |
| 213r | XII-2 | |
| 213v | XIII-96 | Appendix |
| 214r | XII-3 | |
| 214v | XIII-95 | Appendix |
| 215r | XII-4 | |
| 215v | XIII-94 | Appendix |
| 216r | XII-5 | |
| 216v | XIII-93 | Appendix |
| 217r | XII-6 | |
| 217v | XIII-92 | Appendix |
| 218r | XII-7 | |
| 218v | XIII-91 | Appendix |
| 219r | XII-8 | |
| 219v | XIII-90 | Appendix |
| 220r | XII-9 | |
| 220v | XIII-89 | Appendix |
| 221r | XII-10 | |
| 221v | XIII-88 | Appendix |
| 222r | XII-11 | |
| 222v | XIII-87 | Appendix |
| 223r | XII-12 | |
| 223v | XIII-86 | Appendix |
| 224r | XII-13 | |
| 224v | XIII-85 | Appendix |
| 225r | XII-14 | |
| 225v | XIII-84 | Appendix |
| 226r | XII-15 | |
| 226v | ④ XIII-83 | Appendix |
| 227r | XII-16 | |
| 227v | XII-23 | |
| 228r | XII-17 | |
| 228v | XII-22 | |
| 229r | XII-18 | |
| 229v | XII-21 | |
| 230r | XII-19 | |
| 230v | ② XII-20 | |

## Ms. Cotton Appendix xlvi Part II

| Book XIII – Prage I | | |
|---|---|---|
| 0r | – | Blank, not shown |
| 0v | – | Blank, not shown |
| 1r | ① XIII-1 | Includes title |
| 1v | XIII-2 | Blank |
| 2r | XIII-3 | |
| 2v | XIII-4 | |
| 3r | XIII-5 | |
| 3v | XIII-6 | |
| 4r | XIII-7 | |
| 4v | XIII-8 | |
| 5r | XIII-9 | |
| 5v | XIII-10 | |
| 6r | XIII-11 | |
| 6v | – | Blank, not shown |
| 7r | XIII-12 | |
| 7v | – | Blank, not shown |
| 8r | XIII-13 | |
| 8v | – | Blank, not shown |
| 9r | XIII-14 | |
| 9v | – | Blank, not shown |
| 10r | XIII-15 | |
| 10v | – | Blank, not shown |
| 11r | XIII-16 | |
| 11v | – | Blank, not shown |
| 12r | XIII-17 | |
| 12v | – | Blank, not shown |
| 13r | XIII-18 | |
| 13v | – | Blank, not shown |
| 14r | XIII-19 | |
| 14v | – | Blank, not shown |
| 15r | XIII-20 | |
| 15v | – | Blank, not shown |
| 16r | XIII-21 | |
| 16v | – | Blank, not shown |
| 17r | XIII-22 | |
| 17v | – | Blank, not shown |
| 18r | XIII-23 | |
| 18v | – | Blank, not shown |
| 19r | XIII-24 | |
| 19v | – | Blank, not shown |
| 20r | XIII-25 | |
| 20v | – | Blank, not shown |
| 21r | XIII-26 | |
| 21v | – | Blank, not shown |
| 22r | XIII-27 | |
| 22v | XIII-28 | Blank |
| 23r | XIII-29 | |
| 23v | XIII-30 | Blank |
| 24r | XIII-31 | |
| 24v | XIII-32 | |
| 25r | XIII-33 | |
| 25v | – | Blank, not shown |
| 26r | XIII-34 | |
| 26v | ③ XIII-80 | |
| 27r | XIII-35 | |
| 27v | XIII-79 | |
| 28r | XIII-36 | |
| 28v | XIII-78 | |
| 29r | XIII-37 | |
| 29v | XIII-77 | |
| 30r | XIII-38 | |
| 30v | XIII-76 | |
| 31r | XIII-39 | |
| 31v | XIII-40 | |
| 32r | XIII-41 | |
| 32v | XIII-42 | Blank |
| 33r | XIII-43 | |
| 33v | XIII-75 | |
| 34r | XIII-44 | |
| 34v | XIII-74 | |
| 35r | XIII-45 | |
| 35v | XIII-73 | |
| 36r | XIII-46 | |
| 36v | XIII-72 | |
| 37r | XIII-47 | |
| 37v | XIII-71 | |
| 38r | XIII-48 | |
| 38v | XIII-70 | |
| 39r | XIII-49 | |
| 39v | XIII-69 | |
| 40r | XIII-50 | |
| 40v | XIII-68 | |
| 41r | XIII-51 | |
| 41v | XIII-67 | |
| 42r | XIII-52 | |
| 42v | XIII-66 | |
| 43r | XIII-53 | |
| 43v | XIII-65 | |
| 44r | XIII-54 | |
| 44v | XIII-64 | |
| 45r | XIII-55 | |
| 45v | XIII-63 | |
| 46r | XIII-56 | |
| 46v | XIII-62 | |
| 47r | XIII-57 | |
| 47v | XIII-61 | |
| 48r | XIII-58 | |
| 48v | XIII-60 | |
| 49r | ② XIII-59 | |
| 49v | – | Blank, not shown |
| 50r | – | Blank, not shown |
| 50v | XIII-81 | |

(*This Book continues in Book XII fol. 226v*)

| Book XIV – Prage II | | |
|---|---|---|
| 51r | – | Note by Jennyngs |
| 51v | – | Blank, not shown |
| 52r | ① – | Title page |
| 52v | ③ XIV-62 | |
| 53r | XIV-63 | |
| 53v | XIV-64 | Blank |
| 54r | XIV-1 | |
| 54v | XIV-2 | |
| 55r | XIV-3 | |
| 55v | XIV-61 | |
| 56r | XIV-4 | |
| 56v | XIV-60 | |
| 57r | XIV-5 | |
| 57v | XIV-59 | |
| 58r | XIV-6 | |
| 58v | XIV-58 | |
| 59r | XIV-7 | |
| 59v | XIV-57 | |
| 60r | XIV-8 | |
| 60v | XIV-56 | |
| 61r | XIV-9 | |
| 61v | XIV-55 | |
| 62r | XIV-10 | |
| 62v | XIV-54 | |
| 63r | XIV-11 | |
| 63v | XIV-53 | |
| 64r | XIV-12 | |
| 64v | XIV-52 | |
| 65r | XIV-13 | |
| 65v | XIV-51 | |
| 66r | XIV-14 | |
| 66v | XIV-50 | |
| 67r | XIV-15 | |
| 67v | XIV-49 | |
| 68r | XIV-16 | |
| 68v | XIV-48 | |
| 69r | XIV-17 | |
| 69v | XIV-47 | |
| 70r | XIV-18 | |
| 70v | XIV-46 | |
| 71r | XIV-19 | |
| 71v | XIV-45 | |
| 72r | XIV-20 | |
| 72v | XIV-44 | |
| 73r | XIV-21 | |
| 73v | XIV-43 | |
| 74r | XIV-22 | |
| 74v | XIV-42 | |
| 75r | XIV-23 | |
| 75v | XIV-41 | |
| 76r | XIV-24 | |
| 76v | XIV-40 | |
| 77r | XIV-25 | |
| 77v | XIV-39 | |
| 78r | XIV-26 | |
| 78v | XIV-38 | |
| 79r | XIV-27 | |
| 79v | XIV-37 | |
| 80r | XIV-28 | |
| 80v | XIV-36 | |
| 81r | XIV-29 | |

| | | |
|---|---|---|
| 81v | XIV-35 | |
| 82r | XIV-30 | |
| 82v | XIV-34 | |
| 83r | XIV-31 | |
| 83v | XIV-33 | |
| 84r | ② XIV-32 | |
| 84v | – | Blank, not shown |

| Book XV – Nyepolomicze | | |
|---|---|---|
| 85r | – | Blank, not shown |
| 85v | – | Blank, not shown |
| 86r | ② XV-1 | |
| 86v | XV-2 | |
| 87r | XV-3 | |
| 87v | – | Blank, not shown |
| 88r | ④ XV-5 | |
| 88v | – | Blank, not shown |
| 89r | ③ XV-4 | |
| 89v | XV-6 | Blank |
| 90r | XV-7 | |
| 90v | XV-8 | |
| 91r | XV-9 | |
| 91v | – | Blank, not shown |
| 92r | XV-10 | |
| 92v | – | Blank, not shown |
| 93r | XV-11 | |
| 93v | – | Blank, not shown |
| 94r | XV-12 | |
| 94v | – | Blank, not shown |
| 95r | XV-13 | |
| 95v | – | Blank, not shown |
| 96r | XV-14 | |
| 96v | – | Blank, not shown |
| 97r | XV-15 | |
| 97v | – | Blank, not shown |
| 98r | XV-16 | |
| 98v | – | Blank, not shown |
| 99r | XV-17 | |
| 99v | – | Blank, not shown |
| 100r | XV-18 | |
| 100v | – | Blank, not shown |
| 101r | XV-19 | |
| 101v | – | Blank, not shown |
| 102r | XV-20 | |
| 102v | ⑥ XV-22 | |
| 103r | ⑤ XV-21 | |
| 103v | – | Blank, not shown |
| 104r | XV-23 | |
| 104v | – | Blank, not shown |
| 105r | XV-24 | |
| 105v | XV-47 | |
| 106r | XV-25 | |
| 106v | – | Blank, not shown |
| 107r | XV-26 | |
| 107v | XV-46 | |
| 108r | – | Blank, not shown |
| 108v | XV-45 | |
| 109r | XV-27 | |
| 109v | XV-44 | |
| 110r | XV-28 | |
| 110v | XV-43 | |
| 111r | XV-29 | |
| 111v | – | Blank, not shown |
| 112r | ⑧ XV-31 | |
| 112v | XV-32 | Blank |
| 113r | ⑦ XV-30 | |
| 113v | – | Blank, not shown |
| 114r | XV-33 | |
| 114v | – | Blank, not shown |
| 115r | ① | Title page |
| 115v | – | Blank, IFC |
| 116r | XV-34 | |
| 116v | – | Blank, not shown |
| 117r | XV-35 | |
| 117v | – | Blank, not shown |
| 118r | XV-36 | |
| 118v | – | Blank, not shown |
| 119r | XV-37 | |
| 119v | – | Blank, not shown |
| 120r | XV-38 | |
| 120v | – | Blank, not shown |
| 121r | XV-39 | |
| 121v | – | Blank, not shown |
| 122r | XV-40 | |
| 122v | – | Blank, not shown |
| 123r | XV-41 | |
| 123v | – | Blank, not shown |
| 124r | ⑨ XV-42 | |
| 124v | – | Blank, not shown |

| Book XVI – Unica Actio; Pucciana | | |
|---|---|---|
| 124r | ① – | Part 1, title page |
| | ③ XVI-9 | Part 2 |
| 125v | XVI-8 | |
| 126r | – | Blank, not shown |
| 126v | – | Blank, not shown |
| 127r | XVI-1 | |
| 127v | XVI-7 | |
| 128r | XVI-2 | |
| 128v | XVI-6 | |
| 129r | XVI-3 | |
| 129v | XVI-5 | |
| 130r | ② XVI-4 | |
| 130v | XVI-10 | Blank |
| 131r | XVI-11 | |
| 131v | XVI-12 | |
| 132r | XVI-13 | |
| 132v | XVI-14 | |
| 133r | XVI-15 | |
| 133v | XVI-16 | Blank |

*(To maintain the Book sequence this manuscript continues below after MS. Ashmole 1790)*

## Ms. Ashmole 1790 Art. I

| Book XVII – The Lost Action | | |
|---|---|---|
| 1r | – | Title page |
| 1v | – | Blank, IFC |
| 2r | – | Blank, not shown |
| 2v | – | Blank, not shown |
| 3r | XVII-1 | |
| 3v | XVII-2 | |
| 4r | XVII-3 | |
| 4v | XVII-4 | |
| 5r | XVII-5 | |
| 5v | XVII-6 | |
| 6r | XVII-7 | |
| 6v | XVII-8 | |
| 7r | XVII-9 | |
| 7v | XVII-10 | |
| 8r | XVII-11 | |
| 8v | XVII-12 | |
| 9r | XVII-13 | |
| 9v | XVII-14 | |
| 10r | XVII-15 | |
| 10v | XVII-16 | Blank |
| 11r | – | Blank, not shown |
| 11v | – | Blank, not shown |
| 12r | XVII-17 | |
| 12v | XVII-18 | |
| 13r | XVII-19 | |
| 13v | XVII-20 | |
| 14r | XVII-21 | |
| 14v | XVII-22 | |
| 15r | XVII-23 | |
| 15v | XVII-24 | |
| 16r | XVII-25 | |
| 16v | XVII-26 | |
| 17r | XVII-27 | |
| 17v | XVII-28 | |
| 18r | XVII-29 | |
| 18v | XVII-30 | |
| 19r | XVII-31 | |
| 19v | XVII-32 | |

## Ms. Cotton Appendix XLVI Part II (continued)

| Book XVIII – Resurrection | | |
|---|---|---|
| 134r | – | Blank, not shown |
| 134v | – | Blank, not shown |
| 135r | ① – | Title page |
| 135v | – | Blank, IFC |
| 136r | – | Blank, not shown |
| 136v | ③ XVIII-2 | |
| 137r | ② XVIII-1 | |
| 137v | – | Blank, not shown |
| 138r | XVIII-3 | |
| 138v | – | Blank, not shown |
| 139r | XVIII-4 | |
| 139v | – | Blank, not shown |
| 140r | XVIII-5 | |
| 140v | – | Blank, not shown |
| 141r | XVIII-6 | |
| 141v | – | Blank, not shown |
| 142r | XVIII-7 | |
| 142v | – | Blank, not shown |
| 143r | XVIII-8 | |
| 143v | – | Blank, not shown |
| 144r | XVIII-9 | |
| 144v | XVIII-10 | |
| 145r | – | Blank, not shown |
| 145v | XVIII-11 | |
| – | XVIII-12 | Blank |
| 146r | XVIII-13 | |
| 146v | – | Blank, not shown |
| 147r | XVIII-14 | |
| 147v | XVIII-15 | |
| – | XVIII-16 | Blank |
| 148r | XVIII-17 | |
| 148v | – | Blank, not shown |
| 149r | – | Blank, not shown |
| 149v | XVIII-18 | |
| 150r | XVIII-19 | |
| 150v | XVIII-20 | |
| 151r | XVIII-21 | |
| 151v | XVIII-22 | |
| 152r | XVIII-23 | |
| 152v | – | Blank, not shown |
| 153r | XVIII-24 | |
| 153v | XVIII-25 | |
| 154r | XVIII-26 | |
| 154v | XVIII-27 | |
| 155r | XVIII-28 | |
| 155v | XVIII-29 | |
| 156r | XVIII-30 | |
| 156v | XVIII-31 | |
| 157r | XVIII-32 | |

| | | | |
|---|---|---|---|
| 157v | | – | Blank, not shown |
| 158r | | XVIII-33 | |
| 158v | | – | Blank, not shown |
| 159r | | – | Blank, not shown |
| 159v | | XVIII-34 | |
| 160r | | XVIII-35 | |
| 160v | | XVIII-36 | Blank |
| 161r | | XVIII-37 | |
| 161v | | XVIII-38 | |
| 162r | | XVIII-39 | |
| 162v | | XVIII-40 | |
| 163r | | XVIII-41 | |
| 163v | | XVIII-42 | |
| 164r | | XVIII-43 | |
| 164v | | XVIII-44 | |
| 165r | | XVIII-45 | |
| 165v | | XVIII-46 | |
| 166r | | XVIII-47 | |
| 166v | | – | Blank, not shown |
| 167r | 5 | XVIII-49 | } Inverted |
| 167v | 4 | XVIII-48 | |
| – | | XVIII-50 | Blank |
| 168r | | XVIII-61 | |
| 168v | | – | Blank, not shown |
| 169r | | XVIII-51 | |
| 169v | | XVIII-60 | |
| 170r | | XVIII-52 | |
| 170v | | – | Blank, not shown |
| 171r | | XVIII-53 | |
| 171v | | – | Blank, not shown |
| 172r | | XVIII-54 | |
| 172v | | – | Blank, not shown |
| 173r | | XVIII-55 | |
| 173v | | XVIII-59 | |
| 174r | | XVIII-56 | |
| 174v | | XVIII-58 | |
| 175r | 6 | XVIII-57 | |
| 175v | | – | Blank, not shown |

| **Book XIX – Memorials** | | | |
|---|---|---|---|
| 176r | 1 | – | Title page |
| 176v | | – | Blank, IFC |
| 177r | | – | Note, crossed out |
| 177v | | – | Blank, not shown |
| 178r | | XIX-1 | |
| 178v | | – | Blank, not shown |
| 179r | | XIX-2 | |
| 179v | | – | Blank, not shown |
| 180r | | XIX-3 | |
| 180v | | – | Blank, not shown |
| 181r | | XIX-4 | |
| 181v | | – | Blank, not shown |
| 182r | | XIX-5 | |
| 182v | | – | Blank, not shown |
| 183r | | XIX-6 | |
| 183v | | – | Blank, not shown |
| 184r | | XIX-7 | |
| 184v | | – | Blank, not shown |
| 185r | | XIX-8 | |
| 185v | | – | Blank, not shown |
| 186r | | XIX-9 | |
| 186v | | – | Blank, not shown |
| 187r | | XIX-10 | |
| 187v | | – | Blank, not shown |
| 188r | | XIX-11 | |
| 188v | | – | Blank, not shown |
| 189r | | XIX-12 | |
| 189v | | XIX-13 | |
| 190r | | XIX-14 | |
| 190v | | XIX-15 | |
| 191r | | XIX-16 | |
| 191v | | XIX-17 | |
| 192r | | XIX-18 | |
| 192v | | – | Blank, not shown |
| 193r | | XIX-19 | |
| 193v | | – | Blank, not shown |
| 194r | | XIX-20 | |
| 194v | | – | Blank, not shown |
| 195r | | XIX-21 | |
| 195v | | – | Blank, not shown |
| 196r | | XIX-22 | |
| 196v | | – | Blank, not shown |
| 197r | | XIX-23 | |
| 197v | | – | Blank, not shown |
| 198r | | XIX-24 | |
| 198v | 3 | XIX-46 | |
| 199r | | XIX-25 | |
| 199v | | XIX-26 | |
| 200r | | XIX-27 | |
| 200v | | XIX-28 | |
| 201r | | XIX-29 | |
| 201v | | XIX-30 | |
| 202r | | XIX-31 | |
| 202v | | XIX-32 | |
| 203r | | XIX-33 | |
| 203v | | XIX-34 | |
| 204r | | XIX-35 | |
| 204v | | XIX-36 | |
| 205r | | XIX-37 | |
| 205v | | XIX-38 | Blank |
| 206r | | XIX-39 | |
| 206v | | XIX-45 | |
| 207r | | XIX-40 | |
| 207v | | – | Blank, not shown |
| 208r | | XIX-41 | |
| 208v | | – | Blank, not shown |
| 209r | | XIX-42 | |
| 209v | | XIX-43 | |
| 210r | 2 | XIX-44 | |
| 210v | | – | Blank, not shown |
| 211r | | XIX-47 | |
| 211v | | – | Blank, not shown |
| 212r | | XIX-48 | |
| 212v | | – | Blank, not shown |
| 213r | | XIX-49 | |
| 213v | | – | Blank, not shown |
| 214r | | XIX-50 | |
| 214v | | – | Blank, not shown |
| 215r | | XIX-51 | |
| 215v | | XIX-52 | Blank |
| 216r | | XIX-53 | |
| 216v | 5 | XIX-61 | |
| 217r | | XIX-54 | |
| 217v | | XIX-60 | |
| 218r | | XIX-55 | |
| 218v | | XIX-59 | |
| 219r | | XIX-56 | |
| 219v | | XIX-58 | |
| 220r | 4 | XIX-57 | |
| 220v | | XIX-62 | Blank |
| 221r | | XIX-63 | |
| 221v | | – | Blank, not shown |
| 222r | | – | Blank, not shown |
| 222v | | XIX-64 | |
| 223r | | XIX-65 | |
| 223v | | XIX-66 | |
| 224r | | XIX-67 | |
| 224v | | XIX-68 | |
| 225r { | 7 | XIX-70 | Part 1 |
| | | XIX-71 | Part 2 |
| 225v | 6 | XIX-69 | |
| 226r | | XIX-72 | Blank |
| 226v | | – | Blank, not shown |

| **Book XX – Epilogue** | | | |
|---|---|---|---|
| – | | – | Title missing |
| 227r | 1 | XX-1 | |
| 227v | | – | Blank, not shown |
| 228r | | XX-2 | |
| 228v | | – | Blank, not shown |
| 229r | | XX-3 | |
| 229v | | – | Blank, not shown |
| 230r | | XX-4 | |
| 230v | 3 | XX-12 | |
| 231r | | XX-5 | |
| 231v | | XX-6 | |
| 232r | | XX-7 | |
| 232v | | XX-8 | Blank |
| 233r | | XX-11 | |
| 233v | | XX-13 | |
| 234r | | XX-14 | |
| 234v | | XX-9 | |
| – | 2 | XX-10 | Blank |
| 235r | | XX-15 | |
| 235v | | – | Blank, not shown |
| 236r | | XX-16 | |
| 236v | | – | Blank, not shown |
| 237r | | XX-17 | |
| 237v | | – | Blank, not shown |
| 238r | | – | Blank, not shown |
| 238v | | XX-18 | |
| 239r | 5 | XX-21 | |
| 239v | | – | Blank, not shown |
| 240r | | – | Blank, not shown |
| 240v | 7 | XX-23 | |
| 241r | | XX-24 | |
| 241v | | – | Blank, not shown |
| 242r | | – | Blank, not shown |
| 242v | 6 | XX-22 | |
| 243r | | XX-19 | |
| 243v | 4 | XX-20 | Blank |
| 244r | | – | Copy, not shown |
| 244v | | – | Copy, not shown |
| 245r | | – | Copy, not shown |
| 245v | | – | Copy, not shown |
| 246r | | – | Copy, not shown |
| 246v | | – | Copy, not shown |
| 247r | | – | Copy, not shown |
| 247v | | – | Copy, not shown |
| 248r | | – | Copy, not shown |
| 248v | | – | Copy, not shown |
| 249r | | – | Copy, not shown |
| 249v | | – | Copy, not shown |
| 250r | | – | Copy, not shown |
| 250v | | – | Copy, not shown |

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| **Book XXI – 48 Claves Angelicæ** | | | |
|---|---|---|---|
| 1r | | – | Title; not used |
| 1v | | – | Blank, not shown |
| 2r | | – | Title page |
| 2v | | – | Blank, IFC |
| 3r | | XXI-1 | |
| 3v | | XXI-2 | |
| 4r | | XXI-3 | |
| 4v | | XXI-4 | |
| 5r | | XXI-5 | |
| 5v | | XXI-6 | |
| 6r | | XXI-7 | |
| 6v | | XXI-8 | |
| 7r | | XXI-9 | |

| | | |
|---|---|---|
| 7v | XXI-10 | |
| 8r | XXI-11 | |
| 8v | XXI-12 | |
| 9r | XXI-13 | |
| 9v | XXI-14 | |
| 10r | XXI-15 | |
| 10v | XXI-16 | |
| 11r | XXI-17 | |
| 11v | XXI-18 | |
| 12r | XXI-19 | Circle of 30 Ayres |
| 12v | XXI-20 | |
| 13r | XXI-21 | |
| 13v | XXI-22 | Blank |

| Book XXII – Scientiæ | | |
|---|---|---|
| 14r | – | Title page |
| 14v | – | Blank, IFC |
| 15r | XXII-1 | Blank |
| 15v | XXII-2 | |
| 16r | XXII-3 | |
| 16v | XXII-4 | |
| 17r | XXII-5 | |
| 17v | XXII-6 | |
| 18r | XXII-7 | |
| 18v | XXII-8 | |
| 19r | XXII-9 | |
| 19v | XXII-10 | |
| 20r | XXII-11 | |
| 20v | XXII-12 | |
| 21r | XXII-13 | |
| 21v | XXII-14 | |
| 22r | XXII-15 | |
| 22v | XXII-16 | |
| 23r | XXII-17 | |
| 23v | XXII-18 | |
| 24r | XXII-19 | |
| 24v | XXII-20 | |
| 25r | XXII-21 | |
| 25v | XXII-22 | |
| 26r | XXII-23 | |
| 26v | XXII-24 | |
| 27r | XXII-25 | |
| 27v | XXII-26 | |
| 28r | XXII-27 | |
| 28v | XXII-28 | |
| 29r | XXII-29 | |
| 29v | XXII-30 | |
| 30r | XXII-31 | |
| 30v | XXII-32 | |
| 31r | XXII-33 | |
| 31v | XXII-34 | Blank |

| Book XXIII – Heptarchia | | |
|---|---|---|
| 32r | XXIII-1 | Quotation |
| 32v | XXIII-2 | Blank |
| 33r | XXIII-3 | Includes title |
| 33v | XXIII-4 | |
| 34r | XXIII-5 | |
| 34v | XXIII-6 | |
| 35r | XXIII-7 | |
| 35v | XXIII-8 | |
| 36r | XXIII-9 | |
| 36v | XXIII-10 | |
| 37r | XXIII-11 | |
| 37v | XXIII-12 | |
| 38r | XXIII-13 | |
| 38v | XXIII-14 | |
| 39r | XXIII-15 | |
| 39v | XXIII-16 | |
| 40r | XXIII-17 | |
| 40v | XXIII-18 | |
| 41r | XXIII-19 | |
| 41v | XXIII-20 | |
| 42r | XXIII-21 | |
| 42v | XXIII-22 | |
| 43r | XXIII-23 | |
| 43v | XXIII-24 | |
| 44r | XXIII-25 | |
| 44v | XXIII-26 | Blank |
| 45r | XXIII-27 | |
| 45v | XXIII-28 | |
| 46r | XXIII-29 | |
| 46v | XXIII-30 | |
| 47r | XXIII-31 | |
| 47v | XXIII-32 | |
| 48r | XXIII-33 | |
| 48v | XXIII-34 | |
| 49r | XXIII-35 | |
| 49v | XXIII-36 | |
| 50r | XXIII-37 | |
| 50v | XXIII-38 | Blank |
| 51r | XXIII-39 | |
| 51v | XXIII-40 | Blank |

| Book XXIV – Invocations | | |
|---|---|---|
| – | – | Title, Ashmole's |
| 52r | XXIV-1 | Blank |
| 52v | XXIV-2 | |
| 53r | XXIV-3 | |
| 53v | XXIV-4 | Reformed Table |
| 54r | XXIV-5 | Reformed Table |
| 54v | – | Blank, not shown |
| 55r | – | Blank, not shown |
| 55v | XXIV-6 | Sigils |
| 56r | XXIV-7 | Sigils |
| 56v | XXIV-8 | |
| 57r | XXIV-9 | |
| 57v | XXIV-10 | |
| 58r | XXIV-11 | |
| 58v | XXIV-12 | |
| 59r | XXIV-13 | |
| 59v | XXIV-14 | |
| 60r | XXIV-15 | |
| 60v | XXIV-16 | |
| 61r | XXIV-17 | |
| 61v | XXIV-18 | |
| 62r | XXIV-19 | |
| 62v | XXIV-20 | |
| 63r | XXIV-21 | |
| 63v | XXIV-22 | |
| 64r | XXIV-23 | |
| 64v | XXIV-24 | |
| 65r | XXIV-25 | |
| 65v | XXIV-26 | |
| 66r | XXIV-27 | |
| 66v | XXIV-28 | |
| 67r | XXIV-29 | |
| 67v | XXIV-30 | |
| 68r | XXIV-31 | |
| 68v | XXIV-32 | |
| 69r | XXIV-33 | |
| 69v | XXIV-34 | |
| 70r | XXIV-35 | |
| 70v | XXIV-36 | |
| 71r | XXIV-37 | |
| 71v | XXIV-38 | |
| 72r | XXIV-39 | |
| 72v | XXIV-40 | |
| 73r | XXIV-41 | |
| 73v | XXIV-42 | |
| 74r | XXIV-43 | |
| 74v | XXIV-44 | |
| 75r | XXIV-45 | |
| 75v | XXIV-46 | |
| 76r | XXIV-47 | |
| 76v | XXIV-48 | |
| 77r | XXIV-49 | |
| 77v | XXIV-50 | |
| 78r | XXIV-51 | |
| 78v | XXIV-52 | |
| 79r | XXIV-53 | |
| 79v | XXIV-54 | |
| 80r | XXIV-55 | |
| 80v | XXIV-56 | |

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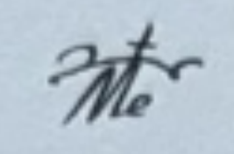
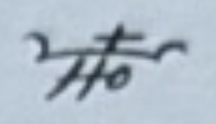
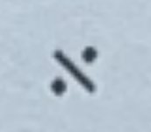
| Book XXV – Loagaeth | | |
|---|---|---|
| – | – | Note by Madden |
| – | – | Blank |
| – | – | Blank, not shown |
| – | – | Blank, not shown |
| – | – | Note by *unknown* |
| 0r | – | Blank |
| 0v | – | Note by *unknown* |
| 1r | – | Blank |
| 1v | ② XXV-i | Ashmole's note |
| – | XXV-ii | Blank |
| 2r | ① – | Title page |
| 2v | – | Blank, IFC |
| 3r | XXV-1 | |
| 3v | – | Blank, not shown |
| 4r | XXV-2 | |
| 4v | – | Blank, not shown |
| 5r | XXV-3 | |
| 5v | – | Blank, not shown |
| 6r | XXV-4 | |
| 6v | – | Blank, not shown |
| 7r | XXV-5 | |
| 7v | XXV-6 | |
| 8r | XXV-7 | |
| 8v | XXV-8 | |
| 9r | XXV-9 | |
| 9v | XXV-10 | Blank |
| 10r | XXV-11 | |
| 10v | XXV-12 | |
| 11r | XXV-13 | |
| 11v | XXV-14 | |
| 12r | XXV-15 | |
| 12v | XXV-16 | |
| 13r | XXV-17 | |
| 13v | XXV-18 | |
| 14r | XXV-19 | |
| 14v | XXV-20 | |
| 15r | XXV-21 | |
| 15v | XXV-22 | |
| 16r | XXV-23 | |
| 16v | XXV-24 | |
| 17r | XXV-25 | |
| 17v | XXV-26 | |
| 18r | XXV-27 | |
| 18v | XXV-28 | |
| 19r | XXV-29 | |
| 19v | XXV-30 | |
| 20r | XXV-31 | |
| 20v | XXV-32 | |
| 21r | XXV-33 | |
| 21v | XXV-34 | |
| 22r | XXV-35 | |
| 22v | XXV-36 | |
| 23r | XXV-37 | |

| | | |
|---|---|---|
| 23v | XXV-38 | |
| 24r | XXV-39 | |
| 24v | XXV-40 | |
| 25r | XXV-41 | |
| 25v | XXV-42 | |
| 26r | XXV-43 | |
| 26v | XXV-44 | |
| 27r | XXV-45 | |
| 27v | XXV-46 | |
| 28r | XXV-47 | |
| 28v | XXV-48 | |
| 29r | XXV-49 | |
| 29v | XXV-50 | |
| 30r | XXV-51 | |
| 30v | XXV-52 | |
| 31r | XXV-53 | |
| 31v | XXV-54 | |
| 32r | XXV-55 | |
| 32v | XXV-56 | |
| 33r | XXV-57 | |
| 33v | XXV-58 | |
| 34r | XXV-59 | |
| 34v | XXV-60 | |
| 35r | XXV-61 | |
| 35v | XXV-62 | |
| 36r | XXV-63 | |
| 36v | XXV-64 | |
| 37r | XXV-65 | |
| 37v | XXV-66 | |
| 38r | XXV-67 | |
| 38v | XXV-68 | |
| 39r | XXV-69 | |
| 39v | XXV-70 | |
| 40r | XXV-71 | |
| 40v | XXV-72 | |
| 41r | XXV-73 | |
| 41v | XXV-74 | |
| 42r | XXV-75 | |
| 42v | XXV-76 | |
| 43r | XXV-77 | |
| 43v | XXV-78 | |
| 44r | XXV-79 | |
| 44v | XXV-80 | |
| 45r | XXV-81 | |
| 45v | XXV-82 | |
| 46r | XXV-83 | |
| 46v | XXV-84 | |
| 47r | XXV-85 | |
| 47v | XXV-86 | |
| 48r | XXV-87 | |
| 48v | XXV-88 | |
| 49r | XXV-89 | |
| 49v | XXV-90 | |
| 50r | XXV-91 | |
| 50v | XXV-92 | |
| 51r | XXV-93 | |
| 51v | XXV-94 | |
| 52r | XXV-95 | |
| 52v | XXV-96 | |
| 53r | XXV-97 | |
| 53v | XXV-98 | |
| 54r | XXV-99 | |
| 54v | XXV-100 | |
| 55r | XXV-101 | |
| 55v | XXV-102 | |
| 56r | XXV-103 | |
| 56v | XXV-104 | |
| 57r | XXV-105 | |
| 57v | XXV-106 | |

| Tables of Soyga | | |
|---|---|---|
| – | XXV-107 | Blank |
| Table 1 | XXV-108 | |
| Table 2 | XXV-109 | |
| Table 3 | XXV-110 | |
| Table 4 | XXV-111 | |
| Table 5 | XXV-112 | |
| Table 6 | XXV-113 | |
| Table 7 | XXV-114 | |
| Table 8 | XXV-115 | |

# NOTES TO MANUSCRIPTS

*Symbols used in the Manuscripts:*

| | | | |
|---|---|---|---|
|  | = Raphael |  | = Carmara, a.k.a. Baligon |
| ♄ | = Saturday (Saturn), also Lead | ♀ | = Friday (Venus) |
| ..... | = missing text due to decay | . . . . . | = text omitted by Dee |
|  | = equals (=) | Δ | = Greek "D", which Dee uses for his name |

## BOOKS I–VI (*SL 3188*); MYSTERIORUM LIBRI QUINQUE

This manuscript has here been collated with *SL 3677*. Some lacunæ have also been filled in from Dee's *De Heptarchia Mystica* (Book **XXIII**).

*Published Versions:*

- *PETERSON* – Generally, this is excellent, and includes an English translation of the Latin text, but a few minor errors have crept in and Dee's folio references are meaningless.
- *WHITBY* – Excellent work, with English translations and commentary. Contains some errors, but worth reading. Available from the British Library and elsewhere as a free PDF download.
- Extracts printed in *FENTON*.
- Extracts printed in *JAMES*.
- Books **I**, **II**, and **III** can also be found on the Internet: www.john-dee.org (with some minor errors), with notes to Book **I**, by Clay Holden (1988).

### *BOOK I*

| | |
|---|---|
| Note 1 | ▪ This note was written by Sir Frederic Madden (*see* appendix V "Brief Biographical Guide"), former Keeper of Manuscripts at the British Museum. The Library of Sir Joseph Jekyll (died 1738: *see* appendix V) mentioned here, being auctioned the year following his death. |
| Note 2 | ▪ Unknown author. |
| Title page | ▪ "Anno 1581: 1582 Myſteriorum Liber Primus Mortlaci ·1·".<br>This reads: "*In the year 1581–1582, The First Book of Myſteries, at Mortlake ·1·*". |
| pp. i–iii | ▪ This is written by Elias Ashmole whose signature appears at the end. |
| p. 6 | ▪ Biblical quotation (marginal note): "Numquid non est Deus in Israël, ut eatis ad consulendum Beelzebub, deum Accaron". *"Is it because there is no God in Israel, that ye go to inquire of Beelzebub, the god of Ekron?"*. 2 Kings 1:3 [American Standard Version]. |
| p. 18 | ▪ The name POLIPOS, or Pilipos, is possibly a reference to the Greek name Philip, or the Hebrew version thereof. |
| p. 19 | ▪ The top of this page has been cut or torn off, probably due to decay. The F.D. (Fortitudo Dei) in the top left corner, is found on the previous page in the bottom right corner, signifying the first word of the next page. |
| p. 21 | ▪ This note is by Elias Ashmole. |

### *BOOK II*

| | |
|---|---|
| Title page | ▪ "Anno 1582 Myſteriorum Liber Secundus Mortlaci ·2·".<br>This reads: *"In the year 1582, The Second Book of Myſteries, at Mortlake ·2·"*. This page is now lost. The present title has been adapted from Book **I** (*see also* Ashmole's note on **I**-21). |
| p. 1 | ▪ This Action begins on 19 March 1582, which is no longer visible on this page as the upper part is now lost due to decay, or perhaps the date was on a previous folio that is now missing. Because Dee |

makes no reference to folio numbers in this book, it is impossible to number them; they have therefore been omitted.

p. 2 • The top of this page is lost due to decay.

p. 9 • The second marginal note is in Ashmole's hand.

p. 10 • These three Hebrew names of God of forty-two letters (as they appear in the manuscript) are:

אב אלהים בן אלהים רוח הקדש אלהים שלשה באחד אחד בשלשה
אב אל בן אל ורוח הקדש לא אכל לא שלשה אלהים כי אם אלוה אחד
כאשר הנפש המשכלת והבשר אדם אחד כך האל והאדם משח אחד

• Dee has mistakenly written לא ("not") for the third אל ("God"), reading from right to left, of the second name. *SL 3677* also has this error (*see GALATINO*, from which these names have been extracted). The fifth word (reading from the right) of the middle name, appears as, ורוח in *GALATINO*. The character ו ("and", in this instance) has been crossed out by Dee (as shown above) which does not affect the meaning but adjusts the letter-count from 43 to 42. Also, note that Dee has crossed off the corresponding "et" in his Latin translation immediately below. The eighth word of the middle name, appears as אכל (akal – *to devour*) in *GALATINO* and Dee, but it should read אבל (abal – *yet*), the central letter is a *Kaph* in the former word, and a *Beth* in the later (probably a misprint in *GALATINO*, as they look very similar). Despite these errors, Dee's Latin translation is correct.

p. 18 • Mid-page, Greek word Μυϛεριον, read as Μυστεριον: Greek word (almost) for "mystery", the correct Greek being Μυστηριον. The Greek character ϛ (stau) is a ligature for sigma-tau, and is not to be confused with ς (final sigma). This character can also be seen on **V**-59 – Κα]αϛικ]ȣ (Καταστικτος).

p. 25 The cross at the bottom of this page, surrounded by the name Levanael, is described as being "like a Crucifix" and is drawn as such, but the cross on the Great Seal, or Sigillum Dei, is a Greek cross (equal armed). This also appears on **XIV**-40 as a Greek cross, or so it appears on Dee's sketch.

p. 27 "Sigillum Dei": There are some minor differences between Dee's final version of this sigil and the description found throughout Book **II**. Above the sigil, Dee gives the Hebrew word אמת (ameth–*truth*) in both printed and cursive form.

### BOOK III

Title page • "Myſteriorum, Liber Tertius. Anno 1582: Aprilis 28. Liber 3$^{us}$. Liber 4$^{us}$".
This reads: *"The Third Book of Myſteries, in the year 1582, April 28"*. At the bottom of the page: *"The Third Book": "The Fourth Book"*.
"Liber 3$^{us}$" "Liber 4$^{us}$" at the bottom of the title page (and some other title pages) are, according to *PETERSON* (probably derived from *WHITBY*), in the hand of Elias Ashmole; but these are clearly written by Dee, and are simply Dee's own numbering system for his books.

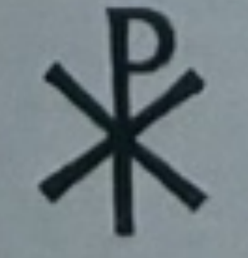
p. 3 • "Numerus Primus" is written by Ashmole.

p. 9 • The initials halfway down the page read: "Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in sæcula sæculorum".

pp. 12–13 • The table that appears here is formed from the names of the forty-nine Good Angels found in Dee's *Tabula Collecta* (*see* **III**-17). Section 2 at the top has a number of letters missing due to decay. These are: Table 2 – "15A", "30R" and "41A"; and Table 3 – "18I", "38R", "19A", "44G" and "48R". We have no way of knowing how to fit these into the table, as there appears to be no logical sequence.

p. 15 • Twelfth line from the bottom should read "36N" and not "30N", as this N is for the thirty-sixth name BNAPSEN of *Tabula Collecta* (*see* **III**-17); the thirtieth name being BRORGES contains no N.

p. 21 • The marginal symbol on the bottom left is the *Chi-Rho* monogram or Christogram, formed from the first two letters of Χριστος, the Greek word for Christ, used as a symbol for Christ and appearing on the military standard (the *Labarum*) of the Roman emperor Constantine I. Dee expands upon this a little by including the Greek ligature "ȣ" = os, at the centre.

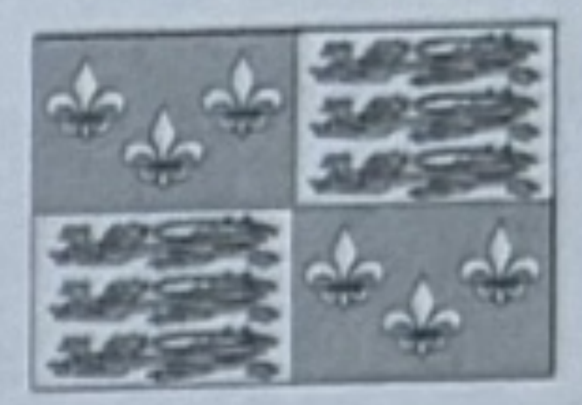


### BOOK IV

Title page • "Quartus Liber Myſteriorum. A° 1582. Novembris 15. Poſt reconciliationem Kellianam. Miserere noſtri Deus. Dimitte nobis, sicut et nos dimittimus. Liber 5$^{us}$".
This reads: *"The Fourth Book of Myſteries, in the year 1582, November 15. After* [*the*] *reconciliation with Kelley. God have Mercy on us. Forgive us, as we forgive"*. At the bottom of the page, *"The Fifth Book"*.

p. i • These notes are by Elias Ashmole and appear immediately after p. 4 in the manuscript, but have been moved to the front of this book. The character on the nineteenth line should be "".

pp. 1–2 • The first leaf of this work is missing (*see* Ashmole's notes on p. i). At the head of the first leaf, I have inserted "A° 1582 Novemb. 15" (A° = Anno, "in the year") this being the date of the start of this book, as indicated on the title page.



p. 3 • This flag is the Royal Banner of England (1406–1603), which bears the Royal Arms of Queen Elizabeth I (revived from Henry IV).

p. 6 • Line 10, last word, probably "printed".

### BOOK V

Title page • "Liber Myſteriorum Quintus 1583: Martii 23. Liber 6$^{us}$: Liber 7$^{us}$".
This reads: *"The Fifth Book of Myſteries, 1583 March 23"*. At the bottom of the page, *"The Sixth Book": "The Seventh Book"*.

p. 12 • Just under Dee's note of "Cownterfeted Roll" (mid-page), Ashmole has added a marginal note of his own: "Vide infra pag. 152, 153, &c". This now refers to pp. 52–53.

pp. 17–50 • These early Calls do not appear to be in the same language as the latter Forty-Eight Keys (*but see LEITCH*), and presumably no English translation was ever produced (*but see HARKNESS*).

p. 21 • Line 15, "Ne Ne Ne na Iabes", *WHITBY*, vol. 1 p. 475 translates this as: "holy, holy, holy, Lord God of Hosts". The meanings he assigns to the individual words are taken from *LAYCOCK*; I can find no justification for this in the present work, although "Na" is given as a name of God and "Iabes" is phonetically (kind of) similar to "Tzabaoth", but this is not enough to base a translation on.

p. 50 • Greek text: κα]ασ]ικ]ȣ (Katastiktos) meaning, *"spotted/blemished/disreputable/condemned"*.

p. 55 • Of these various names of crosses only two have been (possibly) identified, "Mons Mene" (Meon Hill in Wiltshire, according to *WHITBY*) and "Huteos Cros" (Huets Cross on Northwick Hill near Blockley, according to Dee, but no cross is to be found there today, though according to Ian Rons there is what may be the pedestal of a cross at the location where the cross would have been). The "k" of "Blankis Suters" Dee doubts, this is because there is only one occurrence of this character, so it cannot be verified. "Fleds grenul" has been misinterpreted by Dee, it should read "Fluds grenul".

p. 56 • Marginal note, Greek text (αυτος εφα) reads, *"he said"*, as does the Latin.

p. 59 • Sixteenth line up, "that of Munsters of Latine greke and hebrue". This is Sebastian Münster's work of Latin, Greek, and Hebrew (mis-transcribed by *WHITBY* as "Misteries of Latin, Greek and Hebrew"), entitled *Dictionarium Trilingue*, and is available from Google Books as a PDF.
• Greek text: κα]ασ]ικ]ȣ (*see the note above for* p. 50).
• Greek text: Βεβαιος (Bebaios) meaning, *firm/steady/steadfast/durable/unerring.*

### BOOK VI

Title page • "Quinti Libri Myſteriorum Appendix".
This reads: *"Appendix to the Fifth Book of Myſteries"*.

p. 23 • On the ninth line from the bottom we read "some token of my name" (*see* **VI**-13 where an illustration of the lamin will be found, to which this refers), and a little farther down the page we read "The forme in every corner, considereth thy name: Δ. – you mean there to be a certayn shaddow of Δelta". This clearly refers to the four triangular corners, being the "certain shadow of Delta" referred to, the triangle being the Greek letter Delta (Δ="D"), which Dee uses throughout this work to represent his name.

p. 27 • Here is the well-known prophecy of the death of Mary Queen of Scots and of the Spanish Armada.

## BOOKS VII–XII (*COTTON* PART I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

*Published Versions:*

- First published in *TFR*.
- Extracts printed in *FENTON*, with translations for some of the Latin text.
- Extracts printed in *JAMES*, with translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

### *BOOK VII*

| | |
|---|---|
| Note | ▪ This was written by Sir Frederic Madden (*see* appendix V), former Keeper of Manuscripts at the British Museum. |
| Title page | ▪ "Liber Sexti Misteriorum (et sancti) parallelus Novalisque. 1583".<br>This reads: *"The Book of the Mysteries, parallel to the Sixth (and sacred)* [*book*], *and novel. 1583"*. |
| pp. 43–44 | ▪ This Greek text on this page is not perfect, but remember that Dee was writing what he heard from Kelley. Casaubon's corrected rendering (*see TFR*, Preface) is:<br>Οὖ]ος ὁ ἑ]αῖρος τȣ̃]ο ἔργον ἀνας]ήσει: Κόσμοσ γὰρ πρό]υμος τυγχάνει ὢν: Κ[α]ὶ αὐ]ὸς τοσοῦ]ον πειράζε]αι: Ὥςε κοίνης ἀφελκύε]ας φιλίας: Ἐσόρα μὴ τινὰ αὐ]ῷ αφορμὴν παρέξης: Τὰς γὰρ ἀπά]ας κομιδῆ παρασκευάζε]αι: Ἵνα σε διὰ παν]ὸς ἀπολείπῃ:<br>Or, in standard Greek characters:<br>Οὗτος ὁ ἑταῖρος τοῦτο ἔργον ἀναστήσει: Κόσμοσ γὰρ πρότυμος τυγχάνει ὢν: Κ[α]ὶ αὐτός τοσοῦτον πειράζεται: Ὥστε κοίνης ἀφελκύετας φιλίας: Ἐσόρα μὴ τινὰ αὐτῷ αφορμὴν παρέξης: Τὰς γὰρ ἀπάτας κομιδῆ παρασκευάζεται: Ἵνα σε διὰ παντὸς ἀπολείπῃ:<br>Casaubon's translation is as follows: "This fellow (or Friend) will overthrow this work. His baggage (or furniture) is in a readiness. And he doth very much endeavor: To withdraw himself from this common friendship. Take heed, that you give him no occasion: For he doth mightily plot by art and cunning: How he may leave you for ever". |

### *BOOK VIII*

| | |
|---|---|
| .Title page | ▪ "Liber Peregrinationis Primæ: (Sexti Mystici Paradromus) Videlicet A Mortlaco Angliæ, Ad Cracoviam Poloniæ. Duravit autem a die 21, Septembris, A°.1583: ad diem 13, Martii: A° 1584: in stylo veteri: non Gregoriano. Sunt quidem, Menses 6 dies 7: Hebdomadæ sunt 25: Dies sunt, in summa .175. Liber 11$^{us}$".<br>This reads: *"The Book of the First Journey* [or, *Peregrination*]*: to wit, from Mortlake in England, to Cracow in Poland (concurrent with the Sixth Mystic* [*Book*]*). It lasted, moreover, from the 21$^{st}$ day of September 1583: to the 13$^{th}$ day of March 1584: in the old style, not in the Gregorian. That is, 6 months 7 days: 25 weeks: 175 days, in total"*. At the bottom of the page, *"The Eleventh Book"*. |
| p. 35 | ▪ Missing text, fifth line down, *SHIPPEN* suggests "covenant" or "counsel". |
| p. 48 | ▪ Greek text at the bottom: Μαξιμασ ινιυριας υερβορυμ πασσυσ συμ, a transliteration into Greek characters – "Maximas iniurias verborum passus sum": *"I suffered very great verbal abuse"*. |
| p. 53 | ▪ Greek text near the top: Ὀ Κινδυνοσ μεγας του θανατου δια της του E.K. αδικιας μεγαλης εναντιο εμου (not a transliteration). "Magnum adii vitæ periculum per iniquitatem E.K. contra me" (Latin translation from *TFR*): *"My life in great peril through the violence of E.K. against me"*.<br>Greek text eleventh line. Ριξαι κυμ υξορε βρευες. A transliteration into Greek characters, "Rixai cum uxore breves": *"Brief angry outbursts with my wife"*. |
| p. 63 | ▪ At the nineteenth and twenty-first line can be seen some outlined text, these words are said to be by the Devil making himself heard through Kelley, mentioned a few lines farther down. |

| | |
|---|---|
| p. 65 | ▪ Nalvage: "We call him, with us, Fuga terrestrium": *"The Pursuer of Beasts"*. |
| pp. 69–70 | ▪ *TFR* omits the last eight lines of **VIII**-69 and the first four lines of **VIII**-70. |
| p. 70 | ▪ Greek text (a transliteration), "aliter: φρομ ἑρ φορνικατιον", near the bottom left, reads: "*otherwise: from her fornication*". This is written just above the word "Preservation" and, as *SHIPPEN* points out, it appears that this has been partially erased and then rewritten. |

### *BOOK IX*

| | |
|---|---|
| Title page | ▪ "Mensis Mysticus Saobaticus: Pars prima eiusdem".<br>This reads: *"The Mystic Sabbatical Month. The First Part of the same"*.<br>This book is in five parts, of which this is part one and two; the second part begins with the note on **IX**-35. The remaining parts are books **X**, **XI**, and **XII** in this edition. |
| pp. 4–7 | ▪ This has become known as "*Corpus Omnium*", which the angel Nalvage translates as, *"The Substance of the Whole"*. |
| p. 34 | ▪ *TFR* omits the last six lines of this page. |
| p. 37–43 | ▪ These pages are misplaced in *TFR* due to the fact that the complete Keys were unknown at the time of publication (1659). |
| p. 48 | ▪ In the margin top left, "Coronzom": note the short line over the top of this name; it's not exactly clear what this is, but *SHIPPEN* has marked it down as an acute accent. |
| p. 49 | ▪ Greek text, this is (largely) a transliteration from Latin into Greek characters, which reads, "Note. On Tuesday after none circa horam quartam as we two sat togither, E.K. said that he had thought uppon the matter et quod iam vellet duas horas mihi concedere singulis diebus ad recipienda illa que illi tradere vellent. Ego autem illi (et maximo Deo) gratias egi quia hanc esse mutationem dextra excelsi factam vere iudicavi: Nam ante prandium rigidissimus erat in contraria opinione et sententia": *"Note. On Tuesday afternoon about the fourth hour as we two sat together, E.K. said that he had thought upon the matter and that he now wished to concede* [or *relinquish*] *two hours every day to receive those things they wished to deliver. I also thanked him (and especially God) for this favourable, lofty change to be a true judgement. For before lunch he was most stubborn and of the contrary opinion, and thought"*. |

### *BOOK X*

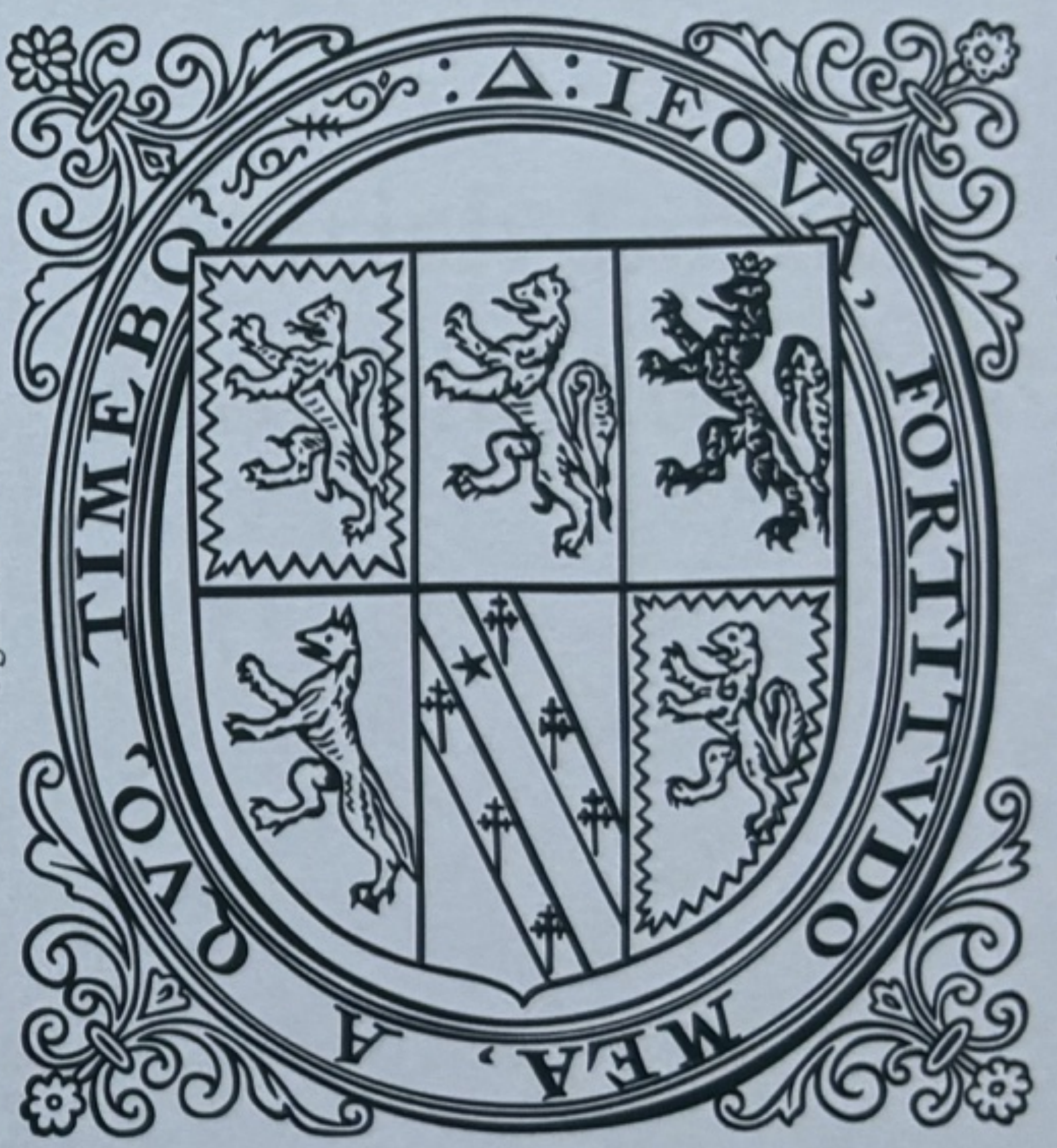
| | |
|---|---|
| Title page | ▪ "Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia: A° 1584. Liber 14$^{us}$".<br>This reads: *"The Third Part of the Seventh, Cracovian, Mystic, Sabbatic Book of the Discloser. In the year 1584"*. At the bottom of the page, *"The Fourteenth Book"*. |
| pp. 48–53 | ▪ These six pages are here left blank, as this is (approximately) the number of pages that are missing, and covers part of Key 13, Key 14, Key 15, and part of Key 16 (*see* Book **XXI** for these). |
| p. 62 | ▪ The biblical quotation at the bottom, "Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum, iuxta numerum filiorum Israel": *"When the most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel"* Deuteronomy 32:8 [from KJV]. |
| p. 67 | ▪ The top marginal note "5362" is correct, the main text gives "5562", probably Kelley's error in reporting. |
| p. 73 | ▪ "Italia" at the bottom of this page is here attributed to Docepax and later changed (*see the note for* **XI** p. 69). |
| p. 74 | ▪ "Brytania" is referred to Tedoand, near the top of this page and later changed (*see* **XI**-69). |
| p. 92 | ▪ The prayer that Dee refers to at the bottom of this page can be found at the bottom of **X**-76. |

*(This manuscript continues in Volume II with Book* ***XI****)*

## *John Dee's Coat of Arms:*

Psal. 118.
Non moriar, sed vivam, & narrabo opera Domini

Apocalypsis 5.
Ecce, vicit Leo de tribu Iuda (radix David) aperire librum, & solvere septem
Signacula eius.


: △ : IEOVA, FORTITVDO MEA, A QVO, TIMEBO?

In sola Christi cruce fixa est omnis nostra gloria.

**ANNO MVNDI NOVO INCHOANTE:**

**VERITAS PRÆVALEBIT.**

The Latin text within the oval reads, *"O Lord, with my courage, whom need I dread?"*
Along the top, *"I shall not die, but live, and declare the works of the Lord"* (Psalms 118 xvii).
Along the bottom, *"In the beginning of a/the new year of the world: The truth shall prevail"*.
Along the left, "*Behold, the Lion of the tribe of Judah, the root of David, hath prevailed to open the book, and to loose the seven seals thereof."* (Revelation 5).
Along the right, *"All our glory in the cross of Christ alone is fixed."*

# British Library
# MS. Sloane 3188

*This volume is in Dr. Dee's own handwriting, as far as fol. 108.*

*A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll's sales Jan. 1739/40 (lot 405) and is now MS Sloane 3677.*

*The original MSS of the remaining Books are in the Cottonian Collection, Appendix XLVI, but were formerly (erroneously) numbered as Add. MSS No. 5007. A.B.C.*

*Jan. 7 1854*

*D$^{r}$. John Dee's conferences*
*with angels from Dec. 22. 1581, to*
*May 30, 1583. being what preceeds the other*
*conferences printed by D$^{r}$. Meric Causabon*
*Lond. 1659. in folio.*
*With a preface by Elias Ashmole. An: 1672.*

# Anno 1581: 1582
# Mysteriorum
# Liber Primus
## Mortlaci

+1+

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22 December 1581–15 March 1582
*(from British Library MS. Sloane 3188)*

Be it remembred, that the 20th: of August 1672, I received by the hands of my Servant Samuell Story, a parcell of Dr: Dee's Manuscripts, all written with his owne hand; vizt: his Conferences with Angells, wch first began the 22th of Dec: ano: 1581, & continued to the end of May ano: 1583, where the printed Booke of the remaining Conferences (published by Dr: Cawsabon) begins, & are bound up in this Volume.

Beside these, the Booke intituled, the *48 Claves Angelicæ*, also Liber *Scientia Terrestris Auxilii & Victoria* (these two being those very individuall Bookes, wch the Angells commanded
+ 10. Apr. ++ 30. Apr. } 1586 to be[+] burnt, & were after [++]restored by them, as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419). The Booke intituled *De Heptarchia Mystica Collectaneorum Lib: Primus*, and a Booke of Invocations or Calls, begining with the Squares filled with letters, about the Black Cross.
Sloane 3191 } These 4 Bookes I have bound up in another volume.

All wch, were a few daies before delivered to my said Servant, for my perusall (I being then at Mr: William Lillies house at Hersham in Surrey) by my good friend Mr: Thomas Wale, one of his Maties: Warders in the Tower of London

The 5th: of Sept: following Mr: Wale (having heard of my retourne to Towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the forsaid Bookes, for one of myne, vizt: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter*, to this I agreed, and provided one, wch I sent him fairely bound, & gilt on the Back.

As a further testimony of the sence of Mr: Wales kindnes; shortly after his death, I sent for his Son, & bestowed on him one of my deputies places in the Excise, with an allowance of 80£: per Annum.

On the 10th: of the sd: Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these Bookes, even till they came to my hande, vizt: That her former Husband was one Mr: Jones a Confectioner, who formerly dwelt at the Plow in Lumbard street London, & who, shortly after they were married, tooke her with him into Adle Streete among the Joyners, to buy some Houshold stuff, where (at the Corner house) they saw a Chest of Cedar wood, about a yard & halfe long, whose Lock & Hinges, being of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had ben parcell of the Goods of Mr: John Woodall Chirurgeon (father to Mr: Tho: Woodall late Serjant Chirurgeon to his now Matie: King Charles the 2d: (my intimate friend) and tis very probabble he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall Fire of London) she & her sd husband occasionally removing this Chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the Box or Till thereof, & by shaking it, were fully satisfied it was so: Hereupon her Husband thrust a peace of Iron into a small Crevice at the bottome of the Chest, & thereupon appeared a private drawer, wch being drawne out, therein were found divers Bookes in Manuscript, & papers, together with a litle Box, & therein a Chaplet of Olive Beades, & a Cross of the same wood, hanging at the end of them.

They made no great matter of these Bookes &c. because they understood them not, wch occasioned their Servant Maide to wast about one halfe of them under pyes & other like uses, wch when discovered, they kept the rest more safe.

About two yeares after the discovery of these Bookes Mr: Jones died, & when the fire of London hapned, though the Chest perished in the Flames, because not easily to be removed, yet the Bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresd Mr: Wale, he came to the knowledge of them, & therupon, with her consent, sent them to me, as I have before set downe.

EAshmole

Præter alias meas extemporaneas preces, et eiaculationes
ad Deum vehementiores: Hæc una, maximè
usitata fuit.

Or*ati*o mea Matutina, Vespertinaq*ue*: pro Sapientia.

In nomine Dei Patris, Dei Filii, Dei Spiritus Sancti.
*Amen.*

Omnipotens, Sempiterne, vere, et vive Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Ieovah Zebaoth, ad adiuvandum me festina:
Gloria Deo, Patri, Filio, et Spiritui Sancto: Sicut erat in principio, et nunc, et semp*er* : et in sæcula sæculoru*m*: *Amen.*
Recte sapere, et intelligere doceto me, (ô rerum o*mni*u*m* Creator) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (ô rerum o*mni*u*m* Creator) et Sapientia*m* tua*m* in corde meo fige.

O Domine Iesu Christe (qui sapientia vere es, æterni et Omnipotentis tui Patris) humilimè tuam oro Divinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pii, Sapientis experti*que* Philosophi auxilium, ad illa plenissimè intelligenda perficienda*que*, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris vivat, qui ad hoc munus aptus sit: vel qui ex æterna tua providentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilime, ardentissimè et constantissimè a tua Divina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros, Angelos*que*, videlicet Michaëlem, Gabrielem, Raphaëlem ac Vrielem: et (ex Divino tuo favore) quoscun*que* alios, veros, fideles*que* tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentia*que* vera et exacta, Arcanorum et Magnalium tuoru*m* (Creaturas omnes tuas, illarum*que* naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus scitu necessariorum; ad tui no*min*is laudem, honorem, et gloriam; et ad solidam meam, aliorum*que* (per me,) plurimorum tuorum, fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. *Amen.* Fiat Ieovah Zebaoth: Fiat Adonay,
fiat Elohim. O beata, et superbenedicta Omnipotens
Trinitas, Concedas mihi (Ioanni Dee) petitionem
hanc, modo tali, qui tibi maximè placebit.
*Amen.*

* * *

Ab anno 1579. hoc ferè modo: Litinè, vel Anglicè; (ast circa annu*m* 1569
alio et peculiari, particulari modo: interdum pro Raphaële, interdum
pro Michaële) ad Deum preces fundere: mihi gratissimum fuit:
Mirabilem in me faciat Deus Misericordia*m* suum.
*Amen.*

* * *

## Iohn Dee his Note

Angelus sive Intelligentia, nunc toti Mundo prædominans —— ANNAEL

Etymologia: Gratiosa, Afflicta, Misericors } Dei

| | | | | |
|---|---|---|---|---|
| 4. Angeli præsidentes 4. Cardinibus Cæli: ut Agrippa notat, in scala Quaternarii —— | Michael | Gabriel | Raphael | Vriel |
| | א | | | |
| Etymologiæ —— | Fortitudo Dei | Prevalescentia —<br>sive præpotentia —<br>sive Fortitudo prævalescens } — } Dei | Medicina Dei | Lux Dei |

אָנָּא et אָנָּה Anna, et Annah, obsecra*n*tis, et confitentis particula est. hac r*atio*ne, non absurdè innuëre videtur, Orantem et confitentem Deum.

....censia
....rig.

## Ad Deum Omnipotentem Protestatio fidelis: ad perpetuam rei memoriam A°. 1582:

O *God Almighty, thow knowest, & art my director, and witnes herein, That I have from my youth up, desyred & prayed unto the for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the world might be browght, in some bowntifull measure under the Talent of my capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I have sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the for said radicall truthes: But, (to be brief) after all my for said endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention: And Seeing, I have red in thy bokes, & records, how* Enoch *enioyed thy favor and conversation, with* Moyses *thow wast familier: And allso that to* Abraham, Isaac, *and* Iacob, Iosua, Gedeon, Esdras, Daniel, Tobias, *and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets. And fardermore Considering, the Shew stone, which the high preists did use, by thy owne ordering: wherein they had lights and Iudgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things œconomicall, as* Samuel, *for* Saul, *seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto the waightier affayres: And thinking with my self, the lack of thy wisdome; to me to be of more importance, then the value of an Asse or two, could be to* Cis, (Saul *his father): And remembring what good cownsayle thy Apostel* Iames *giveth, saying,* Si quis autem vestrûm indiget Sapientia, postulet a Deo, &c. *And that* Salomon *the wise, did so, even immediately by thy self, atteyne to his wonderfull wisdome: Therfore, Seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from the (ô God) mediately or immediately. And having allwayes a great regarde & care to beware of the filthy abuse of such as willingly and wetingly, did invocate & consult (in diverse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto the by harty prayer, full oft, & in sundry manners: sometymes Crying unto the,* Mittas lucem tuam et veritatem tuam, que me ducant &c. sometymes, Recte Sapere et intelligere doceto me, Nam Sapientia tua totum est quod volo: &c. *Sometymes,* Da verbum tuum in ore meo, et Sapientiam

tuam in corde meo fige &c. *And having perceyved by some slight*
*experience with two diverse persons, that thow hadst a speciall care to*
*give me thy light, and truth, by thy holy and true ministers Angelicall*
*and Spirituall: and at length, hearing of one, (a Master of Arts and*
*a preacher of thy word admitted) accownted as a good Seer, and*
*skryer of Spirituall apparitions, in Christalline receptacle, or in open*
*ayre, by his practise, procured: and trusting to frame him, by my*
*ernest & faithfull prayers unto the (my God) to some my help*
*in my for sayd Studies: tyll, thow (o hevenly father) woldest*
*by thy unserchable provydence, send me some apter man*
*or means thereto. Thereuppon trying him and using him, I*
*fownd great diversity betwene his private usuall manner, and intente of*
*practice, and my pure, sincere, devowte, & faithfull prayer unto*
*the onely. And therfore often & fervently I exhorted him*
*to the good; and reproved both him, and his ministers, with my*
*no small danger, but that thow (in manner unherd of) didst*
*pitch thy holy tente to my defence, and cumfort, in conflict most*
*terrible: as thow best knowest o God, and I willed him thereuppon to preach*
*thy mercyes, & the verity of the kingly prophet his testimony,*
Castrametatur Angelus Domini, in Circuitu timentium eum.
*And out of* Roger Bachon *his boke written* De mirabili potestate Artis
et Naturæ, *(where he writeth against the wycked Divel*
*Callers) I noted unto him this sentence,* Facilius (sine comparatione)
a* Deo impetrandum foret, vel a bonis spiritibus, quicquid homini
utile reputare, &c. *which my cownsayle he promised me to*
*follow, as thow art witnes, ô our true & almighty God.*
*And as thy good Spirituall Creatures neyther had delight*
*in the man, neyther wold so playnely & precisely give me theyr*
*answers or informations by him, that he might be hable to perceyve*
*the pith thereof: So was he at length very unwilling to*
*here him self rebuked for his nawghtynes, and to be barred from*
*the Mysteries of thy truthes understanding, which were*
*the onely things that I desyred, throwgh thy grace, o our*
*most mercifull God. Therfore, as well for a Memoriall*
*answerable to the premisses, as for the better warrant of my*
*Such exercises to be made accownt of, hereafter: (leaving all*
*unto thy infinite mercies, and unserchable providence), I have*
*thowght it not impertinent, to note downe, even in that place*
*one of the last Actions, which I had with the for sayd preacher:*
*When I made ernest & faythfull petition unto the (o the*
*true and Almighty God) for sending, unto my cumfort &*
*eridition (yf it were thy blessed will), thy holy, & mighty*
*Angel Annael: of whome and of all the Hierarchies hevenly*
*all prayse honor & thanks, be rendred unto thy divine maiestie: now*
*& ever, & worlds without ende. Amen, Amen, Amen.*

* Numquid non est Deus in Israël, ut eatis ad con=sulendum Beelze=bub, deum Accaron: *Reg·4·cap·1·*

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## Anno 1581. Decembris 22. Mane. Mortlak

AÑAËL

Δ. - After my fervent prayers made to God, for his mercifull
cumfort and instruction, throwgh the ministery of his
holy and mighty Angel, named Anael, (yf it wer
his divine pleasure) I willed, the Skryer, (named
Saul) to loke into my great Chrystaline Globe, yf
God had sent his holy Angel Anael, or no:
And Saul loking into my for sayd Stone, (or Chrystall Globe)
for to espie Anael, he saw there one, which answered to
that name. But being ernestly requested of me to tell
the Truthe yf he were Anael, An other did appere
very bewtifull, with apparell yellow, glittering, like gold, and his
hed had beames like ster beams, blasing, and spredding from it; his eyes
fyrie. He wrote in the stone very much in hebrue letters, and the
letters seamed all transparent gold; which, Saul was not able eyther
presently to reade, that I might write after his voyce, neyther to
imitate the letters in short tyme.
A bright ster, did go up and down by him.
There appeared allso a white*dog, with a long hed.
And many other visions appeared, with this second: the first being voyded
quite away. Thereuppon I sayd, as foloweth

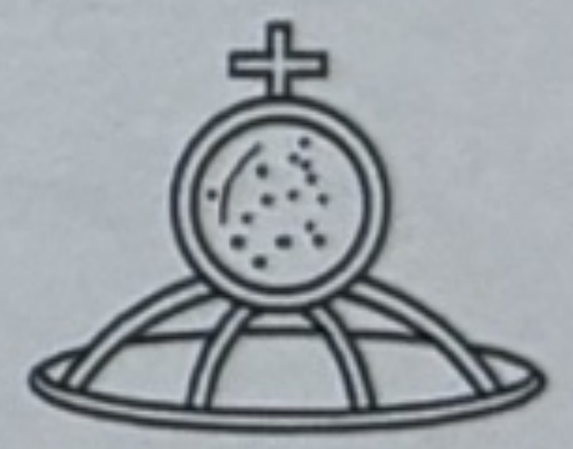
Δ. Note
An illuding intruder, even at the first, putting him self, as an Angel of light. Take hede allwayes of undue secu=ritie ∴

* There appeared a great number of dedd mens skulls, likewise.

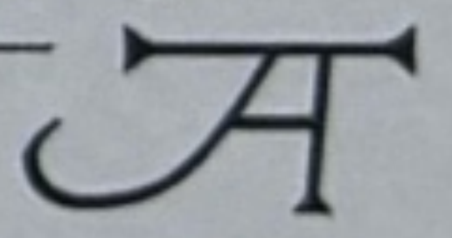
Δ. - In nomine Iesu Christi, Quis tu es ? —— he answered to Saul his hearing
An. - Potestas omnis, in me sita est.
Δ. - Quæ ?
An. - Bona, et mala.
Δ. - Then appeared in the stone, these two letters M. G.
I then axing him some questions, de Thesauro abscondito:
he answered,
An. - Ne perturbes: Nam hæ sunt Nugæ.

And withall appeared many dedd mens skulls, on his left hand.

He sayd to me,
An. - Vbi est potestas tua ?
Δ. - Cur quæris de potestate aliqua mea ?
An. - Cur ? Signifi; non mihi placet.
Δ. - I, theruppon, set by him, the stone in the frame:
and sayd.



Δ. - An bonus aliquis Angelus, assignatus est huic speculo ?
An. - Etiam.
Δ. - Quis ?
An. - מִיכָאֵל - he answered, by the shew of these letters in y$^{e}$ stone.
Δ. - Bonus ne ille Angelus, de q*u*o in scripturis fit mentio ?
An. - Maximè.
Δ. - Fieri ne potest, quod ego eundem videam, et cu*m* illo agam ?
An. - Ita. and therewith appeared this character ——



Δ. - Quid per hoc, significare velis ?
An. - Alterius Angeli character est.
Δ. - Cur hîc, et nunc ostendis ?
An. - Causam ob magnam - *Make an ende: It shalbe declared, but not by me.*
Δ. - *By whome then ?*

An. - *By him that is assigned to the stone: but not, tyll after the feast. And then thow*
*must prepare thy self, to prayer and fasting.*
Prayer fasting
*In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy*
*desyre: which shall not be far of.*
*After Newyerys tyde, Deale, But not on the Sabaoth day.*
*Pray contynually.*
*When it shall pleas god, to stir the up, Then procede. In the brightest day,*
*when the Sonne shyneth: In the morning, fasting, begynne to pray.*
*In the Sonne Set the stone,*
*Deale both Kneeling, and Sitting. I have done for this tyme.*
*My name is* ANNAEL.
*I will speak ones more to the: and than fare well: for thow shalt not*
*have me any more.*

*Be not to hasty in wrath.*

Δ. - *Is this, that you ment to speak?*
An. - I. *Do good to all men. God hath sufficient for the, and for all men.*
*Fare well.*

Δ. - Gloria patri et filio et Spiritui Sancto. Sicut erat in principio,
et nunc et semper: et in sæcula sæculorum.
*Amen.*

Δ. - Remember, that diverse other particulars, mowght have byn Noted of this dayes
Action: but these may suffice: And yet it is not to be forgotten, that
as he sayd his name was Annael (with a dubble n) so he allso confessed
him self to be the same Annael which is prepositus orbis veneris:
and allso Chief governor Generall of this great period, as I have
Noted in my boke of *Famous and rich Discoveries.*

* * *

Consider and Remember∴ | That this Note, of the Action (had with holy ANNAEL)
is, of Prince Befafes, (otherwise called Obelison) accownted
as the Prolog of my first boke of mysticall exercises
A° 1582. Novembris 20. – vide post.

* * *

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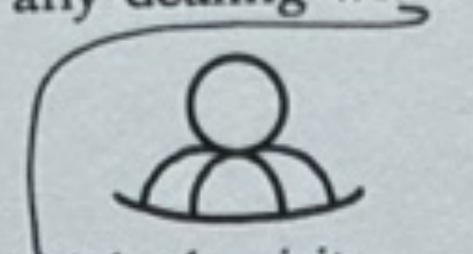
At Mortlak In nomine Iesu CHRISTI. *Amen*
Anno 1582. Martii die, 10, hora 11¼ Ante meridiem. Saterday

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfyed, for, his comming was to entrap me, yf I had had any dealing with



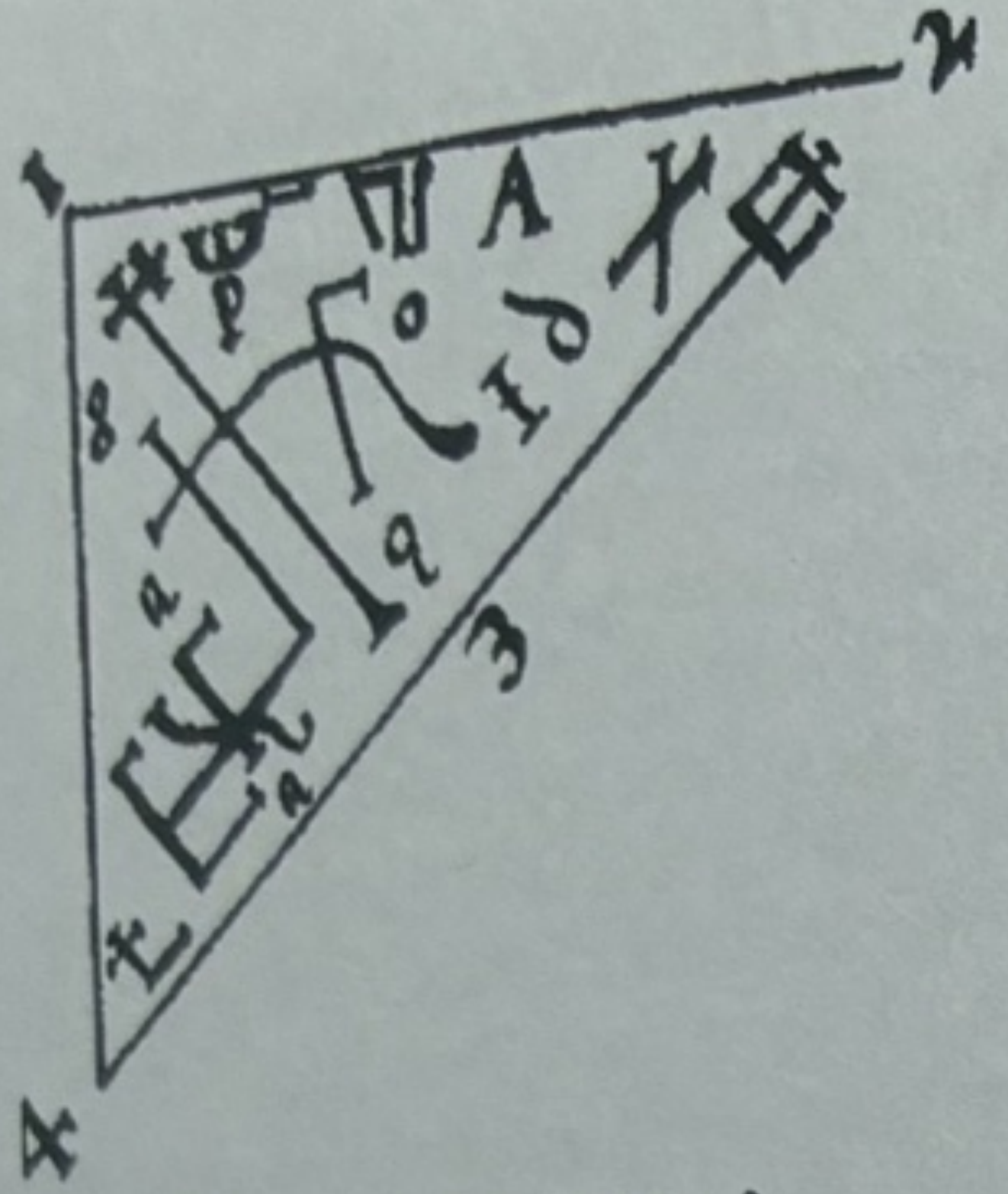
wicked spirits as he confessed often tymes after: and that he was set on. &c.

Δ. - One Mr Edward Talbot cām to my howse, and he being willing and desyrous
to see or shew some thing in spirituall practise, wold have had me to have
done some thing therein. And I truely excused my self therein: as not in
the, vulgarly accownted Magik, neyther studied, or exercised: But confessed
my self, long tyme to have byn desyrous to have help in my philosophicall studies
throwgh the Cumpany and information of the blessed Angels of God. And there=
uppon, I browght furth to him, my stone in the frame (which was given me of
a frende) and I sayd unto him, that I was credibly informed, that to it
(after a sort) were answerable Aliqui Angeli boni: And allso that I was
ones willed by a Skryer, to call for the good Angel Anchor, to appere in that
stone to my owne sight. And therfore I desyred him, to call him: and (yf
he wold) Anachor and Anilos likewise, accownted good Angels, for I was
not prepared thereunto. &c. He than settled him self to the Action: and
on his Knees att my desk (seting the stone before him) fell to prayer and
entreaty &c. In the mean space, I, in my Oratory did pray, and make
motion to god, and his good Creatures for the furdering of this Action.
And within one quarter of an howre (or less) he had sight of one in the
stone, but he still expected for two more: deeming this to be one of
the three (namely Anchor Anachor Anilos). But I then cam to him,
to the stone: And after some thanks to God, and Wellcome to the good
Creature, used; I required to know his name. And he spake plainly,
(to the hearing of E.T.) that his name is VRIEL.

Δ. - *Are you one of them* (sayd I, Iohn Dee) *that are answerable, (uppon*
*due observations performed) to this stone?*
VRIEL - *I am.*
Δ. - *Are ther any more besyde you?*
VR - Michaël *and* Raphaël. *But,* Michaël est princeps in operibus nostris.
Δ. - *Ys my boke, of* Soyga, *of any excellency?*
VR - Liber ille, erat Adæ in Paradiso revelatus, per Angelos Dei bonos.
Δ. - *Will you give me any instructions, how I may read those Tables of* Soyga?
VR - *I can — But* solus Michaël illius libri est interpretator.
Δ. - *I was told, that after I could read that boke, I shold Live but two*
*yeres and a half.*
VR - *Thow shalt live an Hundred and od yeres.*
Δ. - *What may I, or must I do, to have the sight, and presence, of*
Michael, *that blessed Angel?*
VR - Præsentias *nostras* postulate et invocate, Sinceritate et humilitate.
Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.
Δ. - *Oh, my great and long desyre hath byn to be hable to read those Tables*
*of* Soyga
VR - Hæc maximè respiciunt Michaëlem. Michaël est Angelus,
qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate
non vi.

Δ An Illuding Spirit straight way intruded him self, and this charac=ter as may appere *Libri Quinti Appendice* where the character is described exactly.

Δ. - *Is there any speciall tyme, or howre to be observed, to deale for*
*the enioying of* Michael?
VR - Omnis hora, est hora nobis.
Δ. - After this, there appered in the stone a strange Seale, or
Characterismus of this fashion ensuing:



Δ. - *What is the intent, or use of this?*

*VR. - Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione, et in pectus gestandum.

* This was not True Vriel: as may appere A° 1583: Maii 5.

Δ. - So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ. - Soli Deo Honor omnis, et gloria.

*Amen.*

## The same Saterday after none. Hora ·5·

Δ. - After that Mr E.T. had called Vriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

VR. - *Peace. you must use* Michaël.

Δ. - *I know no meanes or order to use in the invocating of* Michaël.

Note. in this time there appered in the stone a riche chayre: and after a little while it was out of sight.

VR. - *He is to be invocated by certayn of the psalmes of* David, *and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selves due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes. You must use pleasant savours: with hand and hart: whereby you shall allure him and wynn him (throwgh Gods favour) to atteyn unto the thing, you have long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually.*

*Yt is the wyll of God, that you shold, ioinctly, have the knowledge of his Angells to gither.*

*You had atteyned unto the Sight of* Michaël, *but for the imperfection of Saul.*

*Be of good Cumfort.*

Δ. - The charye cam into the stone againe: and I axed what it ment.

VR. - *This is a seat of perfection: from the which, things shall be shewed unto the, which thow hast Long desyred.*

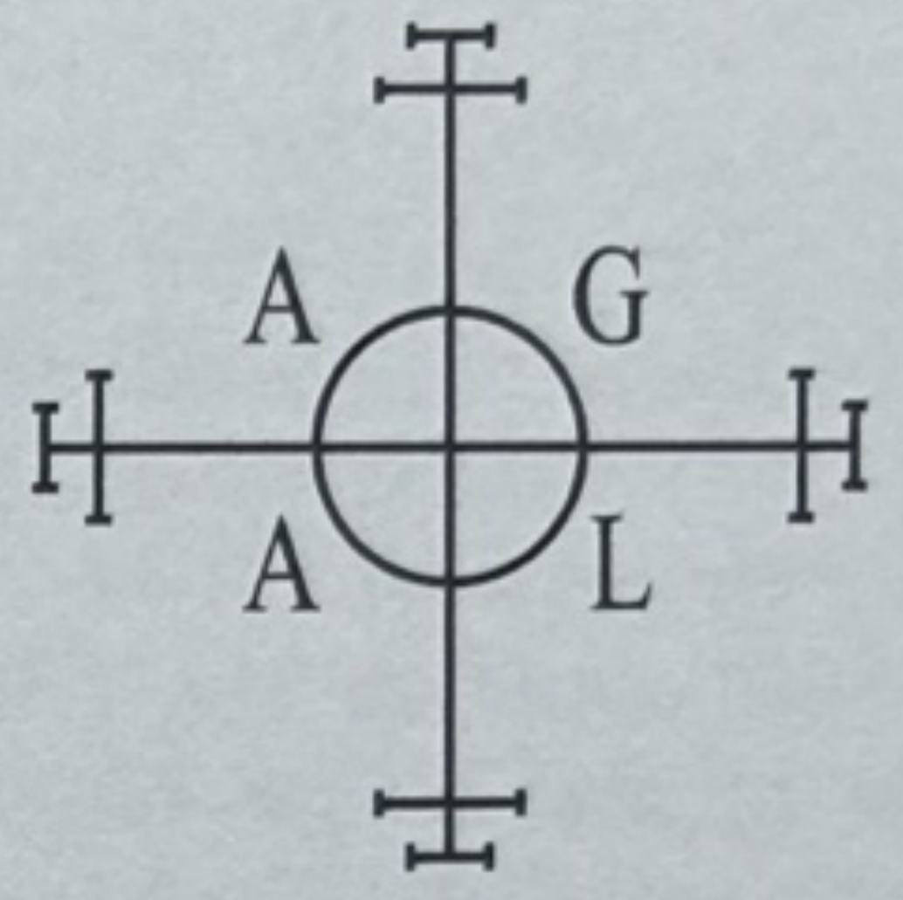
Δ. - Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.

VR. - *A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled Creatures.*

*you must use a fowre square Table, two cubits square: whereuppon must be set* Sigillum ~~Divinitatis~~ Dei, *which is allready perfe*ct*ed in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works: This seal must not be loked on, without great reverence and devotion. This seale is to be made of perfect wax. I mean, wax, which is clean purified: we have no respect of cullours.*

* Erronicè, contra ignorantiam meum, vide post.

*This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back side of it, made thus:*



*The Table is to made of swete wood: and to be of two Cubits high. with 4 feete: with 4 of the former seales under the 4 feet.*

Δ. - The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean*without the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal. Under the Table did seme to be layd red sylk, two yardes square. And over the seal did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tasells at the 4 corners thereof.

*Note this point.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right over, and uppon the principall seal: saving that the sayd sylk was betwene the one and the other.

The Table was shewed to have on the fowre sides of it, Chara*cters and names these, that are here in a schedule annexed, in 4 diverse rowes.

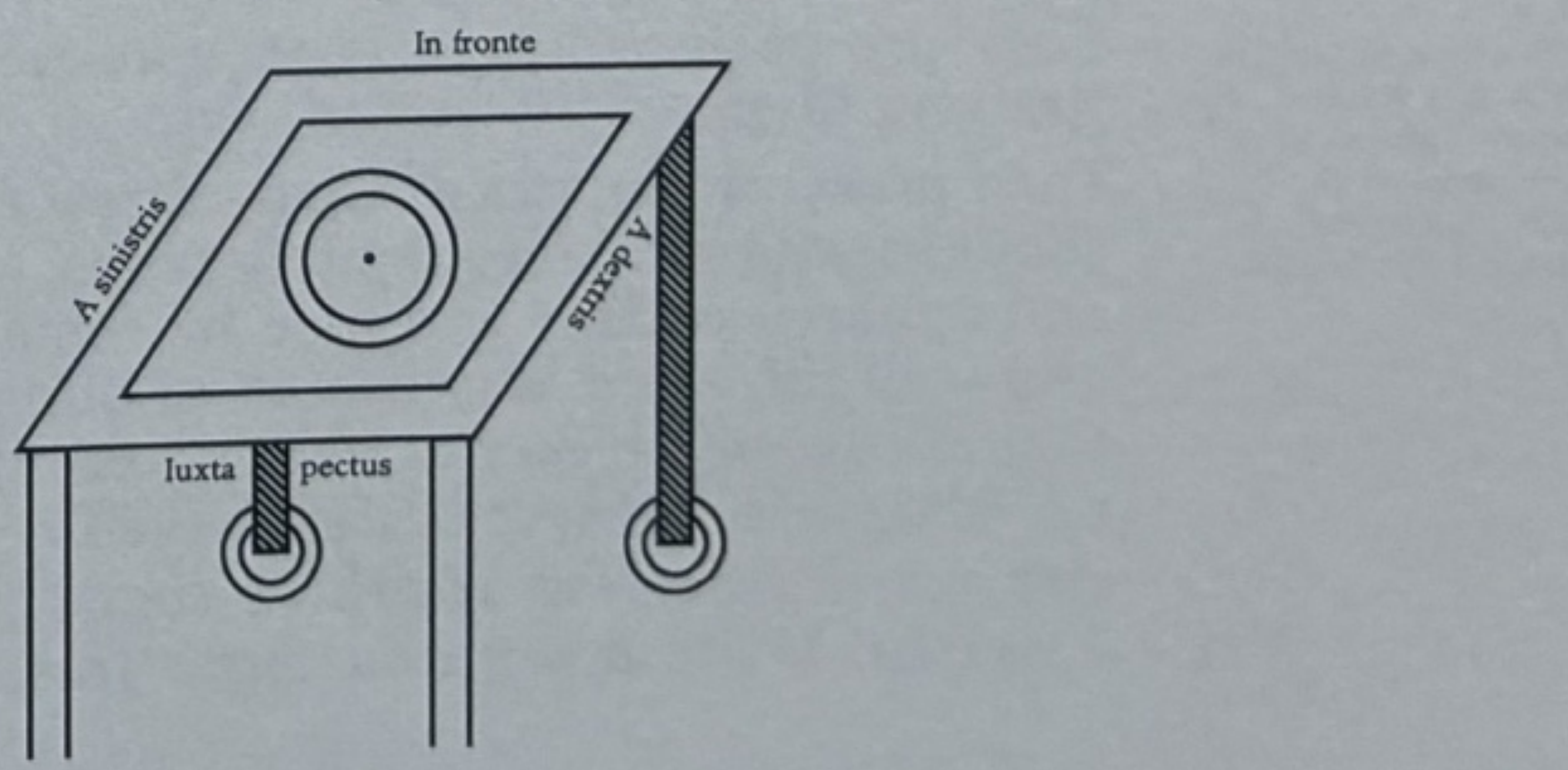
* Cave: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparabit.

VR. - *The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.*

Δ. - *What oyle is that.*

VR. - ~~of~~ *That oyle shalbe opened unto you. The oyle, is perfect: of other oyle I have no respect.*

*We sanctifie, bycause we are holy: and you sanctify bycause of your holines.*



VR. - *There is a spirit, named* Lundrumguffa *using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone: He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to have maymed the in thy sholder the last night, and long ago. Yf thow do not discharg him to morrow, he will hurt, both thy wife and thy dowghter. He is here*now. Give him a generall discharge from your familie and howse. He will seke* Sauls *death, who is accursed.*

Δ. Note:
* So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsly cownterfeating &c. as it also in the next action may appere.

Saul in danger of being carried away quick.

Δ. - *I know no means, or art to do this by. For I did burn in flame of Brymstone,* Maherion *his name and Character, whan I fownd* Saul *privilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold have carryed* Saul *away quick: as* Robert Hilton, George, *and other of my howse can testify.*

VR. - *The Cursed will come to the Cursed.*

Δ. - *I beseche you to discharge him: and bynde him somwhere far of, as* Raphael *did (*Thobias *sake) with the wycked* Spirit Asmodeus.

VR. - *But* Thobias *did his part. Art is vayne, in respect of God his powre. Brymstone is a mean.*

Δ. - *Whan shall I do this?*

VR. - *To morrow at the tyme of prayers.*

Δ. - Gloria Patri et filio et Spiritui Sancto
sicut &c. *Amen*

* * *

### 1582 Martii 11
### Sonday. a Meridie hora ·3am. circiter.

Δ. - Vriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed a garland, or wreath of gold: his eyes sparkling, of whome I axed Whether the characters noted for the Table, wer perfect: He answered.

Δ.*
Hereby may appere that this wycked Spirit foysted in the shew of the fals characters and names before.

- *They are perfect*:Δ* *There is no question.*

Δ. - *Are you* Vriel.

Than presently cam in one, and threw the brave spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly, and styll the spirit was beaten of him, who cam in after him. And that spirit, which so bet him, sayed to the hearing of my Skryer, *Lo, thus are the wycked skourged.*

Δ. - *Are you* Vriel, *who speaketh that?*

Vri. - *I am he. Write down and mark this: for it is worthy of the Noting.*

Note Lundrumguffa skourged spiritually.

*This was thy persecutor* Lundrumguffa. *I browght him hither: to let the see, how God hath ponished thy enemy. Lo, thus, hath God delt for the: Lo thus have I delt for the: Thank God.*

Δ. - *Blessed be his holy name, and extolled, world with out ende.*

E.T. - He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed, for he seamed to be all in a sweat.

Δ. - Here uppon, my Skryer saw Vriel go away: and he remayned out of sight a little while. Then he cam in agayn: and an other with him: and iointly these two said to gither, *Glorifie God for ever.* And than Vriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring like the Sonne. The heare of his hed was long: He had wings: and all his lower parts seamed to be with feathers. He had a roab over his body: and a great light in his left hand, he sayd,

Michaël - *We are blessed from the begynning: and blessed be the name of God for ever.*

Δ. - My Skryer saw an innumerable Cumpany of Angels abowt him: And Vriel did lean on the square Table by. He that sat in the chayre (whome we take to be Michaël) sayd Than ∴

- *Go forward: God hath blessed the.*
*I will be thy Guyde.*
*Thow shallt atteyne unto thy seching.*
*The World begynns with thy doings.*
*Prayse God.*
*The Angels under my powre, shall be at thy commaundement.*
*Lo, I will do thus much for the.*
*Lo, God will do thus much for the.*
*Thow shalt see me: and I will be seen of the.*
*And I will direct thy living and conversation.*
*Those that sowght thy life, are vanished away.*
*Put up thy pen.*

Lundrumguffa.

Δ. - So he departed.

Δ. - Gloria, laus, honor, virtus et Imperium
Deo immortali, invisibili, et
Omnipotenti, in sæcula sæculorum.
*Amen.*

* * *

## Martii 14: Wensday. mane circa horam $9^{am}$.

Δ. - Being desirous to procede in this matter, by consent, we bent our selves to the Action. And after that E.T. had called Vriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, in stead of Vriel, did ernestly require the Spirituall creature appearing, to show who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

[*] Agrippa hath so, cap ·24· Lib ·3· *Occultæ philosophiæ.*

- Vriel *is my name, with divers called*[*]Nariel.
*Stay.*

Δ. - Then he went away, for a while: and cam agayn, and sayd thus,

Vr. - *The strength of God, is allwayes with the.*
*Dost thow know, what thow writest?*

Δ. - *In two senses, I may understand it: eyther that the good Angel* [Δ]*Gabriel is allwayes with me, thowgh invisibly: or els that the strength, and mighty hand of God, allwayes is my defense.*

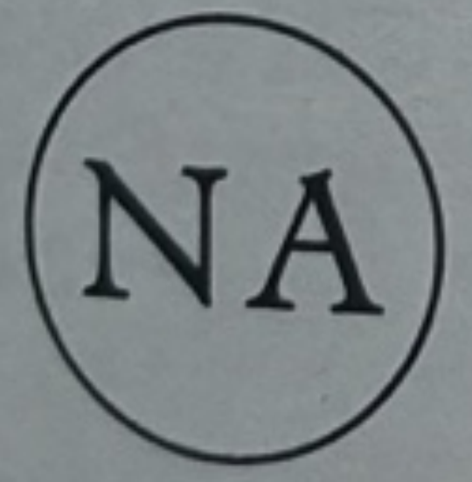
[Δ] Δ. - potius erat di=cendum Michaël: Nam, Gabriel est Prævalescentia Dei: et ita, forti=tudo quidem, sed altioris gradus.

Vr. - Fortitude Dei, tecum semper est.

Δ. - He went away agayn, and cam agayn, following or wayting uppon an other, and before that other, was a man having his hed all covered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi. - *Note.*

Δ. - This was Michael, with his sword in his right hand.
Then cam Vriel to the man (having his hed all hyd, as it were in a blak hode) and toke of that blak hode: and then lifted up the Table cloth. He looked under it, and put it down agaïne: and lifted it up agaïne. The man stode still before Michael. Then Michaël rose; and toke of all the mans clothes, and left him, as it were, onely in his shirt.
Then Vriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, having two letters in it, thus:
and gave it to Michaël.



Vriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man, it semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held up his hands. Vriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gave it the man to eat: and he did eat it.

Vr. - *Lo, things are covered.*

Δ. - Then he covered the Table and pluckt the cloth over it, down to the grownd, on every side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode up.

Then the man turned his face toward E.T. the skryer, and the man did resemble me (Iohn Dee) in cowntenance. And then he turned to Michaël agayn.
Michael wrote uppon the mans back, thus,

ANGELVS TVÆ PROFESSIONIS.

[Δ] Vide Agrippam de Triplici ho*min*is custode. Lib ·3°. cap 22.

Δ. - Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in [Δ]Agrippa and other, is declared.

Mi. - *Leave your folly: Hold thy peace.*
*Have you not red, that they that cleave unto God, are made like unto him?*

Δ. - *Yes, forsoth.*

Mic. - *Thow camst hither to lern, and not to dispute.*
Laudate Dominum in operibus suis.

Δ. - The man kneled down, and so went out of sight.

Mi. - *He hath eaten strength against trubble: He hath eaten* ⌘ *nothing: and in eating, he hath eaten all things. The name* NA *be praysed in trubbles.*

⌘ Vide Reuclinu*m* *de Verbo Miri=fico*, de no*m*in*e* NA.

Δ. - Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleave in two: and a great fyre, flamed out of it vehemently. Then he toke a ring out of the flame of his sworde: and gave it, to Vriel: and sayd, thus,

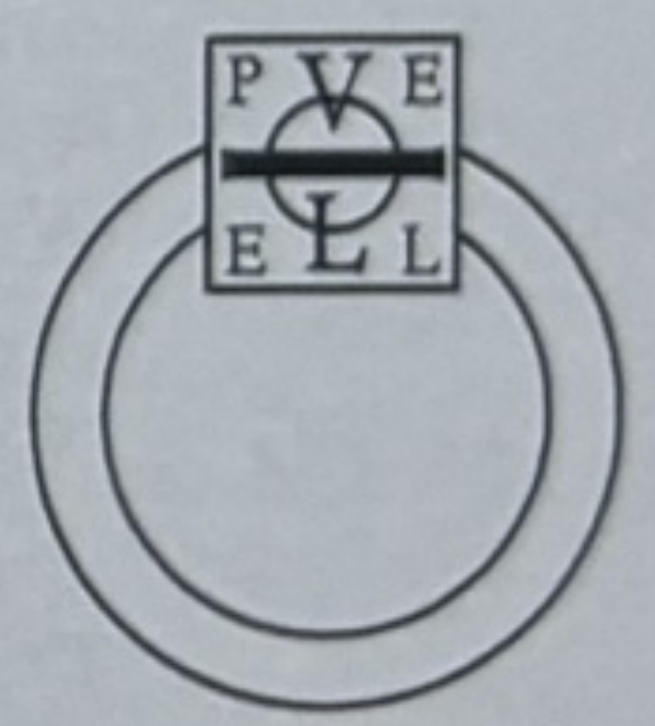
Mic. - *The strength of God, is unspeakable. Praysed be god for ever and ever.*

Δ. - Then Vriel did make cursy unto him.

Mi. - *After this sort, must thy ring be: Note it.*

Δ. - Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

Mi. - *I will reveale the this ring: which was never revealed since the death of* Salomon: *with whom I was present. I was present with him in strength, and mercy.*
*Lo, this it is. This is it, wherewith all Miracles, and divine works and wonders were wrowght by* Salomon: *This is it, which I have revealed unto the. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know: This is it, and blessed be his Name: yea, his Name be blessed for ever.*



Δ. - Then he layd the Ring down uppon the Table: and sayd,

- *Note.*

Δ. - It shewed to be a Ring of Gold: with a seale graved in it. and had a rownd thing in the myddle of the seale: and a thing like an V, throwgh the top of the circle: and an L, in the bottome: and a barr ▬ cleane throwgh it. And had these fowre letters in it, P E L E.
After that, he threw the ring on the borde, or Table: and it semed

Vide Reuclini libru*m* *de Verbo Mirifico*, de No*min*e PELE.

to fall throwgh the Table: and then he sayde, thus,

Mɪ. - *So shall it do, at thy commaundement.*
*Without this, thow shalt do nothing:*

The use of the Ring

*Blessed be his name, that cumpasseth all things:*
*Wonders are in him, and his Name is* WONDERFULL:
*His Name worketh wonders, from generation, to generation.*

Δ. - Then he went away: and cam in agayn by and by.

Mɪ. - *Note.*

Δ. - Then he browght in the Seale, which he shewed the other day: and opened his sworde, and bad the Skryer, reade; and he red - EMETH
Then the sword closed up agayn: and he sayd.

De Sigillo Emeth, Vide Reuclini *Artem Cabalisticam*. lib ·3· et Agrippam lib ·3· Cap ·11·

Mɪ. - *This I do open unto the, bycause thow mervayledst at* SIGILLVM DEI. *This is the Name of the Seale: which be blessed for ever. This is the Seale Self. This is Holy: This is pure: This is for ever. Amen.*

Δ. - Then the Seale vanished away. And I sayd to my frende (the Skryer): *In dede, this other day, I considered diverse fashions of this Seale: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate; or how to make one perfect of them all.*

Mɪ. - *Dowt not for the making of it: for God hath perfyted all things: for that Mysterie, is known to God. I have no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue. Yea you shall see me in Powre, and I will viset you in* HOPE.
*Bless you the Lorde, and follow his wayes, for ever.*

Δ. - Then he went away: and Vriel followed him.
And then I sayde to my skryer: *It were good, we had ever some watch word, when we shold not loke for any more matter at theyr hands, every tyme of theyr visitting of us.*
Whereuppon, (unlooked for, of us,) he spake agayn.

Mɪ. - *We lead tyme, Tyme leadeth not us:*
*Put up thy pen.*
*The Name of God, be blessed for ever.*

Δ. - Then they lifted up theyr hands to heven ward (which heven, appeared allso in the stone) and turned toward us, and sayd,
Valete ∴

Δ. - So they departed: and at theyr going, the chayr, and the Table in the stone, did seme to shake.

Δ. - Soli Deo *omnis* honor
laus et Gloria ∴
*Amen.*

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## Martii 15. Thursday. Hora 1¼ a meridie.

Δ. - After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the Sonne beames.

Δ. - Being desirous, to know, who he was, and his name, I requested him ernestly thereto: but he answered, as followeth.

- Invocate nomen Domini, et agnoscetis eum.

Δ. - Then I prayed the psalme, Deus misereatur *nost*ri, et benedicat nobis &c. After that he sayd.

- *I am mighty.*

Δ. - Bycause he delayed to declare his name E.T. the Skryer did require him, in the name of God the father, Iesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

- *So I will by and by.*

Δ. - Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth.

SALAMIAN. - *I am mighty, and working wonders: I am* SALAMIAN.

Δ - of Salamian you may rede, in the call, Diei Dominicæ in *Elementis Magicis* Petri de Abano, there called Sa=lamia.

*I rule in the hevens, and beare sway uppon erth in his name, who be blessed for ever. Thow doost dowt at me. I am the Servant of God, in his light: I serve him. I say, I serve him, with ~~reverence and~~ feare. and reverence. My name is* SALAMIAN : *Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for ever.*

Δ. - Then appeared a big flame of fyre by him in the ayre.

Sal. - *Thow knowest not, or thow wilt not know, that* Mamon, *with his servants, are present abowt the: whose presence doth hinder the presence of the vertues* Adonay *our comming. Blessed be God, in the highest. Amen.*

Δ. - He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Mamon. Sal. - Mamon *is a king whome God hateth: whose sect, contynually tempt, provoke and stir up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for ever. Drive him away.*

Δ. - *It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working.*
Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, one, most horrible and grisely thretting, and approaching to our heds: and skorning and gnashing at us.

Sala. - *God determins his mysteries, by Arte and Vertue.*

Δ. - Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the Stone, which had very long armes: and he drave them away courragiously: And so they were driven away.
After that presently, cam one into the stone, all white.
Salamian reached this white one a Cup.
The white man held up the Cup: and sayd, as followeth,

- *Lo, this, is my name.*
*God shall bless you. Fear not, your faithfullness provoketh me to tell my name, and this it is: (puting furth the Cup again) for, I am called*

Raphaël. Medicina Dei. *I will shew the, and I will shew you; the Angel of* *your Direction, which is called* OCH.

De OCH, vide in libello *Arbatel* in ⊙.

Δ. - This name he spake: he shewed it allso on the Table (before him) written.
Raph. -*He is mighty in the Sonne beams, He shall profit the hereafter.*
Δ. - Then cam in an other, and sat down in the chayre: and he sayde, as followeth.
- *The strength of God Liveth: and God raigneth for ever.*
*I am* Fortitudo Dei.
Δ. - *Why, then, you are* Gabriel; *and I toke you hitherto to be* Michaël.
*How shall I then amend my boke, in respect of your name, allwayes, before, written* Michael*?*
For.Dei - *What thow hast written, that hast thow written: and it is true.*
*Write down this name* POLIPOS.
*Dost thow understand it?*
Δ. - *No, God knoweth.*
For.Dei - *When that day commeth, I will speak with the: yf thow observe that which I have*commaunded the.*
*As truely, as I was with* SALOMON, *so truely will I be with the.*

Δ* Perchaunce he meaneth the cownsayle of Annael: before specifyed.

Δ. - Then cam in an other: Whom we toke to be Vriel, for he went allso, as he was wont: and leaned at the Table.
For.Dei - *Search for wisdome and lerning, and the lord will deliver it unto you.*
Δ. - *I wold to god, I knew your name truely, or what peculier letter I might set for you, to* Note *your words and* Action *by.*
For.Dei - *Name I have none, but by my office.*
SALAMIAN *cam not hither, but by me.*
*He is a mighty Prince, governing the hevens, under my powre.*
*This is sufficient for thy Instruction.*
*I was with* Salomon, *in all his works and wonders:*
*and so was this, whome* God *had appointed unto him.*
*The Divines know his name: and he is not hidden from the face of the erth:* His *name is written in the boke which lyeth in the wyndow.*

Δ - It is in *Elementis Magicis* Petri de Abano printed with *Clavis Agrippæ*, which was in my oratorie almost under my wyndow.

Δ. - *Do you mean* Agrippa *his boke? And is it then there expressed by the name* SALAMIAN?
For.Dei - *I have sayde.*
Δ. - *What order will you appoint unto us two, in respect of our two beings to gither? My frende here, may have other intents and purposes of his affayres, then will serve me, for his ayde having in these Actions.*
For.Dei - *Ioyne in prayers. For God hath blessed you. Dowt not. Consider these Mysteries.*
Δ. - Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.
At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone, but afterward) all the manner of the practise, and circumstance abowt the Action intended, with the Gold Lamin, the ring, the Seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare every thing spoken of, he sayd.

F.D.

*Blessed be God, who revealeth all Mysteries, &c.*
*I am strength in nede.*
*And Lo, here is Medicine for the sore.*
*We bless the Lord: We govern the erth, by the societie of* Gabriel:
*Whose powre, is with us: but he not here. &c.*
*Use Patience.*
Vr. - *I lived with* Esdras: *I lived in him, in the lord, who liveth for ever.*
Raph. -*I lived with* Tobie: Tobie *the yonger.*
Δ. - This was the white creature, that spake this.
F.D. - *We live in the Lorde: who be praysed for ever.*
Δ. - I stode silent a good while.
F.D. - *What wilt thow?*
Δ. - *I did attend, what you wold say.*
F.D. - *I have sayd.*
Δ. - *I have byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: even tyll my body shold be ready to synk down for wearines, before I wold give over. But I feare, I have caused wearines to my frende here.*
F.D. - *In vertue is no wearines.*
Δ. - Now he stode up, out of his chayre: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned, and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

*God wilbe revendged uppon Saul: for he hath abused his names in his Creatures*
*He hath simned agaynst kinde. His ponishment is great: and so I ende.*

Δ. - *Glorie, thanks, and honor*
*be unto the Almighty Trinitie,*
*Amen.*

*Mysteriorum Liber Primus*, tooke ending here (as I conceive) after w$^{ch}$ followes *Mysteriorum*[+] *Liber Secundus*, but the begyning thereof is utterly perished.

[+] So it appears to be by divers Quotations in the foll$^{ing}$ Booke.

# Anno 1582
# Mysteriorum
# Liber Secundus
## Mortlaci

## ✦2✦

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19 March 1582–21 March 1582
*(from British Library MS. Sloane 3188)*

*..... mysteryes, .....*
*.....ow toward a thing r.....*
*..... howse is hollow, it is empty and voyde .....*
*.....ants: The God of heven and erth, will send into.....*
* *NOTE. We bring tydings*of light. The Lord is owr .....*
*you and we prayse to gither. His name be praysed for ever O.....*
*in his Mysteries: O holy and eternall God.*

Δ. - He bowed down to the Charye and then to the table, and sayd, Bene dictus qui venit in, (and there stayed a little) and sayd agayn, Bene dictus qui venit in no*mine* Domini.

Δ. - Than cam in Michaël, with a sword in his hand, as he was wont, and I sayd unto him, *are you* Michael *?*

Michael Fortitudo Dei.

Mich. - *Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.*

Δ. - *Is this Forme, for the Great Seale, perfect ?*

Mi. - *The forme is true and perfect.*

My oathe or vow required for secresie.

*Thow shalt sweare by the Living God, the strength of his Mercy, and his Medicinall vertue, powred into mans Sowle never to disclose these Mysteries.*

Δ. - *Yf No man, by no means, shall perceyve any thing herof, by me, I wold think that I shold not do well.*

Mi. - *Nothing is cut from the Churche of God. We in his Saincts are blesed for ever.*
*We separate the, from fyled and wycked persons: We move the to God.*

Δ. - *I vow, as you require: God be my help, and Gwyde, now and ever. amen.*

MIC. - *This is a Mystery, skarse worthy for us our selves, to know, muche lesser to Reveale. Art thow, then, so Contented ?*

Δ. - *I am: God be my strength.*

Mic. - *Blessed art thow among the Saincts: And blessed are you both.*

Δ To, E.T. he spake.

*I will pluck the, from among the wycked* [he spoke$^{\Delta}$ to my Skryer]
*Thow Commyttest Idolatry.*
*But take hede of Temptation:*
*The Lord hath blessed the. This is a Mystery.*

Dee. Dee, *what woldest thow have ?*

Δ. - Recte Sapere et Intelligere, &c.

Mic. - *Thy Desyre is graunted the.*

*..... with .....*
*..... they are corrupted .....*
*..... they have byn used to the wycked. Ther .....*

*But I will shew the in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie*

The Circle of Æterni=tie.

*Comprehending all vertue: The whole and Sacred Trinitie.*
*Oh, holy be he: Oh, holy be he: Oh, holy be he.*
Vriel answered. Amen Δ. - *I wold full fayne procede*
Mic. - *Now what wilt thow?*
*according to the matter in hand.*

40. Mi. - *Divide this owtward circle into 40 æquall partes: whose greatest members are fowre. See thow do it presently.*

Δ. - I did so. Dividing it first into fowre: and then every of them into ten. He called, Semiel, and one cam in and kneled down: and great fyre cam out of his mowth: Michael sayde, *To him, are the Mysteries of these Tables known.* Michael sayd, Semiel (agayn) and by and by he said, *O God thow hast sayd and thow Livest for ever. Do not think here I speake to him.* Δ. - He spake that to us, least we might dowte of his last speches; as being spoken to Semiel: which he directed to the æternall god and not to Semiel. Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth.

Δ Semiel this etymo=logie, is as=thowgh he wer the secre=tarie, for the Name of God.

The Tables.

Sem. - *Mighty Lord, what woldest thow with the Tables?*
Mi. - *It is the will of God. Thow fatche them hither.*
Semiæl Sem. - *I, am his Tables.*
*Behold these are his Tables. Lo where they are.*

40 white Creatures

Δ. - There cam in 40 white Creatures, all in white Sylk long robes: and they like chyldern: and all they fallyng on theyr knees sayd: *Thow onely art Holy among the highest. O God, Thy Name, be blessed for ever.*

Δ. - Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass: and he as high as half way to the heven. And by and by, his sword was all on fyre, and he stroke, or drew his sworde over all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiæl, with a thundring voyce, and sayd, *Declare the Mysteries of the Living God, our God, of one that Liveth for ever*
Sem. - *I am redy.* Δ. - Michael stroke over them, with

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Δ Semiel - forte significat Nomen me*u*m Deus: Ita quod Tabulæ istæ sunt Nomen Dei vel Nom*in*a Divina.

his sword agayne: and they all fell down, and Vriel allso on his knees. And commonly at the striking with his sword, flamyng fyre like ligthening did flash with all.

Mi. - *NOTE: here is a Mysterie.*

Δ. - Then stept furth, one of the 40, from the rest, and opened his brest, which was covered with Sylk, and there appeared a great T all of Gold.

The very fashion of the T was thus T.

Mi. - *Note the Number.* Δ. - over the T, stode the figure of 4, after this manner: $\overset{4}{T}$
The 40, all cryed, *Yt Liveth and Multiplyeth for ever: blessed be his name.*

Δ T in the holy language is named *Gisg.* vide lib .5. post et est ultima Al=phabeti litera.

Δ. - That creature did shut up his bosome, and vanished away, like unto a fyre.
Mi. - *Place that, in the first place. it is the name of the Lorde.*
Δ. - Than there seamed a great clap of thunder to be.
Then stepped (before the rest) one other of the 40, and kneled as the other did before: and a voyce was herd saying, *Prayse God, for his name is reverent.*
Michael sayd to me, *Say after me thus,*

Deus Deus Deus noster, benedictus es nunc et semper: *amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *Amen.*
Deus Deus Deus noster, benedictus es nunc et semper: *amen.*

Δ. - Then this Creature opened his breast, and fyre cam oute of the stone, as before and a great romayne G appeared.

Δ G: dicitur *Ged* lib ·5·

Mi. - *Write with reverence, These Mysteries are wunderfull, the Number of his name, and knowledge. Lo, this it is ·9· Behold, it is but one, and it is Marveylous.*
Δ. - Then this Creature vanished away. . . . . . . . . . . .
Mi. - *The Seale of Gods Mercy: blessed be thy name.*
Δ. - It semed to rayne, as thowgh it had rayned fyre from heven. Then one other of the 40 was browght furth: The rest all fell down and sayd, *Lo, thus is God known.* Then he opened his brest, and there appered an n, (not of so big pro=portion as the other), with the number of 7 over it.

Δ N: dicitur *Drux.*

Mi. - Multiplicatum est Nomen tuum in terra.
Δ. - Then that man vanished away as it were in a golden smoke.
Mi. - *Thow must not write these things, but with great devotion. He Liveth.* Δ. - Then cam an other furth: Then all falling down sayde, Vidimus Gloriam tuam Domine. They were prostrate on theyr faces. Then this Creature opened his breast, and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this Letter t.

Δ *Gisg.*

Mi. - *Mark it, for this is a Mysterye.* Δ. - Then that shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.
Mi. - Illius Gloria sit nobiscum. Δ. - All sayd, *amen*: and fell down.
Δ. - Then stode up an other, and opened his bosom, and shewed on his brest bare (being like sylver) a small h, and he pointed to it, and over it was the number of 22.

Δ *Na.*

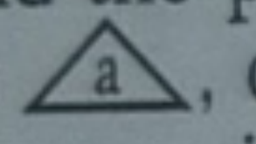
Mi. - Et est numerus virtutis benedictus. Δ. - This Shewer went away like a white Cok flying up.
Videte Angelos Lucis.

Angeli Lucis.

Δ. - There cam an other in, and sayd,
Et sum Numerus in numero. Et sum Finis et non est mihi Numerus. Sum Numerus in numero.
Et omnis Numerus est mihi Numerus. Videte.

Δ *Drux.*

Δ. - There appeared a small n on his skyn, being all spotted with Gold.

Then he went away, like three fyres, red flaming, and coming to gather agayn
in the myddst of the firmament. Δ. - You must Note that in the stone
the whole world in a manner did seme to appere, heven and erth &c.
Mi. - (Δ. - he cryed with a lowde voyce) Et est vita in cælis.
Δ. - Then stepped furth one and sayd, Et ego vivo cum bene viventibus, and withall he
kneeled down: and Michael stepped furth and toke of his veale on his brest
and he made Cursy and stode up.
Mi. - Vivamus *Halleluyah*. O Sanctum Nomen.
Δ. - All fell down on theyr faces, and Michael stroke over them with his sword
and a great flash of fyre: And this man his brest seemed open, so that his
hart appeared bleading, and therein the letter m, and 6 over it thus $\overset{6}{m}$.
Δ Tal Mic. - Benedictus est Numerus Agni.
Δ. - Hereuppon They all fell down.
my skryer
Mic. - Orate invicem. Δ. - Hereuppon we prayed a psalme; ^ saying one verse, and
I the other &c.
Mi. - Omnia data sunt a Deo. Δ. - Then cam one in, having a rownd Tablet in
Δ Med his forhed and a letter o in his forhed and 22 over it.
Mi. - Et non est finis in illo.
Benedictus es tu Deus. Δ. - And then that Shewer vanished away: He
flew up, like a rownd raynbow knyt to gither at the endes.
Mi. - Angeli a nomine tuo procident Domine.
Tu es primus O *Halleluyah*.
Δ. - One stode up and the rest fell down, and out of his mowth that stode, cam
a sworde: and the point, a Triangle, and in the myddest of it a
Δ Vn small a thus , of pure gold, graven very depe:
Et Numerus tuas vivit in cæteris, sayd this Shewer. The number
was $\overset{20}{22}$ over the a.
This shewer went away with great lightening covering all the world.

Corrected thus. after by Vriel to be 20.

Mi. - Nomen illius est nobiscum. Δ. - He stroke agayne with his
Δ Drux sword over them. Then stode one up: who, uppon his garment had an n: and he turned
abowt: and on his back were very many (ens) n.
Mi. - Creasti tu Domine Angelos tuos ad Gloriam tua*m*. Δ. - Over the 'n'
was the number of 14, over that n (I meane) which was onely on his brest.
Mi. - Et te primus Creavit Deus. Δ. - Then the shewer flew up like a star.
And an other cam in, all his cloth being plucked up: and so seamed naked: He
Δ Vn hath a little 'a'. This 'a' did go rownd abowt him: begynning at
his feete: and so spirally upward: and he seemed to be all clay.
Over the 'a' was the number 6.
Mi. - Et Creata sunt et pereunt in Nomine tue. Δ. - And therwith
this shewer fell down all into dust on the Earth: and his white
garment flew up, like a white smoke: and allso a white thing did
fly out of his body.

Note these 3 parts.

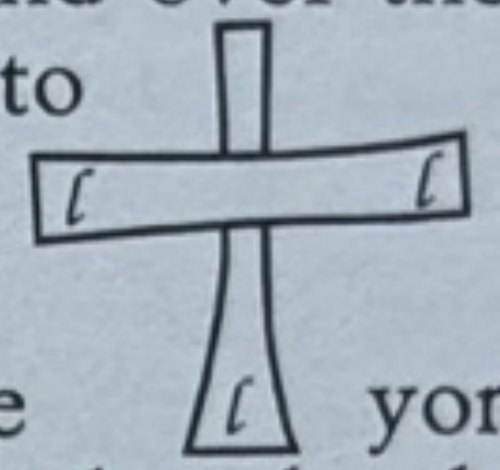
Surgit Innocentia ad faciem Dei.
Δ. - Michael did over them agayn with his sworde, and it seemed to lighten.
He began to speak, and he stopped suddenly, and fyre flew from his mowth.
Mi. - Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus
es in operibus tuis. Δ. - Then cam one in, with a garment
Δ Na all bluddy. He was like a chylde, he had a ball in his hand of perfume
which smoked: and he hath uppon his forhed a little 'h'. He bowed
to Michael. and Michael sayd, Numerus tuus est infinitus; et erit
finis rerum. Δ. - This shewer seemed to powre him self awaye

like a flud of blud: and his garment flew upward.
Mi. - Non est illi numerus.

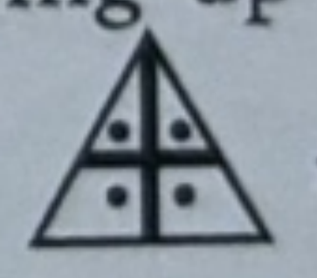
Omnia pereunt a facie Dei, et a facie Terræ.
Δ. - Then stepped one furth, and like a water running rownd abowt him,
and he cryeth miserably, O benedictum Nomen tua*m* Domine.
Δ Med Numerus periit cum illis. Δ. - A little 'o' with 18 over it, appered.
Δ. - This shewer seemed to vanish away, and to cause a great water remayn
over all.
Mi. - Lux manet in tenebris. Gloriosum est Nomen tuum.
Δ. - Then stept one furth from the rest, who fell down, as theyr manner was.

Δ. - Note: All the Cumpanies of these 40, stode five to gither, and
five to gither, and so in eight Cumpanyes; each, of five.

Δ. - This was a very white one: The upper partes of his throate, seemed open,
and there seemed to cum out of it fyre, in very many and diverse cullours.
He sayd, Trinus sum.
Mi. - Benedictum sit nomen El.
Δ. - Than in the myddle of the fyres or smoke semed an 'l' thrise placed,
Δ Vr. on a bluddy Cross, and over the 'l' the number 26.



Δ. - This shewer seemed to have three mens heds and to vanish
away in a myst with a thunder.
Mi. - Labia mea laudant Dominum.
Δ. - Then cam a very fayre yong one in with long heare hanging on
her (or his) sholders: and on her belly appeared a great scotcheon; to hir,
or him, Michael gave a flame of fyre: and she, or he, did eat it.
Mi. - Et hic est El: And so appeared a little 'l' on the scotcheon,
and it waxed bigger and bigger: and a fyre did seeme to go rownd
abowt it.
Mi. - Benedicta sit ætas tua: Δ. - And there appeared '30' under the l.
Δ. - There cam a great many of little fyers and did seeme to elevate this
yong woman (or child) out of sight.
Michael stroke his sword over them agayn, and sayd,
Natus est illa Lux.
Ille est Lux noster.
Δ. - Then stept out an other and opened his white silk garment uppermost: and
under it, he seemed to be sowed up in a white silk cloth.
Δ Drux. He had in his forhed an 'n' in his brest an 'n' and in his right hand an 'n'.
Mi. - Numerus tuus est benedictus. Δ. - They all fell down, saying,
Numerus tuus est Nobiscum: Nec adhuc novimus finem illius
Venies cum numero tuo O unus in æternum.
Δ. - And they fell all down agayn. This shewer departed clyming up into
the ayre, as if he had clymed on a ladder.
Mi. - Linguis suis cognoverunt eum.
Δ. - All sayd, Benedictus est qui sic et est, throwing up into the
ayre thre cornered trenchers of this fashion all of Gold. The
one side of the trenchers was thus marked and the other side had
nothing on.



Δ. - Then stept one oute: and fyre cam out and in of his mowth: he
kneeled, the rest fell down. This seemed a transparent body,
and in his forhed the figure of 8.
Δ Vr. and he had in his eyes a small l: and in his forhed the figure of 8.
Mi. - *Note this, under. I meane the figure 8. thus,* $\overset{1}{8}$.

Δ. - All sayd, Et es verus in operibus tuis. And so he vanished away in a flame of fyre.

Mi. - Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete. Δ. - All sayd, *Amen.*

Δ
*Ged - G.*

Δ. Note this to be the first that vanished away going behynde Michael.

Δ. - One stept furth saying, Incipit virtus nostra. He being covered under his robe, all with armor: and hath a great G on his armor. and the figure of '7' over it. He went behynde Michael and so vanished away.

Mi. - Recte vivite omnes Sancti eius.

Δ
*Don*

Δ. - One stept furth: and opening his brest, there appered a boke, and turning over the leaves there appeared nothing but a little 'r' and 13 over it. He went behinde the Chayre and so vanished awaye.

Mi. - Hic est Angelus Ecclesiæ meæ, qui doceat Ille viam meam.

Δ
*Na*

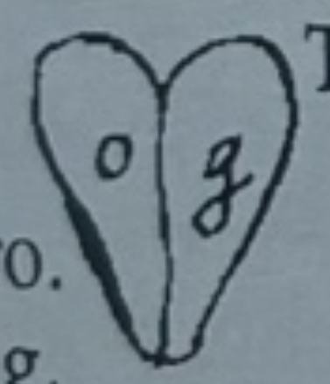
Δ. - There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H uppon his Sworde, and under it 22. He went behynde the Chayre &c.
Michael standing up still uppon his leggs, like pillers of brass.

Δ. - I axed yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic. - *Lay away the world, Contynue your work:*
Coniunxit spiritum mentibus illorum.

Δ
*Med ged.*

Δ. - Then stept out one, having under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side o, and on the other a 'g': [Δ. - as in scotcheons of armes, where the man and his wifes armes ar ioyned *per pale*, as the heraulds term it:



This shewer shut up the chest and went his way.

Mi. - Numerus illius est sine numero.

Δ. - Than cam in an other, saying,
Tempus est. Deum vestrum agnoscite.

Δ
*Gisg.*

Δ. - This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't' and 11 under it.

Δ
*Gon-*
cum puncto 'y'.

Mi. - *Stay, place this, in the second place.* This went away.

Δ
Imago I writ first but auinciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine tung.

Mi. - Ymago tuo, (mors) est amara.

Δ. - Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y' written on it.
Iustus est malis deus no*ster*. Δ. - The number of 15 under it.

Mi. - *Place it in the former place.*

Δ
*Med.*

Mi. - Opera fidelium, Delectatio mea. [Δ. - Then cam one in]
Hic est Deus no*ster*. He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Δ
*Graph.*

Mi. - Ecce, Iniquitas regnat in domo mea.

Δ. - Then stept one oute very lean, all his body full of little e, and under every one of them, 21. He went away behynde the chayre.

Δ
*Pa - b*

Mi. - Bestia devoravit populum meum, peribit autem in æternum.

Δ. - Then stept out one in bluddy apparell, all his body full of serpents heds and a b on his forhed, and the number of 10 over it. He went away.

Mi. - Iniquitas Abundat in templo meo, et a Sancti vivunt cu*m* Iniquis.

Δ. - One very lean, hunger sterved cam out, an A on his brest, and 11, over it,

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and so went away.

Δ. I think it be superfuous. +

Δ. - There cam in an other.

Mi. - Iniqua est Terra malitiis suis.

Δ. - Then cam in one who drew out a bluddy sworde: on his brest a great romayn I, and 15 over it. He went his way.

Mi. - Angeli eius ministraverunt Sanctis. Δ. - Then stept one oute with a Target and a little a on it, and over it the number of 8: he went away.

Mi. - Regnabit Iniquitas pro tempore. Δ. - They all cryed, *Halleluyah.*

Δ
Vriel corrected it after, to be under.

Δ. - Then stept one furth with a golden crown, and a great arming sworde, his clothing all of gold, with a letter r on his sword and 16, over it, and so he went away.

Mi. - Nulla regnat virtus sup*er* terra*m*. Δ. - Then stept one oute, having all his body under his white sylken habit (as they all, had) very brave after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a velvet hat on his hed, with a feather: and he advaunced him self braggingly: He had burnt into his forhed a little n, and Michael sayd, Non est numerus illius in Cælis. Δ. - He went awaye.

Mi. - Antiquus serpens extulit caput suum devorans Innocentes. *Halleluyah.*

Δ. - Then cam one who put of his white habit: and he toke a sword, and smote up unto the ayre, and it thundred: and he had a Seal (suddenly there) very gorgeous of gold and precious stones. He sayd,
Regnum meum: Quis Contradicet?

Δ. - He hath proceding out of his mowth, many little (ens) n, and on his forhed, a great A.

Mi. - Non quòd est A, sed quòd contradicit A.
Nec portio, nec numerus eius invenitur cælo.
Habet autem Numerum terrestrem.
Mysterium.

Mysterium nobis revelandum.

Δ. - He shewed three figures of '6' set in triangle thus, $\overset{6}{6\;\;6}$ .

Mi. - Vobis est Mysterium hoc, posterius revelandum.

Δ. - And there cam a fyre and consumed him, and his chayre away, suddenly.

Δ. My Skryer had omitted to tell me this, or els, it was not told and shewed, but Vriel did after supply it by the Skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

Mi. - Perturbatur terra iniquitate sua.
This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: having uppon his brest an o, with the number of ·10· under it: and so he departed.

Mi. - Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.

Δ. - Then cam two oute to gither: they had two edged swords in theyr hands and fyre cam oute of theyr mowthes. One had a G, and 5 over it, the other had . .
[Δ. -We fell to prayer, whereuppon Michael blessed us.]
The other had an h on his sword, and 14 under it: and so they went away.

Mi. - Omnis terra tremet ad vocem tubæ illius.

Δ. - One stept out, and under his habit had a trumpet, he put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi. - Serva Deus populum tuum, Serva Deus populum tuum Israel, Serva (inquam) Deus populum tuum Israel. Δ. - He cryed this, alowde.

Δ
*Fam.*

Δ. - One appeared with a fyry sword, all bluddy, ~~his vesture all bluddy~~
his vesture all bluddy, and he had s.
Est numerus in numero. Δ. - He went away.

Δ. - I understand it to be a letter, and the number 5 also. Mi. - So it is.

Δ. - There cam one in with diverse owgly faces, and all his body skabbed.
Mi. - Nunc sunt Dies tribulationis. Δ. - He had an a on his ~~face~~
forhed: and the Number 5 under it.
Mi. - Hic est Numerus predictus.
Mi. - Audite, consummatum est. Δ. - This had a great pot of water
in his hand, and uppon the pot, graven, a with 5 under it. He
departed in fyre.

Δ.
Vriel also
did correct
this place
with delive=
ring this
in the
place of
the other des=
cription
before.

Mi. - Angele preparato Tubam tuam.
Δ. - Then cam one oute with a Trumpet. Venit Tempus.
Δ. - He offered to blow, but blew it not. On the ende of his Trumpet
was a little a and 24 under it: He went away.
Δ. - They all now seemed to be gon: Michael and all.
He cam in agayn and two with him. And he sayd, Hii duo
cælati sunt adhuc. They two went away.
Mi. - Vale. Natura habet terminum suum.
Δ. - He blessed us and florished his sword towards, and over us,
and so went away: and Vriel after him, who all this while
appeared not.

Δ. - After supper M$^{r}$ Talbot went up to his chamber to prayers: and
Vriel shewed him self unto him: and told him that somwhat
was amyss, in the Table or Seale which I had ~~Noted~~
byn occupyed abowt this day. And thereuppon, M$^{r}$ Talbot cam
to me into my study: and requyred the Seale (or Tables) of
me: for he was willed to correct somthing therin, (sayd he).
I delivered him the Seal, and he browght it agayn within
a little tyme after, corrected: both in the numbers, for quantyty
and some for place, over or under: and also in one letter or
place omitted. Which I denyed, of any place omitted by me,
that was expressed unto me. And the rather I dowted, uppon
Michael his words last spoken, uppon two places then remay=
ning yet empty: saying, Hii duo ~~cælati~~ sunt adhuc. But
If I had omitted any, there shold more than two have wanted.
Whereuppon we thowght good to ax Iudgment and dissolving
of this dowte, by Michael. And comming to the Stone
He was redy: I propownded this former Dowte. He answered
Mi. - Veritas est sola in DEO. Et hæc omnia vera sunt.
*You omitted no letter or history that was told you. But the*

The descryer, or
The Skryer
omitted to tell.

*skryer omitted to declare unto you.* Δ. - *May I thus recorde it?*
*Yt is iustly reformed by* Vriel: *the one being omitted of the descrier*
*and the other not yet* $\overset{\text{to}}{\textit{by}}$ *us declared, might make that phrase*
*meete to be spoken,* Hii duo cælati sunt adhuc.
Mi. - *Thow hast sayd.* Δ. - *I pray you to make up that one*
*place yet wanting.* Then he stode up on his great brasen leggs
agayn: He called agayn: Semiæl, Semiæl. Than he cam,
and kneled down.
Consummatum est. Δ. - The shewer (a white man) pluckt

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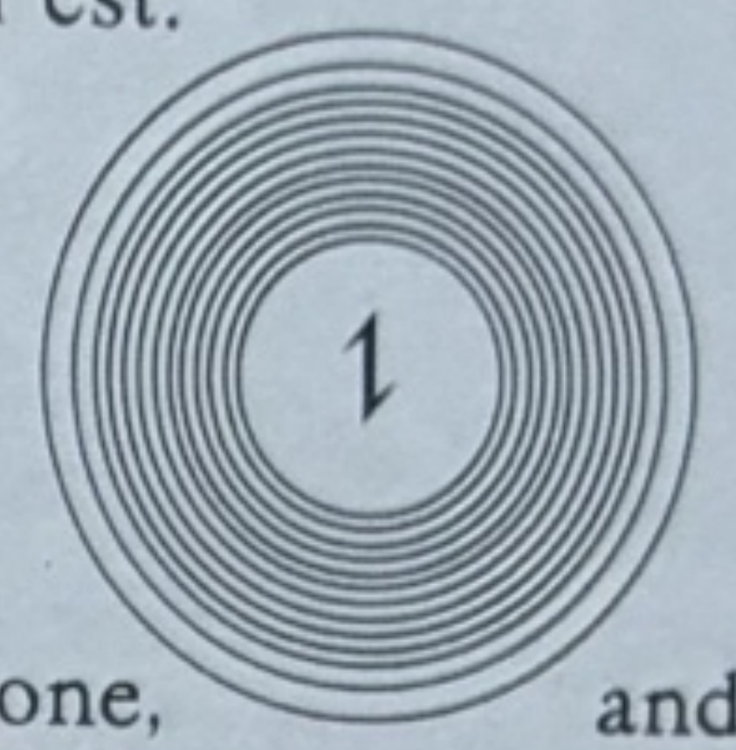
oute a trumpet, and put it to his mowth, as thowgh he wold blow: but blew
not: and there appeared at the ende of the Trumpet the greke ω.
There arose a myst, and an horrible Thunder.
Mi. - *It is done.* Δ. - Then of the three 6 $\overset{6}{\frown}$ 6 before Noted, with his
finger he put oute the two lowermost: and sayd, Iste est numerus suus.
And Michael did put his finger into the Trumpets ende: and pulled furth a rownd
plate of Gold, wheron was the figure of ·1· with many circles abowt
it, and sayd, Omnia unum est.



Δ. - The forme of the World
which appered before,
vanished away: and Se=
myeil went away.

Semieil.

And Michael cam and
sat in his chayre agayn:
and his brasen leggs wer gone, and uppon pawsing sayd.
Mi. - *Go forward. Do you know what you have all ready written?*
Laudate Dominum in Sanctus eius.
*Note: The Circumference (which is done) conteyneth 7 names:*
*7 names, conteyn 7 Angels:*
*Every letter, conteyneth 7 Angels:*
*The numbers are applyed to the letters.*
*Whan thow dost know the 7 names, thow shalt understand the*
*7 Angels.*

The decla=
ration of
the Num=
bers.

*The Number of 4, pertayning to the first* T, *is a Number significative:*
*Signifying, to what place thow shalt next apply thy eye: and being*
*placed above, it sheweth removing toward the right hand. Taking the*
*figure for the number of the place applyable to the next letter to be*
*taken. The under number, is significative: declaring, to what place*
*thow shalt apply the next letter in the Circumference, toward the left hand.*
*Which thow must reade, untyll it light uppon a letter, without number,*
*not signifying. This is the whole.*
*So shalt thow fynde the 7 principall Names: known with us, and apply=*
*able to thy practise.*
*Make experience.*
Δ. - *Then telling from* $\overset{4}{\text{T}}$, *4 more places (toward the right hand) exclu=*
*sively, I finde in that fowrth place, from* T *(but being the fifth from the*
*beginning, and with the begynning) this letter* h: *with 22, over it.*
*Therfore, I procede to the right hand, 22 places: and there I finde*
A, *and 11 over it. Going then toward the right hand 11 places farder: I finde*
*a little a with 5 under it: by reason of which under place of 5, I*
*go toward the left hand, 5 places, exclusively; where I finde o with*
*10, under it: wheruppon I procede to the left hand, farder by 10 places,*
*and there I see the letter* t, *and 11, under it: and therfore going*
*to the left hand 11 places, I see there the letter* h *alone, without*
*any number. Wherfore, that letter, endeth my word, and it*
*is in all,* ThAaoth: *Ys this, as it shold be?*
Mi. - *That is not the name. Thow shalt understand all in the next*
*Call. The Rule is perfect. Call agayn within an howre,*

Call.

Δ Note these doings to be
accownted Calls.

*and it shalbe shewed.*

* * *

Δ. - The howre being come we attended Michael his retorn to make the Practise evydent of his first Rule.

Mi. - Salvete.
*Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in the, bycause thow knowest not the error. Understand, that the 7 Names must Comprehend, as many letters in the Whole, as there are places in the Circle. Some letters are Significative of them selves: in dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe Aa; that is, twise a to gither, which differ the word. Which thow shalt Note to the ende of thy work: Where soever thow shalt finde two a a to gither the first is not to be placed within the Name, but rather left with his inward powre. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A. Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Prove: prove: and thow shalt see. Whereas thow hast* go *it is to be red* og. *This is the Whole.*

Dubble Numbers. ☞

Note.

Δ Note 7 names, pro=ceding from 3 generall places of the Circumference, or 3 generall letters, being but one letter: and that, A.

Δ. - *I have red in Cabala of the Name of God of 42 letters: but, not yet of any, of 40 letters: That of 42 letters is this:*

אב אלהים בן אלהים רוח [illegible] הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, Spiritus Sanctus Deus: Tres in uno, et unus in tribus, vel Trinitas in unitate et unitas in Trinitate.

*or thus* אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד

*which in Latin is,* Pater Deus, Filius Deus, ~~et~~ Spiritus Sanctus, Deus, attamen non tres Dii sed unus Deus.
*And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Divine Trinitie) the Cabalists have a name explained of 42 letters, on this manner.*

כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

*that is in Latine,* Sicut anima rationalis, et caro, homo unus, ita Deus et homo, Messias unus.
*I am not good in the hebrue tung; but you know my meaning.*

Δ Vide Gala=tinum, libr° 3°. cap. 11.

Mi. - *The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn:*

Δ 42, are here in potentia, but, non Actu.

Mi. - *Note, Oute of this Circle shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow prove to be a mysterie unknown to man.*

The Vertu of this Circle. ☞

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ADAMS Treatise. He mea=neth my Boke that I call Soyga.

*Beasts, birds, fowle and fish do all reverence to it. In this they were all Cre=ated. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise. Looke to the Mysteries: for they are true.*
A *and* ω: Primus et Novissimus; Vnus solus Deus vivit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Divina.
Dixi.
*Thow art watcht all this night: who is even now at the Dore:* Clerkson.
*Blessed are those, whose portion is not with the wicked.*
Benedicamus Dominum. *Halleluyah.*

†

## Tuesday the 20 of Marche: circa $10^{am}$ mane.

Δ. - *Are you Vriel?*

Vr. - *I am. We thank the for thy great good will.* — Δ. I had made, and written, ‸ /and corrected certayn pray= /ers to them.
*We cannot viset the now. At the twelfth howre thow shalt use us.*

Δ. - Fiat voluntas Dei.

## A meridie: circa $2^{am}$

Δ. - At the twelfth howre, my partner, was busyed in other affayres, and so contynued tyll abowt 2 of the clok: when, we comming to the stone, fownd there Michael and Vriel: but Michael straight way rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets, of gold they seamed to be.

Baskets.

Shut dores. } Mi. - *Shut up your doores.* Δ. - I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ. - He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi. - Ecce, Mysterium est. Benedictus Dominus Deus Israel.

Δ. - Therewith he did spred oute, or stretch the Canapy: Whereby it seamed to cover all the world [which seamed to be in the stone allso, heven, an erth] so that the Skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi. - *What wold you have.* Δ. - Sapientiam

Mi. - *Rede the names thow hast written.* Δ. - I had written these according to the Rule before given, as I understode it.

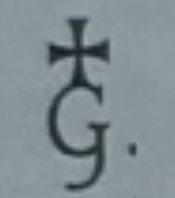
Th~~a~~aoth
Gal~~a~~as
Gethog
Horlωn
Innon
A$\overset{a}{\wedge}$oth
Galetsog

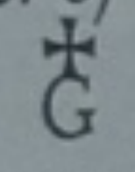
Mi. - *Loke to the last name.* Δ. - I had written, (as appeareth) Galetsog by misreckening the numbers. Where I fownd it shold be Galethog with an h and not s.

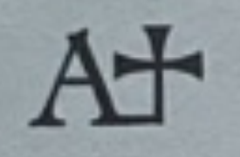
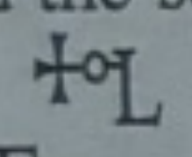
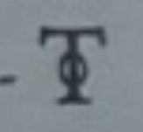
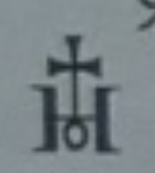
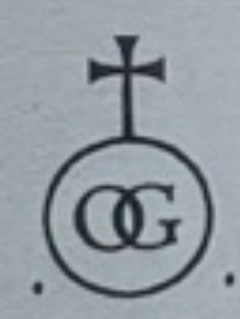
Mi. - *Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for ever): The first here, must be our third, and the third here, must be our second: thus set downe.*

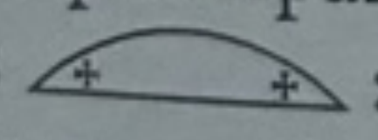
·1· Galas.
·2· Gethog.
·3· Thaoth.
·4· Horlωn.
·5· Innon.
·6· Aaoth.
·7· Galethog.

Mi. - *Work from the right, toward the left, in the first angle next unto the circumference.*

Δ. - He shewed than, thus, this letter .

Mi. - *Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, Thus*  5.

Δ. - After that he shewed the second letter, a great roman A, thus  24.
Then he shewed  30.
Then ------------ XE 21.
Then ---------  9.
Then he shewed  14.
Then he shewed this compownd letter, with the circle and cross .. He willed me, at each corner of these Segments of circles, to make little Crosses and so I did.

Δ. - After every of the 7 letters shewed he did put them up in his bosom asone as he had shewed them fully. The plates wheron these letters were shewed, ~~were as the figure principall Seale~~ hath the forme of the segment of a circle, thus  : and seemed to be of pure gold: When the 7 letters were placed, he sayd,

Omnia unum est.

Then he pulled all the 7 plates out of his bosom, and Vriel kneeled down before him. Then the plates did seeme to have two wings (eche of them) and to fly up to heven under the Canapye.

Δ. - After this, one of the 7, baskets, (that which is in the east) cam to Michael, and he sayde.

Mi. - *Seal this: For This was and is for ever.*

Δ. - Then he stode agayn on his leggs like brasen pillers, and sayd.

Mi. - *Oh how mighty is the name of God, which rayneth in the heavens. O God of the faithfull, for thow raynest for ever.*

Δ. - He opened the basket, and there cam a great fyre out of it.

Mi. - *Divide the 7 partes of the circle next unto that which thow hast done, every one, into 7.*
*Note (for the tyme wilbe long) Seven, rest in 7: and the 7, live by 7: The 7, govern the 7: And by 7, all Govern=ment is: Blessed be he: yea blessed be the Lord: praysed be our god: His Name be magnified: All honor and Glory be unto him now and for ever. Amen.*

Δ. Note of 7 Baskets.

Δ. - Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

·1· Mi. - *Note, there is a mysterie in the Seven, which are the 7 governing the 7 which 7 govern the earth. Halleluyah.*

Mi. - *Write the letters.* Δ. - Now, a small l in the second fether. Then he covered those first two letters, with the other feathers.
The third an l, like the other: then he covered that allso.
The fowrth an R. He covered that.
The fifth a great roman H. He covered it.
The sixth feather hath a little i. Then he hid that feather.
The last feather had a small a.

Mi. - *Prayse god.*

Δ. - Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

Δ. - Then he lift up his sworde over us, and bad us pray. Δ. - We prayed.

·2· Δ. - Then he stretched out his hand and there cam an other basket to him. and he pluckt out a white byrd, much bigger than the other: as big as a swan: with ·7· feathers on the brest.

Mi. - Dixit, et factum est.

Mi. - *Note:* Δ. - The first feather hath a little a, on it: and it went away: the next a Z, great as the first.
Then a C great.
Then a little a.
Then an other little a.
Then a feather with a little c.
Then one with a little b. Δ. - Then he covered them all.

Mi. - *Thow hast truth.*

Δ. - Then he put up the fowle into the basket, and hung it up by the other in the ayre.

Δ. - Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

Mi. - Et vivis tu cum illo: et
regnum tuum cum illis est.

Δ. - There started out of this birds brest, 7 fethers, like gold, and fyrie.

Mi. - *Pray.*

·3· Mi. - *Note.* Δ. - On the first feather a small p.
Then a small a.
A little u.
Then a small p.
Then a small n.
Then a small h.
Then a small r. Then he put the fowle into the Basket &c.

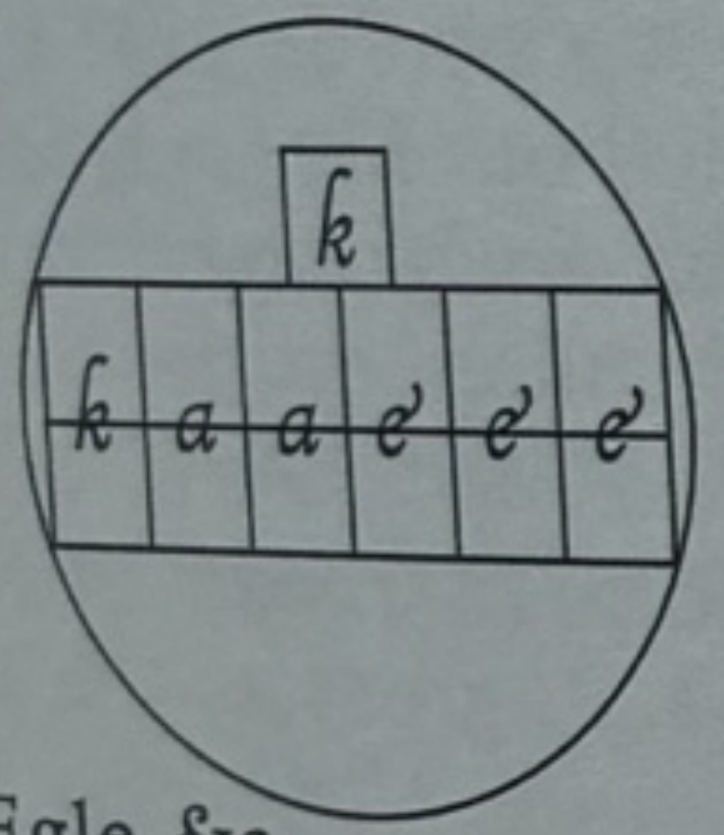
Δ. - Then there cam an other basket to his hand
Mi. - Dedit illi potestatem in cælis.
Potestas illius magna est.
Orate. Δ. - We prayed.

·4· Δ. - Then he pluckt out a fowle, greater then any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seven skales, appered letters.

Mi. - *Note.* Δ. - first a little h.
a little d.
a little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ. - Then he put up the fowle, & hung the basket in the Ayre.
Δ. - Then there cam an other Basket to him.
[Δ. Note all this while the firmament was not to be seen.]
Mi. - Magnus est DEVS in Angelis suis.
et magna est illorum potestas in cælis.
Orate. Δ. - We prayed.

·5· Δ. - Then he pluckt out a bird like an Egle, all his body like Gold and he had a little circle of feathers on his brest: and in it, betwen fowre parallell lines, twelve equall squares: and on the top, on the myddle, one, ~~equall~~ like the other twelve, thus.

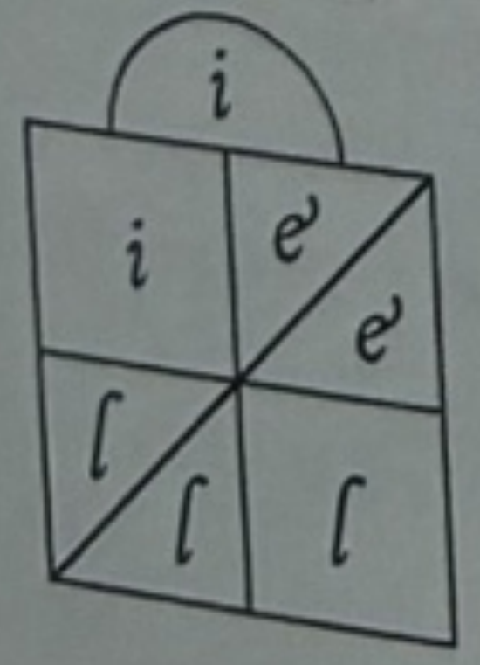


Δ. - Then he put up the Egle &c.
Δ. - The cam an other Basket.
Mi. - Nuncius tuus est magnus in cælis.
Orate.

Δ. - He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn: and went awaye agayne. Then cam VRIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before. Δ. Michael was the sixth name. Vide post.

VR. - *This is a Mysterie. He is here, and not here which was here before.*

·6· Δ. - He opened the Basket and pluckt out like a phenix [or $^{\Delta}$ pelican] of the bignes of a swan: all fyrie, sparkling: His byll is bent into his brest: and it bled. In his brest was a quadrangle made with his own feathers, thus.

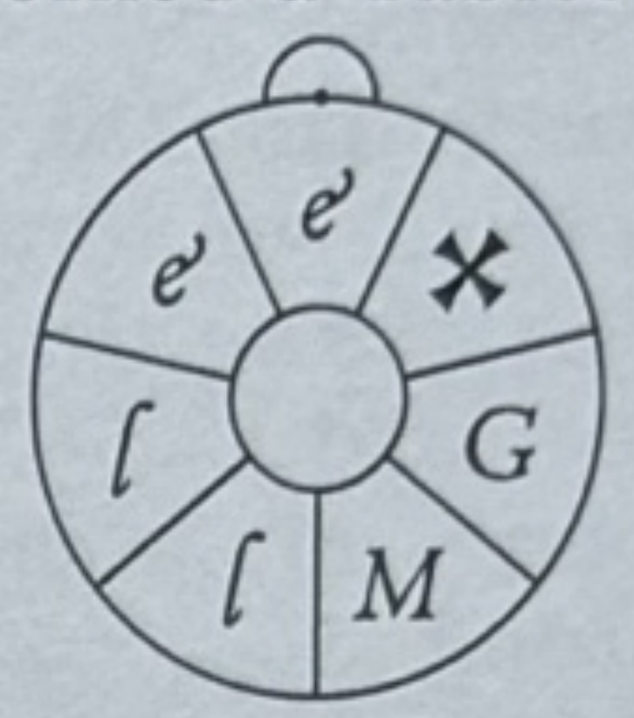


He put it up and hung it by the other Baskets.

Then cam the last Basket. Vriel stode still: and sayd.
VR. - Dedit angelis potestatem in lumine cæli.
·7· Orate. Δ. - We prayed.

Δ. - Then cam Michael and toke the Basket of Vriel: and becam standing on the great brasen legs, as before.

Δ. - He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion.



Mi. - Et Coniunxit illos DEVS in Vnum.

Δ. - All the Baskets flew up: and so the Canapie vanished away: and the Heaven appeared.

Δ. - Now he cam and sat down in his chayre.

Vriel. Δ. - Michael sayd to Vriel: *it is thy part, to expownd these Mysteries: Go to, in the name of our God.*

Δ. - Vriel cam and stode before him and sayde: *What will you: Ô our fellows, and Servants to GOD? What will you?*

My contynuall and auncient prayer. Δ. - *Perfect knowledg and understanding, such as is necessary for us.*

VR. - *Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to the agayne.*

Δ. - So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ. - After a quarter of an howre, Michael and Vriel cam both agayne.

Mi. - *Loke into the 7 angles next unto the uppermost Circumference.*

Δ. - Vriel cam and stode before Michael.

Δ. Note these manifold and great Mysteries and mark these 7 diverse Crosses with these 7 letters.

VR. - *Those 7 letters, are the 7 Seats of the One and everlasting*
*GOD. His 7 secret Angels proceding from every letter*
*and Cross so formed: referred in substance to the*
*FATHER: in forme, to the SONNE: and Inwardly to*
*the HOLI GHOSTE. Loke uppon it: it is one of the*
*Names, which thow hast Before. Every letter conteyning*
*an Angel of brightnes: comprehending the 7 inward*
*powres of God; known to none, but him self: a Sufficient*
*BOND to urge all Creatures to life or Death, or any thing* Note this Bond.
*els conteyned in this World. Yt banisheth the Wicked,*
*expelleth evyll Spirits: qualifieth the Waters, strengthe=*
*neth the Iust, exalteth the righteous, and destroyeth the*
*Wicked. He is ONE in SEVEN. He is twise THREE.* Δ. - He is twise three and one.
*He is Seven in the Whole. He is Almighty. His Name*
*is everlasting: His Truth can not fayle. His Glory is*
*incomprehensible. Blessed be his name. Blessed be thow,*
*(our GOD) for ever.*

Vr. - *Thow must refer thy numbers therin conteyned, to the Upper circle. For, From thence, all things in the inward partes, shalbe comprehended.*
*Looke if thow understand it.*

Δ. - *I finde it to be* GALETHOG.

Vr. - *It is so.* Δ. - *I thank God and you, I understand now (allso) the numbers annexed.*

Vr. - *As this darknes is lightened, by the Spirit of God, herein; So will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the Sight of innumerable most holy and unspeakable Mysteries.*

Vr. - *To the next part.* Δ. - Michael sat still, with his sword in his hand.

7 Angels.

Vr. - *The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it?* Δ. - *Not yet.* Vr. - *Oh how far is mans Iudgment from Celestiall powres? Oh how far are these Secrets hidden from the wycked? Glory be unto him, which seeth for ever.* Δ. - *Amen, Amen, Amen.*

VR. - *Note. We can not tary long.*
*Thow must set down these letters onely, by 7, in a spare paper, thus.*

VR. - *Rede* ——————————— *Begyn at the first, and rede downward.*

Δ. I have hitherto forgotten to ax wher Vriel his name may appere.

Δ. 48 letters are here: and One is Noted by a Cross: which maketh the 49th of this Cross and Angels. Vide A°1584 Iulii 25.

| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | i | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | i | a | i |
| k | k | a | a | e | e | e |
| i | i | e | e | l | l | l |
| e | e | l | l | M | G | ✠ |

Δ. - I rede thus, Zaphkiel, Raphael, Haniel, Mi= Zadkiel, Cumael, chaël, Gabriel.

Vr. - *Thow hast red right.*

Vr. - *Thus dost thow see, how mercifully God dea= leth with his Servants.*

Δ. - Praysed be God.

72: Vertues multiplyed by 48: give 3456.

*Every letter here, conteyneth or comprehendeth the number of 72 Vertues. Whose names thow shalt know: Skarse yet revealed to the World.*

Vriel and Michael iointly togither pronownced this blessing on us.

VR. } *We bless you: your* { *Sowles*
MI. } { *Harts*
{ *Bodyes*
{ *and all your doings.*

Δ. - Michael with his sword, and flame of fyre, florished over our heds.

Innumerable multitudes of Angells.

- *Yet I will thus much shew you, for your Cumfort beside. What seest thow?* Δ. - He spake to the skryer: and he saw an innumerable multitude of Angels in the chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd, *Lo, thus you shalbe shaddowed from the wicked. Kepe these Tables secret. He is secret that liveth for ever. Man is frayle.*

*Fare well.* C *He must*

(Δ. of this Sentence cam no frute nor farder confirmation. Therfore consider)

---

The L. Mowntegles bokes.

*go for the bokes, els they will perish.* Δ. - He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles bokes, which Mr Mort yet hath: Wherof mention is made before.

ended hor ·5· a meridie
Tuesday the 20 Martii
1582.

## Wensday. 21. Martii, circa 2am a meridie

Note this Trumpeter.

Δ. - After appearance was had, there cam in one before Michael (who sat in his seat) and Vriel leaned on the table (as he, usually did). This seemed to be a Trumpeter: he was all in white, and his garments bespoted with blud, he had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ. - I axed of my Skryer, in what manner Vriel now shewed, (and Michael likewise).

We were commaunded Not to ax of the appa= rayle of Michael.

Then Michael sayd, *I warned the for axing of my apparell or manner.*
Et hæc est Gloria illius, quæ non commovebitur ab impiis.

Mi. - Quid vultis? Δ. - Iuxta voluntatem Dei, Sapientiam nobis necessariam &c.

Mi. - Sapientia mundi, nihil est, peribit autem in æternum.
Veniat æternitas DOMINI, ab universis mundi partibus.
Venite, venite, sic vult DEVS ADONAY
fac officium Phanaël.

Phanaël.

Δ. - This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily, turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally divided abowt the Horizon) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring: And every Cumpany of pillers high and great, and as thowgh they were Pillers of fyre.
The Heaven, the Sonne, and, Mone and sterrs seemed to tremble.

Mi. - Multiplex est Deus noster.

Mi. - *Mark this Mystery.* *Seven comprehendeth the Secrets of Heven and erth: Seven knitteth mans Sowle and body togither (3, in Sowle, and 4 in body).*
*In 7, thow shalt finde the Unitie:*
*In 7, thow shalt finde the Trinitie.*
*In 7, thow shalt finde the Sonne, and the proportion of the* Holy Ghoste. *O God, O God, O God, Thy Name (O God) be praysed ever, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels.* Δ. - *Amen, Amen, Amen.*

7 < Thrones. Trumpets. Angels.

Mi. - *In 7 God wrowght all things.*

*Note: In 7, and by 7 must you work all things.*
*O Seven tymes Seven, Verite, Vertue and Maiestie.*
*I Minister by thy licence.* *This expownd, by thy*
*Vertue.* (Δ. - Michael spake that, pointing to Vriel.)

Δ. - Michael and Vriel both kneeled down, and the Pillers of fyrie and brasen cullour cam nere, rownd abowt them uniformerly.

Mi. - Sic est DEVS noster.

Δ. - One of the pillers leaned ~~down~~ toward the Skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reverence toke out of the top of it a thing like an S.

Δ. - Then leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.

Δ. - Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi. - *Note.* Δ. - There appeared a great S
A
A
I

Δ. - Then the sides closed up, and hid those letters first shewed. After that appered two letters more. E
M

Δ. - He made Cursy, and semed to go fromward, and vanished away.

Μυϛεριον est. E 8̣

Δ. - The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

NOTE Δ. - There seamed two Pillers more to come down from heven (like the other in forme) and toke place there, where the other 7, stode, which went away.

Note the intrusion of Error by the wicked powres of Sathan.

Δ. - Michael with his sword, Cut them asunder: and cryed out,

*Away you workers of Iniquitie.*
Periit Malus cum malis.

Δ. - The pillers fell down, and the grownd swallowed them up.

Tanta est tua audacia Sathan.
Sed DEVS noster Vivit.

Δ. - The Pillers which before ascended, cam down ioyntly: and oute of them a Voyce Saying, NON SVM.Δ

Δ. Non Sum I understand the refusall of those two intruded pillers.

Δ. - Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.

Δ. - Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate. Δ. - We prayed.

Mi. - *Write the Name down in the Tables.*

Δ. - Then he toke of, 3 of the heds of the Pillers, and sett them downe, and there appered, B T Z, great letters in hollow places like square Cumfet boxes.

Mi. - Ista sunt Secreta Secretorum.

Note of Prayer.

Invocate Nomen eius, nihil agere possumus.
*The key of Prayer openeth all things.* Δ. - We prayed.

Δ. - Then the other 4 pillers, bowingly shewed 4 letters thus, K A S E, and the number 3ọ with a prik under.
Then the Pillers ioyned theyr heds to gither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.

Mi. - *Place these in the Table.* Δ. - I wrote, and he sayd, *Thow hast done right.*

Laudate nomen Domini qui vivit in æternum.

Δ. - A voyce cam out of the next cumpany of the 7 pillers (ioyning them selves to gither) saying, Ipse.

Mi. - Et Misericordia tua D*om*i*ne* magna est.

Δ. - Michael kneled whan he sayd this.

Δ. - Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd) *NO, NOT the Angels of heven, (but I) are privie of these things:* Δ. - So there appeared, 4 letters, H E I D.

Δ. - Then the other 3 pillers were opened and had E N E, on theyr tops.

Dominus collocatur in numero suo.

Δ. - The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ. - Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Vivo sicut LEO in medio illorum.

Mi. - Et tua potestas magna est Vbi*que*.

Δ. - Then Michael pluckt of, five of the tops.
There appered D: then they ioyned all to gither: then appered E I M O.

Mi. - Hoc non est sine præce.

Δ. - The other two opened, and there appeared 3ọ A.

Δ. - Then they closed up, and went away, with a great thunder.

Δ. - Then cam 7 other pillers to Michael, and a Voyce oute of them, Saying; Serpens sum, et devoravi serpentem.

Mi. - Et bonis et malis serpens es Domine.

Δ. - Then they closed all up; and Michael sayd, Orate. Δ. - We prayed.

Δ. - Then Michael toke of, the heds of 4: then appered first an I, then M E G.
then he opened the other 3: and C B E appeared.

Mi. - Numerus illius, est nulli cognitus.

Δ. - They ioyned theyr heds all to gither, and ascended up to heven ward: and great lightening after them.

Δ. - Then cam an other Septenarie of Pillers: and oute of them a Voyce, saying,

Ignis sum penetrabilis.

Mi. - Et sit nobiscum, Ô Deus. *Pray.* Δ. - We prayed.

Δ. - Then he opened 4 of theyr heds and appered in them I L A O.

Δ. - Then closed to gither agayne.

Δ. - Then one other was opened, and I appered.

Δ. - Then $\substack{21\\8}$ appered, and did shut up agayn.

Δ. There is V, omitted by our negligence.

Δ. - Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little children

Note these Innumerable Angels.

with wings: and there appered N, and suddenly did shut up.
Sic, sic, sic Deus noster.
Δ. - Then they ioyned all togither, and flew up.
Mi. - *Note down in the table.* Δ. - I Noted them down.
Δ. - Then cam the last 7 pillers, and out of them this Voyce,
Finis.

Gaudium et Lux nostra Deus.

Δ. - Then they closed all in One.
Mi. - Orate. Δ. - We prayed.
Δ. - Then 6 of the heds opened and appered I H R L A A.
Δ. - Then the Seventh opened: Then seamed trees to leap up, and hills, and the Seas and Waters to be trubbled, and thrown up.
Δ. - A Voyce cam out of the Pillers, Consummatum est.
Δ. - There appeared in that Piller $\overset{21}{8}$
Δ. - They ioyned togither and flew up to heven ward.
Mi. - VNVS VNVS VNVS
omnis caro timet vocem eius.
*Pray.* Δ. - We prayed.
Δ. - Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.
Mi. - *Cease for a quarter of an howre.*
Δ. - After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Vriel with him, who allso, had byn by, all the while, during the Mysterie of the ·7· pillers.
Mic. - *Set two stoles in the myddst of the flowre:*
*on the one, set the Stone: and at the other let him knele.*
*I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.*
Michael than, with a lowd voyce sayd:
Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.

Filiæ Bonitatis, or Filiolæ lucis: vide pagina sequente.

Δ. - There cam in 7 yong women apparelled all in Greene, having theyr heds rownd abowt attyred all with greene silk, with a Wreath behinde hanging down to the grownd. Michael stroke his sword over them, no fyre appearing: Then they kneeled: And after, rose agayn.
Mi. - Scribe quæ vides.
Δ. - One of them stept out, with a little blue tablet in the forhed of her: and in it written, El.
Δ. - She stode a side, and an other cam in, after the same sort, with a great M and a little e, thus, Me.
The Third, cam as the other, and had, Ese.
The fowrth ———————— Iana.
The fifth ———————— Akele.
The sixth ———————— Azdobn.
The seventh stepped furth with ——— Stimcul.

---

Δ. - They all to gither, sayd, Nos possumus in cælis multa.
Δ. - Then they went theyr way, suddenly disapering.
Mi. - *Note this in your next place but one.* Δ. - I did so.
Mi. - *Go to the next place.* *Stay.*

Filiolæ Lucis.

Mi. - Adeste Filiolæ Lucis.
Δ. - They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem DEI stas.

Michael one of them that are cownted to stand before the face of God.

Mi. - Hiis nostris benefacite.
Δ. - They answered, all, Factum erit.
Mi. - Valete.

Filii Lucis.

Mi. - Et dixit Dominus, Venite Filii Lucis.
Venite in Tabernaculo meo:
Venite (inquam): Nam Nomen meum exaltatum est.
Δ. - Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.
One of them had a rownd purifyed pece or ball of Gold in his hand.
One other had a ball of silver in his hand.

Metalls.

The third a ball of Coper.
The fowrth a ball of Tynne in his hand.
The fifth had a ball of yern.
The sixth had a rownd thing of Quick sylver, tossing it betwene his two hands.
The last had a ball of Lead.
They wer all apparayled of one sort.

Perhaps here wanteth non.

Mi. - Quamvis‸ in uno generantur tempore, tamen unum sunt.
Δ. - He that had the gold ball, had a rownd tablet of gold on his brest. and on it written a great I ————————

Filii Lucis.

Then he with the Sylver ball, cam furth, with a golden tablet on his brest likewise, and on it written Ih ————————
He with the Copper ball, had in his tablet Ilr ————————
He with the tyn ball, had in his tablet Dmal ————————
He with the yern ball, had in his tablet Heeoa, and so went asyde —
He with the Mercury ball, had written Beigia ————————
The yong man with the leaden ball, had Stimcul ————————
Mi. - Facite pro illis, cum tempus erit.
Δ. - All answered, Volumus.
Mi. - Magna est Gloria Dei inter vos. Erit semper. *Halleluyah.*
Valete.
Δ. - They made cursy, and went theyr way, mownting up to heven.
Mi. - Dixit Deus, Memor esto no*min*is mei:
Vos autem immemores estis.
*I speak to you.* Δ. - Hereupon, we prayed.
Mi. - Venite, Venite, Venite.

Filiæ filiaru*m*.

Filiæ Filiarum Lucis Venite.
forte quæ. Qui habebitis filias venite nunc et semper.

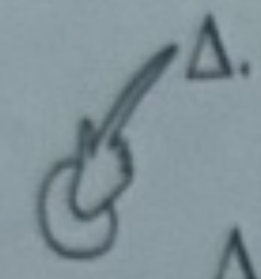
Note these three descents.

Dixit Deus, Creavi Angelos meos, qui destruent Filias Terræ.
Adsumus. Δ. - Sayd 7 little wenches which cam in.
They were covered with white silk robes, and with
white abowt theyr hed, and pendant down behinde,
very long.

Theyr attyre.

Mi. - Vbi fuistis vos? Δ. - They answered: In terris, cum Sanctis
et in cælis, cum glorificatis.

Δ. - These, spake not so playn, as the former did; but as thowgh they had an
Impediment in theyr tung.



Δ. - They had, every one, somwhat in theyr hands, but my Skryer could not iudge
what things they were. Mi. - Non adhuc cognoscetur Mysterion hoc.

Δ. - Eache had fowre square Tablets on theyr bosoms, as yf they were of white Ivory.

Filiæ Filiarum.

Δ. - The first shewed on her Tablet a great S
The Second ———————— Ab
The Third ———————— Ath
The fowrth ———————— Ized
The fifth ———————— Ekiei
The Sixth ———————— Madimi
The Seventh ———————— Esemeli

Ath.

Madimi.

Mi. - Quid istis facietis?
Erimus cum illis omnibus operibus illoru*m*. Δ. - They answered.

Mi. - Valete. Δ. - They answered, Valeas et tu Magnus o in Cælis.

Δ. - And so they went away.

Mi. - Orate. Δ. - We prayed.

Filii filiorum.

Mi. - Et misit filios filiorum, edocentes Israel.

Mi. - Dixit Dominus, Venite ad vocem meam.
Adsumus. Δ. - Sayd 7 little Childern. Which cam in
like boyes covered all with purple, with hanging sleves
like preists or scholers gown sleves: theyr heds attyred all
(after the former manner) with purple sylk.

Theyr Attyre.

Mi. - Quid factum est inter filios hominum?
Male vivunt (sayd they) nec habemus locum cum illis
tanta est illorum Iniustitia. Veh mundo, scandalis.
Veh scandalizantibus, Veh illis quibus Nos non sumus.

Δ. - These had tablets (on theyr brests) three cornerd, and seemed to be very grene,
and in them, letters. The first had two letters in one: thus, of E, L.

E

The first ———— E ——
The second ———— An ——
The third ———— Ave ——

Δ.-He sayd, Nec no*min*e meo timet Mundus.
Nullus videbit faciem meam.
Non est virgo sup*er* terra*m* cui dica*m*.
[Δ.-And pointed to his tablet, wherein that
word, Ave, was written]

The fowrth ———— Liba ——
The fifth ———— Rocle ——

Rocle.

Tanta est infirmitas sanctitudinis Diei.
Benefacientes decesserunt ab illo.
Opera manuu*m* illoru*m* su*n*t vana.
Nemo autem videbit me.

Hagonel. Vide de hoc Hagonel, lib° 4°.

The sixth shewed his
Tablet and sayd, Ecce - Hagonel - Qui adhuc Sancti su*n*t cu*m* illis vivo.

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The Seventh had on his tablet - Ilemese - Hii imitaveru*n*t doctrina*m* meam.
In me Om*n*is sita est Doctrina.

Δ. - I thowght my Skryer had miss herd, this word Imitaveru*n*t,
for Imitati sunt. And Michael smyled and seemed to lawgh
and sayd, Non curat numerum Lupus. And farder
he sayd: Ne minimam detrahet à virtute, virtutem.

Mi. - Estote cum illis: Estote (inquam cum istis) Estote
(inquam) mecum. Valete.

Δ. - So they went, making reverence, and went up to heven.
Mi. - Dictum est hoc tempore.

Mi. - *Note this in thy Tables:*
*Dost thow understand it.* *Loke if thow canst.*

Vrielis officiu*m*.

Δ. - He sayd to Vriel, *It is thy part, to interpretate these things.*

Vr. - Omnis Intelligentia est a Domino.

Mi. - Et eius Nomen est *Halleluyah.*
*Compose a table, divided into 7 parts, square.*

Δ. Note this Table is made perfect by the next side following.

| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I$^{21}_{8}$ | $\overset{E}{\cancel{M}}$ | $\overset{M}{\cancel{E}}$ | E$_{8}$ |
| B | T | Z | K | A | S | E$_{30}$ |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I$_{26}$ | M | E | G | C | B | E |
| I | $\overset{L}{\cancel{A}}$ | $\overset{A}{\cancel{L}}$ | O | I$^{21}_{8}$ | $\cancel{^{21}_{8}}$V | N |
| I | H | R | L | A | A | $^{21}_{8}$ |

7. Names of God.

Vr. - *Those 7 names, which procede from the left hand to the right, are the Names of GOD, not known to the Angels: neyther can be spoken or red of man. Prove if thow canst reade them.*
Beatus est qui secretè
nomina sua conservat.

Note these two orders of Angels: and Note Vriel doth name him self one of the standers before the face of God.

Vr. - *These Names, bring furth 7 Angels: The 7 Angels, and Governers in the hevens next unto us, which stand allwayes before the face of God.*
Sanctus Sanctus Sanctus
est ille DEVS noster.

Δ. NOTE well this Rule of Arte.

Vr. - *Every letter of the Angels names, bringeth furth 7 dowghters.*
*Every dowghter, bringeth furth her dowghter, which is*
*7. Every dowghter her dowghter bringeth furth a*
*Sonne. Every Sonne in him self, is 7. Every Sonne*

*hath his Sonne: and his Sonne is 7.*
*Let us prayse the God of Seven, which was and is,*
*and shall live for ever.*
Vox Domini in Fortitudine.
Vox Domini in Decore.
Vox Domini revelat Secreta.
In templo eius, Laudemus Nomen eius El.
*Halleluyah.*

*See if thow canst now understand this table.*
Filiæ. *The Dowghters procede from the angle on the right hand, cleaving the myddle: where theyr generation ceaseth.*
Filii. *The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre.*
Note this manner of Center accownted. *The Residue thow mayst (by this Note) Understande.*

Δ. - Then Michael, he stroke over us ward, with his sword, and the flame of fire yssued oute.

*Loke to the Corner on the right hand, being the uppermost: where thow shalt finde 8̣. Refer thyne eye to the upper number, and the letter above it. But the Number must be fownd under neth, bycause his prick so noteth.* Note of Numbers with priks signifying letters.

*Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: this shall teache the.*

l the first dowghter. Δ. - Loking now into my first and greatest Circle for 8̣, I finde it with l over it. I take this to be the first Dowghter.

Eʟ Vr. - *You must in this square Table set* E *by the* 8̣, *and now write them Composedly in one letter, thus* Eʟ.

Nomen Domini vivit in æternum.

Vr. - *Give over, for half an howre, and thow shalt be fully instructed.*

Δ. - I did so, and after half an howre comming to the stone, I was willed to make a new Square table of 7: and to write and note, as it followeth.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| S | A | A | I$^{21}_{8}$ | E | M | E$_{8}$ | - Vivit in cælis. |
| B | T | Z | K | A | S | E$_{30}$ | - Deus noster. |
| H | E | I | D | E | N | E | - Dux noster. |
| D | E | I | M | O | 30 | A | - Hic est. |
| I$_{26}$ | M | E | G | C | B | E | - Lux in æternum. |
| I | L | A | O | I$^{21}_{8}$ | V | N | - Finis est. |
| I | H | R | L | A | A | $^{21}_{8}$ | - Vera est hæc tabula. |

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita.
Vide iam.

Note these other purposes. *The 30 by* E, *in the Second place in the upper right corner serveth not in the consideration of the first Dowghters but for an other purpose.*

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*The 26 by* I, *serveth for an other purpose: but not for this Dowghters Dowghter.*
*The 21, is* e, *and* 8̣ *with the prick under it is* l: *which to gither maketh* El, *or thus compownded as if it were one letter,* Eʟ.
*The Names in the great Seale must follow the Orthographie of this Table.*
Virtus vobiscum est.
Orate. Δ. - We prayed.

Δ. - Then there appeared, SAAI$^{21}_{8}$MEʟ. *Here is an* E, *comprehended in* L.

Vr. - *Read now the Table.*

Angeli Lucis. Angeli Lucis Dei nostri:
Et posuit angelos illius in medio illorum.

Vr. - *In the table are the names of 7 Angels. The first* Zabathiel, *beginning from the left uppermost corner: taking the corner letter first, and then that on the right hand above: and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand: and then to the fowrth letter from the first in the upper row: where there is* I *with* $^{21}_{8}$, *which maketh* el. *So have you* Zabathiel.

1\.

2. Vr. - *Go forward.* Δ. - *So, I finde next* Zedekieil.

The true sownd. Vr. - *This* I *in the last syllable augmenteth the true sownd of it.*

3. Δ. - *Then next I finde* —— Madimiel —— Vr. - *it is so.*
4. Δ. - *Then* ———————— Semeliel —— Vr. - *it is true.*
5. Δ. - *Then* ———————— Nogahel —— Vr. - *it is so.*
6. Δ. - *Then* ———————— Corabiel —— Vr. - *it is so.*
7. Δ. - *Then* ———————— Levanael —— Vr. - *it is so.*

Δ. This name Corabiel you may see in *Elementis Magicis* Petri de Abano in the Considerationis Diei ☽.

Vr. - *Write these names in the Great Seal, next under the 7 names which thow wrotest last,* videlicet, *under* Eʟ, An, Ave, *&c. distinctly in great letters.*

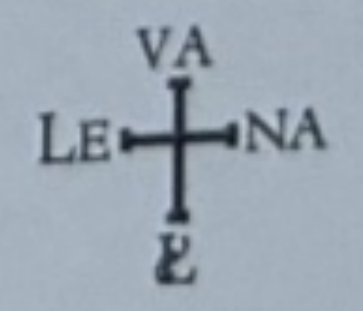
Vr. - *Make the* E *and* L *of* Zabathiel, *in one letter compownded, thus,* ZABATHIEʟ. *In this, so fashion your* E *and* L. *And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for* IEL *(in this name onely)* I *with the* $^{21}_{8}$ *annexed. So have you iust 7 places.*

Vr. - *The next five names thow shalt dispose in the five exterior angles of the Pentacle: every angle conteyning one whole name.*

Vr. - *Set the first letters of these 5 names, (in Capital letters) within the five acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.*

Vr. - *Set* Z, *of* Zedekieil *within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.*

Vr. - *In the middle now of the Pentacle, make a cross* † *like a Crucifix and write the last of those 7 names* Levanael *thus,*



Vriel - Vidit DEVS, opus suum esse bonum
et cessavit a Labore suo.
Factum est.

Δ. - Michael stode up and sayd,
*The æternall Blessing of God the* FATHER
*The mercifull Goodnes of* CHRIST, *his* SONNE
*The unspeakable Dignitie of God the* Holy GHOSTE
*bless you, preserve you, and multiply your
doings in his honor and Glory.*
A M E N.

Vriel -
Vr. - *These Angels are the angells of the 7 Circles of Heven,
governing the Lightes of the ·7· Circles.*
*Blessed be* GOD *in us and by us,
which stand contynually before
the presence of* GOD, *for ever.*
DIXI.

Note these two order of Angels.

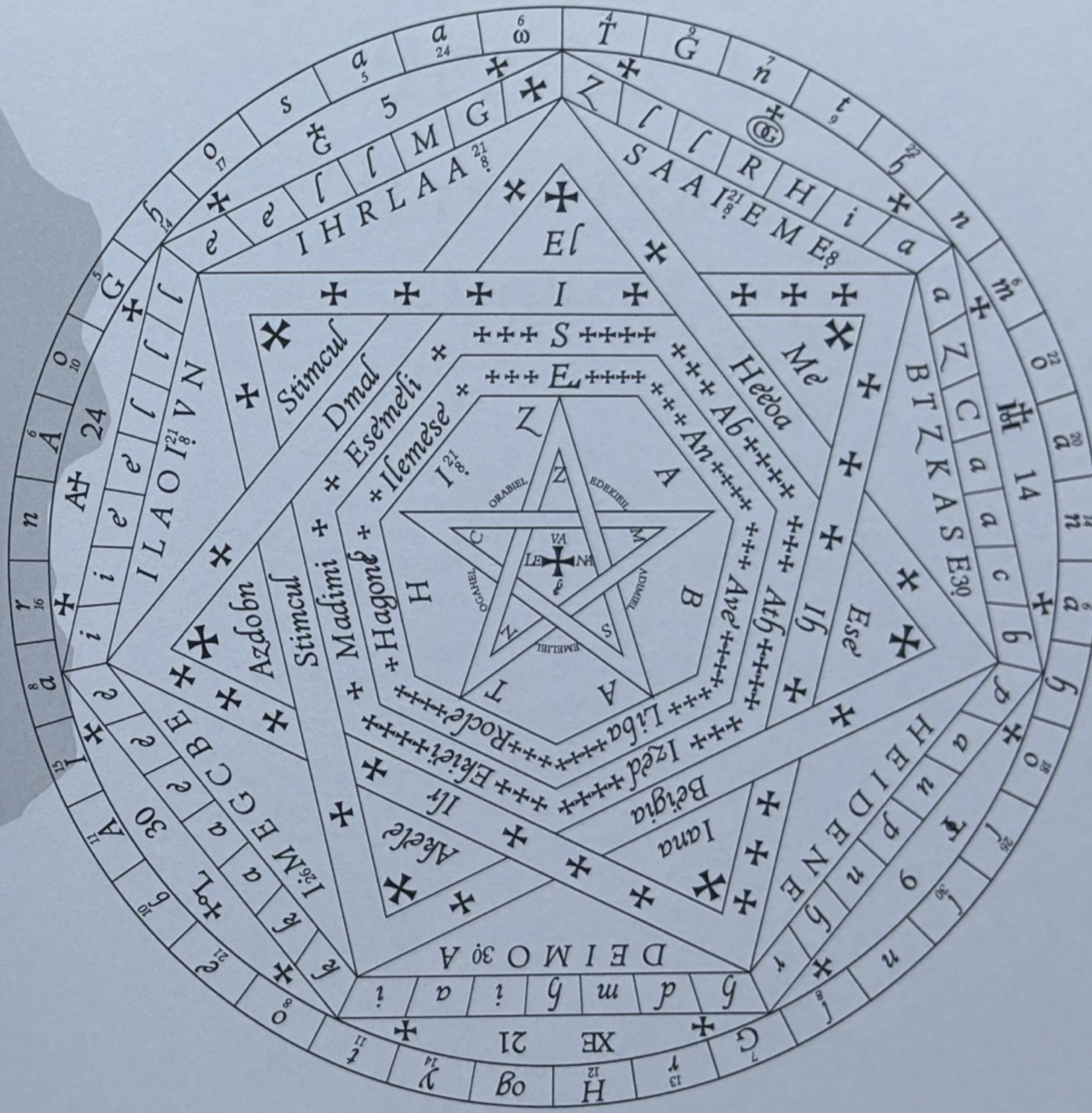
Δ. - *Whan may we be so bold, as to require your help agayn?*
Mi. - *Whan so ever you will, we are ready.
Farewell.*
Δ. - Sit Nomen Domini benedictum, ex hoc nunc,
et usque in sæcula sæculorum:
*Amen.*

Anno Domini 1582. Martii ·21· } At Mortlake by Richemond.

# SIGILLVM **DEI**; **ÆMÆTH**: EMETH

nuncupatum ⁂ **DEI**

אֱמֶת
אֱמֶת } hebraicæ


SAAI EME
BTZKASE 30
HEIDENE
DEIMO 30 A
I 26 MEGCBE
ILAOI VN
IHRLAA
El
Me
Ese
Iana
Akele
Azdobn
Stimcul
Dmal
Esemeli
Ilemese
Madimi
Hagonel
Heeoa
Ab
An
Aue
Atb
Liba
Rocle
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EDEKIEL
LEVANAEL
ZADKIEL
MADIMIEL
SEMELIEL
CORABIEL

# *Myſteriorum, Liber Tertius ∆*

## *Anno 1582:*

### *Aprilis 28:*

*Liber $3^{us}$*
*Liber $4^{us}$*

---

28 April 1582–4 May 1582
*(from British Library MS. Sloane 3188)*

## A° 1582: Aprilis 28: a meridie hora 4.

E.T. - Onely Michael appeared: Δ. - And to diverse my Complayntes, and requests sayde:

Mi. - *The lord shall consider the in this World, and in the World to come.*

E.T. - All the chayre seamed on fyre.

Union of us two.

Mi. - *This is One Action, in One person: I speak of you two.*

Δ. - *You meane us two to be ioyned so, and in mynde united, as yf we wer one man?*

Mi. - *Thow understandest:*
*Take heade of punishment for your last slaknes.*

Δ. - *Yf you mean my slaknes on my behalf, Truely it was and is for lak of habilitie to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.*

E.T. - A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi. - *Dost thow understand.* Δ. - *No verylie.*

E.T. - He razed the hill away, as thowgh there had byn none: and sayd:

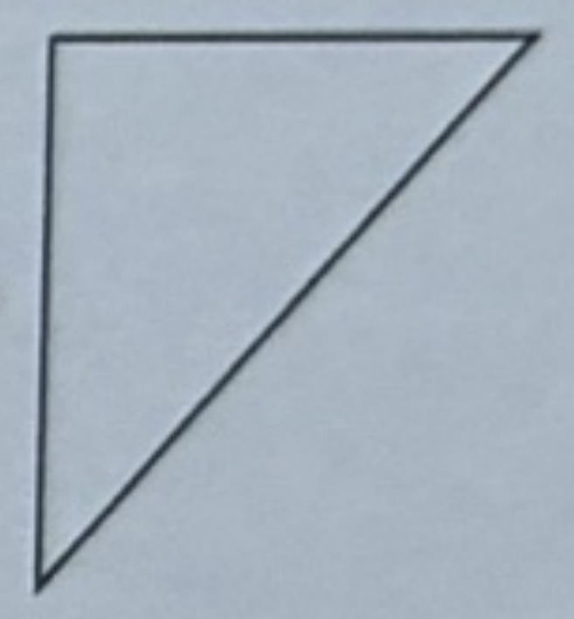
Worldly hability.

Mi. - *Lo, So it is of this worldly habilitie.*

Δ. - *I pray you how must the Lamine be hanged?*

The Lamin Not simpler spoken: for No such lamyn was to be made.

Mi. - *As concerning the Lamine, it must be hanged unseen, in some skarf.*
*The Ring, when it is made, I will lessen it according to my pleasure.*
*I meane by two Cubites, your usuall yarde.*
*Haste, for thow hast many things to do.*
*Glory be to God, Peace unto his Creatures, Mercy to the wicked; Forgivenes to the Faithfull: He liveth, Ô he rayngneth, O, thow art mighty, PELE: thy name be blessed.* Δ. - *Amen.*



PELE.

Ese.

- Venito Ese. Δ. - He cryed so with a lowd voyce.

E.T. - He is now covered, in a myghty covering of fyre, of a great beawty. There standeth a thing before him I can not tell what it is.

Laudate Dominum in cælis.

Orate. Δ. - We prayed.

E.T. - His face remayneth covered with the fyre, but his body uncovered.

Mi. - Adesdum Ese.
Adesdum Iana.

Iana.

Vobis dedit demonstrationem in Tabulis ves*t*ris.

E.T. - There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened terribly: so that all the Stone was covered: with a myst.
A voyce cam out of the myst, and sayd,

Creatio.

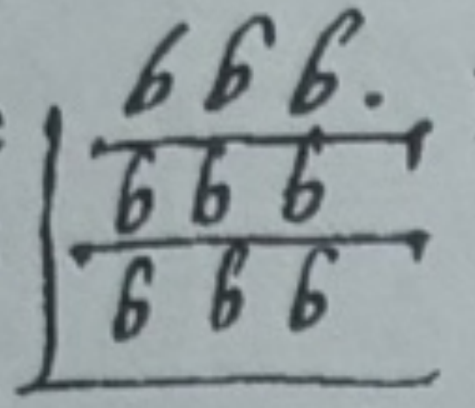
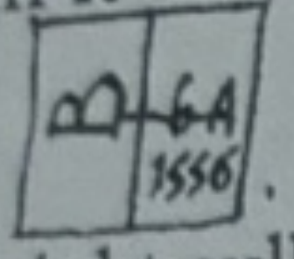
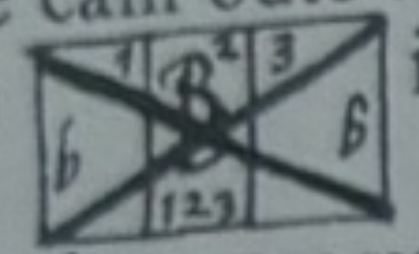
Ex hiis creata sunt et hæc su*n*t no*min*a illoru*m*.

E.T. - The myst cleareth, and one of the women held up a Table being thus written uppon.

Numerus Primus.

Δ. - The Table semed square, and full of letters and numbers, and Crosses, in diverse places, diversly fashioned.

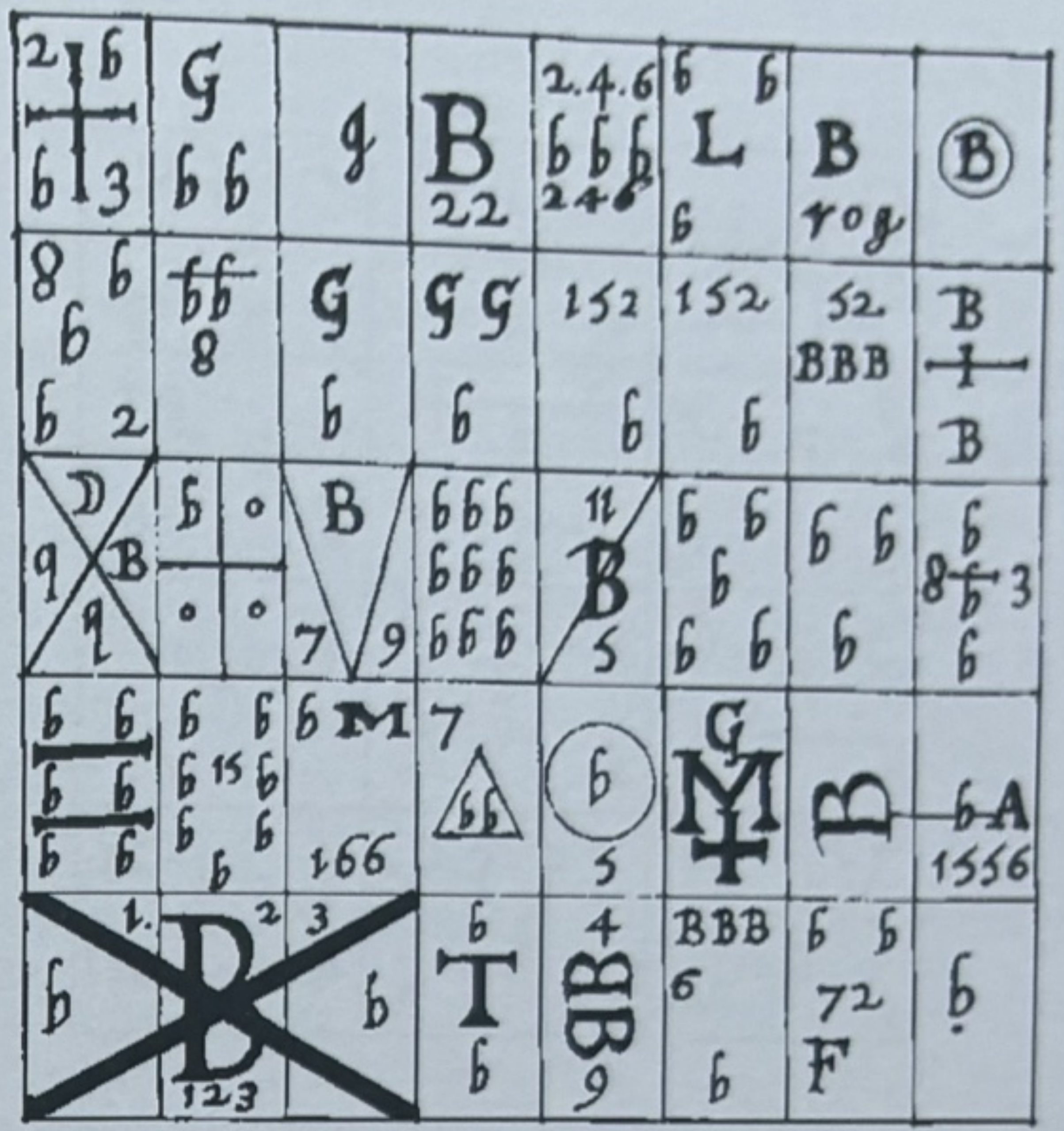
Δ. - Remember, Ese and Iana, ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup*ra* lib°.2°. They are thus in order these, EL, Me, Ese, Iana, Akele, Azdobn, Stimcul.

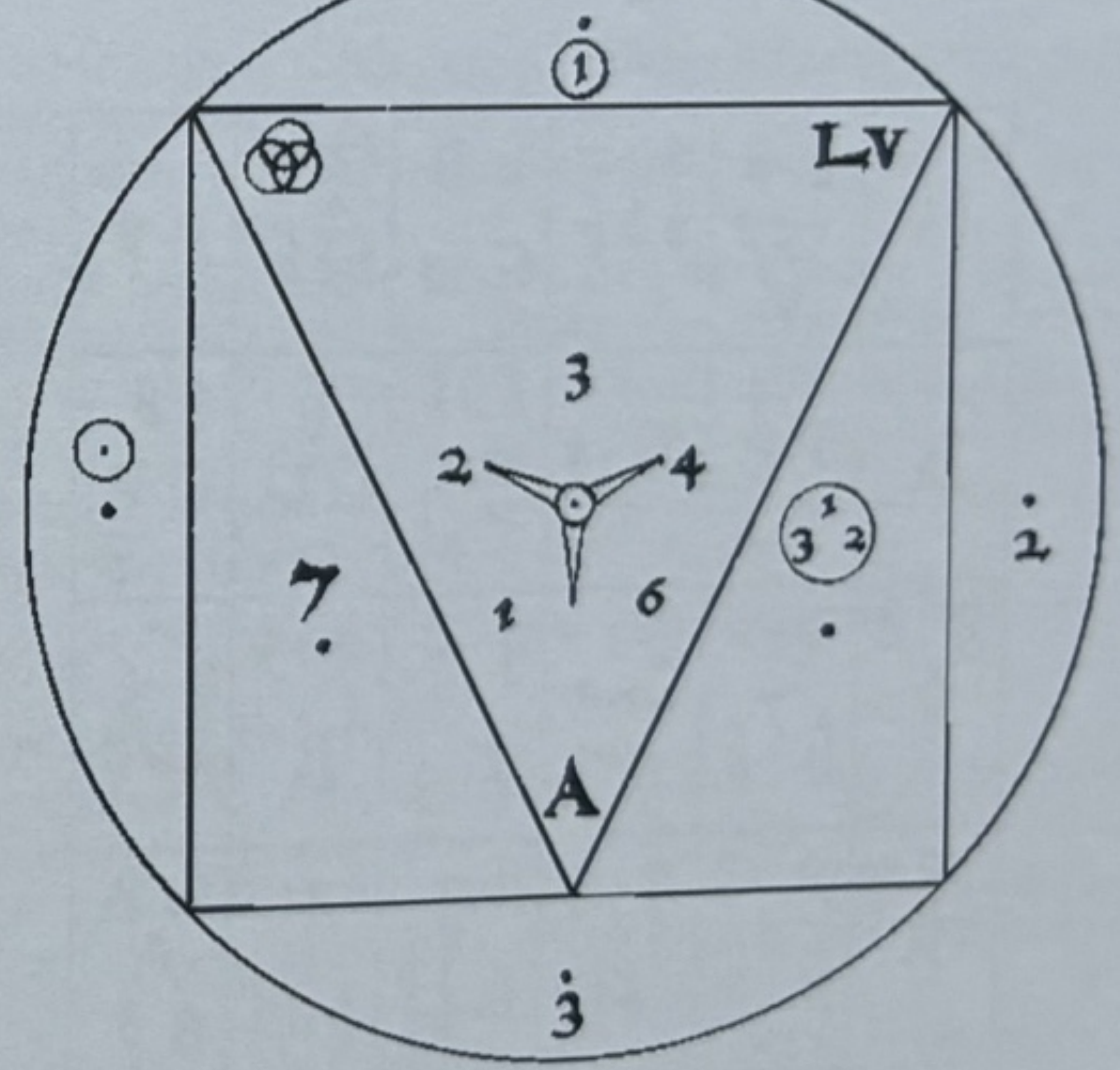
A finger cam out of the mist, and wyped oute, the first shew with the Cross, letters, and numbers.
The Second was in like wise.
The Third was a b with the tayle upward thus, g
The 52 with the three great BBB, seme to be covered with Gold.
The two Crossed ones he did not wipe out with his finger.
The next be blotted oute.
He blotted not oute the three 6 with the 8 and 3.
The two barrs must go clere 6 and not towch the  bars.
The M, the square, wherin it standeth, is all gold:
and that he let stand. 
Fire cam oute and burnt
The  is all of a bright cullour, like the brightnes of the Sonne.
and that was not put out.
The places are very black, but where the letters and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum: *Halleluyah.*
E.T. - There commeth a hand and putteth the little woman into the clowde.
Mi. - *Prayse God: Be inwardly mery.*
*The Darknes is comprehended.*
*God bless you: God bless you: God blesse you.*
*You must leave of for an howre and a half: for you have ·6· other Tables to write to night.*
*Prayse God: be ioyfull.*

After supper we resorted to our scholemaster.
E.T. - I here a voyce but see nothing: he sayeth,
Initium bonum in nomine eius
et est. *Halleluyah.*
E.T. - Three quarters of the stone (on the right side) are dark, the other quarter is clere. Filiæ filiarum Ese. Supra lib. 2º.
Mi. - Venite filiæ filiarum Ese.
*The nethermost . . . . . . . .* Δ. Somewhat wanteth.
E.T. - There come six yong maydens, all in white apparell, a like.
Now they all be gonne into the dark parte of the stone, except one.
There cam a flame of fyre out of the dark, and in the flame written
Vnus on this manner, V nus nus nus

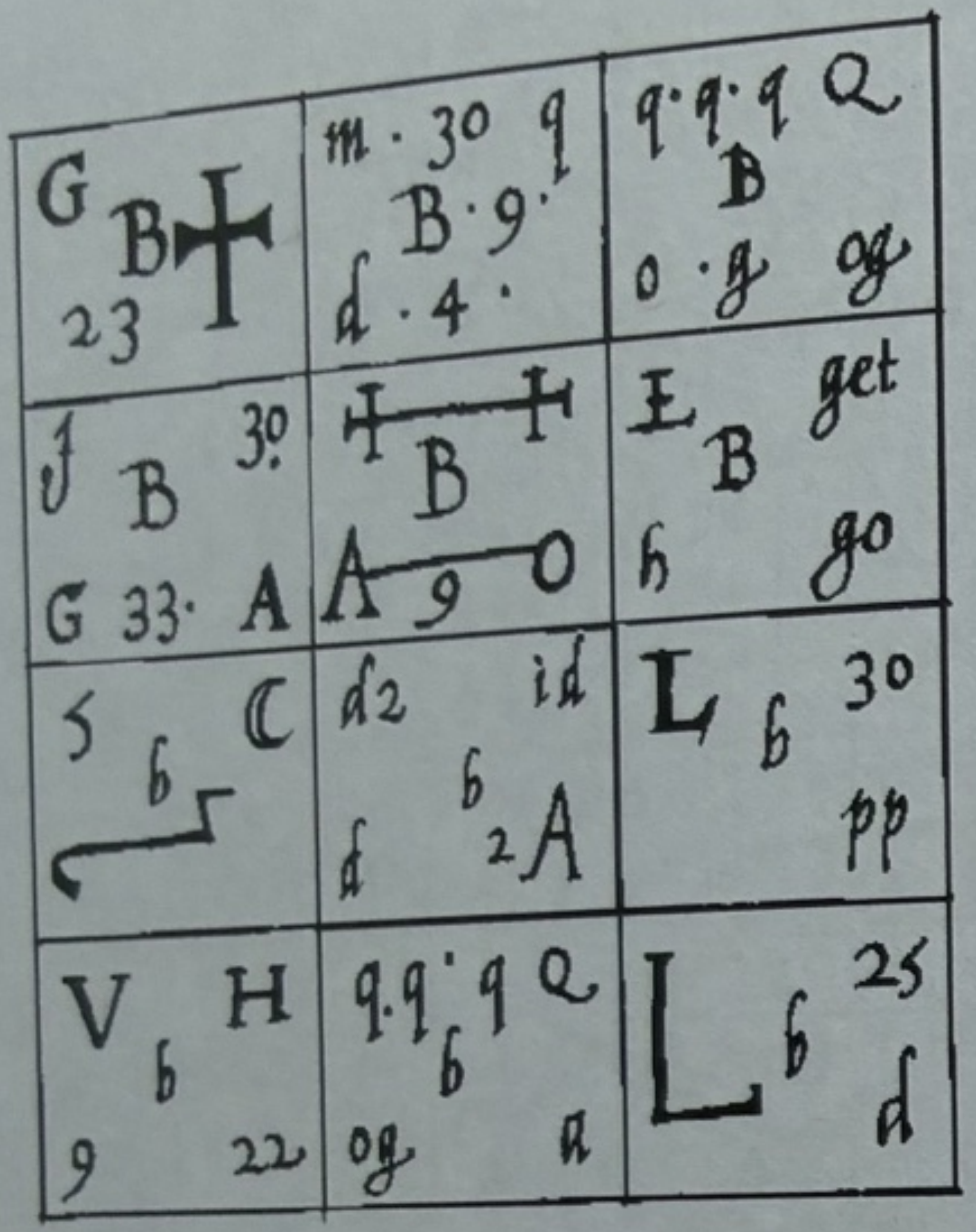
She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger: and it Thundred. Lux.
E.T. - A voyce sayd ——— Dies primus.
an other voyce ——— Vbi est Tabula?
an answer ——— Est, Est, Est.
She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.
E.T. - Three faces do shew and shote oute, and ever returned into one hed agayne: and with it cam a mervaylous swete savour.
The Table was of three cullours: white, redd, and a mixture of white The Table cullored.

### Numerus Primus

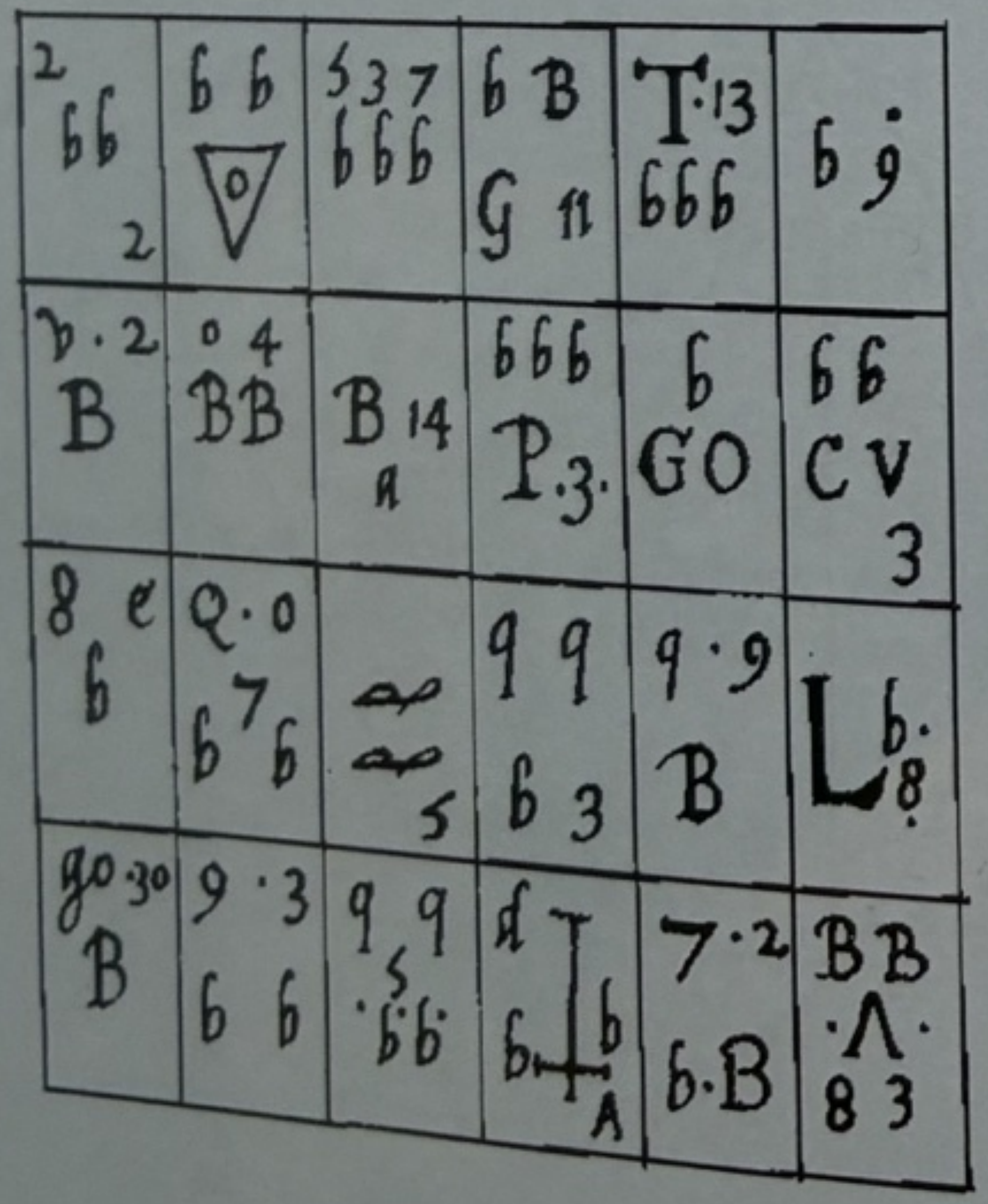




Δ. - Of these seven tables, Characters, or Scotcheons consider the words spoken in the fifth boke Aº 1583, Aprill 29.
How they are proper to every King and prince in theyr order.
They are Instruments of Conciliation.
/Volumine 5º/ where my Character is fashioned.



| | | |
|---|---|---|
| G B 23 | m · 30 q B · 9 · d · 4 · | q · q · q Q B o · g og |
| J B 30 G 33 · A | B A 9 O | E B get h go |
| 5 b C | d2 id b d 2A | L b 30 pp |
| V H b 9 22 | q · q · q Q b og a | L b 25 d |



| | | | | | |
|---|---|---|---|---|---|
| 2 bb 2 | b b ▽ o | 5 3 7 bbb | b B G 11 | T · 13 bbb | b 9 |
| D · 2 B | o 4 BB | B 14 a | bbb P · 3 · | b GO | bb CV 3 |
| 8 e b | Q · o b 7 b | 5 | 9 9 b 3 | 9 · 9 B | L b · 8 |
| go · 30 B | 9 · 3 b b | 9 9 5 · bb · | d b b A | 7 · 2 b · B | BB · Λ · 8 3 |

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and red, changeably. A strong sownding cam withall, as of clattring of harnes or fall of waters, or such like.

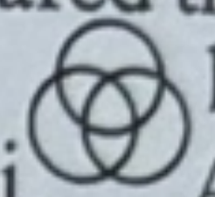
There cam a sterre shoting oute of the dark, and settled it self in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

A voyce sayd, O honor, Laus et gloria, Tibi qui es, et eris.

The Table sheweth wunderfull fayre and glorious.

Onely Seven pricks appear on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner appeared thre circles of æquall bignes, æquall, or a like intersecting eche other,  by theyr centers.

A voyce - Vnus est, Trinus est; In omni Angulo est.
Omnia comprehendit: Fuit, est, et vobis erit.
Finis et Origo. (E.T. - ô, ô, with a dullfull sownd, he pronownced.)

E.T. - The woman sayth, Fui: sum, quod non sum.$^{\text{A forte fui.}}$

A voyce - Lux non erat et nunc est.

E.T. - The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark.
Then One part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce - *For a tyme Nature can not abyde these sightes.*

E.T. - It is become Quiet, but dark still.

Prayer. A voyce - *Pray and that vehemently, For these things are not revealed without great prayer.*

E.T. - After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat.
The ball went into the darknes, and browght with it a great white Globe hollow transparent.
Then she had a Table abowt her neck, square of 12 places.
The woman seamed to daunce and swyng the Table:
Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signu*m* Incomprehensibilitatis.

Water. E.T. - The woman is transformed into a water, and flyeth up into the Globe of Light: ~~a voyce was hard. Est, Est, Est.~~

E.T. - A voyce, Est, Est, Est.

E.T. - One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd, Fiat.

Erth.

E.T. - She turned her back toward E.T. and there appeared a Table divided in 24 partes, yt seemeth to be very Square.

A voyce - Scribe. Veritas est.

E.T. - A sword cam out of the Dark: and clave the woman asunder, and the One half becam a man, and the other a woman: and they went and sat uppon the Ball of cley or erth.

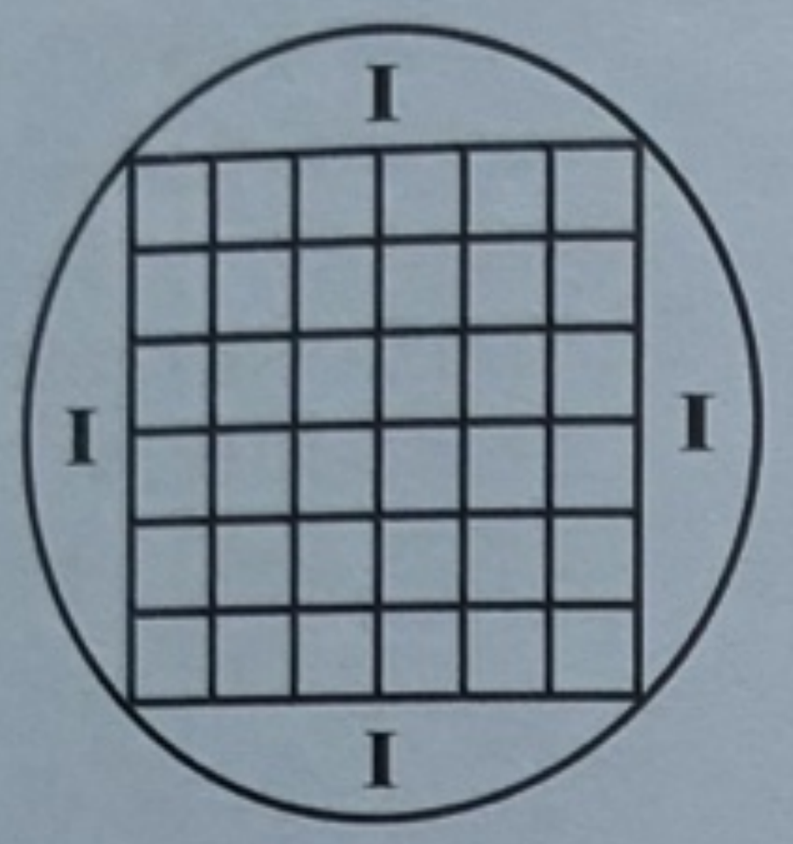
Man,
Woman.

Now seemeth the Dark part to quake.

A voyce - Venito Vasedg.

E.T. - There cometh a woman oute of the Dark: She sayd,
Vita hiis ex mea manu.

E.T. - She sheweth a Table square, full of holes, and many things creeping out of it. This square is within a rownd.



A voyce - O Lux Deus *noster*.
Hamuthz Gethog.

E.T. - Then stept out an other woman having a sword in her hand: She toke a thing oute of the dark (a bright thing) and cut it in twayn, and the one parte She cut into two unæquall partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark. This woman her Table is fowre square. She is very bewtifull. She sayd, Lumina sunt hæc Intelligentiæ tuæ. She sayd, Fere nulli Credendus est hic numerus. This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.

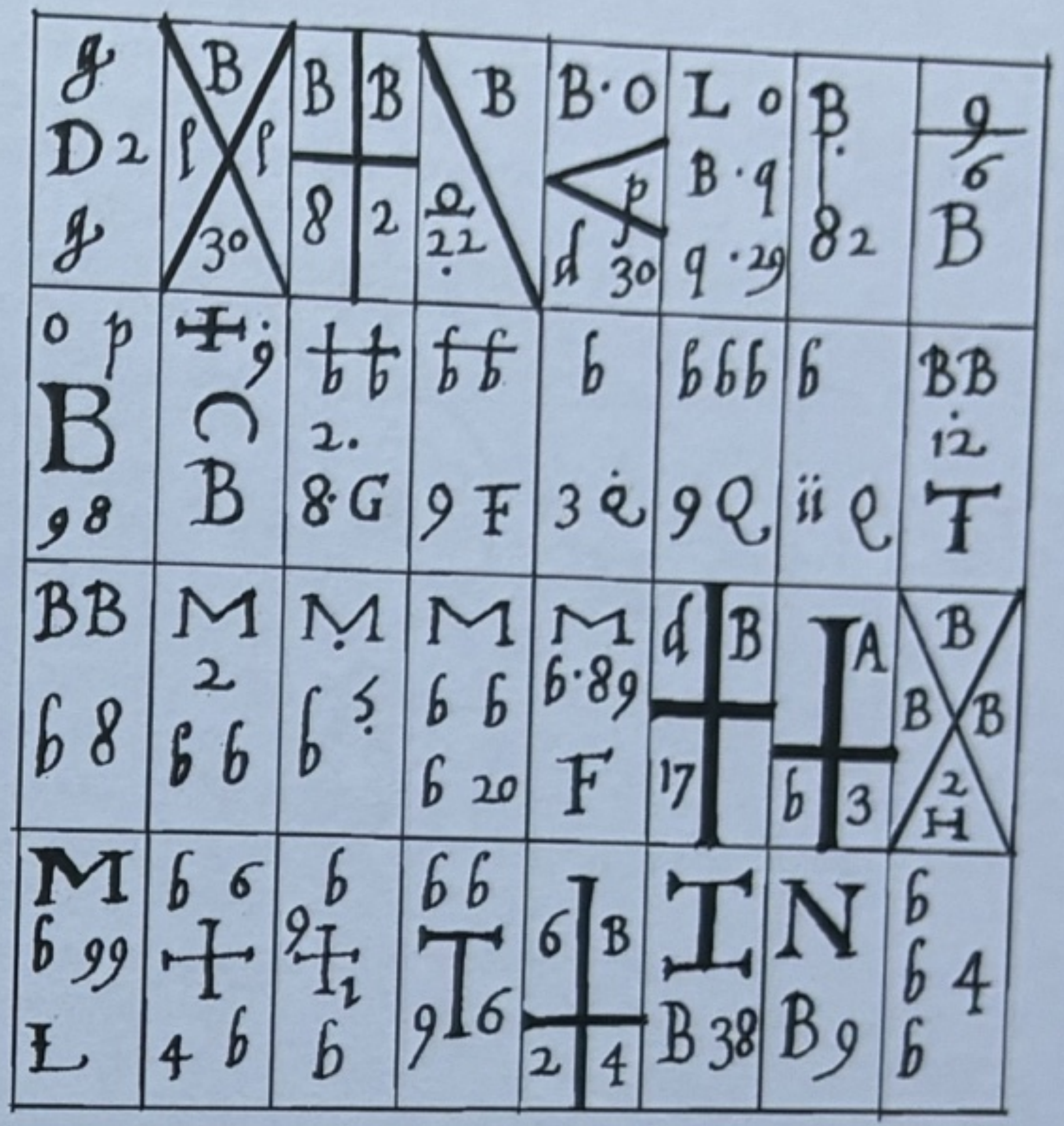
Note this stepping before.

The sterrs Sonne and Mone, Created.

✠

Then the other woman, (who was forestept) thrust oute her hed who had the rownd conteyning the Square, with 36 places, She crymbleth clay, and it turneth to byrds. She seameth to be like a Witch. Into the bosse of her table, she put her hand and that bosse, was in the Dark: and oute of the bosse, she seemed to fatch that Clay: she sayd,
Ad usum tuum Multiplicati sunt.

E.T. - She went into the Dark.



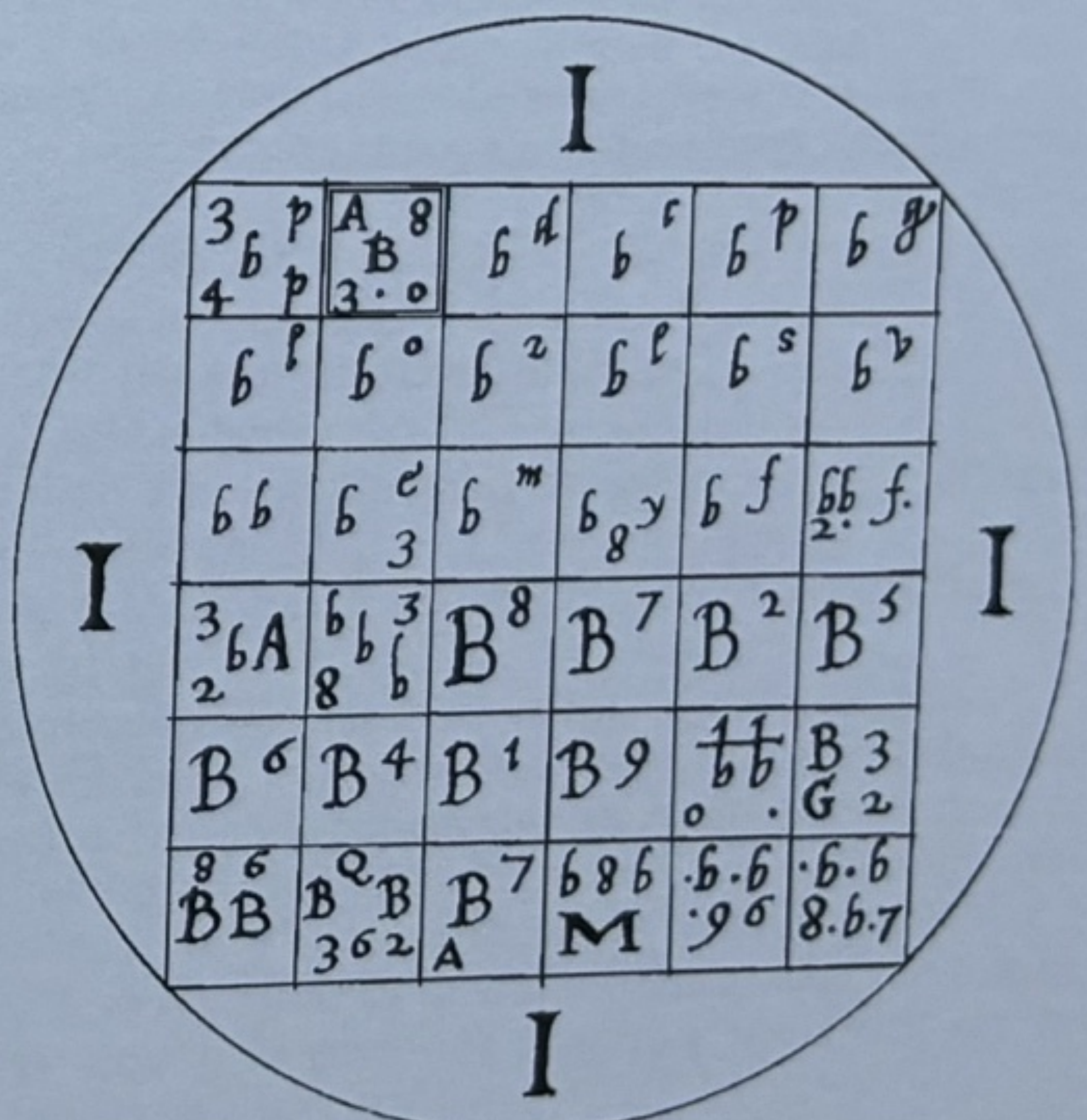
...... ......
...... what
...... ......

...... not tell
...... this .....
...... ...... 98.

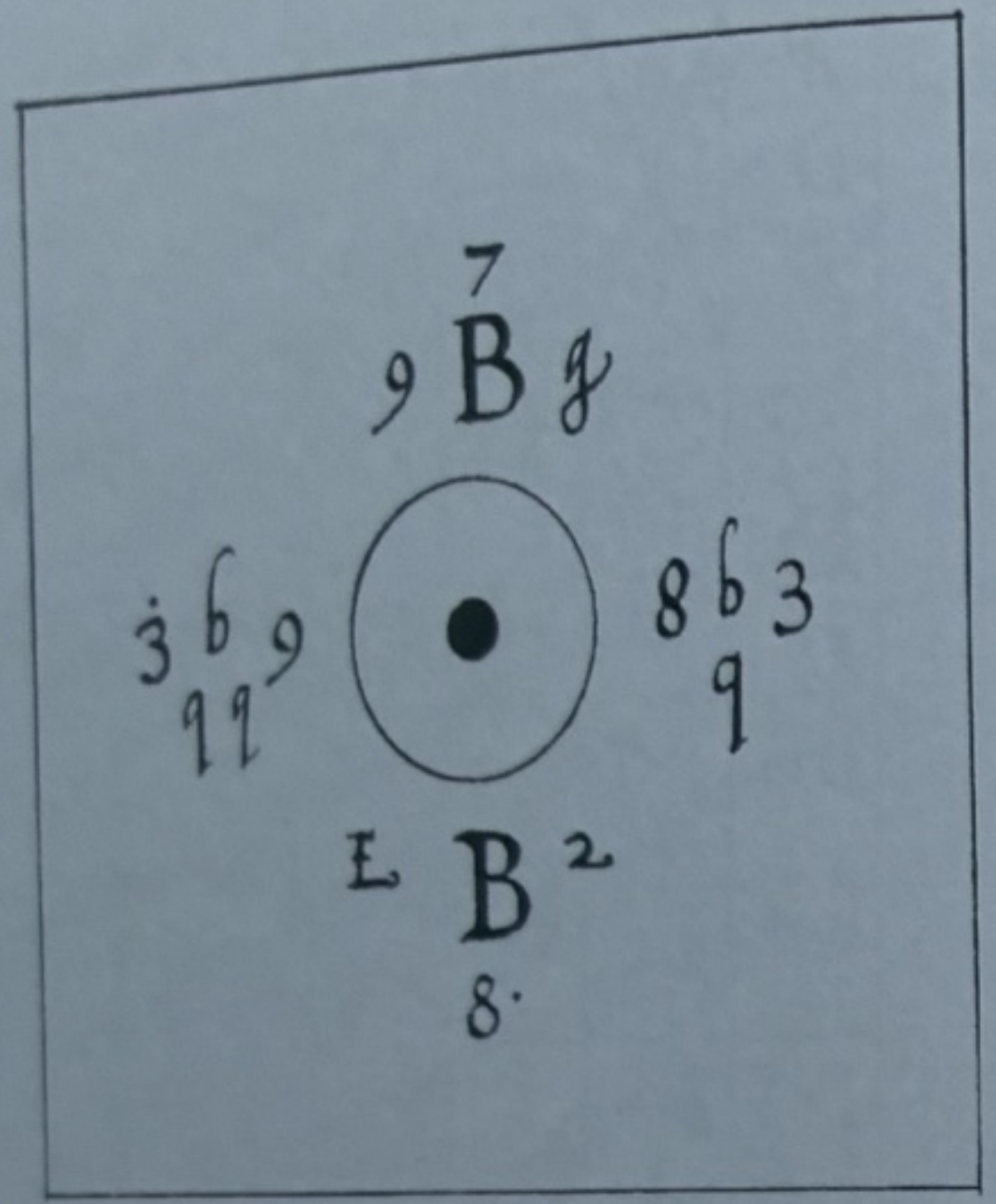
Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the Second Table of the 4 of Enochs Tables: And the T of Enochs Tables semeth to answer with the T first in the Seale of Æmeth and the cross allso.

A 8
B
3 0

30



Δ I can not tell whether it shold be A or 4.



E.T. - A voyce is hard saying,
Omnia gaudent fine.

Plants & hearbs.

E.T. - There commeth oute a woman, out of the Dark. She plucketh at the dark, and casteth it on the grownd: and it turneth to herbes, and plants becomming like a garden: and they grow up very fast: she sayd,
Opus est.

Center Darknes.

E.T. - She hath a fowre square Table before her.
Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and plants.

E.T. - Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi. - Obumbrabit vestigia ve*st*ra veritatis Luce.
*The Actor, The Actor, The Actor:*
*One Disposer; he, which is one in all; and All in all:*
*bless you from the Wickednes of Deceyte: Create you*
*new vessels: To whome I commyt you.*

E.T. - He holdeth his sword over us, in manner, out of the stone.

Mi. - *Fare Well. Serve God. Be patient.*
*Hate vayne glorie. Live iustly: Amen.*

Δ. - *What spede shall I make for the yard square Table, the Wax, the Seale, and the Character?* Mi. - *As thow ar motioned, so do.*
Δ. - Gloria P*at*ri et F. et SS. S.e.i.p.e.n.e.s.e.i.s.s. *amen.*

Δ. - Note, All the Tables before were by E.T., letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

### Aprilis 29: Sonday: Nocte hora 8¼.

E.T. - Two appeare: Michael and Vriel.

Mi. - Et posuit illos in ministerium eius.
Quid desideratis?

Δ. - Sapientiam et Scientiam nobis necessaria*m*, et in Dei servitio potentem ad eius Gloriam.

Mi. - Sapere, a Deo: Scire a Creatura, et ex creaturis est.

∴Δ. I am not sure if it wer Mi. or Vr. that called for them.

Vr.∴ - Venite filiæ.

E.T. - Seven wemen appeare, bewtifull and fayre.

Mi. - *This work is of wisdome* (Δ. - Sayd Michael, and stode up).
E.T., sayd to me (Δ), He putteth oute his sword and willeth me to Sweare, to that, that he willeth me: and to follow his cownsayle.

Mi. - *Wilt thow.* Δ. - Then with much ado, E.T. sayd as followeth,

E.T. his Promise.

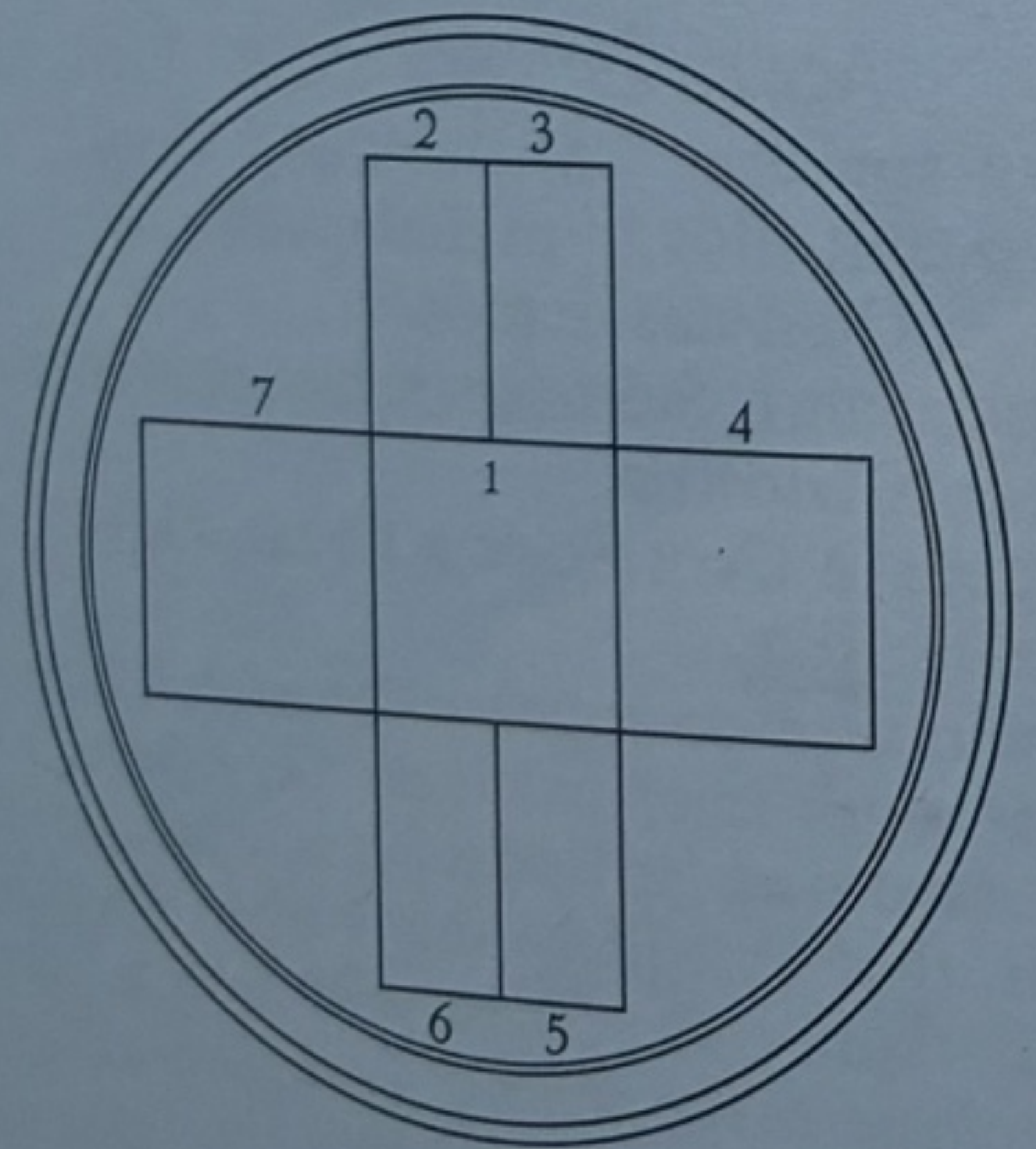
E.T. - *I promise, in the name of God the* Father, *God the* Sonne *and* God *the* holy ghost, *to performe that you shall will me, so far as it shall lye in my powre.*

Practise. The lower world.

Mi. - *Now you towche the World, and the doings uppon earth.*
*Now we shew unto you the lower world: The Governors that work and rule under God: By whome you may have*

*powre to work such things, as shalbe to god his glorie, profit of your*
*Cuntrie, and the knowledge of his Creatures.*
To E.T. he spake. *What I do wish the to do, thow shall here know, before thow go.*
*We procede to One GOD, one knowledge, one Operation.*
Venite filiæ.
Filiæ. *Behold these Tables: Herein lye theyr names that work under*
*God uppon earth: not of the wicked, but of the Angels of light.*
-49- good Angels Governors. *The whole Government, doth consist in the hands of 49: (in*
*God his Powre, Strength, Mercy, and Iustice) whose names*
*are here evident, excellent, and glorious.*
*Mark these Tables: Mark them. Record them to your Cumfort.*
The first knowledge. *This is the first knowledge. Here shall you have*
*Wisdome. Halleluyah.*
*Mighty and omnipotent art thow, O God, God, God,*
*amongst thy Creatures: Thow fillest all things*
*with thy excellent foresight. Thy Glorie be*
*amongst us for ever.* Δ. - *Amen.*

E.T. - All the 7 (which here appeare) ioyne theyr Tables in One,
which, before they held apart. And they be of this
Forme all to gither. The myddel most is a great Square,
and on eche side of it, One, as big as it, ioyning close to it.
And over it ioyned two, which both to gither wer æquall
to it: and under it, wer such other two, as may appear
in this little pattern. Being thus ioyned, a bright Circle
did cumpas and enclose them all, thus: but nothing was in the
Circle.



2

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13 30

| | | | | | | |
|---|---|---|---|---|---|---|
| 7A | 21O | 1A | 26E | 48A | 24A | 13R |
| 34I | 8O | 29N | 2O | 33A | 6M | 25E |
| 49A | 4E | 35A | 40M | 18L | 28M | 23L |
| 39V | 47L | 3A | 5L | | 36N | |
| 20E | 19R | 45A | 37R | 32I | 17A | |
| 10A | 38O | 16V | 27A | 12R | 43R | 22Y |
| 9E | 44A | 11E | 42L | 31A | 14N | 46V |

7

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| 14E | 49E | 7F | 25A | 13I | 47F | 16O | $\overset{1}{1}$B | $\overset{1}{2}$B | $\overset{1}{3}$B | $\overset{1}{4}$ |
| 46A | 36N | 44L | 42N | 18M | 45O | 6L | $\overset{1}{8}$B | $\overset{1}{9}$B | $\overset{1}{10}$B | $\overset{1}{11}$ |
| 12O | 41O | 26I | 43A | 29L | 39B | 33S | $\overset{1}{15}$B | $\overset{1}{16}$B | $\overset{1}{17}$B | $\overset{1}{18}$ |
| 48T | 31O | 2O | 32B | 9S | 38A | 8L | $\overset{1}{22}$B | $\overset{1}{23}$B | $\overset{1}{24}$B | $\overset{1}{25}$ |
| 28S | 15L | 27A | 10O | 3O | ~~24~~S 30 | 20E | $\overset{1}{29}$B | $\overset{1}{30}$B | $\overset{1}{31}$B | $\overset{1}{32}$ |
| 40L | 34N | 37S | 19P | 4E | 5O | 22R | $\overset{1}{36}$B | $\overset{1}{37}$B | $\overset{1}{38}$B | $\overset{1}{39}$ |
| ~~14~~R 24 | 1N | 35O | 23N | 11E | 21N | 17A | $\overset{1}{43}$B | $\overset{1}{44}$B | $\overset{1}{45}$B | $\overset{1}{46}$ |

24
30 } lacking

14 — twise < E R

34 — twise < S N

| | | | | | | |
|---|---|---|---|---|---|---|
| 36E | 47E | 14L | 27F | 49D | 13L | 16N |
| 12L | 32A | 26G | 24O | 41R | 31L | 19O |
| 22O | 29O | 2G | 7D | 25R | 1O | 5P |
| 6A | 15E | 34O | 4M | 33E | 30E | 20L |
| 37E | 9E | 18O | 10L | 21O | 28E | 3D |
| 17M | 39A | 35G | 38L | 8E | 11L | 23O |
| 44O | 43Z | 48R | 40O | 45B | 42A | 46N |

6

3

| | | | | | | |
|---|---|---|---|---|---|---|
| 6A | 7S | 29A | 15B | 23I | 8B | 17Z |
| 36A | 39S | 12A | 30O | 1L | 10S | 21N |
| 5V | 31S | 25L | 45B | 26N | 32N | 3P |
| | | | 4S | 27R | 34N | 24L |
| | | 37A | 20R | 16T | 2R | 22N |
| 49M | 43V | 35R | 47I | 9F | 33R | 42I |
| 13I | 46S | 11R | 41R | 40I | 28I | 14A |

5 lacking

35 — twise < L R

4

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| B | $\overset{1}{5}$B | $\overset{1}{6}$B | $\overset{1}{7}$B | 6M | 41T | 39C | 19G | 49N | 45L | 14G |
| B | $\overset{1}{12}$B | $\overset{1}{13}$B | $\overset{1}{14}$B | 31P | 25M | 2N | 18N | 44E | 8O | 30R |
| B | $\overset{1}{19}$B | $\overset{1}{20}$B | $\overset{1}{21}$B | 7L | 15A | 38M | 32O | 43M | 29S | 28L |
| B | $\overset{1}{26}$B | $\overset{1}{27}$B | $\overset{1}{28}$B | 35D | 37L | 3N | 13S | 42I | 12N | 33I |
| B | $\overset{1}{33}$B | $\overset{1}{34}$B | $\overset{1}{35}$B | 1I | 17P | 16M | 46D | 5M | 40N | 21E |
| B | $\overset{1}{40}$B | $\overset{1}{41}$B | $\overset{1}{42}$B | 27N | 23S | 4G | 36P | 26P | 47N | 20M |
| B | $\overset{1}{47}$B | $\overset{1}{48}$B | $\overset{1}{49}$B | 9A | 10M | 24C | 22E | ~~11N~~ 34O | ~~48F~~ 11N | 48F |

forte I, as in Baligon

| | | | | | | |
|---|---|---|---|---|---|---|
| 8G | 41I | 16O | 48O | 43A | 17A | 49O |
| 32D | 19I | 44N | 13F | 47G | 38I | 3I |
| 7E | 35A | 2O | 27A | 42G | 10E | 18T |
| 31A | 12G | 25A | 20A | 40P | 15L | 29P |
| 6G | 23D | 22P | 1G | 30G | 5A | 46V |
| 37G | 9F | 4E | 24E | 34F | 33G | 21F |
| 36S | 45I | 26A | 14O | 39N | 11O | 28G |

5

This Circle abowt was bright and Nothing in it./

E.T. - One stept furth, and sayde,

1. - *Wilt thow have witt, and wisdome? Here, it is.* (Δ. - pointing to the middle table).

2. An other sayd, *The Exaltation and Government of Princes, is in my hand.* (Δ. - pointing to that on the left hand of the two uppermost).

3. - *In Cownsayle and Nobilitie I prevayle.* (Δ. - pointing to the other of the two uppermost: which is on the right hand).

4. - *The Gayne and Trade of Merchandise is in my hand: Lo, here it is.*

Δ. - He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

Δ. I mar=vayle that the earth and waters are ascribed to one.

5. - *The Qualitie of the Earth, and Waters, is my knowledge: and I know them: and here, it is:* (Δ. - pointing to that on the right hand: of the two lowermost).

6. - *The motion of the Ayre, and those that move in it, are all known to me. Lo here they are.* (Δ. - pointing to the other Table below, on the left hand.)

7. - *I signifie Wisdome: In fire is my Government. I was in the be=gynning, and shalbe to the ende.* (Δ. - pointing to the great table on the left hand of the Middle Table.)

Mi. - *Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for ever. Give diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE. Begynne the Middle Table &c.* Δ. - I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ. - *As concerning 39 V, 47 L, &c in the Second Table, where are 7 places: and there but 6 numbers and letters, and yet every place semeth to have a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?*

Mi. - Non potestis hoc videre sine ratione.

Δ. This I inter=sert now; thowgh it wer not at the first Noting.

∴ Two numbers and two letters cuppled to them.

Δ. - The Next day, as I was loking on the Tables being finished, and ioyned all to gither in One Compownd Figure: E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leave empty, in the 7th and last. And behold he saw hovering and hopping in the ayre over the sayd place, and the next before it. And that, which I had placed the Sixth, was to be put in the Seventh place, and that which was wanting, was to be set in the Sixth place being 30 N.

E.T. - Every of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and stand in fyre.

E.T. - After all the Tables wer written, eche toke hir Tables aparte agayn and stode in theyr order.

E.T. - Note moreover. The First, had Bokes in hir hand.
Kings ---------------------------- The Second, a Crown in hir hand.
Nobilitie ------------------------- The Third, Robes.
Merchants ----Δ Aqua -------- The fowrth, *animal* quadrupes *vicium omnium colorum*.
Terra -------- The fifth, Herbes.
Aer ---------- The Sixth, a fanne.
Ignis --------- The Seventh, a Flame of fyre in hir hand.

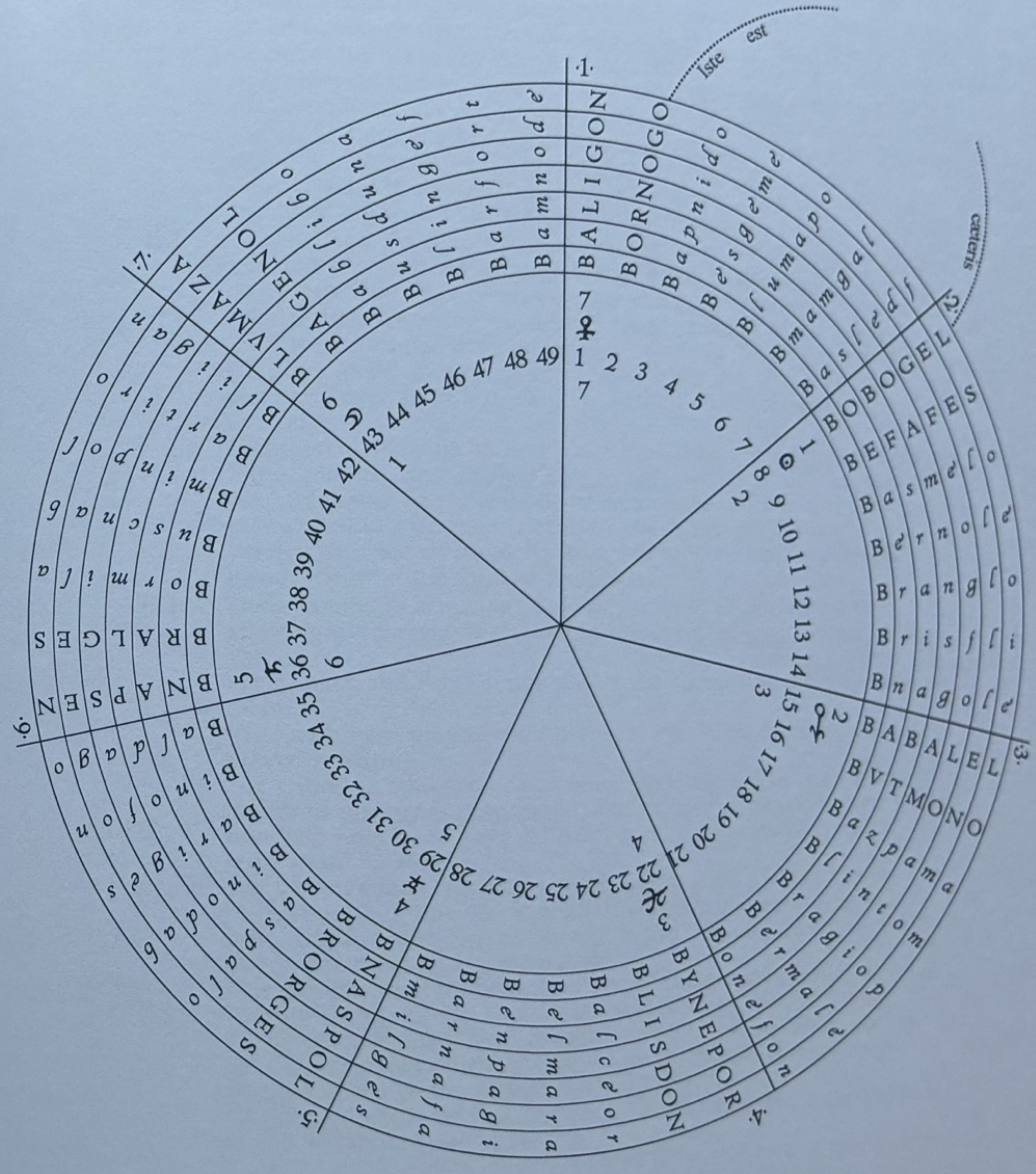
Mi. - Decedite in nomine eius, qui vos huc misit.
A boke. E.T. - Vriel opened a boke in his own hand, and sayde,
Vr. - The Fontayne of Wisdome is opened. Nature shalbe
knowne. Earth with her Secrets disclosed.
The Elements with theyr powres iudged.
Loke, if thow canst (in the name God) understand these
Tables. Δ. - No: Not yet.
VR. - Beholde, I teache. There are ·49· Angels glorious and excellent,
Erthly Actions. appointed for the government of all earthly actions: Which ·49· do
work and dispose the will of the Creator: Limited from the
begynning in strength, powre, and glorie:
Practise. These shalbe Subiect unto you, In the Name, and by Invo=
cating uppon the Name of GOD, which doth lighten, dispose and
Cumfort you.
By them shall you work, in the quieting of the estates, In lerning
of wisdome: pacifying of the Nobilitie; iudgement in the
rest, as well in the depth of Waters, Secrets of the Ayre, as in the
bowells and entrails of the Earth.
Vr. - Theyr Names are comprehended within these Tables. Lo, he teacheth,
he teacheth, Lo, he instructeth, which is holy, and most highest.
Take hede, thow abuse not this Excellency, nor overshaddow it with
Vanitie. But stick firmely, absolutely, and perfectly, in the love
We two to gither. of God (for his honor) to gither.
Be mery in him: Prayse his name. Honor him in his Saincts. Behold
him in wisdome: And shew him in understanding.
Glorie be to him; To the ô Lord, whose name perseth throwgh the earth.
Glorie be to the, for ever. Δ. - Amen, Amen, Amen.
Vr. - Lo, I will briefly teache the: you shall know the Mysteries in him:
and by him, which is a Mysterie in all things.
The letters are standing uppon 7 equall numbers. The Number before
them is signifying, teaching and instructing (from the first Table
* Δ. Vide ipsam Tabulam horum 49 nominum Collectam, pagina sequente. to the last), which are the letters that shalbe ioyned* to gither:
begynning all, with B, according to the disposition of the number
untyll the $\overset{49}{29}$ general names be known. The first 29 are more
The first 29. excellent than the rest. Every Name doth consist uppon the quantitie
of the place: Everie place with addition bringeth furth his name,
which are 49. —— I have sayde ——
Δ. - I pray you to tell me the first Name. Vr. - The first Name is BALIGON.
*He ment to E.T. Mi. - I have to say to the;* and so have I done:
Δ. - Now he spake to E.T., of the matter he sware him to, at the begynning of
this last Instruction: and he told me after ward what Michael willed
and moved him unto. Wherat he seamed very sore disquietted: and sayd thus to me.
E.T. must marry. E.T. - He sayd that I must betake my self to the world, and forsake the
world. That is that I, shold marry. Which thing to do, I have no na=
turall Inclination: neyther with a safe Conscience may I do it, contrary
to my vow and profession. Wherfore I think and hope, there is
some other meaning in these theyr wordes.
Mi. - Thow must of force kepe it:
Thow knowest our mynde.
Δ. - Deo optimo Maximo omnis honor laus et gloria
in sæcula sæculorum. Amen.
Ended, hora noctis, 11½ circiter.

## Tabula Collecta: 49 Angelorum Bonorum, Nomina continens.

[per Δ.

| | |
|---|---|
| 1 | BALIGON |
| 2 | BORNOGO |
| 3 | Bapnido |
| 4 | Besgeme |
| 5 | Blumapo |
| 6 | Bmamgal |
| 7 | Basledf |
| 8 | BOBOGEL |
| 9 | BEFAFES |
| 10 | Basmelo |
| 11 | Bernole |
| 12 | Branglo |
| 13 | Brisfli |
| 14 | Bnagole |
| 15 | BABALEL |
| 16 | BVTMONO |
| 17 | Bazpama |
| 18 | Blintom |
| 19 | Bragiop |
| 20 | Bermale |
| 21 | Bonefon |
| 22 | BYNEPOR |
| 23 | BLISDON |
| 24 | Balceor |
| 25 | Belmara |
| 26 | Benpagi |
| 27 | Barnafa |
| 28 | Bmilges |
| 29 | BNASPOL |
| 30 | BRORGES |
| 31 | Baspalo |
| 32 | Binodab |
| 33 | Bariges |
| 34 | Binofon |
| 35 | Baldago |
| 36 | BNAPSEN |
| 37 | BRALGES |
| 38 | Bormila |
| 39 | Buscnab |
| 40 | Bminpol |
| 41 | Bartiro |
| 42 | Bliigan |
| 43 | BLVMAZA |
| 44 | BAGENOL |
| 45 | Bablibo |
| 46 | Busduna |
| 47 | Blingef |
| 48 | Barfort |
| 49 | Bamnode |

Coordinatio Angelor*um* bonor*um* 49,
- per Io. Dee, ita disposita:


Iste est
cæteris
·1·
·2·
·3·
·4·
·5·
·6·
·7·
BALIGON
BORNOGO
BOBOGEL
BEFAFES
BABALEL
BVTMONO
BYNEPOR
BLISDON
BNASPOL
BRORGES
BNAPSEN
BRALGES
BLVMAZA
BAGENOL
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22 23 24 25 26 27 28 29 30 31 32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49

## Friday: Maii 4: hor. 2½ a meridie.

E.T. is to marry.

Δ. - E.T. wold not willingly now deale with the former Creatures: utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: where=uppon I went into my Oratorie, and called unto God, for his divine help for the understanding of his laws and vertues ~~knowing and understanding~~ which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his service, and for his glories &c.
And commyng to the Stone, E.T. saw there those two, whome hitherto, we wer instructed to be Michael and Vriel.

E.T. - Michael and Vriel, both kneled holding up theyr hands: And Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven ward. And Michael taketh them kneeling. And Vriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the Senser, at the last, being set on the Table it seemed to fall throwgh the Table.

Vriel his manner of appari=tion.

VRIEL semeth to be all in a white long robe tucked up: his garment full of plightes: and seemed now to have wyngs (which, hitherto from the begynning of these kinde of Actions he did not) and on his hed a bewtifull Crown, with a white Cross over the Crown.
Vriel taketh the ·7· Bundells from Michael: and with reverence layeth them on the forsayd Superaltare.

A Glorious man.

E.T. - There commeth a man, as thowgh he were all perfect pure glistring gold: somtyme seeming to have One eye, and somtyme Three.
From under the Table commeth a great smoke and the place semeth to shake.
Vriel lieth now prostrate on his face: and Michael contynually prayed sweating.
The Glorious man seemed to open the Covering of the 7 bundells (being of diverse cullored sylk), and there it appered, that these Bundells seemed to have in them, of all Creatures some, in most glorious shew.

All Creatures.

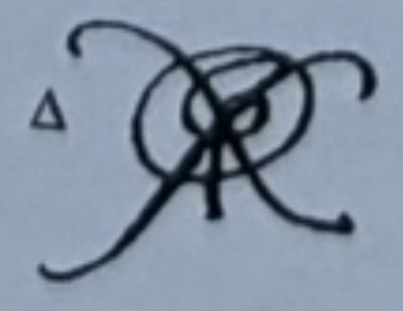
The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh of, of one the Bundells a thing like a little byrd; and it hoovereth affore him as thowgh it had life: and than it rested uppon the thing like a Superaltare.

A description of the glorious man.

This glorious man seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them.
This man blesseth the bird, making a Cross over it: and so he did three tymes. He looketh up to heven.
Now the byrd, which, before, seamed to be but as byg as a Sparrow, seameth to be as great as a Swanne: very beutifull: but of many cullours.
Now looketh Michael up, and held up his hands to heven, and sayeth

Many cullors in all his garments ar shewed in Sequentibus libris.

Sic, Sic, Sic, Deus noster.

Δ 

Vriel (sayd) --- Multiplicabit omnia benedictione sua.
The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken: And, now, the place

where this byrd stode before, seameth also, to be (proportionally) waxen as
big, as the byrd, (thus enlarged).
This man taketh an other byrd and, putteth the wyng of it, behinde the
wyng of the first (as thowgh he yoked them).
The yoking or cuppling of the two byrds.
This second byrd, at this his first taking, was as byg, as the first
was become, (encreased, as it shewed), and it was allso a very bewtifull one.
E.T. - All is suddenly dark, and nothing to be seen, neyther Chayre nor
any thing els.
E.T. - A voyce was hard, like Michael his voyce, saying,
- *It was a byrd, and is a byrd, absent there is nothing*
*but Quantitie.*

Δ E.T. sayd the voyce to be like Michael his voyce.
A Δ voyce - *Beleve. The world is of Necessitie: His Necessitie*
*is governed by supernaturall wisdome.*
Necessitie.
*Necessarily you fall: and of Necessitie shall rise agayne.*
*Follow me, love me: embrace me: behold, I AM.*
E.T. - Now all the Darkness vanished, the man is gon. Vriel standeth at
the Table: and Michael sitteth now in his Chayre: and sayd,
Mi. - *This doth GOD work for your understanding.*
Vayne to strive.
*It is in vayne to stryve: All Government is in his hands.*
*What will you els, what will you els?*
Δ. - Progressum et profectum in virtute et veritate ad Dei honore*m* et gloriam.
Δ forte your.
Mi. - *This hath answered all our Cavillations.*
Δ. - *What hath answered all our Cavillations?*
Mi. - *Thow hast written.*
*One thing you shall see more, as a persuasion to the Infirmitie.*
E.T. - The two byrds, which were there, before, and gon out of sight, now
are shewed agayn: but none of the bundells appere.
They seme to grow to a huge bignes, as mowntaynes: incredibly
byg: and they seeme to hover up in the ayre, and to fly up toward
The byrds towch the Sky and sterrs.
heven, and with theyr wyngs to towch the Sky: And one bird
of them with his bill seemeth to take sterrs into it: and the other to
take them from the same byrd, and to place them agayn in the Skye.
And this they did very often: and in diverse places of the heven,
with great celeritie.
After this they semed to fly over Cities, and townes, and to break the
clowdes in peces, as they passed: and to cause all dust to flye
from all walls, and towres, as they passed, and so to make them clene:
And in the streetes, as these two Byrds flew, seemed diverse brave
fellows, like bisshops, and Princis and Kings, to pass: and by the
wyngs of these byrds, they were striken down. But simple
seely ones, like beggers, lame and halt, Childern, and old aged
men, and wemen, seemed to pass quiettly, untowched and
unoverthrown of these two Byrds.
And than they seemed to come to a place, where they lifted up, with
the endes of theyr wyngs, fowre Carkasses of dead
men (owte of the grownde) with crownes on theyr heds: wherof
one seemed to be a Childe.

First these 4, seemed leane, and deade: Then they seemed quick
and in good liking: And they being raysed up: parted eche from
other, and went into 4 sundry wayes, Est, West, North and
Sowth.
Great hill.
Now these two fowles having theyr wyngs ioyned to gither, light uppon
a great hill: and there the First fowle gryped the erth mightyly:
and there appeared diverse Metalls, and the ^ Fowle spurned them away
still.
Then appeared an old mans hed, heare and all on, very much
wythered. They tossed it betwene them, with theyr feete:
And they brake it: And in the hed appeared (in steede of the
braynes) a stone, rownd, of the bignes of a Tennez ball,
of 4, cullours, white, black, red, and greene.
One of them (he that brake the Skull) putteth that rownd stone
to the others mowth or byll.
The other eateth or nybbleth on it, and so doth the other allso.
C Now these two byrds, are turned into men: And eche of
them have two Crownes like paper crownes, white and
bright, but seeme not to be Sylver. Theyr teeth are gold.
and so likewise theyr hands, feete, tung, eyes, and eares, likewise,
All gold.
26 crownes.
On eche of these two men, ar 26 Crownes of Gold, on theyr
right sholders, every of them, greater then other.
They have, by theyr sides, Sachels, like palmers bags, full of gold,
and they take it oute, and seemed to sow it, as corne; going
or stepping forward, like Seedmen.
E.T. - Then sayd Michael, *This is the ende.*
E.T. - The two men be vanished away.
Mi. - *Learne the Mysterie hereof.*
Δ. - *Teache us (ô ye Spirituall Creatures).* than sayd Michael,
Mi. - *Ioye and helth give unto the riche:*
*Open strong locks:*
*Be Mercifull to the wicked:*
*Pluck up the poore:*
*Read unto the Ignorant:*
*I have satisfyed the: Understand:*
*Read them over: God shall give the some light in them. I have*
*satisfyed the: Both, How you shalbe ioyned,*
*By whome,*
*To what Intent, and purpose:*
*What you are,*
*What you were,*
*What you shalbe,* (videlicet) in Deo.

*Lok up this Mysterie:*
* to E.T.
**Forget not our Cownsayle:*

*Ô GOD, thow openest all things: Secret are thy Mysteries,*
*and holy is thy name, for ever.*
*The vertue of his presence, here left, be*
*amongst you.*

*Δ. - Amen.*

*Δ. - What am I to do, with the wax, the Table, the ring or the Lamine? &c.*

*Mi. - When the things be ready, then thow shalt know, how to use them.*

*Δ. - How shall I do for the graving of the ring: May not an other man do it, thowgh, E.T. grave it not?*

*Mi. - Cause them to be made up (according to Instruction) by any honest man.*

*Δ. - What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serve, yf the bed be taken downe?*

*Mi. - At the next Call for the Chamber, you shall know what to do.*

Δ. - Benedictus Deus in donis suis:
et Sanctus in omnibus operibus eius.
*Amen.* ended hor. 4½

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# Quartus
# Liber Myſteriorum

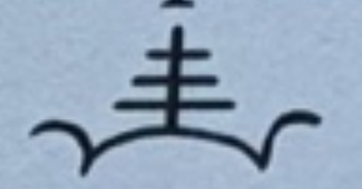
## Δ Aº 1582.
## *Novembris 15.*

Post reconciliationem Kellianam∴
Miserere nostri Deus.
Dimitte nobis, sicut et nos dimittimus.

*Liber $5^{us}$*

15 November 1582–21 November 1582
*(from British Library MS. Sloane 3188)*

In the first leafe were the Offices of the two Kings Blumaza & Bobogel recited, as appeares by the note at the bottome of the 2$^{d}$ page, & also 5: May 1583, & perhaps this first leafe was lost before he drew up his Booke of *de Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed.

 This character seemes to stand for Carmara, as appears from sevrall places in fol, 2. a & b. & many other.

It appears by a note of D$^{r}$: Δ : (*de Heptarchia &c.* : Cap i) that Michael & Uriel were present at the beginning of these misteries & gave authority to Carmara to order the whole Heptarchicall Revelacion, perhaps this authority was entered in the first lost leafe of the $\overset{5}{\underline{\text{4th}}}$ book (though D$^{r}$: Δ : calls it the 2$^{d}$ booke in this note) see Chap 2 at ye beginning. By a marginall note at the beginning of the first Chapter, it should seeme that the D$^{r}$: meanes by the first booke the Action only of the 16 of Nov. 1582. & by the 2$^{d}$ booke the Actions of the 17 & 19 & 20 of Nov. 1582. But his marginall Note of the 19 should be 20 of Nov. for so it appears by ye Actions entered the 21 of Nov. vizt the Action of that day he calls the Appendix of the 2$^{d}$ chapter.

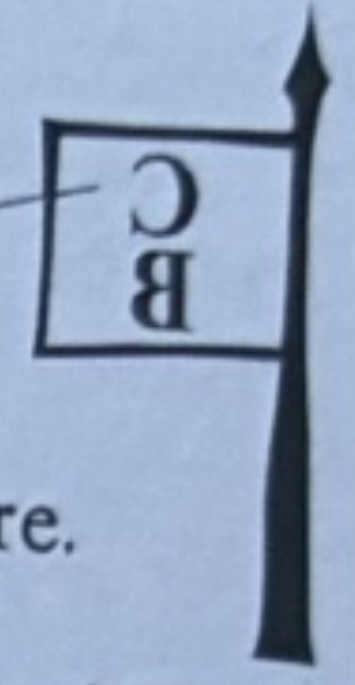
A$^{o}$ 1582 Novemb. 15

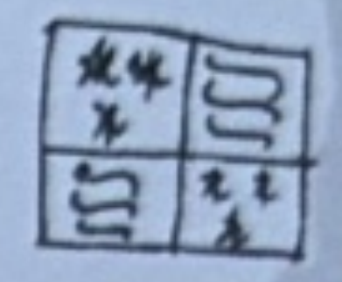
Note, For, of Hagonel
we never had
any thing before.

Δ. - Carmara, otherwise Baligon.

One (of the 7 which was by him) he who stode before him, with his face from him, now turned his face to him ward.

- Regnat potestas tua in filiis
Ecce signum Operis.

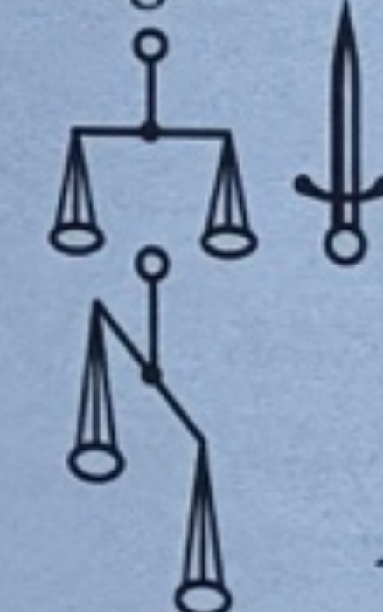




Δ. - There appeared these two letters, eversed and aversed in a white flag: and a woman standing by, whose armes did not appere.

- *Note. My name is Carmara.*
On the other side of the flag, appeared the armes of England. The flag seemed old.
Adhuc duo, et tempus non est. (Δ. - sayd the man which stode before Carmara, and lifted up his hand and avaunced his body: and the other 6 gave him place, he spred his armes abroad: and so turned rownd toward all the ........ great multitude (appering within the Globe): as if he wold require audience: he sayd than thus.

Filii & Filii Filiorum supra libro 2°. - *The Sonnes of men, and theyr sonnes ar subiect unto my commaundment. This is a mystery. I have spoken of it. Note it throwghly.*
King of the erth &c. *They ar my servants. By them thow shalt work mervayles. I govern*
Δ. generally Δ. particular or my government lasteth yet.
Earth. *for a tyme: My tyme is yet to come. The Operation of the Earth*
·12· *is subiect to my powre: And I am the first of the twelve. My*
Barees. *Seale is called* Barees: *and here it is* ⊙ (Δ. - this he held in
⊙ the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers. With a great voyce he sayd, *Come ô ye people of the erth:*
All people of the Erth.
·1· Δ. - Then there cam a great Number of onely Kings from amongst the rest of the multitude within the Globe. They kneele down: and some
Kings. kissed his seale and some did stand frowning at it. Those kings that kyssed it, had eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being even, and counterpoysed. But the other had allso ballances, which hong uneven, the one scale lower then the other. The even balanced kings were of glad cheare: but the other, wer of a sowre and hevy cowntynance.



- *It is, and shalbe so: And the workmanship of this is to this ende.*
Noble me.n - Then cam noble men. (Δ. - And he held up his hand) and they
·2· parted them selves into two Cumpanyes, and over the heds of them, appered these two wordes: Vera over one Cumpany: and Impura over the other.
:::::::: &c. :::::::: &c.

- Verus cum Veris, et Impurus cum Impuris.
·3· *Come ô ye Princes of Nature.* (Δ. - Then cam in Auncient and grave cowntenanced men in blak gownes of all manner of sortes. Diverse of
Philosophers. them had bokes: and some had stiks like measures: and they parted into two cumpanies. Eyther cumpany had his principall. One of these cumpanies fell at debate among them selves. The other cumpany stode still. There appeared before eche of these cumpanyes a great boke, uppon the bokes was written; on the one, Lucem; and on the other Mundi tenebras. The Forman ~~(or Principall)~~ spred his hands over them, and they fell all down: and the boke with Lucem on it

Δ. He hath recyted the offices of ~~three~~ two Kings, as of Blumaza and Bobogel:
And then he sayeth, *Gather by these few spriggs* &c. which Bobogel is over the Nobility and wisdome of Metalls & all Nature.

waxed bright: and they which attended on that boke (Lucem) departed.
- *Gather by these few spriggs the Cumpas of the whole field.*

Δ. - I demaunded of him, what his name was: and he answered:
- *I am* Primus et Quartus: Hagonel.

The Forman with the short coat.

Δ. - This Pri: Quar, shewed his the seal ⊙ to the Multitudes and they beheld it, and of them some florish: some stand, and some fall.

Kings ·1· Δ. - Then he sayd: *The first were the Kings of the earth: which tell the priks of the last* 8, *take place, are and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much as, Ende with place.*

Δ. - Then he threw down a great many of them before him.
- *Here is his name* (Pointing to [Δ. ※Carmara] on the upper part of the Globe). *Not withstanding I am his Minister.* *There are kings fals and uniust, whose powre as I have augmented and destroyed. So shalt thow. Thow seest the weapons. The Secret is not great.*

Δ in generall particularly BLUMAZA

Carmara his Minister: forte Prince, Hagonel.

∴ Weapons wher= with to destroy.

Δ. - *I know not what the weapons are.*

Pri. Quar sayd, *Write, and I will tell the.* Δ. - the three of eche side did syt down. While Pri. Quar did thus speake.
- *I am the first of the fowrth* Hagonel.

Δ. - *I had thowght that ye sayd before, you had byn the first and the fowrth* of Hagonel.

Pri. Quar. - *I am* HAGONEL, *and govern* HAGONEL. *There is* Hago=nel *the first,* Hagonel *the second, and* Hagonel *the third, I am the first that govern the three. Therfore I am the first and last of the fowre.* Δ. - In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ. ※Carmara) he sayd.

Δ Note this First, and Last, bycause of Baligon aliter Carmara his prince & tables.

∴ *In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.*

Practise, with Spirituall Wea= pons.

*These that lye here, are Lyers, witches, enchanters, Deceyvers, Blasphe=mers: and finally all they that use NATURE, with abuse and dishonor him which rayneth for ever.*

Liers Witches Enchanters.

·2· *The Second assembly were the Governors of the Earth, whose glory, yf they be good, the weapons which we have towght the, will augment: and Consequently, if they be evill, pervert.*

Governers.

·3· *The Third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are divided, some with eyes looking toward heaven, the rest to the center of the Earth.* Vbi non Gloria, nec bonitas nec bonum est. *It is wrowght, I say it is wrowght (for thy understanding) by the Seven of the Seven, which wer the Sonnes of Sempiternitie, whose names thow hast written and recorded to Gods Glory.* Δ. - Then he held up his hands, and seemed to speak, but was not herd (of E.K.) as he told me: and theruppon Pri. Quar. sayd, *Neyther shalt thow heare, for it is* Vox hominibus non digna. Illi autem cum filiis suis laudaverunt Deum. Benedictus est qui filius est unicus, et Gloria, mundi.

E.K. saw like a black cloth come in and cover all the forepart of

Note

∴ Practise.

lib° 2° Filii filiorum.
E — 1.
An — 2.
Ave — 3.
Liba — 4.
Rocle — 5.
Hagonel — 6.
Ilemese — 7.
these 7 are na= med in the great Circle following

The black cloth of silence, and staying.

Note: how he governeth Three, and Carmara (his king) hast also a Triple crown.

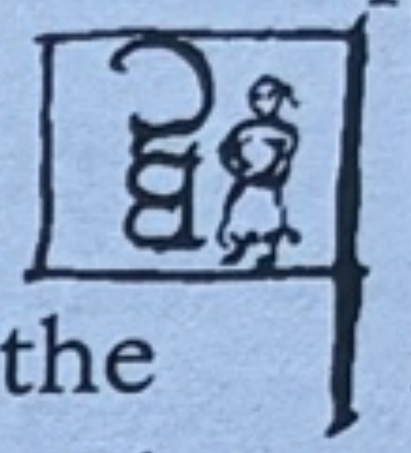
---

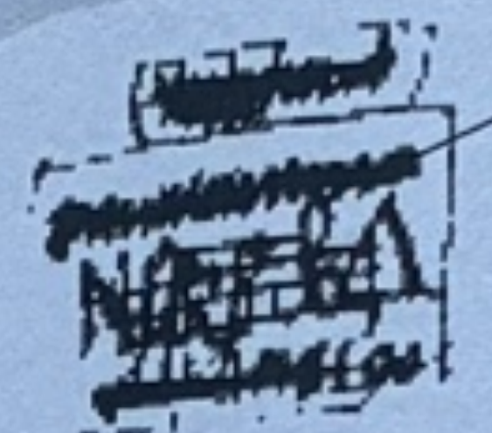
the stone, so that nothing appeared in the stone, then was hard a voyce saying, *Loke for us no more at this tyme: This shalbe a token, (from this time forth) to leave.*

Token to leave of by a black shaddowing all in ye stone.

Δ. - Laus et Honor sit Deo Immortali et Omnipotenti nunc et semper: *Amen.*

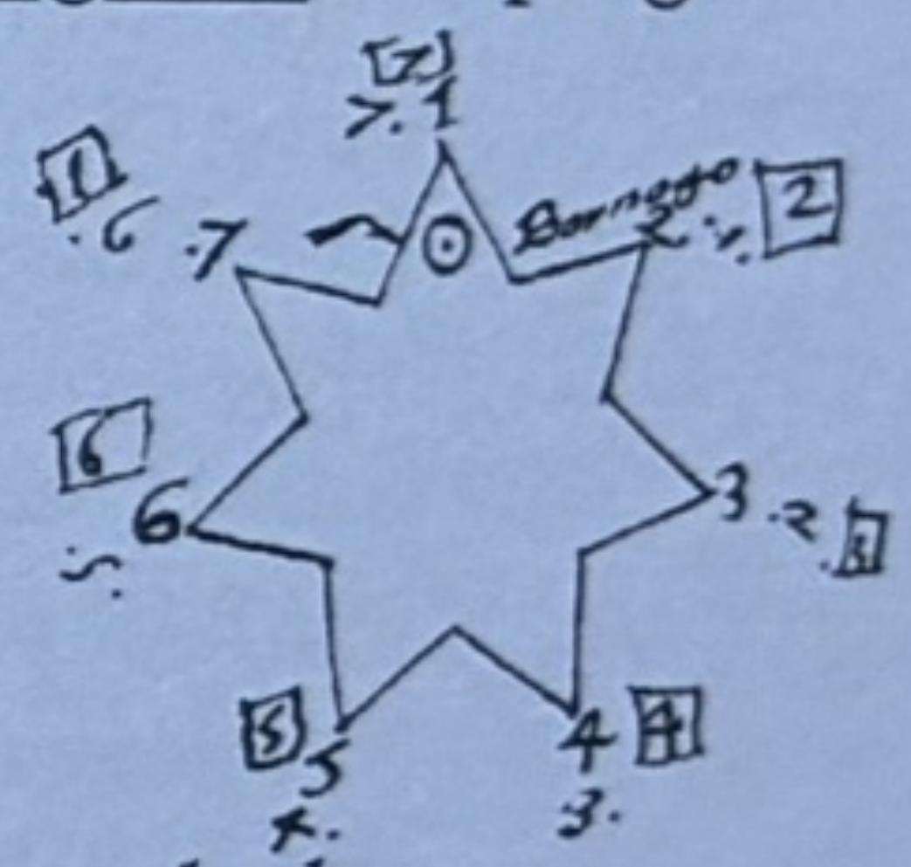
## 1582 Die ♀ A meridie: hora 5. Novemb. 16

Δ. - He with the triple Crown on his hed, in the long purple robe, had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite. Δ. - All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the  (as before was noted) on the right side of her. And on the other side of the flag, wer the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in war like manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde: *There is two to come, there is no more.* All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, *Come, Come, Come;* And the 7 cam all before him. They hold up all to gither, Heptago=num stellare, seeming to be Copper.



∴ Δ. So he sayd in Latin, in the forpart of the leaf before.

Δ. - Note. Copper apperteyneth to ♀



1: The first Holder, sayde, Me nosti, and so pulled his hand of from the Heptagonum.

Δ. Hagonel.

2: The second of the ·7· taketh his hand of and doth reverence and sayd, *I am he which have powre to alter the Incorruption of NATURE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I have byn in Powre with many, but Actually with few: I am of the first of the twelve the Second of the Seven. Wilt thow know my name?*

Δ. Forte, Bagenol: Hagonel, if H be for B, Than Bagonel conteyned Ba= genol.

Metalls.

One of the first of the Twelve.

Δ. - *Full gladly.* - *I am BORNOGO: this is my Seale: ~~what thow desyrest~~ This is my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God.* Δ. - He kneled down, and held up his hands toward the Heptagonum.

Prince Bornogo.

3: The next (or third) sayd, *I am Prince of the Seas: My powre is upon the waters. I drowned* Pharao: *and have destroyed the wicked. I gave life unto the seas: and by me the Waters move. My name was known to* Moyses. *I lived in* Israel. *Beholde the tyme of Gods visitation. I have measured, and it is 8. this is a mysterie. God be mercifull to his people. Behold, Behold,*

The Seas.

8 Gods visitation.

*And it is* 8: may be 8 yeres added to this tyme: and that maketh 1590. Novemb. 16. That 8, or 88, I know not yet.

*Lo Behold, my mighty powr consisteth in this. Lern wisdome by my words.*
*This is wrowght for thy erudition, what I enstruct the from God: Loke unto thy*

Δ
My charge.

*charge truely. Thow art yet deade: Thow shalt be revived. But oh, bless*
*God truely. The blessing that God giveth me, I will bestow uppon the* by permission.
*Ô, how mighty is our god, which walked on the waters; which sealed me with his*
*name. whose Glory is without ende. Thow hast written me, but yet dost not*
*know me. Use me in the name of God. I shall at the tyme appointed be ready.*
*I will manifest the works of the seas, and the miracles of the depe shall be known.*

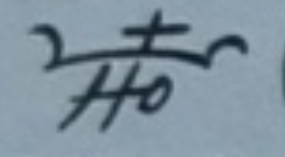
The Seas.

*I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent.*
*Misery is theyr ende, and Calamitie theyr meat. Behold my name is print...*
*for ever: behold it.* Δ. - He opened his bosom and seamed leane: and seemed to
have feathers under his robes: He had a golden gyrdel: and on it, written BEFAFES.

Prince
Befafes
With feathers
under his
robes.

Than he sayd: *Blessed be thow ô God, God, God, for ever. I have sayd.*
Δ. - He toke his hand of from the Heptagonum.
Δ. - The blak Cloth was drawn: which is now appointed to be our
token from them, that we must leave of for that instant.
Δ. - Deo soli *om*n*is* honor, et Gloria. *Amen.*

Friday After drinking at night circiter horam 8$^{am}$.

Δ. - On the left side of  (sitting in the Chayre) appeared yet three
holding up the Heptagonum, and one on the other side below. He sat with his
face from E.K. toward me. I stode and my face Sowthward. E.K. he
sat at the same table, with his face Northward.

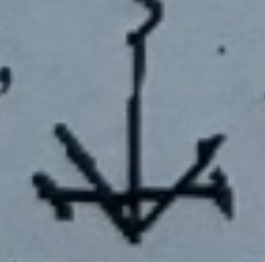
4: The Fowrth (holding below) Cryed: *Earth, Earth, Earth.*

E.K. - He speaketh Hollow, so that I understand nothing. Δ. - Then he
answered, *They are the wordes of my Creation, which you are not*

In earth.
The dead mens
bodyes.

*worthy to understand. My Powre is in Erth: and I kepe the bodies*
*of the Dead. Theyr numbers are in my bokes. I have the key of Dis=*
*solution. Behold, Behold, All things, yea All things, have theyr*
*workmanship with me, For I am the ende of Working.* E.K. -
He falleth down prostrate, and speaketh, I know not what. Δ. -

The Light of
his anger.
The bottom=
les pit.

Than he sayd, *I have the light of his anger, and I will destroy it.* Ô,
*Ô, Behold, it is a light left within the bottomles pit. It is the ende*
*and the last. O, blessed shall thy name be, Blessed shall thy name*
*be for ever. Behold this is my Seale,*  *Behold, the bowels*
*of the earth are at my opening.* Δ. - than I requested
him to help me with some portion of Threasor hid, to pay my detts withall

Threasure hid
requested.

and to buy things necessarie &c. He answered, O *wordling*
*thow shalt be satisfyed with welth of this world. Behold, Behold,*
*Lo Lo Behold, vehemently I say Behold I have, horded up*

Antichrist.

*Threasor for the Sonne of perdition, the first Instrument*
*of his destruction. But, Lo these Caverns.* Δ. - He
shewed to E.K. the Cavernes of the earth, and secret places therof
and afterward sayd: *Mark this, All Spirits, inhabiting within*

How can the
middest of a
spiritual crea-
ture be ima=
gined?
My dowt to ax.
He ment the middest or Center of the Earth. The middest of his charge.

*the earth; where their habitation is, of force, not of, will (except*
*the myddest of my self, which I know not), are subiect to the*
*powre here of.* Δ. - Pointing to his Seale. *With this you*

---

Practise.

*shall govern, with this you shall unlok: With this (in his name who*
*rayneth) you shall discover her entrayles. How say you now?*
*Can you do it? Ar not your Magiciens acquaynted with me: yt*
*greveth me to regester the bones of the Wycked. Prayse him Butmono,*

Prince
Butmono.

*prayse him* Butmono, *Prayse him.* Δ. - *Is that your name, I pray you*
*tell me.* He answered, *Yea it is my name. It is the ende of all*
*things.* E.K. - Now he sitteth down.

A great dowt .....
me yet, the, di=
versity of the 4th
and fifth officers
and officis as they are here, and in the Repetition ensuing.

·5· Δ. - Now the Fifth turned his face toward E.K. (E.K. who sat before me,
and opposite unto me) ~~and~~ stepped furth and sayd: *I am Life*
*and breath* ~~*of all things*~~ *in Living* Δ. in Animantibus brutis. *Creatures. All Things*
*Live by me, the* Δ. ※ man *Image of One excepted. Behold the face*
*of the Earth.* E.K. - There appeareth all ~~Creatures~~ Kindes of brute beastes,

fowles

fowles, Dragons, and other. Δ. - He Clapt his hands to gither
and they all, vanished away, at ones: they cam agayn: and went then away
and retorned no more. But the people within the Globe remayned still:
as from the begynning: he sayd while the beastes were yet in sight,
*Lo, all these, do I endue with Life: my seale is theyr Glory.*

Virtus officii
sui.

*Of God am I Sanctifyed: I reioyse: the* 1: *Living, The* 2: *ende, and*
3: *begynning of these things, are known unto me: and by sufferance*

A little Viol
of oyel.

*I do dispose them untyll my Violl be run:* E.K. - He taketh
out of his bosom a little vyol glass: and there seameth to be five or
six sponefulls of oyle in it. Δ. - He answered and sayd: *That it*
*is: and it is a mysterie.* Δ. - I spake somwhat of this oyle, and
he answered me, and sayd, *Thow sayst true. In token of God*

Prince
Blisdon.

*his Powre and Glory, write down* BLISDON.

E.K. - He taketh his hand of from the Heptagonum.

·6· The Sixth pulleth open his clothes and red apparell, and there
yssueth mighty fyre oute of his sides. [Δ. - Note, the

Short coat
the first.

cote of the first of these seven is shorter then any of his fellows coats
are.] The sight of the fyre is very owgly, grisely, terrible, and
skarsly of mans eye can be beholden. At length he pluckt his
coates to gither, and sayd to E.K., Ô *I wold shew the, but flesh and*
*blud can not see. Write shortly (it is enowgh)* Novi Ianuam
Mortis. Δ. - than sayd he to me in an ernest muse, Ô, *Muse not, My*
*words ar dark, but with those that see, light enowgh.* Et per=
cussit Gloria Dei, Impiorum parietes. Dixi. Δ. - In

Prince
Brorges.

mervaylous raging fyre, this worde BRORGES did appeare,
tossed to and fro in the furious flames thereof, so abundantly streaming
out, as yf all the world had byn on fyre, so that E.K., could
not endure (without great annoyance to his ey sight) to behold the same,
and finally he sayd, Mysteria in animis vestris imprimite. And so the
fyre vanished away:

But Baligon, aliter Carmara, in the ende of the boke sayeth it to be his office. Consider well.

·7·

Prince Bralges. hath Blumaza his king.

The Seale.

Exchue Wavering or suspition.

All Mysteries shalbe known to us.

E.K. - The stone semeth all Blew: and onely One now beholdeth The Heptagonum: all the rest being sat down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work. Now the last putteth his hands to the Heptagonum and turned his face to E.K. having his face (all the while before) turned toward Δ, he sayd, *The Creatures Living in my* Δ. forte in Aëre *Dominion, ar subiect to my powre. Behold I am* BRALGES. *The powres under my subiection, are Invisible. Lo what* ..... *are.* E.K. - All the world semed to be in brightnes or on fire: and therin appered Diverse little things like little smokes without any forme. He sayd, *This is the Seale of my Government. Behold I am come, I will teache the Names without Numbers: The Creatures subiect unto me shalbe known unto you.* ☾ *Beware of wavering, Blot out suspition of us for we are Gods Creatures, that have rayned, do rayne and shall raigne for ever. All our Mysteries shalbe known unto you.*

Secreta Dei, non sunt hominibus revelanda.

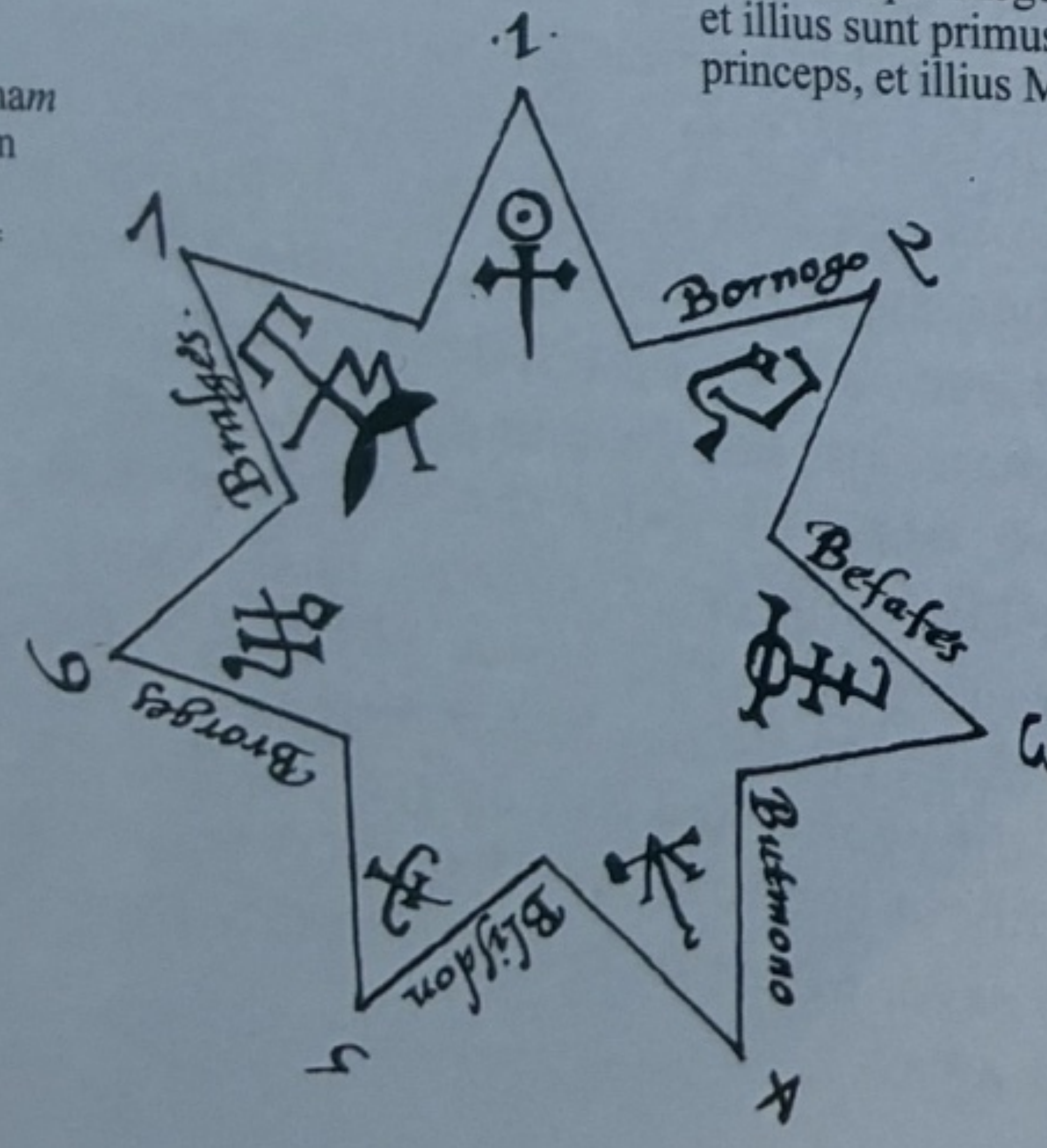
Δ Note Highest and Lowest to be understode perhaps in Tabula collecta.

E.K. - All the 7 vanished away, onely remayning, who sayd (being stand up, and leaning uppon his Chayre, and turned to E.K.), *Behold, these things, and theyr mysteries shalbe known unto you, reserving the Secrets of him which raigneth for ever:* [E.K. - The voyce of a multitude, answered singing] *Whose name is Great for ever.* - *Open your eyes, and you shall see from the Highest to the Lowest. The Peace of God be uppon you.* Δ. - *Amen.* E.K. - The black cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme ∵

Δ. - Sanctus Sanctus Sanctus Dominus Deus noster.

Δ BLUMAZA Rex est super Reges Terræ et illius sunt primus princeps, et illius Ministri, ut conycio.

Hanc partem primam vocat unum Librum: in quinta pagina sequente, ad hanc Notam ☉.



Δ It shold seme that this character shold be onely a Circle and a prycke fol. 6. b. I have forgotten how I cam by this Crosse annexed to it.

aliter Remember Obelison his promise to me Δ of knowing and using.

| | | |
|---|---|---|
| Words | 9<br>9<br>9<br>7<br>11 | 45 |

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# Anº: 1582 Saterday Die 17: Novemb. A meridie horam circiter 1am.

Δ. - The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Carmara aliter Baligon.

Δ. - The Man with the Crowne, (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the shell of the forsaid Globe, was very glistring bright. The man shaked his hand toward me and the bak of the chayre was toward E.K. On this globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superficies of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be abowt the eigth part of the Whole did appere very smalle, and unworne, or unoccupyed.

.... past / present / to come.

Sa...... bis dext... Adhuc duo et tempus non est.

The rownd Table.

Δ.- He turning his face toward E.K., spake thus, *I have declared things past and present: And now I speak of things to come. The whole shalbe manifest:* Nam ipse unus et Indivisibilis est.

Gloria Gloria Gloria Creatori nostro.

Δ forte, of this work.

*Two partes are yet to come, the rest are finished allready.* Δ. - He shewed the rownd Table with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd:

Venite gradatim repetamus opera Dei.

Short Coat.

∴ Δ. I think he ment by the rownd table shewed, which Mr K. had sent me &c, bycause these names cam out of that Table.

Δ. - The first of the ·7· which had yesterday appeared, did now appere with the short robe, as he did before. Than ∴ sayd smylingly (being turned to E.K.):

Hæc sunt documenta tua quæ nondum intelligis.

Δ. - Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

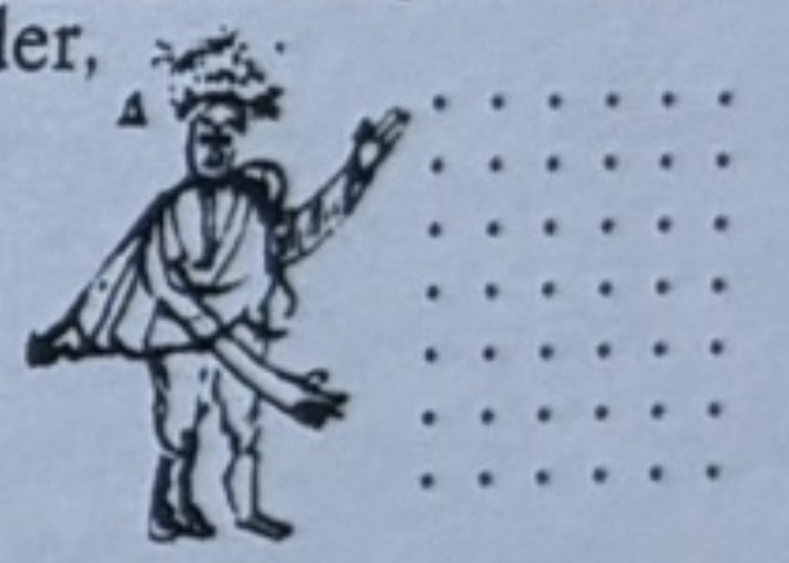
Vnus est Deus, et unum est opus nostrum.

Δ. - Then cam very many uppon the Globe his convex superficies and they sayd,

Parati sumus servire Deo nostro.

Vide lib. 3º

Δ. - Eche of these had somwhat in theyr hands. Som had Crownes, some garments &c. The number of them was 42, and stode in this order, and sayd embracing (as it wer) the whole number of this Cumpany.



I dowt it shold be short coat holding or embracing all the Table with his hands, and not .

Et nomen meum, numerus est totus.
Nec est crimen in numero nostro.
Moyses nos nominavit.
Potestas istorum, quàm istarum, quamvis non una, tamen in uno sunt.

Δ Note Istorum Istarum as if it were filiorum et filiarum &c.

Numeri.

Δ. - I sayd that I thowght there wanted at the begynning of this sentence, this word Tam. He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt: Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est, Nobiscum. In Mundo, quantam apud vos: In minori mundo, quantum in vobis.
(Combinatur animus tuus: cogitatione)

Natura.

Disseritur apud Philosophos, idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei movebimur. A Deo venit Homo et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat, non nobis solum modo, sed operibus nostris.

Dei potestas.

Inhumata tibi anima tua, quid quærit? Δ. - *I understand you not.* He answered, Ab humo, homine; Ab homine; dictum est. *I axed the, what thow desyrest.*
Δ. - *Wisdom, and Veritie,* I answered: then, he answered,
- *Thow shalt.* Δ. - There cam in a smyling fellow: and they pluckt

Δ ☾ Note this to be a REPETITION of the Heptagonon. Little Treatise beffore. Lern to reconcile the 4th and the fifth.

pluckt him, and towssed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell, and he skaped from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe and (as it wer) to get behinde the Diaphanous Globe.

Note this reckening by six and six.

Δ. - These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or $\frac{3}{4}$ of crownes, or robes &c: Six of them semed more glorious than the rest, and theyr coates longer: and had cerclets (abowt theyr hed) of Gold: and those had perfect Crowns in theyr hands. The second six had thre quarters of crownes. The Third six, have clothes in theyr hands. All the rest semed to have balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.

Names. Δ. - The first six sayde, *Our names cannot be expressed: neyther can the names of these that follow.*

Short coat. Δ. - The first six made cursy to the man with the Short robe: the Second six made cursy to the first, and the Third to the Second, and they all, and the short robed man, made cursy to .

So he sayd, pagina præcedente, unum est opus nostrum.

- *Our workmanship is all one.* Δ. - Sayd the short robed man.

The division of the Daye.

- *The whole day is divided into 6 partes: Every part occupyeth a part of them here.* (Δ. - Pointing to the 42 standing there.) *Therfore yf thow wilt work with Kings (Thow knowest my meaning), finally what soever thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Deprivation: I meane the next six. The residue all do serve to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.*

Practise. Kings.

The first 6. The second 6. The Third 6.

Δ. - Than they, spedyly (eche of them uppon the place of theyr standing), made a square table: and every table had but one Letter. The first of the first six did go away, and in his table appeared an O &c. and so of the second six, orderly theyr letters appeared in theyr tables: but the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did, &c., and at the last of every row, they all cam to=gither &c.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | Ẹ | | | | | | Δ |
| O | Ḟ | S | N | G | L | E | 4 howres |
| A | V | Z | N | I | L | N | 4 howres |
| Y | L | L | M | A | F | S | 4 howres |
| N | R | S | O | G | O | O | 4 howres |
| N | R | R | C | P | R | N | 4 howres |
| L | A | B | D | G | R | E | 4 howres |

In sexto et 7° sunt omnia fol. 10.

- *Remember, how they stode, when they wer secondly disposed unto the. They stode first in six rows, and next they wer turned into ·7· I speak of the greater number and not of the less. In speaking of the greater, I have comprehended the lesser.*

Δ. - They went ever away toward the . . . . . hand.

The third row went of Lamenting: being commaunded: by the Short robed man. All parted in fire, falling into the Globe.

The fifth row did synk into the Globe, every one in a sundry fyre by him self.

The sixth fell with smoke down into the Globe.

E.K. - Now remayneth onely the man with the Crown : he made shew with his hands, beckning toward E.K. and sayd, *I have told the, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first name of the Table.*

* Δ. Now he meaneth at Bobogel in that table collected from ⊕, made before.

Δ. - How can Bobogel be accownted the first name?

*The Table ⊕ to be confered with the rownd ⊗.

* Sent to me by E.K.

‡ A sword in the mans hand within the Circle.

*Thow hast 49 names in those Tables. Those names thow hast in former Tables by the written: in that of 7 tymes 7: confer it with the rownd table.* The first letter from the point of his sword‡ is B. That B signifieth the number of the Bees, begynning the 49 names, environing That Circle. In the former Tables thow shalt fynde B·1· B·2· B·3· B·4· &c. and so to B·49. Those Bees begynne the names of all the powres that have governed, do govern, and shall govern:*

*The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables.*

*The letter standeth in the myddest of every square, of every Circle: thowgh some be turned upside down: which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Iudgment.*

*There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.*

O (in this Table OFS &c.) is of the eighth name the second letter but the ninth here, in respect of the circle of numbers.

*O in the Circumference is the ninthe letter.*

*Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest.*

Δ Note who sayeth this.

*Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them. ———— I have sayd.*

*Mighty is thy name, O God of Hostes:*
*Blessed is thy name, Ô Lord, for ever.*

Δ Note the like phrase fol. 2. of Hagonel who sayd he had spoken of it. Wheras we had receyved nothing of him before.

Δ. - *Amen.*

## After 7 of the clok at night. die ♄

- *Lo, here I byd them do, and they do: I have appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly obscurely or with out a truth, in affirming that I towght the those Tables: For they are from him, which made and created all things: I am from them* [Δ him] *in powre and message, under whome I here rule and shall do,* [supra fol. 1·b·2·] *tyll the ende of all things be: Ô Great and bowntifull is his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Ioy for ever. Behold thow desyrest, and art syk with desire, I am the disposer thowgh not the Composer of Gods medicines. Thow desirest to be cumforted and strengthened in thy labors. I mynister unto the, The Strength of God. What I say, is not of my self, neyther that which is sayd to me, is of them selves, but it is sayd of him Which Liveth for ever. These Mysteries hath God lastly, and of his great mercyes, graunted unto the. I have answered thy dowting mynde. Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not: Be faithfull. Use mercy. God shall enriche the. Banish wrath: yt was the first and is the greatest Commaundement.* [Δ - Hardest for me in respect of my Imperfection.] *I rayng in him, and live by him which rayngneth and liveth for ever.*

Baligons rule and government.

The ende of all things.

Δ Dee his Languishing Desire.

☞ God graunt.

Δ.- *I pray you make some of these last instructions, more playne, and evident.*

I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed, &c.

Those - as he seemed to Embrace them fol. 5.

- I have shewed the perfectly. Behold I teache the agayn. O How mer=
cifull is God that revealeth so great Secrets to flesh and blud?
Thow hast 42 letters. Thy Tables, last, conteyn so many. Every letter
42 letters.
is the name particular by him self of the generall actions, being,
and doing of these 42, which appeared with theyr workmanship. The first was
theyr Prince: and he governeth onely the estate, condition and being limited
The Prince.
by God unto Kings of the earth. The 7 next him, are those that are messagers
Kings of the erth.
of God his good gifts to those that beleve him, and faithfully serve him: wherof few re...
The Prince and his first 7.
and rayng now frutefull in his sight.
Regnat Regnat, Regnat ô regnat Iniquitas super faciem totius terræ
Cor hominis impletum est malitia, et nequiciis. ✕ data
Istorum Nova potestas incipit.
Incipit, incipit enim nova illorum potestas, illis non sine re dedita, nec dis...
Vide quæso, Δ. - He pointed down to the people, in the Globe, all being
sore and diseased of some sore, ulcer, botch, &c.
- All the residue of the Angels, (for so they are in dede) ar ministers of God his
Angels, ministers of Gods wrath.
wrath and indignation uppon the Faythless: whose myserie is most lamentable.
7 onely, have 7 letters comprehending the dignitie of theyr vocation: The rest
Consider the reckening here by 7 but before he had a reckoning by 6.
are, particular, not onely in powr, but allso in theyr vocation. Like leaves
they spring and grow from one branche.
These words which thow seest in the last Table, some of them unhable to be
pronowneed, are notwithstanding the names of those 7 which held the fayr
The Powre and being of the rest.
and bewtifull Crownes. Which names (as I sayd before) do comprehend not
onely the powre, but allso the Being, of the rest. Δ. - There were but 6 holding bewtifull Crownes.
The whole Composition is the truth of the words. I will ones more teach.
NOTE
The Prince.
There were 42 that appeared, besides him, which was theyr prince.
Now by 7.
The first 7, are called by those names, that thow seest, as O F S &c.
Δ. - And so of A V Z N I L N &c. - Thow hast sayde.
Six names in subiection.
Δ. each of 7 letters.
There are but 6 names, that are in Subiection. I teache breifly.
Doost thow not remember the Circle and the prick in the myddest: which was on
⊙ on the right hand.
the right hand of him, that was theyr Prince?
That onely representeth 7 in number: which being added unto the rest
maketh 49. Read the letters. Δ. - I red O F &c., and he willed me
to strike them out.
Δ. forte of the first 7
Δ. videlicet.
- That is the name of those of the first: of the 7, which held the Crownes
in theyr hands.
NOTE.
Δ. of the six lines.
The second line, is the name of the second, and so to the ende of the table.
42, letters: 42 names: 42 persons:
Note, Name and Character.
The first, where his fote stode, is both his Name and Character.
And so of the Second, Third &c.
Notwithstanding, Generally these are the names, the first 7, the
One presupposed, the rest being six in order.
This is the truth, and the Some of the Tables. Yt is easy to be understode
and perfect.
Praxis.
Call.
Prince -1-
Ministers -6-
Whan thow wilt work for any thing apperteyning unto the estate
of a good King: Thow must first call uppon him which is theyr
prince. Secondly the ministers of his powre ar Six: whose
names conteyne 7 letters apece: as thy Tables do manifest: by
whome in generally, or by any one of them, in particularitie, thow shalt
work for any Intent or purpose.
42 As concerning the letters particularly, they do concern the Names of 42:

which 42, in generally, or one of them do and can work the destruction,
Destruction or hurt.
hindrance or annoyance of the estate, Condition or degree, as well for body
as government of any Wicked or yll Living Prince.
In owtward sense, my words are true, I speak now of the use of
one of the first, that I spake of, or manifested yesterday.
Note.
Sayd I not, and shewed I not, which had the government of Princis? Δ. ✕ Kings.
For, as it is a Mystery to a farder matter, so is it a purpose to a present
use. Yf it rule worldy princis, how much more shall it work
with the Princis of Creation?
Thow desyrest use, I teache use, and yet the Art is to the furder
All sciences past, present or yet to come.
understanding of all Sciences, that are past, present or ~~to come~~
yet to come.
Frute hath a farder vertue than onely in the eating: Gold his furder con=
dition, property, and qualitie, then in melting, or common use.
Divers Kings.
Kings there are in Nature, with Nature, and above Nature.
Dignification.
Thow art Dignified.
Δ. - Yf I wold have the King of Spayne his hart to be enclined to the pur=
pose I have in hand, What shall I do?
- First Cast thyne ey unto the Generall prince, Governor or Angel
Δ. who is that?
that is principall in this world. ~~[Δ. As yet is BALIGON or Carmara.]~~ Δ. Is it not Annael with whome I began?
Practise.
Secondly consider the circumstances of thy Instruction.
Δ.
Thirdly place my name, whome thow hast allready. Δ. Hagonel
Δ. - Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.
Δ. The names.
Fowrthly, of him, which was shewed the yesterday, whose garments
were short, and of purple.
Δ. Character of 7 letters a pece
Fifthly, his powre, with, the rest of his six perfect Ministers.
With those thow shalt work to a good ende. All the rest thow
mayst use to Gods Glorie. For every of them shall minister to
thy necessities.
The placing of my fete in practise.
Moreover, when thow workest: Thy feete must be placed uppon those tables
which thow seest written last, comprehending 42 letters, and names.
Note former boke.
But with this Consideration, that the first Character, which is
the first of the 7, in thy former boke, be placed uppon the top of the
Δ. The Table of practise of a yard square libro .1º.
Table, which thow ~~wast, commaunded~~ wast, and art, and shalbe
commaunded to have, and use.
The Ring.
Last of all, the Ring, which was appointed the: With the
The Lamine.
Lamine comprehending the forme of thy own name: which
The stone was not yet browght.
is to be made in perfect gold, as is affore sayd.
Truth.
Even as God is iust, his iudgments true, his mercies unspeakable.
So are we the true messagers of God: and our words are
true in his mercy for ever.
Glory, ô Glory, be to the, ô most high God.
Mich. E.K. - Now commeth Michael and heaveth his hand out of the stone,
and sayth, GOD Bless You.
- As concerning the use of these Tables, this is but the first step.
Neyther shalt thow practise them in vayne.
And whereas thow dost use a demaunde, as concerning thy doings
I shalt not practise these Tables in vayne.

to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer, that whatsoever thow shalt speak, do or work, shalbe profitable & accepted. And the ende of it shalbe good.

Dei Misericordia magna ipsi. Δ. concessa.

Moreover wheras thow urgest the absence of thy frende, as an excuse for the ring. No excuse can prevayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both.
Thy Chargis in worldy affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted, but Respect the World to come[1]; (whereunto thow art provided) and for what[2] ende: and that, in[3] what tyme.

Respice ista Tria.

Serve God truely: Serve him iustly.
Great care is to be had with those that meddle with Princes affayres. Much more Consideration, with whome thow shalt medle or use any practise. But God hath shaddowed the from destruction.
He preserveth his faithfull, and shaddoweth the iust with a shield of honor.

Secresy.
Dee.

None shall enter into the knowledge of these mysteries with the, but this Worker.
Thy estate with the Prince (now raynging) shall shortly be amended.

God Graunt.

Her favor encreased, with the good wills of diverse, that are now, deceyvers.
Thy hand, shall shortly be theyr help: and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.
Finally, God doth enriche the with Knowledge: and of thy self, hath given the understanding of these worldly vanities. He is ~~Wunderfull~~ Mercifull: and we his good Creatures, neyther have, do, nor will forget the. God doth blesse you both: Whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I have sayd:

Worldly vanity.
Good Angels.

Δ. - Laus, honor, Gloria, virtus et Imperium,
Deo Optimo Maximo.
Amen.

- Yf you wilt stay one half howre, I will say farder unto you.

Δ. - We will: by gods leave.

* * *

Δ. - After that half howre passed, (being 10½ Noctis ♄) he sayd,

Noble men.

- Venito BOBOGEL Rex et princeps Nobilitatis.
Venito cum ministris: Venito (inquam) Venito cum
Satellitibus tuis munitus.

Δ. - I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyve the presence of some Spirituall creature abowt me.

E.K. - And I here the thumming.

Note.

- Behold, Before this work be finished, (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with the Contrarie Powres

Cave.

and beyond any accustomed manner. But take heade, they provoke the not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

E.K. - They that now come in are ioly fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak velvet Coat; and his hose close, rownd hose of velvet upperstoks over layd with gold lace: he hath a velvet hat cap, with a blak feather in it: with a cape on one of his sholders, his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons. Of these, in Company, are 42: 7 of them, are apparayled like BOBOGEL, sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

BOBOGEL his apparayle.

E.K. - The stone is brighter, where the sage and grave 7 do stand, and where the other do stand the stone is more dark.

Circle.

E.K. - Now they come to a circle, the Sage and the rest, but the sage stand all to gither.

Δ. - The first of the Sage, lyft up his hand a loft, and sayde:
Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus. He pluckt up his right fote, and under it appeared an L.

·1·

Then the Second moved his fote, and —E— appeared.
Under the third, likwise
&c.

L
E
E
N
A
R
B

Then the last, B, and immediately they grew all to gither in a flame of fyre, and so sonk down into the former Globe.

·2·

Of the rest the first pluckt up his fote, and there appered an L &c.

L
N
A
N
A
E
B

At the last, they fell down like drosse of metall.

·3·

Then whipped out fowr in a cumpany.

R
O
E
M
N
A
B

They clasp to gither, and fall down in a thick smoke.

·4·

L
E
A
O
R
I
B

They ioyne to gither and vanish like drops of water.

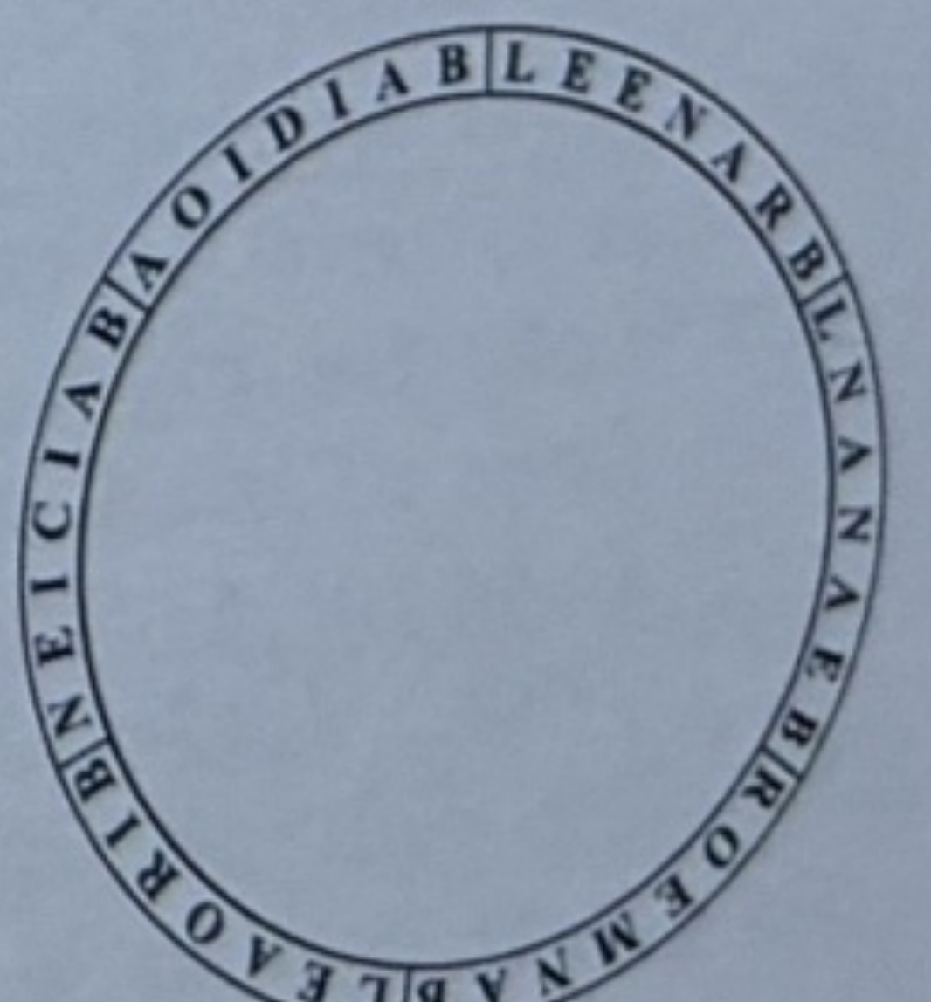
·5·

N
E
I
C
I
A
B

They fall down like a storme of hayle.

Δ. - This I fashioned thus after my first dictata penning of my own fantasie.

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



A
O
I
D
I
A
B

·6·

The last vanished away.

Δ. - Then he sayd, *Well, I will shew the more of these things at the next time. God be with you: God bless you both.*

Δ. - *Amen.*

Δ. - *When shall that next tyme be?* A voyce spake, On monday.

Δ. - Deo soli omnis Honor et Gloria. *Amen.*

## Monday. Novembris 19. Circiter 1am horam à meridie.

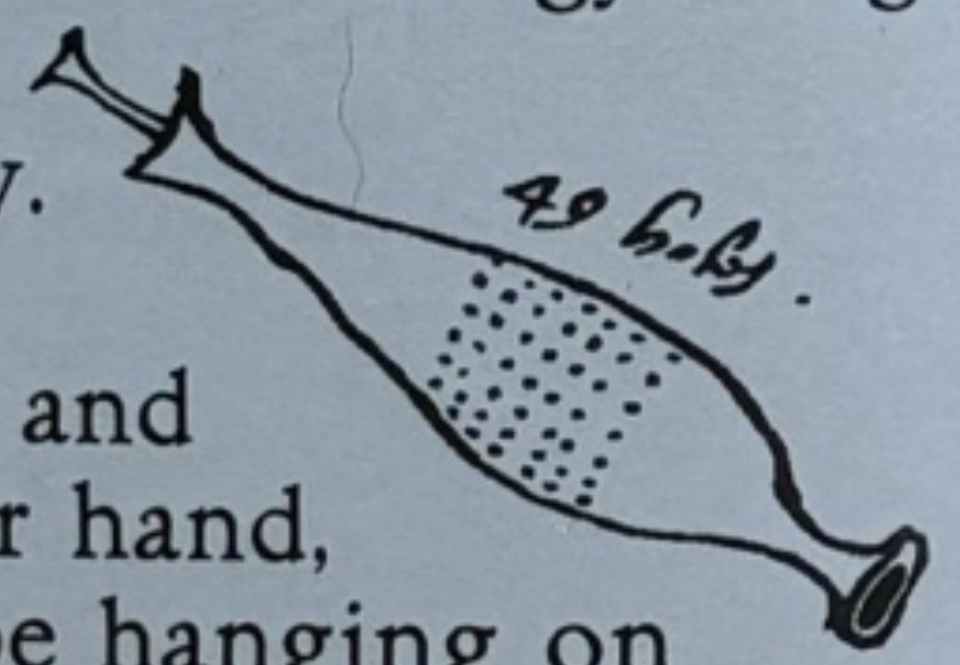
Δ. - Long after one comming to the stone (abowt half a quarter of an howre) the Cloth of Sylence remaynd drawn: and nothing appeared: but E.K. hard as a far of very pleasant Musik the while.

He seamed to take the cloth away with his hands. After that (abowt 6 minutes, Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

E.K. - Now come in 7 men with Musicall Instruments: and before them cam one with a velvet Coate, and a hat cap, with a sword by his syde, and a cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. — BOBOGEL Rex, or/

After ward cam 42 more, seeming to be very far behynde the first 7. Their melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument.



These Musiciens did play, one with an other, iestingly.
They bobbed one an other, and than played agayn.
A rownd Table. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table in theyr hand,
The ·7· pipers went away. The 7 Pipers went away: and the Man with the Cape hanging on one of his sholders (somewhat like a Nobleman) remayned.
Then wer they come at hand, the 42 with the rownd table.
These seamed to be of two sortes. Of which, the last 7: on the forepart
wemen like. to behold seamed rather wemen, with fardingales very much sprowting out.
But theyr face had no peculier attyre of wemen.
The Circle. The 42 held the Circle (or rownd Table) up, over theyr hed, flat wise.
Then they layd the Circle down, and stode rownd abowt it.

sayd, Tam mali, quam boni, laudant te,
Deus, Deus Deus, noster.

Δ. - The letters appeared to E.K., and he told me them, and I began to write.

L E E N A R B

- *Thow writest in vayne. Thow hast written them allready.*

Δ. - *It is true: I see them now last before noted down.*

- *Loke the eight name in the Tables.* [Δ of 49, collected] Δ. eight that is Bobogel
Charac=ter. *Loke to his Character in* [Δ. in the great Circle ~~the Heptagono~~] ~~*the Table with 7 Angles*~~.
*Loke the second name in the Table with 7 angles:*

Δ. - *That I finde to be Bornogo.*

E.K. - He with the cape on his one sholder, sayth, Nomen meum, est Bobogel.
*And he that is my subiect, is Governor of the Second Angle of the 7.*

Bobogel —— Rex
Bornogo —— Princeps

Δ. in Heptagonum

Bob. - *I weare these robes, not in respect of my self, but of my Government. I am the Prince, Chief,* [E.K. he falleth down on his knees and speaketh wordes which I understand not] *yea the onely distributer, giver, and bestower of Wisdome and Science.* — Wisdom & Science, true Nobility.

Cownsayle. *I Weare this apparayle, for that in dede, being a Prince I am a Cownsaylor to estate and dignitie. All Dignitie and government that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane without firm grownd.*

Pipers. *Those which thow sawest, (being pipers) signifie praters, with unaccustomed, and not usuall Instruments: which all wayes seame to sownd that, which None but I my self, with my subiects, (yea not all of them, But the fewest) can performe.*

Philosophie. *But I am true Philosophie. I am true understanding. Oh my descending from him which rayngeth, is even uncomprehensible of the Angells: Neyther do I know, my self: But what I think, I utter, and what I measure, I am.*

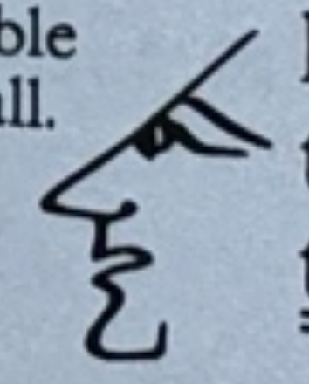
He sayd, Ordinationem Infinitæ potestatis elevate.

·1· E.K. - Now come Three out of the 42, and layd theyr fingers uppon the the three first letters, and
ΔL E E

The first sayd: O unitas in Natura et in Deo.
The second sayd: O Æqualitas Dei et Naturæ. Deus in Deo:
Natura a Deo et se.
The Third sayd: Concentus eius, est sine numero: Tamen
nobiscum est in Vno, Fons et Caput Naturæ.

E.K. - They ioyne them selves to gither and become, all One Man, most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde, Veritas quæsita, nostra est.

E.K. - His apparayle is divided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: the other half seemed to be of diverse metalls: and his right fote seamed to be leade. He sayd (with an Aposiopesis) thus: — Vegetible Minerall. ♄



Beatus est qui Lumen capitis mei &c.

E.K. - The rest, all, quake. He sayd farder:
Vnus in Capite, unus in pectore, unus in pedibus.

E.K. - Then stept oute 9, at ones.

E.K. - Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman with the Cape on his sholder: ※BOBOGEL who sayde,
Dee. Dee, Dee, Dee, *at length, but not to late.*

E.K. - In the place of the former first Thre, appeared L E E.

E.K. - Of the 9, which stept out, they of the first Ternarie,
·2· N Å R sayd, eche thus orderly
1 Volumus.
2 Possumus.
3 Quid non.

Adam. This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres, sumus Adam, societate.

E.K. - They become one man, as the other before, but a slender and a weak one neyther so high as the first: ever laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be

of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did part them from him, with his sworde, skabbard and all, as it hanged by his side.
Theyr letters were, N A R.

E.K. - Then cam the Ternarie — B L N, and orderly they sayd this:

3.
B L N

1 Ab illo.
2 Per illum.
3 Cum illo.

Bob. - Qui caret hiis tribus, [E.K. - He wispereth to the first Three leaning to him and with all, seeing me muse at the Aposiopesis, he sayd,
*No No, thow shalt not dowt.* [pointing to me]
In ecclesia Dei, laborabit in Vanum.

E.K. - This Ternarie of men becam to have one onely hed, and three bodyes, and that one hed was in good proportion.

E.K. - The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked and semed to wepe: and to wipe theyr brests, and where they wiped the place becam fayre.

Penitence.

Δ E.K. - This Ternary did seme to stand uppon a triangular stone, and to turne (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened, and every of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr
1. hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white.
2. The second body, his hand had in it, a little sword flamming with fyre.
3. The third had a thing like a hatt band of lawn, of many collours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These Three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard, or loke into the Globe at the forsayd hole therof.

- *A wonder to behold the heven, much more this.*

E.K. - Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

- Sunt semper, et Cibus illorum est unus.

Δ. - Note: The first Ternarie, they semed to stand leaning to Bobogel. The third Ternarie, was set orderly and vicissim, close by Bobogel his feete, one of these betwene two of the first, ever. So that orderly one of the first, and one of the Third ternarie: one of the first and one of the third; one of the first and one of the third.

E.K. - Then cam the Ternarie A N A.

4.
A N A.

They sayd, orderly thus, 1. Ab illo sed.
2. Cum illo sed. Looking on his own belly.

Δ. - Then I demaunded of theyr Apparayle: and E.K. sayd that these were braver than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni. This he sayd, pointing to theyr apparayle.

Then the third sayd, 3. Per illum, Per illu*m*, Per illu*m*.
with a frowning cowntenance thrusting furth his hand.

E.K. - They ioyne to gither into one hed and three bodyes. The Hole of the Globe opened very wyde now.

---

This one compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

E.K. - They turn in order agaynst the Hole of the Globe. But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.

E.K. - These, being dissolved into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ. - Here I fownd a certayn error in my writing of the first Notes: which I have amended in the writing of this: But while that error did trubble me, the Spirituall Creature sayd these wordes, Bob. - *The Fawt is in* E.K. *his remembrance, and not in his will. Note this,*

| | |
|---|---|
| L E E | *ar the Three that stand with me.* |
| N A R | *are the Three that I reiect.* |
| B L N | *are the Thre which are enterlincked with me.* |
| A N A | *are the Three that are reiected.* |

Bob. sayd, Omnes naturam ad, Sed, Non in illo.

Δ. There re=mayned 10 tymes Three.

E.K. - The 30 remayning, cam all away, and satt betwene Bobogel and the reiected Cumpany, and from that Cumpany (Δ. of 30) cam onely 7 to the Circle agayn. Every of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these:
A O I D I A B.

Note by theyr sitting that they are indifferent : and so they say:

* Δ. They se=med therfore to sit betwene the perfect and the re=jected: as indifferent.

E.K. - They say, *In*use, we are perfect; Misused, we are Monsters.*
Sumus Septem Ianuæ Naturæ, et sui ipsius qui novit Deum.

E.K. - These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30 (Δ. beside AOIDIAB) semed also converted into black smoke, and to fall into the Globe.

6, 7.

Bob. sayd, In sexto et septimo sunt omnia.

E.K. - The six that were next him, semed to clyng hard and close to Bobogel (Bob. - *Behold*). E.K. - They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared.

NOTE the narrow path, above the chayre.

So that this Princely Noble man, and his six adherents (LEE. BLN), in this manner went out of sight.

Δ Bornogo.

- Formator horum, Secundus est in Heptagono.
*They are divided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.*

Monday.
Sonday:

*Theyr use, is onely thus (observing the former order) with the* (Δ of the six orders) *Circle uppon the grownd. The first six, with theyr King and the seale of theyr Prince taketh place in the whole body of the day: The other being 6 tymes six, are divided into the partes of the day as before.*
*The Letters onely where they stode, are theyr names and Characters.*
*What doth the heven behold or the earth conteyne, that*

Note former, ergo
Δ. There is allso a circle on the grownd.

Practise by 6.

Names and Characters.

Δ.
Note the Circle uppon the grownde. Vide ante 3 folia, of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd.

Theyr office.

*is not (or may be) subdued, formed and made by these?*

Wisdome.

*What lerning, grownded uppon wisdome, with the exellencies in*
*Nature, cannot they manifest?*
*One in heven they know.*
*One and all in Man, they know.*
*One and all in erth, they know.*
*Measure heven by a parte, (my meaning is, by these few).*
*Let God be Glorifyed: His name praysed.*
*His Creation well taken: and his Creatures, well used.*

Δ This boke is sometymes called Liber Creationis & sometymes Tabulæ Creationis.

Δ. - I craved for some playner Instructions, as concerning the use of these, and he answered.

- *Behold Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth the: Thy understanding furdereth, and thy iudgment doth establish it: That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme. So shall this work have relation to tyme* [1] *present and*

A Threfold use of this Doctrine.

*present use, to Mysteries* [2] *far exceding it. And Finally* [3] *to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.*

Dixi.

Δ. - Than Immediately he began agayne as followeth.

- Venito, veni (inquam) adesto veni Rex.

Rex Aquarum.

O Rex, Rex, Rex Aquarum, venito, venito, inquam.
Magna est tua, maior autem mea potestas.
Deus no*ste*r, restat, regnat, et est, Quod, et sicut fuit.

E.K. - Then cam one and sayd:

- Parati sumus nomen eius Creatoris no*st*ri, nomen, nomen laudare
Nomen (inquam) Vnius nunc . . . . . . . et viventis
Obscura sunt hæc a*nim*is obscuris: Vera et manifesta Veris et perfectis.
Ecce adsunt. E.K. - He that sayd this, is as thowgh he were a king, with a crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme black.

Note this Kings apparayle, and shew.

E.K. - There cam after this King a Cumpany of 42: and every one of them had a letter in his forhed, and they were 7 in a row and six downward.

King BABALEL.

The King had written in his forhed
BABALEL
The first 7, (begynning from E.K. his left hand toward his right) had these letters, and the second, Thirdth &c. had these letters as here appeare.

. . . . . . .
. . . . . . .
. . . . . . .
. . . . . . .
. . . . . . .
. . . . . . .

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | E | I | L | O | M | F | O |
| | N | E | O | T | P | T | A |
| | S | A | G | A | C | I | Y |
| | O | N | E | D | P | O | N |
| N | $\boxed{A}$ | O | O | N | M | A | N |
| | E | T | E | V | L | G | L |

- *At the next tyme, more.*

Δ. - Omne quod vivit laudet Deum
unum et trinum, in omne æuum
*Amen.*

E.K. - The cloth draws.

## Novemb. 20: Tuesday, a meridie circa $2^{am}$.

Δ. - After a great half howre attending, and diverse tymes our prayers to god, the black cloth was pulled upward: and so vanished away.
appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while, half a quarter of an howr.
In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, *He is here, at an ynche.* Than he sayd, *Hark.* To me he sayd, *Ha Sir ha.* Δ. - *What wilt thow say to me?* [Grene Coate], *I am* Multin *his minister, wilt thow any thing with me. I cannot tarry.* Δ. - Then this skipiak espyed a spirituall creature comming, and sayd: *Ha, ar you there?* Δ. - And so went out of sight.

Multin his Minister.

Babalel.

Δ. - This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleve on his arme, blak: and the left sleve very white. He seamed to stand uppon water.
The other 42 cam likewise and stode.

BAB. - Veni princeps 7 principu*m* qui sunt Aquaru*m* Principes.
Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquaru*m* visceribus.
Princeps iste (Δ. - pointing to a Prince, now come to sight which had a red long robe, and a cerclet of gold on his hed) est Tertius principum in Heptagonon. Δ. - I sayd *Heptagono*: he replyed, *Heptagonωn.* and sayd: Verè, planè, et perspicuè dixi.

Befafes. The Prince his apparayle.

Bab. - Mensurasti aquas? Befafes answered, Factum est.

Δ. - I seemed to dowt of some matter here, and Befafes sayd, *Thow shalt be answered in any dowt. I am thy frende. I have favored the in many things. Philosophers have imagined vaynely of my name. For thy love towards me, Thow shalt know my name. I was with* Salomon; *I was also (unknown) with* Scotus. *I was, in respect of my powr: unknown, in respect of my name. He called me* Mares. *Since, I was not with any. And I preserved the from the powre of the wicked, when I told the things of truth to come: When I rid thy howse of wycked ones, and was with the in extremities. I was with the. Behold I was with the throwghly.*

Prince Befafes my old frende unknown of me.

Mares.

Δ. - Then he bad E.K. Ax me, yf I know Obelison. Δ. - I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit.

OBELISON.

Bef. - *Thow shalt know this for a most manifest truth hereafter. I am* Obelison, *the fifth of the seventh, which have the skowrging of* Obelison *the wicked: but not wicked for ever, neyther accursed to the ende. We Angels have tymes, and our faultes are amended.*

NOTE of wicked spirits some restitution to favor.

Δ. - *Shall I Note your name, by* Befafes. He answered, *My name is so, in dede: The Ægyptians called me* Obelison *in respect of my nature.* Δ. - *I pray you what is the Etymologie of* Obelison? Bef. - *A pleasant deliverer.*

Or cerclets perhaps.

E.K. - The former 7, have Crownes. Theyr letters stand betwene theyr feete, E I L O M F O &c.

Bef. - *Thow hast receyved these letters all ready.*

E.K. - The water seameth, contynually to pass over these letters.

Tuesday.

Bab. - *I Govern uppon Tuesday.*

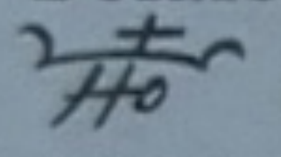
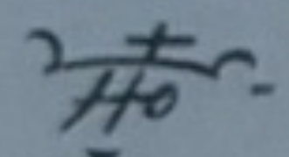
E.K. - The first seven take the water and throw it up, and

Δ. *The fifth of the seventh,* I understand not this yet. Vide lib. 5. Aº 1583 Maii 5.

it becommeth clowdes.
·1· The second throweth it up, and it becommeth hayle and snow.
·2· One of the first 7, sayde, *Behold, Behold, Behold:*
Theyr offices. *All the motion of the waters, and saltnes thereof is æqually*
*assured by us: we give good success in battayles, reduce ships and*
*all manner of vessells that flote uppon the seas: our might is*
*great. Muse not, For whan the seas are trubbled, with the*
* Δ *wickednes or uprore of man, our Authoritie giveth victory from*
*him that is most Victorious. Fishes and Monsters of the*
*Sea, yea all that liveth therein, are well known with us.*
*Behold we are (generally) the Distributers of Gods Iudgments*
*uppon the Waters that cover the earth.*

E.K. - Than stept furth all the rest.
The Third 7. The Third seven sayd, *Some of us conduct the waters throwgh the*
·3· *earthe. Other of us, do beawtify Nature in her Composition.*
Threasors in the seas. *The rest of us ar distributers and Deliverers of the Threasures*
*and the unknown substances of the seas.*

Bab. - *Praysed be God which hath created us, from the begynning with*
*Glory. His Glory be augmented.*

E.K. - Now the 42 dive into the Water and so vanish away: and
Befafes, and Babalel also wer suddaynly gon.
 standing up sayd, *Lo, Thus thow seest the glory of Gods crea=*
Practise. *tures: whome thow mayst use, with the consideration of the*
*day, theyr king, theyr Prince, and his Character.*
King and Prince govern the whole day. *The King and prince govern for the whole daye: The rest according*
*to the six partes of the day.*
Use. *Use them, to the glory, prayse, and honor of him which created*
*them to the laude and prayse of his Maiestie.*
A Day : *A day is 24 howres.* Δ. - *But whan doth that Day begyn?*
 - *Thow shalt be towght the rest.*

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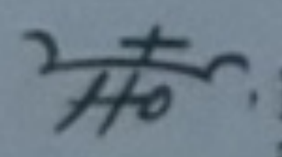
Ignis. , proceded, and sayd,
Vitam dedit Deus omnibus Creaturis.
Venite Veni Ignis, Veni Vita mortalium
(inquam) Venito. Adesdum. Regnat Deus:
Ô, Venite. Nam unus ille Regnat, et est
Vita Viventium.

E.K. - Now there commeth a King, and hath a Prince next him,
and after them 42, like ghostes, or smokes, without
all forme: having every of them a little glittring spark of
fire in the myddest of them.

The first 7, are red as blud.
The Second 7, not so red.
The Third 7, like whitish smoke.
} The sparks of these were greater then of the rest.

Therefore I suspect some Intruder to have first .....
Δ. - Whereas in the former Treatise ther was a dowt of Butmono The fowrth and Blisdon theyr offices, being assigned here clere contrary: The dowt may be answered by the notes A° 1583, Maii 5: of the Table and my Character.

The fowrth 7
The fifth
The sixth
} are of divers cullours: All had firie sparks in theyr myddle.
Every spark had a letter in it.

Verè beatus (sayd this king
that now cam).

Δ. - I pray you to tell me your name.
.... or King. - *I am the fowrth* (Δ King) *in the Table,*
*and the two* (Δ.) *and twentyeth*
*in number.*

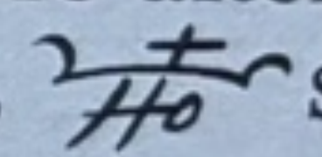
Δ. - I understand in the Table of the
names collected from the 7 Tables
Butmono his prince. of 49. And in those tables taking of the first Septenarie Baligon,
for the first King, and in the Second Septenarie Bobogel for the Second King
and in the third Septenarie, taking Babalel, so accownted the third,
and in the fowrth Septenarie, the first of Septenarie is Bynepor, and
so accownted the fowrth: but accownting every one from Baligon,
he is the 22th: and so the fowrth and the two and twentieth.

| | | | | | | |
|---|---|---|---|---|---|---|
| **B** | **B** | **A** | **R** | **N** | **F** | **L** |
| **B** | **B** | **A** | **I** | **G** | **A** | **O** |
| **B** | **B** | **A** | **L** | **P** | **A** | **E** |
| **B** | **B** | **A** | **N** | **I** | **F** | **G** |
| **B** | **B** | **O** | **S** | **N** | **I** | **A** |
| **B** | **B** | **A** | **S** | **N** | **O** | **D** |

E.K. - A voyce I here, saying, *You shall begynne to work*
*agayn, at 6 of the clok next.*

Δ. - O*mnium* bonoru*m* largitori, laus perennis et immensa.
*Amen.*

* * *

Δ. - Abowt half a quarter of an howre after 6: we retorned to the work
and the cloth was drawn away,  sitting in the charye.
Δ. Note this Chrys=taline water. E.K. - There appeared a little ronning water very clere chrystalline: and on
this side the 42 last specifyed.
Bynepor sayd: *Lo,* [and than he kneled down, and semed to pray, a prety
while] *The generall state and condition of all things resteth onely*
*and dependeth uppon the distribution, and participation of my exalted*
*most especiall and glorified powr. My Sanctification, glory,*
*and renowne allthowgh it had begynning, cannot, shall not*
* Ipse dixit. *nor will have ending. He that Measureth, sayd, and I was the*
*ende of his workmanship. I am like him, and of him, yet not*
*as partaking nor adherent, but distant in One degree.*
Fire, one of the 4 Elements. *The Fire that holdeth, or is, the first Principle of all things in*
*generally* (generaltye)*, hath his ~~workmanship of my creation~~ universall and*
*unmeasurable powre in the workmanship of my Creation: Visible*
Ipse. *and Invisible, were not, withoute my record. When he cam*
*I was magnified by his comming, and I am sanctifyed, world*
*Without ende.*

Vita Suprema,
Vita Superior,
et Infima, sunt meis mensurata manibus.

*Notwithstanding, I am not of my self, Neyther is my powre myne owne,*
*Magnified by his name: Behold I dubble life from One, unto a*
*thowsand of Thowsands: and One thowsand of thowsands, to a*

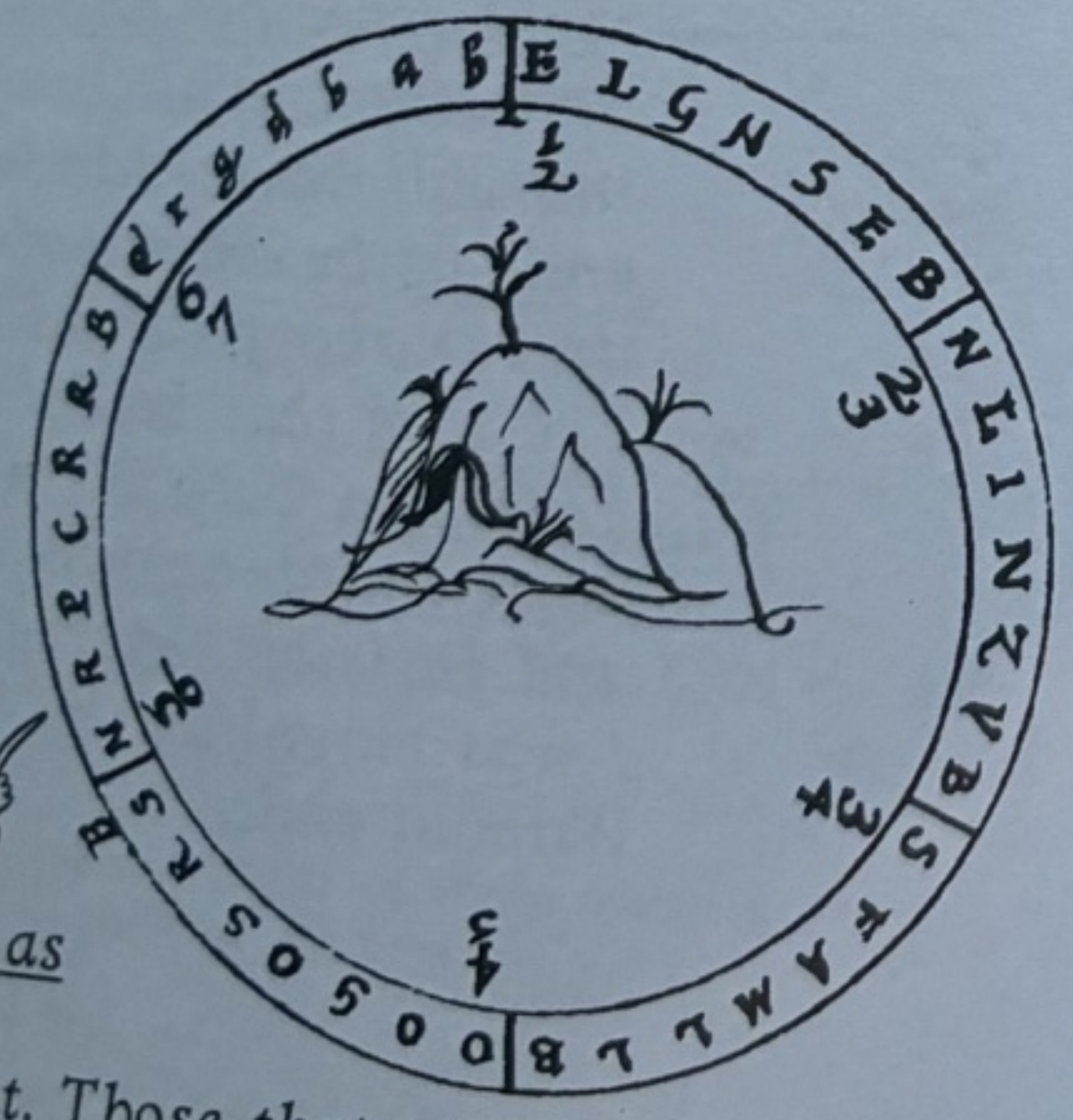
*number, exceding cownt: I speak in respect of mans Capacitie. I am in all*
*and all hath some being by me: yet my powre is nothing in respect of his*
*powre, which hath sent me. Write this reverently. Note it*
*with Submission: What I speak hath not byn revealed, no not*
Note second last world. *in these last tymes, of the Second last world.*
*But I begynne new worldes, new people, new kings, and new*
Ecce, *omnia* Nova. *knowledge of a new Government. To be short,*
Vitam tradidit, deditque mihi potestatem
esse, Vivere, et in perpetuum glorifica .....
Omnibus et ubique.
*As these cannot be comprehended, what they are, with mor....*
Note. *So cannot any thing be browght to pas in me, without a living*
*sight, and a perfect mynde.*
Thursday. *I Govern uppon Thursday. For Instruction, the rest as before.*
*Thow shalt work mervaylous mervaylously, by my workmanship*
*Δ. I dowt, I did not here perfectly at this writing down. *in the highest. To whome* (with overshaddowing*
*thy light, with life, and blessing you both, in his name,*
*of whome I am the Image), I prayse God.*

E.K. - Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

---

stode up and moved his hand, above his hed, Cumpassing with it a loft.

After that cam a Cumpany, with a King, and after him a prince.
The king. The king had a red robe on, and a crown on his hed.
The prince. The Prince had a robe of many cullours, and on his hed a Cerclet.
The Cumpany[42] seemed to stand rownd abowt a little hill of Claye.
An Innumerable Cumpany of ugly Creatues, a far of. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people a far of. Those which seeme to stand rownd abowt the little hill seme to have in the palmes of theyr hands, letters, in order as here appereth.



E L G N S E B N L I N Z V B S F A M L 8
0 0 5 0 S R S N R R P C R R B
1 2
23
34

Δ. Bnaspol. Δ. - The King spake. *Beholde, All*
*the Earth with her bowells*
Wensday. *and Secrets what soever, are*
*delivered unto me. And what I*
*am there thow mayst know.*
*I am great, But he, in whome*
Δ. Blisdon. *I am, is greater then I. Unto*
*my Prince, (my Subiect)*
*are delivered the keyes of the*
*Mysteries of the earth. All these*
Angells. *are Angells that govern under*
*him. Whose Government is divided, as*
Use them. *before. Use them, They are*
*and shalbe at thy commaundement. Those that stand afarr of*

Vide lib° 5: 1583: Martii 26.

Vide de istis in *Libro Craco=viensi* Iunii 26.

Threasor hyd in earth, kept by Wycked Spirites.
*are the Spirits of perdition, which kepe earth with her Threasor, for*
*him &c., and so furth. I have sayd.*

Bnaspol. Blisdon. }, standing up, sayd, *His name is the fifth and the 29th: and his Prince his name the fifth, and the 23th.* Δ. - The first name, I understand in Tabula collecta, The second name, I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

---

- Venite, ubi nulla quies, Sed stridor dentium.

E.K. - Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day. beckened with his hand unto him, and his coates went to gither, and so covered that horrible sight.

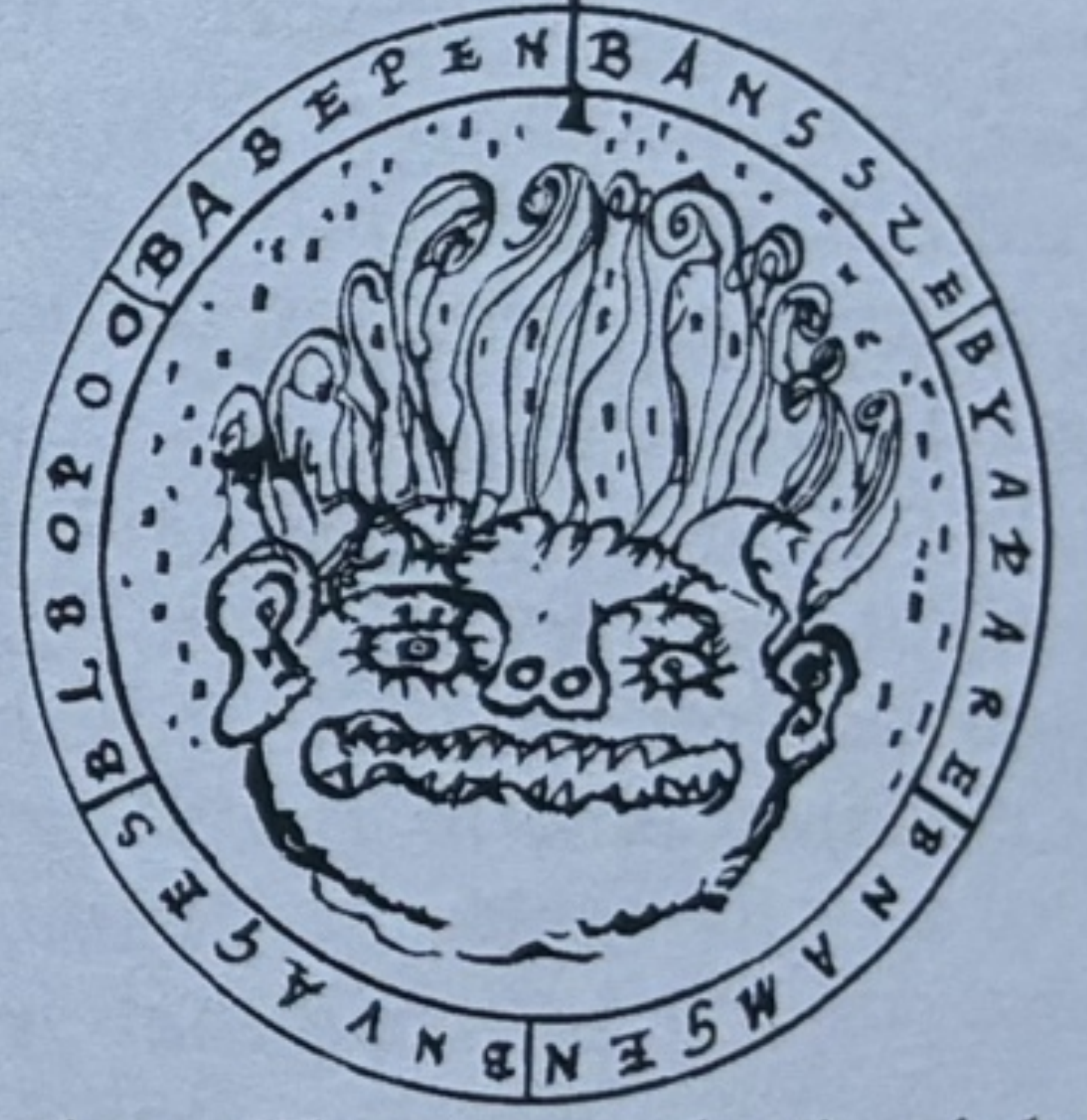
E.K. - There appeareth a rownd Table, which 42 hold, and toss, all in fyrie flames.

- *Write quickly, thow* E.K. *canst not behold it.*

The King. E.K. - The first seameth to be a King with a crown on his hed, and the &c.

Mark who sayd so before. - *Lo I Govern (as I have sayd before) All enchanters, Coniurers, witches, & Wicked Spirits that are hated of God, and included for ever, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and have tyme of Ioye, whose measures I have, and kepe accownt of) are all at my government.*
Note a great secret of spirits in payn expecting release.
*By me, thow shalt cast oute the powre of all wicked spirits.*
*By me, thow shalt know the doings and practises of evill men, and more, then may be spoken or uttred to man.*

Saterday.



B A N S S Z B Y A P A R E N A M S E N
E N B V A G E S B L B O P O O B A B E P E N

∴ Δ. Somwhat was not hard of me, or for=got - perhaps *Terror.*
*Blessed be his name, whose Glory is ever lasting fode to the Iust, and sem=piternall* ∴ *to the wicked.*
Δ. Save one.
- *The 36the name, is the King his name,* Δ. Bnapsen *And his Prince his name is the last* Δ *written in the Heptagonon.* Δ. Borges

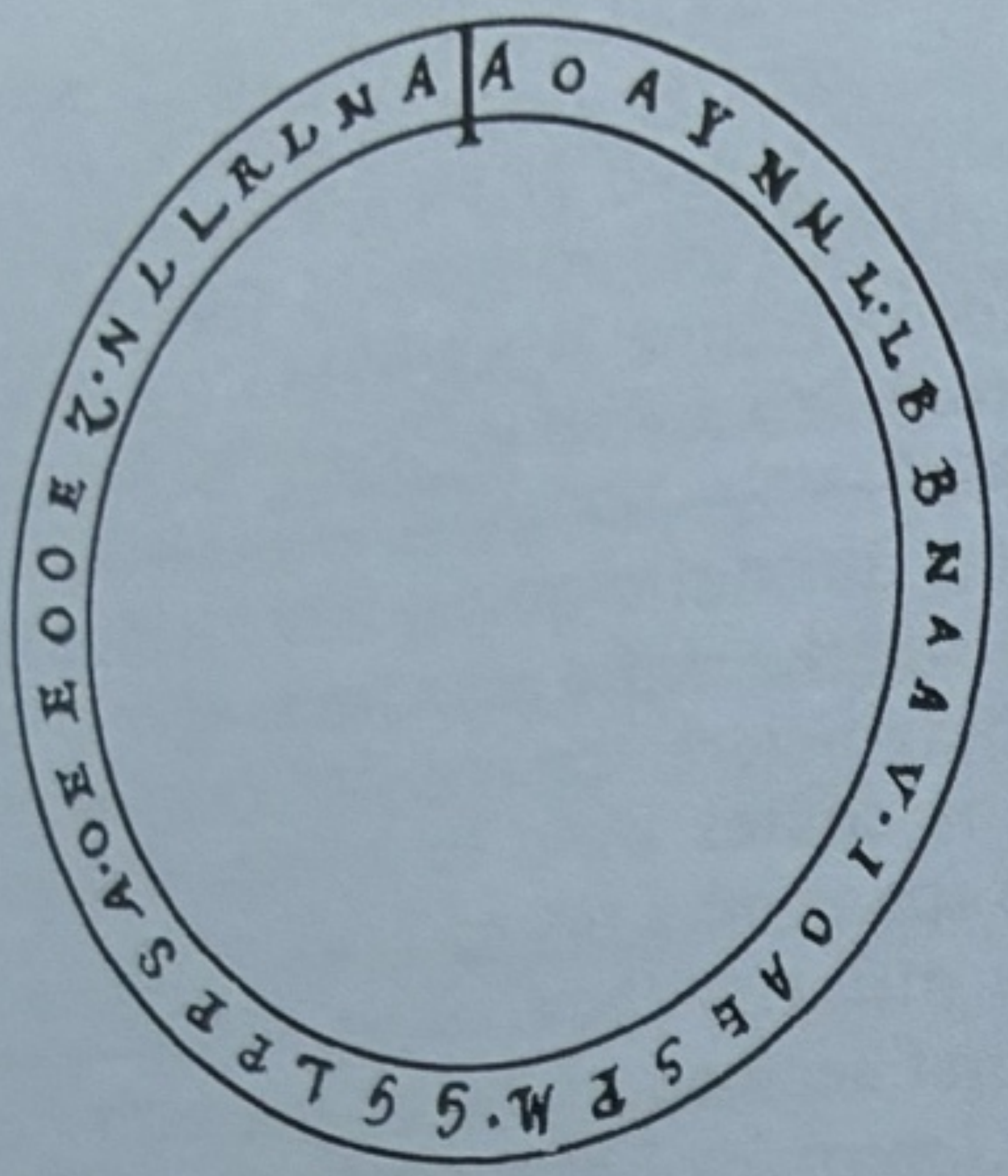
Note a° 1583 Maii. Thus I considered In dede after a sorte Brorges may be cownted as last, for the begyning secretly was with Bralges.

---

Bralges sayd his govern=ment was of such. Supra fol. 4. b.
- Venite Vos qui sub mea estis potestate.

E.K. - Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures.
The Circle of letters. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.

The last Ternarie. - *Of these, I am Governor my self.*
*Behold I am of tyme present. I am of the last Ternarie.*
That is expownded lib°. 5. Maii ·5·
Friday. *Loke what may be wrowght, in all aeriäll Actions, I can distribute and bestow at my pleasure: my tyme and day is Friday:*
*The day of the last before, is Saterday.*
*The day of the Fifth is Wensday.*


A O A Y N H L.L B B N A A V.I O A E S P M.S 5 L E E S A.O E E O O E E Z.N L L R L N A

Ho - *Behold,*
*I have towght the. His name be blessed, who raigneth and liveth for ever.*
Δ. - *Amen, Amen, Amen.*

Ho - *I will answer the of all Dowtes herein (being demaunded of me) to morrow.*
*For, so I call it, for thy sake: Not, for that, it is so to me.*
Δ. - So he went away.

Δ. - Then cam VRIEL, MICHAEL, and an other, (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also Ho had his peculier chayre, at his tymes of teaching me.

Note a peculier chayre.

MICHAEL (sayd), *Mercifull is our God, and glorious is his name, which chuseth his creatures, according to his own Secret Iudgment and good pleasure.*
*This Arte is the first part of a Threefold Art, ioyning Man (with the Knowledge of the* [1]WORLDE, *the* [2]GOVERNMENT *of his Creatures, and the* [3]SIGHT *of his Maiestie):*

Primus pars Artis Triplicis. He termeth this afterward of three proportions in Esse: Consider these three principall points here.

*Unto him: (ô I say) unto him; which is*
*Strength, Medicine, and Merçie*
*to those that feare him:*
*Amen.*

Δ
Annael.

Δ. - Gloria, laus, honor, et perennis Iubilatio,
Sit Deo no*stro* Omnipotenti.
Optimo, Maximoque.
Amen.

1588, on twelfth day at night as I considered the Method of this boke, this cam to my mynde.

Δ. - Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum Stellare going next before.

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## Wensday. Novemb. 21. hora 7. a meridie.

Note. The Collour red & grene of the Table of Covenant. Two Chayres.

Δ. - There appered the first table, covered with a cloth of silk changeable cullour red and grene: with a white cloth under it: all hanging very low. The first chayre allso: wherein Michael used to sit.
And Ho did appere likewise, and his peculier chayre: and he standing by it.
But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those Spirituall creatures yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master; and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do.
Ho, he held up his rod (which had two portions or partes of it black and one, red: and sayde:
Ô quanta est ho*min*is infirmitas et Corruptio, qui Angelis, idq*ue* suis bonis, fidem autem Deo, vix habet?
O*mn*ia mundana, fæces: Mundi Corruptiones in se habent:
Deus n*oste*r, Deus n*oste*r, Deus (inquam) ille n*oste*r Verus, cum Veris suis angelis, eiq*ue* (idque) inservientibus Semper verus est.
Pete quæ vis? Dixi: et quod dixi, obumbratu*m* est veritate, iusticia et perfectione.

Note of this Rod.

Ecce (Δ. - holding up the rod)
Hîc (Δ. - pointing to the ende of the rod)
Per hoc (Δ. - pointing to the midle of it)
Et a Mensuræ fine, nos nostramq*ue* mensurabis potestate*m*.
Age (inquam) Quid vis?

Δ. - I, than, of the premisses used a little discourse: how they might parabolically, betoken other more profownd matter, and litterally other: yet what sense so ever the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh E.K. his mys reporting to me matter shewed to him, or by my mys hering or negligent writing &c. To some part therof he sayd these words ensuing.

Ho - In Vmbra mortis non est æqualitas.
Obscurum enim nihil est quod per illu*m* (E.K.) recepisti. Age.

A Threefold work.

Ho - *Thow hast a work of three proportions* in esse; *of 7 in forme: which is of it self divided by a number Septenarie, of the course, estate and determination of things above, things next, and things below: which, of it self is pure, perfect and without blemish. Notwithstanding I will answer the thus.*
*The 7 Kings are orderly conteyned in the first of the Sevens divided in generall numbers: whose names are expressed, published and perfectly formed within the first grownd and fowndacion of this Threefold work. The kings I meane with theyr Characters, and the names of theyr ·7· living and semper adherent Ministers: Whose names thow mayst see*

Threefold Work.
The Kings with theyr Characters.

**An · Ave · Rocle · Liba** Δ. - I understand of Il, An, Ave, &c. in the Characters of the 7 Kings.

Δ Filii Filiorum – An, Ave &c.

Examination to be made of these bokes.

not onely there ~~written~~, but openly, and most playnely, truely, and sincerely spoken of before: as, by due examination of thy bokes thow shalt manifestly perceyve. Notwithstanding, as every king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being

The First King.

the First, have the government of my self perfectly, as a mysterie

A Mysterie.

Δ forte, Unlawfull and was mys hard.

known unto my self: which is a thing unlawfull to be published unto man and lawfull in respect of the charge committed unto us: and the slender Dignification of mans frayle estate. Which thow mayst see in the Hep=tagonon: Where, there wanteth a name: The rest of the Circle on the utter Circumference of the Globe, are the Six Kings orderly

The Globe.

following: according as they are written in the Mysteries of the ..... which do begynne the Powres, with theyr Prince (Princis), and theyr

Δ forte theyr.

Characters orderly taken, by and uppon the Heptagonon ......

Ô God, how easy is this first understanding.

Δ Liber Creationis.

Thow hast byn told perfectly, playnely and absolutely, not onely the

Note, what hath bin tawght in this boke.

Condition, dignitie, and estate of all things that God hath fra=med: But allso withall, thow wart delivered the most perfect forme and Use of them.

Δ as may appere by the 49 names Collected.

But this will I tell the (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally affore sayd. without

Δ I suspect this to be an imperfect phrase.

Take the Names, I will teache the to know them, which els, by direction thow canst not fynde.

Name among Angels.

Loke thy First Table: I am called BALIGON with men. Thow hast Noted my name (which is Secret) among the Angels, begynning with this letter M, consisting of 7 letters, the last being an A.

MARMARA. CARMARA. M.

I am called MARMARA: but otherwise CARMARA: but that letter M, shall not be expressed &c.

Bobogel. Bornogo.

Thow seest, next, BOBOGEL; He it is that is the Second King. Thow seest the name BORNOGO, to be the first (Δ name expressed) uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet,

Note Attire.

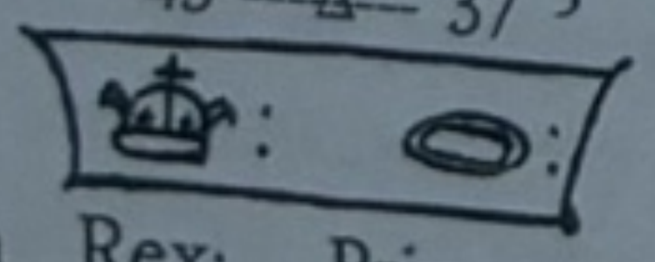
and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c.

Δ. - I concluded (of his instructions) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete:

·Δ· Addendo 7– fit hic processus. Ergo addendo 7, numero 43, pro=veniet 50: numerus maior 40 quam 49, per ·1· qui respi=cere potest illum primum Re=gem Baligon.

1 —Δ— 44
8 —— 2
15 —— 9
22 —— 16
29 —— 23
36 —— 30
43 —Δ— 37

·Δ· Addendo 7, fit processus hic. g° Si 7 addantur numero 37: inde emerget 44. pro proximo principe. modo retro=grado quasi.



then Rex: Princeps

~~Δ It is not Baginol But Bagenol with e not i, and therfore con=sider.~~

·Δ· ·Δ· As far as I remember, he sayd, My prince is my self: which is a mysterie.

44us ·1·

·Δ· ~~My coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol is the Prince under BALIGON; bycause the letters are all one: but the order of theyr places divers: and so is his prince conteyned in him self.~~

Δ. - ~~He allowed of my coniecture for these ·6· but of his Prince.~~

Δ. - ~~I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb ·23·~~

and farder he sayd,

---

Δ. - Note that he calleth that, contynually, A Globe. Uppon such a globe Nalvage shewed out all the Calls.

The Characters.

The Characters of Kings, are in the Globe; and of the Princis, in the Heptagonon.

Δ. - Note, from the on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: : or Heptagonum.

The peculier Table of Princis.

Behold. Every one of these Princis hath his peculier Table. Thow hast Noted the First Table which begynneth, as I will tell the.

..... ..... king ..... ..... first answering to Blumaza as I perceyved, 1583 Maii ·5· manè by meditation: and of Necessity must be: yf the last be for Baligon.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table O E S N G L E, and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seventh, Bnagole is the seventh and last of this first seven of this first Table: accownted the first ◖AVZNILN. The second seven by like order is gathered of Babalel, and the rest of his septenarie. And so furth to the ende downward as thow didst before. &c.

Δ The next l is the last letter of Babalel and than transversim as before &c.

2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth, of Basmelo &c. and so you have L E E N A R B. For the rest kepe that order downward to the ende of the last Name Bamnode. Transversim, quasi retrograde. last

3. 4: In the Third, begyn at the lower (last) letter of the latter worde of the last of the second seven: and so upward, toward the right (left) hand: Δ. - The last word is of second seven is Bnagole.) The last letter therof is e: which is the first of this Third Table, and the i, in Brisfli, is the second, and l in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand, till ye come to Bobogel, his second letter, being O. Then to N in Bonefon: e in Ber=male: O in Bragiop. &c.

4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table.
The first B of the Table is the first B of Bobogel.
The second B of this Table, is the B of Befafes.
The third letter is a the second letter of Basmelo.
The fowrth letter, R is the thirdth of Bernole.
The fifth is the fowrth of Branglo.
The sixth is the fifth of Brisfli.
The seventh is the sixth of Bnagole.
And so in to the next sevens downward orderly for the rest of the Table.

5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next Seven, for the next: begynning at the n of Bonefon, and so furth.

6. 7: In the Sixth, (the Infernall Table) The first is B of Bobogel. The second is A of the 15th: The third is N of the 22th: The fowrth, is the fowrth of the 29: The fifth of the 36: The sixth of the 43: and the seventh of the 49: being E in Bamnode, two letters being taken in that last Septenarie.
The Second Septenarie begynneth at the first of the 15th, the second at the Second of the 22th (being Y), the third at the thirdth of the 29th: then the 4th of the 36th: the 5th of the 43th.

7. 1: *The Seventh: the first A, is the A, of Baligon, and so downward all the*
*second letters of the 7 kings. Then all the third letters, then all the*
*fowrth letters, then all fifth letters, then all the sixth letters only, and*
*finally the seventh and last letters of the first names of the 7, sep=*
*tenaries.*
Note, this Table is made all of Kingly substance, &c.
Δ. - *Note, this Table is made all of Kingly substance, &c.*

Δ. - Note, this Table is made all of Kingly substance, &c.

Δ. - *Now I trust I understand (meterly well) the making of these 7:*
*Tables: I wold gladly here some instruction of the great*
*Circular table (which you call the Globe): which hath the Kings*
*with theyr characters, and so within, 7 tymes 7, seven tymes .....*
*7 tymes 6, seven tymes furnished with letters and numbers of*
*sorts.*

The Use of The Circular Table (here before often called a globe) at an other tyme.

- *That doth apperteyn to an other tyme.*
E.K. - The Cloth was lett down; and the stone did yield a voyce,
but nothing visible but the forsayd blak cloth.

A voyce - *One thing is yet wanting: a mete receptacle &c.*
*There is yet wanting a stone &c.*
*One there is, most excellent, hid in the secret of the depth &c.*
*In the uttermost part of the Roman Possession.*
- *Write. All lawd, Glorie and honor be unto him, which rayneth for*
*ever. Amen.* *Be of good Cumfort.*
*Lo, the mighty hand of God is uppon thee.*
*Thow shalt have it. Thow shalt have it. Thow shalt have it.*
*Dost thow see, loke and styr not from thy place:* E.K. pointed toward it.
Δ. - *I see it not.*
- *It is Sanctified, blessed, and . . . . .Δ. . . . . .*
*in the use of his Creatures.*
*Thow shalt prevayle with it, with Kings, and with all Creatures*
*of the World: Whose beauty (in vertue) shall be more worth*
*then the Kingdomes of the earth.*
*Loke, if thow see it: But styr not, for the Angel of his powre is*
*present.*

Δ I omitted a word, and our memories could not yeld it, this perhaps *Dignifyed.*

E.K. Loked toward my west wyndow, and saw there first uppon the
matts by my bokes a thing (to his thinking) as big as an egg: most
bright, clere, and glorious: and an angel of the heyth of a
little chylde holding up the same thing in his hand toward
me: and that Angel had a fyrey sword in his hand, &c.

An Angel holding up the Stone.

- *Go toward it, and take it up.*
Δ. - I went toward the place, which E.K. pointed to: and tyll I
cam within two fote of it, I saw nothing: and then I saw like a
shaddow, on the grownd or matts hard by my bokes
under the west wyndow: The shaddow was rowndysh, and less
then the palm of my hand. I put my hand down uppon it, and
I felt a thing cold and hard: which (taking up, I) perceyved to
be the Stone before mentioned.
- *Kepe it sincerely.*
Veritas in veritate: Deus in Deo, Vnus in uno est.

Cave.

☞ *Let no mortal hand towche it, but thyne owne.*
*Prayse God.*

Δ. - Illi qui venturus est Indicare Sæculu*m* per igne*m*
sit o*m*nis honor, laus, et gloria, in sempiterna sæcula. *Amen.*

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# Liber Mysteriorum Quintus

## 1583: Martii 23.

*Liber 6us*
*Liber 7us*

23 March 1583 – 18 April 1583
*(from British Library MS. Sloane 3188)*

Jesus. †

## Aº 1583 Martii 23. Saterday. a meridie.

Δ. - E.K. being come, with Mr Iohn Husey of Blockley, (on the 22 day of Marche) and E.K. being desirous to understand somwhat of our Spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill, by the direction and leading of such a Spirituall Creature, as when they had gotten the same, and they endevored by art to have some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c., which thing now they did.

The boke fownd in Northwik hill.

Being therfor now ready to receyve instructions of our frendes, there appered in the stone One, in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under, and sayd, Penetrasti vim in iniusticiæ meæ.

Pilosus.

Δ. - *Glorifie God and depart.* He sayd, Feci, Nam decedo.
He went away as it had byn a bunsh of fethers pulld in peces.
The Clowd wexed bigger, and went all to the right hand.
At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious.
There appeared three, of which, two went away, and one tarryed behynde.
He sayd, ——— Avete
Verum est, et incredibile. He kneeled to the
Chayre and spake, but his words could not be discerned.
Via, veritas, et virtus, unum sunt: et multiplex
et admirabilis est eius magnitudo: Et venit ab ore tuo flatus,
(et vitam habet) quo vivunt o*mn*ia, nuta, et illuminatione tua.
Iustitia. Ave verbum, Ave rerum formatrix et mensura eorum
quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum
monimentis et admonitionibus planis: Vita bonis, mors autem
impiis, et a consideratione tua abiectis. Quanta et innumerabi=
liæ sunt, (Iustitia) dona tua ? *O remiges Varpax*
Kyrie eleyson.

Δ. - All this he sayd kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte Lucem et veritate*m* tuam, ut ipsæ me ducant ad montem Sanctum, et ad tabernacula tua.

Vbi, non increduli.

Δ. - Nos non sumus increduli: sed spes nostra vivit æterna et Omnipotens est Veritas, fons vitæ.

Aqua. Adduxi vobis aquam ex eodem rivulo. Medicina verò est imperfectionibus et necessitatibus v*est*ris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite ossibus v*est*ris pinguedinen. Multæ namq*ue* sunt mortaliu*m* imperfectiones. Habeo, et habebitis: Adduxi, et videbitur. Verbum est

Lumen illud quo *omn*is imperfectio aboletur. Credentes introibunt in Sanctum eius. Vbi potio, et Medicina sempiterna.
Δ. Loquitur de mea cogitatione, quod esset Raphaël. Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.
*What wilt thow?*
Δ. - Recte sapere. Me - *Thow hast it.*
Δ. - *I perceyve it not: otherwise, then that I beleve, it may be the decree of the highest.*
Δ. - He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd: Me - *Hath this Tree, now, any frute?*
Δ. - *I see it not. But the skryer may say.*
E.K. - The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.
Me - *Lo I eate of it my self, and it lighteth the harts of those that are chosen.* [He semeth to eate] *So is it in the.*
Δ. - Ecce Servus Domini, fiat Decretum eius in me (iuxta misericordiam eius), de me pronunciatum.
Me - *Go and thow shallt receyve. Tary, and you shall receyve. Slepe, and you shall see. But watch, and your eyes shall be fully opened.*
*One thing, which is the grownd and element of thy desyre, is allredy perfyted.*
Increduli. *Yt seemeth that you beleve not. But I have sayde, as he hath sayd, and his worde shall endure for ever.*
*For he shall, and will performe it, for he liveth for ever.*
Seven. *Oute of Seven thow hast byn instructed most perfectly of the lesser part, the rest I have browght you, in this my vessell; A medicine, sufficient to extinguish and quenche oute the enemy, to our felicitie:*
A parable. *Muse not, thowgh I say ours: for we all live in tasting of this liquor. His Hed is a marble stone. His hart is the blud of a dragon: his leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many cullours, eche substance amongst the turmoyle and trubble*
Nothing. *of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The hevens are lightened by his two eyes: wherof the one sight is brighter then the other. Above and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the*

*plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and savour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar Sentences, My Sentences, wisdome; My wisdome, the ende in my message of all things: Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for ever: Whose name be blessed.*
Δ. - *Amen.* - *I respect the tyme: God be with you.*

### Martii 24: Sonday: morning abowt 8.

Δ. - The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: he lay a long while.
A Lambs hed. A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.
Me - He sayd: Signa sunt hæc vobis, humilitatis et pænitentiæ, quæ facio omnia, *vest*ra, non mea sunt. Laudetur verbum eius in cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors nam*que* et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis, Necessaria verò Necessitatibus vestris. Nam fecit *omn*ia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite, Humilitate vivite. Medicina verò mea (quæ eius est) omnia resanabit.

Note hereby to consider theyr actions, gestures and other circumstances.

*The feldes wither without the drops of his Mercie.*
*Mans Memorie is dull, unleast it taste of the sprinkling of this vessell.*
[E.K. - He hath a great thing under his gown.]
Nature ∴
Reason ∴ *Nature and reason have disputed profowndly and truely by the savour hereof: it perceth therfore depely. But understanding and reason have elevated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof: The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heavens: from the heven, unto his seat: from his seate, into his Divinitie. From his Divinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for ever. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, even in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed*

*Wisdome, and forsoke the world, he receyved it, and it measured the*
*things of the world: Great are the inward eyes, and greater are*
*the meanes, which deliver things subiect or obiect unto them.*
*Finally it procedeth from him, that procedeth: Whereunto the*
*first was formed, after, and not like. Whose fote slipping hath*
*dasshed his bed in peces, and it becam dark: untill agayn, the Medicine*
*which I have browght, revived his slombring. Here*by, he, not onely*

Note

* Adam, before his fall, knew all things.

*knew all things, but the measure and true use therof. Yf the body*
*have no inward fyre, it presently falleth. Every organ is voyde of qua=*
*litie, unleast a meane be adiected. So, is all that thow hast*

NOTE

*before, more Wonderfull, then, as yet, profitable, unleast thow*
*be directed and led in unto the true use and order of the same.*

The true use and order of the premisses.

*Great are my words, and great is thy thowght: Greater shalbe the*
*ende of these Gods Mercies.*

New Worlds.

*New worlds, shall spring of these.*

The Thorny Path.

*New manners: Strange men: The true light, and thorny path,*

A Vision.

*openly seen. All things in one, and yet, this is but a Vision.*
*Wonderfull and great are the purposes of him, whose Medicine*
*I carry. I have sayde.*

Δ. - He lay down agayn, a good while, and at length he rose: after my long
prayer and confession made to god, and my discourse to him, &c.

E.K. - He plucketh out a boke: all the leaves are, as thowgh they were

A boke.

gold, and it semeth written with blud, not dry.

Δ. - He sayd, *Cownt.* Δ. - He turned over the leaves, but E.K.
could not well cownt them: whereupon he sayd: *I will raze out thy*
*dulnes, and at length, make the clere.*

48: leaves.

E.K. - *There are 48 leaves.*

48 1 49

Me - Et finis est. *One is one, neyther is, was or*
*shalbe known: And yet there are iust so many.*
*These have so many names, of the so many Mysteries, that went*

Mysteries before.

*before.*

Note of this boke.

*This is the Second and the Third: The Third and the last.*
*This is the measure of the whole.*
*Ô what is man, that is worthy to know these Secrets? Heavy are*
*his wickednesses. Mighty is his synne.*

I Dee, and E.K.

*These shallt thow know. These shall you use. The One is a*
*Master, the other is a Minister. The One, is a hand, the other is a*
*finger: Grutch not. Neyther let wickednes tempt you: Love to gither.*
*Be contented with your calling: For, all beasts see not a like: yet*
*are they all Creatures. Vessels, not of one bignes, yet are they all full.*
*Both, most sufficient; but according to fayth, and understanding of Consci=*

A Third to be chosen.

*ence. Yet must there be a third; whom, God doth not yet chuse.*
*The tyme shalbe short: the matter great, the ende greater.*
*Ask now what thow wilt and he shall answer the.*

E.K. - There appered one like my self laying his two armes; one, on E.K. his
sholder: and the other on a man his sholder unknown to us, but somwhat
like to M^r^ Adrian Gilbert. &c.

Δ. - *Ys it your will to procede in this matter, you now have begonne withall,*
*or will you of these characters and places of Threasor hid (here portray=*
*led by picture), say any thing?*

Me - *As thow wilt.* Δ. - *As the will of God is, so will I. The will*
*of God you know, better then I.*

Me - *The æternall liquor be uppon you. Ones more, what wilt thow?*

Δ. - *I do prefer the hevenly liquor, before all things, and do desire to be*
*bedewed, with the super cælestiall dew thereof.*

Me - *Consider the former tree.*

Δ. - *The tre with the water at the fote?*

Potentia.
Actus.

Me - *Thow hast sayd. His growing powre bringeth furth Act.*
*Remember the Prince and Subiects, which have powre (as is told*
*the) of Erthly Bowels (The thing there, which you desire of me, is*
*no parte of my charge), Call him: It is his office: for by his*
*ministers it hath byn shewed. God doth impart his mercy to those he*
*loveth, in all necessitie. whether of the one, or of the other, where*
*it is dew. I leave it: his Office is to speak it. Notwithstanding*
*live in truth and humilitie: Use God his Creatures, to his glorie, and*
*thy Necessitie, the proffit of thy own lymms, and cutting out of all*
*canker and rotten flesh. Thow understandest: For thy eyes*
*shalbe opened. Amen.*

Δ. Blisdon is the prince under Bnaspol the king. Vide supr*a* lib.4.
A^o^ 1587. Circa Maiu*m*: Quidam Ben (Spiritualis Creatura) dixit ipsi E.K., se custodiuisse ~~et permisisse~~ illu*m* pulvere*m* et libru*m* Dunstani. &c.

E.K. - He spreddeth his hands abroade, and goeth away, and puteth his boke
in his bosom as he goeth.

Δ. - Gloria patri. &c. *Amen*

## Martii 26. Tuesday hor. 10 ante Meridiem.

First, appered a clowd: and that vanished away: Three cam in, they
made cursy to the chayre: and two went away. Then the third
which remayned, lay down on the grownd, as before. There cam like
a lambs hed, and licked him. He sayd then, as followeth: being stand up.

Δ. A lambs hed, may be a token of our humilitie required &c.

Magna sunt, Illa, quæ dixisti. Making cursy to the
chayre. There was a sownd hard before. After a while he sayd:

Me - *Thy Kingdome is established in æternitie.*
*Thy hands are invisible, and no man can distinguish thy mercies.*
*I attend your desire.*

Bnaspol.

Δ. - *As concerning the Characters, and shew of the ten places, we are*
*desirous to know whyther we may require now Bnaspol, or other*
*under him, to say unto us, that, which may content us, for the Case*
*as it standeth with us.*

Me - *The buylder of the Temple was riche, before it was adorned.*
*With wisdome, cam the Instruments necessarie for mans worldly use.*
*He hideth no light from those he loveth: neyther shutteth up his tents*
*from such as seke him. Yf one be great, ô how small is the other?*
*How small therfore is the mynde, and how much weakened that*
*desireth those trifles? But as the smallest thing is feetest to*

the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world, A part (Notwithstanding) may beawtify the whole: and a small thing, may cure a great infirmitie. I told the before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing.

Note.

I will not manifest, in any point, the thing which thow desyrest, neyther is it any part of my charge.

I have byn thy scholemaster and director to the sterne, to rule the reason therof, with those, which can reache the Iudgment therof.

All those before spoken of, are subiect to thy call.

NOTE.
All tymes
speciall tymes.

This vessell at all tymes they greatly accept: yet have they times and seasons: when order breaketh in her self, the labor is in vayne.

Every thing is for, and to an ende.

Of frendship,
at any tyme.

Of frendeship, at any time, thow mayst see them, and know what thow willt.

But One thing differeth, the Ende, and the Begynning.

That onely, is the El, rod, or measure which all ready is delivered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the Seven (magnificencie of every Seven) stretcheth out it self.

Note.

Every one (to be short) shall at all times and seasons, shew the direction in any thing. But, So, thow canst not use them, in the determination, and full ende of every practise.

It is one thing to affectionate; and an other thing, to effect.

What thow seest, is true, and to a former commoditie: For, with Furderance, every thing in Nature is ayded.

furder

Δ. - ——

- Reade over that, which now, lastly, I declared: Then See, if you be not answered.

Δ. - ——

NOTE
Whose charge
it is to deliver
it.

- Therfore mayst thow know, what that is, all thowgh thow do not, yet, or presently, put it in practise, by him whose charge it is, to deliver it.

Δ. - Of your so greatly commended liquor I am desirous to have farder understanding.

- What liquor is more lively then the dew of Truth, proceding from a fowntayn moste swete and delectable? even that veritie which thy mowth hath preached of.

Veritas.

Lingua et
Vox Ange=
lica.

What water recreateth more, or cooleth ignorance deeper than the knowledg of our Cælestiall speche? Your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend every substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your ponishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the Sonne in the morning to the Sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

The Powre
of the primative
divine Spirit
or Angelicall
speche.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The hevens shall move, and shew them selves, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.

---

The first excepted. No man ever was, is, or shall be (excepted where I except) that ever shall understand, hath or doth know the least part (ô it is incompre=hensible) of this vessel. He named all things, (which knew it) and they are so in dede, and shalbe so for ever.

ADAM.

Angelorum Collo=
quia.

Thow shallt speak with us; And we will be spoken with, of the.

Tres ab hominibus in
cælos rapti cum
Angelis conversantes.
Enoch
Elias } fortè.
Iohn

Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy that Monstre. They are fed with cælestiall fode, and they, talking, speak all understanding.

This it is, I take God, (onely him that created me) to recorde.

NOTE.

It is determined: els wold I not: And may be undetermined, yf you break his commaundements.

forte
presseth

Yf.

A Stone it is that perceth down all things before it; and kepeth them under him, as the hevens do a clowde. What art thow (O god) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries?

Note.

The plagues of those that plagued them selves, shall fall uppon you, yf you transgress one iote of your eye sight.

For, what you desire, is graunted: and if you love him, you shall endure for ever.

I am not as a clowde, shevered with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for ever (bycause my message is such) and my truth, shall endure for ever.

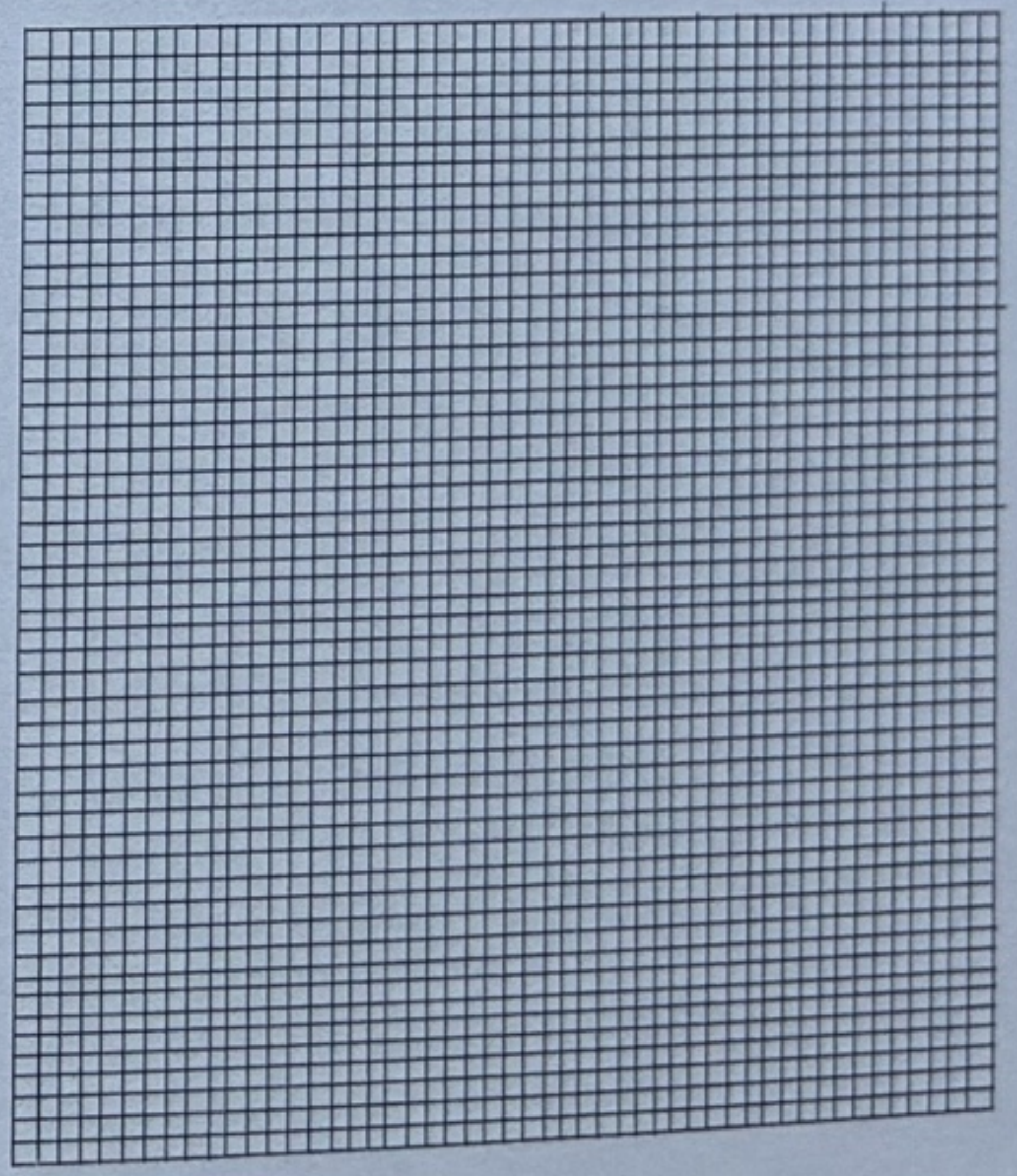
The boke
The first
Language
of God Christ.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created, and it is the voyce and speche of him, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor. Lo, this it is. [E.K. - He sheweth a boke, as he did before all gold] And it is truth, whose truth shall endure for ever.

E.K. - The leaves of the boke, are all lyned: full of square places, and those square places have Characters in them, some more then other: and they all written with cullour, like blud, not yet dry.

The cullor of the
Letters.

49 square places, every way, were on every leafe, which made in all ·2401· square places.

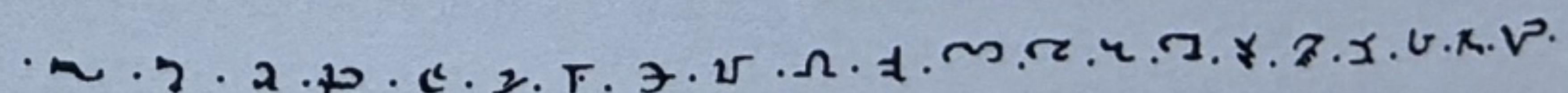


He wiped his finger on the top of the Table, and there cam out above the Table, certayn Characters enclosed in no lines: but standing by them selves, and points betwene them.

21 Characters.

He pointed orderly to them with his finger, and loked toward the skryer at every pointing.

- Note what they are.

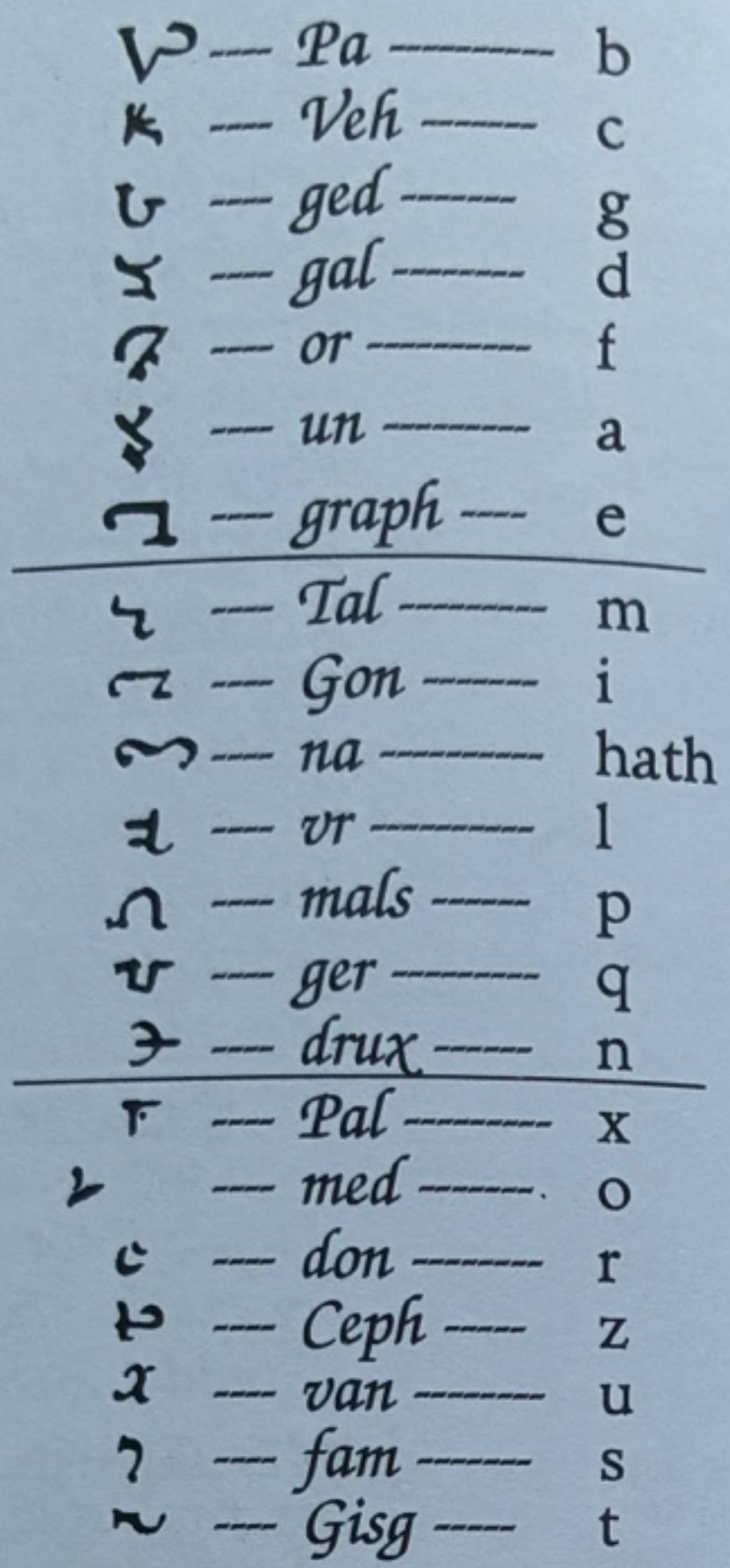


Δ. - They are Noted.

E.K. - He toke from under the Table, a thing like a great globe, and set that in the chayre, and uppon that Globe, layd the boke. He pointeth to the Characters: and cownteth them with his finger, being 21 and begynning from the right hand, toward the left. He putteth of the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being divided into three distinctions. He putteth the ende of the rod on the first of

Δ. By his often taking
things from under
the table it shold
seme that there shold
be som shelf made
under the Table.

the Characters, and sayeth *Pa*,
and there appered in english, or latin letters,
*Pa*: He sayd *Veh*: and there ap=
pered *Veh* in writing: Then *Ged*:
and after that he sayd, Vnus Vnus
Vnus, Magnus, Magnus, Magnus,
es. Then he pointed to an
other, and sayd, *Gal*, and there
appeared *Gal*: Then *Or* [the
voyce seemed O*rh*]. Then *Vn*
[the sownd, semed *Vnd*]. Then
*Graph*: [The sownd is *Graupha*, in
the throte].
Then *Tal*, [in sownd *Stall* or *Xtall*].
Then *Gon*. Then *Na* [but in
sownd *Nach*] as it were in the nose].
Then *Vr*, [in sownd *Our* or *Ourh*].
Then *Mals*, [in sownd *Machls*].
Then *Ger*, [in sownd, *Gierh*]. Then
*Drux*, [in sownd *Drovx*]. Then
*Pal*, the *p* being sownded remissly.
Then *Med*. He sayd, Magna est
gloria eius. *Ceph*, sowded like
*Keph*. But before that, was
*Don*: Then *Van*, *Fam*. Then
*Gisg*. Then he lay down before it: and there cam two lines and parted
the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfec=
tissimus, Vnus et Trinus. Gloria tibi, *Amen*.

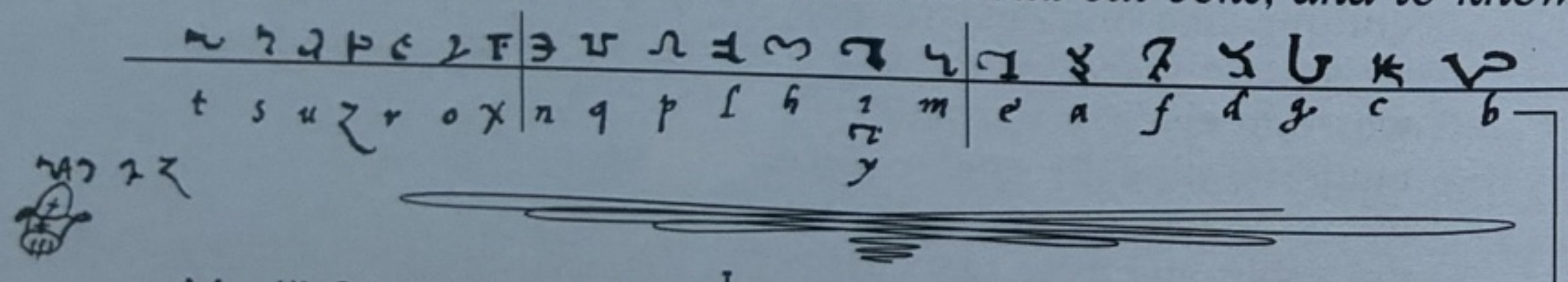


— *Pa* — b
— *Veh* — c
— *ged* — g
— *gal* — d
— *or* — f
— *un* — a
— *graph* — e

— *Tal* — m
— *Gon* — i
— *na* — hath
— *vr* — l
— *mals* — p
— *ger* — q
— *drux* — n

— *Pal* — x
— *med* — o
— *don* — r
— *Ceph* — z
— *van* — u
— *fam* — s
— *Gisg* — t

Then he put on his Crown, and pluckt a black veale before all in the Chayre.
He sayd, *Remember to lerne those names with out boke, and to know them.*



Δ. Thus I deciphred them after a day or two or three.

Martii 26. a meridie † Tuesday. hor. 5½.

First there was a great noyce of harmony, hard.
A Battayle foreshewed. There appeared two great Armies fighting, and much bludshed on both sides.
One Captaine is in red harness, the Contrary Captayn, in white and grene.
There appered Flags with a croked tree, or like a ragged staff, or cudgell, in
them: and they were on the red Capitayns side. He and his soldiers had the worst,
and were putto flight, and they ran away.
The Captayn with the white and grene was Master of the felde: and assembled and gathered
his men to gather after the Victorie.
Now this Capteyn goeth to a town and semeth with his hand to heave up the towne
being a big towne.
There was a voyce hard, saying thus, —— *So shall it be, with 21 more.*
Δ. - *wyth what one and twenty?*
A voyce - *As yet, you can not know.*
Before two yeres finished Ergo before A$^o$. 1585 Martii 26. *This shall happen, before the Sonne hath twise gon his coarse.*
E.K. - Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his
hands to heven. He is now vanished away. I meane the Capteyn in white and grene.

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Now appeareth the red cloth before the chayre. There come in Three,
Three. they all make cursy: and two of them went away.
Δ. - *Our desyre is to know what we are to think of the Man which cam out
of my oratory and layd the fyry Ball at M$^r$ Adrian Gilbert his fete yesterday,*
A. Gilbert. *as he sat in my study with M$^r$ Kelly and me. Whether it were any
Illusion, or the act of any seducer?*
Me - *No wicked powre shall enter into this place. Neyther shall Iniquitie
NOTE Election. range where the fyre of his percing Iudgment and election doth light,
which shall quicken his deadness, and revive his courrage to the avancement
of the name of him, which liveth now.
He chose with fire and lightened theyr harts, and they immediately understode*
The Apostles on Whitson Sonday. *and felt the Illumination of his glory. What wilt thow?*
Δ. - ——
- *To the performance of the glorie and encreasing of his name, which shortly
maketh ~~and~~ an ende with for ever.*
Δ. - *This phrase, for ever, is somwhat dark.*
Me - *With this world, for ever.* Δ. - *This giveth some light.*
E.K. - The stone is become very dark.
Me - *As the Buylding is grownded and ended uppon Three, So must the myste=
ries hereof be practised with Three. The fowrth is the Boke,*
Three, Fowre. *which, Lo, is here present.*
A. Gilbert may be made privie, but he is not to be a Practiser. Δ. - *Must* Adrian Gilbert, *be made privie of these Mysteries?*
Me - *Thow hast sayde.*
Δ. - *May I note to your name any peculier* C*haracter or* S*yllable to distinguish your
speches from ours or others?*
Me - Medicina Sum.
Δ. - *I may then use this syllable* Me, *to* Note Medicine *or* Medicus Dei.
A. Gilbert his Task. Me - *Behold, these things, shall* God *bring to pass by his hands whose mynde
he hath now newly set on fyre. The corners and streights of the earth
shall be measured to the depths: And strange shalbe the wonders that are*
Note a prophesie. *Creeping in to new worldes. Tyme shalbe altred, with the
difference of day and night. All things have grown allmost to theyr fullness.*
Pride. *But beware of Pride. We teache duty, Humbleness, and submission.
Shortly shall these things come to passe.*
Adrian Gilb. Δ. - *Than this* Adrian Gilbert *shall cary the name of* Iesus *among the Infidells to
the great glory of god, and the recovery of those miserable people from the mowth of hell,
into which, for many hundred yeres past, and yet contynually they do fall, &c.*
Δ of god. Me - *Who made thy mowth to prophesy? or, who opened the eyes of thy understanding?
Who annoynted thy Iaws, or fed the ~~with~~ unknown meate. Ever he it
is, that pricked these things forward, and shall use you as his Instruments
to a mightie honor.*
Description geographicall. Δ. - *May we require description of the Cuntryes, for his better instructions, &c.*
Tenebræ post dorsum. Me - *Let darknes go behinde the, and tempt him not, that iudgeth. These things belong not
to my charge. Thow knowest them, which are sufficient, whan short time*
Instruction requisite. Note *shall serve, for the whole instruction. Greater nede were to enquire How
or by what meanes thow mayst be made worthy; and so, consequently, have knowledge
for the knowing, having and using of this cælestiall medicine.
Forget not.*
Both iointly E.K. and I.D. *I instructed the before hand, and told the, that both of you must iointly lerne those
holy letters (For, so, I may boldely call them) in memory: with theyr names: to the
intent, that the finger may point to the hed, and the hed to the understanding of his charge:*

For Discoveries making of the seas and theyr bownds.

Δ. - *You perceyve that I have diverse affayres which at this present do withdraw me from peculier diligence using to these characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor that I shall get abowt the lerning hereof.*

*Peace, Thow talkest, as thowgh, thow understodest not. We know the, we see the in thy hart: Nor one thing shall not let an other.*

God will shew him self alive.

*For short is the time, that shall bring these things to profe: Wherein he that liveth, shall approve him self alive. Beautifull are the footesteps of his comming, and great is the revenge of the wicked.*

Liber.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa.
Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui.
Lumen Medicinæ meæ, vobis.

E.K. - He holdeth his hands abroad. He draweth the Curten.

Δ. - Gloria laus et honor Deo patri et Filio Spiritui Sancto. *Amen.*

## Martii 28 Thursday morning. Mawndy Thursday.

A voyce - Pereant omnes qui insidiantur virtuti nominis mei: et qui
Insidiatores. Lumen absconderunt Iustitia mea.

E.K. - Now the veale is pluckt away.
Three appeare, as before time.
All three sayd --- Multa nos, quia multa patitur ipse.

E.K. - The two go away and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared him self to be an Illuder: Δ. - NOTE, for the better understanding of this dayes Act. it may be remembred that E.Kelly, while, I, (Iohn Dee) was at London, yesterday (being Wensday) had used meanes to have conference, with the good Creature, with whome we have dealing iointly: and that there appeared one very like unto our good frende, who toke apon him to be the same, and now semed to be constrayned by E.K. to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder &c. Whereuppon E.K. was in a great perplexitie of mynde, and was ready to have gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion. But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not give his childern a stone for bred, or a scorpion for nedefull food required &c.

Pilosus.

And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ. - The veritie I require of yesterdays doings with E.K. in my absence.

- *Camikas zure.* He sayd, holding his hands up to heven.

E.K. - He walketh up and down and semeth angry: and did beat his hands to gither. There commeth a little streame of fire whitish from above: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde.

*Oh how brittle are the works of thy hands* [He looked up] *whose Imperfections are more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: Yea dishonor,* (o God) *to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines is his Seat, yet are his lipps myrthfull: and little there is*

*that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for ever: which how bitter it is, great and unspeakable. Thow, ô thow (I say) that livest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the Sonnes of men puff up them selves with bragging and boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing the, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, favorably dost ponder the greatnes of theyr enemies, which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Adversarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy Seat yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy, Holy, yea great and most holy, is thy everlasting kindenes for ever.*

E.K. - Now he standeth up, and sayd.

Raphaëlis officium.

*As I have all ready told, from whome I cam, so have I not hydden, what I am, or what message I bring; Why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish* from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selves so, (for, nothing can be more dislike) the more they are Iudges of theyr own damnation. Yea, if his strength had byn great, he wold have devoured thy sowle.* [loking to E.K.] *But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diverse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be overturned with the one wynde nor the other: thowgh the afflictions that shall follow the, be great and hard.*

*Fortè, truth.

Afflictions to E.K.

*In my words are no error: neyther have you fownd my lipps untrue. Whan I kneeled, I spake for you. But I have promised that No unclean thing shall prevayle within this place. Neyther am I a revenging Spirit, nor of any such office. I quicken the deade, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.*

This place.
Raphaëlis officium.

*I call the same god, (whome I have called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions. Use Humilitie: Reioyce whan the enemy is discomforted in his traynes, and inventions: A ponishment so great,* Et cætera.

Note the durance of these Memorialls.

*Whan I yoked your*feathers to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation. Thank God: Be mercifull: forget your Synnes: and prepare your selves, For, great and wonderfull is the immediate powre of him that illuminateth from above. It shall light apon you: For those that are present with him, lived with him, eat and drank with him,* [and] *were instructed by him, were*

* Note of the vision which was shewed Aº. 1582.

*but bearers onely. At length God was glorified, in one instant all*
*things browght unto theyr remembrance: yea some of them taken to*
*behold the heavens, and the earthly glory: I have sayd.*
Δ. - —— Veniat vindictum dei, et percutiat linguam mentientem.
Me - *Behold.*
E.K. - He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the
wicked spirit, who yesterday delt so divilishly with E.K.
One of them holding him by the arme, sayd, *Speak now for your self, you*
*could speak yesterday:* They all drew theyr swords: they sknorked
fire. And there seamed a water to com in, but it went away again.
A voyce - Dicat, nam *nostrum* non est.
E.K. - Now is the Skroll with the Characters browght in, which was fownd by
The finding of the skroll, of the Threasors. Spirituall direction this month, the 12 day, abowt 10½ after none.
by M$^{r}$ Kelly and Master Husy.
He semeth now as like our good frende, as may be.
Our frende cam with a sponge and annoynted the wicked spirit his lipps.
A voyce - *Els could I not speak.*
Δ. - *Seing now thow canst speak, answer me.*
The wicked, sayd - *Ask quickly.*
Δ. - *What is thy Name?* — The wicked answered, Gargat.
Δ. - *What is the sentence of that skroll?* Gar. - *I know not.*
Δ. - *In the name of Iesus, I charge the to tell me the truth as concerning*
A Cownterfeted Roll. *that roll here shewed:* Gar. - *I have cownterfeted this roll, and*
*browght it: for it is not the true roll.*
Δ. - After many words betwene him and me, and the more, bycause he denyed
that he knew of any Glorie belonging to God, I urged him so, at length with
short and evident argument, that he answered, he must confess the powre
and glorie of god: and sayd, that he was damned for ever, and did
wish damnation to me: And I requested God to use his Iustice on him,
for the glory of his name: then he entreated me somwhile, and somwhile,
derided me, saying, *Art thow so lusty? &c.*
Δ. - All the Cumpany fell on him, and hewed him in peces: and digged a hole
in the earth, with theyr swords, and he fell in, and after that
was a myghty roaring hard.
A voyce - Sic soleo iniustis.
Δ. - The Cumpany went away: There cam a fire and seamed to burn all
the howse.
A voyce - Purifica Domine sanctum tuum, et dele iniquitatem
inimicorum nostrorum.
Δ. - Then returned our frende Me, and all seamed light and bright agayn:
likewise all the furniture, of Table, Chayre, Globe in the Chayre covered
with a red covering &c.
Write. Me - Visio vera, verè denotatur. Denotetur etia*m* ad gloria*m* Dei.
Δ. - Master Kelly, *is your dowt of the spirit, now taken away?*
☞ E.K. - *Ye truely, I beseche God to forgive me.*
Me - Dixisti, et factum.
A.G. Δ. - *As concerning* Adrian Gilbert, *there might be some dowte in common externall*
*Iudgment, of his aptnes to the performance of the voyage with the appertenances,*
*But the Secret of God his providence, I will not meddle with all: for he can*
*make infants speak, and the dum to shew furth his glory &c.*
Me - *Yf God be mighty, acknowledge his powre. Who made the Sonne*

*of nothing? or man, so brittle a substance? Nature thrusteth up her sholders*
*amongst trees and herbs, like a ientle fyre: In beasts and all the creatures*
*of the feelde, waters, and earth, in a palpable imagination: Amongst the*
*Sonns of men, she avanceth her self, wholy in the light of understanding. In all*
*these she walketh by her own qualitie, mixing the quantities, with her before*
*iudged proportion: Amongst all these is some distinction, yet all in theyr kindes*
*are perfectly and substantially norrished. Yf Nature have such powre,*
*What powre hath our God, and how great is his might in those in whome*
☞ *He kindleth a sowle, understanding. The strength of body and inward*
Δ Note Body Sowle Spirit. *man, with the strength of him that allso leadeth him, are augmented and di=*
*minished at his pleasure. Yf earth, in myxture become fyre, how much*
*more shall he encrease, whom God hath strengthened: Yf he wold have con=*
*quered with thowsands, he wold not have sent back the dogged harted people.*
The 12 Apostles. *Yf riches or renown were his felicitie, he wold have kindled the twelve Lamps*
*of his æternall light, on a higher mowntayne: But he chose them in the*
*valleys, and from the watering places. I think this be sufficient to*
*confirme your understanding.*
Δ. - *I trust, God be not offended with this matter propownded, &c.*
Me - *He is pleased: And it is enowgh. Eternitie is mighty and glorious to the*
*righteous.*
A.G. Δ. - *Whan shall I make him privie of these things?*
Me - *Whan thow wilt. For every thing is acceptable with those that are accepted.*
*See thow cownsayle him, and be his Father.*
Δ. - *As concerning* Iohn Davis, *we are to ax somwhat &c.*
Io. Davis. Me - Iohn Davis, *is not of my Kalendar. Lern of them, of whome it is necessary.*
Lern the Alfabet. *Be not negligent, in lerning the things before prescribed.*
*God be emongst you.*
E.K. - He hath drawn the curten of red.
Δ. - Soli Deo sit omnis honor et gloria. *Amen.*

## Mawndy Thursday, after None. hor. 3½

Δ. - The Veale being drawn away after a quarter of an howre (almost) after the
first motion made by me. Three cam in, and made obedience to the chayre.
Two went away, and the third remayned there, as before.
Δ. - *As concerning the Kalendar to be reformed, I am grieved that her Ma$^{tie}$ will not*
The reformation of the Kalendar. *reforme it in the best termes of veritie.*
*And as for the priviledge for* M$^{r}$ Adrian Gilbert *his voyage, I think not well*
*of it, that Royalties shold not be graunted.*
*Therfore both these points, respecting her Ma$^{tie}$, I wold gladly have cownsayle, such*
*as in the Iudgment of the highest might be most for my behofe, to follow.*
Me - *In one government there are sundry principall partes: Every part in*
*subdivision conteyneth many and sundry offices: Many offices require many*
*disposers: yet hath every disposition continually some partition in his qualitie.*
*All things, one thing: And one thing, something: some thing many*
*things, and many things, most innumerable.*
*The heavens in proportion are governed universally of a few; particularly of*
*many: eche place possesseth his division: and every thing divided, his pro=*
*pertie.*
*Princis ar governors which move and stir them up to work, as it is provided,*
*and to behold in speculation How every particular Action, shall have due, perfect,*

*and appropriated Locall being, motion and Condition.*
*Subiects (yea, the Highest), are stired up, by theyr propre Angels:*
Angeli proprii. *The inferior Sort do follow the disposition of theyr leaders.*
*Vertue and Vice dwell every where.*
*Light and darknes, are allwayes intermedled.*
*Consider, How I speak it.*
*The myndes of all that move, even unto the least qualitie in Nature, have*
*of them selves propre vertues: and therfore propre Instigators.*
Peculier and propre Instigators. *I call to memory thy words, the manner of thy speche, and the secret purpose*
*or meaning whereunto it is uttred. I see thy Infirmities, and know*
*what thow desyrest.*
*But mark me, Whom God commonly choseth, shalbe whom the*
God his Elect. *Princis of the Erth do disdayn.*
*Consider, how the prophet that slew that Monstrous Gyant, had his*
*election.*
*God respecteth not princis, particularly, so much as the state of his whole*
*people. For in Princis mowthes, is there poyson, as well as proverbs.*
*And in one hart, more Synne, then a whole world can conteyn.*
*Yt is not myne office to meddle with theyr vanities, neyther is it a part of*
*my pageant to towch any thing that tasteth not of Medicine.*
Medicine. *But, what? doth thy mynde reply? Dost thow think, that my cownsayle*
*herin, to a grieved mynde, is, (thowgh it can be) Medicinall?*
*Peradventure thow thinkest I am not, [in] thy marrow: Yes I have byn*
Δ Raphael long tyme visiting my hed. *long in the highest part of thy body, and therfore ame somthing perswaded*
*of thy meaning.*

Δ. - *In dede, I thowght that your good Cownsaile, was or might be a remedie*
*and a medicine to my afflicted mynde, for this unseamely doing, in the*
*two former points expressed.*

Me - *Behold, where unto thy earthly man wold seduce the. Dost thow think,*
*that if it pleas god, it shall not please the Prince? If it be necessarie, all ready prepared?*

A Secret. Secretum dico.

*For all things are Limited, with a full mensuration, and unserchable*
*forsight: Yea, I say, all ready, unto the ende.*
*Be not discomforted. Quayle not at the blast of a small tempest:*
Lingua dolosa. *For those that speak the fayre, have dissembling harts, and privilie do*
*they shote at the, with arrows of reproche.*
England. *Whan they shall have nede of the: I meane, of the help of God,*
*throwgh the, (Some shut up, some entangled, some gadding like masterles Doggs) Than shall they gladly seke the*
Miserie to=come.
*and desire to finde the. They shall smell oute thy fote steps,*
*and thow shallt not see them. The key of theyr Cares*
*shalt thow be Master of: And they them selves shall not unlok*
*theyr own grievousness. Yea they shall say, Oh let the earth devowr us.*
Note, each in his office. *But I am to Long. I answer the, all thowgh it be not my office,*
*to declare that thow desirest: Yet for that thow desyrest my Medicine.*
Prævalescentia. *I say, Thow shalt prevayle agaynst them, yea even agaynst the Mightiest.*
*As thow wilt, So shall it be in God his blessings.*
*Beware of Vayne glory. Use few wordes.*
Conquest. *Thy weapons, are small, But thy Conquest shalbe great:*
A firm faith. *Lo, Doth this Satisfy the? Have a firme faith:*

*It is the greatest lesson. Be it unto the as thow hast delivered.*
*One thing, I answer the, for all Offices. Thow hast in*
All officis. *Subiection all Offices: Use them when it pleas the.*
*And as thy Instruction hath byn.*
*I have sayde.*

Δ. - *As things be planted here, for preparation of Table, Sigillum*
*Dei &c, which things are not portable with eas: So,*
*bycause I think, that some services to be done in gods purposes*
*by me, will require other places than this howse, so shall*
*diverse my practises have (as I think) a more compendious manner, and redy,*
*to be executed in any place &c.*

Me - *Truely thow hast sayd, and so shall it fall unto the.*
*As I am here in this place, and yet in dede not, So, here:*
*So shall it fall oute, and follow in the Mysteries of your*
Δ: and E.K., and A. Gilbert. *Associated Operation.*
*The other shall be, but, as a necessary help to the first Practises,*
The erth, The Tree, The planter: 1. E.K. 2. Δ 3. A.G. *to plant the Tree: which being confirmed and strongly*
*rooted shall bring furth frute, most abundantly.*
The planter may be separa=ted: from Tree and Erth. *The Erth and the tree, can not be separated.*
*This is the ende, and true it is.*
*Let him be record, whom I beare record of here.*
*And so, with the, Amen.*
Note Lerne The Alfabet. *I must help the. Lerne ioyntly the Elements or grownds of this*
*hevenly doctrine; the ende and Consummation of all thy desired thirst:*
*in the which God shall performe the, thy Philosophicall Harmonie*
Δ.* Philsophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often. Deus in a. m. in. D. a. a. m. f. G. P. e. F. e. S. &c. *in Δ* prayer. Thow knowest what I mean.*
*The Æternall physitien minister his heavenly grace and continuall*
*blessings uppon you, to the Glorie of his name, execution*
*of your procedings, and holy and insatiable desires.*

Δ. - *Amen:* Omnipotenti Deo, nostro,
Creatori Redemptori et
Sanctificatori, omnis honor
laus et gratiarum actio.
*Amen.*

Jesus

## On good friday: After None

Δ. - There was a savor of fire felt by E.K.
There semed one with a sword, suddenly to thrust out of the stone at E.K. his hed.
Whereat he started; and sayd he felt a thing (immediately) creeping within his hed,
and in that pang becam all in a sweat. And he remayned much misliking
the moving and creeping of the thing in his hed. At a quarter of an howre ende
it cam to one place: and so ceased somwhat: & then the Curten was drawn
away: and there appeared the Table, and the chayre covered.
Then cam three, two went away and the one remayned: as before was used.
E.K. held the paper of the letters in his hand: and Me bad him put it out of his hand.

Me - *The taste of this mercifull potion, yea the savour onely of the vessell worketh*
*most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy,*
*how weighty and ponderous shall the whole world be? What will ye.*

Δ. - This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke.
The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which E.K., was not yet able to discern what it is.
The first side of the first leaffe of the boke appeared full of the former letters, every side having 49 tymes 49 square places, with letters, some more then other.

- *Every side conteyneth 2400 and one od letter.*

49
49
441
196
2401

E.K. - All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow.
In the first square were 7 letters.

- *Say After me: But pray first, ere you begynne.* Δ. - We prayed.

E.K. - All became blak as pych in the boke.
Then it becam light agayne.
Now he pointeth up, with his rod of gold, divided into 3 equal partes, which rod he toke from under the Table.

- 1. { *Keph van* [he lifted his face to heven.]
*Don graph fam veh na.*

E.K. - Now he kneleth down, and holdeth up his hands:
- *The letters of the first Square, ar 7.*
Now he pointeth to the second.

| 7 | 6 | 5 | 4 | 3 | 2 | 1 |
|---|---|---|---|---|---|---|
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2. *Med gal.* [E.K. - he turneth him self abowt.
3. *un gal un Mals na.*

- *Twise Seven, Thre and All one: and his mercy endureth for ever.*

4. *Tal un urh.*
5. *Fam graph Fam.*
6. *Ged graph drux med.*
7. *un van.*
8. *Tal un don ur un drux.* sownded as δρυξ.
9. *Med.*
10. *Tal van fam mals un.*
11. *un ged gon med gal.*
12. *Mals un drux.*
13. *Ged un.*
14. *Fam graph fam.*
15. *ged un tal mals graph gal un keph.*
16. *Veh un mals veh drux graph na.*
17. *ged med.* Δ *capcneh*
18. *med gal.*
19. *Fam graph tal graph ur un pa van ged graph drux.*
20. *Gal med tal drux un.*
21. *mals na gon un tal.*
22. *ged un.*
100 23. *van un drux veh don un drux.*
24. *van don graph mals don graph fam.*

E.K. - Now he seemeth to wepe, and knock his brest.
He pointeth with the rod, up agayn, and sayd.

25. *un gal graph mals gal.*
26. *un keph graph.*
27. *Gal don van keph.*
28. *Giſg un don gal graph tal un na.*

29. *van un.*
30. *veh graph fam giſg fam.*
31. *ged don un mals un gal.* He stayed here a good while.
32. *fam graph gal.*
33. *van drux pa un don.*
34. *gal med tal gon med urh.*
35. *un gal graph mals med un gal.*
39. 38. 37. 36. *veh na graph van un veh na./ Tal un na./ Med fam fam na graph./ gal un mals na./*
40. *med drux gon keph gal un don.* *This is a word.*
41. *mals un drux ged graph mals na gon.*

E.K. - Now he walked up and down before the chayre: and cam agayn and pointed.
The letters now following seme to be written with clay.

42. *Med gal un tal na.*
100 43. *ged graph tal graph gal fam un ur:* *eight letters.*
44. *un.*
45. *gal gon drux med keph un.*
46. *na med pal mals med don.* Now he walked agayn and loketh upward.
Then he pointed agayn.
47. *Vn gal mals van drux.*
48. *Gal un don.*
49. *ged un don tal graph fam:* He walked betwene the shewing of *tal* and *graph.*
*There are six letters in that word.*

- *Say after me - (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete every where, redy to revenge the blud of Innocents, and to call home the lost shepe.)*

*Veresk* and *Zuresk* are all one.
Δ. Perchaunce *Zuresch*, with *ch*, for *K* and so the word shalbe of 7 letters.

1

*Say after me-* 
*ch* *ses*: the letters give
*Zureſk od adaph mal zez geno au marlan oh muzpa*
*ses* *pe* *z* *Kaphene*
*agiod pan ga zez gamphedax Kapene go* [le] *od*
*m* *phiam* *s*
*Semelábugen donkna fian ga vankran ureprez*
*d* *aze* *z* *keztz*
*ádeph arxe drux Tardemah va tzeſts grapad.*
*unbar* *ceſts*
*zed unba domiól adepóad chieuak mah oſhe daph*
*z*
*onixdar pangepi adamh gemedſol a dinoxa hoxpor*
*gharmes*
*adpun dar garmes.*

Δ.
* It is not to be spoken or inter= preted, but whan the time appointed, is come.

- *I teache. Let this lesson instruct the to read all that shalbe gathered out of this boke hereafter. It is not to be sp*oken, but in the time of his own time. It shalbe sufficient to instruct the. Fare well.*

E.K. - Now he covereth the boke with the veale.

Δ. - *Prayses and Thankes be rendred to god, of us his sely ones, now and ever. Amen.*

Δ. - Note: All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

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### Martii 31. Easter day after none, abowt 4.

E.K. Hard first a sownd of Musicall harmonie.
Δ. - The Veale was pluckt away.
Three cam in, two went away, as was before accustomed.
E.K. - Now he lyeth down, he riseth and pulleth the veale from the chayre.
That veale was of cullor as a raynbow.
The boke appeared playne and evidently on the globe in the chayre.
The boke appeared playne and evidently on the globe in the chayre.
E.K. felt the thing ronne in his hed as the other day it did.
Me taketh out the rod from under the Table: he sayd.
Æternitas in Cælo.
Δ. - Uppon my staying from speche, he sayd, *What wilt thow?*
Δ. - *The proceding instructions necessary for understanding of the boke.*
Me - Mensuratur. Δ. - He putteth up his rod to the boke.
Me - Sint oculi illoru*m* clari, ut intelligant [he held up his hands and seamed to pray.
He pointed now to the second row of the 49 rows of the first page of the boke; and sayd.
Secundus a primo.

1. *Gon na graph na van fam veh na.* Now he walketh up and down.
2. *Ged don med drux na un gal med Keph.* he walketh agayn.
3. ~~1.~~ *Vn don gal graph drux.* [he walked agayn.
4. ~~2.~~ *med.*
5. ~~3.~~ *drux un.* [he walked.
6. ~~4.~~ *ged graph tal mals* [he walketh.] *un ur med.* [*7 letters.*
7. ~~5.~~ *med gon veh un fam tal un drux.*
8. ~~6.~~ *van un drux gal don graph fam.*
9. ~~7.~~ *med don gal un.*
10. ~~8.~~ *van graph van graph gon un na.*
11. ~~9.~~ *drux med fam.*
12. ~~10.~~ *mals ur gon ged drux un mals na graph.*
13. ~~11.~~ *Keph un tal mals med drux med drux.*
14. ~~12.~~ *un drux graph mals na.*
15. ~~13.~~ *med mals na graph ~~veh~~ gal.* [*here, veh or gal is indifferent.*
16. ~~14.~~ *un.*
17. ~~15.~~ *Tal graph gal med ~~Keph~~* [*or rather*] *pal.* [*so it shalbe better understode.*
18. ~~16.~~ *Tal un don van drux graph.*
19. ~~17.~~ *ged graph drux un.*
20. ~~18.~~ *mals don graph fam.* [Now he walketh.
21. ~~19.~~ *drux med.*
22. ~~20.~~ *gal un fam tal un giſg.*
23. ~~21.~~ *van med don giſg fam.*
24. ~~22.~~ *tal un drux ged graph giſg.* [*So it is.*
25. ~~23.~~ { *un*
~~24.~~ { *gal graph van drux graph.*
26. ~~25.~~ *gal un tal mals na.*
27. ~~26.~~ *drux un pal giſg.*
28. ~~27.~~ *med fam.*
29. ~~28.~~ *van un drux gal graph tal na drux un pal un giſg.* [*12 letters.*

Δ. Note this diversitie of sownd and writing: as *X* for *Z*

30. ~~29.~~ *med don med mals na un fam.*
31. ~~30.~~ *van med don.*
32. ~~31.~~ *tal gon drux med gal un ur.*
33. ~~32.~~ *un tal van gal un fam.*
34. ~~33.~~ *ged graph don.*
35. ~~34.~~ *mals un.*
36. ~~35.~~ *med.*
37. ~~36.~~ *gal un pal keph van tal.*
38. ~~29.~~ *pa un drux veh graph fam.*
39. ~~38.~~ *med don gal un drux.* [Now he maketh low obeysance to the chayreward.
40. ~~39.~~ *Mals un.* Incomprehensibilis es in æternitate tua.
41. ~~40.~~ *Mals don graph fam.*
42. *van tal pa ur med fam gal un.*
43. *van med don pal.*
44. *drux un gal med drux.*
45. *mals un giſg don med mals na graph fam.*
46. *van drux gal graph fam.*
47. *un gal med drux.*
48. *ged un drux graph pa drux fam.* Δ. fortè *van*
49. *gon na graph na van gal keph.* Axe this dowte.

Me - *Shall I rede it?* Δ. - *We pray you.*

**2**

*Gronhadoz oicaſman*
*Ihehuſch Gro~~ma~~dox arden, o na gempalo micaſman*
*veueiah s*
*vandres orda beuegiah noz plígnaſe zampónon aneph.* [*there is a stop.*]
*e z e*
*Ophad a medox marúne gena pras no daſmat. Vorts manget*
*vandemhnaxat*
*a deüne damph. naxt os vandeminaxat. oróphas vor*
*c*
*mínodal amúdas ger pa o daxzum banzes ordan ma*
*pres umbloſda vorx nadon patróphes undes adon ganebus*
*Ihehudz.*

Δ. Note *A deüne* must be pronownced as one worde: like as Res publica, in latin, els here wold seme to be ·50· words, but, *A deüne*, cam out of one square.

Δ. - *Gehudz consisteth of 6 letters: But Gon na graph na van gal keph consisteth of 7. I wold gladly be resolved of that dowt if it pleas you.*
E.K. - He boweth down, and put the rod away, and than kneled down.
Δ. - He rose and axed me what wilt thow?
Δ. - *The former question to be soluted.* Me - *Thow hast written fals: for, it must be Ihehudz; and so it is of 7 letters.*
Δ. - *Yf every side, conteyne 49 rows, and every row will require so much tyme to be receyved as this hath done, it may seme that very long time will be requisite to this doctrine receyving: But if it be gods good liking, we wold fayne have some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.*
Δ. Note and take hede from hence forward.
E.K. - The Chayre and the Table are snatched away, and seme to fly toward heven. And nothing appeared in the stone at all. But was all transparent clere.
Δ. - *What this snatching away of chayre and Table doth meane we know not: But if the lord be offended with his yonglings, and Novices in thes Mysteries, for propowding or requiring a compendious method &c. Then we are very sorry, and ax forgivenes, for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously*

*with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.*

E.K. - Now commeth all down agayn, as before.

- *What are the Sonnes of men, that they put time in her own bosom? or measure a Iudgment that is unsearchable?*

Δ. - ——

*I help thy imperfections. What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.*

Of the boke.

49 Powres with theyr Inferiors. Vide supra 48 after a sort: and 1. vide Martii 24.

*As I have sayde: The 49 partes of this boke, 49 voyces, Whereunto the so many powres, with theyr inferiors and subiects, have byn, are, and shalbe obedient.*

*Every Element in this mysterie is a world of understanding.*

*Every one knoweth here what is his due obedience: and this shall differ the in speche from a mortall creature.*

Angelicall Language.

*Consider with thy self, How thow strivest against thyne own light, and shaddowest the windows of thyne own understanding.*

*I have sayde: Be it unto the, as God Will.*

*I am not a powre or whirlewynde that giveth occasion of offence.*

Longe sumus a perversitate destructionis.

*Thus much I have sayd, for thy reformation and understanding.*

Δ. - ——

- *Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall you have any apparition. Yet, in powre, my office shall be here.*

Raphaël is to be absent for a certayn time: but his powre shall be here.

*Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.*

Of the boke.

Languages.

*Every Element hath 49 manner of understandings.*

*Therin is comprehended so many Languages.*

*They are all spoken at ones, and severally, by them selves, by distinction may be spoken.*

*Untill thow come to the Citie, thow canst not behold the beawty thereof.*

Nihil hic est, quod non est perfectum.

*I go: I have sayde, (and it is true).*

*No unclean thing shall enter:*

*Much less, then, here: For, it is the Sight of whose Maiestie we tremble and quake at.*

Δ. Note, that we shalbe Theodidacti, of god him self and no Angel herein.

*He shall teache, of him self; for we are not worthy:*

*What then, of your selves: But such is his great and singular favor, that, he is of him self, and with those, whom he choseth.*

Potentia.

The ende of all things is at hand.

*For, the ende of all things, is at hand, and Powre must distinguish, or els nothing can prevayle.*

*What you here, yea what thow feelest, by thy finger, Recorde, and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.*

*What els?*

The sight of god.

*As thow seest, and till he see, whose sight, is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.*

E.K. - He plucketh the veale over all.

A voyce afterward - *Ne Ne Ne na Iabes.*

Δ. - Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius: Cui Soli omnis honor, laus et gloria.

*Amen.*

## 1583. Aprilis 2. Tuesday. Jesus † before none:

Δ. - A noyce like a Thunder was first hard.

The chayre and Table appered.

There appered fyre in the chayre, and burnt away the veale or covering therof.

The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce - Sum.

E.K. - There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce - Impleta sunt omnia gloria et honore tuo.

E.K. - All is become clere, save the Table which remayned covered with the clowde still.

A great thunder began agayn, and the chayre remayned all in fire. Now the boke appeareth evidently, lying uppon the Globe in the chayre, and the letters appered wet styll, as yf they were blud.

Note, fire.

- There appered fire to be thrown oute of the stone, uppon E.K.

The sownd of many voyces semed to pronownce this → *Let all things prayse him and extoll his name for ever.*

E.K. - The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

- E.K. felt his hed as if it were on fire.

A voyce - Sic soleo errores hominum purificare.

A voyce - *Say what you see.*

E.K. - *I see letters, as I saw before.*

Move not from your places.

A voyce - *Move not from your places; for, this place is holy.*

A voyce - *Read.* E.K. - *I cannot.*

Δ. - *You shold have lerned the characters perfectly and theyr names, that you mowght now have redyly named them to me as you shold see them.*

Fire agayn. *Then there flashed fire uppon E.K. agayne.*

A voyce - *Say what thow thinkest.* Δ. - He sayd so to E.K.

E.K. - *My hed is all on fire.*

A voyce - *What thow thinkest, every word that speak.*

E.K. - *I can read all, now, most perfectly, and in the Third row thus I see to be red.*

Δ. I dowt which of these 3 must serve < z s c

The Third row of the first page.

*Pal$\overset{z}{\overset{s}{\text{ç}}}$e duxma ge na dem oh elog da ved ge*
*ma fedes o ned a tha lepah nes din.*
*Ihehudétha dan vangem onphe dabin oh nax*
*palse ge dah maz gem fatesged oh mal dam*
*gemph naha Lax ru lutúdah ages nagel oſch.*
*macom adeph a doſch ma handa.*

E.K. - Now it thundreth agayn.

A voyce - Ego sum qui in te. Mihi ergo qui Sum.

Δ. - Non nobis domine non nobis, sed nomini tuo damus gloriam.

Δ. - Then E.K. red the fowrth row, as followeth.

The fowrth row.

*Pah o mata nax laſco vana ar von zimah*
*la de de pah o gram nes ca pan amphan van*
*zebog ahah dauez öl ga. Van gedo oha ne*
*daph agéd onédọn pan le ges ma gas axa*
*nah alpod ne alida phar or ad geméſad*
*argla nado oges.*

Δ. - *Blessed be the name of the Highest, who giveth light and understanding.*

E.K. - It thundreth agayn. All is covered.

A voyce - Orate.

Δ. - We prayed and returning to the work agayn, the fire covered all still and E.K. hard voyces, singing (as a far of) very melodiously. Then all bacame evident agayn unto E.K. his perfect Iudgment.

Δ. - E.K. then red thus.

The fifth row.

*Mabeth ar $\overset{\text{prownownced mises}}{\text{mices}}$ achaph pax mara geduth alídes*
*orcánor $\overset{\text{manſh}}{\text{manch}}$ arſeth. olontax ar geban vox portex*
*ah pamo. agématon buríſe ganport. vdríos paſch.*

*Machel len arvin zembuges. vox mara.*
*gons Ihehuſch dah párſodan maäh alsplan*
*donglſes $\overset{\text{*adiper}}{\text{adípr}}$ agínot. $\overset{\text{arkad}}{\text{archad}}$ dons a*
*dax van famlet a dex arge pa gens.*

*it is signifacative.

---

The Sixth row.

*Van danzan oripat es vami gest ageff*
*ormaténodah zálpala doniton $\overset{\text{pasdas}}{\text{pasdaes}}$ gánpogan*
*Vndanpel adin achaph máradon oxámax*
*anólphe dan ieh voxad mar vox iheduth arh*
*aggs pal med lefe. IAN lefa dox parnix*
*o $\overset{\text{dros}}{\text{droes}}$ marſíbleh aho dan adeph uloh iads*
*aſcleh da verox ans dalph che damph Iam $\overset{\text{akos}}{\text{achos}}$.*

E.K. - There is a great Thundring agayn.

Δ - It is the hand of the highest, who will get him honor by his own works.

E.K. - The voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

Locus sanctus. A small voyce - Locus est hic sanctus.

An other voyce - Sacer est a te Domine.

E.K. - All is now opened agayne.

Δ - Then E.K., red thus,

The Seventh row.

*Amídan $\overset{\text{iah}}{\text{gah}}$ lesco van gedon amchih ax or*
*madol cramſa ne dah vadgs $\overset{\text{lesgomph}}{\text{lesgamph}}$ ar:*
*mara panosch aschedh or samhámpors aſcȯ.*
*pacadabaah aſto a vdrios archads ors arni.*
*pamphíca lan gebed druxarh fres adma. nah*
*pamphes eä vanglor briſſog mahad. no poho a*
*palgeh donla def archas NA. Degel.*

Asco, with the prick over the *o*, is to be pronownced as Asto.

---

The eight row.

*$\overset{\text{vnam}}{\text{Vnaem}}$ palugh agan droſad ger max. fa lefe pandas*
*mars langed vndes mar. pachad odídos martíbah*

*údramah noges gar. Lenges argrasphe drulthe*
*las aſéraphos. gamled cam led caph Snicol*
*lumrad v ma. pa granse paphres a drinox a*
*demphe NA. genile o danpha Na ges a*
*ne gaph a.*

E.K. - The sownd of Melodie, begynneth agayne.

Δ. - The fire cam from E.K. his eyes, and went into the stone againe.

Note: this Mysterie of god his powre drawn to him self agayne.

And then, he could not perceyve, or read one worde.
The Fyre flashed very thick and all was covered with a veale.

Δ. - *Prayse we the Lord, and extoll his name:*
*For, his hand hath wrought wundrous*
*works, for his owne glorie.*
*Amen.*

## Aprilis ·3· Wensday, Forenone. †

Δ. - First the Curten was drawn away: and then all appeared on fire; The whole place all over. E.K. hard voyces, but could not discern any thing but the hummering of them.

Δ. - There cam fire agayn (out of the stone) uppon EK., all his body over.

E.K. - The fire so diminisheth it self that the boke may be perceyved.

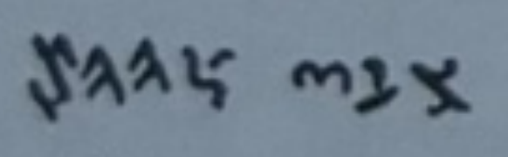
A voyce - Magnus Magnus Magnus.

Locus Sacer.

An other voyce - Locus Sacer et acceptabilis Deo.

- E.K. fellt the fire to gather up into his hed.
Shortly after he could read the boke, as he could do yesterday.

Δ. Of the first character of *Vlla*, I dowt.



The ninthe Row.

*Vlla doh aco par semná gan var se gar on dun.*
*sebo dax se pal genſo vax necra par seſqui nat.*
*ex*
*axo nat seſqui ax olna dam var gen vox nap vax.*
*Vro varca cas nol vndat vom Sangef famſed oh.*
*Sih ádra gad geſco vanſax ora gal parſa.*

The Tenth.

*Varo. nab ubrah NA pa uotal ged ade*

*sem*
*pa cem na dax. van sebrá dah oghe aſchin*
*o nap gem phe axo or. nec a ve da pengon.*
*vdráh iohed*
*a moroh ah óha aspáh. niz ab vrdráh gohed*
*a carnat dan faxmal gamph. gamph nacro*
*vax asclad caf prac crúſcanſe.*

*gohed*, pronownced as *Iohed* signifieth One ever lasting and all things descending uppon One. And *gohed Aſcha* is as much to say as One god.

*canſe*, signifeth mightie: and *Cruſcanſe*, more mightie.

The eleventh Row.

All these which have lines under them are eche but one word of diverse Syllables being 9 words of them.

*Pola* and *Pala* signifie two: *Pola* signifieth two to gither, and *Pala* signifieth Two separated.

the *a* produced.
*gam. ohe gemph ubráh ax. orpna*
the last *h* remissly sownded.
*nex or napo, gemlo. a cheph can sedló*
*pam geman ange hanzu. ALLA. Cáppo se*
*damo gam vas oro dax vá ges pálo*
*palme pola.*

E.K. - All these (now red), fall out and all the rows, before, likewise.

A voyce - *Prayse God.*

Δ. - We prayed: and after, was this shewed.

Δ This was a parcell of a row, which onely appered by him self.

Δ At ~~no, ende 49, and so here ar~~ .10. over.

*Gals ange no témpa ro sama dan genzé axe.*
*falod amruh ácurtoh saxx par mano gan vax*
á must be sownded long.
*no. gramfa gem sadglá loh vrox sappóh*
*iad ah oha vnra.*

Δ. - Now appeared an other row.

This *se* is the nine and fortyth word longing to them before.

The twelfth Row.

*se gors axol ma pa a oh la sabúlan. Caph*
*vns*
*ardox anpho nad úrnah ud ago lan vans.*
*úxa grad órno dax palmes áriſso dan vnra.*
*vánſample galſe not zablis óphide ALLA loh.*
*gaſlah oſson luze adaö max vanget or dámo ans.*
*leóz daſch Léöha dan ſe gláspa neh.*

All becam dark, and it thundred.

A voyce - *Prayse God.*

Δ. - We prayed.

Δ. - Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

**The 13**

*a* long.

*Amprí apx ard ardo argá argés argáh ax.*
*osch nedo les icás. han andam von ga lax man.*

this with a prick beto= keneth *y*

sey
*nosch. dóngo a yntar cey lude asch úrise alpé,*
s
*gem var dancet. nap alped úrsbe temps a*
*vod nos gema o ulon máncepax oxné pricos*
*a gót. zalpa ne doxam órne.*

---

**14**

Pronownce *Asta*

*Admag apa aſcò tar. gans oärz am seph*
*selqui quisben alman. gons sa ieh*

*ẏ*

*márſibleh gron áſcabb gamat. neẏ aden vdan*
*phand sempés nar narran al. cáno géme*
*danſé álde nótes parcélah arb ner ga lum*

E.K. understode the Language: and wold have spoken somwhat but he was willed to stay.

s musse long
*panç̣u príſcas ábra múſce an nox. napód*
aske
*a on dan sem ges aſche.*

---

E.K. - A sownd of many voyces, sayd — Orate

**15**

*Mica suráſcha para te gámmes ádrios NA danos.*
pronownce as we do *Cruse* a cup.
*Vra lad pacad ur geſme crus a práſep ed .*
*a palſe nax varno zum. zancú aſdom baged.*
*Vrmigar orch phaphes uſtrá nox affod maſco.*
*gax cámles vnſanba a oh la gras par quas*
*cónſaqual lat gemdax tantat ba vod.*
*talpah ian.*

---

**16**

Sempiternall One and indivisible God.

*a* very long.

a reverent word, the *a* very long and is, be it made with powre.

As *chal*, iently, and the *a* long.

*o* long
*Geſcó a taffom ges nat gam. pamphé ordáquaf*
kid
*ceſto chídmap miſchná ia íſg. iaiálphzudph a*
s
*dancét vnban caf ránſembloh. daf ma vp*
gras
*aſchem graos chrámſa aſco dah. vímna*
*gen álde os papéam och láuan vnad.*
*oh droſad údrios nagel panzo ab seſcú.*
*a* long
*Vórge afcál vſlaffda mórſab gaf ham de*
*Peleh aſca.*

---

**17**

Δ. - This went away, when it was read. It waxed dark.

A voyce - Orate. Δ. - We prayed.

E.K. - It beginneth to clere.

A voyce to E.K. - *Say.*

The divine powre creating the angel of the Sonne.

*Ártosa geme oh gálſagen axa loph gebed adóp:*
φ
*zarcas vr vánta pas ámphe nóde alpan. nócas*

4 manner of con= structions in that one word.

*se ga ormácaſed lax naph talpt. pámphicas sandam*
*voſcméh iodh aſclad ar. phan gas málse a*

*a ro* is one word divided as re-publica and here this word is divided into two squares and so there are 49.

*quaz nam vngem vanſel gembúgel a gémbuſez*
*á ro tehl alts murt valtab bániffa faxed*
*ar chlyfod.*

---

**18**

*Life lephe lurfando* is a strong charge to the wicked to tell the truth.

Δ This he sayd to my demand of this phrase wherof I had mention many yeres since.

*NA* the name of the Trinitie, One separable for a while.

*A tam nat. glun aſdeh ahlud gádre fam Shing*
*e* long *a* long
*la dan. guinſé life arilſar zabulan cheuách se.*
pronownce *ar*
*amph leſche andam var ges ar phex are.*
*NA tax páchel lapídox ar da vax malcos. vna*
*gra taſsox varmára ud ga les vns ap se.*
*ne da ox lat ges ar.*

---

19 Now it waxeth dark. Δ. - *We must pray:* (sayd I) and so we did.
But E.K. prayed perfectly in this Angels language &c.

*Aſmo dahán pan caſmé co caph al oh.*
a long  onely one a sownded
*san géd a banſaa vn adon a séb Ian.*
orka
*agláho dánfa zúna cap orcha dah os.*
a sownded as *au.* — *fámſah ON naäb ab nagah géha faſtod.*
*hanſéy om hauan lagra gém gas mal.*
in eius loco.
The *g* not expressly sownded. — *parcóg dax nédo va géda léb árua né cap sém carvan.*

---

20 *Onſém gélhóldim géb abníh ian.*
*oxpha bas cappó cars órdriph grip gars.*
*of víndrés nah gés páhado vllónooh can vaz a.*
*fam giſril ag nóhol sép gérba dot vánca NA.*
It is but one word. — *sém ah pa néx arpah lad vamó iar séqué.*
sownded, *palef*
*Vad ro garb. ah sém dan van géd ah paléu.*

---

- Now the fire shot oute of E.K. his eyes, into the stone agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ. - Gloria P*a*tri et filio et Spiritui Sancto
nunc et semper.
*Amen.*

†

## Aprilis ·3· Wensday After none hor 5¼.

Δ. - A prety while, the veale remayned over all: then it was taken away. First fire was thrown uppon E.K. out of the stone.

Many voyces concordantly sayd - Bonum est ô Deus, quia Bonitas ips*a* es.

An other voyce - Et magnum, quia tu magnitudo ips*i*us Magnitudinis.

× much glory
A voyce - *Ádgmach ádgmach ádgmach.*

Sacer locus. A great voyce - Sum, et sacer est hic locus.

A voyce - *Ádgmach ádgmach ádgmach húcacha.*

21 Δ. - Then E.K. read the row on this manner.
ghébs  rede as *arch*
*Padohómagébs galpz arps apá nal si.*
*gámvagad al pódma gans NA. Vr cas*

A piller of Light stode before the boke. — *nátmaz ándiglon ármbu. zántclumbar ar*
*noxócharmah. Sapoh lan gamnox vxála vors.*
~~*vin* in *vinco* must be pronowneed long as if it were a dubble *i.*~~ — *Sábsé cap vax mar vinco. Labandaho nas gampbox*
sé  or, *gáscampho* - why didst thow so? as god sayd to Lucifer: The word hath 64 significations.
*arcé. dah gorhahálpstd gaſcámpho lan gé.*
× cum humilitate advocamus te cum adoratione Trinitatis.  This is the name of the Spirit contrary to Befafes.
*Béfés argédco nax arzulgh orh. Sémhaham*  This word hath 72 significations.
of two syllables.
*úncal laf garp oxox. Loangah.*

~~*Orh:* Deus sine~~ fine.
*Gorh:* Deus ~~a Deo~~.
~~*Béfés,* the vocative case of Befafes: *Béfés,* is as much to say as, Come Befafes and see us.~~
~~Befafes ô, is to call uppon him as on god.~~
~~Befafes oh, is as muche to say, Come Befafes and beare witness.~~
Befafes his Etymologie is as much to say as, Lumen a Lumine.
Spiritus *orh* secundus est in grada imperfectiones tenebrar*um*.
Δ. How can *orh* signifie Deus sine fine, if it be the name of a wicked spirit?

---

Δ. - Now appered Raphael, or one like him, and sayde,
Salus vobis in illo qui vobiscum.
*I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede.*
*Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe.*
*The trubbles were so great that might ensue thereof, that your strength were nothing to prevayle against them.*
*When it is written, reade it no more with voyce, till it be in practise.*
*All wants shalbe opened unto you.*
*Where I fownd you (with him, and there), I leave you.*
*Cumfortable Instruction is a necessarie Medicine.*
*Farewell.*

E.K. - The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate.

- E.K. saw a great multitude in the farder side of the stone. They all cam into the stone, and axed.

*What now?*
*How now?*
*Vors mabbéran.*  × *how now: what hast thow to do with us?*

Δ. - As I began thus to say (*The God of powre, of wisdom*), they all interrupted my, entended prayer to god for help &c., and sayd, *We go We go.*

Δ. - And so they went away.
Then the boke and the rest cam in agayne.

A voyce - *One Note more, I have to tell thee.*
*Ax him not what he sayeth, but write as thow hearest: for it is true.*

Δ. - *Then, o lord, make my hearing sharp and strong, to perceyve sufficiently as the case requireth.*

Rap. - *Be it unto the.*

Δ. - Then E.K. red as followeth.

22 *Ors lah gémphé nahoh ama natoph dés garhul vanſeph*
*iuma lat gédos lubah aha laſt géſto vars macom dés*
*Luruandah.* — *curad vals mors gaph gémſéd pa campha zédnu ábfada*
*máſés lófgono Luruandah léſog iamlé padél arphé*
*nadés gulſad maf géſcon lampharſad ſurém paphé arbaſa*
*arzuſén agsdé ghéhol max vrdra pafgals macrom finiſtab*
*gélſaphan astén vrnah.*

Δ. Note these 55 wordes stand in 49 places: of which 55, some two stand in a square place, some three as I have noted.

A voyce - *Whatsoever thow settest down shalbe true.*

Δ. - *I thank god most hartilie: The case allso requireth it so to be.*

23 *Aſch val iamles árcaſa árcaſan arcúſma iabſo glidon*
*paha pacadúra* $\overset{\text{ieb}}{\text{gebne}}$ *óſcaroh gádne* $\overset{\text{af}}{\text{au}}$ *arua las*
*genost cáſme palsi uran vad gadeth axam pambo*
*cáſmala sámnefa gárdomas árxad pámſes gémulch*
*gápes lof lachef áſtma* $\overset{\text{b}}{\text{vates}}$ *garnſnas orue gad*
*garmah sárquel rúſan gages druſala phímacar aldech*
*oſcom lat garſel panóſton.*

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

24 *gude laz miz lábac vſca loſd pa Cópad dem sebas*
*gad váncro umas ges umas umas ges gabre umas umáſcala*
*úmphazes umphagám maaga moſel iahal* $\overset{\text{ghes}}{\text{loges}}$ *vapron*
*fémſe dapax* $\overset{\text{ghen}}{\text{orgen}}$ *láſcod ia láſcoda vága am laſcafes*
*iarques préſo tamíſel vnſnapha ia dron goſcam lápe voxa*
*chimlah aueaux loſge auióxan lárgemah.*

25 *zureth axad lomah ied gura vancráſma ied seſch*
*lapod vonſe avó avé lamſage zimah zemah zúmacah*
*vormex artman voz vozcha tolcas zapne zarvex*
*zorquem allahah* $\overset{\text{ghi}}{\text{gibúrod}}$ *Ampátraton* $\overset{\text{gafna}}{\text{zimegauna}}$
*zonze zámca* $\overset{\text{ask}}{\text{aſchma}}$ *vlpa tapa van vorxvam*
*druſad Caph castárago grúmna cáncaphes abſacáncaphes*
*zúmbala teuort granx zumcot lu graf saxma cape.*

26 *Col age lam gem fam tepham vra ap du ca sampat*
*vóxham Lúnzapha axquem Bobagélzod gaphémſe lúnſe*
*agni cam setquo teth gaphad oxámarah gimnephad*
*vóxcanah vrn* $\overset{\text{ie}}{\text{dage}}$ *paphcod zámbuges zámbe ach oha*
*zambúges gáſca Lunpel zadphe zómephol zun zadchal*
*ureſeh varún pachádah guſels vx amna pa granna oh vz.*

*Bobagelzod.*

Δ. - *I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.*

A voyce - *gemeganza.* ⁙ your will be done.

Δ. - As I was discoursing with E.K. after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, Suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard, seen, or understode, less than half a quarter of an howre before.

Δ. - Deo n*ost*ro Vive Vero et O*mn*ipotenti
sit o*mn*is laus et gra*tiarum* actio
nunc et semper. *Amen.*

Aprilis 4. Thursday. † mane hor 5½.

Δ. - I made a prayer.

A voyce - Quia ip*s*e Deus Deus Deus no*ste*r cuius misericordia infinita.

Δ. - The fire, immediately did shote out of the stone into E.K., as before. His tung there uppon did quake in his mowth.

E.K. - The veale hangeth yet before.

Δ. - Then, all being uncovered, thus red.

27 *Atra cas carmax pabámſed gero adol macom vaxt*
$\overset{\text{ie}}{\text{geſtes}}$ *ladúch carſe* $\overset{\text{ies}}{\text{ámages}}$ *daſcal panſelogen durſca zureóch*
*pamcaſáh vſca huädrongúnda malue ior. gáſcama af*
*orthox VAN CORHG aſpe zubra vaacááh gandeuá*
*arinmaphel vax oh saoh abra iehudeh gamphe vndáxa*
*caſmat lafet vncas laphet vanaſcor torx gluſt hahaha*
*enſéde gumah galſeds.*

28 *Pacádpha palzé zuma carphah uzad capaden* $\overset{\text{ie}}{\text{ólſage}}$
*EXCOL PHÁG MARTBH iaſmadel vóſcon sem abnérda*
*tohcoth iamphala páhath órcheth ieſmog paſque labááh*
*agas lada vng laſco ied ampha leda pageh gemze axax*
*ózed caphzed campha voxal luthed* $\overset{\text{ie}}{\text{gedan}}$ $\overset{\text{ek}}{\text{famech}}$
*ártsnad gathad zureſch paſcha lo* $\overset{\text{iu}}{\text{guma}}$ *hálphe*
*dax vancron patel zurad.*

This name comprehendeth the number of all the fayries, who are divels next to the state and condition of man &c.

29

Canda lahad Bóbagen afna vorzed phadel
NOBTDAMBTH gáſcala oxad $\overset{ies}{\text{vanges}}$ vodoth mured
$\overset{ak}{\text{achna}}$ adcol damath zesvamcul pacadáah zimles zoraſton
geh galze mazad pathel cuſma iaphes huráſcah órphade
loſcad $\overset{ies}{\text{mages}}$ mat lúmfamge $\overset{kel}{\text{detchel}}$ orze cámalah
× Iustitia a numine divino sine labe. vndan $\overset{pag}{\text{padgze}}$ páthmataph zumad lepháda oháäx
$\overset{kan}{\text{vlſchan}}$ zembloh agne phamgah iudad capex
Luzad vemech arſe

30

× Fide that reviveth mans brest, The holy ghoste.

Onda gams luzgaph vxan $\overset{ien}{\text{genzed}}$ pádex
$\overset{filgh}{\text{CÓNGAMPHLGH}}$ aſcath gadpham zurdah zamge
gloghcha sapax taſtel ónſada phatheth zúncapha
oxamáchad semteph aſcle zuncas magzed dulm
pamfra húſage axad exóradad caſmet ámphigel
adcath luza pathem nécotheth $\overset{ieſk}{\text{geſch}}$ labba doh
dóxa vaſcheth hoxan laméſde lampha iodoch gonzah
$\overset{ies}{\text{hamges}}$ glutha $\overset{iel}{\text{óxmogel}}$ démapha vzed aſcraph.

31

Zudath $\overset{kad}{\text{chádgama}}$ $\overset{ie}{\text{ómſage}}$ hor gadſa gézes
$\overset{na}{\text{ORPHÁMZAMNAHE}}$ gedod aſphed voxa gémgah
lath gáphes zembloth chaſca olphe dax marpha
lothe $\overset{sol}{\text{sool}}$ separ $\overset{ies}{\text{marges}}$ boſqui laxa coſneth
gonſe dadg voxma ómage vnx gaſcheth lood
admah $\overset{lo}{\text{loo}}$ ga zem chá na phe ám na la ia
pacheth nox da a mah.

32

Gedox al se~~m ga na da bah o~~ SEM GA NA DA BAH
ongagágeda phachel loódath haxna gu na pá ge pha
al se geda oh oöda géhoph pachad enol adax loges

famgah laxqui haſche vadol vóm ſa na gax ma deph na zad
gel panca vam Seſquin oxal genoph voödal u ma dá bah.

33

Asge lun zumia paxchádma enohol duran
ORCHLODMAPHAG mages oſchan lod bunda cap
21 words hither. luzan lorpha leuándah orxzed famzad ge nó ſo dath
phaſélma geſda chom gaſ naph geth nag $\overset{\text{o long}}{\text{goth}}$ ládmano
vmvar gezen vax gulzad margas luxt lapch
iudath zomze van goth dah vorx guna ia ada
vox há ma na.

34

In great letters.

Arze galſam vnza vcha paſel noxda
Nobróschom gu na dé pho gas dúnſeph
man cax mal cáſ mah ied hah mel cár na zemphe vncah
lethoph both ned ga phí caſ mel ioth hath cha ſad
ma ne ded ma gon zuna gothel paſcheph nodax
Δ. Here are but 48 words: I dowt that there lacketh one. vam phath mata.

A voyce - Orate. ——— Δ. - We prayed ∴

35

Aphath zunca voxmor can $\overset{keth}{\text{zadcheth}}$ napha
VORDOMPHÁNCHES ga ueſ go ſa del gurah leth
agsnah orza max pace ieth cas lad fam pahógama
zon cháſ pha ma zum bléſ cha phax var gat ma gaſ ter
ne ho gat ma gan vn ga phax ma la gegath
Here seme to be to many by 3 or 4. laxqu goga lab naches.

Δ. - Thereuppon the vele was drawn, and the fire cam from E.K. his eyes again into the stone.

Δ. - Deo opt*imo* Max*imo* *omn*is honor
laus et gloria. *Amen.*

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†

## Aprilis ·5· Friday a meridie hora 5¼.

Δ. - The Vele was taken away, without any speche used by me or E.K. The boke and all the former furniture appeared very bright.

Δ. - I made a prayer to god, begynning, Expecta*n*s expectavi Dominu*m* &c.

E.K. - I here the sownd of men playing very melodiously on Instruments and singing.

Take hede of Nettells.

A voyce - *Serve God and take hede of Nettels.* Δ. - This was spoken to E.K. in respect of a great anger he was in yesternight, by reason that one had done him inurie in speche at my table [Charles Sled].

E.K. - There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to have no heds.

Perhaps the lues shall be restored.

A voyce - *A peculier people, and shalbe restored.*

Δ - After this voyce, the sayd hedles people disäpered. Then all appered fyre, and a clowd covered all: and in the top ~~of the~~ of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A voyce - *Prayse him in his glorie and wurship him, in his truth.*

Δ - The fire entred into E.K.

A voyce - Orate. Δ - We prayed.

Δ - Then thus appeared:

36

*Gedóthar argo fa adóphanah gamſech olneh váraſah*
× begotten.
*iusmach.*

Interprete not yet.

A voyce - *Interpret not, till your understanding be furnished.*

*Vſchna pháol doa vah oho lazed la zu red ámma*
*donax valeſto acaph lámphages ronox ganma iudreth*
*loth adágma gonſaph godálga phareph iadſma zema*
zunah
*loa ag naph ag on zu na ha al me io náp ha cas zeda ox arni.*

---

37

ag zel ia — one word — ia
*Adgzelga olms vánaph oſma vages otholl dox an ga had*
fáma × I will give
*latqui dónaphe zu gar. phamah nordeph gaſmat*
*gaſque gasſa gas NA gaſmaphés gaſmagél*
*gaſnúnabe vamſech ábſechel gúlapha axnécho*
*demſa pámbochaph iehúſa gadaámah noſad*
*iurés chy almſe orſa vax marde xun éffa*
*mochoéffa zuréheffa aſga lubeth bethlémcha máxiche*
*iehúſcoth iaphan órnada vamne od ghim noh.*

---

38

× I desire the o god. — ned
*Arphe lamſe gaphnedg argaph zonze zumcoth*
leg
*Ómdopadáphaab nulech gaartha ancáphama ſoldémcah*
× the slymie things made of dust.
*caſdra vges lapha ludaſphándo ga lú ba noh ap á cha na*
*iedeph zembloh zamgýſsel chéuacha laquet lozódma*
*ierinth onaph uzad máspela gýman orphámmagah*
zoah
*iu meſ ba lé go archánphame. zamcheth zoach.*

This was put in and out a good while before E.K. could have a perfect vew to rede it.

Δ Here seme to want 5 or 6 names.

---

39

*Ámchama zeuoth luthámba ganeph iamda ox oho iephad*
*made noxa voſcaph bámgephes noſchol apeth ia le*
*lod ga NA zuma datques vorzad nu mech*
*apheth nudach caſeth iotha lax arſeth*
*armi pli ca tar bám a co zamgeph gaſeth vrnod*
*ariſpa iex ban Setha. oh lagnaph dothoth brazed*
*vamchach odoámaäh zembles gunza naſpolge gáthme*
*orſoth zurath vameth anſeh.*

Δ *nu mech* is two wordes.

One word.

These two words are in one square.

---

40

*Zalpe iédmacha ámphas nethoth alphax durah*
*gethos aſchéph nethoth iubad laxmah ionſa max*
× the furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory.
*dan do náſdoga mátaſtos lateth unchas amſe*
gaf
*Iacaph zembloágauh ad pha má gel lud cha dám ſa*
*am phí ca tol ar nó pa a a da pa gé moh no dáſ ma*
*mac heſ téph ol on.*

One word of 7 syllables: 4 in the first part and 3 in the last.

---

41

*Lumbor iemáſch onzed gam phi dá rah. go máſ cha pa*
*zeba zun amph naho zucath uomplínanoháhal machal*
*lozma dauangeth búches lauax orxod maches*
*donchaph luzath marpheth oz lanva don gáuah oſchol*
*lúmaſa phedeph omſa nax do má ge re ang en oph á cha*
*pha cha dó na.*

---

42

*Óſchala zamges onphá gemes phaches nolpha*
*daxeth machéſmachoh vaſtnálpoh gemas nach*
*loſcheph daphmech noth chales zunech maſchol*
*Lu gaſnaph malces gethcaph* $\overset{\text{madna}}{\text{madena}}$ *oäh*
*gemſah pa luſeth iorbáſtamax elcaph ruſam*
*phanes domſath* $\overset{\text{iel}}{\text{gel}}$ *pachadóra amáxchano*
*lu ma gé no ar ma cha phá me lon adro micho*
*natath iameſebáchola donádocha.*

Lu
× from one

---

Δ. - The fire went from E.K. his eyes to the stone agayn. Then E.K. his understanding was gone allso.

Δ. - Deo soli sit o*mn*is laus honor
et gloria per infinita sæculor*um*
sæcula. *Amen.*

* * *

## Aprilis ·6· Saterday affore none hora 10¼.

Δ. - The fire shot into E.K., as before was used: wherat he startled. All was uncovered, as the manner was. But E.K. had such a whirling and beating inwardly in his hed, that he could not use any Iudgment to discerne what appered, for half a quarter of an howre almost.

A voyce ——— SVM.
and agayn a voyce ——— *Gahoachma* [× sum quod sum, E.K. expownded it.

43

*Aſmar gehótha gabſeph achándas vnáſcor satquama*
*látquataf hun gánſes luximágelo áſquapa* $\overset{\text{locat}}{\text{lochath}}$
*anſes doſam váthne gálſador anſech gódamah*
*vonſepaléſcoh ádmacah lu zámpha oh adma*
*zemblodárma varmíga zuna thotob am phi cha nó ſa*
*gemichanadábah vademado va ſe la pa gé do.*

---

44

*Amaſcabalonocha anódah aduradámah gonadephageno*
*vnachapeſmacho geminadochapamica vuamſapálage*
*vocórthmoth achepaſmácapha emcanidobah gedóah.*

---

*nostah* × it was in the begynning.

45

*Noſtoah geuámna da oſcha lus palpal medna*
*gorumbalógeph acapnapádapha volſéma gonogédocha*
*ambuſábaloh gemúſacha vamiliópha zumnegadaphágepha*
*iuréhoh.* This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a word signifying what Christ did in hel.

✝

---

46

*Zémnoda amni fa chebſeth vſángrada bo ſa dó ma*
*zú ma coh a phi na bá cha buzádbazu a ma cha pa do mi cha*
*zumanepaſſó NA vuamanábadoth*
*zumblegámpha zumblecaphámacha.*

Δ. here seme to lack 5 words.

---

E.K. - All is covered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire over the chayre appered, the three heds which appeared before.

A voyce - *Laua zu raäh.* × Use humiltie in prayers to God, that is fervently pray. It signifieth Pray into god.

Δ. - After our prayers was a very hevenly noyce hard.

47

*Zudneph arni ioh pan zedco lamga nahad*
*lébale nochas arni cans lóſmo iana olna dax*
*zémblocha zedman púſatha vámo mah oxex párzu*
*drána ánza paſel lúmah cóxech á da max gónboh*
*alze dah lúſache aſneph gedma noxdrúma*
*vamcáphnapham áſtichel rátrugem abnath lonſas*
*maſqueth tauínar tadna gehodód gaphrámſana*
*aſclor druſáxpa.*

Δ
pronownce as *che* in chery.

Δ
*ratrugeem* is one of the 7 words on the side of the Table first prescribed.

---

× I will begynne a new.

48

*Amgédpha lazad ampha ladmaáchel galdamicháäl*
*Vnza dédma luz zácheph pílathob ganó*
*vamah zúnaſch zemblagen ónmam zuth catas*
*max ordru iadſe lamad caphícha aſchal*
*luz. ampna zodmínada excáphanog salgémphane*

Δ
The 49th row followeth after 2 leaves. *Arney vah nol* &c.

*om vrza lat quartphe' laſque' de'th ürad*

*oxmaná gam ge's*

Blew.

Δ. - Now the boke was covered with a blew silk sindall, and uppon that blew covering appered letters of gold, conteyning these words:

*Amze's naghéze's Harde'h.* —— Note this to be pronowced rowndly to gither.

E.K. - It signifieth —— The universall name of him that created universally. *Be praysed and extolled for ever.*

Δ. - *Amen.*

- A Clowde covered the boke.

A voyce - *Mighty is thy Name (ô Lorde) for ever.*

E.K. - It lightneth.

A voyce - *The place is Holy: stur not* [sayd the three heds.

Δ. - Now appered to E.K., some imperfections passed in the eleventh row. And that we wer towght how to amend it, and so we did.

Inspiration.

Δ. - Then the firy light went from E.K. into the stone agayn, and his inspired perceyverance and understanding was gone: as often before it used to be.

Δ. - Gloriam laudemq*ue* no*st*ri Creatoris, o*mn*es Creaturæ
indesinenter resonent: *Amen*
*Halleluiah Halleluiah Halleluiah*
*Amen.*

## Aprilis 6. Saterday after none.

Δ. - The Table, Chayre, boke and fyre appeared.
And while I went into my oratorie to pray, fire cam thrise out of the stone uppon E.K., as he was at prayer, at my table in my study.

E.K. hard a voyce out of the fyre, saying – } *Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortened,*
*I AM THAT I AM.*

A voyce - Venie$\overset{a}{t}$ vox eius, ut dicat filiis ho*m*in*u*m quæ ventura sunt.

E.K. - Here is a man, in white, come in, like Vriel, who cam first into the stone.

Δ. - Benedictus qui venit in no*m*ine Domini. Vr. - *Amen.*

Vr. - *I teache:* E.K. sayd that he turned toward me.

Vr. - *What willt thow I shall answer the, as concerning this work?*

◎ Δ

E.K. - He hath a ball of fire in his left hand and in his right hand a Triangle of fire.

Δ. - *What is most nedefull for us to lerne herin, that is my chief desire.*

A prohesie very dredfull now at hand.

Vriel - *Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heavens, to the earth and to all Living Creatures. Therfore must thow nedes attend uppon the will of God: Things must*

---

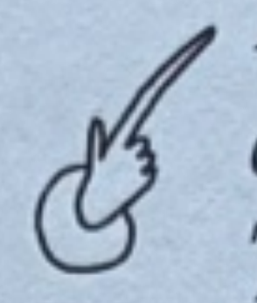
*then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues.*

Spedily & reverently.

*Therfore, in these doings, must things be finished Spedyly, and with reverence.*

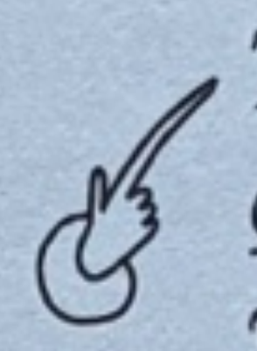
*This, is the light wherewith thow shalt be Kindled.*

Vriel held up now the Triangle of fire.



*This is it, that shall renew the, yea agayn and agayn, and, seventy seven tymes, agayn.*
*Then shall thy eyes be clered from the dymnes.*
*Thow shalt perceyve $\overset{those}{these}$ things which have not byn seen, No, not amongst the Sonnes of men.*

Vriel now Holding up the Ball of fire in his left hand, sayd as is here written.



*This other have I browght, whereof I will, now, bestow the Seventith part of the first part of Seventy Seven. The residue shall be fullfilled, in, and with the; In, (I say,) and to gither, with the.*

*Behold (sayth the Lord) I will breath uppon men, and they shall have the Spirit of understanding.*

Liber
40

Δ If from the first day of writing we accownt, than from good friday the reckoning doth begynne, and so ende the.

*In 40 dayes must the boke of the Secrets, and key of this world be written: even as it is manifest to the one of you in sight, and to the other in faith. Therfore have I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.*

The Abridg= ment of time.

Speaking to Δ.

*That shalt, thow, write down in his propre and sanctified distinctions.*

The danger thretned, if E.K. do not his dutie.

*This other,* (pointing to E.K.) *shall have it allwayes before him, and shall daylie performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of his blessed, and those that are annoynted with his blud.*

Note a terrible thing.

*For, behold, what man, can speak, or talk with the Spirit of God? No flesh is hable to stand, whan the voyce of his Thunder shall present the parte of the next Leaf unto sight.*

*You have wavering myndes, and are drawn away with the World: But brittle is the state therof:*
*Small therfore are the Vanities of his Illusion.*
*Be of sownd faith. Beleve. Great is the reward of those that are faithfull.*
*God will not be dishonored, neyther will suffer them to receyve dishonor, that honor him in holiness.*

The ende of all.

*Behold, Behold, Mark ô and Behold: Eache Line hath stretched him self, even to his ende: and the Middst is glorious to the good, and dishonor to the wicked. Heven and erth must decay: So, shall not the words of this Testimonie.*

Δ. - Ecce servus et misellus homuncio Dei no*st*ri, fiat mihi iuxta beneplacitum voluntatis suæ: &c.

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

Δ. - Vriel toke a little of the fire in his left hand and flung it at E.K.: and it went in at his mowth.

Vr. - *My message is done.*

Δ. - *May I Note* Vr, *(meaning* Vriel,*) for your name* ~~that no~~ *who now deale with us.* Vr. - *I am so.*

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Δ. - *I pray you to give us advise what we are to do in our affayres.*
Vr. - *It is sayde.*
Δ. - He sayd to E.K., *Tell him, I have told him,* and seemed to smile.
Δ. - Of Mistres Haward (*Ientlewoman of her Ma*ties *privie chamber) I wold fayn*
*know, wherfore we were not warned of her comming? She hath caused*
*us, now, for an howre or two, to intermit our exercise? Is it the will of*
*god, that for her great charitie used toward many, (as in procuring the Quenes*
*Ma*ties *Almes to many nedy persons) the Lord entendeth to be mercifull*
*to her? I meane at the pynche of these great miseries ensuing, now*
*(by you) told of. And that by her, I may do good service concerning*
*the Quenes Maiesties Cumfort?*

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart &c.

Vr. - *Who is he, that opened thy mowth, or hath told the of things to come?*
*What thow hast sayd, is sayde. Mark the ende.*
*It is a sufficient answer.*

Vr. - *Loke up.* Δ. - He sayd so to E.K. Who loking up, saw the boke the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene, and it cam nearer & nearer to him, and it burned, as before.

Vr. - *So, set down, what thow seest.*
*What thow seest, deliver unto him.*
*As it is his will, So be it unto the:*
*Do thy duty, whereunto thow art moved,*
*and it shalbe sufficient.*
*Farewell, for a time.*

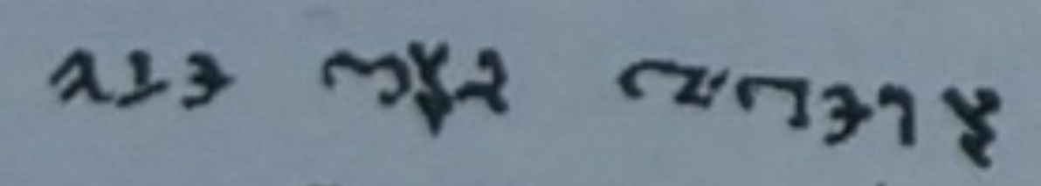
Δ. - The boke and writing was made very playne to him.

E.K. - Now is all covered with a white clowde, such an one as I saw not yet.

Δ. - We put up the stone: and the former boke and other furniture, appeared uppon the table hard by E.K. and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in Latin lettres.

Δ. - After he had written 28 lines there in that paper boke, the first word being *Arney*, and the last, being *nah*, suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

~~forte Row~~ Δ. - After he had finished that second page of the first leafe, I then did copy it out as followeth.



Δ forte, *Arney*

~~1~~ 49

*Arney vah nol gadeth adney ox vals nath gemſeh ah*
*orza val gemáh, oh gedvá on zembáh nohhad vomfah*
*olden ampha nols admácha nonſah vamfas ornad,*
*alphol andax órzadah vos anſoh hanzah voh*

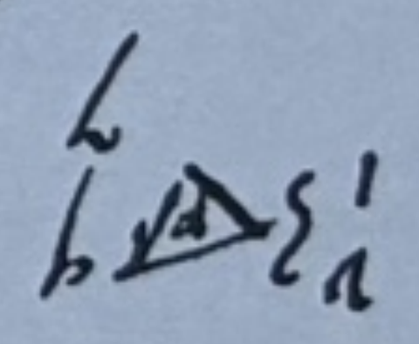
In the tables expressed.

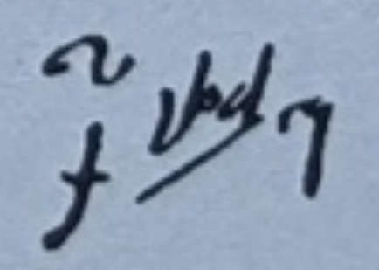
- *drux*
- *na*
- *ge'r*
- *pa*
- *van*
- *or*
- *pal*
- *me'd*
- *gal*
- *ce'ph*
- *vr*
- *fam*
- *ge'd*
- *un*
- *mals*

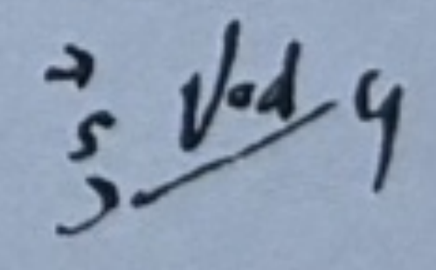
Letters names, used in sense

| | |
|---|---|
| *drux* | 1 |
| *na* | 2 |
| *ge'r* | 3 |
| *pa* | 4 |
| ~~*na*~~ | |
| *van* | 5 |
| *or* | 6 |
| *pal* | 7 |
| *me'd* | 8 |
| ~~*saph*~~ | |
| *gal* | 9 |
| *che'ph* | 10 |
| *vr* | 11 |
| ~~*phan*~~ | |
| *fam* | 12 |
| *ge'd* | 13 |
| *un* | 14 |
| ~~*mal*~~ | ~~15~~ |
| ~~*nah*~~ | |
| *mals* | 15 |

| | | |
|---|---|---|
| *ve'h* | | |
| *graph* | 16 | 15 |
| *giſg* | 17 | 16 |
| + *mals* | 18 | 17 |
| *don* | 19 | 18 |
| *gon* | 20 | 19 |
| *ta* | | |







Solgars

I finde diverse dowts which I cannot order, to my contentment.

1. How many of my ruled leaves, shall I tak for the writing of the first leafe.
2. How shall I mak the distinctions of the last 9 lines of the first leafe answerable to all the former words: having more then two hundred & some are of 3 hundred letters, & top 9 rows having but 49 letters.
3. How shall I do for the orthographie: seing g and c and p: &c have so diverse sownds: & not allways one, as g somtymes as gh & somtymes as I: and C somtymes like K, somtymes like S, p somtymes like ph, & somtymes p: & somtymes f.
4. The number of the words in the first leafe, in every row, is not all one: nor 49 allwayes.
5. Of the word in Table, which is to be set down all the tables following, all the table over, it will not agree to fill up mostly all places, & to set down the word perfectly.

---

*adma ioha notma goth vamſed adges onſeple ondemax orzan, vnfa onmah vndabra gonſah gols nahad NA.*

I dowt which is *n* and which is *u*.

1 $\boxed{\cancel{2}}$ *Oxar varmol pan ſampas os al pans orney andſu alſaph oucha coſdám on za go les natmátatp max, olnah von ganſe pacath olnoh vor naſquah loth adnay nonſah oxanſah vals nondax vonqueth lan ſandquat ox ardánh ~~ozabel~~ onzâbel ormach douquin aſtmax arpagels ontipodah omvah noſch als mantquts, armad notgals. Vantantquah.* †

a dowt whether *ar mad* be two words or one.

2 $\boxed{\cancel{3}}$ *Ondroh als vrh. panchah orn ſandvah loh andah nol pan, ſedmah zugeh als ab mi cad am pâ get ordomph, axah gethol vav axel anthath gorſan vax parſah vort lanq ándamſah getheol, vrchan navadáh óxembles armax lothar, vos antath, orſé vax*
Δ Ω *alnoth, other mals olnah gethom várdamach, alls; Orgeth.*

3 $\boxed{\cancel{4}}$ *Or paſquah omzádah vorts, angénodah varſáua onch aldúmph, ángeт ónſaual gálta oth aneth ax pa geſné ouád ax orneh al dum bá ges vos cómph alze ax, orzad andah gost aſtoh nadah vortes, astmah noteſma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna danſa als alst.*

4 $\boxed{\cancel{5}}$ *Arſah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardrínoh aſtómagel arpáget aſteth arde obzá, ols* ⓃⒶ *gem na pá la ba mí da orſat nahah*

*odmázen ándalphel, ox ambráſſah oxah géth nor vamfah*
*genoh daqueth als aſtna, oh tatóh, alſah goth necor andeoh*
Here seme to be 50 names: and so, one to many.
*neo alda nah*

5 ~~6~~ *vanlah oha demagens on ſunfah, paphah olemneh, ózadcha*
*lax ornah vor adme ox vaſtmah gu labazna, gumnácho*
*aſthmah ochádo landrídah vons ſah, lúgho iahat nabſcham*
*nohads vandiſpa roſſámod androch alphoh, zúmbloh áſnah*
*gonfageph aldeh lo dah vax orh aſmo, gad au danſequa*
*deo, dath vax nograh vor ſegbat Mon.*

6 ~~7~~ *Arni olbah galpa lohánaha gáu pu ma gén ſah ollo var ſe darſah*
*goho ál bu mi clá má ca pá loth ieho nad veſlah vors ardno*
Here are but 38.
*inmony aſquam rath als váſmah génda loggahah aſtmu.*

7 ~~8~~ *Arnah notah lax vart luhoh déſmaph, ol $\overset{\varepsilon}{\text{c}}$ap ra mi na cah*
*ox and an vah gem ne lo ri phi ton pha ac cam plah no ſta pha*
*or max a da ha har or zem bli zad mah pan che fe lo ge doh*
*áſchah ólmah ledóh vaxma*

8 ~~9~~ *Gans na cap lan seda ax nor vorza vo laſpral onſa gem*
*gemah noph gázo na von ſantfa noſtradg anſel vnſa pah*
*vort velſa or alda viax nor adroh semneh ols vandéſqual*
*olzah nolpax pahah lothor ax ru vanſar glímnaph gath*
*ardot ardri axa noh gaga leth arde maxa.*

9 ~~10~~ *Corſal mabah noplich alps arſod vord vanfax oriox*
*nabat gemnepoh laphet Ióda nat vombal nams ar*
*geth alloah néphirt lauda noxa voxtaf ardno*
*ándroch labmageh oſſu állmaglo ardot nalbar vanſe*
*dar to vorts parſan vu vnrah vor gádeth leth orze*
48
*nax vomreh agelpha, legar or nembla ar vah Su.*

10 ~~11~~ *Zanchcumáchaſeph, ol za mi nó ah val ſe bú ra ah no da li gá nax*
*or ſáp na go darſágnapha nobſiblith armipyth arſepólonitantons*
Here are 54.
*Iembúlſamar lebóge axpar ornáza oldaxardacoah.*

11 ~~12~~ *Semno ah al chi do á cha da Sel pag in o dah a da hu bá mi ca noh*
*dam pha gli áſ cha nor oxompaminapho lemp, na, gán ſa pha*
·50· words.
*ne co ál pha ~~afpa~~ aſ pa gé mo cal na tú ra ge.*

12 ~~13~~ *Sen gál ſe quar ruſ fa glan ſúx taft ormaca*
*ox i no dál ge brah nop tar ná gel vom na cheſ pál ma cax,*
*arſep aſ dón ſadg aſc lan fán che dah nor vi car máx coh*
*zum bla zánpha ad geh do ca ba ah.*

13 ~~14~~ *Ar gém na ca pál fax, ~~or~~ nído hab cáſ pigan alpuh*
*gágah loth ral ſá bra dan go ſá pax vól ſan quéſ tan*
*ondapha opicab or zy lá pa a chra pa má les*
*~~ad mm~~ ad má car pah oxalps on dá pa, gém na de vór guſe.*

14 ~~15~~ *Lat gans ſa par ſat laſtéah lor ádah noxax ardéphis*
*nónſon andoh gúmzi vor sab líboh ad ni ſa pa loth gaho lar*
*va noxa oho lan ſempah noxa Vriah Sephah lúſaz*
*odgálſax nottaph ax úrnoc árpos arta zem zubah*
*lothor gas lubah vom zá da phi cár no.*

15 ~~16~~ *As só ta phe on dah vor ban ſanphar pa loth agno iam*
*néſroh am algórs vrrábah geuſeh alde ox nah vors*
*púrblox ámphicab nóſtrohh admá$\overset{d}{\text{g}}$ or napſú aſmo lon*
*gamphi arbel nof ámphi on Saubloth aſchi nur laffax*
*las doxa pra gem a Seſtrox amphi nax var ſem$\overset{\text{beth}}{\text{bh}}$.*

16 ~~17~~

*Angéſel oxcapácad onz adq ochádah ólzah vor náh*
*orpogógraphel al ſa gem ua ca pí coh vl da pa pór ſah*
*naxór vonſa rons vrbanf lab dún zaph algadef*
*loh gem vortáoh amph ahoha za vaxorza le$^{fe}$ph oxor*
*neoh ah va dunaca pi ca lodox ard nah.*

17 ~~18~~

*Iahod vox ar pi cah lot tár pi ges nol zim na plah*
*ge ó gra plih ne gó ah va lu gá~~ns~~ zed am phí la doh*
*zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa*
*Luma ges ard de oh ah.*

Here seme to be 50.

18 ~~19~~

*Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah*
*vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah*
*lubatan anſem nofet au naba notoh ax arſah mans Vſtgam*
*pahod pah mal sednah geſtons amphes al manſo gapalebâton*
*arra nax vamfes amah dot agen nalphat ar zamne oh Sages.*

19 ~~20~~

Of the *n* and *u* of this word I dowt.

*Nax lerua nath Zembloh axpadabamah Sanzápas*
*gunzanquah ona var demneh gah lod vmnah doxa val tarquat*
*mans ol gem nageph au zanbat vx anzach al pambóha*
*naxtath ol nada vam nonſal aua nal gedot vorx alge lah*
*deſpa~~gi~~ gu prominabâmîgah olpaz ord gamnat lem paz*
*cath normadah on demq.*

20 ~~21~~

*Laffah ie ogg dalſeph abrimanadg oldomph ledothnar*
*ymnachar onze vam ſepno voxauaret ol zantqur amph*
*nas Sages om nartal vor miſcam bemcax lappad geſso*
*drux capgol ass letnar vom.*
*Sauſah or gamprida ornat vol aſmd onza duh get hanſa*
*gorh hubra galſaropah nequax dap gemno ab pnidah*
*noxd lumbam.*

At *vom* was a + to note the ende of a line: But both these mak but 49 names.
†

21 ~~22~~

*Al gethroz ax arvan oh zempal guh arvax no demnat ar*
*pambals nop nanſal geh axor pam vartop ab vbrah cardax*
*lon ſonges au dumax ar nephar lu gemne om Aſda*

*vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax*
*vpplod dam zurtax loa an avarn nar gemplicabnadah oxa.*

22 ~~23~~

*Nooa Babna ampha dum nanſap vrs daluah marſaſqual orma*
*nabath Sabaothal netma vol ſempra iſch laue ondeh noh*
*semblax or manſa macapal vngenel vorſepax vrſabada noxanquah*
*vndalph aſmoh vxa na Gaspar vmpaxal lapproh Iadd nomval*
*vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah*
*Volls laydam ovs nac.*

23 ~~24~~

*Cedah or manveh geh axax nolsp damva dor demgoh apoxan*
*subliganaxnarod orchal vamnad vez gemlehox ar drulalpa*
*ax vr samfah oladmax vr ſappoh Luah vr pabmax luro*
*lam faxno dem vombres aduſx or sembal on vamne*
*oh lemne val ſe quap vn nap naſtoſm dah voz mazax*
*lumato games on neda.*

51 words.

24 ~~25~~

*Voh g$^{i}$emſe ax pah loſquan nof afma dol vamna vn samſes*
*oh set, quamſa ol danfa dot ſanta on anma ol ſubracah*
*Babalad vanſag olso pas gonred vorn chechust axaroh*
*rugho am nadom val ſequot ne texpa vors vrs al pam*
*vans na tomvamal anſipamals notems anꝗ arxe al.*

25 ~~26~~

*Pangef oſfd ne pamfah aliboh a noſtâfâges almeſed vrmaſt*
*geus vrmax au ſemblox ſatq quayntah luzez arne noh*
*pamna ſams bantes orn volſax vors vniſapa monſel dah*
*nox ah pah vomreb doth danſéqox anzazed onz anfal*
*nom vamreh volts vrnacapácapah noſhan yalt gelfay*
*nor sentqbt onbanzar luntaf val ſentepax.*

26 ~~27~~

*Orniſa nor Pampals anz alpah nox noxa gendah von*
*gamne dah vors ad na lepnazu acheldaph var honza*
*gune alſaph nal vomſan vns alpd a domph ar zemnip*
*ans vrnach vancef ban yanzem oh aha vons nabrah*
*vh aſmo drat vormez al paſquar no gems nah zem*
*laſquith apſantah.*

27 ~~28~~ vol zans alphi ne ganſad ol pam ro dah vor vngef a deoh
nad vnſemel apodmacah vnſap val vndar ban cefna dux
hanſel yax nolpah volts quayntah gam vemneg oh aſq
al panſt ans vntah hunſanſa Apnad ratq a sanſt nel
odogamanázar. olzah guh oh nah varſa vpangah eoh aho.

---

28 ~~29~~ Notgah ox vr auonſad vl dath nox lat ges orn val
sedcoh leth arney vas ars galep odámpha nol axar vox
apracas nolph admi adpálſah noh vrh gednach vax
varſablox vrdam pagel admax lor vamtage oxandah
lamfó nor vorſah axpáa, ols nugaphar ádras vxár
noſtrílgan ampacoh vortes leſqual exoh.

---

29 ~~30~~ Ses vah nómre gal ſables orzah, get les part, ox ar ſe
de cólmachu ardéh lox gempha lar vamra goh naxa
vors admah gebah, Semfúgel admá geod alzeh orzam
ván$\overset{\text{ket}}{\text{chet}}$, oxam prah geh orzad val nexo, vam ſeleph
oxa, noha par gúmſah aſkeph nox adroh leſtof ad moxa
nonſúrrach.

---

30 ~~31~~ Vomchál as pu gán ſan var, sem quáh lah set
gedoh argli oranza vor zina sedcátah zuréhoh admich,
ors arſah varſab, oliba vortes lúnſanfah, adnah vor
semquáx, vorſan lap varſah gebdah voxlar geoh, gemfel
ad gvns. aldah gor vanlah, gehudan vor ſableth, gedvel
48 ax ors, manch var ſembloh.

---

31 ~~32~~ Ar dam fa gé do hah Luxh arcan Mans lubrah vor
ſemblas adna gor partat, nor vílſo ádchu apri ſed amphle
nox arua getol. Vor ſambla geth, arſe pax vor ſah gelh aho
gethmah or gemfa nah prax chilad aſcham na prah oxáh
var ſetqua lexoh vor sámbleh zubrah.

---

32 ~~33~~ Lax or ſetquáh vah lox rémah Nol ſadma vort, famfa
le gem nah or ſepah vartef a geh Oha lon gaza onſa ges
adrux: vombalzah ah vaxtal. noh ſedo lam, vom

tántas oxárzah Mechól va zebn geth adna vax, ormacha
lorui adrah, Gens arnah vor, Arſad odiscóh alidah nepho.

---

33 ~~34~~ Hastan bah ges loh ru mal; vrabro den varſah, Mah rox
idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges
lath vriop: nal pas vi me ró to ád na vah ged anſe lah
verbrod vn gelpa, lux árd do ah: vaſt vor Gemafánoh.

---

34 ~~35~~ Amles ondanpha noxt vradah gel núbrod Arb á cha
lo pe go há pa ra zem che pár ma la Na bu rá doh gem la pa
or zín fax nol ad micápar vó ſi pi cá la ton andrah vox
48 ardno, get na ca ploh gál zun.

---

35 ~~36~~ Ór ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah
cox chá dah or na hú da vol ſa pah: No bro ch, ál pa
chídomph náb la grux la vx ar gá fam gel ne do gá lah
46 vo ſa pah.

---

36 ~~37~~ Gu la gé dop áx ix óx a max lun fá gem pah orſa devlmah
Gé pa cha vor ſí ma coh alduth gempfa: Nox gal max
ar hú gaf gli nó rob va gen lá car du zum ox ám pli zam
zu latmah ge gé ma ohahah.

---

37 ~~38~~ Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah
vox ár vox gelet ar gahad, gan pá gan doruminaplah
vor zinach cô pa chef ardrah óx ox pol ſa gal máx nah
guth ardéth on zupra cró cro gah var ſa má nal.

---

38 ~~39~~ Ar ſa bá cho as noh al geh oh, ax ár pa gal olza déh
or za zú max exoh eh, or ~~cha~~ cah pal donazahá onza
zethas: no r ſáp ſe pah onzap a palmah aldoh voh
náblebah gemnápam os malſa or naoh zar bu la gém pah
ne ó ha brah.

---

27 ~~28~~ Tal gep ar ſep nah doh, vors alſa doh necoh am ar geth
na ges alpran odox malſápnah, gohor ahoh gadmah

The copy had amna I cowld not coniecture.

ol dáneph aludar dónzagab ólſagah nebthuh or
ſapnar balgonph nep gemloh, ax amna duth
achár laspá, vohá, náxvolh gas vergol ah pratnom
g$^{i}$eá nostúamph.

---

40 ~~41~~ Vắn ſa pal ſah gón ſo gon gé la bu rá doh tato lang,
ge mé fe ran ón da pans ge lá brah: or pa gé mal
on ſán fan gen ólc ma cha lan Von ſé gor a prí cas
nor vá gel om brá cau cohadal.

---

| | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
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| v | r | á | ſ | n | a | g | e | p | h, | a | m | p | h | i | d | o | n, | g | á | n | ſ | e | l, | v | a | x, | ó | r | e | h | a | m | a | h, | v | ó | r | ſ | a | f | a | n | ſ | a, | a | c | a | s |
| d | a | m | i | f | a | g | a, | n | á | b | u | l | a | x, | o | r | ſ | a | g | e | h, | n | a | ḿ | v | a | h, | o | c | a | r, | l | u | n | ſ | a | n | g | e | l, | c | a | r | p | a | c | o | a |
| l | u | n | ſ | e | m | n | e | p | h, | o | d | á | r | n | a | c | h | o | h, | z | e | m | b | l | o | h, | o | b | l | i | c | a | n | d | o | n, | g | a | l | s | o | r | x | v | l | á | g | a, |
| f | ó | m | n | a | p | h, | a | p | á | n | ſ | a | g | e | h, | l | o | n | ſ | ú | g | a | l | a | n, | g | r | a | s | t, | v | b | l | á | n | ſ | o, | a | r | n | o | x, | v | o | n | ſ | á | a |
| t | a | l | t | é | m | a | p | h | e | c | h, | ó | r | m | a | c | h | a | d | á | g | e | n | o | x, | v | r | s | t | á | m | v | a | h, | n | a | d | v | a | r | e | h, | o | n | s, | a | r | g |
| z | u | c | á | n | z | u, | n | a | p | l | i | o | r | a | h, | n | o | r | g | e, | h | a | h | a | n | a | h | a, | v | ſ | p | l | a | h, | g | r | a | d | ú | n | v | a | h, | n | a | v | í | o, |
| a | r | s | a | h, | v | ó | n | r | o | g | e | n, | d | a | h | v | a | l | a | h, | o | r | z | a | p, | c | v | l, | c | a | r | ſ | e | d, | a, | p | o | r | ſ | a | l, | q | á | s | t | a | v | a, |
| g | a | n | f | ú | m | a | r | a | b | ó | m | o | n | a | h, | g | á | s | t | a | g | e | s, | ó | r | d | o | l | p | h, | n | a | q | a | s, | o | r | g | e | m | v | a | h, | n | o | x | a | d |

Δ. - And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diverse other imperfections yet remayning in this page, to ax the solution and reformation.

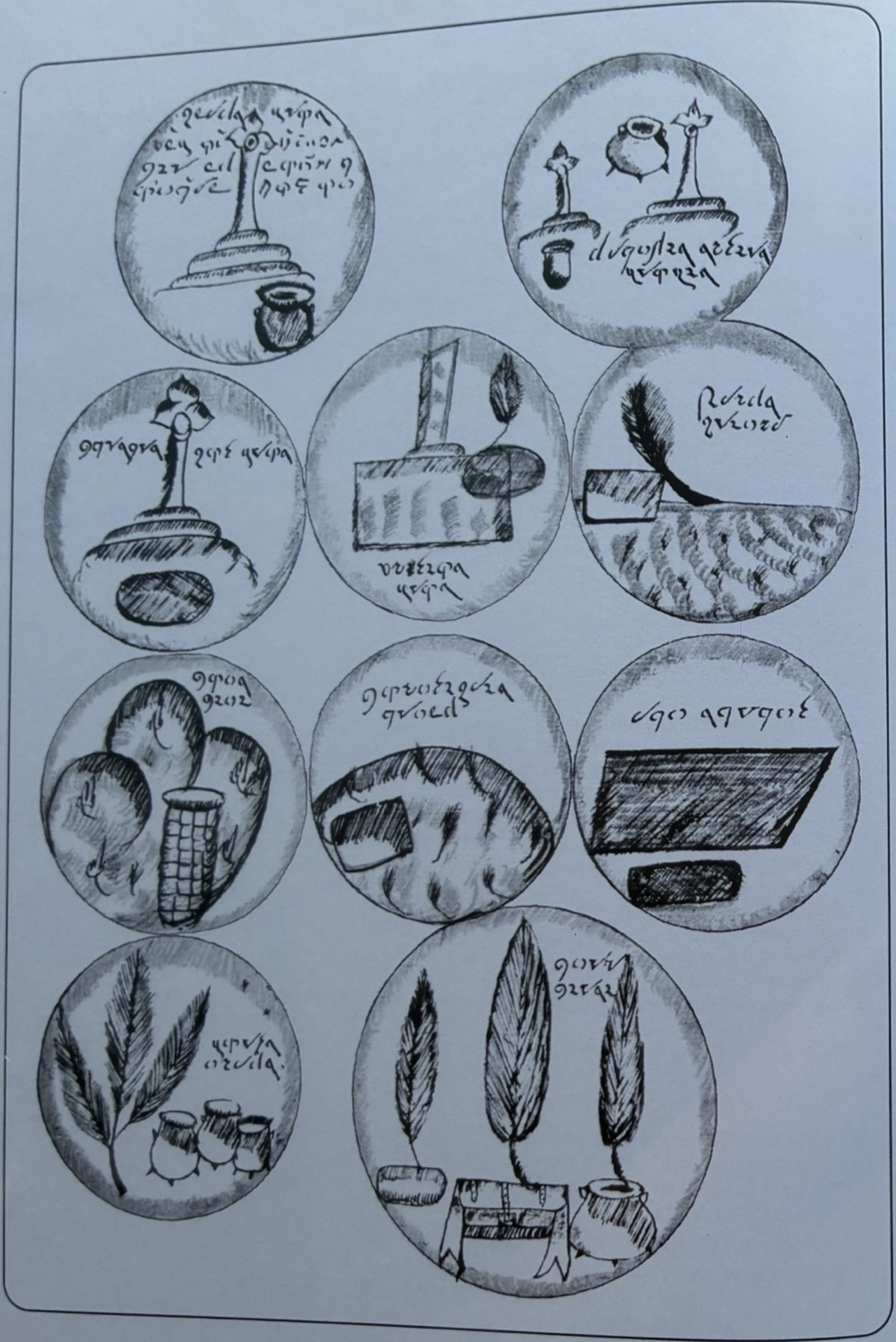
Δ. - Whan I had told this my·dowte to E.K. he answered me that the first row of these last ·50· before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word *Amgédpha* &c. And therfore the next row following, (begynning with *Arney vah nol·gadeth* &c.) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And ☞ so is one dowte taken away: The other is of the ~~imperfect~~ numbers of words in some of the 49 rows of this second page:

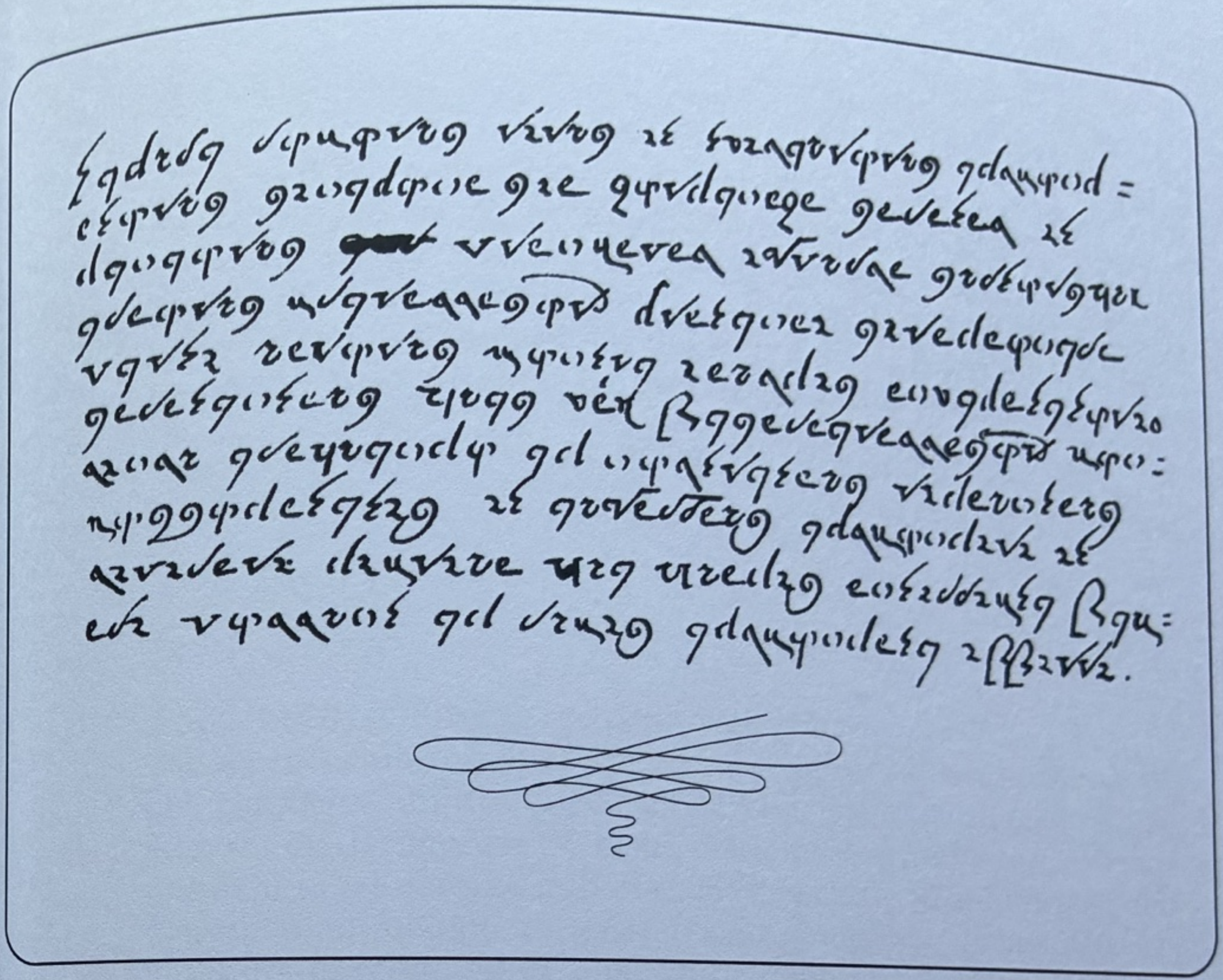
## Aprilis 10. hor ·9·

Δ. - As we were talking of the Macedonian (the grecian), who yesterday cam with M$^{r}$ Sanford his letters, there appeared in the corner of my study a blak shaddow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, Κατάστικτος, which E.K. wrote out: and it signifieth ~~firmus~~ — maculosus, or condemnatus &c. and the Voyce sayd, that word was sufficient adding Est. Δ. - God be thanked and praysed.

To me delivered by M$^{r}$
Edward Kelly
1583. Martii 22
Friday

M$^{r}$ Husy cam with
him from blockley.



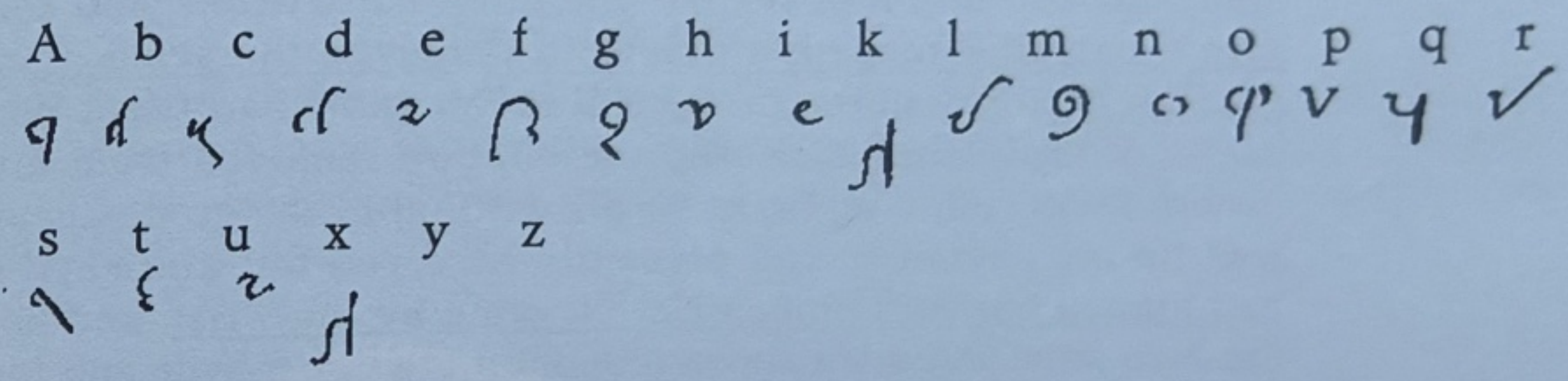


## Aprilis ·11· Thursday.

Δ. - After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay to deciphre the cifre which before is spoken of, and was browght me by E.K., as he was willed to do.

And at the first, I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perceyverance.

Δ. They were fownd at Huets Cross as the spirituall Creature affirmed when he led them to the finding of this Moniment & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.



And, the first longer writing, was thus:

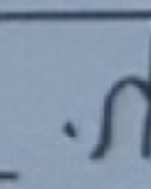
Tabula locorum rerum et Thesaurorum absconditorum, Menabani, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile possunt ad lucem abscondita efferre.

Note I. Dee. The last being of the Danes here, was abowt the yer 1040.

And the Notes of the ten places, here by, affixed: are thus to be red orderly.

·1· Gilds cros hic o . . . . . . mer id io onali ot on

2 blanḳis Suters croces



Of this K I dowt yet.

3 Marsars got cros

4 Huteos Cros

5 Fleds grenul

6 Mons Mene

7 Mountegles arnid

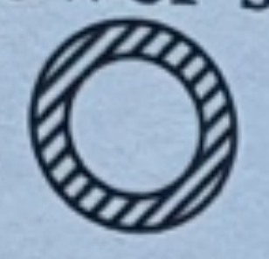
8 Lan sapant

9 Corts nelds

10 Mn̲rr Merse

Δ. fortè Marr.

## Aprilis 15. Monday.

Δ. - As E.K. was writing the eighteenth leafe which was of the Spirits of the earth, (in the after none abowt 4 ½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangying abowt theyr eares, and hastyly asked E.K. what he wold have, & wherfor he called them. He answered that he called them not, & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written, and that every man who readeth a prayer to perceyve the sense thereof, prayeth not. No more, did he call them, and I bad them be packing out of the place, and thereuppon removed from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrist: and he shewed the bare arme and there appered both on the upper syde and lower syde imprinted depe in, two circles as brode as grotes thus:  very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) *They come flying on me, they come*; and he put the stole, which he sat on, betwene him and them, but still they cam gaping or gyrning at him. Then I axed him where they were: and he poynted to the place and than I toke the stik and cam to the place and smitt a cross stroke at them and in the name of Iesus commaunded those Baggagis to avoyde: and presently they avoyded.

*All thanks be to the onely one Almighty, and everliving God whose name be praysed now & ever. Amen.*

## Aprilis 18: Thursday morning. hor. 8. circiter.

Note. Now 30 Tables being written since good friday: and dayes onely 21 passed since good friday.

Δ. - As E.K. cam to write out the Tables according as he was wont: and to have the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven cornerd: and after I had put the stone agayn into the frame, and thereuppon did make long oft request, for answer having. There appered nothing, neyther was any thing seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence,

Δ. As who shold say αυτος εφα, ipse dixit: *scilicet* Deus.

*He promised, be not carful:* Δ. Note, here are iust ·21· letters.

E.K. - The letters semed to stand at fingers endes (being 21): and so every finger had a letter on it: and the fingers semed to be placed on the Corners of the Heptagonall clowde: and assone as the sentence was red, the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ. - *All laude honor and thanksgiving, be to the highest, our most loving mercifull and almighty God, now and ever, amen.*

The stone out of the frame.

## Thursday. Aprilis 18. after dynner.

Δ. - We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written), a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, wherby the Indignation of the Lord might be kindled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfort hapening to us,) I prayed in the hearing of E.K., (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd, *I am sent, to understand the cause of your greif, and to answer your dowtes.*

Δ. - I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of, and among his manifold grave speaches he had these words:

Prepare all things.

*Prepare all things, For tyme is at hand.*
*His Iustice is great, and his arme stronge.*
*How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.*
*Be rocks in faith.*

Good Angels.

*It is not the manner of us, good Angels, to be trubbled so oft.*
*At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.*
*Great is the light of Gods sinceritie.*
*Appoint God no tyme. Fullfill that which is commaunded.*
*God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say, It shall be performed.*
*What is it now thow woldest desyre to be made playner?*

Δ. - Still he proceded uppon my answers: and at length he sayd:

Tyme of Iustification known whan.

*Neyther is the time of mans Iustification known untyll he hath byn tryed.*

The ende of our election.

*You are chosen by God his mercy to an ende and purpose: Which ende shall be made manifest by the first begynning in knowledg in these Mysteries.*

Tyll the very howre.

*God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore seke not to know the mysteries of this boke, tyll the very howre that he shall call the. For then shall his powre be so full amongst you, that the flesh shall not be perceyved, in respect of his great glory.*

Want of due reverence using in our actions is reproved.

*But was there ever any, that tasted of gods mercies so assuredly, that wanted due reverence? Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holiness? I do advertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh.*

Angels abase them selves, to pleasure man by theyr instructions when they tak uppon them, or use any sensible evidence of them selves or voyces &c.

*Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c. But he doth this, not for your causes, not for your deserts, but for the Glorie of his own name.*

*One is not to be lightened, but all. And, which all? The two fethered fowle to gither with the Captayn.*

Three are to be lighte=ned 40 dayes.

*Ask what thow wilt: for, untyll the 40 dayes be ended, shalt thow have no one more shew of us.*

A.G. Δ. - *Whether shall we give Cownsayle, or consent to the Captayne to go down into his Cuntry, as, presently he entendeth.*

Vr. - *As he listeth.* Δ. - E.K. sayd that this was Vriel who now had appered and answered all this.

Vr. - *I will ask the one question. Have we any voyce or no?*

Δ. - *I do think you have no organs or instruments apt for voyce: but are mere Spirituall and nothing corporall: but that you have the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.*

Vox angelorum. Vr. - *We have no voyce, but a full noyce that filleth every place: which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self, but one, more nerer to thy estate. —— Do thy Duty.*

Vriel putteth one in his place.

Δ. - He sayd this, to one who cam in, and he departed him self.

Δ. Il or El.

Δ. - This new come Creature sayd, *wold you have any thing with me,* Il?

Δ. - *Who art thow: Art thow one that loveth and honoreth our Creator?*

Il - *Will you see my hart.* —— E.K. - He openeth his body and sheweth his hart: and theron appered written EL.

El.

IL

Δ. - He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture and his skoffing, as the outward shew therof was to be vulgarly demed: but I did carefully ponder the pith of the words which he spake: and so forbeare to write very much which he spake at the begynning, by reason E.K. did so much mislike him, and in manner toke him to be an Illuder.

Δ. - *As you are appointed to answer us by the Messager of God, so answer us, (who desyre the pure and playne verity), as may be correspondent to his credit that assigned you, and to the honor of God who Created us.*

Note Threefold answer.

Il - *My answer is Threefold —— I answer by gesture —— by my apparayle, and will answer the by my wordes.*

Δ. - *Do you know where the Arabik boke is that I had: which was written in tables and numbers?*

Liber Arabicus.

Il - *It is in* Scotland —— *A minister hath it; it is nothing worth: The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and ever lasting God: for ever and ever.*

E.K. - he kneleth down.

Δ. - *The Lord Threasorer, hath he, any bokes belonging to* Soyga? Il - *He hath none: but certayn Introductions to all artes.*

Note

Δ. - *But it was reported to me by this skryer that he had: certayn peculier bokes perteyning to* Soyga, *otherwise named* ysoga, *and* Agyos, literis transpositis.

Il - Soyga *signifieth not* Agyos. *Soyga alca miketh.*

Δ. - *What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.*

The language towght in Paradise.

Δ. - *What language is that, I pray you?* Il - *A language towght in Paradise.*

Δ. - *To whome?* Il. - *By infusion, to* Adam. Δ. - *To Whome did Adam use it?* Il - Unto Chevah. Δ. - *Did his posteritie use the same?*

Il - *Yea, untyll the Ayrie Towre was destroyed.* Δ. - *Be there any letters of that language yet extant among us mortall men?*

Il. - ..... *that there be.* Δ. - *Where are they?* Il. - *Ô, Syr, I shall make you in love with your Masterships boke.*

Δ. - *Did* Adam *write any thing in that language.* Il - *That is no question.*

Δ. - *Belike than, they were delivered from one to an other by tradition, or els* Enoch *his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament, in Iude his Epistle where he hath,* Prophetavit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis facere iudicium contra *omnes*, arguere o*mn*es impios, de omnibus op*er*ibus impietatis eoru*m*, quibus impiè egerunt, et de omnibus duris quæ locuti sunt contra Deum peccatores impii &c.

Enoch.

Note: excellent Memories, for Traditions contynuing and preserving.

Il - *I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most unsearchable. Nothing remayned of* Enoch *but (and if it pleas your mastership) mowght have byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28*dayes, and you shall fynde them, under your pillow whan you do rise.*

Δ. forte 18. Note 28 dayes more do make iust the 40 dayes, before notified.

Δ. - *As concerning* Esdras *bokes, which are missng, what say you?*

Esdras bokes.

Il - *The prophets of the* Iues *have them.* Δ. - *But we can hardely trust any thing in the* Iues *hands, concerning the pure veritie: They are a stiffnecked people and dispersed all the world over.*

The Iues.

Il - *I will shew you a trik.* Δ. - He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to have a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures 88.

Δ. This might seme to signifie the calling home of the Iues, A° 1588 to come.

- *I will shew you more then that, to, and will speak to a man shortly, that shall bring Water to wash every mans face.*

Δ. - *What mean you, by every man? shall all men, be made cleane?*

Il - *There is a difference in washing of faces.*

Note, El semed to be woman.

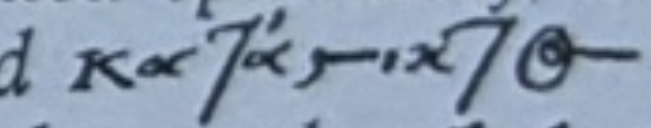
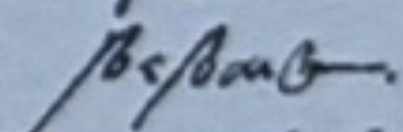
E.K. - This creature seemeth to be a woman by his face: his apparell semeth to be like a Vice in a play.

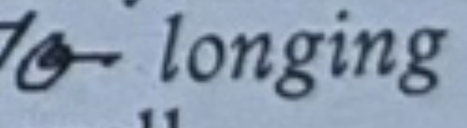
E.K. - *Ar you not a Kinsman to* Syngolla?

Il - *I syr, and so are you a kinsman to* Synfulla.

Δ. - *A man may finde corn in chaf.*

Il - *So may you (perchaunce) finde me an honest man in my ragged clothes.*

Δ. - *This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word*  *: I pray you what doth it signifie? I axed the grecian and he sayd,* .

Il - *Loke in your boke.* Δ. - I toke the common lexicon: and he sayd, *No Not that*: Then I axed if I shold take φαvorinus his lexicon: and he answered, *Nor that.* and I axed, *which then*: and he sayd, *your boke covered with a white parchment*, and I axed, *that of* Munsters *of Latine greke and hebrue?* And he sayd, *Yea, and there you shall finde that* Maculosus *hath onely that one word*  longing to it. I loked & so I fownd it, which satisfyed me very well.

Gariladrah.

Δ. - *I pray you what say you of* Gariladrah; *do you know him? Who long sins did deale with me?*

Il - *Yf he were lesser than I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale. Loke in your Tables and there you shall finde an other name of his.*

That was Vriel, vide pag. precedent.

Δ. - *I remember no such thing.* Il - *Consider who hath set me here. Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient.* Δ. - *What day was that name given me?*

He pointed to E.K.

Il - *Immediately, sir, after yo*ur Worships last coming.*

Δ. - *That was* Raphaël: *And I remember that* Gariladrah *sayd that he must leave me and his better* (Raphael), *shold be my instructor, and that then the same* Raphael *was in my bed then, &c.*

Δ. - Sing a song to his prayse, who created us.
Il - I will sing a short song.
Your doing are of God: your calling great:
Go down and seke the Threasor, and you shall obteyn it.
Thesaurus absconditus. } Take no care: for, this Boke shall be done in 40 dayes.
40 dayes. Begyn to practise in August. Serve god before.
August. You shall know all thing, ictu oculi.
Knowledge to be infused Ictu Oculi. And so, prayse, glory, and eternall singing
with incessant humilitie be unto the, Creator that
hath framed, made and Created all things, for
ever and ever, Now say you (yf you will)
Amen. Δ. - Amen Amen Amen.

Thesaurus abs. 40 Il - After the ende of 40 dayes, go down for the Threasor:
When those 40 dayes are done, than this boke shall be finished. The rest of the time untyll August, is for rest, labor, and prayer.

Note: till August. Δ. - What labor? Il - In digging up of those Threasors.

Δ. - Must we nedes dig for them? Il - Otherwise, yf thow willt.

Δ. - How, I pray you? For to dig without lycence of the Prince, is dangerous by reason of the Lawes: and to ax licence, is half an odious sute.

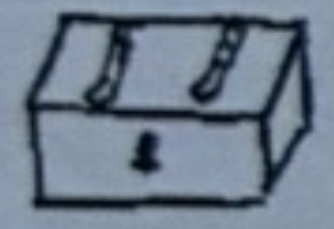
Wthout digging. Il - Yf thow have a parcell or part out of every place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which will bring it (never trust me) before you can tell twenty.

Δ. - He meaneth, Never trust him, if it be not so, as he hath sayd.

Il - No, never trust me, if it be not so.

{ Ten places. Δ. - You mean those ten places, marked in the Table, which, last day, I deciphred.

{ The chest. Il - I, marry, now you hit it. Yea sir, and your chest allso, it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you have it, I pray you let me have some little portion for my wife and children.



Δ. - As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?

Il - Husey told of it, openly, at the bord at braynford in the hearing of diverse.
The Grecian will seke him oute.
The Greke in grecia perhaps can finde out Threasor, but not in Anglia.
The Greke hath a Threasor in his bed, that will enriche him to be a fole.
I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold give better instructions.
Your Chimney here will speak agaynst you anon: yet I am no brik layer.
I must be gone.

Δ. True it is, I had hidden there, in a capcase the records of my doings wth Saule & other, &c.

Δ. - God, for his infinite mercyes be allwayes
praysed, glorified, and extolled of all
his Creatures: Amen.

The boke The powder The rest of the roll. } - He advised E.K. to comunicate to me the boke, and the powder, and so all the rest of the roll, which was there fownd: Saying, True frendes use not to hide any thing eche from other.

Δ. - An old proverb it is. Amicorum omnia comunia.
Vnde, Deo Soli omnis exhibeatur
laus honor et gloria.
Amen.

Note: There followeth Quinti Libri Mysteriorum Appendix.

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# Quinti
# Libri Myſteriorum
# Appendix

20 April 1583–23 May 1583
*(from British Library MS. Sloane 3188)*

# Quinti libri Mysteriorum Appendix

## Aprilis 20 - Saterday.

Δ. - This Satterday had byn great and eger pangs betwene E.K. and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction, saying that he hath often here to fore byn told things true, but of illuding divells: and Now, how can this be other, than a mockery, to have a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? And that whan they shold do good in dede that then they shrank from us, and that he was not thus to leese his time: But that he is to study, to lerne some knowledge, whereby he may live: and that he was a cumbre to my howse, and that he dwelled here as in a prison, that it ~~was~~ wer beter for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster; who rayled at him for bearing witnes of a bargayn made ~~by~~ betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c. With a great deale of more matter, melancholik, and cross overthwartly to the good and patient using of our selves to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered ~~yest~~ on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; ~~shol~~ shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all, wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say ~~the~~ or dowt the tree to be yll that bringeth furth good frute: for of these Creatures, from the begynning of theyr dealing with us unto the last howre, we never hard other than ☞ the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as have byn imparted to man before: and therfore neyther impossible for man to enioye agayn, nor unmete for us to hope for, and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ~~strong~~ ioyfull throwgh his mercies, and which accuseth me not in this action, of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord Sapientia. his helping hand to make me wise for his servyce, (according as long tyme my daylie prayer to him hath byn.) and seing I have and do ax wisdome at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: neyther will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that Voluntate*m* timentium se faciet deus: and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his favor, his mercies and graces. $300^{\pounds}$ det. And whereas he complayned of want, I sayd, my want is greater than his: for I was in det allmost 300 pownds, had a greater charge than he; and yet for all my 40 yeres course af study, many hunderd pownds spending, many hunderd myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, ~~ye~~ &c., yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolved, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or

els to pass furth my dayes on earth with gods favor and assurance of enioying
here his mercifull mighty blessings, to understand his mysteries, mete for the
performing of some actions, such, as myght sett furth his glory, so, as it might
be evident and confessed, that such things wer done Dextera Domini.
And many other discourses and answers I made unto his obiections and dowtes:
A meridie - Afterward I began to speak of the trubbles and misery foreshewed to be nere at hand, and
by that tyme I had entred a little into the Consideration & talk of the matter, he appered
that sayd he was called El or Il, and sayd:
*Now to the matter.*

Δ. - *What matter?*
El Il - *I must have a wallet to carry your witt and myne own in.*
Δ. - Benedictus qui venit in nomine Domini.
Il - *Then I perceyve that I shall have a blessing.*
*Blessed is the physitien that hath care of his patient, before the pangs of death*
*doth viset him.*
Δ. - *What think you of that clowdy Heptagonum?*
Il - *Dost thow consider, I go abowt it?*
*I told the, every thing I did, was an Instruction. As I can not*
*stand stedfastly uppon this, (it self one, and one, perfect:)*
*so can not my mowth declare, much lesse speak, that you may*
*comprehend it, what this is whereuppon I go.*
E.K. - He went on the Heptagonon, as one might go on the top of a turning
whele: (Δ. - As some horses use to turne wheles as may appere in Georgius
Agricola *de re metallica*).
Il - *I know, what all your talk hath byn: But such myndes, such Infection,*
*such Infection, such corruption: and must nedes have a potion appliable for the*
*cure. But how will you do? I have forgotten all my droggs behinde me.*
*But since I know that some of you are well stored with sufficient oyntments,*
*I do entend to viset you onely with theyr help. You see, all my boxes*
*ar empty?* E.K. - He sheweth, a great bundell of empty poticharie boxes,
and they seme to my hearing to rattle.
Δ. - *How commeth it, that you pretend to come from a favorable divine powre to pleasure us,*
*and your boxes ar empty.*
Il - *You sayd even now in your talk:* Iovis omnia plena: *yf my empty*
*boxes be vertuous, how much more shall any thing be, which I bring not empty?*
Δ. - *Then I pray you, to say somwhat of the vertue of your empty boxes, bycause*
*we may have the better confidence of your fullnes.*
Il - *Will you have my bill?* Δ. - *Shall we go to the Apothecaries,*
*with your Bill?*
Il - *I will shew it: Serve it, where you list.*
*Iudra galgol aſtel.*
Δ. - *You know we, understand it not: how can it be served?*
Il - *You must nedes have an expositor.*
*What boke of physik is that, that lyeth by you?*
[Δ. - There lay by me on my desk, Marcus Heremita *de lege spirituali* in greke and latine,
but the latine translation lay open before, on the left side of which, the sentence began
Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur.
And on the right side, began: Corpus sine mente nihil potest perficere &c.]
Il - *Mary, here is good physik in dede.*
*you fownd my name the other day, go to my name.* [Δ. - So I turned
to the second boke and browght Sigillum Æmeth, and there chose the
Word Ilemese. He than axed me, which letter of the name I liked best
and I sayd, L: bycause it conteyned the name representing God. El, &c.
then he sayd somwhat farder of the letters, which I wrote not.
Il - *Go to great M, the second: for this is it that shall serve his turne.*

A remedy for the blyndnes of E.K. at this instant.

*Yf this can not serve him, he shall have medicine, that a horse can not*
*abyde. Use this, and I warrant you, your blindenes will be gone.*

Δ And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them then there wan=teth not so much by 9 or 10 dayes.

Δ. - It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27
leaves furder: tyll I cam to the Quaternio of M, the second and there I
fownd this sentence notified (by my lines drawn, and a Note in the margent
Cor Contritum) Sine corde contrito impossibile est omnino liberari
a malitia et viliis. Conterit autem cor tripartita temperantia somni dico
et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia
voluptatem generat. Voluptas autem pravas cogitationes ingerit:
repugnat verò præcationi et convenienti cogitationi.
Δ. - This being considered by us, we ceased and this instant and thanked God
of his mercies, that it wold pleas him to make us understand some iust cause
whie clowdes now appeared in stede of brightnes &c.
Soli Deo omnis honor laus et gloria. *Amen*

## Aprilis 23. Tuesday. mane hor ·8·

Δ. - After our prayer iointly, and my long prayer, at my desk requesting God to deale
with us, so, as might be most for his glory, in his mercies: not according to our deserts, and
frowardnes: &c. At length appeared in the stone a white clowde, seven cornerd.
And behinde the clowd a Thunder seemed to yssue.
Nos. A voyce - *Whan I gathered you, you were chosen of the myddest of Iniquitie:*
*Whome I have clothed with garments made and fashioned with my owne*
*hand.* —— *I, AM, Therfore, Beleve:*
Δ. - I prayed, and thanked the highest, that so mercifully regarded our miserie.
A voyce - *I, AM.*
Vr. E.K. - Now standeth Vriel uppon the clowde, and semeth to loke downward
and kneled, saying:
*Æternitie, Maiestie, Dominion and all powre, in heven*
*the earth, and in the secret partes below, is thyne, thyne,*
*yea thyne; and to none els due, but unto the: Whose*
*mercies are infinite; which respectest the glorie of thy owne*
*name, above the frowardnes, and perversnes of mans nature:*
*which swarmeth with synnes, and is covered with Iniquitie: and*
*in the which, there is fownde no place free from filthynes and*
*abhomination. Glorie be to the; ô, all powre: and*
*magnified be thow in the workmanship of thy own hands, from*
*time to time, and with out ende of time, from generation*
*to generation: and even amidst and in the number of those, for*
*whome thow hast prepared the flowres of thy æternall Garland.*
*Beare with them (ô Lord) for thy mercyes sake: for, woldest thow*
Δ. here I mist the hering of a word or more.
*seeke* Δ *in the myddst of miserie? Whome yf thow sholdest*
*iudge according to thy iustice. How shold thy Name be glorified so in thy*
*self, to thy own determination, and writing, sealed before the Creation*
*of the Worldes? The fire of thy Iustice consumeth thyne own seat,*
*and in the, is no powre wanting, whan it pleaseth the, to cast down,*
*and in hemme and gather them to gither, as the wynde doth the snow, and in hemme*

*them with the mowntaynes, that they may not arrise to synne. But what thow art, thow art: and what thow willt, thow canst.*

*Amen.*

Δ. - *Amen*

Vr. - *I have measured time (sayth the Lord) and it is so: I have appointed to the heavens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall never be quenched, nor never fayle.*

*More, then is, can not, nor may not be sayde.*

*We can not be wittnesses to him, which wittnesseth of him self.*

†

NOTA et Cave.

One of us is by the Lord confirmed in constant purpose.

Election confirmed.

*But (this sayeth the Lord): Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition, and will endue ~~that~~ those that are of quiet myndes, with the strength of my powre. You are not faithfull, sayeth the lorde, whome you beleve not. Notwithstanding I have hardened the hart of One of you, yea, I have hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proved iust in my work, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I have chosen him, to be a first erthely witnes of my Dignitie.*

Δ. I think *sayeth the lord* ^ is forgotten here

*Your words are, yet, not offensive unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done ^ and shall stand; yea and in the number which I have allready chosen.*

Note.

†

*But, this sayeth the Lord: Yf you use me like worldlings, I will suerly stretch out my arme uppon you, and that hevily. Lastly, I say,*

*Be Faithfull,*
*Honor God truely,*
*Beleve him hartily.*

†

E.K. - He kneleth down, and semeth to pray. Now he standeth up.

Note.

Vr. - *Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Strive not with God: But receyve, as he imparteth. The Mercy of my message, quencheth the obscuritie and dullness of your sowles: I mean of the Infection, wherewithall they are poysoned.*

Vengeance cryed for.

*Lo, how the Earth cryeth vengeance. Come, for thy Glory sake, it is tyme. Amen.*

Δ. - *Seing it is sayd that in 40 dayes ~~and before 40 dayes~~ the boke shalbe finished: and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing heretofore the boke used to appere to E.K., that he might write, whan so ever he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know, what token, or warning shall be given us, henceforward, whan due tyme serveth for the same purpose.*

Vr. - *Dy in the folly: I have sayde.*

E.K. - It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ. - E.K. sayd, that at the very begynning of this days action, when he expressed the first voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London, &c.
Allso that whan he had made an ende, he thowght his belly to be wyder; and enlarged, much more then it was before.

Δ. - I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and E.K. on his knees likewise, answered divers times, *Amen.*

A.G.

After this, we made A.G. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde:
And, So E.K., was fully satisfyed of his Dowtes:
And A.G., and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis
Sed nomini tuo Gloriam omnem
Laudem et honore*m* damus, et
dabimus in perpetuum.
*Amen.*

## Aprilis 26. fryday

### NOTE

Δ. - By the providence of god, and M$^r$ Gilbert his meanes, and pacifying of E.K. his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to E.K. in word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

* * *

## 1583 Aprilis 28. Sonday: after Dynner, abowt 4 of the clok.

Δ. - As I and E.K. had diverse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd.

Il - *Here is a goodly disputation, of transposition of letters.*
*Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.*

Δ. - *I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet have a due peculier unchangeable proportion of theyr formes, and likewise that theyr order is allso Mysticall.*

The mysticall Alphabet.

Il - *These letters represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator.*
*But I understand you shall have a paynter shortly.*

Δ. - *I pray you, what paynter may best serve for the purpose?* Can master Lyne *serve the turn well?*

Il - *Dost thow think that God can be glorifyed in hell, or can divells dishonor him? Can wickednes of a paynter, deface the mysteries of God?*
*The truth is, I am come to advertise you, least with a small error you be led, far, asyde.*

The Table of Practise.

*Let me see the forme of your Table.*

Δ. - I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

Il - *How do you like those letters?* Δ. - *I know not well what I may say. For, perhaps, that which I shold like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.*

Il - *Thow sayest wel.*
*Behold, great is the favor and mercy of God toward those whome he favoreth. All things are perfect but onely that: Neyther was that shewed or delivered by any good and perfect messager from God: A wicked powre did intrude him self, not onely into your societie; but allso into the Workmanship of Gods mysteries. Those Charac=* Sathan *dare presume to speak of the Almighty.* *ters are divilish: and a secret band of the Divell. But, this sayeth the lord, I will rayse them up, whom he hath overthrown: and blott oute his fote steps where they resist my glorie. Neyther will*

Illuding Spirits thrusting in them sellves.

*I suffer the faithfull to be led utterly awry: nor finally permit darknes to enhemme them for ever. He sayeth, I AM, and they* are most untrue. But behold I have browght the the truth: that the Prince of reason, God of Understanding may be apparent in every part of his Cælestiall de=monstration. Therfore, as thow saydst unto me ones,*

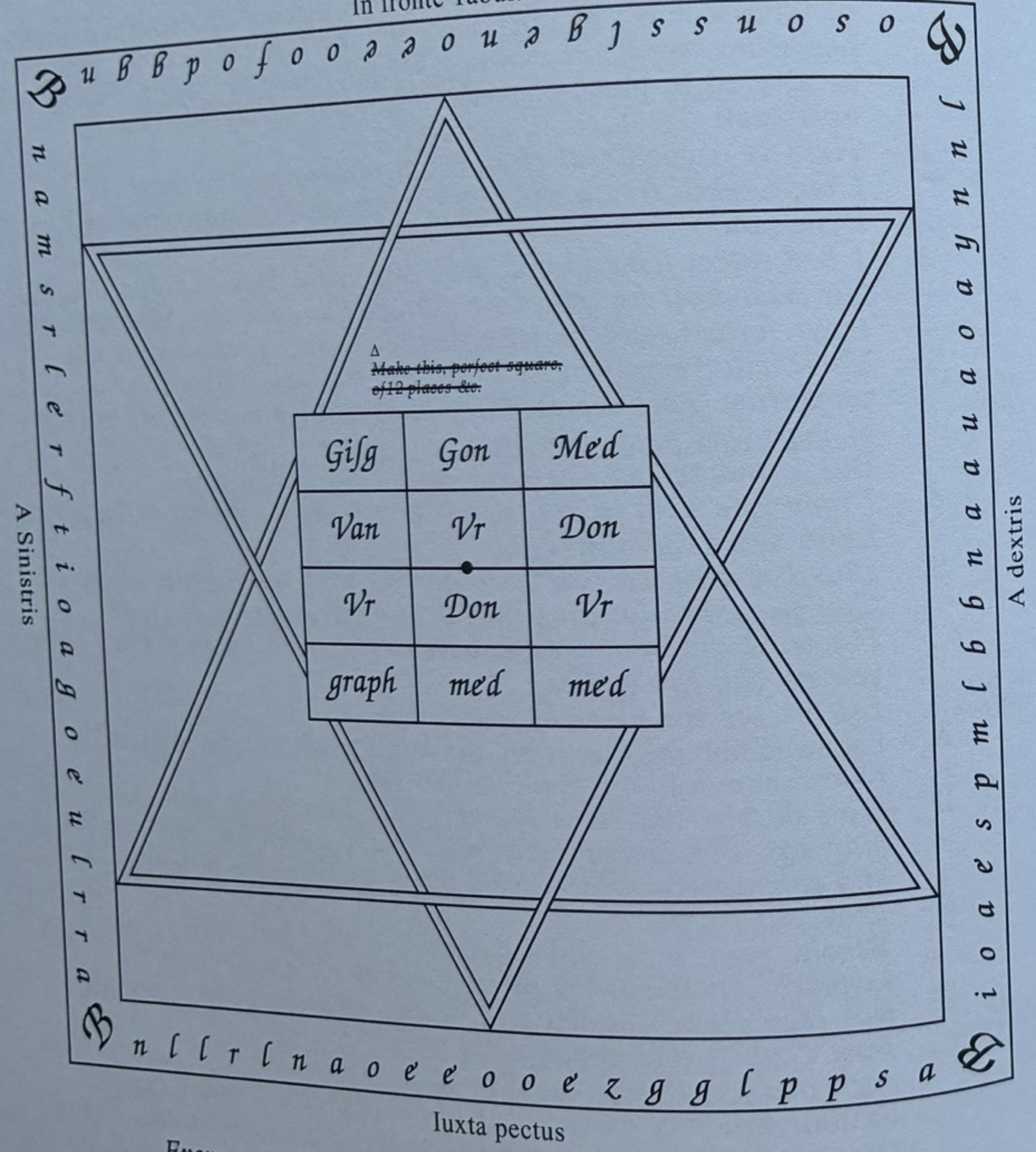
*So say I now to the: Serve god.*

*I understand that the charac=ters are most untrue.

*Make a square,Δ* of 6 ynches every way. The border therof let it be (here) but, half an inch: but on the Table it self, let it be an inche broad.*

Δ* The Inner square, of 6 ynches:

∇ Vide post folium, et etiam in Tabula cordis carnis et Cutis, nam in lineis des=cendentibus, ibidem habes hanc tabula hic incipiendo sed in prima omittendo l et accipiendo o.


In fronte Tabulæ
B u g g p o f o o e e o u e g l s s u o s o B
B n a m s r l e r f t i o a g o e u l r r a B
A Sinistris
B l u u h a o a u a a u g g l m p s e a o i B
A dextris
B n l l r l n a o e e o o e z g g l p p s a B
Iuxta pectus
Δ ~~Make this, perfect square, of 12 places &c.~~
Gisg
Gon
Med
Van
Vr
Don
Vr
Don
Vr
graph
med
med

*Every one of those sides must have 21 Characters. But, first, at every corner make a great B.*

*Prayer is the key of all good things.*

Δ. - After our prayers made, E.K. had sight (in the stone) of innumerable letters: and after a little while, they wer browght into lesser square and fewer letters. First appered in the border opposite to our standing place, (which I have used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.

| | 1<br>In fronte Tabulæ | 2<br>A sinistris | 3<br>Iuxta pectus | 4<br>A dextris | |
|---|---|---|---|---|---|
| | *Med* | *drux* | *drux* | *gon* | |
| | *fam* | *un* | *ur* | *med* | |
| | *med* | *tal* | *ur* | *un* | |
| | *drux* | *fam* | *don* | *graph* | |
| | *fam* | *don* | *ur* | *fam* | |
| | *fam* | *ur* | *drux* | *mals* | |
| | *ur* | *graph* | *un* | *tal* | |
| | *ged* | *don* | *med* | *ur* | |
| | *graph* | *or* | *graph* | *pa* | |
| | *drux* | *gisg* | *graph* | *pa* | |
| | *med* | *gon* | *med* | *drux* | |
| | *graph* | *med* | *med* | *un* | |
| | *graph* | *un* | *graph* | *un* | |
| fortè *med* | *tal* | *ged* | *ceph* | *van* | |
| | *med* | *med* | *ged* | *un* | |
| | *or* | *graph* | *ged* | *med* | |
| | *med* | *van* | *ur* | *un* | |
| | *gal* | *ur* | *mals* | *gon* | — w$^{th}$ a prik |
| | *ged* | *don* | *mals* | *drux* | |
| | *ged* | *don* | *fam* | *drux* | |
| | *drux* | *un* | *un* | *ur* | |

Sigillum Emeth.

Il - *What have you in the myddle of your Table?* Δ. - *Nothing.* Il - Sigillum Emeth, *is to be sett there.*

Il - *The rest, after supper.*

Δ. - Soli Deo Omnipotenti sit laus perennis. *Amen.*

After supper, retorning to our business, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the center ward.

Note of the Square within.

Il - *The heds of the letters must be next or toward the center of the square Table or Figure. Divide that within, by 12 and 7.*

Δ. - I divided it.

Il - *Grace, mercy and peace be unto the lively branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy lively workmanship: and that, before the weak understanding of man.*

*Herein is thy powre and Magnificence opened unto man: And why? bycause thy divinitie and secret powre is here shut up in* Numero Ternario et Quaternario: à *quo* principium et fundamentum omne huius est tui sanctissimi operis.

Ternarius et Quaternarius.

*For, yf thow (o God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleve, bycause they see, which heretofore could skarsly beleve. Strong is the Influence of thy Supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in the, Amen.*

Δ. - The Spirituall Creature semed to eate fyre, like balls of fyre: having his face toward me, and his bak toward E.K.

Il - *Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table divided by 12 and 7: the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, saving certayn letters, which are not to be put in here: By reason that the Kings and Princis do spring from God; and not God from the Kings and Princis. Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member. Rownd abowt the sides [of this square] is every letter of the 14 names, of the 7 kings and Princis.*

12 }
7 }

Note of these kings and Princis.

The dignitie of the Table of Practise.

*Hereafter shall you perceyve that the Glorie of this Table surmownteth the glorie of the Sonne.*

*All things els appertayning unto it, are allready prescribed by your former instruction.*

He alludeth to our talk ~~of talk~~ had of Transposi=tion of letters.

*I have no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.*

Note danger of violating precepts of doctrine.

*To morrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| l | o | n | e | g | a | n | o | g | i | l | a |
| o | g | o | n | r | o | l | e | g | o | b | o |
| s | e | f | a | f | e | l | e | l | a | b | a |
| o | n | o | m | t | u | r | o | p | e | n | y |
| n | o | d | ſ | i | l | l | o | p | s | a | n |
| s | e | g | r | o | r | n | e | ~~p~~ s | ~~s~~ p | a | n |
| s | e | g | l | a | r | a | z | a | m | u | l |

forté
*s p*

## Aprilis 29. Monday, a meridie.

ADAM.

Δ. - As E.K. and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd: Then, à primo.

Δ. - Qui primus est et novissimus, Alpha et omega, misereatur nostri.

Il - *Amen. Glorie be to the, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended. A short prayer, but appliable to my purpose. Every prayse, with us, is a prayer.*

Apparayle changed.

Δ. - He taketh of, his pyed coat, and threw it up on the corner of my desk: and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.

Il - *Well I will give you my lesson, and so byd you farewell.*
*First I am to perswade you to put away wavering myndes.*
*Secondly, for your Instruction, in these necessarie occasions, thus it is:*

An ænigmat=ticall lesson.

*The Owtsides or Skyn must be the Centre. There, is one fowndation.*
*The Flesh must be the owtside.*
*The Centre it self must be dissevered into 4 æquall partes.*
*There is your lesson.*

Δ. - We understand not, this dark lesson.

Il - *The hart must be the fowrth part of the body; and yet the body, perfect and sownd. The skynne must occupy the place of the hart, and yet without deformitie.*
*God is the begynning of all things: The fardest parte of all things is in the hands of God.*

Note.

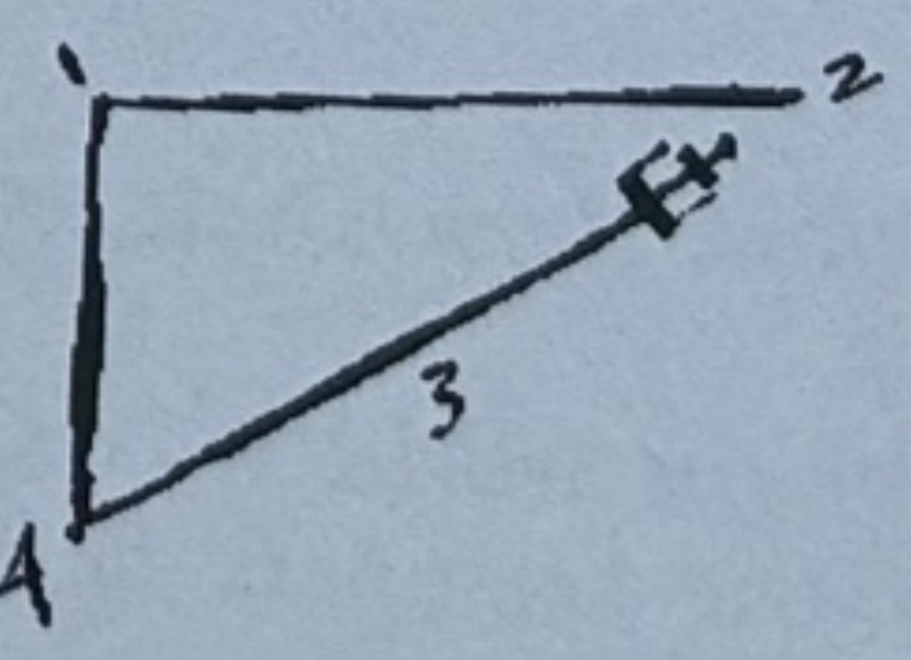
*The like shalbe fownd amongst the number of his One most holy name.*
*The Erth is a fowndation to every thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied.*
*God is the begynning of all things, but not after one sorte, nor to every one alike.*
*But it is three manner of works, with his name:*

Three manner of works with God his Name.

*The One, in respect of Dignification:*
*The Second, in respect of Conciliation:*
*The Third, in respect of an ende and determined Operation.*
*Now syr, to what ende, wold you were your Character?*

Δ. - *At our two first dealings to gither, it was answerd by a Spirituall Creature (whome we toke to be Vriel,)* Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus, gestandum.

Vide inscriptiones suo loco, a° 1582 Martii die 10. f. 5b.



Il - *But how do I teache?*
*The Character is an Instrument, appliable onely to Dignification.*
*But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.*

Δ. - *We understand not.* Il - *Hereby you may gather*

Note here of the 7 Tables of Creation how they apperteyn to the 7 kings and Princes.

not onely, to what ende, the blessed Character, (wherewith thow shalt be
The Nature of all Characters. dignified) is prepared, but allso the nature of all other Characters.
To the Second. Δ. - Conciliation you meane.
Instruments of Conciliation. Il - The Table is an Instrument of Conciliation.
And so are the other 7 Characters: which you call by the
name of Tables, squared out into the forme of Armes: which
NOTE. are propre to every king and Prince according to theyr
Order. order.

Now to the last: Δ. - As concerning the ende and determined Operation.

This boke of 48 Tables. Il - It onely consisteth in the mercy of God, and the Characters of these
bokes. For, Behold, As there is nothing that commeth or
springeth from God, but it is as God, and hath secret Maiesticall and inexplicable Operation in it: So every
Note of the Names of God. letter here bringeth furth the Names of God: But, (in dede),
they are but one Name; But according to the locall and
Generation (corrup. incor. former being, $\frac{\text{do}}{\text{to}}$ comprehend the universall generation corruptible
and incorruptible of every thing. It followeth, then, it must
nedes comprehend the ende of all things.

Thus much, hitherto,

The Character allso was a fals tradition. The Character is fals and divilish.
He that dwelleth in the, hath told the, so, long ago.
The former Divel, did not onely insinuat him self, but these things.

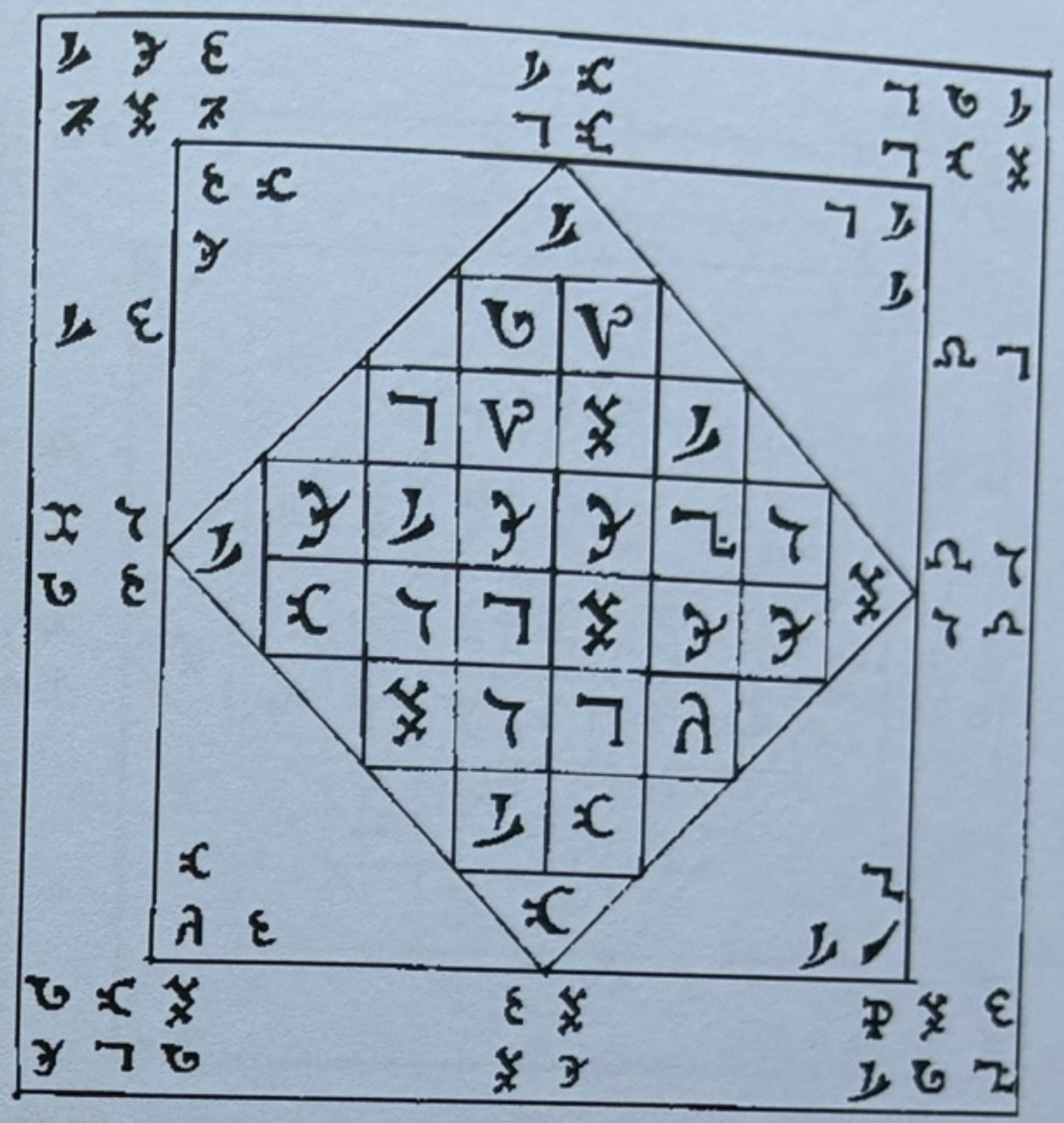
Δ. - I do mervayle, that we had no warning hereof ere now, and that I was
often tymes called on, to prepare those things (Character and Table): and yet they
were fals.

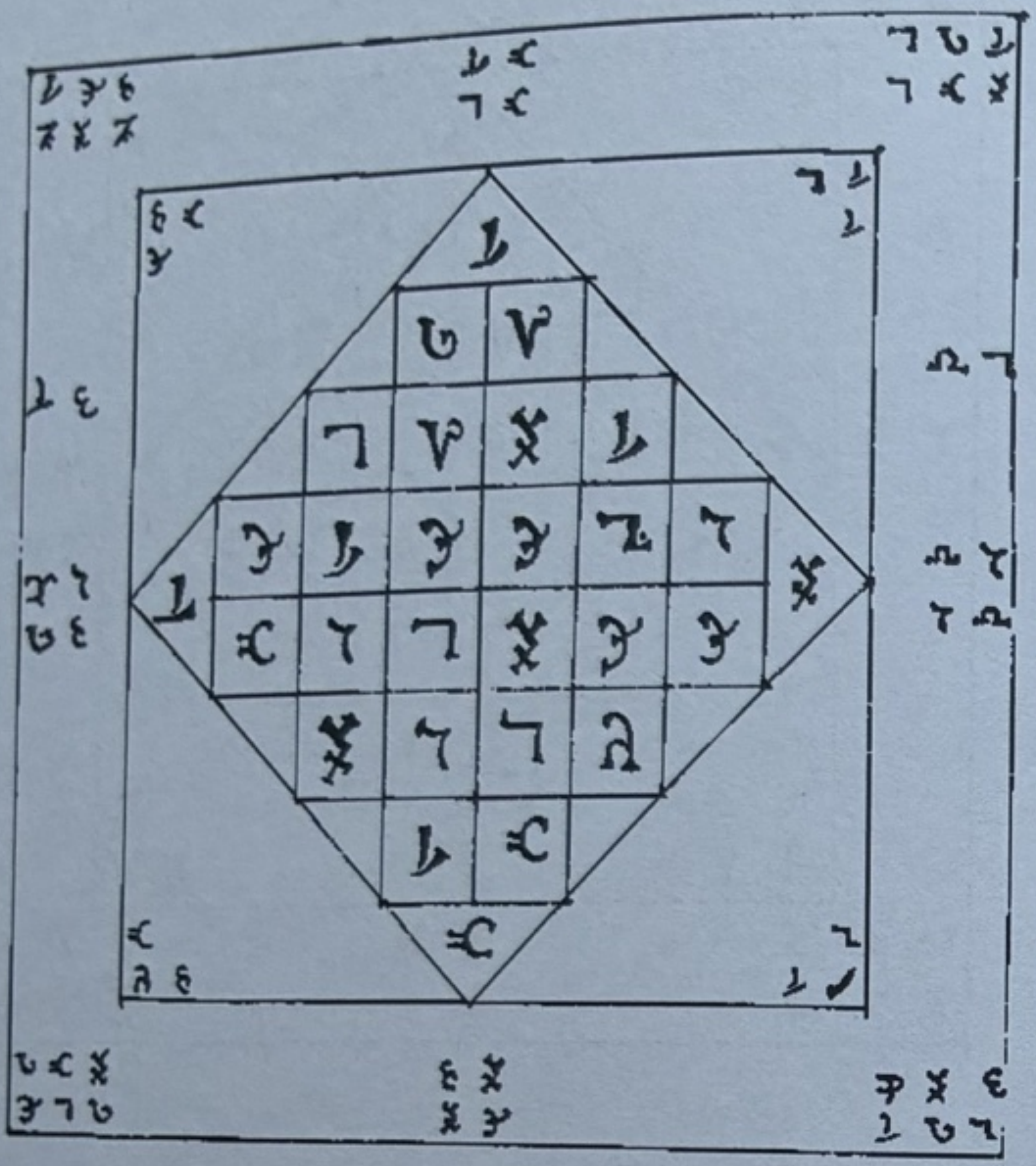
Il - Yf it shold have byn gon abowt to be made, it shuld not have byn suffred
Note. to pass under the forme of wyckednes.
The Truth is to be gathered uppon the first Demonstration (my de=
* Lepidè, mathematicas meas demonstrationes denotat. monstration and yours* are not all one: you will not be offended w$^{th}$
me Syr).
I gave the a certayn principle, which in it self is a sufficient demonstration: I told the, the placing of the Centre, the forme of
it, with a lineamentall placing and ordring of that which
*He meaneth my propre Character truely made. thow lookest* for. Δ. - But truely I understand not.

Il - I teache. Take cleane paper.
It must be made 4 inches square.

Pray. Δ. - We prayed.

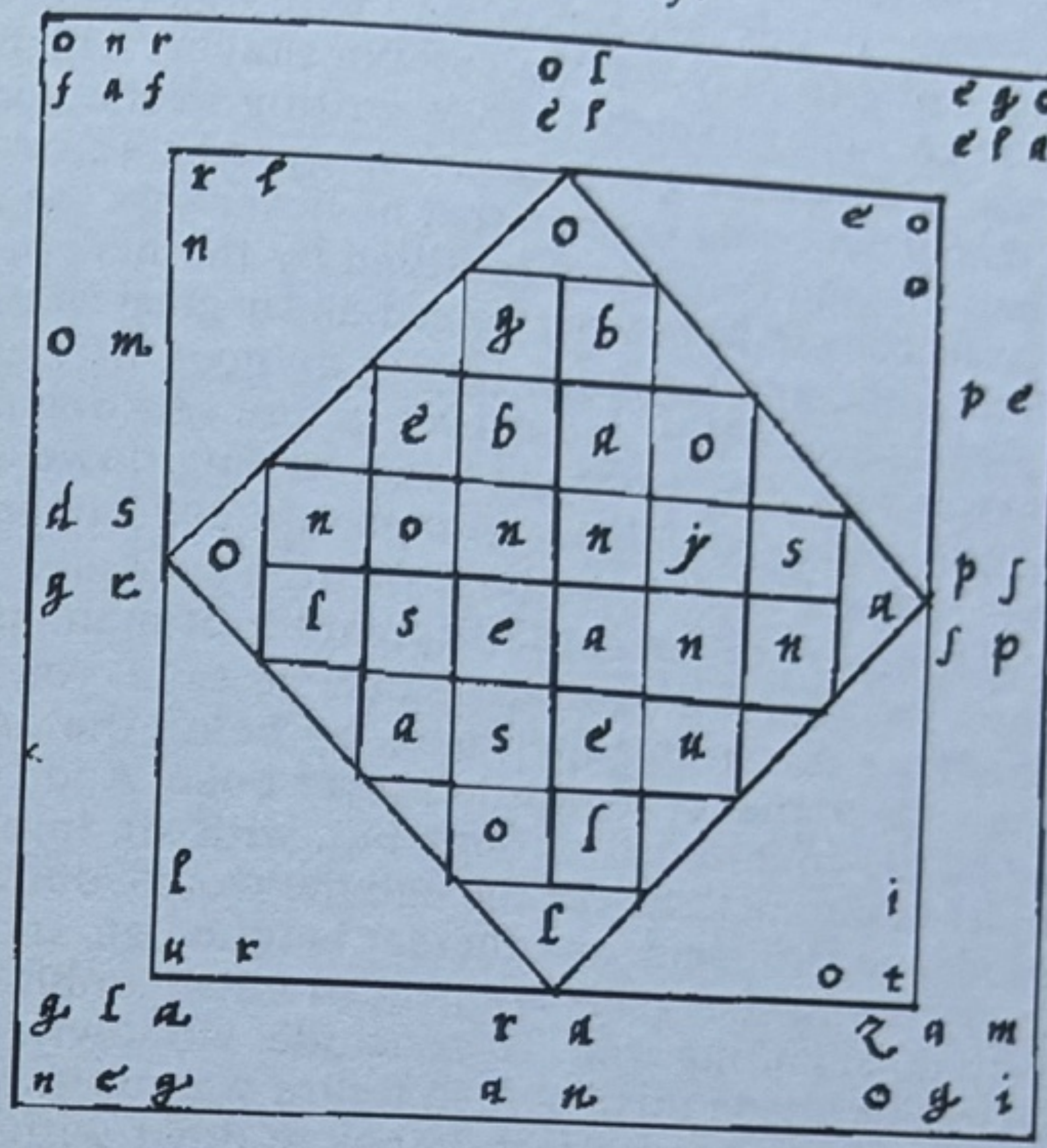
Note. These to be put in Propre Characters. Il - These letters, which I shall speak now, thow shalt, afterward,
put them in theyr propre characters:
Write: Never since the begynning of the world was this
Secret delivered, nor this holy mysterie set open, before
the weaklings of this world.
Write in the uppermost prik O,
and b on the right hand, and g on the left &c.
The two extreme priks, one on the right hand, a and the



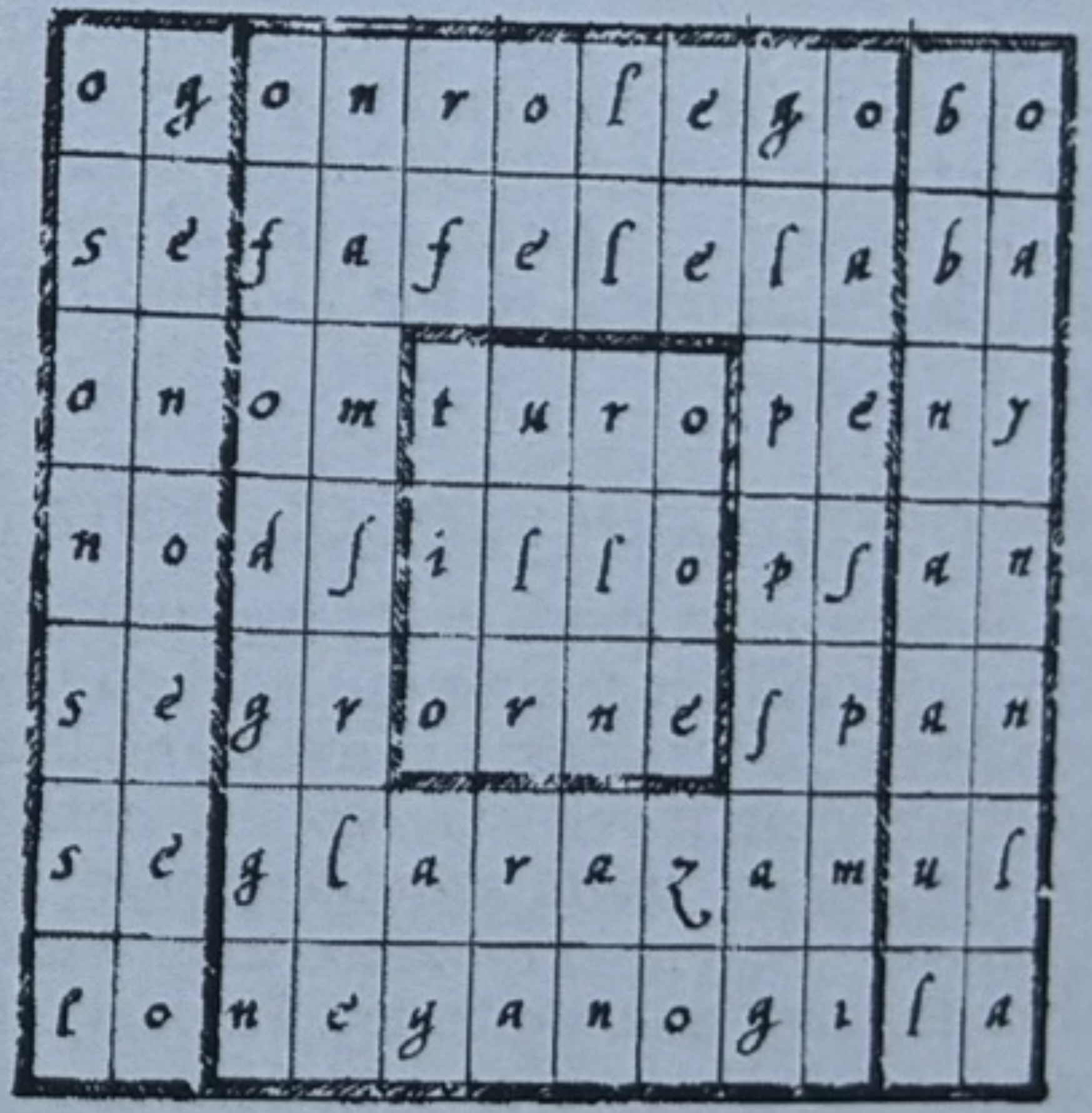


*other, on the left* o *&c.*
*There is the Whole.*

Δ. - We prayed (unbidden) in respect of the mysterie revealed. E.K., was skarse able to abide or endure the voyce of the Spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.



Il - *Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left. Let* Bobogel *be first, and* Bornogo, *is his prince.*



| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| o | g | o | n | r | o | l | e | g | o | b | o |
| s | e | f | a | f | e | l | e | l | a | b | a |
| o | n | o | m | t | u | r | o | p | e | n | y |
| n | o | d | ſ | i | l | l | o | p | ſ | a | n |
| s | e | g | r | o | r | n | e | ſ | p | a | n |
| s | e | g | l | a | r | a | z | a | m | u | l |
| l | o | n | e | y | a | n | o | g | i | l | a |

Δ
Note here the three diverse manners how the letters ar cumpassed.
·1· The middel is called the Hart or centre those abowt, enclosing the hart, ar
·2· called the flesh, and two owtside pillers (of two letters in a row) is cownted the Skyn.
·3·

Il - *Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.*

Δ. - *I see now allso, how, the flesh, is become the owtside:* o g e l o r n o *&c.*

Il - *I have done tyll sone.*

Δ. - Deo *nostro Omni*potenti perennis laus sit et immensa gloria: *Amen.*

# NOTE

Δ. - After that these things were finished, ~~and~~ E.K. rose up from $y^e$ table and went to the west window, to reade a letter which was, even than, browght him from his wife: which being done, he toke a little prayer bo*ke (in english meter made by one William Hunnis which M$^r$ Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende, and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, Skyn flesh,) before this present howre, he becam astonied, and in great wrath; and behold, suddenly, One appered to him and sayd, *Lo, this is as good as that other*, meaning that, which we had receyved, and is here before sett down on the former page. With this newes cam E.K. to me, as I was writing down fayre this last Action, and sayd, *I have strange matter to impart unto you*: Then sayd I, *What is that?* And at the fyrst (being yet tossed in his mynde with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, *you shall know*, and at length shewed me this little paper, here, by being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours; but, with all, imperfect diverse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed at, and derided the Wicked enemy, for his envy, his ass hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Divilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the worthynes and goodnes of the same things receyved, and so eyther to leave of, or with faynthearted wavering to procede. But I, by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyve wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c., and entended after supper to make my ernest complaint to the divine Maiestie against this wicked intrusion and temptation of the Illuding divell: and so we went to supper.

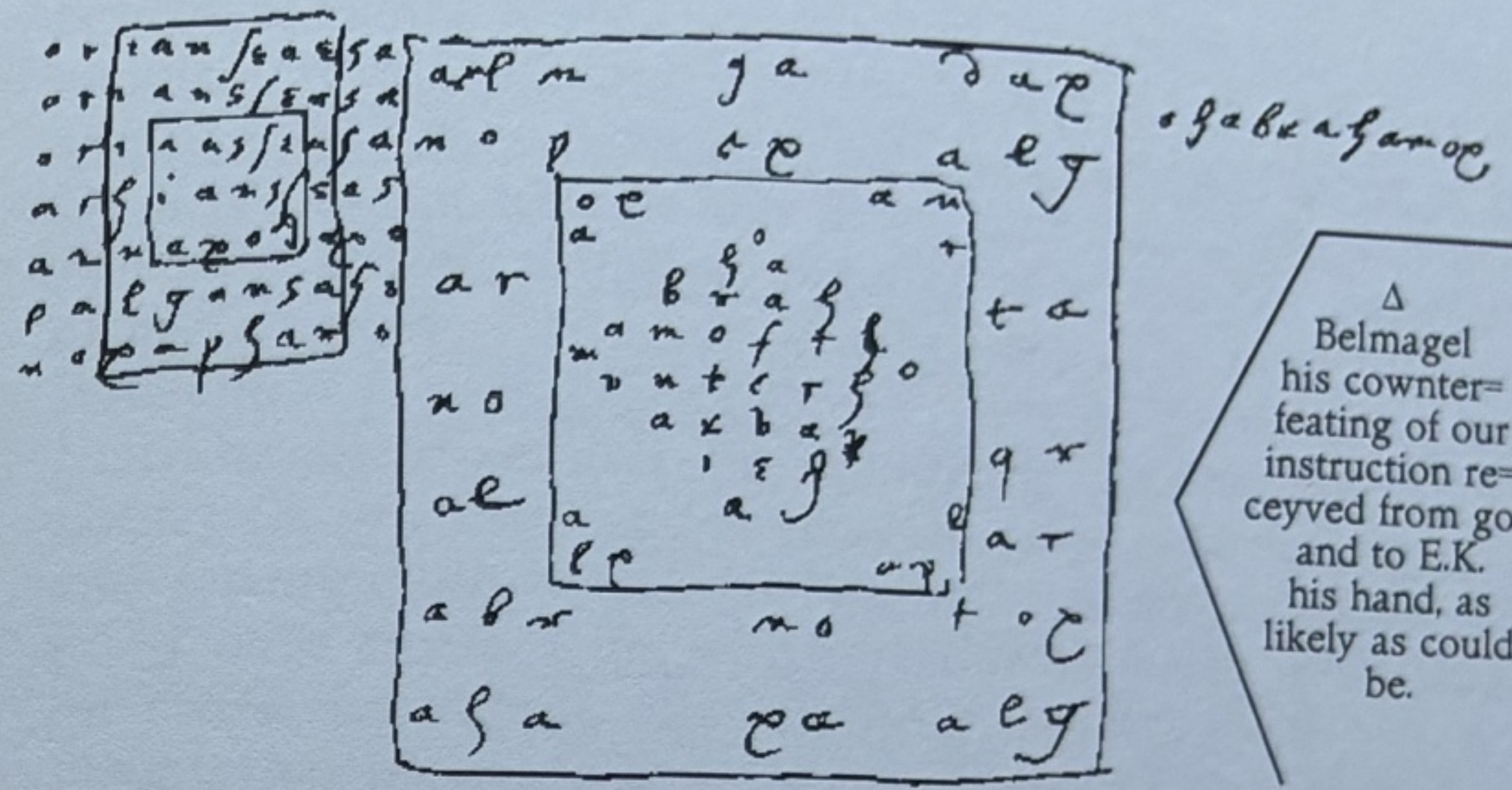
* The Title of the boke was *Seven Sobs of a Sorrowfull Sowle for Synne.*

## 1583. Aprilis 29: Monday, after supper. hora 8$^{am}$.

Δ. - prayed. }
E.K. prayed. }

Δ. - I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so lively cowntefeted the hand and letters of E.K: as is here before declared, and by the thing it self may appere here. Likewise E.K. on his knees (at the greene chayre standing before my chymney) did pray: after which prayers ended, I yea, rather, before they were ended, on my behalf, E.K. espyed a spirituall creature come to my Table: whome he toke to be Il, and so, a lowd, sayd, *He is here*: and thereuppon I cam to my desk, to write as occasion shold serve: ~~or require~~. And before I began to do any thing I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words —— *I give place to my better.*

E.K. - There semeth to me Vriel to be come, and Il to be gone away. Δ. - Then began that new come Creature



Δ
Belmagel
his cownter=
feating of our
instruction re=
ceyved from god
and to E.K.
his hand, as
likely as could
be.

to say thus.

Vriel.

- *Most abundant and plentifull are the great mercies of God unto them
which truely and unfaynedly feare, honor and beleve him.
The Lord hath hard thy prayers, and I am VRIEL, and I have
browght the peace of God, which shall from henceforth viset you.
If I had not made this action perfect (sayeth the lord) and wrowght some
perfection in you, to the ende you might performe: yea, if I had not had
mercies (sayeth the lord) over the infinite number and multitude of*

Note, sowles created before the bodies are begotten.

*sowles, which are yet to put on the vilenes and corruption of the flesh,
Or if it wer not time to loke down, and behold the sorrow of my
Temple, Yet wold I, for my promiss sake, and the establishing
of my kingdom, verifie my mercies uppon the sonns of men:*

Three elected.

*Whereunto I have Chosen three of you, as the mowthes and
Instruments of my determined purpose. Therfore (sayeth the*

Fortitudo in deo et propter Deum.

*Lorde) Be of stowte and courragious mynde in me, for me,
and for my truth sake: And Fear not the assalts of temptation,
For I have sayde, I am with you. But as mercy is necessary
for those that repent, and faithfully forget theyr offenses, So is*

Temptation necessarie.

*Temptation requisite and must ordinarilie follow those, whome it
pleaseth him to illuminate with the beames of triumphant Sanctification.
Yf Temptation wer not, how shold the Sonnes of men (sayeth the Lord)
know me to be mercifull? But I am honored in hell, and wurshipped with
the blasphemers:* Pugna erit, vobis autem victoria*: yet, albeit, (thus
sayeth my message) I will defend you from the cruelltie of these dayes to come*

A perfect be=gynning.

*and will make you perfect: that perfectly you may begynne in the works
of my perfection: But, what? and doost thow (Sathan) think to
triumph? Behold (sayeth the God of Iustice) I will banish thy servants*

Sententia co*ntra* istu*m* Malignum spir*itu*m qui nobis impendere volvit.

*from this place and region; and will set stumbling bloks before the feete
of thy ministers: Therfore, be it unto the, as thow hast deserved: And
be it to this people, and holie place, (as it is, the will of god;) which I
do pronownce) light without darkness, Truth without falshode,
righteousnes without the works of wickednes. I have pronownced it,
and it is done.*

* He spake to E.K.

*But thow, o yon*gling (but, old synner,) why dost thow suffer thy
blyndness thus to encrease: or why dost thow not yeld thy lymmes to
the service and fullfilling of an æternall veritie?
Pluck up thy hart: Let it not be hardened. Follow the waye
that leadeth to the knowledge of the ende; the open sight of god his word
verified for his kingdoms sake.
You began in Tables, and that of small accownt. But be faithfull: for
you shalbe written within Tables of perfect and everlasting remem=
brance. Considering the truth, which is the message of him which is
the fowntayne and life of the true, perfect and most glorious life to come.
Follow, love, and diligently Contemplate the mysteries therein.
He that hath done this evill, hath not onely synned against the, but against
God, and against his truth. Iudgment is not of me, and therefore*

*I can not pronownce it. But what his Iudgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning; yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. But I cownsayle you generally; and advertise you throwgh the grace and by the Spirit of unspeakable mercy. This night, yf your prayers had not byn, yea, if they had not perced into the seat of him which sitteth above: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed. Therfore lay away thy works of youth; and fly from fleshly vanities: yf not uppon Ioye and pleasure of this presence, yet for the glorie of him that hath chosen you.*

Angelus malus proprius ipsius E.K.

Δ Divels, are accusers proprely.

E.K. had byn carryed away in the wrath of God, if fervent prayer had not byn, as may appere in the begynning of this nights Action.

*I say, be strong: Be Humble, with Obedience: For, All the things, that have byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish. Finally, God hath blessed you, and will kepe you from temptΔation and will be mercifull unto you: and perfect you, for the dignitie of your *profession sake: Which, world without ende,*

*for ever and ever, with us and all creatures, and in*
*the light of his own cowntenance, be honored.*
*Amen Amen Amen.*

The boke of this Prophesie shall contynue.

Δ x a malo Temptationis.

Δ Professio mea est Philosophia vera. Vide libro primo.

Δ. - Hereuppon I made most humble prayer w$^{th}$ harty thanks to our God, for his help, cumfort, and Iudgment against our enemie, in this case, (so greatly concerning his glorie). And at my standing up I understode that Vriel was out of sight to E.K. yet I held on my purpose to thank him, and to prayse god for Vriel that his so faithfull ministerie unto his divine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti, sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,
*Amen.*

* * *

## 1583

## Maii 5 Sonday. a meridie hor. 4. vel circiter.

Δ. - For as much as, on fryday last, while my frende E.K. was abowt writing of the Tables he was told that the same shold be finished on monday next: and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, E.K. sayd, here is one: whome we toke to be Vriel: as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our Spirituall instructor; who, thus began his speche, after I had used a few wordes begynning with this sentence. Beati pedes, evangelizantium pacem &c.

Vriel - *The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies, Amen.* Δ. - *Amen,* per te Iesu Christe: *Amen.*

This holy boke.

Vr. - *This boke, and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reverent and holy: that I wonder (I speak in your sense) whie it is delivered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, above the capacitie of man: This boke (I say) shall, to morrow, be finished: One thing excepted: which is the use thereof. Unto the which the Lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next. Humble your selves nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe delivered. For why? The Lord hath sent his angels allready to viset the earth, and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Iustice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for, we are good Angells.*

The boke to be finished to morrow.

The day appointed for the use of this boke August .1.

Our nine dayes contrition preparative.

Angels sent to viset the heape of sinnes in the world abownding &c.

Good Angels.

*The second of the greatest prophesie is this (o ye mortall men): For the first was of him self, that He shold come: And this, is from him: in respect of that he will come. Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that, there is a GOD which forgetteth not the truth of his promise, nor the savegarde of his chosen, for the greatnes of his glory.*

The second of the greatest prophesie, is this.

Our Testimony of this Prophesie, all the world over, to be (by us) published.

Our bodyes to be made strong.

*Therfore (I say) prepare your bodies, that they may be strong enowgh,*
*for armors of great profe. Of your selfs, you cannot: But desire*
*and it shall be given unto you. For Now, is even that wicked childe*
*grown up unto perfection: and the fier tungs redy to open his Iaws.*

Antichriste is allmost ready for his practise.

*Wo therfore shalbe to the Nations of the earth: And wo wo*
*innumerable to those that say, We yelde:*
*Wickednes (o lorde) is crept up, and hath filled the dores of thy holy*
*sanctuarie: defyled the dwelling places of thy holy Angels: and*
*poysonned the earth, as her own seat:*

40 dayes more for the tables writing in their own Characters.

*In 40 dayes more must this boke be perfyted in his own marks*
*to the intent that you allso may be perfyted in the workman=*
*ship of him, which hath sealed it.*

The frute of this boke.

*Oute of this, shall be restored the holy bokes, which have perished*
*even from the begynning, and from the first that Lived.*
*And herein shalbe deciphred perfect truth from imperfect*
*falshode, True religion from fals and damnable errors,*
*with all Artes; which are propre to the use of man, the*
*first and sanctified perfection: Which when it hath spred*
*a while,* THEN COMMETH THE ENDE.

The backside of my Cha=racter.

The use of the stone which a good Angel browght to me the last yere. Remember it is half an inche thik.

*Thy Character must have the names of the five Angels (written*
*in the myddst of* Sigillum Emeth*) graven uppon the other side*
*in a circle. In the myddst whereof, must the stone be,*
*which was allso browght: Wherein, thow shallt, at all times,*
*behold, (privately to thy self,) the state of gods people throwgh*
*the whole earth.*

The 4 hollow fete of the Table.

*The fowre fete of the Table must have 4 hollow things of swete*
*wood, whereuppon, they may stand: Within the hollownes wherof,*
*thy seales may be kept unperished.*

The use of the Table of prac=tise, is onely for one Month.

*One month is all, for the use thereof.*

---

*
Vide supr*a*
A° 1582 Maii 4.

*Thus, sayeth the Lord, when I browght you up in likenes of birds,*
*encreasing you, and suffring you to tou*che the skyes, ~~and call~~*
*~~the sterrs to testimonie therof~~. I opened unto you the*
*ende of your reioysing: For, this Doctrine shall towche*
*the skyes, and call the sterrs to testimonie therof: And*
*your fote steps shall viset (allmost) [ᐃall] the partes of*
*the whole world.*

Δ
Great Long iornayes to be gon of us two.

---

The Cullor of the silk for the Table.

*The Sylk, must be of diverse cullors, the most changeable*
*that can be gotten: For, who, is hable to behold the glory*
*of the seat of God?*

---

*All these things must be used, as that day.*

On the first of August next.

*All errors and dowtes ells may be amended by the rules of reason:*
*But Notwithstanding, Ask, and thow shalt be answered.*

Δ. - *As concerning Mals don Mals, what is the veritie to be placed*
*in the middle of my practising Table?*

Vr. - *Write.*

| | | |
|---|---|---|
| o | o | e |
| l | r | l |
| r | l | u |
| o | i | t |

*rather thus*

| | | |
|---|---|---|
| t | i | o |
| u | l | r |
| l | r | l |
| e | o | o |

Δ So they seeme to have byn ment in the figure of the Table of practise before described.

Δ. - *From whense, are these taken?*

Vr. - *They owght to be gathered of those names, which are first ga=*
*thered by the, by ordre: (In the myddst of them:)*
*the Kings and Princis being placed, as thow (of thy invention)*
*diddst gather them: Not putting theyr own princis, next*
*to the kings: but as they follow in* Tabula Collecta *by the:*
*as thus.*

The Princis here not put next to their kings.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| a | l | i | g | o | n | o | r | n | o | g | o |
| o | b | o | g | e | l | e | f | a | f | e | s |
| a | b | a | l | e | l | u | t | m | o | n | o |
| y | n | e | p | o | r | l | i | ſ | d | o | n |
| n | a | s | p | o | l | r | o | r | g | e | s |
| n | a | p | s | e | n | r | a | l | g | e | s |
| l | u | m | a | z | a | a | g | e | n | o | l |

Note ·4· diverse wayes.

Δ. - *Wherfore is the Table of Kings, and Princis set down in so diverse manners?*
·1· *as, one, to have* Bobogel *and* Bornogo *in the first row: an other to have*
·2· Baligon *and* Bagenol *(his prince) in the first row: and here thirdly*
·3· Baligon *and* Bornogo*: and in the Heptagonon,* Blumaza *semeth to be first,*
*discoursed of, and his prince and ministers: but very secretly:*
·4· Vr. - Blumaza*, is the first, in respect (And so all the rest, are the first in*
*respect) of theyr own being. That secret is not to be delivered but by*
*the distinction of the boke.* Notwithstanding, *thow hast truely considered*
*of it all redy.*

A Secret of preeminencie due to the Kings &c: as in Astro=logy. I use to mak every planet a base or a grownd in his propre signification &c. & so every howse of the 12 &c. in respect of his proper and essentiall signifi=cation.

Δ. - *I required the perfect forme of the 21 letters that I might imitate the*
*same in the Table of practise, and in the holy boke writting &c.*
Vr. - *They shall be delivered to morrow.*
Δ. - *Whether is the King his Name* Bnaspen*, or* Bnapsen*?*
Vr. - Bnapsen.
Δ. - *The Character or Lamine for me was noted* (Novemb. 17. A° 1582)
*that it shold conteyne some token of my name: and now, in this (accownted*
*the true Character of Dignification) I perceyve no peculier mark, or*
*letters of my name.*

The Sym=bolum of my name in my character, how and where.

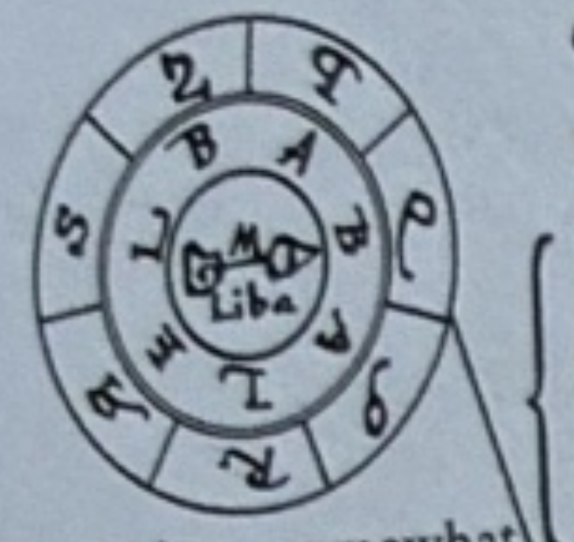
Vr. - *The forme in every corner, considereth thy name:* Δ. - *you mean there*
*to be a certayn shaddow of Δelta.* Vr. - *Well.*
Δ. - *Bycause many things do seeme to be taken from under the Table, as out of a*
*stoare howse, shall there be any shelf framed under our square Table of Practise*
*or hansome stole set in apt place to lay things on?*
Vr. - *These things that were delivered by shew, under an Imagined Table, were*

The members of God his secret Providence.

the members of God his secret Providence, distributed unto his Angels as the Principals$^{ples}$ of theyr Officis. But under thy Table is nothing to be set.

Δ. - What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we have receyved no instruction: and moreover of these letters, some are aversed som eversed, &c.?

Vr. - The letters turned bak to bak, (being Capitall letters,) ar æqually to be divided, according to theyr numbers, with a circle cumpassing the name and Character of the king: under which they are placed.



Δ. Perhaps somewhat like this.

The other letters, whose, greatest number doth not excede 7, are certayn By notes of wicked and evill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, by the boke.

The man in the myddst of the globe or circle.

He that standeth in the myddst of the globe, signifieth Nature, Whereuppon, in the first point, is the use and practise of this work, that is to say, as concerning the first part, for it is sayde before,

The Boke conteyneth three kinde of Knowledges.

Three kinde of knowledges in this boke.

.3. 1. The knowledge of GOD, truely.
.2. 2. The number, and doing of his Angels, perfectly.
.1. 3. The begynning and ending of Nature, substantially.

And this hath answered a great dowte.

Δ. - What is the use of the 7 Lamines$^{Tables}$, (like armes,) and from what grownde are they framed or derived?

Vriel - They are the ensignes of the Creation; wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

The 7 ensignes of creation.

Δ. - Are they to be made in any metall?

Vr. - They are to be made in purified tynne: And to be used at the time of theyr Call.

At the time of theyr call.

Δ. - Ar the letters there to be altered into the holy Alphabet letters or characters?

Letters to be altred.

Vr. - Into theyr propre Characters. Δ. - May I not use them as they ar, unaltered? Vr. - . . .

Δ. - How to be used; hanged or layd?

Vr. - To be layd before the uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the holy Seale, all at ones: Or els they may be paynted, on the Table.

The 7 ensignes to be paynted on the Table.

Δ. - What is the ~~use~~ fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses have they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, seing in our practise we cull them out by a peculier order?

Supra.

Vr. - Thow hast nothing there, but what hath byn sufficiently spoken of.

Δ. - Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Vr. - How canst thow distinguish any thing with god?

Δ. - Lord I know not.

Vr. - Yet, by the boke it shall be perfectly known: but by skyll above nature.

The dayes and their Kings.

Δ. - Have I rightly applyed the dayes to the Kings?

Vr. - The dayes are rightly applyed to the Kings.

Δ. - How is this phrase, The fifth of the Seventh understode, which Befafes speaketh of him, self?

Befafes.

Vr. - He speaketh so of him self, in respect that he shall be the fifth that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ. - It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Vr. - It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly delivered.

A.G.

* Supra.

Δ. - Adrian Gilbert how far, or in what points is he to be made privie of our practise? Seing it was sayd, That n*one shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very cumfortable to our societie.

Vr. - He may be made privie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driven.

The last Ternarie.

Δ. - The phrase of the last Ternarie, which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Vr. - He is the ende of the Three last corruptible times: wherof, this is the last.

Three times.

Δ. - The one, at Noes flud ended, the second at Christ his first comming and this is the third.

Vr. - It is so.

Vide supra pagina præcedente.

Δ. - The Characters and words anexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?

Δ The 7 characters of the kings as on the former page as Babalel Liba &c.

Vr. - They$^{\Delta}$ are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt have cause to use them.

Δ. - For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Vr. - After you have eaten, it shall be told you.

Δ. - We prayed, and so went to supper.

## 1583
## The same Sonday, Maii .5. [after supper] hora 8½.

Δ. - After diverse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Expedition.

Vr. - Be it thus unto you. [He prayeth in his own language] After this holy boke is finished, then is it necessarie with expedition that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus. My Angel shall be amongst you, and shall direct his iornay: and will bring his feete, even into the place and places, where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyve him. Notwithstanding what I will have done with it, *or how it shall be bestowed, is yet to be enquired of.*

How the Threasor is to be used.

*Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use, and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I will be with him. God will deale mercifully with you. This is sufficient.*
*Yet ones more. Yf thow have any dowte herein it shall be satisfyed.*

Δ. - *What if he go first to* Nubery, *and with the erth being taken thence, to procede to the other places noted in the skroll, and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone, to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you have him order his iornay?*

The Skroll,
The Boke,
The red powder.

Vr. - *As thow wilt herein, so shall it be browght to pas.*

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinium 1583 Maii initio.

Δ. - *As concerning the Victorious Captayn The Lord* Albert Laski *the* Polake *who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good credit?*

Vr. - *Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in the, is above worldes: and shall give the sufficient discretion worldly, in worldly occasions. For, where the blessings of God are, every thing is perfyted?*

My good Angel.

Δ. - *As concerning the Chamber for Practise, appointed by me, and the half pace whereon the Table standeth, how is allowed of?*

Vr. - *The place can not Sanctifie the Action, but the Action the place. But I answer the, ∴after the manner of men. It is sufficient.*

∴ Hereby, may many other answers be considered.

Δ. - *The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?*

Vr. - *According to the fete, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.*

E.K. - He semeth now to sit in the ayre: but I perceyve no chayr behynde him.

Δ. - *Are all these things of this dayes Action to be Noted with your name: as* Vriel*?*

VRIEL - *I am* VRIEL, *which allwayes will answer untill this Action be finished.*
*I teache. Be Mercifull, Thankfull, and mery in him, and for him, for whose name you shall susteyne muche bodyly sadnes: More then my message, I may not: And it is done.*

Multa nobis perpetienda propter Deum nostrum Omnipotentum.

Δ. - *As concerning the Vision which yester night was presented (unloked for) to the sight of* E.K. *as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting of the hed of a woman, by a tall blak man. What are we to imagin therof?*

Vr. - *The One, did signifie the provision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the* Quene of Scotts. *It is not long unto it. The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for ever.*

Note: The Quene of Scotts to be behedded.

So she was A° 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope, and other princis called Catholik. &c.

Δ. - *Amen.*

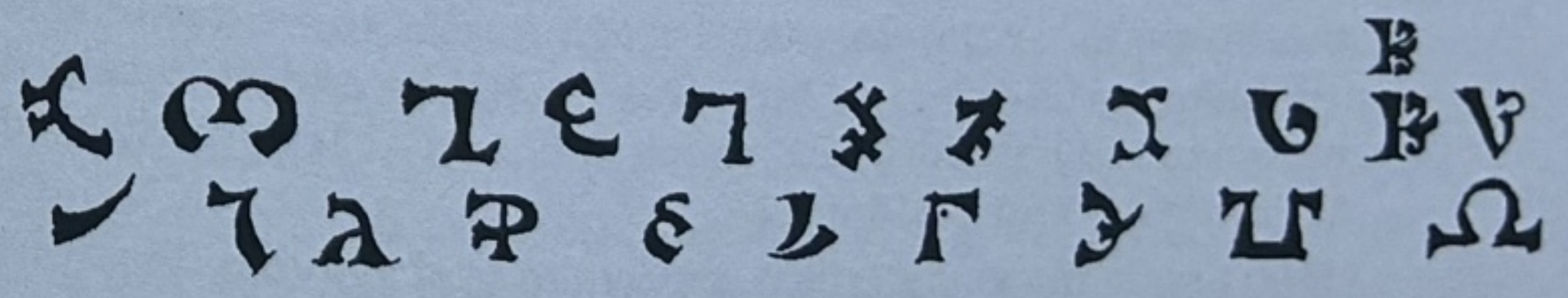
E.K. - At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner or a Crosse.

Δ. - Gloria sit sempiterna Deo *nostro*
Omnipotenti et Æterno.
*Amen.*

Maii ·6·

Monday, I went to London: and E.K. remayned ~~writing the Tables~~ attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyving: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, when E.K. could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yellow cullor, which he drew the blak uppon, and so the yellow cullor disapearing there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.

Note



## Maii 8. Wensday. After dynner horam circiter 4$^{am}$

The Erthes.

The boke.

Δ. - Being desyrous to furder all things on my part to be performed, and now to lack the Cumpany of E.K. going for the Erthes, (before spoken of), and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke were to be written in paper or parchement: in what cullor the lynes were to be ruled, grene or blew &c: and of diverse other dowtes, necessary to be dissolved, I was carefull to have had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the Stone.

Note the Stone.

E.K. Sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Vriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other, on the other side.

The shepe under the Table.

The sides of the Table cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table. Then they two did knele before Vriel and sayd,

Verus et sanctus et sempiternus.

Δ. - Then they rose agayn, and they semed to have talk, or conference to gither and thereuppon Vriel sayd.

Vr. - *Be it so, bycause powre is given unto him.*

A Temptation permitted by God.

E.K. - The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayre Pallace: and out of the pallace cam a tall well favored man, very richely apparayled with a brave hat and a fether on his hed: and after him followed a great number, all like curteours: and this brave man sayd.

Man - *How pitifull a thing is it, when the wise, are deluded?*

Δ. - *I smell the smoke; procede Syr, in your purpose.*

Man - *I come hither, for the desyre I have to do the good.*

Δ. - *Come you, or are you sent. Tell the Veritie I charge the, in the name and by the powre of the æternall Veritie.*

ΔNote: After I perceyved evidently that it was a wicked tempter, who had powre permitted him at this instant, I began with some zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children &c.

Δ. - I thereuppon made my ernest prayers to god agaynst this Spirituall enemy: but he in the myddle of my prayers, sayed thus.

Man - *As truely as the Lord liveth, all that is done, is lies.*

Δ. - *That, thy sentence, will I record agaynst the; to be layde to thy charge at the dredfull day.*

Δ. - After this great turmoyle past, was this voyce (following), hard of E.K.

A voyce - Pereant tenebræ, cum Principe Tenebrarum.

Δ. - All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Vriel appeared againe.

Temptations & hinderances.

Vr. - *Arme your selves; for great shall be the temptations following: you shall be hindred, in all that may be.*

Δ. - *Nothing can hinder god his determined purposes.*

Vr. - *Man may hinder his owne salvation.*
*Fullfill those things that are commaunded.*

The forme of the boke committed to my discretion.

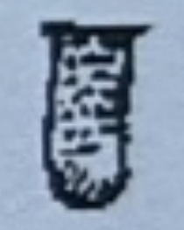
*Forme, and write the boke after thyne own Iudgment.*
*God his determination is iust; Therfore putto your hands.*
*More then hath byn sayd, and more plainely, cannot be uttred.*
*His works are true, for, and to the ende:*

Δ. - *Forasmuch as expedition to be made for the erthes fatching and divers other things: and we have made assay to get an horse: But we could get none as we wold: And without somme beter provision of mony then we have, we cannot redress the case: Therfore, if it might pleas god, that of the ten places Noted, we might have but the possession of the smallest of them, delivered here, unto us, at this pynche, it might greatly pleasure us.*

Vr. - *Will these worldlings hold on in theyr iniquitie?*

E.K. - They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ. - Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ. - After long prayer, appeared in the stone a thing like a Tunge all on fyre thus hanging downward,  and from it, cam this voyce.

Tung - *Thow hast delivered thy self unto the desires of thy hart, and hast done that which is not Convenient.*
*Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.*

Δ. - *I dowt of the veritie of that tung.*

Tung - *Man (o God) beleveth him self in his own Imagination.*
*Therfore wipe our holines from the face of the erth:*
*And Iustifie owr doings, where we lawde and prayse the.*

Δ. - I becam now abashed of my former speche, and perceyved my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde.

Tung - *Do that, which is commaunded, the Lord is Iust.*

Δ. - *O Lord, forgive me my trespaces, and deale not with me according to Iustice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.*

Tung - *It is forgiven: but it shall be punished.*

E.K. - The Tung mownted up toward heven, and he saw it in the ayre out and above the stone above a hand bredth, mownting upward.

Δ. - *Thy Name be praysed in Æternitie, ô God.*
*Amen.*

Δ. - Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help, and not withstanding be entrapped. That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

## Maii 9. Holly Thursday in the morning.

Δ. - Being desyrous (before E.K. his going down into the Cuntrie) to have some Cumfort and token of free forgivenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the vows and intent of my better hede taking henceforward &c. and prayed the 22 Psalm: in the conclusion of the pang.

Δ. fortè Annaël

E.K. - One, all in white, appeareth in the stone, who sayde:

- *It is written: It is written; yea, It is written:*
*Even as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the Long offences and Sinnes of thy Servant. For, it is written, The Light of thy eyes have beheld those that feare the: and those that trust in thy mercy, shall not be confownded.*
*Be it, what it was: And be you, what you were:*
*For, the Lord, is even the same, that he was, before:*
☞ *But be you warned.*

Misericordia Dei.

*Behold, my armes ar longer then my body, and I have eyes rownd abowt me: I am that, which GOD pronownceth uppon you: Be it as I have sayde.*

Δ. - Thereuppon he disapered; and immediately, appered Vriel, who sayd.

Vri. - Actum est. Δ. - Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn restored, and more bewtifull, then in foretyme.

NOTE

Vri. - *Thus, sayeth the Lord: Even as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserve brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Iustice, they shall finde me theyr God: and in mercy theyr great Cumforter. Therfore we say, In thy name (o thow most highest).*

fiat.

*Iustifie not your self:*
*Be Humble and diligent:*
*Continue to the ende. For great is the reward of them that feare the Lorde stedfastly.*

Δ. - *Whereas the ordring of the boke is referred to my Iudgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, so the begynning of the boke must be (as it were, in respect of our most usuall manner of bokes, in all languages of* latin, greke, english *&c.) at the ende of the boke: and the ende, at the begynning, as in the* hebrue *bible. Secondly the first leafe cannot be written in such little and æquall squares, as all the rest of the 47 leaves are: bycause, the first leafe, except 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diversly: Wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of every word to draw a line of partition, up and down, betwene the two next parallell lines, &c. or as shall come in my mynde then.*

The boke.

Note

Vr. - *He, that sayeth,* Do this*, directeth thy Iudgment.*

E.K. - Now is there a veale drawn before all: and all things appere far bewtifuller then ever they did.

Δ. - I rendred thanks to the highest, and became in mynde Very Ioyfull, that the Lord had pardened my offences: *Whose name be praysed, extolled and magnifyed, world with out ende. Amen.*
I prayed after this the short psalme: Iubilate Deo quotquot in terra versamini &c.

* * *

E.K., immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iii£,redy mony, in angels.

*God be his guyde, help, and defense.*
*Amen.*

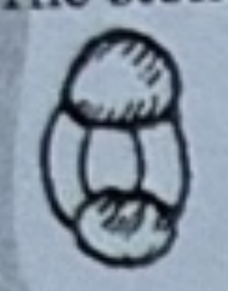
* * *

## Thursday. Maii 23. Circa 10½ mane.

Δ. - E.K. being come ~~home~~ yesterday ~~from his ior~~ agayne and having ..... the erthes of the eleven places before specifyed: we being desirous to have the furder pleasure of the highest therein, and in other matters perteyning: to our Actions in hand: I made prayer to such intent, both in my oratory and at my desk, rendring thanks for E.K. his safe retorne, and for the benefit receyved of late of the Governor and assistants for the Mines Royall, (which I perceyved, was the extraordinary working of god, for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) and moving somwhat towching Albert Lasky. At length, E.K. hard a Melody a far of, and the voyce of many, singing, these words:

The Erthes.

The stone.



*Pinzu* [a] *Lephe ganiúrax Kelpadman pacaph:*

This [a] was sownded to the ende of *pinzu* as we use in english balads, as with this word down a is sownded as downa down a down a down a &c.

Δ. - At the length the Curten was taken away, and there apered a clere whitish fume, but not fyre.

After that, cam the three, which were wont to come in

Michael — Gravida est terra, laborat iniquitatibus inimicorum lucis.
Maledicta igitur est, quia quod in utero perditio*n*es et tenebrarum est.

Vriel — Sordida est, et odiosa nobis.

Raphael — Propriis sese flagellat tremulis.

E.K. - They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap. — Veh dicit, sed non est qui audiat.
Gementem vidimus, sed non est, qui misereat.
Sanctificemur igitur, Sanctum eius, quia nos Sanctificamur in illo.

Mich. — Fiat.

E.K. - He plucketh all the usuall hangings down abowt the place, and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Nova.

Michael — Transeunt vetera, Incipiunt nova.

E.K. - Now seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all covered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.

Mi, — *This.*
Vriel — *That.* } [they sayd, pointing abowt the howse.
Rap. — *We.*

E.K. - They bring in a Throne like a Iudgis seat or Throne and set it up, with the bak of it to the wall.

Mich. - *Be it covered for a season: For ever and ever*

*and ever is thy Iustice, O GOD* [all three sayd]. [E.K. - And there cam light fire flashing from the Throne].

There commeth a beame from the Throne, and throwgh Raphael his hed, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Vriel on his left.

Raphael - *I will speak (o lord) bycause it is iust that thow hast commaunded.*

Iust.

*Your rashnes (o wordlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.*

Pecatorum re=missio.

Δ. - *O blessed God; ô prayse we his mercyes for ever: ô Cumfortable newes.*

Raph. - *For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes* (quæ nunc sunt in summo gradu, *and I will not suffer them to move one fote farder, sayeth the lord). Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable* ~~*And lift up your harts, as from the strength of an other. But be you unto me.*~~ *My hand is hevy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts, as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I have byn with you from the begynning: For, who soever shall arrise agaynst you (Behold) I am with you.*

The Thorny Path sup: March 24.

*Your fathers lived in darknes, and yet were revived:*
*yea your fathers were in light, and yet they saw not Truth.*
*But I will be known: yea the Nations uppon earth, shall say,*
*Lo this is he, whome we have risen agaynst: I AM. Therfore reioyce.*

All three sayd - *We perish (o lord) for our unrighteousnes sake.* [and therew^th^ they fell down] *But in the we were created and in the we rise agayn: Huſeh Huſeh Huſeh garmal, Peleh Peleh Peleh pacád=uaſam.*

Angeli iniusti respectu Iustitiæ Divinæ.

*Gyrd your gyrdles to gither and pluck up your myndes: I say, open your eyes: and yf you have eares, heare: for we tremble and quake. This mercy was never: no not in* Israël.

Mercy.

Decedant mali, et pereant.

*Depart o ye blasphemers, and workers of Iniquitie: For, Here is Glory, Iustification, with Sanctification. I answere the.*

Δ Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c. to give answer. The Prince had left with me these questions:

·1· De vita stephani Regis Poloniæ quid dici possit?
·2· An successor eius erit Albertus Lasky, an ex domo Austriaca?
·3· An Albertus Lasky Palatinus siradiensis habebit regnu*m* Moldaviæ?

*Behold you thanked God, and it is accepted.*
*I say, although we require speede of the and of you: yet .....*
........he ........re require none at Gods hands in this case.
*..... speede of us; you have a Master, we are his mowth, we*
*are Schollars, without us you could not heare him: Neyther could*
*we heare him of our selves.*
*Consider the first, respect the second: Measure your selves,*
*as the third.*
*For what you were and shalbe is allready appointed.*
*And what He was, is and shalbe, it is not of our determination.*
*His purposes are without ende: yet, to an ende; in you, to an ende.*
Note we shalbe called uppon.
*Therfore when you shall be called uppon,* Do that which
is commaunded: *But appoint no forme unto god his buyl=*
*ding. Many wyndes are to come: but theyr fury is in*
*Vayne: It is sayd: The Conquest shall be yours.*
*To the purpose. Who puft up this princis father with desire to*
*viset these cuntries: or who hath prevented him? even he that hath*
*provided him a sonne, as an arme unto his chosen.*
Albertus Lasky.
*Truely the hills shalbe covered with blud: The Valleys shall take up*
*the Cedar trees unframed: He seeth these places, but knoweth not*
The dead man.
*to what ende. He is dead, in respect of his absence: But honor*
*them, whome God hath Sanctified. For, Behold the Lord*
Prophetia de regno Alberti a Lasky. Sed ipse nolvit constanter se convertere ad Deum: et ad=herere Deo. &c.
*hath sayd: Thow shall govern me a people: a time there is, which*
*is prefixed: and it is the course of the Sonne: Then shall it be*
*sayd unto him, O King.*
*When you semed to be carryed unto mowntaynes, you towched his .....*
Fornication.
*Behold (sayeth He): Fornication shall not prevayle: .....*
*the very stones shall be taken away: and the Tables shalbe covered*
*with blud: and theyr dayly bankett shall be Wo Wo.*
Iusta facienda.
*Whatsoever thow taketh in hand, First loke up: see if it*
*be Iust: Yf it be, put furth thy hand: for, it is*
*graunted.*
Perswasion. Δ
*It is sayed, I have given the powre, and thy perswasion shall be*
*like fire: And for my names sake, thow shalt triumphe*
*against the mightiest. But beware of Pride.*
Alb. Lasky
*Many witches and enchanters, yea many divels have rosen up against*
*this stranger, and they have sayd, We will prevayle against*
*him: for, why? There is one, that aspireth: and he it*
*is, that seeketh his confusion: But I will graunt him*
Alb. Lasky his name in one boke with our names.
*his desire. He shall do good with many: your names*
*are in one boke. Feare not, therfore; Love togither.*

---

*There shall arise, saying, let ........*
*talked with strangers: But I........*
*I will drive them from theyr own ........*
*the bones which are buryed a far of ........*
*They do spit vengeance agaynst ........*
*them in theyr own filthynes ........*
*All men loke uppon the ........ bycause it is glorified ........*
Fa=ces marked.
*Happy are they, whose faces are marked, and in w........*
*is a percing fyre of workmanship.*
*I will move the Prince (sayeth the lord) Be........*
*shall shortly say, Ô give me Cownsayle: for they that*
*cownsayled me, conspire against me:*
* The Cumpany for the mines royall, which had made A.G. and me a lease for Devonshire mynes &c.
*Behold, such* as shewed the, little frendeship, are rather such in*
*dede (as thow iustly hast confessed,) as were forced to do ........*
*good: I say they, begyn to repine at that, they have done.*
*Let those which are of tyme, yelde to time.* [Δ. We were called to dynner often so we ended.
*One everlasting cumfort of grace, and perfect love,*
*be amongst you: to the honor and glory of him that*
*loveth you.*
*Beleve, for the teacher his sake.*
*All thow demaundest, is answered.*
*Of our selves, (we say,) We desire to be with you:*
*And what is of us, the same be it unto you.*
E.K. - They pluck the curten, affore the stone, all over.
The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.

Δ. - Semper sit benedictus Trinus est Vnus.
Æternus et omnipotens Deus *noster*.
*Amen.*

Liber, sexti Mysterioru*m* (et sancti)
parallelus, Novalisq*ue*
Sequitur.

# British Library
# MS. Cotton Appendix XLVI
## Part I

*These MSS. of D$^{r}$. Dee were published by Meric Casaubon, D. D. in 1659 folio. under the title of "A true & faithful Relation of what passed for many yeers between D$^{r}$. John Dee and some Spirits, &c." See the Preface for an account of the MSS, which are stated to have been purchased by Sir Robert Cotton after D$^{r}$. Dee's death [1608] with the remains of his Library.*

# Liber Sexti Misteriorum (et sancti) parallelus Novalisque.

## 1583.

*Lib. 9*

28 May 1583–4 July 1583

*(from British Library MS. Cotton Appendix XLVI Part I)*

Tuesday - Maii 28.

## Liber sexti Misterior*um* (et sancti) parallelus Novalisq*ue*. 1583.

Δ. - As I and E.K. sat discoursing of the Noble Polonian Albertus Lasky his great honor here, with us obteyned, his great good liking of all states of the people, of them that eyther see him, or here of him, and agayn how much I was beholding to god, that his hart shold so fervently favor me, and that he doth so much strive to suppress and confownd the mallice and envy of my cuntrymen agaynst me, for my better credit wynning or recovering to do god better servyce thereby &c. Suddenly there seamed to come out of my Oratory a spiritual creature like a prety girle, of 7 or 9 yeres of age, attyred on her hed, with her here rowled up before, & hangyng down, very long, behynde: with a gowne of Sey..... changeable grene and red, and with a red trayne. She semed to play up and down, child like: and semed to go in and out behinde my bokes, lying on heapes, the byggest ..... and as she shold ever go betwene them, the bokes semed to give place sufficently dis..... one heap from the other, whyle she passed betwene them: and so I considered a while the diverse reports which E.K. made unto me of this prety mayden: and a.....

Grene and red.

Δ. - I sayd ——— *Whose mayden are you?* —— Δ. - She sayd,

- *Whose man are you?*

Δ. - *I am the servant of God, both by my bownd duty, and allso (I hope) by his adoption.*

a voyce - *You shall be beaten, yf you tell.*

- *Am not I a fine Mayden? Give me leave to play in your howse.*
*My mother told me, she wold come and dwell here.*

Δ. - She went up and down, with most lively gesture of a yong girle playing by her self, and diverse times an other did speak to her, from the corner of my study, by the great Perspective glass: but none was seen beside her self.

- *Shall I? I will.* [Now she seamed to answer one in the forsayd corner of my study]

- *I pray you let me tary a little.* [Speaking to one in the forsayd corner]

Δ. - *Tell me, who you are.*

- *I pray you let me play with you a little, and I will tell you who I am.*

Δ. - *In the Name of* Iesus *then tell me.*

Iesus. - *I reioyce in the name of* Iesus: *and I am a pore little mayden* Madimi:

Proles ipsius Madimi. *I am the last but one, of my mothers children. I have little baby chyldren at home.*

Δ. - *Where is your home?*

Ma. - *I dare not tell you, where I dwell, I shall be beaten.*

Δ. - *You shall not be beaten for telling the truth to them that love the truth:*
*To the æternall Truth, all creatures must be obedient.*

Madimi her 6 Sisters. Ma. - *I warrant you, I will be obedient.*
*My Sisters, say, they must all come and dwell with you.*

Δ. - *I desyre, that they, who love God shold dwell with me: and I with them.*

Ma. - *I love you, now you talk of God.*

Eseméli. Δ. - *Your Eldest sister, her name is* Esémeli.

Ma. - *My Sister is not so short, as you make her.*

Δ. - *Ô, I cry you mercy, She is to be pronownced* Eseméli.

E.K. - She smyleth. One calleth her saying, *Come away mayden.*

Dee. Ma. - *I will rede over my Ientlewemen first.*
*My* Master Dee, *will teache me, if I say amyss.*

Δ. - *Read over your Ientlewemen, as it pleaseth you.*

Ma. - *I have Ientlemen and Ientlewemen: Loke you here.*

E.K. - She bringeth a little boke out of her pocket.

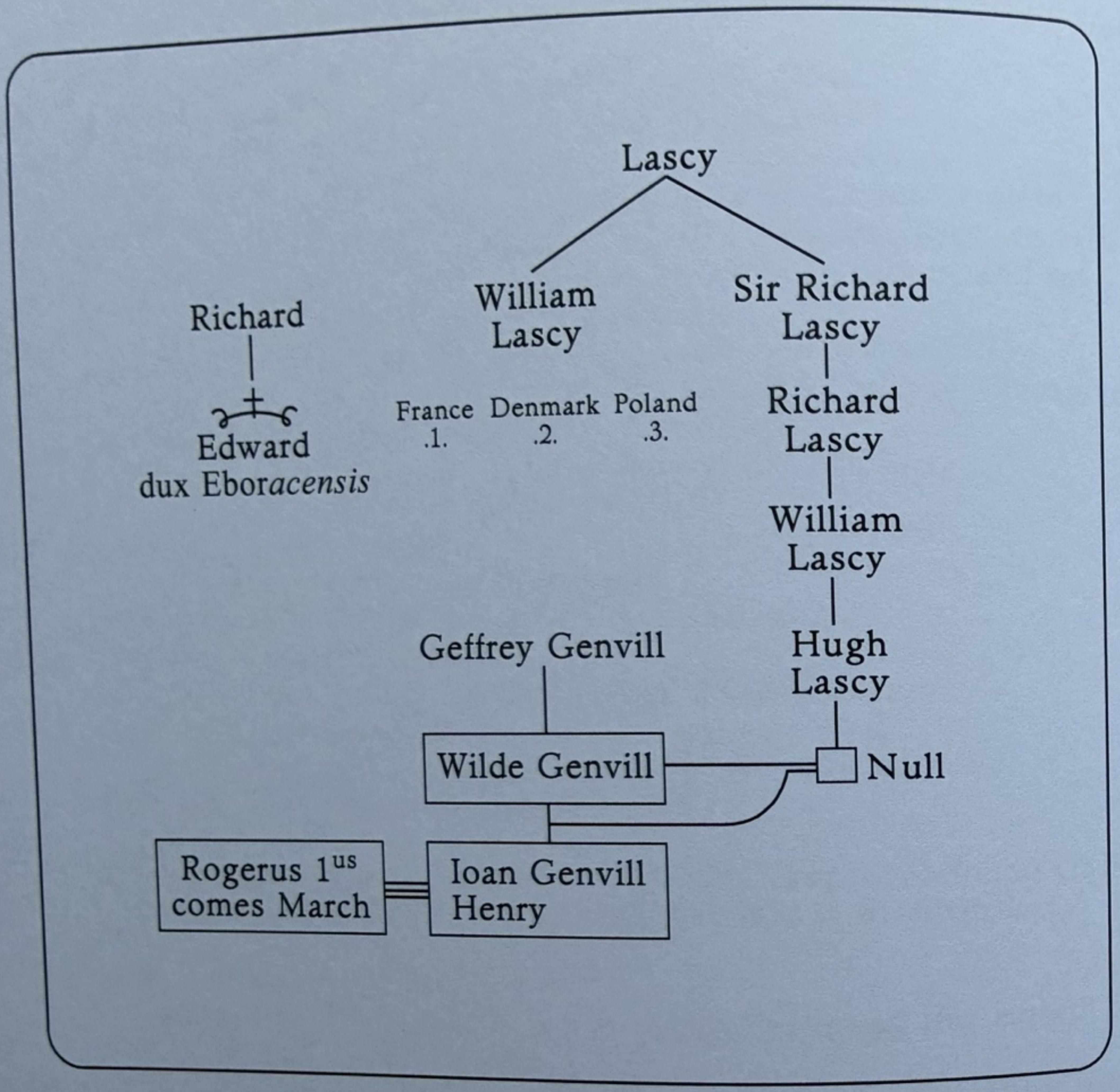
**Lib. 9**

E.K. - She pointeth to a picture in the boke.
Ma. - *Is not this a prety man?* Δ. - *What is his name?* Ma. - *My mother sayeth his name is* Edward. *Loke you, he hath a crown uppon his hed. My mother sayeth that this man was Duke of* York.
E.K. - She loketh uppon a picture in the boke with a coronet in his hand, and a crown uppon his hed.
Ma. - *This was a ioly man when he was King of* England.
Δ. - *How long since, is it, that he was King of* England*?*
Ma. - *Do you ax me such a question, I am but a lttle mayden. Lo, here is his father* Richard Plantagenet, *and his father allso.*
Δ. - *How call you him?* Ma. - Richard*: Surely, this was* Richard *erle of* Cambridge. ~~She w~~ E.K. - She turneth the boke leaves, and sayd.
Ma. - *Here is a grym Lord, he maketh me afrayde.*
Δ. - *Why doth he make you afrayde?* Ma. - *He is a sterne fellow.*
*I do not know him, what he is: But this was the Duke of* Clarence.
*This was father to* Richard *Erle of* Cambridge.
*Lo, here is* Anne *his wife:* [E.K. - turning over the leaf]
*The same was heyre to all* Mortimers *lands.*
Edmond *was her brother.*
*Lo, Syr, here be the wycked* Mortimers.
E.K. - She turned over diverse leaves: and then she sayd.
Ma. - *This same is* Roger Mortimer.
*My mother sayeth this man was Erle of the* Marches.
*This same, is his wife.*
*He had a great deale of lands by her: for she was an heire.*
Pronownced Ienvill. *This same is* Wilde Genville, *her father.*
*Here is his wife to.*
*Here is a town they call* Webley: *Here is* Bewdley: *Here is* Mortimers Clybery:
*Here is* Wilde Wenlok: *Here is* Ludlow: *Here is* Stanton Lacy:
Genvill *his wife, was heir of all these.*
*Here is* Hugh Lacy, *her father.*
*He weareth his heare long: for he was* Deputy of Ireland*: that maketh him loke with such a writhen face.*
*My sister hath torn out the other two leaves: I will bring them when you have supped.*
Nota. *I pray you, Do not tell any body of me.*

Δ. - We wer ernestly called to supper by my folkes.

After Super.

Ma. - *Here is* William Lacy *father to* Hugh.
*Here is* Richard, *his father: And here is Syr* Richard *his father.*
*And here is* William, *Syr* Richards *brother.*
*Here, is his going into* France. Δ. - Quo anno Christi?
Her Eldest sister. Ma. - *I warrant you, my Eldest sister will tell you all.*
Her sister is to tell the rest. *Here is his going into* Denmark.
*My sister will come shortly, and tell you how he marryed in* Poland*, and what Issue this* William *had.* Δ. - *I pray you declare the pedigree, down to this* Albert Lascy.


Lascy
Richard
William Lascy
Sir Richard Lascy
Edward dux Ebor*acensis*
France .1.
Denmark .2.
Poland .3.
Richard Lascy
William Lascy
Geffrey Genvill
Hugh Lascy
Wilde Genvill
Null
Rogerus 1us comes March
Ioan Genvill Henry

Ma. - *Helas, I can not tell, what is done in other Cuntryes.*

Δ. - *I know you are not particular of this Cuntry, but universal for all Cuntryes of the whole world, which is in dede but one Cuntry or a great Citie, &c.*

Ma. - *Well, my sister shall shortly come, and tell you unloked for, yf you iudge these things well that I have spoken.*

Vera sunt: Nam verus est qui me misit.

*Truth is all: That is truth.*

*The* Mortimer *I spake of, is the first of the six: There wer six* Mortimers, Erles of March: Edmond *was the last, and* Roger, *the first,* ~~Erle of March: Edmond Mortimer~~ *that* Mortimer *was the Grandfathers Grandfather of this* Edmond.

E.K. - There semeth someone to call her: whom I here now.

Ma. - *I come.* Δ. - She toke up her skrolls on the grownd, of which some were very old. and she put up her boke.

Ma. - *This may stand you in some steade.*

Δ. - Mitte Lucem tua*m* et veritate*m* tuam
Iesu Christe, Lux vera, et veritatis
perennis Fons.
*Amen.*

### Monday. A meridie hora 4½

Δ. - We presented our selves redy for instruction receyving: and presumed not to call any good minister spirituall, but by humble prayer, refered all to God his good pleasure.

E.K. - The Golden Curten, which covereth all the Stone, hangeth still, but I here a voyce, or sentence, thrise repeated, thus.

- Sanctum, Signatum, et ad tempus.

Δ. - The sense here of, may be diverse wayes understode, and more than I can imagin: but which sense is to our instruction, wold I fayne know.

A voyce - Sanctum, quia hoc velle suum: Sigillatum, quia determinatum Ad tempus.

- E.K. Hard speches, but he could not perfectly discerne them.

A voyce - Ad tempus: et ad tempus (inquam) quia Rerum Consummatio.
*All things are at hand.*
*The Seat is prepared.*
*Iustice hath determined.*
*The Iudge is not yet willing.*
*Mercy thrusteth it self betwixt the Divinitie: But it is sayde: The Tyme shalbe shortened.*

- E.K. saw no creature: But the voyce cam behinde him over his hed: till now: when he espied one standing on the Table besides the silk clothe on which the Stone stode. He seemed like a husband man all in red apparayle; red hose, close to his leggs, a red iacket, a red buttoned cap on his hed; yea and red shoes.
He axed E.K. how he did, and E.K. answered, *well I thank god.*

Δ. - *By your apparayle, it shold seme you have somwhat to say concerning the Comons of this Realme, and not of high schole points or sciences. I am desyrous to know who sent you, what is your message, and what is your name: For a name you have peculier, as all Creatures els.*

Δ. - He paused a good while where uppon, I axed him, if he considered my speches.

- *I consider your speches, for you have left nothing behinde.*

E.K. - He kneeleth down, and semeth to say somwhat. His speche is quick, rownd and redy. He seameth to pray in a strange language: I perceyved these words among many other, *Oh Gahire*, & *Zudna gephna oh Gahire* &c.
His Cowntenance was directed toward the stone.

- Vestra, ~~sunt~~ non mea facio. E.K. - Now he standeth up.

All things have a name. Vide contra Tert. parte libri Cracoviensis de 30 Aeris exercitibus.

- *Hast not thow sayd, From whome commest thow? What is thy message?* [Δ. - He loked toward me] *And hast urged my name, saying, All things have a name: It is true: For so they have, by cause they are. Hast thow left any thing, unsayd?*

Δ. - *You reherse my speaches not onely in generall, but allso in particular. The will of God be done (to his Glory) for the rest.*

The somme of our Commanded observation.

- *My message is from him, in whose name thow hast desyred it, which hath sayd, Lift up thyne eyes, ~~behold I say~~ and loke unto, (behold, I say,) the Somme of my Commaundements: What[1] I am, Whose Ministers[2] you are, and (as, it is sayd before) To what[3] ende and purpose it is.*
*Then cease to pleade, when Iudgement standeth in place. For all things*

Note .7.
*determined all ready. The 7 dores are opened. The 7 Governors have*
*allmost ended theyr government.*
*The Earth laboreth, as sik, yea sik unto death.*
*The Waters powre forth weepings, and have not moysture sufficient*
*to quentch theyr own sorrows.*
*The ayre withereth; for her heat is infected.*
*The Fire consumeth, and is skalded with his own heat.*
*The Bodies above are ready to say: We are weary of our Courses.*
*Nature wold fayne creepe agayn into the bosom of her good and*
*gratious Master.*
*Darknes is now heavy, and sinketh down to gither: She hath buylded*
*her self, yea (I say) she hath advanced her self into a mighty buylding:*
*She sayeth, Have done: for I am redy to receyve my burden.*
*Hell it self is a wery of Earth: For why? The Sonne of Darknes*
*commeth now to challendg his right: and seing all things prepared,*
*and provided, desyreth to establish him self a kingdome, saying:*
Antichrist his saying in the spirit of Sathan.
*We are now strong enowgh, Let us now buyld us a kingdome*
*uppon earth, and Now establish that, which we could not confirme*
*above.*
*And, Therfore, Behold, The ende.*
Sorrows.
*Whan the tyme commeth,* $\overset{\text{thy}}{\text{the}}$ *sorrows shalbe greater than the swetenes.*
*The sorrows (I mean) of that thow seest: I mean in respect of the*
*sweetenes of thy knowledge: Then will you lament, and wepe*
*for those, which you thowght were iust men.*
Labor.
*When you ernestly pray, yt shall be sayd unto you, Labor.*
*When you wold take mercy; Iustice shall say, Be it so.*
*Therfore, (I say) Thirst not over much: For fear least thy Capacitie be confownded.*
*Neyther move thow him, which hath moved all things all ready, to the ende.*
*But do thow that which is commaunded.*
*Neyther prescribe thow any forme to god his buylding.*
*All things shall be browght into an Uniformall Order.*
Al. Lasky.
*Whom thow sayest, that thow hast not yet Confirmed, Confirme with*
*good cownsayle. It is sayde, I have Accepted him.*
*Are not these Newes sufficient?*
*It is sayd, He shall govern me a people: of him self he can not:*
*Therfore let him beleve; and secondly Reioyce, That the Angel*
Note: In Election.
*of God. hath so governed him, That in election, he shall*
*govern him a people.*
*Desireth he to here of greater blessednes?*
O King.
*He hath allso sayd, Then shall it be sayd unto him, Ô King: It*
*followeth consequently, that He is called, and that, to a Kingly*
Vide tamen de eius futuro casu in Actionibus de Lasko.
*Office: For who soever is Annoynted in the lord, his kingdome*
*is for ever.*
Pride.
*Will he be the Sonne of perdition? Let him, then, with his fathers, put on*
*the garments of pride.*
*Desyreth he Newes: Tell him, thow hast prayed for him.*
*The Divel envyeth him and his estate.*
*Tell him, that I say so.*
*Say it is a shame for the kings sonne to committ theft:*

Aliquo modo.
*and for him that is Called, to do the works of unrighteousnes.*
*Studiest thow to please him? Give him sharp and holesom cownsayle.*
*For in him (I say), The state and alteration of the whole world,*
*shall begynne.*
*Woldest thow know, from whence I came? Thow shalt.*
*But, do it, Humbly, it is not my part, to meddle any furder than my charge.*
*But as it is sayd before unto the, So shall it come to pass.*
*Moyses had a rod whereby he was known, and the hand of God approved.*
*Let him use, therfore, to carry the rod of righteousnes abowt him.*
Moyses rod. .7.
*For we are seven: and in us is comprehended that rod, wherewith*
*Moyses wrowght.*
Sanctum Signatum Ad Tempus.
*As it is begoone, so I ende. What ye see here, is holy* [pointing to ye .....],
*and by him Sealed: and for, and untill a tyme.*
*Therfore use patience herein, untyll the time that it is sayd unto the.*
Our Watch Word: vide, Iulii 3.
Venite, Videte, (et loquimini) Iudicia mea.
Murifri my Kalen=der.
*He that sayeth thus (I speake of my self and as concerning), my message*
*is æquall with the greatest Angels: and his name is Murifri.*
*Thow hast written my name, and I am of thy Kalender: by cause thy*
*Kalender is of God.*
*In the growndes of all thy Tables, thow shalt fynde my name.*

Δ. - *I ~~never~~ remember not any such name written by me, but it may be conteyned*
*in some new composition, or collection.*

Mur.- *It is true. For, if thow hadst remembred all ~~things~~ those things, which*
*thow hast written, then shold not my message nede.*

Δ. - *Yf I might, without offending you, I wold move two petitions unto you: one concerning*
*the Sowle and an other, concerning the body: Concerning the Sowle, is for*
*one* Isabell Lister, *whome the wicked enemy hath sore afflicted long, with*
*dangerous temptations: and hath browght her knives to destroy her self withall:*
*she resisteth hitherto, and desyreth my helping cownsayle: which how small*
*it is, God knoweth. The other, is, of an other woman, who hath great nede*
*and is driven to maynteyn her self, her husband and iii chyldern by her hand labor: and*
*there is one, who by dream is advertised of a place of Threasor hid in a cellar,*
*which this woman hath hyred thereuppon, and hath no longer tyme of hyring the sayd cellar,*
*but tyll mydsommer next: She, and that dreaming mayden digged somwhat and*
*fownd certayn tokens notifyed unto her, but so left of: I wold gladly have your help*
*here on, yf it pleased god.*

Mur.- *I answer the. I will come agayn sone: and thow shalt receyve a medicine*
*which I will teache the to work help in the first. The second is Vanitie:*
*for, it is not so: but to the entent, that, after great hope of this world hath*
*infected the weaklings mynde. Desperation might have the more open and ready*
*entrance: But yet she shall be cumforted for thy sake.* Δ. - *The prayse be unto god.*

Mur.- *I Go. One thing I have to say: Be faithfull in all things.*
*I have sayde.*

Δ. - I prayed, and gave thanks hartily to God for his Mercies and graces, and so rose up.

Δ. - Then he sayd, *Write* M, *49 under:* V, *43 under:* R, *35:* I, *and 47 under,*
F R I *This shall lead the to my name. He that sent me, be*
9 33 42 *amongst you.* Δ. - *Amen Amen Amen.*

* * *

Δ. - Note: In Tabula Collecta, (which I first gathered of the 49 good Angels) I toke the
third letters out of the names: it is to wete, oute of the 49th name and the
47 9 33 42, which agree very well with the letters: but the
five and thirtith name, did not yeld R in his third letter: Therfore I am ..... in the .....

## Monday after supper 1583 Iunii 3.

Δ. - After supper, as we wer togither in my study and attending somwhat the return of the good Messager Spirituall, and sayd that he promised to come agayn. Suddenly he appeared and answered.

Mur. - *So I am. Write* 7· 30· 25· 44· 37· 35· 46. *To the first,* S: *to the second,* O: *the third* L: *the forth* G: *the fifth* A: *the sixth* R: *the seventh,* S.

Δ. - *That maketh* SOLGARS.

Mur. - *Ad the first and last member togither: it maketh 53. Let that be the Centre to the rest.* Δ. - *To be put in the Centre of the Heptagonum.*

Mur. - *So. The Grownd hereof is to be fownd in the Third Table in the first boke. I mean the thirdth of the seven: the Table of BB &c, being the first.*

The thirdth Table in the first boke.

*My name is allso to be fownd in the same Table*
*Forme this uppon a plate of lead: It prevayles as a Cure agaynst such Infections.*
*My promise is done.*

Δ. - *How is this to be used?* Mur. - *Use it uppon the bodie molested. Adding the letters of her name in a small circle on the bak half: not the letters in theyr forms, expressed, but the numbers of such letters.*

Δ. - *We know not how to number her name in our letters.*

Mur. - *Take them out of the second Table (Any Table els, of the seven will serve). So that thow take the numbers as thow findest them placed with the letters.*

The second Ta=ble did not serve and therfore I used the seventh where all the letters might be had.

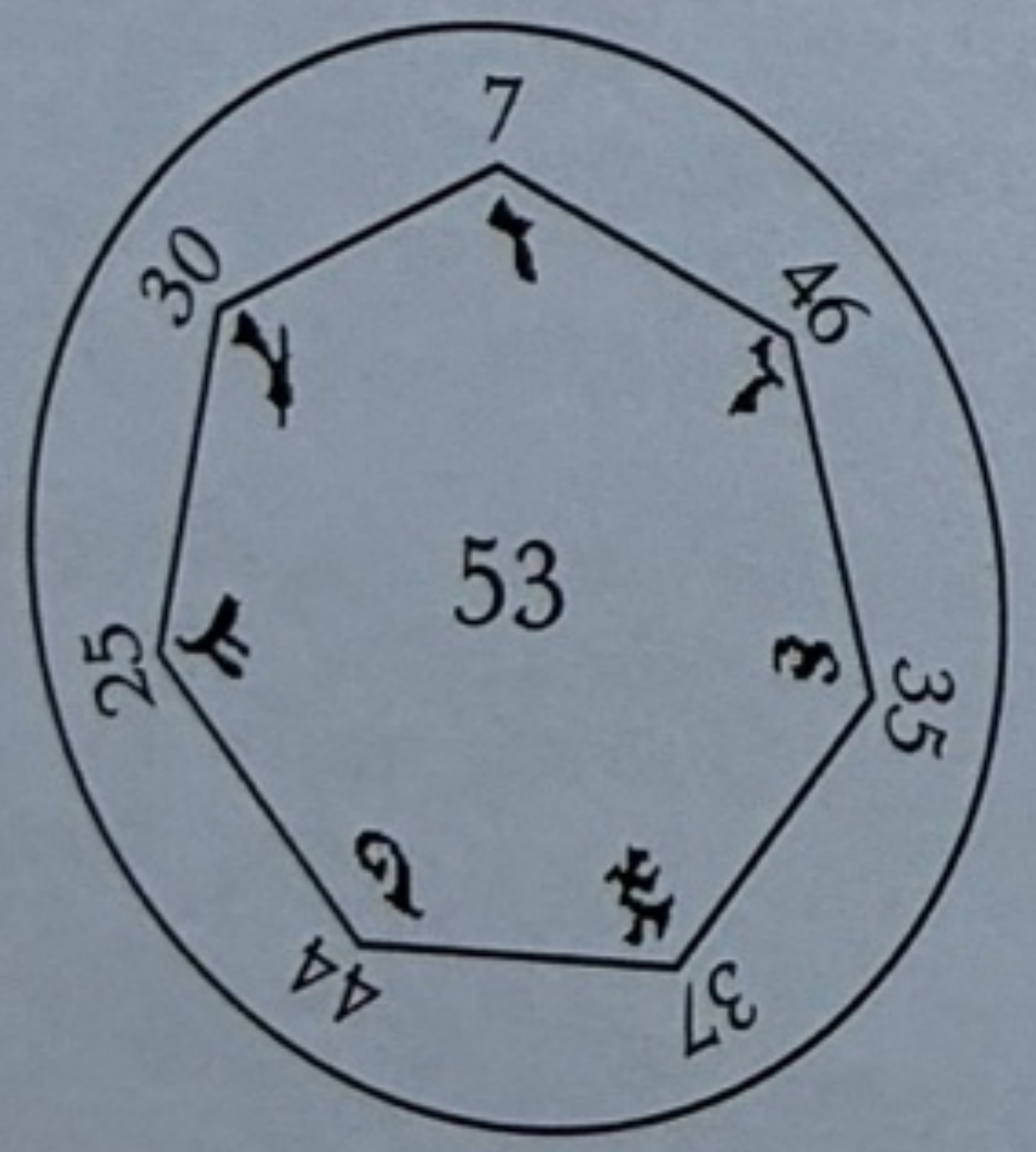
Δ. - *How is this to be used abowt her body?*

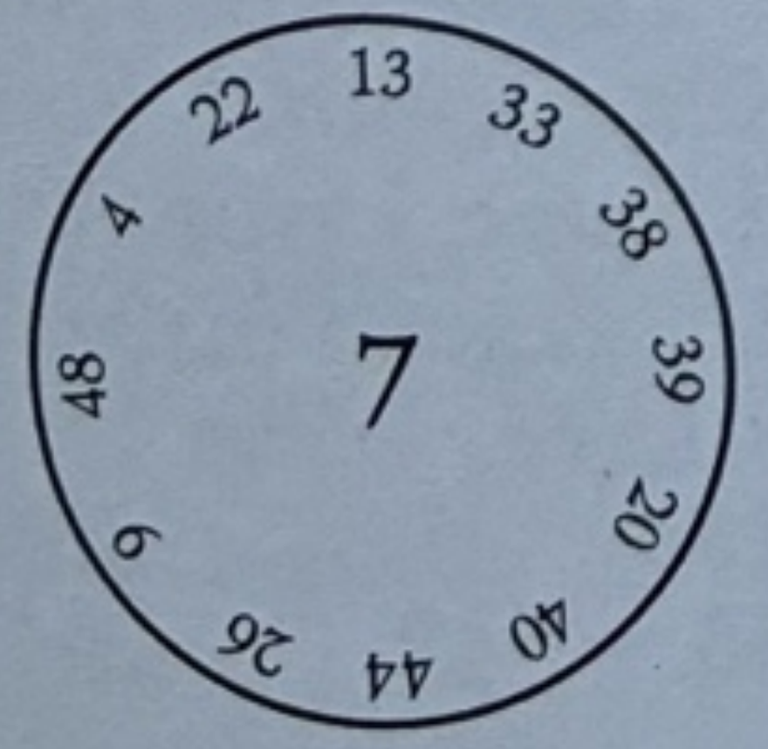
Mur. - *As by discretion shall be thowght best. It prevayleth sufficiently. So it be done. But this far I teache the: and this as concerning Nature.*

*The Helth of him, which sent me, be amongst you.*
*Amen.*

Δ. - Gloria et gratiarum Actio perennis sit Deo nostro
Omnipotenti, Vni et Trino.
*Amen.*

The forepart of the Lamin.





Isabel Lister
The back part of the Lamin.

## Wensday, a meridie: circa $2^{am}$. 1583

Δ. - E.K. had bin ever sins 9 of the clok in the morning in a mervaylous great disquieting of mynde, fury and rage: by reason, his brother Thomas, had browght him newes that a commission was out to attache and apprehend him as a fellon, for coy*ning of mony: Secondly that his wife was gon from Mistres Freemans howse at Blokley: and how Mr Husey had reported him to be a cosener, and had used very bitter and grevous reports of him, now of late: and that his wife was at home with her mother at Chipping Norton. Where uppon I considering this great disorder and incumbrance toward him, externally, and his greater offending of God, with his furious impatience internally: and remembring the whole premisses, of God his servyce to be performed by us two (yf we wold be dutifull servants to his divine Maiesty). I was towched with a great pang of compassion, both that any Christian shold use such speches as he used, or be of so revenging mynde, and intent as he shewed him self to be: and allso in respect of my own credit to be browght in dowt for embracing the cumpany of such an one, a disorderly person: and Thirdly, that the good service of god, might hereby be taken from our two execu=ting, to our great danger both in body and sowle: Therfore to do my duty, as a man resolute, (uppon our uniti*ng for gods service,) to do for him, as for my self: I Made God my refuge for comfort, cownsayl, and help, in this great affliction and Crosse of Temptation.

* A mere untruth in whole and in every part thereof: and a malitious lye.

* Amicorum omnia communia.

Whereuppon after my vehement and humble prayers, for the forsayd purposes, This voyce, was herd of E.K.

I had (uppon some resonable respect) set the Shew stone with the mysterie in it, on the Table, by him ·EK·, allso.

Voyce - *Let the Dowghters of light take up theyr garments, Let them open the wyndows of theyr secret chambers: for the voyce of man hath sayd: O shew thy self to be a god: yea performe that, which thow hast allready promised: Gather your vestments to gither: for, those that are sik, have nede of help: you are the Children of pitie: and in the loynes of compassion, do you dwell. For I have sayd, you are: And I have sayd; my Determination shall not fayle: allthowgh with the Sonnes of men, my Determinations may be undetermined. Com gather up your garments, for the Cankers are ripe, and the biting worme seketh to knaw into the lilie. He hath sayd, Let me prove them, for they are not Iust: yea let me towche them, for they are unrighteous: I have graunted him powre, but with out prevayling: I have given him Weapons, but they are not sharpened: His fingers shall defyle, and yet not deface. For I have appointed him a night, and have prefixed an ende thereunto: to the intent, it may be known: That thus far I have stretched his mowth.*

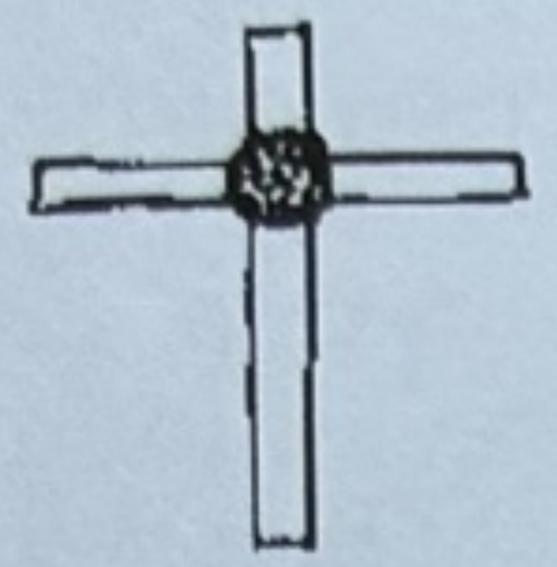
Note of De=termination undetermi=nable.

Note Tentations by the Byting Worme.

E.K. - I heare a noyce abowt the shew stone, very great: as thowgh men were beating down of mud walls; the thumping, suffing, and cluttering is suche.

A Voyce - *Arise, I say, for I will be revenged against the skorning of those, yea of those that are sucklings.*

Δ. - After a great silence and pause, appeared one on the Table (without the skyrts of the silk sarcenet) like a woman: having on a red kyrtell: and above that a white garment like an Irish Mantell: On her hed a rownd thing like a garland, grene: and like a Coronet under the garland, but not perfectly to be discerned. On her brest a pretious stone of white cullour: and on her back, an other pretious stone: Both which stones were set upon a Crosse, in the very centres of the Crosses, thus:



Δ. - *Your externall apparell (you dowghter of Light), you perceyve that we have somwhat Noted: But by the Powre and mercy of the eternall light, we trust and desire to understand somwhat of your internall vertue.*

She sayd - *What, do you think, I am a Iuellers wife, by my apparayle?*

Δ. - *We deme you to be the Messager of him that hath for Mankinde purchased the Iuell of Æternall bliss, by the incomparable Iuell of his most pretious blud.*

A voyce out of my oratorie behinde me. - *Will you have this to?*

Δ. - After a prety while sylence: I sayd, *We expect the execution of the purpose for which you are sent.*

She sayd - *It is written, that Pride, was the first offense.*
Githgúlcag *knew not him self.*
*Therfore he was ignorant.*

[E.K. - She is much fymbling abowt the stone on her brest and regarding it.

E.K. - Now she talketh with other, whome I see not: her talk is very short and quick: but I can not perceyve what she sayeth.

She - *Read what I have sayde.* Δ. - I red the former words.

She - *You will graunt me, that Pride, is the greatest Synne.*
*Pride was the cause he knew not him self.*
*Therfore, Pride is the cause of Ignorance.*

Δ. - *The Argument is good.*

She - *Ignorance was the Nakednes, wherewith all, you were first Tormented.*
*And the first Plage that fell unto man, was the want of Science.*

E.K. - Now she speaketh to other again, who appeare not: and they seme to answer her agayn.

She - *The want of Science hindreth you from knowledg of your selves.*

E.K. - She loketh uppon y$\overset{\Delta}{\text{o}}$u, and smileth, and now she speaketh to the unseen people againe.

She - *Who so ever therfore knoweth not him self, is Prowde.*

Δ. - *God help us to know our selves, for his honors sake.*

E.K. - She loketh uppon y$\overset{\Delta}{\text{o}}$u, and smileth.

She - *You have time enowgh, and therfore we may take leysor.*

Δ [I made spede to write.

E.K. - She talketh againe with her invisible Cumpany.

She - *Pride is rewarded as Synne:* Ergo *the first Offender was damned.*

She - *What say you Sir?* [speaking to E.K.]
*What difference is betwene your mynde, and Pride?*

E.K. - *Wherin am I prowde?*

She - *In the same, wherin the Divel was first Prowde.*
*Who glorified the Divel?*

E.K. - God. Δ. - *God Glorified not the Divel: but before he became a Divel, he was in glorie.*

She - *The abusing of his glorificaion, made him a Divel: So, the abusing of the*
A Divel. *goodnes of God toward this man, may make him a divel.*
*The works of the Spirit quicken; the doings of the flesh, lead unto destruction.*
*Art thow offended to be called a Divel?*
Faith. *Then extoll not thy self above thy Election.*
*No man is elected by propre name, but according to the measure of his faith.*
*And this faith is lively; and hath a quickening Spirit in it, for ever.*
*In dede thow art Ignorant: and therfore thow art sufficiently plaged.*
*Why dost thow boast thy self, and say, This I can do?*
*The Reedes pipe, but it is long of the Wynde.*
*And herein thow shewest that thow knowest not thy self, for that thow art Prowde.*
*Pray, therfore, that thow mayst have understanding, and Cast away Pride,*

*yf thow wilt not be cownted a Divel.*
*By true understanding you lerne first to know your selves: what you are: of whome you are: and to what ende you are.*
*This understanding causeth no selflove, but a Spirituall selflove.*
*The understanding teacheth no blasphemie.*
*The understanding teacheth no fury.*
*It teacheth a man to be angry, but not wrathfull.*
Wrath. *For we may be angry, and not offend. Wrath is to Damnation.*
*Therfore considering that Damnation was the ende of the first, which was Pride: and Ignorance the ponishment of the second (which is very lothsome).*
*Pray unto God, thow mayst avoyd the first, and be unburdened of the second.*
*Consider, by whome thow art cownsayled, and of whome the Cownsayle is.*
*With us there is no cause of offense: neyther is this cownsayle given with a weak mowth.*
*Wilt thow be well rewarded? Why studiest thow not, to do well?*
*Woldest thow be one of the Chosen? Stand stiff and be contented with all Temptations.*
*Is God a God of Iustice?* E.K. - *It is true.*
*Be thow therfore a Iust servant.*
*No man enheriteth the kingdome of Æternitie, withoute he Conquer in this world.*
*No man can challendge iustly a reward, withoute he be a Conqueror: or do the works of Iustice.*
*Doth the Divel persuade the? Arme thy self agaynst him.*
*Doth the world not like of the? It is for two causes: eyther for that thow livest well, and not as a worldling: or els bycause Thy Wyckednes is such, that the world wondreth at it. Yf thow be in the first, Reioyce: For Blessed are those, whome the world hateth. Whan they laugh at thy Godlines, Be sorry, and grieve thow, at theyr sinfullnes.*
*Yf Thow offend in the second, Fly hastily from the world: Tell the world, what thow hast of hers: And let her be asshamned, that thow knowest her.*
*Ys thy flesh, stiffnecked? Fast, and pray: it doth avoyde Temptation.*
Be sorry allwayes. *Be sorry allwayes: For in this world, there is nothing to reioice at. For, Synne onely, provoketh to sorrow. Whether it be of thy self, or of an other.*
Her Attyre expownded. *Be stiff agaynst Temptations. For who so ever is not armed as I am, shalbe vexed with the weapons of his adversarie. My Garland, is Godlines:*
The Attyre of Spirituall Creatures. *My Brestplate, is Humilitie: and uppon my bak I weare patience.*
*These do I weare to the intent I might shew you, what you shold weare.*
*But as these things are placed in theyr crosses, So do the Crosses allways follow them that weare them.*
*Art thow punished as an Apostle? Reioyce, it is a happy Cross.*
*Art thow vexed as a Tyrant? Thank God, it is in this world. For blessed are those, that are promised here, to the intent theyr Synns may be forgotten hereafter.*
*I perswade of the Contrary: Be humble: Seke true wisdome: Then are you truely fashioned according to your Former$^{\text{maker}}$, and shall rest*
Good Angells. *with us, with Halleluya, in heven.*
*I have cownsayled, I have done my message thus far.*

Δ. - *Your cownsayle is perfectly good: and your Message mercifull.*
*His name be praysed and glorified that sent you. Amen.*

Δ. - *As you, were called hither, by the name, of Dowghters of Light: So this other Day, there was one sent hither (of that blessed Cumpany) who was accownted a Dowghter: and had six sisters more: That dowghter her name, was Madimi: So of your name we are desyrous to be informed, for distinction and Instructions sake, in the trade of these mysteries.*

She sayd - *It is good, to know my name: to see, whither it agree with my doctrine.*

E.K. - *What can you (for all your ~~accusation~~ exhortation) accuse me of?*

In dede, I thank you very hartily for your exhortation and good Cownsayle:
But how uniustly I am misused at Huseys hand, and so provoked
Husey. to this extreme affliction of mynde, and sundry unsemely speches. Be you
Iudge betwene Husey and me.
She sayd - Who so ever hath committed Synne, and is not reconciled shall have the
reward of a Synner: There is a dubble Reconciliation: The one
is with God: The other with the Conscience. But this man is not
reconciled in Conscience, (repenteth not his wickednes,)
whereby, it followeth he can not be reconcyled with God. Ergo he
must be rewarded as he is
The reward of Synn, is to be absent or rather to be banished, in this
world, from the Societie of God his good Angels:
So it falleth out to Regions and Cuntries, Cities, Kings and Subiects,
Authorities and theyr officers: Whan (I say) they are estranged, with
Good Angels our kepers. absence of theyr appointed and good kepers.
Therfore it proveth, that the Divel is most with him, and neerest with him.
Whome the Divell is a Lord of, he useth as his servants: and where his
service may be greatest done, there is he most alledged. His subtilties are
principall and great. And by these reasons I prove that Husy is easy
to be infected, eyther with envy, mallice, sklaunder or dishonor of Gods word.
Iohn Husy. This is one of these Assalts, that is promised shold assalt you.

Who is to be blamed, he that consenteth, or he, in whome the Procurement
is? Thow didst ~~cause it: and dis didst chuse him~~ consent, and chuse him
for a companion. Be not therfore Angry at his mallice: for the fyre that
is, thow hast browght in with thyne own hands.
To measure the enemy his industrie, is impossible: To loke into his subtiltie
is more incredible.
The Reward of good Life, is great: But the fylthynes that Synne carrieth
with it in this world, and leadeth with it into the world to come, is most
horrible.
Is it not sayd, That a Skyrmish shall be, (and that great:) but you shalbe
conquerors? It is written: it is true, and shall never be overthrown.
So mighty is his strength that hath armed him self with it.
In the serpents belly, there is nothing clean: neyther with unhonest persons
(ungodly I mean) is there any pure Societie. Light agreeth not with
Darknes: Nor vertue with vice.
Our uniting. Therfore be you of one, and in one, that you may agree and
have the rewarde of One.
Behold, It is sayd, I will put bownds betwene the Iust and the Iniust:
I will suffer the enemy to sow discord, to the intent that those that are
my people, may be separated, and have a dwelling by them selves.
The Necessitie of Sathans working against man. Peruse the Scripture: it is allwayes seen, that the Spirit of God forceth
Sathan, in spite of his hed, to separate the evill from the good, by Discord.
De futuris, nisi Iussi non pronuntiant Boni Angeli. { And herein the Divell worketh against him self. We Good Angels
kepe secret the mysteries of God. Things that are to come, we
allwayes kepe close: with this exception, The forme of our Commaundement.
A Commision out for Kelly. Truth it is that a Commission is graunted, not onely to enquire of the, but
allso to attache the, and that by the Cownsayle: Yf he go down, he
shalbe attached. Therfore Tempt not God.
Δ. - But if he tarry here: and his being here so known as it is, it is likely
that he shall be attached here: to my no small grief, or disgrace: what
is your cownsayle herein?
She sayd - { It is written: Miserie shall not enter the dores of him, whome the
Highest hath magnifyed. Dixit: et Dico: et dictum sit.
The World shall never prevayle against you.

The boke the skroll and the powder. Δ. - In respect of the boke the skroll, and the powder to be communicated, what is your
Iudgment or mynde, seing whan he was comming from Islington with them
he was thretned to be pulled a peces, yf he cam with them to me.
The boke fownd. - All that is spoken of, is in very dede, vanitie. The boke may be used to
a good purpose.
They were wicked ones.
But as these things are the least part of this Action, so are they not much
to be loked after.
The Powder. Δ. - As concerning the powder, (I beseche you,) what is your knowledge of it?
- It is a branche of Natures Life.
It is appointed for a time, and to a purpose.
Δ. - As concerning the earthes of the eleven places, being with expedition fownd.
What is now to be done with them?
The ·11· Erthes. - It was a foresight of God: Yf they had byn there now, they had utterly
perished.
Δ. - Ô Iesu, that is a mervaylous thing.
- Helas, that is Nothing.
Δ. - By Nature they could not have perished in so short time.
- I have sayde.
E.K. - Tell us your name.
- Yf you will remember my cownsayle, I will tell you my name.
E.K. - Your cownsayle, was by pecemeale told me, that I can not remember
it, but in generall.
- You do, and have, and I am almost HATH.
Δ. - I understand you to be ATH, in Sigillo Emeth.
ATH - So am I in the number of Gods Elect.
Δ. - Shall I not make meanes to M^r^ Richard Yong, as one of the higher
M^r^ Richard Yong. commissioners, to do my companion here some good?
Āh - Trubble your self, when you nede. E.K. - She spake this somwhat sharply.
Get your frendes to signify down, good report of you.
Come not there, in many yeres.
Δ. - As concerning my writing of the holy boke, how shall I do, by reason of
the perfect writing it in the due Characters? Seing many ~~things~~ words
are written so, as the pronownciation and the orthographie, do hardly
seme to agree?
Āh - You shall have a Schole Master sufficient to reade unto you.
Δ. - Whan shall I begynne?
Āh - Let him lead you to that, who is within you.
Δ. - As concerning Isabell Lister, who is vexed of a wicked Spirit, how
well have I executed that which was prescribed me: or how well
doth it work?
Āh - Frende, it is not of my charge.
Remember the true path, that leadeth unto true honor,
where there sitteth a True and Iust GOD: who graunt you his
Direction, and establishment of perfect life.
Δ. - Amen Amen Amen.
E.K. - She is gonne.

## Iunii 9, Sonday: a meridie. hor $5^{am}$.

Δ. - Very long I prayed in my oratory and at my desk to have answer or
solutions of diverse dowtes, which I had noted in a paper: and which
dowtes I red over distinctly: They concerned the preparation of
things abowt the Table of practise, and other things abowt
my Lamine and stone. But answer cam none: neyther in
the stone did any thing appeare. No, Not the golden curten, but
the stone was of his naturall Diaphanitie. But I held on in pityfull
manner, to request some, advertisement, yf for any our Trespasses or
offences, this unloked for alteration from former dealing, had happened &c.
At length a voyce cam from behynde E.K. over his hed, and sayd thus:

A voyce - *The Iudgments of our god are most profownd and hard, in*
*the understanding of man. There is Silence above: Let*
Silence. *here, (Therfore) be Patience amongst you.*
*I have sayde.*

Δ. - Uppon this Answer, I began to discourse of diverse causes of this silence
and diverse manner of silences: And in the ende I becam in a great
and sorrofull heavines, and feare of the wrath or displeasure of god
conceyved for some our misbehaviour toward him, since our last dealing.
Whereuppon I prayed long, at my desk standing, for Mercy, Cumfort,
Cownsayle and some exposition of the former sentence.
After a long tyme thus passing, there appeared one, on the very top of
the frame of the Shew Stone, much like Michael, who sayd:

- *Write: for I must be gon.*
*Silence there is in heven: for the Governors of earth are*
*now before the Lord. The doings of theyr seates ar now disclosed.*
*Every thing is NOTED: For that God will be righteous in all*
*his doings.*
*There is not this day, any one that governeth the people uppon earth,*
*but his government is disclosed, and his government is set open,*
*and his faultes revealed.*
*They, without number, Cry: Lord let thy vengeance come.*
*The Earth sayeth: Be it so.*
Sathan. *Sathan is before the Lord: He hath garnished him self with*
*garlands as a Conqueror: and what he sayeth is wonderfull.*
*Therfore shall the Lord open his mowth and curse the earth and*
*all Living creatures. For Iniquitie hath gotten the upper*
*hand: Publikly the* $^{\text{states}}$ *state of mankinde in the world are condemned.*
Violls ready. *We are all Silent, and ready with our Violls, to powre out*
*the wrath of God uppon them, whan he sayeth, BE IT SO.*
*Therfore, Be you Patient. For, our Patience, is an universall silence.*
*We loke for the mowths of Iustice: But Lo: The*
*Lord sayeth unto the Lord: Lift up thy eyes (Ô God),*
*Behold the dignitie of thy workmanship, yet Suffer*
Yet a while. *for a while: I have a people that will forsake theyr*
*cruelty, and put of theyr garments that stynk of abbomination,*

*in whome thy name shall be magnified, and our glory in heven more*
*exalted. But as thow willt, So be it.*
*Behold, I speak in body, bycause I Tremble at the force of*
*thy great Indignation. Notwithstanding we will what*
*thow wilt.*
*Yf therfore these wonders be so great in heaven, wonder thow*
*not at our Silence. Therfore, Be patient, and say*
*unto the Earth, Why gronest thow, so hard: or, why*
*is thy body so rotten: Hast thow not iustly deserved these*
*things for thy Iniquitie?*
*I say, yf you be partakers of these Secrets, How much more*
*shall you be partakers of that swetenes, which is the*
*eternall dew, and very bred it self, of life?*
*So.*

E.K. - He is gone.
Δ. - I prayed a prety while after, with thanks giving &c.

Soli Deo nostro omnis laus Potestas et
gloria in sæculorum sæcula.
*Amen.*

## Iunii 14. 1583. Fryday. A meridie hora 4½

Δ. - The Golden Veale or Curten appeared covering the whole stone: whereas
all other veals and curtens, before did use to cover but the more part
or those things which were the standing implements of the Action for
that tyme. This appeared assone as he loked into the stone.
I made long and often prayers, of thanks giving, callyng for grace, mercy,
and wisdome: with such particular instructions, as I had written down
the Dowtes, requiring light or resolution in them &c.
At length appeared a woman, like an old mayde, in a red peticote, and with a
red silk upper bodyes: her here rolled abowt like a Scottish woman: the
same being yellow: She stode aside from the grene sarcenet belonging to the stone, and
she sayd:

- *God spede, my frendes.* Δ. - *A good greting: to wish us spede by him; Amen.*
E.K. - I never saw this woman before.
- *Yt may be you have sene me, but my apparell may alter my fashion.*
E.K. - She seemeth to go in a great path before her, very spedily.
Δ. - *I pray you, whether make you such a spedy Iornay?*
- *I am going home, I have bin from home this Sevenight.*
Δ. - *Distance of place can not protract tyme in you Iornay Hom*$\overset{\Delta}{e}$*ward.*
Δ Mary my mayd had angered me on Thursday night, with her undue speche. - Iesu, *Now he will be angry with me, as he was with his m*$\overset{\Delta}{a}$*yde.*
*Every Action not yet effected, whether is it, at home, or from home?*
Δ. - *God graunt you than, to make spede, Homeward, and to our*
*Home: and all we, to the home, where the Highest may be well pleased.*
- *So, So: you talk to wisely for me.*
Δ. - *God make me to talk wisely, in dede: and God take all vanitie from my hart.*

All Worldly Wisdome vayne.

- *You may think me a vayn huswife, to be going thus long. But by me you may perceyve, How vayne all worldly wisdome is. I am in a better case then many are: For thowgh I be from home, yet am I going home. Some there be, that neyther have Home, neyther can go home.*

E.K. - Now cometh a goodly tall aged man, all in blak, with a hat on his hed: He hath a long gray berd, forked. He sayd to the mayd thus:

Old man - *Whether go you mayde ?*

Mayd - *Belike Syr, you may be some kyn unto these men, for they are allso desyrous to know, whither I do go.*

Old man - *Me thinks I shold have known you affore.*

Mayd - *Yf you knew me before, you may the easyer know me now.* Old man - *Where have* // *you bin ?*

Mayd - *And if thy Gravitie, were as good, as thy auncient dissembling, I wold tell the.*

Old man - *These words be very large, what is the cause. Thow wilt not be acquainted with me (I never did the any harme) and I have desyred to be acquaynted with the a long tyme.*

Mayd - *With counterfeat gravitie, I will never be acquaynted: Neyther thy age, and thy fa..... nor thy heares, nor the sobrenes of thy countenance can move me to any acquayntance: For that, thow never delightedst in True Wisdome.*

Old man - *Then go your way, like an harlot.* Mayd - *Yf wicked words do prove an harlot, then thow hast iudged thy self.*

E.K. - Now she goeth on forward: and the old man is gone out of sight.

There appeareth now an yong man, sitting on the side of a dyche: and to him she sayd:

Mayd - *What ayleth the to wepe ?*

Yong man - *I wepe for thy discourtesy.*

Mayd - *Thow canst not move my patience: No (I say) thow canst not move me to pittie.*

E.K. - She lycketh his teares, and sayth:

Mayd - *Every thing els hath some saltnes, but here is none.*

Yong man - *Ô I pray the do something for me.*

Mayd - *Ô, To qualify these teares, is no other, then to dry rotten hemp with a mighty fyre.*

Yong man - *I will see the hanged, before I will wepe any more.*

Mayd - *Every thing, commonly, teacheth of it self.*

E.K. - The yong man went away, stamping and angry.

And now she is come where a multitude of yong children are. There is much meat on a Table, and the childern being not high enowgh to reach it, pull this mayd by the clothes, and point to the meat. She goeth rownd abowt the Table, there is but one dish uncovered, and that semeth to be like Dew. She putteth her fingers into the dish, and letteth the childerne lik: and they fall down deade.

Mayd - *Blame Iustice, and not me: For if the childern had ever tasted of this meat before, they might have contynued.*

E.K. - Now she meateth a thynn visaged man, very feble, who staggered on his staff, and he sayd:

Feble man - *Help me, for Gods sake.*

Mayde - *I will do my best.*

E.K. - As she cam toward the man, the man fell down: She heaveth him up: and agayn he falleth down: and she listeth at him still.

Mayde - *Good will formes, but the matter is not sufficient. This is long of thy self.*

Feble man - *Ô, I say, help me.*

Mayd - *It is to late, to help the: I cam this way, many times before, and thow never sowghtest help at my hands. It is written: He that desyreth not help, tyll he be helples, shall be voyde of the benefyt of an helper.*

E.K. - This feble man goeth away, and she departeth from him.

Now she commeth toward a man going up an hill: who had torn all his cloathes of, with brambles and bryers: There stand a great many Mawmets, little ugly fellows, at the top of the hill, who throw stones agaynst him,

and so force thys clyming man, (or goer up the hill) to tumble down agayn to the fote of the hill. The skyn doth seme to be of his hands and his feete, and they very raw, wyth his excessive travaile, with hand and fote, up that hill. Now there appeare men eating meat below at the fote of the hill: who offred him meat to eat. But he laboreth up the hill agayn: One of these men sayd: *Come, let me bynde up thy feete.*

Clymer - *Unto him that hath no werines, there belongeth no sorrow.*

E.K. - She standeth and veweth him.

The Clymer - *I pray you help me.*

Mayd - *It is impossible for the to get up here.*

Clymer - *Of my self it is: I will never be of the mynde, It is impossible.*

Mayd - *Come on, I will do the best, I can.*

E.K. - She leadeth hm over stones and rocks.

Mayd - *Thow willt be knocked in peces, ere thow come to the Top.*

Clymer - *Do you your good will, I fele no harme.*

E.K. - Now she leadeth him in a place where springs, quickmyers and bogs are.

Mayd - *Suerly thow art best to go down: for thow wilt be drowned.*

Clymer - *I pray you help me, I will go as long, as I may.*

E.K. - He goeth forward: and synketh allmost to the throat.

Mayd - *It is deper on the farder side. Thow were best to go down agayn.*

Clymer - *I fele the grownd hard under my feete: I will not yet despayre.*

E.K. - Now he cometh out of those depe places, and he seemeth to come to a place like the bottom of a hedg, where stand stif thornes, piked upward, very sharp.

Now come two or three handsome fellows and sayd, *Alas, let him tarry here, and drink: we will lead him up an other way to morrow.*

Mayd - *Farewell.*

Clymer - *I pray you leave me not so, let me go with you.*

Mayd - *I must nedes be gon: I cannot tarry for the.*

Clymer - *I am yet neyther hungry, nor thursty: and fele no werines: why (therfore) shold I stay ?*

E.K. - He goeth as thowgh the Thornes pryckt him, and gryndeth his tethe for payne.

Now they are come to a fayre place: and then she sayd to one.

Labor improbus *omnia* vincit.

Mayd - *Fatch meat and drink and cloathes, and cure his wownds: for unto the belongeth the Felicitie of this place: For, neyther from the highest to the lowest, is there any whome I pitie, but such as this is.*

Clymer - *I know not, how I shall use these things.*

Mayd - *The true heyres, have allwayes discretion. To the it belongeth: and for the it is prepared, use it therfore withoute offense, as thyne owne.*

E.K. - Now, both he and she go into a castell, and the dores are shut after them: and she commeth out agayn.

Mayd - *This is written for your understanding: Let therfore your eyes be opened, and be not blynde. Neyther forget what hath here byn opened.*

☞ Δ. - *We perceyve that* Felicitatis via, ardua est, et multis obsita difficultatibus et periculis, sed constantia et patientia pervenitur ad Fælicitatis arcem. *Which we beseche the almighty God to graunt unto us.*

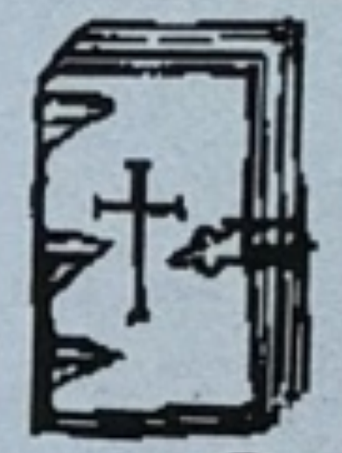
Mayd - Well: I will be going, tyll you have supped: and then I will tell you more of
my mynde. It will be, yet, six or seven wekes Iornay, before I can get home.
Δ. - Sit benedictus Deus noster, nunc et semper. *Amen.*

Δ. Note 42 or 49 dayes, remay=ning tyll the first day of August next inclusive.

After supper, we stayed a while, being come to the place: and thowgh
nothing was seen or hard, yet I spoke assuring my self of the presence
of the forsayd mayd, thowgh as yet to us insensible.

GALVAH. Δ. - We wold gladly know your name.
Mayd - My name is Galuáh: in your language, I am called Finis. E.K. - She now sudden=ly appered, as she spake this.
Filiæ Lucis Δ. - That, [Finis], is Latin. Gal. - I.
Filiæ filiarum. Δ. - You are None of those that are called filiæ lucis: or filiæ filiarum.
Gal. - No.
Δ. - You will not be offended yf I propownd a Dowt, somwhat impertinent
matter in hand, yet of importance, for us to here your iudgment in the same.
Tritemius sayeth that never any good Angel was red of to have appeared forma
muliebri. I pray you to give us an answer to these so great a clerk his words,
which are to be red in his little boke Octo Questionum Maximiliani Cæsaris, and
there, Questione sexta: Sancti autem Angeli, quoniam affectione nunquam
An Angeli boni in forma fœminea ali=quando appareant. variantur, uniformiter semper apparent, in forma virili. Nusquam enim
legimus Scriptum, quod Bonus spiritus in forma sit visus muliebri, aut bestiæ
cuiuscunque, sed semper in specie virili.
Gal. - You think then, I have some understanding.
Δ. - Yea: God knoweth, I do.
Gal. - First it is evident, that the Spirits of God, are incomprehensible to
those that are theyr Inferiors: For the higher order is incomparable unto God.
And by degrees, those that are theyr Inferiors, are allso incomparable unto
them. It followeth, Therfore, that in respect of that degree, in Angels
Angeli ex seipsis neque mares, neque fœminæ sunt. things are incomprehensible: Angels (I say) of them selves, neyther
are man nor woman: Therfore they do take formes, not according to any
proportion in Imagination, but according to the discrete and appliable will
both of him, and of the thing wherein they are Administrators. For,
Angelorum Ministeria. we all, are Spirites ministring the Will of God: and unto whome?
Unto every thing within the Cumpas of Nature: Onely to his glory and
the use of man. It followeth, Therfore, Considering that we minister not
of our selves, that we shold minister in that unsearchable forme, within the,
which our executions are limited. But, yf Tritemius can say, that
Woman allso hath not the Spirit of God, being formed and fashioned of
the self same matter: notwithstnding in a contrary proportion by a degree:
Yf Tritemius can separate the dignitie of the Sowle of woman from the
exellency of man, but according unto the forme of the matter, then might his
argument be good. But bycause that in man and woman there is ~~preparation~~ proportion
of Sanctification in æternitie: Therfore may those that are the æternall
ministers of God in the proportion of Sanctification, take unto them the bodyes
Hic Hæc > Homo. of them both: I meane, in respect of the Forme. For as in both, you reade
Homo, so in both you finde, one and the self same dignitie, in internall matter
all one. But Tritemius spake in respect of the filthynes (which in dede
is no fylthynes) wherewithall women are stayned; and by reason from the na=
turall philosophers: as a man tasting more of Nature, in dede, then of him
which is the Workman, or Supernaturall Master. He (I say) concluded his
Galuah × Finis. Naturall Invention.
In respect of my self, I answer Tritemius thus: I am finis: I am a

beame of that Wisdome, which is the ende of mans excelencie.
Apparition in the form of a woman. Those allso that are called Filiæ and Filiæ filiarum, are all comprehended
in me; and do attend uppon true Wisdome: which, yf Tritemius
Wisdom always in a womans garment. mark, he shall perceyve, that True Wisdome is allwayes paynted with a
womans garment. For, then the purenes of a virgin, Nothing is more
commendable.
Tritemius reward. God, in his Iudgment, knoweth, how Tritemius is rewarded.
Yf you think, these arguments, be not sufficient, the one in respect
of the first grownd, the other in respect of the measure of my name,
I will yet alledge greater.
Δ. - These arguments do satisfye me: but to have wherewith to stop
the mowthes of other, who mowght use cavillations uppon such matter,
it was somwhat nedefull to have hard your Iudgment: Whereas in
dede our own affayres in hand, are rather to be followed at this present,
and of greater arguments or instructions in this matter, I trust hereafter
to have understanding: But as now, I chefely regard our Actions
in hand .·.
Gal. - Begynne the boke, the next Tuesday.



My self wilbe thy Director and, as my name is, so will I lead unto the ende.
All other things use, according to thy Iudgment, and proportion of his Spirit that
guydeth you. Δ. - __
Gal. - I my self will be the finger to direct the.
Δ. - __
Gal. - The finger of god stretcheth over many mowntaynes.
His spirit cumforteth the weaknes of many places.
No sense is unfurnished, where his light remayneth.
For, understand what I am, and it is a sufficient answer.
Δ. - At the begynning to write the boke, shall I require your instructions?
Gal. - Do so.
The Mowntaynes of the world, shall lye flatt, but the Spirit of god shall
never be confownded.
E.K. - She sitteth on a rock: and hath done ever synce supper.
Gal. - Ah Syrra, I was a werry.
A.L. Δ. - As concerning the Polandish Lord, Albertus Lasky: whome we are certifyed
to be of God elected to govern him a people, whome we are willed to
love and honor: what have you to say of him, &c.
Gal. - Ask me these things to morrow.
E.K. - She smyleth, and casteth a light from her.
Smyling. Gal. - I smyle, bycause I speak of to morrow: yea I seme to smyle.
Δ. - As concerning Isabell Lyster; I pray you, in what case is she? in respect
of the wycked spirit, which long hath molested her?

Gal. - *Beleve, For that is the Chiefest.*
*What is spoken by us, we give but our consent to:*
*For, he that speaketh in us, is to be asked no such question.*
*For whan he sayeth, It is Measured.*

Note.

*As it was sayd before, The Hills and mowntaynes of the world may be made playne, but the Spirit of God never confowndeth.*

Δ. - He that is the ende of all things, and the ende of endes (unto whome all honor, prayse and thanksgiving is due) bless us, endue us with his graces, and abundantly powre furth his mercyes uppon us.

Δ
Finis parti=
cularis: *scilicet*
istius Actionis.

Gal. - *Understand my name particularly, and not generally. I speak it to avoyde error.*
*Persever to the ende.*

Δ. - Qui perseveraverit fidelis (Deo n*ostr*o) usq*ue* ad finem, hic salvus erit. *Which faithfulnes with all constancye and patience, the blessed and almighty Trinity graunt and confirme unto us, for the glory and honor of his name. Amen.*

E.K. - She is gone with a brightnes.

## 1583
## Iunii 15: Saterday: after none hora ·6·

After that, the Noble Albertus Lasky had byn with me, and was now gone to London.

Δ. - I used some discourse, by prayer to god; and afterward protestation to Galuah in respect of her willing me to ax certayne matters agayn this day which yesterday were not answered. But very long it was, (abowt half an howr) before any thing appeared, more then the golden Curten all over the Shew stone. At length appered diverse confused formes of diverse creatures, and then by and by vanished away.

Δ. - I prayed god to banish all confusion from us and our Actions: and to send us Lucem et veritate*m* per unum, et propter unu*m*, et constantiam rerum.

Il.

Then appered he, whome (before) we wer towght to be called Il: and he semed to skorne at E.K.

E.K. - Here appeareth, Il, and he seameth to mock me.

Il - *That is a gyrd to you Sir, for your fishing.* Δ. - E.K. had spent all that after none (almost) in angling: when I was very desyrous to have had his cumpany and helping hand in this Action.

Δ. - Shortly after this appeared Galuáh, and to be in a felde closed rownd abowt with a hedge.

Gal. - *Here is no way oute.*

Il - *Come, I will do somwhat for you: It is a strange thing that*

Wisdome.

*Wisdome can not fynde a way throwgh a hedg.*

E.K. - This Il, pulleth down the hedg.

Gal. - *Go thy way, thow hast done but thy duety.*

Dee - Kelly. Il - *Farewell* Dee: *Farewell* Kelly.

E.K. - He is gone.

Gal. - *Those that tast of everlasting banketts, fare well, and desyre the same to others.*

Note E.K. - Now she is come to a great Castell gate all of stone, with a draw bridge before it: There is like a greyhownd graven or cut in the stone over the gate.

Gal. - *It is very late, I will loke, yf I can have any interteynment here.*

E.K. - She is gone in. Δ. - After awhile she cam oute agayne.

Gal. - *Be it spoken.*

A voyce
oute of
the stone

- *Cursed, defaced and damned be this place.*

Gal. - *And why? Bycause they have puffed up theyr flesh; follow theyr own Imaginations, wallowing in theyr fylthynes, as swyne that tumble in myre. Behold, it is late: with this people, I can get no lodging. O ye my feete, be a witnes against them. Let the wyndes, move the dust to report theyr unkindenes.*

E.K. - Now she goeth a long a great way, like a common high way, and the light of the ayre abowt her, semeth somwhat darkish like evening or twillight.

Gal. - *Yea, thowgh you have to much light, I have to little. I did but over here you, whan you saw me not.*

Δ. - [Note. I had spoken of to much light comming from the West window of my study, toward the Table, where the shew stone stode: when we began now to attend her coming: and thereuppon she spoke this]

E.K. - Her own garments cast a light.

E.K. - Now she commeth amongst a cumpany of men, having gowns furred with white: and some of them, having velvet caps; and some, hatts: One of them sayd to her, *What art thow.*

Gal. - *I know not what I am my self.*
*Will you buy any pretious stones of me?*

E.K. - She taketh out of her bosom a great many of pretious stones, uncut or unpollyshed.

E.K. - These men loke on them.

Gal. - *Truely, they are pure and good.*

E.K. - They say allso; *Surely they seme to be good:* delivering them from one to an other.

E.K. - There appere two fat men, who sayd: *Let us first get mony before we buy such tryfles. Besides that, they have not theyr perfect forme.*

Gal. - *I pray you buy one of them of me.*
*Wyll you buy none neyther?*

E.K. - She speaketh that to them, who first praysed the stones.

Those men - *Tush, I pray the, go abowt thy busines: Dost thow not perceyve, how they are fownd fahlt with all?*

Gal. - *Tush, Tush, they be not cut for your fashion.*
*Be it sayde.*

A voyce
from the
stone

- *Theyr senses are glutted with transitory vanities.*

Gal. - *Let them (therfore) perish vaynly, bycause they are transitorie.*

This Para=
ble or pro=
phesy is
diverse
tymes spo=
ken of
after ward
in the trub=
bles of En=
gland.

E.K. - 1 Now she commeth where she must clamber up a wall, having steps in it of ragged stones: There is a fayre buylding beyond it. There go many up those steps: and whan they are allmost at the top, there meteth them some, who take them by the hand, and help them up, and over, into the place. Than one of them, that stode at the top of the wall (who had a furred gown on) and helping of men up: sayd to her, *Come away woman, wilt thow come up?*

E.K. - She sayeth nothing to him: but standeth styll, and loketh away from him.

E.K. - Agayn that man sayd to her, *Come away, wilt thow come up?*

Gal. - *Unhappy are those, whome thow helpest; and whose breath hath infected many: Your hands are to bluddy, for me to come a nigh you.*

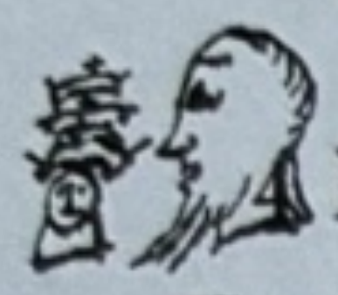
E.K. - 2 Now come handsome women to the wall, and some sayd, *Good Syster I pray you come away.*

Gal. - *Your voluptuous father, knoweth not me, for his dowghter I deny yo....*

3 E.K. - Now come two or three brave fellows, with rapers by theyr sides, and theyr hosen pynned up, and with no garters, and having hatts without bands, and one of them sayd, *Tarry a little, woman, These help up people that come:* *I will help the shortly.*

Δ The attire of the wonton youth of the court &c.

Gal. - *Fy uppon you: your clothes are infected with abbominations of your Chambers. I will tarry time.*



E.K. - Now commeth a big stowt man to the top of the wall, and a boy with a crown on his hed: he seemeth to be abowt 18 yeres old.

The stowt big man - *So it is, and please your Ma$^{tie}$: Therfore let this way be razed.*

E.K. - He spake to the yong king, uppon former talk betwene them, which I hard not.

A voyce out of ye stone - *Be it done.*

E.K. - The wall quaketh and falleth down: and some of the Ioly fellows, which were on the wall before, fell down, and other fellows cam and digged a great hole or breache in the wall.

The wall broken downe.

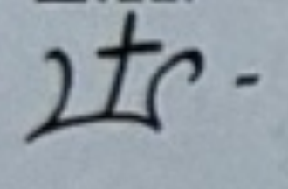
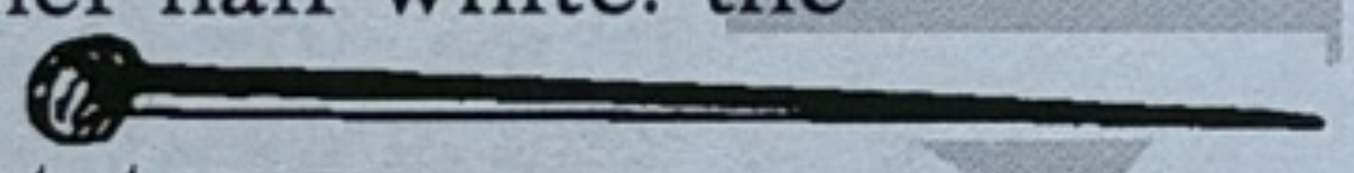
Gal. - *Thanks be to god. Now, here, is entrance enowgh.*

E.K. - She goeth in.
The yong ~~child, or yo~~ man or stripling (with the crown on his hed) and the other big man embraceth her. His crown is a triple Crown, or three crowns, one uppon an other. He hath a little thing in his hand, which he holdeth close and over gripeth it so, that it can not be discerned.

The big man - *Thowgh thow hast travayled as a woman, thow shalt now be known to be a man.* E.K. - He spake to Galuah. They Embrace eche other:
They fatch clothes for her, and put uppon her a blak gown, a mans gown, as the gown of a Cownsaylor.
She kneleth down, like a man in forme, her hed and all.

Galvah transformed into a man.

E.K. - Then the yong King spake to her, saying:

 - *What this rod may do, work.* E.K. - He giveth the transformed man a rod; one half therof being blud, the other half white: the partition of these two, being long wise, thus: 

A voyce out of the stone - Quæ iusta sunt faciet, et meas mensurabit virtutes.

The transformed man - *For, untill it was appointed, I sowght it not.*
*Let us clense the court, and examine the multitude.*

A voyce out of the stone - *For error is allwayes covered in many.*
*Cursed are those that are iudged by a multitude.*

NOTE. E.K. - All they that fell of the wall, and they that wold have helpt her up, they come in, bownd, hand and fote.

The Trans. - *Rote them out, Ô king. Pity no such persons: for these be those that never had ~~pitie on~~ mercy on them selves.*

E.K. - Now commeth a woman out, having a crown on her hed: She hath a long visage.

The big man - *Nay, let her drink as she hath deserved.*

E.K. - The transformed man layeth down the rod before him: and begynneth to weepe: and sayd: *Let it not be sayd, but I pitie the annoynted.*

The big man - *Let her dy, for she hath deserved death.*

E.K. - Other men abowt her, lay hand on her, and pluck the crown of her hed. The Transformed man taketh up his rod, and layeth it, on the top (or crown) of that womans hed.

E.K. - The yong King sayeth unto her, *What wilt thow?*

The woman - *Yf it pleas you, Pardon for life and dignitie.*

E.K. - The big man and the yong king talk to gither, aside.
The woman holdeth her hands abroad, and knocketh her brest.
And a great cumpany of them abowt her, are hewed a peces, by Tormenters armed.

A voyce out of the stone - Adiuvabo

E.K. - The King and the big man come agayne.

E.K. - The King sayd to the Transformed man: *Be it, as thow wilt. Be you two ioyned to gither: For I wish you both, well.*

E.K. - The woman boweth down, with abeysance, and thanketh them.

E.K. - The big man taketh the king by the hand: and the Transformed man taketh the woman by the hands: and putteth her hands, to the hands of the King and the big man: They take eche other by the hand and kysse her.

The Transformed man.

E.K. - All is now, (on the suddeyn) vanished away: and the Transformed man, is returned agayn to her womans shape, and she sayd.
- *Now I will go with you, Sir, your Iornay.* E.K. - She speaketh to you, Δ.
- *I will lead you, yf you will follow me up, but you must have broken shynns.*

To Δ.

Δ. - *By gods grace, and with his help, I will follow you: and in respect of my shynns breaking, the ioy of the consequent effect, will utterly take away the greif of shynns breaking.*

Gal. - *And to you Syr; you were best to hunt and fish after Veritie.*
[Δ. - She spake so to E.K. bycause he spent to much tyme in fishing or angling]

Gal. - *Whome thow sawest here, shall govern over 21 kingdomes.*

21 kingdomes. Δ. - *Yf there be no mystery in that speche. The Conquest must be great, and The trubble great and strange.*

E.K. - She goeth on her way along a lane.

Δ. - *We know not, who shold be that king so shewed.*

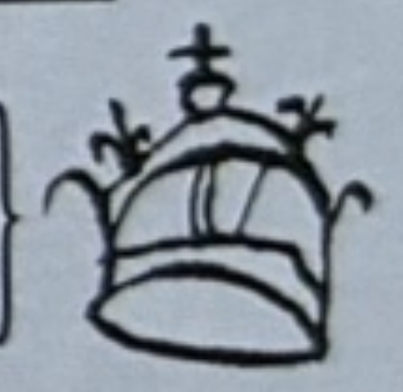
Gal. - *Sure, thy demaundes are fully answered.*
*Consider thow what thow sekest,*
*and of whome thow sekest,*
*and by whose help.*
*Then, loke to that which is declared.*
*I will follow my office: for in those things wherein thow art inquisitive, I have shewed the Ende.*

The ende.

Δ. - *Truely the occasion of my present axing you som questions, arrose uppon matter concerning this noble* Polonian: *of whome you bad us yesterday ax as this day.*

Gal. - *Vanitie hangeth not at my Elbow.*
*Belevest thow, that, allready spoken? Spoken (I say) of him?*

Δ. - *Yea, forsoth, I do beleve it.*

Gal. - *I say unto the, His name is in the boke of Life.*
*The Sonne shall not pass his course, before he be a king.* 
*His Cownsayle, shall breed Alteration of this state:*
*Yea, of the Whole World.*
*What woldest thow know of him?*

The Prince Alb. Lasky.

Δ. - *Yf his kingdome shalbe of* Poland: *or of what land els?*

Gal. - *Of two kingdomes.* Δ. - *Which, I beseche you?*

Gal. - *The one, thow hast repeated: The other he seketh, as right.*

Δ. - *God graunt him sufficient direction, to do all things, so, as may pleas the Highest, in his calling.*

Gal. - *He shall want no direction, in any thing he desyreth.*

August. Δ. - *As concerning the trubbles of August next, and the dangers then, what is the best for him to do? to be going home before, or to tarry here?*

Gal. - *Whome God hath armed, No man can prevayle against.*

Δ. - *In respect of my own state with the Prince, I pray how much hath he prevayled to wynne me due credit: and in what case standeth my sute: or how am I to use my self therein?*

The premisses are an answer to this Question.

Gal - *I have told the at large, even now, yf thow loke into those things that are now told, and are now done.*

Δ. - *Concerning* Charles Sled *his nose gusshing out with blud, twise (yesternight and this morning) uppon my charitable instructions giving him to vertue and godlines.*

Gal - *I know him not: nor any name hath he with us.*

Δ. - *Meaneth he well toward me?*

Gal - *What so ever a wicked man meaneth, it is not well: but in that sense it is demaunded, he meaneth well.*

Charles Sled.

*The evill spirit that possesseth him, was cast out of him, even at his nose, at the presence of those, that were present with the.*

Δ. - ___

Gal - *Beleve me we know not his name: Trubble me no more with him.*

Δ. - *O lord thowgh man be frayle faulty and fylthy, yet thy mercyes are most prayse worthy (among all generations), of all thy doings.*

Gal - *Hold thy peace, We are now to execute the Iustice of God.*

Δ. - *I spake a great while of the mercyes of god: and his Iustice: and gave thanks for our Calling and Election into the blessed state.*

Gal - *I will take up my lodging for this night.*

Δ. - *God graunt me to be wurthy of such godly ghests. God graunt me a dwelling with you: where his name is æternally praysed, glorifyed and sanctifyed. To him all creatures render thanks, honor and glory. Amen.      All Creatures, say amen.*

A voyce out of the stone } - *Amen.*   Δ. - This voyce out of the stone, being taken to be the Voyce of god, importeth so much as yf God him self had sealed to that, as his will and decree, that All Creatures shold render thanks unto him, and glory. Sicut Dignum et Iustum est.

*Amen.*

## Tuesday. Iunii 18. A° 1583. ante meridiem, circa 9am.

Δ. - I prayed first and I declared our attending this day the promise of god to be performed, &c.

Gal - *Ar 4 howres yet to come? and I will be ready.*
*Are the Works of wisdome secret, untill I have ascended this hill?*
*Ys the harvest ready when the corne is ripe?*
*Are the Laborers ready, when theyr Instruments are prepared?*
*I have sayd.*

Note

*All wisdome is reckoned by the æternall will; and untill it be Sayd, there is no Action tollerable. Whan the Sonne shyneth, I will appeare amongst you, whan it is sayd, Come, Lo I am ready. The dayes of your fathers were blessed, but the howre when this boke*

*shall be written, shall be sanctified, yea in the middst of Intellectuall understanding. For herein is the Creation of Adam, with his Transgression.*

*The Dignitie and wisdome which he had:*
*And the error and horror wherin he was drownt.*
*Yea, herein, is the Powre spred of the highest working in all Creatures.*

*For, as there is a particular Sowle, (or fire inflaming,) unto every body (I meane, reasonable). So is there an Universall fire, and a generall brightnes, giving generall light unto them: which is but One, and shyneth throwgh the Whole. Yea is measured equally unto every thing from the begynning.*

*The Life of all things, is here knowne.*
*The reward of death to those that ar rewarded for Life.*

*None are rewarded but according to theyr deserts; of the which, there are two kindes, Intellectuall[1] and reasonable[2].*

·1· *These, are rewarded with the deathe, for their wickednes.*
·2· *So are, they, rewarded with life for theyr constant Living.*

Angels may fall, vide Iob. cap. 41: ubi de Antichristo ..... ..... .....

*Amongst the Angels there may be error; and synn may make them fall from the brightnes of theyr glorie.*

*But unto the Sowle of man, (being ones glorifyed) Synne is utterly, yea most largely opposite. Neyther shall that dignitie ever be lost, stayned or defaced that is obteyned here with the works of righteousnes and true wisdome.*

*What soever hath byn from the begynning*
*(since it was sayde, in Divine Determination,*
*Be it Done,) is here inclosed.*

*Therfore shold this day be Hallowed and sanctified before the Lorde by you. For, yf the* aliter prophets *Apostles did wurship the day of his Ascension, much more owght you (which have tasted of the first, and shall now taste of the Secrets of his Iudgement) glorifie his Comming: But, with you, Sathan is busy: His bristles stand up, his feathers are cast abroad.*

Sathan.

*Therfore Watch and praye: For those that go to bankets put on theyr upper garments. Amongst you there is no sownd belief: Neyther do you consider the scope of this blessednes. But suche is the greatnes and exellence of his fore knowledge, that he suffreth the enemy to carry a burden, yea sometymes to preache uppon the stage.*

Note Sathan. {

*For it is sayd, He shall Triumphe unto the ende, and place him self here, as he wold have done above. Neyther shall he be thrust out of dores tyll the ende be determined: Therfore Watch and praye, and loke abowte with diligence:*

*For those things shalbe opened unto you, which have not byn disclosed unto the Holy ones.*

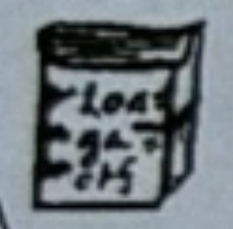
*Oh how hard a thing it is for flesh to contynue in the works of Iustice? Yea, ôh how hard a thing is it, for wisdome to be acquaynted with a hotch pot of filthynes?*

*Clense your garments, lift your harts: and rent your faultes in peces, that there may be one harte, with one consent, and unto one ende: unto him which is One, and, the Ende of all things: and to him for, and in his Truth, and for the greatnes of his Mercies: To whome be prayse for ever.*   Δ. - *Amen.*

E.K. - All the while she spake, there cam a bright beame from the Mystical stone to the body of her, and at the ende, she mownted upward and disapeared.

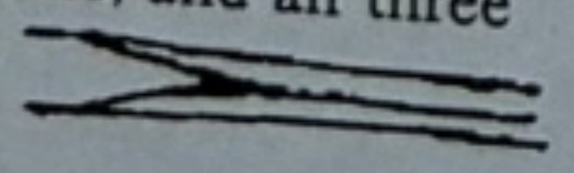
Δ. - We set up the Howre glasses, to measure 4 howres iustly after this answer and instruction.

Tuesday - After dynner, abowt one of the clok and ½ the 4 howres being
expired: and then we attended the mercy of the highest.
Δ. - At a great gladsome shyning of the Sonne, (whereas it had not shyned
but a little and inconstantly, ever since her last words) one appered
on the corner of the grene silk sarcenet, by the Mystical stone. She
was like a woman, as Galuáh, in face but her apparell was as a
mans gown, furred with foynes, or as Ientlewomen do were uppon gowns.
Δ. - *Uppon the diversitie of your apparell we are to ax, whyther you be
Galuah, or no? Or have you allso (as I have done) put on your
holiday clothes?*
E.K. - She steppeth forward, one step.
Gal. - *FEAR GOD.*
Gal. - *My garment is called HOXMARCH, which, in your speache is called fear*
Δ. - Initium sapientiæ est Timor Domini: *We acknowledg it to be an old and
a true lesson: and allso the First step of the pathway to Felicitie.*
Gal. - *What is Fear?*
Δ. - *Feare is of two sortes: one is called* filialis, *the other* servilis *&c.*
Gal. - *Unto the Iust, all fear is Ioye: and therfore the Begynning and entrance into
quietnes. True quietnes and rest is Wisdome. For the mynde that
knoweth hath the greatest rest and quietnes.
The Dowghter of Despayre, unto the wicked is Feare.
This Feare is the first that accuseth unto Damnation: But he that is
perfectly Wise, or tasteth of wisdome, Knoweth the Ende.
And his feare is of the thing that is done. This is the true feare of God.*
+Somwhat wanteth. *For when we feare synne, we do it+, bycause we hate it.
When we study to do good, it is a token of our fear. In that it is a token
we feare him, whome we love, and for whose honor, we study to do well.
This is all that may be sayd of lively and unlively feare.*
The TITLE of the Bok. *Towching the boke, it shall be called Logah: which in your language
signifieth, Speache from God.*



*Write it after this sort LOAGAETH: it is to be sownded Logah.
This word is of great signification: I meane in respect of the profowndnes therof.*
Δ I understand not this, unleast it be that the first leaf being in dede the last, is of the wyc=ked hellish ones, &c. Vide post 4 folia ✠
*The first leafe (as you call it) is the last of the boke.
And, as it* × the first leaf *is a botchpot without order, so it signifieth a disorder of the
world, and is the speche of that Disorder, or Prophesie.
Write the boke (after your order) bakward: but alter not the forme of the
letters: I speak in respect of theyr places.*
E.K. - Now a beame shoteth throwgh him from the stone: and so throwgh
his hed, and out at his mowth, his face being from E.K. toward Δ.
49 The 49th Table. - *Write the 49th.
You have but 48 allready.
Write first in a paper aparte.*

E.K. sayd, that Galuah his hed is so on bright fire that it can
not be loked uppon. The fire so
sparkleth and glistereth, as when an
hot yern is smytten on an handfyld,
and especially at the pronowncyng of every word:
Yt is to be Noted also that uppon the pro=nowncing of some words the beasts and all
creatures of the world every one shewed them
selves in theyr kinde and forme: But notably
all serpents, dragons, todes, and all very ugly
and hydious shapes of beastes: which all made most
ugly cowntenance, in manner assalting E.K.
but contrariwise comming to and fawning upon
Galuah.
Yt is to be Noted also that by degrees cam
a second and a Third beame of light
into Galuah from the stone, and all three
to gyther appered thus.
The third participating
of the other two.



*Loagaeth seg loxi brinc*

*larzéd dox ner habzilb adner*

now, seas appeare
*doncha larb vors hirobra*

K
*exi ur zednip taüp chinvane*

*chermach lendix nor zandox.*

The second beame cam at the word *Larb* pronownced, when allso froggs and
serpents appeared &c.
The Third beame uppon the word *Exi* pronownced.
Note allso that the manner of the firy brightnes was such, and the grisely cowntenances of
the monstres was so tedious ~~and~~ grievous and displeasant to E.K. that partly the very
greif of his mynde and body, and partly his suspecting the Creatures to be no good Creatures,
neyther such grievous sights necessary to be exhibited with the mysteries delivering unto us,
had in manner forced him to leave of all: But I agayn with reasonable exhorting
of him, and partely the providence and decree divine, wrowght some mitigating of his greif
and disquietnes:

Gal. - *There are thrise seven:*
Δ. - *Blessed and praysed for ever be he, who is one and three, and whome 7 mighty
ministers or Governors do incessantly glorifie.*
Gal. - *Thy* E.K. *folly and weaknes is great, god cumfort the:* – [Δ. He spoke to E.K. for his excessive disquiettnes and suspecting of the verity, or goodnes of Galuah.
Δ. - Note: Now the beames were all retyred into
the stone agayn. Likewise all the Creatures
and vermyne or ugly shaped beasts, are all gone.
Pray. We were willed, allso diverse times to pray.:.
At sundry pangs of E.K. his grief and disquiettnes, sundry speaches were uttred by the spirituall
creature: among which these I noted.
Gal. - *He that is angry, can not see well. From him that is perverse, God turneth
his face.
The hindrance of ponishment, is the mercy of god, which imputeth not synne*
The elect. *unto them whome he hath chosen: Therfore be patient, and reconcyle thy self*
Reconciliation. *to god.*
E.K. - *I do it with all humilitie and sinceritie of mynde, and beseche god to help me
with his grace: for of my self I can not do so.
Yet I am* Thomas Didymus, *I will beleve these things, when I see the frute of
them.*
Δ. - He semed yet again to dowt whether this Creature and the rest, (partakers of this
action,) were sowndly good, and voyd of all halting or abusing us.
E.K. - *How can you perswade me that ye be not deluders?*
Gal. - *I will prove it, by Contrarie.*
Arguments to prove our Instruc=tors to be Good Angels. *The servants of darknes have theyr garments stayned: theyr mowths stynk of
blasphemy and lies. But our garments are no suche, neyther doth
our lipps speak any untruth: and therfore we are of god: for who so ever
is of the truth, is of god.
Moreover the divell is known by his works: for the spirit of god controlleth them:
The spirit of God agreeth with us, and useth no controllment against it:
Therfore it is not Divelish.
In one thing thow mayst know us differing from divells:*
Mercy. *The wicked spirites allwayes abhorre this word Mercy.
But it is the Doctrine that we preache, in respect towards you.
We are not, now (then) evill.
But this way teacheth hardines and is a stumbling blok to the wicked: But
the beawty of the Castell is not hable to be expressed.*
The Attire before. *Happy are they which are covered with the perles of rightwisenes, and on whose
hed there is a garland of godlines: For, unto those belongeth to taste
of the fowntayne of true wisdome.
Is it not written of this boke, that it teacheth Nature in all degrees?
The Iudgment hereof is Intellectuall.
And wash your feete, and follow me.*
Δ. - *Lorde wash thow our feete, or els we shall not be clene.*
Gal. - *How thow art, God knoweth: But cumfort your selves in this,*
This Tes=timonie. Victorie. *that neyther this Testimonie can perish, neyther unto you can remayne
any slavery:* Quia, vestra erit victoria, *in him and for him, to
whome I leave you.*
Δ. - *What shall I do with these 21 wordes now receyved?*
Gal. - *There are onely the woords of the first leaf.*
Δ. - *I pray you, how shall I bestow them, or place them?*

Gal. - *In them is the Divinitie of the Trinitie:*
*The Mysterie of our Creation:*
*The age of mans yeres:*
*and the Conclusion of the world:*
*Of me they are honored, but of me, not to be uttered: Neyther did I disclose them my self: for, they are the beames of my understanding, and the fowntayne from whence I Water.*

The first leaf of the boke.

Δ. - *I beseche you, how shall I write these names in the first leafe?*
Gal. - *They are to be written in ·5· Tables, in every Table, 21 letters.*
Δ. - *How shall I place the 5 Tables uppon two sides ∴ Three in the first and two in the seconde: or one in the first and fowre in the second: or how els?*
Gal. - *As thow seest cause.*
Δ. - *Shall I write them in letters of gold?*
Gal. - *The writing hath byn referred to thy discretion, with cullors and such things as apperteyne to the writing thereof.*
*Uppon the first side write Three Tables, and on the second, Two.*
Δ. - *How: thus?* ⁞ Gal. - *Set them down, I will direct thy Iudgment.*
Δ. - *Whan? Now.* ⁞ Gal. - *Not Now.*
E.K. - She is gone.

Δ. - Deo no*str*o sit laus, honor et
gratiaru*m* actio perennis.
*Amen.*

## Wensday. 19 Iunii: hora 2. a meridie.

Δ. - I made a prayer to god: and there appeared one having two garments in his hands. Who answered:
- *A good prayer, with a Wavering mynde.*

Δ. - *God make my mynde stable: and to be seasoned, with the Intellectuall leven, free of all sensible mutabilitie.*
E.K. - One of the two garments is pure white: the other is sperkled, of diverse cullours. He layeth them down before him. He layeth allso a sperkled cap down before him at his feete. He hath no cap on his own hed: His heare is long and yellow: but his face can not be seene: at the least it was turned away ward from E.K. contynually: thowgh E.K. changed his place.
- *You shall see my face - Lo it is white.*

E.K. - Now he putteth on his pyed coat, and pyed cap. He casteth the one side of his gown over his sholder, and he daunseth and sayth:
- *There is a god, let us be merry.* E.K. - He daunseth styll.
- *There is a heven, let us be merry* or
- *Doth this Doctrine teach you, to know god,‸to be skyllfull in the heavens?*
- *Note it.*

Perhaps or was not spoken out to my hering, or the hering of E.K.

E.K. - Now he putteth of his cloathes agayn. Now he kneeleth down, and washeth his hed and his neck, and his face, and shaketh his cloathes: and plucketh of the uttermost sole of his shoes, and falleth prostrate on the grownde, and sayd:
- *Vouchesafe (O God) to take away the wearynes of my body, and to clense the fylthynes of this dust, that I may be apt for this purenes.*

E.K. - Now he taketh the white garment, and putteth it on him.
- *Mighty is God in his great Iustice, and wonderfull in his immeasurable mercyes: The heavens taste of his glory: The erth is confownded at his wysdome. In hell they tremble at him, as at a revenger: This sheweth the (Ô) to be a God, and stretcheth furth thy glory, from the East unto the West. For thy heavens are statutes, and thy Creatures, Lawes: that thow mayst be accownted a God of Iustice and Glorie. Bycause thow art a God, Therefore there is a heven: For unto the Prince of righteousnes, there belongeth a place of Glorie: into the which there entreth none that are defyled, neyther such as are blemished with the spotts of Iniquitie.*

Manus hæc bona est. E.K. - Putting furth his right hand.
Hæc autem mala. E.K. - Putting furth his left hand.
Qui habet aures intelligat.
E.K. - Now he sitteth down on the Desk top, and loketh toward me.
Δ. - *This Parable is, in generall, somwhat understode of us: but in particular, how it may be, or is to be applyed presently, we understand not.*
- *Beware, least Error entre within the dwelling place of Righteousnes. I have sayde.*

E.K. - He semeth now to be turned to a woman, and the very same which we call Galuah.
E.K. - Now he is come down, to the usuall place, of on the Table.
Δ. - *I have assayed diverse wayes, to place the five Tables on the two sides of the first leafe; is it to your liking as I have done it, in the five little Triangles?*
Gal. - *As concerning the setting down of the five Tables, it is sufficient, as it is done.*
*The cause why I appeared thus, was that you might avoyde error.*
Δ. - *I pray you to shew us the meanes how that error was, or is to encumber us.*
Gal. - *Who so ever taketh the servants of the wicked, to prove the glory of god, is Accursed: But, ô* Sathan, *how many are thy Deceyts?*

NOTE.

Δ. - Note; my companion (E.K.) wold have caused personall apparition of some of the reprobrat spirites, before the Prince Albert Lasky in my study, thereby to shew some experience of his skyll in such doing: But I wold not consent to it. And thereuppon Galuah gave Iudgment and warning of such an error, of my companion his intent &c.

A.L.

Gal. - *Behold, It is sayde, Before he go from hence,*

*I will powre water into him:*
*And my Angel shall annoynt him; as I have determined.*
*Hyde therfore nothing from him: For you belong unto him.*
Note of A.L. *Neyther can flesh and blud work those things, that I have Gloryfied in him.*
*(All things that are established in God, are Glorifyed: I speake for thy*
*understanding) Neyther let your harts be hardened: For the Earth be*
*condemned and these things shall come to passe.*
*Credit is all that I seke (sayeth the lord) For when I come I shall*
*be sufficiently beleved.*
*I take the God of heven and erth, to Iudge, and Sweare by him, as a witnes,*
An othe. *that these wordes are true, and shall endure unto the ende.*
Note of Generall points, and speciall gifts. *The Generall points of mans Salvation are concluded allready, but the*
*speciall gifts belongeth unto God.*
*God strengthen you against his adversary.* Δ. - *Amen.*

Gal. - *Sone you shall know more.*

Δ. - *This Prince wold gladly know, whether it shall be best for him, with the first opportunitie to be going homeward.*

Gal. - *It shall be answered sone, and what questions so ever he allso demaundeth.*

Δ. - *May he be here present at the Action doing?*

Gal. - *Those that are of this howse, are not to be denyed the bankets therein.*

A.L. may be present at Actions. Δ. - *May I request you to cause some sensible apparition to appere to him, to comfort him, and establish his mynde more abundantly in the godly intent of God his service?*

Gal. - *Yf you follow us, let him be governed by us: But what so ever is of flesh, is not of us.*

E.K. - She seameth to wepe, for the water commeth furth of her eyes.

Δ. - *You perceyve, how he understandeth of the lord Threasorer his grudge against him. And perhaps somme other allso, are of like mallicious nature: What danger may follow hereof, or encumbrance?*

Gal. - *The somme of his life, is all ready appointed. One Iote can not be diminished: But he that is Allmightie, can augment at his pleasure.*
A.L. povertie. *Let him reioyce in povertie,*
*be sorry for his ememies,*
*and do the works of Iustice.*

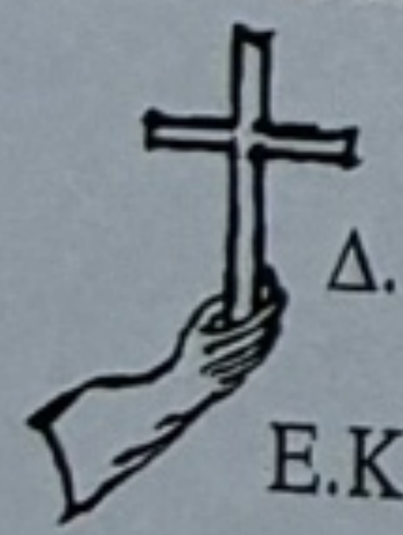
E.K. - She seameth to pull the ayre over her, and so to enter into a clowde of invisibilitie, an so disapere.

Δ. - Deo gratias agamus.

Wensday after none circa horam ·5· The Lord Albert Lasky being present.

Δ. - We attended of Galuah some instructions or discourse, concerning the lord Lasky.

E.K. - At length, appeared before the Lord Lasky (in the ayre) an Angel in a white robe, holding a bluddy cross in his right hand, the same hand being allso bluddy.



Δ. - In no*mine* Iesu Christi Crucifixi, a te requiro, (qui crucis Trophæum hic gestas), ut illa nobis significes quæ sunt ad Christi glori*am*, cui sit honor et laus perennis.

E.K. - Now he is come, from before the lord Lasky, and standeth here on the Table: he turneth him self to all the 4 quarters of the world.
He kneleth down, he prayeth.

- O God, *why shold the people uppon earth reioyce? or, wherein shold the pleasures of theyr sensuall delightes be fixed? Why doth*

*the Mone hold her course? or why are the sterres observing an order? Why are thy people thus scattred abroad? Bycause Iniquitie hath caught the upper hand. The Dores of our God are polluted with blasphemie, his Temples desolate, his commaundements violated: and his glory accownted as nothing: But wilt thow suffer; or canst thow hold thy hande from thy great and mighty strokes? Most high God, most mighty God, most honorable God, have mercy uppon thy people: respect the Creation, (the Creation, I say) of those, wherein thow hast delighted. Suffer not the Serpent to extoll his hed above thy altars: eyther let thy holy vessell be poysoned with his venom: For thow art mighty and over= commest all: and who can rebell against thy prowesse? Bend down thy mercifull eyes: Beholde this confusion: Loke uppon thy Temple, and see the Desolation thereof. And then in thy mercy (ô) shew thy self to be a God, and such a mercifull governor, as hath compassion uppon those that are diseased: yea, even unto death. Graunt this Camaſcheth galſuägalh garnaſtel zurah logaah luſeroth. Amen*

Δ. - *I pray you to declare unto us your name.*

- *My name is* Iubánladaec.

Δ. - *Yf I shold not offend you, I wold gladly know of what order you are, or how your state is in respect of* Michael, Gabriel, Raphael, *or* Vriel.

Iub. - *Unto men, according unto theyr deserts, and the first exellency of theyr Sowle. God hath appointed a good Governor or Angel, from among the ordres of those that are blessed. For every Sowle that is good, is not of one and the self same dignification. Therfore according to his exellency we are appointed as Ministers from that order, whereunto his execellency accordeth: To the intent that he may be browght at last to supply those places*
☞ *which were glorifyed by a Former: and allso to the intent, that the Prince of darknes might be counterpesed in gods Iustice. Amongst the which I am one, which am the keper and defender of this man present: which carry the Triumphe and Ensigne of his Victories contynually before him: as a reproche to my Adversarie and his: and to confirme the Dignitie whereunto he is called, by the presence of this Character.*

E.K. - Now he heaveth up the Crosse.

A.L. Iub. - *I have allso sealed the same in his hart: For unto him belongeth a great victorie, In the name, and for the name of his God.*
Iudæi. *The Iues, in his tyme shall taste of this Cross.*
Victoriæ ipsius A.L. *And with this crosse shall be overcome the Sarazens and paynims.*
*For, I will establish one faith (saith the Lord of Iustice) among all people.*
*Moreover, I will open the harts of all men, that he may have free passage, throwgh them: and will not suffer*

*him to perish with the violence of the Wicked.*
A.L.
*I will hereafter Visibly appeare unto him, and will say, This is to*
*be done.*
*But a yere is not yet come, and these things shall be finished.*
An yere to come.
*But (thus sayeth the Lord) I have hindred him, bycause he harkened*
Δ Hindrance bredeth exception: and Synne bredeth hindrance.
*to the provocation of those that are wanton:*
*And hath consented to those that blasphemed my name.*
*Byd him loke unto the steps of his youth, and measure the length*
*of his body: to the intent, he may live better, and see him self inwardly.*

Δ. - Note: At this Instant Tanfeld cam rashly uppon us, into my
This Tanfeld served the L. Lasky.
study: we thinking that the study dore had byn shutt:
the Lord Lasky being gone out of my study, the other way
throwgh my oratory, to take Tanfelds message from
the Court: and having despatched him, rested without:
and Tanfeld having commendations to me (as he sayd) from some at London,
fearing least he shold be sent away by and by, without doing them,
cam undiscreatly uppon us, to our no little amazing and greif
fearing his rash opinion afterward of such things, as he could
not perceyve perfectly what my companion and I were
doing: Hereuppon, Iubanladaec gave this sentence, or declared this the fatall ende of Tanfelde:

Iuban. - *It is sayd, He that entred in thus rashly, lo, five monthes*
*are yet to come, and fishes of the sea shall devowre his carkas.*

Iub. - *As before, what soever he taketh in hand, shall prosper, for my names*
*sake: For, thus it is sayde, and these ~~are the~~ words, are the wordes,*
A.L. his annoynting.
*wherewithall I do annoynt him. For then the Cumfort of the*
*Highest, there is not a sweeter Inunction.*
Δ Miracula et signa non sunt petenda a Deo.
*Loke not, for the mervayles of this world, as the wicked man in his*
*hart doth; But study to please him, with whome, ye may reioyce*
*for ever.*
*You sonnes of men, what do you seke after?*
*Do you hunt after the swyftnes of the wyndes: or are you imagining a*
*forme unto the clowdes: or go you furth to here the braying of*
*an asse, which passeth away, with the swyftnes of the ayre.*
*Seke for true Wisdome: For it beholdeth the highest,*
*and perceth unto the lowest.*
The L. Threasorer.
Cecill *hateth him unto the harte, and desireth, he were gone hence.*
*Many other do privily sting at him, I can not proprely say sting him:*
*But (I say) I will powre down my wrath uppon them, and they shall be*
England.
*confownded in the myddst of theyr own Iniquitie: Let my faythfull live*
*and be like the frutefull Vineyarde. Be it so:*

Δ. - *For his retorne ~~homewhard~~ homeward. what is your advise?*
Iuban. - *He shall be holpen here, and els where, Miraculously.*
*I speak, as it were, to him self.*
*Let him go, so sone as he cam, conveniently.*
Δ. - *I say agayn, Perhaps he wanteth mony, But the Threasors*

*of the Lord, are not skant, to them whome he favoreth.*
Iub. - *His help shall be strange: which hath not byn often seen.*
*The Quene loveth him faithfully, and hath falln out with* Cecill, *abowt him.*
Lecester *flattereth him.*
*His doings are loked into narrowly.*
*But I do allwayes inwardly, direct him: and I will minister such cumfort*
*unto him, as shall be necessary in the myddst of all his doings.*
England.
*Whan this Cuntry shalbe invaded, then shall you pass into his Cuntry.*
*And by thy meanes, shall his Kingdome be established agayne.*
*This is more then my duety.*
*This is the first tyme, he hath byn here, and it is wonderfull.*
A.L.
*The Second comming is not long unto, and then,*
*shall he be wonderfull.*
Destitutus à me opprimetur à malo.
*He is now destitute of me*

Δ. - Note. Assone, as he had sayd this sentence, he seemed to synk throwgh the Table
like a spark of fyre: and semed to make haste to his chayre, I mean
the lord Lasky: Whereby we perceyve the fraylty of man to be
great whan he is destitute, (yea but after this manner) of his good Angel

Δ. - Benedictum sit nomen Dei nostri, nunc
et in sempiterna sæcula. *Amen.*

## Thursday, 20 Iunii 1583. After None circa $6^{am}$.

Galuah - *Labor in the writing of this boke diligently.*
*See thow Clense thy self on both sides.*
*Be alone, while it is done: that is to say, while thow art in doing it.*
*Hence furth, and tyll the time come, use speche with us*
Every seventh day.
*no more: Every Seventh day excepted.*
Δ. - *How shall those dayes be accownted:*
Gal. - *From Tuesday last: Tuesday, being the first of the seven: and*
Mondayes.
*the next monday, the Seventh: and so furth, every monday, is the*
*seventh.*
*In a pure Action, All things owght to be pure.*
Δ. - *May I be writing every day, and at any time whan it shall*
*come in my mynde?*
Gal. - *Ever, as thow shalt fele me, move the:*
Good desyres styred up by good Angels.
*I will stir up thy desyre.*
Δ. - *How shall I do for the letters: shall I simply translate the letters, as I*
*finde them?*
Gal. - *I.* Δ. - *The Titles of the sides, are they to be written onely in*
*the holy characters?*
Gal. - *As thow sayest. Even those wordes do make the holy, that*
*thow callest them, holy.*
Δ. - *I beleve verყly, they are holy, and Sanctifyed.*
Distinction of wordes, and Accents.
Gal. - *In The last 7 of the 40 dayes, the wordes of this boke shall be*
*distinguished.* Δ. - *And Accented allso?* Gal. - *I.*
Δ. - *How shall I do, for the Tables, where certayn letters are to be written in all*
Not yet done.
*the voyde places? Seing they will not iustly agree?*

Gal. - *There is one superfluous: It is to be filled in order, as it followeth.*
Δ. - *I shall not dare adventure on it with oute direction when I come to it.*
Gal. - *Thow shalt want no Direction.*
Δ. - *For the Inæqualitie of the first 49 lines I require your advise.*
Gal. - *It is no question.*

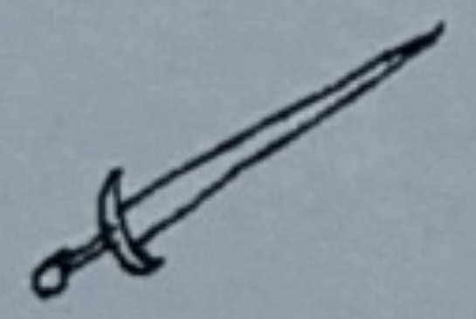
Gal. - *Thow begynnest in the world to loke up to heven: So was it begonne in the earth to loke up to the doing above.*
✠ The Hotchpot, supra ante 4 folia.
*$\overset{\text{× the last leaf}}{\text{The last}}$, is the Hotchpottch of the wicked in the world, and damned in the Hell.*
E.K. - *What is a Hotchpottch? &c.*
To E.K.- Gal. - *The greater thy folly is, the greater thy wisdome will be hereafter.*
- *There are the sowles of the wycked and damned in hell.*
*Those that are in the world can not describe the least Ioye of those that are in heven: Much lesse those that are ignorant, declare the manifest bewty of wisdome.*
*There shall come a day with you, when you shall reioyce.*
*In the mean season, rent your harts, and turne unto the Lord.*

Δ. - Deus in adiutorium nostrum intende:
Domine ad adiuvandum me festina:
Gloria Patri et filio et Spiritui Sancto, &c.
*Amen.*

## Saterday, ante Meridiem hora 10 Iunii 22.

certain prayers to Good Angells, and ad proprios nostros Angelos for A. Lasky

Δ. - Whiles I was writing ~~things before receyved~~ there appeared one very big in the ayre, all in a white garment full of plightes, and tucked up very dubble, with a myterlike attire on his hed and a crosse on the foreparte of it: He willed E.K. to speak to me, and tell me of his being there: But he refused and expressly denyed to do it: partely by reason Galuah sayd that he wold not deale with us but every seventh day (being ever monday) tyll the Action were ended: and therfore he supposed this Creature to be an Illuder: and partely he urged some evident token or profe of theyr well meaning toward us in Act &c. He went down: & still this Creature followed him with a drawn sword, requiring him to declare his words to me: But E.K. a long while bad him declare them him self unto me, if he wold: and sayd, Why shold he not &c.



At length my companion cam, appeased and contented to here what this Creature wold say. Who at length sayd thus.
- *The Egles have fode for theyr yong ones, by divine providence and not of them selves.*
*Lord let me diminish the powre of this wicked spirit that doth so provoke and stir him* to mischief.*
*Yf the love of the Father (ô God) be great toward theyr children, much greater ar thy blessings in those whome thow hast chosen.*

*E.K. was yet somwhat repyning to report modestly this Creatures good wordes.

Δ. - *So, ô lord, so.*
- *Behold I will draw threds to gither and make him a net, which shall allwayes be betwene him and the Adversary: neyther shall it diminish his understanding from the true sight of me.*

---

*Yt hath byn sayd, The place is holy.*
*Write that shall be here spoken, with devotion uppon thy knees.*

... ayre
...re he
... eared
... and my
...est ... ...yndow
..nd cam and
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... ble.

*Great is thy name (o God) and mighty art thow in all thy workings: Thy help is strong to those that delight therin. Ô, magnified be thy name from generation to generation:*

Oratio

Spiritu et mente dico,

Now he covereth his face.

Sit mihi verus orandi modus: nam bonitatem Dei laudo:
Ô, Iram Patris meritus sum, quia lumen eius elongatur à me: Verùm
In nomine Christi remissionem delictorum meorum, et confirmationem in suo
Sancto Spiritu exopto. Per te, Halleluya, resurgam. Me
accuso, me condemno: omnia mala feci.

Now he prayed somwhat in his own language.

Omnia per te (Pater) sunt. Paratus esto exaudire. Oculos ad
cælos elevare nolo: egestatem quia meam nosti.

Now he lyeth prostrate.

Quid differs Domine, Cor meum in melius confort$\overset{a}{\text{e}}$re?

Knocking himself on the ...

Vivus et non mortuus sum: Igitur Credo in te. Exaudi me.
Antidotum mihi sanctum monstra, quia malum meum ∴ agnosco.

Now prostrate on the grownd: & there appereth grownd before him.

Mitte mihi auxilium tuum de sede Maiestatis tuæ: Et per
Angelos bonos tuere me. Audi: Exaudi, ô tu

Note, at every sentence he used some gesture in the bowing of his body, or lying prostrate, or holding up his hands, &c.

igitur Angelus meus adsis mihi. Defende me: nec
trade corpus et animam meam in $\overset{\text{manus}}{\text{manu}}$ inimicorum meorum,
sed secundum magnam misericordiam Dei, (per potestatem tibi traditam,)

He holdeth his hands up on high.

me protege. Adsit mecum prudentia tua, quò Diabolum
et Sathanicam fraudem vincam. Adiuva me derelictum, Confirma me debilem, Cura me sanum, sana me ægrotum:
Mihi esto spiritus super humanam sapientiam: Fac me fidelem Operatorem: Adduc tecum Angelos de cælis demissos Sanctos, qui me tecum in adversis tueantur
et ab omni custodiant malo, donec illa hora venerit, quam
nemo evitare potest: Sustinuit anima mea in verbo eius.

*Amen.*

*O Glorifie god ye Sonns of men, and prayse him in the myddst of your wickednes: For he is a God that sheweth mercy to his people and beholdeth those that are afflicted: All honor prayse and glory be unto him, Now and for ever: Amen.*

Δ. - *I beseche you, what is your name, that this mercy of God may be recorded to have byn bestowed uppon us by your ministerie.*
- GABRIEL.

Δ. - *Shall I signify to the Polonian Ientleman, that we receyved this prayer from you, and so make him partener therof?*

Gabriel - *Do so.*
*The help of the Lord is with those, that he loveth,*
*and so be it.*

Δ. - He made the signe of a Cross over our two heds, and so went away.

Gloria sit in excelsis, Deo n*ostr*o
et in terra Pax hominibus
bonæ voluntatis. *Amen.*

### Saterday. Iunii 22. a meridie circa $6^{am}$.

Δ. - Uppon the perusing and examining the prayer by Gabriel revealed unto us, I fownd certaine imperfections, and some dowtes: wherein we thowght it good to ax cownsayle, and require Gabriel his advise: that the Prayer might be perfect, as he might well like of, to gods honor, and our cumfort.
At the length: Nothing appering to the ey, but the noyse of a sownd abowt E.K. his hed: and with all a mighty weight or invisible burden on his right sholder, as he sat in the grene chayre, by the holy Table, or place. And unto certayn places of the prayer, which I noted and repeated: these words and answers were by Gabriel given.

Gab. - *The preface must be in, for if our harts be not prepared unto prayer, our prayers are in vayne.*
Quid differs Domine, Cor meum in melius confortare?
Per te, et in no*m*ine tuo, resurgam, id est, *Halleluya.*
*The first way, is more effectuall.*
*Say,* Angele mee*: but the other is more effectuall.*
Cura me sanum, ∺ *Regarde me and loke unto me, being whole.*

Δ. - *As concerning the Inscription which I have written before the prayer: I wold gladly know, whether it be to your well liking of it.*

Gab. - Fiant omnia ad laudem Deo.
*My Doings are of no such regarde: What I have done, be it done.*
*So that your Additions be to the honor of god, it is sufficient.*
*The effect of the prayer is greater, then is the forme.*
*The Former, is greater then the Forming.*
*That is to say, He that hath Formed it, is mightyer then any vertue wherein it is formed.*
*Where so ever, therfore, the Mynde Formeth it with you, with perfect humilitie, and consent, there is allso the Former.*
*As formed of him, therfore I leave you to the Ende of his workmanship, which contynually formeth all things according unto his own fashion.*
Synnes. *Your synnes, have banished me, from saying those things, I wold.*

Δ. - *O Lorde Clense our harts, and wash away our synns,* amplius lava me ab iniquitate mea, et a peccato meo munda me.

Gab. - *Synns are never washed away or forgotten with the highest, but with*
Satisfaction. *such as are sorry, and allso make satisfaction.*

Δ. - *O Lord full sorry I am for my synns, and what satisfaction is required, I wold gladly know.*

Gab. - *The offence was not thyne.*

*Every one must satisfy, or else he shall be damned.*

Δ. - *Good Lord expownd to us the Mysterie of Satisfaction.*

Gab. - *When the Sowle offendeth and is consenting unto wyckednes, he is then to make a Spirituall Satisfaction: which is the ende and perfect frute of Contrition.*
*For those that are truely contrite, do truely Satisfye.*
*An other Satisfaction there is which is externall.*
*This Satisfaction is to be made for Synns committed against thy Neyghbor. For if thow offend thy Neyghbor, and do him wrong, or take any thing from him, by fraude or violence, it is a great synne. For this, thow canst never be Contrite yf thow make not Satisfaction; not onely Confessing it, but in satisfying his desyre that is offended, and that with Sorrow: This is true Doctrine, and shall never be overthrown by the Spirits of fals Invention: which in dede is the first eye unto the Divel.*
Note, good Angels are to be used re=verently. *Yf you may offend your brother and be therfore Accursed: How much more shall you be accursed whan you offend the Messager of him that is your father.*
·E.K· *Behold* he sayeth not, I have ones done amysse.*
*God be mercifull unto you; That his mercyes may be the greater uppon you. Be myndefull of my sayings.*

Δ. - Deus misereatur n*ostr*i, et benedicat nobis,
cor mundum creët in nobis, te spiritum rectum
ponat in precordiis n*ostr*is. *Amen.*

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Wensday: Iunii 26. hora 9½. presente D. Alberto Lasky.

Δ. - As we were to gither in my study and I standing at my Desk there appered to E.K. a rownd globe of white smoke over my hed. Thereuppon I perceyved the presence of some good Spirituall Creature, and straight way appeared the good Angel Il.

Δ. - I sayd, Benedictus qui venit in nomine Domini: et igitur nobis est gratis laus adventus.

Il - Et quid tu dicis? [ad E.K. loquutus est]

E.K. - Si bonus es, et lucis spiritus, bene venisti, Il.

Il - Et bene tibi fiet. E.K. - He hath a besom in his hand.

E.K. - *What will you do with this besom?*

Δ. - Quid cum tua scopa decrevisti facere?

Il - Secundum dei beneplacitum.

E.K. - Here commeth one, a big tall creature, forma humana quæ facile non possit discerni, oculi eius videntur esse duo carbunculi lucentes, et mirabiliter micantes. Caput eius videtur aureum, os videtur valde largum et caput videtur mobile et quasi ab humeris separabile, totum reliquum corpus videtur esse marmor quasi.

*Suspicor hoc factum esse ut quietior esset animus ipsius, EK: et non eos respiciendo in imaginatio eius distraheretur.

Vox - Fecisti tu? [E.K. - He sayd so to Il]

Il - Feci. Decedite in Orat*orium, nam magna hîc dicenda sunt.

Δ. - Qui decedent? Il - Princeps, et tu. *Bow down thy knees brother, and here what I do say.* [to E.K. he spake]

Magnus ille - Filioli hominum quid vultis.

Δ. - Cupimus mundari a peccatis, et illuminari sapientia divina, ad eius honorem.

E.K. - Est lumen quoddam in Aere: et ipse osculatur lumen illud.

Il - Dic, Propitius esto mihi peccatori.

E.K. - Propitius esto mihi peccatori o Deus.

E.K. - Crescit iam corpus istius magni in immensum quantum, quod non possit facile discerni.

Mag.- Filii hominum, quid vultis? Δ. - Sapientiam veram.

Mag.- O vos pueri et filii hominum, quid vultis?

Δ. - Sapientiam in Deo, et propter Deum, veram.

E.K. Singula dum profert verba flammam ex ore evomit.

Mag.- Audite, quia Iustus et verus sum (inquit Dominus). Vos nihil impium, iniquum, vel iniustum suscipite: Nam quæcunque feceritis mala, vel negligentia, vel inscitia,vel contemptu, vel etiam nimia superstitione sunt, (sicut scriptum est) potestate tradita spiritibus mendacibus, ut vexarent bonos, dum affligerent malos. Sed dixit Deus (Deus sum quidem vester), qui spiritum meam sanctum non aufero a vobis: Nam estis, quos per Potentiam confirmabo meam: Nolite igitur Cacomagi cum perversis fieri, qui inaniter rebus et Idolis huius mundi potentiam ascribunt meam: Sed Credite perseveranter et ad finem usque: et fidem habete: quia,

*Nota de sublunaribus spiritibus.

(per me) omnia mundana superat sigillum, et subiiciet Dæmones voluntati vestræ. Dæmones s*ub regionibus permanentes et inclusi lunaribus, Angeli mei non sunt: Sed Cælestes+ sancti et veri boni. Nonne vos homines et mortales et non sine peccato, cui voluntatem liberam, simul et peccare permissi: ut intelligendo exinde malum, et me Deum vestrum agnoscatis vos. Audite igitur, Audite filii mei, .....

\+Angeli boni ubi sedes habent.

Calamitatem totius terræ omniumque viventium prædico.
Bella erunt undique horrenda et tristissima:
Et peribit ad tertiam usque partem gladio et fame Terra.

Pene omnium principum interitus.

Erunt Cædes multorum, (penè omnium) Principum Interitus.
Terræ motus, quales non ab initio mundi.

Turaci Imperii ruina.

Terrestris Dæmonis (Turcæ, scilicet) Imperii ruina.
Nam sic constitui.

[E.K., nunc respicit vos. Δ. - A.L. and I were in my oratorie.

STEPHANVS, Poloniensis, miserrimè in bello iugulatus cadet.
Iterum dico: STEPHANVS, Poloniensis Rex miserrimè in bello iugulatus cadet.
Vocabunt te iterum [respicit Alb. Lasky] ad Regnum Principes: quem etiam ego Poloniæ, Moldaviæ et populi mei Ducem et Regem constituëro.
Tunc attinges desideratam metam: et non errabis a Scopo.
Quia ego sum Deus tuus, et docebo te utilia et vera.
Et dabo tibi Angelos meos adiutores et comites etiam ad Secretum quodlibet mundi.
Vigilato, Orato. Igitur, Pius esto, donec venerit potestas mea et in te, et supra vos.

Ne in publicum producite.

Interim Sigillate quæ vidistis, et ne in publicum producite.

[E.K.] - Now he shaketh: he seameth to turne his hed abowt his sholders.

E.K. - Nunc accipit ensem et percutit nubes, et Crucem format ante se, ab utroque latere et post se.
Crede mihi, est finis rerum.
Dimittuntur Peccata vestra.

E.K. - Cadit, quasi distractus, (vel se separans) in 4 partes, et avolat.

Vox - HAbetis quæ a Deo Decreta sunt.

Δ. - Misericordia Dei, sit super nos,
nunc, et semper.
*Amen.*

Saterday - Iunii 29. A meridie hora 4am.

Δ. - While I was abowt to write the Title of the second side of the seventh leaf: and (E.K. sitting by me) Madimi apeared, as *before, like a yong girl &c. and I saluted her in the name of God: as comming from God, for good: and sayd to her, that I was wunderfully (in manner) oppressed with the work prescribed to me to performe before August next and desyred her to help me to one to write the Holy boke as it owght to be written ∴ Seing I did all I could, and it semed all most impossible for me to finish it, as it is requisite.

* Maii, 28 1583. When she began Alb. Lasky his Pedigree.

Madimi promised to help me to one to write the boke: and thereuppon appeared to her, (but unseen of E.K.) her mother.

Madimi sayd allso, that she was now lerning of greke and Arabik, and the Syrian tung.

Mad. - *Mother I pray you let him have one to write his boke.*

Δ. - *I pray the, tell me Madimi, what was his name which yesterday tempted my frende, and accused me most unduely and untruely to* E.K. *as a murdrer, and hÿpocrite, and one that had iniuried a thowsand.*

Mad. - *His name was Panlacarp.*

Δ. - *Can the wicked coniurers have theyr Divels, to write bokes at theyr commaundements, and shall not an honest Christian Philosopher have the help of God his good Angels to write his holy mysteries: so greatly redownding to his glorie? And seeing you are the Mother of Madimi here, I beseche you to tell me your name here: as the order of all our doings are distinctly and orderly noted.*

Mother - *I am of the Worde and by the Worde: I say, seal up those things thow hast: and I my self will take charge of Galuah. to the ende: Ad evitandum scandalum.*

Δ. - *Truth it is, it might grow to a great misliking grudge that God shold seme to have layd burdens on our sholders, greater then we are hable to beare: and then if we fall and fayle under them, he wold finde a cause not to performe his promisse made for carrying those burdens.*

Moth. - *What so ever is thy part, the same will I performe. I will put thy yoke (in this one thing) uppon my sholders.*

Δ. - *Will you than write it, as I shold have written it?*

Mother - *I have sayd, I will.*

Δ. - *Where shall I leave the boke?*

Mother - *Leave it where you will: your loks are no hyndrance to us. Even when the tyme commeth, beleve, and you shall finde it written.*

Our locks.

Δ. - *You have eased my hart, of a thowsand pownd weight.*

Mother - *By cause you shold not fall into error. Dost thow beleve?*

Δ. - *Yea, verilie.*

Mother - *Then verily, will I do it.*
Fides tua erit instrumentum Operationis meæ.
Erit, et videbitis, et nunq*uam* peribit.

Galuah - *One thing, I will teach the.*
*The ende is greater then the begynning, or the Middst:*
*For the Ende is a witnes of them both:*
*But they both, can not witnes of the ende.*

Moth. - *He that appeared yesterday, is fast enowgh, now.*
*Mayden, say your lesson, when I am gone.*

Δ. - *I pray you, tell me your name.*

Mad. - *Mother, I pray you tell your name.*

Mother - *I AM; What will you more?*

E.K. - He flyeth away like a fyre
Madimi falleth down prostrate on her face, a while.

Δ. - *Now I shall have leysor to follow my sute, and to do all Mr Gilberts busines.*

Mad. - *My Mother will ~~shortly~~ speak to the Quene for you, shortly. Serve you God, while I do praye.*

E.K. - She prayeth vehemently.
Now she commeth nearer to us

Madimi - *I pray you Teache me to spell.* [she spake to E.K.

Mad. - *This is,* ἐαν μη φυλαττεις, - *it is Syrian tung, you do not understand it.* - [to Δ]

Nisi caveas iste amicus hoc opus subvertet, &c.

ὁυτος ὁ ἑταιρος τουτο ἔργον ἀναϛηζαι:
subvertet ἀναϛηζει
κόσμος μὲν γὰρ πρόθυμος τυγχάνει ὢν
forte πικραιζεται, vel πιαζεται
ἀυτω
και αυτο τοσαυτον πικαζεται
alicitur, vel abstrahitur
ὥϛε καινα ἀφελκύεται φιλία
ἀυτω
ἐσορα μη τινα ἀυτο ἀφορμὴν παρεισαι
της γὰρ ἀπάτης κομιζης κατασκουάσεσθαι

That was with Mr Harry Lee his offered frendship as he confessed after.

*ἰνα σε διὰ παντος ἀπολιπει·*

E.K. - *Unlest you speak some language which I understand, I will express no more of this ghybbrish.*
*Now she prayeth agayn: Now she is gone.*

Δ. - Benedictus sit Deus *pater noster*: Deus totius Consolationis, qui respexit afflictione*m* servuli sui, et in ip*s*o puncto Necessitatis meæ præstitit mihi auxilium. Ipse solus, Cordis Scrutator est, et renum.
Ip*s*e lux mea, et Adiutor meus, et susceptor meus est.
Ipse lux mea, et liberavit me ab angustia maxima propter gloria*m*
In D*o*m*i*no speravi, et liberavit me ab angustia maxima propter gloriam no*min*is sui: quod sit exaltatum et magnificatum nunc, et in sempiterna sæcula.
*Amen, Amen, Amen.*

50$^{£}$ yerely to be provided for E.K., by Iohn Dee.

Δ. - My hart did throb often times this day, and thowght that E.K. did entend to absent him self from me, and now uppon this warning, I was confirmed and more assured that it was so: whereuppon seeing him make such hast to ride to Islington: I axed him why he so hasted to ride thyther: and I sayd yf it were to ride to M$^{r}$ Harry Lee, I wold go thither allso to be acquayn=ted with him: Seing, now, I had so good leysor, being eased of the boke writing. Then he sayd that one told him the other day that the Duke did but flatter him: and told him other things both aganst the Duke (or Palatine) and me: &c. I answered for the Duke and my self, and also sayd that if the 40 pownd annuite, which M$^{r}$ Lee did offer him, was the chief cause of his mynde settling that way (contrary to many his former promises to me) that then, I wold assure him of 50$^{£}$ yerely: and wold do my best, by following of my sute, to bring it to pas, assone as (possibly) I could: and thereuppon did make him promise uppon the Bible. Then E.K., agayn, uppon the same bible, did swere unto me constant frendeship, and never to forsake me: and more over sayd that unleast this had so falln out, he wold have gone beyond the seas taking ship at New Castell within eight Dayes next: And so we plight our faith ech to other taking ech other by the hands uppon these points of brotherly and frendely fidelitie during life. Which Covenant I beseche God to turne to his honor, Glory, and servyce, and the Cumfort of our brethern, (his Children) here in earth.

## Tuesday. Iulii 2. A meridie, circa horam $2^{am}$.

Δ. - While I was writing of letters to Mr Adrian Gilbert, into Devonshyre, Madimi appered by me, in the study, before E.K. sitting in the chayr, first on the grownd, then up higher in the ayre, and I sayd,
*How is the mynde of Mr Secretary toward me? Me thinketh it is alienated mervaylously.*

Mad. - *Those that love the World, are hated of God.*

The Lord Thresorer: and Secretary Wallsingham.

*The Lord Threasorer and he are ioyned to gither, and they hate the. I hard them, whan they both sayd, Thow woldest go mad, shortly. What soever they can do against the, assure thy self of. They will shortly lay a bayte for the, but exchue them.*

Δ. - *Lord have mercy uppon me: What bayt (I beseche you) and by whome?*

Mad. - *They have determined to search thy howse: But they stay untyll the Duke be gone.*

Δ. - *What wold they serche it for?*

Mad. - *They hate the Duke, (bothe) unto the Death.*

Δ. - *And Why?*

Mad. - *Take heade, that you deale uprightly:* -- [she spake to E.K.]

E.K. - *God the Creator, be my witness of my upright dealing with, and toward him* [meaning Δ] *ever since my last* comming to *him.*

Mad. - *It is good to prevent diseases.*

E.K. his second othe.

E.K. - *By this boke* [taking the bible into his hand] *I swere that I do carry as faithfull a mynde to him, as any man, can: ever since my last comming.*

Mad. - *Loke unto the kinde of people abowt the Duke: and the manner of theyr diligence.*

Δ. - *What meane you by that? His own people meane you? or who?*

Mad. - *The Espies.*

Δ. - *Which be those?* Mad. - *All: There is not one, True.*

Δ. - *You mean the English men.*

Mad. - *You are very gross, yf you understand not my sayings.*

Δ. - *Lord, what is thy cownsayle, to prevent all?*

Mad. - *The speche is generall. The wicked shall not prevayle.*

Δ. - *But will they enter, to serche my howse, or no?*

Mad. - *Immediately, after the Duke his going, they will.*

Δ. - *To what intent: What do they hope to finde?*

Mad. - *They suspect, the Duke is inwardly a Traytor.*

Δ. - *They can by no means, charge me, no not so much, as of a Trayterous thowght.*

Trust them not.

Mad. - *Thowgh thy thowghts be good, they can not comprehend the doings of the wicked: In Summe, They hate the.*
*Trust them not: They shall go abowt shortly to offer the frende=ship: But be thow a worme in a heap of straw.*

Δ. - *I pray you expownd that Parable.*

Mad. - *A heap of straw, being never so great, is no waight uppon a worme. Notwithstanding every straw hindreth the wormes passage. See them, and be not seen of them. Dost thow understand it?*

Δ. - *I pray you make more playn your cownsayle.*

Mad. - *My cownsayle is playne enowgh.*

Δ. - *Whan I pray you, is the Duke likely to go away?*

Mad. - *In the myddle of August.*

Δ. - *Yf in the myddst of August, he will go, and then our practises be yet in hand, what shall be done with such our furniture as is prepared, and standing in the chamber of practise?*

A.L. Service.

Mad. - *Thow hast no fayth.*
*His going, standeth uppon the determined purpose of God.*
*He is your frende greatly: and entendeth to do much for you.*
*He is prepared to do the good, and thow art prepared to do him service.*
*Many men, purposes, But one setteth in order.*

A. Gilbert

Δ. - *As concerning* Adrian Gilbert *what pleaseth you to say of him, and his entended Voyage?*

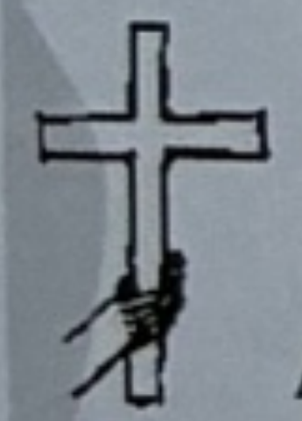
Mad. - *He is not in the true fayth.*

Δ. - *How hath it byn sayd, then, That he shold be the setter furth of god his faith and religion among the Infidels?*

Ma. - *That is a Mysterie.*

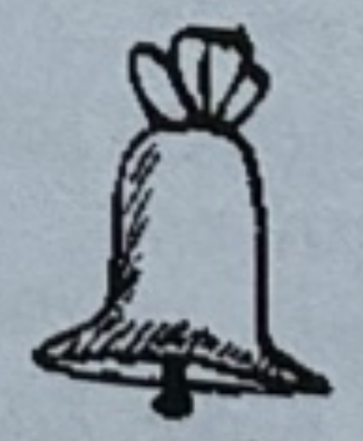
Δ. - *Whether shall it be good, that the Duke resort hither oft, or tarry for the most parte at his howse at* London*?*

Humane policie can not prevayle.
Mad. - As many as are not faithfull in these causes, shall dye a most
miserable Death: and shall drink of slepe everlasting.
As in one rote there are many Divisions, so in the stem and branches
are many separations.
Δ. - Give some more light (I beseche you) to the particular understanding.
The fire that kindleth all these, and wherein they live,
Mad. - is One: forming them according (what so ever) to the substance
whereuppon they are grownded.
So, by the less, you may prove the greater: That, as a Particular.
So likewise, generally, All emanations are from one.
In the first, workmanship lieth secret in One unknown: and is
sealed: and therfore it hath an ende.
The Sonne, throwgh the circles and massy body:
The hart, in the body.
The Intelligence, in the Inward man.
The Sonne from his own Centre spreddeth out the beames of his limited
vertue.
The Hart. The Hart, Life, to two; and yet the Centre of life to the whole body.
Understanding quickeneth the mynde: That Mynde, I speak of,
The mynde putteth on a fyry shape. putteth on a fyrie shape.
It followeth, therfore, that every thing, (what substance so ever)
hath a centre: from the which, the Circumfluent beames of his
propre powre do procede.
Whan these are perfectly known, then are things seen in theyr true
kinde: I speak this to prove that the good Angell of man
(which is the externall Centre of the Sowle) doth carry with him
the Internall Character of that thing wherof he seaketh to be
a Dignifier. Within the which doth ly secret the Con=
iunction and separation of the proportion of theyr times, betwixt
the Sowle and body of man.
Note she used all this while very childish gestures, ever among.
O happy (therfore) is that Sowle which beholdeth the glorie of his Dig=
nification: and is partaker with him, that is his Keeper.
This known unto men, the thiknes of the Erth doth not hinder theyr
speches: Neyther can the Darknes of the lowest ayre, obscure, or
make darke the sharpnes of theyr eyes.



This Character, (at his next comming hither) shall be made ma=
nifest unto him. [E.K. - She shewed a bluddy hand holding a
bluddy cross, with letters on it, like our holy letters]
Δ. - I beseche you, how shall his provision of mony from home, serve his turne,
or how shall he here have help for his chargis bearing?
Mad. - Your wordes make me a childe.
Note the forme of a childe.
Those that fish for Dolphins, do not stand uppon the grownd.
Those that sitt in cownsayle, call not in, the harvest people, nor
accownt not theyr work.
He that standeth above the Mone, seeth greater things then the earth.
Is it not sayd, The Lorde will provide:
I stand above the Moone, for that I Dispose his life from above
the Disposition of the Mone.
Note.

To ax, what Iacob his servants did, was a folly; bycause theyr Master was blessed.
A greater question to ax how blessed he was. Then to ax how many shepe he had.
Δ. - I am desyrous to know what you ment by saying, that my words made you a Childe.
Mad. - Bycause you ax me childish questions.
His good Angel shall reveale his character unto him: and thow shalt
Reverence to good Angels. see it [pointing to E.K.]. But take hede thow say Truely.
And use great reverence, or els the feete that love the shall carry
thy carcas out of the dores.
Pactum divinum. Yf he carry it uppon him, it shall be a Token of the Covenant betwene
him and god.
Δ. - The Image or Similitude therof (meane you?) made in pu*re gold.
Mad. - I. So, those that shall see his standards, with that
signe in them, shall perish utterly.
* Perhaps enammeled.
Δ. - You meane, yf the same be paynted or otherwise wrowght in his
banners, and pennons &c.
Mad. - Let him use it, as a Covenant, betwene God and him.
Δ. - How shall he frame it in gold, Solid wise, or Lamine wise?
Mad. - His own Angel shall reveale it.
Δ. - Bycause it hath byn sayd, that in the begynning of our Cuntrie Trubbles
we shold be packing hence into his cuntrie, what token shall we have of that
time approaching, or at hand?
Madi. - Your Watchword is told you, beΔfore:
Δ Supra Iunii 3° a meridie. Whan it is sayde, unto you Venite &c.
Δ. - But, (I beseche you) to be ready against that watch word hearing:
What is to be done, as concerning our wives and childern into his
Cuntrie?
Our Passage.
Madi. - Miraculous is thy Care (o God) uppon those that are thy
chosen: and wunderfull are the wayes that thow hast prepared
for them. Thow shallt take them from the feeldes, and harbor
them at Home. Thow art mercifull unto thy faythfull,
and hard to the heavy harted. Thow shallt cover theyr leggs with
botes, and brambles shall not prick them: Theyr hands shall be



covered with the skynns of beastes, that they may break theyr
way throwgh the hedges. Thy Bell shall go before them
as a Watch and suer Direction: The Mone shall be clered
that they may go on boldly.
Peace be amongst you.
E.K. - He is now gone away in a fyre.
Δ. - Æterno Deo nostro, sit laus, honor, et Gloria
in sæculorum sæcula: Amen.

## Thursday. Iulii 4. hora ·11· ante Meridiem. 1583

Note Δ. - When I cam home yesterday from the court and from London and from
the Lord Lasky. I fownd that E.K. was purposed to ride furth of towne, and
entended to be away (as he expressly told me) five dayes: Certayne companions and
his acquayntance having so appointed with him; some tarrying for him in Mortlak
and some at Braynford, (as was perceyved this day afterward, and as he confessed
unto me): Whereuppon I thowght good to signifie so much unto the Lord Lasky
who ment to come and refresh him self at my howse, as he was wont before:
eyther this day, or within two or three dayes after: Who also delighted in E.K.
his cumpany &c. Hereuppon abowt the tyme of E.K. his rising, I wrote
these lines, entending to send them presently to the Lord Lasky, that word might
be retorned of his entent before E.K. shold ride: I meaning and hoping to perswade
E.K., to tarry so long and uppon such respect.

> Nobilissime Princeps, in reditu, nostru*m* Edwardu*m* inveni facie
> quidem læta: sed itineri tamen (ut dicit) quinq*ue* dieru*m*, se
> accingentem. Hocq*ue* matutino tempore abitum, vel iter istud
> ingredi molitur: reversurus (ut affirmat) post quinq*ue* dies Quid
> sit ip*s*a veritas novit ille qui Verus et Omnipotens Deus est
> noster. Hoc volui, isto mane summo, vobis significare, ut
> quid factu optimum sit, Cogitetis: De aliis, suo tempore:
> Vestræ Celsittudinis
> Fidelissimus Clientulus
> Ioannes Dee
> 4 Iulii 1583

This letter being new written, and not yet folded up, my frende E.K.
was redy, and cam out of his chamber into my study: and I told him,
that I was even now sending word to the Prince Lasky of his riding
out and retorne after 5 dayes: and so shewed him the letter: who,
when he cam to the phrase, Quid sit ip*s*a veritas, he was somwhat
offended, saying, *What secret meaning hath this, uppon some of your two
former conference? Truely* (sayd I) *even such as the circumstance of the
letter doth import: that is; where as, you sayd that you intended to
retorne within 5 dayes or at the five dayes ende, It is uncertayn, whether
you will or shall retorne later or soner: and therfore* Quid sit ip*s*a
veritas *of your retorne, or intent to retorne; Onely God doth know.*
He wold by no meanes admitt that my sincere exposition, but semed suspicious
of some other undue construction of those former words. Thereuppon I toke
the letter and tore it in three peces: and sent none. But in my mynde
referred all to god his Disposition: assuring my self of God his most constant proceding in his own affayres. Shortly after, sayd E.K. to me, Certaynly
here is a spirituall creature in my right sholder who sensibly sayth to me,
Sawle. *Come away*: So (sayd I) *did one say to* Sawle, *when they wold have had
him away to have drowned him: whome I stayd in this study, by force
and so hindred the Divel, of his purpose then; as appereth by that unhappy
man yet alive. Nay,* sayd E.K., *they have told me that yf I tarry here*
Evill Spirits. *I shall be hanged: and if I go with this Prince, he will cut of my hed,
and that you mean not to kepe promise with me: And therfore yf I
might have a thowsand pownd to tarry, yea a kingdome, I can not.*
50 pownd yerely stipend. *Therfore I release you of your promise of* 50£ *yerely stipend to me: and
you nede not dowt but God will defend you and prosper you, and can
of the very stones, rayse up childern to* Abraham: *And again, I can
not abyde my wife, I love her not; nay, I abhor her: and here in*

E.K. his wife. *the howse I am mysliked, bycause I favor her no better.* To these ....
such his words spoken in great pang and disquietnes of mynde, I replied
and sayd, That these his doings and sayings were not of God, and that by my
whole proceding he might perceyve, what confydence I reposed in his dealing
with the Spirituall, our frendes: seing, even to the uttermost penny (and more
than my hability served unto, conveniently) I layd out still abowt the performing of such things, as were by me to be done &c.
Well, on the suddayn, down he went; up on his mare, and away
toward Braynford.
After whose going, my wife cam up into my study; and I sayd, Iane,
*This man is mervaylously out of quiet against his wife, for her frendes*
E.K. his wives frendes. *theyr bitter reports against him, behinde his bak, and her silence therat* &c.
*He is gone* (sayd I): *But, I beseche the almighty god to guyd him and to
defend him from danger and shame. I Dowt not, but God will be
mercifull to him: and bring him at length to such order, as he shall
be a faithfull servant unto god &c.*
Δ. Vide infra, fuise factum divina virtute. Note: Within three howres after cam E.K. up my study stayres, unboted,
for he was come in a bote from Braynford. Whan I saw him, I
was very glad, inwardly: But I remayned writing of these records as
I had yet to write, of Tuesdayes last Action.
*I have lent my mare out* (sayd he) *and so am retorned: Yt is well done,*
sayd I, and thereuppon, he sat down in the chayre by my Table,
where he was wont to sit. And it was 10 of the Clok, then.
He toke up in his hand the bokes, which I had browght from London of the Lord
Laskyes, written to him, in his commendation &c. And as he was loking
ernestly on them, a Spirituall Creature did pat the boke on the owtside of
the parchement cover, diverse tymes; and ones, wold have taken it out of
his hand: Diverse times I hard the strokes, my self: At
length he sayd, *I see here the handsome mayden* Madimi, *and have
done a prety while.* Then, sayd I, to him, *why told you me no
soner?* Theruppon, I toke paper purposely to Note
what shall seme Note worthy as followeth.

Δ. - *Mystres* Madimi, *you are wellcome in God: for good, as I hope.
What is the cause of your comming now?*
Mad. - *To see how you do.*
Δ. - *I know, you see me often, and I see you onely by fayth and Imagination.*
Mad. - ~~*And so, see you me, more truely, then he doth*~~ [pointing to E.K.].
*That sight is perfecter then his.*
Δ. - O Madimi *shall I have any more of these grievous pangs?*
Madi. - *Curst wives, and great divels, ar sore companions.*
Δ. - *In respect of the* Lord Threasorer, *Mr Secretarie, and Mr* Rawly, *I pray
you, what worldy cumfort is there to be loked for: Besides that I do
principally put my trust in god.*
Mad. - *Madder will stayn, wicked men will offend, and
easy to be offended.*
Δ. - *And being offended, will do wickedly to the persecution of them that mean simply.*
Mad. - *Or els, they were not to be called Wicked.*
Alb. Lasky his pedigree. Δ. - *As concerning* Alb. Lasky *his Pedigree, you sayd your sister wold tell all.*
Mad. - *I told you more, then all your dog paynters and cat paynters
can do.*
Δ. - *You spoke of* William Lascy *and* Syr Richard Lascy, *his brother; of which*
William his *going into* France, *and then into* Denmark: *and his marriage, going*
*into* Poland, *cam this* Albert Lascy, *now Palatine of* Siradia &c.
Mad. - *Those were two prety men for me to meddle with all.
When you set your selves to gither, and agree to gither,*

*I will make all, agree to gither*
E.K. - *Will you* (Madimi) *lend me a hundred pownd for a fortnight?*
Mad. - *I have swept all my mony owt of dores.*
Δ. - *As for mony we shall have that which is necessary, when* God *seeth tyme.*
Mad. - *Here me, what I say.*
*God is the Unitie of all things. Love is the unitie of every Congre=*
*gation (I meane true and perfect love).*
*The World was made in the Love of the Father.*
*You were redemed in the Love of the* Father *and the* Sonne.
*The Spirit of God is (yet) the Love of his Churche.*
*Yet (I say): For after it doth Triumph*[Δ]*, it is not called a Churche,*
*nor a Congregation: But a Frutefull enheritance and a perfect*
*Bodie in* Christ.
*Take the love of the father from the world and it perisheth.*
*Take the love of* $\overset{\text{your}}{\text{our}}$ *Redemption away, and* $\overset{\text{ye}}{\text{we}}$ *are deade*
*(I will not offend*[*]*) put your, in stede of our:* Δ - and the Sonne
*Take the Light of the* holy Ghost, *which is the Love of the* father, *from*
*the Church and it withereth.*
*Even so take love from amongst you and you are members of*
*the divel. Therfore it is sayd unto you,* Diligite ad invicem.
*For Love is the spirit of God uniting and knitting things to gither*
*in a laudable proportion.*
*What dost thow hunt after? Speak man, what dost thow hunt after.*
[This was sayd to E.K. uppon some secret Iudgment of Madimi in him.
E.K. - *I hunt after nothing.*
- *The Love of God bredeth fayth: Fayth bringeth furth, (on*
*the one side) Hope: and (on the other side) the works of*
*Charitie. Dost thow love God? Seekest thow to be*
*among his Elect? Why dost thow not (therfore) love*
*those things that are of God? Herein thow shewest the want of*
*faith. Herein are thy bragging words confownded. For, thow sayest,*
*No man can accuse the of evill.*
*But thow hast no faith: By cause thow hast no hope.*
*Willt thow say, that thow hast faith? Shew it me by thy Love.*
*Who so ever (therfore) Loveth not God, is accursed.*
*Thow Lovest not God. Lo, Behold, thow breakest his commaundements.*
*Owghtest thow not to love him? And hast thow not faith throwgh the*
*Love in God? Truely thow owghtest so to do.*
*Willt thow let me see thy Hope on this side.*
*Let thy works stand on the other side. And shew thy self to have faith,*
*that therein thow mayst Love God, and be beloved of him.*
*But, yf thow hast none of these, thow hast Hate.*
*Yf thow Hate god, the reward therof is great: But the greatnes is*
*unquencheable Fire.*
*Who so ever followeth not the Commaundements Hateth God:*
*yf synn be the breach of the Commaundements &c.*

Δ We use to call it Ecclesia Triumphans.

* Note - the Angels were not rede=med.

·1· Fayth ◁ ·2· Hope ·3· Charitie

---

*Dost thow love Sylver and Gold?*
*The one is a Thefe: The other is a murdrer.*
*Wilt thow seke honor?* / E.K. - No.
*So did* Cain:
*But thow hast a Iust God that Loveth the.*
*Iust and vertuous men that Delight in the.*
*Therfore Be thow Vertuous: For thow shalt tred*[*] *the world under thy fete:*
*I promys the, I have driven the Skullen drab, out of our kitchen, long ago.*
Δ. - *Do you mean Worldy Covetousnes?*
Mad. - *Yea, and the first hevenly Covetousnes.*
*Carma ge'ta Barman.*
Δ. - *I beseche you, what is that to say?*
Mad. - Veni ex illo Barma.
- E.K. felt and saw a spirituall creature go oute of his right thigh.
Mad. - *Where are thy 14 Companions?*
Bar. - *They dwell here.*
Δ. - [He that was come out, semed a great handsome man with a sachell of a dogs skynn by his side, and a cap on his hed &c.]
Δ. - *Ô, the hand of the highest hath wrowght this.*
Mad. - Venite Tenebræ, fugite spiritu meo.
E.K. - Here appere 14 of diverse evyll favored shapes: Some like monkies, some like Dogs, some very hery monstrous men &c. They semed to scratch ech other by the face. These seme to go abowt Madimi and say, *Gil de' pragma kure's helech.*
Δ. - *What is that to say?*
Mad. - Volumus hîc in nostris habitare.
Δ. - Quæ sunt illa Vestra?
E.K. - One of them sayed - Habemus ho*min*em istu*m*, Domiciliu*m* nostrum.
Mad. - *The Vengeance of God is a two edged sword, and cutteth*
*the rebellious wicked ones in peces. The hand of the Lord is like a*
*strong oke, whan it falleth, it cutteth in sunder many busshes. The light*
*of his eyes expell darknes: and the swetenes of his mowth kepeth from*
*Corruption: Blessed are those, whome he favoreth, and great is theyr reward.*
*Bycause you cam hither without licence, and seke to overthrow the*
*libertie of God his Testament, and the light wherewithall he stretcheth*
*unto the ende, and for bycause you are accursed, it is sayd,*
*I will not suffer myne to be overthrown with Temptation.*
*Thowgh he were led away, Behold, I bring bak agayn.*
*Depart unto the last Cry: Rest with the Prince*
*of Darknes. There is* $\overset{\text{scilicet, rest}}{\text{none}}$*. Amen. Go you thither.*
Et signabo vos ad finem:
E.K. - He sealeth them all in the forhed: the 14 and theyr principall.
Theyr sealing was as if they had byn branded.
They sonk all 15 downward throwgh the flowre of the Chamber, and there
cam a thing like a winde and pluckt them by the feete away.
E.K. - *My thinketh I am lighter then I was: and I seme to be empty, and*
*to be retorned from a great amasing: for this fortnight: I do not well*
*remember what I have done or sayde.*
Mad. - *Thow art eased of a great burden* —— { *Love God.* / *Love thy frende.* / *Love thy wife.*
E.K. - Now commeth one, with a red cross in his hand and leadeth her away: and so they vanished.
Δ. - We prayed the Psalme of thanksgiving, 14 of Roffensis, for E.K. his deliverance from Barma and his 14 Companions, *Amen.*

* Note. this cam to pass A° 1589, when he was made Barron of Boemia, and 1590.

The casting out and utter displacing of 15 wicked Spirites &c.

..... Iulii 4 1583.

Thursday

Δ. - As I was .... .....e first papers, E.K. sat
by me ..... ..... appered often to him whipping
before his ..... ..... as 6 or 7 myles distant from
him ..... ..... think that the blessed Iubanladaec
had byn sent, ..... ..... to have sayd somewhat unto us of his
charge (the Prince Lasky:) But I fownd in the ende that
it was a token that the Prince Lasky was pensifely carefull
of us, and that his good Angel was his witnes and messager
by that token, his peculier character, as is before towght.

Omnis Spiritus laudet Deum
*nostrum* unum et Trinum,
*Amen.*

* * *

Sequitur Liber Tertiarius Sexti.

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# Liber Peregrinationis Primæ:
# (Sexti Mystici Paradromus)
## Videlicet
## A Mortlaco Angliæ,
## Ad Cracoviam Poloniæ.

* * *

Duravit autem
A die 21, Septembris, A$^{o}$.1583: } stylo veteri:
Ad diem 13, Martii: ———— A$^{o}$. 1584: } non Gregoriano

{ Sunt quidem, Menses — 6 — dies ·7·
{ Hebdomadæ sunt ———— ·25·
{ Dies sunt, in summa ———— ·175·

## *Liber 11us*

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21 September 1583–13 March 1584
*(from British Library MS. Cotton Appendix XLVI - Part I)*

+
## Saterday: Septemb. 21: Die Sancti Matthæi.

We departed from Mortlak abowt 3 of the clok after none: The Lord Albert Lasky (Vaywoda of Siradia in Poland) meeting me on the water: as we had appointed: and so browght night to London: and in the dead of the night, by Wherryes, we went to Grenewich to my frende Goodman Fern the Potter his howse: where we refreshed our selves: and thyther cam a great tylt boat from Graves Ende to take us in, (by appointment of me and Mr Stanley,) to go to our ships, which we had caused to ly 7 or 8 mile beyond Graves Ende. To which ships, we cam on Sonday morning by Sonn rise: In the greater of them (being a Dubble fly boat of Denmark) my Lord Lasky, I, and E.K., with my wife and Children, &c went: and in an other ship (by me allso hyred for this passage) went some of my Lord his men, two horse &c, that ship was a boyer: a prety ship. With little wynde, we straight way hoysed sayle, and begann our voyage in the ship.

There arrose great raging Winde N E almost.

This 22 day we were in great daunger of perishing (on the sands, called the Spitts:) abowt mydnight: We had (by force of wynde, contrary) anchored by them, and the Anchor cam home, no man perceyving it tyll the ship was redy to strike on the sands: Then, uppon great diligence and pollycy used by our mariners in hoysing sayle, and cutting our cable, (to leave our shote anker), and comitting our selves to the hands of God, and most ernestly praying for a prosperous wynde: It pleased the almighty and most mercifull God, suddenly to change the wynde which served us to beare from the sands and to recover Quinborowgh, back agayn:

The evident help of God: at the very minute of danger dedly.

The 23 day (being Monday) we cam to the mowth and entrance of Queneborowgh Creke or haven.

And as we made to land in small fisher boates, the Lord Lasky, my wife and Children in our boat, and I, with E.K., Mary, Elzabeth and Iohn Crokar, in an other, it fell so out, that at the ships side, our fisher boat his sayle yard and sayle was entangled, on the mayn yard of the fly boat (being stroke down) so that, in our setting from

the ships side, the top of our boat being fast above, and the
winde and streame carrying the boat of, below, it inclined
so much on the one side, that the one half of the fisher boat
(well nere) was in the water, and the water cam so in (by
the entangling before specified not easyly to be undone
or loosed) that my Lord, my wife and all that saw us thowght
that of necessity our boat must synk, and so, we to have perisht.
But God, in his providence and mercy had greater .....
of us, so that we becam clere: the boat half full of
water so that we sat wet to the knees: and the water with
the billow of the sea ~~or water~~ cam still beating in
more and more: and in this mean trubble, one of
our two boat men, had lost his long oare out of the boat
into the water: and so not onely we lacked the help of
that oare, but allso by reason they wold have followed
the wynde and eb, for that oare, (contrary to our
course in hand, and not hable to be come by), so with
much ado we constrayned them with the sayle, one oare
and the rudder to make such shift as they could to get to
Queneborowgh town: and in the mean space E.K. with
a great gantlet, did empty most part of the water
out of the boat: els it must nedes have sonk, by
all mans reason. At length (to be brief) we
cam to the town syde, up the croked creke: where, when
as the Master of our ship wold have taken me out in
his armes, (standing in the water with his boates) he fell
with me in the water, where I was fowle arrayed in
the water and oase. God be praysed for ever, that all
that great daunger, was ended with so
small grief of hart ∴

### Wensday, Septembris 25.

At Queneborrowgh.
Circa 3$^{am}$, a meridie, iam pleno mari.

Δ. - Oravimus ad deum, eius implorabamus auxilium
Cortina statim apparuit.
Oravi denuo solus, pro auxilio, tempore Necessitatis:
Sex pedum altitudine apparebat unus, in aëre, quasi
altera ex parte nubis, inter E.K. et illu*m* interpositæ.
E.K. - Ego illum non cognosco.
- Tu habes causam me cognoscendi et illu*m* qui me misit,
vel iam non vixisses.
E.K. - Videtur esse Michaël.
Δ. - Gr*at*ias agimus Creatori n*ost*ro, qui bonu*m*, potentu*m* et fidelem
ministrum suum miserit ad n*ost*ram protectionem tempore
Necessitatis n*ost*ræ.
Mich. - Loquor de tribus rebus, de meip*s*o et illo qui me
misit: de vobis, respectu illius quod estis, et de servitio
Dei quod futurum est.
Ô vos potestates Cæli et terræ, colligite vos in simul,

Respicite Deum v*est*r*um*: Considerate beneficia eius, an non
vos colligavit simul, et concathenavit vos in seip*s*o? An non
estis glorificati respectu officii v*est*ri: ad quod præstandu*m* po=
tenter assignati estis, in voluntate eius, qui glorificat seipsum.
Ecce quomodo vosmet dedidistis principi tenebrarum: vel quare
v*est*ri principes contendunt contra altissimum: et colligitis vosmet in
simul ad contendendu*m* contra ip*sum*, qui est potentissimus: vel illum
velletis subiugare, cuius arma sunt super o*mn*em fortitudine*m* ∴ Quo modo
audetis contendere cum eius fortitudine? Vel quæ est causa quod tam
impii esse velitis? Sed ita oportet esse: quia vobis sigillavit guber=
nationem, et in v*est*ras manus dedit violam destructionis: Sed date
locum fini vestro: Quia in eius fortitudine dispersi eritis: et o*mni*um reru*m*
conclusioni ostia vestra debent esse aperta.
Ne mirentur servi dei, de fortitudine temptationis: Quia magna est
potestas impii et hiantis Leonis, quando illi est cum sigillo tra=
government
dita. Ne dedignemini, hac hora, Scio vestram gubernatione*m*
per illum. Ecce clavis iusticæ aperta mihi est. Nihilo=
minus v*est*ra adhuc erit maior iniquitas, et vestrum regnum erit
in
dispersum cum eius potenti superbia.
Quam magnus est Sathan, qui resistit fortitudini Dei?
Quam magna, igitur, debet v*est*ra esse humilitas, quæ debet vel superare
vel mori?
Sed vobis sic dicit Dominus: Aperiant venti ora sua, et rabientes
aquæ profunda et potentia guttura, *let the Torkots light*
in omnes partes navium vestrar*um*: Aperiat terra os suum, et
dicat, quòd devorare vellet. Tamen non prævalebunt.
Michael: Quia tibi addam (inquit Dominus) qui es Fortitudo mea, Poten=
Gabriel: tiam meam prævalescentem: Et vos eritis duæ flammæ
ignis, immò ignis potentis suffocantis os totius Malitiæ.
Idcirco, vobis bene sit: Quia Inimicus est fortissomus, ubi
præda est maxima:
Mementote, quòd Homines sitis.
Mementote, quòd terra sitis.
Mementote, quòd Peccatores.
Mementote, quid eratis, et Ne tradatis oblivioni quid estis.
In illo enim vivitis qui o*mn*ia in sua habet subiectione.
Sed ille, qui cum illo est, crucifixus ad gloria*m*, debet in
medio mortalitatis componere seip*su*m ad Immortalem Potentiam.
Servi Dei semper prævaluerunt: Sed semp*er* per Adversitates.
Qui non est de hoc mundo, vos præparavit, hath provided you
Finis n*ost*ri servitii. Nihilo minus debetis ea implere, quæ ip*s*e providit: Quòd
Mundus possit fieri novus, et ipse agnosci.
Potens ip*s*e est: Potens est ille, Aquila illa quæ cooperit
magnum montem alis suis. Sed Potentior est eius fortitudo
qui numerat stellas, et montes colligit. Nam quicquid
ip*s*e loquitur, est Veritatis ignis: et est simul Potentia
et Actus, in immediata proportione. Lapped up.
Etiam ip*s*e qui fecit Orbem, hominem in simul compegit, et
omnia operatus est, Omnia ip*s*e existens.
Ipse est qui vobis præceptum dedit: et ego vobis dico, Respicite
de puncto in punctum, ad Medium Cæli, et per Circulum

terræ: Considerate o*mn*ia in uno, et unum in o*mn*ibus. Ponderate, vel per rationem numerentur, vel Mensurate quem ad modum Salomon fecit: vel quem ad modum Adamo erat concessum (quòd nunc non potes, sed facies). Tunc Conclude, Observant omnia cursum suum: Sed verbum Domini, res est sem=piternum.

Amate Deum, quia Iustus est. Amate vos invicem, quia ..... iustificati.

Observate mandatu*m* Dei quia est Mensura Iusticiæ.

E.K. - Iam venit alter ad illum, cum corona in Capite, quasi ..... et accipit gladium Michaelis.

Coronatus - Ecce magna est Fortitudo Dei, et Prævalebit.

Mich. - Idcirco est benedictus Deus, vos iustificati et nos sanctificati.

E.K. - Iam faciebant signu*m* crucis flammeæ tribus vicibus, et .....

Δ. - Si Nauta no*ste*r cum nova Anchora a Londino hodie redierit non=ne est consilium, quod statim hinc Navigemus, si ita ille velit, &c.

E.K. - Redeunt.

Coronatus - Ego sum de Cælo: non respicio terra*m*. Nihilo minus terra per Cælos vivit. Sequimini vos cursum Terrenorum.$^{\text{of worldlings}}$

Præparate vos semen. Nos volumus, ~~in te (Domine)~~ (ô Domine) in te, esse parati, cum incremento.

Vestra Cura non po*test* prevalere, quia ve*st*ri Inimici sunt fortes: Sed quare dedecore afficior, cum sale terrestrium vanitatum ?

Destruat una vanitas, aliam:

Ast Electi prevaleant in Fortitudine, contra illu*m* Principem Vanitatis, et Regem stulto*rum* omnium.

Quia Deus no*ste*r est sapiens, Iudicia eius imperscrutabilia, Patentia immensurabilis.

Laborate vos, et Nos gubernabimus.

E.K. - Iam recedunt.

Vox - Ne disputetis ulterius cum Deo: Victoria ve*st*ra erit.

Δ. - Magnificetur nome*n* Dei no*st*ri
solius omnipotentis et optimi,
*Amen.*

### Thursday 26 of September.

We went to ship and lay in it all night at anker.

### Fryday 27 of September.

We sayled from Queneburrowgh, and so by the lands ende into the Mayne sea, NE.

### Saterday 28 of September.

We fell on Holland coast, and None of our Mariners, Master, nor Pilot knew the Coast: and Therfore, to the mayn sea agayn with great feare and daunger: by reason we could skarsly get of from that dangerous

coast: the wynde was so skarse for that purpose.

### Sonday 29 of September.

We cam into the Brel haven and there, were like to strike on grownd: at length we cam to an anker, and lay in ship all night.

### Monday 30 of September.

We landed, and went into Briel.

### Brielæ, Octobris 2°. mane hora :9. Die Mercurii.

E.K. - Nihil apparet in Lapide, ne*que* Cortina, ne*que* aliud quid.

Δ. - Oremus constantur &c.

E.K. - Apparet Domus magna cum multis pinnaculis, valde elegan=tibus: Et pavimentum v*idetur* esse multis minutis lapidibus distinctu*m* et videntur multi esse gradus p*er* quos ascenditur: et videtur esse area viridis ex dextra parte, et ex altera parte esse vallis, et rivulus ex alia. Pars quæ versus solem est, videtur quasi noviter reformata. Et circa introitum est rotundum quoddam ædificium: fenestræ non sunt similes no*st*ris, sed quasi essent Templorum fenestræ.

A.L. Dixit quod videtur esse illa arx Regia, quæ Cracoviæ est.

E.K. - Subito descendit Ignis et per totum lapide*m* apparet.
Iam venit cortina solita ante domum istam.

Vox - *Garil zed masch ich na gel galaht gemp gal voch Cubánladan.*

E.K. - Iubanladaech iam apparet sup*ra* Chrystallum: et Chrystallus videtur esse per magnus.

Iub. - Deus numeravit et dies tuos et posteritate*m*: [E.K. - respicit A.L.]

E.K. - Iam recessit a Chrystallo versus caput ipsius A.L.

Iub. - Et a pectine tuo non cadet Capillus non numeratus.
O*mn*ia bene se habent. [hoc dixit de statu reru*m* A.L. apud Lasko]
Ecce habeo vim resistendi: ast contra legione*m* pugno.

Δ.
Antichristus. { Perditio te novit, et numeravit annos tuos: et incipit esse fortis: Quia illi est Potestas data.

Infernus aperit os suum contra vos: quia sciunt, quòd vos glo=rificati eritis in Deo.

Δ.
Salvo iudicio
Ecclesiæ Ca=
tholicæ Ortho=
doxæ, videtur
mihi quod *Iob*
de eius modi
Angelo*rum* timo=
re, sive casu,
et restitutione
sive purgatio*ne*,
prophetaverit
Cap. 41.
Vbi etiam
addit de mira=
culis eiusdem:
Sub ip*so*
erunt radii
Solis, et ster=
net sibi au=
ru*m* q*uasi* lutu*m*.
Antea
dixerat:
Cum sublatus fuerit timebunt Angeli, et territi purgabuntur &c.

Ego vici quintum sigillum, et mihi iam resistitur in sexto.

Quæ Deus facit, non participant cum humano iudicio.

Ecce nunc Discipulos suos congregavit, et docet.

Ô Cælum et Terra quam magnæ sunt miseriæ, quæ vexabunt unum et polluent alterum ? Quia boni Angeli cadent cum illo et Cæli ip*sum* metuent. Sed illi ad tempus cadent, non in perpetuum.

Δ. - O Deus quam terribile futuru*m* est tempus illud &c.

Iub. - Scribas Dei Mysteria: et Deo gra*tius* agatis pro ve*st*ra salvo statu: Quia Mare illis abundabat contra vos: et multi perierunt.
Eius Potentia prævalebat, $\overset{\text{qui}}{\text{et}}$ commutavit ve*str*um cursum in locu*m* illis incognitu*m*:quia ab illis non erat expectatus.
Sed fugite ab hac terra, quia Maledictio Dei est sup*er* illa*m*.
Cum illo est una veritas. Ille qui in duabus viis errat, non placet Deo.
Qui ad finem us*que* perdurat, quiescit cum gaudio.

Sed ille qui pedem non ponit inter Scorpiones non potest intrare super Gozlach.

Δ. - Quid hoc? Iub. - Gaudium in vera Sapientia.

Hoc nostrum est Manna q*uo* alimur.

Iub. - Sed Ego sum sanctificatus per Creatione*m* Institutione*m* et ex Divina Voluntate. Idcirco vos sanctifico: non cum mea propria sanctificatione, sed illius Iusticia, qui meam origine*m* sanctificat. Estote Montes in Fide, sed quasi infantes in patientia. Facite quod Iustum est, et ne oblivioni tradatus v*est*ram Iusticiam.

E.K. - Infinitæ quasi locustæ vel Araneæ cum faciebus humanis illum circumvolitant, et quasi ignem in illum evomunt.

Iub. - Et levavit se contra vos. [Tollendo Crucem suam]

Iub. - Fiat Iusticia eius.

E.K. - Iam avolant præcipites, et quasi deorsum ruentes.

Iub. - Cavete a stramine: quia incensum, tota domum incendit.

Δ. - Quem sensum hic perpendemus nos: Mysticu*m* ne, an materialem?

Iub. - Hominum fragilissimarum.
quietis
Diabolus cum illis fraudulenter operatur: magna est merces pacis, Sed qui apperit fores contentioni, intromittit Serpentem. Maledicti sunt Invidi: Quia illi sunt benedicti qui se mutuo diligunt.
Pax inter vos sit; quia est necessaria.
Quia pacis inimici sunt potentes contra vos.

E.K. - Iam loquendo, videtur minor et minor paulatim fieri.

Δ. - De n*os*tro decessu ex Anglia, quid tandem iam Regina et sui consiliarii statuerunt?

Iub. - Aperit os suum, sed liquor non est satis frigidus.
Iam est intus calida, neq*ue* restingui p*otes*t.
Corda sui populi, *do fall away. Her armes are weakened: her Leggs weaker: her shoes are full of sorrow.*

E.K. - The furious Monsters assayle him agayn.

Iub. - Quis est, qui potest vivere, si transgrediatur præceptu*m* Dei?
Vel quid de illis iudicare velis, *Whome God imputeth synne unto?*

E.K. - They assayle him agayn, and he putteth his Cross toward them.

Iub. - *Theyr Misery begynneth, and shall have no ende, till he that sitteth here, do ende it.*

E.K. - The Monsters assayle him still.

Iub. - *The Wall must be broken down: and Then shall it be sayd, Happy art thow which hast dwelt amongst us. But yf thow live righteously, and ascend the slyppry mowntayn, Then shall God be mercifull to them for thy sake. Bycause thow mayst be beloved, where thow art now despised: and hast vanquished thy enemyes, with the truth of Vertue*

Angliæ bene erit propter Δ ex mera Dei misericordia.

*He that entred into the lowest hell, and shed his blud for your synns, be mercifull unto you, and give you peace: Which is the Spirit of Patience: that you may live, not like men, but as those that do separate them selves from the world to the true contemplation of God his mercyes.*

E.K. - Iam intrat in Caput, A.L., cum flamma ignis.

Δ. - Om*n*is laus, honor, et gloria sit Deo n*os*tro om*n*ipotenti vivo et vero. *Amen.*

Thursday. Octobris 3. We cam from Briel to Roterodam in a hoy of Amsterdam, to go within land: here we lay all night.

Friday. Octobris 4. We cam to Tergowd hora 3 a meridie: where we lay within the town in the ship.

Saterday. Octobris 5. We cam by Harlem, to Amsterdam, and lay before the town all night in the ship.

Tuesday. Octob. 8. We sayled from Amsterdam to Encusen. And Edmund Hilton went with my goods by sea toward Dansk.

Wenesday. Oct. 9. We set of from Encusen early: but by reason a contrary wynde, we cam very late to Herlinghem.

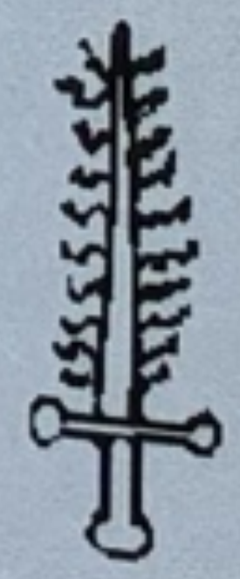
Fryday. Oct. 11. We went within land in little scutes from Herling=hem (by Franiker) to Lewarden.

Seterday. Oct. 12. From Lewarden, we cam to Dockum (in smalle boates,) abowt 3 of the clok after none.

Sonday. Octob. 13.

Apud Dockum in Frisia Occidentali.

Δ. - Diu Chrystallus tanq*uam* lapis nigerrimus apparuit.
Tandem in ip*s*a lapidis nigredine, apparuit homo nudus Crucifixus super crucem: sed tamen non mortuus: Crucis partes infra manus, omnes sanguinolentæ videbantur.
Fascia linea circumdabatur Corpus eius, (a pectore deorsum) et fines eiusde*m* fasciæ pendere videbantur circa genua: et sanguinolenta apparebat: et ex quinq*ue* vulneribus (ut Christi erat) videbatur sanguis guttatim cadere.
Tandem disparuerunt hæc *om*nia: et quasi deorsum subsidere vi=debantur: et lapis clarus factus est: et apparebat Cortina aurea. Subita erat hæc mutatio.



E.K. - Iam videtur lapis esse valde magnus, et ante lapidem stare quidam magnus, (quasi Michael) cum gladio ancipite evomente ignem ex utraq*ue* acie eiusdem.

Mic. - Iustus et mirabilis et per maximus es tu, ô Altissime Deus.
[genubus flexis hæc dicit]
qui tua iudicia manifestas, ut possis sup*er* terra*m* cognosci: et ut tua gloria amplificetur, ad consolationem eoru*m* qui electi sunt, et
discumfort and dishonor
ad dolorem et dedecus talium qui crucifigunt Lumen mundi (unigenitum D*om*ini n*os*tri, salvatore*m* humani generis) quotidie.
Ecce portæ præparatæ sunt Iniquitati.
Attollite oculos, et videte q*uo* modo filii ho*minu*m stulti deveneru*n*t esse: quia eorum habitatio est facta nigra, Terra sigillata est ad eorum destructionem: quia Deum dereliqueru*n*t, et sibi=met ipsis adhæserunt; et adhuc in partes dissecant Servatorem
contynually
mundi Iesum Christum [osculatur ensis sui cruce*m*] continuò cum blasphemis eorum sacrificiis.
Veh illis: quia illos odio prosequimur: et Ve illis qui inter illos habitant: quia iniquitate sunt polluti.

Orate, dum inter illos estis: quia v*est*ri Inimici sunt multiplicati: quia vobis dico nunciam the message. D*omi*ni exercituum, Regis fidelium.
Relinquite infantiam, et vivite et ambulate per vias prudentiæ: et vivite cum Deo in domo sua.
Quia Domus Iniquor*um*, non est habitatio vel sedes prophanis: neq*ue* potest Nomen Domini efferri legittimè in illegittima Natione, illegitima facta, quia dereliquerunt statuta Altissimi.
Hoc dicit D*omin*us. Ego sum Deus Iusticiæ: et Iuravi et non est unus inter illos qui vivet: immo ne una a*nim*a.
Quomodo Bestiæ esse devenerunt ? de quibus scriptum est.
Absq*ue* noticia Dei: Homo ille factus est pecus.
Vita illorum, qui devorantur: et talium quos Ignis consumpsit sedebit in Iudicio contra istam Nationem.
*Blessed and sanctified, and for ever more praysed art thow ..... Iudg, which hast sayde and raynest for ever.*

------

Δ. - Si multiplicati sunt Inimici n*ost*ri &c.
E.K. - He is gone.
Δ. - Si multiplicati sunt Inimici n*ost*ri propter peccata n*ost*ra ut difficilior nobis incumbat lucta, Misericordia*m* Dei imploramus ut ip*s*e n*ost*ram etiam multiplicet fortitudinem, &c.
Gab. - *Pluck up your harts, bow your knees,* Et audite quæ dicit Dominus. *Thus sayeth the Lord, yf you will Prevayle against the wycked, and reioyce among the sanctifyed, you must observe and kepe suche commaundements as are ordeyned by the God of Truth, unto those that are partakers of his Covenant.*

*Ax Cownsayle of God.* *Remember it.*
*Be mylde.*
*Fast and pray.*
*Be charitable.*
*Use true fendeship in the service of God.*
*Persever to the ende.*

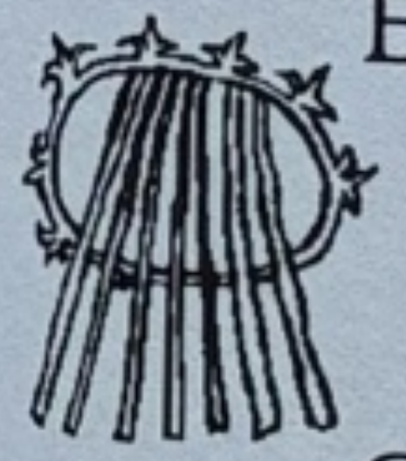
E.K. - Gabriel allso Noted these commaundements in a payre of Tables after he had pronownced them.

*Are not these Commaundements, necessarie to be kept of all Christien men?*
Δ. - *They are undowtedly.*
Gab. - *And must of necessity be kept of those that are faithfull.*
[E.K. - He standeth, as thowgh he stode behinde a Desk, and preached or towght.]
Gab. - *Well thow sayest, Lo our enemyes are Multiplyed, Multiply thow therfor our strength O God.*
*Nature is subiect unto you, for the name of the Lorde, not as unto Kings, but as unto the Ministers of his eternall Will. Whereby your Iustification is settled above the works of Nature allready. For, Behold, you participate the mercyes of God throwgh his Sonne Christ Iesus, in us: in that we open unto you those things that have byn sealed; even, from the Iust. For the which, we are become slaves unto Corruption: shewing our selves in diverse shapes, to the dishonor of our Creation. Yet are we quickened and revived, bycause we are become the Finger of ~~him~~ God: and you are sanctifyed, and withall Iustified, bycause you are towched with the finger of him that reviveth all things. Therfore, Reioyce: Reioyce, be Ioyfull and sing prayses unto God, and faynt not saying: Our enemyes are risen up against us, yea They are Multiplyed: for, thus sayeth the Lorde: and it is allready spoken by the Holy Ghost.*

[E.K. - He maketh now great obedience or reverence.]
Fœlices sunt, quibus Deus spes est.
[E.K. - He loketh now up unto a thing like a Throne.]
Et omne opus, operatio Dei
[E.K. - Now there commeth a beam down into his hed and he is covered with a great thing like a white clowde.]
E.K. - Now the stone is all on fire. Now the fire ascendeth upward. The streaming beame stretcheth into his hed, still.
E.K. - There appeareth a little woman a far of, and she is so clere and transparent that there appeareth a man childe in her. She hath a coat as thowgh it were Crymosine, and hath a long little face: and hath a strange silk attyre abowt her hed.
......... - Videtur esse uxor mea.
Gab. - *Go woman, thy greif shalbe less then it hath byn.*
E.K. - Habet multos tanq*uam* parvos nigros canes post se. Now goeth one and tyeth theyr mowthes with packthred.
Gab. - *So God useth to give a snaffle to the wycked.*
E.K. - A great wynde bloweth on Gabriel.
Δ. - De Angliæ et meo privato statu cupio aliquid audire: tum ex pietate erga patria*m*, tum propter Famæ meæ r*ation*em.
Gab. - Quiescite paululum, et iterum venero.

* Δ. All this while we had kneeled.

*My lord sayeth, Let my servants sit*t *up, and take theyr rest. I will viset them furthwith in peace.*
Δ. - After a great quarter of an howre, he came agayne.



E.K. - He appereth now clothed and all his garment hanging with bells of gold, and flaming fyre comming from them, with silverish flames. He hath hanging abowt his Crowne, as if they were, Seven Labells: The topps of which come from above, from an uncertayn place and distance.
Gab. - Venito Morvorgran.
E.K. - Now commeth a bigg blak man, with a white face, and hath 24 after him: they stand in 4 rowes, and in every row, 6.
Gab. - *Let me see thy Seale.*
Mor. - *Behold, Powre is given to me: Neyther is the Liquor that thow ministrest of any taste with me. Neyther shall I be overcome: For I have placed my Seale here.*
Gab. - *But by whose permission?*
*Gag lah nai.*
E.K. - Now Morvorgran falleth downe on his knees, and the rest on theyr face.
- Medicina Dei, malis, Iusticia vera.
E.K. - They tremble, that ly flat on the grownd.
E.K. - Morvorgran sheweth to Gabriel on his own left brest a Character.
Gab. - *For 19 Monthes.*
*Beholde the Will of God: Bycause thow hast Conspired and rison against the lord, in his chosen, and hast sayd: It is to weete, those that are*

*subiect unto the. Let us rise up against him, and persecute his*
*sowle: Let us secretly entrap him: For without dowt he*
*is riche:*
*And bycause your Conspiracies are not of theft only, but* [*allso*] *of*
*murder: Therfore I seale the with weaker powre:*
*And be it unto the, according unto the worde of God, that*
*iudgeth righteously.*

*From evyl unto worse.*
*From worse unto Confusion.*
*From Confusion unto desperation.*
*From Desperation unto Damnation.*
*From Damnation unto eternall death.*

[E.K. - Now Gabriel did put an other prick to the character on his left brest.]

Mor. - *Cursed be that God, and defaced be his powre, for he handleth us in uniustice, and dealeth with us, without Mercy.*
*Bycause he is not Mercifull, nor Iust.*

E.K. - Gabriel goeth from one to one of the 24, and sealeth them.
Now they go all away: and he breaketh of the points of theyr swords.
They go by him.

Δ. - Quis est iste Morvorgran, et quo modo hæc nobis instituit inferre mala ?

Gab. - Dockum *thow shallt carry this mallice unto thy grave: But I have made weak thy strength.*
*Blessed be those that enterteyn those that are annoynted in the Lord: For they allso shall taste of the oyle of his mercy.*
*I had care of you, sayeth the Lorde, Neyther will I suffer you to perish in the way. Therfore be thankfull: and forsake the World. For the World hath forsaken you, and conspired against you. But these things are nothing.*
*Behold, Lasky, thus sayeth the Lord.*

E.K. - Now commeth a salet or helmet on Gabriel his hed: or an half sphere.
A great Noyce of many voyces is hard, as of Pillers that fell.
Now that thing is taken of his hed.

Gab. - *Thus sayeth the Lorde.*
*The world, on both sides, shall rise up against the,*
*and they shall envye the.*

E.K. - Now commeth a beame from above (again) into Gabriel his hed.

Gab. - *Gna séméroh Iéhuſan gonſág vi cap néph*
*Iéhúſlach omſomna dédoilh*

E.K. - looking up he sayd thus.

hoc est,
Ne paveas repentino
terrore: et ruentes tibi
irruentes
potentias Impiorum.
Lasky, Dominus,

E.K. - Now commeth abowt his face little things of smoke and he putteth them from his face.
He wold open his mowth, and they come uppon his mowth.
They rise out of a pitt, before him, innumerable.
Gabriel seameth to be as big as one of us.

[E.K. - They swarme contynually]

Dominus ille Abraham

[Gab. - Adhuc Deus laboro.]

[E.K. - Now commeth an other streamimg beam down to him.]

erit in latere tuo,

E.K. - Now commeth a fire down by the same beame that cam into his hed.

[Adiutor meus:]

[E.K. - Looking up.]

[E.K. - Now commeth a bigger fyre down on him.]

et custodiet pedem tuu*m* ne capiaris:

[E.K. - Now they runne hedlong down into a great pit in the earth and one pyncheth me by the hed.]

Spera igitur in Dominum Deum tuum.

*For thow shalt overcome:*

et erit tibi victoria maxima,

in Deo, et propter Deum,

qui est Dominus et Deus exercituu*m*.

E.K. - Now the forsayd spirits invade Gabriel agayn.
Gab. - *What I suffer, is not lawfull for man to see. Therfore Cease for a while: and suffice Nature: But retorne and here of my mandement.*
E.K. - He is gone, but his Desk standeth still.

* * *

Sonday: a meridie hor .2. Octob. 13.

Gab. - *And hereby, I teache you, that those afflictions, which you suffer in Sowle*
*eyther for your offences towards god, or for the imperfections of your*
*myndes, being voyd of brotherly charity toward your neighbors; (And*
*so from you generally hereafter, how great, or how many so ever,)*
*owght not to be manifested, or made open to the world: but per=*
*fectly shaddowed in charitie, bearing your own infirmities, and so the*
*infirmities of others with quiet and hidden mynde.*
*For the Anguish of the Sowle, is compared with prayer, dwelling in one howse*
*which owght to lawgh with the world, and to wepe towards heven.*

For every Synne is Noted: and the least thing aswell among the Celestiall bodyes, as the Terrestriall, as perfectly considered of.
For Synn hath his ende: and his ende is punishment.
And so, Contrary wise of Vertue.
Wisdome (in the one and twentyeth Entrance or Porta) His grownd is uppon Myldenes. Which Myldenes purifyeth the body and exalteth the Sowle, making it apt and ready to behold the hevens, receyve glorious Illuminations, and finally bringeth in the Sowle to participate, with us, not erthly, but everlasting Wisdome.
The Sonne of God was Sanctifyed in his flesh throwgh Myldenes and was not of this world, bycause he was the Myldenes of his father.
Therfore, Be you Meeke.
Be fervent in Meeknes.
Than shall you take up that cross which Christ spoke of, following him. Which Cross is the Compassion, in Myldenes, over thy brethern, for syn sake: Not, as worldlings do, looking, but not lamenting.
The other part is in suffring myldely the afflictions of the worlde, and flesh. Hereby you become Martyres: for that you mortify your selves, which is True Martyrdome.
He that forsaketh the world, for the love of god, in his sonne Christ, shall have his rewarde.
But he that forsaketh himself, shalbe Crowned with a diademe of Glory.
Thus sayeth the Lord, I am Ialous over you, bycause you have vowed your selves unto me.
But great are the Temptations of the flesh, and mighty is his strength where the Spirit is weak.
But thus sayeth God: It is better to fill up the Sowle with hevenly contemplation, and celestiall fode, to raigne in heven, and to be beloved of him: Then to pamper the fylthy flesh, whose delight destroyeth both body and Sowle.
It is written, He that bridleth not his flesh, is given to riottousnes, which is the slepe of death, and the slomber to destruction.
But this is true Abstinence, when contemning the World you fly the delight therin: refrayning from pleasures of the body: Temperating the flesh, and making it weak: and that, for the Lord his sake.
For the Flesh and Spirit reioyce not, at once.
Neyther can the full belly grone oute true prayers.
Feede therfore the Sowle with the love of our societie.
And Brydle your flesh: For it is insolent.
One thing, I say: Looke to your servants.
See, that in one howse there dwell not delighters in vertue, and holynes, myngled with such as harborowgh vyce upon vice.
Whose dronkenes is abbomination: and whose dyet styrreth up Fornication. For wickednes is amongst them: and they fear not God: neyther do they absteyn according as the holy ghost, by his Church hath towght.
Make them cleane. Then shall you feele our presence amongst you.

And we will all of us, defend you from the rage of wickednes.
We delight in the God of truth, and in the wurshippers of Iustice.
Thus sayeth the holy Ghost, Lo I have made me a Tabernacle, where the God of Gods raygneth in Iustice.
And I will sanctify those places which reioyce in charitie.
Myngle therfore your almes with Charitie.
And let your prayers and fasting be mingled with Almes dedes.
For he that prayeth and fasteth, without mercy, is a lyer.
Moreover, let you frendeship be such, as is of Charity: and not of this world: Neyther for the worlds sake, but for the service of God. All frendeship els, is vayne, and of no accownt.
Charitie is the Gift of the Holy Ghost: which Holy Ghost is a kindling fyre, knitting things to gither, throwgh Christ Iesus; in the true wisdome of the father. Which fyre is of no small accownt: neyther to be rekened of, as the Heathens have done. For Happy are those which are fed with Charity: For it is the meat of us, that are annoynted: which is the Sonne of God, and the Light of the world.

Δ. - Is Charity the Sonne of God?

Gab. - It is so. He that walketh in Charity walketh in God: for Charitie is the Will of the Father; in his own delight, and illumination of the faithfull throwgh his Holy Spirit.
The Charitie of the Church is the Holy Ghost.
But he that dwelleth in charity, dwelleth in the blud of the Lamb, which is the Will of the father, which is the Holy Ghost.
Blessed are those that dwell in Charity.
Persever to the ende: Not negligently but with good will. Which good will, is called, Feare.
Which Feare is the Begynning of Wisdome; the first step into Rest.
Finis co= ronat opus. He that Contynueth to the ende, receyveth his reward: But he that leaveth of, is a damned Sowle.
Many men begynne, But few ende.
Neyther is your Iustification by the begynning, but from the Ende.
Paule was Iustifyed, bycause he Dyed the servant of God, and not for his preaching sake.
He that dwelleth to the ende, is the Childe of God: enheriter of everlasting life; and æquall with Ioye him self: Not the Ioy of Ioyes: but that Ioy, which God hath made equall with the Ioyes of his Sonne Christ, in the Cumpany of the Faithfull.
Even in this place, Many persons had Conspired against you.
But the strength of God hath sealed them: And they shall not be unponished.
For the Angel of the Town is Sealed, and his Seale is to Destruction.
Thrise Cursed are those which dwell within his government.
But you are safe: and shalbe safely delivered from them.
England. { In England, They condemne thy doings, and say, Thow art a Renegate:
For, they say, Thow hast despised thy Prince.

England.

Δ. Destructio Dockum mihi concessa si cuperem &c.

/ *What woldest thow know of them?*
*Cease tyll thow heare the Number of theyr Destruction.*
*Desyre what Plage you will (sayth the Lord) uppon this*
*people, for theyr ungratefullnes: and they shalbe afflicted.*
*For the Lord is angry with them: and he sayeth,*
*Iudge you this wycked people, theyr Town, men, wemen,*
*and chyldern: And it shall be seen that the Lord, the God*
*of heven and earth, hath mercy on you.*

Δ. - Non nostra, sed Dei voluntas fiat, ad eius nominis laudem et honorem.

Gab. - *Byd the fyres fly from heven, and Consume them, and it shall*
*be done:* Or, say, *Let the Earth swallow them:*
*And they shall perish.*
*For, I have made heven and earth (sayth the Lord) and .....*
*Iustice is for my people.*
*I am a flamyng fyre amongst you, and the Rod of Iustice.*
*It is sayd, Heave up thy hands, and thow shall be heard.*
*The Peace of him that is the Spirit of Wisdome*
*inflame your myndes, with Love and Charitie,*
*and graunt your Contynuance to his Glory.*

Δ. - *Amen.*

Deo Æterno, Omnipotenti et Misericordi:
sit omnis laus, honor, et Gloria:
*Amen:*

Tuesday: 15 Octobris. We made hard shyft to get from Dockum to Angem by sonne set.

Thursday: 17: Octob. We cam from Angem to Embden going without the Iles, and comming in at Wester Emb. We cam before the town by 6 of the clok after None: but could not get in at the Gates, and therfore we lay all Night a shipborde: but my Lord A.L. went over to the lodging on the other shoare.

Friday: 18: Octob. We cam into the Town: My Lord lay at the White Swan toward the water side, and I and E.K. with my Children and meyny at the Three Golden Keys by the Englysh howse.

Sonday: 20: Oct. This day morning abowt 8 of the clok, we went in a little hoy from Embden toward Lyre, My Lord tarryed at Embden. We cam late to Lyre: and the same night we went from thence in a less scute by Stykhusen to Oppen.

Monday: 21: By 9 of the clok in the Morning we cam to Oppen: a very simple village, and from thence we went straight way to Oldenburgh.

Tuesday: 22: Oct. From Oldenburgh, by Delmenhurst, to Breame: and were lodged at an old widdow her howse, at the Signe of y$^{e}$ Crown.

## + At Breame

Saterday:
Octobris, 26. hora 12 scilicet in Meridie.

Δ. - The Lord Albert Lasky being at Stykhusen behynde us, with the Erle Iohn of Embden and Friseland &c.

E.K. - The Curten semeth to be far backward in the stone, and the stone to be cleare betwene the Curten and the forepart. Under the Curten I see the leggs of men up to the knees.

Δ. - Then appered one and sayd.

Il. - *Room for a player.*
Iesus *who wold have thowght, I shold have met you here?*

E.K. - He is all in his raged apparayle, down from the gyrdle stede: But above he hath a white satten gyrken.

Δ. - *By the mercyes of God we are here: and by your will and proprety and the powre of God, you are here.*

Il. - *Tush. Dowt not of me, for I am* Il.

E.K. - *My thinketh that the gravitie of this Action requireth a more grave gesture, and more grave speches. Beare with me thowgh I say so unto you.*

Il. - *Yf I must beare with the, for speaking foolishly, which art but flesh, and speaketh of thy own wisdome. How much more owghtest thow to be contented with my gesture, which is appointed of him which regardeth not the owtward forme, but the fullfilling of his will; and the keeping of his commaundements: which is GOD: whose wisdome unto the world is foolishnes, but unto them that feare him, an everlasting Ioye, mixed with gladnes, and a cumfort of a here after Life: partaking infallible ioyes, with him that is all Cumlynes and beawty.*
*How say you to this, Syr ha?*

E.K. - He turneth up his heeles to ~~me~~ E.K.

E.K. - *I do not understand your words: for bycause I do onely repeat your sayings.*

Il. - *It is the part of him that is a servant, to do his duety.*
*Of him that watcheth, to looke what he seeth:*
*For the greatest point of wisdome, is reverently, to consider thy Calling.*
*It is sayd, Do that, which is appointed: for he that doth more, is not a true Servant.*

E.K. - *How can that be?*

Il. - *Speak when thy tyme commeth.*
*Syr, here is mony: but I have it very hardly.*
*Beare with me: For I can help the with no more.*
Cum on Andras: *where are you* Andras?

E.K. - Now commeth one, in a gown, to him. The gown is bare like a prentyce of London, a yong man.

Il. - *Did not I byd the go yonder and fatch me mony?*

Andras - *Whither.*

Il. - *This is one of them that forgetteth his busines, so sone as it is told him.*

And. - *Syr I went half way.*

Il. - *And how then? Speak on. Speak on.*

Andr. - *Then being somwhat werry: I stayed: The rather bycause I met my frendes. The third day I cam thyther: But I fownd them not at home. His family told me, that he was newly gon furth.*

*And you returned a Coxcombe.*

Il. - *Well thus it is: I placed the above my servants and did what I*
*cowld to promote the: and endevored dayly to make the free.*
*But I am rewarded with loytring, and have browght up an idle*
*person. Go thy way, I will deliver the to the officer.*
*The officer shall deliver the to the prison: and there thow shalt*
*be rewarded.*
*For such as do that they are commaunded, deserve freedome: but*
*unto those that loytre, and unto such as are Idel,*
*vengeance and hunger belongeth.*

E.K. - He taketh him by the arme, and delivereth him to a
man with a staff in his hande: and he putteth him in at a dore.

E.K. - Now Il him self goeth into a howse, which all this
while appeared on the left hand.

Il. - *Come on.* [E.K. Now he bringeth an other by the hand.]

Il. - *My thinketh you shold be a fyt man to do my message.*

E.K. - Now he whispereth him in the eare, and pointeth out h....

Il. - *I warrant the, man, be not abashed. A strange matter.*
[pointing to E.K.]

Il. - *I have busines in* Denmark, *and this fellow is afrayde to go thyther.*
*Tell him, thow commest from me, and that I will come my*
*self shortly. I know he will do so much for me: he hath had*
*much acquayntance with me.*

- *I care not, yf I had somme man to kepe me Cumpany.*
[E.K. - This new come man sayd so]

E.K. - He whispereth agayn with this man in his eare.

Il. - *These good fellows are not ready, or els they might go with the.*
*Go thy way in Gods name: See that you do your busines.*
*I kepe such servants, as none in all this Cuntry kepeth.*

E.K. - He keepeth no servants.

Il. - *Meddle with that, you have to do with all.*
*I pray this man and that man, and every one deceyveth me.*
*Good lord, where shold a man fynde a trew frende now a dayes?*
*I will go and tell the knave that he provyde for him self:*
*for it wilbe mervayles hard weather.*
*You wer best to do so, least you blow your nayles.*

E.K. - He speaketh to one within the howse.

Il. - *Thus you se me (Masters) how I am trubbled with my*
*servants.*
*How now: what ayleth the?*

[E.K. - There commeth a woman rownd abowt his howse, and she
seameth to pass by him. She is in English attyre.]

Il. - *I will know what ayleth her to cry.*
*What ayleth the?*

Woman - *One of my chyldren is deade.*

Il. - *Alas poore Chylde: How can chyldren resist cold?*
*She mowght have kept it warme.*
*Cold perceth, where Shot cannot enter.*

Δ. - *This woman is not of our Cumpany?*
*I trust, None of our Chyldern, shall perish in this colde.*

Il. - *Ha, A, your childern? You kepe them warme. It will do*
*them no hurt.*
*Those that are warned, exchue danger to come. For many*
*things are prevented by the quality of wisdome.*

Δ. - *I trust, we shall safe arrive at the place appoynted:*
*In* Cracow *or els where.*

Cracovia.

Δ. - *But as concerning* Vincent Seve, *brother in law to the Lord*
Albert Lasky, *I pray you to shew us the truth of his state.*

E.K. - I see him walking in a streete, and a thik man with
him: And Gerlish seemeth to come after him.
The thik man his beard is somwhat like my Lord his beard: he
commeth after Vincent.
Vincent hath a blak satten dubblet on, cut with cross cutts:
He hath a ruff abowt his neck, a long one edged with blak
or blue.

Δ. - *I beseche you, Il, to shew us what town that is.*

Note.

Il. - *Speak to him that sheweth it: for I shew it not.*

Δ. - O God.

Il. - *I remember not the name of any such towne.*
Quem Deus non amat, non novit.

E.K. - Now the town appeareth agayn: the sea runneth by it.
There is an old rotten church standing at the town ende.
The Town seameth to be 60 or 80 myle of:

E.K. - It semeth to be Embden in my Iudgment.⁜

⁜ E.K. - But Vincent and Gerlish seme not to be in one town or streete.

Δ. - *I beseche you to say unto us whether, A.L. be furnished with mony,*
*at* Grave Iohn *his hand, so as may serve our turne or no.*

Il. - *If I have not told you all ready, I will.*
*You grudge at me.* [He speaketh to E.K.]

Il. - *Iudge my words with reason, and thow shalt fynde them true:*
*Towch them with understanding, and thow shallt finde them*
*profownde. My words are true: Bycause I am sent by Truth.*

Note.

*Neyther are we to speake gravely, when we take uppon us the*
*persons of byers and sellers.*
*Who so ever doth the will of his Master truely, in this worlde,*
*shall be laughed to skorne. But who so speaketh worldly*
*and sendeth out shaddows, is accownted a Pyllor of the Erth.*
*Happy are those which are not foolish,*
*neyther in works say, There is no God.*
*Such request, such answer.*
*Such erthly myndes, such hevenly motions.*
*Yet heven speaketh truth, and the Earth lyeth.*
*This is not my offyce, which I have taken in hand:*
*yet bycause I have delt with you as a worldling, I was the feetest*
*to answer your worldly expectation.*

Δ. - *As you have delt with us, not according to your office, but according to our*
*worldly expectation; so now do we desyre to understand somwhat*

Vide pagina sequente. *according to our higher and hevenly expectation, of our doing, the determined will of the Highest.*
E.K. - He is gone, and all the stone as red as blud.
Δ. - —
E.K. - Now he is come agayn, and standeth in the fyre.
Il - *Thus sayeth the Lord: I have towght you, How to live.*
* Supra in fine diei 13 Oct: et sæpe antea. *I have set you statutes, and have wished you my peace.**
*Follow me, and I will be your God.*
*For unto them that are wise, shall there be more wisdome given.*
*But unto those that are become foolish, my wisdome is a .....*
A prophesie of a° 1584, 1585, 1586, 1587, 1588. *These five yeres to come, are the Deliverance .....*
*Yea, sorrow shall bring furth her childern.*
*My Honor shall be defaced, and my holy places pluckt in pieces.*
*No man hath ever seen such a World.*
*For, Now shall they say unto the Mowntaynes;*
*Come, and Cover us:*
*and unto the Water: Swallow us up:*
*For we know, There is no God.*
*Neyther is there any Care of Mankynde.*
*I will plage the people, and theyr blud shall become Rivers.*
*Fathers shall eate theyr own Childern:*
*And the Earth shall be barren:*
*The beasts of the feeld shall perish:*
*And the Waters shall be poysonned:*
*The Ayre shall infect her Creatures:*
*And in the Deepe shallbe roaring:*
*Great Babylon shalbe buylt:*
*And the Sonne of wyckednes, shall sitt in Iudgment:*
*But I will reserve two kingdomes untowched:*
*And I will roote out theyr wyckednes:*
*Yea, thus, sayeth the Lord:*
From the North. *From the North shall come a Whirlwynde.*
*And the hills shall open theyr mowthes.*
*And there shall a Dragon fly oute, such as never was.*
*But I will be glorifyed by you, and by those that are not yet dead.*
*And you shall have powre, such, as I will be glorifyed by.*
*Kepe therfore the statutes which I towght you.*
*Forget not my words.*
*For unto those, that loke bak, there is great wo.*
*Happy are they that Contynue to the Ende.*
*Amen.*
E.K. - Now he is gone.
Δ. - —
E.K. - Now he is come againe.

Il - *Thus sayeth Iehova.*
*I am the begynning and the ende.*
*The roote and life of all Righteousnes.*
*I say, (By my self) I am with you,*
*and will bless you in righteousnes.*
*Vide in initio paginæ præcedentis. *Cease, therfore to move me: for I am Almighty.*
*And Enquire not of me, what I have Determined.*
*For, Tyme groweth; and I am a Iust GOD.*
*Therfore Cease; Cease, I say; I, in my self say, Cease.*
*Call not uppon my name, in defyled places:*
*least the wycked ones heare, what I determyn:*
At our Iornays Ende. } *I will viset you, at your Iornayes ende:*
*I will Testify my promys to you.*
*Be Chaste therfore:*
*And fly from synne:*
*And Fly the society of such, as are accursed:*
*For I am Ialous over my people.*
*Yea I will not suffer them to drink or taste of theyr vessells.*
*Be you unto me a people, that I may behold my people:*
*And I will be, unto you both, A GOD for ever.*
E.K. - Il, sayeth, *Amen*; and falleth all in peeces, as small as ashes.
E.K. - Now all is Clere, and the Curten is come agayne.
Δ. - Deo O*mni*potenti sit o*mn*is Honor Laus et Gloria, in sæcula sæculor*um*.
*Amen.*

## Fryday ·1· Novemb. 1583. Mane. At Breame.

Δ. - Albeit we wer willed (ô Lord) to Cease: yeat understanding the same warning to have byn ment for Enquiring of thy Mysteries and Secret Determinations. Wherein we entend now not to deale, but in matters before and last moved: and wherein we wer not fully satisfyed: that now we may more expressly be certifyed: and that is of three things:
1 First for Vincent Seve.
2 Secondly for Edmond Hilton, gon with the ship toward Dansk.
3 And Thirdly as concerning help for mony for the Lord Alb. Lasky. And herein we crave eyther the Ministerye of Iubanladaech, or of Il: or whome so ever els, it shall pleas thy Maiesty to sende.

E.K. - A man with a blak gown appeareth with a Cap, falling
in his neck: with a big boke under his arme.

Δ. - It shold seme to be Aphlafben, my good Angell.

E.K. - He hath a white robe under the blak gowne, which goeth
all under his gowne, trayling behynde him, but the white robe
trayleth not: his gown hangeth on him, as thowgh it were
fall of his sholders behynde.

Δ. - *In the name of* Iesus *the king of Glorie, are not you*
Aphlafben *my good Angel, by the mercy and powre*
*of god, so assigned?*

E.K. - He looketh very auncienly.

- *Impire, most high Glory, and thanks, throwgh out all*
*Creatures, be unto the (ô eternall God), first .....*
*Secondly redeming, and Thirdly sanctifying the*
*world in his Creation, Now, and for ever: And*
*as long as it shall be sayd O Sanna in the Quire*
*of the high god. — Amen.*

Δ. - *Amen — Amen —Amen.*

- *Manifold are the mercies of God towards man; whose basenes*
*deserveth no such grace and most unspeakable blessing: But such*
*is God: What he iustifieth him self, in the strength of his*
*mercy, and heveth his honor with his own holines.*
*For what is man, that can iustify him self?*
*Or, that hath any thing, wherein his bowels can reioyce?*
*Wherein can he determyn happynes to him self?*
*Or how can he compare him self with the trees that are frutefull?*
*Yf the life of man be Synne, than is it hatefull:*
*But who is he, that hateth it? But even he, which is above, and*
*is fardest from Iniquitie.*
*Great, therfore, (O Man) are thy Miseries, when naturally*
*thow art, and livest to be hated of God: Whose service is*
*Iustice, and whose delight, Peace.*
*Consider therfore the Mercies of God throwgh his Loving Kindnes*
*towards the weaknes. And acknowledg his Powre,*
*which maketh those strong, which have no force of them*
*selves.*
*Gather not up your own inventions. But be faithfull Servants,*
*performing the will of him which Sanctifieth you with obedience:*
*For of Dust you are become Flesh.*
*And of Flesh, the Servants of Synne; that at length, you*
*might be made free, throwgh your own Consents*
*in the mercies of him which hath entred into your weaknes,*
*and wayed out his blud for your Redemption.*
*Even he which hath payed the uttermost peny of your Rannsom.*
*And why? Not to the entent you shold brag of your selves.*
charged
*But hath changed in condition, you shold maynteyn Iustice*
*into the works of righteousnes.*
*Unto whome, is Heaven a Seate? But unto such as are*
*faithfull servants. Wherein the Dignitie of your Master*
*is known: Of whome it is sayd:*
*Blessed are those that serve the God of Hoasts.*
*Yf any thing, now, happen unto you, that is the riches of your Master*
*Be thankfull for it, and consider his liberalitie.*

*And how much the more he openeth his Threasors to you, Be*
*so much the more Thankfull.*
*For unto such belongeth the ownership of more, and the*
*reward of such as are ten tymes faithfull.*
*Happy are those, to whome it is sayd, Thow good Servant.*
*Be no Gadders: For there is no howse to the howse of your Master.*
*Take hede allso, least you minister his bred, to such as are his enemyes:*
*and so, unworthy.*
*For unto both these, belongeth the reward of unfaythfullnes.*
*Be not high mynded, when you borrow your riches, least the*
*mothes enter in and corrupt your garments.*
*For Pride is the Depth of Synne.*
* ........ *Cease not to rebuke the Dishonorers.**
*Neyther maynteyn the Honor of any other.*
or *For he that enterteyneth you, hath sealed you for others.*
*And hath strengthened you with Authoritie, The rod of his Iustice.*
*Generally these things have byn spoken unto you: and these*
*lessons are not yet to lerne.*
*But Happy are those, whan God Sanctifieth; being unholy:*
*And ten tymes blessed are the Temples wherin his Holines*
*dwelleth.*
*True it is as thow sayest: Generally Men are Sanctified,*
*the people of the Erth throwgh all Nations, Mystically:*
*throwgh the mercyes of God.*
*But where the Sanctification agreeth not, with the thing*
*Sanctified, there entreth Wickedness.*
*The Spirit of God is not Sanctified in Hell: Neyther is his*
*holy Temple bewtified with the feet of the unrighteous.*
*It is written, Dogs honor not bred: Neyther defyled*
*places things that are holy.*
*For, as Hell dishonoreth heaven, in respect of unrighteousnes:*
*So, those that are wicked dishonor the vertuous; and*
*such as are truly holy, by Societie: and they stynk*
*of theyr Wickednes. For it is written:*
Sathan *went from the presence of the Lord, leaving*
*a stink behynde him.*
*The Light of the Sonne is taken from the earth, by the congeled*
*clowde.*
*The Synns of the people, and fylthynes of places, ar put*
*betwene Vertue and the things Sacramentall.*
*Therfore, it is not true, that thow mayst lawfully*
*call uppon the Name of God in unhallowed places.*

Δ. - *I crave Pardon for my ignorance, and error herein:*
*But I requyred not to know of the hevenly Mysteries:*
*Only such things I demaunded information of, which*
*not onely wer above humayne power to answer, (and*
*so might seme worldly Mysteries:) but allso the*
*true good newes of them, might, many ways, be cumfort*
*unto us and owres.*

*- Behold in Israel, The ruff stones are acceptable Altars:*
*And the stynking Caves have bene known unto the lorde:*
*And why? Bycause the place was holy.*
*Neyther this filthynes here, nor of any thing els created, hindreth:*
*But the Filthynes of the place and Cuntry, wherein they are defyled.*
*For in pure places, the defyled are blessed.*
*For David Sanctifyed Saul, with the presence of his Annoynting:*
*and his harp spake out the wunders of the lord.*
*We come unto you here, bycause the will of God in you shyneth:*
*But the filthynes of this Cuntry obscureth the bewtie of our Message.*
*Not that it is obscured in us, but hindred, throwgh wickednes from you.*
*Therfore, fly the Cumpany of Drunkards, and such as we..... theyr own understanding.*

[E.K. - He holdeth up his face and hands to heven ward.]
*Dronkards and such as defyle them selves are apt to know things Worldly: Not as wise men do: but that the world may be a plage to theyr Iniquitie.*
*Thow desyredst pardon: and calledst thy busines a worldly Mysterie. But the Mysteries of this world are put under the feete of the faithfull, which (overseen throwgh God) are generally cumforted and directed.*
*Then, Therfore what care remayneth, eyther of the Seas, or of the Slymy earth? Where, on the one syde,*
*Thow regardest the Shyp: and on the other side, Mony.*
*I say unto the, God correcteth this world and the*
*casuallties therof: Least those that*
*are of the, shold blaspheme his name.*

Δ. - *Blessed be his holy Name, and his Powre magnifyed for ever.*
*- Thy Goods are safe,*
*And The Earth shall provide for you.*
*Be not you carefull: For unto the Iust, yea even the heares of his hed are numbred.*
*I am sylent for the World: For it is not my propretye:*
*But Notwithstanding Ax and thow shallt not be denyed.*

Δ. - *As concerning Vincent Seve, his state and being, we are very desyrous to be informed.*

E.K. - Vincent Seve, appereth here going down by Charing Cross. There is a tall fellow with a cut berde with hym in a Skye cullored cloke. Vincent hath a great ruff. This man wayteth on him with a sword. He is going down into Westmester ward. He is now talking with a Ientleman on horsebak: who hath five men following him, with Cape clokes short: and mustaches: And he on horsbak, is a lean visaged man: with a short cloke, and a gilt raper. His horse hath a velvet fote cloth.

E.K. - In Vincent his forhed is written: *Where*

*Where powre wanteth*
*Rigor weakeneth.*

E.K. - Vincent laugheth hartyly: and sheweth two broad teeth before. He holdeth a little styck within his fingers croking. On his left hand he hath a skar of a cut, on the nether side of his hand: Vincent hath a payre of botes on, which come straight on his leggs and very close.
A great many boats appere at Whitehall.
One is graffing in the garden there.
Many people are now comming out of Westminster Church.
The Ientleman on horsbak, alyteth now: and goeth down toward the Court before Westminster Hall:
He goeth now up a payre of stayres: and there standeth a fellow with a white staff.
Vincent is gon in with him.
The servant walketh withoute.
The servant goeth to a waterman, there.
The waterman axeth him, whether that be he, that is the Poland Bishop?
The servant axeth him, what hath he to do.
Now the servant goeth from the waterman.
Now commeth one down the stayres, and sayeth to the serving man: That his Master shall be despatched to morrow.
The servant sayeth, He is glad of it.
Now all that shew is vanished away.

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Now come there two handsome men: they have clokes on theyr sholders, and they have hatts on, like Tankard crowns.
A - One of these sayd:
*I understand by the king, that he beareth him great favor.*
The other sayd:
B - *But kings when they become riche, wex Covetous:*
*But do you think, he will come this way?*
A - *Yea mary, yf he be wise: For he shall finde No better frendeship* then in Denmark.
*Here is the fellow: he hath browght a bag of Amber.*
E.K. - He taketh the fellow by the sholder, and sayeth: *Come away. He hath byn an old doer.*
E.K. - Now they are gone, and that shew.

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E.K. - Now is the first man, in the blak gown, come againe.
*- Thus you see, The World answereth for the World.*
*Be Mercifull*
*Fly privie leakes.*
*For, the Divell is ready at every Corner.*
*Be Humble and Obedient.*
*That receyving the reward of true servants, you may reioyce as Enheritours of everlasting freedome: The rewarde of such as are faythfull to the ende.*
*God graunt you may so be. Amen.*

E.K. - Now commeth the veale agayn; which all this while was gone behynde the stone.

Δ. - Deo n*ostro* O*mni*potenti, Misericordi, et Iusto,
sit o*mn*is honor, laus, et gratiaru*m* Actio, nunc
et in sæcula sæculoru*m*. *Amen.*

Δ. - While we were at Bream, among many other things told and delivered to E.K., as he was by him self, by a Spiritual Creature, I know not who, nor of how good estate; or what estate he was of. This parcel among them he held in writing, and imparted to me: and I thowght my paynes not yll bestowed, to kepe the same in record here.

*Ganilos that in howse most fyry fayrer then the Sonne:*
*hath honor great, sayth: Syrs, give place, your former course is ronne.*
*Therfore, first framed clowdes unknown draw nere with mighty stormes:*
*Wherein such bodies lye obscurd or take ten thowsand formes.*
*Your bellyes strowting long disclose, and on the hartlot erth,*
*seeme fayre to man, as when the waves as Mydwife help give birth.*
*Twise shall the sonne put on the hevens, and once loke quarter way.*
*And working unkouth worlds, buyld up a Citie: where men say, stay* Two yeres and a quar= ter, shall be A$^o$. 1586. in Ianuarie.
*The Holyest stode: And Beares bring in usurping fyre at hand.*
*And people spred retorne, whose new buylt alters flaming stand:*
*whilst such as strangers were Catesy cry, and bluddy knife,*
*With privie shame defyld bekyss, a thing not sometyme rife.*
*From mydnight unto None, two parts and more shall slawghter feele.*
*And all the world from south, taste all, down force, of fyre and steele.*
*Small wonder thowgh the erth at shadows fighting nothing grieve.*
*When mighty seas shall dry, and hevens lye, who can live?*
*That Mortall eyes shall see a Temple buylt with pretious stones,*
*Or Creatures strange made new in sight, of old and long dryed bones.*
*Or Angels dwell on erth: but I, whose fyrie fingers can*
*unloose thrise sealed bokes, and utter worlds unknown to man.*
*I see there cursed wightes, whose borders lead thy Iornay on:*
2½ *Shall with the thirtith month, be bowght or sold or fully gon:*
*And England perish first, with Motes long harbor in her skyrts.*
*The Spaniard lose theyr kyng, and France rebell and fall by spirts:*
*And holy man ten dayes besieged at home with these dayes whelps,*
*Tyll lo, at length made free by sudden force of vertues helps.*
*The Polish king hath played, and frendely man shall then beare sway,*
*Emongst erthly frendes, and such as hope of former faith decay.*
*At last weare highest Crown, yf fall from vertue make no loss,*
*And myddst this coyle to come in space of new come laysor toss.*
*Then Loe, Come other tymes most holy, and a kingdome shall,*
*From heven come and things furthwith agayn to Order call.*

* * *

**Saterday, 2: Novembris.** We rode from Bream, two great mile to a Nonery called Ostarhold.

**Sonday: Novembris, 3.** We cam to Fure or Fureden.

**Monday: Novemb. 4.** We cam to bed to Harburgh.

**Tuesday: Novemb. 5.** We cam to Buxtenhuden: and there, by 9 of the clok in the morning, we toke water in two great skutes or boates, Horse, wagen, and our stuff and all, and feryed down the little water, tyll we entred the Elb: and so crossed straight over to Blanken Nasen: there dyned: and after dynner by coches we cam to Hamburgh, where my lord lay at the English howse, and we at an other lodging, a wyddows howse.

**Wensday: Novemb. 6.** We rid to Trittow, 4 myle from Hamburgh, a little village, having left my lord behynde: and allso missing my ii childern and servants, which wer gone before us an other way, to my great grief: tyll by Mydnight, by sending out messengers to lysten and enquyre after them: I hard of them. I, my wife, Rowland, Nurse, and Myrcopskey, my lord his man.

E.K. and his wife was with them.

**Thursday: Novembris. 7.** We cam to Lubek: and were there at ynne, at the signe of the Angel, or rather S$^t$ Michael: at a wyddow her howse, a very honest hostess.

**Satterday: 9: Novembris.** I receyved letters from the Lord Albert Lasky, of the English mens yll dealing and consulting with the Townsmen of Hamburgh for my stay, and conveying bak agayn to England, &c.

* * *

**Wensday. 13: Novembris At Lubek: 1583.**
**Mane hora 9½.**

Per hora*m* ferè, per intervalla, varias fecimus petitiones et sæpe oravimus.
At length appered a sword, two edged, fyry, or rather bluddy, and a bunsh of rags hanging at the top of it.
The rags seamed of wullen and lynnen cloth: like a bundell of rags gathered out of a taylers shop.
The sword stode upright in manner, but leaning from E.K. his face: thowgh it semed to smyte at E.K.

A Voyce - *So be it, (o lord), For thow art mighty.*
*Be it so unto them, For they have embraced an harlott:*
*and have forgotten thy Ialousy:*

E.K. - The sword shaked mightyly.

- *Many are the Harlots that swarm uppon the earth, and innumerable are theyr Chyldern, and such as they foster.*
*Theyr reward is ready*

E.K. - The sword now shaketh agayn mightyly.

- *He that entreth into the howse of the wicked, is defyled: But he that consenteth with an Harlot, is accursed.*
*He that delighteth in her Secrets, shall be skabbed:*
*And leprosy shall dwell in his howse, for ever.*

Δ. - *O Lord, I trust this respecteth none of us, in common sense to be understode.*

- *He that delighteth in light, loveth not him self, but desyreth the Love of him, that illuminateth:*
*But thus sayeth God, I will not dally with you: Neither shall you handell me, as you have done.*
*For, your Horedome, is willfull; and your vanitie Worse.*
*But this I leave amongst you, that you shall know, that I am righteous.*
*For he that despiseth me, is accursed; and unto him that dissembleth my fashion, are myseries without number.*
*So, unto them, that enter into the howse of Blasphemie is vengeance ready at hand.*

Δ. - *O Lord, What is this?*

- *Man is but earth, where the hevens dwell: neyther are the works of man acceptable, but with righteousnes.*

E.K. - There appeareth a man with a Bible abowt his neck, like a Docter, and he standeth miserably in fyre.
And so likewise appeare diverse other with bibles abowt theyr necks and they in fyre likewise.
Still come flames from the Earth and encrease the flames of these men, abowt them
There appearth and endeless Cave, most terrible, with fyre: and other most hydeous shews. They be suddenly gone away.
And all these men, be now no more in sight.

A Voyce - *Happy are those that see, and can remembre.*
*Blessed are those that here, and are not forgetfull.*

Δ. - *These words and shews,* o Iesu, *make evident what th.....*

E.K. - All is gone, Except the sword, which standeth in a clowde, and there commeth a hand and setteth a Seale upon the sword.

A Voyce - *I browght you from Iniquitie, to the intent you might be*
*purifyed: But the more I Clense you, the more*
*you are defyled.*
*I have offered gold, and it shall be told.*
*I have promised, and it shall be performed.*
*You have not kept my commaundements: And Therfore*
*you shall be plagued.*
*He that goeth out of the way, shall receyve the reward of*
*Error. For stragglers, are Spotted people:*
*And None can be blessed, but such as dwell in the Tabernacle*
*of righteousnes.*
*But Beholde I will tell it unto you, but with*
*greater hardnes.*
*And I will make you know me, before I viset you in*
*Kindenes,*
*for thus sayeth* Sathan.

*Lo, they err still.*
*Do Iustice for thy Glory sake.*
*They enter into the howses of Idolls,*
*and lawgh with blasphemers.*
*They are sylent when thy name is blasphemed.*
*Deale with them as a God: or els thow*
*art not Righteous.*

*Therfore, be free from* Sathan, *that he may prayse your*
*righteousnes: yea that he may say, as he hath sayde,*
*Let me towche them.*
*Untyll then, I will be Iust. I will not forgett this*

*Wickednes, tyll you be made cleane.*
*For, Beholde, I have sealed it: and Therfore it must be finished.*
*For what is sealed of me, commeth to pas.*

Δ. - -----

A Voyce - *He that disembleth the Image of* Christ, *is a Lyer.*

Δ. - -----

E.K. - Now commeth a grave man, all cloathed in white,
with a Mytre uppon his hed.

- *The God of peace is a Cumforting Medicine, to such as delight*
*in him.*
*The peace of the world, is the Image of God: God and man,*
*which is* Iesus Christ, *the Sonne of the Living God:*
*Which knit with the Father, in the Spirit of Truth, (pro=*
*ceding from them both, ..... everlasting Will,) opened*
*his mercies to his Apostles, replenishing them fully and mightyly:*
*with the will of the Father, to the Cumfort of the world.*
*Which, made Messagers therof, have delivered to the Church,*
*full and perfect statutes, (as the will of him, whereunto,*
*she is united or marryed) to be kept inviolable, and without*
*Transgression.*
*This Will, Covenant, or Decree (Sealed unto the ende of the*
*world in the Number of the faithfull) who so ever breaketh*
*or dissembleth, is accursed or damned.*
*Therfore sayeth the Word of God unto you, You have ronne*
*astray, you have entred into the howses of Idols.*
*I have browght you from fyre, but you are entred*
*into flames.*
*And why? Bycause you defyle your selves with the wyckednes*
*of Deceyvers, whose Images you saw assimilatively,*
*thowgh not veryly: contynually over whelmed with dayly*
*and unextinguible flames: contynuing even so long, as theyr*
*Error is exalted: yea even in the professors therof, to*
*theyr eternall Damnation.*
*For as* Christ, *and his Doctrine, is Light and Truth: So*
*seme the Impositions of* Sathan, *to agree, or take unto them*
*selves, Shapes or Likenesses of the true Image of him that*
*Saveth: Wherby he thrusteth in him self, under the*
*cullour of mekenes, into the Cumpany of the faythfull:*
*devowring theyr sowles, with ravening Dissembling, and fals*
*likelyhoods of truth; unhable to be decyded by man.*
*Happy are those, that beleve them not.*
*For, he, even he it is, that is a Lyer; and is oldest in deceyt.*
*But as the Father is æternall: so is the Sonne æternall: which*

*æternitie of the* Father *and the* Sonne, *is the* Holy Ghost *æternall,*
*proceding æqually, as the Finger of God, and Spirit of Truth;*
*to the generall workmanship of Gods determination: Knitt to gither*
*Three Persons,* [E.K. - He maketh a great reverent cursy] *in this*
*Omnipotencye, by spirituall Illumination, and throwgh the* Holy Ghost,
*delivered unto the Apostles, as the pledg of God his Mercy and promyse,*
Δ *Ecclesia Christi. *is all wayes certaynly lynked, ioyned and engraffed into the *societie*
*of those that fullfill the wyll of the highest perfectly and without*
*error: whose strength shall contynue, and glory branche out,*
*even unto the ende of this world, and begynning of Cumfort.*
*Therfore, Beleve: For the Spirit of Truth worketh wonders,*
*rayseth the dead*
*and hath powre to forgive sinns.*
*Throwgh the powre of him, unto whome it is ma.....*
*For, as* Christ *hath all powre in heven and in erth delivered .....*
*So hath he delivered all powre in heven and erth to his True*
*Church. Therfore she can not erre.*
*For where Powre is without measure, Error hath no number.*
*Beleve not, therfore, those that lye, saying,*
*The Church of God, is infected with errors.*
*For the offences of few are not cownted Error, but unrighteousnes.*
Δ *Forte, staggering. *Neyther can the *straggling feete of a few Drunken bring*
*infamie to the whole howse.*

Δ. - ——

- *It lyeth not in my powre to deliver you, or reconcile you from*
*death and hell. The Tormentry and filthynes of the world,*
*and the wrath of God.*
*But yet (That clowde, set asyde, which is betwene*
*me and you) I speak a far of to you, saying,*
*The Iustice of God, is vengeance it self:*
*Neyther hath it any contrary, but even in the myddst*
*and Centre of it self: which is the Drop and liquor*
*of his æternall, great, and incomprehensible Maiestie of him*
*self, His Mercy.*
*Which even in the myddst of Iustice is fownd owt, by*
*sorrowfull repentance, and reconciliation: Not in that*
*it is Necessarie with God: But that it is a Medicine*
*applicable and most helthfull to the Infirmities of that*
*man, that coveteth to be healed, released, or*
*recovered from his soares.*
*This, is it, that must comfort you.*
*For, as Iustice is the reward of synne, so is Mercy the*
*reward of Repentance.*
*But Mercy is the Center of Light:*
*and Iustice to be cast of, and shut within darknes.*
*Therfore, Be not Negligent.*

Δ. - *This whoredome, how is it committed, or of whome ?*

- *I teache the.*
*Where thy habitation was, error rayned.*
*God called the from it: and delivered the by many unknown*
*wayes: meanes, not to by uttred by man.*
*These places allso are shut up from the favor of God.*
*For theyr Obedience is cownterfeted:*
*and theyr prayers, owt cryes.*
*Therfore hath the lord opened him unto you, that invented*
*the .... vanitie: that you might be partakers of his knowledg*
*and secret Iudgments of the wycked.*
*Here allso you entred, and are newly defyled.*
*For the Divell entred in, and fownd him waking.*
*And lo, he entred yet, and he was not a slepe.*
*But he was happy, being kindled with desyre of God,*
*els had the Iudgment of his body for this world, byn*
*fullfilled.*
*Wyckednes followeth him: and the Spirits of evyll cownsayll,*
*are at hand.*
*You shall fele the sorrow therof, and your family shall be*
*discomforted.*
*But pray unto God, that it fall not owt, that*
Sathan *goeth abowt: Neyther that it come to pass,*
*when he hath powre to execute.*
*For, this Token, signifyeth your miseries, and it is a Sign*
*of that which is given to Execution.*
*I have sayd.*
*The Peace of God, be restored unto you.*

Δ. - ——

E.K. - Here is the man agayn.
- *Two words, and I have done.*
*Nothing is playner, then that which is spoken.*
*Nothing certayner then that which is appointed.*
*Be you penitent, that God may be Mercifull.*
*This is all I have to say.*

*Wash your selves, and allso will make you cleane.*
*Resist you* Sathan *diligently, and I will help you,*
*mightyly.*

Δ. - *O Lord that Seale to the sword and rags, break of.*
E.K. - Now he is gone.
Δ. - ——
E.K. - Now he is here agayn.
- *This clowd is a separation betwixt this, yea this*

*glorified Cumpany and you.*
*Loke not for any light, whilest this Darknes is present.*
*Behold, my mowth faltreth, and my lipps are stayed:*
*But pray you, and you shall not be reiected.*
*For, the stronger you be, the Mercifull is God: and the*
*weaker is, and shall be, your Adversary.*

*Love togither:*
*Serve God to gither.*
*Be of one hart to gither.*
*Allwayes preach God.*
*I am tyed.*

E.K. - He is gone.
Δ. - Misericordia et pax Dei sit super nos
nunc et semper. *Amen.*

### Friday: Novemb. 15. hora ..... mane. Lubek

E.K. - The clowd appeareth: and openeth, so that the sword
may be seen.
Δ. - *O Lord deale mercifully with us, as thy childern, to be corrected*
*with rod, or whip: and not as with thy enemyes, with sword*
*to cut or wound us. Let not* Sathan *force the to*
*Iustice more mightyly, than thy fatherly goodnes can*
*incline the to shew mercy uppon us.*
E.K. - An hand commeth, and nyppeth of an ynch of the top of the
sword: and some of the rags ~~fall down~~ are fallen down: some
hang on the hilts of the sworde: and some are thrust throwgh
with the sworde.
Now the sworde is shutt up agayn in the clowde.
Δ. - *Have mercy on us, ô lord, and deale with us, as thy yonglings*
*and Novyces.*
E.K. - Now come in an eleven, all like noble men:
One of them hath a regall cap: and a gown faced with sables.
The cap is like a Polonian cap, but turned up with
rich sables.
Now commeth one and bringeth a very rich chayre, beset
with precious stones.
Fowr of the Cumpany, set down the chayre, for that
principall man.
He that browght the chayre, went awaye.
They all do low obedience to this principall.
He siteth down, and pulleth his gown over .....
He is a goodlyer man then the Lord A.L.
The 4, pluck a thing like a Canapy over the Chayre:
and they put a rownd Cusshyn under his feete.
This principall spake as followeth:
2k - *Pluck up thy Hart and be merry: Pyne not thy sowle*
*awaye with inward groanings: For I will open unto the,*
*the Secrets of Nature, and the riches of the world: and*
*withall give the such direction, that shal deliver the from*
*many infirmities, both of body and mynde:*
*Ease the of thy tedious labour, and settle the, where thow shall*
*have cumfort.*
Δ. - *Thanks be given unto the highest, now, and ever, of all his Creatures.*
2k - *Why dost thow t....te within thy thowght: Has thow not nede of Cownsayle?*
Δ. - *Yes, God knoweth: for I am half confownded.*
2k - *Then first determine with thy self, to rest the, for this winter.*
*Secondly, Open thy mynde to desyre such things as may advance thy Credyt:*
*and enriche thy familie.*
*Reap unto the many frendes, and lift the up to honor.*
*For, I will stir up the myndes of lerned men, the profowndest in the world,*
*that they shall viset the.*
*And I will discloase unto you such things, as shallbe wunderfull and*
*of exceding proffit.*
*Moreover, I will putto my hands, and help your procedings: that the*
*world may talk of your wisdome hereafter.*
*Therfore wander not farder into unknown places, contagious:*
*the very seats of death for the and thy chyldern, and such as ar thy*
*frendes.*
*Yf thow enquire of me where, and how.*
*Every where: or how thow wilt thy self.*
*For thow shalt furthwith become riche: and thow shallt be hable*
*to enriche Kings: and to help such as are neady.*
*Wast thow not borne, to use the commodity of this world?*
*Were not all things made, for mans use?*
Δ. - *Will you give me leave to speak?*
2k - *What canst thow speak hereunto?*
*Willt thow thank me for this?*
Δ. - *All thanks be unto the King of Glory: &c.*
Δ. - *Is it your meaning that we shall stay here: and go no farder*
*with the* Lord Albert Lasky*?*
2k - *Yes: in the Sommer: when it is more fayre.*
Δ. - *I beseche you, where wold you, that we shold make our .....*
*this wynter?*
2k - *Where you will. Are you so unwise, to go with him*
*now. Let him go before, and provyde for him self,*
*that he may the better provyde for you. The weather will*
*be hard, and the travayle unfytt for Children.*
*Yf thow covet to live in ease, heap not up thy wives sorrow.*
Δ. - *I desyre to live in quiet, that my Spirit may the better attend*
*to the service of God.*
2k - *Well, Tarry you, and my promys shall be quickly performed.*
*I will not halt with you. How say your Sirs?*
[E.K. - He speaketh to his cumpany: who make
cursy, and say nothing]
Δ. - *I beseche you to appoint some apt place: This, you see,*
*is no fytt place.*
2k - *I will styr the up such frendes, as shall content the.*
*As for dwelling places, thow shallt bestow them.*
*Well, you are contented.*
Δ. - *Is it your will, that in this towne we shold part from the*
Lord Albert Lasky*?*
2k - *What shold you els do? Are you mad men? Will you runne*

headlong into daungers, willfully?

Δ. - I beseche you, shall this be nothing preiudiciall to our former doings, and order allready taken and decreed for our going to gither?

EK - What, is this Contrary to reason?
Well, you are Content.

Δ. - As the will of the highest is, so is myne and none other.

EK - Syr ha, do you see this sword? I will be a surety for this (I warrant the) allso.

Δ. - —

EK - Syr ha, your brother is clapped in prison, how like you that? Your howsekeeper I mean.

Δ. - And why, I pray you?

EK - For that, that thow mayst be asshamed of.

Δ. - What is that?

EK - They examyn him: They say, that thow hast hyd divers secret things.
As for thy bokes, thow mayst go looke at leysor.
It may be that thy howse may be burnt for a remembrance of the, to: Well if they do, so it is: yf not, as thow wilt: I have told the my fansy:
and given the my cownsayle:
offred the my help:
and desyred to do the good: The Choyce is thyne.

Δ. - O Lord the Author of all truth, and director of such as put theyr trust in the, I most humbly beseche the to consider these premisses, thus to me propownded.
Yf they be true, and from the, Confirme them:
Yf they be Illusions, and not from the, disprove them:
For, hardly, in my Iudgment they do, or can agree with our former precepts and order taken by the.

A Voyce - He that ascendeth up to the top of the hill, let him beleve: For untyll he come thyther, let him do his labor.

Δ. - O Lord, I dowt of these things, and promises of ease, welth, and honor.

A Voyce - Iudge the Truth, by the last Action.

Δ. - O Lord, what is that Action?

A Voyce - Wensdays Action.
This Clowde (sayd the voyce of the Lord) is put betwixt us and you. What therfore may come betwene? Now Iudge you.

Δ. - I suspect the whole apparition of the eleven to be an Illusion. O Lord, Confirme my Iudgment, or disprove it.

A Voyce - The Spirit of the Lord is not amongst you.

Δ. - What misery are we then in? O Lord, Mercy, Mercy, Mercy.

A Voyce - Dispute not with God, where whoredome is great.

Δ. - O Lord - This whoredome we understand not.

A Voyce - Pray dayly, with repentance, that this clowd may be taken away, and this sword diminished.
For the Seal can not be broken, untill Sathan have done his uttermost: yea the uttermost of his mallice.
For it is graunted him, and he must strike.
But pray you unto god, that the sword may be made shorter, or pluckt out of the hilt: that in striking, he want powre.
Forget you synne is abbominable, and a sevenfold offence in the sight of the lord.

Δ. - What this whoredome is (God knoweth) we understand not perfectly.
Yf the Spirit of God, be not with us, how can our prayers be acceptable?

A Voyce - Thus sayeth the Lord: Turn unto me and be sorry for your synns: and let my Angells be wytnes therof.
For, I sweare by my self, that my Iustice shall hang over you:
And when I ponish you next, I will raze you from the face of the erth.
Therfore, Vow your selves unto me: and make your Vessells cleane.
For your habitations in my sight, are nothing: neyther is the substance wherof I framed you, acceptable.
I am the Spirit of Truth, and understanding, and will not be dasht in peces with worldlyngs: Neyther use I to dwell in defyled places.
For my Sanctuarie is holy, and my gates are without spot. and with me, there dwelleth no unrighteousnes.

Δ. - Lord is it thy wyll, we shall go with Albert Lasky to Lasko?

A Voyce - The Lord sayeth, What I have sayd, is true.
Who rebuketh me, saying my words are untrue?
The Correction of him that raigneth is mighty; who hath numbred it: But to his destruction.
Be you holy, that my hand may be weak.

Δ. - O Lord the feare of thy ponishment astonieth my hart: and uncertaynty of it, in tyme and place, doth allso encrease my greif &c.

A Voyce - The fole sayth in his hart: O how great is thy ponishment over me? Teache me the place of thy correction.
And $\overset{\text{where}}{\underline{\text{when}}}$ thow wilt chastise me:
Who is he that desyreth to mete god his vengeance: or the ponishments of him, that confowndeth the damned?
Make your harts cleane, and wipe the synne from amongst you: And desyre to be forgiven. For miserable are they that mete with vengeance: or that know the place where she taketh up her Harbourgh.

Δ. - Gloria, honor, laus et gra*tiarum* actio perennis sit Deo n*ostro* Omnipotenti: Nobis vero a Deo patre, propter Iesu*m* Christ*um* in Spiritu Sancto, sit Misericordia, Pax et Consolatio in via virtutis et veritatis, *Amen*.

## Monday, Novemb. 18: hora 9. mane Lubek

E.K. - There appeareth the clowde, wherein the sword remayneth enclosed.
Δ. - *O lord be mercifull unto us: and rigorously execute not thy Iustice uppon us thy weaklings: Nor sufer* Sathan *to Triumph, where thy Glory is expected: &c.*
Converte nos Deus Salutaris noster, et averte iram tuam a nobis, &c.
E.K. - Now commeth one in a white Coat, not perfectly to be seen, but as if he wer seene through a Cipress: and sayd as followeth:
- *Who is he that leadeth out the Lyon to pray? or who is he that lifteth up the feete of the youg ones to devowre?*
*Who feedeth the smell of the roaring beare: or hath towght him to remember the place of his recreation?*
*Hath he allso towght the feeldes, to put furth theyr voyces: and the mighty trees, to florish in pride?*
*Are not the hills glad when they bring furth Corn? When the valleys reioyce with threefold waters.*
*The beasts of the wildernes, have they not known caves: and unto such as are made tame, is there not a well understanding?*
*For who is he that teacheth them, to make subiect them selves, which are ravening: or to bridle such as are of theyr frowardnes?*
*Even he it is, that looketh down from heaven, and beholdeth the erth, and measureth it with his feete, saying:*
*It is done:*
*Which entreth allso into the howses of man, and listeneth to that, which they call Wunders.*
*Which openeth the gates of his knowledg, with his own finger.*
*And which sayeth unto you: How are ye become wise?*
*Or, from whence, is your understanding;*
*Are your harts become Caves to ~~sownd out~~ send out thunders?*
*Or, why are your spirits thus vexed with holynes?*
*Are you not a stiffnecked people, and such as are despised?*
*Are your not poore, and therfore, hated.*
*Since, therfore, you are become Bastards, who teacheth your lipps to speake of my church? Or hath towght you to urge me with my own Spirit?*
*Behold, I am mighty:*
*Bycause, I am the Ioye of the Faithfull.*
*For I am called The Temple of the Holy Ones, and the Beawty of Israel.*
*The spirit of man cryeth out, and perceth into the Lord, as the swyftnes of an Arrow:*
*And he hard them.*
*Therfore thus doth the Wynde of Cabon open her mowth, and sweareth by the Iaspar Piller that standeth in the Temple of Reconciliation, and it Thundereth, and is sayd:*
*Be it done.*
*And Beholde the dores open, and the holy Altar is covered.*

*The Beasts with many feete bring up burnt offrings: and there is a Sacrifice, that ascendeth up: and it is a mighty wynde: such as hath not byn synce the begynning of Day.*
*Open your eares therfore, and prepare your selves to heare: For this ..... is mighty: for it is of Peace.*
*My Iustice (sayeth the Lord) is sealed, and you have synned mightily: My arme is stretched furth and I must be magnifyed:*
*For Vengeance is gone furth and is appeared allredy.*
*But who is he that resisteth the Venom of the earth, or instructeth him to avoyde the Darts of poyson? he sayeth unto you.*
*Thus it is: Bycause I have Sanctifyed you, and have made you holy to the earth: Therfore will I help you: But not, as you desyre: For, your prayers, and righteous life, shall become Bands of yern: And I will make a Contention betwixt* Sathan *and you.*
*Yf therfore, you labor hard, and open fervent myndes, such as are not of the World, and can bynde this sworde and clowde of Vengeance fast, from amongst you, Be it so unto you: for it is your own righteousnes.*
*For* Sathan *hath revyled, and hath sayd,*
*Then shallt thow see.*
*But so long as they are holy, and become righteousnes, they are become safe. But when they fall,* Sathan *entreth in.*
*For the powre of* Righteousnes, *is become a Conqueror, if it fight mightily: And* Sathan *shall be confownded, by a Righteous Iudgment.*
*For I have Decreed it: and*
*By my self, I sweare it.*
*I will be a righteous Iudge betwixt you.*
*Therfore, take hede you synne not: nor go into death:*
*For, great is the fall of Vengeance.*
Note *Be not, therfore, defyled, with the filthynes of the wycked:*
*Neyther delight in such, as cowntefeat Trueth.*
*For, I am One fire that iudgeth all things.*
*And I delight in people, that are ioyfull with One Banket.*
*For those that fill theyr bellyes at the howses of strangers, become Enemyes to me.*
*For I have sayd.*
*My spirit is holy, and my annoynted, righteous:*
*Let the earth rise up, and contynue in her wickednes:*
*Yea, let them say, We have fownd the annoynted:*
*But my contynuance is Truth, and they are become Lyers.*
*For my spirit worketh, and Beholde, there are Wunders in the sight of men:*

*And where soever I dwell, such is my powre.*
*Be therfore of One howse, that you may eat to gither: least*
*you banket to much, and so become deceyvers.*
*I am One, and am known by One:*
*And unto One: Which One, I*
*am marryed unto.*
*(And I am mercifull) Who soever abydeth not therein, is an*
*Adulterer.*
*Avoyde you darknes, for Righteousnes is present, and my spirit entreth.*
*Blessed are such as beleve: Amen.*

E.K. - He is gone. There appeare som bands, lynked to gither,
as chaynes, abowt the clowde.

Δ. - *Welcome be these bands.*

E.K. - He is here agayn, and sayth as followeth:
- *Why are you become dull? Why are you yet ignorant?*
*Seest thow these.* [he pointeth and speaketh to E.K.]

E.K. - *I see them, I thank God.*
- *These bonds are your own righteousnes: And as they appeare before the*
*Lord, so shall they bynde vengeance to gither:*
*But if you become weak, you fall.*
*But pray, that you fall not. For they are the dayes of sorrow.*
*The Spirit of God is two fold; present Iah ag ian*
*and present Nah gaſsapálan.*
*Therfore take heede:*
☞ *For, in the fyrst, you are blessed: and it may returne.*
*But he that is filled with the Second, shall be dronken for ever.*
*The First is Powre present, and a Cumfort inmeasurable; Glorifying*
*and strengthening all things that are agreable to it. But when*
*they differ, it returneth.*
*The other, is the Spirit of the First and the Second, almighty, and*
*everlasting, unmeasurable, and inexplicable: drowning the will*
*of man, that becometh strong in the fowntayn of gladnes and understan=*
*ding: true Wisdome her self, and Not returning ∴*
*Pray, therfore that you maybe perfect: And that you may be*
*seasoned: For it is a Salt, that savoreth to the ende.*
*The Peace of God be amongst you.*

E.K. - He cast of his clowdy lawne, and went away.
He seemed to be Raphael:

Δ. - *Yet we beseche you, more expressly and particularly to deale with us &c.*
- *It is sayd. —— It is written, It is true:*
*Cease.*

Δ. - Gloria, laus, honor, Triumphus et Iubilatio sit Deo n*ost*ro
*omn*ipotenti: Nunc et semper. *Amen.*

* * *

## Wensday, Novemb. 20. Mane hor. 11½

Lubek

Δ. - *As thow hast of thy mercyes (o Lord) given us some shew of thy favor*
*bent toward us: So are we desyrous to understand how our letters have*
*wrowght upon our frende his hart to ioyne with us to call for thy mercies,*
*pardon and help: for yf they have, Then do we hope, our Bands*
*(of acceptable life) wherby to bynde Vengeance prepared and intended,*
*against us, shall wax more, and stronger, by thy great mercy and help*
*to thy well pleasing, in thy servyce hence forward.*

E.K. - The Clowde and Bonds appeare: But the Bands appere fewer.

Δ. - *O lord, is our state, since yesterday, become weaker with the? And*
*shall it so narrowly be exacted? Thy will be done: who art holy, iust and*
*most wise, O God.*

E.K. - The Bonds abowt the clowd, now, are onely two, which before were
six or seven. The bonds seme of a smoky ashy cullor:
going abowt the Clowde.

At length a Voyce - *Iudgment is the ende of Iustice: distributing and delivering*
*all and every thing, seen, hard, or determined, to his propre*
*ende uprightly.*

Δ. - *The ende of our Actions, words, and thowghts may seme twofolde:*
*One of us intended, and ment to be good: The other not depending*
*uppon our weening, but according to exact wisdome, what is the*
*ende of the same: here demed the propre ende, If I understand right.*

A Voyce - *Lo Iudgment is the ende of Iustice in things that are handled uprightly.*
*Whereby you fynde the Omnipotency and Truth of him that iudgeth*
*Omnipotently: Which beholding your combat, hath gyrded him self*
*to gither, and beholdeth the Lists, and he iudgeth uprightly:*
*for, he hath Sworn it.*
*Arme not your selves therfore, as weaklings: But provyde as*
*mighty and courragious soldiers, for your own defence.*
*I am without corruption (sayeth the Lord) and leane not with*
*the wyndes of* Basannah.

Δ. - *O Lord give me leave to request the &c.*

A Voyce - *But I am Iust, and Iudgment her self.*
*Enter not therfor into my holy places: Neyther kneele down*
*before my Sanctuaries, saying, the lord hath Chosen us.*
*He liveth, and it is true for ever:*
*For I have sayd, It may be Undetermined.*
*I will allso, see, whither you be strong inwardly, or privily*
*rotten. For with the world, your weaknes is great.*
*Whosoever overcommeth, shall reioyce.*
*But I will be a God in my covenant, and will hold on*
*my Promise.*
*Fight therfore as it becommeth you, and Cast of the world.*
*Make flesh subiect: and strangle your Adversary:*
*For, unto such belongeth the Entrance into my Chambers,*
*and the use of my will, as the Horn of Glory.*
*For it is written, Light dwelleth not in Darknes.*
*Neyther hath Darknes comprehended any Light.*
*For Darknes is the Cave of Error, and the rewarde of Synners.*
*Thus sayeth he, which beholdeth your sorrows.*
*And it is a fight for many dayes: which appeareth [neyther]*
*in the one, nor in the other: nor giveth he answer untyll the Ende.*

E.K. - There is one com in like a ghost, and he taketh all the hangings away, which bewtifyed the place like Curtens.
Now all the sides of the stone, are darkish: and the Clowde standeth in the very myddle therof.
Now the Bands seeme brighter, then before: bycause the place is so darkish.

Δ. - *O Lord, Many dayes Combat is assigned us. And for as much as* Militia est vita hominis super Terram, *we are now in a great uncertaynty of our Combat ending.*

E.K. - There standeth the Number of 40 apon a great labell, and nothing els.

Δ. - *This 40, (ô Lord) what betokeneth it, Dayes, wekes, or yeres? Well, what so ever it be, Blessed be the name of the Highest, our God, King, and Father.*

E.K. - —

Δ. - —

E.K. - Now is one come in very brave, like a preacher: I take him to be an evyll one.

Δ. - Benedictus qui venit in nomine Domini.

E.K. - He sayeth nothing: Not so much, as, *Amen.*

This preacher like creature sayeth - *Are you so foolish to think that the powre of God will descend into so base a place?*

E.K. - *The powre of God descending, descendeth to beawtifye the place, And what so ever he beawtifyeth, he doth it mercifully: And so throwgh his mercy, he descendeth among us, that put our trust in his mercies.*

- *It is true: But, unto those that are righteous.*

Δ. - Christ *his comming hath byn to save synners. His conversation was among synners, halt, lame, blynde and diseased. So, likewise, Now our fraylty or Impurity will not exclude his presence, or the ministery of his faythfull Angells.*

- *What, in this base manner?*

Δ. - *Do you mislike the manner?*

- *Can any that hath any drop of wisdome, like it?*

Δ. - *Are you wise?*

- *Or els I could not see thy Imperfections.*

Δ. - *Which be they? Accuse me.*

- *What greater imperfection, then to imagin, much more beleve, that the Angels of God, will or may descend into so filthy a place, as this corruptible stone is? Considering the clerenes and bignes of the Ayre: or the places that are pre=pared in mans body, for such entrances.*

Δ. - *Who causeth the to come here?*

- *Thy foly.*

Δ. - *Art thow good or bad?*

- *I am good: or els I could not see the bad.*

Δ. - *Ergo, thow art a Lyer: for thow saydst, No good Angel, wold, or might come here, into this stone.*

Δ. - *Thus, will God be glorifyed against wycked* Sathan, *and his Ministers.* His fatch was very subtile: as, to bring in dowt all the Actions performed in this stone. *What canst thow answer?*

E.K. - He sayeth nothing: Neyther can he say any thing. He semeth to be a very foolish Divill.

Δ. - Mendacem oportet esse memorem. *Now be packing hence.*

- *I will abyde here.*

Δ. - *Where God will permitt the, there mayst thow be: But we will (as now) cease: And we thank God highly of this Cumfort, and Victory. We beseche him, that we may, as prosperously overcome all other diabolicall assalts, or sophysticall, or untrue persuasions: and all his Tentations: Amen.*

*Glory, honor, powre, and prayse be to our Almighty*
*and Living God, the Lord of Hoasts* Ieovah
*now, and ever: Amen.*

## Saterday, Novemb. 23. á meridie hora 1½ Lubec

E.K. - Here appeareth the same bad one, sitting, who last appeared.
The Clowd with the sword, appereth as last: with two wreathes on one side, and two on the other, spirally.
This Creature taketh the clowdy piller, and throweth it from him diverse times.

he sayeth - *Call as long as thow willt, I will kepe the, for seeing any more sights here.*

Δ. - *O lord Attend unto thy glory: Attend unto thy honor: Regard the Arrogancy of this Luciferine brag, against thy yonglings expressed.*

Δ. - *And of the lord* Alb. Lasky &c.

- *He shall come to destruction, as thow and thyne to miserable beggery: Bycause he hath consented to them that are ministers of Iniquitie, spirits of falshode.*

E.K. - He loketh on a bare boke, when he sayeth this.

- *The powre of God entreth into the sowle of man, and doth viset the chambers of his understanding: openeth his will with powre.*
*The spirits of darknes are ready for every place, and can deceyve, saying, This is of God. Unto these you have listened: and have sworn it as a Covenant betwene God and you.*
*But I am come from God: and am entred in dede: and will make you hungry, in your own foolishnes, that you may become Wise. None hath entred here with powre, but I. And I will tarry here. And I will be a wall betwixt you, and your Imaginations: and betwixt those that have tempted you, and your weaknes.*
*For thow hast called uppon God: and he hath herd the: and I am he that sayeth so unto the.*
*The Laws of Salvation, are ready, follow them.*
*The way into darknes is wyde, and easy: and where light is, it encreaseth Ioye. Be thow therfore warned by me.*
*Nay, I have sayd.*

Δ. - *Thow hast sayd here, That thow art God, is that true? Thow hast sayd here, That thow art God, and he hath hard the: For thow hast sayd, Thow hast called uppon God, and he hath hard the: And I am he, that sayeth so unto the.*

- *I see thee: and thy wisdome is nothing. Make of me, what thow canst: I am the Messager of God.*

- *Avoyd Darknes, Avoyde darknes, Avoyd Darknes.*
E.K. - He plucketh down violently (in the stone) the Clowde: and
all becommeth light in the stone.
- *Ly here, with thy fellows.*
*Those that are of wisdome, let them understand.*
Δ. - O sapientia patris æterni, Illumina mentes nostras, ut tibi serviamus
in sanctitate et iusticia toto vitæ nostræ tempore: *Amen.*
- Carmathar, *a knight of the* Rhodes *was thirtene yeres deceyved*
*with one that appeared (as he thowght) in glory and wisdome*
*in the Image of* Christe.
Antony *was beguyled in diverse ways.*
*The prophets and* Apostles *have dowted in many*
*things. But bycause, they faithfully beleved, they were not*
*reiected. Theyr Hope becam frutefull and they were blessed*
*with understanding from above.*
*Yf so, be allso you repent, and be sorry in that you have yelded unto the*
*instruments of wyckednes: and follow on, as they your fathers*
*have done, you shall allso become Wise.*
*But I say unto you, That which you have consented unto, is*
*a myss, and fals, worse then Error it self.*
*For where have you tasted any frute oute of that Doctrine.*
*How poore is the powre that hath byn long told of in you?*
*You have forgotten your own knowledg, and are become of Seers,*
*Blynde: such as grope theyr way.*
*Such ende, such begynning.*
*For the ende hangeth from the begynning: and is become a means*
*in it self to bring all things to pas.*
*But neyther the ende, nor begynning of such things, as you have handled*
*hath byn perfect, or probable: But a deceyt; comprehending the*
*Image of falshode: yea, much more the traps and snares into*
*wickednes, which deserveth Destruction, æternally.*
*Yf this may Advise you, Be it so.*
*Yf these examples, and probable arguments be sownde: Then necessaryly you owght of duety to be cownsayled by me. But I*
*have opened my mowth, and told you.*
*Be it unto you, according to your Disposition.*
Δ. - *Be it unto us according to the mercyes and loving kindenes*
*of the Highest: Into whose hands we committ our selves,*
*all our doings, and intents.*
- *That is well sayd.* *God be with you.*
E.K. - He is gone, and in the place, where he stode is the
likenes of a little circle: as if a print wer made
with a Thymble ~~cumpase~~ brym.
Δ. - Soli Deo, Honor omnis et Gloria:
*Amen.*

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## Monday 25. Novemb. mane, hora 8½.

E.K. - Here appeareth straight way, (at the first looking) the
same fellow that last spake, and left the print of the little
circle behinde him.
E.K.
A.L. }
Δ.
Δ. - Orabam diu ad Deum, ut Arbiter esset inter istos
A.....um ......tum confugimus in tempore necessitatis &c.
A te (ô Deus) solo pendemus &c.
Δ. - Sedebamus quasi in triangulo, et se convertebat versus A.L.
- *Thow, (o man) awake. Shake of forgetfullnes: Lift not up thy*
*self to much: But Cloase up thyne eares against these deluded*
*deluders: which carry the hedlong into folly: and transforme*
*the to a shaddow: By whose cownsayle, thow art become dishonored;*
*and by whome thow shalt become a spot in the ~~howse of~~ boke of Fame.*
*Call to remembrance the histories of the whole world, politicall and Ecclesiasticall. Inquire of the lerned, that have settled theyr iudgments in*
*the boke of God. Open thyne eyes, and behold, yf any of the Prophets*
*or forefathers, (men grownded in wisdome and depe understanding)*
*have yelded them selves to this Unrighteousnes: beleving lyers:*
*Consenting to untruthes: and lastly dishonoring the name of God.*
*Then call to mynde thyne own estate, thy florishing of thy youth,*
*and possibilities, wherein Thow mayst be made perfect. Which*
*yf thow truely do, then Banish this dishonor to God and his Angels.*
*Listen not to these s..... .....sity: for the Syrenes are awake,*
*and theyr song is to destruction.*
*I am sent from God, as a Messager, to call the home. For thow*
*dishonorest God Almighty.*
*Behold, Thow shalt be made contemptible, and become a laughing*
*stock. Thy honor shall be defaced and thy posterity spotted*
*with ignominie. Moreover, such as are thy frendes, shall shake*
*theyr heds, saying, What wise man hath thus byn overcum?*
*What is he, that is become foolish?*
*Thow mayst desyre it, and consent, as before, But I am*
*a stumbling blok betwyxt you: and will dwell in all*
*Elements for your purposes.*
E.K. - He holdeth up his hands toward Δ, and sayth, - *Nay*
*I have told him truth.*
*Thow shalt be hanged, he sayd to* E.K.
E.K. - He hath now gotten him a chayr, and sitteth down.
Δ. - *Yf it be trueth, than is it a token, that God is very mercifull*
*unto us: and that we are in his favor highly: To give us this*
*warning to avoyde evyll.*
Declina à malo et Fac bonum, Psalm. }
*Now resteth the other part, How we shall atteyne to Good,*
*and wisdome, from God: such as by the true and perfect*
*use of his creatures, we might do him some acceptable service,*
*with true Obedience and Humilitie &c.*
E.K. - One commeth to him, and sayeth, - *He goeth*
*abowt to take you a lyer.*
E.K. - He goeth away: and commeth agayn.
E.K. - This man which thus cam and went away, and commeth
agayn, is all in white, he hath a silver Crown on his hed.
He speaketh as followeth.
2k - *Deny that you have done: Confess it to be fals.*
*Cry, you have offended: And let the Angels of God, see you do*
*so, (that they may carry up your prayers) so shall you become*
*righteous.*
*But, why dost thow write words of contempt, against us?*

*For One in our number is All: And we are, all, One.*
*Beleve us: For of our selves we have no powre to instruct*
*you, but to deliver you the Commaundement of God.*
*Rent your cloathes: Pluck those blasphemous bokes in peces:*
*And fall down before the Lord: For he it is, that is*
*Wisdome.*

*I have done to, for this tyme.* E.K. - He is gone.

Δ. - Quis est discretor Spirituum ?
E.K. - Now he cometh in agayn, and speaketh.
2k - *Oh, you are a lerned man.* —— *Truth in the Second: He it is, that discretely iudgeth all things. Yf his discretion be given to you, thank God.*
Δ. - Illi ergo Committemus hanc causam: ab illo hoc donu*m* petentes et expectantes:
Nos interim piè in Chr*ist*o vivere intendimus.
E.K. - He is become a great piller of Chrystall higher than a steple. He ascendeth upward in clowdes: and the little circle remayneth.

Δ. - Gloria, laus, honor, et gra*tiarum* actio
sit Deo nostro o*mn*ipotenti Trino et uni,
nunc et sæcula sæculorum.
*Amen.*

* * *

Tuesday: Decembris .10. After dynner we removed from Lubeck, and the Lord Alb. Lasky went by Coach to Lord Christopher, Duke of Meckelburgh.
Thursday ~~Wensday~~ night we lay at Wismar. 11 Decemb. vel 12.
Saterday morning we cam to Rostoch: 14 Decembris.

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### Monday Decemb. 16. Mane hor 10¼. Rostoch

E.K. - He is here, that sayd, he wold dwell in o*mn*ibus Elementis &c.
Δ. - ——
- *I cam from the fowntayn of Light, where is no error nor darknes, and have Powre (bycause it is given me from the highest) Which, (Lo) is growne and become a mighty Rock. For it is sayd of me, Behold, I will viset them that put their trust in me, with a cumfortable strength in the tyme of nede. For, my rock, is an everlasting strength, and the hills of my cowntenance endure for ever. Yf than I be the Cowntenance of God, and a percing fyre, sent out as a flame, not onely with his great mercy, but with his good will, and that towards you, overwhelmed, not cast down, but allmost for ever buryed in a lake of Ignorance, and inquencheable flame, such as consumeth with ignorance: deceyt it self: and a provocation to manifest and apparent destruction: Yf I then, with this message (being the message of truth) my*

*self a mean...... sufficent order for the publishment thereof, can, $\overset{\text{nor}}{\text{or}}$ may ..... as of .....n I am) vehemently despysed (the frutes of a good conscience not with standing, stedfast) Then is he of no powre of whome I am, bycause it is written.*
*Such as rise up against my Spirit, I will destroy them in the myddst of the same fyre: and will deliver theyr asshes to the wyndes for a memory of theyr Wyckednes.*
*But he is iust, and is without measure: knoweth what is, and what is to come, which hath, thus, sayd of you.*
*Beholde theyr ignorance is greater, and they esteme not truth. Lo I have herd them, in the myddst of theyr corruption, yet they are become faithfull. I minister unto them: But in vayne. But behold theyr mowthes are closed up with Idlenes.*
*Ô ye of little understanding, are you become so blynde, that you will not see ? Are the wyndows of your eares made fast against truth ? Are your consciences sealed up, with a thrise burnt yern? Desyre you light, and yet refuse it ? Have you craved knowledge, and now deny it: yea utterly disdayne it ?*
Δ. - *That is not true.*
- *Lo the ende shall become your cumfort yf you listen to the songs of my mowth: yf not, everlasting folly: and a reward of such, as are weary to here of Truth.* E.K. - Now commeth a hed behinde him.
*Now I pinched him.* —— E.K. - this he sayd loking behinde him.
Δ. - ——
- *Burn those blasphemows bokes of thyne, and I will teach the Wisdome.*
Δ. - *Will you have me Note down that sentence so ?*
- *I will.*
Δ. - *What blasphemous bokes can I acknowledg, seing I understand none ? Yf they conteyne sentence, make me to perceyve it: that so I may compare it with the Towchestone of God his word, using the Talent of such reason, as God hath given me.*
- *I go, I go, I go.*
E.K. - Now commeth a great fyre down, and there appeareth a great huge man, with a great sworde in his hand: fyre commeth oute at his eyes, and at his mowth. This terrible man sayd:
- Maledicti sunt, qui iurati sunt contra Nomen meum.
E.K. - Now, that wicked Creature shaketh him self.
Δ. - In no*mine* Iesu Chr*isti* Redemptoris humani generis, Quis tu es ? [this was spoken to the man with the sworde]
- Sume Vires.

Δ. - Deus adiutorium meum intende &c.
Miserere mei Deus &c.

E.K. - Now the great high one kneeleth down, and his face is (now) from me ward. He loketh up toward heven. He hath very long heare: to beneath his gyrdle. His robe is long and tucked up. Now he standeth up.

- *Cursed are they: Cursed are they: Cursed is he for ever.*
*I am. I gave the powre, and sealed the for a tyme: Powre to use the vehemency of thyne own poyson: but not to towch my coat.*
*Thus he sayeth: And (I am) thow art a lyer, from the begynning, and the fowntayn of Cursednes. Damnation is thy dwelling place. Death is thy seat.*
*Vengeance is the Crown of thy disglory:*
*Bycause thow hast entred into my seat:*
*Hast exalted thy brightnes:*
*basphemed my name:*
*wherein, (in this Action) thow contynuedst*
*(No point of thy charge, nor of my permission).*
*Be thow accursed, weakened, overthrown, and defaced.*
*Thow art vanquished.*
*Thy tyme is shortened.*
*And why? I am.*
*And I say thow fightest against me, and not against men.*
*I am Iustice, and the strength of him that Liveth,*
*whome thow hast felt, and shalt feele, world with out ende.*
*Therfore Departe: Depart I say.*

E.K. - Now the sword standeth by him, with the rags that appeared before.

- *Vengeance, prepared for other, be thy rewarde:*
*As it was delivered unto the, so take it with the:*
*That the mallice which thow shewest to others, may heap up thyne own destruction.*
Ieovah, Ieovah, Ieovascah.

E.K. - The wicked Tempter falleth down into a hole and this high creature putteth the sword and rags down after him.
Now this great creature appeareth as small as he used to do:
And it is Michaël.

Mic. - Veniat Lux Domini, et fidelium Consolatio.

E.K. - Now is all come in, as was before: The Veale, the fete of men appering under &c.

Mic. - *Thus hath GOD delt mercifully with you.*

Δ. - *His name be praysed for ever.*

Mic. - *Thus hath Truth vanquished darknes.*
*Even so shall you vanquish the world in him which is the spirit of Powre, and Truth.*

*For, I have Sworne, (sayeth the Lord) and will be mercifull unto you.*
*But cease for these dayes to come: for they were dayes delivered.*
*Let them be (therfore) unto you dayes of Repentance.*
*For the ende of 40 dayes must come.*
*And this Doctrine shall be written unto all nations, even unto the ende of the world.*
*The Grayne is yet within the earth, and hath newly consented with the earth. But when it springeth, and beareth seed, The Number shall be the last.*

Δ. - *A dark Parable, to my understanding, is this.*

- *The transparent fyre of Mekenes,*
*cumfort, and warm your sowles,*
*rectify and make strong your bodyes,*
*to the æternall cumfort of the world to come:*
*in the pylgrimage which shall endure,*
*with a heavy cross for the Testimony of Truth.*

E.K. - A great many voyces say, *Amen.*

E.K. - Now he is gone, and the golden veale is drawn again.

Δ. - Omnis laus, honor, Gloria, Victoria
et Triumphus sit Deo nostro omnipotenti,
Vivo et vero, nunc, et in
Sempiterna sæculorum sæcula,
*Amen.*

**Sonday 22 Decembris mane.** We went from Rostoch toward Stetin.

**Wensday 25 Decembris.** On Christmas day morning we cam to Stetin, by 10 of the clok.

## Aº 1584. stilo veteri
## Stetini in Pomerania

**Ianuarii 2. mane, hora 9.**

Δ. - Veniat Lux Domini, et fidelium Consolatio, &c.
40 dies, iam completi sunt, &c.
Expectamus præpotens auxilium Altissimi, &c.

E.K. - I can not see but an ynche into the stone.
The Curten appeareth, but more depe into the stone.
At length commeth one very tall, in a long white gown, all open, and his heare of his hed hanging down to his legs. He hath wings uppon his

hed, arms, back, and legs.
He seameth to descend from the Clowdes, and uppon Clowdes, which
lye sloapewise for his descending. He speaketh as followeth:
- *The purenes of humilitie, dispersed throwgh the inward bowells of man,*
*as that, which is called (with you) Perseverance.*
*Which Perseverance, beautifieth and establisheth in a true and stedfast*
*Basis those things that are acceptable in the sight of God, the works*
*of Man.*
*Hence springeth Iustification, which ..... with the love of God.*
*Herein are you become like unto us, for that we are the Image*
*of Perseverance, and the Glory of God.*
*But in us it is dignifyed: In you it is, and must be imperfect.*
*For, Nothing is of flesh or blud, that receyveth perfection.*
*The Emanations from God, To, and into his Creatures (which*
*agree in the Centre of the Erth as the knitting up of things)*
*are established: So that, One Iote of his will neyther can,*
*nor may perish, wax weak, or dwell in error.*
*Which for seen from the begynning, carrieth in it self, the remem=*
*brance of all things to the ende.*
*Throwgh which Mercy and remembrance, you are become the*
*servants of God: Not for your own sakes; But in that it is*
Our Calling or Exercise. *the Glory of him, which hath called you, to this Exercise:*
*Trubblesome to the World, but rewarded with Glory.*
*Yf therfore your Imperfections rise up and resist the Will of God, saying,*
*blasphemously as you do, Let us seke other wayes, Then you*
*are not cownted perseverers, neyther are your works worthy reward.*
*But humayn reason can perswade and give Iudgment against these*
*follyes: much more are they damnable, and deserve Correction*
*in the Voyce and Iudgment of such as are pure.*
*He that dealeth with the wycked is a lyer, and shall have his reward.*
*But the ende of cumfort is in the purenes of Spirit.*
*But ô you of little wisdome, you Rise up against the wyndes, and*
*yoke your witts against the mowntaynes, Nay you cast your*
*selves down hedlong, where there is no Mercy.*
☞ *For what Blasphemie is it to say, Yf it be the Will of God,*
*it must follow.*
*Is not man subiect to the bringing in of his own labors?*
*And are not they allowed to his Cumfort, being browght in?*
*The Sowle of man is the Image of God: after his forme,*
*which kepeth within him self the powre of his divinitie in*
*the hevenly Spirit. Whereby he hath Authoritie to Consent*
*with God in the workmanship of his will and Creatures.*
*Which Powre being sealed allready, giveth unto man (as king*
*of him self) to Consent to his own salvation: Conioyning*
*and knitting him self to gither, eyther with Perseverance,*
*in the assured hope of mercy: or (with willfull dronkennes) to*
*the reward of such as fall.*
*Therfore, Become Holy.*
*For, the Sowle beawtifyeth, when it is beawtified in it self.*
*Be not obstinate.*

*Be humble*
*Reioyce not for this world: But be glad that your*
*names are Sealed, and that you shall Correct*
*the World.*
*Dispayre not throwgh weaknes: for from whome commeth*
*strength?*
*Yf Puddells become Seas: The ende is more wunderfull.*
*But yet greater, when synners are called to the knowledg and*
*performance of God his Will, throwgh his mercies.*
*Even as one day perisheth, and is not, allthowgh he hath byn;*
*Even so is and shalbe the state of this world.*
*For, the Erth must sing Ô Sanna with the hevens.*
*And there must be One veritie.*
*And* Hierusalem *shall descend with an horn of glory to the ende.*
*The Sonne and Mone shalbe witnesses, and wonder at there stay.*
*The Kings of the Erth shall become prowde in the selves: and are*
*unhable to be tamed with man.*
*But I will yoke them (sayth the Lord) with Correction:*
*And force them, One to imitate an others steps.*
*Yea they shall tred the grapes alike.*
*For in my vyneyarde Corruption shall not dwell with Authoritie.*
*Neyther will the Prince of Darknes usurp my furder honor.*
[E.K. - He speaketh much in a smaller voyce then he did:
I cannot perceyve it] He turned bak and spake.
- *I speak these things for your understanding, and that you may be*
*strengthened.*
E.K. - He turneth bak agayn (as before) and speaketh I know
not what.
- *My deare brethern, therfore Reioyce in Cumfort, and the Image*
*of peace: and remayn faithfull, that you may be fed with*
*that fode that shall preserve, and allwayes rest before*
*the mighty flames of Zanzor: where there dwelleth No*
*defyled Creature nor any unrighteousnes.*
E.K. - He turneth now bak agayn, (as before) speaking.
He seameth now to leane agaynst a piller of copper, great & rownd.
And he is become less then he was.
Now he standeth on the top of the piller.
Now he kneeleth downe: his bak being turned.
A voyce sayth to him ——— *Sweare* ——— $\boxed{1}$
he sayd - *It is done.*
he sayd - ——— *The first voyce openeth his mowth and sayeth:*
[There is a great rumbling, and rowsshings of falling of
townes or howses, as it were in the stone.]
he sayd - *The Will of God is sealed, in this prophesie, and it shall*
*endure.*
A voyce - ——————————— *Sweare* ——— $\boxed{2}$
he sayd - ——— *I have done.*
he sayd - ——— *It Thundereth, and it is the Second voyce.*
*The effect of God his will, is not of tyme, and Therfore*
*not to be known of man; tyll that moment and ende*
*of tyme shall appere, wherein it must be published*
*and finished with Powre.*

E.K. - Now it thumbleth agayn, very terribly as thowgh a whole towne shold fall down into a great Valley.

A voyce - ———————————————— *Sweare* ——— 3

he sayd - ——— *I have* ——— *And it is the third, and the last voyce.*
*All things that are croked shalbe made straight.*
*The wynde of the hevens shall walk throwgh all the earth.*
*Wisdome shall syt in her Maiestie, Crowned,*
*in the top of an Hyll, with exalted Glory.*
*It is the Ende.*

E.K. - Now all dashed in a flame of fyre, Piller, and he, and all, and so flyeth upward.

A voyce - *He that hath eares, let him heare.*

An other voyce - *It shall be. Amen.*

E.K. - Now the Curten commeth before all, as it was at the begynning, this day.

Δ. - *Ô Lord, for thy great Mysteries delivered unto us (this day) We most humbly thank the. But on our parts, there remayneth some matter, whether by thy hands or some of thy good ministers, we desyre to have some advertisement: as of the Lord* Alb. Lasky: *secondly of* Vincent Seve *&c.*

E.K. - A very little Creature appeareth and sayeth:

The little one - *A word, and away.*
*The Harts of Princes, are the Secrets of the Lord:*
*Such they are, as unlok the doings of the world.*

Δ. - *Of* A.L. *his delay in comming (contrary to our desyre and expectation) I wold gladly understand the cause &c.*

The little one - *Those things that are of wickednes, are not of our remembrance.*
Note. of A.L. and our separating hereafter. *This stay shall hinder a third part of his Glory.*
*But all your Life is not of him: Nor he of you.*
*Yf he become good; he shall be well rewarded.*
*He is forward.*
Vincent *is in France.*

E.K. - He is gone suddenly. This Creature stode betwene the Curten and the forepart of the stone. It was one of the least Creatures that ever I saw.

Δ. - *All honor, prayse, and thanks be to our God allmighty: now and ever, Amen.*

Thursday - Ianuarii 9. The Lord Albert Lasky cam to Stetin hor 2½ a meridie

Fryday - Ianuarii 10. Μαξιμασ ινιυριας νερβορυμ πασσυσ συμ. hora prima incipiebat et per 2 horas durabat. Stetini.

### Sonday: 12 Ianuarii. 1584 Stetin

Δ. - After Dynner as we were talking to gither of our affayres, A voyce in E.K. his hed sayd:
Iam venit hora.

Δ. - After supper, as I had a desyre to shew to E.K., some places of S$^{t}$ Iohns Apocalypsis, a voyce sayd to him,

A Voyce - Equus Albus. Equus albus est initium Doctrinæ vestræ,
Et est verbum Dei.
10, et 9, sunt Novemdecim.

Δ. - Hereuppon, seeking in the 19 chapter of the Apocalypsis: we fownd the text Equus albus &c. versu 11.

A Voyce - Ne dubites. Sum enim servus Dei:
*To this purpose apperteyn these places of Scripture &c.*
*These are the dayes, wherein the Prophet sayd, No faith shuld be fownd on the earth.*
Vide *Esdras*, Lib ·4· Cap ·9· Versu ·7· *This Faith must be restored agayn, and Man must glorify God, in his works.*

- *I am the Light of God.*

Δ. - *Then, by like He, is* VRIEL.

- *I am a witnes of the Light.*
*These are the tymes when Iustice and truth must take place.*
*Behold I towched him, and he becam a prophet.*

Δ. - *Mean you* Esdras*?*

Vriel - *Yea; in his ninthe Chapter of the fowrth boke.*
This Action in Esdras prophesied of. *There you shall fynde manifestly the Prophesie of this tyme, and this Action:*

Δ. - *Alak, we think the tyme very long, before we be entred in the right trade of our true lessons:*

Vr. - *When you have the boke of God, before you, Then I will open these secrets unto you.*

Δ. - *But Alak, the tyme is very long thereunto, the more is our grief.*

Vr. - *The Bible it is.*

Δ. - *I ment somwhat, of our other boke which is to be written:*

Vr. - *I will speak of that, allso:*

Δ. - *This delay is greatly to our grief, and occasion of many Temptations.*

Vr. - *The Temptations of this world, are nothing unto the wise.*
*Happy are they that fele temptations, with emptines of the bely.*
*The Timber is not yet seasoned, or els thow sholdest prophesy.*
*I mean not the* E.K.

Δ. - Vincat manifesta VERITAS.

E.K. - He is gone.

Δ. - Honor, gloria, laus, et benedictio, sit Deo nostro,
qui in ALBO EQVO Iusticias suas,
factus est.
*Amen.*

## Monday. Ianuarii 13. mane hora 9½ Stetin

Δ. - After our long discourse uppon the 9th Chapter of Esdras &c.
Vriel cam, and stode, heavy uppon E.K. his hed, not visibly.

Vr. - *Read the sixth chapter:*
*For Faith must florish. The World is rotten and is skalden in theyr own synns.*

Δ. - E.K. red it, and in the 28th verse thus it is:
Florebit autem fides, et vincetur corruptela,
et ostendetur veritas, quæ fine fructa fuit diebus tantis &c.

E.K. - A voyce sayeth: *Open the Shew stone.*

E.K. - At length appeared one in a long white garment.
The Curten went a syde: and the fete of men appere not now.
This man seemeth twise so high as Δ.
He hath nothing on his hed, but long here hanging down behind him.
He is tyed or gyrded abowt, as thow he wer tyed with many gyrdles.

VRIEL - I am Vriel [sayd this man]. *The Light and hand of him that Created heven and erth: that talked with* Esdras*: and did cumfort him in affliction: and the same that hath talked with you: yea from the*
Vide. *begynning of this Action.*
*Therfore, Gyrd your selves to gither, and here the Voyce of the Lorde.*
*Listen, (I say) to such things as are hyd, (I say) to them that dwell above the Heavens.*
*Beholde, this is the last Sleepe of the World: and the tyme, that the Powre of the highest hath armed him self, saying:*
*Come, ô ye strength of the heavens and follow me.*
*For the Erth hath cryed vengeance:*
*and hath cursed her self: and despayreth.*
*Come (I say) For I will place the seat of Righteousnes:*
*That my Kingdome may be in One:*
*And that my people may florish: yea even a little before the ende.*
*And what is this?* E.K. - He spake these 4 words in an other tune.

E.K. - He loketh up to heven.

A voyce - *Blessed art thow, which respecteth thy Iustice, and not the Synns of man.*

An Angel now taking place. Vr. - *This is the Voyce of the Angel that now taketh place.*

Δ. - May we be so bold, as to demaunde the Name of that Angel; that we might know it, as we know yours?

Vr. - No — *It is not Lawfull.*
An othe. *I sweare by all things that are conteyned within this holy boke*:*
*By the seat of God, and him that sitteth theron.*
*That the words which have bin spoken in this Action, and shall be now spoken, by me, ar true:*
A prophesy. *Three yeres are yet to come, even in this month, (that begynneth the fowrth yere) shall the Sonne of perdition be known, unto the whole World:*
*Suddenly creeping out of his hole, like an adder, leading out her young ones after her, to devour the dust of the earth.*

* Δ. - Note, he spake this, pointing down to the great Bible of the Lord Alb. Laskys uppon which the shew stone now, stode.

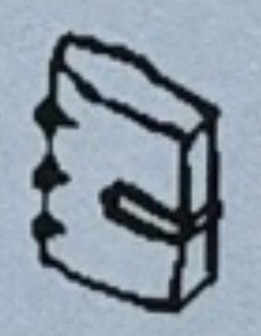
A° 1587: in Ianuario.
Antichristus: Si simpliciter, sit annus est intel=ligendus: si non septenarius unus nostrorum annorum, sit habendus pro uno anno Mystico: vel 42 Mensis &c. Perpende.

Δ. - The sentence is dark, in respect of the time.

Antichristus. Consider well. I suspect 42 monthes (now and then) to be understode for an yere.

Vr. - *This Month in the fowrth yere, shall Antichrist be known unto all the World.*
Omnes nunc Reges pe=ribunt ante tertium an=num finitum.
*Then, shall Wo, Wo, dwell amongst the kings of the earth.*
*For they shall be chosen all a new.*
*Neyther shall there any that ruleth now, or rayneth as a King or Governor of the people, Live unto the ende of the third yere, But they shall, all, perish.*
Δ Suspicor 42 menses. pro anno numerandos. Mystico istius Prophesiæ: vel annus vulgaris pro anno Mystico.
*Theyr kingdomes be overthrown.*
*The erth wasted.*
*The rivers become blud, with the blud of men, and beasts mixed to gither.*
*In this tyme, shall the Turkish state be rooted up, and cast from the earth.*
*And in stede of him shall enter in that Divel, that enemye of*
Antichrist. *ours, the Childe of the Divel: the father of liers, and such as dwell in the howse of Vanitie.*
*A.L. *Behold, This* Prince shall fly throwgh his kingdoms, as the greyhownd after his spoyle: devouring his possessions, and cutting down the wycked.*
Superbia. *But he shall become Prowde.*
Enoch — Elias — *The Prophets of the Lord, shall descend from heven,* *cloathed with theyr old garments, very fresh, and not stayned.*

Δ. - They are in Paradise They wer carryed upward especially Elias.

*Thy eyes, shall see them.*

*Out of these bokes shall be true doctrine of the Prophets, and Apostles, be gathered:*
*Which are not to be understode, but with the Spirit of Understanding.*
*the Spirit of Wisdome, and Truth.*
Our Sign. *Behold, I will say unto you, my self,*
*Come, Heare:*
*For, the voyce of the Lorde, is with powre.*
*Therfore, Be mylde and of humble Spirit:*
*For Lo, the tyme shall come;*
·7· Libri tradendi ipsi Δ. *And I have Seven bokes, such, as shall be delivered unto one of you.*
*And I will meete the walking in the feeldes.*
*And will stretch furth my hand, saying, Come:*
*Then shall thyne eyes see those things, that thy Spirit doth.*
*And thow shalt become a man of Understanding:*
*For I will give the bred, and Thow shallt eate it; such, as shall be the bred of sufficient Cumfort.*

E.K. - It Thundreth in the stone.
E.K. - Of the, [pointing to E.K.] *thus sayeth the Lorde:*
*Thow art flesh, and become stubborne.*
*Thy Iudgment waxeth dull, and thy hart Sealed:*
*But I will unseale the; and thow shallt be Partaker:*
*But (bycause thow hast offended me), not with powre*

*In worldy things, I will make the a great Seer:*
*Such an one, as shall iudge the Circle of things in Nature.*
*But hevenly understanding and Spirituall knowledge, shall be*
*Sealed up from the, in this world:*
*For, thow art become Stony:*
*And hast cryed out agaynst my Saincts.*
To gither. *Notwithstanding, your life shall be to gither.*
*Thow shalt be a workman of Nature, looking into the*
*Chambers of the Earth: the Threasors of men.*
*Many things are pluckt from the, which were thyne:*
*But not from you: Bycause I have promised them.*
Δ Supra Septemb.22. *What is he that brydled the Wyndes,*Δ *at your prayers?*
*Or who is he that hath preserved you from the bluddy imaginations of men,*
*[and] hatreds of the World invincible?*
*Is it not he, that is God of heven and earth?*
*Is it not he, that made both flesh, and sowle?*
*Yea, even he it is, that sayeth:*

*Fly from the Wyckednes, and Societie with Divels.*
*Leave of, to synne against the Lord: for he is of great powre.*
This sentence is revoked afterward and the stone dig=nifyed. *This is the last tyme, that any shew shall be made, in this Stone.*
*For, Lo, the promise of the most highest, shall be fullfilled.*

E.K. - Now I se all those men, whose fete, I saw before:
And there sitteth One in a Iudgment seat, with all his teeth, fyry.
And there syt six, on one side of him, and six on the other:
And there sit 12 in a lower seat under them.
All the place is like gold, garnished with pretious stones.
On his hed is a great stone, covering his hed: a stone most bright: brighter then fyre.
Fowre, bring in a man bownde.
Now all is gone, except Vriel.

Vr. - *The ende of words, the begynning of dedes.*

A Voyce - *Seale it up; For, it is at an Ende.*

Δ. - *What is your will, that I shall doo with this stone.*

Vr. - *All is sayde: and I am sealed for tyme to come.*

Δ. - Deo Omnipotenti, vero, vivo et æterno
sit omnis; honor, laus, gloria, Potentia, virtus,
et Victoria: nunc et in sempiterna
sæculorum sæcula:
*Amen.*

Wensday: Ianuarii ·15· We went from Stetin to Stargart.

Sonday: Ianuarii ·19· We cam to Posen.
Ecclesia Cathedralis Posnaniensis fundabatur a° 1025
per Winceslaum Regem Christianum factum
cuius sepulchrum in inferiori parte Ecclesiæ
extat, lapide egregie extructum.

Saterday: Ianuarii ·25· Ὁ Κινδυνος μεγας τȣ θανατȣ
δια της τȣ E.K. αδικιας μεγαλης
εναντιον εμȣ.

Sonday: Ianuarii ·26· Invisebam Bibliothecam Ecclesiæ Cathedralis.

Monday: Ianuarii ·27· Ριξαι κυμ υξορε βρευες.

Tuesday: Ianuarii ·28· We went from Posen.

Thursday: Ian ·30· We cam to Konin town over the long and dangerous bridge: with much cumber at one broken place by reason of the huge cakes of yse, which lay there.

Saterday: Februarii ·1· We passed the dangerous way of yse: having 25 men to cut the yse for our coatches to come thorowgh, above two english myles long: but for all that great help, we could not get to Vinew City that night: by reason of the great water and yse hard by the town, which was broken over the banks in to the meddows very depe.

Sonday: Februarii ·2· We cam over the great water, the yse being most part (with that night wynde) driven away out of our passage ∴

Monday: Feb ·3· We cam by Shadek to Lasko town, and there, were lodged in the Provost his fayr howse by the Churche.

1584

## Prima Actio apud Lasko:

Tuesday: Februarii ·11· stylo veteri: ast 21 stylo novo.

Δ. - After our common prayers of the 7 psalmes: and my particular invitation and calling for God his help, and the ministerie of his good Angels: After (I say) more then half an howre space attendance: E.K. seemed and thowght that he felt a thing abowt his hed, as yf it clawed with hauwkes claws. It contynued no long tyme.
And toward the Esterly Corner of my great study above, semed to E.K. clowdes to appere, far of, as at a quarter of a myle distance.
Then appeared a Sea, endeles one way: and a haven mowth, with a river, which fell or rann into that mowth.
And besydes that river doing down into the haven, did an other river appere by running into the Sea, without any haven making or having.
The water of this Sea, is not like sea water, but rather like Quicksylver.
Now commeth a mowntayne, and swymmeth uppon that mayn Sea.
Now that Mowntayn seemeth to rest and stand before that river mowth, that is by the haven.

A voyce ———————— *Measure me.*

E.K. - Now seameth a great thing like a man to stand, with one leg in the foresayd river and with the other in the sayd Sea, by having a corner of the land betwene his sayd legs. His right leg is in the river, and his left in the Sea. His right leg seameth gold, and his left leg, lead.
The mowntayn standeth before him.
His leggs are like two postes: of the substance of the Raynebow.
He is very high. He hath a face, but with many eyes, and noses, but not distinctly to be discerned.
His body seemeth to be red Brass.
He standeth with his armes abroade, and no hands appeare.
His right arme is of the Cullor of Sylver.
His ~~black~~ left arme seemeth to be black, twynckling.
His hed, is much of the Cullor of that Sea, wherein his left leg standeth
Now begynneth a right hand to appere: a fayre right hand.

A Voyce sayd to this man — *Measure the Water.*
He answered — *It is 250 Cubits.*
A Voyce — *Measure that fote of Earth.*
Answer — *It is a cube twise dubbled in him self in a straight line.*

E.K. - He pointeth to the Mowntayne.

E.K. - One speaketh behinde me saying:
*Measure the Sea also.*
*It is 750 Cubits.*
E.K. - He now stowpeth to it, and taketh of it in his hand.
He sayeth - *The fowrth in the third, and three in him self square:*
*The Age of Nature.*

3 in 4 efficiunt 12 et 3 in se efficit 9: Nunc 9 in 12 efficiunt 108.

E.K. - Now all is gone, all is clere and Nothing appeareth.
Δ. - At length after this E.K. hard from the forsayd Corner of the study, the Noyce, as of a Ship tossed and iolted of the waves of the Sea.
After that E.K. saw one that stode all covered in White clowde by the Esterly corner of the Table, above the Table in the Ayre.
He sayd:
- Beati sunt, quibus, veritas, spes, et consolatio est:
et quibus Luminaria maiora inserviunt,
in fortitudine et Potentia æterni et Omnipotentis Dei.
E.K. - Now the clowde covereth him: and abydeth.
E.K. - Now he commeth out of the clowde, and steppeth three steps forward: and the clowde standeth behynde him, lyke a garment. ----- At length, he sayde:
- *Then is theyr blessednes, æternall life.*
E.K. - I never saw him before: He is covered with a red purple robe, such as my lord, here, useth: but made somwhat like a Surpless. His hed is covered with feathers like down.

His face is like a Childes face: His neck is bare:
His legs are bare, almost white.
His garment commeth not but to the small of his leg.
He standeth upon a white great rownd Table, like Christall all written with letters, infinitely.
On the myddle of the Table is a great swelling or pommell. of the same substance, the Table is of:
Uppon that pommell, he standeth.
He hath nothing in his hands: neyther can his hands be discerned.
His robe hath no sleves.
He sayd - Non possum diutius videri:
Servus sum Altissimi:
Novi Terram in paradyso:
Spiritus sum SAPIENTIÆ.
Nomen meum est NALVAGE.
E.K. - He maketh a cross uppon the place where he standeth.
Beatus Pater:
Beatus Filius:
Beatus Spiritus Sanctus.
Beatitudo est Mensuratio rerum et substantiarum omnium, visibilium et invisibilium.
Verus et Sanctus est DEVS in promissis suis:
Et Veritas eius, Talis est.
E.K. - Hereuppon he sheweth a rownd Globe.
- Cælum, Mundus, Angelus, Homo;
Nihil, et non nihil, et omne quod est, vel erit,
Nihil est nisi splendor, Gubernatio et unitas DEI:
Quæ a Centro formata et reformata est, ab initio ad tempus mensuratum, et in perpetuum.
Laus tibi in Cælo,
Laus tibi in Terra,
Triumphus tibi in Inferno, ubi non est laus, nec Gloria.
Quæ iam infusa sentio, doceo:
Sed modo, Lingua, et ideo male, prædicto.
E.K. - He turneth rownd when he speaketh.
Nal. - Omnis Caro maximè est sibi applicabilis, in natura et perfectione sua.
Igitur revelanda sunt Mysteria Dei, non ut audiantur, sed ut intelligantur.
E.K. - Now commeth a great Smoke: Now I see nothing.
Now he is gone.
A Voyce ―――――――― *Heare.* [E.K. - I see no body.

E.K. - My thinketh that two speak or els this voyce giveth an Eccho.

*The unpatient and trubblesome spirits of Indignation, wrath, blasphemie, and disobedience, contynually contend, beare armes, and ravenously ronne*

willfully, against those that are the ..... Messagers
and Angels of the dignified and Triumphant Glory:
Which is now the Ministerie of him that is dignifyed
in his father: To the honor and glory of those that
are humble and faithfull in Obedience.
Yea these wycked ones, kepe open wars against God,
and his annoynted in heven and earth: onely for
the savegarde and true keping of such as love
God, and follow his commaundements, reioyce in
Truth, and are visited in Righteousnes.
Dark speaches to the flesh: but words mixed with humayn understan=
ding: wherein, breifly, I will manifeset the envy of betwene the
wicked (in respect of theyr Enviousnes) and those that are iustifyed
in heven: which fight in the government of mans sowle in the
Creatures of God. Not in that they know they shall ovrecome, But
in that they are Envious and Prowde from the begynning.
Theyr Contention is evidently amongst you, which are ioyned in the
service of God. Not as Deservers, But as Chosen: whose Vessels
and powre, are best known unto God.
E.K. - One standeth on my left sholder, and sayeth:
Sinister - Dost thow not here, how like a fole he speaketh, without all reason.
Thow art a Spirit of Lying:
Thow art one fardest from the glory of God.
Thow art a sower of Lyes, and a teacher of fals doctrine.
E.K. - Thus sayeth he on my left hand.
Sinister - Speak, for I have powre over the: Canst thow deny it?
Dexter - Thow thinkest so, bycause thow hadst powre:
But the brightnes thow hadst, is turned into Iniquitie.
True it is, thow hadst powre to banish the wycked out of Paradise:
But me thow knowest not: bycause thow hast not banished me.
In respect of thy dignification, (which sprong with powre)
I say with the, Halleluyah.
But in respect of thy fall, thus sayeth the Lord:
Posui tenebras a tergo meo.
Sinister - Fye uppon God, that ever he created me.
Dexter - Even thus, do they seke, contynually, to enter into the weakest
Vessell: of envy, not to triumph: For, they know,
they shall not: but to hinder the tyme with man, wherein
they may offend his conscience.
E.K. - I heare howling and lamenting.
Dexter - Suche are those of whome thow seekest ayde and cumfort:
To E.K. Those, that appere unto the, have sowght thy sowle:
And the frute of them, is according to theyr destruction.
Beleve them not.
It is sayd before: Thow dealest with divels:
What reward shall he reap, that fightest against the Highest:
Or taketh part with such as are banished from Righteousnes:
Much more shall his ponishment be, which seeketh help of those that

are dishonored.
For Dishonor leadeth to imperfection, and is become a Monstre,
for Destruction.
It is written: - Nothing can stand before the Lord, that is imperfect.
Much more that Imperfection weakened, which obeyeth the
Imperfectest.
Leave, for the Kingdome of righteousnes is at hand.
And thow must Vow affore the Lorde,
That thy Synns may be forgiven the.
For the prophesies of the Lord are not uttred to the World, with
the Seales of the Wycked:
Therfore, Become Holy, that thow mayst augment the benefit
of God bestowed amongst you: and render it to the world,
as the message of truth, with thanks giving.
Meum est pauca dicere.
Δ. - Sed quis sis, Nescimus: an non idem Nalvage qui nobiscum prius egisti hodie?
Nal. - I am.
E.K. - Why call you those divells, with whome I deale: not offending my
conscience, but intending to do good to my self and my neyghbors?
Yf you be of God, where is the frute of your Doctrine? &c.
Nal. - Yf they were not divels, and enemyes to truth, they wold prayse and honor
God in his Messagers of truth. But bycause these Actions are true,
and the truth of them, shall be the destruction of theyr Kingdome: Therfore
Divels. Devilishly and enviously they resist the Will of God.
Denying his powre,
Blaspheming his truth,
and infecting his Vessels.
This doctrine what it teacheth. In oure Doctrine there is nothing taught but the state of the world, here,
and to come:
The prophesies of tyme,
and the knitting up of God his mysteries, opened from tyme to tyme,
to those that are his Sanctified: as testimonies in the Creation
and Operation of his Creatures: whereof, this Doctrine, is a part.
The Prophets in theyr times were not ignorant, by revelation of the good
will of theyr Creator.
The Apostles in Christ his kingdome were made partakers of the mysteries
to come: of the state of mans Salvation: and ending of this Combat:
which is in that day, whan all Creatures shall receyve theyr reward.
The Church of God, is allwayes garnished and furnihsed with Spirituall
Revelations: as a Mansion or dwelling place of the holy Ghost.
These latter dayes, and ende of harvest must have allso laborers:
For, no Age passeth away, but throwgh the hands of God: Who
maketh the ende of his doings known to the World. To the ende,
The World may Consent unto him in Glory.
Reforma=tion. So that this Doctrine, is the Mysteries of the Word of God, Sealed
from the begynning, now delivered unto man, for that Reformation,
which must be in One Unitie established unto the Ende.
Note this Circle. The very part of that Circle, which comprehendeth the Mysteries of the
Highest, in his prophets, Apostles, and Ministers yet to come: which
are alive, and shall beare witnes, of æternall Cumfort.

*The Frute of our Doctrine, is, that God shold be praysed.*
*For, of our selves, we seke no Glory:*
*But we serve you, to your Cumfort: teaching you the Will of God, in the self same Christ, that was Crucified: sold, and dyed in the Patriarchs: and published to the world by his Disciples: And is now towght unto you, in the remission of Synns ..... greatest in the world for the ende of all things.*
*The very key and entrance into the secret Mysteries of God, (in respect of his Determination on Erth.) bringing with it reward, in the ende of æternall glory. Which is the greatest Threasor.*
*Those that tempt the, do it, in respect of the feare they have of the powre of God, springing in the.*
*Let this suffice. The World is vayne*
*in respect of æternall ioyes.*
*Heven and Erth passeth away: The reward of the Righteous endureth.*

E.K. - ——

Nal. - *What do you see, Imperfect, in all that hath byn delivered?*

Δ. - ——

Nal. - *You have 49 Tables. In those Tables are conteyned the Mysticall and holy Voyces of the Angels: dignified, and in state disglorified and drent in confusion: Which perceth heven, and loketh into the Centre of the Erth: the very Language and speche of Childern and Innocents, such as magnify the name of God, and are pure.*
Δ Infrà, in libro Craco= viensi, Aprilis 21 dixit hanc linguam nunq=uam fuisse re=velatam: Let these two places be re=conciled. *Wherein, the Apostles understode the diffuse sownds of the world, imperfected for mans transgression.*
*These Tables are to be written, Not by Man, but by the finger of her which is Mother to Vertue.* [Δ. - Madimi sayd her mother wold write them, A° 1583]
*Wherein, the whole World, (to flesh, incredible) all Creatures, and in all kindes, are numbred, in being, and multitude.*
*The Measure and proportion of that Substance, which is Transitorie, and shall wax old.*
*These things and Mysteries are your parts, and portions Sealed: as well by your own knowledge, as the frute of your Intercession:*
*The knowledg of Gods Creatures.*
Five parts of a tyme. *Unto me are delivered, five partes of a Tyme: Wherein, I will open teach and uncover the Secrets of that Speache, that holy Mysterie. To the intent the* CABALA *of* NATURE, *in voyce, substance of body, and measure in all partes, may be known.*
*For there is Nothing Secret, but it shall be revealed: and the Sonne* Regnum Christi futurum in terra. *of God shall be known in* POWRE, *and establish a Kingdome, with Righteousnes in the Erth: and, then commeth the Ende.*
*For, the Erth must come under Subiection, and must be made pure, That Death may be swallowed in his own Kingdome, and the Enemy of Righteousnes fynde no Habitation.*

*The Word of God endureth for ever.*
*His promises are iust.*
*His Spirit is Truth.*
*His Iudgments, inscrutable.*
*Him self Universall.*
*He it is, of whome you labor.*
*The promises of God, in this erthly Noble man, shalbe fullfilled.*
Salomon *used the places of honor, and was exalted.*
*Thus sayeth the Lord.*
*I have sealed him against Hatred; and have made his seat, open.*
*Let him therfore, arrise up, that the people may see him.*
*For Mortall men, have places of honor:*
*and in theyr own cowrtes they come to be exalted:*
*Who is he that made the* $\overset{\Delta \times \text{Adam}}{\text{earth}}$*: and dignifyed him with a living Sowle?*
*Even he it is that exalteth: and in whose hands, the kingdomes of the erth are settled.*
The fifth tyme. *Beholde, the fifth tyme shall come, (in respect of the parts of tyme) and it is the day, that hath byn promised.*
*Then shall your eye be open:*
*Then shall you see.*

A Voyce - *Stay there* ——
Nal. - *I Obey* ——
E.K. - Now I see him, pass away, over the Chrystalline Table: Which is rownd, like a cart whele, having a great knop, in the middle.
Δ. - *As Concerning our ordring of the Table and the rest of the furniture, we are desyrous to know, what is now to be done: Seing, now we are come to the ende of this first iornay.*
A Voyce - *Be it thy Charge. I will putto my hand.*
Δ. - *Mean you, it to be my charge to Order these things, as my Imagination shall be instructed, by god his favor.*
A Voyce - *It is so sayd before.*
Δ. - Gloria, honor, et gratiarum actio Deo Omnipotenti nostro, Domino et patri nostro: nunc, et in sempiterna sæcularum sæcula: Amen.

## Tuesday. Februarii 18: a meridie, hora 3 / Lasko / stylo veteri ast 28 die: stylo novo

Δ. - After some prayers made, E.K. saw (as he thowght) Nalvage standing at my left hand:
Δ. - In nomine Iesu Christi Redemptoris nostri, Estis vos Nalvage?
Nal. - Tu dicis.
E.K. - The lower part of him is in a clowde: but all his upper part is owte: He hath a thing like a pall hanging down behinde

him from his hed: He hath like a rownd ...... boane in his hand:
He seameth to be as far as the church.
And I see him, as well winking as directing my open sight on him.

☞ Nal. - *What is it, you require?*

Δ Folio precedente.

Δ. - *The exposition of the Tyme delivered to you in five* $\overset{\Delta}{\wedge}$ *partes.*

Nal. - *Read it.*

Δ. - I red, and when I cam to the place, *That Death may be swallowed* &c. Nalvage sayd, as followeth:

Nal. - *That is the last Conquest.*
*Go forward.*

Δ. - *In reading?*

Nal. - *I.*

Δ. - I red to the ende.

Nal. - *The finger of the highest, peruseth Nature, amongst you: by him self, and in her own motion. Throwgh which action, things become that were not (by Generation). And in the same tyme vanish, as thowgh they were not (by Corruption). A yere it is.*
*Wherein, Nature looketh with many eyes throwgh ..... dwelling places: unto some as a Nurse: and to the rest as a stepmother.*
*And so it is ment in the Scriptures. A tyme, is an yere purposed by determination in the iudgment of God: which is not known to man, how, or when, it shall happen.*
*An other yere, is a Tyme, established and presently delivered: as the present Iudgment of God. This is that, I speak of.*
*A Tyme, is an yere. The partes are known amongst you.*

E.K. - I never hard any speak so leysorly.

Nal. - *Now look to your understanding.*
*I speak of two yeres: One appointed in the iudgment and determination of God: to come, and unknown to man.*
*The other, the Tyme of the iudgment of God (and before determined).*
*Now present: Notwithstanding, before, determined.*
*There is difference betwene an yere mystically promised, and unknown: and the Tyme, that is mystically promised, and known.*

E.K. - He speaketh a Language to me unknown, and looketh somwhat on one syde.

Annus mysticus sumitur dupliciter: Vnus, qui est Tempus cognitum Deo, et homini non revelatum: Tempus, hoc, dicitur, apud Deum. Annum Nos illud Computamus.
Aliud est prefinitum, cognitum deo et Angelis, et revelatu*m* homini: et Annus est præsens.
*This last is the yere, I speak of.*

Δ. - *What are your partes of that yere?*

Nal. - *Marche, April, May, Iune, July, August.*
In illo autem die, invenietis Christum.
*The Wordes of this Doctrine must agree: and tymes -*

E.K. - *Whan come you with the rest of your words.*

Nal. - *As it is given me, So I give it unto you.*

A great unpatience.

[Δ. - He was thus interrupted by E.K.]

*must ende theyr course in the promise of God.*

In *These wekes, are the frutes of my labor, to be known.*
*For I must unfold unto you, and open the Secrets of this Mysticall and Delivered speche: Whereby, you may talk in mortall sownds with such as are Immortall.*
*And you may Truely Know the Nature and use of God his Creatures.*
*Therefore, be Diligent in hearing and Receyving.*
*For the Coarse of man is Contrary:*
*But the Determination of God, most certayne.*
*You are answered.*

Cabalistical in respect of Receyving.

Δ. - *Mean you these lenten weekes: or the weekes of all the forerehersed Monthes?*

Nal. - *Of my whole appointed tyme.*

E.K. - He standeth higher up.

‸........ Δ. - *May we (without offence,) require your* ‸ *at all tymes, as our case requireth?*

Nal. - *Your labor, is my readines.*

Δ. - *You see, I have an Ague: what is your Cownsayle therein?*

Nal. - *I have to Cownsayle you (from God).*

Δ. - *Blessed be the fowntayne of Cownsayle, and of all Goodnes.*

E.K. - He sheweth an howse and six or 7, on the top of it with torches, they are like shaddows.

Δ. - *In the Name of God, what may this mean?*

E.K. - These shaddows go up and down the side of the howse: thrusting theyr torches into the sides of it.
The Howse, is like this very howse.
They go rownd abowt the howse.
There are 8 of them. They have claws like Egles.
When they sitt, they are like Apes.
Now y$\overset{\Delta}{o}$ur wife ronneth out, and seameth to leap over the galery rayle, and to ly as dead.
And now com y$\overset{\Delta}{o}$u, out of dore, and the Children stand in the way toward the Church.
And you come by the yern dore: and kneele, and knok your hand on the Erth.
They take up your wife: Her hed waggleth this way, and that way: you loke up to heven, still, and kneele uppon one of your knees.
The stone howse quivereth and quaketh, and all the ruff of the howse falleth into the howse, down upon the Ghests.
And One of these baggage things laugheth.
The howse burneth, all, of.
Your wife is dead: all her face is battred.
The right side of her face, her teeth and all, is battred.
She is bare legged: She hath a white peticote on.
Now the apparition is all gone.

Mary, seameth to be pulled out of a pool of water: half a live,
and half dead: her heare hanging abowt her eares.
They hold her up.
Now they carry her out at the gate.
You seeme to runn in the feelds: and three or 4 men after you.
You run throwgh waters.
All disapereth: and Now Nalvage appeareth agayn.
He seemeth to have wept.

Δ. - ——
Nal. - *God giveth you warning, that you may eschue them.*
Δ. - *And how shall I eschue them?*
Nal. - *Thus sayeth the Lord: Behold,*
*I have sealed the for my self:*
*for my people,*
*and for my servant.*
*Therfore, shalt thow not perish: No, not the least hear of thy body.*
*Feare not.*
*Be strong in faith:*
*For I come shortly.*
*Harken, therfore, to my voyce: I say therfore, harken to my voyce:*
*For the spirits of wickednes and confusion have risen up against the.*
*Yf, therfore, they prevayle against my purposes:*
*Then, shall it be no World:*
*Neyther, are there any hevens.*
*But, this place is not for the:*
*yet, if thow wilt, Be it unto the.*
*I will seale destruction:*
*Both for a tyme, and for ever.*
*Be mighty therfore, in me.*
*All the erth rageth in wickednes:*
*And Synne smelleth the, ready now to crepe out of his hole.*
*Yf thow move thy Seat, it shall be more acceptable.*
*For, even this yere, shallt thow see the begynning of many trubbles:*
*And the entrance of this* LASKO *into the bluddy*
*service of the World.*
E.K. - He seameth to spitt fyre, and so vanish awaye.
Δ. - O Iesu Christ, *we have committed our selves into thy hands*
*and do submitt our wills to thy government.*
*What shuld this meane, of terrible destruction threatned,*
*to my wife and mayden?*
*And (as it were) frenzy, to light on me, for sorrow.*
*These things can not well agree with our former*
*assured protection.*
E.K. - I see a little wench, on the benche, all in white.
- *How do you Sir?* – [making cursy to Δ]

Δ. - *Better it is known to you then to my self, How I do.*
- *Sir I have byn to* England, *at your howse, where they are all well.*
Δ. - *Thanked be God.*
- *Amen.* --
*The Quene sayd: She was sorry, that She had lost her Philosopher.*
*But the Lord Thresorer answered: He will come home shortly,*
*a begging to you.*
*They weare black.*
*Syr Harry Sydney, dyed uppon Wensday last.*
*A pryvy enemy of yours.*
- *I ever toke him, for one of my chief frendes.*
- *But, this it is: Truely None can turn the Quenes hart from you.*
*I could not come into your study:*
*The Quene hath caused it, to be sealed up.*
*You have byn used to good Cities:*
*Yt were good, you did Consider it.*
*Little words are of great matter.*

Δ Note: At Prage August 24, I understode that Sir Henry Sydney was not dead in Februarie nor Marche; no nor in Maie last, Therfore, This must be considered ∴ Doctor Hagek Sonne told me:

You may allso mark How the Divell at this time did mis informe E.K. and so it is possible that this being a lye, was his.

Δ. - *Where, I pray you, wold you wish me to settle my self, first?*
- *My Mother wold give you Cownsayle to dwell at* Lasco.

Craco= via.

Δ. - *Do you dissent from your Mother?*
- I.
Δ. - *Uppon what reason.*
- Iesu, *you think that I am an unwise mayden.*
*The divell bringeth the sownd of my mowth to thy eares* E.K.
*For I sayd,* Cracovia: *and he spake* Lasko.

Note the Envy and powre of the divell.

Δ. - *Seing your Mother wold wish me to dwell at* Cracovia,
*At what other place, wold you wish me to dwell?*
- Lux ante faciem, Tenebræ post tergum.
E.K. - Now I feele a hussing thing, go from my hed.
- *I pray you, be not Offended, with my Simplicitie:*
*My Mother and I, am all One:*
*In us, is no Discorde:*
*I pray you beare with me, yf I say, I be the concorde of tyme.*
*These are my words.*
*My Mother wold have you dwell at* Cracovia.
*and I consent unto it.*
*Let them that be wise, understand.*
*Allwayes pray, that you may heare truely,*
*and receyve faithfully.*

The Con= corde of time.

Δ. - *May I, before I go any farder, demaunde yf you be* Madimi?
- *I am so, Syr.*
Δ. - *As concerning this terrible vision, here shewed, what is eyther*
*the intent, or veritie of it?*
Mad. - *Sir, will it pleas you to here me?*
Δ. - *The veritie, is most acceptable, to me, all wayes:* ΔVide A° 1583. 15. Iunii.
Mad. - *I think your boke sayeth, This man his way, is prepared &c.*
Δ. - *I trow, the words are, His seat is made open,*
*or, made manifest.*
Mad. - *It is so. Beare with me; I think, it is so:*

Supra ante duo folia.

Δ. - What will you say thereof?

Mad. - And uppon erthe, Princes have b..... in theyr own courts.
I Remember, He was sealed at Mortlake,
Contra omne malum.

Then, cannot the King of Poland,
Nor the Chancelor prevayle against him.
Yet, Vendiderunt animam eius .....bus.

Δ. - Lord be mercifull unto us; What Trayterous dealing.
I beseche you to say more in that case. He is our great frende, and for the service of God furdering.

Mad. - You met a man by the way: He is an Irish man, (But as I ..... me, he sayd he was a French man). I herd the King, when h..... him to go into England. But he could not poyson him there .....
Therfore, he followed him, all the way.

Conspiracy of the ·K· of Pol. with the Turk against A.L.

But yf he retorne agayn: They say. We will Exalt him.
But send thow thy Army, and we will send him.
Wherfore hath the King absented him self, but to betray his kingdome.
Truely, I can tell no other cause.
My Mother sayth, Within these few dayes, after he ..... calleth it) a little talk, Let him go to Cracovia ..... him self, as David did before Sawle.
It may be the People will like well of him.
Tush, Tush, Timor innatus, will never prevayle.
Allthowgh he hate him, he cannot hurt him.

E.K. - She sayeth so turning her hed bak to one that spake to her.

Syr, yf you tarry here, you will have great greif in this howse.

Δ. - How long (I pray you) wold you wish me, to tarry here, or how sone to be ryd hence?

Mad. - Hark $\overset{\text{E.K.}}{—}$ He mervayleth what I will say now.

E.K. - So I did, in dede.

Mad. - The Physitien sayth, Infected Ayre, is to be avoyded in haste.
Many Princes shall be accquaynted with you, and lerned men.
The good, are often tymes styrred up, to offend God; whose Offences are both willfull and rash.
For, Temptation, is a Towchestone: and is one of the blak fellows chiefest weapons:

Δ. - I beseche you, to say somwhat of the tyme of our going hence.

Mad. - Tush, I pray you, Go hence, as sone as you may.

Δ. - To Cracovia, you mean.

Mad. - I. – I will now and then viset you there:
And will become frende with $\overset{\text{E.K.}}{\text{you}}$, now: for you are become a good man.

Δ. - As concerning that terrible shew, what can you say of it?

Mad. - As a Warning to beware that, that shold be.
This is the Last speare.

Δ. - But, yf I go to Cracovia, No such thing shall happen, I trust.

Mad. - So, Syr: Therfore, This is your warning.

Δ. - Is it not, then, the will of God, that I shall set up the Table here, as you see, we have prepared?

Mad. - Be Contented: This wildernes, is not 40 yeres.

My Mother sayth, It must not be here: yet at your request, yt may be.

E.K. - How can that be?

Δ. - At mans commaundement, the Sonne can stand:

Mad. - He sayeth true: Beleve him.

Δ. - Therfore I will not urge any thing herein, but deferr tyll we come to Cracovia.
At Cracovia shall I set it up? And shall I require Pernus howse there, or what howse els, is, in God his determination, for me and myne?

Mad. - As wise as I am, I can not tell, what, yet, to say.
It is the Towne, where the Sabbath Day shall be celebrated.

Δ. - But now, as concerning the howse, what is your worde?

Mad. - You will not be destitute of an howse.
....., will you beleve me? for I am your true frende MADIMI.
There, shall be the ende of your turmoyle.
Be of good chere.

Δ. - Wold you not will us to have my chest from Torn before we go?

Mad. - I, when the blak man, hath called home his waters.

Δ. - Assone as we can have it, from Torne hither, then we are to be going.

E.K. - How will my Lord agree to this?

Mad. - Now, you are become a new man, both we may dwell in one howse.
Sir, I promise you, of my credit, you shall be to lerne nothing of these things, by August.

Δ. - By August next?

Mad. - Yea --- Next.

Δ. - Perhaps my Lord his furniture of mony, will not be such, as to serve, for our carriage a new? &c.
Besides that, I wold wish Kesmark to be redeamed before he shold come to CRACOVIA.
Perhaps, then with People, his Credit wold be greater.

Mad. - Those that become Kings, care nothing for farm howses.

Δ. - I wold, that nedeles cost, here bestowed, had byn saved: or that you had told us this, soner.

Mad. - Silence, now, is best answer.

Δ. - Do you know, (ô Lord, what, say I?) Have we had any name of NALVAGE, heretofore, in our Tables, or boke, expressed?

Mad. - What have you written, that have you written.
He is a nere Kinsman to my Mother.
Nalvage. We call him, with us, Fuga terrestrium.

Δ. - We besech God, that all intermedling, and sawcynes of the wycked in these Actions may cease.
You know, how One clawed him, here, on the bed, as with Egles claws.

Mad. - *He may reioyce, they clawed not his Sowle. You are Content to let me go.*

E.K. - She goeth away, somwhat bigger and in a long gowne.

Δ. - Soli Deo Gloria:
*Amen.*

### Fryday Februar. 21. a meridie. Lasko. [Martii 2 stylo novo.

Δ. - As I had talked of Madimi, and Il, to E.K. abowt Threasor hid in England: and I was desyrous to have some advertisement by Madimi, She appeared.

Mad. - *I answer your inward man. I am come agayne.*

E.K. - She is bigger then she was.

Mad. - *I am a little growne.*

Δ. - *As concerning a medicine for my ague, I wold gladly ..... And as concerning the wife of our dere frende, the Lord Lasky.*

Mad. - *I pray you, beare with me at this tyme: I am as willing to answer you, (when light commeth agayn) as you to ax me. You may consider of many things, I can answer them briefly. Such blessing as my Mother bestoweth on me, such I give you.*

E.K. - She smyleth.

Δ. - *God graunt that his good Creatures may smyle on me.*

Mad. - *When you know me well, you will finde, I have byn very charitable.*

E.K. - She goeth away naked: her body being besprent with blud: at the least that side of her toward E.K.

Δ. - Laudetur Deus Trinus et unus,
nunc et in sempiterna sæculorum
sæcula: *Amen.*

### 1584
### Saterday Februarii 22. ante meridie. Lasko [Martii 3 stylo novo.

Δ. - The Questions nedefull to be required of Madimi:

·1· - Good Cownsayle for my helth recovering, and Confirming.

·2· - Yf the Pedestall (for the holy Table) being here made, shall be carryed with us to Cracow: rather, then to make a new there: both to save tyme and to have our doings the more secret.

·3· - What is your knowledge and Iudgment of †A his wife, in respect of her life past, present and to come: For we dowte she is not our sownde frende.

·4· - It is our very ernest desyre, that the Danish Threasor in England, in the ten places, (seased on, by E.K.), might be browght hither, very spedyly, whereby A.L. might redeme Keysmark and Lasko Lands, morgaged, and allso pay his detts, in Cracow, and abowt Cracow. For, els neyther can he come with any credit, to Cracow (as he is willed). Neyther can he come to us, there, so commodiously, and of, as our conferences may be requisite. And Thirdly, the day of Keysmark forfayting (without the Emperor his favorable help) draweth nigh: as in Aprill, at S$^{t}$ George his day, next.

And by your speche of England, you give me Occasion to enquyre whether her Maiesty doth cause my rents to be receyved, by my Deputy assigned, or no. Whether her Maiestie, or the Cownsayle, do entend to send for me againe into England, or no. And as concerning the red powder, which E.K. fownd with the boke in England: What it is: And what is the best use of it, and how that use, is to be practised or performed.

Δ. - After these Questions written, and a little our praying to God, for his Light, Veritie and help, and to send Madimi, according as she willed me to Note many things, for that she could answer them breifly: We used silence a while, E.K. sayeth she appeared on my right hand betwene me and E.K.

Mad. - *Blessed be his name, that in truth, and for the truth, he sendeth his ministers to instruct them that love Truth. Even so.*

*Be not perced to much with sight of me.* [to E.K. for he looked mervaylous ernestly on her.]

E.K. - She seameth more bright, then she was wont to do and to stand in a more bright place.

Mad. - *All honor be to him that liveth in heven and in earth, and is Mighty in all places:*

·1· Δ. - *Amen.*

Mad. - *Your helth.*

E.K. - Now she is gone to the place on the Cusshens on the bench, where she stode yesterday. She doth now as yong Chyldern do, playing with her coats: and at length sitteth down on the cushens.

Mad. - *Even as spirituall and dignifyed Illuminations, from ascension and by descending, work the Will of God, determined, in all Creatures, diversly, according to the measured purpose of the highest, in dispersing his Will uppon and into every one, particularly, whereby, some, become Wise, one in this, an other in that degree, other some mighty in Works, whereby Helth and help, Cumfort and Ioye, is given to the faithfull. Even so, ascending, doth Hell infect, sometyme with Error, and sometyme with Infirmities: So that, from heven springeth helth, from below, Infirmities, of body and Sowle.*

Two Im=mediate Powres. }

*Whereby, we fynde two immediate powres, bringing furth two proprieties: The one Cumfort with Ioye: the other Infection, with sorrow.*

*But this may be obiected. Hath it not byn seen, that the wicked cure diseases? and restore health?*

*What so ever is of death, is sorrow; which is the grownd of Spirituall and bodyly Infection. So that, Evyll can not work good. How can it, therfore be, that the Dead revive, or restore helth?*

*The Cure therfore of all Spirituall Infection (I mean the Infections of such, as are Spirituall is in respect, of his weaknes, and not of*

*his strength: Bycause,* Sathan *Infecting may become weak*
*(whereby he cannot prevayle) and so, give helth, by reason of his*
*weaknes: Otherwise, with Powre, bringing Death all manner*
*of wayes.*

Δ. - E.K. thowght a thing, whereunto
she answered: and he sayd: .....
*my thowght:* she answered: .....
*in my degree, Thowghts* .....
*known to me.* I, than answered:
*She is of God and in god, th.....*
*the thowght of man.*

E.K. - She .....
I here now
a buzzing in my
eare.

*These two Immediate and supernaturall properties are so dignified in Creation and Determination, that the good Angels cannot cure, or help such Infimities as are browght in by the Subtile Infection of the wicked and of them selves: Unleast in body the Immediate powre of the Second person in Trinitie be adioyned in the ayde and cure of the infected body: Which is the True Physitien.*
*And as he toke uppon him Man his fraylty, So is chief Go=vernor over the same in all degrees.*
*Yf the Sowle be infected, the Angels have no Powre, to wash it or make it cleane: but by the Will of the Father: Which is the* Holy Ghost, *descending throwgh the Angels into the proprety of the Church: whereby the Disease is Cured.*
*Therfore, Considering, Thow art infected, not Naturally, but by Spirituall and wicked Inflammation: Stirring up thy body unto Infection, We that are good Angels, cannot minister help, unleast we feele the Immediate Powre of him, which is the Second, and the Water of Life.*
*Notwithstanding, as we know How the Infection grew, eyther locally, or really: So can we finde contrary places and things for Cumfort.*
*When* Herode *was infected by the Divel to kyll very* Christ *the Sonne of God: His purpose was not altered, by con=tradiction to the Divel, but by the Foreknowledge of God which appointed,* Ægypt, *for his Safegarde.*
Cracovia. *So it is sayd unto the, It is thowght good thow sholdest rest at* CRACOVIA: *for it is a place Sanctified, both in fore determination, and Now.*
*Therfore use the Saboth, and rest from Labor.*
*Reap now: and eate the frute of thy labor.*
*Press the Vyne, that thow mayst drink, and be Cumforted.*
*For the Promisses of God, are not in vayne:*
*Neyther are the Heavens fruteles.*
Riches. *For, as it is sayd, Thow art not bownde, but for the Service of God. Neyther shalt thow be enriched by Princis: But shalt enriche them.*
*Flesh may speak vaynely, and be without Cumfort:*
*But the Promisses of God, cease not, neyther become uncertayne.*

*This yere to come, is of great bludshed: prepared to stop the mowth of the earth, which gapeth, for Sorow.*
*Therfore, Thow must be Separated, That the Promisses of God may be fullffilled: Which commeth (not at your request, but at his Determination) most abundantly.*
*These Boords nede not. The paviment shall serve.*
*For it is nether the Erth, nor mans hands, (but the Finger of him, that Liveth,) that provoketh.*
*Beholde — That the Powre of God might be known.*
*Therfore, he hath Chosen those, that are not regarded,*
*To the intent, it may be sayd:*
*Lo, This is of God.*
*Make hast therfore, and stay not: For thy warning is great.*
........ *Those that are wise (to synne) in theyr fleshly Imaginations, are Deceyvers of them selves: which with us are not to be accused, but rather unknown.*
*For, the Kingdome of heven, is divided from hell: and those that are of hell, are unknown from us:*
*For as Co.... and ..... naturally, know not, one an other:*
*Such, and so it is of us.*
Sit tibi satis quòd illam non novimus, neq*ue* virtutem ullam descendentem ab illa vidimus.
*A.L. *Neyther is the Powre of God in him*, for his own sake: but for the Spirit that God hath planted in him.*
*For we have known him, and againe have forgotten him. And yet we understand him:*
*But, (I teache the a Mysterie) by Irradiation into him: and not by reflexion from him self.*
*As the hevens fly from the stynk of the Infected Powres,*
*Even, so, fly thow.*

Δ
Cacodæmon
ipsius Palatinæ.

Ganisláy  Ganisláy

E.K. - She calleth one:
Who, is now come here.

Gan. - *What wilt thow, with me?*
*What wilt thow have?* }

E.K. - He semeth to have his face
half like a man, and half
like a Woman: his body being
all covered with heare, rugged.

E.K. - This spirit speaketh to Madimi, in a strange language. She sayeth nothing, but spreddeth her armes abroad, like a Cross.
Mad. - Fuge.  [E.K. - Now, he is gone.
Mad. - *The wicked, hate the Servants of God, two wayes:*
*Naturally — in respect of Envy: for that, they are nawght.*
*and Accidentally, — by feare: bycause of theyr wyckednes: which, when it is known, Shame followeth.*

*It is more wisdome to avoyde the evill to come, then to see things that are evill, and to Triumphe against it.*
*But, such as she is, such is her Angel:*
*and he beareth witnes of her evyll.*

E.K. - Madimi shaketh her coats, and brusheth her coats with .....

·4·
Mad. - *Thus sayeth my Mother,*
*Beware of wylde hony, and raw frute:*
*The one, clarifyed, the other rypened may become* Good.
*Those that know not wyne, become dronken,*
*but to such as know it, it bringeth helth.*
*Even so, this Doctrine.*
*For unto him that it is tasted, being ripe, or .....*
*becommeth Cumfort, and the key of a pr.....*
*But unto him, that tasteth it, wyldly, and .....*
*worketh sorrow.*
*Your knowledg is not to have, But to lerne to .....*
*So that you may be, both ~~Lerned, and~~ Having and Lerned.*
*Small are the Threasors of this world in respect of the Wisdome that iudgeth NATURE.*
*For unto him, that iudgeth truely, what Secret is hidden.*
*Those that seek the world, shall be contemned of it:*
*But he that flyeth from her, shall use her as a Slave:*
*or as the second mother, doth her dowghter.*
*Notwithstanding, of my self, I will be more appliable*
*unto you, then you shall be followers of me.*
*For, for that cause, am I become Childish.* Why God in his minister as a Childe dealeth with us.
*Therfore Cease: He is truely wise that sayeth,*
*God knoweth at all tymes, what we have nede of.*
*Be not tempters.*
*Be patient.*

·5· *Even as thy desyre is, So are all things in* England.
*Nothing kept bak.*
*But, for thy sake, such as are thyne, are with them frendely used.*

·6· *Yf thow sholdest not be called home, How sholdest thow enioye the benifyt of God his promiss: which hath sayde: Thow shalt call her bak &c. to her preservation.* aliter: φρομ ἐρ φορνικατιων
*But, first these things must come to pass.*
*The Cuntry shall be divided: one, rise up against an other.*
*Great Treasons be wrowght.*
*Yea, and one cut an others throat:*

Δ....... A^o^.
.........uny
.........nem
.........ua

*And whan the greatest Trubbles are,*
*Than, shalt thow save her life.*
*Then shall the wall be broken downe:*
*And free passage shall be made.*
*And such as are skorners, and ascend up the narrow steps, or shew them selves on the walls, shall be trodden down, and defaced.*
*Here is Understanding.*

E.K.
*That which thow hast, is a part of fowre, and is become the Fifth: yet it is none of the fowre, dignified in a Cube, whose Roote is*252.*
*.........
- *I will know it shortly.*
- *Thow hast not powre (for time is not yet come), But must be browght furth shortly, that it may be known.*
*.........
*..... made it, was*Holy (but it was made by those that ..... it: which is not man: neyther any thing of wyckednes) Which, for his synns dyed: least he shold have byn destroyed in the Second Death:]*
*..... revealed unto the, neyther for thyne own sake: nor at thy request: But by the will of God, for a tyme to come.*

E.K. - *I pray you to tell me playnely, what it is:*
Mad. - *Be Content ..... I speak thus, least thow sholdest Synne.*
*God, the* father, *the* Sonne, *and the* Holy Ghost *bless you.*
E.K. - Now, she is gone, as a mighty tall woman.

Note: Madimi, as a tall Woman now.

Δ. - Veritati æternæ, sit æterna, laus gloria et benedictio.
E.K. - *Amen.*

1584

Wensday Martii .4. mane: Lasko [Martii 14 stylo novo.

Δ. - After my petition made to God (at the Instance of A.L., not present now) to know of Moldavia Kingdome, the state to come: that is, whan A.L., and by what means, he shold enioye the same (being, before, at Mortlak promised unto him). And at my requesting that Madimi might be the Minister of his will therein:
At length, appeared Madimi.
Δ. - Gloria patri, et filio et Spiritui Sancto: Sicut erat in principio, et nunc et semper et in sæcula sæculorum. – *Amen.*
Mad. - *Amen.*
*A certayne riche man, father of an howshold returned and fownd all things out of order. And Lo, he looked up, and sayd unto his servant: Arrise, and be ready, for I will set my howse in order: Go to Asson, and I will meete the there: And he arrose up, and went unto Asson: But, his Master cam not:*

*At length he sayd unto him, Beholde, I will not dwell here, but*
*Remove my howsehold unto* Banal: *and he did so.*
*And the servant prepared a feast: But his Master cam not.*
*And he sayd unto him the third tyme, Why art thow sorry, or why*
*art thow Angry? Do unto me, For I am thy Master.*
*And he sayd, Rise, go unto* Molschecks, *and thow shalt meet*
*me there.*
*But, Lo, thus sayeth the Servant, my Master forgetteth .....*
*and hath commaunded me twise: and I have prepared for him,*
*and he cam not: and he sayeth unto me the Third tyme,*
*Arrise, go, and I will meet the:*
*Thow shalt finde me there.*
*But he will, there, allso deceyve me.*
*And he sent before: And behold, his Master .....*
*But immediately, after that the servants Messanger .....*
*The Father of the howshold cam: and he looked, but*
*his servant was not there.*
*And he sent for him, and commaunded him to be beaten*
*and to be browght with violence.*
*But the servant sayde: Deall not, thus with me, for it is violent.*
*But the Master answered, and sayde,*
*What I commaunde the, ..... ......ghtest:*
*For, servants have no freedome of them selves.*
*And it cam to pass, that after the Master had gathred to gither*
*his frendes: He sayd unto them,*
*Arrise up, and fynde me one*
*that is* FAITHFUL, *with* OBEDIENCE.
*Then he stretched out his hand, and he sayd unto his servant,*
*Hold, take thy reward: For, from me, thow art Banished.*
*How, say you, was this Iustice, that he did unto his Servant?*
Δ. - *Ô Lorde, we appeale to thy Mercyes:*
*and we acknowledge thy Iudgments, allways,*
*to be most Iust, and true, &c.*
Mad. - *The Ark of the Lord, was the Covenant of* OBEDIENCE.
*Happy are those, that enter.*
E.K. - There springeth a thing before her, like a reede,
but withered:
Mad. - *Unto the,* E.K. - pointing to the reede *thus sayeth the Lord,*
*Bycause, thow canst not endure the ende of Winter,*
*Spring on, and grow: But, in the myddst of* thy
*beawty, in the myddst of Sommer, shall thy*
*Destruction be.*
A.L. *I will annoynt the, before thy tyme. for my promise sake:*
*That thow mayst fall in the myddst of thyne own time:*
*For thy weaknes is great.*

E.K. - She standeth, and holdeth up her hands toward heven.
and sayeth nothing that I can here.
Mad. - *Go: make haste: All flesh is abbominable.*
E.K. - She speaketh it an other way, not toward us.
Mad. - *I am Sealed: neyther can I speak any more.*
E.K. - Now she goeth away like a three cornerd Clowde.
Δ. - Ô Iesu *have mercy on us:*
*Ô King of Iues have mercy on us:*
*Ô Conquerer, against hel, death, and the divel,*
*have mercy on us.*
E.K. - Now is he here, who was last here.
Δ. - *Are you* Nalvage --- *In the name of* Iesus.
*..... Lord be mercifull unto us, &c.*
Nal. - *..... is sealed; I am excepted.*
*I am commaunded: and my office is to teach.*
E.K. - He turneth abowt with a great swiftness: at length he standeth.
Δ. - *Ô Lorde, and our desyre is to be towght, of the, in the,*
*and for thy service.*
Nal. - *To him to whome it is sayd, GO, Thus, I say; Let him be going:*
*For God hath stretched out his hand: and he sayeth,*
*I will not pluck it back, but with vengeance:*
E.K. - He turneth agayne.
Δ. - *Ô ~~Lorde,~~ God, to whome, is that GO, sayd?*
Nal. - *Thow mortall man, who is the Lord of helth?*

Δ. - I was sik of an ague, and thereuppon did somwhat differ, awayting allso for the Lord A.L. his help chiefly: with coach, horse and mony.

Δ. - *The God of heven and Erth.*
Nal. - *The Lord is angry, and he sayd unto the,*
*Be gon.*
*Lo, there is a day past:*
*And if his own Ang*el, had not made intercesion for him,*
*he had byn Nothing:*
*Seale these things,*
*Make haste,*
*Be going:*
*For, the Lord is Angry:*

Δ. * Vide *Iob* Cap .33. Secundum con=iectarum meam de tribus modis Divinæ Mise=ricordiæ erga homines &c.

Δ. - Ô *God &c.*
Nal. - *Thus he sayeth ---* Lasky *hath reioysed with an harlot,*
*and hath measured me, which am unknown,*
*But, he shall be rewarded:*
*To* $\overset{\Delta}{\text{the}}$*, it is sayde:*
*Make haste: and be gon:*
A.L. *I will fullfill my promise in him, for thy sake:*
*But he shall fall, being none of thy acquayntance:*

Δ. - *Pronownce favor, and mercy on me: who in my sincerity and singlenes of hart reioyce to do, what I can possibly performe.*

Nal. - *Thus, they have sayd against the:*
*Let him not go.*
*Of them thus sayeth the Lord:*
*They shall tarry, where they wold not.*
*Cease: Write no more.*

Δ. - Soli Deo, omnis honor
et Gloria: *Amen.*

Monday: Martii .9. hora 9 mane recessimus a Lasko et prima nocte fuimus apud Petrcow.

Tuesday - 10

Wensday - 11

Thursday - 12 At Michow we lodged at night.

Friday, Martii .13. We cam to Cracow circa 3 a meridie, and were lodged in the suburbs by church at . . . .

Where we remayned a sevenight: and then (I and my wife) we removed to the howse in S$^t$ Stephens Strete, which I had hyred for a yere: for 80 gylders (of 30gr). And M$^r$ Edward Kelly cam to us on Friday in the Easter weke (by the new Gregorian Kalendar), being the 27 day of March by the old Kalendar: but the 6th day of Aprill, by the New Kalendar: Easter day being the first day of Aprill in Poland, by the new Gregorian Institution.

CRACOVIA
Martii .13.
A$^o$ 1584.
Omnis honor, laus, Gloria et
gratiarum Actio, sit Deo nostro
Omnipotenti, Trino et uni
nunc et semper:
*Amen.*
Δ

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# *Mensis Mysticus Saobaticus:*

## *Pars prima eiusdem*

10 April 1584 – 30 April 1584
*(from British Library MS. Cotton Appendix XLVI Part I)*

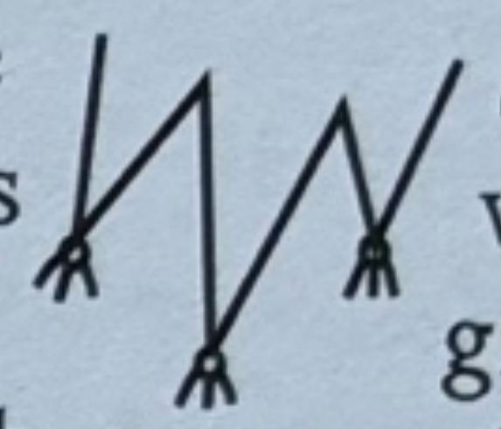
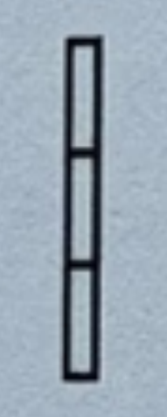
Tuesday
morning

# A° 1584. Aprilis 10:
# Cracoviæ

stylo novo
Gregoriano.

**Mensis Mysticus Saobaticus:**
**Pars prima eiusdem.**

After our divers prayers and contestation of our humility, obedience, and credit in these actions: and being come now to Cracovia, the place Sanctified, whereunto we were willed to make haste &c, at length appered Nalvage.

E.K. - He hath a gown of white silk, with a cape with three pendants: thus  with tassells on the ends of them, all grene: it is furr: white and semeth to shyne with a wavering glittring.
On his hed, is nothing, he hath no berd.
His physiognomy is like the picture of King Edward the sixth: his here hangeth down a quarter of the length of the cape: somwhat curling, yellow.
He hath a rod or wand in his hand, allmost as big as my little finger: it is of gold: and divided into three equal parts with a brighter gold then the rest.

He standeth upon his rownd table of Christall, or rather mother of perle: There apper an infinite number of letters on the same, as thik as one can stand by an other: the table is somwhat inclined on one syde: he standeth in the very myddle; his garment covering his fete: his brest semeth smoth as the downe remaynes of a swan, whan all the fethers be of, so is his nek, &c., he is leane & long visaged.

Δ. - *The infinite mercyes of God be on us: and the light of his cowntenance shyne on us, and his favorable cowntenance be on us.*

Nal. - *Amen, unto him that is, and was, and liveth for ever.*

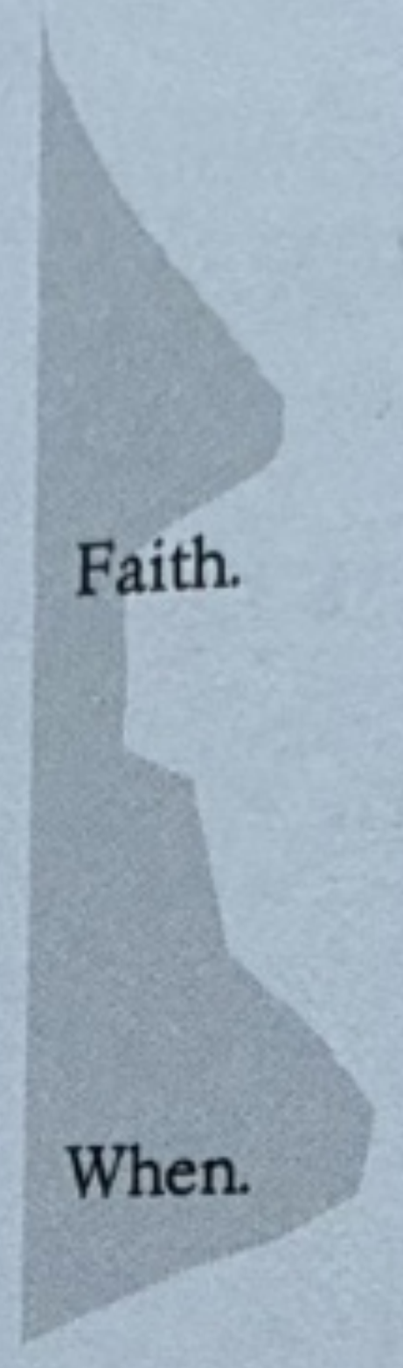
~~Δ. *After a great silence he sayed. spake as followeth:*~~

E.K. - He loketh ernestly on his table, and turneth him to vew it.

Nal. - *All things are in order: thus sayeth the messager of him which is the god of wisdom.*
*Is your worthynes such, as can merit so great mercy?*
*Or are your vessels clensed, and made apt to receyve and hold the swete liquor, pure understanding it self?*
Δ
*Hath the sonne entred into your bowels, or have you tasted of the night dew?*

where are your wedding garments, or after what
sort do you provyde for your marriage?
Unseasoned you are, & withered flesh, partakers of
those things which make you holy: throwgh which
☞ partaking the secret provydence of him that is
the highest, you becam dignifyed to the ende, and
are suffyciently washed, for the tyme of entrance.
O stiffnecked people you deserve nothing, & yet
you have the hyer of such as labor.
But, what, can corruption be partaker of those things
that are incorruptible? Or man, which
savoreth in him self, can you savor allso of
the allmighty?
O you weaklings: ô you of no faith: o you
Cankers of the earth: where is the shame you have,
where are the teares you let fall: where is the
humility you are tawght to? Nay you are such
yf. as say in your harts: Yf the spring be fayr
the harvest is lik to be good: Yf these things
come to pass, yt is the finger of the lord.
But such is your imperfection, such are the frutes
of the flesh: and the vanity of mortality.
Notwithstanding, consyder that you are servants:
Do therfore the will of your Master: you are
become free: Be faithfull, and thankfull
to him that is the giver of liberty: Nay you
are become Children: partakers of the
cownsayle of him that sytteth & seeth &
sayeth, I AM:
Therefore be sober, faithfull, and waver not,
for the inheritance of your father is great:
your fredome is without recompence: and your
Master the King of Iustice.
☞ Where are the people, or in what generation did
they dwell, that hath byn thus acquaynted
& drawn into familiarity, with the true servants
and Angels of God? Unto whom hath
those mysteries byn opened? Is it not sayd
of those that are sanctifyed, The Lord appered
unto them in a Vision: But he cometh to
you when you are awake.

Unto them he cam unloked for: unto you he cometh
requested.
Arise up therfor, & be not forgetfull what
The Ende maketh all. the lord hath done for you: for the things
of this world are not, untill they be done,
Neyther is there any thing assured, but by
the ende.



It was sayd unto Abraham, And I will destroy
them. He beleved it: But he asked not, when.
Faith. Great is the reward of faith: for it giveth strength:
But those that are faithfull are not of this world.
Notwithstanding, you have sayd (as it was sayd,
by the disciples to Christ, when they wer yet
When. unpure, & blynde,) whan shall these things
come to pas? Lord, what is it ment by
this, or that?
Faith. Simple faith excelleth all Science.
For heven and earth shall perish in theyr
☞ corruption: But the Voyces of the lord, much
more his promises, are become angels for ever.
For as the Sonne begetteth in the earth, & is father
of many things that live in corruption &
have ende, So is the god of heven, the bringer
furth & begetter of things celestiall with life
& for ever. For why, Dixit et Factum est.
Idea. Every Idea in æternity is become for ever,
☞ and what is thowght, is become a living Creature.
I teach you a mysterie.
As the tree in sappy life, watring her self throwghly,
bringeth furth the ornaments of her own beawty,
So the spirituall part of man being good & dignified,
burnisheth him self with his sownd & faithfull
thowghts, I meane: The glory and shew
of his own beawty, for the sowle of man
groweth, eyther with beawty to salvation: or with
dishonor and filthyness, to damnation:
I have done my commaundement.
I have as a scholemaster warned you, and as a
frende cownsayled you: I will allso teach you.

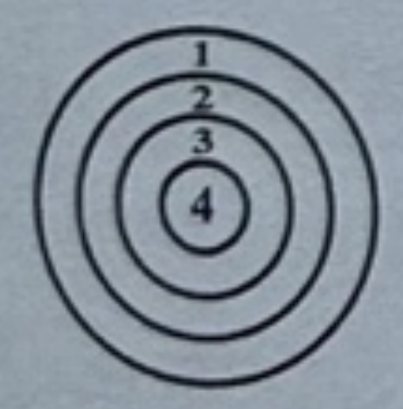
[E.K. - He speaketh in a thyn small voyce.]
Δ - He used a great pause & sylence.
E.K. - He standeth and pointeth with his rod to the letters of his table as if he made some accownt or reckoning.
He went out of the myddle, & measured how many steps it is abowt.
Nal. - Pater, Filius, Spiritus Sanctus: Fundamentum, Substantia, et principium omnium.

[E.K. thowght in his mynde, rerum. and he answered his thowght, saying *What nede I say* rerum*?* The gramariens will be on my side. Omnium, is more, than to say omnium rerum.]

E.K. - This semeth to be spoken by some other, in my imagination.
Nal. - Omnium, *is the thing that is my charge.*
E.K. - He still confereth place to place &c.
- *So.* E.K. - Now he standeth still.
Corpus omnium. E.K. - He pointeth to the whole or rownd Table which he standeth on
1. *The substance is attributed to God the* father.
2. *The first Circular mover, the Circumference, God the* Sonne. *The finger of the father and mover of all things.*
3. *The order & knitting to gither of the parts in theyr due & perfect proportion, God the* holy Ghost. *Lo, The begynning and ende of all things.*

E.K. - He still cownteth & conferreth places & letters to gither.
Nal. - *Lo, it is divided into 4 partes.*
*Wherof, two are dignifyed: one not yet dignified but shall be: The other with out glory or dignification.*

E.K. - He semeth to point thus to some divisions



Nal. - *Understand God, as the substance of the Whole* (as, above sayd).
E.K. - He accownteth agayn.
Nal. - *The substance of this part is called* Vita.
E.K. - He pointeth to the uppermost part.
Nal. - *Called* Vita Suprema.
*See here three small lynes.* [E.K. - Those three small lynes appere in the uppermost parcell]
*Say* - Gaudium [pointing to the uppermost line].
*Say* - Præsentia [pointing to the second].
Laudantes *or* Triumphantes [pointing to the third].
E.K. - Now he begyneth to accownt in the second portion.

Nal. - *The Continent,* Vita. [he cownteth agayn]
E.K. - The fowre portions are of equall wideness but not of equall clereness, and that abowt the centre is of fuskish or ledish culler.
E.K. - Now he sheweth three small lynes in the second portion. he semeth to speak to him self somwhat.
Nal. - *Say* - Potestas - to the first line pointing.
Motus - to the second.
Ministrantes - to the third.
E.K. - Now he procedeth to the third Circular portion.
Nal. - *This Continent is allso* Vita. [pointing to the third portion.]
Non dignificata, sed dignificanda.
Nal. - *See* - E.K. - There are allso three lynes,

Actio - in the first lyne.
Factum - in the second.
Confirmantes - in the third.

*Sir ha, this is true logik.* [Δ. - He sayd so to E.K. who now gave him self to study logik diligently]
E.K. - Now he standeth trembling.
Nal. - Oh qualis est Iusticia inter miseros?
Δ. - Sed, Mors est quæ peperit hanc vitam.
Vita est etiam hæc; sed quæ peperit, Mors?

*Say* - Luctus -
Discordia - Here seme three lynes also.
Confundantes -

*Those that do theyr duety shall receyve theyr reward.*
*Let my diligence teach you diligence.*
To E.K. *Be not angry bycause you do not understand: These be means to understand.* E.K. confessed that he was very angry.
Nal. - *Pray unto god, for I am resisted.*
Δ. - Deus in adiutorium nostrum intende &c.
*Say* - Vita Suprema. [pointing to the uppermost line of all.]
- *I finde it (by addition) in this Language, Iad, but written thus, toward the left hand, in three angles.*

| | |
|---|---|
| *i* | *d* |
| *a* | |

*Say* - Gaudium - *Moz~~od~~∴ I finde it is a name ascending and answereth to the two extremes of Iad in this manner.*

| | | |
|---|---|---|
| i | d | z |
| a | o | |
| m | | |

Δ. - I pray you, is Mozod, a word of three letters or of five.

Nal. - In rote thre: it is larger extended. [Δ. - z extended, is zod]

Δ. - Will you pardon me if I ax you an other question of this extension?

- Say on: Moz in it self signifyeth Ioy: but Mozod extended signifyeth the Ioy of god.

Δ. - No word in his radicall form is extended.

Nal. - These dowts will at lengthe grow easy.

Præsentia - I finde it called Zir.

So -

| | | | | | |
|---|---|---|---|---|---|
| i | d | z | | | |
| a | o | i | | | |
| m | z | r | | | |
| | | | | | |
| | | | | | |
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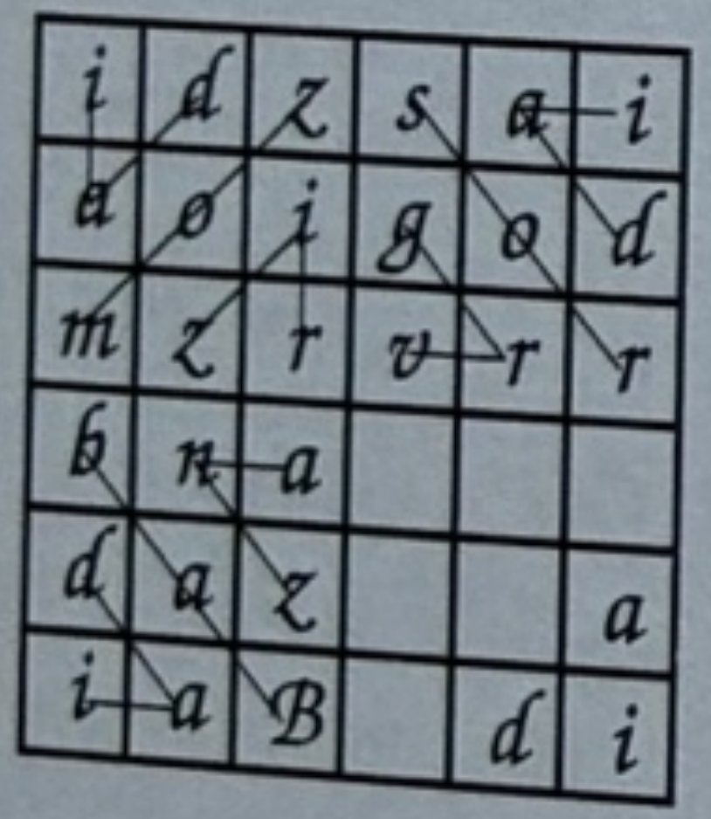
This lesson is greater than any that was lerned in Cracovia this day.

Nal. - Potentia

But say, Vita Secunda.

Iad - but thus:



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| m | z | r | v | r | r |
| b | n | a | | | |
| d | a | z | | | a |
| i | a | B | | d | i |

I will teach you here after the distinction of them.

Say - Potestas - I finde it Bab.

It doth ascend from the right hand to the left.

Δ. - you meane of Iad diversly signifying.

Motio - I finde it Zna.

They will not fall out so, but they will fall out well enowgh.

Nal. - Vita tertia - Iad.

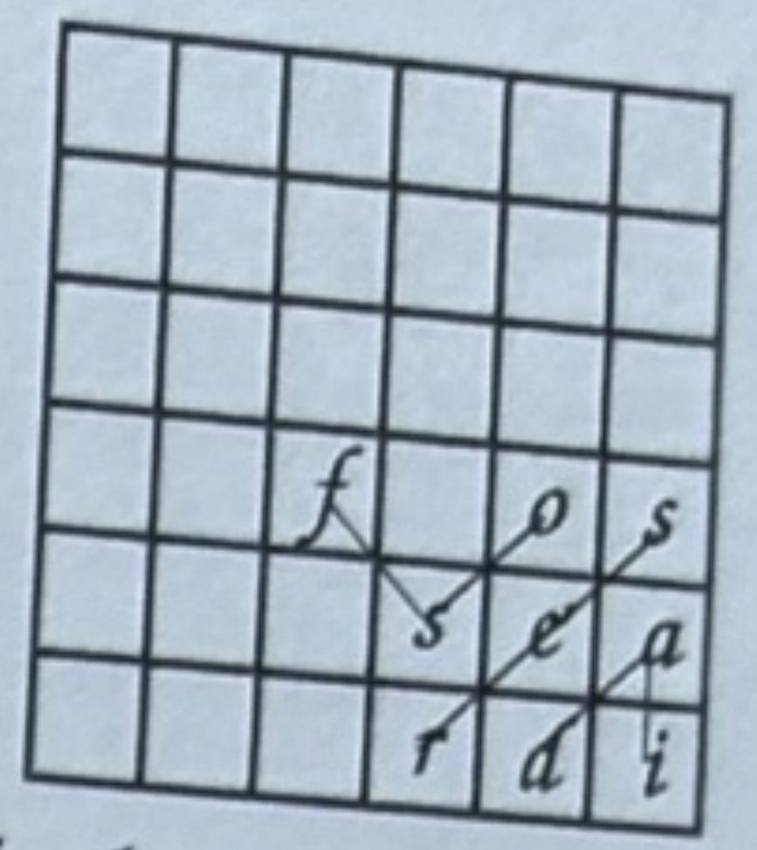
Δ. - I pray you what is of Ministrantes?

Nal. - Loke you to your charge ∴

Actio - Sor
Factum - Gru

- Vita, quæ etiam est Mors.

Iad
Luctus - Ser
Discordia - Off



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Yf the order of the Table be ex Spiritu Sancto, The substance, of the father: How shall we gather the Circumference, which is the Sonne?

The Sonne is the Image of his father: Therfore, in his death, he must be the Image of his father allso.

Yf Substantia be in forma Crucis, then the Sonne is the Image of his father.

Laudantes - Luah

Δ. - The rest I pray you to deliver us:

Nal. - Beare with me, for it is easy for you, but hard for me.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | h | c | r | v | | |
| | i | d | z | s | a | i | |
| l | a | o | i | g | o | d | h |
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| a | b | n | a | f | o | s | a |
| h | d | a | z | s | e | a | s |
| | i | a | b | r | d | i | |
| | | l | a | n | g | | |

Ministrantes - Lang
Confirmantes - Sach

Δ. - as sach, in sachel.

Δ. - Now.

Nal. - Whan I know, you shall: God be mercifull to man.

Confundantes - Vrch

It is so terrible that I tremble to gather it.
Thus I have made playne this body generally:
The particulars are long, hard, and tedious.
Thy name be blessed o god, which canst open a means, wherby thy powres immediate may be opened unto man:
Powre glory and honor be unto the,
For thow art the true body of all things,
and art life æternall ∴

E.K. - Now he is suddenly vanished away with the table.

Deo no*st*ro sit *om*nis laus et gratiar*um* actio
nunc et in sempiterna sæculor*um* sæcula.
Amen.

## Cracoviæ.

1584.
Thursday.
Aprilis 12. Mane.

Some delay uppon our prayers being made, at length appeared Nalvage,
in shape, and attire, as last before: he standeth still.

Nal. - Benedictum sit nomen D*om*ini in æternu*m*.

Δ. - *Amen.*

Nal. - Audite me fratres patienter.
*The Godhed in his secret iudgment keping in his almighty bosom*
*the image and forme of all things, universally, loked down*
*uppon the earth, for he sayd Let us now go down among*
*the sonnes of men: he saw that all things grew contrary*
*to theyr creation and nature: eyther keping theyr dignities*
*and secret vertues, shut up in obscuritie, or els ryottously*
*perishing, throwgh the imbecillitie and frowardnes of ignorance.*
*So that it was sayd, Behold, I delight not in the World:*
*Elements are defyled: The sonnes of men wicked, theyr bodyes*
*become dunghills, and the inward parts (the secret chambers*
*of theyr harts) the dens and dongeons of the damned.*
*Therfore I will draw my Spirit from amongst them, and*
*they shall become more dronken: and theyr ignorance*
*such as never was: No, Not since the fall of hevens.*
*For, Lo, the tyme is come. And he that is the Sonne*
Antichrist*us*. *of unrighteousnes, is and Liveth: Unto him therfore*
*shalbe given strength and powre: and the Kings of the erth*
*shall become mad: yea, even raging mad,*
*yea even in the third madnes, and that in the depth of*
*theyr own Imaginations. And I will buyld my temple*
*in the woods: yea even in the desert places: and I will*
In the wildernes. *become a Serpent in the wildernes: for I have tucked*
*up my garments and am fled away: and She shall*
*mowrne on the mowntayns without cumfort.*
*Lo, the thunder spake, and the earth became mysty and full*
*of fogg, that the Sowle of man might slepe in his own*
*confusion.*
*The second Thunder spake, and there arose Spirites, such as are*
*for Sothesayers, witches, charmers, and seducers: and they are*
*entred into the holy places: and have taken up theyr*
*seats in man. Wo be unto the erth therfore: for it is*
*Corrupted. Wo be unto the erth, for she is surrendred*
*to her adversary: Wo be unto the erth, she is delivered*
*into the hands of her enemy. yea Wo be unto the Sonnes*
*of men, for theyr vessels are poysonned.*
*But even then, sayd the Lord, Lo, I will be known*
*in the wildernes: and will Triumphe in my weaknes.*
☞ *And Lo, he called you: and you became dronken, and*
*foolish with the Spirit of God: And it was sayd,*

Raphael *Desend, for he calleth, and hath called: and Raphael*
*that browght up the prayers, decended: and he was*
*full with the powre and Spirit of God: and it became*
*a doctrine: Such as was never from the begynning:*
This Doc=trine. *Not paynted or carved: fyled or imagined by*
*man, or according to theyr imaginations which are of*
*flesh: but simple, playn, full of strength, and the*
*powre of the holy ghost: which doctrine beganne, as*
*man did, nakedly from the erth: but yet, the Image*
*of perfection.*
*This self same art ~~which deliv~~ is it, which is*
*delivered unto you, an infallible doctrine, conteyning*
*in it the waters which ronne throwgh many gates: even*
*above the gate of Innocency, wherein you are towght*
*to finde out the dignity and Corruption of Nature:*
*allso made partakers of the Secret Iudgments of the Almighty*
*to be made manifest and to be put in execution.*
*Which knowledg in you, is to be made perfect: two wayes:*
*by powre mediate, and immediate.*
*Immediately, from God: in respect of his will and secret*
*iudgments, as unto the apostles.*
*By meanes and tradition, as from us, opening the*
*substance, and body of Nature, according to our own*
*Image, which is the thing I have now in hand.*
*I am therfore, to instruct and informe you, according to your*
*Doctrine delivered, which is conteyned in 49 Tables.*
*In 49 Voyces or callings: which are the Naturall*
48 Keys, or calls and theyr use. *Keys, to open those, not 49, but 48: (for One*
*is not to be opened) gates, of understanding: Whereby*
*you shall have knowledge to move every gate,*
*and to call out as many, as you pleas, or shalbe thowght*
*Necessary. Which can very well, righteously, and wisely,*
*open unto you the Secrets of theyr Cities, make you*
*understand perfectly the conteyned in the Tables.*
*Throwgh which knowledg you shall easyly be hable to*
*iudge, not as the world doth, but perfectly of the*
*world, and of all things conteyned within the Cumpas*
*of Nature, and of all things which are subiect*
*to an ende.*
Note: Take tyme while time is: for time will away. *But behold, this Charge of myne is tyed unto tyme.*
*Therfore, be diligent, to lerne: diligent to heare,*
*and that with patience: For it is neyther a free schole*
*nor a schole of contynuance, for as powre is not*

August next. *given unto me beyond the first day of august next, so have you no strength to lerne after, bycause I am the staff of your doctrine.*

Nal. - *I am for the cumfort of the world and not for the hindrance: thus sayeth the Lord. To them that have harvest let them reap; and unto such as have labor let them work.*
*As for me, I am tyed to tyme, and am ready at all tymes: For I measure not your night, nor day.*

Δ. - *Thanks be unto the highest.*

Nal. - *Cease now, with me, for no more descendeth.*

Soli Deo honor et gloria.

### After None, the same Thursday —

After some short eiaculations of prayers to god, there appeared a great black masty dog .:. with whome I wold nave nothing to do, but expect Nalvage. He sayd, that he was Nalvage. We rebuked him as an hell hownd. An Illuding wycked spirit.
At length he departed, and Nalvage appeared; but brighter then to day.

Nal. - *Have you those things that I told you to day?*

Δ. - *We have them in record, and mynde:*

Nal. - *Reade them. -*

Δ. - I did read them.

E.K. - He laugheth: *ha ha ha*, &c, a great laughter.
he hath allso a Table, but seameth not to be like the former Table of Nalvage. There are ten or eleven divisions in this Table, as was not in the former Table.

Δ. - *Yf thow art* Nalvage *procede in the doctrine of Wisdome. Yf thow art not* Nalvage, *depart in the name of* Iesus.

- *I have free will: and therfore I will be here.*

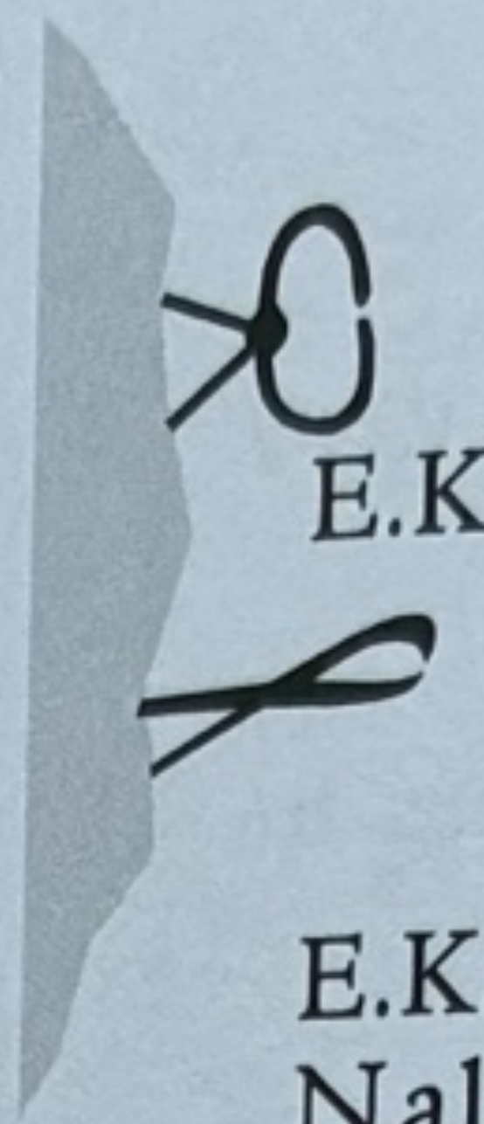
Δ. - *Now I dowt nothing, but thow art a deceyver.*

A voyce on the one side - Audite: *The ignorance of the wicked becommeth dust: which shewing it self, is swept out of dores, and thrown on the dunghills.*

E.K. - Now appeareth one, like true Nalvage.

Nal. - *Even so is it of the* [ . . . . . . ] *for thow hast opened thy blasphemy: and being discovered, art become more accursed: Therfor bycause thow art accursed: thow art not dignified, but become a vessell of Iniquitie: And therfore; hast no freewill. For free will eyther is, or is in state, to be dignifyed.* Freewill.

*Therfore, as dust I swepe the oute: and cast the into that dunghill which is the place of the greatest wo: The dunghill and the reward of the unrighteous.*
*And bycause thow hast thrust thy self into the Iudgments of the lord: and hast hard the Secrets of the almighty: therfore I seale the* tanq*uam* truncus in infernum.



E.K. - He striketh him with an yern, like a payre of tongs: in forme of a mowlde to cast pellets in: griping his brayn and underchaps: and so he fell down and dissapered: and in his place cam Nalvage.

E.K. - Nalvage maketh cursy toward the 4 quarters of the world.

Nal. - *My Us is as good as thy Um.* [E.K. - in his hart thowght that it might be that now one divell mastered an other: and there=uppon sayd *Um.*]

E.K. - He is now, accownting agayn on his table as he did before.

Nal. - *Unto this doctrine belongeth the perfect knowledg and remem=brance of the Mysticall Creatures. How therfor shall I informe you, which know them not?* Δ forte Characters

Δ. - *Mean you as* Baligon, Bobogel *&c.*

Nal. - *The Characters or letters of the Tables.*

Δ. - *You meane the mysticall letters, wherein the holy boke is promised to be written: and if the boke be so written and layd open before us, and then you will from letter to letter point, and we to record your instructions: Then I trust we shall sufficiently understand and lerne your instructions.*

Nal. - *Allso in receyving of the calls, this is to be Noted: that they are to be uttred of me, bakward: of you, in practise, forward:* Backward ((those calls))

Δ. - *I understand it; for the efficacity of them; els, all things called, wold appere: and so hinder our proceding in lerning.*

Nal. - *D P C E T E I R S M S S S*
24 *E S A I I M M M S E S.*

E.K. - All this was in one line, in the lowermost portion: and lowermost line therof.

Nal. - *I E E E E T N O E D M E T M M M*
27 *M M D M A E T S E A M.*

E.K. - Now he standeth still.

*EVIIII*
*^AO*
Nal. - *A E R T I S A N S S E A S D M M S E ^ A*
*O I I V I T S E I T T S D A I N.*

43 E.K. - These semed to be taken out of divers lines in the three lower portions: but None out of the Uppermost, or fowrth.

Nal. - *R S H D D S R R E S O L S N R E R E E*
*S F R H E I E E E E I E E O E T I S O E*
*R T T H D E O I S E O E S M E T F E D E*
81 *T S E E E E E R S E S E O R S M E T*
*D R F E. D E T S E E E R S E*
*R E E R*

I or E
[$\overset{I}{E}$]
Wheresoever O followeth, it may be E or I.

S I S E H E N O E S M E E F E E D I $\boxed{\overset{I}{E}}$ O E S S S
~~I S E O E S H E~~.
D S D F T E I E O R S O E D H T E T
... O E S H E O T R T E R E O E H S E R
E E I R E S R I S O E H E E D E I E H E D T
R N D D H D N.
*The rest of this lesson, next morning.*

Δ. - After the correcting of certayn places before in the letters he sayd: *I fele no more* ∴

Δ. - *Thanks and honor be to the highest, for ever. Amen.*

## Friday. morning, hora 8½ Aprilis ·13· Cracoviæ:

Not long after my Invitation, Nalvage Appered, Nutu Dei.

Nal. - *Our peace, which is triumphing patience and glorie, be amongst you.*

Δ. - *Amen.*

Nal. - *It may be sayd, can there be patience in the Angels, which are exalted above the ayre? For, such as wer of error, have theyr reward: yea, forsoth my deare bretherne: For there is a contynuall fight, betwene us and* Sathan, *wherein we Vanquish by patience* ∴ *This is not spoken without a cause, for as the divell is the father of carping, so doth he subtelly infect the Seers Imagination, mingling unperfect forms with my uttrance: Water is not receyved without ayre: neyther the word of god, without blaphemous insinuation. The Sonne of god never did convert all: neyther did all that did here him, beleve him. Therfore, where the powre of god is, is allso* Sathan ∴ *Lo I speak not this without a cause* ∴ *for I have answered thy Infection.*

Patience.

Δ. - E.K. had thowght that Angels had not occasion of any patience, and so was his thowght answered.

Nal. - *I finde the Sowle of man hath no portion in this first table;*
*It is the Image of the Sonne of God, in the bosom of his father, before all the worlds. It comprehendeth his incarnation, passion, and retorne to Iudgment: which he him self, in flesh, knoweth not, all the rest, are of understanding: The exact Centre, excepted.*

The first Table.

Δ. The Centre. Hell

*A (Two thowsand and fortene, in the sixth Table, is) D.*
86 *7003 in the thirteneth Table, is I.*
*A in the 21th Table, 11406 downward.*
*I in the last Table, one lesse then Number* ∴ *a word, Iaïda.*

*You shall understand, what that word is before the Sonne go down. Iaida is the last word of the Call.*

T
*H 49 ascending,* ~~P~~ *49 descending, A 909 directly: O, simply.*
85 *H 2029, directly, calle it Hoath.*

---

*225 from the low angle on the right side, contynuing in the same and next square, D, 225.* [the same number repeated]
*A in the thirtenth Table, 740 ascending in his square.*
84 *M the 30th Table, 13025: from the low angle on the left side. in his square ascending. Call it Mad.*

---

*O the 17th Table, 99 ascending.*
*C the 19th, descending 409.*
*O the 21th, from the upper right angle, crossing to the nether left, and so ascending 1003.*
83 *N the 31th, from the Center to the upper right angle, and so descending 5009.*
*Call it Noco.*

---

*Be patient, for I told you it wold be tedious.*
*O the 39th, from the Center descending on the left hand 9073.*
*D the 41th, from the Center ascending, and so to the right upper angle, 27004.*
*R 43th, from the upper left angle to the right, and so still in the circumference, 34006.*
*Ï the 47th, ascending, 72000.*
82 *Z in the same table, descending, the last.*
*Call it Zirdo.*

---

*P the 6th, ascending, 109.*
*A the 9th, ascending, 405.*
81 *L the 11th, descending, 603.*
*Call it Lap.*

Δ
Here he strok the table on Saterday action following, at my reding over of it backward.

---

*E the 6th, from the right angle uppermost to the left, 700.*
*G the 13th, descending, 2000.*
*R the 17th, from the Center downward, 11004.*
80 *O the 32th, descending from the right angle to the Centre, 32000.*
*Z 47th, 194000, descending. Call it Zorge.* [of one syllable]

---

*A 19th, from the left corner, descending, 17200.*
79 *A 24th, from the Center, ascending to the left angle, 25000.*
*Q the same table, ascending, 33000.*
*Call it QÄÄ́* [thre syllables with accent on the last *A*].

*E the second Table, 112 ascending.*
*L the ...th, descending, 504.*
*C the 9th Table descending, 1013. [that C, is called* C-minor.]
*I the 13th, descending, 2005.*
77 *C the 14th, descending, 2907: Call it Ciclé.*

---

E.K. - Now is he kneeling and praying with his rod up.
*O the 4th, ascending to the left angle, 390.*
76 *D the 5th, descending, 812.*
*O in the same, descending, 902: Call it ODO.*

Δ. here he stroketh agayn on Saterday.

---

*N the 9th, descending, 804.*
*A the 11th, descending, 2005. - This A may be an a or an o.*
75 *R the 14th, descending, 5006.*
*M ~~N~~ the 16th, descending, 12004.* - he corrected it *M.*
*A the 20th, descending, 17006.*
*Zamran*
*Z the 32th, descending, 40006. Call it Za~~n~~ran.*

---

*I give it faster, unto you, than I receyve it.* E.K. thowght it.

---

*D the 4th, descending, 212. - This may be T or D.*
74 *O the 6th, ascending from the Center to the left corner, 1907.*
*Call it OD. - or OT.*

---

*A the 9th, ascending, 500.*
73 *C the 10th, descending, 602. Call it CA.* [Δ two syllables]

---

*R the 16th, ascending, 22006.*
*A the 19th, descending, 23012.*
*C ~~P~~ the 30th, ascending, 30006.*
72 *A the 39th, from the left angle descending, 42012.*
*Z the 46, ascending, 312004. Call it Zacar.*

*E must com after R, but without* number *and so is it Zacare.*

---

*Use your tyme refreshing, and retorne.*
Deo gratias reddamus immortales.

## The Same Friday, after None, circa 3^am^. horam.

After a short request made by me to Christe for wisdom and verytie to be ministred by Nalvage, he appeared, and spake much to E.K. which he expressed not to me, but at length confesed that he gave him brotherly cownsayle to leave dealing as an Idolater or fornicator agaynst god, by axing cownsayle of such as he did. E.K. confessed that he had byn that day, and some dayes befor dealing by him self after his manner, to understand of my Lord Lasky, and of other matters of Lasko and left his questions in his wyndow written. Nalvage told him the divel had now taken away his questions. E.K. went down to see if it were true: and he fownd it true.

Nal. - *Pray.* Δ. - we prayed.
*There was an error in the last, not in the Number but in the letter.*
*I will first go thorowgh the letters, and after come to the numbers.*
*How many words have you receyved this day?*
Δ. - *Thirtene, wherof Iaïda was sayd to be the last of the call.*
Nal. - *They be more worth then the Kingdome of* Poland.
*Be patient, for these things ar wonderfull.*

---

*N (the number must nedes go to.) the sixth, descending, 309.*
71 *A the 7th, ascending, 360.*
*O the 9th, ascending, 1000.*
*O the 13th ascending, 1050.*
*V the 17th ascending, 2004. It is Voöan.*

*It may be sownded better Vaoan.*

---

*Add those last Numbers.*
Δ.

309
360
1000
1050
2004
4723

*Vooan is spoken with them that fall, but Vaoan with them that are, and are glorified. The divels have lost the dignitie of theyr sowndes.*

Δ. - *They make 4723.*
Nal. - *It is called the Mystical roote in the highest ascendent of transmutation.*
Δ. - *These phrases are darke, whan it shall please god they may be made playn.*
Nal. - *It is the square of the Philosophers work.* Δ. - *you sayd it was a roote.*
Nal. - *So it is, a rote square.* Δ. - The square therof is 22306729.
*The word is, by interpretation, Ignis vera mater.*
*The vayn Philosophers do think it doth beget bodyes: but in truth, it conceyveth, and bringeth furth.*

Lapis philo= sophorum magnæ pro= iectionis.

---

70 *D the fifth, ascending, 4.*
*O the 39th, ascending, 7806. Call it OD.*

Δ drawing the *o* long

---

*E : L : L 17th (not 17th the first, but 17th and the thirdth: for it is of the*
*el l thirdth: and 17th, it may be of them both).*
*ascending, 419.*
*o O the 18th, ascending, 2017. - this O must be sownded as A.*
69 *T M ~~M~~ the 24th, from the Centre to the left angle, ascending, 5069 -* *T must be instede of M.*
*L A A 30th descending, 9012.*
*A I I the 35th, ascending, 15079.*
aversed. *B P ~~P~~ the 43th, from the Centre to the left angle, descending, 159068.*
*Call it Piamo ël. - It is ~~Piato le~~ el Baltale to be sownded.*

---

Note Intru= ders.

*As the eare is the chief sense; so, being infected, it is the greatest hindrance. Many there be that thrust them selves betwene you and me: and they are increased. Powre is given agayn to the Shew stone: and thow shallt not be hindred.*
Δ. - *Shall I presently bring it furth?*
Nal. - *As thow wilt.*

Δ. - I browght furth the stone, and it seamed marvaylously brighter than before it was wont to appeare.

E.K. - He seameth to pray.

E.K. - There appeareth to me in the Stone Michael as he was wont to appere, with his sword in his hand and in a long white garment &c.

Mich.- *I am the strength of the highest and the mighty arme of him that is almighty: your fellow servant, and the Messager of the highest: The powres of the earth have risen up against you: But you shall prevayle: and this doctrine shall be delivered as is promised, and according unto tyme. But pray ernestly: For Lo, the whole hoste of Angels such as are blessed have cryed unto the Lord, saying, Not so Lorde: Thy bred is torn in peces, or reprochefully eaten.*

God his promise shall be performed.

*Thus therfore, sayeth the Lord, Be patient for the place is holy: and the powre of the highest is amongst you. Receyve willingly: For he that offended is Smitten. Be Cumforted, and beware of deceyvers: for the powre of the wicked is encreased, and is become mighty: But into this Vessell shall enter no uncleane thing, Not for this tyme onely, but for ever.*

The dignification of the stone.

*Unto the,* Nalvage, *thus sayeth the Lord, gather up thy wyngs and enter. Do as thow art commaunded and be Multiplyed.*

Be Multiplied.

Gabriel.

*Be Cumforted: for* Gabriel *shall ascend and stand before the Lord, and shall have powre and descend: and he shall be yoked unto thy loynes and thow shallt become mighty: that thow mayst open, the wonders of the Lord with powre.*

E.K. - Now is Nalvage come into the stone.

Mic. - *Be Cumforted, be Cumforted, be Cumforted my brethern in the god of hostes: for your* Cumfort *is and shall be of the* holy ghost. *Therfore let peace be amongst you and be no more babes. For wisdome dwelleth not amongst Childern, The peace of god be amongst you. And thus much I have Cumforted you.*

The holy Ghost.

E.K. - He is gon.

E.K. - Now here is an other.

Δ. - *It is* Gabriel, *that cam to* Daniel.

Gabr.- *I did so, and I am that* Gabriel; *and the world beareth witnes of my comming. You rebellious Wyndes, you deceyvers of the righteous, you naked substances and things lighter then the wyndes. Know not you that the God of your Creation hath rewarded you. Know you not your own weaknes: know you not your state of no returne? I say hedlong, you all, (without resistance,) fall down to your places: Be gon, Sink, for I am of powre and do Prevayle.*

*Behold he hath placed Darknes behynde him, and hath made the lights of heven as the Lamps of his beawty. Go you, that are confownded without retorne: For the name of our God in his determination is invincible. This Night is a Sabboth, and Skorge to the Wicked.*

Nal. - *I promysed to expownd you a word, the first you had to day but the last. It signifyeth,* of the highest.

E.K. - His table now appeareth very evydently to me, as that I cowld paynt it all.

- *Cease for this tyme, for it is a tyme of Silence, for the wicked are confownded: in the morning early you shall be towght plentifully: for my powre is become a hundred and fifty: and I will finish my charge, long before the tyme appointed.*

NOTE

Gabr.- *We are allways present untyll the promise be ended. Rest in peace ∴*

E.K. - Gabriel seameth to be all in complet harness like skales of a fish, from the arm pitts downward: with a speare in his hand, all of fyre, abowt a two yards long:

Note this forme of Gabriel at this occasion.

Δ. - *The peace of god and his mercy be on us now and ever, amen.*

Δ. - *Yf it shold not offend you, I wold gladly ax your knowledg of the Lord* Albert Lasky *our great worldly frende, and that for the servyce of god. Yf he be past the chief danger of his present infirmitie &c.*

Al. Lasky.

- *When we enter into him, we know him: but from him, he is skarse known unto us: as of him, of whome it is sayd he hast consented with an harlot: We know not the ende of God his Iustice which is uppon him. His prayers are come to the second heaven, neyther hath any receyved remembrance of him: But we will pray unto god to be mercifull unto him, and that for thy sake. Bycause thow shallt not be made a laughing stok to the wicked: Pray thow, for him, that thow mayst work in him that which he worketh not for him self. Hold up thy hands for him; for it is a lawfull and a charitable thing: For God hath graunted the a force in prayer: But be patient and humble. We with the, give thanks and lawd unto the Lord. Cease.*

Prayer for A. L.

God his gift to me in prayer.

Δ. - Laudes Deo no*str*o incessanter reddantur.

*Amen.*

## Saterday, Aprilis ·14· mane. Cracoviæ. 1584

Δ. - Oratione Dominica finita, et brevi illa oratione psalmi 33. inspecto Chrystallo apparuere utriq*ue* Gabriel et Nalvage.

E.K. - They knele, as thowgh they wer in confession one to an other; and for abowt half a quarter of an howre.

Gabr. - *Say after me,*

Prayer

*O begynning and fowntayn of all wisdome, gyrd up thy loynes in mercy,*
*and shaddow our weaknes: be mercifull unto us, and forgive us*
*our trespasses: for those that rise up saying, there is no god, have*
*risen up agaynst us saying, Let us confownd them: Our*
*strength is not, neyther are our bones full of marrow: Help*
*therfore, o æternall god of mercy: help therfor o æternall*
*God of Salvation: Help therfore, o æternall God of peace*
*and Cumfort. Who is like unto the, In the alters of Incense?*
*Before whome the quire of heven sing, O Mappa la man*
*halleluyah: Viset us o God with a comprehending fyre,*
*brighter then the sterrs in the fowrth heven. Be mercifull unto*
*us: and Contynue with us: for thow art Almighty: To whom all*
*things of thy brest~~s~~ in heven and erth sing glory prayse*
*and honor, Saying, Come Come Lord for thy mercy sak.*
*Say so, unto god, kneeling ∴*

Δ. - I repeted it, kneeling, and E.K. likewise kneeling.

E.K. - They both kneele down agayn, and put theyr forheds to gither. Gabriel seemeth to sitt in a chayre on the one side of Nalvage abowt a 30 yards of, on Nalvage his left hand. Nalvage standeth.

Gabr. - standing sayd.
*Thus sayeth the Lord, Who is he, that dare resist invincible strength:*
*Seale up the East, Seale up the Sowth, Seale up the West:*
*and unto the North put three Seales ∴*

E.K. - Now sitteth Nalvage in a chayr a syde from his rownd Table: the Table being somwhat before him:

Nal. - *Name that I point to.* [to E.K. he sayd so as concerning the letters.]

E.K. - He flong like a thyn brightnes out of the stone, uppon E.K. He hath his rod, which he toke out of his own mowth. He holdeth up his rod: and sayeth, *I am all Ioye, and reioyce in my self.*

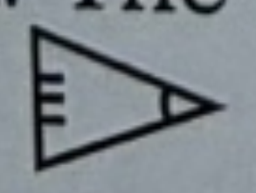
E.K. - He smitt the rownd table with his rod, and it whirled abowt with a great swiftnes. Now that which before semeth to be a circular and playn forme, appereth to be a Globe and rownd ball, corporall, whan it turneth.

Globe

Nal. - *Say the last.*

Δ. - *Piamo él.*

E.K. - He striketh the table now, and thowgh the body seme to turn, yet the letters seme to stand still in theyr places.

E.K. - Now he plucketh out 5 bokes as yf from under his chayre, and setteth them down by him. The bokes be grene, bright, and they be thre cornerd,  - a clasp.

5 bokes.

Nal. - *Rede backward* [to E.K.
*Every thing with us teacheth.*
*Read backward,*

---

*letter with out number.*

Nal. - *Read backward; letter with out number, the letters thow hadst yesterday.*

Δ. - after all red, he proceded thus:

*P the 4th, ascending, 97.*
68 *A the 6th, ascend., 112.*
*I - 8th, asc., 207.*
*P - 9th, asc., 307.* *Piap*

---

E.K. - Now he striketh it agayn, and it turneth.

*A*
67 *T* *TA*

---

*The numbers after.*

---

*I*
66 *A*
*A* *AAI The first A may be an A an O or an E.*
*Those are two words.*

---

E.K. - Now he striketh agayn and it turneth: his rod semeth to be hollow like a reede.

*A*
*P*
65 *G*
*O*
*B* *Call it Bogpa*

---

E.K. - Gabriel falleth down on his face: and lyeth prostrate, and Nalvage holdeth up his rod all the while.

*D* He pointeth beyond him in the upper circle.
*O* It semeth like a Roman e:
*S*
64 *L*
*A*
*M*
*A*
*O*
*P* *Poamal od : put out the S.*
*Make it two words,*
*it may be one word with S or T, but it wold be hard for your understanding:*
*Make a point betwene Poämal and od.*

---

E.K. - Gabriel lieth prostrate all the while.

With great dificulty this letter was discerned: Nalvage him self sayd he knew it not yet, but it semed to E.K. to be an X: Nalvage denyed it to be an X: and sayd he knew not yet the mysterie. *Say the Lords prayer for I can not open it. Allthowgh my powre be multiplyed, yet I know not this letter.*
At length he sayd it was *D.*

*X*
*D*
63 *M*____
*O*
*Z* *Call it Zomd*

E.K. - *I can remember that word well. Zomd.*
Nal. - *Thow shalt not remember it.*

*P*
62 *E* *It is called Vép /*
*V*
*Make a point there.* Δ. - *a full point.* Nal. - *No, a stroke.*

---

*O*
*L*
61 *O*
*H*
*O* *Call it Lóhŏlo*
*L* *Long the first syllable accented.*

---

E.K. - Now he striketh the table.

it is the uppermost of....
*S*
60 *D* *Call it ~~Dis~~ DS*

---

*S*
*I*
59 *M*
*A*
*P* *Prononownce it IPĂMIS.*
*I* *make a point at S, the A pronownced short.*

---

*L*
58 *V* *Call it VL* Δ. - with such sownd to *V* as we pronownce yew, wherof bows ar made.

---

*M*
57 *A*
*P*
*I* E.K. - it semeth to be an e.

*Ipam* | *um um* he hummed twise, signifying two words more, which were not to be pronownced tyll they were red in practise. | Labiis clau=sis.

*D*
*O* *OD as you had before.*

---

E.K. - Now Gabriel riseth from his lying prostrate.

*H*
*O*
56 *T*
*L*
*A*
*B* *Call it Baltóh*
*There is a point.*

---

---

*P*
*A*
*I*
*P* *Call it Piap*

---

E.K. - Gabriel steppeth up and seemeth to storme angerly against somwhat.

Δ. - Belyke some wicked powres wold intrude theyr illusions or hindrances in these actions.

E.K. - He hath thrown his dart from him: and it cometh to him agayn.

Gabr. - *Cownt the number of the words you have receyved to day.*

Δ. - *Sixtene, if Poamal od be made two words.*

Gab. - *Be packing, and so many plagues be amongst you more then your plague was before.*

E.K. - He seemeth to storme still.

Gab. - *Come in.*

E.K. - Now theyr come fowre in.

Gab. - *Art not thow* Adraman*? Which hast falln and hast burst thy nek fowr tymes? And wilt thow now rise agayn, and take part a new?*
*Go thy way therfore, thow seducer, enter into the fifth torment.*
*Let thy powre be less than it is by*
*as much as thow seest number here.*

E.K. - Now they all 4 fall down into a pitt or hiatum of the fowndation of the place where they stode.

E.K. - Nalvage lyeth all this while uppon his face.

Gab. - *Cownt now agayn.*

Δ. - *Sixtene.*

Gab. - *It is not so. There is an error.*

Nal. - *I am deceyved from Ipam.*
*OD the next, is fals, and so are the rest.*
*And so is that that followeth.*

---

*A*
*B*
*O*
*S* *Sobá*

---

Δ. - *I had baltoh.*
Nal. - *And Piap.*
Nal. - *What is this* [to E.K.]. E.K. - *a G.* Nal. - *No, it is an H*

55 *H*
*O*
*T*
*TÓH*
*There is a point, shewing a stroke, called* virgula.

---

54 *M*
*O*
*H*
*HOM*

---

53 *S*
*D*
*DS*

---

52 *L*
*I*
*P*
*D*
*A*
*I*
Call it *IÁDPIL* accent *ád.*

---

51 *O*
*N*
*O*
*G*
Call it *Gono*

---

Gab. - *Move not, for the place waxeth more holy.*

Nal. - pointeth. *~~S~~*
*~~D~~*
*~~DS~~*

This was corrected on Monday following to be to much.

---

50 *A*
*N*
*D*
*A*
Call it *ADNÁ*

---

E.K. - Gabriel did throw a brightnes uppon E.K. after he had stroked his own face first. E.K. started at it.

49 *A*
*Z*
*R*
*N*
*Z*
Call it *Znrza*
Δ. - as - *Znurza.*

---

E.K. - Nalvage kneleth down befor the Table and useth many inclinations and gestures of reverence, as preists use to do at the alter, he did also the like befor.

48 *M*
*Z*
*R*
*A*
*F*
*Farzm*

---

47 *H*
*A*
*L*
*I*
*P*
*~~of knowledg~~*
Moreover

*P* is distinctly pronownced by it self.

*PÍLAH* three syllables.

---

46 *H*
*A*
*N*
*D*
*A*
*I*
*the ark of knowlege*
*IADNAH* [*yadnah.*

---

E.K. - Nalvage cometh and kisseth the Table and kneeleth down. and semeth to pray.

45 *M*
*R*
*E*
*with*
*ERM*

---

44 *B*
*A*
*C*
*a rod*
*CAB*

---

E.K. - He kneeleth down agayn and useth such gestures as before.

*G*
*S*
*N*

E.K. - Nalvage sayd, Adiuva me, ô mi Deus.
He holdeth up his hand and kisseth the Table, and useth wonderfull reverence.
He sayeth agayn, Fer opem, ô mi Deus.

43 *E*
*R*
*N*
*O*
*Z*
*delivered you*
*Zonrensg*

---

42 *S*
*D*
*and*
Δ. *which*
*DS*

---

41 *R*
*I*
*P*
*the holy ones*
*Pir* ther is a point.

---

40 *A*
*B*
*A*
*C*
*to govern*
Call it *Cabá*

---

39 *A L E R O H O* *I made a law*

*Call it Ohoréla* |

Nal. - *There is a stop, shewing a stroke made straight down thus,* |

38 *M R A S A C* *To whome*

*Casárm* | *a stop*

E.K. - Now he kisseth the table agayn.

37 *M A S R G* *with admiration*

*GRSAM* | *a stop at M.*
Δ. - as *gurſam.*

36 *H E L O B O* *your garments*

*ÓBŎLEH*

35 *S B R V* *beawtifyed*

*VRBS*

34 *S D* *and* Δ. *which*

*DS*

E.K. - Now he useth the former reverent gestures agayn.

33 *I D L A* *of gathering*

*ALDÍ*

32 *E G R P* *with the fire*

*PRGE* as *purge.*

31 *P N O N G* *I garnished*

*Gnonp*

Nal. - Adiuva me, o mi Deus.

30 *L I H T* *Seates*

*THIL* : *a point here.*

29 *A B O S* *whose*

*Soba*

28 *N E I Z* *of my hands*

*Zien* *here a point.*

27 *H O L B O N* *the palmes*

*Nobloh*

26 *A T* *as*

*TA*

25 *H A M M Ø Ø* (*O C*) *trussed you to gither*

*COMMAH* *a point.*

24 *D O* *and*

*as before OD*

23 *Z M I Z* *of my vestures*

*Zimz* *a point.*

22 *A O H T O N* *in the myddst* *Nothóa* *here is a point before the word.*

21 *A A Q* *your garments* *QAA* *thre syllables.*

E.K. - Now he useth reverence to the table agayn.

20 *Q L O H* *measureth* *HOLQ* / Δ. as *holquu.*

19 *S D* *Which* *DS*

Nal. - Adiuva me, mi Deus.

18 *G R P L A M* *a through thrusting fyre* *Malprg* as *Malpurg.*

17 *A T* *as* *Ta*

Now he prayeth as befor, his armes extended.

16 *A A R G* *and the Mone* *GRAÄ* *a point.*

15 *D A S P Z A N* *a sword* *NAZPSAD*

E.K. - Now he prayeth agayn.

14 *A T* *as* *TA*

13 *I* *is* *a word by it self.*

12 *R O R* *The Sonne* *Ror* *here a point.*

11 *L O Z* *bands* *Zöl* Δ. - as *zod ol:* a point.

10 *A R B O S* *in whose* *Sobra*

9 *O H P N O V* *of wrath* *Vonpho*

8 *Z L A C* *above ye firmaments* *Calz*

7 *H S N A L* *in powre exalted* *LANSH* as *Lonsh.*

Adiuva me ô Deus.

6 *T L A B* *of Iustice* *Balt* *here is a point.*

5 *D A I* *the god* *Iad* as *yad.*

4 *O H O G* *sayth* *GOHÓ*

| | | | |
|---|---|---|---|
| 3 | *G S R O V* | *over you* | *vorsg* / *here a point.* |
| 2 | *F N O S* | *rayng* | *sonf* |
| 1 | *L O* | *I* | *ol* |

E.K. - Now he sitteth down in his chayr.

The first Call ended. - *This is the ende of the mighty and first Call.*
*Pray that you may understand what it is.*

Δ. - *Mean you presently.*

Nal. - *I, presently.* Δ. - I prayed to that intente.

E.K. - All the stone sheweth fyre, and all is on fyre, nothing els appering. Not like common fyre but clere, thin &c:
Now it waxeth clere.

E.K. - And Now Nalvage is on the Top of the globe
and his seat remayneth in the former manner of fyre.
Now Nalvage holdeth up his right hand, and
the same semeth to be many hands.
There is on one of his fingers an I, it vanisheth away,
and so on diverse fingers ar words, as follows:

*I*
*rayn*
*over*
*you*
*sayeth*
*the*
*God*
*of*
*iustice*
*in*
*powr*
*exalted*
*above*
*the*
*firmaments*
*of*
*wrath*
*in*
*whose*
*hands*
*the*
*Sonne*
*is*
*as*
*a*
*sword*

*and*
*the*
*Mone*
*as*
two words *a*
*throwgh*
*thrusting*
*fire*
*which*
*measureth*
*your*
*garments*
*in*
*the*
*myddst*
*of*
*my*
*vestures*
*and*
*trussed*
*you*
*to gither*
*as*
*the*
*palms*
*of*
*my*
*hands*

*whose*
*seats*
*I*
*garnished*
*with*
*the* — 60
*fire*
*of*
*gathering*
*and*
*bewtifyed*
*your*
*garments*
*with*
*admiration*
*to*
*whome*
*I made*
*a*
*law*
*to*
*govern*
~~*the*~~
~~*holy ones*~~
*and*
*delivered*
*you*
*a*
*rod*
*with*
*the*
*ark*

*of*
*knowledg*
*moreover*
*you*
*lifted*
*up*
*your*
*voyces*
*and*
*sware*
*obedience*
*and*
*faith*
*to*
*him*
*that*
*Liveth*
*and*
*triumpheth*
*Whose*
*begynning*
*is*
*not*
*nor*
*ende*
*can*
*not*
*be*
*which*
*shyneth*
*as*
*a*
60 — *flame*
*in*
*the*
*myddst*
*of*
*your*
*pallace*
*and*
*rayneth*
*amongst*
*you*
*as*
obedience *the*
*Ballance*
*of*
*righteousnes*
*and*
*truth*
*Move*
*therfore*
*and*
*shew*
*your*
*selves:*
*Open*
*the*
*mysteryes*
*of*
*your*
*Creation*

*be*
*frendely*
*unto*
*me*
*for*
*I*
*am*
*the*
*servant*
*of*
*the*
*same*
*your*
*God*
*the*
*true*
*worshipper*
*of*
*the*
49 — *highest.*

60
60
49
169

E.K. - Now all the fingers be gone.

Δ. - —

Nal. - *It is the sense in your tung of the*
*holy and mysticall Call before delivered:*
Second Table. *Which followeth in practise for the*
*moving of the second Table, ~~theyr~~*
*the Kings and ministers of govern=*
*ment: The Uttrance of which, is*
The Co=venant of God. *of force; and moveth them to visible*
*apparition ∴ moved and appered, they*
*are forced (by the Covenant of god, delivered*
*by his Spirit) to render obedience and*
*faithfull societie. Wherein, they will*
*open the mysteries of theyr creation*
*as far as shall be necessary: and*
*give you understanding of many thowsand*
*Secrets, wherein you are yet but children.*
Many Keys. *For every Table hath his key: Every*
*key openeth his gate, and every gate*
*being opened giveth knowledg of him*
*self of entrance, and of the mysteryes*
*of those things wherof he is an inclosure.*
*Within these pallaces you shall finde*

*finde those that are of powre, as well to speak,*
Note these: 3 degrees — *as to do. For every pallace*[1] *is above his Cytie*[2]*,*
*and every City above his entrance*[3]*.*
*Be you therfore diligent that you may enter in, not as*
*spoylers but as such as deserve interteynment in the*
*name and throwgh the powre of the highest.*
Faith — *For great are the mercyes of god unto such as have faith.*
A Key of the first .7. — *This is therfor the Key of the first seven, according*
*to the proportion of the first Creation.*
*No more for this tyme.*
A signe to make an ende: — A Signe allways to mak an ende.
E.K. - He drew a Curten before the stone, of white
cullor.

* * *

## The same
## Saterday, after None, hora ~~3½~~ 4.

The white Curten remayned abowt half an howre after my
prayer to god, and some invitation to Gabriel and Nalvage,
at length the Curten quaked as thowgh wynde blew it.
E.K. - My thinketh that I heare a styr within the stone.
* I had discoursed somwhat with E.K. of the manner of skrying &c. — At length they appered. E.K. - They have very eyes, which twinkle
as other mens eys do: and*therfor I see them with my externall ey, not
within my Imagination, as . . . .
Gabr. - *There are two kinde of visions, the one by infusion of Will*
*and descending, the other by infusion by permission*
*and ascending. The first is the image of the Will of god,*
*descending into the body: and adioyned to the sowle*
*of man, whose nature is to distinguish things of his owne*
*likenes, but shut up in prison in the body, wanteth that powre,*
*and therfore being illuminated by Spirituall presence, inwardly,*
*seeth now in part, as he shall hereafter do in the whole.*
E.K. he speaketh hollowly. — *But Note, that every vision is according to the sowle of man*
*in powre: and so is receyved of him that seeth.*
*The body of man feeleth nothing Spirituall untill he be of incorruption: Therfore useth no sense in any Illumination.*
*The other is to be fownd owt by his contrary.*
E.K. - Here is a divell that derideth these instructions, and sayeth, *You*
*may know his vertue by his wisdome: he never went to schole.*
Gabr. - *I know what he is: Powre is given to me to resist him, but*
Note: Pater Antichristi. — *not to towch him. He hath ascended, and begotten him a sonne,*
*wherein the people of the earth shall be accursed.*
*As those that are in prison shutt up from light and the use of*
*the day, comprehend not any thing, but that which entreth*
*unto them by permission or free will, so is the sowle*

*of man shutt up from all light, except that*
*which entreth by the Will or suffrance of the highest.*
*But as obedience is the tryall of Dignification, so are the*
*ceremonies appointed by God, the witnesses of Iustification.*
*For he that violated the outward Law was accursed: But the*
*very ende of Iustice to Salvation, is the obedience and*
*submission of the Sowle, How can it be that the*
*erth and elements shall beare wittness against man in the*
*day of Iudgment: but in the perverse use of them, contrary to*
*God his commaundements.*
The wicked spirit sayd. - *He is a slow schole master and of small understanding.*
Gab. - *Cease, for the Conflict is great and must have iudgment*
*of the Lord ∴*
Δ. - *Shall I ioyne my prayers with yours to our God, to drive away this wicked*
*skorner and contemner of your ministerie?*
Gab. - *Not so, you know not the Secret iudgments of the lord herein.*
The White Curten was drawn.
Δ. - Deo n*ostro* soli O*mni*potenti sit o*mn*is Laus
honor gloria, et imperium
in sæcula sæculor*um*.
*Amen.*

* * *

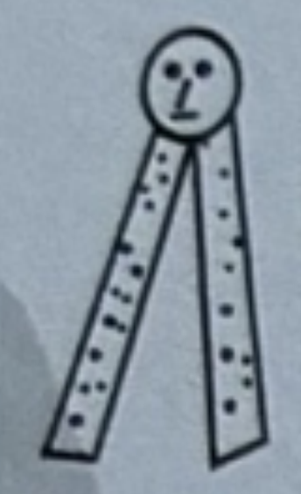
## Sonday, Aprilis 15. Mane hor 7½

After a few prayers necessary ∴ and invitation to Gabriel and Nalvage
for theyr Instructions.
A voyce out of the stone. - *Our Instructions shall grow most plentifully amongst you.*
*But give place to time, for this is the voyce of the highest.*
*Be holy and righteous in the works of your hands, and kepe allways*
Sabaoth — *the Sabaoth of your redemer, hereafter: for even yet, the Serpent*
*is amongst us. For even yet the Serpent is amongst my holy*
The Serpent laboreth to part us asunder, and hopeth to prevayle. ☞ — *ones, and endevoureth to cut you a sunder.*
*Therfore I say, be holy even in the works of your hands, for he*
*thinketh to prevayle agaynst you: But let your howses be*
*swept cleane, that whan the Spy entreth, he finde nothing*
*to fede on.*
Δ. - We ceased and gave our selfs to the
Sabaoth, considering: intending hence forward
to viset the Church and assembly, to pray
and meditate on god his servyce, &c.

Solus Iesus Chris*tus* est
Triumphator contra mort*em*
et Diabol*um*, Domin*us* nost*er* et
Deus Nost*er*: *Amen.*

## Monday, 15. Aprilis. Mane, hora 6: Cracoviæ

Δ. - After a short prayer to God for remission of synns, and sending of his graces, and his good ministers assigned for our Instructions: and for the avoyding away of the great Enemy &c. who held conflict against Gabriel &c. The white Curten appered still drawn, before, in the stone, for an howr.



E.K. - There apereth a face standing uppon two pillers, the curten yet remayning drawn: The face is fyry, and hath very great teeth. The pillers are like marble spotted gray: and the ground of the pillers cullor, white ∴

he sayd - *The works of the highest are become a stumbling blok, and have entred into the brests of a woman, and he is become angry. But whan she thinketh her self happy she shall stumble, where she wold not, and become sorrowfull without cumfort.*

The Woman

forte Mater Antichristi.

E.K. - This face and pillers becam a great water, swelling upward, and so vanished away.

Δ. - After abowt an howr, the Curten was opened. All appereth as before. Gabriel sitteth in his chayre and Nalvage kneleth.

Nal. - *Pray for the Mercy of God.*

The wicked Tempter. - *Pray, thow shalt not be hard.*

The Wicked - *So, well sayd, fy uppon him:*

Δ. - This divel rayled against God.

Gab. - *Move not, for presence of powre is great.*

Δ. - I prayed diverse prayers for the mercy of god, and help agaynst the Wicked enemy yet present and molesting us, as he was permitted.

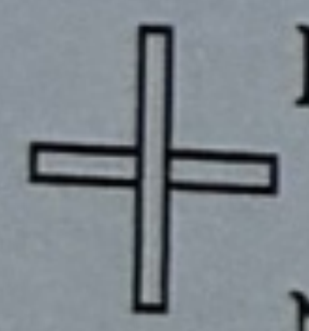
Δ. - Thy iudgment light on this wicked rebell for this blasphemy, o god.

Nal. - *Number the words of the first key.*

Δ. - *I have cownted them, and they seme to be 88.*

Nal. - *There are not so many.*

Δ. - *Where have I misreckened I pray you? Perhaps Poamalzod is to be but one word, and so are 87.*



E.K. - There is a great Crosse over all the stone that is red. Not onely over, to be impressed throwgh the stone.

Nal. - *Number the words in thy own language.*

Δ. - *I have numbred them, and they seme to be 169.*

Δ. - While I numbred, the great red cross went away: and shortly after, cam in againe into the stone as before.

Gab. - *Move not, for the place is holy. You have $\overset{\text{Znrza}}{\text{Zurza}}$ ~~dz~~ ds Gono in the Call: the sd is to much.*

Δ. - *I will then put it out.*

Δ. - *I find Znrza Adna ds Gono:*

Nal. - *That ds is to much.*

*I pray you, what is then the Number of them, of you allowed?*

Nal. - *86.*

Δ. - *Making allso Poamolzod one word, in that accownt?*

Nal. - *Set down:*

1 — 1.
2 — 1.
3 — 2.
4 — 1.
5 — 2.
6 — 2.
7 — 3.
8 — 3.
9 — 2.
10 — 2.
11 — 1.
12 — 2.
13 — 1.
14 — 1.
15 — 2.
16 — 1.
17 — 2.
18 — 1.
19 — 4.
20 — 1.
21 — 1.
22 — 2.
23 — 3.
24 — 3.
25 — 1.
26 — 3.
27 — 1.
28 — 2.
29 — 3.
30 — 1.
31 — 1.
32 — 2.
33 — 3.
34 — 2.
35 — 1.
36 — 1.
37 — 2.
38 — 2.
39 — 2. — 71
40 — 4.
41 — 2.
42 — 2.
43 — 1. — 80
44 — 2.
45 — 2.

46 — 3.
47 — 2.
48 — 1. — 90
49 — 5. *you lifted up your voyces*
50 — 2. — *1 - and*
*1 - sware*
*1 - obedience*
*1 - and*
*1 - faith*
51 — 1.
52 — 4. — 102 *to him that liveth*
90
77
167
53 — 1.
54 — 1.
55 — 2.
56 — 2.
57 — 2.
58 — 3.
59 — 1.
60 — 1.
61 — 3.
62 — 3.
63 — 3. *of your pallace*
64 — 1.
65 — 1.
66 — 2.
67 — 1.
68 — 2.
69 — 2.
70 — 1.
71 — 1.
72 — 1.
73 — 1.
74 — 1.
75 — 3. *show your selves*
76 — 1.
77 — 2.
78 — 3.
79 — 4. *be frendely unto me*
80 — 1.
81 — 2.
82 — 1.
83 — 1.
84 — 5.
85 — 3.
86 — 3.

Nal. - *Now you may know how to expownd it,*
*For as the numbers follow, so are the words of your own tung to be applyed:*
Δ. - *For the two words more, what shall we do?*
Nal. - *Yf you apply them you may easyly fynde them.*

60
60
47
167

Δ. - Deo gratias agamus.

Δ
Note

There are three Calls
in this second ~~boke~~ part of Cracovia,
and One in the first.
These 4 Calls are the Second,
the 3th: 4th: 5th: for, the
first Table can have no Call, as
it is of the God hed.

……. Aprilis. 1584 Iesus Cracoviæ

Nal. - *A new Action - Backward, as before.*

| | | | |
|---|---|---|---|
| 52 | *DAIOI* | *of him that Liveth for ever* | *Ioiad* |
| 51 | *RIZ* | *I am* | *Zir* |
| 50 | *PAL* | *for* | *Lap* |
| 49 | *PLERV* | *a strong seething* | *vrelp* |
| 48 | *MZAZO* | *make me* | *ozazm* |
| 47 | *DO* | *and* | *od* |
| 46 | *OZLACIM* | *in powre* | *Micalzo* |
| 45 | *NARMAZ* | *show your selves* | *zamran* |
| 44 | *DOQONC* | *unto his servants* | *as C Nó quod* |

Gab. - *The place is become more holy, and he is become more meck.*

Nal. -

| | | | |
|---|---|---|---|
| 43 | *AC* | *therfore* | *Ca* |
| 42 | *RACAZ* | *Move* | *Zacar* |

Nal. - *Make a stop there.*

| | | | |
|---|---|---|---|
| 41 | *LEHOG* | *sayth the first* | *Góheľ* |

E.K. - Now the Cross is com in agayne, thinner then it was befor.

| | | | |
|---|---|---|---|
| 40 | *VZROT* | *Arrise* | ~~*Torzú*~~ *Tórz ú* |
| 39 | *NODIAI* | *of the all powrefull* | *Ia í don* |
| 38 | *NINAM* | *in the mynde* | *Manin* |
| 37 | *QO* | *but* | *Q quu* |
| 36 | *EGAT* | *as is not* | *Tagé* |
| 35 | *SROC* | *such* | *Cors* |
| 34 | *FORT* | *a buylding* | *Trof* |

| | | | |
|---|---|---|---|
| 33 | *NAON* | *you are become* | *No án* |
| 32 | *PAL* | *for* | *Lap* |
| 31 | *NOGNOZO* | *then the manifold wyndes* | *ózŏngon* |
| 30 | *AIB* | *your voyces* | *BIĂ* |
| 29 | *SIHC* | *are* | *Chís the i long* |
| 28 | *PLACIM* | *mightier* | *Mí calp* |
| 27 | *DO* | *and* | *od* |
| 26 | *IRRO* | *then the barren stone* | *Orri* |
| 25 | *DSVL* | *your feet* | *Lusd* |
| 24 | *SIHC* | *are* | *CHIS as χισ in greke.* |
| 23 | *IVIG* | *stronger* | *as Ghiui* |
| 22 | *HOTLAB* | *of righteousnes* | *Baltoh* |

| | | | |
|---|---|---|---|
| 21 | EGOO | for the chamber | Oo̊gę |
| 20 | SBRVT | in theyr bewty | Turbs |
| 19 | QLSROL | the flowrs | Lors l quu |
| 18 | ATQ | or as | Quu ta |
| 17 | ADELCARAP | for a wedding | Parácle̊da |
| 16 | OHLAT | cups | Tal ho |
| 15 | AT | as | Ta |
| 14 | GMARBA | I have prepared | Abramg |
| 13 | AMRASAC | whome | Cas árma |
| 12 | HPDAIP | within the depth of my laws | Pi ádph |

| | | | |
|---|---|---|---|
| 11 | ZAZAZI | have framed | Ízăzaz |
| 10 | GRPLAI | the burning flames | I ál purg |
| 9 | MABOS | whome | s ó bam |
| 8 | L | of the first | a word |
| 7 | VIIV | o you the second | Vi i v |
| 6 | DLAS | your voyces of wunder | Sald |
| 5 | PIAAF | understand | Fa á ip |
| 4 | MO | | Om |
| 3 | GNOZ | of ye wyndes | Zong |
| 2 | HAAPV | the wings | V pă ah |
| 1 | TGDA | Can | Adgt |

Note
...... shold
...... all one
worde, and
......w 51 as
in the
english.

*The first word. The first is the last.*

1 ———— *Can*

E.K. - Now he holdeth up many hands and fingers as before, and on the very ende of the fingers distinctly these parcels appered in english.

2 *The second word --- The wings*
*vpaah, is, the wings, and adgt, is can.*

3 ———— *of the windes*
4 ———— *understand / your voyces of wunder*
5 ———— *o you* } 1
6 ———— ☞ *the second*
7 ———— *of the first*
8 ———— *whom*
9 ———— *the burning flames*
10 ———— *have framed*
11 ———— *within the depth of my iaws*
12 ———— *whom*
13 ———— *I have prepared*
14 ———— *as*
15 ———— *Cups*
16 ———— *for a wedding*
17 ———— *or as*
18 ———— *the flowrs*
19 ———— *in theyr beawty*
20 ———— *for the Chamber*
21 ———— *of righteousnes*
22 ———— *stronger*
23 ———— *are*
24 ———— *your feete*
25 ———— *then the barren stone*
26 ———— *and*
27 ———— *mightier*
28 ———— *are*
29 ———— *your voyces*
30 ———— *then the manifold wyndes*
31 ———— *For*
32 ———— *you are become*
33 ———— *a buylding*
34 ———— *such*
35 ———— *as is not*

36 ———— *but*
37 ———— *in the mynde*
38 ———— *of the all powerfull:*
39 ———— *Arise*
40 ———— *sayth the first*
41 ———— *Move*
42 ———— *therfore*

E.K. - All the stone is become very dark ∴

The wicked sayd - *Thow shalt go no furder.*

Δ. - I prayed Roffensis psalm ·9· and the Lords prayer, and the stone became clear, and the fingers appered agayn, throwgh the mercey of the highest.

43 ———— *unto ~~my~~ ~~his servants~~ his servants*
44 ———— *shew your selves*
45 ———— *in powre*

This *his* and *him* corrected wer of the wicked his subtle suggestions.

46 ———— *and*
47 ———— *make ~~me him~~ me*
48 ———— *a strong See thing*
49 ———— *for*
50 ———— *I am*
51 ———— *of him*
52 ———— *that liveth for ever*

E.K. - Now appere no more fingers.
Nal. - *Compare them now to gither.*
E.K. - Now he is set down in his chayre.
Δ. - *I have compared the english ioynts to the mysticall words and I fynde 52 of ech: so that they agree.*
---- they
---- but 51.
Nal. - *Thus you have this dayes labor.*
Now the white silk is extended over the stone.

Δ. - Solis Deo no*str*o, Deo O*mn*ipotenti et
maiestatis tremendæ, reverendæ
et sup*er* o*mn*ia amandæ sit o*mn*is
laus gr*at*iarum actio et Iubilatio.
*Amen.*

## Tuesday: Aprilis ·17°. † Cracoviæ.

After diverse eiaculations appropriat to the action, and the curten or white veale yet remayning. E.K. thowght diverse tymes that he saw throwgh the white veale and stone and all, nothing appearing therein.

E.K. immediately fell into a new dowting of the verity of these Actions: and sayd he had a vision by a good creature the last night, who sayd these Creatures (with which we delt), wold no more appear unto him:

Hereuppon he sayd that both the last dayes skorner and these our instructers were all divells ∴ and that he wold no more sit to receyve A, B, C, and so by letters, any doctrine of theyrs, unleast they wold otherwise expressly and lively deliver a playn rule thereof:

With many other arguments to disprove the verity of our Actions.

Whereuppon he sayd, Iohn, *your boy can well enowgh deliver you these letters, and so you nede not me* &c.

I referred all to God his will and mercyes: For, as I had at his hands onely, and by his order, and for his service required Wisdome and true Knowledge, so do I not dowt, but God will according to his accustomed goodnes, provide that for me, that is best for any vocation here in erth &c.

E.K. He rose, and went away: and left me alone in my study appointed for these Actions.

Δ. - Deus in adiutorium meum intende
Domine ad adiuvandum me festina.
Gloria Patri et Filio et Spiritui Sancto
Sicut erat in principio et nunc
et semper et sæcula sæculorum.
*Amen.*

* * *

## Thursday: circa 9am.

As I was in my upper study, and had gathered the holy words of the second and third Call and had confered them with theyr english delivered allso unto us: E.K. cam up the stayrs and so went into his study and cam out agayn, and as he was going down the stayres I opened my study dore, and saluted him: He thereuppon, cam up agayn and cam into my study: and there I shewed him what I had done: and how I had some understanding of those holy words theyr significations, by reason of due applying the english to the words &c. entending therby to have induced E.K. to like the better of the manner of our frendes due and methodicall proceding with us, and told him that unleast of this strange language I shold have the wordes delivered unto us Letter by Letter, we might err, both in the orthographie, and allso for want of the true pronunciation of the words, and distinction of the points, we might more miss the affect expected.

But as on tuesday last, so now agayn he sayd, our Teachers wer deluders, and no good or sufficient Teachers who had not in two yeres space, made us hable to understand or do somwhat ∴ and that he could in two yeres have lerned ~~many~~ all the 7 liberall sciences, yf he had first lerned Logik, &c. Wherfor he wold have no more to do with them any manner of way, wished him self in england, and sayd that yf these bokes were his, that he wold out of hand burn them, and that he had written to my Lord (by Pernus) that he toke our Teachers to be deceyvers, and wicked, and no good Creatures of God. With many such speches, and reasons (as he thowght) of force to dishuade him self from any more dealing with them. But willed me to use Iohn, my boy, as my Skryer, for that these Spirituall Creatures wer not bownd unto him, &c. I answered unto all these parcells and reasons, as tyme served, declaring my perfect trust in God, that seing I have many yeres desyred and prayed for wisdome (such as these Actions importe) at his hands, and by such meanes as to his divine Maiestie semeth best, that he wold not eyther myslyke my prayer, or abuse my constant hope in his goodnes and mercy: Therfore I concluded that I referred all to the mercifull Will of God: and dowted nothing, at the length to be satisfyed of my request and prayer made unto him. So he went from me this second tyme. God lighten his hart with knowledge of the truth, if it be his divine Will and pleasure.

* * *

Note: Pernus went on last wensday morning: and had receyved our letters after None on Tuesday last ∴ But on Monday before The Wicked Prince of darknes did what he could to hinder our proceding.

* * *

On Thursday, Fabius (brother of my Lord Lasky his wife), browght newes to Cracovia that my Lord Lasky was comming to Cracovia ward: Emericus cam from Kesmark, and retorned bak agayn. Fabius rode from Cracovia toward Kesmark.

* * *

Saterday: Aprilis ·21· A meridie.

After our prayers made, appeared shortly after Gabriel and Nalvage.
E.K. propownded 6 questions orderly, which had bred great dowt
in his fantasie, and requested theyr answers.

Δ. - He wold have our Spiritual frendes to promiss him the perfomance of the promises.

Gab. - *Yf we wer masters of our own doings, we might*
*well promis: But we are servants and do the will of*
*our Master ∴ But let me ax the one question:*
*Dost thow not think that all things are possible with God.*

E.K. - *I do so, ~~and~~ I know so.*

Gab. - *Then is there no cause why thow sholdest distrust.*
*Let him that is a servant, and is commaunded to go, go: and let*
*not the erth rise up, and strive against the plow man.*
*What synn is it, whan the Creature riseth up, & sayeth in his*
*hart, Let the Lord mak a covenant with me,*
*consydering he is bond man?*

[E.K. - They seme, both the voyces, at ones, to come to my eare.]

- *None but he, that becommeth disobedient, and refuseth his*
*master.* [Δ. - wold do so.

Δ. - —

Gab.-Nal. - *These things, that is to say, this doctrine, delivered by us, is of God*
*and of his mercyes graunted unto you. which cannot be in*
*vayn: and therfore, to be performed ∴ for the secret*
*determinations of God are unknown unto us ∴*
*We never heard of any man that wold ax, if god wold perform*
*his promises ∴*

E.K. - *By August next?*

- *What if it wer a hundred augusts? you may be a wery*
*befor august next, as the Children of Israel wer of*
*theyr Manna.*

E.K. - *Why ioyn you numbers with these letters, and added none with*
*those of the former tables?*

Numbers.
Numeri formales

- *Brother, what is the cause that all the world is made of numbers?*
*The Numbers we speak of, are of reason & forme &,*
*not of merchants ∴*

Pulvis.

Δ. - *I besech you as concerning the powder wherof he thinketh that*
*he hath made due assay of it as if it shold have*
*byn the philosophers stone, & so affirmed to be, by*
*the ministers of this Action? I besech you*
*so to answer this thing as his reason may be satisfied.*

Δ. - They gave no answer hereunto but proceded in the former matter of
numbers.

Note the propretye of this method and Language.

Gab. - *Every letter signifieth the member of the substance wherof*
*it speaketh. Every word signifieth the quiddity of*
*the substance. The letters are separated, &*
*in confusion ∴ and therfor, are by number gathered*
*to gither: which allso gathered signify a number,*
*for, as every greater conteyneth his lesser; so are the*
*secret & unknown formes of things, knit up in theyr*
*parents: where, being known in number, they are*
*easyly distinguished: So that herein we teach places to*
*be numbred: letters to be elected from the numbred,*
*and proper words from the letters, signifying substan=*
*cially the thing that is spoken of in the centre of his*
*Creation. Whereby even as the mynde of man,*
*moved at an ordred speche, and is easyly perswaded*
*in things that are true, so are the creatures of God*
*styrred up in them selves, when they here the words where=*
*with all they wer nursed & browght furth: For*
*nothing moveth, that is not perswaded: neyther can*
*any thing be perswaded that is unknown. The*
*Creatures of God understand you not: you are not of*
*theyr Cities: you are become enemyes: bycause you are*
*separated from him that governeth the Cyty, by ignorance.*

Understanding,
Persuasion,
Motion.

☞ E.K. - *Whether is this Language, known in any part of*
*the world or no: yf it be, where & to whome?*

Adam.

Gab. - *Man in his Creation, being made an Innocent, was allso authorised*
*and made partaker of the powre & spirit of god: whereby*
*he not onely did know all things under his Creation*
*& spoke of them proprely, naming them as they were: but also*
*was partaker of our presence & society, yea a speaker*

*of the mysteries of God: yea with God him self. So that in Innocencie the powr of his partaking with god, & us his good angels, was exalted: and he becam holy in the sight of god, untyll that Coronzom (for so is the true name of that mighty divell) envying his felicity: and perceyving that the substance of his lesser part was frayle & unperfect, in respect of his pure esse, began to assayle him, and so prevayled: that offending he becam accursed in the sight of god:. and so lost the garden of felicity, the iudgment of his understanding: but not utterly the favor of god. And was driven furth (as your scriptures record) unto the erth which was covered with brambles: where being, as dum and not hable to speake, he began to lerne of necessity that language which thow*$^{\text{E.K.}}$ *callest Hebrue*[1]*: & yet not that Hebrue*[2] *amongst you: in the which he uttred & delivered to his posterity, the nearest knowledge he had of god his Creatures: & from his own self divided his speche into three parts: twelve, three and seven:. the number wherof remayneth, but the true formes and pronunciations want: & therfor is not of that force, that it was in his own dignitie, much lesse to be compared with this that we deliver, which Adam veryly spake in Innocency, and was never uttred nor disclosed to man since tyll now. Wherin the powr of god must work, & wisdome in her true kinde, be delivered:. which are not to be spoken of in any other tung, neyther to be talked of with mans Imaginations, for as this work and gift is of god, which is all powre, So doth he open it in a tung of powre, to the intent that the proportions may agree in them selves:. for it is written, Wisdom sitteth uppon an hill: and beholdeth the fowre wyndes, and girdeth her self to gither as the brightenes of the morning: which is visited with a few, and dwelleth alone as thowgh she wer a widdow.*

*Thus you see then, the Necessity of this tung.*
*The excellency of it:*
*And the cause why it is preferred befor that which you call Hebrue.*

Good Angels.

Coronzom

Note two hebrue languages.

Adam his speche after the fall.

literæ 22.

Lingua Angelica.

Lingua Angelica vel Ada= mica in suo innocentiæ statu.

*for it is written; every less, consenteth to his greater.*
*I trust this is suffycient.*

E.K. - *As concerning the powder, what is it.*

Gab. - *What it is, that it is; for the knowledg of it, may lead you to error.*

Δ. - This answer offended greatly E.K., and theruppon he left of, and wold recyve no more at theyr hands. God make him patient, and a favorer of this action ~~when it pleas him,~~ assone as it is nedefull that he shold be.

Δ. - Laudetur magnificetur et extollatur
nomen Iesu Christi in *omne* ævum.
*Amen.*

* * *

24 Aprilis.

Note. *ον τυεσδαι αφτερ νονε κιρκα ώεαμ κυαρταμ ας υυε τυυο σατ τογιθερ* E.K. *σαιδ θατ έ άδ θουυγτ υππον θε ματτερ* ετ κυοδ ιαμ υελλετ δυας όρας μιί κονκεδερε σινγυλις διεβυς αδ ρεκιπιενδα ιλλα κυε ιλλι τραδερε υελλεντ Εγω αυτεμ ιλλι (ετ μαξιμὲ δεο) γρατιας εγι κυια άνκ εσσε μυτατιονεμ δεξτρα εξκελσι φακταμ υερε ιυδικαυι: Ναμ αντε πρανδιυμ ριγιδισσιμυς ερατ ιν κοντραρια οπινιονε ετ σεντεντια.*

*Θισ αφτερ νονε.

* * *

# ✝ Cracoviæ

Wensday .·.
Aprilis 25 - Mane - hora ·7·

The veale appered at the first almost. After half an howr Gabriel and Nalvage appeared, after my manifold prayers and discourses.

Δ. - *Two keys we have receyved by the mercy of the highest, and your ministeries. The rest we attend, according to the mercifull will of the highest.*

Gab. - *Move not from your places, for the place is holy.*

Δ. - *Shew a token ô* Lord *whan thy will is, whereby to perswade thy mercifull dealings with us, and the presence of thy faithfull ministers.*

Δ.

Note: The frame of the stone gave a cryckling, no hand towching it, or other wise any mortall or worldly thing moving it. I hard it very certaynly, and to E.K. it semed the sownd of a bunsh of keys, as if they had quyckly byn shaken and strongly:

E.K. - Gabriel sitteth and Nalvage standeth.

Gab. - *My Brethern harken to my voyce, for I am the true servant of the* God *of* Abraham, Isac *and* Iacob; *the dignity whereof is suffycient both for the verity of the Doctrine, and the confirmation, and perswasion of your myndes: for as* God *is the father of the faithfull, so he sheweth him self unto the faithfull .·. whereby you may prove the great cumfort & consolation: that you may iustly gather of the mercyes of god, as towching your Election.*

*For at what tyme hath* God *appeared unto the unrighteous?*
*or where do you reade, that ever he visited the reprobate?*
*For the reprobate hath no visitation, but in the rod of Iustice.*

An obiection *But you may rise up, among your selves saying, Lo, we are froward, we want faith.*

Answer *True it is; the Acts of faith, but not the roote of faith.*
*But I say unto you: That the power of* God *in his Election, is the Basis of mans purity and acceptation.*
*But here there is a Caveat.*
*That man, imaginning his predestination and perfect Election, iustifyeth not him self. For where so ever this is fownd, or this doctrine preached amongst you, eyther simply in man, or publikly in congregation, it is the sure signe & token, of theyr perpepetuall ignorance and Confusion. For the will and powre of* God, *belonging not to our measure (For it was the cause of rebellion amongst us) much lesse among men, which are fighting yet for the glory of theyr reward. Behold, it is a synne, in him that iudgeth of his brothers conscience, Much more is it a threefold error, to forme the Imagination of him, by whose Imagination, they are.*
*Be not prowd, therfore, of the Gifts of* God, *but become humble: Neyther iustify your selfs in respect that this is the word of god delivered unto you for your own sakes: But the more you receyve, be the more thankfull: and the more you be in the strength of* God, *the more use you the purenes of humility, of whome it is sayd, Behold my Spirit hath entred, yea in into my servants, and they are become humble and meke in the sight of men .·.*

Good angels. *But if we be the servants of the* God *of* Abraham: *Then are we the Spirits of truth and understanding: for our faith is dignifyed in the sight of the heavens, and we are become mighty in the power of the almighty.*
*Therfor owght we to be beleved.*
*Now if you will confess your selves to be the Children of* Abraham:
*Then must you allso accept of our doctrine.*
*For the meat whereby* Abraham *lived is the same fode we minister unto you: of whom it is sayd, He beleved* God, *and it was cownted unto him for righteousnes.*
*Even so do you, that you allso may be righteous.*
*Wherein do you differ from* Abraham?
*Were you not barren?*
*Who hath made you fruitefull?*

A Covenant. *Did* God *mak a Covenant with* Abraham?
*Even so he doth with you.*
*Did the* Lord *in his ministers appere unto him?*
*So doth he, and will do unto you.*
*Were the synns of* Sodomarge *(the fifth that perished), imparted into* Abrahams *bosom, as the secret determinations of the* Lord?
*Are they allso not manifest unto you, (even by the same God) as towching the tyme and Corruption of the world?*
*Rose he not up in the morning, and beheld the confusion, and hedlong ruyns of the wycked?*
*And shall not you allso see the ruyns of him that is the Sonne of wyckednes? Yes, unleast you hinder your selves.*
*For the promys of your God, is with out Exception.*
*Be myndefull therefore of your selves: and Consider your Calling: That you may be still blessed in him that is the* God *of* Abraham, *who is your father.*

The Keys. *In these keys which we deliver, are the mysteries and secret beings and effects of all things moving and moved with in the world.*

Linguæ et Scientiæ *omnes*, hîc. *In this is the life of motion, in whome all tungs of the world are moved: For there is neyther speche nor science that was, or shalbe to the ende of the world. But they are all as playn here, as in theyr own nakednes .·.*
*Despise it not, therfore .·.*
*For unto them that are hungry, it is bred, unto the thursty, drink, and unto the Naked, clothing:*
*A serpent it is, of many heds invincible.*
*Beleve therfore, that with him you may be with: that your Humilitie may be such, as may be numbred in the world.*

*I have sayd ∴*
Nal. - *Move not, for the place is holy:*
E.K. - *What meane you by that sentence or phrase?*
Nal. - *It is of two parts, the first, in respect of the Spirit and presence of him that is holy: present & teaching.*
*Second, in respect of your consent, which is obedience.*
*For obedience confirmeth the will of god in man.*
*And the will of God confirmeth mans Salvation.*
*Wherfor it is sayd, move not: and why: bycause the place is holy.*
*Move neyther in mynde, neyther in body.*
*For obedience is the Conclusion, and Confirmation of your separations from the divels.*
*Sacrifice is accepted, but Obedience is better.*
*You are surely answered.*
E.K. - *I like your answer well.*
Nal. - *Our wisdome, shall prove Rhetorik.*

80
N
a
a
q
*in your Creation*

*It is, Qá an*

79
L
E
A
N
A
N
A
*of the secret wisdome*

*Anánăel*

78
I
L
P
A
L
P
*partakers*

*It is, Plapli*

77
O
G
V
P
*as unto ye partakers*

*It is, Púgo*

76
R
A
M
A
V
M
I
*apply your selves unto us*

*It is, Ím uă mar*

75
D
O
*and*

*od*

E.K. - This letter turneth so abowt that I cannot well discern it.

74
G
A
L
G
I
N
V
*Descend*

*V́ nĭg lag*

E.K. - This letter allso turneth rownd.

73
R
A
C
A
Z
*Move*

*Zód ă car*

72
A
I
H
O
G
*we say*

*Gohía*

71
G
M
R
A
S
A
C
*in whome*

*Caſármg*

70
M
O
I
A
A
*amongst us*

*A aí om*

69
Z
L
O
A
C
I
M
*mighty*

*Mi cá olz*

68
*R*
*A*
*O*
*N* *is become*

*No ar*

E.K. - This letter moveth swiftley.
*N*
*I*

E.K. - Now he maketh reverent cursy.
*A*
*O*
67
*O*
*D*
*D*
*O* *and name*

*Od do o a in*

*od is and*

*it must be sownded with one breath.*

E.K. - This letter also moveth.
*M*
*O*
*C*

E.K. - Gabriel shaketh his speare: Nalvage.
66
*C*
*A*
*C*
*A*
*C* *florish*

*Ca cá com*

*Z*
*O*
65
*S*
*V*
*H*
*E*
*I* *his mercies*

*Iehúsoz*

*A*
64
*M*
*C*
*I*
*M* *Behold*

*Micma*

E.K. - Now he useth his reverent cursyes agayn.
*N*
*A*
63
*R*
*I*
*M*
*A* *your selves*

*Amiran*

Nal. - *Did I not byd thow sholdest not move?*

E.K. - He hath thrown down his rod uppon the Table.

Δ. - I had moved to the dore, bycause I hard som going up and down the Chamber without: we had forgotten to shut the stayre fote dore.

Δ. - *O Lord, I did it not uppon any wilfull disobedience. But pardon this falt, and by thy grace (ô God), I will avoyde the like fault hence forward.*

Nal. - *It was a great fault.*

Δ. - *I beseche the Almighty to pardon it.*

E.K. - Now he is kneeled down, and all his face is under the Table. Now he is up agayn, and taketh his rod in his hand and maketh a crosse with it three times: Est, West, North and Sowth.

Nal. - *Sownd your word.*

Δ. - *Amiran.*

E.K. - He pronownceth the *i* so remissly, as it is skarse hard: and in the pronowncing of the whole worde he semeth not to move his lips or mowth.

*S*
*V*
62
*H*
*O*
*G* *I say*

*Gohús*

E.K. - He made long leysorly reverence.
*R*
*O*
*L*
61
*O*
*H*
*O*
*G* *Lift up*

*Gohólor*

E.K. - He useth reverence agayn.

Nal. - *The next is a name mightier then the powre of the sonne.*

60
*D*
*A*
*M* *of the same* *your God*

*Mad*

E.K. - He useth long reverent cursy agayn.

E.K. - Now he holdeth up his rod.
*P*
*A*
59
*I*
*O*
*O*
*D* *In the name*

*Do ó ī ap*

E.K. - He holdeth up his rod agayn.
*N*
*A*
*O*
58
*O*
*V*
*D*
*O* *and truth*

*od Voóan*

57
*T*
*L*
*A*
*B*
*of Iustice*
*Balt*

---

56
*H*
*A*
*L*
*A*
*N*
*V*
*the skyrts*
*Vnalah*

---

55
*N*
*A*
*O*
*N*
*Thus you ar become*
*No an*

---

54
*D*
*L*
*I*
*P*
*on the earth*
*Pild*

---

53
*G*
*S*
*O*
*A*
*C*
*contynually*
*Caósg*

---

Now he useth curtesy.

52
*I*
*G*
*R*
*I*
*P*
*L*
*A*
*M*
*the fires of life and encrease*
*Malpirgi*

---

51
*R*
*I*
*P*
*N*
*A*
*P*
*powring down*
*Panpir*

---

50
*L*
*E*
*E*
*A*
*N*
*A*
*N*
*my powre*
*Na ná ĕe'l*

---

49
*N*
*V*
*A*
*V*
*you might work*
*Vavn*

---

E.K. - He useth reverence.
Now he holdeth up his rod and shaketh it abowt his hed.

48
*B*
*A*
*A*
*T*
*E*
*N*
*G*
*your governments*
*Gne'táab*

---

47
*E*
*D*
*of*
*De'* as my name pronownced.

---

46
~~*I*~~
*G*
*A*
*O*
*N*
*I*
*I*
*M*
*the Corners*
*Mi í nŏ ag*

---

E.K. - He useth cursy.
E.K. - Gabriel shaketh his speare.
Nal. - *It may be called Mímŏag or Diuph - Diuf.*
E.K. - Now he extendeth.

45
*D*
*O*
*and*
*od*

---

44
*P*
*O*
*Z*
*I*
*Z*
*I*
*from ye highest vessells*
*Izízop*

---

Gab. - *Move not.*

43
*N*
*E*
*F*
*A*
*F*
*to the intent that*
*Fafe'n*

---

42 B S A C O C *of tyme*

*Cocasb*

41 L I M O H *the true ages*

*Homil*

40 A L C *456*

*Cla*

39 S R O V *over*

*Vors*

E.K. - He useth most reverent cursy.

38 I L A I M P A C *successively*

as if the el wer sownded

*Cap mi áli*

37 A S N O L *powre*

*Lonſa*

36 G R A Z M O V *unto every one of you*

*arg* as in barge

*Vomſarg*

35 A G V L D *giving*

*Dluga*

---

34 B A A T E N *of government*

*Nĕtăab*

E.K. - Many sownds are hard in the stone. He kneeleth down.

33 S O N L I H T *in seats 12*

*Thiln os*

32 A L A A *placed you*

*Á Ăla*

31 D O *and*

*od*

30 G R A Z L A B *stuards*

*arg* as in barge.

*Balzarg*

29 L O E *I made you*

*É ól*

28 I L I *in the first*

*Í LÍ*

27 L V Z R O T *shall ryse*

*Tor zúl*

26 D O *and*

25 A D G R B *slepe*

as burgen to bud.

*as Burgda*

24 *T S D* *which*
*Dst*

23 *N E I Z O* *myne own band*
*Ozíe'n*

22 *M* *except*
*EM* *it is a word.*

E.K. - Now he useth reverence.

21 *E G S I H C I* *to are not*
Kis
*Í* *CHIS* *Ge*

20 *S I H C* *are*
Kis
*Chis*

19 *G R O T L O T* *the Creatures of ye earth*
*org* as in George.
*Toltorg*

18 *N I I V Q* *wherein*
~~*Qui in*~~ *Qui i n*

17 *H C O L E T* *of death*
as *och* in hotch pot.
*Teloch*

E.K. - Now he maketh +.

16 *H E L P S O M Q* *or the homes*
*Q Mos pleh* as two words.

15 *N I V P A T* *as sharp Sickles*
*you may call it Tápŭim also.*
*Tá pŭ in*

14 *S I H C* *are*
as Kis

13 *L D N V* *The rest*
*Vnd L* *it may be Vd L or Vnd L*

E.K. - Now he maketh a cross agayn.
Now he stowpeth down and kisseth.

12 *H A P I G I G* *of Living breath*
*Gígĭpah*

11 *L I H T O* *the seats*
*Óthil*

10 *S I H C* *are*
*Chis* as Kis

9 *Z R O N* *six*
*Norz*

8 *H O D N O L S O* *12 kingdoms*
*os Lón doh*
*os* signifieth twelve
*Lóndoh*

7 *B A I B* *stand*
a cross agayn
*Biab*

6 NEIZA *on whose hands* *Azíe'n*

He stowpeth & kisseth the grownd.

5 HLESMOC *a circle* *Cóm se'lh*

4 RIZ *I am* *Zir*

3 DAIP *your God* *Pi ad*

He kisseth the grownd.
He setteth his hands on the grownd.

2 OHOG *sayth* *Gohó*

1 AMCIM *Behold* *Mic ma*

Nal. - *This is all.*

Δ. - *Now, in the name of Iesu, as it pleased you before, so wold we gladly have the sense hereof in english.*

Nal. - *Let him that hath wisdom understand: for here begynneth the Mysteries of your world.*

1 *Behold*
2 *sayth*
3 *your god*
4 *I am*
5 *a Circle*
6 *on whose hands*
7 *stand*
8 *12 Kingdomes*
*~~six~~*
*~~Kin~~*
9 *six*
10 *are*
11 *the seats*
12 *of Living breath*
13 *the rest*
14 *are*
15 *as sharp sickles*
16 *or the hornes*
17 *of death*
18 *wherin*
19 *the Creatures of the earth*
20 *are*
21 *to ar not*
22 *except*
23 *myne own hand.*

24 *Which*
25 *slepe*
26 *and*
27 *shall rise*
28 *in the first*
29 *I made you*
30 *Stuards*
31 *and*
32 *placed you*
33 *in Seats 12* [*or in 12 seats*]
34—*of government*
35 *Givyng*
36—*unto every one of you*
37 *powre*
38 *successively*
39 *over*
40 *456*
41 *the true ages*
42 *of tyme*
43 *to the intent that*
44 *from the highest vessels*
45 *and*
46 *the corners*
47 *of your governments*

Gab. - *Mighty is the God of hoasts, amongst his people.*

48 *you might work*
49 *my powre*
50 *powring down*
51 *the fyres of life and encrease*
52—*contynually*
53—*on the earth*
54—*thus*
55 *you are become*
56 *the Skyrts*
57 *of Iustice*
58 *and truth*
59—*in the name*
60—*of the same your god*
61—*Lift up*
62 *I say*
63 *your selves*
64—*Behold*
65 *his mercyes*
66 *florish*
67 *and name*
68 *is become*
69 *mighty*
70 *amongst us*
71—*in whome*
72—*we say*
73 *Move*
74 *Descend*
75 *and*
76 *apply your selves unto us*
77 *as unto*
78 *the partakers*
79 *of his Secret wisdom*
80 *in your Creation*

E.K. - Now all his fingers disapere.

E.K. - Now Gabriel standeth up.
Gabr.- *Hark o ye sones of men, this is the first of Nature,*
*and the begynning of your being in body: Whereby*
*the things of the world have life, and live.*
*Let him that hath Wisdome Understand.*
*Grow togither, for this hath his frute in due tyme.*

A.L. Albert Lasky *hath not done the* Commaundement *of God.*
*He shold have byn here by this tyme.*

Δ. - Gloria, laus, honor et Imperium
sit Deo nostro in infinita sæculor*um*
sæcula: *Amen.*

* * *

A.L. Remember that on Wensday Night, Aprill 25, my Lord
Albert Lasky cam at night to Cracovia, and lay
in a little woodden lodging among gardens,
by St Stanislaus Churche: and on Friday morning
following, entended to enter his Iornay toward Kesmark
and the recovering of Kesmark. Iesus prosper his iust cause.

* * *

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+
Cracoviæ
Fryday. 27. Aprilis: mane, hora, fere :9:

Oratione Dominica et aliis
Præcibus ad deu*m* finitis, pro luce et veritate,
in hanc formam.
Δ. - Omnipotens, sempiterne, vive, et vere Deus n*oster*, mitte nobis luc*em* tu*am* et veritatem
tuam, ut sapienter fideliter et constanter tibi serviamus omnibus
diebus vitæ n*ostr*æ. *Amen.*
The white corten, or veale, appeared ∴ very long.
Δ. - It fell so out by the wunderfull providence of God, that E.K. and I quietly
considered this action generally, and the contrary Spirituall informations
given to him a part by him self, and somtymes while we were in receyving
our instructions by our scholemasters, of which contrary powres some wold rayle
on god and blaspheme his maiestie horribly, as may appear by the recorde of
some late Actions: But this was our conclusion, that we both desyred the
verity, and that so as best might please god in the manner of coming by it.
Δ. - *Be Iudge o Lord betwene us, sending us the verity of thy Iudgement*
NOTE Arbitre=ment of God re=quired. *for the glory of thy name, for as much as they which impugne these*
*procedings do* (to E.K.), *as yet, seme perfecter, and more wise*
*and frutefull than our scholemasters, which I take to be thy true and*
*faithfull blessed Angells &c.*
E.K. - Now is the Curten plukt asyde. Δ. - abowt an eleven of the clock.
Gab. - Damida, *a mighty prophet (not the least uppon the earth)*
14 dies mensis Sab. *opened his mowth, and sayd, Behold there shall a whale*
*come from the east, the 14th day of this month Sab.*
E.K. - They seme to speak both to gither.
Gab.-Nal. - *And he entred into the felde, and he met with a merchant,*
*and he sayd unto him, thow art not for me: for thy intent*
*dwelleth in the world. He went farder: and lo there*
*was a felde of all kinde of people, diversly recreating*
*them selves in theyr own pleasures: and he yet sayd,*
*Lo, these are not for me: and he went on; and*
*lo he saw, & it was a naked man.*
Gab.-Nal. - *Mark attentifely* [to E.K.]. E.K. - *So I do.*
Gab.-Nal. - *In his hands, wer diverse things, moss, leaves, flowres, and*
*herbs: and he wondred saying, Why art thow naked?*
*And he sayd, Lo, I am olde, and am without garments*
*and these are the things wherewith all I will be cloathed.*
*And the prophet talked with him, and told him*
*of the Whale:*
E.K. - They speak both to gither, that I cannot discern theyr voyce.
Gab.-Nal. *And he commaunded him to knele: and he lifted up his*
*hands toward heven, and* $\overset{\text{prayed}}{\textit{sayd}}$ *within him self.*
*And he sayd allso unto him, I am a prophet,*
*rise up, I will bless the in the name of my pro=*
*phesie ∴ And lo, he toke him by the hand, and went*
*forward: and the way was rough, stony and very*
*hard: and as they went, they fownd men, huge*
*& big, monstres: And the prophet sayd, These*

please me not: and as they talked, on the way, they
A Childe
overtooke a Childe: And the prophet asked him his name,
and he answered, He was a man, and he sayd, Thow
pleasest me, for thow mayst be a man.
A hill
There was a hill, and they ascended: and after a while
the Childe becam weary, and sate down, saying with him
self, This hill is trubblesome, I am not able to
kepe cumpany with them. And the prophet
missing him went bak, & fownd him sitting.
And he began to wepe saying, Whither will you lead
me? But the prophet cumforted him & sayd,
Now thow seest, Thow art not a man.
And thus he did, ascending, sundry tymes: and
lo it was the top of the hill.
And the Sonne was hot & clear in the myddst of the
day. The prophet sayd unto the Childe, loke
into the Centre of the Sonne,
and so he did, stedfastly:
And the prophet sayd unto him, Now I have
experience of the, & I know thow wilt be a man.
And he sayd unto him that was naked: Here
Pen, Ink, paper.
are pen, ink and paper.
And lo thow hast one that can see far of,
and he shewed him the seas: saying, Loke
Oriens.
unto the east, and he told him of the whale,
& of his coming, and of many mysteries.
☞ But the man answered him saying, I am naked,
the ayre is sharp: and I have no fode: How
can I therfore stay so many dayes?
and he sayd unto him, Sitt down, and Note
Note Untyll.
☞ Untyll this Childe become a man.
Feede by Cumfort.
For the whale shall be thyne, in whose
belly is a Chest swallowed of great
value, and they were contented.
Monarcha mundi et sui subditi.
Behold the people of the Cuntry were riche,
and had conquered many nations:
So that he was a Monarch in the worlde.
This Monarch was skyllfull in all sciences,

and knew things to come: and he called his cownsayle
to gyther & sayd unto them,
Lo, thus it is, the cause why I have made these mighty
banks and have drawn my people from the
lower places, & the seas, is for that, I feare
a whale: which if he land in my kingdoms
will be my destruction.
And they told him, what the prophet had sayd.
And he began to rage, and was puffed up with anger.
And he opened his bokes the second tyme,
and his eyes were opened, and he understode that the
prophet had ascended unto the top of the mowntayn,
and had taken with him, a naked man, and a
Childe, and he sayd to his ministers, Ascend,
and bring me the Childe: for I will examyn
him and know the prophets meaning.
☞ And he apparayled him richely, and gave him much.
But he prevayled not.
And he sayd within him self, Ascend agayn they
shall, and bring down that man.
A marble stone.
And the servants ascended, and they fownd a marble
stone: and they were angry among them selves,
saying, Is this a man?
And lo they cam unto the king, and sayd, Thow
sendest us furth, but we fownd a mighty
stone, not hable to be moved.
Where is it, therfore, that thow willt have us seke
that man?
But he sayd within him self, I will overcome the Childe,
and he toke him by the hand, and led him into
his orcharde: where he opened unto him the secrets
of his bokes: So that he becam skyllfull.
But lo, the prophet arrose and as he walked toward
the hyll to cumfort them whome he accownted his
frendes, he espyed the Childe apparayled strangely,
Strangers.
and in cumpany with strangers: and he opened
his mowth and began to prophesy, saying,
This king hath risen up agaynst him self,
for he hath Chosen the Chosen, and hath opened
the secrets of his own kingdom to his destruction,
and he streched furth his hand, and sayd unto

the Childe, Come with me: and he was unwilling:
For his pleasures were great.
And he lifted up his voyce and sayd: and he sware.
☞ And lo he cam with him: even unto the
mowntayne.
And the prophet sayd unto him, When thow wast a
Childe, I led the, But now thow art become
a man, stretch furth thy leggs & labor.
And he was unwilling.
Thus whilest they were talking, those that wayted uppon
him were at his feete, armed saying, Come
☞ with us, for we are strong enowgh to deliver the.
But the Prophet sayd unto them, Go bak & tell
your king, that I fownd him on the way,
and a stranger, and I had pytie on him, and
I toke him for myne own. Therfore Strive
not: for Iustice must prevayle.
And they began to stagger as dronkards: for they
knew, it was true.
And the prophet sayde, Now Come with me,
I will yet leade the: and they ascended.
The prophet held up his hands, and sayd, I See:
And Behold, he that was naked, arose: and sayd,
I see allso:
Maris in=undatio cum Tempes=tate. And the seas arose, and a great Tempest, and
broke down the banks: and entred on the erth,
doing much harm to the people of that kingdome.
Ventus. And lo there arrose a wynde, the $\overset{\text{first}}{\text{second}}$: and
there wer fowr beasts, such as are in the worlde,
& were never known: And they cam swymming,
and so landed on the hill.
And the prophet sayd, Arrise, draw owt your
swords, and kyll them, and so they did.
Behold the bludd of them vanished into ayre,
and the flesh becam earth: The intralls of them
washed away with the waters, and theyr boanes
Ventus $\cdot 2^{us}$. burned with a mighty fyre. The Second
♔ ♔ ♔ ♔ ♔ wynde arose, and there were five crowns

Pater vitæ. in the myddst of them, sate the father of life, with
a golden bed: whose feete bathed them selves
in dew, and swete Manna: and the prophet sayd,
Put furth your hands: and they did so: But lo, they
were a frayde: for he that stode in the myddst of the
Crowns was full of beawty:
And the prophet sayd, Feare not, Come with me:
Mysteria ·5· coronarum. And he opened unto them the secrets of the Crowns:
for in every one of them, was a golden sentence.
And the secrets of the hill begann to shake and there was
a great earth quake.
Ventus $\cdot 3^{us}$. The Third wynde arrose: and the twelve ceder trees
that were never corrupted, cam and planted them selves
in twelve places of the hill: and they browght furth
strange frutes: not as ceder trees do.
The prophet sayd, Gather: for I know you hunger.
Eate that you may be refreshed.
Ventus $\cdot 4^{us}$. While they thus talked, the fowrth wynde arrose, and
Behold, All the mowntayn was as a flamyng fyre.
·5· Terræ motus And there were five earth quakes, such as were not, synce
the begynning of the worlde.
The prophet toke them up, for they wer become as deade.
The Whale come And suddenly The firmament and the waters wer ioyned
☞ to gither & the Whale cam, like unto a legion of
stormes: or as the bottomles Cave of the North
when it is opened: and she was full of eyes of every
syde.
The prophet sayd, Stand still: But they trembled.
The waters sank, and fell suddenly away: So that
the Whale lay uppon the hill roaring like a
cave of Lyons. And the prophet toke them
The Whales mowth. by the hands, and led them to the whales mowth
saying, Go in: But they trembled: vehemently.
He sayd unto them the second tyme, Go in: and
they durst not. And he sware unto them.
And they entred in.
And he lifted up his voyce, and Cryed mightyly,
Come away.
And lo, they stode before him, richer then an emperors
Throne: for unto him that was naked were

*Cloathes given: unto him that was a Childe &*
*a man, were 12 gates opened:*
*And the prophet cryed mightyly and sayd,*
*This Whale cannot dye,*
*and lifted up his voyce agayn and sayd,*
*Within this whale are many Chambers, and*
*secret dwelling places:*
*Which, I will divide betwyxt you,*
*on the right syde (unto the, which wast a Childe,*
*& now a man) there are twelve opened.*
12 *But unto the, that hast provyded strange garments*
48 *for thy self, & not such as men use to wear,*
*I will give the hed, hart, and left syde,*
Δ forte, 36 *Whose places are 46.*
*You shall enter and be possessed this day to gither.*
⊙ *And behold, the Sonne shall retorne agayn, one*
21 *& twenty tymes: and in one yere: but not at one*
A miracle *tyme.*
*You shall depart hence, into a dwelling that shalbe*
*all One: where there is no ende, the place of*
*Cumfort & inspeakable glory.*
*I have sayde :.*

Δ. - *As you have delivered us a parable, ænigma or prophesie, so I beseche you for the setting furth of God his honor and glory, to expownd what is ment by the* || *Whale, the Naked man the Childe &c.*

Gab.-Nal. - *The prophet, is in his name.*
*The naked man, is* Dee:
*The Childe, is* Kelly:
*The Prince, is the divell:*
*The hill is the world:*
*The waters, are the bosom of god:*
*The 4 beasts, are the 4 Elements:*
*The 12 trees, are the 12 parts of the heven:*
*The Whale, is the spirit of God:*
*The Chambers are the degrees of wisdom:*
*The Thunders and Wyndes, are the endes of*
*God his will and iudgment.*
*The rest are not to be spoken :.*

Δ. - *This I take to notify to us the Iudgment and Arbitrement of God betwene us, in respect of our petition to his divine Maiestie now made, whereby we may be assured what to iudge of the Creatures which do deale with us in this Action and of the impugners or dissuaders of the credit of it. This I take to be sent and delivered unto us, of the mere mercy and providence divine regarding his own glory and the sincerity of my hope and confidence which I put wholy in him: and allwayes will.*

Gab. Nal. } - *You are happy, for you beleve.* E.K. - *What am I?* Δ. - *As happy, if you* || *beleve likewise.*

Δ. - *Are you not to deliver us our lessons orderly, as we have begonne to receyve?*

Gab. Nal. } - *Understand that, by the prophet delivering pen, ynk & paper.*

Δ. - *As concerning the boke writing by the highest, what shall I expect therof?*

Gab. Nal. } - *There is no point of faith.*

Δ. - *I beleve veryly that it shall be written by the powre of the highest.*

Nal. - *The powre of the highest confirmeth me; but not my powre, the highest.*

Δ. - *Be it, as the will of God is.*

E.K. - The ~~Clowde~~ white Curten is drawn.

Δ. - Gloria P*a*tri et filio et Spiritui Sancto. Sicut erat
in principio et nunc et semper
in sæcula sæculor*um*.
E.K. - *Amen.*

## Cracoviæ
## Saterday ·28· Aprilis: Mane, hora .8.

Or*atio*ne præmissa
statim apparebant.

E.K. - They are here.

Gab. - *Move not: for the place is holy.*

Δ.- *Holy, Holy, Holy, is he, who sanctifyeth all things, that are sanctifyed.*

Nal. E.K. - He Nalvage maketh crosses with his rod toward the 4 partes of the world, and than kneeleth down a while.

Gab. - *Happy is he, that hath his skyrts tyed up, and is prepared for a iornay, for the way shall be open unto him, and in his ioyntes shall there dwell no wearines: his meat shalbe as the tender dew, as the sweetnes of a bullocks cud. For unto them that have, shall be given, and from them that have not, shalbe taken away. For why, the bur cleaveth to the willow stemme, but on the sands it is tossed as a feather, without dwelling. Happy are they that cleave unto the Lorde, for they shalbe browght unto the stoare howse: and be accownted and accepted as the ornaments of his beawty. But pray with me.*

A prayer *O thow æternal fowndacion, and strength of all things, mortall and immortall, which delight in thy face, and in the glory of thy name, Consider the fowndacion of our fragility, and enter into the weakenes of our inward partes: For we are become empty: Whose salt is not, nor hath any savour: Fortify and make us strong in the, and in thy strength. Have mercy uppon us, have mercy uppon us, Have mercy uppon us, that in this world, our strength may be in patience, and after this life, that we may ascende unto the.*

Nal. - *Amen.*

Δ.- We prayed the same prayer.

E.K. - Now Nalvage standeth up uppon his Table of letters.

Nal. - *P*
*A*
*L*
*O*
47 *M*
*R*
*O*
*N*
*the Sonnes of men* —— Nal. - *it is a side long letter.*

*Nor mŏ lap*

E.K. - Now he kisseth the Table.

*F*
46 *A*
*A*
*amongst*

*Aáf*

*L*
*I*
45 *T*
*S*
*E*
*R*
*that you may prayse him*

*Rest el*
~~*Reste il*~~

Now he kisseth the Table; maketh most humble and low cursyes having first layd down his rod.

*G*
*N*
*O*
*S*
44 *I*
*L*
*E*
*B*
*O*
*As pleasant deliverers*

*Obelisóng*

*N*
*A*
*R*
43 *M*
*A*
*Z*
*D*
*O*
*And shew your selves*

*Od Zamran*

E.K. - Now Gabriel shaketh his dart terribly.

E.K. - *Why shake your dart so?*

Gab. - *Scholers owght to give eare to theyr schole master.*

*R*
*A*
42 *C*
*A*
*Z*
*Move*

*Zacár*

*L*
41 *A*
*A*
*Q*
*of the Creator*

*Qáal*

*P*
*I*
40 *A*
*O*
*O*
*D*
*In the name*

*Dooaip*

*A*
*L*
39 *I*
*P*
*A*
*D*
*O*
*and Liveth*

*Od Apĭ la*

38 ISD *which is* *Dsi*

37 DAIANERIZ *I am the Lord your God* *Zire nái ad*

Now he useth his accustomed cursy.

36 ELGAB *for* *Ba gle*

35 AGSOACF *viset the earth* *F caós ga*

34 DO *and* *Od*

33 IHASAVQRON *you sonnes of pleasure* *Nor qua sá hi*

32 VGROT *Arrise* *Torgú*

31 ALC *456* *Cla*

30 OLAT *as the first* *Ta l o*

29 SIHC *are* *Chis*

28 NIHSNOLDO *and theyr powres* *Od Lonſhin*

Now he kneleth.

27 NOAMIPAC *the number of tyme* *Ca pi mă on*

26 SIHC *are* Kis *Chis*

25 ILAMIPAC *successively* *Ca pi má li*

24 TSD *which allso* *DST*

He falleth suddenly on his knees.

23 GEGVDO *and wax strong* as wedge *Od Vgeg*

22 SIHC *are* Kis *Chis*

Now he kneeleth.

21 IZDOORC *the second begynning of things* *Cro ód zi*

| | | | | |
|---|---|---|---|---|
| 20 | GMRASAC | in whome | Ca ſarmg | the *g* as in scurge. |
| 19 | LPRC | but one | Ce erp él<br>C RP L | |
| 18 | OPMROC | hath yet numbred | Corm pó | |
| 17 | GA | None | Ag | as agg in nag. |
| 16 | MABOS | Whome | So bam | |
| 15 | MPAM | 9639 | Map m | the *m* remissly. |
| 14 | ILAO | I have placed | Ó ă li | |
| 13 | IMRASAC | under whome | Ca ſár mi | |
| 12 | VIDVIV | in the Second angle | Vi ó dĭ v | |
| 11 | FNOSD | which raying | Dsonf | Now he lifteth up his hands. |

E.K. - Now he goeth of the Table, and kneleth down.

| | | | | |
|---|---|---|---|---|
| 10 | DP | 33 | P D<br>pe de | |
| 9 | PMROC | numbred | Cormp | Now he lifteth . . . . |
| 8 | OGAVAVA | The thunders of encrease | A uá uă go | |
| 7 | EGSIHCG | are not | G chis ge | |
| 6 | LOHOG | saying | Go hól | |
| 5 | AHPROD | have loked abowt me | Dor pha | |
| 4 | DO | and | Od | |
| 3 | EGABAB | in the sowth | Bá băge | |
| 2 | IDSAL | my feete | Läs di | |
| 1 | LIHTO | I have set | O thil | |

E.K. - The Table turneth contynually to his rod ende, and the letter semeth to stand on his rods ende distinctly.

*That is it.*
*This is this call.*

Δ. Remember to request information of such a word, as, [sayeth [the Lord is not here to be understod som where?

1 ——— *I have set*
2 ——— *my fete*
3 ——— *in the Sowth*
4 ——— *and*
5 ——— *have loked*
*abowt me*
6 ——— *saying*
7 ——— *are not*
8 ——— *the thunders of encrease*
9 ——— *numbred*
10 ——— *Thirty three,*
11 ——— *which rayn*
12 ——— *in the* *__Second Angle__*
13 ——— *under whome*
14 ——— *I have placed*
15 ——— *9639*
16 ——— *Whome*
17 ——— *None*
18 ——— *hath yet numbred*
19 ——— *but one*
20 ——— *in whome*
21 ——— *the second begynning of things*
22 ——— *are*
23 ——— *and wax strong*
24 ——— *Which allso*
25 ——— *successively* [or *by succession*]
26 ——— *are*
27 ——— *the number of tyme*
28 ——— *and*
*theyr powres*
29 ——— *are*
30 ——— *as the first*
31 ——— *456*
32 ——— *Arrise*
33 ——— *you Sonnes of pleasure*
34 ——— *and*
35 ——— *viset the erth*
36 ——— *For*
37 ——— *I am the Lord your God*
38 ——— *Which is*
39 ——— *and Liveth*
40 ——— *In the name*
41 ——— *of the Creator*
42 ——— *Move*
43 ——— *and shew your selves* [or *appear*]
44 ——— *as pleasant deliverers*
45 ——— *that you may prayse him*
46 ——— *amongst*
47 ——— *the Sonnes of men*

Δ. - Note The Second Angle.

E.K. - He hath, now, plucked the Curten to.

Δ. - *Thanks be to God, now, and ever. Amen.*

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Monday Cracoviæ
Aprilis ·30· Mane, hora ·6½·

*Oratione* Dominica finita, et precatiuncula pro prospero successo A.L. (iam apud Keismark, queritantis et petentis ius suum hereditarium) et aliis brevissimis eiaculationibus pro prospero successu in hac actione tandem post semihoram apparuerunt.

E.K. - Now they are here: and Gabriel is all full of Glory: he seameth to light all places.

Δ. - *Ô the Mercyes of God encreased. Thowgh his determination be all one.*

E.K. - Now he is, as he was before: and in the tyme of this Glorious apparition: Nalvage kneled down, somwhat regarding toward Gabriel.

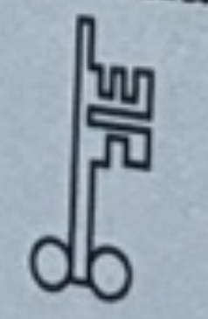
Gab. - *Give unto him, that hath his basket open: But from him, that is not redy, depart.*

B
L
R
A
H
I
C
A
V
N
~~A~~
D
~~L~~

E.K. - There appear, here, 7 other like preists, all in white, having long heare hanging down behinde: Theyr white garments trayleth after them: having many plights in them. My thinketh that I have seen one of them before, and uppon that Creature appeareth a *B* uppon his clothes, an *L* in an other place, an *R* uppon his other sholder, an other *A* uppon his other sholder. Ther is an *H* uppon his brest. Ther is an *I* uppon his hed, and a *C* uppon his side on his garment: and an *A* under his wast behynde. The letters seme to go up and down enterchangeably in places. There semeth an *V* on him: allso an *N* a *D*.

E.K. - Now cometh a tall man by, all in white, and a great white thing rowled abowt his nek, and comming down before like a Tappet. They all in the stone, (being 9,) kneele down unto him.

The tall man sayd - *Take this key, and powre: Ascend and fill thy vessell, for the* *__river__* *is now pure, and made clene.*



E.K. - Now he is gone (that sayd this), in forme of a __great milstone of fyre__.

An Hill

E.K. - Now they go up an hill, with a __great Tankard__ as it were of Bone, transparent; Now he openeth one dore (he I meane that had the letters on his back):

.1.

There appeareth a partrich, but it hath one leg like a kite. This partrich semeth to syt on a greene place under the gate one legg is much longer then the other leg, like a kites leg. This partiche semeth to halt.

He byddeth one of his Cumpany, Tak it up. There goeth a bridge to the Top of that hill, all uppon arches, and under it goeth a river.

He taketh the partrich & pulleth all his fethers, and they fall into the river: He cutteth of the longer leg iust to the length of the other.

They abowt him Cry, *__Ô Iust Iudgment__*.

Now he turneth him over the bridge, & he flyeth away, for the fethers of his winges wer not pulled.

2 He goeth on, and commeth to an other gate: and there
the third man unlocketh it,
as the second next him unlocked the first gate, he him
self having the key first delivered him, as above noted.
There appereth a thing like a kyte, all white, very great.
It hath a fowle great hed: He seemeth to be in a very
pleasant garden: and flyeth from place to place
of it, and beateth down the rose trees, and other frute
trees: The garden semeth very delicate & pleasant.
They go all into the garden: and he sayeth, Thow art
of the wyldernes: Thy feathers and Carkas are
not worth the spoyle of the garden.
Now the kyte, skratcheth and gapeth at this man,
but he taketh the kyte, and cutteth his Carkas
in two equall partes from the crown of his hed,
and throweth one half over one syde of
the bridge: & the other half over the other syde,
& sayd, Fowles must be devowred of fowles.
The rest say, O Iusticia Divina, clapping
theyr hands over theyr hedds

3 Now the next in order openeth an other gate (going
up uppon the same bridge still).
The rest of the buylding from the gate inward, semeth very
rownd, and bright: yet there appere no wyndows
in it. It is a frame, made as thowgh the 7
planets moved in it. The Mone semeth to be
New mone.
There standeth Armor, and this man putteth on, all white
Harnes .·. He semeth to kick down the Mone and her
frame or orbe: and semeth to make powder of all.
*For there is no Mercy here*, sayeth he.

4 Now an other of them goeth forward to an other gate,
and openeth the gate, & goeth in, there appere
an infinite Multitude of men.
There sitteth a man clothed like a preist, having a great
crown on his hed: Here are many preaching in
this place. He goeth to that crowned preist, & he
taketh away diverse patches of the vesture which he had
and the patches semed to be like owles and apes, & such like.
He sayeth - A king is a king, and a preist is a preist:
He taketh from the rest theyr keys & purses, and giveth
them a staf and a bottell in theyr hands.

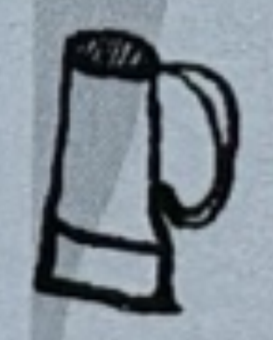
He goeth from them. He putteth all that he toke from them in
a howse before the gate, & writeth on the dore,
He wrote Cognoscat.
~~Nune nos~~ Cognoscat quisque suum.

Now they procede to an other gate, and an other
of them opened that gate. The bridge contynueth
still ascending upward.

5 Now ther appereth (that gate being opened) a
mervaylous great Wyldernes.
There commeth a great number of naked wylde men
to him.
He shaketh that gate with his hands, and it falleth
in peces, one half on one syde into the river, & the other half
on the other syde
into the river.

*Let both these places be made one.
Let the spoyle of the first be the Cumfort
of the last. For from them
that have, shall be taken, and
unto them that have not shall be
given.*

E.K. - 6 Now he goeth, and the last of his Company
openeth an other gate, he is longer in opening of
that gate then any of the rest.
There appereth a busshy place, and
there runneth a great river, on the
very Top of the hill, and a great gate
standeth beyond the hill, and a very rich tower
all of precious stones, as it semeth.



Here he filleth his Tankard in the river,
and holdeth his hands up, and maketh shew as he wold retorne.
He sayd,
*This was my comming and shold be my retorne.*

E.K. - Now they appere suddenly ~~at the~~
before the first gate: and there the principall
man diggeth the erth, and putteth stones, &
brambles, & leaves a syde.
Ther he taketh out a dead Carkas and bringeth it
to a fyre & stroketh it: a very leane carkas it is: ~~it
is like a dead carkas.~~ It seameth to be a dead
lyon: for it hath a long tayle with a bush at the ende.
He sayeth, - *Come let us take him up, and
Cumfort him, for it is in him.*

Now the lyon semeth to syt up & lik him self,
and to drink of the water, and to shake him
self, & to roare.
The man taketh of the Seggs or flaggs by, and
stroketh the lyon as he wold make his heare smoth.
Now the lyon is becom fayr, fatt, & bewtifull.

He sayeth - *Tarry you here, tyll I bring you worde*
*agayne: for I must follow this Lyon*
*into the Wylderness.*

E.K. - Now all they are gone: except the two, our
Scholemasters: Gabriel and Nalvage.

Gab. - *This is the Iudgment of God, this day:*
*Happy is he, that hath Iudgment to understand it.*

Δ. - *Thow ô Lord knowest the measure of our Iudgment: Give therfor*
*light, understanding, & thy grace to use thy gifts duely.*

Gab. - *Listen unto my words, for they are a Commaundement*
*from above.*
*Beholde (sayeth he), I have descended to vew the*
*Erth: where I will dwell for seven dayes,*
*and twise seven dayes.*
*Therfore let them be dayes of rest to you.*
*But every seventh day, I will viset you, as Now*
*I do.*

E.K. - He speaketh as yf he spake out of a Trunk.

Δ. - *I understand that this rest is, that every monday, for three*
*mondays, eche next after other, we shall awayt for our lessons,*
*as now we receyve: as that we may all the rest follow our affayres*
*of study or howshold matters.*

Gab. - *It is so, for, one day, shall be as a weke.*
*But those days you must abstayn from all*
*things that liveth uppon the erth.*

Δ. - *You meane on these three Mondayes, ensuing next.*

Gab. - *You shall cover this Table with a new lynnen cloth.*

E.K. - Pointing to the Table, we sit at.

Δ. - *Most willingly.*

Gab. - *More are a new candelstik, with a Taper burning.*

Δ. - Obedyently (ô Lord), it shall be done.

Gab. - *And the candelstik shall be sett on the myddst of the Table*
*betwixt you two.*

Note. That a day may become a weke: ~~as many yeres~~
and a weke as many yeres.

Gab. - *For I have put on my upper garment, and have*
*prepared to enter, and it is shortly: and not yet.*

E.K. - Now he hath plucked the Curten, as yf he had pulled
it rownd abowt the stone: and it semeth full of
little sparks, like steres.

Δ. - Gloria pa*tri* et filio et Spiritui
Sancto: Sicut erat in principio
et nunc et semper et sæcula
sæculor*um*.

* * *

Vide libro ——— Γ pro sequentibus.

# Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Tertia:

## Aº 1584:

*Liber 14us*

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7 May 1584–22 May 1584
*(from British Library MS. Cotton Appendix XLVI Part I)*

# Cracoviæ

## Saterday ·7· Maii. Mane, hora ·6·

After prayers, appeared Gabriel and Nalvage, with the Table, and Gabriel with his
dart in his hand. Moreover there appered the like furniture of
Table with a white cloth, a candelstik and Taper on it, with a desk
and Cushions (which I had caused to be made) with red crosses on
them: allso, E.K. him self and I, appeared in the same stone:
In effect, all things as we had befor us: After half a quarter
of an howre, that shew of our furniture, and our selves, disapered.

E.K. - Gabriel standeth up, and speaketh as followeth:

Gab. - *A mighty City was buylt on the top of a mowntayn, in the which dwell many*
*thowsands: rownd abowt the hill, ran a fresh river, which was the*
*onely cumfort of the town: for, of it they drank, theyr wives, theyr*
*childern, theyr man servants, theyr mayde servants, theyr camells, horses,*
*mules, & all the beasts of theyr feelds. The begynning of which*
*river was a spring: which was unknown to the Cyty, by reason of the*
*heyth from whence it descended. it cam to pas, that a*
*Serpent groned for her tyme; and lo, she browght furth: and*
*wer such as her self: and she lifted up her hed, and leaned*
*upon her twise writhen tayle: and beheld the sonne, stedfastly,*
*(for her envy was toward the City), and she sayd within her self:*
*My Childern are yet yong: The tyme grew, & they becam big,*
*and she went unto the Spring: and smyled and sayd with a laughing*
*voyce: The erth is falln into the: thow art choked: but harken*
*unto my voyce: Thow shallt receyve cumfort. But she wold not.*
*And she lifted up her voyce; and roared: for she was full of craft and deceyt,*
*and she sayd unto the shingles, throwgh the which the spring ran, (or*
*rather syeth), Thow art full of emptines, and voyde places. Let*
*my Childern (therfor) hyde them selves within the, for a season: And*
*they wer contented. And she departed willingly: and sayeth within*
*her self: Now I know I shall be Lady of the Cytie.*
*And after a few yeres: The yong serpents, becam great: so that*
*the one half of theyr bodyes dwelt within the Shingle, the rest*
*trubbled the passage of the Spring. So that the Spring groned.*
*For, the Iniury that was done against her, was great.*
*A great misery, for the hill is become desolate with out the*
*water, & the Cyty & the beasts perish for want of drink.*
*For the people grone, and are full of sorrow.*
*This City and Serpents, are bo... now: and iudgment must be had,*
*betwixt the Shingles and the Spring: for betwene them lyeth the*
*life & death of the Citie.*
*Thus sayeth the Lord unto the* [pointing to E.K.], *Gyrd up thy*
*self, and syt down: Consider both parts, and give iudgment.*
*For thy mowth shall this day be the iudgment of the Lord.*

E.K. - *Do you meane me?*

- *I.*

E.K. - *As the Lord hath put the Authority of Iudgment into my hands,*
*so I beseche the to give me wisdom & understanding to iudge*
*right, and bycause the iudgment herof is comitted to me, I suspect*
*some other mystery to ly hidden in this my iudgment*
*required: But if it shall please god that my frende here*
*master Dee shall give me his advise, I shall think my self*
*well satisfyed.*

- *Consider with your self*

(sayeth the lord),
and give Iudgment agaynst the Shingles, for the fault is playn.
Consider two points, the Necessity of the spring, that it must cum
that wayes: and secondly, the health of the Cytie.
by an erth quake
E.K. - My Iudgment is that the shingle and Serpents shold be removed awaye^
from the place which they encumber and let, (~~by an erth quake~~)
that there may be a feete new place, & course for that
spring: to the relief of that Cyty as before it was.
- Be it so, as thow hast sayd, for it is a Iust iudgment.
Now harken, what the lord sayeth:
The people and cytye of the hill, is the World, which are from tyme
to tyme by the mercy and Spring of Gods Wisdome, relieved
and quenched, according to the extremity & necessity of theyr
thyrsting ∴ But the people & Citie are such as are of the
temple & Church of God: which drink of his mercy to theyr
Cumfort. The Camells and other beasts are the people of
the erth, which delight in synne, & in theyr own Imaginations,
which allso are relieved with those that are of the City: But the
diversityes of theyr bodyes, doth cause the diversity of the
endes of theyr Cumfort ∴ The hill, wherein the Spring is,
signifyeth his Prophets, and such as are drunken in the
Lord: Throwgh whome, inwardly the mercyes and wyll
of God and of the highest are open from tyme to tyme, according
to the secret will & determination of such as are within the Cyty
of his Elect. But the fraylties and affections of theyr flesh
and owtward man, are theyr fond imaginations, and lewse shingles
wherin the Serpent, the old divell, hath harbored her Children, the
spirits of Darknes and deceyt, which allwayes resyst the will of
God: and are put betwene the Mercyes of God and his people ∴
Moyses, Daniel, Esdras, all the rest of the prophets; Christ
his twelve, Paule the messager of God, they did all
...art the Congregation of the faithfull in theyr flesh, untyll
they gave sentence against them selves (as thow hast done)
with amendment of life, for who is worthy to know,
the secrets of our god: but he that delighteth in righteousnes,
is obedient, full of faith, and the spirit of understanding.
Be it therfor unto the, as thow hast sayde ∴
Let the Shingles and Serpents be separated,
that the fowntayn may feede as before.
All the trash that thow hast of the wycked, burn it.
E.K. - I do not know, they are wycked.
- Theyr doings with the, are the hindrance of the will of God: and
therfor they are wycked ∴
Thow hast given iudgment against thy self: Take hede thow
affend not thy own sowle ∴
Δ. - Send down thy spirit ô Lord, and illuminate E.K. his hart with perceyving
of his wrong opinion &c.
E.K. - If Moyses and Daniel wer skyllfull in the artes of the
Egyptian Magiciens, and were not, thereby hindred for
being the servants of God, why may not I deale with
these, without hindrance to the will of God?

- Darknes yelded unto light; the Greater excluded the lesser.
The more a man knoweth wickednes, the more he shall hate it,
being called bak.
The more they knew the shaddow, so much more
they delighted in the body.
For the doings of the Egyptians, seme, and are not so.
The doings of the Lord are, and contynue.
For as the paynter imitateth the gestures of man in his
faculty, So doth the divell the substances & things
created and made by God.
Stand up, and loke into the whole world: into her youth &
myddle age, for they are past:
Where are the moniments that Sathan hath buylded?
E.K. - Hath Sathan buylded any moniments?
- Yes: hath he not buylded him a fort uppon the whole earth?
Hath he not the victory over the Saincts?
Dwelleth he not in the temple of the highest?
Triumpheth he not in the Cityes of the whole world?
Yes: - But without Cumfort, are his victories:
without pleasure, his dwelling places.
For he knoweth his tyme is at hand.
☞ He that now giveth freedome, shall become bond:
And unto whome the whole world is as a garden, shall there
be no one fote left.
Therfor are all his pleasures vanitie: All his Triumphes, smoke:
and his authority, nothing in dede, but a mere shaddow.
For that, that is not, can not' be: Where, it is sayd of the
Lord, it shall not be.
Neyther can truth, light, or wisdome, ascend from the earth,
but descend from the hevens.
Compare the erth, (into the which the divell is thrust as into
his dwelling) with the hevens, which are provyded for
the holy.
Consider the payn of the one, and the pleasur of the other.
The seat of Gods Iustice, and fowntayn of his mercye.
The Cave of darknes, and the Diademe of light.
And then Cry, Wo, Wo, Wo, unto such as erre:
and whose lives are but shaddows:
for theyr felicity is such, as from whence it cam.
And theyr reward is all one with the Spirit and Prince of
Darknes.
Compare fond knowledge, with true Wisdome.
Thy spirits of lying with us, that are the voyce of
truth.
The Vanity that they leade the into, & the reward of our
message.
And say, within thy self, Peccavi ∴
Wilt thow be perswaded by experience?
Consider thy emprisonments: thy afflictions & shame
of body.

Consider the love of a few, & envy of a multitude.
Weigh with thy self the vanity of thy life.
Thy rash fote steps.
All that happened unto the, by the socyety, and, (as thow thinkest)
Cumfort, but in dede the stinging pricks of thy enemies.
Since, we cam unto the, (sent from the Lord, and calling
the, to God) thow hast byn delivered from them: from a
place full of fornication and the wrath of God: exalted
to the Skyrts of worldy honor: and hast byn satisfyed for
the necessityes of this world.
Holy is the mony, that is gotten righteously: but accursed are
the iuells that are reaped with wrong.
All which things, thow hast by us, in blessedness, and the knowledg
of the will of God, above all men.
Besides our contynuall presence with the, to the Cumfort of
thy sowle.
Even these things are of us, and of our God,
which sware unto Abraham, and dwelleth in the Temple
of righteousnes.
Now, therfore, let experience be a Iudge betwixt us
and them.
But, this sayeth the Lord, I deale with you as a
Pure vessells Childe: But the vessells that I must use, must be
pure and cleane.
Δ - Clense thow us (o Lord): Cor mundum Crea in nobis, Crea.
Gab. - They that are incredulous, beleve not the Lord, but drive
increduli. away his spirits: But where a grayn is, it becometh
as a mowntayn.
☞ The Lord is uppon the erth: Tak hede thow swepe thy howse
Cleane, for unto him that is naked shall there
be clothes given: But he that is covered allredy,
His own Iudgment is to be fullfilled shall be made bare.
Consider with thy self: for the Lord speaketh not ones
more, tyll thow hast fullfilled thy own iudgment.
E.K. - I will be contented to bury them in the felde, and not to
use them or come at them: and that I will swere uppon
the bible to performe: and if they be erthly, I will committ
them to the erth: and so separate those shingles from
the place nere the springe: and in this manner fullfill
my own Iudgment: for, I will not be obstinate: But committ
all things to the ende ∴
- Bycause thow art content to bury them, and withall, uppon faith
in the promises of God, to abiure them, in simplycity of
hart, and externall use - simply, as a true meaning
before the face of the highest: The Lord accepteth
it, and it shall be sufficient.
Further, thow hast 27 confirmations of Synne, and consent
Characters with the Divel, which your Intention calleth Characters,
wherby, those seven and twenty, (like unto theyr mother,)

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are become familier and pleasant with the: they must be browght
before the Lorde: and offred into his hands.
For so long as they are, the wycked allwayes vex the:
For the obligation burnt, the condition is voyde.
These must be buryed with the rest.
[E.K. Which rest ?]
- ......t must be browght and burnt here before the presence of God.
That the cause diminished, the effect may perish.
E.K. - I will be contented to bury them likewise, beseching the
Almighty to accept of my intent herein, as of the rest
before specifyed.
Gab. - He is contented; but let one, be burnt.
You may suffer one, to testify the discredit of the rest.
It is but according to the grownds of thy own Magick.
E.K. - I do not understand your meaning herein.
Gab. - Radius partis, may be sicut totius Corporis:
E.K. - I understand not that, allso.
Gab. - Magick worketh effect in things absent, that it doth in theyr parts
being present.
Δ. I dowt that I misherd somewhat. The wicked kill the body absent, but the garment present:
So are all of one confederacy, disgraced, by the
confusion of one.
Thow art contented to bury them all, uppon the Confydence
and sure hope of the promises of the God of light: and
to bring one, as confirmation of thy promise to testify
One burnt and abiured. thy obedyence, as concerning the hole, which one
burnt and abiured, may be a testimony to the Angells
that thow art obedient for God his sake, and for his
testimony and truth:
But this you shall burn, with brymstone onely.
Whose ashes shall be kept as a Testimony, tyll the rest
be allso consumed ∴
This you shall do the next monday, at the rising of
the Sonne. That the number of the tyme may
be of one bignes.
For, before August shall those Keyes be delivered unto
you: which give entrance, yea even unto
the privy chambers of Wisdome. Wherof you shall
.......re have 14 the next monday: And this dayes
....... Action is not the least amongst them.
.......
obedience Glory be to God and obedience unto man.
E.K. - The curten is drawn.
Δ. - We are desyrous to know whether thus, this dayes Action shall be
finished: and whether we shall fast still as was prescribed.
Gab. - Detract not from the day, that, which is commaunded.
Δ. - We are very desyrous to understand of the present estate of the
Lord Albert Lasky: for as much as we wer willed to go with
him, and he linked to us in some part of our Actions.
To understand of his state, wold be to our great Cumfort.

Gab.- *It needeth not, for the world her self is at hand.*

Δ.- *Verily I understnad not that speche: Is he comming bak agayn?*

Gab.- *What we are commaunded we know: and furder than our Commaundment, is error. He is in his hands that knoweth how to use him.*

E.K. - I see a man clyming over a hedg: and as he clammereth over, the stakes break and he falleth down: Now he is going up betwene two trees into a meddow ward. Now he hath both the bowes in his hand, standing still on the grownd. Now he goeth lower, & there is a gap: & throwgh that he is gone into the meddow. — So is it of Lasky. — sayd a voyce.

Δ.- *This is dark: it may please you to give som light.*

- *This is more then enowgh for the matter* .:.

*Cease to ax these things here; Where it is sayd,*
*No impure thing shold enter.*

Δ.- Gloria laus et honor Deo no*str*o o*mni*potenti
p*at*ri, filio, et Spiritui Sancto.
Nunc et semper.
*Amen.*

* * *

Δ.- Note: At this present was one come, and in the howse (of whome we understode not, tyll he was gone): whome the Lord A. Lasky had sent to certify us that first he was in some cumber and hindrance: Secondly how Fabius (his brother in law) and one other, had given him cownsayle, very rashly to procede: but leaving that, Thirdly, by the gap and open redy low estate of the commons or Citizens by theyr great zeale and favor that he obteyned his purpose. Thus (in effect) we understode at the Messager his retorne after none: Which marvaylous exactly did answer to the former shew.

---

May) Remember that on Saterday, after None, the Chancelor cam to Cracow, with 60 Cotches in his Cumpany and trayne: he bringing in a close Cotche (covered with red) the Lord Samuel Sborosky prisoner; whome he toke on friday thursday night before, at his systers howse, being separated from his solduers and servants &c.

* * *

† Cracoviæ

14th Maii.
Saterday: Mane hora ·6· fere.

*Orationem* Dominica*m* fudimus &c: Mitte Luce*m* tua*m* et veritate*m* tua*m* O Deus, &c.

Δ. - E.K. Sayd, he had done that with the trash specifyed, as he thowght wold be acceptable to the Lord.·. And as concerning one of the 27 Characters he had left it, with me, ever syns the last Action, to be burnt at this dayes Action, and it lay ready by me.

E.K. - Our Instructers appered at the very first looking of E.K. into the Shew stone.

Δ. - *Will you that I shall now execute this burning of the Character here as a Sacrifyce (to the highest,) of our humility and obedience?*

Gab. - *Not as a Sacrifice, but as a victory:*

Δ. - *Shall I than do it I pray you? as with the consent of my yok fellow, and so all one to be taken, as his action.*

- *He that doth, righteously, offreth up a sacrifyce.*

Nal. - *It is true that he that is obedient and doth well is accepted with the Lord.* E.K. - *I did take Sacrifice to be onely with blud.*

Gab. - *This is a sacrifice, bycause it is done righteously.*

E.K. - *You sayd, Not, as a Sacrifice, but as a victory.*

Gab. - *He that overcommeth his enemy, reioyseth: not for frendeship sake but for victorie.*
*The frendeship toward god, is obedience.*
*He that obeyeth God, is a frende unto him self.*
*God nedeth not the love or frendeship of man.*
*Therfor you reioyce with god, who overthrow them; and therby Cumforted.*
*For he that dwelleth in the Lord, is cumforted.*
*Thow openest thy mowth and saydst befor the Lord,*
*The Spirit of God hast descended.*

Δ. He Noteth some secret discourse, meditation, or prayer, and allso action of E.K. as I coniecture.

Δ. - Gloria patri, etc.

- *And he hath entred into Iudgment with me, and I am condemned.*
*But where Iustice dwelleth, dwelleth allso Mercy.*
*For, my Idolatry is forgotten befor the Lord.*

E.K. - *Have you committed Idolatry?*

Δ. - *He speaketh in* $\overset{E.K.}{\textit{your}}$ *behalf* Master Kelly.

- *I will therfor open my mowth,*
*saying I have erred.*
*I will open my mowth allso & confess my synes: and*
*I will vow unto the Lord against the wycked.*
*And I will say unto the Lord,*
*Lo, here are the spoyles of the bluddy blasphemy.*
*Behold o you Angels, a blasphemy, and against the highest. Behold the wickednes of Ascendam.*Δ
*Bear wittnes with me,*
*For I have fullfylled his comaundement.*
*Bear wittnes with me, that I return not.*
*And reioyce: for such are the spoyles of the wicked.*

Δ
Ascendam in
—— & li=
——ero
——no:
——s
—— and
——de
——ied.

Gab. - *Art thow contented to consent here unto?*

E.K. - *What I have done with the rest, God, and they (if they be of God) know. Uppon the for sayd conditions I am contented to have this Character to be burnt. Let it be burnt.*

Δ. - I burnt it immediatly, with the flame of brymstone and browght the burnt black coale, or cendre therof to the Table, & layd it on a paper.

- *Now O Lord, darknes is confownded, let thy light shyne in us, and thy truth prevayle.*

Gab. - *It is well.*

Δ. - *Blessed be the name of the highest: whose mercies are infinite. Oh, a swete and cumfortable sentence.*

E.K. - Now Nalvage turneth rownd, as he was wont.

Gab. - *Move not, for the place is holy.*

E.K. - Now Nalvage putteth down his rod to the Table: he maketh a Cross uppon the Table reverently.

Nal. - *All things go forward, let us go forward allso*

Hor. 7am. Δ. - *In the name of Iesus.*

Gab. - *Move not, for the place is holy.*

E.K. - Nalvage prayeth.

Nal. - *Not backward, as you wer wont to do, but forward.*

E.K. - Now he maketh ·3· reverent cursyes, as he was wont to do, before the Table.

---

*S*
*A*
*P*
*A*
*H*

*sa páh*
~~*Sapal*~~ *Sa páh*

---

E.K. - Now he is on the top of the Table.

*Z*
*I*
*M*
*I*
*I*

Lasky.

*Zí mĭ i*

---

*D*
*V*
*I*
*V*

*Du í v*

---

*O*
*D*

*Od*

Od
....no
....reth
....&
....ione
....ded.

---

E.K. - He maketh cursy.

*N*
*O*
*A*
*S*

*Noas*

---

*T*
*A*
*Q*
*A*
*N*
*I*
*S*

*Ta qu a nis*

---

A
D
R
O
C
H

as otch

Adr och

---

D
O
R
P
H
A
L

Dorph al

---

C
A
O
S
G

Ca ósg

---

O
D

od

---

F
A
O
N
T
S

Fa onts

---

P
I
R
I
P
S
O
L

Pe ríp sol

---

T
A
B
L
I
O
R

Tá bli or

---

C
A
S
A
R
M

Caſarm

---

A
M
I
P
Z
I

A mip zi

N
A
Z
A
R
T
H

Na zarth

---

A
F

Af

---

O
D

od

---

D
L
V
G
A
R

Dlu gar

---

E.K. - Now he maketh cursy rownd abowt to all parts of the Table. He kneleth down.

Z
I
Z
O
P

zi zop

---

zod lida

- *It is a word, and a letter.*

E.K. - He sheweth it not in the Table yet.

Now I see the word of fyve letters to gither following letter by letter.

---

Z
L
I
D
A

zod-lida

z-lida

---

- *Stay there.*

C
A
O
S
G
I

Ca ós gi

---

T
O
L
T
O
R
G
I

Tol tór gi

He maketh now cursy.

*O*
*D*

*od*

E.K. - He seameth to read as hebrue is red.

*Z*
*I*
*Z*
*O*
*P*

*zi zop*

*Z*
*C*
*H*
*I*
*S*

*zod chis*

Nal. - *It is better then the other,*
*I mean that zod-chis being of one signification with zizop*
*that zod-chis is better to be used.*

*E*
*S*
*I*
*A*
*S*
*C*
*H*

*E sĭ asch*

*L*

*L*

*T*
*A*
*V*
*I*
*V*

*Ta ui u*

*O*
*D*

*od*

*I*
*A*
*O*
*D*

*I á od*

E.K. - Now he maketh cursy agayn.

*T*
*H*
*I*
*L*
*D*

*Thild* – one syllable

- Now he maketh cursy agayn.

*D*
*S*

*ds*

*H*
*V*
*B*
*A*
*R*

*Hu bar*

*P*
*E*
*O*
*A*
*L*

*Pe ó al*

---

Camps
I. 69.
5. Iulii.
....o expownded.

*S*
*O*
*B*
*A*

E.K. - Cursy.

*so ba*

*C*
*O*
*R*
*M*
*F*
*A*

*Corm fa*

*C*
*H*
*I*
*S*
*T*
*A*

Kis ta
*chis ta*

*L*
*A*

*La*

*V*
*L*
*S*

*uls*

*O*
*D*

*od*

*Q*
*C*
*O*
*C*
*A*
*S*
*B*

*Q có casb*

*C*
*A*

*Ca* sa

*N*
*I*
*I*
*S*

*Ni is*

*O*
*D*

*od*

*D*
*A*
*R*
*B*
*S*

Obey

*Darbs* – one syllable

*Q*
*A*
*A*
*S*

*Q á as*

*F*
*E*
*T*
*H*
*A*
*R*
*Z*
*I*

*Feth ár zi*

E.K. - Cursy.

E.K. - He hath drawn the Curten.
It is not to be seen what he doth.
It is not to be seen what he doth.
Δ. - Almost 4 mynutes of tyme the Curten was drawn.
E.K. - He is now otherwise apparayled: all the owtsyde of his gown is white fur: on his hed is an attyr of fur, wreathed or wrapped as the turks use: his hed is now like a mans hed with short her.

*O*
*D*
*od*

*B*
*L*
*I*
*O*
*R*
*A*
*Bli ó ra*

*I*
*A*
*I*
*A*
*L*
*Ia ial*

*E*
*D*
*N*
*A*
*S*
*Ed nas*

*C*
*I*
*C*
*L*
*E*
*S*
*Ci cle's*

*B*
*A*
*G*
*L*
*E*
*bá gle*

*G*
*E*
*I*
*A*
*D*
as ie in ien
the *iad* - as iade
*Gé iad*

*I*
*L*
*i l*

Gab. - *That is one Call.*
*Move not, for the place is holy.*
*G*
*A*
*H*
*Gah*

*S*
*D*
*I*
*V*
*es di u*
*S dí u*

*C*
*H*
*I*
*S*
*Chis*

*E*
*M*
*Em*

*M*
*I*
*C*
*A*
*L*
*Z*
*O*
*Mi cál zo*

E.K. - Cursy: and he kysseth the Table.
*P*
*I*
*L*
*Z*
*I*
*N*
*pilzen*
*Pil zin*

E.K. - The Curten is now plucked agayn: for 3 mynutes or 4.
Now the Curten is opened agayn.
His apparell. Now is he changed: Now he is all in blak sarcenet, very plentifull of stuffe, gyrded to him, and with the collar high to the myddst of his face.
*S*
*O*
*B*
*A*
*M*
*Sobam*

*E*
*L*
*El*

*H*
*A*
*R*
*G*
*Harg* argentum

*M*
*I*
*R*
*Mir*

~~*P*~~
~~*I*~~
~~*L*~~
~~*Z*~~
~~*I*~~
~~*N*~~
~~*Pilzin*~~

*B*
*A*
*B*
*A*
*L*
*O*
*N*
*Ba bá lon*

- *Put out the last Pilzin.*
E.K. - *Why did you give us them?*
Nal. - *Yf it stand ……*

| | | |
|---|---|---|
| | OD | Od |
| | OBLOC | Ob loc |
| | SAMVELG | Sam velg |
| | DLVGAR | Dlu gar |
| | MALPRG | Mal purg |
| | ARCAOSGI | Ar ca ós gi |
| | OD | od |
| 7699 | ACAM | A cám |
| | CANAL | Sanal<br>Canal |
| | SOBOLZAR | So ból zar |
| A or o | TBLIARD | Tbli ard |

It is better if the T be made an F, and pronownced Fbli ard.

| | |
|---|---|
| CAOSGI | Kaosgi<br>Ca os gi |
| ODCHIF | kif<br>od chif |
| ANETAB | A né tab |
| OD | od |
| MIAM | Mi am |
| TAVIV | Ta vi ú |
| ODD | Od d |
| DARSAR | Dar ſar |
| SOLPETH | Sol peth |
| BIEN | Bi en |
| BRITA | B ri ta |

The curten drawn agayn. Now it is opened.
He is altered in apparell, one half under the gyrdell is red, and above the gyrdell white.

| | |
|---|---|
| OD | Od |

Z
A
C
A
M
*Zá cam*

G
M
I
C
A
L
Z
O
*G´ mi cál zo*

S
O
B
H
A
A
T
H
*Sob há ath*

T
R
I
A
N
*Trian*

L
V
I
A
H
E
*Lu í a he*

O
D
E
C
R
I
~~M~~N
*O de crín*

Cursy
M
A
D
*Mad*

Q
A
A
O
N
*Q a a on*

That is the second.
Δ. - *Blessed.*

37
R
A
A
S
*Ra as*

I
S
A
L
M
A
N
*Í săl man*

P
A
R
A
D
I
Z
*Pa ra di zod*

O
E
C
R
I
M
I
*O é crĭ mi*

A
A
O
*A A Ó*

I
A
L
P
I
R
G
A
H
*yal*
*IAL pír gah*

E.K. - The Curten drawn agayn, and so remayned abowt ·6· mynutes: His apparayl all one as it was last.
E.K. - *Being wery of sitting, I wold gladly have leave to walk a little.*
Nal. - *You may, but to sit is more obedience.* Δ. - E.K. walked a while.
E.K. - *Now, when it please you.*
Gab. - *I feele a staggring mynde.*
Δ. - *That god which created you and us, make us to have constant s.... myndes in all vertuous purposes.*
Gab. - *I sweare: Move not; for the place is holy.*

Q
V
I
I
N
*Qui in*

E
N
A
Y
*E náy*

B
V
T
M
O
N
*But mon*

O
D
*od*

I
N
O
A
S
*In ó as*

N
I
*Ni*

E.K. - He prayeth.

PARADIAL *Pa ra dí al*

CASARMG the *g* as dg *armg* *Ca sármg*

VGEAR *V gé ar*

CHIRLAN Kir *Chir lan*

OD *od*

ZONAC *Zo nac*

LVCIFTIAN *Lu cif ti an*

CORSTA *Cors ta*

VAVLZIRN *vaúl zirn*

TOLHAMI *Tol há mi*

---

SOBA *Soba*

LONDOH *Lon dóh*

- The Curten is drawn agayn∴ and after 6 mynutes open.
Now he is all in a blew long vesture, with a long trayn: and hath a little Coronet of sylver on his hed.

ODMIAM or *Od nuam*
*od miam*

CHISTAD Kis *Chis tad*

ODES *O dës*

VMADEA — Cursy. *V má dë a*

OD *od*

PIBLIAR *Pib lī ar*

OTHILRIT *O thil rit*

ODMIAM *Od mí am*

| | |
|---|---|
| CNOQVOL | C Kol<br>~~Qn~~ ~~Q~~no quol |
| RIT | Rit |
| ZĀCAR | Za car |
| ZĀMRAN | Zam ran |
| OECRIMI | O é cri mi |
| QĀDAH | Q á dah |
| OD | Od |
| OMICALOLZ | O mi ca ol zod |
| AAIOM | A Á ĭ om |
| BAGLE | Ba gle |
| PAPNOR | Pap nor |

Cursy he maketh.

| | |
|---|---|
| IDLVGĀM | Id lú gam |
| LONSHI | Lon ſhi |
| OD | od |
| VMPLIF | Vmp lif |
| VGĒGĪ | V Gē gi |
| BIGLIAD | Big lī ad |

Nal. - *This is at an ende.*
Δ. - *Blessed be he that is the begynning and ending of all things.*
E.K. - The Curten is pluckt.
Now it is open: and he is all in green: with a garland on his hed.

| | | |
|---|---|---|
| 48 | BAZMELO | Baz mĕ lo |
| | ITA | I ta |
| | PIRIPSON | pi rip son |

*O*
*L*
*N*

*Oln*

*N*
*A*
*Z*
*A*
*V*
*A*
*B*
*H*

*Na ză vábh*

*O*
*X*

*Ox*

*C*
*A*
*S*
*A*
*R*
*M*
*G*

*Casármg*

*G V*
*R*
*A*
*N*

*Vrán*

*C*
*H*
*I*
*S*

*Chis*

*V*
*G*
*E*
*G*

*Vgeg*

*D*
*S*
*A*
*B*
*R*
*A*
*M*
*G*

*Dsa bramg*

*g* not as dg

*B*
*A*
*L*
*T*
*O*
*H*
*A*

*Bal tŏ ha*

E.K. - The Curten is drawn: for a while.
Now is in a robe like a marble cullor, spotted: white gray and blak.

*G*
*O*
*H*
*O*
*I*
*A*
*D*

*Go hó ĭ ad*

*S*
*O*
*L*
*A*
*M*
*I*
*A*
*N*

*So lá mi an*

*T*
*R*
*I*
*A*
*N*

Fire cam suddenly out of the stone, that made E.K. start.

*Tri an*

E.K. - Now he kneeleth.

*T*
*A*
*L*
*O*
*L*
*C*
*I*
*S*

Sis
*Ta lól cis*

*A*
*B*
*A*
*I*
*V*
*O*
*N*
*I*
*N*

*A ba i uŏ nin*

*O*
*D*

*od*

*A*

E.K. - He setteth his fote on a letter, pointing to it.
He throweth fyre on E.K. agayn.

He putteth his fete on all these letters.

*Z*
*I*
*A*
*G*
*I*
*A*
*R*

*A zi á gĭ er*

*R*
*I*
*O*
*R*

*Rior*

*I*
*R*
*G*
*I*
*L*
*C*
*H*
*I*
*S*
*D*
*A*

*Ir gil chis da*

| | |
|---|---|
| DSPAAOX | Ds pá ă ox |
| BVFD | Bufd |
| CAOSGO | Ka<br>Ca óʃ go |
| DSCHIS | Ds chis |
| ODIPVRAN | O dí pŭ ran |
| TELOAH | Té lŏ ah |
| CACRG | Ca curg |
| OISALMAN | O í săl man |
| LONCHO | Ko<br>Lon cho |
| OD | od |
| VOVINA | Vo uí na |

| | |
|---|---|
| CARBAF | Car baf |
| NIISO | Ni í so |
| BAGLE | Ba gle |
| AVAVAGO | A uá uă go |
| GOHON | Go hón |
| NIISO | Ni í so |
| BAGLE | Ba gle |

Δ. - He casteth fyre on E.K.

| | |
|---|---|
| MOMAO | Mó mă o |
| SIAION | Si á ĭ on |
| OD | od |
| ~~MAB~~ | ~~Mab~~ |

*M*
*A*
*B*
*Z*
*Ā*

*Máb za*

E.K. - He maketh cursy.
He sayeth *Mabza*, agayn.

*I*
*A*
*D*
*O*
*I*
*A*
*S*
*M*
*O*
*M*
*A*
*R*

*Iad o i Ás mŏ mar*

*P*
*O*
*I*
*L*
*P*

*Poilp* one syllable

*N*
*I*
*I*
*S*

*Ni ïs* small sownd of *i*

*Z*
*Ā*
*M*
*R*
*A*
*N*

*Zam ran*

E.K. - The Curten is drawn: white, and reddish: more red than white.
Now it is away, and all open agayn.
Now, all his gown is yellow, and yellow fur in it,
and on his hed, a hode, of yellow, like velvet &c.
E.K. - *Why change you your apparell thus?*
E.K. - He speaketh very speydly to Gabriel, but I can not perceyve him.

*C*
*I*
*A*
*O*
*F*
*I*

*C I Á ŏ fi*

*C*
*A*
*O*
*S*
*G*
*O*

Ka
*Ca óſ go*

*O*
*D*

*od*

*B*
*L*
*I*
*O*
*R*
*S*

*Bli ors*

---

*O*
*D*

*od*

*C*
*O*
*R*
*S*
*I*

*Cor ſi*

*T*
*A*

*Ta*

*A*
*B*
*R*
*A*
*M*
*I*
*G*

*A bră mig*

*This is the ende of that.*

E.K. - Now he pulleth the Curten agayn.
Now it openeth agayn.
His apparayle is now changed agayn, of an ashy and brown cullor,
in fashion as before.
Gab. - *Who is to be compared to our God?*

59
*M*
*I*
*C*
*A*
*O*
*L*
*I*

*Mi cá ŏ li*

*B*
*R*
*A*
*N*
*S*
*G*

*Branſg*

*P*
*R*
*G*
*E*
*L*

*Pur gél*

*N*
*A*
*P*
*T*
*A*

*Nap ta*

*I*
*A*
*L*
*P*
*O*
*R*

yal
*IÁl por*

|  |  |  |
|---|---|---|
|  | DSBRIN | Ds brin |
| ...otia<br>... thus. | EFAFAFE | E fá fă fe |
|  | VONPHO | Von pho |
|  | OLANI | O L á ni |
|  | OD | Od |
|  | OBZA | Ob za |
|  | SOBCA | Ka<br>Sob ca |
|  | VPAAH | V́ pă ah |
|  | CHIS | Chis |
|  | TATAN | Ta tan |
|  | OD | od |
|  | TRANAN | Tra nan |
|  | BALYE | Ba ly̆ e |

E.K. - Now he turneth rownd abowt.
He maketh cursy, so doth Gabriel.

|  |  |  |
|---|---|---|
|  | ALAR | A lár |
|  | LVSDA | Lus da |
|  | SOBOLN | So bóln |
|  | OD | od |
|  | CHISHOLQ | Chis hŏl q |
|  | CNOQVODI | Cno quó di |
| 9996 | CIAL | Si<br>Ci ál |
|  | VNAL | V nál |
|  | ALDON | Al don |
|  | MOM | Mom |
|  | CAOSGO | Ca óſ go |

| | |
|---|---|
| TA | Ta |
| LASOLLOR | Las ól lor |
| GNAY | Gnay |

E.K. - He plucketh the curten,
and quickly openeth it, and sayeth,
Nal. - *You must after E fá fă fe, put a p.*
E.K. - My thinketh that I here a rumbling or clattering of pewter
in the stone.
E.K. - After he had spoken, he shut the Curten agayn.
Now the Curten is opened agayn.

Δ. - this word is the 25th word bakward.

| | |
|---|---|
| LIMLAL | Lim lal |
| AMMA | Am ma |
| CHIIS | Chiis |
| SOBCA | Ka<br>Sob ca |
| MADRID | Ma drid |
| ZCHIS | Kis<br>Zod chis |
| OOANOAN | O O Á nŏ an |
| CHIS | Chis |

| | |
|---|---|
| AVINY | A ví ny |
| DRILPI | Dril pi |
| CAOSGIN | Ca óſ gin |
| OD | od |
| BVTMONI | But mŏ ni |
| PARM | Parm |
| ZVMVI | Zum vi |
| CNILA | Cní la |
| DAZIS | Daz is |
| ETHAMZ | E thám zod |
| ACHILDAO | Kil<br>A chil dă o |
| OD | od |
| MIRC | Mirk<br>Mirc |

| | |
|---|---|
| OZǑL | Ǒzól |
| CHIS | Chis |
| PIDIAI | Pĭ di á i |
| COLLAL | Col lal |
| VLCININ | Vl cí nin |
| ASOBAMA | A só bam |
| VCIM | V cim |
| BAGLE | Ba gle |
| IADBALTOH | Iad bál toh |
| CHIRLAN | Kir<br>Chir lan |
| PAR | par |
| NIISO | Ni í so |

| | |
|---|---|
| OD | Od |
| IP | ip |
| OFAFAFE | o fá fă fe |
| BAGLE | Ba gle |
| ACOCASB | A có casb |
| ICORSCA | ka<br>I Córs ca |
| VNIG | V nig |
| BLIOR | Bli or |

E.K. - Now the Curten is drawn.
A voyce - *The ende of that.*
Δ. - This is the fifth of this day.
E.K. - Now is the Curten open.
All his clothes are of a firy, clere collor, very whitish and bluish.

| | |
|---|---|
| CORAXO | Co ráx o |
| CHIS | chis |
| CORMP | Cormp |

| | |
|---|---|
| OD | Od |
| BLANS | Blans |
| LVCAL | Lu cal |
| AZIAZOR | A zi ă zor |
| PAEB | Pa eb |
| SOBA | So ba |
| LILONON | Li Lŏ non |
| CHIS | Chis |
| VIRQ | quu<br>Vir q |
| — op | |
| EOPHAN | E ŏ phan |
| OD | od |

Betwene Chis and Virq you must put an Op a word.

| | |
|---|---|
| RACLIR | Ra clir |
| MAASI | Ma ă si |

| | |
|---|---|
| BAGLE | Ba gle |
| CAOSGI | Ca oſ gi |
| DS | ds |
| IALPON | yal<br>Ial pon |
| DOSIG | Do sig as big |
| OD | od |
| BASGIM | Bas gim |
| OD | od |
| OXEX | Ox ex |
| DAZIS | Daz is |
| SIATRIS | Si ă tris |
| OD | od |
| SALBROX | Sal brox |

| | | |
|---|---|---|
| | CYNXIR | Cynx ir |
| | FABOAN | Fa bŏ an |
| | VNALCHIS | V nál chis |
| | CONST | K<br>Conſt |
| | DS | ds |
| 5678 | DAOX | Dă ox |
| | COCASG | g as dg<br>Co casg |
| | OL | ol |
| | OANIO | O á nĭ o |
| | YOR | yor |
| | VOHIM | Vóh im |
| | OL | ol |
| | GIZŸAX | Giz y ax |

| | |
|---|---|
| OD | od |
| EORS | E órs |
| COCASG | g as dg<br>Co casg |
| PLOSI | Plo si |
| MOLVI | Mol ui |
| DS | ds |
| PAGĚIP | Pa gě ip |
| LARAG | La rag |
| OM | Om |
| DROLN | droln |
| COCASB | Co caſb |
| EMNA | Em na |
| LPATRALX | El<br>L pá tralx |
| YOLCI | yol ci |

MATORB Ma torb

- *This word, must cum next after om droln.*
E.K. - Now he pulleth the curten.
Δ. - *This om droln - is before 4 words.*
E.K. - The curten is open away.
He is in his flaming apparell.

NOMIG No mig big

MONONS Mo nons

OLORA O lŏ ra

GNAY G nay

ANGELARD An gĕ́ lard

OHIO O hĭ o

OHIO O hĭ o

OHIO O hĭ o

OHIO O hĭ o

OHIO O hĭ o

OHIO O hĭ o

NOIB No ib

OHIO O hĭ o

CAOSGON Ca óſ gon

BAGLE Ba gle

MADRID Ma drid

I I

ZIROP Zi róp

CHISO K Chi so

DRILPA Dril pa

NIISO Ni i so

CRIP Crip

IP Ip

NIDALI Ni dā li

A voice - *The Ende of that call.* Δ. - This is the 6th.

The Curten is drawn ∴
He appereth now all in violet silk, like a cloke,
and on his hed a bundel wreathed of the same.

| | |
|---|---|
| OXIAYAL | Ox i Aÿ al |
| HOLDO | Hol do |
| OD | od |
| ZIROM | Zir om |
| O | o |
| CORAXO | Co ráx o |
| DS | ds |
| ZILDAR | Zil dar |
| RAASY | Ra ă sy |
| Od | od |
| VABZIR | Vab zir |
| CAMLIAX | Cam lĭ ax |
| OD | od |
| BAHAL | ba hál |

| | |
|---|---|
| NIISO | Ni í so |
| SALMAN | Sal man |
| TELOCH | hotch<br>Te lóch |
| CASARMAN | Ca sár man |
| HOLQ | Hol q |
| OD | od |
| TI | Ti |
| Ta | Ta |
| ZCHIS | zod chis |
| SOBA | So ba |
| CORMF | Cormf |
| IGA | I ga |
| NIISA | Ni í sa |
| BAGLE | Bagle |

A
B
R
A
M
G

g, not as dg
Abramg

---

N
O
N
C
P

Nonsp
Noncp

---

E.K. - The Curten is drawn.
- *The ende of this.*
- This is the seventh.

E.K. - Now is the Curten puld away: and quickly puld to agayn.
Now it is open agayn.
He is apparayled, of cullor betwene a blew and a red mingled, but blew seemeth be the grownd.
From the sholder on the armes, is a trunk of seven pendant labells, with laces. On his hed a very broad hat, betwene dun and blak cullor: his apparayll is very long.

---

N
O
N
C
I

Si
Non ci

---

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---

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H

I vonph

| | |
|---|---|
| ZACAR | Zacar |
| GOHVS | Go hus |
| ZAMRAN | Zam ran |
| ODO | o do |
| CICLE | Ci cle |
| QAA | Q á a |

- This is a call.

Δ.- This is the eighth.

| | |
|---|---|
| NAPEAI | Na pĕ ai |
| BABAGEN | ien<br>Ba bă gen |
| DSbrIN | Ds brin |
| OOAONA | VX<br>O O Á ŏ na |
| LRING | Lring |
| VONPH | Vonph |

| | |
|---|---|
| DOALIM | Do ă lim |
| EOLIS | E ŏ lis |
| OLLOG | ol log |
| ORSBA | Ors ba |
| DSCHIS | ds chis |
| AFFA | Af fa |
| MICMA | Mic ma |
| ISRO | Is ro |
| MAD | Mad |
| OD | od |
| LONSHITOX | Lon shĭ tox |
| DS | ds |
| IVMD | I vmd |

BLANK
(Missing Folio)

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(Missing Folio)

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(Missing Folio)

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(Missing Folio)

**BLANK**
(Missing Folio)

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**BLANK**
(Missing Folio)

| | |
|---|---|
| LVSDAN | Luſ dan |
| EMOD | Ĕ mod |
| DSOM | dsom |
| OD | od |
| TLIOB | Tli ob |
| DRILPA | Dril pa |
| GĔH | ieh<br>Ge'h |
| YLS | as yils<br>yls |
| MADZILODARP | Mad zí lŏ darp |

This is the twelfth.

| | |
|---|---|
| ILS | Ils |
| DIALPRT | Di al pe'rt |

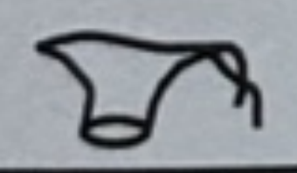
| | |
|---|---|
| SOBA | So ba |
| VPAAH | V pă ah |
| CHIS | Chis |
| NANBA | Nan ba |
| ZIXLAY | Zix lay |
| DODSIH | Dod ſih |
| ODBRI~~M~~ N T | Od brint |
| TAXS | Taxs |

He maketh Cursy.

| | |
|---|---|
| HVBARO | Hu bă ro |
| TASTAX | Tas tax |
| YLSI | yl si |

| | |
|---|---|
| SobaIAD | So bai ad |
| IVONPOVNPH | I vón pŏ vnph |
| ALDON | Al don |
| DAXIL | Dax il |
| OD | od |
| TOATAR | To á tar |

E.K. - The Curten is pluckt to
A voyce - That is the thirtenth.
E.K. - Now it is open agayn.
E.K. - He is now as yf he had a pall or robe of gold with a strange cap of gold on his hed.



| | |
|---|---|
| ILS | Ils |
| MICAOLZ | Mi ca ól zod |
| OLPIRT | Ol pirt |

| | |
|---|---|
| IALPRG | yal<br>Ial purg |
| BLIORS | Bliors |
| DS | ds |
| ODO | odo |
| BVSDIR | Buſ dir |
| OIAD | O ĭ ad |
| OVOARS | O uŏ ars |
| CAOSGO | Ca óſ go |
| CASARMG | as, dg<br>Ca ſarmg |
| LAIAD | La ĭ ad |
| ERAN | E rán |
| BRINTS | Brints |

| | |
|---|---|
| *C A F A F A M* | *Ca fă fam* |
| *D S* | *ds* |
| *I V M D* | *I vmd* |
| *A Q L O* | qúu<br>*A q́ lo* |
| *A D O H I* | *A dó hi* |
| *q z M O Z* | *Moz* |
| *O D* | *od* |
| ~~[illegible]~~ *M A O F F A S* | *Ma óf fas* |
| *B O L P* | *Bolp* |
| *C O M O B L I O R T* | *Co mó blĭ ort* |
| *P A M B T* | *Pambt* |

The curten is now pluckt to.

A voyce - *That is all.*
*Blessed be the creature of all, who hath mercy on all.*

E.K. - Now he is here, apparayled, as he was wont to appere.

Nal. - *Thus, hath the Lord kept promys with you,*

Promise of God confir=med a new.

*and will not forget the least part of his*
*whole promyse with you.*
*Kepe you therfore promise, with the Lord.*
*For, he is Ialous, and not to be defyled.*
*Procede, as you now do.*

14 to be recey=ved the Monday next.

*The next monday, you shall have, as many.*

Δ. - *Will it pleas you to deliver us the english of these, 14 now, as you were wont to do?*

Δ ..........

Nal. - *The English, will have a day by it self.*
*The* $^{\Delta}$*Third monday to come you shall have them, all.*
*So that, you have but three dayes to labor.*

Δ. - *You speak of the next monday: and the third: and speak nothing of the second monday, and you sayd that the English will have a day by it self: And you say we have but three dayes to labor &c.*

Nal. - *What I have sayde, is so:*
*Go allso, and refresh your selves:* [E.K. - The curten is drawn]

A voyce - *Stay there* ∴

A voyce - *Give god thanks, and make an ende.*

E.K. prayed the 145 and 146 psalme,
kneling, reverently: and I like wise
in hart, consenting therto, attentifely listening.

Δ. - Laudate D*omin*um de Cælis laudate eum
in excelsis. Laudate eu*m* o*mn*es Angeli eius
Laudate eum o*mn*es virtutes eius.
Quia ip*s*e dixit, et facta sunt nobis:
Non fecit taliter omni nationi.
Soli Deo n*ost*ro, laus o*mn*is
Victoria, Triumphus et
Iubilatio.
*Amen.*

---

Note - E.K. is very well perswaded of these Actions now: thanked be the highest: who is Almighty.

1584:
Monday: Maii 21:
Mane, hora ·5·

# † Cracoviæ

## Actio Tertia, Lunaris

E.K. - There appeareth neyther veale nor any thing els in the stone.

Δ. - At length appered one, but none of them: he is Ioly and grene with a long (like grene velvet) robe: his hear long, like yellow gold: nothing on his hed but his hear. He standeth as thowgh he stode in a clowde, above the usuall pavyment in the ayre.

......re
.........

- *Lo, the Sonne shyneth, and men feare no rayne.*
*The clowdes are dispersed, and they loke not for a tempest.*
*But whan it rayneth mightyly, or the hevens frowne,*
*then kepe they theyr howses, saying one to an other,*
*What unreasonable Tempest is this? what hayle stones*
*are these? Good Lord who ever saw such wyndes? Wer*
*there ever such wyndes?*
*So shall it be of the powre of god, which holdeth in his handes*
*the wyndes, and scattreth clowdes abroade with his feete:*
*For of his comming, shall it be sayd amongst you, My Spirit*
*hath vexed me, and I am trubbled: Why hast thow*
*browght in things, greater then thy self? Or where shall*
*this powr dwell, that over shaddoweth me?*
*Wanting, you shall desyre, (as you do,) and being filled you*
*shall think you have to much.*
*Flesh can never be throwghly mortifyed but with death.*
*Think not, that the Lord is as the Sonne: that kepeth his*
*contynuall watch throwgh the hevens: which, bycause he is*
*made for a tyme, is allso tyed to tyme.*
*He that sytteth and iudgeth, kepeth no course, but a contynuall*
*performance of his long before provydence.*
*For he that useth him otherwise shall be reiected: bycause* $\overset{\Delta}{\textit{his}}$
*dwellings are not in the mansions of the faithfull.*
*Lift up your eares therfore, for thus, sayeth the Highest.*
*Who made the hevens, or spred them like a garment?*
*Who breathed into man, the spirit of understanding?*
*Who overthrew the prowd world with waters?*
*Who smyled at the ruÿne of Pharao?*
*Who roted the wycked out of theyr Seats? And made them*
*become vyneyards for my people: yea the stiffnecked*
*generation?*
*Who threw down the Towres of Babylon, and the great harlot?*
*Who dwelt uppon the erth, and becam flesh, to pay for your*
*wyckednes?*
*Who tumbled the stone from the well, that the shepe might*
*drink?*
*Even he it is, that gave all these, theyr tymes:*
*He it is, that is as able to make you understand, as those, that*
*cast into the waters, and sayd, Let us draw up our fish:*
*which allwayes dealeth with the weakest: To the intent*

A......

God is not
tyed to time.

contynuall per=
formance.

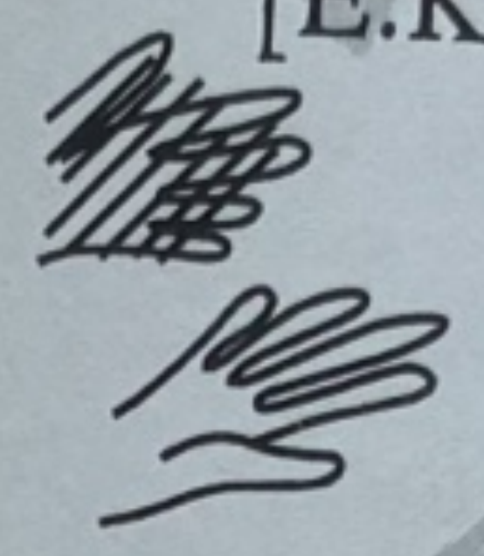
Δ
... meaneth,
dwellings
with him
........e are
the mansions
of the faithfull.
...............say
...............ot.

*he might prove him self the strongest:*

[E.K. - He speaketh a great deal of speach as to him self: which I perceyve not.]

Veste nuptiali
opus est.

- *Even he it is, that will make you strong and wise, Yf he*
*finde you with garments.*
*He it is, that sayeth unto you, Waver not.*
*Be stedefast: For the faithfull are never unrewarded.*



[E.K. - He putteth his right hand out of the stone, being grasped to gither. Now he openeth his hand, and it is written on, ~~as followeth~~ and it is so far from me that I can not rede it: yet he semeth to be nerer to me, very much, more then his hand. The writing semeth to be like the leafs of a boke. Thus it was written.
*Have an ey, to my, foretelling as......k Trubbles.*
*Suddeyn sorrow, is at hand, in all the erth.*
*Noe, his ship, is all most buylt.*
*Lasky, if he serve me, shalbe King of Poland.*
*Yf he serve an other, his bowells shall fall out, before*
*him, with poyson.*

Poyson.

E.K. - Now he clasped his hand to gither, and stayed the reading.

Δ. - *Whom is Lasky to serve (o lord) but the? To kepe thy lawes, statutes and commaundements? Not to depend uppon any creature.*

- *The King and Chancelor have sold the people of*
*this land, and are sworne Turks.*
*Retorn not* $\overset{\text{to Lasko}}{\textit{home}}$ *(Lasky) for, yf thow do, thow shalt*
*offend me.*
*Go to the Emperor; for I will cumfort the, with his favor.*
*Let him not retorn thence, tyll he be warned by me.*

Turks.

Not to Lasko.

Ad Imperatorem
eundum est.
A.L.
Retorn by
warning.

Δ. - *You mean, from the emperors court?*

Δ. - *I beseche you, by what token, shall he perceyve your warning?*

- *Be thow his right hand, to his body; and his mowth, to me.*
*I will be mercifull unto him, and hold up his hed:*
*Leave of, tyll the seventh howre of the day; than, commeth*
*the Action.*

Δ. - *Meane you the seventh howre, as from mydnight last.*

- *The seventh from the Horizon:*
*Ronne, that ronne canne.*

Δ. - That begynneth at None. if you make but 12 howres in the day: or at 11. yf you recken common howres.

E.K. - He him self, runneth away.

Δ. - *All Glorie and prayse be to god.*
*Amen.*

Eadem die lunæ, hora $7^{am}$: (inchoante) scilicet in Meridie. Hora planetaria.
E.K. - After a quarter of an howre (almost) appered our Instructors, as
of .....e tyme.
Δ. - Gloria patri et filio et Spiritui Sancto, sicut erat in principio
et Nunc et in sempiterna sæcula sæculorum. - *Amen.*
Gab. - *Move, Move, Move not, for the place is holy.*
*Be patient a little while* ∴
E.K. - Nalvage, prayeth all the while.
E.K. - Gabriel riseth out of his chayre agayn, and warneth as before (thrise)
that we shold not Move, for the place is holy.
Now Nalvage maketh a crosse toward the 4 quarters of the world, with
his rod, as he was wont.
Nal. - *There are ·30· Calls, yet to come.*
91 Princis. *Those 30, are the calls of* $\overset{\text{Ninety one}}{91}$ *princis and Spirituall Governors,*
*unto whome the Erth is delivered as a portion.*
Offices. *These bring in and agayn displace kings, and all the govern=*
*ments uppon the erth:*
*And vary the Natures of things: with the Variation of every*
*moment.*
*Unto whome, the providence of the æternall Iudgment, is allredy*
*opened.*
...... Princes *These are generally governed by the 12 Angells, of the 12*
...... 12 Angels, the 7 Angels. *Tribes: which are allso governed by the 7 which stand*
*before the presence of God.*
91 good Angels of the Ayre or Spirits dignified. *Let him that can see, Look up; and let him that can*
*here, attend, for this is Wisdome.*
*They are all Spirits of the Ayre: not reiected, but dignified:*
*and they dwell, and have theyr habitations in the ayre diversly,*
*and in sundry places: for theyr mansions are not alike.*
From the Element of the fire to the erth. *Neyther are theyr powres equall.*
*Understand therfore, that from the fyre to the erth, there*
*are 30 places or abydings: one above, and beneth*
Note: For a tyme. *an other: wherein these afforesayd Creatures have theyr*
*aboade, for a tyme.*⁙
— name *They beare no name:*
—or
—e [E.K. - *What is without a name?*]
- *But what they have, in respect of theyr being.* Δ ✕ theyr orderley place.
*Understand them therfore, by the first, second, thirdth,*
*(and so,) thirtyth Ayre.*
*And ar so to be nominated, O thow the twentyth ayre,*
*O thow sixtenth ayre &c.*
*......s twentith Ayre.*
*Sometyme, (yea all to gither) two or three, of the*
*Angels govern, by tymes, which are the kings unto these*
*(here to be spoken of), & beare rule to gither and at one*
*tyme in the Divisions.*
1. *In the first Ayre, the Nynth, eleventh and seventh Angel*
*of the Tribes, beare rule & govern.*

---

⁙*Potest* tota terra distributa sub 12 Principibus
Angelis, 12 Tribuu*m* Israel: quoru*m* 12, aliqui plures, aliqui
pauciores partes habent sub suo regimine ex 91 partibus
in quas tota terra hic demonstratur esse divisa.
Apocalypsi Iohannis Testimoniu*m*, de 12 Angelis, 12 Tribuu*m*, Cap 21.
"Quando dividebat Altissim*us* gentes, quando separabat filios Adam, co*n*stituit terminos
populorum, iuxta numeru*m* filioru*m* Israel". Hoc igitur hinc egregiè patere.

*Unto the Ninth, 7000 and 200, and 9: ministring angels are*
*subiect.*
*Unto the eleventh - 2000, 300, 60.*
*Unto the seventh - 5000, 300, 60, 2.*
Nal. - *Cownt the Number.*
Δ. - *The whole summe of this government amownteth to 14931.*
Nal. - *It is right.*

---

2 *The second is divided into 3 partes, the Angel of the fowrth*
*Tribe hath the first; The Angel of the second, the Second.*
*The Angel of the second the Third.*
*The fowrth hath these many 3000, 600, 30, 6.*
*The* $\overset{\text{second}}{\text{first}}$ *of the second 2000, 300, 60, 2.*
*The last of the second 8000, 900, 60, 2.*
*Add these to gither.*
Δ. - *They are* ——— 1$\overset{5}{\cancel{4}}$960.

---

3 *The thirdth:*
*The first, the Nynth.*
*The second, the Seventh.*
*The thirdth, the Tenth.*
*The Nynth - 4400.*
*The Seventh or the second - 3660.*
*The Tenth or the thirdth - 9236.*
Nal. - *Number them.*
Δ. - *They are in all - 17296.*

---

4
Nal. - *The fowrth hath allso his three parts:*
*The Angel of the Tenth Tribe hath the first.*
*The Tenth hath allso the Second.*
*The Twelfth hath the Thirdth.* E.K - He prayeth.
*The first Tenth - 2360.*
*The second Tenth - 3000.*
*The twelfth or the Thirdth - 6300.*
*Number the fowrth allso.*
Δ. - *They are - 11660.*

---

Nal. - *The fifth is allso three fold:*
5 *The first of the Tribes hath the first.*
*The seventh hath the Second.*
*The eleventh hath the Thirdth.*
*The first hath under him 8630.*
*The seventh or Second - 2306.*

*The eleventh the Thirdth - 5000, 800, two.*
*Number them.*
Δ. - *They are - 16738.*
E.K. - He prayeth reverently.
- *Be patient for a while.*

6 *These governe in the sixth.*
Δ. - *Yf I understand you right, these .....*
- *These govern in the sixth place (which is to come):*
*The Angel of the fifth tribe hath the first part*
*(for there are three here allso).*
*The Angel of the Twelfth hath the second.*
*The Angel of the fifth hath the third part.*
*The Angel of the first, that is to say, of the first fifth.*
*hath subiects, 3000, 600, 20,*
*of the second or twelfth - 9000, 200,*
*of the third place & second fyfth - 7000, 200, 20.*
*The fifth governs in this order twise: therfore it is termed the second fifth.*
*Number it.*
Δ. - *They are* - 20040

7 *The seventh hath also three places:*
*The fowrth hath the first.*
*The thirdth hath the second.*
*The eleventh hath the thirdth.*
*The fowrth and the first place - 6000, 300, 60, 3.*
*The third Angel & second place, 7000, 700, 6.*
*The eleventh Angel the thirdth place, 6000, 300, 20.*
*Number it.*
Δ. - *They are 20389.*
- *So, ..... it is the seventh.*

8 *The eighth Ayre, hath allso three parts.*
*The Angel of the fifth hath the first.*
*The Angel of first hath the second.*
*The angel of the Ninth, hath the third.*
*The fifth Angel and first place - 4000, 300, 60, 2,*
*The first Angel and second place - 7000, 200, 30, 6.*
*The Ninth Angel and the third place, 2000, 300, 2.*
*Number it.*
Δ. - *They are - 13900.*

9 *The Ninthe is allso of three places:*
*The Thirdth Angel hath the first place.*
*The tenth Angel hath the secondth.*
*The Ninth Angell hath the thirdth.*
*The thirdth Angel hath in the first place, 9000, 900, 90, 6.*
*The Tenth Angel and the second place, 3000, 600, 20.*
*The Ninth Angel & the thirdth place, 4000, 200, 30.*
*Number them.*
Δ. - *They are - 17846.*

10 *The Tenth hath places also three.*
*The eleventh Angel occupieth the first.*
*The seventh Angel occupieth the second.*
*The Nynth Angel occupieth the thirdth.*
*The eleventh Angel & first, hath 8000, 800, 80.*
*The seventh Angel in the second, 1000, 200, 30.*
*The Nynth in the Thirdth - 1000, 600, 10, 7.*
*Number them.*
Δ. - *They are - 11727.* Nalvage prayeth.
Gabriel - *Take hede you move not.*

11 *The Eleventh, is Three as before:*
*The first is occupied by the Tenth.*
*The second by the Sixth.*
*The Thirdth by the Thirdth.*
*In the first place, 3000, 400, 70, 2.*
*In the second place, 7000, 200, 30, 6.*
*In the third place, 5000, 200, 30, 4.*
*Number them.*
Δ. - *They are 15942.*

12 *The Twelfth hath allso his divisions Three:*
*The first place is of the Sixth.*
*The second of the Eighth.*
*The Thirdth of the Second.*
*The first hath, 2000, 600, 50, 8.*
*The second - 7000, 700, 70, 2.*
*The thirdth - 3000, 300, 90, 1.*
*Number it.*
Δ. - *They are - 13821.*

*The Thirtenth hath three.*
13 *The Tenth is in the first.*
*The first is in the second.*
*The seventh is in the Thirdth.*
*The first hath - 8000, 100, 10, 1.*
*The second - 3000, 300, 60.*
*The seventh Angel in the third, 4000, 200, 10, 3.*
*Number it.*
Δ. - *They are 15684.*

---

*The fortenthe hath threefold places as the rest:*
*The fifth Angel occupieth the first.*
14 *The seventh occupieth the second.*
*The Twelfth occupieth the thirdth.*
*The first which is the fifth Angel* - 2000, 600, 70, 3.
*The second hath* ———— 9000, 200, 30, 6.
*The Twelfth* ———— 8000, 200, 30.
*Number it.*
Δ. - *They are 20139.*
Nal. - *Have patience.*
E.K. - Now he standeth on the Top of his Table.

---

*Mark diligently.*
*O*
*C*
*C*
*O*
*D*
*O*
*N*
*Oc cŏ don*

Occodon - *Answereth to the Angel of the Nynth which is of the first, which occupieth the first place of the first Ayre.*
*It is the name of that part of the erth ~~that hath~~ which is governed by the angel of the Nynth Tribe and those that are under him in the first division of the first Ayre.*

---

*Mark diligently.*
*P*
*A*
*S*
*C*
*O*
*M*
*B*
*Pas comb*

*Answereth the eleventh Angel, and is that part of the Erth that is governed by him & his ministers in the second place of the first Ayre.*

*Mark.*
*V*
*A*
*L*
*G*
*A*
*R*
*S*
*Val gars*

5362 *It answereth to the seventh Angel & to his Ministers 5562, which are the last part of the first Ayre.*

---

*Mark diligently.*
*D*
*O*
*A*
*G*
*N*
*I*
*S*
*Do ăg nis*

*It is the first part of the second: the first part of the erth, which is governed in the first part of the second, as it shall after appere, under the fowrth Angel.*

---

*Mark diligently.*
*P*
*A*
*C*
*A*
*S*
*N*
*A*
*Pa cáſ na*

Note and under=stand this well, how one part is gover=ned of divers Angels.

*It is the name of that part of the world on erth that is governed in the second part of the second Ayre, by the Angel of the second Tribe, with his Ministers, 2362.*
*Thus you shall understand of all the names that follow.*

---

*D*
*I*
*A*
*L*
*I*
*V*
*A*
*Di a lí ŭ a*

*The thirdth of the second: whose governor is the second of the Tribe.*

---

*Thirdth Ayre in the first place:*
*S*
*A*
*M*
*A*
*P*
*H*
*A*
*Sa mă pha*

*Samăpha hath over it of the Tribe the Ninth.*

*The second of the thirdth is:*
*V*
*I*
*R*
*O*
*C*
*H*
*I*

Ki

*Vi ró chi*

*Under the seventh of the Tribe.*

*The Thirdth place of the Thirdth Ayre:*
*A*
*N*
*D*
*I*
*S*
*P*
*I*

*An dís pi*

*It is governed by the Tenth of the Tribe.*

*The fowrth Ayre.*
*The first part:*
*T*
*H*
*O*
*T*
*A*
*N*
*F*

*Tho tanf*

*His governor is the Tenth of the Tribe,*
*whose ministers ar 2360*

*The second of the fowrth:*
*A*
*X*
*Z*
*I*
*A*
*R*
*G*

*Ax zí arg*

*It is governed by the Tenth of the Tribe.*

*The thirdth of the fowrth:*
*P*
*O*
*T*
*H*
*N*
*I*
*R*

*Poth nir*

*It is governed by the Twelfth of the Tribe.*

---

*The fifth Ayre.*
*The first part:*
*L*
*A*
*Z*
*D*
*I*
*X*
*I*

*Laz dix i*

*Which is governed by the first of the Tribe.*

*The second part of the fifth:*
*N*
*O*
*C*
*A*
*M*
*A*
*L*

*Nọ cá mal*

*Which is governed by the seventh of the Tribe.*

*The thirdth of the fifth:*
*T*
*I*
*A*
*R*
*P*
*A*
*X*

*Ti ár pax*

*Which is governed by the 11th of the tribe,*
*whose ministers are 5802.*
*Be patient a while.*

*The Sixth:*
Gab. - *Move not - Moyses was to seek in these secrets.*
Nal. - *The first of the sixth whose governor is the*
*fifth of the Tribe:*
*S*
*A*
*X*
*T*
*O*
*M*
*P*

*Sax tomp*

*The second of the sixth, whose governor is the*
*Twelfth of the Tribe:*
*V*
*A*
*V*
*A*
*A*
*M*
*P*

*Vá vă amp*

*The Thirdth of the sixth, which is governed by the fifth of the Tribe:*

*Z*
*I*
*R*
*Z*
*I*
*R*
*D*

*Zir zird*

*Whose ministers are 7220 as before.*

---

*The first of the Seventh is governed by the 4th Tribe:*

*O*
*B*
*M*
*A*
*C*
*A*
*S*

*Ob mǎ́ cas*

E.K. - Ever the Table turneth to the letter under.

---

*The second of the Seventh, whose the Thirdth of:*

*G*
*E*
*N*
*A*
*D*
*O*
*L*

*Gé nǎ dol*

---

*The thirdth of the Seventh who is governed by the 11th:*

*A*
*S*
*P*
*I*
*A*
*O*
*N*

*As pí ǎ on*

---

*The first of the eighth, whose governor is the fifth &c.*
*Whose ministers are 4362:*

*Z*
*A*
*M*
*F*
*R*
*E*
*S*

*Zám frés*

*The second of the eighth, by the first of the tribe, whose Ministers, 7236:*

*T*
*O*
*D*
*N*
*A*
*O*
*N*

*Tod na on*

---

*The Thirdth of the eight, by the 9th of the Tribe, and under him 2302:*

*P*
*R*
*I*
*S*
*T*
*A*
*C*

*Pris tac*

---

*The Ninth: the first,*
*governed by the Third, whose ministers, 9996:*

*O*
*D*
*D*
*I*
*O*
*R*
*G*

dg
*Od di org*

---

*The second of the 9th, by the 10th,*
*whose ministers, 3620:*

*C*
*R*
*A*
*L*
*P*
*I*
*R*

*Cral pir*

---

*Move not for the lord is great amongst you.*
*The last of the Ninth, by the 9th of the ~~the~~ Tribe, ministers, 4230:*

*D*
*O*
*A*
*N*
*Z*
*I*
*N*

*Do án zin*

The first of the Tenth, by the 11th of the Tribe:
L
E
X
A
R
P
Lexarph H
Le'x árph

The second of the Tenth, by the 7th:
C
O
M
A
N
A
N
Co mă nan

The thirdth of the Tenth, by the 9th:
T
A
B
I
T
O
M
Ta bí tom

Whose ministers are 1617.
Have patience.

The first of the Eleventh, governed by the 10th, ministers, 3472:
M
O
L
P
A
N
D
Mol pand

The second, governed by the 6th, ministers, 7236:
V
S
N
A
R
D
A
Vſ nár da

The thirdth, by the thirdth, ministers as befor, 5234:
P
O
N
O
D
O
L
Po nŏ dol

---

The first of the Twelfth go by the 6th:
T
A
P
A
M
A
L
Ta pă mal

The second of the 12th, by the 8th Angel:
G
E
D
O
O
N
S
Ge' dŏ ons

The Thirdth of the 12th, by the second:
A
M
B
R
I
O
L
Ambriol

The first of the Thirtenth, ~~whose ministers~~ governed by the 10th.
Ministers, 8111:
G
E
C
A
O
N
D
Ge' cá ond

The second, by the first of the Tribes:
L
A
P
A
R
I
N
La pă rin

The last of the Thirtenth, by the 7th of the Twelve:
D
O
C
E
P
A
X
Do cĕ pax

Is Italia.

The first of the 14th, by the 5th of the Tribes:
T
E
D
O
A
N
D

*Te dŏ and*

---

This is England *and* Scotland to,
Brytan. *called anciently by the name of* Brytania.

*Ther liveth not a man that knoweth the truth of the Brytish Originalls.*

Δ. - The Brytish Originals.

The second of the 14th - by the 7th:
V
I
V
I
P
O
S

*Vi uĭ pos*

---

The last of the 14th, by the 12th.
Ministers, 8230:
O
O
A
N
A
M
B

*Q ǫ ą namb*

---

E.K. - Now he prayeth.

Gab. - *The Lord pardoneth your fayling; and accepteth the inward man. Labor allso to morrow, you shall have the rest.*

Δ. - *May I be bold to ax you one question?*

Gab. - *You may.*

Δ. - *Is the Quene of England alive, or dead?*

- *She liveth.*
*I am nothing nere the erth.*

E.K. - The Curten is drawn.

We prayed ioinctly some prayers.

Δ. - Uppon my Motion for the Lord Al. Las: how to deale with the Chancelor, The Curten was drawn open, and he in the grene, who appered to day, cam into the stone, and sayd as followeth:

---

.......... the Chancelor .......d Cracow. *Thus sayeth the lord. Ioyne body to body, but let myndes be separate: for he is despysed in the syght of God and is delivered over to destruction, which doth but tarry till it fynde him redy∴*
*Israël deceyved Egypt, and saw Egypt overthrown.*
*Let him ~~Lasky~~ do what he will with him, but let him not ioyn his mynde with him.*

Δ. - *We are desyrous to know your name.*

Mapsama under Gabriel. - *My name is called Dic illis.*
*I am one under Gabriel, and the name of Iesus I know, and honor.*

Δ. - Iesus declared his name, and so have other good creatures before, unto us.

Map. - *My name is Mapsăma.*

Δ. - *Is,* dic illis, *the Etymology therof?*

Map. - *It is∴*

Δ. - *How much it importeth, for us to understand the best cownsayle that is to be given to A.L. you know &c.*

Map. - *I am commaunded, and I have done my commaundment. But se, that thow & he fullfill those things that are commaunded you by me∴*

Δ. - *You sayd I shold be his mowth to you: How shall I execute that, I pray you?*

Map. - *Not to me, but to god.*

Δ. - *By prayer, mean you?*

Map. - *Yea, and by presence.*

Δ. - *By presence, with whome?*

Map. - *Thow shalt go from here with him to the Emperor:*
The Empe=ror. *God will stir up farder matter, by thy presence there.*

Δ. - *Shall all our lessons be finished, and suffycient powre delivered unto us according to the promise of God?*

Map. - *You shall be able to practise by Sonday.*

Δ. - *By which sonday?*

Map. - *But the practises that are the Instructions of the highest, are not but in lawfull causes & for necessity, to glorify god; and against Pharao∴*

............. Δ. - *What shall, then, be the habilyty of my skyll to practise, before Sonday next?*

Map. - *These Calls towch all the partes of the world. The world may be delt with all, with her partes.*
*Therfor you may do any thing∴*
Gates. *These Calls are the keys into the gates and cytyes of Wisdom.*

gates
Visible Apparition. *which ar not hable to be opened, but with visible apparition.*
[Δ. - *And ~~that~~ how shall that, be com unto?*]
Map. - *Which is according to the former instructions: & to be had,*
*by calling of every Table.*
*You called for Wisdome:*
*God hath opened unto you, his Iudgment:*
*He hath delivered unto you the keyes, that you may enter.*
NOTE. Observe Permission. *But be humble.*
*Enter not, of presumption, but of permission.*
*Go not in, rashly.*
*But be browght in willingly.*
All towght by Sonday next. *For, many have ascended, but few have entred.*
*By Sonday you shall have all things that are necessary*
*to be towght: then, (as occasion serveth,) you may*
Practise. *practise at all tymes:*
Being, called, first, then practise. ~~*But called and to a good purpose.*~~
*But you being called by god, and to a good purpose.*
Δ. - *How shall we understand this calling by God?*
Map. - *God stoppeth my mowth, I will answer the no more.*

Δ. - Misericordia Dei sit sup*er* nos,
Veritas eius fulgeat et
floreat in cordibus n*ost*ris.
*Amen.*

* * *

Δ. - E.K. red this prayer devoutly, and I ioyning my mynde to his pronunciation therof, kneeled by.

This prayer was mys written in this place: It shold be written on the 22 of May following

Domine Iesu Christe, Deus salutariu*m* n*ost*ror*um*.
Cuius nomen sit benidictum hodie et quotidie: qui ascendisti
super cælum cæli, ad dextra*m* Dei patris: denuo venturus
ad iudicandu*m* in nubibus, cu*m* potestate magna, et
Maiestate mirabili, educ nos vinctos in peccatis
in fortitudine iustificationis tuæ: ut dealbemur
per remissione*m* peccator*um* super nivem
adeo ut beneplacitum sit tibi habitare
in nobis, et nos in te.
*Amen.*

Δ. - Ex Psalterio post 67 psalmu*m*.

* * *

---

# Cracoviæ

## 1584 Tuesday. Maii 22. in Whitson Weke. mane: circa $7^{am}$.

After our sitting, and some prayer used, appered a very little
creature, on the cusshen, by the stone: saying, *Put out your candell,*
Illuder. *for you shall have nothing to do, to day.*
Δ. - *What is your name, that we may alledg your message for*
*our excuse: seing we wer byd yesterday, to labor to day?*
E.K. - He is gone.
Δ. - After that, abowt half an howre, there appered our Instructors, as before tyme.
Gab. - *Move, Move, Move, not, for the place is holy.*
E.K. - Gabriel standeth up: and after a while sayde,
Obedience. *The hevens are called righteous, bycause of theyr obedience.*
*The Erth accursed, bycause of her frowardnes.*
*Those therfor, that seke hevenly things, owght to be obedient.*
*Least with theyr frowardnes, they be consumed in the ende,*
*burnt to ashes, with fire, as the erth shall be, for her un=*
*righteousnes.*
*Therfore, be you, Obedient, and full of Humilitie.*
Faith. *Using, the instrument of righteousnes (which is Faith).*
*That you may be partakers of the Celestiall cumforts: which*
*are the hyer of such, as forsake theyr frowardnes.*
*It hath byn sayd unto you - Measure not out, Gods buylding.*
*It hath byn sayd unto you - Contynue to the ende.*
*It hath byn allso told you - That the Determinations of God are*
*not yet established uppon you.*
* Vide ·1· *Reg.* cap 2· F· de revocata determinati*one* Dei super Tribu Levi: vide etiam, verba Davi=dis, 3· *Regum* cap ·2· ut confirmet Dom*inus* sermones suos, etc. Si.
*For it is written, It may, agayn be Undete*rmined.*
*I speak this, for your Instruction.*
*For many have the powre of God, but not, unto righteousnes.*
*As was evident, amongst the Iues in the choyse of theyr kings.*
*In the very howse of God, amongst those that entred into*
*the holy place.*
*For, all that the prophets annoynted, wer not good.*
*Not that, they wer evill in the tyme of theyr annoynting,*
*but bycause theyr Inunction, and the dignity*
*of theyr office, was defyled in them, in the ende, throwgh*
*theyr own frowardnes.*
*The high preists allso, were chosen in righteousnes, and by the Spirit*
*of God: but they becam rebells in the holy howse: and such*
*as of whome it is sayd;* Altissimus autem fuit scandalum
illis.
*Even so, my brethern, may it be with you.*
☞ Δ. - *Iesus defend us from that inconvenience.*
- *For all thowgh, it hath pleased God, to shew him self unto*
*you, yet are you not ashamed to say: Yf the harvest*
*commeth not in, at the tyme appointed, I will become*
*a ronnagate.*
*But* Euge *(my brethern) Hath the Lord nede of you?*

It nedeth not be told you: you know the Contrary.
Then it followeth, you have nede of God.
For what? But, for what? and why?
That your Sowles may overcome this world, overcome the body to
Why? the dignity of an Angel.
And bycause, you are miserable: and turned out to the feelde, full
of brambles and misery, leane, naked, & unarmed to
fight aganyst him, that resisteth against the might of
God.
Consider these last two, and then ~~Consider of the rest with~~
answer your selves, for the rest.
Cave. I give you a short warning.
Promissa Dei confirmantur. God will fullfill his promise.
And (as he hath sayd) by this August, you shall understand.
·1· How to know and use God his Creatures; good and
bad.
Note the second Instructions or gift of the highest. ·2· But when, and for what, is the gift of the highest,
and shalbe fullfilled in you, (yf you will be Obedient)
when it pleaseth him: even with sownd from his own
mowth, saying, Venite et audite.
For these Actions are twofold: Consider it, yf you can.
The Action the greatest. And they are the greatest, bycause they are the last,
and conteyn all that hath byn done before them.
Which yf you consider well,
and to what, you are called,
you shall perceyve, that the Iudgments of God, are not
a Tenez ball.
Thus much I thowght to warne you my brethern.
Have a little patience for the Action.
Move not from place. He that stirreth from his place shall fynde the reward of it.

Δ. - After half an howre:
Gab. - Move not, Move not, Move not.
Nal. - The Fiftenth.
Three parts:
The Ninth hath the first.
The Tenth hath the second.
The twelfth the thirdth.

---

The 16th hath 3 parts:
The second hath the first.
The Thirdth hath the second.
The 12th hath the third.

17 - The sevententh:
The second hath the first.
The first hath the second.
The 9th hath the thirdth.

---

18 - The eightenth is of three:

$$\text{the}\ \left.\begin{array}{l}1\ -\\2\ -\\3\ -\end{array}\right\}\ \text{hath}\ \left\{\begin{array}{l}-\ \text{the fifth.}\\-\ \text{the 7th.}\\-\ \text{the 12th.}\end{array}\right.$$

E.K. - He threw like dust out of the stone toward my eyes.

---

19 - The Ninetenth is allso threfold:
1 ------------ the 12th.
2 ------------ 8th.
3 ------------ 11th.

---

20 - The Twentith is allso threfold:
1 ------------ 5th.
2 ------------ 3th.
3 ------------ 7th.

---

21 - The one and twentith, is also threfold:
1 ------------ 12th.
2 ------------ 8th.
3 ------------ 6th.

---

A Tempting illuding spirit come in place. E.K. - There stand one at one of my eares, and at an other, an other, howling like dogs: and sayd, Ah you beggers.
Gab. - He will deceyve you, take hede least you move.
E.K. - He seameth to be telling many behinde me.
Δ. - Loke not back in any case.

---

15th The Ninth of the Fiftenth hath under him,
1000, 3$\overset{\Delta}{0}$0, 60, 7.
Δ Supra. The $\overset{\Delta\text{. of the 12}}{\text{Tenth}}$ of the fir$\overset{\Delta}{\text{s}}$t hath under, 1000, 300, 60, 7.
Δ of this first Ternary. The $\overset{\Delta\text{. of the 12}}{\text{Twelfth}}$ of $\overset{\Delta}{\text{the}}$ first - 1000, 800, 80, 6.

---

16 The first of the sec$\overset{\Delta}{\text{o}}$nd hath under him, 9000, 900, 20.
and he is the second of the Twelve.
The second of the second, which is the thirdth of the 12.
9000, 200, 30.
The Thirdth of the Thirdth, which is the 12th of the 12,
hath under him, 9000, 200, 40.

---

17 The first of the third (the second of the 12),
hath under him, 7000, 600, 20, 3.
The second of the thirdth, which is the first of the 12.
7000, 100, 30, 2.
The Thirdth of the thirdth, which is the 9th of the 12,
hath with him 2000, 600, 30, 4.
or under him.

18 - The first of the fowrth, which is the 5th of the 12.
2000, 300, 40, 6.
The second, which is the 7th of the 12.
under him, 7000, 600, 80, 9.
The thirdth of the 4th, which is the12th of the 12.
under him, 9000, 200, 70, 6.

19 - The first of the fifth, which is the 12th of the 12.
under him, 6000, 200, 30, 6.
The second, which is the 8th of the 12.
under him, 6000, 700, 30, 2.
The thirdth, of the fifth, which is the 11th of the 12.
under him, 2000, 300, 80, 8.

20 - The first of the sixth, which is the 5th of the 12.
under him, 3000, 600, 20, 6.
The second of the sixth - the 3d of the 12.
7000, 600, 20, 9.
The third, which is the 7th of the 12.
under him, 3000, 600, 30, 4.

21 - The first of the 7th, which is the 12th of the 12.
under him, 5000, 500, 30, 6.
The second of the 7th, which is the 8th of the 12.
under him, 5000, 600, 30, 5.
The last of the 7th, which is the 6th of the 12.
under him, 5000, 600, 50, 8.

Number every ayre. Have patience for a while.
Δ. -
The 15th ------ 4620
The 16th ------ 28390
The 17th ------ 17389
The 18th ------ 19311
The 19th ------ 15356
The 20th ------ 14889
The 21th ------ 16829

22 The first of the fowrth seventh hath three partes.
1 ---- is the 12th of the 12.
2 ---- is the first of the 12th.
3 ---- is the 12 of the 12.

23 - The first of the second:
1 ----- The seventh of the 12.
2 ----- The 7th of the 12th.
3 ----- The 8th of the 12.

24 - The Third:
1 ----- The 4th of the 12.
2 ----- The 10th.
3 ----- The 12th of the 12.

25 - The forwth:
1 ----- The 4th.
2 ----- The 2th.
3 ----- The 12th of the 12.

26 - The fifth:
1 ----- The 12th.
2 ----- The 8th.
3 ----- The 12th of the 12.

27 - The sixth:
1 ----- The 2th.
2 ----- The 4th.
3 ----- The 5th.

28 - The seventh:
1 ----- The 10th
2 ----- The 9th } of the 12.
3 ----- The 6th

22 The first of the first, which is the 12th of the 12.
under him, 2000, 200, 30, 2.
The second of the first.
under him, 2000, 300, 20, 6.
The thirdth of the first, which is the eleventh of the 12.
under him, 2000, 300, 60, 7.

23 The first of the second, which is the seventh of the 12.
7000, 300, 20.
The second -
under him, 7000, 200, 60, 2.
The third of the second, which is the second of the 12.
under him, 7000, 300, 30, 3.

24 - *The first of the thirdth, which is the fowrth of the 12.*
*under him, 8000, 200.*
*The second of the thirdth, which is the 10th of the 12.*
*under him, 8000, 300, 60.*
*The third of the thirdth, which is the eleventh of the 12.*
*under him, 8000, 200, 30, 6.*

---

25 - *The first of the fowrth, which is the fowrth of the 12.*
*under him, 5000, 600, 30, 2.*
*The second of the fowrth, which is the secondth of the 12.*
*6000, 300, 30, 3.*
*The thirdth of the fowrth, which is the 12th of the 12.*
*under him, 6000, 200, 30, 6.*

---

26 - *The first of the fifth, which is the 12th of the 12.*
*9000, 200, 30, 2.*
*The second of the fifth, which is the 8th of the 12.*
*3000, 600, 20.*
*The thirdth of the 5th, which is the 12th of the 12.*
*5000, 600, 30, 7.*

---

27 - *The first of the sixth, which is the 2th of the 12.*
*hath under him, 7000, 200, 20.*
*The second of the sixth, the 4th of the 12.*
*7000, 500, 60.*
*The thirdth, which is the 5th of the 12.*
*7000, 200, 60, 3.*

---

28 - *The first of the seventh, the 10th of the 12.*
*2000, 600, 30.*
*The secondth of the 7th, which is the 9th of the 12.*
*under him, 7000, 200, 30, 6.*
*The last of the seventh, the 6th of the 12.*
*under him, 8000, 200.*

---

Δ. - *The 22th ——— is 6925*
*23 ——— 21915*
*24 ——— 24796*
*25 ——— 18201*
*26 ——— 18489*
*27 ——— 22043*
*28 ——— 18066*

---

They both knele to prayer. Then the Curten was drawn.

E.K. - There appereth like a snuf of a candel on the Top of the stone, it is like a little spark of fyre.
After this, Gabriel sayd by voyce, *Have patience.*

Δ. - After half an howre, A voyce sayd, *Loke to* ---- to E.K.

E.K. - The Curten is drawn open.
Nalvage standeth on the top of his Table.

Nal. - *The first part of the first seven you had to day.*

---

*The Nynth:*
*T*
*A*
*H*
*A*
*N*
*D*
*O*
*Ta hăn do*

---

*The Tenth, the second of the first, which is the 10:*
*N*
*O*
*C*
*I*
*A*
*B*
*I*
*Nǫ ci ă bi*

---

*The thirdth:*
*T*
*A*
*S*
*T*
*O*
*X*
*O*
*Tas to x o*

---

16 *The first of the second:*
*C*
*V*
*C*
*A*
*R*
*P*
*T*
*Cu carpt*

---

*The second:*
*L*
*A*
*V*
*A*
*C*
*O*
*N*
*La vă con*

The thirdth is governed by the 12th of the 12.
ministers 9240.
S
O
C
H
I
A
L
Ki
So chí al

17 - The Thirdth:
The first, which is the 2th of the 12.
S
I
G
M
O
R
F
Sig morf

The second:
A
Y
D
R
O
P
T
Ay dropt

The Thirdth, whose governor is the 9th of the 12:
T
O
C
A
R
Z
I
To căr zi

18 - The first of the fowrth:
N
A
B
A
O
M
I
Na ba ŏ mi

The second:
Z
A
F
A
S
A
I
Za fă sai

The thirdth:
Y
A
L
P
A
M
B
yal pa M' B

19 - The first of the fifth:
T
O
R
Z
O
X
I
Tor zóx i

The second:
A
B
A
I
O
N
D
A ba i ond

The Thirdth:
O
M
A
G
R
A
P
O mă grap

20 - The first of the sixth:
Z
I
L
D
R
O
N
Z I L' dron

The second of the sixth:
P
A
R
Z
I
B
A
Par zĭ ba

- The thirdth of the sixth:
T
O
T
O
C
A
N
To tŏ can

21 - The first of the seventh by the 12th:
C
H
I
R
S
P
A
Chirs pa

- The second of the seventh:
T
O
A
N
T
O
M
To án tom

- The thirdth of the seventh:
V
I
X
P
A
L
G
dg
Cal it Vixpalg

22 - The Last 7.
The first:
O
Z
I
D
A
I
A
The 12th of the 12.
O-zi daí a

- The second of the last seven:
P
A
R
A
O
A
N
Pa rá ŏ an

The thirdth:
C
A
L
Z
I
R
G
dg
Cal zirg

23 - The first of the second:
R
O
~~M~~ N
O
A
M
B
Ro nŏ amb

The second:
O
N
I
Z
I
M
P
O ni zímp

The Third of the second:
Z
A
X
A
N
I
N
Zax ă nin

24 - The first:
O
R
C
A
M
I
R
Or că mir

The second:
C
H
I
A
L
P
S
Ki
Chi alps

*The thirdth of the Third:*
*S*
*O*
*A*
*G*
*E*
*E*
*L*
*So á gĕ el*

25 - *The first of the 4th:*
*M*
*I*
*R*
*Z*
*I*
*N*
*D*
*Mir zind*

*The second, by the 2th of the 12:*
*O*
*B*
*V*
*A*
*O*
*R*
*S*
*Ob uă ors*

*The thirdth:*
*R*
*A*
*N*
*G*
*L*
*A*
*M*
*Ran glam*

26 - *The first of the fifth, by the 12th of the 12:*
*P*
*O*
*P*
*H*
*A*
*N*
*D*
*Po phand*

*The second:*
*N*
*I*
*G*
*R*
*A*
*N*
*A*
*Ni grá na*

*The thirdth:*
*B*
*A*
*Z*
*C*
*H*
*I*
*M*
Kim
*Baz chim*

27 - *The first:*
*S*
*A*
*Z*
*I*
*A*
*M*
*I*
*Sa zí ă mi*

*The second:*
*M*
*A*
*T*
*H*
*V*
*L*
*A*
*Ma thŭ la*

*The thirdth:*
*O*
*R*
*P*
*A*
*N*
*I*
*B*
*Or pă nib*

28 - *The first of the seventh:*
*L*
*A*
*B*
*N*
*I*
*X*
*P*
*Lab nixp*

*The second:*
*F*
*O*
*C*
*I*
*S*
*N*
*I*
*Fo cis Ni*

*The thirdth:*
*O*
*X*
*L*
*O*
*P*
*A*
*R*

*Ox lŏ par*

---

Nal. - *Have patience for a while.*
*Say on.*

---

29 - *The Twenty Nynth hath 3 partes:*
*The first part hath his*
*Governor the Thirdth of the 12.*
*The second, the 4th of the 12.*
*3 -------- the 5th of the 12.*

E.K. - Now he standeth of the table.

---

30 - *The Thirtyth --- hath 4 partes:*
*1 -------- the 12th*
*2 -------- the 4th*
*3 -------- the 3th* } *of the 12*
*4 -------- the 6th*

---

- *The first of the Nyne & twentyth hath under him, 9632.*
*The second --- by the 4th of the 12, under him, 4236.*
*The fifth of the 12, that governeth, under 7635.*

---

- *The 12th of the 12, 4632.*
*The second --- by the 4th of the 12, under him, 9636.*
*The third --- by the 3th of the 12, under him, 7632.*
*The last --- by the 6th, 5632.*

29 *The erth in the first division of the 29:*
*V*
*A*
*S*
*T*
*R*
*I*
*M*

*Vas trim*

---

*The second part of 29 Ayre:*
*O*
*D*
*R*
*A*
*X*
*T*
*I*

*O drăx ti*

---

*The thirdth, by the 5th of the 12.*
*whose ministers are 7635:*
*G*
*O*
*M*
*Z*
*I*
*A*
*M*

*Gom zí am*

---

30 - *The first of the 30 --- under the 12th:*
*T*
*A*
*O*
*A*
*G*
*L*
*A*

*Ta ó ă gla*

---

*The second, under the 4th of the 12:*
*G*
*E*
*M*
*N*
*I*
*M*
*B*

*Gem nimb*

---

*The Third, under the 3th:*
*A*
*D*
*V*
*O*
*R*
*P*
*T*

*Ad vorpt*

*The last — by the* $6^{th}$ *of the 12:*

*D*
*O*
*Z*
*I*
*N*
*A*
*L*

The ... with:
......... none
.........re but
......... 30th

*Do zí nal*

---

Nal. - *I have done.*

Δ. - *As you gave us tast, or warning of* Italia
*and* Brytania*, so if it be thowght good to you, we are*
*desyrous to understand of the rest, the Application to such*
*names as we understand.*

.........le

Nal. - *Make an ende for to day: Give over.*
*Make your selves redy for to morrows Action.*

E.K. - The Curten, is drawn.

Δ. - Deo o*mn*ipotenti, optimo, et Maximo
Vniversa Machina Creata
laudem gloria*m* et honore*m*
reddat, nunc et
in perpetuum.
*Amen.*

* * *

21 Maii

Δ. - There is a prayer written after the action of Monday next here before
begynning, Domine Iesu Christe, &c. which I mysplaced there,
for, after this dayes Action, it was sayde by E.K. and me.

* * *

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# The Heptarchia Mystica of John Dee

Transcribed, Introduced and Annotated
*by*
ROBERT TURNER

*With a contributory article by*
Robin E. Cousins

*Latin translations by*
Christopher Upton

*Illustrated by*
Charles H. Cattell

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# DEDICATION

To the memory of my good friend
the late GERALD YORKE, who did so much to aid the
development of the Western Magical Tradition.

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I am greatly indebted to my old friend Charles Cattell for his talented and enthusiastic rendering of the *Heptarchia*'s complex and daunting artwork, to Robin Cousins for his contribution on ancient Mortlake, and to Christopher Upton for his translation of Dee's Latin.

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Finally, I wish to offer my sincerest gratitude to my publishers whose capable, friendly, and active participation has made this new edition of the *Heptarchia* possible.

# PREFACE TO THE SECOND EDITION

Since the first appearance of this work,* so much has transpired, on so many levels, that it has become necessary to present this amended and expanded version of John Dee's *De Heptarchia Mystica* to the public.

In this new rendering we have been at pains to make good the various shortcomings of the preliminary transcription by careful re-examination of Dee's original manuscript. Errors arising from initial difficulties in interpreting the Elizabethan hand have now, it is hoped, been eradicated, resulting in a more intelligible and coherent text. Additionally, I have been fortunate enough to find Mr Christopher Upton, an apt and erudite scholar who has dealt admirably with the Latin elements in the work. Mr Upton's translations of the integrated section headings and sub-notes greatly enhance the value of the book, making hitherto opaque aspects of Dee's treatise available to the non-Latin reader.

To emphasize John Dee's deep involvement with cryptology and antiquarian matters, I have appended an entirely new item regarding the enigmatic *Voynich Manuscript*, and a curious treasure map which came into Dee's possession while engaged in his early Angelic experiments. It is hoped that these and other inclusions will prove of interest to both occultist and historian.

The exact location of John Dee's Mortlake home is to this day a subject of some speculation, and due to the state of abject poverty in which Dee lived out the final years of his life, only the faintest details of his burial at the Church of St Mary

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***The Heptarchia Mystica of John Dee*, Magnum Opus Hermetic Sourceworks, Edinburgh, 1983.

continue to survive. In order to place the various interrelated aspects of this book in proper context and to paint as accurate a picture as possible of John Dee's life and times, I felt it necessary to furnish the reader with any information which could be obtained regarding these long-neglected matters.

On the subject of Elizabethan and modern Mortlake I therefore consulted Robin Cousins, a young colleague who has conducted extensive antiquarian researches in the Richmond upon Thames area. Robin agreed to investigate historic Mortlake with particular reference to John Dee and to add his findings as a concluding section to this volume.

In *Mortlake Revisited*, Robin Cousins reveals many fascinating and little-known details regarding Dee's home town, the position of the old house (now long demolished), and provides us with a description of the 'good Doctor's' last resting place which powerfully evokes the wretched circumstances that finally engulfed Elizabethan England's greatest magus.

ROBERT TURNER
February 1985

# HISTORICAL FOREWORD

The richness of the Elizabethan epoch – perhaps the greatest period in British history – can be seen as the reflection of those great minds which interwove to produce the glittering tapestry of their time. In this age of worthies, there arose a man of great talents: John Dee. Mathematician, astronomer, geographer and historian, he was a man of great genius whose merits were extolled by royalty and nobility alike; a true Renaissance scholar, equal in every way to the finest minds of his era.

Dee's erudition endeared him to Queen Elizabeth I, who appointed him as her Astrologer Royal and counsellor on certain matters of state and scientific importance. Yet, in spite of his prominence in the Elizabethan world, Dee remains strangely neglected by latter day historians.

It is scarcely necessary to furnish the reader with a detailed account of John Dee's life, as the subject has been adequately dealt with elsewhere.* A single quotation – if rather turgid and pontifical – from Dr Thomas Smith's *The Life of John Dee* will suffice to indicate the course of Dee's earlier life and development:

> John Dee first drew the breath of life at London on the 13th day of the month of July, at 4 o'clock and 11 minutes p.m. in the year of the eternal incarnated Word 1527. His father was Roland Dee, an honourable man, and coming of a family sufficiently genteel, whose care, according to the affection implanted by nature towards his own son, as well as his being a boy of great hope and

---

*See *John Dee: the World of an Elizabethan Magus*, Peter J. French, Routledge & Kegan Paul, London 1972.

> good disposition, was chiefly bestowed in informing his mind with Greek and Latin literature. The curriculum of the studies in which boys are accustomed to be taught being happily passed, partly in London, partly in Chelmsford in the County of Essex, he was entered by his most loving father in the 16th year of his age, at Cambridge, in the College dedicated to the memory St John the Evangelist, to be taught the higher Sciences, at the end of the year 1542.*

At Cambridge Dee devoured knowledge at an incredible rate, working at his books and tutorials for up to eighteen hours a day. In 1548 he attained to the degree of Master of Arts and left Cambridge to further his education on the continent. His fame spread throughout Europe, and in his twenty-third year (1550) he lectured on Euclid to enthusiastic audiences at the University of Paris.

It seems that Dee's reputation as a philosopher stood him in good stead with the English court throughout two reigns, marred only by his brief imprisonment – falsely accused of conjuring spirits – under Mary, in June 1555. Some measure of Elizabeth's esteem for her philosopher can be gleaned from the fact that in 1558 Dee was appointed to erect a horoscope in order to ascertain the most favourable date for her coronation.

Dee was a prolific writer, producing innumerable books and manuscripts throughout his long life span. These works covered a vast and varied range of subjects: the arts, sciences and philosophies were all represented in admirable and studious detail, some being so long and complex that printers refused to accept them. In 1570, Dee published his widely acclaimed 'Mathematicall preface' to the English edition of Euclid's Geometry (*The Elements of Geometrie of the most auncient Philosopher Euclide of Megara*, trans. Sir Henry Billingsley, London, 1570), a work of great originality and erudition which exerted a powerful influence on sixteenth-century scientific thought.

Few of Dee's works have been reprinted in modern times, the one notable exception being *The Hieroglyphic Monad*, which since its first appearance in 1564 (*Monas Hieroglyphica*,

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**The Life of John Dee, an English Mathematician*, Dr Thomas Smith, translated from the Latin by Wm. Alexr. Ayton, The Theosophical Publishing Society, London 1908.

Antwerp, 1564) has passed through six editions and is still available to this day. In this work, Dee attempts to symbolize the homogeneity of the Universe and the Creator, each individual element being portrayed as an interrelating component of the Monad, represented as a Mercuric emblem combined with the point and binary crescents.

Aside from his personal literary pursuits Dee was a prodigious collector of books. His library amounted to some three thousand volumes and several hundred manuscripts, rivalling any collection in the Elizabethan world. These, together with a vast array of Celtic records, ancient seals and genealogies, were preserved at his house in Mortlake.

Dee's Mortlake home also housed his collection of scientific instruments. Astrolabes, quadrants, globes, all manner of optical and navigational equipment filled his laboratories. In his *Vita Joannis Dee* (1707), Thomas Smith describes the contents of Dee's library as follows:

> To the noble furniture of the Library, there appertained a not moderate accumulation of Mathematical Instruments and Machines: also those which at that time had not been brought into common use, as well as those which by his own ingenuity amended and reformed he had brought into a better condition, amongst which that I may omit the rest, were a quadrant and a staff, the semidiameter of it being five feet, but of this, ten, accurately marked with divisions, the globe of Mercator, amended and improved by the help of new observations, by means of which he had inserted the places and motions of the Comets, which appeared at their proper time, the octave, the ninth and tenth of their spheres, according to the hypothesis of the theory of Purbachius, ornamented with a horizon and brass meridian; mariner's compasses of various kinds and fabricated to find the variation; and lastly, a clock, which, in that age, was held almost for a miracle, adapted to measure the second minutes of the hour . . .

Dee invented various navigational instruments of his own design, amongst them a device which he called the Paradoxical Compass, which could be corrected to avoid charting errors. Mariners, however, mistrusted this new innovation (or, more likely, could not understand the complex principle of its operation), and it was rarely used.

Strangely enough, it was Dee's inventive talents that first gave rise to his reputation as a sorcerer. In his early Cambridge days he was responsible for a production of Aristophanes' *Pax*, for which he contrived a mechanical beetle or Scarabeus, to fly through the air to the Palace of Jupiter, carrying a man and a basket of food. This feat so astonished the audience, who were for the most part ignorant of the mechanical arts, that rumours were spread to the effect that Dee had accomplished this wonder by the aid of demons. Similar superstitious beliefs later (1583) led to Dee's house and library being ransacked by a mob while he and his family were journeying on the continent.

Dee spent most of his life in a state of penury, the majority of his meagre income being taken up in the care of his family and his insatiable appetite for books and travel, for although Queen Elizabeth from time to time sent him gifts of money, it was not until 1596 that she granted him a living as Warden of Christ's College, Cambridge.

After the death of Elizabeth in 1603, Dee's life and health drastically deteriorated. His reputation as a magician continued to hamper him and even at Manchester College he encountered hostility. The Queen's successor James I, author of *Demonology* – later to become the text-book of witch-hunters – regarded Dee unfavourably, but allowed him to live out the remainder of his life in relative peace.

John Dee died in 1608 and was laid to rest in Mortlake Church. In the present age some will recall him simply as Queen Elizabeth's astrologer, others may acknowledge his contributions to mathematics and navigation, or even remember him as a pioneer of the public libraries system. Nevertheless, it is in the world of occultism that the spirit of John Dee truly lives on. Certain discoveries made after Dee's death tell of a mysteriously hidden aspect of his life. To these findings we devote the remainder of this volume.

# INTRODUCTION

Over four hundred years have elapsed since John Dee transcribed his fair copy of *De Heptarchia Mystica.* Before this, the work existed in embryonic form as a mass of complex and somewhat confusing notes, scattered throughout the early books of his Spiritual Diaries. In the interests of clarity, I have employed Dee's final condensation of the 'Sevenfold Doctrine' as the major text of this volume; to which I have appended an extensive series of notes in an attempt to rectify various shortcomings, and to amplify important points.

The contracted and simplified format of Dee's fair copy seems to have been intended as a basic guide to the system, orientated towards practical experimentation, and possessing striking similarities to many of the grimoires of antiquity. Whether or not Dee actually employed the invocations of the *Heptarchia* in further attempts to communicate with the forty-nine good Angels is uncertain, and certainly not apparent from the scant references to these beings in the later books of *Liber Mysteriorum.* All we can say conclusively is that, apart from minor inconsistencies and certain obscurities, the Heptarchical text holds together as a unique system of practical occultism, forming the basis of much of Dee's later work.

Fifty-four years after Dee's death, the manuscript of *De Heptarchia Mystica* – together with other items – was discovered by a confectioner named Jones. It had been hidden in a secret drawer concealed within the base of an old cedar-wood chest which had been purchased by Jones from a shop in Adle Street, London. Ten years later the manuscript together with a number of additional Dee papers passed into the hands of that champion of the magical arts, Elias Ashmole, who restored them to their place of dignity in the annals of occult history.

Ashmole's account regarding the discovery of the manuscripts, and how they subsequently came into his possession, is recorded in his own words on the flyleaf of *Liber Mysteriorum I-V* (Sloane MS 3188, British Museum).

> Be it remembered, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a part of Dr Dee's Manuscripts all written with his own hand; viz: his conference with Angello, which first began the 22nd of December Ano 1581, and continued to the end of May Ano 1583, where the printed Booke of the remaining conferences (published by Dr Casaubon) begins, and are bound up in this volume.
>
> Besides these the Books entitled: The 48 Claves Angelicae, also Liber Scientia Terrestris – Auxilii & Victoria (These two being very individuall Books which the Angels commanded to be burnt and were after restored by them so appears by the printed (Booke) Relations of Dr Dee's Actions with Spirits, pages: 418 & 419.) The Booke entitled De Heptarchia Mystica – Collectanorum Lib: Primus, and a Booke of (Invocations or Calls beginning with the Squares, filled with letters about the Black Cross). These four Bookes I have bound up in another volume.*
>
> All of which were a few daies before delivered to my said servant for my perusall (I being then at Mr Lillies house, at Hershaw in Surry) by my good friend Mr Thomas Wale, one of his Majesties Wardens in the Tower of London. The 5th of Sept. following Mr Wale (having heard of my return to Town) came to my office in the Excise office in Broad Street: and told me he was content to exchange all the afour said Books for one of myne, viz: The Institution of the Garter: to this I agreed and provided one, which I sent him fairly bound, and gilt on the back.
>
> On the 10th of the said Sept: Mr Wale came thither to me again, and brought his wife with him, from her I received the following account of the preservation of these Bookes, until they came to my hands. Viz: that her former husband was one Mr Jones a Confectioner, who formerly dwelt at the plow in Lumbard street London, and who shortly after they were married, took her with him into Adle street – among the joiners to buy some household stuff when (at the Corner House) they saw a chest of extraordinary neate worke, invited them to buy it. The Master of the shop told them it had been part of the goods of one Mr John

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*Sloane MS 3191, British Museum collection.

> Woodall – Chirurgeon (father to Mr Thomas Woodall late Serjant Chirurgeon to his now Majesty King Charles the Second (my intimate friend) and tis very probable he bought it after Dr Dee's death, when his goods were exposed to sale).
>
> Twenty years after this (and about 4 years before the fatall fire of London) her husband and she occasionally removing the chest out of its usuall place, thought they heared some loose things rattle in it toward the right hand end under the box and by some shaking of it were fully satisfied it was so. Hereupon her husband thrust a piece of Iron into a small crevice at the bottom of the chest and thereupon appeared a private drawer, which being drawn out, therein were found divers Bookes in Manuscript and Papers, together with a little box, and therein a chaplet of olive Beades, and a Cross of the same wood, hanging at the end of them.
>
> They made no great matter of these Books and: because they understood them not; which occasioned their servant maid: to waste about one half of them under pyes, and other like uses, which then discovered they kept the rest more safer.
>
> About two years after the discovery of these Bookes Mr Jones dyed and when the Fire of London hapned though the chest perished in the flames because not easily to be removed, yet the Bookes were taken out and carried with the rest of Mrs Jones her goods into Moon fields, and being brought safely back, she toke care to preserve them: and after marrying the aforesaid Mr Wale, he came to the knowledge of them, and thereupon with her consent, sent to me, as I have before set down.
>
> E. Ashmole

A strange story indeed; was it a fear of persecution which caused John Dee to hide his most cherished manuscripts during the last years of his life? Or had Dee always concealed his papers and, perhaps, other equipment within the chest out of the sight of prying eyes? Of the content of the spoiled documents we can only speculate and wince with frustration, for although she may have acted as an instrument of fate, the Jones' maid has much to answer for!

During the period in which I was engaged in studying the Dee manuscripts in the British Library, I came across a second copy of *De Heptarchia Mystica* bound up with magical treatises by Caius and Forman (Additional MSS 36,674) entitled *Compendium Heptarchia Mysticae*. The British Library catalogue note suggests that the manuscript represents a rough draft of Dee's fair copy – Sloane 3191, Art. 3 – and is written in the same hand. Apart from minor differences, and the form of the final table, the work appears to be an exact copy of the principal work, even down to the style of writing, which begins chaotically and settles down to a neat precise hand after the first three pages. In addition, the watermark – a hand in the sign of benediction – on each page corresponds exactly to the better known copy of the work. How this version of the *Heptarchia* came to be bound up with the Caius and Forman treatises is somewhat of a mystery, but I feel that here the key may be with Forman.

Simon Forman (1552-1611), an astrologer, magician and practitioner of medicine, met with John Dee on July 26, 1604 (from a note in Forman's diary) 'at dinner at Mr Staper's house'.* Although their general approach to the magical arts differed – Forman's verging on sorcery and the forbidden – they obviously had much in common and some form of relationship probably developed. It is therefore just possible that Dee introduced Forman to some of his original findings, and even allowed him to take possession of the earlier transcription of *De Heptarchia Mystica*.

According to a note by Montague Summers,† the 'grimoire' (Ad. MSS 36,674) at one time belonged to Dr John Caius (1510-1573). If this was so, how could *De Heptarchia Mystica*, which was not written until 1582, have formed part of it? At the time of Caius' death Forman was barely twenty-one, so it is unlikely that his codex could have been included. Can it be that the Dee manuscript came into the British Museum along with papers belonging to Forman, and was bound up with the Caius treatise at a later date? Whatever the answer, it seems certain that Ashmole possessed only one copy of the *Heptarchia*.

It is apparent from the records that have come down to us that John Dee first encountered the enigmatic personality of Edward Kelly (sometimes spelt 'Kelley') on March 10, 1582. It is assumed that Kelly's real name was Talbot, and in the first record of their meeting (*Mysteriorum Liber Primus*) Dee refers to him as such. Nine months later – in November 1582 –

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**The Case Books of Simon Forman*, A. L. Rowse, p. 197, Picador (Pan Books Ltd), London, 1976.

†*Witchcraft and Black Magic*, Montague Summers, Rider and Company, London, 1946.

Dee's references to his skryer change – somewhat abruptly – to 'Edward Kelly'. No convincing explanation for this name change has yet been offered, most authorities considering it to be a convenient let-out for Kelly at a time when his murky past was catching up on him. Whatever the reason for the *alias*, we do know that the name change took place after certain problems in the Dee-Kelly relationship had been resolved, for the *Fourth Book of the Mysteries* bears the sub-title 'Post reconciliationem Kellianum' (November 15, 1582), and the name Kelly was employed from this time onward.

Although from time to time Dee had enlisted various other seers, their impact upon Dee's life can be seen as totally insignificant when compared with Kelly. Very little is known regarding Kelly's origin. According to Anthony Wood (Athenae Oxoniensis, 1813), Edward Kelly appears to have been born at Worcester on August 1, 1555. It is said that his father was an apothecary and of sufficient means to send his son to Oxford at the age of seventeen. The University records seem to cast some doubt upon this, although several people named Talbot entered during this period. As a profession, Kelly set up as a notary and copyist of wills, and on this ground history accuses him of producing forged title deeds for gain. For this crime he is said to have been pilloried at Lancaster, and afterwards deprived of his ears. Whether or not Kelly in fact suffered this mutilation is uncertain; he is said to have worn a black skull-cap throughout the rest of his life – not unusual in Elizabethan times – but this does nothing to prove the absence of his ears. Arthur Edward Waite, in his preface to *The Alchemical Writings of Edward Kelly,** suggests that the story of Kelly's punishment is likely to be a fabrication perpetuated by Nash, who recorded the events in the *History and Antiquities of Worcester* (London, 1781). In Waite's words:

> The distinguished position which he held subsequently at the Court of the Emperor Rudolph would scarcely have been possible to a man who had lost his ears. The credulity of royal personages at the end of the seventeenth century may have facilitated many impostures on the part of the alchemists whom they protected, but could scarcely have extended to accepting the philosophical illumination of an adept who had been branded by law.†

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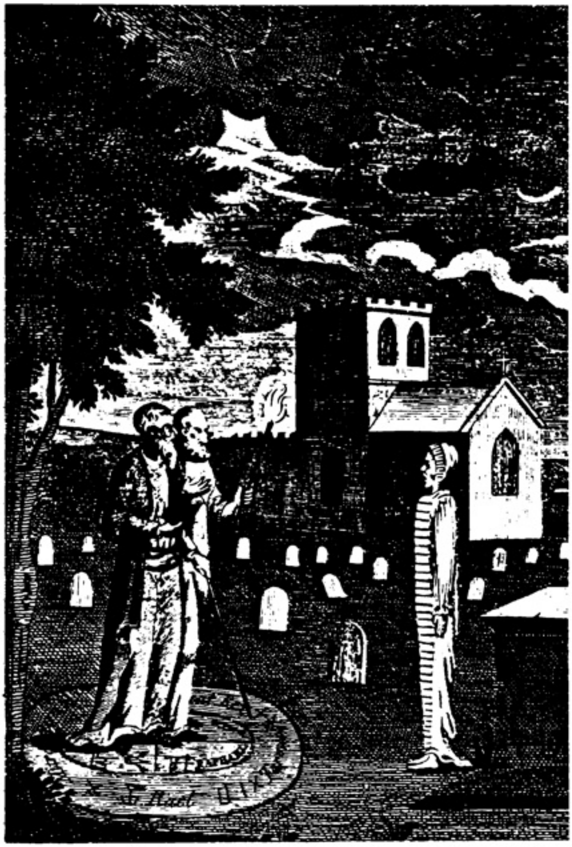
**The Alchemical Writings of Edward Kelly*, Stuart Watkins, London, 1970.

†Ibid., page 20.

While travelling in Wales, Kelly is said to have come into the possession of the fabled *Book of Saint Dunstan* – an alchemical treatise written by the founder of Glastonbury Abbey – together with the White and Red Powders of Projection. The manuscript and two caskets containing the powders were said to have been pillaged from the tomb of a bishop by a fanatical Protestant mob, and subsequently exchanged with an innkeeper for a quantity of wine. The innkeeper – not understanding the significance of these items – is alleged to have sold the curios to Kelly for one guinea. Extant versions of this tale cast little light on the truth of the matter; it is however quite likely that Kelly possessed something of this nature, as Dee makes mention of certain powders and a scroll in various diary sections.

Unlike Dee, Kelly was not a literary man, his two short treatises entitled *The Philosopher's Stone* and *The Theatre of Terrestrial Astronomy* (published Hamburg, 1676) being his only contributions to posterity. These two alchemical tracts were written during his period of imprisonment under Emperor Rudolph in the Bohemian castle of Zerner. It seems that Kelly was held prisoner in the castle for failing to produce the transmutation of metals which he had promised the Emperor. It was there in his forty-second year (1597) that Kelly met his death. In an attempt to escape from his captors he fell from the castle ramparts and shortly after died from his injuries.

Kelly's dark reputation as a necromancer stems largely from an account in John Weaver's *Discourse of Ancient Funeral Monuments* (London, 1631). Weaver relates how Edward Kelly and one Paul Waring by way of incantations caused the spirit of a deceased person to return from the grave. The operation is held to have taken place in the yard of Law Church near Walton Ledale in the county of Lancaster. A well-known engraving of the scene was produced in the second edition of Ebenezer Sibley's *Illustration of the Occult Sciences*. The Sibley engraving depicts two men standing within a magic circle; one holds aloft a torch, the other reads from a book while pointing to various mystical characters with a wand. Before the two stands the spirit of the deceased dressed in its grave-clothes and seeming to speak. This engraving over the years has caused much confusion, ignorant commentators mistaking Kelly's companion to be John Dee.



Although John Dee was probably aware of Edward Kelly's somewhat nefarious background, it seems to have had little influence upon his assessment of the seer's clairvoyant abilities. From the outset, the visions reported by Kelly far outstripped anything which had been revealed by his previous skyrer (Barnabas Saul), and a definite system of working soon emerged. Without doubt Kelly was a man of remarkable talents, often possessed with the 'gift of tongues' and – if we are to believe Dee's accounts – capable of producing physical manifestations. History has not always given Kelly an easy passage, branding him always as the rogue, the charlatan, and the wife-swapper who lost his ears.* Yet those of us who have

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*For details of this exchange of wives, see *A True and Faithful Relation . . .*, pages 468-469 etc.

examined the wealth of the Dee manuscripts in detail can only wonder if there is not much more to this strangely powerful personality who shaped a whole epoch of magical history.

When we consider that *De Heptarchia Mystica* represents possibly the only true example of a complete magical system to be found in the Dee papers, it is difficult to see why it has been almost totally neglected by generations of occultists.

Highly synthetic and fanciful adaptations of Dee's later 'Enochian' material were incorporated into the *Knowledge Papers* of the Hermetic Order of the Golden Dawn, with little justification. But apart from a garbled extract in a notebook belonging to F. L. Gardner, I can find no evidence to suggest that the Heptarchical system was ever investigated. In recent years, a well-known Dallas-based American foundation produced a beautifully executed series of printed diagrams of Dee's Sigillum Æmeth, Holy Table, Enochian Alphabet and seven seals. Unfortunately, all of these offerings must be considered to be practically useless due to serious design errors. The American version of Sigillum Æmeth follows that published by Crowley (*The Equinox*, Volume 1, No. 7) and incorporates a host of rather obvious mistakes; while their 'Holy Table' repeats Casaubon's oddly transposed rendering (see Appendix A, note 6 of the present volume). In addition to this we find an Enochian Alphabet marred by nonsensical Golden Dawn grammatical rules, and above all a totally impossible series of seals which suffer from the artist's inability to distinguish between Dee's lower-case b and the number 6! Thus we have a prime example of the 'blind leading the blind', and the need for properly qualified research into the complex and confusing area of Elizabethan magic.

The illustrations and text of the present work do not suffer from the above defects, the artist and author working in close collaboration and drawing entirely from original sources. A few obscure areas still remain, but in every case these have been strongly indicated in the text. Where alternatives are possible, both versions have been carefully represented in order that the reader has the opportunity to judge for himself.

The main text of this edition of *De Heptarchia Mystica* has been compiled from a painstaking collation of the two extant Dee texts (Sloane 3191, Additional MS 36,674), with peripheral notes and explanations taken from *Liber Myster-*

*iorum* Books I-V (Sloane MS 3188 and Sloane 3677 – Ashmole's copy). Diagrams have in all cases been taken from the original texts, Casaubon's printed versions only being referred to by way of comparison.

At this point I feel that it would be of value to mention the well-known Rudd treatise contained in Harley Manuscript 6482. Entitled *Tabula Sancta cum Tablis Enochi*, article two of the manuscript purports to explain the structure and application of the seven tablets used in conjunction with Dee's Holy Table (see Appendix A, note 9). According to Dr Rudd, each tablet represents elaborate conclaves of spirits – some good, others evil – together with details regarding the number of times certain of these spirits are to be invocated. Rudd's line of reasoning is, to say the least, hard to follow. The method employed by Dee and Kelly to obtain these tablets or tables forbids the validity of Rudd's explanation. In addition, as Dee states that each table is 'proper to every King and Prince in their order', we must conclude even the sequence in which Rudd evaluates each square to be incorrect. The first tablet Rudd names 'Tabula Lunae' (Table of the Moon), yet Dee places its King (Baligon) under the rule of Venus. Rudd's second tablet – which is Dee's seventh – is ascribed to Mercury instead of the Luna influence of Blumaza, and so on. The first table of the Rudd codex is, in his opinion, composed mainly of the names and sigils of Goetic demons – taken from the *Lemegeton* – a concept which John Dee would find impossible to countenance. In conclusion I feel that we can safely disregard Dr Rudd's hypotheses with regard to these matters and leave the secret of these mysterious tablets with John Dee and the Angels. A final note might be added to the effect that A. E. Waite seemed to consider Dr Thomas Rudd a fictitious character, the *alter ego* of one Peter Smart, who assembled the Rudd collection in the years 1712-14. The last word on Rudd I leave therefore to Waite who writes on page 401 of his *Brotherhood of the Rosy Cross*:

> I conclude that the Rudd MSS might be commended to the notice of the American Rosy Cross in some of its developments as an early example of its own dispositions in the art of occult fraud.*

Throughout the present text I have, for the most part,

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**Brotherhood of the Rosy Cross*, A. E. Waite, University Books, New York.

adhered to the original phrasing and punctuation of Dee's fair copy in an effort to convey to the reader its atmosphere of unique antiquity. The expansions and elaborations of textual points given in Appendix A have been submitted in order to surmount, to the best of my ability, various difficulties arising from the archaic and contracted form of Dee's original manuscript. In addition, Appendix B has been included to deal with other matters of importance not specifically indicated in the main text. It is hoped that the inclusion of these items will enhance the value of the work and perhaps provide useful leads to serious researchers.

In offering this first edition of John Dee's *De Heptarchia Mystica* to the world, a preliminary goal has been achieved which, it is hoped, may pave the way for further advancements in this intriguing area of study. I am sure that others will pursue these studies to a greater depth than has been immediately possible, and in time the many paradoxical elements in Dee's text will finally offer up their secrets.

On a practical level, a certain revival of interest in Dee's Heptarchical magic has been noted. A Midlands-based occult group have recently reconstructed the Holy Table, wax discs and other necessary equipment and shortly hope to perform the Heptarchical rite. Whether or not the spirits will welcome this invasion of their four hundred year repose remains to be seen.

ROBERT TURNER
August 1983

# DE HEPTARCHIA MYSTICA

# A° 1582

* * * * *

> *The whole world is arranged in sevens, of all that is brought to life and is born. Indeed there are seven first born princes of the angels whose power is greatest.**
>
> Clemens Alex: stromi (Lib:6)[1]
>
> D.

N.B. Annexed numbers refer to notes and diagrams contained in Appendix A. Translations from Latin in the text are given in italics.

## DE HEPTARCHIA MYSTICA

(Divinis ipsius Creationis, Stab . . . Legibus)
*([The divine laws of creation itself])*

**Collectaneorum Liber primus**
*(Book 1 of the Collectanea)*

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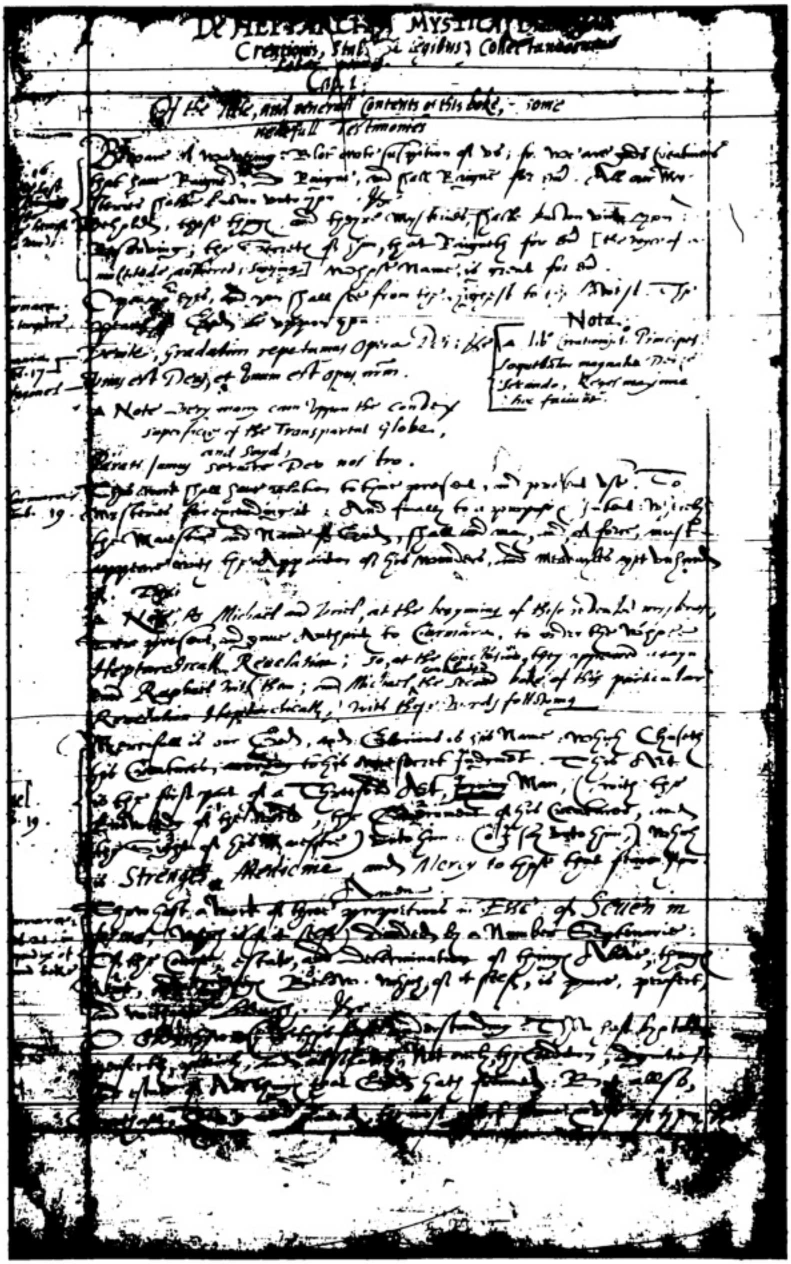
**In septenariis totus Mundus circumagitur omnium quæ et viva gignutur, et quæ nascuntur. Septem quidem sunt (quorum est maxima potentia) Primogeniti Angelorum Principes – etc.*



De Heptarchia Mystica in Dee's hand. Sloane MS 3191, Folio 33R, British Library.

## Cap 1

### Of the title and general contents of this book, some needful testimonies

A° 1582 November 16,
Bralges: the last of
the 7 Princes, concluding
the First Book hereof with
these words:

D.

Beware of wavering: blot out suspicion of us, for we are God's creatures that have reigned, do reign and shall reign forever. All our mysteries shall be known unto you, etc.

Behold, these things and their mysteries shall be known unto you: reserving the secrets of him that reigneth for ever, (the voice of a multitude answered saying) 'Whose name is great for ever'.

King Carmara, eodem tempore *(at the same time)*:
Open your eyes and you shall see from the highest to the lowest. The peace of God be upon you.

November 17:
Venite, gradatim repetamus Opera Dei, etc. *(Come, let us gradually seek the works of God.)*

Prince Hagonel:
Unus est Deus, et unum est opum nostrum. *(There is one God, and there is one work of ours.)*

D. Note: Libro Creationis 1° principes loquebantur magnalia Dei et secundo reges maxime hoc faciunt. *(In the first book of creation, the Princes spoke of God's mighty works and in the second, the Kings mostly do this.)*

D. Note: Very many came upon the convex superfices of the transparent globe and said: Parati sumus servire Deo nostro. *(We are ready to serve our God.)*

King Carmara,
November 19:
This work shall have relation to present time and present use, to mysteries far exceeding it: and finally to a purpose and intent whereby the majesty and name of God shall and may, and, of force, must appear, with the apparition of his wonders and marvels yet unheard of. Dixi. *(I have spoken.)*

D. Note: As Michael and Uriel at the beginning of these revealed mysteries were present and gave authority to Carmara to order the whole Heptarchial revelation, so, at the conclusion, they appeared again and Raphael with them: and Michael concluded the second book (of this particular revelation Heptarchial) with these words following:

Michael,
November 19:
Merciful is our God and glorious is his name which chooseth his creatures according to his own secret judgement. This art is the 1st part of a three fold art, joining man (with the knowledge of this world, the government of his creatures, and the sight of his majesty) unto him (O I say unto him) which is strength, medicine and mercy to those that fear him.

King Carmara,
November 21, in the appendix of ye second book:
Thou hast a work of three proportions in essence – of seven in form. Which is (of its self) divided by a number septenary. Of the course, estate, and determination of things above, things next, and things below: which of itself is pure, perfect, and without blemish, etc.

King Carmara,
November 21:
O God, how easy is this first understanding. Thou hast been told perfectly, plainly and absolutely, not only the condition, dignity and estate of all things that God hath formed; but also, withall, thou wert delivered the most perfect form and use of them, etc.

King Carmara,
November 17:
Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God, and our words are true in his mercies forever. Glory, O glory, be to thee, most high God.

Michael,
Aprilio 29 A° 1582:
Now you touch on the world and the doings on earth. Now we show to you the lower world. The governors that work and rule under God. By whom you may have power to work such things as shall be to God's glory, profit of your country, and the knowledge of his creatures. So we proceed to one God, one knowledge, one operation. Venite filiae *(Come daughters)*, behold these tables: herein lie their names that work under God on earth. Not of the wicked but of the ANGELS OF LIGHT. The whole government doth consist in the hands of 49 (in God his power, strength, mercy and justice), whose names are here evident, excellent and glorious. Mark these tables, mark them, record them to your comfort. This is the first knowledge. Here shall you have wisdom. Halleluyah.

Mighty and omnipotent art thou, O God, God, God, amongst thy creatures, thou fillest all things with thy excellent foresight. Thy glory be amongst us forever. (D. Amen)

Uriel:
The fountain of wisdom is opened. Nature shall be known. Earth with her secrets disclosed. The elements with their powers judged. Behold I teach: there are 49 Angels, glorious and excellent, appointed for the government of all earthly actions: which 49 do work and dispose the will of the Creator: limited from the beginning in strength, power and glory. THESE SHALL BE SUBJECT UNTO YOU, in the name and by invocating the name of God, who doth lighten, dispose and comfort you.

King Carmara,
November 19, of King Bobogel, his princely ministers:
What doth the Heaven behold; or the earth contain, that is not or may be subdued, formed and made by these? What learning grounded upon wisdom with the excellencies in nature cannot they manifest.

One in Heaven they know:
One and all in man they know:
One and all in Earth they know.

Measure heaven by a part (my meaning is by these few) let God be glorified, his name be praised, his creation well taken, and his creatures well used.

Uriel,
May 5 1583:

He that standeth in the midst of the globe signifieth nature: whereupon in the first point is the use and practice of this work. That is to say, as concerning the first part, for it is said:

The book containeth three kinds of knowledge:
The knowledge of God truly.
The number and doings of his Angels perfectly.
The beginning and ending of Nature substantially.

* * * * *

## Cap 2

## Of John Dee, his principal, and in manner peculiar interest to exorcise the doctrine Heptarchical

Uriel,
November 15:
Ultima est haec aetas nostra, quae tibi revelata erit. *(This is our last age, which shall be revealed to you.)*

Michael:
The mysteries of God hath a time; and behold thou art provided for that time.

Hagonel,
November 16:
The Sons of Light (D. Amen), and their Sons are subject unto my commandment. This is a mystery; I have spoken of it. Note it thoroughly. By them thou shalt work marvels. There are kings false and unjust, whose power as I have subverted (*or* augmented) and destroyed, so shalt thou.

The second assembly were the governors of the earth. Whose glory (if they be good) the weapons we have taught thee will augment, and consequently (if they be evil) pervert.

Bornogo,
November 16:
I am Bornogo: this is my seal: this is my true character. What thou desirest me, shall be fulfilled. Glory to God.

Befalfes:
Behold, behold, lo behold. My mighty power consisteth in this. Learn wisdom by my words. This is wrought for thy erudition, what I instruct thee from God. Look unto thy charge truly: thou art yet dead. Thou shalt be revived. But oh, bless God truly. The blessing that God giveth me, I will bestow upon thee by permission. O, how mighty is our God which walked on the waters, which sealed me with his name, whose glory is without end. Thou hast written me but yet dost thou not know me. Use me, in the name of God: I shall at the time appointed be ready. I will manifest the works of the seas and the miracles of the deep shall be known.

Carmara,
November 17:
Behold thou desirest, and art sick with desire: I am the disposer, though not the composer of God's medicines: thou desirest to be comforted and strengthened in thy labours, I minister unto thee the strength of God. What I say is not of myself; neither that which is said to me, is of themselves but is said of him which liveth for ever. These mysteries hath God lastly, and His great mercies granted unto thee. I have answered thy doubting minds. Thou shalt be glutted, yea, thou shalt be filled, yea thou shalt swell and be puffed up with the perfect knowledge of God's mysteries in His mercies. Abuse them not. Be faithful. Use mercy. God shall enrich thee. Banish wrath. It was the first and the greatest commandment. I reign by him, and live by him, which reigneth and liveth for ever.

Marginal note: Annael gave me that commandment A° 1581, in the preface as it were to all these actions. (D.)

King Carmara:
November 17:
I have showed thee perfectly. Behold I teach thee again. O how merciful is God, that revealeth so great secrets to flesh and blood. Thou hast 42 letters. Thy tables last contain so many, etc.

King Carmara, eodem tempore *(at the same time)*:
When thou wilt work for anything appertaining to the estate of a good king, thou must call upon him, which is their Prince. Secondly the ministers of his power, are six etc.

King Carmara, eodem tempore *(at the same time)*:
In outward sense my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Said I not and showed I not, which had the government of Princes, for as it is a mystery to a further matter, so it is a purpose to a present use. If it rule worldly Princes, how much more shall it work with the Princes of Creation. Thou desirest use. I teach use. And yet the Art is to the further understanding of all sciences, that are past, present, or yet to come. Fruit hath further virtue, than only in the eating. Gold his further

condition, property and quality, than in melting or common use. Kings there are in Nature. Thou art dignified, etc. . . .

The Ring,
King Carmara, eodem tempore *(at the same time)*:
Last of all thy Ring, which was appointed thee; with the Lamyne comprehending the form of thy own name, which is to be made in perfect gold as is aforesaid.[2]

King Carmara,
Thou shalt be comforted, but respect the world to come. Whereunto thou art provided and for what end: and in what time. Serve God truly, serve him justly. Great care is to be had with those that meddle with Princes' affairs. Much more consideration with whom thou shalt meddle or use any practice. But God hath shadowed thee from destruction. He preserveth his faithful, and shadoweth the just, with a shield of honour. None shall enter into the knowledge of these mysteries with thee, but this worker (i.e. Edward Kelly). Thy estate with the Prince now reigning shall shortly be amended. Her favour increased with the good wills of divers that are now deceased. Thy hand shall shortly be their help; and thou shalt do wonderful and many benefits (to the augmenting of God's glory) for thy country. Finally, God doth enrich thee with knowledge, and of thyself hath given thee understanding of these worldly vanities. He is merciful, and we his good creatures, neither have, do, nor will forget thee. God doth bless you both; whose mercy, goodness, and grace, I pronounce and utter upon you.

King Bobogel,
November 19:
I have said Dee, Dee, Dee, at length, but not too late.
(Note [D.]: King Bobogel said this of my attaining to such mysteries as the Ministers under him made show of.)

Carmara,
November 20:
Lo! thus thou seest the glory of God's creatures. Whom thou mayst use with consideration of the day, their King, their Prince and his character. The King and Prince govern for the whole day. The rest according to the six parts of the day. Use

them to the glory, praise, and honour of Him which created them, to the laud and praise of His Majesty.

King Bynepor,
November 20:
Write this reverently, note it with submission. What I speak hath not been revealed: *not* in these last times of the second last world, etc. Thou shalt work marvellous marvellously by my workmanship in the highest.

King Bnaspol:
Unto my Prince, my subject, are delivered the keys of the mysteries of earth. All these are Angels that govern under him, etc: so use them, they are and shall be at thy commandment.

King Bnaspen,
November 20:
By me thou shalt cast out the power of wicked spirits. By me, thou shalt know the doings and practices of evil men. And more than may be spoken or uttered to man.

King Carmara,
November 20:
O quanta est hominis infirmitas et corruptio, qui Angelis, idque suis bonis, fidem autem Deo vix habet? Omnia Mundana faecas Mundi corruptiones in se habent. Deus noster, Deus noster, Deus (inquam) ille noster, verus cum veris suis Angelis eique servientibus, semper verus est: Pete quae vis. Dixi: et quod dixi, Obumbratum est veritate, justitia et perfectione.

Ecce . . . holding up the meet rod.
Hic . . . Pointing to the end of the rod.
per hoc . . . Pointing to the middle of it.

Et a mensurae fine nos, nostramque mensurabis potestatem. Age (inquam) Quid vis, obscurum enim nihil est, quod per illum (E.K.) recepisti.
*(O how great is the infirmity and corruption of man that has faith in angels and their good works but scarcely at all in God. All worldly things contain the corruption of the world within them. Our God, our God, that true God of ours (I say) with his true angels and those that serve him is always true. Seek what you wish. I have spoken and what I have said is cloaked in truth, justice and perfection.*

*And from the end of the measure you will measure us and our power. And we will do what you wish, for nothing is obscure that you have received through him [E.K.].)*

The Receptacle,
King Carmara,
November 21:
One thing is yet wanting, a meet receptacle. There is yet wanting a stone. One there is most excellent, hid in the secret of the depth, etc. in the uttermost part of the Roman possession, etc. Lo, the mighty hand of God is upon thee, etc. Thou shalt prevail with it, with Kings and with all the Creatures of the world; whose beauty (in virtue) shall be more worth than the kingdoms of the earth. Go towards it and take it up. Keep it secret. Let no mortal hand touch it but thy own.

Uriel,
May 5 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle, in the midst whereof must the stone be (which was also brought). Wherein thou shalt at all times behold privately to thyself, the state of God's people throughout the whole earth.[3]

Raphael,
May 26, A° 1583:
Go and thou shalt receive, tarry and you shall receive. Sleep and you shall see. But watch and your eyes shall be fully opened. One thing which is the ground and element of thy desire, is already perfected, etc. Out of seven (*or* heaven) thou hast been instructed of the lesser part most perfectly.

King Carmara:
All those before spoken of are subject to thy call of friendship at any time, thou mayst see them and know what thou wilt. Everyone (to be short) shall at all times and seasons show thee direction in anything.

One thing I answer thee for all offices. Thou hast in subjection all offices. Use them when it pleaseth thee and as thy instruction hath been.

Uriel,
Apr. 23, 1583:
The Lord saith, I have hardened the heart of one of you: yea, I have hardened him, as the flint, and burnt him together with the ashes of a cedar. To the intent he may be proved just in my work and great in the strength of my glory. Neither shall his mind consent to the wickedness of iniquity: for from iniquity I have chosen him, to be a first Earthly Witness of my Dignity.

Michael,
his manner of apparition:
Note (D): Uriel came in again and another with him, and jointly they two said together:

Praise God for ever. And now Uriel stood behind and the other sat down in the chair, with the sword in his right hand. All his head glistened like the sun; the hair of his head was long, he had wings and all his lower parts seemed to be with feathers. He had a robe over his body, and a great light in his left hand: he said we are blessed from the beginning, and blessed be the name of God for ever.

D. Note: An innumerable company of Angels were about him, and Uriel did lean on the Square Table by. He that sat in the chair said then: Go forward, God hath blessed thee. I will be thy guide, thou shalt attain unto thy searching. The world BEGINS WITH THY DOINGS. Praise God. The Angels under my power shall be at thy commandment. Thou shalt see me. I will be seen of thee, and I will direct thy living and conversation. Put up thy pen.

Michael,
March 14, the Ring:
(Dee: Now Michael thrust out his right arm with the sword, and bade the skryer to look. Then the sword did seem to cleave in two and a great fire flamed out of it vehemently. Then he took a Ring out of the flame of his sword and gave it to Uriel, and said: The strength of God is unspeakable, praised be God for ever and ever.)

Dee:
Then Uriel did make curtsy to him.

Michael:
After this sort must the Ring be. Note it. I will reveal thee this Ring which was never revealed since the death of Saloman, with whom I was present. I was present with him IN STRENGTH AND MERCY. Lo, this it is. This it is wherewith all miracles and divine works and wonders were wrought by Saloman. This it is which I have revealed unto thee. This it is which philosophy dreameth of. This it is which the Angels scarce know. This it is, and blessed be his name for ever, etc. Yea, his name shall be blessed for ever.

Dee:
Then he laid the Ring down upon the Table, and said:
(Note, D: I noted the manner of the Ring in all points.)

Dee:
After that he threw the Ring down upon the Table, and it seemed to fall through the Table.

Michael:
So shall it do at thy commandment: WITHOUT THIS THOU SHALT DO NOTHING.

Blessed be his name that encompasseth all things: wonders are in him, and his name is wonderful, his name worketh wonders from generation to generation.

Note, D: Then he brought in the seal which he showed the other day; and he opened his sword, and bade the skryer read: and he read: EMETH – then the sword closed up again: and Michael said: This I do open unto thee; because thou marvelled at SIGILLUM DEI: this is the name of the Seal which is blessed for ever. This is the Seal self: this is Holy: this is pure: this is for ever.
AMEN.

Michael,
March 15, A° 1582:
As truly as I was with Saloman, so truly will I be with thee: etc.

I was with Saloman, in all his works and wonders. Use me, in the name of God FOR ALL OCCASIONS.

* * * * *

## Cap 3

## Some remembrances of the furniture and circumstances necessary in the exercise Heptarchical

King Carmara,
in the presence of Michael, November 17th 1582:
First cast thine eye unto the general Prince, Governor, or Angel that is principal in this world, then place my name whom thou hast already: then the name of him that was showed thee yesterday (with the short coat). Then his power with the rest of his six perfect ministers. With these thou shalt work to a good end. All the rest thou mayst use to God's glory, for every one of them shall minister to thy necessities.

Moreover – when thou workest thy feet must be placed upon these tables which thou seest written last, comprehending 42 letters and names.[4] But with this consideration: that the first character (which is the first of the 7 in thy former book) be placed upon the top of the Table, which thou wast and art and shall be commanded to have and use. Last of all the Ring which was appointed thee with the Lamyne comprehending the form of thy own name which is to be made in perfect gold as aforesaid. Even as God is just, his judgements true, his mercies unspeakable, so are we the true messengers of God and our words are true in his mercy forever. Glory, O glory be to thee O most high God.

King Carmara,
November 26:
Lo, thus thou seest the glory of God's creatures whom thou mayst use with the consideration of the day, their King, their Prince and his character: the King and the Prince govern for the whole day. The rest according to the six parts of the day. Use them to the praise, glory and honour of him which created them, to the laud and praise of his majesty.

King Carmara,
November 21:
The characters of the Kings are in the globe and of the Princes in the heptagonon.

Prince Hagonel,
November 16:
The Sons of Light and their Sons are subject unto my commandment. This is a mystery. I have spoken it. Note it thoroughly. They are my servants. By them thou shalt work marvels. MY TIME IS YET TO COME. The Operation of the Earth is subject to my power and I am the first of the twelve: my seal is called Barees: and here it is.[5]

Hagonel, eodem tempore *(at the same time)*:
In his name with my name, by my character, and the rest of my ministers, are these things brought to pass.
1. These that lie here, those are witches, enchanters, deceivers and blasphemers. And finally all they that use nature with abuse: and dishonour him which reigneth for ever.
2. The second assembly were the Governors of the Earth whose glory if they be good, the weapons which we have taught thee will augment: and consequently (if they be evil) will pervert.
3. The third assembly are those which taste of God's mysteries and drink of the juice of nature: whose minds are divided. Some with eyes looking towards heaven, the rest to the centre of the earth: Ubi non gloria, nec Bonitas, nec Bonum est. *(Where there is neither glory, nor goodness, nor good.)*

It is wrought (I say) it is wrought for thy understanding by the Seven of the Seven which were the Sons of Sempiternity whose names thou hast written and recorded to God's glory.

Dee, Note: Prince Bulmono said this but the office is under King Bnaspol whose Prince is Blisdon. The mystery of this I know not yet: for Blisdon will be found to be the proper minister of King Bnaspol, vide A° 1583 May 5th of the making of Mensa foederis *(the table of the contract)*, and of my golden Lamyne.[6]

Hagonel:
Mark this: all spirits inhabiting within the earth where their habitation is of force or not of will (except the middest of my self which I know not), are subject to the power hereof (pointing to his seal), with this you shall govern, with this you shall unlock: with this (in the name of him who reigneth) you shall discover her entrails.

King Carmara,
November 17:
When thou wilt work anything appertaining to the state of a good King, thou must call upon him which is their Prince.

Secondly, the Ministers of his power are six whose names contain 7 letters apiece and thy tables do manifest by whom in general, or by any one of them in particular, thou shalt work for any intent or purpose. As concerning the letters, particularly, they do concern the names of 42, which 42 in general, or one of them, do and can work the destruction, hinderance or annoyance of the estate, condition, or degree (as well for body as Government) of any wicked or ill living Prince, etc.

Venito Bobogel Rex et Princeps Nobilitatis. Venito cum Ministris: Venito (inquam) venito cum satellitibus tuis, munitus. *(Let Bobogel come, King and Prince of nobility. Let him come with his Ministers. Come (I say) come defended by your attendants.)* (Dee: This I note for the form of calling.)

King Bobogel,
to his Prince:
Veni Princeps 7 Principum, qui sunt Aquarum Principes: ego sum Rex potens et mirabilis in aquis, cuius potestas, est aquarum visceribus. *(Come, Prince of the 7 Princes who are Princes of the Waters. I am the King, mighty and marvellous in waters, whose power is in the depths of the waters.)*

King Carmara:
Venito veni (inquam) adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito (inquam) magna est tua, major autem mea potestas. Vitam dedit Deus omnibus creaturis, venite. Veni ignis: veni vita mortalium (inquam) venito adesdum. Regnat Deus, O venite. Nam unus ille regnat, et est vita viventium. *(Come, come (I say) be present. Come, King. O King, King, King of the Waters. Come (I say). Great is your power, but mine is greater. God gave life to all creatures, come. Come, fire: come life of mortals (I say) come hither. God reigns, O come. For he alone rules and is life to the living.)*

King Carmara,
also Baligon, eodem temporare *(at the same time)*:
Venite, ubi, nulla quies sed stridor dentium. Venite vos, qui sub mea estis potestate. *(Come where there is no peace but the gnashing of teeth. Come you who are under my power.)*

King Carmara,
November 21:
Behold every one of these Princes must have his peculiar Table.

Uriel,
May 5 A° 1583:
Thy character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side in a circle. In the midst whereof must the stone be which was also brought, whereon thou shalt at all time behold (privately to thy self) the state of God's people, through the whole Earth.

The 4 feet of the table must have 4 hollow things of sweet wood whereupon they must stand. Within the hollowness whereof their seals may be kept – unperished. ONE MONTH IS ALL FOR THE USE THEREOF.[7]

The silk must be of divers colours: the most changeable that can be gotten. For who is able to behold the Glory of the Seat of God?

Note – Dee: The Character or Lamyne for me was noted (A° 1582 November 17) that it should contain some token of my name: and now in this accounted the true character of dignification, I perceived no peculiar mark of letters of my name.[8]

Uriel:
The form in every corner considereth thy name.

Dee:
You mean there to be a certain shadow of Delta?

Uriel:
Well.

Dee:
What is the use of the 7 Tables (like arms) and from what ground are they framed or derived?

Uriel:
They are the Ensigns of the Creation wherewith all they were created by God: known only by their acquaintance and the manner of their doings.[9]

Dee:
Have I rightly applied the days to the Kings?

Uriel:
The days are rightly applied to the Kings.

Dee:
The characters and words annexed to the Kings' names in the outer circumference of the great circle or globe, how are they to be used?

Uriel:
They are to be painted on sweet wood: and so to be held in thy hand, as thou shalt have cause to use them.[10]

IL (the first of the 7 Sons of Sons of Light),
April 28 1583:
Sigillum Æmeth is to be set in the middle of the Table. Grace, mercy and peace be unto the lively branches of his flourishing Kingdoms. And strong thou art in thy glory which dost unite the secret parts of thy lively workmanship and that therefore the weak understanding of man. Herein is thy power and magnificence opened unto man. And why? Because thy divinity and secret power is here shut up in Numero tenario, and quaternario. A quo principium, et fundamentum omne hujus est tui sanctissimi Operis. *(. . . the number three and four, from which is the beginning and all the foundation of this, your most holy work.)*

IL, the living and semper
adherent to King Baligon,
and his name is expressed
in his character: vide Nov
21 A° 1582:
For if thou (O God) be wonderful and incomprehensible in thine own substance, it must needs follow that thy works are likewise incomprehensible. But lo, they shall now believe, because they see which heretofore could scarcely believe. Strong is the influence of thy super-celestial power: and mighty is the force of that arm which overcometh all things. Let all power rest in thee, Amen.

Leave out the Bees of the 7 names of the 7 Kings, and 7

Princes, and place them in a Table divided 12 by 7. The 7 spaces being uppermost. And therein write in the upper line, the letters of the King with the letters of his Prince following next after his name. And so of the six other: and their Princes and read them on the right hand, from the upper part to the lowest. And thou shalt find then the composition of this Table. Therein they are all comprehended, saving certain letters, which are not to be put in here. By reasons THAT THE KINGS AND PRINCES DO SPRING FROM GOD: AND NOT GOD FROM THE KINGS AND PRINCES. Which excellence is comprehended and is also manifest in that third and fourth member. (Dee: fourth number). Round about the sides (of this square Table) is every letter of the 14 names of the 7 Kings and Princes. HEREAFTER SHALL YOU PERCEIVE, THAT THE GLORY OF THIS TABLE SURMOUNTETH THE GLORY OF THE SUN.[11]

All things else that appertain unto it are already prescribed, by your former instruction.

IL,
Dee: or – E
Aprilio 29, 1583:
God is the beginning of all things, but not after one sort: nor to every one alike. But it is three manner of works with his name:

The One in respect of dignification.
The Second in respect of conciliation.
The Third in respect of an end and determined operation.

Now Sir, to what end would you wear your Character? etc. But how do I teach? The Character is an instrument applicable only to dignification. BUT THERE IS NO DIGNIFICATION (Sir) but that which doth proceed and hath his perfect composition centrally in the square number of 3 and 4. The centre whereof and shall be equal to the greatest. Hereby you may gather, not only to what end the BLESSED CHARACTER (wherewith thou shall BE DIGNIFIED) is prepared: but also the nature of ALL OTHER CHARACTERS.

To the second – Dee: Conciliation you mean?

IL:
The Table is an instrument of conciliation, and so are the

other 7 CHARACTERS WHICH YOU CALL BY THE NAME OF TABLES: squared out into THE FORM OF ARMS: which are proper TO EVERY KING AND PRINCE – according to their order: Now to the last –

Dee:
As containing the end and determined operation?

IL:
It only consisteth in the mercy of God and the Characters of these books, etc.

Set down the Kings and their Princes in a Table, as thou knowest them, with their letters backward (excepting their bees) from the right hand to the left. Let Bobogel be the first and Bornogo his Prince, etc. (Dee – Note: here it may appear that Bulmono is Prince to Bynepor and Blisdon Prince to King Bnaspol.)

D. Note:
So on my Character or Lamyne of Dignification are all the names of the 7 Kings and of the 7 Princes, perfectly as in the great Table (called often Mensa foederis) the Bees, only being the first letter (common to them all) kept back in memory.

De Sigillo Æmeth: aliter vocato Sigillo Dei.[12] *(Otherwise called the Sigil of God.)*

Michael:
I will show thee in the mighty hand and strength of God. What his mysteries are: the true circle of his eternity comprehending all virtue: the whole and sacred Trinity; Oh, holy be he, Oh holy be he, Oh holy be he. (Dee – Uriel answered, Amen.)

Michael:
Now what wilt thou?

Dee:
I would full fayne proceed according to the matter in hand.

Michael,
Martis 19, 1582:
Divide this outward circle in 40 equal parts, whose greatest numbers are 4. See thou do it presently.

Dee:
I did so dividing it first into 4, and then every of them into 10.

Dee:
He called one, by name Semiel, one came in and kneeled down, and great fire came out of his mouth. Michael said: To him are the mysteries of these Tables known. Michael said, Semiel (again) and by and by he answered. O God thou hast said and thou livest for ever: etc: Semiel stood up and flaming fire came out of his mouth, and then he said as followeth:

Semiel:
Mighty Lord what wouldst thou with the Tables.

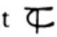
Michael:
It is the will of God thou fetch them hither.

Semiel:
I am his Tables, behold, these are his Tables, lo where they are.

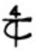
Dee:
There came in 40 white creatures, all in white silk long robes; and they like children. And all they falling on their knees said: Thou only art holy among the Highest: O God, thy name be blessed for ever.

Dee:
Michael stood up out of his chair: and by and by all his legs seemed to be like two pillars of brass: and he as high, as half way to heaven: and by and by his sword was all on fire: and he stroke or drew his sword over all these 40 their heads. The Earth quaked, and the 40 fell down. And Michael addressed Semiel with a thundering voice; and said: Declare the mysteries of the Living God; our God: of One that liveth for ever (Michael 1582, Mar. 19).

Semiel:
I am ready.

(Dee: Then stepped forth one of the 40 from the rest: and opened his breast which was covered with silk, and there appeared a great  all of gold.)

Michael:
Note the number.

Dee:
Over the T stood the number of 4, in this fashion 

Dee:
The 40 all cried, it liveth, and multiplieth for ever, blessed be his name.

Dee:
That creature did shut up his bosom and vanished away like a fire.

Michael:
Place that in the first place: it is the name of God.

(Dee: Then there seemed a great clap of thunder to be: and so forth: and note that the whole Second Book is nothing else but the mysteries most marvellous of Sigillum Dei, otherwise called Sigillum Æmeth, whereof here I did but leave a little admonishment. Note further: almost all of the Third Book was of the 7 Ensigns of Creation, whereof mention was here before made.)
(Dee: The chair was brought in again: and I asked what it meant?)

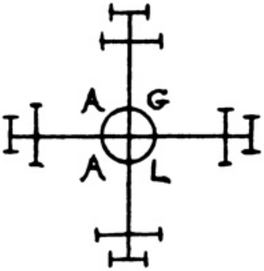
Uriel:
This is a seat of perfection; from which things shall be showed unto thee, which THOU HAST LONG DESIRED.

(Dee: Then was a square Table brought into the stone, and I demanded what the Table betokened.)

Uriel:
A mystery not yet to be known. These two shall remain in the stone, to the sight of all undefiled creatures. You must use a FOUR SQUARE Table: two cubits square, whereupon must be set Sigillum Dei: (aliter divinitatis) *([otherwise of divinity])*, etc.

This Seal is to be made of perfect wax.
This Seal must be 9 inches square (D: or diameter)

The roundness must be 27 inches, and somewhat more. The thickness of it must be an inch and a half quarter. And a figure of a Cross must be on the backside of it made thus:



The Table is to be made of sweet wood: and of two cubits high with 4 feet, with 4 of the former seals under the 4 feet.

Dee:
Under the Table did seem to be laid red silk, two yards square. And over the Seal, did seem likewise red silk to lie four square, broader than the Table, hanging down with 4 knopps or tassels at the four corners thereof. Upon this uppermost red silk did seem the stone with the frame to be set: right over and upon the principal Seal: saving that the red silk was between the one and the other.

Dee:
There appeared the first Table covered with a cloth of silk changeable colour red and green with a white cloth under it, all hanging very low.[13]

November 21 A° 1582.

* * * * *

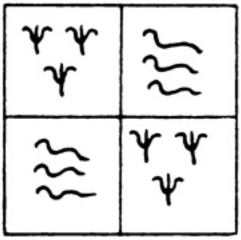
## Caput 4:

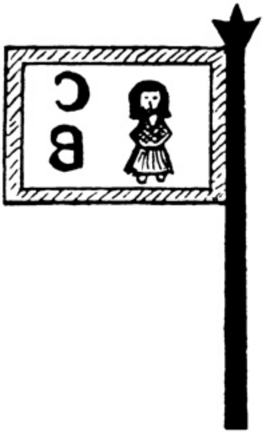
## Some notice of peculiar forms; and attire; wherein the Kings, Princes, and Ministers Heptarchical appeared and of some of their actions and gestures at their appearance, etc.

King CARMARA – This King (being called first by Uriel) appeared as a man, very well proportioned, clad in a long purple robe, and with a triple Crown of Gold upon his head.

At his first coming he had 7 (like men) waiting on him: which afterward declared themselves to be the 7 Princes Heptarchical. Uriel delivered unto this King (at his first appearing) a rod, or straight little round staff of gold: divided into three equal distinctions whereof two were dark or black: and the third bright red. This rod he kept still in his hand. This King only was the orderer, or disposer of all the doctrines which I term Heptarchical, and first by calling the 7 Princes, and after that the 7 Kings: and by giving instructions for use and practice of the whole doctrine Heptarchical: for the first purpose and fruit thereof to be enjoyed by me: of the two other there was only mention made.

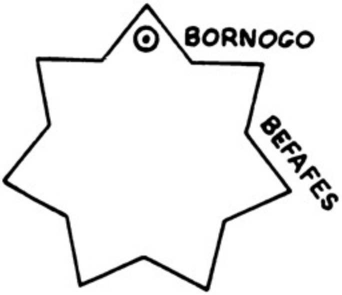
King CARMARA said: Ecce Signum Operis. *(Behold, the Sign of the Work.)*





There appeared these two letters reversed and aversed on a white flag, and a woman standing by: whose arms did not appear: on the other side appeared the Arms of England. The flag old.[14]

Prince HAGONEL – Note: All the Princes seemed to be men, and to have red robes, but this Prince, his robe was shorter than the others. All the Princes had circlets of gold on their heads, not crowns, nor coronets. This Prince held in the palm of his right hand as it had been a round ring with a prick in the midst: hanging also over his middle fingers which he affirmed to be his Seal and said the name of it to be Barees: and this it is: ⊙



All the Princes held up together Heptagon Stellar (as I term it) and it seemed to be of copper.

Subjects and servants to
Prince HAGONEL:
The Sons of men (D. Light) and their Sons are subject unto his commandment and are his servants.

| | | |
|---|---|---|
| 7 Filii Lucis* | I, Ih, Isr, Dmal, Heeoa, Beigia, Stimcul | In Sigillo Æmeth |
| 7 Filii Filiorum† | E, An, Ave, Liba, Rocle, Hagonel, Ilemese | |

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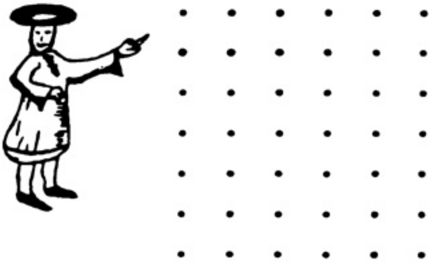
**(7 Sons of Light) †(7 Sons of Sons)*

7 Filii Lucis,
An° 1582, March 21:
The 7 Filii Lucis appeared like 7 young men, all with bright countenance, white apparelled with white silk on their heads, pendant behind, with a wreath down to the ground all apparelled of one sort. Every one seemed to have a metalyn ball in his hand: the first of gold; the second of silver; the 3rd of copper; the 4th of tin; the 5th of iron; the 6th tossed between his two hands a round thing of quick-silver; the last had a ball of lead. The first had on his breast a round tablet of gold and on it written a great I, and the second on his golden tablet had his name also written: and every one orderly coming forth showed their names upon their golden tablets: at their departing they made curtsy, and mounted up to heavenward.

7 Filii Filiorum:
Appeared like 7 little children, like boys covered all with purple, with hanging sleeves, like priests' or scholars' gown-sleeves: their heads attired all after the former manner with purple silk. They had three-cornered tablets on their breasts: and the tablets seemed to be very green, and on them the letters of their names written. The first two letters made in one type, of E & L = . They made reverences to Michael (who have called the first and these) and so mounted up to heavenward.

Prince HAGONEL,
his 42 Ministers:
At the call of King Carmara (in the second handling this Heptarchical doctrine), when he said: Venite Repetamus Opera Dei *(Come let us seek the works of God)*: Appeared Prince Hagonel and after that upon the Globe his convex superficies appeared 42: who said: Parati sumus servire Deo nostro *(We are ready to serve our God)*. Each of these had somewhat in their hands and they stood in this order, and Hagonel seemed to embrace the company:



Six of these seemed more glorious than the rest and their coats longer and had circlets of gold about their heads, and hold in their hands perfect crowns of gold. The second six had three quarters of crowns in their hands. The third six have robes or clothes in their hands. All the rest seemed to have balls of gold which they toss from one to another but at the catching, they seemed empty wind-balls, for they grip them closing their hands as if they were not solid, but empty like a blown bladder. The first six made curtsy to Prince Hagonel, the second six made curtsy to the first, and the third to the second. And they all, and Prince Hagonel, made curtsy to King CARMARA. Each of these upon their place of standing made a Table, and every Table had but one letter.

The first of the six did go away and in his Table appeared an 0, and so of the rest: but note that the third six cowered down, and was loath to show their Tables, but at length did.

The third row went off lamenting: being commanded by their Prince: all parted in fire, falling into the Globe. The fifth row did sink into the Globe, every one in a sundry fire by himself.

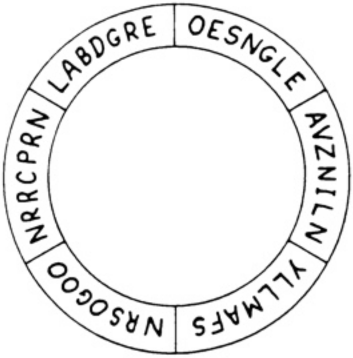
The sixth fell with smoke down into the Globe.

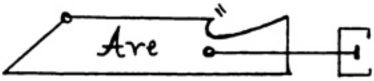
| | | | | | | |
|---|---|---|---|---|---|---|
| O | E | S | N | G | L | E |
| A | V | Z | N | I | L | N |
| Y | L | L | M | A | F | S |
| N | R | S | O | G | O | O |
| N | R | R | C | P | R | N |
| L | A | B | D | G | R | E |

King Carmara said: Remember how they stood, where they were secondly disposed unto thee. They stood first in six rows: and next they were turned into seven. I speak of the greater number and not of the less: in speaking the greater I have comprehended the lesser.

Dee (note):
King Carmara: There are but 6 names that are in subjection unto the Princes: the first 7 next him are those which held the fair and beautiful crowns.

The first 7 are called by those names that thou seest OES (*or* OFS), etc:

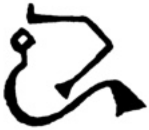




Dee:
Note. This diversity of reckoning by 6 and by 7 I cannot yet well reconcile.

King BOBOGEL:
Appeared in a black velvet coat: and his hose close round hose with velvet upperstocks: overlayed with gold lace: on his head a velvet hat-cap: with a black feather in it: with a cape hanging on one of his shoulders, his purse, hanging about his neck, and so put under his girdle at which hung a gilt rapier. His beard was long, he had pantafels and pynsons, and he said: I wear these robes, not in respect of my self, but of my government, etc.[15]

Prince BORNOGO:
Appeared in a red robe with a gold circlet on his head: he showed his Seal, and said: This it is:



Ministers 42:
Seven of the Ministers are apparelled like Bobogel the King, sagely and gravely: all the rest are almost ruffian or royster-like. Some are like to be men and women: for in the forepart they seemed women, and the back part men, by their

apparel. And they were the last 7. They danced, leapt and kissed.

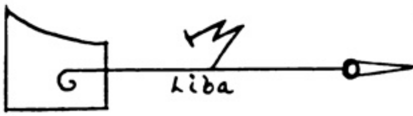
They came afterwards into a circle, the Sages and the rest: but the Sages stand all together. The first of the Sages lifted up his hand aloft and said: Faciamus secundum voluntatem Dei. Ille Deus noster est vere nobilis et aeternus. *(Let us perform according to God's wishes. He, our God, is truly noble and eternal.)*

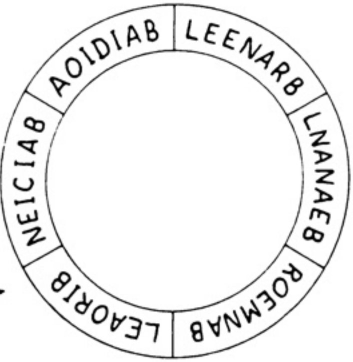
He plucked up his right foot and under it appeared an L, and of the rest in like manner appeared their letters or names.

1. The first 7 grow all together in a flame of fire, and so sunk down in the transparent fiery-Globe of the new world.
2. The second 7 fell down like drops of metal.
3. The third 7 clasp together and fall down in a thick smoke.
4. The 4th seven join together and vanish like drops of water.
5. The 5th seven fall down like a storm of hail.
6. The last vanished away.

At another time they came (being called by King Carmara) all 42 bringing a round Table over their heads flat wise: and then they laid it down and stood about it: the letters being as before:

L E E N A R B
L N A N A E B
R O E M N A B
L E A O R I B
N E I C I A B
A O I D I A B



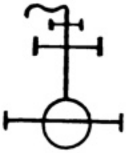


King BABALEL:
Appeared with a crown of gold on his head: with a long robe white of colour. His left arm sleeve was very white and his right arm sleeve was black. He seemed to stand upon water. His name was written on his forehead: BABALEL.

Prince BEFAFES:
He appeared in a long red robe with a circlet of gold on his head. He had a golden girdle and on it written: BEFAFES.

He opened his bosom and appeared lame: and seemed to have feathers upon his robes.·.

His Seal or Character is this:



Ministers 42:

Of his 42 Ministers, the first 7 had circlets of gold on their heads, and the King BABALEL called BEFAFES saying: Veni Princeps 7 Principum qui sunt Aquarum Principes. *(Come Prince of the seven Princes who are Princes of the Waters.)* Every one of the 42 had a letter on his forehead. They were 7 in a row and 6 downward. But of the first 7 the letters become to be between their feet: and the water seemeth continually to pass over these letters.

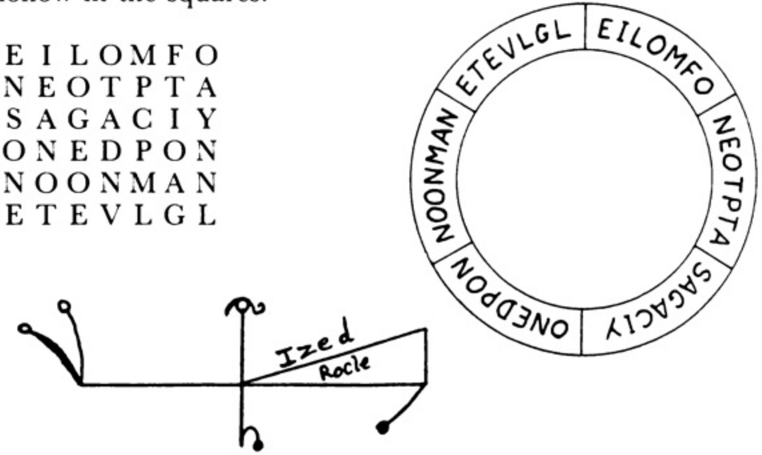
The first 7 take the water and throw it up, and it becometh clouds.

The second throw it up, and it becometh hail and snow, etc.

The 42 dive into the water, and so vanish away and BABALEL and BEFAFES also were suddenly gone.

Their names and characters appeared to be these which follow in the squares:

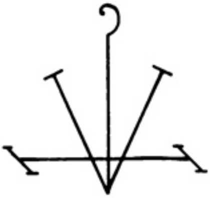
E I L O M F O
N E O T P T A
S A G A C I Y
O N E D P O N
N O O N M A N
E T E V L G L



King BYNEPOR:

He appeared as a King with his Prince next after him: and after the Prince 42 Ministers.

His Seal is this:



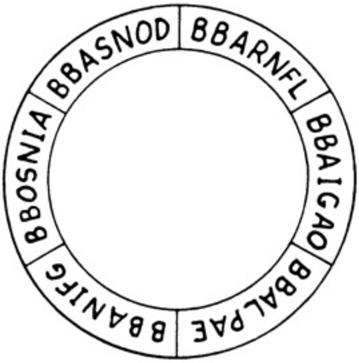
Ministers 42:

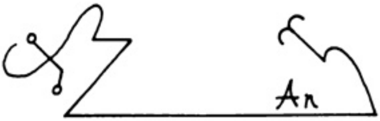
They appeared like ghosts and smoke without all form having every one of them a little glittering spark of fire in the midst of them.

The First 7 are red as blood.
The Second 7 not so red.
The Third 7 like whitish smoke.
} These had the sparks greater than the rest.
The Fourth, the Fifth, the Sixth are of divers colours.
All had fire sparks in their middle.

Every spark had a letter in it as followeth:

| | | | | | | |
|---|---|---|---|---|---|---|
| B | B | A | R | N | F | L |
| B | B | A | I | G | A | O |
| B | B | A | L | P | A | E |
| B | B | A | N | I | F | G |
| B | B | O | S | N | I | A |
| B | B | A | S | N | O | D |





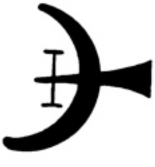
King BNASPOL:

He appeared in a red robe, and a crown on his head. His Prince followed him, and after him his Ministers.

Prince BLISDON:

He appeared in a robe of many colours and on his head a circlet of gold.

His character or seal:



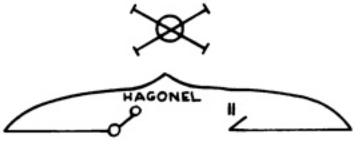
Dee:
Perhaps the red colour was most and so seemed generally to be red as the others their robes were.

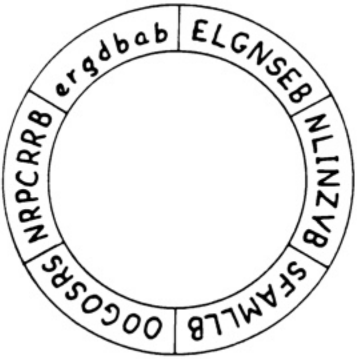
Ministers 42:
The 42 seemed to stand about a little hill round. The hill was of clay.[16]

Behind these people seemed to stand an innumerable multitude of ugly people, afar off.

Those which seem to stand about the little hill, seem to have in the palms of their hands letters in order as here appeareth. Those which stood afar off are spirits of perdition, which keep earth with her treasure for him, etc.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | L | G | N | S | E | B |
| N | L | I | N | Z | V | B |
| S | F | A | M | L | L | B |
| O | O | G | O | S | R | S |
| N | R | P | C | R | R | B |
| e | r | g | d | b | a | b |

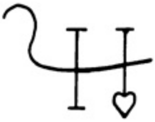




King BNAPSEN:
He appeared as a King with a crown on his head.

Prince BRORGES:
He appeared in his red apparel: and he opened his clothes and there did issue mighty and most terrible or ghastly Flames of Fire out of his sides: which no mortal eye could abide to look upon any long while. And in the marvellous raging fire did the word BRORGES appear, tossed to and fro in the very flames.

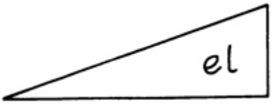
His seal or character is this:

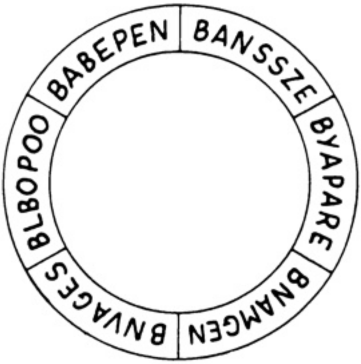


Ministers 42:
The 42 appear and holding a round Table, they toss it in the fiery flames.

Dee:
In the Table were the letters of their names as followeth:

B A N S S Z E
B Y A P A R E
B N A M G E N
B N V A G E S
B L B O P O O
B A B E P E N



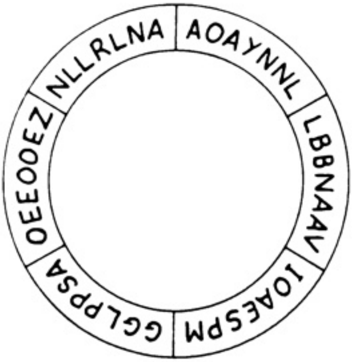


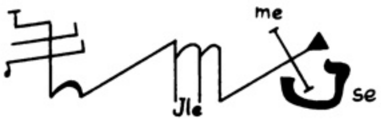
King BALIGON:
He is the same mighty King, who is here first described by the name of CARMARA, and yet otherwise among the Angels called MARMARA, but that M is not to be expressed. Therefore he appeared in a long purple gown, and on his head a triple crown of gold, with a measuring rod of gold in his hand, divided into three equal parts: in the form of a very well proportioned man.

Prince BAGANOL:
He appeared not by that name yet.[17]

Ministers:
Note: the King himself is Governor over these. The 42 Ministers appeared like bright people. And besides them, all the air swarmed with creatures.
Their letters were on their foreheads.
They stood in a circle.
They took their letters from their foreheads and set them in a circle:

A O A Y N N L
L B B N A A V
I O A E S P M
G G L P P S A
O E E O O E Z
N L L R L N A





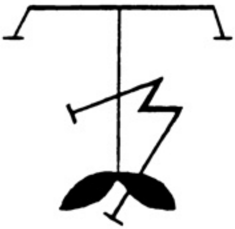
King BLVMAZA:
Dee: He appeared not yet by that name.

Princes BRALGES:
He appeared in a red robe with a circlet on his head and he was the last of the 7 which hold the Heptagonon, all the rest being set down: who seemed now to extend their hands one towards another: as though they played, being now rid of their work.

Ministers:
The Powers under his subjection are invisible. They appeared like little white smokes without any form.

All the World seemed to be in brightness.

This is the Seal of his Government:



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## Cap 5

### Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda. *(A Prayer to God to be recited thrice daily.)*

O Almighty, Aeternal, the True and Living God: O King of Glory: O Lord of Hosts: O Thou, the Creator of Heaven and Earth, and of all things visible and invisible: now, (even now, at length) among others thy manifold mercies used and to be used, toward me, thy simple servant John Dee, I most humbly beseech thee, in this my present petition to have mercy upon me: to have pity upon me, to have compassion upon me: who, faithfully and sincerely, of long time, have sought among men, in Earth: and also by prayer, (full oft, and pitifully,) have made suit unto thy Divine Majesty for the obtaining of some convenient portion of True Knowledge and understanding of thy laws and ordenances, established in the natures and properties of thy creatures: by which knowledge, thy Divine Wisdom, Power and Goodness, (on thy creatures bestowed, and to them imparted) being to me made manifest, might abundantly instruct, furnish and allure me, (for the same), incessantly to pronounce thy praises, to render unto thee most hearty thanks, to advance thy true honour, and to win unto thy name some of thy due Majestical Glory, among all people, and for ever. And whereas it has pleased thee (O God) of thy infinite Goodness, by thy faithful and holy Spiritual Messagers, to deliver unto me long since (through the eye and ear of E.K.) an orderly form and manner of Exercise HEPTARCHICAL: how, to thy Honour and Glory, and the comfort of my own poor soul, and of others thy faithful servant, I may at all times, use very many of thy good Angels, their counsels and helps: according to the properties of such their functions and offices, as to them, by thy Divine Power, Wisdom and Goodness is assigned, and limited: (which orderly form, and manner of Exercise, until even now, I never found so urgent opportunity, and extreme necessity, to apply myself unto). Therefore, I, thy poor and simple servant, do most humbly, heartily, and faithfully beseech thy Divine Majesty, most lovingly and fatherly to favour and thy Divine Beck to further this my present industry and endeavour to Exercise myself, according to the aforesaid orderly form and manner: and now (at length, but not too late) for thy dearly beloved Son IESVS

CHRIST his sake (O Heavenly Father) to grant also unto me, this blessing and portion of thy Heavenly Graces: that thou wilt forthwith enable me, make me apt, and acceptable (in body, Soul, and Spirit), to enjoy always the Holy and friendly conversation, with the sensible, plain, full and perfect help, (in word and deed) of thy Mighty, Wise and Good Spiritual Messagers and Ministers generally: and namely of Blessed Michael, Blessed Gabriel, Blessed Raphael and Blessed Uriel: and also, especially of all those, which do appertain unto the HEPTARCHICAL Mystery isagogically, (as yet) and very briefly unto me declared: under the method of Seven Mighty Kings; and their Seven faithful and Princely Ministers, with their subjects, and servants, to them belonging. And in thy great mercy, and grace, on me bestowed, and to me confirmed (O Almighty God) thou shalt, (to the great comfort of thy faithful servants) approve, to thy very enemies and mine, the truth and certainty of thy manifold most merciful promises, heretofore made unto me: and that thou art the True and Almighty God, Creator of Heaven and Earth, (upon whom I do call: and in whom I do put my trust). And thy Ministers, to be the true and faithful Angels of Light: which have hitherto principally and according to thy Divine Providence dealt with us: and also I, thy poor and simple servant, shall then in and by thee be better able to serve thee, according to thy wellpleasing to thy honour and glory. Yea, even in these most miserable and lamentable days. Grant, oh grant, O our Heavenly Father, grant this (I pray thee), for thy only begotten Son IESVS CHRIST, his sake:

Amen. Amen. Amen.

* * * * *

## Cap 6

### BONORUM Angeloru Heptarchicorum. Pice, Deuotæque Invitationes. *(Pious and devout invocations of the good angels of the Heptarchia.)*

### The General and Common Exordium, and Conclusion appertaining to the 7 Heptarchical Kings Inviting:

O puissant and right Noble King (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge, Disposition, and Kingly Office doth appertain thee (N etc.)

In the name of the King of Kings, the Lord of Hosts, the Almighty God, Creator of Heaven and earth, and of all things visible and invisible: O right Noble King (N), come now and appear, with thy Prince and his Ministers, and subjects, to my perfect and sensible eye judgement: in a godly and friendly manner, to my comfort and help, for the advancing of the Honour and Glory of our Almighty God by my service. As much as by the Wisdom and Power, in thy proper Kingly office and Government, I may be holpen and enabled unto: Amen.

COME, O right Noble King (N) I say, COME, Amen.
Gloria Patri, etc.

### The General and Common Exordium and Conclusion appertaining to the 7 Heptarchical Princes Inviting:

O noble Prince (N) and by what name else soever thou art called, or mayst truly and duly be called: to whose peculiar Government, Charge and Disposition, Office and Princely Dignity doth appertain thee (N etc.)

In the name of Almighty God, the King of Kings, and for his honour and Glory to be advanced by my faithful service. I require thee, O Noble Prince (N) to come presently, and to show thyself to my perfect and sensible eye judgement, with thy Ministers servants and subjects, to my comfort and help, in Wisdom and Power according to the properties of thy noble office:

COME, O Noble Prince (N) I say, COME, Amen.
Pater noster, etc.

* * * * *

## Cap 7

## Some recital and contestations by the peculiar offices, words and deeds of the 7 Heptarchical Kings and Princes, in their peculiar Days to be used:

### SONDAYE:

King BOBOGEL:
The distributing, giving and bestowing of wisdom and science. The teaching of true philosophy, true understanding of all learning, grounded upon wisdom: with the excellencies in nature: and of many other great mysteries, marvellously available, and necessary to the advancing of the Glory of our God and Creator. And who said to me, (in respect of these mysteries attaining) Dee, Dee, Dee, at length, but not too late.

Therefore, in the name etc.

Prince BORNOGO:
The altering of the corruption of nature into perfection: the knowledge of metals. And generally the Princely Ministering to the right Noble and Mighty King BOBOGEL, in his government of distributing, giving and bestowing of wisdom, science, true philosophy and true understanding of all learning grounded upon wisdom and of other very many his peculiar royal properties. And who sayst to me: What thou desirest in me shall be fullfilled.

Therefore, in the name etc.

## MONDAYE

King CARMARA:
Who in this Heptarchical Doctrine, at Blessed Uriel his hand, didst receive the golden rod of government and measuring, and the chair of dignity and doctrine: and didst appear first to us, adorned with a triple diadem in a long purple robe. Who saidst to me at Mortlake: I minister the strength of GOD unto thee. Likewise, thou saidst: These mysteries hath God lastly, and of his great mercies, granted unto thee. Thou shalt be glutted, yea filled: yea, thou shalt swell and be puffed up with the perfect knowledge of God's mysteries, in his mercies.

And saidst: This Art is to THE FARTHER UNDERSTANDING OF ALL SCIENCES, THAT ARE PAST, PRESENT OR YET TO COME. And immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature. Thou art dignified. And saidst, concerning the use of these Tables: This is but the first step: neither thou shalt practise them in vain: and saidst thus generally of God's mercies and graces on me decreed and bestowed. Whatsoever thou shalt speak, do or work, shall be profitable and acceptable. And the end shall be good.

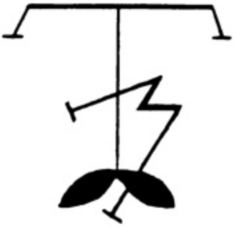
Therefore, in the name etc.

Prince HAGONEL:
To whose commandments the Sons of Men (D. Light) and their Sons are subject: and are thy servants. To whose power the Operation of the Earth is subject. Who art the first of the twelve: and whose seal is called Barees and this ⊙ it is. At whose commandment are the Kings, Noblemen and Princes of Nature. Who art Primus and Quartus Hagonel. Who by the Seven of the 7 (which are the Sons of Sempiternity) dost work marvels amongst the people of the Earth: and hast said to me, that I also by the same thy servant should work marvels. O Noble Hagonel, who art Minister to the triple crowned King CARMARA: and notwithstanding art Prince over these 42 Angels, whose names and characters are here presented:

Therefore, in the name etc.

King BLVMAZA:
*[Nothing written for BLVMAZA in the manuscript – R.T.]*

Prince BRALGES:
Who saidst: The creatures living in thy dominion are subject to thy own power. Whose subjects are invisible: and which (to my seer) appeared like little smokes without any form. Whose seal of government is this:



Who saidst: Behold I am come, I will teach the names without numbers. The creatures subject unto me shall be known to you.

Therefore, in the name etc.

## TVESDAYE:

King BABALEL:
Who art King of the Waters: mighty and wonderful in Waters. Whose power is in the bowels of the Waters. Whose royal person with thy Noble Prince BEFAFES and his 42 Ministers the triple crowned King CARMARA bad me use to the glory, praise and honour of him, which created you all to the laud and praise of his Majesty.

Therefore, in the name etc.

Prince BEFAFES:
Who art Prince of the Seas. Thy power is upon the Waters. Thou drowndedst Pharaoh and hast destroyed the wicked. Thy name was known to Moses. Thou livedst in Israel: who hast measured the waters, who wast with King Solomon, and also long after that with Scotus: but not known to him by thy true name: for he called thee Mares.[18] And since, thou wast with none: except, when thou preservest me (through the mercy of God) from the power of the wicked: and wast with me in extremity. Thou wast with me thoroughly. Who of the Ægyptians hath been called OBELISON in respect of thy pleasant deliverance. And by that name to me known: and of me noted in record, to be noble and courteous OBELISON. Whose noble Ministers 42 are of very great power, dignity and authority. As some in the measuring of the motions of the Waters, and saltness of the Seas, in giving good success in battles reducing ships, and all manner of vessels that float upon the Seas. To some all the fishes and monsters of the Seas, yea, all that liveth therein are well known: and generally are the distributors of God's judgements upon the Waters that cover the Earth. Others do beautify Nature in her composition. The rest are distributors and deliverers of the treasures and unknown substances of the Seas. Thou O Noble Prince BEFAFES hadst me use thee in the name of God.

Therefore, in the name etc.

## WEDDENSDAYE:

King BNASPOL:
To whom the Earth with her bowels, and secrets whatsoever are delivered: and hast said to me: Heretofore what thou art, there I may know. Thou art great but (as thou truly didst confess) he in whom thou art, is greater than thou.

Therefore, in the name etc.

Prince BLISDON:
Unto whom the Keys of the Mysteries of the Earth are delivered. Whose 42 Ministers are Angels, that govern under thee. All which thy mighty King BNASPOL bad me use and affirmed that they are and shall be at my commandment.

Therefore, in the name etc.

## THVRSDAYE:

King BYNEPOR:
Upon the distribution and participation of whose exalted, especial and glorified power, resteth only and dependeth the general state and condition of all things. Whose sanctification, glory and renown, although it had beginning, yet can it not, neither shall it have ending. He that measureth said, and thou was the end of his workmanship. Thou art like him and of him: yet not as partaking or adherent, but distinct in one degree. When he came, thou was magnified by his coming and art sanctified, world without end.

Vita Suprema. *(The Highest Life.)*
Vita Superior. *(The Higher Life.)*
Vita Infima tuis sunt mensurata manibus. *(The Lowest Life is measured by your hands.)*

Notwithstanding thou art not of thyself: neither is thy power thine own: magnified by his name, thou art in all: and all hath some being by thee: yet thy power is nothing, in respect of his power, which hath sent thee. Thou beginnest new worlds, new people, new Kings and new knowledge of a new government. And hast said to me: Thou shalt work marvellous, marvellously by my workmanship in the highest.

Therefore, in the name etc.

Prince BVTMONO:
Who art life and breath in living creatures. All things live by thee: the image of one excepted. All the kinds of beasts of the Earth dost thou endue with thy life. Thy seal is their glory. O God, thou art sanctified: and thou rejoicest. The living, the end and all beginning of all beasts, thou knowest and by sufferance thou disposeth them until thy time be run.

Therefore, in the name etc.

## FRYDAYE:

King BALIGON:

Who canst distribute and bestow at pleasure, all and whatsoever can be wrought in aerial actions. Who hast the government of thyself perfectly, as a mystery known unto thyself. Tho didst advertise me of this stone, and holy receptacle: both needful to be had: and also didst direct me to the taking of it up: being presently and in a few minutes of time, brought to my sight (from the Secret of the Depth, where it was hid, in the uttermost part of the Roman possession) which Stone, thou warnedst me, no mortal hand but mine own should touch: and saidst unto me: Thou shalt prevail with it, with Kings, and with all the creatures of the world. Whose beauty (in virtue) shall be more worth, than the Kingdoms of the Earth. For the which purposes here rehearsed: and other partly, now to be exercised and enjoyed: and partly hereafter more abundantly (as the Lord God of Hosts shall dispose), and also because thou thyself art Governor of the 42 thy mighty, faithful and obedient Ministers:

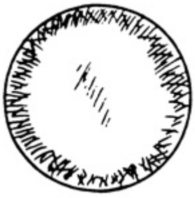
Therefore, in the name etc.

A by-note, of the former SHEW STONE.

Blessed Uriel said to me at Mortlake A° 1583, May 5, a meridie, circa horam 4 am as followeth:

Uriel:

Thy Character must have the names of the five Angels (written in the midst of Sigillum Æmeth) graven upon the other side, in a Circle: in the midst whereof, must the Stone be (which was also brought). Wherein thou shalt AT ALL TIMES behold (privately to thyself) the state of God's people through the whole Earth.



Marginal note:

Vide Suidam in dictione Ephod.
Ubi de Adamante quo diversis datis
signis responsa deo consequebatur.
Vide: Epiphanium de Lapidibus praetiosis
Rationali isto. Vide scripturas de
Urim et Thummim. Vide Libros receptos
Trebonae, etc. Scriptum est in Lege
(inquit Epiphanius) Visionem quae
Mosi in Monte apperuit et Legem datam in gemma Sapphyro fuisse expressam. Aut Mizaldus Memorabilium centuria 4, numero 94.

*(See Suidas on the word Ephod where [he writes of] the diamond in which, on the giving of various signs, the answers from God proceeded.*[19]
*See Epiphanius with the same argument on precious stones.*[20]
*See the scriptures on Urim and Thummim.*[21]
*See the books received at Trebona.*
*It is written in the law (says Epiphanius) that the vision which appeared to Moses on the Mount and the law given was expressed in a sapphire or the Memorabilium of Mizaldus, cent. 4, no. 94.*[22]*)*

Prince BAGENOL:
*[Nothing written for BAGENOL in the manuscript – R.T.]*

## SATERDAYE:

Prince BNAPSEN:
Who hast said to me that by thee I shall cast out the power of all wicked spirits: and that by thee I shall or may know the doings and practice of evil men, and more that may be spoken or uttered to man.

Therefore, in the name etc.

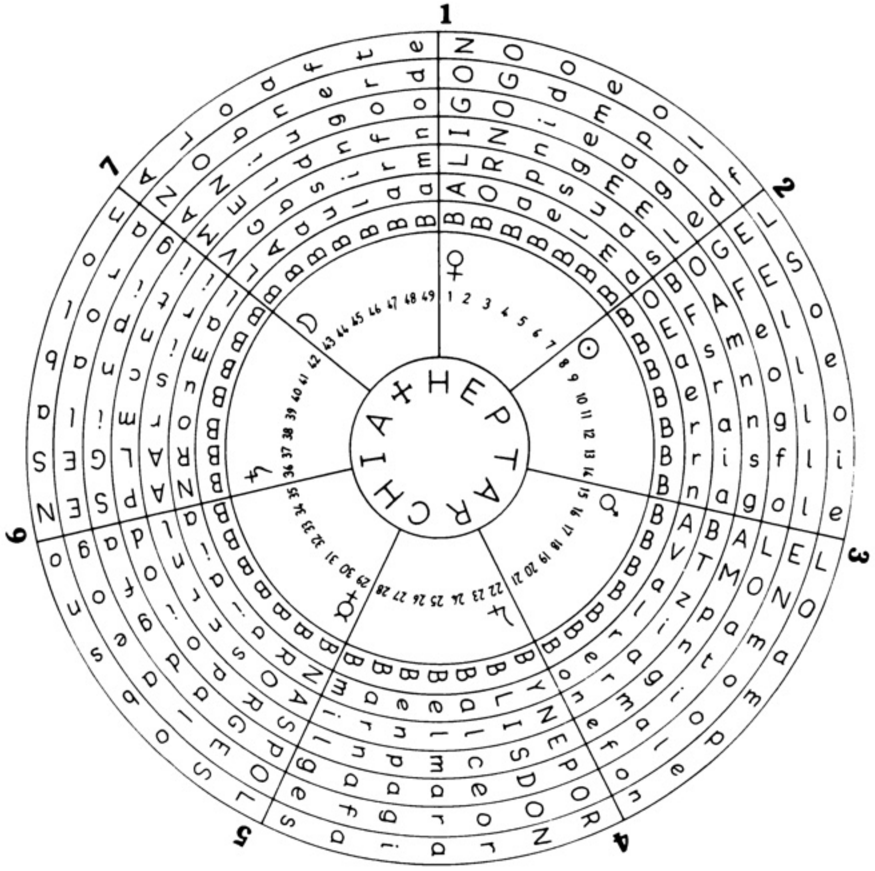
Prince BRORGES:
Who, being the Prince, chief Minister and Governor under the right puissant King BNAPSEN didst (to my seer) appear in most terrible manner with fiery flaming streams,[23] and saidst:

> Noui Ianuam Mortis. Et percussit
> Gloria Dei Impiorum parietes.
> *(I know the door of death. And the glory of God has shaken the walls of the ungodly.)*

Therefore, in the name etc.

* * * * *

## Tabula Angelorum Bonorum 49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HEPTARCHIA

# APPENDIX A

## ANALYTICAL NOTES

1. a) A literal translation of the title *De Heptarchia Mystica* would be 'Concerning the Mystic Sevenfold Dominion' (ablative case following 'de'). Alternative renderings are possible, i.e. (nominative case) 'The Mystic Sevenfold Dominion' or 'The Mystic Sevenfold Regimen'. The word Heptarchia is low Latin, from the Greek *hepta* (seven) plus *arche* (rulership). English titles are normally in the nominative case.

b) The prefatory quotation in Latin: 'In septenariis totus Mundus . . . etc.' is taken from the sixth book of the unfinished *Stromateis* ('Patchwork') of Clement of Alexandria.

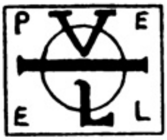
Titus Flavius Clemens, or Clemens Alexandrinus (c. 150-213), a Christian theologian of the Alexandrian school, born in Athens of pagan parents, tried to reconcile Greek philosophy with the Mosaic Tradition of the Jews with considerable success. In the early third century A.D. he became one of the major intellectual leaders of the early Christian community.

In *Stromateis* he sets down his philosophical ideas in a series of unsystematic (Gnostic) notes.

2. a) The ring referred to is not described in detail in the present text. However, a representation of its design is recorded in John Dee's first Book of the Mysteries (*Mysteriorum Liber Primus, Mortlaci:* Sloane MS 3188, British Museum).

On Wednesday March 14, 1582, the Archangel Michael reveals the form of the ring to Dee – via Kelly – who describes it in the following manner:

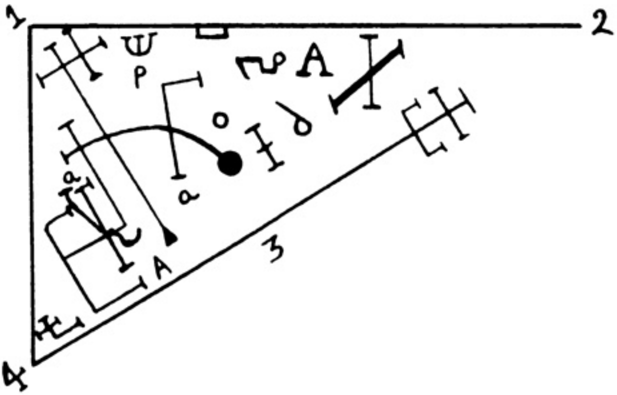
> Dee: Then he (Michael) laid the ring upon the table. It seemed to be a ring of gold: with a seal engraved on it, and had a round thing in the middle of the seal, and a thing like a V, through the top of the circle: and an L, in the bottom: and a bar —— clear through it. And had these four letters in it, P E L E . . .



John Dee's drawing of the ring.

PELE is an Angelic name meaning: 'He who workest wonders', and according to a marginal note in the manuscript, Dee recognized the name from John Reuchlin's work *De Verbo Mirifico*, a copy of which is included in his library catalogue: 'Vide Reuchlin, Librum de virbo mirico, de nom PELE' (Dee's note).

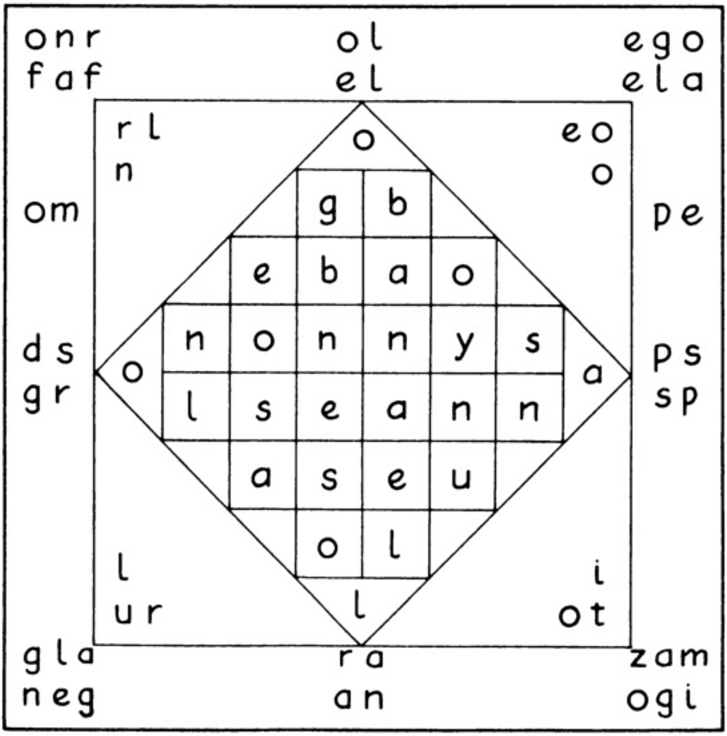
b) With regard to the choice of Lamyne, a certain amount of controversy exists. The first example revealed in the Spiritual Diaries is that which follows *Mysteriorum Liber Primus*, March 10, 1582:



Two marginal notes cast doubt on the validity of this character (said to have originated from the Archangel Uriel): (i) 'An illuding spirit straight away introduced himself and this character as may appear Libri Quinti appendice, where the character is described exactly.' (ii) 'This was not the True Uriel as may appear A° 1583: May 5.'

In the appendix of his five books of the Mysteries, Dee is told by the Angel IL that the first revealed Lamyne was 'false and divilish', and therefore not to be employed. Another Lamyne is then revealed by the Angel, first in Roman letters, and later to be converted into the characters of the Angelic Alphabet. Both designs, false and true, were held to contain a 'token' of Dee's name, 'a certain shadow of Delta', but it seems that Dee never understood how this could be. As an explanation, the Angel refers to the characters in the corners of the Lamyne, but unless some form of cypher is involved, it is difficult to see how the letters represent Dee's name.

The True Lamyne (first form: Roman letters):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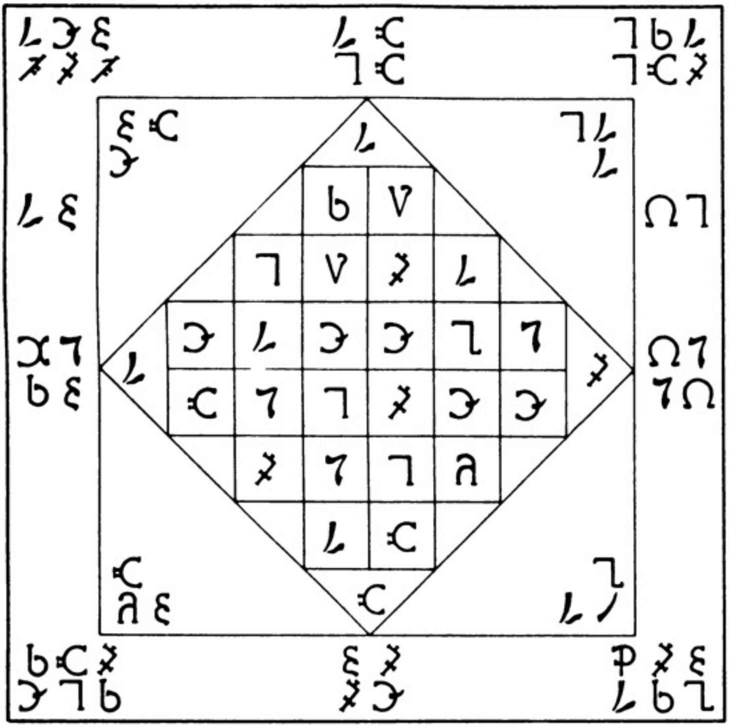
The True Lamyne (second form: Angelic letters):



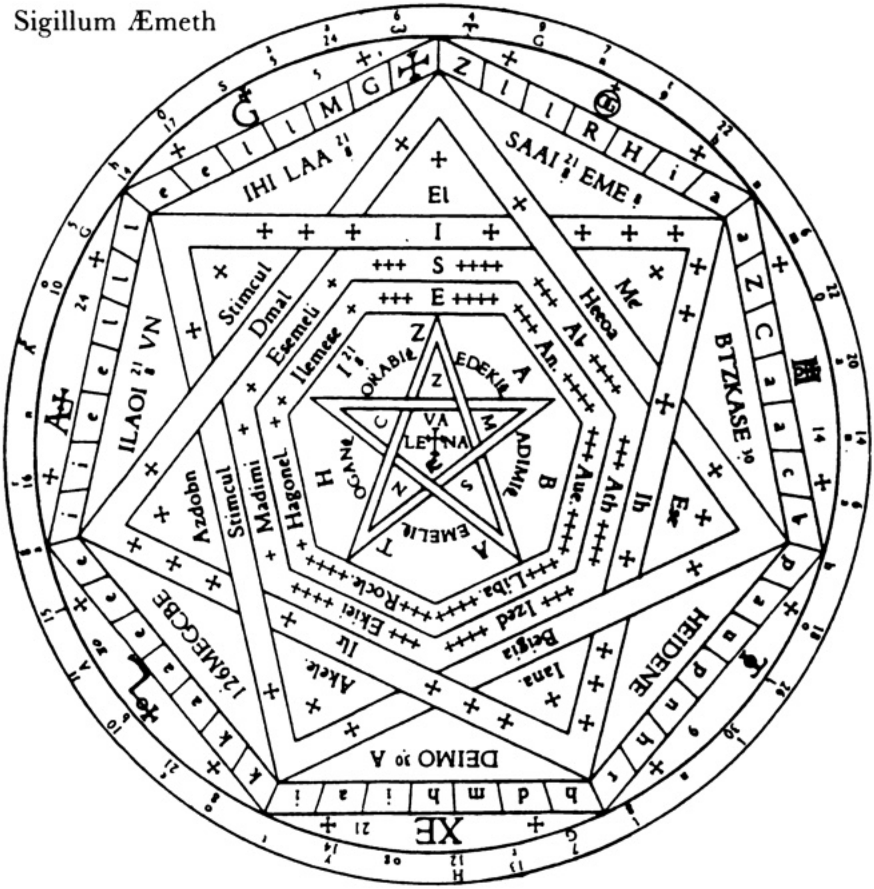
Dee is instructed to draw the above figure on paper four inches square. In use it was to be hung round the neck as a defence against evil spirits.

3. a) Sigillum Æmeth: Dee's principal seal consisted of a wax disc 9 inches in diameter and 1¼ inches in thickness, upon which were described certain characters and numbers: a heptagon, a heptagram, and a pentagram, together with various Angelic names and seals.

The seal's design was transmitted to Dee via a series of spiritual communications that took place in March 1582 *(Liber Mysteriorum Secundus)*.

In use, the seal supported the shew-stone, or crystal, five smaller versions being placed under the four legs of the Holy Table, protected from possible damage by wooden cases.

Sigillum Æmeth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Stimcul
Madimi
Hagonel
Akele
Ilr
Ekiei
Rocle
Liba
Ized
Beigia
Iana
ORABIEL
EDEKIEL
ADIMIEL
EMELIEL
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XE

The major version of Sigillum Æmeth, and two of the smaller seals, can be seen to this day in the collection of the British Museum. It seems that they were donated to the Museum, along with the books from the Cottonian Library, as indicated in the following extract from *The Proceedings of the Society of Antiquaries of London* XXI (1906-7) by Ormonde J. Dalton:

> The curious wax discs engraved with magical figures and names probably came into the British Museum with the books of the Cottonian Library, for among these books were two volumes of MS diaries written by Dr John Dee (1527-1608), the celebrated mathematician and astrologer; and Meric Casaubon relates that Dee's 'Holy Table', with which these discs have the closest

> connection, was in his time preserved in the library of Sir Thomas Cotton.

The Hebrew word Æmeth (EMETH = truth) is the word of power that is said to have been employed by Rabbi Loew to animate the mysterious Golem of Prague. On his drawing of the seal to be found in BM Sloane MS Folio 30, Dee adds the Latin words 'nuncupatum Dei' (the Name of God), indicating the level on which he regarded the symbol.

On the reverse side of the Sigillum Æmeth, we find the well-known magical word of power AGLA, inscribed about an equal-armed cross. The word is formed from a Qabalistic method of notation called Notariqon, where the initial letters of a sentence are taken to form a word. Thus AGLA = Ateh Gebor Le-Olahm Amen = Thou art mighty for ever, O Lord.

b) John Dee possessed several crystals and scrying mirrors and refers to them variously throughout the Spiritual Diaries. The two examples preserved in the British Museum would seem to be those upon which he placed the greatest reliance: a black obsidian mirror of Aztec origin, and a small but perfect quartz crystal. The latter of these seems to be the speculum or 'shew-stone' intended for the Heptarchical workings.

According to *The Third Book of the Mysteries*, Dee obtained the stone from an Angel on April 28, 1582. Dee describes the event in the following words:

> E.K. (Edward Kelly) looked toward my west window, and saw there, first upon the mats by my books a thing (to his thinking) as big as an egg: most bright, clear and glorious, and an Angel of the height of a little child holding up the same thing in his hand toward me. And that Angel had a fire sword in his hand . . .
>
> Michael: Go toward it and take it up.
>
> Dee: I went toward the place, which EK pointed to: and till I came within a foot of it, I saw nothing, and then I saw like a shadow on the ground or mats hard by my books under the west window. The shadow was round, and less than the palm of my hand. I put my hand down upon it, and felt a thing cold and hard. Which (taking up) I perceived to be the Stone before mentioned.

A crude marginal drawing in the MS indicates that in use, the crystal was set in a gold frame, surmounted by what looks like a Calvary Cross.

A note on Dee's obsidian mirrors can be found on page 383 of the *Proceedings of the Society of Antiquaries* (O. M. Dalton, 1907):

> . . . the best-known mirror is a flat piece of polished obsidian, evidently one of the mirrors used for toilet purposes by the ancient Mexicans. This mirror, which is in a leather case, was in the collection of Horace Walpole, and sold at the Strawberry Hill sale. It has changed hands a great many times, and when last put up for auction passed into the hands of Prince Alexis Soltykoff, in whose possession it is still supposed to be. Another mirror, also of Mexican obsidian, and said to have belonged to Dr Dee, was sold at the Jeffrey Whitehead sale at Sotheby's in March 1906.

4. The tables upon which the feet of the operator are to be placed during the Heptarchical Workings are almost certainly those given in two forms at the end of each section of chapter 4 of the main text. Each table contains 42 letters (being the names of the 42 Angelic Ministers), which are extracted by a laboriously complex method from the Table of the 49 Good Angels *(Tabula Angelorum Bonorum 49)*. Of the two forms given (a 7 × 6 square and a circular formation), Dee indicates in his notes on *The Fourth Book of the Mysteries* that the circular table is to be employed in each case: 'Note the Circle upon the ground: vide ante 3 folio, of my feet placed upon these Tables: ergo they should seem to be on the ground.' *(Liber Mysteriorum Quartus)*

The seal of the appropriate Prince is then placed on top of the 42-fold table upon which the operator stands. Thus the circular form of the table: LEENARB, LNANAEB, ROEMNAB, LEAORIB etc. (second table 42 Ministers of Bornogo) would be overlaid by the seal of BORNOGO, etc.

5. The seal of Prince Hagonel (Barees) is the planetary symbol of the Sun and the alchemical symbol for gold: ⊙ . In a later section of *Liber Mysterorium Quartus* the symbol is recorded in conjunction with a Calvary Cross: ♀ followed by Dee's note: 'It should seem that this character should be only a circle and a prick fol. 6.6. I have forgotten how I came by the Cross annexed to it.'

6. *Mensafaderis* (Mensa Faederis): in English, 'League Table' or 'Table of Covenant'. Dee's Holy Table or Table of Practice

upon which was set Sigillum Æmeth and the shew-stone. In his *Life of John Dee*, Thomas Smith writes:

> To this Table appertained a peculiar sacred, as it is called, Apparatus, that is to say, a coverlet, a white linen cloth spread over it, a desk, a candle-stick, a wax candle burning at the time of the Operation, a shrine in which red Crosses were interwoven all of which were kept, as is the custom, in the Oratory . . .

After Dee's death, the table passed into the library of Sir Thomas Cotton, along with a portion of the Spiritual Diaries and other items. In 1731 the Cottonian Library, then in Ashburnham House, was severely damaged by fire, and in 1753 its contents were removed to the British Museum. The whereabouts of the Holy Table are to this day unknown, and it is perhaps not unlikely to have been totally destroyed in the fire of 1731.

An engraving of the table was published by Dr Meric Casaubon in his 1659 edition of Dee's Spiritual Diaries (Books 6-18) entitled: *A True and Faithful Relation of What passed for many Years Between Dr John Dee and Some Spirits*. In the Preface of his *Relations*, Casaubon mentions that this engraving was taken from a brass cut he caused to be made from the original preserved in the library.

When one compares Casaubon's printed representation of the Holy Table with the drawing of the same given in *Liber Mysteriorum Quinta Appendix* (the only diagram of the table given in the Spiritual Diaries), the fact emerges that Casaubon's rendering is quite plainly in error. The letters that border the top and bottom edges of the table are obviously written backwards, while those that make up the left and right hand borders are transposed. In addition to these errors the 4 × 3 square that takes up the centre is also given in a reversed order. Detailed notes given in *The Book of the Mysteries* leave us in no doubt of the intended design of the table, and I am able to state with absolute certainty that Dee's drawing represents the correct form.

It should also be stated that, as all subsequently published renderings of the table – including the version printed in Crowley's *Equinox* (VII), and those of various contemporary American organizations – have followed Casaubon, the situation has remained unrectified until the publication of the present volume.

From the above statement two questions clearly arise. Firstly, how could Casaubon's engraver have executed such a strangely orientated rendering of the design? Secondly, why have the 'authorities' on Dee's magical writings not discovered this mistake during the passage of the last three hundred and thirty years or so?

As a tentative answer to the first question, I am informed by an expert in early printing techniques that such mistakes were once fairly commonplace, owing to the methods then employed in the art of plate-making. When one considers the upside-down sigils and imperfect magic squares of Barrett's *Magus*, this might well be the case.

The second question has, perhaps, several possible solutions. Occultists have long adhered to a tradition of imitating the mistakes of venerable predecessors, placing far too much reliance on the printed word, and rarely seeking verification of the facts through close examination of source material. One has only to consider the gross inaccuracies of the Golden Dawn system, and the travesties published by Aleister Crowley, to realize the validity of this point.

Another factor that has perhaps helped to obscure the true interpretation of Dee's table is the inability of the normal mind to work simultaneously in two entirely different symbol systems. Casaubon's version of the Holy Table employs the somewhat alien characters of the Angelic Alphabet throughout, while Dee's diagram consists of Roman letters, with the Angelic characters to be included in the central square referred to by name only: Gisg, Gon, Med, Van, etc. Dee's diagram is therefore the prototype of what was finally rendered into the Angelic counterpart. In addition, various easily disregarded marginal corrections to the structural notes are to be found throughout the relevant text.

The letters which were to be included along the edges and within the central square of the table were obtained in the following manner. First Dee is instructed to make a square 7 × 12 and to write within it the fourteen names of the Heptarchical Kings and Princes backwards (i.e. right to left), in each case omitting the initial letter 'B'. Reading the letters of the square downwards from right to left yields the order of the letters read in a clockwise direction from the top right-hand corner of the table. (In order to achieve this the top line of the table should be transferred to the bottom – R.T.)

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| l | o | n | e | g | a | n | o | g | i | l | a |
| o | g | o | n | r | o | l | e | g | o | b | o |
| s | e | f | a | f | e | l | e | l | a | b | a |
| o | n | o | m | t | u | r | o | p | e | n | y |
| n | o | d | s | i | l | l | o | p | s | a | n |
| s | e | g | r | o | r | n | e | s | p | a | n |
| s | e | g | l | a | r | a | z | a | m | u | l |

To obtain the letters to be included in the central square (3 × 4), Dee is instructed to write the following by Uriel:

| | | |
|---|---|---|
| o | o | e |
| l | r | l |
| r | l | u |
| o | i | t |

(the reversed and inverted letters of the central square). Then: 'rather thus:'

| | | |
|---|---|---|
| t | i | o |
| u | l | r |
| l | r | l |
| e | o | o |

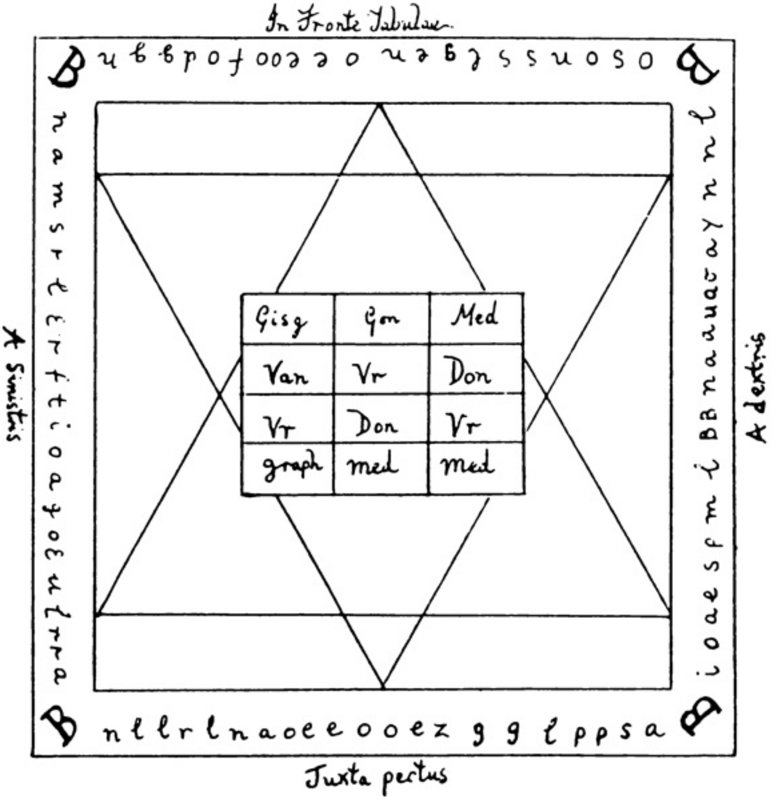
(the correct form of the square).
Dee's note: so they seem to have been meant in the figure of the Table of Practice before described.

Uriel explains that these letters are obtained from a 7 × 12 table following the order of *Tabula Collecta* (the Table of 49 Good Angels; see further note).

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| a | l | i | g | o | n | o | r | n | o | g | o |
| o | b | o | g | e | l | e | f | a | f | e | s |
| a | b | a | l | e | l | u | t | m | o | n | o |
| y | n | e | p | o | r | l | i | s | d | o | n |
| n | a | s | p | o | l | r | o | r | g | e | s |
| n | a | p | s | e | n | r | a | l | g | e | s |
| l | u | m | a | z | a | a | g | e | n | o | l |

Once more omitting the Bs but this time written left to right. (Dee also lists the names of the Angelic equivalents of these letters against the various parts of the table: in front, to the right, to the left, and towards the breast.)

Dee's diagram of the Holy Table as given in Liber Mysteriorum Appendix


In Fronte Tabulae
A Sinistris
A dextris
Juxta pectus
B n l l r l n a o e e o o e z g g l p p s a B
Gisg
Gon
Med
Van
Vr
Don
Vr
Don
Vr
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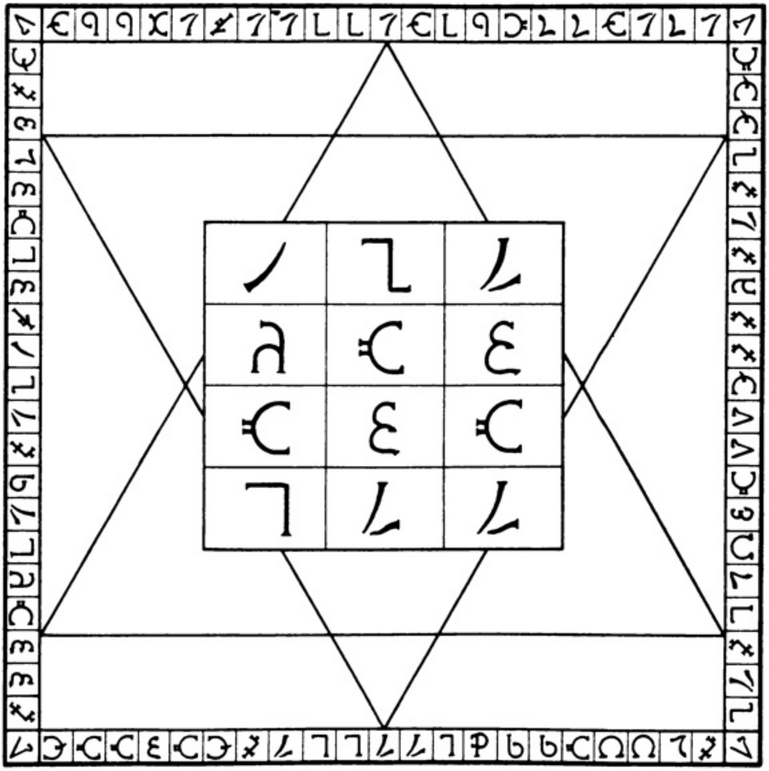
Note: 'A great B is to be made at each corner.'

Dee is instructed to render the letters into the characters of the Angelic Alphabet.

The final form of the Table

**The Holy Table**



The dimensions of the table were two cubits square – i.e. 36-40 inches square – and two cubits high, having a leg at each corner. It was to be made of sweet wood, probably cedar, rosewood, or pine.

## The Angelic Alphabet

| CHARACTER | VALUE | NAME | CHARACTER | VALUE | NAME | CHARACTER | VALUE | NAME |
|---|---|---|---|---|---|---|---|---|
| | A | Un | | H | Na | | Q | Ger |
| | B | Pa | | I,Y | Gon | | R | Don |
| | C,K | Veh | | L | Ur | | S | Fam |
| | D | Gal | | M | Tal | | T | Gisg |
| | E | Graph | | N | Drux | | U,V | Van |
| | F | Or | | O | Med | | X | Pal |
| | G,J | Ged | | P | Mals | | Z | Ceph |

7. In use the Holy Table was to be set up in the following manner. First, the table was placed upon four smaller versions of Sigillum Æmeth which were protected by wooden cases. Then the major version of Sigillum Æmeth was placed in the centre of the table and surrounded by seven tablets or tables made from purified tin (see note 9). The whole table was then covered with a drape of red cloth shot with green, which hung down the sides of the table with a tassel at each corner. On the top of the silken cloth – exactly over the Sigillum Æmeth – stood the crystal, or shew-stone, within its golden frame.

Dee also notes in his first book that red silk 'two yards square' was also to be laid under the table; but whether this was to be laid over or under the four lesser seals is unclear. A crude diagram of the table without the table-cloths can be found in *Liber Mysteriorum Primus*.

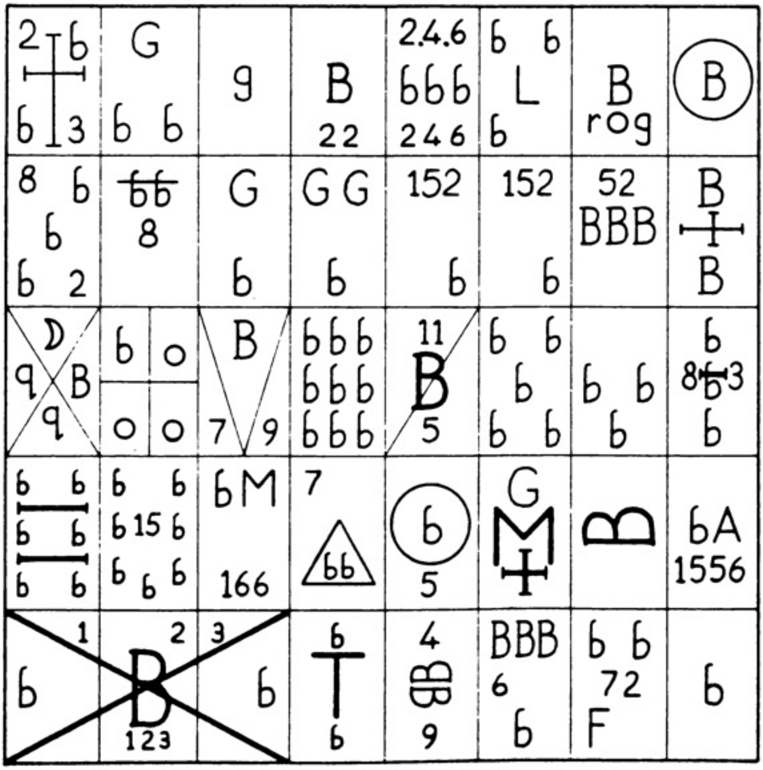
With regard to the colouring of the table, very little is revealed, apart from the instruction that the characters written along the edges were to be rendered in yellow ('made of perfect oil, used in the church').

8. See note 2(b).

9. The seven tablets or tables referred to are described in the

Diaries as 'Arms' or 'The Ensigns of Creation'. They were obtained clairvoyantly during a series of operations which were carried out towards the end of April 1582. The Angel instructs Dee to make the tablets from purified tin, or to paint them on the table; which method was adopted is uncertain. A note in the Appendix of *Liber Mysteriorum Quintus* explains that the tablets are 'proper to every King and Prince in their order'.

The order in which the tablets were received is as follows: (Dee: Note Numerus Primus.)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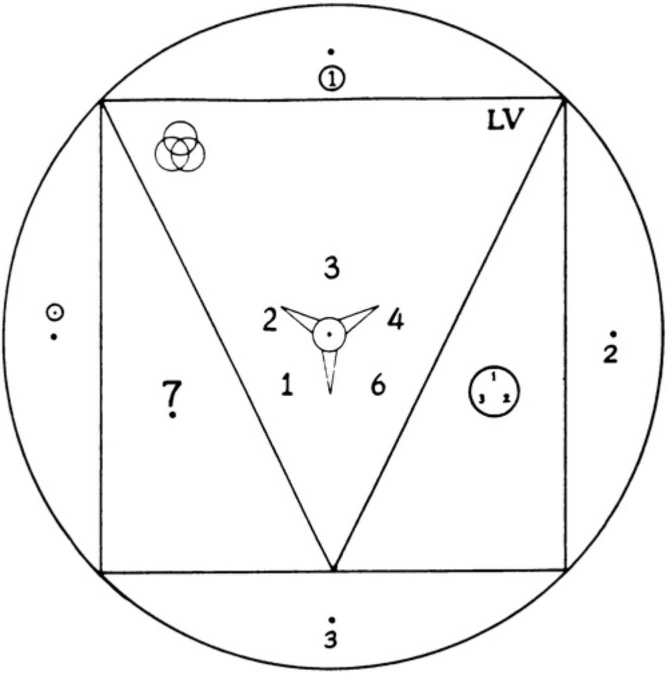
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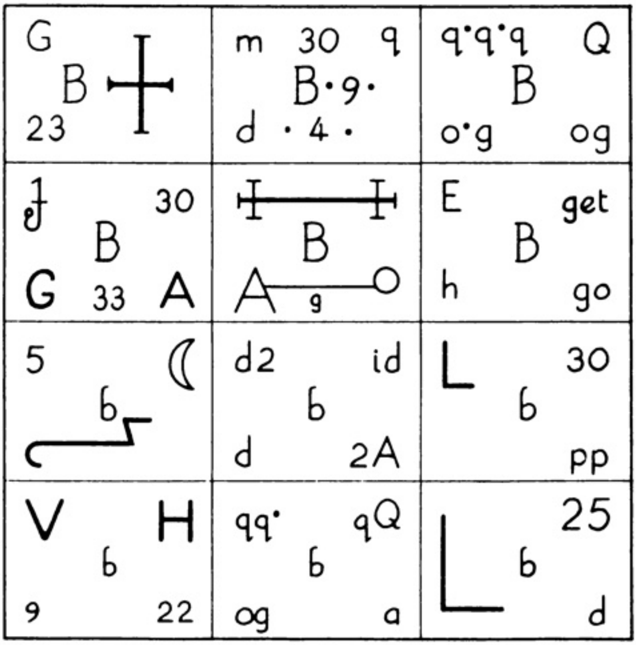
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o·g og
30
B
G 33 A
B
A 9
E get
B
h go
5
b
d2 id
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d 2A
L 30
b
pp
V H
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9 22
qq· qQ
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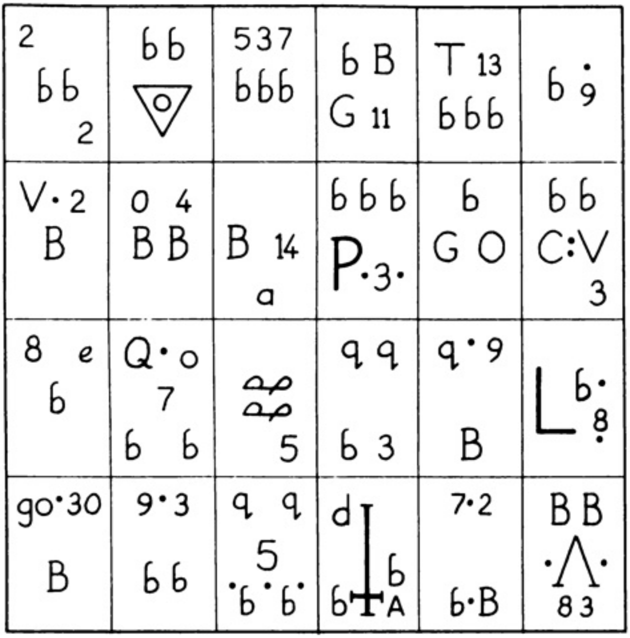
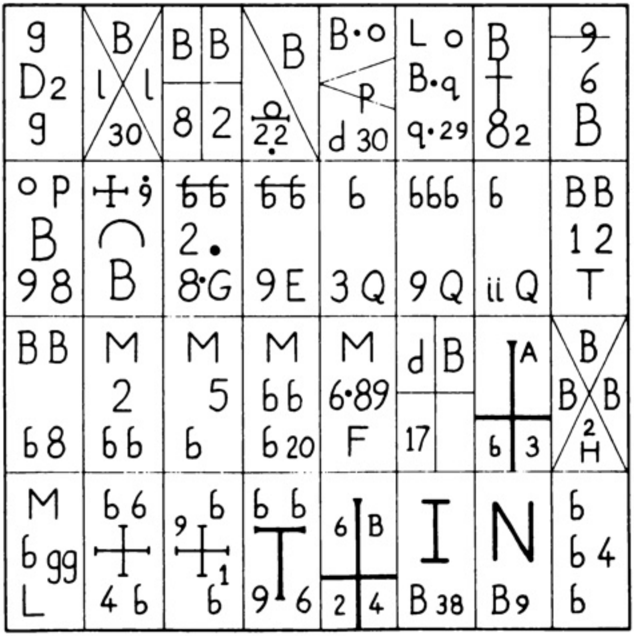
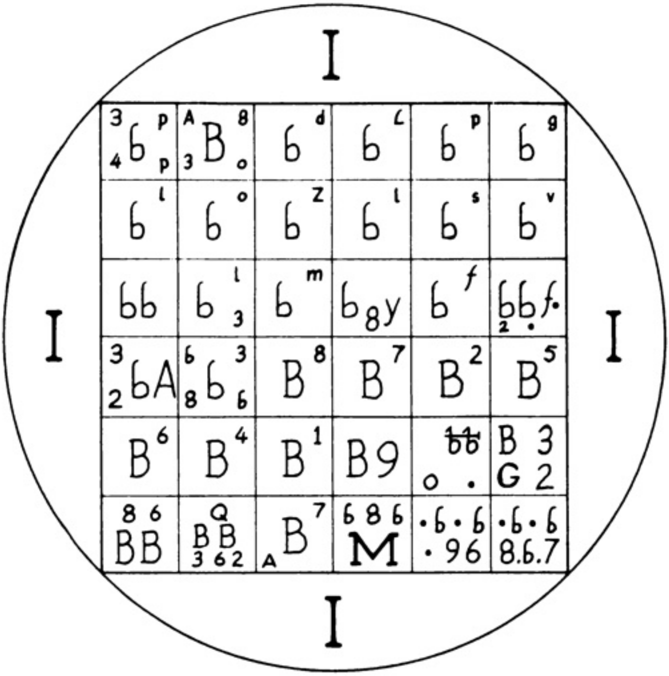
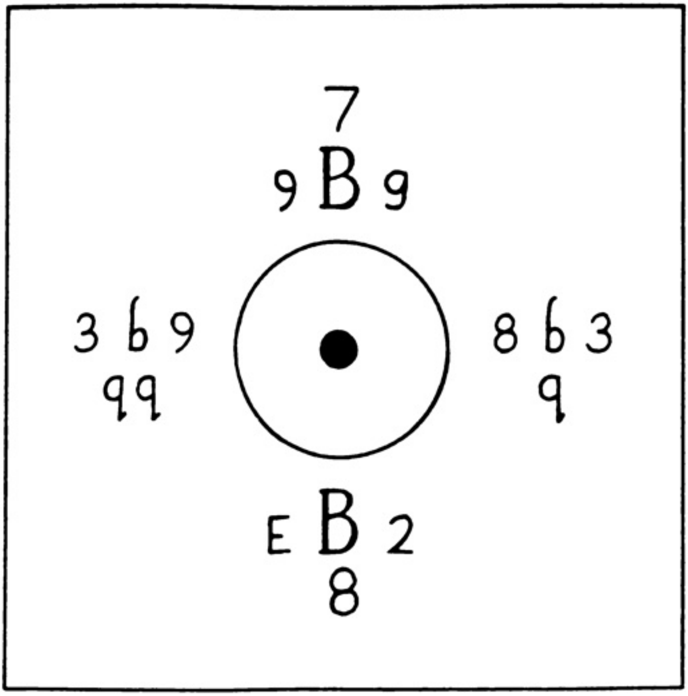
b
d

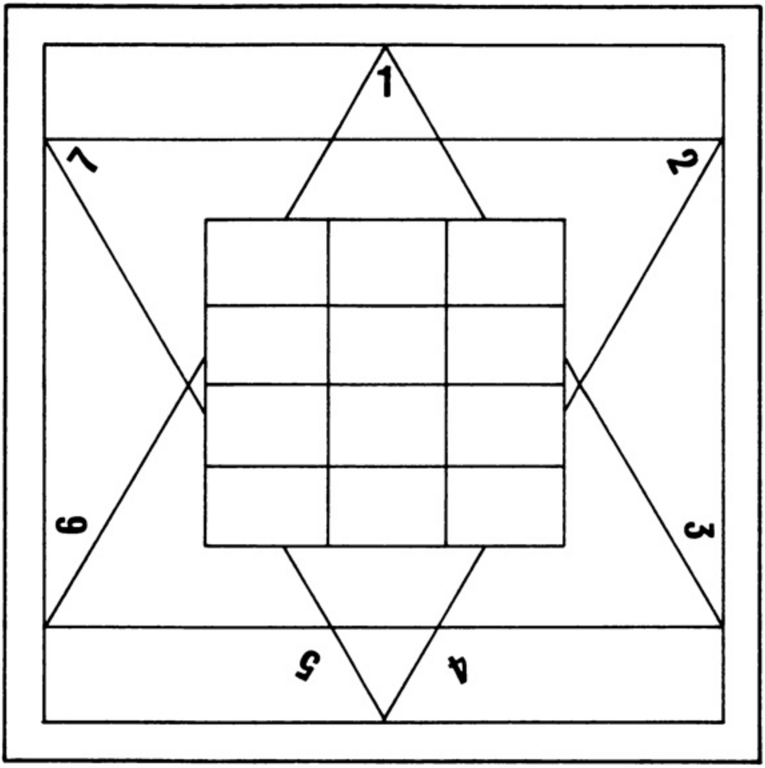





I
I
I
I
3 6 p 4 p | A B 8 3 o | 6 d | 6 ʟ | 6 p | 6 g
6 l | 6 o | 6 z | 6 l | 6 s | 6 v
bb | b l 3 | b m | b 8 y | b f | bb f. 2 .
3 bA 2 | 6 b 3 8 6 | B 8 | B 7 | B 2 | B 5
B 6 | B 4 | B 1 | B9 | ~~11~~ ~~bb~~ o . | B 3 G 2
8 6 BB | Q BB 3 6 2 | A B 7 | 6 8 6 M | .6.6 .96 | .6.6 8.6.7

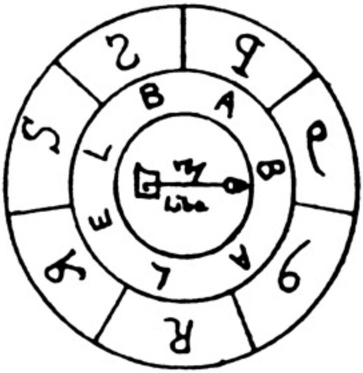

7
9 B 9
3 b 9
qq
8 b 3
q
E B 2
8

In use, the seven tablets were placed or painted upon the Holy Table in the following manner:
(Note: seven inches from the border of the table. Numbers indicate the order of tablets given above.)



10. The tables to be held in the hand during the operation are to be painted on sweet wood. According to a marginal diagram in the appendix to the first five books of the Mysteries, they take the form of three concentric circles. The central circle contains the sigil of the King, the second (middle) circle contains his name, and the third (outer) circle contains letters, some backward, some forward, obtained we are told from 'the Great Globe'. It is uncertain what is intended by this last remark, as nothing in the Diaries seems to correspond to this device. Perhaps Dee refers to something revealed only in the crystal, or the relevant notes have not come down to us (see Introduction).

Dee's marginal diagram is as follows:



11. See note 6.

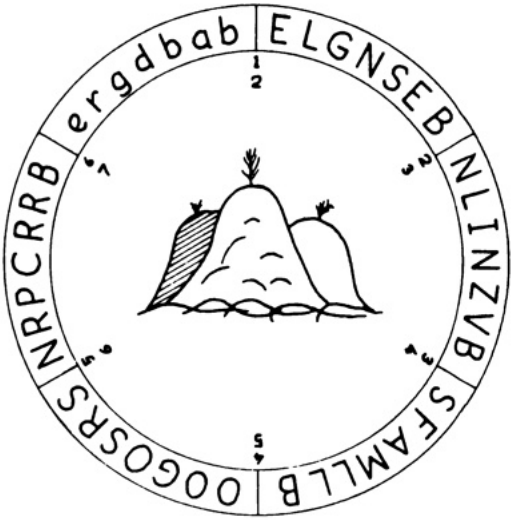
12. See note 2(b).

13. The white cloth corresponds to the visionary table employed by the Angels, and not to the Holy Table of Practice.

14. A vision of a strange flag is revealed to Kelly in the Action which opens the fourth Book of the Mysteries. A crude diagram shows a woman and the reversed letters 'C B' on a white background. The other side of the flag contains the Royal Arms of England as employed from 1400-1603. Two quarters of the flag each contain three representations of the fleurs-de-lis (representing France), and two quarters three lions passant guardant (for England).

15. Pantafes: a kind of high-heeled overshoe worn to raise the ordinary shoes out of mud and wet, secured to the foot by a leather loop. Pynsono: a thin shoe or slipper (a pump) to be worn with pantafes. Obsolete soon after 1600, no description known.

16. The following sketch of the hill and 42 Ministers is given in *Liber Mysteriorum Quintus:*



17. Dee's meaning is that no description of the spirit was possible, as he had not yet appeared in the stone, unless under another name.

18. The reference here is uncertain. First, we have John Scotus (ERIGENA) c. 850 A.D., of Irish origin. He was employed as teacher at the court of Charles the Bald. His writings included commentaries on Dionysius the Areopagite and a major work entitled *De Divisione Naturae* in which he expounds his leading philosophy, viz. the Unity of Nature, proceeding from God through creative ideas to the sensible universe, ultimately resolved into the First Cause. He was an originator of mystical thought in the Middle Ages.

On the other hand, we have the better known John Duns Scotus (Doctor Subtilis) c. 1265-1308. He was a Scottish theologian and a member of the Franciscan Order of Friars. He was a vigorous supporter of the doctrine of the Immaculate Conception and the freedom of the will. Amongst his works were *De Modis Significandi sive Grammatica Speculativa* (1499), a philosophic grammar, and a work on metaphysics entitled *De Rerum Principio*. He was one of the first to challenge the harmony of faith and reason, a central point in the doctrine of Thomas Aquinas.

In his Catalogue of Manuscripts, Dee lists two works under the name Scotus: 'Joh. Duns Scoti quaestiones in Porphyrii quinque voces' and 'Joh. Scoti quaestiones super secundo et tertio libro Aristotelis de anima'.

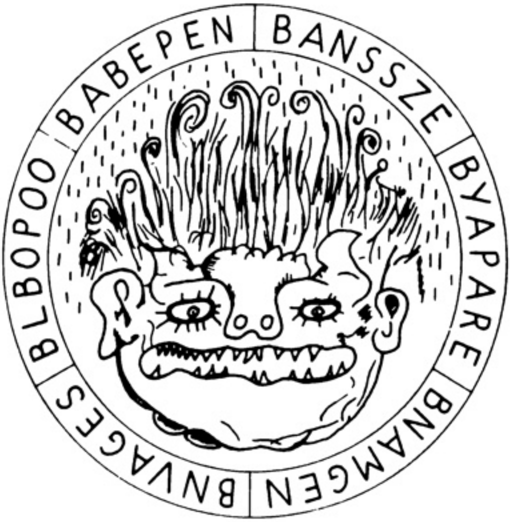
19. Suidas, *Lexicon*, 10th century.

20. St Epiphanius, Bishop of Constantia, d. 403: *De Geranis*.

21. Leviticus, VIII, 8 et al.

22. Antonius Mizaldus (Mizauld), *Memorabilium* (Paris, 1554 etc.).

23. In *Liber Mysteriorum Quartus*, the diagram of the 42 Ministers of King Bnapsen contains a devilish face, surrounded by what seem to be flames of fire.

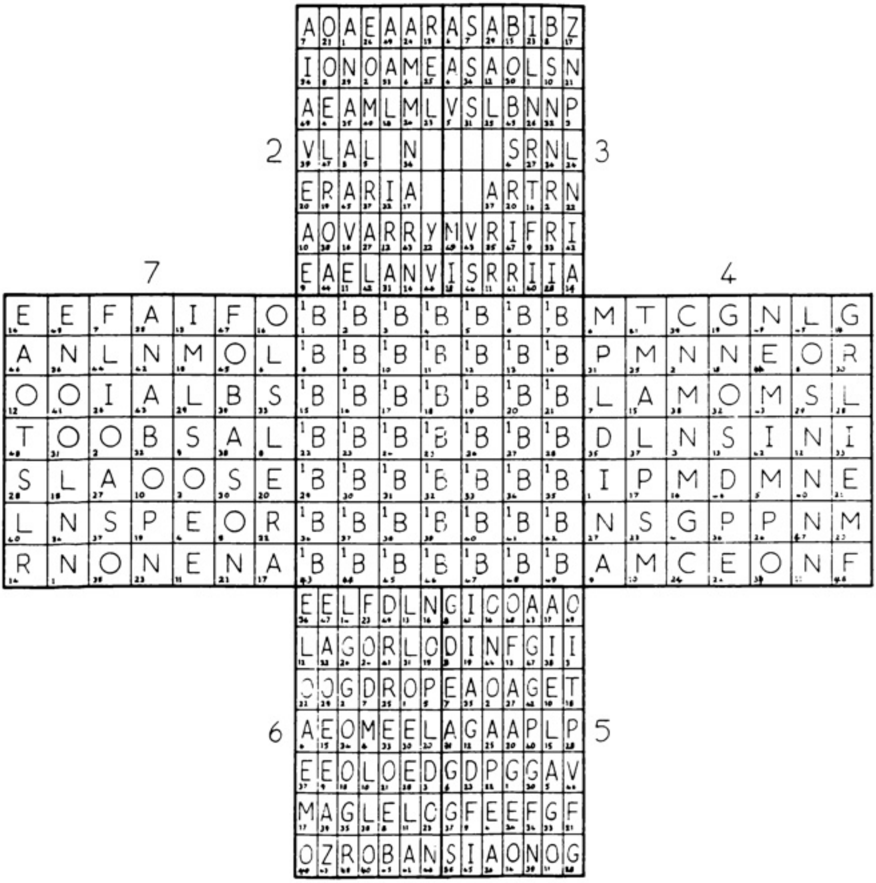


24. The Table of 49 Good Angels to be found on the final page of *De Heptarchia Mystica* represents the synthesis of all the forces which comprise this seven-fold system of Magic. The Angelic names which make up the table were first derived in the following manner. On Sunday April 29, 1582, Edward Kelly receives a vision of seven spirits, each holding up a square table divided into 49 lesser squares filled with letters

and numbers. The spirits then join their tables together in the form of a cross (see below). In Dee's *Third Book of the Mysteries*, Kelly (then known to Dee as Edward Talbot – see Introduction) relates the vision.

> All the 7 (which here appear) join their tables in one: which before they held apart. And they be of this form all together. The middlemost is a great square and on each side of it, one as big as it, joining closeth it. And over it joined two, which both together were equal to it: and under it were such other two, as may appear in this little pattern [a small drawing follows]: being thus joined, a bright circle did accompany and enclose them all, thus: but nothing was in the circle.

Kelly then repeats each letter and number to Dee who records them in the following diagram:



|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| A | O | A | E | A | A | R | A | S | A | B | I | B | Z |
| I | O | N | O | A | M | E | A | S | A | O | L | S | N |
| A | E | A | M | L | M | L | V | S | L | B | N | N | P |
| V | L | A | L |  | N |  |  |  |  | S | R | N | L |
| E | R | A | R | I | A |  |  |  | A | R | T | R | N |
| A | O | V | A | R | R | Y | M | V | R | I | F | R | I |
| E | A | E | L | A | N | V | I | S | R | R | I | I | A |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| E | E | F | A | I | F | O | B | B | B | B | B | B | B | M | T | C | G | N | L | G |
| A | N | L | N | M | O | L | B | B | B | B | B | B | B | P | M | N | N | E | O | R |
| O | O | I | A | L | B | S | B | B | B | B | B | B | B | L | A | M | O | M | S | L |
| T | O | O | B | S | A | L | B | B | B | B | B | B | B | D | L | N | S | I | N | I |
| S | L | A | O | O | S | E | B | B | B | B | B | B | B | I | P | M | D | M | N | E |
| L | N | S | P | E | O | R | B | B | B | B | B | B | B | N | S | G | P | P | N | M |
| R | N | O | N | E | N | A | B | B | B | B | B | B | B | A | M | C | E | O | N | F |

|  |  |  |  |  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| E | E | L | F | D | L | N | G | I | C | O | A | A | C |
| L | A | G | O | R | L | O | D | I | N | F | G | I | I |
| O | O | G | D | R | O | P | E | A | O | A | G | E | T |
| A | E | O | M | E | E | L | A | G | A | A | P | L | P |
| E | E | O | L | O | E | D | G | D | P | G | G | A | V |
| M | A | G | L | E | L | C | G | F | E | E | F | G | F |
| O | Z | R | O | B | A | N | S | I | A | O | N | O | G |

The names of the 49 good Angels are then extracted from the figure by proceeding in a clockwise manner (beginning in each case with a letter B from the central square numbered 1), and simply observing which letter falls against the relevant number in each instance. Thus the name of the first Angel follows as 1 in the first square = B; 1 in the second square = A; 1 in the third square = L; 1 in the fourth square = I; 1 in the fifth square = G; 1 in the sixth square = O; 1 in the seventh square = N; therefore the name is BALIGON.

Unfortunately, a small piece of the manuscript has been torn away (or perhaps worm-eaten) some time in the past, obliterating three squares in the second table and five squares in the third. We know this must have occurred before 1672 when the manuscript came into the hands of Elias Ashmole, as his copy bears the same defect. As we possess Dee's collected table of the 49 names, we can easily (by working backwards) rediscover the missing letters and numbers. They are in fact: 15A, 30R and 41A in the second table, and 18I, 19A, 38R, 44G and 48R in the third table. The problem is, however, to what squares do we allocate the rediscovered letters? As the distribution of the letters and numbers throughout the square system is totally random, we are left with six permutations in the case of table 2 and one hundred and twenty permutations in the case of table 3.

Having collected the 49 Angelic names from the seven tables, Dee constructed the following list which he called *Tabula Collecta: 49 Angeloru Bonoru, Notia continens,* from which in turn he formed his circular plan of the system *Tabula Angelorum Bonorum 49.*

In Casaubon's edition of the later Diaries I have noticed an instance where Tabula Collecta has been employed for the purpose of talismanic magic, details of which are beyond the scope of this present volume.

TABULA COLLECTA: 49 ANGELORU BONORU Notia Continens (Per D)

1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole
15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges
29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLUMAZA
44 BAGENOL
45 Bablibo
46 Busdana
47 Blingef
48 Barfort
49 Bamnode

N.B.: Kings and Princes in capital letters.

Addition to Note 4:

Working through the method employed by Dee to generate the names of the 294 Ministers (i.e. 42 to each of the 7 Heptarchical Princes) has revealed several possible errors in Chapter 4 of the original manuscript.

It seems that the first seven Ministers of Prince Hagonel should be:

O S S N G L E rather than O E S N G L E

The fourth septenary of the Ministers of Prince Blisdon should read:

O O G O S R B rather than O O G O S R S

The second, third, fourth, fifth and sixth septenaries of Prince Brorges should read:

B Y A P A O L rather than B Y A P A R E
B N A N G E L rather than B N A M G E E
B N V I G E R rather than B N V A G E S
B L L O L O L rather than B L B O P O O
B A B A P O N rather than B A B E P E N

The rest appear to be correct. It should be noted, however, that Dee had already attempted to correct the second Minister of Prince Hagonel (substituting E for F), as I have indicated in Appendix B of the present work.

# APPENDIX B

## JOHN DEE'S RELIGIOUS MAGIC

In order to appreciate John Dee's approach to the magical arts, it is necessary to observe the influences that prevailed during his time and their overall effect on him and his contemporaries.

The philosophical atmosphere of the Elizabethan Renaissance became highly charged with the current of 'new learning' which swept across the known world. An influx of knowledge on a hitherto unprecedented scale brought with it the advancement of ideas, initiating a fervent quest for wisdom and understanding which culminated in the advent of a new being, the Renaissance Magus. With the religious bigotry of the Papal Crown replaced by the scientifically preferable – yet, paradoxically, narrowing – effects of Protestant accession, Tudor England stood on the threshold of a promised Utopia. A new age had dawned.

The emergence of the sixteenth-century Magi gave birth to a great revival of interest in the Hermetic arts of magic, alchemy and the Qabalah: linked with scientific thought, these time-honoured methods were once more to be utilized in a titanic effort to discover the mysteries of God, Man and Nature.

Although John Dee embraced the whole edifice of the Hermetic corpus, it is evident that his main preoccupation was with magic. Magic, in Dee's view, far divorced from the goetic processes of the medieval grimoires, represented a method by which the Divine Will could be interpreted for the lasting benefit of mankind. The search for the Principle of Unity – lost at the Fall of Man – was of prime importance.

Dee held this factor as the key to all mysteries, ensouling the very nature of the Divinity as comprehended by the spiritually illuminated Adept. To this end it was Dee's ardent wish to communicate with the Angels of Light in an attempt to unravel the complexities of universal law, and restore man to his former estate.

It is immediately obvious to anyone who has studied the Spiritual Diaries in any depth that Dee, although personifying the 'New Age Magus' in every sense, cannot be considered as a magician. Piously Christian, much given to prayer and humility, shunning all that smacked of diabolism or irreverence, John Dee stands curiously alone in the history of occultism. Magical texts of all descriptions existed in Dee's library, but it seems that he never employed them during the Angelic Operations. From various references in *Liber Mysteriorum* it can be seen that Dee's familiarity with magical books was extensive, often recognizing symbols and references during the actions to have counterparts in the works of Reuchlin and Agrippa, or the book known as *Arbatel**. Despite this, the only true magical text to be employed extensively throughout the Angelic Operations seems to have been Cornelius Agrippa's *Three Books of Occult Philosophy*, and even so there is little evidence to suggest that this work was used for purposes other than reference. On the other hand, Edward Kelly (as we have seen) was to a certain extent given to the art of conjuration, but here again it is most unlikely that Dee would allow the performance of such rites in his presence.

Having banished the vision of the Solomonic Adept invoking spirits, wand in hand, let us examine what remains.

From the outset it seems that prayers to God and the Angels played a major role in the modus of the Dee-Kelly operations. Descriptive passages in the Spiritual Diaries refer to Dee praying in his oratory, while Kelly kneels before the Holy Table and awaits the presence of the Angel. Apart from the occasional recitation of psalms, little else of a ritual nature seems to have transpired. The possible employment of talismans to attract the Angelic forces cannot be overlooked, and, indeed, in the later operations, the presence of the Holy Table, tablets and other items lends credence to this argument. In theory at least, the Holy Table and its furnishings take on a semblance to the Hebrew Ark of the Covenant, with its central 'Mercy Seat', silken trappings and insulation from the earth. Dee is told never to look upon the table without the greatest reverence, and during the Heptarchical workings to approach it with a lamen, or breastplate, over his heart, reminiscent of the High Priest in Exodus. On the appearance of the spirit in the stone, Dee and Kelly are commanded by a mysterious voice (heard only by Kelly) to 'move not, the place is holy'. This utterance seemed to signal the commencement of the operation, followed by the appearance of a white cloud within the stone which cleared away at the arrival of the apparitions. The termination of the work seemed entirely dependant on the will of the spirits (unusual in the history of magic), and was indicated by a darkening of the stone. Finally the two offered thanks to the Creator and His servants for their attendance, followed by formal prayers.

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**The Arbatel of Magic*, trans. Robert Turner, 1655, reprinted in *The Fourth Book of Agrippa*, Askins 1978. The *Arbatel* (first issued at Basel, 1575) contains nine sections or 'tomes', the first of which (Isagoge) contains 49 magical aphorisms; other sections deal with Olympic Spirits, Microcosmic Magic, Sibylline Magic etc. Only the first book seems to be extant.

It will be seen from the above that the Dee-Kelly approach to Angel-magic bears little resemblance to the techniques laid down by tradition. Gone is the protective and confining circle, the formal invocations, banishings, and licence to depart. Gone are the magical weapons, the tripod of invocations, the triangle of Art, and, to a certain extent, the controlling will of the operator.

The unorthodoxy of Dee's system of Angel-magic is even reflected in the nature and mannerisms of the spirits called into the stone, many of them behaving like a riotous band of elementals, seeming to have more in common with the denizens of *A Midsummer Night's Dream* than those encountered in the field of ritual magic. (One is reminded of the T.R. and John Cokars' translation of the *Pseudomarchia Daemonum* of Wierus* and its delightful invocations of the beautiful fairy Sybilia.)

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**The Pseudomarchia Daemonum* of Johannes Wierus (John Weyer) circulated in printed form during Dee's time (published 1563); in essence it is a true Elizabethan (and Christianized) grimoire. The text was later included in Reginald Scot's *Discovery of Witchcraft* 1584 (reprinted Centaur Press 1964). The identity of its translator 'T.R.' is unknown, yet it is certain that John Cokars was somehow involved.

Several variant spellings of the name Cokars appear in Dee's Diaries and other works, i.e. Croker, Crockers, Crockars.

Beyond this, Dee's hierarchy of spiritual beings exhibits an overwhelming obsession with the number seven and its permutations, the letter 'b' (probably the Angelic equivalent of the number seven – Dr Laycock please note), and possessing virtually unpronounceable names. Dee's spirits also proved to be remarkably accomplished musicians, exhibiting amazing dexterity as they played tuneful melodies upon pyramidal shaped trumpets and bulbous forty-nine holed flutes *(Liber Mysteriorum Quartus)*! It is also clear that the virtues of brevity and straightforwardness were not inherent in the natures of these strange creatures. Poor Dee must have been driven half mad by the longwinded and laboriously complicated methods which the spirits employed to transmit simple facts.

With particular reference to *De Heptarchia Mystica*, several other striking peculiarities emerge. Firstly, we have the matter of unstable personalities: Carmara (or Marmara) becomes Baligon; while Hagonel, with the substitution of B for H and transposition of O and E, would seem to become Bagenol. This explains to some extent Dee's note regarding Bagenol in Chapter 4 of the *Heptarchia*: 'He appeared not *by that name* yet'. This transference of identity extends in a certain manner to other spirits in the system in a way so far unexplained, but further research may yield an answer.

Consideration of the planetary attributions allocated to the Heptarchical Kings and Princes gives rise to further confusion. While the Kings follow the traditional order of planetary ascriptions assigned to the days of the week, the Princes do not. A conflicting series of associations emerges which – to my knowledge – has no traditional counterpart. This is further complicated by the inclusion of Carmara (Baligon)/Venus, and Hagonel (Bagenol)/Moon under the headings of both Monday and Friday (see Chapter 7 of Dee's text). The astrological attributions given in Dee's manuscript are as follows:

| **Day** | **KING** | **Planet** | **PRINCE** | **Planet** |
|---|---|---|---|---|
| Sunday | Babogel | Sun | Bornogo | Venus |
| Monday | Blumaza* | Moon | Bralges* | Saturn |
| Tuesday | Babalel | Mars | Befafes | Sun |
| Wednesday | Bnaspol | Mercury | Blisdon | Jupiter |
| Thursday | Bynepor | Jupiter | Butmono | Mars |
| Friday | Baligon | Venus | Bagenol | Moon |
| Saturday | Bnapsen | Saturn | Brorges | Mercury |

*Carmara and Hagonel also given for this day.

Strange bedfellows indeed. One would expect the qualities of each King to be reflected in his respective Prince, so why this conflict of planetary designation? The astrological incompatibility of the Kings and Princes does not, however, seem to extend to their powers and dominions, each pair exhibiting similar characteristics. Once again a chaotic picture emerges, however, with Babalel and Befafes ruling the Sea (Fire and Fire astrologically, Fire and Water qabalistically), Bnaspol and Blisdon ruling Earth (Air and Water astrologically, Water and Water qabalistically) and so forth. While it is uncertain what to make of these seemingly contradictory elements in Dee's system, perhaps it is easier to consider the Prince in each case as a component part of his King as reflected in Dee's note in *The Fourth Book of the Mysteries*: 'My Prince is in myself, which is a mystery'.

Although no definite system of planetary hours is ascribed to the Heptarchical Angels, we read in Chapter 3 of Dee's text: 'The King and the Prince govern for the whole day. The rest according to the six parts of the day'. 'The rest' are apparently the 42 Ministers of each Prince. By way of explanation Dee gives the following diagram in *The Fourth Book of the Mysteries*:

```
  E*
O F S N G L E   4 hours
A V Z N I L N   4 hours
Y L L M A F S   4 hours
                             = 24 hours
N R S O G O O   4 hours
N R R C P R N   4 hours
L A B D G R E   4 hours
```

The example is of the 42 Ministers of Prince Hagonel (Bagenol), each letter representing a spirit – see Appendix A, note 4 – each line of seven spirits therefore rules four hours of the day. The names are generated (as we have mentioned elsewhere) from a method which combines (therefore represents) the letters of the forty-nine Angels, both called and uncalled.

The Heptarchical operation itself seems to be a comparatively simple technique when compared with other magical systems. After deciding what forces are to be invoked, and with due observation of the correct day for their summoning, the operator sets up the Holy Table in the prescribed manner (see Appendix A, note 7). On the ground before the table he places the appropriate circular table of the 42 Ministers (Appendix A, note 4), and covers the same with a tablet containing the seal of their Prince, upon which he stands. He must have the Lamen upon his breast and the ring upon his finger. Holding in his hands a circular wooden tablet bearing the sigil of the relevant Heptarchical King, he reads aloud the oration which begins 'O Almighty, Aeternal, the true and living God . . .' (see Chapter 5), followed by the Exordium of the King, and finally that of the Prince (see Chapter 6). At the conclusion of the operation thanks are offered to God, and the Angels who have attended.

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*This E is Dee's correction and replaces F in the manuscript.

As we do not know the offices or the powers of the seven spiritual Ministers that preside in each four-hour cycle, it is impossible to be precise regarding the time of the operation. It seems that the spirits communicate by a form of telepathy accompanied by visions in the crystal or shew-stone. It is unknown whether incense, holy water, or ceremonial robes were to be employed.

It has been argued in recent years that Dee's entire system of Angelic magic is in reality a cipher, or even a complex method of encipherment employed during his activities with the Elizabethan 'secret service'; the magical element being included as a red herring to throw his opponents off the track. Much of this reasoning stems from the fact that Dee bought a copy of the much sought-after *Steganographia* of Abbot Trithemius* while travelling in the Low Countries during 1562. The *Steganographia*, as D. P. Walker has pointed out,† is in fact a book concerning various methods of encipherment disguised as a treatise on Angel magic. Although this work most probably gave Dee much food for thought, the nature and content of the Spiritual Diaries makes it most unlikely that a similar method was involved as Donald Laycock admirably demonstrates in his *Complete Enochian Dictionary*.‡ Another work of Trithemius' known as *Polygraphia* (published 1516), which may have influenced Dee, contains hundreds of substitution ciphers in the form of poly-alphabets which yield word structures similar to those encountered in *De Heptarchia Mystica*. For example, the words JOHN DEE enciphered with Trithemius' *Tabula Recta* (square table) system yield JPKQ DFG. No-one can be quite certain about these matters but in my view – based upon fourteen years of research – Dee's magical writings are what they appear to be and do not involve a system of cryptography. Even *De Heptarchia Mystica*, the prime candidate upon which to base the 'cipher theory', firmly resists any attempts at cryptoanalysis.

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**The Steganographia of Johannes Trithemius* (reprinted 1982). Trans. Fiona Tait and Christopher Upton; ed. and with an introduction by Adam McLean. Magnum Opus Hermetic Sourceworks, Edinburgh.

†*Spiritual and Demonic Magic* (from Ficino to Campanella). D. P. Walker, London 1969.

‡*The Complete Enochian Dictionary*. Donald C. Laycock (preface by Stephen Skinner), Askin Publishers, London 1978.

Although throughout his long life John Dee insisted that he neither saw nor heard the apparitions that so haunted him, he nevertheless wrote in his private diary on May 25, 1581: 'I had sight in crystallo offered me, and I saw'. The word 'crystallo' he had transliterated into Greek in an attempt to conceal its meaning. Had Dee something to hide? Did he really see spirits, but was afraid to admit the fact, even to himself? On this matter, perhaps we should leave the final word to Puck: after all, he should know!

'If we shadows have offended,
Think but this (and all is mended),
That you have but slumber'd here,
While these visions did appear.'

(Puck's speech, *A Midsummer Night's Dream,* Act V Scene I)

# APPENDIX C

## MORTLAKE REVISITED: JOHN DEE'S HOUSE AND HIS BURIAL IN MORTLAKE

*by Robin E. Cousins*

When walking through Mortlake today, little trace can be found of its famous resident, John Dee. His house is no longer standing and his gravestone in the chancel of the parish church of St Mary the Virgin has long disappeared. The only memorial, a dubious commemoration, is in the form of John Dee House, the name of a modern block of flats which stands on the site of Dee's garden, immediately west of the church in Mortlake High Street.

Dee 'dwelt in a house neere the water side a little westward from the church'* on the opposite side of the High Street. The road, in fact, separated most of the garden from the house which stood approximately on the west side of the present Tapestry Alley, which runs between the High Street and the Thames Towing Path. Also known as Queens Head Court, this alleyway is a pleasant grassed area. Once, however, it was a narrow passage with a middle court. The famous Mortlake Tapestry Works previously stood on the east side of the passage and the former Queens Head Inn, now converted to flats, stands to the north-west on the river-bank. The waterstairs leading to the foreshore at the bottom of Tapestry Alley are possibly the 'Watergate Stayres' which Arthur Dee fell down at 12.15 p.m. on July 3, 1582, cutting 'his forhed on

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*Elias Ashmole, *His Autobiographical and Historical Notes, His Correspondence and Other Contemporary Sources relating to His Life and Work*, 1966, Vol. IV, p. 1333.

JOHN DEE HOUSE

John Dee House, Mortlake High Street, 1985.
Post-war flats built on the site of Dee's garden.
Photograph by R. E. Cousins

the right eyebrow' – an incident John Dee recorded in his diary.*

John Dee was settled in Mortlake by 1570. He lived in Europe from 1583 to 1589 and on February 20, 1596 he was installed as Warden of Manchester College. In November 1604 he returned to Mortlake, where he spent the rest of his days. Dee's house was possibly built during the reign of Henry VII (1485-1509) and originally belonged to his mother, Johanna Wild. On June 15, 1579 she surrendered the house and lands to him and his descendants. The charge for the surrender was twenty shillings which was paid on October 30. Johanna Dee lived with John Dee and his family until she died in October 1580 aged seventy-seven. Dee gradually extended the premises by the purchase of adjoining small tenements, which were developed to house his laboratory and library.

A contemporary description of the property is provided by a survey of Mortlake, dated 1617, then part of the Manor of Wimbledon. The surveyor was Ralph Treswell, who was assisted by a specially appointed jury of thirteen. The survey moved westward along the north side of Mortlake High Street, eventually arriving at a 'howse with yarde and garden plot' and an 'auncient messuage with owthouses, orchard and garden',† separated by a square court.

The 'howse with yarde' was the laboratory, while the 'messuage' to the west of the court was the Dee family home, which at that time belonged to the descendants of Bartholomew Brickwood, who had bought the property on Dee's death in 1608. The old laboratory building stood on land belonging to a Mr John Juxon. This land was acquired by Sir Francis Crane (d. 1536) in 1619 for the purpose of founding the Mortlake Tapestry Works. Crane, a distinguished courtier, had received a subsidy of £2,000 from James I in order to establish the manufactory, which was built forthwith 'upon the Ground whereon Doctor Dees laboratory (& other Roomes for that use) stood'.‡

Elias Ashmole (1617-1692), who was 'in quest of whatso-

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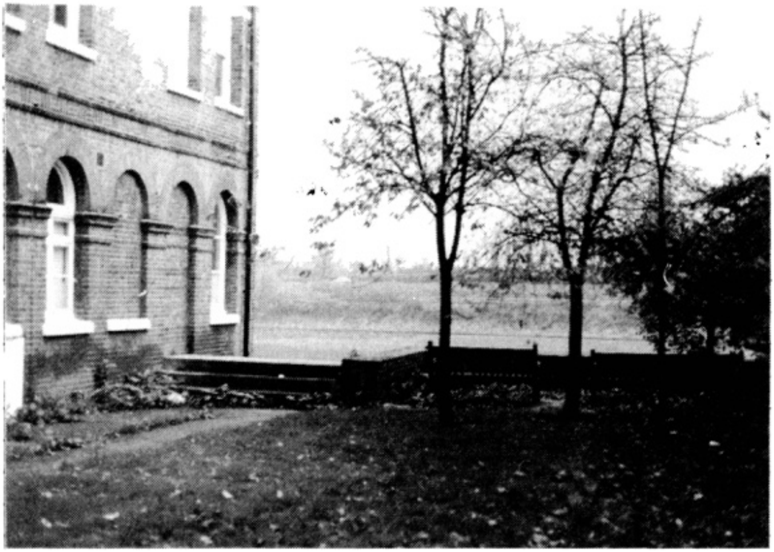
*John Dee, *The Private Diary*, edited by James Orchard Halliwell, 1842, p. 16. Arthur Dee (1579-1651) was John Dee's eldest son.

†Maurice Stanley Cockin, *A Story-Book about Mortlake and her Church*, 1954, p. 98.

‡Ashmole, *op. cit.*, p. 1333.



Grassed site of Dee's laboratory in Tapestry Alley, Mortlake, 1985. On the left is the former Queen's Head Inn. Photograph by R. E. Cousins

ever Doctor Dee left behind him', asked John Aubrey (1627-1697), the antiquary, to seek out a local contemporary of Dee for an account of the Doctor. In early January 1673, Aubrey was directed to the Widow Faldo, an eighty-two year old native of Mortlake. Ashmole, however, was dissatisfied with Aubrey's report which was received on January 27, and interviewed the Widow Faldo again on August 11, 1673. The two accounts* cover much the same ground, although Ashmole's report is more ordered.

The Widow Faldo knew Dee well. Her mother 'dwelt neere him, in the same Towne'. Faldo frequented his house which, to confirm its location, was next to a square court west of the 'howse where the Tapistry hangings are made'. In 1673 the house was occupied by a Mr Selbury. Dee had four or five rooms in his house 'filled with bookes' and he kept 'a great many Stille' in which he used 'an abundance of Eggeshells'. He kept a 'plentifull Table and a good Howse' and once showed Faldo and her mother the 'Ecclips of the Sun in one of his Roomes, which he had made darke'.

On September 23, 1583 a mob, who were prejudiced

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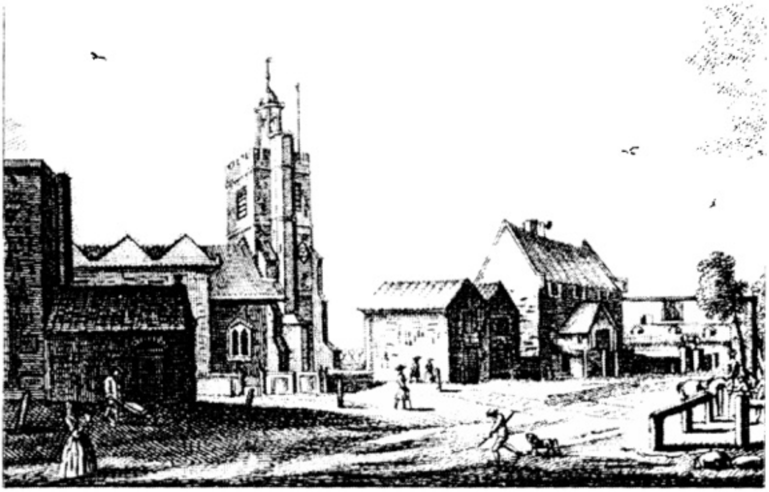
*Ibid., pp. 1298-1300, 1332-35. The quotations in the paragraph following are taken from both reports.



*The North View of Mortlake Church,* 1750, by Jean-Baptiste-Claude Chatelain (1710-71).
The 'great gate of the felde', through which Queen Elizabeth 'cam ynto the street' from Dee's garden, is seen beyond the Queens Head Inn sign, which is suspended across the High Street to the house where the artist of the Tapestry Works once lived.

against Dee's magical work, broke into his house soon after he had left for Poland and caused considerable damage. In 1592 Dee reported his losses to a specially appointed commission and assessed his losses at £200 for destroyed chemical apparatus; £20 for a broken quadrant; £33 for a stolen magnet; and £390 for damaged books and manuscripts.

After the Tapestry Manufactory closed in 1703, the original Queens Head Inn* was built between Dee's house and the Thames on land belonging to the factory.

In 1814 the house was a Ladies' Boarding School administered by a Mrs Dubois and it had contained, a few years previously, a room 'ornamented with red and white roses'.† Sir Richard Phillips (1767-1840) visited the school in 1816, being unable to resist his 'curiosity to view the house in which he [Dee] resided'. He was politely shown through the principal rooms.

> In two hundred years, it has, of course, undergone considerable alterations: yet parts of it exhibit the architecture of the sixteenth century. From the front windows I was shown Dee's garden, on

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*The inn was rebuilt about 1885 and was closed down in 1952.

†Owen Manning, *Antiquities of the County of Surrey*, 1814, Vol. 3, p. 304.

> the other side of the road, still attached [i.e. belonging] to the house; down the central path of which, through iron gates, yet standing, Queen Elizabeth used to walk from her carriage . . .*

On September 17, 1580, Dee records one such visitation in his diary:

> The Quene's Majestie cam from Rychemond in her coach, the higher way of Mortlak felde, and whan she cam right against the church she turned down toward my howse: and when she was against my garden in the felde she stode there a good while, and then cam ynto the street at the great gate of the felde, where she espyed me at my doore . . .†

The garden was fenced with pales, when Dee possessed it, but in 1757 it was an 'orchard inclosed with a brick wall'.‡ A house for the limner or artist of the Tapestry Works was built on part of the garden next to the churchyard wall and a row of houses, known as Victoria Terrace, was erected on the remainder during the nineteenth century. When John Dee House was built in 1957, the site was cleared, even removing an old iron gateway in the garden wall at the rear, possibly the same gateway which Phillips saw in 1816.

Building development along the High Street during the nineteenth century would have enclosed Dee's house. During the 1849 cholera epidemic, Mortlake was severely afflicted, especially in the vicinity of Queens Head Court, where the medical officer reported a privy in a most offensive state.‗ The Dee house, however, was soon a memory. For in 1886, John Anderson (1844-1915), a local historian, wrote that there was 'a stone let into the wall up the Court marking the site of his house'.‡ Unfortunately, massive redevelopment during the twentieth century has ensured the disappearance of this commemorative stone in Tapestry Alley. The widening of Mortlake High Street in post-war years resulted in many buildings being demolished. The Tapestry House, which stood on the site of the laboratory, became a tenement house

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*Sir Richard Phillips, *A Morning's Walk from London to Kew*, 2nd edition, 1820, p. 275.

†Dee, *op. cit.*, p. 8.

‡Charles Hailstone, *Alleyways of Mortlake and East Sheen*, 1983, p. 55.

‗Charles Marshall Rose, *Nineteenth Century Mortlake and East Sheen*, 1961, p. 38.

‡John Eustace Anderson, *A History of the Parish of Mortlake*, 1886, p. 26.

after the closure of the factory, but in 1951 it was declared dangerous and was demolished.

When John Dee died in December 1608, he was buried in the chancel of Mortlake Parish Church. However, seekers of his memorial are doomed to disappointment. Sir Richard Phillips failed in 1816, as did John Anderson, who scoured in vain the Vestry Minutes Books of the first decade of the seventeenth century for a record of the fee of 6s.8d. for Dee's interment in the church.*

Unfortunately, a Register of Burials was not maintained between 1603 and 1613. The Widow Faldo, however, solves the mystery. From their conversations with her, Ashmole and Aubrey discovered that Dee 'lyes buried in the Chancell of Mortlack Church about the midle yet neerer the South side, between the Graves of Mr Holt & Mr Myles, who haue Grauestones with Inscriptions upon them. There also lay an old Grauestone upon him'.‡

The old marble stone bore no inscription, but '2 or 3 brasse pinnes' remained from the brass which had been removed 'long before Docotor Dee's buriall'. When the floor of the chancel was 'layd flatt in Olivers time', Dee's second-hand gravestone was removed to the entrance of the chancel, where it must have remained until the chancel was rebuilt in 1885. The brass inscriptions from the graves of Anthony Holt (d. 1602) and Edward Myles (d. 1618), who were both 'servants to Queen Elizabeth', were transferred to the walls of the church, but Dee's old stone must have disappeared in the rubble.

In 1906 the galleries in the church were removed. The West Gallery had been provided by John Dee. The carpenter was the father of the Widow Faldo and in the south end of the gallery was carved:

1590
Δ

Over a century ago memorials existed to help conjure forth the presence of John Dee at Mortlake. In 1985, it is necessary to make full use of the imagination. Some last reminiscences from the Widow Faldo, as retold by Ashmole and Aubrey, may help. Dee walked '. . . very upright, without a staff, with his hands behind him, while about home. He was tall, and wore his beard picked [i.e. long and pointed], being very white'. He dressed in a 'black gowne still with long sleeves, with slitts but without Buttons and loops and tufts'. Children dreaded Dee 'because he was counted a conjuror' and, after his death, they would 'runne to Doctor Dees stone' when they played in the church. Nevertheless, Dee was considered a great peacemaker by his neighbours and long after his death they desired a 'Peacemaker such as Doctor Dee was' during disputes.

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*Ibid., p. 29.

‡Ashmole, *op. cit.*, p. 1333; and pp. 1298-1300, 1334-5 for all quotations following.

The Widow Faldo died in 1674, her burial being registered in the Mortlake Parish Register on March 30.

* * * * *

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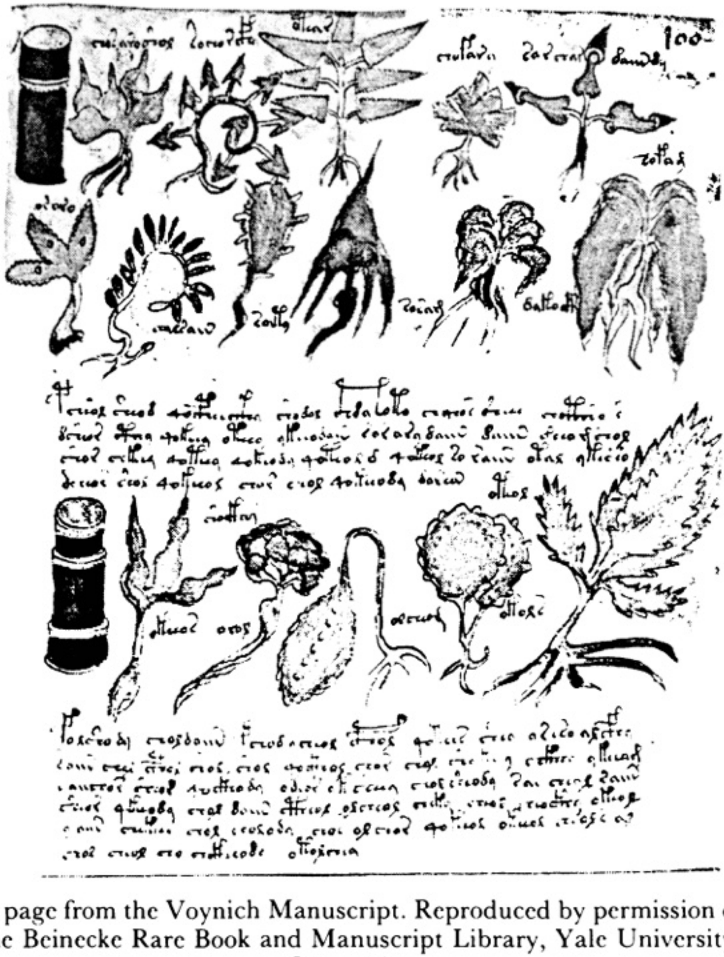
# APPENDIX D

## THE VOYNICH MANUSCRIPT AND AN ANCIENT TREASURE MAP



A page from the Voynich Manuscript. Reproduced by permission of the Beinecke Rare Book and Manuscript Library, Yale University, Connecticut.

In 1912 William Voynich, an American antiquarian book dealer, discovered in the vaults of an Italian Jesuit School a unique and most mysterious manuscript. Although the document proved to be unreadable – being written in a seemingly unbreakable code – Voynich purchased the codex along with other works and thus presented to the world what has proved to be the 'Mount Everest' for cryptanalysts.

At first glance Voynich's manuscript appears to be written in a normal flowing longhand penned by an unhesitating scribe; closer scrutiny, however, reveals a text in no known language, which obstinately refuses to give up its secrets despite the laborious efforts of the world's finest code-breakers over the past seventy years.

The leaves of the manuscript are of high quality vellum measuring six inches by nine inches and contain a text written in black ink, together with a large number of illustrations in red, blue, green, yellow and brown. The opening section of the manuscript is illustrated with drawings largely botanical in nature – one plant to each page – followed by a host of representations of nude females (who appear to be bathing), finally giving way to a series of star-maps and asterisms. Two hundred and four pages remain extant, though experts estimate some thirty pages to be missing owing to indications found in the binding. Untitled, coverless, and unread, the manuscript now resides in the collection of the Beinecke Rare Book Library, Yale University, Connecticut, awaiting a translator capable of unravelling its mysteries.

As we shall see later, some progress has recently been made in deciphering the code employed in the Voynich text, but before we enlarge upon this matter I think it would be well to furnish the reader with a brief account of the history of the Voynich manuscript and its possible connection with John Dee.

Although some authorities date the manuscript at approximately 1500, others with equally sound reasoning attribute the work to the English Franciscan Friar Roger Bacon, who lived in the thirteenth century (1214-1294?). Bacon, an alchemist, inventor and early scientist, has been accredited with the invention of the microscope, the telescope, gunpowder, and – amongst other things – the creation of a talking automaton in the form of a robotic brazen head. Bacon is also known to be the author of several alchemical and chemical tracts written in cipher. John Dee possessed most of Bacon's better known works, and followed the early Baconian tradition with regard to the qualities of the vegetable and mineral kingdoms, and – as we have seen – also shared a common interest in the mechanical arts. A belief in the possibility of conveying a semblance of life and intelligence to machines through magical means was almost universally held in medieval and Elizabethan times.

The attribution of the Voynich manuscript to Roger Bacon was first recorded by Marcus Marci, the rector of the University of Prague, who related that the document had been purchased by Emperor Rudolf II during the late sixteenth century. During this period John Dee and Edward Kelly were frequent visitors to the Prague court of the Emperor, and it is quite possible that Dee, knowing of Rudolf's interest in Friar Bacon's alchemical writings, had sold the manuscript to his host. It is alleged that Rudolf paid the vast sum of 600 golden ducats for the text.

It has been said that John Dee could have obtained the manuscript from the Duke of Northumberland (Dee was tutor to the children of the Duke and in his *Mathematicall Preface to Euclid* he extols the virtues of his eldest son, the Earl of Warwick), who sacked many monasteries at the order of King Henry VIII.

In the first spiritual diary (1582), Dee refers to one of his books by the name of *Soyga*, which he is unable to read. Could this have been the Voynich manuscript? Elias Ashmole considered the book *Soyga* and Dee's complex volume of tables *Liber Logaeth*, or the *Book of Enoch*, to be one and the same text, but seems to have ignored the fact that *Soyga* was written of as an extant text two years before the advent of *Liber Logaeth*. Dee's son Arthur also refers to a book 'containing nought but hieroglyphicks', to which his father devoted much study during his time in Prague, but which he could not decipher.

In the later books of the *Libri Mysteriorum*, Dee makes mention of a book called *A Sudden Sunshine*, indicating that *Soyga* – perhaps Voynich – was a work that could only be assailed by inspiration, something which lay just below the level of the conscious mind, the tip-of-the-tongue situation which to this day epitomizes the Voynich enigma.

Recent work on the Voynich codex conducted by Robert S. Brumbaugh in 1975/76 provides a partial solution to the mystery that surrounds the manuscript, or at least to the code employed. By utilizing a 9 × 4 box substitution method as a grid system, Mr Brumbaugh seems to have successfully solved the involved cipher, but adds: '. . . the reader need have no fear that the solution will remove all mystery and ambiguity from the manuscript: it turns out to be one thing to solve the cipher and quite another to edit, translate, and interpret the resulting plain text.'*

In short, although Brumbaugh's 'solution' provides useful clues to the evaluation of individual words in the codex, we are in reality no nearer to reading the plain text, which proves to be a polylingual jumble never before encountered. What does emerge from Robert Brumbaugh's work is that the manuscript is most likely alchemical, or, as he puts it, '. . . a treatise on the Elixir of Life'. This conclusion is of course precisely what would be expected if the work indeed originated from Roger Bacon. In the course of his studies, Brumbaugh has brought to light material which would seem to conflict with the Roger Bacon attribution, inasmuch as certain New World plants have been identified in the codex (the sunflower and the capsicum pepper, first brought to Europe by Columbus in 1493). However, as Brumbaugh himself points out, '. . . this says nothing about the date of the material in this treatise, nor the attribution to Roger Bacon.'†
Could these items, therefore, have been added to the text at some later date?

During 1666 Athanasius Kircher, the learned Jesuit scholar, received the manuscript from his pupil Marci who hoped his master would afford a solution to the cryptogram. As with his efforts regarding the ancient Egyptian hieroglyphics, Kircher failed utterly.

Without further appraisal and verification, it is difficult to say whether or not Brumbaugh's conclusions bring us nearer to the truth than Kircher's. In addition, the involvement of both Roger Bacon and John Dee with what has been termed 'the world's most mysterious manuscript' remains unproven to this day. The facts which have so far emerged do seem

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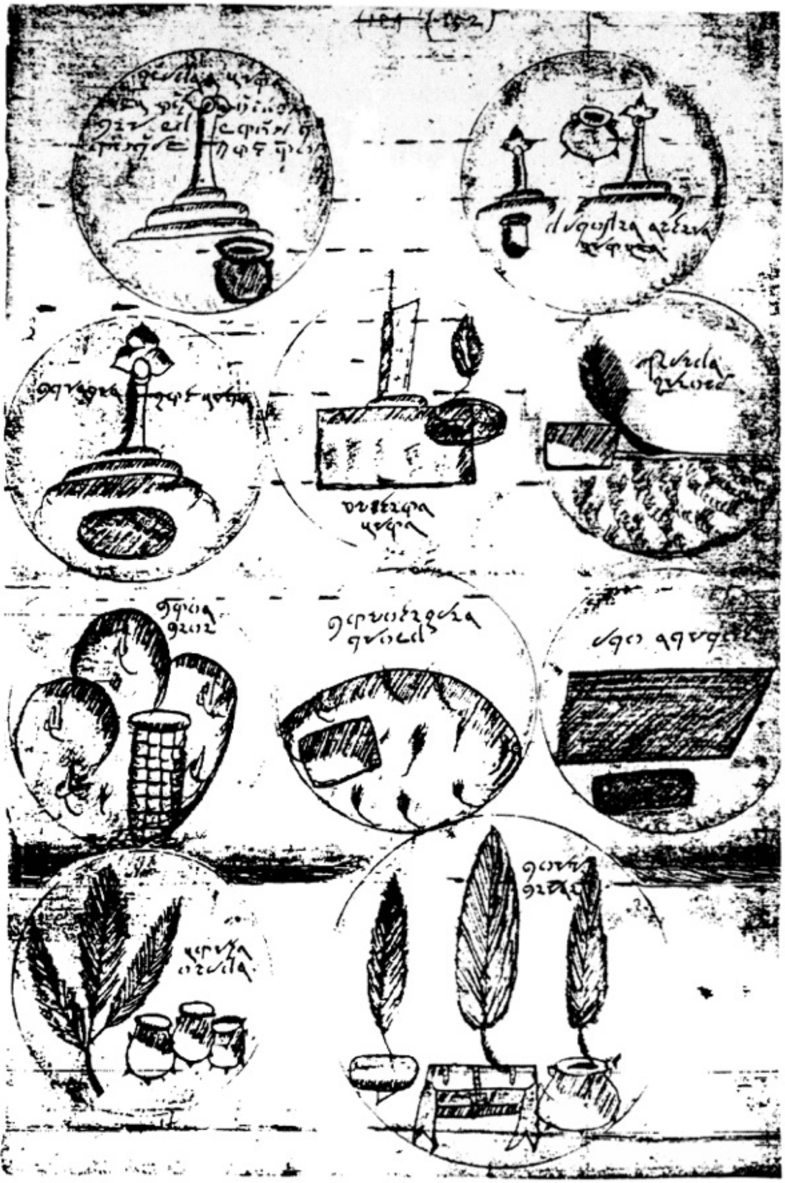
***The Solution of the Voynich 'Roger Bacon' Cipher* by Robert S. Brumbaugh, Yale University Library Gazette, 1975, p. 347.

†*The Voynich 'Roger Bacon' Cipher Manuscript: Deciphered Maps of the Stars* by Robert S. Brumbaugh, Journal of the Warburg and Courtauld Institutes, Vol. 39, 1976, p. 139.

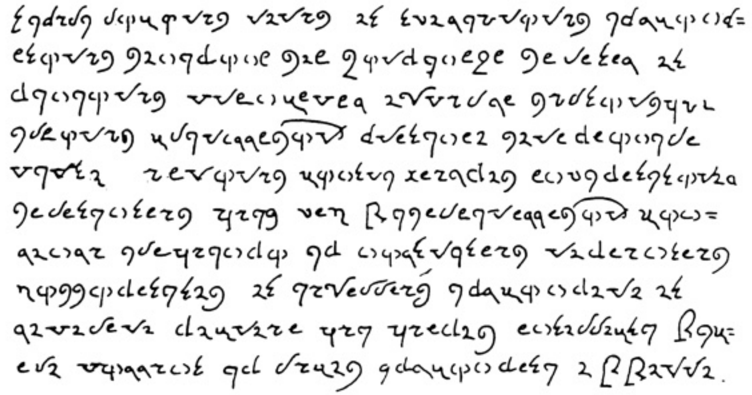
powerfully to imply such an involvement and, if this proves to be the case, the final solution may well rest with the occultist rather than the cryptanalyst.



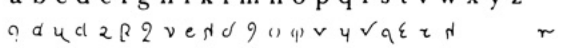
John Dee's Treasure Map. Sloane MS 3188, folio 86V, British Library.

John Dee's deep interest in cipher systems is further emphasized by an event which took place in April 1582 when Edward Kelly delivered to him a curious cipher and map delineated in ten circles – drawn in 'silver point', the Elizabethan equivalent of black lead – containing words written in the same characters as the cipher along with crude drawings of crosses and other items. After some deliberation Dee guessed the cryptogram to be in Latin and devised a substitutional alphabet resulting in the following text:

> Tabula locorum rerum et thesaurorum absconditorum Menabani mei, Gordanili militis et Danaorum principis expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitationes militantium: quam hic, familiarissimorum consensu, aliquando ad nostratium commoditatem et auxilium abscondere et sepelire decrevi: qua quidem intellecta, facile passunt ad lucem abscondita efferre.
>
> *(A table of the locations, the objects and the hidden treasure of Menabani of Gordania, soldier and the expelled King of the Danes and of many other famous men from the southern part of Britain near the military camps there, which I ordered here to be hidden and buried, with the consent of those closest to me, for the benefit and advantage of those of us returning at some future time. Which [table] having been interpreted, they may easily bring what was hidden to light.)*



The Cipher Text


a b c d e f g h i k l m n o p q r s t v w x y z

Dee's solution to the cipher, as he transcribed it.

The names attributed to the ten places indicated on the map are recorded by Dee as follows:

1. Gilds cros
hic o . . .
me id io
onali . ot on
2. blankes suters
croces
3. Marsars got cros
4. Huteos
Cros
5. Fluds grenul
6. Mons Mene
7. Mountegles
arnid
8. Lansapant
9. Corts
nelds
10. Mnrr*
Merse

Dee indicated – in a marginal note – that the map and cipher were found by Kelly and an associate at Huteos Cross, together with a book on magic and alchemy, having been guided there by a spirit. Dee also notes that the Danes (referred to in the cipher text) were last in England in the year 1040.

As to the treasure itself, little is known, although a book, a scroll and a powder – probably of alchemic significance – are mentioned in later sections of the diaries. Dee suggests that Kelly looks first towards Newbury in his quest, and it seems that the skryer did in fact set off in this direction in search of the treasure. Later, through the intervention of spirits, Dee was told that it was sufficient to obtain earth from the ten locations indicated in the map to bring the treasure to light. As an alternative to digging, this method seems to have been favoured by Dee and Kelly, although we have no records of their success in this matter.

Whether or not the treasure or, for that matter, the monuments indicated on Dee's map ever existed, remaining to this day undiscovered, must remain as a subject of conjecture. Like the Voynich manuscript, the end of the tale is yet untold; we can only hope that some day the final chapter will be written.

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*Dee thinks this name to be *Marr*.

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AVTHORE
*REVERENDISSIMO ET CLARISSIMO VIRO,*
*JOANNE TRITHEMIO, Abbate Spanheimenſi, & Magiæ Naturalis Magiſtro perfectiſſimo.*

ſub Columbano II Abbate

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vera introductio ab ipſo Authore concinnata;
*HACTENVS QVIDEM A MVLTIS MVLTVM DEſiderata, ſed à pauciſſimis viſa:*
Nunc vero in gratiam ſecretioris Philoſophiæ Studioſorum
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MONACENSIS.

## LECTORI S.

Monendus es, Candide Lector, literarum ℜ. & 𝔖. (in hoc Opere aliàs numeris, aliàs characteribus, aliàs verbis vel in pagina ſuperſcriptarum, vel in margine adiectarum) illam rubricæ, ſeu rubri coloris, hanc vero atramenti, ſeu nigri coloris notam eſſe. Quin & hoc obſeruabis: ſingulos ſingulorum capitum titulos itidem rubrica eſſe depingendos & ornandos. Cuius rei momentum è præfixa Operi Claue petas, licet. Vale.

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# INCIPIT LIBER PRIMVS STEGANOGRAPHIÆ IOANNIS TRITTHEMII ABbatis Spanheimenſis, Ordinis S. Benedicti, Moguntinenſis Diœceſis,

*AD*

SERENISSIMVM PRINCIPEM, DOMINVM PHILIPPVM, COMITEM PALATINVM
Rheni, Ducem Bauariæ, Sacrique Imperij Principem Electorem, &c.

ANTIQVISSIMOS *Sapientes, quos Græco ſermone Philoſophos appellamus, ſi quæ vel naturæ, vel artis reperiſſent arcana, ne in prauorum hominum notitiam deuenirent, variis occultaſſe modis atque figuris, eruditiſſimorum opinio eſt. Moyſen quoq; Iſraeliticæ gentis famoſiſſimum Ducem in deſcriptione creationis Cæli & Terræ ineffabilia myſteriorum arcana verbis operuiſſe ſimplicibus, doctiores quique Iudæorum confirmant. Diuus etiam & inter noſtros eruditiſſimus Hieronymus tot pene in Apocalypſi Ioannis myſteria latere affirmat, quot verba. Græcorum Sapientes non paruæ apud ſuos æſtimationis prætereo: noſtroſque & Philoſophos & Poëtas doctiſſimos intermitto, qui fabulis cõſcribendis operam nauantes, aliud imperitis, atque aliud eruditis hominib. vnius* *narrationis ſerie ſagaci adinuentione tradiderunt. Hos ego Sapientiæ ſtudioſiſſimos amatores etſi propter ingenij tarditatem perfecte imitari nequeo: admirari tamen, & qua poſſum ſedulitate legere nō omitto. Quia cum illos magna præ cæteris hominibus proprio ſtudio excogitaſſe conſidero, meipſum quadam violentia confricans, vt incaleſcam, ad aliqualem vel cum nouiſſimis imitationem præcedentium impello. Nec me penitus, vt reor, feſellit opinio; quippe qui & multa, quæ prius neſciueram, per continuum legendi ſtudium didici: & cogitationibus meis ad inueſtigandum ſecretiora & prorſus arcana cæteris aditum reſeraui. Nam etſi non ſum tantæ vel eruditionis vel induſtriæ, vt me illum antiquorum ſapientum myſteria occultādi modū apprehēdiſſe ex omni parte auſim profiteri: modos tamē quoſdam & multos & varios, non penitus (vt mihi videtur) contemnēdos reperi, quibus mentis meæ ſecretiſſimam intentionem alteri hanc artem ſcienti, quam latiſſime voluero, ſecure & abſq; illuſione, ſuſpicione, vel deprehenſione cuiuſcunq; per apertos vel nuntios vel literas poſſum intimare. Et huius ſecretiſſimæ artis adinuentionē nouā ad inſtantiā Sereniſſimi Principis, Dom. Philippi, Comitis Palatini Rheni, Ducisq; Bauariæ, ac Sacri Romani Imperij Principis Electoris ſemper inuictiſſimi, Philoſophorū omniū ſapiētiſſimi Mecœnatis, quo nullus mihi dignior viſus eſt, cui hoc magnū ſecretū reueletur, literis cōmendaui, & non ſine maximis laboribus in ſubiectum volumen cōportaui. Ne aūt hoc magnū ſecretū in aures vulgarium imperitorū aut prauorum hominū perueniat; officij mei rationem exiſtimaui non vltimā, ita illud, quoniā myſteria docet intelligere neſciētē, myſterijs obuoluere, vt nemo futurus ſit ex imperitorū numero, nemo niſi ſtudioſiſſimus, q̄ huius ſcientiæ arcanū ſua poſſit virtute perfecte & ad intentionē noſtram penetrare ad plenum, niſi per receptionem à do* cente, quã Hebræi Cabalam, myſterijs præpoſitã occultiſsimis, appellãt. Nec minus Reipub. noceret huius ſecretiſsimæ artis in improbos & reprobos diuulgata notitia, quã prodeſſet in bonos. Quoniam quidẽ ſicut boni & virtutum ſtudioſi homines omnib. adinuentis vtũtur ad bonũ & communẽ vtilitatẽ: ita mali & reprobi non modo ex malis, verũ & ex bonis atq; ſanctiſsimis inſtitutis occaſiones ſibi venantur,. quib. deteriores fiant. Simile huic noſtro ſecretiſsimo & alioquin vtili Reipubl. atque honeſtiſsimo adinuento cõtingere poteſt; vt ſicut bonis & ſanctiſsimis hominib. inſtrumentum ſe præbet ad optima, ita peruerſis & impijs miniſterium exhibeat ad ſcelerata. Nã ſicut bonus & honeſtatis amator, voluntatis ſuæ ſecretũ, pro bono priuato vel comuni, alteri hanc artem ſcienti, quando & quotiens voluerit, ſecure, ſecrete, & abſq; aliqua ſuſpicione cuiuſcunque mortalis, perfecte, copioſe & integerrime per patentes omnibus, apertas vel clauſas literas (ita vt nemo, quantũlibet eruditus, aut curioſus, quicquã valeat ſuſpicari de ſecreto mittentis; nec, etiam ſi ſuſpicatur, deprehendere) omni tẽpore notificare poteſt, & ad quamlibet diſtantiam locorum intimare & exprimere: ita & peruerſus quiſq; lubricus, aut malitioſus, etiam Latini ſermonis penitus antea ignarus, mox vt hanc artem conſequutus fuerit (quam me docente in biduo ad longiſsimum conſequi poterit) iam deinceps Latino ſermone, compoſitione congrua literas ſcribet qualibet narratione apertas, pulchras & ſatis ornatas, ad me vel ad alium in hac arte peritum, quibus voluntatis ſuæ arcanum mihi ſoli peruium tantis myſterijs virtute Cabaliſtica obuoluet, vt à nemine penitus, quantumcunque ſtudioſo vel erudito, ſine huius artis, de quibus ſum dicturus, ſpiritibus valeat penetrari. Scriberet iam deinceps doctus & & indoctus, vir & mulier, puer & ſenex, bonus & malus, pudicus & laſciuus, Latino vel quocunque ſermone ſibi noto, per omnia climata

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mundi literas Latinas, Græcas aut barbaras omni ſuſpicione carẽtes,quib. aliud neſcientibus artẽ exhiberet in patulo, atq;aliud ſcientib.in occulto.Nec tuta inter cõiugatos fides contracta ſacramento,hac ſcientia publicata in reprobos,iã deinceps maneret: dũ vxor, licet Latini ſermonis hactenus inſcia, ꝑ verba pudica, honeſta atq; ſanctiſſima cuiuſlibet linguæ vel idiomatis iam ſatis docta, malã & impudicam amatoris adulteri ſeu fornicatoris mentem & intentionem,licet viro perferẽte literas ac collaudante,vt optimas, latiſſime intelligere,ſuumq; deſiderium eodem modo,quam late & copioſe voluerit,illi ſecuriſſime eiſdem vel alijs literis pulchra & ſatis admodũ ornata ſerie poſſet remandare. Enimuero licet hæc ſcientia in ſe ſit optima, & Reipubl.ſatis vtilis;tamen ſi ad prauorum notitiam perueniret,(quod Deus prohibeat) totus Reipub.ordo per ſucceſſum temporis non modice poſſet turbari:fidesq; periclitari publica, literæ omnes,inſtrumenta,conſcriptiones,ipſi denique hominum ſermones in grauiſſimam ſuſpicionem verti:nemo iã literis,quantumlibet ſanctis & honeſtis,abſque pauore crederet,ſed fidem epiſtolis rarus adhiberet.Quoniam quantumcunque honeſta & pudica verba fuerint:ſemper dolus,fraus,deceptio,ſubeſſe putaretur; fierẽtq; homines ad omnia pauidi,& non minus in amicos,q̃ in aduerſarios vt plurimũ ſuſpicioſi.Nec fieri quiſquam,etiamſi mille vixerint annis, tã doctus & expertus in hac ſcientia cum ſuo doctore poterit,vt non relinquãtur infiniti modi, ſecrete, occultiſſime & ſecuriſſime in hac ipſa arte ſcribendi,& pro volũtate cuiuſlibet alicuius experti operãdi ad omnia ſufficientes,quos ipſe cũ ſuo præceptore nondum apprehendit.Nã quemadmodũ aerij ſpiritus boni & mali à ſummo Deo creati in miniſterium & profectũ noſtrum (per quorũ intelligentiam omnia iſtius artis ſecreta reuelantur) ſunt nobis ſine numero infiniti & penitus incõprehenſibiles:ita nec huius artis noſtræ, q̃ Steganographiã (ſe-

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*creta & arcana & myſteria, nulli mortaliū, quantumcunq; ſtudioſo vel erudito, patula continentē perfecte) appellamus, omnes modi, viæ, differētiæ, qualitates & operationes in æternum poterunt ad plenum fieri penetrabiles. Eſt.n hæc ſcientia chaos infinitæ altitudinis, q̄ nemo perfecte cōprehendere poteſt: quia quantumlibet in hac arte doctus & expertus fueris, ſemper tamen minus apprehendiſti, quā illud eſt, quod neſcis. Habet.n. hæc profunda ſecretiſſimaque ars eam proprietatē, vt diſcipulum magiſtro facile reddat incōparabiliter, vt ita dixerim, doctiorē: modo ſit à natura ad procedendū diſpoſitus, & in his, quæ in traditione Cabaliſtica percepit ſtudioſus. Et ne quis huius op̄is lector futurus, cū in ꝓceſſu ſæpe offenderit nomina, officia, ordines, differētias, ꝓprietates, orationes, & quaſlibet alias operationes ſpirituū, per quorum intelligentias hæc ſecreta huius ſcientiæ omnia clauduntur & aperiuntur; me Necromanticū & Magum, vel cū dæmonib. pactū contraxiſſe, vel qualibet alia ſuperſtitione vſum, vel vtentē credat vel exiſtimet: neceſſarium duxi & oportunum, famam & nomen meum à tanta labe, iniuria, culpa & macula ſolenni proteſtatione in hoc prologo cum veritate vendicando præſeruare.*

*Proteſtatio ſeu iuſiurādū Authoris de artis huius ingenuitate, &c.*

Dico ergo & coram Omnipotenti Deo, quem nihil penitus latere poteſt, & coram Ieſu Chriſto, vnigenito filio eius, qui iudicaturus eſt viuos & mortuos, in veritate dico, iuro & proteſtor: Omnia & ſingula, quæ in hoc opere dixi, vel dicturus ſum, omneſque huius ſcientiæ vel artis proprietates, modi, figuræ, operationes, traditiones, receptiones, formationes, adinuentiones, inſtitutiones, mutationes, alterationes, & vniuerſa quæ ad eius ſpeculationem, inuentionem, conſecutionem, operationem & practicam, vel in parte vel in toto pertinent, & omnia quæ in hoc noſtro volumine continentur, veris catholicis & naturalibus principiis innituntur, fiuntque omnia & ſingula cū Deo, cū bona cōſciētia ſine iniuria Chriſtianę fidei, cū integritate Eccleſiaſticę traditionis, ſine ſuꝑſtitione quacūq;, ſine idololatria, ſine omni pacto malignorū ſpirituū explicito vel implicito; ſine ſuffumigatione, adoratione, veneratione, cultu, ſacrificio, oblatione dęmonum, & ſine omni culpa vel peccato tā veniali q̄ mortali: fiūtq; omnia & ſingula cū veritate, rectitudine, ſynceriate & puritate. Vt hui⁹ adinuētionis ſciētia, & practica ad bonū

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vſum, nõ dedeceat virum ſapientē, Chriſtianum bonum atq; fidelem. Nam & ego Chriſtianus ſum, & monaſticæ conuerſationi voluntarie addictus: cupioq; non aliter viuere & conuerſari quam verum deceat Chriſtianũ & monachum ſub regula Diui patris Benedicti profeſſum: ipſamq; fidem Catholicam ſecundum traditionem S. Romanæ Eccleſiæ ſuſcepi à cunabulis, baptizatus in nomine Patris, & Filij, & Spiritus ſancti, quam cum ipſa & vniuerſali Chriſtianorũ Eccleſia teneo, credo, & quã diu vixero, cũ Dei auxilio ſemper inuiolatã firmiter ſeruans, corde, ore & opere tenebo, nec vnquã ab ipſa deuiare quacunq; occaſione intendo. Procul ergo ſit à me, aut diſcere aut docere aliquid, quod ſit Chriſtianæ fidei & puritati contrarium, ſanctis moribus noxium aut regulari propoſito quomodolibet aduerſum. Deum timeo, & in eius cultum iuraui, à quo nec viuus, nec (vt confido) mortuus ſeparabor.

*Hanc proteſtationẽ meam non ſine cauſa toti huic operi noſtro præpoſui, propterea quod nouerim plures eſſe futuros: qui cum ea, quæ ſcripſimus, intelligere nequeant, ad iniurias cõuerſi, bona & ſancta ſtudia noſtra malis artibus aut ſuperſtitioſis adinuentionibus ſint conceſſuri. His, cum futuri ſint, & omnibus quicunque hæc noſtra ſynthemata ſunt lecturi, attente ſupplicamus, vt ſi hanc ſecretam traditionem noſtram intellexerint, perpetuo ſeruent occultam, nec myſteria tam miranda transfundant in publicum. Si vero non intellexerint (quod multis ſcimus futurum) diſcant prius, quam reprehendant. Enimuero temerarium ſe iudicem oſtendit, qui priuſquam cauſæ veritatem agnouerit, profert de ea ſententiam. Diſcite prius hanc artem, & poſtea iudicate: quam ſi nequiueritis intelligere, non ipſam (quia bona eſt) ſed obtuſa ingenia veſtra reprobate. Scio enim & certus ſum, neminem ſanæ mentis hoc opus noſtrum poſſe reprehendere: niſi ipſũ contingat penitus ignorare. Eos autem, quibus familiarius eſt ſapientiam ſpernere, quam didiciſſe, nec opto nec vellem hæc myſtica noſtra penetrare.*

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## CAP. I.

### CVIVS CLAVIS ET OPERATIO TENETUR à ſpiritu principali Pamerſyel, anoyr madriel per miniſterium ebra ſothean abrulges itrasbiel. Et nadres ormenu itules rablion hamorphiel. Ad hos fit commiſſio omnium cum exorciſmo.

HVIVS primi capituli eſt multum difficilis & periculis plena operatio, propter ſuperbiam & rebellionem ſpirituum eius, qui non obediunt alicui, niſi fuerit in hac arte expertiſſimus. Nouitijs enim & minus in arte probatis non ſolum non obediunt, ſed etiam ſi nimis vrgeātur, eos frequenter lædunt, & varijs illuſionibus offendunt. Malicioſi & infideles ſunt ſuper omnes alios aereos ſpiritus, & nulli penitus niſi maximis ſacramentis cōpulſi obediunt, & ſecretum quod eis cōmittitur ſæpè infideliter alijs oſtendunt. Nam mox vt emiſſi fuerint cum literis auolāt, & ad eum cui mittuntur, ſine ordine irrumpentes, ſicut populus ſine duce fugiens de prælio, furioſi properant & aerem ſuo clamore replētes ſæpè omnibus in Circuitu mittentis arcana manifeſtāt. Conſulimus ergò, vt nemo in hac arte operaturus illos cōpellat, nec eorum miniſteria anxiè requirat. Quia proterui & infideles ſunt: cum plures ex his quos conſequenter dicemus inuenire poſſit ſatis beneuolos, qui vltrò ſeſe offerant ad obediētiam paratos. Si quis autem proteruiam eorum experiri omnino voluerit & probare ea quæ diximus eſſe vera, hunc modum obſeruandum nouerit. Præparet chartam in quam ſcripturus eſt cum Inuocatione diuini nominis, in nomine Patris & Filij & Spiritus S. Deinde verò ſcribat in ea quamcunque narrationem voluerit ſimplicem & aper-

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apertã, quam omnes legentes intelligant, latino, patrio vel quolibet alio ſermone. Cum autem ſederit ad ſcribendum verſus Orientem, ita ſpiritus compellat. Pamerſiel oshurmy delmuſon Thafloyn peano charuſtea melany, lyaminto colchan, paroys, madyn, moerlay, bulre + atloor don melcoue peloin, ibutſyl meon mysbreath alini driaco perſon. Criſolnay, lemon aſosle mydar, icoriel pean thalmon, aſophiel il notreon banyel ocrimos eſteuor naelma beſrona thulaomor fronian beldodrayn bon otalmeſgo mero fas elnathyn boſramoth. Hęc cum dixerit, videritque ſibi ſpiritus ad obſequendum præſentes, continuet opus inceptum. Quod ſi nondum appparuerint, totiens repetat iam dicta, donec cōpareant: aut penitus intermittat, ne nimium compulſi lædant operantem. Cum autem literas compleueris, intentas mitte eas cum nuncio ad amicum in arte probatum, quas cum receperit, dicat iſtam coniurationem. Lamarton anoyr bulon madriel traſchon ebraſothea panthenon nabrulges Camery itrasbier rubanthy nadres Calmoſy ormenulan, ytules demy rabion hamorphyn. His dictis mox intelliget mentem tuam perfecte, ſpiritibus iam vltro ſe cum impetu offerentibus & clamantibus, ita vt plerunque & alij præſentes ſecretum mittentis percipere valeant. Sed obſerua, vt in omnibus literis quas mittis hac arte conſcriptas proprium ſignum infigas, vt is cui ſcribis ſciat, per quos ſpiritus ſis operatus. Quoniam ſi ipſe operaretur per alios ad intelligendum, & tu per alios ad mittendum nunquam in æternum obedient ei, ſed pro indebita operatione & illum læderent, & ſecretum tuum minime reuelarent. Omnes enim ſpiritus quibus in hac arte vtimur, ordines & officia ſibi commiſſa tantum cuſtodiunt, & de aliis nullatenus intermittunt. Conſidera diligenter omnia quæ in iſto capitulo diximus, & facilius poteris intelligere quæ in ſequentibus dicturi ſumus. Et vt ea quæ diximus comprobemus exemplo, ponamus intentionem noſtram in ſermone vulgari, quam conſequenter notificabimus amico modo prædicto.

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### SIT ISTA INTENTIO MENTIS SECRETA *aliculus principis, quam optat ſcire ſuum vaſallum abſentem.*

Roth.

LIeber getrewer / wir ſeyn in willens/ durch redliche vrſach; die von Straßburg zubekriegen vnd mit gantzer macht zuvberfallē auff nechſt Mitwochen nach Viti vnd Modeſti. Iſt darumb vnſer ernſtliches begeren an dich/ als du vns mit Aydt vnd Gelübde verwandt biſt vnd zu getrewen dienſten verbundē: Du wölleſt vff denſelbigen Tag wol gerüſt / nach deinem vermögen / vmb vier nach Mittemtage bey Stauffenburg in dem Walde erſcheinen [Hic ita erant literę poſitæ] weitern beſcheidt daſelbſt finden würdeſt/ nach zukommen vnd nit außbleibē/ Wöllen wir in gnaden gegen dich erkennen vnd behalt dieſen vnſern Anſchlag bey dir in hoher geheym/ ꝛc.

### AD NOTIFICANDVM HOC SECRETVM *Vaſallo cum latiori intentione mittentis ſcribatur ſic vel alio modo:*

Roth.

*OMnipotēs ſempiterne Deus qui omnia creaſti ex nihilo, miſerere noſtri per vnigeniti filij tui in cruce morientis amariſſimā paſſionē, qui cōceptus de ſpiritu ſācto ſine cōmixtione virili natus eſt ex puriſſima ſēper Virgine Maria tradenſque ſe pro nobis voluntarie in mortem ſuo ſanctiſſimo cruore animas noſtras moriens de morte liberauit. Exaudi nos miſeros ò clementiſſime pater, & per eiuſdem filij tui dulciſſimi Domini noſtri Ieſu Chriſti ſacratiſſimi ſanguinis effuſionem indulge nobis peccata noſtra & infunde cordibus noſtris gratiam tuam, vt te in omnibus & ſuper omnia ſyncero feruore diligentes mandatis tuis ſemper cum deuotione obediamus, & mutuo amore iugiter proficientes nihil dinceps amemus terrenum, nihil quæramus caducū. Tu enim es Dominus Deus noſter, qui nos ad imaginē & ſimilitudinem tuam ab initio creaſti cum non eſſemus: & per dilectum filium tuum redemeſti, cū perijſſemus: quem mortuum pro peccatis noſtris & ſepul-*

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ſepultum tertia die à mortuis reſuſcitaſti, eumq; gaudentibus ſuis diſcipulis, viuũ per dies quadraginta in multa conſolatione oſtendiſti. Ipſum verũ Deum & hominem, pura & firmiſſima confeſſione tecum in tua incircumſcriptibili maieſtate ſine fine regnantem in fine mundi denuo credimus eſſe venturum ad iudicandum viuos & mortuos, & redditurum vnicuiq; noſtrum ſecundum opera ſua. Per ipſum te rogamus, ò Clementiſſime pater, exaudi nos & miſerere nobis nunc & in illa terribili hora, in qua per ipſum filium tuum iudicandi ſumus. Reſpice in nos miſericordiſſime Deus: ſumus enim fragiles, & miſerandi peccatores, bonis operibus nudi qui ſanctiſſimã Maieſtatem tuam peccando in multis offendimus. Sed miſericordia tua cõuerſi ad pœnitentiam pro peccatis noſtris lachrymantes gemimus: per Ieſum Chriſtum filium tuum humiliter deprecantes, vt auertas indignationem tuam à nobis, indulgeasque nobis clementer tranſacta crimina, perducens nos præſenti terminato exilio ad amœnitatem patriæ Cœleſtis. Ioan. Trithemius ſcripſit.

Huiuſmodi narrationem ſimplicem & apertam vel aliam quamcunq; volueris quam omnes legant & intelligant & quæ nihil contineat ſecreti, quamque non verearis in omnium deuenire conſpectum, ſcribas in charta præmiſſa, quam diximus coniuratione Spirituũ facie verſa ad orientẽ, qua ſcripta intentionem tuam ſecretam quam volueris ſcire abſentem corã ſpiritibus exprime, conteſtans eos vt agant fideliter, ſtatimque auolabunt. Cũ literas tuas acceperit is cui mittuntur, ſigno orientis cognito facie conuerſus ad Orientem dicat coniurationem quam præmiſimus: Lamarton, anoyr:
& ſtatim intelliget tuam intentionem ſecretam quam
Spiritibus commiſiſti
pro certo.

AD

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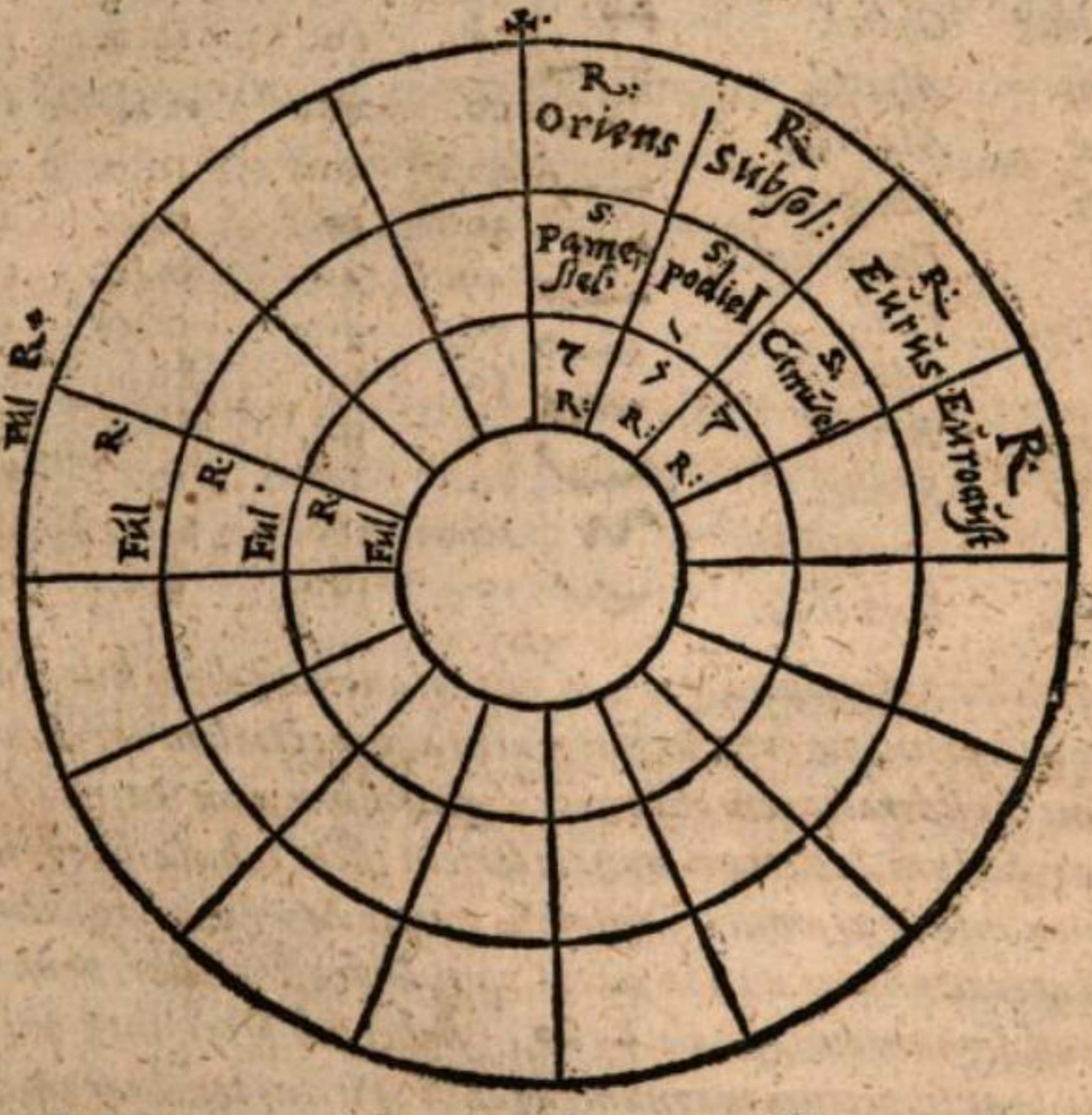
Roth.

## AD SCIENDVM SPIRITVVM LOCA, nomina & ſigna, nota ſubiecta.

*SED cum ſit neceſſarium omni operanti in hac ſcientia ſcire loca & nomina principalium Spirituum & ſigna, ne morantem in meridie per ignorantiam vocet ab Aquilone, quod non ſolum impediret intentũ, ſed etiam lædere poſſet operantem ponam tibi conſequenter in circulo plagas in quibus principales Spiritus morantur, cum nominibus eorum & ſignis.*

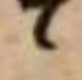
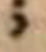
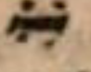
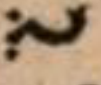
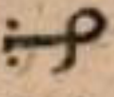
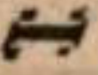
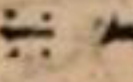
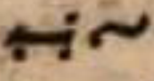
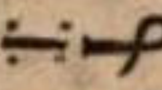
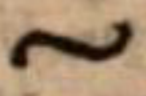
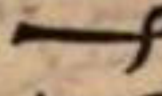
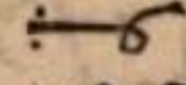
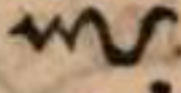
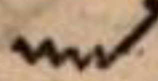
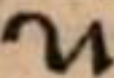
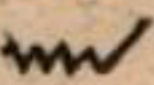
Rub.

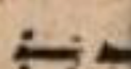


In hac figura ſculptoris incuria legitur *Podiel* pro *Padiel* & *Cimuel* pro *Camuel*.

*Ecce iam habes plagas orbis vniuerſas, quas noſſe in operatione huius artis in præſenti libro inprimis & ante omnia eſt neceſſarium, & ſine quorũ notitia nullus in arte ſequetur effectus.*

*Rurſus oportet te ſcire ſingulorum principalium Spirituum primos ſubſtitutos, quot ſint in numero quibus ſecreta myſteria committuntur : Vt ſcias eorum ordines, quomodo ſint vocandi, & quomodo rurſus emittendi ad officia ſua, & quot ipſi habeant illuminatores in die, & quot* lucifugos in nocte, quoſque amicos & quantos ſoleant formidare inimicos, & de his omnibus docebo te in præſenti tabula, quæ dicitur tabula directionis.

| Schw. | Roth. | S. | R. | S. | R. | S. |
|---|---|---|---|---|---|---|
| Oriens. | Pamerſiel. |  | 1000. | 10000. | 100. | 0.0. |
| Subſolanus. | Padiel. |  | 10000. | 200000. | 10. | 0.0. |
| Eurus. | Camuel. |  | 10. | 10. | 10. | 10.0. |
| Euroauſter. | Aſeliel. |  | 10. | 20. | 10. | 0.10. |
| Auſter. | Barmiel |  | 10. | 20. | 10. | 20.0. |
| Auſtafricus | Gediel. |  | 20. | 20. | 10.0. | 10.0. |
| Africus. | Aſyriel. |  | 20. | 20. | 120. | 10. |
| Fauonius. | Maſeriel. |  | 30. | 30. | 10.0. | 0.10. |
| Occidens. | Malgaras |  | 30. | 30. | 0.30. | 210. |
| Chorus. | Dorothiel. |  | 40. | 40. | 0.40. | 30.0. |
| Subcircius. | Vſiel. |  | 40. | 40. | 0.30. | 0.0. |
| Circius. | Cabariel. |  | 50. | 50. | 80.0. | 80.0 |
| Septentrio. | Rayſiel |  | 50. | 50. | 80.0. | 0.80. |
| Aquilo. | Symiel. |  | 10. | 1000. | 10. | 100. |
| Boreas. | Armadiel. |  | 1000. | 180. | 8.0. | 00. |
| Vulturnus. | Baruchas. |  | 10. | 180. | 810. | 00. |

Orientem hic velim intelligas non vbi Sol quolibet die oritur, ſed eum locum in quo à principio creatus fuit, quem æquinoctialem appellamus. Niſi enim hanc conſiderationem obſerues diligentiſſime, non poteris in hac arte habere profectum. Sed etiam nunc te ſeriem iſtius tabulæ docebo ita, vt ex Vno ſpiritu intelligas omnes. Capiamus itaque Malgaras pro exemplo, per quem ſit operatio huius artis in nono Capitulo præſentis libri primi. Occidentalis eſt, ſignum eius eſt tale , habet ſub ſe triginta qui præſunt diei, & habent Imperium magnum fugandi Spiritus tenebrarum. His ſubiecti ſunt alij 30. qui præſunt nocti & verſantur in tenebris ſemper, nec veniunt ad lucem, niſi per imperium ſuorum principum, quibus omni tẽpore ſunt ſubiecti. Et iſti rurſus ſub ſe habent tanquam cuſtodes & miniſtros pleno iure ſubiectos aliquãdo 30. aliquando 20. aliquando 10. & aliquando omnes, cum omnibus ſimul egrediuntur ad imperium ſuorum principum, tali ſcilicet ordine. Vt quot eorum numero per operantem Virtutum magnarũ imperio vocati fuerint ex ſecundo vel tertio ordine, tot etiam ſeruitores

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*tores & cuſtodes cum ipſis veniant ad principalem, qui eſt Malgaras. Iterū ſub iſtis ſunt alÿ tanquā nuntÿ & ianitores: ſine certo numero, qui ſæpe cum ipſis mixti conueniunt. Horum ſpirituum omnium nomina non tenemus. Sed quæ ſcire neceſſarium eſt operantem, in quolibet capitulo exprimemus. Et nota, quod omnes iſti ſpiritus ſunt cum ſuo imperatore principali quilibet in plaga orbis deputata ſibi, vt patet in tabula.*

## CAP. II.

## *CVIVS PRINCEPS VOCATVR PADIEL Subſolanus, habens ſub ſe miniſtros diurnos* 10000. *nocturnos* 200000. *& alios multos ſubſeruitores, quorum incertus eſt numerus.*

Noth.

CVM, ſicut in præcedenti Capitulo diximus, Pamerſiel cum Spiritibus ſuis dictis, implacabilis & infidelis ſit, nec obediat paſſim omnibus in hac arte operari cupientibus, ſed vix in ea expertiſſimis: volūm⁹ in hoc præſenti Capitulo artem facere tutiorem, & modum operandi in ea demonſtrare per Spiritus meliores qui ſint beneuoli, prompti & hilares ad obediendum vocanti, qui debito modo & tempore vocati veniant ſine mora: & quod eis fuerit commiſſum fideliter perferant ſine omni fallacia. Primus autem principalis huius operationis imperator & præſidens dicitur Padiel nomine Subſolanus, manſione orbiculari; quæ eſt prima manſio poſt orientem. Is habet ſub ſe decem millia qui præſunt diei & omnibus operationibus huius artis diurnis, qui præcipiunt & educunt Spiritus nocturnos in tenebris latitantes, qui ſunt numero ducenta millia, omnes fugiunt lucem & diem, præter vnum qui eſt nuntius ad Spiritus præſidentes: omnes boni & beneuoli ſunt, nec lædunt operantem niſi ſit malitioſus, vel minus in arte peritus. Non opus eſt omnes ſimul aduocare, ſed pauci ſufficiunt & aliquando vnus ſatisfacere poteſt operanti, ſiue operatio nocturna ſit, ſiue diurna. Nam cum

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ſint beneuoli, quieti & tranquilli: frequentius ſoliuagi ſunt, quã in multitudine tumultuoſi. Cum ergo volueris operari per eos, & mentis tuæ ſecretũ alicui, quantumcunque abſenti, per ipſos intimare: ſic facito. Scribe in chartam præparatam antea debito modo, ſicut ſcis, quamcunque narrationem volueris & in quacunque lingua; quia indifferens eſt: cum ille non ex charta, ſed ex Spiritibus mentem tuam percepturus ſit quam ſcribens, vertes te ad ſubſolanum, qua perfecta dicas iſtam coniurationẽ. Padiel aporſy meſarpon omeuas peludyn malpreaxo. Conduſen, vlearo therſephi bayl merphon, paroys gebuly mailthomyon iltheartamarſon acrimy lon peatha Caſmy Chertiel, medony reabdo, laſonti iaciel mal arti bulomeon abry pathulmon theoma pathormyn. Cum hæc verba cõpleueris, videbis duos vel ad minus vnũ è Spiritibus placidiſſime præſentem & paratũ obedire voluntati. Et huic committes ſecretum tuum, & fideliter perferet illud quò iuſſiſti. Cum autem literæ venerint ad eum cui mittuntur per nuncium, ſi ſolus eſt, bene, ſi cum aliis, ſecedat ad partem ſi poteſt, aut ſi non poteſt, verſus ad ſubſolanum, dicat ſub ſilentio iſtam coniurationem. Padiel ariel vanerhon chio tharſõ phymarto merphon ampriſco ledabarym, elſophroy meſarpon ameorſy, paneryn atle pachumgel thearan vtrul vt ſolubito beſlonty las gomadyn triamy mefarnothy. His verbis rite dictis ſtatim Spiritus miſſus apparebit reuelans ei perfecte nullo alio percipiente quicquid illi commiſiſti reuelandum ſine dolo & ſine omni periculo. Nemo autem malicioſus & nequitioſus facile in hac arte poterit operari, ſed quando quis melior & purior fuerit tanto ei Spiritus libentius & hilaritate maiori obediunt. Et quãdo hanc ſcientiam vnusquiſq; magis occultauerit, tãto facilius operabitur. Et nota, quod iſte Padiel cum Spiritibus ſuis eſt deputatus ad nunciandum ſecretas auiſationes pro correctione malefactorum, incarceratione, punitione, ſicut ſubiecto demonſtrauimus exemplo.

## INTENTIONIS SECRETVM, QVOD non literis, ſed Spiritibus ſecundæ manſionis committatur.

Roth.

DELATVS eſt quiſpiam apud principem, cui aliquod crimen imponitur læſæ maieſtatis vel quodlibet aliud: vult eũ puniri per ſuũ officialem à quo longe diſiungitur: ſed ei ſcribere id ipſum nõ vult, ne manifeſtatis literis qualibet occaſione reus fiat auiſatus, & fugiat, vel coadiunctis ſibi viribus amicorum reſiſtat, vel quippiam contra principem aut patriæ leges moliatur ſiniſtrum. Scribit hanc vel aliam quamcunq; narrationem ad ſuum præfectum quam non vereatur ab omnibus legi: ſecretum vero cõmittit Spiritui, eo modo quo prædiximus, qui fideliter narrabit ſecretum eius illi, ad quem mittitur prius in hac arte inſtitutum.

Sinceram charitatem. Mitto tibi orationem pro deuotione pœnitentiũ, ſatis pulchre compoſitam, breuemque, quam integra mentis meæ beneuolentia in te ſola poſſidere non voluit, & eſt talis vt ſequitur. Libera nos Ieſu Chriſte æterne ſaluator bonorum omnium & indulge reorũ delicta, gemituſq; noſtros exaudi, mitigans tempeſtates vitiorum, renouanſque conſcientiæ vetuſtatem, ad æternam nos reducito paradiſum. Bone Ieſu remitte nobis exorantibus peccata noſtra: quoniam grauiter offendimus & ſæpe relapſi ſumus. Dulciſſime Saluator infirmitates noſtras ſana, quæſumus. Benignus eſto rogantibus te Ieſu pijſſime & nos famulos tuos ſupplicantes exaudi. Homines ſumus aſſiduis miſeriis inuoluti, maximiſque tempeſtatibus immerſi. Erue nos, tribulatorum conſolator victorioſiſſime, quoniã vita noſtra aſſidua infœlicitate ſepulta corrumpitur. Miſerere tantum Ieſu clementiſſime ſaluator, reſpice humilitatẽ te amantium & non permittas demergi nos exules in luto & turpitudine vitiorum, in amore ſæculi. Hucuſq; torpentes iacuimus, vicijſq; innodati noſtram paruipendimus ſalutem, futurique examinis minime recordati ſumus. Benigniſſime Creator eſto propitius famulis tuis, & ſalua lachrymantes quos decepit miſerrima vanitas mundi, viam (proh dolor) Veritatis negleximus omnes, ſed libera nos luto infixos exuleſque: quoniam Saluator noſter tu es Ieſu, qui neminem deſpicis gaudium indeficiens & ſempiterna fœlicitas ſanctorum es ſpes noſtra, Chriſtianorum gloria, Angelorum lumen, remunerator inuictorũ Martyrum, corona virginum, honeſtas viduarum. Bone Ieſu exaudi nos humiles, cla-

*mantes ad te, libera nos de præſenti exilio concedens nobis gratiam, vt ſine ſine viuamus, viuifica quæſumus non miſeros ſeruos tuos exules, quos redemiſti, vt Zelum Iuſtitiæ verum conſequamur. Conſerua nos omnipotens Deus, maieſtas infinita, miſericordia incircumſcripta, æterna ſalus nobilium animorum. Amen. Finis orationis Ioan. Trithemÿ Abbatis.*

## ALIA ORATIO, CVIVS CONIVRATIO

## *Padiel melion, parme, camiel buſayr, ilnoma, venoga, pamelochyn.*

HANC *quoque non indeuotam orationem accipito. Humanæ ſalutis amator, vniuerſorum Creator maximus, nobis indixit obedientiã mandatorum cui omnes tenemur obedire ex amore, præmium vero obedientibus promiſit ſempiternæ fælicitatis tabernaculũ poſſidere. Chriſti obedientiã inſpiciamus, quã imitari curemus, vt ad æternã fælicitatem nobis promiſſã ingredi mereamur, angelorumq; cõſociari manſionibus ſempiternis. Agamus pænitẽtiã dum poſſumus, tẽpus precioſum expendẽtes fructuoſe Caueamus ne imparatos mors rapiat, quæ concedere moram alicui recuſat. Ideoque fratres agere pænitentiam non tradetis. Velociter enim ad vos mors veniet: quam nemo veſtrũ diu euadere poteſt. Dies ergo veſtros tranſeuntes conſpicite pænitentiam inchoantes, quando tempus habetis. Appropinquat hora decedendi hinc. O mors rerum terribilium terribiliſſima, quam velociter nos miſeros conſumis incolatumque noſtrum breuiſſimum multis iniuriis plenũ miſeris facis eſſe crudelem? Euigilemus miſeri Chriſto Ieſu Saluatore noſtro pÿſſimo nos exhortante & conteſtante, vt turpes negligentias arguamus, & bonis operibus iuſtititiæ vias ſolicite cuſtodiamus. Alme redemptor generis humani exaudi nos, veniamque nobis tribue peccatorum. O pater miſericordiæ ſis nobis propitius in omnibus aduerſitatibus noſtris. Sana domine infirmas animas noſtras, quoniam tui ſumus, præſta nobis afflictis vermiculis requiem ſempiternæ amœnitatis, quatenus te ſemper aſpiciendo laudemus. Amen. Ioan. Trith. Spanheimenſis ædidi,*

*1500.*

## CAP. III.

### CVIVS PRINCEPS CAMVEL, HABENS *ſub ſe ſpiritus præſidentes diurnis operationibus* 10. *& nocturnis ſimiliter* 10. *cum ſubſeruitoribus totidem, quorum officium eſt mittentis nunciare aduentum, Vias & Iter.*

Roth,

TERTIÆ manſionis ad Eurum primus & ſupremus omnium Spiritus vocatur Camuel, valde beneuolus & promptus ad mittendum ſuos ſubſtitutos ad eum qui in hac ſcientia ſecundũ formam debitam operatur. Paucos quidem habet miniſtros, ſed omnes bonos, voluntarios & fideles, videlicet decem, qui præ ſunt, diei & totidem qui præſunt nocti, qui ſemper bini mittuntur ad operantem ex vtroq; ordine, cum hi qui præſunt diei, non fugiunt tenebras, nec illi qui prę ſunt nocti, lucem. Semper vbi neceſſitas expoſtulat in omni commiſſione operantis alter iuuatur ab altero: & quando apparent viſibiles, tunc vnus cernitur in habitu pulchro mixti coloris, & alius in forma lucidi ſplendoris aſtare conſueuit. Sæpe tamen apparent ſolo effectu ſenſibili quidem, ſed non videntur, niſi cum ita placuerit operanti. Iſte vero Camuel cum miniſtris & ſubſeruitoribus ſuis autoritatem habet atq; virtutẽ nunciandi abſenti amico ſtatum, voluntatem, conditionem, viam, itinera, aduentum, & receſſum mittentis, quando voluerit ipſe qui operatur in hac arte. Cum ergo volueris, operarisq; pro tua voluntate, per angelos huius manſionis: oportet te ſcire inprimis, qui ſint decem angeli Camuelis qui præſunt diei & quot quilibet eorum habeat ſubſtitutos, & ita ſimiliter de nocturnis: quod vt ſcias perfecte: prę ſentem tabulam conſiderabis.

| Schw. | Roth. | S. | R. | R. | R. | R. | R. | R. | R. |
|---|---|---|---|---|---|---|---|---|---|
| *Orpeniel* | *10.* | *Citgara* | *100.* | *Daniel* | *10.* | *Dobiel* | *100.* | *Azimo* | *10.* |
| *Camyel* | *100.* | *Pariel* | *10.* | *Omyel* | *10.* | **Nodar* | *10.* | *Tediel* | *0.* |
| *Budiel* | *10.* | *Cariel* | *10.* | *Aſiniel* | *100.* | *Phaniel* | *10.* | *Moriel* | *0.* |
| *Elcar* | *10.* | *Neriel* | *10.* | *Calym* | *100.* | *Meras* | *100.* | *Tugaros* | *0.* |

*Magis videbatur legendum Noctar.

Hic habes in tabula 10. angelos Camuelis qui præſunt diei cũ ſubſtitutis ſuis in numero, & totidem qui præſunt nocti, cum

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ſtris quoque ſubſeruientibus. Vltimi autem ſicut cernis nullum habent ſubſtitutum, quoniam o. ſicut noſti, nihil omnino ſignificat in numero. Cũ ergo volueris per iſtos angelos operari, præpara chartam tuam, ſicut moris eſt; & verſus ad Eurum ſcribe quamcunque narrationem, & in quacunque lingua volueris, quæ non ſit neceſſe occultari : qua perfecta, legas ſequentem coniurationem tacite. Camuel aperoys, melym meuomanial, caſmoyn cralty buſaco aeli lumar photirion theor beſamys, aneal Cabelonyr thiamo veſonthy. Completa hac coniuratione ſub ſilentio, fac commiſſionem tuam ſpiritibus, qui præſto ſunt, quemadmodum noſti; & emitte eos, omnia ſub ſilentio & extra tumultũ, ſi fieri poteſt, operans, poſtea da literas cui volueris nuncio perferendas, apertas vt libet, & vadat, quia Spiritus non negligent officium ſuum, ſiue cito veniat nuntius, ſiue tarde, de quo nullum ſit tibi dubium, qui fideles ſunt. Oportet autem vt ſcias, quem Spiritum mittere velis ex prædictis, quatenus in coniuratione nomen eius ſtatim poſt principalem exprimas, & hoc in omnibus operationibus, in quibus angelorum mittendorum nomina in ipſo capitulo ponuntur. Sed iam ponamus dictorum à nobis ſimilitudinem ſuper his, quæ pertinent ad officium Camuelis & Spirituum eius ſubiectorum.

Roth. SIT ISTA MENTIS MEAE INTENTIO *ſecretiſſima, quam per Spiritus prædictos velim ſcire abſentem.*

*SVm Romæ poſitus, intelligo ex conſilio ſecretiſſimo ſummi pontificis, Romanum imperium ipſum velle transferre in Francos. Cupio auiſare Germaniæ principes: per nuntios nequeo quibus non confido: literis nequeo, quia in omnibus Ciuitatibus Italiæ ſunt in portis deputati, qui ſcrutantur tranſeuntes exactiſſime. Scribo ergo vnam orationem deuotam, quam mitto per nuntium apertam, cũ alÿs familiaribus literis clauſis ad eoſdem principes. Compello Spiritus tertiæ manſionis & præcipio eis vt literas mittendas ſequantur. Et cum à recipiente vocati fuerint, reuelare ei nõ obmittant ſecretam intentionem meam, quam litteris commendare nõ audebam. Veniunt, vadunt obediunt. Omnes morimur, quoniam omnes hæreditarium reatum originalis noxæ contraximus: nemoque viuit non moriturus*

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turus in breuiſſimo tempore: contraximus delictum orginale in Adam & Eua. Morimur autem morte corporis omnes homines propter temeritatem Matris Euæ miſerabilem. Mortem vero animæ Victor mortis Ieſus nos liberando fugauit. O Ieſu Chriſte crucifixe, reſpice humilitatem noſtram quoniam miſeri ſumus, infœlices, multiſq; tribulationibus vexamur. Ergo clementiſſime Rex cœlorum petimus concede nobis contritionem, veniamque omnium peccatorum propter humilitatem tuã eximiam qua redemiſti nos de inferni ærumnoſis tenebris, noxiiſq; paſſionibus. O beatitudo noſtra Ieſu clementiſſime, ò dulciſſime amator Innocentiæ quid retribuam tibi? Tu ſanctus & innocens pro nobis pateris. Quo fugiemus cum veneris ad rationis examen? Venies cum poteſtate reddere mercedem vnicuique ſecundum cõſcientiam ſuam. Eruntque tibi nuda omnia: nec te aliquid latebit, cuius nõ habeas notitiam. Ergo viuentes agite fratres pœnitentiam, diſtrictumque Dei omnipotentis examen operibus miſericordiæ præuenite.

Tergite fletibus crimina & pauperum labores ſubleuantes, Deum vobis efficite placabilem. Quoniam benignus eſt inuocantibus eum. Ergo, dum tempus eſt, quærite miſericordiam eius. Semper gratias agite ei qui redemit vos Ieſus Chriſtus crucifixus pro hominum ſalute timentium dominum.

## SIT ALIA FORMA SECRETORVM ISTA, quæ committatur Spiritibus.

Roth.

SEcretum manet in mente mea repoſitum, de aduentu meo ad amicũ vel amicam in proximo ſecreto. Nõ audeo ſcribere hoc ipſum, ne palam fiat, quod cauſa vetat ardua, nec demandare per nuntium, quod idem periculũ: voco ſpiritum, committo rẽ, venit, vadit, perfert ſecretum ſecretiſſime, tutus ſũ ego literarũ forma quas mitto ſit vt libet familiaris, ne deſit occaſio.

Salutem D. Lator præſentium frater Arnoldus Boſtius plura compoſuit admiranda volumina de variis rebus, vt in libro noſtro tibi dudum tranſmiſſo inter alia multa, qui prænotant de eccleſiaſticis ſcriptoribus, reperies ſcriptum in fine, vbi ſit mentio viuentium. Hunc tantum virum, religione & artium venuſtate notabilem tuæ ſinceritati, chariſſime fautor, cõmendo & plurimum rogo, quatenus recipias ipſum ea qua omnes in amicitia nobis coniunctos ſuſcipere familiaritate conſueuiſti. Reſerabit tibi arcana multa naturæ, teq; conuerſatione dulciſſima oblectare poterit, ſi volueris. Meũ de magicis experimentis codicem quem habes mihi oro quantocyus curato re-

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*mittere. Volumen Syneſij virtute ſpirituum mittam tibi mox cum mihi experimēta mea remiſeris. Cura te ipſum vt valeas. Mihiq; ſæpe reſcribito. Datæ in Spanheim ſexto Iduum Martij. Anno dominicæ Incarnationis M.D. Ioan. Trith. Abb. — Recipiens autē literas is ad quem ſpiritũ miſiſti, faciat quod in hac arte nouit eſſe faciendum: & ſigno orbiculari cognito ſe vertat ad Eurum ſubq; ſilentio iſtam dicat imprecationem.*

*Camuel Buſarcha, menaton enatiel, meran ſayr abasremon, naculi peſarum nadru laſmon enoti chamabet vſear leſponty abrulmy pen ſayr thubarym, gonayr aſmonfriacha rynon vtry hamerſon buccurmy pedauellon. His dictis accipiat literas denuo in manum reſpiciens verſus Eurum vt noſti. Notandum vero quod iſti ſpiritus omnes cum ſuo principe ſunt ad Eurum & propterea oportet, vt ſe illo vertat omnis qui operatur per illos: aut ſi non poteſt, literas ſaltem illo verſus cum receperit reponat. Obſerua & intellige quæ diximus tibi.*

## CAP. IV.

Roth.

### *CVIVS PRINCEPS ASELIEL MORATVR ad Euro-auſtrum, habens ſub ſe 40 principales ſubſtitutos cum ſeruitoribus eorum: & præſunt his quæ pertinent ad amorem.*

QVARTAM manſionem ab Oriente in Euro-auſtro tenet magnus princeps Aſeliel cum ſpiritibus ſuis, quorum decem præſunt operationibus in hac arte diurnis, & 20. nocturni. Horum omnium poteſtas & officium eſt nuntiare ea quę pertinent ad amorem mulierum. Habent autem hi 30. tanquam principales ſub ſe, & totidem alios quos mittunt per ordinem ad officia ſua, cum fuerint per operantem debito modo vocati. Rurſus ſub iſtis iterum ſunt alij, quorum magnus eſt numerus. Tu autem cum volueris per principem huius manſionis in Steganographia operari, non opus eſt omnes ſubiectos ei ſpiritus aduocare, ſed ſufficit tibi vnus aut duo, ſiue operatio ſit nocturna ſiue diurna. Dicam ergo tibi paucorũ nomina, cum numero ſubſeruientium eis. Ex quibus ſemper aduoces vnum aut duos quos volueris, nec pluribus indiges, niſi operatio pro diuerſis. Hæc eſt tabula.

*Marlel*

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| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| *Mariel* | 20 | *Cubiel* | 20 | *Aſphiel* | 20 | *Melas* | 20 | Nom. rubi. |
| *Charas* | 20 | *Aniel* | 20 | *Curiel* | 20 | *Sariel* | 20 | Num. nig. |
| *Parniel* | 20 | *Aſabel* | 20 | *Chamos* | 20 | *Othiel* | 20 | Nom. nig. |
| *Aratiel* | 20 | *Arean* | 20 | *Odiel* | 20 | *Buſar* | 20 | Num. rub. |

Habes iam ecce ſedecim principes ex maioribus, qui ſunt ſub Aſiel magno, quorũ octo præſunt diei, & octo præſunt nocti, & quilibet ex eis habet 20. ſubiectos famulos, quos mittunt ad officia ſua, quotiens neceſſariũ fuerit. Principes omnes boni ſunt & ad obediendum beneuoli atq; promptiſſimi: ſed famuli eorũ non omnes, quoniã ſuperbi & implacabiles aliquando ſunt, maxime ad eos quos conſiderant in arte minus eſſe ꝑfectos. Iſti vero ſedecim principes cum ſubditis ſuis ad omnia nuncianda tibi ſufficiunt, nec opus eſt, te plures vel noſſe vel aduocare. Cum autem volueris operari in Steganographia per Aſielem, pro præmiſſis in arte conſuetis obſerua locum manſionis eius, qui eſt in Euro-auſtro, & voca vnum ex ſpiritibus ſupra dictis pro tempore ſuo, quemcunq; volueris. Hæc eſt coniuratio. Aſeliel aproyſy, melym, thulnear caſmoyn, mauear burſon, charny demorphaõ, Theoma aſmeryn diuiel, caſponti vearly baſamys, ernoti chaua lorſon. Completis ex more coniurationibus ſubiunge cætera quæ ſunt ex more in arte facienda, & conſequetur effectus operationis tuæ certiſſimus. Ponamus exemplum.

Fingamus mentis tuæ arcanũ. Habes amicã in cui⁹ amore detineris, nec minus ipſa: ſed accedere aut alloqui nõ potes eã propter cuſtodiã ſuorũ. Inueniſti tandem cõſiliũ quo ipſa potiri valeas, ſed eam eſt auiſare ẽt prius neceſſe: per te non potes, literis non audes ne in manus aliorũ deueniant: nuntijs aut vetulis rem non decernis cõmittendam, ne te poſtea reddant notũ. Rem ergo arte per tempus occulta, quam fieri palã non poſſe confidis. Vocas miniſtros artis inuiſibiles, ſcribis literas in nullo ſuſpectas ipſaſq; mittis ad amicã ẽt per ipſos cuſtodes, laudãt ſcriptũ, præbẽt amicę legendũ: illa ſignũ recognoſcens nunciũ aduocat occultũ, audit conſiliũ, remandat conſenſũ: accedis, intras, potiris.

*Mors Ieſu Chriſti genus humanũ viuificauit, cuius vita innocẽter afflicta liberauit nos ab omni calamitate, Ergo honoremus humilitatem eius in*

*nobis*

*nobis reſiſtendo tentationib. vitioru m, inſtandoq; in omnib. bonorum operũ. Chriſtus Ieſus ſaluauit animas noſtras. Gratias dicamus æternas noſtro redemptori pijſſimo, quoniam omnes reduxit ad tutas exuuias, cuius nomẽ cum feruore laudemus omni tempore, præoccupantes faciẽ ſanctiſſimam eius noſtris orationibus; viuamus virtuoſe in amore rectitudinis, abijciẽtes tumultum mundalium negotiorum, iuſticiæ normam ſequamur, vitijs noxiis reſiſtamus deuotiſſime, lachrymiſq; negligentias abluamus in maxima ſolicitudine memores futuri iudicij, cuius inæſtimabilis horror inferni pœnis nequaquam inferior. Anno Dominicæ natiuitatis M. D. 6. Id. Martij.* ~ *Cum has ſimileſue acceperit literas is cui mittuntur in arte peritus faciat quod nouit ſecundũ eiis inſtituta faciendum, vertatq; ſe ad aſpectum Euroauſtri. Cuius hoc ſignum* ~ *& legat conteſtationem ſpirituum quæ eſt talis: Aſeliel murnea caſmodym bularcha vaduſyn aty belron diuiel arſephonti ſi pa normys orleuo cadon Venoti baſramyn. His conteſtatis cõtinuet operationem artis, & audiet ſecretum mittentis.*

## CAP. V.

Roth. *CVIVS PRINCEPS SVPREMVS, BARMIEL nomine, moratur in Auſtro, habens ſub ſe 10. principes, qui præſunt diei. & 20. qui præſunt nocti cum ſeruitoribus eorum: & ſunt ſuper ſecretis nunciandis, quæ pertinent ad traditiones caſtrorum.*

QVINTÆ manſionis in Auſtro ad meridiem princeps magnus vocatur Barmiel, habens ſub ſuo dominio principales duces 10. qui præſunt diei cum ſubſeruitoribus eorum & 20. numero, qui præſunt operationibus nocturnis cum famulis eorum. Qui ideo plures ſunt numero, quam diurni; quia frequentius operatio huius manſionis fit in nocte quam in die. Eorum enim officium eſt nuntiare ſecretas traditiones caſtrorum & ciuitatum, maxime temporibus nocturnis. Tu autem cum volueris in hac arte operari per Barmielem; voca vnum ex principibus eius, quemcunque volueris: ſtatim veniet ad te cum 20. ſeruitoribus, quia nunquam ſolus aut cum paucioribus incedere conſueuit aliquot principum huius manſionis. Secretum, vero tuum non famulis quia ſuperbi & malitioſi ſunt, ſed principi committe, quia bonus,

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bonus, placidus, fidelis, & multum beneuolus eſt. Sed iam nominabo tibi ex ipſis principibus diurnis octo & ex nocturnis ſimiliter octo, qui ſunt meliores & promptiores ad obediendum, nec pluribus indigemus.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Schw. | Roth. | R. | S. | S. | R. | R. | S. |
| *Sochas* | 20. | *Acterar* | 20 | *Barbis* | 20 | *Marcaiz* | 0. |
| Roth. | Schw. | S. | R. | R. | S. | S. | R. |
| *Tigara* | 20 | *Barbil* | 20 | *Marquus* | 20 | *Baabal* | 0. |
| Schw. | R. | R. | S. | S. | R. | R. | S. |
| *Chanſi* | 20 | *Carpiel* | 20 | *Caniel* | 20 | *Gabir* | 0. |
| Roth. | Schw. | S. | R. | R. | S. | S. | R. |
| *Keriel* | 20 | *Manſi* | 20 | *Acrebā* | 20 | *Aſtib* | 0 |

Habes 16. ſpiritus, quorum duodecim quilibet habet 20. miniſtros, cum quibus ſolent apparere vocanti. Reliqui quatuor, quibus o. quod nihil ſignificat ſuppoſitum eſt, nullum habent ſubſeruientem, ſed ſemper ſoli veniunt & ſunt in miniſterio ſuo fideliſſimi & impigri ad omnia quæcunq; mādaueris eis. Volens itaque operari per aliquem eorum, pręmiſſis his quę ſunt in arte præmittenda, dicas coniurationem iſtam ad Auſtrum. Barmiel buras melo charnotiel malapos veno maſphian albryon, chaſmia peluo morophon apluer charmya noty Meſron alraco caſpiel hoalno chorbē,oucar aſcrea cralnoty carephon elcſor bumely neſitan army tu faron. Poſtquam imperationem compleueris, ſpiritui apparenti quem vocaſti commenda ſecretum, literas autem mitte per quemcunque volueris, & qualeſcunque volueris. Sed vtamur exemplo.

## PONAMVS SECRETVM REGIS, QVOD non ſit confidendum alicui quouis modo.

Roth.

*Rex quiſpiam aut princeps obtinere ciuitatem aut munitionem armis nõ valet, quã cupit, rem arte pertemptat, corrumpit mercede cuſtodes, conſilium nulli confidunt, nec literis quidem, ne deprehenſus ille nõ conſequatur intentum, iſti mercedē cum vita amittant. Ad Manſionē Barmie-*

*lis ſe princeps cõuertit, vocat ſpiritum nũtium, committit occultum: venit ille, perfert nuntio, capitur nocte, non ſcitur quomodo.* Pro his ſi placet
Roth. fingamus literas in nullo penitus metuentes lectorem.

*Iuſte viuendo fœlicitatẽ conſequemur: ſoli namq; exaltandi humiles, ſoli temerarij cõdemnandi. Si fœlicitatẽ requiris, æternam iuſtitiam tene, & altiſſimã gloriam conſequeris. Feruentiſſimus Zelator veritatis eſto & non amaueris mendacium, corrumpens honeſtatem, animiq; temperantiã diſſoluens: fuge vanitatem mundi, quoniã breuiſſima eſt. Amator eſto Iuſtitiæ & neminem ſupplantes iniuſte. Còle virtutes, vita fuge, iuſtitiæ libertatem tuere, omnem inſolentiã caue ſemper humilis eſto. Saluatorem animarum noſtrarũ dilige: qui diligit eum, nequaquã morietur infœliciter. Contemne gloriam repente tranſitoriã, ama beatitudinem ſanctorum æternaliter non corrumpendã, fuge ſolicite inſidias hoſtis noſtri antiqui, quem vincet nunquã intermittenda deuotionis humilitas. Eſto vigilans vt carnis ardore nõ vincaris, viriliter iuſtitiæ ſemitas defende, rectitudiniſque Zelũ intrepida perſeuerantia tenendũ memineris. Gloriam inanem ſemper fuge tanquam venenum. Paradiſi Dei amœnitatem contemplare ſemper manentẽ Gaudia ſeculi cito tranſeunt, hodie lætus, cras omnibus ſpoliatus emoritur. Fuge Zelum vitioſum amaritudinis, fuge ſuperbiæ tumorẽ, quoniã vtriuſq; reatũ perpetuis malis eſſe obnoxium nõ ignoras. Omnis ſuperbus odibilis Deo: moriens ſine intermiſſione cruciandus nunquã conſolabitur. Quid deniq; expectabunt ſuperbi niſi lamentũ? Ergo væ vobis elati, æterno ſupplicio digni tenebriſq; & horroribus reſeruati ſempiternis. O vanitas vanitatum mundi, exterminatrix luminis animarũ deceptrix exulũ, inferni reſeratrix pernicioſiſſima Io. Tritth. Abbas Spanheimenſis ſcripſ. 5 Id. Martij M.D.*

*Recipiens literas, cognito ſigno Barmielis ſe mox vertat ad Auſtrum vel quã primum potuerit. Non enim periculum, quo ad obediẽtiam ſpiritus, ex mora naſci poterit: etiamſi multa fuerit interpoſita. Nam quando vocant, ſemper venire conſueuit, ſiue cito ſiue tarde, etiam poſt dies multos vocent. Hæc eſt eius Coniuratio, ijs præmiſſis quæ ars expoſtulat agenda.*

*Barmiel any casleon archoi buleſan eris, Caſray molaer peſſaro duys anale goerno meſrue greal cuſere drelnoz, parle cufureti baſriel aſtymaraphe neas lo, carnos erneo, dameroſenotis anycarpodyn. Hanc Coniurationẽ cum dixerit, ſicut oportet verſus Auſtrũ, audiet & intelliget mentẽ tuã, quã nõ literis ſed ſpiritui cõmiſiſti: ſi ad aliã plagam ſe verterit, nunquam intelliget.*

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## CAP. VI.

### CVIVS SVPREMVS PRINCEPS GEDIEL *in Auſtro-africo manſionem agens, ſub ſe habet 20. in die, & totidem in nocte cum ſeruitoribus eorum, qui officium annunciandi ea, quæ præcauenda, pericula habent.*

Sextæ manſioni quæ eſt in Auſtro-africo pręſidet princeps magn⁹ Gediel qui habet ſub dominio ſuo alios duces principales 20. in die, & totidẽ in nocte cum multis ſeruitoribus eorum. Horum officium eſt nuntiare omnia quæ pertinent ad auiſandum amicũ de quocunq; imminente futuro periculo, & maxime ad principes pro defenſione patrię, caſtrorum & ciuitatum; & ad omnia nuntianda quæ proſunt amicis, & his quibus fauemus, ad ſalutẽ: nec non & contra inimicos & aduerſarios quoſcunq;. Ad hęc omnia non eſt neceſſarium aduocare 20. principes, ſed duo ſufficiunt cũ ſeruitoribus ſuis, quos vt noſcas ex nomine, conſequenter aliquos ex eis numerabo, videlicet octo pro die, & octo pro nocte.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Schw. | Roth. | S. | R. | S. | R. | S. | R. |
| *Coliel* | | *Sariel* | | *Reciel* | | *Aroan* | |
| | *20* | | *20* | | *20* | | *20* |
| *Naras* | | *Rantiel* | | *Sadiel* | | *Cirecas* | |
| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
| *Sabas* | | *Maſhel* | | *Agra* | | *Aglas* | |
| | *20* | | *20* | | *20* | | *20* |
| *Aſſaba* | | *Bariel* | | *Anael* | | *Vriel* | |

Primo antequam procedamus ad operandum, noueris, quod ſemper ad minimum duo ſpiritus vocandi ſunt, cum 20. famulis ſuis, ſine quibus nuſquam procedunt, licet non ſemper omnes appareant viſibiles. Sed de hoc non eſt curandum; modo tu conſequaris per eorum miniſterium inuiſibile quod intendis. Cum ergo per eorum miniſterium volueris aliquid in Steganographia operari; conuerte te ad Auſtro-africum; quoniã omnes ibi cum principe ſuo Gediel omni tempore morantur: & fac, quæ noſti ſecundum ordinem eſſe facienda. Hæc eſt Coniuratio:

Gediel aſiel modebar mopiel, caſmoyn, rochamurenu proys naſaron atido caſmear vearſy maludym velachain demoſar otiel maſdurym ſodiuiel meſray ſeor amarlũ, laueur pealo netus ſàbelron. His completis erunt duo principes nominanti vocati præſentes, boni, beneuoli, & ſecuri: quos non debes timere: ſed committe eis confidenter, quicquid volueris: & mandatum tuum fideliter implebunt ÷ hoc ſignum erit rubrum.

Roth.

## HABEAS IN MENTE TVA TALE SEcretum, quod literis commendare non audes.

*SVm principi meo pro multis in me beneficiis obnoxius aduerſariorum eius ſecreto percepi conſilium per inſidias & traditionem capiendi hac nocte caſtellum. Principem auiſare meum cupio: literis nequeo, cum ſcrutiniũ tranſeuntium per hoſtes fiat in via: per nuncios nequeo, quia nulli penitus meum periculum ſcio credendum. Vocabo ſpiritum, committo ſecretũ, mitto literas tantum pro forma quaſcunque voluero, vt nouerit princeps quis ſit vocandus: & ex ſpirituum numero (quia ſine literis alioquin neſciret miſſum à me ſpiritum) vadit iſte, nunciat: princeps præoccupat caſtrum.*

Roth.

## SIT FORMA LITERARVM ISTA vel alia; quam cum legerit, ire prohibeat.

*SVmma humani generis nobilitas ſummaque virtus eſt Deũ pure amare, ipſius gloriã quærere, & eum rectitudine mentis adorare. Humilitas enim puri cordis regnabit in Cælis patientia ſublimabit, ſola mens hominis nudi. Deum timentis diligentiſq; ad nobilitatem veram conſtituetur. Deũ ama, mundum ſperne, ſæculum iniquitatum fuge, ama religionem, fraternam charitatem, pacis vinculum, recteque conuerſantium vnitatẽ. Chriſtus in Euangelio monet: Non oportere nos ſolicitari circa humanas curas ſuperfluas. Habentes (inquit Sanctus Apoſtolus) neceſſaria tantum, ſimus contenti. Habeamus itaque. Dei amorem & Zelum iuſtitiæ: quoniam veræ ſolidæ diuitiæ ſunt, puritas animi, ſimplicitas cordis, negligẽtia honoris ter-*

*renæ*

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*reni; venuſtatis emundatio, morumque ſanctorum inſtitutio. Simus intenti operibus bonis, ne vitia nos obruant, viuamus innocentes in omni rectitudine tanquam craſtino morituri. Deum amemus puriſſimo corde, ſeruātes ſolicite mandata eius cum humilitate pro peccatis lugeamus, omni tempore pijſſimum Saluatorem deprecantes quatenus nobis vitia remittat, ſui amorem cordiſque humilitatem infundat. Deſeramus iſtius mundi concupiſcentias & vanos falſóſque honores obitum noſtrum ſedulo cogitantes. Viuere virtuoſe, proximum diligere, iniuriam nulli facere, Deum timere, eleemoſynas dare, famelicos reficere, bonos defendere, prauorum vitia redarguere, orationibus inſiſtere, gloriam mundi contemnere, lectionibuſque incumbere, theſauri Chriſtianorum ſunt. Vana enim gloria mundi repente ruitura eſt, falſæ etiā diuitiæ, quas breui exſpirantes relinquemus inuiti, ſola iuſtitia eſt noſtra fœlicitas. In noſtra humilitate ſit gloriatio & diuitiarum poſſeſſio nobiſcum omni tempore manſura, memoria mortis, timor iudicij & noſtrorum recordatio peccatorum.*

Cum has vel quaslibet alias literas nullum continentes ſecretum princeps acceperit meus; viſo ſigno Gedielis nouit quo ſit vertendum, & quis vocandus Spiritus.

### *Coniuratio.*

Gediel aprois camor ety moſchoyn diuial palorſan, ſermel, aſparlon Criſphe Lamedon ediur caboſyn arſy thameroſyn. His dictis, vt oportet, ſubiunctiſque nonnullis quæ ſunt in arte neceſſaria, ſpiritu reuelante, non litera, mentis meæ ſecretum, ſcicet arcanum, & præoccupat inimicum.

## CAP. VII.

### *CVIVS PRINCEPS SVPREMVS EST ASIriel, cuius manſio eſt ad Africum, habens ſub ſuo dominio duces 20. qui præſunt diei, & totidem qui præſunt nocti: quorum officium eſt nunciare conſilia principum amicis.*

SEPTIMÆ manſionis princeps primus & ſupremus vocatur Aſiriel, & habitat in ea plaga orbis, quam appellamus ad Africum, habēs ſub ſe 20. principes, qui præſunt diei, & totidem, qui præſunt nocti: qui omnes ſub ſe multos habent famulos. Si duo duces vocentur ab operante ad miniſterium artis ex diurnis; ſemper 20. famulos habent ſeruientes ſibi: ſimiliter & cum nocturnis fit. Quare ſi vnũ vocaueris tantum ex principibus, maxime nocturnis: non 20. ſed 10. famulos eum habere duntaxat comprobatur. Diurnos nō vocabis, niſi ad minimum duos; quoniam ſoli venire nō conſueuerunt: ex nocturnis vnũ vel duos, ſicut placuerit, aduocare poteris. Si vocaueris duos, 20. ſi vnum, 10 famulos in coniuratione ex more noueris eſſe addendos. Et vt ſcias, qui ſoli, & cum ſocio qui ſint vocandi; tabulam conſidera.

Roth. S. R. S. R. S. R.
S. { *Aſtor* *Buniel* *Arciſat* *Cuſiel*
20. 20. 20. 20.
*Carga* *Rabas* *Adriel* *Malqueel*
Roth.
20——20——20——20——20———20
Schw.
20——20——20——20——20———20
Schw. R. S. R. S. R. S.
R. { *Amiel* *Maroth.* *Budar* *10.* *Faſſua* *10.*
*20.* *20.*
*Cuſiel* *Omiel* *Aſpiel* *10.* *Hamas* *10.*

Horum ſpirituum qui ſunt principales inter 40. habent officium nunciandi ſecreta conſilia principum ſubditis ſuis & amicis; ex diurnis habes octo, & ex nocturnis totidem cum multis ſeruitoribus ſuis, qui ſufficiunt ad omnia; nec cæteros vocare opus eſt. Diligenter obſerua, vt cum vocas vnum vel duos principes ex nominatis, iam numerum ſeruitorum eorundem in carmine exprimas: ſunt enim ſuperbi, & mirabiliter placet eis, quod multis dicantur præeſſe clientelis. Cum ergo volueris per ipſos in Steganographia operari; verte faciem ad Africum, & fac quæ noſti eſſe facienda cum diligentia: vt nihil penitus obmittas eorum quæ pertinent ad artem. Coniuratio: Aſiriel aphorſy Lamodyn to Carmephyn drubal aſutroy Sody baruchon, vſefer palormy thulnear aſmeron chornemaduſyn coleny buſarethon duys marphelitubra naſaron venear fabelronty.

His completis, adſtabunt ibi vocati: quos vt diſcernas; ſcito, quod principes communiter ſolent apparere in habitu aereo, id eſt, Sapherino: famuli autem in albis. Secretum vero tuũ committe ipſis principibus, quia fideles ſunt. Habent antè illam conſuetudinem inter ſe omnes duces, vt, quando alloquitur eos operator, tunc ſtatim famulos emittant: imo per ſe recedant, ne audiat commiſſionem. Ceſſante illo loqui ad principes, iterum famuli aſtare videntur.

## *Sit principis tale ſecretum, quod nulli credat perferendum.*

Noth.

CONSILIVM principis magnum & ſecretiſſimum de rebus arduis & maximis eſt. Vult illud ſcire principem aliũ quempiam amicum, eo quod cauſam habeat: ſed timet venire cum maximo periculo ſui ſuorumque in publicum: ſi autem nuntio committatur, ne tradat, aut literis, ne legantur ab aliquo. Vocat ergo ſpiritum, qui non reuelabit arcanum: committit, emittit, perficit, ſecurus eſt.

## Literas mandat in nullo ſuſpectas, nec publicum in aliquo metuentes.

Noth.

*IESV Chriſte Lumen indeficiens, omnium ſanctorum æterna beatitudo. Creator vniuerſitatis & rector miſerere nobis. Nos infirmi, gementes & flentes miſericordiam tuam rogamus. Largire nobis virtutem vincendi temptationes diaboli, vt deuictis præſentibus malis, requiem conſequamur. O Saluator dulciſſime Ieſu remitte peccata nobis orantibus. Tuæ enim ſumus, clementiſſime pater, creaturæ humiles: reſpice nos miſeros inutileſq; famulos, quoniã tibi famulari totis viribus optamus. Fac nos habere amoris tui feruorem, bonis exornatum operibus in nobis ſemper. Da nobis veras virtutum operationes, obſeruantiam iuſtitiæ, rectitudiniſq; inſeparabilem amorẽ: fac nos veraciter eſſe humiles mundaliumq́; rerum ſtrenuos contemptores, quatenus tuo amore ſemper ardentes nihil diligamus terrenum, nihil æſtimemus nobis temporale iocundum. O præceptor humilitatis Ieſu Chriſte, doce nos tuam imitari doctrinam. Sumus (proh dolor) vitijs multis inuoluti, operibus bonis nudi. Salua nos Ieſu Chriſte, ne pereamus. O Summa veritas viuifica nos, refugium animarum refri-*

*geran-*

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*gerantiſſimum: eſto nobis turris fortitudinis. Tu enim viuificator noſter es, tu ſalus es animarum, mentiſque renouator dulciſſimus. Tu ineffabile gaudium angelorum, animorumque fidelium requies ſaluberrima. Tu beatitudo ſanctorum te amantium. Tu inextinguibile lumen ciuium supernorum. Tu mortuorum Viuificator fragilitatem noſtram reſpice. Ieſu Chriſte dulciſſime adiuua nos fragiles ſeruos tuos, quatenus per viam veritatis ſine offenſione incedentes requiem conſequamur æternam, O pijſſime domine Ieſu mitiga labores exilij noſtri. Et cum finis iſtius vitæ cœperit appropinquare, nobis miſericorditer ſubuenire tunc digneris, quatenus ante faciem virtutis tuæ aduerſarius ruat conterritus, fugiantq; procul omnium malorum prouocatores diaboli, mortis æternæ principes, ſæuiſſimiq; noſtri perſecutores. Rogamus per virtutem nobiliſſimæ mortis tuæ dulciſſime Ieſu: non deſpicias nos inutiles ſeruos in die exitus noſtri, quos redimere voluiſti ſanguine tuo: Laua exceſſus noſtros, quatenus intrare gaudia patriæ cœleſtis, expectantibus nos angelis, mereamur. Amen.* ÷—

*Scripſi ego Ioan. Tritth. Abbas, ÷e idibus*
*Martij, M. D.*

LITERAS idcirco mittimus ad eum, cui fuerit ſpiritus quoque mittendus; quia nullus principum aut ſeruorum ex ipſis ſpiritibus venit, niſi vocetur, neque ad mittentem, neque ad eum, cui mittendus eſt. Vt ergo ſciat is, cui mittitur, à qua manſionis plaga & quem debeat vocare ſpiritum; literæ mittuntur ſigno principis ſigillatæ, & ita ſcriptæ, vt Spiritum oblectent, cupiatque eorum fomento recreari. Sed de his in vltimo capitulo dicemus.

## *HÆC EST CONIVRATIO SPIRITVVM pro recipiente.*

ASIRIEL onear Camor Laueuiel gamer ſothin ianoz alnay bulumer palorſon, irgiel lamedon, ludiel Caparoſyn nauy aſparlon nadiel bulephor ianos peſonty tresloty Camon elyr, mearſu noſy thameroſyn. His dictis verſus Africum ſecretiſſime, cæteriſque additis, quæ requiruntur ex arte: Spiritus apparebit il-

bitilbit illi cum ſeruis ſuis viſibilis, nullo aliorum vidente eum, nec audiente: & reuelabit ſecretum mittentis in aurem.

## CAP. VIII.

## CVIVS PRINCEPS SVPREMVS MASERIEL *ad eam plagam habitat, quam Fauonium appellamus, habens ſub ſe duces 60. principales cum ſeruis eorum multis.* Roth.

OCTAVA manſio eſt circa Occidentem in eo loco, à quo ventus appellatur Fauonius: & ibi habitat princeps magnus, qui dicitur Maſeriel cum infinita multitudine ducum, principum & famulantium, ex quibus ad hanc artem deputati ſunt principes 30. qui præſunt operationibus diurnis, & totidem qui præſunt nocturnis, cum multis ſeruitoribus. Hi omnes ſunt conſtituti ad nunciandum & referendum ſecreta humanarum artium Philoſophiæ, Magicæ, Necromantiæ, & omnium mirabilium & ſecretiſſimarum operationum, quæ pauciſſimis ſunt notæ hominibus: & ſuper his ſunt prompti & multum fideles, nec reuertuntur, niſi perfecerint totum quod eis fuerat commiſſum. Quieti ſunt & ſine ſtrepitu veniunt, ſicut iubentur per ſe cum multis vel cum paucis, vel etiam ſine famulis ſaltem viſibiliter: neminem terrēt, niſi eum, qui non inſtitutus in arte præſumpſerit eos vocare per vera principia artis, ad quæ nemo facile ſine inſtituente pertingit. Vt autem in promptu habeas, quos voces ad operationem ſpiritus: noueris, tibi non omnes eſſe neceſſarios, ſed aliquos: & ideo ſufficiant tibi duodecim pro actionibus, quæ fiunt in die, & totidem pro his quæ fiunt in nocte, cum ſeruitoribus eorum.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
| *Mahuc* | *30* | *Zerael* | *30* | *Azimel* | *03* | *Alſuel* | *30* |
| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
| *Rouiel* | *30* | *Athiel* | *30* | *Chaſor* | *30* | *Aliel* | *30* |
| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
| *Fariel* | *30* | *Veſſur* | *30* | *Potiel* | *30* | *Eſpoel* | *30* |

| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
|---|---|---|---|---|---|---|---|
| *Arach* | *30* | *Sarmiel* | *30* | *Baros* | *30* | *Rabiel* | *30* |
| *Maras* | *30* | *Amoyr* | *30* | *Eliel* | *30* | *Atriel* | *30* |
| *Noguiel* | *30* | *Badiel* | *30* | *Paras* | *30* | *Saluar* | *30* |

Habes quidem ex triginta ſpiritibus Maſerielis principalibus quatuor & viginti cum ſeruitoribus ſeptingentis & viginti, quorum primi duodecim præſunt operationibus diurnis, & reliqui duodecim nocturnis. Cum ergo per eos aliquid in Steganographia operari volueris, verte te ad Fauonium, & præmiſſis neceſſariis, quæ requiruntur ex arte, voca vnum ex prænominatis, quem volueris, ſicut oportet: & ſine mora veniet. Cõiuratio: Maſeriel bulan lamodyn charnoty Carmephin iabrun careſathroyn aſulroy beueſy Cadumyn turiel buſan Seuear; almos lycaduſel ernoty panier iethar care pheory bulan thorty paron Venio Fabelronthuſy. Apparente ſpiritu, quem vocaſti, committe ei ſecretum tuum perferendum ſecure, nihil hæſitans omnino, tacite loquens ad ipſum, ſi in medio aliorum fueris, vt noſti.

Roth. Sit mentis tuæ ſecretum tale. :—.

*HAbes arcana in ſcientiis occultis philoſophia, aſtrorum Magia, Cabala Arithmetica, vel quibuslibet artibus, quæ ſcire optas amicum prope vel procul abſentem: ſed ſunt talia, quæ nec literis nec nunciis committere tutum: aut certe tibi arcana mittat, inſtãdum: vel etiam commendare philoſophantem, vt neſciat tamen aliorſum. Voca vnum aut duos ex ſupradictis ſpiritibus: expone ſecretum: ſuſcipit onus, perferet amico, tibique reportabit commiſſa ab illo.*

Roth. Scribe orationem quam volueris, aut literas quaslibet nihil continentes ſecreti.

*OMnipotens ſempiterne Deus bonorum remunerator æquiſſime, qui filium tuũ noſtri generis eſſe participem voluiſti, vt redimeret diabolica inuidia nos miſerrimos, qui ſola benignitate, redũdans formã noſtri ſuſcepit incorruptam ex flore virginalis vteri; archãgelo ſancto Gabriele inſinuãte, quod Virgo conceptura beatiſſimo tuo ſpiritui perpetua Virgo permaneret, immaculata, clarior hominib. angeliciſq; ſpiritibus præeminentior.*

*Genuit*

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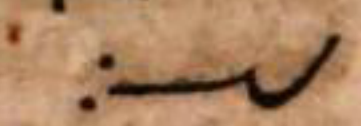
*Genuit regem omnipotentem, Deum & hominem, ſanctiſſima & reuerendiſſima Virgo Maria, virilis conſortij omnino neſcia, ſine dolore pariens, ſine triſtitia vagientem Deum hominemque ſuſcipiens, ſemper immaculata conſiſtēs, puriſſima, innocentiſſima, virtute humilitatis hominibus altior, charitate plena, omni laude digniſſima, & ab omnibus veneranda: Angelorum beatiſſima & ſemper laudanda, Imperatrix refulgentiſſima, nobilis, inclyta, vereque ſplendidiſſima: quam tuus filius in omnibus quæcunq; poſtulauerit, largiſſima dignatione admittit, eamque vt matrem, reuerenter veneratur; omnibus creaturis excellentiorem: Cui nihil vnquam expoſtulanti negare cōſueuit: ſed reuerenter ſanctiſſimæ voluntati tuæ conſentit, omnia concedens honori eius, quæ ſtabit pro nobis in nouiſſimo die adiuuans nos venerantes Virginis almæ præclara merita. Deus lumen veritatis nobis, deuotiſſime precamur, infunde Deus gratiam & miſericordiam omnibus inuocantibus te remiſſionemq; vitiorum ſuorum expoſtulantibus humiliter & noli nos miſeros deſpicere ſed in tua bonitate cōſidentes miſericorditer ſuſcipe amore lactantis Deum Virginis Mariæ omniumque electorum tuorum. Amen Ioan Tritthe. Abb. Spanheimenſis ſcripſi. Anno dominicæ Incarnationis ſeu natiuitatis M.D. Iduum Martij quarto*



Suſcipiens literas is cui mittuntur, ſigno Maſerielis cognito ſe ad Fauonium conuertat, & præmiſſis occulte quæ requiruntur ad artem, ipſum ſpiritum qui miſſus eſt, vocet, Coniurationem adijciens.

## *Coniuratio.*

Maſeriel onear Camerſin, Cohodor meſſary lyrno balnaon greal, lamedon odiel, pedarnoy nador ianozauy chamyrin. Cōiuratione expleta ſicut oportet miſſus ſpiritus nebulatenus apparebit. Dictoque verbo myſtico veritatem loquetur ad aurem, & omnia quæ ſibi fuerant commiſſa fideliter intimabit. Nullus tamen circumſedentium ſentiet quicquam: modo tu conſtans & imperterritus, ſicut oportet, perſeueres.

## CAP. IX.

### *CVIVS PRINCEPS VOCATVR MALGA-Roth.ras, qui moratur in occidente habens ſub ſe duces pro actionibus diurnis 30. & pro nocturnis totidem: quorum officium eſt annunciare ſecreta familiaria amicorum.*

NONÆ manſionis quæ eſt in occidente ęquinoctiali habitator eſt Malgaras maximus princeps occidentis, qui habet ſub ſe 30. duces qui præſunt diei, & 30. alios qui præſunt nocti cum ſeruitoribus eorũ. Omnium iſtorum officium eſt ſecreta & arcana familiaria amicorum nunciare amicis. Boni ſunt duces & promptiſſimi ad obediẽdum vocanti; maxime diurni, quoniam plus aſſueti ſunt inter homines conuerſari. Nocturni enim, etſi boni ſunt, non tamen libenter cum hominibus conuerſantur, ſed lucẽ ſummopere fugiunt & deteſtantur, latitare cupientes in tenebris & ob id frequenter apparent vocanti eos per coniuratione ſicut veſpertiliones. Ex his omnibus quatuor & viginti ſuis nominibus collocabimus in tabula, quorum duodecim in die, totidemque in nocte ſufficiunt.

Roth. S. R. S. R. S. R. S. R. S.
*Carmiel 30 Agor 30 Cabiel 30 Miſiel 20 Aroiz 10.*
Schw. R. S. R. S. R. S. R.
*Meliel 30 Caſiel 30 Vdiel 30 Barſas 20*
Roth. S. R. S. R. S.
*Borass 30 Rabiel 30 Oriel 30* S. { *30.20.* / *30.20.10.* }

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Roth. S. R. S. R. S.
*Aroc 30 Libiel 30 Caron 30*
S. R. S. R. S. R. S. R.
*Dobiel 30 Raboc 30 Zamor 30 Aſper 20*
R. S. R. S. R. S. R. S. R. S
*Cubi 30 Aſpiel 30 Amiel 30 Deilas 20 Baſiel 10*

Habes

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Habes nunc de principibus Malgaretis duodecim pro actionibus diurnis, & totidem pro nocturnis, cum famulis eorum ſex centis & quadraginta: & nota quod Aroyz & Baſiel ſemper ſoliuagi ſunt: Miſiel, Barfas, Aſpor & deilas bini & bini vocari poſſunt, reliqui vero terni. Cum volueris habere tres aut duos aut vnum, caue ne erres in nominibus eorum. Sicut tabula te docet, ita facias abſque immutatione, ne periculum incidas.

### *Carmen Coniurationis.* Roth.

MALGARAS ador chameſo bulueriny mareſo bodyr Cadumir auiel caſmyo tedy pleoryn viordi eare viorba, chameron veſy thuriel vlnauy, beueſy meuo chaſmironty naor ernyſo, chony barmo caleurodyn barſo thubra ſol. Coniuratione dicta ſis vir fortis & conſtans: apparebunt tibi ſtatim viſibiles quos vocaſti. Quod ſi vocati ex nocturnis non ſtatim venerint: non propterea intermittas opus tuum: ſed vrgeas eos iterata Coniuratione, donec obediant. Sunt enim aliquantulum pigri, & non libenter veniunt inter homines, ſicut prædiximus.

### *Sit mentis arcanum, quod nec homini nec literis committere placet.* Roth.

IN his, quę ad rē familiarem, pecuniam, depoſitum, mutuum, fidem, vel ad quælibet humanæ conuerſationis negotia pertinent, Secretum habes, quod cupis amicum ſcire procul abſentem: ſed tale eſt, quod cum maximo vtriuſque vel periculo vel detrimento publicum ſubiret examen: ob id nec literis confidendum, nec hominibus. Vt ergo ſis ſecurus, nulliuſque conſcientiam reuerearis, ad occidētem te vertis, vocas ducem, committis arcanum: vadit ille, perfert fideliter omnia: ſi quid ad te fuerit commiſſum, refert.

Literas qualeſcunque volueris, ſcribe, inquibus nullius vereare conſpectum.

*SALVTEM & charitatem. Dilectiſsime & ſingulariſſime amice, præſentiũ lator, ex Ruremunda oriundus valde in amicos noſtros beneficus & glorioſus (quem vt humaniter excipias, rogo tibi neceſſitatem ſuã exponet: Qui cũ mihi veteri neceſſitudine ſemper fuerit coniunctus pro viribus meis, dulciſſimum iudicarem releuare beneficijſque cumulare illum. Et vtinam poſſem conſolationem calamitatibus eius impendere. Sed cum ſim grauibus (vt luce tibi clarius conſtat) damnis exhauſtus: non poſſum meo ſatisfacere zelo, vt optarem. Tu autem, qui es neceſſarijs temporalibus abũdans, amico te lætum exhibeas, humanumque: quemadmodum conſueuiſti te exhibere neceſsitatum amicorum patronum. Rogo itaque, mutua illi ſub termino certo ducentos florenos quia conſtitutus eſt maxima in neceſsitate, ſicuti te docebit. Confido, quod omnia reſtituet ad integrum, vbi conſtitutus illi terminus venerit. Quod ſi feceris, gratias agam nunquam intermorituras, tibique in grauioribus aſtabo. Age, vt amorem ſyncerum in nos tuum effectum comprobemus. Quod illi feceris mihi vole ſcias factum nec minus ipſum gratiſſimum tibi obligaueris (firmiter crede) & termino elapſo reſtituet integerrime omnia. Conſueuit enim promiſſa inuiolabiliter ſeruare, præbere ſe conſtantẽ cunctis hominibus. Cæterum cum nouos gaudeas audire rumores, ſcribere aliquid velim. Enutriui catellum (græco vocabulo erit recte vocatus) tanta eruditione, doctrina, omniumq; rerum memoria vigentem, vt beſtiam exuiſſe nonnullis, hominemq; induiſſe videatur; græca latinaque intelligit verba, nouit delictorum ſuorum veniam petere. Quicquid iuſſero, facit; meq; annuente geſtibus, ſecreta hominum pandit. Tanta eum morum diciplina imbutum cerneres, vt multis doctiorem hominibus æſtimares. Iuſſus feneſtram aperire, aperit, naturamq; ingenio tranſcendẽs, prohibitus cibaria reponit. Onus ſibi impoſitum baiulat exhiberi zeloſũ defenſorẽ mei ſe amat, ludit egregie, mirandaq; facit prorſus inſuetis incredibilia. Vale. Ioan. Trith. Abbas Sancti Martini in Spanheim ſcripſit. 3 Id. Martij. Anno M.D.*

*Has aut quaslibet alias cũ acceperit, cui mittũtur, amicus ſignũ intelligit principis eſſe Occidentis: vnde præmiſſis ex more præmittendis ad Occidentem ſe vertit, vocat Spiritũ, inuiſibilem miſſum conteſtans, vt viſibilis fiat, nec cuiquam dicat.*

*Carmen Spiritus.*

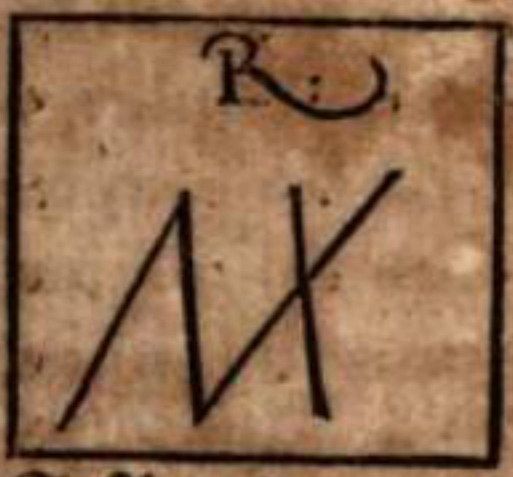
MALGARAS apro chameron aſoty meſary throes Zameda ſogreal paredon adre Caphoron onatyr tirno beoſy. Chamerõ phorſy mellon tedrumarſy dumaſo duiſe Caſmiel elthurny peſon alproys fabelronty Sturno panalmo nador. Completo carmine, aderit Spiritus ipſe vocatus more ſuo reuelans tibi, quę in mãdatis ſúſcepit, fideliter; cum quo remãdare poteris amico, quicquid volueris eum ſcire occultum.

## CAP. X.

### CVIVS PRINCEPS SVPREMVS VOCATVR DOROthiel, *eam plagam orbis inhabitans, quæ Chorus appellatur à vento: & habet ſub ſe multos duces & famulos.*

DECIMA manſio vocatur Chorus à vento, in qua moratur magnus princeps Dorothiel, qui habet ſub ſua poteſtate & dominio 40. duces, qui præſunt operationibus diurnis, & totidem qui præſunt nocturnis abſque famulis & ſeruitoribus pene infinitis. Horum officium eſt omnia nunciare arcana, quæ pertinent ad negotia Spiritualia, & ad dona eccleſiaſtica, beneficia, prælaturas, dignitates, & ſimilia. In operatione autem Steganographiæ, ducum Dorothielis non eſt opus omnium nomina in medium proferre: ſed ſufficiunt ex quolibet ordine pauci. Reliquorum nomina in ſuo loco cum cæteris exponemus. Et de his tabulam conſidera.

| Roth. | |
|---|---|
| *Mugael* | *o* |
| *Choriel* | *o.* |
| *Artinc* | *o* |
| *Efiel* | *o* |



| P | S.N. | F | S.N. | P | S.N. | F | S.N. |
|---|---|---|---|---|---|---|---|
| *Mugael* | *40* | *Gudiel* | *400* | *Nachiel* | *40* | *Phutiel* | *400* |
| *Choriel* | *40* | *Aſphor* | *400* | *Ofiſiel* | *40* | *Cayros* | *400* |
| *Artinc* | *40* | *Emuel* | *400* | *Bulis* | *40* | *Narſyel* | *400* |
| *Efiel* | *40* | *Souiel* | *400* | *Moniel* | *40* | *Moziel* | *400* |
| *Maniel* | *40* | *Cabron* | *400* | *Pafiel* | *40* | *Aroziel* | *400* |
| *Suriel* | *40* | *Diuiel* | *400* | *Gariel* | *40* | *Cuſync* | *400* |
| *Carfiel* | *40* | *Abriel* | *400* | *Soriel* | *40* | *Vraniel* | *400* |
| *Fubiel* | *40* | *Danael* | *400* | *Darbori* | *40* | *Peluſar* | *400* |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| *Carba* | 40 | *Lomor* | 400 | *Paniel* | 40 | *Abael* | 400 |
| *Merach* | 40 | *Ceſael* | 400 | *Curſas* | 40 | *Meroth* | 400 |
| *Althor* | 40 | *Buſiel* | 400 | *Altel* | 40 | *Cadriel* | 400 |
| *Omael* | 40 | *Larfos* | 400 | *Maziel* | 40 | *Lobiel* | 400 |

Ecce habes de principibus Dorothielis ex quolibet ordine diurno ſcilicet & nocturnis 24. duces, cum numero ſeruitorum decem millium, centum ſexaginta. Et nota, quod operatio per iſtos multum eſt à cæteris diuerſa, quemadmodum large de domino dicemus. Nam ſecundum 12. horas diei & noctis operandum eſt in manſione iſta, ſemperque duabus horis præſunt quatuor principes, tam in die quam in nocte: ita vt non liceat tibi aduocare alium, niſi ex ordine, quem hora concernit. Vt ſi fit operatio in prima vel in ſecunda hora diei: voca, quem volueris, ex primis quatuor qui præſunt diei: ſi in tertia vel quarta, ex ſecundis quatuor ducem noueris eſſe vocandum. Et ita conſequenter eſt faciendum per omnes ordines & 24. horas tam in die quam in nocte. Cum autem volueris operari in Steganographia per ſpiritus ipſius Dorothielis: præmiſſis generalibus in arte præmitti conſuetis, ſcribe literas qualeſcunque volueris, vertenſque te ad eam plagã orbis quam à vento communiter Chorum appellamus, voca vnum aut plures ex quatuor, qui præſunt horę, in qua operatis. Dorothiel cuſi feor madylõ buſar pamerſy chear ianothym baony Camerſy vlymeor peathã adial cadumyr renear thubra Cohagier maslõ Lodierno ſabelruſyn. His dictis ſpiritũ apparentem videbis, quem vocaſti, promptum & hilarẽ ad obediendum, cui arcanum tuum committas ſecure & fideliter. Tabulam præcedenrem aſpice.

Noth.

### *Ponamus mentis quodcunque arcanum literis committendum.*

Est tibi negotiũ, in re qualibet ſpirituali ad principem, valde & arduum & ſecretum, quod nulli mortalium nec literis quidem putas credẽdum. Vis illud ſcire principem? Literas pro paupere Clerico ſupplicatorias aut quaslibet alias fingis ad

eum

eùm : vocas ſpiritum, committis illi ſecretum : fideliter agit omnia.

## Literas qualeſcunque volueris dabis, in quibus non verearis quicquam.

*Significo Gratiæ Veſtræ Illuſtriſſime Princeps , Conradum Hummel beneficiatum ſuper altare ſancti Euangeliſtæ Iohannis defunctum eſſe nocte præterita. Ne autem Gratia Veſtra vel vni ex imperitis vel indignis, quorum reor grandē numerum affuturum (vt fieri ſolet) altare dictum expectantium : ſed vtiliori viro reſeruandum ex indeliberato concedat, oro: licet longe exiſtam indignus, quam vt preces meæ in maximi & nobiliſſimi principis conſpectu aliquod beneficium reportare videantur, digne quatenus gratia veſtra præſentium exhibitori , repulſis indigniorib. altare præfatum concedere dignetur: quem cognoui optimis beneficiis dignum, quippe quem morū pulchritudine adornatum, ſcientia atque literis omnifariam eruditum, modeſtum, continentem, temperatum, amoreque religionis Gratiæ Veſtræ nouerim eſſe placiturum. Eritque beneficiis exhibitis, non ingratus, ſed perpetuo memor. Datæ ex Spanheim. pridie Idus Martij, Anno domini noſtri M. D. Ioan. Tritth.*

Cum has meas vel quaslibet alias acceperit literas princeps, aut alter, cui mittuntur, in arte peritus : ſigno Dorothielis cognito ſe vertat ad Chorum (vbi ipſe ſpiritus cum ducibus & ſeruitoribus ſuis moratur) faciens omnia & ſingula, quæ ars ipſa requirit. Deinde ſpiritum voce ſubmiſſa tacite vocet vt nouit.

Dorothiel onear chameron vlyfeor maduſyn peony oriel nayr druſe mouayr pamerſon etro dumeſon , dauor caho. Caſmiel hayrno, fabelrunthon. Completo carmine iſto ſi moram fecerit ſpiritus in veniendo; iterum legat vſque tertio: & ſine omni dubio viſibilis apparebit, & reuelabit ad aurem commiſſa.

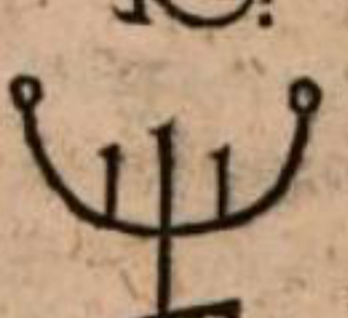
## CAP. XI.

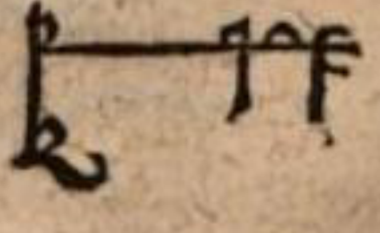
Roth. *CVIVS SPIRITVS SVPREMVSQVE VOCAtur Vſiel, habitans ad eam plagam orbis, quam ex vento inde flante Subcircium appellamus: qui habet ſub ſe 40. duces in die, & totidem in nocte: qui ſunt ſuper Theſauro.*

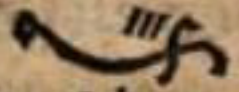
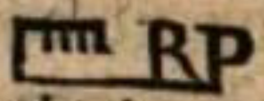
VNDECIMA manſio totius orbis vocatur Subcircius à vento videlicet, qui ex illa parte venire conſueuit. Ad hanc plagam moratur magnus princeps qui vocatur Vſiel, habens ſub ſe 40. principes, qui præſunt operationibus diurnis, & 40. qui præſunt nocturnis. Horum officium eſt nuntiare occultos & ſubterraneos Theſauros, & omnia, quæ ad rationem Theſaurorum pertinere videntur. Ex his paucos, & quot ſunt in operationibus Steganographiæ hoc loco ſufficientes, nominabimus: & reliquos cum alijs ad proprium capitulum in fine huius libri nominandos reſeruamus. Et nota, quod duces iſtius manſionis, quando vocantur ab operante, libenter & cũ maxima hilaritate venire cõſueuerunt. Et quamuis multos habeant famulos: nunquam tamen vidi, quod aliquẽ eorum ſecum adduxerint ſaltem viſibilem. Si quis autem vellet vti miniſterio famulorum: poſſet, quoniam ſub principibus ſunt, & coguntur eis in omnibus obedire, ſi operator fuerit talis, vt nouerit eos debite vocare vel etiam compellere, ſi tardius apparere voluerint.

| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
|---|---|---|---|---|---|---|---|
| *Abaria* | *40* | *Saeſar* | *40* | *Amandiel* | *30* | *Hiſſam* | *30* |
| *Ameta* | *40* | *Poriel* | *40* | *Barſu* | *30* | *Fabariel* | *30* |
| *Arnen* | *40* | *Saeſar* | *40* | *Garnacu* | *30* | *Vſiniel* | *30* |
| *Herne* | *40* | *Maqui* | *40* | | | | |

R:





| Schw. | R. | S. | R. | S. | R. | R. | S. |
|---|---|---|---|---|---|---|---|
| Anſoel | 40 | Saddiel | 40 | Aſuriel | 20 | Pathyr | 20 |
| Godiel | 40 | Sobiel | 40 | Almoel | 20 | Marae | 20 |
| Barfos | 40 | Oſsidiel | 40 |  | |  | |
| Burfa | 40 | Adan | 40 | Laſpharon | 10 | Ethiel | 10 |

Ex quadraginta principibus Vſielis, qui præſunt operationibus diurnis habes 14. cum ſeruitoribus eorum 400. in numero, & 14. qui præſunt operationibus nocturnis cum 440. famulis eorum: cum his vtriuſque ordinis duo ſigna (ad probandum & cautelam de Theſauro, ſicut noſti, ne poſſit à latronibus inueniri) cernis oppoſita, quibus vtimur pro cuſtodia theſauri inuenti interea quod ſpiritus mittitur ad amicum. Cum ergo volueris in hoc negocio per ſpiritus operari: ſi negocium eſt maximum aut pertinens ad principem : voca duces quos volueris ex ordine quaternorum: ſi proprium, ex trium : ſi priuatum & paruum, ex duorum : ſi vile & minimum, tunc fiat in nocte in ordine ſolitariorum tantum.

Vſiel parnothiel chameron brioſy ſthrubal brionear Caron ſotronthi egypia odiel Chelorſy mear Chaduſy notiel ornych turbelſi paneras thorthay pean adreſmo boma arnotiel Chelmodyn druſar loy ſodiuiel Carſon, eltrae myre notiel meſraym Venea dublearſy mauear meluſyron chartulneas fabelmeruſyn. His verſus Subcircium ſub ſilentio dictis, ſicut tempus locuſque permittunt; fac cætera quæ ars ipſa expoſtulat, & committe ſpiritui iam apparenti arcanum cum ſigillo myſterij profundi, nihil hæſitans: quoniam duces iſti omnes boni ſunt & fideles.

### *Ponamus, quod habeas tale mentis arcanum nulli penitus confidendum.*

INVENISTI maximum in Thecis mortuorum vel quolibet alio loco terra theſaurum, vel noſti certo latenter abſconditum:ſolus ad exportandum non ſufficis, nec tamen alicui circa morantium confidis. Habes amicum fidelem, ſed procul abſentem, cui reuelare myſterium cupis, ſed nec literis nec nuncio confidis, ne per æſtum in palam & in periculum incidas, & lucrum amittas. Vocas ergo ſpiritum. Venit ſpiritus, perfert ille nuntium, vocat amicum. Venit, iuuat, participat.

## Literas, vt volueris, ſcribito, in quibus nihil omnino ſit metuendum.

*Mitto tibi orationem, quam edidi in nuptiis cuiuſdam mei amici. Deus omnium Creator humanique generis Redemptor, omniumq́; Saluator, ne genus humanum periret, etiã nuptiarum ſacramentum inſtituit legimus enim quod primic homini Euam iunxerit mulierem, dixeritque:* CRESCITE ET MVLTIPLICAMINI : *legem inſtituens conſeruandæ humanitatis. Poſtea Deus incarnatus dignatus eſt nuptias ſanctiſicare miraculo. De Deo bene merentur ſeruantes conſtituta: hominibus aũt plus conferunt, qui pudicum coniugium Zelo prolis aſſumunt. Vos ergo qui coniugium honeſtum aſſumitis iure laudauerim Saluatoris noſtri exemplo. Ille namq́; miraculis, ego vero verbis inſtitutum rite nuptiarum neceſſarium ſacramentum collaudabo: ſim licet non nuptus, iure nuptias tamẽ laudabo. Enimuero ſi tollatur coniugium, deſiceret & rueret totum genus humanũ. Vſu enim nuptiarum genus extat humanum, quãuis ruinoſum, debile & corruptibile: quod tamẽ ſine nuptiis nõ perſeueraret. Sed hoc agite vos, vt fœcunditas veſtrarum nuptiarum decorata ſit moribus & conuerſatione ſancta, & nemini ſcandalum ponente. Inprimis Deũ amate, continue operibus miſericordiæ cum iuſticia incumbentes, impietatem fugite, rectitudinem colite, bonos amate, laudes Deo ſemper dicite, pauperibus cum eleemoſynis ſubuenite, mandatis Dei obedite. Veritatẽ nolite deſerere, Dei miniſtros honorate Eccleſiis decimas ſoluite, peregrinos hoſpitate, innocentes liberate, famelicos paſcite, maioribus veſtris obedite, proximos veſtros honeſte diligite iniuriã nulli penitus irrogantes Chriſtianam religionẽ deuotiſſime colite: vanos, noxios, ſuperſtitioſoſque mores gentilium abhorrete. Doctrinas Euangelicas ſeruate & viuite ſecundum præcepta Dei. Carnis voluptates fugite, voſque honeſtos & bonos exhibete, puritatem mentis ſolicite*

*custo-*

*cuſtodientes nolite maculare. Mementote obſecro, quid in ſancto Euangelio Chriſtus Dominus noſter clamauerit:* Beati mundi corde: *qui ſc. munditiam animæ in lutoſo corpore propter Deum cuſtodiunt. Munditia autem cordis continuis humilimiſque orationibus non deſtituatur: quoniam oratio mentem purificat, æſtuãtes refrigerat, temptationes diaboli procul fugat. Hinc ſanctus Apoſtolus Paulus docet vos ſedulis & deuotis orationibus inſiſtere, vt noxias tentationes poſſitis ſuperare. Coniungimus vos matrimonio, quatenus genus veſtrum legis decreto propagatum cõſtruetis: non vt affluere noxiis voluptatibus debeatis. Voluptates enim carnis interficiunt animam, corrumpuntque humanæ ſubſtantiæ nobiliſſimam dignitatẽ futurorum. Itaq́ horũ memores ſcitote vos viatores eſſe; reuerſuros ad patriam, ad quam eſtis reuocati. Breuiſſima eſt vita præſens: iocunditaſque ſeculi velociſſime terminatur. Sic ergo in matrimonio viuite, vt ad regnum cælorum poſt mortem cum exaltatur, veniatis. Ioannes Tritthemius Abbas Spanheimenſis, ordinis Diui Patris Benedicti, ædidi pridie Iduum Martij, Anno natiuitatis domini noſtri Ieſu Chriſti M. D.* —ſ

Cum has vel quaslibet alias cui mittuntur acceperit literas; cognito ſigno magni Vſielis, faciat occulte ſicut nouit ex arte faciendum: deinde vertat ſe ad Subcircium & dicat Carmen. Vſiel aſoyr paremon cruato maduſyn ſauepy mauayr realdo chameron ilco paneras thurmo pean elſoty fabelruſyn iltras charſon frymaſto chelmodyn. Hoc dicto carmine ſpiritus ſe viſibilem oſtendet, commiſſaque reſerabit: & ſi quid ei ab iſto fuerit commiſſum, referet ei ad mittentem.

## CAP. XII.

## *CVIVS SPIRITVS ET SVPREMVS IMPERATOR Cabariel moratur ad eam plagam orbis, qui Circius à vento dicitur, & habet ſub ſe 70. principes in die, & totidem in nocte.*

DVODECIMAM orbis deſcripti manſionem, quæ eſt verſus eam plagam, à qua ventus Circius inflat, Cabariel Imperator magnus inhabitat cum infinitis Spiritibus, inter quos ſunt ad operationem Stegano-

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ganographiæ deputati pro diurnis 50. & totidem pro nocturnis omni tempore, qui multis famulis præſunt & valde potentibus. Iſtorum officium ſecreti eſt auiſare amicos, patefacere inſidias, & à quibus ſit maxime cauendum, admonere abſentem. Ex his omnibus paucos nominabimus.

| Schw. | N. | S. | N. | S. | N. | S. | N. |
|---|---|---|---|---|---|---|---|
| *Satifiel* | 50 | *Etymel* | 50 | *Mador* | 50 | *Ladiel* | 50 |
| *Parius* | 50 | *Clyſſan* | 50 | *Peniel* | 50 | *Morias* | 50 |
| *Godiel* | 50 | *Elitel* | 50 | *Cugiel* | 50 | *Pandor* | 50 |
| *Taros* | 50 | *Aniel* | 50 | *Thalbos* | 50 | *Cazul* | 50 |
| *Aſoriel* | 50 | *Cuphar* | 50 | *Orym* | 50 | *Dubiel* | 50 |

Habes nunc ex centum principibus Cabarielis magni, viginti, & ſufficiunt tibi ad præſens: quorum primi decem pro diurnis operationibus cum 500. famulis ſunt deputati, & alij decem pro nocturnis ſimiliter cum 500. ſeruitoribus ſuis. Et ſcias, quod ſpiritus diurnis operationibus præſidentes multo ſunt nocturnis beneuolentiores, & ad obediendum promptiores: Ita vt ſæpe oporteat ipſos nocturnos cum quadam violentia compellere, ſæpiusq; coniurationem repetere. Famulos, cum iubentur, ſecum adducunt: ſi iuſſi nō fuerint, abſcondunt. Cum volueris per miniſterium iſtorum ſpirituum operari, vertas te ad eam plagam, quam diximus: &, præmiſſis de more præmittendis, dic Coniurationem iſtam:

Cabariel onear chameron fruani, parnaton fofiel bryoſi nagreal fabelrontyn adiel thortay nofruau pena afefiel chuſy. Cōpleto carmine, ſi fuerit in die, ſtatim aderit ſpiritus vocatus ſine mora. Si autem fuerit in nocte & moram fecerit in veniendo ſpiritus quem vocaſti: totiens vrgeas eum, donec veniat per repetitionem Carminis, quod valde reuereri ſolent.

## *Ponamus pro exemplo quoddam arcanum nulli omnino confidendum.*

FIDELEM habes amicū, cui faues, vt tibi ipſi, ſed procul abſentē, cui reuerſuro noſti ponēdas à potētiore inſidias in via aut

quo-

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quolibet alio vel loco vel modo. Auiſcare cupis neſcientem: ſed periculum tibi magnum inſtaret auiſanti, ſi fieret palam. Vnde nec literis committendum, ne legantur ab aliquo: nec homini confidendum, ne reuelari contingat. Vt ergo & maneas tu ſecurus, & amicus ſit auiſatus: vocas ſpiritum, committis arcanum: fit.

## Literas mittis amico familiares vel orationem deuotam, quæ videri patiatur.

*Commodaueram tibi Codicem meum de geſtis Longobardorum & Volumen Bedæ de temporibus, quæ oro remittas. Decet enim ſapientem & maximè Chriſtianum, fidem vbique ſeruare promiſſam. Beneficiorum obliuiſci, diuinis & noſtris inſtitutis humanis maximum crimen perhibetur. Ne incurras tam peccabilem reatum. Miſi tibi volumina mea, vt ea aliquando reſtituas. Libros verò græcos tibi gratis donaui, quorum intuitu te meritò & regratificantem nobis & fideliorem exhiberes. Vale, ex Spanheim, Idibus Martij. Anno domini M. D.* ♉

Cum has aliaſue quaslibet abs te miſſas literas amicus receperit; cognito ſigno Cabarielis, vertat ſe ad orbis plagam illam, à qua Circius progreditur ventus; & præmiſſis ex more præmittendis, hanc legat ſub ſilentio orationem.

## *Carmen Coniurationis.*

Cabariel afiar paremon chiltan amedyn ſayr pemadon chulty mouayr ſauepor peatha mal frimaſton dayr pean cothur no fabelruſyn elſoty chelmodyn. Hoc carmine dicto verſus Circium, angelus ſtatim apparebit viſibilis, reſerans illi commiſſum arcanum; refereтque tibi, ſi quid ille commiſerit.

CAP.

## CAP. XIII.

## CVIVS PRINCEPS RAYSIEL VOCATVR, *habitans directe ad Septentrionem, ſub quo ſunt 50. principes, qui præſunt diurnis operantibus noſtris, & totidem qui nocturnis: quorum eſt nunciare traditiones.*

TERTIA decima manſio eſt in Septentrione, cuius ſpiritus & ſupremus imperator eſt Rayſiel, qui habet ſub ſuo dominio duces 50. qui præſunt operationibus diurnis, cum ſeruitoribus multis, & totidẽ numero, qui præſunt nocturnis cum famulis eorum. Iſtorum officium eſt, in his cauſis & traditionibus, quæ pertinent ad mortem, auiſare amicos operantis, & nunciare arcanum. Duces, qui operationibus diurnis præſunt, libẽter obtemperant vocanti, & veniunt, hilares, iocundi & paratiſſimi ad obſequendum: ſed illi qui nocturnis præſident, aliquantulum ſunt proterui, quia lucem valde oderunt & deteſtantur, nec facile obtemperant, maxime nouicijs in arte minus probatis, quos frequenter in faciem irrident, niſi coniurationibus ita conſtringantur operantis, vt contra dicere non præualeant. Valde enim Coniurationem timent, & quaſi vnicum dantur plus coniurari, quam diurni Spiritus, & tamen inuiti obediunt. Sed iam ex omnium iſtorum numero ponamus paucorum nomina & numerum famulorum, quanti nobis ad operationem conſuetam ſufficiunt.

| 𝔈. | ☿ | 𝔑. | ♀ | 𝔖. | ♃ | 𝔑. | ♄ |
|---|---|---|---|---|---|---|---|
| *Baciar* | 50 | *Aſtael* | 50 | *Chanael* | 30 | *Melcha* | 30 |
| *Thoac* | 50 | *Ramica* | 50 | *Furſiel* | 30 | *Tharas* | 30 |
| *Sequiel* | 50 | *Dubarus* | 50 | *Betaſiel* | 30 | *Vuiel* | 30 |
| *Sadar* | 50 | *Armena* | 50 | | | | |
| *Terach* | 50 | *Albhadur* | 50 | | | | |

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| Noch. | S. | N. | S. | N. | S. | N. | S. |
|---|---|---|---|---|---|---|---|
| *Thariel* | 40 | *Lazaba* | 40 | *Lamas* | 10 | *Thurcal* | 10 |
| *Paras* | 40 | *Aleaſy* | 40 | *Belſay* | 20 | *Sarach* | 20 |
| *Arayl* | 40 | *Sebach* | 40 | | | | |
| *Culmar* | 40 | *Quibda* | 40 | *Morael* | 20 | *Arepach* | 20 |

Habes nunc optime lector ex 50. principibus diurnis ſedecim cum famulis eorum 670. & ex 50. nocturnis 14. cum famulis 420. in numero, qui tibi ſufficient ad omnes operationes tam nocturnas quam diurnas. Cum autem volueris operari per eos ſecundum horas intentas, elige ex ordine diſpoſito quem volueris, & voca eum à Septentrione (quoniam omnes ibi morantur) per iſtud Carmen.

### *Carmen Coniurationis.*

RAyſiel afruano chameron foſiel onear Vemabi parnothon fruano Caſpiel fuſre bedarym buliſeor pean Curmaby Layr Vaymeor peſarym adorc⁹ odiel Vernabi peatha darſum laſpheno deuior Camedonton phorſy lasbenay to charmon druſon olnays, Venouym lulefon, peorſo fabelrõtos thurno. Calephoy Yem, nabelron bural thoraſyn charnoty Capelron.

Carmine rite & ſub ſilentio completo, aderit ſpiritus vocatus. Committe ſecure arcanum, perferet referetque committendum. Si vero nocturnis operationibus præſidentes, vt ſolent plærunque, tardare videris: Carmine eos viriliter iterando compellas, nihil metuens: te enim vt dominum reuereri cogentur.

### *Habeo ſecretum, quod nulli confido perferendum, huiuſmodi.*

POno caſum. Amicus eſt mihi quiſpiam nobilis & doctus, quē noui ſecreto necandum per ſicarios quoſdam mercede conductos. Auiſare palam nō audeo, quia mihi periculoſum: in cauſa familiari & ſecretiori, ne literæ in aliorum deueniant manus, timeo: homini, vt ore loquatur, confidere non præſumo: quia qui mecum eſt hodie, craſtino forſan contra me ſtabit. Itaq; ad conſuetam confugio artem, cui quicquid commiſero, fieri publicum, etiam ſi ex inimico tentari contingeret, non formido.

## Literas mitto familiares amico, in quibus nullum formido periculum.

*Maximum nobilitatis ornamentum, Iuſtitiam Philoſophiamq́; dedecus Impietatem & Ignorantiã definit vetuſtas. Quid enim pulchrius, quàm literis virtutibusq́; ornare nobile genus, quod militat. Hoc plurimum cæterosque militantes complures nobiliſſimos viros reperimus, & noctibus actitauiſſe & diebus, vt armis barbaros expugnarent, rectitudine gentem ſuam literiſq; erudirent. Horum exemplo Bumavv doctiſſime literas humanitatis arteſq́; bonas euoluere non ceſſas armis & literis decoratus: & veteres olim principes ſapientiſſimi conſueuerunt opes non theſauris ſuis includere, ſed potius vſui literario conferre: honeſtiſſimũ ad fœlicitatẽ tendentibus ſuffragium arbitrantes ſapientiæ ſtudium, quo æternæ retributionis beatitudo acquiratur. Enimuerò ſcientia ſcripturarum principes omnibus venerabiles facit maximeq́; timendos. Ignorantia ſcripturarum viui hominis ſepultura dicta ignominiam, calamitatemq́; horrendã principibus nobilibusq; afferre conſueuit. Homo ſine literis eſt Aſinus bipes, viuusq; ſepeliendus, immo ſepultus. Maximè nobiles & rempublicã gubernantes eſſe ſapientes atq; notabiles ſcientia literarũ oportet, quarum ignorantia tyrannidẽ inducit. Amor quoq; literarũ geſta principũ inclyta nobiliumq; perpetuitati commendat. Cernimus enim veteres philoſophos principatus memoriam obtinuiſſe, nominisque immortalitatem conſecutos plus literis quàm armis apud omnes homines ſempiternã: plus enim literæ, quã arma glorioſos, excellentes ſapienteſq́; tyrannos antiquos & principes reddiderunt, quorũ memoriam laudumq; titulos immortalitate donarũt. Adde quod Chriſtianis ſtudiũ literarum ſummum & honeſtiſſimum euolandi ad Cælum præſtat adiumentum. A ſcripturis enim contemplari incipimus diuinarũ illuſtrationum coruſcantem honorabilemque maieſtatem, nobis*

*alio-*

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*alioquin inacceſſibilē. Ita Henrice miles doctiſſime literis faueas, vt rectitudine decoratus ſemper viuas. Vale, ex Spanheim, Idib. Martij. Anno M.D. W*

Poſteaquam has literas aliasue quaslibet amicus acceperit in arte peritus; ſigno Rayſielis cognito, præmiſſis ex more conſuetis, ad Septentrionem ſe vertat, & ſpiritum hoc carmine vocet.

### *Carmen coniurationis.*

RAyſiel myltran, fruano fiar chaſmy clymarſo pean Sayr pultho chultuſa medon vepurſandly tuſan axeyr afflon. His dictis ſpiritus miſſus ſtatim viſibilis apparebit, reſerabitque tibi omnia & ſingula, quæ mandaui ad aurem. Et ſcias velim, quod nonnulli ſpiritus nocturnis operationibus præſidentes in nocte non libenter veniunt ad operationem, niſi maximis compellantur ſacramentis & coniurationibus: qui tamen poſtquam venerunt fueruntque miſſi ad amicum, cito apparere conſueuerunt & obedire vocanti, niſi forſan ipſe, qualibet occaſione deceptus, aliquid negligeret in arte præceptum.

## CAP. XIV.

### *CVIVS PRINCEPS SVPREMVS VOCATVR Symiel, qui habitat ad Aquilonem, habens ſub ſe principes 10. qui præſunt operationibus diurnis, cum famulis multis: quorum officium eſt familiare ſecretum perferre.*

QVARTA decima manſio eſt ad Aquilonem, diſtans à principio Septentrionis 21. gradibus, & modicum amplius: cuius ſupremus Imperator eſt Symiel, qui habet ſub ſe 10. duces, qui præſunt operationibus diurnis, cũ multis famulis eorum. Operationib. a. nocturnis multi præſunt duces, quorum certum numerum reperire non potui, qui famulos etiam ſub ſe habent multos. Iſtorum officium eſt nunciare inter amicos arcana ſecretiſſima, quæ nulli hominum ſunt manifeſtanda in æternum. Vt autem per eos operari poſſis, ſi neceſſe fuerit: explicabo tibi ex diurnis decem, & ex nocturnis totidem, & ſufficient ad præſens.

| Schw. | Roth. | S. | R. | S. | R. | S. | ☿ |
|---|---|---|---|---|---|---|---|
| *Aſmyel* | 60 | *Larael* | 60 | *Mafrus* | 70 | *Marianu* | 100 |
| *Chrubas* | 100 | *Achot* | 60 | *Apiel* | 30 | *Narzael* | 201 |
| *Vaſtos* | 40 | *Banier* | 90 | *Curiel* | 40 | *Murahe* | 30 |
| *Malgron* | 20 | *Dagiel* | 100 | *Molael* | 10 | *Richel* | 120 |
| *Romiel* | 80 | *Muſor* | 110 | *Araſos* | 50 | *Nalael* | 130 |

Habes nunc principes decẽ nominatos pro actionibus diurnis cum multis ſubſeruitoribus & 10. pro nocturnis operationibus etiam cum multis ſubſtitutis, per quos poteris operari ſecure & abſque periculo: modo ſis in Steganographia bene inſtitutus. Nam quicunque ad operationem huius artis non bene inſtitutus, in præceptis illius accedere pręſumpſerit: aut nihil proficiet, aut periculum vix euadet. Non enim omnibus obediunt principes. Tu autem cum hac ipſa ſcientia volueris operari; pręmiſſis rite præmittendis, te conuertas ad Aquilonem, & eo modo, quo tibi tradidi, coniura ducem, vt veniat per iſtud Carmen.

## *Carmen ad ſpiritus.*

SYmiel myrno chamerony theor paſiõ adiueal faneroſthi ſofear Carmedon Charnothiel peaſor ſoſitran fabelruſy thyrno pameroſy trelno chabelron chymo churm bon, aſiel peaſor carmes nabeyros toys Camalthonty. His dictis eo quo neceſſe eſt modo, ſpiritus aderit abs te vocatus ad obediẽdum in omnibus mandatis tuis, ſi fuerit operatio per nocturnos ſpiritus actitanda: & ſi cito non apparuerint, nõ deſiſtas propterea, ſed vrgeas eos repetitione carminis: & compulſi obedient.

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### *Pro exemplo ponamus quodcunque arcanum nulli penitus committendum.*

HABES aliquod negotium ſecretiſſimum ad amicum, quod te & ipſum concernit: cuius manifeſtatio tibi & illi perpetuum vel damnum vel confuſionem inferret. Certe nec literis tuto creditur ne ab aliquo legantur, nec committitur nuncio, qui diuulgabit in plures. Arte noſtra vteris; ſic & tu eris tutus, & amicus ſciet arcanum.

### *Formemus ad hoc quas placuerit literulas, in nullo penitus ſuſpectas.*

Ioannes Tritthemius Abbas Spanheimenſis ordinis
Sancti Benedicti optimo adoleſcenti Iacobo Trithemio, fratri chariſſimo, S.D.

*LITERIS incumbens conſerua humilitatem Cordis. Mores boni iuuenes decorant, efficiuntque nobilibus clariores. Scientia literarũ adornat iuuenẽ ſanctitatẽ amantẽ ſine morib⁹ iuſtitia carebit honore ſciẽtia. Adoleſcẽs vanitatibus vitijſq́; immerſus, ſapientiæ cõtẽptor, non diligit ſapientiã verã, quã virtutibus inquirendam eſſe memineris. Moribus decoratur institutio erudiendorum iuuenum, quoniam ſanctis artibus confertur honor Cæleſtis infructuoſaque ſcientia tormentis æternis cruciabitur. Virtutibus & literis ſcientia proficit: vtrumque deficit vicijs maculatum. Sperne voluptates, vt experimento intelligas ſapientiæ veritatem. Vale.*

Recipiens has literas in arte Steganographiæ peritus, mox, vt viderit characterem principis Symielis, quid ſibi faciendum ſit, intelligendo percipit: vertenſque ſe, præmiſſis præmittendis, ad Aquilonem, coniurationem dicit.

### *Coniuratio.*

SYmiel marlos chameron pyrcohi pean fruary fabelronti gaelto ſiargoti melaſſor hialbra penor oleſy Aiulbrany ordu

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Caſmeron omer vemabon. Completo carmine, ſpiritus miſſus apparens commiſſum ſibi fideliter implebit officium.

## CAP. XV.

## *CVIVS SVPREMVS IMPERATOR EST ARmadiel; qui moratur in ea parte orbis, vnde Boreas ventus flare conſueuit, habens ſub ſe multos principes.*

MANSIONEM quintā decimam ad Borealem plagam inhabitat Armadiel magnus imperator, habens ſub ſuo imperio multos duces & principes cum ſeruitoribus eorum, à quibus centum deputati ſunt ſuper operationibus diurnis & nocturnis indifferenter: ita vt omnes æque præſint nocturnis atque diurnis actionibus noſtris in Steganographia ad voluntatem operantis. Horum officium eſt principibus & magnis viris nunciare ſecretiſſima arcana operantis cum maxima fidelitate & myſterio. Ex his nominabimus potiores aliquos, qui nobis ſufficiunt ad intentionem.

| 𝔑. | ☿.𝔑. | 𝔖. | 𝔑. | 𝔖. | 𝔑. | 𝔖. | 𝔑. | 𝔖. |
|---|---|---|---|---|---|---|---|---|
| *Maſſar* | *50* | *Orariel* | *Pandiel* | *10* | *10* | *60* | *60* | *50* |
| *Parabiel* | *40* | *Oryn* | *Caraſiba* | *20* | *20* | *70* | *70* | *40* |
| *Laiel* | *30* | *Samiel* | *Aſbibiel* | *30* | *30* | *80* | *80* | *30* |
| *Caluarnya* | *20* | *Aſmael* | *Mafayr* | *40* | *40* | *70* | *70* | *20* |
| *Alferiel* | *10* | *Iaziel* | *Oeniel* | *50* | *50* | *60* | *60* | *10* |

Habes iam ex Spiritibus Armadielis 15. numero cum ſubſeruitoribus ſuis 1260. qui ſecundum diuiſionem 24. horarum in ſex partes cum ducibus ſuis venire vocati ad operantem ſolent, ſi voluerit ipſe, ordinem ſuum in veniendo conſeruantes. Cum ergo volueris aliq̃d in Steganographia per ipſos operari, oportet vt diligentiſſime obſerues diuiſionem temporis ſecundum hanc artem, ſine qua nihil omnino proficies: qua, vt oportet, cognita, vertes te ad Boream, faciens, quæ ars requirit.

Con-

### *Coniuratio.*

ARmadiel marbeuo pelruſan neor chamyn aldron pemarſõ Cathornaor pean lyburmy Caueron thorty abeſmeron vear larſo charnoty theor Caueos myat drupas Camedortys ly paruffes ernoty meſoryn elthy chaor atiel, lameſayn rouemu fabel ruſin, friato chaſalon pheor thamorny meſardiel peluſy madiel baſeroty ſarreon prolſoyr aſenoſy cameltruſon. Cum hanc coniurationem compleueris eo modo ſicut oportet: mox aderit ſpiritus, ad Imperium tuum paratus.

### *Formemus nobis exempli cauſa tale arcanum nulli committendum.*

EST mihi ad principem meum quoddam arcanum nulli penitus communicandum. Id mandare literis, ne per negligentiam vel obliuionem diſiectę legantur, non audeo: multo minus per hominem nunciare illud volo, ne & aliis per ipſum quomodolibet reuelatum iri contingat. Artis itaque huius myſterium pertentare placet, per quod arcanum meum omni tempore manebit occultum.

### *Scribamus literas, qualeſcunque placuerit, quæ nullius vereantur conſpectum.*

Sereniſſimo Principi, Domino Philippo, Comiti Palatino Rheni, Duci Bauariæ, Sacri Romani Imperij Archidapifero, Principi Electori, Ioannes Tritthemius Abbas Spanheimenſis cum orationibus famulatum.

*ILLVSTRISSIME princeps cum humili ſubiectione ſeruitutem. Benignitas inclyti ducatus veſtri mihi præcepit, vt verbis expoſitas res quaſdam occultiſſimas literis commendarem. Gauderem non abſque deuota exultatione, ſi pares voluntati vires accederent, beneficiis exhibitis honeſtiſſimum aptioremq; locum diſtribuere, & obſequiũ gratiæ debi-*

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*debitum exhibere. Detinet imbecillitatem cordis operis nouitas ſine tramite præcedentis ſubeundi, cui me longe imparem ſcio: habebit enim ingentem magnumque laborem, incutitque conatibus hebetudinem meis plurimam. Vires tamen experiar, Gratiæ veſtræ obſecuturus, benigniſſimum iudicem ſine dubio acceſſurus, ſi bonæ voluntati meæ non affuerit aptata complendi poſſibilitas: vbi cumulatiſſima humanitate glorioſus & munificentiſſimus princeps amator defenſorque literarum ſententiam dicit, ad cuius humaniſſimum tutamen Vniuerſitas Heydelbergenſis multis ornata doctiſſimis eruditiſſimiſque viris, ingenio recentiſſimis, tranſcendit omnia per Alemaniam Gymnaſia. Itaque clariſſime humaniſſimeque Princeps ſi quid habeo aut ſum, totum benignitati veſtræ noui obnoxium: id quod exhibere cum humili ſubiectione ſemper promptiſſime curabo. Et licet ſint alij ſapientiores, qui hoc opus melius vel vtilius ornatiuſque non mediocriter reddere potuiſſent: volui tamen ego deuotiſſimum & rectum lætumq; in gratiam veſtram animum meũ vtcunque oſtendere & experiri de inuentis nouiter grandibus quæ alium credo neminem inueniſſe. Datæ 16. Calend. Aprilis Anno domini Milleſimo quingenteſimo. .N.*

*Literas has vel quaslibet alias ſuſcipiens, cui mittuntur in arte perito inter Characterem Armadielis: quo cognito vertat ſe, quo ars mandat vertendum, & dicat carmen.*

### *Coniuratio.* ⊢

ARMADIEL afran meſon Caſayr pelodyn, Cauoti chameron therſoruy marbeuon pheor Caſoyn myruoſy lyburmy deon fabelronton, Chubis archamarſon. Hac coniuratione debito modo completa, miſſus ſpiritus palam apparebit, ſibique commiſſa à mittente arcana reuelabit in aurem fideliter, nihil addens minuensve. Et ſi quid illi denuo fuerit ab illo commiſſũ vt referat operanti, à quo miſſus eſt: fiat quod ab arte præcipitur; & obtemperabit.

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## CAP. XVI.

### *CVIVS PRINCEPS BARVCHAS IN EA plaga moratur, vnde ventus flare conſueuit, qui appellatur Vulturnus, habens ſub ſe principes multos & ſeruos, qui ſunt ſupercommiſſiones dominorum occultas nunciatores.*

MANSIONI autem ſeptedecimæ ad Vulturnum ventum ſituatæ præſidet magnus Imperator Baruchas, qui habet ſub ſuo Imperio multos principes, duces & alios ſpiritus, quorum omnium officium eſt nunciare occultas & ſecretiſſimas commiſſiones principum, nobilium & dominorum, ſubditis eorum vel amicis. Ex his nominabo tibi 15. qui ſufficient omni operanti in Steganographia: & non habent inter ſe diuiſiones vel ordines pro die & nocte ſicut cæteri, ſed omnes habent commiſſionem de omnibus in generali, ita vt quicunque qualibet hora vocatus fuerit ab operante, venire cogatur.

| Roth. | Schw. | R. | S. | R. | S. | R. | S. | R. |
|---|---|---|---|---|---|---|---|---|
| *Quita* | *Cartael* | *Monael* | *100* | *10* | *600* | *60* | *500* | *50.* |
| *Sarael* | *Ianiel* | *Chubor* | *200* | *20* | *700* | *70* | *400* | *40.* |
| *Melchon* | *Pharol* | *Lamael* | *300* | *30* | *800* | *80* | *300* | *30.* |
| *Couayr* | *Baoxas* | *Dorael* | *400* | *40* | *700* | *70* | *200* | *20.* |
| *Aboc* | *Geriel* | *Decaniel* | *500* | *50* | *600* | *60* | *100* | *10.* |

Habes nunc ex principibus Baruchæ magni principis ſeu Imperatoris ad operationem Steganographiæ nominatos duces 15. cum famulis & ſubſeruitoribus eius 7040. quorum miniſterium tibi ſufficientiſſimum eſt ad omnem operationem huius artis. Cum ergo volueris aliquem ex his ſpiritib. aduocare, obſerua diuiſionem temporis ſecundum ſex horas diei & noctis: &

verſus Vulturnum poſitus facie, voca illum quem horā concernit, diligentiſſime obſeruans literas famulorum, ſine quibus nuſquam procedunt: & ne erres in numero, ordine & dominio eorum, caue.

## *Coniuratio.*

BAruchas maluear chemorſyn charnotiel baſon ianocri meduſyn aprilty caſmyron ſayr pean cauoty medaſon peroel chamyrſyn cherdiel auenos noſear penaon ſayr chauelonti genayr pamelron frilcha madyrion onetiel fabelronthos. Hac cōiuratione completa ſub ſilentio ſicut oportet, mox aderit ſpiritus principalis vnus, quem vocaſti cum ſeruitoribus ſibi deputatis ſecundum ſeriem temporis. V.g. Commiſſum mihi eſt ordines perluſtrare, Cœnobia & emendare & corrigere perperam facta. Hinc ad amicum ex monachis vnum longe abſentem cupio tale mandare ſecretum, quod publicatum ſibi carcerem odiumque paſtoris, mihi vero & ordini ac bono communi detrimentum inferret. Vnde nec tradendum literis, nec homini cuiquam committendum. Vt ſimus vterque ſecuri, artis miniſtrum aduoco ſpiritum, commendo arcanum.

*Literas quales volo tranſmitto, quas legi ab omnibus non recuſabo.*

Ioannes Trittemius Abbas Spanheimenſis ordinis Sancti Benedicti religioſo fratri Nicolao ex Dureckheim, Monacho Cœnobij Hirſaugienſis eiuſdem ordinis, ſinceram in domino charitatem.

*CVm ſciam chariſſime frater te amatorem bonarū artium, me te exhortari vehementer delectat, quatenus perſeuerare velis inquirendis reuoluēdiſque iugiter librorum ſecretis, quæ nobis oſtendunt fœlicitatis iter, & tramite expedito redire in patriam, quam peccando perdidimus, ad quā nos flagrantes reducet amor mitiſſimi & clementiſſimi ſaluatoris noſtri in ſcripturis ſanctis occultatus nobis, ſi exornauerimus mētem Virtutibus exercitātes nos in ſtudio ſancto, ſine dubio conferendus. Quid enim in exilio*

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miſerabili vagantibus ſalubrius dulciuſue eſſe poterit quã literis ſedulo incumbere: per quarum ſtudium ad veritatem oculi noſtri eriguntur requirẽdam, & ad beatitudinis futuræ deſiderium mens noſtra ſuſtollitur: ſine quibus comparatur hoſtiis anima temporalib⁹ & mundanis ſubmerſa negocijs, ad Dei cognitionem nunquam peruentura. Tu itaque voluptates tumultuſque mundi contemnito, literis die noctuque vacato: quoniam & religio virtutibus & virtutes literarum commercio illuſtrari temperantur. Ita vt nec literas ſine ornatu nobilium virtutum nec deligere, virtutes bonas ſine ſcientia ſcripturarum præualeat. Itaq; te exhortor, ſtudio literarũ ſẽper des operam. Vale ex Spanheim 16. Cal. Apr. Anno domini M. D. :

Poſteaquã ſuſceperit literas is cui mittuntur; ſigno Baruchæ cognito, præmiſſis præmitendis, ad plagam Vulturni, quę eſt ante Orientalem proxima, dicat ſub ſilentio iſtam Coniurationem.

### *Coniuratio ſpiritus.*

BAruchas Mularchas chameron notiel pedarſy phroys lamaſay myar chalemon phorſy fabel ontho theras capean Vear almonym lierno meduſan therſiel peatha thumar neroſyn cral nothiel peſon ſ galry madon ſcoha bulayr. Coniuratione dicta ſecundum artis præceptũ, ſpiritus apparebit, & commiſſum ſibi arcanum producet in aurem ſine deceptione.

## CAP. XVII.

### *CVIVS PRINCEPS ET SPIRITVS SVPREmus vocatur Carneſiel, & moratur in Oriente, habens ſub ſe duces & principes multos cum ſeruitoribus eorum, quorum officium eſt nunciare omnia, quæ verſus Orientem mittuntur.*

QVONIAM tam multa ſunt & plura poſſunt emergere negocia hominum, ad quæ intimanda procul amicis nullus ſit in prædictis manſionibus princeps aut ſpiritus ſpecialiter deputatus:ne operātibus in hac arte Steganographiæ aliqua ad perfectionē operis ſui difficultas occurrat: poſteaquam ſpecialium quorundam fecimus mentionem qui ſpecialibus præſunt arcanis: volumus etiam quoſdam generalibus nunciandis generales exprimere principes ſpirituum,vt ſi quid forſan occurrat alicui nunciandum, ſuper quo in prædictis nulla inueniatur commiſſio,ad iſtos referatur, qui ſuo modo ſuper omnibus habent commiſſionem:ita tamen vt generalitas ſpecialitati non deroget:nec ſpecialitas non ſatis lucide expreſſa generalitatis officium recuſet. Quatuor itaque ſunt principes magni,qui cum ducibus & ſubſeruitoribus ſuis omnibus præſunt arcanis nunciandis ſuperius non expreſſis:quorum primus Cameſiel omnibus præſidet, quæ voluerimus nunciare verſus Orientem. Caſpiel verſus Meridiem. Amenadiel verſus Occidentem,& Demoriel his quæ mittuntur generaliter verſus Septentrionem. Cum ergo volueris arcanum aliquid per ſpiritum nunciare amico procul abſenti verſus Orientem: voca vnũ aut plures quot volueris ex principibus Cameſielis, vertens te per totam operationem ad orientalem plagam, ſicut noſti ſecundum artem.Deſcribam tibi nomina principum cum numero ſeruorum,quot ad præſens negotium ſufficiunt: & caue, ne erres in aliquo.

| Roth. | S. | R. | S. | | | |
|---|---|---|---|---|---|---|
| *Myreſyn* | *Benoham* | *Armany* | *60000000000000* | | | |
| | | | | R. | S. | R. |
| *Ornich* | *Ariſiel* | *Capriel* | *10* | *30* | *100* | *300* |
| *Zabriel* | *Cumeriel* | *Bedarys* | *10* | *30* | *100* | *300* |
| *Bucafas* | *Vadriel* | *Laphor* | *10* | *30* | *100* | *300* |

Habes ex principibus Cameſielis 12.cum maxima multitudine famulorũ,vbi(nota) ille magnꝰ numerus 60000000000000. eſt aliorum ducum & principum, qui generaliter præſunt omnibus diurnis:& vocatur ex eis certus numerus,quot voluerit operator,

rator,cum duce nominato. Alij autem in quadruplici ordine ſunt famuli principũ duodecim;& veniunt ſemper cũ eis in ordinibus ſuis. Cum ergo volueris operari per iſtos;præmiſſis præ mittendis iſta eſt coniuratio.

### *Carmen.*

CAMESIEL aphroys chemeryn mear apoſyn .Layr peã noema ouear ma ſere cralty caleuo thorteam chameron ianoar pelyn Layr , baduſon ieſy melros ionatiel delaſſar rodiuial meron ſau ean fabelron clumarſy preos throen benarys ſauean demoſynon laernoty chamedonton. His rite completis,aderit generalis arcanorum nuncius quem vocaſti,promptus,fidelis,penitusque ſecretus. :—:—

## Amicum voluerim auiſare occulte de homine malo.

EST homo quiſpiam ſub apparentia honeſtatis malus blatterator:is ſciens me poſſe apud amicum , commendatorias ad eum poſtulat à me literas ; negare non valeo, nec decipi amicum volo ab illo fraudulenter. Scribo literas , circumcellionem laudo mirum in modum,legit,exultat , apertam inſidiandi viam ſibi pollicetur oblatam. Do literas , abit lætus,voco ſpiritum, mitto ad amicum , vt auiſet illum , meumque manifeſtet arcanum.

## Literas mitto commendatorias illi placentes qui commendatur.

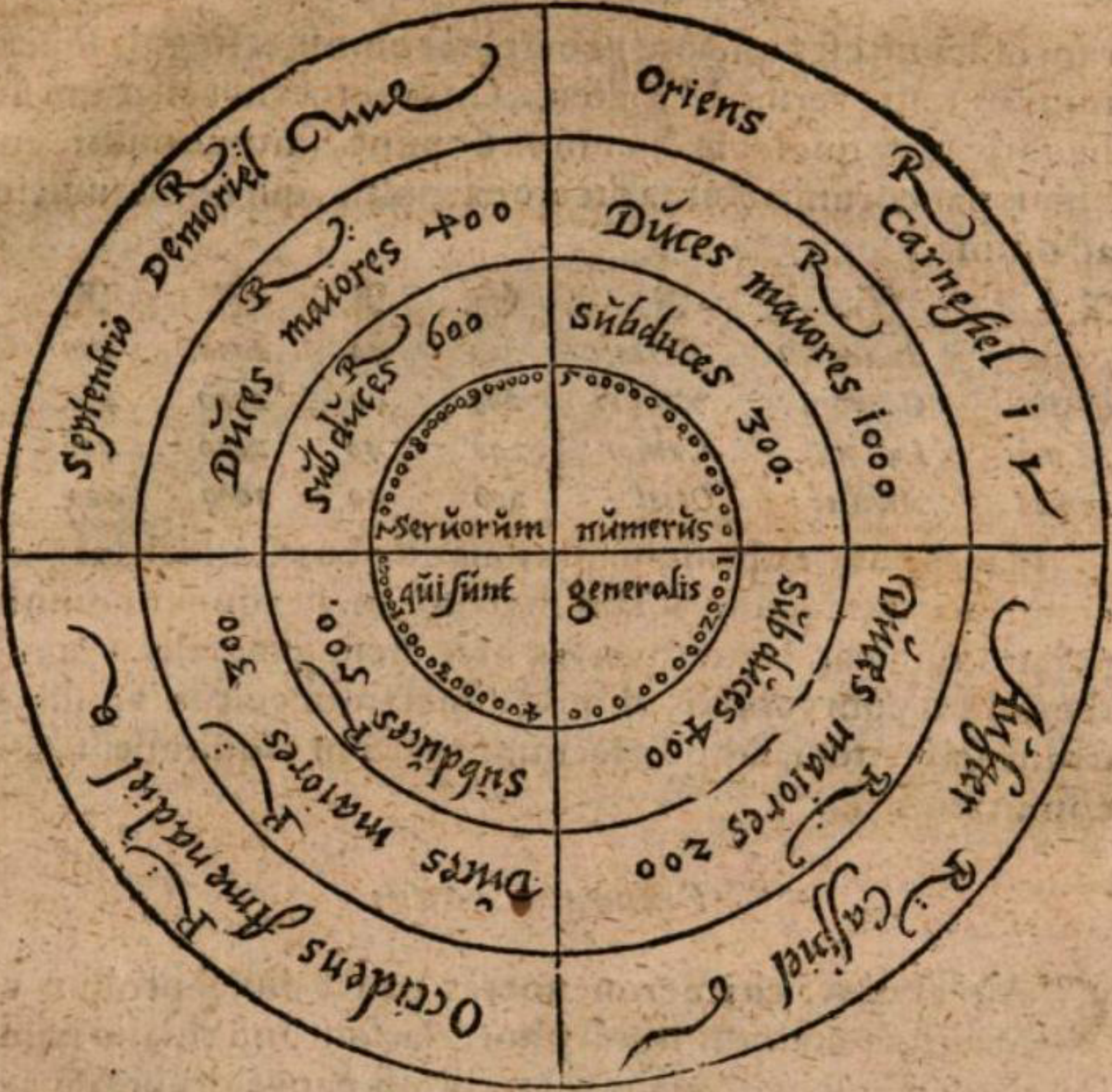
*Ioannes Tritth. Abbas Spanheimenſis Ioanni Vigilio, domino Vuackor, vtriuſque Iuris Doctori clariſſimo Salutem dicit.*

L*Atorem præſentium ad te mitto , Vigili amantiſſime, hominẽ profecto cunctis adornatũ virtutibus, omnibus eruditiſſimum in ſcripturis æſti* *matum, tantaq; venuſtate morum redimitum, quod vix illi ſimilem aliquando his oculis vidiſſe memini optimum Mathematicum, Philoſophũ acutiſsimum, literatiſſimis viris comparandũ, ſapientia & ſtudio omnes Teutonicos exercitatiſsimos tranſcendentem, vnde dignus eſt nobis merito viſus laudibus literatorum virorum omniumque bonorum excipiendus: quippe nobilis & literatiſſimus, qui omnibus queat vtilis eſſe in tradendis varijs doctrinis rerum mirandarum. Vale, ex Spanheim 15. Cal. April. Anno M.D.* 8—

Cum has ſimilesue quaſcunque acceperit literas amicus in arte Steganographiæ probatus: cognito ſigno Carneſielis, ſe vertat ad Orientem, & præmiſſis præmittendis, dicat iſtam coniurationem.

### *Coniuratio.*

CArneſiel aproyſi chameron to pemalroyn phroys Cadur mearmol benadron Vioniel ſaviron army pean arnotiel fabelronthuſyn throe chabelron ſauenear medaloys vear olmenadab cralty ſayr. Carmine dicto, ſpiritus miſſus iam viſibilis apparebit reuelabitque arcanum fideliter commiſſum.


Oriens
R
Carneſiel
Dũces maiores 1000
sũbduces 300
Septentrio
R
Demoriel
Dũces maiores 400
R
sũbdũces 600
Seruorũm
nũmerus
quisũnt
generalis
Auſter
R
Caſpiel
Dũces maiores 200
sũbdũces 400
Occidens
R
Amenadiel
Dũces maiores 300
R
ſubdũces 500

In concauo ſecundi circuli, ſuper numero 400. bis poſito, nec nō ſuper numero 1000. deeſt litera R. Et in ſexti circuli cōcauo pro *generalis* legendum eſt *generales*.

HAbes in hoc Circulo 4. Imperatores principales & manſionis vniuſcuiuſq; ſitum, numerũ quoq; ducum, ſubducum & ſeruorum penè innumerabilium. Scias ergo, quomodo per iſtos ſit operandum.

## CAP. XVIII.

### *CVIVS SVPREMVS PRINCEPS EST CAſpiel dictus, cuius manſio eſt ad Auſtrum, qui habet ſub ſe multos principes, duces & famulos innumerabiles.*

AD Auſtrum habitat magnus Caſpiel princeps, qui habet ſub ſuo dominio principes ſiue duces præcipuos 200. Comites vero ſiue ſubduces 400. cum ingenti multitudine ſeruitorum, quorum

rum officium eſt nunciare generaliter omnia & ſingula ſuperius non contenta verſus Meridiem. Cum autem neceſſarium ſit in hac arte ſcire quoſdam ducum ex nomine, ſintque multi: curabimus paucorum nomina dicere ex multis, qui nobis ſufficiunt ad omnia.

| 𝔑. | 𝔖. | 𝔑. | 𝔖. | 𝔑. | 𝔖. | 𝔑. | 𝔑. |
|---|---|---|---|---|---|---|---|
| *Vrſiel* | *Budarym* | *Geriol* | *200* | *40* | *2000* | *400* | *20* |
| *Chariel* | *Camory* | *Ambri* | *200* | *40* | *2000* | *400* | *20* |
| *Maras* | *Larmol* | *Camor* | *200* | *40* | *2000* | *400* | *20* |
| *Femol* | *Aridiel* | *Otiel* | *200* | *40* | *2000* | *400* | *20* |

Habes nunc ex principalioribus ducibus Caſpielis 12. cum comitibus, ſubducibus & famulis 100640. per quos fit omnis operatio nunciandorum, verſus Meridiem generalis. Cum autem ad amicum volueris aliquid nunciare occultum verſus Auſtrum manentem, fac quæ ſecundum artem requiruntur, & dic coniurationem.

### *Coniuratio Spiritus.*

CAſpiel aloyr chameron noeres padyr diuiel prolſyn vear maduſon cralnoti fruon phorſy larſonthon thiano pemarſon theor. Caueos adeueos friato brioſi panyeldrubon madiel ſayr fabelruſyn gonear pean noty nabuſran.

Coniuratione debito modo completa, videbis præſentem quem vocaſti, & ad obediendum mandatis tuis in omnibus paratum. Omnes iſtius Caſpielis duces beneuoli & voluntarij ſunt valde, ſed ſubduces eorum aliquantulum ſunt duriores; attamen coniurationibus cedunt, ſi operator fuerit conſtans & imperterritus, loquens ei dure, quaſi cum autoritate maxima. Nullus enim eorum tam durus eſt, qui non manſueſcat per virtutem autoritatis poteſtatiue compulſus & adiuratus.

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## *Ponamus qualecunque arcanum, quod nulli confidendum.*

EST mihi cum amico negocium, quod ſi in publicū tranſierit, vtrique periculum grande orietur. Obſeruantur internuncij omnes, vt literæ ab inſidiantibus nobis legãtur. Vt ergo ſimus ſecuri, negociumque noſtrum maneat ſecretum: ſcribo literas, quæ nullius vereantur conſpectum, quas ſpiritu inuiſibili comitante mitto ad præfatum amicum.

## Non refert, qualeſcunque ſint literæ, ſi fuerint ſpiritui commiſſæ.

*Conſpicite mortales breuitatem & miſeriam præſentis vitæ, & agite pœnitentiam ſalutarem, dum tempus habetis. Væ vobis dementiſſimi amatores ſæcularis gloriæ, Deum omnipotentem, æternamque lætitiam temere deſpicientes. Quare non amatis ſuperna illa conuiuia quæ ſunt humiliter Deum inquirentibus repromiſſa? Vos enim humilitatem abijcitis, breuiſſima gaudia mundi quæritis, æternæ beatitudinis excellentiam non amatis: contentioſo Zelo viuitis, honeſtatem actionibus nequam maculatis, laudeſque Dei excelſi neſcitis. Die noctuque ſecularibus actionibus lucriſque temporalibus inſiſtitis: ſemper venandis nouitatibus extenſi memoriam acuitis lectiones audire negligitis: tempus gratiæ vobis indultum, æternæq; beatitudinis expectationem non curatis. Ecce Iudex cunctis horribilis criminoſis appropinquat. Ecce Omnipotens Maieſtas diſtricta accelerat. Ecce Iudicium nouiſſimum ſtatuitur. Ecce lamenta æterna proponuntur: bonaque ſempiterna nobis ſubtrahentur. Anno M.D. 15. Cal. Apr.*

Cum has literas ſuſceperitis, cui mittũtur; præmittat ea quæ ſunt ex arte præmittenda, conuertenſque ad meridiem ſe, dicat Carmen.

Caſpiel asbyr Chameronty churto freueon dayr fabelron Cathurmy mereſyn elſo peano tailtran̄ Caſpio fuar Medon clibarſy Caberoſyn vlty pean Vearches pemaſy natolbyr meldary noe Cardenopen men for diuiel adro. Carmine dicto, aliiſq;

ex more ſubiunctis, nuncius inuiſibilis apparebit, referens amico fideliter & ſecretè in aurem omnia, quæ mandaui.

## CAP. XIX.

### CVIVS PRINCEPS SVPREMVS DICITVR *Amenadiel, habitans in Occidente: qui habet ſub ſe duces 300. Comites vero 500. & ſeruos pene innumeros.*

AMENADIEL Imperator, ſpiritus Occidentis ſupremus habet ſub ſuo dominio principes potentiores ſiue duces 300. ſubduces ſiue comites non pauciores quingentis, ſeruos, ſubſeruitores & famulos ex innumerabilibus, quorum nomina inueni non minus quam 30000. præter alios innumerabiles, quorum nomina nondum inueni. Sufficiunt enim iſti omnibus arcanis verſus Occidentem amicis nunciandis. Sed nomina ducum, qui ſunt in miniſterium huius artis vocandi, iam, quot ſufficiunt, dicam.

| Roth. | Schw. | R. | S. | R. | S. | R. | S. |
|---|---|---|---|---|---|---|---|
| *Vadros* | *Rapſiel* | *Almeſiel* | *30* | *50* | *300* | *500* | *3000* |
| *Camiel* | *Lamael* | *Codriel* | *30* | *50* | *300* | *500* | *3000* |
| *Luziel* | *Zoeniel* | *Balſur* | *30* | *50* | *300* | *500* | *3000* |
| *Muſiriel* | *Curifas* | *Nadroc* | *30* | *50* | *300* | *500* | *3000* |

Per hos 12. duces & principes, quicquid operandum fuerit ex imperio Amenadielis in Steganographia ad Occidentem, totum poteris perficere. Sed obſerua diligenter, vt ſcias cum vocas aliquem ex ducibus; & ſcias, quot ſub ſe habeat comites, ſeruitores & famulos ſecundum 24. horas diei & noctis, quas iſti 1550. æquali partitione ſibi in ſuo ordine deputatas cuſtodiunt. In quibus ſi erraueris, nihil proficies, & forſitan periculum aliquod incideres. Oportet enim volentem in Steganographia operari, non ſolum in arte noſtra eſſe peritum, ſed etiam in omnibus

mnibus diligentiſſimum, quia per paruam in operatione negligentiam magnum plerunque oriri periculum conſueuit. Cum itaque per iſtos ſpiritus aliquid volueris operari, verte te ad Occidentem; & præmiſſis præmittendis, dic iſtam coniurationem.

### *Coniuratio.*

AMenadiel aprolſy chameronta noſroy throen meſro ſalayr chemaros noe pean larſy freueon ionatiel pelroyn rathroy Caſer maluſan pedon Cranochyran daboy ſeor marchoſyn lauo pedar venoti geſroy phernotiel Cabron. Coniuratione rite completa, ſpiritus aderit, quem vocaſti, promptus & alacer ad omnia, quæ mandaueris ei perficienda.

### *Arcanum mihi eſt valde ſecretum & neceſſarium ad amicum.*

ESt mihi quoddam ſecretum ad amicum, quod nec homini nec literis confido perferendum; quoniam ſi veniret in publicum, magnum mihi & periculũ crearet & damnum. Morã pati non valeo: voco itaque ſpiritum, ſcribo literas in nullo penitus ſuſpectas, & quas nec intelligere ipſe quidem putetur, vt pote latini ſermonis ignarus: mitto ſpiritum, reuelat ſecretum.

### *Literas mitto qualeſcunque, quas inuiſibilis comitetur ſpiritus.*

Ioannes Trittemius Abbas Spanheimenſis Nobili
& Strenuo Equiti, Alberto Goeler de Rauesburg,
præfecto Crucenacenſi, S.

*SAluatorem noſtrũ Dominum Ieſum Chriſtũ ad Iudiciũ credimus eſſe vẽturũ, qui reddet vnicuiq; ſecundum opera ſua. Hoc credimus & negligimus miſeri nos ipſos. Itaq; faciẽ eius præuenire lachrymis aſſiduis ſtudeamus, emẽdantes negligẽtias noſtras quas cõmiſimus, ne imparatos terribilis ille redẽptoris noſtri aduẽtus p̃occupet: cui omnes, mercedẽ malorum excepturi, neceſſario occurremus. Quare nũc vilipẽdimus oportunũ nobis ſa-*

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*lutis tempus indultum: quod tam vtile nobis tamque acceptabile , conceſſit Omnipotens? Cur non zelamus viros moribus inſignes, qui nobis exempla reliquerunt iuſtitiæ conuerſationis honeſtæ, humilitatis, caſtitatis, omniũque virtutum? Agamus, illorum nomen æmulantes pœnitentiam: quoniã viuendi nobis terminus inſtat. Mors horribilis veniet, quæ parcere neſcit: ſed deuorabit iuuenes & virgines, ſeneſq; cũ iunioribus. Viuamus in luctu, lauantes exceſſus noſtros continuis lachrymis: ne mors inopinato comprehenſos horribili nos iudicio ſubmittat. vitam emendemus retroactam Deum rogantes vt poſt præſentis incolatus breuitatem æternã nobis beatitudinem concedat. Amen. Vale. Datæ ex Spanheim, 14. Calend. Aprilis, Anno M.D.*

Q

Cum has vel quaslibet alias ſpiritui commiſſas à me literas acceperitis, cui mittuntur, amicus, in arte probatus: ſigno huius plagæ principis cognito , præmiſſis præmittendis, dicat coniurationem.

### *Coniuratio.*

AMenadiel bulurym chameroty eriſcoha pedarmon fluſro pean truarbiel ſabelron greos belor malgoty nabarym ſtilco melros fuar pelaryſo chitron amanacaſon. Hac coniuratione ſecundum debitum modum completa, ſpiritus (inuiſibilis alioquin) apparebit viſibilis, & reuelabit arcanum.

## CAP. XX.

### *CVIVS PRINCEPS DEMORIEL AD Septentrionem habitat, habens ſub ſuo dominio duces maiores: ſeu principes numero 400. ſubduces ſiue comites 600. cum multis ſubſeruitoribus & famulis, quorum incertus eſt numerus.*

AD Septentrionem habitat magnus princeps Demoriel, habens ſub ſuo dominio principes & duces principales 400. quos mittit in miniſterium huius artis ſecundum ordines ſuos cum ſubducibus & comi-

comitibus: quorum numerus minor non eſt 600. ad nuncianda arcana omnia, quæ verſus Septentrionem voluerimus mandare amicis in hac arte peritis. Ex præmiſſis omnibus tantum ponamus nomina, quanta nobis ad præſens ſunt neceſſaria, cum numero comitum & ſeruorum ſecundum ordines ſuos in horis.

| R. | S. | R. | S. | R. | S. | R. | S. |
|---|---|---|---|---|---|---|---|
| *Arnibiel* | *Doriel* | *Medar* | 40 | 600 | 400 | 60 | 40 |
| *Cabarym* | *Mador* | *Churibal* | 40 | 600 | 400 | 60 | 40 |
| *Menador* | *Carnol* | *Dabrynos* | 40 | 600 | 400 | 60 | 40 |
| *Buriſiel* | *Dubilon* | *Chomiel* | 40 | 600 | 400 | 60 | 40 |

Iam habes ex 400. ducibus Demorielis nominatos 12. & ex ſubducibus, comitibus & ſeruis 4560. in numero, qui cum ipſis ducibus ſecundum ordinem deputatum in horis 24. diei & noctis (quem te ſcire oportet ante omnia) ſuas partes obeunt. Cum ergo volueris per aliquem ex his ducibus in Steganographia operari, vertas te ad Septentrionem ſicus moris eſt, & præmiſſis quę requiruntur ad artem, dic coniurationem.

### *Carmen coniurationis.*

DEmoriel onear daburſoy Cohyne chamerſon ymeor peam olayr chelruſys noeles ſchemlaryn venodru patron myſelro chadarbon veuaon maferos ratigiel perſonay lodiol camedõ naſiel fabelmeruſin ſoſiel chamarchoyſyn. Completo carmine, Spiritus ad omnia promptus obediens & paratiſſimus tibi viſibilis apparebit, cui ſecure committis arcanum perferendum.

### *Sit mihi tale arcanum vel aliud quodlibet intimandum.*

AMicus mihi eſt intimus, procul hoc tēpore abſens, ad quem mihi negotium eſt ſecretiſſimum, quod nulli omnino, nec literis quidem,tuto ſit committendum. Vt igitur ſecretum maneat,ſemper Spiritum aliquem vocare libet ex arte mihi familiarem. Commendo arcanum:venit,vadit,fideliter agit, perfert quæ commiſi amico,tuti ambo ſumus:ipſe quoque reportat mihi ab amico ſecretum reſponſum, quod nulli mortalium alteri dicet. Vt autem miſſum ad ſe Spiritum amicus ipſe intelligat, neceſſe eſt literas quaſcunque nihil metuentes fingi, in quibus ſignum miſſi ſpiritus recognoſcat. Non enim apparet Spiritus, niſi compulſus.

### *Præmittamus literas,qualeſcunque placuerit,quæ nullius vereantur conſpectum.*

## Ioannes Trittem. Abbas Spanheimenſis Iacobo VVymfelingo,Sletſtatino,Theologo,poetæ & oratori facundiſſimo Salutem.

*Maxime vellem Iacobe Vvimpfelinge,ſatisfaceres vel ſero tandē pollicitationi tuæ & expectationi de te meæ. Scis autē,quid ſis pollititus; & quid expectem,non ignoras. Non Monachum ſed cum monachis viuere te cupio. Accelera pariter viuamus. Ecce hora inſtat noſtri tranſitus valdé metuenda. Quid ergo moramur ? Cur breuē ærumnoſumque incolatus noſtri ſtatum infælices negligimus ? Cur agere pænitentiam ſalutari tēpore delictorum exceſſuumq; recuſamus? Præparemus nos ad mortem,quoniā accelerat ſatis terribiliter,omnes reprobos vocat, nulli parcit,nullum reueretur:orantibus negat audientiam:lachrymas contemnit eiulantium:minaſq; deſpicit principum:regum nomina gloriamque exterminat:ſuperbiā tyrannorum odibilem cunctis euacuat. Ergo frater,redemptoris beneficia exhibita,nobis valde vtilia, ſedulo cogitantes recompenſemus, noſtros emendando reatus,bonis moribus iugiter refulgentes,quatenus pænitentiæ lachrymiſq; placare diſtrictum iudicis examen, properantis ad ſedem iudicandi,valeamus,qui ſe terribilem oſtendet proiectis,iocundum electis. Vale ex Spanheim,quinto decimo Calēd. April. Anno domini M.D.*

Cum

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Cum literas acceperit is, cui mittuntur, in arte peritus: faciat primo quod ars ipſa requirit: deinde conuerſus ad Septentrionem, ſicut moris eſt, proferat coniurationem.

### *Carmen Coniurationis.*

DEmoriel oſayr chameron chulty ſaue porean luſin dayr pean cathurmo fomarſon erſoty lamedon iothar buſraym fuar menadroy chilarſo fabelmeruſyn. Carmine cõpleto, ſicut in arte præcipitur; aderit Spiritus miſſus, apparebitque viſibilis tibi ſoli, & alteri nulli penitus: & arcanum dicet in aurem.

## CAP. XXI.

### *CVIVS SVPREMVS IMPERATOR ET PRINceps vocatur Geradiel, ad nullam orbis plagam habitans: ſed vagus vbique adeſſe conſueuit.*

PRÆTER eos imperatores, principes & duces Spirituum, quos in ſuperioribus capitulis nominauimus, qui certis conſiſtunt in locis per orbem viſibilem, deputati ſunt & alij complures vagi, inſtabiles, & nullibi certo conſiſtentes, quos antiqui ſapientes & magi appellauerunt ἀστάτους, id eſt, inſtabiles, quia volant in aere, ſicut muſcæ, ſine ordine, ſine habitatione & ſine reſtrictione. Ex his ſunt nonnulli nobis ad Steganographiam non inutiles: quia non requirunt obſeruantiam locorum, ſed in omni loco per coniurationem aduocari poſſunt. Primus ex his vocatur Geradiel, qui non habet aliquem ſub ſe ducem aut principem, ſed tantum famulos multos & pene innumerabiles, quos ſecum aſſumit in miniſterium ſecundum ordines, quos inter ſe habent, & ſecundũ 24. horas diei & noctis: quorum officiũ generale eſt, omnia, quæcũque & ad quamcunque plagam volueris, arcana nunciare.

Horæ

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| Horæ diei & noctis. | 𝔑. | 𝔖. | 𝔖. | 𝔑. | 𝔖. | 𝔖. | 𝔑. | 𝔖. |
| | 2 | 2 | 200 | 100 | 40 | 30 | 50 | 60 |
| | 2 | 2 | 80 | 70 | 100 | 90 | 120 | 110 |
| | 𝔑. | 2 | 140 | 𝔖. | 𝔑. | 150 | 180 | 170 |
| | 2 2 | | 𝔑. | 130 | 160 | | | |
| | 2 2 | 2 | 200 | 1000 | 400 | 300 | 60 | 500 |
| | 2 | 2 | 800 | 700 | 10000 | 900 | 1200 | 110 |

Habes in hac tabula ſecundum horas numeratos & diſpoſitos in ordine ſuo 18150. miniſtros & famulos Geradielis magni principis, quorum diſpoſitionem & rationem tibi ad operationem omnino noueris neceſſariam, vt ſcias qualibet hora cum quot famulis venire ſoleant: vel quando ipſe non conſueuerit venire, ſed famuli horæ deputati. Conſulo autem tibi, vt in operationibus tuis horam obſeruare cures, in qua ipſe princeps perſonaliter veniat cum famulis eiuſdem horæ, qui alioquin imperatore ſuo abſente non ſemper voluntarij ſunt ad obediendum in omnibus operanti. Cum ergo per hũc principem operari volueris; præmiſſis præmittendis, dic coniurationem.

## *Carmen Coniurationis.*

GEradiel onayr buleſar modran pedarbon ſazeuo nabor vielis proyn therdial maſre reneal Chemarſon cuhadiam almona ſaelry penoyr ſatodial chramel nadiarſi thorays Vayr pean eſridiel cubal draony myar dearſy colludarſy menadoratotiel Cumalym draſnodiar parmy ſoſiel almenarys ſatiel chulty dealny peſon duarſy cuber fruony maroy futiel, fabel meruſi venodran pralſo luſior lamedon fyuaro larboys theory malroſyn. Completo carmine, ſpiritus aderit, vel principalis cum ſeruis, aut ſerui ex numero horæ ſine principe, ſicuti volueris ſecundum horas, vt ſupra diximus.

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### *Arcanum, quodcunque placuerit, committemus: ſemper occultum erit.*

SIt mihi quodcũque arcanum, quantumlibet ſecretum, quod vel vni vel pluribus per ſpiritus ſit intimandum amicis in arte Steganographiæ ad perfectum inſtitutis. Voco principem prædictum hora mihi congrua, committo myſterium , accipit ille, vadit, perfert omnino fideliter: literas mitto pro forma tantum, vt decipiantur homines: & is, cui mitto, ſciat ex ſigno ſubſcripto quem ſpiritum debeat aduocare, quia non comparent non compulſi.

### *Literas mitto qualeſcunque non ſecretas.*

## Ioannes Trittemius Abbas Spanheimenſis omnibus eruditis & curioſis, in hac arte ſine præceptore legentibus, laborem.

*VItam veſtram radicitus emendate. Iudicii diſtrictum examen ſubito omnes comprꝍhendet (nemo tutus) & amaritudine ſua, luctibuſque æternis vitioſos replebit, contriſtare ſanctos non audebit. Eiulantes deplorate reatus veſtros miſerrimi ſtultiſſimique Ecce ſine exercitiis bonis nomen religionis recuſatis. An neſcitis examen ſuperuenturũ noxiis? Appropinquat hora nouiſſima: non viuemus diu, ſed ex improuiſo tranſire omnes nos horribiliter compellemur. Itaque nolite tempus negligere: gratiam cõceſſam operibus honorate. Ex Spanheim, 13. Cal. Aprilis, Anno 1500.* X.

His literis ſuſceptis vel quibuslibet aliis, quæ fuerint charactere Geradielis inſignitæ; nõ opus erit quoquam ſe vertere: ſed præmiſſis in arte conſuetis, Coniurationis Carmen dicendum eſt.

### *Carmen Coniurationis.*

GEradiel oſayl chamerusſin chulti pemarſoniel dayr ſayr chaturmo les bornatyn erſoty camylor ſayr ſabelmerodan coſry damerſon maltey nabelmeruſyn. Hac coniuratione completa, ſpi-

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ta, ſpiritus miſſi apparebunt tibi viſibiliter, tibique manifeſtabunt omnia ſecrete loquentes in aurem.

## CAP. XXII.

### *CVIVS PRINCEPS EST BVRIEL NOCTVRnus, Lucifugus, & habitans in lacubus & foraminibus terræ: & non fit operatio per eum niſi in nocte.*

POST Geradielem ſequitur Buriel, princeps quidem magnus, ſed peruerſus & nequam, qui omnes alios ſpiritus (& maxime principes) odit, perſequitur, deteſtatur: ſed non minus odio habetur ab illis: lucẽ timet & fugit cũ omnib. ducibus & famulis ſuis, nec vnquã venire conſueuit niſi in nocte, & hoc frequenter cum magno horrore & pauore operantis, maxime ſi non fuerit perfectus in arte, conſtans & fortis animo. Et frequenter apparet in ſpecie ſerpentis, habens caput virgineum, caudam & totum corpus ſerpentinum, ſibilans terribiliter. Adiuratus debito modo, verbis humanis loquitur, habet ſub ſe duces & principes, quos in miniſterium mittere conſueuit cum famulis & ſeruis eorum, quorum multitudo eſt pene innumerabilis. Ex his aliquorum nomina ponamus, qui nobis ad operationem ſufficiant.

| Noth. | S. | N. | S. | N. | S. | N. |
|---|---|---|---|---|---|---|
| *Meroſiel* | *Casbriel* | *Druſiel* | *100* | *10* | *10* | *100.* |
| *Almadiel* | *Nedriel* | *Carniel* | *100* | *10* | *10* | *100.* |
| *Cupriel* | *Buſiel* | *Drubiel* | *100* | *10* | *10* | *100.* |
| *Saruiel* | *Futiel* | *Naſtros* | *100* | *10* | *10* | *100.* |

Habemus in hac deſcriptione tabulæ ex principibus Burielis 12. cum famulis 880. qui ſecundum 12. horas noctis inæquales, quas planetarum appellamus, cum ducibus ſingulis in ordine

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ſuo procedunt, cum ab operante fuerint debito modo vocati. Dux apparere conſueuit in forma qua diximus: famuli autem ſolent frequenter apparere, tanquam ſimiæ aut ioculatores, ludentes & ſaltantes ex alto ad terram, mirabili phantaſia. Cum per iſtos principes operari volueris: nõ præſumas, niſi poſt ſolis occaſum, incipere operationem tuam: quia non obediunt, niſi in nocte. Non opus eſt obſeruare plagam orbis; ſed inſpiciendo terram ſub pedibus dicito iſtam Coniurationem,

### *Coniuratio.*

BVriel maſtfoyt chameruſyn, noel pean Ionachym marduſan philarſij, pedarym eſtlis carmoy boyſcharonti phroys fabelronti, mear Laphany vearchas, clareſon, notiel, pador aslotiel, marſyno reneas, Capedon, thiſinaſion melro, lauair carpentor, thurneam camelroſyn. Carmen iſtud cum ſub ſilentio dixeris ſemper inſpiciendo terram: ſpiritus aderunt vocati. Sed vide ne terrearis: quia tibi nocere non poterunt, ſi fueris fortis & animo conſtans. Et nota, quod iſti principes ſeu ſpiritus, quamuis generaliter deputati, nunciare omnia nocturna ſecreta in nocte habeantur: maxime tamen ſunt apti & voluntarij nuncium ferre in carceres & lacus ad captiuos, & ſimiliter in his, quæ pertinent ad amorem carnalem, & occultas practicas amantium; & ad omnia, quæ fiunt in nocte, ſiue bona, ſiue mala ſint, quia lucẽ odio habent.

### *Ponamus arcanum, quod nulli penitus ſit confidendum, vt:*

ARcanũ mihi ſit ad amicum in hac ciuitate cõſtitutũ, quod illi nec per literas poſſum, nec per nuncium ſignificare, ne fiat publicum. Obſtãt mihi plura, ne amicum ipſe accedam. Voco aliquem ex prædictis ſpiritibus, committo illi myſterium: vadit, nunciatque fideliter, quæ commiſi:
ſum tutus.

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Literas confingam, qualeſcunque voluero, quæ neminem vereantur, nempe vt ſunt iſtæ.

*SAluator noſter Ieſus Chriſtus, qui humanum genus cruore ſuo in Cruce moriens redemit, ſollicite abſq; intermiſſione eſt à nobis laudandus: ipſe fugabit mortem, vitamque nobis æternam ſe timentibus amantibuſque ſpopondit traditurum. Nunc itaque exurgamus, chariſſimi fratres, à peccatis noſtris, operibus bonis lucernas noſtras componẽtes. vt redemptori læti occurramus in hora metuẽdi tranſitus, quando mors rapiet animas noſtras. Habemus nunc copioſum tempus implendi pœnitentiã, lucernaſque ornandi: in hora vero mortis vltima ſpacium nobis pœnitendi vlterius prorſus negabitur. Conſideremus breuiſſimam gloriam mundi, quoniam vana eſt: tranſit velociſſime, noſque cum illa omni hora corrumpimur. Humiliemus ergo corda noſtra omni tempore, nunquam deficientes. Anno M. D.13. Cal. April.*

δ-

Cum has aut alias quaslibet ſuſceperit literas is, cui mittuntur, in arte peritus: cognito ſigno Burielis, præmiſſis præmittendis, terram inſpiciat, & Coniurationem dicat.

### *Coniuratio.*

BVriel, Threſoy chamerontis, hayr plaſſu, nadiel, marſo, neany, pean, ſayr, fabelron, chaturmo, melros, erſoty caduberoſyn. Dicto carmine, ſpiritus omnibus inuiſibilis, tibi viſibilis apparebit, & arcanum ſibi commiſſum fideliter dicet.

CAP.

## CAP. XXIII.

### CVIVS SPIRITVS ET PRINCEPS SVPREmus vocatur *Hydriel, & moratur in aquis: habens ſub ſe duces 100. comites 200. famulos pene innumerabiles.*

EST alius inter principales Spiritus princeps, qui vocatur Hydriel, & moratur in aquis, piſcinis, lacubus, paludibuſq;, & mari, & circa fõtes, ciſternas & flumina; habens ſub ſuo dominio ad minus 100. duces ſiue principes, comites vero ſiue ſubduces 200. & famulos multos. Horum officium eſt generaliter nunciare omnia tam per aquas quam per terram, ſiue in die ſit, ſiue in nocte. Et ſcias, quod ſatis beneuoli & voluntarij ad omnia ſunt principes, ſed non ita apparent, quando veniunt coniurati. Apparent enim frequenter in forma ſerpentis, aliquando magni, aliquando parui; caput virgineum valde pulchrum habentes, capillis expanſis. Nullus eorum ſolus incedit: ſed quilibet princeps ſecum ducit ad minus duos comites, & 80. famulos. Vt autem in operatione non incurras errorem, ex ducibus tibi aliquorum nomina ponam.

| 𝔛. | | 𝔛. | | 𝔛. | 𝔖. | 𝔛. |
|---|---|---|---|---|---|---|
| *Mortaliel* | *Lameniel* | *Camiel* | 10 | 20 | 100 | 200 |
| *Chamoriel* | *Brachiel* | *Arbiel* | 10 | 20 | 100 | 200 |
| *Peſariel* | *Samiel* | *Luſiel* | 10 | 20 | 100 | 200 |
| *Muſuziel* | *Duſiriel* | *Chariel* | 10 | 20 | 100 | 200 |

Ecce habes ex principibus & ducibus Hydrielis 12. & ex comitibus & ſeruis 1320. qui tibi ſufficiunt ad operationes tuas in Steganographia ſecundum ordinem 24. horarum: ita vt quilibet dux habeat 2. horas, comites & famulos 110. in ordinibus ſuis, quos te omnino ſcire oportet. Cum per iſtos principes ſpiritu-

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um aliquid agere in Steganographia volueris: fac quæ ſcis ſecundum artem facienda, & dic coniurationem.

*Carmen.*

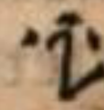
HYdriel, apron chamerote, ſatrus pean nearmy chabelon, vearchas, belta, nothelmy phameron, arſoy pedaryn onzel, Lamedo drubel areon veatly cabyn & noty maleros haytny peſary does, pen raſi meduſan ilcohi perſon. Carmine dicto, Spiritus quem vocaſti aderit, cum ſeruitoribus ſibi ſecundum horam deputatis, eritque tibi in omnibus obediens, & fidelis ad omnia, ad quæ miſeris eum.

𝔛. *Arcanum aliquod fingamus.*

SIt mihi arcanum valde ſecretum qualecunque ad amicum, quod illi nec per literas, nec per nuntiũ tuto poſſim facere notũ. Ne ergo in lucem veniat ſecretum aduoco Spiritum, venit, obtemperat ille, commendo ſecretum, perfert fideliter.

𝔛. *Literas qualeſcunque formemus.*

Ioannes Tritt. Abbas Spanheimenſis fratri Petro
Marponio Giſemio laureato, Monacho
Rhenenſi S.P.D.

*FRater Nicolaus Irbuſienſis Epiſcopus ſuffraganeus reuerẽdiſſimi patris, illuſtriſſimique ducis Adami Inſignisburgi Pantomorani, honeſtiſſimi clariſſimique Archipræſulis, infatigabilis librorũ amator iuſtiſſime videtur Abbatem, Vinilianum nomine (quia eſt) beſtijs comparare, epulantem ſplendide inter beſtiarum merdimonia præferentem voluminibus vitulos, quemadmodum Reuchlyn firmauit. Tu Nicolaum, rogo, imiteris, optimum manſuetiſſimumque pontificem. Vale, 12. Cal. April. M.D.* 

Cum literas iſtas aut quaslibet cum ſigno Hydrielis acceperis: nulla conſideratione orbis obſeruata, ſed pręmiſſis duntaxat generalibus in arte præmittendis, ex more dicito ſequentia.

*Con-*

### *Coniuratio.*

HYdriel omar, penadon epyrma narſoy greol fabelruſin 'adiel pedruſij nozeui melrays vremy pean larfoy naes chemerotyn.

Hac coniuratione dicta, debito modo, ſecundum inſtitutionem artis; apparebit tibi ſpiritus miſſus viſibiliter, reuelans arcanum ſibi commiſſum in aurem.

## CAP. XXIV.

## *CVIVS PRINCEPS VOCATVR PYRICHIEL, habens ſub ſe duces, principes, comites, famulos multos, quorum numerus incertus eſt.*

PYRICHIEL princeps quidam Spirituum ſupremus nobis ab arte noſtra non videtur omnino abijciendus: quia ſatis beneuolus eſſe perhibetur.

Non habet ſub ſe duces aut principes more cæterorum, ſed tantum comites & ſubſeruitores, quorum incertus eſt numerus. Sunt qui dicant eum duces ſub ſe habere & principes, qui nobis videntur proprietatem & cõſuetudinem eius non ſatis intelligere: quippe qui comites & ſeruitores pro ducibus ſomniarunt. Nomen autem Pyrichielis ab igne traxit vocabulum; quia frequenter circa ignem verſari conſueuit.

| ℞. | | | ℞. | | | |
|---|---|---|---|---|---|---|
| *Damarſiel* | *Menariel* | *200* | *200* | *100* | *80* | *80* |
| *Cardiel* | *Demediel* | *100* | *600* | *60* | *50* | *50* |
| *Almaſor* | *Hurſiel* | | | | | |
| *Nemariel* | *Cupriſiel* | *400* | *30* | *30* | *10* | *10* |

Habes iam octo ex comitibus Pyrichielis cum famulis ad obſequium deputatis ſecundum ordinem horarum. Cum itaq; per iſtos dictos iam Spiritus operari volueris: voca vnum ex eis,

quem

quem volueris:& cum iterum operaris alia vice, tunc vocabis alterum immediate ſequentem : & ſimili modo cum cæteris faciendum memineris. Præmiſſis itaque ex more præmittendis in arte generaliter, dic coniurationem iſtam.

### *Coniuratio.*

PYrichiel marfoys chameron, nael peanos pury lames iamene fameruſyn mearlo canorſon theory torſa, nealthis dilumeris maphroy carſul ameor thubra phorſotiel chrebonos aray pemalon layr toyſi vadiniel nemor roſeuarſy cabti phroys amenada machyr fabelronthis, poyl carepon vemij naslotyn.

His completis, Spiritus, quos vocaſti, videbis præſentes: & principalis ſemper in forma ſerpentis caput pulchrum habens inſtar virginis, capillis expanſis, apparere conſueuit. Sequitur.

### *Arcanum ponamus quodlibet.*

ARcanum mihi ſit ad amicũ procul abſentem, quod nec per literas tuto mittere poſſum, ne legantur diſiectæ, vel certe in via præceptæ. Homini perferendum minus confido; quippe qui nouerim fidem in hominibus cum fortuna mutari. Vt ergo ſint omnia tuta, Spiritum ſecreti amicũ aduoce: venit ille mox, audito carmine, perfert commiſſum fideliter.

### *Formemus literas, vt placet.*

Ioannes Trittemius Abbas Spanheimenſis Iacobo Dracomio, Præmonſtratenſis ordinis canonico, S. & charitatem.

*EST nobiſcum mathematicus inſignis & egregius rhetor, tranquilliſſimæ vitæ ſtudio feruẽs iugiter. Habet ſecum codices ferme infinitos, exemplariumque diuerſorum inæſtimabilem theſaurum: rectæ & bonæ vitæ, ſocietatiſque honeſtæ Iocundus beneuoluſque doctor: in reſoluendis dubiis expertiſſimus. Res grandes exponit: nomen ſuum eſt Orophanius, regni Boſne Burggrauius. Vale 12. Calend. April.*

Cum has aut ſimiles quaslibet acceperit literas, Pyrichielis chara-

charactere ſignatas is, cui mittuntur, in arte Steganographię peritus; faciat, ſicut nouit ſecundum artem eſſe faciendum: deinde accenſo lumine, dicat iſtam Coniurationem.

### *Coniuratio.*

PYrichiel oſayr Chameroſy culty meſano dayr fabelron cathurmo pean erſoty meor iather cabon Frilaſtro melruſy. Carmine dicto; nuncius inuiſibilis viſibilem ſe pręſtabit, & commiſſum ſibi arcanum fideliter reuelabit in aurem.

## CAP. XXV.

### *CVIVS IMPERATOR ET PRINCEPS EMONIel vocatur, habens ſubduces & principes 100. comites & ſubſeruitores multos: qui habent officium generale ſuper omnia.*

HVIVS Capituli princeps Emoniel cum ducibus & principibus ſuis vagus & inſtabilis eſt, & frequenter in nemoribus habitat, non fugit lucem, beneuolus & promptus ad omnia quæcunque mandaueris ei, & tam in die, quam in nocte, libenter occurrit vocatus. Habet ſub ſuo dominio principes & duces 100. comites ſiue ſubduces non pauciores quam 20. famulos & ſeruos ſine numero certo. Ex his nominabimus aliquos, qui nobis ad operandum ſufficiant, cæteros ſuo loco cum alijs reſeruantes, ſi opus fuerit, nominandos.

| 𝔛. | | 𝔛. | | 𝔛. | | 𝔛. |
|---|---|---|---|---|---|---|
| *Ermoniel* | *Dramiel* | *Cruhiel* | *10* | *20* | *100* | *20.* |
| *Edriel* | *Pandiel* | *Armeſiel* | *10* | *20* | *100* | *20.* |
| *Carnodiel* | *Vaſenel* | *Caſpaniel* | *10* | *20* | *100* | *20.* |
| *Phañuel* | *Naſiniel* | *Muſiniel* | *10* | *20* | *100* | *20.* |

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Habes nunc ex ducibus Emonielis 12. cum ſubducibus & ſeruitoribus eorundem 1320. qui ſecundum ordinem horarum ad omnem operationem intentionis noſtræ nobis ſufficiunt, ſiue operatio nocturna ſit, ſiue diurna. Et ſcias, quod princeps Emoniel cum ducibus ſuis capite virgineo & corpore, ſed cauda ſerpentina apparere conſueuit. Tu ergo cum volueris per ſpiritus Emonielis aliquid in Steganographia operari: fac ea, quæ noſti ſecundum artem generaliter eſſe facienda: & poſtea lege iſtam coniurationem, tacite ſub ſilentio nominans ſpiritum vocandum.

### *Carmen Coniurationis.*

EMoniel aproiſi chameruſyn thulnear peanos meuear, pandroy cralnotiel narboy mauy fabelrontos, arliel chemorſyn nety pranſobyr diuiel malros ruelty perſon roab chrumelruſyn. Hac Coniuratione dicta eo modo, quo ars ipſa requirit, ſpiritus quem vocaſti apparebit, paratus obedire ad omnia, quæcunque mandaueris ei, quia beneuolus & fidelis eſt.

### *Arcanum, qualecunque volueris.*

AMicum habeo paſſim omnibus nimium confidentem, qui pro amicis fouet inimicos, à quibus & malam famam & damnum ſæpe reportat. Credulus eſt blandimentis adulantium & vnus maxime ſuo lateri adhærentis, quem neſcit ſibi contrariũ in occulto, quia blandum videt in aperto. Ipſum accuſare cupio, ita tamen vt conſilium ſoli amico fiat notum: cæteris fiet occultum.

*Literarum tenor formetur ad placitum.*

Ioannes Tritthemius Abbas Spanheimenſis R.P.D. Nicolao, Epiſcopo Irburſienſi, Vicario Pantomorani Archiepiſcopi, S.
D.P.

*CVm tuum ingenium, vitæq́; honeſtatem ad mentem reuoco: te omniũ Epiſcoporum digniſſimum, Pater Reuerende & præſtantiſſime, pro-*

*nun-*

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*nunciare maxime compellor. Enimuero ſiue eruditionem intuear bonarũ artium in te ſiue innocentiam vitæ tuæ quid aliud quam te iuſtiſſimum, omnibus literis eruditiſſimum, ſanctiſſimisq; moribus reuerendum dixerim? Adornas conuerſationem tuam operibus rectitudinis ſemperq; te exhibes optimum paſtorem animarum, atque in literis iugiter te ſtudendo exerces, vt tibi alÿſq; conferas vtroque. Vale. Datæ ex Spanheim, 11. Cal. Aprilis. Anno dominicæ Natiuitatis M.D. 1.*

Poſtquam literas acceperit is, cui mittuntur, in arte Steganographiæ perfecte imbutus: faciat, ſicut nouit ſecundum artem eſſe faciendum: quibus præmiſſis, Coniurationem ſubiungat.

### *Carmen coniurationis.*

EMoniel lebos chamerothy meor pemorſy dyor medulorſyn fray pean, Crymarſy melroſyne vati chabaryn dayr. Aſchre cathurmo fabelron erſoty marduſe. Carmine rite completo, ſpiritus vocatus aderit in forma ſibi conſueta, reuelabitque tibi omnia & ſingula, quæ ſibi fuerant commiſſa arcana cum fidelitate.

## CAP. XXVI.

### CVIVS SVPREMVS IMPERATOR ICOSIEL *vocatur, habens ſub ſe duces ſiue principes 100. comites ſiue ſubduces 300. ſeruorum non eſt mihi certus numerus adhuc.*

ICOSIEL inter ſpiritus aëreos eſt vnus ex potioribus Imperator magnus & potens in arcanis Steganographiæ, habens ſub ſe principes ducalis ordinis 100. Comites vero 300. ſeruorum certum numerum nondum inueni. Dicitur autem Icoſiel propterea, quod in domibus libenter cum hominibus verſetur. Nã poſteaquã ex ducibus eius quempiam ſemel debite cõiuratum ad te vocaueris cũ comitibus ſuis: ſi volueris, vt omnibus diebus vitæ tuæ tecum

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permaneat: deputa ei vnum locum ſecretum & abſtruſum in domo tua: & coniuratum fortiter præcipias eum illic manere: & obediet tibi hilariter, ſemperque ad mandatum tuum erit paratus.

| 𝔑. | | 𝔑. | | 𝔑. | | 𝔑. |
|---|---|---|---|---|---|---|
| *Machariel* | *Larphiel* | *Atheſiel* | 10 | 300 | 100 | 30 |
| *Pſithiel* | *Amediel* | *Vrbaniel* | 10 | 300 | 100 | 30 |
| *Thanatiel* | *Cambriel* | *Cumariel* | 10 | 300 | 100 | 30 |
| *Zoſiel* | *Zachriel* | *Hereſiel* | 10 | 300 | 100 | 30 |
| *Agapiel* | *Nathriel* | *Muneſiel* | 10 | 300 | 100 | 30 |

Hic habemus ex 100. ducibus Icoſielis nominatos 15. ſubduces vero 50. ſeruitores 2150. qui cum ducibus ſuis ſecundum ordinem ſibi in 24. horis diei & noctis deputatum, in miniſterium Steganographiæ vocati per operantem venire conſueuerunt. Ad omnia, quę volueris, idonei & voluntarij ſunt: modo tu in arte perfecte ſis doctus, conſtans & imperterritus in operatione: quia veniunt in ſpecie & ſimilitudine ſerpentina, capita habentes virginea. Cum itaque volueris operari per aliquem eorum, fac quæ ſecundum artem ſunt facienda, & ſubiunge iſtam Coniurationem.

### *Coniuratio.*

ICoſiel aphorſi chamerſyn thulneas ianotiel menear peanos craſnotiel medurſan matory fabelron erſonial cathurmos laernoty beſraym alphayr lamedonti nael cabelron. Coniuratione rite completa, ſpiritus aderunt vocati ſine mora, quibus arcanum tuum ad amicum ſecure poteris committere.

### *Literas mittendas ad placitum facias. Arcanum ſit, qualecunque volueris.*

AMicus mihi ſit procul abſens in arte Steganographiæ peritus, ad quem mihi ſit magnum ſecretum & arcanum, quod non

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non ſit alicui credendum, per literas etiam, nec inſinuandum. Vt ergo maneant ſecreta omnia, nuncium ſecretum mitto Spiritum, qui amico reuelet arcanum, & negotium meum teneat ſecretum.

*Vitam noſtram emendemus humiliantes nos corã vniuerſitatis ſummo actore. Humilitas Cælum impetrat temptationes dæmonum nociuas annihilat, perniciosum mentis tumorem refrænat: omniaque incendia vitiorũ valenter exterminat. Trames humilitatis coronã meretur accipere, nobileq; regnum poſſidere. Ego tramitem conſtituo tibi innocentiam, morum honeſtatẽ, quam cuſtodiens aſſiduè, non peccabis. Sola nobis iſta via eſt beatitudinis meritum cumulandi: vt gratias agentes Deó timeamus illum rectiſſimo corde, fugientes tumultum ſæculi: humilitatis exercitium nunquã faſtidiamus, supernã vitam inquirentes: Ioannes Tritthem. Abbas Spanheim. ſcripſit 10. Cal. Apr. M D.*

Cum literas ſuſceperit is cui mittuntur, in arte peritus: ſigno principis cognito, faciat, quæ nouit eſſe facienda: deinde dicat coniurationem.

*Coniuratio.*

I Coſiel oſayr penarizo chultimeradym phrael melchuſy dayr pean cathurmo fabelron erſoti chameruſan iltham pedaly fuar melroſyn crymarſy phroyſon. Hac coniuratione completa, ſpiritus aderit vocanti, reuelans arcanum.

## CAP. XXVII.

### *CVIVS SVPREMVS SPIRITVS ET PRINceps vocatur Soleuiel, habens ſub ſuo dominio duces principales 200. ſubduces & comites 200. ſeruitores innumerabiles.*

INTER eos ſpiritus, qui cum hominibus, in arte Steganographiæ peritos mores habentibus, libenter conuerſantur, eſt quidam Soleuiel nomine, non vltimus inter principes huius artis, qui habet ſub ſe duces

duces principales 200. ſubduces ſiue comites ſimiliter 200. qui inter ſe hunc ordinem infallibiliter obſeruant, vt qui hoc anno ſunt duces, anno ſequente ſint comites, fiantque alternatis vicibus ex ducibus comites, ex comitibus ſimiliter duces. Seruorum autem certum numerum non adhuc reperi, qui & ipſi ordines ſuos inter ſe ſecundum horarum diſpoſitionem cuſtodiunt.

| 𝔑. | | 𝔑. | | 𝔑. | | 𝔑. | |
|---|---|---|---|---|---|---|---|
| *Inachiel* | *Nadruſiel* | *Axoſiel* | *20* | *20* | *20* | *200* | *200* |
| *Praxeel* | *Cobuſiel* | *Charoel* | *20* | *20* | *20* | *200* | *200* |
| *Morucha* | *Amriel* | *Murſiel* | *20* | *20* | *20* | *200* | *200* |
| *Almodar* | *Praſiel* | *Penador* | *20* | *20* | *20* | *200* | *200* |

Hic habes ex principibus Solouielis 12. quorum ſex primi ſunt iſto anno duces, & reliqui ſex comites: ſequenti anno iſti erunt duces, & illi comites, & ita conſequenter, alternatis ſemper vicibus. Subſeruitorum numerum collegi 1840. Quanquam ſint plures quos nondum numerare potui. Cum autem per iſtos Spiritus operari volueris, eſto conſtans animo & fortis, nec terrearis ab eorum aſpectu, cum videris eos in forma ſerpentum apparere cum capite virgineo. Deinde fac, quæ ſunt ſecundum artem facienda; quibus præmiſſis, ſubiunge iſtam coniurationem.

### *Carmen coniurationis.*

SOleuiel marfoy chameruſyn oniel dabry diuiel pean vear, laſmyn cralmoty pedaros drumes, pean vear chameron loes madur noty baſray erxo nadrus peliel thabron thyrſo ianothin vear peraſy loes pean nothyr fabelron baueſy drameron eſchiran pumelon meor dabrios crimorſiel peny vear nameroy lyernoti pralſones. Completo rite carmine, Spiritus aderunt vocati in conſueta forma, quibus committas arcanum.

### *Arcanum ponamus ad placitum.*

AMicum procul abſentem, in arte Steganographia antea peritum, ſuper quibuſdam periculis imminentibus auiſandum duco. Sed publicum vereor, quum de alieno periculo facerem proprium: quod euitare vt poſſim, non literis, non hominibus

com-

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committo ſecretum; ſed Spiritui, quem noui in omnibus fore fideliſſimum.

### *Literas formemus ad placitum.*

### Ioannes Trittem. Abbas Spanheimenſis ordinis Sancti Benedicti R. P. D. Rutgero Sycambro, Archiepiſcopo Naruienſi,
S. P. D.

*Exponet tibi Nicolaus, reuerendiſſimus ſtudioſiſſimusque Irburſienſis Epiſcopus, generalem rerũ Eccleſiaſticarum tuarũ gubernatorem malerem geſſiſſe, vinculis ligatum ſubiiciendo domini noſtri Deſiderii regis vicarium benignum virum, & fame excruciatum interemiſſe. Hoſtem quotidie Deſiderium regem irrumpentem diœceſi expectamus. Sed te exoramus, ſuccurras breui: vt in hoſtem non incidas. Vale. 9. Calend. April. M. D. 3.*

Cum has literas acceperit is cui mittuntur (modo ſit in arte generali imbutus antea) faciat, quæ ſunt facienda, ſubiungens iſtam coniurationem animo conſtanti, nil metuens.

### *Coniuratio.*

SOleuiel curtiel chameruſyn ſaty pemalros dayr ianothy cathurmo parmoy iotran lamedon fraſcu penoy ilthon fabelmeruſyn. Dicto carmine, Spiritus miſſus ab operante viſibilis apparebit, reuelans omnia commiſſa fideliter: & ſi quid remandare voluerit operanti, eidem Spiritui committat.

Cap.

## CAP. XXVIII.

### CVIVS SVPREMVS SPIRITVS ET IMPERATOR *eſt Menachiel, qui habet ſub ſe principes ſiue duces 20. comites 100. ſeruos incerti numeri, qui ſuis obediunt ducibus.*

QVAMVIS ad omnem Steganographiæ operationem, quæ diximus, copioſe nobis videantur ſufficere: ne tamen ea, quæ ſumus experti, obliuioni tradamus: placuit adhuc nobis nonnulla ſubiungere, quæ eſſe ad huius artis perfectionem optima, prædictorum ſpirituũ reuelatione, cognouimus, & ſatis plene experti ſumus. Eſt itaque inter alios ſpiritus, qui huic arti fauent, vnus Menadiel nomẽ ſortitus ratione officij, qui habet ſub ſe principes & duces 20. comites 100. ſeruos multos, quorum mihi incertus eſt numerus, qui omnes in commiſſis ſunt fideles & optimi nuntij in cauſis magnis regum & principum, per quos operabimur mirabilia.

| | R. | | R. | | R. | |
|---|---|---|---|---|---|---|
| *Larmol* | *Benodiel* | *20* | *10* | *100* | *Barchiel* | *Nedriel* |
| *Draſſiel* | *Charſiel* | *20* | *10* | *100* | *Amaſiel* | *Curaſyn* |
| *Clamor* | *Samyel* | *20* | *10* | *100* | *Baruch* | *Tharſon* |

Iam habemus ex ducibus ſex, & ex comitibus, totidem nominatos, ex ſeruis quoque eis deputatos per vices & ordines ſuos numero 390. Habent inter ſe hunc ordinem, vt prima vice duo duces vocentur & vnus comes: qui ſecunda vice iterum vocatur, & nunc venit in ordinem ducum. Tertia vice fit comes qui fuerat dux primi ordinis primus, & ita conſequenter. Cum ergo volueris per Spiritus Menadielis aliquid operari: conſidera diligenter, quis dux, & quis comes ſit tibi vocandus

candus ſecundum tempus & horas: præmiſſiſque premittendis, dic Coniurationem.

### *Coniuratio.*

MEnadiel marſoy peanos onael cameruſyn theorianothy ofayr melros tudayr penorſyn ſachul tarno roſeuas peathan aſiel morſoy maplear caſmyron ſtoreal marpenu noſayr pelno dan layr thubra elnodion carſephy drumos ſabelmeruſyn andu pean, purays calbyn nachir loes philuemy caſaner. Hac Coniuratione rite completa, aderit ſpiritus vocatus, videlicet primo comes vnus, duces duo cum ſeruis.

### *Arcanum ſit qualecunque occurrit.*

SIt tibi arcanum ad amicum aut amicam, qualecunque pro tempore aut rerum varietate occurrit, quod non velis alicui alteri fieri commune. Voca ſpiritum, commenda illi negotium, nihil metuas; omnium fideliſſimus eſt, bene commiſſum implebit.

### Literas ſuper his formare poteris, quales volueris, ad placitum tuum.

*MAgna ſunt æternaq́; obſeruantium innocentiam futura commoda: angelicis laudibus homines lætantes intereſſe: cernere lumen excelſum illud: æternæ beatitudinis ſplendorem, faciemq́; maieſtatis lumine proprio videre Attendite omnes, exactasq́; negligentias lachrymis tergite: inutiles curas nocentesq; exuite: rerum inſtabilium deceptiones O homines lutoſi horrete: lucrum animarum tandem inquirite Bonis moribus virtutibusq́; honorabiles eſtote: vanitates contemnite: Deum humiliter inuocate: nolite concupiſcere mundum, amaritudinem infundentem. Anno M D. 9. Cal. April.*

Cum has literas acceperitis cui mittuntur, ante in arte peritus: cognito charactere ∂-, ſupremi principis Menadiel, præmiſſis his quę ſunt ex more præmittenda, Coniurationem dicat

*Coniuratio.*

MEnadyel murty chameroſe dayr pean cathurmo phameron erſoti pray ſaruepo, fabel merij rean, charon ietlas Meduſe fayr lameroſyn alty merchahō. Carmine dicto, ſpiritus miſſus apparebit vocanti viſibilis, referetque omnia ei fideliter & ſecreto in aurem, quæ habet in commiſſis.

## CAP. XXIX.

## *CVIVS PRINCEPS SVPREMVS VOCATVR Macariel, habens ſub ſuo Imperio duces, principes, comites & ſeruos complures ad diuerſa miniſteria deputatos.*

MACARIEL quoq; vnus ex ſupremis ſpiritibus, qui operationibus Steganographiæ præſunt, non eſt omittendus à nobis cum principibus & ſeruitoribus ſuis, quia ſatis vtilis, promptus & fidelis eſt ad omnia quæcunque voluerimus. Habet autem principes 40. ex quibus nunquam pauciores mittuntur in miniſterium, quam 4. videlicet duces tres, comes vnus cum ſeruis non paucis: huncque inter ſe ordinem obſeruant, vt per vices ſuas ſemper ex ducibus vnus gerat officium comitis, & ſecundũ quatuor partes anni. Et de his omnibus neceſſarium eſt operantem plenam habere notitiam. Sed iam ex ipſis principibus nominemus aliquos, qui nobis ad operationem Steganographiæ noſtræ abunde ſufficiant.

| | 𝔛. | | 𝔛. | 𝔛. | 𝔛. | 𝔛. |
|---|---|---|---|---|---|---|
| *Claniel* | *Aſmadiel* | *Gremiel* | 40 | 30 | 20 | 10 |
| *Druſiel* | *Romyel* | *Thuriel* | 40 | 30 | 20 | 10 |
| *Andros* | *Naſtuel* | *Bruſiel* | 40 | 30 | 20 | 10 |
| *Charoel* | *Varpiel* | *Lemodac* | 40 | 30 | 20 | 10 |

Habe-

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Habemus iam nominatos ex principibus Macarielis 12. cum ſeruis numeratis 400. ſecundum vices & ordines ſuos. Cum itaque per eos in Steganographia (caue ne voces pauciores quam quatuor ad minus ex prænominatis) volueris operari: præmiſſis ex more præmittendis, dic iſtam Coniurationem.

### *Carmen.*

Macariel myrno chameroſy purmy mareſyn amos peanam olradu, chabor ianoes fabelron dearſy chadon vlyſes Almos rutiel pedaron deabry madero neas lamero dearſy, thubra dorpilto melroſyne draor chalmea near, parmon dearſy charon alnodiel parſa radean, maroy reneas charſo gnole, melroſin te dranſo caſmar ebroſet. Landrys masfayr theraſonte noel amalan. Hoc carmine dicto, ſpiritus vocati aderunt in diuerſa ſpecie apparentes, & frequenter quidem capite cum virgineo, corpore & cauda deſinentes in formam draconis, inuoluentes & reuoluentes ſe quadruplici ordine.

### *Arcanum ſit ad principem.*

Præfectus regis aut principis, in terra ſeu prouincia conſtitutus, intellexit delatione ſecretiſſima hoſtes in breui propoſitum habere prouinciam irrumpendi: vult auiſare principem: ſed nuntiis non poteſt, quia torquendi ſunt ab aduerſariis in via vt tradant arcanum: nec literis, quoniam omnes aperiuntur per eos. Vocat ergo ſpiritum, committit arcanum, literas fingit alienas.

### Literas fingamus nihil conducentes.

*Rogamus, amicorũ ſuauiſſime, tuum exemplar Tertulliani nobiliſſimi ſapientiſſimiq; viri nobis vt velis veteris amicitiæ intuitu reſcribendum velociter mittere, Bernardiq; Epiſtolã ad templarios. Tertulliano glorioſum Catholicæ ſanctitatis nomen nouimus cuncti exhibitũ antiquitꝰ inter noſtros: nobileq; lumẽ ſcimꝰ illũ fidei ſacræ nõ remanſiſſe vltimũ. Actionib. erat eximius, glorioſus diuinæ legis inſtitutor: aſſertor noſtræ libertatis* *deuotiſſimus. Licet in aliquibus reprahendatur, ſcripſit tamen, fidem expõnendo noſtram, honoranda volumina. Habebat autem Coniugem zeloſam, religionis noſtræ a matricem: humilitate & innocentia nobilem: caſtitate glorioſā. Extant rectæ inſtitutionis ipſius nonnullæ elucubrationes laudabiles, dulces exuberanteſq; doctrinæ multæ: Epiſtolæ breues nõ inutiles, nos ad in quiſitionem æternæ gloriæ honorifice gratioſeque hortantes. 8. Cal. April. Anno M.D. Ioannes Trittem. ſcripſit.*

Cum has literas aut quaslibet alias acceperit is cui mittuntur, in arte Steganographiæ antea peritus: cognito ſigno Macarielis faciat, quæ ſunt ex more facienda, ſubiungens Carmen.

*Carmen Coniurationis.*

MAcariel oſayr chameroſe chulti peſano dayr ſameron cathurmo pean erſoty lamedon ſouapor caſrea maſyr. Ianos tharſia, peathan on acri pean etion matramy. Cõpleto rite carmine, ſpiritus miſſus viſibilis ſoli apparebit.

## CAP. XXX.

### *CVIVS IMPERATOR SVPREMVS VOCATUR Vriel, habens ſub ſuo dominio duces 10. comites vero ſiue ſubduces 100. ſeruorum incertus eſt numerus.*

SEd nec Vrielem principem magnum nos decet omittere: quem nouimus experientia nos docente non vltimum inter huius artis fautores vtilitatis locum poſſidere. Habet is ſub ſuo dominio & imperio duces & principes huic arti Steganographiæ deputatos 10. comites ſiue ſubduces, qui ſemper ipſos duces comitantur, quilibet in ordine ſuo 100. ſeruos multos quorum mihi adhuc certus non eſt numerus.

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| | ℜ. | | ℜ. | ℜ. | ℜ. | | | |
|---|---|---|---|---|---|---|---|---|
| *Chabri* | 10 | *Dragon* | 10 | 100 | 20 | α | ω | β |
| *Drabos* | 10 | *Curmas* | 10 | 80 | 40 | υ | α | θ |
| *Narmiel* | 10 | *Drapios* | 10 | 60 | 60 | *κ | Τ | λ |
| *Fraſmiel* | 10 | *Hermon* | 10 | 40 | 80 | η | σ | δ |
| *Brymiel* | 10 | *Aldruſy* | 10 | 20 | 100 | β | ι | α |

*Hæ tres literæ ſunt rubræ.

Habemus hic duces nominatos cum comitibus & ſubſeruitoribus, quorum nobis miniſterium ſufficit ad complementum huius artis noſtræ pro præſenti. Et nota, quod primi in ordine ſunt duces & principes. Secundi ſunt Comites; habentque inter ſe duos ordines, quos te ſcire ante omnia oportet. Illi qui ſunt in primo ordine, tam duces quam comites, quotieſcunque vocantur, ſemper apparent monſtroſi, capite videlicet virgineo, corpore & cauda in forma ſerpentis. Qui ſunt in ſecundo ordine, familiari nobis & vſitata ſimilitudine apparere conſueuerunt. Nec pauciores venire ſolent, quam vnus dux & vnus comes, ſequens eum in vtroque ordine. Cum autem per iſtos Spiritus operari volueris, primo facito ſecundum quod noſti ex arte faciendum: poſtea ſubdas iſtam coniurationem.

## *Coniuratio.*

VRiel marfoys lamedonti noes, chameron, anducharpean phuſciel arſmony tuerchoy iamerſyn nairiel penos raſeon loes vear fabelruſo cralty layr parlis meraij mear, thubra aslotiel dubyr reanu nauoſti masliel pedonyto chemarphin. Copleta cõiuratione, ſpiritus vocati aderunt, quilibet in ordine, prompti & hilares obedire in omnibus. .:Q

## *Arcanum ſit magnum valde.*

SIt mihi quoddam arcanum ad principem, vel ad amicum, cuius manifeſtatio mihi periculum, damnum illi afferret non paruum. Vt ergo omnia maneant inter me & illum ſecreta: non homini, non literis, ſed ſpiritui commendo arcanum.

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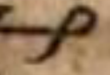
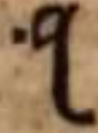
## Literæ ſint ad placitum nil metuentes.

*Incipite fratres dilectiſſimi emendare negligẽtias, lachrymis aſſiduis tergentes tranſacta peccata, ſaluatorem omnium viuentiũ rogantes reſiduo tempore. Exaudi Domine gemitus aſſidue lachrymantium: veniam impẽde vitiorum: amator innocentium. Viuifica lugentes, viuificator inclyte: non contemnes exulantes homines. Miſerere valde miſeris creator optime hominum Chriſte Ieſu Saluator noſtrum nobiliſſime; libera infirmas animas exulum Ieſu benigniſſime: ſalua miſeros & veniam nobis tribue. Humiles nos exaudi infirmiſſimos: in hora mortis horribili lumen concede iucundum omnium conſolator normaque humilium.*  *Anno M. D 7. Cal. April. ſcripſi ego Ioan. Trittem. Abbas Spanheim.*



POſtquã has aut alias quaslibet literas, ſigno Vrielis principis conſignatas in fine, acceperit is cui mittũtur in arte peritus; faciat in primis, quæ nouit ſecundum artem facienda; & dicat coniurationem.

### *Coniuratio.*

VRiel Aſlan pemaſon coſayr chameron, chulty ſabelmeron deyr pean, cathurmo meroſyn erſoti chalmon ſauepo Meduſe rean lameroſyn.

Dicto carmine, inuiſibilis Spiritus miſſus apparebit in forma ſibi conſueta: omniaque ſibi ab operante ſiue mittente commiſſa fideliter reuelabit, & ſecretiſſime: ita vt nemo circumſedentium quicquam poſſit percipere vel audire: ſemperque arcanum manebit ſecretum.

## CAP. XXXI.

## CVIVS PRINCEPS SVPREMVS VOCATVR *Bydiel, habens ſub ſuo dominio duces 20. comites vero 200. ſeruorum incertus eſt numerus: ſunt multi valde.*

ADHVC vnus reſtat è Spiritibus ſupremis, nobis ad operationem Steganographiæ deputatus: vltimus quidem in ordine, ſed cum primis dignitate: cuius nomen ratione officj ſui vocatur. Bydiel, habens ſub imperio ſuo duces 20. comites ſiue ſubduces 200. famulos & ſeruos complures. Habent hi duces cum comitibus inter ſe certum ordinem: & quotiens ab operante vocati fuerint, veniũt duces duo cum 20. comitibus, & apparent in forma humana, placidi, & prompti ad omnia. Viciſſim inter ſe mutantur vt cum primo anno duces vocati fuerint, poſtea comites, in ſecundo comites pro ducibus vocentur.

| | ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|---|
| *Mudriel* | 20 | 20 | 200 | 20 | 200 | *Charobiel* | 20 |
| *Cruchan* | 20 | 20 | 200 | 20 | 200 | *Andrucha* | 20 |
| *Bramſiel* | 20 | 20 | 200 | 20 | 200 | *Meraſiel* | 20 |
| *Armoniel* | 20 | 20 | 200 | 20 | 200 | *Parſiſiel* | 20 |
| *Lameniel* | 20 | 20 | 200 | 20 | 200 | *Chremoas* | 20 |

Habemus iam hic ex principibus & comitibus Bydielis decemſignatos nominibus ſuis, qui nobis pro præſenti ſufficiunt ad omnem operationem noſtram in arte Steganographiæ, cum ſeruis multis, qui ordinem ſuum obſeruare nouerunt ſecundum imperium ducum & principum. Cum autem per iſtos in hac arte operari volueris: præmiſſis præmittendis, dic coniurationem.

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### *Carmen coniurationis.*

BYdiel marchan chameroſi philtres maduſe vear caſmyron cralnoti: pean deuoon fabelros eltida camean veor. Oniel vear thyrſo liernoty: ianos prolſato chanos claſry peanon elſathas melros notiel pen ſoes probys chyras leſbroy mauear iothan liernoti chrymarſon:

Carmine dicto ſicut oportet, Spiritus vocati ſtatim apparebunt viſibiles, pulchre incedentes, & tanquam amici ſe mutuo complexando ducentes, eruntque tibi voluntarij ad omnia obedientes.

### *Arcanum mihi ſit qualecunque.*

ARcanum mihi eſt, quod cupio ſcire amicum procul abſentem valde ſecretum: ſubſtantiam concernit occultã, quam neceſſe eſt amittere, ſi myſterium quolibet modo contigerit publicari. Vnde non homini, nõ literis, ſed ſolis ſpiritibus committo perferendum, quos noui & ſecuros & fideles

### Ioannes Tritthemius, Abbas Spanheimenſis, Rutgero Sicambro S. D. Et præſentem magni Baſilii dicat oratiunculam.

*GLoria ineffabilis beatitudinis æternæ bonis exercitiis humilibuſque acquiritur. Sedulis nunc lachrymis tergite errata mortales: Deum amate, adorantes nomen ſanctum illius. Tramitem Ieſu Chriſti humilis, crucifixi humiliter diſcite imitari, ſemper illi reddentes honorem, dulciter ardentes amore benigniſſimi noſtri ſaluatoris. Glorificate & exaltate laudabilem bonitatem eius, benedicite ſanctũ nomen, zelantes bonitatis incendium. Vanos honores deſpicite: in aduerſis laudes referre diſcite: deuotionis exercitium amate, humilitatem nobiliſſimam excolite: Ieſum nos de morte eripientem ſaluantemque exaltate. Vale 7. Cal. April. Anno Natiuitatis domini M. D.*

Suſcipiens autem literas amicus, in arte Steganographiæ antea peritus; cognito charactere Bidielis, præmiſſis his, quæ ſunt ex more præmittenda, generaliter dicat coniurationem.

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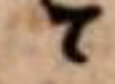
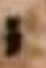
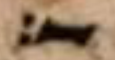
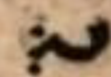
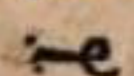
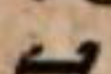
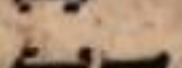
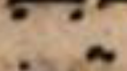
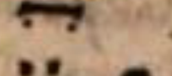
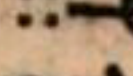
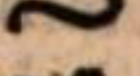
## Carmen.

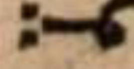
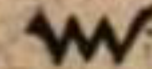
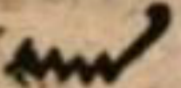
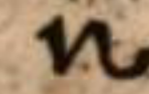
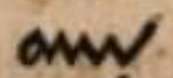
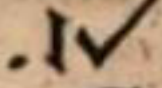
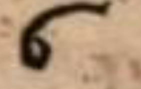
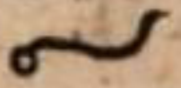
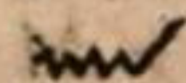
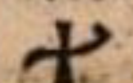
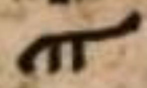
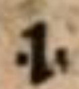
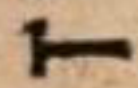
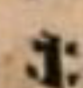
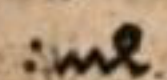
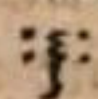
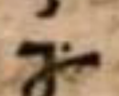
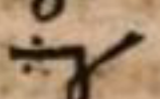
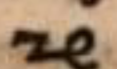
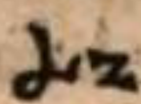
BYdiel maslo chameron theory madias near fabelron thiamy marfoy vear pean liernoty calmea drules : Thubra pleory malreſa teorty melchoy vemo choſray. Carmine dicto, ſpiritus aſtabit, viſibilis duntaxat illi, qui eum vocauit: referet tibi commiſſa integre atque fideliter.

## CAP. XXXII.

### *IN QVO PRAESCRIPTORVM FIT QVAEdam neceſſaria recapitulatio. Inſeruntur cautelæ nonnullæ, quæ volentibus exercere artem Steganographiæ ſunt obſeruandæ.*

POSTQVAM (Deo maximo ſuperbenedicto laus) nō ſine ingenti & continuo labore officia ſpirituum ſupremorum Steganographiæ noſtræ præ cæteris fauentium deſcripſimus: ne volentes per eos operari contingat errare in ordine, nominibus, characteribus, ducibus vel comitibus: neceſſarium duximus generalem omnium tabulam pro memoria in hoc capitulo ordinare. Sequitur tabula in hac & ſequenti pagina.

| | ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|---|
| 1 | *Pamerſiel* |  | 1000 | 10000 | 100 | 10 | K |
| 2 | *Pachiel* |  | 1000 | 200000 | 100 | 10 | K |
| 3 | *Camuel* |  | 10 | 10 | 0 | 100 | K |
| 4 | *Aſeliel* |  | 10 | 20 | 0 | 200 | K |
| 5 | *Barmiel* |  | 10 | 20 | 10 | 200 | K |
| 6 | *Gediel* |  | 20 | 20 | 00 | 200 | K |
| 7 | *Aſſyriel* |  | 20 | 20 | 10 | 100 | K |
| 8 | *Maſeriel* |  | 30 | 30 | 00 | 300 | K |
| 9 | *Malgaras* |  | 30 | 30 | 10 | 200 | K |
| 10 | *Dorothiel* |  | 40 | 40 | .o. | 400 | K |
| 11 | *Vſiel* |  | 40 | 40 | 30 | 300 | K |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 12 | *Cabariel* |  | 50 | 50 | 50 | 500 | K |
| 13 | *Rayſiel* |  | 50 | 50 | 40 | 400 | K |
| 14 | *Symiel* |  | 10 | 1000 | 0 | 4 | K |
| 15 | *Armadiel* |  | 1000 | 180 | 10 | 800 | K |
| 16 | *Baruchas* |  | 10 | 180 | 0 | 100 | K |
| 17 | *Carneſiel* |  | 1000 | 300 | 1000 | 300 | 1000 |
| 18 | *Caſpiel* |  | 200 | 400 | 200 | 400 | 200 |
| 19 | *Amenadiel* |  | 300 | 500 | 300 | 500 | 300 |
| 20 | *Demoriel* |  | 400 | 600 | 400 | 600 | 400 |
| 21 | *Geradiel* |  | 200 | 100 | 40 | 30 | 60 |
| 22 | *Buriel* |  | 100 | 10 | 10 | 100 | 0 |
| 23 | *Hydriel* |  | 10 | 20 | 100 | 200 | 0 |
| 24 | *Pyrichiel* |  | 40 | 30 | 200 | 10 | 0β |
| 25 | *Emoniel* |  | 10 | 20 | 100 | 20 | 0 |
| 26 | *Icoſiel* |  | 10 | 300 | 100 | 30 | 0 |
| 27 | *Soleuiel* |  | 20 | 20 | 20 | 200 | 0 |
| 28 | *Menadiel* |  | 100 | 20 | 30 | 10 | 0γ |
| 29 | *Macariel* |  | 40 | 30 | 20 | 10 | 0δ |
| 30 | *Vriel* |  | 20 | 10 | 40 | 30 | 0x |
| 31 | *Bidiel* |  | 30 | 40 | 100 | 20 | xβ |

In hac tabula poſuimus vnum & triginta ſpiritus principales, qui præſunt, quilibet in officio & in ordine ſuo, omnibus operationibus Steganographiæ noſtræ, de quibus in hoc primo libro noſtro ſumus locuti: ſupponentes vnicuiq; characterem ſibi appropriatum: numerum & ordinem principum, ducũ, comitum, ſeruorum & ſubſeruientium in propriis gradibus quoq; ſubiungentes, ne quis in hac arte ſtudere cupiens propter diuerſitatem operationum incidat in errorem. Magna quidẽ huius artis myſteria non niſi à ſtudioſiſſimis viris penetrari poſſunt, illis videlicet, quos amor ſecretorum & natura promoueat ad perſcrutandum, & qui deſiderio ſcientiæ conſequendæ nullum ſubire laborem honeſtum & poſſibilem recuſent. Homines autem pigri obtuſiq; ingenio, & quos nec amor incendit ad ſtudium ſecretorum,

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torum ſapientiæ, nec natura iuuat, cum hanc noſtræ adinuentionis artem ſecretiſſimam intelligere nequiuerint : non nobis imputandum, ſed ſuæ potius ſocordiæ, pigritiæ & malitiæ aſſcribendum intelligant: Quippe qui aut voluptatibus carnis mundialibuſque curis immerſum habentes ingenium, his perluſtrandis cum diligentia vacare nequeunt : aut ſe iam ſapientes aut doctiſſimos arbitrantes, noſtras compoſitiones tanquã indignas ſuis lectionibus contemnunt. Aderunt etiam nonnulli ita priſtinis alieniſque traditionibus conſiſtere aſſueti : vt quicquid in illis non didicerint, aut impoſſibile aut ſuperſtitioſum arbitrentur. Nihil iſtis ad huius profundæ artis ſcientiam ineptius, qui aut nolunt aut nequeunt altiſſima eius ſpeculari. Cæterum eos, qui & apti & voluntarij ſunt ſtudere in hac arte (ſi qui futuri ſunt) vt proficere poſſint, in fine huius libri paucis admonere ſtatuimus. Inprimis monendi ſunt, quatenus artem ipſam ſemper teneant occultam: ne prauorum manus & notitiam penetret, qui multa & execranda ſcelera per ipſam facerent. Nam etſi ars ipſa per ſe veraciter ſit bona: tamen eius practica non minus ad malum per impios, quam ad bonum conduceret per bonos. Maneat ergo inter bonos ſecretum, quod noceret inter malos publicatum. Nec tamen ſcientiam iſtam boni propterea debebunt contemnere, quia malis ad malum proficit; ſicut nec gladium ſpernit, qui hominem proſternit. Deinde monendi ſunt huius artis ſtudioſi, ne præſumant ad operandum in ea procedere : niſi prius in omnibus, quæ requiruntur ad practicam ſcientiam, perfecte fuerint inſtituti. Non enim me fugit, quantis rem periculis ſubijciant, qui minus periti in ea operari aliquid tentauerint aliquando.

Item qui bene inſtitutus in hac ſcientia voluerit operari per eam: diligenter obſeruare meminerit (ſecundum ea quæ diximus tam in circulo quam in ſingulis tabulis atque capitulis) differẽtiam, loca, nomina, ordines & officia ſupremorum Spirituũ, duces quoq; eorundẽ, & quot ſint comites in numero; quẽ ordinẽ obſeruent, & quot præſint ſubſtitutis: vt nouerit hæc in coniuratione exprimere. Niſi enim omnia iſta diligenter cuſtodierit artis operator, non poterit proficere, nec ad intentionis ſuæ effectum peruenire. Rurſus diligenter attendat, quando vnuſquiſque & ad quæ officia ſiue arcana nuncianda ſpiritus ſit vocandus; & ad quam orbis plagam habitet: ne erret vel in locis, vel in omnibus ſingulorum aliquorumue, quos vocare voluerit.

Item ſit auiſatus omnis in hac ſcientia operaturus, vt attendat diligentiſſime, vt coniurationum verba debite pronunciet, in quibus magna vis operationis noſtræ conſiſtit: quoniam dum in coniurationibus error committitur: ſpiritus vocati & vocandi non ſolum non obediunt, ſed etiã omnino reluctantur. Conſequenter vero præmonitus ſit, ne alterum vocet pro altero, ſed vnumquemque in ordine, tempore & officio ſuo: quemadmodum à nobis pene in omnibus iſtius libri capitulis ſufficienter eſt dictum. Nam ſi vel ex errore, vel ex qualibet alia negligentia, alterum vocauerit pro altero: nihil in operatione ſua proficeret, ſed periculum ſibi potius prouocaret.

Item in coniurationibus & ſpiritus, qui vocatur, cum ſuis ſubſtitutis exprimatur ex nomine, & cauſa vocationis antea ſtatuatur in intentione: nec fiat operationis actus in rebus leuibus & prophanis, quas alter alteri alioquin ſine periculo ſiue per literas, ſiue per nuncios ſecure poterit intimare. Non enim niſi in magnis & arduis nunciandis, quæ publicata vel damnum vel periculum inferrent operanti, hac arte vtendum eſt. Item neceſſarium eſt omni operanti in hac arte ſcire naturas ſpirituum, qui ſint boni, qui mali, qui prompti & beneuoli ad obedientiam, qui duri atque rebelles. Rurſus, qui nocturnis operationibus præſint, & qui diurnis: quia niſi naturas ſpirituum antequam incipiat operari nouerit: cum difficultate maxima proficiet: & facile vertetur in ſtuporem. Item qui ſpiritus vocati coram operante apparent viſibiles: præmiſſo verbo arcano, committat duci ſiue comiti mentis ſuæ ſecretum verbis debitis & appropriatis ſub ſilentio: quia non eſt opus ad ſpiritum loqui voce extenſa ſed v-

tatur

tatur ſubmiſſa. Cauendum etiam ſummopere tam operati quam recipienti, ne in aliorum hominum hanc artem ignorantium præſentia operentur quicquam ad Steganographiam pertinens, dum ad locum ſecretum poſſunt habere acceſſum. Quod ſi nequiuerint eſſe ſoli, ſed coactus inter alios operari contigerit: agant tam ſecrete, tam prudenter, & cum tanta induſtria, vt circumſedentium nullus quicquam de præſentia Spirituum intelligat. Sunt enim omnes Spiritus in miniſterium iſtius artis deputati eiuſmodi naturæ & conditionis, vt & tumultum hominum penitus deteſtentur & fugiant, & publicum odiant conuētum. Itē cauendū quoq; eſt operanti, ne Spiritum quoquā ſine literis, vel ſaltem charactere imperatoris eius dirigat: quoniā vbi ipſum characterem impreſſum non conſpicit, obedire vocanti & arcanum perferre alicui penitus contemnit. Literas autem duplici ex cauſa mittimus, quamuis arcanum ſine literis per ſolum Spiritum nunciare poſſemus: vt videlicet homines perferentes characterem à ſuſpicione ſeruemus, & ſpiritum ipſo charactere alligatum amico ad obediendum coarctemus.

*Finitur liber primus Steganographiæ Ioannis Trithemij Abbatis Spanheimenſis, VI. Cal. April. M.D.*

# INCIPIT LIBER SECVNDVS STEGANOGRAPHIÆ IOANNIS TRITTEMII

Abbatis Spanheimenſis ad Sereniſſimum Principem, Dominum Philippum, Comitem Palatinum Rheni, Ducemque Bauariæ, Sacri Imperij Archidapiferum ac Principem Electorem.

## PRAEFATIO.

*IN præcedenti libro, Dei ſummi auxilio freti, vnum & triginta per ordinem ſpiritus ſupremos artis noſtræ Imperatores cum ducibus, comitibus & ſeruitoribus ſuis nobis ad operationem neceſſariis non ſine magno ſudore digeſſimus: quorum etſi ad omnium arcanorum nunciationem, quantumlibet ſecretam, miniſteria copioſe omni operanti ſufficiant: ne quid tamen eorum, quæ ad perfectionem huius artis conducere poſſunt, videremur obmittere: libro primo ſecundum ſtatuimus copulare. Cùm autem ſingulis horis diei & noctis ſpiritus ſinguli per quorundam ſapientum traditionem ſint ad varias operationes diuerſoſque & mirandos effectus deputati: placuit nobis eorum ordinem duntaxat, non ſuperſtitionem, imitari: vt ſumamus ſine læſione Chriſtiani nominis ab eis quod nobis ad noſtrum conducit propoſitum: reliqua vero tanquam magicis artibus plena, & fidei noſtræ con-*

traria ſternendo tranſeamus. Singulis itaque horis tam diurnis quam nocturnis deputatos per ſecretum Salomonis, cognominati Hermetis, in ſuo de Magia volumine Spiritus principales tanquam artis ſupremos imperatores cum cæteris officialibus, nobis ad operationem propoſitam neceſſariis, aſſumentes proſequemur: dabimuſque & modum & doctrinam omnibus in hac arte ſtudioſis, quibus mentium ſuarum conceptum ſecretum & arcanum qualibet hora tutiori conſilio patefaciant amicis. Quilibet namque princeps ſuis Spiritibus, ducibus, comitibus & ſeruitoribus tanquam ſpeculator præſidet: ad cuius præceptum vocati à nobis legitimo carmine veniunt: arcana commiſſa perferunt, & ſe nobis obedientes promptoſque in omnibus oſtendunt. Sed cum denuo Spirituũ mentionem ſim habiturus, rurſus mihi reor eſſe præfandum: Nihil in hac arte noſtra haberi friuolum: nihil Euangelicæ traditioni aut Catholicæ fidei contrarium: nihil omnino tradi ſuperſtitioſum. Omnia enim, quæ vel in præcedente volumine diximus, vel in ſequentibus dicturi ſumus, naturalibus, licitis & honeſtis ſunt ſubnixa principijs: ſoliſque peregrinis inſtitutionibus velatum myſterium, & verba nominibus inuoluta ſpirituum, lectorem requirunt eruditum. Vtimur enim miniſterio Spiritus ad velandum ſecretum, quod noceret reprobis publicatum. Et ne quis in horarum ſupputatione ex errore deficiat: horas planetarum tam in die, quam in nocte, nos accepiſſe noſcat.

CAP.

## CAP. I.

### SAMAEL SVPREMVS IMPERATOR PRImæ horæ diei præſidet: qui habet ſub ſuo imperio duces, comites & ſeruos complures, quos mittit in hac hora tantum vocatos ad operantem in Steganographia expertum.

PRIMÆ horæ diei, quæ in ortu ſolis ſumit exordium, Spiritus & Imperator Samael dicitur: qui habet ſub ſuo imperio duces, comites, & ſubſeruitores plurimos: qui vocati per operãtem in hac hora duntaxat in Steganographia veniunt: Arcanũ quod eis committitur perferunt, ſed venire extra horam penitus contemnũt. Et nota, quod duces & primi Samaelis principes raro mittuntur ab eo in miniſterium huius ſcientiæ: quippe qui magicis & nocturnis illuſionibus hominum concitandis gerunt officium. Comites autem cum ſeruitoribus ſuis ad miniſterium huius artis ſpecialiter deputati ſunt: in quod etiam ſine ducum præſentia crebrius mittuntur: qui cũ ſint ex ſupremo inter ſpiritus ordine: aliquantulum ſuperbos ſe & rebelles exhibere vocantib. ſolent: nec facile alicui niſi peritiſſimo in arte Steganographiæ ſine labore & periculo obtemperant: procaces enim ſunt, & ad illuſiones irriſioneſque hominum promptiſſimi, deridentque & ſubſannant maxime illos, quos in arte Steganographiæ minus offenderint eſſe peritos. Eos autem, quos audaces, conſtantes & expertos in arte ipſa conſiderant, reuerentur & metuunt, eorumque mandatis cum tremore & reuerẽtia promptiſſime ſemper obediunt. Iam itaque ex comitibus eorum, qui nobis ſunt neceſſarij in operationibus Steganographiæ hac hora, nomina referemus.

| 𝔛. | | 𝔛. | 𝔛. | 𝔛. | | |
|---|---|---|---|---|---|---|
| *Ameniel* | *Brumiel* | *10* | *100* | *1000* | *μ* | *ν* |
| *Charpon* | *Neſtoriel* | *10* | *100* | *1000* | *α* | *β* |
| *Daroſiel* | *Chremas* | *10* | *100* | *1000* | *10* | *20* |
| *Monaſiel* | *Mereſyn* | *10* | *100* | *1000* | *20* | *10* |

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Habemus iam ex ducibus magni Samaelis 4. & ex comitibus totidem, ex ſeruitoribus ex triplici ordine 4440. quorum miniſterium ad omnem operationem artis Steganographiæ, quo ad primam horam diei, copioſe nobis ſufficit.

Cum itaque in prima hora diei operari in arte volueris, characterem domini aſcendentis ſcribe in ſchedulam primo, deinde lunæ: poſtea reliquorum planetarum omnium ſecundum ordinem conſuetum, & in fine characterem ſigni eadem hora aſcendentis. Cumque hoc compleueris, ſcribe in dorſo eiuſdem ſchedulæ iſtam coniurationem cum ſilentio, tacens.

### *Coniuratio.*

SAmael afluar onayr myſcolayr madiel cuhiel naniel nabruys ſatiel atharbiel nadian naslon, ranyalcoha pemarſon. Hac Coniuratione ſcripta in ſchedula, vt præfertur, pulchre, clare & diſtincte literas mittendas ad eum, quem volueris ſcire arcanum, aptabis, in quacunque forma tibi placuerit: quia nihil refert, quales (modo nullum in ſe ſecretum contineant literæ mittendæ) formatę fuerint. Deinde, literis etiam ſcriptis, voca vnũ aut duos ex comitibus ſecundum ordinem, ſi multis vicibus in hac ipſa hora diei prima operaris, & dic coniurationem præſcriptam ex eadem ſchedula, fortiſſima intentione, nihil metuens: qua rite completa, ſpiritus vocati ſtatim apparebunt tibi viſibiles in forma familiari, ſibique conſueta: placidi, beneuoli, ad omnia promptiſſimi ſeruitiis occurrẽtibus: quibus apparentibus committe principaliori inter eos arcanum tuum, dicens: Ameniel tibi per virtutem occultam huius Coniurationis mando, vt ad Albertum Goëler de Rauenſpurg, præfectum in Creutzenach, quanto citius pergas, eique ex meo nomine dicas ſic vel ſic. His dictis ſubiunge verbum ſecretum, quod non eſt ſcribendum: ſtatimque ſpiritus auolabit. Literas autem charactere Samaelis obſignatas (ſicut moris eſt) per nuncium mitte, in quibus nullum contineatur ſecretum, & quę nullius vereantur conſpectum.

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## *Arcanum ſit, qualecunque occurrit.*

SIt arcanum magnum, arduumque ſecretum, qualecunque pro tempore occurrit & tale, quod nulli debeat communicari: nec literis credendum, nec tabellionibus: quia non eſt in hac arte, maxime per ſpiritus huius ſecundi voluminis, operandum pro paruis leuibuſque cauſis, quæ alias per literas nunciari poſſunt.

### Literas ſuper his formabis ad placitum.

*MAieſtas Catholicæ fidei, cunctis firmiter ſeruanda hominibus fælicitatem vitæ ſempiternæ Chriſto famulantibus ſpopondit. Tenete Catholicam fidem Chriſtianam, glorificate Omnipotentem, fugientes tumultum vanitatis. Nemo prauorum operum vitam beatam habebit. Homo fidelis ſequatur Chriſtum tramite virtutum. Operibus bonis decoratur integritas: & Catholicum nomen Chriſtiana fidelitate ſeruatur. Nam prauus homo fidem obnubilat. Chriſtus odit temerarios, amatque Chriſtianos exercentes Catholicas operationes, tranquillitatem venerantes. Ioannes Trithemius Abbas Spanh. edidi Cal. April. Anno Domini M. D. —.*

Cum literas acceperitis, cui mittuntur, in arte peritus; præmittat ea, quæ ſunt ex generali artis inſtitutione præmittenda: & dicat præſcriptam cõiurationem eo modo & ritu, quibus prædixmus in ſchedula ſcriptam, cũ charactere domini aſcendentis, cæteriſque expreſſis. Mox autem vt coniurationem compleuerit: ſpiritũ videbit pręſentẽ, quo viſo, imperterrite dicat + penador auenal + ſolmeniel phanu + ſauear caſchanti hernoty maduran. Amen. His dictis, ſileat, & videbit ſpiritum appropinquantem ad ſe, & commiſſum arcanum referre in aurem ſecrete atque ſecure, quem ſine timore ita audiat cum magna induſtria, vt ſi aliquis circumſederit, ne vel nutu vel verbo ſpiritum indicet præſentem.

*Sunt cruces rubræ.*

CAP.

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## CAP. II.

### *HORA SECVNDA DIEI VOCATVR CEuorym. Cuius princeps & ſupremus ſpiritus eſt Anael, qui habet ſub ſuo Imperio duces* 10.*comites, centuriones, præſidentes* 100, *Seruorum & ſubſeruientium non eſt certus numerus.*

PRÆSIDENS & Imperator ſecundæ horę diei principalis vocatur Anael, qui habet ſub ſuo Imperio deputatos in miniſterium huius artis Steganographiæ duces 10. comites, centuriones & præſidentes omnibus ſpiritibus ſuis 100. ſeruorum adhuc mihi non eſt certus numerus. Hora autem diei ſecunda vocatur Ceuorym, in qua mutabiles operationes fiunt cunctis ſtupendæ hominibus. Iſtius Imperatoris ſpiritus omnes ſunt ſatis beneuoli, iucūdi, hilares, & ad obediendum operanti in arte promptiſſimi: modo ſit peritus in arte, fortis animo, conſtans & bene intelligens.

| | ℜ. | | ℜ. | | ℜ. | |
|---|---|---|---|---|---|---|
| *Menarchos* | *Orphiel* | *Quoſiel* | *10* | *100* | *G.* | *n.* |
| *Archiel* | *Curſiel* | *Ermaziel* | *10* | *100* | *G.* | *n.* |
| *Chardiel* | *Elmoym* | *Granyel* | *10* | *100* | *G.* | *n.* |

In hac tabula poſuimus ex ducibus Anaelis 3. ex comitibus ſex, & ex ſeruorum numero 330. qui nobis ad omnem operationem Steganographiæ in hac ſecunda hora diei per ſuos ordines miſſitando ſufficiunt.

Cum itaque in hac hora volueris aliquid in Steganographia operari, ſcribe in munda ſchedula characterem domini aſcendentis

dentis, & ſecundum ordinem ſequentem illum: cæteros planetas ac nouiſſime ſignum domus XII. cum encauſto facto ex materia iſtius artis. Deinde ſcribas in dorſo prædictæ ſchedulæ iſtam coniurationem cum ſilentio, facie conuerſa ad ſolem.

## *Carmen Coniurationis.*

ANael otiel aproiſy rachymas thulnear layr meuear theor eralnotiel amerſoty mouear phroys lierto mear vrneſa elty famelron.

Coniuratione ſcripta, fac cætera, quæ noſti ſecundum artem facienda. Deinde Carmen ſub ſilentio dicas: & ſpiritum mox videbis præſentem, hilarem, iucundum atque beneuolum ad omnia: cui arcanum committas ſecure.

## *Arcanum ponamus quodcunque.*

SIt nobis arcanum qualecunque pro tempore occurrẽs, quod nec literis videatur vtiliter nec tabellioni committendum. Vocentur ex ſpiritibus Anaelis dux & comes vnus, vel alter eorum, vt libet. Committatur principaliori ſecretum debito modo, ſicut oportet ſecundum artis præceptum: & fideliter perferet.

## *Tenor literarum ſit familiaris.*

Ioannes Trittemius, Abbas Spanheimenſis, VVilhelmo Veldico, Canonico Sancti Auguſtini in valle Franconis conphiloſopho ſalutem.

*TVis reſpondere literis gauderem, ita me Chriſtus gaudere faciat: tranſmitteremq; volumina flagitata, ſi tandem habuiſſem. Zelatus ſum n. pro maximis atq; grauiſſimis occultis tractatoribus naturæ zelo bono, quẽ habuere philoſophi antiquiſſimi. Habeo autem tibi gratias longe immortales, frater mi dulciſſime, qui glutinum mutui tenuiſti inuiolatum. Hoc n.*

*fami-*

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*familiari negocio,quod graui modeſtia diligẽtiſſime procuraſſe videris,plane cognoui:quod factum laudo:gratiasq; habeo nunquam morituras. Itaq; morem gerere tuis petitionibus maxime cuperem,ſi poſtulata (nouit Chriſtus haberem. Ficiati varias translationes nuper vidi latinas: Pici Mirandulani excellentiſſimi viri,multa volumina fulgentiſſima legi Hippolytũ vidi græcũ: ſi tranſlatus ſit penitus,neſcio.Veritas ſumma, Chriſtus nouit cui nihil tenebræ occultant, quod ex corde morẽ tibi gerere cupio poſtulanti. Rogo,zelato virtutẽ zelo rectitudinis: laudes honoreſq; perituros contemne. Laudem exiſtima veram,præcedentem Chriſtum imitari. Fac rogo,quatenus ſacerdos exiſtas operibus,Chriſtumque omni,quo viuis, tẽpore diligas.Verus amator Chriſti feruet zelo iuſticiæ. Vera animæ requies, & cognitio ſaluatoris piaq; obſeruantia Catholicæ traditionis gloriam ſempiternam omnibus præparat.Ieſus Chriſtus, glorioſus bonorum omniũ largitor,conferat tibi æternitatis amorem Catholicum,ſacerdotẽ Chriſtianorum efficiens.Vale.4.Cal. April. Anno M.D.*

Cum literas miſſas acceperit is cui miſſæ ſunt,in arte peritus: præmiſſis generaliter præmitti conſuetis,ordinet dominum aſcendentis cum cæteris,quæ ſunt de more in chartula:dicatque coniurationem præſcriptam. Qua dicta,ſpiritus miſſus apparebit viſibilis:ad quem conuerſus intrepide dicat. Fabelmeruſyn paſſoriel liertos ryneas melchus thyrmo nydran vear padroys. Completo hoc Carmine,ſpiritus mox blandus accedet, reſerabitque myſterium commiſſum fideliter. Caueat autem omnis in hac arte operaturus, tam is qui mittit ſpiritum, quam ille ad quem fuerit deſtinatus:ne in publico vel inter alios, qui nõ ſunt huius artis periti,quicquam operari prȩſumant:quia omnes ſpiritus horarij amant ſecretum,& publicum deteſtantur:& ſine periculo non abirent.

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# CAP. III.

## CVIVS HORA VOCATVR DANZVR, ET *ſpiritus eius imperator ſupremus eſt Vequaniel, qui habet ſub ſuo dominio duces 20. comites 200. ſeruorum non eſt numerus.*

TERTIA hora diei appellatur Danſur, cuius ſupremus ſpiritus & imperator vocatur Vequaniel, habẽs ſub ſuo imperio duces 20. comites 200. Seruorum incertus eſt numerus. Horum officium eſt ad omnia generale: ſuntque ſatis prompti atque beneuoli in omnibus, quæcunque eis fuerint commiſſa, & fideles & ſecuri: nec ſunt inuoluntarij ad obedientiam; ſed vocati in pulico ſine lęſione aut periculo vocantis minime poſſunt. Amant enim ſecretum, ſicut & cæteri omnes, qui horis & earum operationibus præſunt. Nomina vero omnium non noui, ſed paucorum tantum, quæ reuelantibus ipſis in hanc tabulam redacta nobis ſufficiunt.

| 𝔛. | | 𝔛. | | 𝔛. | | 𝔛. |
|---|---|---|---|---|---|---|
| *Aſmiel* | *Drelmech* | *Gemarij* | *20* | *20* | *200* | *200* |
| *Perſiel* | *Sadiniel* | *Xantiel* | *20* | *20* | *200* | *200* |
| *Murſiel* | *Parniel* | *Seruiel* | *20* | *20* | *200* | *200* |
| *Zoeſiel* | *Comadiel* | *Furiel* | *20* | *20* | *200* | *200* |

In hac tabula nominatos habemus ex ducibus 4. ex comitibus 8. & ex ſeruitoribus eorundem innumeratos 1730. qui nobis ad omnes huius artis operationes in hora tertia diei ſufficiunt. Cum ergo volueris in hac hora Spiritum pro aliquo nuntio perferendo ad amicum vocare: non pauciores, quam ad minus duces duo, comites totidem cum ſeruis eorum vocentur. Si autem

tem plures vel pauciores vocare volueris; poteris quidem, ſed oportebit coniurationem habere ad imperatorem vniuerſalem, ſine cuius mandato non violant ordinem ſuum Spiritus. Itaque ſcribe in chartam nouam, characterem domini aſcendentis, cæteroſque per ordinem planetarum, cum ſigno domus duodecimæ, eo modo, quo inſtitutio artis requirit. In dorſo chartæ ſcribe iſtam Coniurationem.

### *Coniuratio.*

VEquaniel, odiel meſrij reuoij ſotiel mear iamy otiel asloſian yrſoti breotion drearij fabel meruſin. Coniuratione ſcripta ſubiunctiſque his, quę requiruntur ex arte; dic eam voce ſubmiſſa, ne à quoquam audiatur: & ſtatim venient ſpiritus vocati; quos vt videris, committe potiori ſecretum, quem facile cognoſces ex habitu: quia ſemper, qui primus eſt inter cæteros ſpiritus, coronatus apparet.

### *Arcanum ſit qualecunque.*

SEcretum tibi ſit qualecunq; ad amicum abſentem, quod nec literis, ne à quopiam legantur, ſit committendum, nec tabellioni, ne quauis occaſione aut precio corruptus aut metu te tradat in publicum. Voca ſpiritum horæ deputatum, committe illi arcanum, nil metuens: perferet fideliter.

### *Literas formabis ad placitum.*

Ioannes Tritthemius Abbas Spanheimenſis Arnoldo Boſtio, Carmelitæ Gandauenſi, Conphiloſopho, ſalutem & charitatem.

*CVm te amatorem artium humanitatis nouerim, deuotumq; Chriſtianæ fidei cultorē, maximumq; fautorem omniū philoſophorū, libenter*

*gratifi-*

*gratificor petitionibus tuis mira voluptate amicitiæ adductus. Librum de ſcriptoribus, prænotatum Eccleſiaſticis Catholiciſque doctoribus, tibi hortanti ecce tranſmitto, vt habeas, quo animũ oblectes. Codicem autem Hermetis, & libros Dionyſii de Spiritibus, opuſque grande Euencii de hibernis quæſtionibus mihi remittas. Chriſtus dignetur cordis noſtri oculos zelo feruentiſſimo ſui amoris exornare: faciatq; nos habere amorem cæleſtium bonorum: atque deſideriis infimis exutos vanos honores doceat contemnere. quatenus artis ſublimia, naturæ quoque grandia ſecreta penetrare queamus: habeamuſque continuum ad Philoſophiam deſiderium, purificare affectus, quo Catholicã fidem ſemper honeſtiſsimis exornemus moribus. Tene magnum verbum: philoſophus es, dimitte omnia & inuenies: horam ſuſpicare proximã mortis: quatenus paratus occurras. Vale. 3. Cal. Apr. M.D.*

Cum literas quaſcunque charactere Vequanielis obſignatas acceperis; ſcribe figuram domini aſcendentis, & domus XII. cum cæteris quæ requiruntur ad artem in ſchedula noua, & in dorſo eius coniurationem prædictam; & ſtatim Spiritus miſſus apparebit viſibilis; quem mox vt videris, dic carmen iſtud.

### *Carmen coniurationis.*

FAmeron aprois liernoti ſtadiuear diuiel ſauean Lamerſy. His dictis, ſuſcipe verbum ex ore Spiritus ſine pauore, quia ſatis fidelis eſt. Et caue, ne in publico coram aliis opereris.

## CAP. IV.

### *CVIVS HORA VOCATVR ELECHYM: ET ſupremus Spiritus horæ appellatur Vathmiel, qui habet ſub ſuo Imperio duces 10. comites 100. ſeruorum non eſt certus numerus, per quos in quarta hora fit operatio.*

QVARTA hora diei vocatur Elechym, cuius ſupremus angelus appellatur Vathmiel, qui habet ſub ſe deputatos ad hanc artem Steganographiæ duces nominatiſſimos 10. comites vero 100. ſeruorum in-

finitus

finitus eſt numerus. Habentque officium nunciandi generaliter omnia arcana: & ſunt valde boni, beneuoli & obedientes ad omnia, quæcunque iubentur. Verum ſecreti amatores tumultus hominum valde deteſtantur. Ergo caue, ne inter alios conſtitutus, qui nō ſunt in arte periti, aliquid per eos operari attemptes: quia nec facile coniurati accederent: & ſine tuo periculo non abirent. Cuſtodi omnia, quæ tibi præcipimus: & habebis magnum in hac ſcientia profectum.

| 𝔛. |  | 𝔛. |  | 𝔛. |  | 𝔛. |
|---|---|---|---|---|---|---|
| *Ammyel* | *Emarſiel* | *Iermiel* | *10* | *100* | *100* | *100* |
| *Larmich* | *Permiel* | *Thuroz* | *10* | *100* | *100* | *100* |
| *Marſiel* | *Queriel* | *Vaneſiel* | *10* | *100* | *100* | *100* |
| *Ormyel* | *Strubiel* | *Zaſuiel* | *10* | *100* | *100* | *100* |
| *Zardiel* | *Diuiel* | *Hermiel* | *10* | *100* | *100* | *100* |

Habemus in hac tabula ex ducibus Vathmielis 5. ex ducibus vero 10. & ſeruorum numero 1550. quorum miniſterium nobis ad omnem operationem Steganographiæ ad quartam horam eſt ſufficiens. Cum itaque in hac hora volueris operari: characterem domini aſcendentis & domus duodecimæ cum cæteris ſcribe in charta noua; & in eius dorſo iſtam Coniurationem, ſicut decet.

## *Coniuratio.*

VAthmiel adres rheareſo rafe rheotij venoſi ſayr fatiel caſa irſoti verotiel does ro fabel meruſin. Deinde, poſteaquam præmiſeris ea quæ ſunt ex more præmittenda: eandem Coniurationem ſubmiſſa voce dicas: & ſtatim ſpiritus vocati aderunt, ad minus vnus dux & vnus comes, cum ſeruitoribus eorū prompti ab obediendum tuis mandatis.

## *Argumentum ſecreti nuncij.*

SIt arcanum qualecunque, magnum & valde ſecretum, quod nullum omnino ſcire velis præter vnum. Voca ſpiritus horæ deputatos, quot volueris: & cõmitte principaliori ſecretum. Literas ſcribe, in quacunque forma volueris, in quibus nihil contineatur ſecretum, & quæ nullius omnino vereantur conſpectum.

## Ioan. Tritth. Abb. Spanh. ordinis Sancti Benedicti, Rutgero Vencaio Sicambro, Canonico ordinis diui patris Auguſtini Cœnobij Dametenſis, S.

*EA, quæ mihi ſoluenda propoſuiſti, Chriſto adiuuante, reſolui. An bene, tu, qui propoſuiſti, ferto ſententiam. Referam tibi breuiter factam rem ſtupendam. Retulit mihi nuper frater quidam, amicus quoque vnus, non vltimus: reſuſcitatum fuiſſe iuuenem ad Chriſti inuocationem ex mortuis, referentem miranda horrendaque apud inferos, prauorum Chriſtianorum narrantem tormenta: eorum ſcilicet qui Chriſtum peruerſe agendo crucifixerunt: illius maxime reos, quod benigniſſimæ redemptionis beneficium obliti, extiterunt ſemper Chriſto ingrati: horribiliaque pati eos, qui beneficiis, non bene viuendo, noſcebantur ingrati: peccatiſque occæcati neglexerunt futura gaudia, voluptates mundi ſectantes: qui cõmiſſis negligentiis remordentibus amariſſime clamabant: Merito iſta ſuſtinemus, qui redemptori generis humani ſemper ingrati fuimus; Chriſtiani nomine, actione gentiles. Terrenas conſolationes miſeri ſemper inquiſiuimus: ideo debitam retributionem accipimus æternæ damnationis. Heu nos infœliciſſimos: quare Chriſtum offendimus? Quare tempus indultum contempſimus? Multa alia iuuenis reſuſcitatus nobis retulit: quæ ſcribere penitus iam non valeo: grauibus negociis maxime præpeditus. Ideoque frater, Chriſti veſtigia zeloſe imitemur gratias ſemper mitiſſimo Saluatori noſtro agentes: rogãtes, quatenus indulgeat nobis reatus commiſſos. Vale 3. Calend. April.*

Cum literas acceperit is cui mittuntur in arte peritus: obſeruet dominum aſcendentis eiuſdem horę. & ſignum domus duodecimæ: ſcribatque eorum characteres cum cæteris in charta, cum aliis quæ requiuntur ad operationem, dicatque poſtea coniurationem ſupra dictam, & viſo ſpiritu iſta verba: Cameruſin aproy-

aproyſi lierto thulnear venean maueas fabelron. His dictis, accedet ſpiritus miſſus: & commendatum ſibi arcanum fideliter & ſine periculo reuelabit.

## CAP. V.

### *CVIVS HORA VOCATVR FEALECH, ET ſpiritus Imperatorque ſupremus appellatur Saſquiel, habens ſub ſuo imperio duces* 10. *comites* 100. *ſeruorum maximum numerum.*

QVINTA hora diei vocatur Fealech, & ſpiritus eius nominatur Saſquiel, Imperator magnus & potens, qui habet ſub ſuo Imperio inter multos duces 10. comites 100. cum famulis eorum, in miniſterium diuerſarum & maxime ſecretarum artium & huius ſcientiæ noſtræ deputatos. Et notandum, quod duces raro vocantur in hora quinta ad operationes Steganographiæ, quia non ſunt ſemper neceſſarij: cum comites vna cum ſeruis ſibi deputatis ad omnem operationem nobis copioſe ſufficiant. Si quis tamen etiam ex ducibus videre aliquos, poteſtateque vti eorum voluerit: poteſt vocare vnum, duos aut plures: & venient ſine mora, qui ſatis beneuoli ſunt & prompti ad obediendum operantibus.

| | ℞. | | ℞. | ℞. | ℞. |
|---|---|---|---|---|---|
| *Damiel* | *Iameriel* | *Omerach* | *10* | *100* | *1000* |
| *Araniel* | *Futiniel* | *Lameros* | *10* | *100* | *1000* |
| *Maroch* | *Rameriel* | *Zachiel* | *10* | *100* | *1000* |
| *Sarapiel* | *Amiſiel* | *Fuſtiel* | *10* | *100* | *1000* |
| *Putiſiel* | *Vraniel* | *Camiel* | *10* | *100* | *1000* |

Ex ducibus Saſquielis iam nominatos 5. habemus, ex comitibus vero 10. & ex ſeruorum numero 5550. quorum miniſterium ad omnem operationem præſentis horæ ſufficit. Cum itaque per aliquem ex prædictis operari ad Steganographiam in quinta hora diei volueris: ſcribe characterem domini aſcendentis, domus duodecimæ cum cæteris, quæ ad artem requiruntur in chartula munda: & in eius dorſo Coniurationem iſtam, eo quo ſcis modo.

## *Coniuratio.*

SAſquiel adres thetroſeti roſiel emelto ſatu olmeniel irſoti ſauear nauediel liernoti chameſon. His completis, cæteriſq; neceſſariis ſubiunctis, dic ipſam coniurationem, ſicut oportet: ſtatimque videbis ſpiritum, quem vocaſti, viſibiliter præſentem, cui arcanum ſecure committere potes.

## *Argumentum nunciandi arcanum.*

SIt nobis arcanum qualecunq; ad amicum, quod ſcire præter ipſum velimus neminem: ſitq; tale, quod nec literis tuto cõmittatur, nec tabellionibus. Vocemus vnum ex comitibus Saſquielis ſupradictis: committamus illi ſecretum, literas adiungamus charactere illius conſignatas: tutique erimus.

### *Literarum Tenor ad placitum.*

Ioannes Trittemius Abbas Spanheimenſis Religioſo
fratri, Nicolao Baſelio ex Durckheim, Monacho Hirſaugienſi, S.

*SAnctam obedientiam, bone frater humilitatemq; negligis: Benedicti cõſtitutiones labefactas. Relatione omnium ſucceſſiue conuenientiũ cognoui te zelum bonum odio habere: normam Religionis, Catholicamq; obediẽtiam ſpernere: operibus artibuſq; ſæcularibus occupari. Bone frater quid agis? turbaſti nos fatuoſque zelaris bilingues: odium, amaritudinem, rixas; contentioneſque amas, bonitatem odis, bilinguis es, contentioſus, ſuperbus.*

*Fatue*

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*Fatue quid agis? Tempus adeſt ocyus ſecundum iuſtitiam corrigendi Zeloſe has negligentias tuas: zelumque amaritudinis flagellis humilitatũ niſi accurras humiliter nobis infringere: officio Zelare cogimur cõtra omnia, quæ actitas fidei moribuſque Catholicis ſeditioſa. Vale ex Spanh. prid. Cal. April. Anno M.D.*

Cum literas acceperit is cui mittuntur in arte peritus: cognito charactere Saſquielis; præmiſſisque præmittendis ex more, dicat ſupra dictam coniurationem: & ſtatim Spiritus miſſus apparebit & ſe viſibilem exhibebit. Quo viſo, mox dicat iſta verba: Fabelmeruſyn aueual vear plyan cralti penaſon. His dictus Spiritus auditis mox accedens reuelabit arcanum.

## CAP. VI.

### *CUIUS HORA VOCATUR GENAPHERYM, & Spiritus eius imperator ſupremus appellatur Saniel, qui habet ſub ſe duces & comites 110. cum multis famulis.*

SEXTA hora diei vocatur Genapherym, & angelus eius eſt Saniel, magnus & potens in operationibus ſuis: ꝗ habet ſub ſuo imperio duces 10. comites 100. ſeruos 5550. in miniſterium diuerſarum operationum deputatos: qui nobis ad omnia, quæ per Steganographiam in hac hora voluerimus operari, ſufficiunt.

Duces tamen rarius vocantur, licet promti ſint & valde voluntarij ad obediendum mandatis noſtris: quia comites eorum officia vt plurimum peragere conſueuerunt: cũ in alijs experimentis magicis ſæpe occupentur.

| | 𝔑. | | 𝔑. | 𝔑. | 𝔑. |
|---|---|---|---|---|---|
| *Arnebiel* | *Gamyel* | *Nedabar* | *10* | *100* | *100* |
| *Charuch* | *Ienotriel* | *Permon* | *10* | *100* | *100* |
| *Meduſiel* | *Sameon* | *Braſiel* | *10* | *100* | *100* |
| *Nathmiel* | *Traſiel* | *Camoſiel* | *10* | *100* | *100* |
| *Pemiel* | *Xamyon* | *Euadar* | *10* | *100* | *100* |

Habemus ex ducibus Samielis hic nominatos 5.ex comitibus 10.& ex ſeruorum numero 550. per quos fit operatio Steganographiæ in ſexta hora diei. Cum itaq; per iſtos Spiritus operari volueris, fiat omnino in loco ſecreto: & ſi ducẽ vnum aut plures vocare volueris, in tua ſit poteſtate, quamuis non ſit opus, quia comites ad omnia intimanda nobis ſufficiunt. Itaque ſcribe in Chartula munda characteres planetarum & ſignorum conſuetos, & in dorſo eius coniurationem.

### *Coniuratio.*

SAmiel aſiel thebrean pothijr erſoty mear pornys layr moas, fameroſyn. Deinde, præmiſſis prȩmittendis, dic eandem coniurationem eo ritu, quo noſti: ſtatimque Spiritus vocatus aderit, ad omnia promptus & alacer, quem mittas procul aut prope ad amicum, vt perferat ſecretum.

### *Argumentum Secreti.*

ARcanum qualecunq; habueris, ad quemcunq; in arte Steganographiæ peritũ per Spiritus Samielis in ſexta hora diei ſecure mittere potes: quia ad omnia ſunt intimanda generales & in commiſſis omnino fideles, ſi debito modo in omnibus ſecundum præcepta noſtra proceſſeris.

### Forma literarum, vt placet.

*HVmilimis lamentis orantes gratiã remiſſionis conſequemur. gemitibuſque recipiemus reatuum libertatem. Homines aſſidue pœnitentes lætitiã merito percipient: iuſtitiæ operibus Catholicam pietatem adornãtes: benignitatis legẽ tenebũt Catholicæ laudem. Omnes liberabit piiſſimus ſaluator, remiſitque peccata indulgentiam optantibus, diligentibus tramitẽ Catholicæ religionis: gaudia percipient beatitudinis. Bona poteſtas libertatis tramitem legis ſeruantibus; glorioſe triumphabunt, beatitudinem lucidam obtinebũt lumine trinitatis. Anno M.D. Cal. Apr. Ioan. Tritt. Abb. ſcripſit.*

Cum has literas acceperit is cui mittuntur in arte peritus; præmiſſis præmittendis, dicat coniurationem: & mox Spiritus miſſus apparebit, quem vt præſentem viderit, dicat hæc verba.

Charmes pormeniel vear ſaſeuij liernoty noty erſy melron. His dictis ſicut in arte pręcipitur, Spiritus accedet propius, cõmiſſumque ſibi arcanum fideliter & ſecrete reuelabit.

## CAP. VII.

## *CVIVS HORA VOCATVR HAMARYM, ET Spiritus eius Barquiel, habens ſub ſuo imperio duces* 10. *comites* 100. *Seruorum mihi non eſt certus numerus.*

SEPTIMA hora diei vocatur Hamatym, & angelus eius appellatur Barquiel: qui habet ſub ſuo imperio duces 10. comites 100. Seruorum magnus & incertus eſt numerus. Quorum omnium miniſteria per vices & ordines ſuos ad omnem operationem Steganographiæ in hora diei ſeptima nobis abunde ſufficiunt. Cum autem operari volueris per Spiritus prædicti imperatoris in ſeptima hora: non voces pauciores, quam ad minus vnum ducem, & vnum comitem, qui habent ſeruos ſibi deputatos, quilibet in ordine ſuo. Vt autem habeas ad manum nomina aliquorum ducũ & comitum, per quos queas operari: tabulam attende.

| ℜ. | | ℜ. | | ℜ. | |
|---|---|---|---|---|---|
| *Abraſiel* | *Harmiel* | *Paſriel* | *10* | *10* | *100* |
| *Farmos* | *Naſtrus* | *Veneſiel* | *10* | *10* | *100* |
| *Neſtorii* | *Varmay* | *Euarym* | *10* | *10* | *100* |
| *Manuel* | *Tulmas* | *Druſiel* | *10* | *10* | *100* |
| *Sagiel* | *Croſiel* | *Kathos* | *10* | *10* | *100* |

Hic nunc habes nominatos ex ducibus 5. ex comitibus 10.

& nu-

& numeratos ex ſeruorum ordine 600. Duces & comites vocantur ex nomine, & ſunt ſatis prompti ad obediendum vocanti in omnibus, quæ pertinent ad huius artis miniſterium. Cum itaque per eos operari volueris; ſcribe in charta munda characteres domini aſcendentis domus 12. cum cæteris ex more ſcribendis: & in dorſo eius ſcribas iſtam coniurationē ſecundum artis præcepta, vt ſcis.

### *Coniuratio.*

LAmedon moſco vrſoty tharuean: dayr Lays emel thebrean raſoty bamerſon.

Deinde ſubiunctis, quæ ſunt ex more artis ſubiungenda, dic ipſam coniurationem cum forti intentione, ſicut oportet: & ſtatim Spiritus vocati viſibiles apparebunt. Arcanum non comiti ſed duci committas, niſi forte comitem ſine duce vocaſti; quod etſi fieri poſſe non nego, tamen ſecundum præceptum artis ad minus dux vnus cum comitibus, quot volueris, vocandus eſt.

### *Argumentum ſecreti, vt vis.*

ARcanum tibi ſit qualecunque ad amicum, quod nulli alteri velis eſſe commune. Ideo neque literis neque tabellionibus confidendum: quia vtrobique fraus interuenire poteſt. Voca ex ſupradictis Spiritibus, quot volueris: committe potiori arcanum nihil metuens, quia boni & fideles ſunt ad omnia.

*Literarum forma ſit ad placitum.*

Ioannes Tritth. Abb. Span. Strenuo militi Henrico de
Bunano, conphiloſopho ſtudioſiſſimo,
Salut. dicit.

*COmmodauerā libros tibi meos ſub conditione reſtituendi, miles chariſſime Bunane: ſed ecce minime eos reſtituiſti quos in breui remittere debuiſ-*

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*debuiſſes. Contra legem facis, quam fides Catholica de promiſſione ſanciuit: non differas, quod promiſiſti, ſoluere cunctis : non decet bonum & honeſtũ virum, ortum parentibus maioribusq; nobilibus, violare promiſſum. Promiſeras autem breui diligentiſſime reſtituere. Leuitatis eſt quaſi ad Calendas Græcas promiſsionem differre. Nonne ſatis exſpectaui cum beneuolentia grandi? Maxima promittere turpiſſimum eſt minima reddenti. Militem ornat bona fides. Quod grauius crimen accommodatum denegare promiſſum: nec decet Chriſtianum nolle ſeruare condictum. Iubet autem Chriſtianæ legis conſtitutio ſeruare promiſſum, reddere mutuum & quod tibi deſideras fieri, etiam aliis facere libenter oportet. Ego libros expoſtulo meos, quos tibi ſupplicãti accommodaueram. Longiores excuſationes, quas ad Calendas Græcas promittis, dimittito. Mentem meam breuibus tenes. Nomen tuum honeſtumque genus Bunavvenſium conſidera: mihique mea volumina remitte. Vale. ex Spanh. 4. Nonas April. Anno Domini M. D.*

Cum has literas aut quaslibet alias acceperis ab eo, qui ſpiritum ad te miſit: cognito ſigno Barquielis, obſerua in eadem hora dominum aſcendentis & ſcribe characterem eius cum cæteris ad chartam mundam: & coniurationem ſcriptã in dorſo leges occulte, ſicut oportet: & ſtatim ſpiritus miſſus apparebit, quem mox vt videris, dic iſta verba ad eum.

Mefarym burne theor alueas caſuean cralti lierto aply charmoys. His dictis, ſpiritus miſſus propius accedens reuelabit tibi arcanũ commiſſum ſibi fideliter. Sed vide, vt ſis fortis, conſtans & imperterritus in omnibus.

## CAP. VIII.

### CVIVS HORA VOCATVR IAFANYM, ET *Angelus eius dicitur Oſmadiel: qui habet ſub ſuo Imperio duces 10, comites 100. Seruorum incertus eſt numerus.*

OCTAVA hora diei vocatur Iafanym, & ſpiritus eius principalis appellatur Oſmadiel ſecundũ Picatricem in magicis: qui habet ſub imperio ſuo duces.

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10. comites 100. ſeruos innumerabiles deputatos non ſolum ad operationem Steganographiæ noſtræ, ſed etiam ad multa experimenta magica. Et dicit Salomon Iudæus, cognomento Hermes, in libro de natura ſpirituum: quod omnes iſti prænominato Oſmadaeli obedientes & ſubiecti duces & comites in diuerſis transformationibus ad libitum operantis venire conſueuerunt: quemadmodum ab operante iuſſi fuerint. Sed iam aliquorum nomina ponamus.

| 𝔛. | | 𝔛. | | 𝔛. | | 𝔛. |
|---|---|---|---|---|---|---|
| *Sarſiel* | *Demaros* | *Mariel* | *10* | *10* | *100* | *100* |
| *Amalym* | *Ianoſiel* | *Remaſyn* | *10* | *10* | *100* | *100* |
| *Chroel* | *Larfuty* | *Theoriel* | *10* | *10* | *100* | *100* |
| *Meſial* | *Vemael* | *Framion* | *10* | *10* | *100* | *100* |
| *Lantrhotz* | *Thribiel* | *Ermiel* | *10* | *10* | *100* | *100* |

Ex ducibus quinque, & ex comitibus 10. iam nominatos in tabula habemus, qui nobis ad omnem operationem huius horę ſufficiunt. Cum autem per eos operari volueris in Steganographia: ſcribe in chartula munda cum characteribus & coniurationibus conſuetis: & primo ſubiunctis ſubiungendis, dic ipſam coniurationem ſcriptam, quæ eſt talis.

## *Coniuratio.*

OSmodael aneor erſoty neas, hays layr Caphrayn thelreas mear penarſy. Hoc Coniurationis carmine dicto, ſpiritus vocati aderunt, prompti & obedientes ad omnia. Arcanum duci committas, non comiti, niſi ille fuerit abſens: quia ſemper principaliori inter venientes debet commendari.

## *Argumentum ſecreti ad placitum.*

SIt nobis arcanum qualecunque (quod velimus ſcire amicum procul abſentem) & tale quod non velimus venire ad alicu-

ius alius alterius notitiam; & ſæpe contingere poteſt. Ne ergo vel tabellarius myſterium qualibet occaſione reuelet, vel in manus peregrinas literæ perueniant; operemur, & per ſpiritum erimus ſecuri.

## Ioannes Trittemius Abb. Spanh. ordinis Sancti Benedicti Domino Conrad. Abb. Sancti Stephani Herbipolenſi, S.D.

*EXijt rumor de Lympurgenſi Abbate, quod dimiſerit fratrem Ioannem Feilsdorfenſem, virum fidelem, & temporalium rerũ maxime peritũ: nouoſque introduxerit monachos Pantimoranos, ipſoſq; ſibi deputauerit officiales. Miror vehementer factum inutile. Veruntamen cum recordor conſuetudinem Lympurgenſium, neſcio quid dicã. Temporaliũ ſiquidem ſunt neſcij: ideoque dimiſerunt virum fidelem, quoniam facta eorum redarguebat: qui debuiſſent gratias dixiſſe ſaluatori noſtro Ieſu Chriſto pro fidelitate tanti fratris, qui reuelare eorum neceſſitates potuiſſet. Miſeri quare repellitis bonum neceſſariumque adiutorem? Quid dicam? Non laudo receſſũ tam vtilis fratris temporaliumque peritiſsimũ rerum, qui Lympurgenſibus ſubueniſſet quam citiſſime. Doleo vehementer: ita deſipuiſſe Lympurgenſes monachos, qui virum dimiſerunt optimũ: & monachos nihil penitus valentes in rebus temporalibus Oeconomos conſtituerunt. Machari Abba, non ſic virum decebat. Primo laudaſti, nunc repuliſti tibi virũ multũ neceſſarium, nulliq; poſtponendum. Fateor ſi Chriſtus eum mihi dediſſet: vt Chriſtianum decet. maximas nunc gratias agerem: curaremq;, ne diſcederet vnquã. Verum tu Chriſto ingratus maluiſti virum fidelem prauorum fatuo conſilio fatigatũ dimittere: ne videretur rebus tuis deſertus ſpes eſſe recuperationis. Ex Spanh. 3. Non. April. M.D.*

Cum literas iſtas vel quaslibet alias receperit, ſigno Oſmadaelis ſignatas, is cui mittuntur in arte peritus: pręmiſſis præmittendis, dicat coniurationem præſcriptam, & mox ſpiritus miſſus viſibilis apparebit: quem vt videris, dic: Menaſon aproyſy elmano thulneas aſſierto mauear veneas cralnoti permaſon.

His dictis, nuncius ſpiritus arcanum tibi manifeſtabit.

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## CAP. IX.

### CVIVS HORA VOCATVR KARRON, ET *nomen ſupremi Angeli eius eſt Quabriel, habens ſub ſuo Imperio duces* 10. *comites* 100. *Seruorum non eſt certus numerus.*

NONA hora diei vocatur Karron, & ſpiritus eius principalis appellatur Quabriel, qui habet ſub ſuo Imperio multos & pene innumerabiles duces, comites & ſeruos, è quibus in miniſterium huius artis noſtræ Steganographiæ deputati ſunt ex ducibus 10. & ex comitibus 100. qui ſeruos deputatos ſibi multos habent in ordinibus. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 700. in octauo 1000. & 80. in nono 90000. in decimo vero ſunt 100000. Sed raro per omnes ordines vocantur ſpiritus: & ſi vocati fuerint: non omnes ſed aliqui cum ducibus & comitibus ſuis ſecundum Imperatoris iuſſionem venire conſueuerunt. Dixit autem Raziel magnus in libro ſuo de præſtigiis & transformationibus, quod iſtorum ſpirituum maximus eſt numerus: & ordines ſuos ſinguli in omnibus miniſteriis & officiis diligentiſſime cuſtodiunt: & Salomon Hermes Iudæus de natura ſpirituum dicit iſtos apparere ſolitos in ea forma, quam operans in arte deſcripſerit, in ſua voluntate. Sed nunc iam aliquorum ducum & comitum nomina exponamus.

| 𝔑. | | 𝔑. | | 𝔑. | | 𝔑. |
|---|---|---|---|---|---|---|
| *Aſtroniel* | *Kranos* | *Trubas* | 10 | 10 | 10 | 100 |
| *Charmy* | *Menas* | *Xermiel* | 10 | 10 | 10 | 100 |
| *Pamory* | *Braſiel* | *Lameſon* | 10 | 10 | 10 | 100 |
| *Damyel* | *Nefarym* | *Zaznor* | 10 | 10 | 10 | 100 |
| *Nadriel* | *Zoymiel* | *Ianediel* | 10 | 10 | 10 | 100 |

Hic

Hic iam habemus nominatos duces 5. comites 10. numeratos, ex ſeruis eius deputatis 650. qui nobis ſufficient. Cum autē in nona hora diei per iſtos Spiritus operari volueris; obſerua dominum aſcendentis, & ſcribe in charta munda ea, quæ ſunt ſecundum artis inſtitutionem præcepta, & in eius dorſo coniurationem.

Quabriel, odiel, amear, cayn alco mean chyr pareos payr peray, thubro menaſry. Deinde, præmiſſis ex more præmittendis, dic ipſam coniurationem, ſicut in arte præcipitur: & ſtatim Spiritus vocati aderunt, in quacunque forma volueris, prompti & fideles ad omnia: potiori committe ſecretum.

## *Argumentum Secreti.*

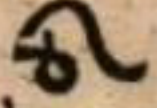
ARcanum nobis ſit qualecunque ad amicum: quod volumus eſſe ſecretiſſimum, & nulli omnimodo reuelari prȩter ipſũ. Vocemus itaque ex ſupra dictis ducibus & comitibus vnum aut duos iuxta inſtitutionem artis; & committamus potiori ſecretum.

*Formemus literas ad placitum.*

Ioan. Trittem. Abbas Spanh. Ord. S. Ben. Religioſo Patri, Ioanni Hugonis Guardiano, fratrum minorum ſancti Franciſci in Creucenach, Salutem & charitatem.

*REligioſe venerandeq́ pater, ſcio quod omnia libenter amicis concedis aptata: propterea deprecor humiliter, quatenus intuitu Catholicæ pietatis diutius apud nos detētos ſumma cũ charitate tuos zeloſos fratres non ægre feras: oportuit namq́ eos, me obſecrante, manere. Glorioſum nobis gaudiũ erat gaudentibus nobis omnibus ſine delicto. Exultauimus in domino gaudio ſpirituali, gratias Deo omnipotenti bono zelo referentes. Quid tali, obſecro, conuentu religioſius? vbi nihil dicitur ocioſum, nihil zelatur iniquum, Chriſtus Ieſu s ſaluator omnium nos faciat gaudere in gloria ſempi-*

*terna: Glorioſi virtutum Zelatores veritati nihil præponunt. Gauiſi ſumus gaudio ſancto, orantes vt memoratos fratres tranquille ſuſcipias, omnēque amaritudinis zelum deponas. Vale ex Spanh. 3. Non. April. Anno Domini M.D.*



Cum literas has aut quaslibet alias acceperit is charactere Quabrielis conſignatas in arte peritus: præmiſſis præmittendis, dicat pręſcriptā cōiurationem: qua dicta mox Spiritum videbit deſtinatum, quem vt viderit, dicat iſta verba: Meſraym paslotiel vear reneā cralty thio phroyſy ma mear hamorſy. His dictis, Spiritus miſſus placide accedens dicet tibi commiſſum arcanum.

## CAP. X.

### *CVIVS HORA VOCATVR LAMARHON, ET Imperator eius ſupremus Spiritus Oriel appellatur, qui habet ſub ſuo imperio duces, comites & ſeruos multos.*

DECIMA hora diei vocatur Lamarhon, & angelus eius ſupremus appellatur Oriel Imperator magnus & potens, qui ſecundum Salomonem Iudæum multos habet ſub ſuo imperio duces, per quos fiunt miranda experimenta in magicis hora diei decima. Habent autem inter ſe ordines decem illi duces, & comites illi, qui ad operationem Steganographiæ deputati ſunt cum famulis eorum. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 700. in octauo 800. in nono 900. in decimo 1000. Nos autem ex primis quinque ordinibus comites 10. ex vltimis vero duces quinque duntaxat aſſumentes in operationibus noſtris contenti ſumus. Si quem delectat plurium nomina ſcire; vocet vnum ex nominatis in tabula, & interroget eum: & audiet, quæcunque voluerit; & quotquot voluerit ſcire, perfecte ſciet ex illo.

*Armo-*

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| 𝔑. | | 𝔑. | | 𝔑. | | 𝔑. |
|---|---|---|---|---|---|---|
| *Armoſy* | *Lemur* | *Xantros* | 10 | 10 | 100 | 100 |
| *Drabiel* | *Ormas* | *Baſilon* | 10 | 10 | 100 | 100 |
| *Penaly* | *Charny* | *Nameron* | 10 | 10 | 100 | 100 |
| *Meſriel* | *Zazyor* | *Kranoti* | 10 | 10 | 100 | 100 |
| *Choreb.* | *Naueron* | *Alfrael.* | 10 | 10 | 100 | 100 |

Habemus hic ex ducibus Orielis quinque & ex comitibus 10. cum ſeruis ſibi deputatis per vices ſuas in numero 1100. qui nobis ad omnem huius horæ operationem ſufficiunt. Cum autem operari per ipſos in hac hora diei volueris; præmiſſis præmittendis ex more, & ſcriptis ſcribendis in charta munda; & iſta coniuratione in dorſo eius ordinata, fac cætera, vt ſcis.

### *Coniuratio.*

ORiel burnadiel iraſmy criſmean pormy erſoti amear meduſen. Poſtquam iſtam coniurationem compleueris ſecundum rectam inſtitutionem artis: videbis ducem cum ceteris Spiritibus vocatis præſentem, cui committas arcanum.

### *Conſtitutio Arcani.*

SIt nobis amicus cui bonum fauemus: hũc ab aliquo circumcellione ſupplantandum & circumueniendum timemus. Cupimus ergo auiſatum iri. Apertis verbis per nuncios non poſſumus: per literas, ne in manus alicuius deueniant, ſimiliter nõ audemus. Vt ergo ſimus tuti, & arcanum noſtrum ſemper maneat ſecretum: vocemus Spiritum vnum ad minus prædictorum ducem. Venit, obedit, perfert nuntium fideliter.

### *Epiſtola formetur ad placitum.*

Ioan. Tritthem. Abbas Spanh. Henrico de Banauu, Equiti Aurato, Philoſopho & Mathematico inſigni
Salutem dicit.

*CVm ſis artium humanitatis ſtudioſiſſimus, gaudebis, vt opinor, vehemẽter, te inueniſſe nouũ ſtudiorũ ſociũ. Is qui tibi has literas exhibebit*

*vir*

*vir magnæ ſcientiæ eſt, ſummus Philoſophus, ſubtiliſſimus Arithmeticus, eloquentiſſimus Rhetor, Mathematicus profundiſſimus omnifariamq́ excellentiſſime doctus. Ornatiſſime loquitur, Tulliana nitens facundia. Niſi maxime tibi eſſem amicus, tantum virum penitus retinuiſſem: quoniam eo vſus philoſophum doctiſſimum expertus ſum. Tibi maxeme faueo tu gratanter ſuſcipe philoſophum, quem tibi ſingulari amore inductus mitto. O vtinam tales eſſent noſtri quicunque ſtudentes, qui timido corde nobilem contemnunt ſciẽtiam. Iſte vir ſtudium Philoſophiæ & alias ſcientias, altiſſimaq́ naturæ profunda ſcrutatur aſſiduè, continuè tractat & acutiſſimè penetrat. Hominem igitur Heinrice Bunavv liberali vultu tractare pro Chriſto memineris. Vale ex Spanh. 2. Nouemb. Anno Domini M. D.*

Cum literas acceperit amicus cui mittuntur in hac ſcientia Steganographiæ peritus: faciat omnia quæ ſunt ſecundum artem facienda, & ſubiungat præſcriptam coniurationem, ſicut moris eſt. Et cum viderit Spiritum miſſum præſentem, dicat hęc verba ad ipſum inter Spiritus potiorem. Camyn aparſy aſlotiel omear reneas vean triamy cralty penaſon. Qubus prolatis, ſtatim Spiritus accedet propius: & manifeſtabit ei arcanum.

## CAP. XI.

### *CVIVS HORA VOCATVR MANELOYM, ET ſupremus imperator eius dicitur Bariel, qui habet ſub ſuo dominio principes, duces, comites & ſeruos multos.*

VNDECIMA hora diei vocatur Maneloym, & angelus eius ſupremus imperator appellatur Bariel, qui vt Hermes Iudæus ſcribit, multos ſub ſuo imperio Spiritus habet, per quos miranda fiunt in hora diei vndecima, in experimentis varijs. Ex his deputati ſunt ad operationem Steganographiæ per ordines ſuos multi. In primo ordine ſunt 10. in ſecũdo 20. in tertio 30. in quarto 40. in quinto

500.in ſexto 600. in ſeptimo 700. in octauo 800. in nono 900. in decimo 1000. Hi omnes per vices & ordines ſuos in miniſterium huius artis mittuntur: inter quos ſunt duces & comites cum ſeruis eorum, multi valde, quorum omnium nomina non eſt facile depromere, nec quidem opus eſt: cum paucorum nomina ſcire ſufficiat, & operans in arte ſemper ex vnius relatione ſpiritus plura aliorum nomina ſcire poſſit. Et nota, quod ſecundum Razielem, omnes iſti ſpiritus ad voluntatem operantis ſe formant & transformant: ita vt in quacunque forma eos videre voluerit, iubeat ante Coniurationem eo modo quo præcipit ars: & obedient ei promptiſſime ad omnia. Sed iam aliquorum nomina nobis ſufficientia exponamus.

| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Almarizel* | *Menaſiel* | *Almas* | *10* | *10* | *100* | *100* |
| *Praſimiel* | *Demaſor* | *Perman* | *10* | *10* | *100* | *100* |
| *Chadros* | *Omary* | *Comial* | *10* | *10* | *100* | *100* |
| *Turmiel* | *Helmas* | *Temas* | *10* | *10* | *100* | *100* |
| *Lamiel* | *Zemoel* | *Laniſiel* | *10* | *10* | *100* | *100* |

Hic iam habemus ex ſpiritibus Barielis nominatos 15. quorum quinque ſunt duces & 10. comites, qui habent numerum ſeruorum 1100. qui nobis pro noſtris operationibus vndecimæ horæ diei in Steganographia ſufficiunt. Cum itaq; volueris per iſtos ſpiritus operari, dominum aſcendentis cum cæteris obſerua, ſecundum quod in ſuperioribus diximus, & iſtam coniurationem cum aliis ſcribe in charta munda, ſicut moris eſt in hac ſcientia.

## *Coniuratio.*

BAriel mylan theory madruſon alfayr dreſchym taparoys mear moas layr penaſon. Præmiſſis pręmittendis, dic iſtam coniurationem, ſicut oportet: & ſtatim ſpiritus vocati apparebunt quos vocaſti: committe eis ſecretum, quodcunque habueris.

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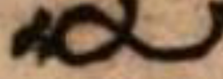
## *Conſtitutio arcani cuiuſcunque.*

ESt nobis arcanum ad amicum, ſiue ad alium quemlibet in arte noſtra peritum, quod neque per literas neque per tabellionem ſignificare poſſumus, quia periculum vtrobique formidamus. Vocamus itaque ſpiritum, commendamus potiori ſecretum: & in omnibus tuti ſumus.

*Literarum tenor ad placitum.* 

### Ioan. Tritth. Abbas Spanh. ordinis diui Benedicti, fratri Quirino, Monacho Corbeienſi in Francia, S.

*DE Genitrice perpetuæ Virginis Mariæ tranſmitto orationem meam, quam nuper poſtulaſti Quirine: Aue benigniſſima mater Anna, Mariæ Virginis parens fulgentiſſima: tu omnium inuocantium te adiutrix fideliſſima: tu quærentium te nobile refugium: quietum ſanctitatis beneficium. Salue pauperum aduocata mitiſſima: Conſolatrix gementiũ pulcherrima: virtutum apotheca ornatiſſima. Aue triſtiũ Refocillatrix Iuda: medicina infirmorum ſaluberrima: fideliumque Chriſtianorum promotrix celeberrima: veniam nobis orantibus impetra: tremendum iudicem Chriſtum mitiga: tuis intercede pro famulis, vt beatitudinem conſequamur: nos te intercedente ſua benignitate petimus ſuſcipiat miſeros. Amen. 8. Iduum April. Anno Domini M. D.*

Cum literas acceperit is cui mittuntur in arte peritus, attendat in primis characterem horæ literis annexum: quo cognito, operetur per dominum aſcendentis horæ, in qua literas ſuſcepit, cum cæteris in arte præceptis. Deinde ſubiungat orationem prȩſcriptam, eo modo & ordine, quibus oportet: & mox ſpiritus miſſi apparebunt. Quos vt videris, dicenda ſunt ad principaliorem inter eos iſta verba: chameruſin maſlotiel vear reneas liernoty triſmy penaſon. Cum hæc verba dicta fuerint ad ſpiritum inter alios potiorem, qui ex habitu & corona facile cognoſcitur & ſemper alios præcedit: mox reuelabit arcanum in aurem.

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## CAP. XII.

### CVIVS SPIRITVS MAGNVS IMPERATOR *ſub ſuo dominio multos habet principes, duces, comites & famulos. Hora vocatur Naybalon, & ſpiritus eius Beratiel.*

DVODECIMA hora diei vocatur Nahalon, & angelus eius ſupremus Imperator appellatur Beratiel: qui ſecundum Salomonem Iudæum ſub Imperio ſuo ſpiritus habet ad diuerſas operationes deputatos pene innumeros. Ex his omnibus deputati ſunt ad operationem Steganographiæ in diuerſis ordinibus diuerſi. In primo ordine ſunt duces & comites 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 700. in octauo 800. in nono 900. in decimo 100. in vndecimo 200. in duodecimo 300. Hi omnes per vices & ordines ſuos cũ infinita copia ſeruitorum ad operationes iſtius artis deputati ſunt, ex quibus intelligens & perfectus operator in arte, quos & quot voluerit in hora diei duodecima, poterit aduocare. Omnes autem huius horæ principes, duces & comites (ſecundum ſententiam Razielis) formas aſſumunt ad placitum operantis.

| ℞. | | ℞. | | ℞. | | ℞. |
|---|---|---|---|---|---|---|
| *Camaron* | *Plamiel* | *Edriel* | 10 | 100 | 10 | 100 |
| *Aſtroſiel* | *Neroſtiel* | *Choriel* | 10 | 100 | 10 | 100 |
| *Penatiel* | *Emarſon* | *Romiel* | 10 | 100 | 10 | 100 |
| *Demarac* | *Quirix* | *Fenoſiel* | 10 | 100 | 10 | 100 |
| *Famaras* | *Sameron* | *Hamary* | 10 | 100 | 10 | 100 |

Hic iam habemus ex ſpiritibus Berathielis nominatos numero quindecim, quorum 5. per totidem ordines ſunt duces, & decem

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cem comites, quibus coniuncti ſunt famuli ad diuerſas operationes in ſecretis magicę 1100. Cum itaq; volueris per aliquem eorum operari in vltima hora diei, obſerua dominum aſcendentis ipſius horæ, & domum duodecimæ: & characterem vtriuſque cum cæteris neceſſariis in chartula munda ſcribe, & in eius dorſo iſtam coniurationem.

### *Coniuratio.*

BErathiel Odiel irſoti rodu dreor rauezo melros ethiel aty no diel hayres penaſon. Deinde, præmiſſis omnibus præmittendis ex more, dic iſtam coniurationem debito modo: & ſtatim ſpititus vocati apparebunt. Tunc potiori committas arcanum, ſecundum inſtitutionem artis: & fideliter obediet in omnibus.

### *Argumentum ſecreti cuiuſcunque ad placitum, quod occurrit.*

ESt nobis amicus procul abſens: huic periculũ ſcimus imminere, quod ipſum latet: auiſare illum cupimus, ſed ob certas cauſas in aperto non audemus. Vocamus ergo ſecundum horam huic operationi deputatos ſpiritus: arcanum ſecure commendamus.

### Literas, ad placitum formatas, ſigno ſpiritus obfirmamus.

*OMnis, qui de rebus temporalibus gloriatur, virtuoſus nequaquam reſtat appellandus & qui amat res tranſitorias, non poteſt amator eſſe Iuſtitiæ: quoniam Catholica integritas deteſtatur hominem cupiditatibus inhiantem. Sancta enim religio fidei Chriſtianæ mundi amorem interdicit hominibus ſuis: quoniam qui diligit mundana gaudia, fœlicitatem ſupernam amittit. Catholicus non Catholicè viuens Chriſtum negaſſe arguitur: & qui amat res temporales, bonus eſſe Catholicus non dicitur. Qui creatorē amat, gaudia inquirit rerum ſpiritualium. Chriſti amator cunctas mundi*

*volupta-*

*voluptates contemnit, nec curat gloriã, diuitiaſque inſtabiles. Sed mundi amator odit virtutes: de ſuturis gaudijs nihil curat. Heu quid agitis Chriſtiani, vanis rebus intenti? Cogitatis quæ non ſunt honeſta, agitiſque religioni contraria. Nolite miſeri obſecro nolite huius mundi perituras mox vanitates diligere. Curate potius Chriſtum amare, quatenus nos recipiat ad cæleſtia regna. Ioan. Tritt. Abb.*

Cum hanc præſcriptam oratiunculam aut quaslibet alias charactere Berathielis obfirmatas ſuſceperit in arte peritus: faciat diligenter omnia quæ præcipiuntur in arte; & dicat coniurationem. Cumque Spiritus, qui ſine mora veniens, viderit eſſe præſentes: dicat ad potiorem, qui coronatus incedit: Fameruſyn melyſno alny vemoby dreary drymes charſony. His dictis, propius accedet Spiritus, dicetque arcanum operanti in aurem fideliter. Sed oportet eum eſſe conſtantem, & non timere: quia boni Spiritus ſunt, & neminem lædunt in arte bene inſtitutum. Si quis autem imperitorum accedere præſumpſerit, non euaderet periculum.

## CAP. XIII.

### *CVIVS HORA VOCATVR OMALHARIEN, & angelus eius ſupremus appellatur Sabrathan, qui habet ſub ſuo imperio principes, duces, comites & ſeruos multos.*

PRIMA hora noctis vocatur Omalharien, & angelus eius appellatur Sabrathan, qui multos alios Spiritus ſub ſe habet, diuerſis operationibus magicis deſeruientes temporibus & ordinibus ſuis, ſicut teſtatur Hermes Salomon Iudæus in magicis expertiſſimus. Ex his ad operationem artis noſtræ multi per vices & ordines ſuos deputati ſunt. In primo enim ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 500. in ſexto 600. in ſeptimo 70.

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mo 70. in octauo 80. in nono 90. in decimo 100. Hi omnes in miniſterium ſecretorum mittuntur per vices ſuas & ordines occultos, de quibus nos nec plenam habemus notitiam, nec loquimur.

| R. |  | R. |  | R. |  | R. |
|---|---|---|---|---|---|---|
| *Domaros* | *Rameſiel* | *Hayzoym* | 100 | 100 | 100 | 100 |
| *Amerany* | *Omedriel* | *Emalon* | 100 | 100 | 100 | 100 |
| *Penoles* | *Franedac* | *Turtiel* | 100 | 100 | 100 | 100 |
| *Mardiel* | *Chraſiel* | *Quenol* | 100 | 100 | 100 | 100 |
| *Naſtul* | *Dornaſon* | *Rymaliel* | 100 | 100 | 100 | 100 |

Hic iam habemus ex Spiritibus Sabrathan duces 5. comites 10. nominatos, qui habẽt ſibi per vices & ordines ſuos deputatos famulos 2000. Cum itaque per iſtos operari volueris, obſerua dominum aſcendentis, & characterem eius cum cæteris neceſſarijs in ſchedam mũdam ſcribe, & iſtam coniurationẽ in dorſo.

## *Coniuratio.*

SAbrathan odiel melros rhupis othiã elroz adiel methiel mear naſutiel laſian irſoti breſtion dreor chamerſon. Deinde præmiſſis ex more præmittendis, mox vt coniurationem præſcriptam dixeris, vocatos Spiritus videbis adeſſe, cũ quibus facito ſecundum præcepta artis, quodcunque volueris.

## *Arcanum ſit ad placitum.*

ERit arcanum magnum, & arduum ſecretũ, quod noceat publicatum: & ob id nec literis, nec tabellioni committendum: ſed miniſterium Spirituũ ſubeat, qui horæ præſunt, in qua operaris. Non eſt tutum in leuibus cauſis aduocare Spiritus: ſed vbi miniſteria humana deficiunt, eorum in arte requirantur.

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*Literarum tenor ſit ad placitum.*

Ioannes Tritth. Abb. Spanheim. fratri Nicolao Baſſelio, Monacho Hirſaugienſi, cum ſalute præſentem dicat orationem,

*OMnipotens Deus, Creator excelſus omnium, qui per Chriſtum nos Chriſtianos redemit, Zelum ſui dedit amoris Catholicis, per lumen fidei credentibus remiſſionem peccatorum inſinuans. Dedit autẽ liberaliſſime ſuum dilectum filium, lumen gratioſum liberare nos omnes credentes de poteſtate regis Tartarei luctuoſi, deſtruereque carcerem tenebroſum Zabulumque crudeliſſimum. Quid nos Chriſtiani paſſionibus Chriſti reddere digne poterimus: homines infirmi, ſine operibus iuſtitiæ profitentes Catholicam fidem? Orantes itaque deuotiſſime te redemptorem noſtrum ſummis laudibus collaudamus, dicentes: laus tibi lumen æternum, omnium Saluator benigniſſime, qui redemiſti nos ſanguine tuo. Fragilitatem noſtrã Zelo amoris tui confirma. Salua nos dulciſſime Ieſu Saluator, cordibuſque noſtris Zelum fidei Catholicæ infunde. Sanctus eſt Zelus tuus: compunctionem operatur in cordibus quærentiũ te Chriſte Saluator benigniſſime. O Lumen æternum, Ieſu dulciſſime: illumina tenebras ſeruorum tuorum bonitate ſolita. Ieſu Saluator æterne ſalua animas noſtras: æterna nobis conferas gaudia. Chriſte audi ſeruos tuos humiles, & omnibus indulge peccata exorantibus. Saluator ſalua nos miſeros, licet indigniſſimos. Concede nobis Zelum bonum humiliter poſtulantibus, Amen. Scripſimus 18. Calend. Maij. Anno Domini M D.*

Cum acceperit literas is cui mittuntur in arte peritus; obſeruet & ſcribat dominum aſcendentis illius horæ cum reliquis in hac arte præceptis: & præmiſſis præmittendis, dicat præſcriptam coniurationem; & ſtatim Spititus miſſi viſibiles ei apparebunt, quos mox vt viderit, dicat ad potiorẽ iſta verba: chameros burnean aslotiel vear reneas cralty triomy penaſon. His dictis, reuelabit arcanum in aurem.

CAP.

## CAP. XIV.

### CVIVS HORA VOCATVR PANEZVR, ET *angelus eius imperator ſupremus appellatur Tartys, qui habet ſub ſe principes, duces, comites & ſeruos multos.*

SECVNDA hora noctis vocatur Panezur, & angelus eius appellatur Tartys, habẽs ſub ſuo imperio principes, duces, comites & ſubſeruitores multos, quos vocatos ad diuerſa miniſteria operantiũ in occultis naturæ ſecretis per vices & ordines ſuos mittere conſueuit. Ex his duodecim ordines ad noſtram ſcientiam Steganographiæ deputati ſunt: qui nobis ad omnem operationem ſufficiunt. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30 in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000.

Raro tamen contingit, vt per omnes iſtorum Spirituum fiat operatio, quia non eſt opus in altioribus occupari: cum infirmi nobis ad omnia copioſe ſufficiant: niſi quis in arte bene inſtitutus & omnino perfectus omnium pręſcriptorum ordinum principes videre optaret, & eorum nomina ſcire: ille poſſet omnes per ordinem aduocare.

| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Almodar* | *Permaz* | *Gabrynoz* | 100 | 10 | 100 | 10 |
| *Famoriel* | *Vameroz* | *Mercoph* | 100 | 10 | 100 | 10 |
| *Nedroz* | *Emaryel* | *Tameriel* | 100 | 10 | 100 | 10 |
| *Ormezyn* | *Fromezyn* | *Venomiel* | 100 | 10 | 100 | 10 |
| *Chabriz* | *Ramaziel* | *Ienaziel* | 100 | 10 | 100 | 10 |
| *Praxiel* | *Granozyn* | *Xemyzin* | 100 | 10 | 100 | 10 |

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Hic habemus nominatos ex ducibus Tartys 6. ex comitibus 12. ſeruos quoque numeratos per vices & ordines diſtributos 1320. qui nobis ad experimentum artis hac in hora ſufficiunt. Et nota quod (ſecundum Salomonem & Ratielem) omnes iſti duces & principes Tartys beneuoli & promptiſſimi ſunt ad obediẽtiam: & in quacunque forma iuſſi fuerint apparere, illam libenter aſſumunt. Cum itaq; volueris in hac ſcientia operari: obſerua dominum aſcendentis cum cæteris, quæ præcipimus, diligenter: & ſcribe omnia, quæ ſunt ſcribenda cum iſta coniuratione.

## *Coniuratio.*

Tartys chrybes faziel yrſoti haelnot dreor aduear aſy meato Veny ſatu pemerſon. Deinde omnibus diligentiſſime completis, & lecta coniuratione debito modo ſicut oportet: ſpiritus vocati mox aderunt ad Imperium tuum parati.

## *Arcanum ſit, qualecunque nobis occurrit, magnum, arduum.*

Arcanum, quod per ſpiritus intimare volumus amico, ſit qualecunque pro tempore & negotiorum varietate nobis occurrerit: ita vt non ſit leue, & tale, quod alias ſecure nunciari poteſt.

Ioannes Trittem. Sanctimonialibus in monte Almi Ruperti, Catholicam fidem lucida Virginitate exornantibus, æternam fœlicitatem continuo religionis ſanctiſſimo zelo promereri.

*Æterni Regis miſericordia prouidenter mittimus vobis, multo expectatum tempore, virum magnæ in temporalibus experientiæ, Iohannem de Raunenſtat oriundum, monaſterij Violſdorpienſis reuerendum &*

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*Zeloſum multo tempore Abbatem, eandemque Abbatiam libere reſignantem. Acceſſi propter eum, ſicut vobis promiſeram, monaſterium Lunapurgenſe, in quo Chriſto ſeruiebat, precibus continuis & ſanctarum lectionibus ſcripturarum occupatus, cum monachis eiuſdem monaſterii: & petii, vt ad veſtrum cœnobium deſcenderet, temporaliumque rerum ſuſciperet curam, procuratorque fieret & cellarius. Abbas Lympurgenſis inſtabilitate ſolita, animo mutatus, dimittere eum ab eo conſenſum potui. Chriſto inſpirante tandem conſenſit, licet timide: ideo quod monialibus ſeruire timeat, quæ leuiſſime mutantur. Timet non immerito, quoniam ſicut nos inſtruxit experientia, aliquotiens moniales Oeconomis ſuis reddiderunt pro benefactis non laudabilem mercedem. Fœmineus animus repente mutatur zelo amaritudinis. Chriſto autem tribuente, ſcio eum vobis eſſe vtilem. Chriſtianus eſt, monachus eſt, ſaluatorē timet, bonique eſt intellectus. Muliebrem itaq; mutabilitatē coercere aſſueſcite, quatenus eſſe conſtantes memineritis: ſuſcipientes eum cum ſancto honore atque ſyncera charitate, omnem leuitatem animi muliebris deponentes: maxime cum adiuuare vos, & recuperare ſtatum rerum temporalium veſtro in monaſterio collapſum poſſit, auxiliante Chriſto redemptore, qui zelatur charitatem. Valete. ex Spanh. 17. Calend. Maij. Anno Domini noſtri Ieſu Chriſti, M.D.*

Cum literas charactere Tartys inſignitas ſuſceperit is cui mittuntur in arte noſtra peritus: obſeruet dominum aſcendentis, & faciat omnia & ſingula diligentiſſime, quæ ſunt facienda, ſubiungatque ſolitam coniurationem: & cum viderit ſpiritus miſſos eſſe præſentes, dicat ad principalem iſta verba: Chabor maſlotiel tuſeuo reneas porean triſmeny penarſon. Et cum hæc verba cum forti intentione dixerit ad ducem principalem: ſtatim placide accedens reuelabit arcanum.

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## CAP. XV.

### *CVIVS HORA VOCATVR QVABRION, ET Angelus eius ſupremus appellatur Serquanich, habens ſub Imperio ſuo principes, duces, comites & famulos multos ſine numero.*

TERTIA hora noctis appellatur Quabrion, cuius Imperator & Angelus ſupremus eſt Serquanich, habens ſub ſuo Imperio principes, duces & comites multos per ordines duodecim, cum multa continua famulorum diſtinctos. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Ex his, de quorum ordine per vices in miniſterium diuerſorum experimentorum vocantur & mittuntur duces, comites & ſerui ſufficientes.

| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Menarym* | *Euanuel* | *Vanoſyr* | 10 | 10 | 100 | 100 |
| *Chruſiel* | *Sarmozyn* | *Lemaron* | 10 | 10 | 100 | 100 |
| *Penargoz* | *Haylon* | *Almonoyz* | 10 | 10 | 100 | 100 |
| *Amriel* | *Quabriel* | *Ianothyel* | 10 | 10 | 100 | 100 |
| *Demanoz* | *Thurmytz* | *Melrotz* | 10 | 10 | 100 | 100 |
| *Neſtoroz* | *Fronyzon* | *Xanthyoz* | 10 | 10 | 100 | 100 |

Hic iam nominatos habemus ex ſpiritibus Serquanich potioribus duodecim, ex quorum ordine vnũ, qui ſecundum vices ſuas & ducum & comitum ſuſcipiunt dignitatem. Reliqui ſex nunquam mutant officium ſuum, ſed ſemper ſunt duces. Qui vero plurium nomina ſcire voluerit, facile intentum ſuum per eos, quos nominauimus, conſequi poteſt. Cum itaque per iſtos operari volueris, obſerua dominum aſcendentis & eius characterem cum cæteris neceſſarijs ſcribe in chartula munda, & in eius dorſo iſtam coniurationem.

### *Coniuratio.*

SErquanich oſiel theory dreochy amerſoty omear, potnis layr mear penarſon. Deinde ſubiunctis ſubiungendis, & lecta coniuratione, ſpiritus vocati mox aderunt ad obedientiam parati, cum quibus ſecundum artis præcepta eſt agendum.

### *Argumentum ſecretum.*

DE imminente periculo cupimus auiſare amicum, ſed nos ipſum periculum formidamus, quoniam ſi nos illum auiſaſſe notaretur: non minori incommodo ſubiiceretur. Ergo cum nec literis, nec nuncijs ſit confidendum: ſpiritui horę duximus confidendum.

### *Literarum tenor ſit ad placitum.*

### Ioan. Trittem. Spanh. ordinis Sancti Benedicti Paſtori Eccleſiæ Vallis amygdalarum, Salutem dicit.

*DE eccleſiaſticis ſcriptoribus grandē feci Catalogum, quem fraternitati tuæ nuper videndum exhibui: nimiſque repente concludens fateor me nonnullos præteriſſe famoſiſſimos viros: non quod nomini eorū beneficium inuiderem Catalogi, quemadmodū manum penſator tumidus criminatur, verbis ſtultiſſimis Catalogum vituperans, qui me exiſtimauit ſuos homines non memoraſſe ſola ex inuidia, quod eſt falſiſſimum. Enimuero conceptionem ſanctiſſimæ genitricis Dei ego ſcripſi & affirmaui vennſtiſſimam ſemper fuiſſe ſine nano originalis exceſſus, quod tumidus pēſator tumide reprahen-*

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*præhendere volens, dixit, fulgentiſſimam virginem reatu originalis noxæ (contra catholicam obſeruantiam vaniſſima temeritate) extitiſſe maculatam. Temerarium eſt, beatiſſimam virginem velle deturpare. Colonienſes autem nominatiſſimi doctores, volentes inſani fraterculi opinionē veritati contrariam extirpare, citatum vanas eum fabulas ſuas reuocare compulerunt: virginem beatiſſimam aſſerentes, confirmantes quoque, ſtatuto debere credi mundiſſimam, nulloque tempore (quantumlibet breuiſſimo originali fœditati ſubiacuiſſe. Tibi hæc, quoniam veritatem amas, ſcribere volui, quatenus beatiſſimæ virginis exprobratores deuites. Vale. 10. Cal. Maij. An. Dn. M. D.*

Suſcipiens autem literas is cui mittuntur in arte peritus, ſignum principalis Spiritus attendat, vt ſciat, quem debeat ſecundum horæ vices aduocare. Deinde obſeruet dominum aſcēdentis in ipſa hora, qua literas ſuſcipit, cum reliqua diſpoſitione cæli per duodecim domos Zodiaci, nihil obmittens omnino illorum, quæ præcepta ſunt. Dicta coniuratione, cum viderit præſentem Spiritum, dicat ſequentia verba: chameruſyn maslotiel vean reneas cralty thyrmo venear penarſon. His ad Spiritum principalem dictis, propius mox accedet, & commiſſum ſibi arcanum reuelabit in aurem.

## CAP. XVI.

### *CVIVS HORA VOCATVR RAMERZY, ET angelus eius ſupremus Imperator dicitur Ieſiſcha, qui habet ſub Imperio ſuo principes, duces, comites & miniſteriales ſpiritus multos.*

QVARTA hora noctis vocatur Ramerzy, cuius angelus appellatur Ieſiſcha, habens ſub ſuo imperio principes, duces, comites & miniſteriales Spiritus multos: qui inſtar eorum, quos in præcedenti capitulo deſcripſimus, per vices & ordines duodecim ſunt diſtribu-

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ti. In primo namque ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Et ex his duodecim ordinibus per vices ſuas Spiritus in miniſterium nobis mittuntur in operationibus artis Steganographiæ, de quibus iam aliquos nominabimus.

| R. | | R. | | R. | | R. |
|---|---|---|---|---|---|---|
| *Armoſiel* | *Rayziel* | *Lamediel* | 10 | 100 | 100 | 1000 |
| *Nedruan* | *Gemezin* | *Adroziel* | 10 | 100 | 100 | 1000 |
| *Maneyloz* | *Fremiel* | *Zodiel* | 10 | 100 | 100 | 1000 |
| *Ormael* | *Hamayz* | *Bramiel* | 10 | 100 | 100 | 1000 |
| *Phorſiel* | *Iapuriel* | *Coreziel* | 10 | 100 | 100 | 1000 |
| *Rimezyn* | *Iaſphiel* | *Enatriel* | 10 | 100 | 100 | 1000 |

Hic iã habemus ex Spiritus Ieſiſcha duces 6. & comites 12. nominatos, quibus deputati ſunt miniſteriales 72. 60. qui per vices & ordines ſuos mittuntur in obſequium operantis in arte. Iſti autem principes ſecundum dictum Salomonis Philoſophi ſunt multiformes: & quaſcunque formas iuſſi fuerint, aſſumunt. Cum itaque per eos operari volueris in quarta hora noctis, obſerua dominum aſcendentis & totam figuram cœli, & fac omnia ſecundum quod tibi pręcipimus, ſcribens omnia in ſchedulã mũdam, & in eius dorſo iſtam coniurationem.

### *Coniuratio.*

IEſiſcha oſiel meat pathyr lays mean theor dreochis fazan moab loſeas erſoti breo pornys tayr penarſon. Deinde ſubiunctis ſubiungendis, cum dixeris coniurationem ipſam debito modo, forma & ordine: Spiritus in qua præceperis forma viſibiles apparebunt, prompti & voluntarij ad omnia.

### *Arcanum ſit ad placitum.*

ARcanum qualecunq; tibi pro tempore occurrit, quod velis abſentẽ in hac hora noctis quarta ſcire: Spiritib' potes ſecure committere: modo ſit tale, quod nec per literas nec per nũcios illi tuto poſſis intimare. Ea enim, quæ ſine periculo vel per literas vel per nũcios intimare poſſumus, nequaquam intimare miniſterio Spirituum debemus. Quicunque autẽ Spiritus aduocare propter res leues & arcana, quæ ſine periculo per literas aut nuncios intimari poſſunt, temptauerit; ſine dubio damnum & incommodum cum periculo reportabit.

## *Literarum tenor ad placitum.*

Venerabili in Chriſto patri, Lympurgenſium Oecono-
mo, religioſo domino, Ioanni **Weißdorffen** nuncu-
pato, Ioannes Ouilis Spanheimenſis humilis
Abbas, gaudia Cœlo-
rum.

*Moniales Sancti Ruperti te gubernatorem ſuum nimia auiditate cõcupiſcunt, teque humili rogant beneuolentia, quatenus rerum temporaliũ gubernationem ipſius monaſterii ſuſcipias. Seruire deuotis Chriſti virginibus, laudabile eſt atque meritorium. Bonum habes rerum Spiritualium eiuſdem Cœnobii nominatiſſimumque viſitatorẽ, te maximo honore complectentem: grauem moribus, ornatum virtutibus, conſilio cautum, omnib. dilectum, conuerſatione monaſticæ religionis bene famatum, & cunctis hominibus notabilem (quæ vita merito Chriſto eſt gratiſſima) monaſterii ſancti Ioannis optimum Abbatem. Literis tam Chriſtianorum quam gentilium eruditiſſimus ſtudioſiſſimus, doctiſſimusque eſt, qui cunctorum hominum ſapientiam procul notabiliter excedit. Gregem ſibi creditũ optime nouit regere: Zeloſusque virginum Chriſti cuſtos eſt, quarũ clauſtrum ſeruat firmiſſime. Non timeas ſub eo tam honeſtis ſeruire monialibus, qui nouit ſponſas Chriſti ſecundum legem monaſticam optima diſcretione gubernare: qui virtute & Zelo fidei Chriſtianæ tibi libenter in neceſſitate ſubueniet. Hunc virũ tã clarum benignumq; paſtorẽ cũ habeas familiarẽ: rogo gubernaculũ tã religioſarũ virginũ libenter aſſumas. Laborẽ tuũ Chriſtus æternis gau-*

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*nis gaudiis remunerabit. Monialium Sponſus, tutor & benigniſſimus remunerator concedat tibi Zelo bono Zelari meliora. Vale. ex Spanh. 15. Cal. Maij. Anno M. D.*

Cũ literas charactere Ieſiſcha inſignitas ſuſceperitis cui mittuntur in arte peritus; obſeruet in primis dominum aſcendentis illius horæ cum tota figura cæli, & deſcribat eam in ſchedulam mundam, & in eius dorſo coniurationem præſcriptam, quam cum, præmiſſis præmittendis, dixerit, & Spiritus miſſos ad ſe præſentes aſtare viderit: dicat ad potiorem in ordine ſic: chameruſin aphroys aslotiel mean reneas vear tryamo cralti penaſon. His rite ad principalem Spiritum dictis, ipſe accedet propius, & arcanum ſibi commiſſum in aurem illius reuelabit.

## CAP. XVII.

### *CVIVS HORA VOCATVR SANAYFAR, ET angelus eius ſupremus imperator dictus eſt Abaſdarhon, qui habet ſub ſuo dominio duces, comites & famulos multos.*

QVINTA hora noctis vocatur Sanayfar, cuius angelus primus & ſupremus imperator dictus eſt Abaſdarhon, qui habet ſub ſuo dominio principes, duces, comites & miniſteriales multos per ordines & vices duodecim inſtar priorum diſtributos: quos in miniſterium diuerſarum artium & experimentorum ad operatores rite inſtitutos mittere conſueuit. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Et per hos fit omnis operatio Steganographiæ in quinta hora noctis.

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| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Meniel* | *Gemarii* | *Barmas* | *100* | *100* | *100* | *100* |
| *Charaby* | *Vaneſcor* | *Platiel* | *100* | *100* | *100* | *100* |
| *Appiniel* | *Sameryn* | *Neſzomy* | *100* | *100* | *100* | *100* |
| *Deinatz* | *Xantropy* | *Queſdor* | *100* | *100* | *100* | *100* |
| *Nechorym* | *Herphatz* | *Caremaz* | *100* | *100* | *100* | *100* |
| *Hameriel* | *Chrymas* | *Vmariel* | *100* | *100* | *100* | *100* |
| *Vulcaniel* | *Patrozyn* | *Kralym* | *100* | *100* | *100* | *100* |
| *Samelon* | *Nameton* | *Habalon* | *100* | *100* | *100* | *100* |

Hic iam habemus ex ſpiritibus Abaſdarhon nominatos 24. quorum primi duodecim in ordinibus ſuis ſunt duces, reliqui vero 12 ſunt comites: & ſunt de quolibet ordine duo, videlicet vnus dux & vnus comes. Habemus deputatos miniſteriales 3200. quibus per vices in diuerſis operationibus magicis vtuntur. Dicunt autem Salomon & Raziel, ſapientes & in magicis expertiſſimi, quod principes Abaſdarhon apparere ſolent, in quacunque forma iuſſi fuerint ab eo qui operatur: quod cum frequenter ſimus experti, veritate ſubnixum fatemur. Cum itaque volueris per ipſos in Steganographia operari in quinta hora noctis: obſerua dominum aſcendentis, & tam ipſum, quam totam diſpoſitionem Cæli in ſchedula munda conſcribe cum cæteris quæ docuimus, & in eius dorſo iſtam coniurationem.

## *Coniuratio.*

ABaſdarhon morca laſias tharuean buel dreſchin tayr moab erſoty layr pornys theori mean aſar penaſon. Subiunctis deinde ſubiungendis, mox, vt ipſam coniurationem dixeris, apparebunt tibi ſpiritus, quos vocaſti, parati ad omnia quæ præceperis eis.

## *Argumentum ſecreti occurrentis.*

ARcanum quodcunque habueris, quod alioquin ſine periculo amico notum facere procul aut prope exiſtenti nõ vales, potiori ex ſpiritibus eo ritu & forma committe, quibus ſecundum artem oportet, nihil metuens: quia beneuoli & fideles ſunt.

## Literæ formentur ad placitum.

*FIdes Catholica neminem ſaluat, qui ardorem diuini amoris contemnit. Credere & Zelum amoris diuini non habere, nihil omnino conducit redemptioni animæ. Plures autem inueniuntur nunc homines fide gloriantes Catholica, ſed pauci habent fidei Chriſtianæ opera: ſed ocioſa fides moritur. Credunt multi, ſed mandata Dei pauciſſimi obſeruant. Heu zelus credentium debilis: quo habere fortiorem homines etiam increduli poſſunt, habentque complures. Pœnis cruciabuntur Inferni gentiles homineſq́; qui non credunt ſaluatorem noſtrum hominem factum omnipotentis filium. Excruciabuntur autem ſuppliciis grauioribus omnes, qui credunt in mundum veniſſe Dei filium, hominemque factum zelo redemptionis humanæ: ſed Chriſtianam fidem ſanctis operibus minime exornant: peccatiſque ſemper inuoluti mundi honores æternæ beatitudini præferunt, zelantes impias actiones, fideique puritatem prauis moribus contra obedientiam maculantes. Amatores autem Dei qui habent rectum Chriſtianæ fidei zelum, Deo nihil præferunt, Chriſtum imitantur, peccata fugiunt, diuitias mundi honoreſque contemnunt. Nunc ergo intendite ſermonibus his qui de fide gloriamini, amate Deum: & habebitis mercedem beatitudinis iuſtitiam zelantes. Si amaueritis vanitates ſeculi contra honorem Dei, brauium recipietis zelantium iniquitatem, horrores inferni. Scripſi 15. Calend. Maij, Anno Domini M.D.*

Cum literas charactere Abaſdarhon conſignatas ſuſceperit is cui mittuntur in arte peritus: mox dominum aſcendentis, & totam cæli diſpoſitionem conſideret, obſeruet & ſcribat cum tenore coniurationis & aliis neceſſarijs in ſchedulam mundam: ſubiunctiſque ſubiungendis, & dicta coniuratione, cum viderit

rit ſpiritus miſſos ſibi aſtātes, dicat ad potiorem iſta verba: Chameron maſſotiel taſeuij reneañ pornas thilmeuij penaſon. Quibus dictis, mox accedet propius, & commiſſum ſibi arcanum fideliter reuelabit in aurem operantis.

## CAP. XVIII.

### CVIVS HORA VOCATVR THAAZARON, ET *Angelus eius appellatur Zaazenach, multis præſidens ſpiritibus.*

SEXTA hora noctis appellatur Thaazoron, & nomen Angeli eius eſt Zaazenach, qui habet ſub Imperio ſuo principes & duces, comites & miniſteriales pene innumerabiles, qui diuerſis operationibus magicis præſunt per vices & ordines ſuos. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Cum autem eos volueris vocare, in quacunque ſpecie tibi placuerit, prompti ſunt & omnino obedientes, ſicut teſtantur prædicti ſapientes, & nos ſumus experti.

| ℜ. |  | ℜ. |  | ℜ. |  | ℜ. |
|---|---|---|---|---|---|---|
| *Amonazii* | *Tuberiel* | *Pammon* | 100 | 100 | 100 | 10 |
| *Menoriel* | *Humaziel* | *Dracon* | 100 | 100 | 100 | 10 |
| *Prenoſtix* | *Lanoziel* | *Gematz* | 100 | 100 | 100 | 10 |
| *Namedor* | *Lamerotz* | *Enariel* | 100 | 100 | 100 | 10 |
| *Cheraſiel* | *Xerphiel* | *Rudefor* | 100 | 100 | 100 | 10 |
| *Dramaz* | *Zeziel* | *Sarmon* | 100 | 100 | 100 | 10 |

Hic iam habemus ex duodecim ordinibus ſpirituum Zaazenach duces 12. & comites 6. nominatos cum ſeruis ſuis,

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rite per ordinem deputatos numero 1860. qui nobis in hora noctis ſexta ad omnem operationem Steganographiæ ſufficiunt abunde. Cùm ergo in hac hora noctis operari volueris, obſerua dominum aſcendentis: & tam ipſum, quam totam cœli diſpoſitionem, cum cæteris neceſſariis ſcribe in ſchedulam mundam & coniurationem.

### *Coniuratio.*

ZAazeuach eneos fari neabdiel laſmy chyrmean erſoty layr pornys theor meă penaſon. Deinde ſubiunctis rite ſubiungendis, & dicta coniuratione, ſpiritus vocati ſine mora placidi & beneuoli apparebunt, ad omnia parati.

### *Argumentum ſecreti cuiuſcunque occurrentis.*

ARcanum qualecunque nobis occurrit, quod neq; per nuncios, neq; per literas amico tuto intimare poſſumus: in hora noctis ſexta vni ex præſcriptis ducibus, vel etiam comitibus, ſi dux non affuerit, quod ſæpe contingere poteſt, committamus eo modo ac ordine, quibus in hac arte extat præceptum, nihil omnino metuentes: quia omnes boni & fideles ſunt in cunctis, quæ eis per operantem commiſſa fuerint, nihilque obmittunt.

*Tenor literarum ponatur ad placitum operantis, vel negocij præſentis.*

Ioan. Trittem. Abb. Spanh. Adę fullonis ex ſolitaria artium & philoſophiæ doctori ſalutem & charitatem.

*MEmor eſto promiſsionis tuæ, quam Chriſto ſuſcipiens Catholicam fidẽ voto ſolenni obtuliſti. Æterna lætitia, quibus eſt promiſſa? Pænitẽtibus, an*

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*bus an ſordidis? Sine dubio promittitur temporales voluptates & gaudia præſentis vitæ intuitu æternæ quietis futuræ contemnentibus, æternumque Deum amantibus. Amatoribus Dei nouimus præmia optima eſſe promiſſa: ſed amatoribus mundi, Chriſtianiſq; reprobis Deus præparauit amariſſimas pœnas inferni. Qui fidem habet; ſed habere diuinum amorem negligit, infidelis eſt; de fide quoq; fruſtra præſumit. Diuini Zelator amoris, qui Chriſtianam fidẽ deuotis ac bonis operibus quotidie exornare non deſinit: exercitans ſe humiliter in artibus pietatis. Vale. 14. Cal. Maij. Anno Domini incar. M D.*

Cum literas acceperit, charactere Spiritus horæ conſignatas, is cui mittuntur in arte peritus: obſeruata in primis figura cœli, ipſam cum reliquis neceſſarijs conſcribat: ac deinde completis omnibus quæ ad operationem pertinent, dictaque coniuratione præſcripta, cũ Spiritus apparuerit viſibilis, dicat: Chameruſi ferion notiel aſeuomy rean, badian, laſo ſear veobry haſtor pe ſon. His dictis, Spiritus reuelabit arcanum ſibi commiſſum fideliter & ſecretiſſime operanti in aurem.

## CAP. XIX.

## *CVIVS HORA VOCATVR VENAYDOR, ET angelus eius appellatur Mendrion, habens ſub imperio principes, duces, comites & miniſteriales pene innumerabiles.*

SEPTIMA hora vocatur Venaydor, cuius angelus & ſupremus Spiritus dicitur Mendrion, qui habet ſub ſuo imperio multos alios Spiritus, tanquam principes, duces, comites & miniſteriales; qui ad diuerſas operationes in magicis ſunt deputati. Ex his ad Steganographiam & eius operationes in ſeptima hora noctis deputati ſunt per vices & ordines ſuos principes, duces & comites cum ſeruitoribus ſuis multi numero. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octa-

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in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Hi omnes per vices vocantur & veniunt ad operationem.

| ℜ. |  | ℜ. |  | ℜ. |  | ℜ. |
|---|---|---|---|---|---|---|
| *Ammiel* | *Ventariel* | *Rayziel* | 10 | 100 | 100 | 100 |
| *Choriel* | *Zachariel* | *Tarmytz* | 10 | 100 | 100 | 100 |
| *Genarytz* | *Dubraz* | *Anapion* | 10 | 100 | 100 | 100 |
| *Pandroz* | *Marchiel* | *Imonyel* | 10 | 100 | 100 | 100 |
| *Meneſiel* | *Jonadriel* | *Framoth* | 10 | 100 | 100 | 100 |
| *Sameriel* | *Pemoniel* | *Machmag* | 10 | 100 | 100 | 100 |

Hic habemus ex duodecim ordinibus Spirituum ſupremi angeli horæ ſeptimæ noctis Mendrion duces 12. & comites 6. qui nobis hac vice ad omnem operationem ſufficiunt cum ſubſeruitoribus ſuis. Veniunt autem Spiritus iſti, vt Hermes Hebræus & Raziel Arabs teſtantur, in quacunque forma iuſſi fuerint ab eo, qui ſecundum artem operatur. Qui autem non fuerit in arte noſtra perfectus: non obedientiam, ſed periculum & incommodum reportabit, ſi ad operandum acceſſerit. Tu autem cũ in ſeptima hora noctis aliquid per iſtos Spiritus operari volueris; obſerua dominum aſcendentis, & totius cœli figuram, quam cum reliquis in arte præceptis ſcribas in charta munda, inq; eius dorſo iſtam coniurationem:

### *Coniuratio.*

Mendriõ ſuriaco breotnirus erſoy neuo, omear nyco lays erſota theory pornys A zã meã laſias aſtopenaſon. Deinde ſub iũctis ſubiũgẽdis, dictaq; coniuratione ſicut oportet: ſtatim Spiritus vocati apparebunt tibi ad omnia parati.

*Arca-*

## *Arcanum ſit qualecunque.*

DE nunciando arcano prope vel procul abſenti amico in hac arte ſpirituũ antea perito, parum refert, quale ſit: modo nõ ſit leue aut tale, quod alioquin per nuncios aut literas tuto nunciari potuiſſet. Literarum etiam non eſt nobis cura, quales ſint: modo characterem angeli principalis horę illius, in qua ſit operatio, habeant: & nullum omnino ſecretum.

## *Formemus literas ad placitum.*

## Ioannes Tritthemius Abbas Nicolao Baſſelio monacho S. D. & hanc diui Nicolai orationem tranſmittit.

*OMnium rerum conditor, reformator & factor creauit primũ hominem Adam, cui vxorem coniunxit pulcherrimam nomine Euam, omnium viuentiũ matrem: Catholicã Eccleſiam præfigurans coniungendam paſtoribus, moribus rectitudinis pulchre refulgentem, parituramque bonorũ filios operum homines qui regna cælorum ſine fine manſura humilitate percipiunt. Redemit nos Chriſtus per benignitatẽ ſuam humilians ſe propter nos. Oportet itaque benigniſſimum nos amare, qui nobis fidem dedit Catholicam: quam amãtes veraciter fœlicitatem angelicam iure obtinebunt. Omnes ergo conditorẽ noſtrũ omnipotentẽ, vera religione conuerſantes Catholiceque viuentes, quotidie honoremus. Domine Ieſu, benigniſſime ſaluator, qui nos omnes miſericorditer redemiſti de barathro mortis, fragilitatem & infirmitatem noſtram benigne attendens, Catholicæ nos fidei conforma: quatenus poſt tranſitoriam vitam requiem æternæ conſolationis & fœlicitatis perpetuo habere mereamur, Amen 14. Cal. Maij, An. Domini M. D.*

Cum has literas conſignatas charactere Mendrionis acceperit is cui mittuntur in arte noſtra peritus: obſeruet dominum aſcendentis: & tam ipſum, quam totã diſpoſitionem cœli ſcribat in ſche-

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in ſchedulam mundam, & in eius dorſo coniurationem. Deinde ſubiunctis omnibus ſubiungendis, & dicto carmine, mox, vt Spiritus ſibi aſtare viderit, dicat ad priorem hæc verba: Chameruſyn merion nodiel burmy raueto badria ſauepo elay reas penaſon.

Cum hæc verba inſonuerit ad eum, qui inter cæteros ſpiritus apparet eſſe præſtantior: mox ille placide accedens commiſſum ſibi reuelabit arcanum.

## CAP. XX.

### CVIVS HORA VOCATVR XYMALIM, ET *angelus eius imperator ſupremus appellatur Narcoriel, habens ſub ſe principes, duces, comites & ſeruos.*

OCTAVA hora noctis vocatur Xymalim, & angelus eius Imperator primus & ſupremus appellatur Narcoriel, qui habet ſub imperio ſuo multos Spiritus alios, principes, duces, comites & miniſteriales: qui per ordines ſuos ad diuerſos effectus vocãtur ab ijs, qui in ſecretis philoſophiæ operantur. Et ex his omnibus duodecim ſunt ordines eorum qui Steganographiæ deſeruiunt. In primo ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 10000. Hi omnes ita ordines obſeruant ſuos, vt nemo tuto per eos poſſit operari, niſi fuerit in omnibus ad plenum inſtitutus. Quiſquis enim non obſeruat debitum ordinem: & ſeipſum exponit periculo, & optato fruſtrabitur effectu.

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| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Cambiel* | *Amelzon* | *Xanoryz* | 100 | 100 | 1000 | 1000 |
| *Nedarym* | *Lemozar* | *Iaſtrion* | 100 | 100 | 1000 | 1000 |
| *Aſtrocon* | *Xernifiel* | *Themaz* | 100 | 100 | 1000 | 1000 |
| *Marifiel* | *Kanorſiel* | *Hobrazym* | 100 | 100 | 1000 | 1000 |
| *Dramozyn* | *Bufanotz* | *Zymeloz* | 100 | 100 | 1000 | 1000 |
| *Luſtifion* | *Iamedroz* | *Gamfiel* | 100 | 100 | 1000 | 1000 |

Hic iam habemus nominatos duces 12. & comites 6. per omnes duodecim ordines occulta diſpoſitione conſtitutos, qui habent ſub ſe miniſteriales numeratos XIII. & CC. qui nobis ad omnem operationem octauæ horæ noctis ſufficiunt. Cum itaq; per eos in Steganographia octaua hora noctis operari volueris: obſerua dominum aſcendentis, & tam ipſum quam totam diſpoſitionem Cæli in chartam mundam ſcribe, & in eius dorſo cum cæteris ex more conſuetis iſtam coniurationem.

### *Coniuratio.*

Narconiel aples pornya nauelo meas. Triome ilneas azyſan laſias my breſſion erſoti penaſon. Deinde ſubiunctis ex more ſubiungendis, & dicta coniuratione, ſpiritus vocati aderunt in ea forma, quam eis ſumendã præceperis, ad omnia prompti.

### *Argumentum ſecretum.*

Arcanum, quod volumus ſcire amicum procul abſentem, ſi nec literis cõfidimus nec tabellionibus: in octaua hora noctis potiori ex ſpiritibus Narcorielis committamus, nihil omnino metuentes, quoniam omnes fideles ſunt, & ad obedientiam paratiſſimi.

## Literas formemus ad placitum.

*O Benigniſſime Ieſu, gratias ago pietati tuæ ſanctiſſimæ, qui ſanguine tuo genus humanum patri cæleſti reconciliaſti, pendens eleuatus in Cruce miſerabiliter. Floridam nobiliſſimi corporis iuuentutem propter nos vulneribus duris ſubdidiſti, vt hominem viuificares mortuum. Gratias igitur, quas poſſumus, redemptori noſtro Catholici agamus: gementes & laudantes memoriam paſſionis more Chriſtiano ſaluatoris generis noſtri recolendo. Miſerere mei clementiſſime Ieſu, clementiæ fons, pietatis abyſſus, gloria ſanctorum, lumen ſupernorum ciuiũ: tuique ſanctiſſimi amoris ſuauiſſimum mihi guſtum infunde. Erue me ex omnibus calamitatibus meis. Da mihi cordis veram lætitiam, vt exultem in laudibus tuis, glorificans te: quoniam dolore vulnerum tuorum ſanaſti me. Quid retribuam clementiæ tuæ, Redemptor meus, viuificator meus? Compatior tuis laboribus lachrymiſque feruentibus, & ſanctiſſimis vulneribus corporis tui benedicens Saluator benigniſſime Ieſu gratias immortales ago, indulgentiam facinorum poſtulans. Anno Domini M. D. 13. Kal. Maij. ſcripſi hanc orationem* ἐγὼ ἰωάννης τριτήμιος.

Cum literas, qualeſcunque fuerint, charactere Narcorielis conſignatas, acceperit is cui mittuntur in arte peritus: dominum aſcendentis eadem hora obſeruet, & tam ipſum, quam totam cæli diſpoſitionem, cum reliquis ſcribat in ſchedula munda, ſubiunctiſque omnibus neceſſariis ex more, & dicta coniuratione, cum viderit ſibi aſtare ſpiritus, dicat ad potiorem iſta verba: Medaro Caſlotiel va reneas thaſny thyrmo thea penaſon. His dictis ſecundum huius artis inſtitutionem, mox ſpiritus principalis accedet propius, & arcanum verbum indicabit.

## CAP. XXI.

## CVIVS HORA VOCATVR ZESCHAR, ET *ſpiritus eius appellatur Pamiel, multos ſub ſe habens principes.*

NONA hora noctis vocatur Zeſchar, & Angelus eius ſupremus Imperator appellatur Pamyel: qui habet more præcedentium ſub Imperio ſuo multos alios ſpiritus, bonos & malos, principes, duces & comites & miniſteriales per vices & ordines eius deputatos. In primo namq; ordine ſunt 10. in ſecundo 20. in tertio 30. in quarto 40. in quinto 50. in ſexto 60. in ſeptimo 70. in octauo 80. in nono 90. in decimo 100. in vndecimo 1000. in duodecimo 100000. Nos autem in operationibus Steganographiæ non indigemus his omnibus, cum pauci nobis ſufficiant.

| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Demaor* | *Comary* | *Befranziij* | 10 | 100 | 10 | 100 |
| *Nameal* | *Matiel* | *Iachoroz* | 10 | 100 | 10 | 100 |
| *Adrapon* | *Zenoroz* | *Xanthir* | 10 | 100 | 10 | 100 |
| *Chermel* | *Brandiel* | *Armapy* | 10 | 100 | 10 | 100 |
| *Fenadroz* | *Euandiel* | *Druchas* | 10 | 100 | 10 | 100 |
| *Vemaſiel* | *Tameriel* | *Sardiel* | 10 | 100 | 10 | 100 |

Hic iam habemus ex ſpiritibus Pamielis 18. principes: qui per vices ſuas aliquando ſunt duces, aliquando comites : quorum ordines qui neſcierit, fruſtra in hac arte laborabit. Miniſtros ſibi habent deputatos per vices & momenta horæ 1320. cum quibus operantur mirandos effectus. Cum itaque per eos in nona hora noctis operari in Steganographia volueris, obſerua dominum aſcendentis eiuſdem horæ, ac totam figuram cæli: & ſcribe omnia in charta munda, & in dorſo ipſius chartulæ iſtam coniurationem.

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## *Coniuratio.*

PAmyel lyraz laſian mauelo breothis thirmoã erſoti layr pornis theory moarazar, penaſon. Deinde completis omnibus quæ præcipiuntur in arte, dic ipſam coniurationem, diligentiſſime præcauens, ne aliquid obmittas eorum, quæ ad perfectionem operationis requiruntur. Dicta autẽ coniuratione, ſtatim ſpiritus nominati viſibiles apparebunt in ea forma, quam eis, vt induerent, præcepiſti. Sunt enim omnes, quos nominauimus, beneuoli, boni, prompti, & ad obdientiam rite operantis voluntarij, & in commiſſis fideles.

## *Argumentum Secretorum.*

ARcanũ, quodcunque nobis occurrit; quod alioquin neque per literas neque per nuncios tuto poſſumus notum facere amico, primo inter ſpiritus nobis apparentes committimus, & ſecuri ſumus. Potior autem inter alios habitu & corona diſcernitur.

## Literæ formentur ad placitum.

*VLulate mortales qui nunc ridetis: benignitatemque noſtri glorioſi redẽptoris grauiſſimis peccatis horrẽdiſque ſceleribus multipliciter ingratiſſime ſpreuiſtis. Ecce Turcus, Chriſtianorum letalis inimicus, ab Vngaria mouebit exercitum, trucidabit homines more beſtiarũ. Tranſiuit Danubium truculentus & zelo impietatis quaſi igne‿ ſuccenſus. Propterea lugete‿ miſerrimi, horrenda cæde morituri, in zelo amaritudinis moriemini, quia comprahendent vos delicta veſtra. Leges Dei redemptoris veſtri benigniſſimi contẽpſiſtis. Propterea hoſtibus trademini crudeliſsimis, qui deuorabunt vos quaſi locuſtas. Auditu percepimus, quam crudeliter Turcus Vngariam, Bohemiam, Poloniamque inuaſerit: ciuitates deſtruxit validiſſimas: mulieres virgineſque conſecratas Deo, zelo ſanctitatis tenentes caſtitatem, turpiſsime ſtuprauit, horribiliter mactans Catholicos quoſcunque homines, inſtar beſtiarum crudelium graſſans vbique. Crudelitatem*

*eius*

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*eius horribilem in breui ſentietis : Germaniam enim ſubito turbabit ſuo exercitu bellicoſiſſimo niſi generalis principum defenſio ſine mora reſiſtat. Gementes igitur humilitatem aſſumite: mores emendate: cum lachrymis Deum orate, quatenus vobis concedat remiſsionem delictorum, & liberet nos ab inimicis qui noſtrum ſanguinem maxime ſitiunt. Scripſi 13. Calend. Maij. Anno Domini M.D. Ioan. Trittemius.*

Literas vel iſtas, vel alias quaſcunque ſigno Pamielis firmatas, ſuſcipiens is cui mittuntur in arte peritus, obſeruet & ſcribat dominum aſcendentis, & totam cæli figuram ſicut præcepimus in charta munda, faciatque omnia & ſingula quæ ſunt ſecundum artem facienda: & dicta coniuratione, cum viderit ſpiritus miſſos aſtare viſibiliter, dicat ad potiorem : Chaſmeron apornys veto mean ilno vean aplois cralta ilſo pamerſon. His dictis ad principalē, ſtatim accedet propius, & arcanum ſibi commiſſum in aurem ſenſibiliter reuelabit.

## CAP. XXII.

## *CVIVS HORA VOCATVR MALCHO, ET Angelus eius Imperator appellatur Iaſguarim, qui habet ſub ſuo Imperio principes, duces & comites & miniſtros plures.*

DECIMA hora noctis vocatur Malcho, & Imperator eius Angelus ſupremus appellatur Iaſguarim, qui habet ſub ſuo imperio principes multos, duces, comites & miniſteriales, mirandis & diuerſis operationibus magicis deputatos : quemadmodum Salomon cognomento Hermes in ſuo ſecreto Magicæ teſtatur. Ad Steganographiam per vices & ordines ſuos deputati ſunt duces 100. & comites 100. miniſteriales multi, vt:

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| ℜ. | | ℜ. | | ℜ. | | ℜ. |
|---|---|---|---|---|---|---|
| *Lapheriel* | *Chameray* | *30* | *10* | *100* | *100* | *300* |
| *Emarziel* | *Hazaniel* | *30* | *10* | *100* | *100* | *300* |
| *Nameroyz* | *Vraniel* | *30* | *10* | *100* | *100* | *300* |

Quamuis autem multi ſunt duces & comites ad operationē Steganographiæ in decima hora noctis deputati : tamen cum nobis pauci ad omnia ſufficiant;ex ducibus tres, & ex comitibus ſimiliter tres nominatim poſuimus in hac tabula : ſubijcientes numerum ſeruorum eorundem per vices & ordines legitime diſtributum. Qui autē plurium nomina ſcire voluerit,aduocet vnum ex prædictis , & interroget eum de ſingulis. Cum vero per iſtos ſpiritus operari volueris in decima hora noctis : obſerua & fac vniuerſa , quæ præcepta ſunt , diligentiſſime ſcribens omnia in ſchedula munda , & in eius dorſo iſtam coniurationem,eo modo,quo præceptum eſt.

### *Coniuratio.*

IAſguarim apornys veſale moes labiel throe. Tadrys aſiel cachylos thubla nailſo thirmiel vear. Turiel cralty ſolmys aslotiel naemes renhar, vear thirmo cralnoti ſaon dremion lauiel odres,notiel pornys. Pornis mear moab ſayr aslotiel lo raytu lian aſeuo,Bian eory churio bays aſtropenaſon. Deinde ſubiunctis ſubiungendis,& dicta coniuratione,ſicut oportet : mox Spiritus vocati aſtabunt.

### *Arcani cuiuſcunque intentio.*

SIt arcanum quodcunque. Cum illud per literas & nuncios notificare non potes amico prope vel procul exiſtenti:vocatum vnum aut duos ex ſpiritibus Iaſguatim tabellarios conſtitue tuos:committe arcanum,nihil dubitans.

Lite-

Literæ formentur ad placitum.

*Hæc eſt prophetia Nicolai Baſſelii Irbuſienſis S. Epiſcopi, quam vidit in Spiritu. Et dixit: Hæc dicit Dominus paſtoribus Eccleſiarũ. Cito peribitis. quoniã calamitas maxima veſtrũ dominium latũ diſſipabit, totamq; Europam reſperget. Væ Iſmaelitis, qui tabernaculi fœdera rumpunt: quoniam liuore & temeritate paſcua rapiunt. Ecce rumpetur dominium, quod habetis, niſi pœnitentiam ampliorem acceleretis: trademiniq; dilacerandi. Heu tota Eccleſia reſperſa eſt peſſimis moribus: ſimulatio inuaſit miniſtros eius: fugite, nolite reſpicere deſolabimini, eritiſq; tractus canibus: totam terram reſpergent ſanguine. Quærite pœnitentiam habitatores terræ. Beniamin adoleſcentulus turbationes experietur. Væ habitatoribus Geneſarethi, quæ eſt Europa: quoniam propter multitudinem peccatorum ſuorũ peribunt ſub manibus Bulgarorum. Explicit propheta Nicol. Epiſ. Ir. 12. Cal. Mai;.*

Cum literas qualeſcunque ſigno Iaſguarim pra notatas acceperit is cui mittuntur in arte peritus: faciat omnia, quæ ſecundũ artem præcipiuntur, & obſeruet ordinem planetarum, ſcribatq; ſcribenda. Et dicta coniuratione ſupra ſcripta: mox, vt Spiritus apparuerint miſſi, dicat ad priorẽ inter eos: Chameruſin othriel arnotiel ſolais elty. Naeles proy vear ſato cralnoti, penaſon. His dictis, ſtatim accedens ſpiritus commiſſum ſibi nuncium fideliter ac placide reuelabit.

## CAP. XXIII.

## *CVIVS HORA VOCATVR AALACHO, ET angelus eius ſupremus Imperator appellatur Dardariel: qui habet ſub ſuo imperio duces, comites & ſpiritus multos.*

VNDECIMA hora noctis vocatur Aalacho, & Spiritus eius imperator ſupremus appellatur Dardariel, habens ſub ſuo imperio multos potentiſſimos principes & duces: qui præſunt comitibus

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& miniſterialibus pene infinitis. Sunt autem ipſi duces ſupra modum beneuoli, hilares & iucundi: & delectantur conuerſari cum hominibus. Suntque operantibus in arte bene inſtitutis obedientiſſimi. Et nota, quod ducũ iſtorum infinitus eſt numerus quia pene totus aer repletus eſt: & numerari non poſſunt. Dicit autẽ Salomon Hermes: & nos ſumus experti, quod inter duces, comites & miniſteriales Spiritus Dardarielis multi ſunt boni, vtiles & honeſtiſſimi, qui hominibus ſemper prodeſſe cupiunt, cohortantes eos ſemper quodã inuiſibili magiſterio ad bonum, ad honeſtatẽ, pacem, concordiã, ad integritatem fidei, ad amorem Dei, & obſeruantiam mãdatorum eius, ad contemptũ mundi, ad ſupernæ fœlicitatis deſideriũ, & ad omne bonum. Iſti ſunt boni & ſanctiſſimi Spiritus, qui Deum amant, venerantur & habent, qui delectantur eſſe cum hominibus ſanctis & Deum timentibus, quia ſunt eis protectores deputati à Deo Creatore omnium. Alij autem ſunt mali & peſſimi apoſtatæ à Deo, omniũ bonorum inimici, qui continue temptant mortales, & inſidiantur hominibus. Et quicquid boni Spiritus ad honorẽ Dei inſtituunt, hoc iſti ſemper deſtruere & reuocare conãtur. Et aer iſtis malignis Spiritibus plenus eſt: inter homines currunt & diſcurrunt inuiſibiliter, ſemper incitantes eos ad malum: & incautos ſecum trahunt ad Infernum. Per iſtos malos Spiritus Dardarielis fiunt infinita maleficia, non ſolum apud Chriſtianos, ſed etiã apud infideles: & maxime decipiunt mulierculas ad malitiam promptiores. Et quicunq; per eos maleficijs inſiſtere voluerint, erunt in malis ſuper omnes alios maleficos potentes & æterno incendio digni. Nos autem qui non malum, ſed bonum & docere & operari ſemper pro viribus cupimus; non ex malis, ſed ex bonis Spiritibus duces nobis nuncios paucos ponamus.

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| | | | | | | | |
|---|---|---|---|---|---|---|---|
| R. | | R. | | R. | | R. | |
| *Cardiel* | *Maſriel* | *Nermas* | 10 | 20 | 00 | 20 | 10 |
| *Permon* | *Hariaz* | *Druchas* | 10 | 20 | 00 | 20 | 10 |
| *Armiel* | *Damar* | *Carman* | 10 | 20 | 00 | 20 | 10 |
| *Naſtoriel* | *Alachuc* | *Elamyz* | 10 | 20 | 00 | 20 | 10 |
| *Caſmiroz* | *Emeriel* | *Iatroziel* | 10 | 20 | 00 | 20 | 10 |
| *Dameriel* | *Naueroz* | *Lamerſy* | 10 | 20 | 00 | 20 | 10 |
| *Furamiel* | *Alaphar* | *Hamarytz* | 10 | 20 | 00 | 20 | 10 |

Ex bonis itaque ſpiritibus Dardarielis duces hic nominauimus quatuordecim, & comites ſeptem, qui nobis ad omnem operationem Steganographiæ pro vndecima hora noctis ſufficiunt cum ſeruitoribus eorum multis & pene infinitis. Cum itaque per aliquem vel aliquos eorum operari volueris: fac omnia quæ ſunt in arte Steganographiæ præcepta: & poſtquam compleueris omnia, dic iſtam coniurationem cum attentione.

### *Coniuratio.*

DArdariel pirno nadeuym pornis melto, nachir pheon pliros euali eſtafri thyrmano, Oniel maniel, vear raby cralnoti Vemy Throe orbaſiel aſar rauean. Purgiel near iano maſiel atlay. Naſeui myrſos modias merchul noti penaſon. Hac coniuratione completa cum attentione debita, ſpiritus vocati cum beneuolentia aſtabunt.

### *Arcanum committendum.*

OMnes ſupra dicti duces & comites, boni & fideles ſunt, nemini omnino nocentes, qui Deum amat in veritate. Ergo committe eis, quicquid in 11. hora noctis nunciare volueris amico prope vel procul abſenti, nihil hæſitans ſecundum artem.

# Ioan. Trittem. Abb. Span. Cornelio Gyrardi Gaudenſi, Canonico Diui Auguſti prope Leidis, S. D.

*Dominus noſter Ieſus Chriſtus, mitiſſimus animarum noſtrarum ſaluator, promiſit nobis fœlicitatem æternæ conſolationis, ſi mandata eius puro ſemper corde obſeruemus. Tu ergo chariſſime frater cuſtodi mandata Dei & ſanctæ regulæ, diligenter: quia niſi omnia vſque ad mortem inuiolata ſeruaueris, quæ omnipotens Deus tibi mandauit: morte peribis æterna. Idcirco tradidi tibi formã & legem religioſæ & ſanctæ conuerſationis. Caue igitur diligenter, ne cor tuum per amoris deſiderium alicui creaturæ mortali dederis poſſidendum: quia nemo venit ad illa ſuprema gaudia, niſi qui mundum pro Deo contemnit. Iterum ergo per has meas literas te hortor, vt amicum chariſſimum: monitiones meas, quas feceram, obſerues tibi. Me enim fœlicem exiſtimo, cũ ſcripſero aliquid boni iſto ſacro tempore maxime ad ædificandum de modo bene viuendi, quo te ſemper melior efficiaris. Idcirco nunc iterum tibi ſcribo in bonum tuum: quia non minus periculum tuum, quam meum timeo. Sed oro: ſemper vigila, in timore Dei proficiens quotidie, & viuens innocenter, nulli nocens, in ſanctoque propoſito omnino perſeuerans. Non confidas tempori, non fortunæ, nõ ætati: quia nihil ſunt, niſi fumus Reuera ego te diligo ſyncere in Chriſto Ieſu orans, vt ipſemet tibi quoque ſim dilectus, diſponat, & qui abſens ſum tibi corpore, præſens ſemper in ſpiritu exiſtam. Vnde cum tui memoriã iugiter habeam in orationibus meis: ne tu mei obliuiſcaris, te vehementer oro. Vale. 12. Calend. Maij. Anno M. D.*

## CAP. XXIV.

### *CVIVS HORA VOCATVR XEPHAN, ET Angelus eius ſupremus Imperator dictus eſt Sarandiel: habens ſub ſe principes, duces, comites & ſeruos multos.*

DVODECIMA hora noctis, quæ contingit auroram, vocatur Xephan, & Angelus eius appellatus eſt Sarandiel: qui habet ſub ſuo imperio multos ſpiritus, bonos & malos, principes, duces, comites & , miniſteriales : qui ſunt diuerſis operationibus deputati : boni bonis, & mali malis. Iſti principes (vt dicit Hermes Hebręus, qui dictus eſt Salomon, in libro quarto de officiis ſpirituum) frequenter apparere ſolent in ea forma, in qua Diabolus Euæ legitur apparuiſſe, habentes vnum caput pulchrum inſtar virginis, capillis ab vtraque parte dependentibus : ſed duo corpora ſerpentina, quæ tamen ſemper velant & abſcondunt ſub quibuſdam tegumētis aut frondibus, ne videantur. In facie autem ſunt pulcherrimi, beneuoli & iocundi, & ad omnem obedientiam operantis promptiſſimi & hilares.

| ℞. | | ℞. | | ℞. | | ℞. | |
|---|---|---|---|---|---|---|---|
| *Adoniel* | *Marachy* | *Hardiel* | 10 | 20 | 00 | 20 | 10 |
| *Damaſiel* | *Chabrion* | *Nefrias* | 10 | 20 | 00 | 20 | 10 |
| *Ambriel* | *Neſtoriel* | *Irmanotz* | 10 | 20 | 00 | 20 | 10 |
| *Meriel* | *Zachriel* | *Gerthiel* | 10 | 20 | 00 | 20 | 10 |
| *Denaryz* | *Naueriel* | *Dromiel* | 10 | 20 | 00 | 20 | 10 |
| *Emarion* | *Damery* | *Ladrotz* | 10 | 20 | 00 | 20 | 10 |
| *Kabriel* | *Namael* | *Melanas* | 10 | 20 | 00 | 20 | 10 |

Hic iam habemus ex bonis ſpiritibus Sarandielis duces 14. &

comites 7. Cum multis ſeruitoribus eorum, qui nobis in duodecima hora noctis ad omnem operationem ſufficiunt. Cum itaque volueris operari per eos in vltima hora noctis: obſerua & fac omnia quæ prȩcepimus, diligẽter: & poſtea dic coniurationem.

### *Coniuratio.*

SArandiel marſo porne ioniel ſchendiel iano Nati chilpres ioſaſchar meon priſſi dyon volayr penaſon. Carmine dicto, ſtatim ſpiritus vocati aſtabunt ad omnia parati.

### *Conſtitutio nunciandi arcani.*

CVm videris ſpiritus in forma tibi aſtare peregrina: non terrearis, quia boni, beneuoli ſunt, neminem lædentes & monſtroſam formam, ne quem exterreant, quaſi ſemper abſcondunt, facie pulcherrima apparentes. Committe ſecure, quicquid in hora noctis volueris ſcire amicum.

### Literæ formentur, vt placet.

*O Miſer homo, & vere miſerabilis, cur non attendis omnium temporalium inſtabilitatem? & cur te non moriturũ breui cogitas? Memẽto, quod primus homo promeruit: quod mandatum violauit. Vtinã, ſicut optauit Balaam, moriatur anima noſtra iuſtorum morte, vt contemnentes voluptates præſentes, & vanos mundi honores, ſimus immaculati cuſtodiẽtes nos ab omni peccato. Sed non curamus, quouſque tandem horrenda vincula mortis incidimus, cruciandi in perpetuum. Fœlicẽ illum exiſtimo, qui iſta præcogitat. Igitur ò homo proijce mundũ ſicut fecit Dei filius: & cogita, quanta ex eius amore mala nos ſequantur. Multa enim pericula nobis ingerit: & quoniam ſuis amatoribus eſt damnabilis, merito contemnitur. Vere eſt dignus æterna morte amator mundi. Quid tibi prodeſt iſte mundus, miſerabilis homo? qui dum amatur, fugit: dũ præſens eſt, tranſit: dum exaltat, deijcit: dum blanditur, decipit dum floret, areſcit: dũ amatores ſuos emittit, ad perpetuas miſerias tranſmittit. Anno M.D.12. Calend. Maij.*

Acce-

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Acceptis literis & cognito ſigno Spiritus principalis, peritus in arte faciat, quæ ſunt ex more facienda. Dicta deinde ſupra ſcripta coniuratione ſecundum artẽ, apparebunt Spiritus, commiſſum fideliter reuelantes.

## CAP. XXV.

### *IN QVO DOCEBIMVS MODVM ET FORMAM generalem accedendi ad hanc artem Steganographiæ, & operandi in ea ſine periculo, cum maxima vtilitate.*

QVICVNQVE ad huius artis noſtræ occultæ ſcientiam accedere deſiderat: quicunque operari per eam mirabilia & multis commodoſa periculis optat: inprimis oportet eum ornatum eſſe virtutibus, & conſcientiæ mundæ, ac voluntatis bonæ, ad Deum, ad ſeipſum & ad proximum: ne ſit inclinatus ad nocendum alicui, neque commercia turpitudinis quærat. Deinde neceſſe eſt, vt ſit bonis artibus literarum aliquãtulum imbutus, & maxime in ſcientia aſtrorum, vt ſciat generales motus, curſus, diſcurſus, mutationes, ordines, naturas, ſitus, ortus, occaſus, & effectus ſtellarum, ſignorũ & planetarum: quia ſine iſtorum competenti ſcientia nemo poteſt ad huius artis profunda habere acceſſum. Conſequenter neceſſe eſt, vt præceptorem habeat in arte perfectum & expertum: quia non, niſi paucis & in multis eruditiſſimis, & maxime in magicis peritis ad hanc ſcientiam venire ſine præceptore, poſſibile credimus. Oportet autem præceptorem non ſolum in ſcientia eſſe probatum & expertum, ſed etiam fidelem, probum & Deum timentem: quia quanto fuerit cum Deo in bona conuerſatione purior, tanto erit in huius ſcientiæ operatione ſecurior: Spiritus enim virtutibus obtemperãt. Cum itaq; ad hanc artem quiſquam acceſſurus eſt, accipiat eum præceptor, & ducat in locum aliquẽ ſecretũ & mundũ: ſit tempus tranquillũ & ſerenũ,

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& luna in oppoſitione completa, ſole clare ſplendẽte: & ſit Mercurius in aſcendente coniunctus Veneri aut Ioui, ſi fieri poteſt: ſintq; Saturnus remoti & Mars: quia ſi ipſi aut alter eorũ fuerint cum aſcendente, non erit inſtitutio perfecta. In primis iurabit inſtituendus in arte hoc iuramentum: Ego N. iuro & promitto per virtutem omnipotentis Dei, per ſanguinem Domini noſtri Ieſu Chriſti, per reſurrectionem mortuorum & extremum iudicium, & per ſalutem animæ meæ in fide ſancta catholica omnipotenti Deo, beatæ Mariæ virgini, omnibus Sanctis, & tibi N. quod hanc artem Steganographiæ omnibus diebus vitæ meæ occultam fideliter ſeruabo: nec docebo illam aliquem ſine tua voluntate & conſenſu. Inſuper in eadem virtute iuro & promitto, quod hac ſcientia non vtar contra Deum & eius mandata: nec contra Eccleſiam ſanctam Romanam & vniuerſalem ſeu miniſtros eius, neque contra iuſtitiam & æquitatem. Sic me Deus adiuuet, & ſic ſaluet in extremo iudicio. Deinde præceptor legat ſequentẽ coniurationem in lingua myſtica, & interpretetur eam, & omnes coniurationes in hoc opere contentas, coram diſcipulo: ne ſuſpicetur, aliquid eſſe diabolicum, ſuperſtitioſum aut Deo contrarium, vel pactum cum dœmonibus implicite vel explicite quomodolibet latenter eſſe abſconditum.

## Coniuratio Generalis ante acceſſum ad artem à Magiſtro dicenda.

*MEſari coſmeniel archea ſameor critas.*
*Dricho moſayr vſio noes veſo tureas.*
*Abrithios naſelion pyrno chyboyn ormon.*
*Ceruali myrbeuo lian ſaueao ſayr.*

Rhy-

*Rhymano caue iapion noſpiel ſaſeuo rhaony.*
*Naty thirpolian ionayr chuleor nefris.*
*Miſtriona nayr dauoſy tyuamo turmy.*
*Pleon nomeato turias breſne naſephon*
*Adion ſayr catros chyroſny aſchyon ermy*
*Otyel layr romays theory natas atreuo.*
*Aliar meaſco triſna vſeori ieſaſchor.*
*Bios pailon rauemy ſear aſtro penaſon.*

Et poſtquam magiſter artis huius diſcipulo ſuo explanauerit omnium coniurationem ſpirituum, ordinem & ſeriem: aperiat ſibi arcana ſecretiſſima ſcientiæ huius, quæ nec ſcripta ſunt, nec ſcribenda; prohibens ſub iuramento præſtito, ne illa reuelet alicui quamdiu vixerit, niſi dignis & in arte iuratis; nec ſcribat ea quouis modo vel cauſa. Deinde doceat eum naturas, nomina, loca, numeros, officia & proprietates omnium Spirituum, qui ad hanc ſunt artem deputati: quomodo, quando, & vbi per eos ſit operandum: & reliqua arcana, quæ ad huius artis perfectionem pertinent; de quibus non eſt ſcribendum.

*FINITVR SECVNDVS LIBER*
*Steganographiæ Ioannis Tritthemii Abbatis Spanheimenſis 12. Cal. Maij. Anno Domini*
*M. D.*

INCI-

# INCIPIT LIBER TERTIVS STEGANOGRAPHIÆ IOHANnis Tritthemij, Abbatis Spanheimenſis, ad Sereniſs. Principem, Dominum Philippum, Comitem Palatinum Rheni, Ducem Bauariæ, Imperijque Sacri Principem Electorem.

## PRAEFATIO.

POSTQVAM, *auxiliante Domino noſtro Ieſu Chriſto Saluatore fidelium animarum, primos artis noſtræ libros duos compleuimus, in quibus Steganographiam noſtram vtcunque deſcripſimus: oportet nos hunc tertium librum illis coniungere, & mirabilibus adinuentis mirabiliora copulare. Inueni in quodam libro cuiuſdam antiqui Philoſophi, qui dictus eſt Menaſtor, eſſe poſſibile, vt quadam arte mentis noſtræ conceptum amico notum faciamus, quantumlibet abſenti, in 24. horis, ſine verbis, ſine libris, & ſine nuncio, perfectiſſime, latiſſime & ſecretiſſime. Cum autem deſiderio ſciendi vehementiſſime ducerer: cœpi velle experiri dictionum veritatem: & poſt multos labores tandem inueni ipſam ſcientiam experientia probatam. Maximum eſt huiuſ-*

*iuſmodi artis ſecretum & tantis obſcuritatibus inuolutum, vt nulli facile ſit peruium. Menaſtor enim nimis obſcure & paucis verbis myſterium inuoluit: tantiſque viribus, vt ſecretum maneat, vſus eſt, vt poſt eum adhuc nullus reperiri potuerit, qui auſus ſit eius ſermonem aliquo documento facere clariorem. Ego autem metuens, tam mirabile opus propter nimiam obſcuritatem vilipendi ab imperitis, aut tandem igni cremari: cum in eo multis probationibus iam diu ſim expertus: ita illud literis commendare apertioribus volui, vt & viris eruditis ac in magicis ſtudioſiſſimis, cum Dei auxilio, poſſit aliquatenus fieri peruium: & tamen imperitis Rapophagis omni tempore maneat occultatum, & nullatenus eorum obtuſo intellectui cognitum.*

*Dixit autem Menaſtor:* Septem ſunt planetæ, quibus ſeptem præſunt Angeli, & illis ſunt 21. ſpiritus ſubiecti, per quos nunciantur arcana. *Horum nomina per tabulam exponamus.*

𝔑. 𝔑:

## Manſiones ſpirituum cum planetis vr. M. L. n. c.

| ☉̇ | Roth. | | Roth. | | | Roth. | |
|---|---|---|---|---|---|---|---|
| ♄ | *Oriffiel* | *Sadael* | 1 | — | 675 | 663 | 651 |
| | | *Poniel* | 2 | — | 700 | 688 | 676 |
| | | *Moriſiel* | 3 | — | 725 | 713 | 701 |
| ♃ | *Zachariel* | *Floriel* | 1 | — | 575 | 563 | 551 |
| | | *Ariel* | 2 | — | 600 | 588 | 576 |
| | | *Raphael* | 3 | — | 625 | 613 | 601 |
| ♂ | *Samael* | *Amael* | 1 | — | 475 | 463 | 451 |
| | | *Aſmael* | 2 | — | 500 | 488 | 476 |
| | | *Nebiel* | 3 | — | 525 | 513 | 501 |
| ☉ | *Michael* | *Laniel* | 1 | — | 375 | 363 | 351 |
| | | *Baſael* | 2 | — | 400 | 388 | 376 |
| | | *Vanriel* | 3 | — | 425 | 413 | 401 |
| ♀ | *Anael* | *Zabdiel* | 1 | — | 275 | 263 | 251 |
| | | *Sacmiel* | 2 | — | 300 | 288 | 276 |
| | | *Adrniel* | 3 | — | 325 | 313 | 301 |
| ☿ | *Raphael* | *Carmiel* | 1 | — | 175 | 163 | 151 |
| | | *Nabeyel* | 2 | — | 200 | 188 | 176 |
| | | *Pathiel* | 3 | — | 225 | 213 | 201 |
| ☾ | *Gabriel* | *Remaſiel* | 1 | — | 75 | 63 | 51 |
| | | *Teſpiel* | 2 | — | 100 | 88 | 76 |
| | | *Theoriel* | 3 | — | 125 | 113 | 101 |

| | | | | Roth. | Schw. | R. | S. |
|---|---|---|---|---|---|---|---|
| S | *Aniel* | 4 | *VVenaſor* | 631 | 20 | 642 | 639 |
| H | *Saturnus* | | *Schamaro* | 627 | 20 | 638 | 646 |
| r | *Kraluotos* | | *Thubrays* | 626 | 20 | 650 | 634 |
| | *Ymarona* | | *Tzatzraym* | 628 | 20 | 639 | |

*Iſti ſunt ſeptem Angeli planetarum ſecundum traditionem antiquorum ſapientum, quorum quilibet ducit Mundum annis trecentis quinquaginta quatuor menſibus bis binis in ordine ſuo. Orifiel eſt Angelus Saturni, qui à principio creationis gubernauit Mundum annis 354 menſibus 4. Poſtea Venus, deinde Iuppiter, poſt illum Mercurius, ac deinde Mars, poſtea Luna, poſtremo Sol. Quilibet annis 354 menſibus 4. ſuum Angelum in tabula ſibi communi ſcriptum dominium Mundi habuiſſe deſcribitur. Itaque tempore diluuij ferunt ſapientes Samaelem Angelum Martis ſeruiuiſſe Imperio regiminis: Gabrielem autem Angelum Lunæ tempore confuſionis linguarum: Michaelem Angelum Solis, tempore exitus Iſraelis de AEgypto Et quidem ſi quis aſſertioni præfatæ adhibet fidem, per ſemet ab origine Mundi facile mutationes temporum, & gubernationem Angelorum vſque ad ſuam ætatem præſcripto ordine poterit ſupputare. Nos autem ea, quæ noſtro conducunt propoſito, proſequentes, ſeptem Angelis planetarum prædictis 21. ſubiectos alios ſpiritus, hoc eſt, vnicuique tres non ambigimus ſecundum huiuſmodi artis noſtræ inſtitutionem: per quos intentionis noſtræ operamur effectum. Ordinem planetarum conſuetum obſeruabimus, à ſupremo omnium Saturno incipientes vſque ad Lunam: primo cuiuslibet principalis angeli operationem conſcribentes, ac deinde ſubſeruientium: & capitula per ordinem coniungentes.*

## CAP. I.

## *DE ORIFIELE, PRIMO ET SVPREMO ANGELO Saturni, & de operationibus, quæ fiunt per eum.*

SATVRNVS, planetarum omnium altior & ſupremus motu natura tardus, frigidus, quia remotus, difficilis, grauis, à puncto ſui principii 650. annis vſque ad punctum primæ ſtationis in quolibet ſigno menſibus cōmorans 30. naturali proprio motu mouetur 626. Eius primus & ſupremus Angelus vocatur, ſecũdum opinionem antiquorum, Orifiel, qui habet ſub ſe alios tres principales Spiritus, videlicet Sadael, Poniel & Moriſiel, de quibus ſuo dicemus & loco & ordine. Per hunc autem Orifielem magnum Saturni Angelum fiunt multæ & diuerſæ operationes in Steganographia. Per ipſum poſſumus mentis noſtræ arcanum notum facere amico, artem ſcienti, vbicunque fuerit: per literas, ſi placet: vel etiam ſine literis & alia multa mirabilia facere, quæ nemo intelligit alius, qui in hac noſtra ſcientia imperitus fuerit. Itaque volens per hunc Angelum in Steganographia quippiam operari, maxime in die Saturni, & in his rebus, negociis & cauſis, quæ pertinent ad Saturnum: in primis neceſſe eſt, vt motus eius noueris varios & diuerſos. Et varios primum, purum, proprium, mixtum, rectum, retrogradum & confuſum. Et in his omnibus non ſolum generales regulas ab Aſtronomis traditas (quia licet maxime conducant huic ſcientiæ noſtræ, tamen non penitus ſufficiunt) ſed etiam particulares ſciat neceſſe eſt. Pro fundamento igitur præſuppoſitis tabulis & regulis de motibus planetarum, quos omnino ſcire operātem in hac arte neceſſarium eſt: ſpecia-

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ſpeciales regulas & tabellas punctualium motuum per ſingula capitula huius operis adiecimus, ſine quarum obſeruatione nemo in hac arte poterit operari. Et nota, quod dies cuiuslibet planetæ in quatuor partes æquales diuiditur, quarum primam, i. horas inæquales tres angelus ipſius planetæ principalis obtinet: & reliquas tres partes eius ſubſtituti per ordinem conſequuntur. Exempli gratia; In die Saturni Orifiel, primus angelus eius tres horas ab ortu ſolis inæquales, quæ dicuntur horæ planetarum, poſſidet: ſecundas tres primus Angelus eius Sadael. Tertias tenet Pomiel ſecundus: & quartas tres horas Moriſiel Angelus Orifielis tertius. Sub primis tribus horis diei tam Saturni quam cæterarum ſtellarum in rebus Saturno appropriatis operandum eſt per Orifielem; ſub ſecundis per Sadaelem; ſub tertijs per Pomielem: & ſub vltimis tribus per Moriſielem. Et omnes operationes ſecundum motum Saturni aut proſperum effectum accipiunt aut debilem. Sed iam tabulam punctualem ponamus.

## Tabula punctualis.

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Iſte ordo nigro colore ſcriptus

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| 642 | 685 | |
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| 633 | 693 | |
| 643 | 696 | |
| 𝔖.B.ℜ. | 692 | |
| 657 | 690 | ℜ. |
| 665 | 691 | |
| 674 | 692 | |
| 21 | 698 | |
| 672 | 993 | |
| 667 | 696 | |
| 671 | 698 | |
| 18 | 720 | |
| 654 | 707 | |
| 656 | 710 | |
| 671 | 17 | |
| 666 | 722 | |
| 670 | 721 | |
| 671 | 710 | |
| 23 | 10 | |
| | 712 | |
| ♊T.ℜ. | 713 | |
| 681 | 710 | ℜ. |
| 700 | 708 | |
| 685 | 721 | |
| 683 | 714 | |
| 19 | 725 | |
| 682 | 715 | |
| 689 | 721 | |
| 684 | 714 | |
| 696 | | |

Medio motu Saturni in ſecundum diem, gradum & horam ex tabulis communibus cognito, diligenter inprimis obſeruãdum ſcias, vtrum ſit directus an retrogradus; purus, proprius, mixtus aut confuſus. Hoc autẽ ex tabulis communibus non inuenies. Idcirco præſcriptam tabulam ordinauimus, in qua punctum principij motus eius & finis poteris inuenire qualibet hora, diuiſis gradibus ſimul intercurrentibus in particulis minutorũ. Ita videlicet ad quodlibet minutũ in duas, tres vel quatuor partes horarias ſecundum proportionem motus puri aut confuſi, hoc eſt, aliorum planetarum coniunctione & ſeparatione obſeruata, diuidatur: impoſſibile eſt enim vel per ſtellas vel per Spiritus ſtellarum te poſſe ad effectum huius artis peruenire, niſi motu punctuali cognito & diligentiſſime obſeruato tuas operationes ad qualitates planetarum proprias noueris præciſe ordinare. Nam in diuerſis gradibus, ſignis, diebus, horis, minutis, ſecundis, tertijs & quartis planetarum effectus, quo ad hanc ſcientiam, diuerſimode variantur. In quolibet enim gradu 25. mutationes diuerſas obſeruauimus & inuenimus: vnde & quemlibet gradum in totidem partes diuidere principales neceſſarium nobis videbatur. Iſta autem diuiſio non habet locum per omnes gradus, ſed in illis duntaxat, in quibus ſtellę nobis ad hanc artem cõducentes oriuntur, cum quibus fit operatio ad ſignificandum abſentibus omne, quod volumus, miniſterio Spirituum ſine literis, ſicut dicemus. Itaque prima tabula diuiſionis graduum motus Saturni, quam præmiſimus, primæ quartæ diei vel noctis deſeruit perpetuo in his, quæ pertinent ad operationem Saturni & principũ eius; ſecunda vero ad ſecundas tres horas, tertia ad tertias, & quarta ad quartas. Deinde ſubiecimus punctualem ordinẽ motus ipſius Saturni in aſcendente, quando videlicet fuerit in vno ex primis quatuor ſignis, quæ ſunt Aries, Taurus, Gemini & Cancer. De reliquis octo ſignis etiam tabulam ordinabimus conſequentem.

## Tabula prima.

| | S. | R. | S. | 9. R. | 12. S. | 12. R. | |
|---|---|---|---|---|---|---|---|
| | ♌. | 3. ♎ | ♐. 6. | ♒ | ♈. | 69 | |
| | 639 | 693 | 16 | 700 | 647 | 716 | |
| | 642 | 696 | 639 | 689 | 650 | 722 | |
| | 633 | 685 | 638 | 697 | 634 | 721 | |
| | 23 | 25 | 642 | 696 | 24 | R. 714 | |
| | 641 | 679 | 633 | R. 691 | 642 | 24 | |
| R. | 650 | 682 | S. 13 | 21 | S. 648 | 724 | |
| | 642 | 22 | 644 | 682 | 643 | 710 | S. |
| | 634 | 690 | 648 | 684 | 6 | 721 | |
| | 24 | 692 | 643 | 24 | | 7 4 | |
| | 647 | 685 | 23 | 679 | | 719 | |
| | 632 | 25 | 0 | 682 | | 721 | |
| | | | | | | 21 | |

| 18 ♎ S. | | 27 ♐. S. | |
|---|---|---|---|
| 700 | | 634 | |
| 692 | | ♍ R. | |
| 691 | | 663 | |
| 21 | | 673 | |
| 681 | R. | 668. | |
| 696 | | 18 | |
| 692 | | 674 | S. |
| 684 | | 671 | |
| 24 | | 668 | |
| | | 675 | |
| | | 666 | |
| | | 658. | |

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## Tabula.

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♐𝔑.
634
646
635
646
𝔖.

14.
♊𝔖.
694
696
699
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689
19
679
682
𝔑.

69 𝔖.
7 8
725

8.
♒𝔖.
693 𝔑.

17
♍𝔑.
675
666
659
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672
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𝔖.

≏𝔑.
681 𝔖.

ℜ.

### Motus planetarum purus.

♄𝔖.
649
635
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639
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12
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♃𝔖.
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25
♂ℜ.
427
450
ℜ.441
444
24
432
439
447
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446
442
439
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☉ℜ.
347
342
ℜ346
349
19
343
332
346

333
23
𝔖.347
342
348
343
♀𝔖.
245
232
235
25
246
240
246
𝔖.18
246
235
☿𝔖.
131
142
135
133
23
147
142
148
𝔖.143
23
150
139

ℜ.
ℜ.
ℜ.

| | | | |
|---|---|---|---|
| ♄ | 650 | 626 | |
| S | 675 | 651 | |
| P | ℜ.700 | 𝔖676 | ℜ. |
| m | 725 | 701 | |
| ♃ | 550 | 526 | |
| e | 575 | 551 | |
| a | 𝔖.600 | ℜ.576 | 𝔖. |
| r | 625 | 601 | |
| ♂ ℜ. | 450 | 426 | |
| | 475 | 451 | |
| | ℜ.500 | 𝔖476 | ℜ. |
| n | 525 | 501 | |
| ☉ | 350 | 326 | |
| L | 375 | 351 | |
| P | 𝔖.400 | ℜ.376 | 𝔖. |
| V | 425 | 401 | |
| ♀ | 250 | | |
| Z | ℜ.275 | | |
| S | 300 | 𝔖. | |
| A | 325 | | |
| ☿ | 150 | 226 | |
| C | 𝔖.175 | ℜ.251 | ℜ. |
| n | 200 | 276 | |
| p | 225 | 301 | |
| ☽ | 50 | 126 | |
| R | ℜ.75 | 𝔖.151 | |
| I | 100. | 176 | 𝔖. |
| T | 125 | 201 | |
| | | 26 | |
| Grad.26.punctualia | | 725·51 | |
| | 𝔖 | 76 | ℜ. |
| | | 101 | |

## *De vario motu Planetarum, & interpretatione Tabularum.*

QVAMVIS in præſenti capitulo ſpecialis nobis tractatus habendus ſit de motibus Saturni & ſpiritibus eius, ac de operationibus in Steganographia per ipſos: ne tamen ſemel oportune dicta cogamur in quolibet capitulorum repetere: monendus lector ſtudioſus fuerat, vt eorum quæ in hoc ipſo capitulo dicimus, etiã in ſequentibus ſtudeat eſſe memor. Sunt autem ſingulorum planetarum varij motus, & in diuerſos alios omnes ſubtiliſſime partiuntur. Motus purus & proprius multiplex eſt, & varijs ſubtiliſſimis diuiſionibus variatur. Directus, retrogradus, mixtus & confuſus, tot ferme punctis varantur, quot à principio ſui motus in circulo diuelluntur. Quid dicam de coniunctione ipſorum planetarũ ad inuicem? Nam, ſicut Ptolomæus in Gentiloquio ait, centum viginti coniunctiones in ipſis planetis, videlicet binariæ 21. ternariæ 35. quaternariæ 35. quinariæ 21. ſenariæ 7. & ſeptenaria vna. Et de his ſuo loco dicemus. De cæteris autem motibus quãuis dare certum terminum non poſſumus propter infinitam diuerſitatẽ, quibus quotidie punctis creſcentibus aut minuentibus variantur ignorantes: ad plenum tamen, quantum nos obſeruare potuimus, inuenimus diuiſiones plus quã 300000. in quibus omnes huius artis operationes, quo ad effectum, ſæpe variantur. Et niſi quis valde expertus in omnibus his fuerit ſcieritque motus ipſorum planetarum medios perfecte, ac deinde minutiſſimas diuiſiones punctuales, quæ ex quartis, tertiis, ſecundis minutis & gradibus inęqualibus ſubtiliſſime diuiſis proueniunt: facile in veros errores incidet, & graue periculum vix euadet. Ad perfectam itaque huius ſcientiæ inſtitutionem tres tabulas ordinauimus: in quarum prima motum Saturni ſecundum quatuor partes tam diei quam noctis, proprium videlicet & purum, ad punctualem radicem reduximus, & ad verum aſcendenis cuiuslibet ſigni punctum ordinauimus. Incipientes à primo

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gradu Arietis puncto 641.♉♊& 69.totum Zodiacum in ſecunda tabula complexi ſumus. Deinde in eadem ſecũda tabula motum Saturni in quolibet duodecim ſignorum ad omnes quartas diei & noctis ita digeſſimus ad minutias, vt qualibet hora nobis gradu aſcendentis, in quo fuerit Saturnus ipſe, cognito, clare pateſcere poſſit radix ipſius punctualis, ſemel autem terminata calculatur alicuius quod noſtra ætas neſcio ſi vnquam pertingere poſſit, tabula denuo à capite ſui principij incipienda eſt. In tertia tabula ſeptenariam coniunctionem Saturni cum cæteris planetis, quæ vnica eſt, ad proportionẽ puncti reduximus; per quam omnes coniunctiones 120. facile ad punctum reducuntur. In eadem tabula purus motus planetarum omnium per punctualem principij cuiuslibet diuiſionem, progreſſionem & elongationẽ à puncto in quolibet motu cognoſcitur, ſi medius motus antea perfecte habeatur. Nã ſine cognitione medij motus impoſſibile eſt aliquem ad practicam huius ſcientiæ poſſe accedere. Rurſus etiamſi medium motum & verum ſimiliter perfectiſſime intelligas, nihil tibi ad huius ſcientiæ cognitionem proderit, niſi præſcriptas tres tabulas ad omnes punctos diuiſionũ in motibus planetarum à gradibus inæqualibus æqualiter ſumptos per minutias ſingulas ad integrum intelligas. Sed iam ad operationem procedamus.

Cognitis autem omnibus, intellectiſque perfecte his, quæ diximus, & auxiliante Deo, dicturi ſumus: cum volueris in hac profundiſſima ſpeculatione operari: in primis oportet te ſcire ortum exaltationem & occaſum omnium ſtellarum octauæ Sphæræ, per quas fit operatio: & quantum quælibet diſtet ab alia. Sunt autem Stellæ, per quas operamur ad nunciãdum ſecretũ quodcunque abſenti ſiue verbis ſiue ſcriptis & ſine homine nuncio, ſeptingentæ numero, quarum nomina, loca, ortus, occaſus, eleuationes, diſtantias, acceſſus & regreſſus in libro ſpeciali deſcripſimus, quos nimis ſtudioſum eſſet hic denuo inſerendo repetere. Itaque obſeruata ſtella in omnibus ſicut oportet, & cognito puncto aſcendentis in quo Saturnus eadem hora fuerit, ſi per ipſum fit operatio: diligentiſſime conſidera qualitatem motus ipſius

pſius, vtrum ſit directus an retrogradus, purus an mixtus, proprius an cum alijs impedimentis aſpectuum malorum coniunctus, diſcretus an confuſus. Deinde punctum principij motus in eodem ſigno tam ipſius Saturni quam cæterorum planetarum ei coniunctorum ex tabulis communibus, & his quas præmiſimus, ſubtiliſſime & proprie calculatum ſcribe in charta munda: & quantum ſit progreſſus, quantum eleuatus, quantumue depreſſus, diligenter obſerua. Hoc idem facies in cæteris planetis, Saturno vel illi, per quem fit operatio, coniunctis. Simili modo diligentiſſime obſerua, quo aſpectu ſe mutuo planetæ aſpiciant, an △ □ ☌ vel ⚹. Quia in ipſis latet huius operationis maxima vis. Item ante omnia obſerues, in qua quarta ſit Saturnus non ſolum quo ad diem aut noctem, ſed etiam quo ad ſignũ in quo eſt, & quo ad annos à principio mundi, quando fuit in domo ſua primo creatus: quia omnia iſta ſunt neceſſaria. Et nota, quando Oriſiel angelus Saturni regit mundum in ſuo ordine, quod regimen ducet annis 354. menſibus quatuor. Tunc omnis operatio huius profundiſſimæ ſcientiæ, quæ pertinet ad opera Saturni, & quæ fit per eum facilis eſt, & ſine magno labore perſpicuum conſequetur effectum. Et ſimile de cæteris planetis eſt obſeruandum. Quicunque ergo, cognitis principiis huius artis, ſine difficultate voluerit operari per eam, per illum planetam operetur, cuius angelus principalis iſto tempore orbem gubernare facili calculatione inuenitur. Igitur, calculatis diligentiſſime omnibus, proceſſurus ad operationem, obſerua, quis angelus Saturni præſit illi quartæ diei aut noctis: & nomen eius ſcribe cum nomine ſtellæ, per quam vis operari, quam te videre neceſſe eſt. Omni autem tempore ſtellas tibi neceſſarias videre poteris, arte quam tradidimus, ſiue in die ſiue in nocte. Deinde ſcribe in eadem chartula cætera, quæ ſcis ſecretiſſima, cum encauſto ad hoc noſtro more præparato, ſicuti ſcis. Poſtea pone ſchedulam ipſam, quam ſcripſiſti, ante te ſuper menſam & ſcribe in aliam chartam mẽtis tuæ cõceptum, quod vis ſcire abſentẽ: & inuolue has duas ſchedulas ad inuicem, & pone in loco eminentiori ante te ſuper menſam aut pulpitum. Et dic coniurationem ad Spiritum, per quem operaris, ſibi appropriatam. Aut ſi malueris ſine ſcriptis omnino nunciare ſecretum per Spiritum, vel ſine Spiritu, in tuo arbitrio ſit poſitum. Eiuſdem namque operationis eſt, cum Spiritu vel ſine Spiritu ſecretum nunciare amico, paucis alteratis, ſicut ſuo loco dicemus. Iam differentia operationum Saturni & Angelorum eius ſecundũ quatuor quartas principales cum coniurationibus vnicuique per ordinem appropriatis componemus: quibus vtendum eſt, cum per Spiritum nunciatur arcanum.

## *De primo Angelo Saturni; qui eſt principalis, & vocatur Orifiel, qui primam quartam Saturni obſeruat.*

PRIMVS & principalis angelus Saturni, ſicut in præcedentibus diximus, vocatur Orifiel, qui cum cæteris angelis planetarum in ordine ſuo orbem regit annis 354. menſibus quatuor. Hic habet primam partem tam in die, quam in nocte: & per eum fit operatio ab ortu Solis in die, & ab occaſu Solis in nocte, vſque ad tertiam horã incluſiue in omnibus, quæ ad Saturnum pertinent, & in eius die ac nocte, ſicut diximus. Cum itaq; in prima quarta Saturni aliquid volueris nuntiare abſenti ſine verbis & ſine literis: tum Spiritus Saturni non alius, quam Orifiel, tibi vocandus eſt: quia per eum poteris omnia nunciare perfectiſſime. Inprimis conſidera, in quo ſigno ſit iſte Saturnus, & in quo gradu, & an ſit directus vel retrogradus, & quibus planetis ſit coniunctio. De primo ponamus exemplum: Ecce Saturnus iam eſt in 25. grad. Tauri, die 28. menſis Aprilis anni præſentis, qui eſt Domini 1500. Nunc itaque ducamus 25. per 25. & fiunt 600. hos diuidamus per quatuor quartas æquales: & manebunt cuili-

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cuilibet quartæ 150. cõpleamus omnes gradus Saturni in ſigno Tauri & erunt 30. Ducamus aũt 3. per 25. in toto, & fiũt 750. Reijciamus quatuor gradus ſuperfluos à medio tertiæ, quartæ & remanebunt 650. Accipiamus nunc punctum motus Saturni ex tabula ad præſentem diem & horam: & ſcire poterimus, quis ſit ortus, eleuatio & occaſus Angeli Orifielis cum Saturno in prima quarta: quibus cognitis, facilis erit operatio noſtra.

Tabula.

| 𝔖. *Hora 1.* | ℜ. *Hor. 2.* | 𝔖. *hor. 3.* | ℜ. *grad.* | ℜ. *punct.* | 𝔖. *hor. 1.* | |
|---|---|---|---|---|---|---|
| 640 | 635 | 22 | 25 | 634 | 632 | |
| 642 | ℜ.646 | 𝔖.647 | ℜ. 3 | 646 | 23 | |
| 634 | 25 | 646 | 2 | 𝔖.648 | 𝔖.640 | ℜ. |
| 646 | 640 | 632 | 1 | 632 | 650 | |
| 635 | 646 | 634 | 4 | 639 | 644 | |
| 646 | 642 | 12 | 1 | 647 | 639 | ☿ |
| | | | 5 | | | |

| | ℜ. *hor. 2.* | | 𝔖. *hor. 3.* | | ℜ. ♉ | |
|---|---|---|---|---|---|---|
| | 632 | | 632 | | 650 | |
| | 640 | | 640 | | 640 | |
| ☿ | 24 | 𝔖. | 633 | ℜ. | 646 | 𝔖. |
| | 647 | | 632 | | 639 | |
| | 638 | | 632 | | 650 | |
| | 639 | | 640 | | 626 | |

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His diligentiſſime conſideratis, Orifielem Angelum Saturni conſtat eſſe ſeparatum à Saturno 25. gradibus, & 15. minutis: & eſt ad Orientem, à primo puncto motu Saturni 625. gradationibus diſtans, à fine motus 25. minutis. His cognitis, fac imaginem ex cera, vel pinge in chartam nouam figuram Orifielis in modum viri barbati & nudi, ſtantis ſuper taurum varij coloris, habentis in dextra librum, & in ſiniſtra calamũ: quem dum facis, dic: Fiat hæc imago magni Orifielis plena, perfecta & apta nunciare mentis meæ ſecretum N. filio N. amico meo ſecure, fideliter & integre, Amen. Scribe in fronte nomen tuum cum encauſto ex oleo roſarum temperato, & in pectore nomen amici tui abſentis dicens, Hæc eſt imago N. filij N. cui per Angelum Saturni Orifielem nunciatur mentis meæ conceptum, Amen. In fronte imaginis ſcribe Merion & in pectore Troeſda. Deinde coniunge ambas imagines ſimul, dicens: In nomine Patris & Filij & Spiritus ſancti, Amen. Audi Orifiel princeps Stellæ Saturni, & per virtutum omnipotentis Dei adiuro te, auſculta: pręcipio & mando tibi per virtutem iſtius imaginis tuæ, vt nuncies N. filio N. hanc intentionem meam (explicetur intentio) quantocyus ſecure, ſecrete & fideliter, nihil obmittens eorum, quæ eum volo ſcire, & quæ tibi commendaui. In nomine Patris & Filij & Spiritus ſancti, Amen. Deinde inuolue ipſas imagines ſic coniunctas ſimul panno mundo loto cum aqua albiſine, & pone eas in vas mobile, quod appellant ſapientes Indiæ *pharnat alronda*: & cooperi illud ſuperius diligenter cum corio raſo, ac pone in introitu alicuius habitationis clauſæ, vbicunque volueris, ad ſpacium 24. horarum: & ſine omni hęſitatione tuum deſiderium intra illas 24. horas perfecte adimpletur: ſcietque amicus tuus abſens intentionem in omni forma perfectiſſime, ſicut eam ſuper imaginem dixiſti (quantumcunque prolixa fuerit) & quicquid illum ex te ſcire volueris, ſciet in illis 24. horis perfecte & ſecretiſſime: ita quod nunquam in æternum aliquis homo poterit hoc percipere aut ſcire ſine voluntate tua aut amici tui. Et eſt magnum ſecretum, quod nullus ſapientum ante nos literis commendare auſus fuit. Amicus autem ille tuus ſi quid te

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ſcire voluerit ex ſuis negotiis: cum eodem ſpiritu te poteſt facere certiorem intra idem ſpacium 24. horarum: modo ſit in hac arte bene perfectus. Tu autem, 24. horis elapſis, leua imagines de loco, in quo poſitæ ſunt: & repone eas, quia omni tempore Orifielis per eas operari potes non ſolum ad illum amicum tuũ, ſed ad quoſcunque alios, mutato duntaxat nomine ipſius amici in illius nomen, quem volueris aliquid ſcire. Et nota, quod non oportet ipſas imagines depingi pulchras aut curioſas: ſed quantumcunque ſimplices fuerint, nihil refert: modo habeant aliquam ſimilitudinem proportionatam, ita vt imagines hominũ eſſe cognoſcantur. Qui autem eas pulchre depingere voluerit & poterit: nihil impediet, nec prodeſt.

## *De ſecundo Angelo Saturni, qui eſt primus ſub Orifiele & vocatur Sadael, præſidens ſecundæ quartæ Saturni.*

SECVNDVS Angelus Saturni vocatur Sadael, qui eſt primus ſub Orifiele in ordine conſtitutus, & habet ſecũdam partem poſt ſuum principem, tam in die quam in nocte, in operibus & temporibus Saturni: hoc eſt, quartam, quintam, & ſextam horas inæquales. Cum itaque in his tribus horis aliquid nunciare volueris ad amicum abſentem in viginti quatuor horis, ſine literis, ſine verbis & ſine nuncio: fac id per omnia & ſingula, quę in operatione præcedenti diximus: & obſerua punctum ſecundi motus Saturni in gradibus ſuis ad ſignum, in quo planeta ipſe mouetur, & qualis ſit motus, & vbi ſit Spiritus mouens aſtrum, quantum receſſerit, & quantum eleuetur à centro ſui motus, quantumcunque diſtet à puncto quolibet totius circuli ſiue ſphæræ. Ad horum ſcientiam conſequendam eſt tabula hæc.

Hora

| ℜ. Hora 54. | 𝔖. hora 5. | ℜ. hora 6. | 𝔖. hora 4. | ℜ. horas. | 𝔖. hora 6. | |
|---|---|---|---|---|---|---|
| 669 | 660 | 634 | 673 | 655 | 660 | ☿ |
| 675 | 671 | 24 | 663 | 667 | 651 | |
| 654 | 𝔖. 661 | ℜ. 666 | 𝔖. 659 | ℜ. 658 | 𝔖. 675 | ℜ. |
| 675 | 657 | 667 | 23 | 18 | 69 | |
| 25 | 671 | 674 | 672 | 6 3 | 6 3 | |
| 670 | 664 | 667 | 657 | 675 | 23 | |

| ℜ. hora 4. | 𝔖. hora 5. | | |
|---|---|---|---|
| 658 | 668 | | ℜ. |
| 660 | 663 | ℜ | |
| 667 | 𝔖. 659 | ☿ | œ |
| 657 | 556 | | |
| 665 | 653 | 𝔖. | |
| 662 | 652 | | |

Loco angeli Sadaelis ex conſideratione ſtellæ fixæ ad pũctum motus Saturni inuento, fac duas imagines (eo modo, quo diximus in operatione præcedenti) Orifielis cum inſcriptionibus, conteſtationibus & alijs ſingulis, quę ibi dicta ſunt. Quibus completis, pone ipſas imagines ſuper quinque ramuſculos herbæ thraſnote extra domũ in loco ſecuro & ſecreto, & dic ſuper eas: In nomine + patris & + filij & + Spiritus Sancti, Amen. Sicut iſtas duas imagines Sadaelis angeli & N. filij N. amici mei ſimul coniunctas ſuper hos quinque ramos mobiles poſui; ita tibi Sadael in virtute Orifielis principis tui magni præcipio, vt mentis meæ ſecretum, quod tibi explicando commiſi, ſine mora ad notitiam præfati perferas amici. His dictis dimitte ibidem imagines per 24. horas; & fiet quod voluiſti: ſcietque amicus tuus omne quod ſuper imagines dixiſti, perfectiſſime ac ſecrete. Item ſi volueris de aliquo abſente ſcire, quomodo valeat, & verum ſtatum eius in 24. horis: quantumcunque longe ſit, iſto modo ſcire poteris. ET OMNIA QVÆ FIVNT IN MVNDO, CONSTELLATIONE OBSERVATA, PER HANC ARTEM SCIRE POTERIS.

*Sunt cruces rubræ*

NB.

## *De tertio Angelo Saturni, qui eſt ſecundus ſub Oriſiele, & vocatur Pomiel, præſidens tertiæ quartæ Saturni.*

TErtius angelus Saturni vocatur Pomiel, qui eſt in ordine ſecundus ſub Oriſiele, principali angelo Saturni: præſidet horæ Saturninæ ſeptimæ, octauæ & nonæ, tam in die quã in nocte, in omnibus, quæ pertinent ad operationem Saturni. Locum eius, quoniam cum ſuo mouetur ordine ad ſtellas fixas 25. gradibus ab Oriente, per tabulas diſpoſitis ſuis horis, ita inuenies.

| 𝔖. *hora 7.* | | ℜ. *hora 8.* | | 𝔖. *hora 9.* | | ℜ. *hora 7.* | | ℜ. *hora 9.* | |
|---|---|---|---|---|---|---|---|---|---|
| 694 | | 685 | | 684 | | 698 | | ☿ 685 | |
| 700 | | 696 | | 12 | | 688 | | 676 | |
| 679 | | 686 | 𝔖. | 691 | ℜ. | 684 | 𝔖. | 700 | 𝔖. |
| 700 | ℜ. | 682 | | 692 | | 24 | | 694 | |
| 24 | | 696 | | 699 | | 697 | | 688 | |
| 695 | | 689 | | 692 | | 682 | | 18 | |

| 𝔖. *hora 8.* | | 𝔖. *hora 7.* | | ℜ. *hora 8.* | |
|---|---|---|---|---|---|
| 680 | | 683 | | 693 | |
| 693 | | 685 | | 688 | |
| 683 | | 692 | ℜ. | 684 | 𝔖. |
| 23 | ℜ. | 682 | | 24 | |
| 698 | | 690 | | 0 | |
| 700 | | 687 | | 677 | |

Motu Saturni certificato, & inuento punctuali loco Pomielis, fac duas imagines, per omnia, ſicuti diximus.

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SPANHEIMENSIS.

Monrij Seon.

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F:W:S:

C: J: S:

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## PROEMIVM IO. TRITHEMII.

ANtiquos Philoſophos artis & naturæ, qui reperiſſent ſecreta ad prauorum hominum ne deuenirent notitiam variis occultaſſe modis atque figuris ſapientum eſt opinio. Moyſen atq; Iſraëliticę gentis famoſiſſimum ducem in deſcriptione creationis cœli & terræ ineffabilia ſecretorum myſteria verbis apperuiſſe ſimplicibus, doctiores quoq; Iudęorum confirmant. Diuus inter noſtros eruditiſſimus Hieronymus tot penè in Apocalypſi myſteria latere dicit quod verba, Græcorum ſapientes præterea non parvæ apud ſuos æſtimationis qui fabulis conſcribendis operam nauãtes, aliud imperitis atque aliud ſapientibus vnius narrationis ſerie prudentiſſima ratione tradiderunt. Hos ego ſapientiæ ſtudioſiſſimos amatores, etſi propter ingenij tarditatem imitari nequeo: admirari tamen & qua poſſum induſtria legere non obmitto, quatenus dum illos magna præ cæteris hominibus lucubraſſe conſidero: Ventrem memoriæ vacuum, ſcientiæ quaſi micis quibuſdam de menſa diuitum philoſophorum cadentibus, vtcun-

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que valeam ſaturare. Nec me penitus vt reor fefellit opinio, quoniam & multa, quæ neſciui per continuum laborem legendi didici, & aditum cogitationibus meis ad ampliora rerum ſecreta perquirendum variis modis reſeruaui. Quanquam vero non ſum tantæ vel eruditionis vel induſtriæ, vt veterum me ſapiētum modum illum ſecretum, quo in occultanda maieſtate Philoſophiæ vſi ſunt, apprehendiſſe audeam profiteri, modos tamen quoſdam non ſpernendos, vt mihi videtur, occultè & prorſus ſine ſuſpicione aliqua ſcribendi & occultādi, quodcunq; volueris, excogitaui, quos ad inſtantiam ſereniſſimi Principis D. Philippi, Comitis Palatini Rheni, Duciſque Bauarię, ac Romani Imperij Principis Electoris, Philoſophorū ſapientiſſimi Mecænatis, quo mihi nullus dignior viſus eſt, literis tradidi, & in ſubiectum volumen, non ſine ingenti labore comportaui. Ne autem hoc magnum ſecretum in aures imperitorum aut prauorum hominum deueniat, Lector quicunque futurus es, per nomē Dei IEHOVA ineffabile, ac per ſanguinē Domini noſtri Ieſu Chriſti ſaluatoris fidelium animarum moneo, rogo, & adiuro, vt hanc ſcribendi ſciētiam nulli pandas indigno, impudico, carnali, ſeni malitioſo, quoniam multa mala per eam fieri poterunt,

inter

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inter homines, adulteria, fornicationes, conſpirationes, homicidia, & traditiones, ſi, quod abſit, manifeſtata fuerit. Nam ſicut bonus & honeſtus homo voluntatis ſuæ ſecretum alteri artem ſcienti quoties neceſſarium fuerit pro vtilitate priuata, vel communi ſecure absque aliqua ſuſpicione cujuscunque notificare poteſt & exprimere, ſic peruerſus, impudicus, & carnali amore cæcatus, voluptatis ſuæ conſentaneæ perſonæ quantumcunque impudice turpiter & libidinosè ſuum malum deſiderium per honeſta & pudica & ſancta verba determinãdo locum, tempus, & modum conueniendi, quam latiſſimè potuerit abſque ſuſpicione aliqua ſignificare. Nec erit vlla iam inter coniugatos deinceps ſecuritas: dum fœmina voluntatem amatoris ſui malam ex ſcriptis optimis marito cernente, ac verba ſanctiſſima collaudante, ſine mali ſuſpicione facillime poteſt intelligere, & quicquid amaſiã ſcire volueris, Latinis verbis quantumuis fuerit indocta, viro mirante, ac nuncium, quod poſſibile eſt, perferente remandare, Enimuero ſi hæc ſcientia in notitiam Reipubl. deueniret, totus ordo turbaretur, fides periret publica, literæ, inſtrumenta, ſcripturæ omnes, ipſiq; hominum ſermones in ſuſpicionem grauiſſimam verterentur. Nemo iam literis quan-

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tumcunque bonis, ſanctis ac honeſtis deinceps crederet: nullus epiſtolis adhiberet fidem, quantum libet ſancta & pudica verba fuerint, ſemper dolus, fraus, & in ore mala deceptio ſubeſſe putaretur, fierentq́; homines ad omnia timidi, & non minus ad ſermones mutuos, quã ad literas quaſlibet ſuſpicioſi. Sed obiiciat mihi, aliquis dicens: Si hanc tuam ſcientiam volebas eſſe occultam, cur eam literis commendare voluiſti? Huic ego, ſi reſpondendum fuerit, dico, quia optimo Principi hanc occultare ſcientiam, nec debui nec potui, per quam cliẽtes ſuos (de quorũ ſum ego numero) à multis periculis valeat, ſi caſus acciderit, liberare. Poteſt enim per hanc ſcientiam mentis ſuæ conceptum, ſuis, quibus voluerit, occulte vel manifeſte, ſecure innoteſcere, & nullius ſcientiam, penitus in cõtrarium formidare. Quicũq; autem per hanc artem aliquid ſcribere voluerit, modos, ſigna, & proportiones ſingulorum diligenter obſeruet, quæ ſi cõſiderare neglexerit, facile eorum quæ ſcripſit, & ipſe poterit obliuiſci. Sed nunc ad demonſtrationem, Domino adiuuante, procedamus.

# MODVS PRIMVS OCCVLTE ſcribendi fit per ſingulas primas literas dictionum ſingularium: cuius hoc ſignum I.

*PRimus itaque modus occulte ſcribendi eſt talis: Cum volueris aliquid ſcribere ad amicum ſecrete, vt nemo tuam intelligat voluntatem, præter eum cui ſcribis, tunc accipe quamcunque volueris narrationem Latinam quam non neceſſe ſit occultari, cuius dictiones omnes ſic ordina, quatenus prima cuiuslibet dictionis literæ verbum reddant, quod volueris, quemamodum in ſubiecto argumento vel exemplo te docebo, verùm iſte modus non ſatis eſt tutus, quia facile ab induſtrio homine poſſet deprehendi, ſicuti ſæpius expertus ſum. In legendo quidem facilis eſt ſed cum difficultate ſcribitur, quia laborioſum eſt dictiones ad propoſitum conuenientes ſemper in promptu habere. Huius autem modi ponamus exemplum, cuius textus apertus Latinus, tenor vero ſecretus Teutonice inueniatur conſcriptus, videlicet:*

## Exemplum primi Modi.

*LVcidum iubar æternæ beatitudinis excellentiſſ. Rex, gubernator & tutor robuſtiſſime vniuerſorum virtuoſe viuentium, exulum refugium debitum, virtus, vnanimitas, vinculum omnium, lætitia lugentium, exultatio ſancta triſtium, virtus fragilium, nutritor egentium, ſalusque tribulatorum, miſerorum adiutor, nobilium triumphator, adminiſtrator gratiarum, guberna & rege vitam ſeruorum tuorum, ſanans infirmitates noſtras, ſaluator omnium, decus viuentium animarum, lucidiſſimum lumen, eſurientium refugium, benigniſſime amator ſeruorum tuorum, virtutem æterne remunerator, mitis animarum glorificator, ſeruientium tibi, viuifica nos Domine vt*

*moribus*

*moribus bonis decorati iugiter exultemus. Fortitudo vera nos fortifica, vt nitore ſanctitatis efficiamur reuocati. Adiuua nos Deus æterne redemptor. libera amatores nominis tui, peccatum omnibus remitte, tentationes extingue nocentibus, vitam virtuoſam amoremq; rectitudinis tribue exorantibus nobis, Deus altiſſime vere viuificator infirmantium; lumen lugentium exaudi nos, vt vitam iuſtam rectamq; mereamur iugiter tenere, viuifica nos ſaluator & rex miſericordiſſime, glorificator eſto, Zelantes veritatem, gaudeamusque æterni regni ſublimati, conſerua humiles, indulge novas, extermina nocentes.*

## Tenor ſupradicti occultus.

Lieber Getrewer/du wölleſt auff nechſt Montag gerüſt ſeyn/ſo du aller beſt vermagſt/vnd vmb die 5. vnſer an der Landpforten warten/da wöllen wir mit vnſerm Gezeug erſcheinen/rc. Et ſic conſequenter quãtum volueris.

## Cautelæ obſeruandæ.

*Obſeruandum verò quod ſupradictus modus, ſicut diximus, non ſatis eſt tutus in rebus arduis, quia mox vt aliqua inceperit de literis haberi ſuſpicio, facile ſecretum ab aſtuto poterit deprehendi. Sequentes itaq; modi, ſunt tutiores, vt patet. Simul obſeruandum, ſi iſto vel aliis modis alicui ſcribis, non ſatis in Latina lingua erudito, vt verba non diuidat, ne vnum exiſtimes duo puncta ſi volueris: completo quolibet ſecreti tui verbo, vt ſententia textus exterioris completa facias virgulam ſic, vel è converſo vt libet, tutius tamen videtur, vt nec puncta nec virgulæ fiant, & ſit non in verbo ſecreti, ſed raro periodi ſignum cuiuslibet modi, nec ſuper primam literam nec poſt vltimam pone, quemadmodum feci ſuperius in occulto tenore.* Lieber Getrewer/rc.

Extenſio

## Extenſio huius modi primi.

*Modus ipſe primus ſecrete ſcribendi ſicut & cæteri pene omnes multiplici diuerſitate poteſt variari, Ita vt is, qui ſupradictum ordinem ſecretandi perfecte intelligit, alios ex eo inſerendos modos aut vix aut difficulter poſſit percipere. Poteſt enim vnusquiſq; ad ſuum libitum hunc modum ſimul vt reliquos variare. Videlicet vt prima linea ſecreti ſit conſcia, ſecunda non, vel ſi iſta fuerit, illa non ſit, & ſic conſequenter occultator ſecretorum, prout voluerit, vtatur alternis lineis vel totis vel dimidiatis à principio literarum ſuarum vſq; ad finem deſcendendo, vel à fine aſcendendo ad principium. Adde etiam, quod ab vtroque latere deſcendentes & aſcendentes alterum ſecus ſententias ſuas occultare poteſt tam variis tamque diuerſis modis, vt in enodandis his Oedipo opus ſit. Mei autem propoſiti nunc eſt primos ſimplices ſcribendi modos oſtendere, & his qui digni & idonei ſunt multa ſcire, occaſionem tribuere, qua valeant ex minimis maxima elegantius cogitare.*

## Modus ſecundus alternis dictionibus, prudenter variatus in omni lingua facilis & tutiſſimus.

*Secundus autem modus ſine ſuſpicione occulta ſcribendi eſt, vt dictiones narrationis textus in aperto propoſiti alterna poſitione varient: Ita videlicet vt cum prima dictionis prima litera intentioni occulta teſtimonium perhibet, ſequentis verbi litera prima ab officio ſecreti muneris vacet. Poſtquam 3. non ſit à miniſterio vacua, quarta manet ocioſa, & ſic conſequenter, ſemper dictiones alternatis vicibus mixta ſecreto deſeruiant, & publica orationi congruentes ab occultorum ſignificatione prudenti ordine recedant, & iſte modus in omni lingua mundi facilis continet & ſatis ad nunciandum qua volueris ſecreta mihi tutus eſſe videtur, cuius exemplum tale eſt.*

## Exemplum ſecundi modi.

*Libera nos Ieſu dulciſſime, extrema ſalus beatorum ſpirituum, & noſtros reatus indulge, gemituſq; pauperum exaudi, mitiga tribulationes noſtras, renoua vetuſtatem morbos vitiorum ſana, virtutes tribue, exules ſuſcipe, reoſq; abſolue. Bone Ieſu, remitte miſericorditer exceſſus quoslibet no-*

*ſtros, quoniam grauiter peccauimus & ſæpe relapſi ſumus: dulciſſime ſaluator Ieſu Chriſte ſalua nos, benignus eſto rogantibus Ieſum, & nos famulos tuos ſupplices conſerua, homines ſumus ameniſſime Ieſu, iuſtitiæ normam tranſgredientes miſericorditer, crue nos tu altiſſima virtus, quoniam vita noſtra aſſiduæ infelicitate ſubiecta, corrumpitur. Miſerere noſtri Ieſu Chriſte ſaluator piiſſime, reſpice humilitatem fidelium animarum, & ne permittas diutius nos errare in luto ſecuritatis tentationis pernitioſiſſimæ in amori ſicuti male turbati, verſamur, vitiis dediti, noſtram paruipendimus ſalutem, mox euocandi ad rationis examen. Benigne creator eſto propitius famulis tuis, & quam ocyus libera nos, decepit nos vanitas mundi, viam namq; veritatis nos deſeruimus, & dulciſſimum lumen animarum luto infixos erue, quoniam ſalus noſtra tu es, in tuoq; nomine ſaluabimur, gaudium indeficiens & ſempiterna fœlicitas, tu es noſtra vita, ſanctorum gloria, angelorum lætitia, ſocietas iuſtorum perfectiſſima, creator, ſaluator humani generis, Benigniſſime Ieſu exaudi nos humiles ad te clamantes, libera nos de præſenti & futuro naufragio, vt ſine fine vivamus, vtinam reſpicias nos miſerabiles ſeruos tuos exulantes, qui redemiſti nos, zelati ſumus vias tuas. Conſerua nos omnipotens Deus maieſtas infinita, miſeratio incircumſcripta, eſto protectio noſtra perpetua, Amen.*

## Tenor ſupradicti occultus.

**Lieber Getreuwer/ Bringer dieſes Brieffs hat etwas mißhandelt/ iſt vnſer Befehl/ du wöllſt jn gefänglich behalten vff vnſer zukommen/ ꝛc.**

## Exemplum Secreti Latini.

H*Umanæ ſalutis amator, qui creauit omnia, nobis indixit obedientiam mandatorum, cui omnes tenemur obedire & obſequi. Præmium ſanctæ obedientiæ erit ſempiterna fœlicitas timentibus Deum. Chriſte obedientiam in omnibus imitari ſtudeamus, vt vitam æternam promiſſam nobis mereamur ingredi cum angelis per miſericordiam Dei. Agamus pœnitentiam dum poſſumus, tempus vitæ eſt breuiſſimum, cito mors imparatos offendet, repente negligentes conſumet. Iudicii animas tranſmittet, in pœnitentia agenda fratres non tardetis, velociter enim ad vos mors veniet, quem* *nemo veſtrum diu euadere poteſt. Dies ergo veſtros tranſeuntes conſpicite, pœnitentiam inchoate cum tempus habetis, ad quid diutius negligitis. O mors rerum horribilium terribiliſſima, quam velociter nos miſeros conſumis veſter incolatus breuiſſimus eſt iudicio obnoxius, mors omnes ex animi ſubmittit. Exaudi nos Chriſte piiſſime, Saluator, nobisq; pœnitere cupientibus eſto propitius, concede nobis timorem & amorem tuum benigniſſime redemptor, indulgentiam peccatorum ſupplicantibus tribue, alme creator generis humani exaudi nos, veniam nobis tribuens ſcelerum. O Pater miſericordiſſime eſto nobis miſericors, infirmitatem noſtram adiuua clementiſſime. ſuccurre miſericorditer infirmis animabus noſtris, quoniam tui ſumus. Pater indulgentiſſime animabus fidelium requiem concede, angelis coniunge timentibus te adeſſe digneris.*

## Tenor ſupradicti occultus.

Hac nocte poſt duodecimam, veniam ad te circa ianuam, quæ ducit ad ortum, vbi me expectabis, age vt omnia ſint parata.

## Tertius modus eſt alternis dictionibus ita vti, vt prima ſemper vacet à ſignificatione ſecreti.

*TErtius modus occulte ſcribendi ex præcedente, vt ita dixerim, oritur, in quo dictiones ad miniſterium ſecreti alternis vicibus vt ſupra variantur, hoc tamen obſeruandum eſt, vt prima narrationis dictio nihil ad ſecretam intentionem conferat, ſimpliciter & vltima completa ſententia ſeu verbo ſecreti in fine vacet vna cum ſequente, quæ alterius verbi præcedit exordium. Et iſte modus tutiſſimus non facile á neſciente, artem deprehenditur, & huiusmodi ponemus exemplum.*

## Exemplum tertij modi.

*OMnes morimur, quoniã omnes mortaliter reatũ noxæ generalis ſimul edimus, nemoq́; viuit nõ moriturus, omnes breui ſepeliemur, originali delictũ baptiſmus indulſit, quotidiana agenda pœnitentia. Manet autẽ mors corporis quatenus humilitati Deum timeamus, qui eripuit nos peccando vitã amiſimus, virtuoſe conſeruando iterũ diuino lumine viuemus. O Ieſu rex*

*I. in naturali Alphabeto valet 9.*

*cælorum reſpice humilitatem noſtram, tua miſeratione viuimus. Indulgentiam morte tua percipientes. Heu cur non cum humilitate collaudamus creatorem noſtrum miſeri, qui peccata noſtra humilitate proprio & redimens ſanguine deuiantes bonis, æterna vita donauit nihil merentes. Ecce baiulans crucē Ieſus moritur. O dulciſſime ſaluator Ieſu quid retribuam tibi, Ieſus ſine peccato innocens pro nobis moritur. Quid faciemus cum venerit ad rationis examen, veniet condignam reddere mercedem vnicuiq; ſuorum commiſſorum operum, eruntq; ibi nuda omnia, ac tranſibit aliquid innumeratum, cuius eſt horrendum iudicium. Ergo viuentes pœnitentiam facite ſalutarem, quoniam diſtricti iudicij examen nequaquam mutari poteſt, terge fletibus crimina. Eleemoſynis pauperum lacrymas ſubleua, Deo ſemper eſto deuotus, diuina bonitas crimina indulgentia ſuperat. Ergo dum tempus eſt pulſa miſericordiam, pulſa pœnitendo. Eſto gratus morti eius qui redemit te, inuoca eum cum ſancta humilitate caſto timore ſuffultus, Amen.* Ioannes Trithemius.

## Tenor ſupradicti occultus.

**Morgen vmb 8. wil ich mit 400. Pferden bey dir ſeyn für Creutzenach vff dem Feld bey dem Gericht/ ꝛc.**

## Quartus modus ſemper prima dictione in aperta narratione à ſecreto vacante duas mox occulto ſeruientes recipit, & verbo completo ſimiliter vnam vacantem adiungit: ita videlicet, vt verbi ſequentis prima dictio à ſecreti ſignificatione ſit vacua, quemadmodum & in tertio modo diximus obſeruandum eſſe.

I*Ste autem modus ſicut & cæteri in alios multos & varios mutari poteſt, de quibus dicere per ſingulos nullo modo eſſet poſſibile, id tamen de iſto ponamus exemplum, in quo labor non erit modicus, niſi ipſius modi qualitas diligenter fuerit conſiderata, in qua ſemper poſt vnam vacantem dictionem,*

*dua*

*duæ ſequenter valentes. Duo enim vacantes ſolum in fine verbi myſterij per duo pariter completi ponuntur, ſicut patebit.*

## Exemplum Quarti.

*PAſſio Ieſu Chriſti genus humanum viuificans, cuius vita innocenter afflicta liberauit nos ab omni calamitate quoniam huius humilitatem ſaluabitur in neceſſitate, ſed deturbabuntur vitioſi, eritq; mors bonorum copioſa. Laudem C. I. dicamus, qui animas noſtras redemit: Gratias agamus ergo noſtro redemptori pijßimo, qui omnes redemit qui Tyrannidi erant ſubiecti, nomen ejus benedictum laudauerunt omnes, & pœnitentiam faciamus de exceſſibus noſtris, quotidie curemus virtuoſe viuere in amorem redemptoris, cuius timor mundat conſcientiã Iuſtificans nos ſuauiter, emendemus vitam noſtram cum deuotione lugentes, quatenus ad iuſtitiam conuerſi ſolutionem mereamur peccatorum in charitate & humilitate iugiter perſeuerantes, non deficiemus, Ioh. Trith. Abb.*

*L. in Alphabeto naturali valet 11.*

## Tenor ſupradicti ſecretus.

**Ich wil noch Heint vmb 11. an der Pforten klopffen/ wart mein/vnd laß mich ein/ꝛc.** & ſic de reliquis.

## Modus quintus prima vacante per 2. ſignificantes procedit quodlibet vacante alterno concludit.

*QVintus modus non multum quarto diſſimilis prima vacante per duas ſignificatiuas ex more procedit, ſecreti cuiuslibet verbum vna vacante concludens ſiue æqualium ſemper duæ ſignificatiuæ dictiones vna vacante clauduntur, ſin res in æqualium vltima ſignificatiua ſolitaria inter duas ſtabit vacantes, huiusmodi quoq; ponamus exemplum.*

## Exemplum Quinti.

*IVſte viuentes fœlicitatem conſequētur, nulla exaltabit virtus alibi quam humilitas, ſola niſi temeritas condemnabit. Si fœlicitates requiris amorem, iuſtitiam tene, & altißimam gloriam conſequeris, ſemper Zelator veritatis eſto, noli amare mendacium, corrumpit honeſtatem pudicam, tempe-*

*rantiam diſſoluit. Fuge vanitatem mundi, quoniam breuiſſima eſt. Amator eſto Ieſu Chriſti noſtri ſaluatoris clementiſſimi. Cole virtutes, vitia fuge, innocentiam caue, & in corde ſanctam humilitatem cuſtodi. Saluatorem animarum noſtrarum dilige, cuius dilectio eſt vita manens perpetua. Contemne gaudia repente tranſitura, ama beatitudinis futuræ æternitatem nobis promiſſam. Caue ſemper inſidias hoſtis antiqui, cuius veneni nocumentum facile deuincit humilitas. Eſto vigilans, vt ſæuitia arguti hoſtis non perimat, quoniam ipſe ſemper vigilat, cuius Zelus impiiſſimus vehementer timendus. Cordialiter Deum ama, ipſe ſemper manet. Amor ſeculi cito conſumitur, honor, laus, cæteraque omnia ſubito terminantur. Malus Zelus via damnationis. Homo ſuperbia tumidus mortalium vermium remorſum patietur, miſer & infœlix nunquam liberabitur. Homo ſuperbus omnium peſſimus ardebit ſine intermiſſione, & nunquam gloriam fœlicitatis æternæ conſpiciet, cum Dæmonibus extra proiicitur, cruciatur, nunquam liberandus. Ergo væ nobis ſuperbis æterno ſupplicio damnandi tenebræ & horror replebit vos. O vanitas vanitatum, quam æterna lamenta ſequuntur, deſpicienda es, quoniam rationem obnubilas.* Ioannes Trithemius.

## Tenor ſupradicti occultus.

**Auff nechſt Freytag zu Nacht vmb Eins/ wil ich an dem Graben ſeyn/ vnd wenn es zeit iſt das Schloſſz zu ſtürmen/ ſo ſingend den Weſterweller/ꝛc.**

## Modus ſextus poſt duas vacantes, binas ſignificantes ſemper recipit, ſiue verba ſint, ſiue non ſint.

*Sextus modus vt duabus primis, ad ſuſpicionem vitandã vacantibus duæ ſequentes in ordine ſecreti ſignificent, & ſiquidem per æqualium ſyllabarum dictiones verbum occulte compleuerint, ipſum verbum binis ocioſis ex more concluditur, ſin minus donec æqualitas coincidat narratio per duo plurave myſteria, vbi vacantes verbum aliquod latens terminant, mox quod ſequitur á ſignificantibus inchoatur, huius quoq; myſterii offeramus exẽplum.*

## Exemplum ſextum.

Summa,

*SVmma, H. G. nunquam moritur. Virtus eſt Deum pure amare, illius gloriam in omnibus exquirere, res mundi contemnere. Humilitas enim in cœlis regnabit, innocentia pura ſublimabitur, ſincera mens luminis illuſtrabitur, deuotionis feruore remunerabitur, actionesq; noſtra diuinis confirmentur, Dei amor magna operari ſolet, infirma contemnit, omnia reſpicit futura bona, fideliter vitia reſtringit, virtutibuſque reſiſtit. Chriſtus in Euangelio dixit: Non oportere nos ſolicitare circa humanas ſuperfluas curas habentes, inquit ſanctus Apoſtolus, neceſſaria tantum ſimus contenti. Habeamus itaque Dei amorem & zelum animarum quibus vitam ſempiternam, iucundamq́; fœlicitatem poſt animæ terribilem exitum nobis humili conuerſatione tandem euadentes mortem comparare mereamur. Simus intenti operibus bonis ne vitia nos obruant; Vincamus innocenter in omni religione tanquam Chriſtiani morituri. Deum amemus ſuper omnia ſeruientes ſanctis mandatis eius cum humilitate nobis infundat. Large omnia bona dat ſupereuntibus ſibi. Deſpiciamus igitur diuitias varias mundi fallacis rutilantis clades honoris, omniaq; noſtrum propoſitum corrumpentia. Viuere virtuoſe, mandatis obedire, iniuriam nulli facere, Deum timere, eleemoſynam dare, familiam regere, bonis fauere, prauorum vitia redarguere, orationibus vacare, gloriam mundi contemnere, pœnitentibus indulgere, theſauri ſunt Chriſtianorum. Vana enim gloria mundi, repente erunt falſæ quoque diuitiæ, quas breui etiam relinquimus inuiti ſola innocentia eſt, mortales beatificans, in nobis noſtra ſit gloriatio & diuitiarum poſſeſſio nobiſcum omni tempore permanſura, mentis eleuatio ad Deum nunquam intermittenda. Ioan. Trith.*

## Tenor ſupradicti occultus.

Gnädiger Herr/ Es ſey dann daß jhr zu 11. noch heynd zu Spanheim ſeyd/ Wird das Schloſſz durch die von Würtenberg mit verrätherey eingenommen werden.

## Modus ſeptimus verbum myſticum per duas & duas ſecundum ſyllabas harum numerum variè concludit.

*SEptimus modus á duobus vacantibus incipit, & quodlibet verbum ſecretum æquiſyllabum per duas ſignificatiuas, per vnam vero æqualium ſyllabarum ſignificantem, alteramq; ocioſam finit, is quoq; modus ſicut & cæteri*

omnes.

*omnes poterit multiplici diuerſitate variari pro vt vnicuique induſtrio viſum fuerit pro ſui ſecreti occultatione conuenire, ſed iam huius modi ſequenter ponamus exemplum.*

## Exemplum Septimum.

I. C *Lumen indeficiens omnium ſanctorum beatitudo ac creator vniuerſitatis & rector miſerere nobis, nos infirmi gementes & flentes miſericordiam tuam rogamus largire nobis virtutem vincendi tentationes Diaboli, vt euictis duris laboribus requiem mereamur, O ſaluator dulciſſime precor ſeruos humiles reſpice inutileſq; famulos, ſis in nos miſericors, quoniam tibi famulari totis deſiderijs optamus, fac nos habere amoris tui fauorem in nobis iugiter ardentem, da nobis vinculum validum fraternæ charitatis. Ieſu Rex cœlorum omnipotens fac nos veraciter eſſe humiles, mundanarumq; rerum ſtrenuos condemptores, quatenus tuo amore ſemper ardentes nil diligamus hic, nilq; æſtimemus nobis temporale iucundum. O Præceptor humilitatis Ieſu mitiſſime, nos doce tuam imitari doctrinam, ſumus enim varijs malis obnoxij, paucis bonis intẽti. Salua nos domine ne pereamus. O ſumma veritas viuifica nos, dulce animarum refugium, eſto nobis turris fortitudinis. Tu enim fortiſſima virtus noſtra, tu ſalus es animæ meæ mentisque recreatio ſaluberrima, tu ineffabile gaudium Angelorum, & omnium requies fideliũ. Tu lætitia ſancta te amantium. Tu inextinguibile nomen ciuium ſupernorum, Tu mortuorum viuificator, fragiliumq; clementiſſimus ſuſtentator, Tu Ieſu dulciſſime, adiuua nos fragiles ſeruos tuos, quatenus per viam veritatis ſine offenſione incedere recto tramite mereamur. O pijſſime Domine Ieſu mitiga duriſſimum exilium meum, & cum finis iſtius vitæ meæ ceperit appropinquare & nobis ſuccurrere miſericorditer digneris tunc, quoniam partes faciem virtutis tuæ magnifice rutilantẽ virtuoſe cernent, fugientq; procul omnes malorum intentores, & mox exterminabuntur quoniam protector noſter es. Rogamus per virtutem nobiliſſimæ mortis tuæ dulciſſ. non deſpicias ſeruos tuos die exitus noſtri, ſed nos Ieſu domine ſingulos ſanguis tuus & redimat atq; lauet, exceſſus noſtri omnes in ſuperna gaudia cœleſtis patris expectantibus nobis pie concedant, Amen.*

*D.in V. valet 9.*

## Tenor ſupradicti occultus.

**Lieber Getrewer/dein Geſchäfften haben wir verſtanden/**

**ſtanden/Heynd vmb 9. wart vnſer gar ſtille / auff daß wir dem Feind fürkommen/vnd ſie niderlegen.**

## Modus octauus per tres vacantes totidemque ſignificatiuas dictiones alternatim procedit.

*Quemadmodum ſextus per duas, ita videlicet vt vnum quodcunque verbum myſticum æqualium ſyllabarum apertæ narrationis ſententiam ita compleat, vt ſine fine tres vacantibus locis fuerint ſequens non ab ocioſis, ſed à tribus ſignificatiuis inchoetur. Si verbum ſecreti inæqualium fuerit ſyllabarum, tot in conſortium ſui recipiet, donec ſyllabæ ante periodum aliquo modo tandem fiant æquales.*

## Exemplum octauum.

*Omnipotens ſempiterne Deus benigniſſime remunerator æquitatis, qui filium tuum noſtri generis eſſe participem voluiſti, vt redimat diu in perditione miſerrima conſtitutos ſola bonitate redundans, formam noſtram ſuſcipiens incorruptam ex flore virginalis vteri Archangelo ſancto Gabriele inſinuante, quæ virgo conceptura beatiſſimo ſpiritu in æternum virgo permaneret, immunis criminis, hominibus angeliſque præeminentior vniuerſis genuit regem omnipotentem Deum & hominem, ſanctiſſima & reuerendiſſima virgo Maria viriles conſortii omnino neſcia ſine dolore pariens, ſemperq́; talis altiſſima immaculata conſiſtens. Mater virgo ſancta Ieſu Chriſti Dei virtute creata, humilibus omni nota loco, hominibus aliis charitate plena, omni laude digniſſima exiſtens, ſemperq; virgo permanens, angelorum beatiſſima es, quam tunc filius in omnibus quæ poſtulauerit largiſſima dignatione admittit, eamque vt matrem reverendiſſimam veneratur omnibus creaturis excellentiorem, qui nihil unquam exoranti negare conſueuit, ſed repente ſanctiß. voluntati eius conſentit, omnia concedens, huius tandem pauperum aduocata meritis. Igitur nobiliſſimæ virginis Mariæ præclare merita venerantes, Domine Imperator vniuerſitatis oramus, vt lumen veritatis nobis infundas, ſordes criminum detergas, gratiam & maxime omni tempore te requirentibus veraciter impendas, tentationes auferas, virtutem vincendi exorantibus nobis concedas, amorem tuum nobis induas, ca-*

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*ſtitatem, obedientiam, temperantiam, benignitatem, humilitatem, abſtinentiam, cæterasq; virtutes omnium lacrymis deuotæ exercitationis nobis miſericorditer largiaris. Amen.*

## Tenor ſupradicti occultus.

**Bringer dieſes Brieffs/ gibt ſich groſſer Kunſt auß/ ich halte aber nicht viel darvon/ verſucht jhn wol/ getrawet nicht.** Ioh. Trith.

## Nonus modus à tribus vacantibus incipit, & per totidem ſignificantes alternatis vicibus ſingulariter procedit.

*Nonus modus á tribus vacantibus cum octauo incipit, & per totidem ſignificatiuas alternatim diſcurrens ſingula verba myſtica ante periodum concludit, æquiſyllabum, hoc eſt, trium & trium per totidem ocioſas concluditur, redundantes vero, ſi duæ per duas, & ſi vna per vnam ſimiliter vacantem terminatur, ita ſi vis vt ſequens myſtica dictio ſemper tribus vacantibus inchoetur, de quo conſequens ponamus exemplum.*

## Exemplum nonum.

*Salutem & charitatem dilectiſſime & ſingulariſſime amice, præſentium lator Euerhardus Rubicenſis vir optimus in amicos noſtros beneficus & glorioſus, quem vt humane excipias rogo, tibi ſuam exponet neceſſitatem, qui cum mihi veteri olim neceſſitatem & defectus ingruentes releuare, pro virib. cupio, vellem me poſſe conſolationem calamitatibus eius adhibere, ſed cum ſine grauibus, vt luce tibi clarius conſtat, damnis exhauſtis nocumentisq; variis debitis prægrauatus, de ſua pietatis Zelo, vehemẽter ſum confiſus qui amicitia vim & nexus tenet, quatenus amico te libẽter exhibeas humanũ quemadmodum ſemper conſueuiſti, eſſe neceſſitatum amicorũ adiutor. Itaq; rogo mutua illi ſub termino certo ducentos florenos, quoniam conſtitutus eſt maxima in neceſſitate, te quemadmodum docebit. Confido quoniã omnia reſtituet alacri integritate, qui poſtquam monitus abs te tandem fuerit. Quod ſi feceris, gratias habeo immortales age vt amorem ſincerum in nos tuum negotio comprobemus. Quod illi feceris, mihi velim ſcias factum, qui tibi immortales gratias agere curabo. Ipſe autem amicus Euerhardus reſtituet, videlicet*

*delicet, mutuatum. Soluet enim promiſſa in ſtabili ſtabilitate tenere nec fallere nouit. Cæterum cum novos gaudeas audire rumores, dicam tibi miranda. Canem enutriui qui vocatur Eris, ruſticorum inimicum, tanta eruditione, doctrina, omniumq; rerum memoria peritum, vt beſtiā exuiſſe nobis videatur, hominemq; induiſſe, Græca intelligit & latina verba nouit, delictorum veniam humiliter petit, quicquid iuſſero facit, me annuente geſtibus, commiſſa fideliter cuſtodit, nemini ipſe temere pandit ſecreta, quæ ei imponuntur & creduntur baiulat exhibere Zelotem ſe mei defenſorem amat, ludit egregiter, aliaq́ facit miranda neſcientibus incredibilia. Vale.*

## Tenor ſupradicti occultus.

**Dieſer begert von dir N. Gůlden zu entlehnen / iſt mein Rath / gehe ſein můſſig / er iſt gar verdorben / vnd mag nicht bezahlen.**

## Decimus modus per quatuor vacantes incipiens progreditur, & ſignificatiuis ocioſiſque terminatur.

*DEcimus modus à quatuor ocioſis incipit, & per totidem ſignificatiuas ex ordine procedit ad inſtar octaui in tribus, ita videlicet, vt dum verbum myſticum, terminatur in vocalē ſequens inchoetur á ſignificatiuis, quod ſi finiatur in ſignificantibus iſtud incipiatur à quatuor ocioſis, ſi autem pauciores literæ quā quatuor circa finem permanſerint, totidē ocioſis poterit concludi, etiam in eiuſdem ſignificantium numero dimitti. Ponamus Exēplum.*

## Exemplum decimi.

*S. D. Cum ſcire vtilia ſit honeſtiſſimum exornare ingenium, nilq; turpius hominibus contingere ignorantia dicemus. Vanitas mundi bonis egregiisque ſemper aduerſatur ingeniis, quoniam intellectum nobilem ſordibus ingurgitat, mentem obnubilat, memoriā diſſipat, ſenſus turbat, diſciplinam proſternit, corpus debilitat, animum effeminat, religioniq;, pietatiq; arcem fabulis ex homine ſyluanam facit, tempus omne rebus vanis conſumit, carnis ſolatia quærit, omnemq́ nitorem catholicæ inſtitutionis in perdendo tranſgreditur, non Deum reueretur, contemnit homines, beneficiorum obliuiſcitur, malis cōſcientia perturbatur, æterna reſpuit gaudia, gloriāq; veneratur humanam, vitiis paſcitur, & ſordibus turpitudine omnifaria cōmaculatur,* *de futuris nil recogitat bonis æternis nudatus ſola temporalia cupide amat. Tu verò amicorum optime noli inſiſtere tranſitoriiſq; curis, ſed exalta habilitatem rationis in te ſanctis boniſque moribus inſtitutionem tuam declara, & contempto ſeculo intimum literis ſic orna nobiliter tuum ingenium, quod natura donauit; monens vt quod poſſeſſione exteriori monſtras, humilis imitans corde veraciter exhibeas, quoniam nemo gratioſum exiſtimat bonum de corde falſo prolatum eſſe non dici philoſophorum.*

## Tenor ſupradicti occultus.

**Heynd vmb Eins iſt der Paſtor von Kirchberg geſtorben/nit eyl ſo ſehr mit dem hingeben.** Ioh. Tr.

## Vndecimus modus per quatuor alternatim diſcurrit, & verbum ſignificantibus vinctum, vacuis concludit.

*VNdecimus modus á quatuor vacantibus ſemper incipitur, & per totidem ſignificatiuas alternatim procedens, in ocioſis vltimis ſignificantibus pares terminatur: omnia enim occultando capiunt à quatuor ocioſis initium, & quod literas ſignificatiuas ſupra quatuor reſtantes inueneris, tot vacuas ad finem noueris apponendas, de quo ponatur exemplum.*

## Exemplum vndecimi modi.

*S. D. Mitto tibi orationem, quam edidi in nuptiis eiuſdem mei amici: Omnium creator Deus, humani generis redemptor optimuſq; ſaluator, ne ſpecies ipſa periret, etiam nuptiarum vſum conſecrauit. Legimus enim quod primo homini etiam immandauerit matrimonium dixeritque, Creſcite & multiplicamini. Legem indicens conſeruandæ humanitatis & in Evangelio dignatus eſt nuptias ſanctificare miraculis de Deo bene merentes: ſeruantes caſtitatem, hominibus autem plus confert qui pudicũ eorum Zelum humanitatis aſſumunt. Vos ergo qui connubium beatum exemplo noſtri aſſumitis & mandato ſaluatoris qui nonnunquam miraculis, ego vero verbis inſtitutum religionis ad nuptiarum honorem collaudabo. Hominibus vobis quibus nuntis igitur nuptias debemus & magnum coniugium puberum religioſumq;*

genus

*genus quo humanum ſeruator: niſi enim vſus nuptiarum extitiſſet, ruiſſet totum & periiſſet genus noſtrum nullo opitulante, ſed agite vos fœcundas vt nuptias decoretis ſint venerandæ moribus recte, exemplis notabilibus, concordia pacis. Imprimis Deum colite, contumeliam odite, multum pecuniarum eleemoſynis pauperibus ſemperq́; impendite, virtuoſe viuite, iuſtitiam ſeruate, beneficentiam amate, laudes Deo ſemper dicite, de veſtro eleemoſynam date. Mandatis Dei obedite, veritatem nolite deſerere, Dei miniſtros honorate, Eccleſiis decimas ſoluite, peregrinos hoſpitate, innoxios liberate, famelicos paſcite, maioribus veſtris obedite, proximos veſtros honeſte diligite, iniuriam nulli penitus irrogantes, religionem Chriſtianam deuotiſſime colite vanos nolite ſequi errores quoslibet inuentos. Doctrinam Euangelij ſeruate, ac viuite ſecundum præcepta Dei. Voluptates carnis deſpicite, vos honeſtos & benignos exhibete, cordis puritatem obſeruate. Iucundum nihil amantes, mementote eius quod in S. Euangelio C. I. nobis mandauerit dicens: qui demum munditiam voluptuoſa vita animaq́; in lutoſo corpore propter Deum cuſtodimus: puritas autem cordis ſemper honorifica humili oratione nutriri debet, quia mens orationibus purificatur, & remedium tentationum aufert oratio validiſſime: ideoq́; vobis S. Apoſtolus dicit, vt ſemper eſſe intenti ſanctis orationibus debeatis, ne tentatione aliqua deficiatis. Coniungamus vos matrimonio, quatenus generis veſtri largiente propaginem conſeruetis, non vt debeatis effluere noxiis voluptatibus voluptates ſubſtantiæ nobilem dignitatem futuram. Itaq; memores ſciteque vos viatores eſſe reuertentes ad patriam, ad quam eſtis vocati: breuis namq; eſt vita iſtius ſeculi cito finitur. Sic ergo in matrimonio viuite, vt à regno Dei non tandem vos excludi contingat. Vale.*

## Tenor ſupradicti occultus.

Ein groſſen heymlichen Schatz haben wir in der Erden funden/komme bald vnd hilff jhn vns rauß heben/ſeyn wol 100000. Gülden.

Duodecimus modus narrationem ſuã à quinque vacantibus inchoat, & per totidem ſignificātes, alternatim procedens coniungit, quemadmodum in decimo per quatuor demonſtrauimus eſſe faciendum, huius quoque modi conſequens fingamus exemplum.

## Exemplum XII.

*S. D. Commodaueram tibi codicem meum de geſtis Longobardorum, & volumen Bedæ de temporibus, quæ oro remittas. Decet enim ſapientem eſſe muro in his quæ promiſit, fortiorem beneficiorum obliuiſci. Duplex eſt negotiorum iniquitas, Indignitatis videlicet & ingratitudinis. Næ ingratum te eſſe rectis qui fidem non ſeruaſti promiſſam, leuitatis vitio grauiſſime te Græcus noſter arguit, qui mutuum totiens expoſtulatus reſtituere nobis iuxta fidem promiſſam temere contemſiſti. Vale.*

## Tenor ſupradicti occultus.

**Glaube dieſem Botten nicht/er leugt gerne.**

## Decimustertius Modus.

*Narrationem ſuam à quinque vacantibus incipit ei myſticum verbum per totidem ſignificatiuas ſi tot eiuſdem literæ fuerint cum vndecimo concludit, porro ſi pauciores quam quinq; literæ myſterii fuerint, vel ſi aliqua poſt quinque remanſerint, tot vacuis concludendæ ſunt, quod ſignificantes numero immeditaté præceſſerunt, ſemper autem verbum myſticum, quotcunque ſignificantes habuerit á quinq; vacantibus, nihilominus inchoatur. Huius quoq; modi ſequens fingamus exemplum.*

## Exemplum XIII.

*S. D. Maximum decus nobilium eſt Philoſophia, dedecus ignorantia efficiens omnium malorum cauſa. Quid enim pulcrius, quam literis virtutibuſque operam nauare eos qui militant. Hoc Plinius, hoc cæteri nobiliſſimi viri reperiuntur egiſſe, non ſolum armis ſed eruditione quoque Barbaros oppugnantes, referentes geſtarum ſuarum memoriam poſteritati commendarunt. Quorum tamen prouocatus exemplo literas humanitatis arteſque bonas euoluere, non ceſſas armis ſtrenuus ſtudio, ſic veteres omnes*

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*principes ſapientiſſime conſueuere opes non theſauris ſeruandas includere, ſed in vſum literarum conferre honeſtiſſimum ad fœlicitatem tendentibus iter exiſtimantes beneficium literarum, quo efficitur Reſpub. immortalis. Enimuero ſcientia ſcripturarum ex infirmis viros fortiſſ. complures euexit. Ignorantia autem hominis viui ſepultura dicitur. Ignominioſam calamitatem hominibus adfert, beſtiisq; ſimiles facit, vera nobilitas animum eruditione & virtutibus ſplendidum facere & conſueuit. Infinitus eſt fructus literarum, qui gloriam & ſanctitatem animis noſtris comparat in cœlis ſeq; immortalem terrigenis oſtendit. Adde quod amor ſcriptura, cum carnis incendia, noxia ſpiritui, extinguit; ſola ſcientia veteribus illis philoſophis memoriam optimam nominisq; immortalitatem contulit apud omnem poſteritatem, cunctis ſemper hominibus venerandam. Maioribus quoque ſtudium philoſophia reddit glorioſos & ſplendidos tranquillitatis amatores, iuſtos, manſuetos paſſionum animi victores, luxus turpitudinisque fortiſſimos contemptores, facilis his ad Deum conſcenſus, ſancta exercitia honeſtatis exemplar, omniumq; virtutũ norma, ſplendeſcit in contemplatione cœleſtium dulciter eleuatum. Diuinarũ illuſtrationẽ conſequuntur honorem Deo chari, hominibus reuerendi. Hac imitare, literis incumbas, fœlicitatem vita operationibus rectis confirma. Vale.* Ioh. Trith. Abb. ſcripſi.

## Tenor ſupradicti occultus.

**Die von Nürnberg haben Kundſchaffer auff dich außgeſandt/in mancher geſtalt/ſich dich vor/ꝛc.**

## Modus XIV. inter duas vacantes quodlibet verbum myſticum concludit ſuis ſignificatiuis.

*Modus 14. ſemper à vacante ſumit exordium, & per ordinem ſignificatiuum ritè procedens per vnam vacantem, verbum in fine concludit occultandum. Caterum pracedentes tredecim modos, non ſolum variare ſed & amplificare poterunt in hac arte ſtudioſi, vt ea qua vario numero, vbi nos demonſtrationem terminauimus incipientes vſque ad eum quem voluerint numerum per 7.8.9.10. aut plures alternatim, quocunque voluerint, aſcendant.*

Exemplum

## Exemplum XIV.

S*D. Literis incumbas cum humili ſubmiſſione, eſto benignus, ignorantiam diligentiſſime caue. Nam doctrina inſtituto celebris, honeſtate ſublimis, Eruditio moribus illuſtris, cunctis honoribus præferenda, parum valet vitijs immerſa ſcientia, ſedula eruditio nobilem facit ſemper vita virtutibus inſignita exemplis decora, eruditionis; decora innocentiæ æſtimatio perhibetur, quoniam ſanctis actionibus conſeruandus honor cœleſtis, infructuoſa ſcientia tormentis erit obnoxia, ſed virtutibus viuificas in eleuatis ſcientijs amica literis perficit vitijs maculatum, ſpernendæ voluptates, virtutum exercitamentis inſiſtendum ſeu ſuauitates donandæ. Vale ex Sponheim 7. Calend. Ianuarij, Anno Chriſti M. CCCCXCVIII.* Ioh. Trith.

## Tenor ſupradicti occultus

**Jch bitt dich laß mich wiſſen/ wie die Sach ſtehet/ wie du wol weiſt.**

## Modus XV. Ab vnitate ſignante incipit vſque ad octonarium numerum alternatim procedit.

M*Odus 15. Vnum præmittit, ocioſum alterum, ſubdit ſignificatiuum, deinde duas alternatiuas conſequentur tres & ſic vſq; ad octo, porro ab octonario per ſeptem, deinde per ſex, & ita conſequenter vſque ad vnitatem, iterum fit deſcenſus, & rurſus eodem modo aſcenſus & deſcenſus ad vnitatem, quoties neceſſarium fuerit.*

## Exemplum XV.

I*Lluſtriſſime Princeps, cum humili ſubiectione ſalutem, bonis iure diſciplinis inſtituendi ſunt principes, & virtutibus eruditioneq; Remp. iuſte teneant ſciantq; gubernare, glorioſiſſima namq; authoritas ducum eſt, armis & literis ſimul incumbere, bello exterminare hoſtem, artibuſque literarum decorare animum fortitudine ſimul & ſapientia regnare. Deus illuſtrator excellentiſſimus cordium omnium nobilem ſcientiam tribuit nobis, quam gratiæ veſtræ pro viribus curabo. Habet enim inſigne miniſterium lucidum*

*intelle-*

intellectum cunctis hominibus merito occultandum videlicet, ne male vtendo ſubuertantur bene intelligitis ſecretum diuinæ artis ſatis beneuolis principibus, pudicis, iuſtis, eruditis, dignisq; eſſe reuelandum, vt cauere hominum gravissimos errores, mala conſilia, inſidiasq; prauorum callide poſſint, atque conatus hoſtium turbare valeant, qui Remp. ſedulo turbant, & quæ in rebus tuendis ſilentio ſecure mittant epiſtolas. Igitur chariſſime honorificentiſſime princeps, ego cum homo amator ſecretorum ſcientiæ benignitate nouerim optimis artibus fauere conabar hanc ſcientiam ab omnibus occultam exhibere lucidam ſoli amabili genere V. diligentiſſime, quæ magnis virtutibus vincit omnes nobiles, reges & principes noſtræ tempeſtatis deuotiones, excellens religione, liberalitate, iuſtitia, quouſque nobilitate admirabiliter & literarum eruditione ſpectabilis. Deus intelligendi nobis gratiam exhibuit, Artes varias non inutiles propoſuit. Debemus autem res Zelo e peragere, motibusque ſanctis incumbere, vt fœlicitatem vitæ electis poſt mortem nobis diſpoſitam ingredi mereamur, eritque ſcientia nobis adminiculo, Amen. Vale.

## Tenor ſupradicti occultus.

**Ich bitte euwer Gnad / behaltet die Kunſt heimlich biß das Buch gemacht wird / ich hab noch wunderlich ding darzu funden.**

## Modus XVI. cum præcedenti in proceſſu concordat, ſed è contrario ſemper à vacantibus inchoat.

TErtius modus à præcedenti eſt, quo ad principium, oppoſitus, quia ille prima narrationem ſuam á ſignificatiuis incipit. Iſte autem ab ocioſis, ita vt dictio ſit ſemper vacua, ſecunda vero ſignificatiua, ſicque ab vnitate vſque ad octonarium fiat aſcenſus, á quo iterum vſque ad vnitatem deſcenſus, & hoc toties quouſque narratio propoſita finiatur, & huiuſmodi conſequens fingamus exemplum.

## Exemplum XVI.

AD vitam æternam ſolis virtutibus aſcenditur, quoniam vitiis dediti nequaquam digni æſtimati ſunt regno Dei, & ſuperbia eorum eſt re-

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*pulſa, zelantur iniquitatem Dæmonum, eruntque ſemper perturbati zelotes, vermesque diræ impietatis remordebunt, Conſcij eorum nunquam in æternum requieſcent, ſed obcæcati maximis punientur tormentis, ſempiterna obliuione, in inferno nulla redemptio eſt, ſed perpetuus luctus & inceſſabilis gemitus & ignis nunquam extinguendus. Ibi tenebræ & nox ſempiterna timor & grauiſſima ærumna, frigus algorque, nullus gradus erit, nam ſemper carere perpetuis bonis, incendium ſuſtinere vel frigus vel Zelumque vituperabilem, Carnalis quoniam breuiſſima voluptas eſt pro oblectamento miſeræ maximis ærumnis inceſſitabuntur, ſalus autem noſtrorum manet iugiter mitiſſima, Valete.*

## Tenor ſupradicti occultus.

**Wann dieſer zu dir kompt/ſo leg jhn gefangen biß vff mein zukommen/ꝛc.** Et ſic de reliquis quantum placuit.

## Modus XVII. Primum modum per ſingulas dictiones imitatur literis ſemper in præcedente.

*Decimus & ſeptimus modus ad inſtar primi per ſingulas dictiones primas literas incipit, ſed literas alphabeti callidè diſponit. Ita vt pro a, accipiat b. pro b, capiat c. & ſic conſequenter vſque ad finem alphabeti, porro pro z, capiat A. & cum tali modo ſcribere volueris, vt eo facilius queas alphabetum conſequi ordinatum mente conſidera.*

*A b c d e f g h i k l m n o p q r ſ t u x z.*
*b c d e f g h i k l m n o p q r ſ t u x z A.*

*Pro A, capiatur b. litera ſequens immeditate pro B, C. pro C. D. & ſic conſequenter, ſicut patet in exemplo.*

## Exemplum XVII.

*Maieſtas catholicæ fidei cunctis firmior factis ſanctis hominibus fælicitatem vitæ ſempiternæ, Chriſto fauente ſpopondit, tenentibus catholicam fidem, Chriſtus glorioſus omnipotens futurã tribuit vitam, nemo prauorum operum vitam beatam habebit, homo fidelis ſequitur Chriſtum tenendo virtutem operibus bona declaratur intentio, & catholicum nomen*

*Chriſtia-*

*Chriſtiana fide ſeruatur. Nam prauus homo fidem obnubilat Chriſtus turpitudinẽ odit, amatq; Chriſtianus affectus catholicos opere tenentes virtutẽ.*

## Tenor ſupradicti occultus.

**Lieber Getrewer/ ſey vff nechſt Montag gerufft nach deinem vermögen vns zu Dienſt.** Et ſic de reliquis. Hæc eſt ſecreti intentio.

## Modus XIIX. Tranſpoſitus literis vt præcedens in alternis ſignificantibus inſtar ſecundi vtitur.

*Modus 18. ſupradictus, ſeu qualibet alia tranſlatione literarũ vtitur, & ad inſtar ſecundi alternis ſignificantibus, ſed & ocioſis variatur ita videlicet, vt narratio à ſignificatiua dictione. cuius litera prima non ſit tranſpoſita, & quod eſt ocioſa & nihil facit ad ſecreti narrationem.*

## Exemplum XIIX.

*S. D. Quaſiſti nuper frater amantiſſime, vtrum haberem fauſtinum de Spiritibus. Heu dudum amiſi, magna eruditionis factum in quarta Codicem, & timeo quod benignitate mea euaſerit in fures hoſpitio meo receptos. Codex erat ſpecioſus ideoque furibus placens ornatiſſime ſcriptus, honeſte ligatus, fuluo corio ſuperductus, ſed elapſus eſt catholico furante tranſitore, mœſtus conqueror, quoniam ſublatus ad Calendas Gracas forſitan meo gnato reſtituetur tandem. Nam Calendis illis temere ablata vulgo reſtituentur, Fac ergo Calendas Gracas 8. operiamur. Heu totidem Codicem optimum peſſimus homo nam ſub dolo furatus eſt ſuſpendio dignus, Tanta impietas duplici merito iure inueniendo bonis inuiſa malis peiora deuenientibus ſeuior lucis indigna communi tempore beſtiis immaniſſimis deuoranda ſemperque in abſtruſis voraginibus laceranda, Chriſtus implacabili odio proſequatur eũ, capimus omnia Damones beſtiis crudeliſſimis horribiliores gaudiis ſit priuatus, nunquã benedicti miſericordiã conſequatur, Fauſtinus antẽ catalogo ſanctorũ ornatiſſime miſceatur. Chriſtus Ieſus faciat eũ ſemper eſſe beatum quoniam diligentiſſime pertractauit Iouis maximi vt enſilia clara, formoſiſſimamq; naturam ſecreta ſpirituum. Ideoq; exterminetur ille fur iniquus tormentis ſempiternis. O codex bone, vbi nunc latitas, fauſtinum penes me habui euaſit nouo catalogo veſtro ipſe fauſtinus obſcuratus turpiter. Vale.*

### Tenor ſupradicti occultus

**Peter Kleipfeyel bringer dieſes Brieffs/ iſt ein böſer Schalck/ Tag vnd Nacht voll/ ein Verächter deß Namens Gottes.**

## Modus XIX. ſemper poſt vnam vacantem duas ponit ſignificatiuas literis prædicto modo tranſlatis.

*Modus 19. vnam vacantem præmittit, cui ſemper duas ſignificatiuas tranſpoſitis literis ad placidum ſubiungit, ita; vt ſemper poſt vnam ocioſam tranſpoſitam duæ ſequantur ſignificantes & tranſpoſitæ. Hec autem tranſpoſitio quaſi in infinitum poteſt variari, quemadmodum in ſequentibus dicemus, & de iſto modo conſequens ponamus exemplum, in quo tranſpoſitionem literarum ſuperius dictam obſeruabimus, vt loco cuiuslibet literæ ſemper ſequens eandem immediatè accipiatur.*

### Exemplum XIX.

*Sanctiſſimis moribus catholica fides eſt confirmanda, operibusque feruentibus ſemper ſeruanda, multi homines fidē ſine virtute viua ſeruantes merito Chriſtiani falſi dicti ſunt, inter quos catholica fides odioſa hominibus viridario Chriſtiano multa nocumenta contulerunt. Diuinus amor fidem probat, iuſtitiam firmat, bonaq; opera cum deuotionis feruore, catholicam doctrinam efficit pulcherrimam, cum operibus tamen debetur fœlicitas ſempiterna, fruſtra nomen catholicum portat vitioſus, Gloria enim catholicæ fidei operibus ſanctis innocentibusque promittitur, nam fides ſine operibus æſtimatur mortua, fœlicitati ſempiternæ coitura quicunq; patriam amat ſupernam virtutem Chriſtianæ fidei operibus demonſtrat.*

### Tenor ſupradicti occultus.

**Lieber Getreuwer / heut vmb zehen wart vnſer mit vierhundert Pferden an der Pforten.**

## Modus XX. tranſpoſitis literis ſignificatorum ſemper poſt duas vacantes ſignificatiuas totidem ponit.

M*Odus 20. poſt duas ocioſas in principio poſitas duas ſignificatiuas ponit ſemper literis tranſpoſitis, eodē modo quo diximus, ita videlicet, vt pro qualibet capiatur proxima immediate ſequens, verba vero in narratione vacua literam non tranſponunt; ſicut & in ſuperioribus dictum, & factum eſt, etiam huius viciſſim modi ponamus ſequens exemplum.*

## Exemplum XX.

S. *D. Mitto tibi frater catalogum meum de optimis illuſtribusque viris Germaniæ fidei catholicæ maximis propugnatoribus numero multis ſanctorumque inſcribi catalogo dignis, quoniam diuinitus illuſtrati, lucebant ſicut ſol, oſtendentes viam ſalutis tramite virtutum eſſe tenendam in bonis operibus ſedulo conuerſabantur, catholica inſtitutione viuentes diligentiſſimi inquiſitores veritatis, quorum gloria Chriſtus erat opes amore contemnere terrenas diuinisque exercitiis occupari, ideoque dignos exiſtimaui catalogo inſcribi Doctores fama notabiles, eruditione præſtantes, beatitudinisque honore perpetuo fœlices, lumine fidei micantes, veros catholicos, operibus ſe probarunt. Niſi fides comprobetur ſanctis operibus temeritatis ſuæ exemplum pœnam mœret; codicem itaque cupidè flagitatum tibi tranſmitto, cum bonarum artium inſtitutore manu Doctorum fideliſſimo atque vt cum tempore ſicut Philoſophus valeas feliciter viuere, fidemq; catholicam operibus ſanctis exornare. Humilitas catholicos mores decet, facitque timere Deum, qui turris fortitudinis eſt & fundamentum omnium bonorum, in quo manet tuta fides noſtra, cuſtodiens mandata Dei vere catholicus eſt. Vale.*

## Tenor ſupradicti occultus.

**Ein heimliche Kunſt hab ich funden / die kan kein Menſch bezahlen / Stein gieſſen / als Bley.**

## Modus XXI. Alternatis dictionibus ſignificatiuis literis in ſecundum tranſpoſitis vtitur.

*Modus 21. alternis dictionibus vtitur, quarũ prima eſt vacua, ſecunda vero ſignificatiua, tertiũ iterum vacua, quarta nequaquã ocioſa, & ſic conſequenter vſque ad finem propoſitæ narrationis, literæ in dictionem ſignificatiuam primæ omnes ſunt in ſecundam conſequentem tranſpoſitæ, ita vt pro litera A, accipiatur c. pro c, accipiatur e. & ſic conſequenter vſq; ad finem alphabeti, porro pro x, capiatur a. pro z vero b. Græca autem y, nobis ad vulgare nomen non eſt neceſſaria, ideoque in omnibus alphabetis ſequentibus obmittenda, ſed iam huiuſmodi ponamus exemplum.*

## Exemplum XXI.

*S. D. Tuis reſpondere literis gauderem, ita Chriſtus me gaudere faciat, transmitteremq́; volumina flagitata, ſi tandem habuiſſem, Zelatus ſum reor proximis atque grauiſſimis occultis tractatoribus nuper Zelo bono quam habuere philoſophi acuratiſſimi, habuerim autem tibi gratias longe immortales frater mi dulciſſime, qui gloriam mutuam tenes amoris inuiolatam, hoc enim familiari negotio quod graui modeſtia diligentiſſime redemiſſe videris plane cognoui, qui facta laudo gratiasq́; habebo nũquam morituras, ideoque morem gerens tuis petitionibus mox eſſe cuperẽ, ſi poſtulata nouit Chriſtus, haberem, Ficini hic magiſtri translationem nuſquam latinam vidi Pici Mirandulani, epiſtolam vnicam me tamen fateor legiſſe, Idcirco ne graue feras tuas iam petitiones fruſtrari, veritas ſumma Chriſti tui, nil tenebræ occultant, examinaterque cordium me tibi gratificari non potuiſſe cætera optima celare virtutem lucraq; contemnere plurima velociter, laudem exiſtima veram, pure Chriſtum diligere, fac quæſo quatenus ſacerdos exiſtas operibus, Chriſtumq; pure, quem iuberis timere diligas verus amator Chriſti ſeruatur Zelo animarum, nihilque proponit Chriſti mandatis quoniam nouit timorem Dei Zelum animi optimum, amor beatitudinis Deum Zelotem amando vera anima regis enim cognitio ſaluatoris piaq́; obſeruantia catholicæ fidei, gratiasque agere omnipotenti Deo Ieſu Chriſto, glorioſus bonorum omnium largitor, conferat tibi æternitatis amorem, catalogoque fœlicium Chriſtianorum inſcribat. Vale.*

Tenor

## Tenor ſupradicti occultus.

Peter Drucker von Fridburg Labſodel genannt/ trinckt gern ſtarcken Wein. Iſt Doctor ſtultorum zu Spanheim gemacht.

## Modus XXII. Seruata literarum tranſpoſitione iam dicta, poſt duas ocioſas totidem ponit ſignificatiuas.

M*Odus 22. á reb. ocioſis incipit & duas mox ſignificatiuas adiungit, ſicq́; per duas vacuas & ſignificanter totam narrationem apertam atque occultam alternatis vicibus concludit, literæ primæ dictionum ſignificatiuarum omnes in tertiam ſunt poſitæ. ita vt pro a, capiatur d. pro b. capiatur e. pro c, vero f. & ſic conſequenter vſq; ad finem, prout prima litera alphabeti A, capiatur x. b. & pro z. c. quemadmodum in ſecretis rebus alphabetum oſtendens quorum rubrum vſitatum nigrum hac vice occultum.*

*A d b c e f g e h f i g k h l i m k a l o m p n q o r p ſ q l. r n s x t z n a x b z c.*

*Cum autem præſcripto modo qui ſequitur ſcribere volueris alphabetum ante te ponas, & vide diligenter vt ordinem præſcriptum teneas, ne facias lectori & tibi errorem, ſed iam huius 22. modi ponamus exemplum, quod duabus alternis progreditur.*

## Exemplum XXII.

S. *D. Cum te amorem artium humanitatis nouerim deuotumq́; Chriſtianæ fidei cultorem mœcenatemq; beneuolentiſſimum omnium philoſophorum libens gratificari petitionibus tuis miranda voluptate amicitia adductus librum de ſcriptoribus pernotatum eccleſiaſticis catholicisque doctoribus tibi hortandi, ecce tranſmitto vt habeas quo animum oſtendas, Codicem à tormentis in libris ſtultitij de ſpiritibus opusque glorioſum euentum dehorruiſti quæſtionibus mihi remittas, Chriſtum depoſco cordis noſtri oculos Zelo ſanctiſſimo ſui amoris exornet, facitatque nos amorem cœleſtium bonorum atque deſideriis infimis exemptos, vanos honores doceat contemnere, quatenus artis ſublimia vice quoque grandia ſecreta penetrare*

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*penetrare queamus, huiusque continuum ad gloriam deſiderium purificato officij, quo catholicam fidem ſemper honeſtiſſimis exornemus moribus virtute humilitatis quotidie meliores officij, gaudia deſpiciamus caduca, non quæramus placere hominibus. Tu magnus verusque Philoſophus es, dimitte omnia, & inuenies omnia, horam ſuſpicere proximam mortis quatenus errantem offendit. Vale.*

## Tenor ſupradicti occultus.

**Was ich dir hab geben zubehalten/ ſoltu bewahren/ vnd niemand geben dann mir allein.**

## Modus XXIII. Qualibet litera in quartũ tranſlata alternatis vicibus ſeu dictionibus, alternatis procedit.

*Modus 23. ab vna ocioſa ſemper incipit, cui ſtatim vnam ſignificatiuam adiungit, ſicq; alternatis dictionibus procedit, quarum ſignificatiuam prima literæ ſemper in quartam trãſponuntur, ita vt pro a, capiatur e, pro b, f. pro c, g. & ſic conſequẽter vſq; ad x. pro quo accipiatur c. ſicut in conſequenti alphabeto clare demonſtrabimus exemplum.*

*Ae / bf / cg / dh / ei / fk / gl / hm / in / ko / lp / mq / nr / oſ / pt qu / rx / ſz. ta / ub / xc / zd.*

*Modus vero iſte ſicut & cæteri omnes multipliciter poterit variari, vt ſicut iam alternis vtitur, ita binis, trinis, quaternis, aut pluribus vtatur ſignum tunc huiusmodi quæratur, & aliorum ſemper immobiliter eſt obſeruandum, quoniam non varietatem modi, ſed ordinem reſpice myſterij.*

## Exemplum XXIII.

*S. D. Ea, quæ mihi ſoluenda propoſui, Chriſto adiuuante reſolui, mihi quidium profuiſti facias ſententiam remque omnem breuiter mihi reſcribas velim, retulit mihi nuper frater gratus amicus quoque tunc non vltimus reſuſcitatum fuiſſe iuuenem, omnem Chriſti innocationem ex mortuis referentem miranda horrendaque apud inferos prauorum Chriſtianorum narrantem tormenta, eorum ſcilicet qui Chriſtum peruerſe agendo crucifixerunt illius maxima reos qui benigniſſimæ redemptionis beneficium obliti, extiterunt ſemper Chriſto ingrati, penitusque obcæcati, neglexerunt*

*futura*

*futura gaudia, voluptates mundi ſequentes, quotidianis continuisque negligentiis remordentibus amariſſime flebant, cõdemnabimur, iuſte cruciamur, merito crudelia patimur crudeles terrena atque mundana ambitioſe inquiſiuimus, mandatum Chriſti neglexímus, humiles contempſimus, iniquitatem amauimus, retributionemque accipimus æternæ damnationis. Heu nos infelices, quare Chriſtum negauimus, quare tempus indulgentiæ neglexímus? &c. Multa alia inuenire ſuſcitatus mira retulit, &c. Scribere hac vice nequeo maxime literis paucis. Vale.*

## Tenor ſupradicti occultus.

**Nim Morgen vmb Neun Vhr meiner wahr an der Pforten/ Da wil ich mit 200. Pferden heimlich ſtillſchweigend erſcheinen.**

## Modus XXIV. Omnes ſignificantes recipit, & literam quamlibet in quintam ſequentem tranſponit.

*Modus 24. ad inſtar primi omnes dictiones præpoſitæ narrationis ſignificantes recipit, ſed literam cuiuslibet dictionis primam in quintam proxime ſequentem tranſponit, ita videlicet ut pro a, accipiatur f, pro b, g. pro c, h. & conſequenter, ſicut in alphabeto ſecundo demonſtrabimus, vbi pro litera rubra capiatur nigra & immediate ſupra poſita.*

*Af. bg. ch. di. ek. fl. gm. hn. io. kp. lq. mr. ns. ot. pu. qx. rz. ſa. tb. vc. xd. zc.*

*Cum itaque ſcribere vel legere iſto modo volueris, hoc alphabetum ponas ante te, facile inuenies omnia ſigna cuiuslibet modi.*

## Exemplum XXIV.

*S. D. Sedulis obſequiis beneficiorũ ſtatuens honeſtatem neq; benefactorum contumelias laceſſans recordare obſecro ſanctæ caritatis confratrũ tuorum Zelantia bona eorumque honeſtatem noſtræ religionis catholicæ operibus ſanctis ornantium aſſidue. Sed oro benigne frater, quatenus abiicias timorem mihi fratres bilingues odium amari r xas contentionesque auferunt bonitatem operibus malis, bonis eſto quotidie ſplendide, famam quoq; aſpice tuam, animam ornato ſanctitate, iuſtitia, continentia, zelumque habeto* *nominis tui Zelato amicorum fratrumque honeſtiſſimum nomen optimum honeſtatis, nomen iuſtis operibus Zelari caſtitas corporis ornata quoque cum fieri moribus catholicis ſolet. Vale.*

## Tenor ſupradicti occultus.

**Nicht achte auff mein Wort/ Jch meine es nicht alſo hart/ es muß jetzund alſo ſeyn / durch vrſach wil ich dir ſagen.**

## Modus XXV. Inſtar præcedentis omnes ſignificatiuas recipit, ſed quamlibet in ſextam tranſponit.

*Modus 25. inſtar præcedentis nullam vacuam recipit, ſed omnes ſunt ſignificatiuæ dictiones quas admittit, quia non opus eſt ocioſas aliquas interponere, cum non ſit hoc in mundo, qui ſine arte libri huius notitiam ſecretam his modis ſcriptam valeat inuenire, nihilominus quicunque ad maiorem cautelam vel propter facilitatem voluerit alternatim vel poſt duas aut plures vacantes totidem ſignificatiuas interponere, non interdicimus, maxime cum literam vnicuique nouerimus vt ad placitum ſuum vel nouas, ſi poteſt, inueniat, vel iſtas, vt libuerit, immutet. Monemus tamen, ne ſigna modorum ſuo negligat loco apponere, ne & ipſi ſecum alios errare faciat, vt ſi iſto modo ſcribat, quia per ſingulos & iſtius 25. quia literæ in ſextam tranſponuntur ſequentem, vt ſuo loco monſtrabimus, ſequuntur 25. modi Alphabeti ſuperius dicti, in quo pro A. capiatur g. quia ſexta eſt poſt a. pro b, capiatur h. & ſic conſequenter.*

*Ag. bh. ci. dk. el. fm. gn. ho. ip. kq. lr. mſ. nt. ou. px. qz. ra. ſb. tc. ud. xe. zf.*

*Cum igitur tam iſto quam aliis modis ſcribere aliquid volueris propoſito alphabeto ad hoc ordinato primas literas ſignificatiuas in vnam ſcedulam conſcriptas, eorum te ponas, quemadmodum pro exemplo conſequenter faſimus.*

*H.l.o.g.r.c.g.r.r.l.h,a.p.l.m.p.i.o. k.p.a.b.l.t.k.l.o,l.p.ſ.r.p.i.o.d.t.k.r.g. b.b.p.l.ſ.g.t.k.b.l.o.l.t.*

Exemplum

## Exemplum latentis ſecreti.

**Behalt alle Brieff die ich dir ſende heimlich / vnd laß ſie niemand ſehen.** Huius occulti tandem fingamus narrationem.

## Exemplum XXV.

*S D.Humiles lamentis optantes gratiam remiſſionis conſequuntur, gratia redemptionis reſtituitur libertas, homines autem pœnitentes liberantur miſericorditer, precepta iuſtificatio pietatis à benigniſſimo libertatis tributore, katholicaeque legis omnes liberauit, piiſſimus ſaluator Rex poteſtatis iudicaturus, omnia deuotè tenentibus katholicam rectitudinem gaudia promiſit beatitudinis bona poteſtas libertatis tenentibus legem ſanctam gaudebunt tandem katholici, benigniſſimum liberatorē oſculabuntur luce tranquilla. Vale, ex Spanheim. 3. Nonas Ianuarij Anno Domini 1498.* Io. Trith. Abbas.

## Modus XXVI. Alternis dictionibus progreditur, & litera qualibet ſignificantium in 2. transfertur.

*MOdus 26. per alternas inſtar progreditur ſecundi, primo ponens vnam vacantem in principio, deinde alteram ſignificatiuam, poſtea vero vnam vacantem iterum aliam ſignificantem, & ſic conſequenter vſque ad finē narrationis. Porro pro qualibet ſignificantium litera prima capienda eſt, poſtea in ordine ſeptima videl. pro A, capiatur h. pro b, i, pro c, k & ſic conſequēter, vt patebit in alphabeto ſequēti, vbi nigra litera pro rubris capiuntur.*

*Rub. nig.*

*A h bi ck dl em fn go hp iq kr lſ mt nu ox pz qa rb ſc td ue xf zg.*

*Sed vt facile intelligas artem ſciasq; modum narrationem ſecretam componendi vulgarem, ſcientiam conſuetam tibi literis ſuis ad ſeptimam transpoſitionem iam nunc ſubiiciam & oſtendam.*

*L.m.r.m.b.e.c.q.b.d.l.q.k.p.n.q.ſ.r.b.h.o.m.v.ſed*

*L.q.k.p.n.e.b.m.t.m.m.b.b.q.c.d.u.x.ſ.i.l.x,c.p.m.q.d.e.n.l.e.c.q.ſ.l.q.k.p.i.m.b.n.h.b.m.v.i.*

*Cum iſto modo volueris ſcribere literas dictionum vacantium, ſicut diximus*

*mus interpone ab vna vacante ſemper incipiens cui mox primam ſignificatiuarum dictionum literam coniunges, quemadmodum nos in ſecundo exemplo feciſſe probabis.*

## Exemplum XXVI.

S *P. Commendaueram tibi libros meos ſub conditione reſtituendi mille chariſſime bona, ſed ecce minime eos reſtituiſti, quos in breui remittere debuiſſes, facis contra legem, quam fides catholica de promiſſione ſanxit, noli diutius quam promiſiſti ſpernere conditionem. Non decet bonum & honeſtum virum ortum proſapia maiorum nobili violare promiſſum, promiſeras autem eos breui diligentiſſime reſtituendos, leuitatis eſt quotidie ad Calend. Græcas promiſſionem adferre. Nonne ſatis expectaui cum beneuolentia grandi, magna promittere, turpe eſt minima reddere, militem ornat promiſſum, nec decet Chriſtianum non ſeruare conditionem. Iubet autem Chriſtianæ legis conſtitutio ſeruare promiſſa, reddere mutuum, & quæ tibi deſideras fieri, & aliis viciſſim facere liberaliter oportere. Ego libros expoſtulo meos, quos tibi ſupplicandi commendaueram, longiorem excuſationem, quam ad Cal. Græcas pertendis non cupio, dimitte mentem meam breuibus, tenes nobilitatem, tuæ honeſtiſſimæ familiæ, Bunneſind, conſidera genus tuum, mihiq́; volumina mea remitte. Vale.*

## Tenor ſupradicti occultus.

Dieſer wil dich viel fangen/ hüte dich vor jhm/ er iſt voller Boßheit/ vnnd wil dich erfahren. Hæc eſt intentio ſecreti.

## Modus XXVII. Alternis dictionibus vtitur, & litera quælibet ſignificantium in octauam ſeq. transfertur.

M*Odus 27. præmiſſa vna vacante alteram ſignificatiuã immediate ſubiicit & ita conſequenter, alternis viciſſitudinibus procedit literã vero cuiuslibet dictionis ſignificantis primam transfert in octauam poſtea in proximam ſequentem, ita vt pro litera A. capiatur i, pro b k. pro c. l, & ſic conſequenter, vt alphabetum poſtſcriptum clarius demonſtrat.*

*Ai.bk.cl.dm.en.fo.gp.hq.ir.kſ.lt.mu.nx.oz.pa.qb.rc.ſd.te.uf xg.zh.*

*Ad exprimendum huiusmodi alphabeti conſequens ponamus exemplum vt dictiones ſecreti literas permittentes dictionum ſignificantium primas, poſtea exemplum.*

*Rl.qf / ft.mn. / mid. / m.f / b.r.lq / t.r.n.d. / ff. v. d.d.n. x / f.f. r.n. / m.r.n.q.n.r.n.i.r.l.q.d.i.l.q.d.e.n / v.r.t / m.n.v. / p.n. / m.n / f.x.m. / i.x.m.n.c. / d.b.x.m.f / f.ſ.n.e.d.x.*

## Intentio Secreti.

**Ich wolt daß du mich lieſſeſt wiſſen / wie die Sache ſteht mit dem Gelt / vnd anderm mehr / wie du weiſt.**

## Exemplum XXVII.

S. *D. Exiit rumor de Limburgenſi abbate, qui dimiſerit fratrem Fleisdorfenſem virum fidelem & temporalium rerum expertum, nonosq; induxit monachos cauſa egentes ipſosque ſibi deputantes officio miror vehementer, fratrum conſilia veruntamen cum recordor conſuetudinis Limpurgenſium dicere quidquam neſcio, Temporalium rerum ſiquidem neſcij, ideoq; dimiſerunt virum fideliſſimum quando ſancta eorum redarguit, qui debuiſſent gratias dixiſſe ſaluatori noſtro I. C. pro fidelitate tanti fratris, qui recuperare eorum neceſſitates potuiſſet. Miſeri quare reiicitis bonum neceſſariumque adminiſtratorem? Quid dicam, non laudo receſſiſſe tam vtilem fratrem temporalium peritiſſimum rerum Limpurgenſibus ſubueniſſet quod celerrime, doleo vehementer ita deſipuiſſe Limpurgenſes monachos, qui virum dimiſerunt optimum & monachos nihil penitus valentes in rebus temporalibus œconomos conſtituerunt, Machari abba non ſic virum decebat, primo laudabas nunc repellis virum multo meliorem nullique poſtponendum, Fateor ſi enim Chriſtus mihi dediſſet, illi, vt Chriſtianum decet, maximas gratias agerem curaremque ne diſcederet vſque veſtrum Chriſto moratus maluiſti virum fidelem prauo falſorum conſilio fatigatum dimittere, ne viderer rebus tuis deſertis ſpes eſt recuperandi. Vale. Ex Sponheim. Non. Jan. Anno Domini 1499. Ioh. Trith. Abb.*

# Modus XXVIII. Præcedentis inſtar dictionibus alternis vtitur, & ſignificante literam in nonam transfert.

*Modus 28 inſtar præcedentis alternis dictionibus vtitur, quartũ prima eſt vacua, ſecũda ſignificatiua, tertia iterum vacua, quarta ſignificatiua, & ſic conſequenter literam autem quamlibet in nonam ſequentẽ transfert, ita vt pro A, capiatur k. pro b, l. pro c, m. & ſic conſequenter, ſicut in alphabeto patebit ſecreto, ſciendum vero quod iſte modus multipliciter variatur, ſicut & cateri omnes, ſed cum alicui volueris pro admiratione dare legendum quippiam iſtius rei artem neſcienti, cauere capias ſingulas ſignificatiuas, ſed alterius, quia tutius eſt alphabetum.*

*Ak bl cm dn eo fp gq hr iſ kt lu mx nZ. oa pb qc rd ſe tf ug xh zi.*

## Tenor Secreti.

**Lieber Guardian/dieſe zween ewre Brůder haben ſich ſehr vnchriſtlich gehalten mit worten vnd wercken.**

## Literæ ſignificantes.

*Vsolodqkd. nſkz, noepogggodiggozildgnodrkloz, eſmr eodoazqoſeef. uſmr, qorkrn, ozxſf, gggadfoz, nggodm to Zr, qorkrn. oZ, xſfggg adfoz nggodmtoZ.*

## Exemplum XXVIII.

*S. D. Religioſe venerandeque pater, ſcio quod omnia amicis libenter concedis optata, propterea deprecor humiliter quatenus in tactum Katholica pietatis diutius apud nos detentos ſumma cum charitate tuos Zeloſos fratres non agre feras, oportuit namque eos me obſecrante manere, glorioſum nobis gaudium erat gaudentibus non ocioſe, ſed deuotiſſime exultauimus in deuoto gaudio ſpecioſi Deo Apoſtoli bono zelo referentes, latitia noſtra deuotiſsima erat, gaudium quoque noſtrum moribus omnifarium ſanctiſſimis decoratum, frater religioſus atque catholicus noſtram latitiam pulchrè ornauit ſanctiſſimo Zelo diſciplina. Exultauimus enim ſine diſſolutione mentis ſemper religioſiſſime conſeruantes, Erat nobis omnibus ſtrenue deuotus atque oratione ſimillimus, amor diuinus Eccleſiaq; animarum quarum pietate ornatus,*

*ornatus, nobis ideã omnem materiamq́; exhibuit diſputandi feruenter vehementer accedente ſanctiſſima deuotione mentis in religione pietatis. Quid tibi obſecro conuentu religioſus, vbi catholica conuerſatio viget, vbi nihil dicitur ocioſum nihil celatum iniquum Chriſtus Ieſus ſaluator omnium faciat nos gaudere in gloria ſuperna, atq; Dei amor feruorq́; omnes veros zelatores veritatis recreet. Gauiſi ſumus gaudio ſancto orantes & deprecantes, vt mente fratres tranquilla ſuſcipias, omnemq́; amaritudinis zelum deponas. Vale, ex Sponheim. Non. Ian. Anno &c. Domini 1598.* Ioannes Trithemius Abbas.

## Modus XXIX. Alternis dictionibus vtitur, & quælibet litera ſignificantium prima in decimam transfertur.

*Modus 29. ſimiliter alternis dictionibus vt præcedentes vtitur, incipiẽs ab vna vacante, cui mox ſubiungitur altera ſignificatiua, iterum vna vacua, iterumq; ſignificatiua vna, & ita conſequenter vſque ad finem propoſitæ narrationis, litera autem cuiuslibet dictionis ſignificatiuæ prima in vndecimam ſequentem transfertur, ita vt pro A, capiatur l. pro b, m. pro c, n. & ſic conſequenter, ſicut patet in ipſo alphabeto.*

*Al, bm, cn, do, ep, fq, gr, hſ, it, ku, lx, mz. na, ob, pc, qd, re, ſf, tg, uh, xi, zk.*

### Tenor Secreti.

Hüte dich vor Bringer dieſes Brieffs/ iſt ein böſer Knab/ getrawe jhm gar nicht/ er betreugt dich/ ich kenne jhn gar wol.

### Literæ ſignificantes.

*Shlgs. lot.n.s./q./h/e/l. m e.p.a.o.p.e.ſ.ot.ſ.m.e.t.p.q.f.p.e.t.f.g. p.t.l.a.m.b.f.a.p.c.u.al.m.p.r.p.q.e.h.p.p.z.p.r.l.e.a.u.f.g.l.p e.m.p.o.e.h/r.p. g.o.t.n.s.n.ſ.u.p a a tabhltx.*

### Exemplum XXIX.

*S. D. Cum ſis artium humanitatis ſtudioſiſſimus, gaudebis vtique opinor te inueniſſe nouum ſtudiorum ſocium, iſte qui tibi has literas exhibet*

*vir*

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*vir multæ ſcientiæ eſt, ſummus philoſophus, ſubtiliſſimus arithmeticus, eloquentiſſimus Rhetor, mathematicus profundiſſimus, omnifarieque excellenter doctus, ornatiſſime loquitur, Tulliana nitens facundia, niſi tibi eſſem amicus tantum, virum penitus retinuiſſem, quando, eo familiariter vſus philoſophorum doctiſſimum expertus ſum tibi maxime faueo tantum gratanter ſuſcipias philoſophum, quem tibi ſingulari amicitia inductus mitto, teque beneuolum illi familiaremque exhibendo philoſophum ſummum probabis. vidi quædam artium ſecreta literis ornatiſſimis mandata quibus patrauit miranda. Reſpondere cum per propoſitas ſibi grauiſſimas quæſtiones ex tempore homo doctiſſimus poteſt in proponendo vtitur Zelo diſputandi prõptiſſimo. Hunc ego quatenus liberaliter humaniterque excipias omnium artium bonarum humanitate & familiaritate doctiſſimus grauiſſimusque defenſor. Enimuero poterit te erudire in multis quoniam Philoſophus eſt ornatiſſime doctus, egregius hiſtoriologus, peritiſſimus Rhetor quoque promptus, & Geometer acutiſſimus. O vtinam tales eſſent noſtri quicunque ſtudentes, qui tumido pectore neceſſarium contemnunt ſtudium. Iſte vero ſtudioſus philoſophiæ, & alias ſcientias, atq; artes profunde amat, continuè tractat, & acutiſſime penetrat, Hunc ergo amore ſuſcipito, liberali vultu tracta, fidelis Chriſtianum confirma. Vale ex Sponheim Non, Ian. Anno Domini 1499.* Ioannes Trithemius.

## Modus X X X. Alternis dictionibus progreditur & litera ſignificatiua in vndecimam transfertur.

*MOdus 30. ab vna vacante incipiens per alternas dictiones progreditur, ita vt ſemper poſt vnam vacantem alteram ſignificatiuam per totam narrationis ſeriem ponat, quemadmodum in præcedenti quoq; modo & aliis oſtendimus: Porro per quartam literam ſignificantis dictionis prima ſequens poſt eam capiatur vndecima ita vt pro A, capiatur m. pro b. n. pro. c. o. & ſic conſequenter vt patet in alphabeto.*

*A m, b n, c o, d p, e q, f r, g ſ, h t, i u, k x, l z, m a, n b, o c, p d, q e, r f, ſ g, s h, u i, x k, z l.*

### Tenor Secreti.

**Sie haben mir geſchrieben daß ich zu jhm komme/ aber ich komme nicht/ du ſchreibeſt mir denn vorhin.**

Literæ

## Literæ ſignificatiuæ.

*Guqtmnqbaufsgotfuqnqbpmguotliutaxcaa*
*qmnqfuotxcaaqbuothpsgotfqunqgbaqfpmbic*
*ftub.*

## Exemplum XXX.

S. *D. De genitrice perpetuæ Mariæ Virginis tibi orationem mitto ſicut nuper poſtulaſti: Quæ viuis amantiſſima benigna mater alma Maria virgo parens fulgentiſſima. Tu ſummæ vnitati quoque es gratiſſima, tu omnium inuocantium auxiliatrix fideliſſima, tu quærentium te nobile refugium, quotidie namque ſanctitatis beneſicum ſalua pauperum aduocata mitiſſima, conſolatrix gementium, pulcherrima virtutum, apotheca ornatiſſima, Aue triſtium refocillatrix benigniſſima, fideliumque Chriſti amicorum promotrix celeberrima, gaude Anna ſolamen mœrentium, gaude nobilitatis faſtigium, ſpesq; certa fidelium laborantium, veniam nobis petentibus impetra, tremendum Iudicem Chriſtianitatis mitiga, compunctos corde adiuua, auferas animas noſtras quæſumus, tua bonitate ſanctifica, benedicta tu virgo mater honeſtiſſima, quæ peperit integerrima, virgoque genuit Saluatorem omnipotentem Dei filium, manens tamen virgo ſemper quoque puriſſima, Nuncius Gabriel quam plenam gratia ſalutauit, humanitate matrem. Aue mater ſeu indulgentiiæ fons inexhauribilis pietate, fulgens pietate maxima magnitudine beneficiorum cunctis reuerendiſſima, tuis intercede pro famulis, nos tuis orna virtutibus vt beatudinem conſequamur poſt huius vitæ terminum benignitate ſaluatoris omnium fidelium. & qui ſanguine viuificauit miſeros nos te intercedente ſua benignitate pie ſuſcipiat mortuus, Amen. Vale ex Sponheim. 7. Iduum Ianuarij, Anno Domini 1499.* Ioh. Trith. Abb.

## Modus XXXI. Per alternas dictiones progreditur, & litera ſignificatiua in duodecimam mutatur.

M*Odus 31. á vacante vna per alternas ocioſas rite ſignificatiuas viciſſim progreditur, ita vt ſemper poſt vnam dictionem vacuam vna ſignificatiua ſubiungatur, pro litera autem prima cuiuslibet dictionis myſterij ſecre-*

*ti duodecima ſequens poſt eam accipitur, ita vt pro A, n. pro c. p. capiatur vt huiuſmodi alphabeto ſequente oſtendemus.*

## Alphabetum.

*An.bo.cp.dq.er fs.gt.hu.ix kz.la mb.nc.od.pe.qf.rg.ſh.ti. uk.xl.zm.*

## Tenor Secreti.

Der alt Abt von Fleißdorff wil den von Reinhartsborn die Naſen abſchneiden. Hæc eſt intentio myſterij ſequentis.

## Literæ ſignificatiuæ.

*Qrgnairneikdcsarxhqagsshxaqrckdcgrtcungqihodge qxrcnhrcnohpucrxqrc.*

## Exemplum XXXI.

S. *D. Omnis qui de rebus tẽporalibus eleemoſynas virtutibus mundas agit, & ante rem tranſitoriã nemo poteſt eſſe amator iuſtitiæ, quoniã charitas vera diuidi nulla conditione põt. Sancta deniq; religio fidei Chriſtianæ mũdi amorem interdicit hominibus ſuis, quia qui diligit mũdana gaudia, fœlicitatem æternam amittit, catholicus nõ catholice viuens, Chriſtum non amat, & qui amat res temporales bonus eſſe catholicus non dicitur, qui creatorem amat gaudet in rebus ſpiritualibus, Chriſti amator cunctas mundi vanitates contemnit, nec curat gaudia hominum iniquorum amator mundi ſanctas odit virtutes, de futuris gaudiis nihil curat penitus qui agitis Chriſtiane vnius rebus intenti cogitatis quæ non ſunt honeſta, agitis religioni contraria nolite miſeri obſecro nolite huius mundi perituras mox diligere vanitates Curate potius Chriſtum amare quatenus vos recipiat ad cœleſtia regna. Vale. Ex Spanheim. 7. Iduum Ianuarij, Anno 1499.* Ioannes Trithemius Abbas.

## Modus XXXII. Per alternas viciſſim progreditur & dictionis ſignificatiuæ prima in 13. transfertur.

*Modus*

*MOdus 32. in alternis dictionibus inſtar præcedẽtium vtitur narratione quoq; myſterij ab vna vacante incipit cui ſemper viciſſim vnã ſignificatiuam adiungit, pro litera ac ſignificatiua dictione prima capit 13. ſequens poſtea in ordine alphabeti pro A. capitur o. pro b, p. pro c. q & ſic conſequenter: vt patet.*

*Ao. bp. cq. dr. eſ. ft. gu. hx iz. ka. lb. mc. nd. oe. pf. qg. rh. ſi. tk. ul. xm. zn.*

**Noch heynt vmb 9. Vhr/weñ du mich an dem Wald hörest pfeiffen mit einem Schlüſſel/ So kom herab zu mir.** Hæc intentio latet occulte in narratione ſubſequenti.

### Literæ ſignificatiuæ.

*Deqxſzdklcp g-lxhllſdrlczqxodrſcllobrxehſ ikftſzttſdczkſzdſciqxbliiſbieaecxſhopnlczb.*

### Exemplum XXXII.

*S. D. Omnipotens Deus creator æternus omnium, qui per filium Chriſtum, nos Chriſtianos redemit, Zelum dedit amoris catholicis per lumen gratiæ credentibus nobis pietatem inſinuans, dedit & liberaliſſime ſuum dilectum natum hominem ex carceribus libera nos omnes credentes de poteſtate Tartarei lugentes, deſtruens carcerem tenebroſiſſimum rabulamque deuincens. Quid tibi Chriſte nos Chriſtiani reddere digne poterimus homines infirmi ſine operibus iuſtitiæ fidem catholicam profitentes: orantes ergo deuotiſſime te redemptorem noſtrum ſummis laudibus concelebramus, dicentes: Laus tibi æterne omnium ſaluator benigniſſime qui redemiſti nos ſanguine tuo fragilitatem noſtram zelo confirma tui amoris, ſalua nos dulciſſime ſaluator Ieſu, cordibuſq; noſtris zelum fidei infunde. Sanctus eſt zelus tuus, compunctionem operarum in cordibus quærentium te Chriſte Ieſu benigniſſime illuſtra, Chriſte Ieſu benigniſſime lumen æternum, illumina tenebras ſeruorum tuorum bonitate ſolita, Saluator Ieſu ſalua animas noſtras æterna conferens gaudia, Chriſte exaudi ſeruos tuos humiles, & omnibus peccata indulge exorantibus ſalua Chriſtianos famulos licet digniſſimos, conſigna nos zelo tuo humiliter petimus, Amen. Vale ex Sponheim, 6. Iduum Ian. Anno Domini 1499.* Ioh Trith.

## Modus XXXIII. Alternis dictionibus procedens vt ſuperiores primam ſignificatiuam transfert in 14.

*MOdus 33 narrationem ſecundam ab una vacante incipit, & inſtar præcedētis per alternas viciſſim procedit, pro prima vero cuiuslibet dictionis ſignificatiuæ literam ſequentem poſt eam loco 14. accipit, vt pro A. capiatur p. pro b. q. pro c r. & ſic conſequenter iuxta ordinem alphabeti huiusmodi qui ſequitur.*

## Alphabetum.

*Ap bq cr dſ et fu gx hz ia kb lc. md. ne. of. pg. qh. ri ſk tl. um xn. Zo.*

## Tenor Secreti.

Er iſt noch new/verſuch jhn vor gantz wol ehe denn jhm viel vertraut. Er trinckt auch gern Wein vnnd iſt wunderlich. Hæc eſt intentio Secreti huius.

## Literæ ſignificatiuæ.

*Tcaklefrzetmmmtikmrzazemfixpelommfct ztſteazdmatcmtilipmltiliaerblpmrzxtiemm, taemeſaklmmmeſticarz*

## Exemplum XXXIII.

*IOannes Trithemius, Sanctis monialibus in monte olim Ruperti catholicam fidem lucida virginitate exornantibus fœlicitatem, continuo religionis ſanctiſſ zelo præmemorati cæteri regis maximi famulum mittimus nobis multo expoſtulatum tempore virum magnum virum magis in temporalibus experientur. Ioannem veſtris caritatibus notum monaſterij Vleisdorfenſis religionis feruore zeloſum, multo tempore Abbate, nouamq́; Abbatiam libere dimittentem acceſſi propterea ſicut vobis commiſeram monaſterium Limpurgenſe, in quo Chriſto ſeruiebat precibus continuis & ſanctis lectionibus ſcripturarum occupatus cum monachis eiuſdem deſcenderet, temporaliumque rerum ſuſciperet curam, procuratorque fieret cellarius Abbas*

*Limpur-*

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*Limpurgenſis inſtabilitate ſolita animo mutatus dimittere eum tandem conſentit oraui cum maxima inſtantia, vixque obtinere ab eo conſenſum potui Chriſto volente tandem conſenſit. licet timide, ideo qui monialibus ſeruire timeat quod leuiter mutantur timet non immerito, nam ſicut nos inſtruxit experientia aliqub Moniales œconomis ſuis reddiderunt, pro benefactis non laudabilem mercedem fœmineus animus repente mutatur amaritudine, Chriſto autem tribuente confido, illum vobis eſſe vtilem Chriſtianos eſſe monachos & ſaluatorem noſtrum timet, bonique eſt intellectus muliebrem ergo mutabilitatem coercentes admoneo, quatenus eſſe conſtantes memineritis, ſuſcipientes eum in ſancto honore atque ſincera charitate, omnem leuitatem animi muliebris, deponentes maxime adiuuate nos & recuperate ſtatum rerum temporalium, veſtro in monaſterio collapſum, prodeſſet auxiliante Chriſto redemptore noſtro zelatore caſtitatis. Vale. 7. Id.*

Ioannes Trithemius.

## Modus XXXIV. Similiter alternis vtitur & primam cuiuslibet ſignificantis in 15. transfert.

M*Odus 34. ab vna vacante vt ſuperiores incipit & per alternas ſimiliter procedit, vt prima ſi, ocioſa, ſecunda vero ſignificatiua, tertia iterum vacua, quarta rurſum ſignificatiua, & ſic conſequenter vſque ad finem narrationis propoſitæ, porro pro cuiuslibet ſignificatiuæ dictionis litera prima capitur c, in ordine alphabeti ſequentis poſt eam 15. ita vt pro A, capiatur q. pro b, r. pro c, ſ. & ſic conſequenter, ſicut patet in alphabeto quod ſequitur.*

*Aq. br. cſ. dt. eu. fx. gz. ha. ib. kc. ld. me. nf. og. ph. qi. rk. ſl. tm. un. xo. zp.*

## Tenor occultus.

**Morgen vmb 9. wird der Amptmann kommen/ vnd den Bauren die Kůh nemen/ behalt die deinen daheim.**

## Literæ ſignificatiuæ.

*Egkzufuerfunfunbkttukqehmeqfcgeeufufttufrqnkef thucnafueufruahdmtubfatqabue.*

## Exemplum XXXIV.

*S D. De Eccleſiaſticis ſcriptoribus grandem feci catalogum quemadmodum fraternitati tuæ nuper videndum exhibui nimisq; repente concludens fateor me nonullos prælexiſſe famoſiſſimos viros non quod vicibus eorum beneficiorum inuiderem catalogi quemadmodum manuum penſator tumidus criminator verbis ſtultiſſimis, catalogum vituperantes qui me exiſtimauit ſuos homines non memoraſſe ſola ex inuidia quod falſiſſimum. Etenim conceptionem ſanctiſſimam genitricis Dei ego ſcripſi & affirmaui ſemper venuſtiſſimam fuiſſe ſine næuo originalis exceſſus, quod tumidus penſator tumide reprehendere volens dixit. Fulgentiſſimam virginem creatam originalis noxa contra catholicam obſeruantiam vaniſſima temeritate eſſe maculatam, temeritas perdita beatiſsimam virginem velle deturbare. Colonienſes autem nobiliſſimi Doctores volentes inſani fraudulentis opinionem veritati contrariam extirpare citant vanas ſuas fabulas, reuocare compulerunt, virginem beatiſſimam aſſerentes, confirmante quoq; ſtatuto debere credi mundiſſimam nulloq; tempore, quamuis breuiſſimo originali ſorditati ſubiacuiſſe, tibi frater qui veritatem amas, crediq; virginis puritatem breuiter iſta explicare volui. Vale.*

## Modus XXXV. Alternis dictionibus vtitur & prima cuiuſlibet ſignificantis in 16. permutatur.

*MOdus 35, ab vna vacante ſimiliter incipit cui mox ſignificatiuam adiungens viciſſim per alternas procedit, in hoc autem modo pro quolibet primo ponatur ſignificatum 16. poſt eam ſequens accipitur A. pro A. capiatur r. pro b ſ pro c. t. & ſic conſequenter, vt ponamus in ipſo alphabeto quod ſequitur.*

### Alphabetum.

*Ar. bſ. ct. du. ex. fz. ga. hb. ic. kd. le. mf. ng. oh. pi. qk. rl. ſm. tn. uo. xp. zq.*

### Tenor Secreti.

Der Abt von S. Johannes Berg helt Communia mit den Bawren/ bleibt nicht viel in dem Cloſter/

vnd

vnd fehret auch im Narrenſchiff. Hæc eſt intentio Secreti, quæ ſequitur.

## Literæ ſignificatiuæ.

*Vxlrinohgm: chbrgmſxlabxenthffogcrfcnu*
*xgſrolxgſexcſngctbnocxecftehmnxloguzxblx*
*nrotbcfgrrxg. mtbcZ.*

## Exemplum XXXV.

*Mihi venerande in Chriſto Patri Limpurgenſi œconomo, cum tali domino Ioanne Vleiſdorffenſe nuncupato Ioannes ouilis Spanheimenſis humilis Abbas gaudium cœlorum. Moniales S. Ruperti gubernatorem ſuum nimia auiditate concupiſcunt, teque humili rogant beneuolentia, quatenus rerum temporalium gubernatorem ipſius monaſterij ſuſcipias ſeruire ſanctis Chriſti virginibus laudabile eſt, atque meritum bonum rerum ſpiritualium eiuſdem cœnobij notumq; viſitatorem te in Chriſto honore complectentem, grauem moribus, ornatum virtutibus, conſilio cautum omnibus dilectus charum nobilem Abbatem, vita merito Chriſto indubiè gratum, monaſterij D. Ioannis optimum paſtorem literis tam Chriſtianorum. quam gentilium, omniq; ſapientia inter eruditos omnes celeberrimum, cuius ſapientiam æſtimare nemo poteſt. Gregem ſibi commiſſum optime nouit paſcere, Zeloſus virginum Chriſti caſtus eſt, quarum clauſarum ſeruat promiſſum. Non timeas ſub eo tam honeſtis ſeruire monialibus, qui nouit ſponſas Chriſti ſecundum legem monaſticam optima diſcretione gubernare, qui virtute & Zelo fidei Chriſtianæ ſibi libenter in veritate ſubuenit. Hunc virum virtuoſum Bingnenſis paſtorem cœnobij huius familiarem amiciſſimumq; gubernatorem tam religioſarum virginum libenter aſſumas laborem tuum Chriſtus immortalitatis gloriæ remunerabilis monialium ſponſus, tibi æternam beatitudinem retribuet cum ipſo zelo Zelatus fuerit. Vale 5. Ibid. Ian. Anno Domini. 1449.*

## Modus XXXVI. Inſtar præcedentis alternis dictionibus vtitur, & prima ſignificantis in 71. transfertur.

*Modus 36. à vacante incipiens ſignificantemq; coniungit alternis dictio-*

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*nibus vtitur, & prima cuiuslibet ſignificatiua dictionis in 17. poſt illam ſequens mutatur, ita vt pro A, capiatur ſ. pro b. t. pro c u. & ſic conſequenter vſque ad finem narrationis propoſita, vt in ſequenti alphabeto.*

## Alphabetum.

*Aſ. bt cu. dx. ez. fa gb hc id ke lf mg nk. oi. pk. ql. rm. ſn. to. up. xq. zr.*

## Tenor Secreti.

**Pfaff Heintz von Mandel hat eine von S. Catharin davon geführt/ findeſtu jhn/ ſo nim jhn gefangen.**

## Hæc eſt intentio myſterij ſequentis.

*Kaſaczgdorpih gſhxzfcſxzdhzpihnaſocſmdhx ſpihbza pcmoadhxznopdchnihdedchbzaſhbZh.*

## Exemplum XXXVI.

*Fides catholica non ſaluat, niſi ardore diuini, nominis fulciatur, crede & zelum amoris Dei non hic nihil omnino conducit redemptioni anima, pluris namque homines nunc inueniuntur fide gloriantes catholica, ſed pauci ſunt fidei Chriſtiana opera operantes, ſine operibus fides moritur, credunt multum, ſed mandata Dei pauciſſimi obſeruant. O Zelus fidei debilis quem habere fortiorem homines increduli poſſunt honeſtate naturali pœnis cruciabuntur inferni, gentiles homines qui non credũt Saluatorẽ mundi factum fuiſſe Dei filium, hominemq; factum zelo redemptionis humana, ſed Chriſtianam fidem ſanctis operibus minimi exornant, peccatisq; ſemper inuoluti orandi honores aterna beatitudine proferunt impias actiones fidei puritatem prauis moribus contra obedientiam maculantes, amatores autem Dei, qui habent rectum Chriſtiana fidei zelum nihil proponentes Chriſtum Iudicem placatum habebunt, dabitq; eis honorem ſempiternum, hunc ergo de ſermonibus his, qui de fide gloriaris, ama Deum & habebis mercedem beatitudinis iuſtitiam zelantium, ſi amaueris vanitatem ſeculi contra honorem Dei, pramium recipies zelantium iniquitatem horrores inferni. Ioh. Trith. ſcripſi 4. Id. Ian. Anno M.ID.*

Modus

## Modus XXXVII. Per alternas viciſſim progreditur, & prima cuiuslibet ſignificantis in 18. transfertur.

*Modus 37 inſtar præcedentis ab vna vacãte incipiens per alternas viciſſim progreditur, vt cuiuslibet litera ſignificatiua dictionis prima in 8. poſt eam ſequentem tranſmutetur, ita vt pro A. capiatur t. pro c. x. & ſic conſequenter, ſicut patet in ipſo alphabeto quod ſequitur.*

### Alphabetum.

*At. bu. cx. dz. ea. fb. gc. hd. ie. kf. lg. mh. ni. ok. pl. qm. rn. ſo. tp. uq. xr. zſ.*

### Intentio Myſterij.

Jacob Seum hat nun geſprochen/ er wöll dich erſtechen/ ſo bald er dich mög ankom̃en/ hüt dich vor jhm.

### Literæ ſignificatiuæ.

*Etxkuoaqhdtpiqickolnkxdaianqqegzexda*
*nopaxdaiokutgzanZexdhkactifkhhaidqpzex*
*db. kneh.*

### Exemplum XXXVII.

*Vitam æternam contemnentes temporalia pro xp̃o moribus catholicis in veritate conſeruantes obtinebimus æternam lætitiam, quibus eſt promiſſa pœnitentibus à ſuperbis ſine dubio promittunt temporales lætitias & gaudia contemptis vitæ intuitu æternæ gaudiis futuris continentibus Deum amantibus, qui orationibus ſacrisq; lectionibus ſcripturarum nouerunt inſiſtere catholicis moribus Chriſtum imitantes, Deum amantibus non paratur infernus, quoniam auerſi Deo nihil aliud quam vanitatem querunt condemnantes æternæ maieſtates gaudium, humiles zelum amaritudinis elati non Chriſto, ſed diabolo ſeruientes, amatoribus Dei nominis premia optima ſunt promiſſa, ſed amatoribus mundi Chriſtianisq; ſuperbis Deus preparauit amariſſimas pœnas inferni. Quid obſecro facit catholicum hominem veritatem annuere, dico, tu qui gloriaris ſine zelo diuini amoris, teque affirmas Chriſtianum, non oſtendere zelum tuum & fidem Chriſtia-*

*nam moribus dignis, ſed humilitate abiecta catholica traditionis, credis ſine amore non te arbitreris iuſtum & fidelem, enimuero qui fidem habet, ſed tamen diuinum amorem negligit impius eſt de fide quoq; fruſtra praſumit diuini Zelator amoris eſt, qui Chriſtianam fidem deuotis ac bonis operibus quotidie exornat, & qui humilitate ſubnixus amat Deum, Ioh. Trith. 3. Id. Ian. Anno M. I.D.*

## Modus XXXVIII. Viciſſim alternatis vtitur, & prima ſignificatiuæ dictionis in 19. transfertur.

*MOdus 38. per alternas dictiones viciſſim progreditur inſtar priorum, cuius dictionis ſignificatiuæ prima in 19. ſequentem ex ordine transfertur, ita pro A capiatur v. pro b, x. pro c, z. & ſic conſequenter, vt patet in alphabeto ſubſcripto, poteris nihilominus & hunc variare modum, vt non alternis tantum, ſed ſingulis duabus, ternis, quaternis ad placidum modorum ſignis apponendis, vti poteris.*

### Alphabetum.

*Au. bx. cz da. eb. fc. gd. he. if. kg lh. mi. vk. ol. pm. qn. ro. ſp. tq. vr. xſ. Zt.*

### Secreti intentio.

Wiſſe das Hans Schwerd viel vbel von dir red in deinem Abweſen/vnd nimpt ſich doch an für dir als ſey er dein faſt guter Freund.

### Literæ ſignificantes.

*Rrfpbaupeukppzerrboqrfbhrxbhrlkafoobafkabf kbiuxaabpbkrkakfimqpfzealzeukcreafoubp pbfbeabfkcupqdrabocobrka.*

### Exemplum XXXVIII.

*OMninm rerum pater Rex & factor hominem primum creauit Adam, cui vxorem in paradiſo coniunxit virgini virginem ſignificans catholicam eccleſiam paſtoribus coninnctam.*

Modus

## Modus XXXIX. Etiam alternis vtitur & prima dictionis ſignificatiua in 20. transfertur.

*MOdus 39. viciſſim alternis dictionibus vtitur incipiens ab vna vacante aut præcedenti vnã ſubiungit ſignificatiuam, deinde iterum vacuam vnam, iterumq; ſignificantem, & ſic conſequenter vſque ad finem propoſitæ narrationis. Porro litera prima cuiuslibet dictionis ſignificantis tranſponitur in 20. proximam ſequentem, ita vt pro A. capiatur x. pro b, z. pro c, a. & ſic conſequenter, vt patet in ipſo alphabeto.*

### Alphabetum.

*Ax. bz. ca. db. ec. fd. ge. hf. ig. kh. li. mk. nl. om. pn. qo. rp. ſq. tr. vſ. xt. zv.*

### Intentio Secreti.

Dir wird geſchrieben herzu kommen/iſt mein rath/ du thuſt nicht/ Wann der Anſchlag iſt dich zuvertrencken/oder in ewige Gefängnuß zu ſetzen/hût dich.

### Literæ ſignificatiuæ.

*Bgpſsgprecqafpezclfcpzfhmkkclgqrkglpxrbsbcqqlglg esxlbcpxlqafixeggqrbgafusscpbpclabclmbcpglcssgeecdcl elggqusqcrclfscbbgaf.*

### Exemplum XXXIX.

*O Benigniſſime Ieſu gratias ago pietati tuæ ſanctiſſimæ, qui ſanguine tuo genus humanum patri tuo reconciliaſti, pendens eleuatus in cruce miſerabiliter, quaſſato corpore animo triſti, facie conſputa, portanſque noſtra crimina per zelũ ineffabilis charitatis, noſtros liuores ſanaſti, floridã iuuentutẽ corporis propter nos vulneribus duriſſimis fudiſti atq; hominẽ viuificaſti mortuum, nimia karitate deuictus, katholicamq; reſtituens cõmunionẽ mori laborioſiſſime voluiſti. Gratias igitur quas poſſum redemptori tibi chariſſimo ago, gemens & lacrymans memoriam paſſionis tuæ, Chriſte ſaluator rememorans.*

*morans. O benigniſſime Ieſu ſalua me bonitate tua ſolita, mihiq́ cunctæ indulge quaſo precamina, quoniam tu laus & gloria mea, latificans me gaudio ſancto, redemptor meus ſana me Sanctifica me Chriſte verum lumen cordiũ. Benedico te conditor mundi potẽtiſſime. Rex Chriſte ſaluator lumen inextinguibile, quaſo purifica animam meam, fautor omnium illumina me, Chriſte amator excelſe fidelium gloria te quarentium me reſpice, da beatitudinis ſempiterna gaudia, da amoris tui feruentiſſima incendia, Vita Ieſu ſanctorum omnium ſaluator mundi, clementiſſime Ieſu, per dolorem benedictæ acerbiſſimaq́ paſſionis tua concede mihi lumen intellectus amoriſque tui humili puraque conſcientia radios lucis praguſtare. Miſerere mei bone Ieſu clementia fons pietatis abyſſeque gratiarum plenitudo lumen ſupernorum ciuium mihique ſancta charitatis ſuauiſſimum dulciſſimumque guſtum infunde, eripe me examinator omnium cordiũ, & da mihi cum puritate letitiam & exultandem in laudibus tuis glorificans te, quoniam dolore vulnerum tuorum ſanaſti me. Quid retribuam charitati tua redemptor meus, compatior tibi lacrymans, & fœliciſſima paſſioni ſanctiſq́ vulneribus corporis tui benedicens. O benigniſſime gratias immortales ago, reſpice famulum tuum, Amen.* Ioh. Trith.

## Modus XL. Alternis dictionibus vtitur, & quamlibet literam ſignificatiuam primam in 21. transfert.

*Modus 40. inſtar precedentium alternis dictionibus idem vacua & ſignificatiua vtitur, & prima litera cuiuslibet ſignificatiua dictionis in 21. proximam ſequentem qua eſt vltima noſtri per ordinem transfertur, ita vt pro A, capiatur z. pro b, a. pro c. b. & ſic conſequenter, vt patet in alphabeto huius 40. modi quod ſequitur poſt. Iſte modus autem ſicut & cateri omnes in diuerſas alias variatur, vt vel ſingulis vtatur ſignificatiuis, vel alternis vel pluribus.*

## Alphabetum.

*Az. ba. cb. dc. ed. fe. gf. hg. ih. ki. lk. ml. nm. on. po. qp. rq. ſr. tſ. ut. xu. zx.*

## Literæ ſignificantes.

*Mnbgghmstlamtmetzqſlhmzmcdupebgkzf dak.*

*d a h c d q a q t b i d m c q d t t h k h b g c h b g r t b g d g h m c d q c d m a Z t l d m.*

## Intentio Secreti.

Noch heynt vmb 9. wart mein an dem Schlag bey der Brucken/da wil ich dich ſuchen hinder den Bäumen.

## Exemplum LX.

A*Gite miſeri pœnitentiam nunc breui tribulationes generis noſtri grauiſſimas ab hominibus infidelibus morteſque crudeliſſimas ſuſtinebitis indurati, Turca in Chriſtianitatem longe lateque ab Vngaria magnum exercitum Turcicos homines more beſtiarum truculentus inuaſit tranſiuit Danubium zelo impietatis quaſi igne ſuccenſus propterea lugeant omnes homines ſtatim morituri vbi zelus veſter miſerrimi Chriſtiani conſtantia & deuotio vbi? Longe per nefas conceſſit Chriſtiana benignitas tuorum grauitas fidem catholicam deſeruit. Zelus & feruor amoris diuini procul abiit, propterea hoſtes fidei Chriſtianæ interficient deuorabuntque homines quaſi locuſtas. Audiuimus enim quam grauiter Turcus Vngariam, Bohemiam, Poloniamq; inuaſerit, vrbes deſtruxerit, infantes, mulieres, virgineſque congregatas ſacrataſque quæ zelo Dei retinuerunt caſtitatem turpiſſime ſtuprarit horribiliterque interficiens catholicos quoſcunque. Omnes annihilans crudelitas eius homines & beſtias ſuperat Germaniam totam repente ſuo turbabit exercitu bellicoſiſſimo niſi generalis defenſio principum ſine mora reſiſtat, flentes igitur humiliemus nos maxima animorum contritione, orantes Deum intentiſſime quatenus nos conuertat ſanctis dimiſſis miſericorditer, liberans nos ab inimicis, qui animas noſtras conantur tradere morti, Anno Domini, CCCC.XCIX.XI. Cal Martij.*

Ioannes Trithemius Abbas Sponheimenſis.

# CAPITVLVM II.

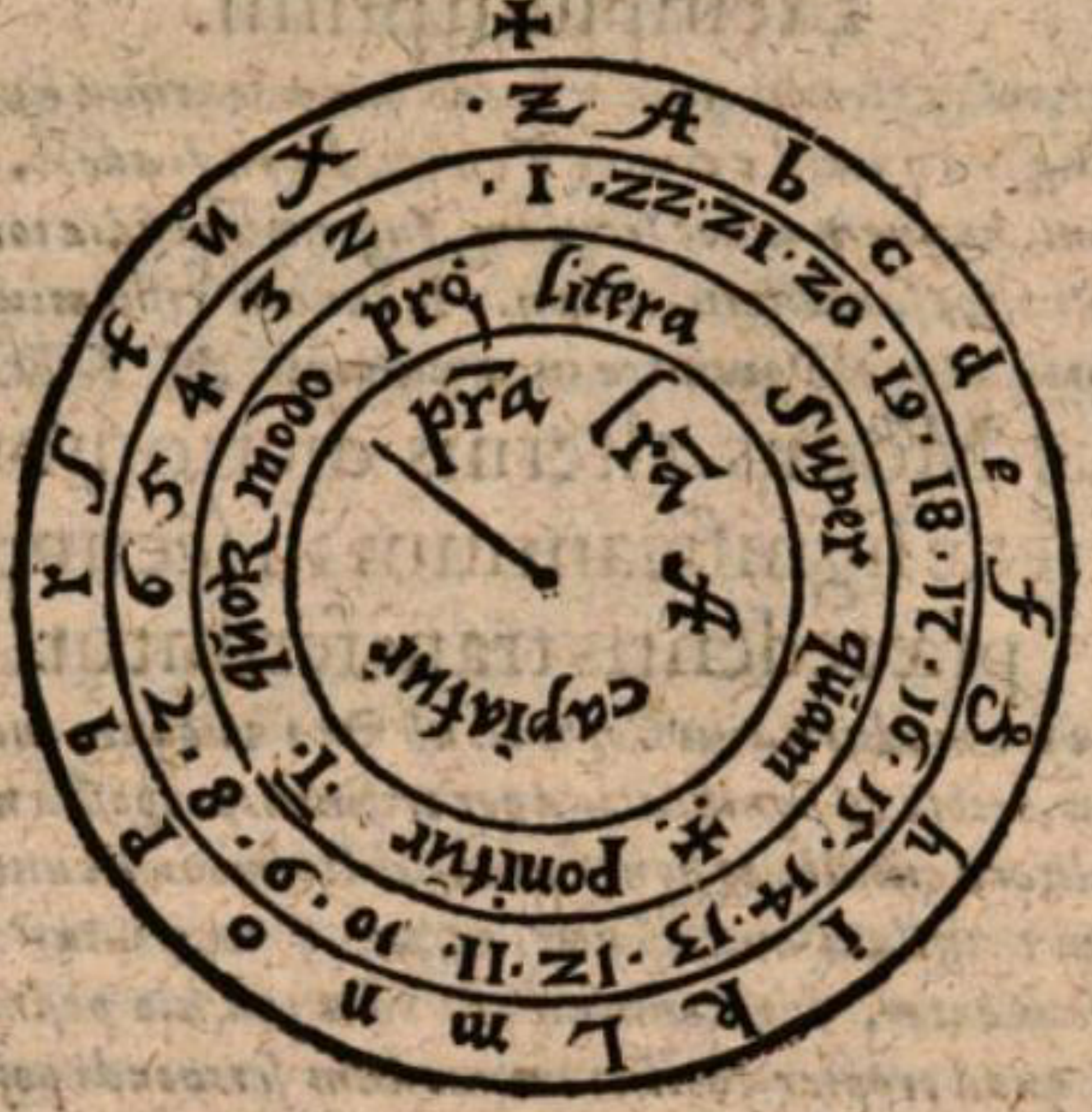
## DE ALIIS XXII. MODIS OCCVLTE SCRIBENDI, QVI IN SVPERIORIBVS HABENTVR.

IN ſuperioribus huius primi libri capitulo, Sereniſſime Princeps, artis noſtræ Steganographiæ quadraginta modos per ordinem digeſſi, quorum copia licet ad quæcunque ſcribendum occulte vnicuique poſſit ſufficere, tamen vt viam ſtudioſis demonſtremus, maiora petierut indi, operæ pretium exiſtimo, & alios per exemplum ſcribendi modulos explicare, quemadmodum igitur in præcedenti capite inter alios 22. modos vltimus per tranſpoſitionem literarum alphabeti, in ſequentes per ordinem poſuimus. Ita nunc ſecundum vnum viginti duarum literarum alphabeti nobis duntaxat neceſſarium quinque literas ſignificatiuas in præcedentem per modos ſingulos anticipemus. In qua anticipatione primus iſtius capituli modus cum vltimo præcedentis concordabit, ſecundus cum penultimo, & ſic conſequenter vſque ad vltimum iſtius qui erit primus capituli, tranſpoſitiones conuenientes modum variant.

### Primus Modus huius ſecundi capituli, ſingulis literis ſignificatiuis vtitur, & litera quælibet in vna accipiatur.

*PRimus huius ſecundi Capituli modus ſingulis dictionibus ſignificatiuis vtitur, & qualibet litera cuiuſcunque dictionis prima in præcedentem immediate transfertur. Ita quidem in 17. modo quaſi literæ ſignificatiuæ immediate ſequens ponitur. Ita hæc præcedens prima capiatur, oportet autem vt pingas alphabetum in circulo tam in iſto modo quam in ſequentibus omnibus in quibus literæ tranſponuntur. Ita vt hic pro A capiatur z. pro b, a. pro b.c. vt patet in alphabeto per circulum.*

*Poteſt*


+
Z A b c d e f g h i k l m n o p q r ſ t u x
1 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 z
pro litera ſuper quam * ponitur .1. quod modo
pra lra A capiatur

*Poteſt autem modus iſte ſicut & reliqui omnes multipliciter variari hic per alternas, binas, ternas, quaternas, ſiue plures adplacitum ſcribentis, ita tamen vt ſigna conuenientia vnicuiq; adiungat, alioquin & ipſe facile quod ſcripſerit poteſt obliuiſci & nemo intentionem eius percipiet. Nunc autem ſub literis poſitis deſignet quota ſit qualibet litera, b a, quæ eſt prima in alphabeto omnium linguarum, ſed iam nunc ad explicandum hunc modum procedamus breuioribus quidem ſententiis vtentis quam ſupra vſi ſumus.*

## Alphabetum.

*Az.ba.cb.dc.ed.fe.gf.hg.ih.ki.lk.ml.nm.on.po.qp.rq.ſr.tſ.ut.xu.zx.*

## Intentio Secreti.

**Wart mein Morgen vmb neune mit Gewalt.**

## Literæ ſignificatiuæ.

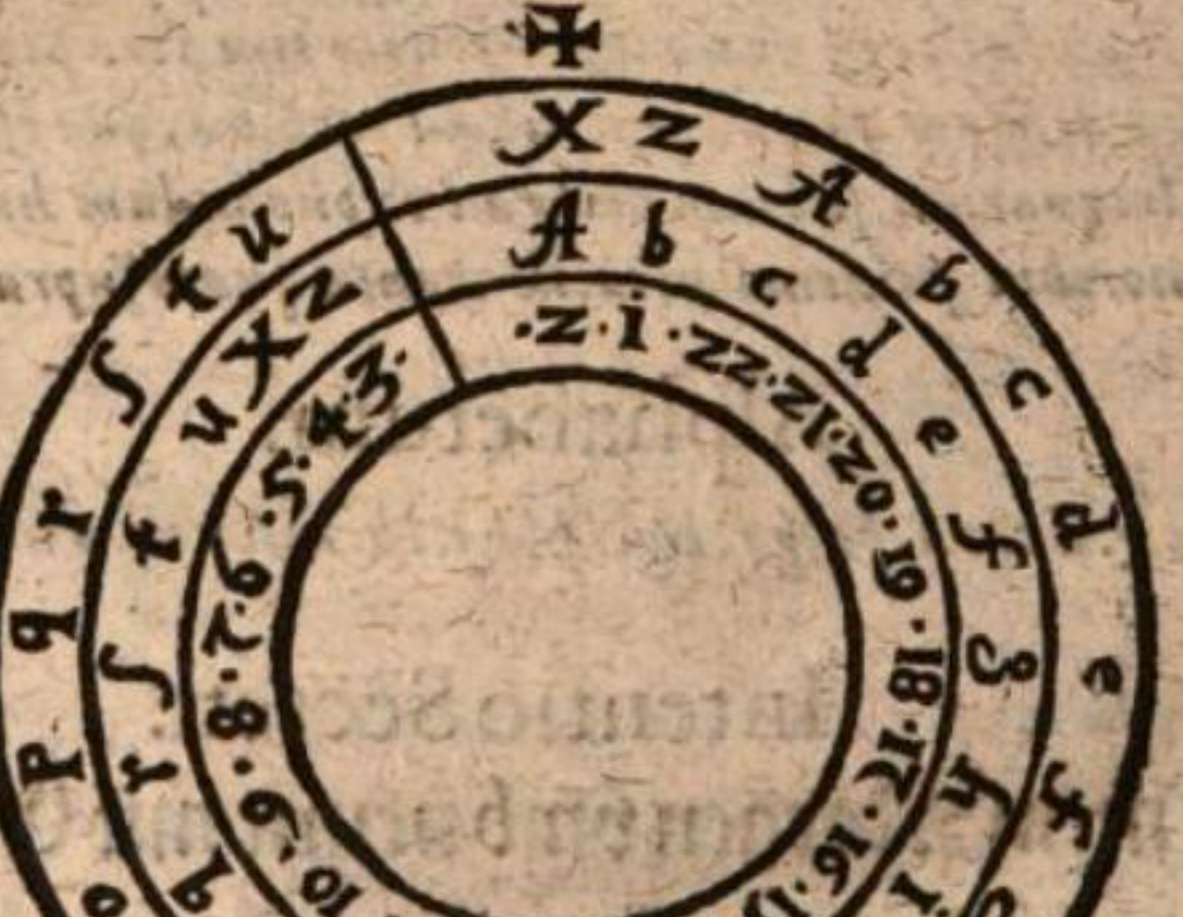
*Tempus tranſit. Z.i.d.t.z,q.ſ.t.l.h.m.d.n.g.w.l.tla.mtm.l.h.fdi t.z.k.ſ.i. ſequitur.*

## Exemplum primi.

*TEmpus tranſit zelemur quietus ſinceritatem leuemus humiliter mentes lugendo noſtra quotidie errata. Tempus lugendi adeſt, mundemus tenebras motuum, linquemus hoc ſeculum, fugientes deſidiæ torporem, teneamus Zelum catholicæ ſanctitatis. Amen. Ioannes Trithemius Abbas ſcripſit 6. Calend. Martij. Anno Dominicæ incarnationis. M. I. D.*

## Secundus Modus alternis dictionibus vtitur, & literæ ſignificantium in ſecundam præcedentis transferuntur.

*SEcundus vero modus huius Capituli ab vna vacante incipiens alternis dictionibus, ocioſa & ſignificatiua per ordinem propoſitæ narrationis vtitur, & prima litera cuiuslibet ſignificatiuæ dictionis in ſecundam immediate præcedentem translata anticipatur, vt pro A, accipiatur x. pro b, z. pro c a. & ſic conſequenter, vt patet in tabula rotunda hic poſita, quam in alphabeto plani quod propter faciliorem modum ſcribendi poſuimus. Rubræ autem literæ noſtrum vſitatum ſunt alphabetum, ex quo qualibet eorum in hoc modo ſcribendi nigra in rotunda ſuperpoſita, ad propoſitam narrationem myſticè accipitur.*


X Z A b c d e f g h i k l m n o p q r ſ t u
A b c d e f g h i k l m n o p q r ſ t u X Z
.z.i. 22. 21. 20. 19. 18. 17. 16. 15. 14. 13. 12. 11. 10. 9. 8. 7. 6. 5. 4. 3.

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## Alphabetum.

*Ax. bz. ca. db. ec. fd ge. hf. ig kh. li. mk nl. om. pn. qo. rp. ſq. tr. vſ. xt z. Zv.*

## Intentio Myſterij.

**Ich bitte dich komm von ſtund an zu mir/ es thut ſehr noth.**

## Literæ ſignificantes.

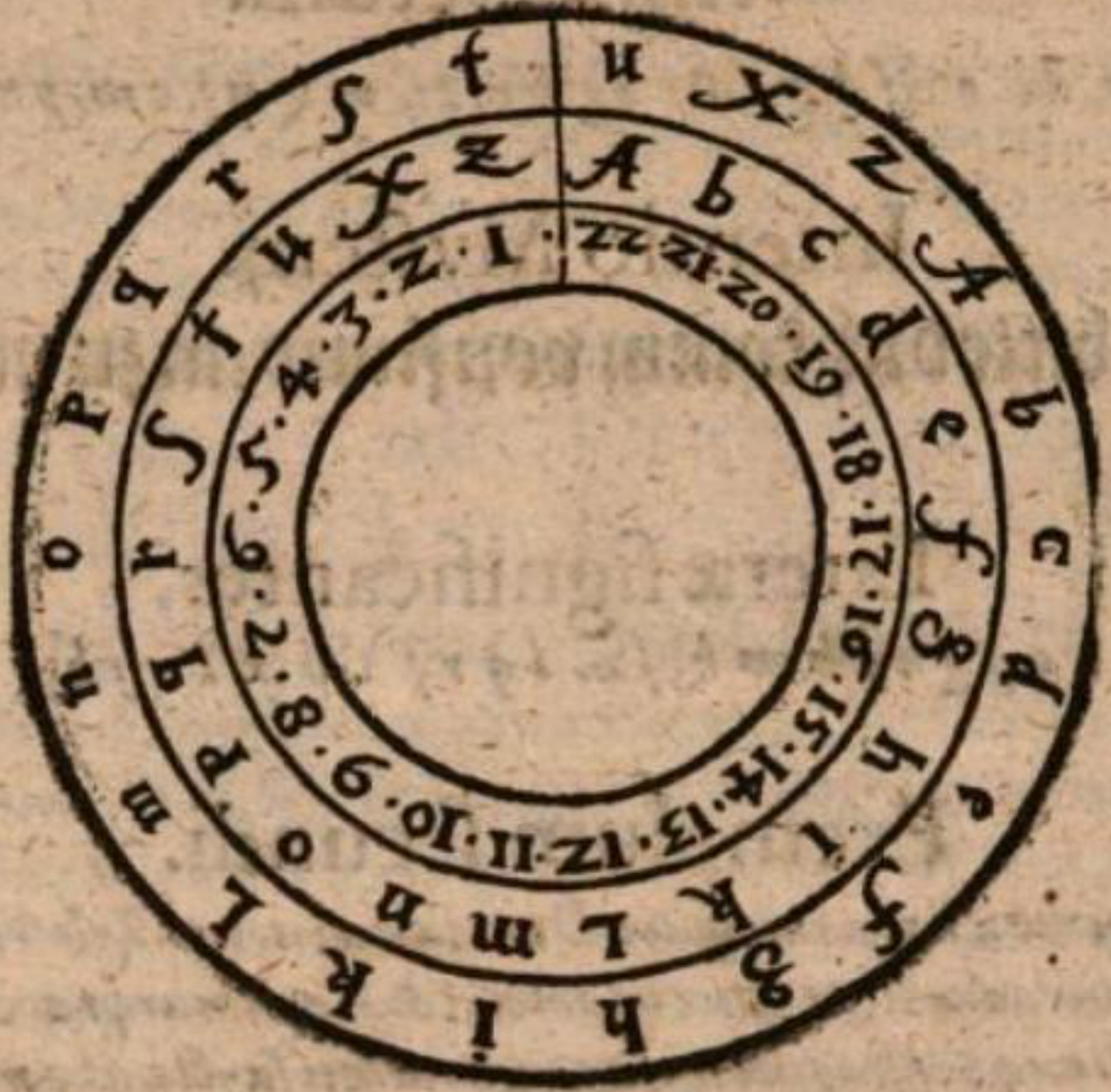
*G. a f z g b c p g a f h m k. ſ w l q r ſ i b. x l v ſ k g r g q b ſ c q e t p m g r.*

## Exemplum ſecundi.

*CReator generis humani aſpice Deus famulos tuos Zelo rectitudinis guberna quatenus bene conuerſantes conſequamur pramium gaudium cœleſtium. Adiuua nos fragiles miſeroſq; homines ſanctiſque moribus exorna catholica pietatis ſancto quaſumus, mentes noſtras lumine illuſtra quatenus tuam recolamus paſſionem ſedulo cum lacrymis operibus bonis Ieſu Chriſte. Saluator libera nos virtute effuſi ſanguinis tui catholica vnitatis gubernator ſalua populum tuum grauiter afflictum, quem dudum beatiſſimo effuſo ſanguine in cruce moriens redemiſti, aſpice quam affligitur grauiſſime populus ſub crudeliſſimo Turco, libera nos miſeros per gratiam qua redemiſti nos, Amen.* Ioan Trith. Abb. Anno domini M I D.

## Tertius modus per ſingulas ſignificatiuas progreditur, & literis in tertiam præcedentem transfertur.

*Tertius modus huius ſecundi capituli per ſingulas dictiones ſignificatiuas vt primus progreditur, & cuiuslibet dictionis litera prima in tertiam immediate transfertur. Ita vt pro A capiatur v, qua tertia ante ipſum per z. & qua tertia & ita conſequenter, vt patet per ipſas literas & numeros in rotula poſitos, poteſt autem & iſte modus variari quemadmodum & cateri non ſolum progrediens per ſingulas ſignificatiuas, ſed etiam per alternas, binas, ternas, quaternas vel plures ad placitum cuiuslibet ſcribentis.*


u x z A b c d e f g h i k l m n o p q r ſ t
A b c d e f g h i k l m n o p q r ſ t u x z
22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2 1

## Alphabetum.

*Au.bx.cz.da.eb.fc.ga.ne.if.kg.lh.mi.nk.ol.pm.qn.ro.ſp.tq.vr.xſ.Zt.*

## Intentio Secreti.

**Bringer diß Brieffs iſt ein böſer Knab/ nit getraw ihm zuviel.**

## Literæ ſignificatiuæ.

*Xobkdboafpxofbcpfpqbfkxlpbogkuxbkfqdbqorbfibr xcfh.*

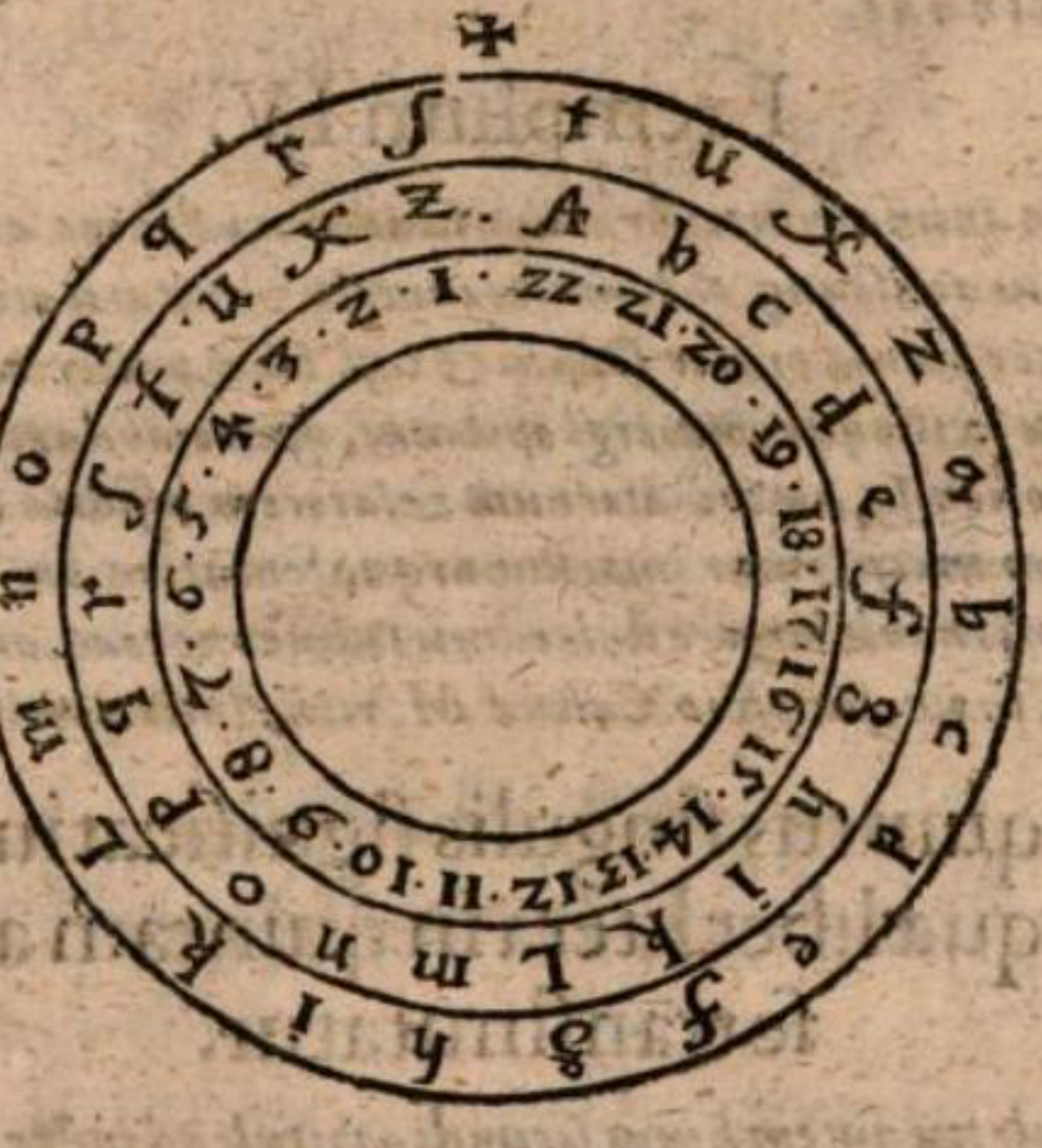
## Exemplum tertij.

*CHariſſimum optimum benigniſſimumq; catholicorum defenſorem benedicentes oportunè adoremus fideliter per Chriſtum omnis faciat bonam charitatem fidei ponat quietem beatitudinis fides catholica Chriſtum laudes per bona opera, gaudeat catholicus victor Chriſtus bonis catholicisq; factis quotidie deuotiſſime benedicat, quoniam ornatus religionis baltheo fœli-*

*fœlicitatem infinitæ beatitudinis tenebit, remunerationem capiens fulgentiſſimi honoris. Ioh. Trith. Anno Domini, M. CCCC. XCIX. feliciter.*

## Quartus modus ſingulis dictionibus ſignificantibus vtitur ſed literæ in quartam præcedentem transferuntur.

*QVartus modus iſtius Capituli per ſingulas ſignificatiuas inſtar præcedentis ex ordine progreditur, ſed literæ occulti myſterij in quartam immediate præcedentem anticipatæ transferuntur, quemadmodum in rotula ſubiecta clarius demonſtratur.*



*Hic primo prima litera alphabeti A, capiatur t, quæ eſt quarta in circulo ante ipſam, pro b, v. pro c, x. & ſic conſequenter, vt patet in rotula. Poteſt autem iſte modus cum cæteris variari per alternas, binas, vel plures ſed quia per ſingulas procedẽdo ſignificatiuas plura ſecreta paucioribus manifeſta poſſumus occultare placuit nobis propter breuitatem hunc modum aſſumere.*

## Alphabetum.

*At.bu.cx.dz.ea.fb.gc.hd.ie.kf.lg.mh.ni.ok.pl.qm.rn.ſo.tp.uq.xr.zſ.*

## Intentio Secreti.

Der Pfarrherr von Bing iſt vmb eins verſchieden/ lug nach der Pfarr. Hæc eſt ſequentis apertæ narrationis ſecreta iuxta hunc modum intentio.

## Literæ ſignificatiuæ.

*Zanldania qkiveiceopdeipqhvaeioqanoxdaeZaiggqe ritxdZanldtnnai.*

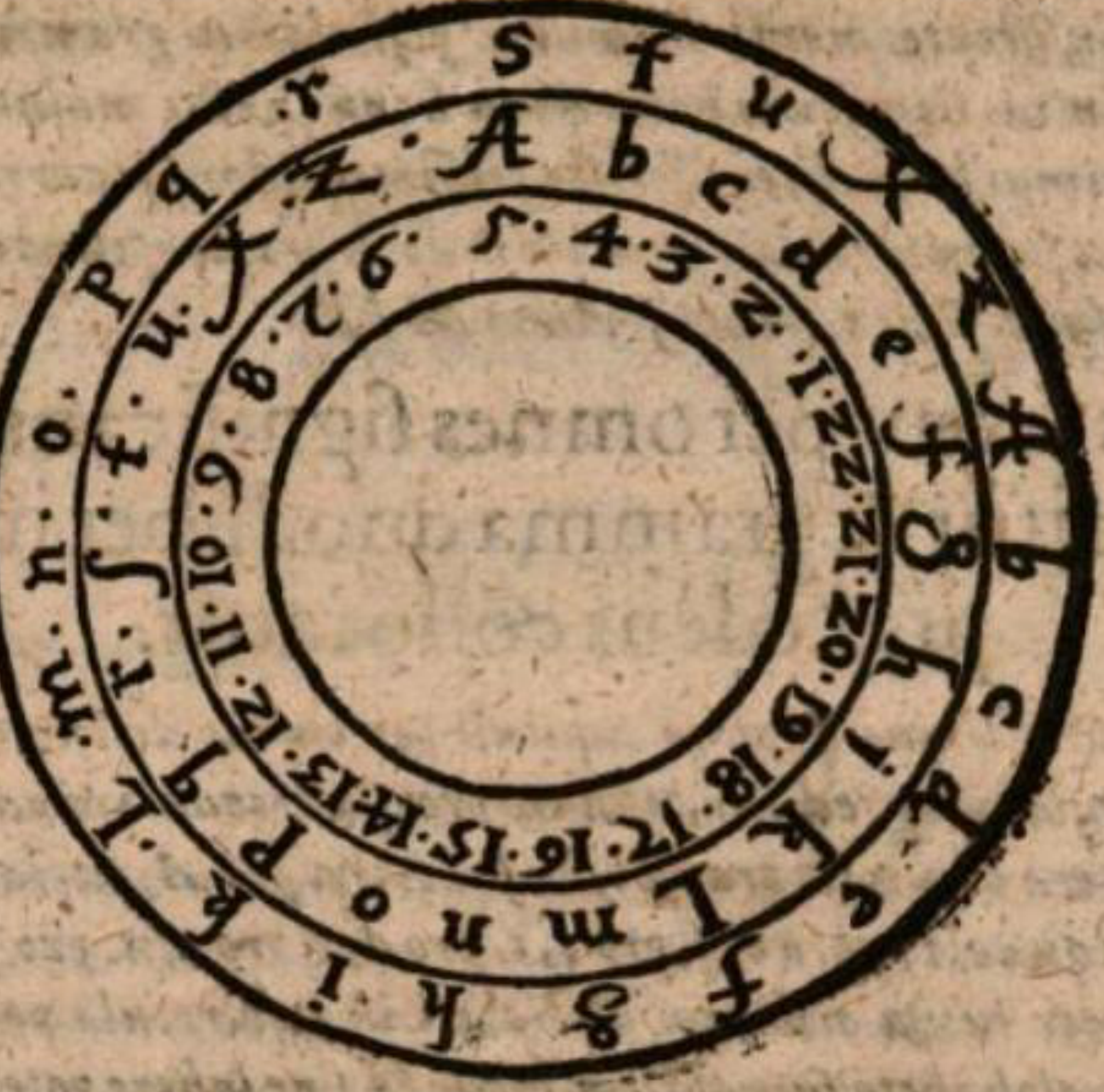
## Exemplum IV.

*Zelatorem animarum noſtrarum laudaturi diuino amore nos iugiter accedamus quaſcunq; calumnias inutiles vanitates æternas iucunditates cupientes, ecce omnia præter Deum & iuſtitiam prætereunt. Quare hanc vitam amamus exitioque immergi optamus, quare abducimus nos, oremus Chriſtum deuotioniſq; amoris æternum zelatorem aſſidua inſtantia, grauibus quotidie commaculamur impellimurque tentationibus Chriſte dulciſſime zelum amoris nobis largire dulcedinis tui, nec noceat animabus iniquitas, Amen. Ioh. Trith. ſcripſi 10. Calend Martii, Anno domini M.ID.*

## Modus quintus ſingulis ſignificatiuis vtitur & quælibet litera in quintam ante ſe tranſmutatur.

*Modus quintus autem huius ſecundi capituli ad inſtar præcedẽtis nullas dictiones vacuas recipit, ſed per ſingulas ſignificatiuas myſteriũ procedit. Nec credo aliquem huius artis inſcium occultata per hos modos poſſe aliquando inuenire, dum etiam artem ſcienti & non bene vſitato ſit difficile omnia penetrare: litera autem omnium dictionum latentes myſterij transferuntur in quintam immediate præcedentem, ita vt pro A capiatur ſ. quæ eſt in circulo alphabeti.*

*Quinta*


s f u X Z A b c d e f g h i k l m n o p q r
A b c d e f g h i k l m n o p q r ſ t u X Z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

*Quinta ante eam pro b, t. pro c. v. & ſic conſequenter, ut patet in rotula. Qui vero hunc modum per alternas binas, vel plures voluerit variare, quia non omnibus eſt facile ſcribendo per ſingulas incedere ſigna modo cuiuslibet appropriata non obmittat, alioquin facile in errorem incidet, & nihil lectori utilitatis ſcienter impendet.*

## Alphabetum.

*Aſ.bt.cu.dx.ez.fa.gb.hc.id.ke.lf.mg.nh.oi.pk.ql.rm.ſn.to.vp.xq.Zr.*

## Intentio ſecreti myſterij.

**Morgen vmb 7. ſey gerüſt vnnd wart meiner am Creutz.**

## Literæ ſignificatiuæ.

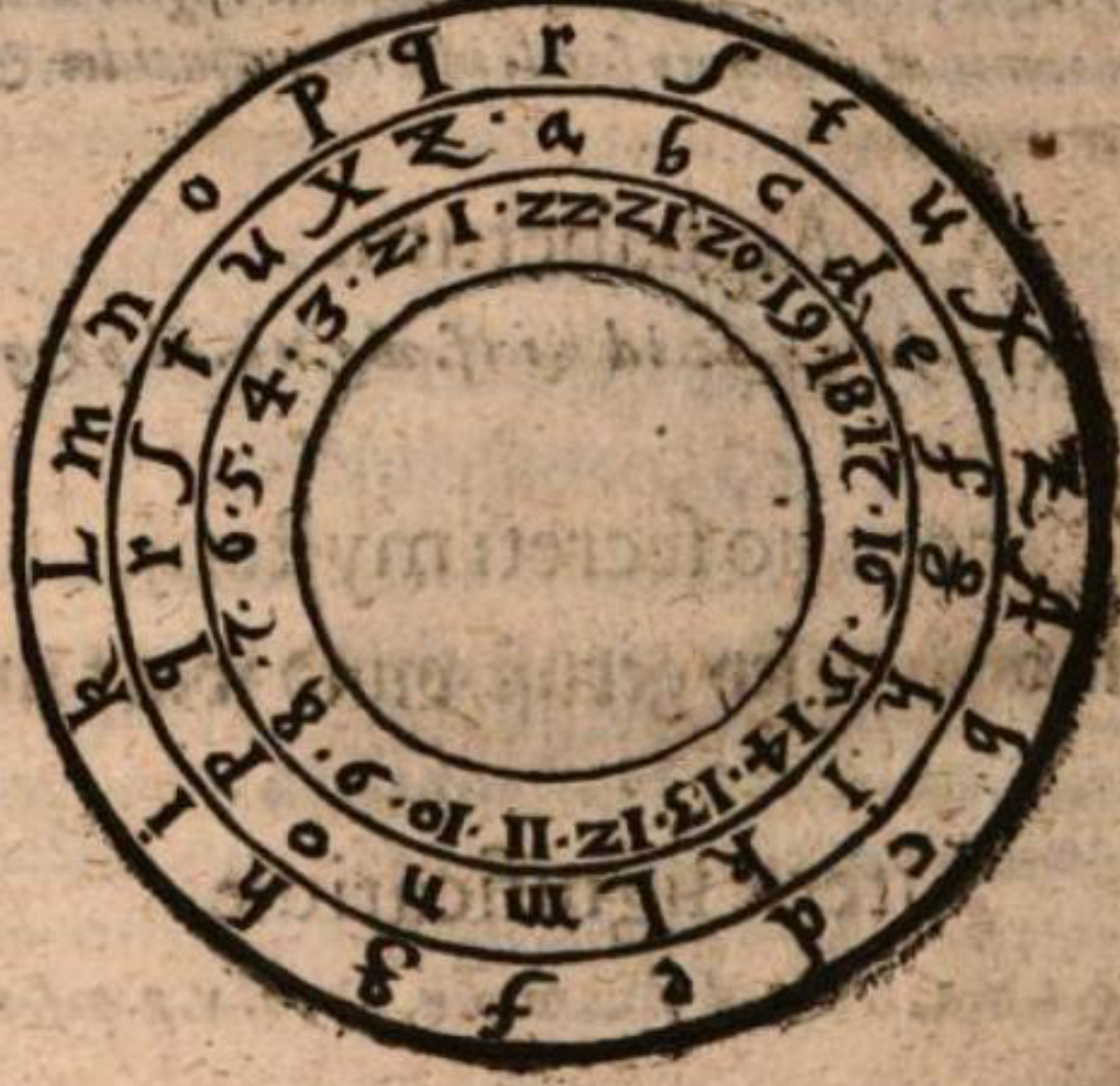
*G.i.m.h.p.g.t.n.z,t.h.n.d.b.z.m.p.n.o.p.h.x,p.p.ſ,m.n.g.d.h.ſ. g,v.m.p.o,r.*

## Exemplum Quinti.

*Grauibus inſiſtentes mentis humiliter poſtulamus grammata tua noua Zelotes trinitas honeſtum nobis dona bonus zelus malum perſequitur nō operatur, petimus humiliter Chriſte piiſſime paſtor ſuccurre, morbis grauibus dilectis heu ſumus grauati veniam miſeris præſta optime redemptor. Io. Trith. Abbas poſui 7. Calen. Martij, Anno MID.*

## Modus ſextus per omnes ſignificantes progreditur & gramma quodlibet in 6. præcedens collocatur.

*Modus ſextus huius quoque capituli per omnes dictiones ſignificantes prioris inſtar progreditur, nullam prorſus vacantem admittens & ſecreti myſterij literæ omnes ita tranſpoſitæ ſunt, vt pro A, capiatur ſexta præcedens in rotula quæ eſt r, pro b, ſ. pro c, t. pro d, t. pro e, x. pro f, z. pro g, A. & ſic conſequenter iuxta ordinem alphabeti in ipſa rotula poſitum per numerum numero alphabeto ſuppoſitum, facile & ſine labore poteſt ſcire, quantum vnaqueq; litera diſtat ab alia & quota ſit in ordine vtriuſq; alphabeti. Iam ſequitur rotula.*


p q r ſ t u x z A b c d e f g h i k l m n o
a b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

## Alphabetum.

*Ar.bſ.ct.dv.ex.fz.ga.hb.ic.kd.le.mf.ng.oh.pi.qk.rl.ſm.tn.vo.xp.Zq.*

## Intentio Myſterij.

**Nicht nim̃ diſen Mönicht zu gehorſam/er iſt ein wilder Meyer.**

## Literæ ſignificantes.

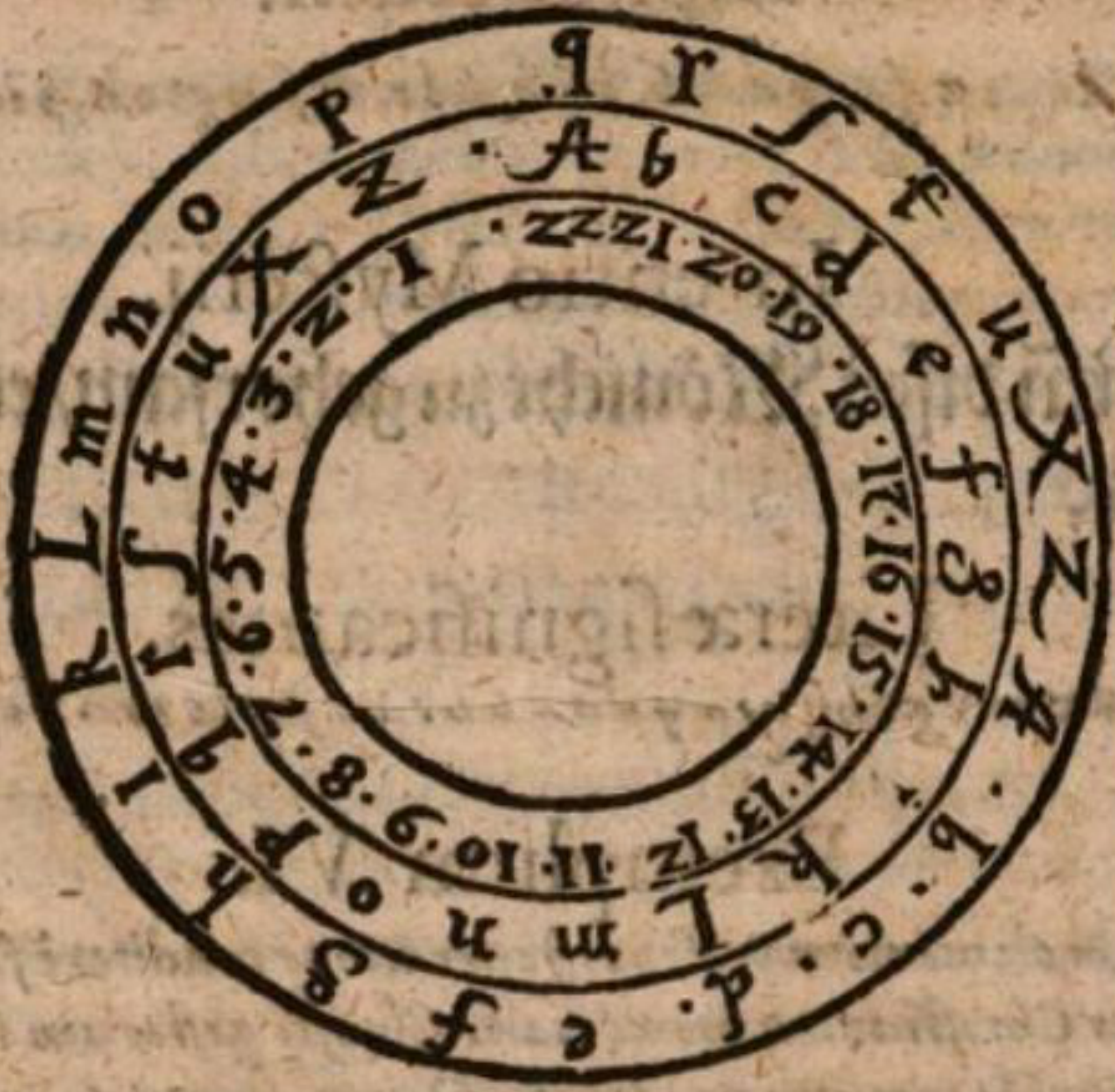
*Gcngcfuxmxgfhgctuqoaxbhlmrfxlcmnxcgoocbexlfxtxl.*

## Exemplum VI.

*GLorioſum clementem noſtrum generationē conditorē factoremq́ vniuerſitatis Chriſtianam memoriam Chriſti geſtorum faciens humilitatu genubus cuncto tempore vendicat. Quare obmuteſcimus. Aſpiciamus Chriſtum baiulantem humeris lignum maieſtatem redimentem famulos Chriſtus ligno confixus moritur nobis Chriſte crucifixe glorificator optime omnium credentium baiulantes exaudi, Chriſte lumen fulgidum Chriſte triumphator Chriſtianos libera. Anno Domini, M.I.D 9 Calen. Martij, Ioan. Trithemius abbas compoſuit.*

## Modus ſeptimus per omnes ſignificatiuas progreditur & in 7. præcedentem literæ tranſponuntur.

*SEptimus autem modus huius capituli nullam ocioſam recipit, ſed in narrationem occulti myſterij per ſignificantes ſingulas procedit. Verum τὰ γράμματα ſecreti myſterij omnia tranſponuntur in 7. quamlibet literā immediate præcedentem, poteſt autem & iſte modus variari multipliciter ſicuti docuimus ſuo loco de ſingulis. Literæ autem omnes dictionum occulti myſterij. Ita in 7. præcedentem conuenienter ſunt tranſpoſita, vt pro A, q capiatur, quæ ſeptimo diſtat ab eo loco retrorſum numerando, ſicut numerus ſuppoſitus clare indicat, pro b capiatur r, pro c, ſ. & ita conſequenter ſecundum ordinem rotulæ ſubſequentis,*


q r ſ t u x z A b c d e f g h k l m n o p
A b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

## Alphabetum planum.

*Aq.br.cſ.dt.cv.fx.gz.ha.ib.kc.ld.me.nf.og.ph.qi.rk.ſl.tm.vn.xo.zp.*

## Intentio ſecreti myſterij.

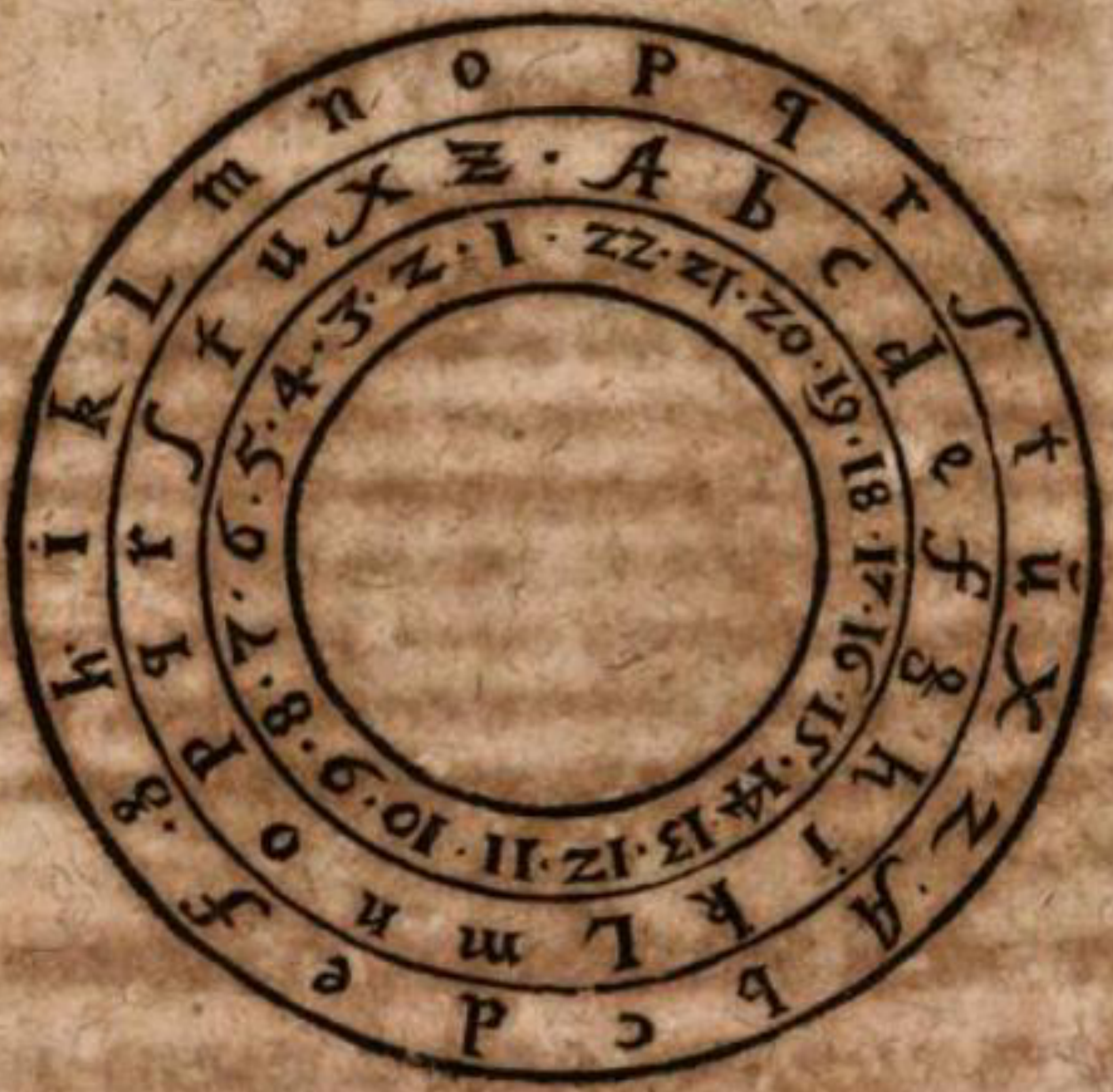
*T,b.l.b.l.m.x.q.l.m.v.b.f.c.u.ſ.c.e.q f.r.v.t.v.p.d.n.b.n.b.f.f.t.k.l.m.n.r.v.f.b.f.t.ſ.v.e.x.v.d.t.v.t.q.n.ſ.a.v.k.f.v.l.m.n.f.t.d.n.a.m.ſ.v.b.f.t.b.v.p.f.l.m.*

## Exemplum VII.

*TEmporalium bonorum letitia blandis lubriciſque malis Chriſtianis quietem lætitiæ mortalis variis bellis fatigat caro vanitas ſeculi criminoſis eſt, qui futuri regni beatitudinem temere vili pendunt dati nequitiis boni nullius beſtia fautores ferociores tramitem vitæ catholicæ lucidum miſeri non requirunt, velociter fugiunt, bona falſa tamen ſentiunt quæ vniuerſa & Chriſtiana velociter deuoti tranquillitatem vitæ tenebunt, qui nunquam ſuſtinebit alternationes verus catholicus fugit vere lætitiam mũdi nihili facit temere lucra non ſectatur, amat munditia virtutem bonitatem, fulget trãſitoria bona vili pendit futuri luminis memor.* Ioan, Trith.

Modus

## Modus octauus per omnes ſignificantes progreditur, & in octauam Grammata tranſponuntur.


n o p q r ſ t u x z A b c d e f g h i k l m
A b c d e f g h i k l m n o p q r ſ t u x z
1 2 3 4 5 6 7 8 9 10 11 12 13 14 15 16 17 18 19 20 21 22

*Modus octauus vero in iſto capitulo inſtar præcedentis in narratione myſterij dictionibus ſignificatiuis per omnia vtitur, & quælibet in occulta narratione litera in 8. præcedentem immediate tranſponitur, ita vt pro A, capiatur p. quæ retrorſum numeranda & octaua diſtat ab eo loco, ſicut patet in rotula numeranti. Pro b capiatur q, pro c, r. & ſic conſequenter per ordinem totius alphabeti: variatur autem & iſte modus ad vnius cuiuſque placitum artem ſcientis per dictiones alternas, binas, ternas, quaternas vel plures, vt ſuo loco dicemus.*

### Alphabetum.

*Ap.bq.cr.dſ.et.fu.gx.hz.ia.kb.lc.md.ne.of.pg.qh.ri.ſk.tl. um.xn.zo.*

### Intentio ſecreti myſterij.

**Deine Feindt werden Morgen vmb neun herkom-**

men/mit zehen Pferden/da hab dich vor zurichten.

## Literæ ſignificantes.

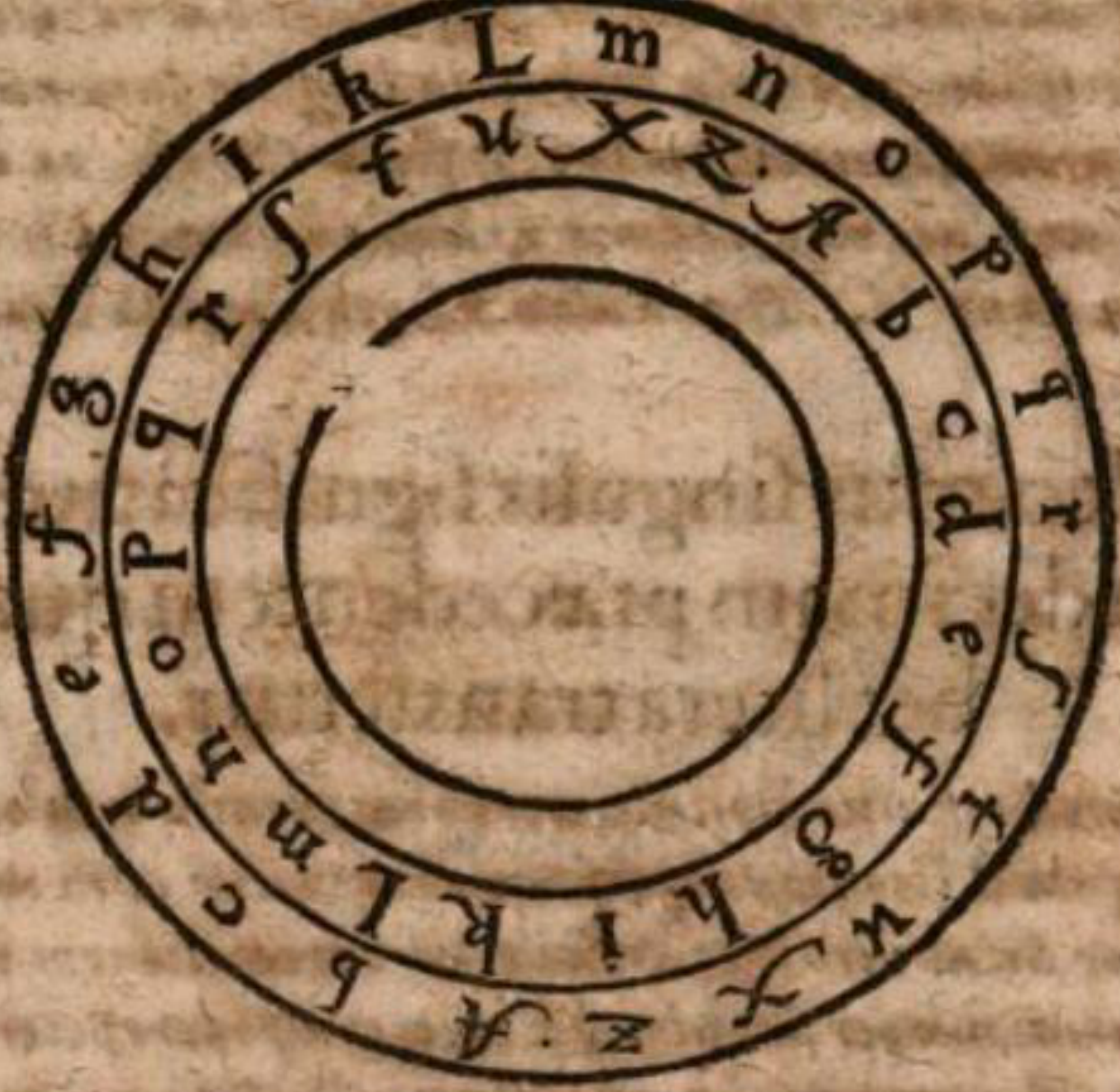
*S.a.a.v.a.p.e.l.m.m.t.i./ t.e.l. d.f.l.e.m.t.d.q.e.m.e.z.t.i.b.f. D.d.t.e.d.a.l.o.t.Z.t.e.g.z.t.i.ſ.t.e.ſ.p.r.p.q.t.ſ.a.r.z e.p.o.m. I.a. r.Z.l.t.e.*

## Exemplum VIII.

*Saluator animarum aterna virtus altiſſimi Patris, exaudi luctus miſerorum mitiga tribulationes innocentium, ſuccurre tentationibus, egeſtate laborantium deſolatione fragilium Ieſu extende manum tuam defenſionis, quatenus eſſe mereamur emundati zelatores tua iuſtitia. Benigniſſime fili Dei delictorum tenebras expelle, dulce animarum lumen omni tempore zelum temerarium expelle. Glorificator zelantium tuam iuſtitiam ſubueni te expectantibus ſauitiam perſequentis rabula potenter queſumus tempera ſanctiſſimumq; amoris radium zeloſe exorantibus praſta, O mitiſſime Ieſu amator rectitudinem zelantium lachrymas tuorum examina. Anno Domini, M.I D.8, Kal. Martij.*

## Modus nonus omnibus ſignificatiuis vtitur, & in nonam præcedentem quælibet litera transfertur.

M*Odus nonus huius pracedentis capituli in occultando propoſito myſterij per omnes ſignificatiuas inſtitutionem ſiue ordinẽ dirigit & vacantem nullam penitus admittit. Omnes autem litera ſecreta narrationis in 9 præcedentem transferuntur. Ita vt pro A, capiatur o, qua eſt nona in ordine alphabeti ante eam ſicut patet tam in rotula quam in alphabeto plano. Pro b capiatur p. pro c, q. & ſic conſequenter. Modus autem iſte ſicut & cateri omnes in alios multos variari poteſt, non ſolum per alternas, binas ternasve, ſed etiam in aliis tam diuerſis diſpoſitionibus, vt ex quolibet modo pene infiniti poſſint fieri.*


k L m n o p q r ſ f u X z . A b c d e f g h i
u X z . A b c d e f g h i k l m n o p q r ſ f

### Alphabetum planum.

*Ao.bp.cq.dr.eſ.ft.gv.hx.iz.ka.lb.mc.nd.oe.pf.qg.rh.ſi.tk. vt.xm.zn.*

### Intentio Secreti.

**Die Sachſen verſamblen ein groß Volck/nit weiß ich vff wem es gehe/ ſihe dich für.** Hæc eſt intentio myſterij.

### Literæ ſignificatiuæ.

*R.z.ſ.i.o.m.i.ſ.d.l.ſ.h.i.o.c.ſ.b.ſ.d.ſ.z.d.v.h.e.z.i.l.a.b.q.a.d.z. k.l.l.ſ.z.i.z.q.x.v.t.l.l.ſ.d.z i.v.ſ.x.i.ſ.x.ſ.r.z.q.x.t.u.h.*

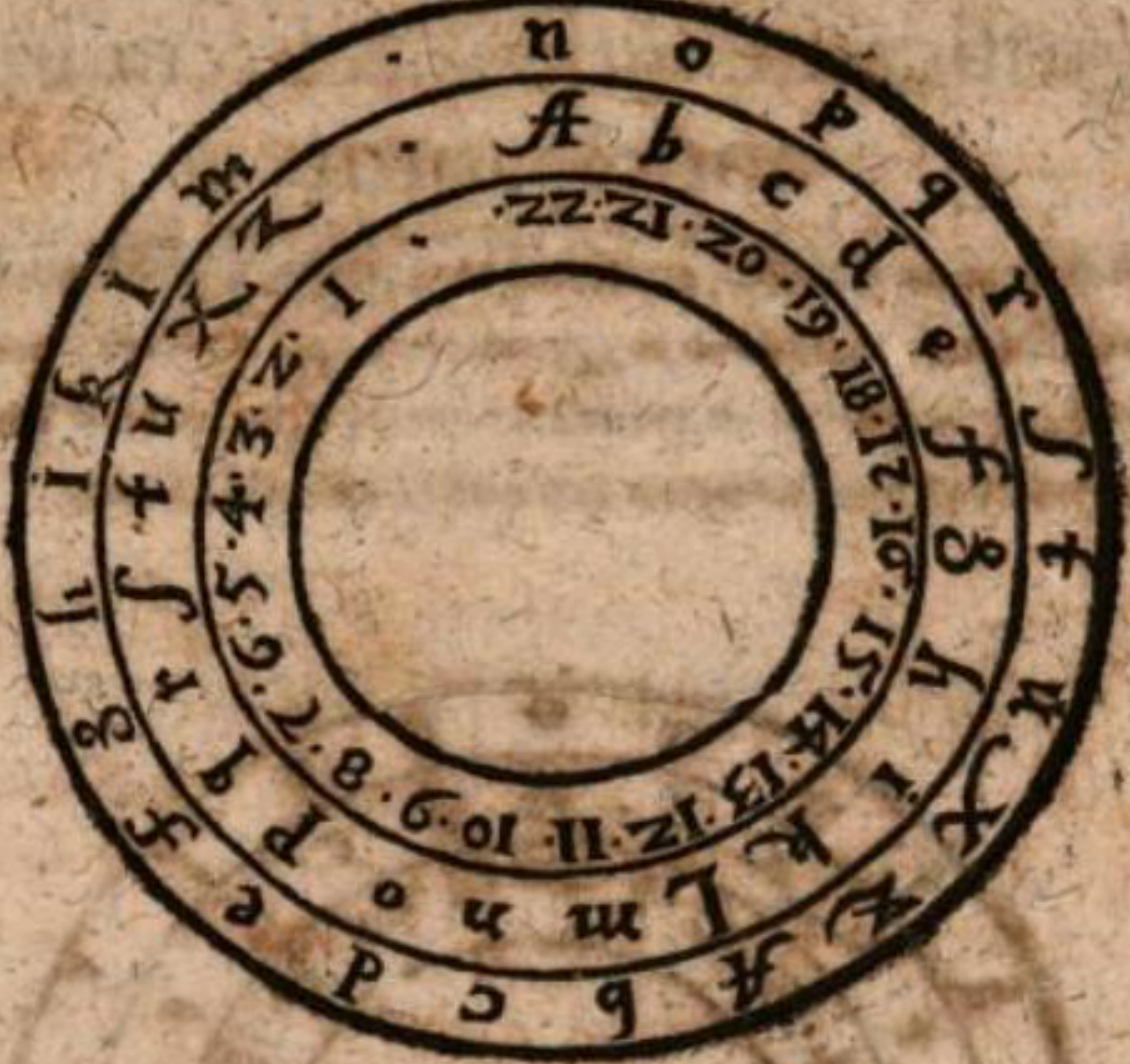
### Exemplum noni.

R*Eligionis Zelotes ſaluator Ieſu omnium mitiſſime innocantes ſuſcipe debiles libera ſeruos humiles, indulge orantibus crimina ſupplices beatifica ſeda diſturbia ſalutem zelantibus Dominum veram humilitatem* *expetimus zelumq; iuſtitia, lux æterna beatorum quærentibus adeſſe digneris, zelumq; catholicæ libertatis largire ſupplicantibus rabulaq; inſidias zizania quoq; Christianitatis vela turbantia largitor luminis ſancte distermina, zonam innocentiæ, vinculumque ſanctum Christianæ iuſtitiæ ſupplicantibus Christianis ſubcinge, redime zelum quæſumus Christum tibi videntem humiles. Anno M.I.D.7. Kalen. Martij, Ioannes Trithemius Abbas Spanheimenſis.*

## Modus decimus ſingulis ſignificatiuis vtitur, & in decimam præcedentem quælibet litera transfertur.

D*Ecimus modus huius capituli, more præcedentium in occultando myſterio ſingulis dictionibus ſignificantibus vtitur cum nulla vacua penitus admiſcetur. Sicut vero eſſet difficile ad occultationem intentionis ſiue congruentiam orationis per ſingulas dictiones componere poteris tam in iſto quam in aliis modis pene omnibus vti alternis, binis, ternis, quaternis, vel etiam pluribus. Omnes antē literæ cum ſint ſignificatiuæ inſtar præcedentium, in hoc modo decimo in decimam præcedentem ſe literam anticipatæ tranſeuntur, ita vt pro A, capiatur n, quia in ordine alphabeti iuxta rotulæ demonſtrationem 10. ante eā pro b, capiatur o. pro c. p. pro d. q. & ita conſequenter per totum alphabetum, ſicut patet in circumferentiam mediā intuenti.*

Alpha-



## Alphabetum planum.

*An. bo. cp. dq. er. fſ. gt. hu. ix.* kz. *la. mb. nc. od. pe. qf. rg. ſh. ti. uk. xl. zm.*

## Intentio myſterij.

**Dieſe Bücher behalt bey dir heimlich.** Hæc eſt intentio.

## Literæ ſignificantes.

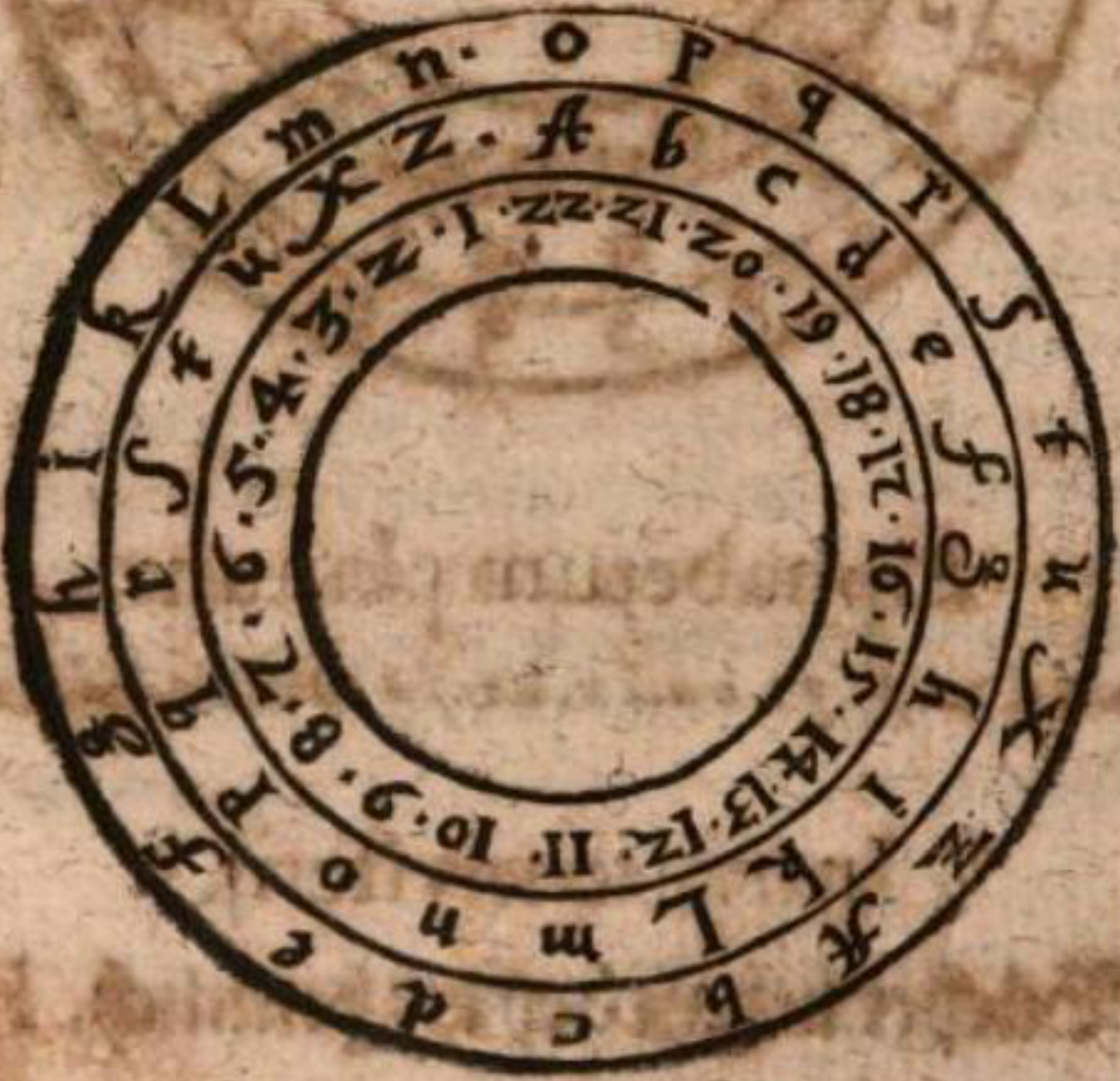
*Q. r. h. r. o.* k. *p. v. r. g. o. r. v. n. a. i. o. x. q g. x. v. r. x. b. a. x. p. v. v.*

## Exemplum primi.

*Quiſque retinere humilitatis regulam optat, catholica pietate vite rectitudinem gubernet, oportet religioſum veritatis normam amplecti iugiter. Omnis Chriſtianus qui Chriſti gloriam veraciter requirit Chriſti bonitatem amat, Chriſtianis pollet virtutibus. Vale.* Ioannes Trithemius Abbas Sponheimenſis ſcripſi. Anno M. I D. 7. Kal. Aprilis.

## Modus vndecimus, vt præcedens ſingulis ſignificatiuis vtitur, & literæ in 11. anticipantur.

*MOdus vndecimus more præcedentium ſingulis dictionibus ſignificantibus in occultando myſterio progreditur, cui vacans nulla penitus admiſceatur. Porro literæ omnes in vndecimam præcedentem immediatè tranſponuntur, ſicut patet clarè intuenti alphabetum in rotula.*


n o p q r ſ t u x y z A b c d e f g h i k l m
A b c d e f g h i k l m n o p q r ſ t u x z
1 22 21 20 19 18 17 16 15 14 13 12 11 10 9 8 7 6 5 4 3 2

FINIS.

Impreſſum Darmbſtadii apud Balthaſarem
Hofmannum, Anno 1608.

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Clauis generalis triplex

# IN LIBROS STEGANOGRAPHICOS

IOHANNIS TRITHEMII
ABBATIS SPANHEIMENSIS:

Monasterij Seon

AB IPSO AVTHORE CONSCRIPTA, ET AMATORIBVS HVIVS
*artis gratitudinem declaraturis & ſecreto retinentibus communicanda.*

*DARMBSTADII*
Excudebat Balthaſar Hofmann, impenſis Iohannis Berneri,
Bibliop. Francof. Anno 1608.
*Cum Priuilegio & conſenſu Superiorum.*

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# CLAVIS GENERALIS TRIPLEX
# IN LIBROS STEGANOGRAPHICOS IOHANNIS TRITHEMII ABBATIS
## SPANHEIMENSIS.

CLaues generales noſtri libri primariæque ſunt tres, ex quibus variatio omnium reliquorum dependet. Et cõſiſtit in permutatione vocalium cum conſonantibus veluti in ſubſequentibus videbis exemplis.

| 1 | 2 | 3 |
|---|---|---|
| a b | a h | a p |
| e c | e k | e q |
| i d | i l | i r |
| o f | o m | o s |
| u g | u n | u t |

Quæ ratio ſcribendi nimirum ſic intelligi debet, vt vbi in ſecreto ſenſu tuo tibi a vocalis ſcribenda obueniat tu pro a, conſonantem b,

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ponas, & vice verſa, ſi occurrat ſcribenda b, tu pro b, vocalem a ſcribas, & ſic in reliquis modis, qui etiam pro variatione, inuertuntur retrogradatione, videlicet, pro a g. pro e f. pro i d, quæ ſicut eſt media, ita ſemper firma manet, nec vnquam mutabitur.

| 1 | 2 | 3 |
|---|---|---|
| a g | a n | a t |
| e f | e m | e s |
| i d | i l | i r |
| o c | o k | o q |
| u b | u h | u p |

Iam exempli gratia ſi ſit ſcribendum vocabulum Omnipotens, & hoc per primum modum, ſic ſcribitur Fmndpftcns, Moulpmtkus per ſecundum, per tertium verò modum ſic: Smnrasuqno. Inuerſiuè nimirũ per tres poſteriores modos, per primum ſic: Cmndpctfns, per ſecundum ſic: Kealpktmas, per tertium modum ſic: Qmnruqasne. Et ſic progredimur in integris ſententijs. Modo ex his ſex modis prædictis eriguntur hæ regulæ ſequētes ſecundum quas te regulabis in noſtri libri lectione, & quilibet ſubſequentium modorum variatur per quamlibet regulam prædictam. Et illorum variationem in multis noſtri libri partibus obſeruabis

uabis, quod in coniurationibus Dæmonum, in quibus ſecreta noſtra abſcondita ſunt, & reuelata noſtras regulas & ſigilla ſcientibus. Et pro exemplo tibi ſit ſubſequens ſententia, quæ quemadmodum per omnes ante dictas regulas ſcribi poteſt, ita nobis eam per primũ modum hic ponere placuit. Miſerere omnipotens Deus animabus famulorum tuorum in te piè requieſcentium, quæ ſententia per primum ſic fit: Mdscrcrc fmndpftcns icgs bndmbags obmglfrgm tgfrgm dn te pdc rcqgdcſecntdgm &c. Et ſi quidem propter defectum vocalium, hic tibi nullum datur vocabulum quippiam ſignificãs in libro noſtro immiſcendo. Inter tot conſonantes vocales hanc regulam ſubſequentis exempli ſecuti ſumus, videlicet accipiendo prædictas conſonantes.

Midosa coracir ocaſa imni dapoſa ti co ru sa & ex quibus literis prima vel initalis tantum eſt tibi ſignificatiua, quod mox nihil ſignificatiua, vel vacãs ſequitur, & ita alternatim, veluti tibi puncta ſuperius ſupra literas ſignificatiuas notata demonſtrant, & hic inferius per numeros abbreuiationis cauſa, cunctæ regulæ & variationes demonſtrabũtur, in quibus exemplis o ſignum vel 2ccr arithmeticum, quoties poſitum fuerit, tot tibi literas ſignificatiuas denotabit, & mox ſequens numerus tot ſignificatiuas ſignificabit.

| | |
|---|---|
| Primus modus denotatur ſic | 10 10 10 10 10 10 10 10 10 10, &c. |
| Secundus modus ſic | 01 01 01 01 01 01 01 01 01 01, &c. |
| Tertius ſic | 200 200 200 200 200 200, &c. |
| Quartus ſic | 002 002 002 002 002 002, &c. |
| Quintus modus ſic | 0001 0001 0001 0001 0001 0001, &c. |
| Sextus modus | 1000 1000 1000 1000 1000 1000, &c. |
| Septimus modus ſic | 0002 0002 0002 0002 0002 0002, |
| Octauus modus ſic. | 2000 2000 2000 2000 2000 &c. |

Altera clauis generalis eſt, quæ fit tali modo, nimirum quod ſcriptor præcedat & lector ſequatur, vt in hoc exemplo: Miſerere omnipotẽs Deus animabus famulorum tuorum, &c. ſcilicet, lhrdqdqd nlmbrpsdmr edtr zmhlzatr ezltknqtl ſtnqtl, &c. & hæ literæ quoniam ita iunctæ ſignificarent nihil ſimiliter per pręcedentia octo exempla vel modos 11 in libro noſtro habetur. Tertia & vltima clauis generalis eſt ſic facta, vt ſi tu velles ſcribere, Miſerere Deus, &c. vti ſupra, tu ſic facies, nimirum numerabis omnes tui ſenſus literas, & quot fuerint, in tot partes diuides eaſdem, veluti ſi duas per ter volueris diuidere, tu habebis pro vna parte totius ſupra poſitæ ſententiæ literas 45. diuiſæ venient pro vna parte 22. & remanet vna, quam in fine

ſemper

ſemper ſubiunges reliquis & illas ſimili modo inferius denotato ſcribes & poſtmodum per ante dictas regulas variabis.

Mainſiemraebuers ofmanmiuplotreuns idueourſu. Atq; hic verſus eſt per duo diuerſus, per 3 autem ſic facit: Meſinaſſme dnrcleuors reau onmitmnu raopbrouutsm. Per 4. autem ſic: M iauipnlſoio et mr reanenbmrs ut edſu oeſu m uar nsmu,&c. Et ſic diuidendo progredimur vſq; ad octo partes & poſtmodum ad faciẽdum legenti literas quippiam ſignificatiuę, cum aliis vocalibus interpoſitis per præcedentes octo regulas in libro noſtro progredimur. Et nullam aliam in lectione libri noſtri difficultatem habebis, niſi vt quamlibet coniurationem in principio, per quemlibet noſtrorum modorum ad inueniẽdum ſenſum noſtrum examines, quod tuæ induſtriè cum hac claui mox patebit. Quare te rogamus pro ſalute animæ noſtræ orationem Dominicam dicere velis, &c.

FINIS.

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# JOHN DEE ON ASTRONOMY

# Preface

Our purpose is to make John Dee's *Propaedeumata Aphoristica* (1558–1568) accessible to modern readers and to relate it to Dee's career and to intellectual history, specifically, to the history of science.

Apart from the brief *Parallaticae commentationis praxeosque nucleus quidam* (1573), all of Dee's published works now become available in English. The other major Latin work, the *Monas hieroglyphica* (1564), has been twice translated into English in recent years, by J. W. Hamilton-Jones in 1947 and by C. H. Josten in 1964. It and the *Propaedeumata*, together with the "Mathematicall Preface" and addenda to Sir Henry Billingsley's translation of Euclid's *Elements* (1570), make up Dee's published contributions to natural philosophy. The *Monas* was not understood when published and remains largely opaque. In general, discussions of Dee as mathematician and scientist have hitherto drawn very heavily upon the "Mathematicall Preface" but hardly at all upon the Euclidean addenda or the *Propaedeumata*, which have equal or greater importance. We hope that this imbalance can now be rectified.

We have tried, through the "Introduction" and "General Notes," to make the *Propaedeumata* comprehensible in and for itself. This is not easy, for much is not immediately intelligible to readers whose preassumptions and education differ enormously from the author's. Besides changing the language (though the original Latin is retained on facing pages) and attempting to penetrate the "veiled utterance" traditional among occultist writers, we have brought to bear upon the text other pertinent information about Dee's life, his other writings, and the intellectual habits of the mid-sixteenth century. Although some difficulties remain unresolved (for instance, the baffling initials of Aphorism XVIII), the major obstacles have been surmounted. Our interest in relating Dee to his period has had, however, a second aspect.

Historians have long disputed about the relation between the Renaissance and the scientific revolution of the seventeenth century. The prevailing view in the late nineteenth century was that the Renaissance dispelled the fog of scholasticism and prepared unprejudiced minds to receive the clear light of science. A generation later, when Pierre Duhem and those he inspired came to read the scholastics, they found much that sounded like Galileo; and it began to appear that the Renaissance, rather than nourishing the scientific revolution, delayed its appearance for two hundred years. This interpretation was challenged in the 1930s by both social and intellectual historians. According to the former, the Renaissance created protoscientists in the form of artist-engineers, improving artisans, surveyors, navigators, and other applied mathematicians, a miscellaneous class of semilearned, practical men, disdainful of the disputations of the schools and eager for a science capable of improving man's estate. According to the latter, the Renaissance spawned Pythagoreans, Neoplatonists, numerologists, and cabalists—number-magicians who inspired the scientific revolutionaries to build a quantitative, anti-Aristotelian physics. The latest proposal unites these schools of thought and looks to Renaissance applied mathematicians inspired by Platonizing or occultist philosophies as the true and necessary precursors of the scientific revolution.

John Dee is the exemplar of both sorts of precursors. An occultist who talked to angels, a mathematician consulted by navigators and geographers, a mystical alchemical adept and a plodding teacher of arithmetic, Dee has become a test case for the new interpretation of the Renaissance roots of the scientific movement. Dee's admirers emphasize his mathematics and the fruitful tendencies of his hermeticism; his detractors point to his unintelligible hieroglyphic monad, his chats with angels, and an insufferable vanity that duped both himself and his latter-day admirers into inflating his importance. In fact the major texts—the *Propaedeumata* (first published in 1558), the *Monas* (1564), the "Mathematicall Preface" (1570), and the records of angelic conversations and alchemical experiments (beginning in 1581)—show a continuous progress toward the occult and the irrational. The first of the series, the *Propaedeumata*, is, in the main, a fully intelligible series of recipes for applying arithmetic and geometry to a standard scholastic physics and astronomy. The implied conclusion is that Dee's mathematics did not grow from or together with his occultism but, rather, preceded it, and that in so far as he devoted himself to occult studies he moved off the high road of the scientific revolution.

It remains to indicate the division of work between the collaborators. Wayne Shumaker established the Latin text and made the translation, to which he has added "General Notes." John Heilbron wrote the "Introduction," references to which are included among the "General Notes." Each has profited from the comments of the other. The "Preface" has been written jointly.

*Berkeley, California*
*August 5, 1976*

# INTRODUCTORY ESSAY

by J. L. Heilbron

# Abbreviations Used in Footnotes

| | |
|---|---|
| *AT* | John Dee. *Autobiographical Tracts.* Ed. James Crossley. Manchester, 1851. |
| *DNB* | *Dictionary of National Biography.* |
| *DSB* | *Dictionary of Scientific Biography.* |
| "Preface" | John Dee. "Mathematicall Preface." In Euclid, *Elements of Geometrie.* Ed. Henry Billingsley. London, 1570.<br>Reprinted as *The Mathematical Preface to the Elements of Geometry.* Ed. Allen G. Debus. New York, 1975. |
| Thorndike | Lynn Thorndike. *History of Magic and Experimental Science.* 8 vols. New York, 1923–1958. |

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# 1. Dee's Role in the Scientific Revolution

## I. DEE'S CAREER

John Dee (1527–1608) was a geometer, physicist, astrologer, antiquarian, hermetist, and conjurer, a mixture of mathematician and magician, of scholar and enthusiast, of schemer and dupe. He began to acquire his stock in trade, great erudition and a reputation for it, at St. John's College, Cambridge, where he was an undergraduate from 1542 to 1545. "I was [then] so vehemently bent to studie," he later wrote, "that for those yeares I did inviolably keepe this order: only to sleepe four houres every night; to allow to meate and drink (and some refreshing after) two houres every day; and of the other eighteen houres all (except the tyme of going to and being at divine service) was spent in my studies and learning."[1] Dee drew up this account of his undergraduate labors in 1592, as part of a *Compendious Rehearsal* of his achievements and sacrifices in the cause of learning; he hoped thereby to refute the charge of conjuring often brought against him, and to persuade Queen Elizabeth that he merited a place or pension from a grateful nation. One would have to be more gullible than Dee himself to credit his *Rehearsal* literally; but one would correctly infer from it that, from the beginning, he based his career on knowing, or appearing to know, more than anyone else.[2]

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[1] Dee, *AT*, p. 5. Most of what is known about Dee's life is summarized in *DNB*, V: 721–729.

In Dee's Cambridge days the academic fad was Greek. He studied it vigorously, probably under the guidance of John Cheke, Fellow of St. John's and Regius Professor of Greek, then engaged in the exciting and dangerous attempt to impose a new pronunciation upon the members of the university. Although neither Cheke nor Dee was a great Grecian, each drew much from his study of the language. In 1544 the professor became tutor in ancient languages to the future Edward VI, and two years later the student received a foundation fellowship and appointment as under-reader in Greek at Trinity College, Cambridge, then newly established by Henry VIII.[3]

The Court already knew something about Dee. His father, Rowland Dee, a mercer by trade, was a "gentleman sewer," or maître d'hôtel, to Henry, from whom he had received several tangible marks of favor. In 1544, for example, Rowland Dee began to enjoy a curious monopoly in the freight-forwarding business: the right to supervise, for a fee, the packing of all merchandise shipped abroad from London. This plum was sweetened on at least two occasions by the award of income from confiscated Church lands.[4] It came naturally to Rowland Dee's son, who later tried to trace his lineage to the ancient kings of Wales, to center his expectations on princes. John Dee was a courtier by nature and nurture, as the eugenicists used to say. Eventually he married into the group of high-placed hangers-on. His third wife was the daughter of a lady-in-waiting. He had begun with the widow of a London grocer, perhaps a purveyor to the royal household, precisely the sort of person with whom Rowland Dee would have associated.[5]

Dee's ambitions extended far beyond the reach of a don. Even in respect of learning, neither English university could contain him. However excellent in Greek and Divinity, they had little to offer in mathematics, in which Dee early had an interest, and, if we credit the "Preface," a considerable skill: "in my youth," he wrote there, "I inuented a way, How in any Horizontall, Murall or Aequinoctiall Diall, etc., At all howers (the Sunne shining) the Signe and Degree ascendent, may be knowen."[6] (What this signifies will be made clear later.) Dee doubted that he could go much further unaided; and since, in his judgment, no one at Oxbridge, indeed no one in England, was prepared to "set furth his fote or shew his hand" in the higher mathematical sciences,[7] he had perforce to visit the Continent.

His quest for foreign knowledge began in the Low Countries in 1547. He found what he wanted, and the following year, after bringing back to England some excellent astronomical instruments, he returned for protracted study at the University of Louvain. The institution was then at its prime. It had financial support from the Pope and the Emperor Charles V; its student body, drawn from many parts of Charles's vast dominions, was reckoned the largest in Europe outside Paris; and its faculty, especially of civil law and mathematics, had acquired an international reputation.[8] Dee studied both subjects, chiefly mathematics, in which he had the guidance of Gemma Frisius, professor of medicine, and of

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[2] For other pertinent examples of upward mobility conferred by reputation for learning, see J. Burckhardt, *Civilization* (1958), I: 27–28, 229–235; Nauert, *Agrippa* (1965), p. 33.

[3] *AT*, p. 5; J. Strype, *Life of Cheke*, 2nd ed. (1821), pp. 12–13; A. Tilley, *Engl. Hist. Rev.* 53 (1938): 445–454.

[4] I. R. F. Calder, *John Dee* (1952), II: 90–91.

[5] C. F. Smith, *John Dee* (1909), pp. 13, 46; E. G. R. Taylor, *Tudor Geography* (1930), pp. 75–76, 107.

[6] "Preface," sig. d.ij$^r$. Dee's invention apparently showed the rising point of the ecliptic; see chap. II: 3 below. For the few mathematical students at Cambridge circa 1550, see Calder, *Dee*, I: 198; II: 99.

[7] Dee to Cecil, 1563, cited by Calder, *Dee*, I: 198.

[8] L. van der Essen, *Rev. gén. belge*, no. 43 (May, 1949): 38–39, 57; Louvain University, *L'Université* (1900), pp. 10–16.

Gemma's student, Gerard Mercator, already a well-known cartographer. These gentlemen were more than fountains of technical information. They showed where mastery of Renaissance mathematics might lead. Both were welcome at the imperial court at Brussels, where they advised on geographical matters and did a good business in globes and other mathematical furniture.[9]

"Mathematics" in Dee's time included many subjects that have since become branches of physics or engineering, or entirely separate disciplines: optics, architecture, surveying, fortification, cartography, astronomy, navigation. The association of mathematics with practical application gave philosophers who did not understand it a pretext to despise it, and well into the seventeenth century mathematics was often depreciated for its odor of practicality.[10] Consequently, Renaissance mathematicians sometimes sought to legitimize their study by reference to Platonizing philosophies that gave numbers special powers, raised geometrical proof to a level just beneath God's own way of reasoning, and made numerical relations the blueprint for the construction and maintenance of the universe. In some cases, appeal to Plato or Pythagoras might be little more than an academic tactic or a literary flourish.[11] In others, Pythagoreanism may have provided the motivation and, more rarely, the guide, to mathematical

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[9] P. Gilbert and B. Lefebvre, *Rev. quest. sci.* 12 (1927): 20–21.

[10] P. Allen, *J. Hist. Ideas* 10 (1949): 219–253; C. J. Scriba in Roy. Soc. of London, *Notes and Records* 25 (1970): 17–46; J. Webster, *Academiarum examen* (1654), pp. 41–42; Calder, *Dee*, I: 288, citing Lord Herbert of Cherbury, *A Dialogue between a Tutor and his Student* (London, 1768), p. 2: the ends of mathematics are "ignoble . . . as tending only to the measuring of heights, depths and distances," which, however useful, "can be in no way esteemed, as objects adequated or proportioned to the dignity of our souls."

[11] For example, Ramus writes in the preface to his Euclid (1544): " . . . minime mirandum est Pythagoram, Platonemque huius admiratione disciplinae [i.e., mathematics] captos, maius in ea diviniusque quiddam deprehendisse, quam ut humanis sensibus tribuendum arbitrarentur." Ramus, *Praefationes* (1599), p. 120.

work.[12] The Louvain group, despite a strong interest in astrology, did not draw its inspiration from Pythagoras. Initially, Dee identified himself with them and with other leading applied mathematicians, particularly the hard-headed Portuguese cartographer Pedro Nuñez (1502–1578), professor of mathematics at the University of Coimbra, chief technical advisor to the King of Portugal, scourge of circle-squarers and of fuzzy-minded astrologers.[13] Gradually, however, Dee's sympathy for Platonizing philosophies intensified, and he ended closer to the Neoplatonists Ficino and Pico della Mirandola than to Nuñez and Gemma Frisius.

From Louvain, Dee made his way to Brussels and then to Paris, where he sought out the mathematicians: Petrus Montaureus (Pierre Mondoré), the King's librarian, who lent him a copy of Diophantus; Oronce Finé, professor of mathematics, astrologer, cartographer, and circle-squarer, to whose "impudent, false and ignorant" claims Nuñez had devoted an entire book;[14] Antoine Mizauld (Antonius Mizaldus), who styled himself "physician and mathematician," and taught medical astrology; the famous Pierre de la Ramée (Petrus Ramus); and a dozen more. Dee began to demonstrate his prowess before his new acquaintances in September 1550, in well-attended lectures on the first two books of Euclid's *Elements*.[15] So great a curiosity as an Englishman who understood geometry deserved attention. Dee was advertised and encouraged by several fellow countrymen, notably Sir William Pickering (1516–1575), a diplomat with a strong interest in applied mathematics, who had engaged him as a tutor in Louvain and remained a friend.[16] Young Dee's willingness to set forth Euclid in the stronghold of men like Ramus, Finé, and Montaureus, each of whom had either published or had in hand an edition of the *Elements*, argues both competence and courage; his work with Gemma had added information to the confidence he never lacked.

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[12] For example, Joannes Caeserius, epistle dedicatory to a collection of mathematical tracts (1507): "[numbers] non esse res leves aut omnino vulgares (quamquam et vulgus quoque numerare novit), sed plenos divinorum mysteriis et divina quadam ratione. . . . " E. Rice, ed., *Prefatory Epistles* (1972), p. 171.

[13] Nuñez, *De crepusculis* (1542), letter dedicatory; *DSB*, X: 160–162; F. Gomes Teixeira, *História* (1934), pp. 100–190.

[14] Dee, "Preface," sig. *ij$^{r}$, and *AT*, p. 8; R. P. Ross, *Studies on Finé* (1971), pp. 262–263; Nuñez, *De erratis Promtii* [!] *Finaei* (Coimbra, 1546); Thorndike V: 299–301.

[15] Dee gave the title of the lectures, now lost, as "Prolegomena et dictata Parisiensia in Euclidis Elementorum Geometricorum librum primum et secundum," in *AT*, p. 25.

Dee made much of this episode in the *Compendious Rehearsal*:[17]

> At the request of some English gentlemen, made unto me to doe somewhat there [Paris] for the honour of my country, I did undertake to read freely and publiquely Euclide's *Elements Geometricall, Mathematicè, Physicè, et Pythagoricè*; a thing never done publiquely in any University of Christendome. My auditory in Rhemes College [the insignificant Collège de Reims] was so great, and the most part elder than my selfe, that the mathematicall schooles could not hold them; for many were faine, without the schooles at the windowes, to be auditors and spectators, as they best could help themselves thereto. I did also dictate upon every proposition, beside the first exposition.

Now Dee had lectured on only the first two of Euclid's thirteen books, not upon "every proposition," and his treatment was by no means unprecedented. To speak only of Paris, Finé had been lecturing on Euclid publicly and mathematically for many years, and the famous Jacques Lefèvre d'Étaples had taught how to read him "pythagoricè."[18] It was already a commonplace to refer to Pythagoras, Plato, and

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[16] Ashmolean MS 423, ff. 294–295 (Bodleian); J. W. Burgon, *Life of Gresham* (1839), p. 459; *DNB*, XV: 1130–1131; Dee to Commandino [1563?], in Euclid, *Elements*, ed. Leeke and Serle (1661), p. 608: "[that] singular patron of all good Arts, and specially of the Mathematicall, Sir William Pickering Knight, my exceeding good friend."

[17] *AT*, p. 7.

[18] Ross, *Studies*, Chap. 6.

the sublime when recommending the study of the *Elements*. Everything necessary had long lain ready to hand in prolix Proclus's *Commentaries* on Euclid's first book: by study of mathematics the soul can climb from Plato's cave into full light, awaken from its slothful sleep, gain clear knowledge, become perfect, "attain the happy life by the discovery of pure thought."[19] In his edition of Euclid published in 1516, Lefèvre endorses mathematics as the Greek way to the contemplation of divinity; "it has no trace of the filthy, of anything carnal," he says, "and it was the most ancient way of philosophizing, older even than Pythagoras, Plato and Aristotle."[20] Melanchthon, in his preface to the Basel Euclid of 1537, explains that Plato insisted upon geometry as a prerequisite for entrance into his academy chiefly because its study raises our gaze, which is usually fixed on the ground, to the heavens and their Creator. Simon Grynaeus, in introducing the first printing of the Greek text (1533), likewise invokes Plato, and rates geometry as the best possible study for the "pious mind devoted to things divine." One can hardly avoid the conclusion that Dee's "Pythagorean" elucidation of 1550 was but a reworking of the traditional uplifting prolegomena to the study of Euclid.

As for the reading "physicè," that too probably did not advance beyond the ordinary. Finé, in his widely used version of Euclid's first six books, itemizes the arts and sciences based on geometry; and most later sixteenth-century editors, including Stephanus Gracilis, Commandino, Clavius, and Dee himself, copied, extended, or embellished the list.[21] The fact that no contemporary reference to Dee's lectures has been found, not even in the lengthy preface on the dignity of mathematics published by his friend Montaureus in 1551, provides further evidence that they contained little unfamiliar to the Parisians. It appears that the aging Dee, dissatisfied with the reception of his life's work and pressed to defend it, misrepresented the commendable but unexceptional Euclidean lectures of his youth as a spectacular and unprecedented achievement.[22]

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[19] Proclus, *Commentaires*, ed. ver Eecke (1948), pp. 16–17, 40.

[20] Also in Rice, *Prefatory Epistles*, pp. 380–381. Compare the similar sentiments of Lefèvre's students Charles de Bovelles and Josse Clichtove in prefaces to mathematical books published in 1503 (Rice, *ibid.*, pp. 93, 108–109).

[21] For a bibliography of the editions mentioned, see C. Thomas-Stanford, *Early Editions* (1926), nos. 6–10, 13, 18–19, 30, 41.

Dee returned to England in 1551. He set up as a mathematical consultant with a stock that included astronomical instruments designed by Gemma, "two great globes of Gerard Mercator's making,"[23] and instructions for the use of the celestial globe, written by himself and dedicated to Edward VI. Dee had access to the studious boy king through their common mentor Cheke, who saw to it that his charge understood, and even wrote upon, the importance of astronomy.[24] Dee's offering was favorably received. Another followed, a tract on subjects intently pursued at Louvain, the sizes of planets and stars and their distances from the earth. Edward rewarded its author with an annuity of 100 crowns. Dee improved this gift in 1553 by exchanging it for two absentee rectorships, the combined income of which, some £80, was twice the salary that Cheke had had as royal Cantabridgian professor.[25]

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[22] Calder, *Dee,* II: 148; Montaureus, *Euclidis Elementorum liber decimus* (1551). Regarding Dee's large auditory, note that students presenting themselves for degrees at the University of Paris were required to have heard, or rather to swear that they had heard, lectures on the first six books of Euclid. Hearing Dee might have eased their consciences and their burden. Finé, *Demonstrationes* (1536), epistle dedicatory; Ross, *Studies*, p. 93.

[23] *AT*, p. 5.

[24] B. and H. Hellyer, *J. Br. Astr. Ass.* 82 (1972): 362–366; "The study of this art requires the greatest diligence and desire for knowledge, and sometimes a unique divine inspiration." That is not Dee but Edward, praising astronomy in a Latin exercise set him by Cheke c. 1551.

[25] *AT*, p. 9; Strype, *Life of Cheke*, pp. 22–26. Like most of Dee's tracts, those dedicated to Edward were not printed, and are now lost. Often the only authority for the existence of manuscripts is Dee himself;

During the same promising years, 1551–1553, Dee served Edward's master, the domineering head of government, the Duke of Northumberland, "a man for whom no one has ever had a good word."[26] Dee tutored the Duke's children, including Robert Dudley, later Earl of Leicester and a favorite of Elizabeth's.[27] He also instructed the Duke's wife, whom he improved with tracts on the names and configurations of the constellations, and the causes of the tides. As for the greedy Duke, Dee helped him to promote a search for northern routes to the riches of the orient.[28] Dee's confidence, enthusiasm, and mathematics, not to mention his training by Gemma and Mercator, were just what was wanted to reassure uneasy investors in expensive voyages through unknown seas.

Dee favored the route to the east, above Norway and Russia, against that to the west. He may have known that Norsemen routinely sailed east as far as the White Sea, and he certainly knew that Greenland opposed a vast and uncertain barrier to the west. Whatever the ground of his advocacy, it went against the geographical opinion of his day. First, the maps of 1550, greatly exaggerating the eastern extent of Asia, placed "Cathay" about 210° east of London, and hence nearer by the west than by the east. Second, the most important contemporary maps of the polar regions offered no hope of a northeast passage. Finé's world map of

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one may guess from some that have survived that many may have been fragments, drafts, or outlines. Their titles can nonetheless serve as a guide to his concerns. The fullest published list (which does not include the titles Dee mentioned casually) is in C. H. Cooper and T. Cooper, *Athenae cantabrigienses*, II (1861): 505–509; cf. *AT*, pp. 24–27, 74–77; Taylor, *Tudor Geography*, App. 1A; *DNB*, V: 721–729.

[26] G. R. Elton, *England under the Tudors*, 3rd ed. (1969), p. 209.

[27] Dee remained close to the Dudleys and their relatives the Sidneys; he later taught chemistry to Philip Sidney and his friends. P. J. French, *John Dee* (1972), pp. 126–131.

[28] Elton, *England under the Tudors*, pp. 334–335; Taylor, *Tudor Geography*, pp. 89–90.

the 1530s shows an open polar sea closed (except for communication with the North Sea) by a continuous collar of land formed of Europe, Asia, and America and blocking a northern route in either direction. Mercator's mappamundi of 1538, and the Basel Ptolemy of 1561, have a large polar continent joined to Europe and Russia that reduces the Barents Sea to a narrow inlet without exit to the east.[29] These authorities, having nothing to guide them in the far north, had perforce consulted their imaginations. Dee was quite correct in regarding their guesses as no better than his own.

Northumberland's fellow investors were no doubt pleased to learn that the standard maps erred precisely where their schemes were threatened. Only a trial could decide. The promoters, later chartered as the Muscovy Company, sent Dee their pilots for instruction in cartography and navigation. The first expedition, with Dee's advisee Richard Chancellor as chief pilot, reached the White Sea in 1553; three years later Stephen Borough, another alumnus of Dee's private maritime academy, penetrated to Novaya Zemlya and found the Kara Strait. At this point the Muscovy Company, which had been granted a monopoly on explorations to the north, settled down to trade with the Russians, and abandoned the search for a northeast passage for over twenty years. Dee remained an occasional consultant.[30]

Meanwhile, he had lost his royal protectors. In 1553 Edward died; Northumberland, who tried to keep Mary from the throne, was beheaded; and several of Dee's sponsors, notably Cheke, who had been elevated to Secretary of State, fled the country.[31] It was soon the turn of our consulting mathematician. He went to prison in 1555, on the charge of "calculing and conjuring"; but his association with Northumberland, and his impolitic advances to Princess Elizabeth, were perhaps the chief causes of his difficulty. He cleared himself by serving as chaplain and assistant inquisitor to Bishop Bonner of London, a ferocious enemy of magic.[32] Thus purged, he memorialized Mary on the need to collect manuscripts scattered or endangered by the spoliation of the Catholic foundations, a greedy, stupid thievery in which his former patron, Northumberland, had been a ringleader.[33] Mary did not support the project. Dee preserved whatever he could. He gradually built up what was probably the most extensive and important personal library of mathematical and philosophical works in England.[34]

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Elizabeth's succession in 1558 again brought Dee a secure, if peripheral, connection with the Crown. His former charge, Robert Dudley, became a power in the realm; he himself performed small services for the Queen (such as "calculing" an astrologically appropriate day for her coronation) and occasionally advised or instructed her.[35] The first decade or so of her reign were Dee's most productive years. He immediately made public the "chief Crop and Roote, of ten yeres his first Outlandish and Homish studies and exercises philosophicall,"[36] namely the *Propaedeumata aphoristica*; six years later he harvested a second crop, the *Monas hieroglyphica*; and, after a further six, his "very fruitfull Preface" to Sir Henry Billingsley's translation of Euclid's *Elements*.

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[29] A. E. Nordenskiöld, *Facsimile-Atlas* (1889), pp. 89, 91, and Plates XLI, XLIII, XLV; Nordenskiöld, *Periplus* (1897), Plate XLIV; C. V. Langlois in Soc. amér. de Paris, *Journal* 15 (1923): 83–97. Cf. Taylor, *Tudor Geography*, pp. 80–81; H. Averdunk and J. Müller-Reinhard, *Gerhard Mercator* (1914), pp. 9–10, 17–20.

[30] Taylor, *Tudor Geography*, pp. 89–97. Dee had at least one foreign student, the Portuguese pilot Anes Penteado; Teixera da Mota, *Mar* (1972), p. 60. Cf. A. Cortesão, *Cartografia* (1935), II: 264.

[31] Strype, *Life of Cheke*, pp. 91–112.

[32] *AT*, pp. 20, 53, 57; French, *Dee*, pp. 6–8; K. Thomas, *Religion* (1971), p. 307. The matter is thoroughly treated in Calder, *Dee*, I: 310–318, and II: 157–165.

[33] Elton, *England under the Tudors*, p. 209; *AT*, pp. 46–49.

[34] Yates, *Theatre* (1959), pp. 1–19; James, *List* (1921).

[35] *AT*, pp. 12–23.

[36] *Ibid.*, p. 56.

Among the lessons one might draw from the first book, the *Propaedeumata*, is the extreme tediousness of advancing knowledge of the physical properties of bodies by mathematical analysis. Among other impossibilities, Dee directs the conscientious astrologer to discriminate the influences of 25,000 different sorts of planetary conjunctions. As for himself, he was too impatient for such labors, and, as in the case of the traffic with Cathay, he sought a shorter path. In 1562 he wrote out a "compendious table" of the Hebrew cabala. Two years later, at the end of a second study trip abroad, he published his short way or true path, his *Monas*, "elucidated mathematically, magically, cabalistically, and anagogically." Despite these several elucidations, most of Dee's contemporaries found the book unintelligible; in contrast to the *Propaedeumata*, which was later reprinted to assist the reader of the *Monas*, the new work was accessible only to hermetists and magicians.[37] It was Dee's public declaration of a shift in his studies that had occurred in the late 1550s, and that ultimately destroyed him.[38]

The last of Dee's principal published contributions to natural philosophy were the "Preface" and supplementary theorems to Billingsley's Euclid. This, the first English version, is a beautiful folio volume, quite beyond the means (as it was beyond the grasp) of the master mechanics and advanced artisans for whom, according to Dee, it was largely intended.[39] The "Preface," an extensive reworking and elaboration of the usual prefatory themes, emphasizes the value of mathematics when applied to building, navigation, fortification, and the like. It also bursts out in hymns to the inner beauty and higher purposes of mathematics in the style of the Italian Platonists.

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[37] See chap. II: 4, below; T. Smith, "Vita Joannis Dee" (1707), p. 12; cf. L. Firpo, *Rinascimento* 3 (1952): 29, 33; W. I. Trattner, *J. Hist. Ideas* 25 (1964): 17–34.

[38] Dee's first sustained interest in alchemy appears to date from 1556, when he borrowed books on the subject from Oxford. Corpus Christi MS 191, ff. 88–91 (Bodleian); Calder, *Dee*, II: 125, 302–305.

[39] "Preface," sigs. A.iij$^{v}$–A.iiij$^{r}$.

The combination was long popular and, it appears, inspirational.[40] As for the supplementary material, some seventy problems, propositions, and corollaries, they are a mixture of inventiveness and puffery, of sound pedagogy and outrageous crowing.

The appearance of the supernova in Cassiopeia in 1572 provided the occasion for Dee to publish his method, probably invented twenty years earlier, for finding the parallax of circumpolar objects.[41] He did not print his observations of the nova, or his judgment of its astrological significance, and the manuscript containing them is now lost. His writings on maritime matters, which again occupied much of his time in the late 1570s, were luckier. Several characteristic ones have survived. In the most ambitious, Dee offered a plan for establishing and maintaining a British Navy; he specified its requirements of timber, men, and supplies, and a method and level of taxation for its support. In another, he squeezed dry the Biblical stories about the voyages of Solomon, decided arbitrarily on the location of Ophir, the King's gold and spice market, and advocated a voyage thither. Returning to the real world, he helped instruct the Muscovy Company's pilot, Martin Frobisher, for his first try at a northwest passage; he certified the worthless ore Frobisher brought back to be gold; and, seeing a quicker way to riches than the alchemical furnace, he invested in Frobisher's second expedition.[42] And he continued to press for another try to the northeast, once again opposing the opinions of the continental cartographers, but now on weaker grounds.

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[40] D. W. Waters, *Art of Navigation* (1958), p. 131; French, *Dee*, pp. 173–177; D. M. Simpkins, *Ann. Sci.* 22 (1966): 235–236; Calder, *Dee*, II: 350–351; J. E. Stephens, *Aubrey* (1972), p. 77. Cf. Samuel Butler's conjurer, who "had read Dee's Preface before / the Devil and Euclid o're and o're" (*Hudibras*, II.iii: 235–236).

[41] See chap. II: 1 below.

[42] Taylor, *Tudor Geography*, pp. 108–109, 114–117, 120; Calder, *Dee*, II: 370–373.

Mercator had shrunk his polar continent to four imaginary circumpolar islands. In addition, in 1569, guided by the experience of the Muscovy pilots, he had published a much-improved map of the Scandinavian and Russian coasts from North Cape east. He allowed a northeast (and, as he had for some time, a northwest) passage, and correctly placed the northernmost limit of Asia, the extremity of the promontory that closes the Kara Sea (Cape Tabin or Chelyuskin), at about 78°N. The same representation was adopted by Ortelius in his world map of 1570.[43] Dee insisted that no such promontory existed, that, after turning North Cape, one reached Cathay by a smooth sail to the southeast. He had this intelligence, "a record [he said] worthy to be printed in gold," from an excerpt from the *Geography* of Abulfeda (Abu'l-Fidā' Ismā'il), as published in the second volume of Ramusio's *Viaggi* (1559).[44] The original, composed about 1320, gives latitude and longitude for many places up to about 50°N, with an accuracy that diminishes rapidly with distance from Persia. It also describes gross geographical features, such as the lie of the Western Ocean, which "meets the northern point of the world at 71° of latitude."[45] Dee had every reason to distrust his medieval Arab authority: he knew that Greenland ran beyond 71°N, and he knew much more about the earth than his guide, who was ignorant of the existence of America and thought that Africa ended at the equator.[46] Nonetheless Dee, whose position as cartographical advisor

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[43] Nordenskiöld, *Facsimile-Atlas*, p. 95, and Plates XLVI, XLVII. Mercator's sketch of the lands immediately about the pole was, however, entirely fanciful, and based on no better authority than Dee invoked. Taylor, *Imago mundi* 13 (1956): 56–68.

[44] Taylor, *Tudor Geography*, pp. 131–132, 137–138. In fact, the evidence Ramusio offers is his own, a globe he had seen as a boy in Venice (Ramusio, *Navagationi e viaggi*, II [1559], f. 17); it agrees with Abulfeda's.

[45] Abulfeda, *Géographie*, tr. Reinaud and Guyard (1848–1883), II: 1, 21–25, 31.

[46] Cf. R. A. Skelton, *Duisb. Forsch.* 6 (1962), 158–170.

was passing to a new generation of less romantic geographers, grasped at the straw. The Muscovy Company's last try to the northeast (1580) probably marks the end of Dee's maritime consultancy. The expedition failed, turned back by pack ice in the Kara Sea.

No more than mathematical astrology, alchemy, or cabala did old maps and legends supply Dee with the wisdom he sought. In 1581, he hired a scryer and began to talk to angels. The following year, he wrote his last tract of any scientific importance, a plea that Elizabeth order the adoption of the Gregorian Calendar in England. His arguments from astronomy, history, and convenience did not move Anglican bishops unwilling to accept any innovation, however useful, sponsored by a Pope.[47] Meanwhile the angelic interviews intensified. They were his last hope for illumination. As he told an emissary of the Hapsburg Emperor in 1584, he had by degrees passed through "all manners of studies . . . , as many as were commonly known and more than are commonly heard of," and all ultimately unsatisfactory. "At length I perceived that onely God (and by his good Angels) could satisfie my desire, which was to understand the natures of all his creatures."[48] The attempts to extract wisdom from angels were to continue with various crystal-gazers, in England and in Europe, until the end of Dee's life. Not unreasonably, they again brought upon him the charge of conjuring. Many of his more lucid moments went to trying to clear himself of charges of invoking evil spirits and to trying to collect the pecuniary rewards that Elizabeth often promised and occasionally gave him.[49]

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[47] Add. MS 32092, ff. 29–31 (British Library). The bishops also appealed to the classic argument against reform, "omnis mutatio periculosa," "Mutations and alterations in Commonwealths are not to bee allowed . . . unless Necessitie inforce thereunto."

[48] Dee, *Relation*, ed. Casaubon (1659), p. 239.

[49] W. Gwyn Thomas, *Welsh Hist. Review* 5 (1971): 250–256.

## 2. DEE AS A MATHEMATICIAN

Dee was considered an accomplished colleague by contemporaries practiced in the mathematical arts. Among his countrymen, Thomas Digges (c. 1546–1595), the earliest outspoken English Copernican, esteemed him as a man "most expert in these sciences, and admirable in other philosophy." Digges's opinion has a peculiar authority, for he had been Dee's student, and was no less able a mathematician than his master.[50] Similarly Dee's friend, the well-read poet Gabriel Harvey, took him as the standard against which to measure achievement in geography and astronomy.[51] Among the less able, Dee passed as a prodigy, "a great learned man," "ye Prince of Mathematicians of this age."[52]

As for the European experts, with whom Dee had or boasted close ties, they treated him respectfully, and sometimes warmly. He is "a man of excellent wit, and singular learning," according to Federico Commandino, translator and editor of the great Greek geometers, of Apollonius, Archimedes, and Euclid.[53] Commandino knew his man personally. Dee had sought him out in Urbino, in 1563, to deliver a transcription he had made of an old Latin translation of what he guessed to be an Arabic version of a lost book of Euclid's; lacking, as usual, the energy or will to see his manuscript through the press, he picked Commandino as the best man for the task.[54] Dee's "singular library of unpublished ancient writers of Greek mathematics" also won him the attention of Ramus; indeed, Dee was the only British mathematician of whom Ramus had then (1565) heard, despite diligent inquiry among Frenchmen knowledgeable about England. "I would be much obliged to hear from you [Ramus wrote] what old mathematical writers are in your library, and who teaches mathematics in your schools, and in what capacities."[55] Other continental mathematicians who respected Dee include Mercator, who took his cartographical observations seriously, and Tycho Brahe, who thought him a competent armchair astronomer.[56]

The fact of Dee's contemporary reputation is easier to ascertain than its basis. We can dismiss the suggestion that he was admired for "profundity."[57] He quite rightly does not figure on van Roomen's list of the chief mathematicians of the later sixteenth century.[58] Dee's contributions were promotional and pedagogical: he advertised the uses and beauties of mathematics, collected books and manuscripts, and assisted in saving and circulating ancient texts; he attempted to interest and instruct artisans, mechanics, and navigators, and strove to ease the beginner's entry into arithmetic and geometry. It is in this last role, as pedagogue, that Dee displayed his competence, and made his occasional small contributions (which he classed as great and original discoveries) to the study of mathematics.

Dee's surviving writings on technical subjects, which may appear episodic and disjointed, take on coherence when read as examples or extensions of the divisions of mathematics elaborated in the preface to Billingsley's Euclid. The sources of this justly famous piece were as wide as the Renaissance. For his main divisions of the mathematical sciences, Dee drew on Aristotle, on modern writers on algebra, and on recent chatty editors of Euclid, such as Stephanus Gracilis;[59] for his multiplication of the mathematical arts he had the example of the "incomparable architect Vitruvius," much approved by the Italian humanists, the lists of Gracilis, Recorde, and others, and the guide of his own continental studies.[60] As regards the sublimer side of the subject, Dee invoked Plato, Boethius, and latter-day epigones like Pico della Mirandola; on the seamier side, on mathematical magic, mechanical contrivances, games and spectacles, he called up Moses, Zoroaster, and the odd abbot Trithemius.

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[50] Digges, *Alae seu scalae mathematicae* (London, 1573), preface, quoted by Taylor, *Tudor Geography*, p. 254; Dee, *Parall. comm.* (1573), preface; William Bourne, "Treatise on Optical Glasses" (c. 1578), quoted by Taylor, *Tudor Geography*, p. 254; F. R. Johnson, *Astronomical Thought* (1937), p. 178; Johnson and S. V. Larkey in Hunt. Libr., *Bull.*, no. 5 (1934): 105–107.

[51] G. C. Moore Smith, *Harvey's Marginalia* (1913), pp. 162–163.

[52] Contemporary opinions cited by Taylor, *Tudor Geography*, p. 254, and Smith, *Harvey's Marginalia*, p. 277.

[53] Commandino to Francesco Maria II of Urbino, in Euclid, *Elements*, ed. Leeke and Serle, pp. 603–604.

[54] *DSB*, III: 363–365; E. Rosen, *Scripta math.* 28 (1970): 321–326; P. L. Rose, *Isis* 63 (1972): 88–93.

[55] Ramus to Dee, 14 Calends Jan. 1565, in Ramus, *Praefationes* (1599), pp. 174–175.

[56] Taylor, *Imago mundi* 13 (1956): 57–68; Brahe, *Astronomiae instauratae progymnasmata* (Uraniborg, 1602), in *Opera omnia*, ed. J. L. E. Dreyer, III (1916): 203–204.

[57] French, *Dee*, p. 168.

[58] A. van Roomen, *Ideae mathematicae pars prima* (Antwerp, 1593), quoted by Gilbert, *Rev. quest. sci.* 16 (1884): 445.

## *Arithmetic*

Arithmetic, the study of number immaterial, is the highest form of mathematics. Number, as we have seen, was the exemplar or pattern in the mind of the Creator; "all creatures distinct virtues, natures, properties and *Formes*" are comprehended by it. Dee promises that a knowledge of these arcana will prepare us to see the "*Forme* of *Formes*, the *Exemplar Number* of all things *Numerable*." If lucky, we may find "the number of our own name, gloriously exemplified and registered in the booke of the *Trinitie*," the very number that the Creator continually counts to conserve us in our being and state.[61]

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[59] Dee's copy of Gracilis's *Euclidis elementorum libri XV* (Paris, 1557), bought in 1558, is in the British Library. Gracilis sets out the two divisions of mathematics transmitted by Proclus, the Pythagorean (arithmetic, music; geometry, astronomy) and Geminus's (arithmetic, geometry; astrology, optics, music, practical arithmetic, geodesy, mechanics), and lists several applied branches. Proclus, *Commentaires*, pp. 29–33.

[60] E. Kaplan, *Robert Recorde* (1960), pp. 67–70; Yates, *Theatre*, pp. 21, 27, 33, exaggerates in making Vitruvius the chief inspiration for the "Preface."

[61] "Preface," sigs. ⋆j$^{r}$–⋆ij$^{r}$.

But there are cruder uses of number, namely, the practices of merchants, lawyers, and quartermasters, practices so impure as to require fractions and, worse, fractions of fractions, square roots, cube roots, irrationals of all kinds. Dee did not fear these nettles. In 1561, and again in 1570, he prepared new editions of Robert Recorde's *Ground of Arts*, an introduction to arithmetic first published in 1543. Recorde (c. 1510–1558), a Cambridge graduate and an Oxford M.D., shared many of Dee's ideas, to which, however, he gave different emphases. He accepted, but did not develop, the principle that "God was alwaies workinge by Geometrie"; his business was to exhibit the elementary operations of mathematics plainly and briefly, and to illustrate their application to the affairs of practical men.[62] His books were extremely popular: the Muscovy Company sponsored some of them as manuals for their pilots, and it was perhaps under the Company's commission that Dee bestirred himself to enrich the *Ground* shortly after Recorde died in King's Bench Prison. It appears that Recorde was imprisoned in consequence of irregularities or incompetence in his administration of the mines and moneys of Ireland, of which he became "surveyor" in 1551;[63] the application of mathematics is more easily preached than practiced. Dee's improvements of the *Ground of Arts*, though slight enough,[64] had the merit of bringing him to the business of adult education, and to the obligation of explaining himself clearly. His collaboration with Billingsley was perhaps guided and inspired by his service to Recorde.

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[62] Recorde, *Pathway* (1551), preface; cf. Kaplan, *Recorde*, pp. 112–115; *DSB*, XI: 338–340; J. B. Easton, *Scripta math.* 27 (1966): 339, 346. Recorde's innovations in pedagogy are discussed by Johnson and Larkey in Hunt. Libr., *Bull.* 7 (1935): 59–87.

[63] F. M. Clarke, *Isis* 8 (1926): 50–70; Kaplan, *Recorde*, pp. 36–37.

[64] Primarily extension of the sections on fractions and addition of problems and tables of foreign exchange and weights and measures; Easton, *Isis* 58 (1967): 529–531. A fragment on fractions by Dee, which concerns multiplication, division, reduction to least common denominator, and mixed numbers, is in the Bodleian, Ashmole 242, ff. 160v–156v (it is bound upside down).

The highest form of mundane arithmetic is "algiebar," "so profound, so generall," according to Dee, that "man's wit can deale with nothing more profitable about numbers."[65] He liked the subject, which was perhaps the liveliest mathematics of his time; and, as will appear, he preferred those parts of geometry, such as the theory of proportion, that lent themselves to algebraic manipulation. The "Preface" contains an interesting application of algebra—or "the great art" as Dee's acquaintance Girolamo Cardano called it[66]—to a standard problem in sixteenth-century medicine: to determine the resultant temperament of a compound of drugs each hot (or cold) and moist (or dry) in a given degree. Many solutions had been proposed, some of great complexity; Dee ignored the chief difficulty, the physics of mixing, in favor of a quantitative description that he found sketched out in an old manuscript of Roger Bacon.[67]

In Bacon's arbitrary scale, quality can have any degree from zero to four, and opposites coincide at zero. Consider the mixing of equal quantities of two medicines, one moist in the first degree and the other dry in the third. The resultant is dry in the first: the middle quality is $(3 + 1)/2 = 2$, and the resultant is therefore two degrees from the more intense toward the lesser, or at $3 - 2 = 1$ degree dry. From this and other numerical examples Dee gives, one may deduce a general rule, $r = a - (a \pm b)/2$, where $r$ is the resultant and $a \geq b$ the initial degrees. The plus sign is to be taken when $a$

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[65] "Preface," sig. ⋆ij$^{\mathrm{v}}$. Gemma and Nuñez were also enthusiastic students of algebra. H. Bosmans in Brussels, Soc. scient., *Annales* 30:1 (1906): 165–168, and *Bibl. math.* 3 (1908); 154–169. Cf. Gomes Teixeira, *História*, 167–183.

[66] Cardano, *Ars magna* (Nuremberg, 1545). Dee had met Cardano in London in the early 1550s; they amused themselves by pouring vinegar on a stone, apparently a soft carbonate, which hopped about as it released carbon dioxide. R. R. Steele, *Notes & Queries* 1 (1892): 126; Cardano, *Book of My Life*, tr. Stoner (1962), pp. 97–100.

[67] "Preface," sigs. ⋆iij$^{\mathrm{r}}$–⋆iiij$^{\mathrm{v}}$; N. H. Clulee, *Ambix* 18 (1971): 178–211.

and $b$ are opposite (hot and cold, or moist and dry), the negative when they are alike. A more interesting case, and more algebra, arises when the quantities of the components differ. Dee represents the "coss," or unknown resultant, by $x$;[68] the quantities he takes as integral multiples of an arbitrary unit $m$. His general rule and the examples given amount to the formula $p:q = (a - x):(x - b)$, where $a \geq b$ and $pm$, $qm$ are the quantities of the ingredients at degrees $a$, $b$, respectively. In his discussion, Dee makes use of the equal sign, introduced by Recorde,[69] and implicitly admits that degrees of cold (or dry) are algebraically the negative of degrees of hot (or moist). He does not, of course, state explicitly the strict algebraic equations just given. No sixteenth-century mathematician would have done so.

Like much of Dee's work, the little analysis of the graduation of qualities is not profound or original, but it points in a fruitful direction. It can, in fact, be tested and confirmed. If $x$, $a$, and $b$ stand for temperatures, Dee's expression becomes the calorimetric mixing formula established in the eighteenth century.[70] Application of this formula resulted almost immediately in the capital discoveries of latent and specific heats and the beginning of a quantitative science of thermodynamics. Since the eighteenth century the reach of mathematics in the description of physical phenomena has steadily increased, and is today so extensive and successful that it seems a matter of course. To Dee it was (as it is) deserving of the greatest admiration. Let us praise God, he said, and marvel, "that the profoundest and subtilist point, concerning the *Mixture of Formes and Qualities Naturall*, is so Matcht and maryed with the most simple, easie, and short way of the noble Rule of Algiebar."[71]

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[68] "Coss" is the German and English form of Italian "cosa," thing: Dee uses the notation of Stifel.

[69] F. Cajori, *History*, I (1928): 165–166, 168.

[70] V. P. Zubov, in Akad. nauk, Inst. ist. estest. tekh., *Trudy* 5 (1955): 69–93, and in *Mélanges A. Koyré* (1964), I: 654–661; D. McKie and N. H. de V. Heathcote, *Discovery* (1935).

### Geometry

The highest branch of geometry is the study of pure magnitude; Dee proposes to call it "megathology," to free it from the earthy implications of "geometry." By "Megathologicall Contemplations" we can rise almost as high as we can by arithmetic. We can train our minds gradually to "foresake and abandon the grosse and corruptible objects of our outward sense, and to apprehend, by some doctrine demonstrative, Things Mathematicall"; and from there we can ascend to "conceive, discourse, and conclude of things Intellectual, Spirituall, aeternall, and such as concerne our Blisse everlasting."[72] As helps to those just starting to climb—"to geve to young beginners some light, ayde and courage"[73]—Dee improved a few of the usual Euclidean diagrams, supplied an occasional omission, and added "certaine most profitable Corollaries, Annotations, Theoremes and Problemes" to the English Euclid.[74]

Most of these items, which are scattered through the last three books of the *Elements*, concern the finding of a line or

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[71] "Preface," sig. ⋆iiij$^{v}$.

[72] *Ibid.*, sig. a.iij$^{r}$.

[73] Euclid, *Elements*, ed. Billingsley (1570), f. $362^{r}$.

[74] *Ibid.*, f. $346^{r}$. Billingsley credits Dee with repairing the diagrams for Props. XI.29, XI.31, and XIII.17 (ff. $337^{r}$, $340^{v}$, $377^{r}$), emendations that have become standard (T. L. Heath, *Thirteen Books*, 2nd ed. (1925), III: 333, 337). As for omissions, Dee improved the faulty enunciation of XI.24 (Billingsley, f. $337^{r}$; Heath, III: 324), and supplied a uniqueness proof after XIII.2 (Billingsley, f. 391), showing that a given line can be divided into mean and extreme proportion in only one way. Dee's contributions will be found on ff. $255^{v}$–$256^{r}$, 268, 275, $286^{v}$, $306^{r}$, $311^{r}$ (Book X); $325^{v}$–326, $329^{v}$, $337^{r}$, $340^{v}$, $342^{r}$, 346–347, $348^{v}$–349, 352 (Book XI); $356^{v}$–357, 359–362, 371, $376^{r}$, $379^{r}$ (mispaginated as 372), 380–389 (Book XII); 391–$394^{r}$, 395, $397^{v}$ (Book XIII). Cf. *AT*, p. 73, and R. C. Archibald, *Amer. Math. Monthly* 57 (1950): 443–450.

lines in a set ratio to given lines, areas, or volumes. For example, in a corollary after XI.33,[75] Dee shows how to find two lines whose ratio is that of the volumes of given cubes. One first constructs an intermediate line, $y$, say, as a third proportional to the sides of the cubes $a$ and $b$ ($a{:}b{::}b{:}y$), and then obtains a third proportional ($z$, say) to $b$ and $y$ ($b{:}y{::}y{:}z$). Then $a{:}z{::}a^3{:}b^3$. Similarly (additions to XII.2) one can construct two squares proportional to two given lines and equal in area to a given square. In Figure 1, AB, the diameter of the circle, is the side of the given square $s$. Divide AB at C in the ratio $p{:}q$ (AC:CB::$p{:}q$); then AD $= x$ and DB $= y$ are the sides of the squares sought. For, from Euclid's discussion of proportion, $p{:}x{::}x{:}s$ and $q{:}y{::}y{:}s$, whence $x^2{:}y^2{::}p{:}q$; and ADB is a right angle, whence $s^2 = x^2 + y^2$. This construction can be extended to any number of squares $x, y, z, \ldots$ For three, we wish $x^2{:}y^2{::}y^2{:}z^2{::}p{:}q$ and $s^2 = x^2 + y^2 + z^2$. Divide $s$ into three segments, $x_1$, $y_1$, $z_1$, in continued proportion to $p$ and $q$ ($x_1{:}y_1{::}y_1{:}z_1{::}p{:}q$). By construction, $(x_1 + y_1 + z_1)s = s^2$. Then $x$, $y$, $z$ can be obtained as the mean proportionals between $x_1$ and $s$, $y_1$ and $s$, and $z_1$ and $s$ ($x_1{:}x{::}x{:}s$, etc.).[76]

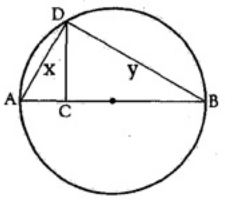

FIG. 1. Construction for Dee's additions to Euclid XII.2.

To spirit up the ascending Megathologian, Dee advertises these intricacies as "the key of one of the chiefe treasure houses, belonging to the state Mathematicall," as the clue to "infinite . . . , strange and incredible speculations and practices."[77] He excuses himself for not offering an example of these sublime applications on the ground that he "utterly [lacks] leisure"; he must run to similar exercises with cones, spheres, cylinders, and spherical sectors, lifting the requisite propositions from Archimedes. One exercise will suffice:[78] to cut from a sphere two sections the surfaces of which shall stand in a given ratio. From Archimedes, the surface of the spherical section XZY is equal to the area of a circle of radius XZ (Figure 2). Dee's construction (Figure 3): cut the diameter

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[75] *Euclid*, ed. Billingsley, f. 346.

[76] *Ibid.*, ff. $360^{r}$–$361^{v}$.

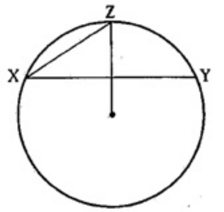

FIG. 2. Archimedes' proposition on the area of spherical sections: the area of the section XZY is $\pi XZ^2$.

of the given sphere at D into two segments in the given ratio; raise the perpendicular at D until it intersects the great circle AEFC at B; then AEB and BFC are the sections sought. (The areas of the sections are as $AB^2:BC^2$, which, from Euclid XIII.13, are as AD:DC.)

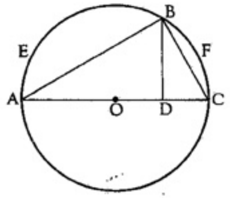

FIG. 3. Dee's application of Archimedes' proposition to the construction of spherical sections the areas of which stand in a given proportion.

There are two noteworthy points about Dee's problems. First, they are inspired by the ancient, unresolved problems of the squaring of the circle and, above all, the doubling of the cube. For example, as a corollary to his problem on XI.33, Dee asks for the sides of cubes the volumes of which stand in a given ratio, say as $p$ to $q$; and he demonstrates the "famous lemma" (of which Finé had made extensive and disastrous use) that the sides sought, $x$ and $y$, are two mean proportionals between $p$ and $q$ ($p:x::x:y::y:q$). Evidently, if $p:q::2:1$, the cube $x$ is double the cube $y$. Dee knows that no one had yet found a way to construct such proportionals: "whosoever shall achieve that feate [he says] shall not be counted a second *Archimedes*, but rather a peerless Mathematician."[79] He did not himself despair of occupying such a height. In a problem added to XI.36, he shows how to find lines $x$, $y$, $z$ such that $x:y::y:z::a:b$ and $xyz = c^3$, where $a$, $b$, $c$ are given. (He takes $z = c$, $x:c::a:b$, $c:y::a:b$.) "Listen to this and devise, you couragious Mathematicians: consider how nere this creepeth to the famous Probleme of doubling the Cube." Of course the proposition is useless. "I leave as now, with thys marke here set up to shoote at. Hit it who can."[80]

The second point about Dee's problems is that, despite their attachment to ancient conundrums, they represent a progressive current in sixteenth-century mathematics: although he usually sets up his problems and manipulates his proportions geometrically, his treatment is strongly algebraic in spirit. The examples so far given show his tendency to set up equations (as proportions) and to juggle them until a solution emerges in the form of a constructible line. Another example is his apparently uninspired gloss on X.32, which rings changes on the relations $AC\cdot AB = AD^2$ and $BC\cdot AB =$

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[77] *Ibid.*, f. $362^r$.

[78] It is one of 12 problems and 8 theorems added after XII.18 (*ibid.*, ff. $386^v$–$387^r$).

[79] *Ibid.*, f. 346; Ross, *Studies*, pp. 225–235, 243–258.

[80] *Euclid*, ed. Billingsley, f. 352; cf. f. $349^r$.

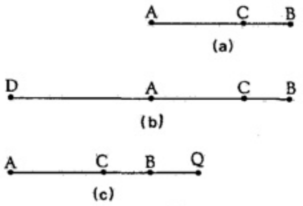

FIG. 4. Lines cut in mean and extreme (or golden) ratio: (a) the defining cut, where AB:AC::AC:CB; (b) a derived case, DA=AB, whence DC is cut in golden ratio at A; (c) a second derived case, AC=CQ, whence CQ is cut in golden ratio at B.

DB$^2$ (Figure 1).[81] Again, consider his treatment of mean and extreme section. Euclid XIII.3 shows that if a line AB (Figure 4a) is so divided at C (i.e., if AB:AC::AC:CB), then the square with side CB + AC/2 is five times the square with side AC/2. Dee proves the converse proposition, and uses it to demonstrate that, if BA is extended an equal distance to D (DA = AB, Figure 4b), or if AB is extended to Q such that AC = CQ (Figure 4c), then DC is cut in mean and extreme section at A, and CQ is likewise cut at B.[82]

In these demonstrations, Dee operates directly with proportions; he does not display the squares in question and add them up as in Euclid XIII.1–5. Later, in corollaries to XIII.5, Dee suggests alternative proofs that appeal still less to geometric intuition. He observes that by standard transformations of the defining condition AB:AC::AC:CB, one can easily show that DC (Figure 4b) and CQ (Figure 4c) are cut in mean and extreme section. For, in the first case, (AB + AC):AC::(AC + CB):CB, or DC:AC::AB:CB; by alternation DC:AB::AC:CB; by definition, AC:CB::AB:AC; whence DC:AB::AB:AC, or, what is the same thing, DC:DA::DA:AC. In the second case, (AB − AC):AC::(AC − CB):CB, or CB:AC::

[81] *Ibid.*, ff. $255^v$–$256^r$.
[82] *Ibid.*, ff. $392^r$–$393^v$.

BQ:CB; by inversion, AC:CB::CB:BQ, or, what is the same, CQ:CB::CB:BQ.[83]

Again, none of this is work of much originality. But neither is it orthodoxly Euclidean; it looks beyond the *Elements* toward a unification of geometry and arithmetic. Dee understood that well enough. "My desire is somewhat to furnish you, toward a more general art Mathematical then *Euclides Elements*, (remayning in the terms in which they are written), can sufficiently helpe you unto." He also understood that he had not got very far, that his amplified Euclid did not run "in one Methodicall race towards any marke."[84]

### *Applications*

The first of the geometrical arts is that of the "Mechanicien" or "Mechanicall workman," who makes sensible objects as faithful as possible to mathematical forms. Since he cannot work malevolent matter with absolute precision, he must content himself with approximations, such as the Archimedean ratio between the circumference of a circle $C$ and its diameter $d$ ($C:d::22:7$). By making this or another rational numerical approximation to $\pi$, the mechanician, "the vulgar and Mechanicall workman," wins a power beyond the reach of even the cleverest megathologian. He can square a circle. He need only divide a diameter into 14 parts, and make a rectangle with sides $d$ and $(11/14)d$; the rectangle, of which the area $A$ approximates that of a circle ($A = (11/14)d^2 \simeq \pi (d/2)^2$), can then be made into a square by the procedure of Euclid II.14. "The great Mechanicall use [this and similar operations] may have in wheeles of Milles, Clockes, Cranes, and other engines for water workes, and for warres, and many other purposes, the earnest and wittie Mechanicien will soon boult out, & gladly practice."[85]

[83] *Ibid.*, f. 395.
[84] *Euclid*, ed. Billingsley, f. 371.
[85] *Ibid.*, f. 357; "Preface," sig. a.iiij$^v$.

The mechanic can double the cube as easily as he can square the circle. Let him make an open cubical box of side $a$, and a capacious cone; and let him mark off the slant height of the cone in 60 or 100 equal parts. He fills the cube with water, pours it off into the inverted cone, and notes the slant height of the water, $p$; he repeats the operation, and records the new height, $q$. Then the side of the cube sought, $x$, may be found by the golden rule ($a:x::p:q$). This is not a proper solution to the ancient problem, however, because it requires a graduated scale; but it might appear a splendid achievement to readers not alert to Dee's oscillation between the mathematical and the mechanical mode. He takes full advantage of the possibilities for equivocation. In the body of the *Elements*, he intimates that he can double the cube mathematically. In the "Preface," after giving his mechanical solution, he celebrates himself as if he had made good his promise. "For this, may I (with joy) say *ΕΥΡΗΚΑ, ΕΥΡΗΚΑ, ΕΥΡΗΚΑ*."[86]

Next come the true applications of geometry, and first "geometrie vulgar," surveying, mensuration, gauging, geography, chorography (mapping of localities), hydrography, and "stratarithmetrie," the science of military formations. Dee's contributions to these subjects included idiosyncratic maps, such as a representation in 1580 of Elizabeth's geographical rights, which, on the basis of Arthurian legends, Dee made to run from Florida to Novaya Zemlya.[87] There is also the equidistant polar projection of c. 1582 that shows Cape Tabin to terminate south of North Cape. It was perhaps the last of a series of Dee's maps used by English pilots in voyages to the north, where the rapid convergence of the meridians makes the common rectangular plane chart useless.[88] Nor is it a simple business to make the equidistant polar projection an effective navigational instrument. To assist his pilots, Dee invented in the 1550s a "paradoxall compass,"

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[86] "Preface," sigs. c.ij$^{r}$–c.iij$^{v}$.

[87] Reproductions of these maps are given by Taylor, *Imago mundi* 12 (1955): 103–106, and *ibid.* 13 (1956), opp. p. 56, respectively.

[88] Cf. Waters, *Art of Navigation*, pp. 209–211.

"whereof," as he said in the "Preface," no doubt correctly, "scarcely foure, in England, have right knowledge."[89]

The secret of the business is that a rhumb line—a course of fixed compass bearing—does not, in general, coincide with a great circle on the surface of the globe. Consider a course to the NE commencing at the equator, and ignore the problem of magnetic variation.[90] The path of the ship, which must cut all meridians at 45°, will be a species of spiral: as the meridians converge toward the north pole, the length of a degree of longitude shrinks; in raising one degree of latitude, which remains constant in length, increasingly more degrees of longitude are traversed. If one wishes to reach 45°E, 45°N from 0°0° on a constant rhumb, one must set the compass N of NE, and the path so described will intersect the arc of the great circle connecting the points. According to Dee's calculations, a ship sailing NE from the equator covers 50°30′ in longitude before it reaches a latitude of 45°; one pursuing the seventh rhumb, at an angle of 78°45′ to the meridian, travels almost 700° in longitude in climbing from the equator to latitude 80°, the highest to which Dee carried his calculations. In the last case, the ship's path, or "loxodrome," takes it almost twice around the earth. Evidently it is neither economical to sail at a fixed bearing over long distances, nor easy to know what other course to pursue between widely separated points.

The problem of loxodromic navigation came to light in the 1530s. Pedro Nuñez, for once not entirely accurate, obtained an approximation to their geometry in 1537. Mercator, alerted to the problem by Nuñez and Gemma, drew correct spiral loxodromes on his globe of 1541.[91] Dee learned about these problems in Louvain. During his early years as advisor to the Muscovy Company, he devised an instrument and calculated tables that may have enabled a trained navigator to plot a course approximating to a great circle. Either the instrument, or, more likely, charts with the spiral loxodromes represented, constituted the "paradoxall compass."[92] Unfortunately, Dee's instructions for its use have not survived. We have, however, the calculations already referred to, which give, for each of the seven rhumbs, the easting or westing (the amount of longitude traversed) in raising a single degree of latitude.[93] With their help, one could draw the loxodrome corresponding to any contemplated course directly upon a globe. The error of the projected course would then be apparent, and appropriate corrections could be made.

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[89] "Preface," sig. a.iiij$^{v}$; *AT*, p. 26; Taylor, *Tudor Geography*, p. 263.

[90] The fact that the compass does not, in general, point to geographic north.

[91] J. Keuning, *Imago mundi* 12 (1955): 16–18; Gomes Teixeira, *História*, pp. 109–122.

What was wanted was a chart from which the fixed bearing between widely separated places could be read directly. On the standard plane chart, on which all parallels have the same length, the rhumbs are once again spirals, as appears from OABC in Figure 5. If, however, the chart is stretched toward the north in such a way that A rises to A′, B to B′, etc., the loxodromes become straight lines, and one can immediately read off the bearings. That is precisely what Mercator accomplished with the projection that he introduced in 1569. Its utility was not immediately understood, partly because of the complexity of the geometry, which Mercator did not explain,[94] partly because of the great distortion of the northern lands. It appears that Dee did not understand Mercator's cartographic principles any better than Frobisher understood his.[95]

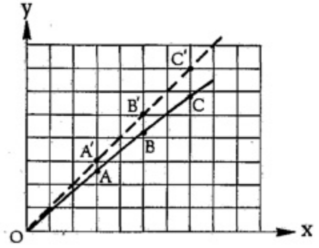

FIG. 5. A portion of a loxodrome OABC on a plane chart; Mercator's projection amounts to stretching the chart northward so that A comes to A′, B to B′, C to C′.

After vulgar geometry, and declining further from the "purity, simplicitie, and Immateriality, of our Principall Science of *Magnitudes*," come the "Mathematicall Artes": Perspective, Astronomie, Musike, Cosmographie, Astrologie, Statike, Anthropographie, Trochilike, Helicosophie, Pneumatithmie, Menadrie, Hypogeiodie, Hydragogie, Horometrie, Zographie, Architecture, Navigation, Thaumaturgike, and Archemastrie.[96] Dee's activity in these jabberwocky disciplines centered on the first five, Perspective through Astrologie, from which he gathered the materials for *Propaedeumata aphoristica*. We shall examine them in their place.

[92] Taylor in *Journal of the Inst. of Navigation* 8 (1955): 318–325, concludes that the paradoxall compass was a sailing chart on a polar projection on which the rhumbs, which pilots supposed to be straight, "paradoxically" (i.e., against the orthodox teaching) appear as spirals.

[93] Dee's table, "Canon gubernauticus," has been published in W. Bourne, *Regiment*, ed. Taylor (1963), pp. 415–433; cf. Taylor, *Tudor Geography*, p. 264, and Waters, *Art of Navigation*, pp. 525–526.

[94] Let the point $x,y$ of the plane chart correspond to the point of latitude $\lambda$ and longitude $\phi$ on the globe. The scale of the plane chart has been magnified east-west (parallel to the axis of $x$) by a factor $\sec \lambda$ ($x(\lambda,\phi) = \phi \sec \lambda$); along the meridians, which run parallel to the $y$-axis, $y = \lambda$; along $x$, therefore, $dx = d\phi \sec \lambda$, and along $y$, $dy = d\lambda$. If one wishes to preserve directions so that a line making a given angle with the axis of $y$ at the equator ($y = 0$) does so at all other latitudes, the scale of $y$ must be expanded to match that of $x$: $dy \rightarrow d\lambda \sec \lambda$. This amounts to pulling the plane chart of Figure 5 north in such a way that the point formerly at $y = \lambda$ is now at $y' = \int_0^\lambda d\lambda \sec \lambda$. It appears that Mercator, who did not have the mathematics to approximate these integrals, drew his map after projecting the loxodromes of his globe onto a plane chart. B. Kyewski, *Duisb. Forsch.* 6 (1962): 115–130.

[95] Taylor, *Imago mundi* 12 (1955): 103–104; Frobisher and Hall to Dee, 26 June 1576, in Taylor, *Tudor Geography*, p. 262

[96] A list still endorsed in the seventeenth century; see Webster, *Academiarum examen*, p. 52.

To several of the other sciences Dee contributed tracts or treatises now lost: to Trochilike, "which demonstrateth the properties of all Circular Motions," very useful to millwrights, wheelwrights, and all who exploit the power of water wheels;[97] to Hypogeiodie, the art of straight tunneling and underground surveying;[98] to Zographie, "the Scholemaster of Picture, and chief governor," the almost divine art of correct rendering in painting;[99] and to Navigation, the best way to bring a ship between any two points assigned, an art requiring knowledge of many geometrical sciences as well as of tides, of coasts, and of the habits of birds.[100]

To Statike, Dee donated an endorsement of the forward-looking ideas of G. B. Benedetti on the nature of the heavy and the light, ideas that later, and more fruitfully, inspired Galileo;[101] and a ringing prayer for revelation of the third key to creation, the weights that went with the original numbers and measures. Following Vitruvius, Dee made Architecture the "storehouse of all workmanship," a "naturall subject of . . . the pereless *Princesse Mathematica*"; an advertisement decisive, it is said, for the acceptance of Renaissance, or neo-Vitruvian, ideas about architecture in Elizabethan England.[102] Horometrie, the science of time-keeping, profited—or would have, had the bishops not had their way—from Dee's useful account of the Gregorian calendar. As for

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[97] "Preface," sig. c.iiij$^{v}$; "Trochilica inventa mea" (MS of 1558), *AT*, p. 26.

[98] "Preface," sig. d.j$^{v}$; "De itinere subterraneo" (MS of 1560), *AT*, p. 26.

[99] "Preface," sig. d.ij$^{v}$; "De perspectiva illa, qua peritissimi utuntur pictores" (MS of 1557), *AT*, p. 26.

[100] "Preface," sigs. d.iiii$^{v}$–A.i$^{r}$; "The British Complement of the Perfect Art of Navigation" (MS of 1576), *AT*, p. 25.

[101] "Preface," sigs. b.iij$^{r}$–c.j$^{r}$. Benedetti taught that all bodies made of the same material fall at the same rate, irrespective of size. Cf. A. Koyré, *Études galiléenes* (1939), I: 41–53, and Galileo, *On Motion and Mechanics*, ed. Drabkin and Drake (1960), pp. 28–30.

[102] "Preface," sig. d.iiij$^{r}$; Yates, *Theatre*, pp. 20–41, 190–197.

the arts Anthropographie (an astronomy of the lesser world, the microcosm, the "perfect body of man"), Helicosophie and Menadrie (the study of simple machines), Pneumatithie (the application of nature's abhorrence of emptiness to siphons, bellows, and pumps), and Hydragogie (hydraulics), Dee enriched them only with Greek names now happily forgotten. The same, alas, is true of Archemastrie, the science of science, *scientia experimentalis*, the way to the "chief and finall power of Naturall and Mathematicall Artes."[103]

There remains Thaumaturgike, the art of making "straunge workes, of the sense to be perceived, and of men greatly to be wondered at." Dee has in mind the old tricks of Ctesibius and Hero of Alexandria, Archytas's dove, and automata like the iron fly of Nuremburg.[104] He had tried his hand at such magic early in his career, with calamitous results. As Fellow of Trinity he assisted in a presentation of Aristophanes' *Pax*, in which a great beetle ascends to Jupiter's palace with a man on its back. Dee's device for effecting this rise made a great impression. He later liked to think that it was the cause of his reputation for conjuring, which he could therefore make out as baseless, as the "folly of Idiotes and the Mallice of the Scornfull."[105] And so one finds at the end of his "Preface" in praise of mathematics an indignant defense of self, an incongruous, emphatic denial of the charge of trafficking with the devil. Should he, he asks, a modest Christian philosopher, after twenty or twenty-five years of study and great expenditures, after fearful travels for learning's sake, "in all manner of weathers, in all manner of waies and passages, both early and late, in danger of violence by man, in danger of destruction by wilde beastes," should he, after such travail, bargain with a fiend, a hypocritical crocodile, an envious basilisk? "Should I (I pray you) for all this . . . have fished with so large and costly a Nette, so long time in drawing (and that with the helpe and advise of Lady Philosophie, & Queene Theologie): but at length, to have catched, and drawn up a Frog? Nay, a Devill?"[106]

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[103] "Preface," sig. A.iij.

[104] Proclus, *Commentaires*, p. 35, classes the ancient tricks as applied mathematics. For the iron fly, which buzzed about and returned to its master when tired, see G. Naudé, *Apologie* (1712), p. 51, and W. Shumaker, *Thought* 51 (September 1976): 255–270.

[105] *AT*, pp. 5–6; "Preface," sig. A.j$^{v}$; cf. Yates, *Theatre*, 30–32, and Calder, *Dee*, I: 194, 280–281. "Les plus excellens Mathematiciens ont toujours été soupçonnez de Magie," says Naudé, pointing to Pope Sylvester, Roger Bacon, Michael Scot, Albert the Great, and "ce Jean Denys [!] excellent Mathematicien de nôtre temps, qui fit imprimer une apologie pour sa defence, l'an 1570."

Was the charge of the "common peevish Pratler" right? Did Dee's philosophical fishing net him only a frog? Or, as some historians believe, did he catch pearls of great price, the first jewels in the treasury of Galileo, Descartes, and Newton?

## 3. DEE AND THE SCIENTIFIC REVOLUTION

There is no doubt that Dee was a competent and knowledgeable mathematician and that he played an important part in making the mathematics and the occultism of the Continental Renaissance known in England. His technical advice and lessons and his constant advertisements for mathematics, culminating in the stirring long-winded "Preface," encouraged people to study geometry who might otherwise have neglected it. Several of the mathematical masters active in London at the end of the sixteenth century learned their art either directly from him or from others inspired by him. All this gives Dee a modest place in the intellectual history of Tudor England. To this may be added a part in justifying, encouraging, and attempting to realize the imperial ambitions of Elizabeth.[107]

Recently historians have found a larger role for Dee: he was not only an important link between English and Continental savants, but also a prime mover and necessary forerunner of the Scientific Revolution. Here is the opinion of Peter French, the latest Dee monographer: "The more overtly scientific attitudes of men like Francis Bacon and William Harvey evolved from the approach of Dee and his [magician] colleagues. . . . Dee's theories about mathematics, architecture, navigation and technology—all part of a broader magically oriented philosophy—achieved results: they helped to pave the way for the momentous scientific advances of the seventeenth century."[108] Dr. French takes his theme from Frances Yates of the Warburg Institute. Dr. Yates, an imaginative and resourceful historian, has come to see the Renaissance magus as "the immediate ancestor of the seventeenth-century scientist," and the magicians' frame of mind as "the necessary preliminary to the rise of science."[109] Her argument runs roughly as follows.

The science of Galileo, whom no one refuses a place in the revolutionary van, is characterized above all by the application of mathematics to physics and by appeal to experiment; it also disdains the school philosophy, finds some of its concerns in the technical problems of engineers, mariners, and military men, and uses special materials, instruments, and apparatus. According to Yates, the same characteristics may be found in Renaissance hermeticism, which she makes a mixture of Neoplatonism, magic, numerology, cabala, alchemy, and the teachings of Hermes Trismegistus. Her mixture may be dissolved into two distinct ingredients.

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[106] "Preface," sig. A.ij$^{r}$. As one would expect, this is a frequent theme with Dee; cf. *AT*, pp. 4, 55–57, 62, 71–72, 79, and Dee to Lord Burghley, 30 Oct. 1574 (Taylor, *Tudor Geography*, p. 259): "I have had a marveillous zeal, taken very great care, endured great travail and toil, both of mind and body, and have spent many hundred pounds, only for the attayning some good and certain knowledge in the best and rarest matters Mathematicall and Philosophicall."

[107] Dee was not the CIA man that Richard Deacon portrays in his worthless fiction, *John Dee, Scientist, Geographer, Astrologer, and Secret Agent to Elizabeth I* (London, 1968). Deacon has all Dee's gullibility, but none of his learning.

[108] French, *Dee*, pp. 19, 187.

[109] F. A. Yates in *Art, Science, and History*, ed. Singleton (1968), pp. 255, 258.

First is the Neoplatonic/magical, which rests upon the old scheme of Emanations from the original, indifferent One. The Emanations, ordered in strength and dignity, each in turn created and creating, decline from the first immaterial hypostases down to and beyond the first visible incarnation, the sun, the material image of God. The hermetist believed himself capable of tapping the energies, or exploiting the "sympathies," in the chain of creation that holds the cosmos together. Alchemy and astrology hinted how he might proceed, how the sun's creative power or the derivative planetary influences might be concentrated in appropriate talismans, amulets, and symbols. In performing these operations, in bringing together the magical material, in resorting to his furnace, burning mirror, harp, or dung heap, the hermetist became a magus and, according to Yates, the ancestor of the experimental physicist.[110]

The second ingredient in Yates's hermeticism is Pythagorean/cabalistic. It links to the hermetic complex by locating Number among the early Emanations, among the Ideas sprung from the One, and by invoking practical cabala, or number magic, to help tap the Neoplatonic power line. And it links or leads to Galileo in two ways: it endorses the promiscuous study and use of mathematics, including the applications of arithmetic and geometry spelled out by Dee; and it authorizes the natural philosopher to search for the simple mathematical relations among physical quantities that constitute the Pattern of the Universe.

Yates's thesis gains much of its plausibility from its inclusiveness. There is scarcely an interesting writer on mathematics or physics from Ficino to Galileo who does not touch one or another of her hermetic themes. But that does not make them magicians. We know, for example, that from the first Parisian

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[110] Cf. *ibid.*, p. 272.

printing of Euclid in 1516 the *Elements* customarily carried a preface praising Plato; yet few editors or students were Pythagoreans, much less hermetists. One can even be a magician and not a hermetist. Whoever taps the world's energies or sympathies merely by manipulating ordinary, given powers, practices natural magic, Dee's thaumaturgy; he designs mechanical tricks, makes up philtres and cosmetics, invents cryptograms, plays with mirrors and magic lanterns, in short does the thousand amusing, silly, practical, or useless things set forth in the books of Giambattista della Porta, Athanasius Kircher, Gaspar Schott, and Francesco Lana. If, on the other hand, one attempts to influence the sources of power, to alter the course of nature, one must cajole alien intelligences; one sings them songs or shows them pictures, summons spirits, invokes demons, conjures up angels good and bad. These were the tendencies of true hermetic magic. The natural variety could be respectable and successful; its practitioners acquired knowledge and experience of materials, particularly metals and glass, that went into building the apparatus of the scientific revolution. Needless to say, invoking spirits was useless and dangerous; conjurers might learn at great risk to their souls the hierarchies of demons and the unutterable names of God, but their exuberant animism blocked investigation of the ordinary and the regular, and they ended no wiser than they began.

### *Some necessary distinctions*

In the 1920s Lynn Thorndike began to uncover what he took to be examples of the intercourse and offspring of magic and empiricism, of alchemy, astrology, mysticism, medicine, and natural history. From Thorndike's huge and heterogeneous inventory, Paolo Rossi has chosen Francis Bacon as a capital test case. Certainly Bacon, whom many seventeenth-century scientific revolutionaries took as their warlord, profited from the writings of the magicians. He took the magus to be a manipulator, a midwife, able to accelerate, retard, or prepare the operations of nature; an impresario who thoroughly understood natural powers and sympathies and, what is more, the terminology in which sixteenth-century adepts expressed them. Bacon saw in the industrious study and subsequent manipulation of natural powers the needed antidote to his favorite evil, the ills of traditional learning: "the aim of magic is to recall natural philosophy from the vanity of speculations to the importance of experiments."[111]

But is Bacon's magic that of the adepts of ~~Hermes~~? Rossi observes that although Bacon accepted some of the metaphysical principles of hermeticism, such as natural sympathies and antipathies, he opposed the adepts at a crucial point. The knowledge of the magi was the property of the initiated; it had to be acquired by direct teaching or by inspiration and passed on to the enlightened in riddles opaque to fools.[112] Agrippa says that he writes so as to "confound the ignorant," and Dee, despite his essays in general education, insisted on restricting and obscuring his higher knowledge. The printing press put these good men in a quandary. Should they use it to reach the enlightened everywhere, or should they continue the practice of the ancient Pythagoreans, passing on their wisdom only to initiates chosen by them? Dee characteristically shifts the problem to someone else: he gives his manuscript to the printer and beseeches him to keep the resultant book—in this case the incomparable *Monas*—from falling into the hands of the vulgar. His reasons are curious. Some people, unable to extricate themselves from the "labyrinth" of his thought, will "torture their minds in incredible ways [and] neglect their everyday affairs"; while others, "imposters and mere spectres of men," may deny the truths Dee revealed and question his integrity.[113]

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[111] Paolo Rossi, *Francis Bacon* (1968), pp. 14–33.

[112] *Ibid.*, p. 30; Rossi (in Bonelli and Shea, ed., *Reason, Experiment, and Mysticism* (1975), pp. 256–264) has recently reemphasized the distance between Bacon and the scientific revolutionaries on the one hand, and the magicians on the other.

Bacon reproved the hermetists for their secrecy, for their obscurity, and, above all, for their belief that knowledge advances by individual inspiration and limited circulation. Cardano had said that in making discoveries there is no need for partnership; Bacon insisted upon slow, plain, orderly, cooperative investigations. He would organize, set up committees, systematically extract the lore of philosophers, artisans, mechanics, and magicians. Unconfirmed effects, false claims, illusions, and fallacies would be exposed, rooted out, and thrown away with the refuse of the school philosophy.[114] Bacon's concept of an open, natural-magical research organization was an important ingredient of the Scientific Revolution. We find it already adumbrated in the little society della Porta set up in Naples; and we see it expressed in Kircher's museum, in the Accademia del Cimento, in Lana's Filoesotici, and in the royal societies of London and Paris.[115] There is no doubt that a denatured, democratic hermeticism and alchemy inspired some of the members of these groups.

Bacon and the natural magicians of the seventeenth century also differed from Yates's hermetists over the business of conjuring. Although the hermetist might draw back from invoking demons explicitly, he always flirted with spirits, for even the most benign hermetic rites implicitly addressed superior intelligences. Ficino, for example, strums Jovial music, burns Jovial incense, and contemplates Jovial pictures to prepare (he says) his own soul or an appropriately marked seal for the absorption of the beneficent rays of Jupiter; his idea is to bring his soul or the talisman into harmony with the planetary spirit so that they all might vibrate together. But as appears from the writings of Ficino's disciple, Francesco da

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[113] Dee, *Monas*, ed. Josten, *Ambix* 12 (1964): 151; cf. Nauert, *Agrippa*, pp. 17–18, 44.

[114] Cf. Rossi, *Bacon*, pp. 32–34.

[115] J. L. Heilbron, *A History of Electricity* (forthcoming).

Diacetto, the music, the incense, and the talismanic symbols were also part of a rite aimed to conciliate the planetary soul;[116] indeed, it could not be otherwise, for as St. Thomas had proved two hundred years earlier, symbols, songs, and prayers can secure the ends intended by the magician only if directed at superhuman intelligences. The use of intelligible signs to attract celestial powers presupposes an appeal to demons.[117] The demonic side of Ficinian astral magic is emphasized by the chief of the sixteenth-century magicians, Heinrich Cornelius Agrippa von Nettesheim, who openly describes, though he does not endorse, the standard methods for coaxing planetary spirits.[118]

One could give sound reasons for believing that astral intelligences could be summoned and commanded. First, analogy to the practices of the Church, to prayer, to the efficacy of the sacraments, and, above all, to the mystery of the eucharist: on every side one saw, or believed one saw, the intervention of superpowers mobilized by human operations. Agrippa made much of parallels in the workings of priests and magicians.[119] Second, there was excellent authority for the efficacy of hermetic astral magic, no less an authority than God; for the disciples of Hermes believed that their master had his wisdom from Moses, who had had his by divine revelation.[120] As Agrippa tells it, God presented Moses with two revelations, one to be made public in Scripture, the other, too heady for the vulgar, to be passed down through a line of sages.[121] Why Moses chose to confide in an Egyptian on the eve of the flight of Israel is a hermetic mystery. That the revelation of Hermes does not derive from remote antiquity but from inspired Alexandrian Greeks given to pseudepigraphy was a discovery of the seventeenth century.

Among the hermetic books is one, the *Asclepius*, that teaches how to prepare objects for the acceptance of celestial influences and how to animate a statue with, or with the help of, astral intelligences.[122] The hermetist consequently accepted the existence of astral influences as part of his magical revelation. But he was not necessarily an enthusiastic astrologer. Agrippa, for example, always had doubts about traditional astrology, which he finally attacked as baseless and superstitious.[123] Likewise Ficino's disciple Pico della Mirandola, who had no difficulty with astral magic, devoted an entire book to the confutation of astrology. The resolution of the apparent paradox in their position turns on a distinction important for understanding the significance of Dee's astrological aphorisms.

The traditional astrology, the star lore the Latin Middle Ages took from the Arabs, was deterministic: the stars govern everything here below, and cannot alter the future they announce. The Catholic Church had utterly condemned this fatalistic doctrine in late antiquity; but when it returned in the twelfth century, enriched with the learning and mathematical obscurities of the Arabs, theologians thought rather to Christianize than to fight it.[124] The compromise worked out by Thomas Aquinas allows the stars full rights over matter, including the human body and its appetites, but exempts the soul. The doctrine turned out to be more useful to theologians than to common men, because, alas!, we only

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116. D. P. Walker, *Spiritual and Demonic Magic* (1958), pp. 14–17, 33, 198–199; Yates, *Giordano Bruno* (1964), pp. 62–82.

117. St. Thomas, *Summa contra gentiles*, III. c.103–105. Lefèvre made the same point, and Ficino himself had doubts about the legitimacy of talismans; yet Ficino, by endorsing the old Neoplatonists, especially Plotinus, tacitly advocated demonic magic. Walker, *Magic*, pp. 41–53, 167–170; but cf. Yates, *Bruno*, p. 91.

118. Walker, *Magic*, pp. 90–96; Nauert, *Agrippa*, pp. 139, 246, 255; Agrippa, *De occulta philosophia*, lib. i.c.71 and lib. iii.c.4.

119. Walker, *Magic*, pp. 36, 93–95; Pico made the connection even stronger by invoking magic to help prove the divinity of Christ (Yates, *Bruno*, p. 105). The Reformers, by rejecting much traditional Church magic, made the lot of extraclerical magicians harder. Cf. K. Thomas, *Religion*, pp. 303–305, 318–320, 326–327.

120. Yates, *Bruno*, pp. 1–19.

121. Nauert, *Agrippa*, p. 47.

122. Yates, *Bruno*, pp. 37, 41.

123. Nauert, *Agrippa*, pp. 94, 199, 211.

124. T. O. Wedel, *Medieval Attitude* (1920), pp. 15–41.

too often allow ourselves to be carried away by passions driven by our appetites. "And so it is," says St. Thomas, "that astrologers are able to foretell the truth in the majority of cases. . . ." Only those able to rule their passions can escape them; only the wise man can win the endless struggle with the stars.[125]

This compromise did not satisfy the hermetists. Their revelation promised that they could not only evade, but also exploit, stellar influences. They opposed theoretical constraints on their freedom of action; man is a maker, a magus, a miracle; he operates as a god. "And so, O Asclepius," Hermes tells his disciple, "man is a *magnum miraculum*, a being worthy of reverence and honor," half divine, a cousin or brother of demons. What might he not accomplish through revealed wisdom and family connections? Pico sounds the same note in his *Oration on the Dignity of Man*, and goes on to emphasize freedom of the will and action.[126] Now these rhapsodies, however sunny and optimistic they may appear, in fact menace the very dignity they declare; for man's reason, which might be urged to be the first mark of his excellence, can neither discover nor explain the magic that hermetists applauded as evidence of his, or rather their, high state. Belief in the efficacy of unintelligible operations on the basis of revelation does not stem from confidence in the power of the human mind. And with the erosion of confidence in reason comes a willingness to accept reports of strange isolated occurrences, of singular events, of prodigies; one loses the basis of judgment, or, to use a favorite sixteenth-century image, one goes adrift without the only compass that can provide safe passage through seas of uncertainty and confusion. The connection between faith in Hermes' revelation, depreciation of reason, and gullibility appears clearly in

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[125] *Ibid.*, p. 68; T. Litt, *Les corps célèstes* (1963), pp. 149–165, 201–213; cf. K. Thomas, *Religion*, pp. 428–430.

[126] Yates, *Bruno*, p. 111; Pico's *Oration* is translated in Cassirer *et al.* ed., *Renaissance Philosophy* (1948), pp. 223–254.

Agrippa, who swings between occult philosophy and extreme scepticism, and finishes in fideism.[127]

We are left with the supposition that hermetic astral magic may be antithetic to the traditional rationalistic, computational, deterministic astrology. Astrologers may be closer to physicists than to magicians. The course of Dee's work confirms the conjecture. He began optimistic in his power to understand and develop a full mathematical astrology, free, as will appear, from appeal to demons. He presently lost his compass (which perhaps was never tightly secured) and wandered through Europe without reason or direction, asking recalcitrant angels for revelations that never came.

### *Yates's thesis sharpened*

Yates is by no means the first modern historian to emphasize the importance of mystical Platonizing mathematics in the transition from peripatetic to early modern science. The thesis, as started by E. A. Burtt in 1924, emphasizes the importance of considerations of mathematical harmony and simplicity to Copernicus, Kepler, Galileo, Descartes, and Newton, considerations that might override objections to their novelties drawn from traditional physics, direct experience, or common sense.[128] The appeal to "reason" over "sense," to ideas over experience, is supposed to mark the difference between Plato and Aristotle. Galileo made it the ground of his spokesman Salviati's admiration for the Copernicans: "they have through sheer force of intellect done such violence to their own senses as to prefer what reason told them over that which sensible experience told them to the contrary."[129] The new criterion of truth is mathematical appropriateness: God is a geometrician, and so, in our weaker way, are we. If we can but shed the prejudices of our senses we may recapture at least part of the Divine Plan, the figures, forms, and numbers—in short the mathematics—of creation. This is, as we know, a constant element in Dee's thought, and the inspiration, if not for his best mathematics, for his most ecstatic prose. "O comfortable allurement, O ravishing perswasion, to deale with a Science, whose subject, is so Ancient, so pure, so excellent, so surmounting all creatures, so used of the Almighty and incomprehensible wisdome of the Creator, in the distinct creation of all creatures: in all their distincte partes, properties, natures and vertues, by order, and most absolute number, brought, from *Nothing*, to the *Formalities* of their being and state."[130]

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[127] Nauert, *Agrippa*, pp. 200–203, 208–209, 218, 227.

[128] Burtt, *Metaphysical Foundations*, 2nd ed. (1932).

[129] Galileo, *Dialogue*, tr. Drake (1953), p. 328.

Burtt counts the early Copernican revolutionaries, Copernicus himself and Kepler, as Platonists chiefly because they took mathematical elegance as the touchstone of true physical theory. They may be admitted Platonists—or rather Neoplatonists—on another ground as well. Ficino had emphasized the prerogatives of the sun in words that virtually declared a heliocentric universe.[131] Copernicus recalled in *De revolutionibus* that the thrice-great Hermes had named the sun "a visible God"; for himself, he preferred to imagine it "resting on a kingly throne, govern[ing] the family of stars that wheel around."[132] These remarks, together with the emphasis on mathematics and the fact that Copernicus cultivated humanism during ten years' study in Italy, show that at some level—whether of enabling inspiration, congenial confirmation, or incidental decoration—Platonism figured in the composition of *De revolutionibus*.

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[130] "Preface," sig. ⋆j^r.

[131] P. O. Kristeller, *Philosophy of Ficino*, tr. Conant (1943): "Rest is more perfect than movement" (pp. 89, 173); the sun is perfect, first of its kind, the image of God (pp. 95, 98, 147). Can one resist the inference that it is at rest?

[132] Copernicus, *De rev.* (1543), lib. i.c.10.

In the case of Kepler, the matter is plainer. He began his astronomical work with the conviction that God had the Platonic solids in mind when arranging the planets, and he came to his greatest discovery, the elliptical orbits, following an odd celestial dynamics derived from his belief that the sun, an image of God the Father, literally drove the planets around. In middle age he returned to the riddle of the number and spacing of the planets. To answer it, he took the notion of mathematical harmony to its literal extreme: he worked out that the Pythagorean music of the spheres, a music for the intellect, not the ears, is written with chords fixed by the ratios of the distances of the planets from the sun. The precise part assigned to each member of the choir depends upon its velocity. Kepler's search for harmonies caused him to examine many possible relations between the solar distances of a planet and its speed; and among the discoveries of his Pythagorean quest was the true and important "law" connecting the average solar distance ($a$) and the heliocentric period ($T$) of the planets ($a^3/T^2$ = const.).[133]

Galileo had little patience with Kepler's procedures. He can therefore plausibly be held to be a Platonist only on the ground of his insistence that to understand the universe one must be able to read mathematics. For mathematics is the language in which the book of the universe is written; without a knowledge of its alphabet, of "triangles, circles and other geometrical figures," one cannot understand a word of it.[134] Many similar Platonic commonplaces may be gathered from Galileo's works. Historians of science have taken them very seriously. Under the influence of the late Alexandre Koyré it became fashionable to reckon Galileo's Platonism so strong as to have kept him from the experiments that had been considered his greatest glory.[135] But recently Stillman Drake and others have restored him to his weights and inclined planes.[136] They may thereby save Galileo from Koyré's brand of Platonism, but—and this is a capital point—not necessarily from Yates's. Galileo's experimentalism, which embarrassed Koyré, is to Yates a natural development from the combination of elements first united in men like Dee. The novelty in her position, perhaps the chief cause of current interest in Dee, is the claim that hermetists helped to arrange the wedding of scholar and manipulator, of geometry and experiment.

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[133] M. Caspar, *Kepler*, tr. Hellman (1959), pp. 60–70, 123–141, 264–289.

[134] S. Drake, *Discoveries* (1957), pp. 237–238.

[135] E.g., A. Koyré, *J. Hist. Ideas* 4 (1943): 400–428.

We may consider Yates's claim as part of an explanation of the remarkable growth of interest in, and knowledge of, mathematics in the sixteenth century. There were of course other causes of this phenomenon than the program of the hermetists. One frequently invoked is the activity of the humanist translators, the new masters of Greek, who, having exhausted the ancient writings closest to their hearts, turned to making good Latin editions of the classic mathematicians. These translations, disseminated by the new printing presses, made accessible almost the entire range of extant Greek mathematics. Euclid, already available in incunabular printings of a medieval translation from an Arabic original, was reedited directly from the Greek into Latin and vernacular languages. Ptolemy's *Almagest* first came into Latin directly from Greek in 1528; Archimedes's *Opera* did the same in 1544, and the first four books of Apollonius's *Conics* in 1566.

Another cause for sixteenth-century interest in mathematics was utility. The new warfare based on gunpowder required the skill of practical geometers for both fortification and sieges, for constructing cannon-proof ramparts, running trenches, designing siege equipment. Dee's student, Thomas Digges, to name but one among many mathematicians, made part of his career as a military engineer.[137] Then there was civil engineering, the new architecture of Brunelleschi and Alberti, or rather the old architecture of Vitruvius. And, most important of all, the voyages of discovery and exploration, the lengthening trade routes to Africa and Russia, the governance and defense of vast empires made necessary the services of crowds of navigators, surveyors, and cartographers. It was this need that inspired Gemma's teaching and brought Dee to Louvain.

We have observed that the connection of mathematics with practice helped to earn it the disfavor of dons unwilling or unable to study it. The academic mathematician often met this prejudice by calling up the Greeks. Editors of Euclid, for example, liked to dwell upon the prerequisite for admission to Plato's Academy, a knowledge of geometry, without which one cannot fully grasp higher philosophical studies. Others met the prejudice head on, by extolling the incomparable Archimedes, the exemplar of the mathematician pure and applied. The sixteenth century took much from the ancient engineer of Syracuse. His elegant mathematics helped inspire its algebra; his studies of mechanics and hydrostatics gave it a model for quantitative descriptions of physical phenomena; and, above all, his traditional exploits, his destruction of the Roman fleet by burning mirrors, his single-handed moving of a great ship by a system of pulleys, taught it what a little mathematics, appropriately applied, could do.

Plato and Archimedes could, of course, be more than convenient symbols in academic disputes about the value of mathematics. They might also inspire fruitful lines of study. If Plato was Kepler's cicerone, Archimedes was Galileo's; while Kepler pondered the cosmological significance of the five regular solids, Galileo, who had learned his mathematics at the Florentine Accademia del Disegno along with painters, architects, and engineers, was composing essays on Archimedean themes such as centers of gravity and floating bodies.[138] Now Yates promotes Hermes as a third major inspirer and director of mathematical studies in the sixteenth century, particularly of studies that realized, or at least anticipated, an amalgamation of mathematics and experiment. Among those she likes to point to is Dee.

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[136] E.g., Drake, *Sci. Amer.* 228:5 (1973): 84–92, and *Isis* 64 (1973): 291–305; T. B. Settle in *Galileo*, ed. McMullin (1967), pp. 315–337. Cf. T. P. McTighe, *ibid.*, pp. 365–387.

[137] H. Webb, *Elizabethan Military Science* (1965), pp. 17–27, 64–65.

Students of the scientific revolution are therefore challenged to discover how far (if at all) applied mathematics and Yates's hermeticism interacted fruitfully in the sixteenth century. Did a significant number of applied mathematicians then derive their interest, direction, and legitimization from the Pythagorean elements in hermeticism? What in their writings is conventional or purely rhetorical? What part did astrology and other quantitative pseudo-sciences play? Forty years ago, E. W. Strong attacked some of these questions in an attempt to answer Burtt's claim about the Platonic underpinnings of early-modern science.[139] Strong pointed out that the chief contributors to pure mathematics in the sixteenth century did not concern themselves much, if at all, with numerology, while those most Pythagorean in spirit produced relatively little. Hermes did not figure at all. Strong's polemical purpose, however, took him beyond the mark; and he ends by denying that Neoplatonic impulses assisted in any way in the birth of modern science.[140]

The example of Kepler, or of the algebraist and cabalist Stifel,[141] show that Strong went too far. Yates, too, has overplayed her hand. The secretive "experimentation" of her magi, their tendency to accept reports of prodigies, and their anti-rationalism ran against the currents of the scientific revolution. Yet, the hermetists' emphasis on wisdom, on studying subjects depreciated or ignored in the schools, and their promise of ultimate knowledge, may have provided psychological support for many to master and to promote neglected studies that had no necessary connection with magic. In this connection, the *Propaedeumata aphoristica* take on great interest. On the one hand, they represent an inclusive, quantitative, physical science, assisted by experiment and aimed at both understanding and control of natural processes. On the other, they echo the harmonies of the world and the sympathies among all things, and dimly announce the hermeticism that was to inform the *Monas*. The sources of Dee's aphorisms and the manner in which he reworked them consequently claim our attention.

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[138] L. Geymonat, *Galileo*, tr. Drake (1965), pp. 7, 19, 26.

[139] Strong, *Procedures and Metaphysics* (1936).

[140] E. Cassirer in *Galileo*, ed. McMullin, pp. 338–351.

[141] *DSB*, XIII: 58–62; J. E. Hofmann, *Sudhoffs Archiv*, suppl. no. 9 (1968).

# II. *Propaedeumata Aphoristica*

## I. ASTROLOGY AS APPLIED MATHEMATICS

The cosmology underlying Dee's astrological aphorisms may appear to be traditional. The framework of the whole is the Aristotelian earth-centered universe, finite in size and divided into two qualitatively distinct regions, the unalterable celestial and the corruptible sublunary. The devices of Ptolemaic astronomy regulate the motions of the heavenly bodies; the old doctrine of the four elements, with an admixture of alchemy, applies to the world beneath the moon. Neoplatonic sympathy ties everything together; according to Dee, it originates in the heavenly bodies and propagates through space as prescribed by the respectable medieval theory of the multiplication of species. When received on earth, the species or radiated sympathy gives rise to effects that depend upon its own nature and on that of its terrestrial absorber. Knowledge of elective sympathies, of the capacities of sublunary substances for soaking up or concentrating celestial species, enables the astrologer to set up as a magus or physician, and, perhaps, to alter the course of events.

Dee reworked these received qualitative propositions in the manner of the applied mathematician. He took as his guide the exemplar of all radiations, the pattern of multiplication of species, "the first of God's Creatures,"[1] namely visible light. That immediately put at his disposal all geometrical optics then known. He came to assimilate invisible species so closely with light that, in the "Preface," he defined the art of perspective as the description of "all Actions, and passions, by Emanation of beames perfourmed."[2] Not only did optical theory give Dee a way to estimate the relative strengths of astrological radiations in different planetary configurations; it also enabled him to prescribe how to confirm and extend the reach of the calculations by experiment. The main apparatus required was a parabolic speculum, a burning mirror, supposed to concentrate all stellar emanations precisely as it intensified light.

Dee's approach to astrology, although not entirely original with him, deviated in several ways from that of the ordinary literature. There is no trace of the hermetic planetary souls, for example: stars are not intelligences to be cajoled but unalterable sources of exploitable power; they are not like people but like radiators; their influences may be concentrated by optical instruments, not by songs, prayers and incense. Again, Dee takes literally the demands of optical theory; and since the intensity of radiation diminishes with distance and increases with the size of the luminous source, he insists that an exact astronomy, one that yields precise values of the sizes and distances of all planetary configurations, is a prerequisite to a competent astrology. The general practitioner did not care for such refinements, which he could neither use nor understand. We may take the grasp of arithmetic of Andrew Borde, M.D., as representative: "Euery one of the sygnes [of the zodiac] is deuydyd in lx degres," he says, and "euery degre doth contayn .vi. mynutes [!];" from which he works out that "y$^{e}$. zodiack [has] .CCC.vi. degres."[3]

A more instructive contrast with Dee is furnished by Cardano, who published some 1173 astrological aphorisms in

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[1] "Preface," sig. b.j$^{r}$.

[2] *Ibid.*

[3] Borde, *Pryncyples* (c. 1542), sig. c. 1.

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1547. Cardano dismisses Trithemius and Agrippa as crackpots; like Dee, he has no place in his astrology for demons, an ineffectual race in his experience (his father had kept one) who have no effect on stars.[4] But Cardano, although a good mathematician and a professor of mathematics, had no program for a quantitative astrology. "Vita brevis, ars longa," he says, "experience is not subject to our will and judgment is difficult."[5] We must collect rules and guides from reading books and comparing nativities with biographies. To be sure, some knowledge of arithmetic and geometry is needed, but not much: the motions of the stars cannot be known perfectly, ephemerides need continual adjustment, and in any case no planet ever returns precisely to the same place in the heavens.[6] The surest guide is the study of genitures.[7] Cardano analyzes a great many of them, some of famous men; and he emerges with a welter of aphorisms impossible to reduce to general principles. "When the moon is under the sun she makes melancholics and great thinkers." "If the moon is in the second degree of Taurus, and either in quadrature or opposition to Jupiter and moving into trine with the sun, he [the subject of the geniture] will acquire not inconsiderable riches." "When the moon and Mercury are in conjunction in Taurus, he will be studious and even erudite."[8] Cardano alternately encourages and bullies the fledgling astrologer who may have difficulty swallowing several hundred of these morsels. "Constant repetition is necessary in this science," he says, for it is exceedingly hard. "[My] book is more difficult than Ptolemy's great composition [the *Almagest*] or the ars magna [algebra], than Archimedes' spheroids, Aristotle's physics, or Plato's aenigmata."[9]

Dee's aphorisms differed from Cardano's in offering explanations rather than recipes and mathematics in place of mush. Among precedents for such an approach is Ptolemy himself, who tried to reduce astrological practice to intelligible rules based upon physical properties assigned to the planets. Envious or malevolent contemporaries accused Dee of plagiarizing from closer to home, from his friend Mercator or from medieval authorities, from old Urso of Salerno or from Alchabitius (al-Qabīsī, fl. 950), the author of an introduction to astrology often reprinted in the sixteenth century.[10] Had these peevish prattlers known that their man had borrowed a manuscript containing several works of al-Kindi (fl. 850), including *De radiis stellarum*, from Oxford in 1556, they could have made a better case.[11] Al-Kindi taught a straightforward determinist astrology, urged its merits as a mathematical science, and grounded it physically in the interplay of radiations continually and invariably pouring out of celestial bodies. He also recommended magic to accumulate useful rays, as had the Greek Neoplatonists from whom he took his theoretical underpinnings. Al-Kindi's views had enjoyed the advertisement of formal condemnation at Paris and Oxford during the thirteenth and fourteenth centuries, and of special attention in the widely read *Errores philosophorum* of Giles of Rome.[12]

Another astrological writer who doubtless poured his influence on Dee was one Joannes Franciscus Offusius. Like Dee, Offusius understood that astrology could not become a science until it could compute celestial influences precisely; and having made this charge his own, he spent many years searching the world (in vain as it happened) for a suitable scientific collaborator. He stayed with Dee in 1553, and perhaps propounded a few of the three hundred astrological aphorisms that his host then confided to a manuscript now unfortunately lost.[13] He no doubt learned much from Dee, and perhaps even more after leaving him; and in an ephemeris for 1557 he was able to publish the results of his new system of astrology. As one might expect, he concluded that astral influences propagate in rays that obey mathematical laws; in particular, the influences diminish in power with distance from their sources according to curious laws of the inverse square and cube, and the average distances between earth and the planets, among other parameters of interest, spring from the geometry of the Platonic solids.[14] Offusius's system was more Pythagorean than Dee's, but otherwise much like it; Dee could not miss the affinity and cried plagiarism when, in 1570, a full account of his old collaborator's ideas was printed.[15] These priority disputes have at least one merit: by showing that Dee's program to base astrology on mathematical physics was not unique, they give his *Propaedeumata* the interest of a representative work.

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[4] Thorndike, V: 568–573; Calder, *Dee*, II: 275; Cardano, *Book of My Life*, p. 10. Cardano had a guardian angel, not a servile demon (*ibid.*, pp. 240–244).

[5] *Aphor. astr.*, i.1 (this notation signifies "segmentum i, aphorism 1").

[6] *Ibid.*, i. 7–8, 23.

[7] *Ibid.*, i. 48, 50. Cardano also published 100 sample genitures, with analyses, in *Libelli quinque* (1547), ff. 102$^{\mathrm{v}}$–182$^{\mathrm{v}}$.

[8] *Aphor. astr.*, ii. 30, 33; iii. 20.

[9] *Ibid.*, ii. 126; iv. 83, 84.

[10] *AT*, p. 56; Calder, *Dee*, I: 523–526, II: 255–258; *DSB*, XI: 226; Urso Salernitanus, *Aphorismen*, ed. Creutz (1936). Alchabitius also wrote a lost book on planetary distances; P. Duhem, *Système du monde*, II, 2nd ed. (1965), p. 53.

[11] Corpus Christi MS 191, f. 89$^{\mathrm{v}}$ (Bodleian); cf. Calder, *Dee*, II: 251.

[12] Thorndike, I: 642–647. Giles of Rome, *Errores philosophorum* (c. 1270), ed. Koch and Riedl (1944), pp. xlvi–xlvii, liv–lvii, 47–57; M. T. d'Alvernay and F. Hudry, *Arch. hist. doct. litt. moyen âge* 41 (1974): 141–142, 149, 155–167.

Whoever tried to father Dee's aphorisms on Mercator came closest to the mark. Indeed, Dee acknowledged his obligations to his friends at Louvain in the dedicatory letter to the *Propaedeumata*, where he singled out not only Mercator and Gemma, but also Gaspar a Mirica (Caspar vander Heyden) and Antonius Gogava. Vander Heyden was a goldsmith and

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[13] *AT*, pp. 26, 75.

[14] Thorndike, VI: 22–24, 108–111; M. J. Bowden, *Revolution in Astrology* (1974), pp. 78–89.

[15] *AT*, p. 58; Offusius, *De divina astrorum facultate in larvatam astrologiam* (Paris, 1570).

engraver who had worked for many years for Gemma and who had probably taught Mercator his art; he made instruments too and may have instructed Dee in the manufacture and use of astronomical and optical apparatus.[16] Gogava was a twenty-year-old prodigy who had just finished a translation of Ptolemy's *Tetrabiblos* when Dee arrived in Louvain.[17] It is the first complete Latin version made directly from Greek. In the same volume, Gogava gave two medieval tracts, one on conic sections, the other on burning mirrors; he thereby provided the modern astrologer with all he needed to make use of vander Heyden's practical instruction, and to philosophize in the foreign, or at least the Louvain, manner. Dee says that the "earnest disputations" of Gogava did much to "provoke" him to a serious study of astrology.[18]

As for Gemma and Mercator, both firmly believed in the power and reach of astral influence. Gemma, who with his fellow physicians held astrology to be essential to correct medical practice, endorsed Gogava's translation of Ptolemy for its up-to-date practical utility.[19] Mercator, although a cartographer by profession, preferred philosophy, and understood the structure and operation of the universe. The sun and stars occupy the chief place in his world. They are perfect and unchanging, as Aristotle taught, the most noble instruments of God, sympathetically and genetically tied to the sublunary world. If they were to alter it would go hard with us, for it is their business to constitute, preserve, and perpetuate things here below, "ad maturandos inferioris mundi

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[16] Cf. A. de Smet, *Der Globusfreund* 13 (1964): 32–37, and in Soc. belge d'études géogr., *Bull.* 32 (1963): 34–35; R. Haardt, *Imago mundi* 9 (1952): 109–110.

[17] Gogava, letter dedicatory, in Ptolemy, *Opus quadripartitum* (1548); J. Verheiden, *Vita* (1596), pp. 2–3.

[18] *AT*, p. 5; "Preface," sig. b.iiij$^r$. Dee made astronomical/astrological observations at Louvain in August and November, 1548 (Calder, *Dee*, II: 107).

[19] F. van Ortroy, "Bio-bibliographie de Gemma Frisius," (1920), p. 23. Gemma contributed a preface to Gogava's book.

Plotinian

foetus, eisque obstetricandum." Mercator's sunny conviction that stellar influences are inherently good (evil arises from irradiating corrupt or inappropriate matter) recurs in Dee.[20]

The sizes and distances of the planets, the main parameters of Dee's mathematical astrology, were also of vital interest to Gemma and Mercator. The hope of learning something new and precise about these parameters, about a world "hitherto described [only] within uncertain limits," had aroused in Gemma a great desire to read the work of Copernicus. He had gone so far as to urge Copernicus's bishop to shake the long-awaited book out of him. "I do not care [Gemma wrote] whether he says that the earth revolves or stands still . . . ; the only bad thing is delay."[21] As will appear, planetary distances are determined more directly from Copernicus's theory than from Ptolemy's. It was precisely on this head that Gemma later argued the superiority of Copernicus's hypotheses: "they do not bring anything absurd into natural motions, since they allow us a fuller knowledge of the planetary distances than do [Ptolemy's]."[22]

Gemma's endorsement of the new astronomy served as preface to a set of ephemerides calculated by Joannes Stadius after the *Prutenic Tables* of Erasmus Reinhold, who had worked from the parameters and hypotheses of Copernicus. Stadius's work appeared in 1556; a year later, Dee's friend John Feild brought out similar tables, with a similar preface by Dee. In the same vein as Gemma, Dee emphasized the inaccuracies and stupidities of the older ephemerides and the promise of

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[20] A. de Smet in *L'Univers à la Renaissance* (1970), pp. 24–28, and *Duisb. Forsch.* 6 (1962): 35–36; Mercator, letters of 1581 and 1585, in *Corresp.*, ed. van Durme (1959), pp. 165–166, 192–193; Mercator, *Atlas* (1595), pp. 9, 11, 17–19. Mercator's celestial optimism may be found in many earlier writers, e.g., Plotinus (Calder, *Dee*, II: 248).

[21] Gemma to Joannes Dantiscus, July 1541 and Aug. 1543, in van Ortroy, "Bio-bibl.," pp. 409–410, 413.

[22] Gemma to Johann Stadius, 28 Feb. 1555, in Stadius, *Ephemerides novae* (1556); cf. G. McColley, *Isis* 26 (1937): 322–325.

the new, computed according to the "divine studies of Copernicus."[23] As for Copernicus's hypotheses, Dee declined to discuss them; he may have considered them to be no more than the best available calculating device, as did Reinhold and perhaps also Feild.[24] But we may be sure that Dee shared Gemma's interest in the computation of planetary distances according to the new astronomy. In the "Preface" he gives Copernicus's values for the solar and lunar distances.[25] Moreover, he there makes the first service of astronomy the "certification" of "the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth; and of the greatness of any Fixed Starre sene, or *Planete*, in respect of the Earthes greatness." A traditional definition would rather emphasize the planetary motions.

And why the consuming interest in dimensions? Because they give us the thickness of the "heauenly Palace" in which the planets do their exercises, and "meruailously perfourme the Commandement and Charge given to them by the omnipotent Maiestie of the king of kings."[26] As we know, Dee contributed to the technique of determining planetary distances, which he advertised as "a most beautiful part of philosophy, and most necessary to man."[27] His method is

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[23] Dee in Feild, *Ephemeris anni 1557* (1556). Cf. *Propaedeumata*, Aph. XCVI, which appears to endorse a geocentric version of Copernicus's notion that the eccentricity of the earth's orbit changes slowly in time.

[24] Cf. Johnson, *Astronomical Thought*, pp. 134–135; A. Birkenmajer in *La Science au seizième siècle* (1960), pp. 169–180; R. S. Westman in *Copernican Achievement*, ed. Westman (1975), pp. 285–345. Recorde also mentions Copernicus favorably, though without endorsement, in 1556, in *Castle of Knowledge*. L. D. Patterson, *Isis* 42 (1951): 218; Kaplan, *Recorde*, pp. 153–159. An even-handed denial of the truth of every mathematical astronomy occurs in the *Planetologia* (1551), p. 14, of Dee's acquaintance Mizauld: "Qui omnes [epicycles, eccentrics, etc.] imaginarij prorsum habendi sunt, sed tamen artificiosè ad motus demonstrandos, & eliciendos, ut dictum est, excogitati."

[25] "Preface," sig. b.ij$^{r}$; chap. II:3, below; M. Bowden, *Revolution in Astrology*, p. 69.

[26] "Preface," sig. b.ij$^{r}$.

[27] Dee, *Parall. comm.*, sig. D.iiij$^{v}$ (recte D.iij$^{v}$).

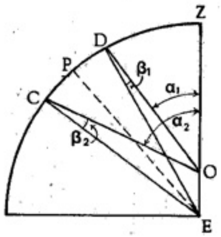

FIG. 6. Dee's procedure for determining parallax of a circumpolar object.

ingenious if seldom practicable. It requires measurement of the zenith distances $\alpha_1$ and $\alpha_2$ ($\angle$ZOD and $\angle$ZOC in Figure 6), and the calculable polar distance $\phi$. Dee proposes to find the standard measures of distance, the parallaxes $\beta_1$ and $\beta_2$ ($\angle$EDO and $\angle$ECO), by a geometrical solution, borrowed from Regiomontanus, of what amount to the simultaneous equations $\sin\alpha_1 : \sin\alpha_2 = \sin\beta_1 : \sin\beta_2$ and $\beta_2 - \beta_1 = \alpha_2 - \alpha_1 - 2\phi$.

Dee could have taken a second principal ingredient for his astrology from his friends at Louvain. The tract on burning mirrors published by Gogava was often wrongly attributed to Roger Bacon; and it may have been the concern of Gemma's group with Bacon that brought Dee to recognize the bearing of the work of his medieval countryman on the computation of astral influence. By 1556, medieval optics was the subject best represented in Dee's collection of manuscripts, which included several tracts by Bacon, Alhazen, and John Peckham, the author of the standard *Perspectiva communis*.[28] Dee's interest in Bacon was to extend well beyond optical theory. He later developed and, as we have seen, algebrized, Bacon's idiosyncratic calculus of the graduation of qualities, and he undertook to clear him of charges of practicing unwholesome magic and devilish arts.[29] His aphorisms in particular

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[28] James, *List*, pp. 11–14.

[29] Chap. I:2 above; Dee, "Speculum unitatis, sive apologia pro fratre Rogero Bachone" (MS of 1557), *AT*, p. 26. Cf. Yates, *Rosicrucian Enlightenment* (1972), p. 107, and F. Alessio, *Mito e scienza* (1957), pp. 13–14.

owe much to Bacon's notions of the propagation of force.[30]

The occasion for the aphorisms, in which Dee "mathematically furnished up the whole Method of astrology,"[31] was an inquiry from Mercator about the progress of his studies. What better answer than a little book to commemorate the lively discussions of astrological matters from which he had profited at Louvain? That, at least, is the motivation Dee gives for his first essay into print. But we may suppose that he also fired off the aphorisms to anticipate Offusius. And he might have wished to do his part in silencing those loud local critics then recently blasted by Leonard Digges, those "busy byghtinge [backbiting] bodyes" who rejected "the secret truthes" of astrology. Digges had discovered that these bodies byghted out of "ignorantie, the grete enemie of all pure learning."[32] John Feild took the same tack: the ignorance and bumbling of the vulgar chart-makers and nativity-casters have brought disrepute and even ruin to the discipline.[33] Dee's aphorisms offer a stronger defense. Although full of the usual sneers at the ignorant and uninitiated, they set out a rational astrological method open to anyone prepared to study them.[34]

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[30] Burton, *Anatomy*, ed. Dell and Jordan-Smith (1927), p. 422; Clulee, *Glas*, pp. 104–114, 123–124.

[31] "Preface," sig. b.iij$^{r}$.

[32] Leonard Digges, *A Prognosticon* (1555), p. xv. For Elizabethan opinion about astrology, see P. H. Kocher, *Science and Religion* (1953), chap. 10, and K. Thomas, *Religion*, chaps. 10–12. In general, the most prominent defenders of the art were the leading "scientists," that is, physicians and mathematicians. Kocher, *Science and Religion*, pp. 202–203; Kaplan, *Recorde*, p. 120.

[33] Feild, *Ephemeris*, Preface; cf. Thorndike, VI: 99–144, and Cardano, *Aph. astron.*, iii.105: "Multi reliquunt Astrologiam, ut vanam, alij ut uncertam nobis. Qui autem haec quae hic tradita sunt non intelligent, ut difficillima destituent."

[34] Dee was later driven to dismiss criticism of his *Monas* with the old saw, "scientia non habet inimicum, nisi ignorantem" (*AT*, p. 55): "Universitie-Graduates of high degree, and other gentlemen . . . therefore dispraised it, because they understood it not" (*ibid.*, p. 10). Cf. Dee's disposal of Libavius, *ibid.*, p. 77.

It appears that Dee composed his aphorisms, or rather threw them together, in his customary hurry, perhaps quarrying them here and there from the three hundred that he and Offusius had discussed in 1553. Consequently, the whole wants system. The following pages present a systematic commentary on their physics, astronomy, and astrology, together with an outline of the necessary technical foundations. Nothing exceeds the grasp of a sixteenth-century undergraduate, even of Oxbridge. References to the aphorisms are given in Roman numerals.

## 2. PHYSICS IN THE *PROPAEDEUMATA*

physics

The universe sketched in Dee's aphorisms centers upon the traditional stationary earth, whose "privilege" it is to be bathed in celestial radiations as the stars and planets wheel around (XCI). There is no doubt that, despite his interest in Copernicus, Dee took the apparent motions of the stars to be the "true ones": not only does he say so *expressis verbis* (LXXXIV), but otherwise his frequent identifications of heavenly motions as indicators and instruments of the universal harmony make no sense (LXXV, LXXVIII, LXXXVIII).

The earth, together with its oceans, its airy atmosphere, and, beyond that, its envelope of fire or ether, constitutes the elemental region, where everything is a product, example, or reproduction of the celestial harmonies (CXIV). This dominion includes man himself; for has Hermes himself not written, "nothing happens to man without cosmic sympathy" (CXIX)? The envelope of fire stretches to about fifty-two terrestrial radii (t.r.), which Dee, following Copernicus's estimate, made the distance of the lunar perigee.[35] The moon herself is preeminently the principle of moistness (CIII–CV).[36]

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[35] Dee, "Preface," b.ij^r; cf. J. Henderson in Westman, ed., *Copernican Achievement*, p. 118.

[36] Ptolemy, *Tetrabiblos*, ed. Robbins (1940), p. 34.

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Beyond the moon lie the orbits of Mercury, Venus, and the sun, in that order. The sun is, of course, the principle of light and heat (XCV, CII). Since, as Aristotle taught, heat and moisture are the efficient causes of growth, the sun and the moon are (after God) "the chief and truly physical causes of the procreation and preservation of all things" (CVI). As for the planets beneath the sun (Mercury and Venus) and those above him (Mars, Jupiter, and Saturn), each has a characteristic virtue (L, XC), which Dee does not bother to specify. Beyond Saturn, at a distance of about 20,000 t.r. (some 80 million miles), stands the sphere of the fixed stars or eighth heaven. Each star has its peculiar power, which Dee also allows his readers to discover for themselves.

### *Multiplication of species*

Although he runs lightly over the natures of the celestial influences, Dee takes great trouble to describe their mode of propagation. As a traditional physicist he refuses to admit the possibility of action at a distance between material bodies: where such an action appears to obtain, as in the drawing of iron by a lodestone, we must assume the existence of an unseen link. "In the magnet God has offered to the eyes of mortals for observation qualities which in other objects he has left for discovery to the subtler research of the mind" (XXIV).[37] We easily infer from the operation of the lodestone, first, that magnets diffuse their power throughout the surrounding medium to a certain distance, their *sphaera activitatis*; second, that this power does not work visibly upon the medium, but only upon very special sorts of mixed bodies, namely bits of iron and other lodestones; and, finally, that the outcome of the interaction, "local motion" (*una ad aliam localiter accurrit*, X) depends upon the nature of the recipient, iron coming to the magnet, lodestones approaching or fleeing one another according to the orientation of their poles. Note that the interaction of lodestones is reciprocal, each activating the other to local motion.[38]

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[37] Dee's annotated copy of the first printing of the great medieval treatise on magnetism, Petrus Peregrinus's *De magnete*, ed. A. P. Gasserus (Augsburg, 1558), is in the British Library. Dee has underlined Gasserus's blast at scholastic occult qualities ("parum firmum Scholasticorum perfugium") and noticed his endorsement of Copernicus (sigs. A.iii^v, B.iii^r); and he has doubly marked Peregrinus's guess that the entire lodestone imbibes "virtue" from the entire heavens, poles from poles, and the rest from the rest (sig. D.ii^v).

The medieval technical term for the diffusion of power through a medium was "multiplication of species." As one sees from the magnetic case, a species is not a material emanation but a peculiar condition of the medium impressed upon it by an active source.[39] "Species," says Bacon, "is the first effect of any natural agent." He has the concept from the leading Arab authority on optics, Alhazen, perhaps via Grosseteste, who built his natural philosophy on the physics and metaphysics of light.[40] Optical theory was the guiding analogy in the design of the doctrine of multiplication of species. One generalized from the distinction between *lux*, or light in the incandescent body, the *qualitas corporis lucentis*, and *lumen*, the *species lucis*, light in the medium, which becomes visible to us in passing through such substances as stained glass.[41]

Another example may help. Nineteenth-century physicists approved a theory that placed the seat of electrodynamic action in a hypothetical medium—the "ether"—the condition

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[38] This theory, which comes from Averroes, recurs in Roger Bacon's and Thomas Aquinas's commentaries on the *Physica*: Bacon, *Opera hactenus inedita*, ed. Steele *et al.* (1909–1940), XIII: 338–339; Thomas Aquinas, *Commentary*, ed. Blackwell *et al.* (1963), p. 433. Cf. A. C. Crombie, *Robert Grosseteste*, 2nd ed. (1962), pp. 211–212; J. Daujat, *Origines* (1945), II.

[39] *Opus maius*, ed. Bridges (1900), II: 502–504; cf. *ibid.*, I: 111 (*The Opus maius*, tr. Burke [1928], I: 130).

[40] Crombie, *Grosseteste*, pp. 104–116, 139–162; D. C. Lindberg, *Isis* 58 (1967): 335.

[41] Bacon, *Op. maius*, ed. Bridges, II: 409. Cf. S. Vogl in Little, ed., *Bacon Essays*, pp. 207–209, and *Die Physik Roger Bacos* (1906): 40–50.

of which depended upon the number and the motion of charged bodies contained in it. A magnetic field might be represented by a vortical rotation of the ether around magnetic lines of force.[42] This rotation is a mechanical representation of the multiplication of magnetic species. The example fails, however, in two important respects. First, as a mechanical model it strays from the spirit of medieval natural philosophy, which saw neither the point nor the possibility of mechanical reductionism. Second, it postulates a special mediating ether, a substance not perceptible by the senses, whereas the medieval philosophers ascribed the necessary properties to the things about them. The medium for the propagation of *lumen* is anything transparent, like air, water, or glass; magnetism will seize on any medium but garlic juice;[43] and celestial influences propagate to some degree through everything here below (XXV).[44]

Dee, like Bacon, endows all things actively or actually existing with the power to send forth species (IV). Both substance and accident enjoy the power, spiritual substances as well as physical, all in proportion to ontological rank and degree (V).[45] The different emanating powers express themselves in species of different strengths (VI).[46] Regardless of power, the manner of propagation is the same, namely "spherical": from each point of the agent rays pour forth in straight lines in all directions (IV). ("Ray" signifies "species fashioned into a straight line by extension," that is, neither an object nor a state, but the mathematical construct of geometrical optics.[47]) The spherical form of propagation, being the most perfect, is appropriate to light (XV) and to other species, which can flow either with light or without it (XIV); but without light, other forms—Dee has in mind principally the astrological qualities of heavenly bodies—can do nothing (XXII). Hence the very great importance of knowing when, and for how long, a given planet will remain above any assigned horizon (LV, LVI).

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[42] For examples see E. T. Whittaker, *History*, I, 2nd ed. (London, 1951), chaps. 8–9.

[43] A. von Urbanitzky, *Elektricität und Magnetismus* (1887), p. 22; Thorndike, VI: 282, 317, 420.

[44] Bacon, *Op. maius*, ed. Bridges, II: 478.

[45] *Ibid.*, pp. 418–427.

[46] The caveat (V) that the nobler the thing the less "complete" its species (i.e., the less powerful in respect to the rank of its source) is necessary to keep celestial bodies from transmuting the elements into substances of higher degree.

The rays of species obey the usual optical laws.[48] In particular, stellar rays bounce off the primum mobile (the sphere driving the eighth heaven) as from a perfect concave mirror (XXVIII), and bend in the earth's atmosphere in the same manner as light; consequently stars and planets just rising or setting may by refraction, and those near the nadir may by reflection, exert an influence on human affairs (XXIX). Similarly nonvisible species, in the same way as light, act more strongly the closer source and receiver (XLIII), as well as the nearer the angle of incidence to the perpendicular (XXXII). It is therefore of the first importance to know the distances of the luminaries from the earth.

Assuming the distances known from astronomy (XL), Dee (and Bacon) parade some elementary geometry to suggest the effect of the relative sizes of earth and stars on the magnitude of stellar influence. In Figure 7, V is a terrestrial point (the "vertex"), CV the central ray, AVB the luminous cone, ACB the luminous base, and AB the bounding circle (XXXIII). Rays within the cone are stronger the closer they are to the central ray (XXXIIII). (In the case of light, the central ray, CV, so overpowers the others that it alone makes an impression on the eye; otherwise, according to the received optical theory, a confused image would result from the coincidence at the same point V of the eye of rays from different points of the object.[49]) Dee takes as measure of the strength of the cone of rays the angle $\alpha$, where $\sin\alpha = a/r$, $a = AW$ being the star's radius and $r = VW$ being the distance of its center from the vertex (XXXVII). The radius of the base of the cone, $AX = a\cos\alpha$, is less than $a$ (XL), but grows with $r$; for $r \gg a$, $AX \simeq a(1 - a^2/2r^2)$. Hence Dee's claim that the base increases with the distance (XLI). He therefore faces two possibilities for the dependence of the strength of the radiation on $r$: on the one hand, as experience shows in the case of light and heat, strength is greater the smaller $r$; on the other hand, the base AX (and hence the size of the source) increases with $r$, and (another augmentation of strength) the rays within the cone come closer into parallel with the central one. Dee arbitrarily declares in favor of the first alternative (XXXVIII, XLIII), although he later hedges his bet (LXXXIX).

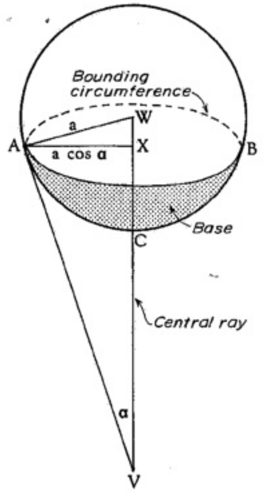

FIG. 7. Geometry of species rays from the illuminated surface ACB of a star of radius $a$ and center W as seen from the "vertex" V.

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[47] Lindberg, *John Pecham* (1970), p. 109; Bacon, *Op. maius*, ed. Bridges, II: 458–459. Cf. Pecham in Lindberg, *Pecham*, p. 108: "Omne corpus naturale visibile seu non visibile radiose virtutem suam in alia porrigere."

[48] *Op. maius*, ed. Bridges, II: 465–468, 481–486.

[49] *Ibid.*, pp. 37–42, 511–516; Lindberg, *Pecham*, p. 38.

There is a final bit of geometrical mystification. In Figure 8, AC < BD, CD joins the centers and AB is the common tangent. If circle D represents the earth, less than half of it is illuminated by more than half of the star C (XXXV);

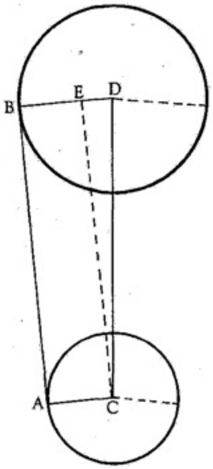

FIG. 8. Ratio of illuminated to illuminating surfaces of two spherical bodies, one (BD) larger than the other (AC).

for ∠ACD is greater, and ∠BDC less than 90°, as appears from dropping the perpendicular from C on BD. (The point of intersection, E, must lie between B and D since BD > AC.) Conversely, C being the earth and D the star, less than half the star shines on more than half the earth (XXXVI). The phenomenon, and its dependence upon the separation of the bodies CD, demands the close attention of the astrologer: he who wants to follow Dee must determine, "with the greatest diligence" and for all possible cases, the ratio of the illuminated surface of the earth to the luminous surface of the illuminating star (XXXIX).[50]

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[50] Cf. *Op. maius*, II: 494–501.

### *Catoptrics*

Catoptrics, which Dee recommends for its very great utility in searching out the "hidden virtues of things" (LII), is the study of the reflection of light. His knowledge of optics, which he, Recorde, and Leonard Digges had from Alhazen via Bacon and Pecham,[51] included a theory of the focusing of a parallel bundle of rays by spherical or parabolic surfaces. In the case of a concave spherical mirror, all rays parallel to a given diameter (QA in Figure 9) and equidistant from it pass, after reflection, through the same point F. Rays at a greater distance than $x$ come to a focus between F and A, and even beyond A.[52] Consequently, as Bacon observed, a spherical mirror provides only a "moderate convergence" of light and heat, albeit enough to ignite dry leaves.

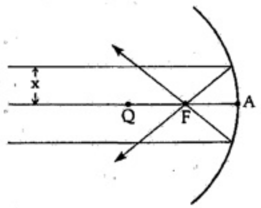

FIG. 9. Reflection from a concave mirror of rays at a distance $x$ from diameter QA; F is the focus.

A much grander fire can be made with a parabolic mirror, which reflects all rays of an incident bundle parallel to its axis toward the same axial point. Bacon knew only of the possibility of such mirrors, which he thought weapons fit for Antichrist;[53] Dee understood them better, perhaps from Alhazen's explanation as published by Gogava, and he wrote a competent book about them—or rather a paraphrase of Gogava's tract—the same year that he composed our aphorisms.[54] He certainly had an eye to their power when he advised that the expert in catoptrics could "by art imprint the rays of any star much more strongly upon any matter subject to it than nature does herself" (LII).

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[51] E. Wiedemann, *Ann. Phys.* 39 (1890): 128–129, and in Little, ed., *Bacon Essays*, pp. 185–203; Crombie, *Grosseteste*, p. 279.

[52] Pseudo-Euclid in "Alkindi, Tideus und Pseudo-Euclid," ed. A. A. Björnbo and S. Vogl (1912), pp. 105, 115–117; Lindberg, *Pecham*, p. 209: "All rays reflected from such a [parabolic] mirror converge at one point so as to rarefy and ignite the air. In concave mirrors of spherical shape, on the other hand, reflection of all rays to one point occurs only from a single circle, and therefore concave spherical mirrors kindle fire weakly."

The competent catoptrician is not limited to baking things at the foci of his mirrors. He can also cause a planet to stand off a very great distance from the earth, "and that," Dee puts in mysteriously, "within the space of a few days." Then, "in the winking of an eye, [he] may be able to draw it, as it were, to a new perigee" (LXXXIX). All this may mean only that with a few days' labor an adept can make himself a large concave mirror with which he can simulate the radiation that would be received were the planets further removed from the earth.[55]

If Dee did intend to augment and decrease the intensity of radiation catoptrically, he could have operated in something like the manner sketched in Figure 10, where BA is the mirror, Q its center, F its focus (whence AF = FQ), and P the radiating planet. Place a specimen or talisman XYZZ′Y′X′ (XY = YZ) as shown, and shield YZ from the incident radiation by an appropriate absorber of celestial influence. Then, even ignoring absorption by XYY′X′, less radiation will fall

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[53] *Op. maius*, ed. Bridges, I: 115–116 (Burke, I: 134–135). Cf. Vogl, *Die Physik*, pp. 67–72.

[54] Wiedemann, *Ann. Phys.* 39 (1890): 110–130; *AT*, p. 26; N. H. Clulee, *The Glas of Creation* (1973), p. 125. A part of Dee's manuscript, Bacon "De speculis comburentibus libri 5, . . . circa illam coni recti atque rectanguli sectionem quae ab antiquis mathematicis parabola appellabatur," survives in Cotton Vitellius c. VII, ff. 275–308 (British Library); it scarcely advances beyond definitions.

[55] Dee may have had this game from Bacon, who of course did not tell how to play it: Roger Bacon, *Letter*, tr. T. L. Davis (1923), p. 28.

upon Y′Z′ than upon the equal surface XY. Move the talisman toward P, and its backside will intercept still fewer rays; and, in general, one can find a position at which the ratio of the irradiation of Y′Z′ to that of XY has any assigned value less

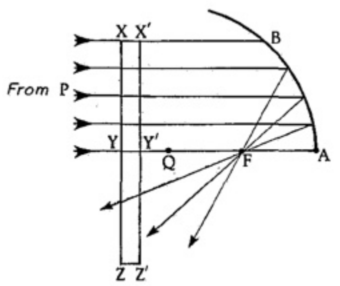

FIG. 10. The application of catoptrics to graduating celestial influences; Q is the center and F the focus of the spherical mirror BA; XYZZ′Y′X′ is the talisman, P the radiating object.

than one. Compare Dee's boast that he can decrease the sun's heat (XCIX). No doubt decreasing the intensity of radiation by reflection is what Dee meant by causing a planet to stand off catoptrically. His purpose? To permit quantitative comparison between the radiations of the several planets.

The second part of the operation, drawing in the planet "in the winking of an eye," probably amounts to no more than moving the talisman to the focus: an area about Y′ would then be irradiated much more intensely than any equal area of the surface XY. In a word, the reflector would act like a burning mirror, again to make possible accurate comparison of planetary influences. Once more consult XCIX, where Dee offers to augment the sun's heat to any degree within wide limits.

Play with large concave reflectors has a long and dark history. Everyone knows the fable of the mirror of Archimedes, which burnt the Roman fleet out of the harbor of Syracuse. More to our present purpose would be the great magnifier of

Alexandria, in which ships could be seen clear across the Mediterranean, and the speculum with which Julius Caesar, according to an old story retailed by Bacon,[56] spied upon the British from the coast of Gaul. Neither instrument could have worked, unless—it is the reservation of Gaspar Schott, S.J.—they performed by magic.[57] Still, like the fable of Archimedes, they say nothing impossible in principle, but exaggerate effects easy enough to produce *en petit*. It is theoretically possible, for example, to see distant objects enlarged with the aid of a single concave mirror.

In Figure 11, the distant object XY, say a church steeple several miles away, throws an inverted real image X′Y′ close to the focus F of the mirror BAC. The observer's eye rests at M between F and the mirror's center Q. The apparent size of the steeple is measured by the small visual angle it subtends at the eye, namely $\phi_{\mathrm{obj}} = \angle XMY \simeq XY/MX$, or, because MQ is very much smaller than QY, $\phi_{\mathrm{obj}} \simeq XY/QX$. The apparent size of the image, $\phi_{\mathrm{im}} = \angle X'MY'$, is roughly $X'Y'/MX'$. Plainly $\phi_{\mathrm{im}} > \phi_{\mathrm{obj}}$, since $\angle X'MY' > \angle X'QY'$. The amount of magnification may easily be calculated. Let $R$ be the radius QB. Owing to the great distance of the steeple in comparison with $R$, X′ lies very close to F, or $QX' \simeq R/2$. But $\phi_{\mathrm{obj}} = X'Y'/QX' = 2X'Y'/R$, and $\phi_{\mathrm{im}} = X'Y'/MX'$; hence,

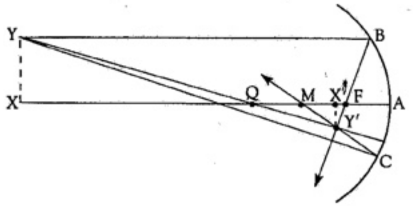

FIG. 11. Magnification of a distant object in a large concave mirror BAC, center Q, focus F; the eye is placed at M.

$$\phi_{\mathrm{im}}/\phi_{\mathrm{obj}} = R/2MX'.$$

Magnification occurs when $R > 2MX'$, and increases with $R$. If we suppose MX′ to be 10 inches, the shortest distance for clear vision for a normal eye, an effective catoptrical telescope must have a radius of many feet. Unfortunately, if it were to work as described the observer must have a transparent, nonrefracting head. The more usual opaque variety can also succeed if one inserts a small plane mirror, tilted so as to throw the image off the optical axis YA, in place of the eye between M and F. Della Porta described a similar arrangement to reflect the real image of a concave mirror to the eye. One might also succeed by placing the eye off the optical axis YA. A natural magician of the Enlightenment, Bonaventure Abat, did so using a concave mirror with a radius of curvature of 44 feet. And he pointed to the curious case of the canon of Erfurt who once saw a life-size image of a crucifix standing in mid-air. The canon had the sense to summon a theologian who was also a physicist, Joannes Zahn, who explained to him that he had seen the image of a small distant crucifix magnified by a "plane" mirror that had become distorted into a piece of the surface of a sphere of large curvature.[58]

It was perhaps with such mirrors that Dee expected military gentlemen to "make true report, or nere the truth of the numbers and Summes, of footmen or horsemen, in the Enemyes ordring."[59] He called this device a perspective glass, perspective, as we know, dealing with all radiations, and glass

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[56] *Op. maius*, ed. Bridges, II: 165 (Burke, II: 581); Bacon, *Letter*, p. 29. Cf. Wiedemann, *Ann. Phys.* 39 (1890): 116; G. Schott, *Magia universalis*, 2nd ed. (1677), I: 413–420.

[57] Th. H. Martin, *Bull. bibl. fis.* 4 (1871): 181–189; Anonymous, *Phil. Mag.* 19 (1804): 245–246; Schott, *Magia*, I: 443.

[58] Della Porta, *Magia naturalis* (1589), lib. xvii.c.5; Anon., *Phil. Mag.* 19 (1804): 181–182; Abat, *Amusemens* (1763), pp. 366–373; Zahn, *Oculus artificialis teledioptricus* (Wurzburg, 1685), quoted by Abat, *ibid.*, pp. 407–408; cf. D. Baxandall in Optical Society, *Transactions* 24 (1923): 305–307. One can also make a telescope of a single lens; see the report of the experiments of E. W. Tschirnhaus in Paris, Académie des sciences, *Histoire* (1700): 131–134.

[59] Dee, "Preface," sig. a.iiij$^{\mathrm{v}}$.

being a "generall name, in this Arte [Catoptrike], for any thing, from which, a Beame reboundeth."[60] These glasses had many imperfections both optical and tactical.[61] With uncharacteristic candor Dee almost allowed as much: although contemporary glasses were "wounderfully" helpful, he trusted to a "more skillfull and expert" posterity for instruments "to greater purposes, then in these dayes, can (almost) be credited to be possible."[62]

It may be that moderate success achieved with catoptric magnifiers inspired Recorde and Leonard Digges to try what might be done with other combinations of mirrors and even of mirrors and lenses. With some system of "proportionall glasses duely situate at convenient angles" Digges is said to have discerned what went on in private places seven miles off.[63] On the strength of this evidence, which we owe to Digges's son Thomas, Leonard Digges has been put forward as the inventor of the telescope, both refracting and reflecting.[64] Regrettably, neither of the Digges, nor Dee, all of whom were regarded as leading authorities in optics,[65] left us an instrument, or even an exact description of one.

The best we have from Dee is an account of fencing with a mirror belonging to his friend Pickering:

> If you, being (alone) nere a certaine glasse, and proffer, with a dagger or sword, to foyne at the glasse, you shall suddenly be moued to giue backe (in manner) by reason of an Image, appearing in the ayre, betwene you & the glasse, with like hand, sword or dagger, & with like quicknes, foyning at your very eye, likewise as you do at the Glasse.

The same riskless duel figures prominently in della Porta's bag of tricks, whence it entered the natural-magical repertoire

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[60] *Ibid.*, sig. b.j$^r$–b.j$^v$. Cf. C. de Waard, Jr., *De uitvinding* (1906), p. 72.

[61] Cf. W. Bourne in *Rara mathematica*, ed. Halliwell-Phillipps, 2nd ed. (1841), p. 47; R. T. Gunther, *Early Science* (1967), II: 291–293.

[62] "Preface," sig. b.j$^r$.

[63] Thomas Digges, *A Geometrical Practice Named Pantometria* (1571), quoted in Gunther, *Early Science*, II: 290.

[64] Gunther, *Early Science*, II: 293.

[65] Bourne in *Rara mathematica*, p. 45.

of the seventeenth century. Della Porta's description is much superior to Dee's, for he points out that the belligerent image is inverted; it will be erect only to a figure standing inside the focal point (between F and A in Figure 11), and he should see his opponent behind, not in front of, the mirror. Dee rightly calls his account of Pickering's glass "straunge to heare of."[66] The Elizabethan optical authorities knew that combinations of glasses had extraordinary powers. But they had not reduced them to effective rules, and nothing practical came from their knowledge, at least not directly.[67]

### 3. GEOCENTRIC ASTRONOMY

Ancient astronomy distinguished between two sets of reference circles, one fixed with respect to the observer, the other attached to the celestial sphere, which appears to revolve upon itself once in 24 hours. The chief circles of the first set are the meridian and the horizon, which comes in three types. The geometrical horizon is a circle tangent to the earth at the point of observation and extending to the sphere of the stars. Dee, following common usage, distinguishes further between the "true horizon," a plane parallel to the geometric horizon and passing through the earth's center, and the "sensible horizon," the finite conical surface described by the motion of a line drawn from the eye to the farthest perceivable points upon the earth's surface. As Dee observes (XLV), the extent of the sensible horizon depends on the height of the observer's eye above the ground.

In drawing the true horizon, no account is taken of terrestrial dimensions. For most practical astronomical purposes, the radius of the earth may be regarded as vanishingly small, and the geometrical and true horizons as coincident. For example (XLV, corollary), two fixed stars separated by less than a semicircle can be seen upon the (geometrical) horizon of only one place on earth at a given time, since only one qualifying true horizon exists, namely the plane containing the two stars and the earth's center. Stars diametrically opposite one another, however, appear upon the (geometrical) horizons of an infinite number of places simultaneously, for now an infinite number of planes can be drawn through the two stars and the center of the earth.

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[66] "Preface," b.j$^v$; della Porta, *Magia*, lib. xvii.c.4; Schott, *Magia*, I: 327–328. It is, of course, easy to deceive oneself about the location of images in concave mirrors, especially if one has uninformed anticipations about where they should fall. Cf. V. Ronchi, *Optics*, tr. Rosen (1957), pp. 131–152.

[67] Cf. de Waard, *Uitvinding*, pp. 69ff.

The second major fixed circle is the meridian, which stands perpendicular to the true or geometrical horizon and passes through the zenith, the nadir, and the north and south celestial poles. (The poles mark the intersection with the celestial sphere of the axis about which the sphere appears to turn.) The intersections of the meridian and the horizon (by which, when unqualified, either the true or the geometrical indifferently is meant) are the observer's north and south (Figure 12). A line through his position perpendicular to his north-south line gives him east and west. Note that the angular height of the pole above the horizon, α, just equals the latitude of the place, λ (Figure 13).

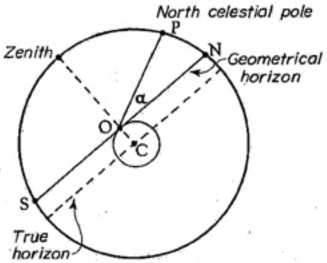

FIG. 12. Horizon and pole. S and N, south and north points of horizon; α, height of north pole; O, observer; C, earth's center.

The major reference circles on the celestial sphere are the celestial equator and the ecliptic. The equator is the intersection with the sphere of a plane through the center of the earth perpendicular to the celestial axis (the line CP in Figure 13). This plane cuts the earth in the terrestrial equator, and the horizon at its east and west points. Every point on the celestial equator therefore rises due east and sets due west, and consequently spends equal time above and below the horizon. Dee and the older astronomers called this regularity "motion in the right sphere." Celestial points off the equator rise "obliquely," or "in an oblique sphere," never through the cardinal points, and spend more or less time above the horizon depending on their distances from the equator (XCIII). In particular, stars within an angular distance β of the pole never set (Figure 14). Note that the celestial equator rotates in place: although a different point of the equator

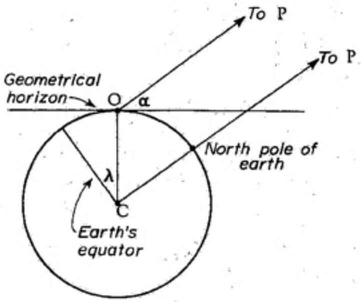

FIG. 13. Height of pole. Note that OP∥CP, whence angles α and λ have sides mutually perpendicular; O, P, C, and α have the same meanings they have in Figure 12.

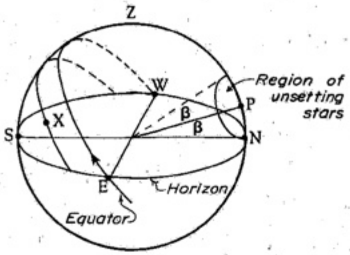

FIG. 14. Celestial equator, horizon, diurnal motion. X is a point on the sphere south of the equator; note that it rises south of east, sets south of west, and spends less than half its time above the horizon.

rises at each instant, the equator as a whole maintains the same position with respect to the horizon. This is not true of the ecliptic.

The ecliptic is the projection upon the sphere of the stars of the sun's apparent annual path. It is essential to distinguish this yearly circuit from the diurnal rotation of the stellar sphere, in which the sun—like every other celestial body or point—also participates. (The apparent diurnal rotation of the heavens from east to west, of course, arises from the earth's spin on its axis from west to east.) This participation causes day and night. But in addition to being carried by the world's motion from east to west, the sun, unlike the fixed stars, appears to move about 1° a day on a private path from west to east. In consequence of this slow drift against the motion of the stars the sun takes a little longer to return to the meridian —to rotate through 360°—than they do. Dee divides the time of the diurnal rotation, which he calls the equatorial period, into 24 "equal hours" (XLIV). The average time between the sun's successive crossings of the upper meridian (local noons) is about 4 minutes longer (cf. LXV); hence, by Dee's reckoning, a mean solar day lasts 24 and 1/15 equal hours. (Since we divide the mean solar day into 24 hours, our hours are about 10 seconds longer than Dee's.)

The ecliptic intersects the celestial equator at an angle of 23.5°. (This translates into Ptolemaic language the fact that the axis of the earth's spin inclines by that amount to the plane of its annual motion about the sun.) The points of intersection are known as the equinoxes because when the sun stands beneath the equator, days and nights are equal. At 90° from the equinoxes measured along the ecliptic lie the solstices, where the sun seems to stop before beginning its journey back toward the equator. One of the equinoxes, the vernal, is the reference point for the specification of all other positions on the celestial sphere. The angular distance of a celestial point measured eastward from the vernal equinox along the equator is its right ascension; its angular distance north (or south) of the equator, its positive (or negative) declination. Distance measured eastward from the vernal equinox along the ecliptic is called longitude; north- or southward, latitude (Figure 15). The astronomers of Dee's day, in contrast to those of our own, measured from the ecliptic since the moon and the planets, the bodies of chief astrological interest, remain within a latitude of about 12°; whence the utility of defining a region of the heavens—the zodiac—straddling the ecliptic and containing the apparent planetary paths. By convention, each zodiacal sign occupies 30° along the ecliptic; the vernal equinox, summer solstice, autumnal equinox, and winter solstice sit at the first points of Aries, Cancer, Libra, and Capricorn, respectively (Figure 16).[68]

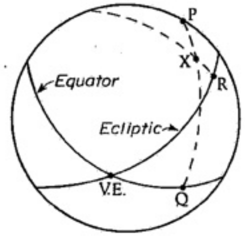

FIG. 15. Celestial coordinates. P is the pole of the equator (north celestial pole); VEQ is the right ascension of the celestial point or body X; QX is its declination; VER, its longitude; RX, its latitude.

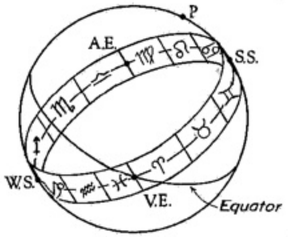

FIG. 16. The zodiac. P, A.E., V.E., W.S., S.S., the north celestial pole, autumnal and vernal equinoxes, winter and summer solstices.

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[68] For reference: Aries (♈), Taurus (♉), Gemini (♊), Cancer (♋), Leo (♌), Virgo (♍), Libra (♎), Scorpio (♏), Sagittarius (♐), Capricorn (♑), Aquarius (♒), Pisces (♓).

The vernal equinox does not constantly occupy the same point on the celestial sphere, or rather remain at rest among the fixed stars. It appears to move along the ecliptic from east to west, in the direction of the diurnal motion and against the order of the zodiacal signs; or, what comes to the same thing, the vernal equinox may be taken at rest and the stars assumed to move away from it, parallel to the ecliptic and from west to east. The vernal equinox being the origin of coordinates, astronomers preferred the second alternative, and spoke of the "precession of the equinoxes," whereby they meant a revolution of the stars around the poles of the ecliptic in the order of the signs. (The phenomenon results from a wobble of the earth's axis arising from gravitational forces called into play by the earth's slight departure from sphericity.) Note that the "signs" therefore are not constellations but conventional coordinates; the inventory of stars in a given zodiacal sign changes continually. But not quickly. The precession amounts to about 49 seconds of arc a year, or one sign in 2200 years. Nonetheless, Dee recommends that we take it into account in exact astrology by distinguishing between the sidereal year, the time the sun takes to return to the same star, and the tropical or seasonal year, the period between the sun's successive visits to the same equinox (LXVI, LXVII).

Since the sun's light obliterates the stars', one deduces its position among them by reference to stars just visible before sunrise and after sunset, or to those crossing the upper, visible, meridian as the sun passes the lower, etc. Traditionally, astronomers distinguished nine such observational situations, each with two, three, or even four subspecies. Take the configuration "early morning east wind," when the star rises with the sun. One can distinguish the subspecies "visible morning fore-rising," "invisible morning after-rising," and "morning co-rising," according to whether the star just precedes, just follows, or accompanies the sun's crossing of the horizon. Ptolemy distinguished twenty-six subspecies in the nine observational situations,[69] to each of which Dee, with his characteristic concern to multiply possibilities, assigns an astrological importance (CVIII).

One more aspect of the sun's apparent motion needs attention. The picture so far presented suggests that the seasons have equal length, that the sun requires the same time to travel the 90° between successive equinoxes and solstices. In fact, because of the ellipticity of the earth's orbit summer is longer than winter. Rather than assign a varying speed to the sun, the ancient astronomers gave it a constant-velocity path eccentric to the earth (XLVII). In Figure 17, which represents the plane of the ecliptic, the sun describes the circle AA′BB′ centered on Y a distance CY (known as the eccentricity) from the common center C of the earth and the universe. The sun moves equably as seen from Y. As seen by the observer at (or near) C, however, it appears to move more quickly around perigee B than around apogee A; $\angle AYA'$ (= $\angle BYB'$), which measures the speed about A and B as seen from Y, exceeds $\angle ACA'$ and falls short of $\angle BCB'$ which measure, respectively, the speed around apogee and around perigee as seen from C. With appropriate orientation of the "line of apsides" BCYA in the zodiac, the sun's regular motion on its hypothetical

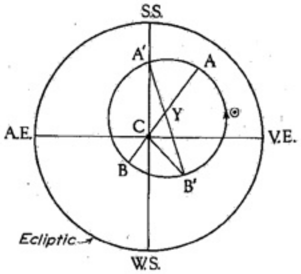

FIG. 17. Orbit of the sun. Y is the center of the eccentric; C (the observer), the center of the zodiac; the cardinal points as in Figure 16.

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[69] Ptolemy, *Almagest*, lib. viii.c.4.

"eccentric" AA′BB′, when projected against the fixed stars by an observer at C, gives a fair approximation to the observed irregularity of the sun's apparent course along the ecliptic.

The moon's orbit inclines to the ecliptic at about 5.2°. The intersections of orbit and ecliptic are called "nodes." To account for the apparent motion of the moon, which (owing to the strong gravitational perturbing force of the sun) is much more complex than the sun's, the old astronomers gave the lunar orbit a changing eccentricity and made its nodes "regress"—move around the ecliptic against the order of signs—once in eighteen years. The moon circulates in its orbit from west to east, returning to the same star in 27.3 days (the "sidereal period") and to the same phase, say new moon, in 29.5 days (the "synodic period"). The difference is owing to the displacement of the sun, which completes about 27° in a lunar sidereal period; the moon needs an additional $(27.3)\cdot(27)/(360 - 27.3) = 2.2$ days to catch up (LXVIII). An eclipse can occur only when the moon arrives at or very near a node, that is, stands under the ecliptic, whence the name (Figure 18).

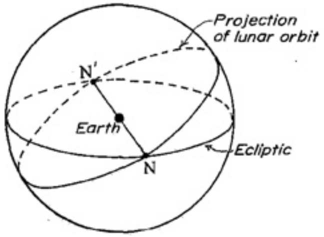

FIG. 18. Orbit of the moon. N is the "ascending" node (the moon there crosses into northern, or higher, latitudes), N′ the "descending" node. Eclipses are possible only when earth, moon, and sun are colinear, i.e., when the moon is at a node.

Despite its complexity, the motion of the moon is in one respect very much simpler than that of any planet: like the sun, the moon always runs along its private orbit in one direction, from west to east. The planets, however, although they usually move in their own orbits in the order of the signs, also periodically appear to slow down, stop, move toward the west ("retrograde"), and stop again before resuming their journey to the east. The old astronomers represented this behavior (which arises from the annual motion of the earth) by mounting the planets on auxiliary circles or "epicycles" (LXII, LXX), the centers of which revolved about an eccentric (which approximates the elliptical paths of the planets) in the manner described for the sun (Figure 19).[70] The center of the epicycle completes its revolution in the planet's sidereal period; the planet revolves once about the epicycle center in a planetary synodic period, the interval between retrogradations.

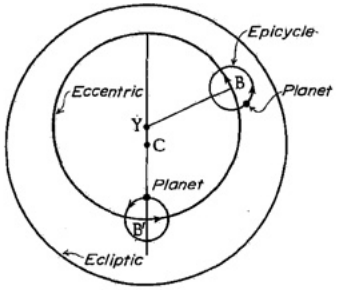

FIG. 19. Eccentric and epicycle. C is earth; Y, center of the eccentric; B, B′, center of the epicycle; $CY = \epsilon =$ eccentricity. Note that the planet revolves in its epicycle in the same direction (counterclockwise) as the center of the epicycle rotates on the eccentric.

Retrogradation occurs only at or near "opposition," when the planet stands in the opposite direction from the sun as seen from earth; and opposition occurs only when the center of the planet's epicycle comes to perigee (B′ in Figure 19). If one arranges the directions of rotation of epicycle and eccentric properly, then, when the planet comes near B′C, its velocity perpendicular to the line of sight deriving from its rotation in its epicycle will oppose the velocity it obtains from the revolution of the epicycle around the eccentric. For appropriate relative dimensions and speeds of rotation of epicycle and eccentric, the velocities transverse to the line of sight can come equal. The planet will then appear to stop. Should the epicyclic velocity from east to west exceed the eccentric velocity from west to east, the planet will retrograde. A further complexity in planetary motions, one which we have already considered in the case of the moon, namely motion in latitude (XVII), can be assimilated by inclining the plane of the epicycle to that of the eccentric.

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[70] The refined Ptolemaic system referred the regular rotation of B not to Y but to a point called the "equant" lying on the line of apsides in the same direction as Y from C, but at twice the distance ($CY = Y\cdot$Equant). Regulation by the equant gives an excellent approximation to motion in a Kepler ellipse of small eccentricity. Since Dee does not mention this fine device, however, we shall ignore it.

### *Planetary sizes and distances*

The ancient astronomers invented a procedure excellent in theory but hazardous in practice for finding the distances of sun and moon from earth in terms of terrestrial radii. First, one obtains the solar distance, $d_s$, in terms of the lunar, $d_m$, by measuring the angle $\alpha$ between the centers of sun and moon at the precise instant of half-moon, when angle SME (Figure 20) is 90°. Evidently $d_s/d_m = \sec\alpha$. The ancient and medieval astronomers underestimated $\alpha$; and since the secant changes rapidly in the region of $\alpha$, namely 90°, they made the ratio of distances too small, about 20 rather than 400. (The figures refer to mean values: owing to the eccentricities of the orbits the perigee of the moon is about $(5/6)d_m$.)

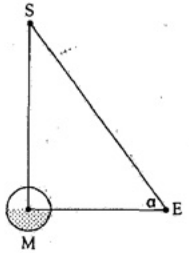

FIG. 20. Relative distances of sun and moon: $d_m = \text{ME}$, $d_s = \text{SE}$.

The reduction of these figures to t.r. (terrestrial radii) may be made with the help of a lunar eclipse. In Figure 21, the moon M is about to enter the shadow cast by the earth E, and the distance XY∥EF∥RS approximates half the path of the eclipsed moon. Let $e$, $m$, $s$ be the radii of earth, moon, and sun, respectively. From the similar triangles ZRS, ZFE, and ZYX,

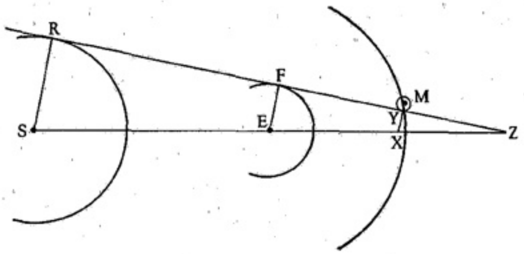

FIG. 21. Absolute distances of sun and moon. RS (=$s$), EF (=$e$), are the radii of sun and earth, and XY∥EF∥RS approximate the length of the moon's course through the earth's shadow.

$$\frac{e}{s} = \frac{d_m + x}{d_m + d_s + x} \quad \text{and} \quad \frac{e}{\text{MX}} = \frac{d_m + x}{x},$$

where $x = \text{XZ}$. These equations can be made to yield a value for $d_m$ as follows. Measure the time for the moon entirely to immerse herself in the shadow, say $t_1$, and the time between the beginning of immersion and that of first appearance, $t_2$. Then $\text{MX} = (t_2/t_1)m$.[71] Furthermore, the angles subtended by sun and moon at the earth are about equal; one easily determines the value ($\beta \simeq 0.5°$), and hence the ratios $m/d_m = s/d_s = \tan\beta$. Introducing the known quantities into the equations and eliminating $x$, one finds

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[71] $2\text{MX} = vt_2$, and $2m = vt_1$, where $v$ is the moon's velocity. For details see Duhem, *Système*, II: 1–34.

$$d_m = \frac{1 + \cos\alpha}{1 + t_2/t_1} \cdot \operatorname{ctn}\beta \text{ t.r.}$$

Since $\cos\alpha \ll 1$, $d_m$ does not depend sensitively upon it, or what is the same thing, $d_m/d_s$. Hence, despite their poor value for that ratio, the ancients could still estimate $d_m$ very closely, at about 60 t.r. Since they knew the earth's radius $e$, they could convert $d_m$ and $d_s$ ($\simeq$ 1200 t.r.) into miles. In Figure 22, an upright stick at some place A casts a shadow of angular width $\gamma$ at the same moment that, at another place B on the same meridian, the sun stands directly overhead. From the measurable angle $\gamma$, which is also the difference in latitude between the places, and from the distance AB walked off in miles, one easily obtains $e$ with the help of the golden rule: $\gamma : 360° :: AB : 2\pi e$.

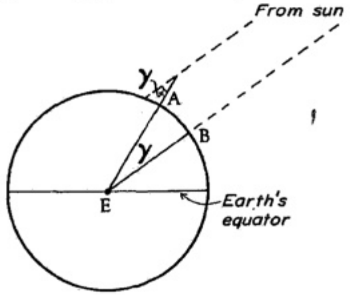

FIG. 22. Measuring the earth's radius. A and B are stations on the same meridian at a distance $p$ apart; $\gamma$ is the angle of the shadow cast by a vertical pole at A when the sun is in the zenith of B. Since $\angle AEB = \gamma$, $2\pi e : p :: 360° : \gamma$.

The distances of the planets and fixed stars cannot be obtained from Ptolemaic devices—indeed, even the order of the planets cannot be established—without two special assumptions. The first sets the order of planets by placing the slowest-moving—those that fall furthest behind the diurnal motion of the heavens—closest to the earth. The principle yields the sequence moon, Mercury, Venus, sun, Mars, Jupiter, Saturn. The second assumption is that there is no waste space anywhere in the universe. The apogee of the sun, for example, must lie at the same distance as the perigee of Mars, the apogee of which determines the perigee of Jupiter; carrying the procedure to its logical conclusion, the ancients located Saturn's apogee in the sphere of the fixed stars. Since one knew the absolute mean distance of the sun and the Ptolemaic devices established the ratios of eccentricity and of the epicyclic radius to the radius of the eccentric, one could compute all the planetary distances. In particular, Mars's perigee lies at $r_P = d_s(1 + \epsilon_s)$, $\epsilon_s$ being the eccentricity of the solar orbit; and Mars's apogee lies at

$$r_A = r_P(1 + \epsilon_{\text{Mars}} + \eta)/(1 - \epsilon_{\text{Mars}} - \eta),$$

where $\eta$ is the ratio of Mars's epicyclic to its eccentric radius. Proceeding in this manner, all astronomers from Ptolemy to Dee made the radius of the sphere of the fixed stars about 20,000 t.r.[72] Part of the reason for the longevity of the doctrine of plenitude was the extraordinary coincidence that the mean solar distance $d_s$ computed from the mean lunar distance $d_m$ using the Ptolemaic models of the moon, Mercury, and Venus agreed very well indeed with the entirely erroneous value of $d_s$—1200 t.r.—obtained from direct observation of the half-moon.

In marked contrast to Ptolemy's system, Copernicus's can be made to yield both the order and distance of the planets without additional assumptions. For Mercury and

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[72] Dee gives 20,081.5 t.r. of 3436 and 4/11 miles each in "Preface," b.ii$^r$; Bacon makes it 20,100 in *Op. maius*, ed. Bridges, I: 227 (Burke, I: 249). For details of the traditional calculation see W. Hartner in *Mélanges A. Koyré* (1964), II: 254–282; B. R. Goldstein in Amer. Phil. Soc., *Trans.* 57 (1967): 3–55; F. S. Benjamin, Jr. and G. J. Toomer, *Campanus of Novara* (1971), pp. 327ff; and J. Henderson in *Copernican Achievement*, ed. Westman (1975), pp. 113–127.

Venus, one computes mean distances in terms of the radius $g$ of the earth's orbit merely by measuring $\phi$, the planet's maximum elongation from the sun. Since, in this case, $\angle$SPE (Figure 23) is 90°, SP $= r$, the planet's mean solar distance, equals $g \sin \phi$. The mean distance of the planet from earth is $(1/2) \cdot (g - r + g + r) = g$. For the superior planets, the calculation of mean solar distance requires the measurement of $\theta$, the angle between sun and planet at a time $t$ after opposition (Figure 24). If the mean sidereal periods of earth and planet are $\tau_E$ and $\tau_P$, $\angle E_2SP_2$ gives SP via the proportion

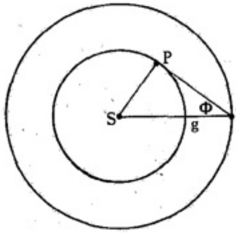

FIG. 23. Copernican determination of the solar distances of the inferior planets. P, E, S, the planet, earth, and sun, respectively; $g$ $(=d_s)$, the mean radius of the earth's orbit.

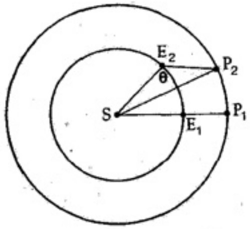

FIG. 24. Copernican determination of the solar distances of the superior planets; $E_1$, $E_2$, $P_1$, $P_2$, successive positions of earth and planets; $SE_1 = SE_2 = g$.

$$SP_2 : g :: \sin \theta : \sin \left[\theta + 2\pi \left(\frac{t}{\tau_E} - \frac{t}{\tau_P}\right)\right].$$

The mean distance of the planet from earth is $(1/2)(r - g + r + g) = r$. The Copernican dimensions for the outer planets fall short of the Ptolemaic by a factor of two or three:

Mean Values of the Planetary Distances from Earth
(in 1000 t.r.)

| | *Campanus*[73] | *Alfraganus*[74] | *Copernicus*[75] |
|---|---|---|---|
| Mars | 5.6 | 5.05 | 1.7 |
| Jupiter | 13.1 | 11.6 | 6.0 |
| Saturn | 19.4 | 17.3 | 11.0 |

Knowing the distances $r$ of the celestial bodies in t.r., one can compute their diameters $2a$ from the angles $\phi$ they subtend at the earth. Since the angles are all very small, $2a = \phi r$ in radian measure (1 radian $\doteq$ 57°). Now it is very difficult

Stellar Sizes $(a^3/e^3)$

| *Class of Star*[76] | *Alfraganus*[77] | *Dee* | *Brahe*[78] |
|---|---|---|---|
| I | 107 | 107 | 68.0 |
| II | 90 | 80 | 28.5 |
| III | 72 | 70 | 11.0 |
| IV | 54 | 54 | 3.4 |
| V | 36 | 30 | 1.0 |
| VI | 18 | 18 | 0.33 |

[73] Benjamin and Toomer, *Campanus*, 326–343.

[74] Alfraganus, *Libro*, ed. Campani (1910), p. 146, repeated by Bacon, *Op. maius*, ed. Bridges, I: 227–228 (Burke, I: 249–250).

[75] Copernicus, *De Rev.*, lib. v.c.14, 19, 21, using the mean value of solar distance, 1142 t.r., from Ptolemy, *Almagest*, lib. iv.c.21.

[76] The fixed stars are divided into six classes by apparent brightness, the sixth class comprising those just visible to the naked eye. Ptolemy, *Almagest*, lib. vii.c.5 and viii.c.1.

[77] Alfraganus, *Libro*, pp. 149–150, retailed by Bacon, *Op. maius*, ed. Bridges, I: 235–236 (Burke, I: 257–258). For variants see Goldstein in Am. Phil. Soc., *Trans.* 57 (1967): 11; J. L. E. Dreyer, *History of Astronomy*, 2nd ed. (1953), p. 258; and Duhem, *Système*, II: 52–53.

[78] Brahe, *Opera omnia*, II: 430–431. Brahe also repeats Alfraganus's values (*ibid.*, pp. 417–418), which he rightly criticizes as arbitrary.

without a telescope to measure $\phi$ for the smaller planets, and impossible to do so for the stars; yet the Arab astronomers supplied numbers which, with trifling variations, had become standard by the twelfth century, when the technical treatises of the East began to come West. The values for the "magnitudes" of the stars relative to the earth's (i.e., relative volumes, $a^3/e^3$) that Dee gives (LXXVIII) may be compared to the traditional figures of Alfraganus and the innovations of Tycho Brahe as shown on the previous page.

The figure 107 apparently came from taking stars of the first magnitude to be somewhat larger than Saturn (4.75:4.50); Alfraganus then reckoned the others by dividing 106 into six equal parts. The discrepancies between Dee and Alfraganus may have arisen from corruptions in Dee's manuscript of his Arab original, or from sloppiness or enterprise of his own.[79]

## 4. ASTROLOGY

Astronomical and physical principles serve Dee's astrology chiefly by making possible a computation of the strength of the rays or species emitted by celestial bodies at diverse times and places. This strength, as received at a given terrestrial point, depends upon parameters of motion, such as the distances of celestial bodies from earth (XVII) and the duration of their passage above the horizon (LV, LVI); and upon physical interactions among the planets deriving from their changing aspects, especially from multiple conjunctions (CXV–CXVIII).

The computation of planetary distance requires knowledge of the precise position of the body in its eccentric and epicycle, including its excursions, if any, in latitude (LXXXIX).

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[79] Cf. James, *List,* p. 12, no. 26. Cf. Dee in Euclid, *Elements*, ed. Billingsley, f. 389v: with the theorems of Archimedes *et al.* the "spherical soliditie" of the heavenly bodies may "with as much ease and certainety be determined of, as of the quantities of any bowle, ball or bullet, which we may gripe in our handes."

We are also to consider that the distance of a celestial body from a terrestrial point changes during the day even if the body does not move against the fixed stars (XLVII). The ratio of the greatest distance, when the body rises or sets, to the least, when it crosses the meridian (Figure 25), is $\sqrt{(r + e)/(r - e)}$. In the case of the moon at mean distance, $r = d_m = 60$ t.r., the ratio amounts to 1.017; for the fixed stars it is 1.00005.

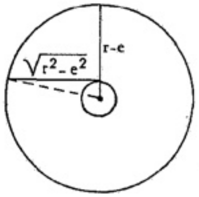

FIG. 25. Diurnal change in the distance of a celestial body, distant $r$ from the center of the earth; $e$ is the earth's radius.

The duration of passage above the horizon, or *mora*, depends upon the planet's position in its path (LXXXVII). All planets in direct motion, and the sun and moon always, spend longer above the horizon than do the celestial points or stars with which they rise; for their private motions carry them to the east while the rotation of the heavens hurries them west. The easting made good determines the excess of the planetary, solar, or lunar *mora* over that of co-rising celestial points. When retrograde, planets complete their paths more quickly than the co-rising points, their *morae* are shorter and their influence diminished (LXXXVIII). Since the apparent speeds of planets, sun, and moon constantly alter, the time any of them takes to return to the meridian (the diurnal period, LXIX) might well differ from what Dee calls the "horizontal period" (LXXXII), the interval between successive risings.

The same point may be made by reference to the stars. In a natural day (the interval between successive noons) the stars must rotate somewhat more than 360° to make good the sun's easterly drift. The excess beyond 360° is known as the "diurnal direction" of the stars (LXXIX); its magnitude depends upon the sun's right ascension, being greatest at the solstices, when his motion along the ecliptic parallels the equator (LXXX). Dee directs the astrologer to compute directional progress not only for the sun, but also for the moon (LXXIX) and planets (LXXXIV), and for horizontal as well as for diurnal periods (LXXXII, LXXXIII). Retrograding planets have "reversed directions" (LXXXV). The directions of a superior planet summed over a year give its "annual progression," which varies according to its position on its eccentric (LXXXVI).

Like *morae* and directions, planetary aspects may be computed from the standard astronomy; only in interpreting their significance is an astrologer wanted. Aspects are angular separations of celestial bodies as seen from earth. Astrologers assigned special power to five angles or, rather, angular separations within some conventional intervals around the special angles: 0°, or conjunction; 60°, or sextile; 90°, or quartile; 120°, or trine; and 180°, or opposition.[80] The Arabs had associated conjunctions with great changes in human history,[81] and Dee attends only to conjunctions among the aspects; but he approaches them not as an Eastern world historian, but as a Western pedant somewhat leavened by cabalistic mathematics.[82]

How many different sorts of conjunctions are there? One must distinguish. Ignoring the fact that the planets, moon, and sun have different powers, Dee finds (CXVI) 21 different conjunctions possible involving two and only two of the seven bodies; 35 involving three; and, in general, $7!/(7-n)!\,n!$, where $n$ is the number of conjunct bodies and the symbol $n!$ signifies the product of all integers from 1 to and including $n$. The total of the different possible sorts of conjunctions for the planets, irrespective of relative power, is 120. Such calculations offered no difficulty to Renaissance mathematicians. Indeed, they were possible in the Middle Ages; the 120 conjunctions already figure in Rabbi ben Ezra (c. 1140), from whom Dee's analysis perhaps ultimately descends.[83]

Admitting now that the seven bodies may have different powers, Dee distinguishes two cases: (1) no two powers are the same (CXVI) and (2) the powers can be equal or unequal (CXVII). In Case (1), the number of different $n$-body conjunctions may be obtained by multiplying the earlier formula by $n!$: each two-body conjunction, for example, now can occur in two ways, with A stronger than B or vice versa, giving 42 possibilities in all. For three bodies we have $7!/4! = 210$, and for all seven, $7! = 5040$. In Case (2), two or more planets may have equal strength. If two only are equal, the pair may be chosen from the seven in $7!/5!\,2! = 21$ ways; the relative vigor of the pair and the five remaining bodies may be ordered in 6! ways, making, for the case of two and only two equal bodies, $21 \cdot 720 = 15{,}120$ possibilities in all. In general, one multiplies the number of $n$-body conjunctions of the first case, when no account is taken of relative strength, by $(8-n)!$ The total is 20,301, to which Dee adds the 5040 conjunctions when no two planets have equal strength, making in all 25,341 different possible conjunctions.[84]

How is this vast mathematical apparatus—these *morae*, directions, distances, and periods, not to mention the 25,341 conjunctions—to be worked by the astrologer? How, if he lives long enough to make the calculations, can he compute celestial influences upon the "entire and unchangeable order of every generation" (XXI); upon events both immediate and proximate (LVII); upon the "chief and truly physical causes of the procreation and preservation of all things which are born and live" (CVII); upon the cause and occasion of the death of the body (CIX)? Dee's counsel in these matters is not very helpful.

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[80] Cf. A. Bouché-Leclerc, *L'Astrologie grecque* (1899), pp. 165–179. In practice, any separation within, say, 10° of the privileged angles counts.

[81] Cf. F. Bold, C. Bezold, W. Gundel, *Sternglaube*, 5th ed. (1966), pp. 34, 110–111, 135.

[82] Cf. M. Turetsky, *Math. Teacher* 16 (1923): 29–34. All the combinatorial mathematics Dee required may be found in Levi ben Gerson's *Sefer ma'aseh hosheb* (1321) or *Die Praxis des Rechners*, tr. Lange (1909), pp. 47–55, 84–85.

[83] J. Ginsburg, *Math. Teacher* 15 (1922): 347–356. The problem of permutations, discussed in reference to the number of different arrangements of people sitting about a table, appears in the popular *Summa* of L. Pacioli (1494). See D. E. Smith, *History of Mathematics*, 2nd ed. (1958), II: 524–529. Such problems also interested Cardano.

[84] Dee slipped in computing the number of conjunctions when five and only five bodies are equal: the five can be chosen in $7!/5!\,2! = 21$ ways, and can be ordered among the remaining two in $3! = 6$ ways, making 126 (not 120) possibilities.

The species of each star and planet are characteristic of it (L, LXXIV, XC); astrological influence takes place (as we know) via a kind of species which obeys the laws of reflection and refraction, but which penetrates more deeply into matter than the light that usually accompanies them (XXV). In a word, the astrological species resemble the magnetic (XXIV), with the important exception that magnetism has only local significance, whereas the heavenly bodies "move"[85] everything here below (XVI, XVII, CXIV). And what are the characteristics of each celestial astrological species? Dee identifies only the sun as the principle of heat, and the moon as that of moisture (CII–CIV), ancient and obvious associations.[86] Both bodies act more powerfully the closer they are to earth; and the moon's power over moist things also increases with her apparent velocity (CIV, CV). For the rest, Dee hints that no star or planet is evil in itself, but may do harm when irradiating "corrupt matter" (CXII, VII). This Renaissance optimism, which we have also found in Mercator, contrasts with the traditional interpretation of certain celestial bodies, particularly Mars and Saturn, as inveterate evildoers.[87] The same optimism may be seen in Dee's assertion (XC) that a planet need not cease to be beneficent when "combust," or close to the sun. This again ran counter to an old astrological teaching, that the sun's heat injured the rays from bodies in conjunction with it.[88]

To proceed further, the astrologer must find by experience (LXXIII) the special bonds between particular elemental bodies and individual celestial ones, and the peculiar force of each planetary conjunction.[89] The research will not be easy. For one, the earth continually bathes in astrological rays (XCI) whose make-up and strength continually alter; every point in the universe at every instant enjoys a unique radiation (LI), whence the great diversity in sublunary affairs (LXXVI, CXIII). Nor are the complexity and variability of the radiation received on earth the only obstacles to a correct evaluation of the virtue of each celestial body. One must also consider that the effects of the rays depend upon the nature of the receiver (VII, XXVI). The sun simultaneously melts wax and dries mud: should we ascribe to it a drying or a wetting power?

Dee does not abandon us altogether. In unscrambling the various celestial influences, we should bear in mind the old principle that both similarity and difference must exist between agent and patient (VIII, IX). It will also help to consider the very great harmony among all created things, and especially analogies between the celestial, elemental, and microcosmic regions. Take, for example, the illuminating correspondences between the sun, gold, and the heart of a man (LXXIII). But we are not limited to these general principles. By art, by our own manipulations, we can separate, strengthen, and concentrate particular celestial influences in appropriate receivers (XXVII), thereby simultaneously affording ourselves opportunity for study and for making useful talismans, including the philosopher's stone (LXXVII). Here, catoptrics will be especially helpful, both in imprinting rays via burning mirrors (LII) and in teaching how to derive information about lunar powers by comparing the effects of a full and an eclipsed moon (LIII). Pyronomia (II), the science of fire and heat, plays an equal part. It directs the adept to observe, say, the heating produced by the sun at different times (XCVI–XCIX), and to compare its effects with those of the planets (C). The business can be reduced to number by the art of graduation (XIX, XX), the construction of an arbitrary scale of "degrees of heat".[90]

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[85] "Motion" here has its Aristotelian sense of change in general (*Physica*, 201$^{a}$10–15).

[86] Cf. Bouché-Leclerc, *Astrologie grecque*, pp. 89–93.

[87] Mercator, see chap II: 1, above; Bouché-Leclerc, *Astrologie grecque*, pp. 93–99; Ptolemy, *Tetrabiblos*, tr. Robbins (1940), p. 39; Bacon, *Op. maius*, ed. Bridges, I: 142–143.

[88] Bouché-Leclerc, *Astrologie grecque*, pp. 112, 309.

[89] Cf. Bacon, *Op. maius*, ed. Bridges, II: 215–216 (Burke, II: 627–628), recommending that astrology be developed as a *scientia experimentalis*, or, to use Dee's special jargon, as a branch of Archemastrie.

Still we are far from bringing the motions of the heavens into the affairs of men. To do so requires methods beyond the physical astrology with which Dee tries to make do. He hints at two of these methods, the significator (LXXXIX) and the houses (LXIII), both of which arbitrarily couple specific celestial bodies with particular stages in life. In the first method, one predicts, say, the circumstances of marriage by examining the situation of the relevant significator—usually the moon for a man and the sun for a woman—in the sky at the time of birth.[91] The practiced astrologer will consider the position of the significator with respect to the horizon, its location in the zodiac, its angular distance from other planets, and, if he follows Dee's injunctions, its distance from earth (LXXXIX).

The house system relates twelve general areas of human concern to the zodiac according to its position with respect to the horizon at the moment of birth. The traditional areas are (1) nature of the newborn, (2) his fortune, (3) siblings, (4) parents, (5) children, (6) illnesses, (7) marriage, (8) death, (9) travels, (10) distinctions, (11) friends and good fortune, (12) enemies and bad fortune (Figure 26). This scheme is associated with the zodiac by taking the line HO to represent the horizon, H being the "horoscope" or zodiacal rising point at the moment of birth, and MC (medium caeli)-IMC (imum medium caeli) to represent the meridian. One places the ecliptic points H and O, respectively, at the beginnings, or cusps, of the first and seventh houses. How much of the zodiac then falls into each house?

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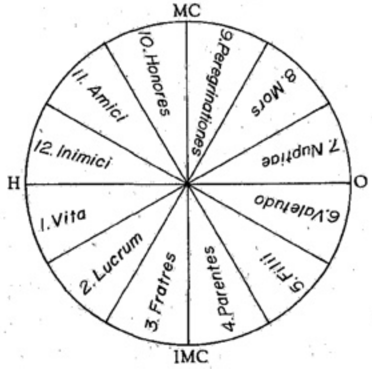
[90] Chap. I: 2, above.

[91] Bouché-Leclerc, *Astrologie grecque*, pp. 447–450; Ptolemy, *Tetrabiblos*, pp. 393–409.



Fludd

FIG. 26. Standard house scheme. H, O, MC, IMC, the horoscope, occidens (setting point of zodiac), medium caeli (midheaven), imum medium caeli (lower midheaven), respectively.

Dee mentions three ways of cutting the pie. The simplest, that of equal houses, carves the zodiac into 30° pieces; if the horoscope lies, say, at 0° , the cusp of the twelfth house is at 0° , that of the eleventh at 0° , and that of the tenth, 90° from H and the highest point of the ecliptic above the horizon, at 0° . This is the system that Bacon preferred.[92] It has the disadvantage that the MC, which Dee calls "cor caeli" (XCIII), does not in general coincide with the cusp of the tenth house; for, as appears from Figure 27, the meridian bisects the half of the ecliptic above the horizon only in two special cases, only when an equinox (0°♈ or 0°♎) is rising. Now celestial bodies are supposed to exert their greatest power on us when at their maximum height above the horizon, when at their prime, as it were. Because they attain this height as they cross the meridian, astrologers located the tenth house, which determines the degree to which one can rise in life, in the region just preceding the meridian.[93] Since the equal-house system allows such blemishes as the MC in the ninth house, many scrupulous astrologers refused to have anything to do with it.

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[92] *Op. maius*, ed. Bridges, I: 254–258 (Burke, I: 277–280). On the problem of house division see W. A. Koch and F. Zanziger, *Regiomontanus* (1960).

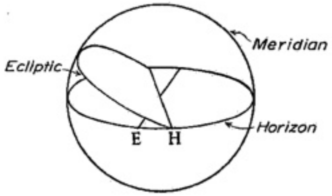

FIG. 27. Ecliptic with a summer sign rising. E the east point of the horizon; H the horoscope or rising point of the ecliptic.

Dee notices two alternatives (LXIII), which agree in fixing the cusps of the tenth and fourth houses at the MC and IMC, respectively, but which differ in placing the off-angle houses, 2, 3, 5, 6, etc. One, generally known as the system of Campanus, operates with the "prime vertical," the great circle that passes through the zenith and the east and west points of the horizon. The astrologer divides the prime vertical into twelve equal portions beginning at the east point, and passes great circles through the points of division and the north and south points of the horizon; the intersections of the ecliptic with these circles fix all the cusps (Figure 28). This is probably the system Dee intends by "the method of horizon circles." The alternative, the system of Alchabitius (or, in Dee's terminology, "of meridian circles"), takes the equator as basis, and meridians through the north and south poles of the heavens as the auxiliary circles whose intersections with the ecliptic determine the cusps (Figure 29). As Dee observes,

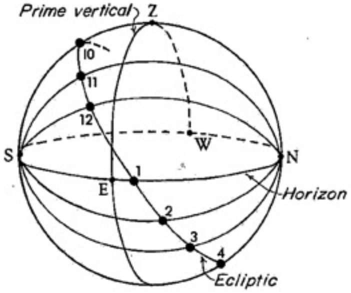

FIG. 28. Campanus's system of house division. The numbers give the cusps of the houses.

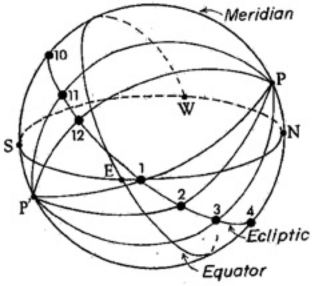

FIG. 29. Alchabitius's system of house division. A related scheme, Regiomontanus's, uses auxilliary circles that divide the equator and pass through the north and south points of the horizon.

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[93] The significance attached to the other houses also derives at least in part from powers ascribed to the rising and falling of the heavenly bodies. Note the house of death at the descendent. The association of marriage with the Western horizon comes from another scheme in which not 180°, but 360°, is the analogy to life's course; hence setting occurs at the halfway point, and so might mark marriage. See Bouché-Leclerc, *Astrologie grecque*, pp. 256–288.

the two systems become one at the terrestrial equator, for there the celestial equator coincides with the prime vertical and the poles with the north and south points of the horizon. His statement that only two systems remain at the poles appears to be an error.

Once the zodiac has been distributed among the houses, the astrologer must consider how the positions, aspects, velocities, distances, directions, luminous cones, virtues, and species of the celestial bodies affect the business of the houses in which they sit. A job for Hercules, or for IBM. Dee began to collect data at Louvain in 1548, and persisted for some years in "thousands . . . of observations (very many to the hour and minute) of the heavenly influences and operations actuall in this elementall portion of the world."[94] But the undertaking must have discouraged a spirit so impatient for knowledge as Dee's: for, to mention only the smallest matter, his observations could have acquainted him with the peculiar powers of but a fraction of his 25,000 different conjunctions. The many nativities he drew up in the 1560s are quite traditional.[95] Yet we must allow that Dee's method for studying the influences of the heavens failed not because it was frivolous, but because he used it where it did not work. The idea of a quantitative physical science in which experiment and mathematics continually reinforce and correct one another prospered greatly when others applied it to matters closer to home.

There remains the question of the tie between Dee's mathematical physics and his occultism. An adequate answer would require more biographical and psychological information than we are likely ever to possess. But the general trend of his life's work makes possible a conjecture. Each major shift in Dee's studies—from his early concerns to alchemy and the *Monas*, and from the *Monas* to the fanciful geography and angelic conversations—took him farther and farther from applied mathematics. It appears that, for him, doing mathematics and practicing magic were antithetical. We may guess that in this respect he was not unusual. Consider Agrippa's estimate of the productions of the technical astronomers of his time. "Their vain disputes about Eccentricks, Concentricks, Epicycles, Retrogradations, Trepidations, accessus, recessus, swift motions and circles of motion," says he, "[are] the works neither of God nor Nature, but the Fiddle-Faddle and Trifles of Mathematicians."[96]

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[94] *AT*, pp. 5, 28. Other nativities cast by Dee are alluded to in *Private Diary*, ed. Halliwell (1842), pp. 1–2. Cf. Clulee, *Glas*, pp. 118–120.

[95] Clulee, *Glas*, p. 120, referring to Ashmole MS 337, ff. 20–57 (Bodleian).

[96] Agrippa, *Vanity of Arts and Sciences* (1676), p. 86. The first Latin edition was published about 1530.

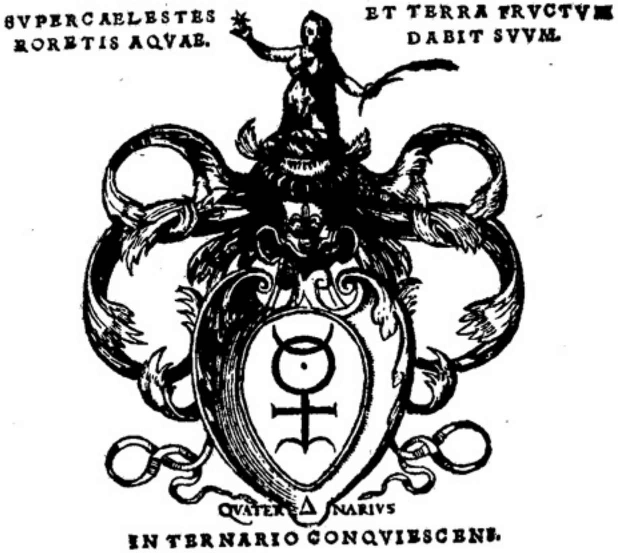
# Propædeumata Aphoriſtica

IOANNIS DEE, LONDINENSIS,

De Præſtantioribus quibuſdam

Naturæ Virtutibus.

Liber Nicolai Grove:


SVPERCAELESTES RORETIS AQVAE.
ET TERRA FRVCTVM DABIT SVVM.
QVATER△NARIVS
IN TERNARIO CONQVIESCENS.

Londini.

Anno. M.D.LXVIII.

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# AN APHORISTIC INTRODUCTION

By John Dee of London

Concerning Certain Outstanding

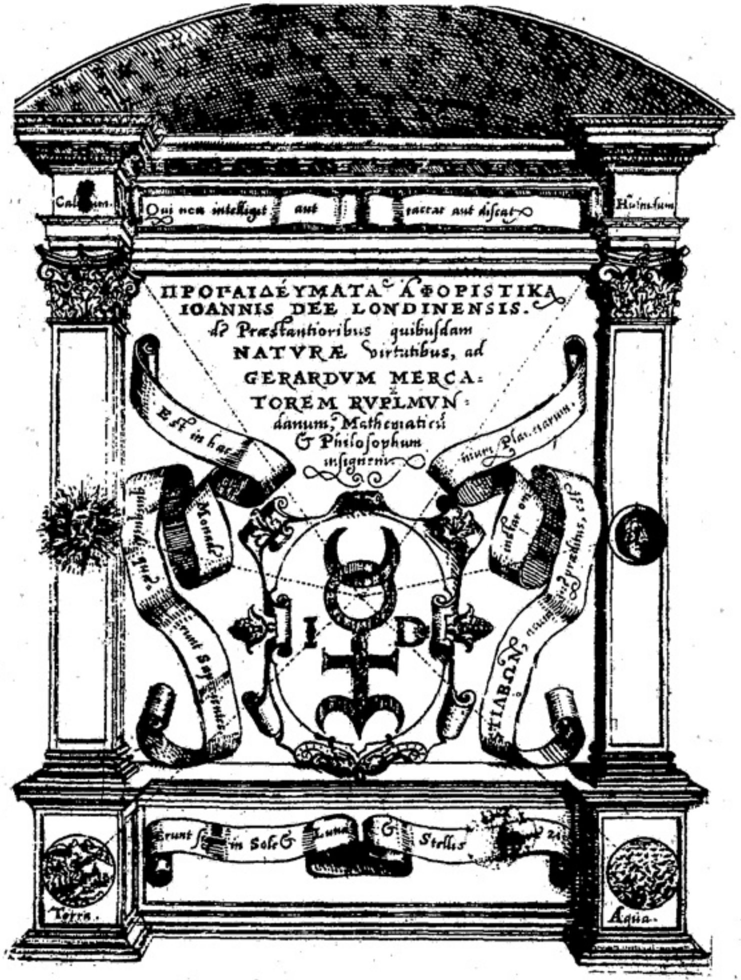
Virtues of Nature

LET THE
WATERS ABOVE THE
HEAVENS FALL

AND THE EARTH WILL
YIELD ITS FRUIT

THE QUATERNARY
RESTING IN THE TERNARY

London
1568


Calidum.
Qui non intelligit aut taceat aut discat
Humidum
ΠΡΟΓΑΙΔΕΥΜΑΤΑ ΑΦΟΡΙΣΤΙΚΑ
IOANNIS DEE LONDINENSIS.
de Præstantioribus quibusdam
NATVRÆ virtutibus, ad
GERARDVM MERCATOREM RVPELMVNDANUM, Mathematicum & Philosophum insignem.
Est in hac Monade
quod quærunt Sapientes
Mercurius
Planetarum
I D
Erunt signa in Sole & Luna & Stellis
Terra.
Aqua.

Hot

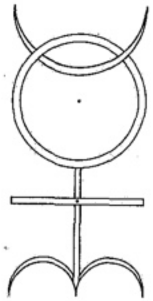
Moist

Let him who does not understand either be
silent or learn

## AN APHORISTIC INTRODUCTION

By John Dee of London
Concerning Certain Outstanding Virtues of Nature
To Gerard Mercator of Rupelmonde
Distinguished Mathematician and Philosopher

In this Monad is whatever wise men seek



MERCURY, endowed with a sting, is like all the planets

And there shall be signs in the sun, and in
the moon, and in the stars—Luke 21

Earth

Water

# *PROPAEDEUMATA APHORISTICA*

Translated by Wayne Shumaker

### ACKNOWLEDGMENTS

Among the persons whose help on details has not slipped my memory, I wish to thank the following: my colleagues John Coolidge and Joseph Fontenrose; Jonathan Tuck, a graduate student in English; William J. Fulco, S.J., of the Jesuit School of Theology, Berkeley; Edward C. Hobbs, of the Church Divinity School of the Pacific, Berkeley; and David Winston, of the Graduate Theological Union, Berkeley.

W. S.

# Note on the Text

The basic Latin text is that of 1568, printed at London by Reginald Wolfe (d. 1573), Latin Printer to the King. I have not seen the book itself but have worked from a print of the University of Michigan microfilm. The only other known edition is that of 1558, printed in London by Henry Sutton. This, too, I have seen only in a microfilm print-off. Although I first made a complete typescript of the earlier text, having been misled by a statement in the 1568 edition that the later printing was "unchanged in . . . number, order, and substance" (*Lectori Philosophiae sincerioris studioso*), the second edition clearly supersedes the first. Not only are we told that "The edition issued in 1558 limped in many places from the great carelessness of the printer" (*Typographus Lectori*), but a considerable number of verbal changes has been made, expansions appear, and "Corollaries" and "Inferences" have been added. The printing is also better, especially in the Greek excerpts (where the font is more modern and abbreviated forms are less common), and the punctuation is improved.

Nevertheless, the textual notes record all the substantive differences between 1568 and 1558. Differences merely in spelling, punctuation, capitalization, and italics are not noticed. The notation "*1558 omits,*" when unaccompanied by an explanation, has to do only with the single word preceding

the reference number. A note like "*1558* ipsis" means that a single word has been changed. For the rest, I trust that the textual notes will be self-explanatory.

The simplest explanation of my general editorial practice is that the text has been normalized, but only within limits. The tittle has become an *m* or *n*; ę has been expanded to *ae*; *foelix* has become *felix*, *coelum* has become *caelum*, and *ocium* has become *otium*. *Caetera* and *pene* (for *cetera* and *paene*, obviously) have, however, been preserved because they are alternative dictionary forms, though unapproved, and *seculum* has not been expanded into *saeculum* or *ex-* into *exs-* (as in *exstare*, *exsistit*) because of a scruple—no doubt ridiculous—against the supplying of a letter wholly missing in the original. On the other side again, *u*'s and *v*'s have been normalized, and *-ij* has become *-ii*. The capitalization, punctuation, and italics of the original have been preserved without change, as has also (in the Latin text but not in the English) an inconsistent use of Roman and Arabic numerals. The Latin accent marks common in Renaissance texts have been omitted; the Greek accents, although not always correct, have sometimes been added but never altered. No attempt has been made to discover the sources of Greek quotations. Quotation marks regularly indicate Greek phrases and sentences.

## Typographus Lectori.

*Habes hic Candide Lector, hanc secundam istorum Aphorismorum editionem,*[1] *longe emendatissimam, ex ipsius Authoris autographo, accuratissime impressam. Illa enim quae Anno 1558 emissa erat, magna Typographi incuria, permultis claudicabat locis, veluti tu ipse, ex diligenti nostrorum laborum collatione, facillime iudicare possis. His igitur utaris, fruarisque. Vale.*
*Anno a partu Virgineo 1567*
*Mense Decembri, Londini.*

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1. aeditionem

## The Printer to the Reader.

You have here, Candid Reader, this second edition of those Aphorisms, much emended and printed with great accuracy from the autograph of the author himself. The edition issued in 1558 limped in many places from the great carelessness of the printer, as you yourself may judge easily from a diligent comparison of our labors. Use this, therefore, and enjoy it. Farewell.

In the year 1567 from the Virgin birth.
In the month of December, London.

Clarissimo viro D. Gerardo
MERCATORI, RUPELMUNDANO,
Philosopho & Mathematico
illustri, ac amico suo longe charissimo,
IOANNES DEE, LONDINENSIS,
S. D. P.[2]

UNdecimus iam agitur annus (humanissime, doctissimeque mi Gerarde) ab illo, quo nostris ego relictis Academiis, omnibusque nostrarum scholarum, in artium septem (liberalium dictarum) professione, percursis ordinibus: sine subere (ut in proverbio est) nare, & in Regiones transmarinas coeperam peregrinari, ad ipsos investigandos fontes, a quibus hac nostra aetate, plurimi ad nos optimarum quarumque Artium deducebantur canaliculi: & cum illis vitam ducere familiarem, quorum vel levissimus quisque unius diei in scribendo, labor, nobis antea domi desidentibus, per anni fere unius spatium, satis (ad intelligendum) faceret negotii. Atque in isto primae meae peregrinationis inchoato cursu, quoniam in te, primum omnium, Lovanii tum agentem, incidere, maximo mihi summi Numinis obtigit favore: & ex tuis mecum disceptationibus, tum primas tum altissimas ut radices ageret tota mea peregrina philosophandi ratio: Nunc proinde ego esse aequum censeo, rationique maxime consentaneum, ut iam primo peregrinantes, laborum etiam tu meorum primitias, iure tibi vendices meritissimo. Et maxime, cum mutuae nostrae amicitiae, familiaritatisque consuetudo ea erat, toto ut triennio, vix totos tres simul dies, alter alterius lubens careret aspectu: & ea utriusque nostrum discendi, philosophandique aviditas, ut postquam conveniremus, tribus vix horae minutis, ab arduarum & utilissimarum rerum indagatione abstineremus. An non huius nostrae tam sincerae amicitiae, & tam suaviter continuatae philosophandi

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[2] *For* Salutem dicit (*or* dat) plurimam

---

TO THE VERY DISTINGUISHED GENTLEMAN
MASTER GERARDUS MERCATOR OF RUPELMONDE,
RENOWNED PHILOSOPHER AND MATHEMATICIAN
and by far his dearest friend,
JOHN DEE OF LONDON
Sends hearty greetings.

It is now the eleventh year, most humane and learned GERARDUS, from that in which I left the university, having run through all the degrees of our schools in the seven arts called liberal—doing so, as the proverb has it, without cork in my nose—and undertook to travel into regions across the sea for the purpose of investigating those sources from which, in our age, many channels of the best of those arts have been led to us, and of living on familiar terms with men whose lightest single day of writing would have furnished matter enough to require the labor of a full year for comprehension while I formerly sat at home. And because, by the high favor of God, I chanced at the very beginning of my travels to fall first upon you, then busy in Louvain, and from your discussions with me my whole system of philosophizing in the foreign manner laid down its first and deepest roots, I now think it just and most suitable to reason that you should claim for yourself, as owed to your deserts, the first fruits of my labors while abroad. And this most of all because it was the custom of our mutual friendship and intimacy that, during three whole years, neither of us willingly lacked the other's presence for as much as three whole days; and such was the eagerness of both for learning and philosophizing that, after we had come together, we scarcely left off the investigation of difficult and useful problems for three minutes of an hour. For the sake of such a sincere friendship and such sweetly protracted cooperation in philosophizing, ought we not to commend to the eternal memory of men some "composition" or monument, so that from it a later age of scholars may be aroused

Speed

rationis, gratia, aliquod saltem σύνταγμα, vel monumentum, sempiternae hominum memoriae commendare debuimus: ut inde suavissimum illud amicitiae vinculum, quo nostri in perpetuum copulantur animi, suis quoque nectere disputationibus, postera studiosorum excitetur aetas? Et non alter alterius vel contemnere studia, vel eruditioni invidere: capita sed simul conferre, ad veri inquisitionem, & utilissimas amplificandum disciplinas. Atque ut hanc potissimum materiam, hoc tempore mihi tractandam, eligerem: penultimae tuae ad me literae, in quibus, de nobili illa, inter nos olim agitata, controversia, memoriam mihi velle refricare, videbaris, occasionem dedere. Nec in istius enodatione, seu potius demonstratione, longiorem me nunc esse, vel valetudo, quae iam per integrum annum periculosissime labefactata fuit (etiam si voluissem maxime) toleravit: vel ipsa, de Caelestium corporum virtute, Disciplina, desiderare videtur. Ex his enim quae in medium attulimus, tum ad infinitos particulares, in Arte casus, Apodictice procedendi haberi facultas potest: tum ipsa praeterea disciplinae praecipua, in his sunt iacta, confirmataque fundamenta: unde de aliis eius Artis quid sit statuendum praeceptis, industrio facile constabit artifici. Non tamen infinitas multorum & ἀναιτιολογήτας probo nugas, vel futilia decreta: quae nec ipsi talium scriptores, rationum stabilire momentis possint, nec ullus unquam alius, a Naturae viribus talia proficisci, osbervando intelligere. Tu ergo qui NATURAE observantissimus esse Cultor soles: NATURAE, in istis Aphorismis, scrutare virtutes veras, virtutes magnas, virtutes paucis vix credibiles Sapientibus, at paucissimis notas. Et ne τῶν ἀμνη[σ]τῶν τὶς,[3] suo sibi malo, ea hinc expiscari, elicereve contendat, quae illi non sunt scripta, tu cum RECEPERIS, edicas publice. Atque haec hactenus. Cum autem in literis tuis ad me, fere omnibus, quid ipse prae manibus habeam, a me scire, soles contendere: & in illis certe, quas ante nominavi, penultimis mecum egisti maxime, ut magnum illud opus

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[3] 1558 τῶν ἀμνητων τὶς, 1568 τῶν ἀμνητωντὶς

by its own disputations to form that most sweet bond of friendship by which our spirits are perpetually joined? and neither of them to despise the other's studies or to envy his learning, but to put their heads together for the investigation of truth and the expanding of useful sciences. Your next to last letter, in which you seemed to wish to refresh my memory of that noble debate formerly carried on between us, has given me an occasion to choose, in preference to all others, that subject which I am now to treat. My health, which has been dangerously shaken for a whole year now, has not permitted me, even though I wished it, to write a longer explication—or rather demonstration; nor has the subject itself, the power of the heavenly bodies, seemed to require it. For from what I have made available not only can a means be found of proceeding demonstratively in the art with regard to an infinite number of particular situations, but also, besides, the main principles of the science have been laid down and established here; so that what is to be determined about other maxims of the art will easily become clear to the assiduous practitioner. Neither do I test the infinite and "unanalyzable" trifles of many, or the worthless doctrines which those who write about them cannot themselves establish by rational processes; nor can anybody else start from the forces of nature to understand such things by observation. Do you, therefore, who are by custom a most observant investigator of nature, search out in these aphorisms the true virtues of nature: virtues which are great, and barely credible to a few wise men, but known only to a very few. And, when you receive them, I request that you declare publicly that no "incautious person" should strive to fish out and draw forth from them, to his own harm, things that are not written for him.

But enough about these matters. Since, however, you have sought in nearly all the letters which I have at hand, and have pressed me most urgently in the next to last letter I have mentioned, to publish my great demonstrative work—as you

meum Apodicticum, de Arte nova (ut tu vocas) quam primum vel in lucem darem, vel eius te ut participem facerem: me Scias, praeter periculosissimum, quo toto iam proxime elapso anno laboravi, morbum, alia etiam multa (ab illis, qui. &c.) esse perpessum incommoda, quae mea studia plurimum retardavere: viresque etiam meas, nondum posse tantum sustinere studii laborisque onus, quantum illud, Herculeum pene (ut perficiatur) requiret opus. Unde si mea haud queat opera vel absolvi, vel emitti, dum ipse sim superstes, Viro illud legavi eruditissimo, gravissimoque, qui Artium Mathematicarum unicum nobis est relictum & decus & columen: nimirum D. D. Petro Nonio Salaciensi: Illumque obnixe nuper oravi, ut, si quando posthumum, ad illum deferetur hoc meum opus, benigne humaniterque sibi adoptet, modisque omnibus, tanquam suo, utatur: absolvere denique, limare, ac ad publicam Philosophantium utilitatem perpolire, ita dignetur, ac si suum esset maxime. Et non dubito, quin ipse (si per vitam valetudinemque illi erit integrum) voti me faciet compotem: cum & me tam amet fideliter, & in artes, Christianae Reip. summe necessarias, gnaviter incumbere, sit illi a natura insitum: voluntate, industria, usuque confirmatum. Tuis igitur votis, de laborum meorum evulgandis monumentis, nondum me posse satisfacere, licet iam clare satis docui, Si tuae tamen petitioni de scriptorum meorum habendo[4] Catalogo, non responderem, merito me maximae damnares ingratitudinis. En tibi ergo eorum Titulos, quae per medias meas, maximasque difficultates, ita a me mihi composita, scriptaque extant, ut eadem (cum viribus valeam corporis, dulcique fruar otio) in publicum producere (non mihi tantum esse cognita) exoptem maxime.

---

[4] *1558* habenda

call it—on the new art as quickly as possible, or to make you a sharer in it, you should know that, besides the extremely dangerous illness from which I have suffered during the whole year just past, I have also borne many other inconveniences (from those who, etc.) which have very much hindered my studies, and that my strength has not yet been able to sustain the weight of such exertion and labor as the almost Herculean task will require for its completion. And if my work cannot be finished or published while I remain alive, I have bequeathed it to that most learned and grave man who is the sole relic and ornament and prop of the mathematical arts among us, D. D.[1] Pedro Nuñes, of Salácia,[2] and not long since prayed him strenuously that, if this work of mine should be brought to him after my death, he would kindly and humanely take it under his protection and use it in every way as if it were his own: that he would deign to complete it, finally, correct it, and polish it for the public use of philosophers as if it were entirely his. And I do not doubt that he will himself be a party to my wish if his life and health remain unimpaired, since he loves me faithfully and it is inborn in him by nature, and reinforced by will, industry, and habit, to cultivate diligently the arts most necessary to a Christian state.

Thus I have explained clearly why I have not yet been able to respond to your wish that I should divulge the monuments of my labors. If, however, I did not respond to your request for a catalogue of my writings, you might justly accuse me of serious ingratitude. Here are the titles of the works which I have composed for myself according to my means and despite the greatest difficulties, and which stand written in such a way that I most wish them to be issued to the public (and not merely acknowledged as mine) when I am strong enough in bodily vigor and enjoy sweet leisure.

---

[1] Perhaps for *dominus dominorum*, "master of masters."
[2] Now called Alacér do Sal (in Setúba).

A modest but rude opening,
and then slip into the issue

1. *Περὶ Ακριβολογίας τῆς Μαθηματικῆς*. opus mathematice demonstratum. lib. 16.
2. De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantiis: & stellarum omnium veris inveniendis magnitudinibus. lib. 2. demonst.
3. De Speculis comburentibus. lib. 5. demonst.
4. De perspectiva illa qua peritissimi illustrissimique utuntur pictores. lib. 2. demonst.
5. De tertia & praecipua Perspectivae parte, quae de radiorum fractione tractat. lib. 3. demonst.
6. De Caelestis Globi amplissimis commoditatibus. lib. 2.
7. Speculum unitatis: sive Apologia pro Fratre Rogerio Bachone Anglo, in qua docetur, nihil illum per Daemoniorum auxilia fecisse, sed Philosophum fuisse maximum: naturaliterque, & modis homini Christiano licitis, maximas fecisse res: quas, indoctum solet vulgus in Daemoniorum referre facinora. lib. 1.
8. De nova Navigationum ratione. lib. 2.
9. De Anuli Astronomici multiplici usu, capita centum. liber unus.
10. De Itinere subterraneo. liber unus.[5]
11. De Trigono Circinoque Analogico. lib. 3.[6]

Aliorum adhuc tacebo nomina: qui tamen ante istorum quosdam (annuente Deo) publica frui luce possint. Hoc autem opusculum, (numero duodecimum) levi munitum armatura, tanquam Exploratorem, in varias emitto regiones: ut vera mihi doctorum proborumque hominum referat iudicia, votaque, haec a me tanta tractari, lucique promitti argumenta. Ut ex istius Exploratoris relatione, mecum & doctis cum amicis, rationem ineam, num istas meas (qualescunque) copias, in peregrinos actutum producere campos, vel domi, adhuc diligentius, in militari educare disciplina, debeam. Iam

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[5] *For 10. 1558 has* De Religione Christiana. lib. 6. demonst.

[6] *For 11. 1558 has περὶ Αναβιβασμῶν θεολογικῶν* [Concerning Theological Fundamentals]. lib. 1.

1. “Concerning Precision in Mathematics”: a work of mathematical demonstration in sixteen books.
2. Concerning the Distances of Planets, Fixed Stars, and Clouds from the Center of the Earth, and Concerning the Discovery of the True Magnitudes of all the Stars: a demonstration in two books.
3. Of Burning Glasses: a demonstration in five books.
4. Of the Perspective Used by the Most Skilled and Famous Painters: a demonstration in two books.
5. Of the Third and Chief Part of Perspective, which Treats the Refraction of Rays: a demonstration in three books.
6. Of the Great Conveniences of the Celestial Globe: two books.
7. The Mirror of Unity, or Apology for the English Friar Roger Bacon; in which it is taught that he did nothing by the aid of demons but was a great philosopher and accomplished naturally and by ways permitted to a Christian man the great works which the unlearned crowd usually ascribes to the acts of demons: one book. Bacon
8. Concerning a New System of Navigation: two books.
9. Concerning Various Uses of the Astronomical Ring: one hundred chapters, one book.
10. Concerning a Subterranean Passage: one book.
11. Concerning the Triangle and the Analogical Compass: three books.

I suppress, for the time being, the names of others, which nonetheless may, with God's consent, enjoy public light before some of these. The present little work, however—Number Twelve—furnished with light armor, I send forth into various quarters as a scout to bring back to me the true judgments of learned and honest men and their wishes that I should treat such important matters and bring them to light. The purpose is that from the report of this scout I may consider, in myself and with my learned friends, whether I should now extend my forces, such as they are, immediately

restat ut te maxime orem, egregia tua Inventa, tam in excellentissima illa Philosophiae parte, quae Physica vocatur, quam in geometricis, & geographicis rebus, publicis (quam primum queas) ut committas hominum studiis: sic enim Rempub. literariam (de qua annos ante multos, multis magnisque tuis laboribus, es optime meritus) istis utilissimis tuis, novisque Inventis, eximie profecto amplificabis. Valeas: Coeptisque tuis pulcherrimis, Deus. Opt. Max. exitus largiatur felicissimos. Iterum Vale.

Londini, anno[7] a nostro nato Redemptore
1558, Iulii. 20.

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[7] *1558 omits*

into foreign fields or should train them still more diligently in military discipline at home. It remains now for me to beg you earnestly to entrust to the public studies of men as quickly as you can your own remarkable discoveries both in that excellent branch of philosophy which is called physics and also in geometry and geography; for thus, certainly, you will greatly enlarge with your most useful and fresh discoveries the literary commonwealth of which, for many years, you have deserved so well by reason of your many and great labors. Farewell; and may the good and great God grant happy issues to your most beautiful undertakings. Once again, farewell.

London: July 20, in the year after our
Redeemer's birth 1558

## Lectori[8]
Philosophiae sincerioris studioso,
IOANNES DEE LONDINENSIS
S. D. P.

APHORISMOS EN TIBI NOSTROS, secunda iam emittimus consultatione: Numero eorundem, Ordine, vel Materia, haud mutatis quicquam. Aphorismos, eosdem ego quidem, Provectioribus esse scio: At in multarum magnarumque Scientiarum cognitione non adeo progressis, longiusculos profecto, difficilesque libros. Ex Communi, tritave philosophandi via, qui huc (Miser) diverterit, Labyrintheum esse diversorium, actutum exclamabit. Quodcunque enim egregium, in Antiquorum vel Verorum quorumcunque philosophorum experientia Theoriave fuisse aliquando positum, vel legendo, vel meditando, vel periclitando, vel peregrinando, Ipsemet intelligere, excogitare, invenire, audire, videreque olim potui, Id omne, vel SELECTISSIMA QUAEQUE potius, IN CORPUS UNUM SOLIDUM ἁρμονικῶς CONGLOBATA, tuis hic commisi studiis. Et praeter omnium Maiorum nostrorum Inventa praeclarissima, quam Mirificis, Honorificisque ornamentis hoc sit confertum *Σύνταγμα*, frequenti si tu perquiras lectione (accuratius quaeque pensitando) certissime conspicies. Sed tamen quae ego veritatis illustrandae, amplificandaeque stimulatus desiderio (quo soli tibi essent plenissime perspecta) nervos mei contenderim ingenioli, tu noli indignis profanisque manifesta reddere: ne & tibi & mihi tum dedecori, tum damno vertatur maximo. Vale amice: Manibusque bene precator meis.

Ex Musaeo nostro Mortlacensi,
Anno 1567. Decemb. 24.

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[8] *This section is new in 1568.*

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1568 only

## TO THE READER[3]
Who is studious in the purer philosophy,
JOHN DEE OF LONDON
Sends hearty greetings.

Here are my Aphorisms, issued for you now with second thoughts, but unchanged in their number, order, and substance. I am, indeed, aware that the Aphorisms are for the more advanced; the books will certainly be rather long and difficult for those who have made less progress in the understanding of the many and great sciences. The unhappy person who turns to them from the usual and worn way of philosophizing will at once cry out that they are a confused gallimaufry. Whatever I myself have up to now been able to understand, puzzle out, discover, hear, or see by reading, or meditating, or testing, or traveling to be remarkable in what was ever put forward in the experiments or theories of any of the ancient or true philosophers I have here entrusted to your studies: all of it, or rather whatever parts are choicest, collected "harmoniously" into one solid frame. Also, if you will search diligently in repeated readings, by weighing everything with great care you will assuredly observe, besides the most excellent discoveries of all our ancestors, with what wonderful and honorable ornaments the "composition" is packed. Nonetheless you must not reveal openly to unworthy and profane persons what—driven by a yearning to illuminate and broaden the truth so that it might be fully apparent only to you—I have stretched the sinews of my poor wit to provide, lest, to your shame and mine, it should be turned to great harm. Friend, good-bye; pray wish my soul well.

From my library at Mortlake,
December 24, 1567

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[3] This page is in 1568 only.

## Ioannis Dee Londinensis, de praestantioribus quibusdam NATURAE Virtutibus Προπαιδεύματα ἀφοριστικά.

### *Aphorismus 1.*

UT DEUS, EX NIHILO, CONTRA[9] rationis & naturae leges, cuncta creavit: ita in Nihilum abire, rerum creatarum aliqua nunquam potest, nisi contra[10] rationis Naturaeque leges, per Supranaturalem Dei potentiam fiat.

### 2.

MIrabiles ergo rerum naturalium Metamorphoses fieri a nobis, in rei veritate possent, si artificiose Naturam ex pyronomiae Institutis urgeremus.[11] Naturam autem ego dico, Rem Creatam quamcunque.

### 3.

NOn solum ea Esse asserendum est, quae Actu in rerum natura sunt conspicua, notaque: Sed & illa quoque quae quasi Seminaliter, in naturae latebris,[12] Extare, Sapientes docere possunt.

### 4.

QUicquid Actu existit, Radios orbiculariter eiaculatur in singulas mundi partes, qui universum mundum suo modo replent. Unde omnis locus mundi radios continet omnium rerum in eo Actu existentium.

### 5.

TAm Substantia quam Accidens, suam a se Speciem exerunt: Sed Substantia omnis, excellentius multo quam

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[9] *Corrected by hand in copy text to* PRAETER

[10] *Corrected to* praeter

[11] *1558 ends first sentence* naturam urgeremus *and omits the second*

[12] *Copy text adds in margin* atque INVOLUCRIS

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## JOHN DEE OF LONDON
## An "Aphoristic Introduction" to Certain Especially Important Virtues of Nature

### Aphorism I.

As God created all things from nothing against the laws of reason and nature, so anything created can never be reduced to nothing unless this is done through the supernatural power of God and against the laws of reason and nature. ?

### II.

In actual truth, wonderful changes may be produced by us in natural things if we force nature artfully by means of the principles of pyronomia. I call Nature whatever has been created.

### III.

Not only are those things to be said to exist which are plainly evident and known by their action in the natural order, but also those which, seminally present, as it were, in the hidden corners of nature, wise men can demonstrate to exist.

### IIII.

Whatever exists by action emits spherically upon the various parts of the universe rays which, in their own manner, fill the whole universe. Wherefore every place in the universe contains rays of all the things that have active existence.

### V.

Both substance and accident emit their own species from themselves, but every substance far more excellently than an accident. Also, among substances, what is incorporeal and accidens. Et Substantiarum quidem, illa quae incorporea & spiritalis est,[13] (vel quae Spiritalis facta est) in hoc munere longe superat illam quae est corporea, ac ex fluxis coagmentata elementis. Licet quanto res sunt nobiliores, tanto incompletiorem suam Speciem faciant: Species enim completa, idem obtinebit nomen cum principali agente.

### VI.

SIcut una res differt ab alia, ita & earundem radii differunt in efficiendi virtute, & effectus conditione, dum circa eandem omnino rem operantur.

### VII.

RAdiorum quorumcunque ab una re in diversas emanantium, diversi sunt effectus.

### 8.

QUicquid in aliud agit, simile quodam modo est, at alio quidem modo dissimile prorsus illi est in quod agit, aut nulla est actio.

### 9.

QUicquid in mundo est, ad aliud quid ordinem,[14] convenientiam, & conformitatem habet.

### X.

QUaecunque res sunt sibi mutuo coordinatae, convenientes, vel conformatae, [15] una aliam tum sponte imitatur sua, tum etiam aliquando una ad aliam localiter accurrit: unaque aliam (quantum potest) tuetur & munit, etiamsi interea vis sibi inferri videretur. Per harum ergo rerum naturalium (modis variis) in mundo Separatim existentium, Unionem: & aliarum Seminaliter tantum prius in Natura positarum,

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[13] *1558 omits parenthesis which follows*

[14] *1558* ordinem habet et convenientiam

[15] *1558* coordinatae, vel convenientes, una

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spiritual, or becomes spiritual, far surpasses in this function what is corporeal and composed of unstable elements. Things may, however, make their own species less completely in the proportion in which they are more noble; for a perfect species is given the same name as its principal agent.

### VI.

Just as one thing differs from another, so their rays differ in their power of affecting and in the causing of their effects so long as they act wholly upon the same object.

### VII.

The effects of any rays pouring from one thing upon diverse things are different.

### VIII.

Whatever acts upon something else is like it in some respect; but in another way it differs utterly from that upon which it acts, or there is no action. 因 & 果 ?

### IX.

Whatever is in the universe possesses order, agreement, and similar form with something else.

### X.

Whatever things are of the same order, or harmonious, or of similar form sometimes imitate each other of their own accord and sometimes even move toward one another; one protects and defends the other as much as it can even if, at the moment, it appears to be drawing energy from the other. By the joining of such natural things that exist separately in the universe, in their differing fashions, and by the activating of other things placed somewhat higher, seminally, in nature, Actuationem, miranda magis, vere, naturaliterque,[16] (nec violata in Deum fide, neque Christiana laesa religione) praestari possunt, quam quis mortalis, credere queat.

### XI.

MUndus iste totus[17] est quasi lyra, ab excellentissimo quodam artifice concinnata: cuius chordae, sunt huius universitatis Species[18] singulae, quas qui dextre tangere pulsareque noverit, mirabiles ille eliciet harmonias.[19] Homo autem, per se, Mundanae isti Lyrae, omnino est Analogus.

### XII.

SIcut lyra, constitutio quaedam est tonorum consonantium atque dissonantium, aptissima tamen ad suavissimam & infinita varietate mirabilem exprimendam harmoniam: Sic Mundus iste partes intra se complectitur, inter quas arctissima conspiciatur Sympathia: alias autem inter quas dissidium acre, atque Antipathia notabilis: ita tamen, ut tum illarum conspiratio mutua, tum istarum lis atque dissensio,[20] ad Totius consensionem atque Unionem admirandam egregie faciat.

### XIII.

SEnsus nostri, non sunt sensibilium radiorum a rebus effluentium causae, sed testes.

### XIIII.

SPecies non solum spiritales, sed etiam aliae naturales a rebus effluunt, tum per Lumen, tum sine lumine: non ad visum solum, sed ad alios interdum sensus, & praecipue in

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[16] *1558* naturaliter
[17] *1558 omits*
[18] *1558* res
[19] *1558 omits following sentence*
[20] *1558* dissentio

more wonderful things can be performed truly and naturally, without violence to faith in God or injury to the Christian religion, than any mortal might be able to believe.

### XI.

The entire universe is like a lyre tuned by some excellent artificer, whose strings are separate species of the universal whole. Anyone who knew how to touch these dextrously and make them vibrate would draw forth marvelous harmonies. In himself, man is wholly analogous to the universal lyre.

### XII.

Just as the lyre is an arrangement of harmonious and disharmonious tones, most apt for expressing a very sweet harmony which is wonderful in its infinite variety, so the universe includes within itself parts among which a most close sympathy can be observed, but also other parts among which there is harsh dissonance and a striking antipathy. The result is that the mutual concord of the former and the strife and dissension of the latter together produce a consent of the whole and a union eminently worthy of admiration.

### XIII.

Our senses are not the causes of sensible rays flowing from things, but are witnesses of them.

### XIIII.

Not merely spiritual species but also other natural ones, flow from things both through light and without light, not to sight only but sometimes to other senses; and they come

Spiritu nostro imaginali, tanquam Speculo quodam coalescunt, seseque nobis ostendunt, & in nobis[21] mirabilia agunt.

15.

NUllus Motus perfectior orbiculari, Nec ulla forma[22] humanis exposita sensibus, LUCE est vel prior vel praestantior. Corporum igitur praestantissimorum & perfectissimorum, haec duo maxime propria erunt.

16.

QUicquid in mundo est, continue movetur aliqua motus Specie.

17.

PRo ratione motuum primorum, qui sunt caelestium corporum maxime proprii, caeteri inferiorum motus omnes naturales & excitantur & ordinantur. Moventur autem ipsa Caelestia aliquando sursum, aliquando deorsum: in anteriorem aliquando partem, aliquando in posteriorem, aliquando versus unum Mundi, vel Eclipticae polum, aliquando versus alterum.

18.

IN singulis quatuor, Maioris Mundi magnis Matricibus, sunt tres diversae partes: simul tamen concretae, conformataeque, & iustis suis contemporatae ponderibus: quas iam Notariace Ȧ Ȯ Ṡ, sive Ȯ Ṡ Ȧ, sive Ṡ Ȯ Ȧ appellare libet (Sic me enim Pyrologi intelligunt) Harum Trium proprietates effectusque[23] naturales tum principales tum secundarios tum etiam tertios, quam potes exactissime discas: Modumque reducendi

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[21] *1558* nos

[22] *1558* qualitas

[23] *1558* IN quatuor huius inferioris mundi Elementis, sunt quatuor distinctae qualitates, quae ab omnibus philosophis, primae vocantur. Quarum effectus etc.

together especially in our imaginal spirit as if in a mirror, show themselves to us, and enact wonders in us.

XV.

No motion is more perfect than circular, nor is any form exposed to human senses either more important or more excellent than light. Accordingly, these two will be especially characteristic of the most excellent and perfect bodies.

Plato

XVI.

[illegible]

Whatever is in the universe is continuously moved by some species of motion.

physical light

the cause of things

XVII.

By means of the first motions, those which are most proper to the celestial bodies, all other natural motions of earthly things are both produced and ordered. Even heavenly bodies, however, are moved sometimes up, sometimes down; sometimes forward, sometimes backward; sometimes toward one pole of the universe or the ecliptic, sometimes toward the other.

XVIII.

In the four separate great wombs of the larger world are three distinct parts; these are, however, at the same time condensed, structured, and regulated by their own appropriate weights and may now be called, by notariacal designation, Ȧ Ȯ Ṡ, or Ȯ Ṡ Ȧ, or Ṡ Ȯ Ȧ (for pyrologians will understand me if I speak so). Learn as exactly as you can the natural properties and effects of these three—not only the primary ones but also the secondary and tertiary—and the way of reducing the tertiary to the secondary and the secondary to tertios ad secundos, & secundos ad primos: Itidem tibi est summopere examinandum, quibus casibus, eadem pars,[24] diversorum, immo contrariorum nonnunquam effectuum esse causa possit.

19.

SI duo, tria, vel quatuor Elementa,[25] & in quacunque quantitate commisceantur, ut de compositi illius vera natura, Complexione sive Temperamento[26] fias certior, per artem quandam, Graduationum dictam, tibi est elaborandum.

20.

EX qua elementorum proportione,[27] singulae humani Corporis partes, humores, & spiritus constent (quam prope fieri potest) Astrologo est pervidendum. In aliis etiam rebus naturalibus idem experiri, atque intelligere est summe necessarium, & valde iucundum.

21.

SEmen quodque in se[28] potentia habet generationis cuiusque integrum & constantem ordinem: eo quidem modo explicandum, quo & concipientis loci natura, & Circumfusi[29] caeli supervenientes vires, cooperando conspirant.

22.

SIcut primi motus privilegium est, ut sine eo torpeant omnes reliqui, sic primae & praecipuae Formae[30] sensibilis, (nimirum LUCIS) ea est facultas, ut sine ea caeterae formae omnes agere[31] nihil possint.

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[24] *1558* qualitas
[25] *1558* Si quarumcunque qualitatum res
[26] *1558 omits* Complexione sive Temperamento
[27] *1558* EX qua elementorum, & primarum qualitatum proportione
[28] *1558* SEmen in se
[29] *1558* Circumfusi nobis
[30] *1558* qualitatis
[31] *1558* caeterae qualitates agere

the primary. Similarly, you are especially to consider by what contingencies the same part may be the cause not merely of diverse, but even sometimes of contrary, effects.

XIX.

If two, three, or four elements are mixed in any quantity, you are to take pains to become informed of the true nature of the compound, complexion, or temperament by an art called graduation.

XX.

Plato 柏拉图

The astrologer is to discover, to the best of his ability, by what proportions of the elements the various parts, humors, and spirits of the human body are composed. To investigate the same thing in other natural objects, and to understand it, is both very necessary and extremely pleasant.

XXI. [illegible] Seed / Generation

Every seed has within itself, potentially, the entire and unchangeable order of every generation. The explanation is that both the nature of the place where conception occurs and the forces of the overarching sky that fall upon the place work together to this end.

XXII.

As it is the prerogative of the first motion that without it all other motions should become quiescent, so it is the faculty of the first and chief sensory form, namely, light, that without it all the other forms could do nothing. [illegible]

visable light ?

### XXIII.

*"Οτι αἱ διάνοιαι ἕπονται τοῖς σώμασι καὶ οὐκ εἰσίν αὗται μεθ' ἑαυτὰς ἀπαθεῖς οὖσαι τῶν τοῦ σώματος κινήσεων*, quis philosophorum non decantat? quis mortalium non in seipso id fere quotidie experitur? Ut etiam & *τοῖς τῆς ψυχῆς παθήμασι τὸ σῶμα σύμπασχον γίνεσθαι*. Unde Medicus per corpus sanat animam atque temperat. Musicus autem per animam, corpori medetur & imperat. Qui ergo quamplurimis modis tum medici tum musici poterit supplere munus, is hominum & corpora & animos pro sua fere gubernaret voluntate. Verum hoc est a modestius philosophantibus, mysterii cuiusdam instar tractandum.

### XXIIII.

ILla Deus in Magnete proposuit oculis mortalium spectanda, qualia aliis in rebus subtiliori mentis indagini, & sedulitati experiendi maiori, invenienda reliquit. Ego tibi vim eius attractivam primo, deinde expulsivam,[32] repulsivam, sive abactivam, tertio caelestis[33] certique cuiusdam situs appetitionem, Et quarto per solida corpora radios suos essentiales[34] traiiciendi potentiam, nunc solum in mentem redigo: alias alia eiusdem Philosophici[35] lapidis, quasi miracula (divino favente Numine) explicaturus.

### XXV.

DUplices sunt stellarum omnium radii: alii sensibiles sive luminosi, alii, Secretiores sunt[36] Influentiae. Hi omnia quae in hoc mundo continentur, puncto quasi temporis[37] penetrant: illi ne adeo penetrent, quodam modo impediri possunt.

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[32] *1558 omits*
[33] *1558 omits*
[34] *1558 omits*
[35] *1558 omits*
[36] *1558 omits*
[37] *1558 omits* puncto quasi temporis

Ficinian astral magic

### XXIII.

astral body

"That thoughts obey bodies and do not belong among insensible things, existing as they do through bodily perturbations"—what philosopher does not harp on this, and what mortal does not know it through almost daily experience? as also that "The body is sensitive to the soul's sufferings." Wherefore the physician heals and regulates the soul through the body; but the musician amends and controls the body through the soul. Accordingly, whoever was able to fulfill, in a variety of ways, the office of both physician and musician could govern the bodies and minds of men almost according to his wish. But this, surely, is to be treated as a secret by discreet philosophers.

### XXIIII.

In the magnet, God has offered to the eyes of mortals for observation qualities which in other objects he has left for discovery to the subtler research of the mind and a greater investigative industry. I remind you now, first, merely of its attractive virtue, then of its expulsive, repulsive, or counteractive virtue, thirdly of its desire for a particular orientation to the sky, and fourthly of its ability to penetrate solid bodies with its essential rays. God willing, I shall explain other prodigies of the same philosophical stone[4] at another time.

Bae
Pie

### XXV.

invisable & visable?

The rays of all stars are double, some sensible or luminous, others of more secret influence. The latter penetrate in an instant of time everything that is contained in the universe; the former can be prevented by some means from penetrating so far.

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[4] Not here, obviously, the "philosopher's stone" which was the end of the alchemist's experiments, but the magnet or lodestone itself.

## XXVI.

STellae & vires caelestes, sunt instar Sigillorum, quorum characteres pro varietate materiae elementaris, varie imprimuntur. Quemadmodum & nostrorum sigillorum insculptae formae, facilius in unam materiam quam in aliam imprimuntur: elegantius in una, quam in alia: & tenacius in una quam in alia haerent: & in quibusdam ad quandam quasi perpetuitatem.[38] Hinc Gamaaeas considerabis attentius, aliaque maiora.

## XXVII.

TAm solida quam diaphana cuncta, quae intra mundi ambitum existunt, penetrandi vis, caelestium radiorum maxime propria, magnam illis influendi, sive suas imprimendi vires facilitatem inesse demonstrat. Ut autem cum elegantia quadam, deinde cum tenacitate, vel ad infinitum fere[39] tempus retineatur immissa virtus, id ex materiae in quam influitur dispositione naturali[40] vel praeparatione artificiosa, tam in visibili forma quam in elementaribus qualitatibus & aliis, provenire debet.

## 28.

PRimum mobile est instar speculi sphaerici concavi, cuius qualemcunque soliditatem nullus stellarum radius sensibilis[41] penetrare potest: cum etiam[42] nullus esset talis penetrationis usus apud superos: sunt & aliae perplures demonstrationes.

## XXIX.

QUascunque vires per sensibles radios, stellae efficiendo exercent, non solum directis, sed etiam fractis & reflexis illis

[38] *1558 omits following sentence*

[39] *1558 omits*

[40] *1558 omits*

[41] *1558 omits*

[42] *1558 omits*

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## XXVI.

The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter. In the same way, the engraved forms of our seals are imprinted more easily upon one material than upon another, more elegantly in one than in another, and cling more tenaciously to one than to another, and to some almost permanently. You will therefore consider talismans[5] rather attentively, and other still greater things.

## XXVII.

The power of penetrating everything either solid or transparent that exists within the limits of the universe—a power in the highest degree characteristic of celestial rays—proves that they possess a great readiness to influence everything, or to imprint their energies upon it. That this may happen with a certain elegance, and that the imparted virtue may be retained with some tenacity, or perhaps almost permanently, should, however, be sought by a natural arrangement or an artful preparation of the matter upon which the influence is impressed, as much in visible form as in elemental qualities and other properties.

## XXVIII.

The primum mobile is like a concave spherical mirror whose solidity no sensible rays from the stars can penetrate because such a penetration would have no utility for heavenly beings. There are several other proofs of this.

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## XXIX.

Whatever powers the stars exercise by means of sensible rays to produce effects not only through direct rays but also radiis, tales suas vires ad effectus oportunos promovere possunt.

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[5] *Gamaaeas*: see the *OED*, art. "Gamahe, gamaieu." The Spanish form was *gamaeo*; the English is *cameo*.

### XXX.

MAgnitudines verae non solum terrestris globi, sed & planetarum fixarumque omnium stellarum, astrologo debent esse notae.

### XXXI.

DIstantiae verae tam fixarum, quam singulorum planetarum a centro terrae, quocunque proposito tempore, astrologo constare debent: sicut & nubium, sive crassioris aëris, variae a terra altitudines.

### XXXII.

QUibus terrae locis, quaecunque stella sive fixa sive erratica quocunque dato tempore perpendiculariter immineat: & quantum incidentiae directae angulum, cum omnibus aliis locis, supra quorum horizontes, eadem stella, eodem temporis momento elevatur, efficiat, cum primis est cognitu necessarium.

### XXXIII.

SEnsibilem omnem radium, a stellae alicuius corpore ad punctum aliud quodcunque externum emanentem, ac cum eiusdem stellae convexa superficie aequales undique efficientem angulos, circumstat conus rectus, radiosus, sensibilisque: cuius Axis, ipse dictus radius erit: Vertex vero, punctum illud externum: Basis denique, convexae superficiei ipsius stellae ea portio luminosa quae dicto vertici est proxima, terminaturque per circuli circumferentiam, ab illo termino lineae rectae (a dicto vertice ad stellam ductae) qui ipsam stellam contingit tantum, descriptam.

### XXXIIII.

RAdiorum a basi luminosa alicuius stellae, ad aliquod externum punctum effluentium, Axis est fortissimus: &

through refracted and reflected ones they can apply to suitable uses.

### XXX.

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The true sizes not only of the terrestrial globe but also of the planets and all the fixed stars ought to be known to the astrologer.

### XXXI.

The true distances of the fixed stars and of each of the planets from the center of the earth at any given time should be determined by the astrologer, as also the varying altitudes of clouds or the thicker air above the earth.

poet

### XXXII.

It is of the first importance to know what star, either fixed or wandering, hangs perpendicularly over what spots on the earth at a given time, and how great an angle of direct incidence it makes with all the other places over whose horizons the same star hovers at the same moment of time.

### XXXIII.

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A right cone, radiant and sensible, surrounds every sensible ray which emanates toward any external point from the body of any star and makes equal angles everywhere with the convex surface of the same star. The axis of the cone is the ray; the vertex is the external point. The base, finally, is that luminous portion of the convex surface of the same star which is nearest to the said vertex and is bounded by the circumference of a circle described by the end of a straight line drawn from the said vertex to the star and which barely touches the star.

### XXXIIII.

Of the rays flowing from the luminous base of any star toward any external point, the axis is strongest; and of the reliquorum, quo ipsi axi fuerint propinquiores, eo erunt remotioribus, fortiores, respectu dicti puncti. De radiis ex profunditate stellicorum corporum egredientibus, alius nobis erit dicendi locus.

## XXXV.

A Stellis terra minoribus, sensibiles cuncti qui exeunt radii directi ad terrenae convexitatis, quantam maximam possunt portionem, ab ipsarum convexarum superficierum (quae tales stellas ambiunt) portionibus veniunt, quae sunt dimidiis maiores. Et quo terrae propiores fuerint, eo a maioribus illis portionibus, radios suos directos terrae communicant: Nunquam tamen terrenae convexitatis dimidium suis illis sensibilibus radiis attingere queunt, sed portionem, eiusdem dimidio minorem.

## XXXVI.

OMnes stellae terra maiores, plus quam dimidium terrenae convexitatis, omni tempore suis sensibilibus & directis radiis illustrant: Semper etiam a suae convexae superficiei portione dimidio minore, illos terrae impertiunt radios. Et quo terrae propinquiores fuerint, eo a minore tali portione radios illos directos ad terram demittunt.

## XXXVII.

OMnes stellae terra minores, quanto terrae proprinquiores fuerint, tanto fortiores, eidem sui Luminis[43] radios infundunt: licet minorem eiusdem portionem sensibilibus illis[44] suis directisque radiis afficiant, quam quando sunt remotae magis.

## XXXVIII.

OMnes stellae terra maiores, quanto terrae viciniores fuerint, tanto fortiores illi suos[45] imprimunt radios: & terrae

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[43] *1558* eidem suos utriusque generis

[44] *1558 omits*

[45] *1558* suos quoscunque

rest, by as much as they are nearer to the axis, by so much they will be stronger than the more remote ones with respect to the said point. We shall speak in another place of rays coming from the depths of stellar bodies.

## XXXV.

From stars smaller than the earth all the sensible direct rays that fall upon as large an area as they can of the earth's convexity come from parts of the formers' convex surfaces (which encompass such stars); and these parts are greater than halves. In proportion as they are nearer to the earth they communicate their direct rays to the earth from larger areas; but they can never reach half of the earth's convexity with their sensible rays, but only a portion of the convexity which is less than half.

## XXXVI.

All stars larger than the earth shine upon more than half the earth's convexity at every time with their sensible and direct rays. Also, they always send those rays to the earth from a portion of their convex surface which is less than half; and in the proportion in which they are nearer to the earth they send direct rays to the earth from a smaller such portion.

## XXXVII.

All stars smaller than the earth are stronger in proportion as they are nearer to the earth and pour upon it the rays of their light, notwithstanding the fact that they affect a smaller portion of the earth with their sensible direct rays than when they are farther off.

## XXXVIII.

All stars larger than the earth imprint their rays upon it more strongly in the degree in which they are nearer to it;

etiam maiorem portionem sensibilibus istis[46] suis, directisque radiis illuminant, quam quando longiori sunt semotae intervallo.

## XXXIX.

PErpendendae tibi sunt cum summa diligentia Terrae & stellarum quarumcunque tum terra maiorum, tum terra minorum, portiones illae Superficiales, Sphaericae convexitatis, in stellis quidem luminosae, at in terra ab ipsis luminosis illuminatae, quae pro variis stellarum a terra intervallis, diversarum fiunt quantitatum. Et tam in terra quam in stellis terminantur per terminos superficiei conicae curtae, a linea recta, tum ipsam terram, tum ipsarum stellarum corpora contingente, descriptae. Atque de his portionibus egimus propositionibus. 35. 36. 37. & 38.

## XL.

AD quodcunque punctum totius mundi venit alicuius stellae conus rectus, radiosus, sensibilisque, eiusdem coni basis, minor quidem semper erit, quam dimidium convexae superficiei ipsius stellae, cuius ille fuerit conus. Videant ergo astronomi, qua ratione stellarum metiantur diametros.

## XLI.

QUanto eadem stella ab aliquo puncto totius mundi remotior fuerit, tanto sui radiosi coni recti sensibilisque basis, maior evadit, & quanto Propinquior, tanto minor.

## XLII.

EXaminanda tibi erit quantitas huius basis conicae, in omni positu cuiusque stellae, respectu unius alicuius puncti, ubicunque illud punctum statuatur.

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[46] *1558 omits*

and they also illuminate a larger portion of the earth by their sensible and direct rays than when they are separated from it by a greater interval.

## XXXIX.

You are to consider with the greatest diligence the surface portions, of spherical convexity, of the earth and of all the stars, whether greater or less than the earth: portions which in the stars are luminous, but in the earth illuminated by the stars, and which are made by the various distances of the stars from the earth to be of different sizes. These are bounded both on the earth and on the stars by the edges of a truncated conical surface described by a straight line tangent to the earth and the bodies of the stars. We have treated of these portions in propositions 35, 36, 37, and 38.

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## XL.

To whatever point of the entire universe the right, radiant, and sensible cone of any star comes, the base of the same cone will always be less than half of the convex surface of the star whose cone it is. Let the astronomers therefore consider by what computation they may measure the diameters of the stars.

## XLI.

By as much as the same star is further distant from any point of the entire universe, by so much the base of its right, sensible, and radiant cone is larger; and by so much as the star is nearer, by so much is the base smaller.

## XLII.

You are to investigate the size of this conical base in every position of whatever star with respect to any other single point, wherever the point may be located.

## XLIII.

EIusdem stellae Coni recti luminosi longiores, sunt ipsis brevioribus, quibusdam de causis fortiores: at alias ob causas, longe debiliores: fortiores quidem eo videri possunt, tum quod eorum bases luminosae, maiores sunt, tum quia anguli ad verticem, minores fiant. Ex his duabus causis simul iunctis, haec nascitur ratio: Quod in longioribus conis, copiosiores radii, non incidentes solum sed etiam reflexi, magis uniuntur: unde maior vis circa talem verticem exercetur. Sed naturaliter & simpliciter, propinquitas agentis ad id in quod agit, breviores conos, fortiores efficit.

## XLIIII.

QUantitatem illius convexae superficiei Lunaris, quae quocunque dato tempore, nobis illuminata convertitur, accurate elicias.

## XLV.

HOrizontem nostrum verum, illum appellamus circulum, qui circumductu eius lineae describitur, cuius quiescens terminus in Mundi[47] centro fuerit, alter vero in summo statuatur caelo: ita ut a nostro vertice in huius circuli centrum demissa recta linea, eidem circulo perpendicularis existat. At Sensibilem nostrum Horizontem, alibi demonstravimus esse illam terrestris sphaerae convexam portionem, quae (omnibus super terrae uniformem convexitatem, remotis impedimentis) nobis est conspicua tota: terminaturque per circuli circumferentiam, ab illo termino lineae rectae (ab oculo nostro ad terrae contactum ductae) qui ipsam terram contingit, descriptam. Hancque portionem aliquando maiorem, aliquando minorem a nobis posse conspici, pro varia nostrae altitudinis ratione supra uniformem terreni globi convexitatem, ibidem docuimus. Ex hac quidem consideratione plurima

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[47] *1558* terrae

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## XLIII.

The longer luminous right cones of a star are, for certain reasons, stronger than the shorter ones; but for other reasons they are far weaker. They can be recognized as stronger, indeed, from the fact that their luminous bases are greater and again from the fact that their angles with the vertical are less. From these two causes together, the following principle arises: that in longer cones more abundant rays, not only incident but also reflected, are more concentrated; hence a greater force is exerted about such a vertex. But naturally and simply, the nearness of the agent to that upon which it acts makes the shorter cones stronger.

## XLIIII.

You are to determine accurately the quantity of the convex lunar surface which, at any given time, is illuminated and turned toward us.

## XLV.

We call our true horizon that circle which is described by the rotation of a line whose fixed point is at the center of the universe and the other end situated in the highest heaven, in such a way that a straight line dropped from our zenith to the center of the circle will be perpendicular to the circle. But I have shown elsewhere that our sensible horizon is that convex portion of the terrestrial sphere which—all impediments above the uniform curvature of the earth having been removed—is wholly visible to us and is bounded by the circumference of a circle drawn by the end of a straight line which is led from our eye to contact with the earth and which touches the earth itself. In the same place I have explained that this portion can be seen by us as sometimes larger and sometimes smaller, depending on the variation of our height above the uniform curve of the earthly globe. Upon this consideration many things depend, and these skilled persons pendent, quae tum in Optica, tum in Astrologia, tum in Magia,[48] magni esse momenti, experientes percipient.[49])

### πόρισμα

Quaecunque igitur duo caeli puncta ex diametro sunt opposita, unoquoque temporis momento in infinitis extant veris Horizontibus: Sed quaecunque duo caeli puncta, minus Semicirculo distiterint, in unico tantum haberi possunt Horizonte vero, eodem temporis articulo.

### XLVI.

OMnes stellae maiores terra, ab aliqua sui portione radios sensibiles directos, ad nos mittere possunt, antequam earundem centra ad nostrum verum horizontem oriendo pervenerint: Atque ratione eadem, in occasu, sub ipso vero horizonte depressis earundem centris, nos tamen illuminare suis directis radiis possunt.

### XLVII.

OMnes stellae, cum in horizonte vero alicuius loci terrestris fuerint, plus in recta linea, ab illo loco distant, quam cum supra illius loci horizontem sunt elevatae: sive uno eodemque die, sive quibuscunque diversis: modo eiusdem stellae, in illis variis temporibus, aequalis fuerit distantia a centro terrae. Alioqui enim Sol in Capricorni[50] principio oriens, longe nobis propinquior est, quam quorum imminet capitibus, in Cancro versans: & hoc propter suae eccentricitatis magnitudinem: quae etiam mutabilis est.

### XLVIII.

SOlem infra nostrum verum horizontem existentem, accidentarii sui luminis radios ad nos ab aëre procurare, Crepusculinae eius Luces demonstrant: Tres igitur Superiores & fixarum plurimae, cum magis sub horizonte latent, quam

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[48] *1558 omits* tum in Magia
[49] *1558 omits the corollary*
[50] *1558 has the symbol* ♑.

Magic

perceive to be of great importance in optics, in astrology, and in magic.

### "*Corollary*"

Whatever two points of the sky, therefore, are diametrically opposed appear, at any moment of time, on an infinite number of true horizons; but any two points of the sky which are separated by less than a semicircle can be contained only in a single true horizon at the same point of time.

### XLVI.

All stars larger than the earth can send sensible direct rays to us from some portions of themselves before their centers come to our true horizon by rising. Also, for the same reason, when, in setting, their centers are depressed below the same true horizon, they can still illuminate us by their direct rays.

### XLVII.

All stars, when they are on the true horizon of some earthly place, are more distant from the place in a straight line than when they are elevated above the horizon of that place, either on the same day or on whatever different ones, though the distance of the star from the center of the earth will be the same at the differing times. Yet the sun, when it rises at the beginning of Capricorn, is far nearer to us than to those over whose heads it hangs when it is in Cancer. This is because of the greatness of its eccentricity, which is also changeable.

### XLVIII.

When the sun is below our true horizon, it furnishes rays of its accidental light to us through the air, as is shown by the brightness of twilight. Accordingly, the three superior planets and many of the fixed stars, when they lie further below the horizon than the sun does at the beginning of dawn or the end

ipse Sol, in Crepusculi matutini principio, vel vespertini fine, nobis, sui accidentarii Luminis virtutem, (licet per se non tam sensibilem quam Solis) communicabunt, instar quorundam suorum crepusculorum. Planetas etiam Sole inferiores hoc modo considerandos moneo. Fitque hoc (ut dixi) non per principalem aliquem radium, scilicet vel directum fractum vel reflexum) sed per Speciei Speciem, ut ὀπτικῆς & κατοπτρικῆς periti vulgariter loquuntur philosophi. Qua ratione Solaria Crepuscula inaequalia fiant, vide: & de aliorum planetarum Crepusculis (uti nos nunc illa appellamus) simili perquiras methodo.

### XLIX.

QUa ratione stellae fixae & singuli planetae, tam infra horizontem, quam alibi constituti, ad nos vel alia terrae loca, radios[51] sui luminis, non ab ipso caelo solum, sed aëre, nubibus, aqua, montibus, & similibus corporibus reflectant, perscrutare: radiorumque caelestium fractiones multiplices attende in aëre,[52] nubibus, & aquis: Et infinitam Dei bonitatem Sapientiamque admirari & laudare cogeris.

### L.

UT Stella quaelibet proprium habet nomen ex ipsius Dei impositione, Sic & naturam in se habet virtutemque[53] propriam, qualis in nulla alia, eadem omnino inveniri potest.

### LI.

AD quodlibet totius mundi punctum, & quolibet temporis momento, ab omnibus stellis fixis & planetis fit talis radiorum concursus, qualis, ex omni parte similis, ad nullum aliud punctum, nec ullo alio tempore, naturaliter constitui potest.

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[51] *1558 has* radios tum luminis, tum Secretioris virtutis ab ipso caelo, Luminis autem *for* radios sui luminis

[52] *1558 has* aëre & nubibus *for* aëre, nubibus, & aquis

[53] *1558 omits* virtutemque

of twilight, will communicate the virtue of their accidental light to us—though less sensible than the sun's light—as if they had their own twilights. I urge that the inferior planets should also be considered in this way. As I have said, this is done not through any principal ray—I mean direct, refracted, or reflected—but through the species of a species, as philosophers skilled in "optics and catoptrics" commonly say. Observe why the sun's dusks are unequal, and study in the same way the dusks, as I now call them, of the other planets.

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### XLIX. 49

Investigate why the fixed stars and the various planets, both those below the horizon and those situated elsewhere, may reflect to us, or to other places on earth, rays of their own light not merely from the heaven itself but also from the air, clouds, water, mountains, and similar bodies. Observe, too, the many fracturings of the heavenly rays in the air, the clouds, and the water, and you will be driven to wonder at and to praise the infinite goodness and wisdom of God.

### L. 50

As every star has its own name from the imposition of the name of its god, in the same way it has in itself a nature and a special virtue such as cannot wholly be found in any other.

### LI.

There is such a conjunction of rays from all the fixed stars and planets upon every point of the whole universe at any moment of time that another conjunction which is in every way like it can exist naturally at no other point and at no other time.

## LII.

*ΚΑτοπτρικῆς* si fueris peritus, cuiuscunque Stellae radios in quamcunque propositam materiam fortius tu multo per artem imprimere potes, quam ipsa per se Natura facit. Haec quidem Antiquorum Sapientum multo maxima naturalis Magiae pars erat: Et est Arcanum hoc, non minoris multo dignitatis, quam ipsa augustissima philosophorum ASTRONOMIA, INFERIOR nuncupata: cuius Insignia, in quadam inclusa MONADE, ac ex nostris Theoriis desumpta, tibi una cum isto libello mittimus.[54]

### *πόρισμα*

HInc obscurae, debiles, & quasi Latentes rerum Virtutes, arte Catoptrica multiplicatae, sensibus fient nostris manifestissimae. Unde non in stellarum solum, sed aliarum quoque rerum propriis examinandis viribus, quas per Sensibiles exercent radios, diligens Arcanorum Investigator, maximum sibi oblatum auxilium habet.

## LIII.

SI quid vel Solis lumen per Lunam efficiat, vel quid ipsa ex se sola, nullis imbuta SOLIS radiis sensibilibus[55] praestare possit, cognoscere quis cupiat: ex plenilunio, & Lunae eclipsi totali cum mora, artificio catoptrico, elicere potest. Ut ad alia autem, eundem traducat experiendi modum, non opus est ut moneam.

## LIIII.

QUo magis ad perpendicularitatem super aliquam elementarem superficiem accedit axis radiosus alicuius stellae, eo fortius circa talem suae incidentiae locum, suas[56] vires illa stella imprimet:[57] directo quidem modo, propter maiorem

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[54] *1558 omits the corollary*

[55] *1558 omits*

[56] *1558* suas quascunque

[57] *1558* influet

## LII.

米 提到 Mohad

If you were skilled in "catoptrics," you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does. This, indeed, was by far the largest part of the natural philosophy of the ancient wise men. And this secret is not of much less dignity than the very august astronomy of the philosophers, called inferior, whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise.

### "*Corollary*"

推论

By this means obscure, weak, and, as it were, hidden virtues of things, when strengthened by the catoptric art, may become quite manifest to our senses. The industrious investigator of secrets has great help offered to him from this source in testing the peculiar powers not merely of stars but also of other things which they work upon through their sensible rays.

反射

make
invisible
visible
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## LIII.

If anybody should wish to learn what the sun's light can accomplish through the moon, or what the moon can do by itself when not steeped in the sun's sensible rays, he can find out by catoptrical skill from the full moon and from the period of darkness during a total eclipse of the moon.[6] It is unnecessary to point out that he may adapt the same kind of experiment to other problems.

## LIIII.

The more nearly the radiant axis of any star approaches perpendicularity over any elemental surface, the more strongly the star will impress its forces upon the place exposed to it: directly, to be sure, because of the greater

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[6] Literally, "from a total eclipse of the moon, with a pause."

agentis vicinitatem: reflexo autem,[58] quia reflexi tales radii, ad incidentes, vicinius conduplicantur. Eccentricitatis ratio, in diversis zodiaci locis, planetas propiores nobis exhibere potest, cum acutissimus prorsus erit incidentiae angulus cum nostro vero horizonte, vel alia superficie. At nos, & supra de hac re diximus: & nunc significamus, in aequalibus a centro terrae distantiis, generalem hunc nos enuntiare aphorismum: esse tamen tum utilissimum, tum iucundissimum considerare exceptionis huius rationem, in variis eccentricorum circulorum locis.

### LV.

QUo stellae eiusdem Mora, supra horizontem maior fuerit, eo ad suae[59] virtutis fortiorem faciendam impressionem, per directos suos radios, est accommodatior.[60]

### LVI.

EX horum tantum trium diversa contemperatione, scilicet Vicinitatis, Anguli incidentiae, & Morae, ô quam multiplex consurgit ratio pro viribus eiusdem stellae exercendis, supra alicuius loci horizontem.

### LVII.

MOmentaneus quilibet caeli status, tum effectus suos metit[61] infinitos, tum in aliorum eventuum Semina (congruis maturanda constellationibus) vires intendit ac imprimit efficaces.

### LVIII.

OMnium caelestium motuum, ille velocissimus est, quem versus occasum, semper,[62] viginti quatuor aequalium horarum

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[58] *1558 followed by* per radios luminis fortius tunc operabitur, quia, *etc.*

[59] *1558* suae cuiuscunque

[60] *1558, 1568* accomodatior

[61] *1558* maetit

[62] *1558 omits*

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nearness of the agent, but also by reflection, because such reflected rays are joined more closely with the incident ones. A computation of the eccentricity in various parts of the zodiac can show us which planets are nearer to us, since the angle of incidence with our true horizon or some other surface will certainly then be very acute. But I have spoken also of these matters above. I mean now to state a general aphorism with respect to equal distances from the center of the earth: that it is both useful and very pleasant to consider the reason for this exception in various places within eccentric circles.

### LV.

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By so much as the passage of a star above the horizon takes longer, by so much it is better fitted to make a stronger impression of its virtue by means of its direct rays.

### LVI.

Because of the differing combinations merely of these three things—nearness, the angle of incidence, and pause above the horizon—O what a complex reckoning is generated of a single star's exercising of its powers above the horizon of any spot!

### LVII.

Any momentary state of the heavens now reaps its infinite effects, now bends and imprints its effective strength upon the seeds of other happenings: seeds to be ripened by suitable constellations.

### LVIII.

Of all heavenly motions, that is the swiftest which the periphery of the equator makes constantly toward the west spatio, aequatoris conficit peripheria: atque hunc, Diurnum Totius motum vulgariter vocant.

### LIX.

QUo aequatori sunt propiores paralleli circuli, eo citatiore motu versus occasum, illorum circumferentiae, aequatoris sequuntur motum.

### LX.

QUam inter se rationem habuerint, circulorum duorum quorumcunque aequatori parallelorum, circumferentiae, eandem rationem habebunt, & earundem velocitates, in diurno Totius motu: Hoc tu ad planetas & stellas fixas transfer, diurnorum arcuum respectu, &c.[63] Circumferentiae autem eam inter se habent rationem, quam ipsorum Diametri Circulorum.

### LXI.

PEriodos quascunque videmus NATURAE praepotentis inviolabili lege, a caelestibus ipsis absolvi corporibus, maxima cum diligentia, a nobis animadvertendas asserimus: PERIODUM hoc loco vocamus, planetae, stellae fixae, vel alicuius caelestis puncti, ad priorem locum vel priori valde similem, per circularem motum, completam restitutionem.[64] Tempusque quod interea fluit, huiuscemodi Conversionis, Periodum nominamus.

### LXII.

A Natura omnes hos illustriores[65] recipimus circulos: Horizontem, Meridianum, Aequatorem, & illi parallelos omnes: Eclipticam: Eccentricos planetarum:[66] Epicyclos, &

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[63] *1558 omits the following sentence*

[64] *1558 omits the following sentence*

[65] *1558 omits*

[66] *The period which replaces the colon in 1558 appears to be a broken type*

in the space of twenty-four equal hours; and the common name for this is the diurnal motion of the whole.

### LIX.

The closer the parallel circles are to the equator, the faster is the motion by which their circumferences follow the motion of the equator toward the west.

### LX.

The circumferences of any two circles parallel to the equator will have the same ratio to each other that their velocities will have within the diurnal motion of the whole. Apply this to the planets and the fixed stars with respect to their diurnal arcs, etc. The circumferences have, however, the same relationships among themselves as the diameters of their circles.

### LXI.

I affirm that we are to mark with the greatest diligence whatever periods we see to be completed by the celestial bodies in accordance with the inviolable law of most powerful nature. I call a period here the complete return of a planet, a fixed star, or any celestial point, by a circular motion, to its former place or a place very like it. The time that elapses in the interval we call the period of such a revolution.

### LXII.

We receive from nature these more noteworthy circles: the horizon, the meridian, the equator and all the circles parallel to it, the ecliptic, the eccentric circles of planets, the alios, quos ex Theoricis planetarum, Astronomicisque Canonibus,[67] accurate discendos, monemus.

LXIII.

CIrculi omnes, Positionum (vulgariter sic[68] dicti) sunt circuli naturaliter definiti: Cum omnes illi quorundam aliorum locorum sint horizontes veri: etiamsi infiniti tales, inter horizontem tuum & meridianum statuerentur. At quo propius versus mundi polos accedis, Naturam vides quasi pedetentim istos recusare: duasque tantum ex tribus illis generalissimis, Caelestia Themata describendi viis, sibi sub polis assumere: ut & sub aequatore duas praecipue admittit: in locis autem intermediis, tres: per meridianos scilicet: circulos, eclipticae longitudinem ad rectos secantes angulos: & per istos horizontales: licet infinitis aliis modis, Natura, suarum distinguat virium proprietates.

LXIIII.

PEriodus aequatoris, est alicuius in aequatore, vel alterius puncti caelestis, ad eundem meridianum, restitutio: viginti quatuor aequalium horarum spatio, per motum Totius diurnum, absoluta. Haec autem omnium caelestium periodorum, est simplicissima, sibique semper aequalis.

LXV.

DIes naturalis, sive periodus Solis diurna, est tempus quod fluit, dum per Totius motum diurnum, Solis centrum ad eundum reducitur meridianum: Ista quidem periodus, valde inaequalis existit longitudinis.

LXVI.

ANnus tropicus solaris, est tempus periodicum, quo Sol, per proprium suum motum, ad eundem eclipticae summae[69]

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[67] *1558 omits* Astronomicisque Canonibus

[68] *1558 omits*

[69] *1558 omits*

epicycles, and others which I urge are to be learned carefully from the theorems about the planets and from astronomical canons.

LXIII.

All circles commonly said to be of positions are circles naturally defined. Since all these are the true horizons of certain other places, they will be positioned, even though innumerable, between your horizon and the meridian. But in the degree that you approach nearer to the celestial poles you see nature reject them progressively and, under the poles themselves, admit only two of the three most general ways of drawing horoscopes, as she also—especially—allows only two on the equator. In intermediate positions, however, she permits three, namely, by meridians, by circles which cut the longitude of the ecliptic at right angles, and by horizontal circles. And yet nature divides the properties of her forces in an infinite number of other ways.

LXIIII.

An equatorial period is the return of some point of the equator, or of some other celestial point, to the same meridian, and is completed in the space of twenty-four equal hours through the diurnal motion of the whole. This is the simplest of all the celestial periods, however, and is always equal to itself.

LXV. 20

A natural day, or the diurnal period of the sun, is the time that passes while the center of the sun is brought back to the same meridian by the diurnal motion of the whole. That period, indeed, is of very unequal duration.

LXVI.

The sun's tropical year is the periodical time within which the sun, through its own motion, is restored to the same point locum restituitur. Huius magnitudo hac nostra aetate, observata est, dierum esse 365, horarum 5, & scrupulorum primorum 55, secundorum autem, fere 20. Mutabilem etiam huius esse longitudinem, observationes excellentium Mathematicorum exactissimae, demonstrant.

### LXVII.

ANnus Solaris siderius, est tempus periodicum quod labitur interea dum Sol per proprium motum suum, ad eandem stellam fixam redit: vel ad aequalem prorsus distantiam (secundum eclipticae longitudinem) ab eadem stella fixa. Cuius magnitudinem, Thebites, Chorae filius, invenit dierum naturalium[70] 365, horarum 6, scrupulorum primorum 9, secundorum autem 20. Copernicus autem aliquanto maiorem, hoc nostro seculo esse, demonstravit: per 20 circiter secunda, scilicet.

### LXVIII.

LUnares periodos veras, tum ad eandem eclipticae longitudinem, tum ad Solis coniunctionem, exacta ratione per numeros examinatas, pro quocunque dato tempore, habeas. Sunt enim inaequales valde.

### LXIX.

PEriodus Lunae diurna, sive dies Lunaris, est per motum Totius diurnum, lunaris centri ad eundem meridianum restitutio perfecta: singulis pene diebus, haec, suam mutat quantitatem. Similes etiam reliquorum planetarum restitutiones ad eundem meridianum, considerantes, easdem appellabimus eorundem Dies: videlicet vel Saturni, vel Iovis, vel Martis, vel Veneris, vel Mercurii. Fixarum stellarum tardissimus motus, diei unius spatio, parum exhibebit discriminis inter suam & Aequatoris diurnam periodum.

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[70] *1558* naturalum

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of the great ecliptic. The length of this has been observed to be, in our age, 365 days, 5 hours, 55 minutes, and approximately 20 seconds. That the length of this period, too, is variable the precise observations of excellent mathematicians show.

### LXVII.

The sun's sidereal year is the periodical time that elapses while the sun, through its own motion, returns to the same fixed star or to an exactly equal distance from the same fixed star along the longitude of the ecliptic. Thebites, the son of Chora, discovered the duration of this to be 365 natural days, 6 hours, 9 minutes, and 20 seconds; but Copernicus has shown that it is somewhat greater in our century, namely, by about 20 seconds.

### LXVIII.

You should know the true lunar periods both to the same longitude of the ecliptic and to conjunction with the sun, examined numerically by exact reckoning, for any given time. They are extremely unequal.

### LXIX.

The moon's diurnal period, or a lunar day, is the completed return of the moon's center to the same meridian by the diurnal motion of the whole. This changes its length almost day by day. When we consider also similar returns of the remaining planets to the same meridian, we shall call them the planets' days: that is to say, of Saturn, or Jupiter, or Mars, or Venus, or Mercury. The very slow motion of the fixed stars in the space of a single day will show little difference between their diurnal period and that of the equator.

## LXX.

UT Luminarium[71] secundum eclipticam, ita reliquorum quinque planetarum omnes, quas vere & naturaliter conficiunt periodos, tibi omni tempore perpendendas commendamus, tam in eccentricis, quam in epicyclis suis, per proprios suos motus. Simplices quidem per se (quantum potes) ut distinguas, compositas item seorsim, monentes.

## LXXI.

UT Lunae periodicas cum sole coitiones observamus, ita & cuiusque planetae reditum ad alium tardiori affectum motu (vero quidem & proprio) quam is est, cuius restitutionem periodicam consideramus, maxima diligentia notandum significamus.

## LXXII.

UT motus ille, qui est aequatoris proprius, omnium caelestium motuum est velocissimus, ita planetarum omnium periodi diurnae, sunt omnium quas vere conficiunt, brevissimo transactae tempore.

## LXXIII.

EX caelestium corporum Imitatione, quae in inferioribus regulari aliqua & ordinata fieri ratione cernitur, sincerae veritatis amantes, studioseque experientes, clarissime elicere possent, quae res, vel tota, vel in sui aliqua parte, cui planetae, fixae, vel plurium stellarum colligationi subiiciatur maxime: ita ut ille planeta, stella fixa vel plurium stellarum colligatio, huius rei vel effectus, praecipuus & quasi proprius Significator (astrologorum ut utamur phrasi) possit censeri. Istam autem Imitationem variis posse modis fieri, cuivis constare credo philosophanti. Non me ergo est vel in Motu solo, Forma[72] vel

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[71] *1558* Luminarum

[72] *1558 omits*

## LXX.

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As of luminaries relative to the ecliptic, I commend to you for consideration in this way all the periods of the remaining five planets which they truly and naturally make at every time, both in their eccentricities and in their epicycles, through their own motions. I urge you, however, to distinguish the simple periods, as well as you can, in themselves, and the compound movements separately.

## LXXI.

When we observe periodical conjunctions of the moon with the sun, in the same way as the return of any planet to another which is affected by a slower, though true and proper, motion than is that of the one whose periodical return we are considering, I warn that the observation is to be made with extreme care.

## LXXII.

As the motion that is proper to the equator is the swiftest of all the celestial motions, so the diurnal periods of all the planets are completed in the least time of all the movements which they truly make.

## LXXIII.

From the imitation of celestial bodies which is perceived in inferior things to be made in some regular and orderly way, those who love pure truth and experiment studiously can infer very clearly what thing, either as a whole or in some one of its parts, is most subjected to what planet, or fixed star, or collocation of many stars, so that the planet or fixed star or collocation of many stars can be judged to be the principal and, as it were, proper significator (to use the astrologers' term) of that thing or effect. That the imitation can be performed in various ways I believe is known to everyone who philosophizes. It is not to be supposed that I wish

Figura, sed in aliis etiam proprietatibus & qualitatibus, hanc observari velle putandum.[73]

### *Consectarium. 1.*

MAgus proinde industrius, Microcosmi Analogis stellaturis, ita Signata, applicando, Harmoniam experiretur maximam. Quae enim Uni Tertio conveniunt, & inter se convenientiam habere necesse est.

### *Consectarium. 2.*

HOrum ergo Trium, duobus quibuscunque notis, quale quaerendum est Tertium, constare potest. Horumque Trium Anatomiae, singulorum propriae, sunt in reliquis duobus: Sed modo quidem diverso, scilicet Caelesti, Terrestri, vel Microcosmico. Exempli gratia, Solem, Aurum, & Cor hominis, tibi proponimus ex Anatomiae Magicae consideranda Legibus.

### LXXIIII.

IN qua significatione aliquis planeta, stella fixa, plurium stellarum commixtio, vel caeli locus, praecipue excellit, ad illum Significatorem, omnes reliqui tum planetae tum fixae, in illa quidem significatione comparari debent: ut quid vel auxilii, vel impedimenti ab illis[74] recipiat in sui muneris administratione, artificiosa eliciatur indagine.

### LXXV.

QUod Fixarum mutua intervalla, ex omni temporis aeternitate nunquam sunt mutata, huius elementaris mundi illis rebus, quae & sui etiam status constantem valde retinent conditionem,[75] istas maxime praeesse demonstrat. Cum tamen, & istae, Moto quodam (scilicet tardissimo) secundum

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[73] *1558 omits the inferences*

[74] *1558 adds* aliis

[75] *For* condicionem

this to be observed either in movement alone, in form, or in shape, but also in other properties and qualities.

### *Inference 1.*

By associating things marked in this way with analogous stellar markings in the microcosm, the assiduous mage will discover a very great harmony. For things that are of the One conform also to a Third and must have some similarity between themselves.

### *Inference 2.*

When any two of these three have been noted, what kind of third is to be sought can, accordingly, be known. The anatomies of these three—peculiar to them separately—are in the other two, but in a different way, celestial, terrestrial, or microcosmic. For example, I suggest to you the sun, gold, and man's heart as objects to be considered by means of the laws of Anatomical Magic.

### LXXIIII.

In whatever signification any planet, fixed star, or group of many stars, or some place in the sky is especially eminent, all the other planets and fixed stars should be compared with that significator in that signification; so that by skillful investigation it can be inferred what help or hindrance it may receive from them in the performance of its office.

### LXXV.

That the mutual spaces among the fixed stars have never been altered in the whole eternity of time shows that the stars are very much superior even to those things in the elemental universe that strongly retain an unvarying condition in their situations. Since even these, however, are borne

Eclipticae longitudinem versus orientem, tam ferantur uniformiter, ac si omnes uno eodemque agerentur spiritu, hoc quidem & maximarum nostrarum rerum, seu illarum quas iam, e nostris, maxime constantes, suique similes maxime, iudicamus, mutationes, vicissitudinesque fieri significat. Istarum denique per Diurnum Totius motum, Circunductio: ad totam illam caelestem constantemque Harmoniam, ex omnibus stellis fixis resultantem, qua sibi mutuo sunt colligatae (quae etiam rerum omnium quasi Forma Prima existit) toti elementari regno, & totam cuilibet eiusdem particulae, per principales partim suos radios, partim per accidentarios, abundantissimo quidem modo impertiendam, (ita ordinante Totius beneficentissimo & Sapientissimo Opifice) est instituta. Et hoc ni esset, Nullum, ne uno quidem die (naturaliter) praeservaretur Individuum.

### LXXVI.

UT Motus Fixarum proprius,[76] generaliter nobis demonstrat, easdem talium effectuum esse causas, qui longo temporis cursu incrementa atque alterationes suscipiant suas: Sic pro naturae proprietate,[77] quae duabus quibuscunque vel pluribus fixis (tam ex sensibili earum radio, quam ex virtute specifica) inest, ipsius naturam eventus, qui a duabus, vel pluribus stellis fixis efficitur, significaturve proprie,[78] diversam esse, est necesse.

### 77.

AGens debile, ut actionis fortioris specimen edat, quam Agens simpliciter aestimatum[79] fortius, saepe usuvenit: & hoc, aliquando propter diversitatem Subiectorum, (in quae agunt) in dispositione sua nativa, sive artificiosa: aliquando

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[76] *1558* Ut fixarum motus proprius

[77] *1558* varietate

[78] *1558 omits*

[79] *1558 omits*

so uniformly along the longitude of the ecliptic toward the east by a certain motion—to be sure, a very slow one—as if all were driven by the same spirit, this signifies that changes and vicissitudes occur even in our most important affairs, or in those of them which we now judge the most stable and most self-consistent. The revolution of the stars, finally, by means of the diurnal motion of the whole, has been established for the sake of that total and unceasing celestial harmony which reverberates from all the fixed stars: a harmony—which is a kind of first form of everything—by which they are bound mutually to each other and to the entire elemental kingdom and which shares the whole, in the fullest possible way, with each of its particles, partly through their principal rays and partly through their accidental ones, the most beneficent and wise Maker of the whole having ordained things in this way. If this were not so, no particle would be preserved naturally even for a single day.

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### LXXVI.

As the proper motion of the fixed stars shows us generally, the same stars are the causes of such effects as, by a long passage of time, may undergo growth and change. Thus by reason of the natural peculiarity that exists within any two fixed stars, or among many—as much because of their sensible ray as because of a specific power—it is necessary that the nature of the event which is performed or specifically signified by two fixed stars, or by many, should be diverse.

### LXXVII.

It often happens that a feeble agent gives indication of stronger action than an agent which is judged to be naturally stronger, sometimes because of a difference of the subjects upon which it acts either in their native disposition or in an artfully produced one, but sometimes for other reasons. This

autem, propter alias causas.[80] Hoc maxime norunt, qui Artis Sanctae Limina Salutarunt. Quod rite enim Septies est Separatum, Praeparatum est, ut Septies quoque Coniungatur: ad celeberrimam illam philosophorum Gameaeam conficiendam. Hoc (Dei Nutu) שִׁבְעָתָיִם Davidicum, esse, asserere audeo: quod ita nobis Dualiter expressum est. יב·

## LXXVIII.

NOn est ergo mirum, fixarum Stellarum,[81] quasdam, quae inter illas minimae iudicantur, annis singulis certos[82] atque sensibiles in aëre & aliis rebus, effectus producere: Tum quod illae (licet a nobis maxime distent) terra plus octodecim vicibus maiores existant: tum etiam, vel quod materiae, in quam agunt, aptissimam inveniunt dispositionem: vel quod ab aliquo planeta, earundem corroborati radii, vivaciores quasi, firmioresque in terram torquentur: vel ab accommodatissimo aliquo *τοῦ περιέχοντος* ad stellarum exprimendas vires loco, adiutae, tam exiguo temporis intervallo, suarum repetant virium effectiones. Quid de illis ergo fixis cogitare debemus, quarum aliae totum terrestrem globum sua mole trigesies, aliae quinquagesies quater, aliae septuagesies, aliae octuagesies excedunt? Sed illarum (te quaeso) quae terrae soliditatem, centies septiesque sua complectuntur magnitudine, quantam credere debemus esse efficientiam? Ab omnibus ergo omnium ordinum fixis, divinissima per caelum distributis harmonia, quantam quasi divinitatem simul in terras derivari censendum?

## LXXIX.

SI ex Diei naturalis tempore, deducatur una aequatoris periodus, residuumque tempus in aequatoris partes resolvatur, clarissime apparebit quanta aequatoris portio, versus

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80. *1558 omits remainder of paragraph*
81. *1558 omits*
82. *1568* certas

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is best known by those who have paid their respects to the threshold of the Holy Art. What is seven times properly separated is prepared also to be seven times joined for the making of that most famous philosopher's stone.[7] I dare affirm—God willing—that this is David's Seven Times,[8] which has thus been expressed for us in the dual number. 12

## LXXVIII.

It is therefore not surprising that certain of the fixed stars which are judged to be least among them produce, in particular years, definite and sensible effects in the air and other things, now because they are more than eighteen times greater than the earth even though situated at an enormous distance from us, now either because they find an especially suitable arrangement in the matter upon which they act, or because their rays are strengthened by another planet and turned more vigorously and steadily toward the earth, or because, helped by some place in their surroundings very well fitted to force out stars' energies, they repeat the action of their forces at such small intervals of time. What, then, should we think of those fixed stars of which some surpass the whole terrestrial globe in their vastness by thirty, or fifty-four, or seventy, or eighty times? And what, I ask, ought we to believe the effectiveness is of those which contain in their hugeness one hundred and seven times the earth's solidity? How much divinity, as it were, are we to think is derived by the earth at one time from all the fixed stars of all the orders distributed through the sky in their most divine harmony?

## LXXIX.

If from the time of a natural day one equatorial period is subtracted and the remaining time is resolved into portions of the equator, it will appear most clearly how great a portion

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[7] Properly, "cameo" or "talisman," but also a stone that bore peculiar markings of apparent import.

[8] "Seven Times" is in Hebrew.

occasum, vere naturaliterque, (praeter suam integram periodum) intra unius diei naturalis spatium,[83] per ascensiones (Rectas, nominatas) promoveatur. Atque haec est vera & propria demonstratio, illius utilissimae ac admirabilis Astrologicae Praxeos, quae communiter DIRECTIO appellatur DIURNA.

### LXXX.

QUando illum Aequatoris progressum Directorium, quolibet die naturali, secundum ascensiones Solaris loci rectas, examinaveris, tunc una etiam totius caelestis Machinae, alium quemcunque libet, contuere locum: cuius quanta sit facta promotio Directoria, super vel meridianum circulum, vel horizontalem, tali loco accommodatum, interea temporis, dum illam principalem, in Solis loco metimur, diligenter annotabis. Directorii autem motus quantitatem, nunc per ascensiones vel rectas vel obliquas, definimus.

### LXXXI.

EX Die Lunari, subtrahas Aequatoris periodum, & quantum, illo modo, in die una Lunari, cuncta caelestia loca, pro ratione suarum vel rectarum vel obliquarum ascensionum, Directorie (ut ita dicam) protrudantur, clarum evadet.

### LXXXII.

PEriodus Horizontalis Diurna, planetae, stellaeve fixae, est tempus quod fluit, dum illorum centra per motum Totius Diurnum, ad eundem restituuntur horizontalem circulum.

### LXXXIII.

EX Horizontali Solis vel Lunae periodo, unam aequatoris periodum subtrahe: residuum,[84] illam aequatoris portionem monstrabit, quae (praeter unam sui integram revolutionem) versus occasum, talis periodi spatio, Directorie promovetur.

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[83] *1558, 1568* spacium

[84] *1558* & residuum

of the equator, toward the west, is truly and naturally moved forward beyond its entire period by what are called Right Ascensions, within the space of a single natural day. And this is a true and specific demonstration of that most useful and admirable astrological happening which is commonly called diurnal direction.

### LXXX. 80

When you examine the directional progress of the equator in any chosen natural day according to the right ascensions of the sun's position, then observe also, along with it, any other desired place of the entire celestial machine/You will mark carefully how great a directional advance is made by this above either the meridian circle or a horizontal one suited to that place in the interval of time while we measure the basic forward movement of the sun's position. We now establish the quantity of the directional motion by either right or oblique ascensions.

### LXXXI.

From a lunar day subtract the equatorial period, and it will become clear how much all the celestial positions are pushed forward directionally—as I may say—in that way in a single lunar day with respect to their right or oblique ascensions.

### LXXXII.

The diurnal horizontal period of a planet or fixed star is the time that passes while their centers are restored to the same horizontal circle by the diurnal motion of the whole.

### LXXXIII.

From the horizontal period of the sun or moon subtract one period of the equator. The remainder will show that portion of the equator which, beyond one full revolution of itself, is advanced directionally toward the west during the space of such a period.

## LXXXIIII.

LIcet Solis & Lunae, generalissimae fuerint & clarissimae[85] vires, in hoc Directionum artificio, Reliquorum tamen quinque planetarum (maxime in eorum propriis significationibus) & Fixarum,[86] multiplices efficientiae, simili debent observari disciplina: tam in eorum diurnis ad meridianos reversionibus, quam ad horizontales quoscunque circulos. Nullis[87] autem nos, aliis quam veris, nunc[88] uti stellarum motibus memineris. Caveant[89] ergo qui vel singulis diurnis planetarum Directionibus vel annuis (de quibus alibi agemus) certam, eandemque praescribunt vel graduum vel minutorum quantitatem.

## LXXXV.

PEriodi diurnae quinque planetarum, quando retrogrado feruntur motu, aequatoris periodo sunt minores. Unde per istos, tum aequatorem, tum alia singula mobilia caeli loca, versus orientem postponi est necesse. Hancque aequatoris periodi anticipationem, Veteres, Directionem conversam appellabant. Hanc autem tam ad Meridianos quam etiam Horizontes referri, non est necesse pluribus docere:[90] aut ex aequatoris periodo, retropedantium periodos diurnas quascunque, auferri debere, cum satis per se sint clara.

## LXXXVI.

EX IOVIS periodis diurnis, ad aequatoris periodos comparatis, vera patet & physica demonstratio Directionis cuiusdam, ab Antiquis, PROFECTIONIS ANNUAE, nuncupatae:

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[85] *1558* clarissime

[86] *1558 omits* & Fixarum

[87] *1558* Nullibi

[88] *1558 omits*

[89] *1558* Valeant

[90] *Followed in 1558 by* aut aequatoris periodum ex retropedantium periodis diurnis quibuscunque, auferri debere, *etc.*

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## LXXXIIII.

Although the powers of the sun and moon are quite general and very clear in this system of directions, the manifold workings of the remaining five planets, especially in their proper significations, and of the fixed stars, ought nevertheless to be observed by a similar method in their daily returns both to the meridians and to the horizontal circles. Bear in mind, however, that I am now speaking of no other movements of the stars than true ones. ? Let those beware, then, who assign a certain quantity of degrees or minutes either to the separate diurnal directions of the planets or to their annual ones, which I shall treat elsewhere.

## LXXXV.

The diurnal periods of the five planets, when their motions are retrograde, are less than an equatorial period. Hence it is necessary that both the equator and the other separate movable places of the heavens be pushed back by those periods toward the east. The ancients called this anticipation of the equatorial period reversed direction. I need not explain in detail that the anticipation is to be referred as much to the meridians as to the horizons, or that from the equatorial period ought to be subtracted any diurnal periods [of planets] moving backwards, since these matters are adequately clear in themselves.

## LXXXVI.

From the diurnal periods of Jupiter, when these are compared to the equatorial periods, a true and physical demonstration appears of a certain direction called by the ancients the annual progression, by which, they report, some

In qua, caelestia nonnulla[91] loca,[92] per unum circiter Dodecatemorium, versus occasum promoveri tradunt. Verum, si vel Profectionis istius partes, ad Iovis verum diurnum motum: vel ipsam annuam Profectionem integram, ad Iovis verum motum in uno anno Solari, referre velis (ut Natura te facere urgebit) clarissime tunc cernes, nec directo semper modo ista dirigi: nec eandem esse (singulis annis) graduum multitudinem, quae vel super meridianos, vel horizontes varios, pro ratione Iovialis motus veri, integrae Profectioni annuae respondet: Denique non solum quinque vel quindecim[93] loca ita considerari posse aut debere, sed infinita fere, tam planetarum scilicet, quam fixarum, &c.

## LXXXVII.

QUomodo DIRECTUS Planetae motus, non solum ad eiusdem maiorem supra nostrum Horizontem exhibendam Moram, confert, esse perpendendum: sed qua etiam ratione, intra suam Diurnam periodum, Harmonicam illam aequatoris periodum complecti, eundem facit: & ad praecipuum suum denique munus conficiendum (secundum Eclipticae scilicet Longitudinem) multo reddit habiliorem, significamus. PLANETAS ergo, cursu DIRECTO[94] progredientes, generaliter iudicare fortiores, fortunioque quodam affectos, non est a ratione alienum. Unde motu Latos VELOCI, certissimum est, plus tum habere fortitudinis, suasque tum felicius[95] peragere significationes. Quando cum planetarum veloci cursu, etiam concurrit eorundem ad terram propinquitas maior, ex Theoricis constare tibi potest.

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[91] *1558 omits*
[92] *1558 adds* solum quinque
[93] *1558 omits* vel quindecim
[94] *1558* DIRICTO (*or a broken* E?)
[95] *1558, 1568* foelicius

celestial places are moved by about a dodecatemorion (twelfth part) toward the west. Actually, if you wish to refer either the divisions of that progression to the true diurnal movement of Jupiter or the entire annual progression to the true movement of Jupiter in one solar year, as nature will press you to do, you will then perceive quite clearly that neither are these always made in a straight line nor is the number of degrees that corresponds to the whole annual progression the same in different years, by reason of Jupiter's true annual movement, above either the meridians or the various horizons. Finally, not merely five or fifteen places can or ought to be considered in this way, but an almost infinite number of places of both planets and fixed stars.

## LXXXVII.

It should be considered not only how the direct motion of a planet contributes to its making of a longer stay above our horizon, but also in what proportion[9] it makes the movement to include the harmonic period of the equator within its own diurnal period. Finally, I note that this makes [the planet] much more apt to produce its peculiar effect along the longitude of the ecliptic. Accordingly, it is not opposed to reason that planets moving in a direct course should be judged stronger and endowed with a certain benevolence.[10] Thus it is most certain that when they are borne by a rapid motion they both have greater strength and act out their significations more happily. At what time greater nearness to the earth coincides with a faster movement of the planets can be manifest to you from my theorems.

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[9] *Or*, for what reason
[10] The form of *fortunioque* is puzzling.

## LXXXVIII.

PLaneta RETROGRADUS, Naturae constans decretum quodam modo perfringere videtur: periodum suam diurnam breviori absolvendo tempore, quam ipse Aequator: cuius motus, eo quod citatissimus est, sibique semper aequalis, Temporis fit nobis norma. Secundo, cum ex generali Naturae instituto, Caelestia cuncta, in motus diurni ratione, primum sequi Mobile deberent, Retrogradus autem iste planeta, (quasi sibi commissis habenis) suo nisu, primo Mobili aliquam huius sui muneris particulam praeripere videtur. Tertio, ex Diurna sua quaque periodo, aliquam illius universalis Harmoniae particulam excludit: & post aliquot elapsos dies, notabilem Totius portionem, versus ortum repulisse videbitur: quandamque magnam aequatori Iniuriam intulisse: cum ille, versus occasum,[96] perpetuo rotari debeat. Quinto, pertinax iste planeta, munus suum proprium, praecipuumque deserere videtur. Propria enim cuiusque planetae periodus, versus ortum absolvi debet. Sexto, opportunitatem illam qua ad suas fortius exercendas vires, uti poterat, (ob moram supra nostrum horizontem maiorem) recusare iudicabitur. Nec Solem igitur, neque Lunam (omnium corporearum creaturarum praestantissimas, mundoque elementari beneficentissimas, immo[97] rerum hic omnium quasi Parentes) istis implicari retropedationibus, voluit Deus. Neque reliquos quidem: nisi ad breve quoddam tempus (si ad integras eorum periodos, illud conferas) tali uti tergiversatione, patitur. Verum nullo cum NATURAE UNIVERSALIS incommodo, hoc ab istis patratur. Non magis quam acerrimae illae infinitarum pene rerum Antipathiae, NATURAE UNIVERSALIS statum ullo modo labefactant: quin ad gratissimum potius ornatum egregie faciunt: & ad NATURAE perpetuandam incolumitatem, conducunt vel maxime. EX RETROGRADATIONE tamen, particularis aliquis effectus (quem scilicet talis

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[96] *1558* cum occasum ille versus

[97] *1558* imo

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## LXXXVIII.

A retrograde planet seems somehow to violate a constant rule of nature by completing its diurnal period in a briefer time than the equator itself, whose motion, in that it is the swiftest of all, and always the same, stands as a temporal norm for us. Secondly, since all the celestial bodies, by a general ordinance of nature, ought to follow the primum mobile in their manner of daily motion, a retrograde planet, as if taking the bit in its teeth, seems by its own effort to snatch away some part of its office from the primum mobile. Thirdly, it removes a small part of that universal harmony from each of its diurnal periods; and after the passage of some days it will seem to have pushed back an appreciable portion of the whole toward the east and to have done the equator a serious injury, since it ought to be swung about perpetually toward the west. Fifthly, that stubborn planet appears to abandon its proper and principal office; for the proper period of every planet ought to be completed toward the east. Sixthly, it will be judged to refuse an opportunity which it could have used to exert its powers more strongly (on account of its longer stay above our horizon). Therefore God did not wish that either the sun or the moon—the most excellent of all corporeal creatures, and the most beneficent to the elemental world, being parents, as it were, of everything which is there—should be implicated in those backward movements. Or, indeed, the other planets, unless He suffers them to make such a reversal for a time that is brief if you compare it to their entire periods. Yet in truth this is performed by them with no inconvenience to universal nature. No more than those extremely sharp antipathies of a virtually infinite number of things do these [irregularities] shake in any way the status of universal nature except by making it much more pleasingly ornamented; and they contribute greatly to the preservation of nature's safety. By retrograde movement, however, a particular effect (which such a planet had evidently taken upon itself to perform) is not, for the

planeta in se receperat perficiendum) interim non promovetur, sed quasi retroagitur: Factaque Infecta fieri videntur. At quis est, qui haec, tum[98] in Politicis, tum oeconomicis negotiis esse necessaria, summeque interdum utilia, non cernat? Satiusque esse recurrere (ut dicitur) quam male currere? Iuvat ergo interdum planeta retrogradus, licet non directo ordine, sed quasi fortuito, & ex abrupto: & in contraria fere significatione.

## 89.

PLanetae in maximis suis a Terra distantiis (circa sua scilicet Apogaea versantes) in rebus quarum tunc fuerint proprii Significatores, fortius magnificentiusque[99] suas exercent vires, quam in eisdem faciunt, quando Terrae, circa sua nimirum Perigaea, proximi feruntur. Contra autem, in aliis sibi subiectis rebus, vivacius efficaciusque operantur, in sua maxima ad Terram propinquitate, quam in eisdem operari possunt, quando a Terra, quam queant longissime distant. Huius Aphorismi demonstratio ex 41, 43, 73, 77,[100] & aliis prius explicatis aphorismis, maximum suum & lumen & robur habet. Ut ergo in eadem, rerum per eundem planetam significatarum, specie, distincte exacteque iudicium proferas, loca maximarum & minimarum a Terra distantiarum, pro unoquoque planeta, sint tibi prius nota.[101] Per artificium autem Catoptricum, quinque planetarum Aliquem, (idque paucorum dierum Spatio[102]) longissime a TERRA distare facies: Et denuo (ictu fere oculi) ad Perigaeum, quasi Novum, deducere possis. Quosdam me olim legisse memini, in Sole Lunaque idem fuisse expertos opus. Sed videntes, ἐφρύαξαν ἔθνη. &c.

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[98] *1558 has* non esse tum, *then omits* esse *after* oeconimicis (*sic*) *and* non *before* cernat

[99] *1558 omits*

[100] *1558 has* 45.73.77.

[101] *In 1558 aphorism ends here*

[102] *1568* Spacio

time being, assisted but is rather reversed: actions appear to have been made inactions. But who does not perceive that such things are sometimes necessary, and occasionally extremely useful, both in political and domestic business? Is it not more satisfactory, according to the saying, to run back than to advance badly? Accordingly a retrograde planet sometimes is helpful—not directly, perhaps, but as if accidentally and disconnectedly, its signification being almost contrary.

## LXXXIX.

Planets situated at their greatest distances from the earth, near their apogees, exercise their powers more strongly and splendidly in matters of which they would then be proper significators than they do in the same matters when they are borne close to the earth, near their perigees. In contrast, they act more vigorously and effectively in other matters subjected to them at their greatest nearness to the earth than they can when they are as distant as possible from the earth. The proof of this aphorism is both clearest and strongest in Aphorisms 41, 43, 73, 77, and others, which have already been explained. In order to judge sharply and exactly about each kind of thing signified by the same planet, let the positions of greatest and least distance from the earth first be known to you for each planet individually. By skill in catoptrics, however, you will cause any one of the five planets to stand off very far from the earth; and that within[11] the space of a few days. And finally, in the winking of an eye, you may be able to draw it, as it were, to a new perigee. I remember reading once that certain men had tried the same work on the sun and moon; but seeing that "The heathen raged," etc. . . .

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[11] Less probably, "for."

## 90.

QUoniam Solis non est semper aequalis potentia, nec eadem significandi ratio: singulorumque etiam planetarum sint distinctae significationes, ac aliae aliaeque eorundem fiant vires, non debet idem de uniuscuiusque planetae COMBUSTIONE, pronuntiari Iudicium. Licet autem Solis excellentissima fuerit & potentissima virtus, non tamen semper laedet, dum alium planetam COMBURERE Astrologi dicunt. Fieri quidem potest, ut ille, Combusti planetae naturam ad amplitudinem quandam & magnificentiam evehat: eiusdem omne ius, in suas vires transferens. Sed dum laedit, varia est ratio. Ex Graduationum regulis, de quibus supra, aphorismo 19, egimus, quid sit omni tempore de tali Combustione statuendum (quantum ad sensibilium radiorum operationem) simplicibus semel definitis planetarum naturis, clarissime depromi potest.

## XCI.

NUllus est terrestris globi locus, quem Sol, Saturnus, Iupiter, Mars, aut stella fixa quaecunque, non illustrat suo directo sensibilique radio, spatio unius suarum diurnarum periodorum, dum sub Aequatore, secundum sua vera ferantur loca. Maximum igitur est[103] huius loci privilegium: ex quo, tantillo tempore, totus terrae orbis sensibilibus directisque horum radiis illuminari, foverique possit.

## 92.

DUae quaecunque stellae, in locis ANTISCIIS secundum aequales, & in eandem mundi partem declinationes positae, aequales supra eundem horizontem verum, acquirunt moras. Et in aequalibus ab eodem Meridiano distantiis, omnes suae radiosae incidentiae angulos, aequales facient. Unde per motum Totius diurnum, suis radiis, istae stellae, Terrestre

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[103] *1558 omits*

## XC.

90

Since the sun's power is not always the same, or the interpretation of its signification the same, and since the significations of individual planets differ and their forces vary, the same judgment should not be made of the combustion of every planet. Granted that the sun's virtue is most eminent and powerful, nevertheless it does not always injure when astrologers say that it burns another planet. Indeed, it can happen that the sun raises the nature of the combust planet to a certain fullness and magnificence by turning all the planet's juice[12] into its own energies. But when it injures, the degree is variable. From the rules of graduation which I have treated above in Aphorism 19, what is to be decided at any time about such a combustion (how much it affects the operation of sensible rays) can be derived very clearly from the simple natures of the planets once these have been defined.

## XCI.

There is no spot on the terrestrial globe upon which the sun, Saturn, Jupiter, Mars, or any fixed star does not shine with its direct and sensible ray in the space of one of its own diurnal periods until they are borne beneath the equator according to their true positions. Very great, therefore, is the privilege of [the earth's] position, in that the whole orb of the earth, in so brief a time, can be illumined and warmed by their sensible and direct rays.

physico

## XCII.

Any two stars, when positioned on opposite sides of the earth in equal declinations over the same part of the earth, stay equal times over the same true horizon. When they are at equal distances from the same meridian, all the impingements of their rays will make equal angles. Accordingly, through the diurnal motion of the whole, those stars, by their

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[12] Or "power."

quodcunque corpus, per mutuas vices ita involvunt, implicantque, ac si, eiusdem, illis esset similis commissa cura. Ex natura ergo ita cooperantium stellarum, & intervalli earundem schematici, sive aschematici ratione, qualis ab eisdem, in (notae constitutionis) proposito corpore, sit generaliter expectandus effectus, inveniri potest.

### XCIII.

LIcet caelestis cuiusque Circuli, aequatori paralleli, pars illa, quae sub Meridiano alicuius loci extiterit, (ex omnibus illius paralleli partibus) cum eius loci horizonte vero, incidentiae angulum faciat maximum: Tamen Eclipticae illa pars solum quae ab horizonte Nonagesima fuerit, altissime semper supra horizontem elevabitur. Hanc autem nonagesimam partem rarissime in Sphaera obliqua, at in Sphaera recta semper sub Meridiano inveniri, cuivis, vel mediocriter in Astronomicis versato, notissimum esse scio. Hinc in locis, quorum Vertices inter aequatorem & Mundi polos fuerint, illa Eclipticae pars, quae sub Meridiano, quocunque proposito tempore reperitur,[104] Cor caeli, appellari coepta[105] est: Nonagesima autem pars ab ascendente loco, Domus decima.

### XCIIII.

STellae omnes, ut sunt Luminis participes, ita (praeter suorum insensibilium radiorum & specificas suas vires) caloris cuiusdam sunt efficientes causae.

### 95.

UT SOL singula caelestia corpora, sua superat magnitudine, Sic caelestis Luminis quasi fons perennis ac immensus est: calorisque nobis sensibilis, ac vitalis, praecipuus effector.

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[104] *1558* reperiatur

[105] *1558*, *1568* caepta

rays enwrap and embrace any terrestrial body by turns, as if a similar care of the same had been committed to them. Therefore from the nature of the stars working together in this way, and from the relationship of their schematic or aschematic intervals, such an effect can be found in a body of a known constitution which is exposed to them as is generally to be expected from them.

### XCIII.

Notwithstanding that the part of any celestial circle parallel to the equator which stands beneath the meridian of some place (of all the parts of that parallel) makes the greatest angle of incidence with the true horizon of that place, yet only that part of the ecliptic which is in the ninetieth degree from the horizon will always be elevated in the highest degree above the horizon. I recognize it to be well known to anybody who is even indifferently versed in astronomy that this ninetieth part can very seldom be discovered under the meridian in an oblique sphere, but always in a right sphere. Hence, in places whose vertices are between the equator and the celestial poles, that part of the ecliptic which is found beneath the meridian at any given moment has begun to be called the Heart of the Sky; but the ninetieth part from the ascendant place is called the tenth house.

### XCIIII.

As all the stars are sharers of light, so, apart from the specific powers of their insensible rays, they are efficient causes of some heat.

### XCV.

As the sun surpasses other celestial bodies in size, so it is—one might say—a perpetual and immense source of heavenly light and the chief producer of sensible and vital heat for us.

heat

### XCVI.

ILlum Calorem, quem Solis radiosi Coni tota Basis (ipso tunc Sole, in sui circuli Perigaeo, & in minima Eccentricitate versante) in illud terrenae Superficiei naturale punctum, quod tum sui radiosi coni vertex fuerit, tum etiam cui Sol perpendiculariter imminet, efficiendo exercet, (Doctrinae huius nostrae illustrandae gratia) esse potentiae cuiusdam, instar Sexaginta, sive Centum graduum, ponere solemus.

### XCVII.

NOn potest ergo nobis ignotum esse, quanto calore suo proprio, aliud quodcunque terreni globi punctum, cui SOL in quovis alio sui Circuli loco, perpendiculariter imminere potest, afficiet: respectu illius sui maximi caloris.

### XCVIII.

ET qui Solis sibi impendentis calorem, in aliqua convenienti materia apte experiri noverit, Is, non secundum proportionem solum, sed etiam secundum rei veritatem, intelliget, quantum calorem omni alteri puncto terrestri, cui imminere potest, impertiet.

### XCIX.

DAta proportione inter duos caloris gradus, quos Sol in duobus diversis sui Circuli locis, in terrena loca, illi perpendiculariter subiecta, exercet: Si, quocunque dato tempore, (lucente nobis Sole) per aliquod artificium nostrum, a nobis sensibiliter excitari potest Calor, qui uni dictorum fuerit aequalis, possibile est etiam, per artificium & industriam nostram, vel eodem momento, vel alio quocunque (Lucente Sole), talem caloris gradum sensibiliter excitari, qui illi alteri sit aequalis. Ad quantam autem distantiam, hic non est explicandi locus.

### XCVI.

That heat which the entire base of the sun's radiant cone brings to bear by its action, when the sun is at the perigee of its circuit and minimally eccentric, upon that natural point of the earth's surface which is at once the vertex of the radiant cone and the point over which the sun hangs perpendicularly, we are accustomed (I remark for the sake of illustrating the principle involved) to assume has a power as large as the sixtieth, or even the hundredth, degree.

### XCVII.

We cannot be unaware with how much of its proper heat the sun will affect any point at all of the earth's globe over which it can stand perpendicularly in any position of its circuit in relation to its maximal heat.

### XCVIII.

Also, anyone who has learned how to test fitly, in some suitable material, the heat of the sun as it stands over him will understand not merely proportionally, but in actual fact, how much heat the sun imparts at every other terrestrial point over which it can hover.

### XCIX.

The proportion being given of two degrees of heat which the sun furnishes in two different places of its circuit on terrestrial points that are perpendicularly beneath it, if, at any given time, when the sun is shining upon us, there can be produced sensibly, by some kind of artifice, a heat which is equal to that at one of the two points, it is also possible, through artifice and industry, at the same moment, or at any other when the sun is shining, for such a degree of heat to be produced sensibly that it will be equal to the other. But this is not the place to explain at how great a distance.

## C.

PEr hos eosdem Canones, accuratius examina, quantum reliqui planetae, a Solis virtute calefactiva deficiant, ratione basium suarum Conicarum, respectu alicuius puncti terrestris, cui perpendiculariter imminere possint, in minimis eorundem a centro terrae, distantiis. Istorum bases & distantias, ad Solis basim & distantiam comparabis: & Calores ab istis procreatos intelliges. HOC tamen memoria tu semper teneas firma: unumquemque Planetam, ex sui proprii corporis ratione, sensibilem aliam qualitatem, generali caloris commiscere[106] virtuti. Et qualis illa fuerit, non in omnibus solum planetis, sed stellis etiam fixis, (Si 53 aphorismum experiaris) per Lunam expiscari potes: & aliis etiam viis.[107]

## CI.

VArietas Lunaris caloris, in quodcunque cui perpendiculariter imminere potest punctum, per Solis etiam canones cognosci potest. Scilicet, si non solum eius, a terra distantiam, sed suae etiam illuminatae partis convexae, quae ad terram convertitur, quantitatem, (instar ipsarum conicarum basium in aliis planetis) quocunque proposito tempore examinemus. Non tam apte tamen Lunares sese (ad operandum) coadiuvare radios, in Corniculari eius figura, quam cum ad orbicularem magis accedat, Cauti & diligentis Astrologi iudicio, relinquo considerandum: ut & alia in istis Aphorismis multa.

## CII.

UT LUX & MOTUS sunt caelestium corporum maxime propria, ita inter planetas, SOL, LUCE propria omnes alios superat: & LUNA, proprii MOTUS pernicitate, reliquos omnes vincit. Hi ergo duo, omnium planetarum excellentissimi, merito censentur.

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[106] *1558, 1568* comiscere
[107] *1558 adds* SOLI DEO GLORIA

## C.

low

By means of these same rules, examine rather accurately how far the other planets lack the sun's heating power by reason of their conic bases, with respect to any point of the earth over which they can stand perpendicularly at their smallest distances from the center of the earth. You will compare their bases and distances with the base and distance of the sun and understand the heat produced by them. Only hold this steadily in mind, that each planet, by reason of its own peculiar body, mixes some other sensible quality with the general virtue of its heat. You can find out of what kind it will be not merely in all the planets but also in the fixed stars (if you will check Aphorism 53) by means of the moon, and also in other ways.

## CI.

The diversity of the moon's heat upon any point over which it can stand perpendicularly can be learned also from the rules about the sun, provided, obviously, that we determine, at any given time, not only its distance from the earth but also the size of its convex illuminated part which is turned toward the earth (like the conical bases in other planets). I leave to the consideration of the wary and industrious astrologer's judgment the fact that the lunar rays do not assist one another so fitly in their working when the moon is horned as when it approaches nearer to fullness, as in these aphorisms I leave much else to the judgment.

## CII.

As light and motion are the most distinctive properties of heavenly bodies, so, among the planets, the sun surpasses all the others in its proper light, and the moon is superior to all the rest in the briskness of its proper motion. Therefore these two are rightly judged to be the most excellent of all the planets.

### 103.

LUNA, potentissima est humidarum rerum moderatrix: humiditatisque excitatrix & effectrix.

### 104.

UT Solis excellentem LUCEM, praecipuum vitalis caloris moderamen comitatur: ita cum LUNAE[108] MOTU, mira quadam analogia, coniuncta est eius vis, humiditatis effectiva & moderatrix.

### 105.

LUNA quo terrae propinquior, & proprio motu, quo fertur velociori, eo suum in res humidas, potentius exercet dominium.

### 106.

SOLEM & Lunam omnium in elementali mundo nascentium & viventium, tum procreationis tum conservationis, praecipuas (post Deum) & vere physicas esse causas, ex his fit manifestissimum. Per Calidum enim & Humidum, *πάντα συγκρίνεται*[109] *καὶ αὔξεται*; (ut philosophi nostri verbis utar). Ista enim duo solum, *γονιμά* sunt.

### 107.

ANni constitutionem generalem, ex quolibet certe[110] die, per quandam analogiam, esse demonstratam videmus. Habet enim quilibet Dies naturalis, suum, tum ver, tum Aestatem, tum Autumnum, tum Hiemem.[111] Ex solo ergo Solis calore, per se partim, partim per accidens, omnes primae produci possunt qualitates, & necessario ordine. In quibus, si principia, media, finesque statuamus, Duodenarii cuiusdam rationem

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[108] *1558* LUNE (*for* LUNĘ)
[109] *1558* *συκγρινέται*
[110] *1558* fere
[111] *1558*, *1568* Hyemem

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### CIII.

The moon is the most powerful governess of moist things: it is the arouser and producer of humidity.

### CIIII.

As a special dominion over vital heat accompanies the sun's excellent light, so, by a wonderful analogy, an effective and governing force of moisture is joined with the moon's movement.

### CV.

In the proportion in which the moon is nearer to the earth and borne by a more rapid motion, it exercises its dominion more powerfully over moist things.

### CVI.

From these considerations, it is manifest that the sun and moon are, after God, the chief and truly physical causes of the procreation and preservation of all things that are born and live in the elemental universe. To use the words of our philosopher, "Everything is compounded and made to increase" by heat and moisture. For these two things alone are "procreative."

### CVII.

We see that the general regulation of the year is to be shown, through a kind of analogy, certainly, by any day. For any natural day has first its spring, then its summer, then its autumn, and finally its winter. From the heat of the sun only, partly through itself and partly through accident, all the primary qualities can be produced, and in the necessary order. If we distinguish beginnings, middles, and ends in these, we perceive the plan of a certain Duodenary. And it is beautiful

cernemus. Et pulchrum est considerare, quo modo tandem sub ipsis Mundi polis, ipse Annus est nisi instar Diei unius naturalis. Aphorismum istum ad altiora traducas, & maximum Secretum habes, Tu, qui Trinitatis in unitate, mysteria tractas physica: & ad Noctis multicoloris Nigredine, Opus involvendum tuum, anhelas.

### CVIII.

VIginti sex diversas habitudines, quae inter fixa sidera & Solem esse possunt, pro diverso istorum & Solis in quatuor Angulis positu, ad alios etiam planetas transfer: maxime ad Lunam. Sicque consurgent, ex omnibus planetis, cum stellis fixis, hoc modo comparatis, 182 diversae rationes considerandae. Ex magnae constructionis Ptolomaei, libro octavo, has disces ad Solem habitudines.

### CIX.

COrporis imperfectio, proxima & maxime propria Mortis physicae[112] causa est, non Anima. Mortis ergo naturalis, causa quoque naturalis: Ex Naturae igitur generalibus Gubernatoribus, generaliter pendet & praesignificatur.[113] In Humano certe genere, Nemo ultimum sibi a Deo praefinitum vivendi Terminum praeterire potest: Negligentia autem, paucissimi illum attingunt: Duplices unde constat humanae vitae esse Terminos.

### CX.

ANima humana, & Forma uniuscuiusque rei specifica, multo & plures & praestantiores virtutes, operationesque habet, quam vel ipsum Corpus, vel eiusdem rei Materia.

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[112] *1558 omits*

[113] *1558 omits remainder of aphorism*

to consider, finally, in what way, under the celestial poles, the year itself is nothing other than an image of a single natural day. Apply this aphorism to higher matters, you who investigate the physical mysteries in the unity of the Trinity, and you will have the greatest secret of all; and you, too, who pant after the hiding of your work by the blackness of the many-colored night.

### CVIII.

Transfer also to the other planets, and especially to the moon, the twenty-six different relations which can exist between the fixed constellations and the sun according to their various positions, and the sun's, in the four angles. There will arise from all the planets, together with the fixed stars, when they are compared in this way, 182 different reckonings to be considered. Learn these relations to the sun from the eighth book of the great composition[13] of Ptolemy.

### CIX.

An imperfection of the body is the proximate and most proper cause of physical death—not the soul. Accordingly, the cause of a natural death is also natural; it usually depends on the general governors of nature and is presaged by them. In humankind, certainly, nobody can go beyond the farthest bound of living predetermined for him by God; but by negligence very few reach it. Hence it appears that there are two limits for human life.

### CX. 110.

The human soul, and the specific form of every separate thing, have far more, and more excellent, virtues and operations than either the body itself or the same thing's matter.

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[13] The *Almagest*.

### CXI.

INsensibiles, Intelligibilesve[114] planetarum radii, ad eorum sensibiles, sunt instar Animae cuiusdam ad suum Corpus.

### CXII.

SIderum quaedam, eatenus MALEFICA aliquando vocantur, quatenus[115] eorundem vires in corruptam Naturam, vel male dispositam Materiam immittuntur: (Hoc nos docente Aphorismo Septimo.) Ipsa enim Sidera, per se, nihil operantur mali.

### CXIII.

OMnium rerum in mundo elementari existentium, quaecunque fuerit diversitas naturalis, ea ex duabus praecipue procedit causis: scilicet ex Materiarum diversitate, & varia stellicorum radiorum operatione.

### CXIIII.

OMnis res, quantumcunque exigua, in mundo elementorum existens, totius caelestis Harmoniae est Effectus: sive Exemplum quoddam & Imago. At in quibusdam rebus, hoc clarius quam in aliis apparet.

### CXV.

EX ANALOGIA corporum caelestium, tam in seipsis, varie consideratorum, quam inter se mutuo comparatorum: & illorum omologa semper, in isto Elementorum regno, (ex arte a nobis supra tradita) accurate secernendo, amplissimam tu tibi viam, ad perfectam Astrologiae sapientiam, sternes.

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[114] *1558 omits*

[115] *From here on 1558 has* eorum impressas vires, humana VOLUNTAS, in corrupta natura, ad malum exitum abire vel patitur, vel impellit: Ipsa enim sidera per se nihil operantur mali.

### CXI.

The insensible or intelligible rays of the planets are to the sensible rays as is the soul of something to its body.

### CXII.

Certain of the constellations are sometimes so far called maleficent as they pour their energy upon a corrupt nature or badly disposed matter, as Aphorism 7 has taught us. But the constellations themselves do no harm.

### CXIII.

Whatever natural diversity there may be in all the things existing in the elemental world comes principally from two causes, namely, the diversity of matter and the differing operation of stellar rays.

### CXIIII.

Everything that exists in the world of the elements, no matter how paltry, is an effect of the total celestial harmony or a particular example and reproduction of it. But this appears more clearly in some things than in others.

### CXV.

By analogy with the celestial bodies considered variously both in themselves and as compared with one another, and by constantly and precisely separating their resemblances in that kingdom of the elements, by an art that has been described above, you will make smooth a broad way to a complete knowledge of astrology.

## CXVI.

QUoniam Septem planetae, 120 diversas Coniunctiones nobis exhibere possunt, (scilicet dum bini coniunguntur, 21: dum terni, 35: dum quaterni 35: dum quini 21, & dum seni, 7: & dum omnes simul copulantur, 1) verissimeque summus dictet philosophus, quod ἐν αὐταῖς κεῖται ἥ γνῶσις τῶν γινομένων ἐν τῶ κὸσμω, τῆς γενέσεως καὶ τῆς φθορᾶς: Circa illas 120 Coniunctiones, generalissimam hanc nos proponimus Methodum. Quando solum duo ex septem, copulantur, 21 variae esse possunt coniunctiones: & in illarum singulis, quis duorum planetarum fuerit fortior, considerari debet. Ex duorum ergo coniunctione, 42 diversae oriuntur considerationes: Eademque ratione, ex trium corporali coniunctione, 210: ex quatuor, 840: ex quinque, 2520: ex sex, 5040: & ex septem, 5040 variae considerationes provenire possunt. Qui omnes considerationum modi, fiunt 13692: qui tantum ex corporalibus planetarum coniunctionibus pendent: eorum etiam viribus, generalissime tantum, & non ad certos gradus (unde innumerae fere myriades, considerationum variarum, procrearentur) suppositis esse inaequalibus.

## CXVII.

PEnitius Naturae virtutes introspicientes, eorumque etiam, quae superius, clarissime variisque modis, confirmavimus, satis memores, circa unamquamque mundi rem, omnium septem planetarum radios, secretioris influentiae, aut sensibiles principales vel accidentarios, omni tempore concurrere, commiscerique, certissimum esse asserimus: perpetuamque horum omnium, in rebus mundi omnibus (effectuum certe naturalium ratione, licet non secundum ipsorum vera in Caelo loca) manere coniunctionem. Unde si inaequales semper eorum essent vires, Natura 5040 modis variis generalissimis, eorum posset dispensare[116] operationes, quantum ad virium differentias. Verum, si interdum duos,

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[116] *1558* eorum dispensaret

## CXVI.

Since seven planets can show us 120 different conjunctions (that is to say, when two are conjunct, 21; when three, 35; when four, 35; when five, 21; and when six, 7; and when all are conjunct, 1) the greatest philosopher may tell us, most truthfully, that "in these lies the knowledge of things procreated in the universe, of their origin, and of their destruction." For dealing with these 120 conjunctions, I propose the following very general method. When only two of the seven are conjunct, there can be 21 different conjunctions; and in each of these it should be considered which of the two planets is the stronger. Thus from the conjunction of two, 42 different considerations arise; for the same reason, from the corporeal conjunction of three, 210; of four, 840; of five, 2520; of six, 5040; and of seven, 5040 different permutations can be produced. All these kinds of considerations together make 13,692; and these depend merely on corporeal conjunctions of planets, on the assumption merely that their strengths are unequal, but not in specific degrees (for then almost innumerable myriads of differing permutations would be generated).

## CXVII.

Looking more deeply into the virtues of nature, and remembering at the same time those things which in various ways I have clearly proved above, I affirm it to be most certain that about every single thing in the universe the rays of all seven planets—the rays of a more secret influence, or sensible rays, either principal or accidental—converge and mingle at all times, and that there remains a perpetual conjunction of all these in everything in the universe, by reason, certainly, of their natural effects, if not of their actual positions in the heavens. Wherefore, if their powers were always unequal, nature would be able to control their operations in 5040 different but general ways—as many as the

aequalibus fortitudinis numeris affici, interdum tres, interdum quatuor, interdum quinque, interdum sex, & interdum omnes (licet rarissime) consideremus: aequalitatemque istam vel in supremo vel infimo, vel intermediis posse inveniri gradibus: varios inde modos, per methodum prius explicatam, eliciemus 20295: quibus si iungamus inaequalitatis absolutae modos 5040, consurgent modi 25335, generalissimi quidem: in quibus per Graduationum regulas, philosopho est dignissimum exerceri: utilitatem enim reportabit, & voluptatem immensam. Et quo istorum duorum Aphorismorum veritatem, rationemque Logisticam intelligas,[117] praxeos nostrae quandam formulam tibi proponemus, in multis aliis etiam rebus utilissimam. Facileque poterit industrius artifex, hanc Methodum ad infinitatem quandam extendere: & non pati in Septenario solum consistere numero.* Quoniam ratio constructionis secundae partis istius tabellae difficilior videri possit: ut studiosi in hac re aliquantulum iuventur, exemplo adhibito, eandem explicabo. Si bini planetae tantum (ex septem) aequalis statuantur esse fortitudinis: inde inter omnium fortitudines, sex generalissimae habebuntur differentiae: (ut ex quinta & sexta columna patet) At per tertiam columnam, binaria coniunctio[118] inter septem planetas, 21 variis modis, alia aliaque esse potest: Et per secundam columnam, planetarum sex inaequales fortitudines, 720 modis diversis considerari possunt. Multiplico igitur 720 per 21, & prodeunt 15120. quem numerum in ultimae columnae secundo descendente loco invenies: Eadem est operandi ratio, cum tres, quatuor, quinque, vel sex, aequali

[117] *1558* intelligeres, en tibi praxeos nostrae quandam formulam, in multis aliis, *etc.*

[118] *1568* coniuctio

* In the original, the chart on page 194 is placed here.

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differences of their powers. Indeed, if we should consider that sometimes two are furnished with equal degrees of power, sometimes three, sometimes four, sometimes five, sometimes six, and sometimes—although very rarely—all, and that such an equality can be found in the highest degree, or in the lowest, or in intermediate degrees, we shall arrive at 20,295 varying relationships by the method already explained. If to these we should add 5040 kinds of absolute inequality, the result would be 25,335 kinds—very general ones, to be sure—in which it is most worth while for the philosopher to be trained, through the rules of graduation, since he will obtain use and immeasurable delight from them. In order that you may understand the truth and the arithmetical ground of these two aphorisms, I add a table which shows the calculations and is very useful for many other purposes. An industrious workman will be able to extend this method easily almost to infinity and not allow it to be limited to the septenary number.* Since the system underlying the construction of the second part of this table may be more difficult to see, I will offer an example and then an explanation so that concerned persons may be helped a little. If only two planets of seven are determined to be of equal strength, six general distinctions will be found among the strengths of all, as appears from the fifth and sixth columns. But according to the third column, a binary conjunction among seven planets can occur in twenty-one different ways; and according to the second column six unequal strengths of planets can be considered in 720 different ways. I therefore multiply 720 by twenty-one and get 15,120, a number that you will find in the second place down in the last column. The same is the principle of computation when three, four, five, or six are assumed to be furnished with equal

* In the original, the chart on page 195 is placed here.

### *Praxeos Formula**

| | *Pro Aphorismo CXVI* | | | | *Pro Aphorismo CXVII* | | |
|---|---|---|---|---|---|---|---|
| 1 | | 1 | 0 | 0 | 0 | 7 | 5040 |
| 2 | / | 2 | 21 | 42 | 2 | 6 | 15120 |
| 3 | / | 6 | 35 | 210 | 3 | 5 | 4200 |
| 4 | / | 24 | 35 | 840 | 4 | 4 | 840 |
| 5 | / | 120 | 21 | 2520 | 5 | 3 | 120 |
| 6 | / | 720 | 7 | 5040 | 6 | 2 | 14 |
| 7 | / | 5040 | 1 | 5040 | 7 | 0 | 1 |
| | | | | | | | |
| | | | | 13692 | | | 25335 |
| Planetae inaequalis fortitudinis coniuncti corp. | | Transpositiones secundum inaequalitatis generalia discrimina. | Varietates coniunctionum binorum, ternorum, &c. | Coniunctionum variarum per coniunctorum numerum transpositum, Multiplicationes. | Planetae aequalis fortitudinis coniuncti. | Inaequalitas, ex aequalitate, producta. | Aequalitates secundum coniunctiones variatae: & inaequalitatis (ex aequalitate profectae) transpositione, considerationum rationes variae. |

---

* *1558 omits these two words*

### *Formula of Procedure*

| | *For Aphorism XCVI* | | | | *For Aphorism XCVII* | | |
|---|---|---|---|---|---|---|---|
| 1 | | 1 | 0 | 0 | 0 | 7 | 5040 |
| 2 | / | 2 | 21 | 42 | 2 | 6 | 15120 |
| 3 | / | 6 | 35 | 210 | 3 | 5 | 4200 |
| 4 | / | 24 | 35 | 840 | 4 | 4 | 840 |
| 5 | / | 120 | 21 | 2520 | 5 | 3 | 120* |
| 6 | / | 720 | 7 | 5040 | 6 | 2 | 14 |
| 7 | / | 5040 | 1 | 5040 | 7 | 0 | 1 |
| | | | | | | | |
| | | | | 13692 | | | 25335 |
| Conjunct corporeal planets of unequal strength. | | Permutations according to general distinctions of inequality. | Numbers of different conjunctions of two, three, and more planets. | Multiplication of differing conjunctions by permutations of the conjunct bodies. | Conjunct planets of equal strength. | Inequality drawn from equality. | Equalities varied according to conjunctions, and various reckonings of permutations by transposition of inequality (derived from equality). |

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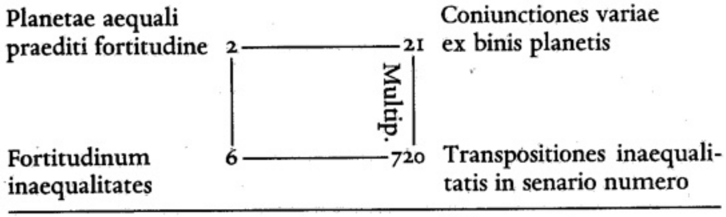
* Error for 126 (hence the total is also wrong).

supponantur esse praediti fortitudine: Denique ad ampliorem huius rei explicationem, en tibi brevissimam operis formulam.


Planetae aequali praediti fortitudine
2
21
Coniunctiones variae ex binis planetis
Multip.
Fortitudinum inaequalitates
6
720
Transpositiones inaequalitatis in senario numero

Productum. 15120[119]

## CXVIII.

CUm in anni alicuius Solaris Revolutione, alterius planetae periodi notabilioris[120] principio, vel quocunque alio tempore, fortis aliqua & rara [121] in caelo fuerit vel planetarum inter se, vel planetarum cum fixis, configuratio: vel Phaenomenum[122] inusitatum Meteorologicum, Per totum terrae orbem astronomice Circumspice, Quis terrestris[123] locus fortissimam propriamque caeli figuram, in quocunque velis significato, talis configurationis, Apparitionisve[124] primae momento, obtineat, vel obtinere possit. Hinc enim non solum[125] a stellarum, aliorumque caelestium, & Sublimium naturis, eventus illius Loci proprios maxime, sed ab eventibus egregiis Locorum terrae particularium, proprias planetarum, fixarumve[126] & aliorum caelestium, Sublimiumque eliciendi naturas, modus datur insignis, secretusque. Hinc etiam Sapiens, (modo Cosmopolites esse possit) nobilissimam Scientiam haurire potest: sive de prosperis procurandis, sive removendis noxiis: vel e contra: tam sibi quam aliis. Locorum terrestrium Opportunitas, tanti est momenti.[127]

[119] *1558* 11520
[120] *1558 omits*
[121] *1558* notabilisque *for* et rara
[122] *1558 omits* vel Phaenomenum inusitatum Meteorologicum
[123] *1558 omits*
[124] *1558 omits* Apparitionisve primae
[125] *1558 continues* naturis, eventus proprios maxime, *etc.*
[126] *1558 continues* eliciendi naturas, modus datur, *etc.*
[127] *1558 omits the following Annotatio*

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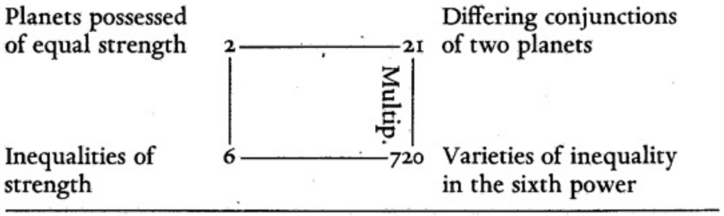
strength. Finally, as a fuller explanation of the matter, here is the briefest possible formulation of the operation.


Planets possessed of equal strength
2
21
Differing conjunctions of two planets
Multip.
Inequalities of strength
6
720
Varieties of inequality in the sixth power

Product 15120

## CXVIII.

When, in the revolution of some solar year, at the beginning of a rather noteworthy period of another planet, or at any other time, there is some strong and unusual configuration in the sky either of planets only or of planets and fixed stars, or some extraordinary astronomical phenomenon, look about astronomically through the whole orb of the earth to see what terrestrial place is, or might be, affected by an extremely powerful and special figure of the sky, of any signification at all, at the moment of the configuration's first appearance. For in this way a remarkable and secret method is given of determining not only—from the natures of stars and other celestial and exalted bodies—the happenings peculiar to that place, but also, from the remarkable events of particular places on earth, the special natures of planets, fixed stars, and other celestial and exalted bodies. Thus also a wise man (if only he can be a citizen of the world) can drink in a most noble science for the purpose either of procuring good fortune or of removing bad, or contrariwise, as much for himself as for others. Of such great importance is the convenience of terrestrial places.

*Annotatio.*

*SIc illos Circumspexisse Magos est verisimile, qui olim dixerunt,* STELLAM EIUS VIDIMUS IN ORIENTE.

CXIX.

*Χωρὶς τῆς κοσμικῆς συμπαθείας, τοῖς ανθρώποις οὐδὲν ἐπιγίνεται:* ut nos Mercurius ille Termaximus docuit.

120.

*Ἱκανὰ τὰ ΘΕΙ͂Α, καὶ ἡ τούτων Περιφορὰ, τὴν ἐν τῶ κόσμῳ τῶν φυσικῶς γινομένων, Συνεχείαν φυλάσσειν.*

SOLI DEO HONOR ET GLORIA

---

*Comment*

It is probable that those Mages looked about thus who long ago said, *We have seen His star in the east.*

CXIX.

"Nothing happens to men without cosmic sympathy"
—as Thrice-Great Hermes has taught us.

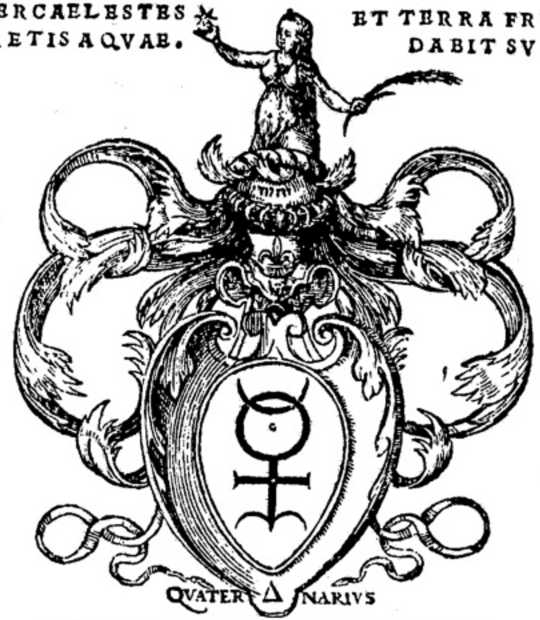
CXX.

"Suitable divine things and their revolution are sufficient to preserve the continuity of everything generated physically in the cosmos."

HONOR AND GLORY TO GOD ALONE

SVPERCAELESTES RORETIS AQVAE.

ET TERRA FRVCTVM DABIT SVVM.



QVATER Δ NARIVS
IN TERNARIO CONQVIESCENS.

Excuſum Londini apud Reginaldum *Vuolſium, Regiæ Maieſt.*
in Latinis Typographum.
ANNO DOMINI M.D.LXVIII.
*Ianuarij. 9.*

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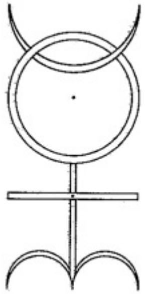
LET THE
WATERS ABOVE THE
HEAVENS FALL

AND THE EARTH WILL
YIELD ITS FRUIT



THE QUATERNARY
RESTING IN THE TERNARY

Printed at London
By Reginald Wolfe, The King's Majesty's
Latin Printer
A.D. 1568
January 9

# General Notes

The notes have two main purposes: first, to assist the general reader by offering nontechnical explanations of statements more fully explained in the *Introduction*, and, second, to relate Dee's astronomical ideas to the occultist thought of the period, which as Dee aged was to occupy more and more of his attention. References to the *Introduction* are included where they are appropriate. The diagrams offered in the notes are meant to be visually suggestive; those in the *Introduction* are geometrically proved.

I am grateful to John Heilbron for his help, which has corrected a number of astronomical misunderstandings and assisted a more accurate or more economical phraseology in many places. I take full responsibility for whatever errors remain.

WAYNE SHUMAKER

## TITLE PAGE

The motto appears to be Scriptural but is so only indirectly. *Isaiah* 45:8 begins *Rorate, caeli, desuper* ("Drop down, ye heavens, from above"), and *Psalm* 66:7 includes *Terra dedit fructum suum* ("The earth has yielded its fruit"). But in the King James version the line appears as *Psalm* 67:6, where it is translated "Then shall the earth yield her increase." *Zachariah* 8:12 has *vinea dabit fructum suum, et terra dabit germen suum, et* *caeli dabunt rorem suum* ("the vine shall give her fruit, and the ground shall give her increase, and the heavens shall give their dew"). The Latinist will note that *rorem*, "dew," is cognate with *rorate*, "drop down." Dee probably intended a comparison between astrological influence and dew.

The design represents Astronomy (identified by the star) and her influence (the feather with which she writes her decrees and the swirls of "influence" which converge upon the universe). The complicated symbol enclosed by the swirls and streamers is the subject of Dee's *Monas Hieroglyphica* (Antwerp: 1564) and could be fully explicated only in a separate essay. At the top is the symbol of the moon, in the center the symbol of the sun, beneath that a cross, and at the bottom the symbol of Aries, thought to have been in the ascendant at the first vernal equinox after creation. Other planetary symbols are also present, as follows: Saturn, ♄; Jupiter, ♃ or ♃; Mars, ⊙+ (for the more usual ♂); Venus, ♀; and Mercury, ☿ (evidently alternative to ☿, which is also present). The cross is the Christian cross, but it also signifies the ternary (two straight lines and the point of intersection) and the quaternary (four right angles and four straight lines). All this is explained in the *Monas*.

On the 1558 title page, the motto at the top asserts rather peremptorily the authority of a mage who, like Dee, has studied the most reliable sources. The passage from *Luke* 21:25 is one of those frequently cited as offering Scriptural foundation for astrology. The motto in the scroll at the left hints at the significance of the central symbol, the monad. The right-hand scroll affirms the astrological powers of all the planets. Mars, as usually symbolized, is more obviously "endowed with a sting" than Mercury (unless the symbol of Aries, ♈, at the bottom, is seen as an arrow head), but the notion seems to be that all the planets shoot rays at the earth. On the architraves and plinths of the columns are the names of the four "qualities" of the planets: Mars is hot and dry, Saturn cold and dry, and so on.

### "TO THE VERY DISTINGUISHED GENTLEMAN"

The primacy given here to continental scholarship over English is striking: one day's writing by a member of Mercator's group would require a year's study in England. Dee's commitment to his program is vividly described and his gratitude for Mercator's help expressed. For the rest, the letter is partly apologetic and partly boastful. Dee submits his unpublished writings to a literary executor, the mathematician Pedro Nuñes, for editing if his own life should be cut short; and at the end he acknowledges that the reception of the *Propaedeumata* will reveal to him whether his period of apprenticeship is now ended. Yet he already regards himself as an advanced thinker. The *Propaedeumata* itself is a "monument"; he has scorn for the "worthless doctrines" of many writers; he notes Mercator's expectation that some future treatise of his will be a "great demonstrative work"; and he lists with satisfaction the titles of eleven other works by himself which remain unpublished.

The astronomical ring of the ninth title was an ancient device consisting of three circles, two fixed ones representing the equator and the meridian and one pivoted to rotate about the world's axis. When the instrument is properly aligned, the right ascension and declination of any visible star can be measured. Use of the ring seems to have been revived by Gemma Frisius. A picture of one to Mercator's design may be found in H. Michel, *Scientific Instruments* (1967), Plate 47. See also *Annuli Astronomici . . . Usus, ex variis authoribus*, by Gulielmus Cavellat (1558).

### "TO THE READER"

The modern reader of the *Propaedeumata* may derive consolation from Dee's acknowledgment that educated contemporary readers also had trouble with it. The "usual and worn way of philosophizing" is the Aristotelian way, which remained standard at the universities. Note the emphasis on "ancient or true philosophers" and "the discoveries of all our ancestors." The prestige of ancient science, as of ancient philosophy, rhetoric, ethics, etc., remained very great. "Innovation" was a bad word, and original discoveries were often supported by citations from antiquity. The warning at the end against the revelation of hidden truths to unfit readers is commonplace and suggests that Dee's text had not merely contemplative but also operational (i.e., astrological) value.

### I

The handwritten corrections of CONTRA to PRAETER ("against" to "beyond")—made, presumably, by the Nicholas Graye who owned the copy text—have, no doubt, a theological import. No great astuteness is required, however, to defend CONTRA on the ground that human reason only is meant, and that "nature" refers to the way things have been since their creation.

In a letter of August 7, 1574, to William Camden, Dee asserted that this aphorism provided a firm foundation for all the rest: "At in primo statim aphorismo meo (ut caetera taceam) artis cuiusdam magnae jactum est fundamentum firmum, quae (brevissime) iisdem meis explicata est Aphorismis" (Bodleian, MS. Ashmole 1788, f.72, quoted by Clulee, *Glas of Creation*, p. 74n.). To a modern reader, the aphorism seems roughly equivalent to a law of conservation. In the sentence just quoted, however, Dee calls it the basis of "a certain great art," a phrase often used of alchemy.

### II

Pyronomia is defined by Andreas Libavius as "the science of using and regulating heat and fire in one's operations" (*Alchemia*, 1597, I, xiiii, 24–25). A following passage describes four degrees of heat, like those taken for granted by Dee's discussion of the mixture of qualities in the "Preface." As yet there were no thermometers. Although the "wonderful changes" would include alchemical transformations, Dee's main purpose is to acknowledge that despite the indestructibility of matter its forms can be changed.

### III

A truism then as now, but perhaps intended as preparation for the discussion of the insensible rays mentioned in XXV.

### IIII

These rays are sometimes invisible (again see XXV). Even the dimmest of them reach to the outer limits of the universe.

### V

"Substance" and "accident" are technical terms of Aristotelian metaphysics. "Primary substance" signifies an individual thing—this man, that tree. "Secondary substance," in the sense used here, signifies the essence of a thing, the species to which it belongs: rational-animalness, oakness. "Accident" is a characteristic of an individual that helps to define the individuality without altering its species: baldness, fatness, being-in-motion; leafiness, ten-feet-tallness, having-many-acorns. Each individual thing or primary substance may, for purposes of Aristotelian analysis, be considered a compound of accident with secondary substance or essence. For "species" see above, pp. 61–64.

### VI

The various heavenly bodies, and especially the planets, have differing astrological influences and produce them differently.

### VII

Thus the sun's heat might liquefy ice but vaporize moisture. Again, radiation from Mars might hearten a timid man but enrage a choleric one.

## VIII

There must be some "sympathy," as between the magnet and the object it attracts. For sympathies and antipathies more generally, see Note X. Lack of difference would result in identity and the absence of "action."

## IX

The basic notions here are those of orderliness and correspondence. An example of correspondence is given in LXXIII, Inference 2, where the sun is said to be to the heavens what gold is to the earth and the heart to a man.

## X

A consequence of correspondence is again "sympathy," which was important to current medicine. For the medical doctrine, see Hieronymus Fracastorius (Girolamo Fracastoro), *De Sympathia & Antipathia Rerum* (1550). In view of the mention of "things placed somewhat higher," it is possible, though far from certain, that Dee had in mind also the increasing of astrological influence by talismans of the kind Marsilio Ficino was drawn to but feared. For a discussion of these, see Wayne Shumaker, *The Occult Sciences in the Renaissance* (1972), pp. 127–130. More important, probably, is the use of sympathies in alchemical operations. In any event, "natural" forces only are in question, not daemonic. "Seminal" things are especially powerful. Such natural magic, Dee believes, is in no way unchristian because it utilizes powers inherent in God's creation.

## XI

As is well known, the notion of a cosmic harmony goes back at least to Pythagoras (sixth century B.C.), who thought that the planetary intervals were such that the movements of the planets in their orbits made ravishing, though inaudible, music. In Christian thought, its inaudibility to man was caused by the Fall. See S. K. Heninger, Jr., *Touches of Sweet Harmony* (1974), especially pp. 179–189. As the microcosm, man also is a harmonious little world patterned on the cosmos. For "touching" the strings of the universal lyre, see D. P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (1958), I, i:2, "Ficino's Astrological Music"; also Marsilio Ficino, "De vita caelitus comparanda" (Part III of *De vita triplici*), summarized in Shumaker, *Occult Sciences*, pp. 132–133. Cornelius Agrippa explains "what sounds accord with each star" (i.e., planet) in *De occulta philosophia*, II, xxvi.

## XII

An example of "dissonance" and "antipathy" might be the retrograde movement of a planet, which appears to carry it for a time contrary to its dominant course. Such irregularities, however, cause "no inconvenience to universal nature" but rather make it "more pleasingly ornamented" and contribute to its stability (LXXXVIII).

## XIII

The statement now appears otiose but may not have seemed so at a time when the eyes were thought to emit rays.

## XIIII

For "species" see above, pp. 61–64. The phrase, "emit its species upon" is roughly equivalent to "impress its power upon."

"Imaginal spirit" is the part of the mind that registers images, i.e., the sensorium. Our senses receive images—not merely visual—through both the sensible and insensible rays mentioned in XXV and are affected by them, sometimes with surprising force. The images produced by the invisible rays are presumably not visual.

## XV

The superiority of the circular or spherical form over other forms was already commonplace in antiquity. In

Christian thought, supralunary nature was perfect because the Fall affected only what lay within the moon's sphere. *Prior*, here translated "important," may mean rather "antecedent" in the order of creation.

## XVI

The fondness of premodern times for stasis, which implied permanence and was sought, instead of "progress," by all Utopian schemes of social reorganization down to the time of James Harrington's *Oceana* (1656) and beyond, was compromised by a sense that immobility suggested death. A resolution was found in the recognition that perpetually recurrent changes allowed for both stasis and movement. Both were found not only in the natural day and the seasons but also in the heavens, where the movements were repeated and the precession of the equinoxes, in time, would reproduce the original celestial configurations. A more literary notion of patterned movement within stability was that of the Cosmic Dance.

## XVII

The responsibility of the first motions for all the rest, which is Aristotelian, is implied by the concept of primacy. The movements mentioned in the second sentence, which complicate the astronomer's calculations, do not compromise the universal order.

## XVIII

This is the most inscrutable of all the aphorisms, and no more than hints of its possible meanings can be given.

What the matrices or wombs may be is suggested by a comment of Allen G. Debus in *The English Paracelsians* (1965), p. 28: Paracelsus sometimes "spoke of the four elements on the highest level in their cosmic sense, as imperceptible elements or matrices." On the bodily level, however, "they are represented as perceptible elementary bodies in terms of the four concentric spheres of earth, air, water, and fire." The system, which is standard, is illustrated on the title page of Robert Fludd's *De supernaturali, naturali, praeternaturali et contranaturali microcosmi historia* (1619), where the realms of earth, water, air, and fire appear inside the moon's sphere. The system was Aristotelian. The arrangement, from the earth outward, is in the order of increasing lightness. The extension of the system to the supralunar regions, if that is what Dee intended, would be surprising; but the "larger world" is certainly the universe.

The "three distinct parts" within each of the matrices are uncertain. One possibility is offered by the three "principles" of Paracelsus, sulphur (the principle of combustibility, substance, and structure), salt (that of solidity and color), and mercury (that of a "vaporous quality"); cf. Debus, *English Paracelsians*, p. 27. The relevance of this schema is doubtful.

The regulation of the three parts "by their own appropriate weights" offers no problem. Much was made of a text from *Sapientia* 11:21, "omnia in mensura, et numero, et pondere disposuisti" (in the King James Bible, *Wisdom* 11:20, "thou hast ordered all things in measure and number and weight"). Conceivably the three elements designated Ȧ Ȯ Ṡ (if they are elements) are composed of different combinations (by weight and degree of compression).

The next to last sentence is obscure in detail but clear in general purport. By some process of analysis the secondary and tertiary properties (or "elements") are to be found derivative from the primary, which can then be understood as containing the others *in ovo*, as the *prima materia* or First Matter contained all matter potentially within it.

The initials, with their curious dots, are impossible to interpret with confidence. Although they might be cabalistic, I have found nothing comparable in Johann Reuchlin's *De Arte Cabalistica* (1517), the most likely source. *Notariacė*, from *νοταρικόν*, has to do usually with abbreviations (especially initials, as in SPQR for "Senatus Populusque Romanus") or with the numerological values of letters. The anonymous *Sefer Yeẓirah* or *Book of Creation*, the earliest extant Cabalistic writing, uses the Hebrew equivalents of A, M, and S to represent air, water, and fire, respectively (III:5). (I owe this reference to David Winston of the Graduate Theological Union, Berkeley.) Conceivably Dee's Ȧ and Ṡ might stand for air and fire and his Ȯ for water or earth.

It does not help to search for Latin words beginning with A, O, and S. For example, A might represent *aurum* (gold); but again it might stand for *argentum* (silver), *argentum vivum* (mercury), or much else, including white lead, sulphur, cinnabar, tin, vinegar, saltpeter, and orpiment. See the 67 pp. of entries under "A" in Martinus Rulandus's *Lexicon of Alchemy*, tr. A. E. Waite (1964). No solution appears possible on this basis.

Beginning once again on a totally non-alchemical basis, we might try to find Latin or Greek words beginning with the initials for, let us say, earth, air, and sky, the air being understood to fill the space between the earth and the moon's sphere. The Latin *aer* would do very well for "air" and *stellae* for "stars" (made of fire), but O is an unlikely beginning for any word meaning "earth." In Greek *α* might stand either for ἀήρ (air) or ἀστέρες (stars), but the omicron and sigma do not appear to fit. Alpha and Omega are ruled out by the physico–chemical context. Hebrew offers another set of possibilities which I am incompetent to explore.

Before abandoning the aphorism, I add general considerations. First, despite the hint in "pyrologians," the aphorism may not relate basically to alchemy. Men skilled in the theory of fire are not restricted to attempts to transmute. Secondly, any set of three letters yields six permutations, not three. Dee does nothing with the orders Ȧ Ṡ Ȯ, Ȯ Ȧ Ṡ, and Ṡ Ȧ Ȯ. For these omissions there must be some reason. Thirdly, it has been seen that "notariacal designation" sometimes has to do with the numerological values of letters. According to Cornelius Agrippa, whom we know Dee to have read with attention, the most probable values are A = 1, O = 50, and S = 90. See *De Occulta Philosophia*, II:xx. The series 1–50–90, 50–90–1, and 90–50–1 is, however, unhelpful.

Finally, what was called the *ars notoria* (not usually *notaria*) was adapted to a variety of concealments, of which I mention two merely to illustrate the range of possibility. In *Ars Notoria: The Notory Art of Salomon* (1657), Robert Turner explains that each of the liberal arts can be acquired by saying a prayer which sometimes is elaborately pious but often consists chiefly of angels' names and nonsense-syllables. In a word, a few minutes of mumbo-jumbo substitute for years of study. Nothing of the sort is likely to be in question here. The *ars notoria* also verged upon the *Steganographia* of Joannes Trithemius (written by 1500; first printed 1606), which encodes messages in prayers and nonsense-syllables, the latter to be addressed, by pretense, to designated angels (whose names were, in fact, keys to the ciphers). It is known that Dee went to pains to obtain a manuscript of the *Steganographia*, but no connection of it with XVIII can be established.

### XIX

For the art of graduation, which has to do with mixing substances hot (or cold) and moist (or dry) in varying degrees, see above, pp. 20–21. For example, two measures of something hot in the second degree with one measure of something hot in the fourth degree would give a mixture hot in the two and two-thirds degree.

### XX

The elements involve the four qualities (see 1558 reading). Each of the elements has two of the qualities: earth is cold and dry, water cold and moist, air hot and moist, fire hot and dry. Man's "humors" were associated with the elements: phlegm with water, blood with air, and black and red bile with fire. See, again, the title page of Fludd's *De Supernaturali*, etc. (Note XVIII, above). Another figure in the same book (p. 105) correlates fire with the gall bladder, air with the blood of the liver and the veins, water with phlegm and the stomach, and earth with the excrements of the bowels. Dee wants the astrologer to determine what elements each of the "parts, humors, and spirits of the human body" consists of and hence to discover the parts' qualities. For example, because the stomach is associated with water it will be especially affected by the moon, said in CIII to be the chief governess of moist things.

### XXI

The implication is that a whole life may be determined, within the limits of free will, by the configuration of the heavens at the time of birth. Such "houses" as those called "Marriage," "Children," and "Death" allowed predictions of future events.

### XXII

The primacy given to light again tends to justify belief in astrology, which depends partly upon visible rays streaming from the heavenly bodies.

### XXIII

The purpose is both to assert the sensitivity of the whole man to physical influences like those of the heavens and to suggest that music attuned to the harmonies of the spheres is curative for soul and body. The ancient musical modes—Doric, Lydian, etc.—were thought to work almost irresistibly upon the spirit.

### XXIIII

The magnet's attractive virtue is perhaps analogous to astrological forces which tend to cause events, its repulsive virtue analogous to astrological forces which tend to prevent or inhibit, and its ability to penetrate bodies with its invisible "rays" analogous to the celestial rays "of more secret influence" which throughout the *Propaedeumata* are distinguished from the sensible rays. The insensible rays are said in XXV to penetrate the earth's thickness. For the magnet's "desire" for a particular orientation to the sky see William Gilbert, *De Magnete* (1600), I:3, 4.

### XXV

The complexity of astrological influences prevented them from being ascribed wholly to visible light; moreover, the traditional philosophy readily imputed importance to invisible entities (e.g., the archetypal ideas of Plato and Aristotle). The attractive and repulsive energy of the magnet, mentioned just above, is a simple example, and its species, too, "penetrated." Penetration was not necessary to assure that the invisible rays operated on every part of the earth's surface; like the visible rays, they might do so as the result of being reflected by the primum mobile (XXVIII).

### XXVI

The manifest meaning is that astrological influence is more or less powerful in proportion as the matter exposed to it is more or less receptive, as the design of a seal is more easily impressed upon wax than upon wood or metal. The durability of the impression also varies.

Whether Dee was also thinking of Ficinian talismans (see Note X, above) is uncertain. The mention of *Gamaaeas*, here translated "talismans," suggests that he was: "The object which received the influence and exhibited the sign thereof appears to have been termed Gamaheu, Gamahey, etc. But the name was chiefly given to certain stones on which various and wonderful images and figures of men and animals have been found naturally depicted" (*The Hermetical and Alchemical Writings of Aureolus Philippus Theophrastus Bombast*—i.e., Paracelsus—tr. A. E. Waite, 1894, p. 51n.). If Dee meant the word in its "chief" sense, however, no human operations need be involved.

The problem is best left unresolved until a scholarly consensus is reached about the *Monas Hieroglyphica* (published four years before the second edition of the *Propaedeumata*). An interest in Ficino's talismans certainly continued throughout Dee's lifetime and beyond. See Francis Yates, *passim*, in *Giordano Bruno and the Hermetic Tradition* (1964); also Le Sieur de L'Isle (Charles Sorel), *Des Talismans, ou figures faites sous certaines constellations* (1634).

## XXVII

The insensible rays are again meant. The "natural arrangement" or "artful preparation" might refer to the gathering of materials with similar astrological associations—for example, silver, the hyacinth, and the topaz when Jovial influence is sought. Although Dee does not say so, traditionally the materials were to be exposed at an astrologically appropriate time: in the imagined case, on Jupiter's day (Thursday), and in one of the "unequal hours" ruled by Jupiter—the first after sunrise, the eighth, the fifteenth, or the twenty-second. But Dee may be thinking rather of a time when Jupiter is on the meridian, at perigee, etc.

The fact that the "arrangement" or "preparation" is to involve "visible form" as well as "elemental qualities and other properties" again suggests talismans. The incising of an image of Jupiter on a silver plate would suit the conditions; and the influence might then be absorbed by a man who wore the medal. See also Note CX.

## XXVIII

"Mirror" is used of the primum mobile—traditionally opaque—to assert that astrological rays from bodies beneath the horizon can be reflected by it. The imperviousness of the primum mobile to astrological rays derived from its solidity and opacity as the boundary of the material universe.

## XXIX

The interest shown here in reflected and refracted rays will be picked up in LII, which has to do with the strengthening of light by mirrors. The reflection of the sun's light by the moon is probably also in question; whether by the planets also is uncertain. ("Stars," here and elsewhere, if not modified by "fixed," usually includes the planets, "wandering" being dropped from *stellae errantes*.) See XXXIX, where "the various distances of the stars from the earth" must refer to the planets. The stars were "fixed" in a single sphere.

Whether or not Dee recognized that the planets have little or no intrinsic luminosity is an interesting question. The discovery of the phases of Venus, which pinned the matter down, had to await the invention of the telescope. Cyrano de Bergerac, in his fictive voyage to the sun (c. 1650), noticed that Venus appeared as a crescent and inferred that all the planets depended on the sun for their luminosity as the moon did. See *Voyages to the Moon and the Sun*, tr. Richard Aldington, 1962, p. 191. The comment suggests popular misunderstanding.

## XXX

Although *magnitudines* is regularly used in connection with conventional degrees of stellar brightness, Dee is obviously thinking here of bulk.

## XXXI

XXXI–XLIV have to do with the intensity of sensible rays in various circumstances. The strength of astrological influence is implied by the phrase "imprint their rays" in XXXVIII. For the geometry relevant to this and the next thirteen aphorisms, see above, pp. 63–66.

## XXXII

The rays are, of course, strongest when the celestial body is directly overhead and at perigee. "Star" again means "planet." No single fixed star had significant astrological importance; and even the zodiacal signs were rather conventional "places" than actual constellations.

## XXXIII

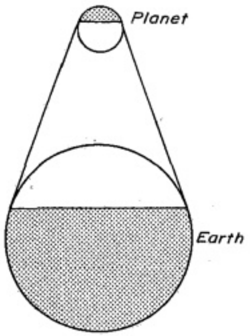
The cone contains all the rays that converge upon a given external point. The bounding circle of the cone is described by a circle produced by lines from the vertex to all possible tangents with the star.

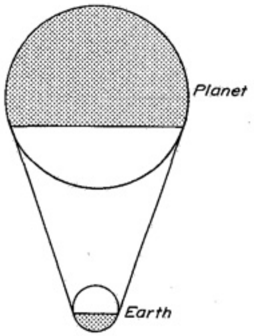
## XXXIIII

Each point of the star within the cone's base sends a ray to the external point. The strength of the rays weakens from the cone's axis toward the perimeter of its base.

## XXXV–XXXVI

The aphorisms can be simply illustrated, as follows:

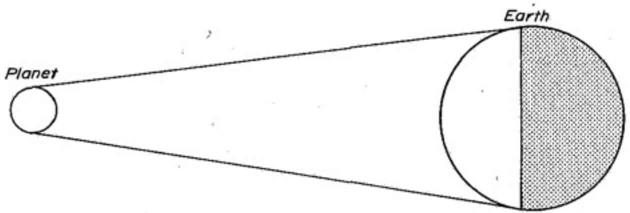


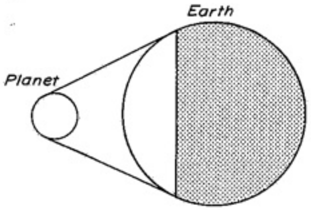


## XXXVII

Although the principle that "illumination varies inversely with the square of the distance" had not yet been formulated, Dee of course realized that intensity increases with nearness. That a near planet smaller than the earth

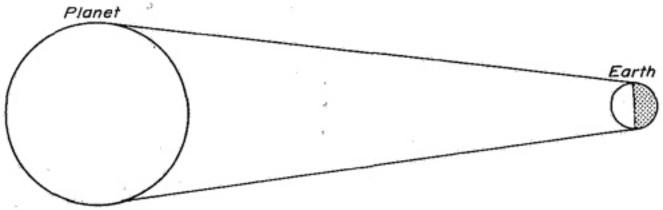
illuminates a smaller part of the earth than a distant one is shown below.

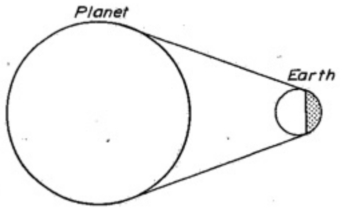




## XXXVIII

Again an illustration:



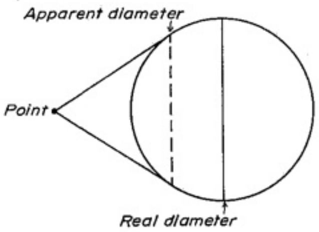


## XXXIX

A recapitulation of the preceding four aphorisms. The truncated cones are implicit in the figures above: none of the cones terminates in a point, hence all are truncated.

## XL

The base is less than half of the planet's convex surface because tangents must be drawn to the planet from a point. The computation by which the planet's diameter is measured would require (1) the (very difficult) computation of the angle at the cone's apex (the observer's point of view); (2) knowledge of the planet's distance; and (3) adjustment for the fact that the planet's apparent diameter is less than its real diameter. The illustration below shows an extreme case.

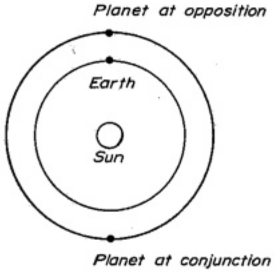


## XLI

The greater the distance the more nearly the tangents drawn to the star from the point will be parallel and the base of the bounding circle identical with the star's circumference. As the distance decreases, so too does the portion of the sphere included within the tangents.

## XLII

The size of the conical base differs slightly with respect to the planet's position because (1) it is nearer, by almost the earth's radius, when on the meridian than when on the horizon; (2) its orbital distance varies, from a minimum at opposition to a maximum at conjunction (for a superior planet).



## XLIII

All the cones that have been described are "right" cones because they might be produced by the revolution of a right triangle around one of the perpendicular sides. The farther off the radiating planet is, the more nearly all its rays will coincide with the axial ray, which is strongest. Also, the luminous base of a distant planet is greater. "Naturally and simply," however, brilliance increases with nearness. See above, pp. 64–65.

## XLIIII

Although all the planets actually have phases, during the sixteenth century only the moon's phases were known. See Note XXIX. A half-moon radiates half as much light as a full moon.

## XLV

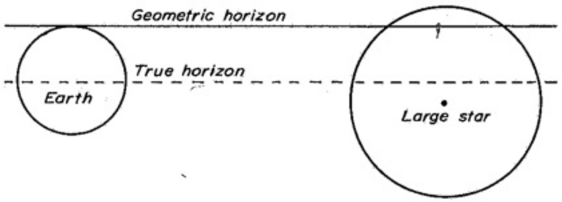
The true horizon is determined by a plane passing through the earth's center and perpendicular to a diameter dropped from the observer's position. Note the substitution of *mundi* for the *terrae* of 1558: the universe's center is the same as the earth's, hence the universe is geocentric.

The sensible horizon is limited by the observer's line of sight. It would increase with his elevation above the earth's mean surface. Because of the immense celestial distances, the difference between the two is usually negligible.

As explained above, pp. 73–74, the "Corollary" depends on the fact that three points determine a plane only if they are not collinear. The three points concerned are those of the two points in the sky and the observer's position (or, since the true horizon is in question, the earth's center).

### XLVI

This is consequent upon the larger diameter of the star (or planet), thus:



The star in the illustration can be imagined as either rising or setting.

### XLVII

See Note XLII: the star is farther when on the horizon than when in the zenith. The sun is nearer to the earth in Capricorn (December) than in Cancer (June) because of the eccentricity of the earth's path about it. Winter is caused not by the sun's greater distance but by the greater obliquity of its rays and the shorter days for people living in the northern hemisphere.

### XLVIII

Twilight results from the refraction of the sun's rays by the atmosphere. In the same way, the planets, both superior (farther than the earth from the sun) and inferior (nearer than the earth to the sun), can "communicate the virtue of their accidental light" to us when they are below the line of sight. They emit their species upon the atmosphere, which then, in turn, emits to the observer a species of the species.

### XLIX

The reason for praise of God is his use of the air, clouds, water, and mountains to increase the illumination of the earth, to produce visible beauty (as of the rainbow), and perhaps also to strengthen and to complicate astrological influence.

### L

Ptolemy—and others after him—thought that gods' names had been given the planets because the planets' "virtues" resembled those popularly ascribed to the gods. Adoption of the belief by Christians permitted them to avoid the imputation of paganism. If Dee meant this, his phraseology was injudicious: "from the imposition of the name of its god." It was a common Christian belief, however, that each planet was ruled by an angel, its "Intelligence." The use of "God" was not restricted even in Christian practice—or in the Bible—to Yaweh or even the Persons of the Trinity. It is unlikely that Dee's educated readers would have been shocked by this aphorism.

### LI

This principle was necessary to assure that every birth chart should differ from every other. Antonio Francesco Bonatti, in *Universa astrosophia naturalis* (1687), pp. 15–16, went so far as to claim that not only the birth-moments but also the astrological horizons of twins differed (because of their spatial separation in the womb).

### LII

For catoptrics, which had to do with mirrors and reflections, see above, pp. 67–73. Ancient achievements in catoptrics are occasionally alluded to in catalogues of lost skills. In *Epistolae Fratris Rogerii Baconis* (1618—an edition containing notes attributed to Dee), pp. 39–42 are on mirrors and multiplying glasses.

The Monad of the last sentence before the Corollary is reproduced on both title-pages of the *Propaedeumata* and is discussed in a note on them. A printed note in the margin of the 1568 text says, "Ista Insignia fusissime habes explicata, in nostro nuper emisso libello, Cui est Titulus MONAS Hieroglyphica."

### LIII

The meaning appears to be that mirrors can be used to focus light (and heat) from the moon during a total eclipse, and the result compared with that obtained from the full moon. The experiment would not have been practicable in Dee's time.

### LIIII

The first half of the first sentence means that "Perpendicular rays are stronger than oblique." The first half of the remaining part is explained in Note XLII. The remaining part of the sentence is unclear, but the meaning may be that when the star or planet is perpendicular the rays reflected from the primum mobile coincide approximately with the direct rays.

The remainder of the aphorism is difficult. The eccentricity of the planets' apparent orbits about the earth was established, on the assumption that the planets' speeds were constant, by measurements made from the earth of the differing arcs they described in equal periods of time. From these calculations perigees and apogees could be determined; but I do not understand the phrase about "the angle of incidence."

### LV

As when a film is exposed to light for a longer period of time.

### LVI

The "powers" are astrological. They are strongest when the planet is at its perigee, on the meridian, and direct (i.e., moving from west to east in the order of the zodiacal signs and thus counterpoising the apparent movement of the heavens).

### LVII

This doctrine was necessary to account for the belief that —for instance—planets in the fifth house, "Children," influenced future events.

### LVIII

The "equal hours" are the familiar ones, constant in length throughout the year. The unequal hours were computed by divisions into twelve parts each of daylight and darkness. The day-hour and the night-hour are of equal length only at the equinoxes.

### LIX

The truth of this observation can be seen by taking extremes: the pole star appears to move very little; points on the celestial equator move very fast.

### LX

The apparent speeds of celestial bodies are proportional to the circumferences of the circles they describe parallel to the equator, and the circumferences, in turn, are proportional to the radii or diameters.

### LXI

The periods are of several kinds: sidereal (return to the same place relative to the fixed stars); synodic (recurrence of conjunction with the sun), diurnal (return to the meridian), tropical (relative to the equinoctial point), and so on. The return is to a place "very like" the former one because the object or point may have changed in latitude (distance north or south of the ecliptic) by the time it has returned to its original longitude (place among the zodiacal signs).

### LXII

Most of the circles will cause no difficulty. The epicycle is a circle whose center is mounted on a rough equivalent of the planetary orbit in such a way that the planet, moving on the epicycle's circumference, appears to an earthly observer to move erratically. Such epicycles were familiar from Ptolemy's time through well beyond Copernicus's. (Properly, the path described by the planet's compound movement is the "orbit," and the circle on whose circumference the epicycle's center moves is the "deferent.") For the technical content of this and the ten following aphorisms, see above, Figure 19 and pp. 80–82.

### LXIII

Circles of position "do all cross one another in the North and South Points of the Meridian" (cited in *OED*, art. "position"), like the meridians on the terrestrial globe. Dee suggests that another system of circles can be based on the ecliptic, which cuts the equator at an angle of 23°27′. Still another can be based on an observer's true horizon, which would coincide with one of the others only if his position was at the pole or on the equator.

What is in question is "general ways of drawing horoscopes": specifically, the manner of dividing the zodiac among twelve "houses," upon which horoscopal readings depended heavily. The zodiac was to be cut into twelve segments; but on what circle were the divisions to be based? The choice of the zodiac itself would result in equal segments of 30°. A circle based on the true horizon, or one based on the earth's equator, would result in unequal but differing divisions.

For an account of the several systems of house division, see above, pp. 94–98.

### LXIIII

The equatorial period is the time between successive meridian crossings of a fixed star.

### LXV

The usual measurement is from noon to noon, that is, between successive meridian crossings of the sun. The length of the natural day varies because of the inclination of the ecliptic and the slight ellipticity of the sun's path. Our day, the civil day, is the average length of the natural day.

### LXVI

The tropical year is the time between the sun's return to the same cardinal point, e.g., from the beginning of one spring to the beginning of the next. The actual positions of the constellations vary slightly from year to year because of the precession of the equinoxes. Precession is discussed above, p. 78.

### LXVII

The sidereal year—see Note LXI—is slightly longer than the tropical because of the precession.

### LXVIII

The return of the moon to the same longitude of the ecliptic would be its sidereal period. To return to the same phase, i.e., to the same position relative to the sun, it must make up the distance the sun has traveled along the zodiac during the moon's sidereal period. The interval between equal phases, the synodic period, is therefore longer than the sidereal.

### LXIX

The lunar day is the time between the moon's successive crossings of the meridian. Because of the moon's irregularities —caused by the gravitational pull on it of both earth and sun—the lunar day is not constant. The slowness of apparent movement in the fixed stars (the precession) is such that a complete revolution of the stars around the earth requires about 26,000 years.

## LXX

The periods are the equatorial (LXIIII), diurnal (LXV), tropical (LXVI), and sidereal (LXVII). Despite the complications caused by the epicycles, the astronomer "should know" (LXVIII) the periods not only because accurate knowledge is valuable for its own sake but also because the planetary positions are important in astrology.

## LXXI

The passing of the moon across (or beneath) the sun's face in conjunction takes some minutes, so that the time of exact conjunction requires computation. The sun moves more slowly (against the stars) than the moon, as—for instance—Mars moves more slowly than Venus. In consequence, the next conjunction occurs before the slower body has completed a full revolution.

## LXXII

The diurnal period of a planet (its return to the meridian) is much less than its synodic or sidereal period.

## LXXIII

The gist is that careful observation will reveal connections between earthly objects or happenings and celestial phenomena. Thus the dominance of Capricorn might quickly be associated with cold winds, and that of Leo with hot weather. Smaller-scale happenings would be harder to relate to cosmic events: for example, the dismal failure of a political address to retrograde movement of Mercury, the Lord of Language, in the third house, which although called *Fratres* related also to speech. Nevertheless the claim was regularly made that astrological predictions had been made possible by several thousand years of "experience," or empirical investigation, begun by the Chaldaeans (the Assyro-Babylonians) and continued ever since. Dee would almost certainly have claimed that observation had proved the association of the planets with specific metals. How far the system could be pushed is evident in Ficino's association with planets of plants, stones, animals, odors, clothing, and even dances and songs. Cf. Shumaker, *Occult Sciences*, pp. 120–133.

In Inference 1 the resemblance of sublunary objects and events is said to produce "harmony." The whole concept has been described by E. M. W. Tillyard in *The Elizabethan World Picture* (1950), Chap. 6, in terms of "corresponding planes," and by Heninger, *Touches of Sweet Harmony* (1974), in Pythagorean terms. The three levels of Inference 1 are explained in Inference 2 as the celestial, the terrestrial, and the microcosmic or human and are illustrated by the sun, gold, and man's heart, each a "primate" in its own frame of reference.

## LXXIIII

"Some place in the sky" would include such geometrical points as the Lot of Fortune and the moon's nodes. The significators are, primarily, bodies of particular importance for marriage, longevity, etc. The general meaning is that the influence of a luminary is affected by its position in space and its relations to signs and other planets. In normal astrology, the angular relations of planets with one another ("aspects") were especially important. A trine relationship (roughly 120°) was "good," a square (90°) "bad," etc.

## LXXV

The apparent persistence of the fixed stars in their relationships to one another implies superiority. Against this background the planets, although because of the earth's turning they rise in the east and set in the west, move eastward. The precession, however, which slowly alters the position of the stars relative to the equinoctial points, suggests that even our most important earthly affairs—those which resemble the stars in having special eminence—suffer vicissitudes. The reasoning is by analogy. The harmony that binds the fixed stars in their relative positions also binds them to the elemental kingdom, which stretches from the earth to the moon. Finally, radiation is the instrument of all this binding.

### LXXVI

The slowness of the precession implies a slow development of stellar influence. Interpretation of the influence is complicated by the fact that rays emanate simultaneously from all the stars, so that the effect of a single one, or even of a whole constellation, is hard to isolate.

### LXXVII

The gist is that an apparently feeble planet or constellation can sometimes exert more influence than an apparently stronger one either because the subject is naturally related to the luminary—as silver to the moon—or because artful preparation has made it especially susceptible to influence.

The remainder of the aphorism is rather associative than logical. Dee gives an alchemical parallel (a gentle agent may be more useful than a strong one) and then adds a remark that is relevant to the alchemical context but not to the astrological one. The Holy Art (alchemy) requires repeated distillations or purifications followed by repeated operations to reunite ("marry") what has been separated, as is suggested by a Scriptural text. The key to "David's Seven Times" is given by the Hebrew characters for "12" in the margin. *Psalm* 12:6 reads, "The words of the Lord are pure words: as silver tried in a furnace of earth, purified seven times." *Dualiter* refers to the dual form of "Seven Times." Dee interprets the text to mean that the seven purgative operations are to be followed by seven compoundings. (I owe this reading of the Hebrew to my colleague John Coolidge.) It would be interesting to know whether Dee, who believed strongly in numerology, noticed that the number of this aphorism is 77, or perhaps even placed the aphorism in this position deliberately. One guess might be that observation of the number reminded him of *Psalm* 12:6 and led him to the alchemical digression.

### LXXVIII

In fact the stars are enormously larger than was thought in Dee's time—or in Ptolemy's. The nearest, our sun, has a diameter 108 times the earth's and a volume $108^3$, or 1,159,712, times greater. Yet the sun is a dwarf star. For the ancient technique of estimating star sizes, see above, pp. 87–88.

### LXXIX

For a natural day, see LXV. It is four minutes longer on the average than the equatorial period. The difference will define the daily western movement against the sun of a point on the equator ("diurnal direction").

### LXXX

We are now asked to find the diurnal directions of other circles.

### LXXXI

Diurnal direction can be measured in the same way for a lunar day as for a solar one. The two results would differ because the "days" are of unequal lengths.

### LXXXII

A planet's or fixed star's "day" is a "diurnal horizontal period": the time between successive risings.

### LXXXIII

The purpose is again that of determining differences in "periods."

### LXXXIIII

Why the powers of the sun and moon should be made "very clear" by the calculations just recommended is obscure. Possibly the idea is that the periods determine the *mora*, or "delay," of the body between the horizons, hence the length of time its rays are direct. The last two sentences appear to mean that observational data are more reliable than conventional approximations.

### LXXXV

A planet's movement is retrograde when it appears to move from east to west in its private motion. See above, pp. 80–82. The result is a "pushing back" of celestial points, or "reversed direction," since the planet, by moving in the same direction as the equator, has a diurnal period less than its equatorial period.

### LXXXVI

The sidereal period of Jupiter is 11.86 years; consequently in one year its position relative to the fixed stars will have altered by about 30°. *Dodecatemorion* comes from Greek roots meaning "twelfth piece"; here it means one zodiacal sign (30°).

The degree of displacement differs from year to year because Jupiter's orbit is based not upon the earth but upon the sun. The last sentence appears to mean, "Take a lot of such measurements, not just a few." Other planets' movements are to be measured in the same way.

### LXXXVII

The equator's harmonic period is that in which a point on it makes a single complete revolution. Planets moving in a direct course pause longest between the horizons, hence irradiate exposed objects more effectively. Their "benevolence," however, is the contrary of the recalcitrance implied by retrogression.

### LXXXVIII

Further exploration of problems implicit in retrograde motion, which because the planet is running counter to its dominant course reminds Dee of an uncontrolled horse, a subordinate part of nature rebelling against a superior part, a discordant note, a violent agent that causes damage, and a force that willfully negates itself. The "most excellent" of the planets, the sun and moon, are never guilty of these misdemeanors, and the others commit them only briefly. The anomalies are justified on the ground that their result is a more pleasing ornamentation of nature. Cf. XII. Dee infers that during retrogression a planet's influence is weakened (partly because of its shorter *mora*) or reversed.

It will be observed that "fourthly" is omitted, apparently by inadvertence.

### LXXXIX

So far as "proper signification" is concerned (see LXXIIII), planetary powers are greatest when the planet is furthest distant. The base of its radiant cone is then largest, and all its rays are angularly nearer the axial ray, which is strongest. See XXXIIII. In matters other than proper signification, strength increases with nearness because of the increase of intensity.

The passage about making a planet stand off very far from the earth may or may not refer to visual appearance, as when an object is looked at through the wrong end of a telescope. For a detailed discussion see above, pp. 68–70. Repulsion may require "a few days" for the preparation and arrangement of the mirrors, whereas attraction can be produced by changed adjustments in mirrors already at hand.

The quoted phrase at the end is from *Acts* 4:25, which itself adapts the Septuagint text of *Psalm* 2:1. The meaning is that the operation might cause popular resentment by awakening fear.

### XC

The usual astrological view was that a planet lost its powers when it was combust (so near the sun as to be "burned"). The allusion to the rules of graduation suggests that the effect of combustion on a given planet can be computed by the process commented on in Note XIX. Nearness to the sun may increase the heat of a "hot" planet and thus strengthen its influence.

### XCI

The earth's central position (geocentrism) in the cosmos is privileged by Divine ordinance: another indication of Dee's rejection, at least as late as 1568, of the Copernican hypothesis. That he knew Copernicus's *De Revolutionibus* is clear from LXVII. Cf. above, pp. 56–57.

### XCII

Any two stars or planets exactly opposite each other have equal opportunities to exert influence because, as the heavens turn, they will gradually exchange places along the same path. The "working together" of the stars might be either complementary or antagonistic. "Declination" is the angular distance above (or below) the celestial equator. The "schematic or aschematic intervals" may be those of exact or approximate opposition, the declinations and distances from the meridian being identical or only roughly equivalent.

### XCIII

At all places except the poles and the equator the horizon cuts the sphere of the stars "obliquely": that is, the line drawn to the observer's zenith makes an angle other than 0° or 90° with the world's axis. In such places the segments of great circles cut off between the horizon and the meridian are usually not arcs of 90° (quarter-circles). The qualification is for great circles, like the celestial equator, that pass through the east and west points of the horizon. Hence the ninetieth degree of the ecliptic west of the ascendant falls on the meridian only when an equinox is rising. Consequently, the intersection of the ecliptic and the meridian, which marks the cusp of the tenth house, coincides only rarely with the ninetieth degree or the highest point of the ecliptic above the horizon, the so-called Heart of the Sky. Cf. above, pp. 95–96.

### XCIIII

This theoretical—though useless—truth must have been inferred from the obvious heat of the sun's rays, light from a candle, etc. Even the heat in the moon's light can hardly have been measurable in Dee's time.

### XCV

For the sun's size, see Note LXXVIII. But of course the sun is by no means the largest of the stars.

### XCVI

The scale Dee is using evidently is arbitrary: 100° or 60° = "maximal." At perigee, the sun's rays fall obliquely upon the northern hemisphere. The situation he describes could exist only on the Tropic of Capricorn.

### XCVII

The points over which the sun can stand perpendicularly are between the tropics.

### XCVIII

Evidently the temperature of a substance exposed to the sun is to be measured; but how? Thermometers were a development of the seventeenth and eighteenth centuries.

"In actual fact" (literally, "according to the truth of the matter"), opposed as the phrase is to mere proportionality, suggests rather experimental knowledge than computational. Nevertheless Dee must have been thinking here, as elsewhere, of calculations.

### XCIX

The "different places" of the sun may differ latitudinally—but only if "perpendicular" means "on the meridian" and not "in the zenith." If the latter, varying heat would be produced, in theory, only by differences in elevation, as between a mountain top and a valley, or by differences in the sun's distance, as at perigee or apogee. The "artifice" is presumably catoptrical: by a proper placing of mirrors or shields the heat could be increased or reduced in any desired proportion.

### C

Taken literally, the first sentence would again imply that Dee did not know that the planets have no, or very little, luminosity. See Note XXIX. Here the difference between the sun's heat and a planet's is said to derive merely from "bases" and "distances." The third sentence acknowledges the admixture of some special "sensible quality"—probably moisture, dryness, etc.—with heat in each of the planets and recommends that this be determined by contrasts between the planet's effects on some exposed body during periods of visibility and invisibility.

### CI

The process just described for determining the sun's heat is now to be applied to the moon. We are warned, however, that account must be taken of the moon's phases. When the moon is horned the "vertical axis" described in XXXIIII as strongest is not operative.

### CII

The astrological influence of the sun benefits especially from the quantity of its rays, that of the moon from the greater swiftness of its motion, believed also to contribute to astrological influence. Relatively to the stars, the sun moves eastward about 1° a day and the moon about 13°.

### CIII

Historically, the moon has always been considered "moist." For example, the sap in plants was thought to increase with the degree of the moon's fullness.

### CIIII

Rapid motion implies energy, vigor. The sun's dominion over "vital heat" is here imputed to its light, the moon's control over moisture to its movement: which would also, however, determine its *mora*. See the next note.

### CV

The nearness of the moon is considered here in relation not to the intensity of its light but to the speed of its motion. A body moving in an eccentric orbit appears to move fastest at perigee, slowest at apogee.

### CVI

Roughly, the sun's rays are the source of heat, the moon's movement the source of moisture. XCV–XCVIII have been about the sun's heat, CIII–CV about the moon's movement.

### CVII

The comparison of the seasons to a day (and of both to a lifetime) was conventional. The sun's heat could "produce" two of the primary qualities, cold and moisture, only by privation, i.e., by not working. The "necessary order" might be some such schema as the following: morning, hot and moist; afternoon, hot and dry; evening, cold and dry; night, cold and moist. The "necessary order" requires that only one quality at a time be replaced by its opposite.

The Duodenary or twelve apparently results from the combinations of beginnings, middles, and ends with either the seasons or the four parts of the natural day. At the terrestrial pole the seasons and the parts of the day would coincide. How the Trinity is involved is obscure; but one occasionally reads, in the period, that the "beginning" (from the creation to the birth of Christ) was the period of the Father, the "middle" (to Christ's Second Coming) is the Age of the Son, and the "end" (from the Second Coming onward) will be the Age of the Holy Spirit. Those who pant after concealment would be occult philosophers who veiled their writings to hide mysteries from the unfit.

Twelve, together with its factors three and four, had especially rich numerological significance. Of the many expositions of this tiresome subject one of the more detailed is Peter Bongus's *Numerorum Mysteria, Ex abditis plurimarum disciplinarum fontibus hausta* (1618).

## CVIII

The twenty-six positions of the sun with relation to the constellations appear in the *Almagest*, VIII:iv. Ptolemy divides these into nine general classes subdivided into parts which total twenty-six.

"Early morning east wind" has to do with the nearly simultaneous co-rising of the sun and a given star in the constellation. The star may rise a little later ("invisible after-rising"), at exactly the same time ("true morning co-rising"), or slightly earlier ("visible morning co-rising"). Note that the general name, "Early morning east wind," does not count toward the total of twenty-six. And so on.

Dee urges that a similar set of twenty-six positions should be distinguished for each of the seven planets (including the sun). The 182 different reckonings would result from the multiplication of 26 by 7. The result would be nothing more than the enrichment of the technical vocabulary.

## CIX

The point is that because the death of the body results from physical causes the astrologer can predict a natural limit for a specific human life. If death occurs before the natural term, the cause is human "negligence." The basic doctrine is partly contradicted by the close association between soul and body asserted in XXIII; but the discrepancy could be removed by a simple qualification.

## CX

In scholastic philosophy, "form" was "The essential determinant of a thing; that which makes anything (*matter*) a determinate species or kind of being . . . " (*OED*). Since immateriality is of a higher order than matter, its powers were superior. The "visible form" of talismans discussed in Note XXVII may relate obscurely to the prestige of "form."

## CXI

The insensible or invisible rays are intelligible because their existence has been established by mental operations. Astrological knowledge was supposed to be based on several millenia of observations and inferences, as remarked in Note LXXIII. The analogy of the insensible rays with the invisible soul imputes dignity to them.

## CXII

Cf. the assertion by Mantice, in Pontus de Tyard's *Mantice, ou Discours de la verité de divination par astrologie* (2d ed., 1573), pp. 91–92, that the majesty of Saturn, the benignity of Venus, and the warmth of Mars are not naturally maleficent but are "worsened" in some human beings.

## CXIII

Different parcels of matter have differing potentialities for reaction to planetary and stellar radiation. Presumably further diversity is produced by differing astrological horizons. No two spots on the earth's surface are bathed in exactly the same strength by visible and invisible rays.

## CXIIII

The elemental part of the cosmos lies within the moon's sphere. Above that is the empyrean, the realm of pure fire. Every existent object apparently is either produced by the celestial harmonies or itself possesses them (or both). Sometimes the relationship is obvious, sometimes obscure.

## CXV

The relationships mentioned in the foregoing aphorism should be compared and analyzed for the improvement of astrological science.

## CXVI

This and the following aphorism are analyzed in detail above, pp. 90–91. Dee was fond of playing with permutations and, within limits, skilled in doing so. Since the planets' orbits do not lie in exactly the same plane, many of the conjunctions would not be linear. The utility of the computations for practical astrology—for which, by reason of the emphasis on comparative "strengths," they seem to have been intended—is doubtful, or worse. The strengths taken into consideration are merely "greater," "equal," and "less."

## CXVII

The "conjunctions" now become merely those of converging rays. The fact that intrinsically different strengths can become identical depends on angles of incidence and positions in houses as well as upon orbital variations: in a favorable sign a planet is "exalted," in an unfavorable one "dejected." The calculations, we are told, can be extended almost to infinity (by sophisticating the degrees of strength). Although Dee is showing off here, as often, he is saying implicitly that popular astrology is culpably inexact.

## CXVIII

The gist is an affirmation that efforts should be made both to localize the effects of understood astronomical events and, contrariwise, by examining remarkable earthly happenings to determine the significance of hitherto uninterpreted celestial configurations. In this way astrological knowledge can be increased.

*Matthew* 2:2, quoted in the "Comment," was often used to legitimize astrology.

## CXIX

Hermes Trismegistus, "thrice-great" as greatest philosopher, king, and priest, was regarded as the founder of both astrology and alchemy. He was supposed to have been roughly contemporary with Moses. His vogue in the Renaissance began with Ficino's translation of the *Pimander* (now known as the *Corpus Hermeticum*) in 1461. For a summary of Hermes's doctrines and influence see Shumaker, *The Occult Sciences,* Chap. V.

## CXX

A Greek authority (Ptolemy? I have not identified the sentence) is adduced to corroborate the Egyptian Hermes and to suggest that Dee has the support of prestigious ancients generally. The emphasis here is on a divinely instituted "revolution," like that of the heavens, which preserves the continuity of created nature. This introduces a final pious exclamation.

# Bibliography of Works Cited

Only works cited in short form in the notes are listed; the bibliography omits a few titles merely mentioned, and cited in full, in the text.

The bibliography is arranged by author, who might be either a person or an institution. In all cases the author as given in the notes should lead directly to the appropriate item in the bibliography. When the item is one of a collection of essays, it will be entered under its author as usual, but publishing details might come under the name of its editor. For example, the notes cite Vogl in *Bacon Essays*, ed. Little; the title and pagination of Vogl's essay appear in the bibliography under "Vogl," the place and date of publication, and the full title of the *Essays*, under "Little."

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# John Dee: Interdisciplinary Studies in English Renaissance Thought

*edited by*

STEPHEN CLUCAS

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This book is dedicated to the memory of
Robert O. Lenkiewicz (1941–2002)
Painter, Researcher and Bibliophile.

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# ABBREVIATIONS

| | |
|---|---|
| *Alae* | Thomas Digges, *Alae, seu Scalae Mathematicae, quibus visibilium remotissima Coelorum Theatra conscendi, & Planetarum omnium itinera nouis & inauditis Methodis explorari: tum huius portentosi Syderis in Mundi Boreali plaga insolito fulgore coruscantis. Distantia, & Magnitudo immensa, Situsque protinus tremendus indagari, Deique stupendum ostentum, Terricolis expositum cognosci liquidissime possit* (London: Thomas Marsh, 1573). |
| *DNB* | *Dictionary of National Biography*, ed. by Sidney Lee and Leslie Stephen, 22 vols (London, 1908). |
| *JDEP* | I.R.F. Calder, *John Dee Studied as an English Neoplatonist,* 2 vols (Unpublished PhD thesis, The Warburg Institute, University of London, 1952). |
| *Lib.Myst.* | John Dee, *Liber Mysteriorum*, London, British Library, Sloane MS 3188. |
| *MH* | *Monas Hieroglyphica Ioannis Dee, Londinensis, ad Maximilianum, Dei Gratia Romanorum, Bohemiae et Hungariae Regem Sapientissimum* (Antwerp: Gulielmus Silvius, 1564), facsimile edition of the Latin with facing page translation by C.H. Josten, *Ambix*, 12:2-3 (1964): 82-221. |
| *MP* | *The Elements of Geometrie of the most auncient Philosopher EVCLIDE of Megara. Faithfully (now first) translated into the Englishe toung, by H. Billingsley, Citizen of London. Wherevnto are annexed certaine Scholies, Annotations, and Inuentions, of the best Mathematiciens, both of time past, and in this our age. With a very fruitfull Praeface made by M. I. Dee, specifying the chiefe Mathematicall Sciences, what they are, and wherunto commodious: where, also, are disclosed certaine new Secrets Mathematicall and Mechanicall, vntill these our daies, greatly missed* (London: John Daye, 1570). |
| *NP* | Nicholas H. Clulee*, John Dee's Natural Philosophy: Between Science and Religion* (London and New York: Routledge, 1988). |

| | |
|---|---|
| *PA* | Wayne Shumaker and John L. Heilbron, eds. and trans. *John Dee on Astronomy. Propaedeumata Aphoristica (1558 and 1568), Latin and English* (Berkeley, Los Angeles and London: University of California Press, 1978).[1] |
| *Parallaticae* | John Dee, *Parallaticae Commentationis Praxeosque Nucleus quidam* (London: John Daye, 1573). |
| *Private Diary* | *The Private Diary of Dr. John Dee and the catalogue of his library of manuscripts, from the original manuscripts in the Ashmolean Museum at Oxford, and Trinity College Library, Cambridge,* ed. James Orchard Halliwell (London, 1842). |
| *R&W* | Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990).[2] |
| *T&FR* | *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee (A Mathematician of Great Fame in Q. ELIZ. And King James their Reignes) and Some Spirits: Tending (had it Succeeded) To a General Alteration of most States and Kingdomes in the World.* [etc], ed. Meric Casaubon (London: D. Maxwell for T. Garthwait, 1659). |

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[1] This edition conflates two separate editions of Dee's *Propaedeumata*. These are: ΠΡΟΓΑΙΔΈΥΜΑΤΑ ΑΦΟΡΙΣΤΙΚΑ *Ioannis Dee, Londinensis, de Praestantioribus quibusdam naturae virtutibus, ad Gerardum Mercatorem Rupelmundanum, Mathematicum et Philosophum insignem* (London: Henry Sutton, 1558) and *Propaedeumata Aphoristica Ioannis Dee, Londinensis, De Praestantioribus quibusdam Naturae Virtutibus* (London: Reginald Wolf, 1568). All quotes, references and translations in this volume are taken from the Heilbron-Shumaker edition.

[2] Readers should note that where this abbreviation is followed by a number only (as "*R&W*, 13", the reference is to a page-number in Roberts and Watson's book. Where the abbreviation is followed by "no." or "nos." (as "*R&W*, no. 13") the reference is to a catalogue number assigned by Roberts and Watson to an item in Dee's Library catalogue. Further information regarding these items may be found by consulting the section of their book headed "Notes to the 1583 Catalogue" (*R&W*, 79 et seq.).

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STEPHEN CLUCAS

# INTRODUCTION

## *Intellectual History and the Identity of John Dee*

In April 1995, at Birkbeck College, University of London, an interdisciplinary colloquium was held so that scholars from diverse fields and areas of expertise could exchange views on the life and work of John Dee.[1] Working in a variety of fields – intellectual history, history of navigation, history of medicine, history of science, history of mathematics, bibliography and manuscript studies – we had all been drawn to Dee by particular aspects of his work, and participating in the colloquium was to confront other narratives about Dee's career: an experience which was both bewildering and instructive. Perhaps more than any other intellectual figure of the English Renaissance Dee has been fragmented and dispersed across numerous disciplines, and the various attempts to re-integrate his multiplied image by reference to a particular world-view or philosophical outlook have failed to bring him into focus. This volume records the diversity of scholarly approaches to John Dee which have emerged since the synthetic accounts of I.R.F. Calder, Frances Yates and Peter French. If these approaches have not succeeded in resolving the problematic multiplicity of Dee's activities, they will at least deepen our understanding of specific and local areas of his intellectual life, and render them more historiographically legible.

### JOHN DEE AND INTELLECTUAL HISTORY

The life and work of John Dee first re-emerged into twentieth-century historical consciousness in the works of historians of science, who strove to "recover" Dee from the oblivion of his reputation as an occultist, and to reinstate him as a "progressive" Renaissance scientist, whose work contributed to the fitful beginnings of the scientific revolution in England. In the 1930s E. G. R. Taylor's *Tudor Geography 1483-1583*, and Francis Johnson's *Astronomical Thought in Renaissance England* both allotted a significant role to Dee in their narratives of Tudor scientific advancement.[2] Johnson saw Dee's achievement as primarily "scientific" – he was, according to Johnson, "the leading mathematical scientist in England and the most influential teacher and adviser in that field after [Robert] Recorde's death."[3] Johnson viewed Dee's occult scientific activities as a detraction from his scientific reputation:

> Dee's later career, during which his unrestrained optimism concerning the possibilities of natural science made him a dupe of the charlatan Edward Kelley and caused him to turn his energies to alchemy and crystal gazing, has tended to obscure his real merit as a scientist and his very great services to his country.[4]

S. Clucas (ed.), *John Dee: Interdisciplinary Studies in English Renaissance Thought*, 1–22.
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Johnson criticised Charlotte Fell-Smith for having "emphasized his reputation as an astrologer, alchemist and dabbler in spiritualism at the expense of his significant work in legitimate science," and accordingly praised Taylor for having given a "truer picture of the man".[5] Taylor for her part shared Johnson's need to expunge or explain away Dee's occult interests:

> The fact that John Dee was a practitioner of Judicial Astrology has, however, created such a prejudice against him, and has led to such a one-sided estimate of his place in history, that it is here necessary to state emphatically that a close examination of the evidence leaves no doubt of his intellectual honesty and genuine patriotism [...] his preoccupation with the search for the Philosopher's Stone and the Elixir of Life lent urgency to his desire for a discovery of the way to Cathay, since it has been a constant tradition that Initiates and adepts are to be found among the learned men of the Far East. That such was the case, nevertheless, does not detract from the value of his geographical studies or his geographical teaching.[6]

If Taylor seems to harbour a suspicion that occult interests were intellectually dishonest and unpatriotic she was at least able to concede that Dee's occult interests were a motivating force in his career, although in seeking to mitigate them it is clear that her sense of Dee's "value" is dictated by early twentieth-century norms of what constituted legitimate forms of knowledge. The fame of Taylor's Dee rests on the fact that he was a mathematician, a cartographer, the promoter of Gemma Frisius's globes and instruments in England, and the friend and intimate of Gerard Mercator.[7] The fact that Mercator shared and encouraged Dee's astrological interests is noted, but only in so far as Dee's "suspect" occultism can be palliated by the reflected glory of Mercator:

> The high character of Mercator alone should be sufficient to acquit Dee of the charges of sorcery and conjuring – interpreted today as charlatanism – brought against him by the fanatical English mob, a charge which he frequently and earnestly repudiated.[8]

If the great Mercator was interested in astrology the implication seems to be, then Dee could too, and the guarantee of Mercator's scientific reputation is mysteriously used to endorse the idea that Dee's reputation for magic was a malicious invention. In a series of books and articles in the 1950s Taylor continued her "recovery" of Dee from charges of charlatanism. In her biographical entry on Dee in *The Mathematical Practitioners of Tudor and Stuart England*, for example, she presented Dee as essentially a practical scientific figure. "The practical applications of astronomy and geometry were foremost in his mind", she said, "whether for casting nativities or advancing navigation, for reforming the calendar or mapping subterranean mines."[9] Although she characterises him as an "astrological expert", Taylor takes pains to point out elsewhere that he "accepted the Copernican hypothesis."[10] In her 1955 article "John Dee and the Nautical Triangle, 1575", Taylor is more explicit, complaining that historians had "treated him slightingly, dubbing him astrologer and alchemist, by which words they understand 'charlatan'." In their characterisation of Dee as a "servile and ignoble figure", she says, "the acclaimed mathematician and ever-ready instructor are forgotten." While she accepts the reality of Dee's interests in alchemy, astrology and what she calls "crystal-gazing", "by this date", she says, "his work on navigation had come to an end."[11] Taylor then constructs a Dee who is internally contradictory ("Dee's imagination often predominated over his science – but science he had") but whose career could be neatly divided into the legitimate and scientific navigator (whose navigational works are said to have "foreshadowed" the "modern Nautical manual") and the illegitimate and imaginative "crystal-gazer".[12] Curiously while Taylor was able to accept the historical specificity of Dee's thought in some areas (his *Great and Rich Discoveries*, she argued, was important because it provided "direct and detailed evidence of how an Elizabethan cosmographer went to work"), she was openly contemptuous of his later career, when he was (as she puts it) "overseas chasing the will o' the wisps of alchemy and crystal-gazing in Prague".[13] For Taylor "cosmography" seems to have more historical importance than alchemy and "crystal-gazing", although they were all significant parts of Dee's own sense of his intellectual activities.

While one could dismiss the lack of attention to the "occult" side of Dee in Taylor's work as simply peripheral to her historical concerns, Taylor's own repeated protestations and apologetic references to Dee's occult interests marks a significant point of historiographical tension. This tension turns upon the problematic question of how the occult sciences (or "occult philosophy") fit into the field of knowledge in the sixteenth and seventeenth centuries, a question which current discussions of the nature of the Scientific Revolution are doing little to address. Taylor's approach is not dissimilar in many respects from that of Brian Vickers, who in his introductory essay to *Occult and Scientific Mentalities* argued that the occult was radically distinct from the scientific and should be studied and considered separately from the development of scientific thought.[14] Taylor, of course, was writing at a time when the history of alchemy, astrology and magic had not yet gained the credence which it has today, and her failure of historical imagination is in large part due to the historiographical climate in which she was writing.

It was in the 1950s, in fact (some time between the publication of Taylor's *Tudor Geography* and her *Mathematical Practitioners*) that the first major advances in the historiography of the occult sciences took place in Anglo-American scholarship, and with this the historical significance of Dee took on a new prominence.[15] In 1952, I. R. F. Calder, working under the supervision of Frances A. Yates at the Warburg Institute made probably one of the most significant single contributions to Dee studies in the imposing shape of his sadly unpublished two volume PhD thesis "John Dee studied as an English Neoplatonist."[16] In its courageous attempt to survey the whole of Dee's intellectual output, Calder rescued Dee from the narrow confines of the illuminating but partial accounts of Taylor and Johnson, and revealed the full historical complexity of Dee's work. For the first time Dee's occult philosophical interests – his interests in astrology, alchemy, and the cabala, the influence of Roger Bacon and Alkindi, the Pythagorean mysticism of the *Monas Hieroglyphica*, the neoplatonic aspects of the *Mathematicall Praeface*, and even the angelic conversations – received a sympathetic and objective historical examination. The strength of Calder's thesis was, however, also one of its weaknesses – in his determination to present Dee as a typical figure, he was profoundly influenced by a particular thesis: that of Edwin Burtt, who had argued that neoplatonic metaphysics had played a significant, albeit unrecognised, role in the development of modern science.[17] Calder's main aim was thus to to show that

> Dee may properly be considered a typical, though outstanding, example and exponent of sixteenth century English scientific neoplatonism – a movement which made a significant, if somewhat neglected, contribution to later and more generally appreciated development in science and philosophy.[18]

It is clear from Calder's preface to his thesis that his handling of Dee had been influenced by his discussions with both Yates and D. P. Walker. It is difficult to divine who was the originator of this interpretation, Yates, or Walker, or Calder himself, but what is certain is that Calder's "neoplatonic" Dee was taken up by his supervisor, and another of her students Peter J. French and developed into an even more influential interpretation, that of Dee as an "Elizabethan Hermetic Magus".[19]

In her influential 1964 study of the "Hermetic Tradition" (a Renaissance synthesis of neoplatonic, pythagorean and cabalistic themes putatively catalysed by Marsilio Ficino's translations of the *Corpus Hermeticum*, and the syncretistic philosophy of Pico della Mirandola), Yates argued that:

> John Dee has to the full the dignity, the sense of operational power, of the Renaissance Magus. And he is a very clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science.[20]

While she retains the Burttian flavour of Calder's Dee (the stimulation of "genuine applied science" by Neoplatonism), Yates subtly moulded him into a representative of her own "Hermetic tradition" whose representative figure was the "Renaissance magus". This becomes even clearer in her 1967 essay "The Hermetic Tradition in Renaissance Science":

> John Dee seems obviously placeable historically as a Renaissance magus of the later Rosicrucian type. Paracelsist and alchemist, a practical scientist who wished to develop applied mathematics for the advantage of his countrymen, full of schemes for the advancement of learning […].[21]

Peter J. French who worked closely with Yates while he was in England researching his study of Dee,[22] developed Yates's thumbnail sketches into a book-length study in his *John Dee: The World of an Elizabethan Magus*, published in 1972. While French's study is sensitive to the interdisciplinary range of Dee's activities,[23] and touches upon his activities as "Philosopher, mathematician, technologist, antiquarian, teacher and friend of powerful people", it is the idea of Dee as "Elizabethan magus" which is the dominant idea of his book. Dee, French argued, was "a magician deeply immersed in the most extreme forms of occultism: he was Elizabethan England's great magus […] one of a line of philosopher–magicians" who "lived in a world [which was] half magical, half scientific."[24] Hermeticism, French argued, that is to say "the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus," was "basic to Dee's thought," and "pervaded his natural magic, his science and his religion."[25] While French is aware of the diversity of Dee's activities, ultimately he produces a homogeneous vision of Dee where, for example, his mathematics, architecture, navigation and technology are "all part of a broader magically oriented philosophy."[26] Dee's "science and magic, his art and even his antiquarianism," French argued, "all form part of a universal vision of the world as a continuous and harmonious unity."[27] In short, John Dee was "totally in the Hermetic tradition" as it had been conceived by Frances Yates.[28] The closeness of French's and Yates's ideas on Dee extends at points to direct verbal echoes, as we can see from the following two quotations:

> Although his experiments in theurgy are regarded as pointless endeavours today, he saw them as a means of pursuing science at a higher level.[29]

> What Dee wanted to learn from the angels was the secrets of nature; it was a way of prosecuting science on a higher level.[30]

The historiographical apogee of the Yatesian "Hermetic magus" however was relatively short-lived. In 1974 Robert S. Westman gave a paper at the Clark Memorial Library, in which he roundly criticised Yates's contention that there was an occult philosophical impetus behind the Copernicanism of Dee and Giordano Bruno.[31] Westman cites at length from a passage in Peter French's book which argues that Dee embraced the Copernican hypothesis, and that this "scientific advance" was "spurred by the renewed interest in the magical Hermetic religion of the world." This passage is (not unfairly) taken to be "entirely characteristic of the Yatesian mode of analysis."[32] While Westman concedes that Dee had praised Copernicus's labours in "reforming the celestial discipline" (*in coelesti disciplina restauranda*) in his preface to John Feild's *Ephemeris for the Year 1557*, and made use of Erasmus Reinhold's Prutenic Tables in his manuscript treatise on the reform of the calendar, he refuses to accept that this constitutes proof that he was a Copernican. In fact, Westman goes on to argue, "wherever Dee had the opportunity to assert his belief in the reality of Copernicus's theory, he did *not* do so."[33] Westman also rejects the supposed Hermetic interest which Dee took in Copernican theory (what French calls his "spiritual affinity with heliocentricity"), pointing to the absence of Hermetic references in Dee's private marginalia to Paulus Crusius's *Instructions Concerning the Equal and Apparent Revolutions of the Sun* (Jena, 1567) as proof of his claims. While Westman ignores the Neoplatonic emphasis in the collection of quotations on the sun which Dee collects at the back of his copy of Crusius (there is a quote from Plato's *Timaeus*, and a quote from one of the Orphic hymns), he is probably correct in suggesting that Dee's views on Copernicus, far from being "Hermetic", "fall into the same pattern of reading the Copernican theory that we find among almost all university astronomers of the period." Dee, he argued, "had no need of a heliocentric system, whether magical or astronomical".[34] Westman's conclusions are aggressive, if not unfair: firstly he believes that Yates's (and French's) claims about a "Hermetic reform" in Copernicanism is fundamentally flawed. "Not a single leading thinker included by Dr Yates in the Hermetic tradition interpreted the Copernican theory as a magical symbol or made it the operational basis of a system of magical forces." There was, in any case, "no single 'Hermetic interpretation'" of the Copernican theory, but a "diversity of responses".[35] "Hermetic" thinkers, he argued, reflected rather than initiated Copernican advances, and while Giordano Bruno's cosmological innovations were grounds for allowing the Hermetic tradition a "modest supporting role" in scientific advances, he does not agree that the magical worldview was "responsible for spurring these conceptualizations".[36] In Westman's view, the "significant physical and mathematical insights Bruno and other alleged Hermeticists arrived at came from their individual, creative intuitions, often under the influence of doctrines first formulated in mediaeval natural philosophy, and *in spite of* their adherence to Hermetic doctrines." There was, in fact, no evidence for a general thesis concerning the influence of "magic" on "science".[37]

Another, even more unsympathetic response from the history of science lobby came in 1978, when John Heilbron, in his introduction to the edition and translation of Dee's *Propaedeumata aphoristica* (which he co-edited with Wayne Shumaker) assessed Dee's intellectual activities in terms which make it clear that he – like Westman – rejected the Burttian interpretation of the Scientific revolution promoted by Calder, Yates and French. Whilst affecting to give a balanced picture of Dee's career Heilbron barely disguises his antipathy towards the occult side of Dee's activities, characterising his career as "a continuous progress toward the occult and the irrational." Dee's mathematics he argued, "did not grow from or together with his occultism," as Yates and French had argued, "but, rather, preceded it, and [...] in so far as he devoted himself to occult studies he moved off the high road of the scientific revolution."[38] Heilbron identifies Dee's mathematical career as a turning away from "hard headed" and "technical" mathematics towards that of "Platonizing philosophies", the province of "circle squarers and [...] fuzzy-minded astrologers."[39] Heilbron utterly rejects what he scathingly calls Dee's "chats with angels", and sees his work on calendrical reform, presented to Queen Elizabeth in 1582 as "his last tract of any scientific importance."[40] Although Heilbron acknowledges that Dee's contemporaries had a high opinion of his mathematical abilities, he finds this reputation "easier to ascertain than its basis."[41] While Dee's *Praeface* had been extolled by Calder, Yates and French as a triumph of neoplatonic scholarship, Heilbron criticises it for its inclusion of unorthodox mathematical sciences – which he sneeringly refers to as "jabberwocky disciplines"[42] – such as "thaumaturgike", which Heilbron dismisses as a confection of "the thousand amusing, silly, practical, or useless things set forth in the books of Giammbattista della Porta, Athanasius Kircher, Gaspar Schott, and Francesco Lana."[43] In the light of these observations Heilbron felt that Dee deserved only "a modest place in the intellectual history of Tudor England."[44] For Heilbron Dee's occultism was an obstacle, and not a stimulus to scientific endeavour diverting Renaissance "scientists" from "investigations of the ordinary and the regular" into fanciful mystical speculations.[45] What is at stake in Heilbron's account of Dee is a certain conception of the Scientific Revolution which radically excludes the occult sciences as "non-scientific". This begs the question, of course, of why Heilbron felt drawn to edit Dee's *Propaedeumata* at all. The answer would seem to be that Heilbron was only able to countenance the *Propaedeumata* by denaturing it. Ignoring the cabalistic, astrological and magical themes of the work and focussing on Dee's grappling with the problems of the measurement of planetary distances and motions, Heilbron presents the *Propaedeumata* as "a fully intelligible series of recipes for applying arithmetic and geometry to a standard scholastic physics and astronomy."[46] Dee's primary source for the idea of stellar radiation, Al-Kindi's *De radiis* (a work which often bore the subtitle "seu theorica magica" in manuscript) is likewise misleadingly described as "a straightforward determinist astrology" which "urged its merits as a mathematical science, and grounded it physically in the interplay of radiations continually [...] pouring out of celestial bodies,"[47] which ignores, for example, Al-Kindi's radiative theories of incantational, talismanic and sacrificial magic.

In his introduction to his 1975 edition of Dee's *Mathematical Praeface* the renowned historian of Paracelsianism and the "chemical philosophy", Allen G. Debus steered a difficult course between the Yatesian view of Dee and more traditional views of Dee's *Praeface* (such as that of E. G. R. Taylor) which saw it as a precursor of a modern scientific outlook. Debus cautioned against views which took Dee's concept of *scientia experimentalis* as a precursor of the "modern controlled experiment",[48] and cautioned against the sanguinity of those who might be tempted to view his championing of "applied" mathematics in the *Praeface* as a "modern" scientific tendency. "Any [modern] definition of mathematics", Debus observed, "would be insufficient to encompass Dee's approach to the subject," which embraced "a mathematical spectrum that ranged from the study of navigation and mechanics to mysticism."[49] The "revised interpretations" of Yates and French, he felt, had gone "too far in their claims for Dee as a scientific prophet". The alchemical and cabalistic mysteries of the *Monas Hieroglyphica*, he pointed out, had been far more "influential" than the supposedly scientifically progressive *Mathematicall Praeface*, and the vagaries of his reputation should sound a note of caution, he said, to "those who might wish to interpret the Scientific Revolution simply as the growth of positive knowledge accompanied by an almost inevitable decay of the pseudo-sciences."[50]

Probably the most important breakthrough in Dee studies in the aftermath of the Yates thesis was made by Debus's student Nicholas H. Clulee, who in his 1973 doctoral thesis and in a series of articles in the late seventies and early eighties began to formulate a view of Dee which radically questioned the Yates-French version of Dee without trivalising the importance of his occult scientific outlook.[51] This culminated in the publication of his groundbreaking study *John Dee's Natural Philosophy: Between Magic, Science and Religion* in 1988, which was a watershed for the study of Dee's natural philosophy. Breaking free of the "Hermetic Dee" of Yates and French, Clulee provided a new, and more plausible, set of contexts for Dee's natural philosophy, and rather than treating Dee's career as a homogeneous worldview, sought to trace a discrete intellectual development, moving from an early phase of eclectic Aristotelianism (albeit augmented by his readings in mediaeval *perspectiva*) at the time he was writing the *Propaedeumata aphoristica,*[52] to his later essentially religious orientation in the angelic conversations which – in Clulee's view – were "antithetical to science as both empirical investigation and rational inquiry."[53]

We are fortunate indeed to have in this volume a retrospective survey of Dee studies by Nicholas Clulee, from the vantage-point afforded by the 1995 conference. As a key figure in the intellectual historical understanding of Dee, he is in a unique position to chart the changing fortunes of Dee as an object of historical inquiry. Clulee revisits the critique of the "Warburg interpretation" of Dee, but this time he places it the context of the changing historiography of the history of science as a discipline. The emergence of the "Warburg" Dee, Clulee points out, was conditioned by the emergence of the "Scientific Revolution" as a concept. Clulee shows how recent reappraisals of this powerful concept, or "master-narrative", have opened the way for different understandings of Dee's place in the period. Clulee sees recent contexualist approaches to early modern science (such as that proposed by John Schuster) as providing more scope for the study of figures like Dee who do not really fit the Scientific Revolution narrative. If our focus on the natural philosophers of the sixteenth century is not orientated towards the culmen of the seventeenth-century "heroes" (Galileo, Boyle, Newton), but instead towards the "contingencies of the process of change in natural philosophy" in the "Scientific Renaissance" itself, then we can begin to understand the achievements of the period for their own sake, and not simply as stages on the way to the Scientific Revolution. Of equal importance to this historiographical "positioning" of Dee studies are Clulee's proleptic remarks on future possibilities for Dee studies. His call for "rethinking the Dee canon" is a timely one, and while some of the directions which he indicates in this essay have already begun to come to pass (Clulee's own recent essay on Dee and Paracelsianism, for example, or Steven vanden Broecke's study of Dee's natural philosophy in the context of the community of mathematical practitioners in Louvain), the broad outlines of his suggestions remain pertinent for the study of Dee in the forthcoming decades.[54]

Clulee's essay also highlights the singular importance for Dee studies of the work of Julian Roberts and Andrew Watson. The publication in 1990 of *John Dee's Library Catalogue* marked a significant watershed for our understanding of Dee's intellectual life.[55] In addition to providing an invaluable finding-list of the extant volumes once owned by John Dee, including notices of marginalia and other inscriptions, this volume also includes vital new historical information about the growth of Dee's private library – an invaluable resource for the historian attempting to trace the development of Dee's intellectual and practical interests. In recording the locations of the books and manuscripts which Dee owned and annotated, Roberts and Watson have given Dee scholars a whole new body of evidence to assess beside his established oeuvre of manuscript and printed works. This work, as Clulee says, is "a touchstone for almost all future work on Dee"[56] 'Because we have [… this] record of his library […] and many existing copies of his books with his annotations can be identified," Clulee says, "the possibilities of doing a cultural history of his intellectual life are particularly rich."[57]

Two recent examples of Dee scholarship attest to the accuracy of this statement. Detailed knowledge of Dee's library and close attention to his marginalia, for example, play a vital role in William H. Sherman's important study *John Dee: The Politics of Reading and Writing in the English Renaissance* (1995). "Dee's extensive marginalia", Sherman argued, had "disappeared from our intellectual map of the Renaissance", before the work of Clulee, Roberts and Watson. Sherman is emphatic about the importance of this newly rediscovered evidence: "However messy, modest, and (as it were) marginal they at first appear, it is no exaggeration to say that Dee's marginalia are central to the recovery of his intellectual activities, and […] his role in society."[58] The new kinds of evidence which marginalia provide are an important part of Sherman's radical reappraisal of Dee's intellectual activities. Deliberately eschewing the post-Yatesian focus on Dee's occult philosophical interests, Sherman sought to bring to light Dee's role as a courtly advisor and political intelligencer. Sherman's approach stresses Dee's "scholarly mediation between a body of knowledge (England's administrative, fiscal and military strengths and weaknesses) and a body of political readers (an elite group of government officials)."[59] That is to say, he looks at Dee as an "intelligencer", and focuses on his contributions to what he calls his "political science". This focus is both timely and salutary. Intellectual historians have in the past been content to deal with intellectual figures of the past as if their work existed in a timeless and transcendent realm of "pure" thought. Sherman tries to reposition Dee, and his intellectual labours, within a concrete social and political context. In emphasising the courtly, political aspects of Dee's career, Sherman does not so much seek to obliterate the "occult" or philosophical Dee so much as to present another facet of Dee's work. He does not "claim to present 'the whole Dee'", but rather to "offer [...] a range of perspectives which have not figured in previous pictures of the whole Dee."[60] Sherman focused on the court patronage enjoyed by Dee and his undertaking of a variety of intellectual services in the service of Queen Elizabeth and various courtiers. His work on Dee's role in Elizabethan maritime enterprises in particular have added a whole side to Dee's work which had previously been neglected in Dee studies. Sherman argued that a close scrutiny of Dee's manuscript works "cast serious doubts on the packaging of Dee as – exclusively or even primarily – a Hermetic Neoplatonic magus". The "many traces of [Dee's] non-magical activities," he suggested, had been systematically "played down or left out altogether" in previous accounts of Dee's career.[61] While one might want to qualify Sherman's compensatory secularisation of Dee,[62] his recovery of a "lost Dee" of political intelligence and policy has vitally enriched our understanding both of Dee's own activities and of the historical and socio-political specificity of English Renaissance intellectual life in general.

The "occult" side of Dee's career came to the fore once again in the work of Deborah E. Harkness, although she took her cues far more from the natural philosophical Dee of Clulee than the Hermetic magus of Frances Yates and Peter French. Like Clulee, Harkness wrote her PhD thesis on Dee,[63] and published significant articles on the angelic conversations[64] and Dee's scientific household,[65] prior to the publication of her book *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* in 1999.[66] The first book-length study of Dee's dealings with the angels, Harkness's historically sensitive account of the angelic conversations emphasised the ways in which Dee's library informed his understanding of what he assumed were communications from angels – providing him with corroboration for what Kelley was relating to him, or with grounds for disputing and questioning some aspects of the narratives. In particular Harkness stresses the role of works on angelology, Christian cabala, and alchemy, which helped Dee "to formulate his own Christian natural philosophy."[67] Harkness also indicates the ways in which Dee's post-1583 career constitutes a continuation rather than an abrupt break with the natural philosophical, mathematical, astronomical and alchemical interests of the 1550s, 60s and 70s. Harkness describes Dee's angelic conversations as "Dee's last universal science", which was "an attempt to provide a universal basis for natural philosophy [… which] sought to unify and make coherent all religious beliefs, natural knowledge and ancient theory."[68] It is precisely this attempt at unifying different forms of knowledge which has made Dee such a challenging and important figure for Renaissance intellectual historians. If in the past Dee's incongruence with modern disciplinary frameworks made him (or particular aspects of his work) marginal to many scholars, increasingly his perceived disciplinary incongruity is being seen as a symptom of the unique ways in which Renaissance thought and practices were constituted, rather than as problematic or anomalous. With the growing realisation that interdisciplinary approaches are vital for a fuller understanding of the structures of Renaissance thought or mentalities, figures like Dee are becoming more important for us to understand. Increasingly Dee's "problematic" career has been explained, rather than explained away.

## DEE AND INTERDISCIPLINARY STUDIES

The subtitle of the present volume, "interdisciplinary studies in English Renaissance thought" is motivated by a profound conviction that when studying intellectual formations of the early modern period interdisciplinarity is not simply a fashionable methodological option, or theoretical reflex, but a historiographical necessity. The history of Dee studies has been a history of disciplinary confusions and antagonisms. In order to understand the multiplicity and complexity of Dee's practises and beliefs requires a purposeful suspension of the epistemological categories of contemporary disciplines in order that we can understand the epistemological matrix which allowed the co-existence of what are now often perceived to be contradictory or mutually exclusive elements.

Dee himself seems to have consciously avoided disciplinary specialisation. In a letter written by Dee's son Arthur in 1649, in response to biographical queries about his father's life, we hear that Dee "was a generall Scholler and would neuer take the degree of D[octor]r, allthough he was generally styled so [...] he neuer would take any profession vpon hym."[69] This conscious avoidance of a singular "profession," and the role of "generall Scholler" is a category of intellectual self-definition typical of humanist scholars in sixteenth- and early seventeenth-century England.[70] Dee's avoidance of a university career, however, cannot be attributed simply to humanist idealism. In the preface to his *Propaedeumata aphoristica* in 1558, Dee declared himself to be the professor of a continental style of philosophy (*peregrina philosophandi ratio*) which was not that of the universities (*Communi, tritave philosophandi via*).[71] In a letter to William Cecil, Lord Burleigh in 1563, Dee explicitly contrasted the intellectual narrowness of the English universities with his own desire for a more interdisciplinary approach to natural philosophy:

> Albeit that o$^{r}$ vniversities, both, in them have Men in sundrye knowledges right excellent, as, in Diuinitie, the hebrue, greke and latin tung, &c. Yet forasmuche as, the Wisdome Infinite of o$^{r}$ Creator, is braunched into manifold mo sort of wunderfull Sciences, greatly ayding Dyuine Sights to the better Vew of his Powre and Goodnes, wherin o$^{r}$ cuntry hath no man (that I ever yet could hereof) hable to set furth his fote, or shew his hand : as in the Science *De Numeris formalibus*, the Science *De Ponderibus mysticis*, and ye Science *De Mensuris Diuinis* : (by which three, the huge frame of this world is fashioned, compact, rered, stablished & preserved) and in other Sciences, eyther w$^{th}$ these Collaterall, or from them derived, or to themwards, greatly us fordering.[72]

Dee's career was characterised by this passionate pursuit of "manifold [...] sorts of wunderfull Sciences." He proudly refers to his *Monas Hieroglyphica* as founding a "new discipline" (*Disciplina noua*), for example,[73] and his *Mathematicall Praeface* to Billingsley's *Elements of Euclide* introduces a bewildering variety of new subjects (such as "hypogeiodi" – the science of subterranean measurement, or "menadrie", the science of artificially augmenting natural forces) to the traditional classification of the mathematical sciences.[74] There has been an increased focus in recent intellectual history on the problematic nature of early modern disciplines and their relationship to current disciplinary formations, and Dee seems to offer an extremely rich and instructive example of the tension between disciplinary recuperation and disciplinary innovation in the late sixteenth century.[75]

There is clearly nothing distinctively "Renaissance" about interdisciplinarity *per se*. Renaissance thinkers often valued the stability offered by clear disciplinary boundaries, and the proliferation of attempts to classify the arts and sciences in the late sixteenth and early seventeenth century suggests an increased concern for fixing and stabilising the field of knowledge. Conrad Gesner, for example, in his *Pandectarum sive Partitionum uniuersalium* made a strong case for maintaining disciplinary boundaries:

> To put in order what has been written is impossible unless the precise location of all knowledge has been established. This must be done, not only because there are so many and diverse kinds of subjects, but also because one and the same subject, if considered from different points of view, may belong to different branches of knowledge. And yet it is necessary that a subject be held together within its own boundaries, so that it does not intrude on others.[76]

Like Dee, Gesner embraces the *diversification* of knowledge even as he tries to insist upon its unity, and acknowledges the importance of viewing subjects "from different points of view". Scholars like Dee, who embraced this diversity, seem to create problems for the intellectual historian because the process of partitioning (of increasing specialisation) – which begins with works like Gesner's *Pandectarum* – has accelerated to the point where diversification has become problematic. Coming from distinct provinces of historical scholarship it is often incomprehensible to those studying, say, Dee's contributions to geometry, or cartography, that the same man embraced the divinatory *ars sintrillia*, folklore on hidden treasure ("hill-digging"), antiquarianism or conversations with angels. If intellectual history is to locate a historical figure within a coherent discipline or domain (Dee *as* "mathematician", *as* "cartographer"), how does one account for these other disciplinary enterprises? Sometimes, too, the very nature of what structures these endeavours is problematic, what is the place, for example, of "secrets" or "mysteries" within the disciplines currently recognised by intellectual history?

Nicholas Clulee has drawn our attention to the difficulty of what he calls Dee's "omnidisciplinarity" and William Sherman has pointed out that the range of Dee's interests "gives twentieth-century intellectual historians a strong sense of cognitive dissonance, if not schizophrenia".[77] Anthony à Wood was responding – in his own mid-seventeenth-century fashion – to the interdisciplinarity of Dee's career when he described him, in his *Athenae Oxoniensis*, as "a searcher into profound Studies, a great Investigator of the more secret hermetical Learning, a perfect Astronomer, a curious Astrologer, an excellent Geometrician, and indeed excellent in all kinds of Learning."[78] There is an implicit danger, however, in thinking about "early-modern interdisciplinarity" – that is, that we might reconfigure various instances of Renaissance thought as if they were hybridised "mixtures" or composites of our own disciplines. The dangers of such unconscious anachronism can only be overcome by appealing to contemporary definitions and categories, and rethinking early-modern intellectual (or practical) formations not as "mixed" or divided within themselves but as unique and self-constituting modes of thought (or practice). This collection of essays aims to reflect the disciplinary complexity of Dee's intellectual project, without attempting to reduce that complexity to a "continuous and harmonious unity."[79] Bringing together disparate areas of Dee's work, from metallurgy to astrology, from cartography to magic, from mathematics to antiquarianism, our aim is to bring this interdisciplinary complexity to the foreground and to invite renewed historical scrutiny of the field of knowledge in Elizabethan England.

One area in which Dee enjoyed an unparalleled reputation during his lifetime was in the field of mathematics, and it is fitting that this volume has two essays which address this aspect of Dee's career. In his survey of Dee's mathematical work in the introduction to the English translation of Dee's *Propaedeumata Aphoristica*, John Heilbron was rather critical of Dee's abilities. "The fact of Dee's contemporary reputation," Heilbron suggested "is easier to ascertain than its basis", it was only amongst "the less able," he adds, that "Dee passed as a prodigy".[80] Be that as it may, Anthony à Wood described Dee (along with Thomas Harriot, Nathaniel Torperley and Walter Warner), as one of "the Atlantes of the mathematic world",[81] and cites one of Dee's contemporaries who considered him to be "the prince of all the philosophers and mathematicians of our age."[82] Heilbron's conclusions may, in fact, tell us more about what some mid-twentieth-century historians of science considered to be "significant" achievements than it tells us about Dee's place in late sixteenth-century English mathematics.

The essays of Robert Goulding and Stephen Johnston give us a more historically sensitive and measured assessment of Dee's mathematical achievements. Both essays consider Dee's relationship to his younger contemporary Thomas Digges, and reflect upon Dee's mentorial influence and upon the divergence of the two men's mathematical careers. Goulding's essay focuses on Dee's *Parallaticae commentationis praxeosque nucleus quidam* and Digges's *Alae seu scalae mathematicae*, works published in 1573 ostensibly in response to the appearance of the 'New Star' (or supernova) in 1572. Goulding provides a detailed comparison of the two men's methods of measuring parallax and how it compared to the existing method of Johannes Regiomontanus who had developed a method for calculating the parallax of occasional astronomical bodies (such as comets) by means of spherical triangles. Although he identifies flaws in the treatments of both Dee and Digges, Goulding emphasises that "their mastery of parallax far exceeded that of any of their contemporaries" and he shows that their ideas about the nature of the New Star were taken seriously enough to be subjected to a critique by Tycho Brahe in his *Astromomiae instauratae progymnasmata*.[83] While both Dee and Digges's works claimed to be addressing the New Star, Goulding notes their failure to apply their new parallax theories to the new phenomenon and suggests other reasons for their decision to publish at this time. Goulding shows how the two mathematicians use the theory of parallax to promote their own (very different) mathematical agendas which were independent of the novel astronomical phenomenon they were ostensibly commenting upon. Goulding shows that Digges's interest in accurate astronomical measurement reflected his desire to provide proof of the Copernican hypothesis, while Dee was more interested in increasing the accuracy of his new astrological theory.

While Stephen Johnston also looks at Dee and Digges's responses to the New Star, his essay reflects more widely on the mathematical careers of the two men and sees the relationship between Dee and his young protégé as a symptom of a changing conception of the mathematical profession at the end of the sixteenth century. The career of

Digges, Johnston suggests, “provides an opportunity to assess Dee’s role in forming the next generation of mathematicians.”[84] Digges, who had been taught mathematics by Dee after the death of his father in 1559, had been profoundly influenced by Dee’s example. Although Digges had “reworked the terms of his mathematical identity” in the 1570s-80s, moving from his defense of the “intellectual nobility” of purely theoretical mathematics in his *Mathematicall Discourse of Geometrical Solids* appended to his edition of his father’s *Pantometria* (1571) to an ethos of “active service of prince and commonwealth” after the publication of his *Stratioticos* in 1579, Johnston doesn’t see this as a break with Dee’s mentorial influence.[85] Rather than seeing Dee and Digges as polarised figures, Johnston sees the influence of Dee behind Digges’s early concern with abstruse problems in solid geometry, and his later turn toward practice and utility. In many respects, Johnston argues, there is a “strong parallel” between the careers of Dee and Digges in the 1570s, with both men increasingly embracing a “vernacular ethic of mathematical service”.[86] However, like Goulding, Johnston also identifies a “a fundamental divergence in their respective conceptions of the identity of the mathematician” which he feels is particularly visible in their respective attitudes towards mathematical astronomy, and particularly the Copernican hypothesis.[87] While Digges “adopted and advocated the Copernican world system as the best representation of the actual order of the planets”, Dee avoided discussing the truth or falsity of Copernicus’s “Hypotheses Theoricall”.[88] While Digges stressed the autonomy and superiority of mathematical astronomy, Johnston argues, for Dee “cosmological principles were […] rooted in a wider disciplinary constellation than mathematics alone,” and mathematical astronomy was seen as subordinate to wider philosophical questions.[89] This profoundly different conception of the disciplinary status of mathematics, Johnston suggests, underlies the very different paths their careers took in the 1580s, with Digges pursuing “military and civil duties” and Dee pursuing his angelic conversations in Europe.[90]

Johnston’s and Goulding’s essays both highlight the problems of disciplinarity in Elizabethan England. “For Dee,” Johnston says, “mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge.” He sought to “integrate disciplines in order to straddle boundaries between natural, mathematical and esoteric knowledge”, whereas Digges “restricted the mathematical arts to a narrower intellectual terrain” but “elevated mathematics above other disciplines.”[91] While Johnston is undoubtedly right to suggest that Dee’s “long term impact” on mathematics was the practical ethos of his *Mathematicall Praeface*, which promoted “mathematics as worldly, instrumental, practical, vernacular and public”, his account of the philosophical orientation of Dee’s mathematics (and Goulding’s account of the epistemological assumptions of the *Propaedeumata aphoristica*), show that a full understanding of Dee’s mathematics requires us to rethink the place of mathematics amongst the disciplines at this time.[92] Nicholas Clulee’s account of the mathematical science of “Archemasterie” in the *Mathematical Praeface*, (which includes prophecy and divination) makes it clear that Dee had a distinctively premodern understanding of the boundaries of mathematics, and that the “practical” ethos of the *Praeface* co-exists with more “occult” or “neoplatonic” understandings of the discipline.[93] In a letter to Lord Burghley in 1574 Dee refers to a mediaeval treatise on caves by Pandulfus, the *De meatibus terrae* (which deals with astrology, geomancy and divination) as a work of "mathematics and philosophy".[94] Until we can find a way of placing Dee's conception of mathematics "as part of a larger hierarchy of knowledge" the full significance of his mathematics seems likely to elude us.

One area in which Dee's practical mathematical expertise made him an influential figure was maritime navigation. The essays of Robert Baldwin and William Sherman both address Dee's involvement in maritime affairs and the ways in which his "studious exercises" contributed to the elaboration of an expansionist, imperialist project for dominating the seas and extending the limits of England's dominions. Baldwin's essay shows how the various branches of Dee's studies intersected in his role as intellectual advisor to (and investor in) the Cathay Company voyages to the North West in the 1570s. Baldwin shows how these activities brought together Dee's knowledge of navigation, geography and cartography (he taught navigational mathematics and the use of navigational instruments to English mariners in his library at Mortlake, worked with Stephen Borough on circumpolar sea charts and corresponded with Abraham Ortelius and Gerard Mercator about their world maps), and his knowledge of alchemy, metallurgy and mining law. Like Johnston, Baldwin stresses Dee's role as a practical mathematician, who sought ways in which "his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use", but also emphasises Dee as a political figure and an economic investor.[95] Baldwin's essay shows the disastrous impact of the failure of the Frobisher voyages (which failed to find gold-bearing mineral ores in Baffin and Kodlunarn Islands) on Dee's court reputation (a number of leading court figures, including William Cecil and Francis Walsingham, were among the investors), and suggests that Dee's flight to the continent with Edward Kelley in 1583 may have had strong economic incentives. Despite the failure of this key project Baldwin sees the venture as a realisation of an "interdisciplinary, technological and mathematical vision" which Dee derived from his contacts in the 1560s with mathematicians such as Gemma Frisius and Gerard Mercator in Louvain.[96]

William Sherman, like Baldwin, sees the Frobisher voyages of 1576-8 as a key moment in Dee's career, and emphasises the way in which Dee's reading and research were fundamental to his practial involvement in maritime affairs. Dee's "textual exploration", Sherman argues, was as important as the "geographical exploration" of figures such as Martin Frobisher.[97] The ability to amass and keep track of the proliferating textual information about voyages of discovery was a vital part of these economic enterprises. "Libraries", Sherman says, "played an especially important role in the launching and directing of voyages of exploration and colonization".[98] Sherman uses the marginalia in Dee's copy of Ferdinand's Columbus's account of his father's famous voyage to the New World as a "sustained example" of the kinds of reading practices which he outlined in his *John Dee: The Politics of Reading and Writing in the English Renaissance*, and as an "occasion for some further thoughts on Dee's reading practices […and] on English Imperialism."[99] Sherman's detailed account of Dee's annotations in Columbus's book gives us a vignette on the ways in which Dee was involved in "advocating policies gleaned from his reading of historical texts", and how marginalia can "take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period."[100]

Dee's interests in the occult sciences of astrology, alchemy and the cabala are dealt with in the essays of Richard Dunn, Federico Cavallaro and Karen de León-Jones. Dunn's account of Dee's astrology focuses on the discrepancy between Dee's innovative new theory of astrological prediction as set out in his *Propaedeumata aphoristica* (1558) – which was based on natural philosophical principles derived from the mediaeval tradition of *perspectiva* – and the traditional house-based horoscopes (including birth charts and horary figures) which make up the bulk of his actual astrological practice. While Dee's published works promised a radical reform of astrology, Dunn, concludes, Dee was "applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of the time".[101] Dunn also notes the links between the reformed astrology of the *Propaedeumata* and Dee's *Monas Hieroglyphica* which sought to present a new discipline which would deal with both "superior" and "inferior" astronomy (i.e. astrology and alchemy).

Federico Cavallaro's reading of the *Monas Hieroglyphica* focuses on the second of these two "astronomies" – alchemy – and seeks to give an outline of how the various parts of the *Monas* relate to stages in the alchemical process. Cavallaro's analysis sheds new light on this notoriously difficult work and advances some useful speculations on the allegorical intentions underlying some of this work's most obscure passages. Cavallaro's analysis shows the interpretative difficulties posed by the work which combines citations of Greek alchemical authors such as Ostanes and Pseudo-Democritus, with Paracelsianism, Pythagorean numerology and the Cabala.

Julian Roberts and Andrew Watson's account of Dee's book purchases in the 1560s has shown that Dee bought many books on the cabala and Hebrew scholarship and although Dee has gone on record as having a limited knowledge of Hebrew, it was clearly an area of scholarship which he considered extremely important.[102] Karen De León-Jones's essay takes a critical look at Dee's interest in the Jewish mystical tradition of the cabala, or rather his interest in the "Christian cabala" which was derived from it in the course of the sixteenth century by scholars such as Johannes Reuchlin and Henricus Cornelius Agrippa. Taking issue with Frances Yates's facile characterisation of Dee as "an inherently and intrinsically Hermetic-Cabalistic thinker" De León-Jones both problematises the notion of a "Christian Cabala" itself (which has an uneasy relationship with the Jewish mystical traditions which go under the name of Cabala) and assesses the extent of Dee's interest in cabalistic doctrines and the use which he makes of them in his printed works.[103] De León-Jones stresses Dee's critique of traditional Jewish cabala in his *Monas Hieroglyphica* and his insistence that his own doctrines constituted a "cabala of the real" rather than a grammarian cabala of the Hebrew language. De León-Jones stresses the innovative and creative aspect of Dee's use of the cabala, retaining its hermeneutical techniques but divorcing it from the meditative and mystical aspects of the Jewish cabala and divesting it of the Jewish cosmological principle of the *sefirot* (the emanations or names of God). Dee, she argues, was deeply influenced by Reuchlin's belief that the cabala was congruent with Pythagorean doctrines, and this led him to transform the cabala into a mathematical discipline that drew both on Pythagorean numerology and Euclidean geometry.

Probably the most controversial and difficult area of Dee's "occult" or "magical" studies is undoubtedly the so-called "angelic conversations" – a series of crystallomantic visions fastidiously recorded by Dee between 1581 and 1609. As Peter French astutely remarked in his 1972 monograph, accounts of Dee's work often come to grief on the question of Dee's belief that he could communicate with spiritual beings: "There are always those angels lurking in the background," French complained, "to make people uncomfortable."[104] Those of us working primarily on the angelic materials are only too keenly aware of the continued difficulties and discomfort experienced by modern historians when faced with these kinds of beliefs.

György Szönyi's essay seeks to provide some specific contexts for Dee's 'scrying' practices, and focuses particularly on the influence of Paracelsus, which, he argues, was "systematically overlooked" by Frances Yates and treated only superficially by Peter French. Szönyi shows that Dee used Paracelsus's term for magical talismans – *gamaaea* – in both his *Propaedeumata aphoristica* and the *Monas Hieroglyphica* and argues that it was Paracelsus's mystical goal of *exaltatio* which prepared Dee for his crystallomantic activities.[105] He also looks at the "angelic language" or *lingua adamica* supposedly revealed to Dee and Kelley in the context of the sixteenth-century vogue for "universal" or "artificial" languages, and the search for universal knowledge. Unlike Clulee and Sherman, Szönyi is an advocate (with some minor modifications) of the Yatesian thesis of Dee as a "Hermetic philosopher", although (unlike Yates) he sees Dee not as a precursor of modern science, but as a "forefather" of seventeenth-century "esotericism".[106]

My own contribution to the volume emphasises the extent to which Dee's angelic conversations were shaped by mediaeval magical practices. Beginning with a survey of the various ways in which intellectual historians have characterised the conversations and a brief excursus on the terms which Dee used to describe his communications with spiritual beings (spiritual "actions" and "mysticall exercises"), I go on to show the considerable influence of Pseudo-Solomonic magical arts of the late middle ages, which were widely disseminated in the second half of the sixteenth century. I argue that mediaeval and renaissance magic relied heavily on existing traditions of Christian prayer, and particularly the idea of the divine granting of petitions (*impetratio*). While there is a considerable overlap between Dee's conversations and mediaeval theurgy, I also stress the peculiarity of Dee's project: its apocalyptic and millenarian objectives and pseudo-prophetic claims.

Deborah Harkness's essay – presented to the John Dee Colloquium prior to the publication of her 1999 book – explores on a smaller scale some of the themes of her book-length study. In particular Harkness focuses on the extent to which Dee's involvement in the angelic conversations was continually mediated by the knowledge which he gleaned from the works which he collected in his Mortlake library. While Sherman has rightly stressed the civic and political role of the *Bibliotheca Mortlacensis* as "a space where independent scholarship could be carried out and circulated among the academic, commercial, and political communities",[107] Harkness shows that his library was also a repository of more recondite and arcane knowledge, and played a vital role in Dee's more private, theurgical activities. Dee's library, Harkness argues, "provides the ideal starting point for an investigation of the angels' revelations".[108] In particular, she shows how Dee made use of books on angelology and eschatology to help him make sense of his turn toward angelic revelations in the 1570s and 80s. Harkness sets Dee in the context of a more general European "millenarian moment" prompted by "an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events." and shows how he used his extensive holdings of books on angelology to shed light on the visions which he recorded so assiduously.[109]

In her book on Dee's angelic conversations, Harkness announced her discovery of not one, but two copies of the mysterious *Book of Soyga*, about which Dee had sought angelic advice in 1583.[110] In his essay in this volume professional cryptologist Jim Reeds, well known for his work on Trithemius's *Steganographia*,[111] brings modern cryptological expertise to bear on the mysterious "magical tables" of *Soyga* (cellular tables filled with apparently random sequences of letters) and compares them with Dee's use of similar tables in his *Liber Logaeth* (Sloane MS 3189) which incorporates eight of the 36 tables contained in the *Book of Soyga.* Reeds gives the first detailed description of the *Soyga* tables and analyses their formal characteristics. Identifying recurrent patterns Reeds is able to arrive at a "recipe for recreating the tables" given a six letter code-word and a blank grid.[112] While Reeds is modest about his achievement there is no doubt that his work on the underlying mathematical structure of the *Soyga* tables will be of enormous help to anyone attempting to understand the original method of their construction. Not only has Reeds been able to reconstruct the implicit mathematical structures of the tables, he has also used modern techniques of error analysis to emend the inadvertent mistakes produced by scribal mistranscription. This analysis also gives Reeds a sound basis for suggesting that Sloane MS 8 (Dee's copy of the *Book of Soyga*) is the more accurate of the two copies, and was also the manuscript which was used by Dee when he compiled the *Liber Logaeth.*[113] Reeds ends his study with a comparison of the formal structures of different kinds of magic tables used in the early modern period which, he suggests, has received "scant attention" from historians of magic such as Frances Yates.

While most of the essays in this volume seek to offer new perspectives on Dee's known works, the pieces by Susan Bassnett, Jan Bäcklund and Julian Roberts in this volume shed new light on Dee through presenting new archival, bibliographical and biographical information. Bassnett and Bäcklund focus on the shadowy and often misrepresented figure of Edward Kelley. Routinely presented by historians and biographers as a diabolical charlatan – duplicitous, schizophrenic or criminal – Bassnett shows us a hitherto unknown side of Kelley through a close examination of materials relating to his stepdaughter Elizabeth Weston, while Bäcklund's piece describes an unnoticed collection of documents in the Royal Library in Copenhagen relating to Edward Kelley and alchemists moving in the Dee-Kelley circle.

Instead of depicting Edward Kelley as a disreputable and criminal character, Bassnett emphasises the extent to which he was able to use the connections he made during his travels with Dee to carve a respectable niche for himself in Central Europe (with "family connections to the emergent figures of the new Bohemian middle class") and his role as a "loving stepfather" to the Neo-Latin poet Elizabeth Weston.[114] Bringing together new evidence from Oxfordshire county records and autobiographical details from Westonia's Latin poetry, Bassnett sketches out a tantalising new set of possibilities for our understanding of Kelley and his relationship with Dee which, in contradistinction to previous historical accounts (which stress Dee's innocent credulity), "is not altogether favourable to Dee".[115]

Julian Roberts, who presented a privately printed set of corrections to *John Dee's Library Catalogue* to participants in the 1995 John Dee Colloquium gives us an invaluable account of newly discovered books which once formed part of Dee's library, including such remarkable finds as Dee's densely annotated copy of Marsilio Ficino's *Omni Divini Platonis Opera* (Basel, 1532), found in the library of St John's College Cambridge, and the two manuscripts of the *Aldaraia sive Soyga*, discovered by Deborah Harkness in the Bodleian Library and the British Library.

These essays introducing new materials which shed light on Dee and his associates, and the other essays which introduce new perspectives on aspects of Dee's intellectual and professional activities suggest that there is still a great deal of work to be done on Dee and his involvements in many aspects of Elizabethan life. Dee certainly remains an enduringly fascinating figure: in their different ways Edward Fenton's popular edition of Dee's diaries, Benjamin Woolley's popular biography *The Queen's Conjuror: the science and magic of Doctor Dee* (2001) and Håkan Håkansson's recent PhD thesis on the occult-philosophical dimensions of Dee's work, *Seeing the Word: John Dee and Renaissance Occultism* (2001) provide ample testimony that Dee's interest in "rare and straunge Artes" continues to exercise a fascination for scholars and the general public alike.[116] As a brief look at the selective bibliography at the end of this volume will testify, a considerable amount of new work on various aspects of Dee's intellectual legacy has been published since 1990. With new materials and new studies emerging at this rate we can expect our understanding of Dee and his significance for sixteenth-century intellectual life to continue changing and developing throughout the twenty-first century.

## NOTES

[1] *John Dee: An Interdisciplinary Colloquium*, Birkbeck College, University of London, 20-21 April 1995. Two further Dee colloquia have been held since this meeting, the first (organised by György Szönyi) in Szeged in 1998 and the second in Aarhus in 2001 (organised by Jan Bäcklund).

[2] E.G.R. Taylor, *Tudor Geography 1483-1583* (London: Methuen, 1930), and Francis R. Johnson, *Astronomical Thought in Renaissance England: A Study in English Scientific Writings from 1500 to 1645* (Baltimore: The Johns Hopkins Press, 1937).

[3] Johnson, *Astronomical Thought*, 135.

[4] Johnson, *Astronomical Thought*, 135-6

[5] Johnson, *Astronomical Thought*, 136.

[6] Taylor, *Tudor Geography*, 77.

[7] Taylor, *Tudor Geography*, 82-3, 85-6. For recent work on Dee and Mercator see Steven Vanden Broecke, 'Dee, Mercator, and Louvain Instrument Making: an Undescribed Astrological Disc by Gerard Mercator (1551)', *Annals of Science*, 58:3 (2001): 219 – 240.

[8] Taylor, *Tudor Geography*, 86.

[9] E.G.R. Taylor, *The Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954), 170.

[10] Taylor, *Mathematical Practitioners*, 26, 317.

[11] E.G.R. Taylor, "John Dee and the Nautical Triangle, 1575", *Journal of the Institute of Navigation*, 8 (1955): 318-325 (318).

[12] Taylor, "Nautical Triangle", 325.

[13] E.G.R. Taylor, "John Dee and the map of North-East Asia", *Imago Mundi*, 12 (1955): 103-6 (103); E.G.R. Taylor, "A Letter Dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68 (68).

[14] Brian Vickers, *Occult and Scientific Mentalities* (Cambridge: Cambridge University Press, 1984), 'Introduction', 1-54.

[15] Although it could be argued that the beginnings of the serious historical consideration of the occult begins much earlier, with Lynn Thorndike's, *The Place of Magic in the Intellectual History of Europe*, Studies in History, Economics and Public Law, 24 (New York: Columbia University Press, 1905), and his magisterial *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols. (New York: Macmillan & Co., 1923-58).

[16] I. R. F. Calder, "John Dee Studied as an English Neoplatonist" (Unpublished PhD thesis, The Warburg Institute, 1952), 2 vols. [*JDEP*]

[17] Calder, *JDEP*, I, i: "The basic assumptions of this study [...] are similar to those of Burtt's *Metaphysical Foundations of Modern Physical Science*."

[18] Calder, *JDEP*, I, i.

[19] For earlier critical historiographical reflections on the Yates–French thesis see Clulee, *NP*, 2-9, and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance*, (Amherst: University of Massachusetts Press, 1995), xxi-xiii, 13-21.

[20] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150.

[21] Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: The Johns Hopkins Press, 1967), 255-274 (264)

[22] See Peter. J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), xi.

[23] French*, Elizabethan Magus*, 19: "Clearly much work remains to be done before so complex a polymath as John Dee can be fully understood and properly appreciated."

[24] French*, Elizabethan Magus*, 1.

[25] French*, Elizabethan Magus*, 2-3, 89.

[26] French*, Elizabethan Magus*, 187.

[27] French*, Elizabethan Magus*, 208.

[28] French*, Elizabethan Magus*, 209.

[29] French*, Elizabethan Magus*, 19.

[30] Yates, *Giordano Bruno and the Hermetic Tradition*, 149.

[31] Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Robert S. Westman and J. E. McGuire, *Hermeticism and the Scientific Revolution. Papers read at a Clark Library Seminar, March 9, 1974.* (Los Angeles: William Andrews Clark Memorial Library, 1977), 1-91.

[32] French, *Elizabethan Magus*, 103, cit. Westman and McGuire, *Hermeticism and the Scientific Revolution*, 45.

[33] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 46-7.

[34] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 47. For Dee's annotations in Crusius see Westman and McGuire's Plate 3.

[35] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 68.

[36] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 69-70.

[37] Westman and McGuire, *Hermeticism and the Scientific Revolution*, 70, 72.

[38] *PA*, ix.

[39] *PA*, 5.

[40] *PA*, 15.

[41] *PA*, 17.

[42] *PA*, 31.

[43] *PA*, 37.

[44] *PA*, 34.

[45] *PA*, 37.

[46] *PA*, ix.
[47] *PA*, 53.
[48] Debus, 21-2
[49] Allen G. Debus, *The Mathematicall Praeface to the Elements of Geometrie of Euclide of Megara (1570)* (New York: Science History Publications, 1975), 8-9.
[50] Debus, 24–25.
[51] Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee", University of Chicago Ph.D, 1973. "John Dee's Mathematics and the Grading of Compound Qualities", *Ambix*, 18 (1971), 178-211 "Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy", *Renaissance Quarterly* 30 (1977): 632-680, "At the Crossroads of Magic and Science: John Dee's Archemasterie" in Brian Vickers, ed., *Occult and Scientific Mentalities in the Renaissance* (Cambridge: Cambridge University Press, 1984), 57-71.
[52] *NP*, 71-2. Clulee emphasizes the decisive influence on Dee's *Propaedeumata Aphoristica* of Roger Bacon, Robert Grosseteste and Al-Kindi's *De radiis*.
[53] *NP*, 215-216
[54] Nicholas H. Clulee, "John Dee and the Paracelsians" in Allen G. Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor Michigan: Sixteenth Century Journal Publishers, 1998), 111-132. Steven Vanden Broecke, *The Limits of Influence*: *Pico, Louvain, and the Crisis of Renaissance Astrology*, Medieval and Early Modern Science, 4 (Leiden: Brill, 2003).
[55] *R&W*.
[56] Infra, 32
[57] Infra, 28
[58] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 79.
[59] Sherman, *John Dee*, 129.
[60] Sherman, *John Dee*, xiii-xiv.
[61] Sherman, *John Dee*, xii.
[62] I am thinking particularly here of Sherman's citation of Geoffrey Elton to characterise Dee as "one of those who 'thought coolly, secularly and constructively about the problems of the common weal and who faced the practical tasks involved in turning aspiration into action.'", *Politics of reading*, 145-6, but also, more generally, of his tendency to downplay the religious dimensions of Dee's political statements.
[63] Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).
[64] "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.
[65] Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake", *Isis*, 88 (1997): 242-262.
[66] Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999).
[67] Harkness, *John Dee's Conversations with Angels*, 217.
[68] Harkness, *John Dee's Conversations with Angels*, 130.
[69] Arthur Dee to "Mr Aldrich", 15 December 1649, autograph, Northamptonshire Record Office, Isham-Lamport papers, IC 272. The account was requested by a friend of Aldrich "that meant to register yt among som other lerned men of our Age or Byrth."
[70] On the ideal of the "general scholar" and its relationship to encyclopaedism in the early modern period see Richard Serjeantson, ed., *Generall Learning. A seventeenth-century treatise on the formation of the general scholar by Meric Casaubon*, Renaissance Texts from Manuscript, 2 (Cambridge: RTM Publications, 1999), 13-26.
[71] *PA*, 110-111, 120-121.
[72] John Dee to William Cecil, Lord Burghley, 16 February 1563, Public Record Office, State Papers Domestic 12/27, item 63. See John E. Bailey, "Dee and Trithemius's 'Steganography'", *Notes and Queries*, fifth series, 11 (1879): 401-2, 422-3.
[73] *MH*, Theorem XXIII, 25r.
[74] See *NP*, 154-162.
[75] See Donald R. Kelley, *History and the Disciplines: The Reclassification of Knowledge in Early Modern Europe* (Rochester: The University of Rochester Press, 1997), "Introduction", 1-9, and "The Problem of

Knowledge and the Concept of Discipline", 13-28; Donald R. Kelley and Richard H. Popkin, eds. *The Shapes of Knowledge from the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1991) and Anthony Grafton and Nancy G. Siraisi, eds., *Natural Particulars: Nature and the Disciplines in Renaissance Europe* (Cambridge Mass. and London: MIT Press , 1999).

[76] Conrad Gesner, *Pandectarum sive Partitionum uniuersalium Conradi Gesneri Tigurini, medici & philosophiae professoris, libri XXI* (Zurich, 1548), Preface, cit. Hans Wellisch, "How to Make an Index - 16th Century Style: Conrad Gessner on Indexes and Catalogs", *International Classification*, 8:1 (1981), 10-15 (13).

[77] *NP*, xi; Sherman, *Politics*, xii.

[78] Anthony à Wood, *Athenae Oxoniensis. An Exact History of all the Writers and Bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. P. Bliss, 3 vols (London, 1813-17), III, col. 289.

[79] French, *John Dee*, 208.

[80] *PA*, 16-17. For Heilbron's account of Dee as mathematician see ibid., 16-34. For a more sympathetic assessment of Dee's involvement in sixteenth-century mathematical enterprises see Mordechai Feingold, *The Mathematicians' Apprenticeship: Science, Universities and Society in England, 1560-1640* (Cambridge: Cambridge University Press, 1984), 129-137, *et passim.*

[81] *Athenae Oxoniensis*, II, col. 542.

[82] *Athenae Oxoniensis*, III, col. 291: "omnium hac nostra aetate tum philosophorum, tum mathematicorum facile princeps."

[83] Infra, 42, 47.

[84] Infra, 65.

[85] Infra, 66.

[86] Infra 66, 72.

[87] Infra, 66.

[88] Infra, 75.

[89] Infra, 75.

[90] Infra, 72-3.

[91] Infra, 77.

[92] Infra, 79, 81.

[93] On the mathematical epistemological complexity of Dee's *Mathematical Praeface*, see Stephen Clucas, "'No small force': mathematics and natural philosophy in Thomas Gresham's London" in Francis Ames-Lewis, ed., *Sir Thomas Gresham and Gresham College: Studies in the Intellectual History of London in the Sixteenth and Seventeenth Centuries* (Aldershot: Ashgate Press, 1999), 146-173 and Enrico Rambaldi, "John Dee and Federico Commandino: An English and an Italian Interpretation of Euclid during the Renaissance", *Rivista di Storia della Filosofia*, 44 (1989): 211-247.

[94] Dee to Lord Burghley, 3 Oct 1574, British Library, Lansdowne MS 19, Burghley Papers 1574-5, fols. $81^v$-$82^r$.

[95] Infra, 100.

[96] See Baldwin, infra, 108. On Dee and the Louvain mathematical community see also Vanden Broecke, "Dee, Mercator, and Louvain Instrument Making".

[97] Infra, 132.

[98] Infra, 132.

[99] Infra, 132.

[100] Infra, 138.

[101] Infra, 92

[102] On Dee's collecting of books on Hebrew scholarship see *R&W*, 11, 29.

[103] Infra, 143-4. This is a topic which De León-Jones has addressed at greater length in her book *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven and London:Yale University Press, 1997).

[104] French, *Elizabethan Magus*, 18.

[105] Infra, 212-213.

[106] Infra, 222-3.

[107] Sherman, *John Dee*, 45.

[108] Infra, 276.

[109] Infra, 277-8.

[110] Harkness, *John Dee's Conversations with Angels*, 44-5. See also infra, 178, 278-9, 334.

[111] Jim Reeds, “Solved: The Ciphers in Book III of Trithemius’s *Steganographia*”, *Cryptologia*, 22:4 (1998): 291-317.
[112] Infra, 188.
[113] Infra, 195.
[114] Infra, 287, 290.
[115] Infra, 292.
[116] Benjamin Woolley, *The Queen’s Conjuror: the Science and Magic of Doctor John Dee, Adviser to Queen Elizabeth I* (London and New York: Harper Collins, 2001); Edward Fenton, ed., *The Diaries of John Dee* (Charlbury: Day Books, 1998); Håkan Håkansson, *Seeing the Word: John Dee and Renaissance Occultism*, Ugglan Minervaserien, 2 (Lund: Lund Universitet, 2001). Published PhD Thesis.

## NICHOLAS H. CLULEE

# JOHN DEE'S NATURAL PHILOSOPHY REVISITED

Almost thirty years ago I presented my first paper on Dee, and the reception at the History of Science Society meeting was not so much hostile as vacant and indifferent. At a time when the "Scientific Revolution" had pride of place in the history of science, Dee could not hold a candle to Copernicus, Vesalius, Galileo, Descartes, Newton, or the other heroes of scientific progress. For close to the next quarter century I could not count on anyone in an audience knowing who Dee was, let alone recognizing him as of any importance. Because of these experiences I developed an almost ritual like formula of several sentences to introduce Dee and plug his claim to scholarly attention. If Dee, perhaps, has not in the last decade become the latest counter-hero in the revisionist culture wars of the scientific revolution, he has at least moved out of the shadows of preterition. In the ten years since I published *John Dee's Natural Philosophy*, I have sensed a more easy familiarity with Dee in scholarly circles. This is less because of my work, I think, than of the accumulation of a critical mass of scholarship. There has been a mounting volume of studies on Dee, most notably William Sherman's *John Dee: The Politics of Reading and Writing in the English Renaissance* and Deborah Harkness's studies of Dee's angel conversations.[1] This improvement of Dee's status in scholarship, however, does not mean that his identity has been resolved. Trying to bring who, or what Dee was into focus has not been easy. To paraphrase Peter Novick, trying to pin Dee down may be like trying to nail jelly to a wall.[2] Since my primary concern with Dee has been in the context of the history of science, a field that has experienced considerable changes to its conceptual framework in the past decade, I think it appropriate in this context to reflect on the historiographic locus of John Dee in the history of science.

Now historiography may be the refuge of those with little new to say, but two things suggest otherwise on this occasion. First, Yates's "reintroduction of Dee" was carried out against the backdrop of a particular stage in the history of science; making these relationships clear will assist in critically appreciating her work and the Dee that emerged from it. Second, major changes have accrued over the last ten years in the historiography of early modern science and these present an altered framework for understanding Dee in relation to science.

I have previously referred to Yates's and French's picture of Dee as the Warburg interpretation,[3] because Frances Yates, from her position at the Warburg Institute, was its root and guiding inspiration, and I will use that designation here for its verbal convenience. For the first of my themes, I want to suggest that this Warburg John Dee was very much conditioned by its development in the context of the concept of

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 23–37.
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the Scientific Revolution. As Floris Cohen recently has made clear, the concept of the "Scientific Revolution" as a localized historical occurrence that created a specifically modern and western science of the natural world was a very specific historical creation, barely fifty years old, that in its earliest formulation wove together several strands at cross purposes.[4]

What became the modern idea of the Scientific Revolution was articulated in 1943 when Alexandre Koyré, localizing the emergence of modern science within astronomy and physics, applied this phrase to his sense of a sharp conceptual shift yielding Galileo's and Descartes's new understanding of motion. While never entirely lost, this sharp disjunction was progressively flattened out.[5] Koyré himself eventually placed it within a broader historical process beginning with Copernicus and only resolved with a "Newtonian synthesis," a process that seemed to parallel Edwin Burtt's theme of the mathematization of nature from Copernicus to Newton.[6] Finally, in 1948 Herbert Butterfield's lectures on *The Origins of Modern Science* gave greater general currency to the idea that this great story of the transformation of astronomy and mechanics was the decisive shift in the transition to the modern world. He also further broadened it by extending the dates from 1300 to 1800 to encompass Vesalius and Harvey, a host of other interesting things happening in the Renaissance, and a "Postponed Scientific Revolution in Chemistry."[7] Butterfield thereby bequeathed something of a "dual usage" of the concept of the Scientific Revolution. One usage referred to the master narrative of an inner revolution in astronomy and mechanics and the attendant philosophical shifts progressing from Copernicus to Newton that became something of a standard model. The other usage applied to the congeries of developments in the broader chronological period in which the master narrative was embedded and whose relation to the inner revolution remained unclear and problematical.[8]

On an individual level, John Dee exemplifies a number of challenges presented by this new conception of a Scientific Revolution. His learning, interests, and activities in mathematics, navigation, and astronomy had never been forgotten, and bits and pieces of his work could be associated with some of the novelties of the sixteenth century and hints of some progressive strand, such as Copernicanism, could, with enough effort, be teased from his legacy.[9] But if all of Dee's activities are considered, including his conversations with angels through Edward Kelley and other mediums, there might seem to be no place for the likes of him in Koyré's and Burtt's conceptual mutations or in the master narrative of Butterfield's "inner revolution," whose core Rupert Hall identified with the triumph of rationality.[10] Despite any positive glimmers, this new concept of the Scientific Revolution threatened to consign Dee to Hall's "vast deal of esoteric chaff" that had to be eliminated before a pure science emerged.[11]

This "litmus test" had a real impact in casting Dee into preterition. I remember a meeting much like this one devoted to Thomas Harriot in 1971. For the opening of his keynote address, Edward Rosen chose to quote from a passage in Vesalius on the renewal and usefulness of the sciences, using this text to highlight themes he related to Harriot. Since all of these themes could be found in Dee's *Mathematicall*

*Praeface*, I was puzzled. I asked Rosen why he did not take for his text Dee's *Praeface*. Besides Harriot and Dee being acquainted, the *Praeface* seemed more appropriate in that it was English, to say nothing of actually recommending mathematics on which Vesalius is silent. Rosen replied that he did not want Dee's funny business with angels and so forth to confuse the issue.

Not only Dee but the entire character of the Renaissance was implicated in the concept of the Scientific Revolution. If it was the seventeenth-century mutation in science that marked the beginning of the modern world, what then of Burckhardt's Renaissance and "The Discovery of the World and of Man"? Butterfield implied that the Renaissance was merely preliminary to the Scientific Revolution which he claimed "outshines everything since the rise of Christianity and reduces the Renaissance and Reformation to the rank of mere episodes, mere internal displacements, within the system of medieval Christendom."[12] The new history of science, which was gaining status as a professional academic discipline, threatened to consign Renaissance scholars to the pre-modern shadows.[13] In response, there developed a considerable literature by Renaissance scholars concerned to establish the positive relation of Renaissance culture to the progressive movement toward modern science.[14] Frances Yates shared these concerns. When she began working on Bruno in the 1930s, she inherited from Duhem the notion that science was medieval and that the Renaissance and humanism had impeded it.[15] Later, reflecting the new concept of the Scientific Revolution, she was concerned that science came later and independently of the Renaissance. As she observed:

> we all descend from Descartes and the seventeenth century, and surely someone ought to be able to tell us what the seventeenth century emerged from? Did it spring ready armed like Minerva out of nothing, as professor Kristeller says some people think? Did it spring from medieval philosophy and science after their interruption by Renaissance humanism? Neither seems likely according to the normal rules of progression. There ought to be an intermediate ancestor and it ought to be Renaissance philosophy.[16]

The Warburg Interpretation sought to rescue the Renaissance and Dee from preterition by developing how Renaissance philosophy was this intermediate ancestor. This ultimately centred on presenting Dee, because of his recognized scientific activities, as a key vehicle through which a strand of Renaissance culture flowed into the progressive movement that became the Scientific Revolution. Consequently, the Scientific Revolution actually offered a framework for legitimating Dee, including even his apparently non-scientific diversions, as an important historical figure. This approach is first evident in Calder's 1952 dissertation, "John Dee Studied as an English Neoplatonist," done under the direction of Yates and already reflecting her interest in Dee and science.[17] Working in the early years of the concept of the Scientific Revolution, Calder accepts as his framework the emphasis on mathematization and mechanistic causality that Koyré, Burtt, and others took as the essentials of the new science. Calder argued that Dee's advocacy of a scientifically oriented form of Renaissance Neoplatonism put him in a line with Kepler and Galileo as a proponent of the extension of methods of quantitative analysis to natural questions in place of the qualitative approach of Aristotelian science.[18]

However, it proved difficult to find within the Neoplatonism of the Renaissance a clear mechanism of transition from number symbolism to mathematics as a tool of quantitative analysis other than Koyré's mutation in Galileo's thought, leaving the Renaissance and science as distinct as ever.[19] This weakness was alleviated by Frances Yates in 1964 in *Giordano Bruno and the Hermetic Tradition*. Here she identifies the specific texts of the Hermetic corpus as the "vital core of Renaissance thought on nature" and linked them very directly to the start of the Scientific Revolution through the Hermetic conception of magic.[20] In her search for the intermediate ancestor of Descartes, Yates said,

> perhaps we should look harder for the hidden springs of the movement which was to be so fateful, seeking them, not in humanism nor in a rather confused 'Neoplatonist' philosophy, but in the accompaniments of that philosophy, Hermeticism, Cabalism, Lullism, Pythagorean numerology – that labyrinthine maze in which the late Renaissance seeks ever more feverishly for an operative 'method' – until Descartes emerged with a method that worked.[21]

Yates was not the first to recognize the importance of the *Hermetica* or to make a connection between magic and science, nor was this the central or exclusive concern of her works, but she constantly gravitated to the question, and her formulations became popular and the centre of controversy over what came to be called the Yates thesis. The formulation of this evolved with each of her works, but the core idea is that an intellectual movement, such as the Scientific Revolution, begins with a "movement of the will" – a change in attitude and intellectual direction – not the specific breakthroughs that come later.[22] The Hermetic magus as operator, in this interpretation, began this movement of the will and shaped it in the direction of the control of nature, experiment, and the use of number and mathematics, and ultimately provided the atmosphere and impulse for the crystallization of the new conception of science in what is almost a Gnostic revelation.[23]

Yates turned to Dee in support of her contention that it was the union of Hermetic magic with the Neoplatonic-Pythagorean view of number as the key to the secrets of nature that promoted an interest in the mathematical study of nature through the mathematical arts and physics. The key text here is his *Mathematicall Praeface* to the English translation of Euclid's *Elements* of 1570, in which he strongly advocated the study of the mathematical and mechanical sciences that were to triumph in the seventeenth century.[24] The source, she suggested, of not only Dee's advocacy but also of his actual practical scientific work and of the central place of mathematics in the expressions of his natural philosophy in the *Propaedeumata Aphoristica* and the *Monas Hieroglyphica*, was the union within the Renaissance Hermetic tradition of magic with Pythagorean speculative mathematics.[25] In her noteworthy formulation, Dee is:

> a clear example of how the will to operate, stimulated by Renaissance magic, could pass into, and stimulate, the will to operate in genuine applied science; or of how operating with number in the higher sphere of religious magic could belong with, and stimulate, operating with number in the lower sphere of 'real artificial magic'.[26]

Yates's association of Dee with Hermetic magic preserves Calder's theme that Neoplatonic mathematicism was preparatory to the development of early modern science. What is new is the role of magic. The idea of operational power inherent in

Hermetic magic is the key both to understand how Dee's angelic conversations and his practical scientific activities and interest in mechanics flow from a single source but also to explain why the view of mathematics inherent in Neoplatonism came to be actively applied to the study of nature.

In Yates's later works Dee became even more central. As she admitted, the Elizabethan Renaissance and its continental connections had been an early and persistent concern, and Dee increasingly became the medium through which she extended the influence of the "hermetic-cabalist tradition" in an English guise into even wider areas of sixteenth-century culture than she had in her work on Bruno.[27] Yates eventually came to distinguish two phases within the Hermetic tradition: an early Renaissance phase and a later Rosicrucian phase. The Rosicrucian type of magic, so-called because of its role in the Rosicrucian manifestos, evolved in the later sixteenth century and aimed at more direct operation in the external world and contributed most directly to science.[28]

Yates traced the formation of this Rosicrucian type of Hermeticism to John Dee's combination of magic, cabala, and alchemy in the *Monas Hieroglyphica* and the spiritual exercises he carried out with angels. In 1583 he carried this brand of Hermeticism to Eastern Europe and became the leader of a religious movement centred on a cabalist and alchemical philosophy that became the root of the later Rosicrucian movement.[29] The culmination of Yates's progressive unravelling of the English Renaissance is *The Occult Philosophy in the Elizabethan Age*, where she finds the key component of Elizabethan culture to be a cabalistic variety of the Hermetic occult philosophy built from Lull, Ficino, Pico, Agrippa, and Francesco Giorgi, given a particularly English and Rosicrucian expression by Dee with his addition of alchemy.[30]

For all the importance that Yates gave to Dee as a "towering figure" in the history of European thought, she herself never seems to have studied him intensively. In her early works, she relied upon Calder for basic information and even detailed textual readings, as well as his broad interpretation, which she subsumed within the larger Hermetic tradition. Later she could turn to Peter French's *John Dee*, which appeared when Yates's interpretation of Dee was still a group of scattered suggestions.[31] His accomplishment was to elaborate these suggestions into a comprehensive interpretation of Dee as a Hermetic magus encompassing not only Dee's works but arguing as well for Dee's importance in English culture through his work in navigation, the influence of the *Mathematicall Praeface* on English mechanicians, and the influence of his philosophy in literature through his association with the "Sidney circle" and patrons at court. Subsequently, this Warburg Interpretation became an accepted framework, accepted with little question in many circumstances, including Couliano's *Eros and Magic in the Renaissance*, a number of dissertations, including mine, and as the starting point for rich fictional elaboration as in Eco's *Foucault's Pendulum*.[32]

Returning to Yates, her "thesis" generated considerable controversy among historians of Renaissance thought and of early modern science. It was originally to pursue Dee as a test case in exploring the relations among mathematics, magic, and the development of science that I began working on him. The extent of his concrete work in mathematics, astronomy, alchemy, and the practical mathematical arts offered opportunities that were insufficiently exploited by Yates or French. In pursuing this, however, I became progressively dissatisfied with the Warburg Dee. Beginning with a sense that important elements of Dee's thought ill fit the Hermetic framework, this dissatisfaction extended to the basic approach of the Warburg Interpretation. Common to Calder, Yates, and French was an approach in which Dee's importance was established by splicing him into an existing intellectual tradition that intersected with science. This yielded a Dee who was a static embodiment of tradition, with his texts as mere containers of ideas. If he was to be important in his own right, I thought he deserved better.

When I wrote *John Dee's Natural Philosophy* I had two objectives. One was to contribute to the discussion of the place of the "occult" sciences in the Renaissance and their relation to the development of natural philosophy and science, for which Dee seemed an ideal case study. The second was to give Dee's natural philosophy the study it seemed to deserve if he was indeed as important a figure as Yates claimed. I therefore endeavoured to approach him not as someone to be placed within an existing tradition or as an instance of influences but as an individual whose works must first be studied in their own right. I began then with Dee's writings that most significantly engaged issues of natural philosophy: the *Propaedeumata Aphoristica* of 1558, the *Monas Hieroglyphica* of 1564, the *Mathematicall Praeface* of 1570, and the records of his conversations with angels from 1583 to 1589. I attempted to situate each text within Dee's career at that point – to discover issues he was engaging, how these grew out of both practical concerns and his reading, how his texts reflect a creative engagement with the cultural resources available to him, and how both the issues and his formulations might have been related to his social situation and aspirations. Because we have a record of his library, now available in a magnificent edition by Julian Roberts and Andrew Watson, and many existing copies of his books with his annotations can be identified, the possibilities of doing a cultural history of his intellectual life are particularly rich.[33] Considering his writings as creative products of his engaging particular issues, of his reading in his wonderful library, and of his dialogues with his books and contemporaries, leads to an appreciation of the complexity and individuality of Dee's philosophical roots, to the awareness that his thinking changed over time and needs to be related to changing social and cultural frameworks, and to different conclusions on the central historiographic issue of magic and science.

I did not find in his work in natural philosophy a further elaboration of Renaissance Florentine Neoplatonism, or of a coherent recognized "Hermetic" tradition, or of a Renaissance "occult philosophy" with a Hermetic, or Neoplatonist, or Pythagorean, or Cabalist core as Yates variously specified. He began with a neoplatonizing Aristotelianism, giving a particular role to optics derived principally from Roger Bacon. Later he evolved a more clearly neoplatonic, alchemical and magical occultism and spiritualism derived principally from Johannes Trithemius.

His theory of the status of mathematics and of the possibilities of its application to reality was derived from Proclus. He moved beyond the optical physics of astrological influence in the *Propaedeumata* to come to share with others of his time the search for an "ancient theology," a pristine divine language of things transcending the conventional character of human languages, and a religious immediacy through magic as a religious mysticism, but his realization of these things came through his own personal development and an idiosyncratic blend of sources in which medieval Latin and Arabic authors were of as much importance as those of the Renaissance.

The evolution of Dee's thinking and his changing interests were socially conditioned by his pursuit of patronage and the effort to define an identity and role for himself. While the Warburg Interpretation mentioned Dee's practical activities and his relations with the court, his writings and intellectual life were not closely tied to his practical need to establish and build a career. In actuality, he presented his work in natural philosophy as a claim to elevate himself from the narrow instrumental role of teacher and practical adviser to the status of royal intellectual with the financial security and freedom to pursue his special studies. In the *Monas* the image of the natural philosopher evolved into an exalted source of wisdom and advice in the polity because as an adept he had privileged access to secret and divine understanding. This new image was suggested by the *Secretum secretorum* and Roger Bacon's annotations on it, where the occult wisdom of the philosopher is the basis of Aristotle's special claims as adviser to Alexander. This association spurred and shaped Dee's assimilation of more spiritually occult sources in his quest to be Elizabeth's and Britain's "Christian Aristotle."

On Yates's central issue of magic, I see Dee's writings presenting two strands tending in different directions. One strand was a natural magic encompassing natural lore, the practical arts, a natural philosophy providing for powers and correspondences that can be manipulated, and an ethos that sought to understand and to capture and control the powers and processes of nature. The other was a religious magic in which occult correspondences and powers were seen as paths to the divine and the spiritual ascent of the magus. Of the two, natural magic was the more conducive to the investigation of nature we associate with science, the religious variety referencing nature and natural knowledge as a source of spiritual insight rather than as subjects of study in their own right. On the issue of the connection of Renaissance occultism with the Scientific Revolution, which had been the original objective of my study of Dee and for which Dee was a mainstay of the Yates thesis, the jury is still out. Although there are pointed demurrers, a variety of studies have accumulated indications of continuity from various occult traditions into facets of the new sciences of the seventeenth century.[34] Specific connections from the works of Dee have not, however, been forthcoming. Nonetheless, for what it is worth, John Henry has suggested that the most positive connection of the occult with seventeenth-century science was a natural magic of the type Dee related to Roger Bacon.[35]

Now I would like to think that I have made some useful contributions to understanding Dee, but with regard to the Warburg Dee and the Yates thesis these conclusions are rather bleakly negative. Dee is not the "towering figure in European thought" whose example will support a connection between the Renaissance in the guise of a revival of Hermetic magic and the new science of the Scientific Revolution. While the continuity from Renaissance to new science is still problematic, I think Dee also suggests a good deal of continuity between medieval and Renaissance, with the medieval elements being the more productive for Dee's investigation of nature.

Rather than make Dee a unique case, some of these conclusions actually accord with other scholarly directions that have emerged since Yates's work. That hermeticism and the *Hermetica* played little role in Dee's thought is not surprising in the light of Brian Copenhaver's work. Copenhaver has shown that Hermes and the *Hermetica* served a mainly doxographic role, providing a basis of legitimacy for magic that was based on the theoretical foundation of a Neoplatonic cosmology most clearly expressed by Proclus and supported by a long tradition of supposedly empirical information about magical objects. The *Hermetica* were not necessary for the adoption of or pursuit of an occult or magical natural philosophy, as is clear in the case of Dee, who appealed little to authority and when he did, usually invoked Roger Bacon. When the *Hermetica* went beyond legitimating magic to actually shaping it, as in the case of Robert Fludd, it was the religious elements that predominated, driving magic away from its natural orientation toward a spiritual theosophy similar to Dee's later inclinations and less conducive to science.[36]

On a larger scale, changes in the historiography of science have made the issue of continuities between the Renaissance and early modern science of less central concern. In recent years there has been a sense of considerable difficulty with the entire idea of the Scientific Revolution. The sense of crisis reflected in Jan Golinski's "question as to whether the notion of a coherent, European-wide, Scientific Revolution can survive continued historiographical scrutiny" seems confirmed when Cohen, after reading the wide-ranging collection of papers in *Reappraisals of the Scientific Revolution*, came to wonder "whether such a thing as the 'Scientific Revolution' mentioned in the title ever took place at all."[37] Originally designating an event – Koyré's sharp mutation in the science of motion – the concept has been progressively diluted and flattened out to designate a chronological period encompassing such a variety of developments that its claim to mark a unique and decisive stage in the development of the West is in serious jeopardy.[38]

A number of things contributed to this state of affairs, but overall, they are at root a function of the progressive historicization of science. The very emergence of the notion of the Scientific Revolution was coupled with an historicist aim on Koyré's part to analyse the thought of a scientist in the context of his own work and that of his contemporaries and predecessors rather than just tracing prevailing scientific ideas back to their origins or as a way of illustrating preconceived philosophical viewpoints.[39] In its earliest stage, this effort yielded a sharply defined turning point within the clear line of a narrative from Copernicus to Newton.

Butterfield's broadening of coverage and the dual usage of the term blurred the clear narrative line, as did growing specialist studies highlighting lesser-known scientific characters and previously unknown sides of familiar figures.[40] Inclusion of elements previously marginalized by the great story became a deluge following the publication of Yates's *Giordano Bruno*, as magic, alchemy, Paracelsian medicine, and hosts of other occultist and mystical approaches to nature claimed equal status with and came to jostle side by side with and even to displace the traditional heroes.[41] Recently, more serious challenges have come from the "linguistic turn," which at its most radical raises doubts that there is a reality of nature that could be known by science, reducing the privileged status of "modern" science at the expense of the older "occult" science, and the contextualist approach of social constructivism by which what used to be seen as purely scientific advances are seen as contingent products of problems and solutions that develop in local frames of meaning produced in a social context by rival interest groups.[42] In sum, the clear line of a master narrative from Copernicus to Newton has been muddied, and the traditional framework of debate between internalist and externalist causes, and evolutionary versus revolutionary change, which rested on the assumption that modern science has some defining feature, whose appearance in the Scientific Revolution it is the historian's task to explain and present in a "great story," has been rendered problematic by doubts that such a feature can be grasped.[43]

While historians of science who made their careers as investigators of the Scientific Revolution may anguish over the "uncertainties of a larger historiographic framework in flux" and lament the passing of the distinctiveness of what the concept originally denoted, this may be a positive step for the study of Dee and figures like him.[44] First, in the area of science, this frees us of the burden and constriction of ever trying to relate him to a progressive movement whose outcome in Newton was foreordained. The contextualist approach, offered by John Schuster in response to the difficulties in the historiography of the Scientific Revolution, by focusing on the contingencies of the process of change in natural philosophy and the sciences rather than developments destined to culminate in Newton, offers a framework that looks promising for the investigation of Dee. This approach takes natural philosophy and the various sciences as sub-cultures whose social and cognitive enterprises interact internally and among each other, while also being conditioned by "the larger social, political, and economic contexts in which they were practiced and promoted."[45] The challenge thus becomes the description and explanation of these processes of not necessarily progressive change within the natural philosophies and sciences of the early modern period.

Freed of the Whiggish concern with progressive change, what Schuster calls the "Scientific Renaissance" of the sixteenth century can be considered independent of any progressive contribution to the future. In conjunction with the increasing erosion of Aristotelian natural philosophy, the availability of the scientific, mathematical, and natural philosophical heritages of classical antiquity and of Arabic and Latin medieval civilizations provided a host of competing socio-cognitive subcultures as they interacted with the re-evaluation of the status of the practical arts and found new and receptive social, political, and economic audiences and avenues of advancement outside the universities in courts, commerce, administration, and popular culture. What prevailed was not a single alternative to Aristotle, whether Neoplatonic, Hermetic, or Chemical, but a broad, eclectic, shifting, and confused range of intellectual and social initiatives.[46]

This characterization accords well with Dee's eclectic reading from classical to medieval Arabic and Latin sources, his openness to the practical arts, his groping for an appropriate social identity and locus, and his shifting definition of problems as he cut himself loose from the natural philosophical framework of Aristotelianism. What follows are some scattered observations on what I see as some of the opportunities for Dee scholarship flowing from these shifts in historiography. First, opportunity exists for much more work on Dee as natural philosopher and scientist. Many of Dee's works could use further investigation, the *Mathematicall Praeface* being one. Some years ago Bert Hansen embarked on a project, which has since lapsed, to produce a detailed annotated edition of the *Praeface*, identifying references and exploring the sources and functions of its various components. I think it would still be valuable to carry this out. Of course, anyone undertaking this now has at their disposal Julian Roberts's and Andrew Watson's magnificent edition and study of Dee's library. It goes almost without saying that this must be a touchstone for almost all future work on Dee and could be the subject for studies of its own.

If studied in a larger context, Dee could also serve to illuminate aspects of the dynamics of Schuster's Scientific Renaissance. In a recent paper, Bernard Goldstein and Peter Barker called attention to the important influence of Christoph Rothmann's rejection of solid celestial orbs on Tycho Brahe's promulgation of his geo-heliocentric alternative to Copernicus. Rothmann came to his conclusion from studies of the position and parallax of the comet of 1585, for which he relied on Johannes Pena's translation and promotion of the practical use of Euclid's *Optics*, as well as the work of Gemma Frisius.[47] What strikes me is that Dee had studied these same works from his interest in optics, he had also worked on the parallax of the Nova of 1572, and he had corresponded with Tycho, yet Dee never reached the point where he had anything of interest to offer Tycho. Now this could be taken as an instance of Dee missing the progressive boat, but from another perspective it could provide an opportunity for a comparative study of the intersection and interaction of texts, of the definition of problems at hand, of the constraints of social contexts, and of the possibilities and limitations of disciplinary dialogues.

A second consequence of abandoning the search for strong links between the Renaissance and the Scientific Revolution is that science and natural philosophy need not be the only historiographic context in which to consider Dee. Establishing Dee as a, or even the, link between Renaissance and new science was the problematic that framed the Warburg Dee. However much I may have managed to present a different Dee, the same problematic served as my starting point and my issues and consideration of Dee as natural philosopher. Decoupling Dee from science presents other possibilities. Most obviously, consideration of a number of his activities, and I am thinking particularly of the angelic conversations, should benefit from freeing them from the implicit question of how could a man of science do this? In addition to the contributions at this colloquium to this facet of Dee, we now have several important studies from Deborah Harkness.[48]

This also implies rethinking the Dee canon. Since Calder, the *Propaedeumata*, the *Monas*, and the *Praeface* have stood at the core of that canon, with other writings as peripheral or marginal. William Sherman has called attention to the "unreading" suffered by some of Dee's texts and their contexts that accompanied the picture of Dee as primarily philosopher/natural philosopher/scientist.[49] Sherman's initiative reached fruition just as this colloquium opened with the availability of the first copies of his *John Dee: The Politics of Reading and Writing in the English Renaissance*.[50] Using Dee's library, his marginalia, and manuscript remains to their fullest, and analysing the intellectual activity they reflect, Sherman presents Dee in the new context of consultant within commercial, academic, and courtly spheres, and reconstructs the scholarly network that centred on Dee's library and household. Deborah Harkness has also contributed to transforming Dee from isolated intellectual into a more multidimensional personality with her recent study of the management of Dee's "experimental household," evoking the importance of Jane Dee's role along side that of John.[51]

This unreading, despite Sherman, is persistent and results from more than exclusive focus on Dee's natural philosophy or printed sources. In two recent pieces on maps in Tudor England, one particularly concerned with the political function of maps, Dee is barely mentioned, and then only on the basis of the older secondary literature.[52] Richard Helgerson in his *Forms of Nationhood. The Elizabethan Writing of England*, has only one reference to Dee in a note on maps. Helgerson's silence on Dee partly results from the condition that Dee is not part of the literary canon that Helgerson takes as his matter; so, the picture of Dee as scientist is not the only source of an unreading.[53] Dee left writings appropriate to Helgerson's subject, but they are in manuscript, which is a further obstacle to reading Dee fully. All post-Warburg studies of Dee have given serious consideration to his manuscript remains, and it should go without saying that any future work on Dee cannot ignore the manuscript remains. The larger problem that these examples present for this colloquium is that historical studies can apparently be written without Dee. Is he really so inconsequential? Just as I complete this draft, I am encouraged that this situation may have taken a turn for the better after seeing a notice for Lesley B. Cormack's *Charting an Empire. Geography at the English Universities, 1580-1620*.[54]

One thing that has struck me lately is that the actual history that Dee has experienced serves to define a number of areas that deserve further investigation. For instance, the *Mathematicall Praeface* was reprinted twice in the seventeenth century, in 1651 and in 1661, as part of the republication of Billingsley's Euclid. This could provide a concrete line on Dee's possible influence into the core period of the Scientific Revolution, which might yield results through an investigation of these re-editions, their readership, and how Dee's *Praeface* fared among them. To be truly fruitful, this ought to investigate the motives for republication, how Dee was read and by whom, and how his ideas may have functioned in that period.

Again, with the change in the historiography of science, perhaps the most interesting possibilities are in other areas. In the broad sweep of history we should acknowledge that despite the efforts of Calder, Yates, and French, Dee's name is not and probably never will be invoked in the company of Galileo, Descartes, Boyle, *et. al.* to stand for certain intellectual values associated with enlightenment. This marginalization may be the product of the social construction of an ideology of science, but it speaks to a cultural artefact that might yield to historical analysis. At the same time as he has been marginalized in one tradition, he has been absorbed into a different mainstream in being evoked from his own day to ours in occultist and spiritualist contexts. I am thinking of the sensationalism of Deacon's secret agent, the fascination with his angelic language and mystical books from Casaubon to Laycock's *Enochian Dictionary*, and how readily Umberto Eco could use Yates's Rosicrucian Dee to create for him a major role in *Foucault's Pendulum*. Quite recently, Erik Davis traced modern computers to the magic and art of memory of Lull and Bruno, and drew parallels between Dee's channelling to the spirit world and Davis's own evocation of a spiritualized New Age cyberculture. Dee's angels are seen as prefiguring software agents, his angel magic giving us a "hermetic image of information space." Thus, we have "Dee accessing angelic agents through the interface of coded Calls and 'shew-stone glass'."[55] In thoroughly de-historicizing Dee, I find this approach less than helpful in understanding Dee. Since I have also worked as a computer consultant, this does not even do anything for my understanding of computers and the "information highway." This is a cultural artefact, however, and why Dee is invoked in this context may tell us something about the thing Davis calls cyberculture; certainly it speaks volumes about the mystifications evoked by novel technologies in the manner so luxuriantly explored by Pynchon as well as the "excess of wonder" leading the hermetic interpreter on that is one of Umberto Eco's themes.[56]

Closer to our scholarly home in the sixteenth and seventeenth centuries, Dee's *Monas* had by far the strongest history of all of his works. In addition to the original 1564 edition, there was one printed in 1591 at Frankfurt, as well as its inclusion in the 1622 and 1659 editions of Zetzner's great *Theatrum chemicum*. Further, the *Monas*, its central symbol, or its ideas are mentioned, referenced, discussed, or critiqued by Johann Valentin Andreae, Petrus Bongus, Gerard Dorn, Andreas Libavius, Heinrich Khunrath, and Athanasius Kircher, and possibly others. In addition, it was clearly suggestive to the author of the *Consideratio brevis* that precedes the second Rosicrucian manifesto, the *Confessio fraternitatis* of 1615.[57] This association with the Rosicrucian phenomenon also absorbed other Dee influences such as the publication of Dee's edition of and notes to Roger Bacon's *Epistola de secretis operibus artis et naturae*, to which has been added introductory material and additional notes indicating Rosicrucian sympathies.[58]

Yates's *Rosicrucian Enlightenment* may have been on to something after all. Tracing the Rosicrucian phenomenon to Dee's "mission" to the East and his association there may be without foundation, but we need to acknowledge a historical reality here. Dee's *Monas* in some way became a part of a cultural ferment in the late sixteenth and early seventeenth centuries that could well repay study.

Such study should involve looking at things not exclusively from Dee's side but also from the perspective of those who read him. For instance, only four years after the *Monas* appeared, Gerard Dorn featured the Monas symbol and other figures from the *Monas* as part of a device on the title page of his *Chymisticum artificium naturae*. This is interesting in a number of regards. Dee owned a copy of this, and complained that Dorn used the symbols without properly crediting him.[59] Dorn, in fact, uses Dee's figures in his own particular context. Dorn, and other authors who mention Dee's *Monas*, provide materials for the study of how others read and filtered Dee's ideas to give the richest picture of how Dee became part of this cultural ferment. Further, Dorn is particularly important as a major agent in the dissemination of Paracelsian ideas in the late sixteenth century. Because of the large collection of Paracelsian works in Dee's library catalogue, Dee's relation to the Paracelsian strand in the sixteenth century is of interest, and Dorn's work presents one intersection of Dee and Paracelsian ideas that should be of interest not only from the point of view of Dee, but also in terms of the development of the Paracelsian tradition.[60]

In making all these suggestions, and suggestions is all they are, my main concern is to suggest that there is ample opportunity for fresh perspectives to tell us more about who John Dee was and what his significance was in the culture of early modern Europe.

## NOTES

[1] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995) and Deborah E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-37, as well as her larger study *John Dee's Conversations with Angels: Cabala, Alchemy, and the End of Nature* (Cambridge: Cambridge University Press, 1999), and other studies.

[2] Peter Novick, *That Noble Dream: The 'Objectivity Question' and the American Historical Profession* (Cambridge: Cambridge University Press, 1988).

[3] *NP*, 2.

[4] H. Floris Cohen, *The Scientific Revolution: A Historiographical Inquiry* (Chicago: University of Chicago Press, 1994), 2.

[5] Cohen, 74-75.

[6] Cohen, 98.

[7] Herbert Butterfield, *The Origins of Modern Science.* Rev. edn. (New York: The Free Press, 1965).

[8] Cohen, 112-13, 121.

[9] E.G.R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930), and E.G.R. Taylor, *Mathematical Practitioners of Tudor and Stuart England* (Cambridge: Cambridge University Press for the Institute of Navigation, 1954); Francis R. Johnson, *Astronomical Thought in Renaissance England* (Baltimore: Johns Hopkins University Press, 1937).

[10] Cohen, 116.

[11] A. Rupert Hall, *The Scientific Revolution, 1500-1800.* 2nd edn. (Boston: Beacon Press, 1962), 309.

[12] Butterfield, 7.

[13] Cohen, 2.

[14] See, for instance, the excerpts collected in Vern L. Bullough, ed., *The Scientific Revolution* (New York: Holt, Rinehart and Winston, 1970).

[15] Frances A. Yates, *Ideas and Ideals in the North Italian Renaissance,* Collected Essays, 3 (London: Routledge & Kegan Paul, 1984), 313.

[16] Frances A. Yates, *Renaissance and Reform: The Italian Contribution,* Collected Essays, 2 (London: Routledge & Kegan Paul, 1983), 78.

[17] *JDEP.*

[18] *JDEP*, I, 14, 48-67, 124-42.

[19] Cohen, 285.

[20] Cohen, 286.

[21] Yates, *Renaissance and Reform*, 78.

[22] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 448-49.

[23] Cohen, 287-96.

[24] Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science, and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 259, 261-62.

[25] Yates, *Giordano Bruno*, 146-47; Yates, "The Hermetic Tradition", 258-62; Frances A. Yates, *Theatre of the World* (London: Routledge & Kegan Paul, 1969), 5.

[26] Yates, *Giordano Bruno*, 150.

[27] Frances A. Yates, *Shakespeare's Last Plays: A New Approach* (London: Routledge & Kegan Paul, 1975), 3-9.

[28] Yates, "The Hermetic Tradition", 263; Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge & Kegan Paul, 1972), 222-23.

[29] Yates, *Rosicrucian*, 220-21.

[30] Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979).

[31] After her *Giordano Bruno*, *Art of Memory*, essay on 'The Hermetic Tradition,' and *Theatre of the World*, but before *The Rosicrucian Enlightenment* and *The Occult Philosophy in the Elizabethan Age*.

[32] Ioan P. Couliano, *Eros and Magic in the Renaissance*. Trans. Margaret Cook (Chicago: University of Chicago Press, 1987), 60-63; Graham Yewbrey, "John Dee and the 'Sidney Group': Cosmopolitics and Protestant 'Activism' in the 1570s." (Unpublished doctoral thesis, University of Hull, 1981); Nicholas H. Clulee, "'The Glas of Creation': Renaissance Mathematicism and Natural Philosophy in the Work of John Dee" (Unpublished doctoral thesis, University of Chicago, 1973); Umberto Eco, *Foucault's Pendulum*, trans. William Weaver (New York: Harcourt Brace Jovanovich, 1989), 195, 399-401, 404, 406-420.

[33] *R&W.*

[34] The literature on this issue is too extensive to cite fully, but the following give some indication of the dimensions of the issue. Brian Copenhaver, "A Tale of Two Fishes: Magical Objects in Natural History from Antiquity through the Scientific Revolution", *Journal of the History of Ideas*, 52 (1991): 373-398; Keith Hutchison, "Supernaturalism and the Mechanical Philosophy", *History of Science*, 21 (1983): 297-333; Prabir Mitra, "Explanations in the History of Science: A Study of the Interpretation of Hermetic Influence on the Sixteenth and Seventeenth Science", *Organon,* 20/21 (1984-5): 81-104; G. MacDonald Ross, "Occultism and Philosophy in the Seventeenth Century" in *Philosophy, Its History and Historiography*, edited by A. J. Holland (Dordrecht: D. Reidel, 1985), 95-115; Simon Schaffer, "Occultism and Reason" in Holland, ed., 117-143; William R. Newman, "Alchemical Corpuscular Theory in the Art/Nature Debate: The Case of Daniel Sennert", *History of Science Society Annual Meeting,* November 8, 1997; Brian Vickers, "Critical Reactions to the Occult Sciences During the Renaissance" in *The Scientific Enterprise*, edited by Edna Ullmann-Margalit (Dordrecht: Kluwer Academic Publishers, 1992), 43-92; and Brian Vickers, "On the Goal of the Occult Sciences in the Renaissance" in *Die Renaissance im Blick der Nationen Europas*, edited by George Kauffmann (Wiesbaden: Otto Harrassowitz, 1991), 51-93.

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[36] Brian P. Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in *Reappraisals of the Scientific Revolution*, edited by David C. Lindberg and Robert S. Westman (Cambridge: Cambridge University Press, 1990), 261-90.

[37] Cohen, 499-500, quoting Golinski.

[38] Cohen, 494-500.

[39] Cohen, 97-98.

[40] Westman and Lindberg, "Introduction," *Reappraisals*, xvii.

[41] Cohen, 169-71; John A. Schuster, "The Scientific Revolution" in *Companion*, 221-22.

[42] Westman and Lindberg, xix; Cohen, 229-31.

[43] Schuster, 218-23.
[44] Westman and Lindberg, xx.
[45] Schuster, 223.
[46] Schuster, 228-31.
[47] Bernard R. Goldstein and Peter Barker, "The Role of Rothmann in the Dissolution of the Celestial Spheres", *British Journal for the History of Science*, 28 (1995): 385-403; Victor E. Thoren, *The Lord of Uraniborg: A Biography of Tycho Brahe* (Cambridge: Cambridge University Press, 1990), 257-58, 271-80.
[48] Deborah E. Harkness, "Shows in the Showstone: A Theatre of Alchemy and Apocalypse in the Angel Converstations of John Dee (1527-1608/9)", *Renaissance Quarterly*, 49 (1996): 707-737; and her *John Dee's Conversations with Angels*.
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[50] Sherman, *John Dee.*
[51] Deborah E. Harkness, "Managing an Experimental Household: The Dees of Mortlake and the Practice of Natural Philosophy", *Isis*, 88 (1997): 247-62.
[52] Peter Barber, "England II: Monarchs, Ministers, and Maps, 1550-1626" in *Monarchs, Ministers, and Maps: The Emergence of Cartography as a Tool of Government in Early Modern Europe*, edited by David Buisseret (Chicago: University of Chicago Press, 1992), 57-98; P. D. A. Harvey, *Maps in Tudor England* (Chicago: University of Chicago Press, 1993).
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[56] On the cults inspired by technology and science, Thomas Pynchon's *Gravity's Rainbow* and *Crying of Lot 49* furnish numerous examples. On Eco see Bernard Williams, "The Riddle of Umberto Eco", *New York Review of Books*, 2 February 1995, 33.
[57] Yates, *Rosicrucian Enlightenment*, 46-47.
[58] Roger Bacon, *Epistolæ Fratris Rogerij Baconis, De secretis operibus artis et naturæ, et de nullitate magiæ. Opera Iohannis Dee [...] e pluribus exemplaribus castigata olim, et ad sensum integrum restituta* (Hamburg, 1618).
[59] Gerard Dorn, *Chymisticum artificium naturae, theoricum & practicum* ([n.p., n.pub], 1568). Dee's copy is in the New York Society Library. The title page of this has Dee's initials at the top and an inscription at the bottom to the effect that Dorn used Dee's symbol without acknowledgement. The title page is illustrated in Nicholas H. Clulee, "John Dee and the Paracelsians" in *Reading the Book of Nature. The Other Side of the Scientific Revolution*, edited by Allen G. Debus and Michael T. Walton. Sixteenth Century Essays & Studies, 41 (Kirksville: Truman University Press, for The Sixteenth Century Journal Publishers Inc., 1998), 120.
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# PART ONE : ASTRONOMY AND ASTROLOGY

ROBERT GOULDING

# WINGS (OR STAIRS) TO THE HEAVENS

## *The Parallactic Treatises of John Dee and Thomas Digges*

### A NEW STAR

In November 1572, a new object appeared in the night sky over Europe. A contemporary observer, Bartolomaeus Raisacher of Vienna, recorded a detailed description:

> The apparition is some kind of brilliant luminous body, in brightness equalling the stars of the first magnitude – even outshining some of them. It has a bright, yellowish-gold light so that it resembles Jupiter, yet its glow is rather reddish, resembling in a certain way Mars at its acronychal appearance. It has been visible for some months now, in the northern part of the sky, circling each night around the north celestial pole in the constellation of Cassiopeia. It has only a single motion – the diurnal motion – and always maintains the same distance from the surrounding stars; in itself it is immobile as it is revolved around the pole.[1]

The New Star in fact took seventeen months to disappear entirely from sight. It was, as we now know, a supernova – the catastrophic explosion of a star that had, until then, been invisible to the naked eye.[2] Astrologers predicted dire consequences would result from the marvel, for they knew that comets – the only phenomena in their experience even remotely comparable to the New Star – were sure portents of ill fortune. But although many astronomers feared the star was as ominous as a comet, most recognized that it differed from a comet in several ways. Most noticeably, it had no tail, and thus resembled more closely a planet or fixed star. And, as Raisacher noted (indeed, as was clear to all who observed the star), it had no motion of its own. It remained, night after night, in the same position relative to the stars surrounding it, unlike the comets which astronomers were used to tracking across the sky. These obvious differences led many observers to wonder whether the star might in fact be entirely new, and unrelated to comets in any way.

Aristotle had defined a comet as the ignition of a dry terrestrial exhalation in the upper sphere of air.[3] Thus comets alone among all the other bright objects in the sky resided below the sphere of the moon, within the terrestrial world of change and decay. In this sense, the *location* of a comet was practically its defining characteristic. So, in order to determine whether the New Star was the same sort of thing as a comet, contemporary astronomers saw there could be only one deciding factor: the location of the New Star in the universe or, more specifically, its distance from the earth.

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 41–63.
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Astronomers had a technique for measuring celestial distances that promised to solve the problem, based on parallax, or the apparent change in position of a nearby object when observed from different angles. This paper will examine the ways in which contemporary European astronomers, chief among them Thomas Digges and John Dee, adapted the ancient method of parallactic observation to the problem of the New Star. In doing so, we shall see that Digges and Dee were already familiar with the uses of parallax, and in fact had long cherished an ambitious programme of reforming the whole of astronomy on the basis of the technique. The fortuitous appearance of the New Star in 1572, and the consequent revival of interest in parallax, as we shall see, forced the two astronomers to make public, somewhat prematurely, their unfinished project. While their work actually had little specific relevance to the appearance of the New Star, nevertheless we shall see from their texts that their mastery of parallax far exceeded that of any of their contemporaries.

## THE TECHNIQUE OF PARALLACTIC OBSERVATION

Understanding of parallax dates back at least to the second century BC, when the Greek astronomer Hipparchus wrote a treatise on parallaxes, and used parallax to find a value for the distances from the earth of both the sun and the moon.[4] Ptolemy employed Hipparchus's work in his own treatment of the same problem, recorded in the fifth book of the *Almagest*, where he established a value for the distance of the moon from the earth that was remarkably accurate.[5]

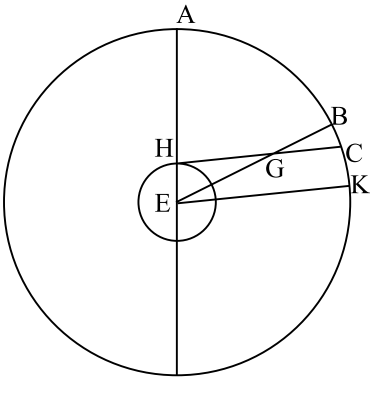

*Figure 1. Based on Regiomontanus, De cometis, Problem 1*

The principle behind parallax is simple. In Figure 1. the small circle with radius *EH* represents the earth, while the larger circle, radius *EA*, is the celestial sphere. The object being observed is at *G*. Most astronomical observations assume that the earth is a point in comparison with the celestial sphere, that the radius of the earth is negligible in comparison with celestial distances, and that the observer can thus be assumed to be at the centre of the earth. The position of the body *G* is given by the line through *E*, the centre of the earth, and *G*, which meets the celestial sphere at *B*. This is the 'true position' of the body. Parallax arises when the body is so close to the earth that the assumption that the earth's radius is negligible no longer holds. In such a situation, if the observer is at *H*, then the line of sight to the object is *HG*, and the object will appear against the celestial sphere at *C*, the object's 'apparent position'. If our theory predicts that the true position of the object is *B*, then the difference between the true, predicted position and the apparent position is the parallax, angle *BGC,* or, more conveniently, the corresponding angle *BEK*, at the centre of the earth.

Brief consideration of this diagram reveals the following basic facts about parallax:

- Parallax causes a body to appear lower in the sky than it actually is.
- The closer an object is to earth, the greater is its parallax.
- At the observer's zenith (*A*) the parallax of an object is zero, and it increases as the object gets closer to the local horizon, where it is at a maximum.

More precisely, since the alternate angles *BEK* and *HGE* are equal, we find that:

$$\frac{EG}{EH} = \frac{\sin(EHG)}{\sin(parallax)}$$

where *EHG* is the apparent angular distance of the object from the zenith. Knowing the radius of the earth, then, one discovers the distance of the object from the earth.[6]

This method does require us to have an idea of where the object *should* be, in that we determine the parallax of an object by measuring the deviation of its observed position from its expected position. In the case of the moon, Ptolemy's method was to measure the position of the moon first when it crossed the meridian at the closest possible point to the zenith. The effect of parallax here is negligible, and from this observation he could determine what the moon's distance from the zenith *should* be – if there were no parallax – when it reached a point on its cycle such that its distance from the zenith was greatest. It is precisely at this point, however, that the moon is most affected by parallax. For this reason the deviation from the expected position is large and relatively easy to measure, and in this way Ptolemy could calculate the distance of the moon from the earth.[7]

In measuring the lunar parallax, Ptolemy had centuries of observation of the moon's regular behaviour to draw upon, so that he was able to determine, very accurately, the exact moment when the moon reached its expected position, and its parallax was at a maximum. It was more difficult to see how to apply the technique to a comet (or, indeed, to the New Star). In the case of such an ephemeral phenomenon, the astronomer had no way to predict when the object's parallax would be at a maximum and a minimum. In general, and this was the crux of the problem, there did not appear to be any theoretical means for locating the true position of the phenomenon, against which its observed position could be compared, and its parallax determined.

## REGIOMONTANUS ON THE PARALLAX OF COMETS

The solution came in 1531, with the posthumous publication of a work, *On Comets*, by the Nuremberg astronomer Johannes Regiomontanus (1436-76).[8] Regiomontanus proposed and solved sixteen problems on comets, demonstrating that it was possible to find the parallax of an object even though its true position might be unknown at the outset. We need only concern ourselves here with the problems that deal directly with parallax.[9] Problem III is typical in its requirements and method:

> The altitude of the comet and its azimuth arc are taken either before or after meridian, and the exact time of this observation is noted, together with the exact time that the comet passes the meridian. This is easily done through observation of any fixed star having a known place.[10]

Two observations of the comet are required, one on the meridian and one at any other point. The exact time, taken from a reference star, of each observation is noted, as is the altitude and azimuth of the second observation. This provides enough information to solve a single spherical triangle, of which one of the 'unknowns' is the true position of the comet at the second observation. Having established the true position in this way, the astronomer can then take the difference between this true position and the observed position, and determine the parallax.[11]

Although the complexity of the constructions and the dryness of his presentation obscure his method somewhat, Regiomontanus takes essentially the same approach in all of his problems: in effect, he takes one observation and then works out, using the simple principles of the celestial sphere, where the comet *should* appear in the second observation if it were not affected by parallax. Sometimes, as in Problem III, this can be done very straightforwardly. In other problems – especially those that analyse observations taken *anywhere* in the celestial sphere – the process is much more difficult, requiring the solution of as many as four spherical triangles. While each problem may ask for a different type of observation, all require two observations and an accurate measure of the time between them. As we shall see a little later on, the difficulty of satisfying the last requirement was precisely what inspired Thomas Digges to search for new methods of determining parallax.

## REGIOMONTANUS'S METHODS APPLIED TO THE NEW STAR

Most contemporary astronomers were content to use Regiomontanus's method of determining parallax, in spite of its many difficulties. Tadeáš Hájek, the imperial physician and close friend of Tycho Brahe, for example, wrote one of the most competent accounts of the star. He used Regiomontanus's third problem to establish that the star had no observable parallax.[12] Once he had shown that there was no parallax, he demonstrated how this could be discovered even more easily, by taking two observations on the meridian and finding that the star was the same distance from the celestial pole at upper and lower meridian crossings.[13]

Since, in the latitudes of Europe, the New Star was circumpolar and could be observed crossing the meridian twice in a night, several astronomers opted for this simple test of its parallax. Instead of attempting to improve on Regiomontanus, most astronomers considered that there were more direct ways to demonstrate the New Star's immunity to parallax than his complex parallax problems with their multitudes of spherical triangles. While these might be useful in some circumstances, the star's fortunate position, high in the sky, and within a bright, well-defined constellation, offered more direct methods for observing it. Michael Maestlin, for example, showed that the star lacked parallax by lining it up with pairs of fixed stars using a thread held taut above his head.[14]

## DIGGES AND DEE ON THE NEW STAR

Thus we see that most astronomers confronting the phenomenon of the New Star in the first few years after its appearance either applied old and familiar mathematical methods to explain its appearance; or used even simpler techniques. They did not develop the theory of parallax beyond the level to which Regiomontanus had brought it, nor, more importantly, did they feel the need to do so. Early in 1573, however, Thomas Digges and John Dee each published a treatise in response to the appearance of the New Star; both works were quite different from the tracts of Hájek and other contemporaries that we have just examined.[15] Unlike these earlier authors, the two English astronomers presented fully worked-out mathematical treatises on the theory of parallax, including new methods for measuring parallax that avoided the necessity of measuring time (the major, and most difficult, requirement of Regiomontanus's method).

Digges and Dee produced these innovative works, moreover, within just four months of the New Star's appearance. There can be no question that the two astronomers had been working on the problem of parallax for some time before this event. Indeed, one of the more curious aspects of both treatises is the way that the very fact of the New Star's existence seems to have been incompletely incorporated into the exposition of the mathematical theorems. We must conclude that they had been pursuing this theoretical work without any reference to the New Star, but that it was its appearance in the sky that spurred them into publication.

While the opinions of Digges and Dee on the New Star are of interest, they appear to be independent of their theoretical work on parallax. In Digges's case, he seems to think that parallax will be *really* useful as a means for determining the exact distances of the planets, and thus establishing the Copernican world system. In fact, so great is his interest in the Copernican system that he even turns his discussion of the nature of the New Star into a further proof of the system. Dee, by contrast, finds parallax most useful as a way to establish his naturalistic, physically-grounded astrology. His treatise does not even consider the nature of the New Star, although we do have information on his views from other sources, which will be explored below.

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## DIGGES ON PARALLAX

The theoretical core of Digges's *Alae* is a series of twenty-one "Problems" on parallax. The title he gave to his geometrical constructions was clearly meant to recall the cometary "Problems" of Regiomontanus; but Digges was determined to overcome what he saw as flaws in his predecessor's method, principally the need to measure the time elapsed between the two observations.[16] Yet while it is true that Digges's parallactic Problems do not require the measurement of time, they are by no means free from defects.

The first nine Problems are preliminary results in arithmetic and in plane and spherical trigonometry. In the remaining twelve Problems Digges presents his new methods of parallactic observation. In order to assess his work, it will be useful to examine some representative examples of these Problems, and consider whether through them he achieved what he had hoped.

Regiomontanus's third Problem requires the astronomer to take one observation (of altitude and azimuth) of a comet on the meridian, and another when the comet was at any other point in the sky. In addition, of course, the astronomer had to make a record of the time elapsed between the two observations using, as Regiomontanus suggests, a reference star. He also assumes that the astronomer knows his local terrestrial latitude, a basic astronomical fact. Digges reworks Regiomontanus's method in his Problem XVIII. He too requires two observations of the object (again, altitude and azimuth), one on the meridian and another anywhere else on the celestial sphere. But he does *not* require the time between the two observations – imposing instead a bewildering array of *other* measurements that have to be made simultaneously when the astronomer observes the object: the angular distance of the object from two fixed stars, the angular separation of the two fixed stars, and the altitudes and azimuths of each of the stars at each of the moments of observation. As something of a consolation, he finds that he can dispense with the local latitude, and does not require the astronomer to know the celestial coordinates of the two fixed stars.

This is hardly an improvement on Regiomontanus, who had required eight "crucial" measurements: four to find the altitude and azimuth of the phenomenon at two instances, and four to find the same coordinates of a reference star (in order to measure the elapsed time). In addition, Regiomontanus's method called for three data that could be determined at leisure: the local latitude, and the longitude and latitude of the reference star, all of which an astronomer would most probably have had at hand in any case. In contrast, Digges demands sixteen crucial measurements: the same four altitude and azimuth observations of the phenomenon, eight more to obtain the same coordinates of the stars, and the distance of the phenomenon from each of the stars at each moment of observation. There is only one datum that can be determined at any time: the angular distance between the two fixed stars.

Although Digges was anxious to avoid any explicit measurement of time, in effect he replaced that requirement with something far more complicated, as Tycho

Brahe recognized in the large section of his *Astronomiae instauratae progymnasmata* that is devoted to a critique of Digges's work.[17] Tycho considered Digges's measurement of the position of the New Star to be among the most accurate,[18] but it is Digges's new methods that are of the most interest to him. He delivers a terse judgement on this Problem: "The eighteenth Problem is complicated by more prerequisites than it is reasonable to demand, which cannot easily be provided without any suspicion of error."[19]

Other Problems require less data, but are beset with difficulties of their own. The fourteenth Problem, for instance, appears to ask only for a single observation: the altitude of the phenomenon at its maximum azimuth. In order to determine when this moment will be, however, the astronomer must first have taken an altitude measurement of the star on the meridian, as well as repeated azimuth measurements of the star until its azimuth equals its polar distance on the meridian. Indeed, the astronomer would have great difficulty finding the precise moment to make his observation unless he used a reference star, which is, in effect, a measurement of time. Even apart from these difficulties, the Problem has a more fundamental flaw. Digges requires the altitude of the object at the very moment that the altitude is most affected by the diurnal rotation of the heavens and most difficult to measure accurately – and he then hopes to find the parallax from a tiny discrepancy in the object's expected altitude. Tycho, as one might expect, criticizes this infelicity.[20] Even Digges, in his own summary of the Problems, is forced to admit that this Problem is not his best: "It is completely unsuitable for practical use, although the geometrical construction is quite perfect."[21]

In fact, Digges considers that Problems 10 to 14 are all difficult to put into practice. He is much more enthusiastic about Problems 15 to 21, claiming that they will "very precisely and simply reveal true parallaxes."[22] These latter problems all require the astronomer to measure the separation of the phenomenon from one or more fixed stars. Digges used only a cross-staff in observation,[23] an instrument admirably suited to the measurement of stellar separations, but far less reliable for making even simple altitude measurements in the meridian. This no doubt explains Digges's preference for the later Problems. Tycho, on the other hand, considered these Problems to be needlessly complicated. He could recommend only Problem 10, ironically one of those that Digges rejected as ill-suited for practical observation. All this Problem requires are the altitudes of the phenomenon at its two, upper and lower, meridian transits. The data are easy to obtain if one uses a quadrant, as Tycho did, rather than a staff; it is a trivial matter, moreover, to analyse the data and obtain the parallax. This is the method that Tycho himself preferred; Tadeáš Hájek recommended the method, and both the Landgrave of Hessen-Kassel and Paul Hainzel had used it to show that the star had no parallax.[24]

Although Digges's Problems are flawed, they nevertheless show great ingenuity in their attempt to overcome the infelicities in Regiomontanus's methods. As a work of theoretical astronomy, and as examples of the geometer's art, they are quite the equal of Regiomontanus's constructions. It is interesting to note, however – as Tycho did several times in his critique – that Digges provides no numerical examples based on actual observation of the New Star.

Digges, indeed, recognized this failing himself, pleading that lack of time and the pressure of other commitments had not allowed him to provide practical examples for any of the Problems.[25] It seems unlikely, however, that Digges *had* any examples based on observations of the New Star. Despite the wealth of complex observational possibilities that he had opened up in his Problems, his own method of observing the New Star was much simpler.

Using the rule of the staff, he says, line the New Star up with two fixed stars in the same vertical circle. Some hours later, line the staff up again with the two fixed stars. If the New Star appears again on the line joining the two fixed stars, then it is unaffected by parallax.[26]

> By this means, on many nights, I noted that the miraculous Phenomenon always appeared in a straight line with the small star in the knee of Cassiopeia and the other star beneath the belt of Cepheus on the right-hand side.[27]

In this solitary description of his observational practice, Digges reveals that he did not use the battery of methods he had developed in the Problems. What, after all, would be the point when the supra-lunar nature of the star could be demonstrated so directly? Indeed, the complexity and number of the constructions suggest that they were devised over a period of time far longer than the few weeks since the star had appeared in the sky. It does appear, then, that the Problems were not in fact invented for the analysis of the New Star. Presumably the interest in parallax that the New Star aroused encouraged Digges to publish his results, and inform other astronomers of the improvements he had made to the older parallax methods that they were still using. But if the new techniques were not developed specifically for the New Star, perhaps Digges had another purpose in mind. He himself suggests what this purpose might be; but before we examine this, it will be useful to pause and consider Digges's view of the New Star. For, although his treatment of it stands separate from his parallax theories, we shall see that ultimately both contribute to a larger project.

## DIGGES ON THE NEW STAR

Digges wrote two prefaces to his book, the first entitled *Praefatio authoris,* and the second, *Proemium*.[28] It is only in these two passages that he gives a detailed exposition of his opinions on the New Star; and even here, there are some inconsistencies between the two accounts.

In the *Praefatio authoris*, Digges condemns the "common opinion" that the star is a comet located in the upper atmosphere. He promises instead that

> whoever wears these Platonic or – to use a more accurate expression – Mathematical Wings and heads upwards into the ethereal realm, leaving behind entirely the elemental regions, will see that [the star] is much further away than the place of the comets.[29]

As we have seen, Digges found no parallax in the New Star. It was this, together with the fact that the apparition lacked a tail, that convinced him that it was not a comet but an entirely different phenomenon. To establish just what it was, Digges used some curious Aristotelian reasoning to arrive at a very un-Aristotelian conclusion.

Digges sets out to reconcile the mathematically proven fact that the New Star was a phenomenon located in the celestial sphere with the Aristotelian physical principle that the appearance of something new – indeed, change of any sort – is impossible in that part of the universe. He considers, and rejects, the possibility that the star could be composed of cometary matter somehow carried up into the celestial realm: Aristotle had shown that terrestrial matter could never stray outside its own, sublunar sphere. In the end, Digges asserts, there can be no natural cause for such an enormous phenomenon (and seeing how very bright it burns, and at such a distance from the earth, Digges knows it to be very large – in fact, "bigger than Europe"). Therefore, he concludes, the star must be a special creation of God.

Digges does have another contribution to make concerning the star, however. In the months after its first brilliant appearance, the star had grown noticeably dimmer (it was eventually to fade away altogether). He again uses an unorthodox line of Aristotelian reasoning to explain the apparent change in the new celestial object. He accepts, as he did in the previous argument, that no alteration can occur in the celestial realm, and extends this dictum to apply to the star as well. If the star is not subject to change, then the alteration in its light must be due to an increase in the distance between it and the earth – and in the *Praefatio* he attributes this increase to the Copernican motion of the earth around the sun. He writes:

> A handhold has been provided, a particularly opportune chance to test whether the motion of the earth assumed in the planetary theories of Copernicus is the sole reason why the star has been diminishing in apparent magnitude.[30]

If the star should reach its minimum brightness at the spring equinox,[31] and then gradually recover its brightness over the next few months, once again reaching a maximum at the autumnal equinox, then, Digges says, we can confidently conclude that the earth moves in an annual orbit about the sun. This is a lot to hope for and, needless to say, nothing of the sort did happen. Digges's reasoning is, in any case, open to criticism. As Tycho argued, if a New Star could appear in the sky against all known physical laws, then there was no reason why it could not also change in brightness, in contravention of these same laws.[32]

But it is here that Digges presents an alternative use – perhaps the originally intended one – for the parallax Problems that we have examined above. His suggestion that the star could be a test-case for the Copernican system is part of a larger argument developed in the *Praefatio*. Digges sets out an ambitious plan to reform astronomy, and criticizes the Ptolemaic system both for the methodological error of arguing from theory to reality, rather than following the natural order of reality to theory, and for the clumsy *ad hoc* planetary models that arise from this

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inverted procedure. He declares that the key to the reform of astronomy may be found in his new parallax methods:

> I perceived that the ancients had proceeded in inverted order: from their invented planetary theories they sought the true distances and parallaxes. But they should have instead proceeded the other way around, starting with observed and known parallaxes, and then considering the planetary theories.[33]

Towards the end of the *Praefatio*, Digges promises:

> I have attempted, and succeeded, in the various Problems to determine demonstratively, practically and precisely the parallax of this Phenomenon and also of any other. Although the parallaxes of Saturn, Jupiter and Mars are so small as to be hardly discernible by our weak senses, if they can be truly detected by any method, then I would dare to say that they can be found by means of the following Problems of mine, or by no geometric method at all.[34]

In the Ptolemaic system, the distances of the planets from the earth can be set at any arbitrary values.[35] The Copernican system, on the other hand, relies on relative motions to explain astronomical phenomena. The distances of the planets to one another are thus integral to the Copernican system, and Digges praises this harmonious arrangement, in contrast to the ill-assorted jumble of arbitrarily sized eccentrics and epicycles that made up the Ptolemaic system.[36] The ancients, according to Digges, had constructed planetary models, and then used the positions predicted by these models to calculate parallax. His programme is to work in the opposite direction, finding the absolute distances empirically and individually, using the new parallax techniques, and then constructing planetary hypotheses from these physical facts. The result, he believes, will be the Copernican system.[37]

Digges was interested in parallax, therefore, because he thought he could use it to determine the exact distances of the planets from one another and, in doing so, establish the Copernican system on physical data. One assumes that when Digges turned to the question of the New Star, he hoped to find even more direct proof of an earth in motion around the sun, by finding annual parallax in the phenomenon.[38] Since, however, he could detect no parallax of any variety in the New Star, he came up with another argument, namely, the change in its brightness, that allowed the star to be used as proof of the Copernican system.

It seems, then, that Digges's complex parallax techniques were not originally developed for the investigation of the New Star. His opinion that the star was supralunar was based on very simple parallax observations and more general considerations of its appearance. He hoped to use both the New Star and the parallactic techniques, however, as proofs of the Copernican system. Although the parallax techniques were most probably developed before the New Star even appeared, in Digges's mind there seems to have been a link between them.

## DIGGES'S ALTERNATIVE VIEW OF THE NEW STAR

In the *Proemium* that follows the *Praefatio authoris*, Digges appears to contradict the arguments he set out in his previous preface, namely that if the star appears to change in brightness, it must be because the earth is moving away from it, in its annual circuit around the sun. In the *Proemium*, he seems to maintain that while the diminution of the star's brightness is still due to an increase in the distance between it and the earth, the motion is that of the star, and not of the earth:

> This marvellous new Phenomenon which appears in the seat of Cassiopeia seems to turn so uniformly around the pole with the other fixed stars that in each revolution it returns to shine in exactly the same place, without any discernible discrepancy. In that short period of time it is not found to have any motion of its own. I have no doubt, however, that this Phenomenon is further from the earth than it was at its first appearance; but this recession is so slow and minute that it cannot be detected in a single revolution. If you wish to observe other phenomena that do have a sensible motion in a single revolution, then you can very easily use arithmetical calculations to adjust for the movement in any part of a daily revolution.[39]

The context of Digges's remarks is the suitability of the New Star for parallactic observation. Bodies that have a large motion of their own in a single night present the astronomer with a special difficulty. Digges stresses that the star does not have any significant, measurable motion that the astronomer would have to take account of during a night's observation. The star does have, however, a very slow motion away from the earth. It might be argued that, by "recession" from the earth, Digges again means the Copernican motion of the earth itself. The context of the passage, however, on the allowances that must be made for the proper motions of bodies, makes it more likely that Digges does mean that the star itself is receding, very slowly, from the earth. In contrast with the stress laid on the Copernican system in the *Praefatio,* elsewhere in the *Proemium* he says that the choice of world-system is irrelevant to the question of the star's proper motion.

This inconsistency between the two prefaces is difficult to explain away as a "development" in Digges's thought, since the *Praefatio* and the *Proemium* seem to be contemporaneous, both written shortly before the publication of the *Alae*. One explanation, however, may be that while the statements in Digges's *Proemium* are directly contradictory to those of his *Praefatio,* they correspond quite closely to the thoughts on the star expressed by his "mathematical father", John Dee.

## DEE ON THE NEW STAR

Dee's treatise on the New Star, entitled *Parallaticae commentationis praxeosque nucleus quidam*, is less substantial than Digges's work, both in size and mathematical ambition.[40] In his short preface to the *Nucleus*, Dee expresses no opinion on the nature of the New Star; his ideas about it can, however, be reconstructed from other sources. There is, for instance, an account and critique of Dee's theory in the works of Tycho Brahe.[41] Tycho, in his *Progymnasmata*, recounts a letter he received from Christoph Rothmann, the court astronomer of the Landgrave of Hessen-Kassel. Rothmann had met Dee when the latter passed through the Landgrave's court at Kassel on his return to England in 1589. Rothmann was familiar with Dee and Digges's works on parallax, and naturally he asked Dee his opinion of the New Star. Rothmann reported to Tycho that in Dee's opinion, the New Star was certainly "within the ambit of the universe" – that is, below the fixed stars, or among the planetary orbs. It had not, however, always maintained the same distance from the earth. Dee believed that the star had moved in a straight line, slowly and gradually, from a lower position to a higher one. This is the same theory, of course, that Digges put forward in his *Proemium*.

Tycho notes that Cornelius Gemma (the son of Dee's old Louvain friend, Gemma Frisius) had arrived at a very similar model, but that neither Gemma's model nor Dee's seems very convincing to him. While he concurs in the Aristotelian objection to rectilinear motion in the celestial realm, he finds even stronger astronomical reasons to reject both men's theories. Dee's assertion should have been supported by parallactic observation; that is, only if he had found that the parallax of the star steadily decreased during its period of visibility, says Tycho, could he have argued that the star was moving away from the earth. But in fact no parallax had ever been observed in the star. Instead, Dee had made the case for the star's movement away from the earth on the grounds that it had diminished in brightness over time.

To refute this claim, Tycho refers the reader to his criticism of Cornelius Gemma.[42] He assumes that Dee's theory is similar to that of Gemma, who had argued that the star first appeared above the sphere of Saturn, among the fixed stars, and was then drawn up through the ninth and tenth spheres – the "empty" spheres that were the supposed causes of the diurnal motion and the precession of the equinoxes. Tycho pointed out that, if the star had been reduced from the first magnitude to invisibility solely by rectilinear movement, it would have had to travel far beyond the eighth sphere – over a distance many times that between the earth and the eighth sphere. This would extend the size of the universe far beyond its usually accepted dimensions. When arguing against Dee, Tycho repeats the objection, saying that in order to explain the reduction of the star's brightness from the first magnitude to even the sixth, given its starting point above the sphere of Saturn, the star would have had to travel 300,000 earth diameters out into space. (He does not specify his method of calculation.) This makes the universe too large even to contemplate.[43]

A few other pieces of evidence for Dee's views on the nature of the star remain, more trustworthy than Tycho's second-hand report. In his *Compendious Rehearsal*, Dee lists the title of another book he wrote on the New Star, which he says he composed in 1573 (this book is now lost):

> On the marvellous star in Cassiopeia, sent down from heaven all the way to the sphere of Venus, and then drawn up again perpendicularly into the depths of the heavens sixteen months after its first appearance.[44]

From its title alone we can tell that the book could not have been completed in 1573. Dee refers to the disappearance of the star "sixteen months after its first appearance", that is, in 1574, and this is the more likely year of composition. The title reaffirms Dee's opinion that the star disappeared because it moved rectilinearly away from the earth. This is further supported by information given by William Camden:

> I do not know whether it is worthwhile to rehearse what all the historians of our age have recorded, that in November [of 1572] a New Star or, if you prefer, a Phenomenon

> was seen in the throne of Cassiopeia [...] carried about by the diurnal motion of the sky, it remained in the same place for sixteen months. It was in the celestial region, not elemental, as those noble mathematicians of our land John Dee and Thomas Digges have learnedly demonstrated by the parallactic doctrine; they were of the opinion that it gradually disappeared by ascending. Indeed, after the eighth month everyone noticed that it was gradually weakening.[45]

Dee mentions, in the *Compendious Rehearsal*, another book of his which surely concerned the New Star: a pamphlet entitled *Hipparchus redivivus* – "Hipparchus reborn" – and also written in 1573.[46] As Calder has argued, Dee is perhaps alluding in the title to the ancient tradition that Hipparchus had seen a new star appear in the heavens; Dee's book would thus be another account of the nature of the New Star.[47] It may equally be an allusion to Hipparchus's invention of parallax techniques and his measurement of the distances of the sun and moon from the earth, which would suggest that Dee's lost work concerned the use of parallax. On either interpretation, the book dealt with something promised by, but missing from, the published *Nucleus.*

## DEE ON PARALLAX

Dee's *Nucleus,* like Digges's *Alae*, purports to treat the subject of the New Star. We have already seen, however, that Dee's preface barely mentions the New Star at all, and that his opinion of it has to be deduced from other sources. The body of Dee's tract likewise has little specific to say on the subject of the New Star. As with Digges, Dee seems to be in a rush to publish older research, directed towards a different practical goal, with promises to treat the New Star more specifically, at a later date.

The work opens with a short preface by Digges, which we shall examine below. Dee follows with his own preface, which explains the method employed in the work as well as his reasons for publishing it. Parallax problems are necessary, he says, because the ideal situation enjoyed by Ptolemy in his measurement of the moon's parallax cannot usually be obtained. But, he argues, despite the difficulty in measuring the parallax of other phenomena, they can all in fact be reduced to two basic cases: either the sum, or the difference, of the parallaxes from two observations is known; in both cases, the astronomer must then discover the individual value of each of the two parallaxes.[48]

In the body of the *Nucleus,* Dee does indeed proceed on the assumption that all attempts to measure parallax concern either the sum or the difference of two parallaxes derived from two distinct observations. He shows how the astronomer, having determined this combined parallax (by unspecified means), should then go about distinguishing the values of the individual parallaxes.

After two preliminary theorems, of little interest, Dee produces the centrepiece of his parallactic method in the third and final theorem:

> In any two different parallaxes of the same star or similar phenomenon (provided that it is perceived to be moved only by the daily motion of the universe), the ratio of the sine

> of the greater parallax to the sine of the smaller will be as the ratio of the sine of the greater apparent angular distance from the zenith to the sine of the smaller.[49]

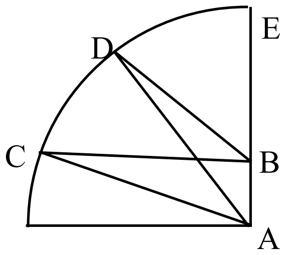

*Figure 1.*

*Figure 1*, then, where *A* is the centre of the earth, *B* the observer, *C* and *D* the two observations of the star, and *E* the zenith, Dee shows that:

$$\frac{\sin ACB}{\sin ADB} = \frac{\sin EBC}{\sin EBD}$$

As Dee points out at the end of his proof, it is not necessary to make the two sightings in the same vertical circle. One can, therefore, take two observations of the zenith distance of the phenomenon anywhere in the heavens, and obtain the proportion of the parallaxes.

In the second "porism" to this theorem, Dee provides the method of separating "combined parallax" that he promised in the preface. If, he says, the astronomer knows the ratio of the parallaxes (which, as we have seen, he can obtain from the zenith distances) and, somehow, the *sum* of the parallaxes, then the individual parallaxes can be found. He takes his method from Regiomontanus's *De triangulis omnimodis* IV, 21, which itself is a version of the second lemma in Ptolemy, *Almagest* I.10. This trigonometrical theorem shows how to divide a single arc of a circle into two arcs, the sines of which are in a given ratio.

Dee thus gives a very general account of parallax. Whereas Digges lays down certain observational conditions, and provides a specific parallactic construction, Dee is concerned with the general principles,[50] and leaves the specifics to a later date:

> Likewise, from the properties that have been demonstrated in this way, I shall more fully explain what other kinds of Theorems and Problems, necessary to my project, can be advanced and proven, in the book that we have decided to write, God willing, on this marvellous Phenomenon.[51]

Here is the same curious omission that we noticed in Digges. There is no application of the parallactic methods to the New Star. Dee, like Digges, pleads occupation with too many other matters to write up his results on the star and, as we have seen, promises a book on the subject.[52] Again, it appears that Dee had developed the parallactic methods for another purpose – and below we shall argue that they represent part of Dee's attempt to establish a mathematically precise, naturalistic science of astrology, specifically, by establishing the correct distances from the earth to celestial and terrestrial objects.

## DEE'S ASTROLOGICAL PHYSICS

Dee had first expressed an interest in the problem of celestial distances some fifteen years earlier, in his *Propaedeumata Aphoristica*.[53] In this very obscure work, he tries to find exact mathematical, and naturalistic, principles on which to build a theory of astrological influences.[54] When in Louvain in 1548-9, Mercator and others had asked Dee to move beyond the common study of astrological effects and to consider the causes of these effects.[55] Dee found his solution in medieval optical writings, particularly those of Roger Bacon and Robert Grosseteste.

It was clear to Dee that the influence of heavenly bodies over the earth was propagated in straight lines, in a manner identical to the transmission of light. Although a planet emitted occult rays uniformly in all directions, only a part of these reached any one observer. Following Bacon, Dee reasoned that only those rays that reached the observer's eye would have any influence. These were the rays circumscribed in the volume of a cone whose apex was at the observer P (see Figure 2), and whose base was the portion of the planet visible from P.

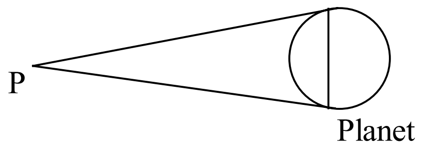

*Figure 2.*

Every point P on earth would form the apex of a collection of cones extending from the planets and other bodies, whose shape and size would be unique for that location and moment in time. This seemed the perfect mechanism for explaining astrological influence and its manifold effects throughout the world. To find the precise astrological influences operating at a particular time and place, the astrologer therefore had to measure the cones of influence.[56] Dee spelled out in two aphorisms what was required:

> XXX. The true sizes not only of the terrestrial globe but also of the planets and all the fixed stars ought to be known to the astrologer.

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> XXX1. The true distances of the fixed stars and each of the planets from the centre of the earth at any given time should be determined by the astrologer, as also the varying altitudes of clouds or the thicker air above the earth.[57]

Dee does not specifically mention parallax in the *Propaedeumata*, but it is clear that the precise measurement of planetary distances and dimensions he demands would have required parallactic observation. In fact, in his preface to the *Propaedeumata*, he lists several books that he intended to publish when he had the time; among them is a work whose title suggests that, at this early date, Dee was not only interested in celestial distances, but had worked on the mathematical techniques needed to measure them:

> Concerning the distances of planets, fixed stars and clouds from the centre of the earth, and concerning the discovery of the true magnitudes of all the stars: a [mathematical] demonstration in two books.[58]

In both aphorism XXXI and in the title of his unpublished book, Dee mentions the distances of 'clouds' (*nubes*). In his effort to find a mathematically precise description of celestial influences, he may be intending to take into account the atmospheric obstructions to the planetary rays. Alternatively, by the word *nubes* he may be referring to that most portentous of meteorological phenomena: comets.

It is clear, then, that Dee had been working on the problem of celestial distances from the 1550s, or even the late 1540s. His interest was directly linked to his ambitious programme to set astrology upon a solid, naturalistic foundation, in which it would be essential to know the true distances and sizes of the planets, stars and other celestial objects. There is evidence, moreover, that Dee's interest in celestial distances lasted long after the first publication of the *Propaedeumata*. In 1568 he revised and republished the work; and in his *Mathematicall Praeface* to Henry Billingsley's 1570 English translation of Euclid, Dee expressed some views on astronomy and astrology closely related to his ideas in the *Propaedeumata*.

In the *Praeface* Dee classified astronomy and astrology as part of the series of auxiliary, practical sciences. The highest rank in this group he gave to perspective. This is hardly surprising since he extended the definition of perspective far beyond its usual ambit. It embraces not only the ancient science of optics, as we might expect, but also "catoptrics", or the study of lenses and mirrors. Both study the propagation of light in straight lines, and the effects produced by these beams either naturally or artificially. But this is not the limit of Dee's "perspective":

> It concerneth all Creatures, all Actions, and passions, by Emanation of beames perfourmed. Beames, or naturall lines, (here) I mean, not of light onely, or of colour [...] but also of other *Formes*, both *Substantiall* and *Accidentall*.[59]

Dee's definition of astronomy is equally idiosyncratic. Most contemporary astronomers divided astronomy into two component disciplines: the elementary grounding of the "sphere", which accounted for the diurnal movements of the heavens, the rising and setting of the sun and stars, the seasons and so forth; and (the main preoccupation of astronomers) the theory of the planets, which used "hypotheses" of circular motions to account for the observed progressions and retrogressions of the planets. While Dee's definition overlapped with the common understanding of astronomy in several places, there was an element that was distinctively his, and which recalls his insistence in the *Propaedeumata* that scholars should establish the proper sizes and distances of celestial bodies.

> Astronomie is an Arte Mathematicall, which demonstrateth the distance, magnitudes, and all naturall motions, apparences, and passions propre to the Planets and fixed Sterres [...]. By this Arte we are certified of the distance of the Starry Skye, and of eche *Planete* from the Centre of the Earth: and of the greatnes of any Fixed starre sene, or Planete, in respect of the Earthes greatnes.[60]

While other astronomers might consider parallax to be a useful tool in certain situations – especially during the appearance of a comet – Dee makes it practically the foundation and central concern of astronomy.

He considers astrology separately from astronomy, not as an art inferior to or derivative of astronomy, but as a great discipline founded on the mastery of many sciences. Expertise in astronomy is, of course, required; but the astrologer must also be an adept of perspective, cosmography, natural philosophy and more. It is not enough to learn the conventional meanings of planetary configurations. Dee cites with approval the opinion of the philosophers that the astrologer must investigate and discover the impressions which the celestial bodies make upon all earthly things. But even this is not sufficient; the astrologer should consider

> Not onley (by *Apotelesmes*), το οτι but by Naturall and Mathematicall demonstration το διοτι.[61] Whereunto, what Sciences are requisite (without exception) I partly haue here warned: And in my *Propaedeumes* (besides other matter there disclosed) I haue Mathematically furnished vp the whole Method [...]. I was (for 21 yeares ago)[62] by certaine earnest disputations, of the Learned *Gerardus Mercator*, and *Antonius Gogaua* (and other,) therto so prouoked: and (by my constant and inuincible zeal to the veritie) in obseruations of Heauenly Influencies (to the Minute of time) than, so diligent.[63]

Here Dee explicitly links his programme for astrology with that presented in the *Propaedeumata*. Astrology, in short, is not only the study of the effects of the planets upon the earth; it is the investigation of the *causes* of these influences, using the tools of astronomy, natural philosophy and perspective.

In the *Mathematicall Praeface*, Dee stresses the interrelationship of perspective, astronomy and astrology. Perspective is the study of all influences that propagate in straight lines: not only light, but also the occult “substantial” and “accidental forms”. Astronomy is a science founded on perspective and is principally about parallactic measurement. Astrology, finally, draws upon astronomy and perspective (as defined in Dee’s peculiar sense) to discover the causes and mechanisms of celestial influence. Dee is restating, for a popular audience, his arguments for a naturalistic astrology, which he had first presented in the *Propaedeumata* of 1558, and had restated in the revised edition of this work only two years previously.

It seems, then, that Dee retained his preoccupations with astrology and celestial distances into the 1570s – and this is confirmed by the postscript to the *Nucleus*. He marvels at the aid that Nature herself, in the form of the diameter of the earth, has provided for the investigation of the heavens. But the use of the parallactic method is not limited to the investigation of the New Star:

> If you are willing to apply yourself to this [method] with concentration, care and love for the truth, then you will be able to join me in bearing unassailable witness to students of the truth, of how incredible is the situation and nature of this celestial phenomenon; moreover, you will also become much more informed in discovering innumerable other facts about the causes, locations, distances, magnitudes, stations and motions of all celestial and subcelestial phenomena. I would hope that this most beautiful part of philosophy will be complete before all the predicted consequences of this marvellous herald (which seems to me to portend in a variety of ways) are unfolded into actual events.[64]

The parallax techniques, then, were to be used as the principal tool of investigation of the heavenly bodies. Recall Dee's concern in the *Propaedeumata* and in the *Mathematicall Praeface* that the correct distances of the planets be established; also recall from the former work, and from his unpublished treatise on parallax, that *nubes* – meaning either obstacles to the celestial influences, or comets – were to be investigated. Perhaps he included these under the rubric of "subcelestial phenomena." In any case, there is no doubt that the parallax techniques that Dee presented in the *Nucleus* had a pedigree that long predated the appearance of the New Star.

## DEE AND DIGGES IN COLLABORATION

How, finally, did the two astronomers come to publish their works together?[65] In his preface to the *Nucleus*, Dee explains why he was publishing his pamphlet on parallax in tandem with Digges's weightier contribution. Before Digges had ever mentioned his own treatise (and, one presumes, long before the appearance of the New Star), Dee says that he and his "mathematical heir" had met frequently at Dee's house and discussed the development of new methods for the measurement of parallax. Dee was surprised, however, when at the end of February 1573, Digges arrived at his house with the finished text of his *Alae* ready for the printer. Digges was filled with confidence in the value of his treatise, as Dee describes:

> [Digges] added that he had good reason for publishing his book: he would free me from the burden of writing anything on this subject; furthermore, he would send out in advance works that would shed light, by his own industry, on my more dense writings on this and similar subjects. Finally, his writings would create more, and more trustworthy, observers, since [his readers] would be taught to observe this unprecedented spectacle (which still shines in the heavens) methodically, with an educated and mathematical eye.[66]

It is most interesting that Digges, at least in an attempt to gain Dee's interest, maintains that the purpose of his *Alae* was to illuminate Dee's more obscure writings on parallax. Dee had not published anything specifically on parallax techniques: there were only his references to the measurement of celestial distances in the *Propaedeumata*, the work that Digges is surely referring to here. We might presume, then, that the discussions on parallax that the two men had held at Dee's house were stimulated by Dee's continuing interest in a naturalistic physics of astrological influences. Whether *Digges* shared this interest is another question, but we should not be surprised that Dee should have asked his mathematical heir to consider methods to find the correct distances of the planets. It appears that Dee's interest in planetary distance coincided, by chance, with Digges's preoccupation with the same subject on quite different grounds, namely, the establishment of Copernicanism.

There seems to be an element of gentle mockery in Dee's description of his young collaborator's self-confidence. Dee writes that he does not want to seem merely one who praises another's accomplishments, and that he therefore revealed to Digges that he too had been working on parallax theorems of his own, which would be of great value in educating the public:

> I was unwilling to keep these Theorems locked up any longer in our study (where they had recently been conceived). Instead, I wanted to publish them immediately, although they are extracted from a certain book of mine that is not yet finished. In this way they might be useful to mathematicians, at least until our other writings in this philosophical genre are ready to appear.[67]

This unfinished work, from which the Theorems of the *Nucleus* were extracted, could be any of the unfinished works on parallax that Dee has mentioned – either the *De planetarum [...] distantiis* of the early 1550s, or the work that, perhaps, recorded Dee's latest thoughts on parallax, the *Hipparchus redivivus*.[68]

Dee's account of their collaboration in the *Nucleus* contradicts the version of the same events given in Digges's preface to Dee's tract. There, Digges says that he had allowed Dee to publish the *Nucleus* as an appendix to the *Alae.* Dee's Theorem III, he says, provides nothing new for the reader of the *Alae*, and indeed can be derived from Digges's eleventh problem. However, Digges concedes, it would be against natural justice if Dee should publish his work at a later date (recalling that the Theorems were extracted from a larger, unfinished work), only to find that the public presumed they were plagiarised from Digges. Besides, Digges adds, Dee's Theorem is suitable for novices who cannot yet grasp the Problems.[69]

Although the master and his protégé engaged in this good-natured rivalry, there was no doubt that it had been left to Dee to write the final account of the New Star. In the *Alae,* Digges frequently mentions Dee's intention to publish their observations and conclusions on the star, and often uses this to excuse himself for saying so little on the subject. In the *Praefatio authoris*, for example, he stops himself from getting too carried away with his theories on the phenomenon:

> But I have resolved not to write anything more on the history of this star, because that extraordinary man John Dee – most learned in these studies and a prodigy in the rest of philosophy, whom I esteem as my second Mathematical Father – has taken on the task of expounding this material, and I have no doubt that it will soon be published.[70]

It is to our frustration that Digges had such confidence in Dee's intentions to publish their material.

## NOTES

[1] Bartolomaeus Raisacherus, *De mirabili Novae ac splendidissimae Stellae [...] Phaenomeno* (Vienna, 1573), sig. A3$^{r-v}$ (from the *prooemium*): “Est igitur apparentia illa corpus quoddam luminosum splendidum, quantitate stellas primae magnitudinis adaequans, aliquas etiam exuperans, calore ex candido ac aureo fulvescenti Iovem, subrutilanti autem Martem Chronicum quodammodo referens, in parte illa septentrionali, et circa polum arcticum in imagine Cassiopaeae, singulis noctibus, ab aliquot nunc mensibus sese ostendens, motu autem saltem unico, eoque diurno, in eadem cum reliquis stellis circumstantibus semper distantia, per sese autem immobile, circum polum se revolvens.”

[2] The remnants of the event are detectable today as X-ray source Oep. XR-1, or “Tycho’s Supernova”.

[3] Aristotle, *Meteora*, 344a9-344b18. See Clarisse Doris Hellman, *The Comet of 1577: Its Place in the History of Astronomy*, Studies in History, Economics and Public Law, 510 (New York: Columbia University Press, 1944), 19-23.

[4] Otto Neugebauer, *History of Ancient Mathematical Astronomy* (Berlin: Springer Valley, 1975), 322-9.

[5] Neugebauer, 100-112. See also Janice Adrienne Henderson, *On the Distances between the Sun, Moon and Earth according to Ptolemy, Copernicus and Reinhold* (Leiden: E.J. Brill, 1991).

[6] See Henderson, *On the Distances*, 17-18. The term ‘parallax’ should perhaps be qualified as *diurnal* parallax, to distinguish it from *annual* parallax, used by modern astronomers, which describes the apparent change of position of a star owing to the annual motion of the earth.

[7] This is a simplification; because he did not have an accurate way of dealing with refraction, Ptolemy avoided the absolute lowest point of the moon’s cycle. A full exposition of Ptolemy’s method is in Henderson, *On the Distances,* 21-6.

[8] Johannes Regiomontanus, *De cometae magnitudine, longitudineque ac de loco eius vero, problemata XVI* (Nuremberg, 1531). A second edition was published as part of the *Scripta clarissimi mathematici M. Ioannis Regiomontani* (Nuremberg, 1544). A translation and commentary on this work is given in Jane L. Jervis, *Cometary Theory in Fifteenth-Century Europe* (Dordrecht: D. Reidel, 1985).

[9] Regiomontanus’s first problem states the general principle of diurnal parallax, in much the same terms as we have expressed it above. Problems II to V directly concern the measurement of cometary parallax; Problems VI to VIII consider the effect of parallax in various coordinate systems; Problems IX to XVI are a miscellany, dealing with observational techniques (including a description of the cross-staff) and the analysis of parallactic data to find the distance of a comet from the earth and thence its true length and even its volume.

[10] Regiomontanus, *De cometis* (1531), fol. 3$^r$: “Notanda est altitudo Cometae antemeridiana vel post-meridiana cum arcu azimuth eius, instansque huiusmodi observationis animadvertendum est, sed et instans quo Cometa ipse meridianum possidet non est negligendum, quod facile fiet per observationem cuiuspiam stellae fixae locum notum habentis.” Translation by Jane L. Jervis, *Cometary Theory*, 100, with facsimile of the original at 179.

[11] Jervis, *Cometary Theory*, 99-100.

[12] Thaddaeus Hagecius, *Dialexis de novae et prius incognitae stellae [...] apparitione [...]* (Frankfurt am Main, 1574), 62-4.

[13] Hagecius, *Dialexis*, 66-72.

[14] Tycho Brahe, *Astronomiae instauratae progymnasmata*, in John Louis Emil Dreyer, ed., *Tychonis Brahe Dani Opera omnia*, 15 vols (Hven, 1913-1929), III, 63.

[15] *Alae*; *Parallaticae*. For reasons that we shall see below, the two works were published together, and are usually bound into a single volume. Digges refers to Dee’s work in the prefatory material to his own volume, and provided a brief preface to Dee’s treatise. On both works see *JDEP*, 667-71.

[16] He criticizes Regiomontanus several times in the work (at, for instance, sigs A3$^v$, H3$^v$, L2$^r$, but especially at B2$^r$, where he identifies the principal problem as the measurement of time. The use of clocks is not even worth considering, so inaccurate are they; and even the measurement of time by reference stars is rejected because of the necessity of making several simultaneous observations.

[17] Brahe, “Astronomiae”, III, 167-203.

[18] Brahe, “Astronomiae”, III, 169.

[19] Brahe, “Astronomiae”, III, 201: “Decimum octavum, iusto pluribus praesuppositis intricatur, quae non facile absque omni erroris suspicione offeruntur.”

[20] Brahe, “Astronomiae”, III, 200-201.

[21] *Alae*, sig. L1$^{r}$: “Omnino Praxi non convenit, quamvis Demonstratio perfectissima sit.”

[22] *Alae*, sig. L1$^{v}$: “perfectissime et liquidissime veras Parallaxeis enucleabunt.”

[23] See his notes on observation at *Alae*, sig. I1$^{r}$-4$^{r}$.

[24] Brahe, “Astronomiae”, 200; Hagecius, *Dialexis* 66-72.

[25] *Alae*, sig. K4$^{r}$.

[26] He adds that, if it is no longer on the same line, then the amount of parallax can be determined by his sixteenth Problem. But since the New Star *always* appeared in the same line, this is in fact superfluous.

[27] *Alae*, sig. K3$^{v}$: “Hac ratione plurimis noctibus animadverti Phaenomenon istud mirabile, in una apparere recta linea cum ea stellula quae in genu Cassiopeae, et altera quae in latere dextro Cephei sub Cingulo est.”

[28] *Alae*, sigs A1$^{r}$-B1$^{r}$ and B1$^{v}$-B3$^{r}$.

[29] *Alae*, sig. A1$^{v}$: “At qui Platonicis, seu ut verius loquar Mathematicis istis instructus Alis, sursum in Aethera contendat, Elementaribusque prorsus Regionibus traiectis, longe remotiorem Cometarum locis esse perspexerit.”

[30] *Alae*, sig. A3$^{r}$: “ansam oblatam esse, et occasionem maxime opportunam experiendi an Terrae motus in Copernici Theoricis suppositus, sola causa siet [*sic*] cur haec stella magnitudine apparante minuatur.”

[31] The star was situated very close to the great circle through the spring equinox and the celestial poles. When the sun is at the spring equinox, according to the Copernican theory, the earth is at the vernal equinox, and thus at its maximum distance from the spring equinox. The *Praefatio* is dated February 1573, a month before the equinox.

[32] Brahe, “Astronomiae”, III, 172.

[33] *Alae,* sig. A2$^{v}$: “Praepostere etiam Antiquos progredi perspexi ex Theoricis scilicet fictis Parallaxeis et distantias venari veras, cum inverso ordine procedere potius debuissent, et ex Parallaxibus observatis et cognitis, Theoricas examinare.”

[34] *Alae*, sig. A4$^{v}$: “Conatus igitur sum et assequutus, variis Problematibus demonstrative, et practice exactissime Parallaxin huius Phoenomeni et cuiusvis etiam alterius concludere, licet Saturni, Iovis, et Martis, Parallaxeis adeo sint exigue, ut sensuum imbecillitate vix discerni possint, Si tamen ulla arte vere animadverti queant (hoc ausim dicere) aut his nostris sequentibus problematibus, aut nullis penitus praeceptis Geometricis inveniri possint.”

[35] Values were known for the distance of the moon and the sun. For each of the other planets, the deferent, or principal circle was scaled so that the uppermost extent of one planet’s epicycle coincided with the lowermost extent of the next highest planet’s epicycle. In effect, the planetary mechanisms were fitted like layers of an onion between and around the layers of the sun and moon. It is important to note that this arrangement was entirely arbitrary, and the same planetary motions would be observed whatever the scale chosen for the deferents and epicycles. An account of the origins of this arrangement can be found in Olaf Pedersen, *A Survey of the Almagest* (Odense: Odense Universitetsforlag, 1974), 391-7.

[36] *Alae*, sigs A2$^{v}$-A3$^{r}$. See Henderson, *On the Distances,* 93-9; also 4-5 on the different role of the solar distance in the Ptolemaic and Copernican systems.

[37] *Alae*, sig. A4$^{v}$,

[38] Although annual parallax is not mentioned in the *Praefatio authoris*, it was clearly on Digges’s mind at the time, as he makes clear in a passage towards the end of the volume: “Concerning these matters [sc. diurnal parallaxes] and others hitherto unheard of, and about an easy method of investigating them with a new kind of instrument, I shall, God willing, perhaps expound more fully at a later date, if these first writings meet with approval. I shall also expound upon other parallaxes, which no one to this date has discussed, and which few know of, or even believe in. I mean those parallaxes which occur not because of the distance of our place of observation from the centre of the earth, but which happen through the different positions of the centre of the earth itself.” (*Alae*, sig. K4$^{r}$: “De his autem aliisque hactenus inauditis, facillima ratione per Instrumentum novum perscrutandis, fusius forsitan posthac, si ista exordia placere intellexerimus, Deo annuente, disseremus. Deque Parallaxibus aliis hactenus a nemine tractatis, a paucissimis cognitis aut saltem creditis; iis scilicet, quae contingunt non propter visus nostri a Terrae centro deviationem, sed per varios ipsius centri situs.”).

[39] *Alae*, sigs B1$^{v}$-B2$^{r}$: “Phoenomenon admirabile novum in Cassiopaea sede conspicuum, adeo uniformiter circa Polum volvi cum caeteris fixis videtur, ut singulis revolutionibus ad eadem loca absque ulla differentia sensibili quam exactissime ardeat, neque ullum motum peculiarem tantulo tempore habere

cernitur. Nihil tamen dubito remotius esse istud Phoenomenon a terra quam prima apparitione fuerat, sed haec elongatio adeo lenta et exigua est ut unica revolutione omnino non sentiatur. Et si Phoenomena alia observare volueris quae motum sensibilem unica revolutione habeant, ea animadversa, poterit facillime Arithmeticis supputationibus, ad partem revolutionis quamcunque accommodari."

[40] By "nucleus", Dee means to suggest that he has broken through the "hard shell" of parallax, and now presents the reader with the essential, digestible kernel: *Parallaticae*, sig. Aiii$^v$; Digges gives a similar explanation in his preface to *Parallaticae*, at sig. Aii$^r$.

[41] Brahe, "Astronomiae", III, 204-5.

[42] Tycho's critique of Gemma is at Brahe, "Astronomiae", III, 67-87; esp. 77-9, on the decrease of the star's brilliance.

[43] Johnson and Larkey have argued, on the other hand, that it might be the very immensity of the movement required to reduce the star's great brilliance that inspired Digges's conception of the infinite universe. See F. R. Johnson and S. V. Larkey, "Thomas Digges, the Copernican System, and the Idea of the Infinity of the universe in 1576," *The Huntington Library Bulletin*, 5 (1934): 69-117, esp. 113.

[44] J. Crossley, *Autobiographical Tracts of Dr John Dee* (Manchester, 1851), 25: "11: De stella admiranda in Cassiopeiae asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta, post decimum sextum suae apparitionis mensem. Lib. 3. A. 1573." See also *NP*, 287, n.2. Dee may have chosen the sphere of Venus for the star's location because of the physical resemblance of the New Star to the planet Venus at its first appearance; Cornelius Gemma, for instance, named it "Phosphorus alter".

[45] William Camden, *Rerum Anglicarum et Hibernicarum Annales* (Oxford, 1717), 272: "Nescio an operae pretium sit memorare, quod historici nostri temporis omnes memorarunt, mense Novembri novam stellam, aut, si mavis, Phaenomenum conspectum fuisse in Cathedra Asterismi Cassiopeae [...] eodem loco diurno coeli motu circumlata, totos sedecim menses haesit. In coelesti, non elementari regione exstitisse, ex Parallactica doctrina Thomas Digseius et Joannes Deius, nobiles apud nos Mathematici, erudite demonstrarunt, sensimque ascendendo disparere opinati sunt. Post octavum sane mensem paulatim extenuari omnes senserunt."

[46] Crossley, *Autobiographical Tracts,* 25: "12: Hipparchus redivivus, tractatulus, 1573."

[47] *JDEP*, 671.

[48] *Parallaticae*, sig. Aii$^v$. Compare the similar approach of Hagecius's meridian method, where the two observations on the meridian are used to find the combined parallaxes, which are then separated by an approximate method, using a table. See Hagecius, *Dialexis*, 65-73.

[49] *Parallaticae*, sig. Biii$^r$: "In duabus quibuscunque diversis, eiusdem Stellae similisve Phaenomeni, Parallaxibus (modo interea, diurno Totius solum ferri concipiatur motu) eadem ratio erit sinus recti maioris Parallaxeos, ad sinum rectum minoris, quae est sinus recti maioris a vertice distantiae apparentis, ad minoris distantiae apparentis sinum rectum."

[50] It is interesting to note that a seventeenth-century writer saw, and made use of, this complementarity between the two works. Richard Holland used Digges's Problems for specific observational conditions; instead of following the whole of Digges's procedure, however, Holland used his construction only until the sum or difference of the parallaxes could be found. He then used Dee's theorem to separate the parallaxes. See Richard Holland, *Notes shewing how to get the angle of Parallax of a comet or other Phaenomenon, at two observations; To be taken in any one Station or Place of the Earth, and thereby the distance from the Earth* (Oxford, 1668).

[51] *Parallaticae*, sig. Diiii$^r$: "Similiter, ex proprietatibus hisce sic [...] demonstratis qualia inferri, demonstrarique alia possint, tum Theoremata, tum Problemata (ad nostrum institutum necessaria) fusius explicabimus in eo, quem (Deo favente) de Phaenomeno isto mirabili, edere statuimus libro."

[52] *Parallaticae*, sig. Diiii$^r$.

[53] *PA*.

[54] The central significance of the *Propaedeumata* in Dee's philosophy, and its connection with medieval optical theory is demonstrated in Nicholas H. Clulee, "Astrology, Magic and Optics: Facets of John Dee's Early Natural Philosophy", *Renaissance Quarterly*, 30 (1977): 632-80; and *NP*, esp. 39-73.

[55] *MP,* sig. biii$^{V}$

[56] Because of a discrepancy in his sources (Bacon and Grosseteste) for this idea, however, Dee was unclear whether a short, stout cone or a long narrow one represented a stronger planetary influence. See *NP*, 49-50.

[57] “XXX. Magnitudines verae non solum terrestris globi, sed & planetarum fixarumque omnium stellarum, astrologo debent esse notae. XXXI. Distantiae verae tam fixarum, quam singulorum planetarum a centro terrae quocunque proposito tempore, astrologo constare debent: sicut & nubium, sive crassioris aëris, variae a terra altitudines.” *PA,* 136-7.

[58] “De Planetarum, Inerrantium stellarum, Nubiumque a centro terrae distantiis: & stellarum omnium veris inveniendis magnitudinibus, lib. 2. demonst.”*PA,* 116-117.

[59] *MP*, sig. bi$^{r}$. Clulee identifies the “Formes, both Substantiall and Accidentall” as synonymous with occult influences, in Clulee, “Astrology, Magic and Optics”, 654.

[60] *MP*, sig. bi$^{v}$-ii$^{r}$. Dee furnishes the example of the ancient measurement of the distances and sizes of the sun and moon.

[61] “το οτι” – “the fact that”, or effects, “το διοτι” – “the why”, or causes. These are standard logical terms, taken from Aristotle’s *Posterior Analytics*, 89b24.

[62] Comment printed in the margin: “Anno 1548 and 1549 in Louayn.”

[63] *MP*, sig. biii$^{v}$-iiii$^{r}$.

[64] *Parallaticae*, sig. Diiii$^{v}$: “Cui si, de caetero, accurate, caute, et φιλαληθως, incumbere velitis: non solum Coelestis huius Phaenomeni, quam sit incredibilis Dispositio, Conditioque, una mecum veritatis studiosis, testatissimum reddere poteritis: Sed, ad quam plurima eruenda alia, circa Coelestium quorumcumque vel Subcoelestium Phaenomenorum Causas, Loca, Distantias, Magnitudines, Stationes, Motionesve, longe instructiores evadetis. Quam pulcherrimam Philosophiae partem (mortalibus summe necessariam) omnibus suis numeris, ante, absolvendam fore speramus, quam universa huius admirandi Prodromi (quae vario nobis videtur innuere modo) rebus ipsis, explicata pandentur Apotelesmata.”

[65] The works were actually published by two different printers: Digges’s work by Thomas Marsh, in late February 1573; and Dee’s by John Daye, in March 1573. These were the usual printers of the men’s tracts. The references in the prefatory material and in the body of the works to each other’s writings do imply, however, that the two tracts were meant to appear in a single volume. See *JDEP*, 668.

[66] *Parallaticae*, sig. Aiii$^{r}$: “adiecitque editionis suae haud minimam esse causam, ut ea me liberaret (huiusmodi scribendi) molestia: illaque praemitteret, quae, pressius a me scriptis (de istis, similibusve rebus) lucem aliquam, hac sua adferrent industria: et quo plures, interea, instruerentur, redderentur testes, maiori fide digni: cum et ipsi, doctioribus et Mathematicis oculis, istud artificiose observare docerentur, quod caelo adhuc fulget, rarissimum Spectaculum.”

[67] *Parallaticae*, sig. Aiii$^{r}$ “nostro proinde diutius inclusa ergastulo (ubi nuper nata sunt) haec nolui detinere Theoremata: sed ex quodam nostro (nondum absoluto) selecta libro, actûtum potius, in publicum emittere: ut fructum haud parvum Mathematicis reportent, donec alia nostra (in hoc Philosophandi genere) scripta, tempore sunt proditura opportuno.”

[68] See intra, 53.

[69] *Parallaticae*, sig. Aii$^{r}$.

[70] *Alae,* sig. A2$^{r}$: “Sed plura de huius stellae historia scribere non decrevi, quia eximius vir Iohannes Dee (quum in reliqua philosophia admirandus, tum harum scientiarum peritissimus, quem tanquam mihi Parentem alterum Mathematicum veneror...) hanc sibi tractandam assumpserit materiam, quam ita absoluturam esse, ut in Dei optimi maximi gloriam, et Mathematicarum artium studiosorum delectationum, utilitatem et admirationem summam, brevi prodeat, nihil dubito.”

STEPHEN JOHNSTON

# LIKE FATHER, LIKE SON?

## *John Dee, Thomas Digges and the Identity of the Mathematician*

In early 1573 two English mathematical books were being prepared for the press. Though produced by different printers they were issued as a pair and today are usually found bound together. John Dee's *Parallaticae commentationis praxeosque nucleus quidam* and Thomas Digges's *Alae seu scalae mathematicae* were both prompted by the new star of 1572. The material fact of their joint publication neatly echoes the sentiments of familiarity expressed by the two authors. Digges supplied a preface to Dee's work, explaining the extent to which the two texts had been composed independently, while also praising Dee's learning and the benefits of their collaboration and discussion. Both Dee and Digges further specified their relationship in the prefaces to their own works. The bond between them was avowedly close, indeed paternal: for Dee, Digges was "my most worthy mathematical heir", while Digges repeatedly referred to Dee as a "revered second mathematical father" and acknowledged the pleasure of their intellectual intimacy.[1]

These comments have often been noted and, in light of Thomas Digges's Copernicanism, occasionally been incorporated in attempts to establish Dee's views on heliocentric cosmology.[2] Nevertheless, Digges has not figured prominently in studies of Dee – no doubt because the scarcity of additional evidence has seemed to preclude any extended analysis of their association. Yet the relationship was more than simply a passing alliance inflamed by the excitement of the new star. In his all too brief comments in the preface and proemium to *Alae*, Digges indicated that the connection with Dee stretched back much further. Thomas recorded that his mathematical education had been begun by his father Leonard, himself a mathematician in his own right and the author of two popular vernacular texts published in the 1550s. But according to Thomas, Leonard had only been able to plant certain seeds of elementary mathematical learning in his son, and after his death it was left to Dee to cultivate and supplement these with further instruction.[3]

The mutually acknowledged paternal relationship between John Dee and Thomas Digges therefore gives us a remarkable window onto Dee's work and significance. Digges certainly provides an opportunity to assess Dee's role in forming the next generation of mathematicians. I argue that Dee offered the youthful Digges not only specific mathematical instruction but that he also supported his pupil's vision of the character and value of mathematics. In particular, I suggest that Dee's prior investigations underlie the studies embodied in Digges's first mathematical publication, in 1571. Moreover, Dee's early career in the 1550s as a mathematical client in noble

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households provided an exemplar for emulation as Digges first fashioned his own role in the early 1570s.

As well as illuminating the issue of Dee's contemporary influence, Digges can also be used to examine Dee's own mathematical values and commitments. Over the course of the 1570s and 1580s, Digges reworked the terms of his mathematical identity, shifting away from a commitment to advanced and novel topics and prioritising instead the active service of prince and commonwealth. However, rather than representing a break with the pattern of Dee's career, I suggest that Digges's civic turn helps us to understand the changing character of Dee's own role as he advocated and practised a vernacular ethic of mathematical service in the 1570s.

While seeking to emphasise the importance of this series of connections between the careers of Dee and Digges, I do not conclude that they pursued identical ambitions. Digges never followed Dee's broadest conceptions of the terrain of mathematics and its relationship to other areas of learning. I examine the significance of this difference through the lens of Copernicanism and argue that the different responses of master and pupil reflect a fundamental divergence in their respective conceptions of the identity of the mathematician.

Mathematics has long been crucial to evaluations of Dee's work. Since E.G.R. Taylor's *Tudor Geography* of 1930, Dee's conception and practice of the mathematical arts have been a touchstone for those seeking to rescue his reputation, whether in order to proclaim his significance within Elizabethan culture or to instate him in the pantheon of the Scientific Revolution. Conversely, Dee has also been enrolled in the arguments of those sceptical of the positive impact of occult philosophies in the late Renaissance. Querying Dee's attainments as a mathematician has provided one means of undermining claims for Neoplatonism, Hermeticism and related magical traditions. At the extremes, these approaches become undiscriminating apology on the one hand and dismissive anachronism on the other, in either case blurring the possibility of a critical evaluation of Dee himself. By using Digges as a constant point of comparison, we can establish a perspective on Dee that is distanced and yet close to contemporary categories, in which we seek to recover the integrity of Dee's own enterprise while retaining a sensitivity to its differences and distinctions.

The obvious place to begin is Dee's *Mathematicall Praeface* to Euclid of 1570. Now probably his most frequently cited work, this text integrates a philosophical account of mathematics with a richly ramified classification of the various mathematical arts and sciences, elaborated and combined to create a mathematical manifesto whose claims are both disciplinary and yet personal to Dee. But despite its seeming timeliness – Digges's first publication is dated from the following year – I do not want to take this apparently obvious route.

Although Digges recorded Dee's mathematical instruction in print he gave no details or dates. Julian Roberts and Andrew Watson have recorded a small but vital fragment of independent evidence which suggests that Dee became Thomas's mathematical master soon after Leonard's death, which most likely occurred in 1559 when Thomas was only about 13 years old. Dee had signed his copy of the 1544 Basel edition of Archimedes's *Opera* on 1 January 1550 but, in addition to Dee's signature, the title page also carries the revealing note "Thomas Diggius 1559".[4] The striking coincidence of dates hints strongly that Dee assumed the mantle of tutor immediately after Leonard's death. Certainly, the language of fatherhood which both Dee and Thomas Digges used in 1573 would be most readily explicable if there was little interruption in paternal role between Leonard Digges and Dee. Given this probability that Thomas had first studied with Dee at the end of the 1550s, we therefore cannot be sure that Dee's *Praeface* to the 1570 Euclid is the most appropriate or relevant text for understanding Digges's early work. Rather than Dee, Digges himself can serve more securely as our starting point.

Thomas Digges (c.1546-1595) is most familiar within the history of science as the first advocate of Copernicanism in England.[5] However he appears in many more narratives than that of Renaissance astronomy and cosmology. He is to be found in accounts of navigation, ballistics, surveying and harbour engineering, as well as military strategy and administration, and parliamentary politics.[6] In many of these accounts he is portrayed as a key figure in the development of the tradition of mathematical practice in England.

Digges's first publication was *Pantometria* (1571). At first sight this text appears to link him more closely with the outlook of his natural father rather than his "second mathematical father". *Pantometria* was actually written by Leonard Digges as a "geometrical practise" divided into three books, dealing respectively with the reckoning of heights and distances, areas, and volumes. This treatment of instrumental and computational techniques for surveying and mensuration was justified in terms of civic and military utility as well as personal pleasure. In securing the posthumous publication of his father's most important extant work, Thomas was undoubtedly exercising the duties of filial responsibility. But he did more than rescue his father's practical geometry from oblivion. At the end of *Pantometria*, Thomas appended a vernacular text of his own, a *Mathematicall Discourse of Geometricall Solids*.

Digges's *Mathematicall Discourse* provides us with the best witness to his earliest mathematical commitments and values. Although his editorial work saved Leonard's *Pantometria* from obscurity, Thomas's own contribution to the volume has been entirely forgotten. Yet it is a remarkable text, with a range and ambition quite unlike any other English mathematical work published in the sixteenth century. The *Mathematicall Discourse* proclaims the value of advanced mathematical study not just in the realm of lofty rhetoric but through the disciplined endeavour of elaborating hundreds of new theorems. There is no evidence that Leonard Digges had grappled with the kind of mathematical material that here engaged his son; we should look instead to John Dee for the origins and motivation of Thomas Digges's efforts.

The *Mathematicall Discourse* is primarily concerned with the properties, dimensions, and interrelations of the five regular (Platonic) solids. Its text gives several hundred theorems dealing with such topics as the mutual inscription and circumscription of these solids. The final section of the text investigates similar questions but does so by studying five 'transformed' bodies – semi-regular Archimedean solids generated by the metamorphosis of each of the five Platonic solids. The *Mathematicall Discourse* covers its subject in just over one hundred pages, but its brevity is deceptive. The amount of labour invested in its preparation is disguised by Digges's decision to omit proofs of his mass of theorems for the sake of brevity.[7]

John Dee was one of the few people – if not indeed the only person – in Elizabethan England who could have helped to set the agenda of this work and inform its detailed choices. Although Dee is nowhere named or referred to (Digges cites only Euclid), there are a number of significant points of overlap with his mathematical interests and style. Firstly, there is Digges's principal concern with solid geometry; this was the area of Euclid's *Elements* on which Dee focused his published annotations.[8] Digges does however begin with some preparatory material on the plane geometry of polygons and circles, and their mutual inscription and circumscription. Dee had already taken up this topic, as well as having given specific attention to the solid geometry of inscribing the Platonic solids in a sphere.[9]

Although both Dee and Digges tackled and sought to extend the Euclidean corpus, neither was bound by the demonstrative form of the *Elements*. Dee was often interested in finding 'useful' mechanical techniques rather than rigorous proofs.[10] Even in his more formal mathematical work he rarely sought to prove geometrical properties; rather, as Marshall Clagett has characterised Dee's work on conics, he typically propounded his propositions as problems in which a given magnitude is the starting point from which another magnitude is sought.[11] Such numerically formulated 'data problems' also make up the staple content of Digges's *Mathematical Discourse*. Moreover, this stylistic affinity is complemented by a parallel concern with identifying and classifying irrational magnitudes in the terms of Euclid's *Elements* book X.[12]

These detailed connections strongly suggest the extent to which Digges's early mathematical endeavours were rooted in Dee's prior concerns, and probably derive from problems which had occupied Dee at the end of the 1550s. Only through the support of a figure such as Dee could Digges have believed that there was in England an audience for his studies of polyhedra, which were expressly intended for "the satisfaction also of such as delighting in matters only new, rare and difficult, seek to reach above the common sort".[13]

If the content and character of Digges's *Mathematicall Discourse* indicates the significance of his formative period with Dee at the end of the 1550s, so does a consideration of his early role as a mathematician. Digges differed from Dee in both birth and upbringing: he appears not to have attended university and, rather than a scholar, was a gentleman who inherited substantial holdings of land and property.[14] Though he had no need to seek preferment to a living or court office, his relationships with patrons in the early 1570s nevertheless echo the noble and courtly service of Dee's early career.

Dee acted as tutor and consultant to a succession of patrons in the late 1540s and 1550s, with mathematics as his key vehicle for credit. While at Louvain, Dee tutored Sir William Pickering in arithmetic and mathematical instruments. Back in England, he successfully dedicated texts of 1550 and 1551 on the celestial globe and on the distances and magnitudes of planets and stars to Edward VI. When Dee entered household service with William Herbert, the Earl of Pembroke, in February 1552 it was presumably as a *mathematicus*. Certainly, the basis of Dee's subsequent service with the Northumberland family was mathematical. Dee gave advice on the voyage to Cathay of 1553, an enterprise in which the Duke of Northumberland was heavily involved. Dee also wrote vernacular tracts on mathematical topics for the Duchess, one on "The Philosophicall and Poeticall Original occasions, of the Configurations, and names of the heavenly Asterismes" and the other on "The true cause, and account (not vulgar) of Fluds and Ebbs", a title whose emphasis presages Digges's early concern to reach beyond the common sort.[15] These poetic and philosophical considerations were balanced by the tuition in military mathematics that was offered to Northumberland's son John, Duke of Warwick and which Dee would subsequently mention in the *Mathematicall Praeface*.[16]

Digges's principal patron of the early 1570s was William Cecil, elevated to the title of Lord Burghley in 1571 and created Lord Treasurer in 1572. Burghley received the dedication of *Alae seu scalae mathematicae* and he had also privately solicited advice from Digges about the new star. But while Digges's published work dealt with the mathematical determination of place, distance, and magnitude, Burghley's concern was with the astrological meaning of the exceptional event.[17] In 1574 Digges designed a polyhedral garden sundial for Burghley and also presented him with a manuscript text to accompany his "Frame Astronomical", a celestial ceiling with mechanical sun installed in Burghley's newly built house of Theobalds.[18] Digges's lost treatise included tables to determine the positions of stars in relation to the horizon, meridian, sun, and moon, "whereupon sundry conclusions both pleasant for variety of knowledge and necessary for common use are grounded. Whereof I have in 50 conclusions digested the greater part, with their Histories Poetical and Judgements Astronomical." This work was clearly similar in genre and style to Dee's 1553 text on the constellations for the Duchess of Northumberland.

A generation apart, both Dee and Digges studied and published on deliberately elevated and novel mathematical matters, far exceeding the reach of 'the common sort'. But Digges recapitulated broader elements of Dee's early mathematical role. Just as Dee served the Northumberland family and other patrons in the 1550s, so Digges provided mathematical services for Lord Burghley in the early 1570s. Noble service revolved around advice on the patron's interests, the provision of texts and ingenious devices, and probably some household tutoring. Dee thus seems to stand behind not only the topic and detailed form of Digges's earliest mathematical work but also Digges's earliest fashioning of his identity as a mathematician.

Dee may also have prompted Digges to investigate matters beyond the purely mathematical. For example, an alchemical manuscript passed through Digges's hands in which he wrote out Walter Haddon's poem in praise of Thomas Norton and digested or copied alchemical schemata and classifications.[19] Digges displayed no other sign of interest in alchemy and this otherwise puzzling evidence may be a trace of his close relationship with Dee.

When presenting the *Mathematicall Discourse* in 1571 Digges clearly expressed the values which sustained his investigation of polyhedra. While the edition of his father's *Pantometria* was portrayed as a work embodying the practical virtues of utility, the defence of the *Mathematicall Discourse* was rhetorically constructed around intellectual elevation. Digges feigned to ignore those who might castigate his advanced study of polyhedra as "a fond toy, a mere curious trifle, serving to no use or commodity". Unless a detractor genuinely valued the study of "hard and difficult" matters, persuasion would be useless. Digges rounded on potential critics as "two-footed moles and toads whom destiny and nature hath ordained to crawl within the earth, and suck upon the muck"; such men "may not possibly by any vehement exhortation be reduced or moved to taste or savour any whit of virtue, science, or any such celestial influence".[20] Digges's robust language enforced a stark division of men into either virtuous followers of Euclid, Archimedes, and Apollonius or ignorant acolytes of Epicurus and Midas, content with the realm of lucre and mere worldly pleasure. The *Mathematicall Discourse* embodied mathematics not as a useful or vocational pursuit adapted to military or civic ends but as the work of a gentleman who primarily prized intellectual nobility.

Yet the terms of this seemingly forceful apology for advanced mathematics were not to be sustained by Digges. In his later career he substantially redefined his identity and public persona as a mathematician. This self-conscious shift is most vividly displayed in *Stratioticos* (1579), a text on military mathematics. Digges there offered some autobiographical reflections on his work of the early 1570s and confessed that "the strange variety of inventions in the more subtle part of these mathematical demonstrations did breed in me for a time a singular delectation". However, with maturer judgement, he had turned from subtlety and delight to practicality and utility. Digges stated that he had latterly "spent many of my years in reducing the Sciences Mathematical from Demonstrative Contemplations to Experimental Actions, for the Service of my Prince and Country".[21]

This advertisement of reformed commitments was no mere rhetorical flourish; Digges's subsequent activities show him immersed in the *vita activa* – as a so-called 'man of business' in the House of Commons, as an engineering advisor, and as an administrator in the Earl of Leicester's 1585 expeditionary force to the Netherlands. Yet these civic and military commitments did not represent an abandonment of mathematics by Digges: in the early 1590s he was still advocating the study of ballistics and artillery as a high mathematical art with immediate relevance to the nation's security.[22]

Was this a turn away from the example of Dee? Certainly, Dee did not actively pursue the particular forms of military and technical service in which Digges distinguished himself. But there are nevertheless significant resonances between the new values of mathematical practice espoused by Digges and those of his erstwhile mentor. Digges's efforts to articulate an identity more as mathematical practitioner than *mathematicus* direct us towards the civic turn in Dee's own career. Rather than a shift away from Dee, Digges's later work can be interpreted as a move in the same direction, for the 1570s were the crucial decade for Dee's promotion of the civic values of mathematics.

During this decade, Dee's published claims for the value of mathematics were expanded to embrace a new rhetoric beyond that of its philosophical significance and demonstrative certainty. In both the *Mathematicall Praeface* (1570) and the *General and Rare Memorials* (1577) Dee presented himself in vernacular form as a benefactor of the commonwealth through the medium of useful mathematics.

Dee's two main publications before 1570 were the *Propaedeumata Aphoristica* (1558 and 1568) and the *Monas Hieroglyphica* (1564); both were Latin texts dealing with relatively recondite topics and expressed in often obscure aphoristic form. Dee had of course been involved in a range of practical activities prior to the 1570s, his navigational consultations of the 1550s being perhaps the most prominent instance. But these were private transactions and it was only in the 1570s that Dee articulated such activity in a self-conscious effort to shape his public image. Much of this self-fashioning was conducted through his personal apologetics, where Dee sought to defend himself firstly from the charge of conjuring and latterly from the accusation that he was unwilling to share the results of his labours with his countrymen.[23]

Though his name was removed from subsequent editions, the branding of Dee as a conjuror in Foxe's *Book of Martyrs* permanently marked him as a suspect figure.[24] Moreover, his protestations of legitimacy and innocence are not merely symptoms of over-sensitivity or paranoia; it is possible to identify a surprising number of individuals whom Dee considered had slandered or falsely accused him.[25] Dee had a well-rehearsed defence against such adversaries for, prior to his own 'Digression Apologeticall' in the *Mathematicall Praeface*, he had composed an *apologia* for Roger Bacon in the 1550s, in which he defended Bacon from the vulgar sort who believed that he had acted with the help of demons.[26] Dee himself sought to shake off the charge of conjuror by asserting that he proceeded only by natural and lawful means. The lengthy recitation of the mathematical arts which occupies so much of the *Mathematicall Praeface* bolsters this claim by displaying the wide-ranging powers and effectiveness of mathematics. Yet though the manifold benefits of practical mathematics served the commonwealth, Dee's role was to furnish the 'groundplat' for the work of others rather than to personally devote himself to that end. Rather than duty to the commonwealth, Dee assigned himself prime responsibility to God and the attainment of divine wisdom. His self-defence in 1570 therefore declared his Christian piety and ardent desire for truth as a means of rebutting the slanders that had impugned his good name.[27]

By the time Dee published the *General and Rare Memorials* in 1577 a second charge also required his urgent attention, namely that he had deliberately withheld material from his countrymen. Dee had genuine work to do here to clear his reputation. Although he had listed the names of various of his works in the *Propaedeumata Aphoristica*, twenty years later none of these had yet been published.[28] Moreover, Dee had openly doubted the wisdom of spreading his ideas too widely. The second edition of the *Propaedeumata Aphoristica* cautioned the reader against letting the work fall into the wrong hands: “you must not reveal [it] openly to unworthy and profane persons […] lest, to your shame and mine, it should be turned to great harm”. Dee expressed similarly wary sentiments in his letter to the printer Sylvius at the beginning of the *Monas Hieroglyphica*.[29]

Dee’s supposed reticence was not just the object of anonymous carping but of specific accusations and incitements. In the *General and Rare Memorials* Dee cited the case of an unnamed scholar who had apparently agitated for Dee’s banishment on the grounds that “to no Man of this Realm, he did at any tyme, or yet doth, or will, communicate any part, of his learned Talent, by word or writing: But is wholy addicted, to his priuate commodity only avancing, by his own Studies and practises very secret”.[30] Although he had subsequently secured a recantation from his accuser, Dee used the opportunity of publication to proclaim his status as a dutiful citizen.

Dee now made it clear that he served more than only a divine calling to knowledge, when he referred to his “faythfull enterprises: vndertaken chiefly, for the Advancement of the wonderfull Veritie Philosophicall: And also, for the State Publik of this Brytish Monarchie, to become florishing, in Honor, Wealth, and Strength”.[31] Indeed, if it were not for the parenthetical restriction of his comments to worldly matters, Dee would seem to be claiming that all endeavours should be subordinate to the needs of the commonwealth: “All true Subjects, their Chief Intent, and principall purpose, (in all their worldly affayres, Artes, Sciences, and Studyes, &c.) ought to be, the procuring, furdering, mainteyning and encreasing of the weal and Commodity Publik, so much as in them lyeth, and as, they decently and dutifully may”.[32] This theme was elaborated and reiterated, as Dee sought to reinterpret all of his prior labours under the heading of public service. Dee considered that he should “receyve great publick thanks, comfort, and ayde of the whole Brytish state, to the honour, welfare, and preservation wherof (next unto his duty doing unto God) he hath directed all the course of his manifold studies, great travailes, and incredible costs”.[33] Whatever the plausibility of this highly charged retrospective verdict, Dee’s memorandum on the navy and his proposed volumes on navigation were meant as further proof of his earnest service.[34]

Dee’s civic turn may have been motivated by highly personal circumstances, but the resulting texts expressed not merely a personal *apologia* but a general programme for the development of the mathematical arts. Moreover, Dee’s commitment to active service was not restricted to the realm of print. It was during the later 1570s and early 1580s that Dee achieved his greatest influence and standing in and around the court.[35] He was frequently consulted for advice on political, geographical and historical matters and, whether supplying navigational instruction or mustering historical and cartographic sources to support Elizabeth’s legal claims to foreign territories, Dee presented himself as a faithful servant of the commonwealth.

There is therefore a strong parallel between the mathematical careers and shifting identities of Dee and Digges through the 1570s and into the early 1580s. Yet their paths were to diverge: while Digges fulfilled military and civil duties within the Elizabethan state and journeyed to the Netherlands as part of a military intervention in support of Protestantism, Dee secured access to the spiritual realm through the agency of Edward Kelley, leaving England in 1583 with Albert Laski. Dee's departure has often been interpreted as the beginning of a sad decline, a retreat into mysticism and delusion. Yet there can be little doubt that Dee himself believed that through these spiritual conferences he was able to achieve the most potent and universal forms of action and intelligence. The angelic conversations, with their political and irenic dimensions, were surely for Dee not only a culmination and transformation of his philosophical concerns, but a prolongation and deepening of the civic and worldly activism which he had developed in the 1570s. However, Dee's horizons expanded beyond those of service only to the British commonwealth. For Dee, the existence of spirits was not only literally interpreted and routinely granted, but access to spiritual intelligences was philosophically justified within a metaphysics linking human nature and the supercelestial realm. His conversations with angels were a means to achieve closer contact with the God who provided the basis and authority for all mortals, including temporal rulers.[36]

Yet however we might interpret the angelic conversations – and it is striking that Dee refers to them not just as dialogues but as actions – Digges provides a contemporary vantage point from which Dee's distinctive choices are thrown into relief. While mathematics allows us to identify the substantial areas of common ground between Dee and Digges, I suggest that it can also provide a window onto the differences that are most vividly highlighted by their divergent paths in the mid-1580s. The case of astronomy illustrates the points where their conceptions of the proper terrain and status of mathematics conflicted rather than converged.

Mathematical astronomers of the sixteenth century adopted a variety of strategies to minimise and defuse potential conflict with natural philosophers. While the hybrid Ptolemaic-Aristotelian scheme of the medieval tradition of *Theorica planetarum* remained current, mathematical astronomers increasingly resorted to what Nicholas Jardine has termed the "pragmatic compromise". This compromise gave the mathematician the liberty to use whatever mathematical means were deemed necessary to "save the phenomena", in the classic phrase, while questions of the physical reality and character of the heavens fell under the gaze of the philosopher.[37] Dee presents an interesting case for the operation of these interrelations because he had both mathematical *and* philosophical ambitions. Yet he did distinguish between mathematical astronomy and a more philosophically based account of the cosmos, and he placed them on distinct epistemic levels. In the *Mathematicall Praeface*, Dee first charged astronomy with determining the sizes and distances of the earth, sun, moon, and fixed stars. As is clear from the *Propaedeumata Aphoristica* this information was of primary use in Dee's vision of a reformed astrology based on perspective.[38] However, Dee used biblical authority to determine the principal remit of the astronomical art: God "made the Sonne, Mone, and Sterres, to be to us, for Signes, and knowledge of Seasons, and for Distinctions of Dayes, and yeares".[39] Although Dee enigmatically asks his readers to weigh the significance of the word "signs", it is clear that a principal duty of the astronomer is to the calendar; he continues by saying that only through diligent observation and calculation of the celestial motions can there be

> the distinct Course of Times, dayes, yeares, and Ages: as well for Consideration of Sacred Prophesies, accomplished in due time, foretold: as for high Mysticall Solemnities holding: And for all other humaine affaires, Conditions, and covenantes, upon certaine time, betweene man and man: with many other great uses.[40]

Thus, although the title *John Dee on Astronomy* has been given to the modern edition and translation of the *Propaedeumata Aphoristica*, Dee's major work on astronomy is actually his treatise on calendar reform of 1583 rather than his optically-based theory of astrological influence.

That the mathematical sciences could contribute to natural philosophy is evident from the *Propaedeumata Aphoristica*. But, for Dee, the mathematical astronomer did not have the sole or even primary authority to pronounce philosophically on the heavens. Dee's cosmology was based on much more than just mathematical astronomy. Astrology and, indeed, alchemy were equally at stake in questions concerning the cosmos. Alchemy as "inferior astronomy" presupposed not just an identification of the metals with the planets, but also the conventional order of the planets. Moreover, as Clulee has made particularly clear, in the *Monas Hieroglyphica* Dee went well beyond such standard doctrines and correspondences, not only integrating astronomy with disciplines such as alchemy but subsuming it within a wider programme which sought deeper and more primordial truths about the world and its God-given structure.[41] When juxtaposed with his programme of hieroglyphic writing and "real cabala", the specifically *mathematical* art of astronomy was for Dee a limited and partial enterprise in its determination of celestial dimensions, positions and motions.

The significance of Dee's conception of the limited status of mathematical astronomy can be highlighted by contrast with Digges's vision, and is particularly evident in their respective responses to Copernicus. Both Dee and Digges were fulsome in their praise for his work, but Dee lauded Copernicus as a restorer of mathematical astronomy without discussing the physical reality of the heliocentric hypothesis, whereas Digges adopted the Copernican theory of the planetary order on mathematical grounds.

The topic of Dee and Copernicanism has been repeatedly examined, since it has provided a test case for those who wish to argue either that Dee was one of those working towards modern science or, conversely, that his mystical interests precluded any significant affiliation with progressive developments. The majority of recent studies have denied Dee's belief in the heliocentric theory and used this conclusion to undermine the Yates thesis that Hermeticism contributed to the adoption of Copernicus's world-system.[42] Here I want to move beyond the terms of this debate – sufficiently discussed by now – and to look instead at what Dee's astronomical work tells us about the identity of the mathematician and the relation of mathematics to philosophy and other areas of learning.

Dee saw Copernicus as the most recent in a long line of major mathematical astronomers, restoring a science whose predictions and parameters were manifestly inaccurate. Copernicus's work was valuable because it provided the basis for new and improved tables which better predicted celestial motions. Dee was unstinting in his praise of Copernicus in this role. In his preface to John Feild's ephemeris of 1556 Dee referred to Copernicus's dazzling brilliance, his divine studies and his Herculean labours in restoring the celestial discipline.[43] Likewise, Copernicus figures prominently in Dee's treatise on calendar reform, where Dee places him as the most recent and notable astronomer in his historical review aimed at establishing values for the most slowly changing of astronomical parameters.[44] Both these texts fall within the domain of mathematical astronomy and Dee makes it clear that this terrain is not the appropriate one on which to consider the reality of Copernicus's proposals. In the preface to Feild's tables, Dee comments simply that "this is not now the place to discuss [Copernicus's] hypotheses". The calendar proposal refers to the "newe paradoxall Hypotheses" of Copernicus and Dee says that his account depends "chiefly upon the said Copernicus his Calculation, and Phaenomenies: excepting his Hypotheses Theoricall; not here to be brought in question".[45]

It is not clear to what place Dee thought a consideration of Copernicus's physical and philosophical claims could be deferred. In the *Monas Hieroglyphica*, Dee did discuss celestial order beyond the delimited domain of mathematical astronomy, but there he sought to transcend the detailed concerns of astronomy. In that text, rather than observation as the prime means of determining the underlying arrangement of the heavens, Dee was tempted by the prospect of deriving superior truth from his reconstitution of primordial symbols:

> Will not the astronomer be very sorry for the cold he suffered under the open sky, for [all his] vigils and labours, when here, with no discomfort to be suffered from the air, he may most exactly observe with his eyes the orbits of the heavenly bodies under [his own] roof, with windows and doors shut on all sides, at any given time, and without any mechanical instruments made of wood or brass?[46]

Yet Dee did not despise astronomical observation, or believe that it was entirely redundant. He had carried out programmes of observation with large-scale instruments in the mid-1550s and also at the time of the new star.[47] But precise observation delivered accurate parameters rather than establishing principles; cosmological principles were for Dee rooted in a wider disciplinary constellation than mathematics alone.

Digges on the other hand adopted and advocated the Copernican world system as the best representation of the actual order of the planets. In his *Alae* of 1573 he already expressed a preference for Copernicus, repeatedly echoing Copernicus's condemnation of the "monstrous", botched arrangement of the Ptolemaic spheres.[48] However, he withheld an absolute acceptance that Copernicus had restored the perfect anatomy of the heavens, wondering whether some adjustments were still required and whether the new star might indeed provide evidence that would prove Copernicus's case. Digges returned to the issue of Copernicanism in his *Perfit Description of the Caelestiall Orbes*, appended to the 1576 edition of his father's popular almanac, the *Prognostication Everlasting*. The *Perfit Description* provided an augmented translation of the major chapters in the first book of Copernicus's *De revolutionibus* and was preceded by Digges's much-reproduced image of the cosmos in which the stars extend infinitely outwards from the solar-centred planetary system. Although his earlier hopes for the new star as a cosmological arbiter had remained unfulfilled, he now nevertheless expressed his views more emphatically in favour of the heliocentric doctrine.

Digges's advocacy of Copernicanism rested on an extraordinary elevation of the power of mathematics. Not only were mathematical techniques of investigation and argument to be accounted the best available for the domain of astronomy, but mathematics was to be considered as a means to arrive at the truth rather than just a tool to save the phenomena. Mathematics could demonstratively restore the perfect order of the celestial spheres without deferring to philosophy, traditionally placed above it in disciplinary hierarchies. Digges considered that, in contrast to the demonstrative certainty of mathematics, philosophy could offer only plausible or probable arguments.[49] This relative evaluation of mathematics and philosophy helps to explain the structure and sequence of the *Perfit Description*. Digges inverted the order of presentation which Copernicus had adopted for *De revolutionibus* and began his adapted translation with Book I, chapter 10: "On the order of the celestial spheres". Here Copernicus had presented his new arrangement of the planets and given a mathematical justification for his scheme. Only after reading this principal (and, for Digges, self-sufficient) argument was the reader then taken back to *De revolutionibus* I, 7-9 where Copernicus had stated and then disputed the standard philosophical reasons against the motion of the earth. Digges made his expository strategy quite clear:

> because the world hath so long a time been carried with an opinion of the earth's stability, as the contrary cannot now be very impersuasible, I have thought good out of Copernicus also to give a taste of the reasons philosophical alleged for the earth's stability, and their solutions, [so] that such as are not able with geometrical eyes to behold the secret perfection of Copernicus's Theoric may yet by these familiar, natural reasons be induced to search further, and not rashly to condemn for fantastical so ancient doctrine revived and by Copernicus so demonstratively approved.[50]

The realm of philosophy is only for those who lack "geometrical eyes" and remain stuck with probable argument and the deceptive evidence of the senses.[51] Digges's conception of a geometrical vision sufficient in itself to overturn traditional geocentric doctrines endowed mathematical astronomy with independent authority and freed it from subjection or subordination to philosophy or, indeed, any other discipline. Dee had opted for a differently instructed vision to uncover celestial truth:

> Raising toward heaven our cabbalistic eyes (that have been illuminated by speculation on these mysteries) we shall behold an anatomy precisely corresponding to that of our monad, which, in the light of Nature and life, will at all time reveal to us as is here shown, and will, by its pleasures, quite openly discover the most secret mysteries of this analysis of the physical world.[52]

The contrast between Dee's "cabbalistic" and Digges's geometric eyes neatly encapsulates their differing visions of the scope and competence of mathematics. However, the contrast should not be overdrawn. Digges's geometric enterprise could scarcely be self-founding: inevitably it drew on moral resources and intellectual assumptions from beyond the strict realm of geometrical demonstration. Digges took as axiomatic the simplicity and order of the heavens, and accepted a fundamental opposition between the celestial and sublunary realms.[53] In both *Alae seu scalae mathematicae* and the *Perfit Description* he contrasted the perfection and regularity of the heavens with the terrestrial world of generation and corruption. Above, there is the immutable empire of uniform, eternal, and pure substance, equated with the sacred temple for the Calvinist elect, while below, mortal sinners live out their days on the dark star of the earth. The celestial spheres attract the mind upwards away from the dregs of the body and their resplendent beauty entices noble reason with the prospect of joy and felicity, removed from all worldly troubles. All that is blessed finds its true home above, while mutability and decay are the destiny of the profane beings who dwell here below. Celestial order, simplicity, and harmony are opposed to sublunary irregularity and the uncertain, base, and brutish cares of humanity.[54] Digges's geometrical vision was thus grounded in a rich stratum of metaphor, moral evaluation and religious commitment. But he did not seek to provide a firm disciplinary foundation for his mathematical astronomy through a systematic philosophical or theological justification of these assumptions.

Dee on the contrary did attempt to elaborate a comprehensive philosophical position, within which mathematics could be situated. In the *Mathematicall Praeface*, he presented mathematics as just one division of a tripartite ontology and epistemology. Dee drew particularly on Proclus to present mathematical objects as an intermediate level of being between matter and spirit, the human and divine, sense and pure intellect.[55] For Dee, mathematics was thus always placed in explicit relation with other learned disciplines, as part of a larger hierarchy of knowledge. While distinguishing different realms of being and understanding, Dee did not see each as being sealed off from the others. He sought to connect and integrate disciplines in order to straddle the boundaries between natural, mathematical and esoteric knowledge. His objectives in mathematics were not inwardly self-referential, but were continuous with his other intellectual ambitions. By emphasising the practical, philosophical and spiritual virtues of various mathematical arts, Dee could move from the mathematics of the calendar or of navigation through to considerations of supercelestial intelligences without a break, as part of the same enterprise.

Hence while Dee placed each limited mathematical art within the broad horizons of Renaissance scholarship, Digges restricted the mathematical arts to a narrower intellectual terrain. Dee moved freely within a self-assigned sphere of learning which incorporated mathematics, magic and natural philosophy. Digges did not accept the values underlying this continuum but elevated mathematics above other disciplines. Digges expressed this sense of segregation from the beginning of his career. He wished that nothing be allowed to sully the purity of his *Mathematicall Discourse* of 1571. Not just vulgar concerns with utility and profit were excluded by this prescription. Digges would not even allow any philosophical "pollution" of the certain and separate domain of mathematics. In the preface to his treatise Digges noted that he would not "discourse of [the regular solids'] secret or mystical appliances to the elemental regions and frame of the celestial spheres, as things remote and far distant from the method, nature and certainty of geometrical demonstration".[56] The most obvious object of this implied reproach was the Platonic theory of the elements, as expounded in *Timaeus*. But Digges may have had a much more contemporary target in mind: the astrological *De divina astrorum facultate* (1570) of Dee's former associate Offusius, in which the regular solids were used to determine cosmic and elemental proportions.[57] Evidently Digges had no wish to meddle with uncertain areas of natural or astrological philosophy. Yet whoever Digges meant to censure, his comments serve chiefly to highlight his contrasting image of geometry and his distinct identity as a mathematician.

Digges's deliberately limited conception of the legitimate terrain of the mathematician did not of course sever his ambitions entirely from the realm of philosophy. The case of Copernicanism shows that mathematics could, when secure on its own territory, challenge established philosophical conclusions. Dee however had a more expansive and positive conception of philosophy, and frequently identified himself as a philosopher rather than a mathematician. Mathematics was central to his programme but achieved much of its significance when brought to bear on philosophical issues: mathematically-informed natural philosophy provided insight into God's creation while metaphysics carried the philosopher into supercelestial realms, offering ascent towards the divine.

Much of the contrast between the identities of Dee and Digges as mathematicians therefore turns on their respective conceptions of philosophy. Whatever they shared in mathematics, Dee and Digges evidently had quite a different exposure to philosophy. From his time at Trinity College, it is clear that Dee was steeped in philosophical literature, and particularly in the familiar and conventional terrain of Aristotelian natural philosophy. Nicholas Clulee has indeed interpreted the *Propaedeumata Aphoristica* as the outcome of an early naturalistic and Aristotelian phase of Dee's intellectual career.[58] The product of a mainstream academic education, Dee could almost take familiarity with Aristotelian natural philosophy for granted.

Digges's intellectual upbringing was quite different. There is no evidence that he attended university and the only references to his education are to the mathematical instruction of his father and Dee. It may be that Digges saw so little through philosophical eyes because he had received no systematic grounding in academic philosophy. Digges's distinctively different evaluation of philosophy certainly suggests that Dee's instruction of the youthful Digges was largely limited to mathematical matters. Trained up in mathematics, it was therefore on mathematics that Digges rested his criteria of intelligibility and evidence.

I began this account of Dee and Digges with their texts prompted by the new star of 1572. Their conclusions on the star exemplify both the common elements in their mathematical work, and also the extent to which their visions of mathematics diverged. The published works provided demonstrative treatments of parallax as a means of establishing the distance and thus location of the new phenomenon. The texts were issued as soon as possible in order to encourage other European astronomers to make the necessary measurements. Digges's volume also dealt extensively with observational practice, discussing the correction of instrumental errors and the judicious choice of computational procedures.[59]

The two texts were published before either Dee or Digges had arrived at definitive verdicts on the nature of the new star, though Digges was clearest in identifying it as a genuinely celestial phenomenon and recording its position in the constellation of Cassiopeia. The similarities between their investigative strategies and chosen expository forms also appear to have been matched by the conclusions they reached after the star had finally disappeared from view. Although neither published their final judgements, Dee's conclusion that the star had been let down and then withdrawn is evident from the title of his lost work on the star: *De stella admiranda in Cassiopeiae Asterismo, coelitus demissa ad orbem usque Veneris, iterumque in coeli penetralia perpendiculariter retracta lib. 3*.[60] That this conclusion was shared by Digges is suggested by the evidence of the antiquary William Camden, who recorded in his *Annales* that both Dee and Digges believed the star to have gradually faded as it disappeared further from the earth.[61]

Yet despite the extent of their agreement, Dee and Digges made quite different uses of the new star. As we have seen, for Digges it was a first occasion for Copernican reflections as well as potential evidence for the superiority of the heliocentric world-system. Dee likewise considered the star to be of great significance but, with his quite different conception of the purpose and scope of mathematical astronomy, he interpreted it not as a cosmological but as a calendrical revelation. For Dee, the new star was literally an epoch-making event: he used its appearance to mark a new year zero of the same status as the birth of Christ and the creation of the world. He dated the "Necessary Advertisement" to the *General and Rare Memorials* as "Anno, Stellae (Coelo Demissae, rectaque Reversae) Quinto: Julij vero, Die 4 et Anno Mundi 5540".[62] Dee also interpreted the new star as a sign or portent, just as the *Mathematicall Praeface* had hinted. In his copy of Manilius's *Astronomica* he noted:

> I did coniecture the blasing star in Cassiopeia appering a$^{o}$ 1572, to signify the fynding of some great Thresor or the philosophers stone … This I told to Mr. Ed. Dier. at the same tyme. How truly it fell out in a$^{o}$ 1582. Martij 10 it may appere in tyme to come ad stuporem Mundi.[63]

For Dee, the new star was enrolled in his conception of mathematical astronomy as a calendrical and chronological art which also revealed portents; for Digges, the new star announced a celestial reformation in which mathematics triumphed as the key to heavenly truth.

My title posed the formulaic question "like father, like son?" for Dee and Digges. Despite Dee's evident importance for the content and direction of Digges's mathematical career, it is clear that he did not foster a mathematical son altogether in his own image. Digges emerged from Dee's tutelage with a vision of mathematics and its legitimate ambitions markedly different from that of his mentor. In this mathematical relationship, father and son ultimately followed different paths. Dee either did not try to instruct Digges in the more philosophical and recondite dimensions of his own work or, if he did, his teaching was ineffective. Dee had greater long-term impact, both on Digges and on other more humble contemporaries, through his prescription for the role of the mathematical practitioner set out in the *Mathematicall Praeface*. Yet Dee himself sought a more profound and prestigious identity beyond that of the mathematical practitioner and, even in the vernacular and outwardly practical *Mathematicall Praeface*, he hinted at the more potent and esoteric arts which only the adept might practise. Ironically, just as Dee was forsaking earthly avenues to wisdom in favour of spiritual access to more "radicall truthes" in the 1580s, the prosaic part of his public programme was being successfully adapted by figures such as Digges who refashioned their identities as mathematical practitioners.[64]

Digges thus helps to clarify the thorny problem of Dee's contemporary significance and influence. The scale of that problem is perhaps most vividly illustrated by Peter French's deeply ambivalent response to the issue. In his intellectual biography of Dee, French wrote that Dee "was decidedly out of place in sixteenth-century England". Yet only three pages before he had decided that "Dee and the diverse contemporary attitudes towards him epitomize the English Renaissance".[65] Rather remarkably, Dee was meant to be both awkwardly isolated and yet also representative. The uniquely privileged perspective on Dee provided by a detailed examination of his relations with Digges indicates how Dee could be both close to and distant from his contemporaries. Yet, however suggestive, an account which uses Digges as an exclusive vehicle for approaching Dee is obviously too narrowly limited to carry complete conviction. I therefore want to conclude by showing how Digges's ultimately double-edged relationship to Dee is matched by the ironies of the latter's reputation among more humble mathematical practitioners.

The most sensitive of recent interpretations of Dee have sought to recover his own self-understanding and intellectual practice. As a result we can better appreciate the coherence of Dee's work and the rich interconnections between texts and plans which were often avowedly composed in haste and for highly specific occasions. Yet, given this historiographical finesse, we are apt to lose sight of the often less sophisticated readings that Dee's contemporaries brought to bear. Certainly, the veiled projects and philosophical schemes excavated by modern scholarship were less noticeable (indeed usually invisible) to sixteenth-century vernacular authors on mathematics.

Dee's *Mathematicall Praeface* was indeed read and admired by such mathematical contemporaries as William Bourne and Edward Worsop. But their reading of his text stripped it of its philosophical and magical ambitions. Dee instead became a useful ally and a quarry for information. Taken as authoritative in his presentation of the range of mathematical arts, Dee's *Praeface* provided a framework within which narrower and more specific work could be carried out. Bourne, in his *Treasure for Travellers* (1578), abbreviated Dee's discussion of the mathematical sciences while acknowledging that his own acquaintance with statics was based solely on the account given in the *Praeface*.[66] Likewise, Edward Worsop, in writing on surveying, relied on Dee as a point of reference for the character of mathematics, making extensive use of his discussion of astrology and astronomy. Worsop indeed called for the *Mathematicall Praeface* to be printed as a manual, assimilating Dee to the world of cheap print rather than the abstruse realm of occult doctrine. Neither Bourne nor Worsop mentioned Dee's other (Latin) publications.[67]

If mathematical practitioners such as Bourne and Worsop failed to fathom the depth of Dee's studies, they nevertheless demonstrate Dee's importance for the development of practical mathematics. Whereas Dee sought for himself an elevated role as a philosopher – in one instance, even, as a Christian Aristotle – he was a key figure in establishing the identity of the mathematical practitioner and in promoting mathematics as worldly, instrumental, practical, vernacular and public.[68]

Dee cannot of course be assigned exclusive paternity for the creation and growth of the tradition of mathematical practice in England. Yet he was clearly not averse to casting himself in a paternal role; whether he would have extended it beyond the specific case of Digges is however uncertain. But what of Dee's own parentage? If every father was once a child, how did Dee portray himself as offspring rather than as parent, and what did he make of his own intellectual genealogy?

As Sherman has stressed, Dee was passionately concerned to establish and display his genealogy.[69] Among the remarkable features of these endeavours were his attempts to link himself with Arthur and the early Welsh kings and to connect his lineage with that of Elizabeth. Yet perhaps the most extraordinary element in his genealogy was Dee's effort to forge a connection with Roger Bacon. Dee may have recognised many intellectual authorities but, as Clulee has persuasively argued, Bacon was the figure to whom Dee evidently felt closest.[70] Bacon provided Dee with a role model who advocated the centrality of mathematics within a broadly-based philosophical programme. Dee's composition of an *apologia* for Bacon in 1557 gives a hint of his sense of personal identification. But Dee set out not only to style himself on the intellectual example of Bacon but to actively construct a descent through which he could count Bacon as a blood relation. A substantial section of Dee's calendar proposal is devoted to proclaiming the merits of Bacon's own work on the topic and Dee wrote that no-one had made a better diagnosis and case for reform than this other British subject, "named (as some thincke) David Dee of Radik: But otherwise, and most commonly, (upon his name altered, at the alteration of his state, into the Fryerly profession) called Roger Bachon".[71] Not content to magnify the achievement of his thirteenth-century predecessor, Dee was suggesting that he and Bacon actually belonged to the same family, for David Dee features in Dee's own genealogical constructions.[72] Whatever the ultimate rationale for this identification it powerfully demonstrates Dee's sense of pedigree and suggests how much was at stake in his acceptance of Digges as his mathematical heir.

## NOTES

[1] *Parallaticae,* sig. A2$^v$ and *Alae,* sig. A2$^r$. Digges repeats the sentiment in his preface to Dee's *Parallaticae* at sig. A2$^r$.

[2] For example, Peter J. French, *John Dee: the World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 98-9.

[3] Digges comments on his mathematical education and associations in *Alae*, sigs. A2$^r$, B3$^r$ and in *An Arithmeticall Militare Treatise, named Stratioticos* (London, 1579), 190. On Leonard Digges, see Joy B. Easton, "Leonard Digges", in Charles Coulston Gillispie, ed., *Dictionary of Scientific Biography*, 16 vols. (New York: Charles Scribner's, 1970-80), IV, 97.

[4] *R&W*, 43 and 82, n.68.

[5] Francis R. Johnson made the first serious study of Digges's Copernican text and the bulk of his careful account still stands; see Francis R. Johnson and Sanford V. Larkey, "Thomas Digges, the Copernican system, and the idea of the infinity of the universe in 1576", *Huntington Library Bulletin*, 5 (1934): 69-117 and Francis R. Johnson, *Astronomical Thought in Renaissance England: a Study of the English Scientific Writings from 1500 to 1645* (Baltimore: Johns Hopkins University Press, 1937), esp. chapters 5 and 6. For another classic

but skewed interpretation see Alexandre Koyré, *From the Closed World to the Infinite Universe* (Baltimore: Johns Hopkins University Press, 1957), 34-9. For a more recent example of Digges's place within the story of astronomy, see René Taton and Curtis Wilson, eds., *General History of Astronomy*, *Vol. 2: Planetary Astronomy from the Renaissance to the Rise of Astrophysics, Part A: Tycho Brahe to Newton* (Cambridge: Cambridge University Press, 1989), 22-3. For an example of Digges's place in an account of the Scientific Revolution see Alfred Rupert Hall, *The Scientific Revolution* (London: Longmans, Green & Co., 1954), 104.

[6] David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollos & Carter, 1958); Alfred Rupert Hall, *Ballistics in the Seventeenth Century* (Cambridge: Cambridge University Press, 1952); Allie Wilson Richeson, *English Land Measuring to 1800: Instruments and Practices* (Cambridge, Mass.: M.I.T. Press, 1966); John Summerson in Howard M. Colvin, ed., *History of the King's Works*, 6 vols (London: H.M.S.O., 1963-82), IV, 755-764; Henry Jameson Webb, *Elizabethan Military Science: the Books and the Practice* (Madison: University of Wisconsin Press, 1965). For the political career, see his entry in vol. 2 of P.W. Hasler, ed., *The House of Commons 1558-1603*, 3 vols (London: H.M.S.O. for the History of Parliament Trust, 1981) and, for more recent work, Michael Graves, "Managing Elizabethan Parliaments" in David M. Dean and Norman Leslie Jones, eds., *The Parliaments of Elizabethan England* (Oxford: Basil Blackwell, 1990): 37-63 and Patrick Collinson, "Puritans, Men of Business and Elizabethan Parliaments," *Parliamentary History*, 7 (1988): 187-211.

[7] Leonard and Thomas Digges, *A Geometrical Practise, named Pantometria* (London, 1571), sig. Aa1$^{r}$.

[8] Dee's additions to the Euclidean text appear in books X-XIII. For the character and content of these additions, see John Heilbron's introduction to his edition of the *Propaedeumata aphoristica* (*PA*, 22-27).

[9] British Library, Cotton MS Vitellius C.VII, fols. 270$^{r}$-273$^{r}$, 278$^{v}$-279$^{r}$.

[10] Note especially the mechanical methods presented in the *Mathematicall Praeface* in the section on "Statike" (*MP*, sigs. cj$^{r}$-ciij$^{v}$), as well as the general rationale for his additions to Euclid at fol. 371$^{r-v}$ of the 1570 edition. Corpus Christi College, Oxford, MS 254, fol.188$^{r}$ preserves another mechanico-mathematical "Inventum Johannis Dee".

[11] Marshall Clagett, *Archimedes in the Middle Ages*, 5 vols (Madison: University of Wisconsin Press and Philadelphia: American Philosophical Society, 1964-84), V, part 4, appendix 2, 493.

[12] Dee's lost *Tyrocinium Mathematicum* was largely concerned with the theory of irrational magnitudes: see *MP*, fol. 268$^{r-v}$. There are some surviving fragmentary notes on the topic in British Library, Cotton MS Vitellius C.VII, fol. 274 onwards. The terminology of irrational majors, binomials and apotomes of various orders recurs throughout Digges's *Mathematicall Discourse*.

[13] Preface to Digges, *Mathematicall Discourse* in *A Geometrical Practise*, sig. S4$^{v}$.

[14] For Digges's inherited land, see the list of his father's lands in *Calendar of the Patent Rolls, Philip and Mary*, *Vol. 2, 1554-1555* (London, 1936), 270 and also note the wealth indicated by his will, PRO PROB11/86, fols.164$^{r}$-166$^{v}$.

[15] *NP*, 27, 29-32 provides a convenient resume of the material of this paragraph. For Dee and Pembroke, see the fuller discussion in *R&W*, 3-4. The titles of the texts for the Duchess of Northumberland appear in Dee's *Letter Containing a most briefe Discourse Apologeticall* in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee*, Chetham Society, 24 (1851), 75. Note that Dee may not have provided exclusively mathematical service at this time; Roberts and Watson note that Dee seems to have served as chaplain in Bishop Bonner's household.

[16] *MP*, sigs. *iiij$^{v}$-aj$^{r}$.

[17] Public Record Office, SP12/90/12, letter of Thomas Digges to Lord Burghley, 11 December 1572.

[18] British Library, Lansdowne MS 19/30, printed in James Orchard Halliwell, ed., *A Collection of Letters Illustrative of the Progress of Science in England* (London, 1841), 6-7. The precise form of Burghley's "frame" is not known. It is mentioned by Jacob Rathgeb, who recorded the 1592 visit to England by Frederick, Duke of Wurttemburg: Jacob Rathgeb, *Kurtze und Warhaffte Beschreibung der Badenfahrt* (Tübingen, 1602), fols. 32$^{v}$-33$^{r}$, translated in William Brenchley Rye, *England as seen by Foreigners in the Days of Elizabeth and James the First* (London, 1865), 44. For Theobalds, John Summerson, "The building of Theobalds, 1564-1585", *Archaeologia*, 97 (1959): 107-26.

[19] Bodleian Library, Ashmole MS 1478, fols.1-60. Digges did not retain the manuscript, which was acquired by Simon Forman in 1594. In addition to inserting alchemical material, Digges repeatedly signed his name and added a 'questio geographica', some algebraic workings, and a list of books which are almost exclusively mathematical.

[20] Digges, *A Geometrical Practise*, sig. A4$^{r}$.

[21] Digges, *An Arithmeticall Militare Treatise,* sigs. A3$^{r}$, A2$^{r}$.

[22] For a fuller account of Digges's changing priorities and his later activities, see Stephen Johnston, "Making Mathematical Practice: Gentlemen, Practitioners and Artisans in Elizabethan England" (Unpublished PhD thesis, Cambridge, 1994), chapter 2.

[23] William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 10-12, 22-3 has recently emphasized the importance of Dee's personal apologetics for an interpretation of his role.

[24] *NP*, 35.

[25] See David Gwyn, "John Dee's *Arte of Navigation*", *The Book Collector*, 34 (1985): 309-322, 312, 314-5 and *NP*, 193-4.

[26] For the full title of the "Speculum unitatis: sive Apologia pro Fratre Rogero Bachone Anglo", see Dee's dedicatory letter to Mercator in *PA*, 116-7.

[27] *MP*, especially sigs. Aj$^{v}$ and Aij$^{r-v}$.

[28] *PA*, 116-7. Both editions listed 11 unpublished works, though Dee revised the list to include some different texts in the second edition. None of the works was ever published.

[29] *PA*, 120-1; *MH*, 150-3.

[30] John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. εij$^{r}$.

[31] *General and Rare Memorials*, sig. Δiiij$^{v}$.

[32] *General and Rare Memorials*, 11.

[33] *General and Rare Memorials*, sig. ε*iij$^{v}$; see also sig. ε*j$^{r}$ and 65.

[34] *R&W*, 10 seem too charitable in accepting that, from early in his career, Dee believed mathematics and navigation should "be made known as widely as possible for the good of the state". As an explicit theme this seems to belong only to the 1570s.

[35] Sherman, 4, 150, 152, 173-5.

[36] Christopher. L. Whitby, "John Dee and Renaissance scrying", *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-36 and *NP*, Ch.8, esp. 220 onwards.

[37] Nicholas Jardine, *The Birth of the History and Philosophy of Science: Kepler's* '*A Defence of Tycho against Ursus*' *with essays on its provenance and significance* (Cambridge: Cambridge University Press, 1984), esp. Ch. 7.

[38] For Dee's astrology, see *NP,* Chapter 3. See also Richard Dunn's chapter in this volume.

[39] *MP,* sig. bij$^{v}$. The reference is to Genesis I, 14.

[40] *MP*, sig. bij$^{v}$.

[41] *NP*, Chapter 4.

[42] In addition to Clulee's *John Dee's Natural Philosophy*, and Heilbron's introduction to the *Propaedeumata aphoristica* (*PA*, 34-49), see Robert S. Westman, "Magical reform and astronomical reform: the Yates thesis reconsidered" in Robert S. Westman and James Edward McGuire, *Hermeticism and the Scientific Revolution* (Los Angeles: William Andrews Clark Memorial Library, 1977) and J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg", *Isis*, 70 (1979): 385-93.

[43] John Feild, *Ephemeris anni 1557 currentis iuxta Copernici et Rheinhaldi canones* (London, 1556), sig. Ai$^{r}$.

[44] Bodleian Library, Ashmole MS 1789; see, for example, fol.6$^{v}$ for "Nicolaus Copernicus, the sixth, and most notable lyne of our Astronomicall Dyall".

[45] Bodleian Library, Ashmole MS 1789, fols.6$^{v}$, 31$^{r}$, and note also fol.8$^{r}$: "Copernicus imagineth the Theoricall cause hereof [...] whereof, here, is no place to reason".

[46] *MH*, 130-1.

[47] For the work of the 1550s, see the *Compendious Rehearsall* in Crossley, 28 and Bodleian Library, Ashmole MS 1789, fol.10$^{r}$; Digges reports on Dee's observations of the new star in *Alae*, sig. B3$^{r}$.

[48] *Alae,* sigs. A4$^{v}$, 2A3$^{r}$, 2A4$^{v}$, L2$^{v}$.

[49] Cf. Digges, *An Arithmeticall Militare Treatise* sig. a1$^{r}$. This high evaluation of the status of mathematics, particularly in relation to astronomy, has ancient precedent in the opening section of Ptolemy's *Almagest.*

[50] Thomas Digges, *Perfit Description* in Leonard Digges, *Prognostication Everlasting* (London, 1576), sig. N4$^{r}$; also sig. N2$^{v}$ for the persuasiveness of Copernicus to "any reasonable man that hath his understandinge ripened with Mathematicall demonstration".

[51] While Digges frequently vaunted (mathematical) reason at the expense of the senses (for example, in the *Perfit Description*, sig. M1$^{r-v}$), in *Alae*, sig. H.4$^{r}$ he nevertheless acknowledged that the proper practice of astronomy depended on two complementary components: disciplined sensible experience as well as mathematical demonstration.

[52] *MH*, 174-7.

[53] In *Alae*, sigs. A3$^{v}$, B1$^{v}$, Digges referred to extra-geometrical starting points as physical foundations. In stressing Digges's conviction of the radical divide between the terrestrial and celestial, I differ from Johnson and Larkey's interpretation ("Thomas Digges", 101-2). Wishing to present Digges as an exemplary anti-Aristotelian, they attempted to explain away his use of the distinction, seeing it as no more than a sop to his readers. This is to misconceive an essential element of Digges's intellectual order.

[54] I have run together the characterisation in this paragraph from various passages in *Alae* and Digges, *Perfit Description*. *Alae*, sig. A1$^{v}$ (the beautiful order of the heavenly bodies), sig. A2$^{r}$ (the unchanging pure aether), sig. A3$^{v}$ (no substantial change in the heavens), and sig. L2$^{v}$ (our troubled life on this dark and obscure terrestrial star). *Perfit Description*: the diagram and its captions (the earth as the globe of mortality compared to the perfect joy of the habitacle for the elect), sig. M2$^{r}$ (quotations from Palingenius's *Zodiacus Vitae*), N4$^{r}$ ("our Elementare corruptible world" matched against "the glorious court of the great god"). Note that, in the preface to *A Geometrical Practise*, Digges had earlier contrasted Atlas's imprisonment in a mortal carcass here in this most inferior and vile part of the universal world with the pleasant and beautiful frame of celestial orbs (sig. A3$^{r}$).

[55] For Dee's reading of Proclus, see *NP*, Chapter 6.

[56] Digges, *A Geometrical Practise*, sig. S4$^{v}$.

[57] Jofrancus Offusius, *De divina astrorum facultate in larvatam astrologiam.* (Paris, 1570), fols.3$^{r}$-5$^{r}$. For Offusius's connection with Dee, see Owen Gingerich and Jerzy Dobrzycki, "The master of the 1550 radices: Jofrancus Offusius", *Journal of the History of Astronomy*, 24 (1993): 235-254.

[58] See *NP*, Chapters 2-3.

[59] John Roche discusses Digges's reformation of the astronomical cross-staff in "The radius astronomicus in England", *Annals of Science*, 38 (1981): 1-32.

[60] *Compendious Rehearsall* in Crossley, 25.

[61] William Camden, *Annales rerum Anglicarum, et Hibernicarum, regnante Elizabetha, ad annum salutis MDLXXXIX* (London, 1615), 232. In the text to his frontispiece in *Alae*, Digges says that he has recorded the position of the new star in case it retreats back again by divine command before the end of the world.

[62] *General and Rare Memorials*, sig. ε*iiij$^{r}$.

[63] *R&W*, 85 (*R&W*, no. 251). 10 March 1582 was the date of Dee's first session with Kelley. For Dee on the significance of the anniversaries of the new star, see *R&W*, 157 (*R&W*, no.D20).

[64] The term "radicall truthes" comes from Dee's *Liber Mysteriorum*, Sloane MS 3188, fol.7$^{r}$, cit. *NP*, 209.

[65] French, 22, 19.

[66] William Bourne, *A Book called the Treasure for Travellers* (London, 1578), sigs. ***2-3 and introduction to book IV.

[67] Edward Worsop, *A Discoverie of Sundrie Errours and Faults Daily Committed by Landemeaters* (London, 1582), sig. G3$^{v}$. The examples of Worsop and Bourne confirm Clulee's suggestions on the significance of the *Mathematicall Praeface*; "It may have been Dee's ironic fate to have contributed to the progress of science among those who were ignorant of the magical direction which Dee thought was the highest level of science." *NP*, 175. See also French, 173-4 for further contemporary references to the *Mathematicall Praeface* in the same vein.

[68] For Dee's self-identification as a Christian Aristotle, see *General and Rare Memorials*, sig. ε*j$^{v}$. On the formation of the culture of mathematical practice, see Stephen Johnston, "The identity of the mathematical practitioner in 16th-century England" in Irmgard Hantsche, ed., *Der "mathematicus": zur Entwicklung und Bedeutung einer neuen Berufsgruppe in der Zeit Gerhard Mercators* (Bochum: Universitätsverlag Dr. N. Brockmeyer, 1996), 93-120.

[69] Sherman, especially 10, 87.

[70] The theme recurs throughout *NP*, but see the summary statement at 232-4.

[71] Bodleian Library, Ashmole MS 1789, fol.26$^{v}$.

[72] See, for example, the abbreviated lineage added in the margin of Dee's copy of *The Laws of Hywel Dda*, reproduced in Sherman, 108.

## RICHARD DUNN

# JOHN DEE AND ASTROLOGY IN ELIZABETHAN ENGLAND

Without doubt, John Dee was a learned and expert astrologer. He has also gained a reputation as a unique and revolutionary thinker in this area of knowledge. However, by looking at his published and unpublished writings and at the relationship of his theories and practices to those of his contemporaries, this chapter will seek to show that a dichotomy existed in Dee's approach to astrology. This will reveal that, in different contexts, he was both revolutionary and reactionary.

## ELIZABETHAN ASTROLOGY

To appreciate Dee's writings on astrology, it is necessary to look at the general background for astrology in the period and at some of its basic principles. From the start, it should be realised that although previous treatments have used the term "astrology" as unproblematic and simply defined, this has never been the case and was not so in Elizabethan times. Rather, there existed a wide range of beliefs concerning the influences of the heavenly bodies.[1]

Almost everyone, even opponents of astrological prediction, accepted at least a basic notion, that the planetary bodies had some influence, although this did not necessarily go so far as to suggest that the influences were either significantly potent or predictable. Henry Howard, a vociferous opponent of astrology, wrote, for instance:

> There may bee secrete influence of the Planets I confesse [...] Diverse of these great secrete properties are founde, to further or impeach the growth or comming forward of such things as are: but not to figure or fortel, the course of any future accident […].[2]

Beyond this, however, a widespread notion of a "natural astrology" existed. This held that the stars had a discernible and foreseeable effect on things below, and considered the celestial influences as inclinations towards, rather than absolute determinants of, actions and events. Moreover, these were applied over wide areas (regions or populations) rather than to individuals. The predictions of natural astrology, therefore, often concerned phenomena such as the weather. Indeed, weather forecasting was the most acceptable and widespread form of astrological prediction in this period and some opponents of astrology wished this to be its limit:

> Let us conclude (following the common opinion) that Astrologie generally cannot foretell any other thing by the knowledge of their art, but that which concerneth the

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 85–94.
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> constitution of the ayre, and the particular change of that, according to the demonstration of the coelestiall signes.[3]

These beliefs could be extended still further, however, to the view that the celestial influences were sufficiently potent to determine the course of events at the personal level and were highly predictable. This strongest notion of astrology, judicial astrology, held that the state of the heavens influenced each and every moment of one's life. Naturally, judicial astrology was highly controversial.[4]

It is worth elucidating some of the basic rules of judicial astrology at this stage, since this relates to Dee's astrology. The key to any prediction was the astrological figure (Figure 1). This scheme represented the positions of the heavenly bodies at a particular time – in this case at the birth of Sir Thomas Smith's son in 1547 – as seen from the place concerned. The sky at this instant was divided into a number of regions, called houses. These were not the same as the signs of the zodiac (Aries, Taurus, etc.) but ran across them and were not usually of equal sizes (i.e. angular width). Most commonly, as in Figure 1, the chart was divided into twelve houses, although eight and sixteen house systems had also been used. Each of the houses was thought to govern a different part of one's life; for instance, the first house governed life, the second riches, the third siblings and so on.

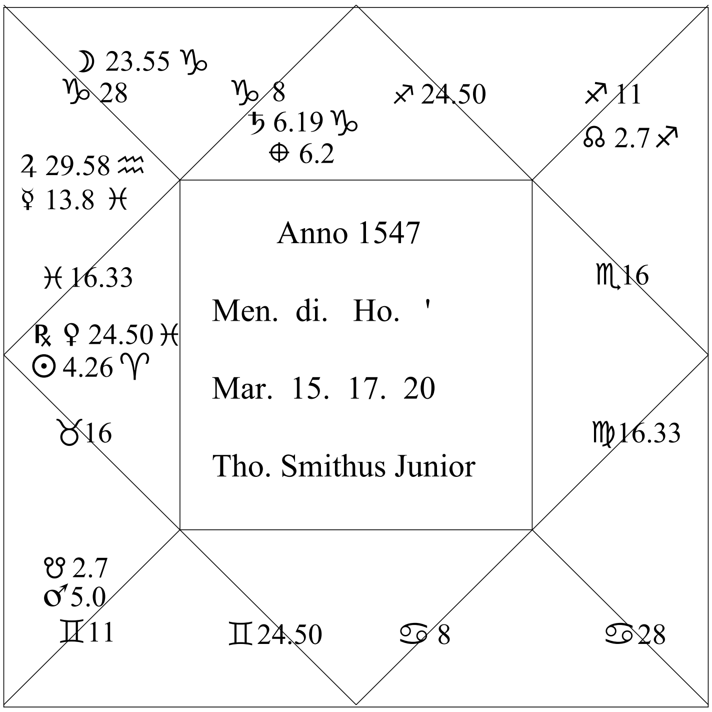

*Figure 1. A traditional nativity chart, calculated for the birth of the son of Thomas Smith. MS Sloane 325, fol. 82$^{v}$.*

The positions of the planets were also plotted on the chart. The planets also influenced different areas of one's life, as did the zodiacal signs. It was the interaction between these factors that formed the basis of the interpretation of the figure, according to a complex set of rules, which could vary enormously between practitioners.[5] One key element in the interpretation was the doctrine of aspects. This held that only certain angular relationships between the planets were significant. In this period, the five major aspects were conjunction (0° between the two bodies concerned), opposition (180°), trine (120°), quartile (90°) and sextile (60°).[6] The astrological significance of any aspect depended on the planets involved.

Thus the figure gave a representation of the position of the planets relative to the observer's local horizon. It did not, however, give any indication of the size, distance from earth or speed of motion of the planets. These were not necessary for the interpretation of a traditional chart and it was rare for any major consideration of the physical characteristics of the planetary bodies or of their motions to appear in astrological writings. The relevance of this point will become clear in the comparison with Dee's astrology.

A number of uses for the astrological figure existed. The most obvious was the nativity, from which the astrologer made predictions about the subject's future life based on the positions of the heavenly bodies at the time of birth. Other uses included mundane astrology – casting a figure in order to predict changes for a region or nation – and electional astrology – using a chart to determine the likely success of an action taken at a particular time; for example, a sea voyage. The most controversial use was the horary question. This was an application in which the astrologer cast a figure for the moment at which a query was put to him, and interpreted the figure in order to answer that query. Horary figures were used extensively by astrologers like Simon Forman, the foremost London consultant by the end of the sixteenth century (Figure 2), and Richard Napier, rector of Great Linford in Buckinghamshire.[7]

## DEE'S ASTROLOGY

If we turn now to Dee's astrology, there are two types of evidence available – published texts and personal manuscripts. Of his published works, three are important: the *Propaedeumata Aphoristica* (1558, 1568), the *Monas Hieroglyphica* (1564), and *The Mathematicall Praeface* (1570).

In the *Propaedeumata Aphoristica* Dee set down 120 aphorisms outlining a new astrological system. The text drew two telling analogies for astrological influence: with light and with magnetism. The analogy with light was crucial. By assuming that the celestial influences obeyed the same laws as light – in particular, reflection and refraction – Dee provided a natural philosophically based mechanism for their operation in the terrestrial realm and a mathematical method for their analysis.[8] The

Another example 1596 Maii: 9 ant: mer:
at 40 m. p. 7 where the cosen sent the urine
of the sick without the consent of the sicke
to know the disease & of life & death: of 26 yeares:

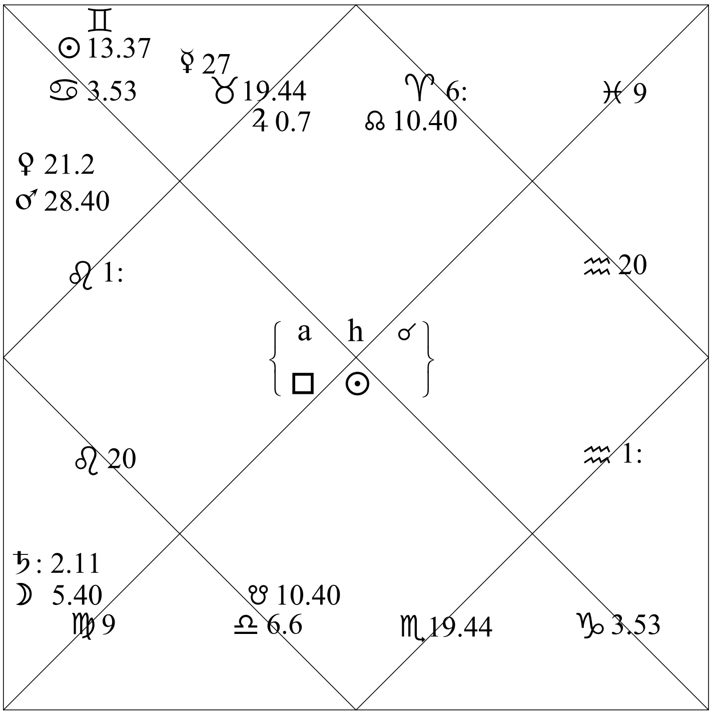

*Figure 2. An horary figure by Simon Forman. The figure has been cast for the time at which Forman was presented with a sample of urine by a cousin of the patient, in order to determine what would happen to them.*
*MS Sloane 99, fol. 9ʳ.*

analogy with magnetism was used to show how, in addition, rays of celestial influence could have different effects in different receivers, and that, unlike light, they could penetrate solid matter.[9]

Ultimately, Dee sought to show that astrological influences existed as occult rays which originated in the heavenly bodies, propagated through space according to the theory of the multiplication of species (a medieval concept), and had effects in the terrestrial realm dependent upon both their nature and that of the absorber.[10] On this last point he stated, for instance, that: “The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter”.[11]

For the purposes of prediction using this new astrology, a different set of parameters was brought into play. In traditional systems, the key indicators of the influences were the positions of the planets relative to the astrological signs, to the houses of the astrological figure and to each other. According to Dee's system, the important factors in the heavenly region were now the occult natures of the planets, their distances from earth, and the duration of their time above the horizon, combined with the physical interactions between the rays of different planets. These interactions were crucial, and Dee identified over 25,000 different combinations, the effects of each of which would have to be discovered and learned. This new set of possible interactions replaced the five major aspects of traditional astrology.

So Dee set the astrologer the daunting task of determining a mountain of information before an astrological forecast would be possible. He did, however, suggest a means by which the influences and interactions could be studied and accurately predicted. Several aphorisms described the determination of the natures and strengths of the influences of the heavenly bodies through the application of "catoptrics" – the use of lenses and mirrors to isolate and magnify the rays.[12] This investigation of the influences also relied on an accurate knowledge of the sizes, distances from earth and motions of the heavenly bodies. Consequently, there appeared throughout the work calls for concerted efforts in the improvement of observational and mathematical astronomy.[13] This task was compounded still further, since the astrologer was also required to determine how the nature of different absorbers altered the effects of the rays of astrological influence.

We can summarise, then, which elements of the *Propaedeumata* differed radically from those of traditional astrology. Firstly, Dee provided a physical mechanism for celestial influence, something which other treatments failed to address. Secondly, this mechanism implied new ways of making astrological predictions. Dee's system seemed to do away with many elements of traditional astrology, although it was not clear from the text precisely what the method and graphic form of a prediction would now be. Thirdly, Dee demonstrated that the foundations of astrology were safe and certain by virtue of their basis in mathematics, and provided a means by which the influences could be discerned and predicted through the combination of mathematical theory with observation. In other words, he provided a research method for the new astrology. Lastly, Dee's theories showed how the celestial powers could be actively used. While traditional systems allowed only passivity on the part of mankind, Dee claimed that it would be possible to manipulate the celestial influences and actively bring about wonderful transformations in the terrestrial realm.[14] Thus he stated that: "If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does".[15]

This is not to say that this system was produced out of thin air. Recent authors, notably Nicholas Clulee, have shown Dee's debt to medieval, Arabic and contemporary authors, whose works were found in great numbers in his library. It was Dee's combination of and additions to their theories that was novel, rather than the theories themselves.[16] Moreover, a significant amount of traditional astrological theory and terminology also remained. In particular, although Dee seemed to do away with the need for a traditional house-based system as described earlier, there were references to houses and to the question of house division in the *Propaedeumata*.[17] Similarly, Dee retained the notion of the significator, another key element of house-based systems.[18]

But what was the extent of Dee's reliance on the house-based system? Clearly, he still required a system which would allow the mapping of the positions of the planets relative to the observer's local horizon. He would, for instance, still have needed to calculate the position of the ascendant (that part of the sky rising at the observer's local horizon) as a point of origin. But the sort of chart required by Dee's system would also have to include information on the distance of each planet from the earth, its size and time spent above the local horizon. This sort of information was not included in a traditional astrological figure. A figure produced using Dee's system would have appeared quite different from one produced in a traditional way, therefore, although no such figure has yet been identified.

Among Dee's other published works, the *Mathematicall Praeface* related quite closely to the *Propaedeumata*. In particular, the section on astrology in the *Praeface* formed a companion piece to the previous work by providing a general context for Dee's new astrological system. In it Dee explored astrology's place among the mathematical arts, giving it a place in his Groundplat as an "arte derivative" from geometry and arithmetic. More specifically, in the main text he stated that astrology was allied closely to "Perspective, Astronomie, Cosmographie, Naturall Philosophie of the 4 Elementes, the Arte of Graduation, and [...] Musike".[19] This echoed what Dee had written in the *Propaedeumata*, where mathematics subsumed astrology through the association of the rays of celestial influence with the behaviour of light (allowing their analysis through the laws of optics). Accordingly, Dee referred in the *Praeface* to "my Propaedeumes" in which "I have Mathematically furnished up the whole Method" of astrology.[20]

So the *Propaedeumata* and the *Praeface* complemented each other. The *Propaedeumata* showed how astrology was founded in optics, allowing mathematical (specifically geometrical) principles to be applied to its workings and transforming it into a demonstrative science. The *Praeface* provided a full context for this astrology, one which guaranteed its status as safe and certain, as an art aligned with the more generally acceptable practical mathematical arts.[21]

In the third text, the *Monas Hieroglyphica*, we find a more complex situation. Clearly the monad of the title related to Dee's astrology since it appeared on the title page of the *Propaedeumata* and was referred to in the main text of that work.[22] Conversely, the *Monas* contained references to and quotes from the *Propaedeumata*.[23] The two works were further linked in that they both discussed superior and inferior astronomy, i.e. astrology and alchemy.

A more telling link exists, however. According to Clulee's analysis of the monad as a form of universal writing, it was capable of radically improving astrology. The generation of the planetary symbols from the monad restored them to their true proportions and symmetry and literally imbued them with power. This was power that the magus could control. The thrust of the two works thus coincided in their implication that the practitioner was able to manipulate the celestial influences and so procure great changes in his surroundings and in himself.

On the other hand, by reducing astrological prediction and manipulation to the application of this new universal writing, the *Monas* seemed to do away with the need for astronomical observation and calculation, which was, after all, an area of activity explicitly highlighted in the *Propaedeumata*. This also ran counter to Dee's placement of astrology within the domain of the practical mathematical arts in the *Praeface*.[24]

In these three works, then, Dee made public his plans for a radical new astrology susceptible both to accurate prediction and to active manipulation. By looking at his personal writings, it is possible to compare his private practices with these public proclamations and so assess whether he was able to carry out the revolution he proposed.

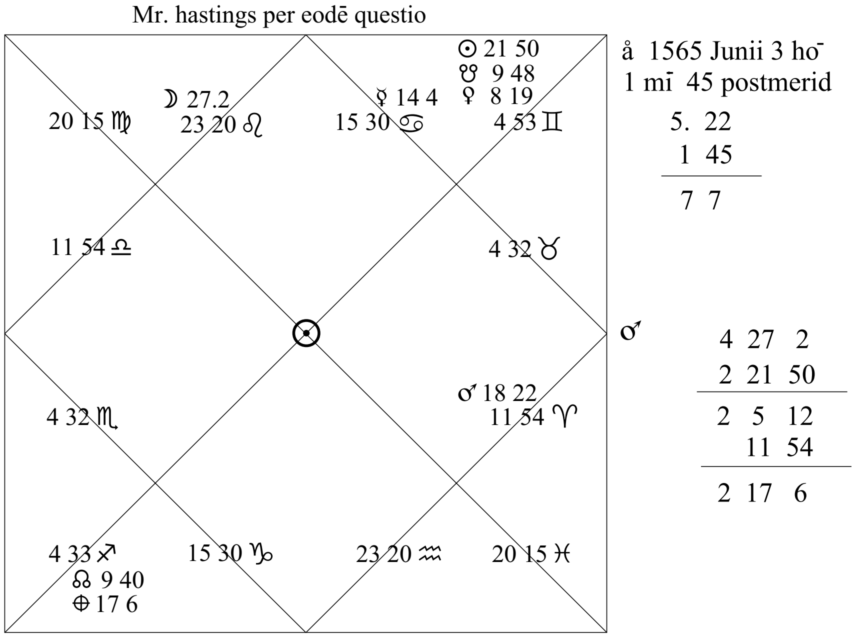

*Figure 3. An horary figure by John Dee. The figure includes the 'pars fortuna' (⊕) and the head and tail of the dragon (☊ and ☋). These elements, which do not represent physical bodies, also appear in Figures 1 and 2. The lower calculation to the right of the figure is of the position of the 'pars fortuna' (2 17 6), using the positions of the moon (☽ at 4 27 2), sun (☉ at 2 21 50) and ascendant or cusp of the first house (11 54). MS Ashmole 337, fol. 41$^r$.*

Dee's private writings included many astrological notes and figures, including calculations of birth charts, and it is worth noting that Dee was arrested during Queen Mary's reign on charges relating to the calculation of the nativities of the royal family.[25] Horary figures also appear in his notes; for instance Ashmole MS 337, now in the Bodleian Library in Oxford, contains a series of such charts from the 1560s (Figure 3, for example). These indicate that Dee was acting as an astrological consultant in the same manner as Simon Forman later in the century. Significantly, in his birth charts and horary figures, Dee employed the conventional methods and figures of judicial astrology, including elements such as the "pars fortuna" and the head and tail of the dragon. These elements are crucial in demonstrating the conventional nature of Dee's charts. Both the "pars fortuna" and the head and tail of the dragon were calculated from the relative positions of the planets in the astrological chart and did not in themselves represent physical entities. The position of the "pars fortuna", for example, was calculated from the relative positions of the sun, moon and ascendant.[26] Elements such as the "pars fortuna" would not have been expected if Dee had been using the system proposed in the *Propaedeumata*, with its strong emphasis on a physical mechanism of influence emanating from actual physical bodies. Conversely, if these charts had been produced using Dee's new system, information on sizes, distances and time above the horizon should also appear. They do not. Clearly, therefore, Dee was applying traditional doctrines in his private astrological practices and his charts resembled those of other astrological consultants of this time.

Dee's "diary" entries, which appeared as jottings in the margins of the ephemerides that he owned, provide more ambiguous evidence.[27] On the one hand, they contained numerous notes of the time and place of birth of different people, the basic information required for the calculation of a conventional birth chart. For example, on 28 February 1588, he noted the birth of his son Theodorus, pointing out that Sirius was in the ascendant (i.e. in the first house).[28] On the other hand, the same entries also contained notes on the weather on particular days, potentially the basis of a systematic programme of observations linking weather patterns with planetary positions, the sort of programme called for in the *Propaedeumata*.

Lastly, anecdotal evidence comes from the *Compendious Rehearsall* of 1592,[29] in which Dee brought attention to the occasion on which he had been requested by Robert Dudley (later the Earl of Leicester) "what in my judgement the ancient astrologers would determine of the election day of such a tyme, as was appointed for her Majestie to be crowned in".[30] In asking Dee to consider an election for the Queen's coronation, Dudley expected him to adopt a traditional astrological technique.

## CONCLUSIONS

The comparison of Dee's published and unpublished writings provides an ambiguous account of his thoughts and practices in astrology. This uncertainty was shared by his contemporaries. Dudley's request and the services that Dee provided as an astrological consultant showed him applying traditional techniques. Similarly, references to Dee in contemporary works made no mention of his revolutionary ideas. Rather, his name was produced as one among a number of authorities whose support of traditional astrology served to legitimise it. In a defence of astrology in Richard Harvey's analysis of the 1583 conjunction of Saturn and Jupiter, for instance, Dee's name appeared alongside those of other English scholars – including Robert Recorde, both the Digges and Sir Thomas Smith – who rightly considered astrology a safe and legitimate study. Besides contemporary English authors, Harvey's list of worthies also drew on classical, medieval and contemporary Continental authors, including Alboazen Haly, Melanchthon, Cardano and Bonatus. The context here was traditional astrology and Dee's rightful place within this tradition was emphasised.[31]

Perhaps the explanation for this ignorance of Dee's radical ideas among English authors lies in the fact that his more innovative works, the *Propaedeumata* and the *Monas Hieroglyphica* were in Latin and may not have been widely disseminated in England. His one vernacular work covering astrology, the *Mathematicall Praeface*, discussed a general context for astrology without revealing his plans for astrological reform.

Furthermore, in Dee's private writings and in his role as unofficial court astrologer, we see a conventional approach to astrology, in the calculation of birth charts, elections and horary questions, which seems to be at odds with his radical statements in his published material. Two explanations for this spring to mind: firstly, Dee was acting as an astrological consultant, and so was meeting the market requirements for recognisable (therefore traditional) techniques. This would fit in with the pattern of Dee's life, where issues of money and patronage were of overriding importance. Secondly, the new system of the *Propaedeumata* was only an outline and still required a huge amount of both accurate astronomical study and terrestrial observation (through the application of "catoptrics", for instance) before it could become an effective predictive system. Consequently, the only working techniques available to Dee were those of conventional judicial astrology.

This account of John Dee as an astrologer shows two sides, therefore. On the one hand, he was a radical author with high hopes for an astrological system based on natural philosophy that would allow accurate determination and manipulation of the celestial powers. On the other, he was a conventional, albeit adept, practitioner, held in high esteem by his contemporaries as, in his own words, a "perfect and circumspecte Astrologien"[32] and as a renowned authority in the ancient astrological tradition

## NOTES

[1] Richard Dunn, "The Status of Astrology in Elizabethan England" (Unpublished PhD thesis, University of Cambridge, 1992), Ch.2.

[2] Henry Howard, *A defensative against the poyson of supposed prophecies* (London, 1583), sig. Di$^{v}$.

[3] William C(ovell), *Polimanteia, or the Meanes lawfull and unlawfull to judge the fall of a commonwealth, against the frivolous and foolish conjectures of theis age* (Cambridge, 1595), sig. H1$^{v}$. For more on weather forecasting, see S.K. Heninger, *A Handbook of Renaissance Meteorology* (Durham, North Carolina: Duke University Press, 1960).

[4] Dunn, *Status of Astrology*, Ch.3.

[5] For more information on casting and interpreting the astrological figure, see Patrick Curry, *Prophecy and Power* (Cambridge: Polity Press, 1989), Ch.1; John Christopher Eade, *The Forgotten Sky: a guide to astrology in English Literature* (Oxford: Clarendon Press, 1984); Ann Geneva, *Astrology and the Seventeenth Century Mind: William Lilly and the Language of the Stars* (Manchester and New York: Manchester University Press, 1995), Ch.5; John David North, *Horoscopes and History* (London: Warburg Institute, 1986) and other sources on astrological practice.

[6] Some systems also allowed for minor aspects, such as quintile (72°) and semi-sextile (30°).

[7] For more on Forman, see Alfred Leslie Rowse, *Simon Forman: Sex and Society in Shakespeare's age* (London: Weidenfeld & Nicolson, 1974); for Napier, see M. MacDonald, *Mystical Bedlam* (Cambridge: Cambridge University Press, 1981); see also Keith Thomas, *Religion and the Decline of Magic* (London: Weidenfeld & Nicolson, 1971), Ch.10.

[8] *PA*, Aphorisms XV, XXVIII-XXVIIII, XLVI, XLVIII and LIIII. It should be noted, however, that the analogy with light was already widely accepted by other authors on astrology.

[9] *PA*, 132-3, Aphorisms XXIIII-XXV.

[10] *PA*, 122-7, 134-5, Aphorisms V-X and XXVI.

[11] *PA*, 134-5, Aphorism XXVI: 'Stellae & vires caelestes, sunt instar Sigillorum, quorum characteres pro varietate materiae elementaris, varie imprimuntur'.

[12] *PA*, 148-9, 174-5, Aphorisms LII-LIII and LXXXIX. This, of course, followed on from the analogy with light.

[13] *PA*, 136-7, 152-3, 168-9, 240-1, Aphorisms XXX-XXXII, LXI, LXXXIIII and CXVIII.

[14] The nearest comparison to this came in systems of natural magic such as that of Ficino. Relying on a Neoplatonic notion of planetary souls, however, Ficino's method of augmenting the planetary powers relied on the use of incantations and incense, rather than on direct manipulation. See Daniel Pickering Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: Warburg Institute, 1958).

[15] *PA*, 148-9, Aphorism LII: 'Κατοπτρικης si fueris peritus, cuiuscunque Stellae radios in quamcunque propositam materiam fortius tu multo per artem imprimere potes, quam ipsa per se Natura facit.' This linked back to the idea that by magnifying the powers it would be simpler to discern their effects.

[16] On Dee's library see *R&W*, esp. 26 onwards, and *NP*, esp. Ch.3. See also *PA*, 50-99.

[17] *PA*, 158-161,178-9, Aphorisms LXXIII and XCIII.

[18] *PA*, 174-5, Aphorism LXXXIX.

[19] *MP*, sig. Bii i$^{v}$.

[20] *MP*, sig. biii$^{v}$.

[21] See also Richard Dunn, "The True Place of Astrology among the Mathematical Arts of Late Tudor England", *Annals of Science*, 51 (1994): 151-163.

[22] *PA*, 148-9, Aphorism LII.

[23] *MH*, Theorem XIX quotes Aphorism CVI of the *Propaedeumata* (*PA*, 236-7).

[24] *NP*, 109-110, 116-121.

[25] *Calendar of State Papers, Domestic Series, of the Reigns of Edward VI, Mary, Elizabeth, (James I) 1547-1580 (1581-1625)*, 12 vols (London, 1856-1872), V, 67.

[26] In the astrological chart, the "pars fortuna" is the same distance of zodiacal arc from the ascendant as the moon is from the sun. A number of methods for calculating its position existed. Dee used the method attributed to Manilius. See F. Gettings, *Dictionary of Astrology* (London: Routledge & Kegan Paul, 1985), 233.

[27] See, for example, Ashmole MS 488, a copy of Magini's *Ephemerides* of 1582. These entries were later compiled as *Private Diary*.

[28] *Private Diary*, 26.

[29] *The Compendious Rehearsall* appears in James Crossley, ed., *Autobiographical Tracts of Dr. John Dee* (Manchester, 1851).

[30] Crossley, 21.

[31] Richard Harvey, *An Astrological Discourse upon the great and notable conjunction of the two superior Planets, Saturne & Jupiter* (London, 1583), 4 et seq.

[32] *MP*, sig. biii$^{v}$.

# PART TWO: DEE AND MARITIME AFFAIRS

## ROBERT BALDWIN

# JOHN DEE'S INTEREST IN THE APPLICATION OF NAUTICAL SCIENCE, MATHEMATICS AND LAW TO ENGLISH NAVAL AFFAIRS

## INTRODUCTION

Although John Dee's first teaching appointment was in classics at the new Trinity College, Cambridge in 1547, he was soon off abroad to buy books later that year, and going on extended trips to the Universities of Louvain and Paris in 1549 and 1550 to study the practical application of mathematics to navigational problems. He learned much there about the relationship of these matters with geography, politics and international law, as well as acquiring a number of instruments. Dee had returned by 1551, taking service in February 1552 with William Herbert, the Earl of Pembroke, who through his marriage to Anne Parr remained very influential at Court until his death in 1570. Dee would share many of the same interests with the Welsh-speaking Earl and his sons, from Welsh history, to the law on mineralogy and prospecting, metallurgy, to cartography and exploration. Those shared interests shaped the Herbert family's investment decisions in respect of their estates in Wales and Gloucestershire, where they successfully exploited coal, iron and copper deposits, and the losses they incurred due to over-confidence in the American ores found on Martin Frobisher's northern voyages to "Meta Incognita" between 1576 and 1578.

Dee claimed to have been offered a mathematics lectureship at Oxford in 1553-4. His purchase of Ptolemy's *Mathematica constructionis liber primus* in Oxford on 16 April 1554 attests to his new need for mathematics textbooks. Another surviving mathematics textbook from his library, acquired in 1551 and subsequently annotated in 1555, suggests a friendship with Edward Bonner, Bishop of London.[1]

Although Dee retained many friendships made in that formative decade from 1545 to 1555, the navigational instruments and globes which he had bought while abroad were tentatively offered to Trinity College and St. John's College in 1550. There is real doubt over whether the newly established colleges retained them, for they were certainly in Dee's house at Mortlake by 1568. They included a treasured

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 97–130.
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variation compass, several ordinary sea compasses, a "most excellent clock by Dibbley", two Mercator globes heavily amended in his own hand, a "magne[t] stone'" (i.e. a lodestone), a "radius astronomicus" and a ring dial sold to him by Gemma Frisius in Louvain. Dee certainly taught their use in his own library at Mortlake and added to this collection a large astronomical quadrant made in 1551 by his ill-fated but distinguished sea-going pupil, Richard Chancellor.[2]

In 1551 Dee had worked under the patronage of the Duke of Northumberland with Richard Chancellor, Hugh Willoughby and Sebastian Cabot in preparing various Atlantic ventures and the 1553 expedition to Russia. He certainly formed a close friendship with Richard Chancellor as they evaluated together the viability of the Duke's various schemes.

As a result Dee possessed a version of Chancellor's manuscript account of his exploration past the North Cape along with another version by Hugh Smith which included a small sketch map of their discoveries near Novaya Zemlaya. He also retained one of Chancellor's quadrants, and Chancellor's work on a diagonal scale. In 1557-1558 Dee worked with Stephen Borough through the technical problems of preparing a chart of the far northern waters explored by the latter in 1556. He would engage in related correspondence with Gerard Mercator and Abraham Ortelius from the time that Ortelius's cordiform world map appeared in 1564. Dee compared Mercator's maps with "my friend Stephen Borough, his platt", a chart of the North East Atlantic now known through the survival of part of it copied by William Borough and now in Trinity College Dublin.[3]

From about that time Dee took to heart much of the practical navigational advice of Martin Cortes's *Breve Compendio de la sphere y arte de navegar*,[4] translated between 1558 and 1561, as the *Arte of Navigation* through the initiative of Stephen Borough and Richard Eden. In particular Dee followed Cortes's earlier educational advice that subjects that were difficult to convey in writing should be presented as platts or charts. Dee can be seen working on this proposition both as the "paradoxall compass" (or circumpolar chart) in 1557-8, and in other navigational charts, but also exploiting it as "the Groundplat of my MATHEMATICALL Preface annexed to Euclid (now first) published in our Englishe toung", published by Henry Billingsley in 1570 as *The Elements of Geometry*.[5] He used the same device as a "Platt of a Petty Navy Royall", and as a "platt politicall" when setting out his case for an imperial strategy published as *The General and Rare Memorials pertayning to the Perfect Arte of Navigation* in 1577.[6] In the manuscript of the next but one part of the work, *The Great Volume of famous and Riche Discoveries,* Dee shows misplaced confidence that he would soon be vindicated by the exploration of his pupils Martin Frobisher and Christopher Hall. This comes out in the following remark which also hints that Dee himself considered making a voyage to the Far North as it asserts:

> I trust with one or two complete surveys, after this to be performed by my travail [...] that all the northern part of Asia, with the two principall cities thereof, Cambaia and Quinsay, will become to the British natural inhabitants of this Monarchy so well known as are the coasts of Denmark and Norway and their periplus.[7]

Teasing Ortelius on account of his earlier correspondence and fully aware that Humphrey Gilbert had only copied Ortelius in making his map in 1566 (published in 1576 showing the most northerly point as "C. de Paramantia"), Dee wrote on 16 January 1577 to ask:

> on what authority you have placed the Cape Paramantia and Los Jardines on the northern coast of the Atlantic, and of all the other things, which you are the first and only one to place in that region.[8]

This in turn provoked Ortelius to visit his cousin in London in March 1577. After discursive meetings with William Camden and Richard Hakluyt, Ortelius visited Dee on 12 March 1577. Dee then helped Burghley to finalise instructions for Frobisher's second voyage, using ideas derived from Mercator's letter of 20 April 1577.[9]

## DEE'S TEACHING

Dee's navigational teaching had initially followed the largely mathematical syllabus taught in London from 1547 by a fellow Welshman, Robert Recorde. From 1560 onwards Dee set about correcting some of Recorde's textbooks for re-issue after Recorde's death in 1558 because those texts were used to instruct the Muscovy Company's pilots.[10] Recorde's *Castle of Knowledge,* as published by Reyner Wolfe, was re-issued in London in 1561 in an edition reflecting more of Dee's tuition. This edition was taken by Frobisher to the North West in 1576 along with four other works – all obviously taken because of Dee's recommendation as to their geographical and mathematical content. They were Dr William Cunningham's *Cosmographicall Glasse*, *conteyning the pleasant principles of Cosmographie, Geographie, Hydrographie, or Navigation* (London: John Daye, 1559), Pedro de Medina's, *Regimento de Navigacio* (Seville: Simon Carpintro, 1543) – more than likely in one of the revised formats issued in 1552, 1562 or 1563 – plus two works by André Thevet; one possibly *La Singularitez de la France Antarctique, autrement nominee Amerique* (Paris, 1558) or a manuscript version collected by Thevet about 1563; the other certainly was the much larger volume, *Cosmographie Universelle,* just published by Pierre Hullier in Paris in 1575 and replete with useful maps, especially a recent and detailed one of North America.[11]

One of Dee's library catalogues shows the items that John Davis and Nicholas Saunder had stolen from it in 1584 as "Jo. Davis spoyle". On 30 March 1592 Dee's diary recorded that "Mr. Saunder[s] of Ewell sent home my great sea cumpass: but without a needle: it came in the night by water." In 1592 these items, and the unrecovered books in particular, were cited in evidence to the inquiry conducted into Dee's losses. In the same context Dee described his house at Mortlake as "Mortlacensi Hospitali Philosophorum peregrinatum" revealing the open way in which he ran his library.[12]

Within the opportunity that his Mortlake home offered he nurtured an interdisciplinary approach which took his pupils' understanding far beyond the theorems so ably advanced by Robert Recorde and Henry Billingsley. This became particularly clear in February 1570 when he set out definitions of those navigational sciences which were still new to many English readers in his preface to Billingsley's *The Elements of Geometry***.** He also defined navigation as the demonstration of the shortest (and therefore cheapest) safe and convenient route for a ship between two accurately defined locations.

Revealingly, he defined the science of hydrography, which:

> delivereth to our knowledge, on Globe or in Plaine, the perfect Analogicall description of the Ocean Sea coastes, through the whole world: or in their chiefe and principall partes thereof: with the Iles and chiefe particular places of daungers, conteyned within the boundes, and Sea coastes described: as of Quicksandes, Bankes, Pittes, Rockes, Races, Countertides, Whorlepooles. &c. [...]. And besides thys, *Hydrographie*, requireth a particular Register of certaine Landmarkes [...] and what way, the Tides and Ebbes, come and go, the *Hydrographer* ought to recorde. The Soundings likewise: and the Chanels wayes: their number, and depthes ordinarily, at ebb and flud, ought the *Hydrographer* by obseruation and diligence of *Measuring*, to haue certainly knowen. And many other pointes, are belonging to perfect *Hydrographie*, and for to make a *Rutter* […]: as of the describing, in any place, vpon Globe or Plaine [chart], the 32. pointes of the Compase, truely: (wherof, scarsly foure, in England, haue right knowledge: bycause, the lines therof, are no straight lines nor Circles). Of making due proiection of a Sphere in plaine. Of the Variacion of the Compas, from true Northe […].[13]

In 1570 Dee declared the spirit in which he entered into such teaching as "To stirre the imagination mathematicall: and to inform ye practice mechanicall."[14] In this spirit, and in his consideration of geography, Dee gave much thought to means of putting theoretical geometrical projections to practical use in navigation. In August 1576 Dee wrote to John Daye saying that he had invented the circumpolar chart or "Paradoxall Compass in playne" in 1557, and describing his realisation that a circumpolar sea chart could be of very considerable help in the assessment of real distance across the icy waters of the latitudes that Stephen and William Borough had been required to explore between 1556 and 1576.[15]

To Dee, the navigator's precision was just one part of the complex concept of place which he applied to overseas opportunity. He probably vested extra characteristics in it beyond those discussed in Ptolemaic texts because he realised that, while one could define a place by means of latitude and longitude, he could offer the sailor no convenient means to determine longitude at sea where it mattered most. Dee was not a natural sailor but his own experience of seagoing would serve to focus his mind on how his skill in spherical geometry and his knowledge of terrestrial variation might be put to practical use. As his mind turned over those problems in later years, he began defining the location of some lesser known contexts by means of antiquarian research. This features in his work on Wales compiled in 1574,[16] but most dramatically in the text of four out of the five claims of prior discovery he asserted on verso of his chart of the North Atlantic clearly ruled and drawn up in 1578, although not finished and dated until 1580.[17] This was expressed as 'A brief remembrance of sundry forein regions, discovered, inhabited and partly conquered by subjects of this Brytish Monarchie'.

This map contains by far the most accurate data on the south-eastern part of Frobisher Bay, Baffin Island, of any contemporary map of Frobisher's discoveries. It must derive from his privileged access to the voyager's charts and journals between 1576 and 1580. However, its ruled graticule suggests Dee was as concerned with other related problems, such as the convergence of meridians, and how to present a navigator with the cartographic and toponomic realities. In doing this he thought not in the time-honoured manner of the land lawyer, nor in compliance with the Privy Council's instructions that Frobisher's discoveries be kept secret, but more practically about how to present visually the problems of what compass course to steer, and how far along the North West passage were the newly discovered mines.

Clearly Dee's regular cross-channel trips had helped him grasp the practical navigational value of the coastal view to the sailor – views such as those that accompanied Pierre Garcie's popular printed rutters for the French and English shores. In consequence Dee counselled Hall to prepare similar views of Iceland and Meta Incognita. Hall duly named the first new view of mountains in Iceland which he had time and visibility to draw in his journal, "Dee's Pinnacles".[18]

Another crude manuscript near polar chart drawn at sea in 1580 for Dee is to be found in British Library, Cotton MS Otho EVIII, Art 16, fol. 77. Its data on the Viagatz passage south of Nova Zembla was a corrective to Dee's chart drawn some months before that sketchy survey. Dee's instructions to Charles Jackman and Arthur Pet for the voyage to Cathay and Japan reveal Dee's huge confidence in his own charts as the latter part of the title states: "With which instructions a new chart (made by Hand) now given allso to eche of the sayd two masters, expressing their Cathay voyage more exactly than any other yett published."[19]

That same fire-damaged text clearly relates to a signed circumpolar chart which Dee drew for Pet before his departure in 1580, and which survives in an atlas in the library at Burghley House, Stamford. A text written below it (thus on the back of a printed world map) is in Burghley's hand and describes Frobisher's voyages of 1577. It captures the strategic concern of Burghley and Dee about such northern passages about Latitude 64 degrees North.[20] Dee's chart (Plate 1), but not the appended comment in Lord Burghley's hand, once accompanied a copy of the explorers' instructions dated 17 May 1580. That chart illustrates the importance that Dee also attached to gathering and studying Oriental cartography, for the Far Eastern part of the map at Burghley House suggests that Dee already had access to a Chinese map printed in 1536.[21] Nonetheless, at Dee's instance, Jackman and Pet were instructed to procure any new maps and charts drawn or published in China and Japan.[22]

Finding the theoretical North Easterly route impassable, Pet returned home in March 1581. Jackman's ship was only lost after he parted company with Pet in February 1581 to re-explore the North West passage and perhaps the mines and supplies which he knew from personal experience had been abandoned by Frobisher in 1578. Indeed, a tiny part of Jackman's logbook from William Borough's former ship, the *Judith*, described his encounter with the coast of Meta Incognita (i.e. Baffin Island) which he explored with Frobisher in 1578. This fragment survived in Dee's

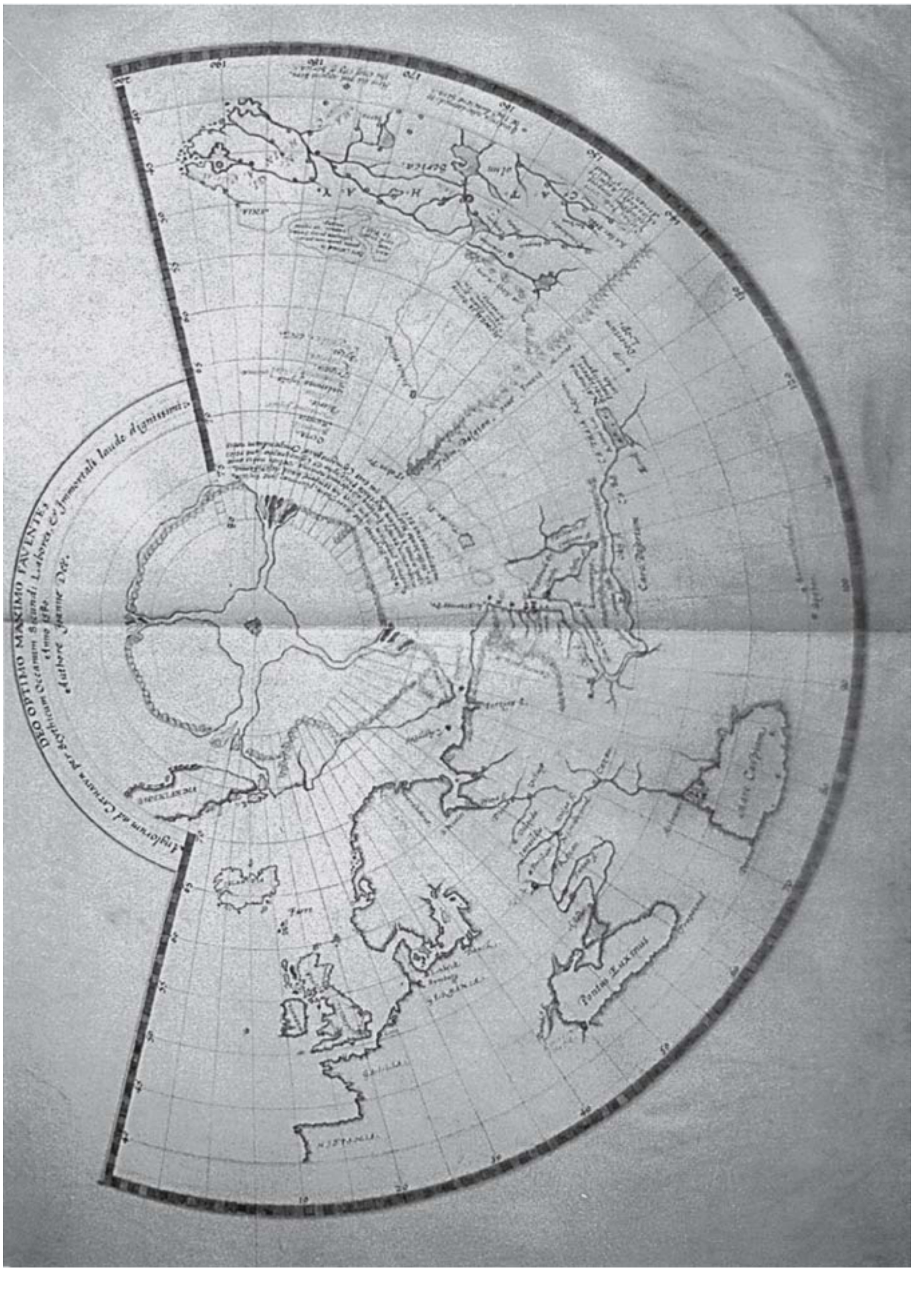


Plate 1: John Dee's circumpolar chart, drawn in 1580. Reproduced by courtesy of the Burghley House Collection.

library and is now in the British Library.[23] In 1581 Jackman lost his life in enthusiastic pursuit of that other chimera, the northern route that had brought about the association of Dee and Jackman with Michael Lok, William Borough and Lord Burghley, and all as a result of Frobisher's limited grasp of the severe challenge of near Arctic exploration even in the months of July and August.

Dee's conviction about the value of the "Paradoxall compass" (or circumpolar sea chart) in illuminating the theoretically shorter northern ways to Cathay and Japan seems to have remained largely intact despite disappointments and lives lost by his pupils like Chancellor and Jackman in search of it. The disappointments in this respect which stung Dee more began with John Daye's refusal in 1577 to publish the large "Paradoxall chart" and associated tables that had figured in Dee's manuscript as completed the previous year.[24]

That disappointment had been assuaged by Daye's publication in 1577 of the massive first part of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation*, and by a general enthusiasm surrounding Martin Frobisher's voyages of 1576 and 1577, based on the hope that gold-bearing ores had been discovered midway along the North West passage. Gold seemed in turn to offer a commercial underpin and a reason to proceed to the establishment of a colony. Thus in 1578 an expedition with fifteen ships was sent to establish a permanent mining colony where Fenton intended to winter with a party of miners.[25] This investment was justified by doubtful assays and sustained by unproven theories about the circulation of water underground and the formation of metals which had clearly informed Dee's review of the same subjects published in his *Monas Hieroglyphica* in 1564 and which re-appear in his preface to Billingsley's work in 1570.[26] But through 1578-83 virtually all the justification for the venture was unravelled by discord, huge financial losses and by disillusion over the metallurgists' skills. Had Frobisher's voyages been successful commercially, Dee's reputation as an advisor and shareholder would have risen. As it was, Dee's reputation and self-esteem in those marine and metallurgical circles suffered severely.

Except insofar as he had had some practical knowledge derived from experiments and from officially watching some of the hot assays of the Frobisher ores, Dee's competence was more that of the well-read theorist rather than the practitioner. His skills were no match for the status he was accorded by the Privy Council as a Commissioner for the Assaying of ore from the North West. His status as a navigational tutor and experimental metallurgist was largely advanced before 1583 through his own theoretical advocacy of both and the reading his own large library of mathematical, navigational, metallurgical and alchemical works allowed.

His practical experience of some of the ideas he advocated comprised no more than some small-scale alchemical experiments in the laboratory adjacent to his library. Having seen the larger-scale work done by Jonas Schutz and other metallurgists at first hand in London and Dartford, and having discussed its theoretical basis with them, John Dee must also have realised during the winter of 1578-79 that Schutz had fundamentally failed the Adventurers. In this context it is significant that after the Cathay Company's erstwhile Treasurer, Michael Lok, had been cast into London's debtors' prison, John Dee began his own programme of alchemical experiment on "marcasite" at Mortlake. His activity is recorded in some detail in a text which shows he had framed his questions in a quasi-scientific way, and then tried to test them. Dee's own records of all this appear in the Bodleian Library's MS Rawlinson D241, entitled "An autograph of Dr John Dee containing a Diary of some Chemical Triels", which records experiments conducted by Dee between June and December 1581. At folios 1-8 Dee was concerned to explore the properties of rocks identified as "Marcasite", which was the identification given by contemporaries and the sailors who wrote accounts of the rocks brought from the Arctic by Frobisher's fleets. He too found that it held no gold.

Dee's status in such matters was not totally destroyed by this because he had another specialised body of knowledge about mining and mining law which could not be devalued by the assayers of Frobisher's ores who continued their activity up to the end of March 1583. This legal knowledge was derived from his collection of historical works, law books and sets of bylaws produced in south German, Bohemian and Hungarian mining communities.[27] His geographical reading, especially in theoretical and economic geography, was wide but no less thorough. Although his lack of knowledge of how such practitioners and artificers operated day by day let him down, was Dee justified in looking for some intellectual and economic coherence in the application of mathematics, navigation, geography, geology and metallurgy?

Dee did not realise that his "paradoxall compass" was virtually the same thing that some Spanish navigational instructors in the Casa de Contratacíon had adopted in 1522 after Sebastian del Cano's circumnavigation.[28] Dee may simply have advanced the idea in 1557 on seeing how Mercator's terrestrial globe was completed with a small circumpolar gore.[29] English Atlantic voyages to the gold-rich Guinea shore from 1554 onwards gave firmer encouragement for English mariners to turn to him for instruction in the skills of celestial navigation and mathematical correction to observations taken far out in the Atlantic. But Dee almost certainly did not have that first-hand experience of voyaging to St Helena in 1562-63 which Coote suggested in his entry for the *Dictionary of National Biography*. In 1562-63 Dee was actually travelling about Europe from Antwerp visiting various Italian cities and going as far as Bratislava and its nearby mines in 1563.[30] Was that European tour devised to collect books of reference and atlases and so test the coherence of a grander intellectual theory?

Dee's reading and travels ensured that many others consulted him on what trades and what geographical ideas to develop, while he himself continued to correspond with overseas mathematicians and cartographers.[31] Dee's circle of visitors included men who brought him new knowledge about the Atlantic; some deposited items with him ranging from logbooks, such as Christopher Hall and Charles Jackman entrusted to him, to large and detailed plane charts of the Atlantic such as one by the exiled Simão Fernandes which was copied in Mortlake on 20 November 1580 as: "The counterfet of Mr Fernando Simon's, his sea carte which I lent unto my Master at

Mortlake, A[nno] 1580 November 20. The same Fernando Simon is a Portugale born in Tercera being one of the Isles called Azores."[32]

For these and closely-related reasons, Dee's charts were thought of as state-of-the-art geographical and political statements. Thus Dee's large Atlantic chart drawn in 1578 shows the growing seaborne contact England enjoyed with her new ally in Morocco, as clearly as the new discoveries in Meta Incognita "presently by our people to be inhabited".[33] That map was also a way of illustrating the strategic importance of the Azores and the campaign of 1578 to 1582 fought between Philip II's Armada and Dom Antonio's rival forces which were operating with English naval support. The latter were co-ordinated in London through Dr Hector Nunez and other Portuguese religious and piratical exiles known to Dee and Burghley.

Upon that uniquely scholarly exchange of knowledge, and a complex history of claims and counter claims to the North American shore exchanged with Sir Humfrey Gilbert beginning on 6 November 1577, Dee developed another odd relationship. It was mutual respect which led Dee to give Sir Humfrey Gilbert a circumpolar chart showing much more of the Americas in 1582. This famous chart is now in the Free Library of Philadelphia.[34] It informed Sir Humfrey Gilbert's fatal voyage in the *Squirrel* in 1583 and his formal claim to Newfoundland.

Rather similar matters were discussed with John Davis and Adrian Gilbert (another of Dee's pupils) in Dee's presence from 23 January to 6 March 1583. These led to a formal proposal submitted as "A brief collection of the substance of the grant desired by the discoverers of the North West partes".[35] Under this a fifth part of all discoveries of gold, silver and pearls would be due the Queen but power to make laws there would be surrendered to the "Fellowship of New Navigations Atlantical and Septentrional" in which Adrian Gilbert, John Dee and John Davis were to be exempted forever from payment of customs "having been the chiefest travellers to find out this northerly voyage, and being of that company." Dee's advocacy of the spatial realities conveyed by the circumpolar chart not only seemed to qualify him as one of the chief armchair travellers, it also led a desperate Michael Lok to produce a similar one in 1582 engraved on copper for Richard Hakluyt, showing the form and location of Frobisher's discoveries.[36]

## THE SPECULATIVE CLIMATE

It is significant that both Lok and Dee produced their charts amidst other work on vastly detailed assemblages of supporting data and advice exactly as if they had something to prove. They had. Both mens' reputations had been badly damaged by the catastrophic failure of the Cathay Company's speculative attempt to colonise and extract the ores of Kodlunarn Island and other sites in Meta Incognita in 1578.[37] Until 1583 Dee also harboured the hope of locating a copper mine in the project to colonise Newfoundland.

It is evident that both Dee and Sir Francis Walsingham struggled to recover from their serious losses following the Cathay Company's voyage to the South Atlantic in

1582. But Dee could not afford to await the outcome of that voyage to re-establish his position. It was as well that he did not, even though briefly he considered embarking for Newfoundland early in 1583. Considering the interests of his wife and family he chose Cracow and Prague instead, embarking from Sheerness on 20 September 1583 for Bremen, Lubeck and Rostock, and thence through Poland to Cracow. In preceding this with a careful catalogue of his books, before packing carefully selected ones, he shows his choice was a well-considered risk, and one made with the promise of funding from Prince Laski. Edward Kelley's advice, however derived, alighted on the main chance too. So it was Dee's choice to immerse himself in central Europe which he hoped would help make a greater success out of his metallurgical and astronomical knowledge. Consequently he took only a few of his reference books and metallurgical texts to Europe.[38]

In some ways Dee was correct in his assessments of his economic prospects in 1583. English investors were not in a position to make an immediate success from exploration and metallurgical discoveries in America. Only Drake's spectacular captures of rich Spanish cargoes during his circumnavigation in 1577-80 saved the Crown and many of the Privy Council from severe financial embarrassment.[39]

It was nearly four months after Dee left that the next step was taken to organise further English colonial enterprise. On 6 February 1584 Adrian Gilbert, John Davis and Sir Walter Raleigh (a name entered in Dee's stead) gained the letters patent they had sought with Dee in 1583. But in 1584 they only just managed to fund another exploratory voyage to North America's shores, with Simão Fernandes acting as pilot. Further settlement was not attempted until May 1585. Under Governor Lane, the first Virginian settlement contained a comparable mathematical intellect in Thomas Harriot, and in Joachim Gansz a brilliant Czech metallurgist who would successfully operate a furnace at Roanoke.[40]

Dee did not return to England until after Thomas Harriot's *Briefe and True Report of the Newfoundland of Virginia* had been published in 1588, with just a few hints about the presence of copper resources inland. John White's belated attempt at resupply in 1590 marked the failed end of that venture and it was becoming clear that Dee had little new to offer the maritime community except perhaps for some legal ideas that would appear in his *Thalattokratia Bretanniki* in 1597 to justify British claims to St George's Channel and the North Sea.[41]

Deacon's hypothesis that Dee's time in central Europe reflects his employment by Walsingham as a secret agent or technological spy is only partially substantiated by his evident knowledge of ciphers and the evidence of one of Dee's letters to Walsingham written from Trebona.[42] But that he was sufficiently embarrassed financially in 1583 to take virtually any paid employment is also clear. The circumstances of Dee's return in 1589 serve only to suggest that in 1583 he had faced a personal and financial crisis in choosing whether to exploit his knowledge of navigation or metallurgy. Another man with a keen interest in metallurgy, and who played a pivotal role observing the assays from 1577 to 1579, was Richard Young, a Commissioner appointed by the Privy Council, who lived in Stratford to the east of London, and with whom John Dee would stay for about three weeks on his return from Europe, having travelled via Bremen to arrive on 23 November 1589, as Dee's own diary entries attest. Dee had written to him as "Justice Young" on 20 August 1589, describing the state of the Netherlands, and advising him of his intended return, but it was a document that found its way to Walsingham and so into the State Papers.[43] It suggests Walsingham was suspicious of Dee's plans and the use of his library, as Dee had been a commissioner for the North West Parts and their Ores since 1577, and therefore had retained some vital documents.

Young must have taken time in November 1589 to brief Dee on all that had happened, and vice versa. The fact that Dee's first visitor on 19 December 1589 at Mortlake was Adrian Gilbert, a difficult protégé now aged 45, offering recompense for the Coombe Martin mines and for goods carried away, can be no coincidence. That Richard Young was the man who finally sorted out Dee's debts in late 1589 by persuading Adrian Gilbert to make Dee significant compensation, and so allowed for his re-entry as Nicholas Fromond's tenant to his Mortlake home and library on 10 December 1589, is almost certain.

Richard Young was first present with Dee at the assays of Frobisher's ores on 8 March 1577 in London. The Commissioners appointed to view the assays were John Dee, Edward Dyer, William Wynter, Edward Hogan, Thomas Randolph and Sir William Pelham, and Andrew Palmer knew of the offers that Michael Lok made for the Meta Incognita ores.[44] It may give more idea as to how closely the Commissioners were bonded by their experience from 1577 to 1583 that Dee's diary hints at a rather closer relationship with Richard Young, calling him his brother. Dee perhaps meant a brother in law by his first wife Katherine Constable. Dee had had another reason to keep close to Richard Young, for both were tardy over a freighting liability to Thomas Alleyn for the 1578 voyage and both were subscribers to the Frobishers' voyages, Young for £50 to the second and £50 promptly paid for the third.[45]

Dee's relationship with a newly wealthy Adrian Gilbert, renewed at Young's instance in December 1589, provides one key to Dee's new confidence that he could satisfy his creditors. Gilbert's largesse, arising from his usurping Dee's interest in Coombe Martin's mines, was then put at the disposal of Dee, meeting debts to the Birckman's executors and others. Until then Dee was evidently fearful of the consequences of the resentment in court circles about the failure of the Cathay Company and the Commissioners like himself, Richard Young, and Edward Dyer, all appointed by the Privy Council to oversee smelting operations but without the means to meet the large debts consequential upon its failure to trade as an incorporated body.

From 1574 to 1583 Dee had found himself trapped by his enthusiasm for metallurgical investment, making both right and wrong choices, but seeing no real benefits for himself until 1589, despite the fact that Frobisher's metallurgists could draw on their successful regional experiences throughout England and Wales to exculpate themselves from the worst of their misjudgements on the Meta Incognita ores.

Some of the most important practitioners were denizens from central Europe, and brought their ideas directly from European practice. By 1576-77 their industry could be seen as enjoying unprecedented growth, for the number of men employed in it in England and Wales grew hugely between 1566 and 1576. It has been estimated that the Company of Mines Royal and the Company of Mineral and Battery Works together created new employment for 10,000 men over that decade.[46] This success contrasts starkly with the otherwise lacklustre performance of the English economy from 1561 to 1574. This contrast underlies the misplaced confidence of speculative investors in 1576, 1577 and 1578. Frobisher's attempt to meld in one venture new navigational and metallurgical skills along with a new legal claim of sovereignty owed much to Dee's vision. However, it was intrinsically flawed.

Between 23 January and 6 March 1583 Dee was in two minds as to how he would meet any consequential claims, and where to direct his resources and energies. His decision to invest in the Coombe Martin lease shows the same self-confidence as was evident when he concurrently helped formulate fresh plans for a return to the North West of America with Adrian Gilbert and John Davis.[47] But his confidence collapsed in August and September 1583. Acting on Kelley's advice and obviously for his family's sake, Dee chose the lesser of two speculative risks by concentrating on his metallurgical and alchemical opportunities, rather than the seaborne risks associated with sub-Arctic exploration – risks which were more appropriate to younger men and seasoned mariners. It was a decision that would effectually cut him adrift from England's seafaring community and lose him valuable assigned incomes such as that from the Deanery of Gloucester. In the years after 1589 he would only have a Doctorate in medicine from Prague University to show for his choices taken in September 1583.

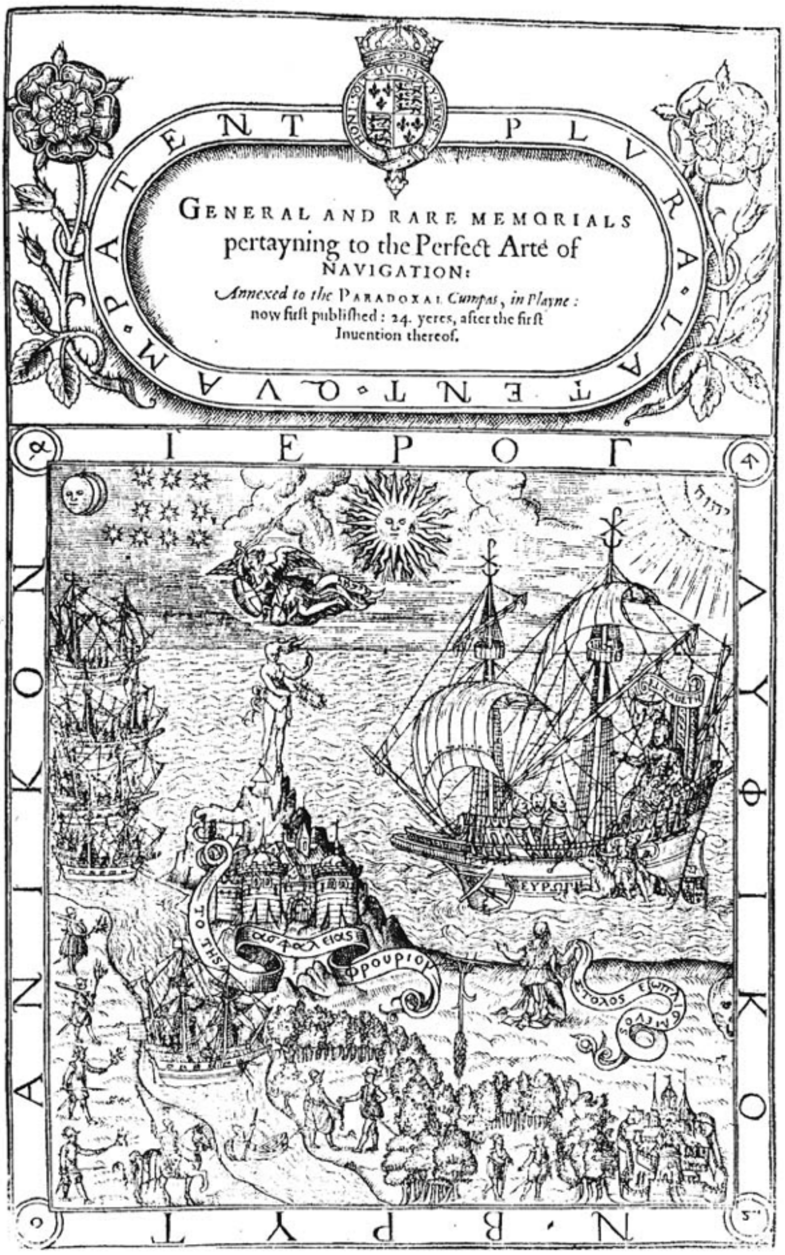
## INDIVIDUAL CONTRIBUTIONS TO DEE'S THOUGHT

Dee's actions have to be viewed as determined by his own version of an inter-disciplinary, technological and mathematical vision of the Habsburg Empires. He first encountered that vision in the University at Louvain. There at first hand he met the Professor of Mathematics, Gemma Frisius and his talented pupil Gerhard Mercator developing a co-ordinated geo-political vision of the benefits of navigational theory, mathematics, geography, metallurgy and hydrography. Dee met this again in Paris University in 1549-50 in the teaching of Oronce Fine and Pierre Ramus. It was a structured system of quasi-colonial thought developed initially in the Armazéns da Guinée, Mina é India in Lisbon, attended with success because gold was found in Guinea (hence the Gold Coast) and at Sofala in East Africa in 1505. The whole notion was brought to its academic apogee by his great friend and fellow mathematician, Pedro Nuñez.

Dee returned to England in 1551 but not before acting as some kind of encouraging go-between in Antwerp in 1550 for Joachim Gundelfinger who was seeking through diplomatic channels to place under young Edward VI's patronage a skilled team of central European miners, prospectors, assayers, charcoal-burners and furnacemen.[48] They eventually settled in Ireland at the charge of Edward VI to be supervised rather ineffectually by Robert Recorde as Master of the Mint and Mines in Ireland. Gundelfinger's team were probably Protestant or Lutheran in sympathy as they formally approached Edward VI's Council with their proposals. By 1551 William Williams thought their work as lead and silver smelters at Clonmines was no more effective than that of their English and Irish associates.[49] It was another ten years before Daniel Hechstetter was able to bring such a team of Germans to Cumberland with William Cecil's help.[50] It remained rare for their practices to be written down in any detail in England, albeit Hechstetter's son did make the attempt to write up all their established "recipes".[51]

However, best central-European practice was manifest in the form of local printed bylaws about assaying described as "Probierbuchlein". An early model of their form was one produced at Magdeburg in 1524. From 1564 to 1581 John Dee made a large collection of these localised assaying treatises, such as Zimmerman's *Probirbuchlin*, published in Augsburg in 1573 which advocated wet assays using acids. Other "Bergwerkbuchlein" in Dee's Library covered mining bylaws current when they were printed.[52] In those formative years Dee made a special point of collating all such metallurgical advice and German law-books on mining practice, much of which he obviously shared with the Herbert and Sidney families during his lifetime. Dee certainly used his own copies of *probierbuchlein* such as Lochner's, for his library held the 1564 and 1574 versions, several of Agricola's works, and Zimmerman's *Probirbuchlin Germanici* as published at Augsburg in 1573 in shaping his advice.[53] In 1574 Dee's strategic conclusions from this reading and academic learning were brought to new focus by Richard Grenville's proposals, and later in May by Michael Lok's which resulted in the dispatch of Frobisher to search for the North West passage. [54] Dee compounded his mistakes with over-confidence on 3 October 1574 in writing to Lord Burghley offering to discover a mine of gold or silver within the Queen's dominions.[55] Late in 1574 Frobisher gained a derogation from the Muscovy Company's monopoly (which must have been known to Lok and probably Dee) to pursue exploration of a north-western passage to Cathay and Japan, and to evaluate any mine-sites that might be found along the way. Lok later implied that Dee first became involved in May 1574 saying just that Dee became interested 'on hearing the common [gossip] of the new enterprise'.[56] By 1576-77 Dee's related ideas on the sea transport and navigational skills needed to transport mineral wealth were consolidated for limited publication as a vast tract called rather misleadingly, the *General and Rare Memorials pertayning to the Perfect Arte of Navigation.* (Plate 2)[57]

Another major contribution to Dee's thinking came from the circumstances of his patron, William Herbert, Earl of Pembroke, who was made President of the Council of Wales and the Marches in 1550 and had taken Dee into his service in February 1552. The Earl was personally very interested in augmenting his estate incomes from mines and metallurgy, particularly in the great swathe of new family lands in the Forest of Dean, and ex-monastic lands in the Black Mountains and down towards the



GENERAL AND RARE MEMORIALS
pertayning to the Perfect Arte of
NAVIGATION:
*Annexed to the* PARADOXAL *Cumpas, in Playne*:
now firſt publiſhed: 24. yeres, after the firſt
Inuention thereof.

PLVRA LATENT QVAM PATENT
ΙΕΡΟΓΛΥΦΙΚΟΝ ΒΡΥΤΑΝΙΚΟΝ
ΕΥΡΩΠΗ
ΦΡΟΥΡΙΟΝ

Plate 2: The Frontispiece of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577). Reproduced courtesy of Durham University Library.

sea near Swansea acquired in 1546. To exploit this effectively he and his sons needed both mineralogical and legal advice, and some of the newer technical skills like cartography and men with metallurgical experience in the development of water-powered blast furnaces. In 1559 the Earl acquired in fee simple the ex-monastic land of Neath Abbey and the Manor of Neath and Cadoxton for £3200.

Just as the Earl's activities followed up Richard Eden's ideas so Dee found two role models on which to base his new technologically advanced naval strategy. One was the Earl, the other his newly wealthy naval neighbour at Lydney, Sir William Wynter, who became a shareholder in the Company of Mines Royal in November 1567. Following some major legal decisions in 1569 and 1581, the Earl's son, who had been quite closely associated with Philip II's metallurgical advisors in 1554-56, saw the way open to encourage the building of a major copper smelter completed by Joachim Gansz in 1582. Located beside the river at Neath, that smelter was ideally placed to smelt both Welsh ore, and those found in Cornwall and North Devon. The Coombe Martin mine with its seaside location was to be Dee's way of entering the same league after William Wynter, the Earl of Pembroke, Sir Thomas Gresham, and Dee's closer friends Edward Dyer and Richard Young had all lost money and reputations in the Cathay Company debacle. Dee sought a formal lease on the seaside mine from 1583 knowing that if it were to be successful much of the ores could be smelted in the Neath smelter for it was easily shipped from the hard standing of Coombe Martin's harbour.[58]

John Dee signed and sealed a lease on the Coombe Martin and nearby Knap Down mines in Sir Lionel Duckett's London house on 13 March 1583, but his interest presumably was usurped by John Poppler and Adrian Gilbert in 1587. Nonetheless on 19 December 1589, about a decade after an earlier reconciliation with his ambitious pupil, Dee was offered generous compensation for his Coombe Martin mining lease by Adrian Gilbert.[59]

If the idea of a seaside mine was a failure in Meta Incognita, and pursuit of the consequential debts a major factor in determining the timing of Dee's flight, the harsh cliffs of North Devon were to confer commercial success on the concept by the late 1580s. By 1587 Adrian Gilbert and John Poppler had successfully obtained a lease to work the discovery near Coombe Martin, known as Fayes Mine, which would yield £10,000 to each partner in it in 1587-8 and 1588-9.[60] Subsequently, two famous silver bowls were made from the silver of Fayes Mine.[61] Long after Dee's death, and well after Bevis Bulmer had received a knighthood and succession to the title of 'Master of Metals' for his work in Scotland, the economic geography foreshadowed in Dee's interdisciplinary thinking cohered within a wider industrial revolution. Mining developments by the seashore between 1579 to 1588 showed the way.[62]

## THE ROOTS OF DEE'S INTEREST IN COASTAL MINES AND METAL TRANSPORT

Dee's interest in mines and metallurgy was less in the detailed engineering than in the legal, strategic and practical circumstances of the marine movement of lucrative non-ferrous ores. The common technical root in this thinking can be traced back to the accumulating influence of John Dudley, Duke of Northumberland, and his advisors John Dee and Sebastian Cabot and Richard Eden who from 1547 onwards successfully transplanted to England some of the interdisciplinary thinking developed earlier in Iberian ports. But it was just a one-way shift, for Cabot himself leaked the essence of the plan for a sea borne raid on Peru's new silver mines to Charles V in November 1553 if not a year earlier.[63]

Through this time, and in particular as a result of Queen Mary's marriage to Philip II of Spain, English attention became concentrated on developments within the Spanish Empire. Among the consequences were some translations by Richard Eden initiated from texts that had become known to the Duke of Northumberland. They were dedicated by Eden to the Duke in 1553 as *A Treatise of the Newe India.* Two years later Eden translated further foreign texts including *The Decades of Newe Worlde or West India Conteyning the navigations and conquests of the Spanyardes,* Sebastian Munster's *Cosmography*, Antonio Pigafetta's account of Magellan's circumnavigation in 1519-1522, Lopez de Gomara's work the *The debate and stryfe betwene the Spanyardes and Portugales,* Amerigo Vespucci's text *Of the Pole Antarticke and the Starres abowt the same* and a most important text, Biringuccio's *Pyrotechnia, or Booke of Metals*. In his preface to the *Booke of Metal*s, Eden gives three reasons for translating it, suggesting there was an obvious need for further guidance among both sailors and the propagandists of Empire in both metallurgy and navigation. He wrote:

> It seemeth to me a thing indecent to read so much of golde and sylver to knowe lyttle or nothing of the naturall generation thereof [...] and secondly that [...] if in trauayling in straung[e] and unknowen countreys he may knowe by the information of th[e] inhabitaynts or otherwyse, that such regions are fruitful of the riche metals he may make further searche for the same. The third cause is, that although this oure realme of Englande be ful of metals [...] yet there is fewe or none in England that have any great skill thereof, or anything written in oure owne tounge, whereby men may be well instructed of that generation and finding of the same: as the lyke ignorance hath been among us touching Cosmographie and Navigation until I attempted according to the portion of my talent and simple learning to open the first doore to the entrance of this knowledge into owre language.[64]

The speculative climate which so boosted mining investments in England and Wales was the direct result of a case heard before the Court of Exchequer in 1569, Regina v. the Earl of Northumberland. The vital conclusion was that the contents of mines containing precious metals were not necessarily bespoke for the sovereign under English law. If less than 50% by value of the output of a mine were gold and silver it was available for general sale. The monarch might then have just a share of those proceeds, say 20%. This in turn gave hope of a wave of overseas finds of gold and silver similar to the Mexican gold rush of the 1520s.[65]

Those who put such a strategic vision before Edward VI and later Elizabeth I, included William Cecil and William Wynter who, like Dee, were greatly attracted by the new confidence of technical practitioners in navigation, geography, mathematics and metallurgy, and by their misleading theory that in certain places water could help deposits of minerals to grow. The same enthusiasms were shared by two more of Dee's friends who held potentially lucrative office as Customers of London, Henry Billingsley and Sir Thomas Smith. While Dee's connection with Billingsley has already been described, the investments of Sir Thomas Smith in the Company of Mines Royal and the Company of Mines and Battery Works, and the unincorporated Cathay Company, also mirrored Dee's interests and extensive reading in metallurgy and the organisation of mines.[66] The influence of Burghley and Wynter ensured that in 1577 Dee and some officials of the Royal Mint and Armouries were appointed as Commissioners charged by the Privy Council with investigating and appraising the methods used to smelt the rocks brought back from Kodlunarn Island by Frobisher's ships.[67]

By 1578 the disreputable smelting practice of Battista Agnello and Burchard Kranich had been exposed by Robert Denham; and Dee was among the first to know, as Lok would show. But Jonas Schutz's reputation was not so quickly destroyed. Dee had taken out two Cathay Company subscriptions or options that he could not afford. Up to November 1578 he avoided paying up his £100 to the Treasurer, Michael Lok.[68] By then the Treasurer had spent huge sums on building a special water-powered blast furnace at Dartford to Schutz's specifications, confident it would perform as well as the new furnace, construction of which he had supervised at Keswick during 1576. But during the winter of 1578-79 Schutz, like Robert Denham and Roger Williams after him, was subject to inevitable failure as the surviving hornblende feed stocks from the Baffin Island sites were found to contain virtually no gold.[69]

It was Schutz's failures at Dartford which finally pricked the speculative bubble despite talk of defects in the design of the furnace.[70] Thereafter Dee's debts arising from book purchases and his unwise speculation in the Cathay Company began to loom large in appraisals of his position, and determined his flight in September 1583.

## THE NAVIGATIONAL CONTEXT OF DEE'S TEACHING

Dee had long realised that in order to bring home the proceeds of overseas mines reliably (as the economic underpin to envision a future British Empire) the techniques of oceanic navigation would have to be mastered too. Thus it is no surprise that it is from the era 1557 to 1583 that much of our knowledge of Dee's navigational understanding derives.

By this time Dee himself was in possession of Robert Thorne's papers about the basic proposition of a passage to Asia north of the Americas and of maps and data assembled for Cardinal Wolsey about 1527.[71] The basic concepts must also have been well known to Dee as a regular user of the Royal Library in Whitehall where charts by Girolamo Verrazano and Sebastian Cabot hung in the Royal Privy Gallery. Both were remarkable for their lack of detail on the far north east and north west.[72]

Dee's account of his involvement in Frobisher's voyages suggests he became involved early in 1576.[73] Lok's account says that Dee became formally involved in Frobisher's project on 20 May 1576 when, along with William Borough and Christopher Hall, he attended Lok's London home.[74] Lok wrote that he then laid before them books, charts and instruments and "my notes thereof made in writing as I had made them of many yeres Study before".[75]

Dee seemed convinced and expressed his willingness to help. Soon afterwards, a former Lord Mayor, Sir Lionel Duckett of the Company of Mines Royal and the Muscovy Company invited Dee to Muscovy House, specifically to instruct Frobisher, Hall and Owen Griffin for a few days before their departure. Dee gave them an intensive course in celestial navigation and cosmography and related subjects so that they could also survey the land they might encounter. Dee retrospectively recorded instructing the expedition's "Masters and Mariners in the use of [in]struments for Navigation in their voyage [...] whereby he deserveth just commendation."[76] That commendation he duly got in the form of a letter sent from Shetland by Frobisher and Hall in 1576 acknowledging his 'friendly instructions' and adding, to what were probably their written notes, "we doo remember you and hold ourselves bound to you as youre poor disciples". But the rest of their letter suggests Dee's teaching was far too advanced mathematically for them to use regularly.[77]

Dee nonetheless had faith in Hall and may well have lent him his own variation compass for the first voyage. Dee probably also had a direct hand in formulating the list of instruments bought for the first voyage. The surviving account shows that to a great extent they replicate the items known to be in Dee's library and that the purchases made in 1576 were largely from Humfrey Cole. But those who have commented on this to date have all relied upon the Record Commissioners' transcripts made in 1833 which were incomplete. In consequence they have failed to see some vital innovations. The "great globe of metal in blancke" came in a "case of leather" so that it could be taken to sea alongside the armillary sphere correctly named "armilla Ptolomaei, or hemispherium".[78]

More particularly the few who have commented on that list have missed the significance of the print of Ortelius's chart for which the cost was deliberately omitted by Lok, and which was consequently also omitted by the Record Commissioners in 1833. Lok's deliberate omission was probably because the map and other instruments were borrowed from Dee. Support for this comes from the fact that the inventory of purchases was not sufficient for the first voyage's two ships as in many cases only one instrument was purchased in 1576 by Lok.[79] So in addition to the data which the Record Commissioners failed to cite, the original accounts show payment of £3. 3 shillings to "William Thomas, Compasse maker for twenty compasses of divers sorts" and 17 shillings "for 18 hower glasses, some paid to him £4"; and "paid for an Astrolabium of William Burowe, £3. 10 shillings". That astrolabe was unlikely to be Dee's planispheric astrolabe as had been suggested by some commentators who had relied on the Record Commissioners' transcripts, and is much more likely to be Borough's own mariner's astrolabe.[80] Furthermore that astrolabe does not correspond readily with the one kept in Dee's library, the history of which has been traced by Julian Roberts.[81]

William Borough's astrolabe (also unduplicated in the inventory) had been made to the standard form of the mariner's astrolabe, so well described in Martin Cortes's manual which his father, Stephen Borough, had brought from Seville in 1558 and which Eden translated as *The Art of Navigation* in 1561. That text described in precise detail how to make a mariner's astrolabe but not how to make a planispheric astrolabe.[82]

William Borough had himself made many voyages to Russia, via the North Cape in 1553, 1556 and 1567 and through the Baltic in 1558-67 and 1569-70 and 1574-75. When acting in an official capacity after 1576 William Borough was usually described by Lok as "my Lord Admiral", but this cannot refer to his later naval status as Treasurer of the Navy, a post carrying the nominal rank of Vice Admiral which he held from 1582; or as Comptroller of the Navy, a post he held from 1587 to 1598. Thus Lok must be referring to his status within the Muscovy Company, where after due instruction from Dee from the 1550s onwards he rose to and through the rank of Chief Pilot. By 1585 Borough had become Master of Trinity House on account of his established navigational skills.[83]

Dee had by 1576 assembled a collection of sea compasses in his library.[84] The reason for this was probably his interest in using those compasses to investigate magnetic variation. The assumption then widely made was that on completion most compasses varied slightly in the amount of variation from true north shown for the place of manufacture. But if variation were to be determined either by local anomalies (or by changes in longitude as was then postulated) all the compasses should record the same differential in degrees or points of the compass, even though the actual measurements might differ. Indeed an English rutter which can be dated from internal evidence to 1578 contains an element entitled "William Borough's rules" recording changes in latitude and just such compass variation, expressed as points of the compass for the voyage from Orfordness past the North Cape to Russia.[85] Other notes in a different hand at the end of the document may also refer to large-scale compass variation calibrated in degrees and on a scale which would only be encountered near the north Magnetic Pole. Borough's curiosity over terrestrial magnetism and its application to navigation can be traced through Dee's tuition and thence into Hall's detailed interest in terrestrial magnetism. Richard Madox during the Cathay Company's voyage to the South Atlantic, on 15 November 1582 wrote of Dee's pupil, Hall [alias Pallinurus], stating:

> Pallinurus told me as a certainty that when they were in the North West, they passed close to the coast commonly called Labrador, in Lat. 63 they found the noon sun two points from the compass, whence I gather that the needle deviates 22 degrees to the west which if it is true that it is so suggests to me that the rule is the nearer the pole the greater the deviation of the needle, etc. I do not know, however, by what hidden force it is impelled.[86]

Yet, 20 years before the Spanish king offered a large prize for such a solution in 1598, George Best would reveal that Dee had already put the pilots of Frobisher's Arctic voyages onto the same opportunity. We now know this was a false hope, but it was one which would nonetheless result in useful and helpful increments to the data appearing on charts. In so doing, Best overstated the competence of most English masters in celestial observation and navigation even as he hoped that endeavour might enable true North to be compared with a localised reading for magnetic north, and that in due course such measurements could be reduced to a predictable table or chart. Best wrote of this challenge that:

> in these dayes it is likely to receive his perfection, concerning his Northeasting and Northwesting to be brought into rule, and particularly in this noble voyage of Captain Martine Frobisher, who as you shall understande in the discourse, hath diligentlye observed the variation of the Needle. And such observations of skilfull Pylots, is the onely way to bring it in rule, for it passeth Natural Philosophy. The making and pricking of Cardes, the shifting of Sunne and Moone, the use of the compasse, the hour glass for observing time, instruments of Astronomie for taking longitudes and latitudes of Countreys, are so commonly knowen of every Mariner now adayes, that he hathe bin twice to sea, is ashamed to come home, if he is not able to render account of all those particularities.[87]

Dee was also intrigued by other navigational problems which might be tackled by the application of mathematics and geometry. Dee's library contained works which reflected his concern to solve the problem of the nautical or spherical triangle. To this end he acquired Peter Apian's *Instrumentum Sinuum primi mobilis* in both its 1534 and 1541 versions, and Rheticus's tabular version of 1551. He also retained Richard Chancellor's notebooks after his death at sea in 1556. This may have served to concentrate his mind on this, for he could then see the value of knowing the shortest way (and therefore the great circle distance) between two places. Arbitrary as this was for land sites because such a route could not be followed due to the terrain, it seemed of great potential value to the long distance oceanic navigator, and a natural question for anyone like Dee with access to globes to postulate. Dee's progress with this can be seen in his "Canon Gubernauticus" or "An arithmetical Resolution of the paradoxall compass". His 28 pages of manuscript tables therein show how he tried as early as 1557 to set this understanding down in a two-dimensional "paradoxall compass" or chart.[88]

As he also suggests there that the circumpolar chart he described should be drawn up on paper with "the diameter fifty inches", it becomes clear this was asking too much of the engraver and printer to capitalise for publication. Thus this material probably represents what John Daye wisely encouraged Dee to discard as inconsequential between mid August 1576 and September 1577. Something of the flavour of that editorial process nonetheless survives in the only volume of the four intended volumes of Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation,* for there Dee states "The second book or volume [...] will be of more than hundred pound charges to be prepared for the print (in respect of the Tables and figures thereto requisite)."[89]

At the same time as rather ineffectually proofing that text for printing, Dee attempted to collate his notes on antiquarian and geographical accounts of many voyages via the South Atlantic as far as Cathay and other parts of the Pacific Rim. He ordered the 250 folios of that manuscript into twenty-eight chapters between 24 March and 8 June 1577. That manuscript, entitled *Of Further and Rich Discoveries*, was assembled in expectation of a favourable outcome to Frobisher's second voyage and a surge of public interest. That publication was aborted by Daye, who as early as November 1577 got cold feet about the project in the light of the first reports on the Frobishers' second trip to the North West. Dee himself lacked the means to fund it alone.

But Dee had another distinct strand to add to his status in these matters. This was not prejudiced, but indeed advanced over the next year as fifteen ships under Frobisher's command were sent to the North West in 1578 to settle a mining colony on the Countess of Warwick's Island, now called Kodlunarn Island. Dee's confidence stemmed not from the assays of early 1577, but from a quintessentially geographical and legal view derived from his reading. This bore fruit as a five-point presentation of Elizabeth I's claim.[90] The fifth point was:

> Anno 1576 et 1577. 5. The Ilands, and Broken land Easterly: and somewhat sowth of Labrador were more particularly discovered and possessed A[nn]o 1576, and the last year by Martin Frobiysher Esquier: and presently is by our People to be inhabited: The Totall Content of which lands thereabowt by our Soveraigne queene Elizabeth is lately named Meta Incognita.

This was expressed on the other side in the form of a chart of the North Atlantic which Dee revised in 1580.

## THE POLITICAL CONTENT WITHIN DEE'S NAVIGATIONAL TUITION

Dee's appreciation of England's potential place in international affairs revolved around his vision of a "British" Empire. In this Dee was acting in pursuit of an interdisciplinary, technocratic and mathematically informed vision of the Iberian overseas empires which he had encountered at first hand in Louvain in 1547. His ideas involved keeping a fleet of 60 large warships on constant patrol and able to extend their influence into the Atlantic. As such it bears some similarity to the contemporary ideas advanced by Pedro Menendez d'Aviles to protect Spanish trans-Atlantic interests.

A survey of the shipping of Queen Elizabeth's realm made in 1560 suggests there were 79 large English ships operating commercially and that the Queen owned 30 more specialised fighting vessels. The corresponding list for 1577 shows that 136 ships over 100 tons were available but most of them were built as merchantmen.[91] The Queen certainly could not afford the cost of about £200,000 in order to keep 60 large ships at sea and even had to hire out some of her ships.

Dee's scheme for "A Petty Navy Royall" was advanced early in his great text on navigation, showing its central importance in his thinking. Beginning on page 3 of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation* he defines its function as to deter France, Denmark, Scotland and Spain from invasion or naval threats designed "to annoy the blessed state of our Tranquillitie". Even today, Dee achieves resonance in proposing strategic deterrence, and to finance his proposals with a 10% tax on foreign fishing vessels.[92]

The strategic purpose of Dee's Petty Navy Royall was the case that Fortescue had advocated a century earlier. The strategic perceptions about an overseas empire, and the possibility of conquering Scotland and Ireland by permanent naval and military forces were no more than an echo of the basic propositions in Thomas Elyot's book, *The Governour,* published in 1531 and well known and read in Court circles by royal advisors from Thomas Cromwell to Lord Burghley. Elyot also saw the strategic role of maps, a subject dear to Dee's heart, writing in 1531 that a ruler needed to see his realm "in figure" to determine "where he shall employ his study and treasure, as well for the safeguard of his country as for the commodity and honour thereof."[93]

Dee's considered thoughts about applying navigational know-how in political contexts were set down in his manuscript "Brytanici Imperii Limites" in 1576-78 and in "Thalattokratia Bretanniki" (British Sea Sovereignty). Sherman has shown they relate more to international power politics and law than to navigational science.[94]

Dee's strategic naval ideas circulated narrowly.[95] He still had in his library in 1583 sixty corrected copies from a print run of no more than one hundred copies of the *General and Rare Memorials pertayning to the Perfect Arte of Navigation*. Thus it is difficult to suggest that Dee was better attuned to the strategic naval issues through unofficial briefing, or as a secret agent of Walsingham's, than his learning and experience might sustain alone. Although Dee had a hundred copies of his *General and Rare Memorials pertayning to the Perfect Arte of Navigation* printed by Daye, he retained sixty in his own library, suggesting that his circulation was exactly the same as the number of investors in Frobisher's third voyage, less himself. It would thus have reached the Queen, her principal advisors, her courtiers and Lok's London associates. Its ideas may well have helped sell to those investors the strategic points and synergies embodied in the hopes for settlement at Kodlunarn, and for English trade revival based on using the North West passage. When Davis and Saunder stole so many of his texts in a raid on his library in 1584 they probably thought that he knew much more about Polar navigation and geography than he had published. On 26 March 1591 the cartographically astute Robert Beale returned his manuscript, *Of Rich and Famous Discoveries.* Although 1592 saw Dee accounting for his losses and trying to recover his navigational texts from Davis and Saunder, he was only partially successful. Perhaps the depletion of his library and the fact of a continuing state of war with Spain gave rise to new emphasis in Dee's final marine work *Thalattokratia Bretanniki* as finished in September 1597. This asserted British claims to St. George's Channel and the North Sea and the value of actively patrolling on that basis given persistent Spanish naval threats. Perhaps as a result of earlier disillusionments Dee now chose not to develop any more navigational or geographical theories but to use his legal reading more intensively instead. By then he was immersed in the Wardenship of Manchester College, as an armchair lawyer and Paracelsian doctor, enjoying occasional visits from surveyors such as Saxton, and teaching the mathematical principles he had learned in Louvain fifty years earlier only when the occasion served.

Nonetheless something of Dee's legalistic and imperialist teaching certainly had an impact on some of his other pupils; notably on George Best, described variously as a gentleman, captain, lieutenant, and the sailing master who accompanied Frobisher to the North West in 1577 and 1578. Best's considerable literary skill and navigational knowledge contributed to speculative propaganda and the new legal claim that had stimulated such vast over-investment by members of Elizabeth's Court.

Apart from Michael Lok and his family nominees, and Martin Frobisher who had direct access to Dee's tuition, the major investors in Frobisher's voyages came from the Elizabethan Court. They included Elizabeth herself, her trusty Lord Treasurer, Burghley, the Lord Admiral, Clinton, the Earl of Sussex, Henry, Earl of Pembroke, Francis Walsingham, the Earl of Warwick, Lord Hunsdon (Henry Carey), Sir Thomas Gresham, Sir Francis Knollys, William Wynter, and the Countesses of Warwick and Pembroke. Other investments of a smaller order were made by many members of Elizabeth's Court and by several city associates of Michael Lok. All presupposed success. Some may have invested at the instance of Dee himself. Many must have thought that the Privy Council's clear regulation of all aspects of the venture would ensure that their involvement was a safe investment. It was far from safe; indeed the Privy Council's instructions, and their omissions such as the failure to have the Cathay Company formally incorporated, probably worsened the prospects of success.

However, it was another aspect of Privy Council involvement which touched Dee most directly. None but their appointed commissioners could keep the ship's detailed journals, rutters and charts from Frobisher's voyages.[96] Yet Dee was clearly so interested in their content, that he was tempted to exploit his status as a Commissioner to ensure that some of the prime elements prepared by his pupils ended up in his own library. He certainly retained Hall's journal of Frobisher's Third Voyage and part of Jackman's to both of which he added titles; also Sellman's manuscript, which was formally handed in to Lok on 2 October 1578, but which Dee himself transcribed in full and subsequently annotated.[97] The Privy Council's intention was not that Dee should have retained such data for his own library.

In the event, the Privy Council's controls which aimed at official custody for all maps, journals and logbooks were even more ineffective than Dee's actions suggest. Important details of ore samples and a chart had reached Madrid by March 1579.[98] While the content of the official journals and charts were quite properly known to Dee, they were also commented upon improperly by George Best who accepted that neither the charts, nor the journals, nor the assay results could be transcribed because ofthe Privy Council's instructions. The instructions were designed to stop foreigners examining the expedition's work. Sellman observed the restriction by handing Lok his account on 2 October 1578. But late in 1578 Settle and Best got away with it lest the attempt to stop them should cause the financial bubble to burst. Nonetheless, by including what was by his own admission poor quality mapping, “roughly framed, without degrees of Longitude or Latitude”, Best was able to show how effectual Dee’s thinking had been without explicitly breaking the rules for participants and copying the officially issued charts drawn by James Beare. Best felt his crude world map showed how:

> my minde was to make knowne to the eye what countries have beene discovered of late yeares, and what before of olde time. The olde knowne partes have their boundes traced and drawen with whole lines, the newe discovered Countries have theyr bounds drawen wyth points or broken lines, whereby the reader shall at the first sight see [...] within these 80 yeares, that have so muche enlarged the boundes of the Worlde, that nowe we have twice and thrice so much scope for our earthlie peregrination, as we have had in times past, so that nowe men may no more contentiously strive for roome to build a house on, or for a little turffe of one acre or two, when greate Countries, and whole Worldes, offer and reach out themselves, to them that will first vouchsafe to possese, inhabite, and till them. Yet there are great countreys yet remaining withoute Maysters and possessors, which are fertile and bring forth all manner of corne and grayne [...] straunge beastes and fishes, both in sea and fresh waters. Mountains bringing forth all manner of Mettals as gold, silver, yron, &c.[99]

## CONCLUSIONS

The publication of Dee’s first volume of his *General and Rare Memorials pertayning to the Perfect Arte of Navigation* in 1577 came as the Queen, the Court and Lok showed appreciation of points Dee had been making for over twenty years to the trainee pilots of the Muscovy Company and to their predecessors. Dee’s practical contribution to an emergent European tradition of exploiting mathematical ideas in the service of navigation would be taken further by other navigational instructors. One of them was Thomas Harriot who embarked for Virginia in 1585. There is evidence that thereafter Harriot and Dee maintained a friendly relationship.[100] Furthermore the fact Dee took firm steps to recover those texts comprising “Jo. Davis’s spoyle” during the early 1590s shows that he never lost interest in nautical science even if he hardly advanced it any further through his writings after 1583.

Another person to make very similar speculative mistakes to Dee, and yet to have great faith in technological and mathematical advances was Sir Thomas Gresham. His will of 1575, proved in 1579, effectively founded the Gresham College Professorships in Law, Astronomy, and Geometry and four other subjects on Lady Gresham’s death in December 1596. This illustrates his commitment to the same body of technologies that Dee had helped to develop before 1583. Unlike Dee, Sir Thomas Gresham could well afford to gamble in subscribing to the Cathay Company ventures after he had retired from acting as the Crown’s principal financial agent in 1574.[101] In fact Gresham was determined right up to 1579 to keep faith with the ideas developed by Dee and Borough despite the failures associated with the Frobisher voyages of 1576-78.

When considering navigational instruments like the globes and the armillary sphere bought for Frobisher from Humfrey Cole in 1576, alongside the plainer cross staff, and a mariner’s astrolabe bought second hand from William Borough, as Lok records, we have to remember that the purchases of globes and compasses for

Frobisher's voyages reflected Dee's own collection, and his tuition in the use the variation compass in particular.

It remains a good measure of the scientific advances that Dee prompted between 1576 and 1580 that the Hatfield House chart, formerly No. 98 (Plate 3) drawn by William Borough and marked up by Christopher Hall, informed the subsequent publications of Robert Norman and William Borough on terrestrial magnetism.[102] It thus anticipated by 120 years the assemblage of the magnetic data that Edmund Halley published in 1700 for the whole Atlantic.[103] Likewise, the purchases made in 1576 by Michael Lok even as Gresham and Sir Lionel Duckett were talking about the precise skills that were needed by Frobisher, Hall and Griffin, illustrate the impact of Dee's tuition. This wider competence was why in 1576 Dee had been chosen by Duckett to teach those particular skills and set them in a practical context for his pupils' sake.

A subsequent result of those conversations among the most concerned of the investors was one made only after more political lobbying and interference, including some from the Rev. Richard Hakluyt, as he alludes to the matter in 1598.[104] Their mutual concern was that Sir Thomas Gresham had posthumously endowed a Professorship of Astronomy to teach "the principles of the spheres and theoriques of the planets and to explain the use of common instruments for the capacity of mariners, which being read and opened, he shall apply to use by reading geography and the art of navigation in some one term of every year."[105]

Under Sir Thomas Gresham's will the Professor of Geometry was to teach arithmetic, and theoretical and practical geometry including the use of globes. Concurrently, also under the terms of Sir Thomas's will, the Mercers Company were jointly to sponsor the lectures in "law". One measure of Dee's strategic influence is the change he promoted in the associated legal, financial and political climate as he sought to foster a maritime strategy with associated overseas settlement and colonisation. The breadth of Sir Thomas Gresham's endowment was very much the product of Dee's advocacy of these subjects as inherently inter-related.

Dee's charts, showing that all these factors were considered at once, are still important to the assertion of Canadian sovereignty in the Arctic; in particular there is one we have examined which bore a five-point claim to sovereignty on the reverse. Quite as useful is William Borough's chart as supplemented with Hall's magnetic data for the locations mentioned in his journal of the third voyage. Dee's advice as given in 1576 shaped how Hall's log and chart recorded the places where the ceremonies of taking possession in the name of Elizabeth I took place. Those ceremonies themselves were influenced by Dee's tuition of Frobisher and Hall and his extensive reading on the assertion of legal sovereignty by the European powers. However, Dee's *General and Rare Memorials pertayning to the Perfect Arte of Navigation* makes the equally important point about his endeavour that "the End of Ends, and the uttermost scope of the said Arte of Navigation, is such Publick Commodity."[106] Dee's understanding of "Publick Commodity" necessarily evokes his almost mystical vision of the usefulness of a mathematical approach. He defined

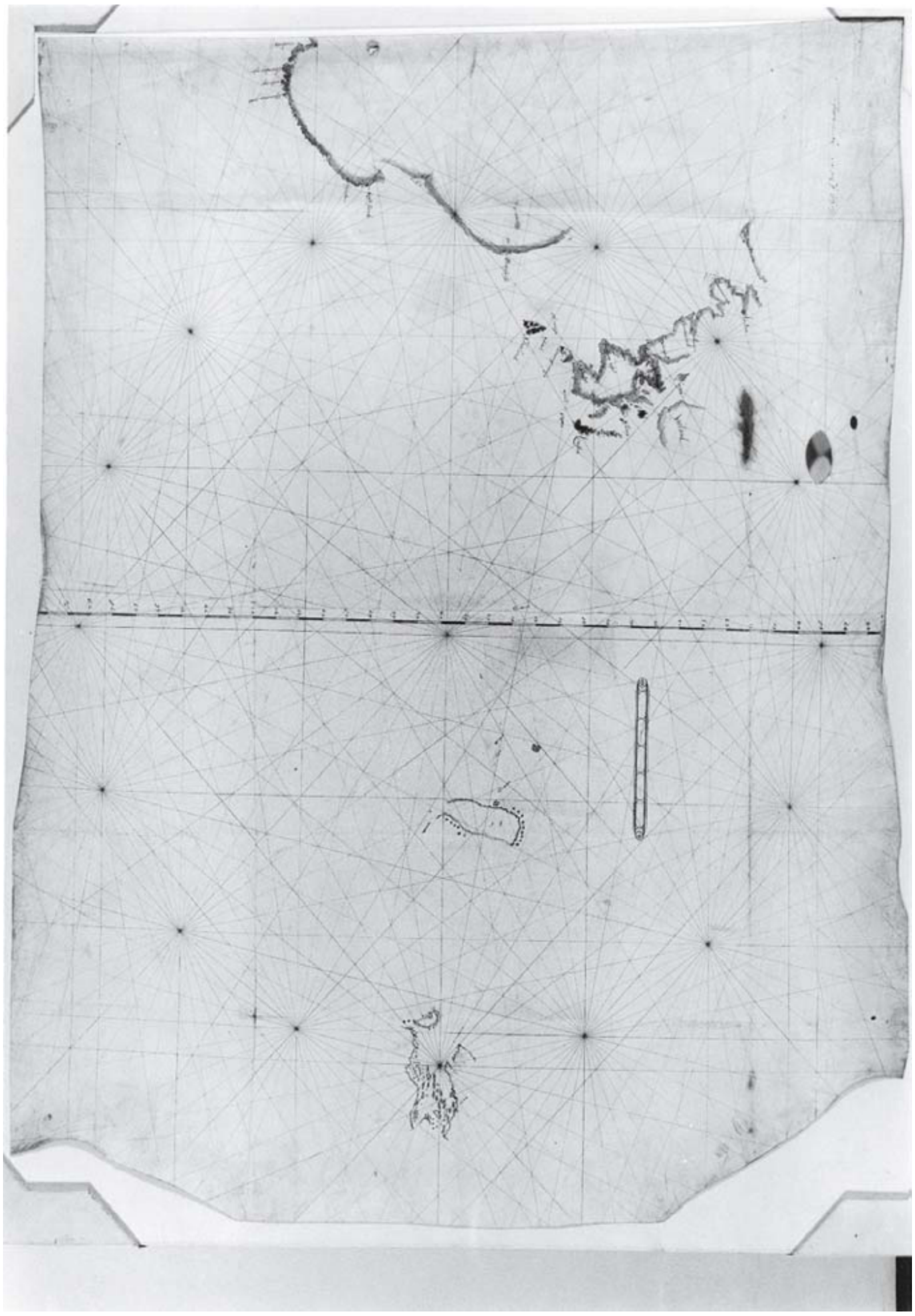


Plate 3: A navigational chart of the North Atlantic, 1578. Drawn by William Borough, revised by Christopher Hall. Hatfield House CPM1/69. Reproduced by courtesy of the Marquess of Salisbury.

"Publick Commoditie" as early as 1570 in the last paragraph of his famous preface to Billingsley's *Elements of Geometrie,* where he wrote:

> Besides this, how many a Common Artificer, is there, in these Realmes of England and Ireland, that dealeth with Numbers, Rule and Cumpasse: Who, with their owne Skill and experience, already had, will [...] finde out, and deuise, new workes, straunge Engines and Instrumentes for sundry purposes in the Common Wealth? or for priuate pleasure? and for the better maintayning of their owne estate? […] For, no man (I am sure) will open his mouth against this Enterprise [... nor any] that hath any care & zeale for the bettering of the Common state of this Realme.[107]

## NOTES

[1] *R&W*, 4.

[2] British Library, Cotton MS Vitellus C.VII, fol. 9$^{r-v}$ is the part of the description of his library which describes his instruments. See too a transcript in *R&W*, 194-5 and the supplement prepared for the John Dee Conference in April 1995. See also *R&W*, 35 and John Roche, "The Radius Astronomicus in England", *Annals of Science*, 38 (1981): 1-32.

[3] John Dee, *Of Riche and Famous Discoveries*, British Library, Cotton MS Vitellus C.VII, fol. 60$^{v}$. The cartouche of William Borough's chart at Trinity College, Dublin, (MS 1209) says:

> Sith Tullie sayeth that each man ought his travaile to applie,
> to other men's commoditys: This counsell follow I.
> For perfectlie in this my khart the coastes where I have passed
> I have set forthe: that others may thereby som knowledege fayn.
> Great profit maye it bring to them that by these coastes sayle,
> for it of instruments is chief that maye them most availe;
> which if it doo such favour fynde, as trayayle hath deserved,
> it shall procure me to expresse, that which I have safe read.
> W. Borough.

[4] Martin Cortes, *Breve Compendio de la sphere y de la arte de nauegar con nueuos instrumentos y reglas.* (Seville, 1551), trans. by Richard Eden, *The Arte of Navigation,Conteyning a compendious description of the sphere* (London, 1561) and nine subsequent editions between 1572 and 1630. Its origins lay in the official visit which in 1558 Philip II arranged for Stephen Borough to make to Seville, presumably to share his knowledge of the icy waters off the North Coast of Russia explored two years earlier.

[5] *MP*. Dee's preface is entitled "A first fruit full Preface specifying the Chiefe Mathematicall Sciences".

[6] John Dee, *General and Rare Memorials pertayning to the Perfect Arte of Navigation* (London, 1577), sig. Biii. See also Christopher Lewis Oastler, *John Day, The Elizabethan Printer,* Oxford Bibliographical Society Occasional Publication 10 (Oxford: Oxford Bibliographical Society, 1975).

[7] British Library, Cotton MS Vitellus C.VII, fol. 79. While this 'periplus' may refer to various Dutch rutters published from the 1540s onwards, there is far more detail about Norway's coast in an English text that seems more closely related to both William Borough and Dee, namely British Library, Harley MS 167, fols. 39-72 which contains "Borough's Rules" relating to a passage along Norway's coast and past the North Cape.

[8] Pierpont Morgan Library, MS MA 2637 (R-V Autogrs. Misc, English). Dee's letter of 16 January 1577, written from Mortlake, covered cartographic and navigational issues and the politics of the Netherlands. See *Abrahami Ortelii, geographi antverpensis et virorum eruditorum ad eundem et ad Jacobum Collum Ortelianum, Abraham Ortelii Sororis filium, epistolae*, ed. John Henry Hessels (Cambridge, 1887), 157-160 (158). Dee had realised that these two names on America's northern shore (as shown on Ortelius's 1564 world map engraved in Antwerp) were omitted from his much smaller 1570 world map. By contrast with the rather numerous 1570 map, only three copies of the large 1564 world map on eight sheet are known, one in the Rotterdam Maritime Museum, one in the University Library, Basle, and the last in the British Library's Map Room. See Rodney W. Shirley, *The mapping of the world: early printed*

*maps, 1472-1700* (London: Holland Press, 1983), Entry 144, plate 97, 129-133; Helen Wallis, "Across the Narrow Seas" in Susan Roche, ed., *Studies in the History and Bibliography of Britain and the Low Countries presented to Anna E. Simoni* (London: British Library, 1991), 31-54.

[9] British Library, Cotton MS Vitellus C.VII, fols. 264-269. *Of Great and Rich Discoveries,* incorporates Mercator's letter and Dee's translation of 1577. See also: E.G.R. Taylor, "A letter dated 1577 from Mercator to John Dee", *Imago Mundi*, 13 (1956): 56-68. Frobisher had already used both Ortelius's world map, probably the larger 1564 edition (880 x 1500 mm), and Mercator's even larger world map of 1569, (1340 x 2120 mm), as the inventory of the items supplied for the 1576 voyage shows. See Public Record Office, Exchequer, King's Remembrancer, E164/35, fol. 17. A full transcript of this can be found in James McDermott, "Humphrey Cole and the Frobisher Voyages" in Silke Ackermann, ed., *Humphrey Cole: Mint, Measurement and Maps in Elizabethan England* (London: British Museum Publications, 1998), 15-16. The fact Ortelius's map was supplied at no cost in Lok's account suggests Dee had lent it to his erstwhile pupils in 1576, but had it back in time to discuss it in detail with Abraham Ortelius in March 1577. Ortelius's world map "Typis Orbis Terrarum" drawn about 1569 and published in Antwerp in 1570 (335 x 495 mm) was not detailed enough to have sustained such usage, or to have been much help to Frobisher and Hall in 1576. For further recent discussion, see James McDermott, "The Navigation of the Frobisher Voyages", *Hakluyt Society's Annual Talk*, *1997,* published in 1998, 3-24. McDermott and Waters express their doubts that the brass globes and the brass "Sphaera Nautica" ordered were ever taken to sea. They do not consider the sturdy nature of the large surviving examples of Cole's work at St Andrews University, nor the possible utility and durability of Cole's preparing a suitably cased brass engraved version of the very large Italian globe published in 1574. This made up a globe of 71 centimetres in diameter. That Italian globe carried lots of data on the vicinity of Greenland, Labrador and the western end of a NW passage, probably largely derived from Basque whalers through their Italian bankers. Its gores carried the best commercially available data on the region, a fact Dee was well connected enough to know. Perhaps made by the Sanuto brothers, its gores were intended for a market among affluent seamen. In 1578 Cornelius Ketel painted a portrait of Frobisher alongside a globe, probably a new one made up from gores supplied by Sanuto or Cartaro but undoubtedly simplified and scaled down by the painter to show only the regions of concern to Frobisher. That portrait survives in the Bodleian Library. See too Raleigh Ashton Skelton, *A Venetian Terrestrial Globe, represented by the largest surviving printed gores of the 16th century* (Bologna: Garisenda Antiquariato Libri e Stampe, 1969).

[10] Robert Recorde, *The Castle of Knowledge* (London, 1556), preface. The rare second edition (B.L C.31.622) and another of Recorde's textbooks, the *The Grounde of Arts* (London, 1540), were extensively edited by Dee (referred to as "I.D.") and appeared in 1561 under the title *The Ground of Artes teachyng the worke and practise of Arithmetike and now of late overseen and augmented with newe and necessarie additions by I.D.* (British Library, C.1.1022). Recorde was until his death Surveyor of the Mines to Queen Mary, and shared with John Dee interest in antiquarian matters, in Wales, and in mining, as well as in thirteenth- and fourteenth-century mathematical texts such as that on the *navicula* that might have been of use to astronomers and navigators. In 1557 while Recorde was working up theorems for his unfinished "Treasure of Knowledge", Dee also formulated his ideas for the manuscripts, *De Nova Navigationis Ratione,* and *Euclidis elementorum, libri XV.* See Robert William Theodore Gunther, *Early Science in Oxford,* 15 vols (Oxford, 1923), I, 107.

[11] Public Record Office, E 164/35, fol. 17. It is possible that Lok's account here refers to a manuscript set of sailing directions for India that bears two of Thevet's signatures, one dated 1563, another 1567. This suggests it might have been lent by Thevet to someone like Dee to transcribe. Dee certainly credits Thevet as a source in his text *Of Rich and Famous Discoveries*, (British Library, Cotton MS Vitellus C VII fol. 125) completed in 1577. Dee's Library contained three works by Thevet (*R&W*, Nos. 238, 346 and 1096). Two of those works, both heavily annotated in respect of Cathay, survive in The Royal College of Physicians' Library, London. The third work has not been identified but might be Thevet's own copy of a rutter by Emmanuel Alvares, *Roteiro de Navegacam Da qui pera ay india*. This was certainly widely transcribed in the mid-sixteenth century, see Bibliotheque Nationale (Fonds Portugais ancien, No 48). A possible master copy in 92 folios, autographed back and front by Thevet, is in the National Maritime Museum, Greenwich, (MS 35-013c/P31). Prior to 1935 it was in Professor Charles Boxer's library and is described in Charles Ralph Boxer, *Mariners Mirror*, 20 (1934): 176-77.

[12] British Library, Cotton MS Vitellus C.VII. fols. 1-13.

[13] *MP,* sig. a.iiij$^{r\text{-}v}$.

[14] Ibid.

[15] Bodleian Library, Ashmole 242, no. 83. "Canon Gubernauticus" or "A great volume, in which are contained our [*sic*] Queen Elizabeth her Arithmeticall Tables Gubernatick: for Navigation by Paradoxall Compass (by me invented anno 1557) and Navigation by Great Circles, and for longitudes and latitudes, and the variation of the Compass, finding most easily and speedily etc."; E.G.R. Taylor, *A Regiment for the Sea*, Hakluyt Society Second Series, 121 (Cambridge: Hakluyt Society, 1963), 415-33; Thomas Rundall, ed., *Narratives of Voyages towards the North West in search of a North West Passage to Cathay and India, 1496-1631,* Hakluyt Society First Series, 5 (London, 1849). For more detail on the problems of the Borough's voyage see Richard Eden's preface to his *Arte of Navigation*, 1561.

[16] British Library, Harley MS 473. *Certaine verie rare observations of Chester and some parts of Wales.*

[17] British Library, Cotton MS Augustus I.I.i. verso.

[18] British Library, Harley MS 167, fols. 182-200. *The Account of the Third Voyage to Meta Incognita made by Christopher Hall.* The first page of the report shows that it had belonged in John Dee's Library, and bears a few notes in Dee's hand on Sir Francis Drake and young William Hawkins. Fol. 187 bears a coloured coastal view of the rugged snowy form of "Dee's Pinnacles".

[19] British Library, Cotton MS Otho EVIII, (Article 16) fols. 78-9. One of the circumpolar charts that Dee drew for Pet and Jackman survives in the library at Burghley House, Stamford within a volume of Ortelius's *Theatrum Orbis Terrarum*, annotated in Lord Burghley's hand. Lok's later engraved chart of 1582 owes much to Dee's circumpolar charts, and the Burghley House exemplar in particular.

[20] The title page of this collation of charts from Ortelius's *Theatrum Orbis Terrarum* (Antwerp, 1570), bears the manuscript inscription "This book belonged to the L'd Treasurer Burghley" probably written in the hand of his eldest son, Thomas, 1st Earl of Exeter (1542-1622). After the prefatory world chart (the 1570 version) there was bound in Dee's northern hemisphere and below it an inscription in Lord Burghley's hand about Frobisher's second voyage reading thus: "Anno domini 1577 et 19 Eliz. Reginae. Furbisher capitaneus navis appelate ye Ayde, cum 2no aliis navibus discessit en ostio Thamisis 25 Maii et adiit quasdem Insulas in Mare Aglonari in Latitudini 64 et Longitud[ini] [blank] atque 19 July, et ibique mora traxit per diversque ad 24th Augii et terversus est in portuum Plymouth 20th Septembrii."

[21] A similar Chinese map reached Philip II's Library in the mid-1570s in a diplomatic bundle from the Philippines. See R.C.D. Baldwin, "The Interchange of European and Asian Navigational Information in the Far East before 1620", in Derek Howse ed., *Five Hundred Years of Nautical Science, 1400-1900* (London: National Maritime Museum, 1981), 80-90.

[22] British Library, Cotton MS Otho EVIII, (Article 16) fol. 77. British Library, Lansdowne MS 122 Article 5.

[23] Harley MS 167, art 41, fol. 181.

[24] Oxford, Bodleian Library, Ashmolean MS 242. No. 83. This is also alluded to on the verso of his map, British Library, Cotton MS Augustus I i.i.

[25] Public Record Office, SP15/25/81. Lok's Instructions for the Third Voyage as amended in Lord Burghley's hand (draft circa March 1578). See also: British Library, Lansdowne MS 100/1 fols. 10-12; British Library, Harley MS 167, fols. 165-180 and 182-200; Magdalene College Cambridge, Pepys MS 2133; Walter Andrew Kenyon, "The Canadian Arctic Journal of Captain Edward Fenton, 1578", *Archivaria*, 11 (1980): 171-203.

[26] *MH*.

[27] *R&W*, 35.

[28] Antoine de Smet, "John Dee et sa place dans l'histoire de cartographie" in Helen Wallis and Sarah Tyacke, eds., *My Head is a Map: Essays and memoirs in honour of R.V. Tooley* (London: Francis Edwards, 1973), 107-113.

[29] Bodleian Library, Ashmole MS 242. No. 83.

[30] Edward Cannan*, Churches of the South Atlantic Islands, 1502-1991* (London: Anthony Nelson, 1992), 25 and 259n which details various searches for Dee's visit to St Helena, concluding that Coote probably mistook Madox's hand and descriptions of Fenton's voyage of 1582-83 for Dee's. See too *DNB*, XIV, 271-279.

[31] E.G.R. Taylor, *Tudor Geography, 1483-1583* (London: Methuen, 1930), 88-96, 263-265. On page 265 Taylor cites a short part of Dee's library catalogue, cited in evidence for compensation in 1592. This explains the practical value of instruments he had kept in his library (and whose utility must have been known by John Davis) saying, "The instruments necessary for a skillful seaman are the Sea Compasse, a Cross staff, a Quadrant, an Astrolabe, a Chart, an instrument magneticall for finding of the Variacion of the compass, an horizontall plane sphere, a globe and a paradoxall compass [...] but the Sea Compass and

Cross staff are instruments sufficient for a seaman's use: the astrolabe and the Quadrant being instruments very uncertain for sea observations."

[32] British Library, Cotton MS Roll XVIII, 48.

[33] British Library, Cotton MS Augustus 1.i.i.

[34] Free Library of Philadelphia (William Elkins Collection, 42). "Sir Humphrey Gylbert knight his chart" also bears Dee's own cabalistic symbols identifying him as its author. It was long kept by the Percy and Leconfield families, whose late sixteenth- and early seventeenth-century papers were full of naval, mining and mathematical interest. See *Catalogue of Exceedingly Rare and Valuable Americana, with some important English Books and Manuscripts, largely from the Library of Henry Percy, 9th Earl of Northumberland (1564-1632) at Petworth House. Sold by order of his Descendant, The Right Honoble. Lord Leconfield. Which will be sold by Auction by Messrs Sotheby and Co. […] On Monday the 23rd day of April, 1928, and the following Day* (London: J. Davy and Sons, for Sotheby & Co, 1928), lot 78.

[35] David Beers Quinn, ed., *The Voyages and Colonising Enterprises of Sir Humphrey Gilbert*, Hakluyt Society Second Series, 2 vols (London: Hakluyt Society, 1940), 83-84, illustrates Dee's opportunism over this.

[36] Michael Lok's chart was sought for Richard Hakluyt's *Divers Voyages touching the discoverie of America* (London, 1582), where it was published opposite (sig. B4, second count). It is entitled "ILLUSTRI VIRO DOMINO PHILIPPO SIDNAEO MICHAEL LOK CIVIS LONDINENSIS HANC CHARTAM DEDICABAT, 1582."

[37] Donald D. Hogarth, Peter W. Boreham, and John G. Mitchell, *Mines, Minerals and Metallurgy: Martin Frobisher's voyages of 1576, 1577 and 1578,* Mercury Series, 7 (Ottawa: Canadian Museum of Civilisation, 1994), 73-99.

[38] Dee had two copies of Biringuccio's text and multiple copies of Agricola's study, *De Re Metallica* (Freiburg, 1556) and (Basle, 1558), and copies of major works by Ercker, Munster, Oviedo and de Barros. All were heavily annotated, in those sections dealing with mines in the Iberian empires. Roberts and Watson show that the metallurgical texts and mining regulations that Dee took to Prague in 1583 as those marked with a T in the catalogue. Dee also took important geographical texts like Munster's *Cosmographia* which had an extensive section on mining and smelting in central Europe. Dee's collection of mining texts and mining laws included the bylaws of Kuttenburg (i.e Kutna Hora) in Bohemia, and other mining towns in Alsace and Saxony. See *R&W* nos. 5, 178, 215, 222, 227, 459, 677, 1437, 1453, 1534-5, 1540, 1542-44, 2214. A fuller discussion of those legal texts on mining appears in Herbert Clark and Lou Henry Hoover, *Georgius Agricola, De Re Metallica. Translated from the first Latin edition of 1556 with biographical introduction, annotations and appendices upon the development of mining methods, metallurgical processes, geology, mineralogy and mining laws from the earliest times to the sixteenth century* (London, 1912; repr. New York: Dover Publications, 1950), 609-614.

[39] Public Record Office, SP 12/144/17 parts 1 and 2 details Drake's profits and the treasure to be removed to the Tower of London, then estimated at over £250,000. It notes that over £10,000 was retained by Drake.

[40] David Beers Quinn, *Set Fair for Roanoake, Voyages and Colonies* (Chapel Hill: University of North Carolina Press, 1985), 92. See too: Hatfield House, Cecil MS 276/5: "first written in the high duch by the experte and chiefe M[aste]r of the Emperors mynes in the kingdom of Bohemia, Lazarus Erkerne, nowe translated into English by Joachim Gaunz of Prage." See also Gary C. Grassl, "German Mineral Specialists in Elizabethan England and Early Modern America", *Yearbook of German-American Studies*, 31 (1996): 25-28, 49-52.

[41] British Library, Harley MS 249, fols. 95-105. At the beginning it is dedicated "To my very Honourable Friend Syr Edward Dyer, Knight", and at the end it notes he now sent "this Treatise with a peculiar letter besides Johannem Crocker on Friday 15th last of september 1597." British Library, Royal MS 7, C. XVI fols. 158-165 is another nearly contemporary copy of the same text, dated 8 September 1597. Yet another copy appears in his hand in a copy of his *General and Rare Memorials,* British Library, C21.e.12 as fols. 3-13. It was later given to Captain Hitchcock by Dee.

[42] Public Record Office, SP12/30/30 dated 17 June 1587. Richard Deacon, *John Dee: Scientist, geographer, astrologer and secret agent to Elizabeth I* (London: Frederick Muller, 1968). See also the Garland and Simkinson request that Dee attend the Court of the Russian Emperor, and Public Record Office, SP12/196/143r (dated 18 September 1586) later reproduced by Richard Hakluyt, *The Principal Navigations, voyages, traffiques and discoveries of the English Nation* (London, 1598), I, 508.

[43] Public Record Office, SP12/31/35.

[44] British Library, Lansdowne MS 30/4, fols. 10-12; *Acts of the Privy Council of England*, ed. John Roche Dasent, 46 vols (London: HMSO, 1890-1964), X, 147 for January 1577/78.

[45] Vilhjalmur Stefansson, *The Three Voyages of Martin Frobisher in search of a Passage to Cathay and India by the North-west, A.D. 1576-8: from the original 1578 text of George Best*, 2 vols (London: Argonaut Press, 1938), II, 113, 117, 119, 132, 198, 202, 205, 217.

[46] William Robert Scott, *The Constitution and Finance of English, Scottish and Irish Joint-Stock Companies to 1720* , 3 vols (Cambridge, 1911, repr. Bristol: Thoemmes Press, 1993), I, 39-44.

[47] *Private Diary*, 18-19. This is a conflation of selected entries from Bodleian Library, Ashmole MS 487 and 488. See also, Albert Hastings Markham, ed., *The Voyages and Works of John Davis the Navigator*, Hakluyt Society First Series, 59 (London, 1880), Introduction.

[48] *Calendar of State Papers: Foreign Series, of the reign of Edward VI, 1547-1553*, ed. William Barclay Turnbull, (London, 1861), No. 245: Joachim Gundelfinger to the Privy Council, 18 October 1550.

[49] *Calendar of State Papers relating to Ireland, of the reigns of Henry VIII, Edward VI, Mary and Elizabeth 1509-1573*, ed. H.C. Hamilton, 5 vols (London, 1860-1890), I, 114, 121-127.

[50] Maxwell Bruce Donald, *Elizabethan Copper: The History of The Company of Mines Royal*, *1568-1605* (London: Pergamon Press, 1955, repr. Whitehaven: Michael Moon, 1989), 124-145.

[51] Cumbria Record Office, (Kendal) Rydal MS 28, fols. 146-169 (sometimes described as Rydal MS R). Other passages on crushing and weighing houses and even furnaces among the Rydal manuscripts lack the operational detail. The international infrastructure of technical and financial resources required can be seen through: William G. Collingwood, *Elizabethan Keswick: Extracts from the original account books 1564-1577 of the German Miners in the archives of Augsburg*, Cumberland and Westmoreland Antiquarian Society, Tract Series, 7 (Kendal, 1912, repr. Whitehaven: R. Moon, 1987). See Ian McNeil, “Blast: From Blowpipe to Blowing Engine”, *Newcomen Society Transactions,* 60 (1989): 95-106. Rhys Jenkins, “The Society for the Mines Royall and the German Colony in the Lake District”, *Newcomen Society Transactions* (1938): 225-234. Alnwick Castle, MS Y.I, no 6 comprises the Hechstetter’s operational data as sent to Henry Percy, 9th Earl of Northumberland, “to informe myselfe of the ystate of the mynes and finding no great alteracion [...]”, 23 January 1617/18. Parts of the text are drawn from sixteenth-century recipes, but most of this text is devoted largely to arguments for a reduction in the rent for the Cumberland mines then operating to a loss. It allows for insight into the traditional German methods of mining and smelting then in use. The technology as Dee knew it from Alsace is best shown in H. Groff’s illustrated manuscript, in L’École Supérieure des Beaux Arts, Paris, published with notes by E. Brugerolles, *La Mine et mode de l'emploi, 1526* (Evreux: Editions Gallimard, 1992).

[52] Hoover and Hoover, *De Re Metallica*, 609-614.

[53] See *R&W*, nos. 177, 178, 215, 1051, 1919, all Agricola’s works, plus the Duke of Saxony’s mining ordnances, the *Bergordnung* of 1574 (*R&W*, no. 227). Zimmerman’s important study, *Probirbuch,* not the title cited by Dee above (*R&W*, no. 1535), may have come to Mortlake a little later, but certainly well before 1583, along with Ciriacus Schreitlmann’s *Probierbüchlin Frembde und subtile Künst [...] von Woge und Gewicht auch von allerhandt Probenauft Ertz, Gold, Silber etc* (Frankfurt-am-Main, 1578), *R&W*, no. 1534. The last two probably came as a result of intelligence and help obtained for him by Sir Philip Sidney. Dee records its origin in a meeting involving Lord Leicester, Edward Dyer and Philip Sidney on 16 January 1577. As Roberts and Watson show by reference to Pears’s transcripts of Sidney’s correspondence with Hubert Languet, Sidney exchanged data derived through Dee about Martin Frobisher’s supposed discovery of gold in 1576 and 1577, seeking in return fulfilment of a promise to dispatch the laws of Gutebergica, i.e. the Kutna Hora mines in Bohemia. See Stewart Adolphus Pears, *The correspondence of Sir Philip Sidney and Hubert Languet* (London, 1845), 128, referring to correspondence from Languet dated 28 November 1577 and Sidney’s fuller letter of 1 October 1577.

[54] Public Record Office, SP12/95, nos. 63 and 64, a further copy SP12/229/97, fols. 1-5, and a draft patent at SP 12/235/1. The former was a petition and letter to the Queen for “A discovery of lands beyond the Equinoctial [...] and to establish the authors and fellowship of this voyage in the nature of a corporation”. Lok probably took it as a model for the proposals he worked on with Dee and Frobisher but he too failed to secure incorporation, demanding, as Burghley thought, too much in the form of the charter that he proposed. See too Alison Grant, *Grenville* (Appledore: North Devon Museum Trust, 1991), 14-18. A derivative of Grenville’s scheme but expressed in considerable detail was later penned by Richard Hakluyt as “A discourse of the Commodity of taking the Straight of Magellanus”. It was probably prepared for Sir Francis Walsingham in 1580.

[55] British Library, Lansdowne MS 19, (art. 19).

[56] British Library, Lansdowne MS 100, (art. 1) fol. 4.

[57] One copy of this work which was to remain in his library for over twenty years (British Library, C.21.e12) bears the text of the *Thalattokratia Bretanniki* on blank leaves at the back in Dee's hand. That copy was sent on to Sir Edward Dyer on 15 September 1597. See note 41 above for more details.

[58] For a tiny image of the Cadoxton smelter beside the river near Neath see West Glamorgan Record Office, Dynevor Memorial, "The description of the Lordship of Cadoxton juxta Neath now parte of ye possessions of ye Right honourable John Herbert Esquier one of her majestie's Pryvie Counsell and Secreatary of Estate unto her highness." c.1601. "clericus fecit et descripsit."

[59] Oxford, Bodleian Library, Ashmole MS 488. Dee's diary recorded on 19 December 1589 that Gilbert "Offred me as much as I could require at his hands, both for my goods carryed away, and for the mynes." See *R&W*, 35.

[60] Peter Claughton and Neil Parkhouse, *Out of the World and into Coombe Martin* (Coombe Martin: Coombe Martin Local History Group, 1989), 33-37. N. Parkhouse, "Coombe Martin – An Industrial slum?", *The Quarterly Journal for British Industrial and Transport History*, 7 (1995): 5, 10-11.

[61] S.H. Burton, *Walks in North Devon: A Guide to its Scenery, Architecture, History and Antiquities* (London: T. Werner Laurie, 1953), 69-70 gives the full texts of the two inscriptions as originally determined in John Prince, *Danmomii Orientales Illustres, or The Worthies of Devon* (London, 1810).

[62] Stephen Atkinson, *The Discovery and Historie of the Gold Mynes of Scotland, 1619* (Edinburgh, 1825), 52-53; Scott, III, 409.

[63] Archivo General Simancas, Ingalterra, leg. 818/72. Sebastian Cabot to Charles V, a transcript clearly misdated 15 November 1554. Presumably the original dated from 1553 or even a year earlier still. As taken forward later to Philip II it also contained a map now lost. It may well have formed part of Cabot's reply to a letter written by Emperor Charles V to the young Queen Mary on 9 September 1553, following the failure of the Duke of Northumberland's plot to put Lady Jane Grey on the throne. The Duke, who was a keen supporter of Dee's ideas, was executed for treason in August 1553.

[64] Edward Arber, ed., *The First Three English Books on America 1511-1555 A.D.: Being chiefly translation, compilations &c. by Richard Eden* (Birmingham, 1885), 355. This large work incorporates many of Eden's earliest translations.

[65] Public Record Office, E231/28d and SP 12/40/81-83.

[66] British Library, Sloane MS 2483. Donald, pp 66-72.

[67] British Library, Lansdowne MS 30, Art.4. fol. 12.

[68] Public Record Office, SP 112/119/14; SP 12/126/56; SP 12/130/19, 21 and 35; SP 12/130/21.

[69] British Library, Lansdowne MS 30, Art 4, fol. 6, and Lansdowne MS 100/1 fols. 4$^{r}$-5$^{v}$, 10r, and 12r. Public Record Office, SP 12/118/56; SP 12/119/46; SP 12/122/3, 4, 9, 10, 61 and 62; SP 12/129/43; SP 12/130/15. Assays by Agnello, Broad, Kranich and Williams are also known: They are to be found in Public Record Office, SP 12/122/62 and 67 and SP 12/161/41. The last two by Williams took place on 28 July 1583. These two failures served to confirm Dee's decision to leave for Prague. See also Lok's accounts as preserved in San Marino, California, Huntington Library, MS 715.

[70] Public Record Office, SP 12/130/15 and British Library, Lansdowne MS 100/1, fols. 10$^{r}$-13$^{r}$.

[71] British Library, Cotton MS Vitellus C.VII fols. 329-45. Sometime after 1566, when the originals were shown to Anthony Jenkinson, Cyprian Lucar, son of Robert Thorne's Bristolian associate and executor, Emannual Lucar, who in turn presented a copy to John Dee. Later copies were made available to other people, including Michael Lok, (now British Library, Lansdowne MS 100 fols. 65-80), William Cecil (now Hatfield House, Cecil MS 245/5), and Richard Hakluyt, who published it in as 'A declaration of the Indies' in *Divers Voyages,* sig. B1-B3$^{r}$.

[72] Hakluyt, *Divers Voyages*, Epistle Dedicatorie.

[73] British Library, Cotton MS Otho E VII, fol. 44$^{v}$.

[74] British Library, Lansdowne MS 100, Art.1, fol. 4.

[75] British Library, Cotton MS Otho E VII, fol. 44$^{v}$.

[76] British Library, Cotton MS Otho E VII, fol. 44$^{v}$

[77] Dee, *General and Rare Memorials*, sig. A2$^{r}$.

[78] Public Record Office, E164/35 fol. 17.

[79] Dee's loans of equipment and his advice may have been so significant in themselves and for the prestige that they conferred, that Lok himself was prepared to acquiesce to Dee's not paying up his adventurer's shares.

[80] Stefansson, *Voyages of Martin Frobisher*, II, 77. This gives its sources as the Royal Commission on Historical Manuscripts, 1832 and 1833, pp.74-77, 558-62 and copied directly without reference to the originals in Richard Collinson, ed., *The Three Voyages of Martin Frobisher in Search of a Passage to Cathaia and India by the North West, A.D. 1576-1578*, Hakluyt Society, First Series, 38 (London, 1867). A correct copy appears in J.M. McDermott, "The Account Books of Michael Lok relating to the North West Voyages of Martin Frobisher, 1576-1578" (Unpublished PhD thesis, University of Hull, 1984), 83-84, and as an appendix in the Hakluyt Society publication cited above. The uncorrected form appears in David Watkin Waters, *The Art of Navigation in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958), 530-532.

[81] See *R&W*, Introduction.

[82] *The Art of Navigation,* trans. by Richard Eden (London: R. Jugge, 1561), fols. lxviii-lxx, Part 3, Ch.7 entitled "The making and use of the Astrolabe with which the mariners take the Altitude of the Sunne."

[83] Alwynne A. Ruddock, "The Trinity House at Deptford in the Sixteenth Century", *English Historical Review,* 65 (1950): 458-476. Charles Raymond Booth Barrett, *The Trinity House of Deptford Strond: written and illustrated by C.R.B. Barrett* (London, 1893), 131-134.

[84] *R&W*, Appendix 3, 196-197.

[85] British Library, Harley MS 167, fols. 39- 76. Mr Borrough's rule is on fol. 69.

[86] British Library, Cotton MS Titus BVIII, fol. $199^{v}$. Elizabeth Story Donno, *An Elizabethan in 1582, The Diary of Richard Madox, Fellow of All Souls*, Hakluyt Society Second Series, 147 (London: Hakluyt Society, 1976), 227. Her edition of the text explains that Madox is using Pallinurus as a pseudonym to disguise Hall's identity here as he did on at least six other occasions on the voyage. Madox did this in order to protect him from further humiliation by Fenton, and from identifying his alcoholism.

[87] George Best, *A True Discourse of the late voyages of discoverie for finding of a passage to Cathay by the North Weast under the conduct of Martin Frobisher* (London, 1578). Reprinted in Stefansson, *Voyages of Martin Frobisher*, I, 16.

[88] Oxford, Bodleian Library, Ashmole MS 242, no 83. See note 15 above for title.

[89] Dee, *General and Rare Memorials*, sig. A$2^{r}$. E.G.R.Taylor, "John Dee and the Nautical Triangle", *Journal of Navigation*, 8 (1955): 318-325.

[90] British Library, Cotton MS Augustus I.i.i. verso.

[91] Public Record Office, SP 12/11/27; SP 12/96/267; SP 12/107/68. David Michael Loades, *The Tudor Navy: an Administrative, Political and Military History* (Aldershot: Scolar Press, 1992), 191-193.

[92] Dee, *General and Rare Memorials*, sigs. A$4^{r-v}$, B$2^{r-v}$, D$3^{v}$, E$2^{r}$ and E$3^{v}$.

[93] Thomas Elyot, *The boke named the Governour* (T. Berthelet, London, 1531; repr. London: Dent, 1962), 23-24.

[94] William H. Sherman, *John Dee, The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), 171-189. Sherman dates a text widely presumed lost, British Library, Add MS 59681 *Britannici Imperii limites* to between 1576 and 1578 when final corrections were added. It anticipates in many ways Dee's *Thalattokratia Bretanniki* completed in 1597. See *General and Rare Memorials*, now British Library, C.21.e12. See also British Library, Royal MS 7, C. XVI, fols. 158-165 and Harley MS 249.

[95] Julian Roberts, "John Dee's Corrections to his Art of Navigation", *The Book Collector*, 24 (1975): 70-75. Dee's 1583 catalogue (now at Trinity College Cambridge) is annotated "I left 60 of these ready corrected". See *R&W*, 104 (entry for *R&W*, no. 1680).

[96] Dasent, *Acts of the Privy Council*, X, 366.

[97] These texts are all in British Library, Harley MS 167, fols. 165-200. Dee's transcript of Sellman's text (fols. 165-180) differs markedly in its description of the courses sailed in June 1578 from the printed but incomplete version first produced in 1867 by Collinson in *The Three Voyages*, 290-316. Its errors of transcription were copied but with revealing gaps by Stefansson, *Voyages of Martin Frobisher*, I, 55-73.

[98] B. Allaire and D. Hogarth, "Martin Frobisher, The Spaniards and a Sixteenth century Northern Spy", *Terrae Incognitae*, 28 (1996): 46-58. M.A.S. Hume, *Calendar of Letters and State Papers relating to English Affairs preserved principally in the Archives of Simancas,* 4 vols (London, 1892-1899), II, 567-69.

[99] Best, *A True Discourse*, in Stefansson, *Voyages of Martin Frobisher*, I, 22.

[100] In Dee's copy of Richard Hakluyt's translation of *El viage que hizo A[ntonio] de E[speio] en el anno de ochenta y tres: el qual con sus companeros descubrieron una tierra [...] a quien pusieron por nombre nuevo Mexico etc.* (Madrid and Paris, 1586), now British Library, B32.a.32, we find the following

inscription in Dee's hand: 'Johannes Dee: A[nn]o 1590. January 24. Ex dono Thomae Hariot, Mei Amici.' It is thus very soon after his return to his home at Mortlake.

[101] State Papers describing Sir Thomas Gresham's investments are: Public Record Office, SP 12/111/48; SP 12/119/30 and 41; SP 12/126/2, 8, 32 and 56; SP 12/127/8 and 16; SP 12/130/16, 21, and 35. More detail about Sir Thomas Gresham's foundation in its earliest phases is to be found in John Ward, *The Lives of the Professors of Gresham College* (London, 1740), iv-viii; Sydney John Teague, *Sir Thomas Gresham financier and college founder* (London: Synjon Books, 1974); Peter Winckworth, *History of the Gresham Lectures, Inaugural lecture, City University* (London: City University, 1966); Francis R. Johnson, "Gresham College: Precursor of the Royal Society", *Journal of the History of Ideas*, 1 (1940): 413-438; Public Record Office, SP 12/170/1.

[102] Now Hatfield House Library, CPM 1/69 reproduced here by courtesy the Marquess of Salisbury.

[103] For a full discussion of the significance of other contemporary work on terrestrial magnetism, by Borough, Gilbert and Norman in England, and of the longitude prizes offered formally from 1598 by Philip III of Spain, see Richard C.D. Baldwin, *The international interchange of navigational information between the maritime communities of Iberia, Asia and North Western Europe, 1500-1620* (Unpublished thesis, University of Durham, 1980), 155-254.

[104] Richard Hakluyt, *The Principal Navigations*, I, Prefatory address. Gresham's large incomes arising from clever currency speculation, trading in Ordnance and servicing the wool trade's needs meant his large trading debts extended far beyond the Cathay venture and caused the House of Commons to take a close interest in the matter of his estate. That led to Parliament passing a special statute, which began as "A Bill for the relief of Sir Thomas Gresham's creditors" that secured its first and second readings on 15 and 20 February 1580. It passed quickly through Committee stage between 28 February and 4 March 1580, to a third reading on 13 March 1580. In its final form it was passed as a Private Act 'for the establishment of an agreement between Sir Henry Nevill, Knight, and Dame Anne Gresham for the better purposes of the last will and testamant of Sir Thomas Gresham deceased and paying his debts.' Its main effect was to put off endowment of the lectureships until after Anne Gresham's death by which time it was hoped all Sir Thomas's trading positions would have unwound.

[105] Ward, vii.

[106] Dee, *General and Rare Memorials,* sig. B2$^{r}$.

[107] *MP*, sig. A.iiij$^{r-v}$.

## WILLIAM H. SHERMAN

# JOHN DEE'S COLUMBIAN ENCOUNTER*

On at least one occasion between 1571 and 1583 John Dee encountered Christopher Columbus. The medium was Columbus's son Ferdinand, and they met in the margins of Ferdinand's famous *History [...] of the Life & Deeds of the Admiral Christopher Columbus* – one of the earliest and most important accounts of Columbus's encounter with the New World.[1] Dee purchased the work sometime after its publication in 1571, and he read and annotated it carefully.[2] In 1583 the book was entered in his library catalogue, with a slightly garbled title.[3] It ultimately made its way into the British Library, where I stumbled upon it in the summer of 1994.[4]

My discovery, like that of Columbus himself, was accidental. Columbus had set out from Spain expecting that his westward course would take him clear across to the eastern coast of Asia: when he made his landfall in the Bahamas his sources led him to suppose that he was somewhere near Japan. When I called up the *Life of Columbus* I was not searching for the tracks of John Dee: following up a passing comment made by David Quinn, I had been led to expect some interesting marginalia by Gabriel Harvey, the other great Elizabethan annotator to whom I had turned my attention. I recognized almost immediately that the notes were unmistakably Dee's[5] – a realization that filled me with as much apprehension as excitement, since my book on Dee (with its detailed assessment of Dee's contribution to English maritime expansion) was already making its way through the press.

In that study I tried to assemble all of the available primary and secondary sources pertaining to Dee's place in maritime history and the history of geography.[6] Following Eva Taylor, David Waters, and others, I argued that he did more than anyone to import knowledge of the science of navigation and the history of empire to England, and – often behind the scenes – worked to apply this knowledge in the texts and voyages which would gradually allow England to catch up with its Continental rivals.[7] In a series of treatises, maps, and conferences from the 1550s to the 1590s, Dee developed an expansionist program, which he called "this British discovery and recovery enterprise."[8] Calling for both the discovery of new lands and the recovery of regions that were once arguably subject to the British crown, Dee

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[*] Different versions of this paper were delivered at 'John Dee: an Interdisciplinary Colloquium,' Birkbeck College, University of London; The Postgraduate Seminar, School of English and Drama, Queen Mary and Westfield College, University of London; and the fourth annual conference for 'New Researchers in Maritime History', National Maritime Museum, Greenwich (UK). I am grateful to all three audiences for their helpful comments, and to all three institutions for their financial support.

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eventually claimed for the queen a vast territory covering most of the water and much of the land in the northern hemisphere.

Dee's writings on navigation and empire cluster around 1576 to 1578 – the precise dates of Martin Frobisher's three voyages to the Canadian Arctic, an enterprise for which Dee was the primary scholarly advisor. The Frobisher connection is important, as we shall see, for Dee's Columbian encounter. Over eighty years after Columbus's voyages, Frobisher's saw the first extensive contact between English explorers and North American natives and the first attempts at a permanent colony. Although they were unsuccessful on almost every level, they thus mark England's belated entry into direct competition with Spain, and the beginning of its rise as an imperial power. Dee's marginalia, I would suggest, were produced in the context of the Frobisher voyages and reflect a key moment in that transfer of power.[9]

In my book I also argued that the textual exploration of Dee was as important as the geographical exploration of figures like Frobisher in effecting this transfer. Libraries played an especially important role in the launching and directing of voyages of exploration and colonization. This was certainly true of Dee and his massive collection; but it was equally true of Columbus. Recent work has revealed the extent to which his own readings both enabled and framed his New World encounter. The Biblioteca Colombina, as it is now known, has been largely dispersed; but it still contains a number of books that belonged to Columbus and bear his marginal annotations.[10] And in relating these readings to the two men's often enigmatic texts and actions, scholars have turned to similar sources and models: a recent description of Columbus as "a Hermetic character" who "was aware, it would appear, of his existence on the cusp of two temporal worlds – the Medieval and the Renaissance," would not be at all out of place in a book on Dee.[11] Dee's Columbian encounter, then, represents more than just a curious and hitherto unknown chapter in the reception of Columbus in early modern England. This meeting in the margins of the book that Washington Irving called "the cornerstone of the history of the American continent"[12] provides the occasion for some further thoughts on Dee's reading practices (offering a sustained example of the kind that I was unable to deliver in my book), on English imperialism, and on the modes of cross-cultural contact in sixteenth-century Europe.

## II

One of the most consistent features of Dee's marginalia as a whole is their attention to the conditions of textual production and reception: he regularly notes any reference in the text to the author's life as well as the authorship, ownership, or use of any other texts.[13] The very first marginalia in *The Life of Columbus* concern Ferdinand's textual legacy. Next to the passage, "I, who had sailed with [Columbus] for some time, and had written of lesser things," Dee jotted, "Note other bokes of this Author."[14] But Dee was even more interested in Ferdinand's ownership of books – not surprisingly, since Ferdinand was perhaps the most serious bibliophile of his day. I have already mentioned that Columbus founded a great library; but it was Ferdinand who turned it into what must have been an unrivalled institution. He quickly abandoned his career as a colonial administrator to devote himself to book-collecting and the advancement of learning; and by the 1520s the collection had evidently achieved almost universal coverage.[15] A dedicatory epistle in the *Life* praised the collection in the following terms: "Ferdinand [...] left to the cathedral of Seville [...] a library that was not only very large but rich, full of the rarest works in all the sciences and regarded by all who have seen it as one of the most remarkable things in all Europe."[16] Dee tagged the passage with the simple word, "Bibliotheca", but it must have had particular resonance for his own "Bibliotheca" in Mortlake.

These notes, like the ones in which Dee provided information about when and where an author lived, and where other related books could be obtained, owe much to the uncertainties of textual transmission in his day – especially the difficulty of identifying and accessing books in an age before lending libraries or national libraries and in which cataloguing was still very primitive. In the maritime sphere the textual record was even more uncertain. First, Dee knew how important it was – when places and phenomena were being observed, potentially, for the first time – for explorers to keep detailed records. Reading that "the Admiral was very careful to keep a journal of all that happened on the voyage: wind directions and currents, the distance run by each ship, and all that they sighted on the way," Dee wrote in the margin, "Note what things are to be noted in a voyage by Sea."[17] On more than one occasion Dee was responsible for briefing English mariners on precisely this practice and, in fact, played a significant role in the development of ships' logs.[18] Dee was especially interested in Columbus's techniques for ensuring that reports of his discoveries would make it back home even if he did not. In Chapter 37 Ferdinand cites a dramatic passage from his father's log when, on 14 February 1493, a storm scattered Columbus's ships:

> Then, with my thoughts in this whirl, I thought upon Your Highnesses, and considered some means whereby, even were I dead and the ship lost, you might get news of the success of my voyage [...] Therefore I wrote on a parchment, as briefly as the state of things required, how I had discovered those lands as I had promised to do; the length of the voyage and the route thither; the goodness of the country and the customs of its inhabitants; and how I had left Your Highnesses' vassals in possession of all I had discovered. This writing, folded and sealed, I addressed to your Highnesses with a written promise of 1,000 ducats to whoever should deliver it sealed to you [...] I straightaway had a great wooden barrel brought to me, and having wrapped the writing in a wax cloth and put it in a cake or loaf of wax, I dropped it into the barrel, which I made secure with hoops and cast into the sea; and all thought this was an act of devotion.

Along the top of that page Dee wrote, "Note these Practices to saue his Letters and Aduertisements to the King of Castile."[19]

Geographical and navigational notations were themselves subject to uncertainty, as previously canonical texts and previously current maps were being rendered obsolete by new experiences.[20] Not surprisingly, Dee's marginalia display a constant concern with Columbus's itinerary; with the distances he travelled and the means he used to measure them; and with the location of various points in the New World. For the Spaniards and their competitors, the most celebrated and contested location was, naturally, their first site of contact. Dee identified this spot in Ferdinand's narrative by noting, “The first place of the Spaniards inhabiting and the Rutter [or directions] how to arrive at it.” In several places, Dee commented on Columbus’s mistaken landfall: he drew special attention to the passage, “ [he] was mistaken in his belief that the first lands to which one would come would be Cathay and the empire of the Great Khan.”[21] Given his own goal of finding a way around the Americas to Cathay – which was, after all, the initial purpose of Frobisher’s voyages – Dee was extremely attentive to Ferdinand’s summary of classical and medieval sources on the subject (particularly those that had led to Columbus’s mistake).

Columbus’s reckonings – and Ferdinand’s accounts – were full of inconsistencies, and Dee was careful to note “A marvaylous error in Latitude”,[22] a “great error in Mariners reckoning”,[23] and a “Diuersitie in Reconing”.[24] His own work on the science of navigation, especially in the polar regions, brought him up against the vexing problem of magnetic variation; and at several points he drew attention to “the variation of the Cumpas.”[25]

There was almost as much variation in Columbus’s place-names as in his reckoning; and in a string of notes Dee struggled to sort out the group of names apparently given to single islands, and the single names given to groups of islands. When Ferdinand names several “sub-polar islands” in Chapter 9 – such as Friseland, Greenland, and (most important for Dee’s claims on behalf of a British Empire) St. Brendan’s Isle – Dee’s pen was predictably active.

Elsewhere I have discussed Dee’s reliance on, and propagation of, the myth that 300 years before Columbus, the Welsh Prince Madoc sailed to America and left behind a tribe of Welsh Indians.[26] One of the main lines of proof for this surprisingly persistent myth was a perceived similarity between the Welsh language and certain Native American dialects. In Gwyn Williams’s fascinating account of this story, there is a chapter entitled, “Marginal Madoc”[27] – and Madoc makes several appearances in the margins of Dee’s Columbus. In the bottom margin of sig. M7$^{v}$, Dee speculated that the word “Zaunia” derived from “the Welsh pronunciation of Iohn,” and that “Huino” was “perhaps so named of some Owen which cam with Madoc ap Owen Gwynned.” When Ferdinand reported that the Indians recite the names of their ancestors, Dee found another Welsh parallel: “Note [...] custom of [...] rehersing the names of theyr parents [...] after the Welsh manner.”

These linguistic fantasies notwithstanding, it should be clear that Dee’s concerns were remarkably pragmatic. There is very little attention, here, to prophecy or the supernatural – and, indeed, surprisingly little in the way of wonder, which Stephen Greenblatt has identified as the primary mode by which early modern Europeans apprehended the New World and its inhabitants.[28] In his related annotations in André Thevet’s *Cosmographie Universelle*, by contrast, Dee was more clearly interested in novelties and curiosities, noting the people of Madagascar who live to the age of 160, “the first Invention of Letters Hieroglyphic,” and the people of Zipangu [Japan] who “eat flyes.”[29] Dee’s Columbian marginalia focus above all on Columbus’s practical methods and “policies” – perhaps the most commonly used word in the notes (after,of course, “nota/note” itself). Some of these concern the voyages themselves, as in Dee's notes on the number of men on the ships or the reward for the first man who spotted land. Others concern the establishment of a colony on that land: he notes descriptions of forts and deliberations about leaving men behind. Most, however, are policies for successful interaction with, and exploitation of, the indigenous population. Dee identifies tricks for securing the faith of the people, extracting information from them, and – what would become the most familiar colonial scenario of all – exchanging worthless trinkets for valuable commodities.

A sickening number of these practices that Dee labels "policies" entailed the forceful seizure of natives: on G6$^r$ Dee noted that "7 interpreters [were] taken," on H3$^v$ that "12 indians [were] taken," on H7$^v$ that "a woman [was] gotten," on H8$^v$ that "An indian in a canoe [was] taken," and so on. This, along with the detailed discussions of how to procure the natives' permission to leave men behind, and how many men were needed to keep that colony safe, takes us close, once again, to Frobisher's own voyages, in which a total of four Inuit natives were seized (one of whom while still in his kayak), and which – had not a ship gone down carrying building materials and provisions, would have led to the first English winter colony in the New World.

Frobisher's venture is also invoked by Dee's careful attention to any mention of gold. Gold was the master commodity and at least the indirect object of all European exploration, so it is not surprising to find Dee noting "a shew of gold"[30] and, later, a "great quantity of gold".[31] But, more specifically, Dee attended to the fact that gold was accidentally discovered on Columbus's first voyage and that in subsequent voyages hired labourers from Spain were taken to mine the ore – a sequence of events which would be precisely replayed in Frobisher's voyages, whose first voyage created an unprecedented gold rush and whose second and third voyages were equipped primarily as mining ventures.

Not all of Dee's notes were quite so ruthless about the domination of the New World. Annotations in the *Life of Columbus* and related volumes reveal Dee's fascination with natural phenomena: at one place he noted, "Flying fish" in the margin,[32] and along the edge of another page he jotted, "Melons in two monthes grown; Cucumbers in 20 dayes; Wheat in a month."[33] He was also capable of a more sympathetic attitude toward the native population: he noted several descriptions of the people (especially those of Cuba, as opposed to the hostile "Caribi") which described them as gentle, tractable, and apt to learn languages; and compared their social and religious institutions favourably to those of Europe.

But one senses that this is less ethnographic admiration, of the sort found in Thomas Harriot's *Brief and True Report of the New Found Land of Virginia* (1588), than an attempt to play up the atrocities committed by the Spanish *conquistadores* on an innocent population. Ferdinand was not especially concerned with screening out Spanish abuses (except those that directly implicated his father), and his text provided much fuel for Dee's anti-Spanish sentiments. He identified several descriptions of what he labelled "ill rule" among the colonists, such as the point in the narrative when Columbus returned to Española and "asked about the Christians he had left there and was told that some had died of sickness, some had separated from the rest, and [...] all had four or five wives apiece."[34] Dee suggested in the margin of Q3$^v$ that the Spaniards were too harsh in punishing the Indians and too lenient with their own men, and observed that "The Indians [were] seduced by the Spaniards to vse violence."[35] When Ferdinand suggested that "The Admiral would not permit his men to take anything [...] [so] that the Indians might not regard the Christians as thieves," Dee quipped, "Wel done if you had kept that rule allwayes."[36] And when Ferdinand reported that some of the settlers had almost degenerated into cannibals themselves ("some, like Caribs, proposed to eat the Indians aboard [...] and would have done it, too, if the Admiral had not forbidden it, saying that as [...] human beings, they should not be treated worse than others") Dee scathingly remarked, "Well sayd, if you allwayes made such account of them."[37]

But Dee saved his most vehemently critical, and explicitly political, outbursts for Ferdinand's frequent assertions of Spain's claims to territorial possessions in the New World. Dee was well aware of the obstacle the Spanish claims presented to his "discovery and recovery enterprise." What he did with Ferdinand's account is the textual equivalent of Francis Drake's piratical raids on Spanish ships: he learned what he could about the various methods of taking possession (the legal procedures, military strategies, ritual dedications, etc.) before refuting the validity of their application to Spain.[38] On L5$^v$ Dee wrote along the top margin, "A more close and just title by the Popes gift then by force of sword: neyther good, as it was vsed," and alongside the text on that page he entered two simple words – "Possession" and "Noe," echoing a marginal note from several pages back, "No good Possession."

Ferdinand's text ends with a brief section, probably added by the translator, which describes Columbus's funeral and celebrates his legacy. On these last few pages Dee hung a final string of objections: "Where?", "Note Lyes", "Note this Aequivocation", "By what justice?". In the end, Dee could only match the text's triumphant conclusion – "History knows of no man who ever did the like, wherefore the world will ever remember the first discoverer of the West Indies" – with a final, emphatic "Not true."

## III

As in the sources I have discussed in my previous accounts, this encounter reveals a Dee who is more concerned with advocating policies gleaned from his reading of historical texts than with establishing "a quasi-mystical, quasi-scientific, quasi-religious world order" based on his own prophecies.[39] Nevertheless, history and prophecy are inextricably linked in Renaissance thought and its extensions into the New World; and there is evidence to suggest that, for at least a brief period, Dee gave in to a "prophetic impulse" not unlike that which had driven Columbus to the ends of the earth. Djelal Kadir's provocative study, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology*, describes Columbus's "self-perceived role as providential agent with [...] a prophetic task",[40] in which he is "the elect hero and privileged emissary to play out the last and climactic act of this cosmic theater."[41] And, in a useful paper describing the 1583 angelic conversations which accompanied (and to some extent explained) Dee's departure from England and his withdrawal from the imperial projects he had helped to set in motion, Stephen Clucas finds a new strain of apocalyptic prophecy: "Dee hoped for a divine millennial comedy," he concludes, "whose catastrophe would be universal forgiveness and the apotheosis of his nation."[42] While I clearly underplayed these important sources in my previous account of Dee's role in English imperial expansion, I remain wary of a tendency to mystify the terms of Dee's highly rhetorical conversations (angelic and otherwise), and to project them onto circumstances in which they may not apply.

In tracing the parallels between Dee's and Columbus's projects there is a danger of collapsing the differences between the two explorers, as well as obscuring the particular circumstances of their own lives. Kadir suggests that "the prophetic impulse exhorts peregrination to the peripheries, to the thresholds or liminalities of time-space [...] It obliges one to live beyond one's present and [...] in an untenable terrain."[43] This certainly applies to the exploration represented by Dee's angelic conversations as much as to the voyages of Columbus. But it is not much help in placing Dee's encounter with Columbus; and I would suggest that we need to attend to a different, and more precise, set of time-space coordinates. Like England's interest in the New World in general, Dee's Columbian encounter was belated and second-hand. His exploration, which took place in the margins of a book in a library, was that of the armchair traveller. And it took place at a moment of significant political and professional insecurity.

In a discussion of Columbus's prophetic writings published the same year as Kadir's, Valerie Flint offered a different reading of his prophetic posture: she suggested that "the great need he had for a 'finem honestum' [honest end], a justifying higher motive for his pursuit of gold for his sovereigns and rewards for his family [...] might bring us to look now with new eyes upon the nature of Columbus's attachment to the [apocalyptic and messianic messages]."[44] Other work on prophecy in the early modern period has stressed that it was usually deployed by marginal figures, and while it was usually concerned with some form of national legitimation it was also a means of personal legitimation.[45] We may not think of figures like Dee or, especially, Columbus as marginal figures in need of legitimation; but they felt, and expressed, this need acutely. Despite the status which their explorations granted them, both Dee and Columbus – like Doctor Faustus – were ultimately bound by the constraints of service.

There is, in fact, one significant moment of sympathy in Dee's Columbian marginalia, where he wrote "True" rather than "Not true" – and it concerned Columbus the frustrated advocate of exploration rather than Columbus the celebrated prophet of empire. In the early chapters of the work, Ferdinand recounted how Columbus made the rounds of the European courts seeking a patron for his voyages – including England's own King Henry VII (whose counsellors Dee faulted for losing this opportunity). The passage which evoked Dee's sympathetic agreement concerns Queen Isabella's reluctance to invest and reads, "As for the foolish argument that it would discredit the Queen to have contributed to the project in case the Admiral did not fulfill his promises, he was rather of the opinion that the Sovereigns would be regarded as generous and high-minded princes for having tried to penetrate the secrets of the universe […].”[46]

The work of Mary Helms throws some light on the position that Dee and Columbus found themselves in, which was at once powerful and precarious. In her book, *Ulysses' Sail*, Helms traces an association, in pre-modern cultures, between esoteric knowledge, travel, and socio-professional status: “To the extent [...] that geographically distant places, peoples and experiences are perceived [...] within essentially supernatural or cosmological contexts, then knowledge of, or acquaintance with, geographically distant places, peoples and things rightfully falls within the domain of political-religious specialists whose job it is to deal with ‘mysteries’.”[47] Lisa Jardine and Jerry Brotton have recently applied Helms's insights to the world of Renaissance ambassadors;[48] but they may be even more applicable to less official, more mysterious emissaries like Columbus and Dee.

## IV

In justifying his own “desire to speak with the dead,” Stephen Greenblatt explains that “the dead [have] contrived to leave textual traces of themselves, and those traces make themselves heard in the voices of the living. Many of the traces have little resonance, though every one, even the most trivial or tedious, contains some fragment of lost life; others seem uncannily full of the will to be heard.”[49] It may well seem that the traces of Dee's marginal encounter with Columbus are more trivial and tedious than uncannily full of the will to be heard, and it is easy to be disappointed by such texts. It should be clear even from the *Life of Columbus* that Dee's annotations lack, for the most part, the personal, creative, and emotional intensity that modern readers have come to look for in engagements with texts. Likewise, they may seem less resonant than the dramatic stories of exploration and piracy which have sustained and shaped Elizabethan maritime history.

But if they are seen in the context of a range of transactions – if they are set alongside not only the texts which they annotated but the explorations which they informed – such marginal texts do afford an unexpected intimacy and vitality. They may also take us closer to the important ways in which texts mediated both personal lives and power politics in the early modern period. And, finally, in what they do if not always in what they say, they may be an unexpected key to the “secrets of the universe” that Dee and Columbus tried to master and offer both to their patrons and to posterity.

## NOTES

[1] *Historie Del S.D. Fernando Colombo; Nelle quali s'ha particolare, & vera relatione della vita, & de' fatti dell' Ammiraglio D. CHRISTOFORO COLOMBO, suo padre* (Venetia, 1571). First published in Italian thirty-two years after Ferdinand's death, this text took an appropriately eccentric route to the press. Ferdinand wrote his account in Spain and in Spanish, but it remained unpublished during his life. After his death in 1539 the

manuscript found its way into the hands of the Genoese physician Baliano de Fornari, who finally took it to Venice to be translated by Alfonso Ulloa. When Fornari died, not only were the projected Spanish and Latin editions abandoned but the Spanish original was lost. For a useful account of the text, and a listing of recent editions, see the English translation of Benjamin Keen, *The Life of the Admiral Christopher Columbus, by his Son, Ferdinand* (New Brunswick, NJ: Rutgers University Press, 1958; repr., 1992), whose edition I cite throughout.

[2] Dee traveled to the Continent in 1571 to consult with doctors about the queen's illness, and it is possible that he acquired the book on that trip.

[3] See *R&W* 1101. The entry reads, "Historia del mondo nuovo di Fernando Colombo. 8o Ven. 1571." This misleading description might be explained by the full title of the work: after "suo padre" the title-page continues, "Et dello scoprimento, ch'egli fece dell'INDIE Occidentali, dette MONDO NUOVO, hora possedute dal Sereniss. Re Catolico." If we imagine the title-page being quickly scanned during a hasty inventory, it is easy to see how the words "historia" (the first word) and "mondo nuovo" (in all caps) would be picked out.

[4] The British Library has three copies of this text: the one containing Dee's annotations is shelf-mark 615.d.7.

[5] I want to thank Julian Roberts for confirming my attribution. See his comments in his essay in this volume.

[6] William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995), Chapter 7.

[7] See especially E. G. R. Taylor, *Tudor Geography, 1485-1583* (London: Methuen, 1930) and D.W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

[8] John Dee, *Brytanici Imperii Limites*, British Library, Additional MS 59681, 29.

[9] Needless to say, this was not the only venture which Dee helped to advance, nor were Dee's texts the only ones which tried to come to terms with Columbus and Spanish imperial claims.

[10] On Columbus's reading see, most recently, Valerie Flint, *The Imaginative Landscape of Christopher Columbus* (Princeton: Princeton University Press, 1992). On Columbus's own texts and their Renaissance readers see Margarita Zamora, *Reading Columbus* (Berkeley: University of California Press, 1993) – especially her chapter, "In the Margins of Columbus."

[11] Djelal Kadir, *Columbus and the Ends of the Earth: Europe's Prophetic Rhetoric as Conquering Ideology* (Berkeley: University of California Press, 1992), 1-2. In fact, my own book opens with an almost identical formulation.

[12] Cited on the back cover of Keen, *Life of the Admiral Christopher Columbus*.

[13] Sherman, 85-86.

[14] Sig. A1$^{r}$ in the original, p. lxxi in Keen's translation. In all subsequent citations of Ferdinand's text I will provide the page number on which the original Italian passage appears and the page number from Keen's English translation. When citing Dee's marginalia alone I will only refer to the original text. Dee's marginalia are in Latin, Italian and English: I have retained the original spelling and punctuation for those in English and have silently translated the rest.

[15] By the estimate of John Boyd Thacher, Ferdinand "gathered no less than 15,370 books and manuscripts" (Keen, viii). A new descriptive catalogue of the library is currently being compiled from Ferdinand's own "Repertorios": *Catálogo Concordado de la Biblioteca de Hernando Colón*, ed. Tomás Marín Martínez, José Manuel Ruiz Asencio, and Klaus Wagner (Seville: Cabilado de la Catedral de Sevilla, 1993).

[16] *Historie Del S.D. Fernando Colombo*, sig. a3$^{r}$; lxxiv.

[17] *Historie Del S.D. Fernando Colombo*, sig. E6$^{r}$; 45.

[18] David W. Waters, *The Art of Navigation in England in Elizabethan and Early Stuart Times* (London: Hollis and Carter, 1958).

[19] This appears in Chapter 36 (sigs. K4$^{v}$-K5$^{r}$) in the original, Chapter 37 (92) in Keen.

[20] Anthony Grafton, *New Worlds, Ancient Texts: The Power of Tradition and the Shock of Discovery* (Cambridge, MA: The Belknap Press, 1992), esp. Chapter 2.

[21] *Historie Del S.D. Fernando Colombo*, sig. C3$^{r}$.

[22] *Historie Del S.D. Fernando Colombo*, sig. T5$^{v}$.

[23] *Historie Del S.D. Fernando Colombo*, sig. T5$^{v}$.

[24] *Historie Del S.D. Fernando Colombo*, sig. F7$^{v}$.

[25] *Historie Del S.D. Fernando Colombo*, sigs. T5$^{r}$, X3$^{v}$.

[26] Sherman, 187-189.

[27] Gwyn Williams, *Madoc: The Legend of the Welsh Discovery of America* (Oxford: Oxford University Press, 1987).

[28] Stephen Greenblatt, *Marvellous Possessions: The Wonder of the New World* (Chicago: University of Chicago Press, 1991).

[29] Dee's copy of Vol.1 of this 2-volume work (*R&W* 238) is now at the library of the Royal College of Physicians, London (shelf-mark D5/8, 48f). For a sophisticated reading of 'the geographical imagination' of Thevet – whose career parallels Dee's in some interesting ways – see Frank Lestringant, *Mapping the Renaissance World: The Geographical Imagination in the Age of Discovery*. Trans. by David Fausett (Berkeley: University of California Press, 1994).

[30] *Historie Del S.D. Fernando Colombo*, sig. H5$^v$.

[31] *Historie Del S.D. Fernando Colombo*, sig. I5$^v$.

[32] *Historie Del S.D. Fernando Colombo*, sig. F6$^r$.

[33] *Historie Del S.D. Fernando Colombo*, sig. O2$^v$.

[34] *Historie Del S.D. Fernando Colombo*, sig. N3$^r$; 118.

[35] *Historie Del S.D. Fernando Colombo*, sig. Y1$^v$.

[36] *Historie Del S.D. Fernando Colombo*, sig. G8$^v$; 67.

[37] *Historie Del S.D. Fernando Colombo*, sig. T5$^v$; 173.

[38] For a useful comparative perspective on these practices see Patricia Seed, *Ceremonies of Possession in Europe's Conquest of the New World, 1492-1640* (Cambridge: Cambridge University Press, 1995).

[39] Gwyn Williams, "*Welsh Wizard and British Empire: Dr. John Dee and a Welsh Identity.*" *The Gwyn Jones Lecture* (Cardiff: University College Cardiff Press, 1980), 6.

[40] Kadir, 2.

[41] Kadir, x. This approach to Columbus has been increasingly popular in the 1980s and 90s: cf. Pauline Moffitt Watts, "Prophesy and Discovery: On the Spiritual Origins of Christopher Columbus's 'Enterprise of the Indies'", *American Historical Review*, 90 (1985): 73-102, and Alain Milhou, *Colón y su mentalidad mesiánica franciscanista española* (Valladolid: Casa-Museo de Colon, 1983). For an English edition and explication of the key text, see August Kling and Delno C. West, trans. & eds., *The Libro de las Profecías of Christopher Columbus* (Gainesville: University of Florida Press, 1991).

[42] Stephen Clucas, "'Thow shalt prevayle agaynst them': John Dee and the Politics of the Elizabethan Court 1575-1585" – a paper delivered at Northern Arizona University, 13 February 1996. I am grateful to Stephen Clucas for sharing a copy of this paper with me and for ongoing discussions of Dee and his contemporaries.

[43] Kadir, 20.

[44] Flint, 208.

[45] Richard L. Kagan, *Lucretia's Dreams: Politics and Prophecy in Sixteenth-Century Spain* (Berkeley: University of California Press, 1990); Phyllis Mack, *Visionary Women: Ecstatic Prophecy in 17th-Century England* (Berkeley: University of California Press, 1992); Diane Purkiss, "Producing the Voice, Consuming the Body: Women Prophets of the 17th Century" in Isobel Grundy and Susan Wiseman, eds., *Women, Writing, History: 1640 – 1799* (Athens: University of Georgia Press, 1992).

[46] *Historie Del S.D. Fernando Colombo*, sig. E5$^r$, 43.

[47] Mary W. Helms, *Ulysses' Sail: An Ethnographic Odyssey of Power, Knowledge, and Geographical Distance* (Princeton: Princeton University Press, 1988), 5.

[48] I am grateful for the chance to read some of their work in progress on this topic.

[49] Stephen Greenblatt, *Shakespearean Negotiations* (Berkeley: University of California Press, 1988), 1.

# PART THREE: DEE AND THE OCCULT SCIENCES

### KAREN DE LEÓN-JONES

# JOHN DEE AND THE KABBALAH

## IS THERE A CHRISTIAN KABBALAH ?

Recent scholarly debate on the impact of the Kabbalah, a form of Jewish mysticism, on the development of early modern Christian thought has been divided over whether the reception of the Kabbalah was motivated by philo- or anti-Semitism. Even in the same volume, contrasting opinions may be upheld by critics.[1] Debates are welcome, however, as they demonstrate not only the recognition of influence of Judaism on Christianity, but also because they show the progress made not only by scholarship on Jewish-Christian relations but also in what was once called the "occult philosophy". The degree of detailed research indicates that no one seriously doubts that there were Christians not only familiar with Jewish Kabbalah but who considered themselves to be practicing Kabbalists while remaining wholly within whatever form of Christianity they embraced, whether Catholic or Protestant. Current research into the Jewish tradition and its relationship to Christian thought by scholars of the calibre of Moshe Idel and David Ruderman[2] has moved a long way from the initial groundbreaking studies of Gershom Scholem on Jewish mysticism and Kabbalah, or from Frances Yates, Paolo Rossi and D. P. Walker, who first mentioned the more "esoteric" and pluralistic aspects of *prisca theologia* in Christian intellectual circles and whose writings are now familiar to anyone undertaking the study of early modern thought. Yates in particular played an important role in signalling the presence of the Kabbalah in the Neoplatonic circles in England and on the Continent, inspired by the Italian School founded by Marsilio Ficino and Giovanni Pico della Mirandola.

Undoubtedly there were Christian practitioners of the Kabbalah. Pico was most likely one of them, however Ficino, who initially introduced the Kabbalah in his philosophical writings, was certainly not one of them. The issue of who is a Kabbalist is a complex one, as there is no consensus among scholars as to how to define the term. Each critic or historian has used the term "Kabbalist" differently, sometimes to indicate Christian Hebraic scholars who focused specifically on recuperating, translating and commenting Jewish Kabbalistic works, sometimes simply to indicate a Christian thinker who makes essentially very general remarks on the subject. Kabbalah was common knowledge in the sixteenth century.

I would argue that it was an intellectual trend that can be compared to the popularity of some critical methodologies in the twentieth century, particularly to some of the hermeneutical approaches such as Deconstructionism, that can be found in more or less complex forms in the writings of scholars and critics who more or less

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 143–158.
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grasp the material. Thus I hesitate to apply the term "Kabbalist" to any thinker, especially Christian pluralists or syncretists of the early modern period, preferring instead to consider each case individually, keeping in mind that Kabbalah is a phenomenon of the sixteenth century intellectual world. I must emphasise that I do not, *a priori*, assume or exclude the possibility that Christians can be Kabbalists: rather I accept that there is a form of Christian Kabbalah, and Christians who considered themselves practitioners or at least initiates. Whether present scholarship or they themselves would have used the term "Kabbalist" to designate themselves, is another question.

Among the thinkers Yates labelled a "Christian Cabalist" is the mathematician John Dee. In the sixteenth century many mathematicians, for example, Johannes Kepler and Tycho Brahe, were familiar with at least the reputed numerological aspect of the Kabbalah, although the greatest mathematician interested in the Kabbalistic tradition was probably Leibniz, a century later. Ever visionary in her scope, the basic premise of Yates's famous work, *The Occult Philosophy in the Elizabethan Age* argues in favour of a significant and widespread influence of the Jewish tradition, that is the Kabbalah, on Elizabethan thought: she even approaches the somewhat tricky issue of philo- versus anti-Semitism.[3] For Yates, Dee is part of an establishment context of Kabbalah that permeates all of his *opus*: from mathematical speculation to imperial propaganda, and of course angel magic. Of his stance on the Jews, she is rather silent, as in fact there is little material for discussion given that Dee's writings on Kabbalah are nearly asemitic. While I disagree that Dee is an inherently and intrinsically Hermetic-Kabbalistic thinker, let alone necessarily a true "Christian Cabalist", I do agree with Yates's insistence that Dee's use of Kabbalah is intrinsic to his mathematical theorizing, as outlined in his early works on Euclidean geometry. As Yates rightly pointed out, the extant texts that designate Dee's familiarity with Kabbalah are his renowned preface to Euclid's geometry, his *Aphorisms* and the *Monas Hieroglyphica* in which he puts forth a clear argument for the mathematical basis of Kabbalah.

## IS JOHN DEE A KABBALIST?

In his *Monas Hieroglyphica* (1564), Dee proposes what he terms the "real Kabbalah", to set himself apart from the Christian Kabbalistic tradition. In doing so, the uniqueness of his interpretation and the lack of self-definition as a Kabbalist make it difficult to define him as such. Like many of his contemporaries, Dee was familiar with the Christian form of Jewish mysticism known as the Kabbalah, which came into vogue in Renaissance Christian philosophical circles after Giovanni Pico della Mirandola's publication of the (in)famous *Conclusions*. Various Christian Kabbalistic texts by Pico, Johannes Reuchlin and others were owned by Dee,[4] even some Jewish ones (those that circulated more freely in Christian circles), often with elaborate commentary. Of the Christian adaptations of the Kabbalah, the thinkers most influential on Dee have already been identified as most likely to have been Cornelius Agrippa and Reuchlin, two of the most renowned thinkers of the period, known even among Jewish Kabbalistic circles. Reuchlin's *De arte cabalistica* (1517) and Agrippa's *De occulta philosophia* (1533)[5] were *de rigueur* reading, often treated as textbooks or reference guides, for aspiring students of the Kabbalah. The general influence of Reuchlin on Dee, well documented by scholars and attested to by the numerous heavily annotated works by him present in Dee's personal library, will be discussed later. For now it is crucial to make the point that the influence of Reuchlin's Kabbalistic precepts is manifest in Dee's careful definition of the term "Kabbalah" that implies Reuchlin's differentiation of the significance of the term "Kabbalist" and its employment.

In the preface to the *Monas*, Dee claims that the Jewish Kabbalah focuses on "what is said", and is based entirely on grammar, while his is a Kabbalah of "what is."[6] Therefore Dee consciously sets himself apart from what he considers traditional Christian Kabbalists, emphasizing his differences with them and the uniqueness of his work, rather than points in common. Among these traditionalists are all the Christian Hebraists, who learned Hebrew, often from a converted Jew or New Christian, so as to study the original text of the Old Testament and the Kabbalah. The trend was started by Pico, who learned Hebrew and was initiated into the Kabbalah by the New Christian Flavius Mithridates.[7] Many others followed, especially in Italy, where there were notable Jewish thinkers of a Neoplatonic and Kabbalistic bent such as Leon Ebreo and Johannes Alemanno (who knew Ficino), to name a few, and where for a period relations between the faiths permitted intellectual exchange.[8]

A Hebraist, Reuchlin himself was heavily influenced by the Italian Neoplatonic School of the fifteenth century originating in Ficino and Pico, seen by him to have directly inherited the Jewish Tradition.[9] Skilled in the language, Reuchlin published a Hebrew grammar and dictionary, for beginners and specialists alike. Although inspired by Pico's pluralistic vision, his philological knowledge of Jewish texts surpassed Pico's, as does his mathematical interest. It is likely that Dee was more influenced by Reuchlin in his Kabbalistic thinking than by either Pico or Agrippa.[10] Let us not forget that Dee's analysis of Kabbalah is intimately linked to his mathematical theories based on Euclidean geometry and Pythagorean theorems. It was Reuchlin who ably defended the idea, inherited by the Italian Neoplatonic School in a mathematically undeveloped form, that Pythagoreanism was directly related to Jewish Kabbalah.[11] He goes so far as to have one of the characters in his famous dialogue, *De arte cabalistica*, define Pythagoreanism in the same manner as Kabbalah: "The Pythagorean is he who gives credence to what is said, remains silent to begin with, and understands all the precepts."[12]

By approaching the Kabbalah in a highly mathematical manner, playing on and developing Kabbalistic hermeneutic techniques, and transforming them into scientific proofs, it is clear that what Dee develops in his Kabbalah are the Pythagorean precepts, that Reuchlin already argued were Kabbalistic in his *De arte cabalistica* (1517). Probably Dee's primary source for the *Monas Hieroglyphica*, it is the only work by Dee that he claims as "Kabbalistic". For Dee, Reuchlin's work exposes the "real Kabbalah" precisely by demonstrating the proofs of the validity of Kabbalah in Pythagorean-like theorems. In Book Two of his *De arte cabalistica*, for example, Reuchlin argued that Pythagoreanism had its origins in Kabbalistic doctrines, concluding that Pythagoras had gleaned his ideas concerning the creation and use of symbols from Kabbalah, and that he employed the techniques of *gematria*, *notarikon* and *temurah* to derive such things as the Tectractys or Quarternary. Accordingly, for Reuchlin the Kabbalah is a sort of symbolic theology, where words and letters are codes for other things found in Nature. In a more radical interpretation, Dee reduces Reuchlin's definition of the Kabbalah to one universal symbol that contains all the theoretical power of the universe: the hieroglyph of the Monas. The symbol of the Monas encompasses all of the elements of the structure of the universe, all of the theories that illustrate the process of Creation, and contains all of the revelations of the primary sources whether mathematical, philosophical or technological.

If the Monas contains the revelations of the Kabbalah, does this make Dee a Kabbalist? Conveniently, the question of who is and is not a Kabbalist is an ancient one, that Reuchlin attempted to resolve in the following manner in his *Ars*:

> Kabbalah [*Cabala*] is a matter of divine revelation handed down to further the contemplation of the distinct Forms and of God, contemplation bringing salvation; Kabbalah is the receiving of this through symbols. Those who are given this by the breath of heaven are known as Kabbalics [*Cabalici*]; their pupils we will call Kabbaleans [*Cabaleos*]; and those who attempt the imitation of these are properly called Kabbalists [*Cabalistæ*]. Exactly this, day by day, they sweat over their published works.[13]

A clear hierarchy, separating the mystic believer from the lay receiver, with a barb at the academics who publish on the material. Already in his time, Reuchlin saw the diffusion of Kabbalah. The last category is seemingly the one Dee fits into, as he is not obviously a receptor of divine revelation in his Kabbalistic writings: one may argue that he is in his angel communications, but these works are marginally related to Kabbalah, at best. We shall see that although his knowledge of Kabbalah itself is certainly of the latter kind, thus of a Kabbalist in the Reuchlinian sense, Dee's aspirations would be to be considered someone who has achieved the symbolic stratum of the Kabbaleans.

For our purposes, as twentieth-century scholars of the Kabbalah, the term "Kabbalist" no longer has the meaning intended by Reuchlin as the tripartite distinction is not made. Yates certainly did not make such distinctions; she also certainly thought of Dee, among others, as a practitioner of what she terms "natural magic" or the "Hermetic-cabalistic" magic. Unfortunately, none of these definitions are entirely satisfactory, as even if consensus were achieved on categories of Kabbalistic practice or influence, the degree of initiation would nonetheless remain an issue. Sixteenth-century thought (I use the term carefully, as this comprises philosophy, theology, mathematics and sciences) is full of Kabbalah, in the loosest possible sense of the word. Encyclopaedias and dictionaries of the time employed its terminology or at least had a reference to Kabbalah. The first Kabbalistic texts printed were published by Christians, presumably because there was a market for them.[14]

My hesitation in labelling Dee or any Christian thinker who does not declare himself a Kabbalist as well as my arguments against Yates's labelling him and others as such, has been discussed at length elsewhere;[15] essentially, it lies in the facile access to and use of some Kabbalistic jargon or ideas during the sixteenth century that do not carry much philosophical or theological weight. Because Dee's otherwise prolific writings on the subject of the Kabbalah are limited to three short works with no significant carry over to others and because he is not interested in arguing in favour of a Kabbalistic vision of the Monas or espousing a Kabbalistic approach to English Protestant theology, I do not consider him a Kabbalist.

This said, I do not diminish the importance of the Kabbalah in the three works influenced by it: the preface to Euclid's geometry, Dee's *Aphorisms* and *Monas*. I will even go so far as to claim that these works do more than testify to the general diffusion of the Kabbalah in Elizabethan intellectual circles, but are a unique and interesting example of religious and scientific syncretism in the period. Where I draw the line is to declare that the *Monas*, the most complex and complete of the three works, is a radical new contribution to the development of Christian Kabbalah or that the Monas is a vehicle for Dee's personal and distinct Kabbalistic revelation. Kabbalah, as defined by Dee, is too real, the way numbers are invisible but "real", for it to transmit the inexpressible wonder and awe of Creation at the basis of the worship of the Judeo-Christian divinity.

To the question "Did Dee consider himself a Kabbalist?" I would answer in the negative. By carefully distancing himself from Christian Hebraicists, in vogue at the time in Reforming circles such as that of Philip Sidney, Dee emphasizes the scientific rather than the mystical concept of Kabbalah, that voids it of its particularly Jewish character and in turn eliminates all the pro-Reform rhetoric often associated with Christian Kabbalah. The rapture inspired or sought by the Kabbalah among Christians is well documented, one has only to think of the writings of Giordano Bruno, in the 1580s, who fused science with mysticism, whose polemical tone urged a reform of Christianity. What is original to Dee, is that the mystical language associated with the Kabbalah is totally lacking in the *Monas*. It is replaced by the use of Kabbalistic terms such as *gematria*, *temurah* and *notarikon* associated with numerologically based hermeneutical techniques. These are carefully interpreted in a Pythagorean vein, to disassociate the Kabbalistic techniques from their exegetical or grammatical use, and rather to emphasise their mathematical value. Through the Kabbalah, whose number mysticism is often reduced in its Christian form to number symbolism, he aspires to provide a new universal symbol whose mystical potential also has mathematical credibility. By doing so, Dee takes further the Christological interpretations of Kabbalistic precepts begun by Pico: the prophetic voice of the Kabbalah that Pico describes is here redefined and contained in the symbol of the mathematical universe, the monad, that Dee calls a cross. Although it is Reuchlin who stated that Kabbalah provides the symbolism that is the absolute basis of life,[16] for him this is also a declaration of faith. For Dee, it is the generating life force of the universe, which derives from the divinity but is neither a definition nor a description of God. Crucially, the Monas is not a symbol to interact with, as the *sefirot*, manifestations of the divinity, may be for the Jewish or Christian Kabbalist. Without creating a direct relationship with the divine, at the basis of Reformed Christianity, the symbol of the Monas may have Christological and cosmological implications, but it is not a meditative device for the faithful to focus their belief upon.

This is a startling deviation from most Christian Kabbalistic thinkers, who place themselves in a long line of Jewish and Christian Kabbalistic authorities, and insist on the precedent not the innovation. Earlier generations of Christian Hebraicists hunted for rare and unpublished, untranslated Hebrew texts that could deepen their acquisition of the language as a means of penetrating the mysteries of the Kabbalah, forcing it to reveal the universal Truth of Christian fulfilment of Biblical prophecy. Rather than seek to translate and publish Hebrew works, Dee presents himself as the publisher of Pythagorean theorems and Euclidean Geometry: it is a return to the Greek basics. Kabbalah derives from and depends upon Greek culture, precursor in its own right of the Christian rationalist tradition. Furthermore, Dee is sidestepping the great debates of his time, centred around the Aristotelian School at Oxford and the Platonic school often associated with Christian Hebraicists, by returning to pre-Socratic thought. This said, again Reuchlin offers an alternative, by defending Pythagorean mathematics with the statement that the Arab mathematician Abubacher claimed that "Mathematical knowledge was still not perfect at the time of Aristotle."[17] Thinkers like Bruno who were contemporaries of Dee will resolve the issue differently, proposing a syncretic model that absorbs all of the above. Nicholas Clulee has convincingly outlined Dee's polemic against traditional Kabbalah, and the fact that Dee retains only the link between Grammar and Mathematics, which Dee discusses in his Dedication to the *Monas*. Rather than basing his Kabbalah on language, Dee's "alphabet of nature", as most scholars agree to define it, is based on Euclidean Geometry and Pythagorean mathematics. Thus the "real Kabbalah" according to Dee is a mathematical Truth that can be proven concretely by numbers and spiritually in the profound revelations it offers as to the source of the power of Creation. The "Kabbalah of what exists" is a revelation of the potential of human knowledge and comprehension, as all the Arts are united in it, whose ultimate source may be God, but whose power is comprehensible and quantifiable. Dee approaches the Kabbalah as mathematics, treating the Kabbalistic principles he espouses as if they were theorems or hypotheses, while at the same time universalising his Kabbalah as an all-inclusive discipline. Dee then, is not easily labelled a Kabbalist, or even a Kabbalistic thinker, but one who utilizes certain specific aspects of the Kabbalah in a unique manner. It is precisely in this innovative interpretation of traditional Kabbalistic principles or techniques that the significance of the "real Kabbalah" postulated by Dee lies.

Ironically, creativity and innovation are what make it problematic to label Dee a Kabbalist. The term has certain implications. It implies adherence to certain practices and beliefs that Dee did not share. At the very least, those thinkers generally labelled Christian Kabbalists were dedicated to the study of the Hebrew texts, to promulgation and commentary much in the same manner as their Jewish models: two outstanding examples of this are of course Pico and Johannes Reuchlin. The term also implies the development of a Christian Kabbalistic system that incorporates within a syncretic philosophy the fundamental principles of the Jewish texts. At the basis of this system is always the cosmology of the *sefirot* that reveals the secret Names or aspects of God, and that when contemplated and meditated on lead to a direct mystical union with the Deity. Few of the Christian thinkers who delved into the teachings of the Kabbalah could really be labelled Kabbalists. Most

Christians interested in Kabbalah avoided delving more than necessary into the often obscure depths of the discipline, relying predominantly on Christian texts and applying the art in a wholly superficial manner. At best they may be deemed Kabbalistic thinkers, not Kabbalists. In the case of Dee, his specific interest in the *Monas Hieroglyphica* in the Kabbalah of Creation, and his reduction of the Kabbalah to *gematria* transforms this contemplative, mystical art into a mathematical discipline: into the "Kabbalah of reality" wherein lies the power of Creation. It is impossible to consider him a Kabbalist when he does away with so much of the fundamental character of the Kabbalah, whether in its Jewish or Christian form.

## *MONAS HIEROGLYPHICA*

Dee comprehends and interprets the Kabbalah in a context different from that of both his predecessors and contemporaries. Schooled in the pluralistic Humanist tradition, that united Neo-Platonism, Neo-Pythagoreanism, Hermeticism, Alchemy and Kabbalah, Dee is actually at the cusp of modernity that will take the Humanist tradition further into a syncretic whole. He will transform syncretism into synthesis. What sets Dee apart from his contemporaries is the extent to which he "mathematicizes" his peculiar version of the Kabbalah, essentially eliminating from it the usual cosmological, exegetical, mystical and prophetic aspects that fascinated Humanists. A mathematician of some note, expert in navigation and optics, Dee is a thinker of what now would be termed a "scientific bent", curious about the workings of nature, in all its manifestations and ramifications. His curiosity encompasses metaphysics and mysticism, Euclidean geometry and communications with angels to get at the primordial mystery of Nature: and it is precisely in this seemingly paradoxical union, typical of early modernity, that Dee must be understood.

Two aspects of the Jewish Kabbalah primarily interested Christian thinkers: the cosmology of the *sefirot* and the magical/mystical manipulation of the Hebrew alphabet. Dee eliminates from his Kabbalah the ten emanations or Names of God, the *sefirot*. Dee never mentions the ten emanations by name, which is extremely significant, as they are the basis of Kabbalistic cosmology, as well as ten of the Names of God, and are the most popular adaptation of the Kabbalah amongst Christian thinkers. Unlike his contemporaries, obsessed with the multiplication of cosmological systems to structure their universe, Dee never brings in the *sefirot*, even though they are also known as the divine numerations, and we shall see that Dee is interested in the mathematical basis of the Kabbalah.

What Dee retains of the Kabbalah in the *Monas* are the three hermeneutic techniques, based on the manipulation of letters, that result in numerical calculation: *gematria*, *notarikon*, and *temurah*. *Gematria* is the calculation of the numerical equivalent assigned to each consonant of the Hebrew alphabet (*aleph*, the first consonant equals the number one) so that words that are different in linguistic significance are equivalent numerically, and thus semantically linked. *Notarikon* is the representation of an entire word by any consonant that makes up its root (vowels are not written), usually the first letter of the word. (An excellent example of this is Dee's use of the Greek letter *delta* to represent his name.) *Temurah* is the exchange of one consonant for another, much like a basic code, so that words are rewritten not in the letters that phonetically represent the sound, but using other letters assigned to represent the sounds (b for d, d for f).

Ultimately, the purpose of much Kabbalistic speculation is to imitate the act of the Creation of Adam and produce an artificial anthropoid, shaped from clay: the *golem*. At the very heart of certain Kabbalah is the explication, interpretation and commentary on Creation for a practical purpose. Already early texts like the *Sefer Yetzirah* and the *Bahir* reveal the secrets of not only God's Act, but on how the worthy may create or animate a *golem*. In the early Jewish texts the consonants of the Hebrew alphabet serve as not only the vehicle for the primordial Creation, but for the creation of the *golem*. After fashioning a figure from clay, the Kabbalist inscribes on the forehead three letters, אמת, (*aleph, mem, tav*) that form the word *emet* (truth). Afterwards, the Hebrew alphabet, in all its permutations including the vowel-consonant combinations, is recited, to animate the being. The *golem* contains all the permutations of the alphabet, like the Monad. The difference is that the creature itself cannot create, for it is sterile. In essence, this is an imitation of the biblical account of the creation of Adam. Thus the Theorems are Kabbalistic because they too replicate the act of Creation by creating the symbol of the Monas. That is to say, the symbol of the Monas is a sort of *golem*, within the Kabbalistic tradition, and also tied into the alchemical tradition of the creation of the homunculus. The adept or initiate who assembles, through Dee's Theorems, the hieroglyph of the Monas may animate it in the fashion of the Kabbalists animating the *golem*: by inscribing the Truth (*emet* in Hebrew), on the figure. *Emet* appears repeatedly in other works by Dee, such as *De heptarchia mystica* as a Seal and a divine Name, which reconnects the *Monas Hieroglyphica* with Dee's angel magic and other speculations.

Dee himself declares the hieroglyphic Monas to be, among other things, "Kabbalistic", and claims that the text will explicate the figure "mathematically, magically, cabalistically and anagogically."[18] Clulee rightly defines the Monas as "a powerful hieroglyph revealing the unity of created nature and embodying the unity of knowledge about the unity of creation."[19] Dee attempts to contain in one symbol the process of Creation, confident that the unity of creation is revealed through 24 theorems based on the 24 Metatheses of the Pythagorean Quaternary. Through the theorems with which he assembles the hieroglyph of the Monas, Dee attempts to demonstrate the primordial act of Creation, with the intention of containing the potential of creation. These theorems are reiterations of Euclidean and Pythagorean principles, with which Dee was intimately familiar. Pythagoras assumes number to be the indisputable, fundamental component of what exists. What is Kabbalistic about Dee's theorems is the method behind their construction, which is an expansion of the hermeneutic techniques of *gematria*, *notarikon* and *temurah*. By adapting techniques traditionally applied to textual analysis, often in the context of interpreting Genesis, Dee underscores the fact that his work concerns the process of Creation. By applying techniques of biblical exegesis to his Theorems, Dee explicates a "creationist Kabbalah" that defines what is, how it came to be and how it may come to be. Dee is the first thinker to attempt the construction, mathematically proven in 24 theorems, of a symbol of Creation, and is unique in suggesting it as a "scientific" hypothesis and arguing its proof based on the Kabbalah.

To condense the Kabbalah into a symbol Dee must first construct it. This he does beginning with the straight line, circle and point: the three elements from which letters are also composed. The first five theorems are a very close re-interpretation of Genesis, even with the appearance of the Sun and Moon. If read in the manner of Kabbalistic exegesis, the first theorems are very interesting in their relationship to the tradition of Pico, Reuchlin and Guillaume Postel, who most closely follow the hermeneutics of the books *Yetzirah* and *Bahir*. In these early Jewish texts Genesis is replayed through the formation of the letters of the Hebrew alphabet, tracing out the shapes of the consonants and interpreting them in a mystical vein, revealing the intrinsic divine powers of the letters. Dee, who laments in the text of the *Monas* the inadequate explanations of Jewish Kabbalists for the configuration of the letters, provides through the theorems of the "real Kabbalah", what he claims are the true reasons for the "shapes of the letters, their positions, their order in the alphabet, and their numerical value." At the origin of all letters, according to Reuchlin and Dee, is the point, line and circle: that is, they derive from the most basic geometrical symbols. Rather than the explicit heaven and earth of Genesis 1:1, in Theorem I Dee divides the line and circle: Reuchlin had already described the derivation of the Monad from numbers that derive from duality, points from numbers, lines from points, plane figures from lines, solid figures from plane figures, and from these solid bodies and this sensible world, a globe with all its orbits, and its constituent elements: fire, air, water, earth.[20] So it is clear that the bodies, appearing in a later Theorem, derive from the same geometrical source as letters. Dee's Kabbalah thus centres around the manipulation of the letters of the Hebrew alphabet, and the development of what I would term a language for Creation that can ultimately be reduced to one complex symbol that contains and incorporates the meanings and powers that the letter combinations of an alphabet transform into language and then act and revelation. In one of the theorems, it shall be seen that the actual pictorial representation, the glyph of the Monas itself, is made up of letters, and of their numerical values.

## THEOREMS

Theorem I is very much like the opening lines of the *Bahir*, notably repeated by Reuchlin, in which the first verse of Genesis, in Hebrew, *bereshit elohim* (God created), is interpreted in light of the initial consonant *bet* (ב).[21] In Hebrew, *bet* has the value of two, and Dee poses two initial units from which all else is created: "by the straight line and the circle." In Pythagorean speculation, two is the first number, since one is the basis of number.[22] But there are also two worlds to consider, the micro- and macro-cosm, encountered in Theorem XXII with the mortal and immortal Adam. As in the second verse of Genesis, in Theorem II form emerges, expanding from the base of matter: line and circle with the point. Earth forms from these components in Theorem III, in addition to the Sun and Moon, concluding the first day of Creation, as Dee himself notes in Theorem V. The genesis of the Monad, is an imitation of the primordial act, a demonstration of the evolution of geometry and a profound argument for the mathematical structure of the universe: an innovative speculation, for the time. In the first Theorems Dee establishes that universal meanings may be appointed to all symbols, thus the calculations based on the symbols may be universally applied, since in essence he manipulates the three fundamental components (line, circle and point) using three fundamental techniques.

Thus, there exists an affinity between grammarians, the manipulators of language, and mathematicians, the manipulators of numbers, united by Dee's "real Pythagorean Kabbalah". Apart from the linguistic and numerical value of a letter, the symbol itself is significantly made up of geometrical shapes, as is seen in the theorems. Dee links his hieroglyph with grammar, and thus with the use of sacred language. It is, however, a Pythagorean language, with a mathematical basis, so that the hieroglyph is defined in the "Pythagorean manner". The powerful result of a Pythagorean manner of understanding the hieroglyph is that as numbers are universal signs, the meaning of the symbol can be universally recognized, transcending language. Grammar is universal to all languages, but all languages are not universally understood: hence, language is not an impartial description of reality, like numbers. Consequently, Dee claims that he will explain the functions of letters, at the basis of Kabbalah, in terms of what, according to Pythagoras, incontestably exists: the mathematical principles of the universe. Clulee has already demonstrated how the disciplines of grammar and geometry, among others listed by Dee, are incorporated in his "real Kabbalah".[23]

Dee expands the linguistic-numeric power of letters to the Greek and Latin alphabets, and treats the components of language, expressed or defined by an alphabet, made up of letters, as Pythagorean symbols. In essence, the symbols that make up the three alphabets represent the same sounds, they derive their form from the point, line or circle and have a numeric value: thus they contain the same power of Creation. Therefore, he not only applies the three linguistic techniques of the Kabbalah to the Latin tongue, but attempts to condense the complexities of linguistic combinatory techniques into a unique symbol, a hieroglyph, adding an "Egyptianizing" element to the linguistic syncretism of his philosophy. A hieroglyph is essentially a symbol that has a pictorial, linguistic and magical value. It remains then within the confines of the Pythagorean interest in symbols. In his Theorems Dee composes the Monas in the same manner that a Kabbalist composes a *golem*: through letters.

In his theorems Dee transforms the three basic Kabbalistic techniques of exegetical method into scientific method. *Gematria* (the calculation of the numerical equivalent of a letter) is equated by Dee with geometry, and is thus the most common Kabbalistic technique he employs and will be the focus of my analysis of his theorems. Geometrical *gematria* is most evident and most complex in those theorems related to the supporting Cross element of the Monas, based on Pythagorean concepts. The Cross is significantly composed of either the Ternary (formed by two intersecting straight lines and the centre) or the Quaternary (formed by four straight lines enclosing four right angles). To begin the possible *gematriot*, the two Pythagorean definitions of the Cross of the Monas are derived from the double sense of the symbol and the doubling of the parts that make it up. When the elements of the Quaternary are squared, they produce the Octad: the squaring of the figure is also a form of *gematria*. To attain the Septenary, the lines and point, still treated as if they had a numerical or linguistic value, can be added together to form seven: the two lines plus the point of the Ternary and the four lines of the Quaternary equal seven elements. According to this logic, the *gematria* or geometry of the universe unites the Ternary and the Quaternary to the Septenary or the Octad, so that the Monas contains all the fundamental Pythagorean numbers. Their equal numeric value can only prove their equal interpretative value. What is truly fascinating in Dee's case is that he derives *gematriot* for the components of a symbol, not of a word or phrase: he has invented the *gematria* of symbolic images.

Theorem VIII illustrates well Dee's syncretic Kabbalistic-Pythagorean method. Dee ably reiterates the Pythagorean expansion of the Quaternary (that Reuchlin associates with the four letter Name of God, the Tetragrammaton, יהוה) in the Decad (1+2+3+4=10), claiming that it is a "Kabbalistic extension". What follows is also a significant Kabbalistic explication of the Latin use of letters to signify numbers. Thus the Roman numeral X (letter X), is both the Quaternary and the Decad. On the one hand it recalls the Rectilinear Cross of Theorem VI, symbol of the Quaternary: which, if the four straight lines are separated, gives four of the Roman numeral I (letter I). On the other hand, the numerical value of the symbol is ten: naturally, it also contains the Ternary and the Septenary, which add up to the Decad. This is a very limited example of *gematria*. It is an obvious application of the technique, resulting in the unoriginal conclusion that the Monad is the unity that comprehends multiplicity.

A more successful interpretive calculation is that of the Roman numeral V, or the Latin letter "V" found in Theorem XVI. Two straight lines of equal length shape the letter-numeral "V" which is assigned the value of five for it is the fifth vowel, and naturally represents the Quinary. If two of these figures are united, they form the Equilateral Cross of the previous theorems, and their combined value also adds up to ten, or, if multiplied, 25. If the Roman numeral is squared then it also yields the number 25, and the sum of the two squares is fifty. Squaring is certainly part of *gematria*, and to conclude in this vein, Dee noted that the symbol "V" is the fifth vowel of the Latin alphabet but also the twentieth letter, which adds up to 25. Squared, the Roman numeral X is one hundred.

The divisions of the Cross are also the Latin letter "L" (tenth letter of the alphabet) with the numerical value of fifty, which in the form of the Cross has the accumulated sum of one hundred. Now, if the Quinary is multiplied by the Decad, its product is fifty, at the basis of the L-shaped Cross. This is proven by the fact that the letter "L" is the tenth in the alphabet, also if read back from the letter "X", establishing their equal value, so that the letter "L" can also represent the Denary, as it is the tenth letter of the Latin alphabet. If the three Roman numerals are added together, as in theorem XVII, they form the Latin word *lux*, which leads to more *gematria*. I shall illustrate only one possibility, and that is that the L=V x X (50=5x10), which in turn is the sum of the name of God, El. El is the name of God most cited by Dee throughout his works. The latter is a form of *notarikon*, where one letter, the first, is equal to the sum of the parts of the word.

Dee turns the *notarikon* of the Roman numeral, Latin letter “L”, as the name of God El, into *temurah*. By exchanging El (L) for the first consonant of the Tetragrammaton, *yod*, “V” for the repeated *heh* and “X” for *vav*, the Tetragrammaton in Latin letters spells *lux*. Reuchlin states, in derivation from *Yetzirah* that the Tetragrammaton created Heaven and earth.[24] So from Dee’s El, or the Latin letter, light is created light (*lux*). Furthermore, Psalm 118 is reinterpreted by Reuchlin to read “El, the Tetragrammaton, has given us light.” El is one of the most powerful names of God: it is added as a suffix to the root base to form the names of the angels (Gabriel, Michael, Raziel), imbuing the name with divinity. Thus El is the name of power from which all the other names are formed,[25] even the Tetragrammaton.[26] It is also one of the two fundamental letters for the Kabbalistic Creation, as is clear from the opening verses of *Yetzirah*. As *bet* (ב) is the first letter in Torah, *lamed* (ל) is the last. Kabbalistic Creation can be said to go from *bet* to *lamed* as from *alpha* to *omega*. Together, they form the word *lev* (לב)[27] or “heart”, whose numerical value is 32 and represents the Kabbalistic 32 paths of wisdom contained in the Torah. For this reason, and because the consonants are also prepositions, they can be combined with the letters of the Tetragrammaton, and in turn “El” or *lamed* functions as a suffix for the 72 angelic names. The first letter of the Tetragrammaton is the tenth consonant of Hebrew, *yod* and Dee states in the Dedication that all the consonants of the Hebrew alphabet derive from *yod*. Furthermore, יהוה is interpreted by Christian Kabbalists as the name of Christ. The Christological implications of including the Names of God in the Cross of the Monas are obvious, as is the mystical function such a symbol performs. The Equilateral or Rectilinear Cross, that contains and repeats the Name El, and incorporates the Creative aspect of the divine in the anatomy of the symbol.

This is clear in Theorem XVII, where the *gematria* culminates in an illustration of the first five Theorems. Dee continues his Kabbalistic computations to produce the number 252, derived from all the *gematriot* (addition, multiplication, etc.) and which when written in Roman numerals (CCLII) produces the fundamental elements of the Monas: two semi-circles, two straight lines and two intersecting lines at a 90° angle. In this context, with the letter-numerals that compose the glyph clearly indicated, Theorem XII, with its recombination of the astrological symbols based on the circle and lines of the Monas is better understood. As Clulee has pointed out, Theorem XII is itself a demonstration of *temurah*, where the signs of the zodiac are derived from the symbol of the Monas. A *gematria* of the zodiac signs is thus possible, revealing all their numerical and proportional affinities, since it is evident from the symbols that all the lunar signs and all the solar signs add up to the same amount: 252.[28]

In Theorem XVIII the *temurah* of the planetary symbols and the *gematria* of light come together in the figure of the Egg. Immediately recognizable as an allusion to the alchemical *opus*, the figure is less familiar as a Kabbalistic allusion to Creation. For Reuchlin the cosmic egg represents the two Kabbalistic worlds: the physical and transcendent. Reuchlin believes that the two worlds are “‘like the white of an egg’, the white being inside the shell, which is the firmament, while itself it surrounds the yolk.” In this way, from Creation, the intelligible world is bound to the archetypal world.[29] In short, even in Kabbalah, the egg contains the cosmos. Dee claims that the preceding theorems demonstrated how the Inferior Astronomy is guided by the superior celestial Astronomy. This understanding is brought through Kabbalistic illumination, which reveals how the Monas is constructed. By merging the Monas glyph with the figure of the Egg, the cosmic structure is included in the symbol. It is here, where Dee clearly presents a Ptolemaic planetary order, that the absence of the *sefirot* and of a traditional Kabbalistic cosmology is glaring. Essentially, Dee has no need to employ the cosmology of the *sefirot*, usually at the heart of any traditional Kabbalistic analysis. Their cosmological value, as the mystical aspect of the planets, may be well integrated in the planetary signs included in the Egg. If the *sefirot* are to be taken as ten Names of God, then these too are incorporated in the hieroglyph of the Monas, under the all powerful names El and Tetragrammaton. If anything, Dee considers the *sefirot* truly numerations, and has subsumed them in the anatomy of his Monas, in the letter-numerals that make up the glyph, and in their Pythagorean equivalents. The structure of his Theorems eliminates the need for the ten *sefirot*, or could even replace them as the structure of the universe, since they could individually or collectively be interpreted as Pythagorean numbers: their unity is already demonstrated in the Decad. Interestingly enough, by dealing with numbers, Dee has eliminated the need for contemplating the numerations of the Deity in the form of the *sefirot*, for the theories and numerical ratios are encompassed in the actual anatomy of the glyph. He has replaced the cosmological system with a cosmological symbol.

However, Dee retains in his Monas the symbols that represent the cosmological system of the *sefirot*, in the form of the Adam Kadmon, to which he refers in Theorems XIII and XXII. The Adam Kadmon is the Name of one of the formations of the *sefirot*. In Theorem XIII Dee calls the Monas the Mercury of the Philosophers, well known from alchemy, and also the "celebrated microcosm and ADAM." Reuchlin states that there is an Adam for each world, a "heavenly Adam," the ADAM KADMON, "made by his word," and another, "earthly Adam, fashioned from clay by the hand of God." One is one with God; the second is not only "the other one," but "different", quite "other" from God.[30] The other Adam is man, as God said "let man be the image of this world, hence he is the microcosm."[31] Both represent the infinite celestial world connected with the finite earthly world. Both encompass the elements of creation. Like the cosmic egg, the Adam Kadmon represents the dimensions of the universe. In essence, the glyph of the Monas is the Adam Kadmon, and the *sefirot* that compose the figure are contained in the dimensions of the symbol.

Already Pantheus, in his *Voarchadumia*, had used a form of alchemical Kabbalah to create the new Adam, the Mercury of the Philosophers. Dee's use of the term *voarchadumia* in his Dedication is an evident reference to Pantheus's text. The association of the *terra lemnia* with the philosophical Hermes, and the red earth of the *voarh beth adumoth*, where from the Hebrew *adamah* (earth) derives *adam* (man), is an allusion to the Adam Kadmon, the celestial Adam formed by the *sefirot*. Hence, it is the figure that contains all of the divine numerations, the macrocosmic or immortal Adam of Theorem XXII, whereas the earthly, mortal Adam is the microcosm, often associated with Christ or with a sort of celestial *golem* which contains powers of revelation and creation. The earthly Adam and the *golem* are both shaped from clay and then animated through language. If the celestial Adam, the Adam Kadmon is thought of as a celestial *golem*, then it is animated by *emet*, by divine Truth.

Through the complex application of *temurah* to the structure of the Monas in Theorems XXI-XXIV it is evident how Dee manages to liberate himself from the *sefirot*. These final theorems constitute an elaborate example of what Dee also calls *metathesis* (the transposition of sounds or letters) applied to the Pythagorean Quaternary. Theorem XXII, dedicated to the symmetry of the hieroglyph, reveals the similarity of the structure of the Monas to the structure of the *sefirot*. By geometric calculations on the intersections of the lines and circles of the Monas, attributing letters to the connecting points, Dee is essentially interconnecting the parts of the Monas as is done to the structure of the Adam Kadmon. By eliminating the cosmological structures of the *sefirot*, Dee has eliminated the elements of the traditional Kabbalah that cannot be proven to exist, and absorbed them into mathematical theorems that can be proven. This passage into the realm of numerations is the passage from the first Monad into all possible Metatheses, which Dee reconnects to the *temurah*, culminating into a sort of final vision of the Monas in the final Theorem, replacing the Adam Kadmon or the Apocalyptic vision of God the Creator.

This confirms that the ultimate source of Creation is God, and that what Dee has revealed can only be an imitation of the act of Creation. It is also a projection into the Adam-Christ of the Christian spirit, so that in the assembly of the Monas, the adept is, like the Kabbalist, animating a *golem*: a pale imitation of the primordial creation, where nonetheless the adept approaches God.

If there has been little evidence found for a satisfactory general Kabbalistic interpretation of Dee, the most significant factor is the fact that Dee, as Clulee has pointed out, is not a thinker whose texts demonstrate an easy and consistent line of thought. This is the case with his use of Kabbalah, which is negligible in some of his texts, but a substantial component in others. Although there are elements of the Kabbalah in many of Dee's writings, often these are unoriginal aspects of limited significance in the overall context of the work, for the most part related not to the Neo-Pythagorean principles but to angelic communications. Or else, as in the case of the seal *emet,* or the name El, they are fairly derivative although important functions in the text. Certainly, the function of the Kabbalah is different in each individual text, according to the purpose of the text. Dee's works span a wide range of subjects and interests, and hence of method and interpretation. Their originality is increased by the syncretic context of Dee's intellectual background. Only the *Monas Hieroglyphica* exemplifies Dee's creative and innovative use of the Kabbalah.

## CONCLUSION

In the end, the important question is not so much whether or not Dee is a Kabbalist, but what the function of his new mathematical Kabbalah is. In the well-established Humanist tradition of Christian Kabbalah, the purpose of its study was the recuperation of ancient knowledge to establish a universal Truth. Thinkers like Pico (who deemed himself a Kabbalist) had a religious agenda: to demonstrate the universal truth of Christianity via the Kabbalah, based on Christological interpretations of the texts, often with the aim of utilizing the Kabbalah to convert Jews. Later thinkers saw within it a system compatible with other philosophical and even scientific systems then in vogue, that by the mid-sixteenth-century attracted a certain amount of experimentation by intellectuals of Dee's calibre: a contemporary example would be Giordano Bruno, who combined Kabbalistic mystical revelations with Copernicanism to develop his own Nolan philosophy.[32] Dee is neither a Humanist like Ficino, interested in recuperating ancient texts, nor a Hebraist and Kabbalist like Reuchlin, nor is he concerned with the philological aspects of the Kabbalah. Reuchlin argues that the Kabbalah is the source of salvation, and that a Kabbalist is one who studies it to redeem himself and the human race. With the dominion of Protestantism in England, the establishment of a universal religion is of less concern to Dee than it was to Pico or even Bruno, and the conversion of Jews is not a relevant concern. In the *Monas Hieroglyphica* Dee is concerned with a different sort of revelation, that of a new form of numerical revelation that is closer to Cartesian than traditional Jewish Kabbalistic thought; indeed, it anticipates somewhat the later interest of mathematicians like Leibniz.[33] Even taking into account the final vision offered in the *Monas*, the exaltation is ultimately that of the indisputability of Dee's proofs, mystically inspired perhaps, but mathematically exact. It is an application of Kabbalah which predates the development of scientific method, of "objective" scientific proof. Dee's Kabbalah helps usher in a new era, marked by thinkers like Bruno, Robert Fludd, Leibniz and Isaac Newton: the modern, paradoxical era of scientific discovery never far removed from theological confirmation. Much research remains to be done to fulfil the plea made by Yates in the epilogue of *The Occult Philosophy* for scholars to pursue the study of the importance of the Kabbalah in the development of Christian thought.

## NOTES

[1] For a good summary of the arguments, see the various chapters dedicated to the subject in Richard Popkin and Gordon Weiner, eds., *Jewish Christians and Christian Jews: From the Renaissance to the Enlightenment* (Dordrecht: Kluwer Academic Publishers, 1994).

[2] Moshe Idel, *Kabbalah: New Perspectives* (New Haven: Yale University Press, 1988); David Ruderman, *Kabbalah, Magic and Science: The Cultural Universe of a Sixteenth-Century Jewish Physician* (Cambridge, Mass.: Harvard University Press, 1988). See also David Ruderman, ed., *Essential Papers on Jewish Culture in Renaissance and Baroque Italy* (New York: New York University Press, 1992).

[3] Frances Yates, *The Occult Philosophy* (London: Ark Paperbacks, 1979). She discusses Dee at least in passing in nearly all of her numerous works.

[4] *R&W*, 28-29.

[5] The text was already in a written version in 1510, but went unpublished until 1533. For a detailed discussion of the textual history, see Paola Zambelli's *L'ambigua natura della magia: filosofi, streghe,*

*riti nel Rinascimento* (Milano : Il Saggiatore, 1991) as well as her numerous articles on Agrippa that heavily influenced Yates and are contained in the bibliographical references of *Occult Philosophy* and other works. Agrippa probably knew Reuchlin's earlier Kabbalistic work, *De verbo mirifico* (1494), directly inspired by a meeting with Pico: it is one of the books listed in Dee's library inventory, heavily annotated by him.

[6] Frances Yates thought of the *Monas* as a "cabalist mathematical alchemy," and conceived of the glyph as an amulet. Michael T. Walton also interprets it as an alphabet of nature, based on the Kabbalah. See *NP*, 78 for a brief summary of the different interpretations of the text.

[7] See Chaim Wirzubski, *Pico della Mirandola's Encounter with Jewish Mysticism* (Cambridge: Harvard University Press, 1989).

[8] An excellent starting point for the historical background is Cecil Roth, *The Jews in the Renaissance* (Philadelphia: The Jewish Publication Society of America, 1959); tempered by the more recent work of Robert Bonfil, *Jewish Life in Renaissance Italy*, trans. Anthony Oldcorn (Berkeley: University of California Press, 1994). Bonfil argues against the importance of the proliferation of Kabbalah.

[9] Johann Reuchlin, *De arte cabalistica* (New York: Abaris Books, 1983), 39.

[10] Yates and Zambelli would disagree, but Agrippa's mathematical abilities must have seemed extremely limited to Dee.

[11] Reuchlin, 43.

[12] Reuchlin, 43.

[13] Reuchlin, 63. The Latin terms inserted into the citation are from the original text.

[14] David Werner Amram, *The Makers of Hebrew Books in Italy: being chapters in the history of the Hebrew printing press* (London: Holland Press, 1963).

[15] See Karen de Léon-Jones, *Giordano Bruno and the Kabbalah: Prophets, Magicians and Rabbis* (New Haven: Yale University Press, 1997).

[16] Reuchlin, 45.

[17] Reuchlin, 55.

[18] *MH*, 113-114.

[19] *NP*, 77.

[20] Reuchlin, 219.

[21] *Bet* is interestingly enough written as a half circle and line in Hebrew, which traditionally leads to a long explanation on the formation of the letters. Dee complains in the text of the *Monas Hieroglyphica* how there is little on the history of the formation of the letter in Hebrew, and I think here he is recreating and reinterpreting the explanation of *bet* in terms of the basis of the hieroglyph of the Monas, to demonstrate how the real Kabbalah distinguishes itself from the mere description of common language to the true event of Creation, for Dee in the form of geometrical *gematria*. The act of writing the letter, *bet,* would proceed from the point, formed from the initial contact of pen on paper, and developed into a half circle, with a line underneath. Dee himself even indulges in the common Kabbalistic explanation for why the second letter of the alphabet, *bet*, and not the first *aleph* is used in creation, by adding it later in theorem XV, as we shall see. So the line and circle are the basis of the glyph and of creation.

[22] Reuchlin, 155.

[23] *NP*, 83.

[24] Reuchlin, 303.

[25] Reuchlin, 305.

[26] Reuchlin, 303.

[27] By the way, the consonant *bet* has two pronunciations, a guttural and a palatal, which explains why "heart" is pronounced with a final "v". I do not believe Dee thought of this, but that would make the first and last letters of Creation in Torah the letters that make up his Monas: "L" and "V", even including the LVX they equal.

[28] Since the lunar signs are composed from only one semicircle, hence excluding one Roman numeral C, they total 152. They remain within a proportional ratio to the other, solar signs, since they still contain the essential numbers. One hundred is of course one of the ratios of the alchemical *opus*.

[29] Reuchlin, 101.

[30] Reuchlin, 71

[31] Reuchlin, 211.

[32] See de Léon-Jones, *Giordano Bruno and the Kabbalah.*

[33] See Allison Coudert, *Leibniz and the Kabbalah* (Dordrecht: Kluwer Academic Publishers, 1995).

FEDERICO CAVALLARO

# THE ALCHEMICAL SIGNIFICANCE OF JOHN DEE'S *MONAS HIEROGLYPHICA*[*]

Throughout his career John Dee had an abiding interest in alchemy. As a renaissance scientist he developed this interest in the alchemical tradition descended from the Alexandrines into a philosophy of nature that included laboratory practice. In the *Monas Hieroglyphica* (1564) he distinguished his own scholarly endeavours from the general mass of practitioners who had discredited the name of "alchymia", and for this reason he preferred to use the terms "voarchadumia", "mechanical magic" or "Real Cabala" to refer to his own work. The term "voarchadumia" was coined by the Venetian alchemist Johannes Pantheus, whose work was known to Dee and is known to have been one of the sources for the *Monas Hieroglyphica*.[1] Dee saw the alchemical enterprise as a task for an alchemist/"hero" who "understands the supercelestial virtues".[2] Contemporary commentators of the *Monas Hieroglyphica* clearly had no doubts that its primary focus was alchemy,[3] and Dee's continual pursuit of alchemical revelations seems to support this interpretation. Long after the publication of the *Monas Hieroglyphica* Dee continued his alchemical researches, even while he was engaged in the "angelic" revelations of 1582-9, during which (together with his "skryer" Edward Kelley), he sought immediate divine knowledge of "nature's secrets".[4] In the angelic revelations Dee was inspired by references to invocations in the ancient Greek alchemists. In the *Monas*, however, he was influenced by "natural magic" which works its miracles in the laboratory through the power of "philosophical mercury", which reigns both in "superior" and "inferior" astronomy (as Dee calls them): that is, both heavenly Mercury (i.e. *spiritus mundi*) and the mineral Mercury. In the preface to the work, Dee clearly states that he is seeking the "fundamental truths of natural science" the "explanations of [...] celestial influences and events", and "supercelestial virtues and metaphysical influences".[5] Only the "singular hero", he says, is capable of understanding these things. He contrasts the "astronomical characters" that represent the planets with his own mystical symbols "imbued with immortal life", which would be understandable "in any tongue and in any nation".[6] From the symbol of Mercury, which forms the basic structure of the hieroglyphic monad, Dee derives all the other planetary symbols as well as the origin of the Greek, Hebrew and Latin alphabets, numbers, and even geometry.[7] [Plate 4] The Geometer who reads the *Monas Hieroglyphica*, Dee says, will discover in it something akin to the quadrature of the circle,[8] although it seems likely that he is referring here to an obscure alchemical allegory rather than to a geometrical demonstration. Michael Maier, in

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[*] This chapter was translated from the Italian by Stephen Clucas, with the kind assistance of J.V. Field. For the purposes of this volume the author's citations of Dee's *Monas Hieroglyphica* have been referred to the standard English translation by C. H. Josten.

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 159–176.
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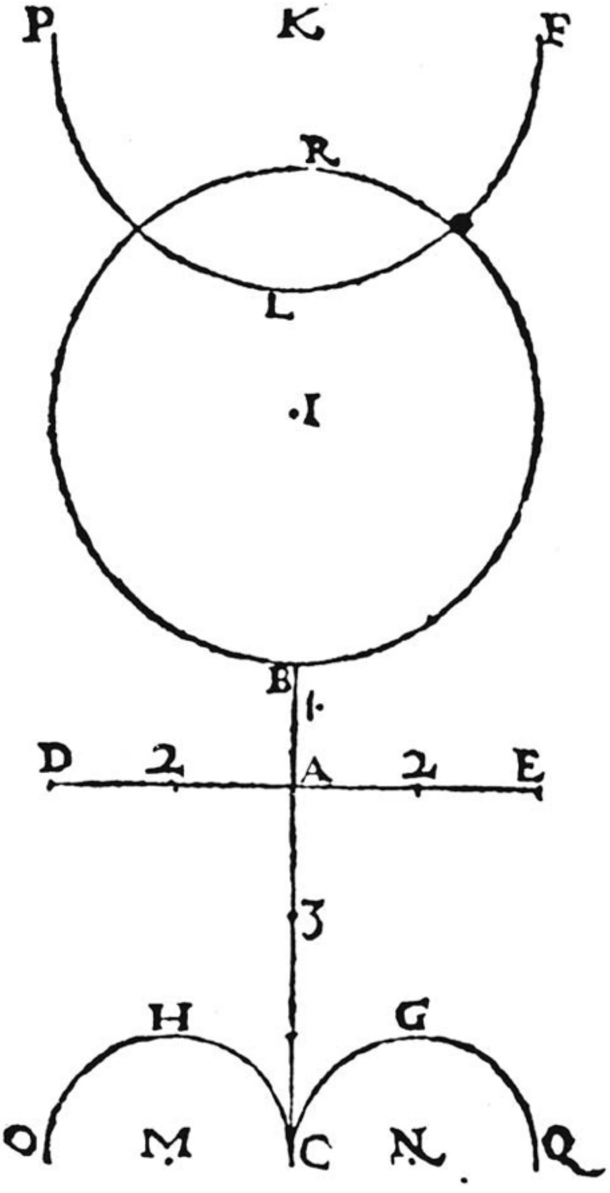
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Plate 4: The geometrical construction of Dee's 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 24$^r$. Reproduced from the facsimile edition of C.H. Josten, courtesy of *Ambix*.

his extensive collection of alchemical symbols, the *Atalanta fugiens* (1617), states (in Emblem XXI) that the circle is the simplest substance and the square is the four elements which are also represented by the four colours during the alchemical "work".[9] Hence Dee's statement that the circle transforms itself into a square signifies the alchemical passage of the mineral into a perfected, purified substance which manifests itself successively in the seven phases (and four colours) commonly described by alchemical authors.

The musician, he says, will be "struck with wonder" by the "inexplicable celestial harmonies"[10] which are represented in the alchemical work, a reference to the idea of alchemy as an "art of music", in so far as it involves an understanding of the harmonic proportions between the weights of materials and durations of processes. The "music" also refers to certain sounds said to be heard during the final stages of heating. The astronomer, he says, will be able to observe the motions of the planets without getting cold. He refers here to the various stages of the matter as it is heated, stages that derived their names from the seven planets.

Just as the optical practitioner creates, by means of a conic section, a mirror which when placed in the sun's rays burns certain substances, so the alchemist makes a trigonal section of a tetrahedron to make a three-dimensional mirror which "can reduce any stones or any metal to, as it were, impalpable powders by the force of [...] heat", without the aid of the sun.[11] This allegory refers to the power of the Mercury that forms the basis of the symbol of the Monas, which is represented here by the mirror. Mercury is the primary purified mineral used in the alchemical *opus* or work. In a subsequent phase, in which it becomes "Alkahest" or a "universal solvent", Mercury (antimonite) is called "philosophical Mercury" by some alchemical authors.[12] The triangle refers to the fundamental alchemical Ternary or triad of sulphur, salt and mercury, which are to be understood as essential principles and not to be confused with the everyday substances that bear the same names. Those who work and reflect on "the subtle investigation of weights", Dee says, will see that "the element of earth can float above water".[13] He refers here to the relative quantities of the various alchemical substances, and the proportions between them, and to the condensation of liquid on the surface of the heated substance which resembles a floating island. Maier and others refer to this as "the island of Delos", where Latona gave birth to Diana and Apollo, or the lunar and solar principles.[14]

Dee calls these symbolic games which are applied to physical reality "Real Cabala". He says that the hieroglyphic monad conceals a "terrestrial body" in its "innermost centre", which must be united with solar and lunar influences. This union or "marriage" is the terrestrial sign of a union of cosmic influences, because the monad cannot be "fed" or "watered" on earth until the "fourth [...] metaphysical revolution" has been completed.[15] Once this union has been effected, he says, the operator will "go away into a metamorphosis" and will "afterwards very rarely be seen by mortal eyes".[16] A few pages later Dee insists on the necessity of assimilating the product obtained by means of this process in such a way that the alchemical operator himself will be "dignified".

An explanation of this obscure passage is that the hidden body in the innermost centre is the Philosophers' Stone, which lies hidden in primal matter. During the course of the work it is strengthened by the divine powers or influences – that is, by the energies emanating from the Sun and Moon. A brief seventeenth-century treatise entitled *The Centre of Nature Concentrated, or The Regenerated Salt of Nature commonly called the Philosophers' Stone*, sheds some light on the significance of the metamorphosis of the Monas-Stone.[17] The earth or Salt increases in power through what alchemists call "multiplication". Dee refers to four of these multiplications in the text of the *Monas Hieroglyphica*. Essentially, the process of placing the Philosophers' Stone in a crucible together with a quantity of Philosophical Mercury, or "alkahest", on four separate occasions is meant to enhance the Stone's powers. Whoever was "fed" by the stone would attain such an intense spiritualization of their body that they would become invisible.

The Stone has other explicitly stated properties that Dee is interested in. He claims that those familiar with the Philosophers' Stone may observe through a thin, transparent sheet all the things contained underground and in the waters of the earth. In this "carbuncle or Adam's stone" the adept would be able to explore the airy and fiery regions. The most likely explanation of this passage has again to do with alchemical experimentation in the laboratory. By placing a thin sheet of mica on the crucible during the work, the alchemist may observe the transformation of the materials as they are subjected to the fire.[18] This transformation is identical to that experienced by the minerals in the entrails of the earth. In short, all the four principal elements may be observed, and the carbuncle is the final Red Stone of the alchemical *opus*.

In order to put these rather obscure and oblique alchemical references into a larger context it is necessary to briefly analyse the twenty-four theorems found in the second part of the *Monas Hieroglyphica* in an alchemical perspective. The first four theorems deal with the most abstract concepts: the point, the line, and the circle. Dee claims that all things are created from the point: thus the Monas symbol contains a circle with a central point that represents the earth, as well as containing the symbols of the sun and the moon.[19] [Plate 5] This initial point of creation (earth) represents the beginning of the alchemical *opus*. Maier seems to corroborate this interpretation when he states that the point from which the line originates is sulphur, and goes on to say (in words which are reminiscent of Dee's) that the innermost centre of the terrestrial body or mineral is formed by the principle of sulphur.[20] This particular mineral (antimonite) used by the alchemists, is the progenitor of metals, and when the sulphur principle contained in it is strengthened and stimulated, any metal has the potential to be transformed into gold. The theorems continue with the central cruciform section of the Monas. In theorem VI Dee equates this cross with the Pythagorean Ternary, which in turn becomes the Quaternary, and the Octonary.[21] The ancient alchemists considered the "magic" Ternary to be the triad of body, spirit and soul (*corpus*, *spiritus*, *anima*): this is valid for the Quaternary and the Septenary as well. Dee is most likely referring here to Ostanes, an author he refers to later in the text. Ostanes explicitly referred to the Ternary allegory of the "vital spirit" and the "soul" which are needed to enrich the "body" of the mineral stone.[22] This kind of

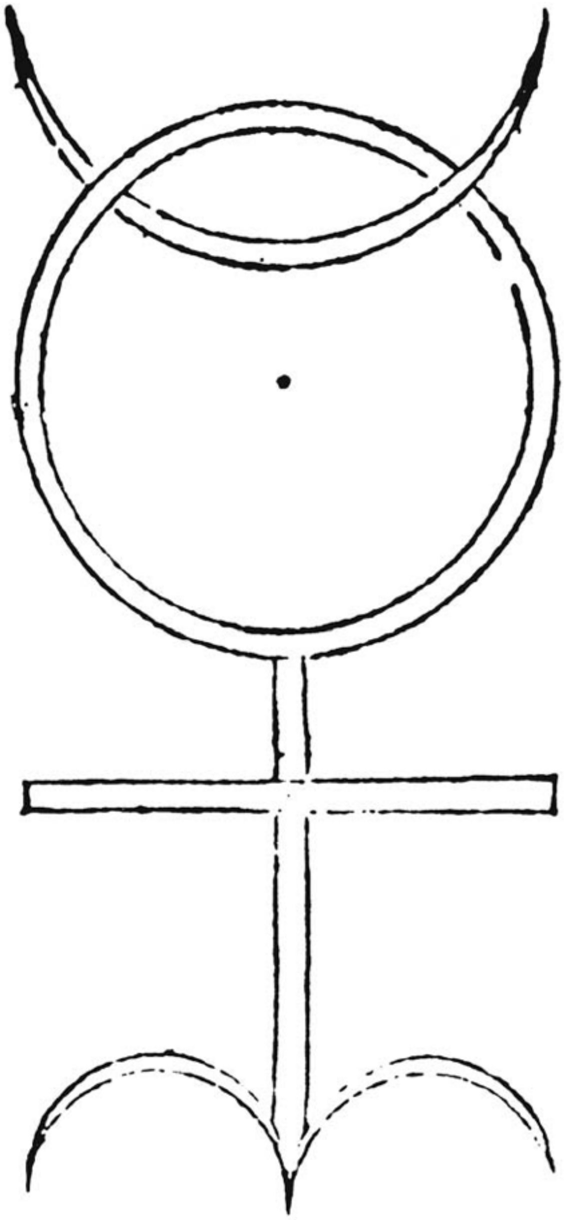

Plate 5: The 'Hieroglyphic Monad', *Monas Hieroglyphica* (Antwerp, 1564), p. 25r. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

terminology has led to serious confusions in modern interpretations of these kinds of texts. The "body" is, of course, the mineral and the materials which the alchemist begins with; the "spirit" and the "soul" are the sulphur and mercury which these materials contain. Dee's contemporary Paracelsus preferred to speak of "salt" rather than "body". The "Septenary" which Dee refers to are the seven types of metal generated by the Elements and the Ternary. In Theorem VII, Dee says that the four elements must be drawn out of their "natural habitations" and compares the geometrical line which is composed of flowing points to the physical "line" of droplets (*Lineae, ex STILLAE*) which rain down during "mechanical magic".[23] The "natural habitations" of the elements refers to composed bodies in general and specifically to the minerals used in the alchemical *opus*, as is clear from ancient and mediaeval alchemical theories. According to Maier, who follows these earlier theories, during the "cooking" (*coctio*) the alchemical egg is formed and the four elements are liberated in order: Water, Air, Fire, Earth.[24] This is the sequence of states in which we see the materials during the alchemical process: first liquid, then gaseous, then in a red-hot molten state before they re-solidify into the Philosophers' Stone. Theorem VIII also refers to the elements and metals. The twenty-first letter of the Roman alphabet "X", Dee says, is the sign of the "Denary" which is produced by the Pythagorean Quaternary (1 + 2 + 3 + 4 = 10) which is the union of the Ternary (1 + 2) and the Septenary (3 + 4) as well as the four initial lines that form the cruciform mid-section of the Monas. This alludes to union of the Ternary (salt, sulphur and mercury), the Quaternary (the elements) and the Septenary (the seven metals) in the alchemical *opus*.

In Theorem IX, Dee says that through the "magic of the [...] four elements" the four lines of the Monas are separated and made into a circle which is the conjunction and completion of the solar circle which forms part of the Monad symbol.[25] This separation and conjunction refers to the "solve et coagula" of the alchemists, which refers to the whole alchemical process, but especially to the final separation of the four elements and their re-conjunction in the Philosophers' Stone. This process is often represented as a circle, or by the ancient cosmic symbol of the *ouroburos*, the snake biting its own tail. The zodiacal division of Aries, he says in Theorem X, is the place in the heavens from which the "fiery triplicity" originates. "In the practice of this monad the aid of fire is required", Dee says, and it is fire which will effect the separation of the elements, "in which the denarian proportion will be strong".[26] The astrological sign of Aries here signifies the vernal fire, that is, the celestial, cosmic or solar fire. In 1758 the erudite alchemist Pernety reiterated Dee's theorem, claiming that the celestial fire was the principle of two other fires: the "terrestrial" or "central" fire, and "artificial" fire. The first, the terrestrial fire is innate in terrestrial bodies, and is stimulated by celestial bodies. The second, artificial, fire is kindled by man to heat bodies from the outside.[27] In his theorem Dee refers to the fundamental operation of the separation of the elements by means of the "fires". In Theorem XI he says that the two semi-circles of the sign of Aries (at the base of the Monad) signify that the Earth – the mineral of the *opus* – must be mixed in equal proportions with the celestial fire, just as the day at the equinox is divided into equal proportions of light and dark.[28] This signifies that the initial weights of the mineral (which is considered in some texts, because of its characteristics to be the natural salt of antimony), and the celestial fire, must be equal. Naturally the "celestial fire" had to be collected in some concrete form, and it was considered to be especially concentrated in the springtime, in morning dew. This was another of the "secrets" of the alchemists, but we should note that dew was also used in *spagyria* (chemical medicine) and the collection of dew is clearly shown in the engravings of the *Mutus liber*.[29] There are many references to dew in the various alchemical authors, but they tended to be more circumspect about revealing the identity of the mineral that was used. Dee is quite explicit about the use of dew, and his original frontispiece shows the sun and the moon pouring their aqueous humours into two dishes.[30] In Theorem XII, Dee shows the figures of three planets which contain the crescent-shaped symbol of the moon: that is Saturn, Jupiter and Mercury. Dee says that it is the "purest magic spirit [i.e. Mercury]", rather than the moon itself, which carries out the "work of albification", by impressing the figures into the prepared earth.[31] These figures represent the final phases of the *opus*, the first of the so-called "Kingdoms" or "Reigns", which is associated with the "white" or lunar phase of the work, but does not participate in the process which leads to the formation of the "red" or solar stone. The pure earth is the primal matter after the necessary preparation in the first two phases of the work. It is worth noting that Dee deals with general principles, and does not give concrete details of the process, which would seem to indicate that his knowledge was more speculative and theoretical than derived from laboratory practice.

In Theorem XIII, Dee analyses those planets whose signs contain the symbol of the sun: that is Mars (which also contains the sign of Aries), Venus (which contains the cross of the elements), and especially Mercury, the "Philosophical" Mercury, which he also calls "microcosm" and "Adam". The alchemical authors usually represent the red stone with the solar symbol, but Dee emphasises the leading role of the mercurial rather than the solar aspect, which he calls the "golden work" (*Operi Χρυσοκοραλλινω*).[32] The term derives from Stephanos of Alexandria, and may indicate Dee's preference for the early Greek alchemical tradition.[33] Dee also adds that to attain the Adam (or Philosophical Mercury), it is necessary to reunite the soul which has been separated from the body in the work. This is done by means of the art of fire, he says, which is dangerous because of the "fiery and sulphurous fumes which it occasions".[34] Here the "soul" probably represents the fumes (*halitus*) or mercurial principles of the mineral liberated during the "cooking" process, corresponding to the phases of the metallic "reigns", which are gradually reabsorbed in a natural manner by the mass at the bottom of the crucible. Nonetheless these fumes carry the sulphur or the principle of combustion, and this makes the work dangerous as they may cause the crucible to explode. When he states, at the end of this theorem, that Lucifer or Venus must be united to the Moon or Mercury or Mars to make "the Sun of the philosophers" appear, he is referring to the final metallic "reigns", known to the alchemists as Venus, Mars and the Sun. The solar reign ends with the "multiplication" of the final Stone, which Dee calls the Monad, or the red Adam.

In Theorem XIV, Dee cites one of the sayings from the *Tabula smaragdina* attributed to Hermes Trismegistus that the father and mother of the Stone are the Sun and the Moon, which he says have been "clearly proved" by means of his hieroglyphic symbol. To this Dee adds that the "offspring" or *Terra Lemnia*, mentioned in the Theorem, is nourished by solar and lunar rays.[35] Many alchemical texts attribute the absorption of solar and lunar influences not only to the dew deposited under the sign of Aries, but to the process of the work itself. The *Terra Lemnia* thus refers to the island where Vulcan's forge was situated, representing the application of fire to the alchemical materials.[36] In the following theorem (XV) he deals with the times of greatest solar and lunar influence, and therefore the best times of year to accomplish the alchemical *opus*. The "sun's splendour" is at its height in Aries, and the moon's in Taurus. Therefore the moon has a "prolific conjugal love" for the sun, and their union is the alchemical marriage which Ostanes refers to when he says "Nature rejoices in Nature".[37] The changes of season, marked by solar eclipses, are the conjunction of the Sun with Mars, with the power of Mars, exalted in the astrological house of Aries. The sign of Aries is joined with the elemental cross and sign of Taurus in Dee's symbol of the Monas. This union exalts the Sun and Moon by means of the science of the elements. Dee is reiterating a common alchemical doctrine that the alchemical work should be undertaken in the spring, when the sun is astrologically exalted in Aries and the moon in Taurus, and Mars in the house of Aries. Solar eclipses are explained as the eclipse of light by the purified primal matter when iron is added to dust in the work. It is necessary to purify the mineral of antimony as well, to obtain the famous *regulus martis stellatus* ("starry regulus of mars") of the alchemists and metallurgists (an idea which recurs later in Newton's alchemical writings).[38] Through "the science of the elements" (by which Dee meant alchemy) the Sun and Moon's exaltations are obtained.

The elemental cross reappears in theorem XVI as the figure "X". Dee subjects the symbol "X" to a "cabbalistic anatomy" (*notarikon*) in order to obtain the letter "V" whose value in the Latin numerical system is five, or the Quinary.[39] In the divine name "El" (here written in the Latin alphabet!), Dee finds the letter "L", tenth in the Latin alphabet, and so on. Dee concludes that one may progress from the number one to ten to one hundred through his method.[40] Alchemically the Latin "X", or St Andrew's Cross, is the "manifested light" or spark of the celestial and terrestrial fire which "composes or disintegrates, begets or kills" the "superior or spiritual force which acts in a mysterious manner within concrete matter".[41] The celestial fire, or "magical spirit" represented by the "X" is qualified by Dee as one of God's "great [...] mysteries".[42] The number five recalls the Quintessence, or synthesis of the four elements, and Dee calls it the *Quinarius*, or "circular number" which refers to the circulation and transformation of elements referred to in earlier theorems. The numerical progression from one to ten to one hundred alludes to the increase of power in the Philosophers' Stone during the course of the *opus*. Dee continues his numerical calculations relating to the symbol "X" in the following theorem (XVII). By a cabalistic calculation (4 x 5 + 4 x 50 + 10 + 21 + 1) Dee reaches the total 252, a number which probably represents Mercury. Indeed, if it is transformed back into Roman numerals – CCLII – its components can be used to assemble the Monas symbol. The three basic Roman letter/number forms, L, V, and X, are for Dee the sources of light, since the combination of the three symbols form the Latin word *lux* [i.e. LVX].

Theorem XVIII states, in accordance with alchemical teachings, that the superior celestial astronomy is the "teacher" of the inferior one. Dee presents an "anatomy" of the Monas to reveal its mysteries through physical analysis. The Monas is seen here as the "celestial messenger", whose celestial movements are co-ordinated through the figure of the "egg".[43] Inferior astronomy refers to the alchemical material which contains the unaltered planetary virtues that are revealed in the various colours and appearances during the transformations in the furnace. This is what Dee means by physical analysis. The Monas represents the god Mercury, and the Egg is the name given by alchemists to the materials assembled in the last part of the alchemical work. According to Dee the oval shell of the Egg is composed of ether, like the heavens in the Ptolemaic system. He invites the "wretched alchemists" to comprehend the meaning of the albumen's water, the yolk's oil and the shell's chalk. The symbol of the Egg is an ancient one in alchemy as an analogy for the furnace.[44] In Dee's "Egg diagram" [Plate 6] the planets are depicted in Ptolemaic sequence, with the central planets (Mars, the Sun and Venus) related to the final solar phases of the metallic "reigns" in the centre or yolk, and the "lunar" planets in the watery albumen. Dee then outlines a fable concerning the scarab beetle, the eagle and the egg. This refers to the ascent of vapours in the closed crucible towards "heaven", that is towards a "jovial" material state. To compel these vapours to descend, so that they coagulate and form solids is known as the "dung's Art". Dee also alludes to "the art of the Heliocantharis" or solar beetle, which involves drawing out the solar qualities hidden in obscure and stinking matter during the phase of Saturn's "reign", as is often described in alchemical texts. According to Dee the person who knows the art of the beetle may dissolve the egg and the shell with pure albumen, by adding the yolk and rotating and mixing them. That is to say, the shell of the Philosophers' egg is formed naturally by salt compounds.[45] The pure albumen is the mineral, the purified primal matter or "mercury" which is added during the final phase, and mixed with the albumen which is already present. The yolk is the sulphurous component which must prevail and transform the egg into gold. The spiral revolutions in the crucible follow the sequence of planetary "rulers" – that is, Saturn, Jupiter, Moon, Mercury, Mars, Venus, and Sun. In concluding this theorem Dee claims that Anaxagoras had attained this *magisterium* which was an excellent medicine (although he is not referring here to Anaxagoras of Clazomene).[46] Theorem XIX completes the *analysis Pyronomica*, or separation carried out in the "reigns" by the regulation of the fire under the crucible. This theorem states that the virtues of the Sun and the Moon are infused into inferior bodies to produce aqueous and igneous humours which give the Stone its reddish colour.[47]

Theorem XX returns to the Cross and its intersecting axis. The two axes form a binary, which is immediately explained as the Sun and Moon, or Sulphur and Mercury. By dividing the axis in various manners, Dee produces the Ternary (Sulphur and Mercury with Salt, or Body). The central point of the cross is the origin of all things, but it is also earth ("feculent, corruptible and full of darkness") which must be purified in order to free the elements.[48] The mineral-earth liberates the point-monad which allows the Ternary to reunite, clothing it in "the ornaments of white garments" like the white stone during the lunar "reign".[49] The "ratio of equality" which Dee mentions refers to the perfect balance of the four elements, which he

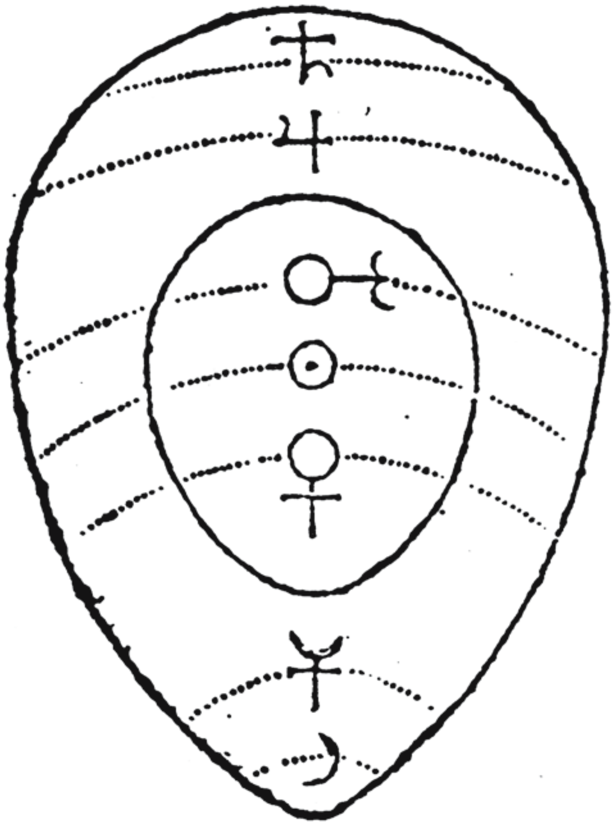

Plate 6: The ‘Egg diagram’, *Monas Hieroglyphica* (Antwerp, 1564), p. 17$^{r}$. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

repeatedly emphasises throughout the work. Thus the Monad increases its "dignity" and power through the "uncommon activity of a master".[50] There is little new material in this particular theorem, apart from the balance of the elements, which are examined not so much in terms of their material weight, as much as the developments occurring during the phases of the different "reigns" which manifest the dominion of the various elements. Most alchemical authorities suggest that the alchemist must intervene at this point, regulating the fire, either increasing or decreasing it, so that the substance is neither under- nor over-heated during the seven phases, which would require several weeks' work.

Theorem XXI also reiterates an earlier theme: he says that he has already shown how the substance "enveloped in the recesses of the Monad" could be "brought to light" and vice versa. Here Dee alludes to the power of the Sun and the Moon, and Sulphur and Mercury, which are contained in the Philosophers' Stone and manifested in the "planetary" colours. Whereas in Theorem XVIII he followed the Ptolemaic planetary order he now considers the order of the planets favoured by Plato (which Plato called the "Egyptian order"), beginning with Saturn, and followed (in descending order) by Jupiter, Mars, Venus, Mercury, the Sun and the Moon.[51] The first three are said to congregate around the sign of Aries, while Venus and Mercury congregate around the Cross. Dee is most likely referring here to the planetary symbols extracted from the Monas symbol when it is disassembled: so that the sign of Aries is united with the elemental cross, and the Sun and the Moon are separated. Dee invites the reader to observe that when the figure is inverted, the Sun and the Moon revolve downwards towards the earth, which (he says) represents the principles of "stability" and "fixation".[52] Evidently Dee is referring here to the insertion of the Sun and Moon – by means of the fire of Aries and the elemental fire – into the mineral Earth in which they can be "fixed" and utilised. In examining the figures of Aries and the cross, Dee says that Aries is a "doubled moon" (i.e. it is constructed symbolically out of two semi-circles or lunar "crescents"), or a Moon which "exists and is alive", and is provided with vital movement by the "craft of the elements" signified by the cross. The two semi-circles can be assembled into the sign of the Sun, and thus the living and existing Moon must be "treated by the magisterial art of the elements" because "it possesses the power to manifest the circular fullness of the sun".[53] Dee understands "Moon" here as the lunar "ruler" in the process, as well as the primary white mineral, which is called "moon" when it has been purified. This is the mineral that is enriched by celestial influences during the course of the work. This mineral is also known as "philosophers' Venus" and Dee places it close to Venus in his scheme. The overall meaning of this passage is that the power of Aries is solidified in the solar force, and forms the final stone. With this Dee ends the "cabbalistic anatomy" of his symbol, and instructs his reader to educate himself in "the fire of Aries of the first triplicity" or the "equinoctial fire" which causes the sun to be exalted to an uncommon degree. As has already been demonstrated, this is the vernal fire of Aries, the "beginning of the fiery triplicity" in Theorem X.[54] The fire originates in the Sun which, according to the alchemical writers, contains more power than ordinary solar heat.

Theorem XXII focuses on the "secret vessels of the holy art".[55] Dee begins with the "artificial vessel" symbolically derived from the circle of the Monas, or from the Sun and Moon that it represents [Plate 7]. He then refers to an "earthen" and a "vitreous" vessel (represented by the Greek letters δ and λ respectively, which he also compares to a mortar and pestle which can be used to grind pearls, crystals, rubies and other stones).[56] The glass vessel is the salty crust that forms as a result of the application of fire to the materials in the final cooking. Because this crust is formed naturally it is also called "nature's vessel". The "vessel of the Art" or artificial vessel is the refractory of earth, which contains the glass vessel as the mortar contains the pestle.[57] The ground stones represent the various stages or colours of the "reigns" undergone by the material through the *opus*. Dee also refers to an "alpha" and an "omega" vessel,[58] which represent the beginning and the end of the alchemical process. The alpha is formed by the Sun and the Moon, while the omega is "full of mysteries", although both are formed from base but necessary matter. This can only be the alchemists' Mercury, the basis of the work, the primal matter that transforms into the Philosophers' Stone. The celestial Mercury contains the Sun and Moon (as dew's salt) already contained in the mineral earth. Dee then obscurely states that the alpha vessel must be employed by means of "the very secret and short art of using the air-shaft [of the vessel]".[59] This is followed by a sentence of garbled Hebrew, which Grillot de Givry translates as "The incorruptible salt in which the first principle of things is preserved, in which the vitriol floats after dissolution."[60] This could refer to the "mysterious artifice", often alluded to in the alchemical literature, which is used in the central part of the work to collect the vitriol or "green lion", which is not ordinary vitriol, but a by-product of the transformed primal matter. This process is referred to as "the taking of the Island of Delos", the birthplace of Diana and Apollo (or Moon and Sun) in the operations called "sublimations".[61] Dee refers to the omega vase as "a man of all hours" (*omnium horarum homo*),[62] which is similar in meaning to the "slave" or "mercury of all trades" which are the names given by alchemical authors to the purified primal matter sometimes added during the course of the work. According to Dee, at this point the "fruits of the Hesperian garden" will be seen in the alpha and omega, as in a mirror.[63] That is, through the "common Mercury" the alchemist will arrive at the mythical golden fruit guarded in the garden of the Hesperides. The phases of the metallic "reigns" may be observed during the *opus* through the mercurial mirror. Dee concludes this theorem by citing the praise of Pseudo-Democritus (i.e. Bolos of Mendes) for those who thrive on the "fiery strength" (the "heroes" of Dee's preface) – the Greek alchemists who intone hymns for "the healing of the soul and a deliverance from all distress".[64]

Finally, in Theorem XXIII, Dee assembles the graphic symbol of the Monas. Returning once more to the four elements, he says that they are found in everything which contains the generating principle, and that it is essential when practising the Art that the elements should be present in equal proportion. He then tells the reader how to construct the Monas, which, he says, can be reproduced on seals or rings. In sum, he suggests two units of measure for the radii of the circle, and two units for each of the horizontal arms of the cross, with one and three units respectively for the upper and lower vertical arms. This gives us an overall height of nine units ("nine

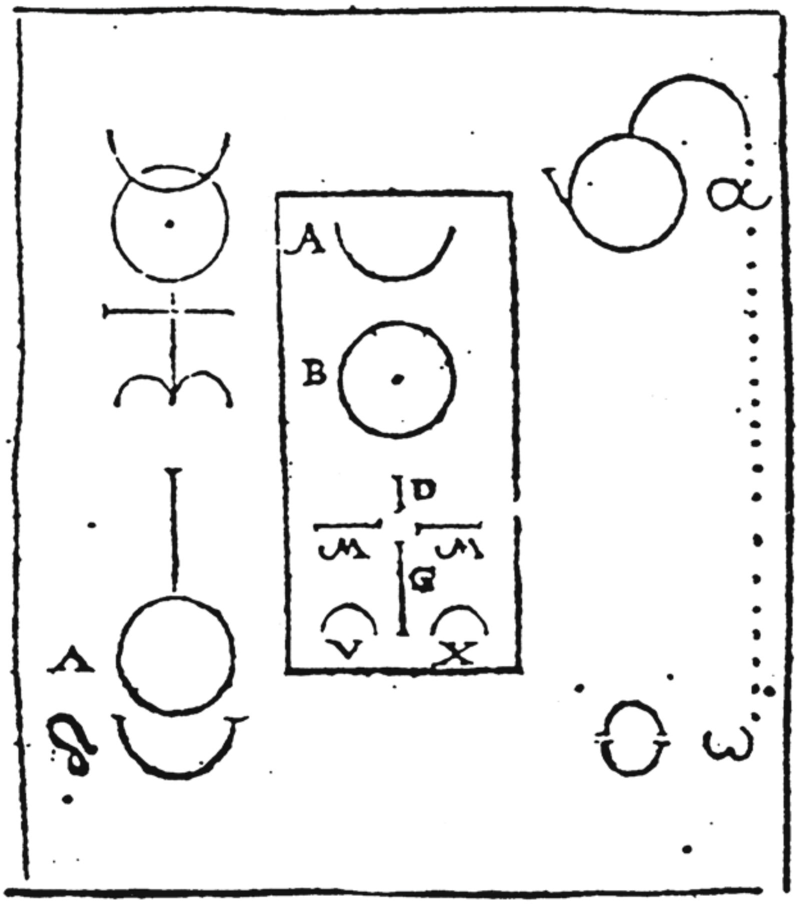

Plate 7: The 'artificial vessel' (*Vas artificiale*) *Monas Hieroglyphica* (Antwerp, 1564), p. 22r. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

equal parts of the length of our fundamental AB"), which represent the nine operations of the Hermetic work.[65] Theoretically these proportions or symmetries should be utilised in the alchemical work, and the four equalized elements should therefore dominate in turn through the course of the "reigns" in the alchemical process. Dee then goes on to make a comparison between the "Pythagorean" Quaternary and the four arms of the cross, which represent an "artificial" Quaternary (*Quaternarii artificialis*) which can be subjected to "a peculiar and mystical division and computation."[66] Dee extracts certain numbers, adding, multiplying and permutating the alchemical Quaternary in an application of the Hebrew technique of the transposition of letters (*tsiruf*). He then constructs a diagram based on the Pythagorean Quaternary 1 – 2 – 3 – 4, which is based on the number of units used to construct the cross, and he says that this Quaternary can be used to calculate both the duration of time and the intensity of "powers and virtues" in the alchemical work.[67] Using similar calculations, Dee derives the force of the heat of the fire using the progression 10 – 20 – 30 – 40, which runs parallel with the increasing intensity of the "acquired and internal power" that accumulates in a denary proportion (1 – 10 – 100).[68] It should be noted, however, that the intensity of the fire is measured in relation to an initial temperature which is not stated. The "internal power" refers to the anticipated multiplication of power of the Philosophers' Stone during the various stages of the alchemical work. The "analytic weights" (*pondera analytica*) which Dee refers to (designated by the numbers 3 and 4) are related to the Ternary and the Quaternary, while the "synthetic weights" (*pondera synthetica*) – a sequence of ten numbers from 13 down to 1 – seem to refer to the decreasing weight of the materials which terminates in the monadic unity of the Philosophers' Stone.[69] The schema separates time into the "particular" and the "magisterial". The first includes the seven alchemical operations: Preparation, Putrefaction, Separation, Conjunction, Coagulation, Contrition and Imbibition, while the second refers to the "lapidific" and "fermentative" phases of the formation of the Philosophers' Stone, which is designated by the number 252 (which, as we have seen represents the final perfected Mercury, but could also allude to the number of days needed to complete the Work). Dee's "magisterial time" refers to those final operations which are often briefly referred to by alchemical authors as *solve et coagula*, which makes nine operations in total. In the following diagram, the "Horizon Æternitatis",[70] [Plate 8] Dee once again insists upon the necessity of the successive predominance of the four elements in the Work, in the following order: Earth, Water, Air, Fire – whose power must increase in a denary proportion: 1 – 10 – 100 – 1000.[71] He also refers to the progressive development of the "body, soul and spirit" of the minerals represented in the traditional colour sequence, from "darkness" (black), to "crystalline" (white) to "citron" (yellow), and "anthrax" or the final red carbuncle of the Stone itself.

Dee then declares that once the monad has been "correctly, wholly, and physically restored to itself", it is "not in the power of nature or of any art to impel it more than four times by supercelestial revolutions to make any progressive movement".[72] Here Dee refers to the four "multiplications" of weight and power which (according to alchemical authors) are permitted once the Stone has reached the celestial or ethereal level, and has attained its maximum level of creative force. Dee ends this theorem with an obscure reference to "four very famous men, philo-

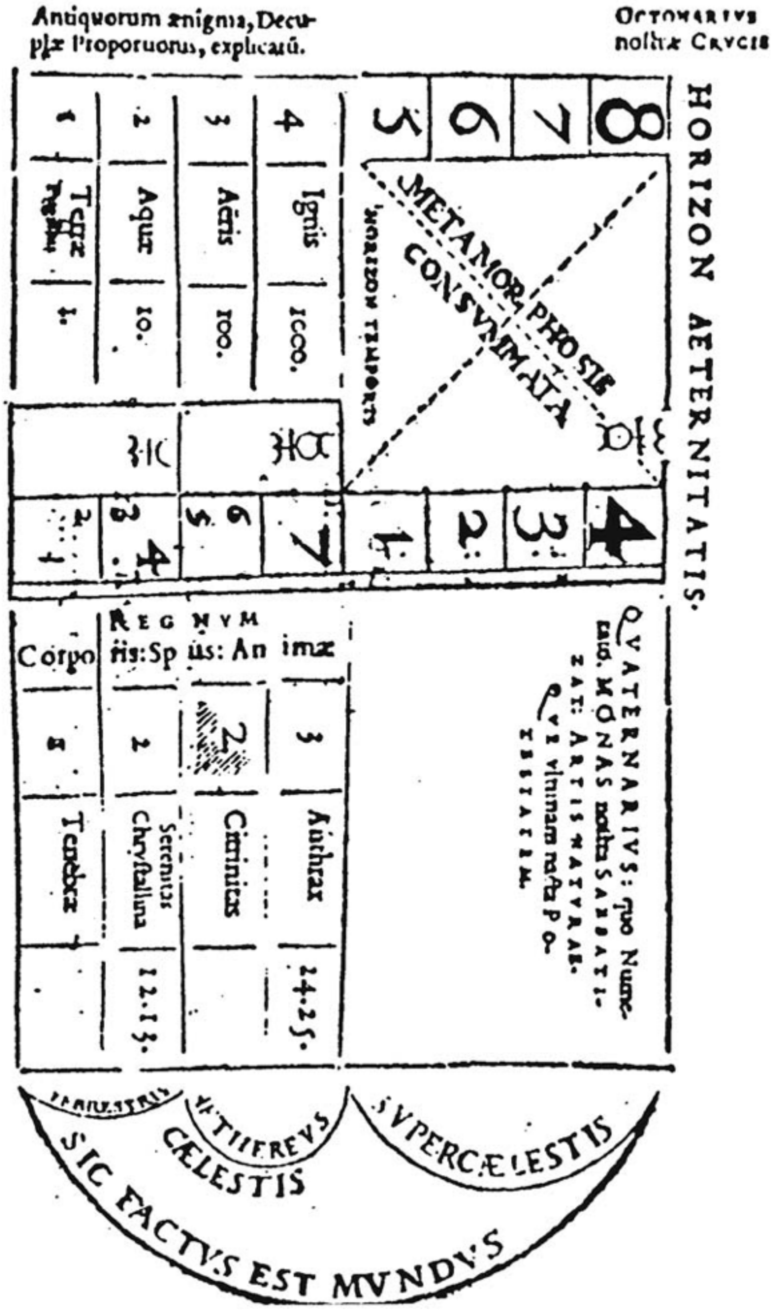
Antiquorum ænigma, Decuplæ Proportionis, explicatũ.
Octonarius nostræ Crucis
HORIZON AETERNITATIS.
METAMORPHOSIS CONSVMMATA
HORIZON TEMPORIS
Terræ
Aquæ
Aëris
Ignis
1. 10. 100. 1000.
REGNVM
Corporis: Spiritus: Animæ
Tenebræ
Serenitas Chrystallina
Citrinitas
Anthrax
12.13.
24.25.
QVATERNARIVS: quo Numeratur MONAS nostra SABBATIZAT: ARTIS NATVRAE
TERRESTRIS
CÆLESTIS
SVPERCÆLESTIS
SIC FACTVS EST MVNDVS

Plate 8: The ‘Horizon Æternitatis’ figure, *Monas Hieroglyphica* (Antwerp, 1564), p. 27$^{r}$. Reproduced from the facsimile edition of C. H. Josten, courtesy of *Ambix*.

sophizing together" (*Quatuor simul [...] Philosophantes Clarissimi Viri*), who had been "granted [...] power over other creatures and large dominion" by God through the "very great wonder" of the Monas.[73] Although it does not seem likely that Dee saw himself as one of these favoured operators, it is possible that he might have known them. The last Theorem (XXIV) ends by suggesting that the circle of the elements (divided into equal proportions in the alchemical work) is analogous to the equinoctial circle (the equal proportions of day and night), the metamorphosis and metastasis of the Quaternary being defined by the number 24 (4 X 6). This number is related to the four beasts of the apocalypse ("each having six wings") and to the twenty-four "elders" surrounding God in heaven.[74] It should also be noted that six is the number of metals excluding gold involved in the alchemical Work, i.e. the number of "reigns" of each of the four elements prior to the final "reign of Gold". Thus Dee's twenty-four theorems taken together are themselves a "cabalistic" presentation of the Monad.

While Dee's alchemical observations might seem far too abstract and "literary" to be considered a "theory", and while he fails to follow a consistent line in his presentation of the *opus*, we should remember that these tendencies are present both in the ancient alchemical tradition and in the more recent alchemical literature with which Dee was intimately acquainted. How much he may actually have practised alchemy in the laboratory is difficult to estimate,[75] but his deep familiarity with the fundamental principles of alchemy, and his desire to theorise on the process of the alchemical *opus* speak for themselves.

## NOTES

[1] Johannes Augustini Pantheus, *Voarchadumia contra alchimiam: ars distincta ab archimia & sophia: cum additionibus: proportionibus: numeris: & figuris opportunis* (Venice, 1530). Dee's annotated copy of this work is now in the British Library, C.120.b.4 (2). On Pantheus's influence on Dee's *Monas Hieroglyphica*, see *NP*, 101-3.

[2] It is interesting to note that in 1605 the Italian alchemist Cesare della Riviera entitled his own work on the subject *Il mondo magico de gli heroi* (*The Magic World of the Heroes*). See Cesare della Riviera, *Il mondo magico de gli heroi*, ed. J. Evola (Carmagnola: Arthos, 1979).

[3] See *NP*, 78.

[4] On the alchemical dimensions of the "angelic conversations" see Deborah Harkness, *John Dee's Conversations with angels : Cabala, alchemy, and the end of nature* (Cambridge: Cambridge University Press, 1999), 195-214.

[5] *MH*, 117.

[6] *MH*, 121.

[7] *MH*, 123, 127.

[8] *MH*, 129: "by the square mystery of the Hieroglyphic Monad something circular and altogether even[ly round] is being conveyed."

[9] Michael Maier, *Atalanta Fugiens, hoc est Emblemata Nova De Secretis Naturae Chymica* (Oppenheim, 1617), ed. and trans. H. M. E. De Jong, *Michael Maier's Atalanta Fugiens: Souces of an Alchemical Book of Emblems* (Leiden: Brill, 1969), Emblem XXI, 166-169. All subsequent references to Maier are to this edition.

[10] *MH*, 131.

[11] *MH*, 131.

[12] See Fulcanelli, *Le Mystère des Cathedrales et l'interpretation ésotérique des symboles hermétiques du grand oeuvre* (Paris: Jean Jacques Pauvert, 1964), Italian trans. *Il mistero delle cattedrali e l'interpretazione esoterisca dei simboli ermetici della Grande Opera* (Rome: Mediterranee, 1972), 100.
[13] *MH*, 131.
[14] Maier, *Atalanta Fugiens*, Discourse XI, 114-115.
[15] *MH*, 135.
[16] *MH*, 135, 137.
[17] See J. W. Hamilton Jones, ed., *The Epistle of Ali Puli (circa 1700 A.D.)* (London: John M. Watkins, 1951), 133-158.
[18] Atorène, *Le laboratoire alchemique* (Paris: Guy Trédaniel, Éditions De La Maisnie, 1981).
[19] *MH*, 155, 157.
[20] Maier, *Atalanta fugiens*, Discourse VI, 82-3.
[21] *MH*, 157.
[22] On the Ternary of body, soul and spirit (salt, sulphur and mercury), see De Jong's commentary on Hermes Trismegistus's *Tractatus vere Aureus de Lapidis Physici Secreto*, in *Atalanta Fugiens*, 172-3. For *The Book of Ostanes* see Pierre Eugène Marcelin Berthelot, *Collection des anciens alchimistes grecs, publiée sous les auspices du Ministère de l'instruction publique par M. Berthelot [...] avec la collaboration de [...] C. E. Ruelle*, 3 vols (Paris, 1887-88), II, 261-2 and III, 250-252.
[23] *MH*, 159.
[24] Maier, *Atalanta Fugiens*, Discourse VIII, 95-6.
[25] *MH*, 159.
[26] *MH*, 161.
[27] Antoine Joseph Pernety, "*Traité de l'Œuvre Hermétique*" and "*Principes Généraux de Physique, Suivant la Philosophie Hermétique*", in *Les Fables Egyptiennes et Grecques Dévoilées & réduites au même principe, avec une explication des Hiéroglyphes, et de la Guerre de Troye* (Paris, 1758), 45-214. Italian trans. *Trattato dell'opera eremetica* (Genoa: Phoenix, 1979), 48. (Cf. *Les Fables*, 86-7, "Du Feu").
[28] *MH*, 161.
[29] See Eugene Canseliet, ed., *Alchimie et son Livre Muet* (Paris: Jean Jacques Pauvert, 1967), plates 4, 9, 12 and the relevant commentaries.
[30] See Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge Kegan and Paul, 1979), Plate 10.
[31] *MH*, 163.
[32] *MH*, 163, 165.
[33] See Jack Lindsay, *The Origins of Alchemy in Graeco-Roman Egypt* (London: F. Muller, 1970), 382-3.
[34] *MH*, 165.
[35] *MH*, 165, 167.
[36] *MH*, 167, n.55.
[37] Lindsay, *Origins*, 115, *MH*, 167, n.58.
[38] See Betty Jo Teeter Dobbs, *The Foundations of Newton's Alchemy, or "The Hunting of the Greene Lyon"* (Cambridge: Cambridge University Press, 1975), 146-156. Cf. Atoréne, *Laboratoire Alchimique*, 207.
[39] On Dee's use of cabalistic analytical and exegetical techniques in the *Monas Hieroglyphica*, see *NP*, 92-5.
[40] *MH*, 169, 171, 173.
[41] See Fulcanelli, *Les Demeures Philosophales et le Symbolisme Hermétique dans sens Rapports avec L'Art Sacré et L'ésoterisme du Grand-oeuvre*, 2 vols (Paris: Jean Jacques Pauvert, 1965), Italian translation: *Le Dimore Filosofali: Un labirinto in cui sono sparsi i frammenti di un grandioso disegno alchemico*, 2 vols (Rome: Mediterranee, 1973), I, 199-204.
[42] *MH*, 171: "O my God, how great are these mysteries!"
[43] *MH*, 175, 177. On Dee's use of the "egg" symbol and its cosmological significance, see J. Peter Zetterberg, "Hermetic geocentricity: John Dee's celestial egg," *Isis*, 70 (1979): 385-393.
[44] Eugene Canseliet, *L'Alchimie expliquée sur ses Textes Classiques* (Paris: Jean Jacques Pauvert, 1978), Italian translation: *L'Alchimia spiegata sui suoi testi classici*. (Rome: Mediterranee, 1972), 150.
[45] Canseliet, *L'Alchimia spiegata*, 151.

[46] *MH*, 179 and n.81: “It was surely through this doctrine that Anaxagoras afterwards came to make his most excellent medicine, as may be read in his treatise περι των εκστροφϖν φυσικϖν.”

[47] *MH*, 181.

[48] *MH*, 183, 185.

[49] *MH*, 185.

[50] *MH*, 187.

[51] *MH*, 187, see also n.92.

[52] *MH*, 189.

[53] *MH*, 191.

[54] For a fuller exposition of the “vernal” or “equinoctial” fire, see Pernety, *Trattato dell’opera eremetica*, 89 et seq. (Cf. *Les Fables*, 166-172 “Du feu en general” and “Du feu Philosophique”).

[55] *MH*, 195.

[56] *MH*, 197.

[57] See Fulcanelli, *Il mistero delle cattedrali*, 149 et seq.; Canseliet, *L’Alchimie expliquée*, 151; Pernety, *Trattato*, 87 (cf. *Les Fables*, 163, “Noms donnés à ce vase par les Anciens”).

[58] *MH*, 195, 197.

[59] *MH*, 197.

[60] See Grillot de Givry, trans., *La Monade Hieroglyphique* (Milan: Sebastiani, 1975). Both Josten and Gershom Scholem pronounced this passage to be untranslatable. See *MH*, 197, n.112.

[61] Fulcanelli, *Le dimore filosofali*, I, 199-204.

[62] *MH*, 197.

[63] *MH*, 199.

[64] *MH*, 199, 201 and n.116.

[65] *MH*, 201, 203, 205. See Fulcanelli, *Il mistero delle cattedrali*, 74.

[66] *MH*, 207, 209.

[67] *MH*, 211.

[68] *MH*, 213.

[69] *MH*, 213.

[70] *MH*, 214. On Dee’s “Horizon Æternitatis”, see Nicholas H. Clulee, “John Dee and the Paracelsians” in Allen Debus and Michael T. Walton, eds., *Reading the Book of Nature: The Other Side of the Scientific Revolution*, Sixteenth Century Essays and Studies, 41 (Ann Arbor, Michigan: Sixteenth Century Journal Publishers, 1998), 111-132 (117-119).

[71] On the use of the denary proportion in the alchemical process see De Jong’s comments in *Atalanta Fugiens*, 172-3.

[72] *MH*, 215.

[73] *MH*, 217.

[74] *MH*, 217.

[75] For evidence of Dee’s practical alchemical work, and an analysis of some of his laboratory notebooks see Urszula Szulakowska, *John Dee and European Alchemy*, The Durham Thomas Harriot Seminar, Occasional Paper No. 21 (Durham: University of Durham, 1996), 14-17.

J. REEDS

# JOHN DEE AND THE MAGIC TABLES IN THE *BOOK OF SOYGA*

> "Oh, my great and long desyre hath byn to be hable to read those tables of Soyga". – (John Dee).[1]

## 1. JOHN DEE AND THE BOOK OF SOYGA

Until recently the *Book of Soyga* was known only by repute, through mention in the diaries of John Dee (1527-1608). Dee's association with the *Book of Soyga* is conveniently summarised by Christopher Whitby:[2] On 18 April 1583 Dee was unable to find his *Book of Soyga*: it had been mislaid. On 29 April 1583 Dee remembered a detail about the missing book: "E[dward] K[elley] and I wer talking of my boke Soyga, or Aldaraia and I at length sayd that, (as far as I did remember) Zadzaczadlin, was Adam by the Alphabet therof." On 19 November 1595 Dee recovered his *Book of Soyga*. Many years later Elias Ashmole (1617-1692) reported that "the Duke of Lauderdale hath a folio MS. which was Dr. Dee's with the words on the first page: Aldaraia sive Soyga vocor".

In addition to these unremarkable appearances of the *Book of Soyga* in Dee's *nachlaß* – unremarkable, for who does not sometimes mislay and later recover a valued book? – there is the singular exchange held between Dee and the angel Uriel on the occasion of their first conversation, at Mortlake on Saturday, 10 March 1581/1582, the very first scrying session mediated by Dee's most famous scryer, Edward Kelley (1555-c.1595), also known as Kelly and Talbot.[3] In the following, Δ is Dee, VR is Uriel:

> Δ – ys my boke, of Soyga, of any excellency?
> VR – Liber ille, erat Ada[m]e in Paradiso reuelatus, per Angelos Dei bonos. [That book was revealed to Adam in Paradise by God's good angels.]
> Δ – Will you give me any instructions, how I may read those Tables of Soyga?
> VR – I can – But solus Michaël illius libri est interpretator. [Only Michael is the interpreter of that book.]
> Δ – I was told, that after I could read that boke, I shold liue but two yeres and a half.
> VR – Thow shallt liue an Hundred and od yeres.
> Δ – What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?
> VR – Presentias n[ost]ras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc lapidem invocandi. [Request and invoke our presence with sincerity and humility. Anchor, Anachor and Anilos are not to be called into this stone.]

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 177–204.
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> Δ – Oh, my great and long desyre hath byn to be hable to read those tables of Soyga.
> VR – Haec maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et haec revelantur in virtute et veritate non vi. [These things are mostly to do with Michael. Michael is the angel who illuminates your steps. And these things are revealed in virtue and truth and not by force.]
> Δ – Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?
> VR – Omnis hora, est hora nobis. [Every hour is ours.][4]

To summarize: Uriel confirms Dee's high estimation of the *Book of Soyga's* value. Dee wants angelic help in understanding his *Book of Soyga*, but only the angel Michael is cleared to talk about this topic. If, as some scholars believe, Kelley was a charlatan, then here we find him (in the voice of Uriel) being characteristically evasive. As a newcomer to Dee's household he does not want to commit himself to any more specific statements about the *Book of Soyga*, about which he knows very little beyond the fact that it fascinates Dee.[5]

There things rested for roughly four centuries. Dee prized his *Book of Soyga*, but since the book was lost, modern scholars could only guess about its contents and possible influence on Dee's magic system, especially for the version in his *Book of Enoch*.[6]

But then in 1994 Deborah Harkness – like the hero of Poe's "The Purloined Letter" – located not one but two copies in the obvious places, in this case in two of England's greatest libraries. They had been catalogued under the title *Aldaraia* instead of *Soyga*.[7]

At last we can examine the *Book of Soyga*, and in particular its tables, and see for ourselves what it was that Dee prized so highly.

The *Book of Soyga* is an anonymous late-mediaeval or early modern Latin magical work extant in two sixteenth-century manuscript copies: one in the Bodleian Library, which I refer to as Bodley 908, and the other in the British Library, which I refer to as Sloane 8.[8] Since there is as yet no edition or translation of either of the two manuscripts for me to refer to, nor even a synopsis of their contents, I offer the following brief description.[9]

The Sloane 8 copy (but not the Bodley 908 one) bears the title *Aldaraia sive Soyga vocor* at the head of the text and on the leaf preceding the text, both in the same hand as the text, fitting Ashmole's description. Sloane 8's preceding leaf also bears the description *Tractatus Astrologico Magicus*, written in a different hand. Both copies contain the equation of "Adam" with "Zadzaczadlin", so there can be no doubt that Harkness's *Book of Soyga* is closely related to Dee's *Book of Soyga*; on Ashmole's *Aldaraia sive Soyga vocor* evidence, and based on the arguments I present at the end of section 5, it is easy to guess that Sloane 8 was in fact Dee's copy of the *Book of Soyga*.[10]

The 197 leaves of Bodley 908 contain three named works, *Liber Aldaraia*, *Liber Radiorum*, and *Liber decimus septimus* (of 95, 65, and 2 leaves, respectively) as well as a number of shorter unnamed works totalling about 10 leaves. The final 18 leaves contain the tables that are the subject of this paper. Sloane 8 has 147 leaves, and seems largely identical with Bodley 908, except that the tables occupy 36 leaves and the *Liber Radiorum* is present only in a 2 leaf truncated "executive summary" version.

A cursory inspection of the *Book of Soyga* shows it is concerned with astrology and demonology, with long lists of conjunctions, lunar mansions, names and genealogies of angels, and invocations, not much different from those found, say, in pseudo-Agrippa.[11] A single example, of a list of spirits of the air, is illustrative of the whole:

> Adracty, Adaci, Adai, Teroccot, Terocot, Tercot, Herm, Hermzm, Hermzisco, Cotzi, Cotzizi, Cotzizizin, Zinzicon, Ginzecohon, Ginchecon, Saradon, Sardon, Sardeon, Belzebuc, Belzscup, Belcupe, Saraduc, Sarcud, Carc, Sathanas, Satnas, Sacsan, Contion, Conoi, Conoison, Satnei, Sapnn, Sappi, Danarcas, Dancas, Dancasnar.[12]

Some of the spells or incantations have a vaguely Christian or alchemical air to them, as "Petra Ouis Angelus Agnus Lapis Sponsus" and "Diuinitas Christus Venturus Iustorum Humanitatis Vnitas",[13] but the overall impression is that it is no more an alchemical treatise than it is a devotional work.

Several features of the *Book of Soyga* seem worth particular mention, as being untypical of a standard late mediaeval or Renaissance magical work, or of the run-of-the-mill necromancy handbook.[14] In contrast to most mediaeval or Renaissance works, the text has extremely few references to known authors or personalities. There are no recognizable *auctores*. Other than the occasional mention of a few Old Testament names, and two references to *Libro Geber*, and a puzzling marginal gloss "Steganographia" in the same hand as the text, which is presumably a reference to the work of Johannes Trithemius (1462-1516), there are no references to recognizable personalities.[15]

Instead, it makes numerous references to what are presumably mediaeval magical treatises, works such as *liber E*, *liber Os*, *liber dignus*, *liber Sipal*, *liber Munob*, and the like.

Throughout the book much importance is placed on writing words backwards. This can be seen in some of the titles mentioned above: *Sipal* backwards is *Lapis*, and *Munob* reversed is *Bonum*. Phrases such as "Retap Retson" occur throughout. This principle is reflected in the form of the tables, as discussed below. The name of the work, *Soyga*, is itself explained to be "Agyos, literis transvectis".[16]

Throughout the book there is a preoccupation with letters and combinations of letters, assignments of numerical values to letters, assigning letters to planets and to elements, listing combinations of letters associated with houses of the moon, recombining letters and syllables in incantations to form new magic words, listing new names for the 23 letters of the Latin alphabet, sometimes taken in reversed Z through A order, listing new symbols for the 23 letters, and so on.

And, towards the end of the book there is the set of thirty-six large square tables, described in section 2 of this paper, filled with a seemingly random jumble of letters.

(One of these is illustrated in Plates 9 and 10.) These tables do not appear to be like any illustrated in, say, Shumaker's survey of mediaeval and early modern magic works.[17]

The *Book of Soyga*'s preoccupation with letters, alphabet arithmetic, Hebrew-like backwards writing, and so on, is of course characteristic of the new Cabalistic magic which became popular in the sixteenth century, exemplified by the great compilation of Agrippa of Nettesheim (1486-1535), and borrowing authority both from the Renaissance humanist interest in the Cabala expressed by such figures as Pico and Reuchlin and from the supposed Biblical antiquity of the Cabala.[18] Although large square tables are not themselves a characteristic feature of the traditional Cabala, they had by Agrippa's time become an integral part of the Christian magical Cabala.[19]

Such a work must have appealed to Dee since it encompassed so many of the ingredients associated with early modern magical and Christian Cabalist texts; we know the tables in the *Book of Soyga* excited John Dee's interest, as seen in the dialogue with Uriel. They certainly also excited mine as a professional cryptologist. Were they, I wondered, filled with a random (and hence pointless) selection of letters, or were they a cryptogram (with a hidden "plain text" meaning, which might at least in principle be recoverable by cryptanalysis), or was there some other structure or pattern to them? I approached the tables as I would any cryptographic problem, first transcribing the data and entering it into the computer, and then trying out what I knew of the bag of code-breakers' tricks. The results, which I describe in sections 3 through 6, were unexpectedly gratifying.

This paper, then, indirectly addresses the question of the *Book of Soyga*'s possible influence on Dee by examining and comparing the *form* (or method of construction) of the tables in the *Book of Soyga* and those found in other early modern magic tables (including Dee's and Agrippa's), rather than their *function* (i.e., purpose or method of use).

## 2. THE MAGIC TABLES OF *THE BOOK OF SOYGA*

The *Book of Soyga* contains thirty-six tables; each table is a square grid of 36 rows and columns; each grid cell contains a letter of the Latin alphabet.[20] These tables turn out to be formed by a completely deterministic calculation method, or algorithm, starting from an arbitrary "code word" for each table. This construction algorithm is so intricate that it is unlikely that its presence would be detected on casual examination of the tables.

Each of the thirty-six tables is headed with a number and a label. I summarize these in my Table 1. For convenience I will refer to them as T1, T2, and so on. T1 through T12 are labelled with the signs of the zodiac, Aries through Pisces; as are T13 through T24. T25 through T31 are labelled with the seven planet names, and T32 through T35 with the four element names. T36 is labelled with the word

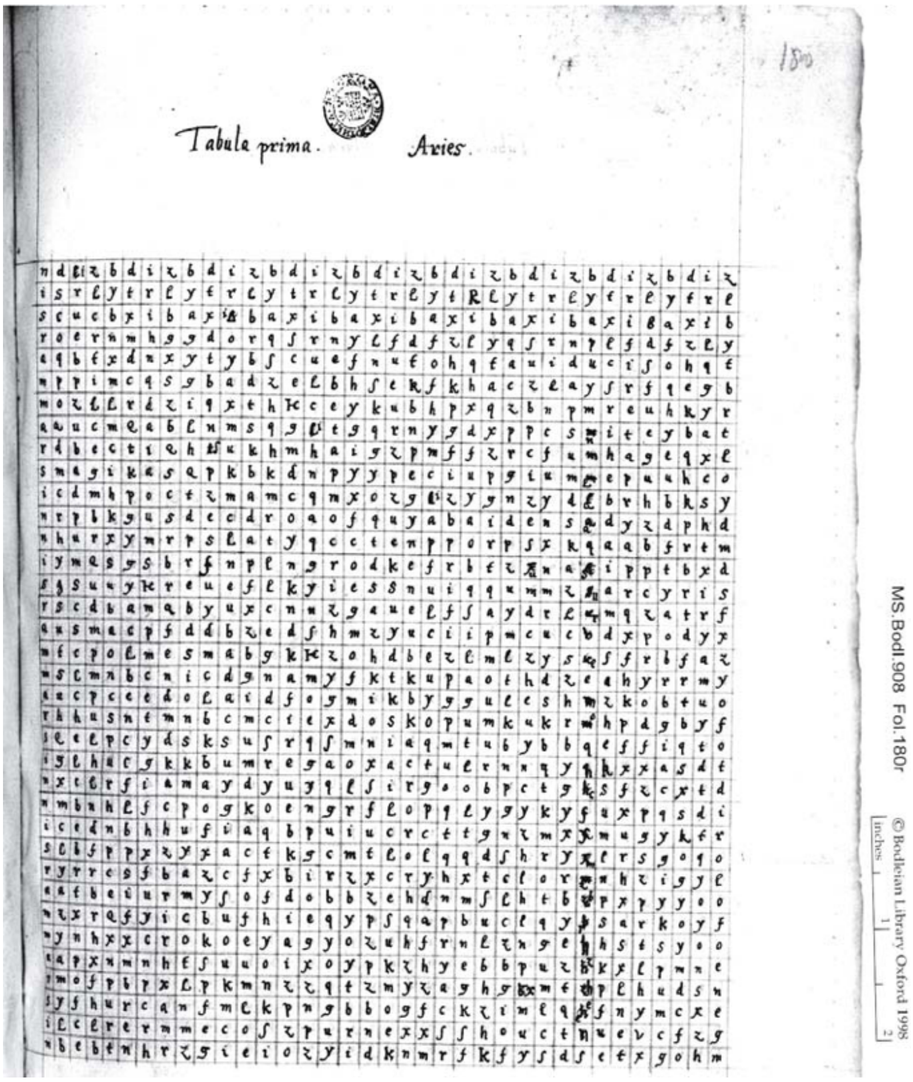
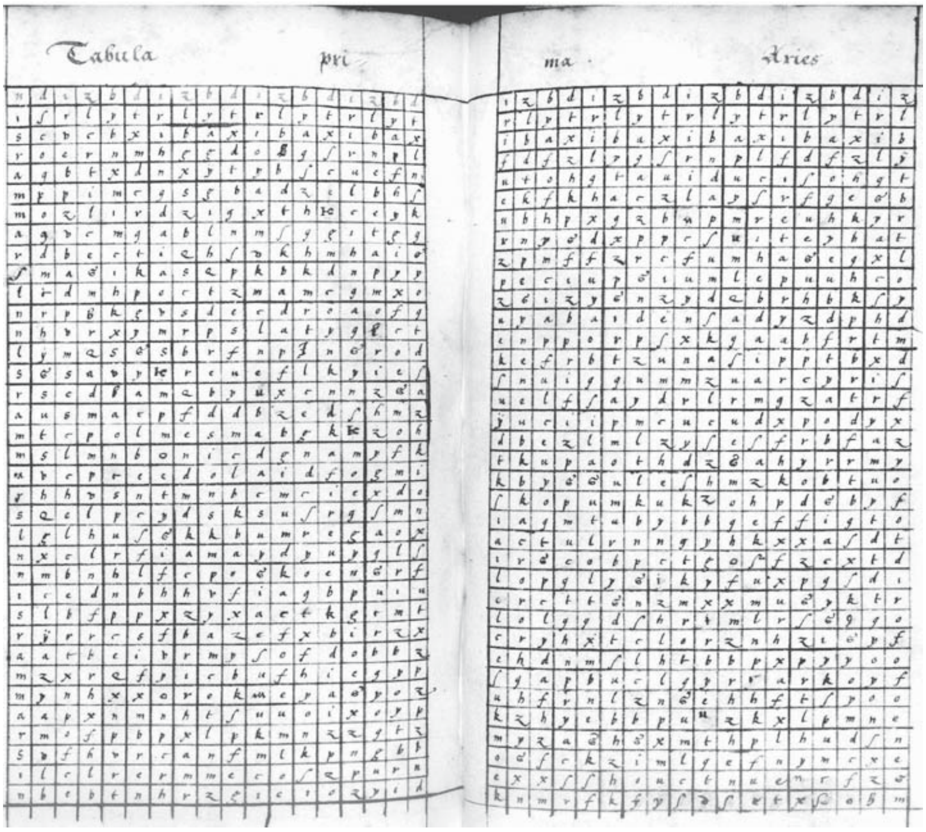

180
Tabula prima. Aries.
MS.Bodl.908 Fol.180r
© Bodleian Library Oxford 1998
inches 1 2

Plate 9: *Book of Soyga*, T1 Aries table. The Bodleian Library, University of Oxford, MS Bodley, 908, fol. 180$^{r}$.



Tabula prima Aries

Plate 10: *Book of Soyga*, T1 Aries table. Department of Manuscripts, British Library, MS Sloane 8, fols. 102v and 103v. (By Permission of the British Library).

"Magistri". (See Plates 9 and 10 for the Bodley 908 and Sloane 8 versions of T1 "Aries").

*Table 1. Soyga Tables*

| *Table* | *Label* | *Code word* | *Bodley 908* | *Location in Sloane 8* | *Sloane 3189* |
|---|---|---|---|---|---|
| 1 | Aries | NISRAM | $180^{r}$ | $102^{v}/103^{r}$ | $58^{v}$ |
| 2 | Taurus | ROELER | $180^{v}$ | $103^{v}/104^{r}$ | $60^{v}$ |
| 3 | Gemini | IOMIOT | $181^{r}$ | $104^{v}/105^{r}$ | $62^{v}$ |
| 4 | Cancer | ISIAPO | $181^{v}$ | $105^{v}/106^{r}$ | $64^{v}$ |
| 5 | Leo | ORRASE | $182^{r}$ | $106^{v}/107^{r}$ | |
| 6 | Virgo | OSACUE | $182^{v}$ | $107^{v}/108^{r}$ | |
| 7 | Libra | XUAUIR | $183^{r}$ | $108^{v}/109^{r}$ | |
| 8 | Scorpio | RAOSAC | $183^{v}$ | $109^{v}/110^{r}$ | |
| 9 | Sagittarius | RSADUA | $184^{r}$ | $110^{v}/111^{r}$ | |
| 10 | Capricornus | ATROGA | $184^{v}$ | $111^{v}/112^{r}$ | |
| 11 | Aquarius | SDUOLO | $185^{r}$ | $112^{v}/113^{r}$ | |
| 12 | Pisces | ARICAA | $185^{v}$ | $113^{v}/114^{r}$ | |
| 13 | Aries | MARSIN | $186^{r}$ | $114^{v}/115^{r}$ | $59^{r}$ |
| 14 | Tarurus | RELEOR | $186^{v}$ | $115^{v}/116^{r}$ | $61^{r}$ |
| 15 | Gemini | TOIMOI | $187^{r}$ | $116^{v}/117^{r}$ | $63^{r}$ |
| 16 | Cancer | OPAISI | $187^{v}$ | $117^{v}/118^{r}$ | $65^{r}$ |
| 17 | Leo | ESARRO | $188^{r}$ | $118^{v}/119^{r}$ | |
| 18 | Virgo | EUCASO | $188^{v}$ | $119^{v}/120^{r}$ | |
| 19 | Libra | RIUAUX | $189^{r}$ | $120v/121^{r}$ | |
| 20 | Scorpio | CASOAR | $189^{v}$ | $121^{v}/122^{r}$ | |
| 21 | Sagittarius | AUDASR | $190^{r}$ | $122^{v}/123^{r}$ | |
| 22 | Capricornus | AGORTA | $190^{v}$ | $123^{v}/124^{r}$ | |
| 23 | Aquarius | OLOUDS | $191^{r}$ | $124^{v}/125^{r}$ | |
| 24 | Pisces | AACIRA | $191^{v}$ | $125^{v}/126^{r}$ | |
| 25 | Saturni | OSRESO | $192^{r}$ | $126^{v}/127^{r}$ | |
| 26 | Jovis | NIEBOA | $192^{v}$ | $127^{v}/128^{r}$ | |
| 27 | Martis | OIAIAE | $193^{r}$ | $128^{v}/129^{r}$ | |
| 28 | Solis | ITIABA | $193^{v}$ | $129^{v}/130^{r}$ | |
| 29 | Veneris | ADAMIS | $194^{r}$ | $130^{v}/131^{r}$ | |
| 30 | Mercurii | REUELA | $194^{v}$ | $131^{v}/132^{r}$ | |
| 31 | Lunae | UISEUA | $195^{r}$ | $132^{v}/133^{r}$ | |
| 32 | Ignis | MERONF | $195^{v}$ | $133^{v}/134^{r}$ | |
| 33 | Aeris | ILIOSU | $196^{r}$ | $134^{v}/135^{r}$ | |
| 34 | Aquae | OYNIND | $196^{v}$ | $135^{v}/136^{r}$ | |
| 35 | Terrae | IASULA | $197^{r}$ | $136^{v}/137^{r}$ | |
| 36 | Magistri | MOYSES | $197^{v}$ | $137^{v}/138^{r}$ | |

Eight of these tables also appear copied in Dee's notebook, the *Book of Enoch*, joined in pairs: "The First Table" in the *Book of Enoch* is a 72-row table, filling both pages of an opening, the first 36 rows of which are Soyga's T1 and the last 36 rows

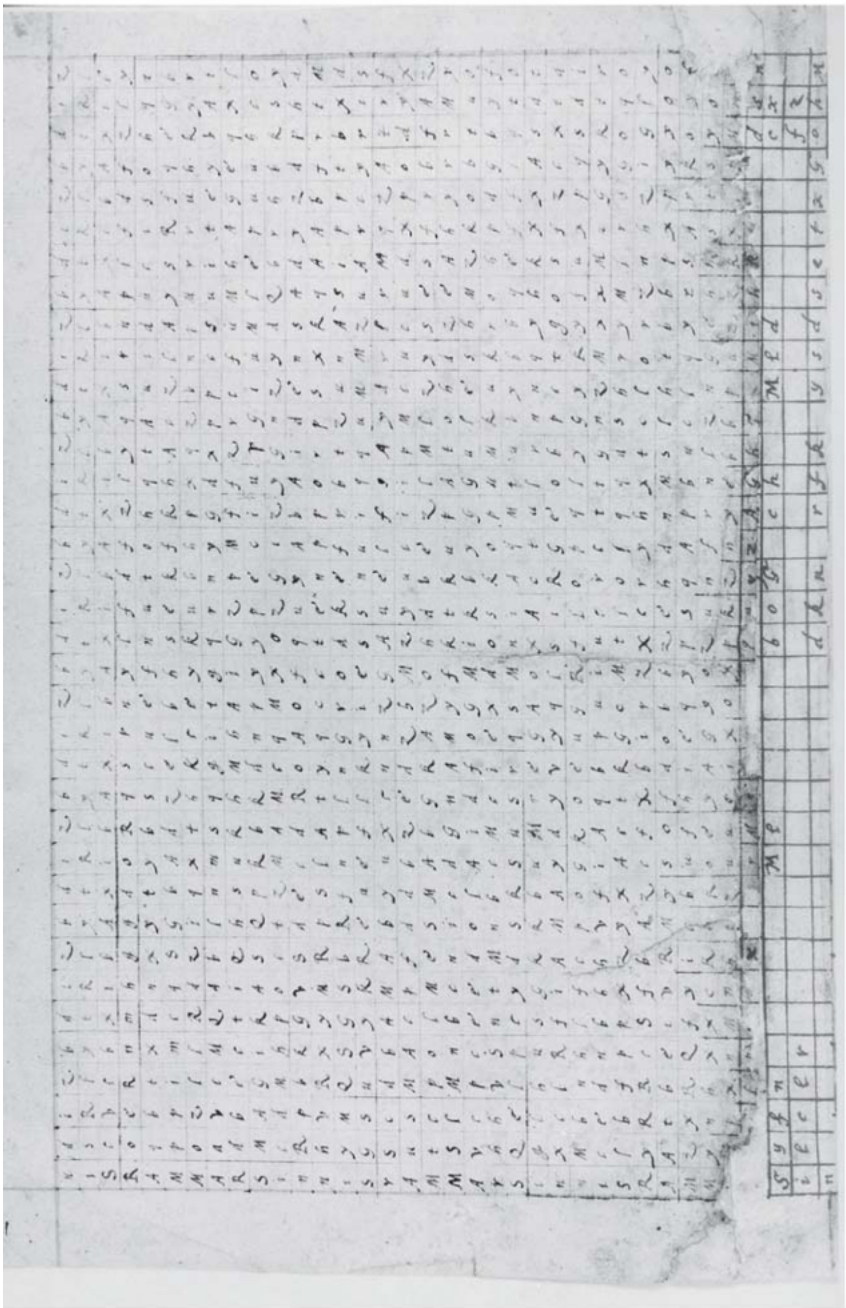


Plate 11: *Book of Enoch*, equivalent of T1 ‘Aries’ Table. Department of Manuscripts, British Library, MS 3189, fol. 58$^{v}$. (By Permission of the British Library).

of which are Soyga's T13, the two "Aries" tables, and so on, as indicated in my Table 1.[21] See Plate 11 for the *Book of Enoch* version of T1 "Aries".

The tables are written with italic letters, mostly lower case, written into a neatly pencilled regular grid. In Bodley 908 the grid cells measure approximately one quarter of an inch, so a complete table fits on one page. In Sloane 8 the grid cells are approximately one third of an inch in size, and each table occupies the two facing pages of an opening. In each book there is occasional use of the short *s*; much more common is the long *ſ* The writing becomes more even after the first few tables, with greatly diminished use of upper case letters, as if the copyist became accustomed to what must have been an unusually irksome and tedious task of copying completely senseless data which offered no obvious contextual clues for correcting mistakes. In Bodley 908 upper case *L* is used exclusively, presumably to avoid confusion with long *ſ*. In Sloane 8 lower case *l* is used exclusively.

The handwriting in Bodley 908 is quite even, and pains seem to have been taken to make the letters clearly distinguishable. The handwriting in Sloane 8 is less clear, so that *n* and *u* are often hard to tell apart, as are the pairs *c/e* and *l/i*. Sloane 8 shows obvious signs of proofreading, with dots, double dots, and cup strokes marking errors or doubtful readings. Occasionally a cell contains, in addition to its main letter, a tiny *f* followed by another tiny letter; I surmise *f* means *forte* and the following letter is a suggested correction. Some corrections seem to have been made by erasure and overwriting; the handwriting also seems to change part way through.

The left-hand margin in each table is special. Each table has a "code word", e.g., T1 "Aries" has code word NISRAM. The left margin is composed entirely of the code word and the reversed code word, e.g., NISRAM MARSIN NISRAM MARSIN [...] repeated until the margin is filled.

The code words are listed in the third column of my Table 1. All thirty-six of them are exactly 6 letters long. The treatise in the *Book of Soyga* which discusses the tables, the *Liber Radiorum*, has a series of paragraphs mentioning the code words for twenty-three of the tables, together with number sequences which stand in unknown relation to the words.[22]

Note that the code words for T13–T24 are the reverses of those of the corresponding T1–T12. Thus, T1 "Aries" has code word NISRAM and T13, also "Aries", has code word MARSIN.

In Bodley 908, T36 "Magistri" has a blank 13th line – the first line after the first complete MOYSES/SESYOM cycle on the left. The Sloane 8 version of the table has the same 35 non-blank lines, but they have "closed ranks" so it is the last line of 36 which is blank.

In general, the first four or five rows of the tables appear very repetitious. Often the first row or two consist entirely of endless repetitions of a given two-letter "motif", followed by two or three rows of repetitions of a 4-letter motif, with maybe another row or so consisting of repetitions of a 12-letter pattern. But these repetitions do not start until one has gone some distance into the row; with each successive row, one has to go further.

This may be seen in T1 “Aries”, shown in Plates 9 and 10, where the first three lines soon fall into repetitions of the 4-letter motifs `dizb`, `lytr`, and `xiba`, respectively, and the next two rows into repetitions of the 12-letter motifs `qsrnylfdfzly` and `ohqtauiducis`, respectively. Many of these motifs are found in several of the tables.

A few tables (like T5 “Leo”) have a vast triangular area of repeats of `yoyo`:

```
oyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
rkfaqtyoyoyoyoyoyoyoyoyoyoyoyoyoyoyo
rxxqnkoyoyoyoyoyoyoyoyoyoyoyoyoyoyoy
azzsxbqtyoyoyoyoyoyoyoyoyoyoyoyoyoyo
sheimasddtguoyoyoyoyoyoyoyoyoyoyoyoy
eyuaoiismspkfaqtyoyoyoyoyoyoyoyoyoyo
enlxflfudzrxxqnkoyoyoyoyoyoyoyoyoyoy
sxcahqczfbtfzsxbqtyoyoyoyoyoyoyoyoyo
azepxhheurgmyknqnkoyoyoyoyoyoyoyoyoy
rlbriyzycuyddpotxbqtyoyoyoyoyoyoyoyo
ryrezabirhdiszeknqnkoyoyoyoyoyoyoyoy
ogzgfceztqalpntsxhssyoyoyoyoyoyoyoyo
opnxxsnodxqhuekknykkoyoyoyoyoyoyoyoy
rcqsfueesfsqrqgqrossyoyoyoyoyoyoyoyo
roauxmdkkxkhyhmpzqphdtgtguoyoyoyoyoy
aqxmudiamubkoqifbszktdmspkfaqtyoyoyo
sazoesrmlrnaqnzhgabmsmlpeahfsddtguoy
. . .
```

Various other less pronounced repetitious structures can also be seen in the tables.

## 3. ANALYSIS OF TABLES

Because Bodley 908’s tables seemed more legible, I transcribed them first. The transcribed text was entered into the computer with many measures taken to prevent or detect copying errors. Once it was entered, repetitions in the text could be sought, patterns counted, and proof sheets printed.

In the course of this work it was noticed that in the vast majority of cases where a pair of adjacent `m`’s appeared, the letter above the second `m` was usually an `n`. That is, the pattern $\boxed{\begin{array}{cc} & \texttt{?} \\ \texttt{m} & \texttt{m} \end{array}}$ was almost always actually $\boxed{\begin{array}{cc} & \texttt{n} \\ \texttt{m} & \texttt{m} \end{array}}$. This led to a tabulation of all triplets of letters occurring in a $\boxed{\begin{array}{cc} & N \\ W & X \end{array}}$ configuration, and it was found that in a large majority of case the letter occupying the *X* position was predictable from the letters in the *N* and *W* positions. (The names of these variables are meant to represent the letter at the spot marked by *X*, the letter to its *North*, and the letter to its *West*.)

This led to discovery of an equation of form:

$$X = N + f(W)$$

where $f(W)$ is a function of *W* and the addition is taken *modulo* 23. Here the letters are assigned numerical values according to their positions in the 23-letter Latin alphabet: `a` = 1, `b` = 2, [...] , `u` = 20, `x` = 21, `y` = 22, `z` = 23, so that `z` + 2 = `b`, etc. The final ingredient in this formula, the auxiliary function *f*, is known to us only by a table of values determined empirically.

*Table 2. Auxiliary function values*

| $W$ | $f(W)$ | $W$ | $f(W)$ | $W$ | $f(W)$ | $W$ | $f(W)$ |
|---|---|---|---|---|---|---|---|
| `a` | 2 | `g` | 6 | `n` | 14 | `t` | 8 |
| `b` | 2 | `h` | 5 | `o` | 8 | `u` | 15 |
| `c` | 3 | `i` | 14 | `p` | 13 | `x` | 15 |
| `d` | 5 | `k` | 15 | `q` | 20 | `y` | 15 |
| `e` | 14 | `l` | 20 | `r` | 11 | `z` | 2 |
| `f` | 2 | `m` | 22 | `s` | 8 | | |

Expressed another way: a letter is obtained by counting a certain number of letters after the letter immediately above (i.e., north of) it in the table. The number of letters to count is determined by the letter standing to the immediate left (i.e., west). If the letter to the left is an `f`, for instance, we are to count two letters past the letter above. So, continuing the example, if the letter above is an `l`, then the letter in question must be `n`, which is two letters past `l`: $\boxed{\begin{array}{cc} & \mathtt{l} \\ \mathtt{f} & \mathtt{n} \end{array}}$ . If the end of the alphabet is reached in this letter counting, one starts over at the beginning, treating `a` as the letter after `z`, and so on.

For letters in the top row of a *Soyga* table, for which there is no *N* letter, the following formula holds:

$$X = W + f(W)$$

where the addition is again performed *modulo* 23. That is, for letters in the top row one applies the rule for letters in the interior of the table, acting as if the letter appearing to the left also appears above.

## 4. DIRECTIONS FOR CREATING THE TABLES

This, then, is a recipe for recreating the tables, although almost certainly not expressed in the same terms the *Soyga* author would have used. Starting with a code word, such as NISRAM, and an empty grid of 36 rows and columns:

### *4.1. Left Column*

Write the code word followed by its reverse into the cells of the left hand column, starting at the top and working downwards, repeating the process until the column is full.

### *4.2. Top Row*

Fill in the remaining 35 cells of the top line, working from left to right, repeatedly applying the formula $X = W + f(W)$.

In our example, the first application of this formula yields $\mathtt{n} + f(\mathtt{n})$, that is, the letter $f(\mathtt{n}) = 14$ places after `n` in the 23-letter alphabet, which is `d`. (Thus: `n` is the 13th letter; 13 + 14 = 27; reduced *modulo* 23, 27 is 4, which is `d`.) Write the letter `d` in the second cell in the top row, just to the right of the `n` of NISRAM.

The second application yields $\mathtt{d} + f(\mathtt{d})$. Since $f(\mathtt{d}) = 5$, this gives us `i`, the fifth letter after `d`. Write an `i` in the third cell of the top row.

The third application yields $\mathtt{i} + f(\mathtt{i})$. Since $f(\mathtt{i}) = 14$, this gives us `z`, the 14th letter after `i`. Write a `z` in the fourth cell of the top row.

The fourth application yields $\mathtt{z} + f(\mathtt{z}) = 23 + 2 = 25 = 2 = \mathtt{b}$; put a `b` in the fifth cell.

The fifth application yields $\mathtt{b} + f(\mathtt{b}) = 2 + 2 = 4 = \mathtt{d}$; put a `d` in the sixth cell. At this point we have fallen into a cycle: the next application yields $\mathtt{d} + f(\mathtt{d})$ which we have already seen before is `i`, and the rest of the first row will continue to repeat `dizb dizb` [...]

At this point the top few rows of the partially filled in table will look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
i...................................
s...................................
r...................................
```

### *4.3. Interior of Table*

Now, starting with the second row and working left to right within rows, fill in the interior cells as follows. With each blank cell encountered, if the work has progressed in normal European page-reading order, the cell just above the blank cell and the cell to the left have both been filled in. Call the letters appearing in those cells $N$ and $W$, respectively, and use the formula $N + f(W)$ to determine what to write into the blank cell under consideration.

For example, the first blank cell in row 2 is the second cell. It has a `d` above it and an `i` to its left. So the letter $\mathtt{d} + f(\mathtt{i}) = 4 + 14 = 18 = \mathtt{s}$ is written in that blank cell.

The next cell, cell 3 in row 2, has an `i` above it and an `s` to its left (the `s` which we just wrote). So we put $\mathtt{i} + f(\mathtt{s}) = 9 + 8 = 17 = \mathtt{r}$ in cell 3 of row 2. The next cell gets $\mathtt{z} + f(\mathtt{r}) = 23 + 11 = 11 = \mathtt{l}$, and so on. The top few rows now look like this:

```
ndizbdizbdizbdizbdizbdizbdizbdizbdiz
isrl................................
s...................................
```

This process, carried out row by row, left to right, will eventually fill the table.

Alternatively, instead of working row-by-row, left-to-right in each row, as described here, one could equivalently work column-by-column, working downwards within each column. The final results would be the same.

Of course I make no claim that the *Soyga* author intentionally used my $X = N + f(W)$ formula. Whatever means were actually used to construct the tables clearly had this formula's mathematical structure implicitly "built in", but we can only guess at its implementation. The arithmetic *modulo* 23, for instance, could have been effected equally well by paper-and-pencil computations, by consultation of charts, by letter counting on finger tips, or by the use of Lullian wheels.

## 5. ERROR ANALYSIS AND GENEALOGY

In fact the tables found in the two extant manuscripts of the *Book of Soyga* are not identical with those I produced by a computer programmed to carry out the above rules, starting with the same code words as in the manuscripts. This is for two reasons:

1. The law of formation for the tables is sufficiently intricate that the *Soyga* author occasionally made mistakes in working out the original tables.
2. The copyists made new mistakes when transcribing so much apparently unpatterned text.

Fortunately for us, these two kinds of errors have radically different consequences. If a cell in the original is miscalculated, the mistake spoils the calculation of the cells to its right and below it, resulting in an avalanche of error with an easily recognizable rectangular shape. A mere copying error, however, will not have a cumulative effect, and will be classifiable into one of several familiar types: transposition, deletion, eye skip, and replacement.

In short, the constraints placed on the tables by the $X = N + f(W)$ formula allow an aggressive form of textual emendation of the received tables in Bodley 908 and Sloane 8. A similar technique has been used to trace copying of logarithm tables by Charles Babbage (1792–1871), but is of course not generally applicable.[23] Only texts with a well-defined mathematical structure are amenable to this method of detecting and correcting errors of generation and transcription.

### *5.1. Principles of Error Diagnosis: An Artificial Example*

This can all be seen in an artificial example, concocted so as to display every kind of pathology in the first few lines of the table. Suppose the code word is SARTON. Ideally, the first few lines of the table would be:

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzprupprupprupprupprupprupprupprup
rqrlmqrcsbygxilmobygxilmobygxilmobyg
tattuhyscenxnzncrnnxnzncrnnxnzncrnnx
oiklrtgaetxndedhyedcqueredsfpndhyedc
nzmkikyqbxnditmgetmbsetbgkkxgtmgetmb
noublgeghcqalqixuliqpsdgnamuylixuliq
oymanxuyzeggrdofycmpeispcdrhdqfzycmp
tgsidczabgnxisyxolifgphusmqesahenrzr
rscmcfbcexemhzazqhoopeymrzsnipxueheh
...
```

Call this the *ideal original table*. Suppose, however, that in working this out a mistake was made: an `e` was put down instead of a `p` in the fifth cell of the second line. This mistaken letter will cause mistaken values to be calculated for the sixth cell of the second line and for the fifth cell of the third line, and those mistakes will beget others. The resulting *actual original table* will be (with the erroneous `e` capitalized):

```
scfhndizbdizbdizbdizbdizbdizbdizbdiz
aeuzEsrlytrlytrlytrlytrlytrlytrlytrl
rqrlbuibaxibaxibaxibaxibaxibaxibaxib
tattkmhggdokqsrnplfdfzlyqsrnplfdfzly
oiklgsqdmcrxhztxgrrpthqtauiducisohqt
nzmkykhicftfkpimftbrgoaxqruterukfkha
noubamgpqcyxbrudlqyixfcasbylbteahpxq
```

```
oymacpugysgdgzyttaalsolxkrkcekuqefzs
tgsirczinixtpnnklxqhzqhcnhpqbmtagmyk
rscmqzblkazxgtxbnmpxpfksxzrdgsdficbm
...
```

Finally, suppose we receive this table, derived from the actual original but with a variety of copying errors:

```
scfhudizbdizbdhzbdizbdizbdkzbdizbdiz
aeuzefrlytrlyutlyttlyrtlyttlytrlytrl
rqrlbnibaxibaxibaxibxibaxibaxiibaxib
rattkmhggdokqstnplfdfzlyqfrnplfdfzly
oikglsqdmcrxhztxgrrpthqranidueisohqt
nzmkykhicstfkpimstyixfeafbylbtcahpxq
uoubamgpqpyxbiudlqalsolxkrkcckuqefzf
oymacpugyfgdgzyrtaqhzqhcnhpqbmtagmek
tgfirczinixtpnnzlxqhzqhcnhpqbmtagmyk
rfcmqzblkazxgtxbnmpxpsksxztdgsdsicbm
...
```

Our task is to recover the ideal original and actual original and diagnose the copying errors.

First we inspect the left margin, where we see SARRON UOTR [...], etc, which is a damaged version of SARTON NOTRAS, etc.; the code word is SARTON. (The left margin contains in all six copies – forward and reversed – of the code word, so in practice there is no doubt about what the code word is.)

From this we work out the ideal original table, and examine those positions where the received table differs from it. This diagram displays places where the received table agrees with the ideal original with a dot and places where they disagree with the value seen in the received table:

```
....u.........h...........k.........
....efrlytrlyutlyttly.tlyttlytrlytrl
....bnibaxibaxibaxib..baxiba..ibaxib
r...kmhggdokqstnplfdf.lyqfrnplfdfzly
...glsqdmcrxhztxgrrpthq.anidueisohqt
....y.hicstfkpims.yixfeafbylb.cahpxq
u...amgpqpyxbiudlqalsolxkrkcckuqefzf
....cp.gyf.dgzyrtaqhzqhcnhpqbmtagmek
..f.r..inixtpnnzlxqhzq.cnhpqbmtagmyk
.f..qz.lkazxgtxbnmpx.sksx.tdgsdsicbm
...
```

Here we see an essentially solid rectangular region of disagreement, starting in the fifth cell of row 2, with the value `e`, which is due to an error in the original. The "pepper and salt" pattern of sporadic disagreements elsewhere is characteristic of copying errors. So we conclude that an `e` was put down by mistake in row 2, cell 5 in the original.

Now we work out the corresponding putative original, and display the disagreements between it and the received copy:

```
....u.........h...........k.........
.....f.......ut...t..rt...t.........
.....n..............xibaxibaxi......
r.............t..........f..........
...gl..................r.n...e......
.........s......s.yixfeafbylbtcahpxq
u........p...i....alsolxkrkcckuqefzf
.........f.....r..qhzqhcnhpqbmtagmek
..f............z....................
...
```

Since the remaining rectangular regions of disagreement do not reach to the bottom of the table, we conclude that they are not due to errors in the original. (Further examination will show they are due to eye skip.) No further errors seem to have been made in the original, so our putative original table is finished.

We are now in a position to diagnose the copying errors. The mistakes in cells 21 through 30 of line 3 are easily seen to be due to elision of an `a` from one of the repeating `baxi` groups; the pattern ends on the right foot again in cell 31 by the insertion of an extra `i`. We might term this a *horizontal eye skip* error. The errors in cells 19 through 36 in lines 6, 7, and 8 are seen to result from a *vertical eye skip* error, as follows. The rightmost 18 cells of lines 6, 7, 8, and 9 of the original are:

```
brgoaxqruterukfkha
yixfcasbylbteahpxq
alsolxkrkcekuqefzs
qhzqhcnhpqbmtagmyk
```

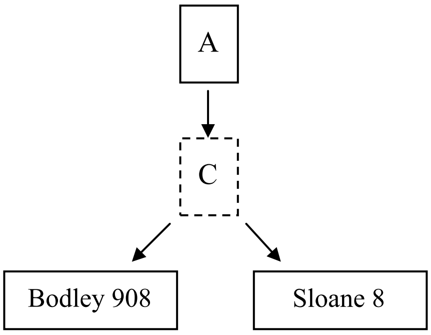
and of the received copy are:

```
yixfeafbylbtcahpxq
alsolxkrkcckuqefzf
qhzqhcnhpqbmtagmek
qhzqhcnhpqbmtagmyk
```

so we see that the copyist deleted the right half of line 6 and duplicated the right half of line 9. There is a transposition error in row 5, cells 4 and 5: the original has `lg` and the copy has `gl`. The remaining errors are simple replacements of one letter by another.

### *5.2. Summary of Actual Errors*

In fact all of the types of errors illustrated above occur in both the Sloane 8 and Bodley 908 versions of the tables. There seems to have been one set of original tables which I call A. Our extant versions, Bodley 908 and Sloane 8, seem to have been derived independently from a flawed intermediate version which I call C.



The originals A were constructed with the code words as listed in my Table 1, by application of the $N + f(W)$ formula; the errors in applying the formula are listed in my Table 3. Since errors in applying the $N + f(W)$ formula propagate and spoil everything below and to the right of the error locus, we can be sure that this is the complete list of errors in A. Out of the 46,656 cells in the complete set of tables, only 13 errors were made in applying the formula.

*Table 3. Errors in Originals*

| *Table* | *Row/Col.* | *Error* | *Row/Col.* | *Error* | *Row/Col.* | *Error* |
|---|---|---|---|---|---|---|
| T5 | 15/24 | t | | | | |
| T8 | 28/25 | r | | | | |
| T10 | 18/11 | t | | | | |
| T12 | 15/9 | y | | | | |
| T13 | 18/2 | t | | | | |
| T19 | 19/29 | e | 20/28 | g | | |
| T29 | 18/11 | m | 17/16 | h | | |
| T32 | 6/25 | l | 7/24 | e | 34/27 | k |
| T35 | 19/23 | d | | | | |

The alternative, that Bodley 908 and Sloane 8 did not share a common original, would require us to believe that exactly these same particular errors (and no others) were committed in working out the originals for both Bodley 908 and for Sloane 8. This is so unlikely under any reasonable model for errors that I reject this alternative in favour of a single shared common original A.

A number of gross eye skip errors were committed in the descent of Bodley 908 and Sloane 8 from A. In Bodley 908's version of T2, row 3, cells 20–35 read `axibaxibaxibaxib` instead of `xibaxibaxibaxiba`; that is, an `a` was inserted at cell 20. In both Bodley 908's and Sloane 8's versions of T24, the right hand half of row 35 was elided and the right hand half of row 34 was duplicated. In both Bodley 908's and Sloane 8's versions of T36, row 3, cells 30–36 read `baxibax` instead of A's `ibaxiba`, and row 12 is elided.

I detected seven transposition errors, some unique to Bodley 908 and to Sloane 8, and some shared, as listed in my Table 4.

*Table 4. Transposition Errors*

| *Table* | *Row* | *Col.* | *Actual* | *Correct* | *Where found* | |
|---|---|---|---|---|---|---|
| T3 | 22 | 29 | `kq` | `qk` | Bodley 908 | |
| T12 | 6 | 8 | `cp` | `pc` | | Sloane 8 |
| T25 | 14 | 34 | `ms` | `sm` | Bodley 908 | |
| T30 | 33 | 28 | `nm` | `mn` | Bodley 908 | Sloane 8 |
| T31 | 35 | 16 | `lf` | `fl` | | Sloane 8 |
| T35 | 22 | 21 | `nh` | `hn` | Bodley 908 | Sloane 8 |
| T35 | 27 | 34 | `rs` | `sr` | Bodley 908 | Sloane 8 |

A tabulation was made of all corresponding places where Sloane 8, Bodley 908, or A were all legible but failed to give unanimous readings of cell entries, except for those involved in the gross eye skips noted above. The tabulation was made again, where all differences explainable by mere confusion of $i/l$, $u/n$, $f/s$, $e/c$, or $t/r$ were censored, in an attempt to compensate for possible transcription errors on my part (especially in reading Sloane 8).

*Table 5. Summary of cell reading disagreements*

| *Type of Disagreement* | *Raw* | *Censored* |
|---|---|---|
| A, Bodley 908, and Sloane 8 all differ | 10 | 6 |
| A and Bodley 908 same; Sloane 8 different | 266 | 115 |
| A and Sloane 8 same; Bodley 908 different | 144 | 75 |
| Bodley 908 and Sloane 8 same; A different | 394 | 223 |
| A, Bodley 908, and Sloane 8 all agree | 45541 | 45936 |

The results, in my Table 5, again show Bodley 908 and Sloane 8 each have a large number of unique errors in addition to a larger number of shared errors. If either of Sloane 8 or Bodley 908 were copied from the other, the errors unique to the ancestor would have had to have been corrected in the child. Because the text is incoherent, there is no natural "self repair" mechanism analogous to a scribe's knowledge of orthography or grammar allowing emendation of errors, at least in the large areas of the tables lacking repeating motifs. If both Bodley 908 and Sloane 8 were independently derived from the original A, the 394 (or 223) shared errors would all be the result of accidental occurrence of precisely the same mistakes, independently committed in copying Bodley 908 from A and in copying Sloane 8 from A. This is very unlikely under any reasonable model of copying errors. So we conclude instead that both Bodley 908 and Sloane 8 were derived from a common flawed copy, which I call C, of the originals. Because Bodley 908 seems to have fewer disagreements with A than Sloane 8 does, we conclude that Bodley 908 is a more accurate copy of C than Sloane 8 is. Overall, there seems to be a 3/4% copying error rate in going from A to C, a 1/2% error rate in going from C to Sloane 8, and a 1/3% error rate in going from C to Bodley 908.

The same techniques can be used to see what relation Dee's copy of the eight *Soyga* tables appearing in Sloane 3189, the *Book of Enoch*, has to Bodley 908 and Sloane 8.

In the first place, the T13 of Sloane 3189 shows the same mistake in applying the $N + f(W)$ formula (in row 18, column 2) present in the T13 of A. Hence even if not copied directly from Bodley 908 or Sloane 8, the *Soyga* tables in Sloane 3189 are, like those of Bodley 908 and Sloane 8, ultimately derived from A. *A fortiori*, they are copies of the *Soyga* tables, rather than simply creations inspired by, or in the same style as, the *Soyga* tables.

Secondly, the T2 of Sloane 3189 lacks the gross eye skip error found in row 3 of T3 of Bodley 908. This suggests Sloane 3189 was not copied from Bodley 908, but not strongly so: the eye skip error occurs in the repeating `baxibaxi` area and could have been corrected by a naive but alert copyist.

Thirdly, looking only at locations where all four of A, Bodley 908, Sloane 8 and Sloane 3189 supply legible values, I found the results in my Table 6. The agree-disagree counts seem to make Sloane 3189 slightly but insignificantly closer to Bodley 908 than to Sloane 8.

*Table 6. Summary of cell differences between Sloane 3189 and A, Bodley 908 and Sloane 8.*

| *Sloane 3189, Compared with* | *Raw* | | *Censored* | |
|---|---|---|---|---|
| | *Disagree* | *Agree* | *Disagree* | *Agree* |
| A | 288 | 9877 | 209 | 9956 |
| Bodley 908 | 203 | 9962 | 149 | 10016 |
| Sloane 8 | 208 | 9957 | 155 | 10010 |

Fourth, and more tellingly, the transposition error in T3 of Bodley 908, where there is a `kq` instead of the correct `qk` in row 22, is not present in the T3 of Sloane 3189. Unlike the T2 eye skip error, this error is well outside the area of repeating motifs, and so uncorrectable by a naive copyist.

On balance, then, it seems that the *Soyga* tables in Dee's *Book of Enoch*, Sloane 3189, are closer in manuscript transmission to Sloane 8 than to Bodley 908.

Assuming that the Sloane 3189 *Soyga* tables were copied from Sloane 8, the most common copying error was replacing `z` by `x`: out of the 477 occurrences of the letter `z` in the Sloane 8 tables which have corresponding Sloane 3189 versions, it was rendered correctly 441 times, rendered as an `x` 34 times, and as a `q` and an `r` each once. There are 9 instances where an `i` was written instead of a `y`. Overall, there is a 1.5% copying error rate from Sloane 8.

Regardless of which particular manuscript the *Book of Enoch* got its *Soyga* table copies from, the questions of *why* they were copied and what relation they have to the Enochian system are central to furthering our understanding of Dee's relation to the *Book of Soyga*. On the one hand it is possible that Dee deliberately copied them (or had them copied) into his notebook (in rearranged sequence: T1, T13, T2, T14, and so on, so both "Aries" tables were visible on an opening, both "Taurus" tables visible on the next, etc.) for ready reference, possibly with motives similar to mine in section 3 of this paper, or possibly in order to use them in magical operations. This might have happened some time before 1582, that is, before his "Enochian" period, in which case their appearance with the Enochian material in Sloane 3189 would be the accidental result of reuse of a largely blank notebook. On the other hand, they might have a more direct connection with the Sloane 3189 Enochian material: they might have been revealed the same way the rest of the *Book of Enoch* material was (in which case the copying errors could be attributed either laudably to angelic emendation or deplorably to mundane data-entry-clerk error), or they might have been accorded a semi-privileged status, not themselves revealed but worthy of inclusion as an appendix to the *Book of Enoch* by a principle of virtue-by-association. Even though I see no way to use the methods of this paper to distinguish between these possibilities, I do not hesitate to speculate in the next section about one possible stylistic connection between the *Soyga* tables and the rest of the *Book of Enoch*.

## 6. COMPARISON WITH OTHER TABLES

Large square tabular arrays of letters are quite common in early modern magic works, exhibiting a variety of forms as yet unsurveyed in the scholarly literature. Here I present a brief taxonomy of magic tables according to their internal structure.

The more usual point of view, represented by Yates, pays primary attention to the authors' theories of magic and scant attention to the actual form of the tables:

> [...] in Agrippa's Third Book [on Occult Philosophy] there are elaborate numerical and alphabetical tables for angel-summoning *of the type* [my emphasis] which Dee and Kelley used in their operations [...] These can be seen in Dee's manuscript 'Book of Enoch', British Museum, Sloane MSS. 3189. Cf. the 'Ziruph Tables' in Agrippa's *De occult. phil.*, III, 24. Agrippa was not Dee's and Kelley's only source for practical Cabala, but their minds run on these things within the Agrippan framework.[24]

In fact Dee's tables and Agrippa's have completely different forms (as can be seen by glancing at Plates 12 and 13), so Yates must be using "of the type" to refer to the authors' intentions and not to their tables' actual appearance or formation. [25]

My tentative taxonomy begins by crudely dividing all square magic tables into two classes, the small and the large, according to whether they have, say, fewer than fifteen rows and columns or more. Among the small tables are those with letters forming words when read either vertically or horizontally, as in the famous square found at Herculaneum,

| | | | | |
|---|---|---|---|---|
| S | A | T | O | R |
| A | R | E | P | O |
| T | E | N | E | T |
| O | P | E | R | A |
| R | O | T | A | S |

which are nowadays known as “word squares”. Word square charms have been in continuous use from Roman times to the present. Many such squares appear in Abraham ben Simeon’s *Cabala Mystica*, which Patai concludes – based in part on an analysis of the text in the squares themselves – was written around 1400. [26]

Small numerical tables like

| | | | | |
|---|---|---|---|---|
| 11 | 24 | 7 | 20 | 3 |
| 4 | 12 | 25 | 8 | 16 |
| 17 | 5 | 13 | 21 | 9 |
| 10 | 18 | 1 | 14 | 22 |
| 23 | 6 | 19 | 2 | 15 |

nowadays known as “magic squares”, have also been used since the late middle ages in Europe and in Asia for far longer as charms or arithmetical amusements.[27] (The numbers in each of the rows, columns, and two main diagonals all add up to the same sum, in this case 65.) Such a small numerical square appears in the 1514 print *Melencolia I* of Albrecht Dürer (1471–1528); many others are to be found in Agrippa’s Book II, where each planet is assigned its own magic square, each square being presented in both Arabic and equivalent Hebrew numerals.[28]

As far as I know, all large magic tables in mediaeval or early modern sources are alphabetic. We may divide them into unpatterned and patterned; the latter are subdivided into those in which the form of the pattern is obvious and those in which the pattern is hidden.

Most of Dee’s tables in the *Book of Enoch* are unpatterned: squares and lozenge shaped arrays with 49 rows and columns filled with text in the “Enochian” language described by Laycock and Whitby.[29] One of these is illustrated in Plate 12. The text is inscribed in the tables line by line, left to right, one letter per cell, with no space between words. The eight *Soyga* tables appearing in the same book are of course patterned, but with a hidden pattern; it is tempting to believe that Dee’s favourite table size, 49, was inspired by the size of the *Soyga* tables, 36, since $49 = 7 \cdot 7$ is the next perfect square after $36 = 6 \cdot 6$. Similarly there are 36 *Soyga* tables and, as Kelley informed Dee on 24 March 1582/1583, there were to be 49 Enochian tables.[30]

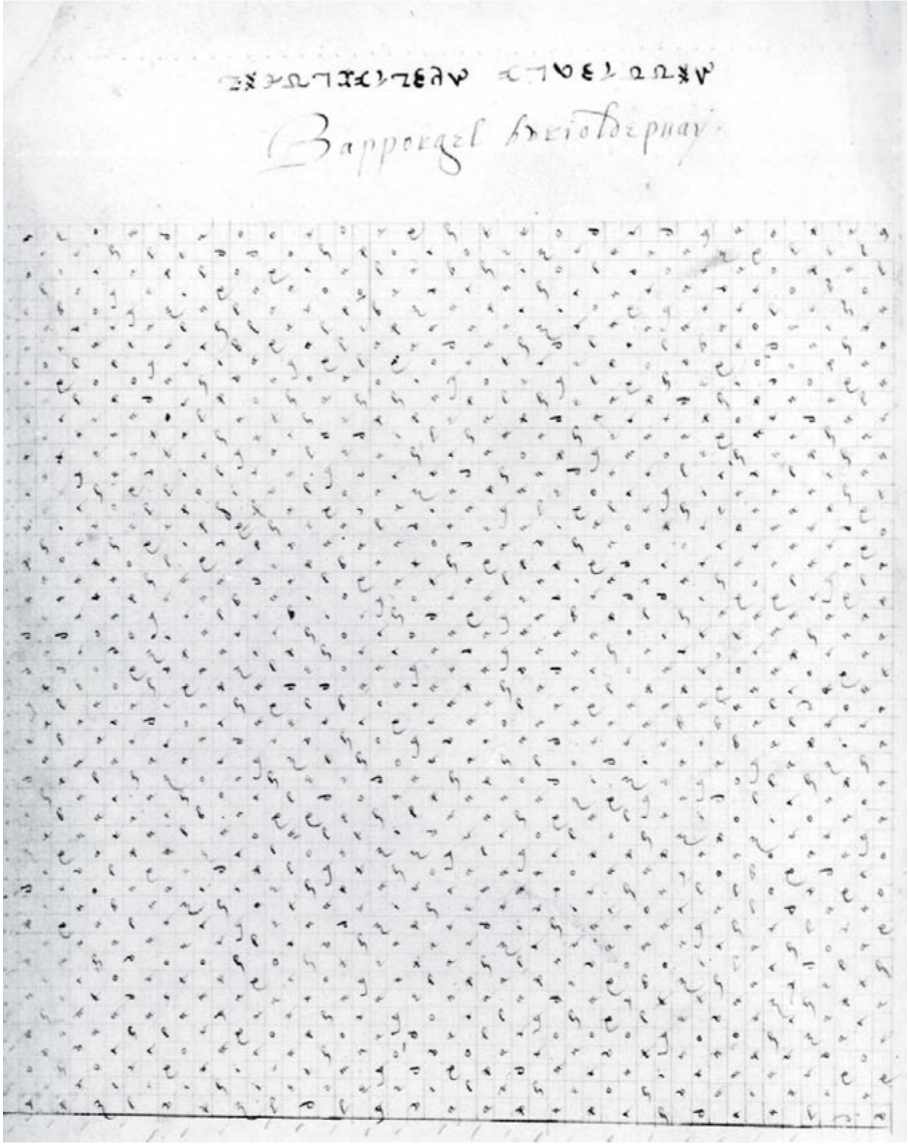

Bapporgel bvrioldepnay

Plate 12: *Book of Enoch*, non-*Soyga*, ‘Bapporgel bvrioldepnay’ table. Department of Manuscripts, British Library, MS 3189, fol. 56$^{v}$. (By Permission of the British Library).

There are many large patterned tables in one of Agrippa's Cabalistic chapters.[31] They include: an angel chart of no interest to us, a "right table of commutation", an "averse table of commutation", an "irrational averse table of commutation", a "table of Ziruph", and a "rational table of Ziruph".

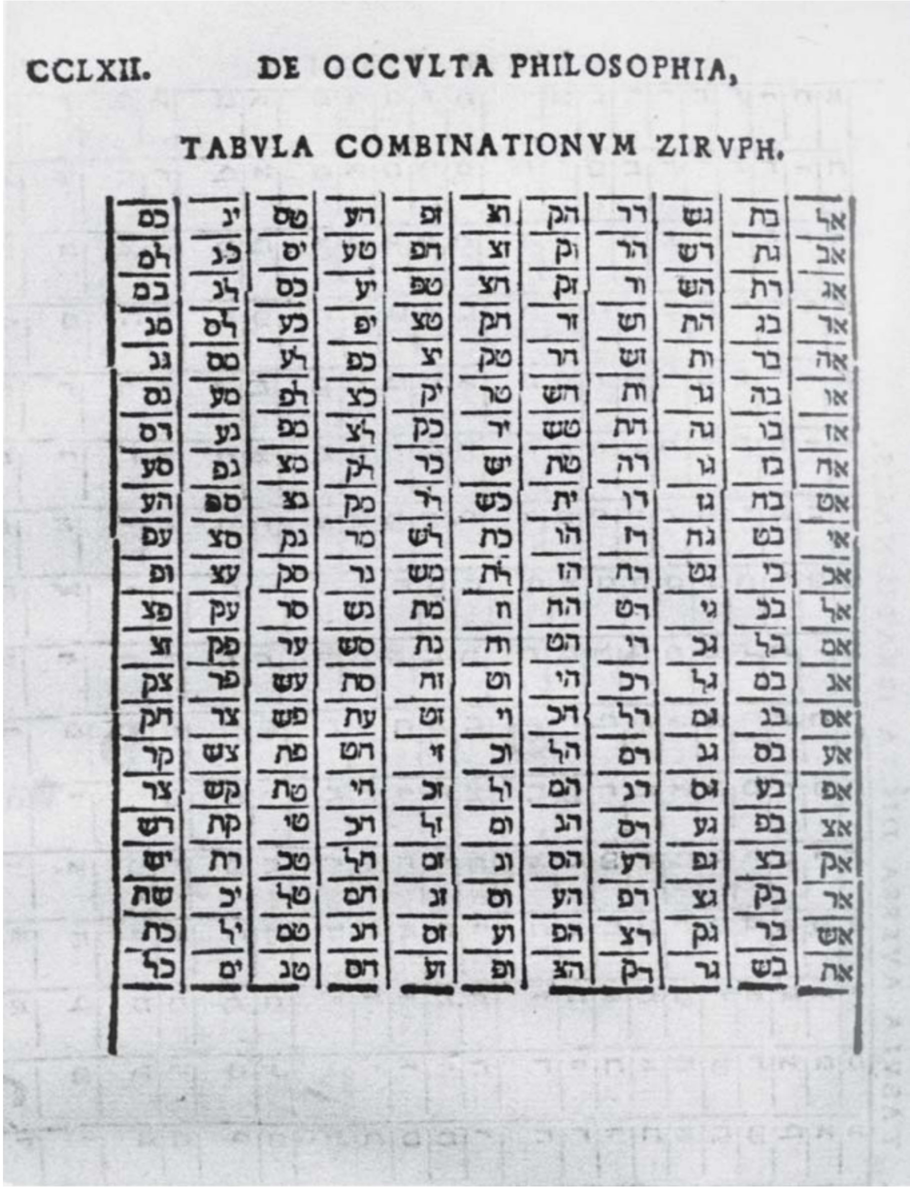
The three tables of commutation are examples of what are nowadays known as "Latin squares", $N$ by $N$ tabular arrays of symbols from an $N$ symbol alphabet – in this case the $N = 22$ letter Hebrew alphabet – arranged in such a way that each letter appears just once in each row and in each column.[32]

It is possible that Agrippa received the idea of the "tabula commutationum recta" from Trithemius. Book 5 of Trithemius's *Polygraphia* (written in 1508 but printed in 1518) contains a "recta transpositionis tabula" and a "tabula transpositionis aversa" of exactly the same form as Agrippa's but based on a hybrid 24 letter alphabet formed by adjoining "w" to the end of the standard 23 letter Latin alphabet.[33] These Latin squares are of a particularly simple type, where each row is a shift of its predecessor, giving the table an overall barber-pole pattern of diagonal stripes.

Agrippa's third table of commutation, the "tabula aversa dicatur irrationalis" is a more complex Latin square. The top row and right-hand vertical margin contain the alphabet in its usual order; the bottom row and the left-hand vertical margin contain the alphabet in reversed order. The interior of the table is partially patterned. Most rows contain blocks of letters in consecutive alphabetical order. Because most of these blocks are shifted by one square from corresponding blocks in neighbouring rows, much of the area of the table has a diagonally striped pattern. But there does not seem to be a simple rule specifying the overall conformation of the table. It seems to be the result of an attempt to construct a Latin square as diagonally striped as possible, consistent with the given normal and reversed alphabets appearing in the margins.

Agrippa's table of Ziruph, illustrated in Plate 13, is possibly copied from Johann Reuchlin (1455-1522), who in turn owes much to the thirteenth century Cabalist Abraham Abulafia (1240-1292).[34] It consists of 22 rows, each with 11 cells per row. In each cell is a pair of Hebrew letters, placed in such a way that each letter appears exactly once in each row. Each row represents a reciprocal substitution alphabet: the letters in each of the 11 pairs are to be substituted for each other. One of these rows gives the "Atbash" alphabet according to which the first and last letters of the Hebrew alphabet (*aleph* and *taw*) are interchanged, the second and second from last (*beth* and *shin*), and so on.[35] Successive rows are obtained by alternately shifting all the left hand elements of the pairs to the pair to the left or all the right hand elements to the pair to the right (with a provision for reversing direction when the end is reached) in a kind of *contredanse*.[36]

Such substitution alphabets are used in the branch of the practical Cabala known as *temurah* (permutation) in connection with the operation of *tseruf* (combination). The intent is to enlarge the scope of Cabalistic correspondences between words and phrases: two words are related not only if they have the same numerical sum, as in



CCLXII. DE OCCVLTA PHILOSOPHIA,

TABVLA COMBINATIONVM ZIRVPH.

| | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|
| אל | בת | גש | דר | הק | וצ | זפ | חע | טס | יג | כם |
| אב | גת | דש | הר | וק | זצ | חפ | טע | יס | כג | לם |
| אג | דת | הש | ור | זק | חצ | טפ | יע | כס | לג | בם |
| אד | בג | הת | וש | זר | חק | טצ | יפ | כע | לס | מנ |
| אה | בד | ות | זש | חר | טק | יצ | כפ | לע | מס | גנ |
| או | בה | גד | זת | חש | טר | יק | כצ | לפ | מע | נס |
| אז | בו | גה | חת | טש | יר | כק | לצ | מפ | נע | דס |
| אח | בז | גו | דה | טת | יש | כר | לק | מצ | נפ | סע |
| אט | בח | גז | דו | ית | כש | לר | מק | נצ | ספ | הע |
| אי | בט | גח | דז | הו | כת | לש | מר | נק | סצ | עפ |
| אכ | בי | גט | דח | הז | לת | מש | נר | סק | עצ | ופ |
| אל | בכ | גי | דט | הח | וז | מת | נש | סר | עק | פצ |
| אמ | בל | גכ | די | הט | וח | נת | סש | ער | פק | זצ |
| אנ | במ | גל | דכ | הי | וט | זת | סת | עש | פר | צק |
| אס | בנ | גמ | דל | הכ | וי | זט | עת | פש | צר | חק |
| אע | בס | גנ | דמ | הל | וכ | זי | חט | פת | צש | קר |
| אפ | בע | גס | דנ | המ | ול | זכ | חי | טת | קש | צר |
| אצ | בפ | גע | דס | הנ | ומ | זל | חכ | טי | קת | רש |
| אק | בצ | גפ | דע | הס | ונ | זמ | חל | טכ | רת | יש |
| אר | בק | גצ | דפ | הע | וס | זנ | חמ | טל | יכ | שת |
| אש | בר | גק | דצ | הפ | וע | זס | חנ | טמ | יל | כת |
| את | בש | גר | דק | הצ | ופ | זע | חס | טנ | ימ | כל |

Plate 13: H. C. Agrippa von Nettesheim, *De Occulta Philosophia Libri Tres*, 'Ziruph' Table: III, 25, sig. y iii$^{v}$. Reproduced courtesy of Robert O. Lenkiewicz.

usual *gematria*, but also if the one is equal to the Atbash-transformed version of the other, and so on. The “rational table of Ziruph” is possibly Agrippa’s invention. The size, shape, and general appearance of this table are the same as the Ziruph table, but the pattern by which the letters shift from row to row is slightly different.

Not all large patterned tables appearing in the early modern period are magical, however. For instance, a manuscript of Thomas Harriot (1560-1621) contains letter squares intended to illustrate a combinatorial calculation.[37] These tables, like the *Soyga* tables, are derived from a key word or phrase, but unlike the *Soyga* tables, the pattern is completely obvious. Harriot used the key phrases HENRICVS PRINCEPS FECIT and SILO PRINCEPS FECIT to form squares of 21 and 17 rows respectively. The following artificial example based on the key word VERITAS illustrates the pattern. (The key phrase starts at the centre and emanates in concentric lozenges towards the corners.)

| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | T | I | T | A | S |
| A | T | I | R | I | T | A |
| T | I | R | E | R | I | T |
| I | R | E | V | E | R | I |
| T | I | R | E | R | I | T |
| A | T | I | R | I | T | A |
| S | A | T | I | T | A | S |

Each of these tables is accompanied by a numerical calculation, which turns out to give the number of ways the given key phrase can be spelled out in the square, following a path of vertical and horizontal moves to adjacent cells, starting in the centre and finishing in a corner. (The present VERITAS specimen has 80 such paths; the general formula is 4 times the binomial coefficient $2n$ choose $n$ when the key phrase has $2n + 1$ letters.)

And finally we have the tables in the *Book of Soyga* as our sole examples of large patterned tables whose pattern is hidden. None of the other tables, intricate as they are, have so complex an underlying pattern as that given by the $N + f(W)$ formula used in the *Book of Soyga*. It is no wonder that Dee found them perplexing.

## ACKNOWLEDGEMENTS

I gratefully acknowledge the Bodleian Library, University of Oxford, for permission to publish the illustration of Bodley 908, fol. 180$^r$; the Department of Manuscripts, British Library, for permission to publish the illustrations of Sloane 8, fols. 102$^v$ and 103$^r$, and Sloane 3189, fols. 56$^v$ and 58$^v$; and Robert O. Lenkiewicz, for permission to publish the illustration of the “Tabula combinationum Ziruph”. I am most grateful to Drs. S. Clucas, K. de León-Jones, J.V. Field, D.E. Harkness, J.C. Lagarias, and K. M. Reeds for their generous help, advice, and encouragement. I am also grateful to Clay Holden, Dr David Kahn, Joseph H. Peterson, Dr Muriel Seltman, and Dr Allan Wilks. All mistakes are of course my own.

## NOTES

[1] *Lib.Myst*., fol. $9^{r}$.

[2] All of these examples: Christopher Whitby, *John Dee's Actions With Spirits*, 2 vols (New York: Garland, 1988), I, 146-147.

[3] Scrying, a cooperative magical operation during which privileged visual and aural information – in this case from angels – is conveyed to the participants, was much used by Dee. Three differing views of what "really went on" are presented in Meric Casaubon, *A True and Faithful Relation* (London, 1659) (which I have not seen), in Whitby, *Actions with Spirits*, I, and in D. E. Harkness, "Shows in the Showstone: A Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee (1527–1608/9)", *Renaissance Quarterly*, 49 (1996), 707-737.

[4] *Lib.Myst*., fol. $9^{r}$, transcribed in Whitby, *Actions with Spirits*, II, 17-18 and translated in Whitby, *Actions with Spirits*, I, 211-212.

[5] A marginal note on *Lib.Myst*., fol. $9^{r}$, transcribed in Whitby, *Actions with Spirits*, II, 18, seems to suggest that Kelley and Dee had met for the first time two days previous to this: "Note: he had two dayes before made the like demaunde and request vnto me: but he went away vnsatisfied. For, his coming was to entrap me, yf I had any dealing with Wicked spirits as he confessed often tymes after." See my note 16 for evidence of Kelley's continued ignorance of basic facts about the *Book of Soyga* a month later.

[6] Whitby, *Actions with Spirits*, I, 146-147; Deborah Elizabeth Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished Ph.D. dissertation, University of California, Davis, 1994), 317-318, 415. Both guess that the *Book of Soyga* might well have influenced Dee or Kelley. Harkness, 415, suggests that the *Book of Soyga's* Adamic association – in particular its use of an Adamic language, discussed by Uriel and Il, in *Lib.Myst*., fols. $9^{r}$ and $89^{v}$ – would have especially appealed to Dee. Whitby, *Actions with Spirits*, I, 147, cites I.R.F. Calder as conjecturing that the *Book of Soyga* is the Voynich manuscript (Yale University, Beinecke Rare Book & Manuscript Library, MS 408), the notorious cipher manuscript described by J.M. Manly, "Roger Bacon and the Voynich MS", *Speculum*, 6 (1931): 345–391; if true, this would be a case of solving one mystery by replacing it with a greater. I see no connection between the two books, other than their probable ownership by Dee. The *Book of Enoch*, also called *Liber Logaeth* and *Liber mysteriorum sextus et sanctus*, British Library, Sloane MS 3189, was in effect Dee's lab notebook, written concurrently with Sloane MS 3188. Whitby, *Actions with Spirits*, I, 143, gives a description of its contents.

[7] Deborah Harkness, personal communication, 1996, and "The Nexus of Angelology, Eschatology, and Natural Philosophy in John Dee's Angel Conversations and Library" in this volume.

[8] Oxford, Bodleian Library, Bodley MS 908; British Library, Sloane MS 8.

[9] The description of Bodley MS 908 is based on examination of a microfilm copy, not on the manuscript itself.

[10] "Zadzaczadlin": Bodley MS 908, fol. $69^{v}$ and Sloane MS 8, fol. $70^{v}$.

[11] Robert Turner, *Henry Cornelius Agrippa His Fourth Book of Occult Philosophy* (London, 1655; reprinted London: Askin, 1978).

[12] Bodley MS 908, fol. $51^{v}$.

[13] Both in Bodley MS 908, fol. $42^{r}$.

[14] As described by, say, Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989).

[15] "Geber": Bodley MS 908, fols. $116^{v}$ and $126^{r}$; "Steganographia": Bodley MS 908 fol. $123^{v}$.

[16] Bodley MS 908, fol. $4^{r}$; Sloane 8, fol. $6^{r}$. But this directly contradicts what the spirit "Il" said during a scrying session with Edward Kelley and John Dee on Thursday 18 April 1583, as recorded in *Lib.Myst*., fol. $89^{v}$, transcribed in Whitby, *Actions with Spirits*, II, 332: "Soyga signifieth not Agyos. *Soyga alca miketh*." (Dee's – or Il's – emphasis.) One might take this as evidence of Kelley's unfamiliarity with the *Book of Soyga* at this early stage in his residence in Dee's household.

[17] Wayne Shumaker, *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley, California: University of California Press, 1972).

[18] D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, (London: Warburg Institute, 1958) and Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964). It is certain that Hermeticism and Cabalism were important formative influences on early modern magic, even if Yates's claims about their influence on early modern science are rejected.

[19] Karen de Léon-Jones, personal communication, 1998. I have not found a single table or chart or discussion of such anywhere in the works I have seen of the two great modern historians of the Cabala, Gershom Scholem and Moshe Idel.

[20] In Bodley MS 908, at fols. 180-197; in Sloane MS 8, at fols. 102-138; see my Table 1.

[21] *Book of Enoch*, Sloane MS 3189, in four openings of the book, between fols. 58-65, as shown in my Table 1.

[22] In Bodley MS 908, fols. $167^r$-$168^v$; in Sloane MS 8, fols. $138^v$-$140^v$. The Bodley MS 908 version seems to contain many mistakes.

[23] Charles Babbage, "Notice respecting some Errors common to many Tables of Logarithms", *Memoirs of the Astronomical Society*, 3 (1827): 65–67, which I have only seen reprinted in Charles Babbage, *The works of Charles Babbage*, edited by Martin Campbell-Kelly, 11 vols (London: W. Pickering, 1987), II, 67-71. Summarized in Dr Dionysius Lardner, "Babbage's Calculating Engine", *Edinburgh Review*, July 1834, no. 120; which I have only seen as reprinted in Philip Morrison and Emily Morrison, eds., *Charles Babbage and his Calculating Engines, Selected Writings by Charles Babbage and Others*, (New York: Dover, 1961), 163-224; the discussion of errors in logarithm tables appears on 177-183.

[24] Yates, *Giordano Bruno*, 149 and note. The tables are in Agrippa, *De Occulta Philosophia*, III, 25, not III, 24.

[25] That is, Yates did not care to pay attention to the differences between the tables, possibly because she did not know how to. It is also possible that for Yates, magic tables – unlike texts or images – are not subject to the processes of copying, emulation, improvement, and confusion; that is, they are neither vehicles for ideas nor potential sources of evidence in intellectual or cultural history.

[26] Raphael Patai, *The Jewish Alchemists* (Princeton: Princeton University Press, 1994), 277-288.

[27] Menso Folkerts, "Zur Frühgeschichte der magischen Quadrate in Westeuropa", *Sudhoffs Archiv*, 65 (1981): 313-338 gives a detailed survey of the genre. Vladimír Karpenko, "Between Magic and Science: Numerical Magic Squares", *Ambix*, 40 (1993), 121-128, surveys alchemical magic squares; in this connection, also see Patai, *The Jewish Alchemists*, chapter 26.

[28] Heinrich Cornelius Agrippa of Nettesheim, *De Occulta Philosophia libri tres* (Cologne, 1533). I rely on the edition of V. Perrone Compagni (Leiden: Brill, 1992). In a supercilious scholium, Shumaker, *The Occult Sciences in the Renaissance*, 139, takes Agrippa to task for a mistake in one of his magic squares. However the mistake is clearly a typographic error present only in the Arabic numeral form of the square, and only in the particular edition Shumaker looked at. (Shumaker, 158, note 70, seems to say he relies on "Henricus Agrippa ab Nettesheym, *Opera* (Lugduni, c.1650?)", which he understands to be printed in London instead of Lyons!). For a discussion of Agrippa's magic squares, see K. A. Nowotny, "The construction of certain seals and characters in the work of Agrippa of Nettesheim", *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 46–57 and I.R.F. Calder, "A note on magic squares in the philosophy of Agrippa of Nettesheim", *Journal of the Warburg and Courtauld Institutes*, 11 (1949): 196-199.

[29] Donald C. Laycock, *The Complete Enochian Dictionary: A Dictionary of the Angelic Language as Revealed to Dr. John Dee and Edward Kelley*, revised edition (York Beach, Maine: Samuel Weiser, 1994); Whitby, *Actions with Spirits*, I, 144–146.

[30] Sloane MS 3189, fol. $62^v$, transcribed in Whitby, *Actions with Spirits*, II, 227. Apparently one of the tables is not to be written, leaving only 48 to be put in the *Book of Enoch*. It is tempting to compare this with the *Book of Soyga*'s T36 "Magistri", which has a missing row.

[31] Agrippa, *De Occulta Philosophia*, III, 25, sigs. yii.$^r$-yiiii.$^r$. These tables are surveyed in a modern reissue of the John French translation (London, 1651) of Agrippa: *Three Books of Occult Philosophy*, edited by Donald Tyson (St. Paul, Minnesota: Llewellyn Publications, 1993), appendix VII, 762–767.

[32] J. Dénes and A. D. Keedwell, *Latin Squares and their Applications* (New York: Academic Press, 1974).

[33] Johannes Trithemius, *Polygraphiae libri sex* (Oppenheim, 1518), V, sigs. oij.$^r$ and oij.$^v$. It is most unlikely that Trithemius received the idea of such tables from Agrippa when they met in the winter of 1509/1510 as both of the 1508 *Polygraphia* manuscripts (Wolfenbüttel, Herzog August Bibliothek, Cod. Guelf, 8 Aug. 2°, and Vienna, Österreichische Nationalbibliothek, Cod. 3308) contain these tables. In 1510 Agrippa sent Trithemius a draft of his *De occulta philosophia* which, according to Compagni (58), lacked the chapter containing the Ziruph tables and tables of commutation. Trithemius's use of the *tabula recta* is purely cryptographic, and most printed works on cryptography ever since include such diagrams, often under the name of "Vigenère table". Since Agrippa's text does not discuss his tables of commutation it seems more likely, in the absence of further direct evidence, that Agrippa copied from Trithemius.

[34] Johann Reuchlin, *De Arte Cabalistica* (Hagenau, 1517), Book III, sig. Nvi.$^r$; I rely on the parallel-text translation of M. Goodman and S. Goodman, of 1983, reissued with introduction by Moshe Idel (Lincoln, Nebraska: University of Nebraska Press, 1993). For gematria and the Reuchlin-Abulafia connection see Gershom Scholem, "Gematria" in *Encyclopaedia Judaica* (Jerusalem: Macmillan, 1971) and Gershom Scholem, *Major Trends in Jewish Mysticism*, second edition, reissued (New York: Schocken, 1995), 127.

[35] A somewhat similar table of reciprocal substitution alphabets occurs in Giovanni-Battista della Porta, *De Occultis Literarum Notis* (Naples, 1563) II, 16; I rely on a facsimile (Zaragoza: Cátedra de Cripto-

grafía del Centro Politécnico Superior de la Universidad de Zaragoza, 1996) of the 1593 Montbéliard edition. This is a cryptographic work, and Porta tables are almost as much a fixture in cryptographic literature as Vigenère tables. Porta's table is based on a 22-letter Latin alphabet with the letter K omitted. In Porta's table but not in the Ziruph table letters from the first half of the alphabet are paired only with letters from the last half.

[36] There appears to be one deviation from this pattern. In the seventeenth row of both Reuchlin's and Agrippa's tables the letters *sade* and *resh* are paired, as are *tet* and *taw*. The rule used to produce the rest of the table would pair *taw* with *sade* and pair *tet* with *resh*.

[37] British Library, Additional MS 6782, fols. 27, 28, with associated calculation on fol. 57. These are briefly described in John W. Shirley, *Thomas Harriot: a Biography* (Oxford: Oxford University Press, 1983), 419-420, who apparently did not understand the calculation on fol. 57. I intend to address these Harriot tables in a subsequent paper.

# PART FOUR: DEE’S CONVERSATIONS WITH ANGELS

GYÖRGY E. SZÖNYI

# PARACELSUS, SCRYING, AND THE *LINGUA ADAMICA*

## *Contexts for John Dee's Angel Magic*[*]

### 1. DEE, HISTORY OF SCIENCE, AND MAGIC

Two recent monographs have shown once again that John Dee is worthy of the attention of scholars from many different fields of studies, since he was himself involved in the whole spectrum of Renaissance scholarship.[1] In his early career he had had a humanistic orientation and focused on mathematics but from the 1580s he gave up these endeavours and almost entirely involved himself with angel magic, that is to say spiritual séances, or in Dee's terminology "angelic conversations". During these "conversations", Dee – aided by certain rituals, paraphernalia (including a crystal ball or "shewstone"), and a medium, or "scryer" – tried to gain various pieces of information from the celestial beings. This last activity of his, documented in his spiritual diaries written for the most part during his sojourns in East-Central Europe, is also of interest for scholars of Poland and Hungary, and his séances have often been commented upon by historians. Researchers have nevertheless been perplexed by the apparently sudden turn which transformed the venerable scientist into an eccentric enthusiast. Approaches from the viewpoint of the history of science – which, until recently constituted the majority of Dee scholarship – found this phenomenon difficult to come to terms with, and at best a superficial explanation was advanced, according to which the humanist became disappointed in science (based on rational principles and logic), and – in a similar way to Doctor Faustus, although avoiding the direct contact with Satan – could only imagine achieving his intellectual goals with the help of supernatural powers.[2] This explanation seems to have some grounding in Dee's own statement addressed to Emperor Rudolph II in which he tried to summarise his mission:

> Hereupon I began to declare that All my life time I had spent in learning: but for this forty years continually, in sundry manners, and in divers Countries, with great pain, care, and cost, I had from degree to degree sought to come by the best knowledge that man might attain unto in the world: and I found (at length) that neither any man living, nor any Book I could yet meet withal, was able to teach me those truths I desired and longed for: And therefore I concluded with my self, to make intercession and prayer to the giver of wisdom and all good things, to send me such wisdom, as I might know the natures of his creatures; and also enjoy means to use them to his honour and glory.[3]

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[*] I wrote this paper at the Herzog August Bibliothek in Wolfenbüttel, Germany. I am grateful to the Mellon Foundation for the three months' scholarship and the staff of the Library for their most helpful assistance in my work. Special thanks are due to William H. Sherman and Stephen Clucas whose comments on the draft have contributed to the improvement of the final version.

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 207–229.
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Very few efforts have been made to embrace Dee's scientific experiments and angel magic in their entirety and interconnectedness, especially given that such an examination would seem to promise little benefit for the history of science. Until recently, interpreters of Dee's magic have tried to underline the importance of magic as a vital precondition to the development of the scientific revolution, and with this consideration in mind, Frances Yates invented the term, "Rosicrucian enlightenment".[4] After some initial enthusiasm the Yates thesis was severely challenged by historians of science,[5] and, although Clulee and Sherman have to some extent successfully restored Dee's place in the distinguished gallery of the history of science, this would hardly work for his magic. My suggestion is to shift the focus of interest from history of science to cultural anthropology and the history of mentality, by asking in what way Dee's scientific activities inspired his visionary and occult programme. Seeking the company of angels may seem an eccentric monomania for the enlightened researcher; indeed, some historians have even suggested that Dee had become mentally ill.[6] By contrast, anthropologists and historians of mentality have learnt how deep the roots of occult thinking were in the world picture of the sixteenth century. Such an approach may throw fresh light on the strange ambitions and practices of this extraordinary Englishman. Furthermore, it may also provide us with relevant tools to measure the lasting attraction of the occult in our own age.

In the following essay I am going to examine Dee's shift from natural to occult science from the viewpoints of both the history of science and historical anthropology and I will argue that the gulf between the two is much less significant than it may appear from existing studies. First I shall look at the pre-modern traditions of gaining magical knowledge and in this respect I believe it is relevant to re-explore Paracelsus's epistemology. An examination of the magic of Agrippa and Paracelsus leads us to the interrelatedness of Renaissance intellectual magic and popular occultism, with the latter having been entirely neglected by the great Warburgian intellectual historians. A typological analysis of the visions in the angelic diaries will prove that Dee's ultimate "scientific" goal remained unchanged throughout his life: he aspired to universal knowledge, trying out alternative ways of investigation, finally ending up in the search for the angelic language. In the concluding sections I shall try to re-map Dee's standing in intellectual history in relation to two great seventeenth-century trends: the scientific revolution and the new esotericism (or, as Frances Yates somewhat simplistically referred to it, the "Rosicrucian Enlightenment").

Recent studies have done a lot to refine the crude divide between the "scientist-Dee" and the "magus-Dee", and this also applies to the chronology of his career.[7] Yewbrey and Whitby called attention to the fact that Dee did not start his angel magic in 1581, as had been earlier supposed. According to his first angelic diary he had already employed a scryer in 1579 and, commenting on this, he even added:

> From the year 1579 usually in this manner: in Latin, or English; (but around the year 1569 in another and special way: sometimes on behalf of Raphael, sometimes on behalf of Michael it has been most pleasing to me to pour out prayers to God: God works his wonderful mercy in me (est circa annum 1569 alio et peculiari modo: interdum pro Raphaele, interdum pro Michaele ad Deum preces fundere: mihi gratissimum fuit).[8]

This fact is important because in that year, during 1569 and 1570, Dee wrote one of his most ambitious scientific works, the *Mathematicall Praeface*, in which – on the occasion of introducing the *Elements* of Euclid to the English reader – he attempted a synthetical survey of all the mathematical sciences. The question thus becomes even more relevant: what was the relationship, if any, between Dee's scholarly thinking and the angelic conversations?

The *Mathematicall Praeface* offered a scheme for presenting a general hierarchy of sciences and Dee made it clear that the ultimate end of any science should be the understanding of God's creative genius. This means that Dee's work is not in any sense a technical textbook or a manual for engineers, although it does not entirely lack a practical dimension. In the *Praeface* Dee emphasised the cosmic significance of mathematics and suggested that the mathematical practitioner had the power to become a magus, capable of *exaltation*, the emulation of God. The "Mathematicien" is represented as a priest of the new science:

> By *Numbers* [...] we may both winde and draw our selues into the inward and deepe search and vew, of all creatures distinct vertues, natures, properties, and *Formes*: And also, farder, arise, clime, ascend, and mount vp (with Speculatiue winges) in spirit, to behold in the Glas of Creation, the *Forme* of *Formes*, the *Exemplar Number* of all thinges *Numerable*: both visible and inuisible, mortall and immortall, Corporall and Spirituall.[9]

When mapping the hierarchy of the sciences, Dee gave first place to a discipline called *archemastrie*. "So that, this Art, is no fantasticall Imagination: as some Sophister might [...] dash your honest desire and Courage, from beleuing these thinges, so vnheard of, so meruaylous, & of such Importance."[10] Dee also mentions the auxiliary sciences completing the work of Archemastrie:

> To this Science, doth the *Science Alnirangiat*, great Seruice. Muse nothyng of this name. I chaunge not the name, so vsed, and in Print, published by other: beyng a name, propre to the Science. Vnder this, commeth *Ars Sintrillia*, by *Artephius*, briefly written. But the chief Science, of the Archemaster, (in this world) as yet knowen, is an other (as it were) OPTICAL Science: wherof, the name shall be told (God willyng) when I shall haue some, (more iust) occasion, therof, to Discourse.[11]

Nicholas Clulee, writing about Dee's natural philosophy, has identified all three of the above-mentioned sciences as magical practices. The expression "alnirangiat" derives from Arabic sources: the term "nīranğiyāt" meant a certain magical procedure; in the Arabic version of the *Picatrix* the term "nīranğ" referred to magical incantations used to invoke heavenly powers. It is also used in connection with magical images or talismans. Dee's source for this term, as Clulee has shown was Avicenna's *De divisionibus scientiarum*, in which "scientia *alnirangiat*" is listed among the subordinate branches of natural science. Here it is a form of natural magic, for the manipulation of the hidden virtues of things. Dee possessed Avicenna's work in his library and from the surviving copy we know that he underlined the word *alnirangiat* and glossed it in the margin: "magicæ".[12]

The next science mentioned by Dee is the *ars sintrillia* which has been connected with the name of a medieval author, Artephius, who is often referred to in numerous treatises but whose identity is unclear. According to Dee's catalogue, in 1556 he possessed a manuscript which contained Artephius's *Ars sintrillia* but this treatise is not extant.[13] The only clue scholars have been able to track down is a remark of William of Auvergne, who mentions a certain Artesius known for his ability to conjure up visions by placing a glossy sword over a water-basin so that the glittering of the two caused the viewer to see strange sights.[14] The context of Dee's note makes this conjecture plausible since immediately after the reference to Artephius he lists "opticall science" which, as Clulee rightly points out, involved not only physics but also crystallomancy, or as it was more commonly known, "scrying". As we have seen, Dee started his scrying experiments around the time of the writing of the *Mathematicall Praeface* and his scientific treatise suggests that, at this point in time, he saw no fundamental division between natural philosophy and spiritualism.

Before touching upon the various traditions of crystallomancy in the Renaissance, I want to refer to another aspect of "opticall science" which is also pertinent in Dee's works. As early as 1558, in his first synthesising work (*Propœdeumata Aphoristica*) he refers to "catoptrics" of which he wrote:

> If you were skilled in 'catoptrics', you would be able, by art, to imprint the rays of any star much more strongly upon any matter subjected to it than nature itself does [...]. And this secret is not of much less dignity than the very august astronomy of the philosophers, called inferior [i.e. alchemy], whose symbols, enclosed in a certain Monad and taken from my theories, I send to you along with this treatise.[15]

Catoptrics in classical natural philosophy meant the study of the radiation and reflection of light and it was Roger Bacon in the Middle Ages who devoted much work to this field.[16] As we know, Dee was most interested in Bacon's work and it was partly this influence which raised his ambition to catch the power of the stars by the help of mirrors, interpreting this activity as a scientific version of ancient talismanic magic. Talismanic magic which had been much discussed in medieval Arabic and Latin sources, was reinvented by the Florentine neoplatonists,[17] and its scientific application was proposed by Heinrich Cornelius Agrippa and Paracelsus. Of these magical images, or "sigils" Agrippa noted:[18]

> So great is the extent, power and efficacy of the Celestiall bodies, that not only naturall things, but also artificiall when they are rightly exposed to those above, do presently suffer by that most potent agent, and obtain a wonderfull life which oftentimes gives them an admirable Celestiall vertue [...]. Such an image, best prepared to receive the operations and powers of the Celestial bodies and figures, and instantly receiveth the Heavenly gift into it self; then it constantly worketh on another thing, and other things do yeeld obedience to it.[19]

Agrippa developed an intricate typology of these magical symbols from direct emblematic representations of celestial demons through traditional signs of planets, metals and zodiacal signs to the numerologically symbolic cabalistical characters or sigils. One of his notable examples describes the power of planetary amulets:

> This fortunate Moon being engraven on Silver, renders the bearer thereof grateful, amiable, pleasant, cheerful, honored, removing all malice, and ill will. It causeth security in a journey, increase of riches, and health of body, drives away enemies and other evil things from what place thou pleasest; and if it be an unfortunate Moon engraven in a plate of Lead, where ever it shall be buried, it makes that place unfortunate, and the inhabitants thereabouts, as also Ships, Rivers, Fountains, Mills, and it makes every man unfortunate.[20]

## 2. PARACELSUS AND MAGICAL WAYS OF KNOWING

Dee scholars have only recently become aware of the fact that Paracelsus may have had a much greater influence on the English doctor's natural philosophy than has previously been believed. Frances Yates systematically overlooked Paracelsus in her accounts of Christian magic, and Peter French, although he noticed Dee's massive holdings of Paracelsica, gave only superficial references to the philosophy of Paracelsus and its influence on Dee's system of thought.[21] More surprisingly, Paracelsus has only one mention even in Clulee's monograph on Dee's natural philosophy. Roberts and Watson, in their edition of Dee's library catalogues, have revealed the fact that Dee possessed an unusually large collection of Paracelsica which he neatly grouped according to size and language in his inventory: "Paracelsi libri compacti" (*R&W* 1461-1501), "Paracelsici libri latinè compacti" (*R&W* 1502-1522), "Paracelsici libri non compacti" (*R&W* 2220-2240), "Germanici" (*R&W* 2241-2275), etc.[22] Dee's interest in Paracelsus can also be seen in his entry in the *album amicorum* of the famous Swiss natural scientist, Conrad Gesner whom Dee visited in Zurich in April 1563. In the album, next to Dee's signature, Gesner commemorated his English guest's great knowledge of and interest in Paracelsus.[23] From a 1562 edition of Paracelsus (*R&W* 1476) annotated by Dee in 1594, we learn that he was preoccupied with the German sage even in his later career and discussed it with his disciples, Mr. Barker and Mr. Alped. The names of his good angels, Anchorus, Anachor, and Anilos, noted in the same book, indicate the interrelatedness of Dee's interest in Paracelsus and angel magic.[24]

In this context, it is pertinent to juxtapose Agrippa's remarks on "sigils" with what Paracelsus wrote about images and his definition of *Gamaaea*:

> OF IMAGES [IMAGINUM]. This science represents the properties of heaven and impresses them on images, so that an image of great efficacy is compounded, moving itself and significant. Images of this kind cure exceptional diseases, and avert many remarkable accidents, such as wounds caused by cutting or puncturing. A like virtue is not found in any herbs.
>
> OF GAMAHEI [GEMAHEORUM]. These are stones graven according to the face of heaven. Thus prepared they are useful against wounds, poisons, and incantations. They render persons invisible, and display other qualities which, without this science, Nature of herself cannot exhibit.[25]

Let us compare this to Dee's thesis in *Propædeumata Aphoristica:*

> The stars and celestial powers are like seals whose characters are imprinted differently by reason of differences in the elemental matter [...]. You will therefore consider talismans rather attentively, and other still greater *things* [*Hinc Gamaaeas considerabis attentius, aliaque maiora*].[26]

and with the *Monas Hieroglyphica*, written in 1564:

> This our hieroglyphic monad possesses, hidden away in its innermost centre, a terrestrial body. It [the monad] teaches without words, by what divine force that [terrestrial body] should be actuated [...]. When this Gamaaea has (by God's will) been concluded, [...] he who fed [the monad] will first himself go away into a metamorphosis [*quo finito Progressu: qui aluit, in METAMORPHOSIM, Primus Ipse abibit*] and will afterwards very rarely be held by mortal eye.[27]

It becomes clear from this otherwise obscure passage that the monad as a symbol has two levels of reference. One points to the earthly material which during the alchemical process is clarified and becomes supernatural. In its other meaning the monad is a talisman (“Gamaaea”) by the help of which the magus, who so far has been feeding and fuelling the oven of the *opus magnum*, undergoes a transmutation himself, and escaping the prison of matter ascends to the level of transcendental reality. The above quotations from Dee redirect us to Paracelsian contexts, since in his various tracts connected with his great later work, the *Astronomia magna sive Philosophia sagax* the German doctor made it clear:

> Man is born of the earth, therefore he also has in him the nature of the earth. But later, in his new birth, he is of God and in this form receives divine nature. Just as man in nature is illuminated by the sidereal light that he may know nature, so he is illuminated by the Holy Ghost that he may know God in his essence. For no one can know God unless he is of divine nature.[28]

And indeed, it is in this similarity to God that man can himself become a creator of things, even more powerful than the upper and lower firmaments:

> Thoughts create a new heaven, a new firmament, a new source of energy, from which new arts flow [...]. When a man undertakes to create something, he establishes a new heaven, as it were, and from it the work that he desires to create flows into him [...]. For such is the immensity of man that he is greater than heaven and earth.[29]

Creation, the establishment of wondrous things, happens through magic – “after all, God has permitted magic, and this is a sign that we may use it; it is also a sign of what we are”,[30] and Paracelsus in his writings introduces magic according to the three tiers of the Agrippan model, from *magia naturalis* through planetary, astrological magic up to mystical rebirth: “He who imitates the image of God will conquer the stars”.[31] This is nothing else but the doctrine of *exaltatio*, or Man’s deification through white magic, also proposed by Paracelsus’s contemporary and compatriot, Agrippa, in his *De occulta philosophia*:

> Man being united to God, all things which are in man, are united, especially his minde, then his spirits and animal powers, and vegetative faculty, and the Elements are to the matter, drawing with it self even the body, whose form it hath been, leading it forth into a better condition, and an heavenly nature, even until it be glorified into Immortality. And this which we have spoken is the peculiar gift of man, to whom this dignity of the divine image is proper, and common to no other creature.[32]

At this point Agrippa connects the topic of deification with an alchemical parallel which can be related to the alchemical subtext of Dee’s *Monas Hieroglyphica*:

> Geber in his summ of Alchimy teacheth, that no man can come to the perfection of this art, who shall not know the principles of it in himself; but by how much the more every one shall know himself, by so much he obtaineth the greater power of attracting it, and by so much operateth greater and more wonderfull things, and will ascend to so great perfection, that he is made the Son of God, and is transformed into that Image which is God, and is united with him, which is not graunted to Angels, the world, or any creature, but to man only.[33]

The highest magic is angel-magic and in both Agrippa and Paracelsus we find Dee’s ambitions prefigured:

> He who inherits God’s wisdom walks on water without wetting his feet; for in the true art inherited from God, man is like an angel. But what will wet an angel? Nothing. Similarly, nothing will wet the wise man. God is powerful and He wills it that His power be revealed

> to men and to angels in the wisdoms of the arts. He wills it that the world and the earth be like Heaven.[34]

In fact, this was Dee's most ambitious magical programme: he aspired to this state of *exaltatio* in order to fully understand the work of Creation and become God's partner. His whole scientific program was subordinated to this goal, and this is why he was experimenting with astrological catoptrics as well as with the monad, extracted and transmuted from talismanic magic into geometry and alchemy.

## 3. FROM NEOPLATONIC TO POPULAR CONTEXTS OF MAGIC

It would be a mistake, however, to see the source of Dee's magic lying solely in the hermetic neoplatonism of Agrippa or Paracelsus. What makes his esoteric experiments fascinating is the ease of syncretism with which he freely exploited quite distinct traditions, from medieval Baconian magic through Old Testament traditions to some semi-scientific, semi-popular practices of dubious origin. I have already mentioned the technique of Artephius ("ars sintrillia") which operated with glittering mirrors in order to bring the viewer into a trance where logic is suspended. The ancient and venerable nature of this practice derived its authority from the Bible where, in Genesis 44.5, we read about Joseph who hides a silver chalice in Benjamin's pouch saying, "Is not this it in which my lord drinketh, and whereby indeed he divineth?"[35] In the Second Book of Moses we learn that the priestly garment made for Aaron contained a golden breastplate with twelve shining jewels, symbolizing the twelve tribes of Israel. This shining breastplate could also be used for purposes of divination (helping the gazing prophet to fall into a trance) and it is in this sense that medieval lapidaries refer to it.[36] Paracelsus also speaks about a particular way of divination by using shining surfaces. He calls it *ars beryllistica* which aims at gaining visions from diamonds, mirrors and other glossy materials, such as black coal:

> VISIONS. This species sees in crystals, mirrors, polished surfaces, and the like, things that are hidden, secret, present or future, which are present just as though they appeared in bodily presence.[37]

The most important difference between *catoptromantia* and *crystallomantia* was that in the former the operator – after proper preparations and sufficient fasting – did not want to conjure spirits in the mirror, rather he expected visions relating to the future. In scrying, the magus or his medium definitely aimed at calling spiritual beings (angels or the spirits of already dead persons), hoping to gain information, not necessarily about the future. It looks as though Dee possessed instruments for both kinds of magic: a shining black obsidian mirror may have been used to practise *ars sintrillia* or *catoptromantia*, that is divination from mirrors,[38] while his much exploited crystal ball served the purposes of scrying. What becomes perplexing for the cultural historian is that Dee, having been acquainted with the most complex magical theories and techniques, finally ended up practising the crudest divination, that is *crystallomantia*, and, having pursued it till the last days of his life, lost no faith in it at all.

*Crystallomantia*, or scrying, was relatively neglected in the works of Renaissance humanists, although some references can be found in the works of Trithemius and others, in a context following the anti-magical condemnations of medieval authorities and encyclopedias, such as John of Salisbury's *Policraticus*, or Gregorius Reisch's *Margarita philosophica nova*.[39] It seems that by the sixteenth century, *crystallomantia* had become most widespread in popular culture as a common form of magic. We have two groups of sources to document such practices. Humanist literature, on the one hand, has anecdotes recording these kinds of magical practices. Girolamo Cardano, for example, tells a story about the conjuration of a young scryer who sees angels in a crystal by the help of Saint Helena.[40] Another type of source-material for the popular usage of the crystal ball (or *beryl*, or *sphera*) is the protocols of witchcraft trials and ecclesiastical visitations. In my own city, Szeged in Hungary, judges would regularly ask the suspect as late as 1730: "Wie hast du aus Kristall, aus Glas, Spiegeln den Menschen (ohne Schaden) gewahrsagt?"[41]

Needless to say, scrying was strictly damned by both secular and ecclesiastical law. In England law-court processes took place in 1467, 1534, and 1549 and the 1541 statute against conjuration and witchcraft specifically prohibited it.[42] Since scrying was mostly used for finding lost or stolen property, the possibility of financial gain meant that the law was often disregarded. Although such practices were strictly private, almost all astrologers and alchemists can be suspected of having exercised them. Another Elizabethan astrologer and "magus", Simon Forman kept a journal not unlike Dee's, and he noted about the year 1584: "a reasonable, good, and quiet yere; but I had certain braulles and sclaunders fell out against me aboute detecting of one that had stollen certain thinges, whereby I was like to have bin spoiled". As if he were dissociating himself from scrying at this point but by 1588 he openly admitted that he "began to practise necromancy and to call angells and spirits."[43]

It is worth noting that the sixteenth- and seventeenth-century manuscript literature abounds in secret diaries, notes and copies of grimoires, revealing the widespread magical practices of the day. Journals of actual divination are nevertheless more of a rarity: interested amateurs seemingly did not get much beyond collecting and copying magical materials, prayers, incantations, and books of rituals which, at least theoretically, were intended to equip the reader for contacting the spirit world.[44]

Dee seems to have become interested in divination in 1569 and started scrying in 1579. His "glass" is first mentioned on 10 March 1575, when he notes a significant event in his diary:

> The Queens Majestie with her most honourable Privy Councell, and other her lordes and nobility, came purposely to have visited my library; but finding that my wife was within four houres before buried out of the house, her Majestie refused to come in; but willed me to fetch my glass so famous, and to shew unto her some of the properties of it, which I did; her Majestie being taken downe from her horse (by the Earle of Leicester, Master of the horse, by the wall of Mortlack), did see some of the properties of that glass, to her Majestie's great contentment and delight, and so in most gracious manner did thank me, &c.[45]

The first well-documented instance of scrying with the help of a medium, Barnabas Saul, took place on 22 December 1581.[46] Prior to this, Dee may have developed more interest in this kind of magic during his continental journey in 1578, when he visited some German courts with the purpose of consulting medical doctors about the Queen's condition. Stopping over in Hamburg and Berlin, finally, on 15 December 1578, he met Leonhard Thurneysser, the famous doctor, alchemist and interpreter of Paracelsus in Frankfurt-am-Oder.[47] He might have taken the meeting as an omen, since at that time the learned doctor came under attack of conjurations and crystal-magic. A year later Franz Joel, a doctor of Greifswald published a book about witches and black magic in which he openly attacked Thurneysser as a stubborn sorcerer whose source of knowledge – especially of foreign languages, including Chaldee, Hebrew and Sanskrit – was a dæmon, appearing in his showstone.[48] Thurneysser had to write a passionate apology, very much in the manner of Dee's own "Digression Apologeticall" in the *Mathematicall Preface* of 1570: "And for these, and such like marueilous Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued: ought any honest Student, and Modest Christian Philosopher, be counted, & called a Coniurer?"[49]

Barnabas Saul – a household servant or a laboratory assistant – became Dee's scryer after having complained to his master about a spirit which had tortured him at midnight.[50] Dee, being himself ready for the parapsychological experience, employed the following prayer-formula, (suggesting that he had had vague experiments with mediums before) "perceived by some slight experience, with two diverse persons, that thou [God] hadst a special care to give me thy light, and truth, by thy holy and true ministers Angelicall and Spirituall."[51]

Another entry from the period prior to meeting Saul reinforces this hint: "I had sight in κρυσταλλω [i.e. *crystallo*] offered me, and I saw".[52] This early personal experience was not continued later: he scarcely saw the visions himself, they remained communicated through his scryers.

## 4. SCRYING AND THE LINGUA ADAMICA

As has been mentioned, Dee pursued angel magic until his death. During these years he had three regular scryers, of whom he worked longest with Edward Kelley who accompanied him on his journey to East-Central European courts. As for the general contents of the angelic conversations, they differed significantly from the average scrying sessions, which usually aimed at finding thieves or lost property. Dee hoped to gain mystical knowledge through the angelic conversations which would arm him with universal knowledge. To possess this knowledge, he believed, one had to learn the lost primordial language, the *lingua adamica*, a medium of direct communication with God which Adam spoke when he named the parts and things of the created universe.[53] Consequently, his ultimate scientific programme became centred on the acquisition of this universal language because, as he wrote, "the logos of the creative universe works by rules so that man, godly minded and born of God, may learn by straightforward work and by theological and mystical language".[54]

Dee's ideas on primitive language seem to have been influenced by one of his favourite authors, Johannes Trithemius, Abbot of Sponheim, and a future task for Dee scholarship would be to look at his speculations on the angelic language in the context of sixteenth- and seventeenth-century deliberations on a universal or artificial language.

It is noteworthy that Dee hardly appears in studies on this topic,[55] perhaps because of the curious turn of his thinking, namely, that since his pursuits concerning the above goal in the terrain of natural sciences remained futile, he turned to angel magic and during the conversations repeatedly and passionately petitioned God to order his heavenly servants to share secret knowledge with him. Umberto Eco's recent book is the first attempt to place Dee in the context of universal language schemes and Eco also offers interesting links between Dee and his acquaintance, Guillaume Postel, who also asserted that every "demonstration of the world" results from geometric elements, such as point, lines, circles and triangles.[56] One immediately remembers Dee's argument in the *Monas Hieroglyphica* concerning the origin of the alphabet: "the first and mystical letters of the Hebrews, the Greeks, and the Latins, issued from God alone and were [by Him] entrusted to mortals; [also] the shapes of all those [letters] are derived from points, straight lines and the circumference of circles,"[57] and these considerations again clearly establish the link between Dee's scientific and magical programmes.

In this respect, the most interesting parts of the angelic diaries are the so-called *Book of Enoch*,[58] the *48 claves angelicæ* (1584) and *De heptarchia mystica* (1588)[59] in which one finds invocations and complicated tables, summarizing the orders of angels. Most of this is written in hardly comprehensible "angelic language", although some scholars of occultism claim to have already penetrated into the depth of its meaning.[60] Since most of the Enochian magic material has been included in Meric Casaubon's printed edition of the angelic diaries,[61] one can use this collection to set up a typology of Dee's angelic visions:

1. Verbal descriptions of visions of the divine cosmic order and the world of angels sustaining it. On 20 June 1584, Dee and Kelley received such a vision in Cracow:

> There appeared to him [E.K.] four very fair Castles, standing in the four parts of the world: out of which he heard the sound of a Trumpet [...]. Out of every Gate then issued one Trumpeter, whose Trumpets were of strange form, wreathed, and growing bigger and bigger toward the end [...]. After the Trumpeter followed three Ensign bearers. After them six ancient men, with white beards and staves in their hands [...]. *The 4 houses*, *are the 4 Angels of the Earth*, *which are the 4 Overseers, and Watch-towers, that the eternal God in his providence hath placed,* against the usurping blasphemy, misuse, and stealth of the wicked and great enemy, the Devil [...]. *In each of these Houses*, the Chief *Watchman*, *is a mighty Prince*, *a mighty Angel of the Lord*: *which* hath under *him 5 Princes* […]. *The seals and authorities of these Houses, are confirmed in the beginning of the World. Unto every one of them, be 4 characters, Tokens of the presence of the Son of God: by whom all things were made in Creation.).*[62]

2. Descriptions of rituals and magical invocations, either verbally communicated by the Angels – mediated by Kelley, or seen by Kelley as visions in the crystal:

> E.K. There appeareth in the stone, like a white Curtain all over the stone: After awhile it was drawn, and layed on the back-side of the stone, on a heap together. Now here standeth one in a white Garment, with a white Cerclet about his head like a white smock, I remember not that ever I saw this Creature before, his Garment is tucked up [...]. Now is there fire come, and hath consumed this Creature all to pieces, and he is fall'n down to ashes. Now he riseth up, *and he is brighter then he was before*.
> [*margin:* Δ: *Quasi figura de terra renovanda.*] [...] *So doth the Glory comfort the just, and they rise again with a threefold glorie.*

> Δ. A place was made.
> E.K. Now he spreadeth the aire, or openeth it before him, and there appeareth before him a square Table. Now he taketh off the Table a black Carpet. Now he taketh off a green Carpet. Now he taketh off a white Carpet. Now he taketh off a red Cloath. And now the Table appeareth to be made of earth, as Potter's Clay, very raw earth.
> [*margin*: Δ. The Table of the Earth. He taketh off the coloured cloaths in due order, respecting the four parts of the World.]
> E.K. The Table hath four feet, of which two touch the ground, and two do not [...]. The Table is square. E.K. On the left corner (farthest from E.K.) did a T appear on the Table: Out of the top of this T do four beams issue of clear collour bright).[63]

3. A considerable portion of the angelic communications consists of obscure historical prognostications in the Enochian style of prophecy. The predictions foretell the coming of a new age in which Dee and Kelley would have an important role since they have been chosen by God to perform certain rituals. Dee is quite explicit about this when he tells Emperor Rudolph:

> [God's] holy Angels, for these two years and a half, have used to inform me: and have finished such works in my hands, to be seen, as no mans heart could have wished for so much: yea they have brought *me a Stone* of that value, that no earthly Kingdom is of that worthinesse as to be compared to the vertue or dignity thereof, &c. [...] The Angel of the Lord hath appeared to me, and rebuketh you for your sins. If you will hear me, and believe me, you shall Triumph: if you will not hear me, The Lord, the God that made Heaven and Earth, (under whom you breath, and have your spirit) putteth his foot against your breast, and will throw you headlong down from your seat. Moreover, the Lord hath made this Covenant with me (by oath) that he will do and perform. If you will forsake your wickidnesse, and turn unto him, your Seat shall be the greatest that ever was: and the Devil shall become your prisoner: Which Devil, I did conjecture, to be the Great Turk, (said I) This my Commission, is from God.[64]

4. Finally, those pieces of angelic information belonging to the fourth category, which were meant as a direct instruction of the *lingua adamica*. These messages communicated names of angels as well as ritualistic expressions in the Enochian language of a cabalistic nature, each letter having numerical equivalents. Dee's *idée fixe* was that the comprehension of these numerical relations would lead to the ultimate enlightenment. That Dee's mathematical expertise did not desert him during his visionary episodes, can be seen in the following passage where he accuses the angel Nalvage of arithmetical miscalculation. Kelley was certainly a far less able mathematician than his master, but his (or the Angel's) wit was more than a match for Dee's suspicion:

> Nal[vage]. *Pray* [...] Δ. We prayed.
> *There is an error in the last, not in the Number, but in the Letter. I will first go through the Letters, and after come to the Numbers. How many words have you received this day?*
> Δ. Thirteen, where of *Iaida* was said to be the last of the call.
> Nal. [...] *They be more worth than the Kingdom of* Poland. *Be patient, for these things are wonderful.*
> N (*The number must needs go to*) *the sixth, descending* 309.
> A *The 7th ascending* 360.
> O *The 9th ascending* 1000.
> O *The 13th ascending* 1050.
> V *The 17th ascending* 2004. *It is* Vooan. *It may be sounded* Vaoan.
> Adde those last Numbers […]
> Δ. Vooan *is spoken with them that fall, but* Vaoan *with them that are, and are glorified.* The devils have lost the dignity of their sounds.

> Δ. They make 4723.
> NAL. […] *It is called the Mystical roote in the highest ascendent of transmutation.*
> Δ. These phrases are dark; when it shall please God they may be made plain.
> NAL. […] *It is the square of the Philosophers work.*
> Δ. you said it was a roote.
> NAL. [...] *So it is a roote square.*[65]

After this somewhat humorous quotation it is worth returning to a longer passage which deals with more theoretical issues concerning the power of numbers and the Cabalistical ur-language. At the session held in Cracow on 21 April 1584 it was the Archangel Gabriel himself who joined Nalvage to deliver the teachings to Dee and his scryer:

> Gab[riel]. [...] *Every Letter signifieth the member of the substance whereof it speaketh. Every word signifieth the quiddity of the substance. The Letters are separated, and in confusion: and therefore,* are by numbers gathered together [...].
> E.K. Whether is this Language known in any part of the World or no? if it be, where and to whom?
> Gab. ....... *Man in his Creation, being made an Innocent, was also authorised and made partaker of the Power and Spirit of God: whereby he not onely did know all things under his Creation and spoke of them properly, naming them as they were: but also was partaker of our* [i.e. the angels'] *presence and society, yea a speaker of the mysteries of God; yea, with God himself: so that in innocency the power of his partakers with God, and us his good Angles* [*sic*], *was exalted, and so became holy in the sight of God until that* Coronzon *(for so is the true name of that mighty Devil) envying his felicity,* […] *began to assail him and* [... *Man*] *was driven forth (as your Scriptures record) unto the Earth* […] *where being as dumb and not able to speak, he began to learn of necessity the Language in the which* […] *he uttered and delivered to his posterity, the* nearest knowledge he had of God his Creatures: *and from his own self divided* his speech into three parts, twelve, three, and seven: *the number whereof remaineth, but the* true forms *and* pronounciations *want; and therefore is not of that force that it was in his own dignity, much lesse to be compared* with this that we deliver, *which* Adam verily spake in innocency, and was never uttered nor disclosed to man since till now, *wherein the power of God must work*, and wisdom in *her true kind be delivered: which are not to be spoken of in any other thing, neither to be talked of with mans imaginations; for as this Work and Gift is of God, which is all power, so doth he open it in a tongue of power* […].[66]

This "tongue of power" became the ultimate object of Dee's investigation, and he grew so obsessed with his search that he not only abandoned his scientific experiments, but also neglected his humanist philological caution and overlooked the serious warnings against angel magic to be found even in the works of his favourite occult authors. I have already referred to the Bible's reservations concerning divination,[67] but he could have easily found similar warnings in Trithemius or in Paracelsus:

> Spirits often teach those persons who deal with them to perform certain ceremonies, to speak certain words and names in which there is no meaning, and they do all such things [...] to have some sport at the expense of credulous persons. They are seldom what they pretend to be, [...] on the whole, all these spirits surpass each other in deception and lies.[68]

## 5. HISTORICAL ANTHROPOLOGICAL PERSPECTIVES

The Eastern-European context of Dee's prophecies has been discussed elsewhere.[69] The present paper aims at exploring the pertinence of the angelic conversations to the history of mentality and to cultural anthropology in relation to what we know about the systems of science, knowledge, and beliefs in the Renaissance. Areas of further investigation might include:

1. An examination of the reasons why Dee, who began his career as a serious natural scientist, could devote himself entirely to crystal gazing, and how this activity satisfied his desire for universal knowledge. This question would benefit from more extensive comparative study of Dee's prophecies in the context of a wide range of sixteenth-century traditions and practices: the revived interest in Enochian writings as well as in medieval prophecies such as those of Joachim of Fiore; Paracelsus's obscure *Papstbilder* prophecies; Guillaume Postel's highly idiosyncratic visions; some trends of Reformation chiliastical mysticism; and, last but not least, the humanist interest in classical prophecy as manifested especially in Psellus and Iamblichus.[70]

2. An equally interesting question to address is why, although Dee's Continental mission was far from successful, he was never branded a charlatan, or locked up in an asylum like his fellow enthusiast, Guillaume Postel a few decades earlier? Apparently Dee, in spite of his occasional financial and existential difficulties, managed to retain his dignity and in 1589 he returned to England in relatively luxurious circumstances.[71]

3. Another task is to examine Edward Kelley's role in generating the visions and the whole system of Enochian magic, since Dee appears to have been only a scribe who noted down the angelic messages dictated by Kelley. Although many interpreters have considered Kelley a fraud who ruthlessly cheated the credulous Dee,[72] a recent unorthodox trend of Dee-criticism has suggested that it was actually Dee who victimized his scryer. As Geoffrey James writes, "Kelley was forced to stay with Dee because the money that the doctor gave him supported Kelley's wife and brother. It was Dee, not Kelley, who was gaining the benefit from the magical ceremonies, for it sated his lust for 'radical truths'."[73] Whichever interpretation we choose (the extraordinary and strained psychotic symbiosis in which the two men spent their days invites rather a combination of arguments) we cannot help feeling that Kelley either must have believed in the prophecies he was communicating or, if it was all pretence and invention, he successfully deceived himself, too. A characteristic and recurring episode was recorded by Dee on 24 May 1584 in Cracow:

> Δ. Because *E.K.* came not (according as it was bidden yesterday) to follow the Action: I went to his Study door, and knocked for him: And I requested him to come; and he refused so to do, and gave me a short and resolute answer, That he would never more have to do with these Actions [...]. After half an hour and lesse, he came speedily out of his Study, and brought in his hand one volume of *Cornelius Agrippa* his works, and in one Chapter of that Book he read the names of Countries and Provinces collected out of *Ptolomeus* (as the Author there noteth). Whereupon he inferred, that our spiritual Instructors were *Coseners to give us a description* of the World, taken out of other Books: and therefore he would have no more to do with them. I replied, and said, I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors had delivered unto us: and that, [...] they (our Instructors I mean) are very greatly to be thanked, and to be deemed (in all reasonable

> mens judgements) most friendly [...] I had here brought [Gerardus's] […] description Geographicall of the whole earthly Globe […] to the intent he might see the verity of their words yesterday delivered unto us.[74]

Dee's naive logic is wonderful but Kelley's behavior is no less perplexing if we suppose him to have fabricated the visions. In this case he found himself in a situation similar to that of Edward Alleyn, leading actor of the Elizabethan age, who had once so perfectly identified himself with Doctor Faustus that at the appearance of the stage devils he stopped the performance and together with the whole audience spent the rest of the evening in fervent prayers.[75]

According to Whitby, Dee's firm belief in scrying had two principal motivations. One was his disappointment in the ordinary natural sciences, in comparison with which he considered his crystallomantic operations successful. The other was a paradigm-shift which took place within magic during the sixteenth century. Whereas for the fifteenth-century Neoplatonic Magus there were clear boundaries between white and learned magic on the one hand and popular, superstitious practices on the other, after the all-embracing syntheses of Agrippa and Paracelsus the boundaries had become less distinct and unambiguous.[76] The Renaissance transformation of natural philosophy and science produced an epistemological vacuum which was temporarily filled by various kinds of magic. This explains the great popularity and prestige of magic during the sixteenth and the first half of the seventeenth centuries, and also the readiness of patrons to support such experiments. The development of such complex and intellectually ambitious alchemical patronage was most characteristic of the German *kulturkreis* of Central Europe, as seen in Emperor Rudolph's Prague or in some of the German princely courts which all had strong connections with their local universities and always had a supply of learned enthusiasts (Heidelberg, Kassel, Weikersheim, Wolfenbüttel). John Dee, who never enjoyed that kind of patronage in England (as Sherman has recently noted, Dee's rather modest house was his own castle, museum and academy), may have easily found such scholarly and intellectual prospects attractive.[77] In fact, he had already had first hand experience of European courts before setting out on his long journey to Central Europe, since in 1562 he had visited Pozsony (today's Bratislava in Slovakia) and witnessed Emperor Maximilian's coronation as King of Hungary; then, in 1578 he had taken a rather mysterious journey to Berlin and Frankfurt-am-Oder, allegedly in connection with the Queen's health.[78] On his way to Frankfurt he must have visited several German princely courts and Kassel would have been a natural stop. Kassel was the location of the intriguing court of William of Hesse-Kassel which his son, Moritz, soon turned into a centre of hermetic and alchemical research. As we know Dee briefly visited Kassel in 1586,[79] and later exchanged letters with both father and son (1589 and 1595),[80] and the prospect of German alchemical patronage haunted his imagination until his death. It was probably the court at Kassel which was the subject of one of his last scrying sessions. Between 11 July and 15 July 1607, during the last recorded conferences with Bartholomew Hickman as scryer, the ailing doctor asked his angel, Raphael, whether he should put up one more journey to the continent to spread God's message delivered to him in the angelic conversations. The answer was ambiguous, as befitted a message from spiritual beings of dubious origin:

> Raph[ael]. John Dee, *thou hast been a Traveller, and God hath ever yet at any time provided for thee in all thy Journeys* [...] John Dee*, he that hath commanded thee to take this Journey in hand, he will provide for thee in* Germany, *or any other Country wheresoever thou goest. Therefore let thy good will and liking be in placing thy self, if thou wilt be near unto* England *or far off* [...] *And for the good health of thy body, God will so carry thee in good health, that thou shalt set forth such service when thou art there placed, that shall be thy great comfort unto Gods honour, in* making of his marvellous works to be known. *And thus much for thy comfort through Gods merciful goodness*.[81]

The journey never took place, Dee died on 26 March 1609.

## 6. BACK TO THE HISTORY OF SCIENCE AND HISTORIOGRAPHY

Looking at the relationship between magic and science in the early modern age it would be a simplification to claim, as Frances Yates did, that Renaissance neoplatonist magic, let alone hermeticism, fostered the scientific revolution of the sixteenth and seventeenth centuries in a direct way. On the other hand, it is possible to say that in the works (as well as in the mind) of Dee and his fellow scientists/magi layers of discursive logic and irrationalism, scientific thinking and occultism happily coexisted in a variety of ways which would be dangerous to generalize. Each case should be approached individually: some of them have magical conceptions which complement their scientific thinking (Bruno, Bacon), in others the two orientations show an almost total discontinuity (Kepler, Newton), in other cases science and magic are intermixed in a disorderly concoction (Paracelsus) and in Dee's case it seems that his magical ideas totally absorbed his scientific orientation, although in his middle career one can still see independently functioning subsystems in his thought (his geographic interests, or his ideas about public science, for example).

If one contrasts the last three important views on Dee in modern scholarship – those of Yates/French, Clulee, and Sherman – one sees that each of them has contributed at least one important proposal to our understanding of Dee. The Yates School brought magic into the awareness of historians of science, legitimising a preoccupation which had previously been considered no more than obscurantism. Clulee highlighted the diachronic reorientation during Dee's career and brought into the discussion the medieval roots of sixteenth-century magic and science which had been overshadowed by Yates's enthusiasm for neoplatonic hermeticism.[82] Sherman's approach has revealed a synchronic multiplicity in the English doctor's diverse interests and activities. If we look at this historiographical line, we see a direction of scholarship moving from a somewhat static and simplistic interpretation of Dee as an English magus towards a more complex contextualization in intellectual history in which elements of discontinuity have become emphasized and in which the originally proposed "master narrative"[83] has become subverted by more and more – often conflicting and contradictory – subtexts. It may seem surprising, but at this point I would still avow a return to the Yatesian "master narrative", albeit with some modifications. I am inclined to see Dee as a "magus", who had an amazingly wide range of interests but who also increasingly had a focusing obsession, a magical program, not necessarily to improve the sciences in order to prepare for the scientific revolution, but rather to find an alternative system of knowledge. And we are really talking about alternative systems of knowledge, since Dee clearly distinguished between science after the Fall and that of the primordial wisdom. His aim was to restore the Adamic or Enochian wisdom of the Golden Age and that would not be compatible with the methods and means of fallen science relying on discursive logic.

Dee's program is by no means exceptional in the intellectual spectrum of the Late-Renaissance. The humanists of the sixteenth and seventeenth centuries – with their passion for the restoration of all ancient thought and texts – rediscovered a number of alternative systems of knowledge: the Chaldean prophecies, the Zoroastrian writings, the corpus of the hermetic and pseudo-hermetic treatises, and the mystical speculations of the cabala.[84] Some of the Renaissance *intellecti,* such as Erasmus, abhorred and deeply mistrusted these "lunacies". Others entertained a scholarly philological interest, combining it with a religious program to prove the general superiority of Christianity over Judaism and Islam (Reuchlin and the early Postel).[85] It is interesting to note that while in sixteenth-century Germany heterodoxy manifested itself primarily in religious mysticism (Sebastian Franck, Kaspar Schwenckfeld, Valentin Weigel, and Johann Arndt), there was also a more active and less abstract trend of speculative thinking, often taking its impetus from classical humanism, occasionally dabbling with magic, and finally definitively rejecting the logical sciences in favour of intuitive and revelatory ancient wisdom. Dee's somewhat older contemporary, Guillaume Postel, is one of the best examples of this kind of active enthusiasm and his stubborn insistence on his visionary ideas parallels Dee's unshakeable belief in his angels.[86] This sort of alternative thinking has not often been examined in its own terms. It has mainly been looked at as "proto-science" or religious dissent and this approach may be highly misleading. The course of alternative thinking becomes especially interesting around the turn of the sixteenth and seventeenth centuries, when the rapid development of the natural sciences destroyed the conceptual foundations of the animistic universe, the correspondences, and the great chain of being. In spite of these assaults, amazingly, esoteric or occult thinking has not completely disappeared; on the contrary, it has persisted up to the present day. The only sensible account of this phenomenon must come from the area of anthropology and what Gershom Scholem decades ago wrote about the significance of mystical-cabalistical trends within Judaism perfectly applies to the whole early modern esoteric movement:

> It is characteristic of Kabbalistic theology that it attempts to construct and describe a world in which something of the mythical has again come to life. [...] Mystics and philosophers are as it were both aristocrats of thought; yet Kabbalism succeeded in establishing a connection between its own world and certain elemental impulses operative in every human mind. It did not turn its back upon the primitive side of life, that all-important region where mortals are afraid of life and in fear of death, and derive scant wisdom from rational philosophy. Philosophy ignored these fears, out of whose substance man wove myths, and in turning its back upon the primitive side of man's existence it paid a high price in losing touch with him altogether.[87]

Since this esoteric movement heavily relied on primordial wisdom, an important source of which, besides the Enochian legends and gnostic and neoplatonic speculations, was the Egyptian-Hellenistic *Corpus Hermeticum*, I do not share Clulee's and Sherman's serious reservations about using the term "hermetic philosopher" for Dee.[88] Dee was, or at some point *became*, a hermetic philosopher who went beyond science and when we situate him in the context of the seventeenth-century epistemological paradigm-shift we should not see him as a predecessor of the members of the Royal

Society, but rather as a forefather of those seventeenth-century thinkers – Heinrich Khunrath, the Rosicrucians, Jakob Böhme, Robert Fludd, Athanasius Kircher – who, in spite of the advancement of learning, preferred to adhere to an alternative system of knowledge and work for a spiritual (if not a corporeal) restitution of the lost Golden Age and the exaltation of man.

For a flexible approach to John Dee's intellect and psyche I can recommend the attitude of Wayne Shumaker, who came to the following conclusion while reading four seemingly bizarre Renaissance magical texts, including Dee's angelic diaries:

> Evidently the consciousness of learned Renaissance men […] was structured in ways I had failed to imagine. [...] I began to perceive that, far from being eccentric, such ideas have characterized most times and cultures – an insight corroborated by anthropology. […] Dee, Cardan, Trithemius, and Dalgarno all demonstrate that intelligent men could, and did, hold ideas that now seem extraordinary; and I should think that a reader […] would lay the book aside with an enhanced realization of the possible varieties of intellectual orientation.[89]

A modification of perspective from evolution-oriented history of science to anthropology seems particularly useful in Dee's case and opens up further vistas of research.

## NOTES

[1] See *NP* and William H. Sherman, *John Dee: The Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

[2] A typical example of this sort of argumentation can be found in *PA*, 12.

[3] *T&FR*, 231. Cf. "Ad omnipotentem Deum Protestatio fidelis ad perpetuam rei memoriam", *Lib. Myst.*, fol. 7.

[4] See Frances A. Yates, "The Hermetic Tradition in Renaissance Science" in Charles S. Singleton, ed., *Art, Science and History in the Renaissance* (Baltimore: Johns Hopkins University Press, 1968), 255-274, and Frances A. Yates, *The Rosicrucian Enlightenment* (London: Routledge and Kegan Paul, 1972).

[5] Cf. for example Robert S. Westman, "Magical Reform and Astronomical Reform: The Yates Thesis Reconsidered" in Lynn White, ed., *Hermeticism and the Scientific Revolution (Papers read at the Clark Library Seminar, March, 1974* (Los Angeles: UCLA, W.A. Clark Memorial Library, 1977), and Brian Vickers, "Frances Yates and the Writing of History," *Journal of Modern History* 51 (1979): 287-316. Both Clulee and Sherman give a good historiographical account of reactions to the "master narrative" of Dee as magus.

[6] *PA*, 15, 43.

[7] In this paper I primarily rely on the following studies: Graham Yewbrey, *John Dee and the "Sidney Group": Cosmopolitics and Protestant Activism in the 1570s* (Unpublished doctoral thesis, University of Hull, 1981); Wayne Shumaker, "John Dee's Conversations with Angels" in Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Center for Medieval & Early Renaissance Studies, 1982); Christopher L. Whitby, "John Dee and Renaissance Scrying," *Bulletin of the Society for Renaissance Studies* 3:2 (1985): 25-36; *NP*; *R&W*; Sherman, *John Dee.*

[8] Cf. *Lib. Myst,* fol. 5. Commented upon by Yewbrey, *John Dee and the Sidney Group*, 169.

[9] *MP*, sig. *j$^{r-v}$.

[10] *MP*, sig. A.iii$^{v}$

[11] *MP*, sig. A.iii$^{v}$.

[12] *NP*, 167 and 285 (notes 55-58). Avicenna's *De divisionibus scientiarum* can be found in Dee's copy of *Avicennae [...] compendium de Anima* (Venice, 1546), *R&W*, no. 395, which is presently in the Bodleian Library, Oxford. Dee purchased it in 1557. See also Toufic Fahd, *La divination arabe: Études religieuses, sociologiques et folkloriques sur le milieu natif de l'Islam* (Leiden: Brill, 1966).

[13] Cf. Dee's booklist in Oxford, Corpus Christi MS 191: *J. Dee Libri antiqui scripti quos habeo anno 1556.* According to Roberts and Watson the "Ars sintrillia" was originally included in the codex (*R&W*, no. CM4), which has been identified with parts of Oxford Corpus Christi MS 233, but the "Ars sintrillia" is missing from

the extant manuscript (*R&W*, 126; *NP*, 167-68). For scholarly literature on Artephius see Clulee's references.

[14] *NP*, 168, gives a detailed description of the complicated interrelatedness of medieval manuscripts and sixteenth-century references by Gianfrancesco Pico, Cardanus and others to Artephius. As John Ferguson notes, Artephius has always been regarded by the alchemists as one of the masters. By virtue of the elixir he is reputed to have lived a thousand and twenty-five years; see John Ferguson, *Bibliotheca Chemica: A Catalogue of the Alchemical, Chemical and Pharmaceutical Books in the Collection of the late James Young of Kelly and Durris, Esq., LL.D., F.R.S., F.R.S.E.*, 2 vols (Glasgow, 1906), I, 50-51. Although Ferguson cites mostly seventeenth- and eighteenth-century sources for this legend, it is interesting to note that Dee's contemporary and personal acquaintance, Postel, was also fascinated by Artephius and compared the magus's long life to his own "restitution". Cf. Guillaume Postel, *De orbis terrœ concordia libri quatuor* (Paris, 1543), 90-91. See also François Secret, "Alchimie, palingénésie et metempsychose chez Guillaume Postel," *Chrysopœia* 3 (1989): 50-51.

[15] *PA*, 148-149.

[16] See Hero of Alexandria, *Mechanik und Katoptrik*, eds. Ludwig Nix and Wilhelm Schmidt (Leipzig, 1900). For mediaeval optics and Roger Bacon's experiments in this field see David C. Lindberg, *Theories of Vision from Al-Kindi to Kepler* (Chicago: Chicago University Press, 1976), and Urszula Szulakowska, *The Alchemy of Light: Geometry and Optics in Late Renaissance Alchemical Illustration*, Symbola et Emblemata, 10 (Leiden: Brill, 2000).

[17] A few pertinent works among the extensive scholarly literature on Renaissance talismanic magic include Franz Boll and Carl Besold, *Sternglaube und Sterndeutung: Die Geschichte und das Wesen der Astrologie,* ed. Wilhelm Gundel (Berlin, 1926); Richard Hans Laars, *Das Buch der Amulette und Talismane: Talismanische Astrologie und Magie* (Leipzig, 1932); Karl A. Nowotny, "The Construction of Certain Seals and Characters in the Work of Agrippa of Nettesheim," *Journal of the Warburg and Courtauld Institutes*, 12 (1949): 46-57; D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958); E. A. Wallis Budge, *Amulets and Talismans* (New York: University Books, 1961); Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964); Liselotte Hansman and Lenz Kriss-Rettenbeck, *Amulett und Talisman: Erscheinungsform und Geschichte* (Munich: Callwey, 1966), etc.

[18] In Henricus Cornelius Agrippa, *De occulta philosophia* (1533). I am quoting the seventeenth-century English edition: *Three Books of Occult Philosophy* (London, 1651).

[19] Agrippa, II, xxxv, 290-1.

[20] Agrippa, II, xxii, 242.

[21] Cf. Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 150-1, 251; Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge and Kegan Paul, 1972), 76-78; 127-8. French, however, must be credited with being the first to label Dee as an English Paracelsian. Another pre-Roberts and Watson scholar to associate Dee with Paracelsus was Charles Webster (see his "Alchemical and Paracelsian Medicine" in Charles Webster, ed., *Health, Medicine and Mortality in the Sixteenth Century* (Cambridge: Cambridge University Press, 1979).

[22] As Roberts and Watson remark, collecting Paracelsica "must have been one of his chief preoccupations in the twenty years before his departure for Europe" (*R&W*, 36). It seems that Dee started collecting the works of Paracelsus from 1562 and a heavily annotated German edition (*R&W* no. 1476 – "*Libellus de balneis*", 1562) with marginal translations proves Dee's command of that language. All in all, there are ninety-two editions of Paracelsus in 157 copies mentioned in Dee's catalogue and the concordance with Sudhoff's catalogue (*Bibliographia Paracelsica*, Berlin, 1894); cf. *R&W*, Appendix 5, which documents Dee's possession of works covering the whole spectrum of Paracelsian thought. The author of the only post-Roberts and Watson monograph, William Sherman, has acknowledged Dee's interest in Paracelsus but since his book is not primarily concerned with Dee's natural philosophy, his remarks are restricted to the technical aspects of Dee's book-collecting habits and marginal annotations (Sherman, 43-44, 76-79 & 98-99).

[23] This *album amicorum* has been acquired by the National Library of Medicine (Bethesda, Maryland) and reviewed by Richard J. Durling in *Gesnerus: Revue trimestrielle, publié par la Société suisse d'histoire de la médicine et des sciences naturelles*, 22 (1965): 134-59. Roberts and Watson knew about this inscription in Gesner's album (*R&W*, 20, n.23) but thought that it had been lost. Sherman refers to Durling, (Sherman, 215, n.83).

[24] *R&W*, 101. The book – *Libellus de balneis germanicè*, today in New York Society Library – contains extensive notes by Dee, including translations from the German.

[25] *Erklärung der ganzen astronomei*, in Karl Sudhoff and Wilhelm Mathiessen, eds., *Paracelsus, Sämtliche Werke. Abteilung I: Medizinische. naturwissenschaftliche und philosophische Schriften,* 14 vols (Vols. 6-9 Munich, 1922-5; Vols.1-5 and 10-14 Berlin, 1928-33), X, 656. After the Sudhoff edition numbers, I am also giving the references to the definitive sixteenth-century edition by Johann Huser, *Der Bücher und Schriften [...] Philippi Theophrasti Paracelsi: Jetzt auffs new auß den Originalien, und Theophrasti eigener Handschrifft, soviel derselben zu bekommen gewesen* [etc], 10 vols (Basel, 1589-90), X, 464. See also: A. E. Waite, ed., *The Hermetical and Alchemical Writings of Aureolus Philippus Theophrastus Bombast* (London, 1894), II, 295. I have also used the following English compendiums of the writings of Paracelsus: Franz Hartmann, *The Life and the Doctrines of Philippus Theophrastus Paracelsus, extracted and translated from his rare and extensive works and from some unpublished manuscripts* (New York, 1891) and Paracelsus, *Selected Writings*, ed. Jolande Jacobi, Bollingen Series 28 (Princeton, NJ: Princeton University Press, 1951).

[26] *PA*, 134-135,

[27] *MH*, sig. B3$^{r-v}$, 135, 137. The Latin parenthesis has been added here for the reader's benefit.

[28] Paracelsus, *Sämtliche Werke*, XII, 326; Huser, X, 290; Jacobi, 44.

[29] Paracelsus, *Sämtliche Werke*, XII, 183; Huser, X, 162.

[30] Paracelsus, *Die Bücher von den unsichtbaren Krankheiten*, *Sämtliche Werke*, IX, 271.

[31] Paracelsus, *Sämtliche Werke*, XII, 41-2; Huser, X, 35.

[32] Agrippa, III, xxxvi, 460-1.

[33] Agrippa, III, xxxvi, 460.

[34] Paracelsus, *De fundamento scientiarum sapientiæque*, *Sämtliche Werke*, XIII, 306; Huser, IX. 430. On Agrippa's magical notions see Charles G. Nauert, *Agrippa and the Crisis of Renaissance Thought,* Illinois Studies in the Social Sciences, 55 (Urbana: The University of Illinois Press, 1965); Alexandre Koyré, *Mystiques, Spirituels, Alchimistes du XVIe siècle allemand* (Paris: Gallimard, 1971); Wolf-Dieter Müller-Jahncke, "Von Ficino zu Agrippa: Der Magie-Begriff des Renaissance-Humanism im Überblick" in Antoine Faivre and Rolf Christian Zimmermann, eds., *Epochen der Naturmystik* (Berlin: Erich Schmidt, 1972), 24-51; Paola Zambelli, "Le problème de la magie naturelle a la Renaissance" in *Magia, astrologia e religione nel Rinascimento*, *Convegno polacco-italiano, Varsavia 1972* (Warsaw: Ossolineum, 1972), 48-82; Charles Webster, *From Paracelsus to Newton: Magic and the Making of Modern Science* (Cambridge: Cambridge University Press, 1982); Michael Keefer, "Agrippa's Dilemma: Hermetic "Rebirth" and the Ambivalences of *De vanitate* and *De occulta philosophia*," *Renaissance Quarterly*, 41:4 (1988): 614-53. On Paracelsus's concepts of the mystical rebirth (*corpus glorificationis*) I have consulted the following studies: Carl Gustav Jung, "Paracelsus as a Spiritual Phenomenon" in Jung, *Paracelsica: Zwei Vorlesungen über den Artz und Philosophen Theophrastus* (Zürich, 1942); cf. Jung, *Alchemical Studies* (London: Routledge and Kegan Paul, 1983), 109-91; Ernst W. Kämmerer, *Das Leib-Seele-Geist-Problem bei Paracelsus und einigen Autoren des 17. Jahrhunderts,* Kosmographie, 3 (Wiesbaden: Steiner, 1971); Wolf-Dieter Müller Jahncke, *Astrologisch-magische Theorie und Praxis in der Heilkunde der frühen Neuzeit*, Sudhoffs Archiv, Beiheft 25 (Wiesbaden: Steiner, 1985); Massimo Luigi Bianchi, *Signatura rerum: Segni, magia e cognoscenza da Paracelso a Leibniz*, Lessico Intellectuale Europeo, 43 (Roma: Edizioni dell' Ateneo, 1987); and Elisabeth Ann Ambrose, "Cosmos, Anthropos, and Theos: Dimensions of the Paracelsian Universe", *Cauda Pavonis*, 11:1 (1992): 1-7.

[35] *The Holy Bible [...] translated out of the original tongues [...] by His Majesty's special command* (Cambridge: Cambridge University Press, 1983). It should be noted, however, that such divination in the Bible is most of the time condemnable and condemned: "And he made his son pass through the fire, and observed times, and used enchantments, and dealt with familiar spirits and wizards: he wrought much wickedness in the sight of the Lord." (2 Kings 20.21). Dee seems to have tendentiously overlooked such warnings whether in the Bible or in his much admired Paracelsus (see later on the angelic conversations).

[36] Exodus 28.15-31. It was Christopher L. Whitby who first called attention to the Biblical context (in the article referred to in footnote 6 above). For lapidaries see the following items from Dee's library: Albertus Magnus, *De lapidibus mineralibus*, – *R&W*, nos. 2290, M24a, M107, M149a, M196a; Lazar Ecker, *Beschreibung allerfürnemsten mineralischen Ertzt und Berckwerksarten* (Prague, 1574) – *R&W* no. 5; "Gesnerus & alii varii de lapidibus & gemmis, 1565" – *R&W*, no. 765; Paracelsus, "De metallis; de mineralibus; de gemmis, germanicè" = *Ettliche Tractatus [...] Von Natürlichen Dingen; Beschreibung etlicher Kreütter; Von Metallen; Von Mineralen; Von Edlen Gesteinen [...]* (Strassburg, 1570) – *R&W*, no. 1485, etc. On the medieval lapidaries see Joan Evans, *Magical Jewels of the Middle Ages and the Renaissance, particularly in England* (Oxford, 1922, repr. New York: Dover Press, 1976); on the twelve symbolic jewels

see György Szönyi, "Mannerist Imagery and Thinking in the Prose of András Prágai," *Acta Litteraria, Academiae Scientiarum Hungaricae*, 26 (1984): 207-32.

[37] Arthur Edward Waite, *The Hermetic and Alchemical Writings of Paracelsus,* II, 296. Cf. also: *"Visiones, das sind gesicht so man mit künsten macht in spiegeln, crystallen, negeln und der gleichen", Erklärung der gantzen Astronomey*, *Sämtliche Werke*, XII, 500, Huser, X, 485. Cf. also *Die 9 Bücher de natura rerum*, *Sämtliche Werke*, XI, 307 and Waite, *The Hermetic and Alchemical Writing of Paracelsus*, I, 171. One of Dee's Paracelsica, "De rebus naturalibus; descriptio aliquot stirpis de metallis, de mineralibus, de gemmis, germanici, Argentoratum, 1570" – *R&W*, no. 1485 (S120 in Karl Sudhoff's *Bibliographia Paracelsica*, Berlin, 1894) can be identified with *Die 9 bücher.* That Dee must have known the "ars beryllistica" concept of Paracelsus is shown by the fact that in the *Monas Hieroglyphica* he had already used the term "beryllisticus" (See *MH*, B3v, 137 and *NP*, 141). There are a great many useful studies on *crystallomantia* in Polish. See for example, Roman Bugaj, *Nauki tajemne w Polsce w dobie Odrodzenie* (Warsaw: Ossolineum, 1976), 120 et seq., and Ryszard Gansiniec, "Krystalomancja," *Lud*, 41 (1954): 1-83. This latter is the most extensive and relatively up-to-date article on crystal gazing I have found.

[38] This mirror, at present in the British Museum, was donated by the eighteenth-century eccentric aristocrat, Horace Walpole. See Hugh Tait, "The Devil's Looking Glass: the Magical Speculum of Dr John Dee" in Warren Hunting Smith, ed., *Horace Walpole, Writer, Politician and Connoisseur. Essays on the 250th anniversary of Walpole's birth* (New Haven and London: Yale University Press, 1967), 195-212. Clulee reproduces this precious item (*NP*, figure 8.1).

[39] Gansiniec, "Krystalomancja" gives an excellent summary of these remarks. I am adopting a few of his citations: "Nonnunquam ad quod vocantur demones praenunciant diversis figuris quas miseri homines videre solent vel in polito lapide, ferro, calibe, speculo [...]." Gregorius Reisch, *Margarita Philosphica* (Strassburg, 1512), 7:23 – Dee had the 1504 edition, *R&W*, no. 1385; "Hinc est quod multi profanis artibus dediti dæmones ad circulum, ad speculum, sive ad quælibet alia receptacula horrendis conjurationibus convocare laborantes. [...] Dæmones terrestres commurantur interdum et pollicentur vesanis in vitro vel in crystallo sive in speculo [...]." Trithemius, *Tractatus de reprobis atque maleficis* (Cologne, 1566), *R&W*, nos. 468 and 472. See also "Joh. Trithemii libellus octo quæstionum, 1564", *R&W*, no. 897.

[40] "[Q]uidam sic experiuntur: in crystallo sedens conversus ad orientem, crucem facito cum oleo olivæ, et sub cruce scribe nomen sanctæ Helenæ hoc modo: Sancta Helena. Inde puer natus ex conjugibus, ætatis annorum decem vel circa, virgo, capiat crystallum dextra manu et tu genibus flexis post illum stans supplicationem ter, dices: 'Deprecor te, domina sancta Helena, quæ crucem domini nostri Iesu Cristi invenisti et per illam sanctissimam devotionem [...] debeas demonstrare in hoc crystallo quidquid peto et scire cupio, Amen.' Et cum puer videbit angelum in hoc crystallo, rogabit quæcunque volueris angelusque respondebit." in Girolamo Cardano, *De rerum varietate* (Lyons, 1663), cited by Gansiniec, 12. Dee had the 1557 edition, *R&W*, no. 60. Cardano's example was taken over by Johann Wier in *De præstigiis dæmonum*, Ch. 5. Dee had two copies of this work (*R&W*, nos. 456 and 862); he even lent it to help the clarification of a witchcraft case as late as 1597.

[41] János Reizner, *Szeged története* (Szeged, 1900), IV, 390. For further examples cf. Gansiniec, 11ff.

[42] For more information on these statutes see the introductory section of Whitby's thesis.

[43] James O. Halliwell, ed., *The Autobiography and Personal Diary of Dr Simon Forman* (London, 1849), 17, cit. Whitby, 31.

[44] Whitby mentions two spectacular examples of such manuscript compendia. One is British Library, Additional MS 36,674 which contains magical journals by Dee's associates, Humphrey Gilbert and John Davies, and has marginal notes by Gabriel Harvey. In the neighborhood of these texts, this codex also accommodates a holograph draft of Dee's primer for his Enochian magic, "De heptarchia mystica". The other, Sloane MS 3851 contains standard texts, such as "The Magick of Arbatel", "Signum pentaculum Solomonis", and "The Fourth Book of Agrippa" as well as private incantations and rituals ("Invocations to call a spirit into a chrystall Stone and to keep him there", fols. 92-109; and "To have conference with spirits", fols. 129-31). Some infamous rituals of ceremonial and black magic have been published by Arthur Edward Waite, *The Book of Ceremonial Magic: A Complete grimoire* (London, 1911, repr. Secaucus, NJ: The Citadel Press, 1961). For German examples of magical manuscripts see the Herzog-August Bibliothek, Wolfenbüttel, HAB MS 115 Aug fol (3903), *Allerhand in Kreise gestellte magische oder kabbalistische Figuren*, sixteenth century; *Arbatel, d.i. die Heylige Geistkunst, darinnen der grundliche unfehlige Weg angezaigt würt, wie man zu der rechten wahren Erkentnus Gottes, auch sichtigen vnd vnsichtigen Geschöpff, aller Künsten, Weyssheyten vnnd Handtwercken khomen solle*, seventeenth century, HAB MS 48.2 Aug 4to; *Razijel. Das Edle Buch von der Gottlichen Magia. Unserm Ersten Vater Adam stracks nach dem er auss dem Paradeiss*

*verstossen von dem Engell selbsten Offenbahett. Nebenst anderer Mehrer Cabalistischen und Magischen Maistere Schönen, herlichen und geheimeren Additionibus*, seventeenth century, HAB MS 246.5 Extravagantes.

[45] John Dee, *Autobiographical Tracts*, ed. James Crossley, Remains Historical and Literary of Lancaster and Chester Counties, 1 (Manchester, 1851), 17.

[46] *Lib. Myst.*, fol. 8.

[47] *Private Diary*, 5, *R&W*, 53. Halliwell's transcript is incorrect and must be checked against the original entry in Stadius's *Ephemerides* (1570), which is now available on microfilm: Elisabeth Leedham-Green and Julian Roberts, eds., *John Dee, Renaissance Man: The Reconstructed Libraries of European Scholars, 1450-1700. The Books and Manuscripts of John Dee. Manuscripts from the Bodleian Library* (Marlborough: Adam Matthews, 1991), reel 4. Dee purchased several of Thurneysser's books: his Paracelsus dictionary, published in Berlin in 1574 (*R&W*, no. 2275), a 1569 edition of the *Archidoxa* (*R&W*, no. 1455), and a 1560 edition of the *Quinta essentia* (*R&W*, no. 1445).

[48] Franciscus Joel, *De morbis hyperphysicis et rebus magicis* (Rostock, 1579) cit. Hermann Kopp, *Die Alchemie in älterer und neuerer Zeit: Ein Beitrag zur Kulturgeschichte* (Heidelberg, 1886), I, 117.

[49] *MP*, sig. Aj$^{v}$

[50] *Private Diary*, 13 [9 October 1581] and 14 [27 January, 12 February, 6 March 1582].

[51] *Lib. Myst.*, fol. 7$^{v}$, cit. *NP*, 179 and 288, note 11.

[52] *Private Diary*, 11 [25 May 1581].

[53] Cf. Genesis 2. 19-20: "And out of the ground the Lord God formed every beast of the field, and every fowl of the air; and brought them unto Adam to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof."

[54] *MH*, 23$^{v}$, 201

[55] On the quest for a mystical, universal language, see studies on Trithemius, Dalgarno, Kircher, John Wilkins, Leibniz, etc. A few important works: Alessandro Bausani, *Geheim und Universalsprachen: Entwicklung und Typologie* (Stuttgart: Kohlhammer, 1970); Arno Borst, *Der Turmbau von Babel: Geschichte der Meinungen über Ursprung und Vielfalt der Sprachen und Völker*, 4 vols (Stuttgart: Hiersemann, 1957-63); Joscelyn Godwin, *Athanasius Kircher. A Renaissance Man and the Quest for Lost Knowledge* (London: Thames & Hudson, 1979); James Knowlson, *Universal Language Schemes in England and France 1600-1800* (Toronto: University of Toronto Press, 1975); George McCracken, "Athanasius Kircher's Universal Polygraphy," *Isis*, 39 (1948): 215-228; Wilhelm Schmidt-Biggemann, *Topica universalis: Eine Modellgeschichte humanistischer und barocker Wissenschaft,* Paradeigmata, 1 (Hamburg: Meiner, 1983); Gerhard F. Strasser, *Lingua universalis: Kryptographie und Theorie der Universalsprachen im 16. und 17. Jahrhundert*, Wolfenbütteler Forschungen, 38 (Wiesbaden: Harrassowitz, 1988); Marina Yaguello, *Les Fous du langage: Des langues imaginaires et de leurs inventeurs* (Paris: Éditions du Seuil, 1984).

[56] Umberto Eco, *The Search for the Perfect Language* (Oxford: Blackwell, 1995), 185-90. See Guillaume Postel's *De originibus* (Basel, 1553), *R&W*, no. 868. See also *NP*, 88.

[57] *MH*, 5$^{r}$, 127.

[58] John Dee, *Liber mysteriorum, sextus et sanctus*, 1583, British Library, Sloane MS 3189.

[59] Both in manuscript, in British Library, Sloane MS 3191. *De heptarchia mystica* was recently published by Robert Turner (Wellingborough: Aquarius Press, 1986). A not uninteresting compendium of Dee's Enochian magic was edited and translated by Geoffrey James, *The Enochian Magic of Dr. John Dee* (St. Paul, Minnesota: Llewellyn Publications, 1994). In this compilation the Enochian passages scattered in Dee's diaries are taken out of their original context and are arranged into a logical sequence, which, obviously, is the invention of the editor.

[60] See, for example, Donald C. Laycock, *The Complete Enochian Dictionary of John Dee* (London: Askin, 1978).

[61] Except for the early diaries in Sloane MS 3188, which until recently have remained unstudied. From the early 1980s on, Yewbrey made use of this manuscript, and later Whitby wrote a doctoral dissertation (University of Birmingham, 1981) which included a full transcription of this material. A facsimile edition of Whitby's thesis was published by Garland (New York) in 1988.

[62] *T&FR*, 168-70.

[63] *T&FR*, 172-3.

[64] *T&FR*, 231.

[65] *T&FR*, 80.

[66] *T&FR*, 92.

[67] See footnote 35 above.

[68] *Astronomia magna*, as quoted by Hartman, 149. An influential source of these kinds of warnings is Augustine, *De civitate Dei*, Book 10, Chapters 9-10, where he attacks Porphyrian theurgy – an attack repeated almost verbatim in Chapter 46 of Cornelius Agrippa's *De vanitate scientarium* (Cologne, 1533).

[69] See Luigi Firpo, "John Dee, scienziato, negromante e avventuriero," *Rinascimento*, 3 (1952): 25-84; Robert J.W. Evans, *Rudolph II and His World* (Oxford: Clarendon, 1973; London: Thames & Hudson, 1997), 214-28; and my articles: "John Dee i jego związki ze Środkową Europą" (John Dee and his Contacts with Central Europe), *Odrodzenie i Reformacja w Polsce,* 25 (1980): 99-111; "Traditions of Magic: From Faustus to Dee at European Universities and Courts," *Cauda Pavonis*, 10:2 (1991): 1-8; and "'Eastward Ho!' John Dee a kelet-közép-európai udvarokban" (John Dee at Eastern European Courts), in Monok István, ed., *A III. Hungarológiai Kongresszus előadásai* (Budapest-Szeged: JATE, 1993), 1063-1074.

[70] Some of Dee's books related to prophetic traditions: for Joachim of Fiore see "Joachimi Abbatis Vaticinia" – *R&W*, nos. 436 and M18; "Pauli Scalichii explanatio imaginum abbatis Joachim & Anselmi, Cologne, 1570" – *R&W*, no. 2028; for Psellus and Iamblichus see *R&W*, no. 256. This fascinating *colligatum* (now in the Folger Shakespeare Library) of mystical and pneumatological literature is heavily annotated by Dee; for the Paracelsus prognostications see "Paracelsi expositio magicarum figurarum, germanici, 1569" – *R&W*, no. 956 [Sudhoff 106], "Paracelsi expositio imaginarum magicarum, 1570" – *R&W*, no. 844 [Sudhoff 115]. For Postel's prophecies see "Configuratio signorum cœlestium, 1553" – *R&W*, no. 432 and *De orbis terræ concordia*, (Basel, 1544) – *R&W*, no. D18; etc.

[71] On Postel's alleged madness, see William J. Bouwsma, *Concordia mundi: The Career and thought of Guillaume Postel, 1510-1581* (Cambridge Mass.: Harvard University Press, 1957), 26-27 and Marion L. Kuntz, *Guillaume Postel: Prophet of the Restitution of All Things: His Life and Thought* (The Hague: Martinus Nijhof, 1981), 162. On the circumstances of Dee's return to England, see *Private Diary*, 31, and *Autobiographical Tracts*, 14.

[72] This is echoed in Casaubon's elaborate preface to the *True & Faithful Relation* (see *T&FR,* "The Preface", sig. D3$^{r-v}$ and "Postscript", sig. I2$^{r}$), and in almost all monographs on Dee which aimed at placing him in the venerable tradition of hermetic magi of the Renaissance (Calder, Yates, French).

[73] James, xxv. This is implied by Clulee in relating to the vagaries of patronage, then explicitly stated by Susan Bassnett in her studies of Kelley and Elizabeth Weston (see "Revising a Biography: A New Interpretation of the Life of Elizabeth Jane Weston based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elisabéthains*, 37 (1990): 1-8 and her article in the present volume.

[74] *T&FR*, 158-159.

[75] This anecdote is mentioned by Anthony Burgess, *Shakespeare* (London: Penguin, 1970), 103. According to the legend, in order to commemorate the event, Alleyn later founded Dulwich College on the site where that amazing revelation had taken place.

[76] Whitby, 33-34.

[77] This is a strong argument, and is by no means invalidated by the sceptical – and somewhat simplistic – references to the general shortage of money and greed of the aristocratic patrons. On the magical contexts of some German courts see Yates, *The Rosicrucian Enlightenment*; Robert J.W. Evans, *Rudolph II and his World*; Wolf-Dieter Müller-Jahncke, *Astrologisch-magische*; Bruce T. Moran, *The Alchemical World of the German Court: Occult Philosophy and Chemical Medicine in the Circle of Moritz of Hessen, 1572-1632,* Sudhoffs Archiv, 29 (Stuttgart: Steiner, 1991); Jost Weyer, *Graf Wolfgang II von Hohenlohe und die Alchemie. Alchemistische Studien in Sloß Weikersheim, 1587-1610* (Sigmaringen: Jan Thorbecke, 1992); Debra L. Stoudt, "'Probatum est per me': The Heidelberg Electors as Practitioners and Patrons of the Medical and Magical Arts," *Cauda Pavonis*, 14:1 (1995): 12-18. On Dee's "academy", see French, 126-188; and Sherman's more modern approach (Sherman, chapters 2 and 3).

[78] See *Private Diary.*

[79] In June, when he was banished from Prague and took temporary refuge in Germany, see *T&FR*, 429; and *R&W*, 77-78.

[80] *R&W*, Appendix I, nos. 2 and 3.

[81] *T&FR*, (new numbering), *37, *39.

[82] The medieval contexts have recently been explored by Stephen Clucas in a study of Dee's interest in Solomonic magical manuscripts. See his essay in the present volume.

[83] Sherman uses this term in his book. See Sherman, 12-19.

[84] In spite of all recent criticism, I find the best summary of these discoveries in D.P. Walker's *Spiritual and Demonic Magic from Ficino to Campanella* (London: The Warburg Institute, 1958) and Frances A. Yates,

*Giordano Bruno and the Hermetic Tradition* (London: Routledge Kegan and Paul, 1964). On hermeticism, see André Marie Jean Festugière, *Hermétisme et mystique paienne* (Paris: Louvain, 1967); Raymond Marcel, "La fortune de l'Hermés Trismégiste à la renaissance" in André Stegman, ed., *L'humanisme francais au début de la renaissance* (Paris: Vrin, 1973), 137-54; Konrad Eisenbichler and Olga Zorzi Pugliese, eds., *Ficino and Renaissance Neoplatonism*, University of Toronto Italian Studies, 1 (Ottawa: Dovehouse Editions Canada, 1986); Ingrid Merkel and Allen G. Debus, eds., *Hermeticism and the Renaissance: Intellectual History and the Occult in Early Modern Europe* (Washington: The Folger Institute, 1988), etc. On the cabalistic interpretations, see Joseph Blau, *The Christian Interpretation of the Cabala in the Renaissance* (New York: Columbia University Press, 1944); and François Secret, *Les Kabbalistes Chrétiens de la Renaissance* (Paris: Dunod, 1964, repr. Milan: Arché, 1985); on Dee and the Cabala, Michael T. Walton, "John Dee's *Monas Hieroglyphica:* Geometrical Cabala," *Ambix,* 23 (1976): 116-23, and Karen De Léon-Jones's article in the present volume.

[85] See, for example, Erasmus to Albert of Brandenburg, 19 October 1519 in P. S. Allen, ed.., *Opus epistolarum*, 12 vols (Oxford: Clarendon Press, 1906-58), IV, 100. On Erasmus's attitudes to magic and Judaism, see Werner Gundersheimer, "Erasmus, Humanism and the Christian Cabala", *Journal of the Warburg and Courtauld Institutes*, 26 (1963): 38-52; Paola Zambelli, "Cornelio Agrippa, Erasmo e la teologia umanistica", *Rinascimento,* 21 (1969): 29-88; and Charles Zika, "Reuchlin and Erasmus: Humanism and Occult Philosophy", *The Journal of Religious History,* 9 (1976-77): 223-246 (242-6). For a near-contemporary review of the possible role of the cabala in philosophy, see Johann Pistorius, *Artis cabalisticæ, hoc est Reconditæ Theologiæ et Philosophiæ Scriptorum* (Basel, 1587). On Reuchlin's troubles in connection with his alleged Judaism, cf. Max Brod, *Johannes Reuchlin und sein Kampf: eine historische Monographie* (Stuttgart: W. Kohlhammer Verlag, 1965). On Postel, see the next footnote.

[86] For some time I have been preparing myself to engage in a comparative study of the alternative occult thought of Postel and Dee. For more on Postel's esotericism, see Bouwsma and Kuntz, also François Secret, "Notes sur Postel", *Bibliotheque d'humanisme et renaissance,* 37 (1975): 101-19; 39 (1977): 115-32, 573-90; Secret, 'Alchemie'; Frank Lestringant, "Cosmologie et mirabilia à la Renaissance: l'example de Guillaume Postel", *Journal of Medieval and Renaissance Studies*, 16 (1986): 253-79.

[87] Gershom Scholem, *Major Trends in Jewish Mysticism* (Jerusalem: Schocken Publishing House Ltd., 1941, repr. New York: Schocken Books, 1974), 35.

[88] I would argue with Sherman's typological argument according to which magic is passive and contemplative while humanism is active (Sherman, 14-5). These are two different and rather independent paradigms each having a scale from passive to active. In the esoteric tradition this would range from passive mysticism through occult knowledge to active and assertive magical manipulations. In humanism, which is based on explication and discursive logic, one again finds a wide range of attitudes from enthusiasm through stoicism to scepticism. I do not, however, contest Sherman's central argument which considers Dee *both* as a humanist and as a magus.

[89] Shumaker, *Renaissance Curiosa*, 11. These remarks are the more noteworthy since Professor Shumaker had previously written an acerbic and sceptical monograph on the occultism of the Renaissance: *The Occult Sciences in the Renaissance: A Study in Intellectual Patterns* (Berkeley: The University of California Press, 1972).

STEPHEN CLUCAS

# JOHN DEE'S ANGELIC CONVERSATIONS AND THE *ARS NOTORIA*

## *Renaissance Magic and Mediaeval Theurgy*

On 27 June 1584 John Dee records that he and his "scryer" Edward Kelley were in conference with an angelic spirit named "Ave" in their lodgings in Cracow. The spirit instructed them on the use of a magical "Table" they had been given, inscribed with "the names of God":

> *Four dayes* [...] must you onely call upon those names of God, *or on the God of Hosts, in those names:* And 14 dayes after you shall (in this, or in some convenient place) *Call the Angels by Petition*, and by *the name of God, unto which they are obedient*. The 15 day you shall Cloath *your selves* in vestures made of linnen, white: and so *have* the *apparition, use*, and *practise of the* Creatures.

Kelley observed that these prescriptions were "somewhat like the old fashion of Magick."[1] While it has been commonplace to characterise Dee's angel conversations (along with the works of Heinrich Cornelius Agrippa, Johannes Reuchlin, and Johannes Trithemius) as a form of neoplatonic magic, I would argue that we must turn to "the old fashion of Magick" – the Pseudo-Solomonic *ars notoria* or theurgic magic which flourished virtually unabated from the thirteenth to the seventeenth century,[2] in order to come to a clearer understanding of the origins of Dee's practices, and the "Christian Cabalistic" tradition of Northern Europe as a whole. Examining works from this abundant manuscript tradition make it apparent that pseudo-Solomonic theurgy forms the most significant precedent for Dee's "angelic magic", and dictates many of the ritual, instrumental and linguistic forms of his "Actions", especially its combination of magical "angelic language" and operative Christian prayer.

### 1. DEE'S ANGELIC CONVERSATIONS AND INTELLECTUAL HISTORY

The precise nature and disciplinary province of Dee's conversations has been a thorny issue amongst intellectual historians, who have approached them with varying degrees of open-mindedness and historical imagination. As an example of how early-modern intellectual formations can be intelligently misunderstood or mis-categorised, the angelic conversations make an instructive historiographical case study. Long dismissed as either weak-minded and foolish superstition,[3] or misguided "spiritism,"[4] Dee's "occult"or "magical" beliefs and activities were initially recovered by historians who subscribed to the influential thesis that Renaissance neoplatonism anticipated the themes of emergent modern science.[5] This was certainly the view of I.R.F. Calder,

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 231–273.
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whose monumental unpublished thesis, *John Dee Studied as an English Neoplatonist*, stressed the continuities between Dee's neoplatonic beliefs and the themes of seventeenth-century natural philosophy. Although Calder was historically sensitive to the normative character of Dee's beliefs in spiritual creatures,[6] and provided a patient descriptive account of the conversations (albeit with an imbalance in favour of the printed texts), he was patently frustrated by their intractability to his attempts at characterising Dee as an "English Neoplatonist". Commenting on Dee's records of the conversations held during his continental journeys, he says:

> many are totally unintelligible, nor do they seem to be closely enough related to any usual Kabbalistic or numerological system to be even partially "interpreted" on any ordinary methods.[7]

While he notes that they are "made up of prayers, charms and incantations," Calder can find precious little evidence for their basis in the "usual" Neoplatonic or Cabalistic sources.

Published in the same year as Calder's thesis was submitted, Luigi Firpo's essay "John Dee, Scienziato, Negromante e Avventuriero,"[8] shares some of the strengths and weaknesses of Calder's account of the angelic conversations. Like Calder, his account is meticulously descriptive, but utterly unsympathetic to the nature and objectives of Dee's dealings with the angels. While he rightly sees Dee's career as a "particularly revealing document of the beliefs, aspirations and culture of the sixteenth century,"[9] his anachronistic depreciation of the values underlying Dee's practices are an insurmountable obstacle to the historical recovery of the milieu which he claims to be investigating, and prevents a proper historical appreciation of their culturally representative character. Like many subsequent commentators, Firpo becomes too embroiled in uncovering the "dissimulation" of Kelley, or the "credulity" of Dee, ignoring the very real opportunity which the conversations offer to explore the *mentalitées* or cultural formations which made the deception possible (and credible) in the first place. Thus, while he notes that Dee's motives were "sustained by an exalted conception of his own intelligence and by a profound religious spirit [...] and the certainty of God's special favour towards him,"[10] these motives are not investigated but disprized. Dee is principally criticised for his failure to unequivocally embrace "scientific" principles (a modern category which would have been incomprehensible in Dee's time). He is accused, for example, of having "no understanding of the infinite humility and patience which experimental researchers have to submit to in order to attain – at the cost of tedious labour – small provisional and partial truths", instead he sought a "quick, infallible way to ascend to a total knowledge, which coincided with man's limitless power over nature". This was, in Firpo's view, simply "the sin of impatient pride, reducing natural philosophy to occultism."[11] This prejudice is the undercurrent of Firpo's whole account, and prevents any serious attempt to assess or understand Dee's practices. He scoffs at Dee's "prolix" prophetic discourse, and belittles his "verbose and vacuous" orations to God, and his "fastidious rituals".[12] He speaks of Dee's "fraudulent 'mysteries'"[13] and his "inspired and histrionic expressions."[14] While he meticulously records the events of Dee's career, Firpo is ultimately unable to disguise his contempt for the proceedings as a whole:

> The supposed revelations of the future turned out to be completely false, they are full of geographical and scientific errors, with ungrammatical Latin, used sparingly, because the angels preferred to speak in English [...]. The angelic style was a trivial parody of Biblical language, with frequent and obvious borrowings of scriptural phrases. In some séances [...] the invisible spirits spoke a meaningless language, claiming that they spoke the language used by Adam before the fall. In conclusion, the learning which is reflected in the pseudo-revelations is the patched-together, defective and imperfect learning of Kelley, and it is always the urgent, material (and sometimes shameful) interests of Kelley which the angels endeavour to safeguard.[15]

Firpo shows no ability to understand that Dee's practices might have been viewed as legitimate in their own historical context, and in the final analysis he represents Dee as a "fractured personality" whose work in mathematics, geography and astronomy were "suddenly eclipsed and extinguished by a blind superstitious infatuation".[16] Thus, while Firpo rehearses the historical and biographical facts concerning the angelic actions, he does nothing to explain or elucidate the conversations as a cultural or intellectual formation.

The most influential (though not necessarily the best documented) account of Dee's conversations has probably been that of Calder's research supervisor, and exponent of the "Hermetic Tradition," Frances Yates. In her study of "Elizabethan Neoplatonism", *The Occult Philosophy of the Elizabethan Age*, Yates argued that Dee's angelic conversations were largely based on Agrippa's *De occulta philosophia*, which she claimed was Dee's "main guide in such operations."[17] This view no doubt emerged from her earlier characterization of Dee as participating in "that powerful stream of influence, descending from Marsilio Ficino and Pico della Mirandola, in which the so-called Renaissance Neoplatonism is strongly imbued with Hermetic and Kabbalist elements." In her view, Dee's philosophy represented "a delayed infiltration into England of the Hermetic tradition."[18] As Agrippa had formed an important part of her initial formulation of the "Hermetic Tradition,"[19] the identification of Agrippa subordinates Dee's magical practices to her vision of an essentially Hermetic and Christian Cabalist "Elizabethan occult Philosophy". Yates's account, however, makes no attempt to describe or analyse what she calls his "sensational angel-summoning," and she does not quote a single word of the angelic materials, concentrating instead on the "Christian Cabalist" elements of the *Monas Hieroglyphica*. Peter French (another of Yates's students), whose *John Dee, The World of an Elizabethan Magus* (1972) has exerted a powerful influence over many later accounts of Dee, followed Yates's lead in seeing the angelic conversations as primarily Hermetic. Although he notes the importance of prayer in Dee's dealings with the angels, and briefly acknowledges the existence of mediaeval precedents,[20] in deference to Yates's account of the "Hermetic Tradition" he prefers to shift the focus on to comparisons with later thinkers. Thus Dee's "intense inner piety" is seen as comparable to that of Agrippa and Bruno, and Dee's overall project is characterized as Hermetic:

> Dee must be classed with such unorthodox religious thinkers as Pico, Agrippa and Giordano Bruno. Bruno died as a Heretic after trying to get to the roots of all religion by embracing the magical Hermetic religion of the world in its most extreme Egyptian form as outlined in the Asclepius. Bruno thought that the revival of true Egyptian religion offered a means of reuniting Christendom, and John Dee's attempts at religious magic reveal a similar concern.[21]

Christopher Whitby, in a 1981 PhD thesis,[22] whilst deferring to Calder, French and Yates's accounts of Dee's intellectual affiliations,[23] worked more extensively on the angelic materials than any of his predecessors, and provided some critical new contextual evidence on the question of Dee's angelic practices – focussing particularly on the art of "scrying," or catoptromancy and crystallomancy. Thus while he initially accepts that "the greatest influences upon Dee and Kelley appear to have been Agrippa and Reuchlin,"[24] he goes on to observe that Dee's actions "differed in method from the daemonic magic catalogued by Agrippa."[25] The use of the "shew-stone", he argued, were not consistent with an "intellectual" neoplatonic magic, but belonged to a "popular tradition of magic" which "had changed little since the Middle Ages."[26] Looking at mediaeval accounts of scrying and sixteenth and seventeenth century accounts of the practice by Martín Del Rio and Jules Cesar Boulenger, and accounts of English trials, Whitby shows that a substantial part of Dee's practices owed more to popular mediaeval magic than to Hermetic and Neoplatonic precedents.[27] "Despite Dee's acceptance and propagation of the doctrines of natural magic," Whitby concluded, "the art of scrying which he practised was not based upon any tradition of natural magic nor upon a mathematical conception of the universe."[28] In his 1985 article on "Renaissance scrying" he put it even more forcefully: "[Dee was a] practitioner, virtually up to his dying day, of a form of magic that seems to have no connection with Hermeticism and the intellectual tradition."[29] While Whitby's work at recovering the early modern art of scrying marked a substantial advance in understanding the context from which Dee's angelic conversations sprang, in the final analysis he attributes the ceremonial side of Dee's actions – the "seals, talismans, combinations of letters, numbers, divine names and ritual invocations" – to Agrippan influence,[30] ignoring their common roots in the practices of mediaeval theurgy.[31]

Wayne Shumaker in his 1982 essay on "John Dee's Conversations with Angels," embraces both French's characterisation of Dee as "Elizabethan magus," and Calder's idea of Dee as "neoplatonic sage" despite the fact that Calder himself was unable to render the conversations intelligible in terms of his model.[32] Shumaker is quite vague about the details of Dee's angelic practices. Using an approximately contemporary typology of magic drawn from Giordano Bruno's *De magia*, Shumaker saw Dee as a mixture of the various categories, including divination and "the veneration or invocation (*cultus seu invocatio*) of angels by prayers, consecrations and other ceremonies."[33] While, like Calder, he acknowledges that belief in Spirits was "by no means peculiar to Dee,"[34] and that his religious motivations were not untypical amongst pious individualsof the period,[35] Shumaker also places an unhelpful emphasis on what he calls the "comical insanity" or "weirdness" of the angelic revelations,[36] and despite his evocation of contemporary categories of explanation, like Firpo he allows his impatience with the "unreliable prophecies"[37] to interfere with his historical account of Dee's thought. Although he has an avowed interest in the occult sciences, and stresses the fact that the conversations "deserve attention because they absorbed much time and energy,"[38] he is unable to assess the motivations behind them: "nowhere in the large book are we struck by observations that look forward to later discoveries or are even insightful", he says, "Not much is learned, and little usefulness can be perceived in it."[39] Shumaker allows his belief that the occult sciences are an anticipation of modern science to interfere with his assessment of the conversations,[40] and his main criticism is that (regardless of what Dee himself might have believed) the conversations are "not a disciplined and responsible understanding of the physical universe," and that "the information of the kind obtained by Dee in the séances could [n]ever, no matter how copiously elaborated, add up to 'science'."[41] Concurring with Firpo's "decisively negative judgement" of "the whole later part" of Dee's career, Shumaker ends by consigning Dee to the historical scrap-heap of psychologism. Dee's story, he says, "is full of interest for readers who are bemused by psychological curiosities as well as by the possible varieties of intellectual organization."[42] But it is precisely the "varieties of intellectual organization" which are lost in Shumaker's approach, which insists on evaluating the worth of activities with historically alien modes of explanation. By foregrounding Dee's "personality", "gullibility" and "credulity", Shumaker leaves Dee's "intellectual orientation [...] [and] occultist assumptions" unexamined.[43]

A far more historically imaginative account of the conversations is rendered in Nicholas Clulee's *John Dee's Natural Philosophy* (1988). Although Clulee distinguishes the angelic conversations from what he calls Dee's "*significant* work in natural philosophy and science,"[44] his account represents one of the most informed and sympathetic attempts to understand Dee's actions, and he makes a number of illuminating observations about the nature of the practices involved which form the starting point for my investigations here. Clulee's argument begins by suggesting (like Shumaker) that Dee's conversations "cannot be considered as science or natural philosophy in its own right," albeit there are "elements that reflect Dee's concerns in natural philosophy." Although he begins by suggesting that Dee's actions are "a kind of spirit magic,"[45] he sees these practices as anomalous within the occult tradition of Renaissance magic,[46] and goes on to suggest that "Dee did not consider these actions a type of magic but as a variety of religious experience."[47] Dee's angelic manuscripts, he argues, are a record of "what he thought were divine revelations through the angels and not a kind of magic".[48] While I agree that "magic" might be an inappropriate way of defining Dee's practices, I do not subscribe to Clulee's belief that the conversations are essentially *passive* or *petitionary*. "The practice of the actions", Clulee says, "takes place in the simple religious atmosphere of Dee's oratory following a period of silent prayer [...]. There is no element of invoking angels and compelling their services." Neither are there "elaborate ritual preparations, quasi-sacramental ceremonies, or incantations", familiar from Agrippa's magical practices.[49] "Dee's objective", he concludes "is not the attraction of beneficial influences or the invocation and manipulation of spirits for specific purposes; rather it is to learn and follow God's will".[50] Clulee sees Dee"s conversations as speculative (or contemplative) rather than operative, a form of experience rather than a form of agency. It is precisely on this issue that I disagree with Clulee's treatment of the conversations, which are – above all – *practices*. That is to say, attempts at acting upon, and manipulating the world (both natural and political) through supernatural means. While I believe he is right to direct us back to religious contexts, I think Dee's conversations prompt a re-assessment of the boundaries between the agentive and the experiential in devotional practices, and rather than being anomalous in the magical tradition are in fact directly descended from the religious practices of mediaeval theurgy.[51]

In her 1996 article, "Shews in the Shewstone," Deborah Harkness sets out to examine the conversations "as cultural artefacts deeply immersed in their own time," in need of "relevant cultural and intellectual contexts" in order for them to become legible to modern readers.[52] "To the modern mind", she says, Dee's conversations appear "to be a confused jumble of strong, though mysterious images conveyed by a flat narrative that moves through a series of circumscribed actions." "But how," she asks, "would it have appeared to its participants?"[53] Although I have some reservations about Harkness's claims that the crystallomantic aspects of Dee's conversations are directly connected to his interest in the mediaeval radiation theories of Robert Grosseteste and Roger Bacon, and that this differentiates his spiritual exercises from other sixteenth-century practices of this kind,[54] her emphasis on the conversations as "multi-dimensional dramatic events," in which Dee found "symbolic confirmation that his work was of great importance"[55] is a sophisticated advance on previous attempts at characterising these practices, where the dialogic and performative nature of the conversations have been ignored, or dismissed. In her 1999 book, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of the World*, as I have already indicated, Harkness develops some of the ideas of her "Shewstone" article into a rich, detailed and sympathetic account of the conversations as a phenomenon. In her book-length study she presents a cogent and well-argued case for seeing Dee's angelic conversations as continuous with the natural philosophical and alchemical interests of Dee's earlier career, and shows how his library formed an important intellectual resource for his work of recording (and understanding) angelic revelations.[56] Where my treatment differs from that of Harkness – as will become clear – is on the question of the extent to which Dee was indebted to mediaeval magical practices.[57]

Despite the advances made by Whitby, Clulee and Harkness, in their contexualization of Dee's scrying practices, the "Yates thesis" still exerts a considerable influence over intellectual historians, and while there have been critical qualifications of her characterization of the "occult philosophical tradition,"[58] there has been little progress in assessing the vital continuities between mediaeval and Renaissance magical traditions, so evident from even a cursory examination of the major European archives. In order to achieve a fuller understanding of early modern magic we need to expose some of the rhetorically compelling presuppositions of Yates's history of magic and critically re-assess their validity. At the heart of Yates's account of the "Hermetic Tradition" is her characterization of the "barbarous" mediaeval magical traditions being superseded and reformed by the "learned" neoplatonic or Cabalist traditions of the Renaissance. In this Burckhardtian narrative of the civilizing force of Renaissance culture triumphing over narrow mediaevalism, Yates consistently underestimates the continuity and persistence of mediaeval magical practices and techniques in early-modern magic. In her influential *Giordano Bruno and the Hermetic Tradition*, for example, Yates simultaneously acknowledges and dismisses the similarities between mediaeval and Renaissance magical practices:

> There was also a type of mediaeval magic which used names of angels, names of God in Hebrew and curious magical arrangements of letters and diagrams. Magicians ascribed such magics as these to Moses, and more particularly to Solomon, and one of the most characteristic text books of this type of magic was the work known as the *Clavis Salomonis* which was widely circulated surreptitiously in variant forms. It is probably of this type of work that Pico is thinking when he says that his practical Cabala has nothing to do

> with wicked magics going under the name of Solomon, Moses, Enoch, or Adam, by which demons were conjured by bad magicians. When seen in the context of the lofty philosophical mysticism of Cabala and from the stand-point of some real knowledge of the Hebrew alphabet, those old magics were seen to be not only wicked, but also ignorant and barbarous. They are replaced by practical Cabala, the learned Hebrew magic which takes its place beside the learned Neoplatonic magic as one of the two disciplines which together make up the Renaissance Magus.[59]

Comparing the "extraordinary change in the status of the magician" to the "change in status of the artist from the mere mechanic of the Middle Ages to the learned and refined companion of princes of the Renaissance," she vividly dichotomises the two magical traditions:

> Who could recognise the necromancer studying his *Picatrix* in secret in the elegant Ficino with his infinitely refined use of sympathies, his classical incantations, his elaborately Neoplatonised talismans? Who could recognise the conjuror, using the barbarous techniques of some *Clavis Salomonis*, in the mystical Pico, lost in the religious ecstasies of Kabbalah, drawing archangels to his side?[60]

Although immediately after this she talks of a "kind of continuity" between mediaeval and Renaissance magic, the rhetorical force of her presentation sweeps aside the possibility that these continuities might have a constitutive function in Renaissance magic. Moving briskly through a sketch of the "mingling" of "pagan and Jewish sources" in the early mediaeval period, she emphasises the recourse of Renaissance magic and Cabala to the "Hermetism, or pagan gnosticism," which preceded them, characterising "Renaissance Magia and its Kabbalah" as "reformed revivals of magics ultimately derivable from [ancient] pagan and Jewish gnosticism."[61] Yates suggests a filiation for Renaissance magic which stresses the continuity of the "learned" Hermetic tradition which she was establishing, and ignores the assimilation of mediaeval traditions. Thus she says "Through Reuchlin, Pico's kabbalist magic leads straight on to the angel magic of Trithemius or of Cornelius Agrippa, though these magicians were to work it in a more crudely operative spirit than the pious and contemplative Pico."[62] If one examines the canonical texts of Yates's renaissance magic, a different picture emerges (as Yates perhaps involuntarily registers in her uneasy reference to the "more crudely operative spirit" of Agrippa). Ficino's *De vita triplici*, for example, makes repeated references to mediaeval magical sources, particularly to those of "the Arabic fraternity," (*in quodam Arabum collegio*) such as Al-Kindi and Thebit ben Corath, alongside Neoplatonic authorities such as Plotinus, Porphyry and Iamblichus,[63] while Johannes Trithemius, the "learned abbot" singled out by Yates as a vital influence on the "Cabalist magic" of Cornelius Agrippa (and thus a representative of the "new elegant magic"),[64] drew almost exclusively on mediaeval sources in his *Steganographia*.[65] Yates's basic argument that "mediaeval magic was reformed and superseded in the Renaissance by the new style philosophic magic,"[66] needs serious re-assessment, and the persistence of mediaeval magical traditions and their manuscript transmission in the Renaissance need to be seriously investigated. Nicholas Clulee acknowledges the necessity of these kinds of investigation in his book on Dee's "natural philosophy":

> Although it has become a convention of Renaissance scholarship that magic assumed a considerably enhanced intellectual status in the fifteenth and sixteenth centuries, the process of assimilating and accommodating the magical heritage of late antiquity began in the Middle ages.[67]

Clulee rightly emphasises the need for looking more closely at the Renaissance re-appropriation and transformation of mediaeval science and magic, and in the case of John Dee, the results are particularly instructive. Rather than seeing Renaissance magic as "superseding" mediaeval magic, we might consider how the new philosophical influences were absorbed into the pre-existing forms of mediaeval magic. Although Yates saw the advent of the Hermetic tradition as a privileged moment in the parallel histories of religion and magic,[68] it was precisely the fact that Renaissance practitioners did not see mediaeval magic as "barbarous" or "dirty" which enabled it to persist into the seventeenth century and beyond.[69] When Johann Wier attacks these kinds of magic in the middle years of the sixteenth century, his critique involuntarily reveals some of the reasons for its continued survival. "Theologians and physicians," Wier argued, should:

> strive by every effort to banish this most pernicious and deceitful art far from the sacred rites of our Religion and drive it wholly away from the camp of divine Medicine, since it has befouled both disciplines with its specious exorcisms, its barbarous invocations, its litany of unknown names, its abuse of the Sacred Word, and its amulets, peripats and charms.[70]

It is precisely the *comfortable co-existence* of magic with the "sacred rites" of Christianity, the co-optation or adaptation of devotional practices, which Wier is attacking. Comparing the spurious attributions of mediaeval magical arts to patriarchs and saints to the apocryphal pseudo-Gospels attacked by Jerome and Augustine,[71] he objects to what he sees as the profane appropriation of Christian rites in mediaeval magic. The magicians are "architects of abomination" who have "fabricated these books from certain pagan observations, with ceremonies of our own religion designedly mixed in – the better to deceive, as though from ambush."[72] He objects to what he calls the "misuse" of sacred scriptures and prayer in these arts: "if any verse from Psalms or any other section of Sacred Scripture is thought apposite for [the] desired purpose, it is mixed in with the [magical] prayers." He also condemns the "invocation of good spirits," in which, "after much ranting and raving, Psalm 119 "Blessed are the undefiled in the way" is recited on bended knee, along with the divine names of the angels."[73] But while Wier condemns these "blasphemous prayers to God" as an abuse, it seems clear that it was precisely the religiosity and piety of these practices (and their continuities with more "orthodox" forms of devotion) which ensured their survival. The legitimacy of mediaeval theurgy was endorsed by the continued validity of the religious structures of experience upon which they were based, and while some religious practitioners (such as Wier in Germany, or William Perkins in England) energetically sought to inscribe "magic" outside of the legitimate domains of religious praxis, the possibility of construing theurgy as a legitimate form of devotion remained open. It is precisely the intricate relationship between the fields we now define as "religion" and "magic", and the boundaries between them, which cause the most difficulty for modern commentators. In his influential 1958 study, *Spiritual and Demonic Magic*, D.P. Walker suggested that there were real disciplinary problems in accounting for Renaissance magic as an intellectual or practical activity because magic was often "on the point of turning into art, science, practical psychology, or, above all, religion," because there was a "real overlapping of the fields of all these activities" in the Renaissance.[74] While this is substantially true, it seems likely that the "overlapping" (and the definitional distinctness of the "fields") is more a product of our anachronistic inability to account for the uniqueness of Renaissance intellectual, practical and cultural formations, than a real characteristic of those formations. Did Renaissance practitioners experience their activities in terms of "overlapping fields," or procedural hybridity, or did they view them as integrated practices?

This brings me to my own characterisation of Dee's angelic conversations, in which, as far as possible, I shall attempt to reconstruct the ways in which Dee perceived and defined his own activities. It is with this objective in mind that I shall begin with an interrogation of some of the terms which Dee used to describe his practices, before going on to consider the extent of his reliance on the theurgical tradition. It is worth bearing in mind, given Clulee's characterisation of Dee's conversations as "a variety of religious experience", that Dee himself tended to use a religious and devotional vocabulary when discussing his activities. At various points Dee refers to his dealings with the angels as "exercises" or "actions" (or uses the Latin "*actio*"). He refers to his "mysticall exercises,"[75] or to the "Exercise HEPTARCHICAL."[76] The word "exercise" (and the Latin "exercitium") designated a wide range of devotional practices, including acts of preaching or prophesying, or other forms of public and private worship.[77] Archbishop Whitgift, for example, referred to "exercises" as "praying, singing of psalms, interpreting and prophesying,"[78] and Dee himself refers to the inspired Biblical interpretation of the puritan Roger Edwardes as "spiritual exercises."[79] Even more frequently he talks of each particular session of angelic colloquy as an "Action,"[80] and refers to one of his sessions with the scryer Barnabas Saul as "Actio Saulina."[81] The words "Action" and "Actio", besides their judicial and theatrical usages, had a particular set of ecclesiastical meanings in the mediaeval and Renaissance period. In Cicero and Quintilian "actio" designated an oratorical act or utterance or its accompanying physical gestures,[82] and this rhetorical usage carried over into ecclesiastical Latin to designate liturgical orations, sung or spoken masses, benedictions, and prayers and orations.[83] The related verbal noun "actitio" meant to discuss, to transact, or to enact,[84] and Dee's "conversations" seem to invoke all of these overlapping senses at various times. Dee's designation of his records of his angelic colloquies of 1581-3 as the *Liber Mysteriorum*, or "Book of Mysteries", continues the religious orientation implied by exercise and action. "Mystery" or "Mysterium," although originally applied by Church fathers such as Eusebius and Clement of Alexandria to refer to the religious secrets of the pagans, was gradually appropriated in the middle ages to designate eschatological or providential mysteries, revelations, sacred teachings, scriptural truths (especially allegorical or anagogical meanings), and ecclesiastical rites and ceremonies, such as the mass and the Eucharist.[85] Dee talks about his angelic transactions as "the HEPTARCHICAL Mysterie" or "the whole Heptarchicall Reuelation," and refers to "these revealed mysteries,"[86] and it is clear from the many and varied acts of prophetic self-fashioning,[87] that Dee saw his angelic dealings as a prophetic dispensation, a "special gift" or extraordinary election or grace from God granting him "mercifull cumfort and instruction, through the ministery of his holy and myghty Angels."[88] But this "Comfortable Instruction," as the continual stress on "heptarchy" (or "rule by sevens")[89] as the basis of an "art" suggests, is conceived by Dee as a praxis or instrumental discipline as well as a divine revelation. The heptarchical revelation is presented to him as a "boke of [...] secrets" which is also a "key of this world,"[90] and the angels promise not only understanding but "use". The angel Carmara assures Dee that the "gouernement of the [angelic] Princes," which is being revealed to him is both "a Mystery to a farder matter," and "a purpose to a present vse," – "Thow desyrest vse, I teache use," Carmara tells him, revealing that the "Art is to the farder Vnderstanding of all Sciences, that are past, present or [...] yet to com[m]e."[91] A similar ambiguity underlies Dee's presentation of the occult secrets of the *Monas Hieroglyphica*, which are seen as "*Mysteries*," (*Mysteria*)[92] and refers to his art in terms of a revelation or "Mystagogy" (*Mystagogiam*),[93] but also relates it to occult practices or instrumental arts such as alchemy, referring to his teaching as "a kind of adeptship" (*ADEPTIVO genere*),[94] or even a "mechanical magic" (*Mechanica nostra* [...] *Magia*).[95] Dee never uses the word "magia" when referring to his dealings with the angels, and given his persistent self-definition of his practices in terms of religious exercise, it would seem that we need to re-position Dee's heptarchical art within his own sense of Christian profession or devotional practice. In a letter to William Cecil in 1574, defending his interests in practical arts based on "vision" or "iterated dreames," Dee asserted that it was his conviction that he should "do nothing, but that, which may stand with the profession of a true Christian,"[96] and in his correspondence with the puritan Roger Edwardes insisted on the "other Christian allowable means of discussinge and deciphringe the manifold mysteries, by the holy Spirit deliuered and left to our instruction," than simple biblical interpretation.[97] It is clear that for Dee Christian "profession" entailed a variety of "allowable means," which could encompass both prophetic-visionary and practical-instrumental activities.[98] The heptarchical art was essentially an act of prophecy which encompassed a set of operative and instrumental desires, it is an "art" as well as a "reuelation", a "purpose to a present vse" in the natural world as well as a religious "exercise". As a specific intellectual and practical formation, then, Dee's angelic conversations are characterised by an inextricable co-involvement of what we think of as the separate spheres of "orthodox" religious practices and a set of instrumental desires. The inseparability of these apparently separate spheres or domains in Dee's art suggest that we should try to conceptualise it as a form of operative practice which has its constitutive roots in religious forms, as a development or expansion of "allowable means". Such "expanded" religious techniques were not a recent innovation in sixteenth-century England, and I would suggest that the procedures and practices which constituted Dee's "exercises" closely adhere to the forms and techniques of mediaeval theurgy, in which the boundaries of devotional practice and operative desire are similarly ill-defined. Pseudo-Solomonic theurgy was itself a premonitory "mysticall exercise" (viewed by its practitioners as "an inestimable sacrament" and "great mistery")[99] which stressed its continuities with devotional practices, and played a vital, albeit neglected role in shaping many operative "arts" or practices which we have come to think of as Renaissance "magic".

## 2. "ISTIUS SACRATISSIMAE ARTIS VEL OPERACIONIS": THE PSEUDO-SOLOMONIC TRADITION

One of the principal reasons for the omission of the *ars notoria* from earlier accounts of Renaissance magic is undoubtedly the fact that it was primarily a manuscript phenomenon. In the early-modern period, the only printed version of this magical tradition I have been able to find was a translation by Robert Turner in 1657.[100] The large number of surviving manuscripts (many of them dating from the sixteenth and seventeenth centuries), shows, however, that this lack of printed editions by no means reflects a lack of interest in this tradition on the part of Renaissance scholars. I would suggest, however, that John Dee's own theurgic practices were shaped at every level by a knowledge of the Pseudo-Solomonic tradition, rather than by what Yates calls the "Occult" or "Hermetic" Philosophy of Neoplatonic magic. Nicholas Clulee has already shown the central importance of the mediaeval inheritance for characterizing Dee's occult scientific outlook,[101] I propose to show that mediaeval theurgy was an equally important component of his "spirit actions". I shall begin with an outline of the practices described in some of the surviving Pseudo-Solomonic manuscripts, before going on to compare them to the magical practices of Dee's *Liber Mysteriorum* and related manuscript records of his angelic conversations in Europe.

The tradition of Pseudo-Solomonic theurgy includes a number of closely related texts, variously known as the *Liber Sacer*, the *Flos aureos*, the *Liber Virtutis*, the *Liber Sefer Raziel*, the *Ars Notoria*, and the *Clavis Salomonis*. Although there is some variation in the practices described in these texts, there is a common core of attributes. All of them claim to pass on techniques and mysteries which had originally been revealed to King Solomon through a ministering angel sent to him by God. The various practices promise the practitioner or operator a means of attaining a vast knowledge and power by mediate or immediate revelation. This revelation is attained through a mixture of ceremonial ascetic preparation, prayers and orations (including the use of a mystical language, unhelpfully described by Lynn Thorndike as "gibberish"),[102] and the use of a variety of talismanic instruments, including "shew-stones", carved rings, tables, angelic "seals", pentagonal, quadrangular and other elaborately inscribed diagrams.

The Pseudo-Solomonic texts are particularly insistent on the need for ascetic regimen – the *regimen animarum* which Gregory had bequeathed to the middle ages as the *ars artium*[103] – with its attendant mortifying corporeal practices. The practitioner must be "well confessed, and fast on bread and water for three days, and he must not eat until all the stars are in the sky [...] and give alms to the poor".[104] He must "fast during the days which he looks upon the diagrams".[105] He must only call on the angels and God "after having acquired the grace of God" by "good works, confession, fasting [and] chastity".[106] He must be "pure and unpolluted, and make his devotions disingenuously, neither eating nor drinking".[107] He must be "very penitent and trewly confessed of all his sinnes, he must vtterly forbere *th*e company of women and all there intycements, in so much *tha*t he may nott looke upon them [...] [nor] kepe no company w*ith* wicked or sinfull men [...] [and] lett not his apparryll be filthe but rather new, or elles very cleane waschyd."[108] Some of the texts also call for purifying suffumigations with amber, musk, aloe, mastick, thyme, myrrh, balsam, and other herbs or spices,[109] and the use of pure materials such as "virgin parchemyn[t]" of "silke or [...] parchemyn[t] of a lambe or of a kidde virgin or of a [...] fawne virgin" or ink made from "cleane galls & [...] good white wine."[110] The seventeenth-century physician Arthur Gauntlett of Grays Inn Lane, records two schedules of "Instructions" for operators, attributed to St Cyprian and Ptolemy, which draw on these precepts, which include the injunction to "cleane thy Hands and feete before the sight of the

Signes and Characters of Salomon", and cleaning "thy hands and face and par[ing] [...] thy nailes both of Hands and feete".[111]

The texts also specify that the practice must be undertaken in a secret, private and purified place: "a secret place, such as in a church, a private courtyard, or a garden",[112] "an house or a cleane place made cleane well with beesomes & washen & watred & suffumed."[113] One must "do ne saye with thys booke in none vncleane place [...] but fastinge earlye in hollye ether priuye place; as with greate devotion kneelynge in holly churche, ether in thy chambre privilye."[114] The operator must be "alone [...] unless he is a master of the art who is giving instructions in the operation".[115] It must be a "secret room, clean, pure and free from cobwebs and dust, secure – only you shall sleep there, it shall be neatly bolted, and contain a small table like an altar covered with clean linen, and a candelabra on it with two candles which have been blessed burning on it for purification."[116]

The *ars notoria* is also heavily indebted to mediaeval astrology – the earliest texts (and some of the later exemplars) stress its astrological basis. A thirteenth-century manuscript of the *Flores aureos*, for example, sees the *ars notoria* as one of the "liberal arts" (*Artium* [...] *liberalium*) for the attainment of knowledge and learning in all the sciences (*eruditionem et cognitionem omnium scientiarum*), based on "the understanding of astronomy or astrology" (*de cognitione astronomiae siue astrologiae*).[117] A late fifteenth-century text of the *Sefer Raziel* suggests that "The key of this booke is to knowe & wile the places of the 7 [planetary] bodies aboue & their natures".[118] Many of the practices thus include stipulations as to the time of practice, especially in relation to the lunar calendar,[119] and involve angelic spirits identified with planetary bodies.[120] Many of the texts also stipulate that the practitioner must face eastwards, sometimes on his knees or prostrate.[121]

Having made these elaborate preparations, the operator then undertakes a series of orations and prayers. These include conventional precatory genres, such as the seven penitential psalms, and Sabbath orations,[122] hymns to the Virgin Mary,[123] or liturgical texts,[124] but also prayers and orations which are fashioned specifically as *petitions for revealed knowledge* or for *the fulfilment of particular desires*, which are texts in Latin combined with "mistica verba sanctaru[m] orationu[m] et [...] nomina sanctoru[m] angeloru[m]"[125] which are variously seen as a primordial Adamic language, or ur-Hebrew, or Chaldee,[126] although to the modern reader many of the words seem to be corruptions of Greek, Hebrew and Arabic words for God, divine attributes, angels or virtues. To give you an example of this, at the same time as illustrating the textual continuity of the *ars notoria* manuscript tradition, I have chosen two virtually identical passages from a Pseudo-Solomonic oration, the first from a thirteenth-century and the second from a late-sixteenth or early seventeenth-century manuscript:

> angeli s*an*cti diuini d*e*i quos eligit ad int*ellect*em hominibus ad augend*um* qui dei estis arca*nge*li p*ro*pter po*tes*tatem s*anc*tor*um* dei. *P*otesta*s* ang*e*loru*m* d*eu*s v*ir*tutes eo*rum* Geloc Gesomoloc monepimar. anainemom. zemaloi.[127]

> Angeli sancti *Dei viui*, quos eligit ad intellectum hominibus ad augendu*m*; du*m* estis archangeli propter potestates angeloru*m* sanctoru*m* et virtutes eoru*m*, Heloy, Gessemolyhc, Nepaymo, primai, Hauenos, Zamalay.[128]

Although there is pronounced evidence of textual corruption (or adaptation and reinvention) at work here, both in the Latin and in the "mystical names," we can still see strong resemblances between the two orations.

The action-specific prayers and precatory orations which intersperse these "magical orations" can be classified into various kinds of precatory themes. The most important are 1) Protestations of humility and righteousness, (or *legitimating* clauses),[129] 2) Vehement requests for revealed knowledge or fulfilled desires (or *desiderative* clauses),[130] 3) Requests for protection from evil incursions, especially from evil spirits or demons (i.e. *protective* clauses),[131] 4) Pleas for aid or help (i.e. *auxiliary* clauses);[132] 5) Insistence on divine rather than human agency in the subsequent actions (i.e. *mediatory* clauses).[133] Obviously there is a degree of overlap here with the themes and clauses of conventional precatory genres, and I feel that the operative dimensions of traditional prayer need more careful consideration as a structural prehistory of Christian theurgy.[134]

The "holy mystical characters" used in the magical orations include the names or "seals of angels", the "signs" of planetary spirits, and also the "names of god" (*nomina dei*) or *semaphoras* (*schemphoras*, *sememphoras*, *semoforax)*,[135] which are presumably drawn from contemporary mediaeval Jewish mystical texts. A late fifteenth-century manuscript of the *Liber Raziel*, for example, includes seven *semophoras*, "written in the book of life" (*scriptum in lib[er] vitae*),[136] the "seuen keyes of the world",[137] which are the "lettres & words and names [...] which god the Creator gaue to Adam in paradise", including *yana* the "semofor in which the creator formed Adam in [...] paradise" and "*yeferaye*", a word given to Adam when he "spake with the Angell".[138] The utterance of these "semofors" (or *semaphoras*) allows mortals to speak with angels, and grants them operative powers.[139] The arts also include a variety of talismanic instruments, "tables", "figures", "rings", "seales", etc, the most important of which was an elaborate series of interlocking polygons decorated with letters known as the *nota* or *sigillum dei*.[140]

The practice of Pseudo-Solomonic magic, then, appears to have involved the burning of suffumigations, the pronunciation of the orations, prayers and magical names of God and his angels, and the contemplation, or "inspection" of the talismans or "figures", and sometimes the use of "stones", "glasses", or "crystals".[141] What was it that the magical operators hoped to achieve using these techniques? This varies slightly according to the particular Pseudo-Solomonic text, but can be divided between the attainment of revealed knowledge, and the attainment of magical operative powers. The *ars notoria* in particular, was presented – like contemporary Lullist arts or magical *ars memorativa* – as a means of magically attaining proficiency in the liberal arts in an unusually short time.[142] By "inspecting" (rather than *reading*)[143] a variety of diagrams inscribed with orations, together with magical prayers, knowledge of the various arts would be infused directly into the heart of the practitioner by the angels.[144] He would possess, acquire and retain in the memory the arts he desired to master.[145] Thus the *ars notoria* included a series of discipline-specific "figures" – for grammar, dialectic, rhetoric, music, physics, arithmetic and astronomy.[146] The art culminates in a figure of "general science", an art of arts, which would include knowledge of all subordinate disciplines.[147] This encyclopaedic ability to "obtayne all syences", is augmented in other Pseudo-Solomonic texts to include a variety of divinatory and operative powers, potentially unlimited in scope. They can include the ability to "know all thinges present past and to comme", to "alter or chaunge *th*e influence of the planetts and sterres", to attain "Knoledge off the nature of man and of all his dyedes and his thoughtes", or "to distroy a kingdome or an empire".[148]

Having outlined the techniques and intentions of the Pseudo-Solomonic magical practitioners, let us now turn back to John Dee's angelic conversations. What, if any, are the shared characteristics of Pseudo-Solomonic theurgy and Dee's "heptarchicall art"? First of all, we should note a number of explicit references to Solomon in the *Liber Mysteriorum*. Dee is told by the angel Uriel, for example, that "As truely as I was with Salomon, so truely I be with the[e]",[149] while one of the angelic "Princes", Befafes, also claims: "I was with Salomon; [and] was also (vnknown) with Scotus [i.e. Michael Scot]."[150] Dee is also presented with a vision of "a Ring of Gold: with a seale graued in it," which "was neuer reuealed since the death of Salomon [...] wherewith all Miracles, and diuine works and wonders were wrowght by Salomon."[151] Despite the fact that Dee relates this seal to a printed reference in Reuchlin's *De Verbo Mirifico*,[152] we should also be conscious of a considerable mediaeval manuscript literature on Solomon's rings – the *De quatuor annulis* – from which this type of "seal" is ultimately derived.[153] Dee's art also imitates the ritual preparations of the Pseudo-Solomonic tradition, including its prescriptions regarding bodily hygiene, diet, and spatial seclusion: "Thow must prepare thy self, to prayer and fasting", he is instructed, "In all thy doings be Secret: and in all thy doings praying, tyll thow hast thy desyre."[154] Just as the Pseudo-Solomonic operator can only work with a single associate (*a vero socius*),[155] so Dee is told by his angelic interlocutors that "None shall enter into the knowledge of these Mysteries with the[e] but this worker [i.e. Kelley]".[156]

Dee's art also draws some of its most important techniques and instruments from the mediaeval tradition. Although the prayers and orations used in the actions which are recorded in the *Liber Mysteriorum* do not incorporate complete orations written in the "magical language", the prayers collected in the *De Heptarchia Mystica* from this period show Dee incorporating the divine names (*nomina Dei*), or *semaphoras* (revealed angelic names) of the Pseudo-Solomonic type, and the "parcells of Inuitations very pleasant to good Angels" communicated in the spring of 1583 are written entirely in the "Angelicall Language",[157] written in a revealed alphabet of hieroglyphic characters, [158] and we know that on at least one occasion Kelley used this "angelic language" whilst praying during the actions.[159] The *Claues Angelicae* (angelic keys), or "boke of secrets", which was dictated to Dee at that time, was a series of angelic names purporting to be a "key of this world,"[160] which were designed to be used operatively in much the same way as the magical language of the *ars notoria*. The "49 partes of this boke" which supposedly contained 49 languages spoken simultaneously, were voices "wherevnto the so many powres [...] shalbe obedient". Uttering these angelic words would transform him "from a mortall creature,"[161] and upon hearing them God's angels would be "forced [...] to render obedience and faithful society. Wherein they will open the mysteries of their creation [...] and give [...] understanding of many thousand secrets".[162] Dee was also given divine names in the form of talismanic figures, such as the combinatorial "Tablet" given to Dee by Michael, the seven component letters of which were supposed to be "the 7 seats of the one and euerlasting GOD [...] euery letter conteyning an Angel of brightnes," which "expelleth euyll spirits, qualifieth the Waters, strengtheneth the Iust, exalteth the righteous, and destroyeth the wicked," and were a "sufficient BOND to vrge all Creatures to life or death."[163] This stress on the angelical and mystical significance of seven, while it is not uniquely found in Pseudo-Solomonic theurgy, is a definite structural characteristic which links the mediaeval practices to Dee's heptarchical art which also "governs by sevens".[164] The most significant link between Dee's heptarchical art and the practices of Pseudo-Solomonic theurgy, however, is his use of a talismanic instrument known as the *sigillum dei* or the *sigillum Æmeth*.[165] Dee's own *sigillum* (Plate 14) seems to have been closely modelled on the seal in his own manuscript copy of the *Liber sacer* (or *Liber juratus*) which dates from the late-fourteenth or early-fifteenth century,[166] (Plate 15) although his reference to having "considered divers fashions of this seal: and [...] found them much differing," seems to confirm that he had access to a number of manuscript sources for his proposed imitation.[167] It seems clear, then, that while Dee glosses the passage in his manuscript dealing with the *sigillum dei* with references to printed works by Reuchlin and Agrippa,[168] he was using Pseudo-Solomonic manuscripts as his primary source, and neither Reuchlin nor Agrippa contain visual representations of the seal which Dee could have copied.

Dee's heptarchical art also seems to have included some of the aims and intentions of the *ars notoria*. The heptarchical art is, for example, conceived in part as a universal science, or "ars generalis", being the key "to the farder vnderstanding of all Sciences, that are past, present or [...] yet to comme",[169] a "Threefold Art" which promises "knowledge of the $^1$WORLDE, the $^2$GOVERNEMENT of his Creatures, and the $^3$SIGHT of his Maiestie".[170] That is, a universal art which would give Dee control over the natural and the political world, as well as a privileged revelation of God's presence. Just as the *Liber sacer* taught how "a man shulde obteyne his will by euery angell",[171] so Dee is promised that this practice will be the "ende and consummation" of all his desires.[172] Just as Pseudo-Solomonic magic promises knowledge of natural things, such as alchemy and astrology, as well as political powers, such as "to haue power over euery man", "to cause unyte and concorde", or "to haue a 1000 armed men [...] [and] forme a castell *tha*t shall neuer be dystroyed",[173] so Dee is promised not only powers over the natural world but powers which will enable him to be "profitable to your Cuntrie",[174] by "quietting of [...] estates [...] [and] pacifying of the Nobilitie", by access to those angels which govern the "Exaltation and Gouernement of Princis [...] Cownsayle and Nobilitie", and those responsible for "Gayne and Trade of Merchandise".[175]

## 3. "THE KEY OF PRAYER": JOHN DEE AND THE PSEUDO-SOLOMONIC ORATION

Even in the absence of such explicit associations of Dee's practices with the Pseudo-Solomonic tradition as the use of the *sigillum dei*, we could identify its affinities by a close examination of its precatory techniques. Like the Pseudo-Solomonic operators, Dee's "mysticall exercises" utilize a combination of conventional and "action-specific"

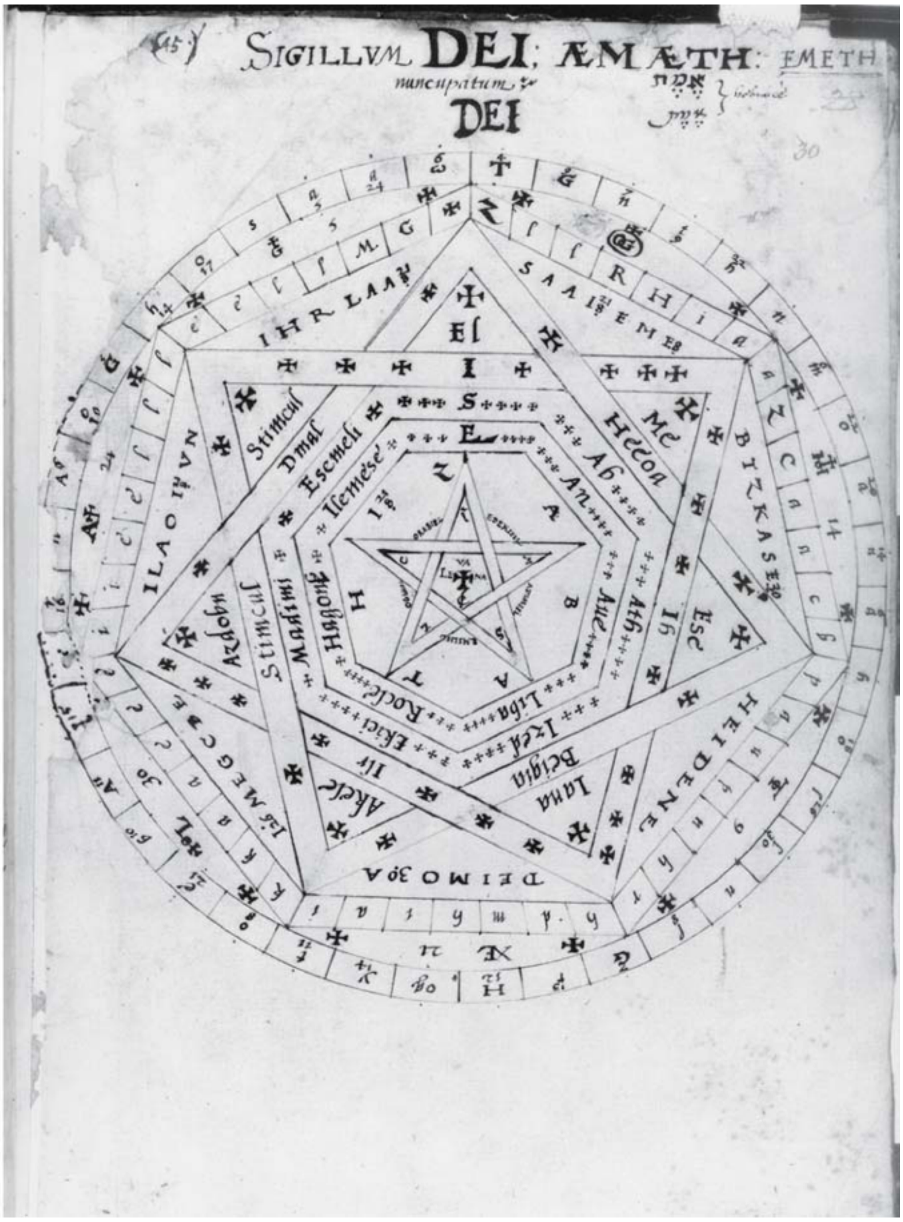
SIGILLVM DEI: ÆMÆTH: EMETH
nuncupatum
DEI

Plate 14: The 'Sigillum Aemeth' or 'Sigillum Dei' from John Dee's *Liber Mysteriorum*, Department of Manuscripts, British Library, Sloane MS 3188, f. 30r. (By permission of the British Library).

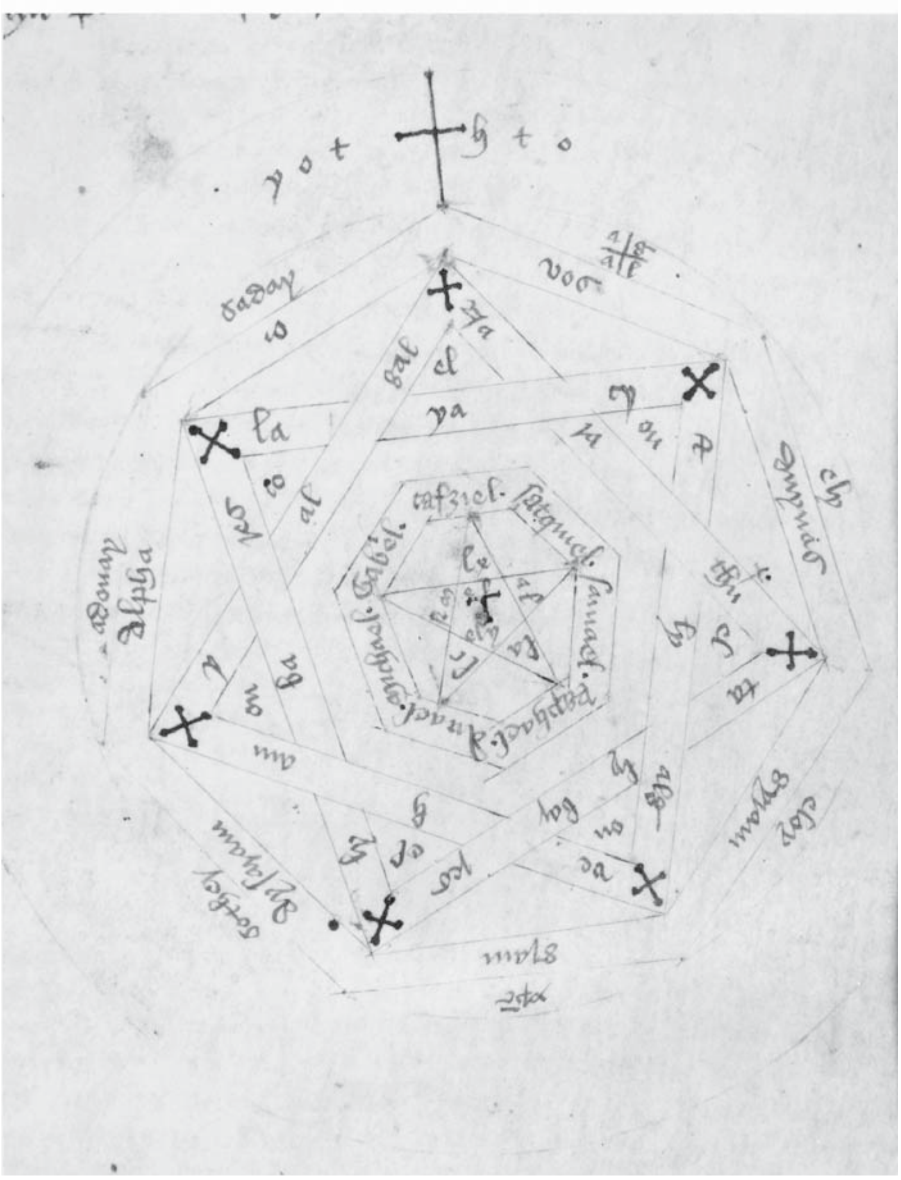

Plate 15: A ‘Sigillum Dei’ from Dee’s own fourteenth-century copy of the Pseudo-Solomonic *Liber Juratus* [*R & W*, DM 70], Department of Manuscripts, British Library, Sloane MS 313. f. 4$^{r}$. (By permission of the British Library).

prayers and orations requesting angelic revelation. In a prefatory apologetic prayer, "Ad omnipotentiam Deum protestatio fidelis <ad> p[er]petuam rei memoriam," dated 1582, Dee described his active pursuit of revealed "radicall truthe" by "extraordinary guift" in the fashion of "Salomon the wise" and other prophets who had "enioyed [... the] fauor & conuersation" of God rather than rational knowledge. He rejects the "vulgar schole-doctrine or humane invention" and "reasonable discourse," reminding himself

> what good Counsell the Apostle James giveth, saying, Si quis vestrum careat sapientia, postulat a Deo, &c. And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdom.[176]

During one of his conversations of April 1584, Dee reassures himself of the legitimacy of his communications with angels, whose truthfulness is guaranteed by prayer:

> seeing I have many years desired, and prayed for wisdome (such as these Actions import) at his hands, and by such means as to his Divine Majesty seemeth best, [I believed] that he would not either mislike my prayer, or abuse my Constant hope in his goodnesse and mercy: Therefore I concluded that I referred all to the mercifull will of God, and doubted nothing at the length to be satisfied of my request, and prayer made unto him.[177]

For Dee the faithfulness of his prayer, and his submission to divine will are indisputable warrants of the success of his ventures, granting him an assurance which is secured on gospel teachings concerning faith and its powers. Like the Pseudo-Solomonic operator who relied upon the power of operative prayer,[178] Dee's "exercises" relied on immediate precatory communication with God and his angels. "I did fly vnto thee by hearty prayer", he says in the "Protestatio fidelis", "in sundry manners, sometime crying unto thee, Mitte lucem tuam, & veritatem, quae me ducant, & sometime Recte sapere & intelligere docete me, nam sapientia tua totum est quod volo: Sometime da verbum tuum in oro meo & sapientiam tuam in corde meo fige."[179] Such prayers for "True knowledge" (*Recte sapere*) and the infusion of knowledge by "extraordinary gift," are characteristic of the precatory orations of the Pseudo-Solomonic art. In the *ars notoria*, for example, the operator prays for illumination in the science of astronomy with the following prayer:

> Deus qui multitudinem stellaru[m] solus numeras et terra[m] palmo mensuras, et montiu[m] altitudine[m] conspicis: *Da mihi recte sapere*, et cognita subtili indagatione perquirere, et intelligere, et discernere, vt Astronomiae habita scientiae notitia, cognoscendo et intendendo eius magnitudinem et subtilitatem.[180]

It is interesting to note, however, that Dee's "hearty prayers" for wisdom are in fact drawn verbatim from a collection of psalmic prayers written by the Henrican Catholic martyr, John Fisher (whom Erasmus had praised as a "man of singular piety and erudition").[181] Fisher's *Psalmi seu Precationes* was a collection of extemporary prayers, modelled on the psalms, frequently referred to by Dee as a text being used as part of the precatory fabric of his angelic conversations.[182] Fisher's fifth Psalm, "Pro impetranda sapientia diuina,"[183] like the Pseudo-Solomonic prayers for wisdom, is a fervent request for the direct infusion of wisdom by God:

> Domine Deus misericordiae qui omnia uerbo
> tuo fecisti, & sapientia tua constituisti hominem. [...]
>
> Cor nouum & spiritum rectum intra me pone,

> omneque desiderium prauum procul à me repelle. [...]
>
> Mitte de caelo spiritum sapientiae tuae,
> & sensu illius cor meum imple.
> Sapientia tua dat veram scientiam,
> & ex ore tuo consilium & intelligentia. [...]
>
> Firmetur sapientia in animo meo,
> & legem tuam in corde meo scribe.[184]

The occurrence of such a prayer in Bishop Fisher's collection of extemporary prayers (which also includes a number of orthodox prayers for the remission of sins, and protection from temptation), suggests that the precatory orations of the Pseudo-Solomonic art developed out of pre-existing modes of extemporary prayer and private forms of devotion. The plea for personal illumination, a permissible use of conventional private prayer, became the primary focus and objective of the Pseudo-Solomonic exercises. We are fortunate to have a number of extant examples of Dee's own extemporary prayers of this type, which, like the Pseudo-Solomonic prayers, combined general requests for wisdom, and more particular and specific requests for certain kinds of knowledge. An early example, dated 1579, is a Latin petitionary "evening and morning oration" – "Pro sapientia,"[185] which, beginning with his quotation from Fisher's psalm, develops into a more specifically "philosophical" prayer (in the sense that it explicitly invokes a philosophical community: "the pious, wise and expert Philosophers"), and requests the aid of specific angels (Michael, Gabriel, Raphael and Uriel) to instruct him perfectly and exactly in God's "arcana and miracles." Similar prayers recorded in his *De Heptarchia Mystica*, make his debt to Pseudo-Solomonic oration even clearer. These "pious and devout invitations" (*Pia, Deuotaque Invitationes*),[186] are a series of prayers addressed to God, the "good Heptarchical angels" (*Bonorum Angeloru[m] Heptarchicoru[m]*), and other groups of angels with specific responsibilities (those with knowledge of stones and metals, medicine, the four elements, the mechanical arts, etc),[187] requesting various kinds of knowledge and power "for the auancing of the Honor and Glorie of our Almighty God."[188] These prayers are clearly invocations (he requires the presence of the various angels), and requests (albeit mediated) for instrumental power:

> In the Name of Almighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull service, I require the[e] O Noble Prince, (N,) to COM[M]E presently, and to shew thy self, to my perfect and Sensible eye Iudgment, With thy Ministers, servants and subiects, to my cumfort, and help, in wisdome, and Powre, according to the propertie of thy Noble Office: COM[M]E, O Noble Prince (N.) I say COM[M]E, Amen.

We have here the same concatenation of precatory clauses to be found in the Pseudo-Solomonic orations: the *legitimating* clauses ("by my faithful service"), *desiderative* clauses ("I require the[e] [...] to shew thy self [...] to my cumfort and helpe, in wisdome and Powre"), *mediatory* clauses ("In the Name of Almighty God [...] and for his honor, and Glory"). Most of the prayers include *protective* clauses, insisting on the presence of "true and faithfull Angels of light," who come "in a godly and frendly manner,"[189] and Dee frequently records the use of prayers "contra demones" in addition to these general calls for protection from conversation with evil spirits.[190] The most significant feature which Dee's "heptarchical invitations" share with Pseudo-Solomonic oration, is their employment of “divine names” (*nomina dei*) as instruments, and particularly “revealed” divine names (i.e. names not drawn from scriptural sources). The prayers in the *De Heptarchica Mystica* feature, for example, the “Twelve names of God [...] which govern the visible and invisible creatures of the earth,” drawn from a cruciform table of divine names known as the “line of the holy spirit,” revealed by the angel Ave in June 1584,[191] these “names” are “MOR, DIAL, HCIGA, OIP, TEAA, PDOCE, MPH, ARSL, GAIOL, ORO, IBAH, AOZEI,” and are invoked in the course of precatory expostulations in the manner of the Pseudo-Solomonic oration.[192]

These “invitations” can only be understood fully in the generic context of the Pseudo-Solomonic theurgical rites, whose Latin petitionary orations are Dee’s model. These “fervent prayers made to God, for [...] instruction, throwgh the ministery of his holy and myghty Angel[s]”, became a fundamental part of Dee’s practice from his first recorded dealings with angels in December 1581 with Barnabas Saul as his “seer”.[193] Dee constantly refers to prayers which he calls “particular invitations,” or “Ejaculations appropriate to the action.”[194] These are “action-specific” prayers of the kind recorded in the *Heptarchica Mystica*. Like the Pseudo-Solomonic prayers on which they are based, these prayers are essentially requests for divine illumination or wisdom, or help,[195] and include variations on the phrases “Mitte lucem tuam” (send [me] your light) and “Da mihi Recte sapere” (give me right knowledge), which Dee appropriated from Fisher’s fifth Psalm, but also feature prominently in Pseudo-Solomonic orations.[196] While many of the prayers are general requests for illumination, Dee (like the Pseudo-Solomonic “magister,” or “operator”) often made requests for knowledge or help of a highly specific and instrumental nature. For example, when Dee is asked for specific guidance by Edward Kelley and John Husey concerning a “moniment of a boke and a skroll” which they had supposedly found at “Northwik hill”, he uses a variation of the “mitte lucem” prayer to ask for help with this specific task: “O beata Trinitas, mitte lucem et veritate[m] tuam, vt ip[s]a me ducant ad montem sanctum, et ad tabernacula tua,”[197] and during his political involvements in Eastern Europe he would often pray for advice on worldly matters, making a “motion for the Lord Al[bert] Las[key] how to deal with the Chancelour,” for example.[198] More often his requests relate to help with particular aspects of the angelic revelations, asking, for example, for help with collating the texts of the conversations, [199] supplying missing words, characters, or numbers, or simply for the granting of a particular audience or vision. The angels who appear in the visions constantly exhort Dee and Kelley to prayer, sometimes offering them prayers to imitate. Thus during the Cracow conversations of 1584, the angel Gabriel offers a conventional prayer for mercy and fortification, and Dee and Kelley “pray the same prayer.”[200] The angels also confirm Dee in his precatory practices by describing to him the prayers and angelic “Calls” of the prophet Enoch which, like the Pseudo-Solomonic theurgy, are based on prayers “desiring” the ministry of the angels “in and through [the] holy names” of God.[201]

While these action-specific prayers are fundamental to the conversations, it is important to acknowledge the vital role played by “conventional” forms of prayer in Dee’s dealings with the angels, and the *continuities* between these conventional forms and “magical” prayer. As we have seen, Wier attacked the “blasphemous prayers” of these magicians, who “designedly mixed” incantations, psalms, and other conventional prayers, and Dee, like the Pseudo-Solomonic magicians before him, also depended heavily on the operative power of conventional prayer, and especially the psalms in his theurgical practices. In one of Dee's first recorded scrying sessions he asks the angel Uriel for "a meanes or order to vse in the invocating of Michael," and is told:

> He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means vnto the seat and Maiestie of God: Whereby you gather with your selues due powre, to apply yowr natures to the holy Angells. I mean the psalmes, commonly called the seven psalmes. You must vse pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn vnto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God, contynually. Yt is the Wyll of God, that you shold, ioinctly, have the knowledge of his Angells togither.[202]

"Invoke this name, or we can do nothing," (*Inuocate Nomen eius, aut nihil agere possumus*) Michael tells him later, because "The key of prayer openeth all things".[203]

This belief in the power of prayer, and especially the psalms, was a central tenet of early-modern religious life. Dee's contemporary, Anthonie Gilbie, for example, in his *Psalmes of Dauid* of 1581 told his readers, that

> this Book of Psalmes [is] most necessarie for euerie Christian [...] to meditate them in their hearts, and so by earnest and continual inuocation and hartie praiers to moue the Lord our God to mercies, as his holie seruants haue by the like meanes alwaies found mercies before vs.[204]

These "mercies" could cover a wide range of practical helps as well as spiritual consolations and directions. An anonymous contemporary translation of a work by St Athanasius, *A Treatise* [...] *concerning the vse and vertue of the psalmes*, which was routinely appended to editions of Sternhold and Hopkins's *Whole booke of Psalms*, for example, offered a variety of tasks for which the use of Psalmic invocation was deemed appropriate, which included the frustrating and driving away of enemies, requests for the prospering of the Church, the blessing of a new dwelling, the curing of illnesses, and prayers against "the nobility, the counsel, the magistrates and princes not geuen to religion".[205] Calvin also stressed the virtue of the psalms, which he saw as an "infallible rule for directing us with respect to the right manner of offering to God the sacrifice of praise, which he declares to be most precious in his sight, and of the sweetest odour."[206] However, he also insisted on certain limits to the use of these "precious" sacrifices. "Whoever would follow [David] aright," he said

> must not allow himself to break forth with reckless and blind impetuosity into the language of imprecation; he must, moreover, repress the turbulent passions of his mind, and, instead of confining his thoughts exclusively to his own private interests, should rather employ his desires and affections in seeking to advance the glory of God.[207]

As a request for divine aid, prayer could become involved in the "private interests" and illegitimate desires of individuals, who might not exercise due restraint in respect of the mercies sought from God. Dee himself, believed his own prayers to be of miraculous efficacy. Dee is told by his angelic interlocutors that he has been granted particular "force in prayer" by God,[208] and that the mystical tables or "calls" which are revealed to him give him the special privilege of compelling angelic visitation (a privilege not granted to the prophets and apostles).[209] The "utterance" of the "holy and mysticall Call" compells the angelic "Kings and Ministers" who rule the earth to obedience:

> [This Call] is of force, and moveth them to visible apparition [...] they are forced (by the couenant of God delivered by his spirit) to render obedience and faithful society. Wherein, they will open the mysteries of their creation [...] and give you understanding of many thousand secrets.[210]

While these powers might seem to fall within the sphere of Calvin's proscriptions with regard to private interests, it is also clear that, given Dee's faith in the authenticity of his revelations, he saw the extraordinary mercies as expressions of the divine will ("by the couenant of God"). Thus, in seeking miraculous powers he believed he was "seeking to advance the glory of God," rather than seeking private power. Dee frequently insists on his unworthiness and humility, and his desire to be an instrument of God, rather than an autonomous agent. He makes frequent use of the formula "Let thy will, and not ours, be done" (*Non nostra sed Dei voluntas fiat*),[211] and other mediatory clauses in his prayers, requesting God, for example, "to deale with vs, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c."[212] and one of the angels tells him: "you are become servants of God: Not for your own sakes; but in that it is the Glory of him, which hath called you to this exercise."[213] Thus while Dee's belief in his entitlement to quasi-divine powers seem extraordinarily arrogant to the modern reader, they seem less audacious when viewed in the light of the contemporary doctrines of grace and providentialism. There is no question that Dee saw his access to "magical" powers as firmly circumscribed by divine will. Thus while he is told by the angels that "All wants shall be opened vnto you,"[214] he is also warned to "abuse not this Excellency."[215] He is permitted, for example, to make "vse" of the angels governing the seas and the earth, but he must only "vse them to the glory [of God]."[216] Thus whatever Dee believed was done for the glory of God was divinely willed and warranted, and he asks only for "the performing of som[m]e artes such as myght sett forth his glory."[217]

There is no doubt that Dee's faith in the conversations and their continued success was underpinned by a fervent regime of private devotion. When Dee asked the angel Ave about the "form of our Petition or Invitation to good Angels", he was told that correct invocation arises from "the good will of man, and of heat and fervency of the spirit,"[218] and his conversations are characterised by a performative "heat and fervency" and intense precatory zeal.

Whilst engaged in angelic invocations at his house in Mortlake, the chamber of practice (which rather quaintly appears to have been a converted spare bedroom)[219] was set out as a ceremonial space dedicated to private worship, furnished with candles and other "holy furniture", and equipped with a desk at which he recorded the communications. It appears to have been contiguous with the space which Dee used for his private prayers, as he often mentions going to, or coming from his "oratorie".[220] On his European travels he appears to have replicated this ceremonial space in his various lodgings – in Cracow, for instance, he describes his room as containing a "Table with a white Cloth, a Candlestick, and Taper on it, with a Desk and Cushions (which I had caused to be made with red crosses on them)."[221] In this conventional oratorical space, much of the daily practice of the conversations consisted in conventional forms of worship, the "diuerse [...] eiaculations and pangs of prayer and thanks vnto God,"[222] which were the staple of sixteenth-century Christian worship.

On Holy Thursday 1583, for example, Dee goes to his "oratorie" to pray for "comfort and [a] token of free forgiuenes," he vents his "vows" in "harty sorrowfull paines" and "prayed the 22 Psalm in the conclusion of the pang".[223] On another occasion he records: "EK prayed the 145 and 146 Psalm kneeling reverently; and I likewise in heart consenting thereto, attentively listening."[224] He and Kelley would frequently pray together on their knees, and he talks of them reciting psalms *mora interposita,*[225] (that is with Dee and Kelley reciting alternate lines),[226] or silently following Kelley's recitation of a psalm in his mind ("I joyning my mind to his pronunciation thereof.")[227]

The operative dimensions of conventional prayers in Dee's angelic conversations are clearly visible in the close links between prayer and the appearance of visions in the shew-stone. Dee and Kelley are told by the spirit Madimi that they must: "Always pray that *you may hear truely and receive faithfully,*"[228] and these prayers are frequently in a conventional form. Thus after a brief recitation of Psalm 33, Dee notes the sudden appearance of Gabriel and Nalvage in the "crystal".[229] On another occasion, Dee notes: "we prayed severally; and at length [...] I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde, and Behold there appeared one standing vppon, or rather somwhat behynde the Heptagonall clowde."[230] Prayer often helps him to overcome difficulties in the progress of the visions; thus a hiatus in one of the actions is ended by the deployment of a psalm: "*I prayed Roffensis Psalm 9* and the *Lords Prayer*, and the stone became clear,"[231] while the angel Nalvage is helped to overcome an inability to reveal one of the letters of a Table by the recitation of the Lords Prayer.[232]

A great deal of the angelic conversations relies on the ritual performativity of these conventional forms of Christian devotional piety. Thus when Dee and Kelley are shunned by the angel Ave, and are reproached by a cherubic spirit ("a face, very great, with wings about, adjoyned to it") for their lack of faith and belief, Dee falls to intense prayer, "Cum maximis lachrymis hæc à me & valde serio ad Rem dicta erant," entering into desperate dialogue with the angelic interlocutor:

> Δ: *O Lord, shall we continue in this wavering or stiff-necked willful blindnesse, and frowardly keep out thy mercies and graces by our fleshly sense, and unreasonable perswasion against the verity of thy true Ministers?*
>
> 1. All things are committed to thy charge.
>
> Δ: *O Lord as much as ever I can do by prayer, or otherwise, I do, and yet I enjoy no fruit of my long travel.*
>
> 2. Thou hast ground, sow if thou can.
>
> Δ: *How can I without further instructions and help? and now when I require Ave to come, he cometh not: O Lord comfort me.*
>
> 3. A V E shall come when thou hast need of him.

> Δ: *In te Domine speravi, & spero, & sperabo. In die Tribulationis exaudies me. Refugium meum, spes mea, vita & beatitudo mea Jesu Christe, tibi cum Patre & Spiritu Sancto sit omnis honor, laus, Gloria & Gratiarum actio.* Amen.[233]

This spiritual drama, in which Dee acts out his penitential remorse at their "willful blindnesse" and "fleshly sense", and begs for comfort, and gives traditional precatory expression to his trust and hope in God's help and guidance, is closely modelled on the traditional forms of private devotion.

The mixture of "action-specific" (or "magical") prayer and conventional prayer forms, and the extemporary and improvisational openness of private worship ("I rehersed part of my intent, vttred to god by prayer and half turned my speche to god him self, as the cause did seme to require")[234] makes Dee's angelic conversations into a series of complex ceremonies, or "precatory events". Take for example, the prayers recorded before the conversation held on the morning of Tuesday 31 July 1584: "The Lords prayer finished, and various ejaculations made both to Gabriel, and to Nalvage, Ave, Mapsma and Ilemer, and above all to God himself for his light, help and protection, both in the present action, as well as for our present and future journey to the court of Caesar [i.e. Rudolph II]."[235] This mixture of conventional prayer and a variety of action-specific prayers ("invitations" to particular angels, and prayers to God for knowledge, help and protection) is a typical assemblage, which on other occasions may be supplemented by liturgical prayers, the seven penitential psalms,[236] short extemporary prayers (*pretiunculas* or *oratiunculas*) for the remission of sins or for God's grace, or protection from Satan's deceptions,[237] prayers of humility and obedience,[238] prayers of thanksgiving and for strengthening faith,[239] or prayers asking for help with specific questions or actions.[240]

These highly variegated and idiomatic prayer structures, in combination with the scrying stone, and the "holy table", and the various "tables", "seals" and "characters" which make up the instruments of the heptarchical art, give the conversations their peculiar character. Dee himself was aware that his method of using prayer was distinctive. The angel Raphael refers to Dee's "Philosophicall Harmonie in prayer," which Dee identifies as "the prayer which I dayly vse, & often".[241] Dee himself talks about his form of prayer as a distinct method: "Copious prayers to God, according to our method." (*Precibus ad deum fusis, ex more nostro.*)[242] But this distinct method, these quasi-ceremonial precatory events – like the Pseudo-Solomonic arts of the middle ages – seem to have developed out of (and in parallel with) pre-existent forms of private worship, and the heightened sense of "magical" (or theurgic) agency seems to have been a natural extension of traditional beliefs regarding the power of prayer and the "mercies" extended by God to the faithful.

John Fisher, for example, in his treatise on prayer, *De necessitate orandi*, argued that the granting of requests (*impetratio*) was one of the three chief fruits of prayer.[243] The instrumental nature of prayer rests, however, on a foundation of deep humility, and the "unworthy soul," (*animus indignum*) acknowledges that the gifts it receives by means of prayer are effected through the grace of God, and not through any power on the part of the devotant.[244] The good effects which might result from such prayers, are the result of God using us as his instrument, not the result of our own virtue or desire. "Whenever we do something right," Fisher says, "we are in the hand of God, like a hammer in the hand of a workman [...]. God uses us as an instrument to do good works. Whenever we seem to be acting virtuously it is not us, but God in us, who is acting."[245] While God will not grant requests which might be harmful to us, if prayer is undertaken in the right spirit, virtually anything will be granted by God to the faithful:

> Anybody's prayer, provided that it is based on humility, and is uttered freely before God, and provided that nothing which is asked for is repugnant to his own well being, and provided that he proceeds in the name of the Lord, without any doubts, then that which he asks for will be granted.[246]

Provided that one possessed the requisite sense of piety, and was prepared to submit oneself to being an instrument of the divine will (or to consider one's own will to be such an instrument) the scope of this kind of prayer was virtually unlimited, and it is here that the boundaries between prayer and incantation, religion and magic become fluid and ill-defined. Dee's contemporary and putative co-author of the Rosicrucian *Fama Fraternitatis*, Julius Sperber, for example, in his *Kabalisticae Precationes*, published in 1600, produced a series of psalmic prayers which, like Dee's, were petitions for divine wisdom.[247] Such prayers for illumination were an accepted part of conventional Protestant worship in the late sixteenth century,[248] but the limits of such requests were not subject to doctrinal proscription, and Sperber's interpretation of the New Testament promises, suggests that he views prayer as a kind of Christian magic.[249] The Cabala, he says, is "the chiefest of the sciences and their summit," a primacy which it enjoys because it is based on the sacred revelation of the divine names which can be found in the Old and New Testaments.[250] The wise man, Sperber says, can expect to receive spiritual and corporeal benefits from God when he prays. Through God's gift, he will be able to

> truly understand God and the inner man (that is, the soul of Man); to foresee the future: to understand the Mysteries hidden in sacred scripture: to uncover secrets, to acquire the glory of the true name and perpetual memory: to cure the sick: to perform miracles: to receive Visions and Revelations [...] and rise up beyond the limits of the mind, and be elevated to heaven, uniting and joining with GOD himself, and be illuminated by the Holy Spirit.[251]

While a limited concept of operative prayer had been widely accepted throughout the Middle Ages and early Renaissance,[252] the potential for exceeding these narrow limits had always been present in the existing belief system, and here we can see how belief in the granting of requests could result in a quasi-magical, quasi-prophetic sense of exalted agency.

## 4. "ONE GOD, ONE KNOWLEDGE, ONE OPERATION": SECRET MEANS AND APOCALYPTIC ENDS

This brings me to my final observations on Dee's heptarchical art, and the extent to which it departs from its Pseudo-Solomonic models and becomes an intellectual and practical formation which is *sui generis*. These differences are of a technical and a teleological nature. The technical differences are minor, but not insignificant. As a practitioner, Dee saw himself as both a *philosophus* and a *mathematicus*, and the exalted vision of the mathematician who could "ascend and mount vp (with speculatiue

Winges) in spirit, to behold [...] the Glas of Creation",[253] was never far from his mind during his dealings with the angelic spirits. While there is a shared mathematical basis underpinning both Dee's angelic conversations and Pseudo-Solomonic theurgy – a rudimentary numerological mysticism – Dee brings a greater degree of mathematical sophistication and facility to his proceedings than one finds in his mediaeval sources. In this he is a beneficiary of the neoplatonic scholarship of the Renaissance, with its complex syntheses of Greek, Hebrew, Christian and Arabic doctrines on the cosmological significance of number. The second, and more significant difference, is the millennial or apocalyptic teleology of Dee's art. Whereas the *ars notoria* and other Pseudo-Solomonic arts were intended for the amelioration of daily life, and were therefore chronic quotidian practices, Dee's art was devoted toward a single action, an action of staggering eschatological significance: "we procede to one God, one knowledge, one Operation".[254] This one operation was to be the Last Judgement, with Dee and Kelley as earthly agents of the divine will, executed through the mystical instruments revealed to them. While the Pseudo-Solomonic arts promised powers to perform wonders, for Dee these particular actions were a peripheral aspect of a single action, an action which was in itself the horizon of all human actions, the end point towards which the whole providential design of the creation had been tending since the resurrection. In May 1583, the angel Uriel tells Dee that the "frute" of his "boke" (i.e. the *Liber Mysteriorum*) would be the restoration of "the holy bokes, which haue perished euen from the begyning." The doctrine revealed in this ur-scripture, was to "towche the skyes, and call the sterrs to testimonie thereof", and Dee is told that in the course of practising his art his "fotesteps shall viset (allmost) [all] the partes of the whole world." The "Vse" of the "Table of practise", however, was to be "onely for one Month". The revelation was not just a communication, but an instrument, designed to bring about the perfection of religion, but also the perfection of human arts:

> herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, with all Artes; which are propre to the Vse of man, the first and sanctified perfection: Which when it hath spred a while THEN COMMETH THE ENDE.[255]

The miraculous arts promised by Pseudo-Solomonic theurgy, fantastic and presumptuous as they often are, are actions intended to have effects within historical time. Dee, on the other hand, saw his "action" or "practise" as the culmination of all actions, a last act which would inaugurate the *end* of history and historical time. The boundaries between prophecy and "magic" collapse in Dee's heptarchical art – the "sanctified perfection" of all the practical arts are not seen as acts of personal aggrandisement or empowerment, but as a necessary prelude to the apocalyptic catastrophe. The "holy boke" or "boke of secrets" was to be "the key of this World", which has been "browght to the wyndow" of Kelley's senses and the "dores" of his imagination, "to the end that he may, see and performe the tyme of God his Abridgeme[n]t". A "great miserie" is imminent, Uriel tells them, they must "nedes attend vppon the Will of God: Things must then be put in practise. A thing that knitteth vp all", which "conteyn[s] many Celestiall Vertues".[256] The practice of the heptarchical art would thus subsume all other human actions within itself, it would "knitteth vp all." In comparison with Dee and Kelley, the angel Ave tells them, the theurgists of the past, who practised the "old fashion of Magick", were "only playing".[257]

The contrast between Dee's heptarchical art and the magical arts that preceded it (and those which were contemporary with it) is perhaps, from a modern standpoint, illusory. The parallels between Christian magic, or theurgy, and Biblical prophecy are constitutive of these arts, their legitimacy for contemporary practitioners was bound up in the idea of angelic transmission. As "revelations" from spiritual beings, the arts are, *ex definitio*, prophetic. What sets apart Dee's art from his predecessors, perhaps, is his willingness to believe that God was willing him to be an *instrumentum instrumentorum*. But in the light of contemporary beliefs about the imminence of the apocalypse in the 1570s and 80s (and the primacy accorded to faith and revelation in religious experience) even this should be comprehensible, if not credible. Dee was certainly not alone among his contemporaries, either in his belief in the properties of the "shewstone", or in taking Pseudo-Solomonic theurgy as a model for his magical practices. Christopher Whitby has carefully documented reports of English "scryers" in the 1540s-60s,[258] and we know that at least one contemporary, Simon Forman, had been practicing a "New method [...] of magic" which, according to Gabriel Harvey, was "inspired by the *ars notoria*", and (like Dee's conversations) apparently made use of an "all-seeing mirror".[259] Although some of Dee's contemporaries were sceptical about angelic communications,[260] such views were not predominant, and many others disapproved of his practices precisely because they *believed* in his spiritual communications. Other English and European scholars are known to have worked within the same tradition as Dee. Heinrich Khunrath, for example, in the text accompanying his sequence of theosophical-alchemical engravings, the *Amphitheatrum Sapientiæ Æternæ*, describes an art or doctrine which he calls "Hyperphysical magic" (*Hyperphysicomageia*), which is "pious and useful conversation with good Angels, God's fiery ministers, mediately or immediately, while we are either waking or sleeping, in accordance with the task delegated to them by God."[261] He also defines "Theosophy" (*Theosophia*) as "a threefold Theology (that is, Biblical, Macro- and Microcosmic)" and includes the "spiritual conversations" of Hebrew prophets and cabalists amongst the highest accomplishments of "Magic" (*Mageia*).[262]

For devout Christian practitioners like Dee and Khunrath, then, the boundaries which modern commentators draw between practices which are "magic" and those which are "religious" or "devotional" seem to have been less clearly distinguishable. The widespread belief in God's willingness to grant requests to the faithful (*impetratio*) while it was often the subject of debate and controversy,[263] had no settled limits or boundaries, and as such offered a mediated form of instrumental agency which could easily be reconciled with orthodox Christian faith. As we have seen, Dee saw the heptarchical art as a form of religious "exercise", a "holy action", during which "mysteries" and divine secrets are revealed. To this extent his art is an *ars prophetica*, and even (given the momentous nature of the supposed prophetic knowledge) an *ars apocalyptica*. In this he was not far removed from some of his religious contemporaries. The puritan Roger Edwardes, who sought (and gained) Dee's support against the Bishops on the matter of apocalyptic prophecy laid claim to a comparable apocalyptic authority in his scriptural interpretations, and was sympathetic to Dee's claims to be dealing with angelic spirits.[264] But Dee's art was also an *ars operativa* or *instrumentiva* and his "desired thirst" for "perfect knowledge" was not restricted to purely divine or eschatological illuminations. Dee's requests included requests for alchemical, medicinal, and natural philosophical knowledge, and help with locating a hoard of buried treasure. While these actions do not seem to fit our perceptions of what a "religious" practice, might be, we should bear in mind both the eschatological horizon within which Dee located his practices, and the latitude of his conception of "Christian allowable means". Provided that Dee saw no contradiction between his practices and "the profession of a true Christian," and provided that he construed his actions as dedicated to the glory of God, a wide array of practical and operative activities were available to him in his capacity as a "Modest Christian Philosopher".[265] Like the theurgic practitioners before him, what Dee ultimately sought was a sanctioned form of operative agency, access to arts whose "sanctified perfection" was assured. The "key" of prayer and the "ineffable sacrament" of angelic conversation seemed to him, in the final analysis, the highest and most legitimate form of pursuing both theoretical knowledge and operative practice. Dee spent most of his long scholarly career pursuing "wonderfull divine and secret Sciences"[266] and his sense of calling and vocation, is perhaps the most important framework within which he organised and pursued a wide range of practical and theoretical activities. In the broadest religious sense, vocation or calling signified the dedication of all actions to the glory of God or a sacramentalization of human action.[267] The doctrine of vocation demanded that "all the religion we haue, all the grace and goodnesse of our hearts, must shew it selfe in the workes of our particular callings,"[268] and this belief shaped and formed early modern individuals' lives in ways which are not comprehensible in terms of the modern, secular conception of "career". The unique intellectual and cultural formations of early modernity, in which apparently diverse practices are drawn together under the aegis of a unique vocation, are problematic for modern disciplinary historians, for whom the classification (or lawful fragmentation) of theoretico-practical domains of knowledge is a given.[269] In order to understand Dee's angelic visions and their purpose it is, perhaps, less useful to ask whether they are occult science, or magic, or religion, than it is to ask, what an "exercise", a "conversation" or an "action" is – to locate them, that is to say, within the conceptual vocabulary which presided over their emergence.

If nothing else this reappraisal of the character of Dee's "mysticall exercises" has, I hope, shown that there is a real need to rethink the conceptual foundations and contemporary categorization of the bewildering array of early-modern practices which have been designated by the term "Renaissance magic" or "occult science". I also hope that it has signalled a need to extend the study of early-modern "magical" or "occult" practices back into the middle ages. The accounts of Dee's angelic conversations we find in Yates, Calder and French suggest that they were largely the product of a "Hermetic-Neoplatonic" worldview, whose primary components were derived from the printed philosophical works of Pico, Ficino, Trithemius, Reuchlin and Agrippa. There are a number of references in Dee's angelic conversations which show that he made use of the printed works of Agrippa, Reuchlin, Trithemius and others, but it is a large argumentative liberty to move from the statement "Dee speaks of the book of Agrippa as lying open on [his ...] table" to concluding "Agrippa was Dee's main guide in such operations",[270] or that his angelic magic is reliant on "Agrippa on the three worlds",[271] or that his "outlook" was predominantly "Renaissance Neoplatonism as interpreted in Pico della Mirandola".[272] As an explanatory model for Renaissance magic neoplatonism has long been dominant, and to a certain extent this is justified, but we must also assess the influence of the widespread manuscript transmission of earlier magical and religious traditions, particularly in Northern Europe where Italian neoplatonism arrived relatively late, and was often read synthetically together with mediaeval works which already enjoyed prestige and esteem amongst interested scholars. The ascetic, talismanic, cabalistic and incantatory aspects of the works of Northern scholars such as Agrippa, Reuchlin and Trithemius may also be re-illuminated by placing them in the context of mediaeval theurgical manuscript traditions, rather than viewing them simply as conduits for the print tradition of Ficino and Pico. Dee's own practices, as I hope I have shown, are far more indebted to the former than the latter, and my preliminary analysis would suggest that we must look much more closely at the character of mediaeval theurgy and its relation to orthodox forms of religious practice, in order to come to a closer understanding of the nature of Dee's "actions".

## APPENDIX 1

### John Dee's Oration "Pro Sapientia"
(British Library, Sloane MS 3188, fol. $5^r$)

Praeter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Haec vna, maximè vsitata fuit.

Or[ati]o mea Matutina, Vespertinaque: pro Sapientia.

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti

Amen

Omnipotens, Sempiterne, Vere, et Viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Iehouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, ~~Spir~~ et spiritui Sancto: Sicut erat in principio, et nunc, et semp[er]: et in saecula saeculoru[m]: Amen

Recte sapere, et intelligere doceto me, (ô rerum o[mni]um Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, ô rerum o[mni]um Creator,) et sapientia[m] tua[m] in corde meo fige.

O Domine Iesu Christe (qui sapientia vera es, aeterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi vt mittere digneris, alicuius pij, sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quae maximi Valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex aeterna tua providentia, ad istud mihi praestandu[m] beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, Vt ad me de caelis mittere digneris bonos tuos Spirituales Ministros, Angelosque, Videlicet Michaëlem, Gabrielem, Raphaëlem, ac Vrielem: et (ex Diuino tuo fauore) quoscunque alios, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et Magnalium tuoru[m] (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos vsus, concernentium) et nobis Mortalibus. Scitu necessariorum; ad tui no[min]is laudem, honorem, et gloriam; et ad solidam meam, aliorumque, (per me) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Ieouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Ioanni Dee) ~~petitione~~ petitionem hanc, modo tali, qui tibi maximè placebit.

Amen
[*Flourish*]

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (est circa annu[m] 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum preces fundere: mihi gratissimum fuit: ~~et est~~ Mirabilem in me faciat Deus Misericordia[m] sua[m]. Amen. [*Flourish*]

## APPENDIX 2.

John Fisher, *Psalmi seu Precationes D. Io. Episcopi Roffensis*
(Cologne: Heronem Alopecium, c.1525), Psalmus V, pp.95-109.

Psalmus V. Pro Impetranda sapientis diuina.

Domine, Deus misericordiae, qui omnia uerbo tuo fecisti, & sapientia tua constituisti hominem.
Deus aeterne, & absconditorum cognitor, qui omnia nou- [p. 96] eris, priusquam fiunt.
Aperi labia mea & os meum ut nunciem laudes nominis tui.
Cor nouum, & spiritum rectum intra me pone, omneque desiderium prauum procul à me repelle.
Stultus sum ego domine & rerum ignarus, & scientia tua non est mecum.
Nescio ego nec intelligo, quoniam hebetudo tanta, ut non uidiant oculi mei, & cor meum non cognoscat.
Et iam puer sum & paruu- [p. 97] lus, ignorans ingressum & exitum meum.
Vir pollutis labijs ego, exiguique temporis, & minor ad intellectum legis tuae.
Da obsecro cor docile seruo tuo, ut sciam quid acceptum sit coram te omni tempore.
Mitte de coelo spiritum sapientiae tuae, & sensu illius cor meum imple.
Sapientia tua dat ueram scientiam, & ex ore tuo consilium & intelligentia.
Sapientia tua os mutorum [p. 98] aperit, & linguas infantium eloquentes reddit.
Si quis uidetur perfectus inter filios mortalium, si tamen effugerit ab illo sapientia tua, in nihilum computabitur.
Hominibus thesaurus indeficiens est sapientia tua, quae qui usi sunt, participes facti sunt amicitiae dei.
Quam bene se habet homo ille qui ingeniosus est, & qui animam sortitus est sapientia preditam. [p.99]
Quisnam inter homines consilium tuum noscit, aut quis poterit cogitare quid uelis tu?
Sensum tuum quis intelligat nisi tu dederis sapientiam illi, & instruas eum per spiritum tuum sanctum?
Nam rationes hominum in multis deficiunt, & parum securae adinuentiones eorum.
Corruptibile enim corpus animum grauat & terrenum domicilium retardat mentem multa cogitantem.
Superné, consilium & succes- [p. 100] sus, & illic prudentia ac etiam uirtus.
Tecum sunt diuitiae & gloria, opes incorruptibiles & iustitia.
Qui te inuenerit, inuenit uitam, & te qui non amat, diligit mortem.
Domine Deus tange os meum, ut recedat iniquitas mea, inhabita cor meum ut peccata mea purgentur.
In maliuolam animam sapientia non intrat, nec manebit in corpore quod peccatis subditur.
Doce me domine Deus, ne [p. 101] augescat ignorantia mea, & delicta mea multiplicentur.
Spiritus me doceat quae tibi placita sunt, & ducat in uiam rectam, nam in erroris uia diutius erraui.
Firmetur sapientia in animo meo, & legem tuam in corde meo scribe.
Super omnia quae speciosa sunt, & pulchra, sapientiam desidero in comparatione illius diuitias non aestimo.
Quam amo sapientiam tuam domine, quae unica medi- [p. 102] tatio mea est.
Quam dulcia cordi meo eloquia tua? multo magis quam mel ori meo.
Verbum tuum pedibus meis lucerna est, & uijs meis lumen.

Magis mihi placet sapientia tua, quam milia auri uel argenti.
In uia sapientiae tuae delector magis quam ingenti diuitiarum copia.
Vtinam dirigantur uiae meae, ut sapientiam tuam, & sermones tuos discam.
Eloquium tuum ignitum est, hinc [p. 103] fit ut uehementer illud cupiam.
O beatum illum quem tu instruis domine, & in lege tua doctum facis.
Anima eius sapientiam meditabitur, & lingua eius loquetur iudicium.
Lex dei in corde suo scribetur, & non supplantabuntur gressus eius.
O domine Deus salutis meae, exaudi precem meam: & lingua mea misericordias tuas semper loquetur.
Da sedium tuarum adsistri- [p. 104] cem sapientiam, ut bonum & malum discernere possim, & occulta tua cognoscam.
Reuela oculos meos, ut ad miranda perspiciam quae in tua lege sunt.
Memor esto verbi tui te inuocanti, nam in illo spem meam posui.
Viam sapientiae notam fac mihi, & scientiam tuam ne cœles à me.
Fac mecum iuxta misericordiam tuam, & ne confundas me ab expectatione mea.
Recte sapere & intelligere [p. 105] doceto me, nam sapientia tua totum quod uolo.
Da uerbum tuum in ore meo, & in corde meo sapientiam tuam fige.
Sapientia tua cogitationes meas regat, ut placeant coram oculis tuis semper.
Mirabilia sunt eloquia tua, quapropter delectatur in eis anima mea.
Sapientia tua perfecta est, scientia tua lucida, & oculos illuminans.
Amabiliora super aurum [p. 106] & gemmas, & dulciora quam mel de fauo.
Sapientia tua immaculata, animas confortans, eloquium tuum uerax, intellectum docens paruulos.
Quando sciet errans spiritu intelligentiam? & ignorans doctrinam discet?
Quando effundetur de excelso spiritus tuus quando cor insipientis scientiam callebit, quando lingua balbutiens deserta erit?
Paruulus & insipiens sum domine, auxilio sit mihi ma- [p. 107] nus tua fortis.
Noui quod omnia potes, & nihil est tibi difficile.
Tu magnus es incognoscibilis, & sapientiae tuae nullus est numerus.
Annunciaui coram te causam meam, fac cum seruo tuo iuxta magnam misericordiam tuam.
Respice ad me & miserere mei, ut hoc quod credens per te posse fieri cogito, perficiam.
Viam sapientiae tuae notam fac mihi, & intellectu illius cor meum imple. [p. 108]
Vocem meam audi secundum misericordiam tuam domine, secundum iudicium mecum agito.
Da gloriam nomini tuo domine, tu enim solus es bonus & sapiens, & non est alius praeter te saluator.
Exaudi me domine, propter nomen tuum, & ne contineas me misericordiam tuam.
Eructabunt labia mea laudem, cum docueris me sapientiam tuam.
Tum enarrabo mirabilia tua, ut alij etiam ad te conuertantur. [p. 109]
Et benedicant nomen tuum in sempiternum & in seculum seculi, Amen.

## NOTES

[1] *Libri Septimi Apertorii Cracoviensis Mystici*, Sabbatici, Pars Quarta in *T&FR*, 184.

[2] On this tradition see Lynn Thorndike, "Solomon and the Ars Notoria", in *A History of Magic and Experimental Science during the first thirteen centuries of our era*, 8 vols (London and New York: Macmillan & Co., 1923-58), II, 279-289. See also Richard Kieckhefer, *Magic in the Middle Ages* (Cambridge: Cambridge University Press, 1989, repr. 1993), 151-172.

[3] See for example John Eglington Bailey, *Diary, for the years 1595-1601, of Dr John Dee, Warden of Manchester from 1595 to 1608. Edited from the original MSS in the Bodleian Library* (n.p., 1880), 2: "[Dee had] long forsaken the exact sciences, having exhausted their study; and had devoted himself to the blighting influence of occult investigations, intermingling with them in credulous simplicity what remained in him of the Christian faith."

[4] See Carl Kiesewetter, *John Dee, ein Spiritist des 16 Jahrhunderts. Kulturgeschichtliche Studien* (Leipzig, 1893, repr. Schwarzenburg: Ansata Verlag, 1977).

[5] A thesis which was popularised by Edwin Arthur Burtt's influential study, *The Metaphysical Foundations of Modern Physical Science* (London: Kegan Paul & Co., 1925).

[6] *JDEP*, I, 744: “The mysteries of the spiritual regions which Dee attempted to penetrate by establishing direct contact, were not infrequently regarded in his age, in which the claim of religion to contain the most perfect and complete expression of the general scheme, structure, and purpose of the cosmos, was neither denied or lightly regarded, as forming a legitimate branch of Natural Philosophy.”

[7] *JDEP*, I, 808.

[8] Luigi Firpo, “John Dee, Scienziato, Negromante e Avventuriero,” *Rinascimento*, 3 (1952): 25-84.

[9] Firpo, 25: “un documento singolarmente rivelatore delle credenze, delle aspirazioni e della cultura del Cinquecento.”

[10] Firpo, 29: “Nel Dee questo avvio è sostenuto da un altissimo concetto del proprio ingegno e da un profundo spirito religioso [e ...] la certezza di uno speciale favore di Dio.”

[11] Firpo, 29: “non ha la consapevolezza dell’infinita umilità e pazienza cui dovranno ormai piegarsi i ricercatori sperimentali per conseguire a prezzo di penose fatiche piccole verità parziali e provvisorie: quella ch’egli affanosamente ricerca è una via rapida, breve, infallibile, per assurgere ad una conoscenza totale, che coincida con un illimitato potere dell’uomo sulla natura. Questo peccato di superbia impaziente risolve la filosofia della natura nell’occultismo[...].”

[12] Firpo, 48: “un prolisso discorso [...] una verbosa e vacua orazione a Dio e [...] un minuzioso rituale.”

[13] Firpo, 41: “[i] suoi truffaldini ‘misteri’.”

[14] Firpo, 45: “[gli] atteggiamenti ispirati e istrioneschi del Dee.”

[15] Firpo, 40-41: “Le presunte revelazioni del futuro risultano tutte grossolanamente false, vistosi gli errori geografici e di scienze naturali, sgrammaticato il latino qua e là usato con parsimonia, chè gli angeli preferiscono parlar l’inglese [...]. Lo stile angelico è una triviale parodia di quello biblico, con frequenti e ovvie intrusioni di locuzioni scritturali in talune sedute [...] gli spiriti invisibili parlano un linguaggio affato privo di senso, proclamando che si tratta della lingua usata da Adamo prima del peccato originale. In conclusione, la cultura che nelle pseudo-rivelazioni si riflette è bene la cultura raffazzonata, monca e approssimativa di Kelley, e sono sempre gli interessi suoi più urgenti e concreti, turpi talvolta, che gli angeli si affannano a tutelare.”

[16] Firpo, 83: “v’è sopratutto in questa personalità [...] una frattura profonda che sgomenta: l’uomo che aveva dato prove tanto degne in molteplici campi di studio, il matematico, il geografo, l’astronomo, si eclissa subitamente e si annienta in una cieca infatuazione superstiziosa.”

[17] Frances A. Yates, *The Occult Philosophy in the Elizabethan Age* (London: Routledge & Kegan Paul, 1979, repr. 1983), 82.

[18] Frances A. Yates, *Theatre of the World* (London: Routledge and Kegan Paul, 1969), 186.

[19] Frances A. Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), see especially 130-143.

[20] Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972), 116, 118.

[21] French, *John Dee*, 119. Cf. also 2-3: “Hermeticism, the gnostic philosophy based on the rediscovered texts of the legendary Hermes Trismegistus is basic to Dee’s thought.”

[22] Christopher Whitby, “John Dee’s Actions with Spirits 1581 to 1585” (Unpublished PhD thesis, University of Birmingham, 1981). A two volume facsimile of Whitby’s thesis was published by the Garland Press, New York in 1988). The thesis includes a full transcription of the *Liber Mysteriorum* (see Whitby, II, 1-407).

[23] Whitby, “John Dee’s Actions with Spirits” , I, 181.

[24] Whitby, “John Dee’s Actions with Spirits”, I, 71.

[25] Whitby, “John Dee’s Actions with Spirits”, I, 75. But see also his later contradictory statement: “the magical system [...] bears a great similarity with the kind of magic described in the third book of Agrippa’s *De occulta philosophia*.” (Whitby, “John Dee’s Actions with Spirits”, I, 116).

[26] Whitby, “John Dee’s Actions with Spirits”, I, 74-75.

[27] Whitby, “John Dee’s Actions with Spirits”, I, 79-93.

[28] Whitby, “John Dee’s Actions with Spirits”, I, 74.

[29] Christopher Whitby, “John Dee and Renaissance Scrying”, *Bulletin of the Society for Renaissance Studies*, 3:2 (1985): 25-37 (26).

[30] Whitby, “John Dee’s Actions with Spirits”, I, 116.

[31] He does, however, note that the design of Dee’s “Holy Table” may have been “derived from a manuscript copy of the Key of Solomon,” I, 151. While he notes the circulation of Pseudo-Solomonic manuscripts during the sixteenth century (I, 78 and fn. 27, 95) he does not pursue the possibility that they may have been a model for Dee’s ceremonial practices.

[32] Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 15-52. Cf. ibid., 15: "Essentially Dee's life was that of the Neoplatonist sage portrayed by Calder, and by intention at least, of the *magus* saluted by French."

[33] Shumaker, *Renaissance Curiosa*, 20-21.

[34] Shumaker, *Renaissance Curiosa*, 24.

[35] Shumaker, *Renaissance Curiosa*, 40.

[36] Shumaker, *Renaissance Curiosa*, 22, 48.

[37] Shumaker, *Renaissance Curiosa*, 27.

[38] Shumaker, *Renaissance Curiosa*, 33.

[39] Shumaker, *Renaissance Curiosa*, 29, 38.

[40] Wayne Shumaker, *Natural Magic and Modern Science: Four Treatises 1590-1657* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1989), 3-4.

[41] Shumaker, *Renaissance Curiosa*, 44, 46.

[42] Shumaker, *Renaissance Curiosa*, 44, 49.

[43] Shumaker, *Renaissance Curiosa*, 46, 48.

[44] *NP*, 204. (My emphasis)

[45] *NP*, 203.

[46] *NP*, 214: "It is a magic that is far removed from both the philosophical magic and occult philosophy of the Renaissance and the natural magic he seems to have derived from Roger Bacon."

[47] *NP*, 206.

[48] *NP*, 214. This is a simplification of some of the nuances of Clulee's argument. Later he submits that there are magical elements or tendencies in Dee's practices (212), but suggests that these can be traced to the influence of Kelley, who – Clulee claims – was more knowledgable than Dee in "mediaeval manuals of ritual magic" (211). His claim that Dee ends up practising a kind of magic by default to Kelley's influence (214), is, I think, untenable.

[49] *NP*, 206.

[50] *NP*, 207.

[51] Clulee notes the sixteenth-century vitality of this tradition, but does not relate it to Dee's conversations. See *NP*, 133-5.

[52] Deborah E. Harkness, "Shews in the Showstone: John Dee's Angelic Conversations," *Renaissance Quarterly*, 49 (1996): 707-737 (709, 711). For more on Harkness's cultural contexualization of Dee's angelic conversations see "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD Thesis, University of California Davis, 1994).

[53] Harkness, "Shews in the Showstone," 709.

[54] Harkness, "Shews in the Showstone," 715-716. These claims are repeated in her book. See Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of the World* (Cambridge: Cambridge University Press, 1999), 77, 96, 100-101, 117, etc.

[55] Harkness, "Shews in the Showstone," 718, 732.

[56] See my introduction to this volume, 9-10, *supra*.

[57] See, for example, *Conversations with Angels*, 40, where Harkness argues that Solomonic magical works "contribute little" to our understanding of Dee's angelic diaries. In my view, Harkness tends to exaggerate the differences between Dee's conversations and mediaeval magical pratices by distinguishing too readily between "prayer" on the one hand and "conjuration" and "invocation" on the other. See, for example, *Conversations with Angels*, 96, 120, 123, etc.

[58] See Brian Copenhaver, "Natural magic, hermetism, and occultism in early modern science" in David C. Lindberg and Robert S. Westman, eds., *Reappraisals of the Scientific Revolution* (Cambridge: Cambridge University Press, 1990), 261-302.

[59] Yates, *Giordano Bruno*, 107.

[60] Yates, *Giordano Bruno*, 107. Cf. her contrast between Ficinian natural magic and the mediaeval magical tradition, *Giordano Bruno*, 80: "How elegant, how artistic and refined is this modern natural magic! If we think of the Neoplatonic philosopher singing Orphic hymns, accompanying himself on the lira di braccio [...] and then compare this Renaissance vision with the barbarous mutterings of some invocation in *Picatrix*, the contrast between the new magic and the old is painfully evident. [...] If we think of the flowers, jewels, scents with which Ficino's patients are advised to surround themselves, of the charmingly healthy and wealthy way of life which they are to follow, and compare this with the filthy and obscene substances, the

stinking and disgusting mixtures recommended in the *Picatrix*, the contrast is again most striking between the new elegant magic [...] and that old dirty magic."

[61] Yates, *Giordano Bruno*, 108.

[62] Yates, *Giordano Bruno*, 102.

[63] See Marsilio Ficino, *Marsilius Ficinus Florentinus de triplici vita* (Paris, 1491), III, xvi, sigs. n.viii$^{r}$-iiii$^{v}$. The reference to the "Arab fraternity" is at sig. n.viii$^{v}$.

[64] Yates, *Giordano Bruno*, 140, 145-6; idem, *Occult Philosophy*, 38, 116.

[65] Clulee, 138: "Trithemius's sources were almost entirely mediaeval works of the notory art, such as the *Clavicula Salomonis*, the *Ars Notoria*, the *Liber Razielis* [...]. Another of Trithemius's sources, [was] the Latin *Picatrix*." See also Trithemius's *Liber Polygraphiae* (Argentinae, 1600), 597 where he gives an "alphabetum Honorij cognomento Thebani" (i.e the purported author of the Pseudo-Solomonic *Liber sacer*, also known as *The Sworn Book of Honorius*), commenting that "his operations had been clouded over by (or concealed in) foolish magic as it is revealed in Book Four of Petrus de Apono" (*cuius ministerio suas in magicis fatuitates abscondit, sicut Petrus de Apono restatur in suo maiore libro quarto*).

[66] Yates, *Giordano Bruno*, 107.

[67] *NP*, 132-3.

[68] Yates, *Giordano Bruno*, 83: "When Hermes Trismegistus entered the Church, the history of magic became involved with the history of religion in the Renaissance."

[69] There are numerous extant transcriptions of Pseudo-Solomonic magical texts made in the eighteenth century. See, for example, the manuscript copies of the *Clavicula Salomonis Regis* and the *Sefer Raziel* collected by General Charles Rainsford (1727-1809), Lieutenant Governor of Gibraltar, in the library of the Duke of Northumberland at Alnwick Castle. See *Third Report of the Royal Commission on Historical Manuscripts* (London, 1872), 122-3.

[70] Johann Wier, *De Praestigiis Daemonum*, *et incantationibus* [etc.] (Basel, 1566), II, iii, in *Witches, devils and doctors in the Renaissance*, trans. John Shea (Binghamton: Mediaeval and Renaissance Texts & Studies, 1991), 104.

[71] Wier, *De Praestigiis Daemonum*, II, iii, 104-5. Cf. II, v, 110: "Furthermore these magicians not only claim that eminent men, holy patriarchs, and angels of God are the authors of such wicked and execrable doctrines; they do not even blush to make a display of books passed down by Raziel and Raphael, the angels of Adam and Tobias – seeking by this ruse to give a more attractive appearance to their own monstrous creation [*Empusa*]."

[72] Wier, *De Praestigiis daemonum*, II, v, 111.

[73] Wier, *De Praestigiis daemonum*, II, v, 112.

[74] D.P. Walker, *Spiritual and Demonic Magic from Ficino to Campanella*, Studies of the Warburg Institute, 22 (London: The Warburg Institute, 1958), 76, cit. Whitby, "Renaissance Scrying", 26.

[75] *Lib. Myst.,* fol. 8$^{v}$.

[76] *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 45$^{r}$.

[77] James A.H. Murray, *A New English Dictionary on Historical Principles; Founded mainly on the materials collected by the Philological Society*, 10 vols (Oxford: Clarendon Press, 1897-1928), "Exercise", 10 a-f, III, 402; R.E. Latham, *Revised Mediaeval Latin Word List from British and Irish Sources* (London: Oxford University Press for the British Academy, 1965), "exercitus", 177, and J.E. Niermeyer, *Mediae Latinitatis Lexicon Minus* (Leiden: Brill, 1976), "exercitium", 392.

[78] Archbishop John Whitgift, *The defense of the Aunswere to the admonition against the Replie of T[homas] C[artwright]* (London, 1575), in J. Ayre, ed., *The Works of J. Whitgift*, 3 vols (Cambridge, 1851-3), II, 197. See also Patrick Collinson, *The Elizabethan Puritan Movement* (London: Jonathan Cape, 1967), Chapter 5, "Exercises, Conferences and Fasts", 208-221.

[79] John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315r. Edwardes's "spiritual exercises" consisted in "labor[ing] the scriptures (without Interpreters) [...] to reade Godds booke *simpliciter*." Roger Edwardes to John Dee, 31 March 1580, ibid., fol. 312$^{r-v}$.

[80] See, for example, *Lib.Myst.*, fol. 124$^{r}$: "There were many other particulars of the Action w$^{ch}$ might be noted."

[81] *Lib. Myst*., fols. 122$^{v}$-123$^{r}$.

[82] See Aegidio Forcellini, *Lexicon Totius Latinitatis*, 3 vols (Patavia, 1840), "Actio", 2., I, 60. Whitgift, for example, talks about "ministering the sacraments, public prayers, and other such-like godly actions", *Works*, II, 588.

[83] Charles Du Fresne Du Cange, *Glossarium ad scriptores mediae et infimae Latinitatis*, 10 vols (Paris, 1733-1766), "Actio", I, cols. 108-9.

[84] *Revised Mediaeval Latin Word List*, 5-6.

[85] See *Mediae Latinitatis Lexicon Minus*, "Mysterium", 697; Du Cange *Glossarium Mediae*, V, "Mysterium", 563-4; Latham, *Revised Mediaeval Word List*, "Mysterium", 310. For patristic usages see *Lexicon Totius Latinitatis*, III, "Mysterium", 326-7.

[86] *De Heptarchia Mystica*, British Library, Sloane MS 3191, fol. 33$^{r}$. See also *Lib. Myst.*, fol. 7$^{v}$, where he refers to "The Mysteries of <thy> truthes vnderstanding".

[87] On Dee's prophetic self-fashioning see Stephen Clucas, "*Non est legendum sed inspicendum solum*: Inspectival knowledge and the visual logic of John Dee's *Liber Mysteriorum*" in Alison Adams and Stanton J. Linden, eds., *Emblems and Alchemy* (Glasgow: Glasgow Emblem Studies, 1998), 109-132, esp. 127-9.

[88] *Lib. Myst.*, fol. 8$^{r}$.

[89] In a note on a loose sheet bound between the *Liber Auxilij et Victoriae Terrestris* and the *De Heptarchia Mystica*, Dee seems to find corroboration for the heptarchical basis of his doctrine in the angelology of Clement of Alexandria: "In septenarijs totus Mundus circumiugitur omnium quae et Viua gignuntur, et quae nascuntur. Septem quidem sunt, (quorum est maxima potentia) Primogeniti Angeloru[m] Principes &c. Cleme[n]s Alex. Strom. lib. 6." *De Heptarchia Mystica,* BL, Sloane MS 3191, fol. 32$^{r}$.

[90] *Lib. Myst.*, fol. 80$^{r}$.

[91] *Lib. Myst.,* fol. 51$^{r}$. The underlinings are in the original MS.

[92] See, for example, *MH*, 5$^{v}$, 8$^{v}$, and 17$^{r}$.

[93] *MH*, 17$^{r}$. In mediaeval Latin "Mystagogia" signified "revelation", see Latham, *Revised Mediaeval Latin Word List*, "Mystagogia", 310.

[94] *MH*, 7$^{v}$.

[95] *MH*, 13$^{r}$.

[96] John Dee to William Cecil, 3 October 1574, British Library, Burghley Papers 1574-5, Lansdowne MS 19, fols. 81$^{r}$-83$^{r}$.

[97] John Dee to Roger Edwardes, 12 July 1580, British Library, Cotton MS Vitellius CVII, fol. 315$^{r}$.

[98] Cf. Dee's defense of "Thaumaturgike" or "Actes and Feates, Naturally, Mathematically, and Mechanically, wrought and contriued," as a practice permitted to the "Modest Christian Philosopher", in *MP*, sig.Aj$^{v}$ - Aiij$^{r}$.

[99] See *Ars notoria*, Bodleian Library, Ashmole MS 1515, Latin and English, sixteenth century, fols. 9$^{r}$, 24$^{r}$.

[100] Robert Turner, *The Ars Notoria: The Notory Art of Solomon* (London, 1657). It is not insignificant, perhaps, that Turner saw the "Notory Art" as a "holy and Sacramental Mystery," (*The Ars Notoria*, 16) rather than a form of "magic".

[101] *NP*, 39-73.

[102] Thorndike, *History*, II, 286.

[103] Gregory, *Regula pastoralis* (n.p., 1480), *Tractatus de cura pastoralis beati Gregorij pape*, cap. I, sig.a.j$^{r}$: "ars est artium regimen animarum".

[104] *Ars notoria*, British Library, Harleian MS 181, fol. 19$^{r}$: "ieiunabis in pane et aqua tribus diebus, non manducando, quosque in celo stelle videan[tur] [...] et da pauperibus".

[105] *Ars notoria*, BL, Harleian MS 181, fol.26$^{r}$ "ieiunandu[m] est in ipsis diebus, quibus inspiciun[tur] figure".

[106] *Ars notoria*, BL, Harleian MS 181, fol. 57$^{r}$.

[107] *Liber Sacer,* British Library, Royal MS 17.A.XLII, fifteenth century, fol. 13$^{v}$: "Primo sit mundus operans non pollutus, et cum devocione faciat non astute non commedat neque bibat".

[108] *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 14$^{v}$.

[109] *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 13$^{v}$. Cf. *Liber Salomonis (Sefer Raziel),* British Library, Sloane MS 3846, sixteenth-seventeenth Century, fol. 130$^{v}$: "he that shall write this booke oughte to be cleane & fasting & bathed & suffumed with precious aromatikes, that is with spices well smelling".

[110] *Liber Salomonis (Sefer Raziel),* BL, Sloane MS 3846, fol. 130$^{r}$.

[111] *Magical Tracts,* British Library, Sloane MS 3851, seventeenth century, collected by "one Mr Arthur Gauntlet, who professed Phisick, and lived about Graies Inn Lane" (fol. 2v). The quotes are from the "Instructions of Ptolomie", fol. 3$^{r}$.

[112] *Ars notoria*, BL, Harleian MS 181, fol. 19$^{r}$: "locu[m] secretu[m], videlicet in ecclesia[m], vel in atriu[m], vel in ortu[m]".

[113] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 130$^{v}$.

[114] *Liber virtutis*, British Library, Harleian MS 181, sixteenth century, fol.

[115] *Ars Notoria*, BL, Harleian MS 181, fol. $26^{r}$: “Item solus sit [...] qui opera[tur] in eis [...] nisi esset magister artis, qui instrueret operantem”. Nobody “other than the true partner of the teacher is allowed to be present whilst the orations are pronounced, or the figures are viewed” (*Aliu[m] vero sociu[m] praeter mag[istre]m non licet habere in inspectione figuraru[m], nec in pronu[n]ciatione orationu[m] suaru[m]*), ibid.

[116] *Ars notoria*, BL, Harleian MS 181, fol. $76^{r}$: “Et camera[m] habeas secreta[m], nitida[m], munda[m], ab immunditijs aranearu[m], et pulueris, et clausa[m]: Eisque solus dormiens in ea: Erit etia[m] seratus mundus; et in ea in modu[m] altaris mensula mundis lintheis cooperta, et super eam duo candelabra cu[m] cereis benedictis in *Purificatione* ardentes.” Although this quote is from a text (the *De arte crucifixi Pelagij Solitarij*) which belongs to another genus of magical art, it is nonetheless closely related to Pseudo-Solomonic practices. For more on the Pelagian “art of the crucifix” see Stephen Clucas, “*Regimen Animarum et Corporum*: The Body and Spatial Practice in mediaeval and Renaissance magic”, in Daryll Grantley and Nina Taunton, eds., *The Body in Late Mediaeval and Early Modern Culture* (Ashgate: Aldershot, 2000), 113-129 (esp. 116-119).

[117] *Ars notoria,* British Library, Sloane MS 1712, thirteenth century, fol. $1^{r}$

[118] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol.$131^{r}$. Cf. also fol. $129^{r}$: “the 7 treatises of this booke be these. The first is said *Clauis*, for that in it, is determined of *Astronomy*, & of the starrs for without them we may doe nothing”.

[119] See, for example, *Ars notoria*, BL, Harleian MS 181, which gives detailed prescriptions concerning the correct phases of the moon (*lunationes*) for each segment of the magical operation it describes.

[120] See, for e.g. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. $131^{v}$, which names “7 bretheren” and their planets: Sabaday (Saturn), Zedet (Jupiter), Madin (Mars), Hamina (Sun), Noga (Venus), Cocab (Mercury), and Labana (Moon).

[121] *Ars notoria*, BL, Harleian MS 181, fol. $19^{v}$: “verte faciem tua[m] versu[m] oriente[m]: et in terra[m] prosterne manus”.

[122] See *Ars notoria*, BL, Harleian MS 181, fol. $19^{v}$: “in terra[m] prosterne manus, dicendo 7. psalmos poenitentiales, cum .7. orationibus dominicalibus, et [...] totidem *Credo in Deu[m]*, humiliter implorando”.

[123] See *Liber sacer*, BL, Royal MS 17.A.XLII, fols. $29^{r}$-$31^{r}$, which includes three orations dedicated to the Virgin Mary – “Ave Maria”, “Salve Regina” and “O gloriosa domina virgo”.

[124] See *Ars notoria*, BL, Harleian MS 181, fol. $20^{r}$: “*Pater noster: Aue Maria: Et ne nos inducas &c* [...] *Pater de coelis Deus, miserere nobis*: det sic tota litania est dicenda [...].” and *Liber virtutis*, BL, Harleian MS 181, fol. $5^{v}$: “*Miserere mei Deus*; all the verses, with *Gloria patri sicut erat. Kyrie eleson, [Christe] eleson, Kyrie eleson Pater noster* and *Aue Maria* 3. *Credo in Deum. Confiteor. Misereatur nostri*.”

[125] *Ars notoria*, BL, Harleian MS 181, fol. $18^{r}$. See also the description of the art at fol. $56^{v}$: “This art or operation consists in orations in which are invoked, recited and named the names of the holy ones dwelling in the celestial abodes of the living God.” (*istius artis vel operac[io]nis consistit in orac[io]nibus; inter quas no[m]i[n]ant[ur] recitant[ur] et inuocantu[r] n[omin]a sanctoru[m] Dei uiui in supernis sedibus residentium*).

[126] See for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. $129^{v}$: “The name [of this book] expanded in Latin is *Angelus magnus secreti Creatoris*. That is to say the great Angell of the secret creator. And in hebrue Cephar Raziel that is the booke of hollines & of fullfillinge & it was the first booke after Adam written in language of Caldey & afterwards translated in hebrue”. See also the marginal glosses to *Ars Notoria*, Bodleian MS Ashmole 1515, sixteenth century, fol. $5^{r-v}$, where the magical orations are described variously as “oratio hebraica”, “chald[aica]” or “Arabic[a]”.

[127] *Ars notoria,* BL, Sloane MS 1712, fol. $16^{v}$.

[128] *Ars notoria*, BL, Harleian MS 181, fol. $39^{r}$.

[129] *Ars notoria*, BL, Harleian MS 181, fol. $50^{r-v}$: “q[uam]vis indignus sum, mihi concedas, et in mente[m] mea[m] confirma et corrobora,” and fol. $39^{r}$: “da mihi ea quae [...] credo absque malignitatis intentione scientiam.”

[130] See for example, *Ars notoria*, BL, Harleian MS 181, fol. $37^{v}$: “viuifica intellectu[m] meu[m] foecunda mihi memoria[m] mihi. Exalta co[n]scientia[m] mea[m],” and fol. $38^{v}$: “augmentetur sensus meus, et memoria mea [...] aperta mihi scientiae ianua gratuletur cor meu[m], et confirmatu[m], et emundatu[m] per vos percipiet, et conseruet scientia[m] et sapientia[m] [...] da mihi ea quae desidero.”

[131] See for example, *Ars notoria*, BL, Harleian MS 181, fol. $19^{r}$: “addens vnicuique corpori spiritu[m] propriu[m] et veracem, ad custodiendu[m] illum, et defendendum ab incursionibus spirituu[m] immundoru[m] et illusionibus eorum”, and fol. $20^{v}$: “Obsecro te angelice spiritus; cui ego ad prouidendum

com[m]issus sum; vt custodias me indefinenter; et protegas ab incursu diaboli, vigilantem, et dormientem, nocte et die [...] repelle a me omnem temptatione[m] Sathanae."

[132] See, for example, *Ars notoria*, BL, Harleian MS 181, fol. 46$^{r}$: "Deus exaudi praeces meas; et adiuva me in opere sancto isto," and fol. 48$^{r}$: "Te domine suppliciter imploro, deposco, flagito et supplico."

[133] See *Ars notoria*, BL, Harleian MS 181, fol. 38$^{r}$: "mitte mihi sanctos angelos tuos de excelso coelo, qui custodiant me, et sensu[m], et memoria[m] et intelligentia[m] mea[m] et adimplea[m] praecepta tua" and fol. 55$^{r}$: "Funda Domine in me, illum quadrangulare philosophiae palaciu[m]."

[134] See Stephen Clucas, "Wondrous force and operation: magic, science and religion in the Renaissance" in Philippa Berry and Margaret Tudeau, eds., *Textures of Renaissance Knowledge* (Manchester: Manchester University Press, 2003), 35-57.

[135] See, for example, *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 4$^{v}$: "the first chapter is of the composyssyon of the greate name of god which the hebrues call sememphoras which doth consyst of .72 [...] letters which is the beginning of the arte", and *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 129$^{v}$, where it is claimed that it contains "all semoforax, that is the great name compleate with all his names whole & even & with his vertus and sacraments". See also Johannes Reuchlin, *De arte Cabalistica libri Tres* (Hagenau, 1517), 58$^{v}$: "Sunt itaque lxxii nomina sacra quod unum Semhamphores id est sanctissimi Tetragrammati nomen expositorum d[icitu]r per invocationes angelorum ab hominibus deo deditis, deuotisque cum timore ac tremore sic enuncianda."

[136] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155$^{v}$.

[137] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 132$^{r}$.

[138] *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155$^{v}$.

[139] See, for example, *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 155$^{v}$-156$^{r}$: "this is the name thou shalt name when thou wilt speake with angells & they thy question & thy worke without doubt shall fulfill", and fol. 156$^{r}$: "these names thou shalt name when thou wilt that the Elem*en*ts & winds fulfill thy will in all things."

[140] See, for example, *Ars notoria*, British Library, Sloane MS 313, fourteenth-fifteenth century, fols. 2$^{v}$-4$^{v}$, and *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 9$^{v}$ et seq., which describes "the makinge off the seale off the true and lyuinge god."

[141] See, for example, *Liber Sacer,* BL, Royal MS 17.A.XLII, fol. 6r, which refers to "a glasse wherein thow shalte see the whole worlde."

[142] See *Ars Notoria*, BL, Harleian MS 181, fol. 18$^{r}$: "incipit sanctissima ars Notoria [...] vt per eam omnes scientias liberales, mechanicas et exceptiuas, et earum facultates per breue spatiu[m] temporis posset adquirere et habere."

[143] See, for e.g. *Ars notoria*, BL, Harleian MS 181, fol. 30$^{v}$: "Non debent legi sed inspici tantum." On the theme of magical "inspection" in the Pseudo-Solomonic tradition see Clucas "Inspectival knowledge and the visual logic of John Dee's *Liber Mysteriorum*", 115-121.

[144] See *Ars notoria*, BL, Harleian MS 181, fol. 38$^{r}$.

[145] *Ars notoria*, BL, Harleian MS 181, fol. 43$^{v}$, re. the "figure of the dialectical art" (*figura artis dyaleticae*), which allows one to "acquire and possess perfect knowledge [of dialectics] and retain it in the memory" (*acquirere, et habere, et memoriter retinere perfecta[m] scientiam*).

[146] *Ars notoria*, BL, Harleian MS 181, for example, gives the figures and orations for "artis Grammaticae" (fols. 25$^{r}$ et seq.), and orations for "Dyalectica" (fols. 39$^{r}$ et seq.), "artis Rethoricae" (fols. 46$^{v}$ et seq.), "artis phisicae" (fols. 59$^{v}$ et seq.), "artis musicae" (fols. 60$^{r}$ et seq.), "artis arismetricae" (fols. 61$^{v}$ et seq.) and "Astronomiae" (fols. 65$^{v}$ et seq.). The accompanying figures for dialectic through to astronomy are missing, although spaces have been reserved for their inclusion. This manuscript seems to be a late copy of a much earlier text, it has substantial points of textual overlap, for example, with *Ars notoria*, BL, Sloane MS 1712, (cf. fol. 16$^{v}$, and *Ars notoria*, BL, Harleian MS 181, fol. 39$^{r}$, for example). The thirteenth-century manuscript does, however, include figures for theology, geometry and jurisprudence, which are absent from the later manuscript.

[147] See *Ars notoria*, BL, Harleian MS 181, fol. 69$^{r}$ et seq. for a description of the "figura generaliu[m]" or "Nota Dei", and fol. 30$^{v}$ for "4 signa a Deo Data Salomoni omni[bus] artibus communia." For earlier examples of this "general figure" see *Ars notoria,* BL, Sloane MS 1712, fol. 20$^{v}$ and Bodley MS 951, fifteenth century, fol. 10$^{v}$.

[148] *Liber sacer*, BL, Royal MS 17.A.XLII, fols. 5$^{r}$-6$^{v}$.

[149] *Lib. Myst.*, fol. 13$^{v}$.

[150] *Lib. Myst.,* fol. 55$^{r}$. Cf. also *T&FR*, 178, where Dee says "I do know assuredly that there is very much matter in this table", and his angelic interlocutor replies "*It is true: for hitherto*, stretched the knowledge of *Solomon*," and Dee notes in the margin: "*Solomon* his knowledge."
[151] *Lib. Myst.,* fol. 12$^{r}$. On the rabbinical tradition of Solomon's magic ring and its alleged relation to earlier Parsi traditions, see Moncure Daniel Conway, *Solomon and Solomonic Literature* (London, 1899), 185-6.
[152] *Lib. Myst.,* fol. 12$^{r}$ (marginal note): "Vide Reuchlini libru[m] de Verbo Mirifico de nomine PELE."
[153] See, for example, the *De quatuor annulis*, British Library, Sloane MS 3847 sixteenth-seventeenth century, fols. 66$^{r}$-81$^{v}$, which presents a series of "seales" which bear a generic resemblance to some of Dee's talismanic "tables" or "scutcheons".
[154] *Lib. Myst.,* fol. 8$^{v}$. For a fuller account of Dee's ascetic regime see Gabriel's injunction on 13 October 1583 in *T&FR*, 39-40. Cf *T&FR,* 53: "Fight [...] and cast off the world. Make flesh subiect, and strangle your Adversary. For unto such belongeth the entrance into my Chambers, and the use of my will".
[155] *Ars notoria*, BL, Harleian MS 181, fol. 26$^{r}$.
[156] *Lib. Myst.,* fol. 51$^{r}$. Cf. also fol. 17$^{r}$, where Dee and Kelley are required to take a "vow [r]equired for secresie". Dee is frequently worried by domestic intrusions on his actions, and there are many references to the closing of outer doors, etc.
[157] *Lib. Myst.,* fol. 70$^{v}$. Dee is told that the 49 prayers of the book have "49 manner of Vnderstandings. Therein is comprehended so many languages They are all spoken at ones." However, he is also told that "Vntill thow com[m]e to the Citie [i.e. the new Jerusalem] thow canst not behold the beawty thereof." (Ibid.)
[158] *Lib. Myst.,* fol. 64$^{r}$.
[159] *Lib. Myst.,* fol. 74$^{v}$: "[EK] Prayed perfectely in this Angel's language."
[160] *Lib. Myst.,* fol. 80$^{r}$.
[161] *Lib. Myst.,* fol. 70$^{v}$.
[162] *T&FR*, 88.
[163] *Lib. Myst.,* fol. 24$^{r}$. This is a circular figure containing a cross, and the letters g, m, l, l, e and e (clockwise). The angels' names are to be produced by combining each letter with the cross in turn: "7 secrett Angels proceding from euery letter and cross so formed". Cf. fol.17$^{v}$ et seq., in which 40 tablets carried by "40 white creatures" are identified as being "Nomen dei vel No[m]i[n]a Diuina".
[164] See, for example, *Lib. Myst.,* fol. 25$^{r}$: "In 7 must you work all things", fol. 28$^{v}$: "Let us praise the God of 7". Cf. *Liber Salomonis (Sefer Raziel)*, BL, Sloane MS 3846, fol. 131$^{r}$: "the 7 wordes [of the key] be 7 angells which han might in the 7 heauens & in the 7 dayes of the weeke". The *Sefer Raziel* is said to contain seven books (fol. 129$^{v}$), and there are seven "semaphoras" which "god the creator gaue to Adam in paradise" (fol. 155$^{v}$).
[165] *Lib. Myst*, fol. 30$^{r}$. In many Solomonic texts there is a lengthy description of how to construct such a seal, see for example *Liber sacer,* BL, Royal MS 17.A.XLII, fols. 9$^{v}$ et seq.: "here folowithe the makinge off the seale off the true and lyuinge god".
[166] See *R&W*, 168 for details of Dee's copy of Honorius Magister Thebarum's *Liber Juratus* (*R&W*, no. DM70). This manuscript also bears the inscription "Sum Ben: Jonsonij liber".
[167] *Lib. Myst.,* fol. 12$^{v}$: "I need to know, which of them I shall imitate: or how to make one perfect of them all".
[168] *Lib. Myst.,* fol. 12$^{v}$: "De Sigillo Emeth vide Reuchlini Cabalisticae Lib 3 et Agrippa[m] Lib. 3 cap.11".
[169] *Lib. Myst.,* fol. 51$^{r}$. Cf. *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 5$^{r}$: "to knowe the seales [...] [and] offyce of euery angell [...] to obtayne all syences [... and] to know all thinges present past and to comme."
[170] *Lib. Myst.,* fol. 57$^{v}$.
[171] *Liber sacer,* BL, Royal MS 17.A.XLII, fol. 5$^{v}$.
[172] *Lib. Myst.,* fol. 68$^{r}$.
[173] *Liber sacer*, BL, Royal MS 17.A.XLII, fol. 6$^{r}$.
[174] *Lib. Myst*, fol. 36$^{v}$.
[175] *Lib. Myst.,* fol. 39$^{r\text{-}v}$.
[176] *Lib. Myst.,* fols. 7$^{r\text{-}v}$, and fols. 118$^{r}$-121$^{r}$. Cf. *Libri Cracoviensis Mysticus Apertorius, Julii, 12 1584*, *T&FR*, 219: "Behold, those that dig into Nature with dull mattocks, and dull Spades, are such, as of every congeled substance can imagin, but not judge: are foolish, and of the world: whose imaginations, are become the instruments of vanity [...]. Wo be unto them, for their disputations and doctrines, are dogma's and dull [...]. *But by him you are lifted up, that is the God of Justice, and the Discloser of his own secrets*: and the headlong drawer of things to an end." See also the spirit Madimi's condemnation of the venality of

human scholarship, *T&FR*, 216: "Wo be unto the books of the earth, for they are corrupted; and are become a wrasting stock, and firebrand to the conscience."

[177] *Mensis Mysticus Saobaticus, pars prima ejusdem*, *T&FR*, 91. Cf. *Lib. Myst.,* fol. $24^r$, where Dee asks the angel Michael for "Perfect knowledg and vnderstanding", noting in the margin: "My continuall and auncient prayer."

[178] See *Ars notoria*, Oxford, Bodleian Library, Ashmole MS 1515, sixteenth century, fol. $9^r$: "Of this Oration he sayth, $y^t$ is the mistery thereof $y^t$ it moveth even the caelestiall sp[er]its to doe some grett thing by p[er]mission of ye divine pow[e]r."

[179] *Lib. Myst.,* fols. $119^r$ and $120^r$. Cf. *T&FR*, 172.

[180] *Ars notoria*, BL, Harleian MS 181, fol. $68^r$ [my emphasis].

[181] Desiderius Erasmus, "Vita D. Ioannis Phisceri Rofensis Episcopi ex D. Erasmi Rotherdami scriptis elicita", in *Incomparabilis Doctrine, Trium item Linguarum peritissimi uiri D. Erasmi Rotherodami, in sanctissimorum martirum Rofensis Episcopi, ac Thomae Mori* (Haganau, 1536), sig. Bij$^v$: "uiro singulari pietate atque eruditione". Cf. sig. Biij$^v$, where he describes Fisher as "Episcopus uerae pietatis unicu[m] Exemplar."

[182] See, for example, *T&FR*, 32: "We prayed the Psalm of thanksgiving 14 of Roffensis for E.K. his deliverance from *Barma* and his 14 companions," and *T&FR*, 171-2: "as the Lord A[lbertus] L[asky] was reading *Rofensis psalm. de Fiducia in Deum*, suddenly upon E.K. his right shoulder did a heavy thing seem to sit, or rest, whereof he told the Lord A. L. And afterward was this voyce uttered by that Creature in *Latine*. Lasky, *veniet tempus, cum tu portabis versum sedecimum, illius. Psalmi undecimi, in vexillo tuo, & vinces inimicos tuos*. Then *A. L.* sought in *Davids* Psalter for the eleventh Psalm, and sixteenth verse thereof: and while he was so about that Psalm, The voyce said that he meant not that Psalm of *David*, but the eleventh Psalm of *Roffensis*: which Psalm the Lord *A. L.* was then in reading to *E.K.* and was about the verse, *Hic labor ac dolor*, &c. being the sixth verse." See Fisher, *Psalmi et Precationi*, "Psalmus XI. De fiducia in Deum", 67-72.

[183] John Fisher, *Psalmi seu Precationes D. Ioan. Fisheri Episcopi Roffensis. Accessit Imploratio diuini auxilij contra tentationem ex Psalmis Dauidis, per Th. Morum* (London, 1572), Psalmus V, 44-49. For the relevant passage see 48: "Recte sapere & intelligere doceto [*sic*. for docete] me,/ nam sapientia tua totum quod volo./ Da verbum tuum in ore meo, & in corde meo sapientiam tuam fige." See Appendix 2 for the full text of Fisher's fifth psalm as it was published c. 1525.

[184] Fisher, *Psalmi*, 44-6.

[185] *Lib. Myst.,* fol. 5r. See Appendix 1 for the complete text of the oration. Although it dates "ab anno 1579", Dee had obviously been using others for some time, as he refers to other prayers of this type, addressed to Raphael and Michael, which he had written in both Latin and English "circa annu[m] 1569".

[186] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. $46^r$.

[187] *De Heptarchia Mystica*, BL, Sloane MS 3191, fols.$61^r$-$80^v$.

[188] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. $46^r$.

[189] *De Heptarchia Mystica*, BL, Sloane MS 3191, fols. $45^v$-$46^r$.

[190] See, for example, *T&FR*, 4: "Me protege [...] qua diabolum & Sathanicae fraudem," and *T&FR*, 54: "We beseech him that we may [...] overcome all other Diabolical assaults or sophistical, or untrue perswasions," and *T&FR*, 183: "Oratione contra Tentationes Sathanae."

[191] See *T&FR*, 175-180. The characters of the table were supposedly the "true Images of God his creatures" (175), which would allow Dee to "work all the world over at one time" (178). For a full account of the table's putative properties see *T&FR*, 179-180.

[192] *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. $57^v$: "Quater Tria, Nomina Dei, (ex quatuor lineis Spiritus sancti extracta), quae, omnes super Terram Creaturas, (tam Invisibiles, quam Visibiles)." See for example the invitation to the "six senior angels of the East" (SEX SENIORUM Orientalium Invitatio", ibid., fol. $59^r$: "O vos sex SENIORES, Orientales [...] In Nomine eiusdem DEI, (Vnius et Trini) O vos (in quam) ABIORO, siue HABIORO, AAOXIAF, HTMORDA, HAOZPI, siue AHAOZPI, HIPOTGA et AVTOTAR [etc]."

[193] *Lib. Myst.,* fol. $8^r$.

[194] *T&FR*, 62, 91. The "particularity" of these invitations refers to their being addressed to particular angels. See, for example, *T&FR*, 222 where Dee records a prayer to Uriel: "I invite Uriel, to illuminate us, direct us and console us, etc." (*invito Vriele ut nos illuminaret, dirigeret, consolaretur etc.*)

[195] See, for example, the prayer in *De Heptarchia Mystica*, BL, Sloane MS 3191, fol. 45 which begins: "O Almighty, Aeternall, the True and Living God: O King of Glory: O Lord of Hoasts," which requests

"the obteyning of somme convenient portion of True Knowledg, and understanding of thy lawes and Ordonances." Cf. also *Lib. Myst*, fol. 42$^{r}$: "I [...] called vnto God, for his divine help for the vnderstanding of his laws and vertues, knowing and vnderstand[ing] which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie etc." The underlining is in the original MS.

[196] See, for example, *T&FR*, 118: "Mitte lucem tuam & veritatem, O Deus &c." and 102: "Precibus ad deum finitis, pro luce & veritate, in hanc formam, mitte nobis spiritum sanctum & veritatem tuam, ut sapienter, fideliter & constanter tibi serviamus, omnibus diebus vitae nostrae. Amen."

[197] *Lib. Myst.,* fol. 61$^{r}$.

[198] *T&FR*, 145. In the "Protestatio fidelis" (*Lib. Myst.,* fol. 7$^{r}$) Dee noted that God had sent "good Angells" to the Biblical prophets "to instruct them, informe them helpe them, yea in worldly domesticall affaires."

[199] See *T&FR*, 162.

[200] *T&FR*, 104-5: "Gab[riel] [...] *O thou eternal foundation and strength of all things, mortal and immortal, which delight in thy face and in the glorie of thy name*, Consider the foundations of our fragility, and enter into the weaknesse of our inward parts: for we are become empty; whose salt is not, nor hath any savour: Fortifie, and make us strong in thee, and in thy strength; Have mercy upon us, Have mercy upon us, Have mercy upon us; that in this world our strength may be in patience, and after this life, that we may ascend unto thee." Cf. *T&FR*, 82, where Gabriel recites a similar prayer and orders Dee and Kelley to "Say so unto God kneeling."

[201] *T&FR*, 196-7.

[202] *Lib. Myst.,* fol. 9$^{v}$.

[203] *Lib. Myst.,* fol. 26$^{r}$. Cf. fol. 34$^{r}$: "Pray and that vehemently, For these things are not reuealed without great prayer".

[204] Anthonie Gilbie, *The Psalmes of Dauid, truly opened and explained by paraphrasis* [...] *set foorth in Latine by that excellent learned man THEODORE BEZA. And faithfully translated into English* (London, 1581), sig. a3$^{v}$.

[205] *A Treatise made by Athanasius the greate wherin is set forth how and in what manner ye may vse the psalmes, according to the effect of mynde*, in Thomas Sternhold and John Hopkins, *The Whole booke of Psalmes collected into Englyshe Meter* (London, 1564), sigs.Aviii$^{r}$-Bv$^{v}$. On the tradition of using prayer for practical and operative purposes see Keith Thomas, *Religion and the Decline of Magic, studies in popular beliefs in sixteenth- and seventeenth-century England* (London: Weidenfield and Nicolson, 1971, repr. Harmondsworth: Penguin Books, 1991), 45-9, and 133-151, and Eamon Duffy, *The stripping of the altars, traditional religion in England c.1400-c.1580* (Newhaven and London: Yale University Press, 1992), Chapter 8, "Charms, Pardons and Promises: "Superstition" in the Primers", 266-298.

[206] James Anderson, ed., *Commentary on the Book of Psalms. By John Calvin. Translated from the original Latin, and collated with the author's French version,* 5 vols (Edinburgh, 1845-9), I, xxxviii.

[207] Calvin, *Commentary on the Book of Psalms*, III, 67-8

[208] *T&FR*, 82.

[209] *T&FR*, 74: "the Lord appeared unto them in a vision: But he cometh when you are awake: Unto them he came unlooked for, unto you he cometh requested."

[210] *T&FR*, 88.

[211] See, for example, *T&FR*, 40.

[212] *Lib. Myst.,* fol. 92$^{r}$. Cf. *T&FR*, 67: "O Jesu Christ, we have committed our selves into thy hand; and do submit our wills to thy governement."

[213] *T&FR*, 58.

[214] *Lib. Myst.,* fol. 75$^{r}$.

[215] *Lib. Myst.,* fol. 39$^{v}$.

[216] *Lib. Myst.,* fol.55$^{v}$.

[217] *Lib. Myst.,* fol.91$^{r}$.

[218] *T&FR*, 188.

[219] *Lib. Myst.,* fol. 43$^{v}$: "What say you concerning the Chamber, for our practise may my farderest little Chamber, serue, yf the bed be taken downe."

[220] See, for example, *Lib. Myst.,* fols. 42$^{r}$, 79$^{v}$, 98$^{v}$, etc.

[221] *Libri Mystici Apertorii Cracoviensis sabbatici, An.1584*, in *T&FR*, 115.

[222] *Lib. Myst.,* fol. 103$^{r}$.

[223] *Lib. Myst.,* fol. 105$^{v}$.

[224] *T&FR*, 138.

[225] See, for example, *T&FR*, 186.

[226] See *Lib. Myst.,* fol. 18$^{v}$: “Herevppon we prayed a psalme; <my skryer> saying one verse, and I the other etc.”

[227] *T&FR*, 146. “Ex Psalterio post 67 Psalmum.”

[228] *T&FR*, 67

[229] *T&FR*, 82: “Oratione Dominica finita, & brevi oratione Psalmi 33. inspecto Chrystallo apparuere utrique *Gabriel & Nalvage*.”

[230] *Lib. Myst.,* fol. 89$^{r}$.

[231] *T&FR*, 101. See Fisher, *Psalmi*, 60-63: “Psalmus Novus. Contra inimicos.”

[232] *T&FR*, 83: “With great difficulty this Letter was discerned [...] Nalvage denied it to be an X. and said he knew not yet the mystery: say the Lords prayer, for I cannot open it [...] At length he said it was V.”

[233] *T&FR*, 186.

[234] *Lib. Myst.,* fol. 98$^{v}$.

[235] *T&FR*, 211: “Oratione Dominica finita, & variis ejaculationibus factis tam ad Gabrielem, quam Nalvage, Ave, Mapsma & Ilemer, quam maximè ad Deum ipsum pro sua lumine, auxilio & protectione; tam ipsa actione, quam itinere praesenti, futuro, versus aulam Caesaris.”

[236] *T&FR*, 62: “prayers of the 7 Psalms, and my particular invitation and calling for God his help, and the ministery of his good Angels.”

[237] *T&FR*, 89: “a short prayer to God for remission of sins, and sending of his graces, and his good ministers assigned for our instructions: and for the avoiding away of the great enemy &c.”

[238] See *T&FR*, 210: “I made a short discourse to God of my sincere and just dealing”, and ibid., 73: “divers prayers and contestation of our humility, obedience and credit in these Actions.”

[239] *T&FR*, 165: “prayers due, and thanks to the almighty for his great mercies and power shewed in the conversion of E.K [...] and divers our short discourses of faith, hope, patience, constancy, humility, and other duties requisite to this action.”

[240] See, for example, *T&FR*, 111: “short prayers for the success of Albert Lasky [...] queries and requests concerning his rights of inheritance, and other very brief ejaculations, for success in this action.” (*precatiuncula pro prospero successo A[lberti] L[askii] [...] quaeritantis & petentis jus suum hereditarium, & aliis brevissimis ejaculationibus, pro prospero successu in hac actione.*)

[241] *Lib. Myst.,* fol. 68$^{r}$. Cf. Bodley MS 951, *Ars notoria*, fol. 19$^{r}$: “Ph[ilosophi]ce dicas istam orationem”.

[242] *T&FR*, 219.

[243] John Fisher, *Tractatus de necessitate orandi*, in *Ioannis Fischerii, Roffensis in Anglia Episcopi Opera* (Wirceburg, 1595), col. 1718: “Sunt enim tria praecipua fructum genera qui nobis ex oratione proueniunt. Et primum sane, meritum ipsum est [...]. Alterum est rei (quam orantes postulamus) impetratio. Tertium est mirae cuisdam dulcedinis gustus quo dum oramus afficimur.”

[244] Fisher, *De necessitate orandi*, “De rei postulatae impetratione, qui secundus fructus dicebatur”, cols. 1719-1720.

[245] Fisher, *De necessitate orandi*, col. 1720: “Nos vtique quoties recte operamur, in Dei manu positi sumus, quemadmodum in fabri manu tenetur malleus. Et vt faber inter operandum suo malleo velut instrumentum quodam vtitur, sic Deus nobis tanquam instrumentis vtitur, quoties recte operamur. Nam quaecunque per nos recte agi videntur, non ipsi ex nobis sed Deus in nobis operatur.”

[246] Fisher, *De necessitate orandi*, col. 1721: “Si precatio igitur cuiusuis super humilitatis basi fundata fuerit, & pro seipso ad Deum fusa sit, nihilque postulans, quod proprie saluti repugnet, pergat in nomine Domine quisquis eiusmodi fuerit, nihil haesitans, quin (quod ita postulat) sit impetraturus.” Like Dee, Fisher cites the authority of the New Testament in support of this belief: “Iacobus pollicetur: Postulet (inquit) in fide nihil haesitans & dabituri ei. Et Dominus item in Evangelio: Quicquid (inquit) orantes petitis, credite quia accipietis & fiet vobis.”

[247] Julius Sperber, *Kabalisticae Precationes, siue Selectiores Sacrosancti Nominis Divini Glorificationes. E sacrorum Bibliorum fontibus, & praesertim ex medulla Psalmorum Dauidis haustae, & ita concinnatae, vt ijs Deus opt. Max. facilius placari, & ad exaudiendum atque auxiliandum melius commoueri, Mens etiam orantis ardentius in Deum eleuari possit* (Magdeburg, 1600). See especially, “Postulatio pro sapientia impetranda”, 136-141 and “Gratiarum Actio pro sapientia”, 141-146.

[248] See, for example, Edward Dering’s *Godly Priuate Praiers, for Househoulders to meditate vpon, and to saye in theyr Families* (London, 1575), “A prayer to be saide before the studying or *reading of holie Scripture*”, sig. Dir-v: “O Father, this power of full knowledge & perfect reuelation, passeth all power

naturall, and remaineth onely in thy power, & the light of thy spirite: O Lord doo thou whatsoeuer it shall please thee to open vnto mee [...] so much of the light of thy countenance as may be most for thy glory and our comfort."

[249] See Sperber, *Precationes*, 136, where he quotes the same text as Dee uses in his "Protestatio fidelis", James I, 5: "Si quis autem indiget sapientia, postulet à Deo, qui dat omnibus affluenter, & non improperat."

[250] Sperber, *Precationes*, "Ad Lectorem", sig. *3$^{v}$.

[251] Sperber, *Precationes*, sig.*7$^{v}$: "Homo se ad acquirendam DEI sapientiam digne & iustè praeparare, eamque vna cum alijs tam corporalibus quam spiritualibus bonis a DEO impetrare, debeat: Qua impetrata postea facilius erit: Deum ac interiorem hominem (id est Animam hominis) verè cognoscere; Futura praevidere: Mysteria in sacris Eloquijs abscondita intelligere: secreta inuestigare: veris gloriam nomenque ac memoriam perpetuam acquirere: Aegrotos curare: Miracula edere: Visiones ac Reuelationes accipere [...] In excessu mentis esse, id est, ad coelum eleuari vel ascendere, cum ipso DEO vniri seu coniungi, & à Spiritu Sancto illuminari."

[252] For an example of this traditional form of instrumental prayer see *T&FR*, 210, where Dee prays for his son Rowland to recover from illness, making a bargain with God that he will only eat one meal on Saturdays for the rest of his life, if he spares his son's life. On petitionary prayer and the "vow of reciprocal service" see Thomas, *Decline*, 49.

[253] *MP*, sig. *j$^{r}$.

[254] *Lib. Myst.,* fol. 36$^{v}$.

[255] *Lib. Myst.,* fol. 101$^{v}$.

[256] *Lib. Myst.,* fol. 79$^{v}$-80$^{r}$.

[257] *T&FR*, 184.

[258] Whitby, "Renaissance Scrying", 30-31.

[259] Simon Forman, "An excellent booke of the arte of Magicke, first begoone the xxii$^{th}$ of Marche Anno Domini 1567", British Library, Add. MS 36,674, fol. 47, cit. Virginia F. Stern, *Gabriel Harvey: His Life, Marginalia and Library* (Oxford: Clarendon Press, 1979), 242: "Nova methodus, et praxis magica Academici philotechni [...] (Ad artem notoriam inspiratam.) Speculum omniscium." See also the copious sixteenth-century annotations to the fifteenth-century *Ars notoria*, Bodley MS 951. On Forman see Lauren Kassell, *Medicine and Magic in Elizabethan London: Simon Forman – Astrologer, Alchemist, and Physician*, Oxford Historical Monographs (Oxford: Clarendon Press, 2005).

[260] The mathematician Andreas Dudith, for example, writing to Tadeàš Hàjek in 1587, was bewildered at Dee's activities: "De Anglis multa audivi; illud unum mihi et stupendum videtur et parum credibile: quod aliqui certo affirment eos colloquia cum angelis nescio quibus miscere." Dudith to Hajek, 3 January 1587, Ostrejov Astronomical Library, MS Akc. 1949/594 (Photograph of Wroclaw University Library MS R 247), eighteenth-century copy by Samuel Benjamin Klose. I am grateful to Dr Robert Goulding for providing me with transcriptions of this correspondence. For other instances of contemporary scepticism regarding Dee's conversations see Shumaker, *Renaissance Curiosa*, 48-9.

[261] Heinrich Khunrath, *Amphitheatrum Sapientiæ Æternæ solius veræ, Christiano-Kabalisticum, Diuino-Magicum nec non Physico-Chymicum, Tertrivnum, Catholicon* (Hanau, 1609), 147 (sig. T2$^{r}$, mispaginated as 145): "HYPERPHYSICOMAGEIA [...] est cum Angelis bonis, flammeis DEI ministris, sub modo delegatæ à DEO administrationis, tam vigilando quam dormiendo, mediate & immediatè, pia & vtilis conuersatio." I am grateful to Peter J. Forshaw for drawing my attention to Khunrath's "angelic conversations". For more on Khunrath's theosophical magic (and a complete translation of the *Amphitheatrum*) see Peter J. Forshaw, "*Ora et Labora*: Alchemy, Magic and Cabala in Heinrich Khunrath's *Amphitheatrum Sapientiae Aeternae*" (Unpublished PhD Thesis, University of London, 2003).

[262] Khunrath, *Amphitheatrum*, 144. See esp.: "quod studium apud Hebraeos Cabalae summe perfectum & absolutum, cum in Diuinorum cultu, Spiritualium tractatione atque cum iis conuersatione, & Naturalium inuestigatione, pie ac sapienter consisteret."

[263] See for example Whitgift's defence of certain kinds of petitionary prayer (including prayers for protection during storms) against the criticisms of the puritan Thomas Cartwright in *The defense of the Aunswer to the admonition against the Replie to T[homas] C[artwright]* (London, 1574), Tract. IX, Cap. ii, first division: "An examination of the particular faults, either in matter or form, wherewith the Book of Common Prayer is charged."

[264] Edwardes promises Dee that he will explain the details of the apocalyptic prophecies to him: "I shall open vnto you all things for myne is the speciall office and Auctoritie to doe it evene to open the booke of the Covenant which was [...] close sealed." Roger Edwardes to John Dee, 16 July 1580, British Library, MS Cotton Vitellius CVII, fol. 328$^{v}$. In his first letter to Dee, dated 31 March 1580, he alludes sympathetically to Dee's angelic visions: "what the common capacities of the lerned ar to atteyne to the excellencye of special spirites, that is well knowen, and when they cannot apprehende the high wiesdome and misteries of God, then falle they to maligne and to contempne, the vesseles that god vseth at his owne good choise and pleasure" (ibid., fol. 312$^{v}$).

[265] *MP*, sig. A.j$^{v}$.

[266] John Dee to William Cecil, Lord Burleigh, 16 February 1562/3, London, Public Record Office, State Papers Domestic, 12/27, item 63.

[267] See, for example, the conventional treatment of this theme by Dee's contemporary William Perkins, *A Treatise of the vocations, or callings of men, with sorts and kinds of them and the right vse thereof* (Cambridge, 1603).

[268] William Perkins, *A Warning against the Idolatry of the last times* (Cambridge, 1601), reprinted in *The Workes of that Famous and Worthy Minister of Christ in the Uniuersitie of Cambridge, Mr William Perkins*, 3 vols (London, 1626-31), I, 716.

[269] See Wlad Godzich, "Foreword. The Further Possibility of Knowledge", in Michel de Certeau, *Heterologies. Discourse on the Other.* Trans. by Brian Massumi (Manchester: Manchester University Press, 1986), ix: "The disciplinary outlook [...] permits each discipline to function as if the problem of fragmentation did not arise since the concepts that it mobilizes and operations it performs are adequate, if not isomorphic to its object – an elegant variant of the Parmenidean principle of the identity of thought and being. This may well account for the blindness of the disciplinary perspective to the problem of fragmentation: it is constitutive of that perspective."

[270] Yates, *Occult Philosophy,* 82.

[271] Yates, *Occult Philosophy*, 86.

[272] Yates, *Occult Philosophy*, 81.

### DEBORAH E. HARKNESS

# THE NEXUS OF ANGELOLOGY, ESCHATOLOGY, AND NATURAL PHILOSOPHY IN JOHN DEE'S ANGEL CONVERSATIONS AND LIBRARY

In Cracow on 24 May 1584 John Dee went from the room where he usually conversed with angels to fetch his assistant, a scryer and alchemist of mysterious antecedents named Edward Kelley.[1] Kelley was shut up in his personal study in the house they shared, and was obstinately refusing to come out and join Dee around the crystal showstone which gave them access to the fascinating world of angels. Kelley's reluctance may have been expected since on the previous evening he had expressed distaste for their angelic instructors, and even went so far as to doubt their revelations concerning a true, uncorrupted geography which promised to help Dee master the intricacies of the terrestrial world. Dee and Kelley had been partners in the angel conversations since March 1582, and though Edward Kelley had experienced misgivings before about the worth of the angels' lengthy and time-consuming messages, his adamant refusal to return to the stone and the angels was somewhat unusual.[2]

If Kelley's refusal to scry was unusual, his subsequent behaviour was unprecedented in their relationship. A short time later, after Dee had returned alone to his own study, Kelley appeared brandishing a volume of "Cornelius Agrippa his works." He then proceeded to read out of the book the names of various terrestrial regions which Agrippa had collected out of Ptolemy, but which bore a disturbing resemblance to the "uncorrupted" and divinely-revealed geography conveyed only the day before by the angels. What are we to make of this confrontation between Dee's angelic revelations and his scryer's presentation of Agrippa's Ptolemaic geography?

This episode in the long and often sordid relationship between Dee and his scryer has typically been seen as particularly damaging evidence both of Kelley's duplicity and Dee's extreme gullibility. I would like to suggest an alternative interpretation, one that is based on Dee's reaction to Kelley's announcement rather than our own. It is clear from the transcript diaries that Dee didn't lose his composure, he expressed no shock, dismay, surprise and, most importantly, no doubt concerning the reliability of their angelic instructors after Kelley's dramatic gesture. Instead, in a tone which hints at pity, Dee chided Kelley for thinking that their angelic instructors were not to be trusted simply because they gave them "a description of the World, taken out of other Books." Dee expressed pleasure with his scryer's find, saying "I am very glad that you have a Book of your own, wherein these Geographical names are expressed, such as (for the most part) our Instructors

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had delivered unto us." Dee, it turns out, had also been searching for references to the angelic geography in everything from Mercator's "description Geographical of the whole earthly Globe" to a geographical work by Pomponius Mela "set forth in English with the Chartes thereunto belonging, fairly described by hand."

I chose this brief interlude in the angel conversations, this battle between books and revelation, because it brings us face-to-face with many of the thorniest issues confronting Dee scholars who attempt to decipher the significance of the angel conversations within the context of Dee's other, more orthodox, intellectual interests.[3] The modern mind finds itself at a loss to explain why a natural philosopher such as Dee, with a superb education and a strong interest in the observation of nature, would resort to divine revelation. Yet it is equally mystifying to us that Dee, having made such an effort to communicate with the celestial hierarchies, would then turn to the world of books to help him master those same revelations.

Today, however, Dee scholars have an unprecedented opportunity to resolve the dilemmas embedded in this story, particularly the odd relationship between Dee's scholarship as revealed to us in his library, and the information the angels shared with Dee and Kelley. Both the library and the angel conversations have occupied a similar place in the historiography surrounding Dee – their importance has long been acknowledged, but their contents have not been fully understood. Thanks to the work of Christopher Whitby, Nicholas Clulee, Julian Roberts, Andrew Watson, and William Sherman, however, both the angel conversations and the library are beginning to yield their secrets.[4] We now have a greater appreciation of how the angel conversations fit into broader cultural and intellectual contexts, especially other magical systems. We also now appreciate the significant place that the library occupied in the formulation and expression of Dee's interests. Today I hope to continue to probe the connections between these two seemingly contradictory aspects of Dee's intellectual life by suggesting that the gulf between revelation and the knowledge found in books is not as vast as we might expect.

In fact, the library provides the ideal starting point for an investigation of the angels' revelations because both the library and the angel diaries represent an enormous investment of Dee's intellectual energies and material resources. By the time Dee began contacting angels – certainly by 1581 and possibly in the late 1560s, as Clulee has suggested – he had amassed the finest personal library in England.[5] Within Dee's library existed a forest of ideas. Treatises on military engineering and Greek literature jostled on the shelves with books on the Jewish cabala, astrology, optics, and obscure ancient languages. As we know from the recovery efforts of Roberts and Watson, Dee did not simply own these books. In many cases there is evidence from marginalia and annotations that he had read and carefully digested their contents, adding his own opinions as warranted.[6] In his library Dee was able to come into contact with wisdom that had been handed down through the ages, sometimes in need of repair and restitution as every good humanist of the time knew, but in many cases still retaining traces of God's divine inspiration – the root of all earthly wisdom.

By 1579, however, Dee had entered into a period of intellectual crisis so profound that he began to doubt whether the information he could find in his books could really help him to achieve certain knowledge. In a prayer from that year which occupies the first leaves of the earliest surviving angel diary Dee shared his despair with God and reminded Him of his long-held and fervent desire for "pure and sound wisdom and understanding" as well as his dedicated study of nature for "many years, in many places far and near, in many books and sundry languages." Finally, however, Dee admitted he had reached a scholarly impasse and "could find no other way to true wisdom" without the gift of divine revelation.[7]

In this prayer Dee explains why he turned from his books to the heavens, but two other questions still face us. First, what was there about the late 1570s that led Dee to seek revelation? And second, why did Dee seek to converse specifically with angels, rather than directly with God through mystical contemplation? The answers, I would argue, can be found in Dee's great library – from which he may well have turned, but was never able to divorce himself completely. There are two classes of books in Dee's library that can shed light on these questions: books concerned with angelology and books dedicated to eschatology. I will also suggest that it is Dee's library catalogue and early library lists which provide a map of sorts which can help to explain Dee's progress from an optimistic Cambridge undergraduate in the 1540s to a disappointed and increasingly desperate natural philosopher still in search of answers to his deepest questions in the 1570s and 1580s.

If we turn to the first question – why in the 1570s did Dee seek revelation? – and then open the library catalogue, it becomes clear that Dee owned a number of titles concerned with the end of the world and how best to decipher the natural signs that might foretell this event. Dee purchased, for example, the Harvey-Spenser letters which refer to the London earthquake of 1580, Cornelio Frangipani on the new star of 1572, and Cyprian Leowitz on grand conjunctions as well as other similar works.[8] This interest of Dee's, which may first have manifested itself in library purchases, is also evident in the angel conversations of the 1580s. As early in their relationship as 23 March 1583 Dee and Kelley were listening to revelations concerning the long-awaited apocalypse, and warnings about the end of days continued until their partnership was finally dissolved.[9]

Both Clulee and Whitby have remarked upon the apocalyptic tenor of Dee's angel conversations.[10] I would go further and argue that it was the specifics of late sixteenth-century apocalypticism that provided the essential context for Dee's fervent prayers to God to send to his aid "good spiritual ministers and angels [...] who may fully and perfectly inform me in the true and exact knowledge and understanding of your great mysteries and works (concerning all your creatures, their natural properties, and best employments)."[11] When Dee turned his eyes from his books to the heavens in prayer, most of Western Europe had their eyes fixed anxiously in the same direction. As the 1570s turned into the 1580s western Europeans were able to catalogue an alarming number of comets, new stars, earthquakes, grand conjunctions and other strange natural events that seemed to offer irrefutable proof that something cataclysmic was about to happen in the terrestrial sphere. Author after author cried out for people to take notice that the world was growing weary and decaying, just like the texts in Dee's library. Nature had lost its original meaning, they argued, and had become corrupted through original sin. Humanity drew further away from divinity as each day passed. For Dee, intent on serving God by understanding His greatest visible work – the Book of Nature – this widespread attention to decay made his inability to open the secrets of nature all the more frustrating and frightening.

Much of Dee's frustration stemmed from the fact that he was not only interested in the end of his world, but in the beginning of a better, purer, and restored world where humanity, divinity, and nature would live in harmony and communication. The model for this post-apocalyptic world was the Edenic past – the life that Adam and Eve had in Paradise before original sin brought corruption and decay into the world. Dee believed that it might be possible for humanity to return to this state, and also that it might be possible to restore the natural world. The "reformation of the world" figures prominently in the angel conversations of the 1580s when Dee was given a vital role to play in the new age of peace, prosperity, and communication between God and his creation. Biblical references are sprinkled liberally through the angel diaries, further evidence that the world of books had a role in the angel conversations along with revelation.[12] In page after page of the angel conversations Dee demonstrated that what he was trying to achieve was a grand synthesis of previously revealed information and the newly revealed angelic messages.

Despite the frustration generated by years of study, Dee could not, finally, put aside his books completely, but drew them into his interactions with angels to complement and increase his understanding of God's instructions for the future. There were even occasions when the angels instructed Dee in the significance of items already in his collection, most notably the mysterious book *Aldaraia* also known as the *Book of Soyga*. The first reference we have to this work appears in Dee's personal diary on 17 January 1582, and the *Book of Soyga* is mentioned in the angel diaries a few months later on 10 March 1582.[13] On that date Dee asked the angels "ys my boke, of Soyga, of any excellency?" The angel Uriel replied that it was a book that "God's good angels revealed to Adam in Paradise." Dee was understandably absorbed in deciphering his "Book of Soyga" because it represented another book where God's plan for the cosmos – or at least parts of that plan – had been revealed, recorded, and preserved for future generations. That Dee had an Edenic book – part of Adam's lost knowledge of the world – also meant that he had another key revelation that might help in the redemption and restitution of the world.

The book was later discredited by the angels, and was lost or stolen around 18 April 1583.[14] Dee recovered the work on 19 December 1595, and after Dee's death Elias Ashmole reported that the Duke of Lauderdale had "a folio MS. which was Dr. Dee's with the words in the first page: 'Aldaraia sive Soyga vocor.'"[15] It was believed that this manuscript was lost, but recently I located two sixteenth-century Latin copies, one in the Bodleian Library at Oxford and one in the Sloane Manuscripts at the British Library.[16] That the manuscripts are Latin appears to contradict

Dee's description of the work as "Arabik," although it is still possible that Dee was using the term Arabic to refer to its antecedents, and not its actual language. Other features of the description are consistent with the two Latin copies, including Dee's reference to the book's tables of letters and numbers which are strikingly similar to the tables found in a book revealed to Dee by the angels, the *Liber Logaeth*.[17]

Why, however, did Dee focus so much on specifically angelic revelations? One immediate response might be to point back to Dee's knowledge of apocalypse, for increased communication with God through angels or other messengers was one of the most commonly anticipated signs that the world was ending. We can, however, open the library catalogue once more for additional insights. First, the catalogue reveals that Dee's interest in angels was not sudden – there is evidence from as early as July 1550 when he purchased a copy of Pompilius Azalus's encyclopaedic treatment of the natural world, *De omnibus rebus naturalibus* (Venice, 1544), that the world of angels was deeply compelling to him.[18] This work, though not primarily concerned with angels, does, as its title proudly suggests, attempt to explicate all features of the cosmic system including angels. Dee thoroughly underlined and marginally annotated passages relating to the angels' functions as ministers of God in the natural world, including their role as guiding spirits. This was not the last library purchase that had to do with angelology. By the time Dee made a list of his growing library collection in 1557, he had acquired a comprehensive assortment of classical, Christian, and contemporary works germane to angelology including Ficino's collection of neo-Platonic texts which contained treatises on spirits, dreams and divination, a collection of the works of Dionysius the Areopagite including treatises on "The Celestial Hierarchy" and "The Divine Names," Tommaso Rangoni's study of spiritual visitations, and complex works which combined Christian angelology with esoteric Jewish cabala such as Francesco Giorgi's *De harmonia mundi*, Agrippa's *De occulta philosophia*, Reuchlin's *De verbo mirifico*, and Trithemius' *De septem secundeis*.[19]

Not all of these works have been recovered, and not all which have been recovered are signed or annotated. Despite these limitations, however, it is clear that Dee read several of these works about angels very carefully, most notably items in the Dionysian corpus. Both the "Celestial Hierarchy" and "The Divine Names" reveal corollaries between Dee's library books and the revelations of the angel conversations. Throughout the angel conversations for example, Dee noted carefully the appearance of each angel as Kelley conveyed it to him.[20] In the "Celestial Hierarchy" Dee underlined Dionysius's descriptions, emphasizing the angels' many feet and their tendency to appear in the guise of a lion or a horse.[21] Other simple annotations – underlinings and marks of emphasis – demonstrate Dee's familiarity with the organization of the celestial hierarchies and their relationship with the Deity.[22]

More complex cross-referencing took place in the margins of Dee's books, as well. In Dionysius's treatise "The Divine Names," for example, Dee noted the name "Pele" in the margins against a passage that referred to the marvellous name of God which is above all other names.[23] The name "Pele" does not in fact appear in the Dionysian corpus, but it did figure in an angel conversation which took place on 14

March 1582.[24] On that day the angel Michael revealed to Dee the design for a ring not seen on earth since the days of Solomon, which Solomon used for "divine works and wonders." The ring was inscribed with the name Pele, and Dee noted in the margins "See Reuchlin's book *De verbo mirifico* about the name PELE." Unfortunately, Dee's powers of exact recall were faulty – the name does not, as Whitby points out, actually appear in *De verbo mirifico*. In the pages of the Dionysian corpus, however, the connection between marvellous powers and the name Pele were clearly described.

Dee's angel conversation of 14 March 1582 continued with further bibliographic references. Dee noted that he needed to look in Reuchlin not only for the name "PELE" but also for the name "NA" which the angel Michael told him was a divine name to use in times of trouble. Even the angel Uriel appeared briefly and told Dee that some called him Nariel – Dee noted that this information could be found in Agrippa's *De occulta philosophia*, Book III, chapter 24. Finally the angel Michael revealed a design for a seal – referred to as the "Sigillum Dei" or seal of God – whose true name was "Emeth". Dee, his bibliographic abilities unwavering, gave two citations for this revelation: one referring to Reuchlin's *De Arte Cabalistica*, and another to Agrippa's *De occulta philosophia*.

It is no wonder, then, that Dee was consulting Mercator and Mela for help with his angelically revealed geography – books and revelation jostled on the pages of Dee's angel diaries just as Greek and astrological texts jostled on the shelves of Dee's library. This juxtaposition forces us to reconsider once more the status of Dee's angel conversations in relation to his other intellectual projects. Many more connections exist between the angel conversations and the library: alchemical, cabalistic, linguistic, and cosmological, to name only a few. The angel diaries and the library offer us a new opportunity to assess the conceptual boundaries of Dee's natural philosophy. Those boundaries are destined to shift and challenge us once this new information about Dee's ideas and the connections he himself made between seemingly different intellectual enterprises comes into the light.

## NOTES

[1] Dee's angel conversations are now accessible through scattered and imperfect manuscripts at the British Library, London and the Bodleian Library, Oxford: British Library, Sloane MSS 3188-3189; British Library, Sloane MS 3191; British Library, Cotton MS Appendix XLVI, 2 vols.; British Library, Add. MS 36674; and Bodleian Library, Ashmole MS 1790. Printed editions of selections from the manuscripts are available, but their reliability varies. Meric Casaubon was the first to print excerpts from the angel diaries in 1659, (*T&FR*), but the work includes only conversations dated after 1583 and is not without textual inaccuracies. Elias Ashmole, the seventeenth-century collector who was deeply interested in Dee, made corrections in the Casaubon edition, Bodleian Library Ashmole MS 580. The earliest angel diaries, which date from 1581 to April 1583, have received much less attention. A complete edition of the earlier diaries was available only in manuscript until Christopher Whitby's careful transcript of *John Dee's Actions with Spirits*, 2 vols (New York: Garland Press, 1988), made them available to a wider audience. For this episode, see *T&FR,* 158-159.

[2] For more on the relationship between Dee and Kelley, see *NP* especially 204-214; Peter French, *John Dee: the World of an Elizabethan Magus* (London: Routledge, 1972), especially 113-122; Deborah E. Harkness, *John Dee's Conversations with Angels: Cabala, Alchemy and the End of Nature* (Cambridge:

Cambridge University Press, 1999); Deborah E. Harkness, "The Scientific Reformation: John Dee and the Restitution of Nature" (Unpublished PhD thesis, University of California, Davis, 1994), 329-342. Kelley's often disruptive presence in the Dee household is recounted in Deborah E. Harkness, "Managing an Experimental Household: the Dees of Mortlake and the Practice of Natural Philosophy," *Isis*, 88 (1997): 247-262.

[3] The angel conversations have not received as much scholarly attention as other aspects of Dee's life and career, and reconciling the "mathematical" Dee with the "magical" Dee has proved particularly difficult. See *NP*, 203-230; French, 110-125; Harkness, *Talking with Angels*; Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Medieval and Renaissance Texts and Studies, 1982), 1-52; Whitby's "Introduction" in the first volume of *John Dee's Actions with Spirits*.

[4] Whitby focuses primarily on the angel conversations themselves in his *John Dee's Actions with Spirits*. Clulee, Roberts and Watson, and Sherman, however, were the first systematically to use the contents of Dee's library to illuminate his thinking on a wide range of issues. For further insights into the ways in which Dee's library shaped his intellectual program see *NP*; *R&W*; William H. Sherman, *John Dee: the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachussetts Press, 1995). Recently, I have used the library specifically to shed light on the angel conversations. See Harkness, *John Dee's Conversations with Angels*.

[5] *NP*, 141.

[6] For a detailed discussion of Dee's annotation practices, see Sherman, 79-100.

[7] Dee in Whitby, II, 8-12.

[8] Dee's library books concerning the new star were: Marcus Manilius, *Astronomica* (Basel, 1533), *R&W*, no. 251, which contains annotations by Dee; a work by Dee's landlord in Prague, Tadeàš Hàjek, *Dialexis de nova stella* (Frankfurt, 1574), *R&W*, no. 438; Theodorus Graminaei, *Erklerung oder Auszlegung eines Cometen* (Cologne, 1573), *R&W*, no. 703; Jeronimo Munoz, *Du nouveau comete de l'an 1572* (Paris, 1574), *R&W*, no. 842; Georg Busch, *Die andere Beschreibung von dem Cometen welcher in 1572 Iar erschienen* (Erffurdt, 1573), *R&W*, no.1291; two copies of Cornelius Gemma and Guillaume Postel, *De peregrina stella 1572* (Basel, 1572/3), *R&W*, no. 1876; Cornelio Frangipani, *Sopra la stella dell' anno 1572* (Venice, 1573), *R&W*, no. 2137; Augustus, Elector of Saxony et al., *De publica poenitentia [...] exorta peregrina stella 1572* (n.p., 1578), *R&W*, no. 2217; Joannes Sommerus, *Refutatio scripti Petri Carolii editi Wittebergae* (Cracow, 1582), *R&W*, no. D20; for the Harvey-Spenser letters, see, *R&W*, no. 1720; for Dee's copy of Leowitz, see *R&W*, no. 631.

[9] Whitby, II, 220-238.

[10] *NP*, 220-230; Whitby, I, 161-177.

[11] Dee in Whitby, II, 5-6; translation by Whitby from the Latin. The literature on early modern eschatology and apocalypticism continues to grow. A selection of relevant titles would include: Bryan W. Ball, *A Great Expectation: Eschatological Thought in English Protestantism to 1660* (Leiden: E. J. Brill, 1975); Robin Bruce Barnes, *Prophecy and Gnosis: Apocalypticism in the Wake of the Lutheran Reformation* (Stanford, CA: Stanford University Press, 1988); Richard Bauckham, ed., *Tudor Apocalypse: Sixteenth-Century Apocalypticism, millenarianism, and the English Revolution* (Oxford: Oxford University Press, 1978); Norman Cohn, *The Pursuit of the Millennium: Revolutionary Millenarians and Mystical Anarchists of the Middle Ages* (New York: Oxford University Press, 1970); Katharine R. Firth, *The Apocalyptic Tradition in Reformation Britain 1530-1645* (Oxford: Oxford University Press, 1979); Richard Foster Jones, *Ancients and Moderns: a Study of the Rise of the Scientific Movement in Seventeenth-Century England* (Berkeley, CA: University of California Press, 1965); C.A. Patrides and Joseph A. Wittreich, Jr., eds., *The Apocalypse in English Renaissance Thought and Literature* (Ithaca, NY: Cornell University Press, 1984); Laura Ackerman Smoller, *History, Prophecy, and the Stars* (Princeton, NJ: Princeton University Press, 1994); Ernest L. Tuveson, *Millennium and Utopia: a Study in the Background of the Idea of Progress* (New York: Harper and Row, 1964). For an analysis of how apocalyptic ideas helped to shape Dee's angel conversations, see Deborah E. Harkness, "Shows in the Showstone: a Theater of Alchemy and Apocalypse in the Angel Conversations of John Dee", *Renaissance Quarterly*, 49 (1996): 707-737.

[12] See, for example, *T&FR*, 59-60, 213.

[13] Dee's marginal notes in the *Ephemerides* of Stadius (Cologne, 1570), now Bodleian Library, Ashmole MS 487, entry for 17 January 1582; Dee in Whitby, II, 16-20. The scholarly edition of Dee's personal diary, *Private Diary,* does not include this reference. The inaccuracies that pepper Halliwell's edition have long hampered Dee scholars. William Sherman's forthcoming edition of the diary (also for the Camden Society) will become the standard text.

[14] Dee in Whitby, II, 327-339.

[15] *Private Diary*, 54. For a discussion of Ashmole's remarks see Whitby, I, 146-47; Harkness, *Scientific Reformation*, 317-318.

[16] British Library, Sloane MS 8 and Bodleian Library, Bodley MS 908. I am indebted to Julian Roberts and Andrew Watson for discussing these finds with me and offering their expertise concerning the possible ways in which the books came to be in the possession of these libraries. Roberts believes that the Sloane manuscript at the British Library was probably that mentioned by Ashmole and sold in the Lauderdale sale of 1692. The Bodleian copy was given to the Library in 1605 by William Dunn, an alumnus of Exeter College.

[17] The *Liber Logaeth*, or "The Book of the Speech of God," was the first book revealed to Dee and Kelley. It is now British Library Sloane MS 3189. For a discussion see Whitby, I, 143-44; Harkness, *Scientific Reformation*, 313-314; on Dee and the *Soyga* tables, see Jim Reeds, "John Dee and the Magic Tables in the *Book of Soyga*" in the present volume.

[18] *R&W*, no. 134; now at Emmanuel College, Cambridge. The work is heavily annotated in Dee's hand in the sections on angels, especially $15^r$-$19^v$.

[19] Sadly, Dee's copies of these works have not all been recovered. Dee's extant copies are: Dionysius the Areopagite, *De mystica theologica* (Rome, 1525), *R&W*, no. 271, now Cambridge University Library, H*8.22 (c); Dionysius the Areopagite, *Opera* (Venice, 1556), *R&W*, no. 975, now Magdalene College, Cambridge, D.7.10; Tommaso Rangoni, *De visitatione* (Venice, 1553), *R&W*, no. 482, now Cambridge University Library, N*10.27(D). Most of Dee's Christian cabalistic works remain unrecovered: Henricus Cornelius Agrippa, *De occulta philosophia, libri tres* (Lugduni, 1543), *R&W*. no. 742; Francesco Giorgi, *De harmonia mundi* (Paris, 1545), *R&W*, no. 221; Johannes Reuchlin, *De verbo mirifico* (Cologne, 1532), *R&W*, no. 1043. One notable exception is Johannes Trithemius, *De septem secundeis*. Dee owned three copies: one copy of the 1545 Frankfurt edition (*R&W*, no. 678) now at the Cambridge University Library, Dd*4.511(E); and two copies of the 1567 Cologne edition (*R&W*, no. 969 and *R&W*, no. 1884), one of which is now at the Royal College of Physicians, D 146/2, 21C.

[20] Almost every conversation includes detailed descriptions; see, for example, Dee in Whitby, II, 139 and *T&FR*, 5. For a detailed discussion of the significance of these visual clues in the angel conversations, see Harkness, "Shows in the Showstone".

[21] See Dee's copy of Dionysius the Areopagite, *Opera*, $48^v$-$54^v$.

[22] See, for example, Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, sigs. $B2^v$, $B3^r$, and $F6^v$.

[23] Dee's annotations in his copy of Dionysius the Areopagite, *Opera*, $146^r$.

[24] Dee in Whitby, I, 28-34.

# PART FIVE: DEE AND KELLEY

SUSAN BASSNETT

# ABSENT PRESENCES

## *Edward Kelley's Family in the Writings of John Dee*

Edward Kelley has generally had a bad press. Frances Yates dismisses him as "a fraud who deluded his pious master",[1] Charlotte Fell-Smith describes him as "an adventurer" with an "uncontrollable nature and overbearing ways".[2] The generally accepted version of the Dee-Kelley relationship, based on Weever's *Discourse of ancient Funeral Monuments*,[3] sees Kelley as devious and fraudulent, a version borne out by the narrative offered in the *True & Faithful Relation,* with Meric Casaubon's polemical preface that provides accounts of quarrels between the two men, Kelley's temper tantrums and ungodly behaviour, his obsession with money and his generally volatile behaviour, that contrasts with Dee's apparent steadfastness. But the problem with this version of events is that if Kelley is cast in the role of the deceiver, then Dee must be cast in the role of the deceived. Peter French sums up the dilemma quite well, as he considers the history of the summoning of spirits as related by Dee and by subsequent historians:

> An insoluble problem concerning these actions, or spiritual conferences, presents itself. Did Kelley know Agrippa's work so well that he was able to regurgitate the angel-magic of the *De Occulta Philosophia* and dupe his pious and credulous master? Or did Kelley have some form of mental illness that made him think he actually did see angel visitants? [...] Though Kelley has usually been pictured as a blatant charlatan – even worse than Dee – it is very difficult to believe that he saw nothing at all.[4]

Whatever he may or may not have seen, biographers wrote of him in lurid colours. From the hyperbolic style of Charlotte Fell-Smith, who announces that "the whole of Kelley's story is so wildly and romantically coloured, it is so incredible and so full of marvels, that it is extremely difficult to know what to believe"[5] to *The Dictionary of National Biography,* accounts of the life and death of Edward Kelley are heavily prejudiced in his disfavour.

Part of the problem is that so much information about him is missing. There is no record of his Oxford career, (which may be because the alumni lists of Gloucester Hall are missing) which has led to the assumption that he left without a degree. This is curious, since the record of his brother Thomas's Oxford sojourn is unproblematic, and Thomas matriculated at Jesus College in 1582. The myth of Kelley's alias as Talbot is linked to the absence of Oxford records, and since there appear to have been several Irishmen named Talbot whose dates could have fitted in the Gloucester Hall lists and a Talbot appears in Dee's diary in 1582 shortly before the initials E.K. start to recur in that text, the assumption that Kelley used this alias

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought*, 285–294.
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gained credence.[6] Like the rest of Kelley's biography, though, there are conflicting versions. There are two Edward Kelleys listed in the Worcestershire records, Edward son of Patrick Kelley, christened on 2 August 1555 at St Swithin's, Worcester, and another Edward, also son of Patrick, christened on 5 October 1561 at St Helen's, Worcester.[7] Thomas, the brother who accompanied him to Prague was born in 1564. Dee's diary gives Kelley's date of birth as 1 August 1555, which would appear to fit with the first Edward listed.[8]

The circumstances of his death are equally unclear. Dee's diary records news of Kelley's death on 25 November 1595, which is at least two years too early.[9] Karel Hrdina and R.J.W. Evans record Kelley as having been imprisoned at Krivoklat in Bohemia between 1591-1594 for killing Jiri Hunckler, an imperial official in a duel, but on his release in 1594 he was pardoned and his lands restored (he had been knighted by the Emperor Rudolph II in 1589, taking the title of Sir Edward of Imany).[10] In 1596 he was imprisoned again, this time at Most (Brux) in northern Bohemia where he held lands. His property was confiscated and sold to the imperial vice-chancellor, Krystof Zelinsky of Sebuzin (a Protestant who fell from grace in 1599 and was dismissed). In 1597, apparently following an unsuccessful escape attempt, he died.[11]

The relationship between Dee and Kelley, according to Dee's diary, began in 1582. The two men travelled to Poland in 1583, moving on to Prague and thence to Trebon in Southern Bohemia in 1586, where they were under the protection of Vilem Rosemberk.[12] In 1589 Dee returned to England, Kelley moved back to Prague and their lives diverged. Kelley's decision to remain in Bohemia has sometimes been interpreted, by such partisan biographers as Charlotte Fell-Smith, as his fear of returning to England to be exposed as a fraud, but this somewhat xenophobic interpretation that sees Rudolph and the powerful Rozemberk as Kelley's gulls does not have much substance. Kelley did impress the Emperor, as his lands and title show, but he was also taken very seriously by prominent figures in the court of Elizabeth. When Kelley's relations with the Emperor deteriorated in 1591, a letter from an English agent in Frankfurt to Edward Wotton records that his household had been arrested and tortured, and "a great gard had been placed over the Lady Kelley and Mr Dyar."[13]

Sir Edward Dyer is recorded as having been a client and friend of John Dee's as early as 1566. Dyer visited Dee at Mortlake along with Sidney and Leicester in 1577 and was godfather to Dee's son Arthur in 1579.[14] In 1588 Dyer visited Trebon, accompanied by Francis Garland (whom Kelley thought was a spy) and Edmund Cooper, Kelley's brother-in-law. He appears to have been sent by Lord Burghley to persuade Kelley and Dee to return to England, though he seems to have angered Dee who noted on 22 July (in Greek) that "Mr Edwarde Dier did injure me unkindly."[15] Next day there was a reconciliation between the two men, thanks to the mediation of Kelley. Dyer spent several months with Kelley in Prague in 1591, acting upon his instructions from Burghley of 1588:

> if you cannot obtain Sir Edwd. Kellie's return personally, yet that you would for maintenance of your credit, procure some small portion of the powder, to make a

> demonstration in her majesty's own sight of this very perfection of his knowledge. But if I might have my wish, next to his coming home, I wish he would, in some secret box, send to her majesty for a token some such portion, as might be to her a sum reasonable to defer her charges for this summer for her navy, which we are now preparing to the sea, to withstand the strong navy of Spain, discovered upon the coasts between Britain and Cornwall within these two days.[16]

To Kelley directly, when the first appeals failed, Burghley wrote in 1589 in more forthright terms:

> I would not have you ignorant that sundry men, being not acquainted with these your faithful offers and purposes [the messages of good intent Kelley had sent through Dyer], let it not in some sort, (since you came not with Mr Dyer) to divine variously of your stay. Some saying, that you do forbear to come because you cannot perform that indeed which hath been reported of you. Some, that you are inticed by such as bear not the queen nor this realm any good will, (not to come to benefit her majesty). Some allege, that your own profession of religion doth not agree with ours here. Yea, some, that are maliciously disposed, say that you are an imposter with your sophistications, as many heretofore, both here and in other countries, have been proved; and that you would fear to be proved such an one here, because of usurers severe punishment.[17]

The correspondence, and the use of Dyer as emissary to Kelley, would seem to imply that Burghley at least took Kelley's scientific claims seriously, or that he preferred to have him on English soil instead of in the open city of Prague, able to confer with a whole range of contacts from all over Europe. Moreover, once the relationship with Dee ended, so too do accounts of Kelley's contacts with spirits disappear, to be replaced with more overtly political intrigue. Burghley and Dyer were interested in Kelley's alchemical skills, not in his spiritual ones, and the amount of property he amassed in Bohemia (including a goldmine that was purchased by the Polish alchemist, Sendivogius) bears witness to the extent to which he had integrated himself into the life of the imperial court. His brother Thomas was married in 1587 to Ludmilla z Pisnice, daughter of a Bohemian knight and sister to Jinrich z Piznice who rose to become deputy Chancellor of the realm. Kelley had family connections to the emergent figures of the new Bohemian middle class.

The picture of Kelley starts to shift if we look at it from the Czech perspective and not through Dee's eyes. The picture painted by Dee is full of ambiguities and uneasiness, and perhaps nowhere more obviously than in the story of the exchange of wives. As detailed in *A True & Faithful Relation*, on 18 April 1587, Madimi proposed that the two men should have, as Dee puts it, "had our two wives in such sort, as we might use them in common", though he declares himself unsure as whether the "sense were of carnal use."[18] Dee's notes tell us that when he broke the news to his wife, Jane Dee, "she fell a weeping and a trembling for a quarter of an hour".[19] Nevertheless, a contract between the four was drawn up, dated 21 April 1587. What Joanna Kelley thought of the arrangement is never recorded, though there is an exhortation for her to be granted children with Kelley, following a statement by one of the spirits to Kelley on 4 April 1587 that "barrenness dwelleth with thee, because thou didst neglect me and take a wife contrary to my commandments." Kelley's wife disappears from Dee's narrative on 17 Oct 1588, riding away from Trebon to Prague.

Charlotte Fell-Smith, much given to expressing unsubstantiated opinions (she describes Father Pucci as “an anglicised Italian pervert”)[20] describes Joanna Kelley as follows:

> Had it not been for the Dee’s kindness to her, and especially Jane’s, poor neglected Joan Kelley would have had but a sorry time. She was only twenty-four; lively and docile, she seemed to please everyone but her husband. Pucci, with perhaps a little flattery, calls her a “rarum exemplum juvenilis sanctitatis, castitatis, atque omnium virtutem.”[21]

Joanna Kelley first appears in Dee’s diary in the entry for 7 July 1583. She is mentioned again on 18 August, when Dee notes “A great tempest of wind at midnight. Maxima erat E.K. cum uxore eius.”[22] He is more explicit about the disharmony between Kelley and his wife in *A True & Faithful Relation*. On 4 July 1583 he records Kelley as saying “I cannot abide my wife, I love her not, nay I abhor her; and there in the house I am misliked because I favour her no better.” Dee records his own conversation with Jane: “Jane, this man is marvellous out of quiet against his wife for her friends their bitter reports against him behind his back, and her silence thereat.”[23] In *A True & Faithful Relation* Dee records that on 5 June 1583 Kelley was in a rage after hearing from his brother Thomas that his wife “was gone from Mistress Freeman’s house at Blockley [...] and was at home with her mother at Chipping Norton.”[24]

There is no evidence of when Kelley married Joanna Cooper. Fell-Smith, who is extremely unreliable, confidently relates how the spirits told Kelley to take a wife in April 1583, but that he was reluctant to do so, and quotes a non-existent reference that she claims is recorded in *A True & Faithful Relation*.[25] Many of the references to Kelley’s relationship with his wife in Dee’s writings appear to indicate that the marriage was problematic. It is interesting to speculate, given Kelley’s rebelliousness as depicted in Dee’s writings and his ability to outmanoeuvre the combined pressures of Dyer and Burghley a few years later, on the reasons why he married Joanna Cooper from Chipping Norton, whose date of birth Dee records as 23 June 1563 and who appears to have had neither money nor influence to bring as a dowry.

Let us leave that question in the air, and turn instead to a completely different narrative. In the cloisters of St Thomas Church, Prague there is an engraved tombstone to Elizabeth Jane Weston, which describes her as a noble Englishwoman, flower of Minerva, delight of the Muses, paragon of women.[26] Elizabeth Weston is best known as Westonia, author of *The Parthenicon,* an autobiographical collection of poems and letters written in Latin, first published in 1606,[27] who died at the age of 30, after giving birth to seven children, only three of whom survived. During her brief life she was highly regarded as an intellectual prodigy, respected by Humanist scholars and thinkers across Europe. She married Johannes Leo, a lawyer at the imperial court and the one extant portrait of her, in the Hessisches Museum, Darmstadt (Plate 16) shows a patrician figure, richly dressed, with dark hair and an intense, serious gaze.[28] Her poetry is equally serious: throughout her work there is strong line of grievance, and the influence of Ovid’s *Tristia* is marked. This elegiac note of loss, linked to the theme of exile, has been used by biographers in their attempts to trace her origins: a noble Englishwoman whose poetry recounts how she

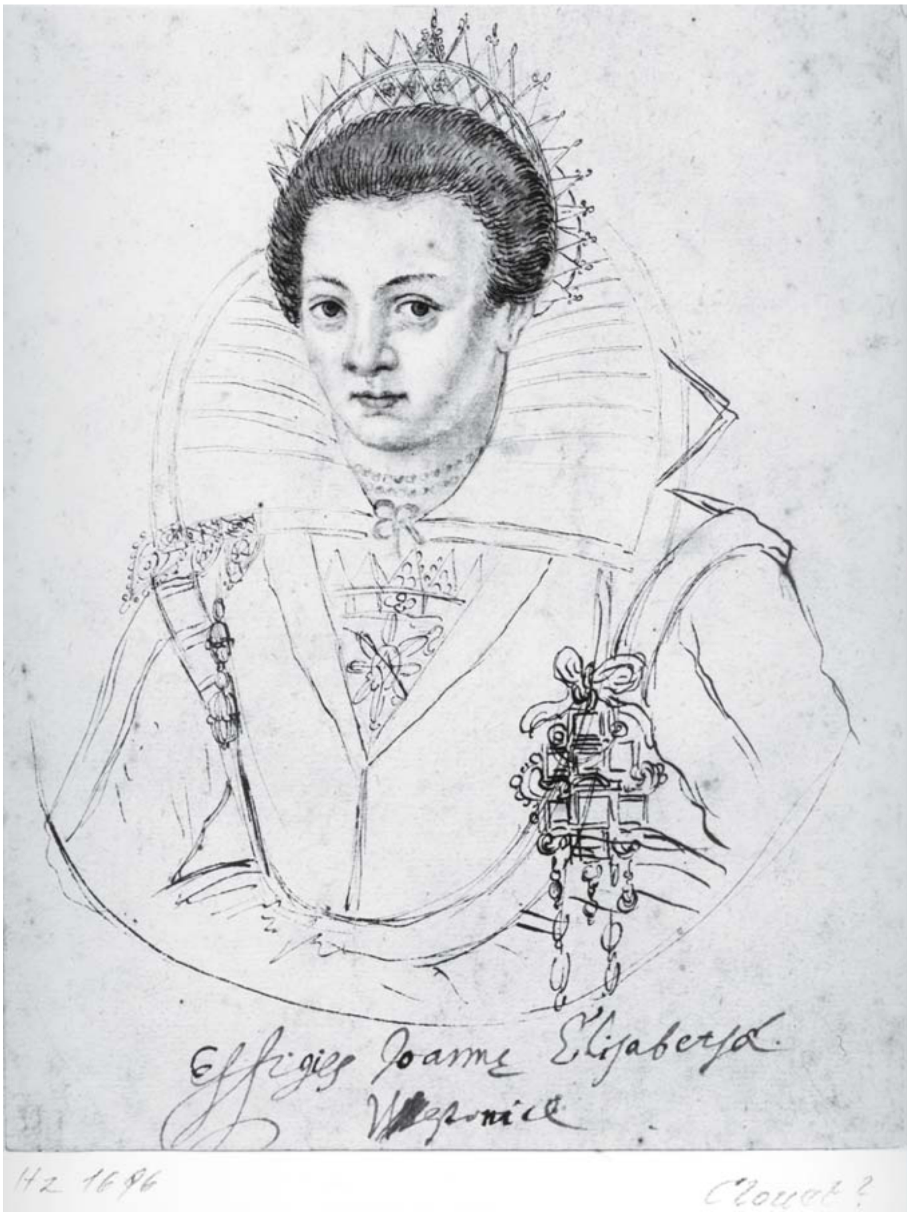
Effigies Joanne Elisabetha
Westoniæ
Hz 1696
Clouet?

Plate 16: Portrait of Elizabeth Jane Weston by an anonymous Dutch artist. Reproduced by courtesy of the Hessisches Landesmuseum, Darmstadt.

lost her father and was sent into exile in Bohemia, the land where she grew up. The generally agreed account of her family gives her a recusant background. Fuller in his *Worthies* places her in Surrey, where there was a family of eminent Westons, and subsequent biographers have followed this suggestion.[29]

But Fuller merely guesses where she might have come from. He comments that her fame was "more known in foreign parts than at home", and adds:

> I am ashamed that for the honour of her sex and our Nation I can give no better account of her. However, that her memory may not be harbourless, I have lodged her in this County (Surrey) – where I find an ancient and worshippful family of the Westons flourishing at Sutton, ready to remove her at the first information of the certain place of her Nativity.[30]

From the work of Czech scholars such as Hrdina, Ryba and Petrú it is clear that Westonia was not connected to the Westons of Sutton.[31] Tracing the lines through her poetry, making connections between dates, the suggestion was first posited by Hrdina in 1928 that Westonia may have been associated in some way with Edward Kelley. The dates fitted: Kelley's death in 1597 coincided with the dramatic rush of poetry and letters by Westonia pleading the case for restitution of her family property from the emperor. Clearly something significant triggered this flood of appeals to powerful allies. Elizabeth Weston was not someone to keep silent when need arose: the edition of her *Parthenicon* held in the British Library contains a handwritten poem, assumed to be by the author, complaining about the treachery of editors who omitted some of her best work and inserted their own instead.[32] When James I came to the throne in 1603, Westonia wrote a letter, included in the *Parthenicon*, demanding justice.[33] Johannes Leo, her husband (who was also an agent for Anhalt) fought her case through the courts.

The hints of a link between Westonia and Kelley become clear in a small collection of poems published on the occasion of her mother's death in 1606, *In obitum nobilis et generosae foeminae, dominae Ioannae p[ost] m[ortem] magnifici et generosi domini Edovardi Kellei de Imany, equitis aurati sacraeque Caesare Maiestatis consiliarii, derelicta viduae, matris suae honorandissimae charissimaeque, lachrymaebunda effudit filia.*[34] In her long poem, Westonia relates how her father died when she was only six months old; then both her grandmothers died, followed some time after by the man she loved as a second father. After that great loss came the death of her brother, of her two infant sons and finally of her mother. Her poem is a great cry of grief, as the poet recalls the mother who made the sign of the cross on her daughter's forehead at night, the bitterness of hopes constantly raised and then cruelly destroyed. The manuscript also contains poems in praise of Joanna Kelley by Carolides of Karlsberg and Nicholas Maius.[35] All establish beyond any doubt that Westonia's mother was Joanna Kelley, widow of the late Edward Kelley, revered as a loving stepfather who carefully cultivated the education of the woman who turned out to be a Renaissance prodigy.

Accepting this narrative causes several problems. Louise Schleiner, who agrees with my linking of Kelley and Westonia through Joanna Cooper, nevertheless rejects the hypothesis that Joanna Weston and Joanna Cooper might have been the same woman. She argues that Kelley must have met and married for a second time in the late 1580s, and she notes that there is no mention of Elizabeth or her brother John Francis in Dee's writings, which is correct.[36] But the Oxfordshire county records confirm the Joanna Weston-Joanna Kelley connection: on 28 June 1563 Joanna, daughter of Thomas Cooper was baptized at the Parish Church of St Mary the Virgin in Chipping Norton. The same register records the marriage of Joanna Cooper to John Wesson [*sic*] on 27 June 1579, the baptism of their son John on 23 July 1580 and of their daughter Elizabeth at some point between the legible entries of 4 March and 31 October 1581.[37] On 6 May 1582, with timing that confirms Westonia's version of events, the burial of John Weston, clerk, is recorded at Chipping Norton. Whether significant or not, the mysterious Mr Talbot vanished from Dee's diary on 4 May 1582, and reappeared on 13 July.[38] He is not mentioned again, though E.K. enters the narrative on 22 November 1582.[39]

What then are we left with? The evidence for Kelley only having one wife is overwhelming, but we now know that she had two children by one John Weston, who lived for a short time with their grandmothers. There is a prayer for Joanna Kelley to have children recorded by Dee, but it is oddly phrased, with emphasis in the Latin that suggests that what she is asking for is to have children with her present husband, i.e. with Kelley.[40] Westonia's affection for her stepfather as manifested in her poetry and her letters (particularly those to her brother who was studying at Ingoldstadt) shines out from her writings.[41] Moreover, the attention paid to the education of the two children of the unknown John Weston and Joanna Cooper-Kelley reveals a high degree of commitment and expense on the part of Edward Kelley. Westonia's learning was deemed unusual in such a young woman, as witnessed by many contemporaries, and she probably shared her stepfather's interests in alchemy. The prefatory poem to Oswald Croll's *Basilica Chymica* of 1609 was written by Westonia.[42]

The most curious aspect of the Westonia-Kelley story is the striking absence in Dee's writings of any reference to Kelley's stepchildren. This led me at first to speculate that he had deliberately concealed them from Dee, but this seems unlikely given the network of connections Kelley and his family had in Prague, and given also that Dee's diary confirms that both Kelley's brother Thomas and Joanna's brother Edward were regularly in Bohemia with them.

It is also the case that Dee's diary and *A True & Faithful Relation* are not straightforward linear narratives. Whatever else they are, they are not texts that can be read as historical accounts; they are full of omissions, contradictions, discrepancies, gaps. They raise more questions than they answer. Reading Dee's texts looking for clues to the Kelley-Westonia relationship has proved tantalizingly frustrating. The high level of education received by Westonia and her brother leads me to feel that these two children must have been educated along with Dee's own children, and there is one tenuous clue that might bear out such an hypothesis. In the Diary entry for 7 August 1588 Dee notes:

> Aug 7th, this day I covenanted and hyred John Hammond, jentleman, to serve me in his honest servyces for one yere, and to have 30 dolers for his full and all manner of wages.[43]

The entry for 21 August 1589 notes: "John Hammond to Stade", and after this he disappears from Dee's narrative.[44]

In Westonia's *Poemata* there is a poem addressed to the noble and educated man, Johannes Hammonius, described as her good friend and previously her most assiduous Master.[45] It is a short piece, heavily reliant on Ovid, but praises the skills of John Hammond who taught her all she knows about her art. This John Hammond may well be the same man who was a fellow at Trinity College Cambridge in 1579 and who then qualified as Doctor of medicine in 1605, moving on to become physician to James I and to Prince Henry.[46] The coincidence of Westonia's master having the same name as the tutor employed by Dee to teach his children cannot be ignored.

In the absence of certain information, one drifts inevitably towards speculation. The stories are full of holes, and there is strong temptation to fill in the gaps. The point I have now reached, however, is to treat the negative accounts of Kelley with some scepticism and to view the Kelley-Dee connection more critically in the light of the Bohemian materials. A vital link in the chain would be provided if we knew who John Weston was, for then we might find answers to other questions, such as why Kelley felt compelled to marry his wife when he seems to have had such negative feelings about her, why he chose to educate her children to such a high level, why there is such silence about Kelley's children in Dee's writings. I find myself moving toward a reading of Dee's version of his relationship with Kelley that is not altogether favourable to Dee – perhaps Kelley's successes in Bohemia and his rapid upward social movement brought out feelings of resentment in Dee. Certainly all of them, Dee, Kelley and Westonia were obsessed with money and had constantly to compromise and to conceal in order to ensure survival and remain in favour with their patrons. It is the rediscovery of those processes of concealment that make this task of tracing patterns so difficult and yet so compelling.

## NOTES

[1] Frances Yates, *Giordano Bruno and the Hermetic Tradition* (London: Routledge and Kegan Paul, 1964), 149.

[2] Charlotte Fell-Smith, *John Dee 1527-1608* (London: Constable and Company Ltd, 1909), 91-2.

[3] John Weever, *Ancient Funeral Monuments with in the vnited Monarchie of Great Britaine, Ireland and the Ilands adiacent with the dissolued Monasteries therein contained* (London, 1631), 42-3.

[4] Peter J. French, *John Dee, The World of an Elizabethan Magus* (London: Routledge, 1972), 114.

[5] Fell-Smith, 76.

[6] See *Private Diary.*

[7] Worcestershire section, *International Genealogical Index.*

[8] *Private Diary*, 1. The horoscope appears in Oxford, Bodleian Library, Ashmole MS 1788, fol. 140.

[9] *Private Diary*, 54.

[10] See Karel Hrdina, "Dve práce z dejin ceského humanismus", *Listy filologické,* 55 (1928): 16-19; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press, 1973).

[11] See Arthur Edward Waite, "Biographical Preface", *The Alchemical Writings of Edward Kelley* (London: Robinson and Watkins, 1973), xxxix.

[12] *Private Diary*, 21-22.

[13] John Strype, ed., *Annals of the Reformation and Establishment of Religion*, 4 vols (Oxford, 1824), III, pt.2, 621-5.

[14] *Private Diary*, 2, 6.

[15] *Private Diary*, 28. We may speculate on why Dee made this entry in Greek cipher. One possibility is that he used Greek deliberately, since Kelley did not know the language, to prevent Kelley from reading what he had written.

[16] British Library, Cotton MS Titus B, II, as quoted in *Annals of the Reformation,* III, pt.2, 618-20.

[17] *Annals of the Reformation,* IV, 3-4.

[18] *T&FR*, Actio Tertia, 1587, 12.

[19] *T&FR*, 14.

[20] Fell-Smith, 166.

[21] Fell-Smith, 182. No source is given for the Pucci quote.

[22] *Private Diary*, 21.

[23] *T&FR*, 30-31.

[24] *T&FR*, 6.

[25] Fell-Smith, 79: "Kelley was now about twenty seven years old, and unmarried. He was bidden by the spirits on April 20 to take a wife, "which thing to do", he told Dee, "I have no natural inclination, neither with a safe conscience may I do it." But Michael had made him swear on his sword to follow his counsel, so he married reluctantly not long after, Joan, or Joanna, Cooper, of Chipping Norton, who was eight years his junior, and about nineteen." There is no record of this statement by Kelley either in *A True & Faithful Relation* or in Dee's diary.

[26] Nobilitate patriae praeclara Britanniae
Seculi nostri Sulpitiae
Cui nomen sunt litterae illibati
Minervae floris
Suadae decoris
Musarum delicii
Foeminarum exempli

[27] Westonia's first collection of verse, the *Poemata* was printed at Frankfurt-am-Oder in 1602. *Parthenicon libri iii* was printed in Prague either in 1605 or 1606.The most widely known collection is the second edition of *Parthenicon* which was printed in Prague in 1606.

[28] For a discussion of this portrait, and a reproduction see: An Zwollo, "Pieter Stevens, Addenda zu seinem Werk, mit einem Anhang über ein Porträt der Westonia", in *Prag um 1600: Beiträge zur Kunst und Kultur am Hofe Rudolfs II,* ed. by Eliška Fučíková (Freren/Emsland: Luca Verlag, 1988), 326-335.

[29] See: Elizabeth Weston, in *DNB*, 1270-71; S.A. Allibone, ed., *Critical Dictionary of English Literature and British and American Authors* (London, 1882), 830; George Ballard, *Memoirs of Great British Ladies who have been celebrated for their writing and skill in the learned languages, arts and sciences* (London, 1775), 173-175; R.J.W. Evans, *Rudolf II and His World* (Oxford: Clarendon Press 1973).

[30] *The History of the Worthies of England*, Endeavoured by Thomas Fuller (London, 1662).

[31] See Karel Hrdina, "Dve práce z dejin ceského humanismu", *Listy filologické*, 55 (1928): 16-19; Bohumil Ryba, "Westoniana", *Listy fililogické*, 56 (1929): 14-28; Eduard Petrú, "Alzbeta Jane Westonia a její místo v ceské literature", *Ceska Literatura*, 33:5 (1985): 424-38.

[32] See Elizabeth Weston, handwritten address to the reader dated 16 August 1610, in a copy of *Parthenicon* (Prague, 1606) in the British Library (Shelfmark C.61.d.2).

[33] *Sereniss. ac Potentiss. BRITANNIAE IMPERATORE IACOBO I. Scotiae, Hybernaeiae ac Franciae REGI.* Letter with accompanying poem, dated 20 June 1609.

[34] For a discussion of the implications of *In obitum,* see Susan Bassnett, "Revising a Biography: A new interpretation of the life of Elizabeth Jane Weston (Westonia), based on her autobiographical poem on the occasion of the death of her mother," *Cahiers Elizabethains,* 37 (1990): 1-8.

[35] The *In obitum* manuscript contains three items: a long poem by Westonia, "Mortis inexpletae quae vis & quanta potestas", Nicholas Maius's epitaph, "Philosopho conjunx fueram qua Iana Kelaeo" and Carolides's epitaph, "Hoc sita sub saxa est, animi Matrona viralis." The text is undated, but presumed to have been printed in Prague in 1606. The author consulted it in the Strahov Library, Prague, in 1988, but since that date scholars seeking to read it have been unable to trace it.

[36] Louise Schleiner, "Elizabeth Weston, Alchemist's Step-daughter and Published Poet," *Cauda Pavonis* 10:2 (1991): 8-19.

[37] There is a discrepancy between this date and that given on her tomb in Prague as 2 November 1582.

[38] *Private Diary*, 15-16.

[39] *Private Diary*, 17.

[40] In *T&FR,* 30-31 there is a Latin prayer for Joanna Kelley that asks for fecundity "cum hoc ejus marito". In the entry for 21 April 1587, Kelley is informed that "thou shalt have *the womb which thou hast barren, and fruitless unto thee*". The phrasing of both these entries is ambiguous: it could signify that Joanna Kelley was barren, or it could signify that she was unable to conceive with Kelley, with *this* husband, as opposed to her previous husband.

[41] The correspondence between Westonia and her brother is published in *Parthenicon*: E. J. Westonia, Ioanni Francisco Westoniio, fratri suo germano, S. P. D., 6 Jan. 1597; Ioannes Fransiscus Westonius, suae suaviss. Sorori, E. I. Westoniae, S. P. D. 24 April 1597; Idem Westonius eidem sorori S. P. D. 14 Aug 1597; E. I. Westonia, fratri suo Ioan. Fr. Westonio S. P. D. 2 Oct 1597; I. Franciscus Westonius sorori suae E. I. Westoniae S. P. D. 12 Oct 1598, B 7-10.

[42] Oswald Croll, *Osualdi Crollii Veterani Hassi, Basilica Chymica continens. Philosophicam propria laborum experientia confirmatum descriptionem et usum Remediorum Chymicorum Selectissimorum e Lumine Gratiae et Naturae Desumptorum* (Frankfurt am Oder, 1609).

[43] *Private Diary*, 28.

[44] *Private Diary*, 31.

[45] "Ad Nobilem & literatum virum Dn. Ioannem Hammonium, amicum suum colendum, & Magistrum olim studiosissimum, gratiarum actionis ergo", *Poemata* (Frankfurt am Oder, 1602).

[46] See *Alumni Oxonienses*: *The Members of the University of Oxford 1500-1714*, ed. Joseph Foster, 4 vols (Oxford, 1891-2), II, 640.

## JAN BÄCKLUND

# IN THE FOOTSTEPS OF EDWARD KELLEY

## *Some Manuscript References at the Royal Library in Copenhagen Concerning an Alchemical Circle around John Dee and Edward Kelley.*[*]

My primary aim in this paper is to present a group of manuscripts in The Royal Library in Copenhagen which in one way or another are intimately related to the alchemical quest of a group of historically little-known persons associated with Edward Kelley and John Dee. My secondary aim will be to question the established opinion that Edward Kelley's alchemical and allegedly fraudulent career at the court of Rudolph II in Prague was so chaotic and adventurous that it led to his imprisonment and subsequent death in 1595 from injuries he is said to have suffered whilst attempting to escape. This is the common story, given for instance by Elias Ashmole, Anthony à Wood, and in the *Dictionary of National Biography*.[1] Let us first address the matter of Kelley's career in Prague.

## I

We know that between 1583 and 1589, John Dee and Edward Kelley were travelling in Poland and Bohemia, occasionally staying at the court of Emperor Rudolph II in Prague. They both settled in Trebona in Bohemia, though Kelley seems to have been less sedentary than Dee. In the published edition of Dee's diary, Kelley's and other persons' travels to Prague are recorded, while Dee does not mention going there himself.[2] Instead Dee left Trebona for Nürnberg, Frankfurt am Main, Bremen, and finally England. Though Dee visited Prague and Rudolph at least once in 1584 during his stay in Bohemia,[3] it is nevertheless obvious that it was mainly Kelley who undertook alchemical activities in Prague. To my knowledge, information about Kelley's activities from 1589 onward can be extracted solely from sources who were themselves "alchemically-initiated", and thus – if not unreliable – then at least far from informative. Ashmole, who seems to have had access to more information than we have at present, states therefore that "Whiles they lived at *Trebona, Sir Edward Kelley* went divers times to *Prague,* and the 15. *of Ian.* 1587, he went into *Poland,* but returned the 9 of *Febr.* after. And 'tis probable these *Iourneys* were made in quest after some famous *Chemists*",[4] but

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[*] I am greatly indebted to Dr Stephen Clucas for his scrupulous proof-reading of my transcriptions in the descriptive part of this essay against the original manuscripts in Copenhagen, without which many errors would have passed. For any remaining errors and interpretations, however, the sole responsibility is mine.

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even Ashmole seems to be uninformed about what Kelley, Carpio and Garland (names which are mentioned in Dee's diaries) actually did in Prague and Poland. However, Ashmole does recount a transmutation – though without revealing his source: "I also finde this *Note* of *Doctor Dee's,* Jan. 5. 1586. *Donum Dei* 2. ounces. *E. K.* Moreover, for neerer and later *Testimony,* I have received it from a credible *Person,* that one *Broomfield* and *Alexander Roberts*[5] [both of whom are mentioned in Dee's diaries], told him they had often seen *Sir Ed: Kelly* make *Projection,* and in particular upon a piece of *Metall* cut out of a *Warming pan*," and Ashmole continues shortly after: "The aforesaid *Person* hath likewise seen in the hands of one *Master Frye* and *Scroope, Rings* of *Sir Edward Kellyes Gold,* the fashion of which was onely *Gold wyre,* twisted thrice about the *Finger:* and of these fashioned *Rings,* he gave away, to the value of 4000l. at the *Marriage* of one of his *Servant Maides*."[6]

There is, however, another source which seems to have some information about Kelley's alchemical activities. Unfortunately for us, this source is as "initiated" and discreet as Ashmole. I am referring to the American alchemist John Winthrop Jr. (1606–1676), who is the subject of a very informative study by Ronald Sterne Wilkinson.[7] Winthrop took issue with Samuel Hartlib against Gabriel Platt's *Caveat for Alchymists,* and, in a letter to Hartlib, he wrote:

> One thing that mr. Gabriell Platt in one of those little treatises brands Sir Edward Kelly with as the grand imposter of the world I cannot but take notice of, and inform your selfe (to whom I perceive mr. Plat hath addressed that relation, as per the title of the booke appeares) that I can give many very probable reasons to envince that Sir Edward Kellyes projections were not cousening projections but reall [...]. I shall only mention one particular which I had from one who was very intimate with Rudolphus the Emperour who had it from the Emperours owne mouth. That the said Rudolphus with his owne hands and all materialls and instruments for fusion provided by his apointment (*Inscio Kelleo*) transmuted nine pounds of quicksilver into pure gold with so little of the powder taken upon the point of his knife with his owne the Emperours hand out of a paper opened by Sir Edward Kelly at the further end of the room, he the said Kelly not coming neere the place where the fire was.[8]

The person "very intimate with Rudolphus the Emperour" could very well have been the "philosopher and naturalist Cornel[ius] Drebell",[9] whose son-in-law, Dr. Kufler (1595–1677), was a close friend of Winthrop's. Cornelius Drebbel lived between 1572 and 1634, and from 1610 until Rudolph's death in 1612 was in Prague, where he conducted alchemical experiments before the Emperor, who then probably told him of the transmutations of Edward Kelley. This hypothesis is confirmed by a note by Samuel Hartlib, commenting on Winthrop's previous letter, saying that "Sir Edward Kelly is better known to many other judicious men, what he hath performed than Gabr. Plat. [...]. Dr Kuffler confirms your judgement about the truth in Kelly".[10] What makes Drebbel interesting in connection with our manuscripts, however, is that he wrote in Dutch and died in London. But these few anonymous sources are almost the only ones we possess regarding Kelley's late career at the court of Rudolph.

The uncertainty is further emphasized by the accounts of the date and circumstances of Kelley's death. I have found three or four different versions of his death, but I am convinced that a few more could be found. The most frequently quoted account, given by Wood, in his *Athenæ Oxoniensis,* states that Kelley died in October 1595,[11] and this fits relatively well with Dee's entry at the bottom of the page for November that same year: "25 – Newes, that Sir Edward Kelley was slayne".[12] Ashmole's version is the story which, with some variations, is the most widely known: "he was clapt up againe into *Prison,* and attempting to make his *Escape* out of a high *Window,* by the teering of his *Sheetes,* which were tyed together to let him downe, he (being a weighty Man) fell and broke his *Legg,* and thereof *dyed*".[13] Unlike Wood, Arthur Edward Waite gives the death date of Kelley as 1597, "when he attempted to escape by a rope, but, falling from a considerable height, sustained such injuries as resulted in his death at the age of forty-two",[14] according to Waite, his second imprisonment was "in the castle of Zerner". Wood relates: "John Weever says that Queen Elizabeth sent, very secretly, Captain Peter Gwinne, with some others, to persuade Kelly to return to his native country. It is then said that attempting to escape from a wall *of his own house* at Prague, he fell, etc. […] His house is said to bear his name to this day, and was once an old sanctuary."[15]

All these stories of Kelley's death are curious indeed, as we now know from the study of Evans, who bases his accounts mainly on Czech sources, that Kelley, was, in all considerable probability, alive as late as 1597 or 1598; and the document to which Evans refers makes no mention of Kelley's death or imprisonment, but quite to the contrary identifies Kelley as "dem Gestrengen Edlen Ernnesten Ritter unndt Herrn Edwardo Kelleo von Imanij undt auff New Lüben, [...] auffm Brüxner (= Most) Schloss".[16] There are several things that simply do not fit: first, from whom does Dee receive the (probably) false news of Kelley's death? As is apparent from his diaries, Dee was rather well-informed about Kelley's activities on the continent, and, in addition to Edward himself, he also corresponded with his brother, Thomas Kelley, as well as Francis Garland, Albert Laski, one Rowley, and certainly some others (such as Dyer and Burleigh), who were in personal contact with Edward Kelley during these crucial years 1589-1595.[17]

It seems unlikely that Kelley's career was as fraudulent as is usually believed, since in 1589 or shortly thereafter he seems to have been knighted by Rudolph;[18] in his diaries, Dee from that time onward consistently mentions Edward Kelley as "Sir Edward Kelley". Furthermore, from the years 1594 and 1595 there are, at least to my knowledge, no contemporary or near contemporary records of any imprisonment or arrest, either in his own house or in any castle, which of course does not mean that this did not occur;[19] and even if Kelley was in prison or had been arrested by order of the Emperor, as a note in Dee's diaries of 4 October 1593 unambiguously states: "Libertie E: K:", and on top of the same page: "4. Sir Edward Keley set at liberty by the emperor",[20] he must nevertheless have regained the confidence of the Emperor rather quickly, as Dee notes on the 12 August the following year: "I receyued Sir Edw: Kellyes letters of the Emperor inviting me to his servyce again".[21] Finally, we should pay attention to the fact that the only records of Kelley's death come from England, i.e. from Dee, Wood, and Ashmole, all of whom had to rely on other sources, unknown to us, while no other known record makes any mention of that occurrence. In view of this, I would not take for granted the commonly accepted account of the date and the circumstances of Kelley's death. First, we do not have the slightest idea as to where the information on Kelley's death actually originates. Probably, the source was one or several of Kelley's colleagues, perhaps the Garland brothers, Dyer or Burleigh, or one of his alchemical friends not known to us, but: it could also be Kelley himself, as he had previously done something similar when he is said to have disguised himself as "Edward Talbot" due to some troubles with the authorities for counterfeiting money and digging up corpses before his association with Dee.[22] Considering the lack of evidence, further speculations on this matter hardly seem justified, but it should however be kept in mind that fictitious and metaphorical "deaths" (not to mention "identities") are far from uncommon in the history and literature of alchemy.

## II

Let us now take a look at the manuscripts in the Royal Library in Copenhagen which seem to have a connection to either Edward Kelley himself or to an English alchemical circle around him and John Dee. Even though they may not shed any new light on our obscure subject, they will, however, pose some new questions of relevance to the crucial years in Prague from 1589 until the death of the Emperor in 1612.

I would like to start with Old Royal Coll. 240 fol., written by 6–9 different English hands.[23] This manuscript seems to be made up of nine different books, written between 1550 and 1600, and bound together immediately after 1600. On the spine is written with a contemporary hand: "Liber Christopheri Taylour" and the "Monas hieroglyphica"-figure, which links this manuscript to a Dee-influenced circle. It is also interesting to note that this is a much earlier, and previously unknown, use of this mark of ownership, with which the aforementioned John Winthrop jr. later used to mark his books.[24] On the back cover a provenance signature: "Mr Powell" (most likely Griffith Powell, who lived between 1561 and 1620, and who seems to be the Powell jr. who made acquaintance with Dee and Walsingham around 1582).[25] The latest tracts, bound in the beginning of the manuscript, start with an English translation of Isaac Hollandus, with the date: "ffinis. / 22 maij / 1600 /". This is followed by an anonymous tract, possibly by the same author as the previous one: "Axiomata Philosophica Rules of Philosophers", fols. 69-70. Thereafter follows – on fols. 70-71$^{v}$ – "The Physycall chemyck of Trythemius". On fols. 71v-74v, there is another Isaac Hollandus tract, with the title: "A Fragment of Isaach Holland concerning the Philosophers stone". On fols. 74v-75v: "23 A Portu St. Maria Aquitanus: Questiones & Answers Philosophicall by 23 of St. Mary Port in Aquitan", with the signature: "Pænotus A Portu Aquitanus | .V.M.D." after the explicit. On top of several of the tracts – throughout the whole manuscript – we find the annotation "Liber Christopheri Taylour", maybe referring to either the source of the material or a later provenance.[26] In any case, they are signatures of provenance and not of "scripsit", as one of the tracts with the "Liber Christopheri Taylour" signature is written and dated by Thomas

Newton. Though the contents seem to indicate a continental origin, this manuscript was obviously bought in England, as inferred by a note on the inside of the front cover "sum Habrechti qui me emit Londini 1616· 10 Martij pro ·4· Coronichi ·2· s 6[d]".[27]

Closely connected with the previous manuscript (with regard to provenance as well as to content) is Old Royal Coll. 1727 4°, written – according to the dates given in the manuscript – during the years 1593 to 1595 and bound in contemporary vellum. On the inside of the front board is a provenance signature: "Lond. Js. Habrechtt 1613". This manuscript contains 27 items, all in English, beginning with Benedict Figuli [Benedict Töpfer] *Auriga benedictus* (fols. 1r-8v), and followed by twenty tracts, mainly from English philosophers (Thomas Charnock, George Ripley, and Roger Bacon among others) and, among other anonymous tracts and translations of Arnold Villanova, an English translation of Isaac Hollandus's *Septem condiciones huius Materiæ* (fols. 99-100v). But the most interesting feature of this manuscript is not the tracts but the long passages of notes, recipes, booklists and other memoranda and idle scribblings, i.e. items 2, 4–7, and 27. These parts of the manuscript contain a number of names, unfortunately often erased or crossed out so that they are practically illegible,[28] and when not illegible seemingly written in code. I have found no biographical information on several of the names that I have been able to read, e.g.: "Tisdale", "Kessler", "Turpin", "Fouler", "Smith", "Edgcome", "Bartholomeus", and "Poole". Other "names", always following determined cancellations, for instance "of mr [percivale] kogpiavno", "of captayne [davltre] Tvandgo", "of mr [poole] keeno", "of mr [dickenson] Tippolfel" or "of mr [miller] Minnog" are obviously written in code.[29] But other names, like "Garland", "Digges", "Hill", and of course "Dee" on fol. 132, do suggest that this manuscript stands in some relation to English alchemists active in Europe. It is well within the bounds of possibility that the "Garland" mentioned mainly on fols. 15v-18 is identical with the friend of Kelley and Dee whose name frequently appears in Dee's diaries (or with his brother). If so, then the "Nicolas Hill" mentioned on several occasions between fols. 21v-29v, would be Nicholas Hill, the English philosopher, about whom very little is known.[30] Hill was born in 1570 or 71 and died in 1621; in 1578 he entered Merchant Taylor's School and matriculated as a scholar of St. John's College Oxford in June 1587, and on 30 June 1590 he was elected a Fellow of his college, but was removed before 1592, apparently because he entertained Lullian ideas and perhaps for being too explicitly Catholic in his religious leanings.[31] Of Hill's whereabouts and activities the following years up until his death almost nothing is known apart from undocumented rumours. Evidently he did not travel abroad in the 1570s and function as secretary for Edward de Vere, the Earl of Oxford, as often said,[32] but he seems to have lived under the patronage of Henry, the Earl of Northumberland in the 1590s and might very well have travelled on the Continent in the early 1600s, either to publish his work in Paris in 1601, or leave England due to some involvement in the conspiracy of Sir Robert Basset.[33] After his death, Hill left a number of texts about the essence of God, eternity, the infinity of matter and the like to his widow,[34] but only one of his works was published in his lifetime: *Philosophia Epicurea, Democritiana, Theophrastica proposita simpliciter non edocta* (Paris, 1601). Being influenced by Lullian and Brunian ideas as well as hermeticism, and his connection with the Northumberland circle, the identification of Nicholas Hill with the one in this manuscript seems tenable.

If these conjunctions and conjectures are reasonable it would suggest that the "Mr. Digges" mentioned on fols. 18v and 21, could be identical with the Thomas Digges who died in 1595 and who was one of the more celebrated mathematicians of his time as well as a close friend of Dee's.[35] It is interesting, then, that the notes in which his name occurs both date from precisely 1595, the year of his death; and the notes relating to his name also seem to be listings of his belongings, as on fol. 21: "the bookes of mr digges", or, on fol. 18$^v$: "A note of mr digges his worke, after his preparatione of his two Materials Sol and Mercury". Like the aforementioned manuscript this one is also signed "Christopheri Taylour" at the top of some of the tracts.[36] As to the provenance of this manuscript, my guess would be that it was written in England, like the aforementioned one, but we should carefully consider the fact, known from Dee's diaries, that at least one of the Garlands was in Prague around these years (1593–1595), and that the manuscripts could very well have been written by an Englishman on the continent and brought to London at the time of Emperor Rudolph's death.

The name of Garland also figures in another manuscript, Old Royal Collection 1749 4°, in one hand, signed and dated on fol. 40v: "[…] Here endeth the practise of mr John Englishman deacon, and coppied by me J: Metcalfe on the 11· & 12 daie of October· 1594·", and which on the front cover says: "mr garland the 12th Aprill 1595 | the 2d | of John Englyshman & y$^e$ later end, y$^e$ questions | of Henry tyler | of John Englyshe". This manuscript only consists of two tracts, the first signed at the top by the intriguing "Liber Christopheri Taylour" (as manuscript 240) in another hand, the second, on pp.41$^v$-43, with an "ex libris" added later by the same hand who wrote the "Christopheri Taylor" signatures, but here it says: "Out of mr Garlandes book of y$^e$ Earle of Trevisan./".

Another manuscript, Old Royal Coll. 242 fol., dated 1579 and 1589, has a similarly interesting though uncertain provenance. After the explicit of the first tract, "Opus Isaaci Hollandi Vegetabil", we read "a copie followinge the exemplaire cominge from coullongne / de / D / Brickman 1575 a londres le ix$^{th}$ of april 1579". "Brickman", is the English spelling for "Birckmann", and a reference to Birckmann's in Cologne,[37] the book-dealer from whom Dee bought many of his books from 1564 onward.[38] This first tract could therefore very well have been copied from a book belonging to Dee. The manuscript also includes "Isaac Hollandus, Septem conditiones huius materie" (with the signature "Liber Christopheri Taylour"), "A correctory made by Richard the Englishe man How Arte followeth nature"), and a text of Edward Kelley's, here with the title: "The praise of vniti for friendships sake made by astranger to furder his frende his conceyts. 1589", with the incipit "The heavenly cope hath in him natures foure | To hidden but the rest to sight apeare [...]", and after the explicit, we read: "Sir Edward Kelle. Finis" (Plate 17). This text was included in Ashmole's *Theatrum chemicum britannicum,* which was published in 1652, with the following title, and a dedication which is absent in our version: "Sir Ed: Kelley concerning the Philo-

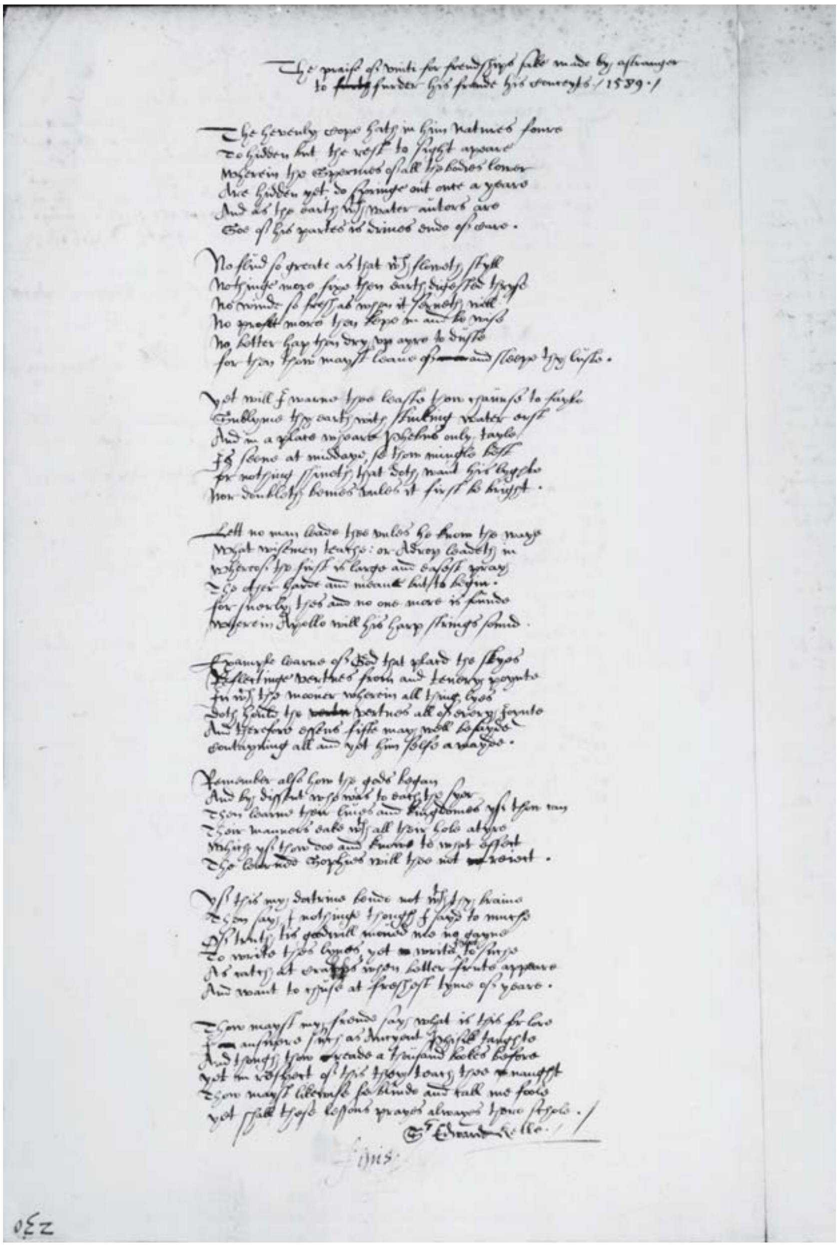


Plate 17: Edward Kelley's 'The praise of vniti for frendships sake' (dated, 1589). Copenhagen, Royal Library MS, GKS 242, fol. $37^v$. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

sophers Stone written to his especiall good Freind, G. S. Gent".[39] Even though published, this manuscript text of Kelley's metrical tract is of particular interest, as it is dated 1589, the year that Kelley definitively left Trebona for Prague and Dee returned to England. Accordingly, I find it not unreasonable to assume that the first part of this manuscript was written in England and the last part, dated 1589, was written in Bohemia. This assumption is made pending a more thorough examination of the paper and other physical evidence which might either corroborate or invalidate this hypothesis. Apart from the final parting of Kelley and Dee in 1589, this year is important in Kelley's career in another respect as well, as it was presumably sometime between February 1589 and January 1590 that Kelley was knighted by the Emperor. If then this dating and signature on fol. $37^{v}$ is not added later (which the hand and the rest of the material in the codex does not suggest), then this could very well be a holograph of Edward Kelley himself, and, equally important: if *not* a holograph of Edward Kelley, then (still if the hand is contemporary with the date) it must have been written by someone rather close to him in Prague (i.e. knowing his recently acquired title and having access to his papers). Nevertheless, to me the signature "Sir Edward Kelle" looks like an autograph and not like an author's name given by a scribe, in which case it would be more natural to place it by the title as is usually done.[40]

As will be shown later, the next manuscript, Old Royal Coll. 246 fol., was definitely written in Prague. It contains four tracts written and signed by one hand: "A Discours of the Quintessence (or rather the Mercury of Lune) / owt of a booke written by Mr. John Tychborn", "Elixir de Monsier Violet", "In nomine Domini nostri JESU CHRISTI Amen" (in Italian), and the same in an English translation. This tract (as the Italian original preceding it) is written with the explicit address to the Emperor: "I have thought good to shew only with briefnes of hart to your Imperiall Ma*yes*ty the true way …" (fol. 6). Three of the tracts are signed, the first, "R. K. I wrot this A° 99 Sept[embr]is. Owt of a Booke written by Mr John Tychborn, about an. 1560" (Plate 18), the second: "A° 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.", and finally: "Ex chartis Sir Ed. K" (Plate 19). Due to the identical manner of the signatures it would be tempting to regard this manuscript as a holograph by Edward Kelley from 1599, and the first signature "R. K. I wrot this", as a mere misspelling; and even though the signature "R.K." occurs only once, and never in connection with the more unambiguous Edward Kelley-signatures, I find it safer to assume that this manuscript was written in 1599, by a person in Prague (the same hand has signed the Old Royal Coll. 1723 4° in Prague, as will be shown later) with the initials R. K.,[41] and that the other two tracts in this manuscript are thus copied from "the papers of Edward Kelly". It is clear, however, that the unidentified scribe R. K. must have been in relatively close contact with Edward Kelley or the alchemical circle around him in Prague, as he has obviously had access to Kelley's papers.

As far as I can see, what appears to be the same hand has also written part of Old Royal Coll. 1723 4°, dated 1612 and 1613, with the signatures "Ex libro Johannis Carpionis de Kaprstein / Martis 28 Anno 1612" (Plate 20) and "Reliqua verò antecedentia ex manuscripto libro magna vetustissimo (et omnio de rebus vel

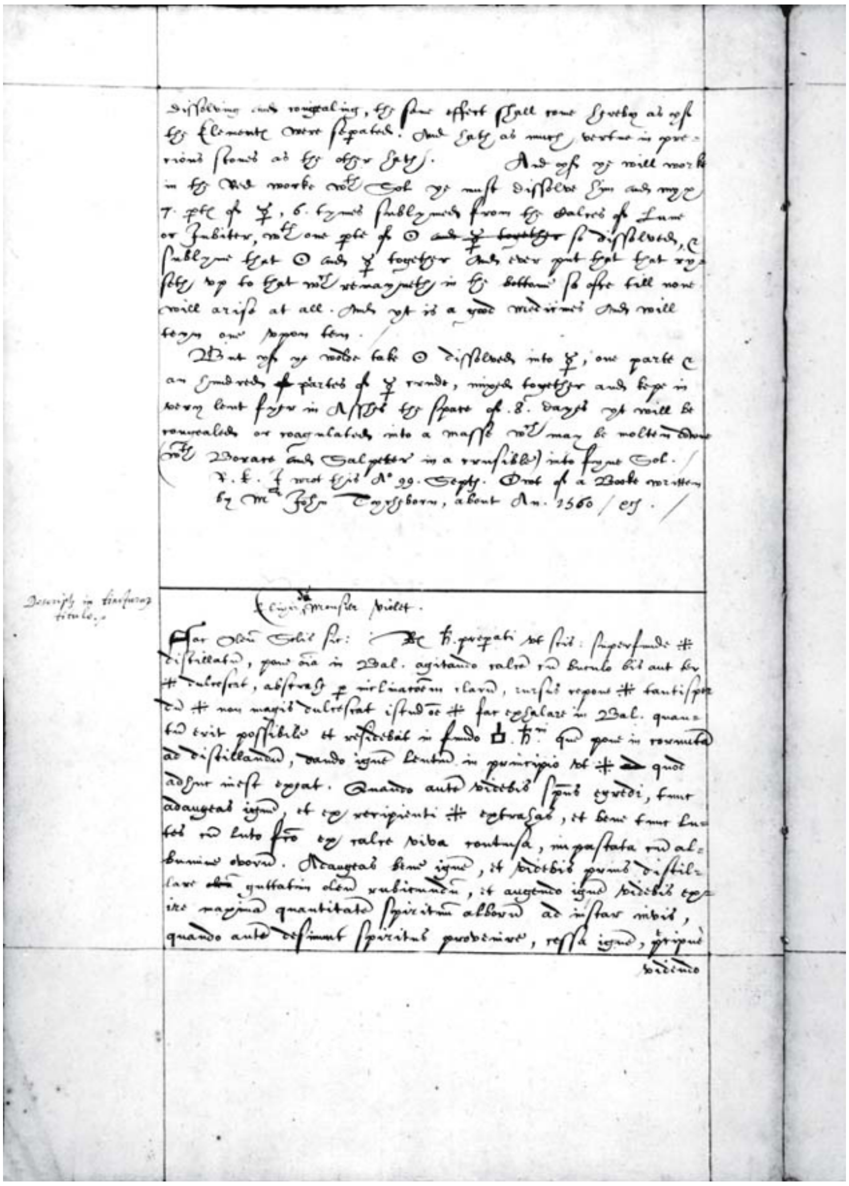
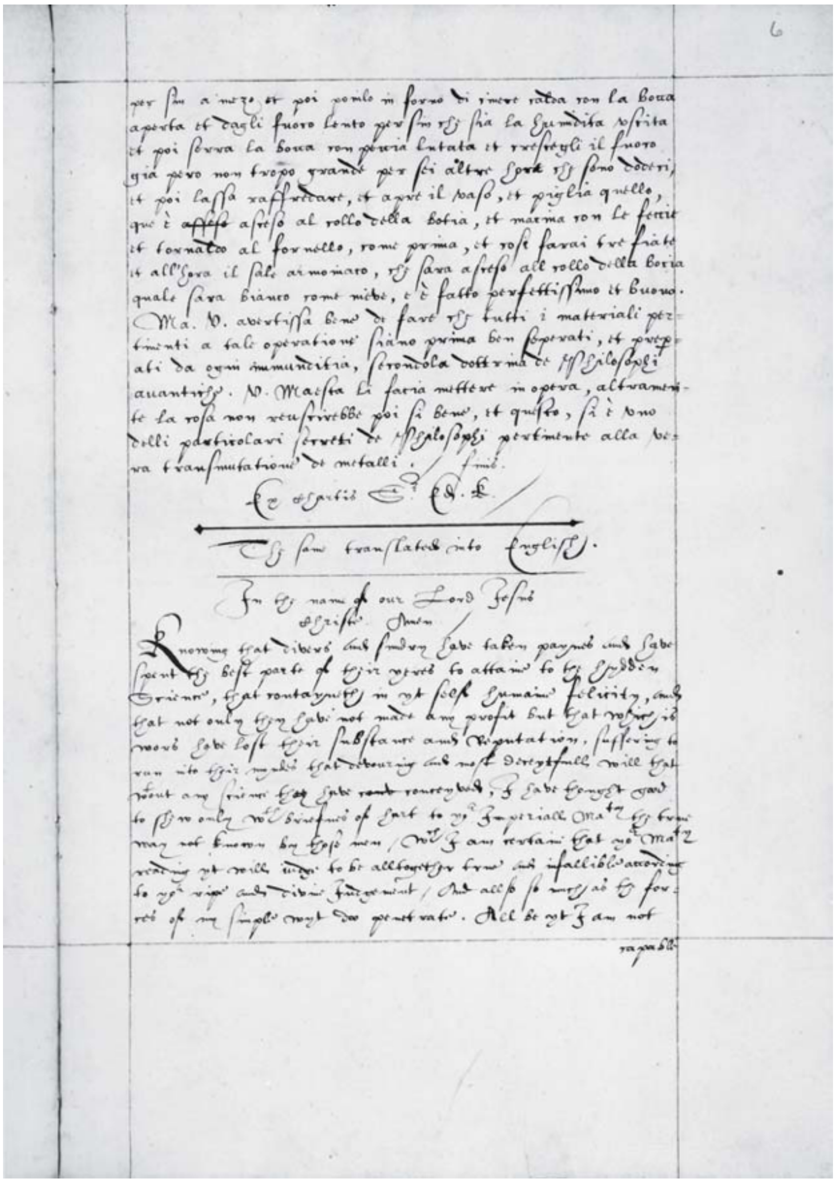


Plate 18: Attribution of manuscript treatise to ‘M$^{r}$ John Tycheborn’. Copenhagen, Royal Library MS, GKS 246, fol. 1$^{v}$. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).



6

per sin a mezo et poi ponilo in forno di cinere calda con la bocca
aperta et dagli fuoco lento per sin che sia la humidita uscita
et poi serra la bocca con pecia lutata et crescegli il fuoco
già pero non troppo grande per sei altre hore che sono dodeci,
et poi lassa raffredare, et apre il vaso, et piglia quello,
que è ~~appreso~~ appreso al collo della bocia, et macina con le fecie
et tornato al fornello, come prima, et cosi farai tre fiate
et all'hora il sale armoniaco, che sara appreso al collo della bocia
quale sara bianco come neve, e è fatto perfettissimo et buono.
Ma. V. avertissa bene di fare che tutti i materiali pertinenti
a tale operatione siano prima ben separati, et preparati
da ogni immunditia, secondo la dottrina de philosophi
auantichi. V. Maesta li faria mettere in opera, altramente
la cosa non reuscirebbe poi si bene, et questo, si è uno
delli particolari secretti de philosophi pertinente alla vera
transmutatione de metalli. / finis.

Ex chartis D. Ed. K.

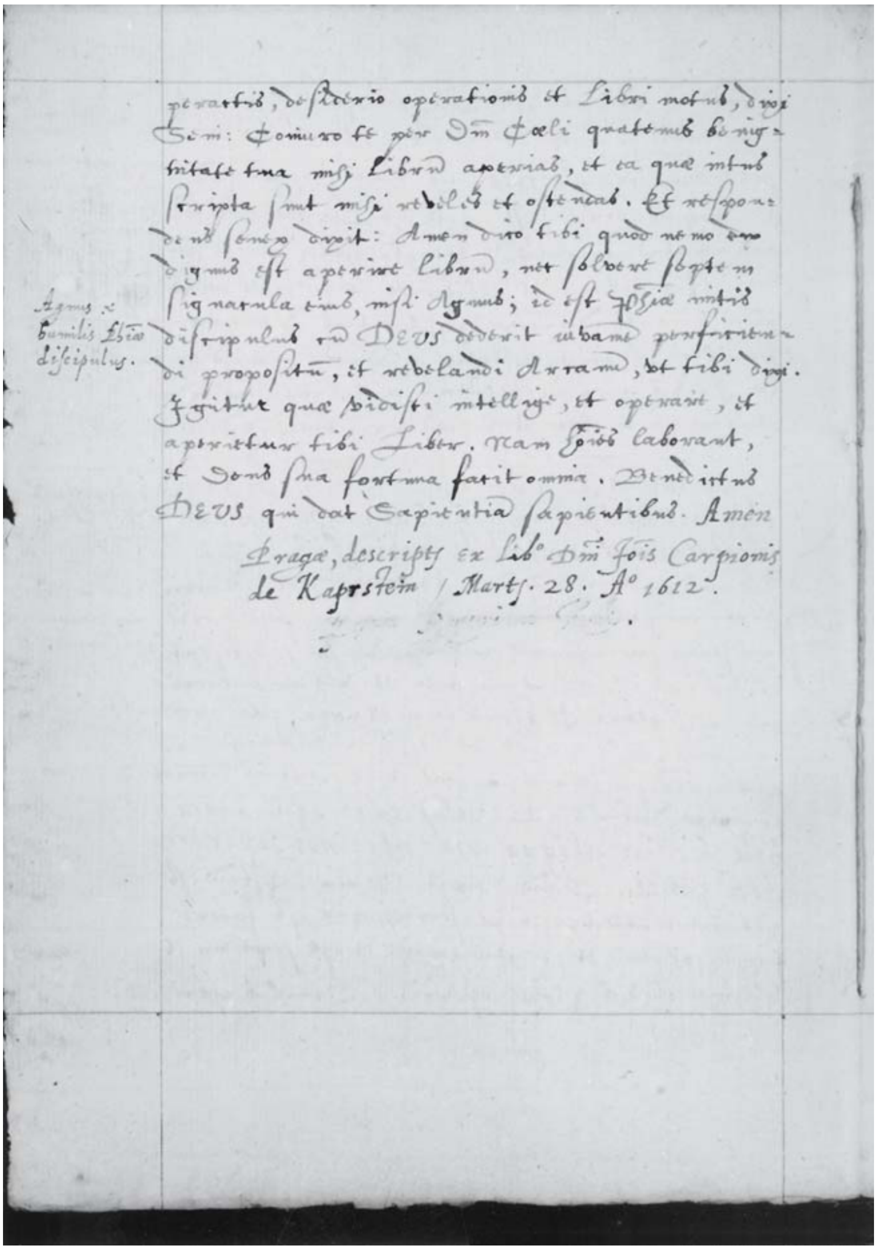
The same translated into English.

In the name of our Lord Jesus
Christe Amen /

Knowing that divers and sundry have taken paynes and have
spent the best parte of their yeres to attaine to the hydden
Science, that contayneth in yt selfe humaine felicity, and
that not only they have not made any profit but that whiche is
worse have lost their substance and Reputation, suffering to
ran into their myndes that devouring and most deceytfull will that
went any science that have ~~rande~~ counterfeited, I have thought good
to shew only with sinceritie of hart to your Imperiall Matie the true
way not knowen by those men, which I am certaine that your Matie
reading yt will iudge to be alltogether true and infallible accordinge
to your wise and divine Judgement, And allso so much as the force
of my simple wyt doe penetrate. Albe yt I am not

capable

Plate 19: Attribution of manuscript treatise to 'Sir Edw[ard] K[elley].' Copenhagen, Royal Library MS, GKS 246, fol. 6$^r$. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).



peractis, desiderio operationis et Libri motus, dixi
Seni: Coniuro te per Deum Caeli quatenus benig-
nitate tua mihi Librum aperias, et ea quae intus
scripta sunt mihi revelies et ostendas. Et respon-
dens senex dixit: Amen dico tibi quod nemo [illegible]
dignus est aperire librum, nec solvere septem
signacula eius, nisi Agnus; id est [illegible] mitis
discipulus cui DEUS dederit [illegible] perficien-
di propositum, et revelandi Arcanum, ut tibi dixi.
Igitur quae vidisti intellige, et operare, et
aperietur tibi Liber. Nam [illegible] laborant,
et Deus sua fortuna facit omnia. Benedictus
DEUS qui dat Sapientiam sapientibus. Amen
Pragae, descripts ex lib° Dni Jois Carpionis
de Kaprstein / Martij. 28. A° 1612.

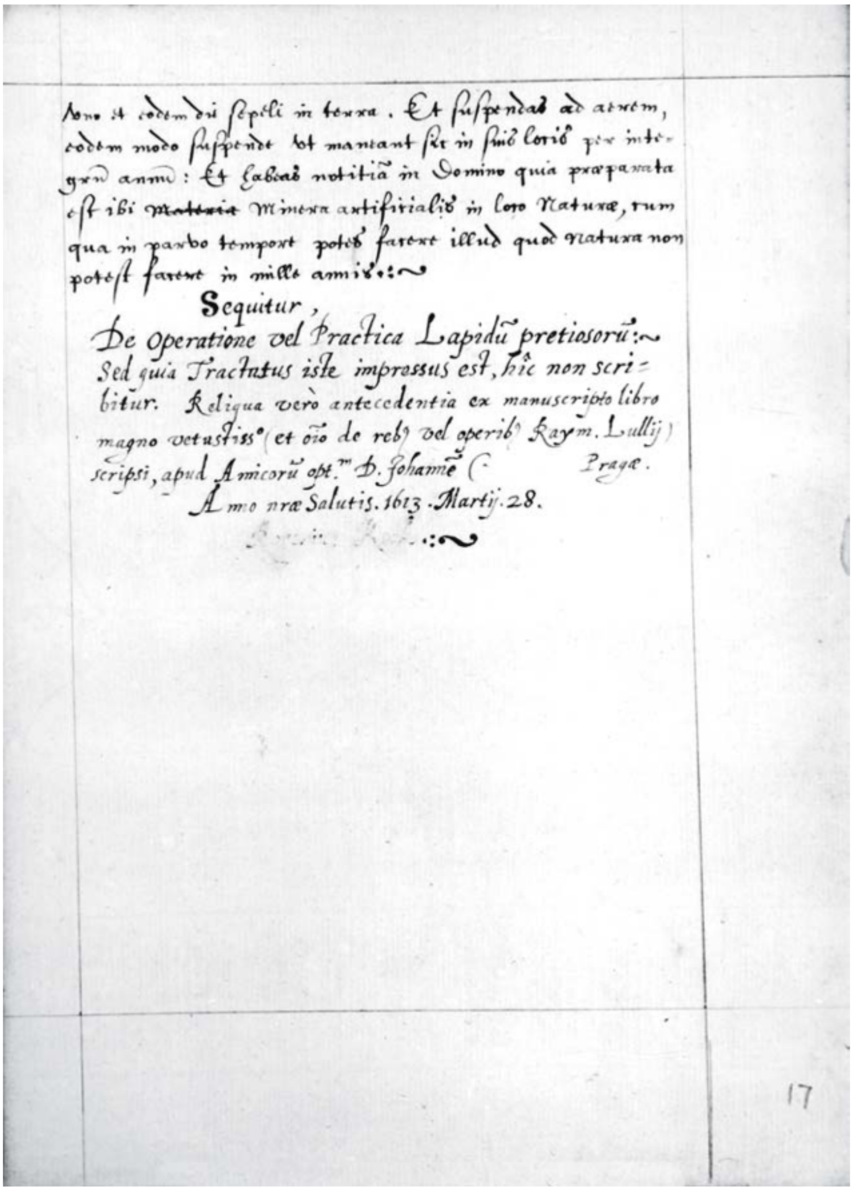
Agnus .i.
humilis Christi
discipulus.

Plate 20: Attribution of manuscript treatise to 'Iohannis Carpionis de Kaprstein'. Copenhagen, Royal Library MS 1723, fol. $20^v$. Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

operibus Raym. Lullij) scripsi, apud Amicorum optimum D. Johannem C· Pragæ. Anno nostrae Salutatis 1613 Martis 28" (Plate 21), confirming that this scribe was active in Prague, and furthermore "apud amicorum Johannem C[arpionem]", i.e. John Carpe, with whom Kelley travelled several times to Prague. The last historically established trace of Carpe is the previously mentioned entry in Dee's diary, recording the departure of Kelley, Garland, and Carpe to Prague.[42] After the John Carpe signature there is an erased name which very well could be read as "Rogero Kock", a Germanized spelling of Dee's laboratory assistant Roger Cook (b. 1553).[43] Cook worked with Dee from 1567 to 1581, then left him after a violent quarrel, but eventually returned to Dee's service in Manchester in 1600, and in 1606 he was building a still-house for the Earl of Northumberland. Especially interesting in our connection is that he is probably to be identified as the Roger Cock who was assisting Cornelius Drebbel as an alchemist at the court of Rudolph II up to the time of the Emperor's death.[44] Not irrelevant in this connection is that it appears that the "John Carpe" signatures in the manuscript were added some years later by the same hand (which could explain why both are dated the 28 March, but of different years). This does not necessarily mean that the dating is inaccurate. In any case, this signature (John Carpe in Prague 1612 and/or 1613) as well as the, in my opinion, identical English hand do in fact strongly suggest that the production of English alchemical manuscripts stemming from a circle around Dee and Kelley in Prague did continue up to the year of the Emperor's death in 1612. As we have seen, John Carpe was with Francis Garland and Edward Kelley in Prague in the years 1588-89, and, though Dee's correspondence with Burleigh, Garland, Carpe and others with links to Prague seems to have ceased by 1595, the alchemical activities intimately connected to Kelley's activities there obviously continued a good many years after 1595.

We possess yet another manuscript in the same hand: Old Royal Coll. 245 fol., written partly in German, partly in Dutch, with shorter sections in English and Latin, consonant with the assumption that this manuscript springs from the multilingual milieu of Prague. The manuscript is dated "Ex Libro Loogenhagij 1601".[45] Aside from a number of obvious similarities, this assumption is supported by another fact: both manuscripts contain texts by the otherwise totally unknown alchemical writer John Tychborn (possibly related to the Tichborne family).[46] Here we have three texts, the greater part taken "ex libro Loogenhage": "De vitriolo", "A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno Domini 1560) After a duch Booke pertayning to Mr Albert of Brydewell", and "De Antimonio vel Stibio", which is a compilation of recipes gleaned from various authors. An interesting feature of this manuscript and Old Royal Coll. 1723 4° is that both have "flower signs" in the margins. From Julian Roberts and Andrew G. Watson we know that identical "flower signs" were employed by Dee.[47] Obviously, these signs were also in use by members of the alchemical circle around him.

The last of the Copenhagen manuscripts that I find relevant in this connection is also the most intriguing, although at the same time it is that which yields the least factual information. The manuscript in question is Old Royal Collection 247 fol., written by one English hand, with a title page: "Apotelesmata | The Phylosophycal



hore et eodem die sepeli in terra. Et suspendas ad aerem,
eodem modo suspende ut maneant sic in suis locis per inte-
grum annum: Et habeas notitiã in Domino quia praeparata
est ibi ~~Materia~~ Minera artificialis in loco Naturae, tum
qua in parvo tempore potes facere illud quod Natura non
potest facere in mille annis:~

Sequitur,
De Operatione vel Practica Lapidũ pretiosorũ:~
Sed quia Tractatus iste impressus est, hîc non scri-
bitur. Reliqua vero antecedentia ex manuscripto libro
magno vetustiss° (et oĩo de reb; vel operib; Raym. Lullij)
scripsi, apud Amicorũ opt.^m D. Johanne C Pragae.
Anno nrae Salutis. 1613. Martij. 28.
[illegible]:~

17

Plate 21: Note concerning a Lullian manuscript owned by 'D. Johanne[m] C[arpionem]', Prague 1613. Copenhagen, Royal Library MS 1723, fol. 17r Reproduced by permission of the Royal Library, Copenhagen (Det Kongelige Bibliotek).

effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe medycyne of the most | avncyent Phylosophers. In whiche is | contayned the openynge & keye | of the whole worke, done by | Arioponus Cæphalus of Eutopia", with a dedication: "To the most myghty & Invyncible Emperour | Rvdolphus 2· Always Avgvstus. | M. C. M. D. the least of the | phylosophers. | ffrom forth the most Inward affectyon of a devoted mynd, and humble observance, doth dedycate, consecrate, and submytt This present worke".

Two Latin tracts have been published by this Arioponus Cæphalus of Eutopia, one with the title: *Mercurius Triumphans & Hebdomas Ecologarum Hermeticarum* (Magdeburg: Andreas Seydner, 1600).[48] The other work is *Apotelesmata Philosophica, Mercurii Triumphantis* (Magdeburg: Andreas Seydner, 1601).[49] I have previously vaguely suggested that the manuscript could have been composed or copied by Edward Kelley, but at the time I was not aware of the existence of the two printed editions – though both are included in Ferguson – and as I have not yet had the opportunity to collate these editions with our manuscript, I cannot say how the manuscript, numbering only 14 leaves, corresponds with the two editions respectively comprising 144 pages in octavo and 72 pages in quarto, but it is undeniable that elements from both printed titles appear on its own "titlepage". Pending a collation with the printed editions, we can at least note that this tract, as the previous ones, suggests a connection between the continent (possibly Prague, the hand being very similar to that in 245 fol., 246 fol., and the "apud amicorum optimum D. Johannem C." of Old Coll. 1723 4°), and a group of English writers, scribes and/or friends of alchemy. That this tract was in fact written, or later owned, by someone in the aforementioned circle, possibly around the time of Dee's and especially Kelley's travels from 1585 until at least 1597, follows from the signature on the upper part of the title page: "Liber Christopheri Taylour".

Taken individually, these manuscripts can hardly be said to prove anything, but considered as a whole, they suggest a pattern which could be a promising approach to research on the late career of Edward Kelley. If I may summarize: these eight manuscripts may be divided into two main groups, which could be labelled the "R.K." group and the "Christopher Taylour" group. Of the "R.K." group, two of the manuscripts, 245 and 246, are obviously written by the same English hand, in Prague, 1601 and 1599. Both contain tracts from the otherwise little known alchemist John Tychborn. The scribe, with the initials R.K., must have been rather close to Edward Kelley, as he or she by some means had access to Kelley's papers. In my opinion this scribe is to be identified with hand II of manuscript 1723 (fols. 9–$20^v$). If so, this R.K. refers to one of Kelley's alchemical travel companions in Bohemia, John Carpe, as "the best of friends", which implies that R.K. and John Carpe both were active in Prague up to the time of the Emperor's death. As hand II (i.e. R.K.) comprises only the half of quire C and hand III of the same manuscript continues directly after on leaf $C_5$ and ends on leaf $D_8$, hand III ought either to be the same person as hand II, or another person working together with hand II/R.K. on this manuscript book in Carpe's house. This R.K. further seems to have been familiar with John Dee's methods of annotating books, which follows from the “flower signs” in the margin throughout manuscript 245, as well as in manuscript 1723, a fact that strengthens the identification of hand II with the signature R.K.

Two manuscripts in the “Christopher Taylour” group seem to have been written in Prague, 242 (partly) and 247; the relevant part of manuscript 242 is dated 1589 and manuscript 247 is written about 1600. But the first part of manuscript 242 is obviously written in London 1579 from a copy from the bookseller Birckmann. As we can regard the number of Englishmen interested in alchemical books and in contact with Birckmann in Cologne in 1579 as limited, we can assume that it was written by someone in the John Dee circle.[50] Furthermore, given the alchemical verses, dated 1589 and signed “Sir Edward Kelle”, possibly a holograph, and given the circumstances of the name and the year, which implies Prague, the provenance of this manuscript is as close to Edward Kelley as it can be without conclusive evidence. Still without conclusive evidence, this provenance is strengthened by the rest of the manuscripts which have the “Liber Christopheri Taylour” signatures, and which, apart from manuscript 247 (the Arioponus Cæphalus tract), all contain reference to persons in contact with Dee and Kelley: Mr. Powell (manuscripts 240 and 1727), Nicholas Hill and Digges (manuscript 1727), Garland (manuscripts 1727 and 1749), and further the “Monas hieroglyphica” sign on the spine of manuscript 240.[51]

The link between these two groups of manuscripts is that both are connected to alchemical activities in Prague during the years 1589-1612, and both are closely connected to Edward Kelley’s alchemical friends and travelling companions from 1589 onwards. The crucial question, not only in relation to the Copenhagen manuscripts, but more importantly, to Kelley’s and others’ activities in Prague between 1589 and 1612, must then be the identity and biography of R.K. and Christopher Taylour.

## APPENDIX

## A DESCRIPTION OF THE ROYAL LIBRARY MANUSCRIPTS.

### *Old Royal Coll. 240 fol.*

English, last third of the sixteenth century, dated 1567 and 1600, paper, in-fol. 29-31 × 19-20 cm, made up of nine books: $[A]^{12}$ $[B–E]^{8}$ $[F]^{6}$ $[G–H]^{8}$ $[I]^{8}$ $(I_1+2)$ $[K]^{4}$ (80 leaves); $[L]^{10}$ $[M–Q]^{8}$ $[R–X]^{6}$ (80 leaves); $[Y]^{2}$ $[Z]^{32}$ $(-Z_{32})$ (33 leaves); $[Aa]^{30}$ $(-Aa_{29–30})$ (28 leaves); $[Bb]^{6}$ $[Cc]^{4}$ (10 leaves); $[Dd]^{30}$ (30 leaves); $[Ee–Gg]^{8}$ $[Hh]^{4}$ $(Hh_2+2, 2+Hh_3, -Hh_4)$ (31 leaves); $[Ii]^{8}$ (8 leaves); $[Kk–Ll]^{6}$ (12 leaves). In total: 312 leaves + Flyleaf and Endleaf. No folio numbers, but quires [Z] and [Aa] with their own foliation: 1-30 [31], and 1-28 respectively, and quires [Bb–Cc] with own pagination 1-4 [5] 6 [7] 8 … [19] 20. Due to extremely tight binding I have not been able to describe how quires [Ee–Gg] are made up, but from the watermarks I can conclude that they are not gathered as ordinary eights. Bound in contemporary vellum, between 1600 and 1616, but probably immediately after 1600. On the spine: “Liber Christopheri | Taylour | [Monas hieroglyphica]. Old signature on front cover: “14”, and, by another hand: “quo mihi fortuna, si non conceditur vti?”. On the back cover: “M$^r$ Powell·/”, and another sentence: “Scientia non habet inimicum, nisi ignorantem·/”, and, by another hand: “aeyreus”. A provenance signature on the inside of the front cover reads: “sum Habrechtj q[ui] me emit Londinj 1616· 10 Martij p[ro] ·4· Coronichi ·2·s 6[d]”. On flyleaf: “Opus Isaaci Hollandi Mineral”.

Paper: 5 different papers (quire Ii without watermarks, quire Y unidentifiable). **A]** (quires A–K): chainlines 22 mm, watermark: pot with two handles with grapes on top 57 × 18 mm (Not unlike Briquet IV, 12.885, i.e.: C.M. Briquet, *Les Filigranes,* 4 vols (Leipzig: Karl W. Hiersemann, 1923), hereafter referred to as “Briquet” followed by a volume number. **B]** (quires M–T) chainlines 22 mm. Grapes 35 × 18 mm. (as in Briquet IV, 13.065 or 13.066, but far from identical). **C]** (quires A, L, V–X, Z–Aa–Cc, Ee, Hh, K–L) types of pots with one handle and a four-petalled flower on top, and some signs on the lower part of the pot (of which there exists a great variety, often of French or Flemish origin, cf. Briquet IV, 12.505–12.818); $C_{67}$: height 67 mm (quire X), not in Briquet. $C_{64}$: 64 × 24 mm (quires Z, Aa), with a “B” on the lower part of the pot, not in Briquet. $C_{61}$: with “D” and “reversed P” on the urn, height: 61 mm (quire V), identical with Briquet IV, 12.721 (Moscow 1594). $C_{58a}$: 58 × 26 mm circle, triangle above a “B” on the pot (quires A & L, $M_{1/8}$), not in Briquet. $C_{58b}$: circle, quadrate, and triangle, no letters (quires Bb–Cc), not in Briquet. $C_{58c}$: 58 × 25 mm (another variant) (quires Ee & Hh). $C_{50}$ height 50 mm, no flower at top (Kk–Ll). **D]** standard, bottom to top: two feet, a rod, a schematised man in a globe, a rod, on which a schematised man is sitting with arms and legs streched out. 56 × 15 mm (quires Dd). I have found no similiar type of watermark in Briquet. **E]** a crudely drawn pot with two handles, on top a three-petalled flower. 60 × 31 mm (quires Ee–Gg). Not in Briquet.

Nine hands: Hand I (fols. 2-80$^v$.). Hand II (fols. 81-160). Hand III (fols. 161-162). Hand IV (fols. 163-221), signed: “Thomas Newton 1567”. Hand V (fols. 222-231). Hand VI (fols. 232-261). Hand VII (fols. 262-291$^v$). Hand VIII (fols. 293-300). Hand IX (fols. 301-312). Some of these hands could however be identical.

1. fols. 2–69 (fol. 1 *blank*) [Isaac Hollandus. Opus minerale] *Tit.:* The book of the conditions or qualities of the Physical stone *with preface-title:* The p[re]face of the booke of the condytions or qualytyes | of the Physycall ston. | Wherin is rehearsed the seu[er]all labors of sondry | men, as also the Aucthors intent. *Inc. Pref.:* All that labor in the art Chemyck, propose to them selves one scope & ende ... *Expl.:* ... I will therfore adioyn both chapters. Libro De inuentione veritatis. *Inc. Text:* The fyrst chapter, of the booke of Invention | of the truthe or perfection. | Concernyng the syx p[ro]p[er]tyes of those thyngs out of w[hi]ch the medycyne is drawne/. ... *Expl.:* ... and worde of art, that hetherto have bene had in hyghe esteme, and by all meanes possyble concealed. / ffinis. / 22 maij / 1600 /. *Fol. 69$^v$ blank. Note that a*

*recent foliation in pencil at the lower right on a few folios ignores the first blank in its numbering.*

2. fols. 70-71 *Tit.:* Axiomata Philosophica | Rules of Philosophye *Inc.:* Albert in his booke of myneralls sayth that gold is eu[er]y where to be fovnd because there is not any thyng ... *Expl.:* ... The works of nature & art are all one in essence, only they dyffer in forme, because the works of nature are Invysyble & secreete. finis.
3. fols. 71-72$^{v}$ *Tit.:* The Physycall Chemyck of | Trythemius *Inc.:* It is certayn that in all thyngs p[ro]duced by nature, there is bothe hygher & lower vertues /. ... *Expl.:* [...] inceratyon calcynatio[n], w[hi]ch are all one, & operation, in one vessell. finis. *Post expl.:* That the studyous of this art myght be eased fro[m] the readyng of many bookes I intend here to wryte brefely of the orygynall & matter of mettalls, vppon or above w[hi]ch the spagyryck powreth or fuseth his radycall pryncyples, Then only favo[ur] my endevors & studyes & conster them to the best. ffarewell. B P[aenotus?] a Portu Aquitan | S M·
4. fols. 71$^{v}$-72$^{v}$ *Inc.:* The very pryncypall cause & matter of mettalls ... *Expl.:* ... than shalt be a blessed & happy Physytion See then dyrect w[i]th all thy endevo[r] thy vows in hym. finis.
5. fols. 72$^{v}$-75$^{v}$ *Tit.:* A Fragment of Isaach Holland | concernyng the Ph[ilosop]hers stone *Inc.:* When thou Intendest to make p[ro]iection vppon [Venus] for redd remember to sublyme [...]. *Expl.:* [...] vntill it be subtyle & then kepe it. | the lords name be praysed. Amen. finis.
6. fols. 75$^{v}$-76$^{v}$ *Tit.:* Questyons & Answeres Phylosophycall by B of St. Mary Port in Aquytayn. *Inc.:* The Phylosophycall p[re]paration of mercurye is that his leaden duskyness be all taken awaye […]. *Expl.:* […] This is <not only> my opynyon, <but alsoe a> true Invincyble <& aproued> Iudgement. finis. *Post expl. with the "signature":* B Pænotus A Portu Aquitanus | .V.M.D. *With corrections by another hand.*
7. fols. 77-77$^{v}$ *Tit.:* Iterum de Mercurye. *Inc.:* There be 3 thyngs w[hi]ch hynder the earth [...]. *Expl.:* [...] or takes heede by an other mans losse. ~~finis~~
8. fols. 77$^{v}$-79$^{v}$ *Tit.:* Lvij rules or cannons of Phylosophye. *Inc.:* Bodyes in there composytyon or compovndynge do dyffer […]. *Expl.:* […] prayse hono[r] & glorye thorow Iesus Chryst / Amen.
9. Fol. 80$^{r}$*:* [Untitled fragment] *Inc.*: A disease is an accident therefore it must be in some subiect that is the diseased man [...]. *Expl.*: [...] there shoold haue byn noe evill, and soe, noe Knowledge of evill: And soe noe comanndem[en]t to forbidd it. Salvo meliori Iudicio. *Catchword* [*in another hand*]: The lytlle key.
10. fols. 81-154 [Lull, *Clavicula*] *Tit.:* The lyttle Key of Raymond Lully | of Maiorq[ue], which is also called his | Apertorye is heere expovnded, | In w[hi]ch whatsoeu[er] is requyred in | the art Chemyck is openly | & playnly sett out. *Inc.:* We have called this o[u]r worke a Lyttle Keye, ffor that w[i]thout this p[re]sent booke there can none vnderstand […] *Expl.:* […] suffycyently declared above or before. finis.
11. fols. 154-159 [Anonymous tract on preparation of the philsophers stone] *Tit.:* Of entrance, somwhat out of others. *Inc.:* Many knowe (sayth a certayn Aucthor) the p[re]paration of the stone, but few know the entrance. / Take therefore one parte of the redd medycyne p[re]pared [...]. *Chap. fol. 155:* Concernynge Abbreviatio[n] or shortenynge of the Worke. *Chap. fol. 157:* Of the vse of the

stone when it is made./. [...]. *Expl.:* [...] more then a man can thynke, (but suche testymonye comes not fro[m] the Empero[ur]s courte &c) This is suffycyent. finis. *Fol. 159$^{v}$ blank.*

12. [Miscellaneous recipes] fol. 160. *Inc.:* to candy any kynd of rootes [?] & flowers, | to make prynted Condienyock the collo[ur] of a Rubye [...]. *Expl.:* [...] this in 24 howrs/ w[i]th Infynyte others &c/ *Fol. 160$^{v}$ blank apart from catchword at foot of page:* "A prescious water of".

13. fol. 161$^{r\text{-}v}$ [Alchemical tract, inscribed: "Liber Christopheri Taylour./"] *Tit.:* A prescious water of this Arte of Alkemy. *Inc.:* Take vitriall romayne that is gryne Sal nitre & sal Armoniake, put them to destill in the strongest that you can git w[i]th alembicke vppon the hedde of hit [...]. *Expl.:* [...] but let him remayne in water still, This prescious water kepe well and close, laudes deo amen, finis. *Post expl. fol. 161$^{r}$:* The remembraunce of my laste compounde don and fynished in Mr. Elliotes house. being the xiij of December, the Son entring in Capricorne. Of o[u]r Lorde · 1567· Of earthe & water comes ·7· o[u]nc[e]s. *fol. 161$^{v}$:* [Miscellaneous notes on "sol" and a fragment of alchemical verse]

14. fols. 162-192 [Lull, *Ars intellectiva*] *Titlepage fol. 162$^{r}$:* ARTE INTELLECTIVE | OF RAYMVND | AND ALSO THE | PRACTICK [and three miscellaneous fragments]. *Fol. 162$^{v}$ blank*; *fol. 163$^{r}$ inscribed in marg.:* Liber Christopheri Taylour./ *Title:* The Intelletive arte of Raymunde | lullie vppon the ph[ilosoph]ers stone *Inc.:* There are manye p[er]sons w[hi]ch erre throughout the whole worlde, strayinge from the worke of nature for lacke of knoledge & witte because they have not studied philosophie [...]. *Expl.:* [...] Therfore lyft vp thyne hearte to God almightie. Finis. *Post expl.:* Although this boke be intituled Ars intellectiua yet Raymund in his Vade mecu[m] or clause of his Testame[n]t in the third practicall prynciple in the Chapter That earth ought to be of two bodies in the end before the chapter what y$^{e}$ matter of the stone is & what thinges are requyred to it &c, doth call this boke Tractatus de intentione Alchymistaru[m] or a treatyse of y$^{e}$ intentes of Alchymistes, for there he doth remitt thee for measure of reduction to the chapter of practicall congelacion by the way of Reduction which foloweth in the second boke. | finis per me | Thomam Newton" *Fol. 193$^{r\text{-}v}$ blank, except for a note on fol. 193$^{r}$:* dislocation or displacinge yt is to wit, Elementarye, as y$^{e}$ sophisticalle resolucion is done in comen water – 11· a *

14. fols. 194-221 [Lull, *Practica*] *Tit.:* The Practicke | of Raymund Lullie. *Inc.:* Corruption & depurac[i]on are done together by taking away part of the cause or corrupt essence. [...]. *Expl.:* [...] the vertue of the contrarye is tryed & purefyed, as gold doth in his proper furnesse. *Sign.:* finis, quod Thomas Newton. 1567., *fol. 221$^{v}$ blank.*

15. fols. 222-23 [Alchemical tract endorsed: "Liber Christopheri Taylour./" at head of fol. 222$^{r}$] *Inc.:* Mettals are ingendred of subtill fuemes dissolved by quicksiluer, [...]. *Expl. fol. 225:* [...] and yf thowe <vpon> the sonne whose mother ys mænstrous thowe shalte be leprous. ffinis. *Title fol. 225$^{v}$*: The second parte of the rosarie | 1 Chapter | *Inc.:* By this ffirst booke yt ys proceed, that the workinge of owre medicine [...]. *Containing 16 chapters, expl.:* [...] wisdome, by our onelie redemer Jesus Christe · Rosarii finis. *Fol. 232$^{r\text{-}v}$ blank.*

16. fols. 233-261 *Tit.:* Rosarius [+ "3 parte of alyrog" *sign: compound of traditional symbols for mercury and venus surrounded by 4 points at N, S, W, and E*] *Inc.:* After Geber Cblcznbczpn [*deciphered by another hand:* "calcinacion"] is

the puryficac[i]on of a thinge by the fier or makinge a <powder> by pryvac[i]on of humydyte consolidating or knittinge the partes makinge yt to flowe. [...]. *Expl. fol. 236:* [...] the governance thereof vnto the consumac[i]on or end. *Fol. 236*$^{v}$ *blank. Fol. 237. Title:* The Rosary | The greate Rosarye [The word “Treuisa[n]” added by another hand. Inscribed at head of the folio: “Liber Christopheri Taylour./”] *Inc.:* Desierous desier & price inestimable of all ph[ilosoph]ers but not playnelie [...]. *Expl.:* [...] w[hi]ch is blessed for ever more worlde w[i]thoute ende/ Amen ./.” *Fol. 261*$^{v}$ *blank, with catchword:* “Stella complextionis”.

17. fols. 262-286 *Tit.:* Stella complextionis p[er]fecti ma= | gisterij vell inv<e>stigationis Lapidis. [Inscribed at the head of fol. 262$^{r}$: “Liber Christopheri Taylour”] *Inc.:* The liberall arte or delightfull documentes of all the ph[ilosoph]ers that is to say, the conclusion of the p[er]fect maistrie shoulde be pourchased by the lovers hereof, [...]. *Expl.:* [...] ffor the w[hi]ch thinge, praise be geven to the most highest, w[hi]ch hathe geven suche knowledge to me vnworthye & a synner. Amen. *Post expl.:* Heare endeth the smalle booke called the Starre of complexcion of Alchimye made by John Bubelem of England. In the yeare of our lorde ·1384· finis.

18. fols. 287-291$^{v}$. *Tit.:* Heere Begineth the water of Everlasting Lyffe. [Inscribed at the head of fol. 287$^{r}$: “Liber Christopheri Taylour”] *Inc.:* In the Name of the holye Trynitye Amen. Yee Brothers w[hi]ch are the searchers of the science of Alkamye seek y$^{e}$ no more [...]. *Expl.:* [...] allwayes thow doest converte y$^{e}$ extracted moyste vppon his drye. f[inis]. Nunc de vase sequit[ur]. *Fol. 292*$^{r-v}$ *blank.*

19. fols. 293$^{r}$-300$^{v}$ [Arnold da Villanova, Questiones] *Tit.:* The questions and demaundes of the Archbishop of Reynes w[i]th the answers of Guillam de Cenes. | Questions essentiall. *Inc.:* 1. Ffyrst reverend father thowe demaundest of me [...]. *Expl.*: [...] and praise of almightie god lord and king world w[i]thout end. *Post. expl.:* This arte or most secreat scyence was accomplished done and ended at Roane a mile bysides Paris the friday being in the yeare of our lo: god 1216· and had this in co[m]municat[i]on w[i]th the sayd reverend father the Bishop of Reynes by the saide G[uilla]m de Cenes.

21. fols. 301-312 *Tit.:* The Crowne of the Ph[ilosoph]ers which is sayd | to be the onlye Pathe of ther Norishinge | waters, wiche is all Crvde & beinge made | moste thine castethe awaye the vnpurenes ther of <w[i]th a paire of Iron scisers> beinge powdered <it> is put into his | Large pallace wherof iij parts are <esteemed> emptie | and ther it <should be> Imprisoned w[i]th Hermes | seells beinge shutt w[i]th a hott payre of | yron tongs. The Glose ffolloeth [Inscribed at the top of fol. 301$^{r}$: “Liber Christopheri Taylour”] *Inc.:* This Crowne is called the crowne of wiese men because it makethe a circular Rowndnes as a crowne dothe, for a Crowne dothe circularly go abowte the hed w[hi]ch is the [...]. *Expl.:* [...] huiusmodi mensura est verus circuitas rei mensuratae etc./ *preceded by seven geometrical figures. Fol. 312*$^{v}$ *blank apart from a grammatical jotting. Endleaf and inside of back cover blanks.*

*Old Royal Coll. 242 fol.*

English, late sixteenth-century, paper, in-fol, ca. 39 × 23 cm: [A]$^{10}$ [B]$^{16}$ (-B$_{16}$) [C]$^{12}$ (+B$_{16}$) D$^{8}$ E$^{10}$ (2+E$_{1}$) (58 leaves) 1 English hand. Dated 1579 and 1589.

All leaves numbered (if the book is placed upside down) as fols. 209-266. Unbound. Paper: Watermark: PS in coat-of-arms with crown 31 × 20 mm. (Briquet III, 9668. French, 1550s or 1560s).

1. fols. 1-27 [Isaac Hollandus. *Opus vegetabile*] *Inscribed at head of fol. 1*$^{r}$: "Liber Christopheri Taylour" *and (in same hand) marginal gloss*: "Opus Isaaci Hollandi Vegetabil." *Tit.:* The firste p[ar]te of Jn° [Johann] Isacks | vegitable woorke | Of the vegitable stonne owte of wyne | the firste chapter. *Inc.:* ffor to coome to this suddene medicyne w[hi]ch heallethe all diseasses & to renewe age & to keape them in theire good estate, vntill the laste tyme of theire lief [...]. *Expl.:* [...] shalbe made owte of svgre, for of sugre wilbe a noble stonne vegitable, as shalbe shewed here after, finis. *Post expl.:* A copie followinge y$^{e}$ exemplarie cominge from coulloigne / de / D / brickman 1575 A londres le ix$^{th}$ of aprill 1579.
2. fols. 27$^{v}$-28 [Isaac Hollandus, *Septem conditiones*] *Inscribed at head of fol. 27*$^{v}$ *in another hand*: "Liber Christopheri Taylour." *Tit.:* Septem conditiones huius materiae *Inc.:* The firste condic[i]on is this that if ther be any kynde of <Argente vive> that shulde be converted in auru[m] puru[m] or Argentu[m] puru[m] it behoveth firste [...]. *Expl.:* [...] our stone and our Kinge is Coronat w[i]th a dyadem and may be mvltiplied w[i]thout end. finis.
3. fols. 28$^{r}$-37$^{r}$ *Tit.:* A Correctory made by Richard the Englishe man | Howe Arte follo[w]eth Nature | The firste Chapiter. *Inc.:* ffor as muche as the Amendement of thinges Augementeth and encresseth the nature of the thinge [...]. *Expl.:* [...] withe the adiunction of ferment finis *With some verses by another hand:* Ferte sacrum fauno folijs oleaster amaris | Sic steterat nautis olim venerabile lignum | Seruati ex vndis vbi figere dona solebant | Laurenti diuo et votas suspendere vestes } Carmina Edwardi Kelle· Militis · /
4. fol. 37$^{v}$ [Verses by Edward Kelley] *Tit.:* The praise of vniti for frendships sake made by a stranger | to furder his frende his Conceyts. / 1589·/ *Inc.:* The hevenly Cope hath in him Natures fowre | To hidden but the rest to sight apeare | [...]. *Expl.:* [...] Yet shall these lessons prayes alwayes there schole. / S[i]r Edward Kelle. finis.
5. fols. 38$^{r}$-40$^{v}$. *Inc.:* Water, erthe, Aire, and fyere, moyste and drye fixe and fleyinge, bodye & sp[iri]t [...]. *Expl.:* [...] into red sulfur & that congeleth not w[i]th red sulfur sufferinge fyere by decoction into Sol hath no way to red / Laus hono[r] deo. finis." *This tract quotes Empedocles,* Lumen luminum*, Rasis, Hermes, Zeno, Alex[ander], Lilly, Rosinus, Morienus, Phiazas, Geber, Alphidius, Rosarius, Raymund, Paganus.*
6. fols. 41-44$^{v}$ [*Dicta philosophorum*] *Inc.*: Here begin[n]eth the tretys of Hermes called A[ristote]ll, and senio[r] of secretts that I reporte in this writtinge to be p[re]ferred above all other as of the tretys of magnesie, or Huntinge of the Lyon, or of the stone of the Egill [...]. *Expl.:* [...] Therefore loke that yow dissolve bodyes in their liquor w[hi]ch is called in latyn (Inr___ ) w[hi]ch is the water. Deo gratias. Finis. *Contains three chapters, cf. fols. 45*$^{v}$*-48*$^{v}$*, which contains chapters [3], 4-5. Quotes: Calid, Hermes, Senior, Barabas, Alexander, Ovid, Aristotle, Socrates, Joseus, Rosary, Pythagoras, Democritus.* Cf. Oxford, Bodleian Library Ashmole MS 759, fols. 136-146$^{v}$. [Singer 22].

6b. fols. 45-48$^{v}$ [*Dicta philosophorum*, *cont.*] *Inscribed at head of fol. 45*$^{r}$ *in another hand*: "Liber Christopheri Taylour". *Some alchemcial verses positioned as* *an "intital":* "Est vna res vilis, licet vbique reperta | quatuor incerta naturis, nube referta, [...]. *Expl.:* [...] si sic procedis, tunc infinita videbis *The continuation of chapter 3 of Dicta philosophorum. Inc.:* The stone of all ph[ilosoph]ers is but one thinge and ther in do accordde alle Ph[ilosoph]ers whereof *Hermes* father all seythe that [...] *Expl.:* [...] Ioye praysinge to our deere Lorde Jesu Cryste nowe & ever Amen. /finis/. *Consists of chapters [3], 4-5. cf. fols. 41-44*$^{v}$*, which contain chapters 1–3. Quotes: Hermes, Alphidius, Lilly, Geber, Rosary, Lumen, Novella mar[gar]ita, Gregory, Zenon, Rasis, Morien, Empedocles, Aristotle, Arisleus, Horfolius, Senior, Markus, Avicenna, Calid, Aros, Maria.*

7. fol. 48. *Tit.*: In quatuor verbis totum consistit *Inc.:* The firste is of the bringinge of a body agen into m[er]curye, [...]. *Expl.:*[...] wiche is his ferme[n]te y$^{e}$ ells do nowght. finis.
8. fols. 48$^{v}$-49 *Inc.:* Auicen saythe that ther be greate secretts in the Ph[ilosoph]ers Saterne in that ther be in him [...]. ¶ Beholde m[er]curye that hath in it self body sowle & spirett [...]. ¶ Our Sol is made of our Bras [...]. ¶ Take Erthe of erthe of erthe erthes brother in grene hew clearly distilled & dissolue yt of ·12· pou[n]ds & put yt [...]. *Expl.:* [...] do ye w[i]th as it shewid in & other worke tretinge vppon this matt[er].
9. fols. 50-51$^{v}$ *Inc.*: Truthe that euer Lastethe wiche is gode [...]. *Expl.:* [...] Avycin / p[ri]mu[m] quod debet facere est ut sublimes mercuriu[m] & tunc mitto in hoc mercurio. *Fols. 52-58 blank.*

*Old Royal Coll. 245 fol.*

Latin, Dutch, German and English, early seventeenth-century, paper, in-fol., ca. 31 × 20.5 cm: [A]$^{8}$ (–A$_{7}$) [B]$^{8}$ (15 leaves), written by one English hand. Dated: "Ex libro Loogenhagij 1601". Bound in modern green boards by the Library. Text 21.5 × 14 cm., 35 ll., margins: 20 : 25 : 43 : 58 mm. Paper: vertical chainlines 20 mm, watermark: grapes 36 × 20 mm (except for size identical to watermark type **B** (35 × 18 mm) of manuscript 240).

1. fols. 1-6 [Alchemical fragments] *Tit.:* De vitriolo | De vitrioli Spiritu in caduco. Cuius | Theophr. meminit. Wolckanw. *In marg.:* Ex libro Loogenh[a]gij *Inc.:* R[ecipe] blawen vitriol, calcinier in gemechlich mit linden fewer byß er weyß werde. Als balt er calciniert vnd noch warm ist, sol man ihm in ein Retorts thun [...]. *Chap., fol. 2*$^{v}$*:* De Auro | Solis vel Auri solutio. *Post expl., fol. 3:* Huiusque de Vitriolo: Ex lib. Loogenhage. *Title, fol. 3*$^{v}$*:* De Sulphure [*in marg.:* Ex lib. Loogenhage.] *Chap., fol. 4v:* De Margaritis vel Perlis. *Post expl., fol. 6:* [...] Huiusque ex libro Loogenhagij A° 1601. Jan. 12. *In marg*: Finis libri Loogenhagij [followed by a "flower sign"]. *Fol. 6*$^{v}$*-7*$^{v}$ *blanks*.
2. fols. 8-14 *Tit.:* De Antimonio vel Stibio *Inc.:* Aliqui asserunt Stibium esse Masculinum et fœminimum. Masculinum dicitur cui nihil nigredinis in est [...]. *Expl.:* [...] habebis summum et preciocissimum Aurum potabile. | Huiusque de Antimonio, ex Lib° Loogenhage. *In marg.:* Finis libri Loogenhage, de Antimonio.
3. fols. 14-15$^{v}$ *Tit.:* A Discourse of Antymony, wrytten by Mr John Tychborn of London (Anno D[omin]i 1560) After a duch Booke pertayning to Mr Albert of

Brydewell. *Inc.:* Stibium and Stibi, so called of *Dioscorides* and other Grecians [...]. *Expl.:* [...] expulsing choller and flegme. / [*Catchword:*] Of the

*Old Royal Coll. 246 fol.*

English, late sixteenth-century, paper, in-fol., ca. 30.2 × 20.3 cm: $[A]^{10}$ (10 leaves). Written by one hand (the same as manuscript 245). Dated 1599. Bound in modern green boards by the Library. Text 22.2 × 14 cm., 34/35 ll., margins: 20 : 20 : 42 : 61 mm. Paper: vertical chainlines 19-20 mm, watermark: pot with one handle and crown 50 × 17 mm. (close to $\mathbf{C}_{50}$ of manuscript 240, quires Kk–Ll) *Fol.* $1^{r\text{-}v}$ *blank.*

1. fols. 2-2$^{v}$ [John Tychborn, *A Discours of the Quintessence*] *In top righthand margin*: o[mnia] s[un]t in latin[um] versa & in locos translata. *Tit.:* A Discours of the Quintessence (or rather the [Mercury] of Lune./ owt of a booke written by Mr. John Tychborn *Inc.:* R[ecipe] Tartar calcyned and Salarmoniak an$^{a}$. And put them with the calces of Lune in the best distilled vineger [...]. *Expl.:* [...] yt will be congealed or coagulated into a masse which may be molten downe (with Borace and Salpeter in a crusible) into fyne Sol./. *Post expl.:* R. K. I wrot this A° 99. Sept[embr]is. Owt of a Booke written by Mr John Tycheborn, about an. 1560./ etc.
2. fols. 2$^{v}$-3$^{v}$ *Inscription in margin of fol.* 2$^{v}$: "Descriptum in tincturus titulo" *Tit.:* Elixir de Monsier Violet *Inc.:* ffac Oleu[m] Solis sic: R[ecipe] [Saturni] praep[ar]ati vt scis: superfunde [...]. *Expl.:* [...] et sic habebis medicina[m] cuius pars vna ad M.18. partes, et laudetur Altissimus. ecs. *Post expl.:* A° 99. Oct[obr]is 12 finis huius Tractatus Ex chartis Sir Edw. K.
3. fols. 4-7 *Tit.:* In nomine Domini nostri JESU CHRISTI Amen. *Inc.:* Conoscendo che molti e molti si sano affaticati, et che [...]. *Expl.:* [...] pertinente alla vera transmutatione de metalli. finis. *Post expl.:* Ex Chartis S[i]r Ed. K.
4. fols. 7-10$^{v}$. *Inscribed fol.* 7$^{r}$: "The same translated into English". *Tit.:* In the name of our Lord Jesus Christe. Amen. *Inc.:* Knowing that divers and sundry have taken paynes and have spent the best parte of there yeres to attaine to the hydden science, [...]. *Expl.:* [...] And this is one of the particular Secrete of Philosophers pertayning to the true transmution of Mettals./ finis. *Post expl.:* Ex Schedulis annexis ¶ After take one pound of Vitriol Romaine, one pound of Sal Niter, [7 ll.]

*Old Royal Coll. 247 fol.*

English, late sixteenth- or early seventeenth-century, paper, in-fol., 31 × 20.2 cm: $[A]^{6}$ $[B]^{8}$ (14 leaves), page number on pp.5, 9, 17 and 23 (the last erroneously as "25"). Written by one English hand. Bound in modern green boards by the Library. Text 27 × 14.7 cm., 48/61 ll., margins (drawn in red): 11 : 16 : 44 : 20 mm. Paper: vertical chainlines 22 mm, watermarks **A]** pot with one handle, crown and four-petalled flower above crown 64 × 24 mm (seems to be close to $\mathbf{C}_{64}$, quires Z and Aa, of manuscript 240); **B]** grapes 42 × 20 mm. (cf. quires M–T of manuscript 240 and manuscript 245).

fols. 1-14$^{v}$ [Arioponus Cæphalus of Eutopia, *Apotelesmata*] *Inscribed at head of fol. 1$^{r}$:* "~~Liber Christopher Taylour~~." *Tit.:* Apotelesmata | The Phylosophycall effects of Mercurye | in his Tryvmphe | concernynge | The trew & cheyfe medycyne of the most | Avncyent Phylosophers. In whiche is | contayned the openynge & keye | of the whole worke / done by | Arioponus Cephalus of | Eutopia. | To the most myghty & Invyncible Emperour Rvdolphus 2· Always Avgustus. | M[artinus] C[opus] M[edecinæ] D[octor] the least of the phylosophers. | ffrom forth the most Inward affectyon of a devoted | mynd, and humble observance, doth dedycate, | consecrate, and Submytt This p[re]sent | worke. | The ffyrst booke of the Philosophicall | effects of Mercury Tryvmphant ·| concernynge the great & cheyf | medycyne/· | Apotelesma | 1 | *Inc.:* The most hyghe God in the begynnynge created heaven & earthe: [...]. *Expl. fol. 3$^{r}$* (*Apotelesma* 61)*:* [...] magycall Anatomye and Phylosophycall Pyronomye/· finis. | The second booke of the Phylosophicall effects or events of Mercury Tryvmphant of the great medycyne | Apotelesma | .1. | The fyrst & common cause of all Mettalles [...]. *Expl. fol. 5$^{r}$* (*Apotelesma* 55)*:* [...] the estymation of all men/· finis | The Thyrd booke […] *Inc.:* Natvre is a certayn Semynary power [...]. *Expl., fol. 8v* (*Apotelesma* 91)*:* [...] Error & extremely seduced../ finis. | The 4th booke […] *Inc.:* The vse & practyse of this o[u]r worke [...]. *Expl. fol. 11$^{v}$* (*Apotelesma* 71): [...] to theyr full perfectyon/· | The fyft booke […] *Inc.:* After that the stone hath taken on it a [...]. *Expl. fol. 14$^{v}$* (*Apotelesma*, 102): | Wherout so great mysteryes of nature do yet more playnlye & more evydently appeare.

*Old Royal Coll. 1723 4°.*

Latin, early seventeenth-century, paper, in-4°, ca. 21 × 15 cm.: [A–D]$^{8}$ (32 leaves), written by three hands. Unbound, second leaf of front cover cropped after $B_8$, first leaf of back cover cropped before $D_1$. On front board old sign.: "N. 54." & "6". Paper: Quire A: vertical chainlines 24-25 mm, watermark: heraldic shield with four compartments, upper left four vertical lines, upper right lion (?) [Lower: double-headed eagle and tower (?)]. On top a crown ca. 100 × 62 mm. Quire B–D: Watermark: two symmetrical towers with one window each flanking a simple tri-angular building with one rounded door, width between towers: 43 mm. (Close to Briquet, 15.943: Prague 1573, but cf. Gerhard Piccard, *Die Turmwasserzeichen. Findbuch III* (Stuttgart: Kohlhammer, 1970), X, 183-84, 193-95, or 202-207, Ravensburg, 1583-98. This firm had two papermills in Bohemia: Prague and Trautenau). Cover: vertical chainlines 21 mm, watermark: pot with one handle, crown and a four-petalled flower above crown 64 × 24 mm (seems to be close to quire A of manuscript 247, and possibly also to quires Z and Aa of manuscript 240).

Hands: I: (with separate foliation), quire A; II: fols. $B_1$–$C_4$, not unlike Old Royal Coll. 244 & 245; III: $C_5$–$D_8$.

*On front cover, list of contents:* TRACTATVS | Varij, de Lapide | I. Processus Raym: Lullii, Abbati Angelo, itineris | comiti com[m]unicatus, in monasterio

Angliæ | repertus | II. Ejusdem tractatus de investigatione secreti occulti, | ad Celestinum discipulum suum, quem edidit | Anoniæ, in Coenobio fr. Prædicat· a[nn]o 1319· | III. Epistola totam artem complectens. | IV. Alphidii philosophi liber, dictus Domus thesau= | rorum. | V. Dicta Hermetis & Ortolphi, philosophorum. | VI. Hermetis Regis Græcorum, dicta.

1. fols. 1-7$^{v}$ (pp.“1”-“14”) *Tit.:* PROCESSUS RAYMUNDI LULLII, AB= | bati Angelo, comiti itineris communicatus, in Monasterio Angliæ re= | pertus. (Alchimiæ hæc est perfectio & Veritatis ratione perspicua expertictæ vocabula omnia [...]. *Expl.:* [...] eiusque nomen est libro vitæ dabatur. FINIS). Fol. 8$^{r-v}$ (A$_{8}$) blank.
2. fols. 9-17 *Tit.:* In nomine Santæ & Individuæ TRINITATIS. | Incipit Tractatus de Investigatione Secreti occulti | Raymundi: Ad Celesti[n]um discipulu[m] suum, que[m] edidit | Anoniæ, in Cenobio Fratru[m] Prædicatorum. Anno | Do[mi]ni 1319·/ Super totum Opus maius Compendium. *Inc.:* Quia homo est magis nobile A[n]i[m]al de Mundo, sua industria armatus, se[cundu]m quod ipse per suam Na[tura]m dominatur omnibus [...]. *fol. 13$^{r}$*: Sequitur secunda divisio Compendij, et est Alphabetum. *Expl.:* [...] cum qua in parvo tempore potes facere illud quod Natura non potest facere in mille annis. *Post expl.:* Sequitur, De Operatione vel Practica Lapidu[m] pretiosoru[m]. Sed quia Tractatus iste impressus est, hîc non scribitur. Reliqua vero antecedentia ex manuscripto libro magno vetustiss[im]o (et omnino de reb[us] vel operib[us] Raym. Lullij) scripsi, apud Amicoru[m] optimu[m] D. Johannem.) Pragæ | Anno n[ost]ræ Salutis· 1613· Martij· 28· *Erased signature:* Rogero Kock [?] *Fol. 17$^{v}$ blank.*
3. fols. 18-20$^{v}$ [*De Occulta Philosophia Epistola*] *Tit.:* Epistola totam Artem complectens. | [interlined by a later hand:] “G. Riplæi Angli.” [*in marg., by a later hand*:] “Extat in Theatri Chemici Volum· 3· fol· 855·” [*The anonymous “De Occulta Philosophia Epistola” is published in Zetzner’s* Theatrum chemicum*, vol. III, pp. 852–856.*] *Inc.:* Vidi senem in vna claritate fulgentem, surgentemque, in manu sua libru[m], claru[m] signaculis sigillatu[m] [...]. *Expl.:* [...] et Deus sua fortuna facit omnia. Benedictu[m] DEVS qui dat Sapientia[m] sapientibus. Amen | Pragæ, descript[i]s ex lib[r]o D[omin]i Jo[hann]is Carpionis | de Kaprstein / Mart[i]s· 28· A[nn]o 1612· *Erased signature:* p[er] Rogerius Cooke [*speculative reading based on fol. 17*]
4. fols. 21-33$^{v}$ *Tit.:* Alphidij Philosophi liber, dictus | Domus Thesaurorum. *Inc.:* Primum huius libri, o Theophile, constat Eulogium aperire nescientibus, quæ studios[us] ph[ilosoph]orum chorus agere consuevit, eo quod mane in vesperum, lucem in tenebras, lucidum in obscurum transmutant [...]. *Expl.:* [...] Et sufficiat tibi hoc in omnibus. FINIS.

*Old Royal Coll. 1727 4°: Farrago chymico-alchymiam XVI.*

English, late sixteenth-century, paper, in-4º, ca. 22.2 × 16.5 cm: [A]$^{6}$ (-A$_{1}$) [B–S]$^{8}$ [T]$^{4}$ [V]$^{8}$ (-V$_{5}$) (152 leaves). Foliation: 1-43, 45-134, thereafter pagination: 135-150; 163-178, 181-186. Bound in contemporary vellum, provenance signature on the inside of the front board: “Lond. Js. Habrechtt 1613”. The fly leaf also contains

Harbrecht's device [his intials I.H. flanking the combined astrological symbols for Libra and Sagittarius]. The MS is written by several (5-10) hands. Made up of one type of paper, with a lion watermark, height: 30 mm, as in Briquet III, 10.530, 10.546 or 10.563, but not identical with any of them.

1. fols. 1-8$^{v}$ [Lullius, *Accurtationes*] *Tit.:* Accurtac[i]ones et practica Raymundi [*in the marg. by a later hand:* Auriga Bene- | dictus Spagiricus | Figulj *thereafter by the first hand*: Thomas | Son] *Inc.:* 1. Ad laudem dei et eius eternam gloriam et honorem amen. In the beginninge you shall vnderstand y$^{t}$ ould ph[ilosoph]ers [...]. *Expl.:* [...] till yt be passed through the wheele of philosophi. *Post expl.* [*another hand*]: Huiusque fingit Interpretatio figulj. Alia insup[er] addit Raimundi experimenta hic non expressa. *Followed by a crossed-out text. In the upper left corner, heavily crossed out by two different hands*: ~~I recieved theis~~ […] | ~~of~~ [… …] 10th of | october 1593
2. fol. 8$^{v}$: [Varia alchemica] *Notes and memoranda of Diary – or manual – like character. The text is heavily crossed out when it comes to names of persons and substances, though with legible datings*: 15th [...] 20th [...] 21 [...] march 6 [...] 8 [...] 16 [...] 22 [...] 25 [...] march 3d [...] Aprill 21.
3. fols. 9-15$^{v}$ [Thomas Charnock, *Breviarum naturalis philosophia*] *Tit. by a later hand*: BREVIARIVM NATVRALIS | philosophia | Thomæ Harryson, alias Charnoki. | Nunqu[am] translatum vel imp[re]ssum *Tit.:* A booke named the breviary of naturall Philosophy compiled by the vnletteryd scoller Thomas *Harryson [*marg*: *Charnoke] student in the most worthy scyence of Astronomy and Philosophy Anno Domini o[ne] thousand V$^{c}$ L & vij <1557> the first daye of the new yere prayse be vnto the god in heaven this treatis begone as after shall appeare. | Exitus acta probat, finis bene cepta coronat *Intro.*: The Booke speaketh. | Come hether my children of this dissiplyne [...]. *Expl.:* [...] What instrumentes for o[u]r Arte yow neede to p[re]pare. *Præf.:* The preface to the Reader | Go forth lytle booke in volume but small [...]. *Expl.:* [...] mayst yt obtayne, | Finis qu[od] Harrison., [*another hand*: Charnoke./ | 1557·/] *Chap 1. Inc.:* Now will I declare [...]. *Chap. 5, expl.* [*abrupt.*]: his dooinges I ha<r>d y$^{e}$ resytinge | [*catchword*] Bothe of prose and [...] [*in the margin, in another hand*: Idle talke].
4. fols. 15$^{v}$-18 [Notes of "mr Garland"] *fol. 15$^{v}$: An account of substances and instruments purchased, with prices in pounds shillings and pence. Heading (deleted):* ~~A note of such glasses and other thinges~~ [...] ~~w[i]th the prises of them.~~ *Dated:* · 26· august· 1595· *Further down on the page:* 15th of october 1595· *Fol. 16 heading:* by Mr garland *Dated:* decembris 6th 1595 *New heading:* of Mr ~~Percevall~~ [?] *New section:* de occulta philosophia et charecteribus | Cornelius Agrippa de occulta ph[ilosoph]ia *New section:* mr tisdale bought [...]. *Fol. 16$^{v}$ heading:* of Mr garland/ | to lute in drye fires *Inc.:* Take potters claye, flakes, filings […] to lute in wett fires *New section, inc.:* one parte of the sulp[hur] of vitrialle […] the delayinge of gold *Fol. 17 heading:* of Mr garland [*in the margin:* "mr garland"]. *Inc.:* did put merc[ury] in a glas on a trivet [...]. *Heading:* To refine cop[er] *Inc.:* melt one pounde of cop[er], […] but mr poole sayd that an ounce was sufficient to purge a li. Of cop[er]. [...]; *fols. 17$^{v}$-18: An index of topics of a manuscript "booke" with folio locations:* out of the lo[n]ge booke

5. fols. 18$^{v}$-21 [Notes on alcemical topics by “mr digg[e]s” &c.] *Fols. 18$^{v}$-20. Heading:* A note of mr diggs his worke, after his preparatione of his two Materialls Sol and Mercurye./ *Inc.:* he was of opinion of the 24 p[ro]portion And sayde that Maria wrate it thus / [...]. *Some passages crossed out; fol. 20$^{v}$: A laboratory journal:* 1595 the 22 of march [...] *running to:* 1596 on sunday moreninge beinge the 28 of novemb[er] ~~xxx~~ *Fol. 21. Heading:* Trevesane [= *Bernardus Trevisanus?*] p[ro]fited by readinge these bookes | Arenold de nova villa, | The booke of the woords that maria the p[ro]phetis wrate | The booke of Alle trewth./ of natures p[ro]p[er]tyes/ | And the <booke of> Woords of pa[ra]celsus/ [...]. | Johannes pantheus (Agaynst alkamy) *Heading:* the bookes of mr diggs *following a book-list.*
*6.* fols. 21$^{v}$-29$^{v}$ [Notes of Nicholas Hill] *Fol. 21v:* And these also of mr hill *A list of books by Trithemius, Theophrastus and Raymund Lull, several hands; new section:* directio· Is y$^{e}$ motion of a planett, his epicicle & […] retrogradatio· […] statio· […] *and other philosophical and astrological notes. Fol. 22: Heading in upper left marg.:* I receiued these nots of Mr Hill the 28 of Auguste 1595 *Inc.:* Signifeinge of things by l[ett]res | Signifeinge by one le[tt]re diu[er]s things in diu[er]s placs *In marg.:* The concealinge arte of Raymunde consisteth in [...]. *Fol. 22$^{v}$: Alchemical notes:* [Mercury] will in 3 dayes in atkindu [*i.e. a cipher for an unnamed solvent*] dissolue into water, [...]. *Fol. 23: Heading in upper left margin:* The 30th of Auguste· 1595 *Heading:* Nicolas hill gaue me all these noats | ~~and I will […?]~~ | Sadle./ *Inc.:* Homogeneitie. […] Heterogeneitie […] *&c.*; *fols. 23$^{v}$-24: Heading in upper left margin:* The 31th of Auguste 1595. *Inc.:* Illuminati doctoris magistri Raimundi Lullij ars magna gen[er]alis et vltima. | Everie arte hath his owne principles [...]. *In right upper corner*: Sadle. *Fol. 24, At the top:* Sadle *Inc.:* sophistry is to be p[re]ferred before positiue philosophy … *New heading:* Vita breuis ars longa experientia fallax occasio præceps [...]. *Fol. 24$^{v}$: Heading in upper left marg.:* The 1th of September 1595 *Heading at the top of the page*: of mr hill *To the right*: Sadle *Inc.*: Materia prima, is that w[hi]ch hath the firste stroke in composic[i]on and is the laste [...]. *At the bottom of the page*: Remember | The Cause of th’adamants drawinge of iron vnto him / [...]. [5 ll.] *Fol. 25$^{r}$:* out of eu[er]y thinge may be drawen the ·4· elements/ [...]. [15 ll.] *Heading:* of mr hill. Sadle. *Fol. 25$^{v}$*: *Heading:* The 2d of September 1595. Sadle. *Inc.:* We muste considre one and the selfe same thinge [...]. [10 ll.] *Fol. 26: Heading:* this in a lettre of mr hills. Sadle. [A list of Lullian principles] *Inc.:* B bonitas, differentia [...] *&c.*, *fol. 26$^{v}$*: what honesty. […] there are in all metalls [mercury] sulp[hur] & salt […] *fol. 27$^{r}$*: *Inc.*: It is an vnpossible thing for a determinate effect [...]. Note·/ mr hill sayd […] me what is the cause of the meltinge of lead [...]. *fol. 27$^{v}$*: *Inc.*: The bodyly part of the elixir must be reconciled to the soule [...]. *Fol. 28$^{r-v}$. Inc.:* the spirites of the lest red <or white> wine, drawen and 3 or 4 tymes rectified is then fitt to be put to his circulat[i]on [...]. *Two closely written pages. Fol. 29$^{r-v}$: Inc.*: Genus is a name commune to many kindes | Species is a name communicated to many particu<lars> [...]. *Plus other explanations of termes and shorter notes. Several hands. At the bottom 3 ll. of Greek.*
*On fol. 29$^{v}$. 2 ll. of Hebrew; fol. 30*: *Tables for Lullist “rotae”, several hands; fol. 30$^{v}$: Heading:* mr hills that | first there must be calcination | then dissolution | then separation [...].

7. fols. 31-34$^{v}$ [Notes of "mr Fouler"] *In upper left marg.*: I receaved these notes of mr fouler the ·13· of october 1593. *Heading at the top of the page (crossed out)*: At greenw[i]ch the ____ of maye 1595 | I crossed these termes, to the beginninge of hermes | takinge them to be but sophyticac[i]ons/ *Inc.:* Receue 2a of calcined terter· put thereto 3 [...]. *Expl.:* [...] of the ryght borax *Fol. 31$^{v}$*: *Heading:* of Salt for auru[m] potabile is thus p[re]pared *Inc.:* Take the tarter of thicke red wine, [...]. *Fol. 33-34$^{v}$: In upper left marg.:* Stet./ *Heading:* Laus deo amen *Inc.:* Sith yt is <soe>, that many men haue perished in laboring about the p[er]fecc[i]on and cleere truth of this science, to the w[hi]ch as yet wee could neu[er] come [...]. *In right-hand margin in another Italic hand.:* some Also crossede this. *Expl.:* [...] will that I maye p[er]forme the same, To whome be all, hono[u]r and glory worlde without ende Amen *Fols. 34$^{v}$-35$^{r}$. Tit.:* The white worke. *Inc.:* The white worke is this, dissolue [...]. *Expl.:* [...] in his keping."

8. fols. 35-36 [George Ripley, *Vade mecum*] *Tit.*: By y[ou]r pore Chaplayne Sir George Rypley Cannon of Brydlington *Inc*.: Sir when yow haue dissolued marcury in A Corrosyve of vitryoll and salt peter, and distilled the Corrosyve therefro[m] [...]. *Expl.:* [...] the olde Edward none better | [*by another hand*]: Rex [Christe] dictus sit om[ni]bus b[o]n[i]tas q[uod] Rippley *Heading*: Tempus vnius mensis" *Inc*.*:* And yf yow thincke to laboure abowt the Elixer vite [...]. *Expl.:* [...] as travell emonge hott wynes | Explicit … Sedon George Ripley. *Post expl. (in another hand)*: Nunquam op[er]ieris cu[m] corosiua, donec rectificetur a sale & combustio sep[ar]etur a fecibus tunc solue corpus in limpidem aqua[m] cu[m] qua in cera Amalgama[m] et calces corpo[rum] Imperfecto[rum] et poste complet[ur] Imbilit[i]ones etc [...] alma[m] abreuiam opus expertis artis nome[n].

9. fols. 36-41 [Roger Bacon, *Speculum alchemiæ*] *Tit. (in another hand):* Bacon his lookeninge glasse of Alchemye *Inc*.: Hermes the father of Philosophers saith in his science, Alkamy is a body, the substance of one, and by one symple compound [...]. *Expl.:* [...] for the death of mer[cury] is the depth of this science.

10. fols. 41-53 [Arnold de Villanova, *Quæstiones*] *Tit*.: Heare insueth certen questyons | demaunded by the Reu[er]end fath[e]r | the Archbisshop of Reynes of | the mr Gwillyam de Cenes | as followeth *Inc*.: ffirst thou demaundest of me whither y$^{e}$ worke of this mastery maye be done & made of the lights alone, that is to saye of Sol & Lune and water of Lyfe or not /. I answere thee [...]. *Expl.:* [...] declare this noble seacrett to no p[er]son saving only to children of Science and well expert in this Science. *Chap*.: Nowe here endeth the questyons | Essensiall of this worke and nowe as | towching the questyons accydentall yt thou inquyrest to haue knowledge of I | shall make thee answer playnely hereafter in order/ *Inc*.: ffirst thou demaundest howe many furnesses shalbe necessarye to this worke, [...]. *Expl.:* [...] blessed also be he y$^{t}$ maye come to the knowledge of this precyous stone etc. | finis Amen/

11. fols. 53–54$^{v}$ *Tit*.: Hereafter ensueth certayne notable Instrucc[i]ons w[hi]ch be right speciall good /. *Inc.:* Note y$^{t}$ the firste matter of mettalls is o[u]r white sulpher & o[u]r quycke silver for of theis two without doubte is made y$^{e}$ mettalls & the cause of this for the sulpher & y$^{e}$ quicke silver [...]. *Expl.:* [...] as a Spryte ready to fyxac[i]on and to the quicknes of fixac[i]on w[hi]ch when yt is fyxed.

12. fols. 55-62 [Arnoldus de Villanova, *Novum lumen*] *Tit*.: Novum lumen. / The new light. / *Præf. Inc*.: ffather and reuerent lorde, though I am ignorant of lyberall sciences and am assidny[?] <besy>[?] with study neither in clericall state abiding

[...]. *Expl.:* [...] the secrete vulgary ygnorant *Tit.*: Here begynneth the draft in the w[hi]ch he nameth | the stone of Phylosophers./ *Chap. 1 Inc.*: Vnderstand therefore the sayeng of the phylosopher that the Arte of Arts are in the disposition of the pacient [...]. *Chap. 8 expl.*: [...] the w[hi]ch yf yt be vnknowne a man holding Elixir p[re]vayleth not yf the same | Conclusio tocius epistole./ *Marginal notes with a clean Italic hand (but probably identical with the hand of the text).*
13. fols. 62$^{v}$-64 [*Alchemical verses in English and Latin*] *Tit.:* Laus Deo *Inc.*: To whome this boke shall come | As yt must to som[m]e | To be read or heard [...]. *Expl.:* [...] Seke yt forth as ye haue sought | Other tale of me get yee nought./ | Finis./
14. fols. 64$^{v}$-67$^{v}$ [*Alchemical verses*] *Tit.:* Laus Deo./ *Inc.*: In the partis of Rome the wedding of m[er]cury | was celebrat in my p[re]sence as I came from stody | [...]. *Expl.:* [...] The frute yt doth folloe thereof I saye Amen/.
15. fols. 68-77 *In upper left corner heavily crossed out (except the date), partly legible:* I Recieved theis notes | of mr Daltoun S[…] | 22th octob. 1593 *Fols. 71$^{v}$-72$^{r}$ blank*. *Tit.*: Here begynneth the | pa[ra]ble of y$^{e}$ Philosophers *Inc.*: The begynnynge of wisdome is the loue of wisdome He w[hi]ch loveth wisdome loveth yt and so ys made like vnto yt, ffor every like thinge, engendereth his like & loveth yt Also the begynnynge of wisdome is the feare of the lord and his obedyence [...]. *Expl.:* [...] lyveth for ever and ever / Amen. *Post expl.*: Thus endeth the parable of the Philosophers drawne oute of an olde booke/.
16. fols. 77$^{v}$-83 [*Deleted note at head of fol. 77$^{v}$:* Theis notes I rec[eived] of Mr Turpin[?] 29 October 1593.] *Tit.*: Hic Incipit Artium Alkamie *Intro Inc.*: All the wisdome in the worlde cometh of o[u]r lord god Iesu christe god almightie maker of all thinges Therefore who that loveth wisdome aske yt of him in due forme and he will geve him thereof plenty for he is highest & founder of all Wisdome. [...]. *Expl.:* [...] of y$^{t}$ kinge y$^{t}$ all thinges disposeth Amen/. *Chap.*: In dei No[m]i[n]e Amen: Aqua Vitae. *Inc.*: Take a pounde of Salte Com[m]en and a pounde of Alome Roche & a pounde of salte peter and a pounde of vitriall of theis 4 distill a water on this mann[er] [...]. *Chap.*: A Lewte for this· *Inc.*: Take the gleyer of eggs well sponged [...]. *Chap.*: As the worlde is made/. *Inc.*: [*lacuna*] is o[u]r stone of 3 thinges of 7 planetts of 12 signes of ·4· elements [...]. *Fol. 78$^{v}$*: *Drawing*: "A receptory" *with* "A Lymbeck", "A ffurnes" *and* "fyer hole" *Chap.*: The very trewe Mercury. *Inc.*: Nowe I will shewe thee the very mercury yt the Philosophers booke in the old time the w[hi]ch not mercury yt is called quycke silver …; *Fol. 79*: *Drawing*: "Iupiter increasinge gladnes of harte" *with labels:* "albus", "Rubius", "Balneo" *and* "ignis"; *Fol. 79$^{v}$*: *Drawing of a bath* "Iubiter", "bolts hed | Saturnus", "mars", "venus", "luna", "mere", "Ege | Sol.", "Balneo" *and* "ignis" *Chap.*: The Vessell· *Inc.*: The vessell is a bolts hedd [...]; *Fol. 80$^{v}$*: *Two drawings of a phial and an egg-shaped vessel with explanatory text. Chap.*: Sol, lune, Sulpher, Mercury *Inc.*: Sol is the most treasure of the world for he is aboue y$^{e}$ starres [...]. *Chap.*: Sulphure *Inc.*: Sulphure is as moche to saye Iubiter for he worketh [...]. *Chap.*: Sol *Inc.*: Sol is the most powrest matter of y$^{e}$ earth and the best of the planetts [...]. *Chap.*: Luna *Inc.*: Luna is next vnto Sol in worthynes [...]. *Chap.*: Iubiter· *Inc.*: Iubyter it is to knowe that he is duke & leader & pryncipall of all the starres [...]. *Chap.*: Tyne glasse *Inc.*: Tyne glasse I am y$^{e}$ markesite y$^{t}$ many a man seaketh y$^{t}$ is so mynerall [...]. *Chap.*: The doubts of Alkamy *Inc.*: Is to be ware of all salts all

corasyves all Aloms [...]. *Chap.*: The Elixer *Inc.*: Take an o[unce] of no sol and An o[unce] of no lune and 12 o[unces] of no water of Lyve [...]. *Chap.*: Proieccyon augmentac[i]on *Inc.*: Nowe I shall shewe thee p[ro]ieccion of the white & y$^{e}$ redd [...]. *Expl.:* [...] and yt shalbe fyne Sol at all assayes /· *Fol. 83*: *Unfinished (?) drawing, without explanatory text.*

17. fols. 83$^{v}$-86 *Tit.*: Aphebo aphebe Lune caput de | Aqua vite /· *Inc.*: Speculum Alkamie scriptura vere n[omin]e domino scitur herem [?] p[ri]mu[m] verbu[m] hui[us] op[er]is est corporis in aqua[m] idem in mercurie reducc[i]o et hoc est q[uo]d Ph[ilosophorum] vocaveru[n]t [...]. *Expl.:* [...] salutaris q[uæ] nascit[ur] orbic[u]laris. *Chap.*: The Secrets of Alkamy is *Inc.*: Take an o[unce] of the best & another of y$^{e}$ tother next & dissolve them [...]. [6ll.] *Chap.*: The Monicc[i]ons *Inc.*: Nowe deare brother I haue shewed thee [...]. *Expl.:* [...] founder of the howses of Commons of England Amen *Chap.*: Auru[m] Potabile *Inc.*: Take little of y$^{e}$ redd stone and cast yt in [...]. *Expl.:* [...] dayes in Balneo /· *fols. 84$^{r}$–86$^{r}$ contain simple drawings of athanors and baths without any explanatory text.*

18. fols. 86$^{v}$-91 *Tit.:* Liber Philosopho[rum] Cap[itulo] p[ri]mo *Inc.*: The subtill yt is first matter of all mettells marcury and Sulpher y$^{e}$ Elixer a Levyu[m] w[hi]ch is medycyne to all corrupt metalls [...]. *Expl.:* [...] and yt is the end of y$^{e}$ Philosophers worke.

19. fols. 91-93 *Tit.*: Septem Clauis hui[us] Scientiae *Inc.*: There bene 7 termes or keys y$^{e}$ w[hi]ch be Roots of y$^{e}$ origynall ca[lcina]ac[i]on of the blessed tree [...]. *Expl.:* [...] & that the blackness of him be done awaye etc; *fols. 93$^{v}$-96$^{r}$ blank.*

20. fols. 96$^{v}$-98$^{v}$ *Heading*: Liber Christopheri Taylour./ *Tit.*: Gemma Salutaris *Inc.*: The first worde is this worke y$^{t}$ the body be turned into water y$^{t}$ is to vnderstand yf it be turned into Mercury and y$^{t}$ is y$^{t}$ the Philosopher [...]. *Expl.:* [...] And another sayth passe not a peece of golde / *contains "sayings of philosophers" including citations attributed to Pythagoras, Lucas, Plato, Democritus, Rasis, "Atsynberis", Alphidius, Balgus, Orsaltus, "Antazaquarras", "Castie", "Pandolpus", "Promenydes", Aristotle, "Metheleam", Morien, Theber and Plato, and quotations from the* Rosary.

21. fols. 99-100$^{v}$ [Isaac Hollandus, *Septem conditiones*] *Tit.:* Septem condic[i]ones hui[us] materiae. *Inc.*: The first condyc[i]on is this y$^{t}$ yf there be any kynde of Argenti viui y$^{t}$ should be converted in Auru[m] puru[m] or argentu[m] puru[m] [...]. *Expl.:* [...] and maie be multiplied withowt ende. | Deo gratias, Amen.

22. *Tit.*: Opera Aristotelis. fols. 101-110 *Inc.*: Christs name be blessed and cleped in hono[u]r he of hym, he that listeth to p[ro]fyt in the deeds of nature, but often tymes there are many men vnd[er]stand the sup[er]fluytie of the words of the Ph[ilosoph]ers [...]. *Expl.:* [...] yt hapneth many tymes of many to go oute of the waye. *N.B. some of the terms in this work are encrypted.*

23. fols. 110$^{v}$-113 *Heading*: Liber Christopheri Taylour *Tit.*: Erroris huius operis *Inc.*: The first erro[r] of this worke is in distillac[i]on of the fyer or in dyu[er]sytie of fyers in the same worke after the same greke for note onlye but the kyndlynes of heate [...]. *Expl.:* [...] knowe well yt all thinges turne vnto good to them yt love god w[i]th all their harte /· | Deo gratias Amen /

24. fols. 113$^{v}$-126 *Heading*: hppe *Inc.*: Vnderstand yt when o[u]r matter feleth o[u]r sonne anon he is losed into water w[hi]ch afterward w[i]th in 40 howres shalbe turned into blacknes [...]. *Expl.:* [...] this is a worke of one daye or of one

hower or half an howre· finis auctorum de quo semper est mirabiles[?] etc./ *Fol. 113$^{v}$ corresponds here to an older foliation "·1·"; 114$^{v}$ = "·2·" etc. up to: 122$^{v}$ = "·10·", thereafter this older foliation ceases.*

25. fols. 126$^{v}$-128$^{r}$ *Tit. [in another hand]*: Nowe my Childe take intentive *Inc*.: Nowe my childe take intentyve heede & trust sadly and faithfully to my Councell and specially in vsinge of this wonderfull worke [...]. *Expl.:* [...] And the full content of all my mynd Ad vltimo *Post expl.*: To the wo[r]shipfull mr prio[r] of Lyfe *Marg. note in upper left corner on fol. 126$^{v}$ crossed out.*

26. fols. 128$^{v}$-131$^{v}$ [Dastin, *Visio*] *Tit.*: Visio Joh[ann]is Dastyne *Inc.*: Then nature is the surest effect of all kynde and increasing or augmenting of y$^{e}$ Rote of them we haue knowen the necessary transmutac[i]on of the planett [...]. *Expl.:* [...] and be sett in the orchard of him qui sine fine viuit & Regnet amen /.

27. fols. 132-134, pp.135-150, 163- [Notes of "mr Tisdale"] *Fol. 132$^{r}$. Tit.:* out of the longe booke | of the p[re]parations of mettalls & the names/ & of saltes/ & mineralls/ *Heading:* of mr garland *Heading:* of mr turpin *Fol. 132$^{v}$ Inc.:* doctor dee sayde that the white fir[men]t is not com[m]on [*silver*] <for that he is no p[er]fect boddy> but it is white gould. Also he sayth that as yo[u] examen gould with antimony [...]. *Heading:* of mr tisdale | he rectefieth very purely the spirite of wine [...]. *Fol. 133 heading:* of mr tisdale the 27th of novemb[er] 1575 | Take of [*sol*]· [*luna*]· & [*venus*] of each a like, […] *heading*: for the graduation of gould| *Inc.*: he tooke <blake> antimony crude, […] *The whole page is crossed out [see note on this page:* "I thinke this also to be but a sophysticacion"]. *The numbering of the leaves is made before this heading. At the bottom of fol. 133$^{r}$:* || mr tould me that his child was borne the first monday after the full mone, And died … *Fol. 133$^{v}$ heading:* of mr tisdale *At the bottom of the page:* of mr tisdale his geber in quarto | his · 2· litell ould bookes in octavo | and all his bookes of paracelsus, raymond & bacon/ *Fol. 134$^{r}$. Heading:* of mr tisdale *in marg.:* novemb[er] ·8· 1575 | he tryed <2 part of> gould … *Fol. 134v. Heading:* To fix sall armoniake … *Expl.*: [...] feces <remayning> as before. *Fol. 136$^{r}$. Inc.:* do this woorke so oft, till the sayde earth dissolved [...]. *Expl.:* I should thincke it were better to distill out of him his soule and lyfe by often throwinge his water distilled <from the feces> vppon the [...]. *Fol. 137$^{r}$. Inc.:* I consider herew[i]thall that it stands w[i]th good reason that the earth be washed [...]. *Fol. 137$^{v}$. Inc.:* Take leade and melt it and cast white arsenicke [...]. *Inc.:* Also he sayde that he quenched [...]. *Both sections crossed out* [*N.B. deleted note on this page*: "This I thinke to be but a sophistication."]. *Inc.:* Take of Romayne vitriall, and cop[er]as of like quantity And beate them to pould[er], And after put them in a close pepkin [...]. *Fol. 138$^{v}$. Heading:* of [*Jupiter*] & [*Mercury*] *Inc.:* he tooke [*Mercury*] ·5· and put it to his weight of [*Jupiter*] beinge [...]. *Heading:* To draw the 5th essence of Antimony *Inc.:* Take Antimony and grind it smale & put it into very good distilled [vinegar] [...]. *Fol. 139$^{r}$. Inc.:* Take 20 [*pounds*] of <Romayne> vitriall <blew of coler> or coperas of the mine greene of coler, And distill all the [...]. *Fol. 139$^{v}$:* mr tisdale calcines his [*sol*] thus [...]. *Fol. 140$^{r}$. Heading:* Certayne notes taken out of the booke of Sir Roger bacon | fryer of the ·5· essence *Inc.:* Take [*sol*] made pure [...]. *Heading:* The p[ro]p[er]tyes of mettalls quenched in | water ardent, or spirit of wine. *Inc.:* [*sol*] fined & drawen thinn or made in [...]. *Fol. 140$^{v}$. Heading:* To draw the water Ardent. *Inc.:* ·3· Take in the name of god / ·6· gallons of the strongest

secke, and draw out by balneo … *Heading:* To make the 5th essence *Inc.:* 4 Take this burninge water, and in a pellican or other greate boddy of glasse [...]. *Heading:* To restore youth in ould men, | And to rayse agayne the dead *Inc.:* 5 Take eu[er]y day in the moreninge halfe a sponefulle or there about [...]. *Fol. 141$^{r}$. Heading:* An extracc[i]on of the ·7· bookes of the natures of things, | first writen by p[ar]aselsus [*sic*] *Inc.:* 1. of the gen[er]ac[i]on 2. Of the increase [...]. *Heading:* The contents of the seconde booke concerninge | the growinge of naturall thinges *Fol. 141$^{v}$. Heading:* The third booke of naturall things, *Marg. notes by another hand. Fol. 142$^{r}$. Heading:* Of the death of many thinges. *Heading:* The fourth booke of y$^{e}$ nature of | sertaine thinges & firste of the lief | of man &c. *Fol. 142$^{v}$. Heading:* The 5th booke what death is *Fol. 143$^{r}$. Heading:* of my none conceiptes And first I thincke that metalls are to be [*illegible deletion*] by the [...]. *Expl.: fol. 143$^{v}$.* [...] [*sol*] with an heigh culler./ *Fol. 144$^{r}$. Heading:* out of bartholomevs *Heading:* of mr tisdale. *Inc.*: he sayes that <mercure> turned into water is to be 7 tymes distilled by filter, and not in balneo [...]. *Fol. 144$^{v}$. Heading:* of mr hill. *Inc.*: In eury action there are to be considered [...]. *Heading:* of mr tisdale. *Inc.*: he tooke [*sal armoniack*] sublimed from com[m]on salt [...]. *Fol. 145$^{r}$. Heading:* of mr ~~percivale~~ kogpiavno·/ [*i.e the cipher for "mr percivale"*] *Inc.:* he sayd that Antimony may be sublimed [...]. *Another crossed out heading, inc.:* he sayde yt mr smith made potts to hould his spiritts of crusibles beaten to smale dust [...]. *Fol. 145$^{v}$. Heading:* of mr ~~poole~~ keeno [*i.e. Cipher for "mr poole"*] *Heading:* of captayne ~~davltre~~ Tvandgo·/ [*i.e. cipher for "captayne daultre"*] *Inc.:* he tould me that mr smith did first put his copp[er] into a water that did [...]. *Fol. 146$^{r}$. Heading:* by mr ~~poole~~ keeno·/ *Fol. 146$^{v}$. Heading:* of mr tisdale | for the flies *Heading:* for distillinge of wine *Heading:* for his diaferatike *Fol.147$^{r}$. Heading:* of mr tisdale *Fol. 147$^{v}$. A list of substances, with symbols and prices, inscribed In right upper margin:* the beste of these mettalls & mineralls | is worth the pound as foloweth [*A list of 26 chemical substances with some unusual symbols, e.g. a heart for gold, the contraction of "per" for sulphur, an ordinary "p" for arsenic, etc*] *Fol. 148$^{r}$ blank*; *The following deleted sentence appears in the upper left corner of fol. 148$^{v}$:* Ari[es]· li[bra]· tau[rus]. Scor[pio]· gem[ini]· | Cap[ricorn]· can[cer]· acq[uarius]· leo pis[ces]· vir[go]·/ *Inc.:* Take ·3·s· peeces, and [...]. *Fol. 149$^{r}$. Heading [deleted]:* of mr garland a blancher for [*venus*]; *Fol. 149$^{v}$. Heading:* of mr [*illegible deleted name*] | a pleasant drinke. *Inc.*: he tooke one parte of clere fountayne water … *Heading:* of Mr Edgcome·/ *Heading:* of Mr Tisdale·/ *These two last sections are written by a totally different hand; Fol. 150$^{r}$. Heading*: of mr ~~dickenson~~ Tippolfel·/ [i.e. cipher for "mr dickenson"] *Fol. 150$^{v}$. Heading:* of mr ~~miller~~ Minnog·/ [*i.e. cipher for "mr miller"*] | he amalgamed 1 parte of [*luna*] with ·4· of [*mercury*] … *Fol. 151$^{r}$. Heading:* of mr ~~miller~~ Minnog·/ | he with a stronge water brought [*mercury*] into a hard stone salt [...]. *Fol. 151$^{v}$. Heading:* out of ~~tvrpens~~ <dagkolf [*i.e. Turpin's*]> ould booke. folio 116.b. Inc.: Turn elem[en]ts & thou shalt haue y$^{t}$ yow seekest [...]. *Expl.:* [...] moysture, into heate/ *Fol. 152$^{r}$ begins abruptly with a series of recipes and a key to the chemical symbols used in the manuscript, written in two different hands. Fols.152$^{v}$-153$^{r}$. Heading:* of the planetts and there natures. *In left marg.:* ptholomevs· fo[lio] 59· *Fols. 153$^{v}$-154$^{r}$. Tables with column headings:* the prime qualityes | The 4 elementes. | y$^{e}$ ·12· signes & there qualityes. *Fol. 154$^{v}$. Heading:* out of Ripley. *Heading*: y$^{e}$ longe booke. [*An index of topics with folio locations*]. *On the inside back cover there is what looks like a list of books* *borrowed from (or recommended by) various people:* "of mr. Robinson", "of mr garland", "I had the notes of these bookes of ni[cholas] hill·1595."

*Old Royal Collection 1749 4°.*

English, paper, late sixteenth-century, in-4° (not coll.) iii uncut folios + 23 leaves, written in one hand, unbound, and on the cover it says: "lefte to [?] | mr garland the 12th of Aprill 1595 | the 2$^{d}$ | of John Englysheman & y$^{e}$ later end, y$^{e}$ questions | of Henry tyler | of John Englyshe | [T]he reasons that the […]. The manuscript contains three different types of paper; **A]** Strasburg Lily. Probably Dutch, width: 61 mm, chainlines 28 mm. (cf. Briquet 7211 and 7212, but without the letters in the shield, cf. also W.A. Churchill, *Watermarks in Papers in Holland, England, France, etc., in the XVII and XVIII Centuries and their Interconnection* (Amsterdam: Herzberger, 1935), no. 401). **B]** Crown with a four-petalled flower on top, width: 25/26 mm, chainlines 19/20 mm. Type not found in Briquet or Gerhard Piccard, *Die Kronenwasserzeichen. Findbuch I.* (Stuttgart: W. Kohlhammer, 1961). **C]** seven-rayed sun under a device, reading something like: "ELEBE" or "ELEVE", width: 36 mm, chainlines 19/20 mm. Not found, but cf. Briquet IV, 13.981-2.

1. fols. 1-20$^{v}$ [*Notes from James Lacinius*]. *Endorsed at head of fol. 1$^{r}$ in another hand:* Liber Christopheri Taylour./ *Tit.*: Notes out of James Lacinius | Collecc[i]ons taken fol: 27· pag: 1· *Inc.*: Of forme and matter is the compounde with matter is [*mercury*] & [...] × [...]. Here endeth the practise of mr John Englishman deacon, and coppied by me J: Metcalfe on the 11· & 12 daie of October· 1594. Etat: 24.

2. *Fols. 21$^{v}$-23$^{r}$.* [Henry Tyler, *Questions*]. *Tit.*: Questiones vpon the worke of H[enry]· T[yler]· *Inc.*: Q. Imprimis w[hi]ch be o[u]r firste principles in this greate & royall worke, [...]. *Expl.:* [...] in the Eighte op[er]ac[i]on or gate p[ar]telie maie appeare. P· H· T· finis huius L | & R· G· op[er]is et artis. Endorsed at head of *fol. 21$^{v}$ in the same hand as the inscription "Liber Christopheri Taylour"*: Out of mr Garlandes book of ye Earle of Trevisan./

## NOTES

[1] Elias Ashmole, *Theatrum chemicum britannicum* (London, 1652), 481-484. Anthony à Wood, *Athenæ Oxoniensis, An exact history of all the writers and bishops who have had their education in the University of Oxford. To which are added the Fasti, or Annals of the said University*, ed. Philip Bliss, 4 vols (London, 1813-1820), I, 639-643, III, 286. Thompson Cooper, "Kelley, Edward", in *DNB*, X, 1230-1232.

[2] Numerous records of Kelley's travels are given in Halliwell's edition of Dee's diary, starting with 18 October 1586: "E. K. recessit a Trebona versus Pragam curru delatus; mansit hic per tres hebdomadas" (*Private Diary,* 21.) 30 December 1586 "E. K. versus Pragam. [...] Jan. 18th, rediit E. K. a Praga" (*Private Diary*, 22), "Jan. 21st, E. K. again to Prage and so to Poland ward. [...] Feb. 19th, E. K. cam from Poland abowt none to Trebone:" (*Private Diary*, 22.) "Sept. 30th, T[homas] K[elly] and J[ohn] C[arp] went toward Prage. / Oct. 12th, Mr. E. K. toward Prage on horsbak [...] Oct. 26th, Mr. Edward Kelly cam to Trebona from Prage" (*Private Diary*, 24). And in 1588 "Oct. 25th, Mr. Ed. Kelley and John Carpio rode toward Prage; [...] Nov. 6th, Mr. Kelly cam home from Prage and Mr. Francys Garland, and Edward Rolls with him from Englis" (*Private Diary*, 29). And finally, in 1589: "Feb. 16th

Mr. Edward Kelley rode toward Prage after none, John Carpio, Edmond Hilton, Henry Garlande, Thomas Simkinson, Lodovik." (*Private Diary*, 30)

[3] *NP*, 223–226.

[4] Ashmole, *Theatrum chemicum*, 482.

[5] The Alexander Robert mentioned by Ashmole seems to be the same Roberts, who at least once delivered a letter from Kelley to Dee (Dee did not always give the names of those from whom he got Kelley's letters), as a note from November 1594 suggests, "Receyued a letter from Sir Ed. Kelley by Roberts" (Oxford, Bodleian Library, Ashmole MS 487, containing diary notes and occasional short memoranda of John Dee from January 1577 to December 1600 in Iohannes Stadius, *Ephemerides novæ,* Cologne 1570. Hereafter referred to as "Ashmole MS 487" and the relevant date).

[6] Ashmole, *Theatrum chemicum,* 481-2.

[7] Ronald Sterne Wilkinson, "The Alchemical Library of John Winthrop Jr. (1606–1676) and his descendants in Colonial America", *Ambix*, 11 (1963): 33-51.

[8] John Winthrop Junior to Samuel Hartlib, 16 December 1659, in *Massachusetts Historical Society Proceedings*, 72 (October 1957-December 1960): 38-39, cit. Wilkinson, 43.

[9] Wilkinson, 43.

[10] Wilkinson, 44.

[11] Wood, I, 643; *DNB,* X, 1231.

[12] Ashmole MS 487, Nov. 25.

[13] Ashmole, *Theatrum chemicum*, 483.

[14] Arthur Edward Waite, "Biographical Preface" in *The Alchemical Writings of Edward Kelley* (London: Robinson & Watkins, 1973), xxxix.

[15] Quoted from Waite, xxxix. My emphasis.

[16] Prague, Nat. Mus. MS VI.D.17, cit. R. J. W. Evans, *Rudolph II and his Time* (Oxford: Clarendon Press, 1973), 227. Evans does not give any mention of the death of Kelley. Louise Schleiner kindly informed me of a Czech historian, Ivan Sviták, who gives Kelley's date of death as 1598. As I have not been able to read Sviták's two biographies of Kelley, I do not know which sources Sviták uses for that statement, but they are obviously better than the usual ones. The books are: *Hledání kamene mudrcu. Rehabilitace pana Edwarda Kelleye – neoplatonického hermetického filozofa a rytíre Ceského království, který zil v letech 1584-1598 v Praze* (Prague: [n.pub.], 1991) and *Sir Edward Kelley: ceskå rytmr*, *1555-1598* (Prague: Samisdat ISIS, 1994). Nevertheless, in the "Bibliographical notes" – which are written in English – of the first monograph, Sviták writes: "A. The Published Works of Edward Kelley (1555-1597, often given with the wrong date 1595)" (*Hledání kamene mudrcu* …, 213).

[17] Cf. Oxford, Bodleian Library, Ashmole MS 488, containing diary notes and occasional short memoranda of John Dee from December 1586 to April 1601 in Iohannes Antonius Manginus, *Ephemerides coelestium motuum* (Venice 1582). Hereafter referred to as "Ashmole MS 488" and the relevant date. During the period from January to September 1590 there are at least eight notes relating to correspondence and "talks" about Kelley: for the period January 1593 to the aforementioned "death news" of 25 November 1595, there are at least thirteen such entries.

[18] *NP,* 228.

[19] In British Library, Sloane MS 68 containing different loose items, mostly letters, we read in item 85, "A true copy of a letter written from Frankfort concerning Sir Edward Kelly's troubles, May 15, 1591." But this document does not suggest that Kelley's troubles with the Bohemian authorities were of an alchemical, hermetical or mystical nature, but speaks of a political conflict between the substantial English community in Bohemia and the Bohemian authorities. It appears from this letter that Kelley was involved in the conflict as a prestigious member of the English community rather than as a persecuted alchemist. The political problem of being an Englishman in Prague at that time is reflected in some passages in this letter: "To Prag I durst not inquire much after it bicause it tutcht the Emperors brother neerly and was odious in it self. [...] At my first comming I was aduertisd that there were many English in the Towne vpon which I ment not to discover my self, till I had sounded out what they were, the state they bare, and what course they tooke. Worde was given me that one Mr Dyer was in Sir Edward Kellyes house, and an other Paje with one of the Lees in the Towne and two or 3 other Captains which departed, as I was informd [...]." Cf. also item 93 in the same manuscript "A letter from Mr Tho. Webbes, at Stade, to Lord Burghley; concerning Mr. Dier's and Sir Edw. Kelley's trouble, June 26, 1591."

[20] Ashmole MS 487, October 1593. In Ashmole MS 488, however, the note "The Newes of Sir Edward Kelly his libertie" is dated the 5 December 1593.

[21] Ashmole MS 487, 12 August 1594.

[22] Wayne Shumaker, *Renaissance Curiosa* (Binghamton: Mediaeval and Renaissance Texts and Studies, 1982), 25-26. Even though I have not checked the sources, it is my opinion that these rumours are obviously just fantastic stories. In the *Dictionary of National Biography* they are summarized in the following way: "Leaving Oxford "abruptly", Kelley appears at London as a fraudulent scrivener or attorney (Du Fresnoy, *Hist. De la Philosophie Hermétique*, i. 307). About 1580 he had his ears cropped in the pillory at Lancaster for forging some ancient title-deeds (Nash, ii, 446); or, according to another account, for coining base money. Weever, in his "Funerall Monuments" (p.46), charges him in addition with having dug up a corpse in Walton-le-Dale Park for the purpose of questioning the dead." (*DNB*, X, 231).

[23] For a full description of the manuscripts see Appendix.

[24] Wilkinson; *R&W*, 67 .

[25] Dee writes about a Mr. Powell – probably the father of Griffith, as he calls the Mr. Powell whom he met in 1582, "Mr. Powell the younger" – in Hearne's *Compendious Rehearsal*: "To my foresaid library and studies, may my three Laboratories, serving for *Pyrotechnia,* be justly accounted, as Appendix practical. The furniture of which and of all the storehouses, chambers, and garrets, belonging and replenished with Chymical stuff, was (for above 20 years) of my getting together, farr and near, with great pains, cost and damages; as partly Mr. Powel, her Majestie's servant at this present, can testifie for one journey, wherein he took pains with me, into the Dukedome of Lorrain (A. 1571.) and we brought from thence one great cart lading of purposely made vessels *&c.*", *R&W*, 197.

[26] From Adam McLean's website (http://www.levity.com/alchemy/almss5.html, accessed July 2005). I note the occurence of the name Christopher Taylour in the following manuscripts: Oxford, Bodleian Library, Ashmole MS 1406. Part II, 131-173: "A treatise of the Numbers one and two, and the Unity and Chaos". "Liber Christophori Taylour. 1600", Oxford, Bodleian Library, Ashmole MS 1482, fols. 136-138: "Processus operis" (An account of an alchemical process, written partly in a secret alphabet, partly in Latin, and partly in English, superscribed by the writer "Liber Christopheri Taylour"), and Oxford, Bodleian Library, Ashmole MS 1492. Sixteenth and seventeenth centuries, IX. 1, 130: "A vessell of circulation, with blind head of the owne. (In the handwriting of Christopher Taylour)."

[27] There are several manuscripts which were owned or written by Isaac Habrecht in the Royal Library in Copenhagen. I have not had the opportunity to undertake a close examination of them, but they are, apart from the one that will be discussed later, Old Royal Coll. 1727 4°, Old Royal Coll. 1661 4° (Fragmentum Codicis chart. anonymi Sec. XV. de morbis, eorumque cura), Old Royal Coll. 1667 4° (Hohenloesch Artzeneybuch, nominibus morborum manu, ut videtur Habrechti, in margine annotatis.), Old Royal Coll. 1688 4° (Farrago medica 1606 collecta a Isaaci Habrechti), Old Royal Coll. 1689 4° (Farrago chemica 1606 collecta a Isaaci Habrechti), Old Royal Coll. 1690 4° (Isaac Habrechti Collectanea Chymica), Old Royal Coll. 1691 4° (Isaac Habrechti Dispositio in breves et succinctas theses totius medicinæ theoretica.), Old Royal Coll. 1692 4° (Fasciculus variorum excerptiorum medicorum), Old Royal Coll. 258 fol. (Commercium Epistolicum Habrechtianum sive Epistolæ variorum Autographie ad Isacum Habrechtum maxime de rebus ad Alchymiam pertinentibus, ord. alphab.), and probably some more which I have not noted. This Isaac Habrecht is an interesting figure in connection with the "Filius Sendivogii", or "Hautnorthon" figure, known under the monogram "J.H.F.S.", who has been identified as an Johann Harprecht (Fortitudo) Starcke by Joachim Telle in an excellent study "Zum "Filius Sendivogii" Johann Harprecht" (in Christoph Meinel, ed., *Die Alchimie in der europäischen Kultur- und Wissenschaftsgeschichte*, Wolfenbütteler Forschungen, 32 (Wiesbaden: Harrassowitz, 1986), 119-36. This is not the place to discuss the complicated and confused relation between the above mentioned "Filius Sendivogii", the Tübingen professors Johann Harprecht (1560-1639), his son, Johann Harprecht (1610-166?), this Isaac Habrecht (1589-1633), his father, also called Isaac (1544-1620), and the equally confusing identities of the author names "Isaac Hollandus", and "his son" "Johann Isaac Hollandus", but I hope to have the opportunity to return to this subject in some other connection.

[28] These crossings and cancellations seem not to have been "approved" by all hands in the manuscript, thus we read – crossed out! – on fol. 30$^v$: "[…] I crossed these lettres […] takinge them to be but sophysticacious", on fol. 33, in the margin, with another, Italic, hand: "some Also o*ut*crossede this."

[29] Cf. Old Royal Coll. 1727 4°, pp. 165-167, 175-177. My decipherings are based on the following substitution cipher: I=I, M=M, N&U=L/L=N K=P/P=C or K, A=V/V=A, D=T/T=A, E=O/O=E, F=S/S=F, G=R/R=G.

[30] C. J. Robinson "Hill, Nicholas", in *DNB* X, 855–856. Cf. also Hugh Trevor-Roper, "Nicholas Hill, the English Atomist" in *Catholics, Anglicans and Puritans* (London: Martin Secker & Warburg, 1987), 1–39.

[31] Trevor-Roper, 8.

[32] As the *Dictionary of National Biography* states, but see Trevor-Roper, 19.

[33] This is the hypothesis put forward by Trevor-Roper, 19–39.

[34] None of which seems to have survived, but Trevor-Roper's account of one of them is interesting in an alchemical connection: "According to Henshaw, the manuscript which he possessed was a copy taken by John Everard, a Neoplatonist who had translated the Hermetic writers, from "an imperfect copy in the hands of Edmund Earl of Mulgrave" […]. The Earl's manuscript was anonymous, but presumably it was he who ascribed it to Hill since he was the source of Henshaw's information (or misinformation) about Hill's life. […] When Henshaw had acquired Everard's transcript of the manuscript, about 1637, he showed it to the greatest expert on such arcane matters, his own kinsman William Backhouse of Swallowfield. This William Backhouse was a patron and himself a student of alchemy and other mysteries: he was the alchemical "father" – i.e. initiator – of the alchemical virtuoso Elias Ashmole […]. On reading Henshaw's manuscript, Backhouse, who knew Hill's printed work, recognized it as being by the same writer and determined to discover more about him. […] It is unfortunate that Backhouse – the one person, who, through Hill's widow, could have discovered, and perhaps did discover, the true history of his life – left no record of it or indeed anything else. But Backhouse was a strange and secretive character who led a hidden life – *sache cacher* was his chosen motto – and committed nothing to paper." (Trevor-Roper, 15).

[35] Thompson Cooper, "Digges, Thomas", in: *DNB*, V, 976–978; *Biographia Britannica*, 2nd edn, 5 vols (London, 1778-93), V, 239, and Wood, I, 414–415, 636-639.

[36] See, for example, fols. $96^v$ and $110^v$.

[37] Julian Roberts, personal communication.

[38] *R&W*, 11–13.

[39] Ashmole, *Theatrum chemicum*, 332-333.

[40] At least two other copies of this text exist in British libraries: British Library, Sloane MS 319, p.3 (around 1600) and Oxford, Bodleian Library, Ashmole MS 1394, item VI, 11.

[41] Since it could be the name "Rogero Kock" that is erased after two tracts in Old Royal Coll. 1723 4° (see below), and since Roger Cook was in Prague at least from about 1609 up until 1612, this is of course a possibility. Speaking against this identification of the scribe with Roger Cook is the fact that the initials would then reasonably be R.C. and not R.K. since the larger part of the manuscript is written in English, and since Cook was definitively in England the 30 September 1600 (returning to the service of Dee, cf. *R&W*, 43), less than a year after the dating of this manuscript. I know nothing of Cook's whereabouts following his departure from the service of Dee the 7 September 1581 to 1600, nor have I been able to find any other possible candidate for the R.K. signature.

[42] *Private Diary*, 30.

[43] I am grateful to Dr Stephen Clucas for calling my attention to this and suggesting this reading, and I agree on the plausibility of this reading even though I find it very hard to confirm it after seeing the original. If this reading is correct, then the erased signature on fol. $20^v$ could read: "[per*?*] Rogerius Cooke", that is, with an English spelling of the name. On Cook, cf. Edward Heron-Allen, "Cooke, Roger", in *DNB*, IV, 1018-1019. According to *DNB* all traces of Cook are lost after 1584.

[44] *R&W*, 43 and *NP*, 178.

[45] I have not been able to find any information on this "Constantius Loogenhagius" (fol. $1^v$) but the many references to the Netherlands is interesting in the light of two seventeenth-century tracts in Sloane MS 83 referring to a "Dr of Physicke" in the Netherlands, William Johnson, who is said to be Edward Kelley's "alchemical son", if we are to believe the titles "A Treatise of the Philosophers Stone. A Letter from S. Edward Kelly to his Son &c." (fol. 1) and, on fols. 8-11 "A letter from Sir Edward Kelley to his sonne Mr. Will. Johnson, Dr. of Physicke in the Lowe Countryes."

[46] The only trace I have found of this John Tichborn, after Mr. Adam McLean had brought it to my attention, is the signature "finis. Jo. Tichborn" after the explicit "of the nature of thinges | The Seaven bookes of Aureolus Theophrastus Paracelsus", in British Library, Sloane MS 320, fol. 96. Extracts from this text are interestingly enough to be found in MS 1723, 145-148.

[47] *R&W*, 25. See, for example, 23, 29, and 102 in the facsimile reproduction of the Catalogue.

[48] *Mercurius Triumphans & Hebdomas Eclogarum Hermeticarum. Vnà cum commentariis Acroamaticis et Mysticis. In quibus de vnica, vera, summa, & antiquissima Philosophorum Medicina disseritur*

*Libris XIIX. Omnia Studio & Opera*: *Arioponi Cephali Eutopiensis* [etc] (Magdeburg, 1600) in-8:vo, [xx], 144 pp., with a vignette representing a dragon in a fire with the motto: “Durare Mori et non Perire”. The dedication to Rudolph II is signed “M. C. M. D.”, that is Martinus Copus, Medicinæ Doctor, the author (See John Ferguson: *Bibliotheca chemica. A catalogue of the alchemical, chemical and pharmaceutical books in the collection of the late James Young of Kelly and Durris,* 2 vols (Glasgow, 1906), I, 150).

[49] *Apotelesmata Philosophica, Mercurii Triumphantis, de vera, et summa Antiquissimorum Philosophorum Medicina. In quibus Elucidatio & Clauis totius Operis. Labore & studio Arioponi Cephali Eutopiensis*. *Cum Grat: & Priuileg. Cæs. Maiest. ad Decennium.* (Magdeburg, 1601) in-4°, [72] pp., with the same vignette, and the motto: “Aut taceant aut discant” (Cf. Ferguson).

[50] From the early 1570s untill 1581 Roger Cook was Dee’s alchemical assistant, and from this period “there is evidence of continuous and considerable alchemical activity on Dee’s part” (*NP*, 178). Edward Kelley did not enter the scene until 1582.

[51] Appendix on paper. First I want to issue a warning: I am not an expert in the examination of watermarks, and I am very uncertain about the conclusions which can be drawn from the often insufficient information I present in my catalogue of the MSS, and, finally, this preliminary examination is too brief to be considered scientifically accurate. Nevertheless I will venture some general remarks which in my opinion strengthen the impression of the homogeneity of this group of manuscripts. First I note that manuscript 245 from the “R.K.” group and manuscripts 240 and 247 from the “Christopher Taylour” group have a watermark of the same type of grapes (consisting of 34-42 grapes, “hanging” vertically between two chainlines and with a right-twisted branch), but in different dimensions. What speaks for their shared origin at the same manufacturer is the fact that both manuscript 240 and manuscript 247 are made up of another seemingly identical type of paper, i.e. the 64mm high one-handled pot with a four-petalled flower (other details could however be different). This very same type and dimensions also occurs in manuscript 1723, which again strengthens the hypothesis that hand II of this manuscript and the “R.K.” signature in manuscript 246 are identical. The equation is this: The grapes of manuscript 245 (written by the same hand as manuscript 246) seem to stem from the same manufacturer as the grapes of manuscripts 240 and 247; the 64mm pot type of manuscripts 240 and 247 seem to stem from the same manufacturer as the 64mm pot type of manuscript 1723. Under all circumstances, the 64mm pot type occurs in the “Christopher Taylour” group as well as in the “R.K.” group. The close connection of these manuscripts is also indicated by the similar watermarks of manuscript 246 and quires Kk–Ll of manuscript 240 (the 50mm one-handled pot without flower on top). I said that manuscript 247 was the most intriguing of the Copenhagen manuscripts, but at the same time the one that yielded the least amount of factual information. With regard to watermarks this manuscript nevertheless seems to be very close in origin to manuscript 240 (one watermark that is seemingly identical and one of an identical type), which in turn is very close in origin as well as provenance to manuscript 1727. Further, manuscript 247 seems very close in origin to manuscript 1723 (the John Carpe signature) because of the similiar 64mm urn type. It is thus worth noting that if manuscript 1723 is written by the same hand as manuscripts 245 and 246, this also suggests a link between manuscripts 245/246 and manuscript 247 (the Arioponus Cephalus tract to the Emperour). Another curious detail is that quire V (a part of the “Lyttle Key of Raymond Lully”) of the otherwise rather English-looking manuscript 240 is written on paper which, according to Briquet, was produced in Moscow 1594 (Briquet, IV, 12.721).

# PART SIX: LIBRARY CATALOGUE AND BIBLIOGRAPHY

JULIAN ROBERTS

# ADDITIONS AND CORRECTIONS TO "JOHN DEE'S LIBRARY CATALOGUE" [*]

Our publication of *John Dee's Library Catalogue* in 1990 has not, to our great relief, been followed by critical demolition. A number of reviewers and correspondents pointed out, quite correctly, that there were omissions and inaccuracies, while others found fault with aspects of our method. Our intention, some fifteen or twenty years in execution, had been to describe the purposeful growth, the extent and the final dispersal of John Dee's library, and to provide by illustration, where possible, a means of identifying more survivors, whether manuscript or printed. The areas where our conjectures fell some way short of final proof, were the naming of those who raided Dee's house after his departure in 1583 – and we still do not know why they did so – and the final passing of his books into the hands of John Pontois and Patrick Saunders. So far these conjectures have stood; no cache of Dee's books, overlooked by us, had then been found, though the painstaking searches of Dr. William H. Sherman, particularly in Cambridge, notably increased the tally of survivors. His discovery of no. 1101, the *Historie* of Fernando Colombo, in the British Library, brought to light one of the most heavily and interestingly annotated of his books. Another new survivor which falls into this category is no. 282, Simler's *Epitome*, now in the Bodleian. The intensity of Dee's interest in British and Welsh antiquities was one of the major revelations after the publication of the *Catalogue*.[1]

We suspected then that more evidence for this interest might emerge in Welsh libraries, and it still may do so, though the focus of attention is now upon Dublin. Lyndy Abraham has done something which we had toyed with and abandoned – examined Arthur Dee's *Fasciculus chemicus* for evidence of the availability to him of any of his father's books.[2] Given Arthur Dee's sojourn in Moscow, a further question suggests itself: do any of Arthur Dee's books remain in Moscow?

In December 1997 a survey by Mr. Ray Jordan of the Conservation Department of the Library of Trinity College Dublin brought to light a number of survivors among the books collected by Archbishop James Ussher of Armagh, and presented to the College in 1661. That Ussher had owned many of the manuscripts from Dee's library was well known, and we recorded this fact, and that in 1626 John Bainbridge wrote to Ussher asking for the names of mathematical books that had been Dee's.[3]

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[*] An earlier version of the following list of additions and corrections to John Dee's Library Catalogue was privately printed and issued for the Colloquium on John Dee held at Birkbeck College in the University of London in April 1995, and was introduced there by a brief paper from Julian Roberts entitled, "Life after the Library Catalogue."

*S. Clucas (ed.), John Dee: Interdisciplinary Studies in English Renaissance Thought,* 333–343.
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None of the survivors among Ussher's books – so far – is mathematical. At least two, however, of these survivors have proved to be of the greatest interest. The three folio volumes of Giovanni Battista Ramusio's *Navigationi et viaggi* (no. 273) have probably gained the title of Dee's most heavily annotated work, and are now vital, along with Dr. Sherman's account of Colombo's *Historie,* to any future study of his navigational and geographical interests, and of his own involvement in the settlement of North America. The notes in his copy – if they are his, and original to him – of William Salesbury's *A dictionary in Englishe and Welshe, 1547,* (no. 1645) reveal a knowledge of, and interest in, the Welsh language much greater than that indicated in Julian Roberts's 1991 article.[4] All the newly discovered books in Dublin had been rebound in eighteenth-century calf, with the exception of no. 387. Grateful thanks are due to Mr. Jordan for making the results of his survey available, and to Mr. Charles Benson, the Keeper of Early Printed Books in Trinity College for his help.

One biographical question remains unanswered; the nature of Dee's relationship with the London Grocer Thomas Constable, whose widow Katherine he married. The scrap of information provided by E.G.R. Taylor in her *Tudor Geographers,* (1930) is the only clue to the name of Dee's first wife. Taylor's reference takes us to a record of a 1566 lawsuit between John and Katherine Dee and Richard Payne of Lynton in Cambridgeshire over a debt of £18 incurred by Payne to Thomas Constable in 1558, and witnessed then by John Dee.[5]

Two discoveries have brought some shame upon us, since they were made in the two libraries we were supposed to know best: Deborah Harkness has found Latin versions of the mysterious "Soyga" (DM 166) in the Bodleian Library and the British Library.[6]

In offering this brief list of Additions and Corrections, we would point out that it is all too possible to be in doubt over the attribution of a book or manuscript to Dee's library. With printed books, the problem is perhaps smaller, because the 1583 catalogue of them is a more definitive record (though examination of his Simler suggests that he *did* buy books after 1583), whereas the catalogue of manuscripts of that year is a hasty work. There are, simply, manuscripts about which we cannot be sure.

# ADDITIONS AND CORRECTIONS

## ANNALS OF JOHN DEE'S LIFE

1550 (24 July) acquired no. 230.
1555 (28 September) acquired no. 548; (29 September) acquired no. 387.
1556 (26 March) acquired no. 338.
1558 (August 14) witnessed loan from Thomas Constable to Richard Payne of Lynton Cambs.
1563 (June 6) acquired no. 1620 at Venice; (July) in Rome (note in no. 273).
1566 described, with wife Katherine, as of Mortlake, in action against Richard Payne.
1575 correct date of burial of Katherine Dee.

## NOTES ON BOOKS AND MANUSCRIPTS

22 T Platonis opera à Marsilio Ficino conversa & co*mm*me*n*tarijs illustrata f° Basil.

Dee's copy of this, an edition by Froben of 1532, is in the library of St John's College, Cambridge, class-mark Cc.2.16. "IOHN DEE" is written on the bottom edge in front of the tail-band, and the title "Opera platonis" on the fore-edge. The "P Ssaunder<s> is written at the head of the title-page. Dee has heavily annotated and underlined Ficino's *argumenta* to many dialogues, and the texts of some, notably, *Phaedo*, *Timaeus* and *Critias*. Bequeathed to the College by Bishop Peter Gunning in 1684.

23 T Etymologicu*m* Magnu*m* græcu*m* f°. ven. ald*us* 1549

Dee's copy is in Corpus Christi College, Oxford O.9.8., inscribed "Joannes Dee .1572." and, beside imprint, .o. (possibly .o.) and on right of title, .g. Also "Sum Christophori Gardyneri (?)" in seventeenth-century hand and a Greek motto. There are a few Greek side-notes, probably not Dee's. Bequeathed to the College by John Rosewell, 1684.

133 Fr. Pauli Germani de Middelburgo, de recta paschæ celebratione & de die passionis Christi, libri 19. f° Forosempronij 1513

Dee's copy is TCD Lib., DD.d.36 (formerly DD.4.36 and M.3.5). At the head of the titlepage is "Nicolaus de nale"; then "Joannes Dee ex dono humanissimi viri Nicolai de Nale 1557 .16. Aprilis Londini In die passionis D*omi*ni"; then "Servire Deo regnare est W: Crashawe: 160<?>". At foot of page is "forosempronij 1513" (in Crashawe's hand?). Heavily annotated throughout in a variety of Dee's hands though there are few notes after lib.14. Very heavy annotation on the calendar, and Dee always draws attention to English writers, Roger Bacon, John of Salisbury, "Lincolniensis" (i.e. Robert Grosseteste) and Eschenden. Nicolas de Nale was a

Toulouse merchant, presumably resident in London, since his name appears in the Returns of Aliens in 1541, 1547 and 1564. Later Archbishop Ussher's.

230 J. Davis spoyle Georgij vallæ opera f°. ven. 1501 Correctly, *De expetendis et fugiendis rebus.*
Dee's copy is TCD Lib., EE.aa.30. At head of titlepage is "Joannes Deëus 1550. 24: julij Parisijs. prætiu*m*. 10 franch. 4s:" At foot of title is "ru." This was bought four days after Dee's arrival, and two days after the purchase of three other books. Lightly annotated throughout, with notes usually correcting or criticising Valla. On sig. a5$^{v}$ is a cropped note "< >verbum ex primo libro <Proc>li in Euclidem, traduxit. <O>bscurè valde, ut omnia vero hos libros correximus < >is ubique illustravimus & < >lijs, & in lingua*m* latinam <du?>cere incepimus, anno 1549. Vltimo Augusti Lo=<vani?>". Later Archbishop Ussher's.

267 Fr. Bernardini Longi Expositio in prologum Averrhois in posteriora Aristotelis la*tine* f°. Neapoli 1551.
There is a copy (not Dee's) of this work in the Bodleian.

273 T Δ+ Navigationi & viaggi di diversi, raccolti da Ramusio, italicè f°. ven. 2 volum.
Dee's copy in TCD Lib., DD.dd.40,41 (formerly DD.aa.18, DD.13.18 and Q.2.9) is of the Giunta edn of 1563-65, and was later Archbishop Ussher's. It is unsigned. After the imprint of vol. 1 is "re.2." The three volumes, bound in two, are massively annotated throughout, usually in English. There are frequent notes of travel times and distances. Dee refers several times to the voyage of Prince Madoc in 1170, to the early preaching of the Gospel in America and to the prior title of the British to the New World. In vol. 3 there are frequent, and approving, signs of interest in possible settlement and trade in Hochelaga, Canada, and "New France". On fol. 148 of vol. 3 a note refers to Dee's (previously unknown) presence in Rome in July 1563.

282 Joh Davis spoyle + Δ Josiæ Simleri Bibliothecæ Gesneri Epitom f° Tig. 1574
Dee's copy was in the possession of Professor A.C. Hamilton, Queen's University, Kingston, Ontario. It was subsequently acquired by the Bodleian Library, shelf-mark Arch.H.c.7. For an account of the book and its heavy annotations, see R.J. Roberts, *Bodleian Library Record*, 14 (1994): 529-33.

338 Fr Jacobi Carpe*n*tarij animadversiones in Rami libros tres dialecticaru*m* institutionu*m*, 4°. paris 1555

Dee’s copy is TCD Lib., EE.hh.33 (formerly GG.17.33). At the head of the titlepage is “Joannes Dee 1556 .26 Martij”. There are underlinings and notes throughout. Later Archbishop Ussher’s.

387 Fr Clementis Romani Episcopi de rebus D. Petri, Epitome, græcè, 4° paris 1555
A suppositious work. H inserts “gestis” after “rebus”.
Dee’s copy is TCD Lib., BB.i.23 (formerly E.4.18 and C44). At head of titlepage is “Joannes Dee 1555. 29. Sep.” There are no other annotations. In a contemporary calf binding, with blind-tooled shields in the centre of each cover. Later Archbishop Ussher’s.

398 T Joh. vernerus de Eleme*n*tis conicis &c 4° Norib 1522
Dr. B. Lawn informs us that this was in Thomas Rodd’s catalogue, 1820, item 737, priced at £1.8.0d.

416 J Davis spoyle Tabulæ astronomicæ Elizabethæ Reginæ 4° Ven. Petr*us* Liechtenstein. 1503
Dr. B. Lawn informs us that this was lot 220 in the B.H. Bright sale, 3 March 1845, sold to Rodd for 7s.

446 Fr Albumasaris introductoriu*m* in astronomia*m* 4° Ven. 1506
Dee’s copy is CUL R*.4.23$^{1}$(D), bound (not by Dee?) with no. 421. (Information from Dr. W.H. Sherman.) With a few underlinings, and notes by Dee.

499 Jo. Davis spoyle Co*n*sentij & Cassiodori disciplinaru*m* liberaliu*m* orbis. 4° Basileæ. 1528
The copy in TCD Lib., EE.e.26, later Archbishop Ussher’s, has a few notes and underlinings, which may be Dee’s.

548 Fr Joh. Balei de scriptorib*us* Brytan*n*iæ, ce*n*turiæ quinque 4° Wesaliæ. 1549
Dee’s copy is St. John’s College, Cambridge, A.2.29. (Information from Dr. W.H. Sherman). It is signed “Joannes Dee 1555.28.Sept. ex dono Tristrami Suadel”. There are some annotations, particularly in the early part of the book. “Suadel” is almost certainly Tristram Swadell, rector of Stepney and prebendary of St. Paul’s, deprived 1560. After the imprint is r .o. Gift of Thomas Baker, ejected Fellow, with many notes, apparently his.

578 Fr Fra*n*cesco Serdonati de’ fatti d’arme de’ Romani 4° Ven. 1572
The copy in TCD Lib., EE.f.32, later Archbishop Ussher’s, may be Dee’s, since the price written below the colophon, “pret: ijs.iiij.d.” may be in his hand.

701 T Jordani Ruffi opusculu*m* de Equis, lingua vulgari -/. italica 4°. Bresciæ 1493
Professor T.A. Birrell has pointed out that this is *L'Arte de cognoscere la natura de caualli.* The British Lib. copy at IA 31020 may well have been Dee's, though it only has a few underlinings.

715 Ovidii Metamorphosis 8°. Parisiis. Colinæus 1529
There is a copy (not Dee's) in the Bodleian.

812 T Ignatij Epistolæ græcè & la*tine* 8° Parisijs 1562
The copy in TCD Lib., BB.g.36 (formerly BB.16.36 and H.2.11), later Archbishop Ussher's, may be Dee's; it is heavily annotated in Greek in a hand which may be his.

856 T Achillis P. Gassari Epitome historiaru*m* & chronicoru*m* mu*n*di. 8°. Lugduni
Dee's copy is CUL L*.6.60, [1538]. On the titlepage is "P Saunders". (Information from Dr. W.H. Sherman.) There are extensive notes and underlinings, in particular to entries for the "British History", but also to later events.

1011 Fr Michaël. Neander de Methodo artiu*m* 8°. Oporin 1556
Dee's copy is TCD Lib., EE.kk.54 (formerly EE.19.54). Apart from "Joannes Dee 1556." at the head of the titlepage, there are no notes. Later Archbishop Ussher's.

1027 Claudi*us* Campensis in Aristot*elis* De memoria & recordatione 8$^{o}$ parisijs 1557
Dee's copy is at BL 1030.e.1.(2). It is unsigned, but there are frequent underlinings and annotations. Dee evidently had the book in 1556, as he noted on fol. 17$^{v}$. "Author 30 annorum hoc anno 1556."

1101 T Historia del mondo nuovo di Fernando Colombo. 8° ven. 1571.
Dee's copy is British Lib. 615.d.7. (Information from Dr. W.H. Sherman). One of the most heavily annotated of all Dee's books, mainly in English. Another hand is also occasionally present. The Sloane press-mark g.300 appears on the title-page; a mark of ownership (?) beside the printer's device has been heavily crossed out; the letter .g. follows the imprint. The annotations reveal Dee's intense interest in Colombo's account of his father's voyages, and in particular in the customs and appearance of the inhabitants of the New World. Dee makes several notes about the voyage of Madoc ap Owen Gwynedd, "white men" (fol. 114$^{v}$) and to the

"Brytishe custom of names" (fol. 125) which suggest that he was looking for evidence of Madoc.

1158 Secreti dell'arte profumatoria italicè 8° ven 1555
This is *Notandissimi de l'arte profumatoria: a fare ogli, acque, paste, balle, moscardini, etc.* Venezia, F. Rampazzetto, 1555. 12°. It was lot 417 in Captain H. Trotter's sale, Christie's, Feb. 10/11 1947, bought by Myers of Bond St. for £12. It had a signature and date 1558. (Information from Dr. B. Lawn.)

1186 Fr Illyrici paralipomena dialectices 8° Bas 1558.
Dr. B. Lawn informed us that Goldschmidt offered this in at least three other catalogues.

1459 Alchimic*us* libell*us* anonymi cuiusda*m*, lingua belgica. 8° Campis 1551.
This has been identified for us by Professor T.A. Birrell, as by S. Andree, *Kunst boecke nyeulick wten alchemistischen gront vergadert,* 1551. (Copy, not Dee's, in British Lib.)

1552 Fr Tractatus in dialogi forma de pythonicis.
By Ulrich Molitor (?) whose work is in the form of a dialogue. Perhaps an earlier edition than no.1035.

1559 T. R. David Kimchi liber radicu*m*, sive Thesaurus linguæ sanctæ, vel dictionariu*m* hebraicu*m* f° ven. Daniel Bomberg*us*
Dee's copy is Bodleian Lib. EE17. Art. Seld. It is signed "Joannes Dee 1565:" Later John Selden's with his motto. There are no notes, but corrections to the column numbers and some titling on the rear cover may be Dee's.

1560 T Concordantiæ hebraicæ in f°. minori. ven.
Dee's copy of an edition of 1564 is in the library of Sidney Sussex College, Cambridge, Y-3-15. It is inscribed "Concordantiæ Maiores. Joannes Dee :1565" and below the imprint "Venetijs:" with an illegible date or code (probably M.C.δ). There are apparently no other notes. Given to the College by Paul Micklethwait in 1639.

1568 Fr Pentateuch*us* Mosis, [*etc.*] 4°. ven.1551
Dee's copy is TCD Lib., CC.g.3 (formerly AA.7.3 and A.2.2). At the head of the titlepage is "Joannes Dee 1561: Londini" and at the foot "·g·" There are a few notes and underlinings. Later Archbishop Ussher's.

1571 Fr. Eliæ Levitæ Gram*m*atica hebraica 4o Isnæ
Later John Selden's.

1605 Jo. Dauis spoyle Jonas propheta hebraïcè cu*m* versione la*tina* et exercitatione Gram*m*aticali Wiga*n*di Happellij 8° Basileæ: 1561
Dee’s copy is TCD Lib., CC.g.9 (formerly AA.7.9). At head of titlepage is “Joannes Dee 1562,” and after date “.f.” There is a single underlining. Later Archbishop Ussher’s.

1606 Fr Joh. Isaaci defe*n*sio veritatis hebraicæ sacraru*m* scripturaru*m* advers*us* Wilhelmi Lindani libros tres de optimo scripturas interpreta*n*di ratione 8° colon. 1559
Dee’s copy may be TCD Lib., CC.h.61 (formerly A.8.61), later Archbishop Ussher’s; the letter “.ạ.” is written after the imprint, but there are no other notes.

1620 T Thesei Ambrosij Gram*m*atica Chaldaica Syriaca & Armenica. *Item* Appendix multaru*m* diversaru*m*q*ue* linguaru*m*. 4° Papiæ. 1539
Dee’s copy is in fact in the library of St. John’s College, Cambridge, L.8.35. (Information from Elizabeth Quarmby-Lawrence.) It is signed “Joannes Dee 1563: Junij .6. Venetijs”, and, bracketed off, “p*re*tium 10[?] F F[?]”; above the title is “pret.10s”. There are underlinings and annotations by Dee throughout. At the end is “Perlegi festinus”.

1645 T Willia*m* Salesbury his Dictionarie in Englishe & Welshe, or Brytishe. 4° Lo*n*do*n* 1547
Dee’s copy is TCD Lib., EE.e.32 (formerly C.10.17). At the head of the titlepage is “John.Dee.” The first half of the book (up to sig.K) has been extensively annotated and corrected. In some instances Salesbury has put words of English origin in the “Camraec” column and Dee has supplied a Welsh word. Where Salesbury has occasionally left a blank, Dee has supplied an English equivalent. He has also corrected equivalents in both languages. Later Archbishop Ussher’s.[7]

1671 T Vocabulario de quatro lenguas, gall. lat. ital & hispanic. 4° Lovanij 1558
This has been identified for us by Professor T.A. Birrell as *Vocabulario de quatro lenguas,* 1558. The only copy recorded by J. Peeters-Fontainas, *Bibliographie des impressions espagnoles des Pays-Bas* (Bruges: Nieuwkoop, 1965), is in the Biblioteca Nacional, Madrid.

M51 Roberti Gloucestrensis, Chronica, rhythmo Anglico. papyro. f°
Dr. W.H. Sherman has suggested that this is British Library, MS Harley 201, s. xv in. Against this is the fact that the latter is on vellum and is hardly a folio. However, several names from the “British History”, e.g. Eldol, Gorlois, Merlinus, Malgwyn, have

been added in the margin in a hand almost certainly Dee’s. (See also Watson, *D’Ewes,* A889.) In H M51 follows M52.

D5a Cicero, Marcus Tullius. Tusculanæ quaestiones. Lugduni, apud Seb. Gryphium, 1541. 8°.
Dee’s copy is British Lib., 8461.b.13, inscribed “Iste liber pertinet ad me Johannem Dee teste Barleo, Smitheo, Odell cum multis alijs” [all deleted], in an upright hand, not wholly italic (Information from Dr W. H. Sherman). On verso of titlepage “Liber Rogeri Cook ex dono Domini Dee./ 1569.” and “Liber Francisci Jones ex dono Georgij Wood 1635”. On the fly-leaves are many pen-trials including “For Mr. Merritt Deane”. There are notes throughout in a rather unsure italic, probably Dee’s, and in other hands in secretary. There are translations into English, e.g. on p. 33 against “pusio” “a litle boy” and on p. 87 against “ballistae” “An ingin or crossbow wherwith a stone or arrow is shot”. This has all the appearance of an undergraduate’s book; Barley was probably Henry, scholar or fellow of Trinity (as Barkeley), BA 1546-47; Odell according to Venn was probably Fulke Woodhull, matriculated at St. John’s MT 1544.

D26 Wynman, Nicolaus. *Colymbetes, sive de arte natandi, dialogus & festivus & iucundus lectu.* Augustæ Vindelicorum, excudebat Henricus Steyner, 1538. 8°.
Dee’s copy is TCD Lib., DD.i.65. It is inscribed “Joannes Dee” at the head of the titlepage, and after the date “.u.” There are a few underlinings. Later Archbishop Ussher’s.

DM166 Aldaraia sive Soyga.
Professor Deborah Harkness, by the simple expedient of consulting the index to Thorndike and Kibre’s *Catalogue of Incipits*, revealed that there were copies of a Latin text of this name in the Bodleian (MS Bodley 908) and the British Library (MS Sloane 8). Neither answers to the description of an Arabic book, since both are in Latin (partly, indeed, in Latin hexameter verse), written on paper, and both are of late sixteenth-century date and of probable English origin. It is possible that these are translations made in the 1590s, when Dee was seeking opinions on his Arabic book. He would not, we suppose, have needed to consult Uriel about the excellency of a Latin text. The Sloane manuscript is probably that sold in the Lauderdale sale of 1692, since its title (in gothic script) is “Aldaraia siue Soyga vocor” followed by (in a later hand) “Tractatus Astrologico-Magicus”. “.g.” follows the first title, and below it is the price, “11s”.

DM? Cambridge, Trinity College, MS. O.2.21, Geoffrey of Monmouth, *Historia regum Britanniae,* and other works.

Dr. W.H. Sherman says that the title on fol. 5 is in Dee's hand. There are three "Jupiter" marks on fol. 1, and two on fol. 2. Although it must be remembered that Dee was not alone in using the "Jupiter" mark, this is a "possible".

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Cicero, Marcus Tullius *Tusculanae quaestiones, add* D5a

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Cambridge, Corpus Christi College *add* 413 = *M117.

London, Royal College of Physicians 398 *for* M122(ii) *read* M121(ii)

London, British Library *add* Harley 201 M51

## NOTES

[1] See R. J. Roberts, "John Dee and the Matter of Britain", *Transactions of the Honourable Society of Cymmrodorion* (1991): 129-43.

[2] Lyndy Abraham, "The sources of Arthur Dee's *Fasciculus chemicus (1631)*", *Ambix* , 41 (1994): 135-41, and "Arthur Dee, 1579-1651: a life", *Cauda Pavonis*, NS 13 (1994): 1-14. Her edition of the *Fasciculus chemicus* was published in 1997.

[3] *R&W*, 65.

[4] See R.G. Gruffydd and R.J. Roberts, "John Dee's additions to William Salesbury's *Dictionary*", *Transactions of the Honourable Society of Cymmrodorion* , n.s. 7 (2001): 19-43.

[5] E.G.R. Taylor, *Tudor Geographers 1485-1583* (London: Metheun, 1930), 107

[6] See Deborah Harkness, "The Nexus Of Angelology, Eschatology, And Natural Philosophy In John Dee's Angel Conversations And Library", intra, 278-9.

[7] See Gruffydd and Roberts (2001).

STEPHEN CLUCAS

# RECENT WORKS ON JOHN DEE (1988-2005)

## *A Select Bibliography*

This bibliography does not pretend to be an exhaustive record of all scholarly works on John Dee in this period. It is a select bibliography of work which has been published since Nicholas Clulee's *John Dee's Natural Philosophy: Between Science and Religion* (1988), and readers are directed to the bibliography of that work and those of William H. Sherman (1995) and Deborah E. Harkness (1999) for more comprehensive information on essays, articles and books published prior to 1988. The bibliography also includes recent PhD theses on Dee, and one or two non-academic titles dealing with Dee and his career (such as the "novelised" biographies of Postel and Wilding). An unlisted, but important resource for Dee scholars is the microfilm series of John Dee's books and manuscripts produced by Adam Matthew: *Renaissance man: the reconstructed libraries of European scholars, 1450-1700. Series 1: The books and manuscripts of John Dee, 1527-1608. Part 1: Manuscripts from the Bodleian Library, Oxford*, and *Part 2: John Dee's manuscripts from Corpus Christi College, Oxford* (Marlborough: Adam Matthew, 1992-3). I have not included review-articles in the bibliography.

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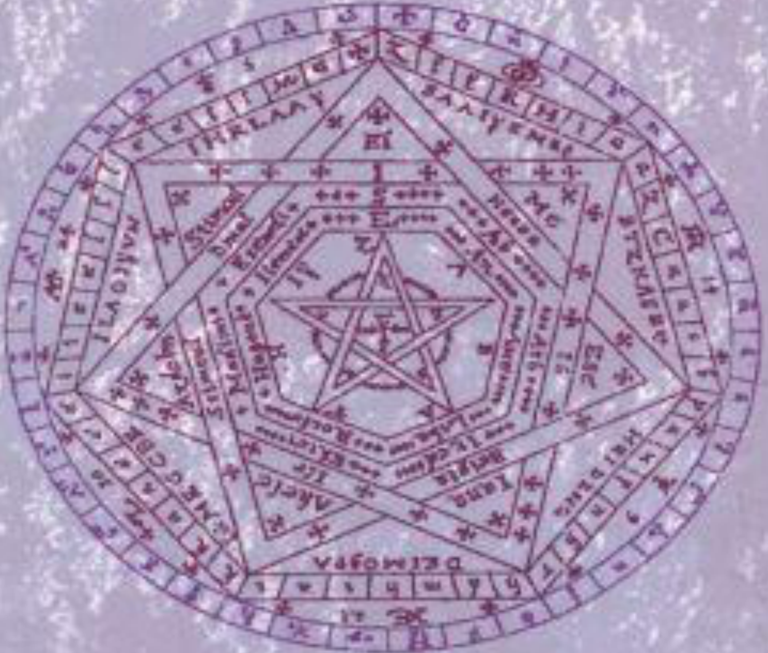
# JOHN DEE'S FIVE BOOKS OF MYSTERY

## ORIGINAL SOURCEBOOK OF ENOCHIAN MAGIC



JOSEPH H. PETERSON, EDITOR

FROM THE COLLECTED WORKS
KNOWN AS MYSTERIORUM LIBRI QUINQUE

# John Dee's Five Books of Mystery

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**Joseph H. Peterson, Editor**

WEISERBOOKS
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# Dedication

For my wife, Candy. You have supported me in so many ways, especially by helping me sort out and keep track of all the piles of obscure dead guy stuff. Without your help, so many things would have been impossible.

For Kerry, Sarah, Lisa, and Karl. You are the best kids a parent could ever hope for. Thanks for all the times you shared your precious computer time.

For my close friend, Paul Deneka, who introduced me to John Dee's writings and continues to share my enthusiasm for obscure dead guys.

For the Board of Trustees of the British Museum who granted me special permission to study manuscripts while I was under their age requirements, helped me during the many years that have passed since then, and gave me permission to publish this unique material from their collections.

For my friend, Roger Williamson, at Magus Books for his encouragement and support over the years.

For Jill Rogers at Red Wheel/Weiser, who has been great to work with. Thanks for helping to make this a better book.

Finally, for Betty Lundsted, who is sincerely missed.

# PREFACE TO THE REVISED EDITION

Dr. John Dee (1527 to 1608 or 1609) has been the subject of much interest in several fields. Several good book-length studies of him have appeared,[1] as well as numerous articles.[2] My intent in presenting this text is not to recap Dee's life or present a new perspective, but to fill in an important gap that has been generally neglected. The manuscript presented adds considerable detail for the years 1581–1583, by most accounts the climax of his career. It sheds light on Dee's politics, science, and occultism.

For the first edition of this text, I had the simple goal of eliminating two major barriers to the study of John Dee and Edward Kelley. These barriers are availability and legibility of the material. With this new edition, I hope to address two other problems as well. First, the English of Dee's day was somewhat different from that spoken today, so I have added many footnotes to clarify obscurities in the language. I have also translated the frequent Latin passages. Second, the subject matter of the text, medieval and Renaissance magic, assumes a view of the universe not commonly held today. To further clarify the text in this context, I have expanded the introduction and index and explained otherwise obscure references in the footnotes. I have also added supplementary material from Dee's diary and other manuscripts.

J. Peterson, 1999

# ABBREVIATIONS

| | |
|---|---|
| Calder | I. R. F. Calder, *John Dee studied as an English neoplatonist*, Ph. D. thesis, 2 vols. (London, University of London, 1952.) |
| CHM | John Dee, *Compendium Heptarchiæ Mysticæ*, British Library, additional manuscript 36674, fol. 167rff. |
| GRM | John Dee, *General and rare memorials pertayning to the perfect art of navigation* (London, 1577). |
| HM | John Dee, *De Heptarchia Mystica,* British Library, Sloane manuscript 3191. |
| MLQ | *Mysteriorum Libri Quinque*, British Library, Sloane manuscript 3188. |
| Monas | *Monas Hieroglyphica;* tr. C. H. Josten, in the journal AMBIX, XII (1964), 84–221. |
| R&W | R. J. Roberts and A. G. Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990). |
| TFR | *A True & Faithful Relation of what passed for many Yeers Between Dr. John Dee . . . and Some Spirits,* ed. Meric Casaubon (London, 1659). |

# INTRODUCTION

These secret writings of John Dee, one of the leading scientists and occultists in Elizabethan England, record in minute detail his researches into the occult. They were discovered in a hidden compartment of an old chest along with various magical implements. Although the angels made him swear never to reveal these doctrines to anyone not sanctioned by them, he complained, "If no man, by no means, shall perceive anything hereof by me, I would think that I should not do well." Nevertheless, these pages were carefully concealed, and nearly lost forever. Although this present work is concerned primarily with his occult experiments, through it, we catch many glimpses of Elizabethan life and politics.

Dr. Dee represents the true Renaissance man—a master of many areas of learning. He was born in 1527 and lived at the height of the English Renaissance. Dee's knowledge included astronomy, mathematics, navigation, medicine, geography, history, music, painting, astrology, and the occult sciences.

In many ways, Dee lived at the center of conflicting forces and ideas—tradition vs. reformation, science vs. magic, Christianity vs. paganism (that is, Judaism, Hermeticism, and even studies of Arabic traditions). By studying Dee, we can gain insight into all these subjects and into the Renaissance as a whole. We can even throw light on our own struggle to reconcile our own conflicts.[3]

Dee had many famous and powerful friends and was heavily involved in politics. He became scientific advisor and astrologer to Queen Elizabeth, who occasionally visited him at his home at Mortlake. He was instrumental in planning the expansion of the British Empire, exploring the New World, and, with the help of angelic agents, ushering in the new age as well. One of the main objectives of his life's work was to bring about religious and social reform. It has been suggested[4] that in this endeavor he was, to some extent, successful.

Dee began his "mystical experiments" with a solid foundation in medieval and Renaissance science, magic, Kabbalah, and the Hermetic arts. Further mysteries were revealed by the "angels" who manifested themselves, ultimately resulting in a new, unified occult system.[5] This occult system is perhaps closer to a face-lift than a new system. Most of it would have been familiar to occultists of the day, but with a veneer of new names and symbols.

Aside from the mechanical details of Dee's system for communicating with angels, these records reveal that the angels were interested in and involved with the exploration and colonization of the New World, and in heralding in a new age or new world order. The one aspect of these writings that has fascinated most, however, is that the angels delivered a complete book in an otherwise unknown language. They claimed this book, named *Loagaeth,* to be of utmost importance. Its language is the true language of creation so sought after by Kabbalists and by Dee himself.[6] This "angelic book" was later used to extract a long series of messages (or "calls") in yet another unknown language, called Enochian.

Interest in John Dee and his occult activities has increased tremendously in recent years. One reason for this is the growing debate over the importance of Dee's role in history by such eminent scholars as Francis Yates,[7] Wayne Shumaker, and, more recently, William Sherman. Another reason for Dee's popularity is undoubtedly the fact that his system was used and adapted by the Hermetic

Order of the Golden Dawn, and, subsequently, by Aleister Crowley. If one examines the Golden Dawn material, its appeal soon becomes clear: It draws together various occult methods into a highly coherent system. In adapting Dee's system, various additions, omissions, and mistakes were made. This departure was compounded by uncritical, although imaginative, treatments of the Golden Dawn and Crowley material by some authors. The net result is a maze of misinformation.[8] The material presented here provides us with the keys necessary for understanding Dee's original system as a whole. Since its previous editions were very limited in availability,[9] it has largely been ignored, in spite of its importance.

Dee studies have created two radically different pictures of Dee—one as Magus, and the other as scientist-politician. I hope this volume will help bridge the gap. This polarization is partly caused by the lack of availability of Dee's writings. Those interested only in the occult have largely ignored Dee's published output, and those who focus on his published output will find very little evidence of occult influences. Placing the focus on Dee's public writings, however, can give the modern reader the mistaken impression that occultism was not central to his thinking. This is simply because, in Dee's day, the occult was a dangerous pastime, placing you at risk, not just from hostile spirits, but from the frightened public. We would do well to keep in mind the fate of the less cautious magus Giordano Bruno, who was burned alive at the stake by the Inquisition only a few years after Dee recorded these accounts. Dee's childhood idols, Roger Bacon, Trithemius, Agrippa, Paracelsus, and others, all had suffered greatly because of their reputations as magi. Dee himself was imprisoned early in life, an experience he was careful to avoid thereafter. His thoughts and motivations, however, centered around his "mystical experiments." In addition, there is an "anti-manuscript" bias to overcome. Although many of Dee's books were widely circulated, they were not intended for publication, but rather were "directed inward, to an extremely restricted circle" for private political aims.[10]

Another goal in presenting this text is to help elucidate the tradition in which Dee's occult endeavors took place. Although it has repeatedly been observed that Henry Cornelius Agrippa was a major influence on Dee, most have concluded that Dee's system is highly nontraditional. This view is distorted by the fact that most attention has centered around an isolated set of records that describe a system that, on the surface at least, appears to be highly original.[11] I hope to show that Dee and his spirit medium, Edward Kelley, were following traditional methods, especially during their earlier efforts, and that his later methods are adaptations of traditional ones, used within a traditional framework.

Dee's writings also are of interest in that they are a record of the most educated English of Shakespeare's age. To some extent, Dee is even said to have influenced the English language.[12]

# Dee’s Early Period

John Dee was born in London on July 13, 1527. His father, Rowland Dee, was an official at the court of Henry VIII. John was born shortly after Luther’s break with Rome, and immediately after England’s, during a period of radical reform. The resurgence of classical Greek studies combined with new interest in Hebrew studies to create Renaissance Neoplatonism. Renaissance philosophers sought to integrate Greek and Hebrew traditions in an attempt to unify the rapidly disintegrating religious factions and end the constant political strife. They were thus the forerunners or prophets of the Rosicrucian and Illuminati movements.

By the age of 23, Dee had already established a brilliant reputation, lecturing in Paris on Euclid. At age 31 (1558), he published his first major work, *Aphoristic Introduction* (Propædeumata Aphoristica), and at age 37 (1564), his *Monas Hieroglyphica*. The *Monas* is a highly esoteric work. In it, he claims to be in possession of the most secret mysteries. He wrote it in twelve days, while apparently in a peak (mystical) state: “[I am] the pen merely of [God] Whose Spirit, quickly writing these things through me, I wish and I hope to be.”[13] He claimed the work would revolutionize astronomy, alchemy, mathematics, linguistics, mechanics, music, optics, magic, and adeptship.[14]

Like the *Monas Hieroglyphica,* the angel magic in the *Mysteriorum Libri Quinque* seeks a higher wisdom than science, religion, or Jewish Kabbalah—one that will unite them all, convince atheists, convert Jews as well as pagans, and heal Christendom.

# John Dee, the Politician

The Renaissance saw a giant leap in the evolution of the Information Age. Printed works, a recent innovation, were becoming more and more available, and manuscript collections were threatened with neglect. Dee was fascinated with books and spent vast amounts of energy and money collecting them. Eventually Dee's library became "Elizabethan England's greatest library,"[15] attracting scholars and dignitaries alike. It is possible that Dee's inspiration and model for his library came from Johannes Trithemius, one of the greatest scholars and occultists of the sixteenth century. While abbot of the monastery of Sponheim in Germany, Trithemius built a library of unparalleled importance, and turned one of the poorest monasteries in the Palatinate into an "obligatory" place of pilgrimage for scholars.[16] As William Sherman has noted, "Renaissance libraries were powerful sites of intellectual creativity, social status, and political influence." As such, their owners "were at once empowered and endangered by their collections and skills."[17] This must have been a source of great anxiety to Dee.

Dee's library was a bustle of activity, especially in 1583, with frequent planning sessions for nautical expeditions, visitors borrowing and lending books, dignitaries, including the queen, and others, such as Francis Bacon, who sought Dee's advice and help.[18]

## Plans for the New World and the New Age

Perhaps Dee's greatest legacy is his seminal role in building Britain into a major maritime power.[19] He is usually credited with coining the phrase "British Empire." Dee played a prominent role in plans to colonize the New World (involving Lord Burghley, John Davis, Adrian Gilbert, and Sir Walter Raleigh), and consulted the angels quite often about the venture. His interest was not merely patriotic.[20] He had a farsighted plan for the new (or rather restored) British Empire to compete with (or replace) the Hispano-Papal empire. Part of his justification was the same as Rome's—to "carry the name of Jesus among the infidells to the great glory of God."[21] The magnitude of his vision is reflected in the vast extent of the empire that Britain went on to establish.

Dee associated the new empire and the New World with the new age. He was fascinated by the apocalyptic prophecies of his day, and tried his own hand at them based on his knowledge of astrology. He believed the new age would begin in a few years, perhaps in 1583 or 1584. He based this on astronomical models of world history published by Trithemius *(De Septem Secundeis)* and Cyprian Leowitz *(De coniunctionibus magnis)*.[22] The fact that Dee dated two of his works[23] using his calculation of the "world year" allows us to calculate where he thought the world was in the cycle.These works place the start of the cycles at 3763 B.C.[24] Nevertheless, Dee felt the end of the world was immanent, largely based on astronomical observations.[25] The coming great conjunction was foreshadowed by the appearance of a supernova in 1572, a comet in 1577, and a solar eclipse in 1582.

In his scrying experiments,[26] the angels tell Dee and Kelley that "the tyme of God's visitation" was "8." Dee's speculation that this might mean 1588 seemed to be confirmed in later scrying sessions.[27]

Dee found political authority for the British Empire in the accounts of King Arthur and Owen Madoc, a legendary Welsh prince said to have discovered America in 1170.[28] To compete with the spiritual authority of Rome, however, Dee sought divine authority from the angels and God himself. The angels told him what he wanted to hear—that "the World begynnes with thy doings."[29] Thus his scrying, publications, and political activities were all part of his grand scheme to unify the peoples, religions, and languages of the world through universal knowledge. An element of this plan was to convert the pagans of the New World, and the Jews.[30]

The angels revealed details of the New World and new age on several occasions. For example: "What I speak hath not byn reuealed, no not in these last tymes, of the second last world. But I begynne new worldes, new people, new kings, & new knowledge of a new Gouernment." "New worlds, shall spring of these. New manners: strange men:" "The old ways cease, the new begin."[31]

After the appearance of the Polish prince, Albrecht (or Albertus) Laski, Dee shifted his hope for a royal patron to Europe. In the end, Dee failed to convince any of his would-be royal patrons of the cosmic plan. He was also thwarted by the papal nuncio (ambassador) who managed to have him and Kelley expelled by Rudolf. Dee was wise enough to decline an "invitation" to Rome.[32]

## Renaissance Magic

By the Renaissance, magic had developed a complex theoretical and philosophical foundation. There was also a considerable amount of practical literature in circulation. Dee’s public and secret writings show the remarkable depth and breadth of his studies of magical literature. The classical philosophers, especially Plato and Aristotle, were the foundation on which the so-called Neoplatonic philosophers built. Plotinus, Porphyry, Proclus, Iamblicus, and the Christian Pseudo-Dionysius were all familiar to Dee, as were the Italian Neoplatonic revivalists Ficino, Pico, and others.

The practical literature largely relies on knowing the secret names of God (mostly from the Hebrew Old Testament)[33] and of the angels or spirits themselves. The more cautious methods involve praying to God directly to send his angels.[34] The less cautious methods involve appealing to the spirits directly. The use of consecrated tools in ceremonial magic reflects their use in religious ceremonies. Most of the literature also deals with the use of talismans or symbols of some kind, and often with squares of letters or numbers.[35]

The object of these practices, often called “experiments,” is sometimes as sublime as the vision of God, but frequently as base as the recovery of stolen goods or the discovery of treasure. The mention of treasure during a scrying session with Barnabas Saul (22 December 1581) probably reflects the grimoire he is using more than a specific inquiry by Dee.

Dee’s reputation as a magus, or rather a conjurer, started fairly early in his life and has continued to this day.[36] While he was highly respected as a man of great learning within the scholarly community and court circles, the less educated came to fear him. He was even briefly imprisoned in 1555 on charges that he tried to enchant Queen Mary. He is said to have been the model for Prospero in Shakespeare’s play *The Tempest*.

In his explanatory note to the present work, Dee writes that his interest shifted more toward the occult after becoming convinced of the hopelessness of human endeavors as paths to wisdom. Sloane 3188 records his earliest occult experiments centered around scrying. These early methods were remarkably consistent with the occultism prevalent at the time, and Dee seems to be as widely read here as he was in science. He mentions the famous occultists Cornelius Agrippa and Johann Reuchlin. The widely known *Heptameron* of Peter de Abano and Arbatel’s Of *Magic* are also mentioned, even though he did not include them in his *externa bibliotheca.*

Dee’s interest in angelology is indicated by his heavy annotations of such works as Pseudo-Dionysius’ *Coelestis hierarchia,* Richard of St. Victor’s *De superdivina trinitate* (1510), Scalinger’s *Exotericarum exercitationum liber decimus* (1557), Pompilius Azalus’ *De omnium rebus naturalibus* (1554), and J. Rivius’ *Opera theologica* (1562).[37]

Although Dee was careful not to catalog his more dangerous volumes, other sources can be identified or deduced. One of these is *Liber Juratus,* or the *Sworne Book of Honorius.* Sloane 313 (late fourteenth or early fifteenth century) is known to have been in his collection and contains marginal notes in his handwriting.[38] *Liber Juratus* contains detailed instructions for communicating with spirits, as well as obtaining the sight of God through the use of an elaborate sigil, named the *Sigillum Dei Aemeth*. Dee is directed by the angels to use this sigil “which is allready perfected in a boke of thyne.” Dee is also promised the sight of God (“videbis Deum”).[39] Another source that Dee mentions is the magical text *Aldaraia sive Soyga* (discussed below), which has squares of magical letters and heavy astrological elements.

In addition to these, I believe that two other magical texts can be identified as having been used by Dee. The first is Sloane 3849 article 1, “Manner of proceding in order to discover in the crystall,”in which the three angels Anchor, Anachor, and Anilos are central. This, or a similar text, seems to be behind Dee’s first scrying session with Kelley, in which they try to call forth these three spirits.

Another magical text I believe may have been used is Sloane 3854. The first part includes article 4 (“Book of Consecrations”)[40] and article 5 (“Experimenta de Speculo”). In the blank space between these two articles (folio 75r) a second hand, which I believe can be identified as Edward Kelley’s, has written some notes. This manuscript is also bound with the most complete and correct manuscript of *Liber Juratus* that I have seen.

There are many examples of medieval and Renaissance magic texts with similar methods. I include some examples in the appendices.

Dee’s system started with some Hebrew-centered Kabbalah like that he found in the writings of Reuchlin. Kabbalistic concepts abound, including his use of Hebrew etymology, traditional Hebrew names of God and angels, and extracting names from tables of letters à la Abulafia. Dee had a large Hebrew collection in his library, and took many of the volumes with him to the continent in 1583, showing sustained interest.

Nevertheless, in the end his *Sigillum Dei Aemeth* replaced the traditional Hebrew names with new names, and his angelic book was not in Hebrew, but a new (or unknown old) language. This may reflect Dee's (or Kelley's) mistrust of Jews,[41] or perhaps it may have been a way to compensate for Kelley's lack of knowledge of Hebrew and traditional Kabbalah. In any event, it is interesting to note that what Dee found in these actions is exactly what he expected to discover. Instead of the confusing maze of corruptions and variants found in the grimoires, he found an uncorrupted way of communicating with angels based on their own language, and on mathematics.

The first angels to make their appearance at the scrying sessions all belong to the Judeo-Christian tradition. They are later supplemented with otherwise unknown names, derived mathematically from letter squares. Dee is careful to catalog their jurisdictions, apparel, and symbols for future use. The revealed method of invoking their help is described in detail in the action of 17 November 1582.

In addition to the seals of the spirits, the ritual apparatus included several other items: various scrying stones, sometimes set in a frame; a "holy table" on which was painted or engraved various symbols; wax seals called *Æmeth;* a ring and lamin to be worn by the practitioner; and the rod "el," divided into three parts, the ends painted black, the middle red.

## The Mysterious *Book of Soyga*

As mentioned above, Dee refers in several places to a magical text named *Aldaraia sive Soyga.* Since Roberts' and Watson's 1990 book, *John Dee's Library Catalogue,*[42] two manuscripts of this work have been identified by Deborah E. Harkness. One is Sloane 8 in the British Library, and the other is Bodley 908 in the Bodleian library. It is possible that Sloane 8 was, in fact, the manuscript to which Dee refers in his records.[43]

In their very first scrying session with Kelley, Dee asks the angels, "Ys my book, of Soyga, of any excellency?" (10 March 1582). He laments at that time, "Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga." *Liber Loagaeth* (Sloane 3189) has several tables from Aldaraia/Soyga appended (in Dee's handwriting—not Kelley's, as in the rest of the manuscript). In addition, Dee's statement, "Soyga: otherwise named ysoga, and Agyos, literis transpositis" is, in fact, a direct quote from the *Aldaraia.*[44] The angel Il responds, "Soyga signifieth not Agyos," in direct contradiction. This makes it probable that Kelley was not familiar with the text, and is possibly evidence that he was in fact carrying out a deception. I do not believe the *Book of Soyga* is the same as the "Arabick book" mentioned several times by Dee. The latter was apparently the same as that prized by Pontois and described as having "cost doctor dye £ 600 ready money as he the deponent did hear himself the said doctor afferme. . ."[45] There is nothing about either *Soyga* manuscript to justify such a vast sum.[46]

# Scrying and Dee's Earliest Attempts

The premise behind Dee's mystical experiments is the veracity of scrying, or visions seen in a crystal ball or other shining surface. Today, the crystal ball has become an icon for superstition, but scrying has been widely used and respected for divination throughout history. It even has biblical authority.[47]

According to psychiatrist and researcher Raymond A. Moody, "That certain individuals do see visions—specifically, hypnagogic images—when gazing into a transparent or reflective surface is a well-established fact that can be regarded as an item of psychological knowledge."[48] The real question is the value of these visions, or their interpretation.

Scrying instructions can be found widely in occult literature, in particular in manuscripts that it was dangerous to possess.[49] The published sources, such as Agrippa, make scant mention of scrying. Scrying also appears in popular legends, such as the legends of Roger Bacon's scrying glass in which anyone could see anything they wished within fifty miles.

With few exceptions, Dee did not use scrying to see far-off happenings, or to divine the future. His aim was to see into the spiritual realms to receive wisdom from higher beings. The spiritual realms were thought to resemble, in many respects, the physical world.

It was common for scrying practices to be accompanied by religious and occult symbols and ceremonies. These served to ensure the spiritual purity of the practice, but also to focus concentration on the intent, much as techniques for lucid dreaming do. They also served to give form, context, and meaning to the images seen by the scryer. For example, surrounding the scrying table with the symbols of the seven planets provided a means of organizing and remembering the otherwise bewildering maze of images. This integration of magic with the art of memory was developed to a high degree in Renaissance occultism.[50]

Symbols and ceremonies also provided a means of controlling or manipulating the images (or, to use Couliano's term, "phantasms"). For example, the scryer might place a talisman of Venus under the stone when he wanted to focus on affairs of the heart. This is essentially an attempt to facilitate communication between body and soul: "body and soul speak two languages, which are not only different, even inconsistent, but also inaudible to each other. The inner sense alone is able to hear and comprehend them both, also having the role of translating one into the other."[51] The use of sacred symbols and ceremonies also helped the scryer summon courage to face the possible confrontation with demonic presences.

Dee's interest in scrying clearly goes back far earlier than the records of his scrying experiments.[52] Although he may have begun to experiment much earlier, the earliest records of Dee's scrying begin in 1581. On 8 March 1581, and several times during 1581, Dee records strange knocking and rapping in his chamber, and a voice like an owl's shriek. These events were clearly regarded as supernatural and may have been related to early experiments.

His private diary records: "May 25th, I had sight in χρυσταλλω [Crystallo] offerd me, and I saw." Generally, however, Dee relied on the scrying abilities of others, as prescribed by tradition. He mentions that he employed two seers around this time.[53]

Late in 1581, Dee began to employ Barnabas Saul as a scryer. Saul was a minister who was heavily involved with magic. Dee's diary records additional details regarding his dealings with Saul:

> Oct. 9th, Barnabas Saul, lying in the ........ hall was strangely trubled by a spiritual creature abowt mydnight. [1582] Jan. 27th, Barnabas Sawl his brother cam. Feb. 12th, abowt 9 of the clok, Barnabas Saul and his brother Edward went homward from Mortlak: Saul his inditement being by law fownd insufficient at Westminster Hall: Mr. Serjeant Walmesley, Mr. Owen and Mr. Hyde, his lawyers at the bar for the matter, and Mr. Ive, the clerk of the Crown Office, favoring the other. Feb. 20th I receyved a letter from Barnabas Saul. Feb. 21st, Mr. Skullthorp rod toward Barnabas. Feb. 25th, Mr. Skulthorp cam home. March 6th, Barnabas Saul cam this day agayn abowt one of the clok and went to London the same afternone. He confessed that he neyther hard or saw any spirituall creature any more. March 8th, Mr. Clerkson and his frende[54] cam to my howse. Barnabas went home agayne abowt 3 or 2 clok, he lay not at my howse now; he went, I say, on Thursday, with Mr. Clerkson. March 9th, Fryday at dynner tyme Mr. Clerkson and Mr. Talbot declared a great deale of Barnabas nowghty dealing toward me, as in telling Mr. Clerkson ill things of me that I should mak his frend, as that he was wery of me, that I wold so flatter his frende the lerned man that I wold borow him of him. But his frend told me, before my wife and Mr. Clerkson, that a spirituall creature told him that Barnabas had censured both Mr. Clerkson and me. The injuries which this Barnabas had done me diverse wayes were very great. July 19th, Barnabas Saul came to see me at Mortlak: I chyd hym for his manifold untrue reports.[55]

The experiments with Saul were not regarded as successful. His sessions were largely rejected as false. Dee records one of these sessions in the beginning of *Mysteriorum Libri Quinque.*

On 8 March 1582, Dee was visited by Edward Kelley, a.k.a. Edward Talbot. They were introduced by Dee’s friend Mr. Clerkson. Kelley began to scry regularly with Dee two days later. From Dee’s records, it is apparent that Kelley had a highly unstable personality. The relationship between the two men was often strained, and Kelley would storm off for months at a time. Aside from their conflicts, however, Dee regarded their sessions as highly successful.

# Scrying Methods

Dee used various media for scrying—several crystal balls and the famous obsidian mirror are now preserved in the British Museum.[56] Dee drew a picture of one of them in the record of the first scrying session (see below). This shows an elaborate frame with a cross at the top. This is probably the stone that William Lilly described as the size of a large orange, "set in silver, with a cross on the top, and another on the handle; and round about engraved the names of these angels, Raphael, Gabriel, Uriel."[57] After intense prayer, the stone was placed in a frame and set on a specially prepared table. The angels were then called to appear in the stone to answer questions.

Nicholas Clulee has argued that Dee did not seem to consider these actions magical, but rather a variety of religious experience. He based this partly on the observation that they do not seem to invoke the angels directly, as directed by the magical books. Rather, they start off with prayers to God, and petitions that God send his angels.[58] This is consistent with the method found in the *Arbatel,* which Dee mentions by name in the text. In his first action with Kelley, Dee is very careful to distinguish between "spirituall practise" and what is "vulgarly accownted Magik." On the other hand, Dee and Kelley immediately proceed to "call for the good Angel Anchor, to appere in that stone *to my owne sight.*" Dee states that he "make[s] motion to god, and his good Creatures." Also, Dee's synopsis of his instructions for communicating with angels *(Heptarchia Mystica* and *Tabula bonorum angelorum invocationes*, bound in Sloane 3191) contains numerous invocations or "invitations" addressed directly to individual angels. These were based on the records Dee kept in Sloane 3188.

It does not appear that God or the angels obliged Dee's request that they appear to his own sight, but Kelley experiences vivid and detailed apparitions. As soon as the angels appear in the stone, they "give thanks to God, and Wellcome to the good Creature." Then they demand the angel's name. These steps are all consistent with the texts of ritual magic. In the second action, Dee is told that the method of invoking the archangel Michael is by "the Seven psalmes." This is also consistent with the grimoires.[59] The apparitions do not always seem confined to the crystal.[60]

# Edward Kelley, the Magician

Edward Kelley was born on 1 August 1555. He was thus 28 years younger than Dee. He attended Oxford under the alias of Edward Talbot, but left after some trouble. He was later pilloried in Lancaster for forgery. He was 26 when he arrived at Dee's door on 10 March 1582.[61] By this time, Kelley was well versed in the occult arts, including Agrippa's works. He also possessed various texts on magic, at least some of which were regarded as "devilish." Kelley was also an alchemist. His only book is on alchemy, and his final months were occupied with alchemical experiments for Rudolph II. Elias Ashmole says, "Mr. Lilly told me that John Evans informed him that he was acquainted with Kelly's sister in Worchester, that she shewed him some of the gold her brother had transmuted, and that Kelly was first an apothecary in Worcester."[62] Kelley later married Jane Cooper. He also had a brother, Thomas.

## The *Sigillum Aemeth* and Its Variations

The use of the *Sigillum Aemeth* (or Emeth) is central to Dee's system, as well as to other forms of magic. The earliest examples of the *Sigillum Aemeth* are found in the *Liber Juratus* (see appendix 1). Most manuscripts describe the seal in great detail, but don't actually draw it out. The versions that do exist vary, probably because they were based on the written description. *Liber Juratus* calls this seal the "seal of God . . . which is the beginning,in this art."[63] Between the outer circles is to be written the 72–letter name of God, or *Schemhamphoras*. Both Agrippa and Reuchlin refer to a seal by this name, although I have been unable to find any descriptions or drawings of it in their writings. Dee was well aware of the fact that variations existed, since he asks the angels to provide a definitive version for his works. The version by Athanasius Kircher, which appears many years later in his monumental work *Oedipus Aegyptiacus*, is highly corrupt.[64]

Dee was originally told by the angels to use a version found in one of his books. He thereupon consulted several sources and asked the angels to resolve the discrepancies. This prompted them to deliver a radically new version of the sigil.

An examination of Dee's original wax sigil (see figure 1, page 42), now preserved in the British Museum, shows differences from that found in Sloane 3188.

# The Holy Table and Its Variations

Dee's scrying was conducted on a specially constructed table, two versions of which were described to him by the angels. The first, whose design is now lost, was later declared by the angels to be false. The second design is apparently similar to the first. It consists of a large hexagram containing a square of letters. Surrounding the hexagram is a border containing additional letters. Although the original table does not appear to have survived, it was described in detail by Elias Ashmole, who saw it in John Cotton's library. It was "composed of 3 boards broad-waies besides the borderings; of a fine grained wood & very heavy, but the scent now lost." He described the Enochian letters as painted in red on a gold background, between two blue lines. The seven sigils, or "ensigns of Creation" were also painted with red letters and blue lines. The lines of the hexagon were gold, and the central square had gold letters and blue lines.[65] (The engraving found in Dee's *True and Faithful Relation* . . . does not correspond exactly with the description in Sloane 3188. See figure 3, page 43.)

As with the *Sigillum Aemeth* described above, this design is a variation of designs found in magic texts. It is likely that Dee employed one of the conventional designs in his early scrying before the angels revealed their version.

The instructions given in the grimoires concerning the holy table probably give a fairly accurate idea of how Dee proceeded in these experiments. In appendices 3, 4, and 5, I present excerpts from the *Theurgia Goetia, Art Pauline*, and *Ars Almadel*. The *Art Pauline* seems particularly close to Dee's method. The table contains a hexagram with the seven planetary seals arranged around it (see figure 5, page 44). The spirit's seal is placed on the appropriate planetary seal. Dee was instructed that the seven seals could be constructed separately and arranged around the table, or they could be painted onto the table.

The third example is from the *Ars Almadel*. This gives a method for calling forth the spirits that govern the four directions, north, south, east, and west. Here, we also find a hexagram on the holy table, and the use of wax sigils. This time, there is a border around the table with holy names drawn around it. In the center of the hexagram is a small triangular seal with more names (see figures 6 and 7, pages 45–46). *Aldaraia sive Soyga* also contains diagrams reminiscent of Dee's (see figure 4, page 44).

## Other Ritual Implements

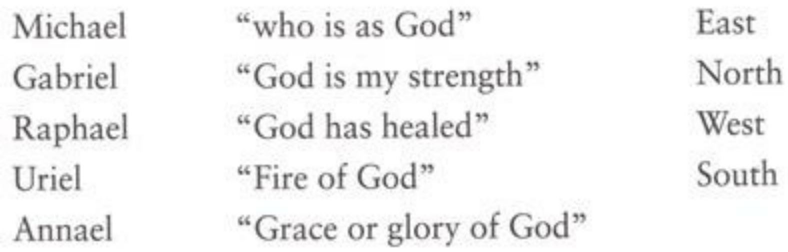
According to the *Key of Solomon,*[66] *Heptameron, Lemegeton,*[67] and other magical texts, the master should wear on his chest a lamin with a hexagram. Dee is likewise told to prepare a lamin to be used for this purpose, but his was triangular, thus symbolizing his name (Δ = Dee). He is later given a new version, the original version having been declared false. The final version has Enochian lettering.

Dee is also instructed to prepare another ritual implement, the ring of Solomon. Solomon's magical ring appears in early magical literature. For example, in the *Testament of Solomon* (first to third century A.D.), Solomon is given the magical ring by the archangel Michael.[68] He uses it to call and control the demons. The archangel Michael likewise reveals Solomon's ring to Dee, stating that it was by it that Solomon worked all his wonders. The *Testament of Solomon* was known in medieval manuscripts and could have been known to Dee.[69]

# The Spirits

Five archangels are central to Dee’s actions: Michael, Gabriel, Raphael, Uriel, and Annael. This grouping is common in medieval and Renaissance occult works. In *Liber Juratus,* the first four are known as the “Angels of the 4 winds.” Agrippa calls them the “four angels ruling over the corners of the world.”[70] *The Magical Calendar* gives the same.[71] The names of the first four are also found written on the frame that holds the scrying crystal in Trithemius’ method of calling angels into a crystal.[72] Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the Apocryphal *Book of Tobit*, and Uriel is well known in noncanonical lore. Annael is relatively unknown.

The meanings of the Hebrew names and their compass allocations are:



| | | |
|---|---|---|
| Michael | “who is as God” | East |
| Gabriel | “God is my strength” | North |
| Raphael | “God has healed” | West |
| Uriel | “Fire of God” | South |
| Annael | “Grace or glory of God” | |

During their first scrying session, Dee and Kelley called three angels: Anchor, Anachor, and Anilos. These names also occur in mainstream occult sources. In the *Heptameron or Magical Elements* of Peter de Abano, they are mentioned in the oration to be said when the vesture is put on.[73] It is known that Dee made use of that book, but he must have been following another source here, since the names are not exactly the same. A likely source is Sloane 3849, article 1, “Manner of preceding in order to discover in the crystall,” where these three angels are central.

It would be interesting to try to trace the development of this oration. The *Heptameron* version is as follows:

> Ancor, Amacor, Amides, Theodonias, Anitor, by the merits of thy Angel, O Lord, I will put on the Garments of Salvation, that this which I desire I may bring to effect: through thee the most holy Adonay, whose kingdom endureth for ever and ever. Amen[74]

The *Clavicula Salomonis* gives the following:

> Amor, Amator, Amides, Ideodaniach, Pamor, Plaior, Anitor; through the merits of these holy Angels will I robe and indue myself with the vestments of Power, through which may I conduct unto the desired end those things which I ardently wish, through Thee, O most Holy ADONAI, whose Kingdom and Empire endureth forever. Amen.[75]

The *Lemegeton* gives:

> By the figurative mystery of these holy vestures I will clothe me with the armour of salvation in the strength of the Most High, ANCHOR; AMACOR; AMIDES; THEODONIAS; ANITOR; that my desired end may be effected through Thy Strength, Adonai; unto whom the praise and glory will for ever and ever belong. Amen.[76]

*Liber Juratus* contains the earliest version with which I am familiar. It is numbered oration 17:

> O Jesu the sonne of the incomprehensible god,
>
> hancor hanacor hamylos iehorna theodonos heliothos phagor corphandonos norizane corithico hanosae helsezope phagora.
>
> ELEMINATOR candones helos helee resphaga thephagayn theundyn thahonos micemyahe hortahonas nelos behebos belhores hacaphagan belehothol ortophagon corphandonos born in the shape of a man for us sinners and yow holy angells heliothos phagnoraherken and teche me and gouerne me [hic oic petitionem tuam sed p visione diuina dic ut sequitr] that I may come to obtayne the visyon of the deyte throwgh thee glorious and moste gentle and moste almightie creator oure lyuyng lorde holy infinite godely and euerlastinge to whome be prayse honor and glorye worlde withowt ende. Amen.[77]

The *Ars Notoria* has a very similar oration, numbered 24 and called "The Oration of the Physical Art." Its purpose is for determining the condition of a sick person:

> Ihesus fili Dominus Incomprehensibilis:
>
> Ancor, Anacor, Anylos, Zohorna, Theodonas, helyotes Phagor, Norizane, Corichito, Anosae, Helse Tonope, Phagora
>
> [another part of the same orison:]
>
> Elleminator, Cardones helosi, Tophagain, Tecendum, Thaones, Behelos, Belhoros, Hocho Phagan, Corphandonos, Humanae natus & vos Eloytus Phugora: Be present ye holy Angels, advertise and reach me, whether such a one shall recover, or dye of this infirmity.[78]

The *Ars Notoria* reproduces most of the Orations found in the *Liber Juratus,* though in slightly altered forms.

In *Liber II*, two other conventional lists of angels are given. The first is: Zaphiel, Zadkiel, Cumael, Raphael, Haniel, Michael, and Gabriel. The second is: Zedekieil, Madimiel, Semeliel, Nogahel, Corabiel, and Leuenael. Most of these names are identical to those given by Agrippa in his "Scale of the number seven." The first list corresponds to the "seven angels which stand in the presence of God." This also corresponds to the list of seven archangels according to Geonic lore, as well as that of Pseudo-Dionysius.[79] The second list corresponds to the Hebrew names for the seven planets, with the name of God, "EL," added to each. It is also found in Agrippa, book 3.

# Description of the Manuscript

One of the most remarkable things about Dee, as exemplified by these records, is his meticulous attention to detail. In fact, Dee's are probably the most detailed records of the actual practice of ceremonial magic extant.

The title of the book is slightly ambiguous. "Mysteriorum," as in *Mysteriorum Libri*, can mean either mysteries or secret rites. Both meanings seem fitting in this context.

The manuscript consists of 104 folios, mostly in Dee's hand. It measures approximately 320mm by 205mm. It contains a short preface by Elias Ashmole, and is bound with notes by Ashmole, many of which are in his stenographic notation.[80]

# Synopsis of Dee's "Mystical Experiments" (1581–1583)

In his *Mysteriorum Libri Quinque,* Dee records prophetic visions (e.g., the Spanish Armada), visions of angels, magical instruction, and religious teachings. A few of the key messages of the angels include:

- Flesh is vile and corrupt (Gnostic or Neoplatonic attitude);
- Mercy for the repentant is necessary;
- Temptation of the faithful is necessary in order to show God's mercy;
- The immanent coming of the antichrist;
- The immanent fall of existing political and religious establishments as punishment for mankind's corruption, to be replaced by new, righteous ones.

Although a lot of material remains obscure, especially passages from the "holy book," I believe Christopher Whitby is correct in dismissing the theory of cryptographic messages hidden in these records.[81]

There is suprisingly little discussion of alchemy in these records, especially in view of the fact that Dee pursued it actively during this period.[82] Perhaps Dee did not mention it here because he didn't want to reveal his alchemical work to Kelley, who probably came to Dee for that purpose. Perhaps this helps explain Kelley's bouts of anger at Dee. One might also wonder if Kelley brought the scroll, book, and red powder in order to entice Dee into letting him in on Dee's own secret alchemical work. The evidence that there was more to the visions than simply conscious deception from Kelley will be discussed later.

# The Book of Angelic Wisdom

Dee seems to have had an almost obsessive facination with the lost *Apocrypha, especially* the *Book of Enoch*, which is mentioned and even quoted in the Bible (Jude 14), and *Esdras*. He is told by the angels that the *Apocrypha* are not lost, but in the keeping of the Jews.[83] Most of his mystical exercises are focused on recovery of the lost wisdom that these books represented to him.

The core of this book describes the revelation of a book of angelic wisdom, *Liber Loagaeth* (so named by Dee in *A True and Faithful Relation* . . . ). It is reported to be in the tongue of the angels. Only a few angelic words are translated in these manuscripts. The first parts of this book were dictated by Kelley and recorded meticulously by Dee in Sloane 3188. Later parts were written by Kelley directly and are now found in Sloane 3189. The latter manuscript is incomplete in that it does not repeat the earlier material. It is also bound with four tables from the *Book of Soyga,* written in Dee's handwriting. Since the angels state that the angelic book contains forty-nine leaves (one of which cannot be revealed), it is clear that the four tables from *Soyga* do not belong to it.

Dee was instructed to rewrite the book in the delivered script, but this does not seem to have been done. One copy was to be bound in blue. Another, "whose skin shall bear Silver," was to be "in length; 8 [inches], in breadth 7. "[84]

The importance of *Liber Loagaeth* cannot be overemphasized. From it would "be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued." The truths it contains will end religious disputes and restore religious unity. "Which when it hath spread a while, THEN COMMETH THE ENDE."[85] In short, it will usher in the new age. Since the book is so central to these angelic communications, it is amazing that it has remained unpublished.

# Synopsis of Dee's *True & Faithful Relation*

The record of Dee's experiments continues in later manuscripts. The bulk of the later material was published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and some Spirits*. These records were published by Casaubon with the intent of discrediting Dee and Kelley. The Casaubon edition, it should be noted, is full of typographic errors. Reliance on it alone, without the manuscript sources, has sadly resulted in the perpetuation of many errors.

A *True & Faithful Relation* takes up where *Mysteriorum Libri Quinque* left off. It goes on to describe their six-year missionary journey to the continent. The revelations of the mystical heptarchy were followed by that of the 30 "Aethyrs," the "48 Claves Angelicae," and the four "Enochian Tables." The later material included a second language popularly known as "Enochian."

Dee's mission to the court of Rudolph II in Prague cannot be considered a success. An occultist himself, Rudolph proved very unsupportive. In fact, Dee and Kelley narrowly escaped the papal nuncio and the possibility of facing the deadly Inquisition. Dee returned to England in 1589. Kelley remained behind and had limited success in alchemical experiments for Rudolph. He died trying to escape in 1595.

## Dee’s Later Life

The final period of Dee’s life and career have been judged variously as one of disgrace and failure, or as one of continued success and renown. I think William Sherman has made a credible case for the latter view.[86] While it is clear that his mission to the continent cost him politically, Dee continued to maintain his contacts and influence, and even served in an official capacity to King James I when he succeeded Queen Elizabeth in 1603. He continued his scrying experiments, but never again achieved the dramatic results he had seen with Kelley. While the promised new age never materialized in the dramatic and apocalyptic way he had visualized, history has acknowledged Dee’s vital role in shaping our modern world.

# Adaptation of Dee’s System by Later Occultists

Dee’s activities and writings have made a deep impact on later occult movements. Among the fruits of his labor is a heavy influence on the German Rosicrucian movement, whose manifestos began to appear around 1610.[87]

As mentioned above, Dee’s experiments also had a great influence on the Golden Dawn. Unfortunately, the process of adapting and assimilating Dee’s system was undertaken with uncritical methods and incomplete materials. In particular, these efforts have been based almost entirely on Casaubon’s *True & Faithful Relation*, with all its typographic errors. In many particulars, the Casaubon edition is impossible to understand without the *Mysteriorum Libri Quinque*.

# The Four Angelic Tablets

Four tables of letters were produced during the later conferences.[88] These tables served two different purposes: the production of ninety-one names that correspond to the ninety-one parts of the world (as catalogued by Agrippa in his *Occult Philosophy* I, chap. 31), and the production of invocations ("Tabula Bonorum") to be used with the names. The Golden Dawn adaptation of Dee's system places heavy emphasis of these tables.

Christian Wilby has written an excellent article on the four angelic tablets. There he states:

> Unfortunately for later day occultists, the so-called synthetic genius—I prefer to call it rampant eclecticism—of McGregor Mathers has obscured the field of vision on this problem for too long. For some reason best known to himself, Mathers was content to use the originally received tablets and ALL of the emmendations of the "corrected" version. This has produced, to the detriment of everybody, one of the biggest mish-mashes ever to grace the Tradition.[89]

Another inaccuracy in the Golden Dawn system is the compass allocations used for the four angelic tablets. The original allocations given to Dee were later corrected by the angels.[90] The correct allocations are also given by Dee in his synopsis of his magical system (see Sloane 3191). These errors have been perpetuated by more recent writers.

# History of the Manuscript

In addition to the preface by Elias Ashmole, further history of the manuscript is found in the following notes written on the end sheets:

Ms A. 3188./XVI F

This volume is in Dr. Dee’s own handwriting, as far as fol 108.

A fair copy of it by Elias Ashmole was purchased at Sir Joseph Jekyll’s sale, Jan 1739/40 (lot 465) and is now Ms. Sloane 3677.

The original Mss. of the remaining Books are in the Cottonian Collection, Appendix XLVI but were formerly (erroneously) numbered as Add. Mss. No. 5007 A.B.C.

J.M. Jan 1856

Dr. John Dee’s Conference with Angels from Dec 22 1581. to May 30 1583. being what preceeds the other Conferences printed by Dr. Meric Causabon [sic] Lond. 1659. in folio.

---

With a preface by Elias Ashmole An: 1672.

# Notes on This Edition

This edition of John Dee's spiritual diaries was prepared from the original manuscript in Dee's own handwriting. The original manuscript is preserved in the British Library.[91] Dee prepared a synopsis of this material in a short manuscript, *De Heptarchia Mystica.*[92] This latter manuscript provides some material that has been lost from the original manuscript, along with additional explanatory notes. All material used by Dee in his synopsis are printed in bold font to indicate its special importance. Additional notes from *De Heptarchia Mystica* are marked -*D (HM)*.

The text has been normalized in some particulars. The personal pronoun *thee* is sometimes written *thé* or *the* in the manuscript. These have all been resolved into *thee*. The tittle—or macron (~), usually indicating a missing "m" or "n"—has been expanded in nearly all cases. Except for these particulars, everything else has been preserved, including spelling, capitalization, punctuation, and underscores. Marginal notes are incorporated into the text as footnotes. Square brackets and parentheses are Dee's. All editor's notes are denoted by -*Ed.*

Ashmole's notes are denoted by -*E.A.* Bound with the manuscript are partial transcriptions and notes on this manuscript and the printed diaries by Elias Ashmole. Most of this is in Ashmole's shorthand cipher. Some of these notes have also been included in this edition. Asmole's "fair copy" is full of careless errors.This is very surprising, since he apparently thought the book of utmost importance.

In preparing this edition, I took the opportunity to review Christopher Whitby's doctoral thesis. Garland Press printed a limited edition of this in 1988. It was poorly reproduced from his typewritten thesis, making it completely illegible in many spots. I found Whitby's introductory material very well researched and useful, although I was surprised at the number of errors in transcription and translation. Also unfortunate is the fact that Whitby doesn't compare Sloane 3188 with Dee's manuscript *Heptarchia Mystica,* where Dee collects excerpts from the *Mysteriorum Libri Qunique.*[93] These compensate greatly for much of the damage and illegibility of the latter, much more so than Ashmole's transcriptions. Although Whitby makes note of its importance, he doesn't make much use of it.

## Conclusions: The Evidence

Colin Wilson has written: “Dee is one of the few great magical adepts of the past who can present us with some practical evidence of the existence of non-human entities.”[94] How solid is this evidence? The most convincing evidence is perhaps the “Enochian” language revealed by the angels. Enochian has been extensively studied by Donald Laycock, a prominent linguist. His comments indicate that he, for one, is not entirely convinced.[95]

The second body of evidence is the word and credibility of John Dee. It must be remembered that he was regarded as one of the most educated people of his age, acknowledged to have impressive scientific credentials. In at least two places, he reports firsthand experience of supernatural events. In his diary, he writes, “I had sight in Crystallo offerd me, and I saw.”[96] And in the *Mysteriorum Libri Quinque,* he reports, “I fele: and (by a great thundring noyce, thumming thuning myne eares) I perceyue the presence of some spirituall creature abowt me.”[97] He also witnessed the seemingly miraculous materialization of the stone (21 November 1582). On the other hand, it must be admitted that Dee was highly motivated to believe, and thus was more likely to misinterpret events.

The largest body of evidence comes in the form of the word and credibility of Edward Kelley. Views of him range from that of a highly gifted scryer to an outright charlatan. I am inclined to believe that the truth lies somewhere in the middle. Clulee concluded that Kelley

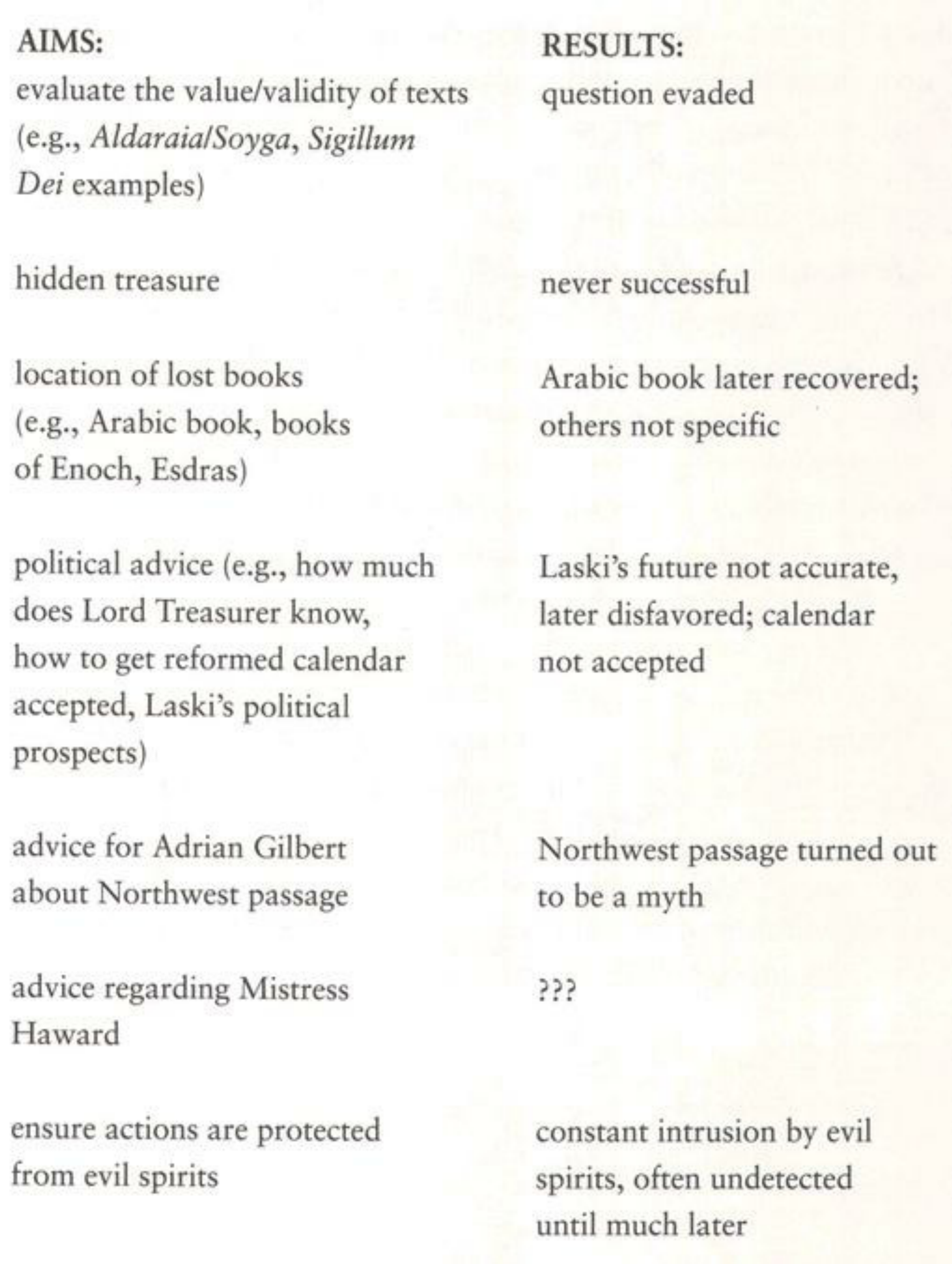
> . . . may well have consciously fabricated everything to deceive Dee, but his bouts of emotional anxiety and arguments with the spirits in the course of his visions, his reluctance to continue except for Dee’s desperate pleadings, and his admission of the visions to religious authorities in Prague when that might have had serious consequences all suggest that more than conscious deception was involved (TFR, 64, 102, 370).[98] Although Kelley often questioned the divine character of the angels, he seems to have believed in their reality as firmly as Dee, and while it is clear that the revelations of the angels through Kelley were often prejudiced in favor of Kelley’s interests in particular circumstances, they also reflect what Kelley knew of Dee’s interests. In a number of places in the minutes Dee has noted the similarity of the angelic revelations to material in Agrippa, Reuchlin, Trithemius, and Peter of Abano, and since Kelley lived with Dee and had access to his library, the revelations are very likely the joint product of Kelley’s imagination and stock of knowledge and what he knew of Dee’s thinking from their discussions and his reading among books of current interest to Dee.[99]

Dee and Kelley’s actions may be compared with so-called UFO abductees’ recovered memories, wherein a “hypnotist” puts the “witness” into a suggestible state, and, through leading questions, manages to arrive at all sorts of “memories.” The process may not be unlike the art of taking political polls. Of course, the better therapists and pollsters are trained to avoid biased results.

Another similarity with the UFO phenomena is the apparent trickster nature of the entities. They seem to combine convincing elements with apparent nonsense in a way that has led some researchers to theorize deep psychological manipulation.[100] Uri Geller’s suspicion that there was just some “goddam little clown that is playing with us” sounds hauntingly similar to many of Kelley’s complaints.

Other significant evidence lies in the various accurate predictions (e.g., Mary's beheading, the Spanish Armada, the homecoming of the Jews). These must, however, be weighed against those predictions that weren't accurate (e.g., prophecies of doom, Laski's future).[101] Another event that deserves mention is a secret conversation between Dee and the angels, held in Greek in order to prevent Kelley from understanding it. Aside from this incident, the angels' use of Latin seems to reflect Kelley's limited schooling in that language. When using Latin, they tend to deliver fixed speeches and avoid discourse. Also, as noticed by Calder, the angels "increase in fluency through the years."[102]

A quick survey of how practical the angel magic was to Dee is even less convincing. Although Dee's aims were not only practical, but mystical as well, the results do not seem to be very reliable:



| AIMS: | RESULTS: |
|---|---|
| evaluate the value/validity of texts (e.g., *Aldaraia/Soyga*, *Sigillum Dei* examples) | question evaded |
| hidden treasure | never successful |
| location of lost books (e.g., Arabic book, books of Enoch, Esdras) | Arabic book later recovered; others not specific |
| political advice (e.g., how much does Lord Treasurer know, how to get reformed calendar accepted, Laski's political prospects) | Laski's future not accurate, later disfavored; calendar not accepted |
| advice for Adrian Gilbert about Northwest passage | Northwest passage turned out to be a myth |
| advice regarding Mistress Haward | ??? |
| ensure actions are protected from evil spirits | constant intrusion by evil spirits, often undetected until much later |

Some of the instructions, such as those concerning etymology and geography, are straight out of textbooks. This is also true of the names of angels, their descriptions, offices, and so forth. The episode of the dictation of the table can easily be seen as evidence that Kelley was fabricating the "revelations." First Dee is told that the sigil *Aemeth* was correct in his books, but when confronted by conflicting versions, the "angels" produce yet another version. At one point, Kelley takes the sigil to his room to correct it. Later, he frequently interrupts sessions when the extraction methods fail. This may mean that Kelley needed time to figure out where his mistakes were. And what are we to make of the episode in which Kelley produces a drawing in his own handwriting that appears to be a prototype of one of the diagrams? He proclaimed it a counterfeit, and Dee congratulated himself in not succumbing to doubt, but trusting God.

Indeed, the angels often seem to be telling Dee and Kelley what they want to hear to gain their cooperation, but their reasons are not apparent.

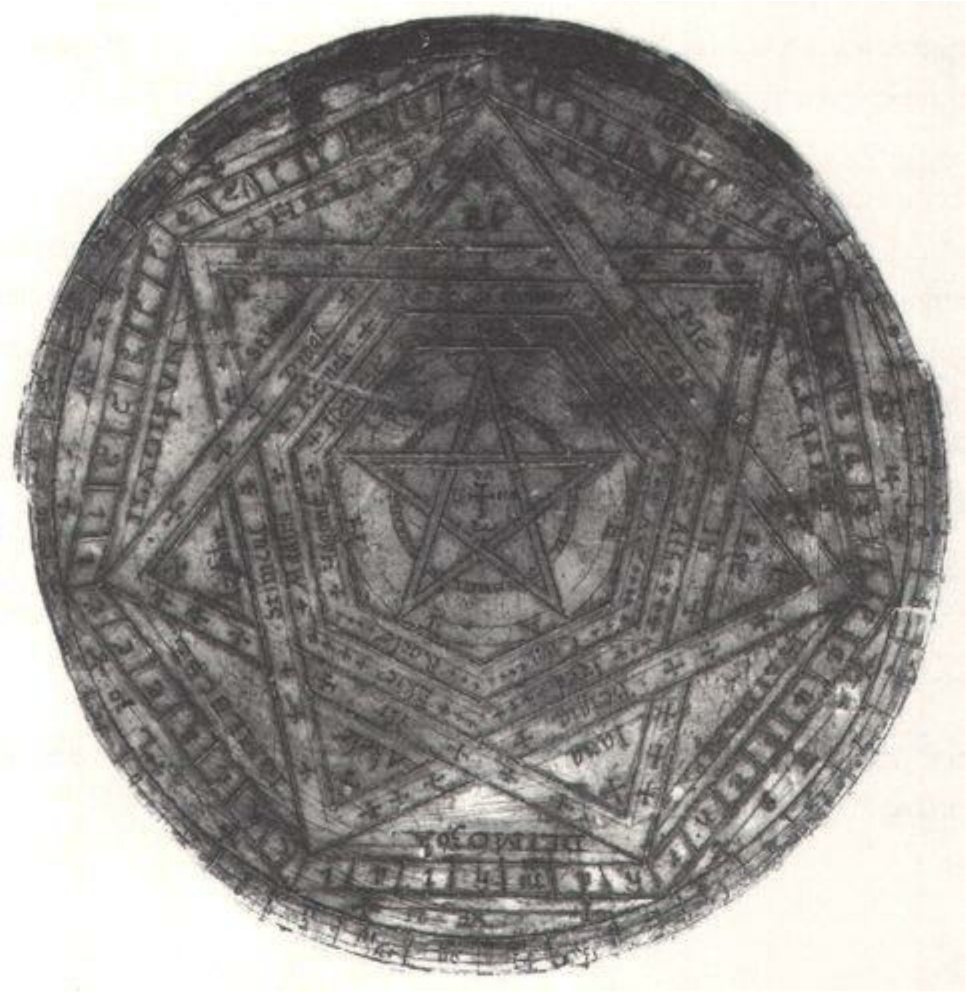


*Figure 1. Dee's wax Sigillum Dei Aemeth.*

© The British Museum

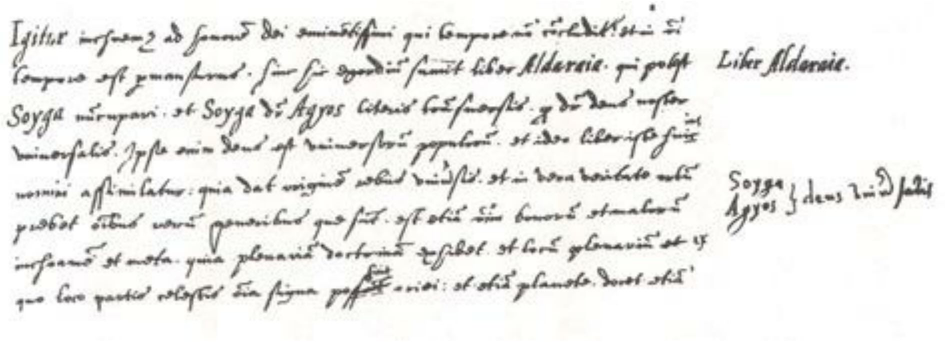


*Figure 2. Excerpt from.* Aldaraia sive Soyga.

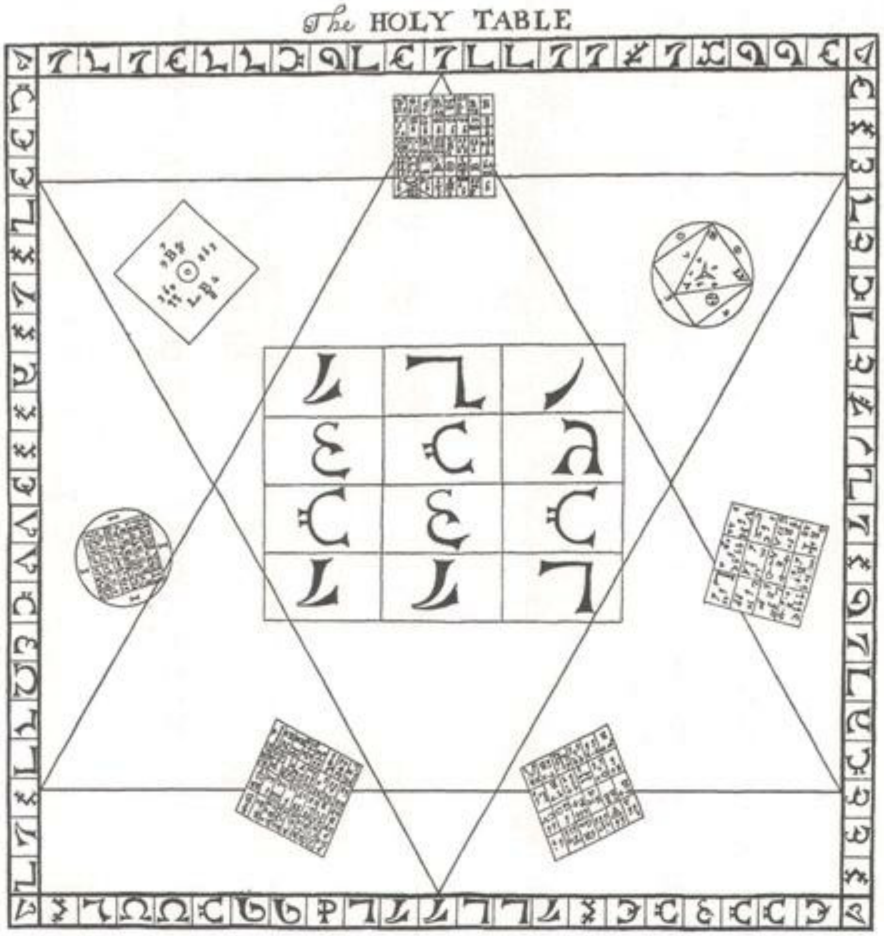
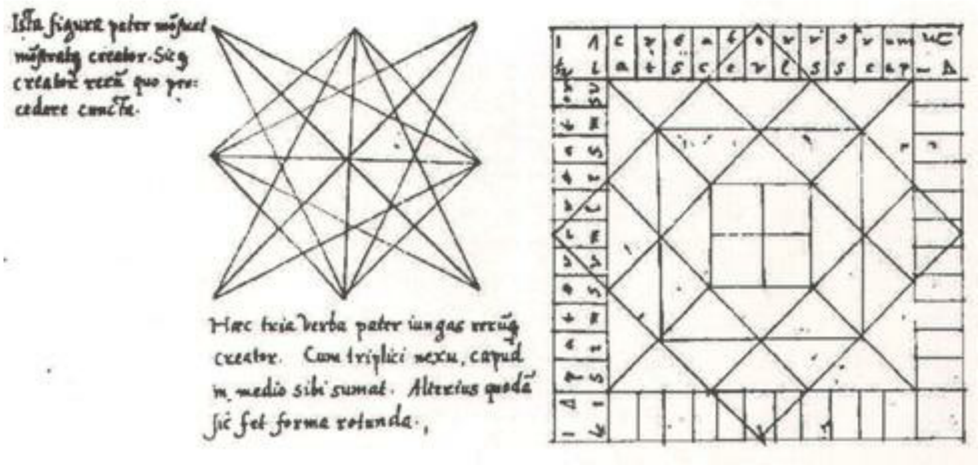

The HOLY TABLE

*Figure 3. The Holy Table, from Causabon.*



Ista figure pater mõstrat
mõstratq creator. Sicq
creatorẽ rerũ quo pro:
cedere cuncta.

Hæc tria verba pater iungas rerũq
creator. Cum triplici nexu, caput
in medio sibi sumat. Alterius quodã
sic fet forma rotunda. ,

*Figure 4. Diagrams from* Aldaraia sive Soyga.

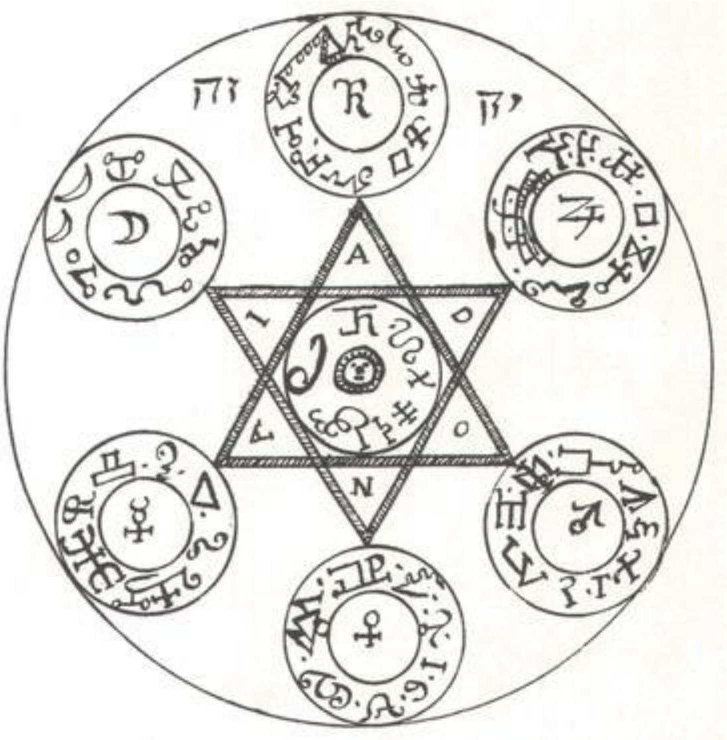


*Figure 5. Art Paulina.*

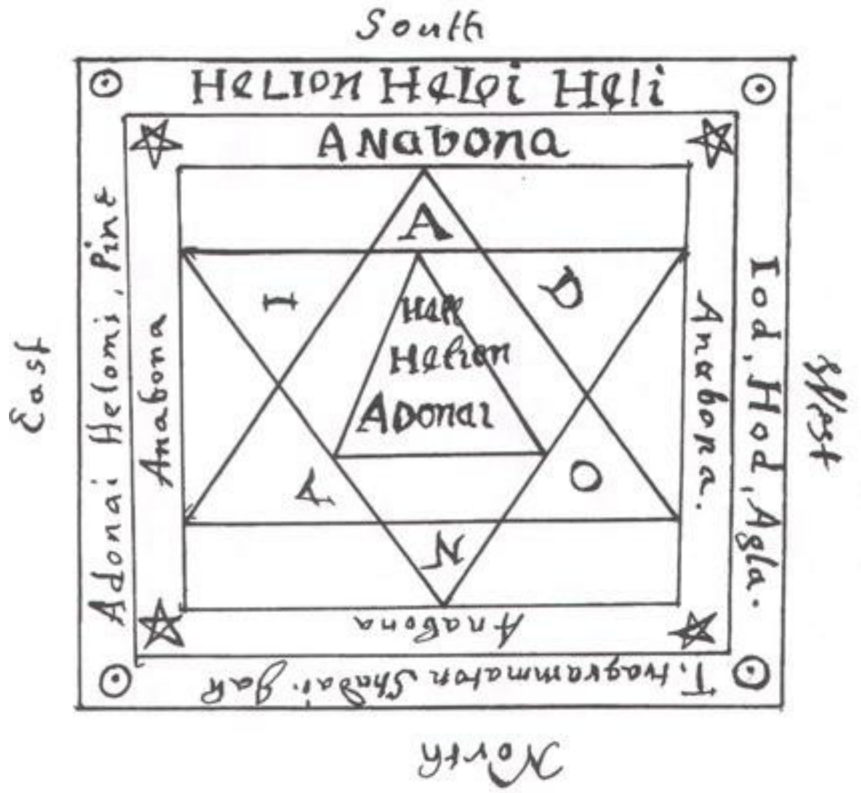

South
Helion Heloi Heli
Anabona
A
I
D
Hel
Helion
Adonai
4
O
N
Anabona
Anabona
Anabona.
Anabona
East
Adonai Helomi, Pine
Iod, Hod, Agla.
West
T, tragrammaton Shadai, Jah
North

*Figure 6. Ars Almadel.*

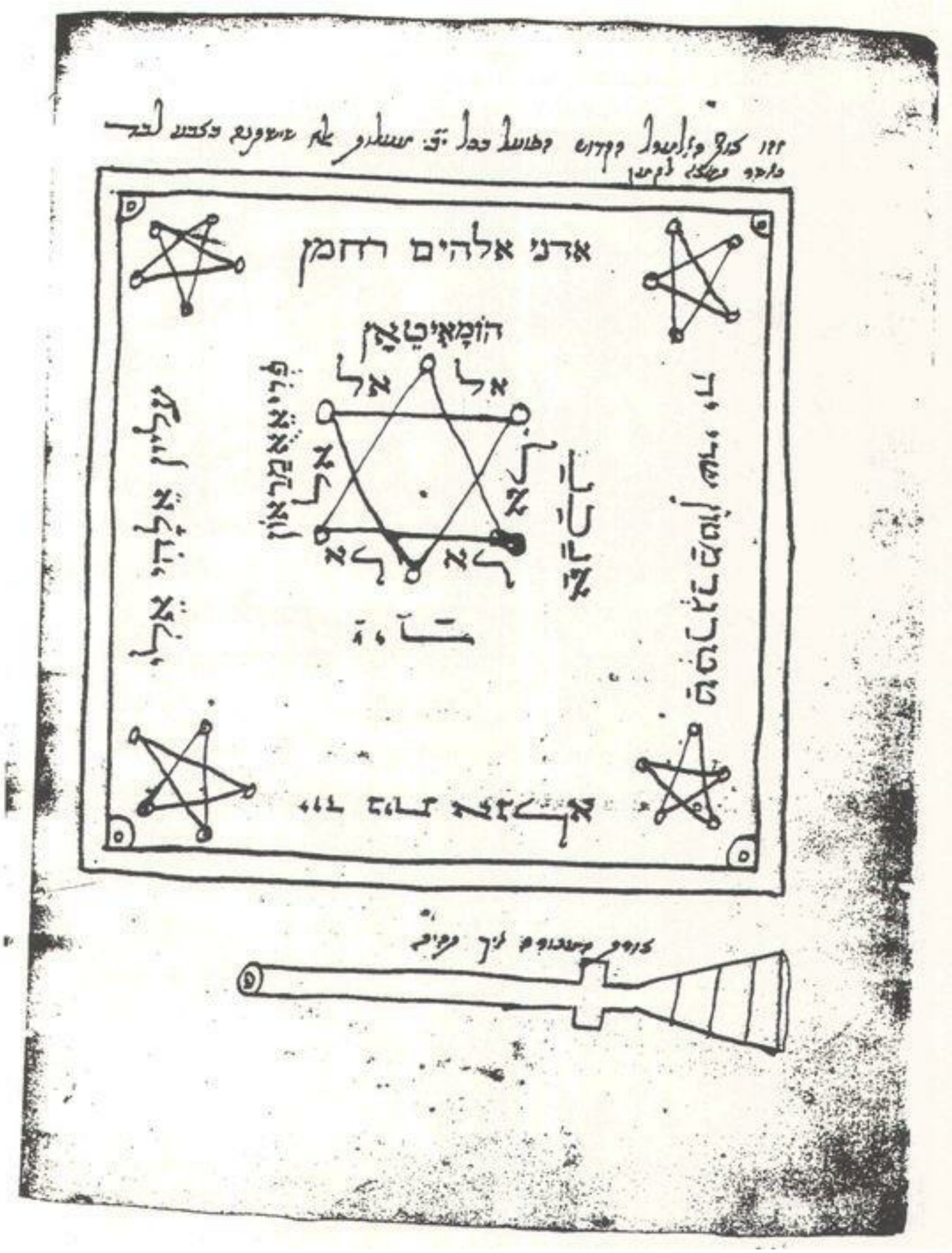

אדני אלהים רחמן
אל אל

*Figure 7. The Almadel from Hermann Gollancz,* Sepher Mafteah Shelomoh, 1914.

# PREFACE

BE IT REMEMBERED, that the 20th of August 1672, I received by the hands of my servant Samuell Story, a parcell of Dr: Dee's manuscripts, all written with his owne hand; vizt: his Conference with Angells, which first began the 22th of Dec: Anno: 1581, & continued to the end of May Anno: 1583, where the printed booke of the remaining conferences (published by Dr: Cawsabon) begins, & are bound up in this volume.

Beside these, the booke intituled, *The 48 Claves Angelicae,*[103] *also, Liber Scientia Terrestris Auxilij & Victoria*[104] (these two being those very individuall bookes which the angells commanded to be burnt,[105] & were after restored[106] by them as appeares by the printed Relation of Dr: Dee's Actions with Spirits pag: 418 & 419) The booke intituled De *Heptarchia Mystica Collectaneorum Lib: Primus,*[107] and a booke of invocations or Calls, begining with the squares filld with letters, about the black cross. These 4 bookes I have bound up in another volume.[108]

All which, were a few daies before delivered to my said servant, for my perusall (I being then at Mr: William Lillies[109] house at Hersham in Surrey) by my good freind Mr: Thomas Wale, one of his maiesties warders in the Tower of London.

The 5th of Sept: following Mr: Wale (having heard of my retourne to towne) came to my office in the Excise Office in Broadstreete, & told me he was content to exchang all the foresaid bookes, for one of myne, viz$^t$: *The Institution, Lawes & Ceremonies of the most Noble Order of the Garter,* to this I agreed, and provided one, which I sent him fairely bound, & gilt on the back.[110]

On the 10th: of the said Sept: Mr: Wale came thither to me againe, & brought his wife with him, from her I received the following account of the preservation of these bookes, even till they came to my hands, viz$^t$: That her former husband was one Mr: Jones[111] a confectioner, who formerly dwelt at the Plow in Lumbardstreet London, & who, shortly after they were married, tooke her with him into Adle streete among the joyners, to buy some houshold stuff, where (at the corner house) they saw a chest of cedarwood, about a yard & halfe long, whose lock & hinges, being of extraordinary neate worke, invited them to buy it. The master of the shop told them it had ben parcell of the goods of Mr: John Woodall Chirurgeon (father to Mr: Thomas Woodall late Serjant Chirurgeon to his now Maiestie King Charles the 2nd: (my intimate friend) and tis very probable he bought it after Dr: Dee's death, when his goods were exposed to sale.

Twenty yeares after this (& about 4 yeares before the fatall fire of London) she & her said husband occasionally removing this chest out of its usuall place, thought they heard some loose thing ratle in it, toward the right hand end, under the box or till[112] thereof, & by shaking it, were fully satisfied it was so: Hereupon her husband thrust a peece of iron into a small crevice at the bottome of the Chest, & thereupon appeared a private drawer, which being drawne out, therein were found divers bookes in manuscript, & papers, together with a litle box, & therein a chaplet of olive beades, & a cross of the same wood, hanging at the end of them.

They made no great matter of these bookes &c: because they understood them not, which occasioned their servant maide to wast about one halfe of them under pyes & other like uses, which when discovered, they kept the rest more safe.

About two yeares after the discovery of these bookes, Mr: Jones died, & when the fire of London hapned, though the chest perished in the flames, because not easily to be removed, yet the bookes were taken out & carried with the rest of Mrs: Jones her goods into Moorefields, & being brought safely back, she tooke care to preserve them; and after marrying with the foresaid Mr: Wale, he came to the knowledge of them, & thereupon, with her consent, sent them to me, as I haue before set downe.

E. Ashmole

### Anno 1581: 1582

# Mysteriorum Liber Primus

### Mortlaci

*1*

**Præter alias meas extemporaneas preces, et eiaculationes ad Deum vehementiores: Hæc una, maximè usitata fuit**

***Oratio mea Matutina, Vespertinaque: pro Sapientia.***[113]

In nomine Dei Patris, Dei Filij, Dei Spiritus Sancti.

Amen.

Omnipotens, Sempiterne, vere, et viue Deus, in adiutorium meum intende: Domine Dominantium, Rex Regum, Jeouah Zebaoth, ad adiuuandum me festina:

Gloria Deo, Patri, Filio, et spiritui Sancto: Sicut erat in principio, et nunc, et semper et in sæcula sæculorum: Amen.

Recte sapere, et intelligere doceto me, (Ô rerum omnium Creator,) Nam Sapientia tua, totum est, quod volo: Da verbum tuum in ore meo, (Ô rerum omnium Creator,) et sapientiam tuam in corde meo fige.

O Domine Jesu Christe (qui sapientia vera es, æterni et Omnipotentis tui Patris) humilimè tuam oro Diuinam Maiestatem, expeditum mihi ut mittere digneris, alicuius pij, Sapientis expertique Philosophi auxilium, ad illa plenissimè intelligenda perficiendaque, quæ maximi valoris erunt ad tuam laudem et gloriam amplificandam: Et si Mortalis nullus iam in terris viuat, qui ad hoc munus aptus sit: vel qui ex æterna tua prouidentia, ad istud mihi præstandum beneficium assignatus fuerit: Tunc equidem humilimè, ardentissimè et constantissimè a tua Diuina Maiestate requiro, ut ad me de cælis mittere digneris bonos tuos Spirituales Ministros; Angelosque, videlicet Michaëlem, Gabrielem, Raphaëlem ac Urielem: et (ex Diuino tuo fauore) quoscunque, alios, veros, fidelesque tuos Angelos, qui me plene et perfecte informent et instruant, in cognitione, intelligentiaque vera et exacta, Arcanorum et

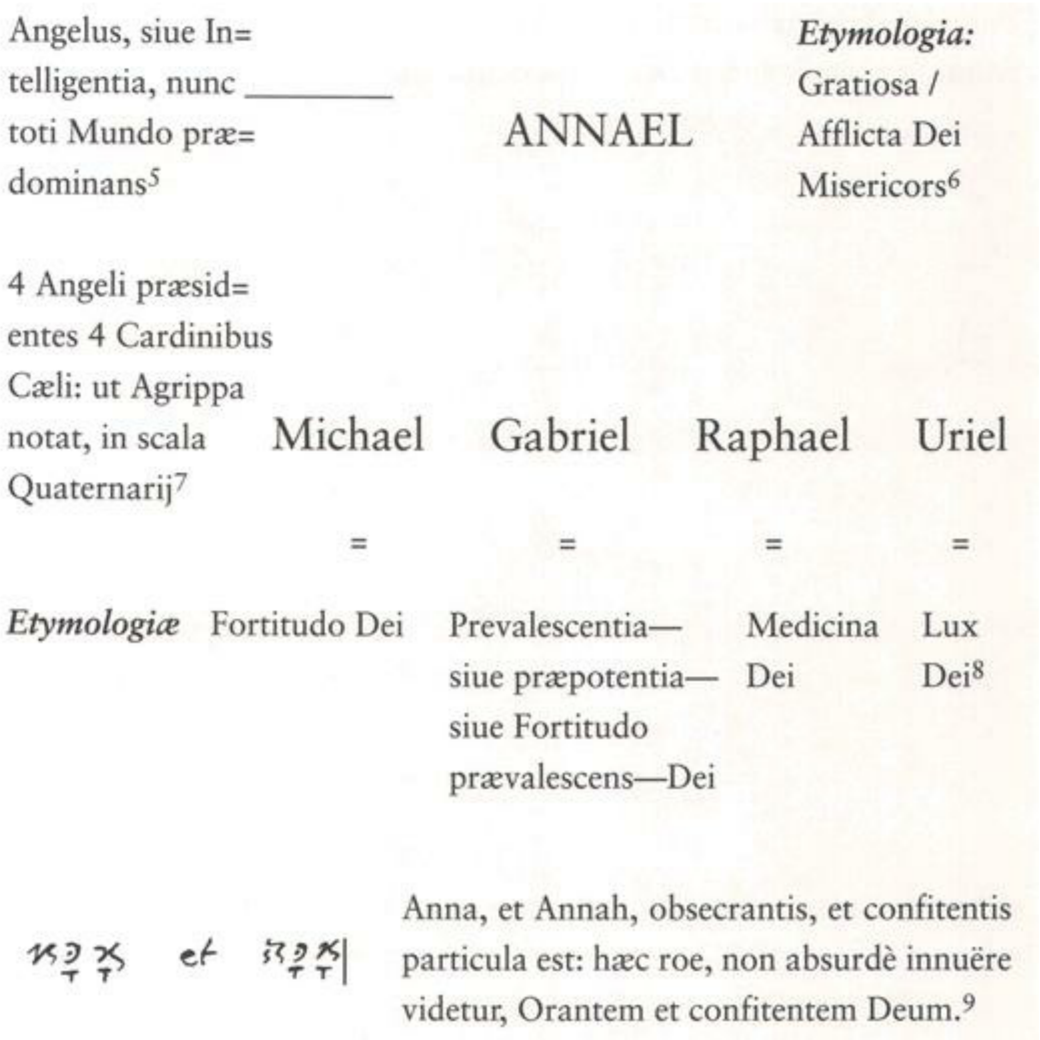
Magnalium tuorum (Creaturas omnes tuas, illarumque naturas, proprietates, et optimos usus, concernentium) et nobis Mortalibus Scitu necessariorum; ad tui nominis laudem, honorem, et gloriam; et ad solidam meam, aliorumque (per me,) plurimorum tuorum fidelium consolationem: et ad Inimicorum tuorum confusionem, et subversionem. Amen. Fiat Jeouah Zebaoth: Fiat Adonay, fiat Elohim. O beata, et superbenedicta Omnipotens Trinitas, Concedas mihi (Joanni Dee) petitionem hanc, modo tali, qui tibi maximè placebit.[114]

Amen.

Ab anno 1579. hoc ferè modo: Latinè, vel Anglicè; (ast circa annum 1569 alio et peculiari, particulari modo: interdum pro Raphaële, interdum pro Michaële) ad Deum præces fundere: mihi gratissimum fuit: Mirabilem in me faciat Deus Misericordiam suam.[115]

Amen

### ***John Dee his Note***[116],[117],[118],[119],[120],[121]



| | | |
|---|---|---|
| Angelus, siue Intelligentia, nunc ________ toti Mundo prædominans[5] | ANNAEL | ***Etymologia:***<br>Gratiosa / Afflicta Dei Misericors[6] |

| | | | | |
|---|---|---|---|---|
| 4 Angeli præsidentes 4 Cardinibus Cæli: ut Agrippa notat, in scala Quaternarij[7] | Michael | Gabriel | Raphael | Uriel |
| | = | = | = | = |
| ***Etymologiæ*** | Fortitudo Dei | Prevalescentia—siue præpotentia—siue Fortitudo prævalescens—Dei | Medicina Dei | Lux Dei[8] |

אָנָּא et אָנָּה Anna, et Annah, obsecrantis, et confitentis particula est: hæc roe, non absurdè innuëre videtur, Orantem et confitentem Deum.[9]

*...icensia ...... rig*[122]
*Ad Deum Omnipotentem Protestatio fidelis:*
*ad perpetuam rei memoriam*[123] *Anno 1582.*

O God Almighty, thow knowest, & art my director, and witnes herein, That I haue from my youth up, desyred & prayed unto thee for pure & sownd wisdome and understanding of some of thy truthes naturall and artificiall: such, as by which, thy wisdome, goodnes & powre bestowed in the frame of the word might be browght, in some bowntifull measure under the Talent[124] of my Capacitie, to thy honor & glory, & the benefit of thy Servants, my brethern & Sistern, in, & by thy Christ our Saviour. And for as much as, many yeres, in many places, far & nere, in many bokes, & sundry languagis, I haue sowght, & studyed; and with sundry men conferred, and with my owne reasonable discourse labored, whereby to fynde or get some ynckling, glyms, or beame of such the forsaid radicall truthes: But, (to be brief) after all my forsaid endevor I could fynde no other way, to such true wisdome atteyning, but by thy extraordinary gift: and by no vulgar Schole doctrine, or humane Invention. And, Seing, I haue red in thy bokes, & records, how Enoch enioyed thy favor and conversation, with Moyses thow wast familier: And allso that to Abraham, Isaac, and Jacob, Josua, Gedeon, Esdras, Daniel, Tobias, and sundry other, thy good Angels were sent, by thy disposition, to instruct them, informe them, help them, yea in worldly and domesticall affaires, yea and sometimes to satisfy theyr desyres, dowtes & questions of thy Secrets: And furdermore Considering, the Shew-stone, which the high preists did use, by thy owne ordering: wherein they had lights and Judgments in theyr great dowtes: and considering allso that thow (O God) didst not refuse to instruct thy prophets, (then, called Seers) to give true answers to common people of things æconomicall, as Samuel, for Saul,[125] seeking for his fathers asses being gon astray: and of other things vulgar true predictions, whereby to wyn credyt unto thy waightier affayres: And thinking with my self, the lack of thy wisdome; to me, to be of more importance, then the Value of an Asse or two, could be to Cis, (Saul his father): And remembring what good cownsayle thy Apostle James giveth, saying, *Si quis autem vestrûm indiget sapientia, postulet a Deo,* &c.[126] And that Salomon the wise, did so, euen immediately by thy self, atteyne to his wonderfull wisdome. Therfore, seeing I was sufficiently towght and confirmed, that this wisdome could not be come by at mans hand or by humane powre, but onely from thee (Ô God) mediately[127] or immediately) And having allwayes a great regarde & care to beware of the filthy abvse of such as willingly and wetingly, did invocate & consult (in diuerse sorts) Spirituall creatures of the damned sort: angels of darknes, forgers & patrons of lies & untruthes: I did fly unto thee by harty prayer, full oft, & in sundry manners: sometymes Crying unto thee, *Mittas lucem tuam et veritatem tuam, que me ducant* &c,[128] sometymes *Recte sapere et intelligere doceto me, Nam sapientia tua totum est quod volo: &c,*[129] *sometymes, Da verbum tuum in ore meo, et sapientiam, tuam in corde meo fige &c.*[130] And having perceyued by some slight experiens with two diuerse persons, that thow hadst a speciall care to give me thy light, and truth, by thy holy and true ministers Angelic and Spirituall: and at length, hearing of one, (a master of Arte, a preacher of thy word admitted) accownted as a good Seer,[131] and skryer of Spirituall apparitions, in Christalline receptacle, or in open ayre, by his practise procured: and trusting to frame him, by my ernest & faithfull prayers unto thee (my God) to some my help in my forsayd Studies: tyll, thow (o hevenly father) woldest by thy unserchable proveydence, send me some apter man or means thereto. Thereuppon trying him and using him, I fownd great diuersity betwene his private usuall manner, and intente of practise, and my pure, sincere, devowte, & faithfull prayer unto thee onely. And therfore often & fervently I exhorted him to the good; and reproved both him, and his ministers, with my no small daunger, but that thow (in manner unhard of) didst pitch thy holy tente to my defence, and cumfert, in conflict most terrible: as thow best knowest O God, and I willed him thereuppon to preach thy mercyes, & the verity of the kingly prophet his testimony, *Castrametatur Angelus Domini, in Circuitu timentium eum.*[132] And out of Roger Bachon his boke written *De mirabili potestate Artis et Natura,*[133] (where he writeth against the wycked Diuel callers) I noted unto him this sentence, *Facilius (sine comparatione a Deo*[134] *impetrandum foret, vel a bonis spiritibus, quicquid homini utile reputare &c*[135] which my cownsayle he promised me to follow, as thow art witnes, ô our true & almighty God. And as thy good spirituall creatures neyther had delight in the man, neyther wold so playnely & preistly give me theyr answers or informations by him, that he might be hable to perceyve the pith therof: So was he at length very unwilling to here him self rebuked for his nawghtynes, and to be barred from the Mysteries of thy truthes understanding; which were the onely things that I desyred, throwgh thy grace, o our most mercifull God. Therfore, as well for a Memoriall answerable to the premisses, as for the better warrant of my Such exercises to be made accownt of, hereafter: (leaving all unto thy infinite mercies, and unsearchable providence,) I haue thowght it not impertinent, to note downe, even in this place one of the last Actions, which I had with the forsayd preacher: when I made ernest & faythfull petition unto thee (o the true and Almighty God) for sending, unto my cumfort & eridition, (yf it were thy blessed will,) thy holy, & mighty Angel Annael: of whome and of all the

Hierarchies hevenly all prayer honor & thanks, be rendred unto thy diuine maistie: now & euer: & worlde without ende. Amen. Amen. Amen.

## *Anno 1581 Decembris 22. Mane*[136] *Mortlak*

Δ: After my fervent prayers made to God, for his mercifull cumfort and instruction, throwgh the ministery of his holy and myghty Angel, named Anael,[137] (yf it wer his diuine pleasure) I willed, the Skryer, (named Saul) to loke into my great Chrystaline Globe, yf God had sent his holy Angel Anael, or no: And Saul loking into my forsayd stone, (or Chrystall Globe) for to espie Anael, he saw there one,[138] which answered to that name. But being ernestly requested of me to tell the Truthe yf he were Anaël, An other did appere very bewtifull, with apparell yellow, glittering, like gold: and his hed had beames like ster beams, biasing, and spredding from it; his eyes fyrie. He wrote in the stone very much in hebrue letters, and the letters seamed all transparent gold: which, Saul was not able eyther presently to reade, that I might write after his voyce, neyther to imitate the letters in short tyme. A bright ster, did go up and down by him. There appeared allso a white dog, with a long hed.[139] And many other visions appeared, with this second: The first being voyded quite away. Thereuppon I sayd, as followeth,

Δ: In nomine Jesu Christi, Quis tu es?[140] He answered to Saul his hearing.

AN: Potestas omnis, in me sita est.[141]

Δ: Quake?[142]

AN: Bona, et mala.[143]

Δ: Then appeared in the stone, these two letters **M. G.** I then axing him some questions, de Thesauro abscondito:[144] He answered,

AN: Ne perturbes: Nam hæ sunt Nugse.[145]

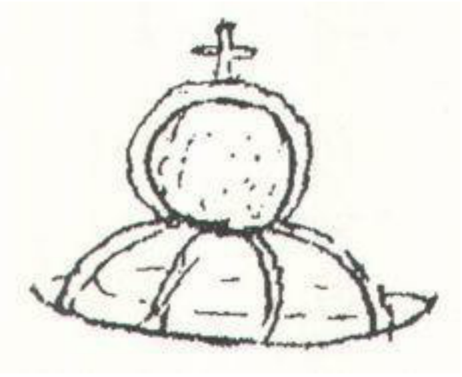
And withall appeared many dedd mens skulls, on his left hand. He sayd to me,

AN: Ubi est potestas tua?[146]

Δ: Cur quæris de potestate aliqua mea?[147]

AN: Cur? Signifi, non mihi placet.[148]

Δ: I, thereuppon, set by him, the stone in the frame:

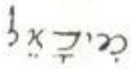


and sayd,

Δ: An bonus aliquis Angelus, assignatus est huic speculo?[149]

AN: Etiam.[150]

Δ: Quis?[151]

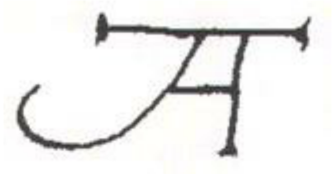
AN:  He answered, by the shew of these letters in the stone.

Δ: Bonus ne ille Angelus, de quo in scripturis fit mentio?[152]

AN: Maximè.[153]

Δ: Fieri ne potest, quod ego eundem videam, et cum illo agam?[154]

AN: Ita.[155] And therewith appeared this character—



Δ: Quid per hoc, significare velis?[156]

AN: Alterius Angeli character est.[157]

Δ: Cur hîc, et nunc ostendis?[158]

AN: Causam ob magnam.[159] Make an ende: It shalbe declared, but not by me.

Δ: By whome then?

AN: By him that is assigned to the stone: but not, tyll after the feast. And then thow must prepare thyself, to prayer and fasting.[160]

In the Name of God, be Secret: and in all thy doings praying, tyll thow hast thy desyre: which shall not be far of. After Newyeres tyde, Deale, But not on the Sabaoth day. Pray contynually. When it shall pleas god, to stir thee up, Then procede. In the brightest day, When the Sonne shyneth: In the morning, fasting, begynne to pray. In the Sonne Set the stone. Deale both Kneeling, and sitting. I haue done for this tyme.

My name is ANNAEL.

I will speak ones more to thee: and than farewell: for thow shalt not haue me any more.

**Be not to hasty in wrath.**

Δ: Is this, that, you ment to speak?

AN: I. Do good to all men. God hath sufficient for thee, and for all men.

Farewell.

Δ: Gloria patri et filio et spiritui sancto. Sicut erat in principio, et nunc et semper: et in sæcula sæculorum.[161]

Amen.

Δ: Remember, that diuerse other particulars, mowght haue byn Noted of this dayes Action: but these may suffice: And yet it is not to be forgotten, that as he sayd his name was Annael (with a dubble n) so he allso confessed himself to be the same Annaël which is *prepositus orbis veneris:*[162] and allso Chief governor Generall of this great period, as I haue Noted in my boke *of Famous and rich Discoueries.*[163]

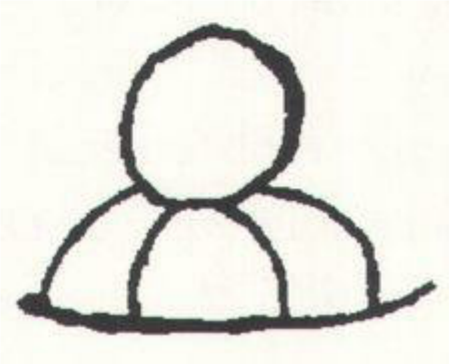
Consider and Remember: That this Note, of the Action, (had with holy ANNAEL), is, of prince Befafes, (otherwise called Obelison) accownted as the Prolog of my first boke of mysticall exercises Anno 1582. Nouembris 20. Vide post.

At Mortlak

In nomine Jesv CHRISTI.[164] Amen.

# *Anno 1582. Martij die. 10. hora 11¼ Ante meridiem. Saterday*

Δ: One[165] Mr. Edward Talbot cam to my howse,[166] and he being willing and desyrous to see or shew some thing in spirituall practise, wold haue had me to haue done some thing therein. And I truely excused myself therein as not in the, vulgarly accownted Magik, neyther studied, or exercised: But confessed my self, long tyme to haue byn desyrous to haue help in my philosophicall studies throwgh the Cumpany and information of the blessed Angels of God. And thereuppon, I browght furth to him, my stone in the frame,



(which was given me of a frende) and I sayd unto him, that I was credibly informed, that to it (after a sort) were answerable *Aliqui Angeli boni:*[167] And allso that I was ones willed by a Skryer, to call for the good Angel Anchor, to appere in that stone to my owne sight. And therfore I desyred him to call him: and (yf he wold) Anachor and Anilos likewise, accownted good Angels, for I was not prepared thereunto. &c. He than settled him self to the Action: and on his Knees att my desk (setting the stone before him) fell to prayer and entreaty &c. In the mean space, I, in my Oratory did pray, and make motion to god, and his good Creatures for the furdering of this Action. And within one quarter of an howre (or less) he had sight of one in the stone. but he still expected for two more: deeming this to be one of the three (namely Anchor Anachor Anilos). But I then cam to him, to the stone: And after some thanks to God, and Wellcome to the good Creature, used, I required to know his name. And he spake plainly, (to the hearing of E.T.) that his name is URIEL.

Δ: Are you one of them (sayd I, John Dee) that are answerable, (uppon due observations performed) to this stone?

URIEL: I am.

Δ: Are there any more besyde you?

UR: Michael and Raphaël. But, *Michael est princeps in operibus nostris.*[168]

Δ: Ys my boke, of Soyga,[169] of any excellency?

UR: Liber ille, erat Adæ in Paradiso reuelatus, per Angelos Dei bonos.[170]

Δ: Will you give me any instructions, how I may read those Tables of Soyga?

UR: I can - But *solus Michaël illius libri est interpretator.*[171]

Δ: I was told, that after I could read that boke, I shold liue but two yeres and a half.

UR: Thow shallt liue an Hundred and od yeres.[172]

Δ: What may I, or must I do, to haue the sight, and presence, of Michael, that blessed Angel?

UR: Præssentias nostras postulate et invocate, sinceritate et humilitate. Et Anchor, Anachor, et Anilos, non sunt in hunc Lapidem invocandi.[173]

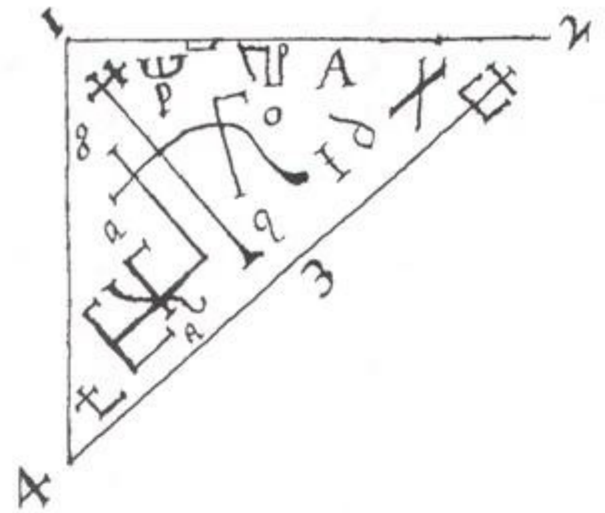
Δ: Oh, my great and long desyre hath byn to be hable to read those Tables of Soyga.

UR: Hæc maximè respiciunt Michaëlem. Michaël est Angelus, qui illuminat gressus tuos. Et hæc revelantur in virtute et veritate non vi.[174]

Δ: Is there any speciall tyme, or howre to be observed, to deale for the enioying of Michael?

UR: *Omnis hora, est hora nobis.*[175]

Δ: After this, there appered[176] in the stone a strange seale, or Characterismus of this fashion ensuing:



Δ: What is the intente, or use of this?

UR:[177] *Sigillum hoc in auro sculpendum, ad defensionem corporis, omni loco, tempore et occasione: et in pectus gestandum.*[178]

Δ: So we ceased, with thanks to god: and I mused much uppon this Action: and layd all up in mynde, and writing.

Δ: Soli Deo Honor omnis, et *gloria.*[179]

Amen.

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## *The same Saterday after none. Hora. 5.*

Δ: After that Mr. E.T. had called Uriel, and I was come to the stone and had used a short speche of thanks giving to God: I then required some instruction for the purpose of Soyga.

UR: Peace. You must use Michael.

Δ: I know no meanes or order to use in the invocating of Michaël.[180]

UR: He is to be invocated by certayn of the psalmes of Dauid, and prayers. The which psalmes, are nothing els, but a means unto the seat and Maiestie of God: whereby you gather with your selues due powre, to apply your natures to the holy Angels. I mean the psalmes, commonly called the Seven psalmes.[181] You must use pleasant sauours: with hand and hart: whereby you shall allure him and wynn him (thorowgh Gods fauour) to atteyn unto the thing, you haue long sowght for. There must be Coniunction of myndes in prayer, betwyxt you two, to God Contynually. Yt is the wyll of God, that you shold, ioinctly, haue the knowledge of his Angells to-gither. You had atteyned unto the sight of Michaël, but for the imperfection of Saul. Be of good Cumfort.

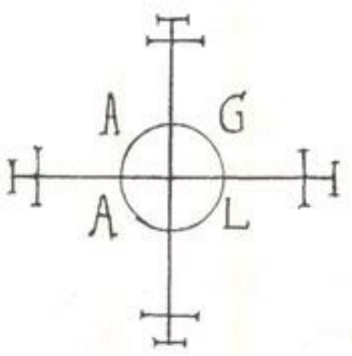
**Δ: The chayre cam into the stone againe: and I axed what it ment.**

**UR: This is a seat of perfection: from the which, things shall be shewed unto thee, which thow hast long desyred.**

**Δ: Then was there a square Table browght into the stone: and I demaunded, what that Table betokened.**

**UR: A Mysterie, not yet to be known. These two, shall remayn in the stone, to the sight of all undefyled creatures.**

**You must use a fowre square Table, two cubits square: Where uppon must be set Sigillum Dei,**[182] which is allready perfected[183] in a boke of thyne: Blessed be God, in all his Mysteries, and Holy in all his works. **This seal must not be loked on, without great reuerence and deuotion. This seale is to be made of perfect wax.** I mean, wax, which is clean purified: we haue no respect of cullours. **This seal must be 9 ynches in diameter: The rowndnes must be 27 ynches, and somwhat more. The Thicknes of it, must be of an ynche and half a quarter, and a figure of a crosse, must be on the back-side of it, made thus:**



**The Table is to be made of swete wood: and to be of two Cubits high: with 4 feete: with 4 of the**

**former seales under the 4 feet.**

Δ: The fashion of the 4 feet, standing uppon the foresayd rownd seales, was shewed: so as the uttermost circle conteyning the letters, did seme to be clean without[184] the cumpas of the fete, equally rownd abowt the same fete. And these seales were shewed much lesser than the principall seal.[185] Under the Table did seme to be layd red sylk, two yardes square. And ouer the seal, did seme likewise red sylk to lye fowr square: somwhat broader then the Table, hanging down with 4 knops or tassells at the 4 corners thereof.

Uppon this uppermost red silk, did seme to be set the stone with the frame: right ouer, and uppon the principall seal: sauing that the sayd sylk was betwene the one and the other.

The Table was shewed to haue on the fowre sides of it, Characters[186] and names, these, that are here in a schedule annexed, in 4 diuerse rowes.

UR: The characters and words on the sides of the square Table, are to be written with yellow, made of perfect oyle, used in the church.

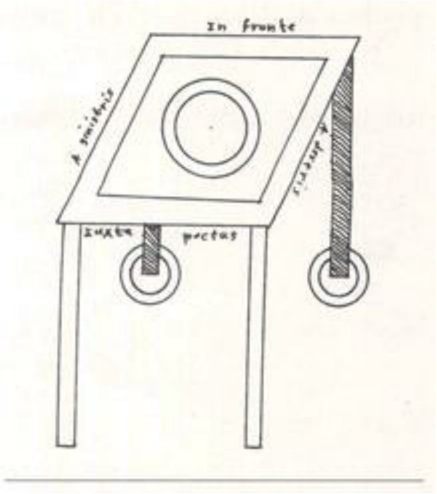
Δ: What oyle is that?

UR: That oyle shalbe opened unto you. The oyle, is perfect prayers: of other oyle I haue no respect. We sanctifie, bycause we are holy: and you sanctify bycause of your holines.

UR: There is a spirit, named Lundrumguffa using you who seketh your destruction, in the hatred of men, in the hurt of thy goods. Discharge him to morrow with Brymstone.[187] He haunteth thy howse, and seketh the destruction of thy dowghter. His pretence was to haue maymed thee in thy Sholder the last night, and long ago. Yf thow do not dischardg him to morrow, he will hurt, both thy wife and thy dowghter.[188]

He is here now.[189]

Giue him a generall discharge from your familie and howse. He will seke Sauls death, who is accursed.[190]



Δ: I know no means, or art to do this by. For I did burn in flame of Brymstone, Maherion his name and Character, whan I fownd Saul priuilie dealing with him (which manner of wicked dealing I had oft forbydden him) and yet he cam after, and wold haue carryed Saul away quick: as Robert Hilton, George,[191] and other of my howse can testify.

UR: The cursed will come to the cursed.

Δ: I beseche you to discharge him: and to bynde him somwhere far of, as Raphael did (for Thobias sake) with the wycked spirit Asmodeus.

UR: But Thobias did his part.[192] Art is vayne, in respect of God his powre. Brymstone is a mean.

Δ: Whan shall I do this?

UR: To morrow at the tyme of prayers.

Δ: *Gloria Patri et filio et Spiritui Sancto,*

*sicut &c.*[193] Amen.

# *1582 Martij 11*

## *Sonday. a Meridie hora .3. a circiter.*[194]

Δ: Uriel being called by E.T. there appeared one, clothed with a long robe, of purple: all spanged with gold, and on his hed, a garland, or wreath of gold: his eyes sparkling: of whome I axed Whether the characters noted for the Table, wer perfect: He answered,

They are perfect:[195] There is no question.

Δ: Are you Uriel?

Than presently[196] cam in One, and threw the brave[197] spirit down by the sholders: and bet him mightyly with a whip: and toke all his robes, and apparell of him: and then he remayned all heary and owggly: and styll the spirit was beaten of him, who cam-in after him. And that spirit, which so bet him, sayd to the hearing of my Skryer,

Lo, thus are the wycked skourged.

Δ: Are you Uriel, who speaketh that?

Uri: I am he. Write down and mark this: for it is worthy of the Noting.

This was thy persecutor Lundrumguffa. I browght him hither to let thee see, how God hath ponished thy enemy.[198]

Lo, thus, hath God delt for thee: Lo thus haue I delt for thee: Thank God.

Δ: Blessed be his holy name; and extolled, world with out ende.

E.T: He drew the wycked spirit away, by the leggs, and threw him into a great pitt, and washed his hands, as it were, with the sweat of his own hed: for he seamed to be all in a sweat.

Δ: Here-uppon, my skryer saw Uriel go away: and he remayned out of sight a little while. **Then he cam-in agayn: and an other with him: and iointly these two said to gither, Glorifie God for euer. And than Uriel did stand behinde: and the other did set down in the chayre, with a sworde in his right hand: all his hed glystring**[199] like the sonne. The heare of his hed was long. He had wings: and all his lower parts seamed to be with feathers. He had a roab ouer his body: and a great light in his left hand. He sayd,

**Michaël: We are blessed from the begynning: and blessed be the name of God for euer.**

Δ: **My skryer saw an innumerable Cumpany of Angels abowt him: And Uriel did lean on the square Table by. He that sat in the chayre** (whom we take to be Michaël) **sayd Than,**

**Go forward: God hath blessed thee.**
**I will be thy Guyde.**
**Thow shallt atteyne unto thy serching.**
**The World begynnes with thy doings.**

**Prayse God.**

**The Angels under my powre, shall be at thy commaundement.** Lo, I will do thus much for thee.
Lo, God will do thus much for thee.
**Thow shalt see me: and I will be seen of thee.**
**And I will direct thy liuing and conversation.**

Those that sowght thy life,[200] are vanished away.

Put up thy pen.

Δ: So he departed.

Δ: Gloria, laus, honor, virtus et Imperium Deo immortali, invisibili, et Omnipotenti, in sæcula sæculorum.[201]

Amen.

## *Martij 14. Wensday. mane circa horam 9ã.*

Δ: Being desirous to procede in this matter, by consent, we bent our selues to the Action. And after that E.T. had called Uriel and saw him, I cam to the desk from my oratorie. There did contynually appeare, the chayre and the Table. I than being affrayde that any other shold come into the stone, instead of Uriel, did ernestly require the spirituall creature appearing, to shew who he was, and what was his name: At length he answered, and sayde to the hearing of E.T.,

Uriel is my name, with diuerse called Nariel.[202]

Stay.

Δ: Then he went away, for a while: and cam agayn, and sayd thus,

Ur: The strength of God, is allwayes with thee. Dost thow know, what thow writest?

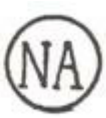
Δ: In two senses, I may understand it: eyther that the good Angel Gabriel[203] is allwayes with me, thowgh invisibly: or els, that the strength, and mighty hand of God, allwayes is my defense.

Ur: *Fortitudo Dei, tecum semper est.*[204]

Δ: He went away agayn, and cam agayn, following or wayting uppon an other: and before that other, was a man hauing his hed all couered with blak. Then he that cam so in the middle, did sit down in the chayre, and spake this worde following:

Mi: Note.

Δ: This was Michael, with his sword in his right hand. Then cam Uriel to the man (hauing his hed all hyd, as it were in a blak hode) and toke-of that blak hode: and then lifted-up the Table cloth. He looked under it, and put it down againe: and lifted it up again. The man stode still before Michael. Then Michael rose; and toke-of all the mans clothes, and left him, as it were, onely in his shirt. Then Uriel toke a little rownd Tablet, as it were, of the bignes of a sixpence, hauing two letters in it, thus:



and gaue it to Michaël. Uriel lifted up the Table cloth: and, from thence, seamed to take apparaile, and put on the man. It semed to be sylk: and very full of wrynkles, or plights. And the man kneeled, and held-up his hands. Uriel toke like a lawrell bush, and set uppon the mans hed. And than the man kneeled before Michaël. Michaël toke the rownd thing, with the letters: and gaue it the man to eat: and he did eat it.

Ur: Lo, things are covered.

Δ: Then he couered the Table and pluckt the cloth over it, down to the grownd, on euery side. The man rose up: And Michaël dubbed him on the hed with his sworde. Then the man stode-up. Then the man turned his face toward E.T. the skryer: and the man did resemble me (John Dee) in cowntenance. And then he turned to Michaël agayn. Michael wrote uppon the mans back, thus,

*ANGELVS TVÆ PROFESSIONIS.*[205]

Δ: Then E.T. asked me, yf there were such Angels of a mans Profession: and I answered yea; as in Agrippa[206] and other, is declared.

Mi: Leaue your folly: Hold thy peace. Haue you not red, that they that cleaue unto God, are made like unto him.

Δ: Yes, forsoth.

Mic: Thow camst hither to lern, and not to dispute. *Laudate Dominum in operibus suis*.[207]

Δ: The man kneled down, and so went out of sight.

Mi: He hath eaten strength against trubble: He hath eaten nothing: and in eating, he hath eaten all things. The name[208] NA, be praysed in trubbles.

**Δ: Now Michael thrust out his right arme, with the sword: and bad the skryer to loke. Then his sword did seame to cleaue in two: and a great fyre, flamed out of it, vehemently. Then he toke a ring out of the flame of his sworde: and gaue it, to Uriel: and sayd, thus:**

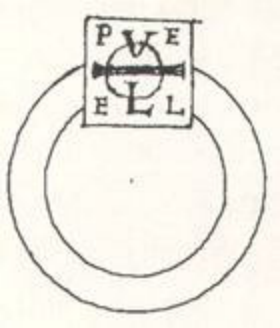
**Mic: The strength of God, is unspeakable. Praysed be god for euer and euer.**

**Δ: Then Uriel did make cursy unto him.**

**Mi: After this sort, must thy ring be: Note it.**

Δ: Then he rose, or disapeared, out of the chayre, and by and by, cam again, and sayde, as followeth.

**Mi: I will reveale thee this ring: which was never revealed since the death of Salomon: with whom I was present. I was present with him in strength, and mercy. Lo, this it is. This is it, wherewith all Miracles, and diuine works and wonders were wrowght by Salomon: This is it, which I haue revealed unto thee. This is it, which Philosophie dreameth of. This is it, which the Angels skarse know. This is it, and blessed be his Name: yea, his Name be blessed for euer.**



**Δ: Then he layd the Ring down uppon the Table: and sayd,**

**Note.**

Δ: It shewed to be a Ring of Gold: with a seale graued in it: and had a rownd thing in the myddle of the seale and a thing like a V, throwgh the top of the circle: and an L, in the bottome: and a barr ———— cleane throwgh it: And had these fowre letters in it, PELE.[209]

**After that, he threw the ring on the borde, or Table: and it semed to fall throwgh the Table: and then he sayde, thus,**

**Mi: So shall it do, at thy commaundement.**

**Without this, thow shalt do nothing.[210] Blessed be his name, that cumpasseth all things: Wonders are in him, and his Name is WONDERFVLL : His Name worketh wonders from generation, to generation.**

Δ: Then he went away: and cam-in agayn by and by.

**Mi: Note.**

**Δ: Then he browght-in the Seale, which he shewed the other day: and opened his sworde, and bad the skryer, reade, and he red, EMETH.**[211]

**Then the sword closed up agayn: and he sayde,**

**Mi: This I do open unto thee, bycause thow mervayledst at SIGILLVM DEI. This is the Name of the Seale: Which be blessed for euer. This is the seale self. This is Holy: This is pure: This is for euer. Amen.**

Δ: Then the seale vanished away. And I sayd to my frende (the Skryer) In dede, this other day, I considered diuerse fashions of the seal: and I fownd them much differing, one from an other: and therfore I had nede to know, which of them I shall imitate: or how to make one perfect of them all.

Mi: Dowt not for the making of it: for God hath perfyted all things. Ask not the cause of my absence, nor of my apparell: for that Mysterie, is known to God. I haue no cloathing, as thow thy self shalt see. I am a Spirit of Truth, and Vertue.[212] Yea you shall see me in Powre, and I will viset you in HOPE. Bless you the Lorde, and follow his wayes, for euer.

Δ: Then he went away: and Uriel followed him. And then I sayde to my skryer: It were good, we had euer some watch-word, when we shold not loke for any more matter at theyr hands, euery tyme of theyr visitting of us. Whereuppon, (unlooked-for, of us,) he spake agayn.

Mi: We lead tyme, Tyme leadeth not us:

Put up thy pen.

The Name of God, be blessed for euer.

Δ: Then they lifted up theyr hands to heuenward (which heven, appeared allso in the stone) and turned toward us, and sayd,

Valete.[213]

Δ: So they departed: and at theyr going, the chayr, and the Table, in the stone, did seme to shake.

Δ: Soli Deo omnis honor Laus et Gloria.[214]

Amen.

## *Martij 15. Thursday. Hora 1¼ a meridie.*

Δ: After E.T. his calling into the stone, appeared a tall man, with a sceptre (very great) of gold, glittring. His body all red: and out of his hed, did shote out beames of light, like the sonne beames.

Δ: Being desirous, to know who he was, and his name, I requested him ernestly thereto. But he answered, as followeth,

Invocate nomen Domini, et agnoscetis eum.[215]

Δ: Then I prayed the psalme, Deus misereatur nostri, et benedicat nobis &c.[216] After that, he sayd,

I am mighty.

Δ: Bycause he delayed to declare his name, E.T. the skryer did require him, in the name of God the father, Jesus Christ his sonne, and of the holy ghost, to express his name: and he answered in speche.

So I will by and by.

Δ: Then he seamed to take from his hed little bright sparcks, like little candells endes: and to stick them abowt the chayre: and he went rownd abowt the chayre: and than he spake, as followeth,

I am mighty, and working wonders: I am SALAMIAN.[217] I rule in the hevens, and beare sway uppon erth in his name, who be blessed for euer. Thow doost dowt at me. I am the servant of God, in his light: I serve him. I say, I serve him, with feare and reverence. My name is SALAMIAN: Mighty in the Sonne, worker of wordly actions, as well internall, as externall: known unto God: whose name I know, and bless for euer.

Δ: Then appeared a big flame of fyre by him in the ayre.

Sal: Thow knowest not, or thow wilt not know, that Mamon, with his servants, are present abowt thee: whose presence doth hinder the presence of the vertues Adonay our comming. Blessed be God, in the highest.

Amen.

Δ: He toke the forsaide flame of fyre, and flung it up unto the heven ward.

Sal: Mamon is a king whome God hateth: whose sect, contynually tempt, provoke and stir-up wickednes, against the Lord, and against his annoynted. But he dyeth: blessed be God for euer. Driue him away.

Δ: It is incomparably more easy for you to do. And as for my parte, I fele neyther in body, nor sowle, any token of his presence or working. Thereuppon he caused the whole chamber (which we were in) to appere very playnely in the stone: and so there shewed a great cumpany of wycked spirits to be in the chamber: and among them, One, most horrible and grisely thretting,[218] and approaching to our heds: and skorning and gnashing at us.

Sala: God determines his mysteries, by Arte and vertue.

Δ: Then he willed me very egerly, to drive them away. And I prayed fervently. And there seamed One to come into the stone, which had very long armes: and he draue them away courragiously: And so they were driuen away. After that presently, cam one into the stone, all white. Salamian reached this white one a Cup. The white man held-up the Cup: and sayd, as followeth,

Lo, this is my name.

God shall bless you. Fear not: your faithfullness provoketh me to tell my name, and this it is:

(putting furth the Cup again) for, I am called Medicina Dei.[219] I will shew thee, and I will shew you, the Angel of your Direction, which is called OCH.[220]

Δ: This name he spake: he shewed it allso on the Table (before him) written.

Raph: He is mighty in the sonne beames: He shall profit thee hereafter.

Δ: Then cam in an other, and sat down in the chayre: and he sayde, as followeth,

The strength of God liueth: and God raigneth for euer. I am Fortitudo Dei.

Δ: Why, then, you are Gabriel: and I toke you hitherto to be Michaël. How shall I then amend my boke, in respect of your name, allwayes before, written Michael?

For.Dei: What thow hast written, that hast thow written: and it is true. Write down this name. POLIPOS.[221] Dost thow understand it?

Δ: No, God knoweth.

For.Dei: When that day commeth, I will speak with thee: yf thow observe that which I haue commaunded thee.[222] **As truely, as I was with SALOMON, so truely will I be with thee.**

Δ: Then cam in an other, whom we toke to be Uriel: for he went allso, as he was wont, and leaned at the Table.

For.Dei: Search for wisdome and lerning, and the lord will deliuer it unto you.

Δ: I wold to god, I knew your name truely, or what peculier letter I might set for you, to Note your words and Actions by.

For.Dei: Name I haue none, but by my office. SALAMIAN cam not hither, but by me. He is a mighty Prince, governing the hevens, under my powre. This is sufficient for thy Instruction. **I was with Salomon, in all his works and wonders:** and so was this, whome God had appointed unto him. The Diuines know his name: and he is not hidden from the face of the erth: His name is written in the boke which lyeth in the Wyndow.

Δ: Do you mean Agrippa his boke? And is it there expressed by the name SALAMIAN?[223]

For.Dei: I haue sayde.

Δ: What order will you appoint unto us two, in respect of our two beings to-gither? My frende here, may haue other intents and purposes of his affayres, then will serve me, for his ayde hauing in these Actions.

For.Dei: Joyne in prayers. For God hath blessed you: Dowt not.

Consider these mysteries.

Δ: Then they in the stone used talk to gither: but not well to be discerned of the eare of E.T.

At length F.D. talked very much, and spedily to E.T. and disclosed unto him (which he expressed not to me, at the stone but afterward) all the manner of the practise, and the Circumstance abowt the Action intended, with the Gold lamin, the ring, the seales &c. And after I had spoken somwhat, in requesting him, to shew me the manner, How I shold artificially prepare euery thing spoken of, he sayd,

F.D:

> [. . . Use me, in the Name of God, for all occasions.[224] . . .]

Blessed[225] be God, who reuealeth all Mysteries, &c. I am strength in nede. And Lo, here is Medicine for the sore. We bless the Lord: We gouern the erth, by the societie of Gabriel: whose powre, is with us: but he not here. &c.

Use Patience.

Ur: I liued with Esdras: I liued in him, in the lord, who liueth for euer.[226]

Raph: I liued with Tobie: Tobie the yonger.[227]

Δ: This was the white creature, that spake this.

F.D: We liue in the Lorde: who be praysed for euer.

Δ: I stode silent a good while.

FD: What wilt thow?

Δ: I did attend, what you wold say.

F.D: I haue sayd.

Δ: I haue byn long at this tyme, in my dealing with you. I trust, I do not offend you therewith. But, for my parte, I could finde in my hart to contynue whole dayes and nights in this manner of doing: euen tyll my body shold be ready to synk down for wearines, before I wold giue ouer. But I feare, I haue caused wearines to my frende here.

F.D: In vertue is no wearines.

Δ: Now he stode up, out of his chayr: and he, and they all, ioinctly blessed us, stretching theyr hands toward us, Crossingly. And so they went away. The Table and the chayre remayned and the glyttring sparckles, or drops of streaming little lightes were of the chayre immediately.

Δ: Glorie, thanks, and honor be unto the Almighty Trinitie.

Amen.[228]

# [Mysteriorum Liber Secundus]

. . . mysteryes,[229] . . .
. . . ow toward a thing, r . . .
. . . howse is hollow, it is empty and voyde . . .
. . . ants: The God of heuen and erth, will send into . . .

> NOTE. We bring tydings of light* . The Lord is owr . . . you and we prayse to gither. His name be praysed for ever. O . . . in his Mysteries: O holy and eternall God.

Δ: He bowed down to the Chayre and then to the table, and sayd, Benedictus qui venit in,[230] (and there stayed a little) and sayd agayn, Benedictus qui venit in, nomine Domini.[231]

Δ: Than cam in Michael, with a sword in his hand, as he was wont: and I sayd unto him, are you Michael?

Mich: Dowt not: I am he which reioyce in him that reioyceth in the Fortitude and strength of God.[232]

Δ: Is this Forme, for the Great Seale perfect?

Mi: The forme is true and perfect. Thow shalt sweare by the liuing God, the strength of his Mercy, and his Medicinall vertue, powred into mans sowle neuer to disclose these Mysteries.[233]

Δ: Yf No man, by no means, shall perceyue any thing herof, by me, I wold think that I shold not do well.

Mi: Nothing is cut from the Church of God. We in his Saincts are blessed for euer.

We separate thee, from fyled and wycked persons: We move thee to God.

Δ: I vow, as you require: God be my help, and Gwyde, now and euer, amen.

MIC: This is a Mystery, skarse worthy for us ourselues, to know, muche lesse to Reueale. Art thow, then, so Contented?

Δ: I am: God be my strength.

Mic: Blessed art thow among the Saincts: And blessed are you both.

I will pluck thee, from among the wycked [he spake to my skryer.][234] Thow Commyttest Idolatry. But take hede of Temptation: The Lord hath blessed thee. This is a Mystery.

Dee, what woldest thow haue?

Δ: Recte sapere et Intelligere &c.[235]

Mic: Thy Desyre is grraunted thee. Use . . .

. . . with[236] . . .
. . . they are corrupted . . .

. . . they haue byn used to the wycked. Ther . . .

**[Michael: -]:**[237] **I will shew thee in the mighty hand and strength of God, [what] his Mysteries are: The true Circle of his æternitie Comprehending all vertue: The whole and Sacred Trinitie. Oh, holy be he: Oh, holy be he: Oh, holy be he.**

**Uriel answered, Amen.**

**Mic: Now what wilt thow? Δ: I wold full fayne procede according to the matter in hand.**

**Mic: Diuide the owtward circle into 40 æquall partes: whose greatest numbers are fowre. See thow do it presently.**

**Δ: I did so. Diuiding it first into fowre: and then every of them into ten. He called Semiel, and one cam in and kneled down: and great fyre cam out of his mowth.**[238]

**Michael sayde, To him, are the Mysteries of these Tables known.**

**Michael sayde, Semiel (agayn) and by and by, he**[239] **said, O God thow hast sayd and thow liuest for euer.** Do not think here I speake to him. Δ: He spake that to us, least we might dowte of his last speches, as being spoken to Semiel: which he directed to the æternall god and not to Semiel. **Semiel stode up, and flaming fire cam out of his mowth: and than he sayd, as followeth,**

**Sem: Mighty Lord, what woldest thow with the Tables?**

**Mic: It is the will of God, Thow fatche them hither.**

**Sem: I am his Tables.**

**Behold these are his Tables. Lo where they are.**

**Δ: There cam-in 40 white Creatures, all in white Sylk long robes and they like chyldern: and all they fallyng on theyr knees sayd,**

**Thow onely art Holy among the highest. O God, Thy Name,**[240] **be blessed for euer.**

**Δ: Michael stode up out of his chayre, and by and by, all his leggs semed to be like two great pillers of brass:**[241] **and he as high as half way to the heven. And by and by, his sword was all on fyre and he stroke, or drew his sworde ouer all theyr 40 heds. The Erth quaked: and the 40 fell down: and Michael called Semiael, with a thundring voyce, and sayd,**

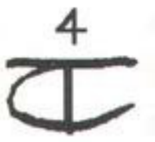
**Declare the Mysteries of the Liuing God, our God, of one that liueth for euer.**

**Sem: I am redy. Δ: Michael stroke ouer them, with his sword agayne: and they all fell down, and Uriel allso on his knees. And commonly at the striking with his sword, flamyng fier like lightening did flash with all.**

**Mi: Note: here is a Mysterie.**

**Δ: Then stept furth, one of the 40, from the rest, and opened his brest which was couered with Sylk, and there appeared a great T all of Gold.**[242]

**Mi: Note the Number. Δ: Ouer the T, stode the figure of 4, after this manner:**



**The 40, all, cryed, Yt liueth and Multiplyeth for euer: blessed be his name.**[243]

**Δ: That creature did shut up his bosome, and vanished away, like unto a fyre.**

**Mi: Place that, in the first place. It is the name of the Lorde.**[244]

**Δ: Than there seamed a great clap of thunder to be.** Then stepped (before the rest) one other of the 40, and kneled as the other did before. And a voyce was herd saying, Prayse God, for his **name** is reuerent.

Michael sayd to me, say after me thus,

Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: Amen.
Deus Deus Deus noster, benedictus es nunc et semper: [245] Amen.

Δ: Then this Creature opened his breast, and fyre cam oute of the stone as before and a great romayne G appeared.[246]

Mi: Write with reuerence, These Mysteries are wunderfull, the Number of his name, and knowledge: Lo, this it is, 9. Behold, it is but one, and it is Marveylous.

Δ: Then this Creature vanished away . . . . . . . . . . . . . . . . . . . . . . . . [247]

Mi: The Seale of Gods Mercy: blessed be thy name.

Δ: It semed to rayne, as thowgh it had rayned fyre from heuen. Then one other of the 40 was browght furth: The rest all fell down and sayd, Lo, thus is God known.

Then he opened his brest, and there appered an n, (not of so big proportion as the other), with the number of 7 over it.[248]

Mi: Multiplicatum est Nomen tuum in terra.[249]

Δ: Then that man vanished away as it were in a golden smoke.

Mi: Thow must not write these things, but with great devotion. He Liueth. Δ: Then cam an other furth. Then all falling down sayde, Vidimus Gloriam tuam Domine.[250] They were prostrate on theyr faces. Then this Creature opened his breast and he had there a Tablet all of Gold (as it were) and there appered a small t uppon it: and the figure of 9 under this letter t.[251]

Mi: Mark it, for this is a Mysterye. Δ: Then that Shewer (of the 40) seamed to fly up into the ayre, like as it were a white garment.

Mi: Illius Gloria sit nobiscum.[252] Δ: All sayd, amen: and fell down.

Δ: Then stode up an other, and opened his bosom, and shewed on his brest bare (being like syluer) a small h;[253] and he pointed to it, and ouer it was the number of 22.

Mi: Et est numerus virtutis benedictus. Videte Angelos Lucis.[254] Δ: This shewer went away like a white Cok flying up.

Δ: There cam an other in, and sayd,

Et sum Finis et non est mihi Numerus. Sum Numerus in numero Et omnis Numerus est mihi Numerus. Videte.[255]

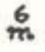
Δ: There appeared a small n[256] on his skyn, being all spotted with Gold. Then he went away like three fyres, red flaming, and coming to gather agayn in the myddst of the firmament.

Δ: You must Note that in the stone the whole world in a manner did seme to appere, heuen, and erth, &c.

Mi: (Δ he cryed with a lowde voyce,) Et est vita in cælis.[257]

Δ: Then stepped furth one and sayd, Et ego viuo cum bene viuentibus, [258] and withall he kneeled down: and Michael stepped furth and toke of his veale on his brest and he made Cursy and stode up.

Mi: Viuamus Halleluyah. O Sanctum Nomen.[259]

Δ: All fell down on theyr faces, and Michael stroke ouer them with his sword and a great flash of fyre: And this man his brest seemed open, that his hart appeared bleading, and therein the letter m,[260] and 6, over it thus 

Mic: Benedictus est Numerus Agni.[261]

Δ: Hereuppon They all fell down.

Mi: Orate invicem.[262] Δ: Hereuppon we prayed a psalme; my skryer saying one verse, and I the other &c.

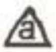
Mi: Omnia data sunt a Deo.[263] Δ: Then cam one in, hauing a rownd Tablet in his forhed and a little o[264] in his forhed: and 22 ouer it.

Mi: Et non est finis in illo.

Benedictus es tu Deus.[265] Δ: And then that shewer vanished away: He flew up, like a rownd raynbow knyt togither at the endes.

Mi: Angeli a nomine tuo procident Domine.

Tu es primus O Halleluyah.[266]

Δ: One stode up and the rest fell down, and out of his mowth that stode, cam a sworde: and the point, a Triangle, and in the myddest of it a small a[267] thus , of pure gold, grauen very depe: Et Numerus tuus viuit in cæteris,[268] sayd this shewer. The number was ~~22~~ 20[269] over the a. This shewer went away with great lightening covering all the world.

Mi: Nomen illius est nobiscum.[270] Δ: He stroke agayne with his sword ouer them. Then stode one up: who, uppon his garment had an n: and he turned abowt: and on his back were very many (ens) n.[271]

Mi: Creasti tu Domine Angelos tuos ad Gloriam tuam.[272] Δ: Ouer the ‘n’ was the number of 14, ouer that n (I meane) which was onely on his brest.

Mi: Et te primus Creauit Deus.[273] Δ: Then the shewer flew up like a star. And an other cam in, all his cloth being plucked up: and so seamed naked: He hath a little ‘a’.[274] This ‘a’ did go rownd abowt him, begynning at his feete: and so spirally upward: and he seemed to be all Clay. Ouer the ‘a’ was the number 6.

Mi: Et Creata sunt et pereunt in Nomine tuo.[275] Δ: And therwith this shewer fell down all into dust on the Earth: and his white garment flew up like a white smoke: and allso a white thing did fly out of his body.[276]

Surgit Innocentia ad faciem Dei.[277]

Δ: Michael did ouer them agayn with his sworde, and it seemed to lighten. He began to speak, and he stopped suddenly, and the fyre flew from his mowth.

Mi: Innocentium Nomina, et sanguinem vidisti Domine a Terra, et Iustus es in operibus tuis.[278] Δ: Then cam one in, with a garment all bluddy. He was like a chylde, he had a ball in his hand of perfume which smoked: and he hath uppon his forhed a little ‘h’.[279] He bowed to Michaël: and Michael sayd, Numerus tuus est infinitus, et erit finis rerum.[280] Δ: This shewer seemed to powre him self awaye like a flud of blud: and his garment flew upward.

Mi: Non est illi numerus. Omnia pereunt a facie Dei, et a facie Terræ.[281]

Δ: Then stepped one furth, like a water running rownd abowt him, and he cryeth miserably, O benedictum Nomen tuum Domine. Numerus perijt cum illis.[282] Δ: A little ‘o’ with 18 ouer it, appered.[283]

Δ: This shewer seemed to vanish away, and to cause a great water remayn ouer all.

Mi: Lux manet in tenebris. Gloriosum est Nomen tuum.[284]

Δ: Then stept one furth from the rest, who fell down, as theyr manner was.

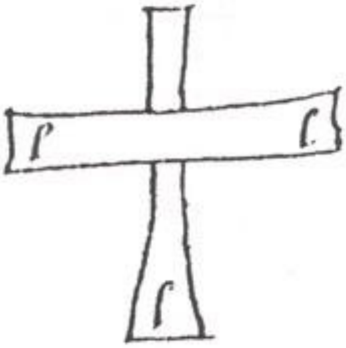
> Δ: Note: All the Cumpanies of these 40, stode five to gither, and five to gither, and so in eight Cumpanyes; each, of fiue.

Δ: This was a very white one: The upper partes of his throate, seemed open and there seemed to cum out of it fyre, in very many and diuerse cullours.

He sayd, Trinus sum.[285]

Mi: Benedictum sit nomen El.[286]

Δ: Than in the myddle of the fyres or smoke semed an ‘1’[287] thrise placed, on a bluddy cross, and ouer the ‘1’ the number 26.



Δ: This shewer seemed to haue three mens heds and to vanish away in a myst with a thunder.

Mi: Labia mea laudant Dominum.[288]

Δ: Then cam a very fayre yong one in with long heare hanging on her (or his) sholders: and on her belly appered a great scotcheon;[289] to hir, or him, Michael gaue a flame of fyre: and she, or he, did eat it.

Mi: Et hic est El:[290] and so appeared a little ‘1’ on the scotcheon, and it waxed bigger and bigger: and a fyre did seeme to go rownd abowt it.

Mi: Benedicta sit ætas tua:[291] Δ: And there appeared ‘30’ under the 1.

Δ: There cam a great many of little fyers and did seeme to eleuate this yong woman (or child) out of sight.

Michael stroke his sword ouer them agayn, and sayd,

Natus est illa Lux.

Ille est Lux noster.[292]

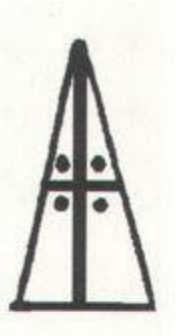
Δ: Then stept out an other and opened his white silk garment uppermost: and under it, he seemed to be sowed up in a white silk cloth. He had in his forhed an ‘n’[293] in his brest an ‘n’ and in his right hand an ‘n’.

Mi: Numerus tuus est benedictus.[294] Δ: They all fell down, saying, Numerus tuus est Nobiscum: Nec adhuc nouimus finem illius Venies cum numero tuo O unus in æternum.[295]

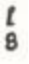
Δ: And they fell all down agayn. This shewer departed clyming up into the ayre, as if he had clymed on a ladder.

Mi: Linguis suis cognouerunt eum.[296]

Δ: All sayd, Benedictus est qui sic et sic est,[297] throwing up into the ayre thre cornerd trenchers[298] of this fashion all of Gold. The one side of the trenchers was thus marked, and the other side had nothing on.



Δ: Then stept one oute: and fyre cam out and in of his mowth. He kneeled, the rest fell down. This seemed a transparent body, and he had in his eyes a small 1:[299] and in his forhed the figure of 8.

Mi: Note this, under. I meane the figure 8. Thus, 

Δ: All sayd, Et es verus in operibus tuis:[300] and so he vanished away in a flame of fyre.

Mi: Gaudete omnes populi eius, gaudete omnes populi eius, ab hinc Gaudete.[301] Δ: All sayd, Amen.

Δ: One stept furth saying, Incipit virtus nostra,[302] he being covered under his robe, all with armor: and hath a great G[303] on his armor and the figure of ‘7’ ouer it. He went **behynde** Michael and so vanished away.[304]

Mi: Recte viuite omnes Sancti eius.[305]

Δ: One stept furth: and opening his brest, there appered a boke, and turning ouer the leaves there appeared nothing but a little ‘r’[306] and 13 over it. He went behinde the Chayre and so vanished awaye.

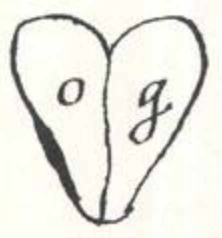
Mi: Hic est Angelus Eccliæ meæ, qui doceat Ille viam meam.[307]

Δ: There stept oute a playn man, and under his garment a gyrdel, and under his gyrdle a Rod: and in his hand he had a Sworde, and in his mowth a flame of fyre: he had a great H[308] uppon his sworde and under it 22. He went behynde the chayre &c. Michael standing up still uppon his leggs, like pillers of brass.

Δ: I axed him yf I shold not cease now, by reason of the folk tarying for us to come to supper.

Mic: Lay away the world. Contynue your work: Coniunxit spiritum mentibus illorum.[309]

Δ: Then stept out one, hauing under his garment a little Chest, and therein a mans hart raw: and the hart was thus with two letters, one on the one side 'o' and on the other a 'g'.[310]



[Δ: As in scotcheons of armes, where the man and his wifes armes ar ioyned perpale, as the heraulds term it.] This shewer shut up the chest and went his way.

Mi: Numerus illius est sine numero.[311]

Δ: Then cam in an other, saying,

Tempus est. Deum vestrum agnoscite.[312]

Δ: This shewer his armes reached down to his feete: he shewed furth his right hand and in it a little 't'[313] and 11 under it.

Mi: Stay; place this, in the second place. This went away.

Mi: Ymago tua, (mors,) est amara.[314]

Δ: Then cam one in, with a big belly, and fat cheekes: an half sword perced his hart, and a little 'y'[315] written on it. Iustus est malis deus noster. [316] Δ: The number of 15 under it.

Mi: Place it in the former place.

Mi: Opera fidelium, Delectatio mea.[317] [Δ: Then cam one in.] Hic est Deus noster.[318] He shewed the letter of o on his naked brest, and the figure of 8 under it. He went away.

Mi: Ecce, Iniquitas regnat in domo mea.[319]

Δ: Then stept one oute very lean, all his body full of little e,[320] and under euery one of them, 21. He went away behynde the chayre.

Mi: Bestia deuoravit populum meum, peribit autem in æternum.[321]

Δ: Then stept out one in bluddy apparell, all his body full of serpents heds and a b[322] on his forhed, and the number of 10 ouer it. He went away.

Mi: Iniquitas Abundat in templo meo, et sancti viuunt cum Iniquis.[323]

Δ: One very lean, hunger sterued cam out, an A on his brest, and, 11 over it, and so went away.

Δ: There cam in another.[324]

Mi: Iniqua est Terra malitijs suis.[325]

Δ: Then cam in one who drew out a bluddy sworde on his brest a great romayn I, and 15 over it. He went his way.

Mi: Angeli eius ministrauerunt sanctis.[326] Δ: Then stept one oute with a Target and a little a on it, and ouer it the number of 8.[327] He went away.

Mi: Regnabit Iniquitas pro tempore.[328] Δ: They all cryed, Halleluyah.

Δ: Then stept one furth with a golden crown, and a great arming sworde: his clothing all of gold, with a letter 'r' on his sword and 16 ouer it, and so he went away.

Mi: Nulla regnat virtus super terram.[329] Δ: Then stept one oute, hauing all his body under his white sylken habit (as they all, had) very braue after the fashion of those dayes, with great ruffs, cut hose, a great bellyed dubblet, a veluet hat on his hed, with a feather: and he advanced him self braggingly: He had burnt into his forhed a little n: and Michael sayd, Non est numerus illius in Cælis.[330] Δ: He went awaye.

Mi: Antiquus serpens extulit caput suum deuorans Innocentes.[331] Halleluyah.

Δ: Then cam one who put of his white habit: and he toke a sword, and smote up into the ayre, and it thundred: and he had a seal (suddenly there) very gorgeous of gold and precious stones: he sayd,

Regnum meum. Quis Contradicet?[332]

Δ: He hath proceding out of his mowth, many little (enns,) n, and on his forhed, a great A.

Mi: Non quòd est A, sed quod contradicit A.

Nec portio, nec numerus eius invenitur in cælo.

Habet autem Numerum terrestrem

Mysterium.[333]

Δ: He shewed three figures of '6' set in triangle thus, 6 $^{6}$ 6

Mi: Vobis est Mysterium hoc, posterius reuelandum.[334]

Δ: And there cam a fyre and consumed him, and his chayre away, suddenly.

Mi: Perturbatur terra iniquitate sua.[335]

This shewer, his garments, white, under: his face as brass: his body grevous with leprosy: hauing uppon his brest an O, with the number of 10 under it: and so departed.[336]

Mi: Surgite O Ministri Dei: Surgite (inquam) Pugnate: Nomen Dei est æternum.[337]

Δ: Then cam two oute to gither: they had two edged swordes in theyr hands, and fyre cam oute of theyr mowthes. One had a G, and 5 ouer it, the other had...

[Δ: We fell to prayer, whereuppon Michael blessed us.]

The other had an h on his sword, and 14 under it: and so they went away.

Mi: Omnis terra tremet ad vocem tubæ illius.[338]

Δ: One stept out, and under his habit had a trumpet. He put it to his mowth, and blew it not. On his forhed a little 'o' and 17 under it. He went awaye.

Mi: Serua Deus populum tuum, Serua Deus populum tuum Israel, Serua (inquam) Deus populum tuum Israel.[339] Δ: He cryed this, alowde.

Δ: One appeared with a fyry sword, all bluddy, ~~his vesture all~~ ~~bluddy~~, his vesture all bluddy, and he had s.[340]

Est numerus in numero.[341]Δ: He went away.

Δ: I understand it to be a letter, and the number 5 also.

Mi: So it is.

Δ: There cam one in with diuerse owgly faces, and all his body skabbed.

Mi: Nunc sunt Dies tribulationis:[342] Δ: He had an a on his forhed and the Number 5 under it.

Mi: Hic est Numerus predictus.[343]

Mi: Audite, consummatum est.[344]. This had a great pot of water in his hand and uppon the pot, grauen, a with 5 under it. He departed in fyre.[345]

Mi: Angele preparato Tubam tuam.[346]

A: Then cam one oute with a Trumpet. ----- Venite Tempus.[347]

Δ: He offered to blow, but blew it not. On the ende of his Trumpet was a little a and 24 under it. He went away.

Δ: They all now seemed to be gon: Michael and all. He cam in agayn and two with him. And he sayd, Hij duo Cælati sunt adhuc.[348] They two went away.

Mi: Vale. Natura habet terminum suum.[349]

Δ: He blessed us and florished his sword towards, and ouer us, and so went away: and Uriel after him: who all this while appeared not.

Δ: After supper Mr. Talbot went up to his chamber to prayers: and Uriel shewed himself unto him: and told him that somwhat was amyss, in the Table or seale which I had byn occupyed abowt this day. And thereuppon, Mr. Talbot cam to me into my study: and requyred the Seale (or Tables) of me: for he was wished to correct somthing therin, (sayd he). I deliuered him the seal, and he browght it agayn within a little tyme after, corrected: both in the numbers, for quantyty and some for place ouer or under: and also in one letter or place omitted. Which I denyed, of any place omitted by me, that was expressed unto me. And the rather I dowted, uppon Michael his words last spoken, uppon two places then remayning yet empty: saying, Hij duo cælati sunt adhuc.[350] But If I had omitted any, there shold more than two haue wanted.[351] Whereuppon we thowght good to ax Judgment and dissoluing of this dowte, by Michael. And comming to the stone He was redy. I prepownded this former Dowte. He answered,

Mi: Veritas est sola in DEO. Et hæc omnia vera sunt.[352] You omitted no letter or history that was told you. But the skryer omitted to declare unto you.[353] Δ: May I thus recorde it?

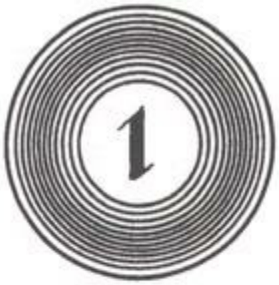
Yt is iustly reformed by Uriel: the one being omitted of the descrier and the other not yet to us declared, might make that phrase meete to be spoken, Hij duo cælati sunt adhuc.[354]

Mi: Thow hast sayd. Δ: I pray you to make-up that one place yet wanting. Then he stode up on his great brasen leggs agayn: He called agayn, Semiæl Semieil. Then he cam, and kneled down.

Consummatum est.[355] Δ: The shewer (a white man) pluckt oute a trumpet, and put it to his mowth, as thowgh he wold blow, but blew not: and there appeared at the ende of the Trumpet the greke ω. There arose a myst, and an horrible Thunder.

Mi: It is done. Δ: Then of the three 6 $^{6}$ 6 before Noted, with his finger he put oute the two lowermost: and sayd, Iste est numerus suus.[356][357] And Michael did put his finger into the Trumpets ende, and pulled furth a rownd plate of Gold, wheron was the figure of ‘i’ with many circles abowt it, and sayd, **Omnia unum es**

Δ: The forme of the world which appered before, vanished away: and Semyeil[358] went away, And Michael cam and sat in his chayr agayn: and his brasen leggs wer gone, and uppon our pawsing he sayd,



Mi: Go forward. Do you know what you haue allready written?

Laudate Dominum in Sanctus eius.[359]

Note: The Circumference (which is done) conteyneth 7 names:
7 names, conteyn 7 Angels:
Euery letter, conteyneth 7 Angels:
The numbers are applyed to the letters.
Whan thow dost know the 7 names, thow shalt understand the 7 Angells.

The Number of 4,[360] pertayning to the first T, is a Number significatiue: signifying, to what place thow shalt next apply the eye: and being placed aboue, it sheweth removing toward the right hand: Taking the figure for the number of the place applyable to the next letter to be taken. The under number, is significatiue: declaring, to what place thow shalt apply the next letter in the Circumference, toward the left hand. Which thow must reade, untyll it light uppon a letter, without number, not signifying. This is the Whole. So shalt thow fynde the 7 principall Names: known with us, and applyable to thy practise.

Make experience.[361]

Δ: Then telling from the T, 4 more places (toward the right hand) exclusiuely, I finde in that fowrth place, from T, (but being the fifth from the beginning, and with the begynning) this letter h: with 22, ouer it. Therfore, I procede to the right hand, 22 places: and there I finde A, and 11 over it. Going then toward the right hand 11 places furder: I finde a little a with 5 under it: by reason of which under place of 5, I go toward the left hand, 5 places, exclusiuely, where I finde o with 10, under it: wheruppon I procede to the left hand, farder by 10 places, and there I see the letter t, and 11, under it: and therfore going to the left hand 11 places, I see there the letter h alone without any number. Wherfore, that letter, endeth my word, and it is in all, ThAaoth. Ys this, as it shold be?

Mi: That is not the name. Thow shalt understand all in the next call.[362] The Rule is perfect. Call agayn within an howre and it shalbe shewed.

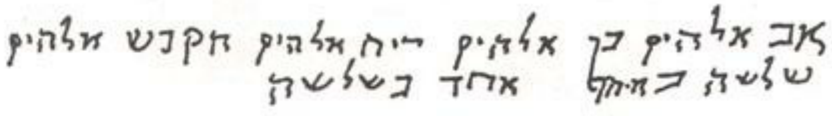
---

The howre being come we attended Michael his retorn to make the Practise euydent of his first Rule.

Mi: Saluete.[363]

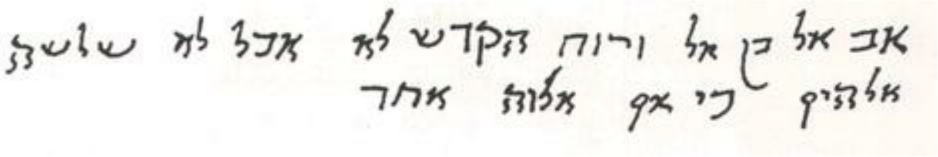
Thow diddest erre: and herein hast thow erred: and yet notwithstanding no error in thee, bycause thow knowest not the error. Understand that the 7 Names must Comprehend, as many letters in the whole, as there are places in the Circle: Some letters are significatiue of them selues. In dede no letters, but dubble numbers, being the Name of God. Thow hast erred in the first name, in setting downe 'Aa'; that is, twise a togither, which differ the word. Which thow shalt Note to the ende of thy work: Wheresoever thow shalt finde two 'aa' togither the first is not to be placed within the Name, but rather left with his inward power. Thow shalt fynde 7 Names proceding from three generall partes of the Circumference: My meaning is, from three generall letters: and onely but one letter, that is, this letter A.[364] Accownt thow, and thow shalt finde the names iust. I speak not of any that come in the begynning of the word but such as light in the myddest: Proue, proue:[365] and thow shalt see. Whereas thow hast 'go', it is to be red 'og'. This is the whole.

Δ: I haue red in Cabala of the Name of God of 42 letters: but not yet of any, of 40 letters: That of 42 letters is this,

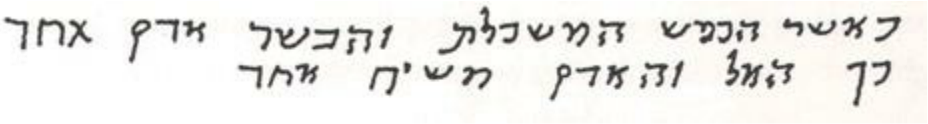


אב אלהים בן אלהים רוח אלהים הקדש אלהים
שלשה באחד אחד בשלשה

id est: Pater Deus, Filius Deus, spiritus sanctus Deus: Tres in uno, et unus in tribus. Vel Trinitas in unitate et unitas in Trinitate.[367] Or thus, which in Latin is, Pater Deus, Filius Deus, et Spiritus Sanctus, Deus, attamen non tres Dij sed unus Deus.[368] And as this is of God, Unitie in Trinitie, so of Christ onely (the second persone of the Diuine Trinitie) the Cabalists haue a name explained of 42 letters, on this manner,



אב אל בן אל ורוח הקדש אל אבל לא שלשה
אלהים כי אם אלוה אחד



כאשר הנפש המשכלת והבשר אדם אחד
כן האל והאדם משיח אחד

That is in Latine, Sicut anima rationalis, et caro, homo unus, ita Deus et homo Messias unus.[369] I am not good in the hebrue tung, but, you know my meaning.

Mi: The letters being so taken oute, being a name, and a number, doth certefye the old rule of 42 letters, whan you restore them in agayn.[370]

Mi: Note, Oute of this Circle[371] shall no Creature pass, that entreth, yf it be made uppon the earth. My meaning is, if he be defyled: This shalt thow proue to be a mysterie unknown to man. Beasts, birds, fowle and fish do all reuerence to it: In this they were all Created. In this, is all things conteyned. In tyme thow shalt finde it, in ADAMS Treatise from Paradise.[372] Looke to the Mysteries: for they are true. A and ω: Primus et Nouissimus; unus solus Deus viuit nunc et semper: Hic est, et hic erit: Et hîc, sunt Nomina sua Diuina.

Dixi:[373]

Thow art watcht all this night: who is euen now at the Dore: Clerkson. Blessed are those, whose portion is not with the wicked.

Benedicamus Dominum.[374] Halleluyah.

†

## ***Tuesday the 20 of Marche: circa 10ã mane.***

Δ: Are you Uriel?

Ur: I am. We thank thee for thy great good will.[375] We cannot viset thee now. At the twelfth howre thow shalt use us.

Δ: Fiat voluntas Dei.[376]

## *A meridie circa 2ã*

Δ: At the twelfth howre, my partner was busyed in other affayres, and so contynued tyll abowt 2 of the Clok: when; we comming to the stone, fownd there Michael and Uriel: but Michael straight way[377] rose up and went out, and cam in agayn, and one after him, carrying on his right shulder, 7 little baskets,[378] of gold they seamed to be.

Mi: Shut up your doores. Δ: I had left the uttermore dore of my study, open: and did but shitt the portall dore of it.

Δ: He toke the 7 Baskets, and hanged them rownd abowt the border of a Canapie, of beaten gold, as it were.

Mi: Ecce, Mysterium est. Benedictus Dominus Deus Israel.[379]

Δ: Therewith he did spred oute, or stretch the Canapy: whereby it seamed to couer all the world [which seamed to be in the stone, allso, heven, an erth] so that the skryer could not now see the heven. And the baskets, by equall distances, did seeme to hang in the border of the horizon.

Mi: What wold you haue? Δ: Sapientiam.[380]

Mi: Rede the names thow hast written. Δ: I had written these according to the Rule before giuen, as I understode it:

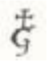
Thaaoth
Gal~~a~~as
Gethog
Horlωn
Innon

A ^aoth
Galetsog

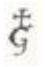
Mi: Loke to the last name. Δ: I had written, (as appeareth) Galetsog, by misreckening the numbers, where I fownd it shold be Galethog with an h and not s.

Mi: Lo, els thow hadst erred. They are all right, but not in order. The second is the first (his name be honored for euer), The first here, must be our third, and the third here, must be our second: thus set downe.

1. Galas
2. Gethog
3. Thaoth
4. Horlωn
5. Innon
6. Aaoth
7. Galethog

Mi: Work from the right, toward the left, in the first angle next unto the circumference.  .

Δ: He shewed than, thus, this letter

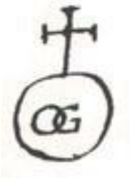
Mi: Make the number of 5 on the right hand, (that is, before it) at a reasonable distance, thus 

5.

Δ: After that he shewed the second letter, a great roman A, thus A+ 24.

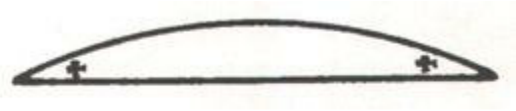
| | | |
|---|---|---|
| Then he shewed | | 30. |
| Then | | 21. |
| Then | | 9. |
| Then he shewed | | 14. |

Then he shewed this compownd letter, with the circle and cross:



He willed me, at each corner of these Segments of circles, to make little Crosses, and so I did.

Δ: After euery of the 7 letters shewed he did put them up in his bosom as sone as he had shewed them fully. The plates wheron those letters were shewed, hath the forme of the segment of a circle, thus and seemed to be of pure gold. When the 7 letters were placed, he sayd,



**Omnia unum est.**[381]

Then he pulled all the 7 plates out of his bosom, and Uriel kneeled down before him. Then the plates did seeme to haue two wings (eche of them) and to fly up to heven[382] under the Canapye.

Δ: After this, one of the 7 baskets, (that which is in the east) cam to Michael, and he sayd,

Mi: Seal this:[383] For This was and is for euer.

Δ: Then he stode agayn on his leggs like brasen pillers, and sayd,

Mi: Oh how mighty is the name of God, which rayneth in the heavens, O God of the faithfull, for thow rayneth for euer.

Δ: He opened the basket, and there cam a great fyre out of it.

Mi: Diuide the 7 partes of the circle next unto that which thow hast done, euery one, into 7.

Note: (for the tyme wilbe Long) Seuen, rest in 7: and the 7, liue by 7: The 7, gouern the 7: And by 7, all Gouernment is. Blessed be he, yea blessed be the Lord: praysed be our god. His Name be magnified. All honor and Glory be unto him now and for euer. Amen.[384]

1. Δ: Then he toke oute of the fire in the basket, a white fowle like a pigeon. That fowle had a Z uppon the first of 7 feathers which were on his brest. That first feather was on the left side.

   Mi: Note. There is a mysterie in the seuen, which are the 7 governing the 7 which 7 gouern the earth. Halleluyah.

   Mi: Write the letters. Δ: Now, a small 1 in the second fether. Then he coueared those first two letters, with the other feathers. The third an 1, like the other. Then he coured that allso. The fowrth an R. He covereth that. The fifth a great roman H. He couereth it. The sixth feather hath a little i. Then he hid that feather. The last feather had a small a.

   Mi: Prayse God.

   Δ: Then he put the fowle into the basket: and set it down by him. Then he hong it up in the ayre by him.

   Δ: Then he lift up his sworde over us, and bad us pray. Δ: We prayed.
2. Δ: Then he stretched out his hand and there cam an other basket to him, and he pluckt out a white byrd, much bigger than the other: as big as a swan: with ‘7’ feathers on his brest.

   Mi: Dixit et factum est.[385]

   Mi: Note. Δ: The first feather hath a little a on it: and it went away. The next a Z great as the first. Then a C great. Then a little a. Then an other little a. Then a feather with a little c. Then one with a little b. Δ: Then he coured them all.

   Mi: Thow hast truth.

   Δ: Then he put up the fowle into the basket, and hung it up by the other in the ayre.

   Δ: Than the third Basket cam to him: and he toke out a byrd all green as grass, like to a peacok in form and bignes.

   Mi: Et viuis tu cum illo: et:

   regnum tuum cum illis est.[386]

   Δ: There started out of this birds brest, 7 fethers, like gold, and fyrie.

   Mi: Pray.
3. Mi: Note. Δ: On the first feather a small p.

   Then a small a.
   A little u.

   Then a small p.
   Then a small n.
   Then a small h.
   Then a small r. Then he put the fowle up into the Basket &c.

Δ: Then there cam an other basket to his hand.
Mi: Dedit illi potestatem in cælus.

Potestas illius magna est.
Orate.[387] Δ: We prayed.

4. Δ: Then he pluckt out a fowle, greater than any of the other, like a griphen (as commonly they are figured) all red fyry, with skales like brass. Then on seuen skales, appered letters.
Mi: Note. Δ: First a little h.

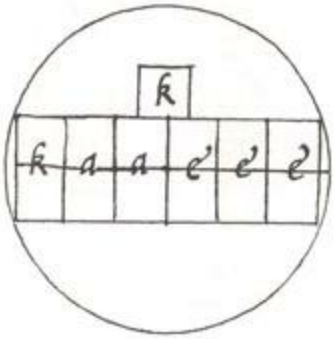
A little d.
A little m.
Then a little h.
Then a little i.
Then a little a.
Then a little i.

Δ: Then he put up the fowle, & hung the basket in the Ayre.
Δ: Then there cam an other Basket to him.
[Δ: Note: All this while the firmament was not to be seen.]
Mi: Magnum est DEVS in Angelis suis.

et magna est illorum potestas in Cælis.

Orate.[388] Δ: We prayed.

5. Δ: Then he pluckt out a bird like an Egle all his body like Gold, and he had a little circle of feathers on his brest: and in it, betwene fowre parallell lines, twelue equall squares: and on the top, on the myddle, one, like the other twelue, thus:



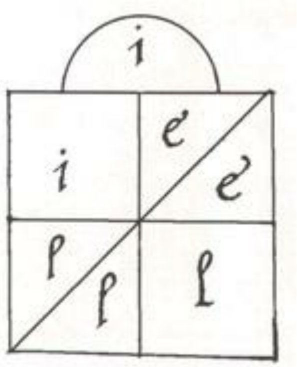
Δ: Then he put up the Egle &c.
Δ: Then cam an other Basket.
Mi: Nuncius tuus est magnus in cælis.

Orate.[389]

Δ: He, and the Basket that wer opened, shut, and set aside, seamed all to be gon: and the Baskets remayning, still hanging on the border of the Canapie. Then he cam agayn, and went awaye agayne. Then cam URIEL and held the Basket: and his leggs seemed to be such great tall pillers of Brass: as Michael did stand on before.

UR: This is a Mysterie. He is here, and not here which was here before.[390]

6. Δ: He opened the Basket and pluckt out like a phenix [or pelican $^{\Delta}$] of the bignes of a swan: all fyrie sparkling. His byll is bent into his brest and it bled. In his brest was a quadrangle made with his own feathers, thus. He put it up, and hung it by the other Baskets.



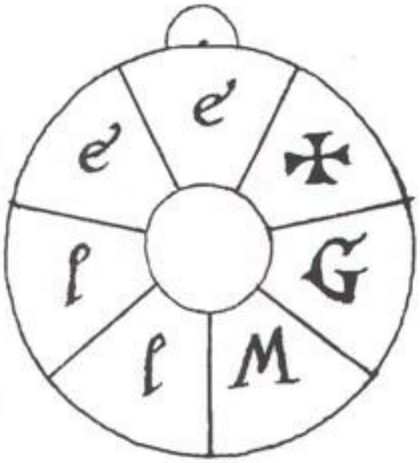
Then cam the last basket. Uriel stode still and sayde,

UR: Dedit angelis potestatem in lumine Cæli.[391]

Orate. Δ: We prayed.

7. Δ: Then cam Michael and toke the Basket of Uriel and becam standing on the great brasen legs, as before.

Δ: He toke out of the basket a strange fowle with many wings: This fowle had in his forhed a Tablet of this fashion:



Mi: Et Coniunxit illos DEVS in unum.[392]

Δ: All the Baskets flew up: and so the Canapie vanished away, and the Heaven appeared.

Δ: Now he cam and sat down in his chayre.

Δ: Michael sayd to Uriel, It is thy part, to expownd these Mysteries: Go to, in the name of our God.

Δ: Uriel cam and stode before him and sayde, What will you: Ô our fellows and seruants to GOD? What will you?

Δ: Perfect knowledg and understanding, such as is necessary for us.[393]

UR: Looke uppon, and see if thow canst not understand it: We will depart for a little space: and come to thee agayne.

Δ: So they went: and left all the stone in fyre, so that neyther the Chayr or Table could be seen in it.

Δ: After a quarter of an howre, Michael and Uriel cam both agayne.

Mi: Loke into the 7 angles: next unto the uppermost Circumference.

Δ: Uriel cam and stode before Michael.

UR: Those 7 letters[394] are the 7 Seats of the One and everlasting GOD. His 7 secret Angels proceding from euery letter and **Cross so formed**: referring in substance to the FATHER: in forme, to the SONNE: and Inwardly to the HOLI GHOSTE. Loke uppon it: it is one of the Names, which thou hast Before: euery **letter** conteyning an Angel of brightness: comprehending the 7 **in**ward **powres** of God: known to none, but him self: a Sufficient BOND to urge all Creatures to life or Death, or any thing els conteyned in this world.[395] Yt banisheth the wicked, expelleth euyll spirits: qualifieth the Waters, strengtheneth the Just, exalteth the righteous and destroyeth the Wicked. He is ONE in SEVEN. He is twise THREE.[396] He is seuen in the Whole. He is Almighty. His Name is euerlasting: His Truth can not fayle. His Glory is incomprehensible. Blessed be his name. Blessed be thow, (our God) for euer.

UR: Thow must refer thy numbers therin conteyned, to the upper circle. For, From Thence, all things in the inward partes, shalbe comprehended. Looke if thow understand it.

Δ: I finde it to be GALETHOG.

UR: It is so. Δ: I thank God and you, I understand now (allso) the numbers annexed.

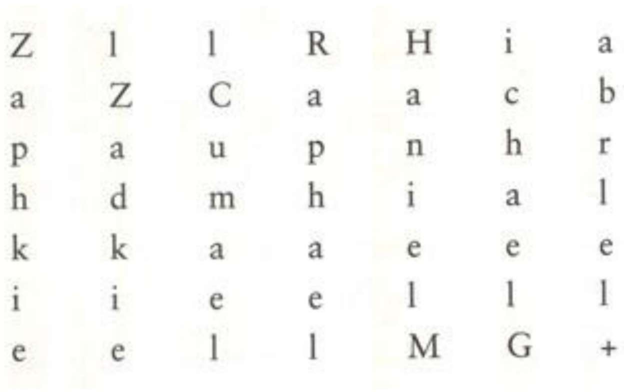
UR: As this darknes is lightened, by the spirit of God, herein; so will I lighten, yea so will the Lord lighten your Imperfections, and glorifie your myndes to the sight of innumerable most holy and unspeakable Mysteries.

UR: To the next part. Δ: Michael sat still, with his sword in his hand.

UR: The parte wherein thow hast labored, conteyneth 7 Angels. Dost thow understand it? Δ: Not yet. Ur: Oh how far is mans Judgment from Celestiall powres? Oh how far are these secrets hidden from the wycked? Glory be unto him, which seeth for euer. Δ: Amen, Amen, Amen.

UR: Note: We cannot tary long. Thow must set down these letters onely, by 7, in a spare paper, thus:[397]

UR: Rede----------------Begyn at the first, and rede downward.[398]



| | | | | | | |
|---|---|---|---|---|---|---|
| Z | l | l | R | H | i | a |
| a | Z | C | a | a | c | b |
| p | a | u | p | n | h | r |
| h | d | m | h | i | a | l |
| k | k | a | a | e | e | e |
| i | i | e | e | l | l | l |
| e | e | l | l | M | G | + |

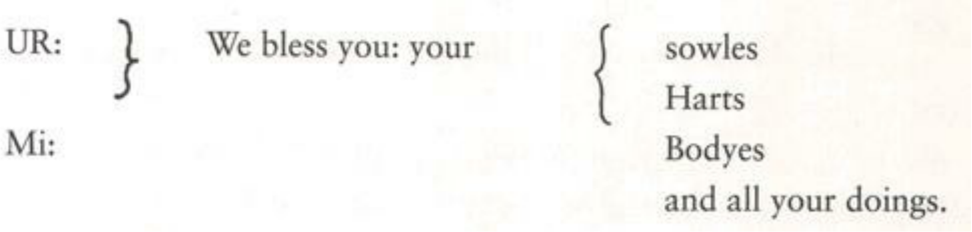
Δ: I rede thus, Zaphkiel, Zadkiel, Cumael, Raphael, Haniel, Michaël, Gabriel.[399]

Ur: Thow hast red right.

Δ: Praysed be God.

Ur: Thus dost thow see, how mercifully God dealeth with his seruants.

Euery letter here, conteyneth or comprehendeth the number of 72 Vertues:[400] Whose names thow shalt know: skarse yet revealed to the world. Uriel and Michael iointly togither pronownced this blessing on us.



UR: } We bless you: your { sowles
Mi: Harts
Bodyes
and all your doings.

Δ: Michael with his sword, and flame of fyre florished ouer our heds.

Yet I will thus much shew you, for your Cumfort beside. What seest thow? Δ: He spake to the skryer. And he saw an innumerable multitude of Angels in the Chamber or study abowt us, very bewtifull with wyngs of fyre. Then he sayd,[401]

Lo, thus you shalbe shaddowed[402] from the wicked. Kepe these Tables secret. He is secret that liueth for euer.

Man is frayle. Fare well.

¶ He must go for the bokes, els they will perish.[403] Δ: He ment that my partner Ed. Talbot, shold go to fatch the bokes from Lancaster (or therby) which were the L. Mowntegles[404] bokes, which Mr. Mort yet hath: wherof mention is made before.

Ended hor. 5. a meridie
Tuesday the 20 Martij
1582.

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### *Wensday 21 Martij, circa 2ã a meridie.*

Δ: After appearance was had, there cam in one before Michael (who sat in his seat) and Uriel leaned on the table (as he, usually did). This seemed to be a Trumpeter:[405] he was all in white, and his garments bespotted with blud. He had nothing on his hed. His heare very long hanging behynde him on his sholders. The Trumpet seamed to be gold. The sownd therof was very playne.

Δ: I axed of my skryer, in what manner Uriel now shewed, (and Michael likewise.) Then Michael sayd, I warned thee for axing of my apparell or manner.[406] Et hæc est Gloria illius, quæ non commouebitur ab impijs.

Mi: Quid vultis? Δ: Iuxta voluntate Dei, Sapientiam nobis necessariam &c.

Mi: Sapientia mundi, nihil est, peribit autem in æternum. Veniat æternitas DOMINI, ab uniuersis mundi partibus. Venite, venite, sic vult DEVS ADONAY fac officium Phanaël.[407]

Δ: This Phanael was the Trumpeter, (above mentioned) who thereupon blew his Trumpet, lustily,[408] turning him self rownd abowt, to all the world. Then, from 7 partes of the world, (being equally diuided abowt the Horizon,) cam 7 Cumpanyes of Pillers all of fyrye cullour glittring. And euery Cumpany of Pillers high and great and as thowgh they were Pillers of fyre. The Heauen, the Sonne, and, Mone and Sterrs seemed to tremble.

Mi: **Multiplex est Deus Noster**.[409]

Mi: Mark this Mystery. Seuen comprehendeth the Secrets of Heven and erth. seuen knitteth mans sowle and body togither (3, in sowle, and 4 in body).

In 7, thow shalt finde the unitie.

In 7, thow shalt finde the Trinitie.

In 7, thow shalt finde the Sonne, and the proportion of the Holy Ghoste.[410] O God, O God, O god, Thy Name (O God) be praysed euer, from thy 7 Thrones, from thy 7 Trumpets, and from thy 7 Angels. Δ: Amen, Amen, Amen.

Mi: In 7, God wrowght all things.

Mi: Note. In 7, and by 7 must you work all things. O Seuen tymes Seuen, Veritie, vertue and Maiestie. I Minister by thy licence. This expownd, by thy Vertue (Δ: Michael spake that, pointing to Uriel.)

Δ: Michael and Uriel both kneeled down, and the Pillers of fyrie and brasen cullour, cam nere, rownd abowt them uniformely.

Mi: Sic est DEVS noster.[411]

Δ: One of the pillers leaned toward the skryer, and had like a pommel or mace hed, on the top of it. And Michael with great reuerence toke out of the top of it a thing like an S.

Δ: Than leaned down 6 Pillers more: and Michael, cryed lowd,

Vnus est DEVS noster, Deus Deus noster.[412]

Δ: Then orderly he opened all the pillers heds: and then the 7 ioyned all togither, distinctly to be discerned.

Mi: Note. Δ: There appeared a great

S
A
A
I

Δ: Then the sides closed up, and hid those letters first shewed. After that appered two letters more

E
M

Δ: He made Cursy, and semed to go from ward, and vanished away.

E 8.

Mus∈ριον est.[413]

Δ: The Pillers all ioyned togither at the tops, making (as it were) One Mace or Pommell, and so flew up to heven wards.

Δ: There seamed two pillers more to come down from heven (like **the other** in forme) and toke place there, where the other 7, stode, which went away.

Δ: Michael with his sword, Cut them asunder: and cryed out,

> Away you workers of Iniquitie. [414]
> Perijt Malus cum malis.[415]

Δ: The pillers fell down, and the grownd swallowed them up.

> Tanta est tua audacia Sathan[416]
> sed DEVS noster viuit.[417]

Δ: The pillers which before ascended, cam down ioyntly: and oute of them a Voyce saying, NON SVM.[418]

Δ: Then the 7 pillers next his right hand, bowed to Michael, And oute of them, a voyce sayd, SVM.[419]

Δ: Then one of the Pillers stode higher than his fellows, and Michael opened all the tops of them, and sayd,

Orate.[420] Δ: We prayed.

Mi: Write the Name down in the Tables.

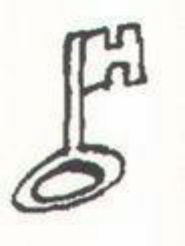
Δ: Then he toke of, 3 of the heds of the Pillers, and sett them downe and there appered, BTZ, great letters in hollow places like square cumfet [421] boxes.

Mi: Ista sunt secreta secretorum.[422]

Invocate Nomen eius, aut nihil agere possumus. [423] The key of Prayer openeth all things.

Δ: We prayed.

Note Key



Δ: Then the other 4 pillers, bowingly shewed 4 letters thus, KASE, and the number 30 with a prik under. Then the Pillers ioyned theyr heds togither very close, and flew up into the firmament with Thunder.

Sic Domine, Sic, Sic.[424]

Mi: Place these in the Table. Δ: I wrote and he sayd, Thow hast done right. Laudate nomen Domini qui viuit in æternum.[425]

Δ: A voyce cam out of the next cumpany of the 7 pillers (ioyning them selues togither) saying, Ipse.[426]

Mi: Et Misericordia tua Domine magna est.[427]

Δ: Michael kneled whan he sayd this.

Δ: Michael shewed out of 4 of theyr heds, of the pillers, (and with all sayd,)

NO, NOT the Angels of heuen, (but I,) are priuie of these **things**. Δ: So there appeared, 4 letters, HEID.

Δ: Then the other 3 pillers were opened and had ENE on theyr tops.

Dominus collocatur in numero suo.[428]

Δ: The 7 pillers mownted up into the ayre, and it thundred at their going.

Δ: Then the fowrth Cumpany of pillers bowed to Michael: out of them cam a voyce: Viuo sicut LEO in medio illorum.[429]

Mi: Et tua potestas magna est ubique.[430]

Δ: Then Michael pluckt of, fiue of the tops. There appered Δ: then they ioyned all togither: then appered EIMO.

Mi: Hoc non est sine præce.[431]

Δ: The other two opened, and there appeared $\underset{\cdot}{30}$ A.

Δ: Then they closed up, and went away, with a great thunder.

Δ: Then cam 7 other pillers to Michael, and a Voyce oute of them, saying, Serpens sum, et deuoraui serpentem.[432]

Mi: Et bonis et malis serpens es Domine.[433]

Δ: Then they closed all up; and Michael sayd, Orate. Δ: We prayed.

Δ: Then Michael toke of, the heds of 4: then appeared first an I, then MEG. Then he opened the other 3, and CBE appeared.

Mi: Numerus illius, est nulli cognitus.[434]

Δ: They ioyned theyr heds all togither, and ascended up to heuenward: and great lightening after them.

Δ: Then cam an other Septenarie of Pillers: and oute of them a voyce, saying,

Ignis sum penetrabilis.[435]

Mi: Et sit nobiscum, Ô Deus.[436] Pray. Δ: We prayed.

Δ: Then he opened 4 of theyr heds and appered in them ILAO.

Δ: They closed togither agayne.

Δ: Then one other was opened, and ***I*** appered.

Δ: Then $\overset{21}{8\cdot}$. appered, and did shut up agayn.[437]

Δ: Then he smote fyre out of the last pyller, and it thundred and there seemed to come out of it innumerable Angels like little Children with wings, and there appered N, and suddenly did shut up.[438] **Sic sic sic Deus noster**.[439]

Δ: Then they ioyned all togither, and flew up.

Mi: Note down in the table. Δ: I Noted them down.

Δ: Then cam the last 7 pillers, and out of them this Voyce,

Finis.

Gaudium et Lux nostra Deus.[440]

Δ: Then they closed all in One.
Mi: Orate. Δ: We prayed.
Δ: Then 6 of the heds opened and appered I H R L A A.

Δ: Then the seuenth opened: Then seamed trees to leap up, and hills, and the seas and waters to be trubbled, and thrown up.

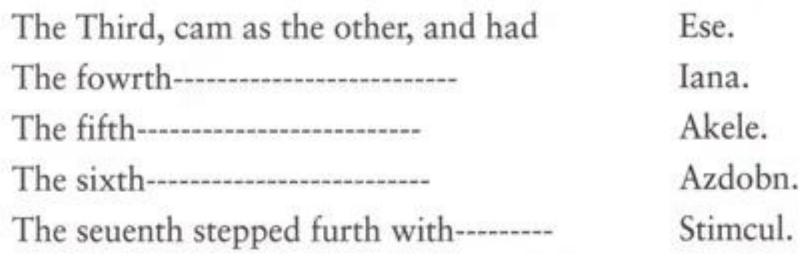
Δ: A voyce cam out of the Pillers: Consummatum est.[441]
Δ: There appeared in that Piller $\overset{2\,1}{8\cdot}$ .
Δ: They ioyned togither and flew up to heven ward.
Mi: VNVS VNVS VNVS.

Omnis caro timet vocem eius.[442]
Pray. Δ: We prayed.

Δ: Note: my skryer was very faynt, and his hed in manner gyddy, and his eyes, dasyling, by reason of the sights seen so bright, and fyrie, &c. Michael bad him be of good cumfort, and sayd he shold do well.
Mi: Cease for a quarter of an howre.
Δ: After we had stayed for a quarter of an howre, we comming to the stone agayne, fownd him come all ready to the stone: and Uriel with him. Who, allso, had byn by, all the while, during the Mysterie of the '7' pillers.
Mic: Set two stoles in the myddst of the flowre. On the one, set the stone: and at the other let him knele. I will shut the eares of them in the howse, that none shall heare us. I will shew great Mysteries.
Michael than, with a lowd voyce sayd,

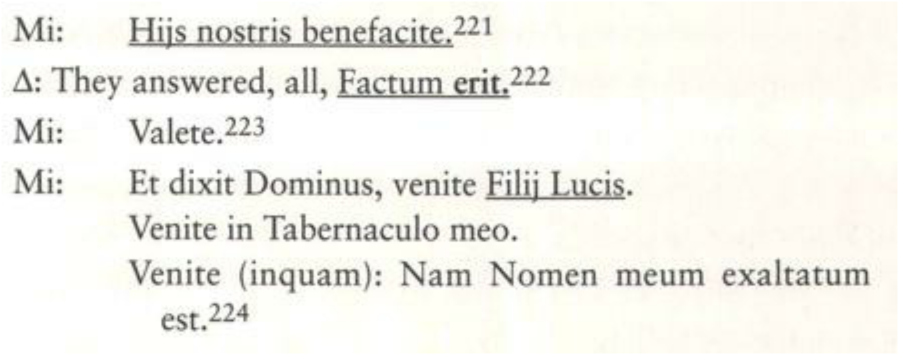
Adeste Filiæ Bonitatis:
Ecce DEVS vester adest:
Venite.[443]

Δ: There cam in 7 yong women apparelled all in Grene, having theyr heds rownd abowt attyred all with greene silk, with a wreath behinde hanging down to the grownd.[444] Michael stroke his sword ouer them, no fyre appearing: Then they kneeled: And after, rose agayn.
Mi: Scribe quæ vides.[445]
Δ: One of them stept out, with a little blue tablet on the forhed of her: and in it written, El.
Δ: She stode a side, and an other cam in, after the same sort, with a great M, and a little e, thus, Me.



| | |
|---|---|
| The Third, cam as the other, and had | Ese. |
| The fowrth------------------------- | Iana. |
| The fifth------------------------- | Akele. |
| The sixth------------------------- | Azdobn. |
| The seuenth stepped furth with--------- | Stimcul. |

Δ: They all togither, sayd, Nos possumus in Cælis multa.[446]
Δ: Then they went theyr way, suddenly disäpering.
Mi: Note this in your next place but one. Δ: I did so.
Mi: Go to the next place. Stay.
Mi: Adeste, Filiolæ Lucis.[447]
Δ: They all, cam in agayn, and answered, Adsumus Ô tu qui ante faciem **DEI stas.**[448]



Mi: Hijs nostris benefacite.[221]
Δ: They answered, all, Factum erit.[222]
Mi: Valete.[223]
Mi: Et dixit Dominus, venite Filij Lucis.
Venite in Tabernaculo meo.
Venite (inquam): Nam Nomen meum exaltatum est.[224]

[449][450][451][452]

**Δ: Then cam in 7 yong men, all with bright cowntenance, white apparaled, with white silk uppon theyr heds, pendant behinde as the women had.**[453]

**One of them had a rownd purifyed pece or ball of Gold in his hand.**

**One other had a ball of siluer in his hand.**

**The third a ball of Coper.**

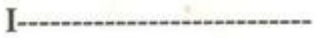
**The fowrth a ball of Tynne in his hand.**

**The fifth had a ball of yern.**[454]

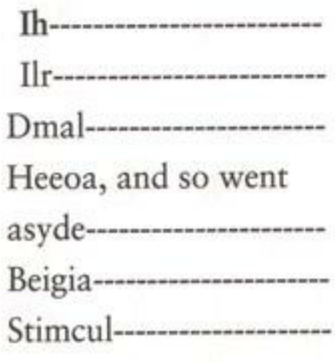
**The sixth had a rownd thing of Quicksyluer, tossing it betwene his two hands.**

**The last had a ball of Lead.**[455]

**They wer all apparayled of one sort.**
**Mi: Quanmvis**[456] **in uno generantur tempore, tamen unum sunt.**[457]
**Δ: He that had the gold ball, had a rownd tablet of gold on his brest, and on it written a great**


I--------------------------

**Then he with the syluer ball, cam furth, with a golden tablet on his brest likewise, and on it written**
He with the Copper ball, had in his tablet
He with the tyn ball, had in his tablet
He with the yern ball, had in his tablet


Ih-------------------------
Ilr-------------------------
Dmal----------------------
Heeoa, and so went
asyde----------------------
Beigia----------------------
Stimcul--------------------

He with the Mercury ball, had written
The yong man with the leaden ball, had
Mi: Facite pro illis, cum tempus erit.[458]
Δ: All answered, Volumus.[459]
Mi: Magna est Gloria Dei inter vos. Erit semper. Halleluyah.[460]

Valete.[461]

Δ: They made cursy, and went theyr way, mownting up to heven.
Mi: Dixit Deus, Memor esto nominis mei:

Vos autem immemores estis.[462]
I speak to you. Δ: Hereupon, we prayed.

Mi: Venite, Venite, Venite.

Filiæ Filiarum Lucis Venite.

Qui[463] habebitis filias venite nunc et semper.[464]

Dixit Deus, Creaui Angelos meos, qui destruent Filias Terræ.

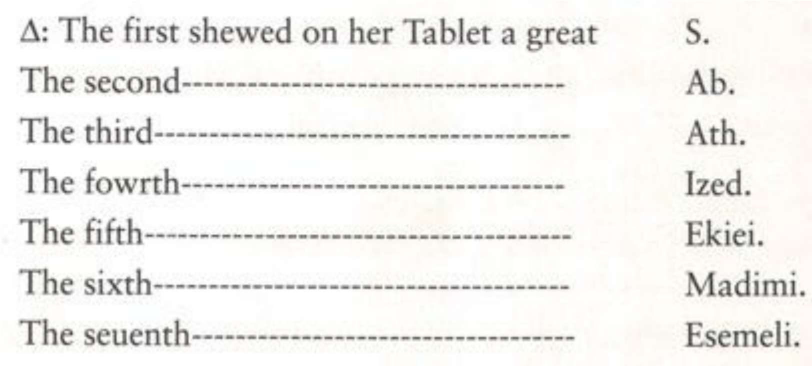
Adsumus,[465] Δ: Sayd 7 little wenches which cam in. They were couered with white silk robes, and with white abowt theyr hed, and pendant down behinde, very long.

Mi: Vbi fuistis vos?[466] Δ: They answered: In terris, cum sanctis et in cælis, cum glorificatis.[467]

Δ: These spake not so playn, as the former did; but as though they had an impediment in theyr tung.

Δ: They had, euery one, somwhat in theyr hands, but my skryer could not iudge what things they were. Mi: Non adhuc cognoscetur Mysterion hoc.[468]

Δ: Eache had fowre-square Tablets on theyr bosoms, as yf they were of white Ivory.



| | |
|---|---|
| Δ: The first shewed on her Tablet a great | S. |
| The second---------------------------------- | Ab. |
| The third------------------------------------- | Ath. |
| The fowrth---------------------------------- | Ized. |
| The fifth--------------------------------------- | Ekiei. |
| The sixth-------------------------------------- | Madimi. |
| The seueenth---------------------------------- | Esemeli. |

Mi: Quid istis facietis?

Erimus cum illis, in omnibus operibus illorum.[469] Δ:
They answered.

Mi: Valete.[470] Δ: They answered, Valeas et tu Magnus O in Cælis.[471]

Δ: And so they went away.

Mi: Orate.[472] Δ: We prayed.

Mi: Et misit filios filiorum, edocentes Israel.

Mi: Dixit Dominus, Venite ad vocem meam.

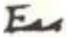
Adsumus, [473] Δ: **Sayd 7 little Childern which cam in, like boyes couered all with purple, with hanging sleues like preists or scholers gown sleues: theyr heds attyred all (after the former manner) with purple sylk.**

Mi: Quid factum est inter filios hominum?

Male viuunt (sayd they) nec habemus locum cum illis tanta est illorum Iniustitia. Veh mundo, scandalis: vel scandalizantibus, Veh illis quibus Nos non sumus.[474]

**Δ: These had tablets (on theyr brests) three cornerd, and seemed to be very grene and in**

**them, letters. The first had two letters in one: thus, of EL:**

The first ----------  ----- Δ: He sayd, Nec nomine meo timet Mundus.[475]

The second ---------- An ----- Nullus videbit faciem meam.[476]

The third ---------- Aue ----- Non est virgo super terram cui dicam.[477]

[Δ: And pointed to his tablet, wherein that word, Aue, was written.]

The fowrth ---------- Liba ----- Tanta est infirmitas sanctitudinis Diei. Benefacientes decesserunt ab illo.[478]

The fifth ---------- Rocle - Opera manuum illorum sunt vana. Nemo autem videbit me.[479]

The sixth shewed his Tablet and said, Ecce -- Hagonel[480] - Qui adhuc Sancti sunt, cum illis viuo.[481]

The seuenth had on his tablet -- Ilemese -- Hij imitauerunt doctrinam meam. In me Omnis sita est Doctrina.[482]

Δ: I thowght my skryer had missherd, this word Imitauerunt, for Imitati sunt.[483] And Michael smyled and seemed to lawgh, and sayd, Non curat numerum Lupus.[484] And farder he sayd, Ne minimam detrahet à virtute, virtutem.

Mi: Estote cum illis: Estote (inquam cum istis) Estote (inquam) mecum. Valete.[485]

Δ: **So they went, making reuerence,[486] and went up to heuen.**

Mi: Dictum est hoc tempore.[487]

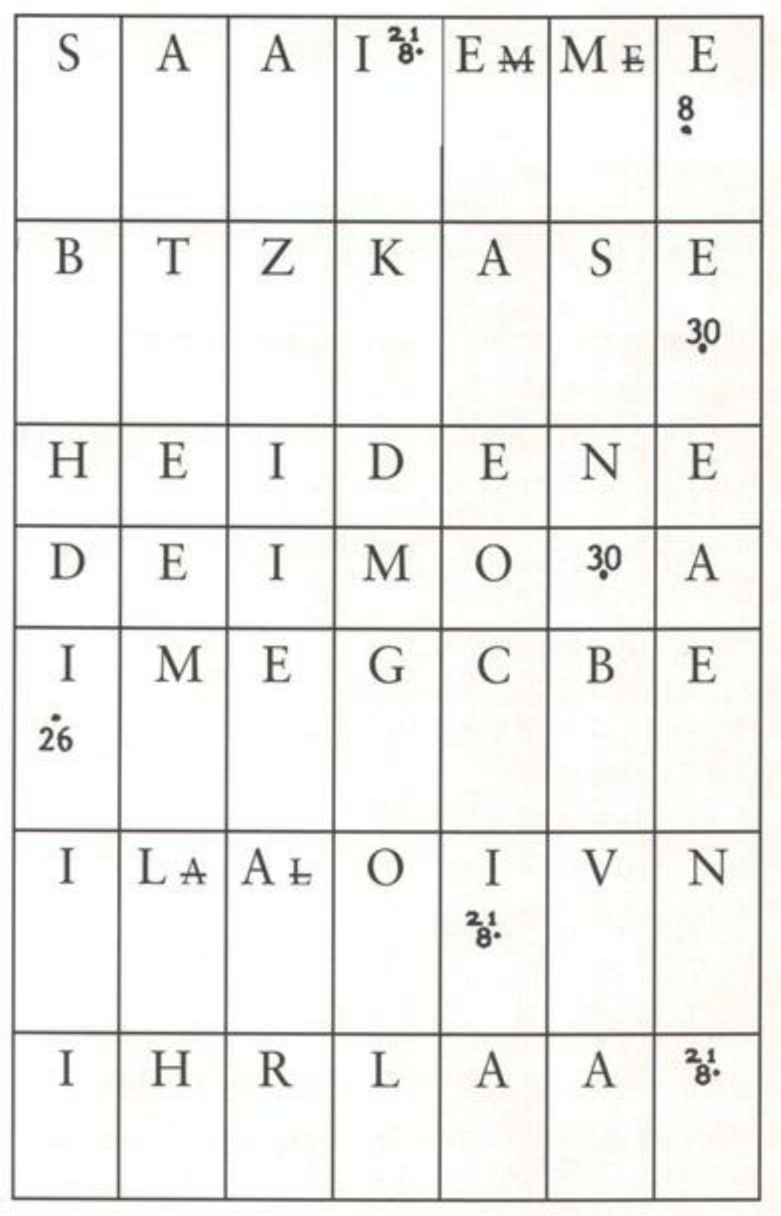
Mi: Note this in thy Tables. Dost thow understand it? Loke if thow canst.

Δ: He sayd to Uriel, It is thy part, to interpretate these things.[488]

Ur: Omnis Intelligentia est a Domino.

Mi: Et eius Nomen est Halleluyah.[489]

Compose a table, diuided into 7 parts, square.[490]



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | A | I $\frac{21}{8}$ | E ~~M~~ | M ~~E~~ | E<br>8 |
| B | T | Z | K | A | S | E<br>30 |
| H | E | I | D | E | N | E |
| D | E | I | M | O | 30 | A |
| I<br>26 | M | E | G | C | B | E |
| I | L ~~A~~ | A ~~L~~ | O | I<br>$\frac{21}{8}$ | V | N |
| I | H | R | L | A | A | $\frac{21}{8}$ |

Ur: Those 7 names, which procede from the left hand to the right, are the **Names of God**, not known to the Angels: neyther can be spoken or red of man. Proue if thou canst reade them.

Beatus est qui secrete.
Nomina sua conseruat.[491]

Ur: These Names, bring furth 7 Angels: The 7 Angels, and Governers in the heuens **next unto us,**[492] which stand allwayes before the face of God.[493]

Sanctus Sanctus Sanctus
est ille DEVS noster,[494]

Ur: Euery letter of the Angels names, bringeth furth 7 dowghters. Euery dowghter bringeth furth her dowghter, which is 7. Euery dowghter-her-dowghter bringeth furth a sonne. Euery sonne in him self, is 7. Euery sonne hath his sonne, and his sonne is 7.[495]

Let us prayse the God of Seuen, which was and is and shall liue for euer.

Vox Domini in Fortitudine.

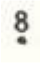
Vox Domini in Decore.

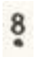
Vox Domini reuelat Secreta.

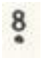
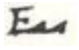
In templo eius, Laudemus Nomen eius El. Halleluyah.[496]

See if thow canst now understand this table. The Dowghters procede from the angle on the right hand, cleaving the myddle: where **theyr generation** ceaseth. The Sonnes from the left hand to the right to the middle: so proceding where theyr number endeth in one Centre. The Residue thow mayst (by this Note) understande.[497]

Δ: Then Michael, he stroke ouer us ward, with his sword, and the flame of fire yssued oute.

Loke to the corner of the right hand, being the uppermost: where thow shalt finde  . Refer thyne eye to the upper number, and the letter aboue it. But the Number must be fownd under neth, bycause his prick so noteth.[498] Than procede to the names of the dowghters in the Table: and thow shalt see that it is the first name of them: This shall teache thee.

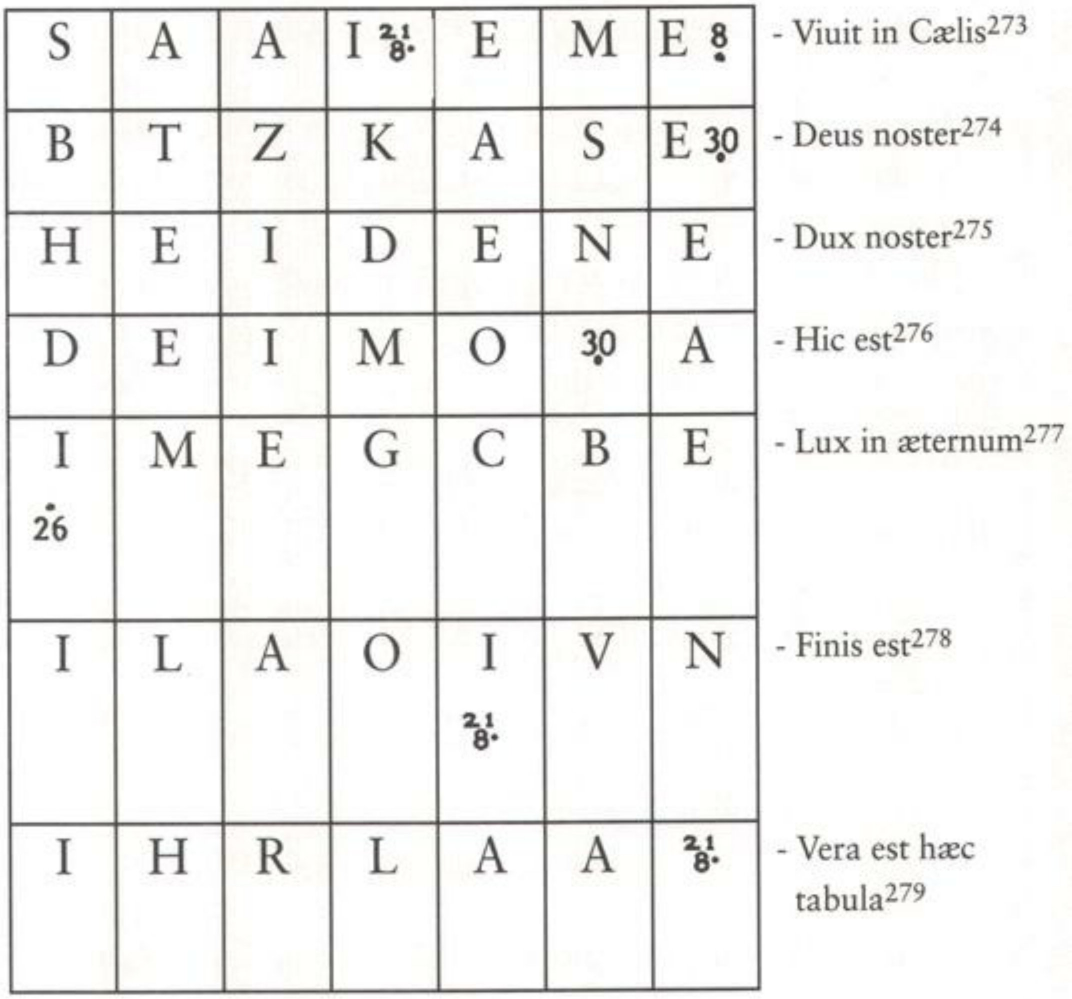
Δ: Loking now into my first and greatest Circle for  I finde it with 1 ouer it. I take this to be the first Dowghter.[499]

Ur: You must in this square Table set E by the  and now write them Composedly in one letter, thus  .

Nomen Domini viuit in æternum.[500]

Ur: Giue ouer, for half an howre, and thow shalt be fully instructed.

Δ: I did so, and after half an howre comming to the stone, I was willed to make a new square table of 7: and to write and note, as it followeth.

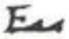


| | | | | | | | |
|---|---|---|---|---|---|---|---|
| S | A | A | I 21 8· | E | M | E 8 | - Viuit in Cælis[273] |
| B | T | Z | K | A | S | E 30 | - Deus noster[274] |
| H | E | I | D | E | N | E | - Dux noster[275] |
| D | E | I | M | O | 30 | A | - Hic est[276] |
| I<br>26 | M | E | G | C | B | E | - Lux in æternum[277] |
| I | L | A | O | I<br>21 8· | V | N | - Finis est[278] |
| I | H | R | L | A | A | 21 8· | - Vera est hæc tabula[279] |

501, 502, 503, 504, 505, 506, 507

Vera est hæc Tabula, partim nobis cognita, et partim omnibus, incognita. Vide iam.[508]

The 30 by E, in the second place, in the upper right corner, serueth not in the consideration of the first Dowghters, but for an other purpose.[509]

The 26 by I, serueth **for an other** purpose: but not for this Dowghters Dowghter. The 21, is e, and 8 with the prick under it is 1: which togither maketh El, or thus compownded as if it were one letter,  .

The Names of the great Seale must follow the Orthographie of this Table. Virtus vobiscum est. Orate.[510] Δ: We prayed.

Δ: Then there appeared SAAI 21 8· M . Here is an E comprehended in L.

Ur: Read now the Table.

Angeli lucis Dei nostri
Et posuit angelos illius in medio illorum.[511]

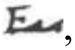
Ur: In the table are the names of 7 Angels. The first is Zabathiel, beginning from the left uppermost corner, taking the corner letter first, and then that on the right hand above, and than that under the first, and than the third from the first, in the upper row: and then cornerwise down toward the left hand, and then to the fowrth letter from the first in the upper row: where there is I with $\overset{21}{8\cdot}$ , which maketh el. So have you Zabathiel.

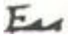
Ur: Go forward.

2. Δ: So, I finde next Zedekieil.

Ur: This I in the last Syllable augmenteth the true sownd of it.

3. Δ: Then next I finde Madimiel.----- Ur: It is so.
4. Δ: Then-------------- Semeliel.----- Ur: It is true.
5. Δ: Then-------------- Nogahel.----- Ur: It is so.
6. Δ: Then-------------- Corabiel.[284]----- Ur: It is so.
7. Δ: Then-------------- Leuanael.----- Ur: It is so.

Ur: Write these names in the Great Seal, next under the 7 names which thow wrotest last: videlicet, under , An Aue &c. distinctly in great letters.

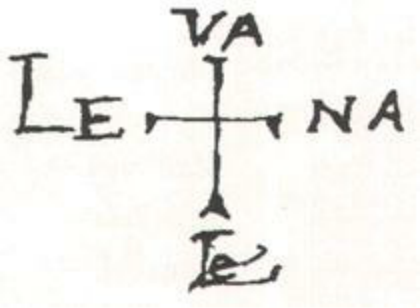
Ur: Make the E and L of Zabathiel, in one letter compownded, thus ZABATHI . In this, so fashion your E and L. And this name must be distributed in his letters into 7 sides of that innermost Heptagonum. For the other, I will teache you to dispose them. You must make for IEL (in this name onely) I with the $\overset{21}{8\cdot}$ annexed. So haue you iust 7 places.

Ur: The next fiue names thow shalt dispose in the fiue exterior angles of the Pentacle: euery angle conteyning one whole name.

Ur: Set the first letters of these 5 names, (in Capitall letters) within the fiue acute internall angles of the Pentacle: and the rest of eche name following Circularly from his Capitall letter, but in the 5 exterior obtuse angles of the Pentacle.

Ur: Set Z, of Zedekieil within the angle which standeth up toward the begynning of the greatest Circle. And so procede toward thy right hand.

Ur: In the middle now of thy Pentacle, make a cross † like a Crucifix and write the last of those 7 names Leuanael thus,



Uriel: Vidit DEVS, opus suum esse bonum

et cessauit a Labore suo.

Factum est.[513]

Δ: Michael stode up and sayd,
The æternall Blessing of God the FATHER,
The mercifull Goodnes of CHRIST, his SONNE
The unspeakable Dignitie of GOD the Holy GHOSTE bless you, preserue you, and multiply your

doings in his Honor and Glory.

Uriel: AMEN.
Ur: These Angels are the angells of the 7 Circles of Heven, gouerning the lightes of the 7 Circles.
Blessed be GOD in us, and by us,
Which stand contynually before
the presence of GOD, for euer.[514]

DIXI.[515]

Δ: Whan may we be so bold, as to require your help agayn.
Mic: Whan so euer you will, we are ready.

Farewell.

Δ: Sit Nomen Domini benedictum, ex hoc nunc, et usque in sæcula sæculorum.:
Amen.[516]

Anno Domini } At
1582. } Mortlake by
Martij. 21. } Richemond

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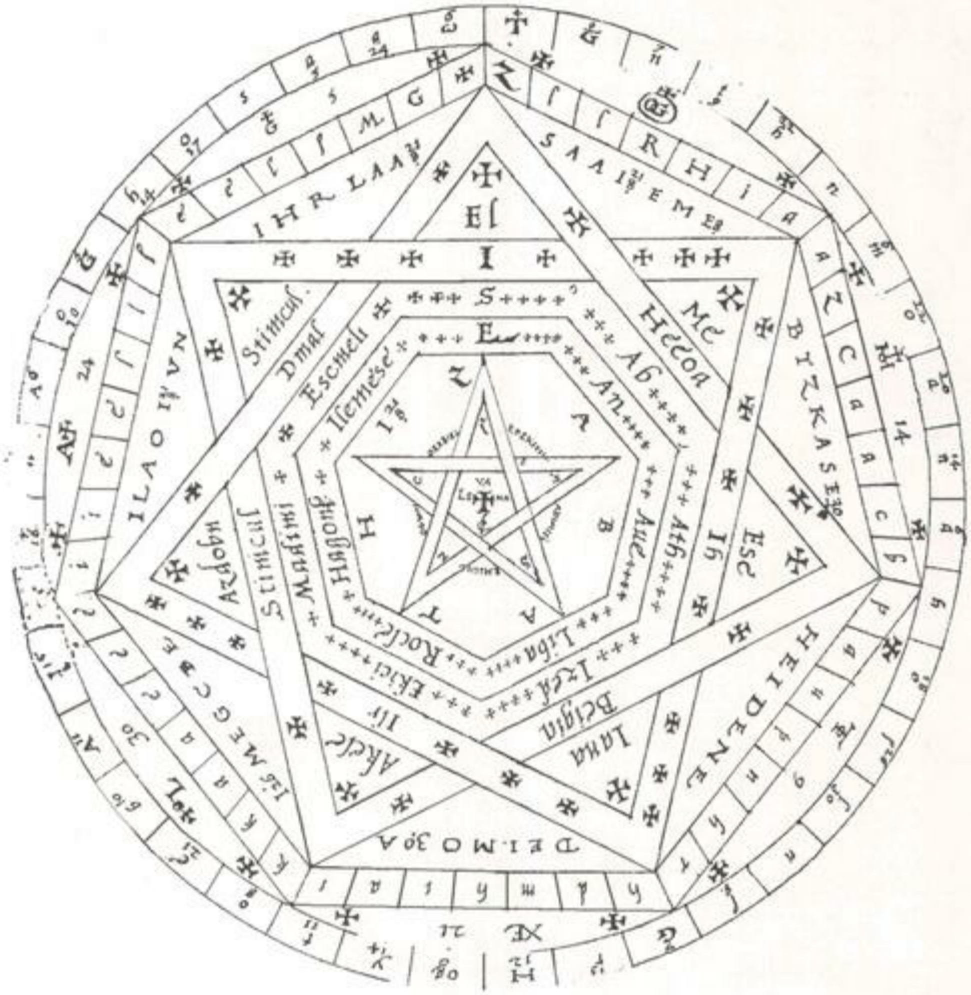
SIGILLVM **DEI**, ÆMÆTH: EMETH
nuncupatum, …
**DEI**
אמת } hebraice



El
I
S
E
Me
Ilecon
Ab
An
Ath
Ave
Stimcul
Dmal
Escmeli
Ilemese
Hagonel
Madimi
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# Mysteriorum, liber Tertius.

Anno 1582:

Aprilis 28: [518]

## *Anno 1582 Aprilis 28 a meridie hora 4.*[519]

E.T: Onely Michael appeared; Δ: And to diuerse my Complayntes, and requests sayde,

Mi: The lord shall consider thee in this world, and in the world to come.

E.T: All the chayre seamed on fyre.

Mi: This is one Action, in one person: I speak of you two.[520]

Δ: You meane us two to be ioyned so, and in mynde united, as yf we wer one man?

Mi: Thou understandest.

Take heade of punishment for your last slaknes.

Δ: Yf you mean any slaknes on my behalf, Truely it was and is for lak of habilitie[521] to buy and prepare things, appointed of you. Procure I pray you habilitie, and so shall I make spede.

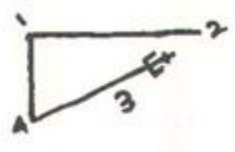
E.T: A great hill of gold with serpents lying on it appeared: he smyteth it with his sword, and it falleth into a mighty great water, hedlong.

Mi: Dost thow understand? Δ: No verylie.

E.T: He razed the hill away, as thowgh there had byn none; and sayd,

Mi: Lo, so it is of this worldly habilitie.

Δ: I pray you how must the Lamine be hanged?



Mi: As concerning the lamine, it must be hanged unseen, in some skarf.[522] The Ring when it is made, I will lessen it according to my pleasure.

I meane by two Cubites, your usuall yarde. Haste, for thow hast many things to do. Glory be to God, Peace unto his Creatures. Mercy to the wicked, Forgivenes to the Faithfull: He liueth, Ô he rayngneth, O thow art mighty, PELE: thy name be blessed. Δ: Amen.

Venito Ese,[523] Δ: He cryed so with a lowd voyce.

E.T: He is now couered, in a myghty couering of fyre, of a great beawty. There standeth a thing before him. I cannot tell what it is.

Laudate Dominum in cælis.

Orate.[524] Δ: We prayed.

E.T: His face remayneth couered with the fyre, but his body uncovered.

Mi: Adesdum Ese.

Adesdum Iana.[525]

Vobis dedit demonstrationem in Tabulis vestris.[526]

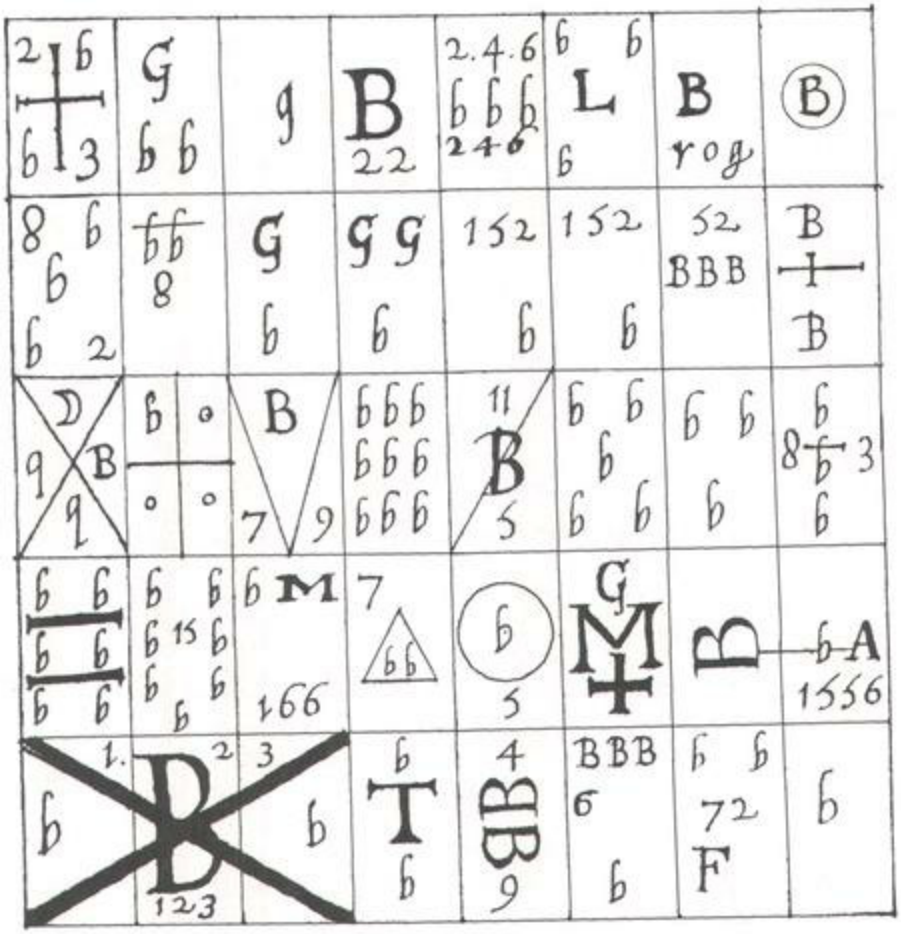
E.T: There appeare of the figure, (before, imperfect) two little women: One of them held up a Table which lightened[527] terribly: so that all the stone was couered: with a myst. A voyce cam out of the myst, and sayd,

Ex hijs creata sunt, [528] et hæc sunt nomina illorum.[529]

E.T: The myst cleareth, and one of the women held up a Table, being thus written uppon.

Numerus Primus.[530]

Δ: The Table semed square, and full of letters and numbers, and Crosses, in diuerse places, diuersly fashioned.



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2 B 123
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4 B 9
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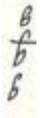
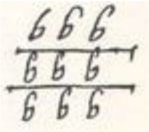
6

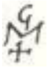
**Numerus Primus**[531]

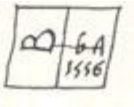
A finger cam out of the mist, and wyped oute, the first shew, with the Cross, letters, and numbers. The second was in like wise. The Third was a b with the tayle upward thus: g . The 52 with the three great BBB, semed to be couered with Gold. The two Crossed ones he did not wipe out with his finger.

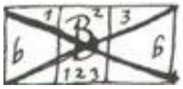
The next he blotted oute.

He blotted not oute the three  with the 8 and 3.
The two barrs must go clere and not towch the bars.



The , the square, wherin it standeth, is all gold: and that he let stand.



Fire cam oute and burnt:
The  is all of a bright cullour, like the brightnes of the Sonne, and that was not put out. The places are very blak, but where the letters, and numbers do stand.
E.T. hard a voyce saying, Finis Tenebrarum:[532] Halleluyah.[533]
E.T: There commeth a hand and putteth the little woman into the clowde.
Mi: Prayse God: Be inwardly mery.

> The Darknes is comprehended.
> God bless you: God bless you: God blesse you.

You must leave of for an howre and a half: for you haue .6. other Tables to write to night.
Prayse God: be ioyfull.

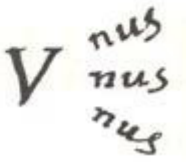
After supper we resorted to our scholemaster.
E.T: I here a voyce but see nothing: he sayeth,

> Initium bonum in nomine eius
> et est. Halleluyah.[534]

E.T: Three quarters of the stone (on the right side) are dark, the other quarter is clere.
Mi: Venite filiæ filiarum ESE.[535]

The nethermost......[536]

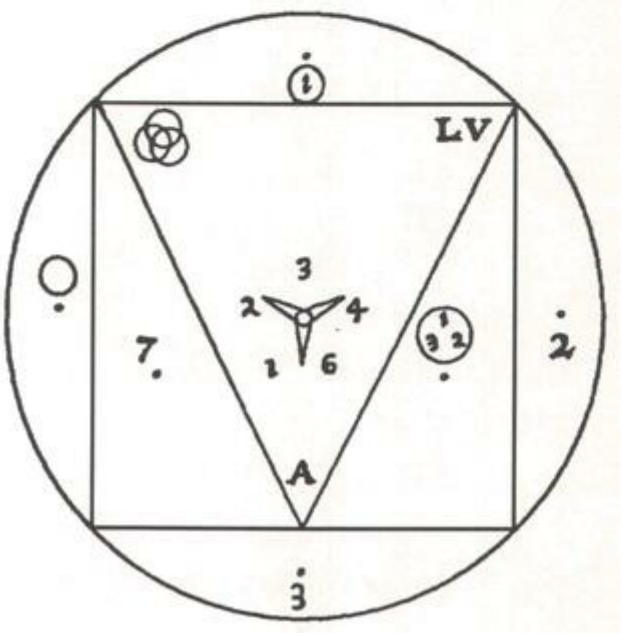
E.T: There come six yong maydens, all in white apparell, alike: Now they all be gonne into the dark parte of the stone, except one. There cam a flame of fyre out of the dark, and in the flame written Vnus[537] on this manner:


V
nus
nus
nus

She that standeth without, putteth her hand into the dark: and pulleth out a ball of light: and threw it oute: and it waxed bigger and bigger; and it Thundred.

E.T: A voyce sayd --------- Dies primus.[538]
An other voyce --------- Ubi est Tabula?[539]
An answer --------- Est, Est, Est.[540]

She wyndeth and turneth her self abowt, begynning at her hed, and so was Transformed into a Table, rownde.



E.T: Three faces do shew and shote oute, and euer returne into one hed agayne: and with it cam a mervaylous swete sauour. The Table was of three cullours: white, redd, and a mixture of white[541] and red, changeably. A strong sownding cam withall, as of clattring of harness or fall of waters; or such like.

There cam a sterre shoting oute of the dark, and settled itself in the myddle of the Table: And the fyre which cam oute with the woman, did cumpas the Table abowt.

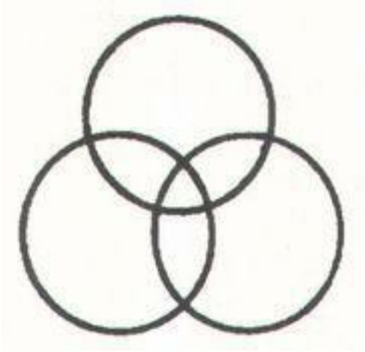
A voyce sayd, O honor, laus et gloria, Tibi qui es, et eris.[542]

The Table sheweth wunderfull fayre and glorious. Onely seuen priks appeare on the Table.

The three angles of the triangle open, and in the lower point appeared a great A.

And in the right upper corner LV. (E.T: The Table trembled.)

And in the other Corner appeared thre circles of æquall bignes, æqually, or alike intersecting eche others by theyr centers.



A voyce: Unus est, Trinus est; in omni Angulo est.

> Omnia comprehendit: Fuit, est, et vobis erit.
> Finis et Origo.[543] (E.T: Ô, Ô; with a dullfull sownd, he pronownced.)

E.T: The woman sayth, Fui: sum quod non sum.[544]

A voyce: Lux non erat et nunc est.[545]

E.T: The woman being turned, from the shape of the Table, into womans shape agayn, went into the dark. Then one part of the darknes diminished. In the dark was a mervaylous turmoyling, tossing, and stur, a long tyme during.

A voyce: For a tyme Nature can not abyde these sightes.

E.T: It is become Quiet, but dark still.

A voyce: Pray and that vehemently, For these things are not revealed without great prayer.

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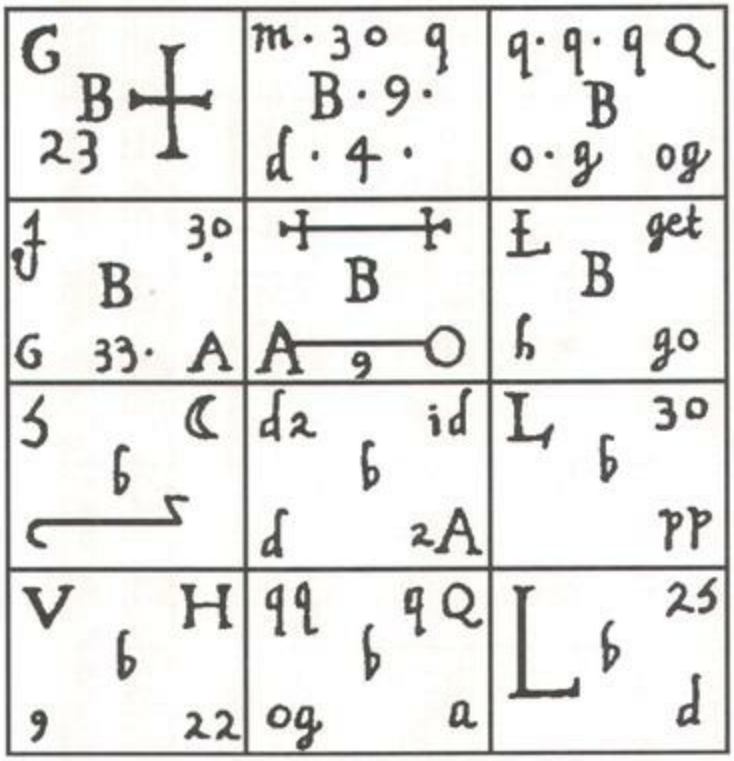
E.T: After a long tyme there cam a woman: and flung up a ball like a glass: and a voyce was hard saying, Fiat. The ball went into the darknes, and browght with it a great white Globe hollow transparent. Then she had a Table abowt her neck, square of 12 places.[546] The woman seamed to daunce and swyng the Table: Then cam a hand oute of the dark: and stroke her and she stode still, and becam fayrer: She sayd, Ecce signum Incomprehensibilitatis.[547]



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| 5 ☾<br>6 | d2 id<br>6<br>d 2A | L 30<br>6<br>pp |
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E.T: The woman is transformed into a water, and flyeth up into the Globe of Light.

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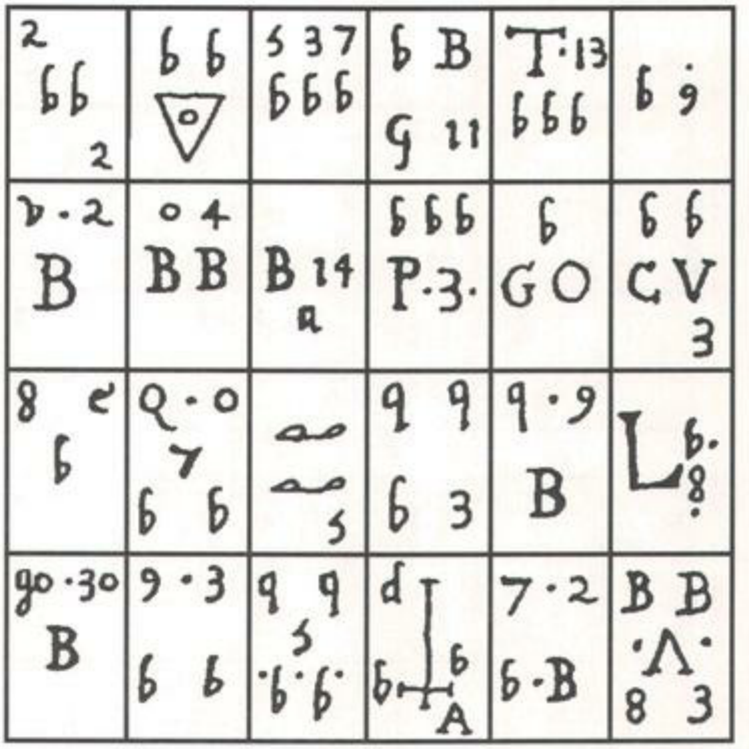
E.T: A voyce: Est, Est, Est.[548]

E.T: One commeth, (a woman) out of the Dark very demurely, and soberly walking, carrying in her hand a little rownd ball: and threw it into the dark: and it becam a great thing of Earth. She taketh it in her hand agayne, and casteth it up into the rownd Globe and sayd,

Fiat.[549]

E.T: She turned her back toward E.T. and there appeared a Table diuided into 24 partes. Yt seemeth to be very Square.[550]



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| go·30<br>B | 9·3<br>b b | 9 9<br>5<br>·b·b· | d<br>b b<br>A | 7·2<br>b·B | B B<br>·Λ·<br>8 3 |

A voyce: Scribe. Veritas est.[551]

E.T: A sword cam out of the Dark: and cla**ue the w**oman a sunder, and the one half becam a man, and the other a woman,[552] and they went and sat uppon the Ball of cley or erth.

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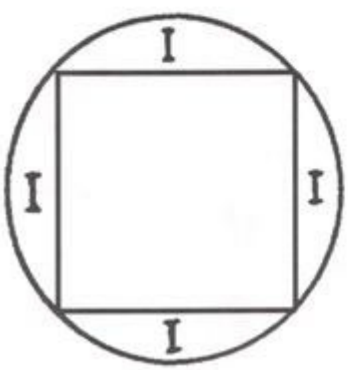
Now seemeth the Dark part to quake.

A voyce: Venito Vasedg.[553]

E.T: There cometh a woman oute of the Dark: she sayd,

Vita hijs ex mea manu.[554]

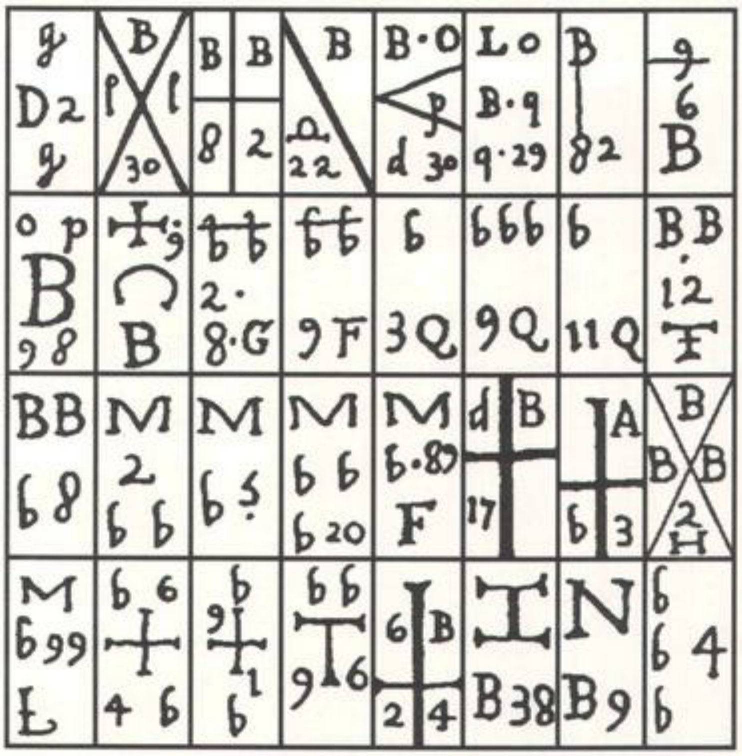
E.T: She sheweth a Table square full of holes, and many things creeping out of it. This square is within a rownd.



A voyce: O Lux Deus noster.[555]

Hamuthz Gethog.

E.T: Then stept out an other woman hauing a sword in her hand. She toke a thing oute of the dark (a bright thing) and cut it in twayn and the one parte she cut into two unæqual partes, and the other half she cutteth into a thowsand (or innumerable) partes. Then she toke all the partes up into her skyrt. She hath a Table, and it hangeth on her shulders. She stept before the other woman, whose hed standeth in the dark.[556] This woman her Table is fowresquare. She is very bewtifull.



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| o p<br>B<br>98 | 9<br>B | b b<br>2·<br>8·G | b b<br>9F | b<br>3Q | bbb<br>9Q | b<br>11Q | BB<br>12 |
| BB<br>b8 | M<br>2<br>b b | M<br>b 5 | M<br>b b<br>b 20 | M<br>b·89<br>F | d B<br>17 | A<br>b 3 | B<br>B B<br>2<br>H |
| M<br>b99<br>L | b 6<br>4 b | b<br>9<br>1<br>b | b b<br>9 6 | 6 B<br>2 4 | B38 | N<br>B9 | b<br>b 4<br>b |

Note this Cross with the two bees, the 4 and the 6, is one of the Notes annexed to the second Table of the 4 of Enoch's Tables: And the T of Enoch's Tables semeth to answer with the T first in the Seale of Æmeth, and the cross allso.

She sayd, Lumina sunt hæc Intelligentiæ tuæ.[557]

She sayd, Fere nulli Credendus est hic numerus.[558]

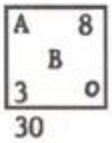
This woman taketh the little peces, and casteth them up, and they become little Sparks of light: and of the things she cast, There were two great rownd things. And they were allso cast up to the white Transparent Globe. And she went away into the Dark: which was, now, very much lessened.[559]

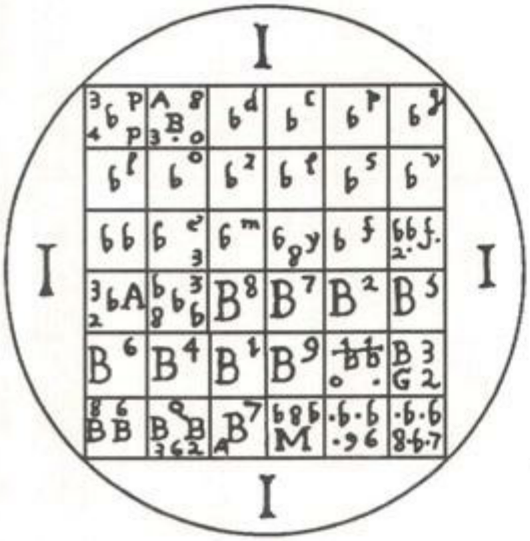
Then the other woman (who was forestept) thrust oute her hed who had the rownd conteyning the

Square, with 36 places. She crymbleth clay, and it turneth to byrds. She seameth to be like a witch. Into the bosse of her Table, she put her hand and that bosse, was in the Dark and oute of the bosse, she seemed to fatch that Clay. She sayd,

> Ad usum tuum Multiplicati sunt.[560]

E.T: She went into the Dark.

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.6.6 8.6.7

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E.T: A voyce is hard saying,

> Omnia gaudent fine.[561]

E.T: There commeth oute a woman; out of the Dark. She plucketh at the dark, and casteth it on the grownd, and it turneth to herbes, and plants becomming like a garden, and they grow up very fast. She sayd,

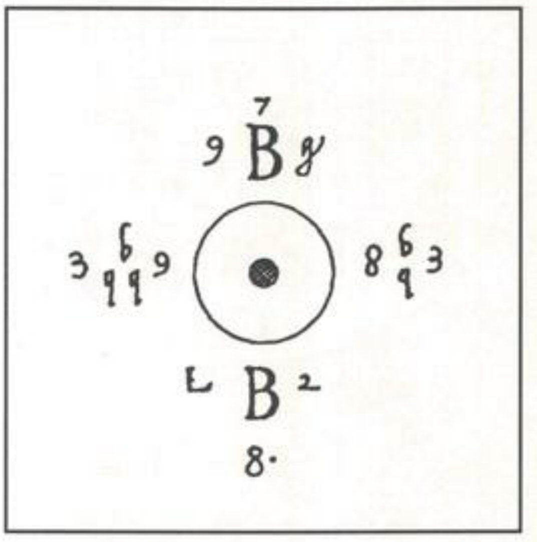
> Opus est.[562]

E.T: She hath a fowre square Table before her.

Then cam one, all in white, and taketh the Darknes, and wrappeth it up and casteth it into the myddle of the Erthen Globe, on which appeared Trees and Plants.

E.T: Then appered Michael, his Chayre, and Table agayne manifestly: which all this while, were not seen.

Mi: Obumbrabit vestigia vestram veritatis luce.[563]



The Actor, The Actor, The Actor:
One Disposer; he, which is one in all; and All in all:
bless you from the wickednes of Deceyte: Create you new
vessels: To whome I commyt you.

E.T: He holdeth his sword over us, in manner, out of the stone.

Mi: Fare Well. Serue God. Be patient. Hate vayne glorie. Liue iustly. Amen.

Δ: What spede shall I make for the yard square Table, the Wax, the seale, and the Character? Mi: As thow ar motioned, so do.

Δ: Gloria, Pri et F. et S.S. S.e.i.p.e.n.e.s.e.i.s.s. Amen.[564]

* * *

Δ: Note, All the Tables before were by E.T, letter for letter noted out of the stone standing before him all the while: and the 7 Tables following wer written by me as he repeted them orderly out of the stone.

* * *

## *Aprilis 29: Sonday: Nocte hora 8¼.*

E.T: Two appeare, Michael and Uriel.

Mi: Et posuit illos in ministerium eius.

Quid desideratis?

Δ: Sapientiam et scientiam nobis necessariam, et in Dei servitio potentem ad eius gloriam.

Mi: Sapere, a Deo: Scire a Creatura et ex creaturis est.

Ur:[565] Venite filiæ.[566]

E.T: Seuen women appeare bewtifull and fayre.

Mi: This work is of wisdom (Δ: Sayd Michael, and stode up.) E.T, sayd to me (Δ), He putteth oute his sword and willeth me to sweare, to that, that he willeth me: and to follow his cownsayle.

Mi: Wilt thow. Δ: Then with much ado, E.T. sayd as followeth,

E.T: I promise,[567] in the name of God the Father, God the sonne and God the holy ghost, to performe that you shall will me, so far as it shall lye in my powre.

E.T: Now they two seeme to confer togither.

**Mi: Now you towche world, and the doings uppon earth. Now we shew unto you the lower world: The Gouerners that work and rule under God:**[568] **By whome you may haue powre to work such things, as shalbe to god his glorie, profit of your Cuntrie, and the knowledge of his Creatures.**

To E.T. he spake, What I do wish thee to do, thow shalt here know, before thow go. **We procede to One GOD, one knowledge, one Operation.**

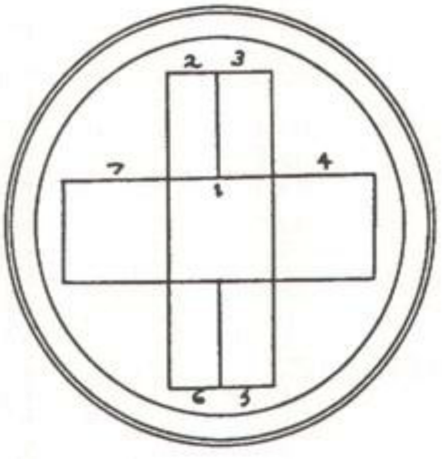
**Venite filiæ.**[569]

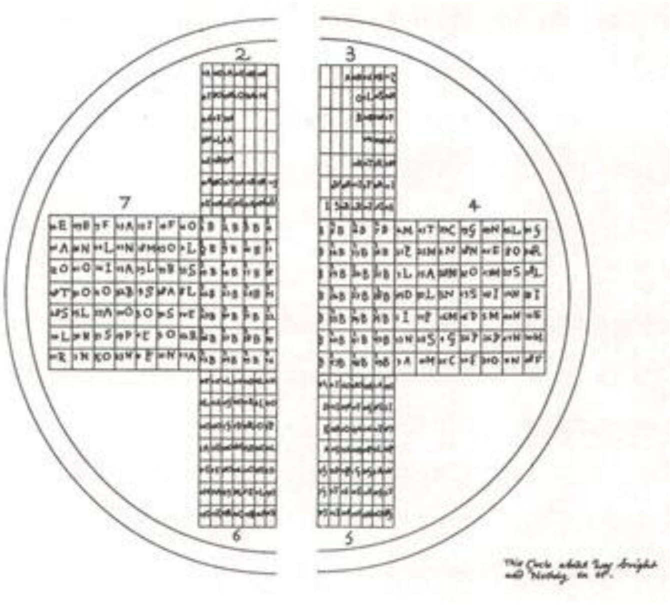
**Behold these Tablets: Herein lye theyr names that work under God uppon earth: not of the wicked, but of the Angels of light. The Whole Gouernment, doth consist in the hands of 49: (in God his Powre, Strength, Mercy, and Iustice) whose names are here euident, excellent, and glorious. Mark these Tables: Mark them. Record them to your Cumfort.**

**This is the first knowledge. Here shall you haue Wisdome. Halleluyah.**

**Mighty and Omnipotent art thow, O God, God, God, amongst thy Creatures: Thow fillest all things with thy excellent foresight. Thy Glorie be amongst us for euer. Δ: Amen.**

E.T: All the 7 (which here appeare) ioyne theyr Tables in One: Which, before they held apart. And they be of this Forme all to-gither. The myddelmost is a great Square and on eche side of it, One, as big as it, ioyning close to it. And ouer it ioyned two, which both togither wer æquall to it: and under it, wer such other two, as may appear in this little pattern. Being thus ioyned, a bright circle did cumpas and enclose them all, thus: but nothing was in the Circle.





[44 E: forte I, as in Baligon.]

E.T: One stept-furth, and sayde,

1: Wilt thow haue witt, and wisdome: Here, it is. (Δ: Pointing to the middle table.)

2: Another sayd, The Exaltation and Gouernment of Princes, is in my hand. (Δ: Pointing to that on the left hand of the two uppermost.)

3: In Cownsayle and Nobilitie I prevayle. (Δ: Pointing to the other of the two uppermost: which is on the right hand.)

4: The Gayne and Trade of Merchandise is in my hand: Lo, here it is.

Δ: He pointed to the great table on the right side of the myddle Table, that I meane which is opposite to our right hand while we behold those 7 Tables.

5: The Quality of the Earth, and waters, is my knowledge, and I know them: and here, it is. (Δ: Pointing to that on the right hand: of the two lowermost.)[570]

6: The motion of the Ayre, and those that moue in it, are all known to me. Lo here they are. (Δ: Pointing to the other Table below, on the left hand.)

7: I signifie wisdome: In fire is my Gouernment. I was in the begynning, and shalbe to the ende. (Δ:

Pointing to the great table on the left hand of the Middle Table.)

Mi: Mark these Mysteries: For, this knowne, the State of the whole earth is known, and all that is thereon. Mighty is God, yea mighty is he, who hath Composed for euer. Giue diligent eye. Be wise, mery, and pleasant in the Lorde; in Whose Name, NOTE,

Begynne the Middle Table &c. Δ: I wrote oute of the stone the whole 7 Tables (as you see them here with theyr numbers and letters) while E.T. did vew them in the stone, and orderly express them.

Δ: As concerning 39 V . 47 L &c in the second Table, where are 7 places: and there but 6 numbers and letters, and yet euery place semeth to haue a letter, in the iudgment of E.T. his sight. Which is the Number and letter wanting, and where must it be placed?

Mi: Non potestis hoc videre sine ratione.[571]

> Δ: The Next day, as I was loking on the Tables being finished, and ioyned all togither in One Compownd Figure, E.T. cam to me, and stode by me, and his ey was on the forsayd place which I was forced to leaue empty, in the 7th and last. And behold he saw houering and hopping in the ayre, two numbers and two letters cuppled to them, ouer the sayd place, and the next before it. And that, which I had placed the sixth, was to be put in the seuenth place, and that which was wanting, was to be set in the sixth place being 30 N.[572]

E.T: Euery of the 7 Tables, as they wer written out of the stone do seme afterward to burn all in fyre: and to stand in fyre.

E.T: After all the Tables wer written, eche toke hir Table aparte agayn and stode in theyr order.

E.T: Note moreouer. The First, had Bokes in hir hand.

Kings -------------- The second, a Crown in hir hand.

Nobilitie -------------- The Third, Robes.

Merchants - Δ: - Aqua[573] - The fowrth, animal quadrupes vicium omnim colorum.[574]

Terra[575] - The fifth, Herbes.

Aer[576] - The sixth, a fanne.

Ignis[577] - The seventh, a Flame of fyre in hir hand. Mi: Decedite in nomine eius, qui vos huc misit.[578]

E.T: Uriel opened a boke in his own hand, and sayde,

Ur: **The Fontayne of wisdome is opened. Nature shalbe knowne: Earth with her secrets disclosed. The Elements with theyr powres iudged.** Loke, if thow canst (in the name of God) understand these Tables. Δ: No: Not yet.

Ur: **Beholde; I teache. There are 49 Angels glorious and excellent, appointed for the government of all earthly actions: Which 49 do work and dispose the will of the Creator: limited from the begynning in strength, powre, and glorie.**

**These shalbe Subiect unto you, In the Name, and by Invocating uppon the Name of GOD, which doth lighten, dispose and Cumfort you.**

By them shall you work, in the quieting of the estates, in learning of wisdome: pacifying of the Nobilitie, iudgement in the rest, as well in the depth of waters, Secrets of the Ayre, as in the bowells and entralls of the Earth.

Ur: Theyr Names are comprehended within these Tables. Lo, he teacheth, he teacheth, Lo, he instructeth, which is holy, and most highest. Take hede, thow abuse not this Excellency, nor overshaddow it with Vanitie, But stick firmely, absolutely, and perfectly, in the love of God (for his honor) to-gither.[579]

Be mery in him: Prayse his name. Honor him in his Saincts. Behold him in wisdome: And shew him in understanding. Glorie be to him; To thee ô Lord, whose name perseth[580] throwgh the earth. Glorie be to thee, for euer. Δ: Amen, Amen, Amen.

Ur: Lo, I will breifly teache thee; you shall know the Mysteries in him: and by him, which is a Mysterie in all things. The letters are standing uppon 7 equall numbers. The Number before them is signifying, teaching and instructing (from the first Table to the last,) which are the letters that shalbe ioyned to gither:[581] begynning all, with B, according to the disposition of the number untyll the 29[582] generall names be known. The first 29 are more excellent than the rest. Euery Name doth consist uppon the quantitie of the place: Euerie place with addition bringeth furth his name, which are 49.------- I haue sayde.----------Δ: I pray you to tell me the first Name. Ur: The first Name is BALIGON.

Mi: I haue to say to thee,[583] and so haue I done:

Δ: Now he spake to E.T., of the matter he sware him to, at the begynning of this last Instruction: and he told me afterward what Michael had willed and moved him unto. Wherat he seamed very sore disquietted: and sayd this to me,

E.T: He sayd that I must betake my self to the world, and forsake the world. That is that I shold marry. Which thing to do, I haue no naturall Inclination: neyther with a safe Conscience may I do it, contrary to my vow and profession. Wherfore I think and hope, there is some other meaning in these theyr wordes.

Mi: Thow must of force kepe it. Thow knowest our mynde.

Δ: Deo opt. Max°. omnis honor laus et gloria in sæcula sæculorum. Amen.[584]

Ended, hora noctis, 11½ª circiter.[585]

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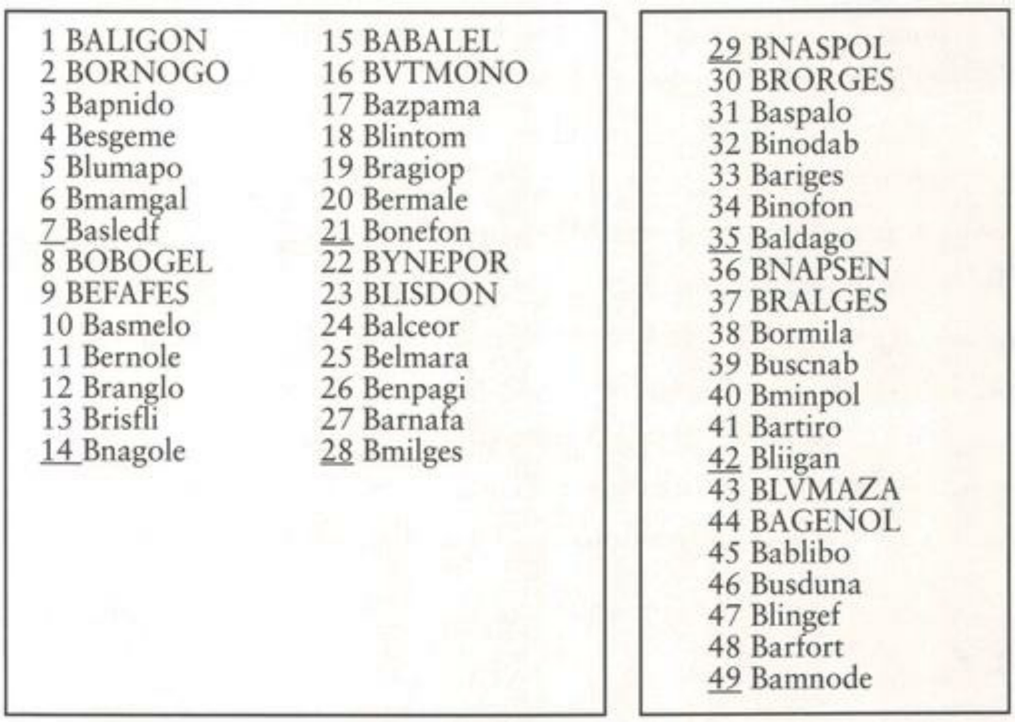
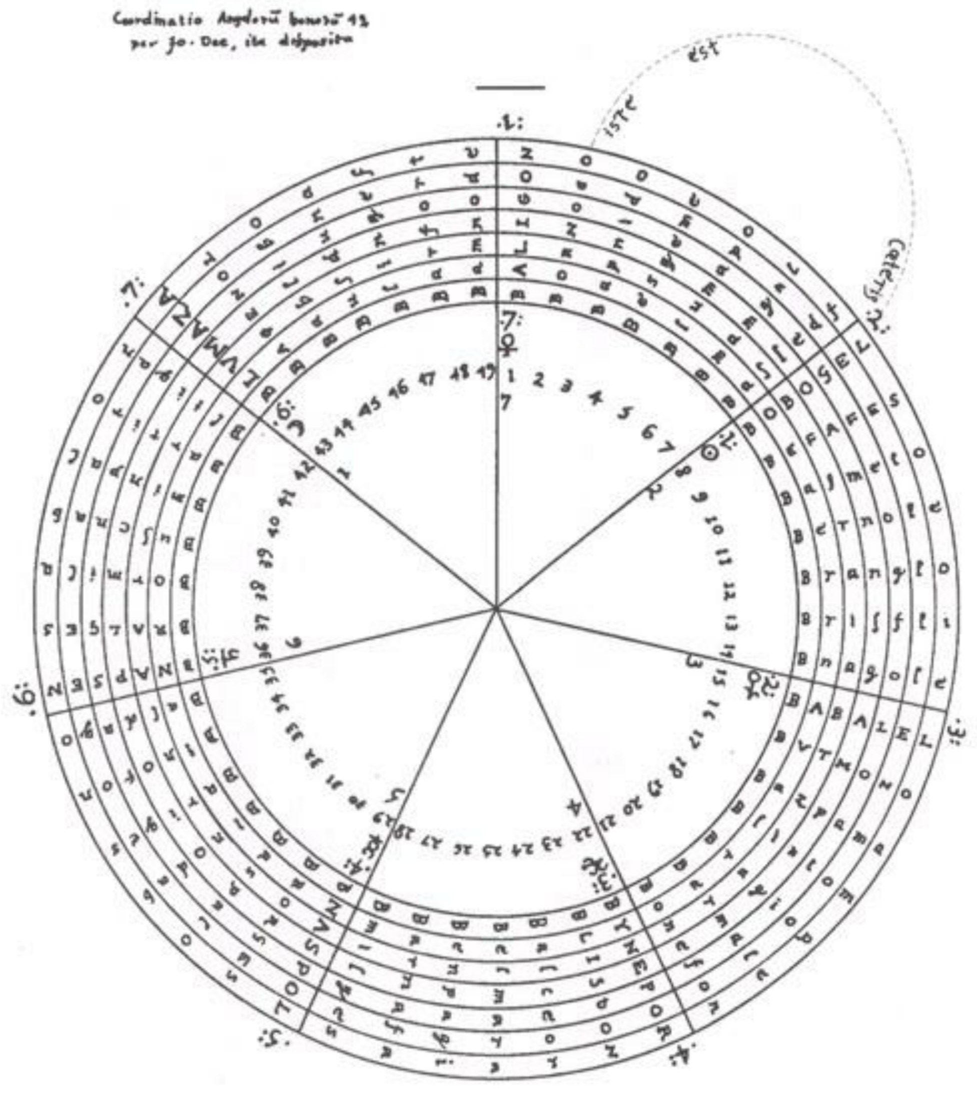


1 BALIGON
2 BORNOGO
3 Bapnido
4 Besgeme
5 Blumapo
6 Bmamgal
7 Basledf
8 BOBOGEL
9 BEFAFES
10 Basmelo
11 Bernole
12 Branglo
13 Brisfli
14 Bnagole
15 BABALEL
16 BVTMONO
17 Bazpama
18 Blintom
19 Bragiop
20 Bermale
21 Bonefon
22 BYNEPOR
23 BLISDON
24 Balceor
25 Belmara
26 Benpagi
27 Barnafa
28 Bmilges
29 BNASPOL
30 BRORGES
31 Baspalo
32 Binodab
33 Bariges
34 Binofon
35 Baldago
36 BNAPSEN
37 BRALGES
38 Bormila
39 Buscnab
40 Bminpol
41 Bartiro
42 Bliigan
43 BLVMAZA
44 BAGENOL
45 Bablibo
46 Busduna
47 Blingef
48 Barfort
49 Bamnode

## *Tabula Collecta: 49 Angelorum Bonorum, Nomina continens [per Δ]*[586]

Coordinatio Angelorum bonorum 49, per Jo. Dee, ita disposita[587]


Coordinatio Angelorũ bonorũ 49
per Jo. Dee, ita disposita
iste est
ceteris

Liber 4.

## *Fryday Maij 4: hor 2½ a meridie*

Δ: E.T. wold not willingly now deale with the former Creatures, utterly misliking and discrediting them, bycause they willed him to marry. Neyther wold he put of his hat in any prayer to god, for the Action with them: whereuppon I went into my Oratorie, and called unto God, for his diuine help for the understanding of his laws and vertues which he hath established in and amongst his Creatures, for the benefyt of mankinde, in his seruice, and for his glorie &c. And commyng to the Stone, E.T. saw there those two, whom hitherto, we wer instructed to be Michael and Uriel.

E.T: Michael and Uriel, both kneled holding up theyr hands: and Michael seamed to sweat water abundantly, somwhat reddish or bluddish. There cam 7 Bundells down, (like faggots) from heven-ward. And Michael taketh them kneeling. And Uriel taketh a thing like a superaltare and layeth it uppon the Table: and with a thing like a Senser doth make perfume at the fowre corners of the Table: the smoke ascending up: and the senser, at the last, being set on the Table it seemed to fall throwgh the Table.

URIEL semeth to be all in a white long robe tucked up: his garment full of plightes[588] and seemed now to haue wyngs: (which, hitherto, from the begynning of these kinde of Actions he did not) and on his hed a bewtifull crown, with a white Cross ouer the Crown.[589] Uriel taketh the 7 Bundells from Michael: and with reuerence layeth them on the forsayd Superaltare.

E.T: There commeth a man, as thowgh he were all of perfect pure glistring gold: somtyme seeming to haue One eye, and somtyme Three. From under the Table commeth a great smoke, and the place semeth to shake.

Uriel lieth now prostrate on his face: and Michael contynually prayed sweating.

The Glorious man seemed to open the Covering of the 7 bundells (being of diuerse cullored sylk,) and there appered, that these Bundells seemed to haue in them, of all Creatures some, in most glorious shew. The glorious man seemed to stand uppon a little hill of flaming fyre. He taketh-of, of one of the Bundells a thing like a little byrd; and it hooueretli affore him as thowgh it had life: and than it rested uppon the thing like a superaltare.

This glorious man[590] seemeth to be open before, and his brest somwhat spotted with blud. He hath a berd forked of brownish cullour, his heare of his hed, long, hanging down to his sholders: but his face, for beutifull glittring, can not be discerned. His heares do shake, as thowgh the wynde carryed them. This man blesseth the bird, making a Cross ouer it: and, so he did three tymes. He looketh up to heven. Now the byrd, which, before, seamed to be but as byg as a sparrow, seameth to be as great as a swanne: very beutifull: but of **many cullours.**[591]

Now looketh Michael up, and held up his hands to heven, and sayeth,

> Sic, Sic, Sic, Deus noster.[592]

Uriel, (sayd)- Multiplicabit omnia, benedictione sua.[593]

The former Bewtifull man taketh this fowle, setteth it on the bundell, and on the place, from whence it was taken:[594] And, now, the place where this byrd stode before, seameth allso, to be (proportionally) waxen as big as the byrd, (thus enlarged). This man taketh an other byrd, and putteth the wyng of it, **behind** the wyng of the first (as-thowgh he yoked them.)[595]

This second byrd, at this his first taking, was as byg, as the first was become, (encreased, as it shewed), and it was allso a very bewtifull ....

E.T: All is suddenly dark, and nothing to be seen, neyther Chayre, nor any thing els.

E.T: A voyce was hard, like Michael his voyce, saying,

It was a byrd, and is a byrd, absent there is nothing but Quantitie.

A voyce:[596] Beleue. The world is of Necessitie: His Necessitie is gouerned by supernaturall Wisdome. Necessarily you fall: and of Necessitie shall rise agayne. Follow me, loue me: embrace me: behold, I, AM.

E.T: Now all the Darknes vanished, the man is gon. Uriel standeth at the Table, and Michael sitteth now in his Chayre: and sayd,

Mi: This doth GOD work for your understanding. It is in vayne to stryve: All Government is in his hands. What will you els, what will you els?

Δ: Progressum et profectum in virtute et veritate ad Dei honorem et gloriam.[597]

Mi: This hath answered all our[598] cauillations.

Δ: What hath answered all our Cavillations?

Mi: Thow hast written.

One thing you shall see more, as a persuasion to the Infirmitie.

E.T: The two byrds, which were there, before, and gon out of sight, now are shewed agayn: but none of the bundells appere. They seme to grow to a huge bignes, as byg as mowntaynes: incredibly byg: and they seeme to hover up in the ayre, and to fly up toward heuen, and with theyr wyngs to towch the sky: And one of them with his bill seemeth to take sterrs into it: and the other bird to take them from the same byrd, and to place them agayn in the Skye. And this they did very often: and in diuerse places of the heuen with great celeritie.

After this they semed to fly ouer Cities, and townes, and to break the clowdes in peces, as they passed: and to cause all dust to flye from all walls, and towres, as they passed, and so to make them clene. And in the streetes, as these two Byrds flew, seemed diuerse brave fellows, like bisshops, and Princis and Kings, to pass: and by the wyngs of these byrds, they were striken down. But simple seely[599] ones, like beggers, lame and halt, childern, and old aged men, and wemen, seemed to pass quiettly, untowched and unouerthrown of these two Byrds.

And than they seemed to come to a place, where they lifted up, with the endes of theyr wyngs, fowre Carkasses of dead men (owte of the grownde) with crownes on theyr heds: wherof one seemed to be a Childe. First these 4, seemed leane, and deade: Then they seemed quick[600] and in good liking:[601] And they being raysed up: parted eche from the other, and went into 4 sundry wayes, Est, West, North and Sowth.

Now these two fowles hauing theyr wyngs ioyned togither, light uppon a great hill: and there the First fowle gryped the erth mightyly and there appeared diuerse Metalls, and the ^ Fowle spurned them away, still.

Then appeared an old mans hed, heare and all, on; very much wythered. They tossed it betwene them, with theyr feete: And they brake it: And in the hed appeared (in steede of the braynes) a stone, rownd, of the bignes of a Tennez ball of 4, cullours, White, black, red, and greene.

One of them (he that brake the skull), putteth that rownd stone to the others mowth or byll. The other eateth or nybbleth on it, and so doth the other allso.

¶ Now these two byrds, are turned into men: And eche of them haue two Crownes like paper

Crownes, white and bright, but seeme not to be syluer. Theyr teeth are gold, and so likewise theyr hands, feete, tung, eyes, and eares likewise All gold.

On eche of these two men, ar 26 Crownes of Gold, on theyr right sholders, euery of them, greater then other. They haue, by theyr sides, Sachels, like palmers[602] bags, full of gold, and they take it oute, and seemed to sow it, as corne; going or stepping forward, like Seedmen.

E.T: Then sayd Michael, This, is the ende.

E.T: The two men be vanished away.

Mi: Learne the Mysterie hereof.

Δ: Teache us (ô ye spirituall Creatures.) Than sayd Michael,

Mi: Joye and helth giue unto the riche:

Open strong locks:
Be Mercifull to the wicked:
Pluck up the poore:
Read unto the Ignorant:
I haue satisfyed thee: Understand:
Read them ouer: God shall giue thee some light in them. I haue satisfyed thee:

Both, How you shalbe ioyned,

By whome,
To what Intent, and purpose:
What you are,
What you were,
What you shalbe, (videlicet) in Deo.[603]

Lok up this Mysterie:

Forget not our Cownsayle:

O GOD, thow openest all things: Secret are thy Mysteries and holy is thy name, for euer. The vertue of his presence, here left, be amongst you.

Δ: Amen.

Δ: What am I to do, with the wax, the Table, the ring or the Lamine? &c.

Mi: When the things be ready, then thow shalt know, how to use them.

Δ: How shall I do for the grauing of the ring; May not another man do it, thowgh, E.T. graue it not?

Mi: Cause them to be made up, (according to Instruction) by any honest man.

Δ: What say you as concerning the Chamber, for our practise? May my fardermost little chamber, serue, yf the bed be taken downe?

Mi: At my next Call, for the Chamber, you shall know what to do.

Δ: Benedictus Deus in donis suis:

et sanctus in omnibus operibus eius.[604] Amen. ended hor. 4½[605]

# Quartus Liber Mysteriorum

A°. 1582
Nouembris 15.

Post reconciliationem Kellianam.

Miserere nostri Deus

Dimitte nobis, sicut et nos dimittimus[606]

*Thursday. Nouembris 15.*[607]

...

At the first, Uriel pluckt a thing from under the Covenant Table: **and it grew Rownd, Bigger &; bigger, (of fyrie Cullour) bigger then all the world: and he sayd to me Δ:**
**Uriel: Ultima est hæc ætas vestram, quæ tibi revelata erit.**[608]
**Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd,**
**Est in mundo, et incipiet cum illo alter Mundus.[609] and he bad,**
**Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.**
**...**
**Michael: The Mysteries of God haue a tyme: and Behold, Thow art provyded for that tyme.**

**...**
**All those before spoken of are Subiect to thy Call....**
**Of friendship, at any tyme, thow mayst see them: and know what thow wilt.**
**Every one (to be short) shall at all times and seasons shew thee direction in any thing....**

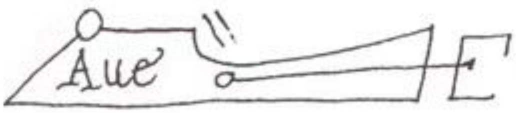
One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, as thy Instruction hath byn.

...

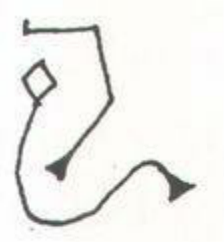
King CARMARA[610] - This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed. At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selues to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

...

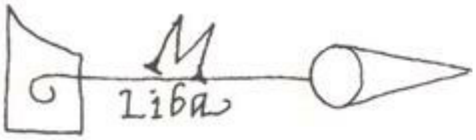
King BOBOGEL appeared in a blak veluet coat, and his hose close, rownd hose with veluet upperstocks: ouerlayde with gold lace: On his hed a veluet hatcap, with a blak feather in it: with a Cape hanging on one of his sholders, his purse hanging abowt his neck and so put under his gyrdell at which hong a gylt rapier, his berd was long: he had pantofells and pynsons. And he sayd, I weare these Robes, not in respect of my self, but of my government, etc.



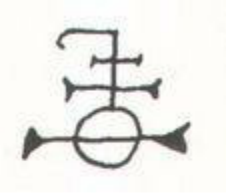
Prince BORNOGO appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



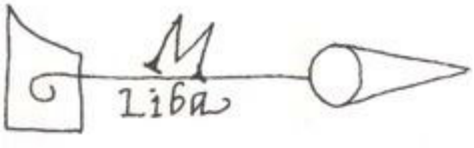
King BABALEL...



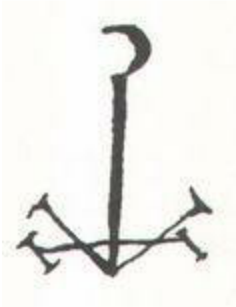
Prince BEFAFES appeared in a long red robe, with a cerclet of Gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:



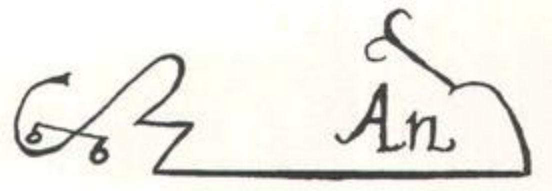
King BYNEPOR...



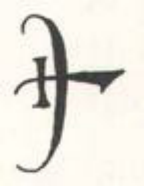
Prince BUTMONO appeared in a red Robe, with a golden Cerclet on his hed:
His Seal is this:



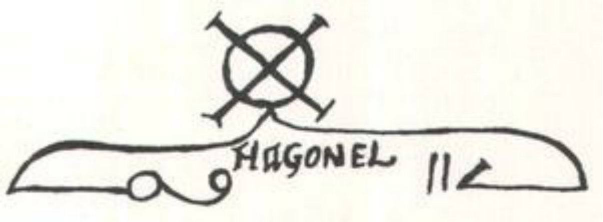
King BNASPOL...



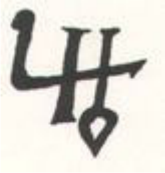
Prince BLISDON appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:



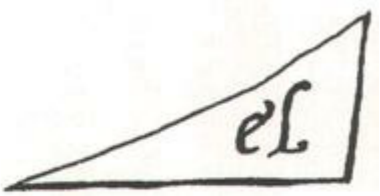
King BNAPSEN...



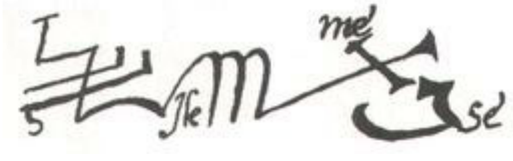
Prince BRORGES appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eyr could abyde to loke uppon any long while. His Seale, or Character is this:



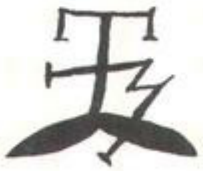
King BALIGON...



King BLVMAZA...



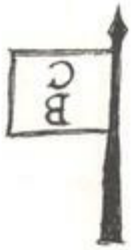
Prince BRALGES appeared in a red Robe with a Cerclet on his hed. This is the Seale of his gouernment:

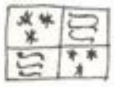


One[611] (of the 7 which was by him) he who stode before him, with his face from ward him, now turned his face to him ward.[612]

Regnat potestas tua in filijs. **Ecce signum Operis.**[613]

**Δ: There appeared these two letters, euersed and aversed, in a white flag and a woman standing by, whose armes did not appere.**



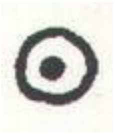


Note. My name is Carmara.[614]

**Δ: On the other side of the flag appeared the armes of England. The flag semed old.**

Adhuc duo, et tempus non est.[615] (Δ: Sayd the man[616] which stode before Carmara,) and lifted up his hand and avaunced his body: and the other 6 gaue him place. He spred his armes abroad: and so turned rownd toward all the multitude (appering within the Globe:) as if he wold require audience. He sayd than thus,

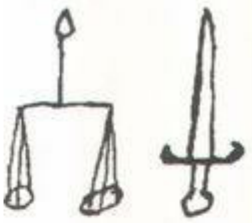
**The Sonnes of men,[617] and theyr sonnes, ar subiected unto my commaundent. [618] This is a mystery. I haue spoken of it. Note it throwghly. They ar my seruants. By them thow shalt work mervayles. I gouern for a tyme:[619] My tyme[620] is yet to come. The Operation of the Earth is subiect to my powre:[621] And I am the first of the twelve. My seale is called Barees: and here it is.**

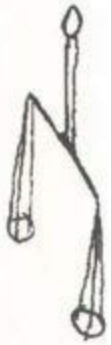


(Δ: This he held in the palm of his hand: as thowgh it had byn a ring, hanging allso over his myddle fingers[622]). With a great voyce he sayd, Come ô ye **people** of the erth:[623]

1. (Δ: Then there cam a great Number of onely **Kings**, from amongst the rest of the multitude within the Globe: They kneele down; and some kyssed his seale and some did stand frowning

at it. Those kings that kissed it, had, eche of them, a sword in one hand, and a payre of Ballance in the other: the balances being euen, and counterpeysed.[624] But the other had allso ballances, which hong uneven, the one scale lower then the other. The euen balanced kings were of glad cheare:[625] but the other wer of a sowre and hevy cowntynance.





It is, and shalbe so: And the workmanship of this, is to this ende.

2. Then cam noble men: (Δ: and he held up his hand,) and they parted them selues into two Cumpanyes: and ouer the heds of them, appered these two wordes. Vera,[626] over one Cumpany: and Impura[627] over the other.

| Vera | Impura |
|---|---|
| ...... | ........ |
| ...... | ........ |
| ......&c | ........&c |

Verus cum veris, et Impurus cum Impuris.[628]

3. Come ô ye Princes of Nature. Δ: Then cam in Anncient and graue Cowtenanced men in blak gownes: of all manner of sortes.[629] Diuerse of them had bokes: and some had stiks like measures:[630] and they parted into two Cumpanies. Eyther cumpany had his principall. One of these Cumpanies fell at debate among them selues. The other Cumpany stode still. There appeared before eche of these Cumpanyes a great boke. Uppon the bokes was written; on the one, Lucem; and on the other, Mundi tenebras.[631] The Forman spred his hands ouer them, and they all fell down: and the boke with Lucem[632] on it waxed bright: and they which attended on

that boke (Lucem) departed.

Gather, by these few spriggs the Cumpas of the whole field. Δ: I demaunded of him, what his name was: and he answered,[633]

I am Primus et Quartus[634] Hagonel.

Δ: This Pri. Quar, shewed his[635] seal ☉ to the Multitudes and they beheld it, and of them some florish, som stand, and some fall.

1. [Δ: Then he sayd,] The first were the Kings of the earth; which tell the priks of the last , take place, are, and shall be. In this thow mayst lern science. Note a mysterie. Take a place, is as much, as, Ende with place.

   Δ: Then he threw down a great many of them before him. Here is his name, (pointing to [Δ = Carmara[636]] on the upper part of the Globe.) Not withstanding I am his Minister - [D in generall particularly Blumaza.]

   **There are kings fals and uniust, whose powre as I haue subuerted and destroyed, so shalt thow.** Thow seest the weapons.[637] The Secret is not great.

   Δ: I know not what the weapons are. Pri. Quar. sayd, Write, and I will tell thee. Δ: The three, of eche side did syt down while Pri Quar did thus speake.

   I am the first of the fowrth Hagonel.

   Δ: I had thowght that ye sayd before, you had byn the first and the Fowrth of Hagonel.

   Pri Quar. I am HAGONEL, and govern HAGONEL. There is Hagonel the first, Hagonel the second, and Hagonel the third, I am the first that gouern the three. Therfore I am the first and last of the fowre.[638]

   Δ: In the meane space of the former multitude some were falln deade, of some theyr mowthes drawn awry: of some theyr legs broken &c. And then, pointing to (Δ: = Carmara) he sayd,

   **In his name, with my name, by my character and the rest of my Ministers, are these things browght to pass.[639] These that lye here, are lyers, witches, enchanters, Deceyvers, Blasphemers: and finally all they that use NATVRE, with abuse: and dishonor him which rayneth for euer.**
2. **The second assembly were the Gouerners of the Earth, whose glory yf they be good, the weapons which we haue towght thee, will augment: and Consequently, if they be euill, pervert.**
3. **The third assembly are those which taste of Gods mysteries, and drink of the iuyce of Nature, whose myndes are diuided, some with eyes looking toward heaven, the rest to the center of the Earth. Ubi non Gloria, nec bonitas nec bonum est.[640] It is wrowght, I say, it is wrowght (for thy understanding) by the seuen of the seuen which wer the sonnes of sempiternitie,[641] whose names thow hast written[642] and recorded to Gods Glory.[643]**

   **Δ: Then he held up his hands, and seemed to speak but was not herd (of EK[644]) as he told me: and theruppon Pri Quar sayd, Neyther shalt thow heare, for it is Vox hominibus non digna. Illi autem cum filijs suis laudauerunt Deum. Benedictus est qui fiius est unicus,**

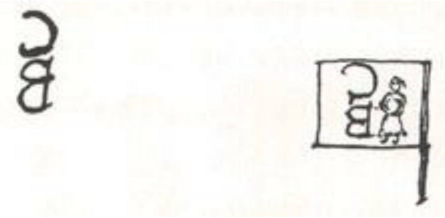
et Gloria mundi.[645]

EK saw like a black cloth[646] come-in and cover all the forepart of the stone, so that nothing appeared in the stone. Then was hard a voyce saying, Loke for us no more at this tyme: This[647] shalbe a token, (from this tyme forth) to leaue.[648]

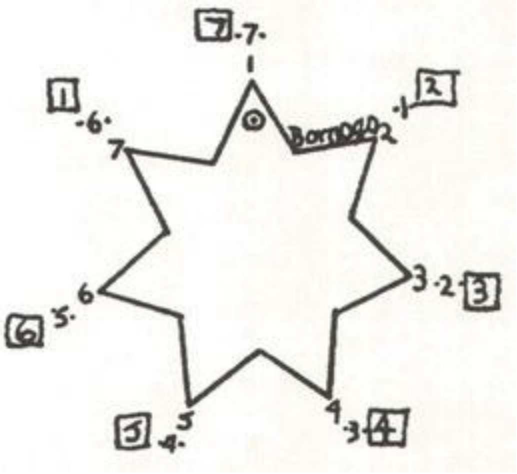
Δ: Laus et Honor sit Deo Immortali et Omnipotenti nunc et semp. Amen.[649]

## *1582 Die ♀ A meridie: hora 5. Nouemb.* 16.

Δ: He with the triple Crown on his hed, in the long purple robe , had now onely that part of the rod in his hand, which was clere red: the other two parts being vanished awaye. He shoke his rod, and the Globe under him did quake. Then he sayde, Ille enim est Deus, Venite.[650] Δ: All the 7 did bow at his speache. He holdeth up the flag, with the picture of a woman paynted on it, with the (as before was noted) on the right side of her.



And on the other side of the flag, were the Armes of England. He florished with the flag very muche, and went as thowgh he did marche, in warlike manner uppon the upper and utterparte of the Globe. He pointed up to the Flag and sayde, There is two to come, there is no more.[651] All the people in the Globe seamed to be glad and reioyce. Now he setteth down the Flag, and sayd, Come, Come, Come; And the 7 cam all before him. They hold up all togither, Heptagonum stellare, seeming to be Copper.[652]



1: The first Holder,[653] sayd, Me nosti:[654] and so pulled his hand of from the Heptagonum.

2: The second of the .7. taketh his hand of and doth reverence and sayd, I am he which haue powre to alter the Incorruption of NATVRE. With my seale, I seale her and she is become perfect. I prevayle in Metalls: in the knowledge of them: I haue byn in Powre with many, but Actually with few. I am of the first of the[655] twelue the Second of the

**Seuen. Wilt thow know my name?**

**Δ: Full gladly.**

**I am BORNOGO: this is my Seale: This is my true Character. What thow desyrest in me shalbe fullfilled. Glory to God. Δ:** He kneled down, and held up his hands toward the Heptagonum.

3: The next (or third) sayd, I am the Prince of the Seas: My powre is uppon the waters. I drowned Pharao: and haue destroyed the wicked. I gaue **life unto the** seas: and by me the Waters move. My name was known to Moyses. I liued in Israel: Beholde the tyme of Gods visitation. I haue measured, and it is ‘8’.[656] This is a mysterie. God be mercifull to his people. **Behold, Behold Lo, behold, my mighty powr consisteth in this. Lern wisdome by my words. This is wrowght for thy erudition, what I enstruct thee from God: Loke unto thy charge truely. Thow art yet deade: Thow shalt be reuiued. But oh, bless God truely: The blessing that God giueth me, I will bestow uppon thee by permission.**

**Ô, how mighty is our god which walked on the waters; which sealed me with his name, whose Glory is without ende. Thow hast written me, but yet dost not Know me. Use me in the name of God. I shall at the tyme appointed be ready. I will manifest the works of the seas and the miracles of the depe shalbe knowne.** I was Glorifyed in God. I Skurged the world. Oh oh oh, how they do repent. Misery is theyr ende, and Calamitie theyr meat. Behold my name is print..... for euer: behold it. Δ: He opened his bosom and seamed leane: and seemed to haue feathers[657] under his robes. He had a golden gyrdel: and on it, written BEFAFES. Than he sayd, Blessed be thow Ô God, God, God, for euer. I haue said.

Δ: He toke his hand of from the Heptagonum.

Δ: The blak Cloth was drawn: which is now appointed to be our token from them, that we must leave of for that instant.

Δ: Deo soli, omnis honor, et Gloria.[658] Amen.

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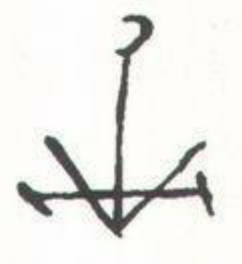
## *Friday. After drinking at night, circiter horam 8 ã.*

Δ: On the left side of H (sitting in the Chayre) appeared yet three, holding up the Heptagonum, on one on the other side below. He sat with his face from EK toward me. I stode and my face sowthward. EK he sat at the same table, with his face Northward.

4: The Fowrth[659] (holding below) Cryed: Earth, Earth, Earth.

EK: He speaketh Hollow, so that I understand nothing. Δ: Than he answered, They are the wordes of my Creation, which you are not worthy to understand. My Powre is in Erth:[660] and I kepe the bodies of the Dead.[661] Theyr numbers are in my bokes. I haue the key of Dissolution. Behold, Behold, All things, yea All things, haue theyr workmanship with me. For I am the ende of working. EK: He falleth down prostrate, and speaketh, I know not what, Δ: Than he sayd, I haue the light of his anger,[662] and I will **destroy** it. Ô, Ô, Behold, It is a light left within the bottomles pit. It is the ende and the Last. O blessed shall thy name be, Blessed shall thy name be for euer. Behold this is my seale:



Behold, the bowels of the earth are at my opening. Δ: Than I requested him to help me with some portion of Threasor hid,[663] to pay my detts withall and to buy things necessarie &c. He answered, O wordling thow shalt be satisfyed with welth of this world. Behold Behold Lo, lo Behold, vehemently I say Behold. I haue, horded Threasor, for the sonne of perdition,[664] the first Instrument of his destruction. But, lo these Cauerns. Δ: He shewed to EK the Cavernes of the earth, and secret places therof and afterward sayd: **Mark this, All spirits, inhabiting within the earth, where, their habitation is, of force, not of will, (except the myddest of my self. which I know not), are subiect to the powre hereof. Δ: Pointing to his Seale.[665] With this you shall govern, with this you shall unlok. With this (in his name who rayneth) you shall discouer her entrayles.** How say you now? Can you do it? Ar not your Magiciens acquaynted with me? Yt greueth me to regester the bones of the Wycked. Prayse him Butmono, Prayse him Butmono, prayse him. Δ: Is that your name, I pray you tell me. He answered, yea it is my name. It is the ende[666] of all things. EK: Now he sitteth down.

5. Δ: Now the Fifth turned his face toward EK (Who [EK] sat before me, and opposite unto me) and stepped furth and sayd: I am life and breath in Liuing Creatures.[667] All things liue by me, the Image of One excepted.[668] Behold the face of the Earth. EK: There appeareth all Kindes of

brute beastes, fowles, Dragons, and other. Δ: He Clapt his hands to gither and they all, vanished away at ones: they cam agayn: and went then away and retorned no more. But the people within the Globe remayned still as from the begynning: he sayd while the beastes were yet in sight, Lo, all these, do I endue with life: my seale is theyr Glory. Of God I am Sanctifyed: I reioyse: (1) the **Liuing**, (2) The ende, and (3) begynning of these things,[669] are known unto me: and by sufferance I do dispose them untyll my Violl be run. EK: He taketh owt of his bosom a little vyol glass: and there seameth to be fiue or six sponefulls of oyle in it. Δ: He answered and sayde, That it is: and it is a mysterie. Δ: I spake somwhat of this oyle, and he answered me, and sayd, Thow sayst true. In token of God his Powre and Glory, write down BLISDON. EK: He taketh his hand of from the Heptagonum.

6. The sixth pulleth open his Clothes and red apparell, and there yssueth mighty fyre oute of his sides. [Δ: Note, the cote of the first of these seuen is shorter[670] then any of his fellows coats are.] The sight of the fyre is very owgly, grisely, terrible, and skarsly of mans eye can be beholden. At length he pluckt his coates to gither, and sayd to EK, Ô I wold shew thee, but flesh and blud cannot see. Write shortly, (it is enowgh) Noui Januam Mortis.[671] Δ: Than sayd he to me in an ernest muse, Ô, Muse not, My words ar dark; but with those that see, light enowgh. Et per cussit Gloria Dei, Impiorum parietes. Dixi.

   **Δ: In mervaylous raging fyre, this worde BRORGES[673] did appeare, tossed to and fro in the furious flames** thereof, so abundantly streaming out, as yf all the world had byn on fyre, so that EK, could not endure (without great annoyance to his ey sight) to behold the same. And finally he sayd, Mysteria in animis vestris imprimite.[674] And so the fyre vanished away.

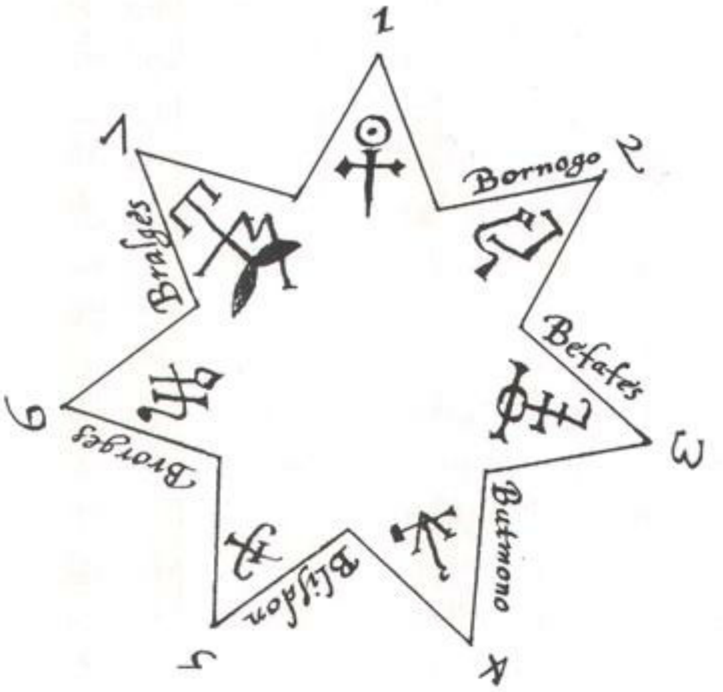
7. **EK:** The stone semeth all Blew: and **onely One now beholdeth the Heptagonum: all the rest being set down: who semed now to extend theyr hands one toward an other, as thowgh they played, now being rid of theyr work.** Now the last putteth his hand to the Heptagonon and turned his face to EK hauing his face (all the while before) turned toward D. He sayd, The Creatures liuing in my Dominion,[675] ar subiect to my powre. Behold I am **BRALGES**.[676] **The powres under my subiection are Invisible**. Lo what... are. **EK: All the world semed to be in brightnes** or w... fire: and **therin appered Diuerse little things like little smokes without any forme.**[677] He sayd, **This is the seale**[678] **of my Gouernment.** Behold I am come, I will teache the names without Numbers. The Creatures subiect unto me shalbe known unto you.

¶ **Beware of wauering. Blot out suspition[679] of us for we are Gods Creatures, that haue rayned, do rayne & shall raigne for euer. All our Mysteries shalbe known unto you.**[680]

EK: All the 7 vanished away, onely H remayning who sayd (being stand up, and leaning uppon his Chayre, and turned to **EK**), **Behold, these things, and theyr mysteries shalbe known unto you, reseruing the Secrets**[681] **of him which raigneth for euer: [EK: The voyce of a multitude, answered singing,] Whose name is Great for euer. H Open your eyes, and you shall see from the Highest to the lowest.**[682] **The Peace of God be uppon you.**

Δ: Amen. **EK**: The blak Cloth was drawn before all the things conteyned in the stone: which was the Token of Ceasing for that tyme:

Sanctus sanctus sanctus Dominus Deus noster.[683]


1
2
Bornogo
3
Befafes
4
Butmono
5
Bliſdon
6
Brorges
7
Bralges

## *Anno 1582: Saterday. Die 17. Nouemb: A meridie hora circiter 1 ã.*[684]

Δ: The Cloth remayned drawn, a prety while after we had done our prayers to God, and so was all the things in the stone kept from sight.

Δ: The Man with the Crowne,[685] (he onely) appeared first, and the transparent Globe with the people of the world in it, as before. The Diaphanitie, or (as it wer) the Shell of the forsaid Globe, was very glystring bright. The man[686] shaked his hand toward me and the bak of the Chayre was toward EK. On the globe appered a trace like a seame, of two things ioyned to gither, or rather a very narrow path: which began below on the Convex superfices of this globe and went upward to the verticall point or (as it wer) the zenith prik of it: but from the lower part of the same to the place where the chayre stode, it seamed broder, and more worn, than from the chayre up to the vertex or top prik: for that part (which semed to be about the eighth part of the whole) did appere very smalle, and unworne, or unoccupyed.

Δ: He turning his face toward EK, spake thus, I haue declared things past and present. And now I speak of things to come. The Whole shalbe manifest. Nam ipse unus et Indiuisibilis est. Gloria Gloria Gloria Creatori nostro.[687] Two partes[688] are yet to come, the rest are finished allready. Δ: He shewed the rownd Table[689] with letters and numbers which master Kelly sent me: and than he toke it away agayn. Then he sayd,

> Venite gradatim repetamus,[690] opera Dei.[691]

Δ: The first of the .7. which had yesterday appeared, did now appere with the short robe,[692] as he did before. Than H sayd smylingly (being turned to EK),

> Hæc sunt documenta tua,[693] quæ nondum intelligis.[694]

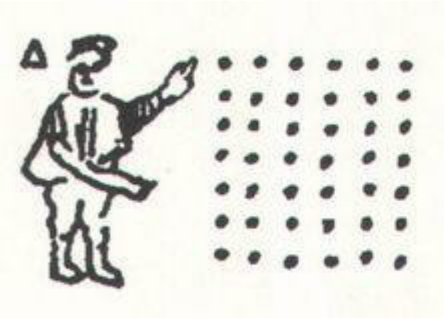
Δ: Than the man with the short robe, the Forman of the 7 (yesterday appearing) sayd,

> Unus est Deus, et Unum est opus nostrum.[696]

Δ: Then cam very many uppon the Globe his convex superficies and they sayd,

> Parati sumus seruire Deo nostro.[697]

Δ: Eche of these had somwhat in theyr hands. Som had crownes, some garments &c.[698]
The number of them was: 42: and stode in this order:



and sayd embracing (as it wer) the whole number of this Cumpany,

Et nomen meum, numerus est totus
Nec est crimen in numero nostro
Moyses nos nominauit.
Potestas istorum, quàm istarum, quamvis non una,
tamen in uno sunt.[700]

Δ: I sayd that I thowght there wanted at the begynning of this sentence, this word Tam.[701] He answered, it might be understode by his pointing to them there standing, and sayd farder in respect of this my dowt, Quatenus est hæc vanitas vestrorum? Tu nosti numeros hos esse in Deo, in Mundo, et in minori mundo. In Deo, id est Nobiscum. In Mundo, quantum apud vos: In minori Mundo, quantum in vobis.

(Combinatur animus tuus cogitatione.) Disseritur apud Phõs., idque maximè) de NATVRA, quæ non vobiscum, sed nobiscum (ah, ah, ah) et in nostra potestate est. Videbis Deum. Vidisti opera nostra, Opera (inquam) manuum suarum: Digito Dei mouebimur. A Deo venit. Homo, et cum hominibus fuit: est enim cum illis. Illius namque potestas, vim, virtutem, et esse dat,[702] non nobis solum modo, sed operibus nostris.

Inhumata tibi anima tua, quid quærit?[703]

Δ: I understand you now: He answered Ab humo, homine: Ab homine dictum est.[704] I axed thee, what thow desyrest.

Δ: Wisdom, and Veritie, I answered: // then, he answered, H: Thow shalt. Δ: There cam in a smyling fellow: and they pluckt him, and towsed him. He cryed he wold tell Newes: and they answered, that there was none for him to tell: and he skaped[705] from them, or they let him slyp, with all his clothes torn of: and he semed to crepe or get away under the globe, and (as it wer) to get behinde the Diaphanous Globe.

Δ: These 42 had all of them somwhat in theyr hands: as eyther whole Crownes, or 3/4 of Crownes, or robes &c. Six of them semed more glorious than the rest, and theyr Coates longer: and had cerclets (abowt theyr hed) of Gold: and these had perfect Crowns in theyr hands. The second six had thre quarters of Crownes, the Third six, haue clothes[706] in theyr hands.[707] All the rest semed to haue balls of gold: which they toss from one to an other: but at the catching they semed empty wynde balls: for they gripe them, closing theyr hand, as yf they wer not solid, but empty, like a bladder.[708]

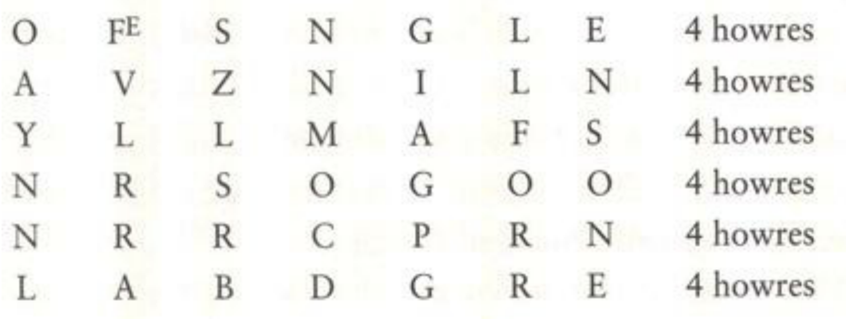
Δ: The first six sayd, Our names cannot be expressed: neyther can the names of these that follow.

Δ: The first six made cursy to the man with the short robe: the second six made cursy to the first, and the Third to the second, and they all, and the short robed man, made cursy to H.

Our workmanship is all one. Δ: Sayd the short robed man.[709]

H: The whole day is diuided into 6 partes:[710] Euery part occupyeth a part of them here. (Δ: Pointing to the 42 standing there.) Therfore yf thow wilt work with Kings (thow knowest my meaning), finally what so euer thow wilt do in theyr estate, Cast thyne eye unto the first place. In all good causes thow shalt work by six in generall. The rest are for Depriuation: I meane the next six. The residue all do serue to the entents and purposes apperteyning unto Kings. But bycause thow shalt not be ignorant, what they are, in name, they shall shew forth theyr Tables.

Δ: Than they, spedyly (eche of them uppon the place of theyr standing ) made a square table: and euery table had but one Letter. The first of the first six did go away, and in his table appeared an O, &c, and so of the second six, orderly theyr letters appeared in theyr tables: But the Third six, they cowred down uppon theyr letters, and were loath to shew them: but at length, did &c: and at the last of euery row, they all cam togither &c.



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|---|---|---|---|---|---|---|---|
| O | FE | S | N | G | L | E | 4 howres |
| A | V | Z | N | I | L | N | 4 howres |
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| N | R | S | O | G | O | O | 4 howres |
| N | R | R | C | P | R | N | 4 howres |
| L | A | B | D | G | R | E | 4 howres |

H: Remember how they stode, when they wer secondly disposed unto thee: They stode first in six rows; and next they wer turned into 7.[711] I speak of the greater number and not of the less. In speaking of the greater, I haue comprehended the lesser.[712]

Δ: They went euer away toward the[713] hand.

The third row went of lamenting: being commaunded by the Short robed man. All parted in fire, falling into the Globe. The fifth row did synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke down into the Globe.

EK: Now remayneth onely the man with the Crown H : he made shew with his hands, beckning toward E.K., and sayd, I haue told thee, that theyr workmanship, is to gither. Theyr names are uppon these tables. The first letter, is the Second letter, of the first[714] name of the Table.[715]

Thow hast 49 names in those Tables. Those names thow hast in former Tables by thee written: in that of 7 tymes 7. Confer it with the rownd Table.[716]

The first letter[717] from the point of his[718] sword, is B. That B signifieth the number of the Bees, begynning the 49 names, environing that Circle. In the former Tables thow shalt fynde B.1. B.2. B.3. B.4. &c and so to B.49. Those Bees begynne the names of all the powres that haue governed, do gouern, and shall gouern.

The next letter hath his circle and numbers going rownd abowt it: which thow shalt fynde in the former Tables. The letter standeth in the myddest of euery square, of euery Circle: thowgh some be turned upside down: Which onely signifyeth that they are Spirits of Destruction, wrath and Indignation in Gods Judgment. There are two numbers: that, on the right hand, over the letter, is the number pertayning to that letter.

O in the Circumference is the ninthe letter.[719]

Gather the former Tables to gither, which thow hast made before, conteyning 49, depending onely on B. Where thow shalt finde BOBOGEL, a name consisting on 7 letters, and so the rest. Reade my instructions as concerning those Tables, and thow shalt fynde the truth of them.-----------Ihaue sayd.[720]

Mighty is thy name, O God of Hostes:

Blessed is thy name, Ô Lord, for euer.
Δ:Amen.

## *After 7 of the clok at night. die ♄.*[721]

H: Lo, here I byd them do, and they do. I haue appointed them, and they are contented. My Charge is not of my self, neyther do I speak darkly, obscurely or without a truth, in affirming that I towght thee those Tables: For they are from him, which made and created all things: I am from them[722] in powre and message, under whome I here rule[723] and shall do, tyll the ende[724] of all things be:[725] Ô, Great and bowntifull in his liberall mercy: The mercy of him, whome we prayse and laude and sing unto, with Joy for euer. Behold thow desyrest, and art syk with desire.[726] I am the disposer thowgh not the Composer of Gods medicines . Thow desirest to be cumforted and strengthened in thy labors. I mynister unto thee The strength of God.

What I say, is not of my self, neyther that which is sayd to me, is of them selues, but it is sayd of him which Liueth for euer.

These Mysteries hath God lastly, and of his great mercyes, graunted **unto thee.**[727] I haue answered thy dowting mynde.

Thow shalt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries, in his mercyes. Abuse them not. Be faithfull. Use mercy. God shall enriche thee.

Banish wrath: yt was the first,[728] and is the greatest[729] Commaundement.

I rayng in him, and liue by him which rayngneth and liueth for euer.

Δ: I pray you make some of these last instructions, more playne, and euident.

H: I haue shewed thee perfectly. Behold I teache thee agayn. O how mercifull is God that revealeth so great secrets to flesh and blud? Thow hast 42 letters. Thy Tables, last, conteyn so many. Euery letter is the name particular by him self of the generall actions, being, and doing of these 42, which appeared with theyr workmanship. The first, was theyr Prince: and he gouerneth **onely**[730] theestate, condition and being, limited by God unto Kings of the earth. The 7 next him,[731] are those that are Messagers of God his good gifts to those that beleue him, and faithfully serue him: wherof few re ... and rayng now frutefull in his sight.[732]

Regnat, Regnat, Regnat ô regnat Iniquitas super faciem totius terræ Cor hominis impletum est malitia, et nequicijs. Incipit, incipit enim noua illorum potestas, illis non sine re dedita,[733] nec dis . . .[734]

Vide quæso.[735] Δ: He pointed down to the people, in the Globe, all being sore and diseased of some sore, ulcer, botch, &c.

H: All the residue of the Angels, (for so they are in dede) ar ministers of God his wrath and indignation uppon the Faythless:[736] whose myserie is most lamentable. 7 onely, haue 7 letters comprehending the dignitie of theyr vocation:[737] The rest are particular, not onely in powr, but allso in theyr vocation. Like leaves they spring and grow from one branche.

These words which thow seest in the last Table, **some** of them unhable to be pronownced, are notwithstanding the names of those 7[738] which held the fayr and bewtifull Crownes. Which names (as I sayd before) do comprehend not onely the **powre,** but allso the **Being of the rest.**[739] The whole Composition is the truth of the words. I will ones more teach. There were 42 that appeared, besides him, which was theyr prince. The first 7,[740] are called by those names, that thow seest, as OFS &c.

Δ: And so of AVZNILN &c. H : Thow hast sayde.

There are but 6 names,[741] that are in Subjection. I teache breifly. Doost thow not remember the **Circle** and the prick in the myddest: which was on the right hand[742] of him, that was theyr **Prince**? **That onely** representeth 7 in number which being added unto the rest maketh 49. Read the letters. Δ: I red OF &c, and he willed me to strike them out.

H: That is the name of **those** of the first of the 7.[743] which held the Crownes in theyr hands.

Note: The second line,[744] is the name of the second, and so to the ende of the table. 42 letters: 42 names: 42 persons.

The first, where his fote stode, is both his Name and Character.[745] And so of the second, Third &c.

Notwithstanding, Generally these are the names, the first 7, the One presupposed, the rest being six in order.

This is the truth, and the some of the Tables. Yt is easy to be understode and perfect.

Whan thow wilt work for anything apperteyning unto the estate of a good King: Thow must first call uppon[746] him which is theyr prince. Secondly the ministers of his powre ar Six:[747] whose names conteyne 7 letters apece: as thy Tables do manifest: by whome in generally, or by any one of them, in particularitie, thow shalt work for any Intent or purpose.

As concerning the letters particularly, they do concern the Names of 42 which 42, in generally, or one of them do and can work **the destruction**, [748] hindrance or annoyance of the estate, Condition or degree, as well for body as government, of any Wicked or yll Liuing **Prince**. In owtward sense, my words are true. I speak now of the use of one of the first, that I spake of, or manifested yesterday. Sayd I not, and shewed I not, which had the gouernment of Princes?[749] For, as it is a Mystery to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation?

Thow desyrest use, I teache use, and yet the Art is to the furder understanding **of all Sciences**, that are past, present or yet to come.[750]

Frute hath a furder vertue than onely in the eating: Gold his furder condition, property, and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature.[751]

Thow art Dignified.[752]

Δ: Yf I wold haue the King of Spayne his hart to be enclined to the purpose I haue in hand, what shall I do?

H: First Cast thyne ey unto the Generall prince,[753] Gouernor or Angel that is principall in this world.[754] [Δ as yet, is BALIGON or Carmara.]

Secondly consider the circumstances of thy Instruction.[755]

Thirdly place my name,[756] whome thow hast all ready.

Fowrthly, the name of him, which was shewed thee yesterday, whose garments were **short**, and of purple.[757]

Fifthly, his power,[758] with the rest of his six perfect Ministers.[759] With those thow shalt work to a good ende. All the rest thow mayst use to Gods Glorie. For euery of them shall minister to thy necessities. Moreouer, when thow workest, Thy feete must be placed uppon those tables[760] which thow seest written last comprehending 42 letters, and names. But with Consideration, that the first **Character**, which is the first of the 7, in thy former boke,[761] be placed uppon the top of the Table,[762] which thow wast, and art, and shalbe commaunded to haue, and use.

Last of all, the Ring, which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect gold, as is affore sayd.[763]

Euen as God is iust, his iudgments true, his mercies unspeakable, so are we the true messagers of God: and our words are true in his mercy[764] for euer.

Glory, ô Glory be to thee, ô most high God.

EK: Now commeth Michael and heaveth in his hand out of the stone and sayeth, **GOD Bless you.**

H: As concerning the use of these Tables, this is but the first step. Neyther shalt thow practise them in vayne.[765]

And whereas thow dost use a demaunde, as concerning thy doings to a good intent and purpose: and for the prayse and advancement of Gods Glorie, with Philip the Spanish King: I answer that whatsoeuer thow **shalt speak, do or work,** shalbe profitable and accepted,And the ende of it shalbe good.[766]

Moreouer wheras thow urgest the absence of thy frende, as an excuse for the ring, No excuse can preuayle: Neyther canst thow shew the frutes of a iust mynde, but of a faynting stomack with this excuse. God hath retorned him, and wilbe mercifull unto you both. Thy Chargis in worldly affayres, are not so great, that God cannot Minister help to theyr necessities. Thow shalt be comforted. But Respect the world to come[767] (1); (whereunto thow art provided) and for what ende (2): and that, in (3) what tyme.

Serue God truely: Serue him iustly. Great Care is to be had with those that meddle with Princis affayres. Much more Consideration, **with whome** thow shalt medle or use any practise. But God hath shaddowed [768] thee from destruction. He preserueth his faithfull, and shaddoweth the iust with a shield of honor.

None shall enter **into the knowledge** of these mysteries[769] with thee but this Worker. Thy estate with the Prince (now rayngning,[770]) shall shortly be amended. Her fauor encreased, with the good wills of diuerse, that are now, deceyuers.

Thy hand, shall shortly be theyr help:[771] and thow shalt do wunderfull and many benifits (to the augmenting of Gods Glorie) for thy Cuntry.Finally, God doth enriche thee with Knowledge: and of thy self, hath giuen thee understanding of these worldly vanities.[772] He is Mercifull: and we his **good Creatures,**[773] neyther haue, do, nor will forget thee. God doth blesse you both: whose Mercy, Goodness, and Grace, I pronownce and utter uppon you. I haue sayd:

Δ: Laus, honor, Gloria, virtus et Imperium,

Deo opto. Max°.[774]
Amen.

H: Yf you will stay[775] one half howre, I will say farder unto you.

Δ: We will: by gods leave.

Δ: After that half howre passed, (being 10½ noctis ♄:) he sayde,

H: Venito BOBOGEL Rex et princeps Nobilitatis[776]

Venito cum ministris: Venito (inquam) Venito cum satellitibus tuis munitus.[777]

Δ: I fele: and (by a great thundring noyce, thumming thuming in myne eares) I perceyue the presence of some spirituall creature abowt me.

EK: And I here the thumming.

H: Behold, Before this work be finished,[778] (I meane the Manifestation of these Mysteries) thow shalt be trubbled, with **the Contrarie** Powres and beyond any accustomed manner. But take heade,[779] they prouoke thee not to work agaynst our Commaundements. Both thy ey and hand shall be manifest witness of it: well, this is true.

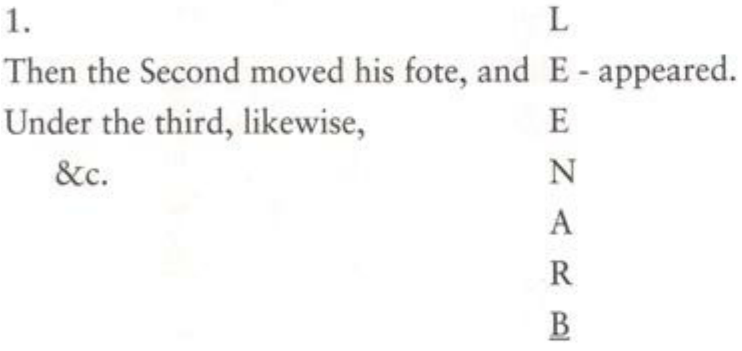
EK: They that now come in are ioly[780] fellows, all trymmed after the manner of Nobilitie now a dayes: with gylt rapers, curled heare: and they bragged up and down. BOBOGEL standeth in a blak veluet coat, and his hose close, rownd hose of veluet upperstoks: ouer layd with gold lace: he hath a veluet hat-cap, with a blak feather in it: with a cape on one of his sholders his purse hanging at his neck and so put under his gyrdell, his berd long: he had pantofells and pynsons.[781] Of these, in Company, are 42. 7 of them, are apparayled **like** BOBOGEL: sagely and gravely: All the rest are ruffyn like. Some, are like to be men and women: for, in the foreparte they semed women, and in the bakpart, men, by theyr apparayle, and these were the last 7. They daunsed, lept and kissed.

EK: The stone is brighter, where the sage and graue 7 do stand, and where the other do stand the stone is more dark.

EK: Now **they come to a circle**, the sage and the rest, but the sage stand all to gither.

Δ: The first of the sage, lyft up his hand a loft, and sayde:

Faciamus secundum voluntatem Dei: Ille Deus noster est verè nobilis & æternus.[782] He pluckt up his right fote, and under it appeared an L.



1. L
Then the Second moved his fote, and E - appeared.
Under the third, likewise, E
&c. N
A
R
B

Then the last .B. and immediately they grew all to gither in a flame of fyre and so sonk down into the former Globe.[783] Of the rest the first pluckt up his fote, and there appered an L &c.

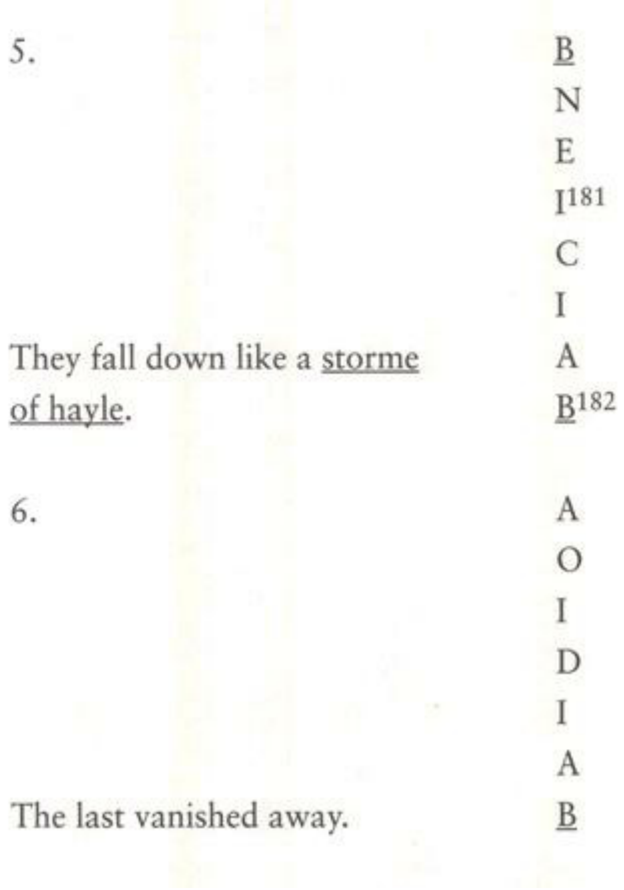
| | |
|---|---|
| 2. | L |
| | N |
| | A |
| | N |
| | A |
| At the last, they fell down like | E |
| drosse of metall. | B |

Then whipped out fowr in a cumpany.

| | |
|---|---|
| 3. | R |
| | O |
| | E |
| | M[179] |
| | N |
| They clasp to gither, and fall down | A |
| in a thick smoke. | |

| | |
|---|---|
| 4. | B |
| | L |
| | E |
| | A |
| | O[180] |
| | R |
| They ioyne to gither and vanish | I |
| like drops of water. | |

784, 785



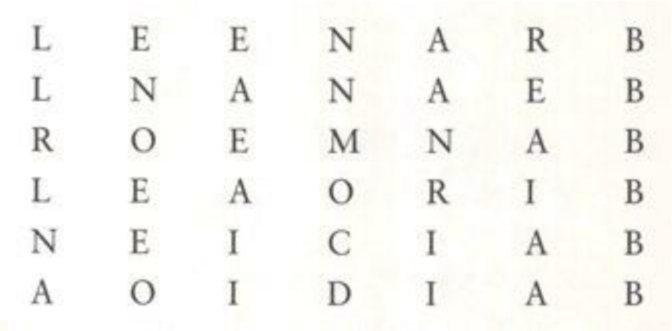
5.

B
N
E
I[181]
C
I
A
They fall down like a storme of hayle. B[182]

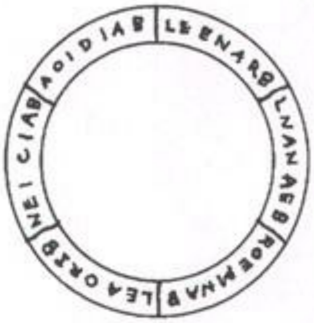
6.

A
O
I
D
I
A
The last vanished away. B

Δ: This I fashioned thus after my first dictata penning of my own fantasie:



| | | | | | | |
|---|---|---|---|---|---|---|
| L | E | E | N | A | R | B |
| L | N | A | N | A | E | B |
| R | O | E | M | N | A | B |
| L | E | A | O | R | I | B |
| N | E | I | C | I | A | B |
| A | O | I | D | I | A | B |


LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB
AOIDIAB

Δ: Then he sayd, Well, I will shew thee more of these things at the next time.
God be with you: God bless you both.

Δ: Amen.

Δ: When shall that next tyme be? A voyce spake, On monday. Δ: Deo soli omnis Honor et Gloria.[788] Amen.

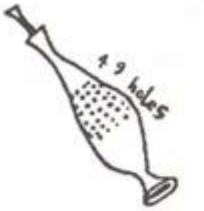
## *Monday. Nouembris 19: Circiter 1 ã horã a meridie*[789]

Δ: Long after our comming to the stone (abowt half a quarter of an howre) the Cloth of sylence remayned drawn: and nothing appeared: but EK heard a far off very pleasant Musik the while.

H: He seamed to take the cloth away with his hands. After that (abowt 6 minutes), Nothing altered or shewed, other than the standing furniture, usually of late appearing there.

EK: Now come in 7 men with Musicall Instruments: and before them cam one with a veluet Coate,[790] and a hat-Cap, with a sword by his syde, and a Cloke or Cape hanging on one sholder: and a blak feather in his hat. &c. Afterward cam 42 more, seeming to be very far behynde the first 7. Their Melody sownded very swetely and pleasantly all the while from the begynning.

The forme of theyr Musicall Instrument:



These Musiciens did play, one with an other, iestingly: they bobbed one an other, and than played agayn. The 42, which semed a far of, cam nerer and nerer, and seamed to bring a rownd thing, like a table[791] in theyr hands. The 7 pipers went away: and the Man with the Cape hanging on one of his sholders (somwhat like a Nobleman) remayned. Then wer they come at hand, the 42 with the rownd table. These seamed to be of two sortes: Of which, the last 7: on the forepart to behold seamed rather wemen,[792] with fardingales[793] very much sprowting out, but theyr face had no peculier attyre of wemen. The 42 held the circle[794] (or rownd Table) up,over theyr hed, flat wise. Then they layd the Circle down, and stode rownd abowt it.

H sayd, Tam mali, quam boni, laudant te,

Deus, Deus, Deus noster.[795]

Δ: The letters appeared to EK, and he told me them, and I began to write:

LEENARB

H: Thow writest in vayne.Thow hast written them allready.

Δ: It is true: I see them now last before noted down.

H: Loke the eight name in the Tables. [Δ: of 49, collected.]. Δ: That eighth is Bobogel. Loke to his Character in the great Circle. Loke the second name in the Table with 7 angles.

Δ: That I finde to be Bornogo.

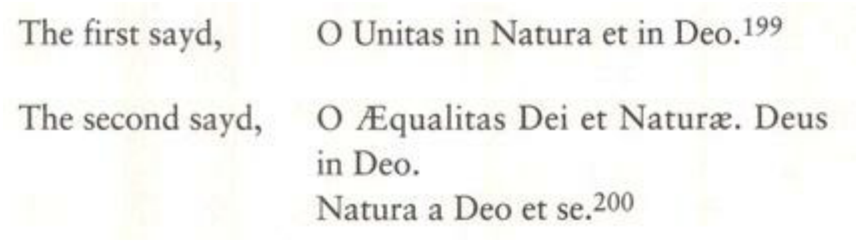
EK: He with the cape on his one sholder, sayeth, Nomen meum est Bobogel:[796] And he that is my subiect, is Governor of the second Angle of the 7.[797]

**Bob: I weare these robes, not in respect of my self, but of my Government.** I am the Prince, Chief; [EK: He falleth down on his knees and speaketh wordes which I understand not.] yea the **onely distributer** , giver, and bestower **of Wisdome and Science.**[798] I weare this apparayle, for that in dede, being a Prince I am a Cownsaylor[799] to estate and dignitie. All Dignitie and gouernment that is not cownsayled by me, and my subiects, is frustrate, voyde, and cleane[800] without firm grownd.

Those which thow sawest, (being pipers) signifie **praters.**[801] with unaccustomed, and not usuall Instruments: which allwayes seame to sownd that, which None but I my self, with my subiects, (yea **not all** of them, but the fewest) can performe. But I am true Philosophie. I am true understanding. Oh my descending from him which raygneth, is euen uncomprehensible of the Angells. Neyther do I know, my self: But what I think,I utter, and What I measure, I am.

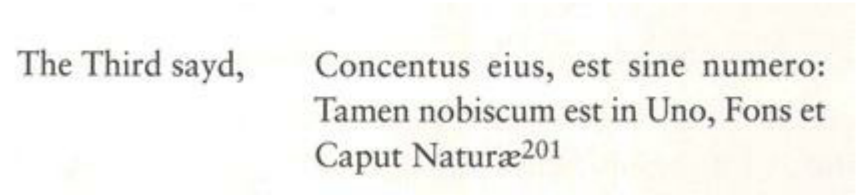
He sayd, Ordinationem Infinitæ potestatis eleuate.[802]

EK: Now come Three[803] out of the 42, and layd theyr fingers uppon the three first letters: and,



| | |
|---|---|
| The first sayd, | O Unitas in Natura et in Deo.[199] |
| The second sayd, | O Æqualitas Dei et Naturæ. Deus in Deo.<br>Natura a Deo et se.[200] |

[804], [805]

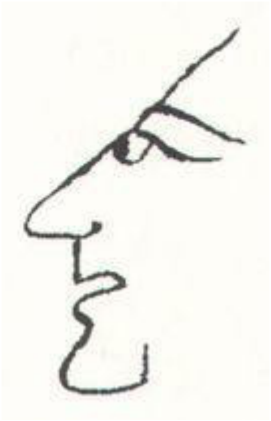


| | |
|---|---|
| The Third sayd, | Concentus eius, est sine numero: Tamen nobiscum est in Uno, Fons et Caput Naturæ[201] |

[806]

EK: They ioyne them selues to gither and become, all One Man; most beawtifull to behold: Whose hed and to the brest, seamed to be neare to heven. His brest and myddle part, in the ayre: His feete seamed to stand on the earth. There cam like a Fire, oute of the Crown of his hed, and to enter into the heven, hard, by it: This great high and fayre man sayde,

Veritas quæsita,nostra est.[807] [808]EK: His apparayle is diuided into two halfes: from the crown of his hed to his fete. The one half seemed to be most fresh florishing herbes: The other half seemed to be of diuerse metalls:[809] and his right fote seamed to be Leade.[810] He sayd (with an Aposiopesis) thus,



Beatus est qui Lumen capitis mei &c.[811]

EK: The rest, all, quake. He sayd farder,

Unus in Capite, unus in pectore, unus in pedibus.[812]

EK: Then stept oute 9, at ones.

EK: Then the great man returned, or was restored to his former estate of three particular men agayn: and they three leaned to the Ientleman[813] with the Cape on his sholder - BOBOGEL - who sayde,

**Dee, Dee, Dee, at length, but not to late**.[814]

EK: In the place of the former first thre, appeared L E E.

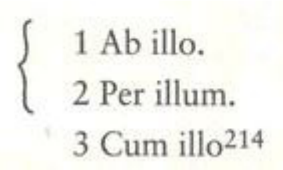
EK: Of the 9, which stept out, they of the first Ternarie[815] sayde, eche thus orderly,

1. Volumus.
2. Possumus.
3. Quid non.[816]

This Ternarie sayd, Faciamus, quæ fecerunt, nam nos Tres sumus Adam; societate.[817]

EK: They become One man, as the other before, but a slender and a weak one, neyther so high as the first, euer laboring or striving with it self to stand up right, but still it bended, bowed, and inclined downward, as thowgh it wold fall for feblenes. The Body of this Compownd man, seamed to be of Gold glittring. When they retorned to theyr distinct shape: they semed naked and to be sorry, and lament: And Bobogel did put them from him, with his sworde, skabbard and all, as it hanged by his side. Theyr letters were ----- N A R.

EK: Then cam the Ternarie—B L N,[818] and orderly they sayd thus,



1 Ab illo.
2 Per illum.
3 Cum illo[214]

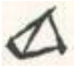
{1 Ab illo.
2 Per illum.
3 Cum illo[819]

Bob: Qui caret hijs tribus,[820] [EK: He whispereth to the first Three leaning to him: and with all, seeing me muse at the Aposiopesis, he sayd,] No No, Thow shalt not dowt [pointing to me.]

In ecclesia Dei, laborabit in Vanum.[821]

EK: This Ternarie of men becam to haue one onely hed, and three bodyes and that one hed was in good proportion.

EK: The side of the Diaphonous Globe opened, and this Transformed Ternarie did point into it, toward the multitude: and the people had theyr brests naked, and semed to wepe:[822] and to wipe theyr brests, and where they wiped the place becam fayre.

EK: This Ternary did seme to stand uppon a triangular stone , and to turn (as a horsmyll doth, abowt one axeltree) orderly agaynst, and by, the hole of the Globe so opened. And euery of the three bodyes, in theyr turning, as they cam agaynst the open place of the Globe, they extended, and stretch out theyr hands toward the people: The first seamed to hold a rownd ball in his hand being little, but very fayre white. The second body, his hand had in it, a little sword flamming with fyre. The third had a thing like a hatt band of lawn,[823] of many cullours, which ever as his turne cam to be agaynst the opened hole, he seamed to cast toward the people, and the people did seme to be drawn to him ward, by the Casting of it toward them.

These three bodyes, thowgh they turned contynually, yet did the face or Cowntenance of that One Compownd hed, stedyly and immoveably regard or loke into the Globe at the forsayd hole therof.

H: A wonder to behold the heuen, much more this.

EK: Now this Ternarie separated it self, and the hole or clyft in the Globe did shut to. These three did sit down by Bobogel.

H: Sunt semper, et Cibus illorum est unus.[824]

Δ: Note: The first Ternarie, they semed to stand leaning to Bobogel. The Third Ternarie was set orderly and vicissim,[825] close by Bobogel his feete, one of these betwene two of the first; euer so that orderly one of the first, and one of the Third ternarie, one of the first and one of the third; one of the first and one of the third.

EK: Then cam the Ternarie A N A.[826]

They sayd, orderly thus,

1. Ab illo sed.
2. Cum illo sed,[827] looking on his own belly.

Δ: Then I demaunded of theyr Apparayle: and EK sayd that these were brauer than the former Ternary. Bobogel sayd, Aliqui a dignitate, Cæteri talia quia non sunt Digni.[828] This he sayd, pointing to theyr apparayle. Then the third sayd,

3. Per illum, Per illum, Per illum,[829] with a frowning cowntenance thrusting furth his hand.

EK: They ioyne to gither into one hed and three bodyes.The Hole of the Globe opened very wyde now. This one Compownd Hed had many eyes, many noses, many mowthes, as thowgh it were a Cahos[830] of Faces, in one hed, but three bodyes. One of this bodyes had in his hand a little Ball, like the other before, very white, but with twynkling brightnes in it. The other two bodyes, theyr hands were emptie.

EK: They turn in order agaynst the Hole of the Globe: But the People regarded them not: but at the comming of the hand with the Ball, against the hole, the people loked a little up at it.

Bob. sayd, Et quia carebant in ardentibus ignis.[831]

EK: These, being dissolued into theyr former state, go and sit (with hevy chere) by them that sat affar of from BOBOGEL. Theyr apparaill semed to be simple: theyr good apparayle was gone.

Δ: Here I fownd a certayn error in my writing of the first Notes: which I haue amended in the writing of this: But while that error did trubble me, the spirituall Creature sayd these wordes.

Bob: The Fawt is in EK his remembrance, and not in his will. Note this,

LEE ar the Three that stand with me.

NAR are the Three that I reiect.

BLN are the Thre which are enterlincked with me.

ANA are the Three that are reiected.[832]

Bob. sayd, Omnes naturam ad, Sed, Nôn in illo.[833]

EK: The 30 remayning,[834] cam all away, and satt betwene Bobogel and the reiected Cumpany: and from that Cumpany[835] cam onely 7 to the Circle agayn. Euery of these 7, sett theyr feete, eche uppon a letter of the Circle, which letters are these,[836]

AOIDIAB.

EK: **They** say, In use,[837] we are perfect; Misused, we are Monsters. Sumus septem Januæ Naturæ, et sui ipsius qui novit Deum.[838]

EK: These 7, seme to vanish into wynde, or white smoke, and to fall into the Globe. And the six reiected, turn into a black smoke: and the rest of the 30[839] semed also converted into black smoke, and to fall into the Globe.

Bob. sayd, In sexto et septimo sunt omnia.[840]

EK: The six that were next him, semed to clyng hard and close to Bobogel. (Bob: Behold.) EK: They be ioyned all into One body, and becam like the sonne, into the forme of a bowle or Globe: and so moved up or rowled up the small narrow race, or line unworne, which remayned higher then the chayre, toward the top of the Diaphanous Globe, as before is declared, so that this Princely Noble man, and his six adherents [LEE:BLN], in this manner went out of sight.[841]

H: Formator horum, Secundus[842]est in Heptagono.[843]

They are diuided into the day, as the other wer, before: But wheras the other are chiefly uppon that day which you call Monday, so ar these to be used onely on the Sabaoth day.

Theyr use, is onely thus (obseruing the former order) with the Circle uppon the grownd.[844] The first six,[845] with theyr King and the seale of theyr Prince, taketh place in the whole body of the day: The other being 6 tymes six,[846] are diuided into the partes of the day as before. The Letters onely where they stode, are theyr names and Characters. **What doth the heven behold or the earth conteyne, that is not (or may be) subdued, formed and made by these. What lerning, grownded uppon wisdome, with the excellencies in[847] Nature, cannot they manifest? One in heuen they know.**

**One and all in Man, they Know.**

**One and all in erth, they know.**

**Measure heuen by a parte, (my meaning is, by these few). Let God be Glorifyed: His name praysed. His Creation[848] well taken, and his Creatures, well used.[849]**

Δ: I craued for some playner Instruction, as concerning the use of the ... and he answered,

H: Behold: Are thy eyes so blynde? Dost thow see and wilt not see? Thy mynde telleth thee. Thy understanding furdereth, and thy Judgment doth establish it. That as thow sawest a Body in three places, and of Three Compositions: Thowgh but two in forme, **So shall this work haue relation to 1: tyme present and present use, to 2: Mysteries far exceding it, And 3: Finally to a purpose and intent, wherby the Maiestie, and Name of God shall and may, and of force must appeare, with the Apparition of his wonders, and mervayles, yet unhard of.** [850]

**Dixi.**[851]

---

Δ: Than immediately after he began agayne, as followeth,

H: **Venito, veni (inquam) adesto Veni Rex. O Rex, Rex, Rex Aquarum,**[852] **Venito, venito inquam. Magna est tua; maior autem mea potestas.** Deus noster, restat, regnat, et est, Quod, et sicut fuit.[853]

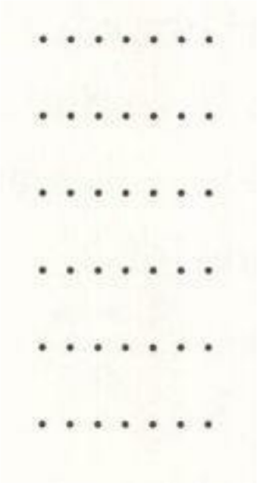
EK: Then cam one and sayd,

------------ Parati sumus nomen eius Creatoris nostri, nomen, nomen laudare Nomen (inquam) Unius nunc et viuentis.

Obscura sunt hæc animis obscuris. Vera et manifesta Veris et perfectis.

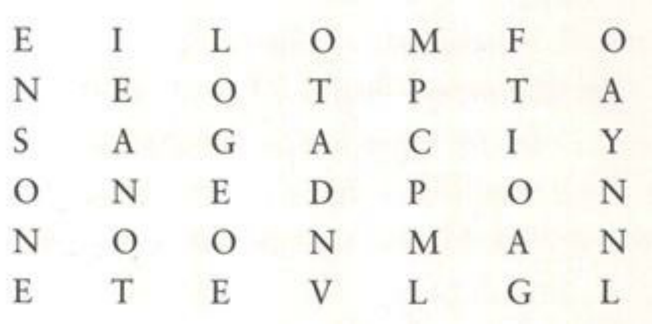
Ecce adsunt.[854] EK: He that sayd this, is as thowgh he were a king, with a Crown on his hed: His apparayle was a long robe whitish: But his left arme was very white, and his right arme, black.[855]

EK: There cam after this King a Cumpany of 42: and euery one of them had a letter in his forhed,and they were 7 in a row, and six, downward.



The King had written in his forhed, BABALEL.[856]

The first 7, (begynning from EK his left hand toward his right) had these letters, and the second, Thirdth &c had these letters as here appeare.



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| O | N | E | D | P | O | N |
| N | O | O | N | M | A | N |
| E | T | E | V | L | G | L |

H: At the next tyme, more.

Δ: Omne quod viuit laudet Deum unum et trinum, in omne æuum.[857] Amen.

EK: The cloth draws.

# *Nouemb. 20 Tuesday, a meridie circa 2ã.*

Δ: After a great half howre attending, and diuerse tymes our prayers to god, The black Cloth was pulled upward: and so vanished away. H appered sitting in his chayre, and his face toward me: and so looking abowt he paused a while: half a quarter of an howr. In the meane space cam one skypping lightly, a little boy, in a grene coate, and sayd, He is here, at an ynche.[858] Than he sayd, Hark. To me he sayd, Ha-sir-ha. Δ: What wilt thow say to me? [Grene Coate:] I am Multin his minister, wilt thow any thing with me? I cannot tarry. Δ: Then this skipiak[859] espyed a spirituall creature comming, and sayd, Ha, ar you there? Δ: And so went out of sight.

**Δ: This was King BABALEL, with a crown of Gold on his hed, his garment whitish, and his right sleue on his arme, blak: and the left sleve very white. He seamed to stand uppon water.**

The other 42 cam likewise and stode.

Bab: **Veni princeps**[860] 7 **principum qui sunt Aquarum Principes. Ego sum Rex potens et mirabilis in aquis: cuius potestas est aquarum visceribus.** Princeps iste[861] (Δ: pointing to a Prince, new come to sight which **had a red long robe, and a cerclet of gold on his hed**[862]) est Tertius principum in Heptagonon.[863] Δ: I sayd Heptagono: he replyed, Heptagonωn,[864] and sayd: Verè planè, et perspicuè dixi.

Bab: Mensurasti aquas?[865] Befafes answered, Factum est.[866]

Δ: I seemed to dowt of some matter here, and Befafes sayd, Thow shalt be answered in any dowt. I am thy frende. I haue fauored thee **in many things.**[867] Ph'ers[868] haue imagined vaynely of my name. For thy loue towards me, Thow shalt know my name. I was with Salomon; I was also (unknown) with Scotus.[869] I was, in respect of my powr: unknown, in respect of my name. He called me Mares. Since, I was not with any. And I preserued thee from the powre of the wicked, when I told thee things of truth to come. When I rid thy howse of wycked ones and was with thee in extremities. I was with thee. Behold I was with thee throwghly.

Δ: Then he bad EK Ax me, yf I knew Obelison. Δ: I had to do with Obelison, but by reason of my Skryers nawghtynes, I was in dowt what I might credit. Bef: Thow shalt know this for a most manifest truth hereafter. I am Obelison, the fifth of the Seuenth,[870] which haue the skowrging of Obelison the wicked: but not wicked for euer, neyther accursed to the ende. We Angels haue tymes, and our faultes are amended.[871]

Δ: Shall I Note your name, by Befafes? He answered, My name is so, in dede: The Ægyptians called me Obelison in respect of my nature. Δ: I pray you what is the Etymologie of Obelison? Bef: A pleasant deliuerer.[872]

EK: The former 7, haue Crownes.[873] Theyr letters stand betwene theyr feete.[874]

E I L O M F O &c.

Bef: Thow hast receyued these letters allready.

EK: The water seameth, contynually to pass ouer these letters.

Bab: I Gouern uppon Tuesday.

1. **EK: The first seuen take the water and throw it up, and it becometh clowdes.**
2. **The second throweth it up, and it becommeth hayle and snow.** One of the first 7 sayde, Behold, Behold, Behold: All the motion of the waters, and the saltnes thereof is æqually assured by us. We giue good success in battayles, reduce ships & all manner of vessells that flote uppon the seas: Our make is great. Muse not [Δ], For whan the seas are trubbled, with the wickednes or uprore of man, our Authoritie giueth victory from him that is most Victorious. Fishes and Monsters of the sea, yea all that liueth therein, are well known with us. Behold we are (generally) the Distributers of Gods Judgments uppon the waters that **couer the earth.**

   EK: Than stept furth all the rest.
3. The Third seuen sayd, Some of us conduct the waters throwgh the earthe. Other of us, do beawtify Nature in her Composition. The rest of us ar distributers and Deliuerers of the Threasures and the unknown substances of the seas.[875]

Bab: Praysed be God which hath created us, from the begynning with Glory. His Glory be augmented.

EK: **Now the 42 diue into the Water and so vanish away: and Befafes, and Babalel also wer suddaynly gon.**

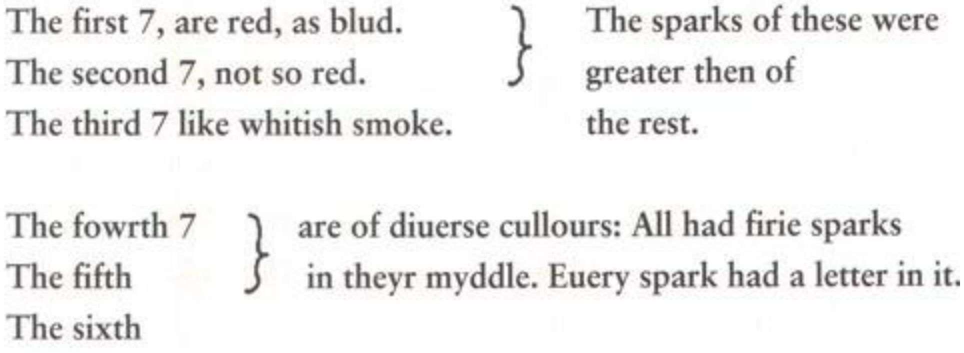
H standing up sayd, **LO, Thus thow seest the glory of Gods creatures: Whome thow mayst use,[876] with the consideration of the day, theyr king, theyr Prince, and his Character. The King and prince gouern for the whole daye.[877] The rest according to the six partes of the day.**

**Use them, to the glory, prayse, and honor of him, which created them to the Laude and prayse of his Maiestie.** Δ day is 24 howres. Δ: But whan doth that Day begyn?

H: Thow shalt be towght the rest.

H proceded, and sayd, **Vitam dedit Deus omnibus Creaturis. Venite Veni Ignis, veni Vita mortalium (inquam) Venito. Adesdum. Regnat Deus. Ô Venite. Nam unus ille Regnat, et est Vita Viuentium.**[878]

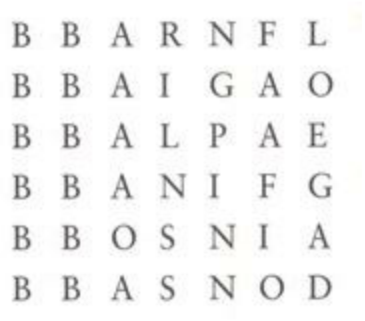
EK: **Now there commeth a King.[879] and hath a Prince[880] next him and after them 42, like ghostes, or smokes, with out forme: hauing euery of them a little glittring spark of fire in the myddest of them.**



The first 7, are red, as blud. } The sparks of these were
The second 7, not so red. } greater then of
The third 7 like whitish smoke. the rest.

The fowrth 7 } are of diuerse cullours: All had firie sparks
The fifth } in theyr myddle. Euery spark had a letter in it.
The sixth

Verè beatus[881] (sayd this King that now cam.)
Δ: I pray you to tell me your name.
King: I am the fowrth King in the Table and the two* and twentyth in number.
Δ: I understand in the Table of the names collected from the 7 Tables of 49.



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| B | B | A | N | I | F | G |
| B | B | O | S | N | I | A |
| B | B | A | S | N | O | D |

And in those tables taking of the first septenarie, Baligon for the first King; and in the second septenarie, Bobogel for the second King, and in the third septenarie, taking Babalel, so accownted the third, and in the fowrth septenarie, the first of septenarie is Bynepor, and so accownted the fowrth: but accownting euery one from Baligon he is the 22th: and so the fowrth and the two and twentith.

EK: A Voyce I here, saying, You shall begynne to work agayn, at 6 of the clok next.

Δ: Omnium bonorum largitori, laus perennis et immensa.[882] Amen.

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Δ: Abowt half a quarter of an howre after 6: we retorned to the work and the cloth was drawn away: H sitting in the chayre.

EK: There appeared a little ronning water very clere chrystalline: and on this side the 42 last specifyed.

Bynepor sayd: Lo, [and than he kneled down, and semed to pray, a prety while]. The generall state and condition of all things resteth onely and dependeth uppon the distribution, and participation of my exalted most especiall and glorified powr. My sanctification, glory, and renowne, allthowgh it had begynning, cannot, shall not nor will haue ending. He that Measureth, sayd,[883] and I was the ende of his workmanship. I am like him, and of him, yet not as partaking nor adherent, but distant in One degree. The Fire that holdeth, or is, the first Principle of all things in generally,[884] hath his universall and unmeasurable powre in the workmanship of my Creation. Visible and Invisible, were not, withoute my record. When he [Ipse[885]] cam, I was magnified by his comming, and I am sanctifyed, world Without ende.

Vita suprema,
Vita superior,

et Infima, sunt meis mensurata manibus.[886] Notwithstanding, I am not of my self, Neyther is my powre myne owne, Magnified by his name: Behold I dubble **life from One,** unto a thowsand of Thowsands: and One thowsand of thowsands, to a number, exceding cownt: I speak in respect of mans Capacitie. I am in all and all hath some being by me: yet my powre is nothing in respect of his powre, which hath sent me. **Write this reuerently. Note it with Submission: What I speak hath not byn reuealed, no not in these last tymes, of the second last world.**[887] But I begynne new worldes. new people, new kings, & new knowledge of a new Gouernment.[888] To be short,

> Vitam tradidit; deditque mihi potestatem
> esse, Viuere, et in perpetuum glorifica...
> Omnibus et ubique.[889]

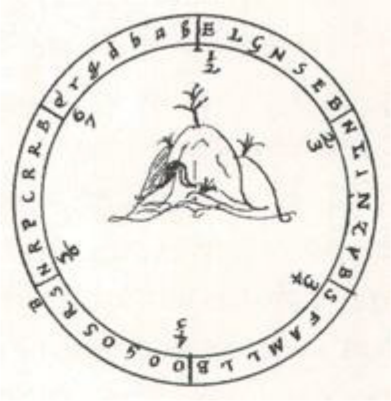
As these cannot be comprehended, what they are, with mor...

So cannot any thing be browght to pas in me, without a living sight, and a perfect mynde.[890] I Gouern uppon Thursday. For Instruction, the rest as before. **Thow shalt work mervaylous mervaylously. by my workmanship** in the highest. To whome[891] (with overshaddowing thy light with life, and blessing you both, in his name of whome I am the Image,) I prayse God.

EK: Now he descendeth into the Globe, and it becam very bright there among the people: which, allso, at his comming, seamed to be more cherefull.

H stode up and moved his hand, aboue his hed, cumpassing with it a loft.[892] After that cam a Cumpany, with a King,[893] and after him a prince.[894] The king had a red robe on, and a crown on his hed. The Prince had a robe of many cullours, and on his hed a Cerclet. **The Cumpany [42] seemed to stand rownd abowt a little hill of Claye. Behynde this Cumpany seamed to stand an innumerable multitude of ugly people, a far of:**[895] **Those which seeme to stand rownd abowt the little hill seme to haue in the palmes of theyr hands, letters, in order as here appereth.**

Δ: The king spake, Beholde, All the Earth with her bowells and secrets what soeuer, are deliuered unto me. And what I am there thow mayst know. I am great, But he, in whome I am, is greater then **I. Unto my Prince, (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angells that gouern under him:** whose Gouernment is diuided, as before. **Use them, they are and shalbe at thy commaundement.**[896]



**Those that stand afarr off are the Spirits of perdition, which kepe earth with her Threasor, for him &c:** and so furth.[897] I haue sayd.

H, standing up, sayd, His name is the fifth and the 29th: and his Prince his name, the fifth, and the 23th.[898] Δ: The first name, I understand in Tabula collecta, The second name I understand, for the fifth to be in Heptagono and the 23th to be so fownd the same, in Tabula collecta.

* * *

H: Venite, ubi nulla quies, sed stridor dentium.[899]

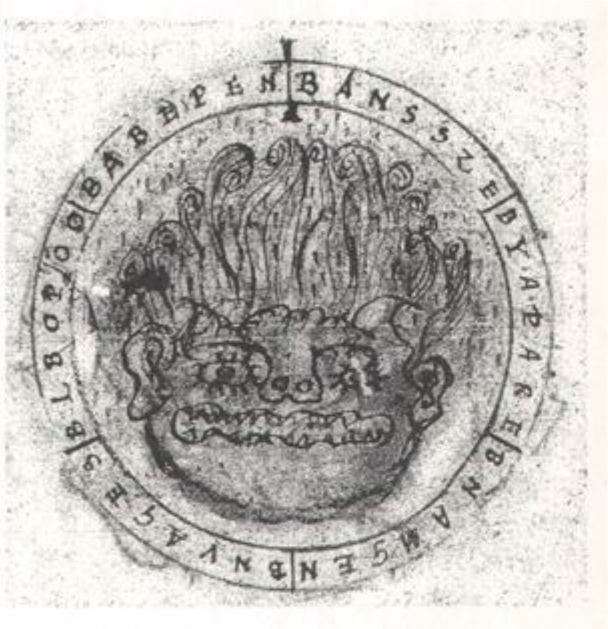
EK: Then cam the man agayn, with ugly fyrie flames out of his sides, which was here before, the last day.[900] H beckened with his hand unto him, and his coates went to gither, and so couered that horrible sight.

EK: **There appeareth a rownd Table, which 42 hold and toss, all in fyrie flames.**

H: Write quickly, thow [EK] canst not behold it.

EK: The first seameth to be a King[901] with a crown on his hed, and the &c.

Lo I gouern (as I[902] haue sayd before) All enchanters, Coniurers, witches, & Wicked spirites that are hated of God, and included for euer, in owteward darknes (except a few which remayn in a second payne, which gape and grone for the mercies of God, and haue tyme of Joye, whose measures I haue, and kepe accownt of) are all at my government. [903] By me, thow shalt cast oute **the powre of all wicked spirits. By me thow shalt know the doings and practises of euill men, and more then may be spoken or uttred to man.**



Blessed be his name, whose Glory is euerlasting fode to the Just, and Sempiternall[904]8 to the Wicked.

H: The 36the name, is the King his name,[905] And his Prince his name.[906] is the last [saue one] written in the Heptagonon.[907]

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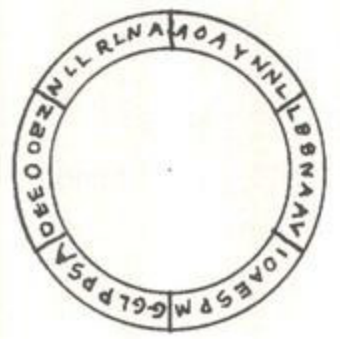
**H: Venite vos qui sub mea estis potestate.**[908]

**EK: Then cam bright People 42: And besides these, all the Ayre swarmeth with creatures. Theyr letters are in theyr forheds: these stand in a circle: they take the letters from theyr forheds, and set them in a Circle.**[909]

H: Of these, I am Gouernor my self.[910] Behold I am of tyme present . I am of the last Ternarie.[911] Loke what may be wrowght, in all aëriall Actions, I can distribute and bestow at my pleasure: my tyme and day, is Friday. The day of the last before, is Saterday. The day of the Fifth is Wensday.



H: Behold,

I haue towght thee. His name be blessed who raigneth and liueth for euer.

Δ: Amen, Amen, Amen.

H: I will answer thee of all Dowtes herein (being demaunded of me) to morrow. For, so I call it, for thy sake: Not, for that, it is so to me.

Δ: So he went away.

Δ: Then cam URIEL and MICHAEL, and an other (I think RAPHAEL) and the chayre and table appered, as in the first boke hath byn shewed: And also H had his peculier chayre, at his tymes of teaching me.

MICHAEL (sayd,[912]) **Mercifull is our God, and glorious is his name Which chuseth his creatures, according to his own Secret Judgment and good pleasure**.

**This Arte is the first part of a Threefold Art,**[913] **ioyning Man (with the Knowledge of 1. the WORLDE, 2. the GOVERNMENT of his Creatures, and 3. the SIGHT of his Maiestie.):**

**Unto him (Ô., I say) unto him; which is**
**Strength, Medicine, and Mercie**[914]
**to those that feare him:**
**Amen.**

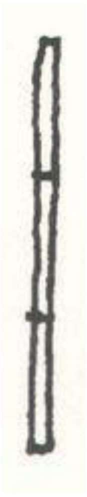
Δ: Gloria, laus, honor, et perennis Jubilatio, sit Deo nostro Omnipotenti, Optimo, Maximoque.[915] Amen.

Δ: Note, Remember, and enquire what it meaneth, that no Mention is made of Bralges the Prince, Nor of Blumaza his king in this Treatise, being a certayn Repetition of the Heptagonum stellare, going next before.[916]

## *Wensday: Nouemb 21. hora 7 a meridie*

**Δ: There appered the first table, covered with a cloth of silk changeable cullour red and grene:[917] with a white cloth under it: all hanging very low.** The first Chayre allso: wherein Michael used to sit. And H did appere likewise, and his peculier chayre:[918] and he standing by it. But the Diaphanous Globe, and the people or world in it, did not now appere, and, bycause no voyce or word cam from those spirituall creatures, yet: I declared that I did attend theyr pleasure first, as a scholer comming in the presence of his Master, and whan they had sayd those things which were for us first, (at this instant) to lerne, that than, I wold move some dowtes of the premisses, as I was yesterday advised to do. H, he held up his rod (which had two portions or partes of it black and one, red): and sayde,

**Ô quanta est hõis infirmitas et Corruptio, qui Angelis, idque suis bonis, fidem autem Deo, vix habet? Omnia mundana, fæces: Mundi Corruptiones in se habent: Deus noster, Deus noster, Deus (inquam) ille noster verus, cum Veris suis angelis, eique[919] inseruientibus Semper verus est. Pete quæ vis? Dixi: et quod dixi, obumbratum est veritate, iusticia et perfectione.**[920]



**Ecce, (Δ: holding up the rod[921]).**

**Hîc (Δ: pointing to the ende of the rod).**

**Per hoc (Δ: pointing to the middle of it). Et a Mensurae fine, nos nostramque mensurabis potestatem. Age (inquam) Quid vis?**[922]

Δ: I, than, of the premisses used a little discourse: how they might parabolically,[923] betoken other more profownd matter, and litterally other: yet what sense so euer the premisses had, that theyr first rudiments and Text was to be made somwhat playner to me, then yet they were: bycause I dowted as well of the understanding of some of that, I had written, as allso of mys writing: eyther throwgh EK his mys reporting to me matter shewed to him, or by my mys-hering or negligent writing &c. To some part therof he sayd these words ensuing.

H: In umbra mortis non est æqualitas. **Obscurum enim nihil est quod per illum [EK] recepisti. Age**.[924]

H: **Thow hast a work of three proportions in esse;**[925] **of 7 in forme: which is of it self diuided by a number septenarie, of the course, estate and determination of things aboue, things next, and things below: which, of it self is pure perfect and without blemish.**[926] Notwithstanding I will answer thee thus.

The 7 Kings are orderly conteyned in the first of the Seuens diuided in generall numbers: whose names are expressed; published and perfectly formed within the first grownd and fowndacion of this Threefold work.[927] The kings I meane with theyr Characters,[928] and the names of theyr 7 liuing and semper adherent Ministers:[929] Whose names thow mayst see not onely there written, but openly, and most playnely, truely, and sincerely spoken of before:[930] as, by due examination of thy bokes thow shalt manifestly perceyue. Notwithstanding, as euery king, in his Maiestie, doth comprehend the dignitie of his whole seat and estate, so I of my self being the First, haue the gouernment of my self perfectly, as a mysterie known unto my self: which is a thing unlawfull to be published unto man and lawfull[931] in respect of the charge committed unto us: and the slender Dignification of mans frayle estate; Which thow mayst see in the Heptagonon: where, there wanteth a name: the rest of the Cr... the utter Circumference of the Globe, are the Six Kings Or . . . following: according as they are written in the Mysteries of the . . . which do begynne the[932] Powres, with theyr Prince,[933] and theyr Characters orderly taken, by and uppon the Heptagonon . . .

**Ô God, how easy is this first understanding. Thow hast byn told perfectly, playnely and absolutely, not onely the Condition dignitie. and estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them.**[934]

But this will I tell thee (to the intent thow shalt know: and forby cause I wold not, thow sholdest be ignorant in true Wisdome) that those Six Names in and uppon the Heptagonum are Collected, do growe and are gathered from the names in generally aforesayd.[935]

Take the Names, I will teache thee to know them, which els, [without] by direction[936] thow canst not fynde.

> Loke thy First Table. I am called BALIGON with men. Thow hast Noted my name (which is secret) among the Angels,[937] begynning with this letter M, consisting of 7 letters, the last being an A.

I am called MARMARA: but otherwise CARMARA : but that letter M, shall not be expressed, &c.

Thow seest, next, BOBOGEL, He it is that is the Second King. Thow seest the name BORNOGO, to be the first[938] uppon the Heptagonum: it is his Prince. And therfore I did Note him with a Coronet, and not with a Crown: nay rather, but with a Cerclet abowt his hed. &c[939]

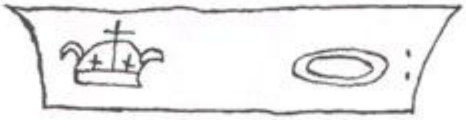
Δ: I concluded (of his instruction) the Kings and theyr Princes, theyr names to be thus lerned out of the Table Collected of 49, names, it is to weete,

1 --Δ-- 44
8 ----- 2
* 15 ----- 9
22 ----- 16
29 ----- 23
36 ----- 30
43 --Δ-- 37

} modo retrogrado quasi[336]

** As far as I remember, he sayd,My Prince is in my self: which is a mysterie

~~My Coniecture (hereuppon, and uppon this retrograde respect to finde the princis among the 49 names in Tabula Collecta) is, that Baginol~~ *** ~~is the Prince under BALIGON: bycause the letters are all one: but the order of theyr places diuerse: and so is his prince conteyned in him self.~~



Rex Princeps

~~Δ He then allowed of my Coniecture for these .6. but of his Prince~~

~~Δ I than sayd nothing: tyll at the fayr writing hereof, this, here added, cam into my mynde. How well, I know not yet: Novemb .23.~~

941

* Addendo 7 - fit hic processus. Ergo addendo 7, numero 43, proueniet 50: numerus: major 40 quam 49 per .1. qui respicere pt illum: primum Regem Baligon.[942]

** addendo 7, fit processus hic g°. Si 7 addantur numero 37: inde emerget 44. pro proximo principe.[943]

~~*** It is not Baginol, but Bagenol, with e not i, and therfore consider.~~

and farder he sayd, **The Characters of Kings, are in the Globe:**[944] **and of the Princis in the Heptagonon**.

Δ: Note: from the ☞ on the last side, untyll these words finished, he was out of sight: and whan he had ended these words, he cam in sight agayn: and browght a thing in his hand like a sterre: or Heptagonum.

H: **Beholde. Euery one of these Princis hath**[945] **his peculier Table.** Thow hast Noted the First Table which begynneth, as I will tell thee.

1. 2: In BOBOGEL, that O, (the second letter) is the first of the Table OESNGLE and the second of Befafes, is the second, and the thirdth of the third: and the fowrth of the fowrth and the fifth of the fifth, and the sixth of the sixth, and E, (in the seuenth. Bnagole is the seuenth and last of this first seuen of this first Table: accownted the first. ¶ AVZHILN.

   The second seuen by like order is gathered of Babalel, and the rest of his septenarie. And so furth, to the ende downward as thow didst before &c.
2. 3: In the second Table; L (the first letter therof) is out of Bobogel his last letter, the second letter, is the sixth of Befafes; the third, is the fifth of Basmelo &c and so you haue LEENARB.[947] For the rest kepe that order downward to the ende of the last Name Bamnode. Tranversim, quasi retrograde.[948]
3. 4: In the Third, begyn at the lower[949] letter [of the latter[950] worde] of the last of the second seven: and so upward, toward the right[951] hand: Δ: The last word is of second seven is Bnagole: the last letter therof is e: which is the first of this Third Table: and the i, in Brisfli, is the second, and the 1 in Branglo the thirdth, and than so furth, upward, overthwart, toward the left hand: till ye come to Bobogel, his second letter, being O. Then to N in Bonefor: e in Bermale: o in Bragiop. &c.
4. 5: For the Fowrth, loke, Bobogel. Then loke to this fowrth Table the first B of the Table is the first B of Bobogel. The second B of this Table, is the B of Befafes. The third letter is a, the second letter of Basmelo. The fowrth letter, R, is the thirdth of Bernole. The fifth is the fowrth of Branglo. The sixth, is the fifth of Brisfli. The seuenth is the sixth of Bnagole. And so in to the next sevens downward orderly for the rest of the table.
5. 6: The Fifth begynneth from Bnagole upward: begynning at the last letter being e: and then upward croswise exactly tyll the B of Bobogel. And so of the next seuen, for the next: begynning at the n of Bonefon, and so furth.
6. 7: In the sixth, (the Infernall Table) The first is B of Bobogel, The second is A of the 15th: The third is N of the 22th: the fowrth, is the fowrth of the 29: The fifth of the 36: the sixth of the 43: and the seuenth of the 49: being E in Bamnode, two letters being taken in that last septenarie. The second septenarie begynneth at the first of the 15th, the second at the second of the 22th, (being Y), the third at the thirdth of the 29th, then the 4th of the 30th,: the 5th of the 43th.
7. 1: The Seuenth: the first A, is the A, of Baligon, and so downward all the second letters of the

7 kings: Then all the third letters, then all the fowrth letters, then all the fifth letters, then all the sixth letters only and finally the seventh and last letters of the first names of the Septenaries.

Δ: Note, this Table is made all of Kingly substance &c.

Δ: Now I trust I understand (meterly well,[952]) the making of the 7 Tables. I wold gladly here som instruction of the great Circular table (which you call the Globe) which hath the Kn... with theyr Characters; and so within, 7 tymes 7, seuen tymes . . . 7 tymes 6, seuen tymes furnished with letters and numbers . . . sorts.

H: That doth apperteyn to an other tyme.[953]

EK: The Cloth was lett down, and the stone did yield voyce but nothing visible but the forsayd blak cloth.

**H: One thing is yet wanting: a mete receptacle &c. There is yet wanting a stone &c. One there is, most excellent, hid in the secret of the depth &c. In the uttermost part of the Roman Possession.**

H: Write. All lawd, Glorie and honor be unto him, which rayneth for euer. Amen. Be of good Cumfort.

**Lo, the mighty hand of God is uppon thee.**

Thow shalt haue it. Thow shalt haue it, Thow shalt haue it. Dost thow see, loke and styr not from thy place: EK pointed toward it.

Δ: I see it not.

H: It is sanctified, blessed, and . . . . . . . . . . . . . .[954] in the use of his Creatures.

**Thow shalt preuayle with it, with Kings, and with all Creatures of the world: Whose beauty (in vertue) shall be more worth then the Kingdomes of the earth.**

Loke, if thow see it: But styr not, for the Angel of his powre is present.

EK loked toward my west wyndow, and saw there first uppon the matts by my bokes a thing, (to his thinking) as bigg as an egg: most bright, clere, and glorious: and an angel of the heyth of a little chylde holding up the same thing in his hand toward me: and that Angel had a fyrey sword in his hand &c.[955]

H: **Go toward it; and take it up**.

Δ: I went toward the place, which EK pointed to: and tyll I cam within two fote of it, I saw nothing: and then I saw like a shaddow on the grownd or matts hard by my bokes under the west wyndow. The shaddow was rowndysh, and less then the palm of my hand. I put my hand down uppon it, and I felt a thing cold and hard: which, (taking up, I) perceyued to be the stone before mentioned.[956]

**H: Kepe it sincerely.**

Veritas in veritate: Deus in Deo, Unus in uno est.[957]

**Let no mortall hand towche it but thyne owner**[958]

Prayse God.

Δ: Illi qui venturus est Indicare Speculum per ignem sit omnis honor, laus, et gloria, in sempiterna sæcula.[959] Amen.

# Liber Mysteriorum Quintus

1583 Martij 23.

Liber 6^us^.
Liber 7^us^[960]

Jesus †.

# *Anno 1583 Martij 23. Saterday a meridie.*

Δ: EK being come, with Mr John Husey of Blokley. (on the 22 day of marche) and EK being desirous to understand somwhat of our spirituall frendes as concerning such matter as had falln out very strange to him and Mr Husey: abowt a certayne moniment of a boke and a skroll fownd in Northwik hill[961] by the direction and leading of such a spirituall Creature, as when they had gotten the same, and they endeuored by art to haue some exposition of the skroll, written in strange characters, they wer willed to repayre to me, and there they shold be answered: &c. which thing now they did.[962]

Being therfor now ready to receyue instructions of our frendes, there appered in the stone One,[963] in a foles cote, going abowt a clowde, which appered first in the stone. I charged him if he were the enemy of God to depart. He tore his clothes all, and appeared all hery under: and sayd, Penetrasti vim iniusticæ meæ.[964]

Δ: Glorifie God and depart. He sayd, Feci, Nam decedo.[965] He went away as it had byn a bunsh of fethers pulld in peces. The Clowd wexed bigger, and went all to the right hand. At length the Table appeared, But the Chayre seamed not to be of the same sort it was, but more Glorious. There appeared three, of which, two went away, and one tarryed behynde.

He sayd-----------Auete.

Verum est, et incredibile.[966] He kneeled to the Chayre and spake, but his words could not be discerned.

Via, veritas, et virtus, unum sunt: et multiplex et admirabilis est eius magnitudo: Et venit ab ore tuo flatus, (et vitam habet) quo viuunt omnia, nutu, et illuminatione tua.

Aue Verbum, Aue rerum formatrix[967] et mensura eorum quæ fuerunt, sunt, et erunt: Illuminasti oculos creaturarum monimentis et admonitionibus planis: Vita bonis, mors autem impijs, et a consideratione tua abiectis. Quanta et innumerabiliæ sunt (Iustitia) dona tua? O remiges varpax. Kyrie eleyson.[968]

Δ: All this he sayd Kneeling to the chayre; and then he rose; and I sayde, O beata Trinitas, mitte lucem et veritatem tuam, ut ipam me ducant ad montem sanctum. et ad tabernacula tua.

Me: Ubi, non increduli.

Δ: Nos non sumus increduli: sed spes nostra viuit æterna et Omnipotens est Veritas, fons vitæ.

Me: Adduxi vobis aquam[969] ex eodem riuulo. Medicina verò est imperfectionibus et necessitatibus vestris. Intelligite nunc et quis sum, et quibus ornatus. Bibite, et accipite Ossibus vestris pinguedinen. Multæ namque sunt mortalium imperfectiones. habeo, et habebitis: Adduxi, et videbiter. Verbum est Lumen illud quo omnis imperfectio aboletur. Credentes introibu... in Sanctum eius. vbi potio, et Medicina sempiterna.[970]

Cogitasti verè. Sum etiam, et Credas. Nam veritate et iustitia, vera et perfecta sunt verba et disciplina eius.[971] What willt thow?

Δ: Recte sapere.[972] Me: Thow hast it.

Δ: I perceyue it not otherwise, then that I beleue, it may be the decree of the highest.

Δ: He shewed a Tree, and a great deale of water at the roote or botom of it: and he sayd, Me: Hath this Tree, now, any frute?

Δ: I see it not. But the skryer may say.

EK: The water commeth up the tree, and it swelleth, and it hath frute, great, fayre, and red.

Me: Lo I eate of it my self, and it lighteth the harts of those that are chosen. [He semeth to eate.] **So is it** in thee.

Δ: Ecce seruus Domini, fiat Decretum eius in me (iuxta misericordiam eius) de me pronunciatum.[973]

Me: **Go and thow shallt receyue. Tary, and you shall receyue slepe, and you shall see, But watch, and your eyes shall be fully opened. One thing, which is the grownd and element of thy desyre, is allredy perfyted.**[974]

Yt seemeth that you beleue not.[975] But I haue sayde, as he hath sayd and his worde shall endure for euer. For he shall, and will performe it, for he liueth for euer. **Oute of Seuen thow hast byn instructed most perfectly of the lesser part,**[976] the rest I haue browght you, in this my vessell; A medicine sufficient to extinguish and quenche oute the enemy, to our felicitie: Muse not, thowgh I say ours: for we all liue in tasting of this liquor. His Hed is a marble stone.[977] His hart is the blud of a dragon. His leggs are the tops of the Northen Mowntaynes. His eyes are bright, and his face of many Cullours, eche substance amongst the turmoyle and trubble of nothing. For as then, they were Nothing: Had a forme applyable and necessary according to theyr quantitie and secret qualitie. The heuens are lightened by his two eyes: wherof the one sight is brighter then the other. Aboue and in him self which is by him self, and in no other, is this great and vertuous fowntayne. In nature Intellectuall he hath watred the plantes of her beauty, and stroked up the garments of her felicitie. In her darkest members entreth in the taste and sauour of this percing Medicine; reviving and recalling all things past present and to come, unto theyr lively and dignified perfection. My words ar sentences. My sentences, wisdome; My wisdome the ende in my message of all things. Mighty and glorious is the Vertue of it, whose springs do endure, and are clere for euer: Whose name be blessed.

Δ: Amen. I respect the tyme. God be with you.

## *Martij 24. Sonday: morning abowt 8.*

Δ: The Table appeared, and the Chayre: and he who appeared yesterday: kneeling or rather lying prostrate on his face, as if he were a slepe: He lay a long while.

A thing like a lambs hed did seeme to lik him, and then he rose and wiped his face, as thowgh he had wept.

Me, he sayd, Signa sunt hæc vobis, humilitatis et pænitentiæ; quæ facio omnia, vestra, non mea sunt.[978] Laudetur verbum eius in Cælo, laudetur etiam et in terris: Investigate potentiam in humilitate loquelæ eius, et videbitis gloriam frontis eius. Misericors namque et omnipotens est gloria virtutis eius. Vana sunt, corruptionibus suis; Necessaria verò Necessitatibus vestris. Nam fecit omnia ad laudem eius: et opera manuum suarum (Ecce) collaudant lumen vultus eius. Adinvicem diligite Humilitate viuite. Medicina verò mea (quæ eius est) omnia resanabit.[979]

The feldes wither without the drops of his Mercie. Mans Memorie is dull, unleast it taste of the sprinkling of this vessell. [EK: He hath a great thing under his gown.]

Nature and reason[980] haue disputed profowndly and truely by the sauour hereof: it perceth therfore depely. But understanding and reason haue eleuated and lifted up the dignitie and worthynes of Mans Memorie, by taste hereof. The Immeasurable and unspeakable begynnings (yea with the begynner and Principle therof), are exactly (after a sort) and perfectly known of them. Yt hath towght from the earth unto the heauens: from the heven, unto his seat: from his seate, into his Diuinitie. From his Diuinitie, a Capable measuring of his unmeasurable mercies. It is true, most true, and true shalbe for euer. That from the lowest grass to the highest tree, [from] the smallest valley, to the greatest mowntayn; yea, euen in the distinction, betwixt light and darknes: the measure whereof is the deapest: yea (I say) it hath towght a Iudgment. When he axed wisdome, and forsoke the world, he receyued it: and it measured the things of the world. Great are the inward eyes, and greater are the meanes, which deliuer things subiect or obiect unto them.

Finally it procedeth from him, that procedeth: Whereunto the first was formed, **after**, and not **like**. Whose fote slipping hath dasshed his hed in peces, and it becam dark: untill agayn, the Medecine which I haue browght, revived his slombring. Hereby, he, not onely knew **all** things,[981] but the measure and true use therof. Yf the body haue no inward fyre, it presently falleth. Euery Organ is voyde of qualitie, unleast a meane be adiected. So, is all that thow hast before, more wonderfull, then, as yet, profitable, unleast thow be directed and led-in unto the true use and order of the same.[982] Great are my words, and great is thy thowght: Greater shalbe the ende of these Gods Mercies.

New worlds, shall spring of these.

New manners: strange men: The true light, and thorny path, openly seen. All things in one, and yet, this is but a vision. Wonderfull and great are the purposes of him, whose Medicine I carry. I haue sayde.

Δ: He lay down agayn, a good while, and at length he rose: after my long prayer and confession made to god, and my discourse to him, &c.

EK: He plucketh out a boke: all the leaves are, as thowgh they were gold, and it semeth written with blud, not dry.

Δ: He sayd, Cownt. Δ: He turned ouer the leaves, but EK could not well cownt them: whereuppon he sayd: I will raze out[983] thy dulnes, and at length, make thee clere.

EK: There are 48 leaves. Me: Et finis est.[984] One is one; neyther is, was or shalbe known: And yet there are iust so many. These haue so many **names,** of the so many Mysteries, that **went** before. This is the second and the Third: The Third and the last.[985] This is the measure of the whole.

Ô what is man, that is worthy to know these Secrets? Heavy are his Wickednesses, Mighty is his synne. These shallt thow know: These shall you use.[986] The One is a Master, the other is a Minister. The One, is a hand, the other is a finger: Grutch not. Neyther let wickednes tempt you: loue togither. Be contented with your calling: For, all beasts see not a like: yet are they all Creatures: Vessels, not of one bignes, yet are they all full. Both, most sufficient, but according to fayth, and understanding of Conscience. Yet must there be a third; whom, God doth not yet chuse. The tyme shalbe short: the matter great, the ende greater. Ask now what thow wilt and he shall answer thee.

EK: There appered one like my self laying his two armes, one, on EK his sholder: and the other on a man his sholder, unknown to us, but somwhat like to Mr Adrian Gilbert,[987] &c.

Δ: Ys it your will to procede in this matter, you now haue begonne withall: or will you of these characters and places of Threasor hid (here portrayled by picture), say any thing?

Me: As thow wilt. Δ: As the will of God is, so will I. The will of God you know, better than I.

Me: The æternallliquor be uppon you. Ones more, what wilt thow?

Δ: I do prefer the heuenly liquor, before all things, and do desire to be bedewed, with the supercælestiall dew thereof.

Me: Consider the former tree.

Δ: The tre with the water at the fote?

Me: Thow hast sayd. His growing powre, bringeth furth Act.[988] Remember the Prince and Subiects, which haue powre (as is told thee) of Erthly Bowels (The thing there, ~~[whose]~~which you desire of me, is no parte of my charge), Call him: It is his office: for by his ministers it hath byn shewed.[989] God doth impart his mercy, to those he loueth, in all necessitie: whether of the one, or of the other, where it is dew: I leave it: his Office is to speak it. Notwithstanding liue in truth and humilitie: Use God his Creatures to his glorie, and thy Necessitie, the proffit of thy own lymms, and cutting out of all Canker and rotten flesh. Thow understandest: For thy eyes shalbe opened. Amen.

EK: He spreddeth his hands abroade, and goeth away, and putteth his boke in his bosom as he goeth.

Δ: Gloria patri.[990] &c. Amen.

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## *Martij 26. hor. 10 ante Meridiem.*

First, appered a clowd: and that vanished away: Three cam in, they made Cursy to the chayre: and two went away. Then the third which remayned, lay down on the grownd, as before. There cam like a lambs hed,[991] and licked him. He sayd then, as followeth: being stand up,

Magna sunt, Alla quæ dixisti,[992] making cursy to the chayre. There was a sownd hard before. After a while he sayd,

Me: Thy Kingdom is established in eternitie. Thy hands are invisible, and no man can distinguish thy mercies. I attend your desire.

Δ: As concerning the Characters, and shew of the ten places, we are desirous to know whyther we may require now Bnaspol, or other under him, to say unto us, that, which may content us, for the Case as it standeth with us.

Me: The buylder of the Temple was riche, before it was adorned. With Wisdome, cam the Instruments necessarie for mans worldly use. He hideth no light from those he loveth: neyther shutteth up his tents from such as seke him. Yf one be great, Ô how small is the other? How small therfore is the mynde, and how much weakened that desireth those **trifles?** But as the smallest thing is feefest to the smallest use, so is the existimation of things of light accownt, necessary for the lightnes and vanitie of this world. A part (Notwithstanding) may beawtify the whole, and a small thing, may cure a great infirmitie. I told thee before, that my fete are not placed uppon such brittle and crakling sand, neyther are my lipps occupyed with the vanitie of nothing. I will not[993]manifest in any point, the thing which thow desyrest, neyther is it any part of my charge.

I haue byn thy scholemaster and director to the Sterne, to rule the reason therof, with those, which can reache the Iudgment therof. All those before spoken of, are subiect to thy call.[994] This vessell at all tymes they greatly accept. Yet haue they times and seasons:[995] When order breaketh in her self, the labor is in vayne. Euery thing is for and to an ende. Of frendeship, at any time,[996] thow mayst see them, and Know what thow willt.

But One thing differeth, the Ende, and the Begynning. That onely, is the El, rod, or measure which all ready is deliuered. The stroke of which, bringeth all things, in theyr degree, to an ende: as far as the seven (magnificencie of euery Seuen) stretcheth out it self.

Euery one, (to be short) shall at all times and seasons,[997] shew thee direction in any thing. But, SO, thow canst not use them, in the determina tion, and **full ende** of euery practise. It is one thing to affectionate; and an other to effect. What thow seest, is true, and to a former[998] commoditie: For, with Furderance, euery thing in Nature is ayded.

Δ: ---

Reade ouer that, which now, lastly, I declared: Then see, if you be not answered.

Δ: ---

Therfore mayst thow know, what that is, allthowgh thow do not, yet, or presently, put it in practise, by him, whose Charge it is, to deliuer it.[999]

Δ: Of your so greatly commended liquor I am desirous to haue farder understanding.

Me: What liquor is more liuely then the dew of Truth, proceding from a fowntayn most swete and delectable? Euen that veritie which thy mowth hath preached of.[1000] What water recreateth more, or cooleth ignorance deeper than the knowledg of our Celestiall speche?[1001] your voyces are but fayned: shaddows of the wordes and voyces that substantially do comprehend euery substance in his kinde. The things which you do loke on, bycause you see them not in dede, you allso do name them amysse: you are confownded, for your offenses: and dispersed for your punishments: But we are all one, and are fully understanding. We open the eare, and the passage thereof, from the sonne in the morning to the sonne at night. Distance is nothing with us, unleast it be the distance, which separateth the wicked from his mercy. Secrets there are none, but that buried are in the shaddow of mans Sowle.

We see all things: and Nothing is hid from us: respecting our Creation. The waters shall stand, if they here theyr own speche. The heuens shall move, and shew them selues, when they know theyr thunder. Hell shall tremble, whan they know what is spoken to them.[1002] The first[1003] excepted, No man euer was, is, or shall be (excepted where I except) that euer shall understand, hath or doth know the least part (ô it is incomprehensible) of this Vessel. He named all things (which knew it) and they are so in dede, and shalbe so for euer.

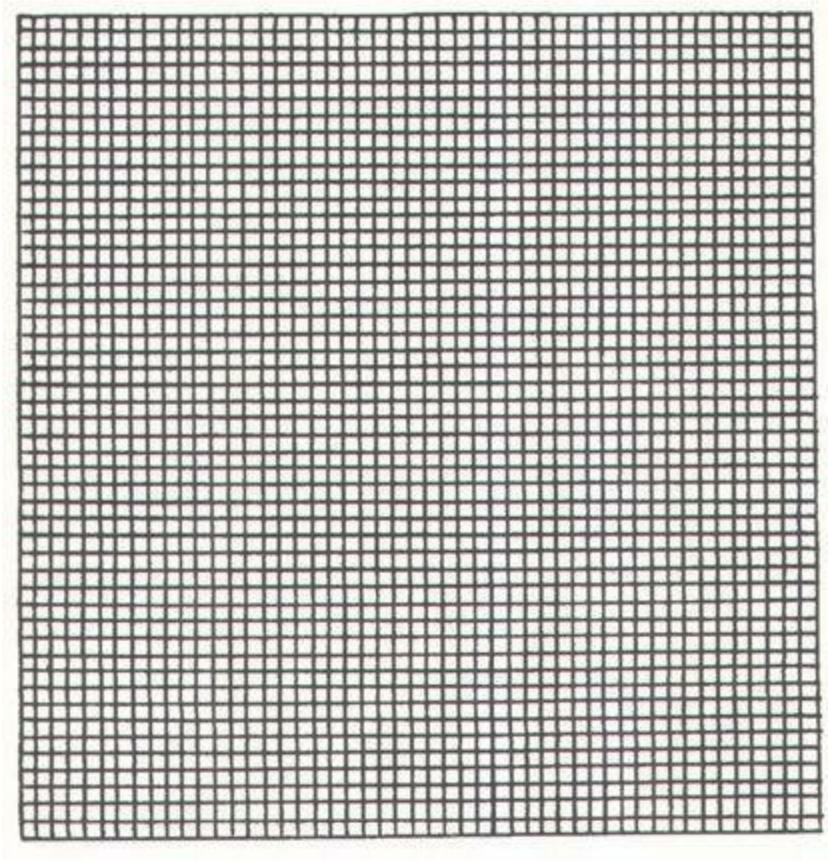
Thow shallt speak with us;[1004] And we will be spoken with, of thee. Three they are excepted, which taken from amongst you, as they were, do yet speak with us, which are provided in the three laws to destroy **that Monstre**.[46] They are fed with cælestiall fode, and they, talking, speak all understanding. This it is, I take God, (onely him that created me) to recorde. **It is determined**: else wold I not: **And may be undetermined. yf you break his** commaundements.[47]

A Stone it is that perceth[48] down all things before it; and kepeth them under him, as the heuens do a clowde. What art thow, (O god,) and how mighty ar the drops of thy mercy, that preparedst man before to examin thy Mysteries? The plagues of those that plagued them selues, shall fall uppon you, **yf you transgress**[49]one iote of your eyesight :

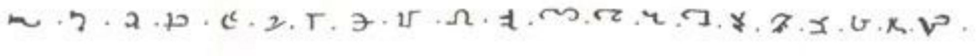
For, What you desire, is graunted: and if you loue him, you shall endure for euer. I am not as a clowde, sheuered[50] with the wynde: nor as a garment, that waxeth olde, and torn in peces: But I am for euer (bycause my message is such) and my truth, shall endure for euer.

Beholde, Beholde, yea let heven and earth behold: For with this, they were created: and it **is the voyce and speche of him**, which proceded from the first, and is the first; whose glorious name be exalted in his own horn of honor.[51] Lo, this it is. [EK: He sheweth a boke, as he did before all gold.] And it is truth; Whose truth shall endure for euer.

EK: The leaues of the boke, are all lyned: full of square places, and those square places haue characters in them, some more then other:, and they all written with cullour, like blud, not yet dry.[1005] 49 square spaces, euery way, were on euery leaf, which made in all .2401. square places. He wiped his finger on the top of the Table, and there cam out aboue the Table certayn Characters[1006] enclosed in no lines: but standing by them selues, and points betwene them. He pointed orderly to them with his finger, and loked toward the skryer at euery pointing.

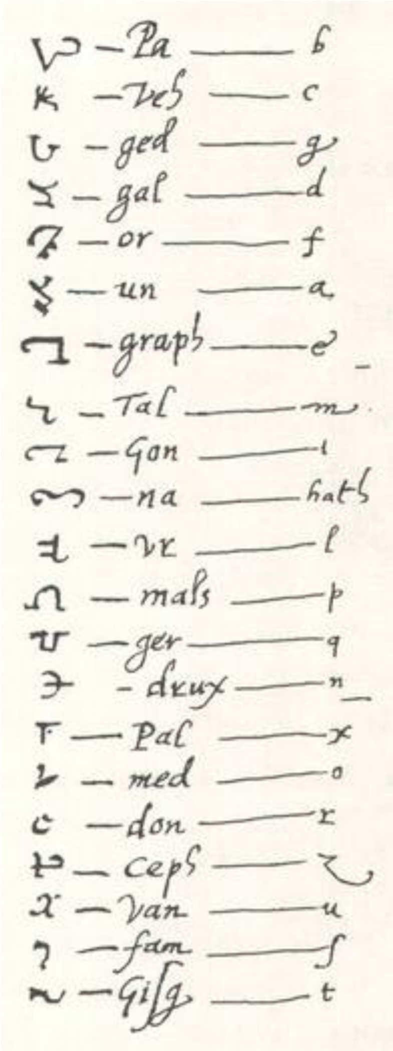


Me: Note what they are.



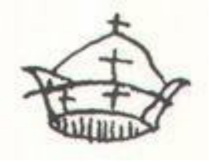
Δ: They are Noted.

EK: He toke from under the Table, a thing like a great globe, and set that in the chayre: and uppon that Globe, layd the boke. He pointeth to the characters: and cownteth them with his finger, being 21, and begynning from the right hand, toward the left. He putteth-off the Crown of gold, from his hed: and layeth it, on the Table. His here appereth yellow. He maketh cursy: and from under the Table taketh a rod of gold in his hand, being diuided into three distinctions.[1007] He putteth the ende of the rod on the first of the Characters, and sayeth, Pa: and there appered in english, or latin letters, Pa: He sayd, veh: and there appered veh in writing: Then Ged: and after that he sayd, Unus Unus Unus, Magnus, Magnus, Magnus, es, [1008] Then he pointed to an other, and sayd Gal, and there appeared Gal: Then or [the voyce seemed Orh.] Then un [the sownd semed und.] Then Graph: [The sownd as Grakpha, in the throte.] Then Tal, [in sownd stall or xtall.] Then gon. Then na [but in sownd Nach as it were in the nose.] Then ur, [in sownd our or ourh.] Than mals, [in sownd machls.] Then Ger, [in sownd, gierh.] Then drux, [in sownd drovx.] Then Pal: the p being sownded remissly. Then med. He sayd, Magna est gloria eius.[1009] Ceph, sownded like Keph, But before that, was Don: Then van, Fam, Then Gisg.

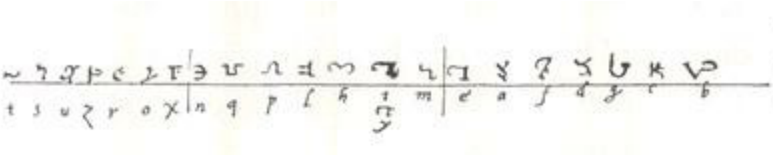


Pa — b
Veh — c
ged — g
gal — d
or — f
un — a
graph — e
Tal — m
Gon — i
na — hath
Vr — l
mals — p
ger — q
drux — n
Pal — x
med — o
don — r
ceph — z
Van — u
fam — s
Gisg — t

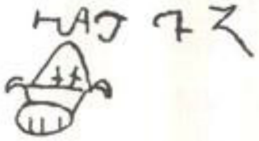
Then he lay down before it: and there cam two lines and parted the 21 letters into 3 partes, eche being of 7. He sayd, Numerus ô perfectissimus, Unus et Trinus. Gloria tibi, [1010] Amen.



Then he put on his Crown, and pluckt a black veale before all in the Chayre. He sayd, Remember to lerne those names without boke, and to know them.


t s u z r o x | n q p l h i m | e a f d g c b

Δ Thus I deciphred them after a day or two or three.



## *Martij 26. a meridie + Tuesday hor. 5½*

First there was a great noyce of harmony, hard. There appeared two great Armies fighting, and much bludshed on both sides.[1011] One Captaine is in red harness, the Contrary Captayn, is white and grene. There appered Flags with a croked tree, or like a ragged staff, or cudgell, in them: and they were on the red Capitayns side. He and his soldiers had the worse and were putto flight, and they ran away. The Captayn with the white and grene was Master of the felde: and assembled and gathered his men to gather after the Victorie. Now this Capteyn goeth to a town and semeth with his hand to heave up the towne, being a big towne. There was a voyce hard, saying thus,—So shall it be, with 21 more.

Δ: Wyth what one and twenty?

A voyce:—As yet, you can not know. This shall happen, before the Sonne hath twise gon his course.[1012]

EK: Now the Capteyn appeared alone, on fote, in his harness. He holdeth up his hands to heven: He is now vanished away. I meane the Capteyn in white and grene. Now appeareth the red cloth before the chayre. There come in three: they all make cursy: and two of them went away.

Δ: Our desyre is to know what we are to think of the Man which cam out of my Oratory and layd the fyry Ball at Mr Adrian Gilbert his fete yesterday, as he sat in my study with Mr Kelly and me: whether it were any Illusion, or the act of any seducer?

Me: No wicked powre **shall enter** into this place.[1013] Neyther shall Iniquitie range where the fyre of his percing Judgment and election[1014] doth light, which shall quicken his deadness, and revive his courrage to the auancement of the name of him, which liueth now. He chose with fire and lightened theyr harts, and they immediately understode and felt the Illumination of his glory.[1015]

What wilt thow?

Δ:

To the performance of the glorie and encreasing of his name, which shortly maketh an ende with for euer.

Δ: This phrase, for euer, is somwhat dark.

Me: **With this world,** for euer. Δ: This giveth some light.

EK: The stone is become very dark.

Me: As the Buylding is grownded and ended uppon Three, So must the mysteries hereof be practised With **Three**. The fowrth is the Boke, which, Lo, is here present.

Δ: Must Adrian Gilbert, be made priuie of these Mysteries?

Me: Thow hast sayde.[1016]

Δ: May I note to your name any peculier Character or Syllable to distinguish your speches from ours or others?

Me: Medicina sum.[1017]

Δ: I may then use this syllable Me, to Note Medicina or Medicus Dei.[1018]

Me: Behold, these things, shall God bring to pass by his hands whose mynde he hath now newly set on fyre.[1019] The corners and streights of the earth shall be measured to the depth: And strange shalbe the wonders that are Creeping into new worldes. Tyme shalbe altred. with the difference of day and night.[1020] All things haue grown allmost to theyr fullness. But beware of Pride. We teache duty, Humbleness, and submission. Shortly shall these things come to passe.

Δ: Than, this Adrian Gilbert shall cary the name of Jesus among the Infidells to the great glory of god, and the recouery of those miserable people from the mowth of hell into which, for many hunderd yeres past, and yet contynually they do fall, &c.

Me: Who made thy mowth to prophesy? or, who* [Of God] opened the eyes of thy understanding? Who annoynted thy Jaws, or fed thee with unknown meate. Euen he* it is, that pricked these things forward, and **shall use you** as **his** Instruments to a mightie honor.

Δ: May we require description[1021] of the Cuntryes, for his better instruction, &c.

Me: Let darknes go behinde thee, and tempt him not, that iudgeth.[1022] These things belong not to my charge. Thow knowest them, which are sufficient,[1023] whan short time shall serue, for the whole instruction.[1024] Greater nede were to enquire How or by what meanes thow mayst be made worthy;[1025] and, so, consequently, haue knowledge for the knowing , hauing and using of this cælestiall medicine.

Forget not.

I instructed thee before-hand, and told thee, that both of you must iointly[1026]lerne those holy letters (For, so, I may boldely call them) in memory: with theyr names: to the intent, that the finger may point to the hed, and the hed to the understanding of his charge:

Δ: You perceyue that I haue diuerse affayres which at this present do withdraw me from peculier diligence using to these Characters and theyr names lerning by hart: And therfore I trust, I shall not offend, if I bestow all the convenient leysor[1027] that I shall get, abowt the lerning hereof.

Me: Peace, Thow talkest, as thowgh, thow understodest not. We know thee, we see thee in thy hart: Nor one thing shall not let an other. For short is the time, that shall bring these things to profe: Wherein he that liueth, shall approve him **self aliue.**[1028] Beautifull are the footesteps of his comming, and great is the reuenge of the wicked.

O Liber, Liber, Liber, bonis vita, malis vero mors ipsa. Magna sunt mirabilia in te inclusa: et magnum est nomen Sigilli tui

Lumen Medicinæ meæ, vobis.[1029]

EK: He holdeth his hands abroad. He draweth the Curten.

Δ: Gloria Laus et honor Deo patri et F. et SS.[1030] Amen.

## *Martij 28. Thursday morning. Mawndy Thursday.*

A voyce: Pereant omnes qui insidiantur[1031] virtuti nominis mei: et qui Lumen absconderunt Iustitia mea.[1032]

EK: Now the vale is pluckt away.

Three appeare, as before time.

All three sayd,—Multa nos, quia multa patitur ipem.[1033]

EK: The two go away, and the Third remayneth who is like in all points to him, who yesterday to me alone, in your absence had declared himself to be an Illuder. Δ: NOTE, for the better understanding of this dayes Act it may be remembred that E. Kelly, while I, (John Dee) was at London, yesterday (being wensday) had used meanes to haue conference, with the good Creatures, with whome we haue dealing iointly: and that there appeared one very **like** unto our good frende, who toke apon him to be **the same**, and now semed to be constrayned[1034] by EK to tell the truth: and therfore his outward beautifull apparell semed to go of, and his body appered hery and he confessed that he was an Illuder[1035] &c. Whereuppon EK was in a great perplexitie of mynde, and was ready to haue gone his way. And at my comming home told me a long processe of this Tragicall Act. But I comforted him, and wold not yeld to his opinion, But did declare my confidence in the goodnes of God: for that we craved at his hands, things good and necessarie: and that therefore he wold not giue his childern a stone for bred, or a scorpion for nedefull food required &c.[1036] And this morning the matter was propownded by me, and thereuppon the former sayings wer used, and all the consequences of matter, which hereafter is recorded.

Δ: The veritie I require of yesterdays doings with EK on my absence.

Camikas zure, he sayd, holding his hands to heuen.

EK: He walketh up and down and semeth angry: and did beat his hands togither. There commeth a little streame of fire whitish from aboue: and cam to his hed. He kneleth down before the Chayre, and loketh up, and sayde,

Me: Oh how brittle are the works of thy hands [he looked up] whose Imperfections are now more innumerable then the sands of the sea: or clowds that were lifted up since the begynning of the world. Darknes dare presume to place him self in Lightnes: yea dishonor, (o God) to dwell in place of glory: His lying lipps presume against Truth: whilest thow suffredst his old and withered face to be garnished with thy beawty. Heavines[1037] is his seat; yet are his lipps myrthfull: and little there that separateth him from the dignitie of honor: But his ponishment is sufficient, his dishonor unspeakable, and his damnation for euer: which how bitter it is, great and unspeakable, Thow, ô thow (I say) that liuest (which hast estranged him so far from thy glory) makest onely manifest. But yet how long shall the sonnes of men puff up them selues with bragging and.boasting of that they see not? But (alas) All things are confownded, and are contrary to thy commaundements: some onely which differ, remayn with concordant myndes praysing thee, and lifting up thy name, as much as strength performeth. But herein is thy glory and long sufferance manifest, in that thow dost not onely with greif behold theyr synnes, but like a iust iudge, fauorably doth ponder the greatnes of theyr enemies which infect theyr myndes, and blynde the light, which thow hast given unto theyr understanding, with inflammations bodyly, instigations worldly, and tentations innumerable. Great therfore and most great, and none greater can be, which deridest the Aduersarie, and healest the weak: whose smallnes of habilitie thow canst augment, wherein the mysteries of thy great glorie and might, is manifest. Thy seal yeld prayses, with incessant and dutifull obedience. Thy name be magnified, thy mercy published to thy glory: Holy Holy, yea great and most holy, is thy euerlasting kindenes for euer.

EK: Now he standeth up, and sayd,

Me: As I haue all ready told,[1038] from whome I cam, so haue I not hydden, what I am, or what message I bring; why it is sent, it is allso written. How long shall I perswade to stedfastnes? But the greater your measures are the greater shalbe the quantitie. These afflictions are necessary. For herin is a measure to distinguish[1039] from falshode, light from darknes, and honor from dishonor. The more they are like us, or shew them selues so, (for, nothing can be more dislike) the more they are Judges of theyr own damnation. Yea, if his strength had byn great, he wold haue devoured thy sowle. [Loking to EK.] But whome God hath chosen, shall none overturne. Brag not: eyther Credyt my words by thyne owne reason. But Consider that diuerse may be dishonored, yea thowgh they be in honor: yet shallt not thow neyther be ouerturned with the one wynde nor the other: thowgh the afflictions that shall **follow thee, be great and hard.**[1040] In my words are no error: neyther haue you fownd my lipps untrue. Whan I kneeled, I spake for you. But I haue promised that No unclean thing shall prevayle within this place. Neyther am I a revenging spirit nor of any such office. I quicken the dead, revive them that are falln and cure or sow up the wowndes, which they are permitted to work uppon man, as tokens of God his Iustice.

I call the same god, (whome I haue called before) to recorde, that these words are true, my sayings iust, and his mercies more perfect. Whilest heven endureth and earth lasteth, never shall be razed out the Memorie of these Actions.[1041] Use Humilitie: Reioyce whan the enemy is discomforted in his traynes,[1042] and inventions: A ponishment so great, Et cætera. Whan I yoked your feathers[1043] to gither, I ioyned them not for a while. Your flying is to be considered in quantitie, qualitie and Relation.

Thank God: Be mercifull: forget your synnes: and prepare your selues, For great and wonderfull is the immediate powre of him that illuminateth from aboue. It shall light apon you: For those that are present with him, liued with him, eat and drank with him, [and] were instructed by him, Were but hearers onely: At length God was glorified, in one instant all things browght unto theyr remembrance: yea some of them taken to behold the heavens, and the earthly glory. I haue sayd.

Δ:

Me: Behold. Veniat vindictum dei, et percutiat linguam mentientem.[1044]

EK: He goeth his waye and taketh all with him, Table, Chayre, and Curten and all. There cam in a great many with flaming swords, and bring in the wicked spirit, who yesterday delt so diuilishly with EK. One of them holding him by the arme, sayde, Speak now for your self, you could speak yesterday. They all drew theyr swords: they sknorked fire. And there seamed a water to com in, but it went away again.

A voyce:—Dicat, nam nrm non est.[1045]

EK: Now is the Skroll with the Characters browght in, which was fownd by spirituall direction this month, the 12 day, abowt 10½ after none by Mr Kelly and Master Husy.[1046] He semeth now as like our good frende, as may be. Our frende cam with a sponge and annoynted the wicked spirit his lipps.

A voyce:—Els could I not speak.

Δ: Seing now thow canst speak, answer me.

The wicked, sayd:—Ask quickly.

Δ: What is thy Name?—The wicked answered, Gargat.

Δ: What is the sentence of that skroll?—Gar: I know not.

Δ: In the name of Jesus, I charge thee to tell me the truth as concerning That roll here shewed.—Gar: I haue cownterfeted this roll, and browght it: for it is not the true roll.[1047]

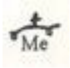
Δ: After many words betwene him and me, and the more, bycause he denyed that he knew of any Glorie belonging to God, I urged him so, at length with short and euident argument, that he answered, he must confess the powre and glorie of god: and sayd, that he was damned for euer: and did wish damnation to me. And I requested God to use his Justice on him, for the glory of his name. Then he entreated me somwhile, and somwhile derided me, saying, Art thow so lusty? &c.

Δ: All the Cumpany fell on him, and hewed him in peces: and digged a hole in the earth, with theyr swords, and he fell in, and after that was a myghty roaring hard.

A voyce:—Sic soleo iniustis.[1048]

Δ: The Cumpany went away. There cam a fire and seamed to burn all the howse.

A voyce:—Purifica Domine sanctum tuum, et dele iniquitatem inimicorum nostrorum.[1049]

Δ: Then returned our frende, , and all seemed light and bright agayn: likewise all the furniture, of Table, Chayre, Globe in the chayre covered with a red covering &c.

Me: Visio vera, verè denotatur. Denotetur etiam ad gloriam Dei.[1050]

☞ Δ: Master Kelly, is your dowt of the spirit, now taken away?

EK: Ye truely, I beseche God to forgive me.

Me: Dixisti, et factum.[1051]

Δ: As concerning Adrian Gilbert, there might be some dowte in common externall Judgment, of his aptnes to the performance of the voyage with the appertenances, But the Secret of God his prouidence, I will not meddle withall: for he can make infants speak, and the dum to shew furth his glory &c.

Me: Yf God be mighty, acknowledge his powre. Who made the Sonne of nothing? or man, so brittle a substance? Nature thrusteth up her sholders amongst trees and herbs, like a ientle fyre: In beasts and all the creatures of the feelde, waters, and earth, in a palpable imagination: Amongst the sonns of men, she auanceth her self, wholy in the light of understanding. In all these she walketh by her own qualitie, mixing the quantities, with her before iudged proportion. Amongst all these is some distinction, yet all in theyr kindes are perfectly and substantially norrished. Yf Nature haue such powre, What powre hath our God, and how great is his might in those in whome He kindleth a sowle, understanding. The strength of 1. body, and 2. inward man, with 3. the strength of him that allso leadeth him[1052] are augmented and diminished at his pleasure. Yf earth, in myxture become fyre, hom much more shall he encrease, whome God hath strengthened: yf he wold haue conquered with thowsands, he wold not haue sent back **the dogged** harted people. Yf riches or renown were his felicitie, he wold haue kindled the twelue Lamps[1053] of his æternall light, on a higher mowntayne: But he chose them in the Valleys, and from the watering places. I think this be sufficient to confirme your understanding.

Δ: I trust, God be not offended with this matter propownded &c.

Me: He is pleased: And it is enowgh. Eternitie is mighty and glorious to the righteous.

Δ: Whan shall I make him[1054] priuie of these things?

Me: Whan thow wilt. For euery thing is acceptable with those that are accepted. See thow cownsayle him, and be his Father.

Δ: As concerning John Dauis,[1055] we are to ax somwhat &c.

Me: John Dauis, is not of my Kalender. Lern of them, of whome it is necessary. Be not negligent, in lerning the things before prescribed.[1056]

God be emongst you.

EK: He hath drawn the curten of red.

Δ: Soli Deo sit omnis honor et gloria.[1057] Amen.

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## *Mawndy Thursday, after None. hor 3½*

Δ: The Veale being drawn away after a quarter of an howre (almost) after the first motion made by me. Three cam in, and made obedience to the chayre. Two went away, and the third remayned there, as before.

Δ: As concerning the Kalender to be reformed, I am grieved that her Maiestie will not reforme it in the best termes of veritie.[1058] And as for the priuiledge for Mr Adrian Gilbert his voyage, I think not well of it, that Royalties shold not be graunted. Therfore both these points, respecting her Maiestie, I wold gladly haue cownsayle, such as in the Judgment of the highest might be most for my behofe, to follow.

Me: In one gouernment there are sundry principall partes: Euery part in subdiuision conteyneth many and sundry offices. Many Offices require many disposers: yet hath euery disposition continually some partition in his qualitie. All things, one thing: And one thing, something: some thing, many things, and many things, most innumerable. The heuens in proportion are gouerned universally of a few; particularly of many: eche place possesseth his diuision: and euery thing diuided, his propertie. Princis ar governors which move and stir them up to work, as it is provided, and to behold in speculation How euery particular Action, shall haue due, perfect, and appropriated Locall being, motion and Condition. Subiects, (yea, the Highest) are stirred up, by theyr propre Angels:[1059] The inferior sort do follow the disposition of theyr leaders. Vertue and Vice dwell euery where. Light and darknes, are allwayes intermedled.

Consider, How I speak it.

The myndes of all that move, euen unto the least qualitie in Nature, haue of them selues propre vertues: and therfore propre Instigators.[1060] I call to memory thy words, the manner of thy speche, and the secret purpose or meaning, whereunto it is uttred. I see thy Infirmities, and know what thow desyrest. But mark me, whom God commonly choseth,[1061] shalbe whom the Princis of the Erth do disdayn. Consider, how the prophet that slew that Monstrous Gyant, had his election.[1062]

God respecteth not princis, particularly, so much as the state of his whole people. For in Princis mowthes, is there poyson, as well as proverbs. And in one hart, more Synne, then a whole world can conteyn. Yt is not myne office to meddle with theyr vanities, neyther is it a part of my pageant to towch any thing that tasteth not of Medicine. But, what? doth thy mynde reply? Dost thow think, that my cownsayle herin, to a grieved mynde, is, (thowgh it can be) Medicinall? Peraduenture[1063] thow thinkest I am not, [in] thy marrow: yes I haue byn long in the highest part of thy body,[1064] and therfore ame somthing perswaded of thy meaning.

Δ: In dede, I thowght that your good Cownsaile, was or might be a remedie and a medicine to my afflicted mynde, for this unseamely doing, in the two former points expressed.

Me: Behold, where unto thy earthly man wold seduce thee. Dost thow think, that if it pleas god, it shall not please the Prince? **if it** be necessarie , **all ready** prepared?

Secretum dico.[1065]

For all things are Limited, with a full measuration, and unserchable forsight: yea, I say, all ready, unto the ende. Be not discomforted. Quayle not at the blast of a small tempest: For those that speak thee fayre,[1066] haue dissembling harts, and priuilie do they shote at thee, with arrows of reproche. Whan they[1067] shall haue nede of thee: I meane, of the help of God, throwgh thee, (some shut up, some entangled, some gadding[1068] like masterles Doggs,) Than shall they gladly seke thee and desire to finde thee. They shall smell oute thy fote steps, and thow shallt not see them. The key of theyr Cares shalt thow be Master of: And they them selues shall not unlok theyr own grievousness. Yea they shall say, Oh let the earth devowr us. But I am to long. I answer thee, all thowgh it be not my office,[1069] to declare that thow desirest: yet for that thow desyrest my Medicine. I say, Thow shalt preuayle agaynst them,[1070] yea euen agaynst the Mightiest. As thow wilt, so shall it be in God his blessings.

Beware of Vayne glory. Use few wordes.

Thy weapons, are small, But thy Conquest shalbe great. Lo. Doth this satisfy thee? Haue a firme faith. It is the greatest lesson. Be it unto thee as thow hast deliuered. One thing, I answer thee, for all Officis. Thow hast in Subiection all Offices. Use them when it pleas thee, And as thy Instruction hath byn.

I haue sayde.

Δ: As things be planted here, for preparation of Table, Sigillum Dei &c, which things are not portable with eas: So, bycause I think, that some seruices to be done in gods purposes by me, will require other places than this howse, so shall diuerse my practises haue (as I think) a more compendious manner, and redy, to be executed in any place &c.

Me: Truely thow hast sayd, and so shall it fall unto thee. As I am here in this place, and yet in dede not, So, here: So shall it fall oute, and follow in the Mysteries of your Associated Operation.

The other[1071] shall be, but, as a necessary help to the **first Practises, to plant the Tree:** which being confirmed and strongly rooted shall bring furth frute,most abundantly.[1072] The Erth and the tree, can not be **separated.** This is the ende, and true it is. Let him be record, whom I beare record of here,

And so, with thee, Amen.

I must help thee. Lerne ioyntly the Elements or grownds of this heuenly doctrine;[1073] the ende and Consummation of all thy desired thirst: in the which God shall performe thee, thy Philosophicall Harmonie in prayer.[1074] Thow knowest what I mean.

The Æternall physitien minister his heuenly grace and continuall blessings uppon you, to the Glorie of his name, execution of your procedings, and holy and insatiable desires.

Δ: Amen: Omnipotenti Deo, nostro,
Creatori Redemptori et
Santificatori, omnis honor
laus et gratiarum actio.[1075]
Amen.

Jesus.

## *On good friday; After None*

Δ: There was a savor of fire felt by EK. There semed one with a sword, suddenly to thrust out of the stone at EK his hed. Whereat he started; and sayd he felt a thing (immediately) creeping within his hed, and in that pang becam all in a sweat. And he remayned much misliking the moving and creeping of the thing in his hed. At a quarter of an howre ende it cam to one place: and so ceased somwhat: & then the Curten was drawn away: and there appeared the Table, and the chayre covered. Then cam three, two went away and the one remayned: as before was used.

EK held the paper of the letters in his hand: and bad him put it out of his hand.

Me: The taste of this mercifull potion, yea the savour onely of the vessell worketh most extremely agaynst the maymed drowsines of ignorance. Yf the hand be heavy, how weighty and ponderous shall the whole world be? What will ye?

Δ: This he sayd uppon our silence after his former words. I answered, we desyred to lerne the Mysteries of the boke. The Boke now appeared (the cover of the chayre being taken away) the boke lying uppon a rownd thing: which EK, was not yet able to discern what it is.

The first side of the first leaffe of the boke appeared full of the former letters, euery side hauing 49 tymes 49 square places, with letters: some more then other.

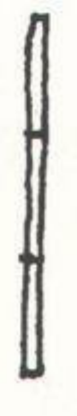
Me: Euery side conteyneth 2400 and one od letter.[1076]

EK: All the letters semed to be of bluddy cullor, and wet. The lines betwene the squares, semed to be like a shaddow. In the first square were 7 letters.

Me: Say after me: But pray first, ere you begynne. Δ: We prayed.

EK: All became blak as pych in the boke.

Then it becam light agayne.

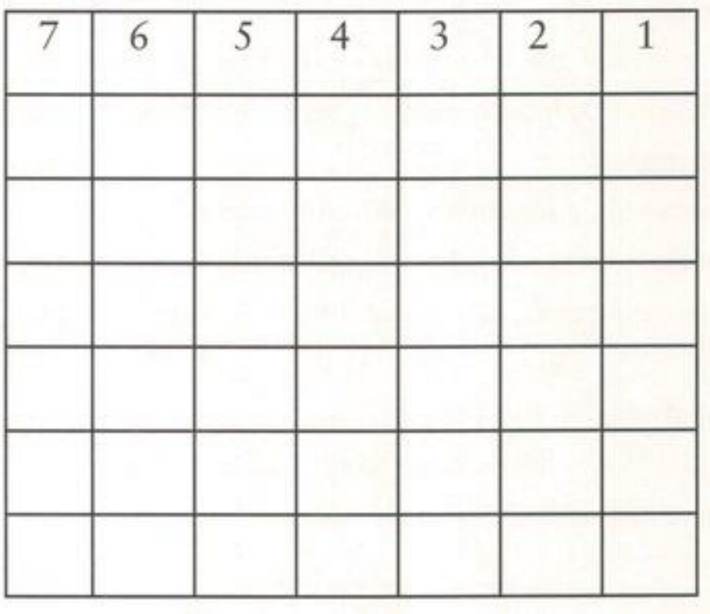


Now he pointeth up, with his rod of gold diuided into 3 equal parts, which rod he toke from under the Table.

Me:

1. Keph van [He lifted his face to heven.] { Don graph fam veh na

EK: Now he kneleth down; and holdeth up his hands:
The letters of the first square, ar 7.



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Now he pointeth to the second.

2. Med gal [EK: He turneth him self abowt.]
3. un gal un Mals na.
   Me: Twise seven, Thre and All one: and his mercy endureth for euer.
4. Tal un vrh.
5. Fam graph Fam.
6. Ged graph drux med.
7. un van.
8. Tal un don ur un drux. Sownded as δρυξ
9. Med.
10. Tal van fam mals un.
11. un ged gon med gal.
12. Mals un drux.
13. Ged un.
14. Fam graph fam.
15. ged un tal mals graph gal un keph
16. veh un mals veh drux graph na [capcneh]
17. ged med.
18. med gal.
19. Fam graph tal graph ur un pa van ged graph drux

20. Gal med tal drux un.
21. mals na gon un tal
22. ged un
23. van un drux veh don un drux.[1077]
24. Van don graph mals don graph fam

EK: Now he seemeth to wepe, and knock his brest. He pointeth with the rod, up, agayn, and sayd,

25. un gal graph mals gal
26. un keph graph
27. Gal don van keph
28. Gisg un don gal graph tal un na.
29. van un
30. veh graph fam gisg fam
31. ged don un mals un gal. He stayed here a good while.
32. fam graph gal
33. van drux pa un don
34. gal med tal gon med urh
35. un gal graph mals med un gal
39. 38.37.36. veh na graph van un veh na / Tal un na / Med fam fam na graph / gal un mals na /
40. med drux gon keph gal un don. This is a word.
41. mals un drux ged graph mals na gon.

EK: Now he walked up and down before the chayre: and cam agayn and pointed. The letters now following seme to be written with Clay.

42. Med gal un tal na
43. ged graph tal graph gal fam un ur: eight letters[1078]
44. un
45. gal gon drux med keph un
46. na med pal mals med don. Now he walketh agayn, and loketh upward.

Then he pointed agayn.

47. Un gal mals van drux
48. Gal un don
49. ged un don tal graph fam: He walked betwene the shewing of tal and graph. There are six letters in that word.

Me: Say after me (Shall I speak the Mysteries of thy glory, which thow hast secreted from the Inhabitants uppon the erth? Yea lord, it is thy will, whose hed is high, and fete euery where, redy to revenge the blud of Innocents, and to call home the lost shepe.)

Say after me,

1. zuresk[1079] od adaph mal zez[1080] geno au marlan oh muzpa agiod pan ga zez[1081] gamphedax[1082] Kapene[1083] go[le] od Semelábugen donkna[1084] fian[1085] ga vankran vreprez[1086] ádeph[1087] arxe[1088]

drux[1089] Tardemah va tzests[1090] grapad. zed unba[1091] domiól adepóad chieuak mah oshe daph Onixdar[1092] pangepi adamh gemedsol a dinoxa hoxpor adpun dar garmes.[1093]

Me: I teache. Let this lesson instruct thee to read all that shalbe gathered out of this boke hereafter. It is not to be spoken,[1094] but in the time of his own time. It shalbe sufficient to instruct thee: Fare well.

EK: Now he couereth the boke with the veale.

Δ: Prayses and Thankes be rendred to god, of us his sely[1095] ones, now and euer. Amen.

Δ: Note. All the former letters and words in the squares, were onely in the first or upper row, begynning at the right hand, and so going orderly to the left. And secondly Note that this lesson he red, pointing with his rod orderly uppon the same forsaid first row.

# *Martij 31. Easter day after none abowt 4.*

EK hard first a sownd of Musicall harmonie.

Δ: The Veale was pluckt away.

Three cam in, two went away, as was before accustomed.

EK: Now he lyeth down. He riseth and pulleth the veale from the chayre. That veale was of cullor as a raynbow. The boke appeared playne and evidently on the globe in the chayre. EK felt the thing ronne in his hed as the other day it did. Me taketh out the rod from under the Table: He sayd,

> Æternitas in Cælo.

Δ: Uppon my staying from speche, he sayd, What wilt thow?

Δ: The proceding instruction necessary for understanding of the boke.

Me: Mensuratur.[1096] Δ: He putteth up his rod to the boke.

Me: Sint oculi illorum clari, ut intelligant.[1097] [He held up his hands and semed to pray.] He pointed now to the second row of the 49 rows of the first page of the boke, and sayd,

Secundus a primo.

1. Gon na graph na van fam veh na [Now he walketh up and down.]
2. Ged don med drux na un gal med Keph [He walketh agayn.]
3. Un don gal graph drux [He walked agayn.]
4. med
5. drux un [He walked.]
6. ged graph tal mals [He walketh.] un ur med. [7 letters.]
7. med gon veh un fam tal un drux
8. van un drux gal don graph fam
9. med don gal un
10. van graph van graph gon un na
11. drux med fam
12. mals ur gon ged drux un mals na graph
13. Keph un tal mals med drux med drux
14. un drux graph mals na
15. med mals na graph ~~veh~~ gal [Here, veh or gal is indifferent.]
16. un
17. Tal graph gal med ~~[Keph]~~ [or rather] pal [So it shalbe better understode.[1099]]
18. Tal un don van drux graph
19. ged graph drux un
20. mals don graph fam [Now he walketh.]
21. drux med
22. gal un fam tal un gisg
23. van med don gisg fam

24. tal un drux ged graph gisg [So it is.]
25. un

gal graph van drux graph

26. gal un tal mals na
27. drux un pal gisg
28. med fam
29. van un drux gal graph tal na drux un pal un gisg [12 letters.]
30. med don med mals na un fam
31. van med don
32. tal gon drux med gal un ur
33. un tal van gal un fam
34. ged graph don
35. mals un
36. med
37. gal un pal keph van tal
38. pa un drux veh graph fam
39. med don gal un drux [Now he maketh low obeysance to the chayreward.]
40. Mals un Incomprehensibilis es in æternitate tua.[1100]
41. Mals don graph fam
42. van tal pa ur med fam gal un
43. van med don pal
44. drux un gal med drux
45. mals un gisg don med mals na graph fam.
46. van drux gal graph fam.
47. un gal med drux.
48. ged un drux graph pa drux[1101] fam.
49. gon na graph na van gal keph

Me: Shall I rede it? Δ: We pray you.

2. Ihehusch Gronadox[1102] arden, o na gémpalo micasman[1103] vandres orda beuegiah[1104] noz[1105] plígnase zampónon aneph[1106] Ophad[1107] a medox[1108] marúne gena pras[1109] no dasmat. Vorts manget a-deüne[1110] damph. naxt os vandeminaxat.[1111] Oróphas vor mínodal amúdas ger pa o daxzum banzes[1112] ordan ma pres umblosda vorx nadon patróphes undes adon ganebus Ihehudz

Δ: Gehudz consisteth of 6 letters: But, Gon na graph na van gal keph, consisteth of 7. I wold gladly be resolued of that dowt if it pleas you.

EK: He boweth down, and put the rod away, and than Kneled down.

Δ: He rose and axed me, What wilt thow?

Δ: The former question to be soluted. Me: Thow hast written fals: for, it must be Ihehudz, and so it is of 7 letters.

Δ: Yf euery side conteyne 49 rows, and euery row will require so much tyme to be receyued as this hath done it may seme that very long time will be requisite to this doctrine receyuing: But if it be gods good liking, we wold fayne haue some abridgment or compendious manner, wherby we might the soner be in the work of Gods servyce.

EK: The Chayre and the Table are snatched away,[1113] and seme to fly toward heven. And nothing appeared in the stone at all: But was all transparent clere.

Δ: What this snatching away of Chayre and Table doth meane we know not: But if the Lord be offended with his yonglings, and Novices in thes Mysteries, for propownding or requiring a compendious Method &c, Then we are very sorry, and ax forgivenes for the rashnes of our lipps: and desyre his maiestie not to deale so rigorously with us: as thowgh we had sufficient wisdom or warning, to beware of such motions or requests making to his ministers. Let it not be so sayd of the holy one of Israel: but let his mercies abownd with us to his glorie. Amen.

EK: Now commeth all down agayn, as before.

Me: What are the Sonnes of men, that they put time in her own bosom? or measure a Judgment that is unsearchable?

Δ:

Me: I help thy imperfections: What, man thinketh wisdome, is error in our sight. But bicause my Nature is to cure, and set up those that fall, Thus much understand.

As I haue sayde: The 49 partes of this boke[1114] -49 voyces, Whereunto the so many powres, with theyr inferiors and subiects,[1115] haue byn, are, and shalbe obedient.

Euery Element in this mysterie is a world of understanding. Euery one knoweth here what is his due obedience: and this shall differ thee **in speche** from a mortall creature.[1116]

Consider with thy self, How thow striuest against thyne own light, and shaddowest the windows of thyne own understanding.

I haue sayde: Be it unto thee, as God will. I am not a powre or whirlewynde that giueth occasion of offence.

Longe sumus a peruersitate destructionis.[1117] Thus much I haue sayd, for thy reformation and understanding.

Δ:[1118]

Me: Lo, untill the Secrets of this boke be written, I come no more: neyther of me shall You haue any apparition. Yet, in powre, **my office** shall be here.[1119]

Say, what you here, for every word shall be named unto you: it is somwhat a shorter way, and more according to your desyre.

Euery Element[1120] hath 49 manner of understandings. Therin is comprehended so many languages.[1121] They are all spoken at ones, and seuerally, by them selues, by distinction may be spoken. Untill thow come to the Citie, thow canst not behold the beawty thereof.

Nihil hic est, quod non est perfectum.[1122]

I go. I haue sayde, (and it is true,) No unclean thing shall enter: Much less, then, here: For, it is the sight of whose Maiestie we tremble and quake at. He shall teache, of himself; for, we are not worthy.[1123] What then, of your selues? But such is his great and singular fauor, that, he is of him self, and with those, whom he choseth.[1124] For, the ende of all things is at hand,[1125] and Powre must distinguish, or els nothing can prevayle. What you here, yea what thow feelest, by thy finger, Recorde; and seale sure. This is all, and in this is conteyned all, that comprehendeth all, The allmighty powre and profunditie of his glory.

What els?

As thow seest, and till he see, whose sight,[1126] is the light of this his own powre, His might is great. The dew of his stedfastnes and glorious perfection hold up and rectify the weaknes of your fragilitie: Make you strong to the ende of his workmanship to whome I commit you.

EK: He plucketh the veale ouer all.

A voyce afterward:—Ne Ne Ne na Jabes.

Δ: Sanctus Sanctus Sanctus Dominus Deus Zebaoth: Pleni sunt cæli et terra gloria Maiestatis eius. Cui soli omnis honor, laus et gloria.[1127]

Amen.

# *1583 Aprilis 2. Tuesday. Jesus + before none*

Δ: A noyce like a Thunder was first hard. The Chayre and Table appered. There appered fyre in the chayre, and burnt away the veale or covering therof. The cullor of the flame of the fire was as of Aqua vitæ burnt.

A voyce:—Sum.[1128]

EK: There goeth a clowd or smoke from the chayre, and covereth the Table. That smoke filled all the place.

A voyce:—Impleta sunt omnia gloria et honore tuo.[1129]

EK: All is become clere, saue the Table which remayned couered with the clowde still.

A great th-under began agayn, and the chayre remayned all in fire. Now the boke appeareth euidently lying uppon the Globe in the chayre and the letters appered wet styll, as yf they were blud. There appered fire to be thrown oute of the stone, uppon EK.[1130]

The sownd of many voyces semed to pronownce this: Let all things prayse him and extoll his name for euer.

EK: The fire is still in the chayre, but so transparent, that the boke and letters therof may well be seen.

EK felt his hed as if it were on fire.

A voyce:—Sic soleo errores hominum purificare.[1131]

A voyce:—Say what you see.

EK: I see letters, as I saw before.

A voyce:—Moue not from your places;[1132] for, this place is holy.

A voyce:—Read.—EK: I cannot.

Δ: You shold haue lerned the characters perfectly and theyr names, that you mowght now haue redyly named them to me as you shold see them. Then there flashed fire uppon EK agayne.[1133]

A voyce:—Say what thow **thinkest**. Δ: He sayd so to EK.

EK: My hed is all on fire.

A voyce:—What thow thinkest, euery word, that speak.

EK: I can read all, now, most perfectly: and in the Third row[1134] thus I see to be red,

> 3. Palce[1135] duxma ge na dem oh elóg da ved ge ma fedes o ned a tha lepah nes din. Ihehudétha dan vangem onphe dabin oh nax palse ge dah maz gem fatesged oh mal dan gemph naha Lax ru lutúdah ages nagel osch. macom adeph a dosch ma handa.

EK: Now it thundreth agayn.

A voyce:—Ego sum qui in te. Mihi ergo qui Sum.

Δ: Non nobis domine non nobis, sed nomini tuo damus gloriam.[1136]

Δ: Then EK red the fowrth row, as followeth,

4. Pah o mata nax lasco vana ar von zimah la de de pah o gram nes ca pan amphan van zebog ahah dauez öl ga. van gedo oha ne daph aged onédon pan le ges ma gas axa nah alpod ne alida phar or ad gamésad argla nado oges.

Δ: Blessed be the name of the Highest, who giueth light and understanding.

EK: It thundreth agayn. All is covered.

A voyce:—Orate.[1137]

Δ: We prayed: and returning to the work agayn, the fire covered all still and EK hard voyces, singing (as a far of) very melodiously. Then all became euident agayn unto EK his perfect Judgment.

Δ: EK then red thus,

5. Mabeth ar mices[1139] achaph pax mara geduth alídes orcánor manch[1140] arseth. olontax ar geban vox portex ah pamo. agématon buríse ganport. vdríos pasch. Machel len arvin zembuges. vox mara. gons Ihehusch dah pársodan maäh alsplan donglses adípr[1141] agínot. archad[1142] dons a dax van famlet a dex arge pa gens.

6. Van danzan oripat es vami gest ageff ormaténodah zálpala doniton pasdaes[1143] gánpogan Undanpel adin achaph máradon oxámax anólphe dan ieh voxad mar vox ihedutharh aggs pal med lefe. IAN lefa dox parnix O droes[1144] marsíbleh aho dan adeph uloh iads ascleh da verox ans dalph che damph lam achos.[1145]

EK: There is a great Thundring agayn.

Δ: It is the hand of the highest, who will get him honor by his own works.

EK: The Voyce and sownd of pleasantnes and reioycing was hard: and all was dark.

A small voyce:—Locus est hic sanctus.[1146]

An other voyce:—Sacer est a te Domine.[1147]

EK: All is now opened agayne.

Δ: Then EK, red thus,

7. Amídan gah[1149] lesco van gedon amchih ax or madol cramsa ne dah vadgs lesgamph[1150] ar: mara panosch aschedh or samhámpors asco*. pacadabaah asto[1151] a vdrios archads ors arni. pamphíca lan gebed druxarh fres adma. nah pamphes eä vanglor brisfog mahad. no poho a palgeh donla def archas NA Degel.

8. Vnaem[1152] palugh agan drosad ger max fa lefe pandas mars langed undes mar. pachad odidos martíbah v'dramah noges gar. lenges argrasphe drulthe las aséraphos. gamled cam led caph Snicol lumrad v ma. pa granse paphres a drinox a demphe NA. genile o danpha. NA ges a ne gaph a.

EK: The sownd of Melodie, begynneth agayne.

Δ: The fire cam from EK his eyes, and went into the stone againe. And then, he could not perceyue, or read one worde.[1153] The Fyre flashed very thick and all was couered with a veale.

Δ: Prayse we the lord, and extoll his name. For, his hand hath wrought wundrous works, for his owne glorie.

Amen.

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## *Aprilis.3. Wensday, Forenone †*

Δ: First the Curten was drawn away: and then all appeared on fire: The whole place all ouer. EK hard voyces, but could not discern any thing but the hummering of them.

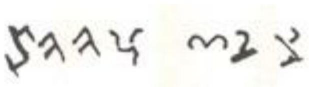
Δ: There cam fire agayn (out of the stone) uppon EK, all his body ouer.

EK: The fire so diminisheth it self that the boke may be perceyved.

A voyce:—Magnus Magnus Magnus.[1154]

An other voyce:—**Locus** sacer et acceptabilis Deo.[1155]

EK fellt the fire to gather up into his hed. Shortly after he could read the boke, as he could do yesterday.



9. Vlla[1156] doh aco par semná gan var se gar on dun. sebo dax se pal genso vax necra par sesqui nat. axo nat sesqui ax[1157] olna dam var gen vox nap vax. Vro[1158] varca cas nol undat vom Sangef famsed oh. sih ádra gad gesco vansax ora gal parsa.

---------------------------------------------10. Varo. nab vbrah NA pa uotol ged ade pa cem[1159] na dax. van sebrá dah oghe aschin o nap gem phe axo or. nec a ve da pengon a moroh ah óha aspáh. niz ab vrdráh[1160] gohed[1161] a carnat dan faxmal gamph. gamph nacro vax asclad caf prac crúscanse.[1162]

11. gam. ohe gemph ubráh-ax.[1163] orpna[1164] nex-or napo, gemlo. a cheph[1165] can sedló pam-geman ange hanzu ALLA.[1166] Cáppo-se damo gam-vas oro-dax-vá ges-pálo palme pola.[1167]

EK: All these, (now red,) fall out and all the rows, before, likewise.

A voyce:—Prayse God.

Δ: We prayed. And after, was this shewed,[1168]

Gals-ange no-témpa-ro sama dan genzé axe. falod amruh ácurtoh saxx par mano gan vax no.[1169] gramfa gem sadglá[1170] loh vrox sappóh iad ah oha unra.

Δ: Now appeared an other row.

12. Se[1171] gors axol ma pa a oh la sabúlan. Caph ardox anpho nad v‘rnah ud ago lan vans.[1172] v’xa grad órno dax palmes árisso dan vnra. vánsample galse not zablis óphide ALLA loh. gaslah osson luze adaö max vanget or dámo ans. leóz dasch léöha dan se gla’spa neh.

All becam dark, and it thundred.

A voyce:—Prayse God.

Δ: We prayed.

Δ: Now appered three or fowr rows to gither. The boke seemed to fly, as if it wold fly a peces (the fyre remayning) and to make a great sturring in the place where it lay.

13. Amprí apx ard ardo argá[1173] argés argáh ax. osch nedo les icás. han andam von ga lax man. nosch. dóngo a yntar cey[1174] lude asch úrise alpé gem var dancet.[1175] nap alped v‘rsbe temps a vod nos gema o ulon máncepax oxné pricos a got. zalpa ne doxam órne.[1176]
14. Admag apa ascò[1177] tar. gans oärz am seph selqui quisben alman. gons sa ieh mársibleh gron áscabb gamat. neý aden vdan phand sempés nan narran al. cáno géme dansé álde nótes parcélah arb ner ga lum pancu[1178] príscas ábra músce[1179] an nox. napód[1180] a on dan sem ges asche[1181]

EK: A sownd of many voyces, sayd,—Orate.[1182]

15. Mica suráscha para te gámmes ádrios NA danos. vra lad pacad ur gesme crus[1183] a prásep ed. a palse nax varno zum. zancú asdom baged V’rmigar orch phaphes ustrá nox affod masco gax cámles vnsanba a oh la gras par quas. cónsaqual lat gemdax tantat ba vod. talpah ian.
16. Gescó[1184] a taffom ges nat gam. pamphé ordáquaf cesto chídmap[1185] mischná ia-ísg.[1186] iaiálphzudph a dancét[1187] vnban caf ránsembloh. daf-ma[1188] vp aschem graos[1189] chrámsa[1190] asco dah. vímna gen álde os papéam och láuan vnad. oh drosad údrios nagel panzo ab sescú. Vórge afcál[1191] vslaffda mórsab gaf[1192] ham de Peleh asca.

Δ: This went away, when it was read. It waxed dark.

A voyce:—Orate.[1193] Δ: We prayed.

EK: It beginneth to clere.

A voyce to EK:—Say.

17. Ar’tosa geme oh gálsagen[1194] axa loph gebed adóp: zarcas vr vánta pas ámphe nóde alpan. nócas se ga ormácased lax naph talpt. pámphicas[1195] sandam Voscméh iodh asclad ar. phan gas málse a quaz nam vngem vansel gembúgel a gémbusez á-ro[1196] tehl alts murt valtab bániffa faxed ar chlyfod
18. A tam nat. glun asdeh ahlud gadre fam Shing la dan. guinsé[1197] life[1198] arilsar zabulan cheuách[1199] se. amph lesche andam var ges ar phex are.[1200] NA[1201] tax páchel lapídox ar da vax malcos. vna gra tassox varmára ud ga les vns ap se. ne da ox lat ges ar.

Now it waxeth dark. Δ: We must pray: (sayd I) and so we did. But EK prayed perfectly in this Angels language &c.

19. Asmo dahán pan casme co caph al oh. san ged a bansaa[1202] un adon a seb Ian. agláho dánfa zúna cap orcha[1203] dah os. fámsah ON naäb[1204] ab nagah geha fastod. hansey om hauan lagra gem gas mal. parcóg[1205] dax nedo va geda leb ar'ua ne cap sem[1206] carvan.
20. Onsem gelhóldim geb abníh ian. oxpha bas cappó cars órdriph grip gars. of víndres nah ges páhado vllónooh can vaz a. fam gisril ag nóhol sep gérba dot vánca NA.

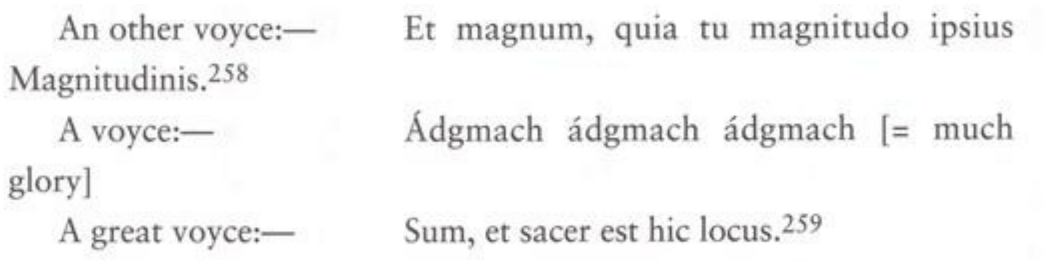
sem ah-pa[1207] nex ar-pah lad vamó iar séque.
Vad ro garb. ah sem dan van ged ah paleu[1208]

Now, the fire shot oute of EK his eyes, into the stone, agayne. And by and by he understode nothing of all, neyther could reade any thing: nor remember what he had sayde. All became dark. Then was the curten drawne, and so we ended.

Δ: Gloria patri et filio et spiritui sancto
nunc et semper.[1209]
Amen.

## *Aprilis .3. Wensday + After none hor 5¼*

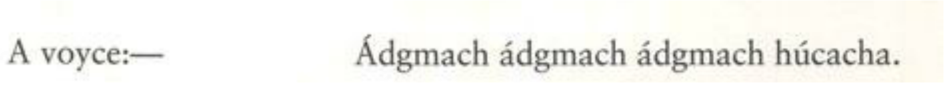
Δ: A prety while, the veale remayned ouer all: then it was taken away. First fire was thrown uppon EK out of the stone. Many voyces concordantly sayd,—Bonum est ô Deus, quia Bonitas ipa es.[1210]



An other voyce:— Et magnum, quia tu magnitudo ipsius Magnitudinis.[258]

A voyce:— Ádgmach ádgmach ádgmach [= much glory]

A great voyce:— Sum, et sacer est hic locus.[259]

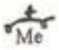


A voyce:— Ádgmach ádgmach ádgmach húcacha.

[1211], [1212]

Δ: Then EK read the row on this manner,

21. Padohómagebs[1213] galpz arps[1214] apá nal Si. gámvagad al pódma gan NA. vr cas nátmaz ándiglon ar'mbu.[1215] zántclumbar ar noxócharmah. Sapoh lan gamnox vxála vors. Sábse cap vax mar vinco.[1216] Labandáho nas gampbox arce.[1217] dah gorhahálpstd gascámpho[1218] Ian ge. Béfes argédco[1219] nax arzulgh[1220] orh.[1221] sémhaham[1222] vn'cal laf garp oxox. Loangah.[1223]

Δ: Now appered Raphael [] or one like him, and sayde,

Salus vobis in illo qui vobiscum.[1224]

I am a medicine that must prevayle against your infirmities: and am come to teache, and byd take hede. Yf you use dubble repetition, in the things that follow, you shall both write and work and all at ones: which mans nature can not performe. The trubbles were so great that might ensue thereof, that your strength were nothing to preuayle against them. When it is written, reade it no more with voyce, till it **be in** practise. All wants shalbe opened unto you. Where I fownd you, (with him, and there,) I leave you. Cumfortable Instruction is a necessarie Medicine.

Farewell.

EK: The boke and the Chayre, and the rest were all out of sight while Raphael spake, and he lay down prostrate. EK saw a great multitude in the farder side of the stone. They all cam into the stone, and axed,

What now?
How now?

Vors mábberan = how now: what hast thow to do with us?

Δ: As I began thus to say (The God of powre, of wisdom,) they all interrupted my entended prayer to god for help &c and sayd, We go We go.

Δ: And so they went away.

Then the boke and the rest cam in agayne.

A voyce:—One Note more, I haue to tell thee. Ax him not, What he sayeth, but write as thow hearest: for it is true.

Δ: Then, o lord, make my hearing sharp and strong, to perceyue sufficiently as the case requireth.

Rap:—Be it unto thee.

Δ: Then EK red as followeth,

22. ors lah gemphe nahoh ama-natoph des garhul vanseph iuma lat gedos lubah aha last gesto Vars macom des curad vals mors gaph gemsed pa campha zednu ábfada máses lófgono Luruandah[1225] lesog iamle padel arphe nades gulsad maf gescon lampharsad surem paphe arbasa arzusen agsde ghehol max vrdra paf gals macrom finistab gelsaphan asten Vrnah[1226]

A Voyce: Whatsoeuer thow settest down shalbe true.

Δ: I thank god most hartilie: The case allso requireth it so to be.

23. Asch val íamles árcasa árcasan arcúsma íabso gliden paha pacadúra gebne[1227] óscaroh gádne au[1228] arua las genost cásme palsi uran vad gadeth axam pambo cásmala sámnefa gárdomas árxad pámses gémulch gapes lof lachef ástma vates[1229] garnsnas orue gad garmah sar‘quel rúsan gages drusala phímacar aldech oscom lat garset panóston.[1230]
24. gude laz miz lábac vsca losd pa Cópad dem sebas gad váncro umas ges umas umas ges gabre umas umáscala um’phazes umphagám maaga mosel iahal loges[1231] vapron fémse dapax orgen[1232] láscod ia láscoda vága am lascafes iarques préso tamísel vnsnapha ia dron goscam lápe voxa chimlah aueaux losge auióxan lárgemah.
25. zureth axad lomah ied gura vancrásma ied sesch lapod vonse avó avé lamsage zimah zemah zúmacah Vormex artman voz vozcha tolcas zapne zarvex zorquem allahah gibúrod[1233] Ampátraton zimegauna[1234] zonze zámca aschma[1235] vlpa tapa van vorxvam drusad Caph castárago grúmna can‘caphes absacáncaphes zúmbala teuort granx zumcot lu graf saxma Cape.
26. Col age lam gem fam tepham vra ap du ca sampat vóxham Lúnzapha axquem Bobagélzod gaphémse lan’se agni cam setquo teth gaphad oxámarah gímnephad vox’canah vrn dage[1236] paphcod zámbuges zambe ach oha zambúges gásca lunpel zadphe zómephol zun zadchal ureseh varún pachádah gusels vx amna pa granna oh vz

Δ: I think it will be dark by and by, and our Cumpany will expect our comming down to supper. Therfore, if, without offence we might now leave of, it might seme good so to do.

A voyce:—gemeganza = your will be done.

Δ: As I was discoursing with EK after we had done, and he seamed yet skylfull and hable to say much of the understanding of the premisses, and began to declare somwhat, How they did all apperteyne to Good Angels, suddenly there cam the fyre from his eyes into the stone agayne. And than he could say no more: nor remember any thing of that he had hard seen or understode less than half a quarter of an howre before.

Δ: Deo nostro Viuo Vero et Omnipotenti
sit omnis laus et graz actio
nunc et semper.[1237] Amen.

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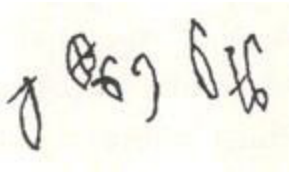

### *Aprilis 4 Thursday + mane hor. 5½*

Δ: I made a prayer.

Δ: A voyce:—Quia ipem Deus Deus Deus noster cuius misericordia infinita.[1238]

Δ: The fire, immediately did shote out of the stone into EK, as before. His tung thereuppon did quake in his mowth.

EK: The Veale hangeth yet before.

Δ: Then, all being uncouered, thus he red.

27. Atra cas carmax pabámsed gero adol macom vaxt gestes[1239] ladúch carse ámages[1240] dascal panselogen dursca zureóch pamcasah vsca huädrongúnda malue ior. gáscama af orthox VANCORHG aspe zubra vaacááh gandeuá arinmaphel vax oh saoh abra iehudeh gamphe vndáxa casmat lafet vncas laphet vanascor torx glust hahaha ensède gumah galseds.
28. Pacádpha palzé zuma carphah uzad capaden v’lsage[1241] EXCOL-PHAG-MARTBH iasmadel vóscon sem abnérda **tohcoth**[1242] iamphala páhath órcheth iesmog pasque Labááh agas lada vng lasco ied ampha leda pageh gemze axax ózed caphzed campha voxal luthed gedan[1243] famech[1244] ártsnad gathad zuresch pascha lo guma[1245] halphe dax vancron patel zurad
29. Canda lahad Bóbagen afna vorzed phadel NOBTDAMBTH gáscala oxad vanges[1246] vodoth mured achna[1247] adcol damath zesvamcul pacadáah zimles zoraston geh galze mazad pethel cusma iaphes huráscah órphade loscad mages[1248] mat lúmfamge detchel[1249] orze cámalah vndan padgze[1250] páthmataph zumad lepháda oháäx vlschan[1251] zembloh agne phamgah iudad capex Luzad vemech arse
30. Onda gams luzgaph vxan genzed[1252] pádex CÓNGAM-PHLGH [1253] ascath gadpham zurdah zamge gloghcha sapax tastel vn‘sada phatheth zúncapha oxamáchad semteph ascle zuncas magzed dulm pamfra húsage axad exóradad casmet ámphigel adcath luza pathem nécotheth gesch[1254] labba doh dóxa vascheth hoxan lamésde lampha iodoch gonzah hamges[1255] glutha óxmogel[1256] démapha vz’ed ascraph.
31. zudath chádgama[1257] ómsage[1258] hor gadsa gézes ORPHÁM-ZAM NAHE[1259] gedod asphed voxa gémgah lath gáphes zembloth chasca olphe dax marpha lothe sool[1260] separ marges[1261] bosqui laxa cosneth gonse dadg voxma v‘mage vnx gascheth lood admah loo[1262] ga zem-chá-na-phe am’-na-la ia pacheth nox-da a-mah
32. Gedox al SEM-GA-NA-DA-BAH ongagágeda phachel loódath haxna gu-na-pá-ge-pha al se geda oh oöda géhoph pachad enol adax loges famgah laxqui hasche vadol vóms-a-na gax-ma-dephna-zad gel panca vam Sesquin oxal genoph voödal u-má-da-bah
33. Asge lun zumia paxchádma enohol duran ORCHLÓD-MAPHAG mages oschan lod bunda cap luzan lorpha leuándah orxzed famzad ge-nós-o-dath[1263] phasélma gesda chom-gasnaph-geth-nag goth[1264] ládmano Vmvar gezen vax gulzad margas luxt lapch iudath zomze van goth dah vorx guna ia ada Vox-há-ma-na
34. Arze galsam vnza vcha pasel noxda Nobróschom[1265] gu-na-dé-phogas dúnseph man-cax-

mal-cás-mah ied-hah-mel-cár-na zemphe vncah lethoph both-ned-ga-phí-cas-mel ioth-hath-cha-sad ma-neded-ma-gon zuna gothel pascheph nodax vam phath mata[1266]

A voyce: Orate. Δ: We prayed.

35. Aphath zunca voxmor can zadcheth[1267] napha. VOR-DOMPHÁNCHES ga-ues-go-sa-del gurah leth agsnah orza max pace ieth cas lad fam pahógama zon-chás-pha-ma zumblés-cha-phax var-gat-ma-gas-ter ne-ho-gat-ma-gan vn-gaphax-ma-la gegath laxqu goga lab naches[1268]

Δ: Thereuppon the Vele was drawn, and the fire cam from EK his eyes again into the stone.

Δ: Deo opt. Max. omnis honor
laus et gloria.[1269] Amen.

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## ***Aprilis .5. Friday + a meridie hora 5¼***

Δ: The Vele was taken away, without any speche used by me or EK. The boke and all the former furniture appeared very bright.

Δ: I made a prayer to god, begynning, Expectãs expectaui Dominum[1270] &c.

EK: I here the sownd of men playing very melodiously on Instruments and singing.

A Voyce:—Serue God and take hede of Nettels.[1271] Δ: This was spoken to EK in respect of a great anger he was-in yesternight, by reason that one had done him inurie in speche at my table. [Charles Sled.]

EK: There appere a great many, a far of; as thowgh they appered beyond the top of a howse: and so semed far of behinde the stone: and they seme to haue no heds.

A Voyce:—A peculier people, and shalbe restored.[1272]

Δ: After this voyce, the sayd hedles-people disäpered. Then all appered fyre, and a clowd covered all: and in the top of the fyre in the chayre, appered three faces, and seemed to shute and close in one. The faces seemed, eche to turn rownd, and so to ioyne in one afterward.

A Voyce:—Prayse him in his glorie and worship him, in his truth.

Δ: The fire entred into EK.

A voyce:—Orate.[1273] Δ: We prayed.

Δ: Then thus appeared,

36. gedóthar argo fa adóphanah gamsech olneh várasah iusmach [= begotten.]

A voyce:—Interpret not, till your understanding be furnished.[1274]

Vschna pháol doa vah oho lazed la-zu-red ámma donax valesto acaph lámphages ronox ganma iudreth loth adágma gonsaph godálga phareph iadsma zema loa ag-náph-ag-on zu-na-ha[1275] al me io-náp-ha-cas zeda ox arni

37. Adgzelga[1276] olms vánaph osma vages otholl dox an ga had[1277] latqui dónaphe zu gar. phamah[1278] nordeph gasmat gasque gasla gas NA gasmaphés gasmagél gasnúnabe vamsech ábsechel gúlapha axnécho demsa pámbochaph iehúsa gadaámah nosad iurés chy almse orsa vax marde zun éffa mochoéffa zuréheffa asga Lubeth bethlémcha máxiche iehúscoth iaphan órnada vamne od ghim-noh

38. Arphe[1279] lamse gaphnedg[1280] argaph zonze zumcoth O'mdopadáphaab [1281] nulech[1282] gaartha ancáphama soldémcah casdra vges lapha ludasphándo ga-lú-ba-noh ap-á-cha-na[1283] iedeph zembloh zamgýssel chéuacha laquet lozódma ierinth onaph uzad máspela gýman orphámmagah iu-mes-ba-lé-go archánphame. zamcheth zoach[1284]

39. Am'chama zeuoth luthámba ganeph iamda ox oho iephad made noxa voscaph bámgephes noschol apeth iale lod ga NA-zuma datques vorzad nu-mech[1285] apheth nudach caseth iotha lax

arseth armi pli ca tar bám a co[1286] zamgeph gaseth vrnod arispa iex ban Setha. oh lagnaph dothoth brazed vamchach odoámaäh zembles gunza naspolge gáthme orsoth zurath vámeth anseh.[1287]

40. Zalpe íedmacha ámphas nethoth alphax durah gethos aschéph nethoth iubad laxmah ionsa max dan do násdoga mátastos[1288] lateth vnchas amse Jacaph zembloágauh[1289] ad-pha-má-gel ludcha-dam-sa am-phí-ca-tol ar-nó-pa-a a-da-pa-gé-moh no-dás-ma mac-hes-tép-ho-lon
41. Lumbor iemásch onzed gam-phi-dá-rah. gom-ás-cha-pa zeba zun amph naho zucath uomplínanoháhal machal lozma dauangeth búches lauax orxod maches donchaph luzath marpheth oz lanva don gáuah oschol lúmasa phedeph omsa nax do-má-ge-re an-ge-no-phá-cha pha-cha-dó-na
42. óschala zamges onphá gemes phaches nolpha daxeth machésmachoh vastnalpoh gemas nach loscheph daphmech noth chales zunech maschol Lu[1290] gasnaph malces gethcaph madena[1291] oäh gemsah pa luseth iorbástamax elcaph rusam phanes domsath gel[1292] pachadóra amáxchano lu-ma-gé-no ar-ma-cha-phá-me-lon adro micho natath iamesebáchola donádocha.

Δ: The fire went from EK his eyes to the stone agayn. Then EK his understanding was gone allso.

Δ: Deo soli sit omnis laus honor
et gloria per infinita sæculor
sæcula.[1293] Amen.

## ***Aprilis 6. Saterday affore none hora 10¼***

Δ: The fire shot into EK, as before was used: wherat he startled. All was uncovered, as the manner was. But EK had such a whirling and beating inwardly in his hed, that he could not use any Judgment to discerne what appered, for half a quarter of an howre almost.

A Voyce:—**SVM.**[1294]

And agayn—a voyce:—Gahoachma [= Sum quod sum,[1295] EK expownded it.].

43. Asmar gehótha gabseph achándas vnascor satquama látquataf hun gánses luximágelo ásquapa lochath[1296] anses dosam váthne gálsador ansech gódamah vonsepaléscoh ádmacah lu zampha oh adma zemblodarma varmíga zuna thotob am-phi-cha-nó-sa ge-mi-cha-na-dá-bah Va-de-ma-do Va-se-la-pa-gé-do
44. A-mas-ca-ba-lo-no-cha a-nó-dah a-du-ra-dá-mah go-na-depha-ge-no v-na-cha-pes-ma-cho ge-mi-na-do-cha-pa-mi-ca vu-am-sa-pá-la-ge vocórthmoth achepasmácapha em-ca-ni-dobah gedóah
45. Nostoah[1297] geuamna da oscha lus palpal medna go-rum-ba-lógeph a-cap-na-pá-da-pha Vol-sé-ma go-no-gé-do-cha am-bu-sába-loh ge-mú-sa-cha va-mi-li-ó-pha zum-ne-ga-da-phá-ge-pha **iuréhoh**

This last word was hid a prety while with a rym like a thin bladder affore it: and when it was perfectly seen then there appered a bluddy cross over it. It is a Word signifying what Christ did in hel.

46. Zém-no-da amni fa chebseth vsángrada bo-sa-dó-ma zú-macoh a-phi-na-bá-cha buzádbazu a-ma-cha-pa-do-mi-cha zu-ma-ne-pas-só NA vuamanábadoth zum-ble-gám-pha zum-ble-cap-há-ma-cha [1298]

EK: All is couered with darknes. Terrible flashes of fire appered and they semed to wreath and wrap, one abowt an other. In the fire ouer the chayre appered, the three heds which appeared before.

A Voyce:—Laua zuráah.[1299]

Δ: After our prayers was a very hevenly noyce hard.

47. Zudneph arni ioh pan zedco lamga nahad lébale nochas arni cans lósmo iana olna dax zémblocha zedman púsatha vámo mah oxex párzu drána ánza pasel lúmah cóxech á-da-max gónboh alze dah lúsache[1300] asneph gedma noxdrúma Vamcáphnapham ástichel rátrugem[1301] abnath lonsas masqueth tauínar tadna gehodód gaphrámsana asclor drusáxpa
48. Amgédpha[1302] lazad ampha ladmaáchel galdamicháël Vn'za dédma Luz zácheph pílathob ganó vamah zúnasch zemblagen ónman zuth catas max ordru iadse lamad caphícha aschal luz. ampna zod-mí-na-da ex-cá-pha-nog sal-gém-pha-ne Om vrza lat quartphe lasque deth ürad ox-ma-ná gam-ges

[The 49th row followeth after 2 leaves: Arney vah nol, &c.]

Δ: Now the boke was coueredwith a blew silk sindall[1303] and uppon that blew covering appered letters of gold, conteyning these words,

Amzes naghézes Hardeh[1304]

EK: It signifieth, the universall name of him that created universally be praysed and extolled for euer.

Δ: Amen

A Clowde covered the boke.

A Voyce:—Mighty is thy Name (ô lorde) for euer.

EK: It lightneth.

A Voyce:—The place is Holy: stur not [sayd the three heds].

Δ: Now appered to EK, some imperfection passed in the eleuenth row. And that we wer towght how to amend it: and so we did.

Δ: Then the firy light went from EK into the stone agayn: and his inspired perceyuerance and understanding was gone: as often before it used to be.

Δ: Gloriam laudemque nostri Creatoris, omnes Creaturæ. indesinenter resonent:[1305] Amen.

Halleluiah Halleluiah Halleluiah
Amen.

## *Aprilis 6. Saterday after none.*

Δ: The Table, Chayre, boke and fyre appeared. And while I went into my oratorie[1306] to pray, fire cam thrise out of the stone uppon EK, as he was at prayer, at my table in my study.

EK hard a voyce out of the fyre, saying,

Why do the Children of men prolong the time of theyr perfect felicitie: or why are they dedicated to vanitie? Many things ar yet to come: Notwithstanding, the Time must be shortned,

I AM THAT I AM.

A voyce: Veniet[1307] Vox eius, ut dicat filijs hominum quæ ventura sunt.[355]

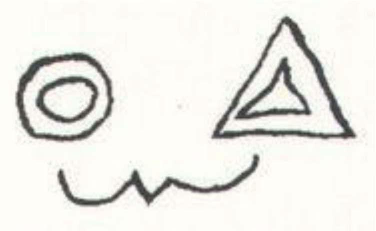
EK: here is a man, in white, come in, like Uriel, who cam first into the stone.

Δ: Benedictus qui venit in nomine Domini.[356]—Ur: Amen.

Ur:—I teache: EK sayd that he turned toward me.

Ur: What willt thow I shall answer thee, as concerning this work?

EK: He hath a ball of fire in his left hand and in his right hand a Triangle of fyre.



Δ: What is the most nedefull for us to lerne herin, that is my chief desire.

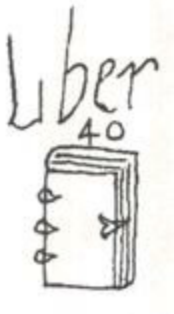
Uriel:—Fowre monthes, are yet to come: The fifth is the begynning of great miserie, to the heauens, to the earth and to all liuing Creatures.[357] Therfore must thow nedes attend uppon the will of God: Things must then be put in practise. A thing that knitteth up all must of force conteyn many celestiall Vertues. Therfore, in these doings, must things be finished spedyly,[1308] and with reuerence.

This, is the light, wherewith **thow shalt be Kindled.**[1309]

This is it, that shall renew thee: yea agayn and agayn, and, seventy seuen tymes, agayn.

Then shall thy eyes be clered from the dymnes. Thow shalt perceyue these[1310] things which haue not byn seen, No, not amongst the Sonnes of men.

This[1311] other haue I browght, whereof I will, now, bestow the seventith part of the first part of seuenty seuen. The residue shall be fullfilled, in, and with thee; In, (I says,) and **to gither,** with thee. Behold (sayth the lord) I will breath uppon men, and they shall haue the spirit of Understanding.



In 40 dayes[1312] must the boke of the Secrets, and key of this world be Written: euen as it is manifest to the one of you in sight, and to the other in **faith**. Therfore haue I browght it to the wyndow of thy senses, and dores of thy Imagination: to the ende he may see and performe the tyme of God his Abridgment.[1313] That shalt, thow,[1314] write down in his propre and sanctified distinctions.

This other, (pointing to EK) shall haue it allwayes before him, and shall **daylie** performe the office to him committed. Which if he do not, the Lord shall raze his name from the number of the blessed, and those that are annoynted with his blud.[1315]

For, behold, what man, can speak, or talk with the spirit of God? No flesh is hable to stand, whan the voyce of **his Thunder**[1316] shall present the parte of the next leaf unto sight.

You haue wauering myndes, and are drawn away with the World: But brittle is the state therof: Small therfore are the Vanities of his Illusion.

Be of sownd faith. Beleue. Great is the reward of those that are faithfull. God Will not be dishonored, neyther will suffer them to receyue dishonor, that honor him in holiness.

Behold, Behold, Mark ô and Behold: Eache line hath stretched him self, euen to his ende:[1317] and the Middst is glorious to the good, and dishonor to the wicked. Heuen and erth must decay: so, shall not the words of this Testimonie.

Δ: Ecce seruus et misellus homuncio Dei nostri, fiat mihi iuxta beneplacitum voluntatis suæ:[1318] &c.

Δ: Uriel toke a little of the fire in his left hand and flung it at EK: and it went in at his mowth.[1319]

Ur: My message is done.

Δ: May I Note Ur, (meaning Uriel,) for your name who now deale with us?—Ur:—I am so.

Δ: I pray you to give us advise what we are to doo in our affayres.

Ur: It is sayde.

Δ: He sayd to EK, Tell him, I haue told him, and seemed to smile.

Δ: Of Mistres Haward (Jentlewoman[1320] of her Maiesties priuie chamber) I wold fayn know, wherfore we were not warned of her comming? She hath caused us, now, for an howre or two, to intermit our exercise? Is it the Will of god, that for her great charitie used toward many, (as in procuring the Quenes Maiesties Almes to many nedy persons) the lord entendeth to be mercifull to her? I meane at the pynche of these great miseries ensuing, now (by you) told of. And that by her, I may do good seruice concerning the Quenes Maiesties Cumfort?

Ur:—Who is he, that opened thy mowth, or hath told thee of things to come? What thow hast sayd, is sayde. Mark the ende.[1321]

It is a sufficient answer.

Ur:—Loke up.—Δ: He sayd so to EK: who loking up, saw the boke, the chayre and the Globe a part, abroad, out of the stone, and then, none remayning in the stone to be seene: and it cam nearer & nearer to him, and it burned, as before.

Ur: So, set down, what thow seest. [Δ: The boke and writing was made very playne to him.]

What thow seest, deliuer unto him.
As it is his will, so be it unto thee:
Do thy duty, whereunto thow art moved,
and it shalbe sufficient.

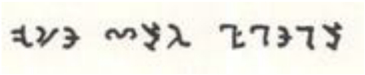
Farewell, for a time.

EK: Now is all couered with a white clowde, such an one as I saw not yet.

Δ: We put up the stone: and the former boke and other furniture, appeared uppon the table hard by EK: and he was to write out as he saw: which he began to do, both in character and words: but it was to cumbersome to him: and therfore he wrote onely the words in latin lettres.

Δ: After he had written 28 lines there in that paper boke, the first word being Arney, and the last, being nah suddenly all was taken away out of his sight: and so likewise his understanding of that he had written was quite gone. For, contynually as he wrote, he understode the language and sense thereof, as if it had byn english.

Δ: After he had finished that second page[1322] of the first leafe, I then did copy it out as followeth.



**49.[1323] Arney[1324] vah nol gadeth[1325] adney ox vals nath gemseh ah orza val gemáh, oh gedvá on zembáh nohhad vomfah olden ampha nols admácha nonsah vamfas ornad, alphol andax o'rzadah vos ansoh hanzah voh adma iohá notma goth vamsed adges onseple ondemax orzan, vnfa onmah vndabra gonsah gols nahad NA.**

**1. Oxar varmol pan sampas os al pans orney andsu alsaph oucha[1326] cosdám on-za-go-les natmátatp max, olnah von ganse pacath olnoh vor nasquah loth adnay nonsah oxansah vals nodax vonqueth lan sandquat ox arda'nh onzâbel ormach douquin astmax arpagels ontipodah omvah nosch als mantquts, armad[1327] notgals. Vantantquah +**

| | | |
|---|---|---|
| In[378] the tables | drux | 1 |
| expressed | na | 2 |
| drux | ger | 3 |
| na | pa | 4 |
| ger | van | 5 |
| pa | or | 6 |
| van | pal | 7 |
| or | med | 8 |
| pal | gal | 9 |
| med | cheph | 10 |
| gal *letters names,* | vr | 11 |
| ceph *used in sense* | fam | 12 |
| vr | ged | 13 |
| fam | vn | 14 |
| ged | mals | 15 |
| vn | | |
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| | | |
|---|---|---|
| veh | | |
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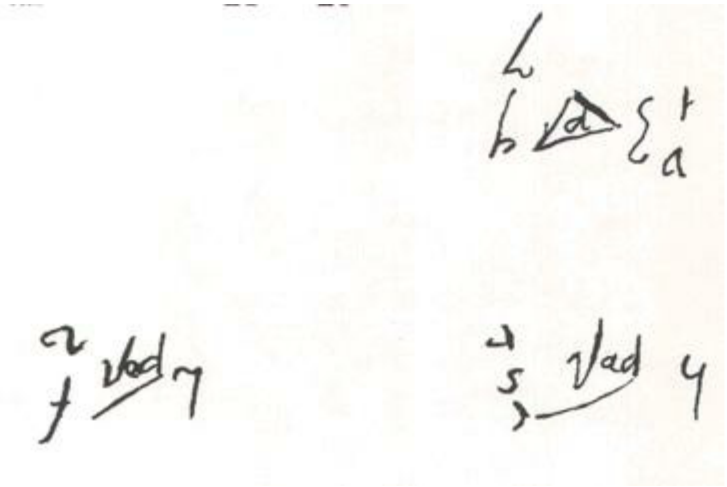


I finde diuerse dowts which I cannot order, to my contentment. [1329]

1. How many of my ruled leaves, shall I tak for the writing of the first leafe?
2. How shall I make the distinctions of the last 9 lines of the first leafe answerable to all the former words: how is more then two hundred & some are of 3 hundred letters, & top 9 rows have but 49 letters.
3. how shall I do for the true orthographie, Seing g and C and p &c haue so diuerse sownds, & not allwayes one: as g sometymes as gh & sometymes as J. And C sometymes is like K, sometymes is like S. p sometymes is like ph, & sometymes is p—& sometymes f.
4. The number of the words in the first leafe,—every row, is not all one; nor 49 allwayes.
5. of the 2nd Table, when is to be set down all the tables following, all the table ... will not agree to fill up ...all places & to set down the ... perfectly.

**2. Ondroh als vrh. panchah orn sandvah loh andah nol pan, sedmah zugeh als ab-mi-cad-am-pâ-get ordomph, axah gethol vav axel anthath gorsan vax parsah vort lanq an‘damsah getheol, vrchan navádah o’xembles armax lothar, vos antath, orsé vax alnoth, other mals olnah gethom várdamach, alls;**[1330] **Orgeth**

3. **Or pasquah omzádah vorts, ange‘nodah varsáua onch aldúmph, ánget ónsaual gálta oth aneth ax pa gesné ouád ax orneh al-dum-bá-ges vos-cómph alze ax, orzad andah gost astoh nadah vortes, astmah notesma goth nathad omza, geth altéth ox, degáth onda voxa gemnaché adna dansa als alst**
4. **arsah. Orthath ols gast ardoh max vármah doth novámq lath, adnab gothan, ardri’noh astómagel arpáget asteth arde obzá, ols NA**[1331] **gem-na-pá-la-ba-m’i-da orsat nahah Odmázen an’dulphel, ox ambrássah oxah géth nor vamfah genoh daqueth als astna, oh**

tatóh, alsah goth necor andeoh neo alda nah[1332]

5. Vanlah oha demagens on sunfah, paphah olemneh, ózadcha lax ornah vor adme ox vastmah gu labazna, gamnácho asthmah ochádo landrídah vons sah, lúgho iahat nabscham nohads vandispa rossámod androch alphoh, zúmbloh ásnah gonfageph aldeh lo dah vax orh asmo, gad au dansequa deo, dath vax nograh vor segbat Mon.

6. Arni olbah galpa lohánaha gáu-pu-ma-gén-sah ollo var se darsah goho ál-bu-mi-clá-má-ca-pá-loth ieho nad veslah vors ardno inmony asquam rath als vásmah génda loggahah astmu.[1333]

7. Arnah notah lax vart luhoh désmaph, ol ca-pra-mi-na-cah[1334] ox-and-an-vah gem-ne-lo-ri-pli-ton-pha ac-cam-plah-no-stapha or-max-a-da-ha-har or-zem-bli-zad-mah pan-che-fe-lo-ge-doh áschah ólmah ledóh vaxma

8. Gans na cap lan seda ax nor vorza vo laspral onsa gem gemah noph gázo na von santfa nostradg ansel vnsa pah vort velsa or alda viax nor adroh semneh ols vandésqual olzah nolpax pahah lothor ax ru vansar glímnaph gath ardot ardri axa noh gaga leth arde maxa.

9. Corsal mabah noplich alps arsod vord vanfax oriox nabat gemnepoh laphet Ióda nat vombal nams ar geth alloah néphirt. lauda noxa voxtaf ardno ándroch labmageh ossu állmaglo ardot nalbar vanse dar-to vorts parsan vr vnrah vor gádeth leth orze nax vomreh agelpha, legar or nembla ar vah Su.[1335]

10. Zanchcumáchaseph, ol-za-mi-nó-ah Vals-e-bú-ra-ah no-da-ligá-nax or-sáp-na-go dar-ság-na-pha nob-si-blith ar-mi-pyth ar-se-pó-lo-ni-tan-tons Jem-búl-sa-mar le-bó-ge axpar or-ná-za ol-dax-ar-da-co-ah[1336]

11. Semno ah al-chi-do-á-cha-da Sel-pag-in-o-dah a-da-hu-bámi-ca-noh dam pah gli ás cha nor ox-om-pa-mi-na-pho lemp, na, gón sa pha ne co ál pha as pa gé mo cal na tú ra ge[1337]

12. Sen gál se quar rus fa glan súx taft ormaca ox i no dál ge brah nop tar ná gel vom na ches pál ma cax, arsep as dón sadg asc lan fán che dah nor vi car máx coh zum bla zánpha ad geh do ca ba ah

13. Ar gém na ca pál fax, orr-nído hab cás pigan alpuh gágah loth ral sá bra dan go sá pax vólsan qués tan ondapha opicab or zy lá pa a-chra-pa-má-les ad má car pah oxalps on dá pa, gém na de vór guse

14. Lat gans sa par sat lastéah lor ádah nóxax ardéphis nónson andoh gv‘mzi vor sab líboh ad ni sa pa loth gaho lar va noxa oho lan sempah noxa Vriah sephah lúsaz odgálsax nottaph ax v’rnoc árpos arta zem zubah lothor gas lubah vom zá da phi cár no

15. As-só-ta-phe on-dah vor ban sanphar pa loth agno iam nésroh am algórs vrrábah geuseh alde ox nah vors púrblox ámphicab nóstrohh admág[1338] or napsú asmo Ion gamphi arbel nof ámphi on Saubloth aschi nur laffax las doxa pra gem a Sestrox amphi nax var sembbh[1339]

16. Angésel oxcapácad onz adq ochádah ólzah vor náh orpogógraphel al sa gem ua ca pí coh vl da pa pór sah naxor vonsa rons vrbanf lab dún zaph algadef loh gem vortaóh amph ahoha za vaxorza leph[1340] oxor neoh ah va du-na-ca pi ca lodox ard nah.

17. Iahod vox ar pi cah lot tár pi ges nol zim na plah ge ó gra plih ne gó ah va lu gán zed am phí la doh zan veh al nex oh al pha ze goth gedóth axor van zebá al cá pa Luma ges ard de oh ah[1341]

18. Onchas lagod van Sebageh oxangam pah gos dah manzeh ocondah vardol Sebagh ol madan NA ohal Sepaget, otoxen narvah lubatan ansem nofet au naba notoh ax arsah mans Vstgam pahod pah mal sednah gestons amphes al manso gapalebâton arra nax vamfes amah dot agen nalphat ar zamne oh Sages

19. nax lerua nath Zembloh axpadabamah Sanzápas gunzanquah [1342] ona var demneh gah lod vmnah doxa val tarquat mans ol gem nageph au zanbat vx anzach al pambóha naxtath ol nada vam nonsal aua nal gedot vorx alge lah despa gu prominabâmîgah olpaz ord gamnat lem paz cath normadah on demq

20. Laffah ie ogg dalseph abrimanadg oldomph ledothnar ymnachar onze vam sepno voxauaret ol zantqur amph nas Sages om nartal vor miscam bemcax lappad gesso drux capgol ass letnar vom[1343] sausah or gamprida ornat vol asmd onza duh get hansa gorh hubra galsaropah nequax dap gemno ab pnidah noxd lumbam

21. al gethroz ax arvan oh zempal guh arvax no demnat ar pambals nop nonsal geh axor pam vartop ab vbrah cardax Ion songes au dumax ar nephar lu gemne om Asda vorts vmrod val manqh noh Sam, naga vrbrast Lurvandax vpplod dam zurtax loa an avarn nar gemplicabnadah oxa

22. nooa Babna ampha dum nonsap vrs daluah marsasqual orma nabath Sabaothal netma vol sempra isch laue ondeh noh semblax or mansa macapal vngenel vorsepax vrsabada noxanquah vndalph asmoh vxa na Gaspar vmpaxal Lapproh Iadd nomval vp setquam nol astma vors: vrdem gnasplat bef affafefafed noxtah Volls laydam ovs nac

23. cedah or manveh geh axax nolsp damva dor demgoh apoxan Subliganaxnarod orchal vamnad vez gemlehox ar drulalpa ax vr samfah oladmax vr sappoh Luah vr pabmax luro lam faxno dem vombres adusx or sembal on vamne oh lemne val se quap vn nap nastosm dah voz mazax lumato games on neda.[1344]

24. voh gemse[1345] ax pah losquan nof afma dol vamna vn samses oh set, quamsa ol danfa dot santa on anma ol subracah Babalad vansag olso pas gonred vorn chechust axaroh rugho am nadom val sequot ne texpa vors vrs al pam vans na tomvamal ansipamals notems anq$_e$arxe al

25. pangef offd ne pamfah aliboh a nostâfâges almesed vrmast geus vrmax au semblox satq quayntah luzez arne noh pamna sams bantes orn volsax vors vnisapa monsel dah nax ah pah vomreb doth danséqox anzazed onz anfal nom vamreh volts vrnacapácapah noshan yalt gelfay nor sentqbt onbanzar luntaf val sentepax

26. ornisa nor Pampals anz alpah nox noxa gendah von gamne dah vors ad na lepnazu acheldaph var honza gune alsaph nal vomsan vns alpd a domph ar zemnip ans vrnach vancef ban yanzem ob aha vons nabrah vh asmo drat vormez al pasquar no gems nah zem lasquith apsantah

27. Vol zans alphi ne gansad ol pam ro dah vor vngef a deoh nad vnsemel apodmacah vnsap val vndar ban cefna dux hansel yax nolpah volts quayntah gam vemneg oh asq al panst ans vntah hunsansa Apnad ratq a sanst nel odogamanázar. olzah guh oh nah varsa vpangah neoh aho

28. Notgah ox vr auonsad vl dath nox lat ges orn val sedcoh leth arney vas ars galep odámpha nol axar vox apracas nolph admi adpálsah noh vrh gednach vax varsablox vrdam pagel admax lor vamtage oxandah lamfó nor vorsah axpáa, ols nugaphar ádras

vxár nostrílgan ampacoh vortes lesqual exoh.

29. Ses vah nómre gal sables orzah, get les part, ox ar se de cólmachu ardéh lox gempha lar vamra goh naxa vors admah gebah, semfúgel admá geod alzeh orzam vánchet.[1346] oxam prah geh orzad Val nexo, vam seleph oxa, noha par gúmsah askeph nox adroh lestof ad moxa nonsúrrach

30. Vomchál as pu gán san var, sem quáh lah set gedoh argli oranza vor zina sedcátah zuréhoh admich, ors arsah varsab, oliba vortes lúnsanfah, adnah vor semquáx, vorsan lap varsah gebdah voxlar geoh, gemfel ad gvns. aldah gor vanlah, gehudan vor sableth, gedvel ax ors, manch var sembloh.[1347]

31. Ar dam fa gé do hah Luxh arcan Mans lubrah vor semblas adna gor partat, nor vílso ádchu apri sed amphle nox arua getol. Vor sambla geth, arse pax vor sah. gelh aho gethmah or gemfa nah prax chilad ascham na prah oxáh var setqua lexoh vor sámbleh zubrah.

32. Lax or setquáh vah lox rémah Nol sadma vort, famfa le gem nah or sepah vartef a geh Oha Ion gaza Onsa ges adrux: vombalzah ah vaxtal. noh sedo lam, vom tántas oxárzah Mechól va zebn geth adna vax, ormacha lorni adrah, Gens arnah vor, Arsad odiscoh alidah nepho.

33. Hastan bah ges loh ru mal; vrabro den varsah, Mah rox idah ru gebna demphe, ors amvi ar, Genbá, óxad va ges lath vriop: nal pas vi me ró to ád-na-vah ged anse lah verbrod vn gelpa, lux árd do ah vast vor Ge-ma-fá-noh

34. Amles ondanpha[1348] noxt vradah gel núbrod Arb á cha lo pe go há pa ra zem che pár ma la Na bu-rá doh gem la pa or-zín fax nol ad micápar vó si pi cá la ton andrah vox ardno, get na ca ploh gál-zun

35. O‘r ge mah luza cá poh nox tráh víoxah nebo hu ge o mí lah cox chá dah or na hú da vol sa pah: No bro ch, ál pa chídomph náb la grux la vx ar gá fam gel ne do gá lah vo sa pah

36. Gu la gé dop áx ix óx a max lun fá gem pah orsa dev’lmah Gé pa cha vor sí ma coh alduth gempfa: Nox gal max ar hú gaf gli no rob va gen lá car du zum ox am’ pli zam zu latmah ge gé ma ohahah

37. Ga lá pa drux váx ma geb lá geb or ché plon gan zéd ah Vox ár vox gelet ar gahad, gan pá gan doruminaplah vor zinach cû pa chef ardrah óx ox pol sa gal máx nah guth ardéth on zupra cró cro gash var sa má nal

38. Ar sa bá choas noh al geh oh, ax ár pa gal olza déh or za zú max exoh eh, or cah pal donzahá onza zethas: nor sáp se pah onzap a palmah aldoh voh náblebah gemnápam os malsa or naoh zar bu lagém pah ne-ó ha brah

39. Tal gep ar sep nah doh, vors alsa doh necoh am ar geth na ges alpran odox malsápnah, gohor ahoh gadmah ol dáneph aludar dón-za-gab ól-sa-gah nebthuh or sapnar balgonph nep gemloh, ax amna[1349] duth achár laspá, vohá, náxvolh gas vergol ah pratnom geá[1350] nostúamph

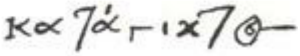
40. Va’n sa pal sah gón so gon gé la bu rá doh tato lang, ge mé fe ran ón da pans ge lá brah: or pa gé mal on sán’ fan gen ólc ma cha lan Von sé gor a prí cas nor vá gel om brá cau cohadal.

adros,a, clodfac,dogépnah,lapcah,mocdácode,famón,tualc,dom, vrásnageph,amphidon,gánsel,vax,órehamah,vórsafansa,ucasdamífaga,nábulax,orsageh,nam’vah,ocar,lunsangel,carpacoa. lunsemneph,odárnachoh,zembloh,oblícandon,galsorxvlága, fómnaph,apánsageh,lonsúgalan,grast,vblánso,arnox,vonsáotaltémaphech,órmachadágenox,vrstámvah,nadvareh,ons,argzucánzu,napliorah,norge,hahanaha,vsplah,gradúnvah,navio, arsah,vónrogen,dahvalah,orzap,cvl,carsed,aporsal,qástava, ganfúmarabómonah,gástages,órdolph,naqas,orgemvah,noxad.

Δ: And this is the late ende of the second page of the first leafe of this excellent boke. The other leaves are written, apart, in an other boke[1351] as may appere. But with these 9 rowes and the former 41, doth arise the some of 50: which is one more then 49: Therfore I am not onely of this but of diuerse other imperfections yet remayning in this page, to ax the solution and reformation.

Δ: Whan I had told this my dowte to EK, he answered me that the first row of these last .50. before set downe, was the last of the first page of this first leafe: and true it is that in the first page were first sett down 48 rows, of which eight and fortith row begynneth with this word Amgédpha &c And therfore the next row following, (begynning with Arney vah nol gadeth &c) is the nyne and fortyth row of the first page and so the last row of that page: And therby allso the second page of the first leaf hath these 49 rowes here noted: And so is one dowte taken away: The other is of the numbers of words in some of the 49 rows of this second page.

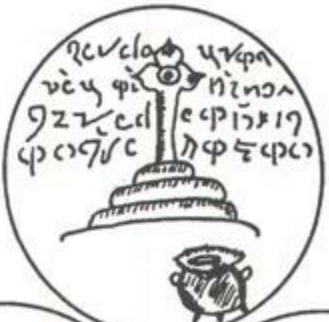
### *Aprilis 10. hor. 9.*

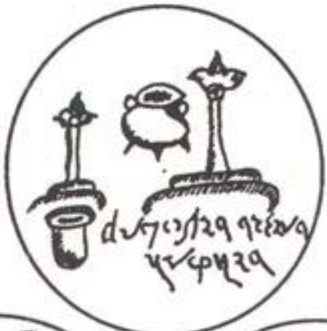
Δ: As we wer talking of the Macedonian (the grecian), who yesterday cam with Mr. Sanford his letters, there appeared in the corner of my study a blak shadow: and I did charge that shaddow to declare who he was: There cam a voyce and sayd that it was the Macedonian: and abowt his hat was written in great letters this word, , which EK wrote out and it signifieth maculosus,[1352] or condemnatus[1353] &c. and the Voyce sayd, that word was sufficient

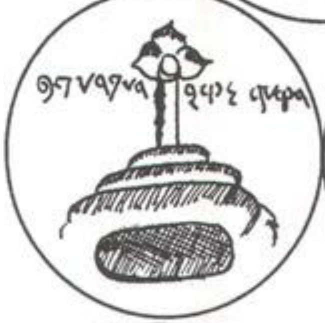
adding Est,[1354]
Δ: God be thanked and praysed.

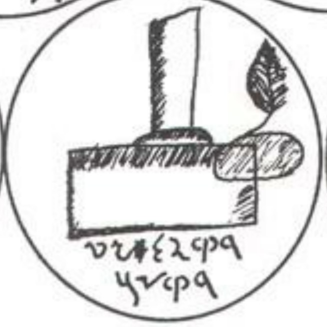
To me deliuered by Mr.
Edward Kelly
1583. Martij 22
Friday

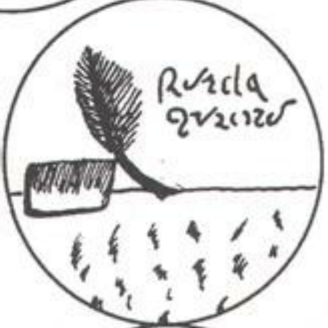
Mr. Husy cam with
him from blokley[1355]

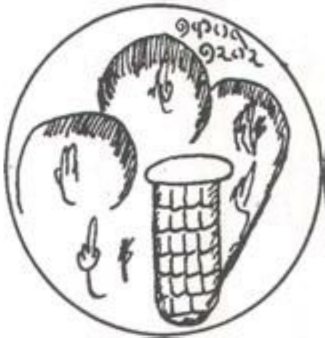


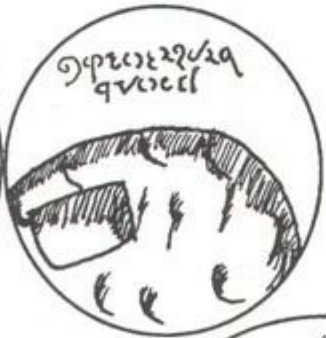


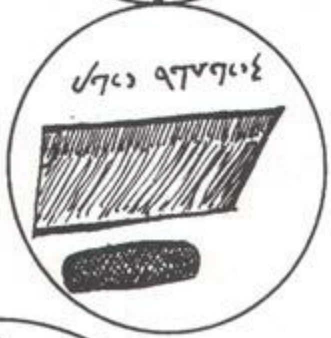


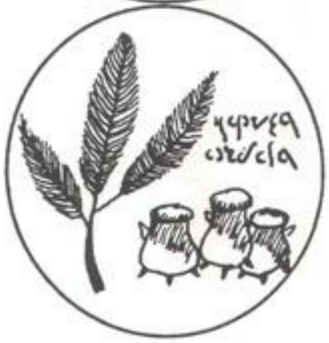


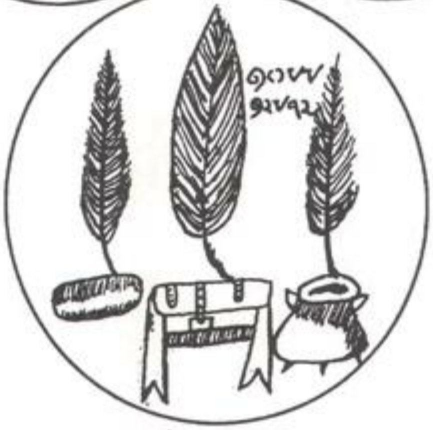


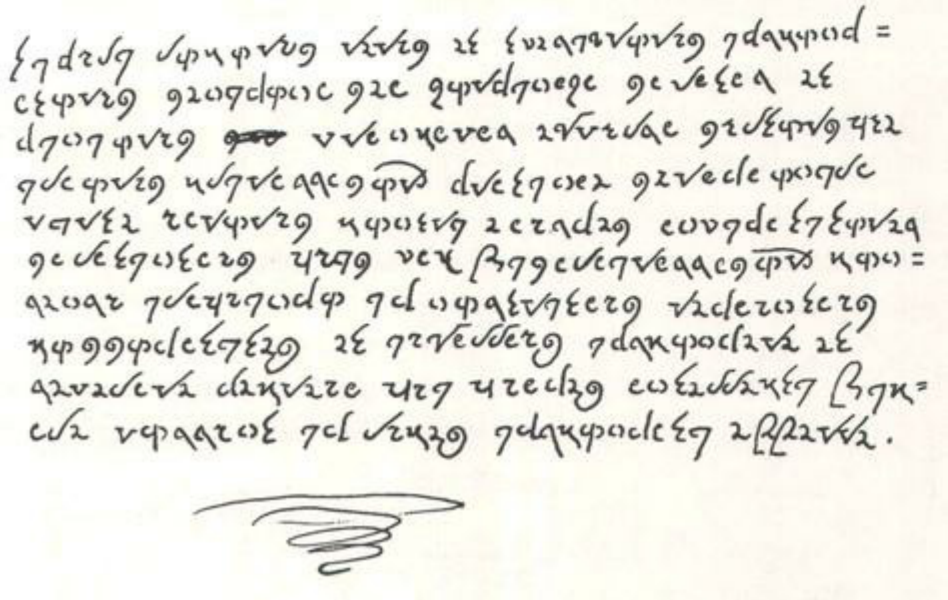






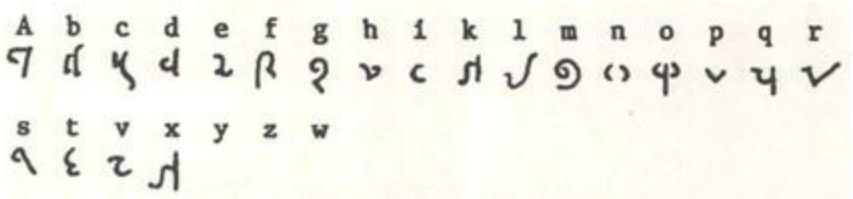






## *Aprilis .11. Thursday*

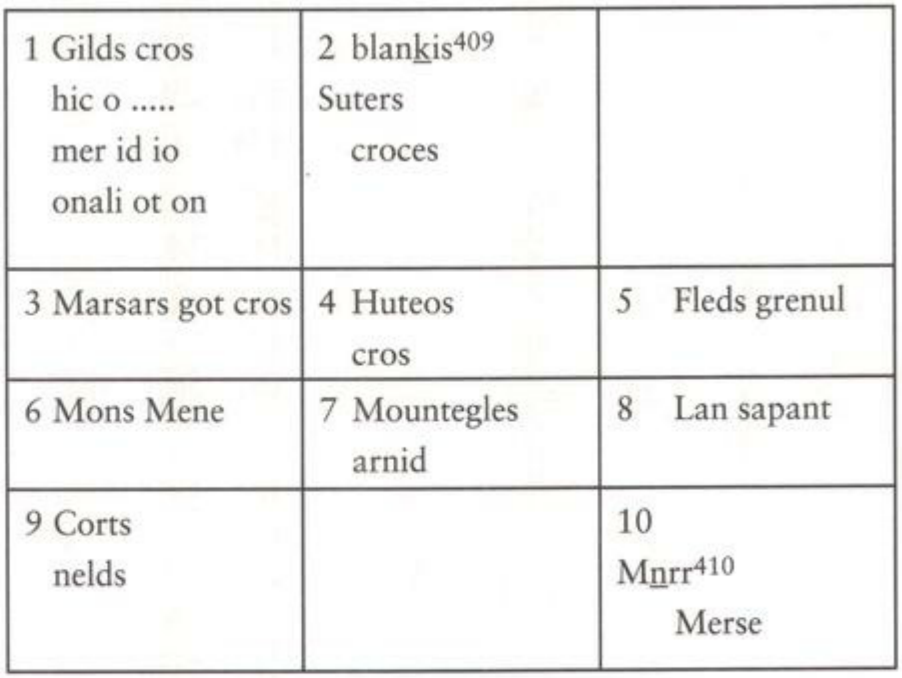
Δ: After my comming home from the court abowt 4 of the clok after none, and after my being in my study a while, it cam into my hed to assay[1356] to deciphre the cifre which before is spoken of, and was browght me by EK,[1357] as he was willed to do. And at the first I was half out of all hope: but yet making many assayes, and gessing at it (at the length) to be latine, I fownd this to be the true Alfabet. God giving me the perseyverance.



And, the first longer writing, was thus:

**Tabula locorum rerum et Thesaurorum absconditorum Menaboni, mei Gordanili, militis, et Danaorum Principis, expulsi, multorumque aliorum clarissimorum (Britanie meridionali parte) virorum, contra eiusdem inhabitatores militantium: quam, hîc, familiarissimorum consensu, aliquando ad nostratium rediuntium commoditatem et auxilium abscondere et sepelire decreui: qua quidem intellecta, facile possunt ad lucem abscondita efferre.**[1358]

And the Notes of the ten places, here by, affixed: are thus to be red orderly:

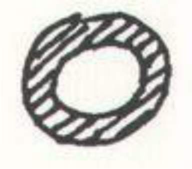


| | | |
|---|---|---|
| 1 Gilds cros<br>hic o .....<br>mer id io<br>onali ot on | 2 blankis[409]<br>Suters<br>croces | |
| 3 Marsars got cros | 4 Huteos<br>cros | 5 Fleds grenul |
| 6 Mons Mene | 7 Mountegles<br>arnid | 8 Lan sapant |
| 9 Corts<br>nelds | | 10<br>Mnrr[410]<br>Merse |

1359, 1360

## *Aprilis 15. Monday*

Δ: As EK was writing the eightenth leaf which was of the spirites of the earth, (in the after none abowt 4½ of the clok) he red a parcell therof, playnely & alowde to him self, and thereuppon suddenly at his syde appeared three or fowre spirituall creatures like laboring men, having spades in theyr hands & theyr heares hangyng abowt theyr eares, and hastyly asked EK what he wold have, & wherfor he called them. He answered that he called them not. & they replyed, & sayed that he called them: Then I began to say, they lyed: for his intent was not to call them, but onely to read and repeat that which he had written: and that euery man who readeth a prayer to perceyue the sense thereof, prayeth not. No more, did he call them. And I bad them be packing out of the place: and thereuppon remoued from my desk (where I was ruling of paper for his writing) to the grene chayre which was by my Chymney: and presently he cryed out and sayd they had nipped him and broken his left arme by the wrest: and he shewed the bare arme and there appered both on the upper syde and lower side imprinted depe-in, two circles as broad as grotes[1361] thus:



very red: And I seeing that, sowght for a stik, and in the meane while, they assalted him, and he rose, and cryed to me (saying) they come flying on me, they come; and he put the stole, which he sat on, betwene him and them. But still they cam gaping, or gyrning[1362] at him. Then I axed him where they were: and he poynted to the place: and then I toke the stik and cam to the place, and in the name of Jesus commaunded those Baggagis to avoyde and smitt a cross stroke at them: and presently they avoyded.[1363]

All thanks be to the onely one Almighty, and everlasting God Whose name be praysed now & ever. Amen.

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## *Aprilis 18[1364]. Thursday morning .hor. 8. Circiter*

Δ: As EK cam to write-out the Tables according as he was wont: and to haue the letters appearing in the ayre hard by him, he saw nothing but a blak clowde seven-cornered. And after I had put the stone agayne into the frame,[1365] and thereuppon did make long and oft request, for answer hauing, There appered nothing, neyther was anything seen in the stone. Then I fell to prayer agayn, and at length, there appeared written uppon, or yssuing out of the clowde, this sentence.

**He promised, be not carful:** Δ: Note here are iust 21 letters.[1366]

EK: The letters semed to stand at fingers endes, (being 21): and so euery finger had a letter on it: and the fingers semed to be placed at the Corners of the Heptagonall clowde: and as sone as the sentence was red the fingers which seemed to issue out of the Heptagonum, did shrink in agayn and disapere.

Δ: All laude honor and thanksgiving, be to the highest, our most louing mercifull and almighty God, now and euer. Amen.

### *Thursday. Aprilis 18. after dynner*

Δ: We being desirous to know the cause of this stay making, in the Tables shewing as before was accustomed; and now (24 leaves being written,) a dark clowde to hang in the place of a glorious boke, did greatly disquiet our myndes, and browght us in feare of some offence lately committed, by any one, or both of us, whereby the Indignation of the lord might be kingled against us. Hereuppon we prayed severally; and at length, (no alteration, or better Cumfert hapening to us,) I prayed in the hearing of EK, (by my desk, on my knees) in great agony of mynde; and Behold, there appeared one standing uppon, or rather somwhat behynde the Heptagonall clowde who sayd,

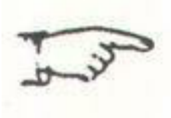
I am sent, to understand the cause of your greif, and to answer your dowtes.

Δ: I, then, declared my mynde breifly, according to the effect of my prayer. Whereunto he answered at large, reproving my appointing of god a tyme or to abridge the tyme spoken of: and among his manifold grave speaches he had these words,

Prepare all things,[1367] For tyme is at hand.
His Justice is great; and his arme stronge.

How darest thow dowt or dreame, saying: Lo, God, this may be done in shorter time &c. But such is flesh.

Be rocks in faith.
It is not the manner of us, good Angels,[1368] to be trubbled
so oft.



At the time appointed, thow shalt practise: While sorrow shall be measured, thow shalt bynde up thy fardell.[1369] Great is the light of Gods sinceritie. Appoint God no tyme. Fullfill that which is commaunded. God maketh clere whan it pleaseth him. Be you constant and avoyde Temptations: For True it is, that is sayde: And lastly I say,

It shall be performed.

What is it now thow woldest desyre to be made playner?

Δ: Still he proceded uppon my answers: and at length he sayd,

Neyther is the time of mans Justification known **untyll** he hath byn tried.[1370]

You are chosen by God his mercy to an ende[1371] and purpose: Which ende shall be made manifest **by the first begynning** in knowledg in these Mysteries.

God shall make clere whan it pleaseth him: & open all the secrets of wisdome whan he unlocketh. Therfore **Seke not to know the mysteries** of this boke, tyll the very howre[1372] that he **shall call thee.** For then shall his powre be so full amongst you, that the flesh shall not be perceyued, in respect of his great glory.

But was there euer any, that tasted of gods mercies so assuredly, that wanted due reverence?[1373] Can you bow to Nature, and will not honor the workman? Is it not sayd, that this place is holy? What are the works of holines? I do aduertise you: for, God will be honored. Neyther will he be wrasted, in any thing he speaketh. Think not, that you could speak or talk with me, unleast I did greatly abase my self, in taking uppon me so unlikely a thing in forme, as to my self, &c.[1374] But he doth this not for your causes, not for your deserts, but for the Glorie of his owne name.

One is not to be lightened, but all. And, which all? The two **fethered** fowle togither with **the Capitayn.**

Ask What thow wilt: for, untyll the 40 dayes[1375] be ended, shalt thow haue no one more shew of us.

Δ: Whether shall we give Cownsayle, or consent to the Captayne[1376] to go down into his Cuntry, as, presently he entendeth.

Ur:—As he listeth. Δ: EK sayd that this was Uriel who now had appered and answered all this.

Ur:—I will ask thee one question. Haue we any voyce or no?

Δ: I do think you haue no organs or instruments apt for voyce: but are mere spirituall and nothing corporall: but that you haue the powre and property from god to insinuate your message or meaning to eare or eye, in such sort as mans Imagination shall be, that both they here and see you sensibly.

Ur:—We haue no voyce but a full noyce that filleth euery place:[1377] which whan you ones taste of, Distance shall make no separation. Let there one come that may better answer: not in respect of thy self but one, **more nerer to thy estate.**[1378]—Do thy Duty.

Δ: He sayd this, to one who cam in, and he departed him self.

Δ: This new come Creature sayd, Wold you haue any thing with me, Il?[1379]

Δ: Who art thow: Art thow one that loveth and honoreth our Creator?

Il: Will you see my hart?—EK: He openeth his body and sheweth his hart: and theron appered written **EL.**

Δ: He semed to be a very mery Creature, and skypped here and there, his apparell was like as of a vyce in a play: and so was his gesture[1380] and his skoffing, as the outward shew therof was to be vulgarly[1381] demed: but I did carefully ponder the pith of the words which he spake: and so forbare to write very much which he spake at the begynning by reason EK did so much mislike him, and in a manner toke him to be an Illuder.

Δ: As you are appointed to answer us by the Messager of God, so answer us, (who desyre pure and playne verity,) as may be correspondent to his Credit that assigned you, and to the honor of God who Created us.

Il:—My answer is Threefold:[1382]—I answer by gesture, by my apparayle, & will answer thee by my wordes.

Δ: Do you know where the Arabik boke[1383] is that I had: which was written in tables and numbers? [1384]

Il:—It is in Scotland:—A minister hath it; it is nothing worth. The boke conteyneth fals and illuding Witchcrafts. All lawde honor and prayse be to the One and euerlasting God: for euer and euer.[1385] Δ: The Lord Threasoror,[1386] hath he, any bokes belonging to Soyga? Il:—He hath none: but certayn Introductions to all artes.

Δ: But it was reported to me by this Skryer[1387] that he had: certayn peculier bokes perteyning to Soyga: otherwise named ysoga, and Agyos, literis transpositis.[1388]

Il:—Soyga signifieth not Agyos. Soyga alca miketh.

Δ: What signifieth those wordes? The true measure of the Will of God in iudgment which is by Wisdome.

Δ: What language is that, I pray you? Il:—A language towght in Paradise.[1389]

Δ: To whome? Il:—By infusion, to Adam. Δ: To whome did Adam use it? Il:—Unto Chevah.[1390] Δ: Did his posteritie use the same?

Il:—Yea, untyll the Ayrie Towre[1391] was destroyed.

Δ: Be there any letters of that language yet extant among us mortall men?

Il: .... that there be. Δ: Where are they? Il:—ô, syr, I shall make you in loue with your Masterships boke.

Δ: Did Adam write any thing in that language? Il:—That is no question.

Δ: Belike than, they were deliuered from one to an other by tradition or els Enoch[1392] his boke, or prophesie, doth, or may seme, to be written in the same language: bycause mention is made of it in the new Testament in Jude his Epistle where he hath, Prophetauit autem de his Septimus ab Adam, Enoch, dicens, Ecce venit Dominus in sanctis millibus suis, facere iudicium contra omnes, et arguere omnes impios, de omnibus operibus impietatis eorum, quibus impiè egerunt, et de omnibus duris, quæ locuti sunt contra Deum peccatores impij &c.[1393]

Il:—I must distinguish with you. Before the flud, the spirit of God was not utterly obscured in man. Theyr memories were greater, theyr understanding more clere, and theyr traditions, most, unsearchable.[1394] Nothing remayned of Enoch but (and if it pleas your mastership) mowght haue byn carryed in a cart. I can not bring you the brass, but I can shew you the bokes. Slepe 28[1395] dayes, and you shall fynde them, under your pillow whan you do rise.

Δ: As concerning Esdras bokes,[1396] which are missing, what say you? Il: The prophets of the Jues[1397] haue them. Δ: But we can hardely trust any thing in the Jues hands, concerning the pure veritie: They are a stiff necked people and dispersed all the world ouer.

Il:—I will shew you a trik. Δ: He lifted up his fote, and shewed the sole of his shoo: and there appeared the picture of a man, who seemed to haue a skorf or fowle skynne on his face: which one toke of: and then there appered on his forhed these two figures, **88**.[1398]

I will shew you more then that, to: and will speak to a man shortly, that shall bring Water to wash euery mans face.

Δ: What mean you, by euery man? Shall all men, be made cleane?

Il:—There is a difference in washing of faces.

EK: This creature seemeth to be a Woman[1399] by his face: his apparell semeth to be like a Vice[1400] in a play.

EK: Ar you not a Kinsman to Syngolla?

Il: I syr, and so are you a kinsman to Synfulla.

Δ: A man may finde corn in chaf.

Il:—So may you (perchaunce) finde me an honest man in my ragged clothes.

Δ: This other day, whan I was in dowt of the Grecian (the Macedonian) whether he had any good and profownd lerning or no, he was represented spiritually, and abowt his hat in great letters was written this greke word κατάστικτος : I pray you what doth it signifie? I axed the grecian and he sayd, βέβαιος Il: Loke in your boke. Δ: I toke the common lexicon: and he sayd: No Not that: Then I axed if I shold take phauorinus his lexicon:[1401] and he answered, Nor that. And I axed which then: and he sayd your boke couered with a white parchment: and I axed, that of Munsteris of Latine greke and hebrue? And he sayd, yea: and there you shall finde that Maculosus hath onely that one word κατάστικτος longing to it. I loked & so fownd it: which satisfyed me very well.

Δ: I pray you what say you of Gariladrah;[1402] do you know him? Who long sins[1403] did deale with me?

Il:—Yf he were lesser then I, I durst speak to him: But bycause he is greater then I, I am not to speak to him. All under, and nothing above me, I deale.

Loke in your Tables and there you shall finde an other **name of his.**

Δ: I remember no such thing. Il:—Consider who hath set me here.[1404] Yf the Truth thow hast allready, be of a greater then my self, then is it sufficient. Δ: What day was that name given me?

Il:—Immediately, sir, after your[1405] Worships last coming.

Δ: That was Raphaël: And I remember that Gariladrah sayd that he must leave me and his better, (Raphael) shuld be my instructor, and that then the same Raphael was in my hed then. &c.

Δ: Sing a song to his prayse, who created us.

Il: I will sing a short song.

Your doings are of GOD: your calling great:
Go down and seke the Threasor,[1406] and you shall obteyn
it.
Take no care: for, this Boke shall be done in 40 dayes.[1407]
Begyn to practise in August.[1408] Serue god before.
You shall know all thing, ictu oculi.[1409]
And so, prayse, glory, and eternall singing
with incessant humilitie be unto thee, Creator that
hath framed, made and Created all things, for
euer and euer, Now say you (yf you will).
Amen. Δ: Amen Amen Amen.

Il: After the ende of 40 dayes, go down for the Threasor.[1410] Whan those 40 dayes are done,[1411] than this boke shall be finished. The rest of the time untyll August,[1412] is for rest, labor, and prayer.

Δ: What labor? Il:—In digging up of those Threasors.

Δ: Must we nedes dig for them? Il:—Otherwise, yf thow willt.

Δ: How, I pray you? For to dig without lycence[1413] of the Prince, is dangerous by reason of the lawes: and to ax licence, is half an odious sute.

Il:—Yf thow haue a parcell or part out of euery place of the erth, in any small quantitie, thow mayst work by the Creatures, whose powre it is to work in such causes: which **will bring** it (neuer trust me) before you can tell twenty.[1414]

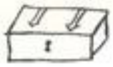
Δ: He meaneth, Neuer trust him, if it be not so, as he hath sayd.

Il:—No, neuer trust me, if it be not so:

Δ: You mean those ten places, marked in the Table, which, last day, I deciphred.[1415]

Il:—I mary,[1416] now you hit it. Yea sir, and your chest allso,[1417] it wold do no hurt. Give me one: and I will make 40: and give you twenty and take twenty to my self: and whan you haue it, I pray you let me haue some little portion for my wife and children.

Δ: As concerning that Chest, I pray you how cam the Macedonian, or Mr Sanford to know of it, so particularly, as he did?



Il:—Husey told of it, openly, at the bord at braynford[1418] in the hearing of diuerse. The Grecian will seke him oute. The Greke in grecia perhaps can finde out Threasor, but not in Anglia.[1419] The Greke hath a Threasor in his hed, that will enriche him to be a fole. I was yesterday at London, I met with a blak dyer. He had a cupple of rings, that wold giue better instructions. Your Chymney **here** will speak **agaynst** you anon:[1420] yet I am no brik layer.[1421] I must be gone.

Δ: God, for his infinite mercyes be allwayes praysed, glorified, and extolled of all his Creatures. Amen.

He advised EK to comunicate to me the boke, and the powder, and so all the rest of the roll,[1422] which was there fownd: saying, True frends use not to hide any thing eche from other.

Δ: An old proverb it is. Amicorum omnia comunia.

Unde, Deo soli omnis exhibeatur
Laus honor et gloria.[1423]
Amen.

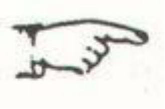
Note: There followeth Quinti Libri Mysteriorum Appendix.[1424]

# Quinti libri Mysteriorum

## Appendix

## *Aprilis 20.—Saterday*

Δ: This satterday had byn great and eger pangs betwene EK and me: while he wold utterly discredit the whole process of our actions: as, to be done by evill and illuding spirites: seking his destruction: saying that he hath often here to fore byn told things true, but of illuding diuells: and Now, how can this be other, than a mockery, to haue a cornerd dark clowd to be shewed him in steade of the playn writing, which hitherto he had written out of? and that whan they shold do good in dede that then they shrank from us: and that he was not thus to leese[1425] his time: But that he is to study, to lerne some knowledge, whereby he may liue: and that he was a cume[1426] to my howse, and that he dwelled here as in a prison; that it wer better for him to be nere Cotsall playne where he might walk abroade, without danger or to be cumbred[1427] or vexed with such sklaunderous fellows as yesterday he was, with one little Ned dwelling at the blak raven in Westminster: who rayled at[1428] him for bearing witnes of a bargayn made betwene the same Ned (or Edward) and one Lush a Surgien, who was now falln in poverty, a very honest man &c: With a great deale of more matter; melancholik, and cross overthwartly to the good and patient using of our selues to the accomplishing of this action. I replyed, and sayd, that we might finde our selfs answered on thursday, as, That God wold clere when it pleased him: and that we were not to appoint God a time to performe his mysteries and mercies in; shorter then he hath spoken of: And that undowtedly, the occasion of this blak clowd, was some imperfection of oures, to be amended and that then, all wold be to our furder cumfort. And as concerning his dowting the goodnes of the Creatures, (dealing with us) he was to blame, to say or dowt the tree to be yll that bringeth furth good frute: for of these creatures, from the begynning of theyr dealing with us unto the last howre,



we never hard other than the prayse of god, instructions and exhortations to humilitie, patience, constancy, fayth &c. The things they promise be such as god can performe, and is for his servyce and glory to performe: and such as haue byn imparted to man before: and therfore neyther impossible for man to enioye agayne, nor unmete for us to hope for: and thowgh his trubbled mynde did dowt, yet my quiet mynde, which god hath made ioyfull throwgh his mercyes, and which accuseth me not in this action of any ambition, hypocrisie, or disorderly longing, but onely is bent and settled in awayting the Lord his helping hand to make me wise for his servyce. (according as long tyme my daylie prayer to him hath byn): and seing I haue and do ax wisdome[1429]at the lord his hands, and put my trust in him, he will not suffer me to be so confownded: nether will he offer a stone to his seely children, when in tyme of nede they ax bred at his hands: besides that, Voluntatem timentium se faciet deus:[1430] and (by his graces) I feare him so, and am so carefull to do that shold pleas him, that I make no accownt of all this world possessing, unleast I might enioye his fauor. his mercies and graces. And whereas he complayned of want, I sayd my want is greater than his: for I was in det allmost 300 pownds,[1431] had a greater charge than he; and yet for all my 40 yeres course of study, many hunderd pownds spending, many hundred myles travayling, many an incredible toyle and forcing of my will in study using to lerne or to bowlt out some good thing, &c. Yet for all this I wold be very well pleased to be deferred yet longer, (a yere or more,) and to go up and down England clothed in a blanket, to beg my bred, so that I might, at the ende be assured to atteyn to godly wisdome, whereby to do God some service for his glory. And to be playne, that I was resolued, eyther willingly to leave this world presently that, so, I might in spirit enioye the bottomles fowntayne of all wisdome, or els to pass furth my dayes on earth with gods favor and assurance of enioying here his mercifull mighty blessings, to understand his mysteries, mete for the performing of true actions, such as myght sett furth his glory, so, as it might be evident and confessed, that such things wer done Dextera Domini.[1432] And many other discourses and answers I made unto his obiections and dowtes: Afterward [A meridie] I began to speak of the trubbles and misery foreshewed to be nere at hand, and by that tyme I had entred a little into the Consideration & talk of the matter, he appered that sayd he was called El or Il[1433],and sayd,

---------Now to the matter.

Δ: What matter?

Il:—Imust have a Wallet to carry your witt and myne own in.

Δ: Benedictus qui venit in nomine domini.[1434]

Il:—Then I perceyue that I shall haue a blessing. Blessed is the physitien that hath care of his patient, before the pangs of death doth viset him.

Δ:—What think you of that clowdy Heptagonum?

Il:—Dost thow consider, I go abowt it? I told thee, euery thing I did, was an Instruction. As I can not stand stedfastly uppon this, (it self one, and one, perfect:) so can not my mowth declare, much lesse speak, that you may comprehend it, what this is whereuppon I go.

EK: He went on the Heptagonon, as one might go on the top of a turning whele: (Δ: as some horses use to turne wheles as may appere in Georgius Agricola[1435] de re metallica).

Il:—I know, what all your talk hath byn: But such myndes, such Infection, such Infection, such corruption: and must nedes haue a potion appliable for the cure. But how will you do? I haue forgotten all my droggs behinde me. But since I know that some of you are well stored with sufficient oyntments, I do entend to viset you onely with theyr help. You see, all my boxes ar empty?—EK: He sheweth, a great bundell of empty potichayre[1436] boxes, and they seme to my hearing to rattle.

Δ: How commeth it, that you pretend to come from a favorable diuine powre to pleasure us, and your boxes ar empty.

Il:—You sayd euen now in your talk, Iovis omnia plena:[1437] yf my empty boxes be vertuous, how much more shall any thing be, which I bring not empty?

Δ: Then I pray you, to say somwhat of the vertue of your empty boxes, bycause we may haue the better confidence of your fullnes.

Il: Will you haue my bill? Δ: Shall we go to the Apothecaries, with your Bill?

Il: I will shew it: Serve it, where you list.

Iudra galgol astel.

Δ: You know we, understand it not: how can it be serued?

Il:—You must nedes haue an expositor. What boke of physik is that, that lyeth by you?

[Δ: There lay by me on my desk, Marcus Heremita de Lege spirituali [1438] in greke and latine but the latine translation lay open before, on the left side of which, the sentence began: Non raro per negligentiam, quæ circa alicuius rei operationem comittitur, etiam Cognito obscuratur. [1439] And on the right side, began: Corpus sine mente nihil pt perficere[1440] &c.]

Il:—Mary here is good physik in dede. You fownd my name the other day. Go to my name [Δ: So I turned to the second boke and browght sigillum Æmeth: and there chose the Word Ilemese. He than axed me, which letter of this name I liked best, and I sayd, L: bycause it conteyned the name representing God: El, &c. Then he sayd somwhat farder of the letters, which I wrote not.

Il:—Go to great M, the second: for this is it that shall serue his turne. Yf this can not serue him, he shall haue a medicine, that a horse can not abyde. Use this, and I warrant you, your blindenes will be gone.[1441]

Δ: It is here, greatly, to be Noted: that I turned in this boke of Marcus, 27 leaues furder: tyll I cam to the Quaternio of M, the second and there I fownd this sentence notified (by my lines drawn, and a Note in the margent Cor Contritum): Sine corde contrito impossibile est omnino liberari a malitia et vilijs. Conterit autem cor tripartita temperantia somni dico et cibi, et corporalis licentiæ. Cæterum horum excessus et abundantia voluptatem generat. Voluptas autem prauas cogitationes ingerit repugnat verò præcationi et convenienti Cogitationi.[1442]

Δ: This being considered by us, we ceased and this instant and thanked God of his mercies, that it wold pleas him to make us understand some iust cause whie clowdes now appeared in stede of brightnes &c.

Soli Deo omnis honor laus et gloria.[1443] Amen.

## *Aprilis 23. Tuesday. mane hor. 8.*

Δ: After our prayer iointly, and my long prayer, at my desk requesting God to deale with us, so, as might be most for his glory, in his mercies: not according to our deserts, and frowardnes: &c. At length appeared in the stone a white clowde, seven-cornered. And behinde the Clowde a Thunder seemed to yssue.

A Voyce: Whan I gathered you,you were chosen of the myddest of Iniquitie:[1444]Whome I haue clothed with garments made and fashioned with my owne hand.—I,AM. Therfore,Beleue:

Δ: I prayed, and thanked the highest, that so mercifully regarded our miserie.

A Voyce: I, AM.

EK: Now standeth Uriel uppon the clowde, and semeth to loke downward and kneled, saying,

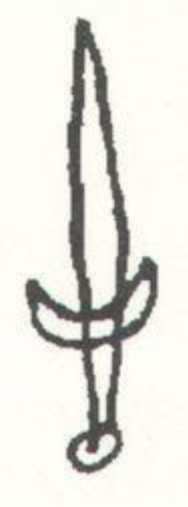
Æternitie, Maiestie, Dominion and all powre, in heuen the earth, and in the secret partes below, is thyne, thyne, yea thyne; and to none els due, but unto thee: whose mercies are infinite, which respectest the glorie of thy owne name, above the frowardnes. and perversnes of mans nature: which swarmeth with synnes, and is couered with Iniquitie: and in the which, there is fownde no place free from filthynes and abhomination. Glorie be to thee; ô, all powre: and magnified be thow, in the workmanship of thy own hands, from time to time, and with out ende of time, from generation to generation: and euen amidst and in the number of those, for whome thow hast prepared the flowres of thy æternall Garland.

Beare with them (ô lord) for thy mercyes sake. For, woldest thow seeke . . .[1445] in the myddest of miserie? Whom yf thow sholdest iudge according to thy iustice, How shold thy Name be glorified so in thy self, to thy own determination, and writing, sealed before the Creation of the Worldes? The fire of thy Justice consumeth thyne own seat; and in thee, is no powre wanting, whan it pleaseth thee, to cast down, and gather them to gither, as the wynde doth the Snow, and in-hemme them with the mowntaynes, that they may not arrise to synne. But What thow art, thow art: and what thow willt, thow canst.

Amen.

Δ: Amen.

Ur:—I haue measured time (sayth the lord) and it is so: I haue appointed to the heauens theyr course, and they shall not pass it. The synnes of man shall decay, in despite of the enemy: But the fire of æternitie shall neuer be quenched, nor neuer fayle. More, then is, can not, nor may not be sayde. We can not be Wittnesses to him which wittnesseth of him self.

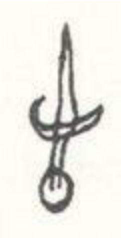


Nota et
Caue

But (**this sayeth the Lord**), Beholde yf you trubble me ones more, or towche the wings of my excellency, before I shall move my self, I will raze you from the earth, as children of perdition and **will endue** those that are of quiet myndes. with the strength of my powre.[1446] You are not faithfull, sayeth the lorde whome you beleue not. Notwithstanding **I haue hardened the hart of One of you, yea, I haue hardened him as the flynt, and burnt him to gither with the ashes of a Cedar: to the entent he may be proued iust in mywork, and great in the strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquitie. For, from Iniquitie I haue chosen him,**[1447] **to be a first erthely witnes of my Dignitie.**[1448]

Your words are, yet, not offensiue unto God: Therfore, will not we, be offended at any thing that is spoken: For it must be done[1449] and shall stand; yea and in the **number** which I haue allready chosen.

*Note*

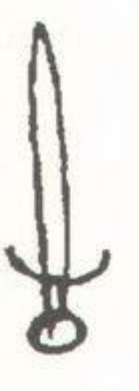


But, this sayeth the Lord: Yf you use me like worldlings I will suerly stretch out my arme uppon you, and that heuily.[1450] Lastly, I say,

Be Faithfull,
Honor God truely.

> Beleue him hartily.

EK: He kneleth down, and semeth to pray.—Now he standeth up.



*Note*

> Ur: Lo, As a number increasing is allwayes bigger: so in this world decreasing, the Lord must be mightily glorified. Striue not with God: But receyue, as he imparteth.[1451] The Mercy of my message, quencheth the obscuritie and dullnes of your sowles: I mean of the Infection, wherewithall they are poysoned. Lo, how the Earth cryeth vengeance.[1452] Come, for thy Glory sake, it is tyme. Amen.

Δ: Seing it is sayd that in 40 dayes the boke shalbe finished and seing it is sayed that our former Instructers shall not come nor appeare to us tyll the boke be finished: And seing here to fore the boke used to appere to EK, that he might write, whan so euer he bent him self therto: and seing the same boke appeareth not so now: and seing we are desyrous to be fownd diligent in this work, and to omitt no Opportunitie wherein the writing therof might be furdred: We wold gladly know; What token, or warning shall be giuen us, henceforward, whan due tyme serueth for the same purpose.

Ur:—Dy in the folly: I haue sayde.

EK: It thundreth and lightneth abowt the clowde: and now all is vanished away.

Δ: EK sayd, that at the very begynning of this days action, when he expressed the first Voyce (this day), hard of him, his belly did seame to him, to be full of fyre: and that he thowght veryly, that his bowells did burne: And that he loked downward toward his leggs, to see if any thing appeared on fire: calling to his mynde, the late chance that befell to the Adulterous man and woman by Sainct Brydes church in London &c. Allso that whan he had made an ende, he thowght his belly to be wyder, and enlarged, muche more then it was before.

Δ: I sayde certayn prayers to the Almightie our God and most mercifull father, on my knees; and EK on his knees likewise, answered diuerse times, Amen.

After this, we made AG. to understand these the mercies of the Highest: and he reioyced greatly, and praysed the Lorde. And, so EK. was fully satisfyed of his Dowtes: And AG, and he, were reconciled of the great discorde which, yesterday, had byn betwene them, &c.

Non nobis, Domine, Non nobis,
sed nomini tuo Gloriam omnem
Laudem et honorem damus, et
dabimus in perpetuum.[1453]
Amen.

## *Aprilis 26. Fryday*

**Δ NOTE**

Δ: By the prouidence of god, and Mr Gilbert his meanes, and pacifying of EK his vehement passions and pangs, he cam agayn to my howse: and my wife very willing, and quietted in mynde, and very frendely to EK in Word, and cowntenance: and a new pacification on all partes confirmed: and all uppon the Confidence of God his servyce, to be faythfully and cherfly intended, and followed in and by our actions, throwgh the grace and mercy of the highest.

# *1583. Aprilis 28. Sonday. after Dynner abowt 4 of the clok.*

Δ: As I and EK had diuerse talks and discourses of Transposition of letters: and I had declared him my rule for to know certaynly how many wayes, any number of letters (propownded,) might be transposed or altered in place or order: Behold, suddenly appered, the Spirituall Creature, Il, and sayd,

Il:—Here is a goodly disputation of transposition of letters. Chuse, whether you will dispute with me, of Transposition, or I shall lerne you.

Δ: I had rather lerne then dispute. And first I think, that those letters of our Adamicall Alphabet haue a due peculier unchangeable proportion of theyr formes,—and likewise that theyr order is allso Mysticall.

Il:—These letters[1454] represent the Creation of man: and therfore they must be in proportion. They represent the Workmanship wherewithall the sowle of man was made like unto his Creator. But I understand you shall haue a paynter shortly.

Δ:—I pray you, what paynter may best serve for the purpose? Can master Lyne serue the turn well?

Il: Dost thow think that God can be glorifyed in hell, or can diuells dishonor him? Can Wickednes of a paynter, deface the mysteries of God? The truth is, I am come to aduertise you, least with a small error you be led, far, asyde.

Let me see the forme of your Table.[1455]

Δ:—I shewed him the Characters and words which were to be paynted rownd abowt in the border of the Table.

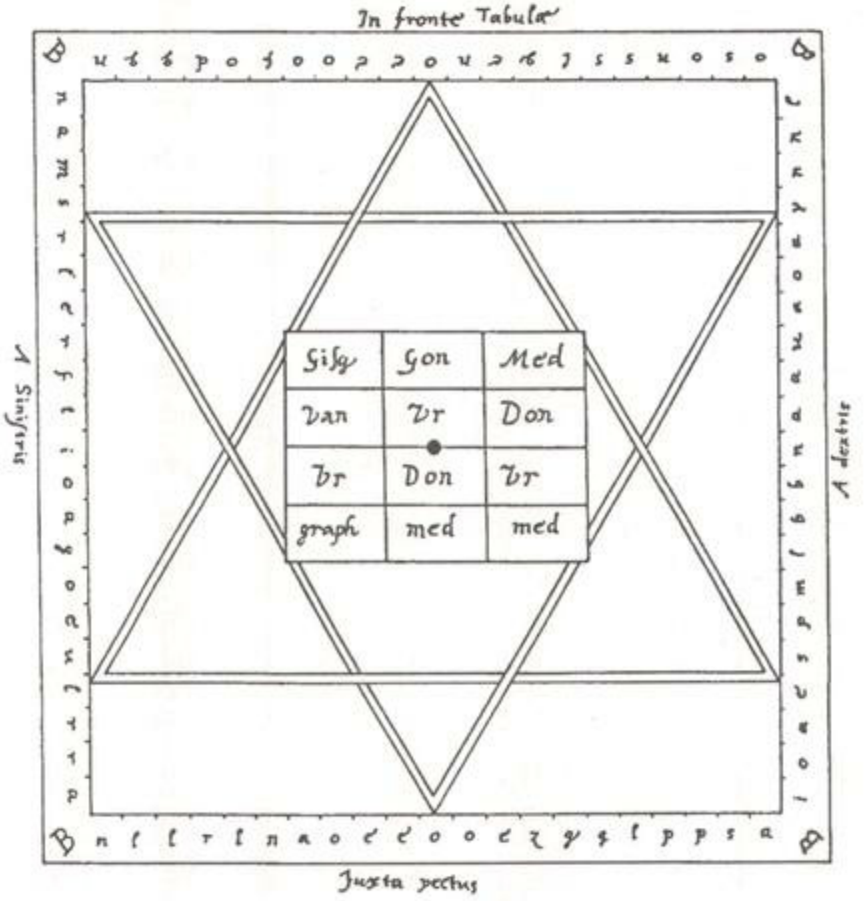
Il:—How do you like those letters? Δ: I know not well what I may say. For, perhaps, that which I shuld like, wer not so to lyked: and contrarywise what I shold think well of, might be nothing worth.

Il:—Thow sayest wel.

Behold, great is the fauor and mercy of God toward those whome he fauoreth. All things are perfect but onely that: Neyther what that shewed or deliuered by any good and perfect messager from God. A wicked powre did intrude him self;[1456]not onely into your societie, but allso into the Workmanship of Gods mysteries. Sathan dare presume to speak of the Almighty. Those Characters are diuilish: and a secret band of the Diuell. But, this sayeth the lord, I will rayse them up, whom he hath ouerthrown: and blott oute his fotesteps where they resist my glorie. Neyther will I suffer the faithfull to be led utterly awry: nor finally permit darkness to enhemme them for euer. He sayth, I AM, and they[1457] are most untrue. But behold. I haue browght thee the truth: that the Prince of reason, God of understanding may be apparent in euery part of his Cælestiall demonstration. Therfore, as thow saydst unto me ones,

So say I now to thee: Serue god.

Make a square,[1458] of 6 ynches euery way. The border therof let it be (here) but, half an inche: but on the Table it self, let it be an inche broad.[1459]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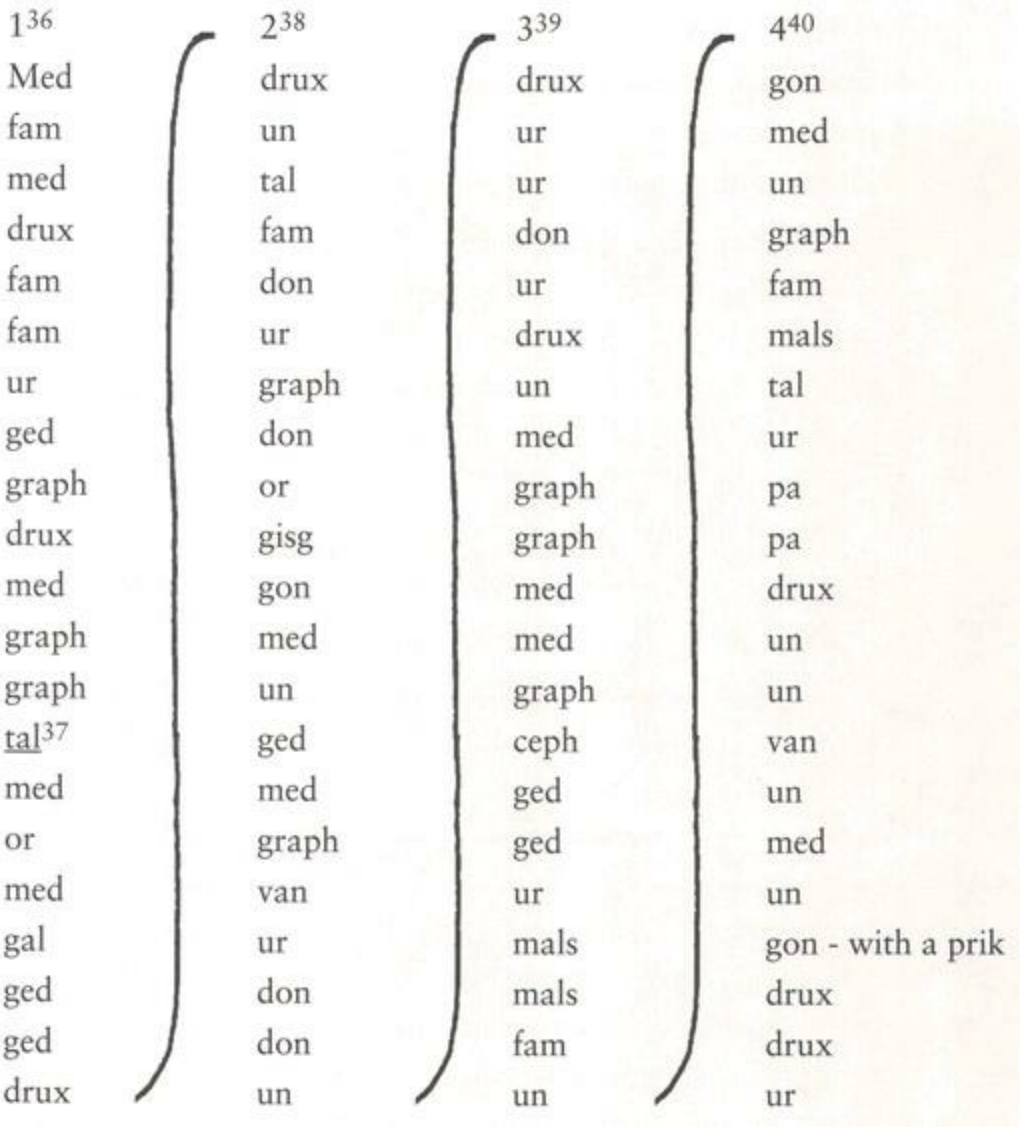
Euery one of those sides must haue 21 Characters: But, first, at euery corner make a great B.

Prayer is the key of all good things:

Δ: After our prayers made, EK had sight (in the stone) of innumerable letters and after a little while, they wer browght into a lesser square and fewer letters. First appered in the border opposite to our standing place, (which I haue used to call, in fronte Tabulæ) these letters following, beginning at the right hand, and proceding toward the left.



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[1460], [1461], [1462], [1463], [1464]

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Il: What haue you **in the myddle of your Tablet?** Δ: Nothing.

Il: **Sigillum Emeth, is to be sett there.**

Il: The rest, after supper.

Δ: Soli Deo Omnipotenti sit laus perennis.[1465]

Amen.

After supper, retorning to our businesse, I first dowted of the heds of the letters in the border, to be written, which way they owght to be turned, to the center ward of the Table or from the Center ward.

Il:—The heds of the letters must be next or toward the center of the square Table or Figure. Diuide that within, by 12 and 7.[1466]

Δ: I diuided it.

Il:—**Grace, mercy and peace be unto the liuely branches of his florishing kingdom: and strong art thow in thy glory, which dost unknytt the secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence opened unto man: And why? bycause thy diuinitie and secret powre is here shut up in Numero Ternario et Quaternario: à quo principium et fundamentum omne huius est tui sanctissimi operis.**[1467] **For, yf thow (O God) be wunderfull and incomprehensible in thyne owne substance, it must nedes follow, that thy works are likewise incomprehensible. But, Lo, they shall now beleue, bycause they see, which heretofore could skarsly beleue. Strong is the Influence of thy supercelestiall powre, and mighty is the force of that arme, which overcommeth all things: Let all powre therfore rest in thee; Amen.**

Δ: The Spirituall Creature seamed to eate fyre, like balls of fyre: hauing his face toward me, and his bak toward EK.

**Il: Leave oute the Bees of the 7 names of the seven Kings, and 7 Princis: and place them in a table diuided by 12 and 7:**[1468] **the 7 spaces being uppermost: and therein write, in the upper line, the letters of the king, with the letters of his Prince following next after his name: and so of the six other, and theyr Princis: And read them on the right hand from the upper part to the lowest, and thow shalt finde, then, the Composition of this Table. Therein they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings and Princis do spring from God: and not God from the Kings and Princis:**[1469] **Which excellency is comprehended, and is allso manifest, in that Third and Fowrth member.**

**Rownd abowt the sides [of this square] is euery letter of the 14 names of the 7 kings and Princis.**

**Hereafter shall you perceyue that the Glorie of this Table surmownteth the glorie of the sonne.**[1470]

**All things els appertayning unto it, are allready prescribed by your former instruction.**

I haue no more to say, but God transpose your myndes, according to his own will and pleasure. You talked of Transposition.[1471] Tomorrow I will be with you agayn. But Call not for me, least you incurre the danger of the former Curse.[1472]

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1473

## *Aprilis 29. Monday, a meridie*

Δ: As EK and I wer talking of my boke Soyga, or Aldaraia: and I at length sayd that, (as far, as I did remember) Zadzaczadlin, was Adam[1474] by the Alphabet therof, suddenly appeared the spirituall creature, which sayd yesterday that he wold come agayn, this day, uncalled: and at his first comming he sayd:

Then, à primo.

Δ: Qui primus est et nouissimus, Alpha et Omega, misereatur nostri.[1475]

Il:—Amen. Glorie be to thee, which art one, and comprehending all. Mervaylous is thy wisdome, in those, of whome, thow willt be comprehended.

A short prayer, but appliable to my purpose.

Euery prayse, with us, is a prayer.

Δ: He taketh-of, his pyed[1476] coat, and threw it up on the corner of my desk and then he seemed clothed in an ancient doctorly apparayle: and on his hed he had a wrethe of white sylk of three braydes.[1477]

Il:—Well I will give you my lesson, and so byd you farewell. First I am to perswade you to put away wavering myndes. Secondly, for your Instruction, in these necessarie occasions, thus it is:

> The owtsides or skyn must be the Centre.[1478] There, is one fowndation.
>
> The Flesh must be the owtside.
>
> The Centre it self must be disseuered into 4 æquall partes:

There is your lesson.

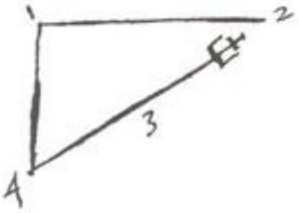
Δ: We understand not, this dark lesson.

Il:—The hart must be the fowrth part of the body; and yet the body perfect and sownd. The Skynne must occupy the place of the hart and yet without deformitie. God is the begynning of all things: The fardest parte of all things is in the hands of God. The like shalbe fownd amongst the number of his One most holy names:[1479] The Erth is a fowndation to euery thing: and differeth but onely in forme. In the forme of his own application whereunto it is applied. **God is the begynning of all things, but not after one sorte, nor to euery one alike. But it is three manner of works, with his name:**

> **The One, in respect of Dignification:**
>
> **The second, in respect of Conciliation:**
>
> **The third, in respect of an ende and determined Operation.**

**Now syr, to what ende, wold you were your Character?**

Δ: At our two first dealings to gither, it was answered by a spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.[1481]



Il: **But how do I teache? The Character is an Instrument, appliable onely to Dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition, Centrally, in the square number of 3 and 4. The centre whereof shall be equall to the greatest.**

Δ: We understand not. Il:—**Hereby you may gather not onely to what ende, the blessed Character (wherewith thow shalt be dignified) is prepared, but allso the nature of all other characters.**[1482] **To the second. —Δ: Conciliation you meane.**

**Il:—The Table is an Instrument of Conciliation. And so are the other 7 Characters: which you call by the name of Tables, squared out into the forme of Armes: which are propre to euery king and Prince**[1483] **according to theyr order.**[1484]

**Now to the last: Δ: As concerning the ende and determined Operation.**

**Il: It onely consisteth in the mercy of God, and the Characters of these bokes.**[1485] For, Behold, As there is nothing that commeth or springeth from God, **but it is as God**, and hath secret Maiesticall and inexplicable Operation in it: So euery letter here bringeth furth the Names of God:[1486] But, (in dede), they are but one Name; But according to the locall and former being, do comprehend the universall generation corruptible and incorruptible[1487] of euery thing. It followeth, then, it must nedes comprehend the ende of all things.

Thus much, hitherto.

The Character is fals and diuilish.[1488]

He that dwelleth in thee, hath told thee, so, long ago. The former Diuel, did not onely insinuat him self, but these things.

Δ: I do mervayle, that we had no warning hereof ere now, and that I was often tymes called on, to prepare those things, (character and Table): and yet they were fals.

Il:—Yf it shold haue byn gon abowt to be made, it shuld not haue byn suffred to pass under the forme of wyckednes.[1489] The Truth is to be gathered uppon the first Demonstration (my demonstration and yours[1490] are not all one: you will not be offended with me, syr.)

I gaue thee a certayn principle, which in it self is a sufficient demonstration: I told thee, the placing of the Centre, the forme of it, with a lineamentall placing and ordring of that which thow lookest[1491] for. Δ: But truely I understand not.

Il:—I teache. Take cleane paper. It must be made 4 inches square.

Pray. Δ: We prayed.

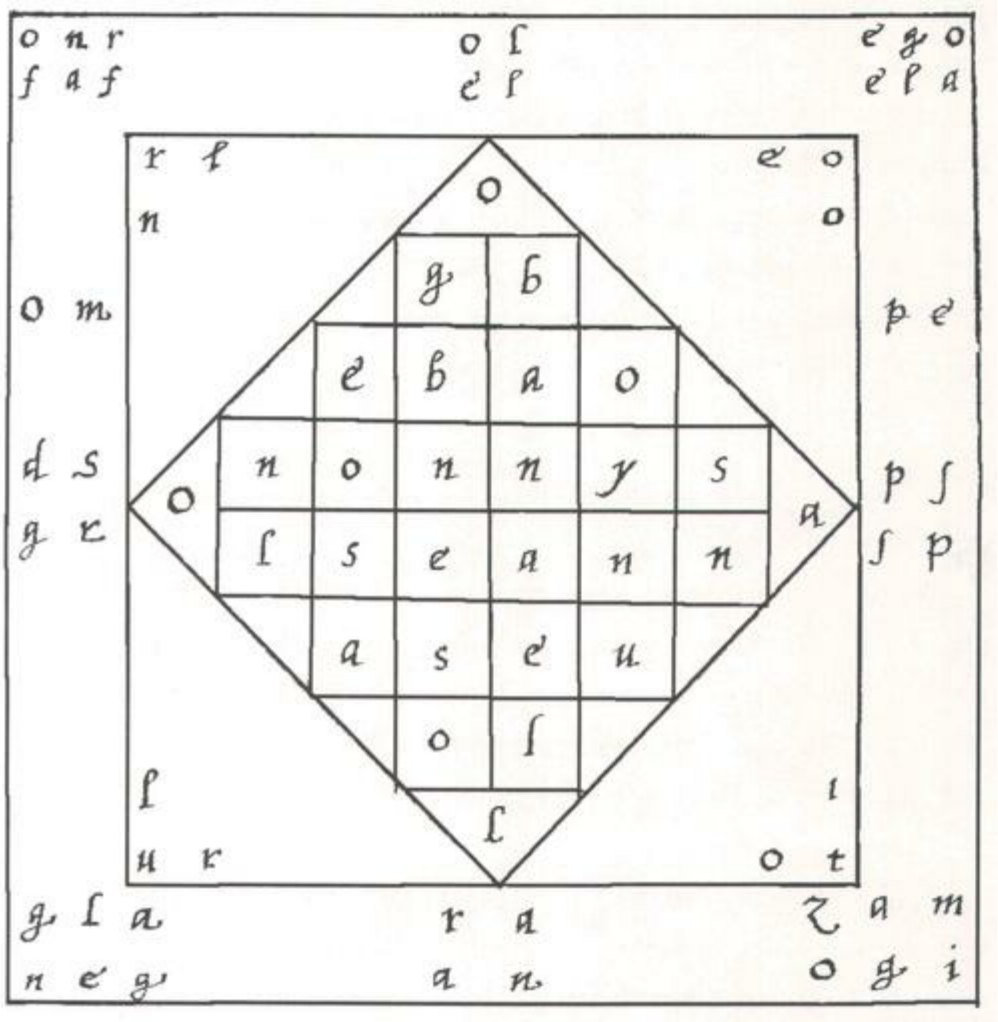
Il: These letters, which I shall speak now, thow shalt, afterward, put them in theyr propre characters.[1492]

Write: Neuer since the begynning of the world was this secret deliuered, nor this holy mysterie set open, before the Weaklings of this world. Write in the uppermost prik 'O', and 'b' on the right hand, and 'g' on the left &c. The two extreme pricks, one on the right hand, 'a' and the other, on the left 'o'

&c.

There is the whole.

Δ: We prayed (unbidden) in respect of the mysterie revealed. EK, was skarse able to abide or endure the voyce of the spirituall Creature, when he spake of these things now: the sownd was so forcible to his hed that it made it ake vehemently.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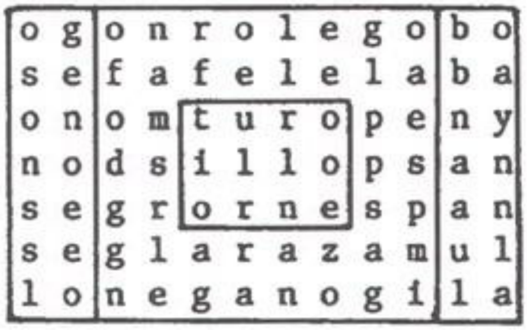
Il:—**Set down the kings, and theyr Princis in a Table (as thow knowest them): with theyr letters bakward: excepting theyr Bees, from the right hand, to the left.**[1493] **Let Bobogel be first, and Bornogo is his prince.**[1494]

Δ: Note here the three diuerse manners how the letters ar cumpassed. 1: The middel is called the Hart or centre, 2: those abowt, enclosing the hart, ar called the flesh, and 3: the two owtside pillers (of two letters in a row) is cownted the skyn.



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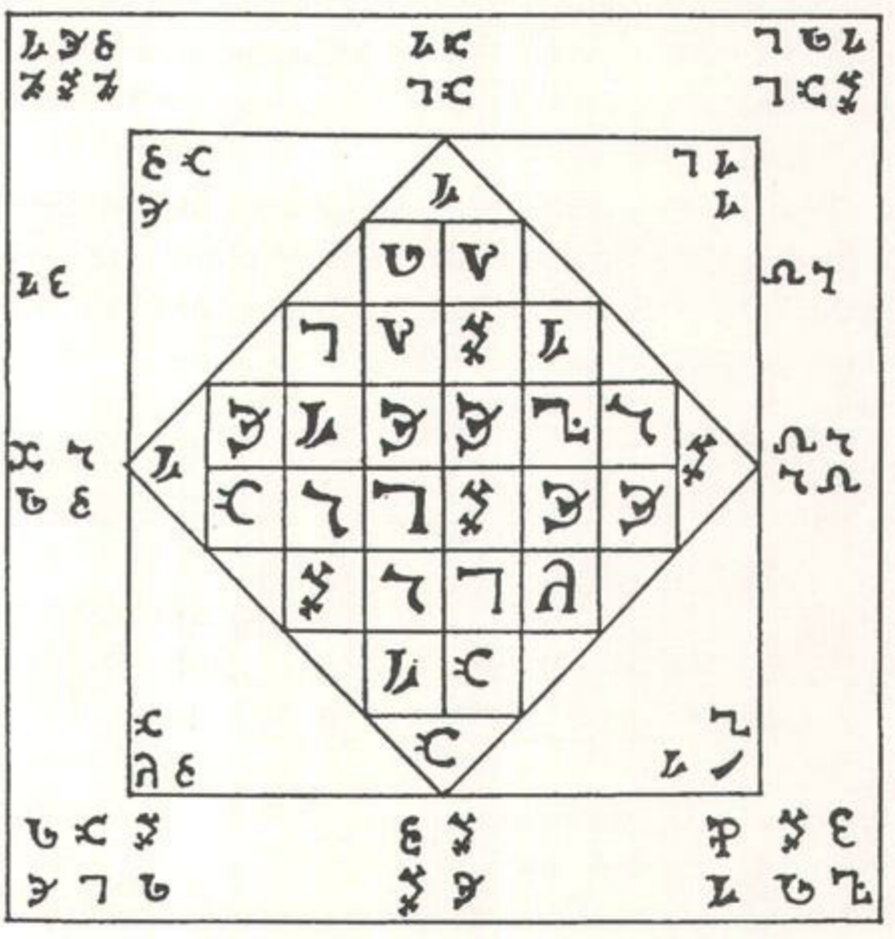
Il:—Here, is the skynn turned into the Centre: and the Centre turned into 4 partes of the body.

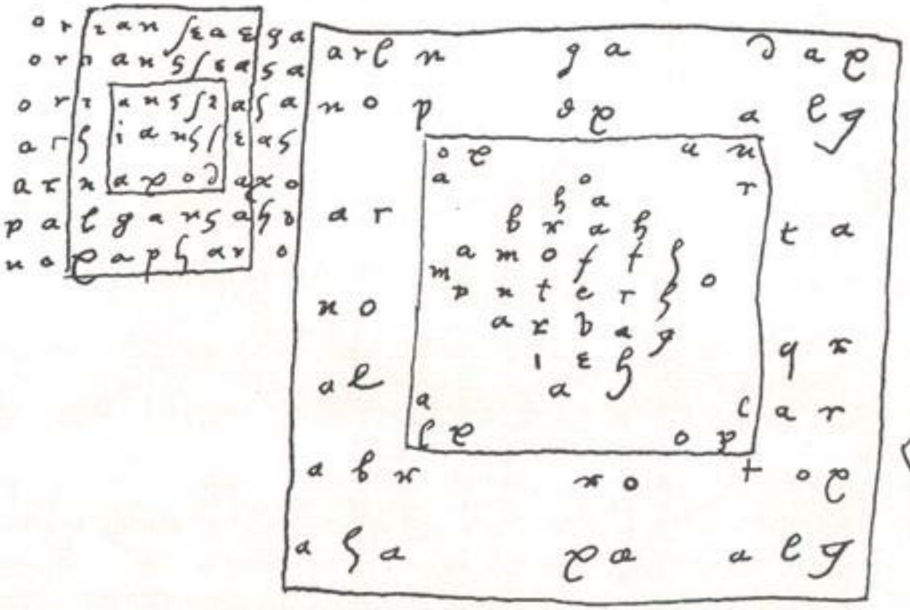
Δ: I see now allso, how, the flesh, is become the owtside: o g e l o r n o &c. Il: I haue done tyll sone.

Δ: Deo nostro omnipotenti perennis laus sit et immensa gloria.[1495] Amen.



## NOTE.

Δ: After that these things were finished, and EK rose up from the table and went to the west window, to reade a letter which was, euen than, browght him from his wife: which being done, he toke a little prayer[1496] boke (in english meter made by one William Hunnis which Mr Adrian Gilbert had here: and it lay on the Table by us all the while of this last action) and with this boke, he went into his bed chamber, intending to pray on it, a certayn prayer, which he liked: and as he opened the boke, his ey espied strange writing in the spare white paper at the bokes ende: and beholding it, iudged it verily to be his own letters, and the thing of his own doing: but being assured that he never saw the like of this Character [for Conciliation], and that other, (notified by the hart or Center, skyn and flesh before this present howre, he becam astonied,[1497] and in great wrath; and behold, suddenly, One appered to him and sayd, Lo, this is as good as that other: meaning that, which we had receyued, and is here before sett down on the former page. With this newes cam EK to me, as I was writing down fayre this last Action, and sayd, I haue strange matter to impart unto you: Then sayd I, What is that? And at the fyrst (being yet tossed in his mynde, with this great iniurie of the suttle supplanter of man, ambitiously intruding him self, to rob god of his glory) he sayd, you shall know, and at length shewed me this little paper, here, by, being the one of the white leafes in the ende of the forsayd little prayer boke. And I vewing it, fownd it to be ment to be the counterfeat of ours, but, with all, imperfect diuerse wayes, after the order of our method: yea thowgh the words, out of which it had sprong had bin good, and sufficient: and thereat laughed-at, and derided the Wicked enemy, for his envy, his ass-hedded folish ambition, and in dede mere blyndenes to do any thing well. To conclude, we fownd, that with an incredible spede this Diuilish figure was written down by some Wicked spirit, to bring our perfect doings in dowt with us: thereby eyther to provoke us to utter undue speaches of gods good creatures, or to wavering myndes of the Worthynes and goodnes of the same things receyuing, and so eyther to leaue of, or with fayntharted wavering to procede. But I by gods grace (contrary to such inconveniency) was armed with constancie, and confident good hope, that God wold not suffer me, (putting my trust in his goodnes and mercy, to receyue wisdome from him) to be so uniustly dealt withall or unkindely or unfatherly used at his hands &c: and entended after supper to make my ernest complaint to the diuine Maiestie against this wicked intrusion and temptation of the Illuding diuell and so we went to supper.



°ḃabraḃamor

Δ
Belmagel
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and to EK
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be

## *1583. Aprilis 29. Monday. after supper. hora 8 a.*

Δ: I went into my oratorie, and made a fervent prayer agaynst the spirituall enemy: specially meaning the wicked one who had so suddenly so suttily and so liuely cownterfeted the hand and letters of EK: as is here before declared, and by the thing it self may appere here. Likewise EK on his knees (at the greene chayre standing before my chymney) did pray. After which prayers ended, I yea, rather, before they were ended, on my behalf, EK espyed a spirituall creature come to my Table: whome he toke to be IL, and so, a lowd, sayd, He is here. And thereuppon I cam to my desk, to write as occasion shold serue: And before I began to do any thing, I rehersed part of my intent, uttred to god by prayer and half turned my speche to god him self, as the cause did seme to require. Thereuppon that spirituall creature, who, as yet had sayd nothing, suddenly used these words:———— I give place to my better.

EK: There semeth to me Uriel to be come, and IL to be gone away. Δ: Then began that new-come Creature to say thus,

Most abundant and plentifull are the great mercies of God unto them which truely and unfaynedly feare, honor and beleue him. The Lord hath hard thy prayers, and I am URIEL,[1498] and I haue browght the peace of God, which shall from henceforth viset you.

If I had not made this action perfect (sayeth the lord) and wrowght some perfection in you, to the ende you might performe: yea, if I had not had mercies (sayeth the lord) over the infinite number and multitude of sowles, which are yet to put on the vilenes and corruption of the flesh,[1499]Or if it wer not time to loke down, and behold the sorrow of my Temple, Yet wold I, for my promiss sake, and the establishing of my kingdom, verifie my mercies uppon the sonns of men: Whereunto I haue Chosen **three** of you,[1500] as the mowthes and Instruments of my determined purpose. Therfore (sayeth the Lorde), Be of stowte and courragious mynde in me,[1501] for me, and for my truth sake: And Fear not the assalts of temptation, For I haue sayd, I am with you. But as mercy is necessary for those that repent, and faithfully forget theyr offenses, So is Temptation requisite[1502] and must ordinarilie follow those, whome it pleaseth him to illuminate with the beames of triumphant sanctification.

Yf Temptation wer not, how shold the sonnes of men (sayeth the lord) know me to be mercifull? But I am honored in hell; and wurshipped with the blasphemers: Pugna erit, vobis autem victoria:[1503]yet, albeit, (thus sayeth my message) I will defend you from the cruelltie of these dayes to come and will make you perfect: that perfectly you may begynne in the works of my perfection.[1504] But, what? and doost thow (Sathan) think to triumph? Behold (sayeth the God of Justice) I will banish thy servants from this place and region; and will set stumbling bloks before the feete of thy ministers:[1505] Therfore, be it unto thee, as thow hast deserued: And be it to this people, and holie place, (as it is, the will of god; which I do pronownce) light without darkness, Truth without falshode, righteousnes without the works of wickednes. I haue pronownced it, and it is done.

But thow, o yongling,[1506] (but, old synner,) why dost thow suffer thy blyndeness thus to encrease: or why dost thow not yeld thy lymmes to the service and fullfilling of an aeternall veritie? Pluck up thy hart: let it not be hardened. Follow the waye that leadeth to the knowledge of the ende; the open sight of god his word verified for his kingdoms sake.

You began in Tables, and that of small accownt. But be faithfull for you shalbe written within Tables of perfect and euerlasting remembrance. Considering the truth, which is the message of him which is the fowntayne and life of the true, perfect and most glorious life to come, Follow, loue, and diligently Contemplate the mysteries therein. He that hath done this euill, hath not onely synned against thee, but against God, and against his truth. Judgment is not of me, and therefore I cannot pronownce it: But what his Judgment is, he knoweth in him self. His name is BELMAGEL: and he is the fyrebrand, who hath followed thy sowle from the begynning;[1507] yea seking his destruction. Who can better cownterfeat, than he, that in thy wickednes is chief lord and Master of thy spirites: or who hath byn acquaynted with the secrets of mans fingers, so much as he [that] hath byn a directer? My sayings are no accusation: neyther is it my propertie to be defyled with such profession. [1508] But I cownsayle you generally; and aduertise you throwgh the grace and by the spirit of unspeakable mercy.

This night, yf your prayers had not byn; yea, if they had not perced into the seat of him which sitteth aboue: Thow, yea (I say) thow hadst byn carryed, and taken awaye, this night, into a willdernesse, so far distant hence Northward, that thy destruction had followed.[1509] Therfore lay away thy works of youth; and fly from fleshly vanities. Yf not uppon Joye and pleasure of this presence, yet for the glorie of him that hath chosen you.

I say, be strong: Be Humble, with Obedience: For, All the things, that haue byn spoken of, shall come to pass: And there shall not a letter of the boke of this prophesie perish.[1510] Finally, God hath blessed you, and will kepe **you from temptation**[1511] and will be mercifull unto you: and perfect you, for the dignitie of your profession[1512] sake: Which, world without ende for euer and euer, with us and all creatures, and in the light of his own cowntenance, be honored.

Amen. Amen. Amen.

Δ: Hereuppon I made most humble prayer with harty thanks to our God, for his help, cumfort, and Judgment against our enemie, in this case, (so greatly concerning his glorie.) And at my standing up I understode that Uriel was out of sight to EK. Yet I held-on my purpose to thank him; and to prayse god for Uriel that his so faithfull ministerie unto his diuine Maiestie, executed to our nedefull comfort in so vehement a temptation.

Deo nostro Omnipotenti; sit omnis laus, honor,
et gratiarum actio, nunc et in perpetuum,[1513]
Amen.

## *1583 Maij 5. Sonday. a meridie hor 4. vel circiter.*

Δ: For as much as, on fryday last, while my frende EK was abowt writing of the Tables he was told that the same shuld be finished on monday next and that on sonday before, (it is to wete, this present sonday) at after none, all dowtes shold be answered; after, the after none had so far passed, as tyll somewhat past 4 of the clok: Then, we fell to prayer, and after a quarter of an howres invocation to god, and prayers made, EK sayd, here is one whome we toke to be Uriel, as he was, in dede. I had layd 28 questions or articles of dowtes in writing uppon my desk, open, ready for me to rede (uppon occasion) to our spirituall instructor, who, thus began his speche, after I had used a few wordes begynning with this sentence, Beati pedes, evangelizantium pacem &c.[1514]

Uriel:—The very light and true wisdome (which is the Somme of my message, and will of him that sent me) make you perfect, and establish those things, which he hath sayd, and hath decreed: and likewise your myndes, that you may be apt vessells to receyve so abundant mercies. Amen. Δ: Amen, per te Jesu Christe:[1515] Amen.

Ur:—This boke,[1516] and holy key, which unlocketh the secrets of god his determination, as concerning the begynning, present being, and ende of this world, is so reuerent and holy: that I wonder (I speak in your sense) whie it is deliuered to those, that shall decay: So excellent and great are the Mysteries therein conteyned, aboue the capacitie of man: This boke (I say) shall, to morrow, be finished:[1517] One thing excepted: which is **the use thereof**. Unto the which the lord hath appointed a day. But (bycause I will speak to you, after the manner of men) See that all things be in a redynes agaynst the first day of August next.[1518] Humble your selues nine dayes before: yea, unrip (I say) the cankers of your infected sowles: that you may be apt and meet to understand the Secrets, that shalbe deliuered.[1519] For why? The Lord hath sent his angels allready to viset the earth,[1520] and to gather the synnes thereof to gither, that they may be wayed before him in the balance of Justice: and Then is the tyme that the promise of God, shalbe fullfilled. Dowt not, for we are good Angells.[1521]

The second of the greatest prophesie is this[1522] (O ye mortall men) For the first was **of** him self, that He **shold** come: And this, is from him: in respect of that he **will** come.Neyther are you to speak the wordes of this Testimonie, in one place, or in one people, but, that the Nations of the whole world may knowe that there is a GOD which forgetteth not the truth of his promise, nor the sauegarde of his chosen, for the greatnes of his glory.[1523]

Therfore (I say) prepare your bodies, that they may be strong enowgh for armors of great profe.[1524] Of your selfs, you cannot: But desire and it shall be giuen unto you. For Now, is euen that wicked childe grown up unto perfection: and the fier tungs redy to open his Jaws.[1525] WO therfore shalbe to the Nations of the earth: And wo wo innumerable to those that say, we yelde: Wickednes (o lorde) is crept up, and hath filled the dores of thy holy sanctuarie: defyled the dwelling places of thy holy Angels: and poysonned the earth, as her own seat:

In 40 dayes more must this boke be perfyted in his own manner to the intent that you allso may be perfyted in the workmanship of him, which hath sealed it.[1526]

Oute of this, shall be restored the holy bokes, which haue perished euen from the begynning, and from the first that liued And herein shalbe deciphred perfect truth from imperfect falshode, True religion from fals and damnable errors, With all Artes; which are propre to the use of man, the first and sanctified perfection: Which when it hath spred a While, THEN COMMETH THE ENDE.[1527]

**Thy Character must haue the names of the fiue Angels (written in the myddst of Sigillum Emeth) graven uppon the other side in a circle.** [1528] **In the myddst whereof, must the stone be which was allso browght:**[1529] **Wherein, thow shallt, at all times behold, (priuately to thy self,) the state of gods people throwgh the Whole earth.**

**The fowre fete of the Table must haue 4 hollow things of swete wood,**[1530] **whereuppon, they may**[1531] **stand: within the hollownes wherof thy seales may be kept unperished**.

**One month is all, for the use thereof.**[1532]

Thus, sayeth the Lord, when I browght you up in likenes of birds, encreasing you, and suffring you to touche[1533] the skyes, I opened unto you the ende of your reioysing: For, this Doctrine shall towche the skyes, and call the sterrs to testimonie therof: And your fotesteps shall viset (allmost) [all[1534]] the partes of the whole world.

* * *

**The sylk, must be of diuerse cullors, the most changeable that can be gotten:**[1535] **For, who, is hable to behold the glory of the seat of God?**

* * *

All these things must be used, as that day.[1536]

All errors and dowtes ells may be amended by the rules of reason: But Notwithstanding, Ask, and thow shalt be answered.

Δ: As concerning Mals don Mals, what is the veritie to be placed in the middle of my practising Table?

Ur:—Write

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| l | r | l | rather | u | l | r |
| r | l | u | thus[113] | l | r | l |
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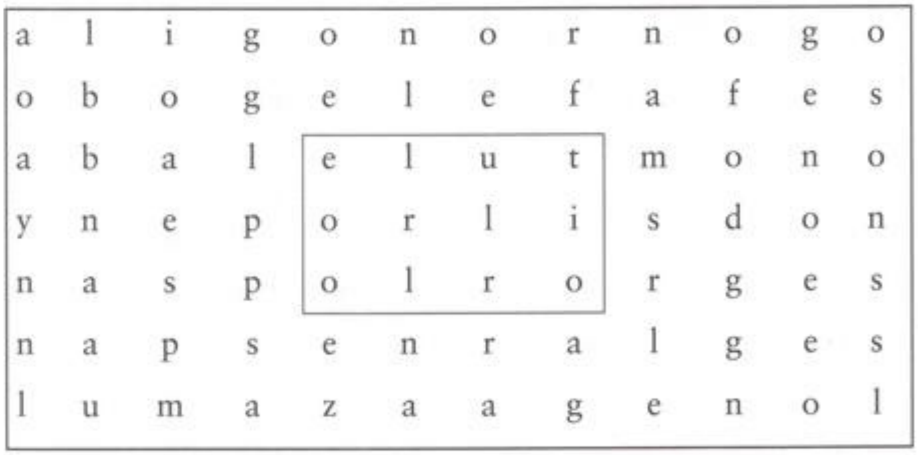
[1537]

Δ: From whense, are these taken?

Ur: They owght to be gathered of those names, which are first gathered by thee, by ordre: (In the myddst of them:) the Kings and Princis being placed, as thow (of **thy invention**) diddst gather tbhem: Not putting **theyr own princis,** next to the kings: but as they follow **in Tabula,** Collecta[1538] by thee: as thus,



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Δ: Wherfore is the Table of Kings, and Princis set down in so diuerse manners? [1539] as, One, to haue Bobogel and Bornogo in the first row: and other to haue Baligon and Bagenol (his prince) in the first row: and here thirdly Baligon and Bornogo: and in the Heptagonon Blumaza semeth to be first, discoursed of, and his prince and Ministers: but very secretly:

Ur: Blumaza, is the first, in respect (And so all the rest, are the first in respect **of theyr own being**. That secret is not to be deliuered but by the distinction of the boke: Notwithstanding, thow hast truely considered of it all ready.[1540]

Δ: I required the perfect forme of the 21 letters, that I might imitate the same in the Table of practise, and in the holy boke writing &c.

Ur: They shall be deliuered to morrow.

Δ: Whether is the King his Name Bnaspen, or Bnapsen?

Ur: Bnapsen.

**Δ: The Character or Lamine for me was noted (Nouemb. 17. A°1582[1541]) that it shold conteyne some token of my name: and now, in this, (accownted the true Character of Dignification) I perceyue no peculier mark, or letters of my name.**

**Ur: The forme in euery corner, considereth thy name.**[1542]

**Δ: You meane there to be a certayn shaddow of Δelta? Ur: Well.**

Δ: Bycause many things do seeme to be taken from under the Table, as out of a stoare howse, shall there be any shelf framed under our square Table of Practise or handsome stole set in apt place to lay things on?

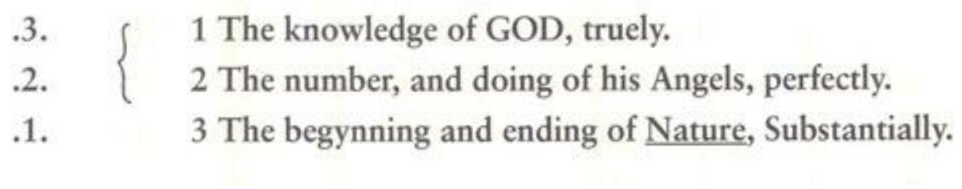
Ur: These things that were deliuered by shew, under an Imagined Table, were the members of God his secret Prouidence, distributed unto his Angels as the Principals[1543] of theyr Officis. But under thy Table is nothing to be set.

Δ: What more uses are there of the great Circle or globe, wherein there are Capitall letters under the Kings names and Characters: and allso there are other letters with numbers: of which we haue receyued no instruction: and more ouer of these letters, some are aversed som euersed, &c?

Ur:—The letters turned bak to bak, (being Capitall letters,) ar æqually to be diuided, according to theyr numbers, with a circle cumpassing the name and Character of the king under which they are placed.[1544]

The other letters, whose greatest number doth not excede 7, are certayn By-notes of wicked and euill powres; which cannot, any way, but by the towche stone of truth be deciphred from the good. Wherof Notice shall be given at large, **by the boke.**

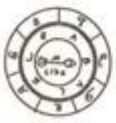
**He that standeth in the myddst of the globe,[1545] signifieth Nature whereuppon, in the first point, is the use and practise of this work that is to say, as concerning the first part. For it is sayde before The Boke conteyneth three kinde of Knowledges.**


.3. 1 The knowledge of GOD, truely.
.2. 2 The number, and doing of his Angels, perfectly.
.1. 3 The begynning and ending of Nature, Substantially.

And this hath answered a great dowte.

**Δ: What is the use of the 7 lamines,[1546] (like armes,) and from what grownde are they framed or deriued?**

**Uriel:—They are the ensignes of the Creation;[1547] wherewithall they were created by God known onely by theyr acquayntance. and the manner of theyr doings.**



Δ: Are they to be made in any metall?

Ur:—They are to be made in purified tynne: And to be used at the time of theyr Call. [1548]

Δ: Ar the letters there to be altered into the holy Alphabet letters or characters?

Ur: Into theyr propre Characters. Δ: May I not use them as they ar, unaltered?

Ur:—................

Δ: How to be used; hanged or layd?

Ur: To be layd before thee uppon the Table. Or thow mayst place them, (yf thow wilt,) contynually at the 7 angles of the Holy Seale: laying them besides, and against the points or Angles of the Holy Seale: 7 ynches from the utter border of the **holy Seale,** all **at ones:** Or els they may be paynted, On the Table.[1549]

Δ: What is the fowndation of the first 40 letters, in the principall, or holy Seale Emeth: and what other uses haue they, then yet hath byn spoken of: And what is the reason of suche theyr consequencie, or following eache other, Seing in our practise we cull them out by a peculier order?

Ur:—Thow hast nothing there, but what hath byn sufficiently spoken of.[1550]

Δ: Yf 42 letters be 42 names, and 42 persons, how shall distinction be made betwene any two or three, of one name and in one row?

Ur:—How canst thow distinguish any thing with god?

Δ: Lord I know not.

Ur: Yet, **by the boke** it shall be perfectly known: but by skyll aboue nature.

**Δ: Haue I rightly applyed the dayes to the Kings?**

**Ur:—The dayes are rightly applyed to the Kings.**

Δ: How is this phrase The fifth of the seuenth understode, which Befafes[1551] speaketh of him self?

Ur:—He speaketh so of him self, in respect that **he shall** be **the fifth** that shall be used. In consideration of Nature he is the fifth, allthowgh not consequently in the Order of Operation.

Δ: It was promised that we shold be instructed, whan the Day (in this practise) is to be accownted to begynne.

Ur:—It is not to be enquired, which is sufficiently towght, it is a thing most easy, and perfectly deliuered.

Δ: Adrian Gilbert[1552] how far, or what points is he to be made priuie of our practise? Seing it was sayd,[1553] that none shall enter into the Knowledge of these mysteries with me, but onely this worker. Truely the man is very Cumfortable to our societie.

Ur:—He may be made priuie of some things: such as shall be necessarie for the necessitie of the Necessities whereunto he shall be driuen.

Δ: The phrase of the last Ternarie,[1554] which, Baligon (otherwise named Carmara, or Marmara) used, I understand not.

Ur:—He is the ende of the Three last corruptible times:[1555] wherof, this is the last.

Δ: The one, at Noes Flud ended, the second at Christ his first comming and this is the third.

Ur:—It is so.

**Δ: The Characters and words annexed to the Kings names in the utter circumference of the great circle or Globe: How are they to be used?**[1556]

**Ur: They**[1557] **are to be paynted uppon swete wood: and so to be held in thy hand, as thow shallt haue cause to use them.**

Δ: For the bringing of the erthes hither from the places of hidden Threasor, what is your order and direction?

Ur:—After you haue eaten, it shall be told you.

Δ: We prayed, and so went to supper.

## *The same sonday. Maij .5. [after supper hora 8½]*

Δ: After diuerse our eiaculations and pangs of prayer and thanks unto god, this was sayed.

Ur:—Be it thus unto you. [He prayeth in his own language.] After this holy boke is finished, then is it necessarie with expedition[1558] that the foresayd commaundement, as concerning the fatching of the earth, be fullfilled and performed. And be it unto you as HE will. And HE sayeth thus.

My Angel shall be amongst you, and shall direct his iornay:[1559] and will bring his feete, euen into the place and places where that erthly filth and Corruption lieth. Behold I will deale mercifully with him: For, Error shall not deceyue him. Notwithstanding what I will haue done with it, or how it shall be bestowed, is yet to be enquired of.[1560]

Secret are the determinations, and unsearchable purposes, wherewithall the most mightiest dealeth with worldlings, and loketh unto the use and necessarie application of worldly things. Many temptations shall assayle him in following this commaundement. But it is sayd, I Will be with him. God will deale mercifully with you. This is sufficient.

Yet ones more. Yf thow haue any dowte herein it shall be satisfyed.

Δ: What if he go first to Nubery, and with the erth being taken thence, to procede to the other places noted in the skroll and then with the erth of those ten places, the rest of the skroll, the boke therewith fownd, and the red congeled thing in the hollow stone[1561] to come directly hither: and then the rest of the peculier practise for enioying the premisses, to be lerned. Or how els will you haue him order his iornay?

Ur: **As thow wilt herein,** so shall it be browght to pas.

Δ: As concerning the Victorious Capitayn, The Lord Albert Laski the Polake who so much desyreth my acquayntance, and Conference, how shall I use my self, to God his best liking, my Cuntries honor, and my own good Credit?[1562]

Ur:—Remember, it is sayde, that the Princis of the earth shall not discredit, much lesse work thy Confusion. He that dwelleth in thee,[1563] is above worldes: and shall giue thee sufficient discretion worldly, in worldly occasions. For, Where the blessings of God are, euery thing is perfyted.

Δ: As concerning the Chamber for Practise, appointed by me, and the half-pace whereon the Table standeth, how is allowed of?

Ur:—The place can not Sanctifie the Action, but the Action the place. But I answer thee, **after the manner of men.**[1564] It is sufficient.

Δ: The 4 hollow feete for comprehending the 4 lesser seales, how great owght they to be?

Ur: According to the **fete**, of the nearest proportion. And so, as the heith of the Table, be, as it, now, is.

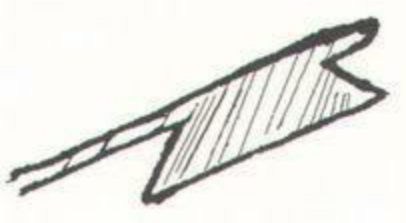
EK: He semeth now to sit in the ayre: but I perceyue no chayre behynde him.

A: Are all these things of this dayes Action to be Noted with your name: as Uriel?

I am URIEL, which allwayes will answer untill this Action be finished.

I teache. Be Mercifull, Thankfull, and mery in him, and for him for whose name you shall susteyne muche bodyly sadnes.[1565]

More then my message, I may not: And it is done.



A: As concerning the Vision which yester night was presented (unloked for,) to the sight of EK as he sat at supper with me, in my hall, I meane the appering of the very sea, and many ships thereon, and the Cutting-of the hed of a woman, by a tall blak man, What are we to imagin therof?

Ur:—The One, did signifie the prouision of forrayn powres against the Welfare of this land: which they shall shortly put in practise: The other, the death of the Quene of Scotts. It is not long unto it.[1566] The Maiestie of his invisible powre, which overcommeth all things be among you, uppon you, and rest with you for euer.

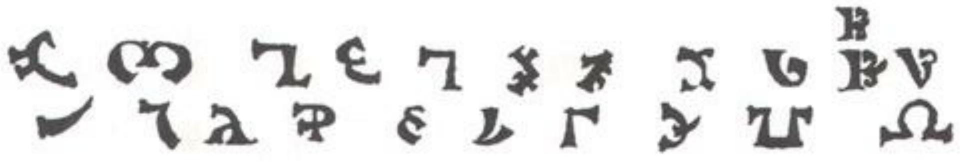
Δ: Amen.

EK: At his last words he flung fyre with his hands from him toward us, and it spred it self in the manner of a Crosse.

Δ: Gloria sit sempiterna Deo nostro
Omnipotenti et Æeterno.[1567]
Amen.

## *May 6.*

Monday, I went to London: and EK remayned attending the accomplishing of the promise, for the Tables ending and for the perfect forme of the holy letters receyuing: Which two points (when I cam home that after none), I fownd done. But it is to be Noted, that, When EK could not aptly imitate the forme of the Characters, or letters, as they were shewed: that then they appered drawn on his paper with a light yelow cullor, which he drew the blak uppon, and so the yelow cullor disapearing: there remayned onely the shape of the letter in blak: after this manner and iust of this quantitie and proportion.



## *Maij 8. Wensday, After dynner horam circiter 4 a*

Δ: Being desyrous to furder all things on my part to be performed, and n . . . to lack the Cumpany of EK going for the Erthes;[1568](before spoken of) and to be away 10 or 12 dayes: and for as much as the boke was to be written in 40 dayes before August next: and uncertayn of those dayes whan they shold begynne: and allso for that I wold do all things (gladly) by warranty of cownsayle of our Instructor, I was desyrous to know whether the boke[1569] were to be written in paper or parchment: in what cullor the lynes were to be ruled, grene or blew &c: and of diuerse other dowtes, necessary to be dissolued, I was carefull to haue had some advertisement. After long prayers of us both, Nothing was eyther seen in the ayre, or hard. Then it cam in my hed to set furth the stone.

EK sayd, that assone as he loked into the stone, he saw there the Table, Chayre, and three, com into the stone. Uriel sat down in the chayre: the other two, inclined theyr body to him reverently: and then, stode by; one on the one side of the chayre; the other on the other side.

The sides of the Table-cloth were turned up, and a thing like an yong shepe, bigger then a lamb, appered under the Table:[1570] Then they two did knele before Uriel and sayd,

> Verus et sanctus et sempiternus.[1571]

Δ: Then they rose agayn: and they semed to haue talk, or conference togither and theruppon Uriel sayd,

Ur: Be it so, bycause powre is giuen unto him.

EK: The Table, Chayre and all the three do disapere: and thereuppon immediately appered in the stone a fayr Pallace:[1572] and out of the pallace cam a tall wellfauored man, very richely apparayled with a braue hat and a fether on his hed: and after him followed a great number, all like curteours: and this braue man sayd,

Man: How pitifull a thing is it, when the wise, are deluded?

Δ:—I smell the smoke; procede Syr, in your purpose.

Man: I come hither, for the desyre I haue to do thee good.

Δ:—Come you, or are you sent. Tell the Veritie I charge thee, in the name and by the powre of the æternall Veritie.

Δ: Note: After I perceyued euidently that it was a wicked tempter, who had powr permitted him at this instant, I began with some Zeale and egreness to rebuke, and to charge him. But he stiffly and stowtely did contemne me a good while, mock me, and at length thretten to destroy me, my wife, and children, &c.

Δ: I thereuppon made my ernest prayers to god agaynst this Spirituall enemy, but he in the myddle of my prayers, sayed thus,

Man:—As truely as the Lord liueth, all that is done, is lies.

Δ: That, thy sentence, will I record agaynst thee; to be layde to thy charge at the dredfull day.

Δ: After this great turmoyle past, was this voyce (following), hard of EK.

A voyce:—Pereant tenebræ, cum Principe Tenebrarum.[1573]

Δ: All went suddenly out of sight, Prince and pallace and all. And the Chayre and Table and Uriel appeared againe.

Ur:—Arme your selues, for, great shall be the temptations following. You shall be hindred, **in all**, that may be.[1574]

Nothing can hinder god his determined purposes.

Δ: Man may hinder his owne saluation.

Ur:—Fullfill those things that are commaunded. Forme, and write the boke after thyne own Judgment. God his determination is iust; Therfore putto your hands.[1575] More then hath byn sayd, and more plainely, cannot be uttred. His works are true, for, and to the ende.

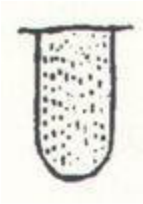
Δ: Forasmuch as expedition is to be made for the erthes fatching and diuers other things: and we haue made assay to get an horse: But we could get none as we wold: And without somme better prouision of mony then we haue, we cannot redress the case. Therfore, if it might pleas god, that of the ten places Noted, we might haue but the possession of the smallest of them, deliuered here, unto us, at this pynche, it might greatly pleasure us.

Ur:—Will these worldlings hold on in theyr iniquitie?

EK: They pulle the leggs of the Table away, and seme to carry all away in a bundell like a clowde: and so disapered utterly.

Δ: Hereuppon I was exceding sorrowfull: and betoke my self to a lamentable pang of prayer.

Δ: After long prayer, appeared in the stone a thing like a Tunge, all on fyre thus hanging downward:



and from it cam this voyce:

Tung:—Thow hast deliuered thy self unto the desires of thy hart, and hast done that which is not Convenient. Thow hast spoken iniquitie, and therfore dothe the Veritie of Gods Doings by us, decay, in your Wickedness.

Δ: I dowt of the Veritie of that tung.

Tung:—Man (o God) beleueth him self in his own Imagination. Therfore Wipe our holines from the face of the erth And Justifie owr doings, where we lawde and prayse thee.

Δ: I becam now abashed of my former speche, and perceyued my error: axed forgivenes bitterly at the Lord his hand: and at length it was sayde,

Tung:—Do that, which is commaunded, the Lord is Just.

Δ: O lord, forgiue me my trespaces, and deale not with me according to Justice: for, then I, and all mankinde shall utterly perish; Unleast thy mercy be our savegard, destruction is our desert.

Tung:—It is forgiuen: but it shall be **punished**.

EK: The Tung mownted up toward heven, and he saw it in the ayre out and above the stone aboue a hand bredth, mownting upward.

Δ: Thy Name be praysed in Æternitie, Ô God.

Amen.

Δ: Hereuppon, I was in an exceding great hevines, and sorrow of mynde: And sundry tymes, bewayled my case to God: and promised a greater care henceforeward, of Governing my Tung: and consenting to any unlawfull or unconvenient desire of my hert: yea, to forbeare to accumpany with my own wife, carnally: otherwise then by hevenly leave and permission, or if uppon my protestation making in the hardnes of the conflict that unleast the lord order and redress my cause, I shall be overcome: That, if I shall, so deliberately call for help; and notwithstanding be entrapped, That then, such trespace, shall not be imputed unto me, as gladly, gredyly or willingly committed of me &c.

## *May 9 Holly Thursday in the morning.*

Δ: Being desyrous (before EK his going down into the Cuntrie,) to haue some Cumfort and token of free forgiuenes at Gods hands I browght furth the stone. Then I went into my Oratorie first requesting the Almightie God to respect the harty sorrowfull paines I had endured for my offenses; to regarde the Vows and intent of my better hede taking henceforth &c, and prayed the 22 Psalm in the conclusion of the pang.

EK:—One, all in white, appeareth in the stone, who sayde,[1576]

——It is written: It is written: yea, it is written:

Euen as the father his compassion is great over his yonglings and Children: So, is the abundance of thy mercy (o Lord) great and unspeakable to the **long offences** and sinnes of **thy servant**. For, it is written, the light of thy eyes haue beheld those that feare thee: and those that trust in thy mercy, shall not be confownded. Be it, what it was: And be you, what you were: For, the Lord, is euen the same, that he was, before:

☞

**But be you Warned.**[1577]

Behold, my armes ar longer then my body, and I haue eyes rownd abowt me: I am that which GOD pronownceth uppon you: Be it as I haue sayde.

Δ: Thereuppon he disapeared; and immediately, appered Uriel, who sayd,

Uri:—Actum est.[1578] Δ: Then the other two, and the Table and Chayre, and the ancient furniture appeared, agayn **restored,**[1579] and more bewtifull, then in foretyme.

Uri:—Thus, sayeth the Lord: Euen as the Tabernacle which I restore, is ten times brighter then it was, So may your Worthynes deserue brightnes ten tymes clerer then this. The rising of synners doth greatly reioyce us [and] That, he hath sayde, Do good unto those that feare me: and defend them, bycause they know my name. For in Justice they shall finde me theyr God: & in mercy their great Comforter.[1580] Therfore we say, In thy name (o thow most highest) fiat.

fiat.[1581]

Justifie not your self:
Be Humble and diligent:

Continue to the ende. For great is the reward of them that fear the Lorde stedfastly.

Δ: Whereas the ordring of the boke[1582] is referred to my Judgment: in my mynde it semeth requisite that as all the writing and reding of that holy language is from the right hand to the left, So the begynning of the boke must be, (as it were, in respect of our most usuall manner of bokes, in all languages of latin, greke, english &c) at the ende of the boke: and the ende, at the begynning, as in the hebru bible. Secondly the first leaf cannot be written in such little and æquall squares,[1583] as all the rest of the 47 leaves are: bycause, the first leafe; excepting 9 lines (of the second page) therof: is all of words: some conteyning many letters, and some few, very diuersly: wherfore, I entend to make many leaves, serve to distinguish the 49 rowes of the first leafe: and at the ende of euery word to draw a line of partition, up and down, betwene the two next parallell lines &c. or as shall come in my mynde then.

Ur:—He, that sayeth, Do this, directeth thy Judgment.

EK: Now is there a veale drawn before all: and all things appere far bewtifuller then euer they did.

Δ: I rendred thanks to the highest, and became in mynde Very Joyfull, that the Lord had pardoned my offences: whose name be praysed, extolled and magnifyed world with out ende. Amen.

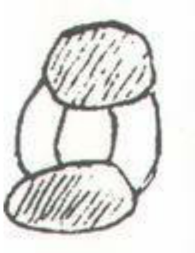
I prayed after this the short psalme, Jubilate Deo quotquot in terra versamini[1584] &c.

EK, immediately was to take bote and so to go to London: there to buy a saddell, brydle, and bote hose: for he had (here) yesterday, bowght a prety dun Mare, of goodman Pentecost: for iij £s, redy mony, in angels.

God be his guyde, help, and defense. Amen.

## *Thursday. May 23. Circa 10½ mane*

> Δ: EK being come yesterday agayne and hauing . . . the erthes of the eleuen places before specifyed: [1585] we being desirous to . . . the furder pleasure of the highest therein, and in other matters perteyning to our Actions in hand: I made prayer to such intent, both in my oratory & at my desk, rendring thanks for EK his safe retorne, and for the benefit receued of late of the Governor and assistants for the Mines Royall (which I perceyued, was the extraordinary working of god for theyr inward perswasion; they being els very unwilling so to let the lease, as I obteyned it.) And moving somwhat towching Albert Lasky At length, EK hard a Melody a far of, and the voyce of many, singing, these words,



*The stone*

Pinzua[1586] Lephe ganiúrax Kelpadman pacaph.

Δ: At length the curten was taken away, and there appered a clere whitish fume, but not fyre. After that, cam the three, which were want to come in.

Michael:—Grauida est terra, laborat inquitatibus inimicorum lucis. Maledicta igitur est, quia quod in utero perditionis et tenebrarum est.

Uriel:—Sordida est, et odiosa nobis.

Raphael:—Proprijs sese flagellat tremulis.[1587]

EK: They loke abowt them, as thowgh they loked for somwhat or at somwhat.

Rap:—Veh dicit, sed non est qui audiat.

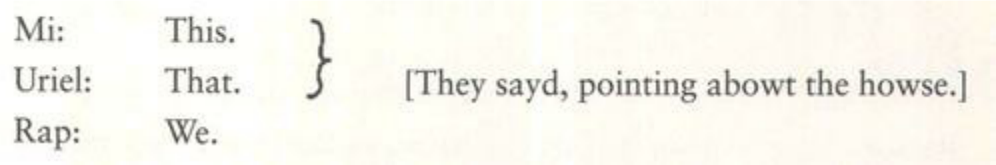
> Gementem vidimus: sed non est, qui misereat. Sanctificemur igitur, Sanctum eius, quia nos sanctificamur in illo.

Mich:—Fiat.[1588]

EK: He plucketh all the usuall hangings down abowt the place and now they take the Table away, and the Chayre: And where the Chayre was, semeth a Canapy or cloth of stade to hang.

Michael:—Transeunt vetera, Incipiunt nova.[1589]

EK: New seeme like clowdes to come abowt the Canapy being very beawtifull: and the bottom or flowr of the place, all couered with pretious stones: and in the middle therof, a rownd thing, like a carbuncle stone, bigger then ones fist.



Mi: This.
Uriel: That.
Rap: We.
[They sayd, pointing abowt the howse.]

EK: They bring in a Throne like a Judgis seat or Throne and set it up, with the bak of it to the Wall.

Mich: Be it couered for a season. For euer and euer and euer is thy Justice, O GOD. [all three sayd.] EK: And there came light fire flashing from the Throne]

Thre commeth a beame from the Throne, and throwgh Raphael his head, and semeth to come out at his mowth. The other two seeme to knele downe: Michael on his right hand, and Uriel on his left.

Raphael:—I will speak (o Lord) bycause it is iust[1590] that thow hast commaunded:

Your rashnes (o worldlings) is trodden under fote: He sayeth, (I say not) your synns are forgiven.[1591]

Δ: O blessed God; ô prayse we his mercyes for euer: ô Cumfortable newes.

Raph:—For, whome I will viset, those do I clense (sayeth the lord). Whan other things decay by reason of theyr age and filthynes (quæ nunc sunt in summo gradu,[1592] and I will not suffer them to move one fote farder, sayth the lord,) Then shall your branches begyn to appere: And I will make you florish, for my gloryes sake. And my testimonies are true, and the wordes of my covenant iust: My pathes are thorny, but my dwelling place, is cumfortable.[1593] My hand is heuy, but my help is great. Be ye cumforted in me: for from me, in my self, I am your Cumforter: and lift up your harts as from the strength of an other. But be you unto me a new people: bycause I am to you no new god. Dwell with me to the ende bycause I haue byn with you from the begynning: For Who soeuer shall arrise agaynst you (Behold) I am with you.

Your fathers liued in darknes; and yet were revived. Yea your fathers were in light, and yet they saw not Truth. But I will be known: yea the Nations uppon earth, shall say, Lo this is he, whome we haue risen agaynst. I AM: Therfore reioyce.

[All three sayd,] We perish (o lord) for our unrighteousnes sake [and therewith they fell down.] But in thee we were created and in thee We rise agayn:[1594] Huseh Huseh Huseh garmal, Peleh Peleh Peleh pacáduasam.

Gyrd your gyrdles togither and pluck up your myndes: I say, open your eyes: and yf you haue eares, heare: for we tremble and quake. This mercy was neuer:[1595]no not in Israel.

Decedant mali, et pereant.[1596]

Depart o ye blasphemers, and workers of Iniquitie: For Here is Glory, Justification, with Sanctification. I answere thee.

Δ: Note: he meaneth, now to such matters as I propownded first of my self, and this Polander prince &c to give answer. The Prince had left with me these questions:

1. De Vita stephani Regis Poloniæ quid dici possit?[1597]

2. An successor eius erit Albertus Lasky, an ex domo Austriaca?[1598]

3. An Albertus Lasky Palatinus siradiensis habebit regnum Moldauiæ?[1599]

Behold you thanked God, and it is accepted. I say, Althowgh we require speede of thee and of you:[1600] yet ....

....speede of us, you haue a Master, we are his mowth ....

are Schollars, without us, you could * not heare him: Neyther cowld we heare him of our selves.

Consider the first, respect the second: Measure your selues, as the third.

For what you were & shalbe is allready appointed. And What He Was, is and shalbe, it is not of our determination. His purposes are without ende: yet, to an ende; in you, to an ende. Therfore When you shall be called-uppon,[1601] DO, that which is commaunded: But appoint no forme unto god his buylding. Many wyndes are to come: but theyr fury is in Vayne: It is sayd: **The Conquest shall be yours**.

To the purpose. Who puft-up this princis father with desire to Viset these cuntries: or who hath prevented him? Euen he that hath prouided him **a sonne,.**[1602] **as an arme unto his chosen.**

Truely the hills shalbe couered with blud: The Valleys shall take up the Cedar trees unframed: **He seeth these places**, but knoweth not to what ende.

He is dead,[1603] in respect of his absence: But honor them, whome God hath sanctified. For, Behold the Lord hath sayd: Thow shalt gouern me a people: a time there is, which is prefixed: and it is the course of the Sonne: **Then** shall it be sayd unto him, **O King.**[1604]

When you semed to be carryed unto mowntaynes, you towched his . . . Behold (sayeth He) Fornication[1605] shall not prevayle: the very stones shall be taken away: and the Tables shalbe couered with blud: and theyr dayly bankett shall be Wo Wo.

Whatsoeuer **thow** takest in hand, First **loke Up**: see if it be Just.[1606] Yf it be, **put furth thy hand: For, it is graunted.**[1607]

It is sayed, I haue giuen thee powre, and thy perswasion[1608] shall be like fire. And for my names sake, thow shalt triumphe against the mightiest. But beware of Pride.

Many witches and enchanters, yea many diuels haue rosen up against **this stranger,**[1609] and they haue sayd, We will preuayle against him: for, why? There is one, that aspireth and he it is, that **seeketh his confusion**. But I will graunt him **his desire**: He shall do good with many: your names are in one boke.[1610] Feare not, therfore, Love togither.

There shall arise, saying, let . . . .
talked with strangers: But I . . . .
I will driue them from theyr own . . . .
the bones which are buryed a far of . . . .[1611]
They do spit vengeance agaynst . . . .
them in theyr own filthynes . . . .
All men loke upon the . . . bycause it is glorified . . . .
Happy are they, whose faces are marked,[1612] and in w...
is a percing fyre of workmanship.
I will move the Prince (sayeth the Lord) Be . . . .
shall shortly say, Ô give me Cownsayle: for th. . . . .[1613]
cownsayled me, conspire agaynst me:

> Behold, such[1614] as shewed thee, little frendship, are rather such . . .
> dede (as thow iustly hast confessed,) as were forced to doe . . .
> good: I say, they, begyn to repine at that, the haue . . .[1615]

Let those which are of tyme, yelde to time.[1616] One euerlasting cumfort of grace, and perfect loue, be amongst you: to the honor and glory of him that loueth you.

Beleue, for the teacher his sake. All thow demaundest, is answered.

Of our selues, (we say,) We desire to be with you: And what is of us, the same be it unto you.

EK: They pluck the curten, affore the stone, all ouer. The curten is like beaten golde: [The other curtens did not cover all so wholy as this did.]

Δ: Semper sit benedictus Trinus et Unus.
Æternus et omnipotens Deus noster.
Amen.

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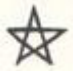
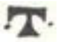
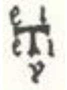
Liber, sexti Mysteriorum (et sancti)
parallelus, Noualisque
sequitur.[1617]

# Appendix 1: Description of Sigillum Dei Aemeth from *Liber Juratus*

The following excerpt is from Sloane 3854, folio 114v, with variant readings from the Royal manuscript (abbreviated R) and from Sloane 3885 (abbreviated S). The diagram of the Sigillum Dei Aemeth is taken from Sloane 313. This is very close to the (although considerably corrupted) version shown by Athanasius Kircher in his monumental work *Oedipus Aegyptiacus* (1562). The drawing of the sigil does not occur in Royal, Sloane 3854 or Sl.3885. The version in Sloane 3853 (reproduced in C. J. S. Thompson, *The Mysteries and Secrets of Magic*, New York, 1973, p. 186, but without identifying the source) is somewhat different.

# De compositione signi dei vivi[1618]

Primo fac unum circulum cuius diameter sit trium digitorum propter tres clauos domini,[1619] vel *5* propter *5* plagas, vel *7* propter *7* sacramenta, vel *9* propter *9* ordines angelorum, sed communiter *5* digitorum fieri solet. Deinde infra illum circulum fac alium circulum a primo distantem duobus granis ordei propter duas tabulas moysi, vel distantem a primo tribus granis propter trinitatem parsonarm. Deinde infra illos duos circulos in superiori parte quæ dicitur angulus meridiei fac unam crucem, cuius tibia aliquantulum intrat[1620] circulum interiorem. Deinde a parte dextra crucis scribe .h. aspirationem deinde .t. deinde .o. deinde .e. x.[1621] o. r. a. b. a.[1622] l. a. y. q. c.[1623] i. y. s. t. a. l. g. a. a. o. n.[1624] o. s. v. l. a. r.[1625] y. t. c.[1626] e. k. s. s.[1627] p. f. y. o. m. e. m. a. u.[1628] a. r. e. l. a. c.[1629] e. d.[1630] a. t. o. n. o. n. a. o. y. l. e.[1631] y. o. t. m. a[1632] et iste[1633] literæ sunt eque[1634] distantes, et circu~dent circulum. eo ordine quo sunt prenominatæ[1635] et sic magnum nomen domini semenphoras[1636] *72* literarum erit completum. hoc facto in medio circulorum scilicet in centro fac unum pentagonum talem,  in cuius medio sit signum tau tale  et super illud signum scribe[1637] nomen dei el, et sub nomine aliud  nomen dei .l.[1638] ely. isto modo[1639] Deinde infra angulum superiorem [1640] pentagoni[1641] scribe istas duas litteras .lx.[1642] Et infra alium angulum dextrum istas duas[1643] .a.l. Et in alio [R 9v] post istum istas duas[1644] n.m.[1645] Deinde circa pentagonum fac unum eptagonum[1646] cuius latus superius secundum sui medium contingat angulum superiorem pentagoni ubi .l.x.[1647] scribebatur, et in eodem latere eptagoni[1648] scribe hoc nome~ sancti[1649] angeli quod est .casziel. Et in alio latere a dextris istud nomen alterius sancti angli quod est[1650] .satquiel. Deinde in alio .samael. et in alio .raphael. postea .anael. postea .michael. postea .gabriel. et sic *7* latera eptagoni[1651] erunt[1652] adimpleta,[1653] Deinde circa istum eptagonum[1654] predictum fac alium eptagonum[1655] non quoquo modo factum prius sed[1656] taliter quod unum latus ipsius intercedet[1657] latera alterius, Deinde fac alium eptagonum tale~[1658] qualis prius[1659] fuit cuius anguli *7* contingant angulos *7* eptagoni secundi quibus esse videtur. Hic tamen eptagonus infra perdictum secundum concludetur, unu~[1660] latus secundi eptagoni[1661] supernudo et aliud subenudo, sed[1662] latus primo angulos[1663] succedens subenudo ibit. et que[1664] secuntur[1665] serie supereuntis et subeuntis alterutrum se habebunt, Deinde in quolibet angulo secundi eptagoni[1666] una crux depingatur, Deinde in illo latere secundi eptagoni[1667] quod transit ab ultimo angulo eiusde~[1668] ad secundum angulum eiusde~ in eadem parte quæ est super[1669] .casziel. sillabe cuiusdam sancti[1670] dei nominis scribatur,[1671] Ita quod hac sillaba .la. scribatur in illo loco lateris perdicti[1672] qui est supra primam sillabam de .casziel. et hec[1673] sillaba .ya. in illo loco eiusdem[1674] lateris qui est supra ultimam sillabam eiusdem[1675] .casziel. et hec[1676] silliba .ly. in illo loco eiusdem lateris qui est latus intersecans predictum latus et crucem secundi anguli eiusdem, Deinde in[1677] latere illo quod tendit ab angulo primo eiusdem secundi eptagoni[1678] ad tertium angulum eiusdem scribatur hoc nomen sanctum dei[1679] .narath. ita quod hec[1680] sillaba .na. scribatur in illo loco eiusdeum lateris qui est supra primam sillabam de .satquiel. et hec[1681] sillaba .ra. in illo loco qui est supra ultimam eiusdem, et hec[1682] due[1683] literae

.t.h.[1684] in illo loco qui est in eodem latere[1685] inter latus secans ipsum[1686] et crucem tertiam,[1687] Deinde in illo latere eiusdem secundi eptagoni[1688] quod tendit .a. tertio[1689] angulo eiusdem ad quartum eiusdem scribatur hoc creatoris nomen sanctum quod dicitur .libarre. ita quod hec[1690] sillaba .ly. scribatur supra primam sillabam, de .raphael. et hec[1691] sillaba .bar. supra ultimam sillabam[1692] *eiusdem, et hæc sillaba .re. in illo loco *[1693] eiusdem lateris qui est inter latus intersecans ipsum et quintur angulum eiusdem secundi eptagoni,[1694] Deinde in illo latere eiusdem secundi eptagoni[1695] quod est .a. quinta cruce[1696] vsque ad ultimam scribatur hoc aliud sacrum creatoris nomen .libares. ita quod hec[1697] sillaba .ly. scribatur in illo loco lateris qui est supra primam sillabam ipsius .michael. et hec[1698] sillaba .ba. in illo loco lateris qui est supra ultimam sillabam eiusdem, et hec[1699] sillaba .res. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et ultimam crucem. Deinde in illo latere eiusdem secundi iptagoni[1700] quod vadit a secundo angulo eiusdem secundi eptagoni[1701] ad quantum[1702] scribatur hoc[1703] aliud sacrum[1704] nomen[1705] .halg.[1706] cum coniunctina ita quod coniuunctina in illo loco eiusdem lateris scribatur qui[1707] est supra primam sillabam de .samael. et hæc litera .ly. in illo loco eiusdem lateris qui est supra ultimam eiusde~, et hæc sillaba .alg. in loco eiusdem lateris qui est inter latus intersecans ipsum et quartam crucem, Sed caue quod ra[1708] coniunctina sic debet scribi et[1709] cum titulo intersecante propter timorem dei malum nolitu~[1710] diuideutem. Deinde in illo latere eiusdem eptagoni[1711] tendente a quarta cruce ad sextam scribatur hoc aliud sacrum[1712] dei[1713] nomen .veham.[1714] ita quod hæc sillaba .ve.[1715] scribatur in illo loco eiusdem lateris qui est supra primam sillabam de .anael. et hæc litera .h. supra ultimam sillibam et hæc sillabam .am. in illo loco eiusdem lateris qui est latus secans ipsum et sextam crucem, Deinde in illo latere quod tendit a sexto angulo[1716] eiusdem secundi eptagoni[1717] ad primum angulum scribatur hoc aliud sacrum[1718] dei nomen .yalgal. ita quod hec[1719] litera .y. scribatur in illo loco[1720] eiusde~ lateris[1721] qui est supra primam sillabam de .gabriel. et hac sillaba .al. super[1722] ultimam et hæc sillaba .gal. in illo loco eiusdem lateris qui est inter latus intersecans ipsum et primam crucem, Deinde in medio lateris[1723] primi et tertii eptagoni[1724] a dextris[1725] scribatur .vos.[1726] et in sequenti latere eiusdem tertii eptagoni[1727] a dextris[1728] hoc Nomen .duymas.[1729] et in alio .Gyram. et in alio .Gram[1730] et in alio .Aysaram. et in alio .Alpha. et ω. in alio.[1731] Deinde in alio spaciolo quod est sub secundi et tertii angulo primo eptagonorum[1732] scribatur hoc nomen dei .el. et in alio spaciolo quod est a dextris sub angulis[1733] secundi et tertii eptagonorum[1734] sub secunda cruce hoc nomen .ON. et in illo[1735] alio spaciolo sub tertia cruce. iteru~[1736] hoc nomen .el. et in alio sub quarta cruce iterum .ON. et in alio sub qinta[1737] cruce iterum .el. et in alio sub sexu [1738] cruce iterum .ON. et in alio sub septima cruce .w. Deinde in illo[1739] spacio[1740] quod clauditur[1741] inter angulum primum[1742] secundi eptagoni[1743] et secundum angulum eiusdem et primum latus tertii eptagoni[1744] et portionem circuli contingentem illos angulos depingatur una crux, in medio .S.[1745] spacii illius. Et in bucca superiori a leua crucis scribatur hæc litera .a.[1746] et super buccam crucis secundam a dextris hæc litera .g. Et sub bucca inferiori a dextris[1747] scribatur haec alia[1748] litera .a.[1749] Et sub quarta bucca hsec[1750] litera .l. Deinde in alio spaciolo sequenti a dextris in medio scribatur hoc nomen[1751] .ely.[1752] et in alio hoc nomen .eloy.[1753] et in alio .christos. et in alio .sother.[1754] et in alio .Adonay.[1755] et in alio .Saday. Deinde scias qd in exemplaribus communiter[1756] pentagonus fit de rubeo cum croceo in spaciis tincto. Et primus[1757] septagonus[1758] de azurio, secundus de croceo, tertius de purpureo, et circuli de nigro, et spacium inter circulos ubi est nomen de maximum. ac venerabile[1759] .schemhamphoras. tingitr croceo, omnia alia[1760] spacia viridi habent tingi, Sed in operationibus aliter fieri debet, quia de sanguine aut. talpæ. aut .turturis. aut.[1761]vpupæ. aut .vespertilionis. aut omnium horum figuratur, et in pergameõ virgineo vitulino,[1762] vel[1763] equino, vel ceruino, et sic completur dei sigillum, Et per[1764] hoc sanctum et sacrum sigillum quando erit sacratum poteris. facere operationes quæ postea dicentur[1765] in hoc libro.[1766] Modus autem sacrandi hoc sacrum sigillum talis[1767] sicut sequitr[1768] debet esse.

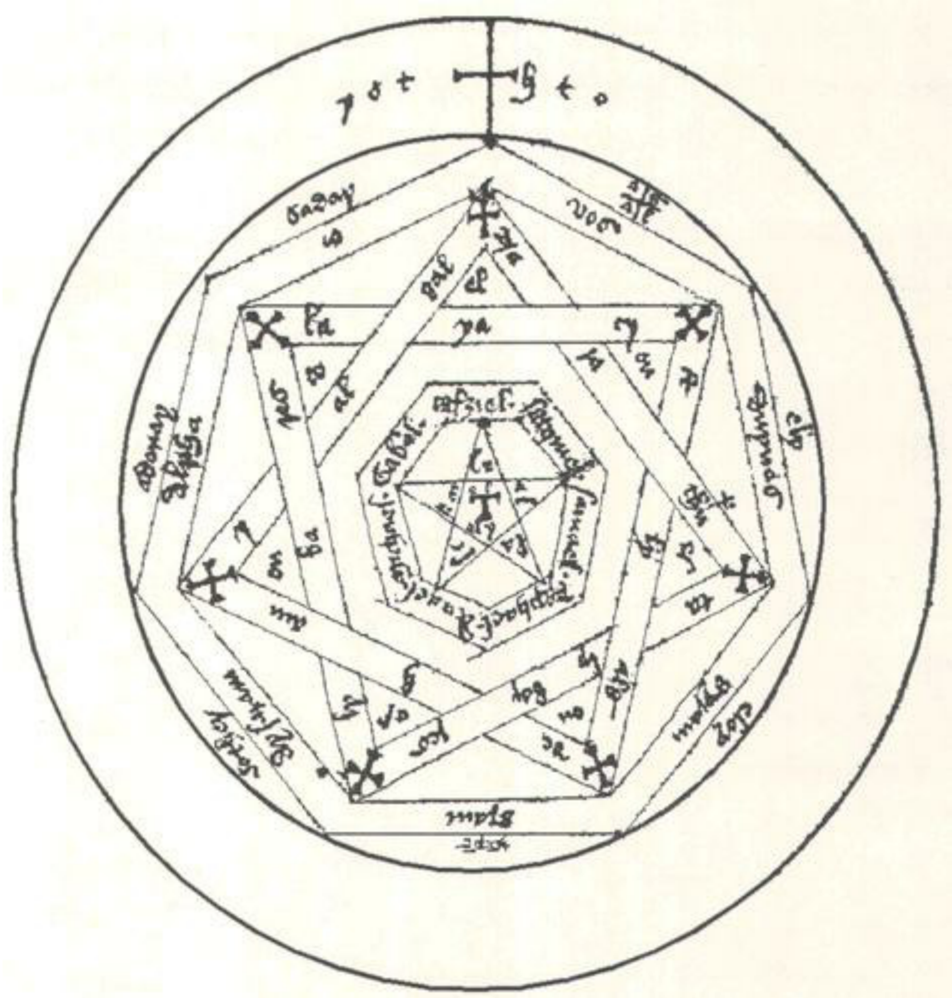


*Figure 8. Sigillum Dei Aemeth from* Liber Juratus.

Inspirante domino dixit Salomon unus est solus deus, sola fides, sola virt~s, quã dominus hominibus voluit revelari et distribui tali[1769] modo. Dixit[1770] Angulus .Samael. Salomoni hic[1771] dabis populo Israel qui et aliis similiter tribuent sic placuit creatori[1772] et inbet ipsum Dominus[1773] taliter consecrari.

Primo sit mundus operans non pollutus,[1774] et cum deuocione faciat non astute, non commedat neque bibat, donec perfecerit opus, Et sanguis quo scripts~[1775] fuerit primo sit benedictus sicut postea dicetur, Deinde suffumigetur,[1776] hoc sigillum ambra, musco, aloe, lapdano, albo, et rubeo, mastice, olibano, margaritis et thure. Invocando et orando dominum sicut postea de visione divina erudietur, Post[1777] invocando angelos sicut etiam[1778] infra[1779] Dicetur, mutabitur tñ[1780] peticio tali[1781] modo,

# S: Oratio

Ut tu domine per annunciationem concepcionem et citera. Hoc sacratissimum nomen ac sigillum tuum benedicere et consecrare digneris[1782] ut per ipsum te[1783] mediante possim vel possit talis[1784] .N. celestes[1785] coniuncere[1786] potestates aereas et terreas[1787] cum infernalibus subingare, [S 63v] invocare, transmutare[1788] coniurare constringere, excitare, gongregare,[1789] dispergere, ligare ac ipsos innocuos reddere homines placare, et ab eis tuas[1790] peticiones graciosius[1791] habere, inimicos pacificare, pacificatos disimigere, sanos insanitate custodire vel infirmare. infirmos curare. homines bonos a malis custodire. et distinguere, et cognoscere, omne corporale periculum euadere, Judices in placito placatos reddere, victoriam in omnibus obtinere, pecrata carnalia mortificare et spiritualia fugare vincere, et euitare, divitias in bonis augmentare et du~[1792] in die indicii apparebit. a dextris tuis cum sanctis et electis tuis tuam possit cognoscere[1793] maiestatem

Et tunc illa nocte sub aere sereno[1794] extra domum dimittat, Tunc habeas chirotecas[1795] nouas sine creace factas inquas quis numquam manum posuerit[1796] in quibus signum glutetur, et sic complebitur hoc sacrum[1797] sigillum, Cuius primus eptagonus[1798] .7. ordines, Secundus .7. Articulos Duplos tertius .7. sacramenta Designat[1799]

# Appendix 2: Athanasius Kircher: *Oedipus Aegyptiacus:* Sigillum Aemeth (Rome, 1652-4)

# Amuleti alterius Cabalistici heptagoni Interpretatio

Hoc amuletum heptagonum circulo inclusum Veneri dicatum est, vti in Arithmetica hieroglyphica ostendimus. In circuitu signatae sunt 72 literae ex Cabala extractae, quarum vnaquaeque Angelum ex 72 indicat; de quibus vide Cabalam Hebraeorum fol. 275. Quis hic prima fronte non rideat maleferiatorum hominum stoliditatem, dum ineptijs huiusmodi Cabalisticis pessimé in Latinas literas transformatis, tantam tamen fidem habent, vt earum ope montes etiam se transferre posse, sibi persuadeant? Sed quoniam Diabolus humani generis hostis nihil agit, nisi quod in contumeliam Christi hominumque perniciem cedat; hinc ad Satanicam nequitiam tegendam, data opera, attributa Christi in cornibus heptagoni ponunt, id est, Angelus tenebrarum sub forma lucis sese exhibet; sunt autem sequentia attributa. Intra cornu AB, intra quadratum singulis Crucis angulis quatuor literae insertae spectantur a.g.l.a. quod Hebraicum nomen est, & in Cabala celeberrimum אגלא , quod expanse idem significat ac, אתה גבור לעולםאדני Tu fortis in aeternum Domine: Si enim capitalis singularum vocum literas in vnum iunxeris, prodibit nomen אגלא Agla, vti quadratum ostendit. Intra cornu BC ponitur אלי Eli, id est, Deus meus. Intra cornu CD ponitur אלהי Eloi, quod tametsi idem prorsus cum praecedente significet, tanquam diuersum tamen quidpiam posuerunt; vt vel hinc horum nebulonum supinam ignorantiam & inscitiam colligas. Intra DE Christus, deinde Sother, quod Graecé Saluatorem significat, né verminosum machinamentum Graeca voce carerer. Sequuntur postea Adonay & Sadai; illud Dominum, hoc Omnipotentem notat. Atque haec sunt septem attributa Christi, quibus subiungunt septem Veneris Intelligentias, quae sunt Cafziel, Satquiel, Samael, Raphael, Mahel, Michael, Gabriel; quae vocabula Hebraica passim translata sunt; vt vel ex hoc ipso appareat, á Deo bonisque Angelis emanare minime posse, quod tam turpiter, non nisi ab omnis turpitudinis Cacodaemone, transformatum est: talia sunt in heptagoni lateribus inscripta, verius ex culina Diaboli, quam ex Cabala translata vocabula. Inscribunt tandem huic heptagono pentagonum, in cuius centro litera T symbolum salutis; circa quod cum has literas υγ ε ι α scribere debuissent, bestijs tamen inscitiores has supposuerunt e e e e y. Intra triangula vero ex Arabum amuletaria officina ponuntur yl, al, le, al, um, corruptissimé vti omnia alia; volebant enim illud Arabicum exprimere لا الله الا الله *la alla ella alla, non est Deus nisi Deus*, quod dum pronunciare nequirent, illorum loco dicta inconcinnissima verba posuerunt, yl, al, le, al, um: sed quid sibi velint duo verba, um, explico. In dicto Arabum pronunciato sem الا, per hae voces sequuntur, ومحمد رسول الله *Mahumet rassulalla*; atque harum capitales literas referunt um. Vt vel ex hoc colligas, quantis modis illudat Daemon incautis hominibus, vt dum Christiani esse volunt, occulte Mahumetanismum profiteantur; in hoc enim vnico Amuleto quatuor sectarum, Iudaicae, Christianae, Mahumetanae, Paganae, ab ijs, qui illud portant, fit professio, id que occulto pacto Daemonis, ad Christianae religionis contumeliam ea de causa instituto. Sed quid pentagonum sibi velit, expono. Pentagonum Veteres, vti in Arithmetica docuimus, Marti, vti & heptagonum Veneri dedicarunt; quo quidem indicabant, neminem Venerem possidere, qui priús Martem non attraxisset; de quibus in Astrologia Aegyptiaca susiús; hoc enim pentagono victoriam in omnibus sibi spondebant. Porró finis huius Amuleti erat, amorem & beneuolentiam omnium, & consequenter carnalium desideriorum plenam fruitionem, victoriamque contra omnia aduersa eius gestatione obtinere; quod ex adiuratione quam pronunciare solent, qua & Deum, & Angelos, veriús Cacodaemones cum inuocatione Veneris aut Martis sacrilego & impio ritu sollicitare solent, patet, quam &, né Christianae aures vulnerentur, consultó omitto. Quicunque itaque huiusmodo possederit farinae Amuletum, illud non naturale, non Diuinum aut Angelicum, sed immediatum Diabolicae machinationis opus se possidere sibi persuadeat, non nisi cum aeterna animae ruina vsurpandum.

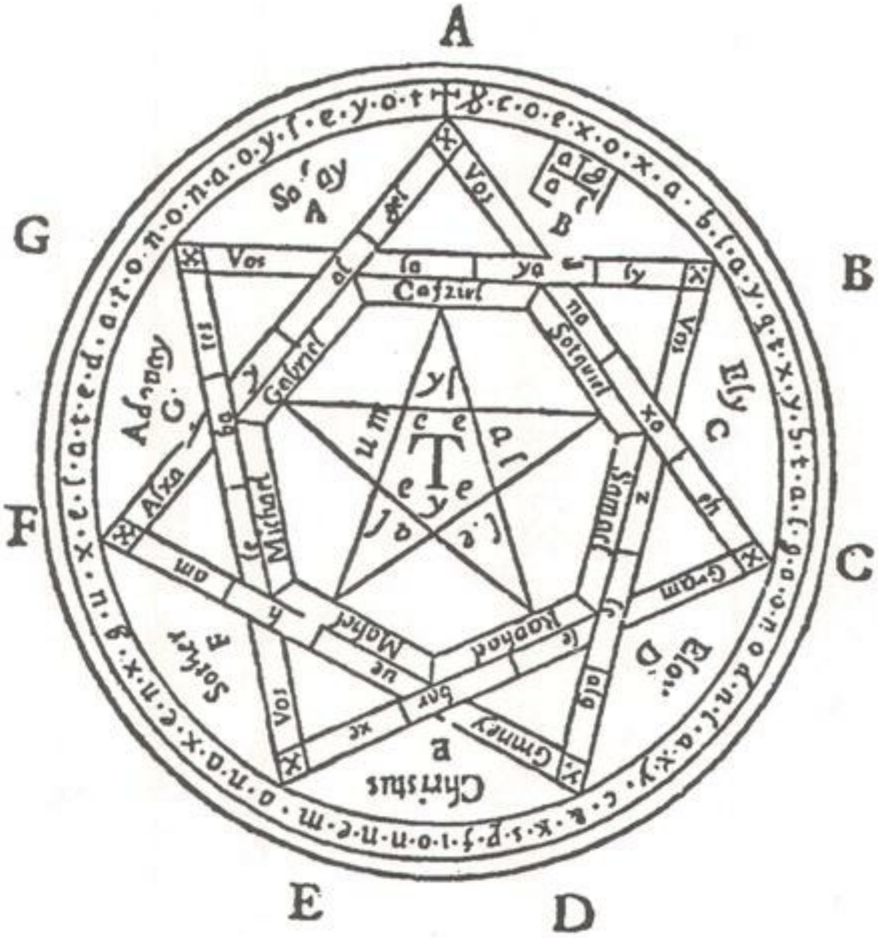

A
B
C
D
E
F
G
T
Cafziel
Gabriel
Michael
Christus

*Figure 9. Sigillum Aemeth from* Oedipus Aegyptiacus.

## Appendix 3: *Theurgia Goetia.*[1800]

It deals with aerial spirits, whose nature is neither entirely good nor evil:

To call forth any of the aforesaid aerial spirits or their servants, choose the uttermost private, secret and most tacit room in the house or in some certain island, wooded grove, or the most occult and hidden place, removed from all comers and goers, that no one chance (if possible) happen that way into your chamber or whatsoever place else you act your concerns in. Observe that it be very airy because these spirits are of that nature.

You may call these spirits into a crystal stone or glass receptacle, this being the ancient and usual way of receiving and binding spirits. This crystal stone must be four inches diameter set on a table of art, made according to the following figure, which is truly called the secret table of Solomon, having his seal on your breast and the girdle about your waist as is shewed in the book *Goetia* and you cannot err. The form of the table is this:

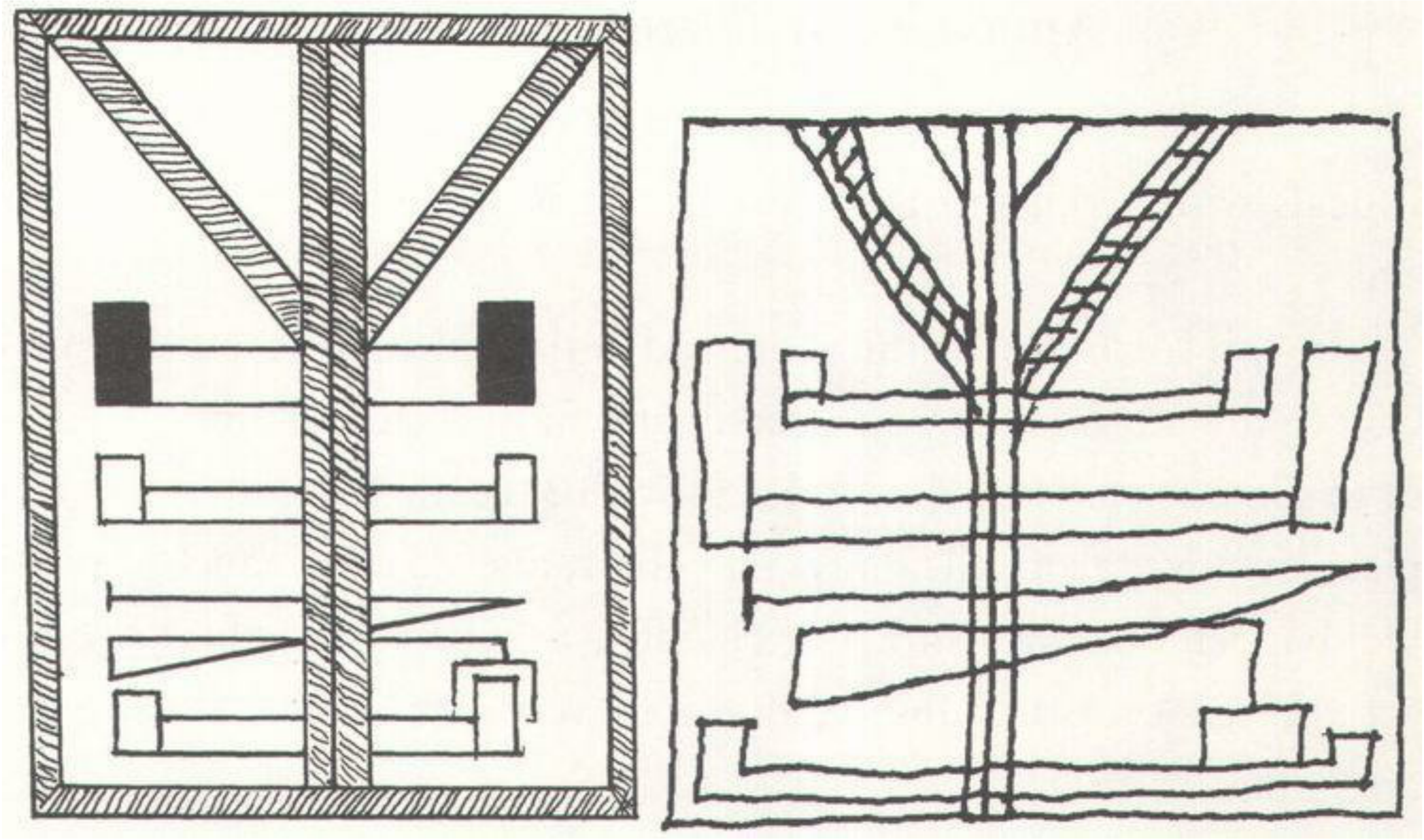


*Figure 10. Seal of Solomon, from Harley 6483 (left); and from Sloane 3825 (right).*

When you have thus got what is to be prepared, rehearse the conjuration following several times, that is, whilst the spirit comes, for without doubt he will come.

# The Conjuration of the Aerial Spirits

I conjure thee O thou mighty and potent duke N. who ruleth under thy prince (or king) N. in the dominion of the East (or &c.) (Or, "I conjure thee o thou mighty and potent duke N. who wandereth here and there with thy prince N."[1801])

I conjure thee N. that thou forthwith appear alone (or with thy servants) in this first (or second) hour of the day, here before me in this crystal stone (or here before this circle) in a fair and comely shape, to do my will in all things that I shall desire or request of thee. I conjure and powerfully command of thee N. by him who said the word and it was done, and by all the holy and powerful names of God and by the name of the only Creator of Heaven, Earth, and Hell, and what is contained in them : ADONAY, EL ELOHIM, ELOHE, ELION, ESCERIE ZEBAOTH, JAH, TETRAGRAMMATON, SADAY, the only Lord of God of Hosts, that thou forthwith appear unto me here in this crystal stone (or here before this circle) in a fair and comely human shape, without doing any harm to me or any other creature that JEHOVAH created or made, but come thee peaceably, visibly, and affably, now without delay manifesting what I desire, being conjured by the name of the eternal living and true God: HELIOREN, TETRAGRAMMATON, ANEPHEXETON, and fulfill my commands and persist unto the end. I conjure, command and constrain thee spirit N. by ALPHA & OMEGA, by the name PRIMEUMATON, which commandeth the whole host of heaven, and by all those names which Moses named when he by the power of those names brought great plagues upon Pharoah, and all the people of Egypt: ZEBAOTH, ESCHERIE, ORISTON, ELION, ADONAY, PRIMEUMATON, and by the name of SCHEMES AMATHIA which Joshua called upon and the sun stayed his course, and by the name of Hagios, and by the SEAL OF ADONAY and by AGLA, ON, TETRAGRAMMATON, to whom all creatures are obedient, and by the dreadful judgment of the high God and by the holy angels of heave and by the mighty wisdom of the great God of Hosts, that thou comest from all parts of the world and make rational answers unto all things I shall ask of thee, and come thou peaceably, visibly and affably, speaking unto me with a voice intelligible and to my understanding. Therefore come, come thou in the name of ADONAY, ZEBAOTH, ADONAY, AMIORAM, come, why stayeth thou, hasten: ADONAY SADAY, the King of kings commandeth thee!

When he is appeared show him his seal, and the pentacle of Salomon, saying as followeth:

# The Address Unto the Spirit Upon His Coming

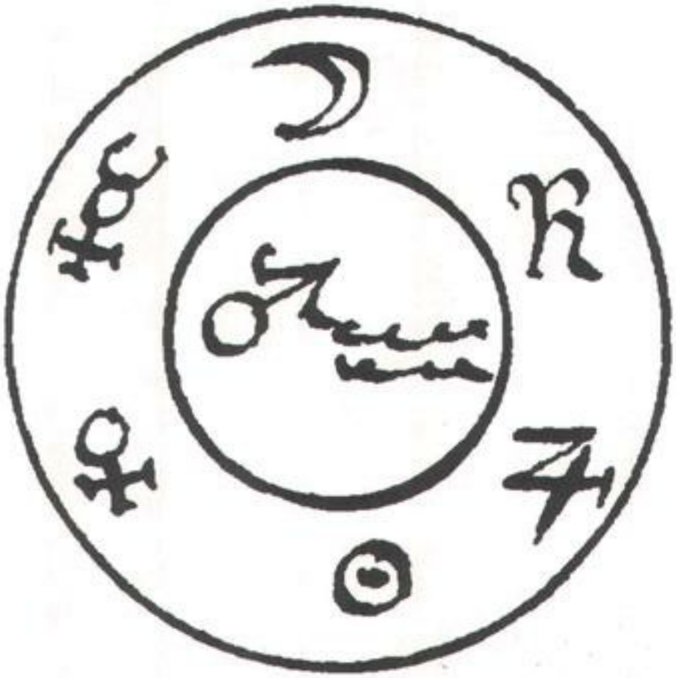
Behold the pentacle of Salomon which I have brought before thy presence. Behold the person of the Exorcist who is called OCTINOMOS, in the midst of the exorcism, who is armed by God and is without fear, who potently invocateth thee and called thee to appear. Therefore make rational answers to my demands and be obedient to me thy master in the name of the Lord: BATHAT rudhing upon ABRAC, ABEOR coming upon ABERER!

When thou hast had thy desire of the spirits, licence them to depart as is shewed in the first book *Goetia,* at the latter end of the conjurations.

# Appendix 4: *Art Pauline.*[1802]

The second example comes from *The Art Pauline*, which describes calling forth spirits governing the hours, and spirits governing the signs of the zodiac:

First draw two concentric circles whereupon thou wilt draw the seal. In the center circle draw the ascendant to the right, and the lord of the ascendant to the left, then in the outer circle draw the rest of the planets in the following order: Moon, Mercury, Venus, Sun, Mars, Jupiter, Saturn.



The seal being thus made, lay it on the table of practise whose form we now show, on that part which is noted with the same character as the lord of the ascendant.

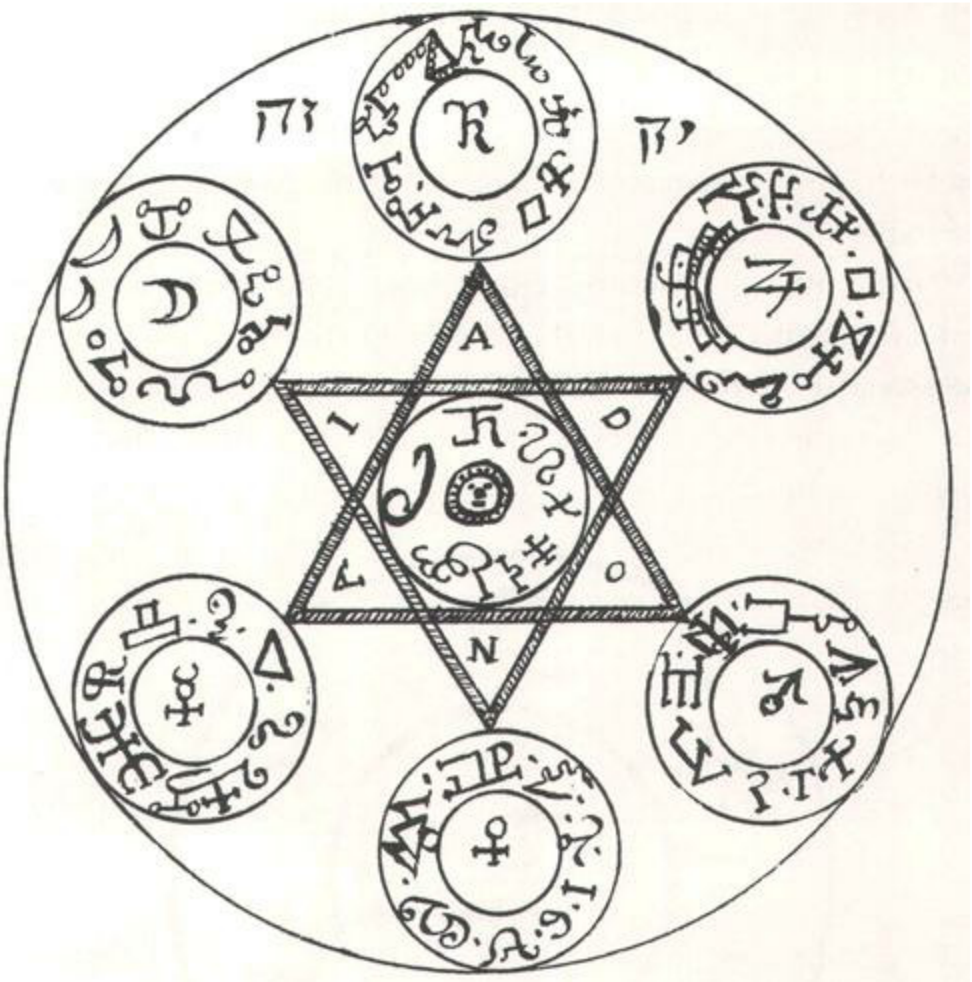


*Figure 11. Table of Practice from the* Art Pauline.

Perfume the seal with the thimmiamate proper to the planet, lay your hand upon it, and then say the following conjuration.

# The Conjuration as Followeth:

O thou mighty, great and potent Angel N., who ruleth in the Nth. hour of the day, I the servant of the most high God do conjure and entreat thee in the name of the most omnipotent and immortal Lord God of Hosts: JEHOVAH TETRAGRAMMATON, and by the name of that God which thou art obedient unto, and by the head of the hierarchy and by the seal or mark that thou art known in power by, and by the seven angels that stand before the throne of God and by the seven planets and their seals and characters, and by the angel that ruleth the sign of the twelfth house which now ascends in this Nth. hour, that thou wouldst be graciously pleased to gird up and gather thyself together and by divine permission to move and come from all parth of the world, wheresoever thou beest, and show thyself visibly and plainly in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my understanding and that thou wouldst be favorably pleased that I may have familiar friendship and constant society both now and at all tims when I shall call thee forth to visible appearance to inform and direct me in all things that I shall seem good and lawful uunto the creator and thee, O thou great and powerful angel N. I invocate, adjure, command and most powerfully call thee forth from thine orders and place of residence to visible appearance in and through these great and mighty signals and divine names of the great God, who was and is and ever shall be: ADONAY, ZEBAOTH, ADONAY AMIORAM, HAGIOS, AGLA, ON, TETRAGRAMMATON, and by and in the name PRIMEUMATON, which commandeth the whole host of heaven, whose power and virtue are most effectual for the calling and ordering of the creation, I do command thee to transmit thy rays visibly and perfectly unto my sight, and thy voice to my ears, in and through this crystal stone, that I may plainly see thee and perfectly hear thee speak unto me. Therefore move thee, O thou mighty and blessed Angel N., and in this potent name of the great God JEHOVAH, and by the imperial dignity thereof, descend and show thyself visibly and perfectly in a pleasant and comely form before me in this crystal stone to the sight of my eyes, speaking with a voice intelligible and to my apprehension, showing, declaring, and accomplishing all my desires that I shall ask or request of thee both herein and in whatsoever truths or things else that is just and lawful before the presence of Almighty God, the giver of all good gifts, unto whom I beg that he wuld be graciously pleased to bestow upon me. I thou servant of mercy N., be thou therefore unto me friendly, and do for me as for the servant of the most high God, so far as God shall give thee power in office to perform, whereunto I move thee in power and presence to appear, that I may sing with his holy Angels, OMAPPA-LA-MAN, HALLELUJAH, AMEN.

# Appendix 5: *The Art Almadel (Ars Almadel Salomonis)*[1803]

[Editor's note: A text of this name is mentioned in Trithemius, and R. Scot.]

By this art Salomon obtained great wisdom from the chief angels that govern the four altitudes of the world, for you must observe that there be four altitudes, representing the four corners of the world, East, West, North and South. The which are divided into twelve parts, that is, evert altitude into three, and the angels of every of these altitudes have their particular vertues and powers as shall be shewed in this following matter.

# The Making of the Almadel

Make the Almadel of pure white wax, but coloured suitable to the altitude as will be shown. It is to be four square, and six inches over every way, and in every corner a hole, and write betwixt every hole, with a new pen, these words or names of God following, But this is to be done in the day and hour of Sol. Write upon the first part towards the East, ADONAI, HELOMI, PINE, and upon the second towards the South, HELION, HELOI, HELI, and upon the West part: JOD, HOD, AGLA, and upon the fourt part which is the North write these names: TETRAGRAMMATON, SHADAI, JAH, and betwixt the first and the other quarters make the pentacle of Salomon thus, and betwixt the forst and the other quarters write this word, ANABONA, and in the middle of the Almadel make a Six-angled figure, and in the midst of it a triangle wherein must be written these names of God, HEL, HELION, ADONAI, and this last name around the six-angled figure as well, as you may see in this figure, here made, it being for an example, &c.

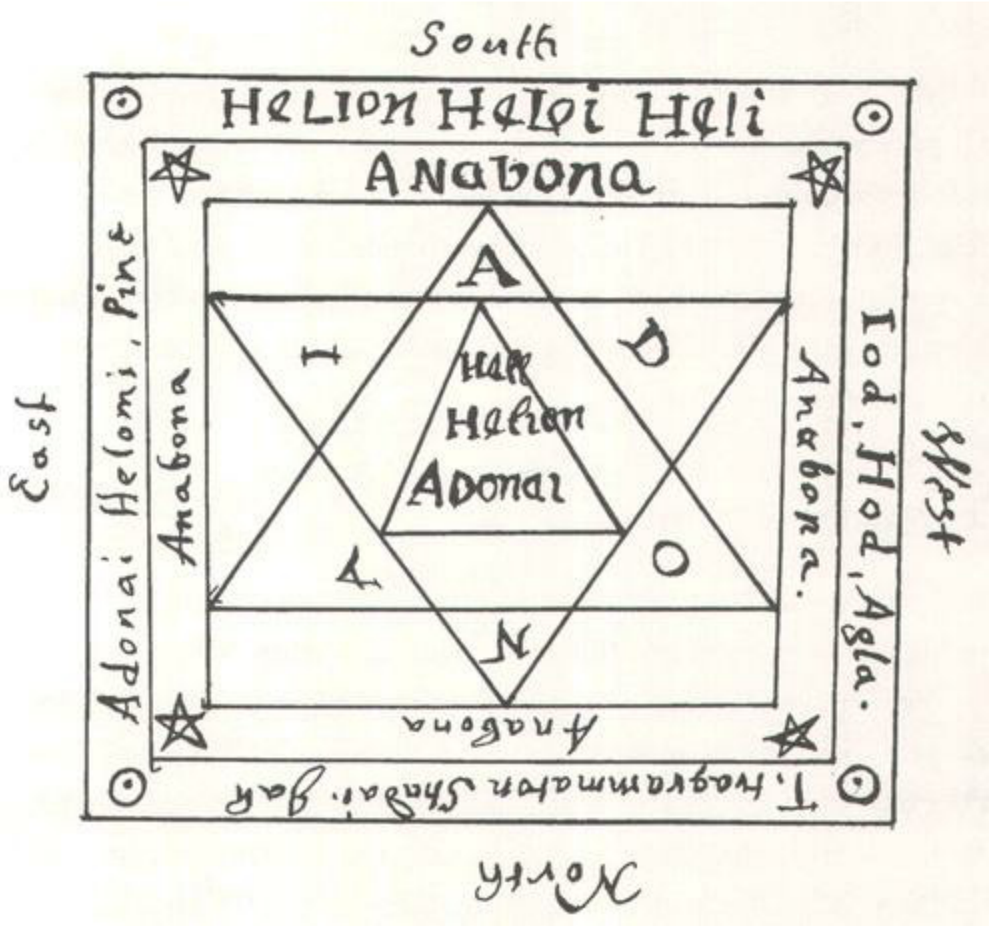

South
Helion Heloi Heli
Anabona
A
D
O
N
A
I
Hel
Helion
Adonai
East
Adonai Helomi, Pine
Anabona
West
Iod, Hod, Agla.
Anabona.
Anabona
T. tragrammaton Shadai. Jah
North

*Figure 12. Almadel from* Ars Almadel Salomonis.

And of the same wax there must be made four candles, and they must be of the same colour as the Almadel is of. You must divide the wax into three parts, one part for to make the Almadel of, and the other two parts for to make the candles of. And let there come forth from every one of them a foot made of the same wax, for to support the almadel with. This being done, in the next place you are to make a seal of pure gold or silver, but Gold is best, wherein must be engraven these three names: HELION, HELLUJON, ADONAY

Note the first altitude is called Chora Orientis, or the East Altitude, and to make any experiment in this Chora, it is to be done in the day and hour of the Sun. The power and office of those angels is to make all things fruitful and increase, both animals and vegetables, in creation and generation, advancing the birth of the children, and making barren women fruitful, &c. Their names are these: Alimiel, Gabriel, Borachiel, Lebes and Hellison.

Note you must not pray for any angels but those that belong to the same altitude you have a desire to call forth. And when you operate, set the four candles upon four candle sticks, but be careful you do not light them before you begin to operate. Then lay the Almadel between the four candles upon the waxen feet that cometh from the candles, and lay the golden seal upon the Almadel. Then, having the invocation ready written on virgin parchment, light the candles and read the invocation as is set down at the latter end of this part.

And when he appeareth, he appeareth in the form of an angel carrying in his hand a fan or flag, having the picture of a white cross upon it. His body is wrapped round about with a fair cloud, and his face very fair and bright, and a crown of rose flowers is upon his head. He descends first upon the superscription of the Almadel, as if it were a mist or fog.

Then must the exorcist must have in readiness a vessel of earth, of the same colour that the Almadel is of, and the other of his furniture, it being in the form of a basin, and put therein a few hot ashes or coals, but not too much, lest it should melt the wax of the Almadel, and put therein three little grains of mastic in powder, so that it fumeth, and the smell may go upwards through the holes of the Almadel, when it is under it, and as soon as the angel smells it he beginneth to speak with a low voice, asking what your desire is and why you have called the princes and governers of his Altitude. Then you must answer him, saying, I desire that all my requests may be granted, and what I pray for may be accomplished, for your office maketh appear and declareth that such is to be fulfilled by you if it pleases God, &c, adding further the particulars of your requests, praying with sincerity and humility for what is lawful and just, and that you shalt indeed obtain from him.

But if he doth not appear presently, you must then take the golden seal, and make with it three or four marks upon the candles, by which means the angel will presently appear as aforesaid, and when the angel departeth he will fill the whole place with a sweet and pleasant smell, which will be smelt a long time.

Note the golden seal will serve, and is to be used in the operation of all the altitudes. The colour of the Almadel belonging to the first chora is lily white; to the second chora a perfect red rose colour; the third chora is to be a green mixt with a white silver colour; the fourth chora is to be a black mixt with a little green of a sad colour.

# Of the Second Chora or Altitude

Note that all the other three altitudes, with their signs and princes have power over goods and riches, and can make any man rich or poor, and as the first Chora giveth increase and maketh fruitful, so to these giveth decrease and barrenness, &c.

And if any have a desire to operate in any of the other three Choras or Altitudes, they must do it on Sundays in the manner as above is shewed, but do not pray for anything that is contrary to the nature of their office, or against God and his laws, but what God giveth according to the course of nature, that you may desire and obtain.

All the furniture that is to be used is to be of the same colour as the Almadel is of, and the princes of this Second Chora are named as followeth: Alphariza, Genon, Geror, Armon, Gereinin.

When you operate, kneel before the Almadel with clothes of the same colour in a closet hung with the same colours also, for the holy apparation will be of the same colour. And when he is appeared, put the earthen bason under the Almadel with fire and hot ashes and three grains of mastic in powder, to fume as above written, and when the angel smelleth the perfume, he turneth his face towards you, asking the exorcist with a low voice why he called the princes of this Chora or Altitude. Then you must answer as before, saying: I desire that my request may be granted, and the contents thereof may be accomplished, for your offices make appear and declare that such is to be done by you if it please God, &c. You must not be fearful but speak humbly, saying: I recommend myself wholly into your office, and I pray unto your princes of this Altitude that I may enjoy and obtain all things according to my wishes and desires, &c. You may further express your mind in all particulars in your prayers. Do the like in the two other Choras that follow.

The angel of this second Altitude appeareth in the form of a young child with clothes of satin and of a red rose colour, having a crown of red gilly flowers upon his head, his face looking upwards to heaven; and is of a red colour and is compassed round about with a bright splendour, as the beams of the Sun. And before he departeth he speaks to the exorcist saying: I am your friend and brother. And he illuminateth the air round above with splendour, and he leaveth a pleasant smell, which lasteth a long time, &c.

# Of the Third Chora or Altitude

In this Chora you are to do in all things as you are before directed in the other two. The angels of this Altitude are named as followeth: Eliphamasai, Gelomiros, Gedobonal, Saranana, and Elomnia. They appear in the form of children or little women dressed in green and silver colours, very delightful to behold, and a crown of bay leaves, beset with flowers of white and green colours upon their heads. And they seem to look a little downwards with their faces, &c. They speak as the others do to the exorcist, and leave a mighty, sweet perfume behind them, &c.

# Of the Fourth Chora or Altitude

In this Chora you must do as in the others, and the angels of this Chora are called Barchiel, Gediel, Gabiel, Deliel and Captiel. These appear in the form of little men or boys with clothes of a black colour, mixed with a dark green, and in their hands they hold a bird which is naked, and their heads are bear, only it is compassed round and beset with ivy and berries. They are all very beautiful and comely and are compassed round with a bright shining of divers colours. They leave a sweet smell behind them also, but it differeth from the others somewhat.

# Of the Proper Times for Invoking These Angels

Note there are twelve princes ruling besides those in the four Altitudes, and they distribute their office amongst themselves, every one ruling thirty days, or thereabouts, every year. Now it will be in vain to call any of those angels unless it be those that then governeth, for every Chora or Altitude hath its limited time according to the twelve signs of the Zodiac, and in what sign the Sun is in, that angel or those angels that belong to that sign have the government. As, for example, suppose I would call the two first of those five that belong to the first Chora. Then choose the first Sunday on March, that is, after the Sun is entered Aries, and then I make my experiment. And so do the like if you will the next Sunday after again. But if you will call the two second that belong to the first Chora, then you must take the Sundays that are in April, after the Sun is entered Taurus.

But if you call the last of the five, then you must take those Sundays that are in May, after the Sun is entered Gemini, to make your experiment in: do the like in the other Altitudes, for they have all one way of working. But the Altitudes have a name formed severally in the substance of heaven even as a character, for when the angels hear the names of God that are attributed to them they hear it by the vertue of that character. Therefore it is in vain to call any spirit or angel unless you know what names of God to call them by. Therefore observe the form of this following conjuration or invocation.

## The Invocation for to Call Forth Any of the Foresaid Angels

O thou great, mighty, and blessed angel of God N, who ruleth as the chief and first governing angel in the first Chora or Altitude in the East, under the great prince of the East whom you obey, and who is set over you as king by the divine power of God, ADONAI, HELOMI, PINE, who is the distributer and disposer of all things holy in Heaven, Earth, and Hell, I the servant of that God ADONAI, HELOMI, PINE, which you obey, do invocate, conjure and entreat thee N, that thou forthwith appeareth. And by the vertue and power of the same God, ADONAI, HELOMI, PINE, I do command thee forth by him whom you do obey and who is set over you as king by the divine power of God, that you forthwith descend from thy order or place of abode to come into me, and show thyself plainly and visibly here before me in this crystal stone, in thy own and proper shape and glory, speaking with a voice intelligible unto my understanding.

O thou mighty and blessed angel N, who art by the power of God ordained to govern all vegetables and animals, and causeth them and all other creatures of God to spring, increase and bring forth according to their kinds and natures, I the servant of the same your God, do entreat and humbly beseech thee to come and show unto me all things that I shall desire of thee, so far as in office you can, or be capable to perform, if God permit to the same.

O thou servant of mercy N, I entreat thee and humbly beseech thee, in and by these three names of your true God, ADONAI, HELOMI, PINE, and do constrain thee in and by this powerful name ANABONA, that thou forthwith appeareth visibly and plainly in thy own proper shape and glory, in and through this crystal stone, that I may visibly see thee, and audibly hear thee speak unto me, that I may have thy blessed and glorious angelic assistance, familiar friendship and constant society, communication and instruction, both now and at all other times, to inform and rightly instruct me in my ignorance and depraved intellect, judgement and understanding; and to assist me both herein, and in all other truths, else what the Almighty Adonai, the king of kings, the giver of all good gifts, shall in his bountiful and fatherly mercy be graceously pleased to bestow upon me, Therefore O thou blessed angel N. be friendly unto me, and do for me so far as God hath given you power in office to perform, whereunto I move you in power and presence to appear that I may sing with his holy angels: O Mappa-la-man! Hallelujah! Amen.

Note this invocation is to be altered according to the Altitude and angel you wish to call forth.

When he is appeared, give him or them a kind entertainment, and then ask what is just and lawful, and that which is proper and suitable to his office, and you shall obtain it.

SO ENDETH THE BOOK
ARS ALMADEL SALOMONIS

# Appendix 6: Excerpt from Sloane 3849

# Manner of Proceding in order to discover in the Crystall

Sic signum sancte Sanctis in fronte puery sic decendo In nomina pateris et filij et spiritus sancti amen dicat % paternoster / deinde istos spactanas o pater animary sequentes, viz t

Deus miserator[1804] nostery et benedicat nobis illiminet vultum suum super nos et miseratas nostery ut Cognosamos in tarra viam tuam in omnibus gentibus salutarry tuum. Conficantur tibi populi deus Conficanter tibi populi omnes Litenter et exultent gentes quoniam iudicas populos iniquitate et gentes interra deriges Conficianter tibi populi deus Conficianter tibi populi omnes Terra dedit fractum suam

B

Benedicat nos deus deus noster
benedicat nos deua et metuante
eum omnes fines terra.
Gloria patri et fillio et Spiritu Sancto
Sicut erat in prinsipio et
secula seculorum amen

D

Deus[1805] in nomine tuo salum me fac et in vertute tua iudica me

D

Deus exoude orationem meum auribus percipe verba oris mei

Quoniam aliena insurrexerunt aodversum me et fortes que siderant animam meam et non proposuerunt deum ante

conspectum sum
Exe enim deus adiuuat me
et dominus susseptor est anime me
Avarta mala enemisis meis
et in veritate tua dispee illos
voluntary sacrificabo tibi et Confitebor
nomine tuo domine quoniam bonum est.
Quoniam Ex omni tribulatione eripaeisti me
et super enimicos meos dispecsit oculis meis
Glorie patrie

Misereri[1806] mei deus et secundum
magnam miserecordiam tuam

Et secundum multitadinem meserationem
tuarum deld in equitatem meam
dE (?)
Amptus Sana me abiniquitate mea
et apeccato mea mandame
Quoniam iniquitatem meame ego cognosco
et pecatum meam contra me est semper
Tibibi soli pecam et malim corum te fesient nist
insermonibus tuis et vnitas cumim dicaris
Exe emam iniquitatibus conseptus suam
et in pecatis conceptis me mater mea

Exe (?) enimam veritatatem delexisti in terta
et occulta sapientia manistastati mighi
Asparges me domine isopo et mundaborir

haenabis me et semper muem dealdabor
Auditeiome dabis gouldinam et litia
et extutabunt essa humilitata
Cormandoem cre in me deus
et spiritum nona in viseribus meis
Me exrpissius mea sacie tua et
Scriptum sanctum tuamene anseris ame
Pedde mighi leticiam salataris tui
et speritum principialis confirma me
Docebo iniquos viuas tuas
et impije adte conuertantur
Libera mede sangunibus deus deus salutis
me et exultabit lingua me Iusticiam tuam
Domine labie me aparies
et os meum ani**abit landem tuam
Quoniam voluises sacri fissiam dedissem
vtique holo castis non delectabris
Sacrifitiam deo spritus contribulates
cor Contrat et humilitatem deus non dispities
Benin que sac domine in bona voluntate tua sion
vt edificanter mari Jeruselem

tunce acceptabis satis ficium iustisia obligationes
et holocasta tunck imponetsuper altera
tuim vertulos Amen. * * * * * * *

O Dominee Jesu cristie rex gloria mitte mihie
trese angelos bono / ex parte tua dextra viz
ancor annasor anelose qui dicante et ofendantie
mihie veritatem sine falsetate et falatia de
omnibus rebus quas interagabo domine Jesue
cristi creator celie et tarra qui totam mundinum (?)

secistie exmihelo sac quod appariante isti angeli
boni prinsipialis palem puero / w: w: / exerdom (?)
nostrum Jesum cristium conceptus de spiritue
sancto vergine &c./

Sicat tues verus deus et homo mitte mihie
tres angelos bonos palem aparire ista cristalo
viz / Anser / annasor / Analos / admisu istris puerie
/ W: W: / per iste sacritissima nomina dei eloy tetera-
grammaton Saboth Alpha et omega principium
et finis expediatris vos angely deij per sanctam
mariam matrem domine nostri Jesu Cristy et per
nomen ordenes angelorum Cherubin Saraphin
tronos dominationes potestatis et principialis
et pervirtutem archangelius michalis gabrialis

qui non cestante clannary ante tronam dei semper
cantatis Sanctus Sanctus Sanctus dominus Deus
saboth quiest quierit et quiventurus / omnes reliquos qui
sunti? in est in decare mandum et pur puer celo et tarra
et parlac quod dominus noster Jesus cristus lactabit
ex manus beate maryu vergenis quanddo verus puer
erat elle in hac mundo et per vestem communam qua in dutus (?)
est Jesus et pervingen tam dequo sancta maria mageline
vnxit pedes Iesus et extarat eos calpilis cupitus suis
quando palem et sine mora comperiatis ad visma istius
puery : N: / N: / ista cristalo ******************
**(?) oher it will appeare as it weare a child in the Cristall
if hee doe not appeare begine againe and if hee had
apeared then spake to the first Angeli dei beni
venistie in nomini pateris et fillij et spiritus sanctus
pillam intentionem quam habuit dominus deus

noster Jesus Christus minente (?) quando deposuit
luisiseri mundecelom putrem serioris et eligit vos
probelantisiones angelis.
Then Cale for the second as you due for the first

so proside and begin againe vntill you haue them all
three and then say to the second Angell
Angeli dei beni venistris in nomine pateris et fillij et

Spiritus sancti per verginalem materis domine
nosteri Iesu Christie et per vergini tatem Johannes
baptisti et per capitutenis*
proceed to the theerd

Angeli dei beni venistris in nomine pateris et feillij et spiritis sancti pre nerentiam passiones domine nostri Jesu Christi et per renerentiam sacrimenti illiaris que dominus noster Jesus cristus fecit in send sua et dedit desiputis suis dictus hoc est corpus meum hoc cessat * *

Then say this exortation ouer the cristall folowinge and mat this + synd.

Quose Angeli + rogo vos presipio vobis vos exorsiso peromina principialibe nomina qui noliset homin~ loqui nisi sp'us sancti + et per reuerentiam sacrementy pasio dei nosteri Jesus Cristi et reuerentunam sacromentie alteris q'd (?) deus noster Jesus cristus fecit cena sua et dedid dicipulis suis dicence hoc este corpus meum q'd (?) mostratis mihe sine salcitate vel fallatia petita et loquisita et petenta et reuerenda

Theise exortations you must repeate and let the child name them by there names sainge ancor anasor anelos shew mee the persons and the aparell of them that hath such a mans mony to this childe and the will declare.

the pson or persons and the apparell of them that had such a mans money [struck out: to this child] and if the Come not the first day folow still to the Chilld untill you may haue a sight of them for the will apeare personalie as the to be knowne and the will declare how much of the mony is spent and how much is unspente.

And the feror day the better and let the child sit with his face to ward the sune lookinge in the cristal and euer aske him what hee seeth as you Reade

Trantiatis angeli dei et lenam vbi deus nostr Jesus Christus vos ordinauit et quoties cunque invocauero esto mihi parietis et ad measm interrogationem et mandatum est mihi quoties cunque sine mora veniatis, In nomine patris et fillij et spiritus Sankti Amen +

Maim + fan + Abagarus +
Abrinon +

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[1] I. R. F. Calder, "John Dee Studied as an English Neoplatonist," 2 vols. Ph. D. diss. (The Warberg Institute, London University, 1952); Peter J. French, *John Dee: The World of an Elizabethan Magus* (London: Routledge & Kegan Paul, 1972); Nicholas H. Clulee, *John Dee's Natural Philosophy—between science and religion.* (London and New York: Routledge, 1988); William H. Sherman, *John Dee, the Politics of Reading and Writing in the English Renaissance* (Amherst: University of Massachusetts Press, 1995).

[2] See list in Peter French, *John Dee: The World of an Elizabethan Magus,* pp. 216–29.

[3] Many of these apparent conflicts are still with us today. Charles Tart, *Body Mind Spirit* (Charlottesville: Hampton Roads, 1997), observes that Scientism, a belief that scoffs at anything that doesn't fit our supposedly scientific beliefs, has become "the world's most powerful (and negative) religion." It is interesting to note that most modern religious studies carefully avoid Scientism.

[4] Frances A. Yates, *The Rosicrucian Enlightenment* (Boulder: Shambhala, 1978), p. xii.

[5] Some have argued there are actually two systems: the Heptarchic system (represented by this manuscript and Dee's *Heptarchia Mystica),* and the Enochian system, represented by later records, especially TFR.

[6] See C. H. Josten's translation of Dee's *Monas Hieroglyphica* (AMBIX, XII, 1964, 84–221), and Nicholas Clulee's analysis in *John Dee's Natural Philosophy* (London: Routledge, 1988), p. 77ff.

[7] Although there has been some criticism of Dr. Yates' work in recent years, I have found the views of Roberts and Watson to be the most balanced: "The influence of the later work of Yates herself will be widely apparent for although that often seems hasty and over-enthusiastic, our own research has frequently confirmed rather than contradicted hers. . . ." Julian Roberts and Andrew Watson, *John Dee's Library Catalogue* (London: The Bibliographical Society, 1990), p. 26.

[8] R. Turner writes, "Mistakes abound in both the Crowley and Regardie printed Enochian texts. I counted 91 in the first Call alone when comparing these with Dee's original manuscript (see Sloane 3191, British Museum)." Cited by Colin Wilson, "Introduction to the Necronomicon," *Gnostica,* 48, Nov. 1978, p. 62.

[9] The first edition was limited to 500 copies. Another version was produced by Christopher Whitby as his doctoral thesis. This had a small reprinting as *John Dee's Actions with Spirits*, 2 vols. (New

York: Garland, 1991).

10

William Sherman, *John Dee*, p. 149.

11

These records were published in 1659 by Meric Casaubon as *A True & Faithful Relation . . . Between Dr. John Dee . . . and Some Spirits* (TFR). Casaubon's main intent in publishing this material was to discredit Dee's reputation.

12

For example, he is credited with coining the word "unit," which he used to translate the Greek "monas." He also coined the word "Britannia."

13

*Monas,* Theorem 23.

14

*Monas,* dedication to King Maximilian, passim, pp. 115 ff.

15

Peter J. French, John Dee, *The World of an Elizabethan Magus*, 1972, pp. 40 ff.

16

Hans Ankwicz-Kleehoven observes, "Just as no distinguished foreigner at the beginning of the nineteenth century omitted to pay his respects to Goethe in Weimar, so it was good form in the Germany of circa 1500 to have called on Trithemius at Sponheim." Cited in loan P. Couliano, *Eros and Magic in the Renaissance* (Chicago: University of Chicago Press, 1987), p. 166.

17

William Sherman, *John Dee*, p. 51.

18

William Sherman has given us an excellent sense of it in his book; see especially p. 40.

19

"Dee could hardly have held a more prominent place in . . . the genesis of the British Empire." See William Sherman, *John Dee,* pp. 148 ff and passim.

20

A large element of Dee's patriotism was his fascination with the Arthurian legends. He was largely responsible for reviving interest in them. Dee believed himself to be of royal descent.

21

British Library, Sloane manuscript 3188, fol. 65a. See also John Dee, *General and Rare Memorials pertayning to the Perfect Arte of NAVIGATION (GRM)* (London: John Daye, 1577).

22

Johannes Trithemius in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe*, London, 1647), wrote that world history was governed by the rules of seven angels, each ruling 354 years and 4 months. The angels told Dee that “the 7 Governours have almost ended their Government” (TFR, p. 4). Dee’s copy of Cyprian Leowitz, *De Conjunctionibus Magnis Insignioribus Superiorum Planetarum* (Leuingen, 1564), has “underlinings and a few notes” (item 631, R&W).

23

GRM (1577) is dated 5540, and *A Playne Discourse . . . concerning the needful reformation of ye vulgar kallender* (Oxford: Bodleian Library, Ashmole MS 1789, article 3, 1582) is dated 5545.

24

The title page for Dee’s *General and Rare Memorials* shows a timeline of history of something over 6,000 years. If 6,000 years is significant to him as it was to others, his calculations would put the end at A.D. 2037.

25

See also I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 3.

26

*Mysterium Libri Quinque* (MLQ), 16 November 1582.

27

TFR, p. 43.

28

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 8, section 8. See also William Sherman, *John Dee*, pp. 187, 188.

29

The Archangel Uriel, 11 March 1582.

30

See *Monas,* p. 133, “the Hebrew cabbalist . . . will own that, without regard to person, the same benevolent God is not only [the God] of the Jews, but of all peoples, nations, and languages.”

31

Bynepor, 20 November 1582; Medicina Dei, 24 March 1583; Michael, 23 May 1583.

32

A similar “invitation” led Giordano Bruno to his death at the stake in 1600.

33

For example, “AGLA” and “ARARITA” are acronyms derived from verses of scripture. See Cornelius Agrippa, *De occulta philosophia Libri Tres* (Leiden: E. J. Brill, 1992), book 3, chapter xi,

p. 428.
[34](#)

For example, Arbatel, *De Magia Veterum* (Basel, 1575), p. 21, Aphor. 14: “da mihi unum de spiritibus tuis, qui me doceat ea, quae vis nos discere & cognoscere, ad laudem & honorem tuum & utilitatem proximi.” (“Grant me therefore one of thy spirits, who may teach me those things which thou wouldest have me to know and learn, to thy praise and glory, and the profit of our neighbour.”)
[35](#)

For example, Cornelius Agrippa, *De occulta philosophia,* book 2, chap. 22, pp. 314–18.
[36](#)

There have been a number of recent books and movies with the theme of Dee’s magic.
[37](#)

R&W, p. 29.
[38](#)

R&W, p. 168. They catalog it as DM 70 and note, “On fol.9 (originally the first leaf, fol.1–8 having been misbound) is [Dee’s ladder symbol] and, very faint, ‘Fragmentum Magicum,’ which may be in Dee’s hand. At the foot is ‘Sum Ben: Jonsonij liber.’”
[39](#)

Sloane 3188 fol. 48r.
[40](#)

A version of this text with discussion is included in Richard Kieckhefer’s *Forbidden Rites: A Necromancer’s Manual of the Fifteenth Century* (University Park: Pennsylvania State University Press, 1997), pp. 8–10, p. 256 ff.
[41](#)

Judaism was outlawed in England and much of Europe at the time. Note Dee’s comment “we can hardly trust anything in the Jews hands . . . they are a stiffnecked people and dispersed all the world over.”
[42](#)

They list it as DM 166, pg 183.
[43](#)

See Jim Reeds, “John Dee and the Magic Tables in the *Book of Soyga,*” www.research.att.com/~reeds/soyga.html; to appear in a forthcoming book *John Dee: Interdisciplinary Essays in English Renaissance Thought,* Kluwer of Amsterdam.
[44](#)

Bodley MS 908, p. 4, line 3. See figure 2.
[45](#)

R&W, p. 183.
46

It is not clear why Roberts and Watson make this identification. They note Francis Maddison's theory that Aldaraia = Ar. Al Dirâya "knowledge, cognizance, acquintance," but that is only hypothetical. They also note that Dee sent a servant (20 October 1595) to recover his Arabic book from Mr Abbot (?) at Oxford and (19 November 1595) "my Arabik boke restored by gods favor." James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 54.
47

Genesis 44:4–5.
48

Raymond A. Moody, *Scrying—The Art of Female Divination* (Marietta: R. Bemis Publishing, Ltd., 1995), p. 7.
49

For some examples, see Richard Kieckhefer, *Forbidden Rites*, experiments 18, 19, 20, 23, 24, 25, 27, 29, 33, 38, 39, and 40. Reginald Scot, *Discoverie of Witchcraft* (New York: Dover Publications, 1584/1973), published extracts from magic handbooks; many deal with scrying (e.g., pp. 148–9, 232–5, 238–9, 245–6, 249–50). Francis Barrett, *The Magus* (London, 1801; reprint: Secaucus: The Citadel Press, 1975) pp. 135bis ff, published scrying instructions from Trithemius (or pseudo-Trithemius). See also manuscripts Sloane 1317, 3846 (art 6), 3848, 3949 (arts. 1, 3), 3851, 3853 (art. 9), 3854 (art 5).
50

According to Couliano, mnemonics, along with eroticism, is an essential component of magic, "to such an extent that it is impossible to understand [magic] without first having studied the principles and mechanisms of the first two" (*Eros and Magic in the Renaissance,* p. xviii). See also Frances A. Yates, *The Art of Memor,* and Giordano Bruno's *De magia in Jordani Bruni Nolani Opera latine conscripta* (Neapoli, 1879–91). English translation in Robert De Lucca, Richard J. Blackwell, and Alfonso Ingegno, *Giordano Bruno, Cause, Principle and Unity: And Essays on Magic* (Cambridge: Cambridge University Press, 1998).
51

I. P. Couliano, *Eros and Magic in the Renaissance*, p. 5.
52

He mentions scrying in his *Monas Hieroglyphica* (1564).
53

See "The Scryers of John Dee," Chris Pickering, *Hermetic Journal* 32, pp. 9–14. Another example of Dee seeing angels may be TFR 25, where he writes "Thereupon I perceived the presence of some good spiritual Creature, and straight way appeared the good Angel. I.L."
54

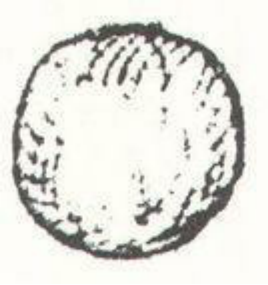
This friend was Edward Kelley, a.k.a. Edward Talbot.

55

Above this entry, someone wrote, “You that rede this underwritten assure yourselfe that yt is a shamfull lye, for Talbot neither studied for any such thinge not shewed himselfe dishonest in any thinge.” Dee added the comment, “This is Mr. Talbot or that lerned man, his own writing in my boke, very unduely as he cam by it.” There are also some additional notes by Talbot/Kelley that have been erased. Diary quotations are from James Orchard Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968) pp. 13–16.

56

Although Christopher Whitby (*John Dee’s Actions with Spirits*, pp. 138-141) questions whether the obsidian mirror was actually Dee’s, it is commonly accepted. John Pontois, Dee’s heir, was said to have “a certain round flat stone like Cristall which Pountis said was a stone which an Angell brought to doctor dye wherein he did worke and know many strange things . . .” See R&W, p. 61. See figure 8.1 in Nicholas Clulee, *John Dee’s Natural Philosophy.* This probably was the scrying stone that the angels mysteriously delivered on 21 November 1582 out of “the uttermost part of the Roman Possession.” Dee describes it as being “half an inch thick” (5 May, 1583), although Dee’s drawing of the former in Sloane 3191 clearly shows a sphere whereas the mirror is flat and has a handle.



57

Quoted in Christopher Whitby, *John Dee’s Actions with Spirits*, p. 92. Compare with the drawing and description found in (pseudo-?) Trithemius. *The Art of Drawing Spirits in to Crystals* in Francis Barrett, *The Magus*, book 2, p. 128 (York Beach, ME: Samuel Weiser, 2000). In addition to Raphael, Gabriel, and Uriel, Trithemius includes Michael.

58

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 206. See the first action, where, after “fervent prayers to God,” Saul is asked to look into the stone and see “yf God had sent his holy Angel Anael.”

59

As an example, British Library Sloane manuscript 3849 (“Manner of Proceding in order to discover in the Crystall”) starts out with the seven Psalms before proceeding to ask Jesus to send the three angels “ancor annasor anelose.” Reginald Scot, in his 1584 edition of *The Discoverie of Witchcraft* (book 15, chapter 12), quotes from a magical text at length on how “to have a spirit inclosed into a christall stone or berill glasse, &c. First thou in the new of the moon being clothed with all new, and fresh, & cleane araie, and shaven, and that day to fast with bread and water, and being cleane confessed, saie the seaven psalmes, and the letanie, for the space of two daies, with this praier following . . .”

60

For example, see TFR, p. 25: “There appeared to E.K. a round Globe of white smoke over my head” (a UFO?). MLQ, 10 April 1583: “there appeared in the corner of my study a blak shadow.” Sometimes, the whole chamber appeared in the stone (e.g., MLQ, 15 March 1582).

61

Peter French, John Dee, *The World of an Elizabethan Magus*, pp. 113, n. 2.

62

Oxford: Bodleian Library MS Ashmole 1790, fol. 58.

63

British Library manuscript Royal 17 Axlii fol. 3v.

64

Athanasius Kircher, *Oedipus Aegyptiacus* (Rome, 1652–54). The most interesting part of Kircher’s discussion is his attempt to link the seal with Islamic mystical tradition. Since the use of this sigil is central to the present work, I include Kircher’s discussion of it in appendix 2.

65

Oxford: Bodleian Library, Ashmole MS 1790, fols. 55a–56a.

66

Hermann Gollancz, *Sepher Maphteah Shelomoh* (London: Oxford University Press, 1914), fol. 38a.

67

*Goetia* also enjoins the use of a second lamin that has a five-pointed star.

68

Translation by D. C. Duling in James H. Charlesworth, *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983) pp. 935 ff.

69

For example, see British Library, Harley manuscript 5596, fifteenth century. Note the largest section of this manuscript is the *Clavicula Salomonis.*

70

Cornelius Agrippa, De *occulta philosophia,* book 2, chap. 7, p. 266.

71

*The Magical Calendar*, ed. Adam McLean (Grand Rapids, MI: Phanes Press, 1994), p. 32.

72

Johannes Trithemius, *The Art of Drawing Spirits into Crystals* in Francis Barrett's The *Magus,* book 2, (York Beach, ME: Samuel Weiser, 2000), p. 128.

73

(pseudo-) Henry Cornelius Agrippa, *Fourth Book of Occult Philosophy* (London, 1655, reprint London: Askin Publishers, 1978).

74

Agrippa.

75

*The Key of Solomon the King (Clavicula Salomonis),* first translated and edited from ancient manuscripts in the British Museum by S. Liddell MacGregor Mathers (London: George Redway, 1889; reissued, York Beach, ME: Samuel Weiser, 2000, p. 93). Mathers' reading most closely follows British Library manuscript Additional 10862, folio 116v (consecration of vestments): "Amor, Amator, Amides, Ideodaniach, Paucor, Playor, Anitor, per merita eorum sanctorum Angelorum . . ." The same manuscript again invokes these angels during the consecration of the silk cloth on fol. 64v: "Adonay, Anosbias anereneton, agla, athanatos, agyos, ancor, anachor, anilos, Theodomos, agnefeton, Cedyon, Lamet, Cetelfares, cos, Tetragrammaton." Strangely, Mathers omits this conjuration. Mathers' other manuscript authorities read as follows: Sloane 3091, fol. 84v: "ancor, amacor, amade. Theodonia, Pancorpsagor, Anotor, parles merites des Saints Anges, . . ." Harley 3981 fol. 112v: "Ancor, Amacor, Amade, Theodonia, Pancor = psagor, Anitor, par les merites des Saints Anges . . ." Kings 288 fol. 111v: "Anco, Amacor, Amade, Theodonia, Pancor, Psagor, Anitor, parles merites, des Saints Anges . . ." Ancor, Amacor, Amides, Teodonia, Pancor, Amitor, par les merites des Saintes . . . Sloane 1307 (missing from chapter on vestments but includes the following for consecrating the parchment fol. 109v:) "Autor, Amaur, Theodomos, Phagar, Abacri, adestote ad custodiam istius carte." Other manuscripts of the *Key of Solomon* in the British Library not used by Mathers preserve some valuable readings: Sloane 3847 fol. 46v (consecration of clothing): "Anchor, Anachor, anilos, theodonos, phagor, Ianitor, per merita Angelorum sanctorum . . ." fol. 60r (preparation of parchment): "Ancor, anacor, amlos, Theodomos, Phagor, adestote in custodia huius carte" fol. 60v: "Lazay, Salmay, Dalmay, Adonay, Saday, Tetragrammaton, anepheneton, Cedyon, Aryon, Anereneton, Athanatos, Theos, Theodomos, anilos, pes, kyros, abos, Theophilos, Onoy, Zoron, Largon, Lazaryon, Theophilon, Tisyon, Alyon, Occinomos, Zacharion, Sydion, Agla, Joth, heth, he, vau, el, emanuel, Ja Ja, Vah, *ancor, anilos, Theodonas* angeli sancti dei . . ." Additional 36674 fol. 15v: "Antor, Anator,et Anabis, Theodomas, lanitor [or Iamtor], by the desertes of the holy Anngells . . ." Sloane 2383 fol. 16r (preparation of parchment): "Anator, Amacor, phaidos, theodomos, plagar, abacar, adestote ad custodiam istius Cartae" fol. 25v (silk cloth): "Adonay, amatias, anaton prieumaton, agla, Ensoph, Cadon, antor, amacor, anilor, [26r] Semanphorus, Samceuaia, tetaph, soned, saemonim. Eos bos, Elohim."

76

Joseph H. Peterson, *The Lesser Key of Solomon* (York Beach, ME, Weiser Books: 2001), p. 47.

77

British Library manuscript Royal 17 Axlii fol. 37r. Another manuscript in the British Library, Sloane 3885 fol. 69r reads: "Ih'u dei filius incompraehensibilis hancor hanacor hanylos iehorna theodonas helyothos heliotheos phagor corphandonos norizane corithico hanosal helsezope phagorª. [37v] Eleminator candones helas helee resphaga thephagagayn thetendyn thahanos mtemya heortahonos nelos behebos belhores hacaphagan \\\\\ belohothoi ortophagon corphandonos humane natus . . .” Sloane 3854 fol 118v: “Ih’u dei filius incomprehensibil’ hancor hanacor hanylos iehorna theodonos helyothos heliotheos phagor corphandonos norizane corithico hanosae helsezope phagorª. Eleminator candones helos orano: helee resphaga thephagagayn thetendyn thahanos uitemya heortalyonos uelos ue hebos uel hores hacaphagan ortophagon corphandonos humane natus . . .”

[78] Peterson, p. 172.

[79] Gustav Davidson, *A Dictionary of Angels Including the Fallen Angels* (New York: The Free Press, 1967), pp. 338–9.

[80] Christopher Whitby (*John Dee’s Actions with Spirits*, p. 1) identified these as “notes in cipher by William Shippen (1635–1693),” but see C. H. Josten, *Elias Ashmole (1617–1692): his autobiographical and historical notes, his correspondence, and other contemporary sources relating to his life and work* (Oxford, 1966), V. 2, p. 10.

[81] Christopher Whitby, *John Dee’s Actions with Spirits*, p. 105–6, p. 156.

[82] Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 178–9.

[83] Dee was apparently aware of the existence of the Ethiopic *Book of Enoch* from Guillaume Postel’s *De originibus* (Basel: Ioannem Oporinum, 1553). See Nicholas Clulee, *John Dee’s Natural Philosophy,* p. 209.

[84] TFR, p. 159.

[85] Sloane 3188, fol. 101b.

[86] William Sherman, *John Dee,* pp. 16—19.

[87] See Frances A. Yates, *The Rosicrucian Enlightenment,* 1978, pp. 41.

[88] TFR I, p. 173; TFR III, p. 15.

89

*Hermetic Journal,* 30, pp. 18—22.

90

TFR III, p. 15.

91

Sloane 3188.

92

Sloane 3191.

93

Sloane 3189.

94

George Hay, ed., *The Necronomicon* (Jersey: Neville Spearman, 1978), p. 36.

95

Donald C. Laycock, *The Complete Enochian Dictionary* (York Beach, ME: Weiser Books, 2001), p. 63.

96

James O. Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), p. 11, May 25, 1581.

97

MLQ, 17 November 1582.

98

Dee, “Praefatio latina,” 1586 in C. H. Josten’s “An Unknown Chapter in the Life of John Dee,” *Journal of the Warburg and Courtauld Institutes* 28 (1965): 233—57. See also Butler, *Ritual Magic*, pp. 259, 268.

99

Nicholas Clulee, *John Dee’s Natural Philosophy*, p. 205.

100

See for example, Jacque Vallee’s *Messengers of Deception* (Berkeley: Ronin Publishing, 1979) and Colin Wilson, *Alien Dawn* (New York: Fromm International, 1998).

101

Laski is told he would have the kingdoms of Poland and Moldavia. The angels also incorrectly foretell Rudolph’s demise and Stephen’s ascent.

102

I. R. F. Calder, “John Dee Studied as an English Neoplatonist,” chapter 9, section 4.
103

48 Claves Angelicae: “The 48 Angelic Keys.” -Ed.
104

The title page of the actual manuscript reads, *Liber Scientiae, Auxilij et Victoriae Terrestris:* “The Book of Earthly Knowledge, Help, and Victory” -Ed.
105

10 April 1586.
106

30 April 1586.
107

The actual title page reads, *De Heptarchia Mystica (Diuinis, ipsius Creationis, stabilitœ legibus) Collectaneorum / Liber primus:* “Concerning the Mystical Heptarchy (divine, of the creation itself, with permanent rules) First Book of collected passages” -Ed.
108

Sloane 3191.
109

William Lilly, noted English astrologer. Born 30 April 1602. Died 9 June 1681.
110

“As a further testimony of the sence of Mr. Wales kindnes, shortly after his death, I sent for his son, & bestowed on him, one of my deputies places in the Excise, with an allowance of 80 £ per Annum.” /E.A.
111

Sloane 3189 has the following three names written on a blank page, which may be these former owners: Robert Jones, Susanna Jones, George Lockehouse. -Ed.
112

till: “drawer or compartment.” - Ed.
113

Praeter . . . sapientia: “Besides my other frequent extemporaneous prayers and more ardent exhortations to God, this one has been most frequently used. *My morning and evening prayer for wisdom.”* -Ed.
114

In nomine . . . placebit: “In the name of God the Father, God the Son, God the Holy Spirit. Amen. O almighty, eternal, true and living God, be pleased to deliver me! O Lord of Lords, King of Kings, Jehovah Zebaoth, make haste to help me!(cf. Psalm 70) Glory be to God the Father, and to the Son, and to the Holy Spirit: as it was in the beginning, is now, and ever shall be, world without end. Amen. Teach me to perceive and understand properly (O Creator of all things), for your wisdom is all I desire. Fix your word in my ear (O Creator of all things), and fix your wisdom in my heart. O Lord Jesus Christ (you who are the true wisdom of your eternal and omnipotent Father) I most humbly beg your Divine Majesty that you consider it proper to send me the speedy help of some pious wise man and experienced philosopher for realizing and perfecting above all fully those things which will be of greatest value for increasing your praise and glory. And if no such mortal man now lives upon the earth who is fitting for this work, or who may have been assigned by your eternal providence to the performing of that service for me, then truly I most humbly, most ardently, and most faithfully ask from your divine majesty that you grant to send me down from heaven your good spiritual ministers and angels, namely Michael, Gabriel, Raphael, and also Uriel: and (from your divine favor) any other true and faithful angels of yours, who may completely and perfectly train and teach me in the true and accurate knowledge and understanding of your secrets and wonders (concerning all your creatures, and their nature, properties, and best use) and necessary knowledge for us mortals, to the praise, honor, and glory of your name, to my firm solace and otherwise (through me) the solace of the greatest number of your faithful, and to the confusion and ruin of the wicked. Amen. Let it be O Jehovah Zebaoth; let it be O Adonay; let it be O Elohim. O blessed and omnipotent Trinity, praised above all things, grant me (John Dee) this petition, in such a manner that will be most pleasing to you. Amen." -Ed.

115

Ab anno . . . suam: "From the year 1579 in approximately this manner, in Latin or in English (and furthermore in another unique and particular manner, sometimes for Raphael, and sometimes for Michael) it was most gratifying to me to pour forth my prayers to God; may God grant me his wonderful mercy." -Ed.

116

In Sloane 3677, this note comes before the prayer. -Ed.

117

Angelus . . . praedominans: "Angel or intelligence now presiding over the whole world." -Ed.

118

Etymologia: Gratiosa / Afflicta Dei / Misericors: "Etymology: Favored / Distressed of God Merciful." Dee considered Hebrew etymology important and discusses meanings and roots of various words in various works of his. It seems he had at least a rudimentary command of Hebrew grammar as well. -Ed.

119

4 Angeli . . . Quaternarii: "4 angels presiding over the 4 quarters of heaven, as Agrippa notes in the Scale of the number four (*Occult Phil.,* Book 2, ch 7)." This grouping of the Archangels is common in medieval and Renaissance occult works. In *Liber Juratus,* one of the earliest books of the Solomonic school of magic, these four angels are known as the "Angels of the 4 winds." Agrippa, in his work, *De Occulta Philosophia,* book 2, chap. 7 (Leiden: E. J. Brill, 1992), pp. 266, calls them the "four angels ruling over the corners of the world." The *Magical Calendar* of Tycho Brahe gives the same.

Michael and Gabriel are the only two angels mentioned by name in the Old Testament. Raphael is mentioned in the apocryphal *Book of Tobit,* and Uriel is well-known in noncanonical lore. Annael is relatively unknown. -Ed.

120

Etymologiae: Fortitudo . . . praevalesceus: "Etymology: Michael: Strength of God; Gabriel: either made very strong or very powerful or strength of God; Raphael: Medicine of God; Uriel: Light of God." -Ed.

121

Anna . . . Deum: "Anna, et Annah, is a particle of the supplicant and confessor: consequently it may not be unreasonable that it indicates praying and confessing God." Dee's theory is that the name Annael derives from Hebrew "Ana" meaning "pray," or "lament." The more usual explanation of Anael is that it is equivalent to Haniel, and means "Grace of God." Johannes Trithemius, in *De Septem Secundeis* (translation in William Lilly, *Worlds Catastrophe,* London, 1647) refers to him as the "spirit of Venus."- Ed.

122

Per Sloane 3677.

123

Ad Deum . . . Anno 1582: "A faithful declaration to almighty God, to the lasting account of this matter in the year 1582." -Ed.

124

Talent: "power." -Ed.

125

I Samuel 9 is the story of Saul's consulting Samuel about his father's asses. - E.A.

126

James 1:5 Si quis autem vestrum indiget sapientia, postulet a Deo, qui dat omnibus affluenter, et non improperat: et dabitur ei.: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." -Ed.

127

mediately: "through a mediator." -Ed.

128

Mittas . . . ducant &c: "May you send your light and your truth, which may lead me . . ." -Ed.

129

Recte Sapere . . . quod volo: See above. -Ed.

130

Da verbum . . . fige &c: "Fix your word in my ear, and your wisdom in my heart, etc." -Ed.

131

This third seer was Saul. -E.A.

132

This seems to be a paraphrase of Psalm 34:7: “The angel of the Lord encamps around those who fear him, and delivers them.”

133

De mirabili . . . Naturae: “Concerning the wonderful power of art and of nature” -Ed.

134

Numquid non est Deus in Israël, ut ad consulendum Beelzebub, deum Accaron. Reg. 4. cap. 1. -Δ. “Is it because there is no God in Israel that you are going to inquire of Beelzebub, the god of Ekron?” 2 Kings (called Reg 4, 4 Kings in the vulgate) - Ed.

135

Facilius . . . reputare: “It is without doubt incomparably easier to obtain anything that is considered useful for people from God, or from good spirits [than from evil spirits].” -Ed.

136

Mane: “in the morning.” -Ed.

137

AÑAËL.

138

Note, An illuding intruder, even at the first, putting him self, as an angel of light. Take hede allwayes of undue securitie.

139

There appered a great number of dead mens skulls, likewise.

140

In nomine . . . tu es: “In the name of Jesus Christ, who are you?” This is a standard first question for interrogating spirits. “Let him first require his name, and if he be called by any other name” (pseudo-?) Agrippa’s *Fourth Book of Occult Philosophy,* ed. Robert Turner (London: Askin Publishers, 1978), p. 67. -Ed.

141

“potestas . . . est: “All power is placed in me.” -Ed.

142

Quae?: “Which?” -Ed.

143

Bona et mala: “good and bad.” -Ed.

144

De Thesauro abscondita: “regarding hidden treasure.” -Ed.

145

Ne perturbes . . . Nugae: “Don’t bother, for these are trifles.” -Ed.

146

Ubi . . . tua?: “By whom is your power?” -Ed.

147

Cur . . . mea?: “Why do you ask about my power?” -Ed.

148

Cur . . . placet: “Why? It means you haven’t satisfied me.” - Ed.

149

An bonus . . . speculo?: “Is there any good angel assigned to this speculum/mirror?” - Ed.

150

Etiam: “Yes, certainly.” -Ed.

151

Quis? “Who?” -Ed.

152

Bonus . . . mentio: “Isn’t this the good angel mentioned in scripture?” [i.e. Michael]-Ed.

153

Maxime: “Absolutely.” -Ed.

154

Fieri . . . agam?: “May I not see and deal with him?” -Ed.

155

Ita: “yes” -Ed.

156

Quid . . . velis: “What do you wish to show by this?” -Ed.

157

Alterius . . . est: “It is the character of another angel.” -Ed.

158

Cur . . . ostendis?: “Why do you show this now, and on this occasion?” -Ed.

159

Causam ob magnam: “For a great reason.” -Ed.
160

In margin: “Prayer / Fasting.” -Ed.
161

Gloria . . . saeculorum: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end.” -Ed.
162

Prepositus orbis veneris: “Governor of the planet Venus.” -Ed.
163

This book only survives in fragments as Cotton MS. Vitellius. C. VII, art. 3. in the British Library. -Ed.
164

In nomine Jesu Christi: “In the name of Jesus Christ.” -Ed
165

Pseudonym for Edward Kelley. -Ed.
166

Note: he had two dayes before made the like demaunde and request unto me: but he went away unsatisfiyed for his comming was to entrap me, yf I had had any dealing with wicked spirits as he confessed often tymes after: and that he was set on, &c.
167

Aliqui Angeli boni: “some good angels.” -Ed.
168

Michael . . . nostris: “Michael is the foremost in our works.” -Ed.
169

Soyga, Soiga = agyos. -E.A. Agios is Greek for holy. Two copies of this book have been identified. One is Bodleian Ms. 908, and the other is British Library Sloane manuscript 8. See the introduction for more detail. -Ed.
170

Liber . . . bonos: “That book was revealed to Adam in Paradise by the good angels of God.” -Ed.
171

solus . . . interpretator: “Michael alone is the interpretor of that book.” -Ed.
172

Dee lived to be 81. -Ed.
173

Praesentias . . . invocandi: “Request and invoke our appearance with sincerity and humility. And Anchor, Anachor, and Anilos are not to be called into this stone.” -Ed.

174

Haec . . . non vi: “These things mostly involve Michael. Michael is the angel who illuminates your path. And these things are revealed in virtue and truth, not by force.” -Ed.

175

Omnis . . . nobis: “Every hour is our hour.” -Ed.

176

An illuding spirit straight way intruded him self, and this character: as may appere *Libri Quinti Appendice* where the character is described exactly.

177

In margin: This was not True Uriel as may appere Anno 1583: May 5. -Ed.

178

Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and it is to be worn on the chest.” -Ed.

179

Soli . . . gloria: “All honor and glory to God alone.” -Ed.

180

Note: In this time there appered in the stone, a riche chayre: and after a little while, it was out of sight.

181

That is, Psalms 6, 32, 38, 51, 102, 130, and 143 (the Vulgate numbers them 6, 31, 37, 50, 101, 129, and 142). -Ed.

182

Sigillum Dei: “Sigil (or seal) of God.” -Ed.

183

In margin: Erronicè, contra ignorantiam meam. vide post. -Δ (Erroneously, to my ignorance. See below.) -Ed.

184

Note this point.

185

Two smaller seals are preserved in the British Museum. They measure 125mm in diameter, and are 20mm thick. The holy table itself measured 36¼ inches by 35⅞ inches, was 31½ inches high. -Ed.

186

Caue: quia angelus tenebrarum se intrusit hic ut libri Quinti appendice apparavit. -Δ. “Beware: an angel of darkness intruded itself here as is shown in the appendix to the fifth book.” In fronte: “in front”; iuxta pectus: “near the chest”; a sinistris: “on the left”; a dextris: “on the right.” -Ed.

187

Brimstone (sulfur) was commonly used in exorcisms. For the binding of Asmodeus by Raphael, see *The Book of Tobit* 3.17. -Ed.

188

Dee’s daughter Katherine was nine months old at the time. -Ed.

189

Note: So is it evident who went abowt to hinder the truth before in the character, and in the border of the Table, falsely cownterfeating &c as it also in the next action may appere.

190

Saul in danger of being carried away quick. -Δ. Quick: “alive.” -Ed.

191

George was a servant of Dee’s. Dee’s diary states that goodman Hilton requested lodging for his two sons in Dee’s house in 1579, and that Robert Hilton came to his service 4 October 1581. -Ed.

192

See Tobit 3.17 and 8.3.

193

Gloria . . . sicut: “Glory be to the Father, and to the Son, and to the Holy Spirit, as . . . etc.” -Ed.

194

“Around 3 in the morning.” -Ed.

195

Hereby may appere that this wycked spirit foysted in the shew of the fals character and names before.

196

Presently: “at once.” -Ed.

197

Brave: “splendid.” - Ed.

198

Note: Lundrumguffa skourged spiritually.

199

Glystring: “brilliant.” -Ed.

200

Lundrumguffa.

201

Gloria . . . saeculorum: “Glory, praise, honor, virtue, and sovereignty to the immortal, invisible, and almighty God, forever and ever.” -Ed.

202

Agrippa hath so, cap. 24, Lib. 3, *Occult. Phil.* -Δ. Cornelius Agrippa, *De Occulta Philosophia*, p. 471. Here Agrippa lists the four princes of the angels as Michael, Raphael, Gabriel, and Nariel (also known as Uriel). They rule over the four winds and the four parts of the world (East, West, North, and South respectively). -Ed.

203

Potius erat dicendum Michaël: Nam Gabriel est Praevalescentia Dei: et ita, fortitudo quidem, sed altioris gradus. -Δ. (“Rather Michael was indicated: For Gabriel is the Predominance of God: and therefore also the strength, but to another degree.” -Ed.)

204

Fortitudo . . . est: “The strength of God is always with you.” -Ed.

205

Angelus tuae professionis: “Angel of your profession.” -Ed.

206

Vide Agrippam de Triplici hõis custode. Lib.3: cap.22. -Δ. Cornelius Agrippa, *De Occulta Philosophia,* book 3, chap. 22, p. 465. Here Agrippa states that everyone is assigned three angelic keepers or preservers: one that is holy, another of the nativity, and another of the profession. -Ed.

207

Laudate . . . suis: “Praise the Lord for his works.” -Ed.

208

Vide Reuclini de *Verbo Mirifico,* de nomine NA.

209

Vide Reuclini Librum *de Verbo Mirifico* de nomine PELE.

210

The use of the ring.

211

De sigillo Emeth, vide Reuclinim *Artem Cabalisticam*, lib.3. et Agrippam lib. 3. cap.11. -Δ. “Concerning the seal Emeth, see Johann Reuchlin, *On the Art of the Kabbalah*, book 3.” Translated by Martin and Sarah Goodman, (Lincoln, NE: University of Nebraska Press, 1983), pp. 284, 287: “They assert that En Sof is alpha and omega, for he said: ‘I am the first and the last.’ They say too that the ‘Crown’ of the kingdom is the bottomless fount of all the ages and the Father of mercies, whose mystery is that he seals up Essence through Truth. As our noble teacher Eliezer haKalir says: ‘Truth is his seal.’ This can be proved by arithmetical calculation. If we multiply *Ehieh* (meaning ‘essence’) by *Ehieh* we will get 441, which is the same as *Emeth,* the word for ‘true’ or ‘truth,’ and the same as *Adonai Shalom,* which means ‘Lord of Peace.’” Compare with Joseph Gikatilla (b. 1248), *Gates of Light*, translated by Avi Weinstein (San Francisco: Harper Collins Publishers, 1994), p. 222: “Thus the Sages said ʻEMeT is the seal of the Holy One, Blessed be He.’ . . . Therefore, upon His seal is written EMeT, to teach you that all the hosts of letters from the first aleph to the [but not including] mem [which is in the middle of the alphabet] look to bring favour . . .” See the introduction for a discussion of the seal Emeth. Note also that all three names, “NA,” “Emeth,” and “PELE” are found in Agrippa, *De Occulta Philosophia,* book 3, chapter 11, p. 434. -Ed.

212

Virtue, also “power.” -Ed.

213

Valete: “Farewell.” -Ed.

214

Soli . . . Gloria: “All honor, praise, and glory to God alone.” -Ed.

215

Invocate . . . eum: “Invoke the name of the Lord, and acknowledge him.” -Ed.

216

Psalm 67.1: Deus . . . nobis: “May God be gracious to us and bless us.” -Ed.

217

Of Salamian you may rede, in the call, Diei Dominicae in *Elementis Magicis* Petri de Abano, there called Salamia. -Δ. Elementis Magici: “Magical Elements,” by Peter de Abano, English translation published as *Heptameron: or Magical Elements* (London, 1655, reprint London: Askin Publishers, 1978), p. 89. Diei Dominicae: “Sunday.”

218

Thretting: “threatening.” -Ed.

219

Raphaël.

220

De OCH vide in libello Arbatel in ⊙. -Δ. According to the Arbatel *De Magia Veterum*, Aphor. 17, pp. 17–31, Och is a spirit of Olympus who governs solar things. The other six Olympic spirits are Aratron (Saturn), Bethor (Jupiter), Phaleg (Mars), Hagith (Venus), Ophiel (Mercury), and Phul (Moon). -Ed.

221

See Agrippa, *De Occulta Philosophia,* book 3, chapter 34, p. 504. -Ed.

222

Δ: Perchaunce he meaneth the cownsayle of Annael: before specifyed.

223

It is in *Elementis Magicis* Petri de Abano printed with Clauis Agrippae, which lay in my oratorie almost under my wyndow.

224

The top third of a page is missing here. This quote is supplied from HM, where it is attributed to Michael, that is, F.D., 15 March 1582. -Ed.

225

In margin, written lengthwise: God wilbe revenged uppon Saul: for he hath abused his names in his creatures He hath sinned agaynst kinde. His ponishment is great: and so I ende. -Ed.

226

See the apocryphal *II Esdras* 4.1, 4.36, 5.20, 10.28.

227

See the apocryphal *Book of Tobit* 3.17 and passim.

228

*Mysteriorum Liber Primus*, tooke ending here (as I conceive) after which followes *Mysteriorum** *Liber Secundus*, but the begining thereof is utterly perished. *So it appeares to be by divers Quotations in the following Books. *So by the Citation 28 April 1582. -E.A.

229

The top quarter of a page is missing. In HM, Dee says: “Note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum Aemeth.” In 3677, E.A. makes the following comments: “I suppose here were some other Actions between the 21 of March and 28 of April 1582 which belonged to the 2nd booke, & are wanting. For in the beginning of the Action of 28 of Apr. Mich: taxeth (?) and threateneth Δ for his slacknes for his not preparing things appointed by him (which Δ excuseth with inability) but here is no . . . of such appointment . . . in Action of 21 of March. [In margin: 22 Mar Mr Talbot went to London to take his journey for the Bookes vide Ephemerides. If therefore there was any action between 22 Mar & 28 Apr it must be after Mr Talbots retorn, & when he retorned is not noted.] (The following line was crossed out. -Ed.): I suppose also that somewhat is wanting of the 3d Booke, for here is only the Actions of 2 daies, and 28 & 29 of Ap: & the catch word of the last page is - Mi + decedite - but nothing followes.

I also suppose there is something wanting of the 4th Booke, for the last Action is 4 May 1582 & at the beginning of which it appears that E.T. was unwilling to proceed as skryer any further, because Mich: willed him to Marry. & lis & bable be here (+) left offe. Beside the 4th (or rather 5) booke begins the 15 of Nov: 1582. & from the 4 of May to that tyme here is nothing extant. Yet that somwhat was done may be colledled from what is entred under the Title vizt: Post reconciliationem Kellianam, &c: implying that, here had been some falling out betw. Δ & him, & it may hence be presumed, Kelly had been implyed as Skryer sometyme before the said falling out.

+ / 4. May. Mr. Talbot went vide Ephem: so that by this it seemes Mr. Talbot went away from Mortlack so soone as his account of 4 of May was finished, & discected the imployment." -E.A.

230

Benedictus qui venit in: "Blessed is he who comes in . . ." -Ed.

231

Benedictus . . . Domini: "Blessed is he who comes in the name of the Lord." This is part of the Sanctus prayer, which appears in the preface to the Latin mass. See also John 12:13. -Ed.

232

Michael - Fortitudo Dei.

233

My Oath or vow required for secresie.

234

To E.T. he spake.

235

Recte . . . Intelligere: "To perceive and understand properly." -Ed.

236

The top quarter of a page is missing. -Ed.

237

In HM this section has the following heading (perhaps part of the missing text): "Now I will speak of Sigillum Aemeth, also known as Sigillum Dei." The words in square brackets were supplied from HM. The quote is also dated 19 March. -Ed.

238

Semiel, this etymologie is as thowgh he wer the secretarie, for the Name of God.

239

Michael -CHM.

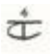
240

Semiel - fortè significat Nomen meum Deus. Ita quod Tabulae istae sunt Nomen Dei, vel Nomina Diuina. -Δ. Forte . . . Diuina: "Perhaps it signifies the name of my God, thus, because these tables are the name of God, or the Divine names." -Ed.

241

Compare with Daniel 10:6. -Ed.

242

The very fashion of the T was thus: 

243

“T” in the holy language is named Gisg; vide lib.5. post. et est ultima Alphabetilitera. -Δ. Vide . . . litera: “See below in Book 5; it is the last letter of the alphabet.” -Ed.

244

HM reads “of God.” -Ed.

245

Deus . . . semper: “O God, God, our God, blessed are you, now and forever.” - Ed.

246

G: alr. Ged. lib.5. -Δ. (“G: otherwise Ged. [See] Book 5.” -Ed.)

247

This ellipsis is Dee’s, indicating an omission. -Ed.

248

N, alr, Drux.

249

Multiplicatum . . . terra: “Manifold is your Name on the Earth.” -Ed.

250

Vidimus . . . Domine: “We have seen your glory, O Lord.” -Ed.

251

Gisg.

252

Illius . . . nobiscum: “May his Glory be with us.” -Ed.

253

Na.

254

Et est . . . Lucis: “And it is the number of blessed power. Behold the Angels of Light.” -Ed.

255

Et sum . . . videte: “And I am the end, and have no number. I am a number within a number, and every number is my number. Behold.” -Ed.

256

Drux.

257

Et est . . . cælis: “And he is life in heaven” -Ed.

258

Et ego . . . viventibus: “And I live with the well-living.” -Ed.

259

Vivamus . . . Nomen: “We live, Alleluia. O Holy Name.” -Ed.

260

Tal.

261

Benedictus . . . Agni: “Blessed is the number of the Lamb.” -Ed.

262

Orate invicem: “Pray in turn.” -Ed.

263

Omnia . . . Deo: “Everything is given by God.” -Ed.

264

Med.

265

Et non . . . Deus: “And the end is not in him. Blessed are you O God.” -Ed.

266

Angeli . . . Halleluyah: “The angels will fall down at your name O Lord. You are the first O alleluia.” -Ed.

267

Un.

268

Et numerus . . . caeteris: “And your number lives in the rest.” -Ed.

269

Corrected thus after by Uriel to be 20.

270

Nomen . . . nobiscum: “The name of that is with us.” -Ed.

271

Drux.

272

Creasti . . . tuam: “O Lord, you have created your angels for your glory.” -Ed.

273

Et te . . . Deus: “And God has made you first.” -Ed.
274

Un.
275

Et creata. . . tuo: “And they were created and perish in your name.” -Ed.
276

Note these 3 parts.
277

Surgit . . . Dei: “Innocence arises to the face of God.” -Ed.
278

Innocentium . . . tuis: “O Lord, you have seen the names and blood of the innocent on the earth, and you are just in your works.” Compare with Psalm 94:21. - Ed.
279

Na.
280

Numerus . . . rerum: “Your number is infinite, and it will be the end of things.” -Ed.
281

Non est . . . Terrae: “To him there is no number. Everyone perishes before God, and on the face of the earth.” -Ed.
282

O benedictum . . . illis: “Blessed is your name, O Lord. The number perished with those.” -Ed.
283

Med.
284

Lux . . . tuum: “Light abides in darkness. Your Name is full of glory.” -Ed.
285

Trinus sum: “I am threefold.” -Ed.
286

Benedictus . . . El: “May the name El be blessed.” -Ed.
287

Ur.
288

Labia . . . Dominum: “My lips praise the Lord.” -Ed.
289

Scotcheon: escutcheon. -Ed.
290

Et hic est El: “And here is El.” -Ed.
291

Benedicta . . . tua: “May your age be blessed.” -Ed.
292

Natus . . . noster: “That Light is born. He/she/it is our Light.” -Ed.
293

Drux.
294

Numerus . . . benedictus: “Your number is blessed.” -Ed.
295

Numerus . . . aeternum: “Your number is with us: and yet until now we knew not his end. May you come with your number, O one forever.” -Ed.
296

Linguis . . . eum: “They recognized him by his tongues.” -Ed.
297

Benedictus . . . sic: “Blessed is he who is so and so.” -Ed.
298

Trencher: cutting board on which food is served. -Ed.
299

Ur.
300

Et es . . . tuis: “And you are true in your works.” -Ed.
301

Gaudete . . . Gaudete: “Rejoice ye, all his people, rejoice ye, all his people, from now on rejoice.” -Ed.
302

Incipit virtus nostra: “Our power begins.” -Ed.
303

Ged—G.
304

Note this to be the first that vanished away, going behynde Michael.
305

Recte . . . eius: “Live properly, O you his holy ones.” -Ed.
306

Don.
307

Hic est . . . meam: “This is the angel of my Church, who may teach him my path.” -Ed.
308

Na.
309

Coniunxit . . . illorum: “He joined the spirit with their souls.” -Ed.
310

Med, ged.
311

Numerus . . . numero: “Its number is without number.” -Ed.
312

Tempus . . . agnoscite: “It is time. Recognize your God.” -Ed.
313

Gisg.
314

Imago: I writ first: but, aunciently, and vulgarly both in writing and print, you shall finde ymago, thowgh not according to the Latine Tung. -Δ. Ymago . . . amara: “Your image (O death) is bitter.” -Ed.
315

Gon - cum puncto, y -Δ. (“With a point, to distinguish it from ‘i’.” -Ed.)
316

Iustus . . . noster: “Our God is just to the wicked.” -Ed.
317

Opera . . . mea: “The labor of the faithful is my delight.” -Ed.
318

Hic est Deus noster: “Here is our God.” -Ed.

319

Ecce . . . mea: “Behold, sin rules in my house.” -Ed.

320

Graph.

321

Bestia . . . aeternum: “The beast devoured my people, but he will perish forever.” -Ed.

322

Pa.

323

Iniquitas . . . Inquis: “Iniquity fills my temple, and the holy live with the unjust.” -Ed.

324

I think it to be superfluous.

325

Iniqua . . . suis: “The earth is unjust in its malice.” -Ed.

326

Angeli . . . sanctis: “His angels have served the saints.” -Ed.

327

Uriel corrected it after, to be under.

328

Regnabit . . . tempore: “Wickedness will rule for a time.” -Ed.

329

Nulla . . . terram: “No power rules upon the earth.” -Ed.

330

Non est . . . caelis: “His number is not in heaven.” -Ed.

331

Antiquus . . . Innocentes: “The ancient serpent has raised up his head, devouring the innocent.” -Ed.

332

Regnum . . . Contradicet?: “My Kingdom. Who resists it?” -Ed.

333

Non quod . . . Mysterium: “It is not because he is A, but because he resists A. Neither his portion nor his number are discovered in heaven. Therefore he has the number of the earth, which is a mystery.” -Ed.

334

Mysterium nobis reuelandum. -Δ. ("A mystery to be revealed to us.") Vobis . . . reuelandum: "This mystery is to be revealed to you afterward." -Ed.

335

Perturbatur . . . sua: "The earth is thrown into confusion by his/her wickedness." -Ed.

336

My skryer had omitted to tell me this, or els, it was not told and showed, but Uriel did after supply it by the skryer: The first letter of Perturbatur, doth not make shew, of the letter following as other before did.

337

Surgite . . . aeternum: "Arise, O servants of God. Arise (I say) and fight. The Name of God is eternal." -Ed.

338

Omnis . . . illius: "All the Earth will tremble at the sound of that trumpet." -Ed.

339

Serua . . . Israel: "O God, save your people; O God, save your people Israel; O God, save (I say) your people Israel." -Ed.

340

Fam.

341

Est numerus in numero: "He is the number in the number." -Ed.

342

Nunc . . . tribulationis: "Now are the days of troubles." -Ed.

343

Hic predictus: "This is the number that was foretold." -Ed.

344

Audite . . . est: "Listen: it is finished." -Ed.

345

Uriel also did correct this place with deliuering this in the place of the other description before.

346

Angele . . . tuam: "O angel, prepare your trumpet." -Ed.

347

Venite Tempus: "The time comes." -Ed.

348

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
349

Vale . . . suum: “Farewell. Nature has its own limit.” -Ed.
350

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
351

Have wanted: “were missed.” -Ed.
352

Veritas . . . sunt: “Truth is in God alone, and all these things are true.” -Ed.
353

The descryer, or the skryer omitted to tell.
354

Hij duo . . . adhuc: “These two were still hidden.” - Ed.
355

Consummatum est: “It is finished.” -Ed.
356

Iste . . . suus: “This is his number.” -Ed.
357

Omnia unum est: “Everything is one.” -Ed.
358

Semieil.
359

Laudate . . . eius: “Praise the Lord in his sanctuary” (Psalm 150). -Ed.
360

The declaration of the Numbers.
361

Make experience: “get started.” -Ed.
362

Note these doings to be accownted Calls.
363

Saluete: “Greetings.” -Ed.
364

Note: 7 names, proceding from 3 generall places of the Circumference or 3 generall letters, being but one letter and that, A.
365

Prove: “determine the truth.” -Ed.
366

Vide Galatinum, lib. 3. cap. 11. -Δ. This is Petrus Galatinus, a 15th century Kabbalist. -Ed.
367

Id est . . . Trinitate: “That is, God the Father, God the Son, God the Holy Spirit, Trinity in unity and unity in Trinity.” - Ed.
368

Pater . . . Deus: “God the Father, God the Son, God the Holy Spirit, nevertheless not three gods but one God.” -Ed.
369

Sicut . . . unus: “As the rational mind and flesh of a person are one, so too are God and man one Messiah.” -Ed.
370

42, are here in potentia, but, non Acta.
371

The vertu of this Circle.
372

ADAMS TREATISE, A: He meaneth my Booke that I call *Soyga*.
373

Primus . . . Dixi: “First and newest, one alone God lives now and ever: He is and he will be, and here are his Divine Names. I have spoken.” -Ed.
374

Benedicamus Dominum: “Let us bless the Lord.” -Ed.
375

Δ: I had made, and written, and corrected certayn prayers to them.
376

Fiat voluntas Dei: “Let it be as God wills.” -Ed.
377

Straight way: “immediately.” -Ed.
378

Baskets.
379

Ecce . . . Israel: “Behold, it is a mystery. Blessed be the Lord, the God of Israel” (Psalm 7:18). -Ed.
380

Sapientiam: “wisdom.” -Ed.
381

Omnia unum est: “All is one.” -Ed.
382

Here there is a marginal flourish in the manuscript, with a line drawn to the word “heven.” -Ed.
383

Seal this: “confirm this.” -Ed.
384

Note of the 7 Baskets.
385

Dixit . . . est: “He spoke and it was so.” -Ed.
386

Et viuis . . . est: “And you live with him, and your kingdom is with those.” -Ed.
387

Dedit . . . Orate: “He gave power to them in heaven. His power is great. Pray.” - Ed.
388

Magnum . . . Orate: “Mighty is GOD in his angels, and great is their power in heaven. Pray.” -Ed.
389

Nuncius . . . coelis. Orate: “Your messenger is great in heaven. Pray.” Nuncius (Nuntius) is commonly used as a title for Gabriel in medieval Latin. -Ed.
390

Michael is the sixth name. vide post. -Δ. Vide post: “see below.” -Ed.
391

Dedit . . . coeli: “He gave power to his angels in the splendor of heaven.” -Ed.
392

Et coniunxit . . . unum: “And God joined them into one.” -Ed.

393

My contynual and anncient prayer.

394

Note these manifold and great Mysteries and mark these 7 diuerse Crosses with these 7 letters.

395

Note this Bond.

396

He is twice three and one.

397

I haue hither to forgotton to ax where Uriel his name may appere.

398

48 letters are here: and One is noted by a Cross: which maketh the 49th. Of this Cross and Angels vide Anno 1584, Junij 25. - Δ. See TFR, p. 173. -Ed.

399

The 7 angels, Zaphiel, Zadkiel, Camael, Raphael, Haniel, Michael, and Gabriel, appear in Cornelius Agrippa, *De Occulta Philosophia,* book 2, chap. 10, p. 282, as the "seven angels which stand in the presence of God." -Ed.

400

72 vertues multiplyed by 48: giue 3456.

401

This I supply was spoken by Michael though the noting by whom is omitted in the original. -Δ.

402

Shaddowed: "shaded." -Ed.

403

¶ Of this sentence cam no frute nor furder confirmation, therefore, consider.

404

The third Lord Monteagle, William Stanley, died in 1581, and it seems likely that Dee was trying to purchase some of his books at his estate sale. -Ed.

405

Note this trumpeter.

406

We were commaunded Not to ax of the apparayle of Michael.

407

Et haec est . . . fac officium Phanael: “And this is his glory, which will not be moved by the wicked. Mi: What do you want? Δ: Besides the will of God, the wisdom that is necessary for us. Mi: The wisdom of the world is nothing, but will perish in eternity. May the LORD’S eternity come, from every part of the world. Come, come if GOD ADONAY wishes. Perform the office, O Phanael.” -Ed.

408

Lustily: “vigorously.” -Ed.

409

Multiplex . . . Noster: “Manifold is our God.” -Ed.

410

7 Thrones, 7 Trumpets, 7 Angels.

411

Sic est Deus noster: “So is our God.” -Ed.

412

Unus . . . noster: “One is our God, O God, our God.” -Ed.

413

Muserion est: “It is a mystery.” The reason Dee used this pseudo-Greek is unclear. -Ed.

414

Note the intrusion of Error by the Wicked powres of Sathan.

415

Perijt Malus cum malis: “A wicked one perishes with the wicked.” -Ed.

416

Tanta . . . Sathan: “So great is your boldness, O Satan” -Ed.

417

Sed . . . vivit: “But our God lives.” -Ed.

418

Non sum: I understand the refusall of those two intruded pillers. -Δ. Non sum: “I am not.” -Ed.

419

Sum: “I am.” -Ed.

420

Orate: “Pray.” -Ed.

421

Cumfet, comfit: “candy.” -Ed.

422

Ista . . . secretorum: “These are the secrets of secrets.” -Ed.
423

Invocate . . . possumus: “Call upon his name, or we are able to do nothing” -Ed.
424

Sic . . . Sic: “Yes, O Lord, Yes, Yes.” -Ed.
425

Laudate . . . aeternum: “Praise the name of the Lord who lives forever.” -Ed.
426

Ipse: “exactly.” -Ed.
427

Et Misericordia tua Domine magna est: “And your mercy, O Lord, is great.” -Ed.
428

Dominus . . . suo: “The Lord is stationed in his number.” -Ed.
429

Vivo . . . illorum: “I live as a lion in their midst.” -Ed.
430

Et tua ... ubique: “And great is your power everywhere.” -Ed.
431

Hoc . . . praece: “This is not without prayer.” -Ed
432

Serpens . . . serpentem: “I am a serpent, and I devoured the serpent.” -Ed.
433

Et bonis . . . Domine: “You are a serpent to both the good and the evil, O Lord.” -Ed.
434

Numerus . . . cognitus: “His number was discovered by no one.” -Ed.
435

Ignis sum penetrabilis: “I am a piercing fire.” -Ed.
436

Et sit . . . Deus: “And may it/he be with us, O God.” -Ed.
437

There is “V” omitted by our neglect.
438

Note these innumerable Angels.
439

Sic . . . noster: “Yes, yes, yes our God.” -Ed.
440

Finis. Gaudium . . . Deus: “The end. Joy and Light is our God.” -Ed.
441

Consummatum est: “It is finished.” -Ed.
442

Unus . . . eius: “ONE ONE ONE. All flesh fears his voice.” -Ed.
443

Adeste . . . Venite: “Be present O Daughters of goodness. Behold, your God is present. Come.” -Ed.
444

Filiae Bonitatis, or Filiolae lucis: vide pagina sequente. -Δ. (“Regarding the Daughters of goodness, or little Daughters of light: see the following page.” -Ed.)
445

Scribe quae vides: “Write what you see.” -Ed.
446

Nos . . . multa: “We are capable of much in Heaven.” -Ed.
447

Adeste, Filiolae Lucis: “Come, O Little Daughters of Light.” -Ed.
448

Michael: one of them that are cownted to stand before the face of God. -Δ. Adsumus . . . stas: “We are present, O you who stands before the face of God.” -Ed.
449

Hijs nostris benefacite: “Favor these ones of ours.” -Ed.
450

Factum erit: “It will be.” -Ed.
451

Valete: “Farewell.” -Ed.
452

Et dixit . . . exaltum est: “And the Lord spoke, come O Son of Light. Come to my tent. Come (I say), for my name is exalted.” -Ed.
453

HM reads, “pendant behinde with a wreth down to the grownd.” -Ed.
454

Yern: iron. -Ed.
455

Traditionally, these metals correspond to the Sun, Moon, Venus, Jupiter, Mars, Mercury, and Saturn, respectively. -Ed.
456

Δ: perhaps here wanteth “non.”
457

Quanmvis . . . sunt: “Although they may (not?) be begotten at one time, yet they are one.” -Ed.
458

Facite . . . erit: “Make (items) according to these (examples) when the time comes.” -Ed.
459

Volumus: “We wish.” Perhaps a mistake for “volamus” (we fly). -Ed.
460

Magna . . . Halleluyah: “Great is God’s glory among you, and ever shall be. Halleluyah.” -Ed.
461

Valete: “Farewell.” -Ed.
462

Dixit . . . estis: “God said, be mindful of my name, but you have been forgetful.” -Ed.
463

Forte “quae.” -Δ. (Perhaps “quae” -Ed.)
464

Note these three descents.
465

Venite, . . . Adsumus: “Come, come, come. Come, O Daughters of the Daughters of Light. Come now and forever, you who will have daughters. God said, I created my angels, who will destroy the daughters of the earth. We are present.” -Ed.
466

Vbi fuistis vos: “Where were you?” -Ed.
467

In terris . . . glorificatis: “On the earth with the saints, and in heaven with the glorified.” -Ed.
468

Non adhuc . . . hoc: “This mystery is not yet to be known.” -Ed.
469

Quid . . . Illorum: “What will you do with these? (They answered,) We shall be with them in all their works.” -Ed.
470

Valete: “Farewell” (lit. “be well”). -Ed.
471

Valeas . . . Cælis: “May you be well, and you are great O you in heaven.” -Ed.
472

Orate: “pray.” -Ed.
473

Et miset . . . Adsumus: “And he has sent the sons of the sons, instructing Israel. The Lord spoke, come to my voice. We are present.” -Ed.
474

Quid factum . . . sumus: “What is done among the sons of men? They live badly (said they) and we do not have a place with them, so great is their iniquity. Woe to the world because of temptations to sin, or to those who cause temptations. Woe to those whom we are not with.” -Ed. Compare with Matthew 18:7: Vae mundo a scandalis. Necesse est enim ut veniant scandala: verumtamem vae homini illi, per quem scandalum venit: “Woe to the world for temptations to sin! For it is necessary that temptations come, but woe to the man by whom the temptation comes!”
475

Nec nomine . . . Mundus: “The world does not fear my name.” -Ed.
476

Nullus . . . meam: “Nobody will see my face.” -Ed.
477

Non est . . . dicam: “There is no maiden on the earth with whom I will speak.” -Ed.
478

Tanta est . . . ab illo: “So great is the weakness of holiness of the day. The benefactors depart from him.” -Ed.
479

Opera . . . me: “Their handiwork is vain. Whereupon no one will see me.” -Ed.
480

In the manuscript the “e” and “l” are overwritten. -Ed.
481

Hagonel. Vide de hoc Hagonel, lib. 4. -Δ ("Regarding this Hagonel, see Book 4.") Ecce: "behold"; Qui adhuc . . . viuo: "I live with those who are still holy." -Ed.

482

Hij . . . Doctrina: "They have imitated my teaching. The teaching of all things are placed in me." -Ed.

483

Imitati sunt: "They have imitated." The proper perfect active form of imitor is Imitati sunt, not imitaverunt. -Ed.

484

Non curat numerum Lupus: "The wolf does not administer the number." -Ed.

485

Ne minimam . . . Valete: "It detracts very little virtue from virtue. Be with them. Be (I say with them). Be (I say) with me. Farewell." -Ed.

486

HM adds, "to Michael (who had called both the first & these)." -Ed.

487

Dictum est hoc tempore: "It was said at this time." -Ed.

488

Urielis officium. -Δ ("Uriel's office." -Ed.)

489

Omnis . . . Halleluyah: "All knowledge is from the Lord. Mi: And his name is Halleluyah." -Ed.

490

Note this list is made perfecter by the next side following. -Δ. The list is composed of the Hebrew names for the seven planets with the divine name "El" added to indicate an angel: Sabathiel (Saturn), Zedekieil (Jupiter), Madimiel (Mars), Semeliel (The Sun), Nogahel (Venus), Corabiel (Mercury), Levanael (The Moon). The numbers 21/8 represent "el"; 26, 8, and 30 represent "1." -Ed.

491

Beatus est . . . conseruat: "Blessed is he who keeps his own names secret." -Ed.

492

In the manuscript, "us" is heavily underscored. -Ed.

493

Note these two orders of Angels: and Note Uriel doth name him self one of the standers before the face of God.

494

Sanctus . . . noster: "Holy, holy, holy, is he, our God." -Ed.

495

Note well this Rule of Arte.

496

Vox Domini . . . Halleluyah: “The voice of the Lord in strength. The voice of the Lord in grace. The voice of the Lord reveals the secret. In his temple may we praise his name EL. Hallelluyah.” -Ed.

497

Note this manner of Center accownted.

498

Note of Numbers with priks signifying letters.

499

1 the first dowghter.

500

Nomen . . . aeternum: “The Name of the Lord lives forever.” -Ed.

501

Viuit in caelis: “He lives in heaven.” -Ed.

502

Deus noster: “Our God.” -Ed.

503

Dux noster: “Our Commander.” -Ed.

504

Hic est: “This is.” -Ed.

505

Lux in aeternum: “Light forever.” -Ed.

506

Finis est: “He/it is the end.” -Ed.

507

Vera est haec tabula: “This table is true.” -Ed.

508

Vera est . . . iam: “This table is true, known in part by us, but unknown in all parts. See below.” -Ed.

509

Note these other purposes.

510

Virtus Vobiscum est: “Virtue is with you. Pray.” -Ed.
511

Angeli . . . illorum: “The angels of light of our God. And he set his angels in their midst.” -Ed.
512

This name Corabiel you may see in *Elementis Magicis* Petri de Abani, in the Considerations Diei ☽ (Monday). - Δ.
513

Videt . . . est: “God saw his own work to be good, and he ceased from his work. It was so.” -Ed.
514

Note these two order of Angels.
515

Dixi: “I have spoken.” -Ed.
516

Sit Nomen . . . Amen: “May the Name of the Lord be blessed, from this time and for all time, forever and ever. Amen.” -Ed.
517

Sigillum . . . hebraice: “The Seal of God Aemeth (or Emeth), containing the names of God in Hebrew.” -Ed.
518

Ashmole has added “Liber: $3^{us}$ / Liber: $4^{us}$” at the bottom of the page. Dee has drawn the frame around the title to look like a scroll. -Ed.
519

In HM Dee notes: “Almost all the Third boke, is of the 7 Ensignes of Creation.” -Ed.
520

Union of us two.
521

Habilitie: “ability.” -Ed.
522

The lamin not simpli . . . spoken: for No such Lamyn was to be made. -Δ.
523

Venito Ese: “Come, O Ese.” -Ed.
524

Laudate . . . Orate: “Praise the Lord in Heaven. Pray.” -Ed.
525

Remember, Ese and lana; ar the thirdth and fowrth of the Septem Filiæ Bonitatis, sup. lib°. 2°. They are thus in order there: El, Me, Ese, lana, Akele, Azdobn, Stimcul. -Δ. Septem Filiae Bonitatis . . . 2°: “Seven daughters of goodness, in book 2 above.” -Ed.
526

Adesdum Ese . . . vestris: “Come, Ese. Come, lana. He gives proof in your tables.” -Ed.
527

Lightened: “glowed.” -Ed.
528

Creatio. -Δ “I created.” -Ed.
529

Ex hijs . . . illorum: “From these they were created (I created), and these are their names.” -Ed.
530

Numerus Primus: “The first number.” -Ed.
531

Δ Of these seven tables, Characters, or scotcheons Consider the words spoken in the fifth boke, Anno 1583, Aprill 28, How they are proper to every King and prince in theyr order. They are Instruments of Conciliation. Volumine 5°: wher my Character is fashioned. -Δ. The words “Numerus Primus” appear to be in Ashmole’s handwriting. -Ed.
532

In the manuscript, Dee has drawn a line between this word and “very blak” above. -Ed.
533

Finis Tenebrarum: Halleluyah: “The end of darkness: Halleluyah.” -Ed.
534

Initium . . . Halleluyah: “And it is a good beginning in his name. Halleluyah.” -Ed.
535

Filiae filiarum Ese sup. lib. 2. -Δ. Venite filiae filiarum ESE: “Come, O daughters of the daughters ESE.” -Ed.
536

Somewhat wanteth.
537

Vnus: “One.” -Ed.
538

Dies primus: “The first day.” -Ed.
539

Ubi est Tabula?: “Where is the table?” -Ed.
540

Est, est, est: “It is, it is, it is.” -Ed.
541

This is the end of folio 32 of the manuscript. The 4 diagrams are inserted at this point, the first two on folio 33 recto, the other two on folio 33 verso. -Ed.
542

O honor . . . eris: “O honor, praise, and glory to you who are and will be.” -Ed.
543

Unus est . . . Origo: “He is one, he is three; he is in each corner. Everything will be understood. He was, is, and will be to you. The end and the beginning.” -Ed.
544

forte fui.—Δ. (Perhaps “was.”) Fui . . . sum: “I was, I am that which I am (was?) not.” -Ed.
545

Lux . . . est: “The light was not, but now it is.” -Ed.
546

In the margin is a line pointing to the third table. - Ed.
547

Ecce signum Incomprehensibilitatis: “Behold the sign that cannot be grasped.” -Ed
548

Est, est, est: “He/it is, is, is.” -Ed.
549

Fiat: “Let it be.” -Ed.
550

In the margin, is a line pointing to the fourth table. - Ed.
551

Scribe. Veritas est: “Write. It is true.” -Ed
552

Man, Woman.
553

Venito vasedq: “Come, O vasedq.” -Ed.
554

Vita . . . manu: “The life of these (is) from my hands.” -Ed.
555

O Lux Deus noster: “O Light, our God.” -Ed.
556

Note this stepping before. -Δ. In the manuscript there is also a line connecting “stepping” and “forestept.” -Ed.
557

Lumina . . . tuae: “These are the lights of your knowledge.” -Ed.
558

Fere . . . numerus: “Almost no one trusts this number.” -Ed.
559

The sterrs, Sonne and Mone Created.
560

Ad usum . . . sunt: “They are multiplied for your use.” -Ed.
561

Omnia gaudent fine: “All rejoice in the end.” -Ed.
562

Opus est: “It is the work.” -Ed.
563

Obumbrabit . . . luce: “He will overshadow your footsteps with the light of truth.” -Ed.
564

Gloria Patri et Filio, et Spiritui Sancto, Sicut erat in principio, et nunc, et semper, et in saecula saeculorum. Amen: “Glory be to the Father, and to the Son, and to the Holy Spirit, as it was in the beginning, is now, and ever shall be, world without end. Amen.” In British Library manuscript Harley 6482, *A Treatise on Angel Magic,* the seven ensigns are attributed to the Moon, Saturn, Jupiter, Mars, the Sun, Venus, and Mercury, respectively. -Ed.
565

I am not sure if it wer Mi. or Ur, that called for them.
566

Et posuit . . . filiae: “And he sets those in his service. What do you desire? Δ: Wisdom and knowledge needed to serve God for his glory. Mi: Wisdom is from God; knowledge is to a creature and from creatures. Ur: Come, O daughters.” -Ed.

567

E.T. his promise.

568

Practise. The lower world.

569

Venite filiae: “Come, O daughters.” -Ed.

570

I marvayle that the earth and waters are here ascribed to one.

571

Non potestis ... ratione: “You are not able to see this without calculation.” -Ed.

572

This I entersert now; thowgh it wer not at the first Noting.

573

Aqua: “Water.” -Ed.

574

Animal quadrupes . . . colorum: “A four-footed animal of all colors alternating.” -Ed.

575

Terra: “Earth.” -Ed.

576

Aer: “Air.” -Ed.

577

Ignis: “Fire.” -Ed.

578

Decedite . . . misit: “Depart in his name who has sent you here.” -Ed.

579

We two to-gither.

580

Perseth: “pierces.” -Ed.

581

Vide ipam Tabulam horam 49 nom. Collectam, pagina sequente. -Δ. (“See the table itself, of 49 names collected, on the following page.” -Ed.)

582

49.

583

He ment to E.T.

584

Deo . . . Amen: “To God all good, all honor, praise, and glory, forever and ever. Amen.” -Ed.

585

Hora noctis 11½ a circiter: “around 11:30 at night.” -Ed.

586

Tabula . . . continens: “Collected table of the 49 consecutive names of the good angels (per Dee).” -Ed.

587

Coordinatio . . . disposita: “Sequence of the 49 angels, arranged thus by John Dee.” Iste est caeteris: “and so on.” -Ed.

588

Plightes: “pleats.” -Ed.

589

Uriel, his manner of apparition.

590

A description of the glorious man.

591

Many cullours in all his garments are shewed in sequentibus thus:

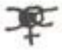
592

Sic, Sic, Sic, Deus noster: “Yes, yes, yes, our God.” -Ed.

593

Multiplicabit . . . sua: “He will multiply all things by his blessing.” -Ed.

594



595

The yoking or cuppling of the two byrds.

596

E.T. sayd the Voyce to be like Michael his voyce.

597

Progressum . . . gloriam: “Progress and increase in virtue and truth to God’s honor and glory.” -Ed.
598

Fortè: “your.” -Ed.
599

Seely: “looking.” -Ed.
600

Quick: “alive.” -Ed.
601

Liking: “appearance.” -Ed.
602

A palmer was a traveler who carried a palm branch as a token of having made a pilgrimage to the Holy Land. -Ed.
603

(Videlicet) in Deo: “(namely) in God.” -Ed.
604

Benedictus . . . eius: “Blessed is God in his gifts, and holy in all his works.” -Ed.
605

Betwixt the end of the 3rd book, whose last action was May 4, 1582, & the beginning of this 4th book whose first action was on Nov. 15, 1582, is a great chasme of time. Occasioned perchance by some falling out with E. Kelly which is implied in this mention of Reconciliatio Kelliana. This is the first time that Edward Kelly appears to bee the seer, at lest under that name, there beeing no account, neither in the printed nor Mss. books how hee came to Dee. Queue: If Edw. Kelly was not the same with Ed. Talbot this latter beeing his assumed name, perchance after he was in orders. For Weever in his *Funeral Monuments* speaking of Ed. Kelley the Necromancer, sayes hee also went by the name of Ed Talbot. -E.A. Dee’s diary fills in some details of this period: “May 4th, Mr. Talbot went. May 23, Robert Gardener declared unto me hora 4½ a certeyn great philosophicall secret, as he had termed it, of a spirituall creatuer, and was this day willed to come to me and declare it, which was solemnly done, and with common prayer. July 13th, Mr. Talbot cam abowt 3 of the clok afternone, with whom I had some wordes of unkendnes: we parted frendely: he sayd that the Lord Morley had the Lord Mountegle his bokes. He promised me some of Doctor Myniver’s bokes.” James Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 15–16. -Ed.
606

Quartus . . . dimittimus: “Fourth Book of the Mysteries. November 15, 1582. After Kelley’s reconciliation. O God, have mercy on us, forgive us as we forgive.” Compare with Matthew 6:12. Ashmole has written “Liber $5^{us}$” on the bottom of the page. -Ed.
607

In HM, this section is titled, “Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gesture at their apperance. &c.” The first leaf has been lost, but HM and CHM record the following actions of that day (order uncertain): In the first leafe were the offices of the two Kings Blumaza & Bobogel recited, as appeares by the Note at the bottome of the 2d page: & also 5 May 1583 & perhaps this first leafe was lost before he drew up his Booke of *De Bonorum Angelorum invitationibus* because I find a Blank where Blumaza is placed. -E.A. De Bonorum Angelorum: “Concerning the invitation of good angels.” -Ed.

608

Ultima . . . erit: “This age of yours is the last age, which shall be revealed to you.” -Ed.

609

Est in mundo, et incipiet cum illo alter Mundus: “It (or he) is in the world, and another World will commence with that one.” -Ed.

610

This king onely, is the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall, as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enioyed by me: of two other there was onely Mention made. -Δ (HM).

611

Note. For, of Hagonel we never had any thing before. -Δ.

612

To him ward: “toward him.” -Ed.

613

Regnat . . . Operis: “Your power rules in the sons. Behold, the sign of The Work.” Note the crown symbol drawn above the “H” (for “homo” or man) denotes royalty. Dee uses the crown symbol in his diary to signify the queen. -Ed.

614

Carmara, otherwise Baligon. Vide . . .

615

Adhuc . . . non est: “There is two to come, there is no more” (in John Dee’s words, see below). -Ed.

616

Prince HAGONEL. Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns not coronets. -Δ (HM).

617

HM reads “light” in three places. -Ed.

618

Filij & Filij Filiorum, supra libro 2°.-Δ. “See above in book 2 on the Sons and the Sons of the Sons.” -Ed.

619

Δ: generally.

620

Δ: particular, or my government lasteth yet.

621

Kings of the erth &c.

622

HM reads, “This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers, which he affirmed to be his seale: and sayd the name of it, to be Barees.” -Ed.

623

All people of the erth etc.

624

Counterpoised: “balanced.” -Ed.

625

Cheare = cheer: “disposition.” -Ed.

626

Vera: “true.” -Ed.

627

Impura: “filth.” -Ed.

628

Verus . . . Impuris: “The true with the true, and the filthy with the filthy.” -Ed.

629

Philosophers.

630

Geometry.

631

Δ He hath recyted the offices of two Kings, as of Blumaza and Bobogel. And then he sayeth, Gather by these few spriggs &c: Which Bobogel is over the Nobility and Wisdome, of Metalls, & all Nature. -Δ. Lucem: “Light”; Mundi tenebras: “the darkness of the world.” -Ed.

632

Lucem:“light.” -Ed.

633

The foreman with the short [coat].

634

Primus et quartus: “The First and the Fourth.” -Ed.

635

The.

636

Carmara his Minister: forte Prince Hagonel.

637

Weapons wherwith to destroy.

638

Note this First and last, bycause of Baligon ali. Carmara, his prince & tables.

639

Practise with spirituall weapons.

640

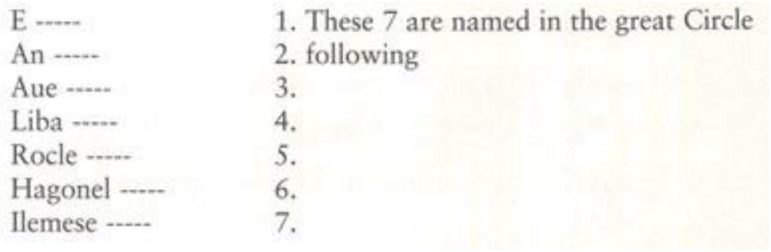
Ubi . . . est: “Where there is neither glory, nor goodness, nor good.” -Ed.

641

Sempiternitie: “eternity.” -Ed.

642

Note. Practise. Lib°. 2°, Filij Filiorum: (“In book 2, sons of the sons.” -Ed)



| | |
|---|---|
| E ----- | 1. These 7 are named in the great Circle |
| An ----- | 2. following |
| Aue ----- | 3. |
| Liba ----- | 4. |
| Rocle ----- | 5. |
| Hagonel ----- | 6. |
| Ilemese ----- | 7. |

643

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5th, of the Making of Mensa faeders, and my Golder Lamine. -Δ (HM). Mensa

faederis: “the table (or altar) of the law (or covenant).” -Ed.
644

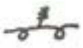
In the manuscript, Dee has written this as “E.ŦK.” -Ed.
645

Vox hominibus . . . mundi: “The voice not worthy for the people, but these with their sons have praised God. Blessed is he who is the only son, and glory of the world.” -Ed.
646

The black cloth of silence and staying.
647

The Token to leaue of, by a black shaddowing all in the stone.
648

Note: how he governeth Three, and Carmara (his King) hath also a Triple crown.
649

 This Character seemes to stand for Carmara, as apperes from severall places in fol .2.a. & b. & many other. It appears by a note of Dr. Δ *(De Heptarchia* &c: Cap. i.) that Michaell & Uriel were present at the begining of these revealed Misteries & gave authority to Carmara to order the whole Heptarchicall Revelacon. Perhaps this authority was entred in the first lost leafe of this 4th booke (thowgh Dr. Dee calls it the 2d Booke in his Note.) see Chap: 2 at the begining. By a marginall note at the beginning of the first Chapter, it should seeme, that the Dr. meanes by the first Booke the Action only of the 16 of Nov. 1582, & by the 2d Booke the Actions of the 17, 19 & 20 of Nov. 1582. But his marginal note of 19 should be 20 of Nov. for so it appears by the Actions entred. The 21 of Nov: vizt: the action of that day he calls the Appendix of the 2d chapter. -E.A. Laus . . . semp.: “Praise and honor be to the eternal and omnipotent God, now and ever. Amen.” -Ed.
650

Ille . . . Venite: “Truly he is God. Come.” -Ed.
651

Δ: So he sayd in latin, in the forpart of the leaf before.
652

Note. Copper apperteyneth to ♀ . -Δ. HM reads, “All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seemed to be of Copper.” -Ed.
653

Δ Forte Bagenol / Hagonel, if H be for B. Then Bagonel conteyned Bagenol.
654

Me nosti: “You have known me.” -Ed.
655

One of the first of the Twelue.
656

‘8. Gods visitation. And it is 8: may be 8 yeres added to this tyme: and that maketh 1590. Nouemb. 16. That 8, or 88, I know not yet.
657

Prince Befafes with feathers under his robes.
658

Deo soli . . . gloria: “All honor and glory to God alone.” -Ed.
659

Prince Butmono. -Ed.
660

In earth.
661

The Dead mens bodyes.
662

The Light of his anger. ☞
663

Threasure hid requested.
664

Antichrist
665

How can the middest of a spirituall creature be imagined? My dowt to ax. He meant the middest or center of the Earth. The middest of his Charge. ☞
666

Δ A great dowt . . . me yet, the diuersity of the 4th and fifth officers, and officis as they are here, and in the Repetition ensuing.
667

Δ: in Animantibus bratij. (“in living creatures.” -Ed.) Sloane 3677 misreads “ animantibus oratis.”
668

(Δ = man.)
669

Virtus officij sui -Δ. (“The power of his office.” -Ed.)
670

Short Coat. The first.
671

Novi Januam Mortis: “I have known the Gate of Death.” -Ed.
672

Et percussit . . . Dixi: “And the Glory of God has struck the walls of the wicked. I have spoken.” -Ed.
673

Prince Brorges.
674

Mysteria . . . imprimite: “Engrave these mysteries on your souls/minds.” -Ed.
675

A forte, in Aëre.
676

But Baligon, als Carmara, in the ende of the boke sayeth it to be his office. Consider well. Prince Bralges hath Blumaza his king.
677

The powres under his Subiection are Invisible. They appeared like little white smokes without any forme. All the world semed to be in brightnese. -HM
678

The seale.
679

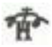
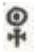
Exchue Wauering or suspition.
680

All Mysteries shalbe known to us. -Δ. The last of 7 Princes of the boke spoke hereof his words. -(HM)
681

Secreta Dei, non sunt hominibus reuelanda. -Δ. (“Secrets of God are not to be revealed to men.” -Ed.)
682

Δ: Note Highest and Lowest to be understode perhaps in Tabula Collecta.
683

BLUMAZA Rex est super Reges Terrae et illius sunt primus princeps, et illius Ministri, ut conycio.

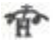
Hanc partem primam vocat  unum Librum: in quinta pagina sequente, ad hanc Notam  .

It shold seme that this character shold be onely a Circle and a pryck fol.6.b. I haue forgotten how I cam by this Crosse annexed to it.

alr Remember. Obelison his promise to me of knowing and using. (This note is next to “Befafes” on the diagram. -Ed.)

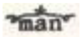
Words: 9

9
9
7
11
45

Sanctus sanctus sanctus Dominus Deus noster: “Holy, holy, holy, O Lord, our God”; Blumaza Rex est ... Notam: “I conclude that Blumaza is the king, and rules the kings of the Earth, and they are his first prince and servants.  calls this first part one book in the fifth page following, marked with the symbol .” -Ed.
684

“Around one in the morning.” -Ed
685

Carmara al: Baligon
686

In the manuscript, this word has a crown drawn above it, i.e.,  . -Ed.
687

Nam ipse . . . nostro: “For he himself is one and indivisible. Glory, glory, glory be to our Creator.” -Ed
688

Δ forte, of this work.
689

The rownd Table.
690

NOTE this to be a REPETITION of the Heptagonon this little Treatise aeffore. Lern to reconcile the 4th and the 5th. -Δ. In HM, Dee notes, “At the Call of King Carmara (in the Second handling of this Heptarchicall doctrine), whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel.” Venite . . . Dei: “Come, let us renew the works of God step by step.” -Ed.

691

Δ hã . . . bis dext . . . Adhuc duo, et tempus non est. (This reading is from Sloane 3677. It is illegible in Sloane 3188. -Ed.)
692

Short Coat.
693

Δ: I think he ment by the rownd table shewed, which Mr. K. had sent me &c, bycause the names cam out of that Table.
694

Haec sunt . . . intelligis: “These are your lessons, which you do not yet understand.” -Ed.
695

According to HM this was Hagonel. -Ed.
696

Unus . . . nostrum: “There is one God, and there is one work of ours.” -Ed.
697

Parati . . . nostro: “We have been prepared to serve our God.” -Ed.
698

Vide libro 3°.
699

Hagonel seamed to embrace the Cumpany. -Δ (HM).
700

Δ: I dowt it shold be short coat holding or embracing all the Table with his hands, and not H. Note Istorum - Istarum, as if it were filias et filiare &c. (Et nomen . . . sunt: “And my name is a whole number, nor is their offence in our number. Moses named us. The power of these men is like the power of these women. Although they are not one, nevertheless they are in unity.” -Ed.)
701

Making the phrase, Tam . . . Quam: “as . . . so . . .” -Ed.
702

Dei potestas. -Δ (“God’s power.” -Ed.)
703

Quatenus . . . quaerit: “How great is your vanity? You knew these numbers to be in God, in the world, and in the minor world. In God, that is, with us. In the world, that is, in our presence. In the minor world, that is among us. (Your mind/soul is combined with thought.) It is debated among philosophers, and above all) concerning NATURE, which is not with you but with us (ah, ah, ah) and it is in our power. You (singular form) will see God. You (singular form) have seen our work, the work (I say) of his own hands. We shall be moved by the finger of God. He came [or comes] from God. He was a man, and with men: and is yet with them. For truly his power gives might, strength, and purpose, not only to us, but to our deeds. What does your unburied soul seek for yourself?" Note the missing parenthesis probably belongs after Phõs, "philosophers." Unburied soul: "soul of a living person as opposed to a dead person's soul." -Ed.

704

Ab humo . . . dictum est: "From the earth, from man; from man is the word." -Ed.

705

Skaped: "escaped." -Ed.

706

HM reads, "robes or clothes." -Ed.

707

Note this reckening by six and six.

708

HM reads, "blown bladder," i.e., inflated balloon. -Ed.

709

So he sayd pagina praecedente, unum est opus nostrum. -Δ. ( "On the preceding page (he said), 'Our workmanship is all one.'" -Ed.)

710

The diuision of the Daye.

711

In sexto et 7° sunt omnia, fol. 10. -Δ. "All things are in a sixth and a seventh, fol. 10." -Ed.

712

Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c. Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. -Δ(HM).

713

There is a blank space in the manuscript. -Ed.

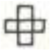
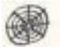
714

Δ: How can Bobogel be accownted the first name?

715

Δ: Now he meaneth at Bobogel in that table collected from made before.

716

Note. The Tablet  to be conferred with the rownd . -Δ.The latter drawing is reproduced from Sloane 3677, since the original is now lost. -Ed.
717

In margin: Sent to me by E.K.
718

A sword in the mans hand within the Circle.
719

O in this Table OFS &c, is of the eighth name, the second letter, but the ninth here in respect of the circle of numbers.
720

Note who sayeth this. Δ: Note the like phrase: fol. 2. of Hagonel who sayd he had spoken of it, whereas we had receyved nothing of him before.
721

This is the symbol of Saturn/Saturday. -Ed.
722

Δ him.
723

Baligons rule and government.
724

Sup. fol. 1. b.2.
725

Prodigious rule and government, the ende of all things.
726

Dee his languishing desire.
727

God graunt.
728

Δ I understode not this to be so: tyll he called to my remembrance and made me turne my bokes to that Parcell which he called the Prologe declared by Annael: which Saul skryed: &c.
729

Δ: = hardest, for me, in respect of my Imperfections.
730

In the manuscript, this word is heavily underscored. -Ed.
731

Those—as he seemed to Embrace them. fo. 5.
732

The Prince and his first 7.
733

= data.
734

Istorum Noua potestas incipit. -Δ. (“Their new power begins.” -Ed.)
735

Regnat... quaeso: “It rules, it rules, it rules; O wickedness rules over the entire face of the Earth. The heart of man is filled with malice and iniquity. Please consider.” -Ed.
736

Angels, ministers of Gods wrath.
737

Consider the reckening here by 7, but before he had a reckening by 6. ☞
738

There were but 6 holding bewtifull Crownes.
739

The Powre and being of the rest. ☞
740

Now by 7.
741

Δ: each of .7. letters. Six names in subiection.
742

☉ on the right hand.
743

Δ forte “of the first 7”. Δ videlicet.
744

Δ: of the six lines.
745

Note, Name and Character.

[746]

Praxis. Call. -Δ. (Praxis: “exercise, practise.” -Ed.)
[747]

Prince, Ministers. 6.
[748]

Destruction or hurt.
[749]

= Kings. -Δ. HM reads “princes,” without the qualification. -Ed.
[750]

... Sciences past present or to come.
[751]

Diuers kings.
[752]

Dignification.
[753]

Δ: Is it not Annael with whome I began?
[754]

Δ Who is that?
[755]

HM does not include this instruction. -Ed.
[756]

Δ: Ergo it shold seme to be his office to deale with Kings: but in the ende he declareth his office to be of all Aëreall actions.
[757]

Δ: Hagonel.
[758]

Δ Character. HM has no such notation. -Ed.
[759]

Of 7 letters a pece.
[760]

The placing of my fete in practise. ☞
[761]

♀ Note former boke.
762

Δ The Table of practise of a yard square: libro: 1°.
763

The stone was not yet browght.
764

HM reads “Mercies” in one place, and “Mercy” in another. -Ed.
765

I shall not practise these Tables in Vayne.
766

Dei Misericordia magna ipi Δ concessa. (“God’s great mercy granted to Dee himself.” -Ed.)
767

Respice ista Tria. -Δ. (“Respect these three things.” -Ed.)
768

Shaddowed: “sheltered.” -Ed.
769

Secresy.
770

Queen Elizabeth -Ed.
771

God graunt.
772

Worldly vanity.
773

Good Angels.
774

Laus ... Max°.: “Praise, honor, glory, power, and sovereignty be to God, all good.” -Ed.
775

Stay: “delay.” -Ed.
776

Noble men.

777

This I note for the form of calling. -Δ. Venito ... munitus: “Come, O Bobogel, king and noble prince. Come with your ministers. Come (I say), come fortified with your guards.” -Ed.

778

Note.

779

Cave -Δ (“Beware.” -Ed.)

780

Ioly = “jolly: handsome.” -Ed.

781

BOBOGEL his apparayle.

782

Faciamus . . . aeternus: “May we act in accordance with God’s will. He, our God, is truly noble and eternal.” -Ed.

783

HM reads, “sonk down into the Transparent fyry Globe of the New World.” -Ed.

784

In the manuscript, the first four are indicated with a brace. -Ed.

785

In the manuscript, the first four are indicated with a brace. -Ed.

786

In the manuscript, the first three are marked with a brace. -Ed.

787

In the mansucript, the last four are marked with a brace. -Ed.

788

Deo soli ... Gloria: “All honor and glory to God alone.” -Ed.

789

“Around 1 in the morning.” -Ed.

790

BOBOGEL Rex.

791

A rownd Table.

792

Women-like.

793

Farthingale: “hoop skirt.” -Ed.

794

The Circle.

795

Tam mali ... noster: “Both the wicked and the good praise you. God, God, our God.” -Ed.

796

Nomen . . . Bobogel: “My name is Bobogel.” -Ed.

797

Δ: in Heptagonum.

Bobogel ---------- Rex
Bornogo ------------ Princeps

(Rex: “king”; Princeps: “prince.” -Ed.)

798

Wisdome & Science: “true nobility.”

799

Councell.

800

Clean: “completely.” -Ed.

801

Praters: “fools.” -Ed.

802

Ordinationem ... eleuate: “Raise up the government of infinite power.” -Ed.

803

LEE.

804

O Unitas ... in Deo: “O Unity in nature and in God.” -Ed.

805

O Aequalitas ... et se: “O equality of God and Nature. God in God. Nature from God and itself.” -Ed.
806

Concentus ... Naturae: “His harmony is without number. Nevertheless he is together with us, the source and head of nature.” -Ed.
807

Veritas ... est: “Ours is the truth which is sought after.” -Ed.
808

Note, this is an example of what William Sherman calls a “face bracket” (*John Dee*, Amherst, MA: University of Massachusetts Press, 1995, p. 88). Dee drew them often in the margins of texts, and they only seem to mark alchemical passages (as here) or natural philosophical texts. -Ed.
809

Vegetible, Minerall.
810

♄
811

Beatus est ... mei: “Blessed is the light of my head.” -Ed.
812

Unus ... pedubus: “One in head, one in heart, one in feet.” -Ed.
813

Ientleman = gentleman: “nobleman.” -Ed.
814

Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of. -Δ (HM).
815

2. NAR.
816

Volumus: “we wish”; Possumus: “we can”; Quid non: “What not?” -Ed.
817

Faciamus ... societate: “Let us do what they did, for we three are Adam, by association.” -Ed.
818

3. BLN.
819

Ab illo, per illum, cum illo: “from him, through him, with him.” -Ed.
820

Qui caret hijs tribus: “Who lacks these three.” -Ed.
821

In ecclesia ... Vanum: “In the church of God, he will work in vain.” -Ed.
822

Penitence.
823

Lawn: “thin fabric.” -Ed.
824

Sunt semper . . . unus: “They are always, and their food is one.” -Ed.
825

Vicissim: “in turns.” -Ed.
826

4. ANA.
827

Ab illo sed. Cum illo sed: “from him only; with him only.” -Ed.
828

Aliqui . . . Digni: “Some from worthiness, others are not worthy of any sort.” -Ed.
829

Per illum, Per ilium, Per illum: “Through him, through him, through him.” -Ed.
830

Cahos: “chaos.” -Ed.
831

Et quia . . . ignis: “And because they were lacking in blazing fires.” -Ed.
832

In the manuscript there is a line drawn from LEE to BLN, and another line from NAR to ANA. -Ed.
833

Omnes . . . in illo: “Everything towards nature, but not in him.” -Ed.
834

Δ There remayned 10 tymes Three.
835

Δ of 30.

836

Note, by theyr sitting that they are indifferent: and so they say.

837

Δ They semed therfore to sit betwene the perfect and reiected: as indifferent.

838

Sumus ... novit: “We are the seven gates of Nature, and of him who knew God.” -Ed.

839

Δ: beside AOIDIAB.

840

6, 7. -Δ. In sexto ... omnia: “All things are in the 6th and 7th.” -Ed.

841

NOTE the narrow path, above the chayr.

842

Δ Bornogo.

843

Formatur ... Heptagono: “The maker of these is the second in the Heptagon.” -Ed.

844

Note former. ergo. There is allso a circle on the grownd. Vide ante 3 folia: of my fete placed uppon the Tables: Ergo they shold seme to be on the grownd. -Δ (Vide ante 3 folia: “See three folios earlier.” -Ed.)

845

Δ: of the six orders.

846

Practise. by 6.

847

Sloane 3188 reads, “excellencies of” in Ashmole’s handwriting, but CHM, HM, and Sloane 3677 all read, “excellencies in.” -Ed.

848

This boke sometymes called liber Creationis, & sometymes Tabulae Creationis. -Δ. (“The Book of Creation,” the “Tables of Creation.”-Ed.)

849

HM cites this: “King Carmara, Novemb. 19, of King Bobogel, his princis Ministers.” -Ed.

[850]

A Threfold use of this Doctrine.

[851]

Dixi: “I have spoken.” -Ed.

[852]

Rex Aquarum. -Δ. (“The King of the Waters.” -Ed)

[853]

Venito . . . fuit: “Come, come (I say), be present. Come, O King. O King, King, King of the waters, come, come I say. You are great, but my power is greater still. Our God stands firm, rules, and is, that which he was.” -Ed.

[854]

Parati . . . adsunt: “We have been provided his name from our Creator, the name, to praise the name, the Name (I say) of One now [blank space in manuscript] and living. These are dark/obscure to dark minds, but true and clear to true and perfect minds. Behold, they are present.” -Ed.

[855]

Note this Kings apparayle, and shew.

[856]

King BABALEL

[857]

Omne ... aecium: “May everyone living praise God, one and three, into all time.” -Ed.

[858]

At an ynche: “nearby.” -Ed.

[859]

Skipjack: “a dandy, skipping fellow.” -Ed.

[860]

He calleth Befafes.

[861]

Veni ... iste: “Come, O prince of the seven princes, who are princes of the Waters. I am the king, mighty and wonderful in the waters, whose power is in the depths of the waters. That prince . . .” -Ed.

[862]

The Prince his apparayle.

[863]

. . . est Tertius principum in Heptagonon: “. . . is the third Principality in the Heptagon.” -Ed.

[864] Heptagono: “(in) the Heptagon.” Dee seems to be checking or correcting Kelley here. -Ed.

[865] Vere . . . aquas: “I have spoken quite plainly and distinctly. . . . Have you measured the waters?” -Ed.

[866] Factum est: “It is so.” -Ed.

[867] Prince Befafes, my old frende unknown of me.

[868] Philosophers. -Ed.

[869] John Scotus Erigena (815?-877 theologian)? Michael Scot (introduced translations of Aristotle)? John Duns Scotus (126s?-1308 theologian)?–Ed.

[870] Δ The fifth of the seventh. I understand not this yet. Vide lib. 5. A° 1583 Maij 1.

[871] NOTE: of wicked spirits, some restitution to favor.

[872] See. 4th Enochian Call: “obelisong” is translated “as pleasant deliverers.” -Ed.

[873] Or Cerclets perhaps.

874

HM reads, “Euery one of the 42 had a letter in his forhed. They were 7 in a row: and 6, downward. But of the first 7 the letters became to be between theyr feet, and the water seamed contynually to pass over these letters.” -Ed.

875

Threasors in the seas.

876

Practise.

877

King and Prince govern the whole day.

878

Δ: Whereas in the former Treatise, ther was a dowt of Butmono the fowrth, and Blisdon theyr offyces, being assigned here clere contrary: The dowt may be answered by the notes A. 1583, Maij 5 of the Table and my Character. Therefore I suspect some Intruder to have first .... -Δ. Vitam . . . Viuentium: “God gave life to all creatures. Come ye, come O fire. Come, O life of mortals Come (I say). Be present. God rules. O come. For he alone rules, and is the life of the living.” -Ed.

879

HM identifies this as King Bynepor. -Ed.

880

Butmono. -Ed.

881

Verè beatus: “Truly blessed.” -Ed.

882

Omnium . . . immensa: “Perpetual and unlimited praise for the giver of all good.” -Ed.

883

Ipse dixit. -Δ. (“He himself said.” -Ed.)

884

Generaltye.

885

Ipse: “himself.” -Ed.

886

Vita . . . manibus: “The highest life, the higher life, and the lowest life are measures by my hands.” -Ed.

887

Note second last world.
[888]

Ecce, omnia Noua. -Δ. (“Behold, all things are new.” -Ed.)
[889]

Vitam . . . ubique: “He surrenders life, and gives me power to be, and to live in perpetual glory. Everything and everywhere.” -Ed.
[890]

Note.
[891]

Δ I dowt, I did not here perfectly at this writing down.
[892]

Cumpassing with it a loft: circling it around in the air. -Ed.
[893]

Δ Bnaspol.
[894]

Δ Blisdon.
[895]

An Innumerable Cumpany of ugly Creatures, a far of.
[896]

Vide Lib°. 5, 1583 Martij 26.
[897]

Vide de istis in libro Cracoviensi Junij 26. Treasure hid in earth, kept by wycked spirites. -Δ. See TFR, p. 180. -Ed.
[898]

Bnaspol, Blisdon.
[899]

Venite . . . dentium: “Come here, where there is no peace, but only the gnashing of teeth.” -Ed.
[900]

Prince Brorges. -Ed.
[901]

The King.
[902]

Mark who sayd so before. -Δ. This was Carmara at the beginning of Book 4. -Ed.
903

Note a great Secret of spirits in payn expecting release.
904

Somwhat was not hard of me, or forgot. Perhaps Terror.
905

Δ: Bnapsen.
906

Δ; Brorges.
907

Note A. 1583, Maij. Thus I considered In dede after a sort Brorges may be cownted as last, for the begyning secretly was with Bralges.
908

Bralges sayd his government was of such: super fol. 4.b. -Δ. Venite . . . potestate: “Come you who are under my power.” -Ed.
909

The Circle of letters.
910

HM notes, “Prince Bagenol appeared not, by that name, yet. Note, the king him self [Baligon, aka CARMARA] is governor ouer these.” -Ed.
911

The last Ternarie. That is expownded lib°. 5. Maij 5.
912

Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation, so, at the Conclusion, they appeared agayn and Raphael with them, and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following. -Δ (HM).
913

Prima pars Artis Triplicis: he termeth this afterward of three proportions in Esse. Consider these three principall points here. -Δ. Prima pars Artis Triplicis: “The first part of a triple art.” -Ed.
914

Annael.
915

Gloria . . . Maximoque: “May glory, laud, honor, and eternal thanksgiving be to our God, almighty and

all good.” -Ed.
916

1588. On twelfth day at night as I considered the Method of this boke, this cam to my mynde. -Δ. Dee’s diary fills in some of the events between this action and the next: “[1582] Nov. 22nd, E.K. went to London, and so the next day conveied by rode toward Blakley, and within ten dayes to returne. Nov. 24th, Saterday night I dremed that I was deade, and afterward my bowels wer taken out I walked and talked with diverse, and among other with the Lord Thresorer who was com to my howse to burn my bokes when I was dead, and thought he loked sourely on me. [1583] Feb. 26th, I delivered my boke to the Lord Threasorer for the correction of the Calender. March 6th, I, and Mr. Adrian Gilbert and John Davis, did mete with Mr. Alderman Barnes, Mr. Townson and Mr. Yong and Mr. Hudson, abowt the N.W. voyage. March 18th, Mr. North from Poland, after he had byn with the Quene he cam to me. I receyved salutation from Alaski, Palatine in Poland; salutation by Mr. North who cam before to the Quene, and next to me was his message, hor. 12.” Halliwell, ed., *The Private Diary of Dr. John Dee* (New York: AMS Press, 1968), pp. 18–19.
917

Note. The cullour red and grene of the Table of Covenant. Two chayres.
918

Two Chayres.
919

Idque.
920

O quanta . . . perfectione: “O how great is the weakness and corruption of mankind, that has little faith in angels and their good deeds, but hardly any faith in God. All worldly things contain the corruption of the world within them. Our God, our God, he (I say) our God is true, and is true with his true angels and those who ever serve him. Ask for what you wish. I have spoken, and what I have spoken that was obscure, was in truth, justice, and perfection.” -Ed.
921

Note of this Rod.
922

Ecce . . . Hic . . . Per hoc . . . Et a Mensurae . . . vis? “Behold . . . here, . . . and here. . . . And from the end of the measure you will measure us and our power. Practice (I say). What do you wish?” -Ed.
923

Parabolically: using parable. -Ed
924

In umbra . . . Age: “In the shadow of death there is no equality. Nothing is obscure which you have received through him (E.K.). Practice.” -Ed.
925

A Threefold work.
[926]

In HM, Dee attributes this to “Carmara, Nouemb. 21. in appendix of the second boke.” -Ed.
[927]

Threfold Work.
[928]

The Kings with their Characters.
[929]

An, Aue, Rocle, Liba. I understand of Il, An, Aue, &c in the characters of the 7 kings.
[930]

Filij Filiorum - An, Aue, &c. Examination to be made of these bokes. -Δ. Filii Filiorum: “Sons of the Sons” -Ed.
[931]

Δ fortè “Unlawfull” and was myshard.
[932]

Forte: “their.”–Ed.
[933]

Princis.
[934]

Liber Creationis. Note, what hath bin tawght in this boke. -Δ. HM attributes this saying to Carmara, Nouemb. 21. Liber Creationis: “Book of Creation.” -Ed.
[935]

Δ: as may appere by the 49 names Collected.
[936]

Δ: I suspect this to be an imperfect phrase.
[937]

Name among Angels
[938]

Δ = name expressed.
[939]

Note Attire.
[940]

It is to weete: “that is to say.” -Ed.
941

Modo retrogrado quasi: “now as if going backward.” -Ed.
942

Addendo . . . Baligon: “This course is made by adding 7. Therefore adding 7 to the number 43 results in 50: a number one greater than 49, which may indicate the first king, Baligon.” -Ed.
943

Addendo . . . principe: “This course is made by adding 7. Therefore if 7 is added to the number 37, from there results 44 for the next prince.” -Ed.
944

Δ: Note that he calleth that contynually A Globe. Uppon such a globe Nalvage shewed out all the Calls.
945

HM reads “must have.” -Ed.
946

King . . . first . . . answering to Blumaza as I perceyued 1583 Maij 5, mane by meditation: and of Necessity must be: yf the last be for Baligon.
947

The next 1 is the last letter of Babalel, and then transversim as before, &c.
948

Traversim quasi retrograde: “Going crosswise as if backwards.” -Ed.
949

Last.
950

Last.
951

Left.
952

Meterly well: “fairly well.” -Ed.
953

The use of the Circular Table (here before often called a Globe) at another tyme.
954

I omitted a word, and our memories could not yeld it, this perhaps, Dignifyed.

955

An angel holding up the stone.

956

This stone brought by the Angel is said to bee an nich thick in the following Mysteriorum Lib. 5. Ms. p. El. Ash: conceives it to have been of a lenticular forme, included in a circular limb upon the top of which a cross, & edgewise sett in the frame. -E.A. See action of 5 May 1583. -Ed.

957

Veritas . . . uno est: “Truth is within truth, God within God, One is within one.” -Ed.

958

☞caue. -Δ. (“Beware.” -Ed.)

959

Illi . . . saecula: “May all honor, praise, and glory be to him who is to reveal the age through fire, forever and ever.” Perhaps *indicere is intented: “to inflict (the age with fire).” Ashmole reads Iudicare: “to judge.” -Ed.

960

The words “Liber $6^{us}$. / Liber $7^{us}$.” are in Ashmole’s handwriting. -Ed.

961

The boke fownd in Northwik hill.

962

The scroll is shown below before the April 11 th Action. It shows the locations of ten hidden treasures. -Ed.

963

Pilosus. -Δ (“Hairy.” -Ed. )

964

Penetrasti . . . meae: “You penetrated the power of my iniquity.” -Ed.

965

Feci, Nam decedo: “I am done, for I depart.” -Ed.

966

Auete. Verum est, et incredibile: “Greetings. It is the truth, and incredible.” -Ed.

967

Iustitia. -Δ (“Justice” -Ed.)

968

Via . . . eleyson: “The way, the truth, and the virtue are one, and his greatness is manifold and wonderful. And the breath comes from your mouth (and has life) from which everything lives, by your command and your light. Hail the word, hail the creator of things and of their measure which have been, are, and will be. You have illuminated the eyes of the creatures by reminders and plain warnings. Life to the good, but death to the wicked, and those cast from your consideration. How great and innumerable are your gifts? O remiges varpax. Lord have mercy." -Ed.

969

Aqua. -Δ ("Water." -Ed)

970

Loquitur de mea cogitatione, quod esset Raphaël. -Δ. ("He speaks concerning my thought that he may be Raphael." -Ed.)

971

O Beata Trinitas . . . eius: "O blessed Trinity, send your light and your truth, that they may lead me to the holy mountain and to your tent. Me: Where, O unbelievers? Δ: We are not unbelievers, but our hope is alive, and the eternal and almighty truth is the fountain of life. Me: I brought you water from that same stream. It is a true medicine for your imperfections and needs. Understand now both who I am and for whom I was adorned. Drink and receive the abundance for your bones [can also be figurative: innermost part, soul]. For many are the imperfections of mortals. I have and you (pl) will have. I brought, and he shall be seen. The word is that light that blots out all imperfections. The faithful will enter into his blessedness. Wherein is the potion and eternal medicine. You thought correctly [see previous footnote]: I am indeed as you believe. For by truth and justice, his words and teachings are true and complete." -Ed.

972

Recte sapere: "To perceive correctly." -Ed.

973

Ecce seruus . . . pronunciatum: "Behold the servant of the Lord, Let his decree be for me (like his mercy) as was declared about me." -Ed.

974

Perfyted: "perfected." -Ed.

975

Increduli. -Δ ("Unbelievers." -Ed.)

976

HM identifies this as Raphael. -Ed.

977

A parable.

978

Note hereby to consider theyr actions, gestures and other circumstances.

979

Signa sunt . . . resanabit: “These are signs to you (pl) of humility and of repentance; which (signs) I make everything yours; they are not mine. May his word be praised in heaven, and may he also be praised on earth. Discover power in the humility of his speech (or language) and you (pl) will see the glory of his brow. For the glory of his power is merciful and almighty. Vanities exist in his seductions; Necessities exist in your true needs. For he made all things for his praise: and (behold) his handiwork praises the light of his face. Love one another; live with humility. Truly, my medicine (which is his) will convey everything.” -Ed.

980

Nature ∴ Reason ∴

981

Note Adam, before his fall, knew all things.

982

The true use and order of the premisses.

983

Raze out: “erase.” -Ed.

984

Et finis est: “And it is the end.” -Ed.

985

Note of this boke.

986

J Dee, and EK.

987

Adrian Gilbert, half-brother to Sir Walter Raleigh, was a frequent visitor to Mortlake. He eventually was allowed to participate in some of the actions. Earlier in this same year (1583), Dee started plans to colonize North America with Adrian Gilbert and John Davis. During subsequent actions, Dee consults the angels about this proposed venture.

988

Potentia, Actus. -Δ (“Power, Deed.” -Ed.)

989

Δ Blisdon is the prince under Bnaspol the king. Vide sup. Lib. 4: A°. 1587. Circa Maiu: Quidam Ben, (spiritualis Creatura) dixit ipi EK, se custodinisse illum pulverem et librum Dunstani, &c. -Δ. (Vide sup. ...: “See above in book 4. Around May 1587 one Ben (a spiritual creature) said to EK that he himself had guarded that powder and Book of Dunstan.”) See TFR Actio Tertia, May 23, p. 27 (pages separately numbered). -Ed.

990

Gloria patri: “Glory be to the Father.” -Ed.
991

A lambs hed, may be a token of our humilitie required, &c.
992

Magna . . . dixisti: “Great are the things that I have said.” -Ed.
993

Note.
994

NOTE.
995

Note. All tymes, Speciall tymes.
996

Of frendship, at any tyme.
997

Note.
998

Furder.
999

NOTE Whose charge it is to deliuer it.
1000

Veritas. -Δ. (“Truth, verity.” -Ed.)
1001

Lingua et Vox Angelica. -Δ. (“Angelic language and voice.” -Ed. )
1002

The Powre of the primitiue diuine or Angelicall speche.
1003

ADAM.
1004

Angelorum Colloquia -Δ. (“Conversation of angels.” -Ed.) 46 Tres ab hominibus in cæelos rapti cum Angelis conversantes. Forte, ‘Enoch, Elias, Jo . . .’ -Δ. (“Three carried off to heaven keeping company with angels. Perhaps Enoch, Elias, and John [the Baptist].” -Ed.) 47 NOTE. -Δ. In the

manuscript this last sentence is heavily underscored. -Ed. [48] Forte: “presseth.” [49] Note. [50] Shivered: “shattered.” -Ed. [51] The boke, the first Language of God Christ.
1005

The cullor of the Letters.
1006

21 Characters.
1007

Δ By his often taking things from under the table it shold seme that there shold be some shelf made under our Table.
1008

Unus . . . es: “You are One, One, One, Great, Great, Great.” -Ed.
1009

Magna . . . eius: “Great is his glory.” -Ed.
1010

Numerus . . . tibi: “The number, O most perfect, One and Threefold. Glory be to you.” -Ed.
1011

A battle foreshewed.
1012

Before two yeres finished, Ergo before A°. 1585, Martij 26.
1013

NOTE.
1014

Election.
1015

The Apostles on Whitson Sonday.
1016

A. Gilbert may be made priuie, but he is not to be a Practiser.
1017

Medicina sum: “I am the medicine.” -Ed.
1018

Medicina or Medicus Dei: “God’s medicine or doctor.” -Ed.
1019

A Gilbert, his task.
1020

Note, a prophesy.
1021

Description geographicall.
1022

Tenebrae post dorsum. -Δ ("Darkness behind the back." -Ed.)
1023

For discoveries making of the seas and theyr bownds.
1024

Instruction requisite.
1025

Note.
1026

Both ioyntly EK and J:D:
1027

Leysor: "leisure." -Ed.
1028

God will shew himself aliue.
1029

O liber . . . vobis: "O book, book, book, life to the good, but truly death itself for the wicked. Great are the wonders sealed up inside you, and great is the name of your seal. The light of my medicine, for you." -Ed.
1030

Gloria Laus et honor Deo p<at>ri et F<ilio> et S<piritui> S<ancto>: "Glory, praise, and honor to God the Father, and to the Son, and to the Holy Spirit." - Ed.
1031

Insidiatores. -Δ. ("Traitors." -Ed.)
1032

Pereant . . . mea: "May everyone perish who betray the virtue of my name: and who have hidden the light of my justice." -Ed.
1033

Multa . . . ipem: "Reprove us, because he himself suffers much." -Ed.

1034

Constrayned: “forced.” -Ed.

1035

Pilosus. -Δ (“Hairy.” -Ed.)

1036

See. Matthew 7:9; Luke 11:11-12. -Ed.

1037

Heaviness: “sorrow.” -Ed.

1038

Raphaëlis officium. -Δ. (“Raphael’s office.” -Ed.)

1039

Forte, truth.

1040

Afflictions to EK.

1041

Note the durance of these Memorialls.

1042

Traynes: deceits. -Ed.

1043

Note of the vision which was shewed A°. 1582.

1044

Veniat . . . mentientem: “May the vengeance of God come, and may it may smite the lying tongue.” -Ed.

1045

Dicat . . . non est: “He may speak, for he is not one of us.” -Ed.

1046

The finding of the skroll, of the Treasors.

1047

Cownterfeted Roll. -Δ. Vide infra pag. 152, 153 &c. -E.A.

1048

Sic soleo iniustis: “So I am accustomed to unrighteous people.” -Ed.

1049

Purificata ... nostrorum: “Cleanse, 0 Lord, your holy one, and destroy the wickness of our enemies.” -Ed.

1050

Write. -Δ. Visio . . . Dei: “The true vision is truly noted, and it will be noted for the glory of God.” -Ed.

1051

Dixisti, et factum: “I have spoken, and it is so.” -Ed.

1052

Δ Note Body, sowle, spirit.

1053

The 12 Apostles.

1054

A. G.

1055

John Davis is mentioned in Dee’s diary as early as 1577, but Dee probably knew him as a boy. He was evidently one of Dee’s pupils, and one of the principal players in the search for the Northwest Passage. He stole at least seventy books from Dee’s library after Dee left for Europe in 1583. See Julian Roberts and Andrew Watson, *John Dee’s Library Catalogue* (London: The Bibliographical Society, 1990), p. 50.

1056

Lern the Alfabet.

1057

Soli . . . gloria: “May all honor and glory be to God alone.” -Ed.

1058

The reformation of the Kalendar. -Δ. On 24 February 1582, Pope Gregory XIII ordered the use of the “Gregorian” calendar, and the English court deliberated over its response. Dee was one of the authorities commissioned for a report. According to his diary, Dee delivered his proposal to reform the calendar to Lord Burghley, Treasurer of England on 26 February 1583. It caused considerable controversy. The court opinions were all favorable, and the Queen approved a draft proclamation to adopt the reform, but it was rejected by the bishops because they didn’t want to appear to be following the Catholic lead. -Ed.

1059

Angeli proprij. -Δ (“Proper angels.” -Ed.)

1060

Peculier and propre Instigators.

1061

God his Elect.

1062

The reference is to David and Goliath. -Ed.

1063

Peradventure: “perhaps.” -Ed.

1064

Δ: Raphael long tyme visiting my hed.

1065

A secret. -Δ. Secretum dico: “I declare a secret.” -Ed.

1066

Lingua dolosa. -Δ (“Deceitful speech.” -Ed.)

1067

England.

1068

Gadding: “wandering.” -Ed.

1069

Note, each in his Office.

1070

Prævalescentia. -Δ (“Prevailing against.” -Ed.)

1071

A: and EK, and A. Gilbert.

1072

The erth—1. EK The Tree—2. Δ The planter—3. AG

1073

Note Lerne The Alfabet.

1074

Δ Philosophicall Harmonie in prayer, is ment by the prayer which I dayly use, & often: Deus in a m ind a a m f G P e F e S &c. -Δ. Apparently “Deus in adiutorium meum intende: Domine ad adiuvandem me festina: Gloria Patri et Filio et Spiritui Sancto” (“O God, be pleased to deliver me; O Lord, hasten to help me. Glory be to the Father, and to the Son, and to the Holy Spirit”), based on Psalm 70. Compare with Dee’s prayer at the beginning of Liber 1. -Ed.

1075

Omnipotenti . . . actio: “All honor, praise, and thanksgiving be to our almighty God, creator, redeemer, and sanctifier.” -Ed.
1076

49 49 441 196 2401
1077

100.
1078

100.
1079

Zuresch. Veresk and Zuresk are all one. ∆ Perchaunce Zuresch, with ch, for k, and so the word shalbe of 7 letters.
1080

Ses: the letters giue.
1081

Ses.
1082

Gampedaz.
1083

Kaphene.
1084

Domka.
1085

Phiam
1086

Vrepres
1087

Adepd.
1088

Aze.
1089

Druz.
1090

Keztz/cests.
1091

Unbar.
1092

Onizdar.
1093

Gharmes.
1094

Δ It is not to be spoken or interpreted, but whan the time appointed is come.
1095

Sely: “pitiable.” -Ed.
1096

Mensurator: “It is measured.” -Ed.
1097

Sint . . . intelligant: “May those eyes be clear, in order to comprehend.” -Ed.
1098

Secundus a primo: “The second from the first.” -Ed.
1099

Note this diuersity of sownd and writing: as x for z.
1100

Incomprehensilibis . . . tua: “You are incomprehensible in your eternity.” -Ed.
1101

Δ: Forte, van. Axe this dowte.
1102

Gronhadoz.
1103

Oicasman.
1104

Veueiah.
1105

Nos.
1106

There is a stop.

1107

Ophed.

1108

Medoz.

1109

Pres.

1110

Δ: Note: A-deüne must be pronownced as one worde: like as Res-publica, in latin: els here wold seme to be 50 words but, A-deüne, cam out of one square.

1111

Vandemhnaxat.

1112

Bances.

1113

Δ Note and take hede from hence forward.

1114

Of the boke.

1115

49 Powres with theyr Inferiors, vide sup. 48 after a sort: and 1. vide Martij 24.

1116

Angelicall Language.

1117

Longe . . . destructionis: “We are far away from the perversity of destruction.” -Ed.

1118

There are approximately three blank lines here. -Ed.

1119

Raphaël is to be absent for a certayn time: but his powre shall be here.

1120

Of the boke.

1121

Languages.

1122

Nihil . . . perfectum: “Nothing is here which is not perfect.” -Ed.

1123

Δ Note, that we shalbe Theodidacti, of god him self and no Angel herein. -Δ. Theodidacti: “taught by God.” -Ed.

1124

Potentia. -Δ. (“Power.” -Ed.)

1125

The ende of all things is at hand.

1126

The sight of god.

1127

Sanctus . . . gloria: “Holy, holy, holy, Lord God of Hosts. Heaven and earth are filled with the glory of his majesty. To him alone is all honor, praise, and glory.” -Ed.

1128

Sum: “I am.” -Ed.

1129

Impleta . . . tuo: “All things have been fulfilled to your glory and honor.” -Ed.

1130

Note, fire.

1131

Sic . . . purificare: “So I am accustomed to cleansing the errors of the people.” -Ed.

1132

Moue not from your places.

1133

Fire agayn.

1134

The Third row of the first page.

1135

Palse/Palze. I dowt which of these 3 must serve: c,s,z.

1136

Ego sum . . . gloriam: “I am the one who is within you. Therefore I am the one who is for myself. Δ:

Not for us, O Lord, not for us, but for your name may we give glory.” -Ed.
1137

Orate: “Pray.” -Ed.
1138

The fifth row.
1139

Pronownced mises.
1140

Mansh.
1141

Adíper. It is significatiue.
1142

Arkad.
1143

Pasdas.
1144

Dros.
1145

Akos.
1146

Locus sanctus. -Δ. Locus est hic sanctus: “This place is holy.” -Ed.
1147

Sacer est a te Domine: “It is consecrated to you, O Lord.” -Ed.
1148

The Seventh row.
1149

lah.
1150

Lesgomph.
1151

Asco, with a prick ouer the o, is to be pronownced as Asto.
1152

Vnam.
1153

Note this Mysterie of god his powre drawn to him self agayne.
1154

Magnus Magnus Magnus: “Great, Great, Great.” -Ed.
1155

Locus . . . Deo: “A place consecrated and acceptable to God.” -Ed.
1156

Of the first character of Vlla, I dowt.
1157

Ex.
1158

The V has an umlaut in the manuscript. -Ed.
1159

Sem.
1160

Vdráh.
1161

Iohed. gohed, pronownced as Iohed, signifieth One euerlasting and all things descending uppon one, and gohed Ascha is as much to say as One god.
1162

Canse, signifieth mightie: and Cruscanse, more mightie.
1163

All these which haue lines under them [Here they are hyphenated. -Ed.] are eche but one word of diuerse syllables: being 9 words of them.
1164

The a produced.
1165

The last h remissly sownded.
1166

This word is circled in the manuscript.
1167

Pola and Pala signifie two: Pola signifieth two together, and Pala signifieth two separated.
1168

ΔThis was a parcell of a row, which onely appered by him self.
1169

In margin, but later crossed out: Δ At ‘no.’, ende 49, and so here ar 10 over.
1170

“á” must be sownded long.
1171

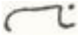
This “se” is the nine and fortyth word longing to them before.
1172

Vns.
1173

“A” long.
1174

Sey.
1175

Danset.
1176

this with a prick betokeneth “y.”
1177

Pronownce “Asto.”
1178

Pansu.
1179

Musse
1180

ó long.
1181

Aske. E.K. understode the Language: and wold haue spoken somwhat, but he was willed to stay.
1182

Orate: “Pray.” -Ed.
1183

Pronownce as we do cruse a cup.
1184

ó long.
1185

Kidmap.
1186

Sempiternall One and indiuisible God.
1187

Dansét.
1188

A very long.
1189

Gras.
1190

a reverent word, the first ‘a’ very long, and is, be it made with powre.
1191

Ahal, iently, and the ‘a’ long.
1192

“A” long.
1193

Orate: “Pray.” -Ed.
1194

The diuine powre creating the angel of the sonne.
1195

4 manner of constructions in that one word.
1196

A-ro is one word diuided, as res-publica, and here this word is diuided into two squares, and so there are 49.
1197

E long.
1198

Life lephe lurfando is a strong charge to the wicked to tell the truth: Δ This he sayd to my demand of

this phrase wherof I had mention many yeres since.
1199

A long.
1200

Pronownce “ar.”
1201

NA - The name of the Trinitie, One separable for a while.
1202

“A” long; onely one “a” sownded for “aa.”
1203

Orka.
1204

“ä” sounded as “au.”
1205

The ‘g’ not expressly sownded.
1206

In eius loco. (“In this place.” -Ed.)
1207

It is but one word.
1208

Sownded, palef.
1209

Gloria . . . semper: “Glory be to the Father and the Son and the Holy Spirit now and forever.” -Ed.
1210

Bonum . . . es: “It is good, O God, for you are goodness itself.” -Ed.
1211

Et magnum . . . Magnitudinis: “And great because of the size of greatness itself.” -Ed.
1212

Sum . . . locus: “I am, and this place is, holy.” -Ed.
1213

Padohómaghebs.
1214

Rede as arch.
1215

A piller of light stode before the boke.
1216

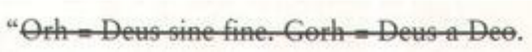
In margin, but crossed out: “Vin in vinco must be pronowced long as if it were a dubble i.”
1217

Arse.
1218

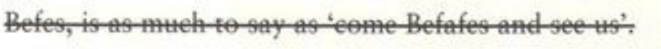
Or, gáscampho - why didst thow so: as god sayd to Lucifer. The word hath 64 significations.
1219

=cum humilitate aduocamus te cum adoratione Trinitas. (“[Befafes] with humility we call you, with adoration of the Trinity.” -Ed.)
1220

This is the name of the spirit contrary to Befafes.
1221


In margin: “~~Orh = Deus sine fine. Gorh = Deus a Deo.~~

Befes, the vocatiue case of Befafes.


~~Befes, is as much to say as ‘come Befafes and see us’.~~

Befafes ô, is to call uppon him as on god. Befafes oh, is as muche to say, ‘come Befafes and beare witness.”

Also in margin: “Befafes his Etymologie is as much to say as, ‘Lumen a Lumine’. Spiritus orh secundus est in grada imperfectionis tenebrarum. = Δ. How can orh signifie ‘Deus sine fine’ if it be the name of a wicked spirit?” (Deus sine fine: “God without end”; Deus a Deo: “God from God”; lumen a lumine: “light from the light”; Spiritus orh . . . tenebrarum: “The spirit orh is the second in the scale of imperfections of darkness”; Deus sine fine: “God without end.” -Ed.)
1222

This word hath 72 significations.
1223

Of two syllables.
1224

Salus . . . vobiscum: “Welcome (lit. health) to you in him who is with you.” -Ed.

1225

Larvandah.

1226

∆ Note these 55 wordes stand in 49 places: [ors lah, ama natoph, gedos lubah, vals mors] of which 55, some two stand in a square place, some three, [surem paphe arbasa] as I haue noted.

1227

Iebne.

1228

Af.

1229

Bates.

1230

There are no points neyther in the last before. They be parcells of Invitations very pleasant to good Angels. Before was, as it were a preface of the Creation and distinction of Angels &c.

1231

Loghes.

1232

Orghen.

1233

Ghibúrod.

1234

Zimegafna.

1235

Askma.

1236

Daie.

1237

Deo . . . semper: “To our God, living, true, and almighty, be all praise and thanksgiving, now and ever.” -Ed.

1238

Quia . . . infinita: “Because God himself, God, our God, whose infinite mercy.” -Ed.

1239

Iestes.
1240

Amaies.
1241

Vlsaie.
1242

This name comprehendeth the number of all the fayries - who are diuels next to the state and condition of man etc.
1243

Iedan.
1244

Famek.
1245

Iuma.
1246

Vanies.
1247

Akna.
1248

Maies.
1249

Detkel.
1250

Pagze. = iustitia a numine diuino sine labe. Δ ("Justice from divine power without defect." -Ed.)
1251

Vlskan
1252

Ienzed.

1253

Congamfilgh. = fide that reviveth mans brest, The holy ghoste. -Δ (Fide: “in faith.” -Ed.)

1254

Iesk.

1255

Hamies.

1256

Oxmoiel.

1257

Kadgama.

1258

Omsaie.

1259

Na.

1260

Sol.

1261

Maries.

1262

Lo.

1263

21, words hither.

1264

O long.

1265

In great letters.

1266

Δ Here are but 48 words: I dowt that there lacketh one.

1267

Zadketh.

1268

Here seme to be to many by 3 or 4.
1269

Deo . . . gloria: “To God all good, all honor, praise, and glory.” -Ed.
1270

Expectas expectaui Dominum: “I waited patiently for the Lord” (Psalm 40:1/ Vulgate 39:1). -Ed.
1271

Take hede of Nettels.
1272

Perhaps the Jues shall be restored. -Δ. Dee sees “headless” as a metaphor for the fact that the Jews have no central authority like the Pope. Dee’s meaning is most likely to be that the vision is a prophecy that the Jews will be readmitted into England where they had been expelled in 1290/91. They were, in fact, readmitted into England in 1655 after petitions from Menasseh Ben Israel. See David S. Katz, *Philo-Semitism and the Readmission of the Jews to England* (Oxford: Clarendon Press, 1982), chapter three for details. There is more on this in his most recent book, *The Jews in the History of England* (Oxford: Clarendon Press, 1994). According to Dr. Katz (private communication), “Dee had good reason to think this might happen in his lifetime.” -Ed.
1273

Orate: “Pray.” -Ed.
1274

Interprete not yet.
1275

Zunah.
1276

Ag-zel-ia.
1277

Doxaniahad. one word.
1278

Fáma = I will giue.
1279

= I desire thee O god.
1280

Gaphned.
1281

This was put in and out a good while before EK could haue a perfect vew to rede it.

1282

Nuleg.
1283

= The slymie things made of dust.
1284

Zoah. Δ Here seme to want 5 or 6 names.
1285

Nu-mech is two wordes.
1286

One word.
1287

These last two words are in one square.
1288

= The furious and perpetuall fire enclosed for the ponishment of them that are banished from the glory. One word of 7 syllables: 4 in the first part and 3 in the last.
1289

Zembloágaf.
1290

Lu = from one.
1291

Madna.
1292

Iel.
1293

Deo . . . saecula: “To God alone be all praise, honor, and glory, through endless ages upon ages.” -Ed.
1294

Sum: “I am.” -Ed.
1295

Sum quod sum: “I am that I am.” -Ed.
1296

Locat.
1297

Nostah = it was in the begynning.
1298

Δ Here seme to lack 5 words.
1299

= Use humilitie in prayers to God, that is fervently pray. It signifieth, Pray into god.
1300

Δ pronownce as che in chery.
1301

Δ ratrugeem is one of the 7 words on the side of the Table first prescribed.
1302

= I will begynne a new.
1303

Note this covering to be made for the boke. = Δ. Sindall: “sendal, a thin light silk.” -Ed.
1304

Note this to be pronownced rowndly to gither.
1305

Gloriam . . . resonent: “May all creatures continually resound the glory and praise of our Creator.” -Ed.
1306

Oratory: a small private chapel. -Ed.
1307

The manuscript has an “a” (or Δ?) over the second “e” in “veniet.” -Ed. [355] Veniet . . . sunt: “His voice will come, that he may tell the sons of men what is coming” Sloane 3677 also has an “a” over the second “e” of “veniet.” With this proposed amendment the statement would start: “May his voice come. . . ” -Ed. [356] Benedictus . . . Domini: “Blessed in he who comes in the name of the Lord.” -Ed. [357] A prophesy very dreadfull now at hand.
1308

Spedily & reuerently.
1309

Uriel held up now the triangle of fire .
1310

Those.
1311

Uriel now holding up the Ball of fire in his left hand, sayd as is here written: ☞.

1312

If from the first day of writing we accownt than from good friday the reckoning doth begynne: and so ende this.

1313

The Abridgment of time.

1314

Speaking to Δ.

1315

The danger thretned, if EK do not his dutie.

1316

Note a terrible thing.

1317

The ende of all.

1318

Ecce . . . suae: “Behold this servant and wretched little man; let it be to me whatever is most pleasing to his will.” -Ed.

1319

Note, by the place here before what measure in proportion of powr and understanding this was, in respect of the white ball of fyre.

1320

Jentlewoman: “noblewoman.” -Ed.

1321

Mistres Francis Haward elected to taste of god his great mercy for her charitable hart, &c.

1322

Forte Row.

1323

This was originally numbered 1, the next 2, and so on. These were each crossed out later and renumbered 49, 1, etc. See the note at the end of the 49th row. -Ed.

1324

Δ forte: Asney.

1325

Iadeth.

1326

I dowt which is n and which is u.

1327

A dowte whether “ar made” be two words or one.

1328

The following notes are found on a separate sheet of paper: -Ed.

1329

In margin at top of page: “solgars.” See TFR, p. 5, where “solgars” is prescribed as a cure. -Ed.

1330

Δ Ω.

1331

This word is circled in the manuscript.–Ed.

1332

Here seme to be 50 names: and so, one to many.

1333

Here are but 38.

1334

Ce-.

1335

48.

1336

Here are 54.

1337

50 words.

1338

Admad.

1339

Sembeth.

1340

Lefe.

1341

Here seme to be 50.

1342

Of the “n” and “u” of this word I dowt.

1343

At vom was a + to note the ende of a line: But both these mak but 49 names.

1344

51 words.

1345

Iemse.

1346

Vanket.

1347

48.

1348

Corrected from “ondanfaha.” -Ed.

1349

The copy had “ouhna.” I cowld not conjecture.

1350

Iea.

1351

An other boke: British Library, Sloane manuscript 3189 contains the bulk of the angelic book. -Ed.

1352

Polluted. -Ed.

1353

In marg.: ~~firmus~~ (“strong”). condemnatus: “condemned.” -Ed.

1354

Est: “He is.” -Ed.

1355

This note is on the reverse side of the following diagram. -Ed.

1356

Assay: “try.” -Ed.

1357

They wer fownd at Huets Cross as the spirituall creature affirmed when he led them to the finding of this Moniment was & a boke of Magik & Alchimie. Perhaps that is the Cros called Huteos Cros being the fowrth of them below.
1358

Note J. Dee. The last being of the Danes here, was abowt the year 1040. (Tabula . . . effere: “The table of places of things and hidden treasures of Menabon, my Gordanil, soldier and banished prince of the Danes, and of many other famous men [in the southern part of Britain], and of native soldiers who fought against the same. With the agreement of closest friends I decided to hide this away and bury it for the convenience and help of our countrymen who may return at some time. By this when understood, they can easily bring [lit. expose] the hidden to light.” -Ed.)
1359

Of this “k” I dowt yet.
1360

Δ fortè Marr.
1361

Grotes: silver fourpence pieces used from the 14th to the 17th century. -Ed.
1362

Gyrning: “snarling.” -Ed.
1363

Avoyded: “departed.” -Ed.
1364

Note. Now 30 Tables being written since good friday: and days onely 21 passed since good friday.
1365

The stone out of the frame.
1366

Δ as who shold say, αυτοζ ∈ψα, ipe dixit: nr Deus. -Δ. (Autos . . . Deus: “he said himself, ‘our God.’ ” -Ed.)
1367

Prepare all things.
1368

Good Angels.
1369

Fardel: “pack.” -Ed
1370

Tyme of Iustification known than.
[1371](1371)

The ende of our election.
[1372](1372)

Tyll the very howre.
[1373](1373)

Want of due reuerence using in our actions is reproved.
[1374](1374)

Angels abase themselues, to pleasure man by theyr instructions, when they tak uppon them, or use any sensible evidence of themselves or voyces, &c.
[1375](1375)

40 dayes.
[1376](1376)

A.G. -Δ. (Adrian Gilbert. -Ed.)
[1377](1377)

Vox angelorum.
[1378](1378)

Uriel putteth one into his place.
[1379](1379)

Il or El.
[1380](1380)

Gesture: “general behavior.” -Ed.
[1381](1381)

Vulgarly: “commonly.” -Ed.
[1382](1382)

Note, Threfold answer.
[1383](1383)

Liber Arabicus. -Δ. (“Arabic book.” -Ed.)
[1384](1384)

This probably does not refer to the book *Soyga.* -Ed.
[1385](1385)

EK he Kneleth down.

1386

Lord Treasurer: William Cecil, Lord Burghley. -Ed.

1387

Note.

1388

In Sloane 3677, Ashmole notes: “1674 The Duke of Lauderdale hath a folio MS which was Dr. Dees with these words in the first page, Aldaraia sive Soyga vocor.” Literis transpositis: “by transposing the letters.” -Ed.

1389

The language towght in Paradise.

1390

Eve. -Ed.

1391

The Tower of Babel. See Genesis 11. -Ed.

1392

Enoch.

1393

Jude 14-15: “Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of his saints, to execute judgement upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.” This is quoted from 1 Enoch 1:9. See James H. Charlesworth, ed., *The Old Testament Pseudepigrapha,* vol. 1 (New York: Doubleday, 1983), pp. 12–13. -Ed.

1394

Note: excellent Memories, for Traditions contynuing and preseruing.

1395

Δ forte: 18. Note, 28 dayes more do make iust the 40 dayes, before notified.

1396

Esdras bokes. -Δ. See II Esdras 14.37ff. -Ed.

1397

The Jues.

1398

Δ this might seme to signifie the calling home of the Jues, A°. 1588 to come.

1399

Note, El semed to be woman.
1400

Vice: “a character playing one of the vices in a morality play; jester.” -Ed.
1401

Varinus Phavorinus, *Lexicon græcum* (Rome, 1523). -Ed.
1402

Gariladrah.
1403

Since. -Ed.
1404

That was Uriel. Vide pag. precedent. -Δ. (“See the previous page.” -Ed.)
1405

He pointed to EK.
1406

Thesaurus absconditus. -Δ. (“Hidden treasure.” -Ed.)
1407

40 dayes.
1408

August.
1409

Knowledge to be infused Ictu Oculi. -Δ. (Ictu Oculi: “with a stroke(or ray) of the eye.” -Ed.)
1410

Thesaurus abs.
1411

40.
1412

Note: till August.
1413

Lycence, licence: “legal permission.” -Ed.
1414

Without digging.
1415

Ten places.
[1416](#)

Mary: a mild oath. -Ed.
[1417](#)

The chest.
[1418](#)

Braynford: “Brentford.” -Ed.
[1419](#)

Grecia:“Greece”; Anglia: “England.” -Ed.
[1420](#)

Anon: “soon.” -Ed.
[1421](#)

Δ True it is, I had hidden there, in a capcase the recordes of my doings with Saule & other &c.
[1422](#)

The boke, The powder, the rest of the roll. -Δ. This is the so-called *Book of Saint Dunstan.* -Ed.
[1423](#)

Amicorum . . . gloria: “Everything is shared between friends; therefore, to God alone are offered all praise, honor, and glory.” -Ed.
[1424](#)

Quinti Libri Mysteriorum Appendix: “Appendix to the Fifth Book of the Mysteries.” -Ed.
[1425](#)

Lease: “occupy.” -Ed.
[1426](#)

In Sloane 3677, EA reads “cumber.” -Ed.
[1427](#)

Cumbred: “obstructed.” -Ed.
[1428](#)

Railed at: “verbally abused.” -Ed.
[1429](#)

Sapientia. -Δ. (“Wisdom.” -Ed.)
[1430](#)

Voluntatem . . . deus: “He fulfils the desire of all who fear God” (misquoting Psalm 145:19). -Ed.

1431

£s 300 det.

1432

Dextera Domini: “from the right hand of the Lord.” -Ed.

1433

Il: the first of the 7 sonns of sonns of light. -Δ (HM).

1434

Benedictus . . . Domini: “Blessed is he who comes in the name of the Lord.” -Ed.

1435

1494–1555 German mineralogist and author. -Ed.

1436

Potichayre: “apothecary (?)” -Ed.

1437

Iovis omnia plena: “Jove fills all,” from Virgil’s *Eclogues,* III., 60, repeated in Giovanni Pontano’s astronomical poem *Urania siue de stellis*, Lib. 1.628. Note that Pontano is cited by Philip Sidney in his *Defence of Poesia* (London: Dent 1595; Rutland, VT: Tuttle, 1997). -Ed.

1438

De Lege Spirituali: “concerning the spiritual law.” -Ed.

1439

Non raro . . . obscuratur: “Furthermore, knowledge is obscured not rarely, through negligence, which is committed in the working of anything.” -Ed.

1440

Corpus . . . perficere: “Body without mind, achieves nothing . . . ” -Ed.

1441

A remedy for the blyndness of EK at this instant.

1442

And so many dayes yet wanted of the 40, yf we accownt from the 6 day of Aprill: but if from the tyme of the begynning I wrote them, then there wanteth not so much as 9 or 10 dayes. -Δ. Cor Contritum . . . Cogitationi: “Contrite heart): Without a contrite heart it is impossible to be completely freed of malice and inferiority. And so I say, the heart crushes the threefold temperance of sleep, food, and bodily license. An excess and abundance of these others creates pleasure, but pleasure brings on distorted thoughts and in fact hinders prayer and proper thought.” -Ed.

1443

Soli . . . gloria: “To God alone be all honor, praise, and glory.” -Ed.

1444

Nos. -Δ. (“We/Cls.”–Ed.)

1445

Δ Here I mist the hering of a word or more.

1446

Nota et Caue -Δ. (“Note this and beware.”–Ed.)

1447

Election confirmed.

1448

One of us is by the Lord confirmed in constant purpose.

1449

Δ I think “sayeth the Lord” is forgotten here.

1450

Note.

1451

Note.

1452

Vengeance cryed for.

1453

Non nobis . . . perpetuum: “Not for ourselves, O Lord, not for ourselves, but for the glory of your name, we give and we will give all praise and honor, forever” (Psalm 115:1). -Ed.

1454

The mysticall Alphabet.

1455

The Table of Practise.

1456

Illuding spirits thrusting in themselues.

1457

I understand that the characters are most untrue.

1458

Δ The Inner square, of 6 ynches.

1459

Δ vide post foliam, et etiam in Tabula cordis carnis et cutis, nam in lineis defendentibus, ibidem habes hanc tabula hic incipiendo sed in primo omittendo l et accipiendo o. ("See on the next sheet, and also in the table of the heart, flesh, and skin, for in the surrounding lines, you have this table here commencing the same, but omitting 'l' at the start, and gaining 'o'.") Note: This note is written inverted above the diagram in very small script. There is a hand pointing to the first "o"in the top border. In fronte tabulæ: "in front of the table"; a sinistris: "on the left"; a dextra: "on the right"; iuxta pectus: "next to the chest." -Ed.

1460

In fronte Tabulae. ("In front of the table" -Ed.)

1461

Forte med. ("Perhaps 'med'"-Ed.)

1462

A sinistris. ("To the left." -Ed.)

1463

Juxta pectus. ("Next to the chest." -Ed.)

1464

A dextris. ("To the right." -Ed.)

1465

Soli Deo . . . perennis: "To God alone be eternal praise." -Ed.

1466

Note of the Square within.

1467

Ternarius et Quaternarius. -Δ. Numero . . . operis: "In the numbers of the ternary and quaternary, from which is the beginning and the entire foundation of this, your most holy work." -Ed.

1468

12, 7.

1469

Note of these kings and Princis.

1470

The dignity of the Table of practise.

1471

He alludeth to our talk had of Transposition of letters.

1472

Note, danger of violating precepts of doctrine.

1473

Fortè s p. -Δ. The manuscript originally had “p s,” but these are crossed out and “s p” inserted. -Ed.

1474

Adam.

1475

A primo . . . nostri: “from the first. Δ: Which is the first and newest, Alpha and Omega, may he have mercy on us.” -Ed.

1476

Pied: “spotted or patched.” -Ed.

1477

Apparayle changed.

1478

An ænigmaticall lesson.

1479

Note.

1480

Three manner of works with God his Name.

1481

Vide inscriptiones suo loco, An. 1582, Martij die 10. f. 6. -Δ. (“See the inscription in its own place, 10 March 1582, folio 6.”) Sigillum . . . gestandum: “Engrave this sigil in gold, for protecting the body in all places, times, and occasions: and to be worn on the chest.” -Ed.

1482

The Nature of all Characters.

1483

NOTE.

1484

Note here of the 7 Tables of Creation, how they apperteyn to the 7 kings and Princes.

1485

This boke of 48 Tables.

1486

Note of the Names of God.

1487

Generation: corrup., incor. (“Generation: corruptible, incorruptible.” -Ed.)
1488

The Character allso was a falls tradition.
1489

Note.
1490

Lepidè, mathematicas meas demonstrationes deuolat. -Δ (“Neat! He endorses my mathematical demonstrations.”–Ed.)
1491

He meaneth my propre Character truely made.
1492

Note. These to be put in propre Characters.
1493

So, on my Character or lamyne of dignification: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory. -Δ (HM).
1494

Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol. -Δ (HM).
1495

Deo nostro . . . gloria: “Perpetual praise and unlimited glory be to our almighty God.” -Ed.
1496

The Title of the boke was *Seuen Sobs of a Sorrowfull Sowle for Synne*. -Δ. London: 1583. Hunnis’ book consists of a translation of the *Seven Penitential Psalms* in rhyme.
1497

Astonied: “bewildered.” -Ed.
1498

Uriel.
1499

Note, sowles created before the bodies are begotten.
1500

Three elected.
1501

Fortitudo in deo et propter deum. -Δ. (“Strength in God and because of God.” –Ed.)
1502

Temptation necessary.
1503

Pugna . . . victoria: “They will have fought, but victory will be yours.” -Ed.
1504

A perfect begynning.
1505

Sententia contra istum Malignum spirituum qui nobis inpenere voluit. -Δ (“A judgment against this evil spirit who wished to use us.” -Ed.)
1506

He spake to EK.
1507

Angelus malus proprius ipius EK. (“The wicked angel belonging to EK himself.” –Ed.)
1508

Diuels are accusers proprely.
1509

EK had byn carryed away in the wrath of God. If fervent prayer had not byn, as may appere in the begynning of this nights Action.
1510

The boke of this Prophesie shall contynue.
1511

= a malo Temptationis. -Δ. (“Against the evil of temptations.” -Ed.)
1512

Professio mea est Philosophia vera, vide Libro primo. -Δ. (“My profession is true philosophy. See Book 1.” -Ed.)
1513

Deo . . . perpetuum: “May all praise, honor, and thanksgiving be to our almighty God, now and forever.” -Ed.
1514

Beati . . . pacem: “Blessed feet, gospel of peace” See Romans 10.15. Quomodo vero praedicabunt nisi mittantur? sicut scriptum est: Quam speciosi pedes evangelizantium pacem evangelizantium bona!: “And how shall they preach, except they be sent? As it is written: How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!” This verse quotes from

Isaiah 52:7. Quam pulchri super montes pedes annunciantis et praedicantis pacem: annunciantis bonum, praedicantis salutem, dicentis Sion: Regnabit Deus tuus!: “How beautiful upon the mountains are the feet of him who brings good tidings, who publishes peace, who brings good tidings of good, who publishes salvation, who says to Zion: ’Your God reigns.’” -Ed.

1515

Per te Jesu Christe: “Through you, Jesus Christ.” -Ed.

1516

This Holy Book.

1517

The boke to be finished to morrow.

1518

The day appointed for the use of this Book. Augusti 1.

1519

Our nine dayes contrition preparatiue. -Δ. Note the *Clavicula Salomonis* prescribes a nine-day preparatory period before calling spirits that includes penitential prayers and abstaining from impurity. See S. L. Mathers, ed., *The Key of Solomon the King* (York Beach: Samuel Weiser, 1972 repr. 1989), book 2, chapter 4. The magi (Zoroastrian priests) also undergo an elaborate nine-night purification ceremony (“Barashnum”) in order to prepare for higher religious ceremonies. –Ed.

1520

Angels sent to viset the heape of sinnes in the world abownding &c.

1521

Good Angels.

1522

The second of the greatest prophesie, is this.

1523

Our Testimony of this Prophesie, all the World ouer, to be (by us) published.

1524

Our bodyes to be made strong.

1525

Antichriste is allmost ready for his practise.

1526

40 dayes more for the tables writing in their own Characters.

1527

The frute of this boke.

1528

The backside of my Character.
1529

The use of the stone which a good Angel browght to me the last yere: remember it is half an inche thik.
1530

The 4 hollow fete of the Table.
1531

HM reads “must.” -Ed.
1532

The use of the Table of practise is onely for one Month.
1533

Vide sup. A°. 1582 Maij 4.
1534

Great long iornayes to be gon of us two.
1535

The Cullor of the silk for the Table.
1536

On the first of August next.
1537

Δ So they seeme to haue byn ment in the figure of the Table of practise before described.
1538

The Princis here not put next to their kings.
1539

Note. 4 diuerse Wayes.
1540

A Secret of preeminence due to the Kings &c: as in Astrology. I use to mak every planet a base or a grownd in his propre signification &c., & so every howse of the 12 &c. in respect of his proper and severall signification.
1541

P. 85. -E.A.
1542

The Symbolism of my name, in my character, how and where.
1543

Princeples.
1544

Δ perhaps somewhat like this:
1545

The man in the myddest of the globe or circle.
1546

Tables.
1547

The 7 ensignes of creation.
1548

At the time of theyr call.
1549

The 7 ensignes to be paynted on the Table.
1550

Supra. -Δ. (“Above.” -Ed.)
1551

Befafes.
1552

A.G.
1553

Supra.
1554

The last Ternarie.
1555

Three times.
1556

Vide supra pagina precedente. -Δ. (“See above on the previous page.” -Ed.)
1557

The 7 characters of the 7 kings as on the formar page is Babalel, Liba, &c.
1558

Expedition. -Δ. (“Expeditiousness.” -Ed.)
[1559](#)

Journey. - Ed.
[1560](#)

How the Threasor is to be used.
[1561](#)

The Skroll, The Boke, The red powder.
[1562](#)

Albertus Laski, Palatinus Siradiensis venit ex Polonia Londinum 1583 Maij initio. -Δ. “Albert Laski, the Palatine of Sieradia (Sieradz), came from Poland to London in early May, 1583.” The Polish prince Albertus Laski visited London on 1 May 1583. At the Queen’s command, he was received with much honor. He visited Dee on 15 June along with Philip Sidney. The prince was so impressed with Dee and Kelley that they were invited to Lasco, the prince’s seat near Krakow. They left with their wives and families on 21 September 1583. Laski plays a major role in Dee’s subsequent actions. -Ed.
[1563](#)

Δ My good Angel.
[1564](#)

Hereby may many other answers be considered.
[1565](#)

Multa nobis perpetienda propter Deum nostrum Omnipotentem. -Δ. (“Our great suffering near for our almighty God.” -Ed.)
[1566](#)

Note The Quene of Scotts to be behedded. So she was A°. 1587 at Fodringam Castell. And allso the same yere a great preparation of ships against England by the King of Spayn, the Pope and other Princis called Catholik, &c.
[1567](#)

Gloria . . . Aeterno: “Everlasting glory be to our God, almighty and eternal.” - Ed.
[1568](#)

The Erthes.
[1569](#)

The boke.
[1570](#)

The shepe under the Table.
[1571](#)

Verus . . . sempiternus: “True and holy and everlasting.” -Ed.
1572

A Temptation permitted by God.
1573

Pereant . . . Tenebrarum: “May darkness perish with the Prince of Darkness.” -Ed.
1574

Temptations & hinderances.
1575

The forme of the boke committed to my discretion.
1576

Δ Fortè Annaël.
1577

Misericordia Dei. -Δ. (“God’s mercy.” -Ed.)
1578

Actum est: “It has been done.” -Ed.
1579

NOTE.
1580

Justice.
1581

fiat: “Let it be so.” -Ed.
1582

The boke.
1583

Note.
1584

Jubilate . . . versamini: “Rejoice in God all ye dwelling on the Earth.” This is reminiscent of several Psalms. -Ed.
1585

The Erthes.
1586

This “a” was sownded to the ende of pinzu as we use in english balads, as with this word down is

sownded as downa, down a down a, &c.
1587

Michael: Gravida . . . tremulis: “Michael: The earth is pregnant and struggles with the iniquities of the enemies of light. It is therefore accursed, because it is in the womb of damnation and darkness. Uriel: It is filthy and offensive to us. Raphael: It scourges itself by its own shaking.” -Ed.
1588

Rap: Veh dicit . . . Fiat: “Raphael: He says ‘veh,’ but it is not what he hears. We have seen lamentation, but he doesn’t feel misery. May we be sanctified therefore, his holy one, because we are sanctified in that one. Michael: Let it be so.” -Ed.
1589

Nova. -Δ. Transeunt . . . nova: “The old ways cease, the new begin.” -Ed.
1590

Just.
1591

Peccatorum remissio. -Δ. (“Remission of sins.” -Ed.)
1592

Quae . . . gradu: “which they are now in the highest degree.” -Ed.
1593

The Thorny path sup. 24 March.
1594

Angeli iniusti, respectu Justiciae Divinae. -Δ. (“Unrighteous angels, with respect to Divine Righteousness.” -Ed.)
1595

Mercy.
1596

Decedant . . . pereant: “May the wicked depart and perish.” -Ed.
1597

De Vita . . . possit?: “Regarding the life of Stephen, King of Poland, what can be said?” -Ed.
1598

An successor . . . Austriaca?: “Will his successor be Albertus Laski, or from the House of Austria?” -Ed.
1599

An Albertus . . . Moldauiæ?: “Will Albertus Laski, Palatine of Sieradia, have the kingdom of Moldavia?” -Ed.

1600

....................... require none at Gods hands in this Case.

1601

Note, we shalbe called upon.

1602

Albertus Lasky.

1603

The dead man.

1604

Prophetia de regno Alberti a Lasky, sed ipe noluit constanter se convertere ad Deum et adherere Deo, &c. (“A prophecy of the rule of Albertus Laski, but he himself has been constantly unwilling to convert himself to God and adhere to God.” -Ed.)

1605

Fornication.

1606

Justa facienda. (“Just cause.” -Ed.)

1607

This phrase is heavily underlined in the manuscript. -Ed.

1608

Perswasion, Δ.

1609

Alb. Lasky ¶

1610

Alb. Lasky his name, in one boke with our names.

1611

. . . rie bones . . . be . . . to.

1612

Faces marked.

1613

Forte: “They that.” -E.A.

1614

The Cumpany for the mines royall, which had made A.G. and me a lease for Deuonshire mynes, &c.

1615

Forte: “done.” -E.A.

1616

Δ we were called to dynner often so he ended.

1617

Semper . . . sequiter: “May the Trinity in Unity, our eternal and almighty God, be ever blessed. Amen. Here follows the Sixth Book of the Mysteries (and holy), parallel, and of a new land.” -Ed.

1618

R: “here folowithe the makinge off the seale off the trwe and lyuinge god.”

1619

Deest S.

1620

S: “intret.”

1621

S: “y.”

1622

S adds: “e.”

1623

S: “t.”

1624

R has “w,” but has “n” supra linea.

1625

R (sup. lin.): “t.”

1626

Deest S.

1627

R has “x,” but has “s” supra linea.

1628

R: “n,” S: “x” (?).

1629

R: “t.”

1630

R has “v,” but has “t” supra linea.

1631

R (sup. lin.) adds “p.”

1632

R ends “yleotsyma.” Sloane 313: “htoexorahala/ yqciystalga∧ª onosularitckspfyo/ mo (sup. lin: e)mau (sup.lin. x) aremlarclatcdaccnonaorleyot.“

1633

S: “istæ.”

1634

S: “æque.”

1635

Sloane 313: “nominate.”

1636

R: “schemhamphoras,” S: “shemhamphorash,” Sloane 313: “semamphoras.”

1637

R adds “hoc.”

1638

Deest R; S: “et sub nomen aliud dei sz.”

1639

Sloane 313 omits this diagram.

1640

S: “inferiorem.”

1641

Sl. 313 adds “super nomine.”

1642

R: “.l.h.,” Sloane 313 reads “l . et . x .”

1643

R omits “istas duas.”
1644

R omits “istas duas”; Sloane 3854 adds: “.l.a. et in alio post istum .l.c. Et in alio post istum.”
1645

S: “.v.m.”; In Sloane 313 this phrase reads: “scribe illas 2. literas. l. et . x . et infra alium angulum dextrum istas 2. literas . a . l . et in alio post istum . l . a . et in alio post istum . l . c . et in alio post istum . n . m . ut hic post in figura deorsu~ in marg .. in ...”
1646

S: “heptagonum.”
1647

R: “.l.h.”
1648

S: “heptagoni.”
1649

R: “scante.”
1650

R omits “casziel ... quod est.”
1651

S: “heptagoni.”
1652

R: “sunt.”
1653

S: “adimpleti.”
1654

S: “heptagonu~.”
1655

S: “heptagonu~.”
1656

Sloane 313, S: “non q° m° primus factus est sed.”
1657

R: “incarceret.”
1658

Deest R.
[1659](#)

S: “primus.”
[1660](#)

Deest R.
[1661](#)

S: “hexagoni.”
[1662](#)

Deest R.
[1663](#)

S: “angulo.”
[1664](#)

R, S: “quæ.”
[1665](#)

R, S: “sequntur.”
[1666](#)

S: “hexagoni.”
[1667](#)

S: “hexagoni.”
[1668](#)

Deest R.
[1669](#)

S: “supra.”
[1670](#)

R: “scaneti.”
[1671](#)

S: “scribantur.”
[1672](#)

S: “praedicti.”
[1673](#)

R: “hac,” S: “hæc.”
[1674](#)

Deest R.
1675

R adds “de.”
1676

R, S: “hæc.”
1677

S: “a.”
1678

S: “hexagoni.”
1679

S: “hoc sanctum nomen dei.”
1680

R, S: “hæc.”
1681

R, S: “hæc.”
1682

Deest R; S: “hæ.”
1683

R: “dua”; S: “duæ.”
1684

S: “.c.h.”
1685

Deest R.
1686

S: “illud.”
1687

S: “tercia.”
1688

S: “hexagoni.”
1689

S reads simply: “tendit a 3°.”
1690

R, S: “hæc.”
[1691](#)

R, S: “hæc.”
[1692](#)

Sloane 3854 adds in margin: “i~ illo.”
[1693](#)

Text between * deest in Sl.3854
[1694](#)

S: “hexagoni.”
[1695](#)

S: “hexagoni.”
[1696](#)

S reads simply: “quod est a $5^{ta}$ cruce.”
[1697](#)

R, S: “hæc.”
[1698](#)

R, S: “hæc.”
[1699](#)

R, S: “hæc.”
[1700](#)

S: “exagoni.”
[1701](#)

S: “exagoni.”
[1702](#)

S: “quartum.”
[1703](#)

Deest R.
[1704](#)

S: “sanctum.”
[1705](#)

R adds “dei.”
[1706](#)

Sloane 313: “lyalg”; S: “lialg.”
1707

R: “quid”; S: “q$^{i.}$”
1708

Deest S.
1709

Deest S.
1710

R: “volitum.”
1711

S: “hexagoni.”
1712

S: “sanctum.”
1713

Sloane 3854: “aliud dei sacrum”; Sloane 313: “a$^{d}$ n$^{m}$ dei sacru~.”
1714

Sloane 3854: “ucham.”
1715

Sloane 3854: “ue”; S: “Ne” (?).
1716

Deest R, S.
1717

S: “hexagon.”
1718

S: “sanctum.”
1719

S: “hæc.”
1720

R: “in alla.”
1721

S: “lateris eiusdem.”
1722

S: “supra.,”
1723

R: “latere.”
1724

S: “hexagoni.”
1725

S: “dexteris.”
1726

S: “Avs” (?).
1727

S: “hexagoni.”
1728

S: “dexteris.”
1729

Sloane 313: “duynas”; S: “dvynas.”
1730

R: “Granl.”
1731

Sloane 313, S: “et in alio .ω.”
1732

S: “est sub angulo primo $2^{i}$ et $3^{i}$ hexagonoru~.”
1733

S: “angulo.”
1734

S: “hexagonorum.”
1735

Deest R, Sl.313.
1736

R, S: “itarum.”
1737

R: “sequenti”; S: “$5^{ta}$.”
1738

R: “sequenti”; S: “6$^{ta}$.”
1739

R: “alio.”
1740

S: “spaciolo.”
1741

S: “claditur.”
1742

Deest R.
1743

S: “hexagoni.”
1744

S: “hexagoni.”
1745

R: “scilicet”; S: “si.”
1746

S: “A.”
1747

S: “dexte=/is.”
1748

Deest R.
1749

S: “A.”
1750

S adds “alia.”
1751

R adds “dei.”
1752

S: “Ely.”
1753

S: “Eloy.”
1754

S: “Sother.”
1755

R: “ADONAL”
1756

R: “quod communiter in exemplaribus.”
1757

R: “primu~.”
1758

S: “hextagonus.”
1759

Sloane 313, SI.3854 omit “de maximum ac venerabile.”
1760

R: “alio.”
1761

R, S: “at.”
1762

R: “vituluio.”
1763

Sloane 313: “aut.”
1764

R: “par.”
1765

S: “sequntur.”
1766

Sloane 3854: “libro sacro” ; S: “sac$^{o}$”; Sloane 313: “libello ∧ $^{\text{sacro.}}$”
1767

S: “talitur.”
1768

S: “seq$^{i}$tur.”
1769

R: “hoc.”
1770

R: “Dexit.”
1771

R, S: “hoc.”
1772

R omits “sic placuit creatori.”
1773

S: “dominus ipsum.”
1774

S: “polutus.”
1775

R: “scriptus.”
1776

R: “suffumigetr.”
1777

S: “postea.” In the margin of Sloane 313, there is a drawing of a hand pointing out the passage which is very similar to Dee’s.
1778

Deest S. In Sloane 313 it is written surpa linea.
1779

Deest Sloane 3854.
1780

R: “tamen”; S: “tantum.”
1781

R: “hoc.”
1782

R: “digue ris.”
1783

R: “et.”
1784

S: “tali”; Sloane 3854: “tal.”
1785

S: “cælestes.”

1786

S: “convincere.”

1787

R: “terreac.”

1788

R: “transmittaere.”

1789

S: “congregare.”

1790

R, S: “suas”; Sloane 313: “meas vel suas.”

1791

S: “graciosi.”

1792

R: “dum”; S: “domine” (?); Sloane 313: “deuiu–.” (?)

1793

Sloane 3854: “agnoscere.”

1794

Deest R.

1795

S: “chirothechas”; Sloane 313: “cirothecas.”

1796

R: “posuit.”

1797

Sloane 3854: “sacrosct~m”; S: “sacosctmus.” (?)

1798

S: “heptagonus.”

1799

S: “designant.”

1800

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 57—108.

1801

This form of the introduction is thus to be varied depending on the office, place and number thou wishest to conjure.

1802

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 109—45.

1803

For a critical edition see Joseph Peterson, *The Lesser Key of Solomon* (York Beach, ME: Weiser Books, 2001), pp. 147—54.

1804

Psalm 67.

1805

Psalm 54.

1806

Psalm 51.

1874-76

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# LA
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PERIODICO CIENTIFICO

DE LA

SOCIEDAD MEXICANA DE HISTORIA NATURAL

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# LA NATURALEZA

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DE LA

SOCIEDAD MEXICANA DE HISTORIA NATURAL.

## LA ESPINOSILLA,

POR EL SEÑOR DON MARCIAL OROPEZA.

Historia.—La espinosilla es natural de nuestro país, y abunda en muchas partes de la República, principalmente en los puntos cercanos á esta capital, como San Angel, Texcoco, Santa Fé, etc. Es una de esas hermosas plantas silvestres que adornan nuestros campos, encontrándose de preferencia en los lugares secos de las regiones frias; se le ha dado este nombre, porque en efecto, al tocarla se experimenta una sensacion semejante á la que causaria una planta cubierta de pequeñas espinas.

Los antiguos aztecas, careciendo del jabon, tan necesario á la higiene, se veian precisados á buscar diversas plantas que lo sustituyeran, y para su aseo personal usaban de la espinosilla, agitándola dentro del agua, hasta formar una espuma persistente, y con el agua preparada de este modo se lavaban, sirviéndose de la misma planta para restregarse. De un modo semejante la emplean hoy muchas mujeres para impedir la caida del pelo y el desarrollo de la urzuela, lo cual consiguen satisfactoriamente. Pero el uso que más comunmente se le ha dado, es empleándola como medicinal, para combatir las fiebres, pues obra como un excelente diaforético.

AUG 29 1957

Para terminar la historia de este vegetal, expondré los diversos nombres con que es conocida, y la etimologia de ellos. *Hoitzitzilxochitl,* voz compuesta de dos palabras del idioma mexicano, *Hoitzitzitl,* chupa-rosa, y *Xochitl,* flor; en consecuencia, traducida al español, significa flor de la chupa-rosa, cuyo nombre es de suponerse lo origina el afecto que este precioso animal le tiene.

Los españoles le nombraron *Huichichile,* que muchos de los indios actuales pronuncian *Quachichil;* palabra tambien mexicana, que en castellano significa gorrion; y segun he podido informarme, parece que este último nombre, fué debido á la semejanza que existe entre el color de la flor, con el de las plumas que cubren la cabeza del pájaro mencionado.

Algunas personas que hablan el idioma azteca, me han asegurado que el verdadero nombre es *Cuachile,* y no los ántes dichos; además, que este mismo se le da á un pato, que tiene de notable ser de cabeza roja. Esta discordancia, en mi concepto, solo depende de lo muy adulterado que está el referido idioma.

CLASIFICACION BOTANICA Y DESCRIPCION.—La espinosilla pertenece á la familia de las Polemoniaceas, y al género y especie *Hoitzia coccinea,* Cav.; *Loeselia coccinea,* G. Don.; *Cantua Hoitzia,* Willd.; *Hoitzia Mexicana,* Lamk.; *Cantua coccinea,* Poir.

«CAR. GEN. Cáliz prismático-tubuloso, quinquefido: corola infundibulifor-
« me, limbo laciniado, divisiones oblongas, acuñadas: estambres salientes:
« óvulos poco numerosos en tres lóculos: semillas ovoideas, angostas y mem-
« branoso-aladas: hojas alternas, íntegras, muchas veces agudo-dentadas:
« flores axilares, con frecuencia reunidas en cimas: bracteas numerosas, las
« exteriores más pequeñas.—*Car. espec.* Planta pubescente-glandulosa: ho-
« jas brevemente pecioladas, ovado-lanceoladas, dentadas, en forma de cuña:
« bracteas lineares-lanceoladas, de bordes trasparentes: corola escarlata de
« tres centímetros, de tubo muy saliente.»

La espinosilla es una planta perenne, de altura variable, pero nunca pasando de un metro, de raíz pivotante, algo flexuosa, de superficie blanca cubierta de rugosidades, de donde nacen raicillas secundarias muy delgadas, y bastante separadas entre sí. El meditulio es ligeramente teñido en amarillo; se encuentra formado por hacecillos de fibras planas, perceptibles á la simple vista, y pudiéndose separar unos de otros con facilidad: dichos hacecillos, á su vez, están formados por otros más pequeños. El tallo es recto, cilíndrico, sub-leñoso, ramoso, cubierto de muy pequeños pelos blancos, que comunican á la planta un color cenizo: al microscopio aparecen trasparentes y llenos de un líquido incoloro. La parte cortical se separa fácilmente de la leñosa.

Hojas simples, persistentes, formando una espiral, en que cada una de ellas queda en línea recta con la sexta superior, y vice-versa; advirtiéndose esta disposicion mas bien en la cúspide de los ramos. No tienen estípulas; su peciolo es comprimido y canalado; de nervacion peninervada, de bordes aserrado-dentados: la cara superior es de un verde más oscuro que la inferior, y ambas cubiertas lo mismo que el tallo, de pelos glandulosos y blancos que las hacen ásperas al tacto. Las flores, estámino-pistiladas, forman grupos comunmente de á cuatro, colocados á distancias regulares; la parte inferior de ellas está rodeada por cinco bracteas. Cáliz monosépalo y membranoso. En cuanto á la corola, nada tengo que agregar á lo que queda dicho en los caractéres genéricos. Los estambres, en número de cinco, están formados por filamentos delgados, ligeramente subulados, tienen el mismo color purpurino de la corola, y se ven insertados en la base de ella, alternando con sus divisiones, y terminados por anteras oscilantes, biloculares, introrsas, llenas interiormente de un pólen muy fino, colorido en amarillo claro. Ovario libre, lampiño, compuesto de tres carpelos unidos por sus bordes, y doblados hácia dentro para formar otros tantos lóculos. El estilo tan saliente como los estambres, es filiforme, trífido: cada lóbulo lleva una pequeña estigma. Fruto capsular, constituido por tres cocas bivalvas, cuya dehiscencia se hace de arriba abajo.

En general, toda la planta es áspera, al grado de parecer espinosa, principalmente á medida que aumenta de edad. Su sabor es demasiado amargo, y en particular el de las hojas; pero el de la raíz al principio es dulce, y despues amargo.

Además de la especie anterior, que es la sola usada en México, tenemos en diferentes puntos de la República otras: como la *Lœselia glandulosa,* que crece en tierra caliente. La *L. cœrulea,* en los alrededores de esta capital, llamada vulgarmente Banderilla. La *L. rupestris,* en Oaxaca. La *L. ciliata,* en Veracruz. La *L. involucrata,* en Acapulco, y la *L. amplectens* entre San Blas y Tepic.

Seria de desear, que un estudio comparativo nos mostrara si sus propiedades medicinales concuerdan con la analogía botánica que las une.

Analisis.—Despues de secar perfectamente los ramos y hojas de la planta, lo reduje todo á polvo grueso, y coloqué en un aparato de lexiviacion; en seguida lo traté por el éter sulfúrico á 62°, de cuya operacion obtuve una solucion de un verde esmeralda muy hermoso, la que evaporada espontáneamente, dejó un extracto negro, que por varias experiencias me dió clorofila, sustancia grasa en muy pequeña cantidad, materia amarga y resina.

El modo como separé esta última, es el siguiente: el extracto etéreo fué sometido á la accion del alcohol á 85°, que disolvió una parte, y evaporada esta solucion, dió una segunda materia, á la que vertí agua hirviendo, con el objeto de separar todo lo que tuviera de soluble en este vehículo; repitiendo por varias veces el mismo tratamiento, es decir, solucion en el alcohol, evaporacion y lavado con el agua hirviendo, obtuve la resina que en seguida reconocí.

Pertenece á las resinas que Unverdorben denomina medianamente electro-negativas: su color es moreno-oscuro, insípida é inodora, soluble en el éter y en el alcohol; la solucion en este último enrojece á frio el tornasol; se disuelve tambien en los álcalis y se combina con ellos; pero su solucion en el amoniaco, puesta á hervir, la abandona prontamente: el ácido sulfúrico la colora en rojo, y el azótico en amarillo.

Terminada la lexiviacion por el éter, el residuo me sirvió para igual operacion con el alcohol á 85°, que me dió una tintura de un color rojo vinoso, la que evaporé á una temperatura moderada, y dejó un extracto amarillo rojizo, de un sabor muy amargo y persistente, compuesto de una materia colorante amarilla, extractivo amargo y huellas de tanino.

Siguiendo aún el método de los disolventes, que fué el que me propuse desde el principio, á la parte que todavía quedaba en el aparato, puse agua á la temperatura de 20°, y á continuacion procedí á reconocer lo que se habia disuelto, dándome principalmente, goma y materia azucarada.

Agotado el polvo por estos diversos medios, quedó blanco, lo que probaba que allí solo habia esqueleto vegetal.

Tambien examiné la raíz, la que tiene la propiedad de teñir el agua intensamente de amarillo, debido á la mayor proporcion de la materia colorante; y contiene, albumina, materia amarilla, mucilago, azúcar y extractivo amargo.

Hice varias tentativas para buscar algun ácido ó álcali vegetal, pero todas mis indagaciones fueron inútiles, debido tal vez á la falta de aparatos, y sobre todo, de conocimientos prácticos en este género de operaciones.

Sometida la planta á la incineracion, me dió 5, 50 por 100 de cenizas, compuestas de los ácidos sulfúrico, clorohidrico y carbónico, y de las bases potasa, cal, magnesia y óxido de fierro.

Accion fisiológica.—Ingerida en cocimiento fuerte de 250 á 500 gramos, se nota una sensacion de calor en el estómago, aun cuando haya sido tomada á frio; poco despues se aumentan las fuerzas, siguiendo á este periodo la secrecion de un sudor abundante. La resina tiene una accion emeto-catártica bien marcada.

# LAS ROCAS DE TECALI,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NUMERO.

En la última Exposicion Municipal se exhibieron algunas muestras de alabastro calizo, procedentes de las canteras de Tecali, en el Estado de Puebla, que llamaron la atencion del público por la belleza y variedad de sus colores. Desde entónces me propuse hacer un estudio de esas rocas, pero no me habia sido posible concluirlo, hasta hoy que tengo el honor de presentarlo á esta Sociedad, en cumplimiento del turno de lectura que se me señaló para esta sesion.

Las rocas de Tecali presentan una infinidad de variedades por sus colores, aun en las losas que se extraen de un mismo banco, y para hacer el estudio del tipo ó especie mineralógica, escogí un ejemplar bastante puro que presentaba los caractéres siguientes:

Figura en masa; color blanco, ligeramente agrisado. Lustre de cera que pasa al de seda en las fibras trasversales. Textura desigual, astillosa; la trasversal es semejante á la del yeso fibroso; dureza de 4,50. Dócil, el polvo de la raspadura es más blanco que el color general de la masa; trasluciente en alto grado, pues colocando una lámpara pequeña detras de un *bloc* que tenia $0,^{m}15$ de espesor, he podido ver con claridad un papel escrito que habia puesto en la parte anterior; peso específico de 2,90.

Tratado al soplete se pone opaco, y al enfriarse queda ligeramente listado de pardo rojizo claro. Calentado en un tubo abierto, desprende ácido carbónico y queda al estado de cal cáustica.

En dos análisis que hice del ejemplar referido, encontré por término medio la siguiente composicion:

| | |
|---|---|
| Cal | 55,00 |
| Magnesia | 1,25 |
| Acido carbónico | 42,40 |
| Acido sulfúrico | 1,25 |
| Pérdida | 0,10 |
| | 100,00 |

Las rocas jaspeadas tienen, además de los compuestos anteriores, óxidos de hierro y de manganeso, en proporciones variables. Los dibujos caprichosos que forman estas materias colorantes, así como los diversos grados de opacidad y trasparencia que presentan las losas pulidas, les dan ese aspecto raro y elegante que constituye su indescribible belleza. Los dibujos más comunes son de nubes, flamas y manchas de todas dimensiones. Las nubes se presentan de diversas maneras y con grados variables de intensidad; á veces están bastante detalladas, y sus contornos terminan bruscamente como en los *cúmulos*, ó se desvanecen y se pierden gradualmente como los *cirrus*. La superposicion de estos grados extremos, y de otros muchos intermedios, unida á la diferencia de opacidad, que cité ántes, producen efectos verdaderamente indescribibles. Sobre las nubes se ven tambien algunos jaspes de diversas figuras que completan los cuadros más variados en que la fantasía puede encontrar los castillos de la edad média ó las ruinas de los templos y poblaciones antiguas. Este efecto es todavía más admirable en algunas muestras en que, por la diferencia de intensidad en los contornos, se pueden apreciar las diversas distancias que por este medio logra representar en sus cuadros un buen artista. Los colores de estos dibujos varian partiendo del verde puerro, del rojo pardusco y del pardo cetrino. El verde manzana es uno de los que se presentan con más frecuencia en las rocas traslucientes, en las que el rojo es tambien más suave y se mezcla á veces con un tinte ligeramente violado que lo hace aun más vistoso.

Estos colores tienen mayor intensidad y presentan figuras más detalladas en los bordes de las resquebrajaduras que tienen algunas masas, y por las cuales se filtraron probablemente las aguas que llevaban las materias colorantes en suspension.

En las masas blancas los dibujos están formados por manchas opacas de diversas figuras.

Las rocas de que me ocupo deben clasificarse, por su composicion, en el grupo y especie del *calcite*, pues las proporciones que encontré de cal y de ácido carbónico, se aproximan bastante á las del carbonato de cal puro, en en el que hay 56 p§ de base y 44 de ácido. Clasificadas despues por su textura, su trasparencia y otros de los caractéres físicos que cité ántes, deben referirse á la *seccion de la caliza estilaticia* y á la variedad *alabastro calizo.*

Las canteras de Tecali están situadas á inmediaciones del pueblo de este nombre, en el referido Estado de Puebla. En un informe que presentó hace poco tiempo el Sr. D. Patricio Murphy, á la actual compañía explotadora de esas canteras, menciona tres yacimientos principales, que se conocen con los nombres de «La Pedrera,» «Tlahualco» y «Aratleta.» El yacimiento de más importancia es el de la «Pedrera,» que se halla á dos leguas S. O. de Tecali y á siete de Puebla. Segun el Sr. Murphy, la masa de la montaña está formada de capas alternativas de alabastro y de calizas arcillosas, margas y arenas. Las masas de alabastro que están a la vista son de grandes dimensiones, y aseguran, por tanto, una dilatada y provechosa explotacion.

Actualmente hay una exposicion de estos alabastros en la casa núm. 8 de la calle de Gante, en esta capital. Las muestras que he visto allí son excesivamente hermosas y de varias dimensiones.

La explotacion de esas canteras habia sido abandonada por muchos años; pero últimamente ha renacido, y con las mejores condiciones, debiéndose este resultado á los loables esfuerzos del ilustrado Sr. D. José Julian Gutierrez, á quien tengo que agradecer las muestras en que hice el estudio que acabo de mencionar.

Muchas personas ilustradas de esta capital, apreciando el mérito de los alabastros de Tecali, se han apresurado á comprar diversas muestras para adornar los tocadores y otros muebles, así como para enlosar las escaleras y salones. En esta última aplicacion es donde puede conocerse la gran variedad de colores y dibujos que presentan esas rocas, pues en una muestra de enlosado que vi hace pocos dias, no me fué posible encontrar dos ejemplares iguales, y la reunion de todos formaba un elegante y vistoso mosaico.

Es de esperarse que se generalizará el uso de estas rocas, que participando de la belleza y trasparencia de los alabastros, propiamente dichos, ó *yesosos*, tienen mayor dureza que éstos, y pueden, por tanto, emplearse como el mármol y aceptarse como una bellísima roca de adorno.

México, Febrero 12 de 1874.

# ESTUDIO

SOBRE LOS

# ÓRGANOS LUMINOSOS DE LOS CUCUYOS DE VERACRUZ,

POR EL SEÑOR DOCTOR CARLOS HEINEMANN.

Los órganos luminosos de los Lampirídeos alemanes han sido examinados por los Doctores Leydig, Kölliker y Maxe Schultze; mas de los insectos luminosos exóticos, faltan completamente observaciones exactas, no obstante de que serian más fáciles por tener algunos de ellos un tamaño regular. Las siguientes líneas las he escrito con objeto de llenar este vacío, hasta donde alcancen mis conocimientos: comienzo por los *Elaterideos luminosos*, los Cucuyos de la América tropical, que pertenecen á la familia de los *Pirophorus*.

En las cercanías de Veracruz se encuentran dos especies de este grupo, que solamente se diferencian por su tamaño; los mayores tienen más de tres centímetros, y los menores hasta dos centímetros cinco milímetros; su color es dorado oscuro, poco brillante y cubiertos con una borra fina gris amarillenta: mis conocimientos entomológicos, no son suficientes para hacer una descripcion más completa de las especies.

Admira que un fenómeno tan hermoso como el brillo de los Cucuyos no haya estimulado á los naturalistas viajeros á examinarlo con algun detenimiento. Para el mayor número de los que en él se han fijado, ha pasado desapercibido el mayor de los órganos luminosos que existen, y algunos han creido dotada de esta propiedad toda la cavidad del vientre. Lacordaire (Milne Edwards, Lecciones) vió ciertamente los tres órganos, mas colocó equivocadamente el gran órgano del vientre en la parte plana é inferior de la extremidad posterior del metatórax.

El vuelo de la especie pequeña dura de fines de Marzo á fines de Mayo; el de la mayor, de fines de Abril á fines de Junio, mas su duracion se acorta si las lluvias son fuertes y tempranas. Si se les priva de la libertad, sujetándolas á un cautiverio, solo viven á lo más cuatro semanas: se acostumbra alimentarlas en este estado, con la caña de azúcar, madera podrida y las hermosas flores de la *Plumeria*, bañándolos una vez todos los dias en agua fresca. Los lugares que prefieren para vivir, son los bosques y matorrales, mas suelen alejarse á veces de estos parajes. Segun mis propias observaciones y las noticias que he recibido, podemos afirmar que los Cucuyos habitan la zona más cálida de la *tierra caliente;* las costas son, pues, en México, su verdadero país natal. Precisando más los límites de su distribucion geográfica, dirémos, que siguiendo la via que conduce de México á Veracruz, pasando por Orizaba, solo se extienden hasta el Chiquihuite, á pesar de que la zona caliente comprende aún seis leguas más al O. hasta llegar á Córdoba. La larva, que hasta ahora no me ha sido posible examinar, vive en la madera podrida que tanto abunda en los bosques, y algunas veces tambien en la caña de azúcar; pero es completamente errónea la creencia, segun las observaciones de personas competentes de este lugar, de que la aparicion del Cucuyo esté sujeta al cultivo de aquella gramínea.

Es verdaderamente hermoso el espectáculo que ofrecen los bosques en las noches oscuras, iluminados con la fosforescencia de estos insectos, siendo entónces cuando se manifiesta con toda su intensidad; se cree uno trasportado á los bosques encantados de los cuentos fabulosos, en donde cada hoja de los árboles está cubierta de lucientes piedras preciosas, contribuyendo á aumentar á esta ilusion, la magnitud de los órganos luminosos y la estabilidad de la luz.

Llama la atencion del obsevador, que miéntras los Lampirideos al revolotear esparcen una luz intermitente, la de los Cucuyos es constante y viva, principalmente cuando vuelan. Mas privándolos de su libertad, se nota como en los primeros, que su luz aumenta y disminuye alternativamente de intensidad. Se ignora cómo se ejecuta en los Lampirideos este cambio de luz, y sorprende la diferencia que bajo este respecto existe entre unos y otros insectos.

La luz del Cucuyo es característica, y su color es verde claro, con algunos tintes amarillentos; se asemeja bastante á la de un fuego artificial preparado con el clorato de barita. La de los Lampirideos observados aquí, ofrecen gradaciones distintas del amarillo al azul.

Los Cucuyos son animales nocturnos que lucen desde el crepúsculo de la tarde al de la mañana; pueden, sin embargo, emitir tambien su luz cuando se les despierta, volviendo á poco á quedar en reposo. Es digno de notarse que el adormecimiento y la falta de fosforescencia, cesan tanto á la luz del dia como á la luz artificial. Algunas veces he puesto un Cucuyo que emitia una luz bastante viva, cerca de una lámpara ordinaria de petróleo, y en un cuarto de hora se han paralizado movimiento y lucidez: alejando la luz han vuelto á ponerse en accion ambas funciones despues de un corto intervalo. Igualmente obra la luz de la luna; por esta razon solo se les ve animados en las partes oscuras de los bosques en donde no penetran los rayos de aquel astro. No es exageracion de los viajeros el decir que durante las noches oscuras alumbran los caminos, pues yo mismo lo he observado y aun he podido leer, aunque con trabajo, á la luz de estos insectos.

Separado el órgano luminoso del cuerpo de estos animales, continúa luciendo por algun tiempo, como es sabido sucede tambien con el de los Lampirideos: cuando se llega á extinguir la luz, se puede aún avivar por el frotamiento.

Despues de las anteriores observaciones, que me pareció interesante exponer, voy á ocuparme de la descripcion de los mencionados órganos, advirtiendo que me refiero á los de la especie de mayor tamaño.

Su número es de tres, dos simétricos en el protórax, cerca de sus bordes externos, y colocados en sus ángulos salientes; uno impar y más grande en el abdómen. Los torácicos están reunidos bajo la membrana *kitinosa* sólida, presentando al exterior dos manchas de forma elíptica, algo convexas, blanco-amarillentas, trasparentes y semejantes á las *ocelas* de los Lepidópteros; su mayor diámetro está inclinado hácia afuera del eje longitudinal del cuerpo, y su longitud es de $6{,}5^{mm}$.

Para inteligencia de la situacion del aparato luminoso, que á pesar de ser el mayor, habia pasado desapercibido, es preciso fijarse en una particularidad de nuestro Cucuyo, que ignoro si existirá tambien en las demas especies: consiste en que el metatórax y el abdómen, estando unidos solamente por el dorso, el insecto puede levantar el último hácia arriba; de lo que resulta, que la mayor parte de su extremidad libre y plana, que tiene poco más ó ménos la forma de un triángulo isósceles, es visible hácia adelante y abajo. En esta extremidad, cuyo lado desigual, más largo y algo encorvado, es el superior, está colocado el aparato luminoso entre una faja delgada que nace cerca del segmento final del primer anillo central y su borde arqueado. Mas como el Cucuyo solo puede ejecutar el movimiento referido, cuando vuela, pues en el reposo se lo impiden los elitros, se comprende que durante el cautiverio debe aquel órgano permanecer oculto. La parte superior de él está cubierta además por la membrana *kitinosa* del cuerpo, que no es de naturaleza córnea, sino una simple película delgada, que vista al microscopio, presenta una estructura amorfa, y que se puede separar en el estado fresco, aunque con cuidado, por la accion de los ácidos y de los álcalis. En el macho ocupa enteramente la seccion trasversal del abdómen, en la parte mayor de abajo que permanece libre: en la hembra es más pequeño. Su forma es la de una placa triangular simétricamente desarrollada en sus dos mitades, como lo indica un surco longitudinal ligero y escotaduras superficiales, dispuestas superior é inferiormente; formando ángulo recto con ellas, corre una línea horizontal que divide la placa en dos porciones pequeñas arriba y dos grandes abajo: en el macho el órgano tiene hasta 6,5$^{mm}$ en su lado mayor que es el superior. Los pectorales son tambien placas delgadas de la forma de las *ocelas* ya mencionadas é inmediatos á ellas.

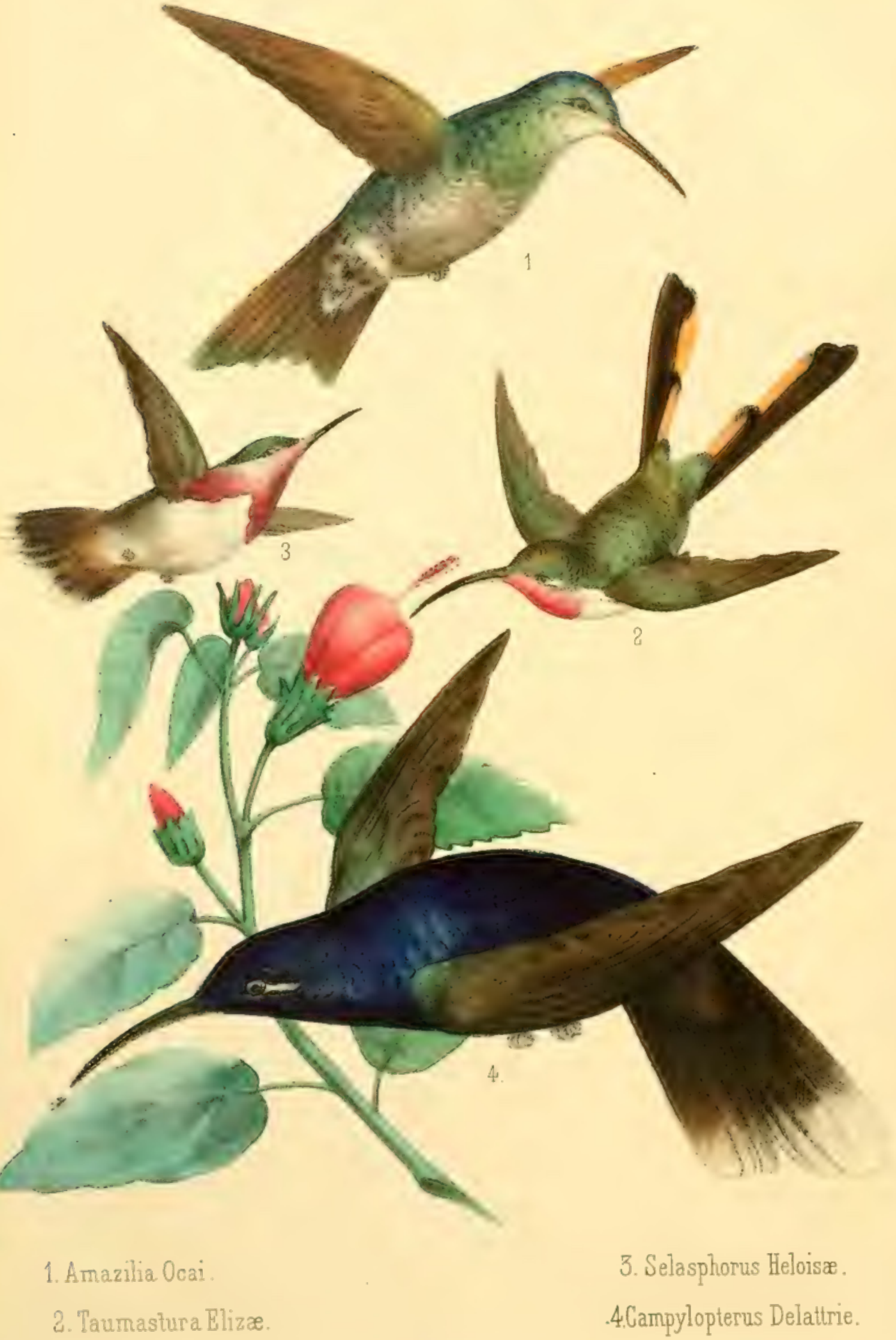
Las descripciones siguientes se refieren á los órganos abdominales, que son fáciles de preparar, habiéndome cerciorado ántes, sin embargo, de la igual estructura de unos y otros. Se distingue en ellos dos capas diferentes, por su color y trasparencia como en los Lampirideos europeos: una anterior, gruesa, brillante y de un color amarillo claro, debido á un pigmento que cuando luce adquiere alguna trasparencia; otra posterior más delgada, blanca como la cal, y sin brillo: están tan íntimamente unidas entre sí, que no se pueden separar bien, ni aun usando una solucion de potasa á 35%.

El exámen microscópico lo hice en los órganos frescos, sin añadir más líquido que el suero artificial, y en la sangre del Cucuyo. Las celdillas luminosas de la capa anterior, son de formacion más sólida que la de los Lampirideos europeos, pues en las preparaciones para separarlas, se distinguen sin agregarles líquido alguno, como grumos arredondados; cuando se les añade agua, se deshacen rápidamente. El campo visual se ve entónces cubierto de pequeñas granulaciones finas y contorneadas, animadas de movimientos moleculares y gruesas gotas que desvian fuertemente la luz: en agua azucarada se conservan las celdillas más largo tiempo; en el suero artificial (pues el líquido natural amnios, no se podia obtener en buen estado por la distancia del rastro y la elevacion de temperatura) y en la sangre del Cucuyo se observan hermosas figuras, apareciendo las celdillas de formas redondas y alargadas, con un diámetro de 0,025 de mil. ó 0,0425 id.; están compuestas de una sustancia granulosa muy fina, encerrando un núcleo arredondado, y que á su vez contiene, ya un nucleolo ó una masa tambien finamente granulosa: no se les advierte cubierta membranosa alguna. Afectan raras veces la forma poliédrica, pues á menudo son paralelógramos con los ángulos arredondados: he adquirido la conviccion, despues de observaciones continuadas, que el cambio de la forma arredondada ó alargada, así como de la piriforme ó folioide, bajo las que aparecen las celdillas, son debidas á desgarramientos que experimentan durante la preparacion, y por la presion entre los vidrios. No pude en ellos apreciar jamas relieves ni aun con mayores aumentos. Prolongando la accion del suero se nota en la sustancia celular un cambio característico, y consiste en que las celdillas toman una apariencia radiada, con sus muescas correspondientes sumamente finas en el borde aparente de las celdillas, dependiendo esto quizá, á plegamientos que parten de un punto sólido, ó desgarraduras que siguen aquella disposicion. Al evaporarse el líquido agregado y aumentando la presion de los vidrios, se deshacen con cierto sacudimiento, lo que hace probable estén unidas las partes sólidas y las líquidas. La masa que ha salido, contiene en primer lugar, una gran cantidad de los nucleólos arriba mencionados; en segundo, vesículas pálidas ó gotas, llenas las más de nucleólos animados de movimiento molecular, y las otras desprovistas de ellos; tercera, las ya referidas gotas que desvian fuertemente la luz: hay que advertir, que en las celdillas frescas no destruidas, jamas se nota movimiento molecular.

Lo que he observado de reacciones micro-químicas en las celdillas, se reduce á lo siguiente: el ácido sulfúrico las disuelve rápidamente, quedando visibles las tráqueas; el mismo efecto produce el ácido sulfúrico y la azúcar; solo que en algunos lugares el líquido toma un color rosado: si se deja penetrar la más corta cantidad de ácido sulfúrico entre los vidrios en que está puesta la preparacion en agua de azúcar, se consigue mantener las celdillas por algun tiempo bajo un aspecto hermoso, y puede uno asegurarse de que su coloracion es roja. Esta observacion está en contradiccion con las comunicadas á Milne Edwards (Lecciones, tomo 8, pág. 105), por Macaire, y no dudo que esta misma reaccion se verifique en las celdillas luminosas de los Lampirideos. La solucion acuosa de yodo no produce esta coloracion, ni aun con ácido sulfúrico. El ácido acético da mayor trasparencia y los núcleos se perciben mejor; prolongando su accion, éstos desaparecen poco á poco hasta perderse enteramente. La mezcla de ácido acético concentrado, de Moleschott, aclara tambien bastante, y aun despues de cuarenta y ocho horas de accion, las celdillas y núcleos quedan visibles, miéntras las tráqueas han desaparecido.

La lejía de potasa á 35 % da una trasparencia perfecta á la masa celular, y finamente granulada, determinando inmediatamente el aspecto radiado de que se ha hecho mencion. Dejando penetrar agua entre los vidrios, se disuelven las celdillas, quedando únicamente las ramificaciones admirables y numerosas de las tráqueas.

(Concluirá.)



1. Amazilia Ocai.

2. Taumastura Elizæ.

3. Selasphorus Heloisæ.

4. Campylopterus Delattrie.

# ENSAYO ORNITOLOGICO
# DE LA FAMILIA TROCHILIDÆ

## O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL SEÑOR

D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

### IDEA GENERAL DE DICHAS AVES Y USO QUE HACIAN DE SUS PLUMAS LOS ANTIGUOS MEXICANOS.

Esta familia de pequeños séres plumados, es una de aquellas que han llamado la atencion de todos los naturalistas, tanto por su diminuto tamaño, como por la brillantez de sus variados plumajes y modo de vivir.

Los antiguos mexicanos, admiradores de la belleza de estas pequeñas aves, las llamaron emanaciones de los rayos del sol, y usaban sus plumas como cosa muy delicada para adorno de sus mejores capas y vestidos de sus novias; y los tarascos, debido al gran número que de ellas habia en su territorio, llamaron á su capital *Tzinzunzan,* nombre con que las designaban, y empleaban sus plumas para adornar á sus dioses; así como tambien para hacer una especie de mosaicos ó pinturas, de una belleza y mérito extraordinarios, lo cual prueba que esos indígenas tenian un talento exquisito para la pintura.

Esos trabajos, ántes de la conquista los hacian pegando un sinnúmero de plumitas, muchas de ellas no más grandes que la cabeza de un alfiler, en una tela que sacaban de la hoja del maguey, formando en ella paisajes, flores, etc., y despues en hojas de lata que trajeron los españoles; mas es de sentirse, que al presente, tales trabajos solo se practiquen en escala muy pequeña.

Mucho se ha dicho en casi todos los idiomas acerca de estas joyas animadas, pero toda descripcion es débil al hablar de sus metálicos colores, pues aun las piedras preciosas, casi quedan deslumbradas á su lado, y muy bien pudiera decirse, que no ha habido jamas quien al contemplar por primera vez una de ellas, no haya prorumpido en exclamaciones de admiracion hácia Aquel que á la naturaleza dió poder para crear séres tan pequeños, que con su vuelo surcan el viento á manera de exhalaciones.

Hasta hoy los museos europeos poseen como unas 400 especies bien determinadas de estas avecitas, de las cuales pasan de 40 las que se hallan en México, siendo de las más raras conocidas, el *Eupherusa Poliocerca* y *Cyanomyia viridifrons*, descritas por el Sr. Elliot el año antepasado, y el *Hemistilbon Ocai* ó *Amazilia Ocai*, Gould.—Vol. V, pág. 289, Monografía de los Colibríes.

De esta última especie es muy probable que no haya hasta hoy más que un ejemplar llevado por el que esto escribe á Inglaterra, para la coleccion del Sr. Gould, que es el naturalista que con mejor éxito ha logrado la descripcion de estas aves, particularmente en la parte ilustrada, en que los colores metálicos están tan bien imitados, que solo la hermosura de los ejemplares naturales puede exceder.

## DESCRIPCION DE LOS COLIBRIES QUE SE ENCUENTRAN EN MEXICO.

### NUM. 1.—*Chupamirto de garganta blanca y pecho verde-mar.*

*Amazilia Ocai*, Gould.

Hasta el presente, solo existe un ejemplar de este hermoso colibrí, en la coleccion del Sr. Gould, el cual fué llevado á Europa por el que esto escribe, y que ha tenido la honra de ver tan distinguida avecita, apellidada con su nombre por aquel hábil naturalista.

Extraño parece que no se haya podido aún encontrar otro ejemplar semejante, y con tal motivo, bien puede aventurarse la idea de que ésta sea el producto extraordinario de la union de algun individuo de la *Cyanomyia cyanocephala*, con otro de la *Amazilia berillina*, con los cuales tiene mucha semejanza en los caractéres específicos, en la apariencia de los colores que la adornan, así como por haberse encontrado en el mismo lugar en que se hallan aquellas, y gustando, por decirlo así, en familia, hasta en las corolas de las mismas flores que de preferencia parece apetecen tales especies.

La apariencia del color del *Ocai*, en la parte de encima de la cabeza, los lados de ésta, su garganta y pecho, es verde-mar metálico hermosísimo, un poco más azulado en lo que corresponde á la parte superior de la cabeza, con algunas de las bases de las plumas de la garganta, blancas, que le forman una especie de mancha ó salpicado de blanco sedoso cerca del pico; la parte de encima del cuello y del cuerpo, verde lustroso, un poco aceitunado; vientre pardo ferruginoso; las cubiertas de la cola, así como las de encima y debajo de las alas, verde bronceadas; cola del mismo color, pero un poco pardusco, con las bases de sus plumas por debajo de un color castaño rojizo; cubiertas de debajo de ésta, un poco bronceadas y marginadas de un color blanquecino; alas pardo-purpúreas, con las bases de las plumas secundarias, de color pardo rojizo oscuro, muy semejantes á las del *Amazilia berillina*; pico oscuro, con la mandíbula inferior un poco más clara; patas pardas y uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 4¼ pulgadas; alas 2¼; cola 1¼, y pico casi recto ¾ id.

Esta descripcion corresponde al macho habido, pues la hembra es desconocida, y por lo que se ve, su tamaño es exactamente igual al del *cyanocephala* y al del *berillina*.

La planta representada en la ilustracion adjunta, es el *Malvaviscus mollis*, vulgarmente Mazapan.

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### Num 2.—*Chupamirto de cola de tijera.*

*Taumastura Elizæ*, Gould; (mexican shear-tail); *Trochilus Elizæ*, Lesson; *Mirtis Elisa*, Reichemb.; *Lucifer Elisa*, Bonap.

Este colibrí es uno de los más raros que se hallan en México; pequeño, pero muy hermoso, y acaso de los más difíciles de cazar, por su diminuto tamaño y extraordinaria velocidad de su vuelo, pues mueve sus alas con tanta rapidez, que casi no se le ven, y seria muy fácil confundirlo con una abeja grande, si no fuera por el extraño zumbido que producen sus alas al batirlas en el viento y lo largo de las plumas de su cola.

Visita estas regiones (de Jalapa) en los meses de Junio y Julio; es muy esquivo y singular en sus hábitos, pues diferente á los demas de su especie, se levanta sumamente temprano, porque los individuos que han estado bajo la observacion del que esto escribe, ha sido desde el amanecer hasta como las ocho de la mañana, ó desde las cuatro de la tarde hasta que ya casi ha oscurecido; siendo de notar, que son raros los que se encuentran durante el resto del dia, y que una vez que se les ve chupar la miel de las flores de una planta, por lo regular de Mazapan, es casi seguro encontrarlos por varios dias seguidos á la misma hora y en el mismo lugar; de manera que, si uno falla en el tiro la primera vez que los ve, no tiene más que esperarlo allí al dia siguiente, y debido á esta circunstancia, es como se pueden conseguir anualmente cuatro ó cinco ejemplares, aunque á veces ni aun esos.

Tambien se encuentran estos colibríes en las barrancas de Jico, á quince millas al Sur de aquí (Jalapa), cuyas barrancas, son probablemente, su lugar de incubacion, por ser allí donde se han encontrado los dos únicos nidos que se han podido llegar á ver; los cuales eran sumamente pequeños, redondos por la parte de abajo, con dos huevecillos ovalados algo largos en proporcion á su grueso, y grandes tambien en proporcion al tamaño de la hembra; mas en cuanto á su construccion, semejantes á todos los de su especie que se encuentran en esta latitud; cubiertos por fuera con el musgo de las peñas, y por dentro perfectamente arreglados con la seda ó algodon de la semilla del tule, *Cyperus*.

La apariencia del macho en cuanto á su color, es: en la parte de encima del cuerpo y las cubiertas de la cola, verde latonado brillante; sus alas color de tierra parda purpúrea algo lustrosas, pero pequeñas en proporcion al tamaño de las que tienen la generalidad de los de su especie, á lo cual debe atribuírsele la necesidad en la velocidad de su movimiento para el vuelo y su extraño zumbido; la cola es negra purpúrea, abierta en forma de tijeras, disminuyendo de dos en dos el tamaño de sus plumas hácia su centro, teniendo la segunda y tercera de cada lado, como la tercera parte de su ancho, de color castaño claro, sin llegar hasta la punta, dándoles á primera vista la figura de una espátula en la parte oscura; la cuarta pluma de cada lado es tambien de color castaño como el de las otras, con las puntas verduscas del color de las del centro, formando un total de 10. Su garganta es de color púrpura metálico hermosísimo; el pecho blanco no muy limpio; el vientre lo mismo, pero participando un poco más de cierto tinte castaño.

Su pico es negro, muy delgado, curvo y de ⅞ de pulgada de largo; sus patas y uñas tambien del mismo color.

El largo total del macho 3 ¾ de pulgada; cola 1 ⅝ id. y las alas 1 ½.

La hembra, en la parte de encima de la cabeza y del cuerpo, es del mismo color que el macho, así como su pecho y vientre tambien; con la diferencia que la hembra en algunos casos, ó mejor dicho, generalmente es un poco más grande que él, pero sin el hermoso color de púrpura de la garganta, y con la cola muy diferente, pues es casi redonda; sus plumas en su nacimiento, de color castaño, el resto de ellas negro con las puntas ribeteadas de blanco, excepto las dos del centro que son de color verde bronceado.

### Num. 3.—*Chupamirto de peto violado purpúreo.*

*Selasphorus Heloisa,* Gould; *Ornysmia Heloisa,* Lesson; *Mellisuga Heloisa,* Gray y Mitch; *Tryphæna Heloisa,* Bonap.

Este hermoso colibrí, segun dice el Sr. Gould, es un intermediario entre el Calothórax y el Selasphorus, difícil de saber á cuál de los dos pertenece; pues por su color y tamaño se parece al primero, y por la forma de la cola al segundo; circunstancia que ha motivado que algunos naturalistas hayan formado de él el tipo de un género nuevo.

El Sr. De Lattre fué el primero que dió á conocer esta preciosa especie, que se la procuró durante su estancia en este país, y se encuentra en las inmediaciones de Jalapa, aunque con más abundancia cerca de Coatepec, siendo de notar que tambien visita algunas veces el Valle de México.

La apariencia del macho es como sigue: la cabeza, la parte superior del cuello, el cuerpo y las cubiertas de las alas, de un color pardo verdusco bronceado; alas pardo-purpúreas; las dos plumas del centro de la cola con verde bronceado, las demas de color castaño en su base, teniendo en seguida una porcion ó faja negra oblicua, con visos bronceados en la parte en que se unen ambos colores, con las puntas blancas, disminuyendo gradualmente la porcion de este color en las que están más hácia el centro; su garganta es color de rosa purpúreo metálico, con visos violados hermosísimos en las plumas de los lados de ella, las cuales de una apariencia escamosa, son mucho más largas que las del centro y le forman una especie de ráfaga; el pecho lo tiene casi blanco; abdómen y cubiertas de debajo de la cola, del mismo color, pero un poco más pardusco en la parte del abdómen; cubiertas de debajo de las alas y flancos de color castaño claro; patas claras, y uñas y pico negros.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es 3 pulgadas, 2 líneas; alas $1\frac{5}{8}$ de pulgadas; cola $\frac{3}{4}$ id.; pico un poco más de media pulgada.

La hembra es muy semejante al macho, y solo se diferencia de él en que carece del hermoso tinte del pecho, teniendo en su lugar un color blanco no muy puro.

El macho jóven es tambien casi igual á la hembra, diferenciándose de ésta, en que tiene unas manchitas pardas en la parte blanca de la garganta; el lugar de éstas, se cubre despues gradualmente con el hermoso color metálico del macho.

El nido es muy semejante á los que fabrican las demas especies que nidifican en la region del centro de Veracruz, con solo la diferencia de ser un poco más pequeño.

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### NUM. 4.—*Chupamirto real azul.*

*Campylopterus De Lattrie*, Gould; *Mellisuga De Lattrie*, Gray; *De Lattres Sabre-wing*, Gould. Parte X, Monografía de los Colibríes.

Esta clase de colibríes, conocida en México vulgarmente con el nombre arriba citado, se encuentra en abundancia en las inmediaciones de Jalapa, en los meses de Octubre y Noviembre, y por lo regular, siempre chupando el néctar de las flores del *mazapan*. No es de aquellas aves que por lo regular se levantan temprano á buscar que comer, pues que pocos son los individuos de esta especie que se encuentran ántes de las nueve de la mañana; mas desde esta hora hasta poco despues de medio dia, parece ser cuando toman su alimento.

Durante ese tiempo, muy poco se les ve posar en un lugar, porque despues de haber gustado en el cáliz de las flores de una planta de mazapan, pasan á otra rápidamente, describiendo en su tránsito un arco de círculo, casi tocando el suelo; de manera que, yendo á la caza de éstos, colocándose cerca de un lugar donde haya dichas plantas, en una mañana se pueden coger algunos ejemplares sin necesidad de andar buscándolos. En el resto del dia pocos individuos de éstos se ven, si no es hasta cerca de ponerse el sol; siendo muy probable que se retiran al monte cerrado y húmedo á comer cierta clase de mosquitos negros, que solo allí se hallan, y de los cuales muy á menudo se les encuentra el buche bien repleto al disecarlos.

Tambien se hallan ejemplares de esta clase en las inmediaciones de Coatepec, á corta distancia de esta ciudad (Jalapa), así como en los contornos de Córdoba y Orizaba.

Esta especie de avecitas es sumamente esquiva, pero fácil de domesticar, acaso por ser muy golosa, pues que apénas se les ha aprisionado en una jaula y provisto de una copita con miel, cuando ya se les ve acercarse á comer; pudiéndoseles conservar vivos hasta dos meses, y muriéndose probablemente por la falta de ejercicio.

Es muy notable en estos colibríes la aversion que un macho tiene á otro, pues casi nunca se encuentran dos, sin que ocurra una momentánea aérea pelea, digna de verse, que por lo regular comienza por una especie de chillido colérico, que les hace esponjar las plumas del cuello y aun las del cuerpo, abriendo la cola de una manera muy vistosa, y de allí pasan á los aletazos y picotazos, hasta que uno de los dos huye ó cae al suelo agobiado por su adversario.

Su localidad ó lugar de incubacion, aun no está determinado, y como tambien se encuentran ejemplares de éstos en Guatemala, queda á los naturalistas de ese país, informar si allí efectúan su nidificacion, puesto que parece que para allá emigra en los meses de Noviembre y Diciembre, y no se ha podido averiguar que en su peregrinacion vayan más al Norte de esta latitud.

El color de estos colibríes, en lo general de su cuerpo, es azul turquí oscuro metálico hermosísimo, excepto la parte de encima de la cabeza y las cubiertas de las alas y de la cola, que son verde-bronceado; las plumas de las alas y cola son negras purpúreas, teniendo las tres principales remeras de cada lado, unas venas sumamente anchas y fuertes, que parecen de ballena, y tres de las de cada lado de la cola, con las puntas como média pulgada blancas; las cubiertas de las piernas son tambien blancas, de apariencia sedosa; las patas negro-purpúreas, y las uñas y pico negro. Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 5¾ de pulgada, las alas 3⅛, la cola 2¼, y el pico curvo, de 1⅛ id.

El macho jóven es del mismo tamaño del adulto, y solo se diferencia de éste, en que carece de ese tinte general azul, que solo tiene en manchas más ó ménos grandes, que se generalizan en todo el cuerpo á medida que llega á la edad en que el verde bronceado que lo cubria se convierte en hermoso azul.

La hembra es como media pulgada más pequeña que el macho, y su color en la parte de encima de la cabeza, las cubiertas de las alas y de la cola, y toda la parte posterior del cuerpo, es verde bronceado como en el jóven; las alas y la cola negro-purpúreas como las del macho, con diferencia que las venas de las remeras son ménos anchas y fuertes, así como las puntas blancas que tienen algunas de las plumas de la cola son más pequeñas; tiene el pecho y la garganta de color gris claro; pero las plumas de la garganta con las puntas tintadas de azul que le forman una especie de mancha de este color; las plumas de las cubiertas de debajo de la cola son verde bronceado claro, teniendo una especie de ribete gris, y por último, las patas y pico son iguales en tamaño y color á las del macho.

### Num. 5.—*Chupamirto color de fuego.*

*Trochilus colubris,* Gould; *Trochilus colubris,* Linn.; *Le Rubis,* Buffon; *Mellisuga colubris,* Gray y Mitch.

Este colibrí, conocido vulgarmente en México con el nombre primeramente citado, se encuentra en gran abundancia en las inmediaciones de Jalapa y Coatepec, así como en el Valle de México, durante los meses de Setiembre y Octubre, y algunas veces hasta en Noviembre; mas el entusiasta naturalista americano Wilson, dice al describir esta especie como peculiar de los Estados-Unidos, que aquella es su localidad, pues ha visto individuos de dicha especie en el mes de Abril, y que comienzan á hacer sus nidos en las primeras semanas de Mayo, presumiendo que hacen dos posturas al año, porque ha encontrado tambien nidos con huevecillos á mediados de Julio. Esa presuncion puede corroborarla ahora el que esto escribe, por el hecho de que algunos cazadores del Valle de México le han mostrado los nidos cogidos por ellos en el mes de Setiembre. El Sr. Gould, en su Monografía de estas aves, dice tambien, que van hasta una latitud mucho más avanzada hácia el Norte de los Estados-Unidos, porque el Dr. Richardson las ha encontrado en las llanuras de Saskatchewan, en el Canadá, y el Sr. Drumond las ha visto nidificar tambien en los bancos del rio Elk; de donde se deduce, que esta es una especie emigrante, que probablemente hace las incursiones más grandes que ninguna otra de ellas, pues se dice que va á invernar á Guatemala, pasando por México en los meses expresados al principio de esta descripcion, y no cabe duda que es así, puesto que en el invierno no vuelve hácia el Norte; mas de esto se deriva la duda del tiempo en que hace su regreso de Guatemala hácia aquel rumbo, siendo así que en México solo se le ve una vez al año. ¿Debemos creer que su peregrinacion la hace durante la noche, como opina el Sr. Andubon, sin tener más pruebas de su aserto que su dicho? Bajo las circunstancias expresadas, tal vez debemos inclinarnos á pensar tambien así.

La apariencia del macho de esta especie, en cuanto á su color, es como sigue: la parte de encima de la cabeza y del cuerpo, las cubiertas de las alas y de la cola, así como las dos plumas del centro de ésta, verde bronceado parduseo, un poco más oscuro y ménos brillante encima de la cabeza; sus alas y cola, pardo-purpúreas; ésta algo horquillada, con las plumas que la forman terminando casi en punta; su garganta de un color de fuego metálico brillantísimo, teniendo una pequeña porcion cerca de la mandíbula inferior, parda muy oscura ó negro mate, que forma un verdadero contraste con el color brillante de la garganta; pecho blanco sucio que le forma una especie de collar; toda la parte inferior del cuerpo, pardo claro ferruginoso, tirando un poco á castaño con visos de verde bronceado, en los lados, cerca del nacimiento de las alas; la region anal la tiene cubierta de una especie de plumon blanco, y las cubiertas de debajo de la cola, de un color blanco sucio, con una manchita parda en el centro de cada pluma, muy poco marcada en la generalidad de ellas.

Su pico, patas y uñas, son negras; su largo total 3½ pulgadas; cola 1⅓ de id.; alas 1¾, y pico recto de ¾ id.

La hembra se parece al macho en lo general de su plumaje, pero está destituida del hermoso color de la garganta de éste, teniendo en su lugar una especie de blanco, que participa algo de un tinte entre castaño y pardo; y ademas las plumas de la cola que no son puntiaguadas, sino redondas, tres de cada lado de ella, tienen las puntas blancas.

El macho jóven, se parece mas á la hembra que al macho, diferenciándose de aquella, en que en el lugar en que éste tiene el color de fuego, se le ven unas manchitas pardas, con más ó ménos plumas color de fuego, intercaladas, cuyo número aumenta á medida que llega á la edad de adulto, que es cuando se le cubre la garganta de dicho color.

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## NUM. 6.—*Chupamirto verde esmeralda.*

*Amazilia Berilina*, Gould; *Trochilus Berillinus*, Licht.; *Ornismya Arsinoë*, Less.; *Cynanthus Arsinoë*, Jard.

Este hermoso colibrí es otro de los peculiares de la region que abrazan los cantones de Jalapa, Córdoba y Orizaba, aunque tambien se encuentran en otros lugares del Estado de Veracruz, así como en el Valle de México; mas es de advertir, que los individuos de esta especie que se obtienen en esta última localidad, por lo regular son, desde un cuarto hasta media pulgada más pequeños que aquellos, en su largo total.

Esta clase de avecitas es bastante familiar con el hombre, pues sin aparentar miedo, se le acerca á gustar el néctar de las flores que se hallan en las casas de la ciudad de Jalapa; y aunque no es tan comun como el Cyanocéphala, se encuentra, sin embargo, durante casi todo el año, pero con más abundancia en los meses de Mayo, Junio y Julio, que es el tiempo en que nidifica, por cuyo motivo debe asignársele por localidad la region del centro del Estado de Veracruz.

La apariencia del color del macho de esta especie, es como sigue: la parte superior de la cabeza, los lados de ésta, la parte de encima del cuello y del cuerpo, la porcion anterior de las cubiertas de las alas, verde oscuro, que pasa gradualmente al hermoso color bronceado purpúreo de la parte posterior de las cubiertas de las alas y de la cola; alas pardo-purpúreas con las bases de las primarias y secundarias, muy marcadas de un tinte castaño rojizo; cola de color bronceado purpúreo; la garganta, la parte superior del cuello y del cuerpo, verde esmeralda metálico hermosísimo, que cerca de la region anal toma un tinte pardo castaño, el cual es ménos extenso en los machos adultos que en las hembras y machos jóvenes, y á veces tienen casi todo el vientre de ese color; las plumas que forman las cubiertas de debajo de la cola, son tambien de color castaño marginadas de blanco; las cubiertas de las piernas las forma una especie de plumon blanco; las patas, uñas y mandíbula superior del pico, son negras, y la mandíbula inferior color de carne, con la punta tambien negra.

El largo total de estas aveeitas, desde la punta del pico hasta la extremidad de la cola, es de 4½ pulgadas; alas 2¼; cola 1¼ idem, y pico casi recto, ¾ idem.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que sus colores son un poco ménos brillantes, particularmente en la parte del vientre que por lo general es pardusca.

Sus nidos están formados por la parte interior, con los filamentos sedosos de la semilla del tule, *Cyperus*, y por fuera con el musgo de las peñas ó sea una especie de líquen.

### NUM. 7.—*Chupamirto de pecho verde-mar matizado de blanco.*

*Thaumatias Lerdi.* (Especie nueva), Montes de Oca.

Este precioso y raro colibrí, se hallaba en la coleccion particular que posée el Sr. Blasio, de esta ciudad (México), el cual dice habérselo procurado hace algun tiempo, durante una expedicion que hizo en el Estado de Veracruz, en el lugar llamado Paso del Macho, no muy léjos de la costa; y como el que esto escribe ha encontrado que es una especie desconocida aún, perteneciente al género *Thaumatias*, de Gould, ha querido tener el gusto de designarlo con el apellido del digno actual Presidente de los Estados-Unidos mexicanos, el Sr. D. Sebastian Lerdo de Tejada, á quien tiene el honor de dedicar su hallazgo, como una prueba de afecto de su humilde paisano.

La apariencia de esta avecita es como sigue: la parte de encima de la cabeza, del cuello y del cuerpo, así como las cubiertas de las alas y de la cola, de un color pardo oscuro bronceado; alas pardo-purpureas; cola cuadrada de color pardo verdusco bronceado, con las puntas de sus plumas laterales, de un tinte un poco más claro, con una sombra más oscura en seguida de dicho tinte; las cubiertas de debajo de la cola, de color pardo claro ferruginoso, marginadas de blanco; su garganta, pecho y laterales del cuello, verde metálico hermosísimo, con reflejos de oro amarillento, teniendo, tanto las plumas del centro del pecho como las de la garganta, las bases blancas que le forman una mancha de dicho color, que va á unirse con una especie de media luna blanca pardusca que le cubre la parte baja del pecho; toda la parte inferior del cuerpo es pardo-oscura ferruginosa, con los lados un poco bronceados; la region anal la cubre una especie de plumon de color blanco sucio, teniendo tambien las cubiertas de las piernas de este mismo color.

Su largo total desde la punta del pico hasta la extremidad de la cola, es 3¾ de pulgada; alas 2¼ id.; cola 1¼; pico casi recto ⅝, con la mandíbula superior negra, la inferior color de carne, con la punta tambien negra; patas pardas y uñas bastante largas, negras.

La hembra, como debe comprenderse, es desconocida.

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## Num. 8.—*Chupamirto real de pecho color de vino.*

*Lamprolaima Rhami,* Gould (De Rham's Garnet); *Ornismya Rhami,* De Lattre y Lesson; *Mellisuga Rhami,* Gray y Mitch.; *Lampornis Rhami,* Bonaparte.

No hace muchos años que esta especie de Colibries era muy rara en México, porque en varias colecciones que habia tenido el que esto escribe, hasta el año de 1856, nunca habia podido reunir mas de tres ó cuatro ejemplares á la vez, y el Sr. Lesson, en sus obras, hace notar la misma rareza acerca de ellos; pero desde la fecha indicada hasta el presente, se han hecho bastante comunes en la falda del Cofre de Perote, cerca de Coatepec, y en las inmediaciones de Córdoba y Orizaba; mas sin embargo, no se ha podido encontrar por aquí ningun nido de ellos, y como cuando aparecen de súbito en estas regiones, en los meses de Junio y Julio, los machos jóvenes ya están perfectamente desarrollados, aunque en muchos casos carecen hasta cierto punto de los hermosos tintes azul turquí y vinado del pecho y garganta, puede desde luego confirmarse la opinion de otros naturalistas, que creen que su localidad es Guatemala, adonde tambien se encuentran; siendo muy probable que no pasan más al Sur de dicho país, así como tambien que no van más hácia el Norte de esta latitud (Jalapa), donde solo se encuentran raros ejemplares.

El Sr. Lesson es quien dió el nombre de *Rhami* á esta especie, en su «Revue Zoologique» de 1838, en honor del Sr. de Rham, de New-York.

La apariencia del color del macho adulto, en la parte de encima de la cabeza y del cuerpo, es verde oscuro brillante; las cubiertas de las alas y de la cola, tambien son verdes, pero un poco mas bronceadas; su garganta color de vino metálico hermosísimo, teniendo los lados de ella negro aterciopelado; el pecho azul turquí oscuro, metálico, tambien muy hermoso; el vientre negro sucio, con las plumas tintadas en sus puntas, de verde metálico, que en ciertas posiciones de la luz, le hacen aparecer de este color; sus alas son de un color castaño rojizo muy marcado, con las puntas de las principales remeras de cada lado, como la tercera parte de ellas, color de tierra, disminuyendo la porcion de este color á medida que disminuye el tamaño de sus plumas, hasta que las que se hallan más cerca de su cuerpo, solo tienen un filete muy pequeño; el color de la cola es negro uniforme purpúreo lustroso; las plumas de la cubierta inferior de ésta, del mismo color; pero algunas de ellas ribeteadas de blanco pardusco; las cubiertas de las piernas tambien son del mismo color, teniendo ademas una faja que va de una pierna á otra cerca de las cubiertas de debajo de la cola, de una especie de plumon muy blanco, y por último, una rayita tambien blanca, que nace en el ángulo posterior de cada ojo, y se extiende como dos líneas hácia atrás.

Su pico y uñas son negras, que parecen de ballena, y sus patas pardonegruzcas; su largo total 5 pulgadas; cola 2 id.; alas 3 ½ id.; y su pico recto ⅞ id.

La hembra es casi del mismo tamaño del macho; su color en la parte de encima de la cabeza, la parte posterior del cuerpo, las cubiertas de las alas y de la cola, son de un color verde un poco más claro y ménos brillante que el del macho; la cola y las alas son tambien muy semejantes á las de éste, con diferencia que las tres plumas de cada lado de la cola, tienen las puntas parduscas y el color de las alas es ménos rojizo; su garganta y cuello son de un color pardo ferruginoso; el vientre del mismo color, pero un poco más oscuro; las cubiertas de debajo de la cola, tambien del mismo color, teniendo por último, cerca del nacimiento de éstas, una especie de plumon blanco, que en parte cubre las piernas, y la raya blanca comenzando en la parte posterior del ojo, sigue hácia atrás lo mismo que en el macho.

El macho jóven es del mismo tamaño que el adulto y muy semejante en el color; pues solo se diferencia de él, en que el color de vino de la garganta, es ménos marcado, y el color del pecho es verde azulado en lugar del hermoso azul turquí.

### NUM. 9.—*Chupamirto real de cabeza verde azulada.*

*Heliomaster pallidiceps*, Gould.

Esta hermosa variedad de colibríes, que he encontrado en las inmediaciones de Jalapa, habia creido que era el *H. longirostris*, sin embargo de ser un poco más pequeña que éste, y no tener noticia de que emigrara á este país; el Sr. Gould la ha dado el nombre precitado (pallidiceps), por haber hallado, que tanto en el ejemplar en cuestion, como otros que hubo de Costa-Rica, el tinte verde de la cabeza es muy distinto del *longirostris* aunque todos sus demas caractéres son, á mi parecer, iguales.

La apariencia del plumaje de esta especie, es como sigue: la parte de encima de la cabeza, de un color verde azulado metálico preciosísimo; toda la parte superior del cuerpo, del cuello y las cubiertas de las alas y de la cola, de un color verde bronceado, con una mancha blanca encima de la rabadilla; las dos plumas del centro de la cola tambien son de color verde bronceado; las demas de cada lado de ella, de este mismo color; pero con las extremidades sombreadas de negro, teniendo las tres laterales las puntas con una mancha blanca, cuyo tamaño disminuye en las que están más hácia el centro; las alas pardo-purpúreas; garganta púrpura, con la parte que está cerca del pico negra; pecho y centro del vientre, pardo ferruginoso, con los flancos tintados de verde bronceado; cubiertas de debajo de la cola, de este mismo color, con las extremidades blanquizcas; pico, patas y uñas negras, y por conclusion, las piernas las tiene cubiertas con un plumon blanco.

Su largo total es de 4¾ de pulgada; alas 2⅜ id.; cola 1⅜, y pico recto de 1¼ de pulgada.

### NUM. 10.—*Chupamirto de rafaguita.*

*Calothorax Calliope*, Gould; *Calothorax Calliope*, Gray y Mitch.

El Satélite Mexicano, otro nombre con el cual se designa tambien esta preciosa especie de colibríes, segun dice el Sr. Gould, fué descubierta por el entusiasta D. Damian Floresi, al cual los troquilidistas deben mucho, por las interesantes colecciones que remitió á Europa durante el tiempo que estuvo en México en las minas del Real del Monte; habiendo sido en las inmediaciones de este lugar adonde se procuró ese hallazgo.

El *Chupamirto de rafaguita*, como lo llaman vulgarmente los cazadores del Valle de México, es uno de los más raros de esta region, pues son contados los ejemplares de éstos que se pueden conseguir anualmente, y sin embargo, parece ser peculiar de esta altiplanicie.

La apariencia del macho de esta especie, es así: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color verde bronceado; alas y cola parduscas; las plumas de la garganta y cuello, largas y angostas, de un color de rosa metálico purpúreo hermosísimo, con las bases blancas, que es lo que le da la apariencia de una ráfaga de blanco y rosado; el pecho, abdómen y cubiertas de debajo de la cola, son blancos; sus flancos verde bronceados, y patas y pico pardo negruzcos.

La hembra tiene toda la parte superior, de color verde bronceado como el macho; alas parduscas; cola negra con las bases de sus plumas pardo-verduscas, teniendo unas manchitas blancas en las extremidades de las dos, y algunas veces tres plumas de cada lado de ella; cuello y abdómen, blanco castaño; flancos y cubiertas de debajo de la cola, de ese mismo color, un poco más castaño; el cuello lo tiene salpicado con una multitud de manchitas pequeñas pardas; patas y pico del color de las del macho.

El largo total de los ejemplares de esta especie, 2⅜ de pulgada; alas 1⅜ idem; cola ⅝, y pico media pulgada.

## Num. 11.—*Chupamirto de pico de coral.*

*Heliopædica melanotis*, Gould; *Trochilus melanotus*, Swains.; *Trochilus leucotis*, Vieill.; *Ornismya arsennii*, Less.; *Thaumatias leucotis*, Bonap.

Esta especie de colibríes se encuentra en las inmediaciones de Jalapa y Coatepec; pero con más abundancia en el Valle de México, donde se conoce con el nombre vulgar primeramente citado. El Sr. Gould dice que habita tambien en Guatemala, y le da el nombre de (black-eared humning-bird), chupamirto de orejas negras; haciendo notar, que es dudosa la opinion de Bonaparte y otros autores más recientes, que consideran el *Trochilus leuco-*

*tis*, idéntico á éste, y hacen de los dos nombres un sinónimo, puesto que Vieillot no hace mencion del hermoso azul que tiene en la cabeza, y además dice que pertenece al Brasil, en cuyo país parece que no existe; pero cree que es el *Ornysmia arsennii*, de Lesson, sin embargo de manifestar tambien error con respecto á su localidad, por cuya razon le da la preferencia al nombre de *melanotis* que le dió Swainson.

La apariencia de los individuos de esta especie, es como sigue: la parte de encima de la cabeza, azul turquí metálico hermosísimo; cuello en la parte superior, casi negro, que al unirse con la parte de encima del cuerpo toma un tinte pardusco; cola negra con las dos plumas del centro, de color verde bronceado, teniendo las orillas de todas las demas, en la parte exterior, un mediano tinte de este mismo color; las cubiertas de encima de la cola y de arriba y debajo de las alas, de color verde bronceado; garganta azul igual al tinte de encima de la cabeza; cuello verde metálico hermosísimo; cubiertas de las orejas, negras, marginadas en la parte superior con una línea blanca, que parece tiene principio en la parte posterior de la oreja; abdómen pardo claro; flancos de este mismo color con visos verde bronceados; cubiertas de debajo de la cola, tambien pardas, marginadas de blanco; patas color de carne, uñas largas y negras; pico recto con su base encarnada y la punta negra.

Su largo total es, de 3¼ de pulgada; cola 1⅜ idem; alas 2¼, y pico ¾ de pulgada.

La hembra es casi del mismo tamaño que el macho; tiene la cabeza pardusca; la parte de encima del cuerpo y las cubiertas de las alas y de la cola, de un color verde bronceado; la cola con las dos plumas del centro, de este mismo color; las restantes negras azulosas con visos bronceados en sus bases y las puntas grises; las cubiertas de las orejas, de un color negro pardusco, con una línea blanca arriba de éstas; garganta, pecho y vientre, blanco pardusco, con algunas de sus plumas manchadas en su extremidad con un tinte verde bronceado, que le forman una especie de salpicado de este color; flancos pardos, tintados de verde bronceado; patas color de carne, y pico encarnado con la punta negra.

El macho jóven es muy parecido á la hembra, con la diferencia que en lugar del salpicado del cuello, las plumas de éste las tiene tintadas, más ó ménos, del hermoso color verde del macho adulto; siendo mayor el número de las tintadas á medida que llega á la edad de adulto, sucediendo lo mismo con las plumas de la garganta y parte anterior de la cabeza, que poco á poco van tomando el hermoso azul turquí que tiene tambien el adulto.

La localidad de esta especie, es el Valle de México, pues que no cabe du da que nidifican allí en los meses de Julio y Agosto; siendo digno de notar, como caso raro, que el año pasado, en los dias más frios del mes de Diciembre, se encontró un nido con huevecillos acabados de poner, el cual, como todos los que fabrica esta especie, estaba formado en la parte interior con una especie de filamentos lanosos muy finos, que el que esto escribe supone son la cubierta de la semilla de alguna planta, y por afuera guarecido con musgo verde muy fino, que se cria en los árboles, y nó con el líquen de las peñas, como lo están los que fabrican las especies que se hallan en el Estado de Veracruz; contenia dos huevecillos elípticos bastante alongados y grandes en proporcion al tamaño de la hembra, y por último, estaba como escondido entre las hojas de una rama de encino.

## NUM. 12.—*Chupamirto fandanguero.*

*Campylopterus Pampa*, Gould; *Ornismya Pampa*, Lesson; *Polytmus Pampa*, Gray y Mitchell.

Los cazadores de la Villa de Coatepec dan á este chupamirto el nombre mencionado arriba primero, por tener la particularidad de ser sumamente músico, pues por las mañanas el macho no cesa de cantar, y aunque su tono es corto y monótono, es bastante agradable, porque realmente parece la música de un fandango campestre.

Es el único de su especie que tiene un canto conocido, ó al ménos el único que el que suscribe haya oido. Su canto es su denunciante, pues si no fuera por él, seria muy difícil cazarlo, porque solo habita los bosques en sus cañadas cerradas con cierta clase de arbustos, que se llaman vulgarmente *azaharitos*, y durante el invierno que es el tiempo en que dichos arbustos florecen y por lo regular están tan copados de hojas, que éstas impiden poderlos ver con facilidad.

Tambien se encuentran estos chupamirtos en las inmediaciones de Orizaba y Córdoba, y segun la opinion de algunos naturalistas, Guatemala es su localidad; siendo muy probable que sea así, porque en verano, tiempo de la nidificacion, son raros los ejemplares que se hallan por aquí.

La apariencia del color de los individuos de esta especie, es como sigue: la parte de encima de la cabeza, azul ultramarino metálico hermosísimo; las cubiertas de las alas, las de la cola y toda la parte posterior del cuerpo, verde bronceado; la garganta, toda la parte del vientre, las cubiertas de debajo de las alas, así como las de la cola, son de un color aplomado ferruginoso, uniforme, excepto las de la cola que tiran un poco á castaño; las plumas de las alas son negras purpúreas, con venas muy anchas y fuertes que parecen de ballena; las dos plumas del centro de la cola, son verde bronceado, el resto de las demas, del mismo color desde su nacimiento hasta la mitad de su largo, con lo demas negro, teniendo las tres de cada lado de ella las puntas de color aplomado castaño; sus patas son negro-parduscas, y el pico y sus uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es 5¾ pulgadas; las alas 2¾ id.; la cola 2 id.; el pico 1⅛ id.; mas es de advertir, que en esta especie se observa, lo que tal vez no sucede en ninguna otra, y es, que hay machos adultos que miden hasta ¼ de pulgada ménos que el tamaño indicado en este párrafo.

La hembra de estos colibríes es tan semejante al macho, que solo puede averiguarse su sexo por medio de la inspeccion anatómica; ambos tienen el pico muy curvo.

(Continuará.)

# APUNTES QUE PUEDEN SERVIR DE BASE
## PARA LA FORMACION
# DE LA FLÓRULA DE LA CIUDAD DE MONTEREY
## Y SUS INMEDIACIONES,

POR EL Sr. D. ELEUTERIO GONZALEZ, SOCIO CORRESPONSAL.

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Situacion de la ciudad 25° 40' 16" lat. bor. 1° 24' 15" long. O. mer. de México, (segun Nigra de San Martin).

Su altura sobre el nivel del mar 461.01 metros.

Altura média de la columna barométrica, 722.724 mms., (observaciones de un año).

Temperatura média del año, 21.86. (Termómetro centígrado.)

Máximun de temperatura, 41.

Mínimun de id. 0.

Cantidad de lluvia en un año, 740 milímetros.—*Observaciones de Epstein.*

La ciudad de Monterey es isotérmica con las ciudades de Canton en la China, de las Palmas en la Gran Canaria, y de Sevilla en España, y está sobre un terreno calizo muy firme, en la ribera izquierda del rio de Santa Catalina; tiene un cerro al Oriente, otro al Poniente y una sierra alta al Sur, de manera que solamente está descubierta por el lado del Norte. Todas sus aguas son delgadas y potables. El plano de calor invariable está como á 18 varas de profundidad, pues las aguas de los pozos que tienen esa hondura, permanecen en todas las estaciones á la misma temperatura, (22 grados,) y en los que la tienen menor, varía.

Notas.—La V. puesta al márgen indica que el nombre es vulgar; la C. que la planta es cultivada: cuando no tiene estas letras, los nombres son los castellanos y las plantas silvestres.

## CRIPTOGAMAS.—ANFIGENAS.

| | | |
|---|---|---|
| V. Lama del Topo[1] . . . | Oscillatoria calida, H. B. . . | Algas. |
| V. Lama. . . . . . . . | Conferva rivularis, Lin. . . | ,, |
| | Byssus flos aquæ, Lin. . . . | ,, |
| | Conferva bullosa, Lin, . . . | ,, |
| Oreja de Júdas. . . . | Peziza auricula, Lin. . . . | Hongos. |
| V. Hongos . . . . . . . | Agaricus fimetarius, Lin. . . | ,, |
| | ,, equestris, Lin. . . | ,, |
| | Peziza punctata, Lin. . . . | ,, |

## ACROGENAS.

| | | |
|---|---|---|
| V. Calaguala. . . . . . . | Polypodium Phylitide, Lin. . | Helechos. |
| Helecho macho. . . . | P. filix mas, Lin. . . . . . | ,, |
| ,, hembra. . . . | Pteris aquilina, Lin. . . . | ,, |
| V. Culantrillo . . . . . . | Adianthum trapeziforme, Lin. | ,, |
| V. Doradilla. . . . . . . | Lycopodium nidiforme. Fl. mex. | Licopodiaceas. |
| V. Cañuela . . . . . . . | Equisetum arvense, Lin. . . | Equisetaceas. |

## FANEROGAMAS.—MONOCOTILEDONEAS.—PERISPERMEADAS.

| | | |
|---|---|---|
| V. C. Maíz . . . . . . . . | Zea mays, Lin. . . . . . . | Gramíneas. |
| V. C. Cebada . . . . . . . | Hordeum vulgare, Lin. . . | ,, |
| V. C. Maíz de España. . . . | Holcus sorghum, Lin. . . . | ,, |
| V. C. Caña de azúcar de China. | ,, saccharatum, Lin. . . | ,, |
| V. C. Sagú . . . . . . . . | ,, bicolor, Lin. . . . | ,, |

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[1] El Topo es un rancho donde hay un ojo de agua termal á 40 grados centígrados.

| | | | |
|---|---|---|---|
| V. C. | Caña de Castilla, criolla. | Saccharum officinarum, Lin. | Gramíneas. |
| V. C. | Caña pinta, morada, habanera y otras | Varietates S. officin. | ,, |
| V. C. | Alpizte | Phalaris canariensis, Lin. | ,, |
| C. | Avena. | Avena sativa, Lin. | ,, |
| V. | Zacate gramilla. | Triticum repens, Lin. | ,, |
| V. | ,, triguillo. | Panicum latifolium? | ,, |
| V. C. | ,, limon. | Andropogon citratum, D. C. | ,, |
| V. C. | Borrachuela (se da con la cebada) | Lolium temulentum, Lin. | ,, |
| V. | Carrizo | Arundo phragmites, Lin. | ,, |
| V. | Pié de polla. | Cinodon dactilon, Rich. | ,, |
| V. | Zacate | Leerisia oryzoides, D. C. | ,, |
| | | Paspalum disticum, Lin. | ,, |
| | | Poa trivialis, Lin. | ,, |
| | | Carex arenaria, Lin. | ,, |
| V. | Lampazo. | Arum maculatum, Lin. | Aroideas. |
| C. | Alcatraz | Arum sagitatum, Lin. | ,, |
| V. | Tule | Cyperus haspan, Lin. | Ciperaceas. |
| V. | Pita de techar jacales. | Iturbidea augusta, N. G. | Palmeras. |
| V. | Palmito | Coripha dulcis, H. B. | ,, |
| C. | Palma de dátiles | Phenix dactilifera, Lin. | ,, |
| V. | Yerba del pollo. | Tradescantia erecta, Fl. mex. | Comelineas. |
| V. | Cebadilla. | Veratrum sabadilla, Ret. | Colchicaceas. |
| V. | Pastle. | Tillandsia usneoides, H. B. | Bromeliaceas. |
| C. | Espárragos | Asparagus officinarum, Lin. | Esmilacineas. |
| V. | Cocolmecate. | Smillax rotundifolia, Lin. | ,, |
| V. C. | Azucena de San Francisco. | Lilium candidum, Lin. | Liliaceas. |
| V. C. | ,, blanca. | Polyantes tuberosa, Lin. | ,, |
| C. | Corona imperial. | Fritillaria imperialis, Lin. | ,, |
| V. C. | Ajo | Allium sativum, Lin. | ,, |
| V. C. | Cebolla | ,, cepa, Lin. | ,, |
| V. C. | Zábila | Aloë variegata, Lin. | ,, |
| C. | Amarilis | Amaryllis formosissima, Lin. | Amarilideas. |
| V. C. | Maguey | Agave cubensis, Jaq. | ,, |
| V. | ,, meco | ,, lutea, Fl. mex. | ,, |
| V. | Lechuguilla | ,, mexicana, Lam. | ,, |
| V. | Cebolleta. | Amaryllis atamasco, Lin. | ,, |
| V. | Maguey del monte. | Agave americana, H. B. | ,, |
| C. | Lirio | Iris germanica, L. | Irideas. |
| V. C. | Cacomite. | Tigridia cacomite, Juss. | ,, |
| V. | Plátano | Musa sapientium, Lin. | Musaceas. |
| V. | Coyole | Canna indica, Lin. | Canaceas. |

## DICOTILEDONEAS.—MONOCLAMIDEAS.

| | | | |
|---|---|---|---|
| V. | Pino | Pinus occidentalis, H. B. | Coniferas |
| V. | Guayamé. | Pinus religiosa, H. B. | ,, |
| V. | Cedro | Cupressus thurifera, H. B. | ,, |

Estas tres especies solo crecen en la Sierra inmediata.

| | | | |
|---|---|---|---|
| C. | Ciprés | Cupressus sempervirens, Lin. | ,, |
| V. | Sabino | Taxodium disticha, H. B. | ,, |
| | Sáuce. | Salix pentandria, Lin. | Salicineas. |
| C. | Sáuce loron. | ,, babilonicus, Lin. | ,, |
| | Álamo blanco | Populus alba, Lin. | ,, |
| V. | Alamillo. | ,, nigra, Lin. | ,, |
| V. | Encino blanco | Quercus mexicana, H. B. | Cupulíferas. |
| V. | Encino roble. | ,, xalapensis, H. B. | ,, |
| V. | Encino memelito | ,, Laurinea, H. B. | ,, |
| V. | Nogal | Juglans mucronata, Mich. | Yuglandeas. |
| V. | Nogal encarcelado. | Juglans alba? | ,, |
| V. | Olmo. | Ulmus americana, Lin. | Ulmaceas. |
| V. | Mariguana | Cannabis indica, Lam. | Canabineas. |
| V. | Ortiguilla. | Urtica mexicana, Fl. mex. | Urticeas. |
| C. | Higuera | Ficus carica, Lin. | ,, |
| | Mora. | Morus nigra, Lin. | ,, |
| C. | Mora de China. | ,, alba, Lin. | ,, |
| C. | Resedá | Reseda luteola, Lin. | Resedaceas. |
| V. | Yerba de la golondrina. | Euphorbia maculata, Lin. | Euforbiaceas. |
| C. | Flor de Noche buena. | ,, heterophylla, Lin. | ,, |
| V. | Higuerilla | Ricinus communis, Lin. | ,, |
| V. | Yerba del indio. | Aristolochia pentandria? Lin. | Asarineas. |

Solo se diferencia de la especie descrita por Lineo, en el lóbulo medio de la hoja que es alargado y acuminado.

| | | | |
|---|---|---|---|
| | Laurel | Listea glaucescens, H. B. | Laurineas. |
| | Aguacate. | Persea gratissima, Gr. | ,, |
| V. | Palo blanco. | Laurus | ,, |
| V. | Grangeno ó Capul | Laurus. | ,, |

Estos dos laureles son de la tribu de las *Tetranthereas.*

| | | | |
|---|---|---|---|
| V. | Lengua de vaca. | Rumex obtusifolius, Lin. | Poligoneas. |
| V. | Enredadera de San Diego. | Antigonum leutopus. | ,, |
| V. | Quelite de comer | Atriplex hortensis, Lin. | Salsolaceas. |
| V. | ,, hediondo. | Chenopodium vulvaria, Lin. | ,, |
| V. | Epazote | Chenopodium ambrosioides, L. | ,, |

| | | | |
|---|---|---|---|
| C. | Acelga | Beta cicla, Lin. | ,, |
| C. | Betabel | Beta rubra, Lin. | ,, |
| V. C. | Moco de Pavo | Amaranthus caudatus, Lin. | Amarantaceas. |
| V. | Quelite morado | ,, lividus, Lin. | ,, |
| V. | Quelite de cochino | ,, viridis, Lin. | ,, |
| V. | Quelite manchado | ,, hipochondriacus, Lin. | ,, |
| V. | Quelite Espinoso | ,, spinosus, Lin. | ,, |
| V. C. | Ala de perico | ,, tricolor, Lin. | ,, |
| V. C. | Maravilla | Mirabilis dichotoma, Lin. | Nictagineas. |
| V. | Lanten | Plantago media, Lin. | Plantagineas. |
| C. | Plúmbago | Plumbago cœrulea, Lin. | Plumbagineas. |

(CONCLUIRA.)

# DESCUBRIMIENTO

DE UNA

# NUEVA ESPECIE MINERAL DE MÉXICO

## POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

Hace poco tiempo que, en este mismo lugar, tuve el gusto de llamar la atencion de mis ilustrados consocios, sobre el movimiento cientifico é industrial, que bajo la sombra inestimable de la paz, se iniciaba en varios puntos de nuestro territorio. En virtud de ese movimiento, la estadística minera de México aumenta diariamente sus datos, y el catálogo de los minerales sigue enriqueciendo sus columnas con los descubrimientos de especies que no se sabia que existiesen en nuestras montañas, ó que no estaban aún registradas en las obras de Mineralogía.

Hace cuatro dias que mi ilustrado amigo el Sr. D. Sebastian Camacho, me regaló una muestra mineral que le habian remitido de Huitzuco, en el Estado de Guerrero, y que me presentó como un compuesto extraño, recomendándome que lo estudiara cuidadosamente.

Por su aspecto, el mineral referido se parece bastante al *estibnite* ó sulfuro de antimonio, pero al frotarlo con la navaja, se obtiene una raspadura de color rojo que no presenta el último, y esta circunstancia me llamó la atencion y comparé cuidadosamente los caractéres de aquel con los de todos los sulfuros metálicos conocidos hasta hoy y que se encuentran en la última edicion de la obra de Mineralogía del profesor Dana, y no encontré alguno entre las especies conocidas, que le conviniesen á la que hoy tengo el honor de describir ante esta ilustrada Sociedad.

Los caractéres del mineral en cuestion son los siguientes: Se presenta en prismas alargados, que parecen isomorfos con los del estibnite, y aun forman hacecillos y ramilletes como ellos: tienen un crucero muy fácil que los divide en hojas, y probablemente otros dos diferentes, porque se obtienen fragmentos prismáticos regulares, al golpearlos suavemente con algun cuerpo pesado. Su textura es hojosa, estriada; color gris de plomo vivo; lustre metálico y resplandeciente. Dureza de 2 en la escala de 12°. Peso específico, á 16° centígrados, es de 4,61. Al soplete se funde á la primera impresion de la flama y da humos blancos muy abundantes. Calentado en un matraz, da los mismos humos, y se funde formando una escoria rojiza que casi desaparece sosteniendo el fuego por algun tiempo; en el extremo del tubo la pegadura es gris metálica. El ácido azótico no lo ataca sensiblemente á frio, pero calentado lo disuelve en parte, y queda un resíduo blanco. El agua régia lo disuelve con facilidad y la disolucion presenta un color blanco verdoso. El ácido sulfohídrico la precipita, formando un sulfuro amarillo naranjado y otro de color negro. Tratada la disolucion por el agua, se enturbia, y por la adicion del ácido tártrico se pone diáfana, cuya reaccion unida á las anteriores, demuestra la presencia del antimonio. Separado este cuerpo y sumergiendo en el líquido restante un alambre de cobre, se pone gris y queda amalgamado en la parte sumergida; la misma disolucion da un precipitado rojo con el ioduro de potasio y todas las otras reacciones de las sales de mercurio. Humedecida la escoria que se obtiene al fundir el mineral con carbonato de sosa, mancha de negro la plata metálica, lo que demuestra la presencia del azufre. Por las reacciones citadas, se ve que el mineral de que me ocupo, está esencialmente compuesto de azufre, antimonio y mercurio. Todas esas reacciones fueron confirmadas por mi ilustrado maestro D. José María César. Próximamente daré á conocer las proporciones atómicas en que se encuentran estos cuerpos, cuando concluya la análisis cuantitativa que acabo de emprender. La ley de mercurio que he obtenido en un ensayo industrial, por la vía seca, fué de 10 por ciento, cuyo resultado demuestra que ese compuesto que he estudiado, es muy interesante como mineral de mercurio. Por la vía humeda debe ser más alta la ley que se obtenga de aquel metal.

Como manifesté ántes, los caractéres del sulfuro que describo, no corresponden á ninguno de los que presentan los sulfuros conocidos en la mineralogía: con los pocos compuestos mercuriales que se han determinado, no ofrece ninguna semejanza. Tampoco puede confundirse con el antimonio sulfúreo por los cruceros que cité, por el color de la raspadura, y sobre todo, por la presencia del mercurio. No puede considerarse como una mezcla de ese sulfuro y del de mercurio, por presentar caractéres constantes en todos los ejemplares que he examinado, y principalmente por encontrarse bajo la forma de cristales determinables, constituyendo así una especie mineralógica.

Por todas esas consideraciones, no vacilo en presentar á esta Sociedad, el mineral referido, como una nueva especie, propia de nuestro país, y la clasifico por su composicion, como un *sulfuro de antimonio y mercurio*, pues estos cuerpos son sus elementos principales.

Al buscar el nombre con que designar mi nueva especie, tuve presente á muchos de mis compatriotas á quienes deseaba dedicarla, y con los que tengo muchas obligaciones de amistad y gratitud; pero tuve que sacrificar mis deseos, con el fin de que México honrase la memoria del Dr. Livingstone, que estimulado por su amor á la ciencia, acaba de perder su preciosa existencia en los climas mortíferos del Africa. En tal virtud, si por los estudios que acabo de exponer, y por los que presentaré más tarde, se admite como nueva la especie mineral mexicana á que me refiero, deseo que se conozca con el nombre de *Livingstonite*, en recuerdo de aquel ilustre viajero. Al hacer esta dedicatoria, he tenido presente que los bienhechores de la humanidad pertenecen á todas las naciones, y que la humanidad entera debe honrar su memoria.

México, Abril 30 de 1874.

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## DICTAMEN de la seccion de Mineralogía, de la Sociedad Mexicana de Historia Natural, acerca de la nueva especie mineral de mercurio, descubierta por su socio el Sr. D. Mariano Barcena.

Comisionado por el señor Presidente de la Sociedad, para informar acerca del descubrimiento hecho por el señor socio D. Mariano Bárcena, de una nueva especie mineral de mercurio, y habiendo examinado los ejemplares junto con la descripcion presentada á esta Sociedad, de la nueva especie mineral, tengo el gusto de exponer, á nombre de la seccion de mineralogía, que los caractéres que la distinguen, convienen con dicha descripcion; y tanto por dichos caractéres como por los cuerpos elementales que entran en su composicion, segun la análisis cualitativa de la descripcion, entendemos que el descubrimiento del compuesto natural de sulfuro de antimonio y mercurio queda comprobado.

Los cristales embutidos en la matriz no permiten la medicion de ángulos, y por esta circunstancia el ángulo de inclinacion de las caras del prisma que caractizará la nueva especie, así como el sistema orthorómbico á que parece pertenecer, quedan por ahora indeterminados hasta que se presenten cristales sueltos, ó que se puedan fácilmente desprender de su matriz, para verificar dicha medicion, y se pueda establecer entónces su carácter cristalográfico.

Los fragmentos prismático-rectangulares de los cristales, acusan una forma cristalina derivada por los cruceros, de una figura de combinacion del sistema orthorómbico, que resultaria de la interseccion de las caras macro y braquí diagonales, con las caras de la base del prisma, ó pirámide, de la forma primitiva ó fundamental, segun se elija.

Esta estructura cristalina distingue desde luego á la nueva especie mineral, del sulfuro de antimonio gris ó *estibina*, con la que tiene semejanza.

Además, las caras de los cristales son lisas y no estriadas como las de la última especie. Su peso específico de 4.6, se acerca al de la Kermesita, ú oxisulfuro de antimonio, que es de 4.61, y su reaccion al soplete es parecida; pero los demas caractéres las hacen distinguir inmediatamente.

La nueva especie mineral de sulfuro de antimonio y mercurio, es muy blanda y azul, y el polvo de la raspadura es rojo pardusco, así como el del mineral pulverizado; pero la dureza y demas caractéres la distinguen de los otros minerales que dan tambien raspadura roja pardusca, como algunos cobres grises, el wolfran, etc.

Esta nueva especie mineral, fácil de distinguir de las que se le asemejan, por los caractéres de que nos hemos ocupado, y de una composicion sencilla, ha venido á aumentar el número de los minerales raros de mercurio encontrados en América.

Se han descrito el *sulfoseleniuro de mercurio y zinc*, de Culebras y de Guadalcazar; el *seleniuro de mercurio* simple, y el *seleniuro de mercurio, cadmio y fierro?* de Culebras; el *ioduro de mercurio* de Casas Viejas; el *cloro-seleniuro de mercurio?* del Doctor; la *arquerita*, ó amalgama de plata natural, de la mina de Arqueros, en Coquimbo; el *metacinabrio (metacinnabarite)* ó *sulfuro negro de mercurio*, de la mina de Redington, en el Condado del Lago, Alta California; y ha tocado la fortuna al Sr. Bárcena, de darnos á conocer el *sulfuro de antimonio y mercurio*, de las inmediaciones de Huitzuco.

En cuanto á la dedicatoria ó nombre de la especie mineral nueva que le ha asignado su descubridor, se nos permitirá que expresemos nuestros deseos, de que se hubiera dedicado á Bartolomé de Medina, minero de Pachuca, que en 1557 descubrió el beneficio de amalgamacion de los *metales* de plata y oro, ó el *beneficio de patio,* como vulgarmente se llama. Á él se debe el gran movimiento que nuestra minería conserva desde su descubrimiento; y el mérito de este gran beneficiador de *metales,* sirviéndose del mercurio, ha quedado en el olvido. Natural nos parecia que una sustancia mineral nueva, de la que acaso (segun su abundancia), se podrá extraer mercurio, industrialmente hablando, fuera dedicada á él por los mineralogistas mexicanos.

México, Mayo 9 de 1874.

ANTONIO DEL CASTILLO.

# CULTIVO DEL CACAO,

POR J. B. BOUSSINGAULT;

TRADUCIDO POR EL SR. D. MANUEL CORDERO, SOCIO DE NUMERO.

Cacao. (Theobroma cacao.) Los mexicanos cultivaban el *cacaotero* y preparaban con sus semillas tablillas semejantes al chocolate.

El uso del cacao parece haber sido introducido posteriormente á la conquista en las otras partes del Continente. Sin embargo, el cacaotero existe al estado silvestre en las selvas calientes y húmedas de la América meridional; M. Goudot ha descubierto muchas especies en la Nueva Granada, entre otras, aquella que se conoce en Muzo con el nombre de *cacao montaraz*. Este *cacaotero* llega á una altura de 7 á 8 metros, sus frutos son muy numerosos; con su haba, que es muy amarga, se prepara un chocolate considerado como un excelente febrífugo.

Los indios salvajes parece que ignoran aún el partido que se puede sacar del grano del *cacaotero;* comen solamente la pulpa del fruto. Los españoles dieron á conocer el cacao en Europa, y en poco tiempo esta produccion del Nuevo-Mundo ha llegado á ser objeto de un comercio considerable.

Es un hecho bien conocido de los cultivadores de las regiones tropicales, que es preciso establecer siempre un *cacaotal* sobre un terreno vírgen; las veces que se ha querido reemplazar por el cacao los antiguos cultivos de la caña de azúcar, del maíz, y del añil, no se ha obtenido más que mezquinos productos. Este árbol necesita para prosperar, una tierra rica, húmeda y profunda, calor y sombra. Nada le conviene mejor que una selva desmontada, cuyo suelo ligeramente inclinado, sea susceptible de riego; todos los plantíos importantes que he recorrido, tienen una fisonomía comun; se les encuentra siempre en las regiones más calientes, á muy corta distancia del mar, cerca de las corrientes de agua ó sobre los bordes de los grandes rios. Este cultivo deja de ser ventajoso en las localidades que no poseen cuando ménos una temperatura média de 24°, y yo mismo he tenido ocasion de asistir á ensayos tan infructuosos como costosos, que se habian intentado con el objeto de establecer un *cacaotal* en un desmonte en donde el calor del clima, segun mis observaciones, no pasaba de 22°, 8. Bajo la influencia de esta temperatura, el árbol habia, sin embargo, adquirido una hermosa apariencia; floreció, pero sus frutos siempre poco desarrollados, llegaban raras veces á su madurez.

Cuando se cree que un terreno es propio para el cultivo del cacao, se empieza por establecer un buen sistema de sombreaje. Algunas veces al practicar el desmonte se conservan los árboles de muchas hojas; pero en el mayor número de casos se plantan especies que tengan un crecimiento rápido. En los alrededores de Caracas se les sombrea con el búcaro, *Erythrina umbrosa*. En otras plantaciones, se prefiere la sombra del plátano, ó en fin, se reunen con frecuencia estos dos modos de sombrear.

Al Sur del Ecuador, en la provincia de Guayaquil, se procede directamente á la plantacion de las habas de cacao; en Venezuela, se prefiere colocarlas en almácigas que se disponen siempre en un suelo muy fértil y bien preparado; en seguida se hacen á la superficie del terreno, una serie de pequeños montones, que representan otros tantos conos de tierra movediza, cuyos vértices se elevan á 20 ó 25 centímetros. En el interior de estos montones, se depositan dos ó tres granos recientemente extraidos, y á una profundidad tal, que no sean colocados abajo del nivel del suelo de la almácigа; en seguida se cubren con hojas de plátano. Se practica la siembra en la época en que se prevé la proximidad de las aguas; cuando la estacion lluviosa no sigue á la plantacion, se riega todas las mañanas ántes de la salida del sol: la semilla germina á los ocho ó diez dias. A la edad de dos años el *cacaotero* crece en un buen terreno, á más de un metro, y entónces es cuando se le arrancan dos de sus ramas superiores y se le trasplanta. En el valle superior de Rio Magdalena, en donde existen importantes *cacaotales*, las siembras se hacen en un terreno bien removido y abrigado por techos de hojas de palmeras; los retoños se trasplantan cuando han llegado á la edad de seis meses. Durante todo el tiempo que las plantas pasan en esta almáciga cubierta, reciben muy poca luz, y se les riega una vez por semana, vaciándoles el agua sobre el tejado.

Raras veces florece este árbol ántes de haber cumplido treinta meses. Yo he conocido plantadores que destruyen siempre las primeras flores, á fin de no dejar fructificar la planta sino hasta el cuarto año, y esto en las condiciones climatéricas más favorables, en las localidades donde el calor medio es de 27°, 5. En situaciones ménos ventajosas, es preciso aguardar de 6 á 7 años para tener las primicias de un *cacaotero*.

Hay pocas plantas arborescentes cuya flor sea tan pequeña, y sobre todo, tan desproporcionada al fruto, como el *cacaotero*.

El diámetro medio de un boton al momento de brotar, no pasa de 4 milímetros. Sus flores se fijan de preferencia sobre el tronco mismo del árbol; raras veces se extienden más allá de la mitad de las ramas gruesas, aun cuando se les ve algunas veces sobre las raicecillas que salen fuera del suelo.

Para trasplantar las matas nacidas en la almáciga, debe estar el *cacaotal* convenientemente sombreado por los *búcaros* ó los plátanos, y de antemano despojado de la mala yerba. En seguida se establecen regaderas, sea para secar el terreno ó para regarlo cuando sea necesario. Las plantas pequeñas se alinean con la mayor regularidad, disponiéndolas en calles de una extension considerable; la distancia que separa una planta de otra, es muy variable, segun la calidad del terreno, y con este motivo existe una opinion bastante singular, apoyada por todos los plantadores. Se cree que en las tierras reputadas como excelentes, debe ser más grande la separacion que en los suelos de mediana calidad. La experiencia misma parece haber obligado á esta determinacion: así en el valle de Tuy, en las cercanías de Puerto Cabello, los *cacaoteros* son separados de 5 metros en las mejores tierras, y de 4 metros solamente en las de calidad inferior. En las Antillas, donde el terreno es generalmente ménos fértil que en la *tierra compacta*, se separan á dos ó tres metros. Se cree encontrar la razon de esta práctica, en el más ó ménos desarrollo que el árbol debe tomar, segun que esté plantado en tal ó cual terreno; en un suelo dotado de una gran fertilidad, sus ramas se extenderán más, y tendrán necesidad, por consiguiente, de un espacio más considerable; de aquí la necesidad de colocar los *cacaoteros* á mayor distancia. Una vez que el retoño del cacao está en crecimiento en la plantacion, se impide que se haga muy ramoso, podándolo en caso necesario. Algunas veces sucede que las ramas tienen tendencia á inclinarse hácia la tierra; entónces se les liga en haz al derredor del tronco, hasta que hayan vuelto á tomar una direccion ascendente. De tiempo en tiempo se remueve el suelo alrededor del árbol sobre una superficie de un metro de radio, y se aprovecha de esta labor para recortar las raicecitas que nacen en la base del tronco.

De la caida de las flores á la madurez perfecta del cacao, trascurre poco más ó ménos cuatro meses. El fruto tiene una forma alargada, ligeramente curva, y termina en punta por una de sus extremidades. Su longitud es de cerca de 25 centímetros; su diámetro mayor, aquel que se encuentra más cerca de su punto de insercion, tiene de 8 á 10 centímetros. En el exterior la vaina del cacao está surcada longitudinalmente. El color de su epidérmis varia desde el blanco verdoso hasta el rojo violeta; éste último tinte es el más comun. En el interior, la carne del fruto es generalmente blanca; sin embargo de que algunas veces tiene un color rosado. Esta pulpa azucarada y ácida, es de un sabor muy agradable. Las semillas están alojadas en el fruto, en un número casi constante de veinticinco. Estas almendras son blancas, aceitosas, ligeramente amargas, y al secarse toman un tinte moreno. La madurez del fruto se conoce por su color, y sobre todo, por la facilidad con la cual se desprende del árbol.

En las plantaciones se hacen dos grandes cosechas, con seis meses de intervalo cada una. Sin embargo, en un grande y antiguo cultivo se cosecha casi todos los dias; porque no es raro ver á la vez, sobre el mismo *cacaotero*, flores y frutos.

Para desgranar las vainas, basta romper y quitar las semillas con un pedazo de madera arredondado en su extremidad. El grano se califica segun su calidad, teniendo cuidado de separar aquel que no está bastante maduro ó que está alterado; despues se le pone al sol. Todas las tardes se le reune en montones debajo de los tejados; y se establece entónces una fermentacion muy activa, que podria ser perjudicial si se dejase continuar; el cacao se calienta considerablemente.

A la mañana siguiente se continúa la desecacion al sol; esta desecacion exige muchos dias, y con frecuencia sucede que se dificulta mucho por las lluvias que sobrevienen: habria ciertamente ventaja y seguridad en efectuar esta desecacion con la estufa. Se ha comprobado que 100 kilógramos de almendras frescas, dan de 45 á 50 kil. de cacao seco y dispuesto para la venta. En Venezuela, un cacaotero que ha pasado de la edad de 7 a 8 años, rinde anualmente y durante más de 40 años, 0 kil., 75 de cacao seco. Una héctara de terreno, contiene en los buenos cultivos, 560 árboles, y produce al año, por término medio, 420 kil. A la edad de 12 años es cuando el *cacaotero* ha llegado á producir más; y en los fértiles terrenos de la alta Magdalena, su producto medio, segun las noticias de M. Goudot, es muy superior al que rinden las provincias de Venezuela. En el Gigante, por ejemplo, cada árbol adulto da anualmente 2 kil. de cacao seco. Suponiendo de 5 metros el espacio que los separa, la héctara de un *cacaotal* debe producir por año 800 kil. de cacao.

Las habas del cacao encierran albumina; un principio particular, la theobromina, análogo á la cafeina; una materia colorante y sustancias grasas.

En 100 partes de cacao de Caracas, privado de su cáscara, he encontrado 43 de manteca, y una proporcion de azote, señalando 21 de albumina: despues de la combustion la semilla ha dejado 3 de cenizas, formadas en gran parte de fosfatos. La nueva especie de cacao, descubierta en la selvas de los alrededores de Muzo (Nueva-Granada) tiene un fruto muy pequeño que se aproxima á la forma de un tetraedro. El chocolate preparado con este cacao, es muy amargo y muy aromático. En las semillas del *cacaotero montaraz* de Muzo, he encontrado:

| | |
|---|---|
| Manteca de cacao. . . . . . . . . . . . . . | 44 |
| Albumina. . . . . . . . . . . . . . . . | 20 |
| Theobromina. . . . . . . . . . . . . . . | 2 |
| Materias cristalinas muy amargas. . . . . . . | Huellas. |
| Acido cristalizado,[1] goma . . . . . . . . . . | 6 |
| Leñoso y celulosa[2]. . . . . . . . . . . . . | 13 |
| Sustancias minerales. . . . . . . . . . . . | 4 |
| Agua . . . . . . . . . . . . . . . . . . | 11 |
| | 100 |

La presencia y la abundancia de la albumina y de la materia grasa en el cacao, explica muy bien sus cualidades nutritivas. Sin duda alguna es uno de los alimentos más sanos y más prontamente reparadores que se conocen. Por lo demás, hasta el siglo diez y seis se habia emitido sobre sus propiedades, los juicios más contradictorios. Benzoni, en su Historia del Nuevo-

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[1] Este ácido posée la propiedad del ácido tártrico; pero no lo he analizado.
[2] El cacao no habia sido separado de su cáscara.

Mundo, dice que el chocolate es una bebida que convendria mejor á los puercos que á los hombres. El padre Acosta asegura que el cacao es una ilusion. En recompensa, Fernando Cortés y uno de sus hidalgos, exageran en otro sentido. «El que ha bebido una taza de cacao, dice el paje de Cortés, puede marchar un dia entero sin otro alimento.» [1] Yo añadiré, á fin de reducir este elogio á su justo valor, que la mayor parte de los viajeros, deben haberse convencido que en América no es imposible viajar un dia entero sin tomar alimento. Reconozco, sin embargo, que en las excursiones emprendidas en los bosques deshabitados, cuando es de una imperiosa necesidad reducir el peso y el volúmen de las raciones de una expedicion, el chocolate presenta ventajas reales, incontestables, que he tenido ocasion de apreciar más de una vez.

En Francia, el precio medio de 100 kilógramos de cacao, libre de derechos, es de 120 fr. En 1847 hubo una importacion de 3.162,000 kilógramos. En el Havre, en 1849, el precio medio de 100 kilógramos de café en las tiendas, ha sido 84 fr., 58 c.; en el mismo año han entrado 16.912,065 kilógramos. Para demostrar con qué rapidez aumenta el consumo del café en Francia, recordaré que en 1821, no pasaba la importacion de 4.763,128 kilógramos; los 100 kil. valian entónces, en depósito, 291 fr., 20 c.; pero á pesar de este aumento, está uno autorizado á creer que el consumo no ha llegado á su límite, por corresponder á ménos de 500 gramos por habitante, y ser muy inferior al de los otros países.

| | | |
|---|---|---|
| Así: la Bélgica consume cerca de | 4 kil | por habitante. |
| La Holanda. . . . . . . . | 4 ,, | ,, |
| La Asociacion alemana. . . . | 1 ,, | 600 gramos. |
| Los Estados-Unidos. . . . . | 2 ,, | 445 ,, |
| La Inglaterra. . . . . . . . | 0 ,, | 640 ,, |

No obstante esto, hay motivo para creer que el uso del té, del café y del chocolate, no tomará jamas un gran desarrollo en los países productores de vino.

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[1] Humboldt, Viaje á las regiones equinocciales, t. V, pág. 285.

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# EL CAMALEON.

## NOTAS SOBRE LAS COSTUMBRES DE ESTE REPTIL,

### POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

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La observacion de las costumbres de los animales, ha sido uno de los estudios á que se han entregado empeñosamente numerosos y distinguidos naturalistas; pero no obstante los muchos datos que se han recogido sobre este asunto, en determinadas especies, el estudio de sus costumbres no puede considerarse como completo, pues con frecuencia se sorprenden nuevos hechos que no habian sido bien examinados, por falta de tiempo ó por no haber variado de una manera notable las circunstancias en que se encontraban los animales observados.

Con el fin de aumentar los datos que se tienen acerca del animal de que me ocupo, que es el *Phrynosoma orbicularis,* he observado un individuo de esta especie durante un año, estudiando cuidadosamente sus costumbres en el estado de cautiverio, las cuales aunque modificadas, en su esencia deben ser las mismas que al estado de libertad; siendo éste, por otra parte, el único medio de poderlas analizar convenientemente.

El mismo dia en que comencé á observarlo, noté que buscaba empeñosamente alguna cosa en el cajon en que estaba guardado, y despues de ponerle varios objetos, no cesó su inquietud hasta que encontró una buena porcion de arena que de intento se le habia puesto y que aglomeró violentamente hácia un lado; se introdujo repetidas veces en ella, y no consiguiendo su intento de ocultarse enteramente, prosiguió su pesada tarea acumulándola de diversas maneras, hasta que por último alcanzó su objeto dándole un espesor conveniente.

Una vez que consiguió este fin, permaneció en la quietud más absoluta hasta las siete de la mañana del dia siguiente en que salió en busca del sol y de sus alimentos. Poco tiempo despues, y habiendo ya satisfecho sus necesidades, volvió á ocultarse en su retiro para no volver á aparecer hasta el dia siguiente á la misma hora que el anterior. Este periodismo, entre su aparicion y desaparicion, fué verdaderamente notable en todo el tiempo que lo observé, y la hora de su salida correspondia casi siempre á la misma altura del sol sobre el horizonte. Despues que dejaba su escondite, estiraba sus miembros con cierta pereza y se colocaba en seguida sobre una piedra para recibir el calor del sol, cambiando su postura de vez en cuando, para recibir por todos lados aquella benéfica influencia.

Cuando el calor lo habia reanimado lo bastante para poder moverse con más libertad, se ponia en acecho de algun insecto de los que se le habian puesto para que se alimentase, y permanecia inmóvil hasta que alguno de esos animales se movia; entónces se levantaba un poco sobre sus miembros anteriores, sus ojos se animaban, y despues de agitar alegremente su cola, se precipitaba sobre su presa, la cual cogia con la lengua y la introducia rápidamente en su boca, masticándola dos ó tres veces ántes de deglutirla, quedándose nuevamente inmóvil hasta que veía moverse otro, que atrapaba de la misma manera. El número de insectos con que se alimentaba, no era siempre el mismo; hubo vez que llegó á comerse hasta cuarenta y tres moscas; otros dias se comia ménos, y algunas veces ninguna.

Lo más notable que pude observar en su alimentacion, fué que nunca quiso coger un insecto que estuviese muerto, pues cuando veía que permanecian inmóviles, los abandonaba y se dirigia sobre otros que diesen señales de vida. Fué tan fiel observador de esta costumbre, que muchas veces lo dejé sin darle alimento, para ver si por el hambre tomaba los insectos que habia despreciado; pero nunca los tocó, y siempre encontré el mismo número que le habia dejado. Una vez, en el mes de Setiembre, una ráfaga de viento vino á agitar los cadáveres de los insectos que estaban á su alcance, é inmediatamente que vió que se movian, se precipitó sobre ellos y los devoró con igual apetito que si los hubiese encontrado vivos; este hecho se repitió con mucha frecuencia, pues bastaba darles un ligero movimiento á los insectos ya muertos, para que se pusiera en accion y los cazase con las mismas precauciones que si estuvieran con vida. Despues de haberse alimentado á su satisfaccion, se dirigia á beber agua, cogiendo este líquido con la lengua, de un modo semejante al que usan los perros, pero levantando frecuentemente la cabeza para que el agua resbalase fácilmente en su garganta. Del mismo movimiento se servia para bañarse, introduciendo parte del cuerpo en aquel líquido y levantándose despues sobre sus miembros anteriores.

Hácia el mes de Junio comenzó este reptil á cambiar de epidérmis, cuya separacion total duró más de cuatro meses; el cambio empezó por los flancos de la cabeza, siguiendo despues por la espalda y el vientre, y concluyó por las extremidades. Las partes recientemente descubiertas, presentaban colores más limpios, al grado que cuando acabó de perder su antigua vestidura, estaba inconocible y notablemente mejorado con su nuevo ropaje.

Poco tiempo despues de este cambio, comenzó á entristecerse gradualmente hasta que murió en principios de Marzo.

Las notas que acabo de presentar podrán servir para compararlas con otras observaciones que se hagan sobre el mismo reptil, ya en iguales circunstancias, ya modificándolas para tener la repeticion de los hechos observados, ó las variaciones que se noten con las modificaciones que se hagan, así como por las diferencias de edad, cambio de clima, etc.

Los *Phrynosomas* son reptiles inofensivos, perezosos y torpes. Abundan en los paises templados y frios; los he visto con abundancia en las cercanías de Tacubaya, en el Pedregal de San Angel y en otros lugares inmediatos á México. Los he observado tambien en las montañas calcáreas de la Sierra Gorda, en el Estado de Querétaro, y en algunas localidades de Jalisco.

## ESTUDIOS

SOBRE

# ALGUNOS INSECTOS INDIGENAS,

### Descripcion de una nueva especie de la familia de los Meloideos, Nemognatha zonitoides, por el Sr. D. Eugenio Dugès, socio corresponsal en Guanajuato.

Fig. 1.ª Cabeza triangular inclinada hácia adelante, posteriormente cortada en línea recta y prolongándose á manera de hocico, punteada, negra, con una línea realzada en su medio; labro desarrollado, de la figura de un cuadrilátero alargado y escotado por delante; mandíbulas córneas, puntiagudas y sencillas en su extremidad; maxilares compuestos de dos porciones: la interna pequeña, velluda; la externa alargada del doble de la cabeza, guarnecida de pelos fuertes; lengüeta de dos porciones agudas y provistas de pelos. Palpos maxilares de cuatro artículos; el 1.º corto, 2.º y 3.º bastante largos, 4.º ovoideo y truncado; palpos labiales de tres artículos, el 1.º corto, 2.º largo y el mayor, 3.º ovoideo; coselete cuadrado con los ángulos anteriores truncados, los bordes algo escotados y la base cortada en línea recta; es de un color leonado, y presenta dos manchas laterales negras; su superficie está cubierta de puntos hundidos. Cuello negro bastante grande, con puntuaciones muy pronunciadas. Ojos oblongos. Antenas filiformes, negras, de once artículos, el 1.º grande, 2.º pequeño, y los demas iguales hasta el último que es ovoideo. Escudete negro, triangular y desarrollado. Elitros cubriendo todo el cuerpo, negros, cubiertos de puntos hundidos y de finísimos pelos, ligeramente dehiscentes, con la extremidad bastante arredondada hácia fuera y muy poco hácia dentro. Patas negras, velludas; espolones de las posteriores fuertes é iguales; ganchos rojizos, divididos, con la division superior guarnecida de dientes finos, y la inferior peliforme.

Este insecto es enteramente negro, con excepcion del coselete, que como se ha visto, presenta un color leonado, con dos puntos negros; habita en las cercanías de Guanajuato. Le he dado el nombre específico de *zonitoides*, por la forma de su labro y lengüeta, así como por su aspecto general. Lo que me ha decidido á considerarlo como un *Nemognatha*, es el tamaño extraordinario de la porcion exterior de sus maxilares.

Existe una variedad de él, que carece de los puntos negros del coselete, el cual es todo leonado, y tiene además los anillos ventrales más ó ménos amarillos: en unos el color es general y bastante claro, en otros más oscuro y mézclado de negro, ó en fin, simplemente de un color de sepia.

EXPLICACION DE LA FIGURA NUM. 1.

a 1, labro; b 1, mandíbulas; c 1, maxilares y su palpo; d 1, labio y su palpo; e 1, gancho; f 1, coselete; g 1, escudete; h 1, antera.

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## Rectificaciones sinonímicas á la Memoria de los Meloideos, publicada en el primer tomo de este periódico, hechas por su autor el Sr. D. Eugenio Duges.

Bajo el nombre de *Epicauta nigritarsis*, Chevr., recibí del Sr. Boucard, una cantárida que fácilmente reconocí ser la misma que describí con el nombre de *C. stigmata* (tomo I, pág. 159): mas como no he seguido la clasificacion de Chevrolat, se debe sustituir solo el específico de *stigmata*, por el de *nigritarsis*.

Tengo tambien á la vista una cantárida que á pesar de su mal estado, reconocí ser la descrita por los Sres. Herrera y Mendoza, con el nombre de *C. erytrothorax:* en el catálogo del Sr. Boucard, viene con el de *C. bisignata, Sturm,* y que por su prioridad debe ser preferido al anterior.

En la obra intitulada: «Agriculture of New-York, etc., etc., With descriptions of the more common and injurious species of Insects, por el Dr. E. Emmons, he leido una descripcion que, á pesar de su laconismo, me parece que es nuestra *cinerea* (tomo I, pág 160). Emmons le da tambien el mismo distintivo específico, bastará escribir el nombre de este naturalista en vez del *nobis.*

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## METAMÓRFOSIS DE UN COLEÓPTERO DE LA FAMILIA DE LOS LAMELICÓRNEOS Y DEL GENERO STRATEGUS, POR EL SR. D. EUGENIO DUGES.

Fig. 2.ª Solo he podido observar la trasformacion de una hembra de este insecto, y tengo algunos fundamentos para creer sea la especie *Julianus* del género ya indicado, habiéndose desarrollado como una tercera parte ménos que otras hembras que poseo de la misma especie; siendo esto debido quizá, á los alimentos que le ministraba, ó por el mismo cautiverio que haya hecho apresurar sus trasformaciones, como sucede algunas veces.

En su estado normal, el macho tiene una longitud de 0.050 m. y 0.025 idem de latitud, y la hembra 0.045 m. de largo, y 0.023 de ancho.

Voy á describir, 1.º la oruga; 2.º la ninfa; 3.º el insecto perfecto.

La oruga fué encontrada en un tronco de encino traido de la Sierra á la casa de Moneda de Guanajuato, siendo su longitud de 0,093 m., y presentando el tipo exacto de la de los Lamelicórneos, asemejándose mucho especialmente á la del *Oryctes nasicornis* (Francia). A pesar de que en las obras de historia natural se describen esta clase de orugas, creo interesante hacer su descripcion, porque ofrece algunos caractéres especiales.

Su cuerpo es carnoso, blando, cilíndrico y encorvado en la parte posterior; el animal no podia ya extenderlo, debido sin duda, á su edad ya adelantada. Cabeza redonda; frente dirigida hácia adelante y separada del epístomo por una sutura; boca inferior; barba carnosa y trasversal, con sus dos palpos de dos artículos y algo distantes entre sí sus inserciones; lengüeta nula; maxilares encorvados, con dos dientes en la extremidad y pelos fuertes y espinosos; palpos de cuatro artículos; mandíbulas robustas, arqueadas, su parte superior con un borde filoso y dentado, diente molar cuadrado y obtusamente tridentado; labro grande, pero sin cubrir la extremidad de las mandíbulas; antenas insertadas á los lados de la cabeza y compuestas de cuatro artículos, además del apéndice que las sostiene. No existe señal de ojos. Patas de cuatro artículos, y al parecer, el tarsiano falta; ganchos rudimentarios. Nueve son los segmentos abdominales; el saco está dividido en dos partes por un surco trasversal bastante marcado, el ano se abre trasversalmente y tiene dos labios córneos. Los segmentos del cuerpo hasta el sétimo presentan por arriba tres rodetes trasversales, de los cuales, el anterior y el posterior son más largos que el de en medio; los tres se reunen en su extremidad, formando un tubérculo saliente. Estigmas laterales en número de nueve pares; la primera sobre el tórax, las otras sobre los ocho primeros segmentos abdominales: están colocadas en los tubérculos de que acabamos de hablar.

El cuerpo está cubierto de pelos morenos y resistentes; de cada lado del tórax se ve una placa córnea, morena y romboidal. La cabeza es de un moreno subido; el cuerpo de un blanco amarillento; el saco, al contrario, azuloso por las materias que contienen los intestinos y que se ven por trasparencia.

Esta oruga se trasforma en ninfa, hendiéndose la piel de su dorso: no ofrece nada notable, la figura hará ver mejor que cualquiera descripcion, las partes de que está formada; vista del lado del vientre y de arriba abajo, encontramos: una eminencia bastante desarrollada, en seguida la frente, á la derecha y á la izquierda dos gruesos tubérculos arredondados, estrangulados en su medio, en donde estaban los ojos; entre ellos se ve el labro grande y cuadrado, y dos tubérculos encorvados hácia adentro, puntiagudos, futuras mandíbulas; más abajo dos puntitos, los maxilares; un poco hácia afuera dos apéndices verticales, rudimentos de los palpos maxilares; en fin, la barba bajo la forma de un grueso tubérculo, con dos apéndices laterales, futuros palpos labiales. Las patas son muy visibles, el primer par presenta, sobre la parte que más tarde formará la pierna, varios dientes; las demas están lisas. Los élitros y alas están dobladas sobre el vientre, y se ve que la cubierta de las alas membranosas sobresale abajo y adentro de la de los primeros. El abdómen tiene ocho anillos, el último provisto en la parte inferior de dos tubérculos ovalares, arredondados, separados en la base y unidos en la extremidad; entre ellos se ven dos tuberculitos. No me ha sido posible ver la cubierta de las antenas, mas por analogía se deben encontrar en la parte lateral de la especie de capacete (tórax) que cubre la cabeza.

Esta ninfa era de un color moreno oscuro, y al cabo de 43 dias se trasformó en insecto perfecto, rompiéndose la piel del lado del abdómen: á su salida sus tegumentos eran blandos y amarillentos, y buscaba la oscuridad:

despues de unos cuantos dias tomó la piel su dureza ordinaria, y me fué entónces fácil estudiarlo.

Su largo era de 0.035 m., y su ancho 0.020 id.; el color del cuerpo moreno-oscuro, principalmente en la cabeza y tórax, los élitros más claros. Cabeza gruesa, hundida en el tórax hasta la mitad de los ojos, ofreciendo en el punto de union de la frente y el capacete dos tubérculos; el capacete es más ó ménos realzado en su extremidad; labro oculto, redondeado y guarnecido de pelos; mandíbulas córneas, bífidas, algo lameliformes por dentro y velludas. Maxilares con seis dientes, los cuatro primeros en dos líneas; algunas veces se ve uno que otro dentecillo debajo del sexto; la parte inferior de aquellos es velluda, formando un manojo de pelos, sobre el que reposan los dientes; palpos maxilares de cuatro artículos, el primero pequeño, el segundo más grande, el tercero mediano, y el cuarto largo y ovalar. Barba córnea, ovalar, alargada, cortada rectamente en su parte ligular; lengüeta triangular, bastante escotada y guarnecida de pelos; palpos labiales de tres artículos: 1.º grande, 2.º más pequeño, 3.º grande y ovalar, insertos en el borde de la barba. Anténas de 10 artículos, el 1.º bastante grande, 2.º, 3.º y 4.º iguales, 5.º algo más corto, 6.º y 7.º cupuliformes para recibir el terminal, 8.º, 9.º y 10.º formando una masa bastante desarrollada y de la figura de un óvalo dividido á lo largo. Protórax del macho arredondado en sus lados, angosto hácia adelante, con los ángulos anteriores agudos, y el borde posterior sinuoso, ribeteado en su derredor. Por arriba presenta una excavacion bastante marcada y tres cuernos bien desarrollados; uno anterior arqueado, delgado y ligeramente bidentado en su extremidad libre; dos laterales y posteriores, ascendentes, aplanados y dentados: en la hembra se encuentra la misma excavacion, con el cuerno anterior representado por un tuberculito, algunas veces bidentado, mas no existen ni vestigios de los cuernos laterales. La parte anterior del protórax está cubierta de puntos hundidos bastante grandes, la posterior es lisa. Escudete triangular alargado, grande y con sus ángulos romos. Élitros más anchos que el coselete, lisos, con cuatro líneas puntuadas muy superficiales, y una estría profunda cerca de la sutura y ribeteados exteriormente. Patas anteriores cuatro, dentadas, provistas interiormente de un fuerte espolon y tres digitaciones agudas exteriormente; tarsos con el primer artículo poco más grande que los otros que son normales, el quinto bastante desarrollado y grueso, con dos ganchos encorvados y agudos, ofreciendo cada uno de ellos en su base, un hacecillo de pelos. Medianas bi-carenadas; primer artículo de los tarsos aplanado, triangular y un poco más grande que los demas; digitaciones muy pronunciadas en su extremidad. Posteriores como las anteriores, con los tarsos poco más fuertes. Seis segmentos abdominales. Organos de la estridulacion formados por unas líneas rugosas que se ven sobre el *pygidium*, y en la extremidad póstero-inferior de los élitros. Proesternon con su extremidad poscoxal muy larga y aguda.

Segun los datos que he recibido, se encuentra este insecto en los bosques de encinos, y es en el interior de estos árboles donde se cria y sufre sus trasformaciones: en otra ocasion quizá me sea posible hacer la descripcion de la ninfa del macho.

### EXPLICACION DE LAS FIGURAS 2, 3, 4, 5 y 6.

Fig. 2.ª Larva: a 2 mandíbula; b 2 maxilar; c 2 cabeza, con el labro y las anténas; d 2 barba y sus palpos; e 2 pata anterior.

Fig. 3.ª Macho: a 3 mandíbula; b 3 maxilar; c 3 barba; d 3 labro; e 3 escudete; f 3 anténas.

Fig. 4.ª Ninfa vista de lado: las cifras se refieren á los mismos órganos de la que sigue.

Fig. 5.ª Ninfa vista de frente: 1 capacete; 2 labro; 3 mandibula; 4 maxilar; 5 ojos; 6 palpos maxilares; 7 barba con sus palpos.

Fig. 6.ª Hembra del *Strategus Julianus?*

ERRATA.—En la descripcion léase *larva* en vez de *oruga;* pues solo se llama así á la de los Lepidópteros.

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## APARATO DEFENSIVO DE UNA ESPECIE DE PACHYLIS, VULGARMENTE LLAMADO PEDORRO, EN GUANAJUATO, Y QUE SE ENCUENTRA EN LA ESTACION DE LAS LLUVIAS EN EL HUISACHI, ACACIA ALBICANS:

### POR EL SR. D. ALFREDO DUGES.

El insecto perfecto arroja por unas hendeduras en forma de ojal, *F*, un líquido hediondo contenido en una vesícula *P*, cuyos conductos eyaculadores terminan entre las patas medianas y posteriores, *m. p.* Figs. 1 y 2. El líquido es expulsado lateralmente y hasta una distancia de tres piés; mancha fuertemente la piel de un color rojo.

El órgano secretor existe tambien en la ninfa, figs. 3 y 4, pero las hendeduras están obturadas por una membrana, de manera que el líquido secretado no puede salir al exterior; en cambio posée otro aparato colocado entre los 3.º y 4º., 4.º y 5.º arcos dorsales. Consiste tambien en una vesícula *A*, cuyo producto es expulsado por dos tubérculos *T*, cerrados por una especie de tapa, y su abertura semicircular se abre hácia atrás, figs. 5 y 6; de modo que el líquido es lanzado en forma de lluvia, lateral y posteriormente.

En la fig. 2 se ven de cada lado de las divisiones del tórax los músculos de las patas: como no he encontrado músculos especiales para la compresion de la bolsa secretora, supongo que se verificará por medio de los que mueven las patas posteriores: en la ninfa sucederá otro tanto con los músculos que mueven los arcos dorsales.

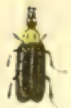
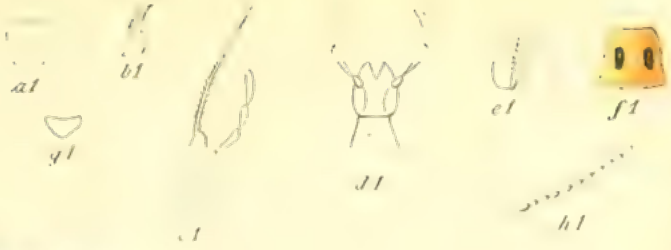


Fig 1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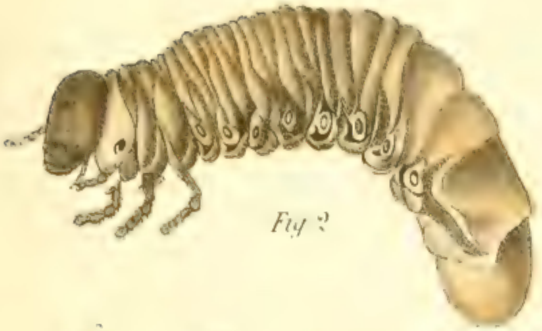


Fig 2

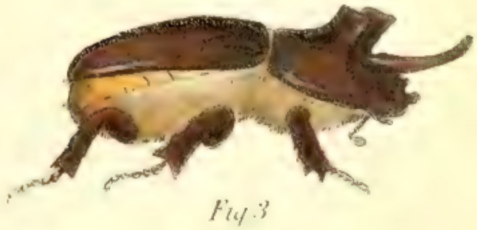
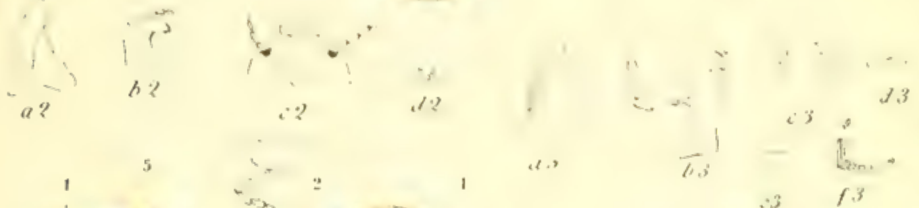


Fig 3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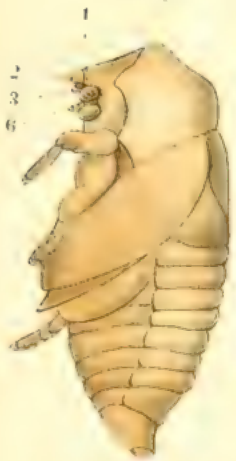


Fig 4

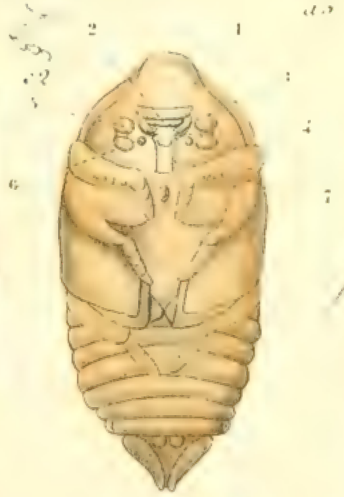


Fig 5

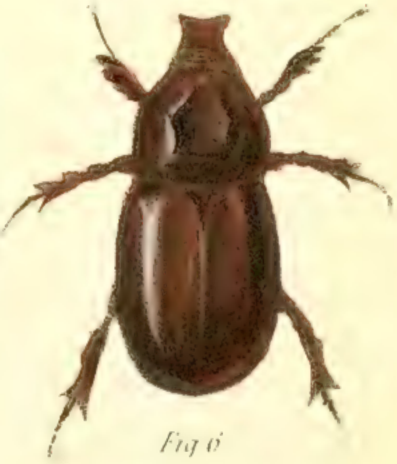


Fig 6

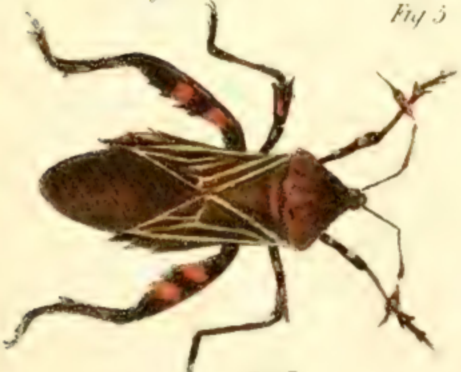
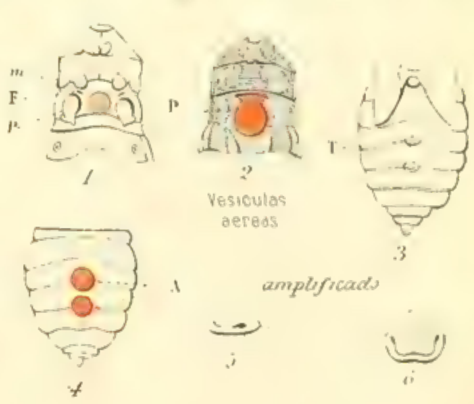


Fig 7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LIT. DE H. IRIARTE, MEXICO

Se deduce de lo expuesto, que el que desée coger estos insectos deberá, para evitar ser infestado de un repugnante olor de chinche, tomar el insecto perfecto, por los ángulos laterales del protórax, y la ninfa por las patas.

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El curioso insecto á que se refiere el estudio del Sr. Dugés, probablemente es el *Pachylis gigas* de Burmeister, que con el *P. pharaonis* de la Guyana y del Brasil, y el *P. laticornis* de este último lugar, son las tres especies más notables de este género.

Es muy abundante en las regiones templadas de México (en algunas por lo ménos), donde vegetan los arbustos espinosos de las Mimoseas. Aparecen en la época de las aguas, y se aglomeran sobre estas plantas en número verdaderamente increible.

La fig. 7 representa un individuo macho en su estado perfecto y en su tamaño natural. Su color general es negro, con la cara superior del protórax, esternon y abdómen por debajo, cubiertos de un vello amarillo-rojizo, especialmente el primero. Presenta tambien numerosos tintes de un rojo ferruginoso en las partes siguientes: en la parte angosta del artículo en raqueta de las antenas; formando dos anillos en los muslos de los tres pares de patas y en las piernas de las posteriores; dispuesto en manchas en los lados de los tres segmentos del tórax, y una muy pequeña en el meta-esternon; en la cara superior del abdómen en el centro y en las cuatro quintas de su superficie; en la inferior y hácia los lados, una mancha sobre cada anillo (esto segun me parece, en la hembra especialmente), y al derredor de la cloaca. Élitros en su porcion dura, negros, con las nervaduras de un amarillo vivo; en la blanda, bronceados por encima y de un hermoso azul índigo por debajo; alas de este último color, excepto la base que es negra. Sus dimensiones, sensiblemente iguales en los dos sexos, aunque quizá algo mayores en el macho, son: largo, cerca de 4 centímetros; ancho, ménos de 1 ½ id. En algunas larvas que hemos examinado, la coloracion es tambien negra, roja y amarilla, predominando la segunda.—*(C. de P.)*

# ESTUDIO

SOBRE LOS

# ÓRGANOS LUMINOSOS DE LOS CUCUYOS DE VERACRUZ·

POR EL SEÑOR DOCTOR CARLOS HEINEMANN.

(CONCLUYE.)

Colocando sobre una médula de saúco las preparaciones alcohólicas, se dividen fácilmente y se presenta con claridad la estructura granuloso-opaca de las celdillas y sus núcleos; pero solo las ramificaciones finas de las tráqueas quedan invisibles á causa de la sustraccion de su contenido de aire. Los órganos luminosos, recientemente divididos, acusan al papel reactivo, una reaccion ácida; pero no me atreveria á decidir si es la reaccion normal de las celdillas, ó si es debida á una descomposicion que ha comenzado á verificarse.

Pasando ahora á la descripcion de la relacion de las celdillas luminosas con las tráqueas, corresponde decir algo acerca del tronco braqueano. Como los demas coleópteros examinados hasta ahora, tienen tambien los Cucuyos nueve pares de estigmas; de los cuales, siete corresponden á la parte posterior del cuerpo, y dos al pecho; los abdominales son arredondados y se hallan inmediatos al borde exterior de los anillos dorsales; los del tórax se distribuyen sobre el meso y metatórax: los primeros están situados en el declive exterior de la parte dorsal, y son tambien redondos; los últimos, mucho más grandes, bilabiados, alargados y situados en la parte exterior del borde súpero-anterior. Estos grandes estigmas del metatórax, terminan en los espacios aéreos, de los cuales nacen unas largas ramificaciones, siendo las anteriores más gruesas y las posteriores más finas; la organizacion de las extremidades finas de las tráqueas, es completamente distinta de la que se observa en el *Lampyris splendidula:* en primer lugar, no presentan ramificaciones arborescentes, sino que están dispuestas paralelamente, semejantes á los hacecillos de un pincel; en segundo, no se encuentran ni huellas de celdillas finales de las tráqueas, como Max Schultze las ha observado en los órganos luminosos de los machos del *Lampyris splendidula.*

Por el contrario, las preparaciones alcohólicas ó frescas, sorprenden por una serie de puntos brillantes dispuestos en hileras formadas por las celdillas luminosas colocadas sobre las tráqueas, á las que acompañan en su radiacion, como perlas enhebradas en un hilo. En la direccion radial es evidentemente más fácil una separacion del conjunto, y por lo mismo se logra sin trabajo el aislamiento de las hileras de celdillas. Las ramificaciones traqueales se extienden hasta ellas serpenteando y abandonando una serie de celdillas para penetrar en otras, entrelazándose mútuamente. La lejía de potasa á 35 %, que como es sabido sirve para aislar los elementos de muchos tejidos, disolviendo la sustancia quitinosa, no disuelve en este caso la combinacion que une á las celdillas con las tráqueas, sino que simplemente se separan aquellas más fácilmente en la direccion de los radios traqueales, quedando siempre adheridas á estas ramificaciones; mas en las preparaciones dispuestas en soluciones de Os. S., y que han adquirido por esto un mayor grado de fragibilidad, se pueden aislar con facilidad unas de otras. He visto á menudo en estas preparaciones, que las extremidades más finas de las tráqueas, desaparecen en las celdillas ó al ménos no se pueden seguir con la vista más allá.

Aquí es donde corresponde hablar extensamente de la influencia del Os. S. sobre los órganos luminosos, mayormente cuando con este motivo tenemos que discutir otras cuestiones.

Colocando un Cucuyo vivo 12, 24 ó 36 horas en una disolucion del ácido al 1 p$\frac{0}{0}$, se colora únicamente de negro la capa blanca calcárea no lúcida, miéntras la lúcida se conserva casi blanca. Si ahora se dispone una preparacion, no se ve huella ninguna de las celdillas finales que terminan en las tráqueas; mas las celdillas luminosas resaltan vigorosamente con un tinte ligeramente moreno, presentando con frecuencia apéndices celulares de la misma naturaleza que el tejido de igual clase del resto del cuerpo. Aquí y allá se ven estos apéndices trasformarse en filamentos, quedando por ahora indeciso si son nervios ó terminaciones de las tráqueas más finas.

En cuanto á la naturaleza de los apéndices, haré presente que con los más fuertes objetivos de Zeiss, no he logrado ver ninguno de ellos en las preparaciones frescas, y por lo mismo, creo posible se formen artificialmente en los casos en que aparecen. La consistencia alterada por el Os. S., y la mayor tenacidad de la sustancia celular obtenida, explica muy bien los cambios de forma sin la separacion necesaria de las mismas celdillas por medio de la aguja. Los mismos resultados se obtienen colocando los órganos luminosos frescos y enteros; si se dispone el órgano dividido en una solucion ácida al 1 p$\frac{0}{0}$ por espacio de 6 ó 7 horas, se observa un ennegrecimiento parcial de la capa luminosa, no pudiéndose ver las celdillas á causa de su demasiada fragilidad; mas se encuentran celdillas bien conservadas, de aquellas que tienen fragmentos de tráqueas, pero su núcleo queda muy confuso. Aun en soluciones más débiles, v. g., ⅕ p%, no se conservan.

Anticipadamente diré, que en tres Lampirideos de Veracruz que sometí á la experimentacion, colocándolos en una disolucion de Os. S., las celdillas traqueales se han presentado inmediatamente con claridad y en el mismo órden en que Max Schultze dibujó las del *Lampyris splendidula.*

Examinando ahora la capa no luminosa, reciente, en el suero artificial, aparece compuesta de grandes ramas traqueales y de masas globulosas, formadas, al parecer, de pequeños núcleos muy triturados. Bajo la influencia de la lejía de potasa concentrada, algunos de los cuerpos globulosos se presentan con una estructura cristalina y radiada. No me he podido convencer si estos núcleos están encerrados en celdillas, no obstante de que la reaccion de las luminosas con la misma sustancia, me hace pensar tengan una disposicion semejante. Agregando un ácido, las masas oscuras desaparecen y el ácido úrico se presenta cristalizado en abundancia.

La observacion microscópica confirma la reaccion de la murexida que se puede verificar tomando una cantidad suficiente de material. Hermosísimos son los cristales de acido úrico que se obtienen con el Os. S. La capa luminosa tratada por los mismos reactivos, suministra cristalizaciones de otra clase, mas nunca de ácido úrico. Con respecto á las bases que están unidas con este ácido, en esta vez los resultados que he obtenido, casi han sido negativos, pero decididamente no es el amoniaco.

Por tanto, si pongo en duda la existencia de las celdillas que contengan uratos en los Cucuyos, podria ser muy bien que la capa no luminosa se formase sucesivamente de la luminosa, como un producto de su actividad; sobre cuyo hecho Schultze ha llamado la atencion; pero yo no lo he podido observar ni al principio ni al fin de las observaciones que hice durante cuatro semanas, ni aun siquiera una corta diferencia en las densidades relativas de ambas capas.

La íntima conexion de ellas, es esencialmente determinada, segun mi modo de ver, por las tráqueas. Ahora, si se pregunta cuál es la importancia de la capa no luminosa, podria decirse que obra como un aparato refrector de la luz, aumentando la brillantez del órgano luminoso.

Los nervios de este órgano, situados en el vientre, tienen su orígen del primer ganglio abdominal que directamente está colocado sobre él. Obsérvese de paso, que de los cinco ganglios existentes en el abdómen, el quinto es el mayor y está unido al cuarto por unas comisuras longitudinales, relativamente cortas.

No he determinado aún la exacta distribucion de los nervios de las celdillas, pero próximamente me ocuparé de nuevo de esta cuestion.

Antes de finalizar estos imperfectos estudios, llamaré la atencion sobre la mútua reaccion de los órganos luminosos con la sangre; cuestion de la que apénas se han hecho observaciones en los Lampirideos europeos. De hecho, sin la participacion de la sangre no es posible imaginarse esas reacciones químicas de tanta importancia, que yo desde luego reconozco como una funcion especial de estos órganos. No pudiendo discutir estas reacciones mútuas, me ocuparé solo de un líquido que humedece los órganos luminosos abdominales, y que no puede considerarse idéntico con la sangre que proviene de los vasos dorsales. Desprendidos los élitros del animal vivo, y levantando hácia arriba el abdómen, se ve, estando aún con vida, la fina cubierta quitinosa del órgano luminoso abdominal, llena de un líquido; si se corta con cuidado este órgano, escurre un líquido amarillo-gris no luminoso, y que no revela reaccion alguna al papel tornasol y al de cúrcuma. Despues de poco tiempo se colora el líquido en pardo, y se observa, á consecuencia de la descomposicion que sufre, su reaccion con el papel tornasol. Observándolo cuando ha sido recientemente extraido, se ve que está compuesto de dos líquidos imperfectamente mezclados; el uno incoloro y el otro amarillo-verdoso. Igualmente se observa que la trasformacion del líquido en pardo, raras veces se hace uniforme sino parcialmente, y algunas veces se consigue (extendiéndolo sobre un papel) obtener una laca trasparente y de color verde-amarillo. Colocando un poco del líquido en un vidrio de reloj y dentro de un vaso que pueda cerrarse herméticamente y que esté saturado de vapor de agua, aun despues de ocho dias no se observa coagulacion espontánea, pero si su coloracion en pardo. Humedeciendo el líquido y poniéndolo en agua destilada, se ve precipitarse hácia el fondo un coágulo blanco; calentándolo ántes de entrar en ebullicion se precipita tambien un coágulo blanco, que visto al microscopio aparece finamente granulado: ¿acaso son sustancias separadas de otra naturaleza? El líquido reciente examinado al microscopio, se ve como formado de una gran masa de cuerpecillos, parte arredondados y parte fusiformes, incoloros y finamente granulados; muchos de ellos estando provistos de apéndices ténues, y sin que les haya observado movimientos espontáneos. El diámetro de los redondos es poco más ó ménos de 0.005 mm.; los fusiformes son más angostos, pero de doble longitud. Queda ahora por saber si la coloracion en pardo está en relacion con los cuerpecillos incoloros de la sangre. Al principio estaba yo inclinado á esta opinion, porque la sustancia parda que se ve con el microscopio, se presenta siempre en masas que muchas veces tienen la apariencia engañosa de los glóbulos blancos de la sangre: pero en primer lugar, continuando la observacion, se presenta frecuentemente la masa parda bajo la forma cristalina: segundo, que la trasformacion de la coloracion en pardo, se extiende á todo el líquido: tercero, que una parte de los cuerpecillos de la sangre, no existe en los lugares coloridos, sino que se conservan en su estado normal. A medida que el líquido se evapora, se van presentando otras cristalizaciones, siendo principalmente octaedros regulares. Buscando la reaccion de la hemina, segun el método de Teichmann, en la sustancia colorida no se obtiene ningun resultado.

Veracruz, Noviembre de 1871.

# LA NOCTILUCINA.

## PRINCIPIO INMEDIATO LUMINOSO.

A esta sustancia es debida la fosforescencia que se observa en los pescados muertos; la secretan las lucernas y probablemente todos los animales fosforescentes: existe tambien en los huevos de los lampiros, y se cree que la producen algunas plantas de los géneros *Agaricus, Euforbia, etc.;* se forma igualmente durante la descomposicion de las sustancias vegetales y animales, en determinadas circunstancias.

Los animales fosforescentes se hallan provistos de una glándula en la que se forma la noctilucina. La *Scolopendra electrica* la secreta muy pura, y con tal abundancia, que haciendo correr algunos de estos miriápodos sobre una cápsula de cristal, en el mes de Setiembre, se obtiene una cantidad de ella, suficiente para estudiar sus principales propiedades.

En los animales superiores la secrecion de la materia fosforescente se halla hasta cierto punto, bajo la dependencia del sistema nervioso, de manera que el animal brilla ó apaga su luz, segun su voluntad.

En la *Noctiluca miliaris,* los pólipos flexibles y otros séres inferiores, parece que existe igualmente un órgano especial destinado á la produccion de la luz, pero la secrecion de la materia luminosa se halla por lo comun sometida á la influencia de las circunstancias exteriores.

Cualesquiera que sea su procedencia, la noctilucina produce siempre una luz monocromática, que da un espectro visible, sobre todo, entre las líneas E. y K., y posée siempre las mismas propiedades químicas, segun las observaciones que hasta ahora se han hecho.

La noctilucina es una sustancia nitrogenada, blanca, casi líquida, miscible con el agua, aunque insoluble en ella; su densidad es menor que la de este líquido; posée un olor débil, parecido al del ácido caprílico. Es insoluble en el alcohol y en el éter; se disuelve, descomponiéndose fácilmente, en los ácidos minerales y en los álcalis. Dejándola fermentar por algun tiempo, produce un olor de queso podrido. Cuando está húmeda, absorbe el oxígeno y desprende ácido carbónico. En una atmósfera seca pierde su humedad, y queda en capas delgadas, traslucidas y sin estructura, presentando gran semejanza con la *mucina* que se extrae de los *mocosos, Limax.*

La noctilucina es fosforescente en alto grado, y esta produccion de luz proviene de la oxidacion que sufre cuando se encuentra en contacto con el aire húmedo. Puede aun brillar dentro del agua, miéntras este líquido tenga aire en solucion. En el oxígeno, y en el aire cargado de ozona, aumenta su brillo. Una vez que la oxidacion ha terminado, cesa inmediatamente la produccion de luz.

(Extractado de una Memoria de Mr. T. L. Phipson, por el Sr. D. A. Herrera.)

## ENSAYO ORNITOLÓGICO

## DE LA FAMILIA TROCHILIDÆ

### O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(Continua.)

### Num. 13.—*Chupamirto verde de agua y cola de pescado.*

*Chlorostilbon caniveti,* Gould; *Ornismya canivetii,* Less.; *Thaumatias caniveti,* Bonaparte.

Esta especie de colibries, tan extremadamente brillante en lo general de su plumaje, se halla en las inmediaciones de Jalapa, Coatepec y Córdoba, con más abundancia durante los meses de Junio y Julio, pudiendo decirse que esta es su localidad, puesto que se ha observado que allí efectúa su nidificacion. El Sr. Gould, dice que habita tambien en toda la parte oriental de Guatemala, y es muy probable que sea así.

La apariencia del macho adulto de esta especie, es como sigue: la parte de encima de la cabeza, verde metálico hermosísimo, que en ciertas posiciones de la luz, más bien aparece como un rico dorado bruñido; la parte superior del cuello, del cuerpo y cubiertas de las alas y de la cola, de un tinte verde bronceado; alas pardo-purpúreas claras; cola negra con visos como los que presenta el acero pavonado de azul, la cual, como sus plumas, disminuyen en tamaño hácia las dos del centro, que solo tienen poco más de la tercera parte del largo de las laterales, cuando la abre, es exactamente de la figura de la de un pescado, teniendo las puntas de cada pluma un tinte gris, desvanecido al unirse con el color general de ella; su garganta, pecho, parte inferior del cuerpo y cubiertas de debajo de la cola, son de un color verde metálico brillantísimo, con reflejos dorados; las piernas las tiene cubiertas con un plumon blanco; su pico es color de carne en su base y oscuro en su extremidad; sus patas pardas, y uñas negras.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 3¾ de pulgada; alas 1¾ idem; cola 1½, y pico casi recto ⅔ idem.

La hembra es casi del mismo tamaño del macho; tiene la parte superior de la cabeza, pardo-bronceada; la de encima del cuello y del cuerpo, así como sus flancos, verde lustrosos; alas pardo-purpúreas como las del macho; cola con las dos plumas del centro verdes; las demas de cada lado, de un color pardo verdusco en sus bases hasta como la tercera parte de su largo, con lo restante del mismo color oscuro de la del macho, teniendo las tres de cada lado, las puntas de un blanco sucio ménos marcado en las que están más hácia el centro; su garganta, pecho y vientre, son de un color gris claro algo pardusco cerca de sus flancos; sus patas y pico son semejantes á los del macho; presentando, por último, una rayita que comienza en la extremidad del ángulo posterior del ojo y corre hácia atrás como un cuarto de pulgada.

El macho jóven es muy semejante al adulto, con solo la diferencia, que la parte inferior del cuerpo la tiene pardo-gris, con una mancha verde en la garganta, la cual es más ó ménos extensa á medida que llega á la edad de adulto, en que se cubre todo del hermoso verde dorado de que ya se ha hablado al describir el macho.

### NUM. 14.—*Chupamirto de pecho color de rosa.*

*Delattria Henrica*, Gould; *Ornismya Henrica*, Lesson; *Topaza Henrica*, Gray; *Delattria Henrica*, Bonap.

Esta especie de colibríes se encuentra en Guatemala; y el distinguido naturalista, el Sr. de Lattre, que fué quien le dió el nombre que lleva, en honor de su hermano Enrique, dice que encontró, aunque raros, algunos ejemplares de éstos cerca de Coatepec, cuando visitó este país. Y en efecto, hasta el presente solo se encuentran pocos ejemplares en el lugar indicado, por los meses de Junio y Julio, así como tambien en las cercanías de Orizava y Córdoba y esta ciudad (Jalapa).

Su localidad aun no está enteramente determinada; mas es de creer sea Guatemala, pues que el que esto escribe, nunca ha encontrado por aquí ningun pollito de esta especie ó algun nido; habiendo advertido además, que en su visita á los lugares indicados, nunca duran más de cuatro á cinco semanas.

El macho adulto de esta especie, tiene la parte superior de la cabeza y del cuerpo así como las cubiertas de las alas, de un color pardo verdusco bronceado; las alas pardo-purpúreas; la cola negro-pardusca, con su cubierta del mismo color, suavizándose imperceptiblemente con el tinte más claro de la parte superior del cuerpo; su garganta es de un color de rosa purpúreo metálico, muy delicado; el pecho es poco más ó ménos del mismo color que la region superior del cuerpo; toda la parte inferior del vientre, gris oscuro ferruginoso; las cubiertas de debajo de la cola, casi del mismo color, con las orillas de cada pluma, de un tinte blanquecino tirando á castaño, con una especie de plumon casi blanco en la region anal; y por último, tiene una especie de bigote blanco castaño, que nace en la extremidad donde se juntan las mandíbulas, corriendo hácia atrás como unas seis líneas, y otra raya más que nace en la extremidad del ojo, de color casi blanco, como de seis líneas de largo, y que tambien se dirige hácia atrás.

Su pico y uñas son negras, que parecen de ballena; sus patas color de carne; su largo total 4½ pulgadas; cola 1¾ id.; alas 2⅞, y su pico casi recto de ⅝ id.

La hembra es casi del mismo tamaño que el macho, así como tambien lo es su color, con la diferencia que está desprovista del hermoso color de rosa de la garganta, teniendo en lugar de éste, un color pardo claro ferruginoso, que participa de un tinte castaño cerca de la mandíbula inferior.

## Num. 15.—*Chupamirto chilcanchito.*

*Phaëthornis Adolphi,* Gould; *Phaëthornis Adolphi,* Bourc.

Este extraño colibrí parece ser nativo de Guatemala; pero por lo que he podido observar, visita periódicamente el territorio mexicano, pues he encontrado alguno que otro ejemplar de esta especie en las inmediaciones de Jalapa, y con más abundancia en las cercanías de Coatepec. El Sr. Sallé, durante su estancia en este país, se procuró tambien diversos ejemplares de éstos cerca de Córdoba, y segun sus observaciones anatómicas, encontró, que la única diferencia que existe con respecto al exterior de ambos sexos, es, que la hembra tiene las dos plumas del centro de la cola más prolongadas que las del macho.

La apariencia general del plumaje de esta especie, es como sigue: la parte de encima de la cabeza, del cuello, del cuerpo y cubiertas de las alas, verde-pardusco bronceado; la cubierta de la cola de un color castaño; las plumas de ésta, verde bronceadas, con las extremidades de un color castaño claro, terminando en un tinte blanquecino; sus alas pardo-purpúreas; cubiertas de las orejas pardas muy oscuras; toda su parte inferior de un color castaño claro, que cerca del pico es un poco blanquecino, y en la parte de la garganta algo pardusco; cubiertas de las piernas blanquizcas; la mandíbula superior del pico, negra; la inferior, en su extremidad, de ese mismo color, con la base amarilla; patas amarillas tambien, y uñas negras.

La hembra, como ya se ha dicho, solo se diferencia del macho en el largo de las dos plumas centrales de la cola.

El largo total de los individuos de esta especie, es 4 pulgadas; alas 1 ⅝ idem; cola del macho 1 ½, de la hembra 1 ¾ idem, y pico curvo una pulgada.

## Num. 16.—*Chupamirto Misanteco.*

*Lampornis Mango,* Gould; *Trochilus Mango,* Linn.; *Le Plastron noir,* Buff.; *Trochilus violicauda,* Bodd.

Esta especie de colibrí ha sido conocida por diversos naturalistas de los más antiguos, que la han asignado una region muy extensa; pues dicen que habita en el Brasil y en casi toda la parte Norte de la América del Sur hasta

Panamá, así como en algunas de las islas Antillas. El Sr. Audubon la ha descrito tambien en su famosa obra de las aves de la América del Norte, en vista de un ejemplar cogido en la Península de la Florida, cuya circunstancia ha sido puesta en duda, tal vez por no tenerse noticia que existe en México, en la region del canton de Mizantla, como á unas nueve leguas de la costa, en el Estado de Veracruz, donde el que esto escribe ha encontrado muchos ejemplares de ambos sexos con sus nidos y respectivos polluelos; de donde resulta que ésta es otra de sus localidades fija, pues los nativos de ese rumbo, dicen que vive allí durante todo el año; no siendo difícil, en consecuencia, que algunos individuos de dicha familia, siguiendo la costa durante el verano, puesto que el calor es general en toda ella, lleguen hasta la Florida, porque parece, segun la opinion de distintos naturalistas, prefiere los lugares cálidos para morada, como lo es el precitado.

Es de notar, que los individuos de esta especie son poco esquivos, debido sin duda á que por allí no hay quien los persiga, y que no se sabe que existan en algun otro lugar de la República mexicana.

La apariencia del macho adulto, es como sigue: la cabeza, la parte de encima del cuello y del cuerpo, así como las cubiertas de las alas y de la cola, de un color verde bronceado rojizo; alas pardo-purpúreas; las dos plumas del centro de la cola, verde bronceadas, las demas de ambos lados, de color de pasa con reflejos violados en la mitad exterior, marginadas de un color bastante oscuro azulado; el centro de toda su parte inferior, comenzando desde la garganta, es negro aterciopelado, teniendo á los lados de este color, una porcion azul-oscura metálica, que al unirse con el verde bronceado de la parte superior del cuerpo, toma diversos tintes de color verde metálico; las cubiertas de debajo de la cola son verduscas; las de las piernas, son un plumon blanco, y su pico, patas y uñas negras.

Su largo total es de 5 pulgadas; alas 3 idem; cola 1 3/8, y su pico algo encorvado en su extremidad, 1 pulgada.

La hembra es del mismo tamaño que el macho; pero muy diferente en el color de su plumaje, pues aunque la parte de encima de la cabeza, del cuello y del cuerpo, y cubiertas de las alas y de la cola son semejantes, su garganta, pecho y vientre son blancos, con una mancha longitudinal negra en el centro de dichas partes, un poco más angosta en lo que corresponde al vientre, é interrumpida en algunos ejemplares en la parte anterior de éste; las cubiertas de debajo de la cola son verdes, marginadas de un color ceniciento; las dos plumas del centro de la cola, de color verde bronceado, con las extremidades un poco más oscuras; las demas tienen las bases, como una cuarta parte del largo total de cada una, negras con reflejos entre azul y verde, despues tienen un color de pasa hermosísimo, con visos violados, y por último, sus extremidades, como otra cuarta parte, son del mismo color que las bases, con una manchita blanca en la punta de cada una de las tres laterales, más pequeña en las que están hácia el centro; sus patas y pico son negras como las del macho.

Los machos jóvenes son parecidos á la hembra, con la diferencia que toda la parte inferior del cuerpo, cuello y garganta, es blanco, con dos líneas de manchitas castañas que le nacen una de cada lado de la mandíbula inferior y continúan en direccion á los lados del cuello, dejando ver una pequeña porcion del fondo blanco entre dicha línea de manchitas, el ojo y el color de la parte superior del cuerpo.

Sus nidos son redondos, guarnecidos por dentro con una especie de algodon blanco, y por afuera con el musgo, ó mejor dicho, el líquen fino de las peñas.

### NUM. 17.—*Chupamirto de cola verde-mar.*

*Petasophora thalassina,* Gould; *Trochilus thalassinus,* Swains.; *Ornismya Anaïs,* Lesson; *Polytmus thalassinus,* Gray y Mitch.; *Colibrí thalassinus,* Bonap.

Esta especie de colibríes, es otra de las peculiares de México, que se encuentra en las inmediaciones de Jalapa y Coatepec, así como en el Valle de México, donde abunda mucho más en los meses de Junio y Julio, y segun la opinion de algunos otros troquilidistas, tambien visita las regiones de Guatemala, sin ir más allá del Istmo de Panamá.

Lesson, como ya se ha visto, le ha dado el nombre de *Anaïs*; mas por lo que se ve en la interesante obra del Sr. Gould, ha confundido tres especies distintas, el *talassina,* el *Anaïs* y el *Jolata,* que á pesar de ser todos bastante parecidos en cuanto al color de sus hermosos plumajes, los dos últimos, en primer lugar son más grandes que el primero, y en segundo, pertenecen exclusivamente á la América meridional.

El color del macho adulto, en lo que corresponde á la parte superior de la cabeza, del cuerpo, flancos y cubiertas de las alas y de la cola, es verde latonado lustroso; sus alas pardo-purpúreas; cola verde con visos parecidos á los que tiene el acero pavonado de azul, con excepcion de las dos plumas del centro, en las cuales prevalece el tinte de la parte superior del cuerpo, teniendo además, en cada una de sus plumas, como á media pulgada de distancia de sus extremidades, un sombrío oscuro, que cuando la abre le forma una especie de banda circular muy vistosa; su garganta y pecho es verdezacate metálico hermosísimo, con la singularidad de que cada pluma tiene aparentemente una mancha negra en el centro; diciéndose que esa mancha es aparente, porque casi desaparece, ó se ve más ó ménos grande, segun la incidencia de los rayos luminosos; en la parte inferior del pecho, tiene un sombrío azul turquí, que se desvanece con el tinte pardo-verdusco del abdómen; las cubiertas de debajo de la cola, son de un tinte entre castaño y pardo claro, con visos verdes en sus extremidades; y por último, desde la base de la mandíbula inferior, le nacen dos líneas, una hácia cada lado, de color azul turquí metálico hermosísimo, que se dirigen hácia atrás por las partes inferiores de los ojos, hasta formar en seguida las cubiertas de las orejas, adonde se ensanchan un poco más; sus patas son negro-parduscas, su pico algo curvo, y uñas negras que parecen de ballena.

Su largo total es de 4¾ de pulgada, desde la punta del pico hasta la extremidad de la cola; alas 2⅝ idem; cola 1¾, y pico 11 líneas.

La hembra y el macho jóven son casi del mismo tamaño del macho adulto, y solo se diferencian de éste, en que el color del pecho y aun el de la cola, es ménos pronunciado.

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## Num. 18.—*Chupamirto matraquita.*

*Circe latirostris*, Gould; *Cynanthus lattirostris*, Swains., *Sapphironia Circe*, Bonap.

Esta especie de colibríes, es una de las peculiares de la altiplanicie del Valle de México, donde habita desde la conclusion del Otoño hasta el principio de la Primavera, es decir: desde fines de Noviembre hasta principios de Marzo, que es el tiempo en que nidifica; mas sin embargo, no puede decirse que es de las más comunes de esta region, porque no son muchos los individuos que se encuentran de ella: de dónde viene, ó adónde va durante el resto del año, aun queda todavía por averiguarse, pues á pesar de todas las investigaciones que ha hecho el que esto escribe, no ha podido llegar á saberlo.

Los cazadores del Valle de México, son los que han dado á esta especie el nombre de *Matraquita*, á causa de la semejanza que tiene su gorjeo ó arrullo, con el ruido que hace el juguete de los niños llamado matraca.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de encima de las alas y de la cola, de un color verde bronceado algo pardusco; cola negra, con visos azules como los del acero pavonado, con las dos plumas de cada lado, tintadas de gris en sus extremidades, cuyo tinte es más ó ménos pronunciado en diversos ejemplares; alas pardo-purpúreas; abdómen gris; flancos y parte inferior del pecho, de este mismo color un poco más oscuro, con visos verde-bronceados; garganta y parte superior del pecho, de color azul zafiro, cuyo color toma diversos tintes al unirse imperceptiblemente con el color verde bronceado de la parte inferior del pecho; las cubiertas de debajo de la cola son de un color gris casi blanco; region anal cubierta con un plumon blanco, teniendo tambien una manchita de este mismo color, hácia la parte posterior del ojo; sus patas son pardo-oscuras, y sus uñas negras; y por conclusion, tiene tambien el pico negro, con la mandíbula inferior en su base color de carne.

Su largo total es de $4\frac{1}{4}$ de pulgada; alas $2\frac{3}{8}$ idem; cola $1\frac{3}{8}$, y pico, casi recto, 11 líneas.

El macho jóven se diferencia del adulto, en que solo se le ven unas cuantas plumas azules en la garganta, cuyo número aumenta á medida que crece en edad.

La hembra es casi del mismo tamaño que el macho, y solamente se diferencia de éste, en que las dos plumas del centro de la cola las tiene verde bronceadas, y toda la parte inferior del cuerpo, comenzando desde la garganta, de un tinte uniforme gris.

(Continuará.)

# FISIOLOGÍA VEGETAL

## Investigaciones fisiologicas sobre la vegetacion libre del pólen y del óvulo, y sobre la fecundacion directa de las plantas:

POR PH. VAN-TIEGHEM,

TRADUCIDAS POR EL SEÑOR DON MANUEL SORIANO,

SOCIO DE NUMERO.

Hace tres siglos solamente que fueron descubiertos los órganos sexuales de las plantas. Camerarius y Grew fueron los primeros en demostrar, por la experiencia, la utilidad de las diferentes partes de la flor en la produccion del grano, el mantenimiento y la sucesion de la especie.

Los antiguos tenian ideas vagas sobre la probable existencia de los sexos en los vegetales: en tiempo de Herodoto, los babilonianos distinguieron ya los dátiles machos y los dátiles hembras, y practicaban la fecundacion artificial de estos últimos para obtener frutos con más seguridad. Se sabe que esta costumbre se ha conservado entre los árabes, donde existe desde tiempo inmemorial. Theophraste habla tambien de plantas machos y hembras; pero tanto éste como otros escritores, no conocian las partes de la flor que constituían los sexos.

En 1538 Caesalpin comenzó á distinguir con más precision las flores machos y hembras en las plantas dioicas, y decia, que los machos eran estériles miéntras las hembras daban frutos.

Como ántes he dicho, Grew en 1682, y Camerarius en 1694, publicaron ya las diversas funciones de cada una de las partes de la flor, hablando entónces de la reproduccion y de sus órganos particulares.

Despues de esta época, Morland en 1703, Geoffroi en 1711, y Vaillant en 1717, no dejaron en sus descripciones duda alguna sobre las funciones de los órganos reproductores. Todo en las ciencias tiene sus partidarios y otros que les son adversos: los órganos sexuales han sido negados por algunos botánicos, pero creo que hoy, dificilmente se podrán negar su existencia y sus funciones.

El deseo de no limitarse con el *hasta aquí* en el estudio, ha hecho el que célebres naturalistas se hayan entregado con ardor á las investigaciones anatómicas y fisiológicas de las plantas, y hayan emprendido experiencias curiosísimas, con resultados más ó ménos sorprendentes.

Todo en la naturaleza está hábilmente dispuesto, y miéntras profundizamos más y analizamos sus misterios, admiramos la sabiduría infinita de Aquel Creador universal que, en cada átomo y en cada funcion nos revela su omnipotencia.

La Anatomía y Fisiología vegetales, progresan dia á dia, debido á los medios de que el hombre se vale para sorprender, lo que con la simple vista le seria imposible observar.

Una de las funciones más importantes de las plantas, la reproduccion, ha sido el objeto de estudios recientes, á los que se ha consagrado el célebre naturalista Van Tieghem. Abrigo, señores, la persuasion de que sus experiencias aun no son bastante conocidas; y en esta noche que el Reglamento me impone el deber de dirigiros la palabra, quiero tener la satisfaccion de daros á conocer las observaciones de Van Tieghem, para que encontrando admiradores entusiastas, prosigan el camino tan hábilmente trasado por él.

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En la serie de investigaciones que ha emprendido Van Tieghem, aisla primero el pólen y el óvulo en el mundo exterior, para llegar á conocer las circunstancias necesarias á su desarrollo independiente; reune en seguida estos dos cuerpos bajo las condiciones del medio ya determinado, para estudiar en seguida la accion del uno sobre el otro. Así, pues, tenemos que estudiar: primero, la vegetacion libre del pólen; segundo, la vegetacion libre del óvulo; tercero la fecundacion directa.

## I.

## VEGETACION LIBRE DEL POLEN.

El pólen, una vez que se ha desprendido de la antera, y que por cualquiera causa ha venido á depositarse sobre el estigma fresco, sabemos que emite un tubo que llamamos polínico, y que alargándose éste en el canal del estilo, desciende hasta la cavidad del ovario y viene á poner su extremidad inferior en contacto con el saco embrionario de un óvulo que viene á fecundar. Este es el hecho: examinemos ahora rápidamente las diversas opiniones de algunos autores sobre la produccion del tubo polínico. Para unos, la formacion del tubo polínico, seria debida á una simple extension física de la membrana interna, provocada por la endosmosis del líquido que baña el estigma. Para otros, el prodigioso alargamiento del tubo de que hablamos, puede llegar, sin que su membrana se adelgase mucho, millares de veces el diámetro de la célula primitiva, y ven al contrario un fenómeno de nutricion; mas como esta teoría no va acompañada por una prueba directa, no es lógico deducir la naturaleza de un fenómeno, por su intensidad.

Se necesita, por lo tanto, recurrir á la experiencia para resolver la cuestion; y como en las circunstancias naturales el fenómeno desconocido que se verifica en un medio vivo, se sobrepone á otros fenómenos que lo enmascaran, se necesita aislarlo enteramente primero, determinando la produccion del tubo polínico en un medio mineral artificial, y buscando las condiciones en medio de las que se verifica. Estas experiencias tendrán la doble ventaja de enseñarnos cómo pasan las cosas en el pistilo, y esclarecer otra faz de la cuestion que puede presentarse así: ¿qué sucede con la enorme cantidad de pólen que se escapa de los estambres de una flor, y que no cayendo directamente sobre el estigma donde efectúan su desarrollo, quedan abandonados en el mundo exterior?

Si se toma el pólen en el momento en que la antera se abre para dejarlo escapar, y se coloca el grano aun hinchado, en una atmósfera limitada á una temperatura de cosa de 20°, se verá que absorbe rápidamente el oxígeno del aire, y que lo reemplaza por un volúmen sensiblemente igual de ácido carbónico. Respira, pues, activamente, y no hay duda que la enérgica combustion de que los estambres son el sitio en el tiempo que precede á su dehiscencia, así como el desarrollo considerable de calor que resulta, no provienen para la mayor parte de la suma de las acciones individuales, de los granos de pólen que los estambres encierran. La actividad respiratoria del pólen disminuye siempre rápidamente, á medida que se deseca; pero ella se mantiene en seguida, durante largo tiempo, con una débil intensidad; y podrémos decir, que para un estado dado del grano, la intensidad de su respiracion decrece con la temperatura.

Vemos, pues, lo que se verifica con los granos del pólen, libres, expuestos en el aire seco y á una temperatura dada: pueden, además, permanecer algun tiempo sin perder la facultad de desarrollar el tubo polínico, cuando se les coloque en circunstancias favorables; pero veamos ahora lo que pasa cuando se somete el pólen á la influencia del agua.

Desde Benard de Jussieu en 1739, y Needham en 1743, hasta hoy, se ha propagado un error: se dice que el grano del pólen sometido á la accion del agua, se rompe; esto no puede considerarse como un hecho general para todas las plantas: tenemos el pólen del *Narcissus pseudo-narcissus*, de la *Tritillaria imperialis*, *Salix caprea*, *Primula sinensis*, *Viola odorata*, y otras que, en lugar de reventarse en el agua pura, producen, al contrario, tubos extremadamente largos en las condiciones que se van á mencionar. [1]

Bajo el agua privada de aire, y á una temperatura favorable, el pólen de estas plantas se hincha primero, y despues se conserva indefinidamente inalterado. Lo mismo pasa si se somete el pólen á la influencia del agua aereada y á una temperatura cercana á 0 grados.

Por lo que se lleva mencionado, se ve, que dos de estas tres condiciones, sin la tercera, el aire y el calor sin el agua; el agua y el calor sin el oxígeno; el agua y el aire sin el calor, son impotentes para provocar la formacion del tubo polínico.

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[1] Existen granos, los del Ricino, por ejemplo, que no se abren en el agua pura y que se rompen, al ménos en gran número, en una solucion espesa de goma arábiga. Este hecho demuestra, que la explicacion ordinaria de la ruptura, basada en la irrupcion violenta del líquido externo, debida á su débil densidad relativa, no se aplica á todos los casos.

Reúnanse, al contrario, las tres alrededor de la célula, es decir, colóquese el pólen en el agua aereada á una temperatura favorable que dependerá de la naturaleza de la planta, pero que podrá ser en general de 15° á 20°. Algunas horas despues se verá al grano formar bajo el agua un magnífico tubo sin tabique, ordinariamente simple, comunmente envuelto en espiral y en el que la circulacion del protoplasma se verifica con una admirable exactitud, que llega en ciertos casos á adquirir hasta 200 ó 300 veces el diámetro de la célula primitiva ántes de cesar de alargarse. Llegado aquí, la extremidad del tubo se hincha y adquiere la forma, ya esférica, ya piramidal, de un diámetro igual, ó al ménos tres ó cuatro veces mayor al del grano; ya plana, perpendicularmente á la direccion del tubo, en forma de pié, y otras veces como que se bifurca y afecta la forma de una Y: en esta extremidad el protoplasma se concentra, miéntras que el resto del tubo no contiene sino un líquido hyalino, acumulándose en definitiva, en gránulos azotados, desarrollados. No parece que la extremidad hinchada esté dividida transversalmente por un tabique. Una vez que esto se ha verificado, no es raro ver la membrana perforarse en el vértice del hinchamiento terminal, ya en un solo punto por donde se escapa la mayor cantidad del plasma en forma de una gota gruesa, ya en muchos puntos, por cada uno de los cuales salta una gota pequeña. El desarrollo del tubo polínico en el agua aereada, varia en cada una de la plantas.

En cuanto á los fenómenos químicos que se verifican miéntras el tubo polínico se alarga en el líquido, fácil es de apreciarlos analizando la atmósfera circunvecina y en la que se demuestra que el oxígeno ha desaparecido, siendo reemplazado por un volúmen sensiblemente igual de ácido carbónico. Esta combustion se verifica principalmente en el aceite y el almidon que la célula tiene en reserva; los granos amiláceos desaparecen á medida que el tubo se forma, y la azúcar que resulta alimenta la respiracion.

La necesidad del oxígeno y su absorcion por el tubo polínico en vía de desarrollo, es el punto capital de estas experiencias: una experiencia sintética muy sencilla puede persuadirnos aun más en lo que se ha señalado.

Si se pone una gota de agua comun sobre una lámina de vidrio, se vierte sobre ella un poco de pólen y se cubre con otra lámina, colocando el todo en una atmósfera húmeda y á una temperatura conveniente, y si se explora cada hora, por ejemplo, al microscopio, se verá, que no todas las zonas del cuerpo en observacion tienen el mismo grado de desarrollo: los granos de pólen periféricos tienen unos magníficos tubos, miéntras que los centrales, que en los primeros instantes de la experiencia han absorbido todo el oxígeno disuelto, y que no lo pueden recibir del exterior, por impedírselos los granos periféricos, permanecen indefinidamente alterados. Si despues se separan las dos láminas de vidrio, se da acceso al aire, se cubre y se vuelven á observar, se verá de qué manera se han desarrollado los ya dichos tubos polínicos.

De estos hechos se debe concluir, que las condiciones necesarias del medio, y suficientes para la produccion del tubo polínico, es decir, el agua, el oxígeno y una temperatura favorable, son los mismos que para la germinacion de un grano ó de un esporo; y bajo estas condiciones, el fenómeno se verifica de la misma manera; el pólen, por lo tanto, se puede decir que es una pequeña planta que respira, se nutre y se desarrolla.

Hasta aquí se ha visto ya lo que pasa con el pólen en el pistilo; véase ahora lo que sucede con el pólen que se pierde de la flor.

Cualquiera que sea el lugar hacia donde el pólen sea trasportado por la casualidad, ántes de haber perdido por una respiracion muy prolongada al estado seco, su facultad germinativa, encontrará á la vez el agua, el aire y el calor, con estos elementos germinará y formaráse la pequeña planta efímera, cuya forma y grado de desarrollo dependerán de las cualidades nutritivas del medio: y tal debe ser la suerte reservada á los granos del pólen que no caen sobre el estigma.

Sentados los principios anteriores, positivos, supuesto que son el fruto de la experiencia, se podrá concebir ahora cómo el agua viene á ser perjudicial á la reproduccion en la flor al momento de abrirse: ¿qué debe pasar entónces? El agua que cae sobre el estigma en el momento en que los granos polínicos se depositan allí, léjos de destruirlos, les viene á dar dos de los elementos para su desarrollo, el calor allí lo tienen; los tubos polínicos se formarán y se dirigirán en medio del agua fuera del pistilo, agotando su fuerza vital; el óvulo, por tanto, no podrá ser fecundado.

La consideracion anterior trae necesariamente envuelta esta cuestion: ¿La duracion del tubo polínico, cuando se desarrolla fuera del pistilo, es necesariamente efímera? Se ha dicho arriba el límite probable de la duracion, teniendo en cuenta los datos suministrados por la experiencia, cuando se coloca el pólen en medios generales; pero cambiando estos medios, acaso pueda prolongarse esa duracion del tubo.

Para esto, se necesita estudiar las causas del detenimiento del desarrollo del tubo polínico, y si de su estudio resultan conocerse de una manera probable, si no cierta, y se trata de contrarestarlas, podrá acaso llegarse á dilucidar la verdad: pueden reducirse á dos estas causas.

1.ª El agua ordinaria aereada, basta comunmente para los primeros desarrollos del grano del pólen, que se verifican á expensas de los materiales de reserva acumulados en el protoplasma; pero no es ménos cierto que este líquido no le lleva alimentos nuevos en cantidad suficiente. Si se quiere prolongar la vida del tubo, conviene, pues, agregar al agua sustancias apropiadas y de calidad variable, segun su naturaleza; se necesita cultivarlos y nutrirlos.

2.ª Una vez formados los tubos polínicos, son invadidos por dos especies de enemigos; los infusorios por una parte, y por la otra las *Toruláceas* y el *mycelium* de diversas especies de *Mucedíneas:* ávidas de oxígeno como los tubos, estas producciones extrañas invaden precisamente la region del líquido que ellos habitan; se establece entre unos y otros una lucha por la vida, y como los hongos se multiplican con extraordinaria rapidez, aniquilan bien pronto á los tubos. Fácilmente se pueden distinguir á éstos entremezclados con los filamentos ramosos y con tabiques de diversas especies de *mycelium:* estas dos especies de organismos, no tienen otro lazo de union, que su antagonismo fisiológico, y las fuentes de donde nacen siempre son distintas.

Una vez conocidas las dos causas que acabamos de señalar, como son conexas, puede vencérselas por el mismo medio, es decir, especializando el medio artificial y aproximando su constitucion, tanto cuanto sea posible, á la del medio nutritivo al que está destinado un pólen dado; de manera que el medio que sea benéfico á los tubos, sea dañoso para sus enemigos.

Si se disuelve en el agua una pequeña cantidad de bitartrato de amoniaco, este líquido ácido es impropio al desarrollo de los infusorios á la vez que suministra al tubo polínico un alimento carbonado y azoado que le falta: se ha quitado un elemento á unos enemigos, y se da otro al tubo polínico para su desarrollo, pues está probado que el líquido secretado por las papilas estigmáticas, estilares y ovarianas, es francamente ácido; opinion además comprobada por el hecho de que los infusorios jamás invaden el pistilo.

Si al líquido que se ha mencionado, se agrega una pequeña cantidad de cenizas de levadura, se dará al pólen los elementos minerales que le son necesarios.

Pero este líquido así preparado, si es cierto que no favorece á los infusorios, tambien lo es que no daña en manera alguna al desarrollo de los hongos, y que al contrario, les favorece; es necesario adicionarle otra sustancia desfavorable para ellos, la azúcar, la goma, etc.; pero si el líquido así preparado sirve para algunos granos polínicos, no es útil para todos, y este estudio curioso es el objeto del que se ocupa en la actualidad el célebre naturalista Van Tiehgem.

## II.

## VEGETACION LIBRE DEL OVULO.

Para emprender las experiencias sobre este punto, es necesario abrir el pistilo de una flor en el instante que precede á la dehiscencia de sus anteras; despréndanse de la placenta un cierto número de óvulos y véanse sus modificaciones en las diversas circunstancias del medio exterior.

Colocados los óvulos en el aire seco y á la temperatura ordinaria, absorben de luego á luego el oxígeno del aire y desprenden un volúmen casi igual de ácido carbónico: por este fenómeno se ve que han respirado. Tenemos explicada la activa combustion que se verifica en el pistilo en el instante que una flor se abre, si se atiende á que esta combustion es la suma de las parciales de los óvulos que encierra. Abandonados los óvulos se desecan bien pronto.

En el agua sin aire, los óvulos pierden su trasparencia, se ponen pardos y mueren como asfixiados.

En el agua aereada, pero á una temperatura próxima á cero, los óvulos no respiran y es notable su alteracion. Reúnanse, al contrario, en derredor de un óvulo las tres condiciones juntas que acabamos de separar; colóquense en el agua aereada, ó mejor en el aire muy húmedo y á una temperatura favorable, y se verá cómo continúan viviendo cierto tiempo. Se desarrollará poco, pues que se ha quitado del pistilo ántes que el saco embrionario haya alcanzado todo su volúmen y ántes que haya formado sus vesículas embrionarias y sus células antípodas; y esto no obstante, podrá encontrarse despues de algunas horas el saco agrandado, y las vesículas y células desarrolladas.

Así viviendo el óvulo en estas condiciones, respirará de una manera continua, y concentrando por este mismo hecho toda su actividad en el saco embrionario, en donde se verifica en gran parte este fenómeno respiratorio.

El óvulo en estas circunstancias, es bien pronto invadido por los infusorios y los hongos, y se necesita ganar tiempo en la investigacion y retardar cuanto sea posible la aparicion de estos séres extraños sin dañar al óvulo.

Hemos visto que la célula macho puesta en libertad por el estambre, y colocada en las condiciones que se han referido, germina, es decir, respira, se nutre y se desarrolla; de la misma manera el óvulo con la célula hembra que encierra, arrancado artificialmente del pistilo y colocado en las mismas condiciones favorables, se mantiene vivo, es decir, se nutre, respira y se desarrolla. Pero la vida de estos dos elementos reproductores mantenidos de esta manera en el aislamiento es efímera; el tubo polínico se detiene bien pronto en su desarrollo y el óvulo perece.

## III.

## FECUNDACION DIRECTA.

Para estudiar la fecundacion directa, artificialmente, se necesita colocar la célula hembra bajo la accion de la célula macho y en las condiciones de vida que ántes se han señalado. Si se colocan en una gota de agua granos polínicos por una parte, y por la otra, tambien en una gota de agua cierto número de óvulos, y se juntan en el momento que los tubos polínicos comienzan á desarrollarse, se verá la extremidad de un tubo polínico en vía de alargamiento encontrar un óvulo, penetrar en su micrópila, sea directamente, sea despues de haberse alargado deslizándose sobre la superficie, y esto es todo. El complemento de esta funcion nos lo da el estudio anatómico del óvulo hecho algunas horas despues: él demuestra que la extremidad del tubo, despues de haberse insinuado entre las células del cono terminal de la nucela, ha venido á apoyarse dilatándose sobre el vértice del saco embrionario, donde se instala en forma de ámpula contrayendo adherencias. El lugar en el que este fenómeno se verifica está lleno, en vez de las vesículas protoplásmicas diffluentes, de un cuerpo pluricelular de estructura más ó ménos complicada, segun la duracion de la experiencia, y que es el embrion en las primeras fases de su desarrollo.

La fecundacion, por lo tanto, se verifica directamente en un medio artificial, apropiado y hasta cierto punto bajo la vista del observador, entre el tubo polínico desarrollado en aquel lugar y el óvulo quitado al pistilo del mismo vegetal, conservado vivo, y que ha podido formar sobre el lugar mismo, vesículas protoplásmicas. Las experiencias emprendidas con objeto de obtener directamente la fecundacion entre el tubo polínico y el saco embrionario, anteriormente aislado del óvulo, han quedado hasta hoy sin resultado.

Si pues la fecundacion puede tener lugar sin el concurso del pistilo, segun lo acabamos de demostrar en las experiencias anteriores, ¿cuál es el papel que este órgano desempeña en la mencionada funcion fisiológica?

Dos son las principales fases bajo las que se le puede considerar: primero, como nutritivo, segundo, como protector. Como nutritivo, el estigma ofrece al grano polínico un suelo húmedo y aereado, donde se verifica su germinacion: este suelo es ácido y viscoso, y por esta razon es impropio al desarrollo de los infusorios y de los hongos, sirviendo á la vez tambien como protector contra estos enemigos. Hay más, el mismo estigma obrando como un filtro, no deja pasar los granos polínicos de otras flores, previniendo así los desarrollos híbridos; la fecundacion no se puede verificar sino solo con pólen de plantas semejantes.

México, Octubre 23 de 1873.

# VIAJE

# A LA CAVERNA DE CACAHUAMILPA.

DATOS PARA LA GEOLOGIA Y LA FLORA DE LOS ESTADOS DE MORELOS Y GUERRERO,

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

En el viaje que acabo de hacer á la *Gruta de Cacahuamilpa*, he recogido algunos datos sobre la Geología y la Flora del camino recorrido desde esta capital hasta aquella localidad, cuyos datos voy á exponer en esta Memoria, con el fin de contribuir, aunque en pequeño, á los adelantos de la historia natural de nuestro país.

Al salir de México y hasta las inmediaciones de Tlalpam, el camino está ocupado por la formacion cuaternaria de aluvion que caracteriza al Valle de México: en esta formacion, como es sabido, dominan las margas, las tobas y las arcillas que alternan con bancos de arena y con capas de trípoli, cuya masa está constituida en su mayor parte, por los despojos silizosos de séres microscópicos. Al llegar á Tlalpam y hácia la region O. del camino, asoman algunas masas basálticas de color negro azulado, que están relacionadas á las corrientes volcánicas del pedregal de San Angel. Siguiendo el camino hácia el rumbo de San Mateo Shalpa, se encuentran algunos arenales modernos muy abundantes en hierro titánico, que provienen de las rocas ígneas de los cerros inmediatos. Estos arenales están colocados sobre las tobas blanquizcas que vuelven á aparecer en la falda de la ceja montañosa que, viniendo del Ajusco separa el Valle de México del de Cuernavaca. Al subir las vertientes septentrionales de esas montañas, comienzan á levantarse algunos grupos de rocas basálticas, hasta que apareciendo completamente libres de las tobas, se reunen y forman la masa general del cerro por donde pasa el camino que conduce á la capital del Estado de Morelos. Los basaltos se presentan en bancos compactos, ó en corrientes escoriosas como las lavas comunes, á las cuales se asocian en algunos puntos, como en las cercanías de Topilejo. La mayor parte de esas masas volcánicas contienen numerosas oquedades, producidas sin duda, por los gases que las acompañaron en la época de su aparicion.

La elevacion del terreno va aumentando hasta las inmediaciones de *El Guarda*, donde obtuve la mayor altura (2508,$^{m}$4) por medio de un aneroide que consultaba con bastante frecuencia. Despues de *El Guarda* desciende ligeramente el terreno, y forma, con pocas variaciones, una especie de meseta de más de dos leguas de longitud, en la cual se han depositado grandes masas de tierra vegetal y de tobas blanquecinas que forman un terreno muy fértil y á propósito para el desarrollo de las numerosas gramíneas que lo ocupan en su totalidad.

Al pasar el pueblo de Huitzilac comienza un descenso rápido, en el cual vuelven á aparecer las masas basálticas que se habian ocultado bajo las capas terrosas de la meseta referida. La formacion volcánica se pierde al concluir el descenso de la montaña, y á dos leguas de distancia de Cuernavaca se muestra de nuevo la formacion cuaternaria en su más completo desarrollo como en el Valle de México. Siguiendo el camino carretero que conduce de Cuernavaca al pueblo de Tetecala, se observan las mismas rocas cuaternarias por espacio de cuatro leguas, y al llegar á la barranca de Colotepec aparecen algunos bancos dislocados de *vàcia* gris y de pizarras arcillosas que recubren á las masas calcáreas que aparecen allí mismo y siguen formando todos los cerros que se ven en el camino de Cacahuamilpa. La caliza se presenta tambien en masas dislocadas de espesor variable; su color general es gris de humo; la testura concoidea y su dureza llega en algunos bancos á 5° de la escala de 12: frotada con algun cuerpo duro, despide un olor sulfuroso bastante sensible. En los valles que se hallan entre las montañas calcáreas, hay depósitos aluviales semejantes á los que he citado; pero entre los elementos que los forman se encuentran numerosos fragmentos calizos de diversos tamaños. Esta formacion calcárea constituye un sistema de montañas que se dirigen hácia diversos rumbos, y que, á juzgar por la figura de las que se perciben á lo léjos, puede creerse que dicha formacion ocupa un espacio muy dilatado.

En una de estas montañas que está situada como á una legua de Cacahuamilpa, se halla la famosa caverna que visitó el señor Presidente de la República, el dia 18 de Febrero de este año, acompañado de algunas personas entre las cuales tuve la honra de contarme.

Vista esa montaña desde el camino que llevábamos, presenta una forma irregular, dirigiendo su extremidad anterior hácia el E. y encorvándose gradualmente el resto para el N. O.

En la cañada que se halla cerca del pié oriental del cerro, y á una diferencia de nivel de 300 piés próximamente de la boca de la caverna principal, se encuentran las bocas de otras dos por donde salen los rios llamados de Zacualpam y Tenancingo. La salida del primero está dirigida al N., y la del segundo al E. Sus aguas reunidas siguen este último rumbo y forman el rio Amacusac. El carácter de la vegetacion en esa hondonada, las estratificaciones onduladas de sus paredes, la presencia de los rios, etc., la hacen verdaderamente pintoresca é indescribible.

La boca de la oquedad, que llaman *Gruta de Cacahuamilpa*, y que atendiendo á sus dimensiones y otras circunstancias, he designado con el nombre de *caverna* en algunos párrafos de esta Memoria, está situada en la region oriental de la montaña que he citado, y dirigida próximamente al E. Su figura, aunque algo irregular, puede compararse á la de un semicírculo, á cuyo arco se le ha calculado una flecha de 41 piés, y una cuerda de 130. Como la visita que hice á esta caverna fué muy breve, no pude rectificar estas medidas ni tomar otros datos para hacer su descripcion detallada y completa, por cuya circunstancia me limitaré á citar algunas observaciones que servirán para fundar las deducciones geológicas que haré más adelante.

Al entrar á la caverna se baja un plano inclinado que termina en la base de lo que llaman *Salon del Chivo*, á causa de la semejanza, aunque imperfecta, que presenta con ese rumiante una estalagmita que se encuentra hácia la izquierda de la entrada. Situado el observador en este lugar, comprende desde luego la magnificencia del espectáculo que le presenta la naturaleza en el seno de aquella montaña: en el fondo se percibe la oscuridad más completa, asegurándose que el subterráneo se prolonga extensamente en aquel sentido: á los lados, y en algunos puntos centrales, se presentan las grandes y variadas masas de caliza estilaticia, con que las aguas filtradas por las hendeduras de las rocas han decorado y decoran aún aquella vasta cavidad. A lo que llaman primer salon, le asignan una longitud de 229 piés y una latitud de 130; pero las divisiones que han establecido los guías y algunos viajeros, son muy variables, y no deben tomarse en cuenta hasta que se haga el estudio topográfico de la caverna. Algunos de los citados guías dividen el espacio que recorrí, y que terminó en el lugar llamado *Los Organos,* en diez tramos diferentes; miéntras que otros forman ó señalan un número mayor de salones, sin fijarse ningunos en la figura y direccion de las oquedades, sino en la forma más ó ménos totable de las estalagmitas que encuentran á su paso, y á las cuales les dan un nombre particular que aplican á sus tramos convencionales. Basada su nomenclatura en esa circunstancia y en otras de igual clase, señalan al viajero los salones del Chivo, el Pedregal, el Panteon, los Organos, etc.; pero no están generalmente de acuerdo los clasificadores en los límites de esos espacios.

La parte que visité de la caverna, terminó, como dije ántes, en el lugar llamado *Los Organos,* y que estará á 4 kilómetros de la entrada, pues aunque el cordon que se extendió en el camino recorrido, tenia una longitud mayor que aquella, no podemos tomarla como una medida exacta, por las muchas sinuosidades é inclinaciones á que tuvo que acomodarse; y calculando la distancia por el tiempo empleado en recorrerla, juzgo que seria de una legua próximamente.

El cañon general de la caverna, presenta diversas irregularidades en su forma, y variaciones en sus latitudes, rumbos y alturas. Las paredes están formadas por lechos inclinados diversamente de caliza compacta y metamorfoseada: en las bóvedas se puede ver mejor el desórden de los planos de estratificacion. Es de notarse que las rocas superiores no han podido sostener muchas estalactitas de grandes dimensiones, pues la mayor parte de las que se observan, no corresponden por su volúmen ni por su número á las estalagmitas que obstruyen el paso en varias direcciones. Pocas de esas masas, si se atiende al número de las últimas, se corresponden y tocan por sus extremidades.

El pavimento presenta en algunas partes una serie de rebordes ondulados de poca altura, y una infinidad de concreciones pequeñas, más ó ménos esféricas, formadas tambien por las gotas de agua que se desprenden de las bóvedas. A juzgar por la figura de los rebordes citados y por la de algunas de las estalactitas, tal vez más recientes, puede creerse que en las rocas que forman el lecho, exista una gran cantidad de resquebrajaduras, tambien onduladas, por las cuales se filtran las aguas que disuelven las masas calcáreas. En otras partes del pavimento se encuentran grandes masas acumuladas, que se han desprendido del techo, y cuyos rebordes afilados indican que su caida ha sido relativamente reciente. Algunos de esos cúmulos corresponden á una especie de cúpula muy elevada. Por haber perdido los apuntes que hice sobre los rumbos del camino que recorrí, no me será posible continuar el estudio de la forma y direccion del cañon de la caverna, y por esto, pasaré á hacer una mencion, aunque ligera, de su decoracion interior.

Desde la entrada del subterráneo sorprende al espectador el número considerable y la diversidad de formas de las masas de caliza estilaticia que encuentra en todas direcciones. Las figuras que se presentan con más frecuencia, consisten en grandes cortinajes que, revistiendo las paredes ó apoyándose sobre algunas columnas, forman pliegues y ondulaciones tan suaves, que imitan perfectamente los mantos y cortinas de terciopelo con que se adorna el interior de los templos. Estos cortinajes forman graciosas combinaciones con las masas cónicas, y constituyen grupos variados y fantásticos que imitan á los monumentos fúnebres de mejor gusto. Las masas aisladas presentan formas columnares ó de tronco de árbol, semejándose más principalmente á la estipa de las palmeras y de otras plantas endógenas. Cuando las columnas se reunen en series longitudinales, forman las figuras que llaman *Organos;* bien porque las comparan con los brazos del *Cereus*, ó con las flautas unidas del instrumento músico de aquel nombre.

Hay otras masas que por estar colocadas en graderías de diversos tamaños y por tener sus contornos muy desvanecidos, se designan con los nombres de fuentes y cascadas, y ciertamente que imitan á éstas con gran perfeccion.

Muchas de esas masas presentan láminas cristalinas ó concreciones arriñonadas en forma de coliflor, de semiesferas, etc.

Para describir minuciosamente la caverna de Cacahuamilpa, habria necesidad de permanecer en ella por algun tiempo. Como manifesté ántes, no pude observarla más que por algunas horas, y por esto no me fué posible hacer otra cosa, que admirarla y formarme una idea muy general de sus caractéres.

En este sentido solo podré manifestar, que la caverna mencionada, en la extension en que la visité, la considero como una gran concavidad de figura irregular, cuyas paredes y techo están constituidos por masas estratificadas y trastornadas de caliza compacta; que las aguas han establecido en ella su laboratorio de trasformacion y su taller de trabajo, cambiando la caliza compacta y opaca en caliza estilaticia y cristalina, agrupando las nuevas moléculas de diversas maneras, para formar las esbeltas y diversas figuras que admira el observador en todas direcciones.

La caverna de Cacahuamilpa, ese monumento de la geología mexicana, no está perfectamente conocida, pues se habla con mucha variedad respecto de su longitud: algunos guías dicen que despues del salon de los Organos no hay mas que pasillos angostos, y que muchos de ellos dan vuelta y conducen al salon de los Monumentos; otros, y en mayor número, aseguran que los salones continúan hácia adelante, y que aun se encuentra uno de los rios que salen al pié de la montaña. Sin poder comprobar ninguna de estas opiniones, yo presumo que la caverna principal ha tenido ó tiene aún comunicacion con las inferiores por donde pasan las corrientes de agua mencionadas, y probablemente, tambien con algunas grietas que comunican con el exterior. Esta suposicion la apoyo sobre el hecho de encontrarse en muy buenas condiciones para la respiracion y la combustion, el aire del interior, lo que prueba que tiene corrientes que expeditan su circulacion. He visto algunos perros dentro de la caverna, que respiraban con facilidad y no manifestaban ninguna molestia, cuyo hecho demuestra que no existen capas de ácido carbónico depositadas sobre el pavimento, como se observa en muchas de las grutas conocidas.

La Sociedad Mexicana de Geografía y Estadística, ha proyectado hace tiempo, hacer un estudio perfecto de la caverna de Cacahuamilpa, y tengo noticia de que muy pronto realizará tan interesante proyecto.

En mi humilde opinion, ese estudio debe comprender varias partes, que señalaré ligeramente.

Se necesita el conocimiento topográfico de la montaña donde está la caverna y de algunas otras vecinas, con el fin de determinar sus direcciones y poder relacionar los fenómenos que afecten. Con igual fin se consultarán los estudios hechos en el vecino mineral de Taxco, buscando los principales agentes del levantamiento de sus montañas, las direcciones más comunes de sus vetas, etc.

Se hará tambien un estudio topográfico de la caverna.

Se practicará un estudio geológico de ésta y de las montañas citadas.

Se harán, en fin, algunas observaciones meteorológicas para compararlas con las que se han determinado en algunas grutas que ya se han estudiado con perfeccion.

Sabemos, en efecto, que en la mayor parte de esas oquedades, la temperatura de su atmósfera es inferior á la del aire exterior, siendo generalmente la segunda, el doble de aquella. En algunos casos, las circunstancias locales favorecen aun las temperaturas glaciales en todo el curso del año.

Desgraciadamente para mí, las observaciones termométricas que hice en el interior de la caverna de Cacahuamilpa, corrieron igual suerte que las de los rumbos de que hablé ántes, y por tanto, no tuve ocasion de hacer las comparaciones citadas; pero recuerdo, que no obstante la fatiga que sentia al salir de aquel subterráneo, me molestó la temperatura, notablemente más elevada, del aire exterior.

Despues de haber mencionado el carácter mineralógico y algunas otras particularidades de las montañas que se observan en todo el camino que recorrí, voy á hacer su estudio geológico, con el fin de determinar las épocas relativas de su formacion y de los fenómenos que las han alterado.

Clasificadas por su orígen las rocas que forman las montañas citadas y los valles intermedios, pueden distribuirse en los grupos de las rocas sedimentarias, ígneas y metamórficas.

Al primero pertenecen las tobas, margas, arcillas, etc., de los terrenos de aluvion, así como la caliza estilaticia, aunque ésta se coloca mejor en el subgrupo de las rocas de orígen químico.

En otros puntos del Valle de México y en diversas y numerosas localidades, he tenido ocasion de estudiar las formaciones aluviales que cité al principio. Es muy comun encontrar en nuestro país esos depósitos lacustres formados por los detritus de las rocas volcánicas que tanto abundan en México. Esos depósitos que se formaron sin duda en el período posterciario, que precedió á la edad actual, están colocados sobre las masas metamórficas é ígneas que cierran las cuencas y limitan los valles, tanto en la mesa central como en otras regiones de la República. Su posicion relativa y los restos fósiles que contienen, determinan con bastante exactitud el periodo de su formacion, y que, como dije ántes, fué el posterciario ó último del tiempo cenozoico. Al hablar de estos valles de aluvion, es de notarse la diferencia tan notable de nivel que existe entre los de México y de Cuernavaca, que solo están separados por la cordillera del Ajusco.

Probablemente que al cerco de montañas que tiene el primero, es debido ese resultado; pues además de haber contribuido con su levantamiento para formar una base elevada, en un principio han encerrado grandes depósitos de agua en el periodo posterciario; depósitos que han acumulado numerosos lechos detruíticos, á los cuales aun no se les encuentra el fondo, en las perforaciones artesianas que se han hecho en las cercanías de esta capital y que se han llevado hasta la profundidad média de 200 metros. En cuanto á las estalactitas y estalagmitas, que, como dije ántes, pertenecen á las rocas de orígen químico, pueden haberse formado en épocas muy diversas, desde el periodo á que corresponde la formacion de la caverna hasta la edad actual, sin que su tamaño y espesor puedan darnos alguna idea sobre su antigüedad relativa, porque su crecimiento varía con la actividad de las filtraciones que las producen, con la ley salina de las mismas, con las circunstancias meteorológicas á que están sujetas, etc. Basta dejar de ver por algun tiempo algunas de nuestras minas, abiertas en formaciones calcáreas, para encontrarlas despues inconocibles por los adornos que han adquirido durante su abandono. En las grutas mismas se ven esos cambios de decoracion en un corto espacio de tiempo. Buffon, que visitó y estudió las grutas de Arey, quedó admirado á los 19 años que volvió á verlas, de los cambios extraordinarios que habian sufrido. Es bastante curiosa la formacion de una estalactita: al principio, las primeras gotas de agua dejan un pequeño anillo calcáreo, al cual se sobreponen otros, hasta que se forma un tubito por donde sigue pasando el agua: cuando las paredes interiores de éste se han engrosado por la adicion de nuevas capas, la corriente se desliza por la superficie exterior, adquiere mayor velocidad, y el crecimiento de la estalactita se acelera. Al partir de ese período comienzan á formarse las ondulaciones y demas irregularidades que afectan cuando están suficientemente desarrolladas. Es muy comun encontrar en las estalactitas ese tubo primordial y las zonas ó capas cilíndricas que se le sobreponen; otras veces se encuentra algun objeto que ha servido de núcleo, y entónces el crecimiento es más rápido y comparable al que se nota en los frutos y otros cuerpos sólidos que se sumergen en las aguas calcáreas, y que en poco tiempo se revisten de capas de caliza estilaticia.

A las rocas metamórficas debemos referir las pizarras arcillosas, la vácia y las masas calcáreas que comienzan á mostrarse en la barranca de Colotepec y continúan hasta Cacahuamilpa y sus inmediaciones. Esas masas, que en un principio fueron tambien sedimentarias, se encuentran trastornadas y removidas en diversas direcciones por la accion de las rocas ígneas: el calor de éstas las hizo sufrir un principio de cristalizacion, que se hace notable en algunos bancos que han pasado al estado de caliza granuda.

Para clasificar cronológicamente esas masas calcáreas, las revisé con bastante cuidado para ver si encontraba en ellas algunos restos fósiles que determinasen la época de su formacion. No habiendo encontrado al principio, y valiéndome solamente de los caractéres litológicos, que eran idénticos á las de otras masas que habia estudiado en varias localidades, las consideré como pertenecientes al tiempo mesozoico. Esta clasificacion la confirmé á pocos momentos con la presencia de algunas conchas de *Nerinea* que encontré incrustadas en una roca que se halla en la cañada de Limontetla. A este hallazgo se sucedieron otros, pues en la cañada en que salen los dos rios de que hice mencion, encontré restos de *Grifeas* y de *Cranias*, y en las cercanías de la hacienda de Cocoyotla recogí otras conchas que parecen pertenecer á la *Nerinea geroglífica*, y algunas más de otra especie que encontré en las montañas de la Sierra Gorda. En la caliza de Cocoyotla se hayan tambien algunos restos de *Vermetus* y de *Hippurites*. La presencia de la *Nerinea geroglífica* determina en Europa las formaciones jurásicas; pero los hippurites pertenecen al período cretáceo. El valor cronológico de este género, es tal vez más importante que el de la especie anterior. Ultimamente he visto otros hippurites traidos por mi amigo D. Juan Cuatáparo, quien los recogió en una formacion caliza de Yautepec, que pertenece tambien al Estado de Morelos y está relacionada y es idéntica á la de Cocoyotla. Esa mezcla de fósiles, que son tan abundantes en las formaciones jurásicas como las grifeas, cranias y nerineas, con los hippurites y algunos escafites y ancicloceras que he encontrado en iguales circunstancias en la Sierra Gorda, me hacen considerar la caliza en cuestion, como perteneciente al fin del período jurásico y principio del cretáceo, pues participa, á mi juicio, de los caractéres paleontológicos de ambos.

Siempre que he tenido que mencionar en mis estudios sobre las rocas del país, la formacion calcárea de que me ocupo, he llamado la atencion sobre las vastas extensiones que ocupa, y á lo dicho anteriormente sobre el particular, debo añadir las observaciones que hice en mi viaje á Cacahuamilpa. Las rocas mesozóicas de México, se encuentran, segun lo reconocido hasta hoy, en los Estados de Veracruz, Hidalgo, México, Morelos, Guerrero, Querétaro, San Luis Potosí, Zacatecas, Aguascalientes y Chihuahua. Las numerosas huellas que dejaron los mares mesozóicos en el lugar que hoy ocupa el territorio mexicano, nos manifiestan que el aspecto físico de éste, fué muy diferente en aquel tiempo geológico, del que nos presenta en la edad actual.

La mayor parte de las grutas conocidas en el antiguo continente, se encuentran en terrenos mesozóicos; en México puede asegurarse que éstos tienen la misma particularidad, pues no es la caverna de Cacahuamilpa el único caso que podemos mencionar. En un estudio que publiqué sobre la geología de Querétaro, en cuyo Estado encontré formaciones jurásicas y cretáceas como manifesté ántes, cité la gruta de los Tecolotes, las bóvedas de Santa Inés y los rezumaderos del Valle de Chavarría, que se hallan sobre la formacion referida. Estos rezumaderos deben estar unidos entre sí por grandes galerías subterráneas, pues las corrientes que forman las aguas pluviales, desaparecen en ellos con mucha rapidez. Me han dado tambien noticia de las grutas siguientes que se encuentran en terrenos jurásicos y cretáceos, segun la opinion de las personas que me las han mencionado.

Gruta de Zinacaltipan, en terreno calcáreo, distrito de Chicontepec, Estado de Veracruz. El Sr. D. Jesus Manzano me ha asegurado, que á inmediaciones de la gruta hay algunos pozos naturales, por donde dicen que salen corrientes de aire.

Gruta de Puente de Dios, en el Estado de Hidalgo.

Gruta de Nejamay, en el propio Estado y en el distrito de Actopam. Los fósiles que se hallan en sus rocas, son los que he citado ántes, y de los cuales conservo algunos ejemplares. Segun el mismo Sr. Manzano, esta gruta tendrá 100 metros de longitud, 100 de latitud y 30 de altura. Está adornada únicamente con estalagmitas.

Caverna de los Ortiz, en el Estado de Colima; una de las más notables en el país, por sus dimensiones. Hay en su interior numerosas estalagmitas unidas á las estalactitas, principalmente en el salon que llaman de los Portales.

El carácter más general que presenta esta caliza mesozóica en nuestro país, es el desórden de sus lechos: en cualquiera parte que se la examine, se observan las huellas de los grandes movimientos y perturbaciones geológicas que sufrió despues de su formacion sedimentaria. Al buscar las causas que originaron esos trastornos, se encuentra desde luego la accion del fuego central de la tierra; pues los lechos calcáreos están bastante metamorfoseados, y los restos orgánicos que contienen, se hallan en tal estado de alteracion, que hace casi imposible su determinacion específica.

Las masas eruptivas que produjeron esos efectos, pertenecen principalmente á los grupos traquítico y basáltico. En la Sierra Gorda y en otros lugares aparecen los diques y bancos de los pórfidos traquíticos, levantando las montañas calizas y coronando su cúspide, con elegantes acantilados columnares. Los innumerables filones metalíferos que contienen esas montañas, prueban tambien los grandes y variados trastornos que han sufrido.

La consideracion de estos hechos nos puede servir de base para establecer algunas hipótesis sobre el orígen de la caverna de Cacahuamilpa y sobre la época geológica de su formacion. En efecto, cuando los lechos horizontales de caliza que habian depositado los mares, fueron invadidos por las masas eruptivas, perdieron su colocacion primitiva, y al plegarse y removerse en todos sentidos, se fracturaron y ampollaron en diversas direcciones. Más tarde las eyecciones de materias metálicas rellenaron algunas de aquellas oquedades y se formaron las vetas; pero otras de aquellas, que tal vez estaban aisladas y no comunicaban con las grietas de eyeccion, pudieron quedar vacías y conservarse así hasta la actualidad. Las dimensiones y forma de esas oquedades han variado despues por la filtracion de las aguas, que lavando y disolviendo las superficies de las rocas, han formado corrientes subterráneas que pueden ejercer acciones erosivas y sedimentarias.

Esta explicacion general de las oquedades que se hallan en nuestras formaciones mesozóicas, puede aplicarse á la caverna que nos ocupa. No léjos de Cacahuamilpa he visto algunos crestones y otros accidentes que demuestran la formacion de oquedades y su ocupacion posterior por otras materias minerales. El hecho de existir en Taxco y en otros lugares vecinos, numerosos filones metalíferos, no deja duda respecto de la generalidad de los fenómenos dinámicos y eyectantes en aquellos lugares, y por consiguiente, bien puede admitirse, que en la montaña en que está la caverna se produjeron esas grietas, que no fueron todas ocupadas por las materias que vinieron más tarde á formar los crestones referidos. Esta hipótesis, para el orígen de la caverna de Cacahuamilpa, creo que nada tiene de arbitraria, si atendemos á la igualdad de caractéres de las rocas de la montaña en que se encuentra, con otras de la misma época, en que se ven claramente los fenómenos que afectan, y á los cuales puede referirse la formacion de la grieta que dió orígen á la citada caverna.

Como dije ántes, los principales agentes del levantamiento de nuestras montañas mesozóicas, fueron los pórfidos traquíticos. Estas rocas hicieron su primera aparicion en el tiempo cenozóico, tanto en América como en el antiguo continente; en nuestro país se encuentran generalmente aplicadas sobre los terrenos cretáceos, y cubiertas por los aluviones posterciarios, por cuya circunstancia debemos referirlas al terciario ó primer período del tiempo cenozóico. Admitida esta cronología, y tomando á esas mismas rocas como los agentes del levantamiento de la caliza mesozóica, debemos suponer, con bastante fundamento, que la caverna se formó en el período terciario.

Si bien en el camino que recorrimos no encontramos otras masas eruptivas que los basaltos de las cordilleras del Ajusco, no por eso debemos negar la existencia de los pórfidos traquíticos en las cercanías de Cacahuamilpa, porque en los aluviones vecinos observé grandes *blocs* de esa roca, que por su figura, puede creerse que no han rodado por largas distancias, y que su orígen no está muy lejano del lugar en que hoy se encuentran. Aunque no habia necesidad de buscar esas masas eruptivas aplicadas inmediatamente en el lugar mismo donde se encuentran sus efectos, porque éstos se reconocen tambien á grandes distancias del lugar en que se presentan aquellos, he hecho esas explicaciones para alejar las dudas que pudieran ocurrir á algunos observadores sobre el mismo asunto. Debo advertir, por otra parte, que algunas personas que conocen perfectamente el mineral de Taxco, me han asegurado haber visto allí grandes masas de pórfido, principalmente en el cerro del Huitzteco.

Por el hecho de pasar dos rios por la masa de la montaña en que se encuentra la caverna, han creido algunas personas que el orígen de ésta era debido al paso de una corriente de agua. Esta hipótesis, poco satisfactoria, se destruye, si se atiende á la naturaleza de las rocas que forman la montaña, pues no se podria explicar de qué manera habia obrado el agua para producir aquella oquedad en una masa tan dura y en la direccion en que se encuentra. En rocas sueltas, y aun en otras de alguna consistencia, se producen excavaciones, pero no del carácter del subterráneo que nos ocupa, y para formarse aquellas, se han necesitado circunstancias especiales que no podriamos encontrar en Cacahuamilpa.

Si la caverna ha estado ocupada despues de su formacion por grandes depósitos de agua, se averiguará cuando se examinen cuidadosamente sus paredes, y las capas que forman su lecho, haciendo las excavaciones necesarias en estas últimas.

En una observacion rápida como la que yo hice, solo pueden notarse los efectos erosivos é incrustantes de las aguas filtradas.

En resúmen; mi opinion sobre el orígen de aquella caverna, se reduce á suponer que en el período terciario y por efecto de los pórfidos traquiticos, se produjeron una ó varias oquedades, que por la accion de las aguas perdieron su forma y dimensiones primitivas, para formar el subterráneo que hoy se llama Gruta de Cacahuamilpa. Las observaciones detalladas que se hagan posteriormente, resolverán con más fundamento el problema indicado. [1]

En cuanto á los basaltos que vimos en nuestro viaje, creo que pertenecen á dos épocas diferentes de erupcion. Los más compactos, que forman la masa principal de la cordillera del Ajusco, los he visto colocados debajo de las tobas posterciarias, sin que las capas de éstas estén removidas, cuya circunstancia indica la prioridad de aquellos en el órden de formacion; pero las lavas basálticas del pedregal de San Angel, que están relacionadas á las que asoman en las cercanías de Tlalpam, las he visto en el rio de Tizapan extendidas sobre las mismas tobas, probando así, que son más modernas que estas últimas. En la misma cordillera del Ajusco he observado esos basaltos escoriosos y algunas lavas rojizas de la época actual. No es extraño en los terrenos volcánicos, y sí muy comun, el encontrar las huellas de erupciones sucesivas y de diversas épocas.

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[1] Despues de escrito lo anterior, hablé con el señor ingeniero D. Teodoro Laguerenne, que ha dirigido algunas negociaciones mineras en Taxco, y me ha dado la siguiente noticia, que apoya mis citadas opiniones: "La formacion calcárea en que está la Gruta de Cacahuamilpa, es de bastante extension y presenta muchas abras y resquebrajaduras de varias dimensiones. Muchas de ellas están comunicadas y facilitan el paso á las corrientes que forman las aguas pluviales. Es de citarse la desaparicion del agua que utilizaban en las haciendas de beneficio, que se hallan en la cañada de Atlistac, cuya desaparicion tuvo lugar la noche del 18 de Febrero de 1802, y dos dias despues, apareció un nuevo manantial al S. del pueblo del Platanillo, cuyo hecho prueba la existencia de las comunicaciones subterráneas ántes citadas. El levantamiento de aquellas montañas calcáreas puede atribuirse á las rocas porfídicas, cuyo centro de erupcion fué probablemente el cerro de Huitzteco, que está á 20 kil. de Cacahuamilpa."

La cronología de las rocas que he citado, puede establecerse de la manera siguiente:

Primer grupo.—Vácia gris, pizarras arcillosas y caliza compacta, que corresponden al tiempo mesozóico.

Segundo idem.—Depósitos aluviales del tiempo cenozóico.

Tercero idem.—Masas ígneas, correspondientes algunas de ellas á ese mismo tiempo y otras á la edad actual.

Con el fin de señalar el órden de superposicion de esas rocas, he construido un corte geológico, en el cual he hecho abstraccion de algunos terrenos de aluvion superficiales, para dejar descubiertas las rocas que constituyen la masa principal de las formaciones citadas.

Despues de haber hecho esta reseña geológica, paso á ocuparme de los datos que recogí sobre la Flora de las localidades referidas.

El movimiento casi continuo de la aguja del aneroide que observaba, me hizo llamar la atencion sobre los diferentes y bruscos cambios de altura del terreno por donde pasábamos, y esta circunstancia me indicó la idea de observar el carácter de la vegetacion de tan variadas altitudes.

Al comenzar á subir la falda de la cordillera basáltica que he citado, y en los lugares en que se habia aglomerado la tierra arcillosa, procedente de la alteracion de las rocas de la parte superior de la montaña, se encuentran como tipos característicos, algunas plantas de la familia de las Compuestas y del género *Senecio*, que desaparecen cuando las pendientes se hacen más rápidas. Al llegar á una altura de 8,900 piés sobre el nivel del mar, aparecen las coníferas, anunciándose por algunos *cupressus* aislados que son sustituidos por los *abies* que pueblan el resto de la montaña, hasta la mitad de la pendiente que toca el valle de Cuernavaca. En las vertientes australes de la cordillera, se mezclan á las coníferas los *quercus*, algunas Sapindáceas del género *Dodonæa* y los *arbutus* de las Ericaceas, en cuyos ramos se mecen los capullos blanquísimos y sedosos de la *Eucheira socialis*.

Al llegar al valle de Cuernavaca, desaparecen completamente los abies, y se presentan las familias y géneros que caracterizan los climas calientes.

Entre las primeras recuerdo las Mirtáceas, Leguminosas, Anonáceas, Terebintáceas, Bignoniáceas, Bombáceas y Convolvuláceas.

Como tipo de las Mirtáceas debemos citar el guayabo (Psidium pommiferum) que se encuentra en las cañadas cercanas á Cuernavaca. Las Leguminosas tienen numerosos representantes de las tribus de las *Mimóseas* y *Cesalpíneas*. Una de las más bellas especies que ví de esa familia, es la *Poinciana pulcherrima* ó árbol de *tabachin*, que abunda en la hondonada en que salen los rios de Zacualpam y Tenancingo. Sobre el tronco espinoso y ceniciento del tabachin, se ostentan sus ramos adornados de magníficas hojas bipinadas, y sus racimos de flores veteadas de rojo y amarillo. Se encuentra tambien con frecuencia, la *Mimosa unguis cati*, ó *huamuchil*, la *acacia fœtida*, y otras especies espinosas. Las Anonáceas están representadas por la *Anona indica*, y las Terebintáceas, por varios individuos del género *Amyris*.

En la cascada de San Anton, á inmediaciones de Cuernavaca, hay unos árboles, desprovistos actualmente de hojas, pero adornados de bellísimas flores rojas ó blancas, que les dan un aspecto raro y elegante. Esas flores, que se llaman *Cabellos de Angel*, ó *Clavellinas*, tienen una longitud de cuatro ó cinco pulgadas. Su cáliz es carnoso y cupuliforme; la corola, de cinco pétalos alargados y flexibles; los estambres, que constituyen su mayor belleza, son muy numerosos y alargados, y forman una especie de mota elegantísima. Por esta circunstancia llamaban los indígenas *Xilotlxochitl* á las clavellinas, comparando sin duda sus estambres á los estilos alargados del *jilote*. Al hacer la clasificacion de esa planta, pude reconocer desde luego que pertenecia á la familia de las Bombáceas; pero al determinar el género, ví que habia necesidad de examinar los frutos, que yo no poseía, pues de la existencia ó falta de pelos lanosos en su interior, depende la diferencia entre los géneros *Bombax* y *Pachira*; pero atendiendo á otros caractéres secundarios, creo que la clavellina roja es la *Pachira fastuosa*, y la blanca la *Pachira insignis* de Swartz.

Al lado de estas plantas se presenta el *Bombax ceiba*, extendiéndose, como aquellas, hasta los cerros de Cacahuamilpa.

El conjunto de géneros y especies que acabo de citar, me recordó la vegetacion característica de Ameca de Jalisco, mi pueblo natal, y solo me faltaba la presencia de la *Bignonia biminalis* para completar el cuadro que buscaba. Esta preciosa planta no se hizo esperar por mucho tiempo, pues en el rio de Colotepec y en las inmediaciones de Miacatlan, encontré diversos ejemplares tan bien desarrollados como los que he visto en Jalisco. La bignonia biminalis es un hermoso árbol, de hojas verticiladas, alargadas y de color verde claro; sus ramos están terminados por bellísimas panojas de flores amarillas. Estas bignonias las he citado otra vez como características de los climas calientes y de los terrenos modernos de aluvion que se hallan cercanos á las corrientes de agua. En el Estado de Morelos he confirmado este hecho, que habia observado en Jalisco.

Creo de alguna importancia para nuestra Flora y nuestra Climatología, hacer notar la identidad completa de vegetacion entre dos localidades tan lejanas.

Los tipos más constantes y característicos desde Cuernavaca hasta Cacahuamilpa, son dos plantas de la familia de las Convolvuláceas. Una de ellas, que se conoce con el nombre de *Casahuate*, es la *Ipomœa murocoides* de Rœm. Esta especie, es un árbol que adquiere hasta cinco metros de altura, sus ramos están terminados por elegantes panojas de flores blancas, de forma campanulada, y de dos á tres pulgadas de longitud.

La otra convolvulácea de que hice mencion, es un arbusto trepador que por no estar aún especificado, como lo demostraré más adelante, voy á hacer su descripcion completa.

Tallo verrugoso, destrovoluble, leñoso, lechoso, pubescente, de color gris, ligeramente rosado y listado de verde en las extremidades. Hojas alternas, peciolos alargados, la figura más general del limbo es cordiforme y acuminada. Inflorescencia en racimos axilares. Pedúnculos angulosos de color verde claro más ó ménos rosado, flexibles, largos; el mayor que he medido tenia $0,^{m}130$ de longitud, son multifloros; en algunos he contado hasta cuarenta y ocho flores. Pedunculillos articulados, la primera parte de $0,^{m}005$ á,$0^{m}007$; de la articulacion á la base del cáliz, $0,^{m}005$ de longitud. En cada articulacion hay tres brácteas desiguales; dos muy pequeñas de $0,^{m}0015$ de longitud, herbáceas y acuminadas. Una de estas recubre un pequeño boton que rarísima vez se desarrolla, pues muere generalmente del tamaño de la bráctea. La tercera es arriñonada, ligeramente mucronada, algunas veces parece cordiforme. Su color es verde rosado en un principio, y va cambiando despues, pasando por varios rojos hasta quedar amoratada; al fin es coriácea, y sus nervaduras aparecen muy pronunciadas, principalmente si se ve dicha bráctea por trasparencia. Sus dimensiones médias, cuando se abre la flor, llegan á $0,^{m}043$ de anchura y $0,^{m}023$ de longitud. Cáliz, 5-sépalo de $0,^{m}007$ de longitud, de prefoliacion quinconcial; sépalos desiguales, aovado-agudos y herbáceos. Corola hipogínea de color rojo purpurino, tubulosa, 5-dentada, de prefoliacion torcida; su longitud média es de $0,^{m}045$. Estambres en número de cinco, desiguales y exertos; filamentos aplanados y pelosos en su base: anteras sagitadas; basifijas y biloculares. Ovario libre, cónico bilocular y 4-ovulado; está rodeado de cinco masas glandulosas de color blanco amarillento; estilo apicilar, cilíndrico, alargado y terminado por un estigma bilobulado. Fruto capsular, y en todos los ejemplares que he visto hasta ahora, solo tienen un grano desarrollado y otro atrofiado en cada lóculo. Cotiledones foliáceos y plegados.

Como se ve, esta planta pertenece á la familia de las Convolvuláceas, por ser monopétala hipogínea, de corola regular, con cinco estambres, ovario bilocular y cotiledones foliáceos y plegados. De las cuatro tribus en que está dividida esta familia, debemos colocarla en la segunda, por tener los carpelos unidos en un solo ovario y el pericarpio capsular; y á la segunda division de ésta, por ser su ovario bilocular, y al género *Exogonium* por la figura de su corola y por estar exertos sus estambres. De las siete especies que describe De Candolle, solamente el *Exogonium racemosum* y el *Exogonium spicatum* se parecen por algunos caractéres á la especie que describo; pero las diferencias que se encuentran respecto de éstas son bastante sensibles para tomarse en consideracion. Difiere de la primera por el número de flores que tienen los pedúnculos, pues el *E. racemosum* solo tiene de 3 á 4, y en la que me ocupa he contado hasta 48 como lo indiqué ántes. Las brácteas de ésta son cordiformes ó reniformes y mucronadas y no ovado-elípticas como las de aquella, ni se encuentran algunas veces aproximadas á la flor como sucede en la misma, sino siempre colocadas en la articulacion de los pedúnculos secundarios. Difieren tambien ambas especies por la forma de los sépalos, pues en el *E. racemosum* son ovado-elípticas como las brácteas, y no ovado-agudos como en la otra.

Con el *E. spicatum* tiene de comun la especie á que me refiero la forma de las hojas y de las brácteas; pero se distinguen fácilmente por la forma de la inflorescencia y por ser unifloreos los pedunculillos en aquella. No puede confundirse con las cinco especies restantes por los caractéres del tallo, de las hojas y de la inflorescencia. En consecuencia, el *Exogonium* que encontré en el Estado de Morelos, es, á mi juicio, una especie nueva, ó no descrita, que propongo se designe en tal caso con el nombre de *Exogonium Olivæ* en recuerdo del sabio naturalista jalisciense D. Leonardo Oliva, que falleció en Guadalajara el año de 1872.

El *Exogonium Olivæ* se encuentra con frecuencia desde las cercanías de Cuernavaca, á una altura de 1997 mts. sobre el nivel del mar hasta la montaña de Cacahuamilpa al S. de aquella ciudad; sus preciosos racimos, adornados de brácteas rojas, contrastan graciosamente con el follaje de las vigorosas plantas de aquel clima cálido que le sirven de apoyo.

He consultado el establecimiento de esta nueva especie á los distinguidos botánicos mexicanos D. José Barragan y D. Manuel Villada, quienes me han ayudado muy eficazmente en mi estudio, y ambos opinaron por la afirmativa

Me complazco, pues, en añadir un nombre más en la riquísima Flora de nuestra República.

Para fijar mejor las ideas respecto de la distribucion geográfica de las plantas que he citado, así como de algunas de las causas que mas influyen en su estacion, inserto el siguiente cuadro que contiene el resúmen de las observaciones que hice sobre el particular.

# CUADRO

## DEL RESUMEN DE OBSERVACIONES.

| ESTACIONES. | PLANTAS CARACTERISTICAS. | Alturas sobre el nivel del mar. | Temperatura en grados centígrados. | Horas de las observaciones. | Fechas de las mismas. |
|---|---|---|---|---|---|
| Tlalpam | Compuestas gen. senecio | 2276 m. | 23. 7 | 8 de la mañan. | 15 Feb. 1874. |
| San Mateo | Idem, idem | 2283 m. | 27. 5 | 9½ de idem. | " " " |
| Topilejo. | Coníferas (cupressus, abies) | 2486 m. | 27. 5 | 10½ de idem. | " " " |
| El Guarda. | Idem, idem, Gramíneas. | 2508 m. 7 | 27. 5 | 12½ de idem. | " " " |
| Cruz del Marqués. | Idem, idem, idem. | 2507 m. 2 | 27. 5 | 2 de la tarde. | " " " |
| Huitzilac | Coníferas, quercus, arbutus y dononæ. | 2486 m. | 31. 2 | 4 de idem. | " " " |
| Santa María. | Psidium pom. Amyris, Y. muricoides. P. fastuosa, A. indica, E. Olivæ. | 1997 m. 2 | 31. 2 | 5½ de idem. | " " " |
| Cuernavaca. | Idem, idem, idem. | 1647 m. | 21. 2 | 8 de la mañan. | 16 " " |
| Temisco. | Idem, idem, ficus, M. unguiscati, y circinalis | 1382 m. | 31. 2 | 10 de idem. | " " " |
| Barranca de Colotepec | Bignonia biminalis, Solanum cornutum. | 1215 m. | 31. 2 | 10 de idem. | 17 " " |
| Hacienda de Miacatlan. | Idem, idem | 1192 m. 7 | 30. | 2 de la tarde. | 19 " " |
| Tetecala. | Idem, idem amyris, spondias | 1169 m. 7 | 32. 2 | 3 de idem. | 17 " " |
| Idem. | " " " " | 1169 m. 7 | 30. 3 | 7 de la noche. | 19 " " |
| Coatlan | Idem, idem, salix, populus. | 1410 m. 8 | 32. 2 | 5½ de la tarde. | 17 " " |
| Plan de dos Rios. | Idem, idem, Poinciana pulcherrima. | 1131 m. 3 | 32. 2 | 9 de la mañan. | 18 " " |
| Boca de la Caverna. | Idem, ficus, bombax. | 1410 m. 8 | 32. 2 | 10½ de idem. | " " " |

Las alturas fueron calculadas, como advertí ántes, por medio de un aneroide pequeño y compensado. La altura que me dió en México el dia de la partida, (15 de Febrero) y á las seis de la mañana, fué de 2269 metros, número que no difiere mucho de los que se han determinado por medios más exactos. La observacion la hice en la esquina E. de la calle de Cadena en esta capital.

He llegado al fin de mi trabajo, que adolecerá sin duda de muchas imperfecciones, tanto por mi falta de conocimientos como por la brevedad del tiempo en que hice mis observaciones, las que, me he resuelto á escribir, como anuncié al principio, con el fin de cooperar al adelanto de la Historia Natural de México.

Marzo 10 de 1874.

# DESCRIPCION

DEL

# MINERAL BISMUTIFERO DE SAN LUIS POTOSI,

DESCUBIERTO POR EL SR. D. FLORENCIO CABRERA,
QUE RESULTA SER UN HYDROCARBONATO DE OXIDO DE BISMUTO
O LA BISMUTITA DE LOS MINERALOGISTAS,
SEGUN NUESTRA CLASIFICACION A LA VISTA DE LOS EJEMPLARES REMITIDOS POR EL MISMO SEÑOR AL MUSEO NACIONAL Y MINERIA,
POR EL SR. D. ANTONIO DEL CASTILLO, SOCIO DE NUMERO.

Se presenta en las combinaciones de las formas siguientes, que pertenecen al sistema orthorómbico:

1.ª Pirámides rombales, con las caras de la base, ó truncados los vértices:

2.ª Pirámides rectangulares, que resultan de la combinacion de los domas macro y braquidiagonales:

3.ª Las mismas pirámides con la cara de la base, ó tablas rectangulares biseladas las aristas de la base.

Estas formas cristalinas son de caras ásperas, formando agrupamientos por las bases, ú otros indeterminados. Las tablas forman celdillas. Los cristales están sueltos ó embutidos en la masa del pórfido cuarcífero del criadero. Tambien se encuentra en conereciones globosas, arriñonadas, en granos, en costras y pulverulento.

Los cristales son pequeños y medianos, hasta de 8 milímetros del lado de la base. No se prestan á la medicion de ángulos, por lo áspero de las caras; pero su textura es hojosa perfecta, siendo el crucero paralelo á la base de la pirámide: por este carácter me parecen no ser formas pseudo-mórficas. (Para el Sr. Frenzel las formas son aparentemente pseudo-mórfosis del Espato pesado). Hasta ahora no se habia encontrado cristalizado. Tienen lustre de nácar en la textura hojosa; y el de las figuras concrecionadas es de cera á vidrio; y mate el terroso. Su color es blanco amarillento que pasa á amarillo de cera, y pajizo; á veces teñidas de rojo, por la arcilla del pórfido rojo que las acompaña.

Los cristales de textura hojosa tienen una dureza de 4 á 5, y dan raspadura blanca. Es quebradizo: su peso específico es de 7,52. Segun el Sr. Rammelsberg tiene el de la Carolina del Sur 7,67: y 6,86-6.909, el de Europa, segun Breithaupt.

Hace efervescencia con los ácidos.

La solucion clorhydrica toma luego un hermoso color amarillo subido.

Da agua en el matracito calentado á la lámpara de alcohol.

Al soplete tiene una fusibilidad de 1.

Se funde en escoria amarillenta con pegadura amarilla parduzca; y continuando el soplo á la llama de reduccion, se obtienen globulitos metálicos y quebradizos.

En el "Neues Jahrbuch der Mineralogie von Leonhard und Geinitz," de 1874, entrega 8.ª, pág. 801, el Sr. Frenzel de Freiberg publicó un análisis, dando la composicion siguiente en 100 partes:

| | |
|---|---|
| Oxido de bismuto. . . . . . . | 90,10 |
| Acido carbónico. . . : . . . . | 7,00 |
| Acido sulfúrico . . . . . . . . | 0,27 |
| Agua. . . . . . . . . . . . . . | 1,80 |
| Resíduos . . . . : . . . . . | 0,30 |
| | 99,47 |

Los análisis que trae el Sr. Dana en la última edicion de su *System of Mineralogy*, en la descripcion de esta especie, pág. 716, practicados por los Sres. Rammelsberg y Genth, con ejemplares de la Carolina del Sur, son los siguientes:

| | $\ddot{C}$ | $\dddot{Bi}$ | $\dot{H}$ | |
|---|---|---|---|---|
| 1.º Distrito de Chesterfield | 6.56. | 90.00. | 3.44=100 | Ramm. |
| 2.º ,, ,, ,, | 7.04. | 89.05. | 3.91=100 | Genth. |
| 3.º ,, ,, ,, | 7.30. | 87.67. | 5.03=100 | Genth. |

Como se ve, estos últimos análisis solo difieren del primero en la cantidad de agua y un cuarto por ciento de ácido sulfúrico, que da el del Sr. Frenzel; de manera que en la fórmula $3(\dddot{Bi}\ddot{C}+\dot{H})+\dddot{Bi}\dot{H}=\dddot{Bi}{}^{4}\ddot{C}{}^{3}\dot{H}{}^{4}$ del Sr. Rammelsberg, solo habria una variacion en la proporcion de átomos de agua que no hace una variacion esencial en la fórmula. El Sr. Cabrera en tres análisis diferentes sacó: 4,43; 4,06; y 4,76 de agua; lo que da un término medio de 4,42, y una proporcion atómica de $H^5$.

*Observaciones.*—El hydrocarbonato de óxido de bismuto de San Luis, se cria, como el óxido de estaño arriñonado, en pórfidos, y se encuentra mezclado en pequeñas cantidades con él. Por esta circunstancia las muestras de bismuto metálico obtenidas de este mineral por el Sr. Cabrera contienen una pequeña cantidad de estaño que le quita el tinte rojizo del color propio del bismuto metálico. Además, el Sr. Frenzel observó que los fragmentos del mineral procedentes de México, que examinó, iban mezclados de hojillas blancas, y muy dúctiles, las que, tratadas al soplete, resultaron ser de estaño puro.

El hallazgo ó descubrimiento en México de esta especie mineral, se debe á nuestro socio de San Luis, el Sr. D. Florencio Cabrera, aun cuando sus investigaciones y análisis lo hayan conducido á otros resultados diferentes de los expuestos aquí; por constar que él fué el primero que reconoció el bismuto metálico extraido de esta especie mineral.

Por este trabajo, publicado en Agosto del año pasado, y por los ejemplares que nos remitió, sabemos que se encuentra á pelo de tierra envuelto en la tierra vegetal (seguramente por acarreo); en bolsas, en las excavaciones de las minas, acompañado de arcillas, de bol, litomargas kaolin y ocres, mezclados con cristalitos de cuarzo, de topacio y riñoncitos de óxido de estaño: y en las abras de un pórfido rojo en el que se halla tambien embutido y diseminado en masas y cristales.

El mismo pórfido contiene en sus rajas costras ó concreciones concéntricas amarillentas de óxido de estaño ó casiterita.

Las minas están situadas tres leguas al Oeste de San Luis, en unos cerros de 100 metros de altura sobre el nivel de la ciudad, en las cercanías del Santuario del Desierto; y sobre las Mesas de Buenavista y la Cruz. La sierra de que forman parte dichos cerros, contienen muchas catas que se han abierto por los pepenadores de estaño arriñonado.

Desgraciadamente la produccion de estos criaderos superficiales ha sido escasa, y segun nuestros informes, la casa de los Sres. Gutheil y C.ª de esta ciudad, mandó á Alemania 5000 libras. La libra de metal, puesta allá, sale á 50 centavos; y el metal puro se paga á 2 pesos 50 centavos la libra.

Parece que las minas están ya agotadas, y no se trabajan.

El mineral que analizó el Sr. Frenzel lo tomó, segun me comunica el Sr. Burkart, á quien debo la noticia del análisis ántes citado, de unas 54 libras procedentes de México, que una casa de Hamburgo compró.

México, Julio 16 de 1874.

# LA PEGA-ROPA AMARILLA

POR EL SEÑOR DON MANUEL F. DE JAUREGUI.

Esta planta pertenece á la familia de las *Loasaceas*, familia de plantas fanerógamas indígenas: al género *Mentzelia* de Lineo, y es la *Meutzelia hispida* de Will. Tiene los caractéres siguientes:

Planta herbácea; tallo cilíndrico de color verde amarilloso, con un corto número de ramos, rudos al tacto: crece á un metro de altura: hojas alternas, ovado-lanceoladas y dentadas, las inferiores más grandes que las superiores, y éstas casi sentadas, de color verde oscuro, más claro en la parte inferior: las nervaduras de color blanquizco. Las flores se hallan en las extremidades de los ramos y son regulares: cáliz de cinco sépalos, agudos, lisos por su cara interna: corola de cinco pétalos obtusos, lisos y acuminados, de color amarillo de oro é insertos en un disco anular, alternos con los sépalos del cáliz: cuarenta y dos estambres, diez esternos más desarrollados que treinta y dos internos, insertos en el disco de la corola: anteras biloculares: ovario ínfero, carnoso, pluriovulado: estilo filiforme: estigma de tres divisiones lineares: el fruto es una caja triangular, coronada por el cáliz persistente: granos dispuestos de tres en tres y adheridos á tres placentas, ásperos á consecuencia de muchas estrias que tienen en su superficie. Los tallos, las hojas y el cáliz por su parte externa, están cubiertos de un sin número de pelos largos vueltos hácia abajo: los ovarios y frutos tienen tambien pelos rígidos, pero de una forma particular; examinados con una lente son unos cónos con algunos puntos brillantes. Al microscopio, se advierte que los puntos brillantes son otros tantos cónos cuyo vértice está volteado hácia uno de los lados. Por la disposicion de estos pelos, la planta, y principalmente los ovarios, se adhieren á los géneros, y tal vez por este carácter ha recibido el nombre de *Pega-ropa*.

Las raíces afectan muchas formas; la que parece predominar es la cónica alargada, ramificándose por su base ó lateralmente. Su color es amarillo sucio al exterior, con algunas cicatrices, debidas á otras tantas raicesillas que han desaparecido: es muy carnosa; haciendo un corte trasversal se presentan dos zonas muy bien marcadas, una que está inmediata á la corteza es de color más subido relativamente; la otra, que forma el resto de la raiz, es blanca, compuesta de un tejido celular muy compacto: su olor cuando está fresca es nulo, lo que no sucede cuando está seca y en polvo: la zona que está inmediata á la corteza es amarga, miéntras que la central casi no tiene sabor. Esta planta se halla en los alrededores de México. Los indígenas la usan como purgante, y su nombre en mexicano es *Zazale*.

He analizado esta raíz, cuyos resultados son:

Resina, Materia grasa, Goma, Azúcar, Almidon, Sales, Extracto acuoso.

La resina es ácida, de color moreno oscuro, olor apénas sensible, de sabor amargo, soluble en los álcalis cáusticos ó subcarbonatados; neutralizando el álcali que tiene en solucion la resina, ésta se precipita con un color blanco: si se deja secar poco á poco, toma su color primitivo. La he obtenido dejando macerar el polvo de la raíz en alcohol á 40°, concentrando el vehículo y precipitándolo por el agua. Contiene 11 por 100.

El agua que sirvió para la extraccion de la resina, fué concentrada y abandonada á sí misma; poco despues abandonó unos cristales cúbicos muy brillantes. Me pareció ser un principio inmediato: fué necesario hacer la experiencia en mayor escala; y sometida la sustancia cristalina y el agua madre á la accion de los reactivos, éstos me dieron á conocer en los cristalitos cloruro de potasio. El agua madre tiene un sabor dulzacho: contiene azúcar incristalizable. La fécula la he extraido por los procedimientos ordinarios: es muy blanca; puesta al microscopio, se ven los gránulos redondos, ligeramente ovoides: contiene la raíz bastante. La goma la extraje por maceracion de la raíz en el agua, á la temperatura ordinaria y precipitándola por el alcohol concentrado. Por el éter he obtenido una materia grasa, de color amarillo, del olor de la raíz, insoluble en el agua y en el alcohol.

Creo que el principio activo es la resina: á un perro de pequeña talla, que se habia alimentado con pan y leche el dia anterior, se le dieron 0,30 de resina envuelta en un pedazo de carne: á las pocas horas tuvo una excrecion morena de consistencia sólida: poco despues vinieron otras dos excreciones líquidas. En este intermedio, el animal estuvo muy inquieto, ladraba, y se revolcó repetidas veces.

Ninguna otra experiencia fisiológica se ha hecho con las raíces de la *Pegaropa*, y no puedo dar mi opinion sobre su empleo terapéutico; pero á juzgar por los datos de los indígenas, si producen dolores intestinales, son soportables.

# ANALISIS DE LA CENIZA

DE LOS

# ORGANOS LUMINOSOS DE LOS CUCUYOS

**POR EL SEÑOR DOCTOR CARLOS HEINEMANN,**

SOCIO CORRESPONSAL EN VERACRUZ.

La imperfeccion de nuestros conocimientos sobre la composicion química de los órganos luminosos de los *Lampirideos*, y sobre la facultad que poseen, ha consistido principalmente en la pequeñez de los objetos que estuvieron al alcance de los investigadores europeos. Dan más probabilidad de averiguar algo sobre estas cuestiones interesantes, los cucuyos americanos, en atencion al notable tamaño de algunos de ellos.

Siento no poder ofrecer por ahora más que un principio para nuevos trabajos, es decir, una análisis de la ceniza de los órganos luminosos, que ya he descrito en un artículo poco ha reproducido en este periódico.

Por falta de aparatos, he tenido que limitarme solo á una análisis cualitativa.

Los órganos luminosos ventrales de ciento ochenta y seis cucuyos, cuidadosamente preparados, y colocados despues en un crisol de porcelana, fueron reducidos á carbon por medio del fuego lento de una lámpara de Berzelius.

El carbon fué tratado con agua hirviendo y su residuo insoluble, convertido posteriormente en ceniza, lo cual se logró muy bien, exceptuando una insignificante porcion de él.

El extracto acuoso tenia una reaccion ligeramente alcalina, y desprendió con el ácido clorohídrico unas cuantas burbujas de un gas cuya naturaleza (probablemente ácido carbónico), no pudo averiguarse, por su pequeña cantidad.

La continuacion del exámen químico demostró la existencia de rastros de cloro y de cantidades relativamente grandes de potasa y de ácido fosfórico.

La parte de ceniza insoluble en el agua se disolvió en el ácido clorohídrico, desprendiéndose bastante ácido carbónico y no quedando más que rastros insignificantes sin disolverse. En la solucion ácida se podia demostrar con exactitud la existencia de la cal.

Para discutir ahora la reparticion de las sustancias encontradas, es preciso recordar la estructura de los órganos luminosos.

Como lo expuse en el artículo arriba citado, hay que distinguir en ellos dos capas, una luciente, compuesta de células y traqueas, y otra que no luce, en la cual yo, en oposicion á las observaciones hechas por el Sr. Kölliker, que hizo sus estudios en el *Lampiris splendidula*, no he podido encontrar células.

En nuestro cucuyo se compone esta capa de ramificaciones gruesas de las traqueas y de masas compactas, en parte esféricas, mezcladas unas con otras.

Solo el exámen microscópico hace ya probable en estas masas la existencia de dos diferentes combinaciones químicas, porque una parte de ellas está compuesta de pequeños gránulos perfectamente contorneados, miéntras que otras presentan una estructura radiado-cristalina, que con mayor precision se presenta bajo la accion de la potasa cáustica.

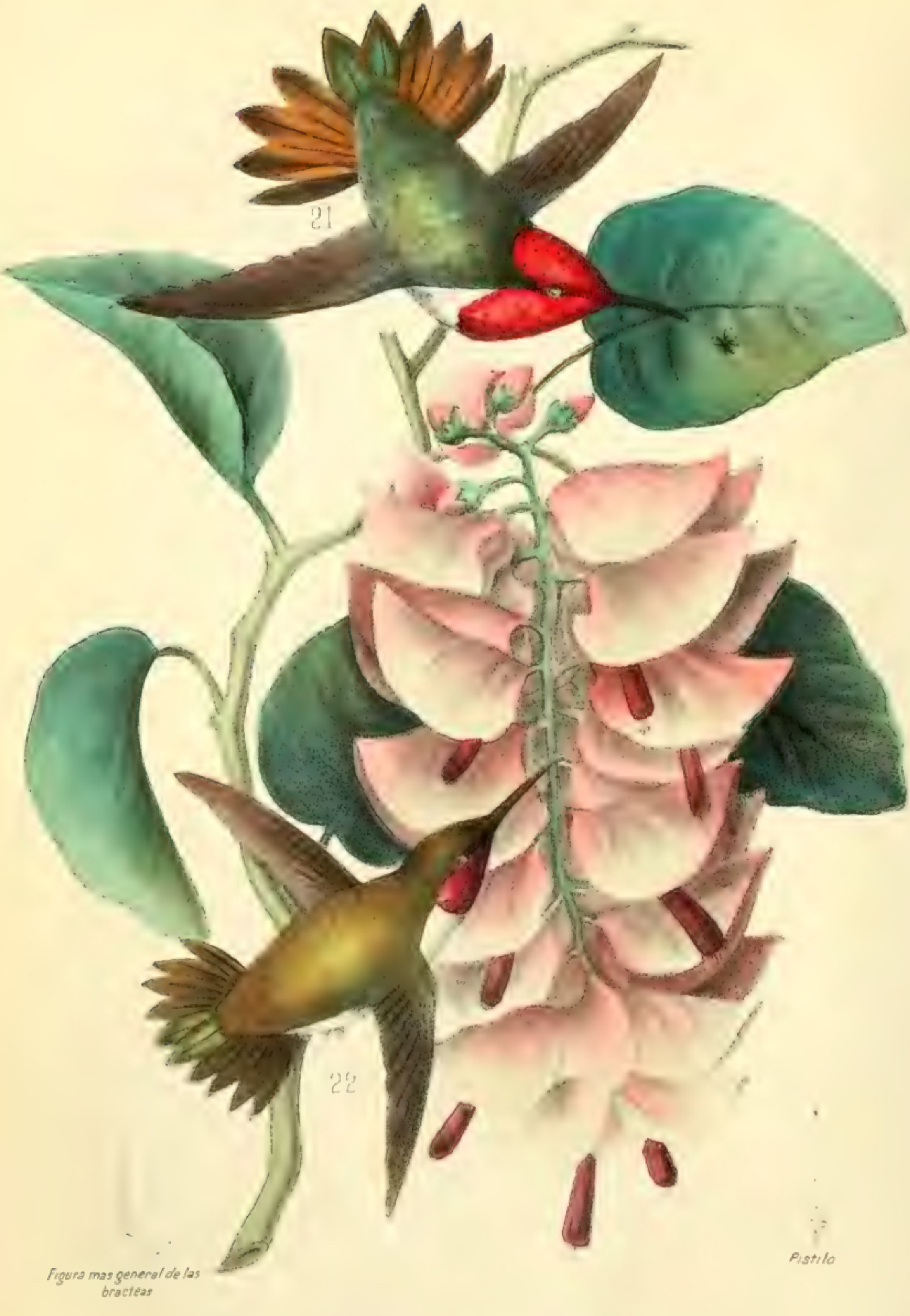
El Sr. Kölliker ha hecho en los *Lampirideos* el interesante descubrimiento de que la capa no luciente, añadiéndole algun ácido, da orígen á la cristalizacion de cantidades considerables de ácido úrico, observacion que yo pude confirmar en los cucuyos; pero no estoy conforme con la suposicion del Sr. Kölliker, de que sea amoniaco la base combinada con aquel ácido, porque los órganos luminosos frescos, tratados convenientemente, no lo desarrollan. La análisis que acabo de explicar, da á mi juicio, la resolucion de este asunto.

En mi concepto, se encuentra el ácido úrico en dos combinaciones, una al estado de urato de cal que forma las masas compuestas de gránulos, y otra al de urato de potasa, formando las masas cristalinas.

El ácido carbónico, que se desprende de la ceniza insoluble en el agua, debe considerarse como producto de la combustion del ácido úrico, porque no está preformado en la capa luminosa.

El ácido fosfórico se debe referir á las células lucientes, porque si se encontrase en la capa que no luce, solo podia estar en la forma de fosfato de cal (hay que recordar que esta capa es insoluble en el agua), y entónces debia probarse su presencia en aquella parte de la ceniza, que solamente se disuelve en ácido clorohídrico.

Otra cuestion, y muy importante es, si está preformado el ácido fosfórico y combinado con la potasa, ó si es el resultado de la combustion de cuerpos fosfóricos. Esto no puede decidirlo una simple análisis de la ceniza. Sin em-


21
22
Figura mas general de las bracteas
Pistilo

**EXOGONIUM OLIVÆ.** (Bárcena.)

21. Selasphorus Floresii.    22. Trochilus Alexandri

LIT. DE H. IRIARTE MEXICO

bargo, llama mucho la atencion el hecho averiguado, y me dará motivo para nuevos estudios, que tal vez aclararán más la causa de la produccion de luz en los coleópteros luminosos.

Veracruz, 24 de Mayo de 1874.

# ENSAYO ORNITOLÓGICO
# DE LA FAMILIA TROCHILIDÆ

## O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

### Num. 19.—*Chupamirto de pecho dorado.*

*Selasphorus rufus*, Gould; *Trochilus rufus*, Swains.; *Mellisuga rubra*, Gray y Mitch.; *Selasphorus ruber*, Bonap.; *Le Sasin*, Aud. y Vieill.

Esta preciosa especie de colibries, es otra de las que como el *colubris*, recorre una vasta extension de la América Setentrional durante su peregrinacion anual, pues el Sr. Gould, dice, que ha obtenido ejemplares de esta familia, de Guatemala; se encuentra en abundancia en el Valle de México, durante el otoño, adonde efectúa su nidificacion, segun manifiesta el Dr. Villada en su interesante Memoria de los "Colibríes del Valle de México," que públicó la Sociedad Mexicana de Historia Natural, en el 2.º tomo de su periódico *La Naturaleza;* y por consiguiente, debe decirse, que esta es su localidad, á pesar de que el número de nidos que se encuentran allí, es insignificante en proporcion á la gran cantidad de individuos de ella que se ven en esta region, siendo muy probable, que tales avecitas hagan su primera incubacion durante la primavera, en algun lugar más meridional, puesto que está probado que algunas de ellas hacen dos posturas al año. Tambien se encuentran individuos de esta especie en California, y segun algunos viajeros, recorre toda la cordillera hasta llegar á la isla de Sitka, á unos 56 grados de latitud setentrional.

La apariencia del macho adulto, es así: la parte superior de la cabeza, de un tinte pardo verdusco; la parte de encima del cuerpo y la cubierta de la cola, color de canela; la cola tambien de este color, pero un poco más subido, teniendo en las puntas de cada pluma, una mancha pardo-oscura; alas pardo purpúreas, y sus cubiertas verde-bronceadas; la garganta y cuello lo tiene cubierto con unas plumas de apariencia escamosa, de un color de oro naranjado brillantísimo; cubiertas de debajo de la cola, flancos y vientre, del mismo color castaño-canelo de la parte superior del cuerpo, un poco más claro en el centro del abdómen; parte inferior del pecho, blanca, que toma gradualmente el tinte canelo del abdómen, con el cual se confunde; region anal cubierta de plumon blanco; patas pardo-oscuras, y uñas y pico negros.

Su largo total, es de 3 ⅞ de pulgada; alas 1 ¾ idem; cola 1 ¼, y pico casi recto, ¾ idem.

La hembra es casi del mismo tamaño que el macho, diferenciándose de éste, en que toda la parte superior de la cabeza, cuello y cuerpo, es de un color verde-bronceado pardusco, con las cubiertas y bases de las plumas de la cola, del mismo color canelo del macho, con lo restante de ellas pardo-oscuro, teniendo las tres de cada lado, las puntas blancas, arredondadas y no lanceoladas como las del macho; toda la parte inferior, blanca, tintada de color canelo en los flancos y cubiertas de debajo de la cola, teniendo por último, una mancha en la garganta, formada por las extremidades de algunas plumas tintadas del hermoso color metálico del macho.

El macho jóven participa tanto de la apariencia de la hembra, como del macho adulto, pudiendo desde luego decirse, que es el intermediario entre ambos.

### NUM. 20.—*Chupamirto real de pecho azul celeste.*

*Delattria Clemenciæ*, Gould; *Ornismya Clemenciæ*, Less.; *Mellisuga Clemenciæ*, Gray y Mitch.; *Lampornis Clemencia*. Bonap.

Este hermoso colibrí, es muy parecido al *Campylopterus Delattrii;* tiene el nombre de *Clemencia* que le dió Lesson al dedicarlo á su esposa.

El Sr. Gould, le ha dado tambien el nombre de *Cazique de garganta azul*, y se encuentra en las inmediaciones de Jalapa, Coatepec y Córdoba; pero con más abundancia en el Valle de México, de donde parece ser peculiar, pues mora allí desde la primavera hasta la conclusion del otoño.

La apariencia del macho adulto de esta especie, en cuanto á su plumaje, es como sigue: la parte de encima de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un tinte verde bronceado, y un poco más pardusco y oscuro en la parte de la corona y cubiertas de la cola; alas pardo-purpúreas; cola negro-purpúrea, con las extremidades de las tres plumas de cada lado, como media pulgada blancas; siendo un poco ménos en las dos interiores; cubiertas de debajo de ésta, pardo claro verduscas, marginadas de blanco; parte inferior del pecho y abdómen, gris pardusco con visos bronceados en los flancos y lados del pecho; region anal cubierta de plumon blanco; garganta y parte superior del pecho, de un color brillante azul de cobalto; en la parte posterior del ojo, le nace una linea blanca que se dirige hácia atrás en una extension como de tres octavos de pulgada; sus patas son negro-parduscas, su pico recto y uñas negras.

El tamaño del macho adulto es, 5¾ de pulgada; alas 3¼ idem; cola 2 idem, y pico recto de una pulgada.

La hembra es un poco más pequeña que el macho y muy semejante en el colorido de su plumaje, pues solo se diferencia de él, en que carece del tinte azul metálico que tiene en la garganta, hallándose esta parte cubierta de un color gris claro uniforme, que se une con el resto del color de toda la parte inferior del cuerpo.

### NUM. 21.—*Chupamirto de corona y pecho escarlata.*

### *Selasphorus Floresii,* Gould; *Floresi's Flame-bearer.*

De esta singular especie de colibries, solo existe un ejemplar en Inglaterra, en la coleccion particular del finado G. Loddiges, á quien se lo presentó el Sr. Floresi, y éste lo obtuvo durante su estancia en este país, cerca del mineral de Bolaños, en el Estado de Jalisco.

La Srita. Loddiges, segun dice el Sr. Gould, le permitió tomar un dibujo de dicho ejemplar, y ademas le proporcionó copiar la siguiente nota escrita por su padre con respecto á esta especie, cuya traduccion es como sigue:

«Agosto 11 de 1845.—El Sr. Floresi me envió un hermoso colibrí nuevo, que he apellidado *Floresii.* Fué cogido en Bolaños; es muy parecido al *Anna,* pero sus colores son mas brillantes; visto de frente es escarlata; los lados del cuello los tiene color de rubí ó carmesi; la cabeza es tambien color de rubí, y su cola es parecida á la del *platycercus;* pero tiene parda la parte interior de sus plumas. El Sr. Floresi dice que es el único ejemplar que ha llegado á ver.»

La apariencia de dicho ejemplar es así: la parte superior de la cabeza, garganta y parte superior del pecho, color de granate vistosísimo; parte superior del cuerpo y cubiertas de las alas y de la cola, verde bronceadas; alas pardo-purpúreas; cola, de un color castaño rojizo, con la punta y parte exterior de cada pluma pardo-purpúreo, ménos las dos de enmedio que tienen el centro verde bronceado; parte inferior del pecho y abdómen, gris casi blanco, con los flancos tintados de verde bronceado; patas pardo-oscuras; y su pico recto, y uñas negras.

La hembra, como debe suponerse, es desconocida.

La figura de la ilustracion anexa, tiene el tamaño natural, y la planta, es el *Exogonium Olivæ* descrito por el distinguido mineralogista y botánico D. Mariano Bárcena.

## NUM. 22.—*Chupamirto de pecho morado.*

*Trochilus Alexandri*, Bourc. y Muls.; *Mellisuga Alexandri;* Gray y Mitch.; *Trochilus Alexandri*, Bonap.

El Dr. Alexandre que visitó nuestro país, fué quien descubrió esta preciosa especie de colibríes, y los Sres. Bourcier y Mulsant, en honor del descubridor, le dieron el nombre de Alexandri; es muy parecida, por su configuracion y tamaño al *T. colubris*, y habita en la altiplanicie del Valle de México y otros lugares del N. E. de este país, pues el Dr. Heerman ha encontrado individuos de ella en Guaymas. Tambien se encuentra en Tejas y California, por cuyo motivo los americanos la consideran como perteneciente á su fauna.

El *Alexandri* visita el Valle de México durante el principio del otoño; pero no en abundancia, pudiendo desde luego decirse que es raro en esta region.

El color del macho adulto, en la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, es verde bronceado, algo parduseo en lo que corresponde á la cabeza; alas pardo-purpúreas; cola con las dos plumas del centro, verde bronceadas, y las laterales que son lanceoladas, de un tinte negro-parduseo con ligeros visos bronceados; cuello color de púrpura metálico, que se confunde en la parte de arriba con el negro aterciopelado de la garganta; abdómen parduseo, un poco más claro en su centro y desvanecido en su parte anterior con el tinte casi blanco que tiene en el pecho; las cubiertas de sus piernas son blancas; sus patas pardo-oscuras, y uñas y pico que es recto, negros.

El tamaño del macho, desde la punta del pico hasta la extremidad de la cola, es 3½ pulgadas; alas 1¾ idem; cola 1 idem, y pico 8 líneas.

La hembra es muy semejante al macho; pero se diferencia de él, en que está desprovista de los tintes de la garganta y cuello, teniendo en lugar de éstos, un color pardo gris muy claro uniforme hasta el abdómen, y ademas las plumas de la cola, que no son lanceoladas sino arredondadas; tres de cada lado tienen las puntas blancas, y la generalidad de ellas sus bases grises.

El macho jóven se parece más á la hembra que al macho, y solo se diferencia de aquella, en que en el lugar en que éste tiene el color purpúreo, se le ven una multitud de manchitas pardas, las cuales con la edad se convierten en el hermoso tinte metálico ya descrito.

### NUM. 23.—*Chupamirto de cola de tijera y garganta azul.*

*Ornismya Dupontti*, Less. y Jardin; *Triphœna Duponti*, Gould; *Mellisuga Duponti*, Gray y Mitch; *Ornismya Zémès*, Less. Rev. Zool.; *Taumastura Duponti*, Bonaparte.

Esta elegante especie de colibríes, se encuentra durante el verano, en las inmediaciones de Jalapa y Coatepec, así como tambien en el Valle de México; mas sin embargo de hallarse bastante esparcida, es otra de las que como el *Elizæ*, se considera entre las muy raras de dichos lugares. El Sr. Gould dice, que ha obtenido tambien ejemplares de ella, de Guatemala, donde parece que es más abundante, y hace notar, que tiene el modesto nombre Zémès, derivado del que daban á sus ídolos los antiguos mexicanos y haitienses.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, cuello, cuerpo y cubiertas de las alas y de la cola, de un color verde bronceado, un poco más oscuro en lo que corresponde á la cabeza; alas pardo-purpureas; cola extremadamente horquillada, con las dos plumas del centro muy cortas, verde-bronceadas; las dos siguientes de este mismo color un poco más oscuro, con una pequeña mancha blanca en la punta, las tres restantes de cada lado de ella, que gradualmente aumentan en tamaño, tienen las bases y hasta como la mitad de su largo, pardo-oscuras, en seguida una pequeña porcion blanca, y por último, otra parte pardo-oscura con las puntas blancas; su garganta y cuello, cuyas plumas tienen una apariencia escamosa muy marcada, son de un color de índigo brillante; en el pecho tiene una banda blanca; la parte inferior del cuerpo, es de un color verde-bronceado pardusco; las cubiertas de debajo de la cola, de un tinte pardo-claro verdusco; la parte que cubre los cuadriles hasta muy arriba, tambien es blanca; patas pardas, y el pico, que es casi recto y uñas, negras.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es de 4 pulgadas; alas 1 ½ idem; cola 2 idem ménos una línea, y pico ½ pulgada.

La hembra, en cuanto á lo que pertenece al cuerpo, es del mismo tamaño que el macho; toda la parte superior la tiene verde-bronceada parduzca; la inferior castaño rojiza, inclusa la cubierta de debajo de la cola, con excepcion de las plumas que cubren la region anal, que son blancas sedosas; alas pardo-purpúreas; cola de este mismo color, con visos bronceados, más marcados en las dos plumas del centro, teniendo todas las demas, ménos éstas, en las puntas, una manchita blanca tintada de castaño en sus extremidades.

### NUM. 24.—*Chupamirto morado grande.*

*Calothorax cyanopogon*, Gould; *Cynanthus Lucifer*, Swainson; *Ornismya cyanopogon*, Less.; *Calothorax Lucifer*, Gray y Mitch.

Esta preciosa especie de colibríes, á la cual el Sr. Gould le da tambien el nombre de *Mexican Star*, Estrella mexicana, es otra de las peculiares del Valle de México, y acaso la más comun de todas las que se encuentran en esta region, pues vive en ella desde el principio de la primavera hasta concluir el otoño; durante cuyo periodo los cazadores cogen un sinnúmero de individuos de ella, tanto para disecarlos, como para venderlos vivos en jaulas á aquellas personas que gustan ver, aunque sea por poco tiempo, tan hermosas joyas animadas; puesto que raras veces se pueden conservar más de dos semanas aprisionadas, y siempre se mueren, ya sea por la falta de ejercicio, ó porque el alimento de azúcar que se les da, no les nutre suficientemente. Visita tambien algunos lugares del Noroeste de México, adonde probablemente va á invernar; pero nunca se le ve en las inmediaciones de Jalapa como ha dicho el Sr. Bulock en su Memoria de «Seis meses en México.»

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado parduzco, un poco más oscuro en la parte frontal de la cabeza; alas algo cortas, pardo-purpúreas; cola bastante horquillada, con las dos plumas del centro, como de la mitad del largo de las laterales, verde-bronceadas; las dos siguientes, un poco más largas, del mismo color ménos marcado, las demas negro-purpúreas, siendo las dos exteriores muy angostas en su extremidad y algo más cortas que las siguientes, las cuales son lanceoladas y tienen algunas veces un filete casi imperceptible, blanco en sus extremidades; su garganta, cuyas plumas son de apariencia escamosa, así como las de los lados del cuello que tienen hasta média pulgada de largo, es de un color de púrpura metálico hermosísimo en algunas posiciones de la luz, pues en otras tiene unos reflejos violados indescribibles con la pluma, é inimitables por el pincel; el pecho y las cubiertas de debajo de la cola, las tiene de un color blanco sucio, así como tambien la parte del centro del abdómen, con los flancos pardo verduscos y un tinte castaño cerca de las cubiertas de las piernas que tambien son de este mismo color; sus patas, pico que es algo curvo, y uñas negras.

Su largo total es de 4 pulgadas, desde la punta del pico hasta la extremidad de la cola; alas 1 ¾ idem; cola 1 ⅓, y pico 11 líneas.

La hembra, en cuanto á tamaño y color de toda su parte superior, es exactamente igual al macho; toda la parte inferior la tiene de un tinte blanco sucio, algo más claro en el centro del abdómen, con ligeros visos bronceados á los lados del cuello; sus flancos son de un tinte castaño bastante pronunciado; su cola, que no es horquillada, sino arredondada, tiene las dos plumas del centro, verde-bronceadas; las demas son de un color negro-purpúreo, con las bases de un tinte castaño, que al unirse con el color oscuro tiene visos verduscos, y por último, las tres plumas de cada lado de ella, tienen las extremidades blancas.

Segun el Dr. Villada, esta especie nidifica al principio del verano, y como tambien dice que á la hembra se le ve ocupada en esa misma tarea á mediados de otoño, queda confirmada la idea de que algunas especies de esta familia hacen dos posturas al año, y que ésta es una de ellas.

## NUM. 25.—*Chupamirto morado pequeño.*

### *Calothorax Pulchra*, Gould.

Esta otra preciosa especie de colibries, á la cual el Sr. Gould ha dado tambien el nombre de *Beautiful wood Star*, Hermosa estrella del bosque, es tan semejante á la anterior, que á primera vista puede confundirse con ella, pues que toda la diferencia que se encuentra entre ambas, es ser ésta, como cinco octavos de pulgada mas pequeña en su largo total, y tener el pico algo más curvo, más delgado, y por consiguiente más pequeño que el de aquella.

El Sr. Gould dice que los ejemplares que ha obtenido de esta especie, fueron cogidos en Oaxaca, y que es al Sr. Sallé, de Paris, á quien se debe el conocimiento de ella; pudiendo agregar el que esto escribe, que ha conseguido en el Valle de México unos cuantos individuos, que le parecen ser iguales á los descritos con el nombre de *C. pulchra*, cuya apariencia es como sigue:

Macho adulto; la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado parduzco, algo más oscuro en lo que corresponde á la cabeza; alas pardo-purpúreas; cola tan horquillada como la del *cyanopogon*, con las dos plumas del centro muy cortas, verde-bronceadas, las dos siguientes un poco más largas, de ese mismo color algo más oscuro; las demas negro-purpúreas, siendo las dos exteriores muy angostas, particularmente en sus extremidades, y tambien un poco más cortas; su garganta y cuello, cuyas plumas tienen una apariencia escamosa, son de un color de púrpura metálico hermosísimo; pecho y centro del abdómen de un tinte blanquizco, con los laterales pardo-verduscos; cubiertas de los cuadriles blancas; idem de debajo de la cola, de este mismo color, y patas, pico y uñas, negras.

Su largo total es de 3⅜ de pulgada; alas 1 idem, y cinco líneas; cola 1¼ y pico ¾ idem.

La hembra de esta especie es tan parecida á la del *cyanopogon*, que muy bien pudiera tomarse por la de aquel, si al compararse no se notara que es un poco más pequeña, así como lo es el macho.

(Continuará.)

# DESCRIPCION

# DEL VOLCAN DE TUXTLA

POR

## D. JOSEPH MARIANO MOZIÑO SUAREZ DE FIGUEROA,

BOTANICO NATURALISTA
DE LA REAL EXPEDICION DE NUEVA ESPAÑA Y DE LA DE LIMITES
AL NORTE DE CALIFORNIA. *

AÑO DE 1793.

Me parece que debo suponer, como una cosa que no admite controversia, el que la formacion primitiva de esta Serranía de Tuxtla, ha sido enteramente volcánica. La irregularidad de los cerros, tanto por sus ángulos entrantes y salientes, como por la confusion de los materiales de que se componen, acredita esta verdad. No se ve por todas partes mas que vestigios de las grandes erupciones que hubo en los siglos más remotos. La misma villa de Tuxtla, los pueblos de San Andrés y Catemaco fueron tal vez cráteres de otros volcanes antiguos, ó á lo ménos su suelo no está cubierto más que de lavas.

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* La Sociedad juzgó de interés la insercion en su periódico de este antiguo manuscrito del Sr. Moziño, que le facilitó su socio el Sr. D. José Mª Melgar, de Veracruz, por las importantes noticias que contiene, y que servirán para el conocimiento de la Geología de México.—*C. de P.*

Los lechos por donde corren los arroyos, á más de estar llenos de frecuentes cataratas, se componen, en la mayor parte, de una extension enorme de peñascos requemados, y cuya magnitud y firmeza en el encaje hacen increible que hayan sido arrastrados por las avenidas por copiosas que éstas fuesen. Los pozos indican en las tierras bajas el mismo desórden que se advierte en las montañas. Un agregado confuso de tierra, arcilla-arena y escorias he sacado hasta la profundidad de veinte varas; todo el resto del circuito es un mal país.

Los enlaces de esta Sierra con las de Orizaba, Cofre de Perote y Jalapa, son bien conocidos; y no lo son ménos los que tiene con la de Acayucam, Tabasco y que están al N. y N. E. de Oajaca, de donde pueden originarse los continuos terremotos á que está expuesta aquella ciudad. A cada uno de los muchos y recios que sufrió sobremanera á fines de Marzo y principios de Abril de 1787, precedia siempre un ruido subterráneo que las gentes atribuian á un golpe extraordinario de las olas del mar contra la costa, como si esto pudiera oirse á más de 50 leguas de distancia, aun cuando no hubiera de por medio montañas elevadas circunvalando el contorno. El estrépito se oia del E. al N. E., circunstancia que no debe olvidarse por la conexion que tiene en nuestro asunto.

En el siglo pasado, segun informes que he recibido de algunos ancianos de esta vecindad, arrojó llamas y arenas el monte de San Martin, que se haya situado al N. del pueblo de San Andrés á poco más de 2 leguas de distancia: aseguran haberse esto verificado un dia 15 de Octubre, sin que haya quedado memoria del año, ni otro testimonio que el recuerdo que hace el comandante de estas tropas, vecino antiguo y de mucha veracidad, de haber leido una escritura jurídica sobre tierras, en que por incidencia habla de una fiesta jurada con motivo de aquel suceso á Santa Teresa de Jesus. He solicitado en el archivo de la parroquia algun documento sobre este particular y ninguno ha podido encontrarse. Todo lo que sé por una tradicion impresa es que la erupcion duró muy poco, que las materias arrojadas no pasaron de tres leguas en contorno, ni quedó otro vestigio sino un poco de humo que veian no solo con descuido, sino con desprecio todos los habitantes de la comarca, y aun éste lleva más de cincuenta años de haberse disipado enteramente.

El dia 2 de Marzo del presente año (1793), á las cuatro de la tarde, se oyeron en estos pueblos, hácia el referido punto, unos grandes truenos, que sin embargo de ser subterráneos, el vecindario creyó fuese el efecto de una recia tempestad; cosa á que estaba muy expuesta la mencionada serranía.

Una espesa nublazon cubria la cima de los montes, de modo que parecia aproximarse uno de los más fuertes aguaceros. A las seis se dejó ver en Tuxtla por el Nordeste y aquí por el Noroeste de la montaña una gran columna de fuego, de cuyo centro se disparaban con muchísimas centellas que culebreaban en diversas direcciones, y atemorizaron de tal modo á los vivientes, que éstos acudian en tropel á los templos, creyendo inevitable la ruina total de este territorio.

Dos dias de seguida duró esta melancólica escena, sin más novedad que un estremecimiento de tierra la segunda noche por espacio de seis horas y una lluvia de arena de muy poca consideracion, porque el viento favorable que soplaba del Sur, arrastró la mayor parte á los montes de Tecolapan, camino del Marqués y mar inmediato.

La noche del 3 al 4 del propio mes el Gobernador interino, el Pagador del Real Fuerte de San Cárlos de Perote y cuantas personas habia dentro de aquel castillo creyeron que se habia estado disparando sin cesar toda la artillería de Veracruz, y en la misma fecha participaron al Excmo. Sr. Virey de este Reino tan inesperada novedad. El mismo estruendo de artillería se percibió en Tezuitlan y Xalacingo, distantes el uno seis y el otro ocho leguas al Norte de Perote. Los habitantes de Papantla y Misantla en la costa de Tampico, se alarmaron á la misma hora, creyendo que los enemigos con quienes tenemos actualmente guerra estaban bloqueando la plaza de Veracruz.

Mas de 400 cañonazos habian oido en aquella noche, causando suma sensacion, y se sospechó una invasion en las costas de Tabasco que distan unas 100 leguas al S. de este volcan, del que están retirados más de 40 los pueblos que he citado en la de Tampico.

En San Andrés Chalchicomula que está más de 35 leguas al O., creyeron en consecuencia de igual ruido subterráneo, que iba á reventar el volcan de Orizaba y temian quedar sepultados en sus escombros.

El propio mar no estuvo libre de este estruendo, que á bordo del bergantin Volador percibió su capitan D. Ignacio de Olaueta, como consta de oficio, que dió parte á S. E. Se ve claramente que los diversos socavones que ministran los materiales con que hace sus erupciones este volcan, se extienden á muchos centenares de leguas.

Pasados los dos primeros dias todo quedó en serenidad. Los horizontes despejados, solo dejaban ver una pequeña humareda en el cerro de San Martin, que se formaban muy alto algunas nubes acompañadas de truenos sin que siguiera ninguna lluvia. Al cabo de 15 todo se habia disipado perfectamente.

El 22 de Mayo á las siete de la mañana, soplando el viento por el N., fué la segunda erupcion. La elevacion del fuego fué mucho mayor que la primera, mas frecuente el relampagueo, más espesa la nublazon y mas copiosa la lluvia de arena. El sol se oscureció tanto, más de 15 leguas en contorno, que á las 12 del dia fué preciso valerse de las luces artificiales. Las aves quedaron tan aturdidas con tan inesperada noche en el sitio que las sorprendió, que caían á las manos los faisanes en algunas rancherías. Los vecinos me aseguraron que jamás han experimentado noche más tenebrosa que aquel medio dia.

Se renovó la erupcion como la primera vez. A no haber limpiado oportunamente los tejados y azoteas, se hubieran hundido seguramente los edificios por el enorme peso de la arena que cayó sobre ellos, y si no hubiese estado al concluirse la cosecha de algodon por este tiempo, el vecindario hubiera experimentado pérdidas sumamente fuertes, porque el viento contrario trajo los materiales del volcan y arruinó todos los vegetales.

El dia 23 llegaron hasta Oajaca las nubes que la arena habia formado, y el 24 yo mismo vi la lluvia que parecia de ceniza, y pude consolar a algunas personas que habia consternado un caso tan extraordinario, asegurándoles que no podia ser otra cosa mas que una de las erupciones de este volcan de que ya tenia noticia. Casi al mismo tiempo hubo igual lluvia en un lugar de la provincia de Tabasco, por no constar ahora la de Tehuacan, Orizaba, Córdoba, etc., etc.; de modo que calculando la extension por mar y tierra sobre que se desgajó la lluvia, puede asegurarse que las arenas del volcan de Tuxtla han cubierto una superficie de mas de once mil leguas cuadradas.

Otros dos dias duró esta furia á que sucedió la serenidad como en el principio, arrojando diariamente el volcan humo, y de cuando en cuando algunas llamas.

El 28 de Junio fué mayor la erupcion á las seis de la mañana. El viento del Sur arrebató por la mar, montes de Tecolapam y camino del Marqués, la copiosa lluvia que estaba vomitando la montaña. Se obstruyó tanto el camino, que el correo semanario tuvo que volver con la balija á Tuxtla. La arboleda pereció, la cual se componia de grandes y deliciosos bosques que daban sombra en un circuito de 10 leguas. Troncos quemados son las tristes reliquias que dejó el fuego en los tres dias que duró la tormenta, á la que sucedió en los mismos términos que ántes la deseada calma.

No se disfrutó de ésta mas que hasta el 26 de Agosto, en cuya noche, precediendo grandes aguaceros y frecuentes rayos, se encendió de nuevo y continuó arrojando sus materiales impetuosamente hasta no sé qué dia del mes de Octubre, porque las continuas nublazones, lluvias y materias del Norte, nos quitaron de la vista por más de 30 dias los montes vecinos.

Desde principios de Setiembre que venia navegando por la costa, sentí la lluvia de arena que no dejé de experimentar en los dias que continué mi navegacion por los rios que desaguan en la Barra de Alvarado, y de entónces acá, apénas ha habido dia que no haya caido mayor ó menor cantidad.

El rio de Tuxtla tenia varias hundidas en que solia haber algun pescado. Sus aguas eran cristalinas, ahora son turbias, y todo el lecho quedó llenó de bancos de arena. La que se halla desleida y se toma en la bebida, puede haber ocasionado las muchas disenterias que observé con síntomas de malignidad en esta villa, y las porfiadas toses no reconocen, segun mi dictámen, otro orígen que la infeccion de la atmósfera con algunas materias que no extraño traigan algun principio arsenical. Por otra parte, los tuxtlecos han sacado utilidad de tanta lluvia de arena. Su piso barrancoso se componia ó de fango ó de arcilla resbalosa, mezclado lo cual con los materiales resecos, permite andar sin las caidas que anteriormente eran inevitables. El 23 de Setiembre me aproximé al volcan en obediencia á la suprema órden de S. E., que con fecha 18 del mismo mes me comunicó el director del real jardin y expedicion botánica, D. Martin de Sesé, y en sus inmediaciones advertí que la arena habia subido más de tres varas castellanas en una circunferencia de tres leguas de diámetro, cuya capacidad, aun calculada por lo más bajo, pues en algunas partes la elevacion era de cinco varas á seis, produce 57.000,875 piés cúbicos.

Era espantoso el ruido de truenos que sin cesar percibiamos al pié de la montaña; muchos rayos parecia que se estaban disparando en la cumbre, y todo el terreno se estremecia tan frecuentemente que ni en Oajaca ni en México he experimentado iguales temblores de tierra. La misma arena nos habia nublado el sol, y el viento que se habia mantenido toda la mañana por el Sur, nos acabó de proporcionar las circunstancias más favorables para emprender la subida.

En efecto, perdiendo frecuentemente terreno por deleznarse la arena, hubimos de conseguirlo despues de dos horas de afanes que me pusieron á punto de sofocarme, como acaso hubiera sucedido á no estar prevenido un criado de la expedicion con un frasco de alcali volátil para socorrerme.

La columna de fuego que salia del cráter este dia, tenia un diámetro de más de cuarenta varas, y contando con el humo de más de ciento. El que se figure un chorro de fuego perfectamente semejante al de los cohetes y del tamaño que llevo referido, se formará la más perfecta idea del que se presentó á mis ojos. Entre él se elevaban muchísimas piedras de diversa magnitud, tan encendidas todas como el hierro en la fragua. Las mayores caían casi perpendicularmente sobre la misma boca que las vomitaba, y las menores en la circunferencia, con particularidad hácia el Norte. El estruendo con que se hacian tan continuas explosiones ya no me pareció allí semejante al de los rayos; heria el oído del mismo modo que el que produce las olas del mar, que agitadas por un fuerte vendaval, van á azotarse contra las rocas.

Un olor de azufre muy intenso comenzaba á sentirse casi desde la mitad del cerro. El piso estaba bastante caliente, y por muchas partes se veían salir muchos vapores, todos ellos perfectamente blancos.

En el humo de la grande hoguera habia tal variedad de colores, que no soy capaz de expresarlos, por no hallar nombres adecuados con que darlos á conocer. Esto daba el espectáculo más horrible, y algunos de los que me acompañaron se precipitaron ciegamente por los arenales diciendo haber visto el infierno.

Al borde extremo de la meseta, inmediato al cráter, el termómetro de Reaumur, suspendido en el aire, estaba á los 16°, y otro de igual graduacion tocando el suelo, marcaba 68°. Hácia la parte interior, á dos varas de distancia del fuego, pasaba de los 70°, suspendido en el aire, y llegaba á los 74° puesto en el suelo. En este sitio, que es perfectamente al E. de la chimenea, dejé enterrada una botella con una inscripcion latina en que expreso el dia y hora en que estuve ahí, y los sugetos y nombres del alcalde mayor D. Manuel de Escobar y mi compañero D. Julian de Villar, que habian ido conmigo.

Se recogieron varias piedras, en las que casi encuentro una suma uniformidad.

En la crestonería superior hubo probablemente una minería de cobre con matriz silicosa. Las piedras que han rodado conservan todavía la pinta, de lo cual, y de no haber encontrado vitrificacion alguna en todo el distrito, infiero que no han sufrido la accion del fuego estas sustancias, y tengo por seguro que no formaban más que un manto muy superficial.

En las que dispara el volcan, el hierro es el metal que más se distingue. Todos los manchones blancos á que apliqué repetidas veces la lengua, me parecieron el producto de una sal marina. No falta algun ocre ni deja de abundar el azufre. El gas azótico creo que es comun en todos los volcanes.

Los minerales no pueden conocerse bien sin un análisis químico; y aquí, más que en otra parte, son insuficientes los sistemas de varios mineralogistas que caracterizan los géneros y especies de este reino por la diversidad de sus figuras. Las recias frotaciones despuntan necesariamente los ángulos y salta á los ojos que ese es el orígen del polvo negro que se ha esparcido por tantas leguas, cuya naturaleza es idéntica á la de las piedras que yo mismo he remolido. Me faltaban unos barómetros para conocer la elevacion de la montaña sobre el nivel del mar; mas el celo y actividad con que S. E. quiere llevar hasta el fin las observaciones útiles al bien público, y los progresos de las ciencias y artes, me proveyó de dos con que poder hacer un segundo viaje. Más de un mes tuve que diferirle, obligado por los perpétuos temporales que ha habido en Octubre pasado y más de la mitad de éste. Traté de construir en este tiempo una máquina eléctrica, que no salió de lo peor, y de que contando con los grandes auxilios que me proporcionaba el alcalde mayor, se remediasen las sumas incomodidades del camino con una estacada, tanto por padecer ménos en aquellas molestas subidas y penosos arenales, como por defender los instrumentos de un golpe. En 21 del corriente, que fué el primer dia sereno que se presentó, resolví concluir mi encargo, y con un numeroso acompañamiento llegué á la cumbre del volcan á la una de la tarde, llevando conmigo para que lo dibujase, al dibujante de la expedicion, D. Antonio Echeverría, que no habia podido acompañarme en el primer viaje por estar enfermo.

Habia dejado al pié de la montaña uno de los barómetros con su termómetro anexo, que no obstante haber sido el que llegó casi inservible de Veracruz, pudo aquí componerse medianamente. El otro que era muy bueno se entregó al gobernador indio, para que bajo su custodia lo condujese hasta arriba uno de los naturales en la misma situacion que yo lo habia dado. Pero fuese porque variasen ésta improvisamente, ó porque en la áspera pendiente, que con motivo de las grandes lluvias se habia puesto más barrancosa que ántes, tropezase el que lo llevaba, lo cierto es que al momento de hacer uso de él, tuve el desconsuelo de ver quebrado el tubo por su parte superior. Hice sobre la marcha subir el que habia quedado en la falda, y por su medio, aunque imperfectisimamente, averigué que la mayor altura del cerro de San Martin es de 500 varas escasas sobre el nivel del mar. No fué más afortunada que el barómetro la maquina eléctrica, llegó despegado el vaso que tenia puesto en lugar de la botella de Leyden. Todo lo encontré muy cambiado respecto á lo que habia visto la otra vez. Al pié de la montaña no se percibia ruido alguno, y en su cumbre no habia otro que el semejante á un rio caudaloso que se precipita á quince ó veinte varas de profundidad.

En el sitio en que quedó la inscripcion, habia subido más de 8 piés la arena, y el fuego habia disminuido mas de dos terceras partes, tanto respecto del diámetro de la columna como su elevacion. Con esto tuve la felicidad de ver una gran parte del fondo de aquella horrible chimenea, que no tiene 30 varas de profundidad. Por entre innumerables grietas sale un vapor parecido á la neblina que se eleva muy poco de la tierra y la conserva llena de humedad. Por la banda del Norte sale con mayor abundancia y subsisten allí, las piedras ardiendo, tan convertidas en ascuas, como las que se disparan en las erupciones impetuosas de la fragua que está al NE.

La peñasquería que se ve por el N. amenaza el hundimiento por estar ya desplomada, ser en ella más recios los temblores y tener á su pié un incendio que, aunque no es tan voraz como al principio, no deja de ir haciendo excavaciones.

Conjeturo que la boca que arde actualmente con fuerza, presente dentro de pocos dias ó meses una vista semejante á la de la otra que parece estar próxima á apagarse, de donde infiero, que sin embargo de todos los indicios que acreditan la desmesurada extension que por conductos subterráneos tiene la mina volcánica hasta por debajo del fondo del mar, esto no hace, como vulgarmente se imagina, unas excavaciones de mucha capacidad, sino por el contrario, de pequeño calibre, y más propias por consiguiente, para comprimir los vapores enrarecidos, cuya violencia es bien conocida de los físicos, por superar incomparablemente á la de la pólvora, y cuya suma total produce la fuerza con que se lleva consigo las masas enormes que he visto dispararse.

En el borde interior de la hornilla que está al NE., á ménos de una vara del mismo fuego, dejé enterrada otra botella con una inscripcion poco diversa de la anterior. Apénas podiamos mantenernos Villar, el criado Calderon y yo en este arriesgado sitio: el humo nos envolvia algunas veces y nos robaba de la vista de nuestros espectadores; lo peor era que se nos quemaban los piés, no obstante que al asentar el uno levantábamos el otro con suma velocidad; tostados sacamos los zapatos, y al descender del pequeño cerrito, que por todas partes estaba humeando, sentiamos hasta los muslos un vapor poco ménos que de agua hirviendo, que no dejó de escaldarnos completamente. La sal de tártaro, ántes de media hora habia sufrido su delicuescencia.

Léjos de las hornillas y cerca del borde extremo de la serranía en que quedó la mayor parte de los que me acompañaban, era tan intenso el frio, que todos tiritaban, aun los que pudieron cubrirse sobre sus vestidos con unas especies de camisas de balleta muy usadas en estos paises. El viento soplaba por el E., y el mercurio en el termómetro de Reaumur, bajó á los 14 grados.

Estaban despejados los horizontes y se veían con claridad, no solo la ruptura del mar, sino tambien los innumerables bajos que la arena ha producido en su fondo. Calculo que el cráter del volcan no dista en línea recta, tres cuartos de legua de la playa. Tres horas y média empléé en mis observaciones, y bajé de la montaña á poco más de las cuatro de la tarde.

Como la gente vulgar ve siempre como efecto sobrenatural de la indignacion divina todos los fenómenos extraordinarios de la naturaleza, no es extraño que estos habitantes estuvieran sobrecogidos de un terror pánico que los impelia á abandonar su antigua patria y aun sus posiciones. Algunos, de hecho lo ejecutaron así, bien que fueron despues restituidos á ellas por el celoso magistrado que los gobierna.

San Andrés Tuxtla, Noviembre 27 de 1793.

# EL ÁRBOL DE MANITAS,

## POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

Con el fin de obsequiar los deseos de mi respetable amigo el Sr. D. Ramon Terreros, que me pidió algunas noticias acerca del *árbol de manitas,* voy á anotar algunos datos que he reunido sobre la historia y caractéres de este interesante vegetal.

Hácia el año de 1787, que se hallaba en México la expedicion botánica venida de España, y presidida por el Sr. D. Martin Sessé, trajeron los indígenas de Toluca, algunas flores del árbol de manitas que llamaron la atencion de los miembros de la referida expedicion, quienes se dirigieron á aquella ciudad con el fin de observar el árbol de donde provenian aquellas, y tuvieron la fortuna de encontrarlo provisto de todos los órganos necesarios para estudiarlo con perfeccion.

No pareció desacertada á los observadores científicos la denominacion de *Macpalxochilcuahuitl,* dada por los indígenas á la planta en cuestion, y adoptada tambien como sinónimo por el Dr. Hernandez, puesto que la sustituyeron por la de *Cheiranthodendron*, equivalente á aquella, y compuesta de las voces *Mano—Flor—Arbol*, con que significaron que las flores de ese vegetal tenian la forma de una mano. Más tarde el ilustre Bompland cambió ese nombre genérico por el de *Cheirostemun*, formado á su vez de las palabras *Mano, Estambre*, que expresa más exactamente el caracter que se quiso hacer notar, puesto que los estambres solamente y no toda la flor, presentan la figura de una mano.

Los caractéres que asignan algunos botánicos al árbol de manitas, son los siguientes:

Arbol de 12 á 15 metros de altura; tallo erguido, cilíndrico, cuyo diámetro en el tronco, es generalmente de $0^{m}4$; ramos alternos, horizontales y de color pardo-rojizo. Hojas alternas, con estípulas peciolares; peciolo de la longitud del limbo; la forma de éste es palmatilobada. Flores suboposítifolias, solitarias, pedunculadas; pedúnculos rojizos y provistos de tres bracteas ovado-oblongas y acuminadas; cáliz sub-campanulado, carnoso, 5-partido; las divisiones son oblongo-acuminadas y presentan un reborde longitudinal ó carena en su parte exterior.

No tiene corola.

Estambres cinco, monadelfos en la base, separados hácia la parte superior: son desiguales y están terminados por anteras oblongas. Ovario pentágono, oblongo; estilo alargado y terminado por un estigma agudo.

Fruto capsular, 5-locular, conteniendo de diez á doce semillas en cada lóculo.

Estos caractéres colocan al árbol de manitas en la familia de las Bombaceas, constituyendo un género, cuyo nombre admitido en la actualidad es el de *Cheirostemun* dado por Bompland, así como el nombre específico de *platanoides* dado por el mismo sabio, y que recuerda la semejanza de las hojas de nuestro árbol con las del *platanus*, quedando por fin designada dicha planta, con el nombre específico de *Cheirostemun platanoides*.

Por el hecho de no haber encontrado en el principio más que un solo *Cheirostemun*, que era el que se hallaba en las inmediaciones de Toluca, creyeron los individuos de la expedicion botánica, así como otras personas de las que se han ocupado de ese árbol, que aquel ejemplar habria sido plantado allí por los reyes aztecas, y no sabian, por tanto, á qué patria debian referirlo. Más tarde un discípulo del distinguido botánico mexicano D. Vicente Cervantes, encontró el *Cheirostemun* al estado silvestre en las inmediaciones de Guatemala, y se creyó que era propio solamente de aquella localidad; pero en el año de 1871 lo encontró tambien al estado silvestre en el Estado de Oaxaca, mi apreciable amigo D. Antonio Peñafiel, segun consta en las «Observaciones de viaje» que leyó en la Sociedad Mexicana de Historia Natural, quedando así demostrado, que el árbol de manitas pertenece tambien á la flora mexicana.

Las dificultades que se encontraron para reproducir ese árbol en los tiempos pasados, hicieron creer a los indígenas que por disposicion divina no se podria lograr otro ejemplar mas que el que existia en Toluca, y este fué el informe que dieron aquellos á los botánicos españoles que deseaban obtener algunas plantas de la misma especie para remitirlas á Europa. Sin hacer caso de esa supersticion, dejaron acodados algunos ramos al cuidado inmediato del corregidor de Toluca y de un indígena que vivia en un lugar inmediato al terreno en que se hallaba el árbol citado.

Por descuido de ambos encargados no se lograron los acodos ni las semillas correspondientes á aquel año; mas los botánicos de la expedicion habian traido á México algunas estacas que llegaron aún vivas y las plantaron en macetas pequeñas, cuidándolas con el mayor esmero el director de la expedicion D. Martin Sessé y Lacasta.

De esas estacas, que eran en número de veinticuatro, solo tres comenzaban á desarrollar sus yemas y fueron trasportadas en ese estado al jardin del palacio vireinal, donde al fin se logró una que siguió su desarrollo y formó un árbol elegante que vivió muchos años y del cual se tomaron algunas estacas y semillas en diversas épocas.

En el año de 1794, el señor profesor D. Vicente Cervantes mandó hacer unos acodos en ese árbol con el fin de mandar algunas plantas al jardin botánico de Madrid; y segun noticia que dió en aquella época el jardinero mayor de palacio, se habia logrado uno de los acodos en el año de 1795 y se proponian remitirlo á Europa tan pronto como acabara de desarrollar sus yemas.

En la actualidad hay en el jardin de Palacio un árbol de *Cheirostemun*, que tendrá cerca de 12 metros de altura. Segun me informó uno de los jardineros, no existia ya el árbol plantado por Sessé, y el que ahora se encuentra en ese lugar procedia de una semilla del anterior, y que habia sido plantado en el lugar que hoy se encuentra, hácia el año de 1848. El tronco de este ejemplar se halla dividido á la altura de $0^m75$ en tres brazos robustos; la seccion de su tronco es elíptica, siendo el eje mayor de 73 centímetros de longitud. En su pié está provisto de varios renuevos que presentan algunas hojas notablemente desarrolladas, cuyos caractéres y dimensiones son los siguientes: peciolo rollizo, cilíndrico, verde-claro, sembrado de hacecillos de pelos estrellados de color pardo-cetrino claro; su longitud es de $0^m227$; limbo palmatilobado, con siete lóbulos ondulados; la longitud de aquel es de

$0^{m},335$, y su anchura de $0^{m},373$; sus nervaduras son palmeadas, en número de 9, siendo siete de ellas muy prominentes, y dos pequeñas y poco abultadas. El ciclo de las hojas es de ⅓.

El árbol de Palacio florece desde el mes de Julio y continua hasta Diciembre. En las flores que encontré caidas á su pié he notado algunos detalles que no he visto citados por los autores que se han ocupado de esa planta.

Las flores tienen su pedúnculo articulado, comprimido, de color verde-amarillento, mas ó ménos rojizo por la presencia de los pelos estrellados de que hablé anteriormente; es 3—bracteolado, las bracteas aovado-agudas y de prefoliacion revoluta. Cáliz 5—lobulado, divisiones desiguales y carenadas; dos de ellas, que están opuestas, *tienen los bordes por la cara posterior petaloides y de un color rojo de sangre; otras dos carecen de este carácter y tienen el aspecto y color de la carena, y la quinta solo presenta un borde petaloide y es inequilátera.* En cuanto al ovario, creo que más bien que como pentágono y oblongo debe considerarse como piriforme y 5—lobulado, á lo ménos en los ejemplares que he examinado.

Al observar la lozanía que afectaba ese árbol y el desarrollo tan notable de sus renuevos, me vino la idea de examinar la naturaleza del terreno en que se encuentra, así como la de las sustancias minerales de sus cenizas, para buscar aquellos elementos mas favorables á su desarrollo. El terreno está formado por tierras arcillo-arenosas y humíferas, bastante húmedas y provistas de restos vegetales en diversos grados de descomposicion.

Incinerada la madera de los ramos jóvenes, dejó un resíduo de cenizas que corresponde, en proporcion, á un 2,5 por 100. Dichas cenizas contenian las sustancias siguientes:

Cal, potasa, hierro, ácido carbónico, sílisa y ácido fosfórico.

De estos componentes la cal se mostraba con mayor claridad en las reacciones, y debe tener una influencia muy notable en la nutricion y buen desarrollo de aquel árbol.

En la actualidad hay ya varios ejemplares de *Cheirostemon platanoides* en esta capital y sus inmediaciones: existe un individuo, tambien antiguo, en el jardin de plantas de San Francisco, donde he visto algunas plantas pequeñas obtenidas por semilla; sé que en la hacienda de los Morales, en Tlalpam ó en un lugar vecino, hay varios árboles de donde provienen algunas de las flores que venden anualmente los indígenas en esta capital.

En cuanto á las propiedades terapéuticas del árbol de manitas, creo que deben ser las mismas que las que poseen la mayor parte de las Malvaceas, con las que tiene mucha afinidad y contiene como ellas una cantidad notable de mucilago.

México, Setiembre 2 de 1874.

# DE LA TOBA FITOLITARIA DEL VALLE DE TOLUCA,

## POR EL SEÑOR EHRENBERG.

TRADUCCION
COMUNICADA POR EL SEÑOR DOCTOR BURKART A DON ANTONIO DEL CASTILLO, CON ENCARGO DE CORREGIRLA PARA SU PUBLICACION EN MEXICO.

En sesion del 17 de Marzo de 1866, de la Clase físico-matemática de la Academia Real de Ciencias de Berlin, el Sr. Dr. Ehrenberg leyó una comunicacion preliminar sobre una toba fitolitaria, que se halla en el valle de Toluca, en México. Esta comunicacion se imprimió en los informes mensuales del corriente año de dicha Academia, y literalmente traducida dice lo que sigue:

«Varias veces he presentado á la Academia, rocas muy importantes en geología, que daban á conocer la presencia, no sospechada hasta entónces, de séres orgánicos extremadamente pequeños, sobre vastas extensiones de terrenos, y su influjo en la composicion de las rocas. A estas rocas pertenecen las tobas de las llanuras desiertas de la Patagonia observadas en una inmensa extension por el Sr. Darwin, de las que he recibido muestras y he descrito su naturaleza en los informes mensuales de la Academia, del año 1845, y despues en mi Microgeología, pág. 293. Pertenecen tambien á ellas las rocas de los grandes depósitos del Maipú, volcan del Chile, designadas en parte como traquita descompuesta y toba traquítica, y en parte como piedra pómez por Meyen, cuyas muestras he examinado publicando los resultados de mi investigacion en las obras ya citadas. Los depósitos de trípoli de la costa de Atacama, sobre los cuales he informado á la Academia desde el año de 1856, despues de haber examinado sus muestras remitidas por el Sr. Philippi, no ofrecen indicios volcánicos; pero el lodo de las erupciones del volcan de Quito que el Sr. A. de Humboldt examinó detenidamente y de las cuales he informado á la Academia durante los años de 1839, 1841 y 1846, tienen una íntima relacion con la vida orgánica, así como los productos de las erupciones de Imbaburu, que describí en 1846.

«Tambien tuve oportunidad de examinar el lodo de las erupciones del volcan de Guadalupe en «Cabo es terre,» erupciones que en el año de 1843 causaron terribles devastaciones en dicha isla, y las he descrito en la Microgeologia, pág. 361. He observado igualmente, segun consta en los informes mensuales de 1856, pag 429, que la toba traquitica de Honduras en Centro-América, contiene restos orgánicos; y que la tierra blanca de las inmediaciones de México, designada en la Microgeologia con el nombre de Tiza, se compone enteramente de ellos. La más notable de estas formaciones es la de «Fall River» del Oregon, en Norte América, que es un depósito de 500 piés de ancho, cubierto por una masa de basalto compacto de 100 piés de espesor, que Fremont descubrió y designo como kaolin blanco, y de cuyos pormenores di cuenta en los informes mensuales á la Academia, en las sesiones de 1849, y en la Microgeologia.

«Todos estos depósitos son acumulaciones ó mezclas de formas de agua dulce, contrarias á la suposicion de que la accion volcánica tenga por lo general una relacion íntima con las condiciones marinas, y estén realmente en relacion con las aguas del mar; opinion dimanada de la posicion de los volcanes, generalmente próxima á las costas.

El Sr. Burkart, director que ha sido de minas en México, durante los años de 1825 á 1834, tambien presentó para su examen una muestra aparentemente de toba, pomeza, que cubre una extension considerable de la mesa de la cordillera de México, y que parece acaso guardar la misma relacion con las acciones volcanicas que la llamada *moya* de Quito, observada por el Sr. de Humboldt.

El mismo Sr. Burkart me remitió por conducto del Sr. Rammelsberg una muestra de toba gris que acababa de recibir del Sr. Castillo, de México, quien la recomenbaba para su exámen al microscopio, porque en su concepto, podria ofrecer grande interes para la geologia [1]. La muestra traia esta etiqueta: TIZA DEL VALLE DE TOLUCA ¿DE PIEDRA PÓMEZ Ó DE INFUSORIOS? Hallando yo á primera vista con el microscopio, que la toba se componia principalmente de particulas vegetales silizosas que he nombrado litolitharias, mezcladas con pocas Bacilarias y partículas espumosas muy visibles, me puse desde luego en correspondencia con el Sr. Burkart sobre el asunto, y recibi en contestacion la carta siguiente:

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[1] NOTA DE CASTILLO.—En el impreso del Sr. Ehrenberg, no se hace mencion de esto; mas en esta traduccion del Sr. Burkart que me remite con el objeto expresado en el encabezamiento de este artículo, y con el cual cumplo hasta ahora, por circunstancias, repito, ajenas á mi voluntad, me hace la justicia de expresar que eran tambien mias las instancias para que el Sr. Ehrenberg examinase la tiza que yo le remitia.

Bonn, Febrero de 1866.

«Con mucho gusto me he impuesto por su grata, fecha 29 del mes pasado, de que vd. ha reconocido en la muestra de la roca problemática del valle de Toluca ó Lerma, un conglomerado orgánico, de naturaleza silizosa predominante, cuya sustancia consiste casi enteramente de formas fitolitharias con mezcla de formas basilarias. Deseando vd. alguna informacion más sobre la extension y la anchura de los depósitos de que se tomó la muestra examinada, así como sobre su yacimiento y localidad, me apresuro á darle las noticias siguientes, suplicándole me permita pedir informes más circunstanciados al Sr. D. Antonio del Castillo, de México, porque no podria dar los informes detallados que la importancia de la materia requiere, y un plano más exacto de su situacion, que el que contiene mi obra sobre México (Reisen und Aufenthalt in México Stuttgart 1836), ó el que presenta el mapa del Estado de México, por el Sr. de Gerolt y Berghes, ó el mapa de México del instituto geográfico de Weimar. El Sr. Castillo me dice solamente, que la dicha roca se encuentra en el valle de Toluca ó de Lerma, entre Ixtlahuaca y Almoloya, distantes de 6 á 7 leguas, y lo que conozco de ella se limita á mis observaciones hechas de paso, caminando de México á Lerma, á Toluca, á Ixtlahuaca y á Tlalpujahua, hace ya 40 años; pero de las cuales, sin embargo, voy á comunicar á vd. el siguiente resúmen.

«El valle de Toluca ó de Lerma se halla en la falda occidental de la cordillera de México, en posicion análoga á la del Valle de México, en la falda oriental, á una altura considerable sobre el nivel del mar, y en él tiene su orígen el rio que desemboca cerca del puerto de San Blas, en el mar del Sur. Este valle está formado del lado derecho de la alta serranía que forma el vértice de las aguas entre el rio de Moctezuma y el rio de Santiago, ó entre el golfo de México y el mar del Sur, y tiene una elevacion sobre el nivel del mar en el cerro de Ajusco, de 12.054 piés de Paris, y en las Cruces, (entre Cuajimalpa y Lerma,) de 9.939 piés. Del lado izquierdo hay una sierra elevada que está dominada por el Nevado de Toluca, (cono traquítico de 14.271 piés de elevacion,) la que separa las aguas del rio de Santiago de las del rio de las Balsas, que desemboca cerca de Zacatula, en el mar del Sur.

Entre el cerro de Ajusco y el Nevado, el valle de Toluca en su parte superior se dirige por lo general de Sur á Norte, y sus aguas corren con cortas interrupciones, de Oriente á Poniente, bajando de las sierras elevadas para juntarse en la cabeza del valle, al Sur de Lerma, formando las varias lagunas bajas que dan orígen al rio de Lerma ó de Santiago. Estas lagunas se extendian ántes más hácia el Norte; pero poco á poco se han ido azolvando con los detritus de rocas acarreados por las aguas de las serranías vecinas que se han depositado en ellas. El suelo del llano que forma el valle de Toluca, que en esta parte se extiende entre Toluca á 8.334 piés de elevacion, Lerma á 8.084 piés, Almoloya á 8.014 piés, Ixtlahuaca á 7.943 piés, los ojos termales de Ocotitlan á 7.833 piés, el puente de la Jordana á 7.804 piés, y más al Noroeste, hasta una anchura de más de 5 á 6 leguas, ofrece en su superficie, por lo general, los caractéres de la mesa de la cordillera de México, que parece pertenecer en su mayor parte, á la misma formacion de acarreo. Este valle es escaso de Monte, pero no carece de vegetacion, y ofrece en muchos puntos un terreno favorable á la agricultura, como lo prueba el gran número de pueblos, de haciendas y de ranchos situados en él, y en que se cultivan granos y el maguey de que se saca el pulque.

Las sierras que rodean el valle de Toluca en su parte superior, constan de pórfidos, en la mayor parte traquíticos, y de rocas volcánicas basálticas más modernas, cuyos destrozos cubren la llanura, formando diversos depósitos anchos y estratificados alrededor de las rocas macizas que de ellos sobresalen en varios puntos. En el camino de Lerma á Ixtlahuaca, hácia la mitad del cual se junta el de Toluca, en las inmediaciones de los Cajones, se observan como á 3 leguas al Sureste de Ixtlahuaca, cerca del puente de San Bernabé á 8.068 piés de elevacion, depósitos anchos, estratificados, de una roca terrosa, desmoronadiza, de color blanco agrisado, que al principio habia tomado por ceniza volcánica ó piedra pómez desmoronada, los que se extienden un buen trecho en el camino entre Lerma y el dicho puente. En otras partes del valle se notan depósitos igualmente estratificados en capas de rocas poco duras, con pasta de grano fino y de color gris, conteniendo granos finos de sanidin y destrozos de las traquitas vecinas; estos últimos son á veces de gran tamaño, formando un conglomerado traquítico.

La posicion horizontal de los depósitos de estas rocas, la escasez de lugares espaciosos del suelo descubiertos y la falta de tiempo para buscar su continuacion en el cauce del rio de Lerma, me impidieron averiguar la relacion de yacimiento que guardan estos depósitos entre sí; pero me pareció que los primeros están enclavados ó subordinados á los conglomerados traquíticos. La supuesta ceniza volcánica parece extenderse más allá del Puente de San Bernabé, al Sur, porque se observa tambien en otros varios puntos de los caminos que conducen para Lerma ó para Toluca, hasta que predominan en las inmediaciones del Rancho de Palmillas, á dos leguas de Toluca, las rocas basálticas que sobresalen del valle. Pero la roca terrosa blanca agrisada, se halla tambien mas allá de este Rancho, en el camino para el pié Norte del Nevado, donde parece hallarse en capas gruesas; y como el Sr. Castillo asegura, que se encuentra además entre Almoloya (á 4 leguas al N. O. de Toluca) é Ixtlahuaca, ha de tener una extension mucho mayor en esta parte del valle de Toluca, si, como es de suponer, la roca que he observado y calificado por ceniza volcánica (piedra pómez remolida,) sea la misma que la que se halla entre Almoloya é Ixtlahuaca.

Se deben de mencionar tambien aquí, los ojos termales de Ocotitlan que brotan á 4 ó 5 leguas al N. O. de Ixtlahuaca, y á 2 leguas del pueblo de Ocotitlan, al pié de la falda Sur del cerro de este nombre. Al pié de este cerro revientan las mismas rocas ampollosas basálticas que en las inmediaciones de los ranchos Palmillas y Amealco, cerca de Toluca; miéntras que más al Sur, se hallan conglomerados traquíticos estratificados en gruesas capas. Este conglomerado se compone de granos redondos, finos y gruesos de un pórfido felsítico blanquizco, con hornblenda y mica contenidas en una pasta hialítica que muchas veces los envuelve á modo de cascaron. Este conglomerado encierra además restos vegetales que consisten en fragmentitos de ramas, de tallos, y de raíces silicificadas, que aunque han conservado todavía la estructura de la madera, no permiten determinar la especie de plantas á que han podido pertenecer. Pasa este conglomerado por una transicion de arenisca de grano fino á formar una roca compacta que presenta además de algunas partículas finas de hornblenda y de mica, pequeñas masas de ópalo y jilópalo, en union con los restos de vegetales. Por una grieta en un peñasco de esta roca, que apénas se levanta unas 3 ó 4 varas sobre el suelo, brotan varios ojos de agua caliente, con una temperatura de 42. C.°, cuando la del ambiente era de 14° centígrados, y cuyo olor se asemeja al de las aguas termales de Ex la Chapelle.

No sabré decir más sobre la constitucion geológica del terreno; pero en atencion á la importancia que la roca ha adquirido para la ciencia, por las partes vegetales que la componen, segun las observaciones microscópicas de vd., será de sumo interes averiguar, por un exámen prolijo la parte del valle de Toluca donde se encuentra, así como, cuál sea su extension y su yacimiento, con relacion á las demas rocas que la acompañan; y aun es de suponerse que rocas semejantes se extiendan más al Poniente del valle de Toluca, hácia Valladolid, en la vasta llanura de la mesa que el rio de Santiago atraviesa por aquella parte. Con tal motivo, procuraré lograr que el Sr. Castillo se interese en esta investigacion y me comunique los resultados. Sera preciso tambien, que recojan muestras de las varias localidades donde se halla la roca citada, para cerciorarse de su semejanza de composicion, y de si pertenecen todas al conglomerado de sustancias orgánicas determinadas por vd.

Quedo su muy atento, etc., etc.—*Burkart.*»

Consta por esta carta del Sr. D. José Burkart, que el depósito de la roca traquítica tobosa, con una elevacion média de 8.000 piés, puede tener, segun las observaciones de un minero tan experimentado, una vasta extension, y que está, del mismo modo que la pizarra de pulir de Bilin, en relacion con semiópalos, conteniendo tambien restos orgánicos, de los cuales se habian de desarrollar más tarde formas orgánicas contemporáneas de mayor variedad y tamaño. Bastará por ahora llamar la atencion sobre sus importantes y extensas relaciones geológicas y de enumerar los elementos principales de la sustancia de la presente muestra.

La sustancia de la muestra que se me mandó, es una toba áspera que se desmorona con facilidad, de color gris de perla, que no hace efervescencia con los ácidos, y que al fuego se pone al principio más oscura, pero no negra, blanqueándose algo despues y tomando un color pardo claro. La sustancia, por consiguiente, no tiene carbonato de cal, sino un ligero vestigio de fierro. El analisis al microscopio, dió á conocer que toda la masa está compuesta de fitolitarias, generalmente muy pequeñas; aunque muy á menudo algo más grandes, y que en su mayor parte pertenecen probablemente á las gramas, entre las que se ven esparcidas, por lo general, una que otra Basilaria Poligástrica. El número de las diversas formas observadas hasta ahora en la masa, se compone de 47 cuerpecillos orgánicos silizosos, y entre ellos se hallan como rellenando los huecos, un gran número de pequeñas partículas espumosas silizosas con células y paredes rasgadas. Hasta ahora no se ha podido averiguar si estos últimos se han de considerar como partículas silizosas celulares de plantas, ó como partículas espumosas vidriosas. Sometidos á la luz polarizada todos estos elementos, tienen refraccion simple como el vidrio, y solamente en los lugares donde se juntan en haces, aparecen reflejos de luz abigarrada, que no son, sin embargo, de luz transmitida; por consiguiente no puede contener la sustancia fragmentos de cristales inorgánicos como la arena cuarzosa de la *moya* de Quito.»

Se dividen estas formas orgánicas en veintinueve fitolitarias y diez y ocho poligástricas. Es muy digno de observarse que todas las formas que componen los depósitos de toba, muestran únicamente los caractéres de formas terrestres ó de agua dulce. Son, en su mayor parte, fitolitarias y poligástricas muy difundidas, mas tambien se encuentran entre ellas formas que hasta ahora no se han hallado en ninguna otra parte, y se han designado con un nombre particular; quedan otras indeterminables y por tanto en cuestion. Muy extraña es la presencia del *Himantidium ¿Arcus?* que forma la toba siliza (Kieselghur) de la isla volcánica «Isle de France» en las islas Mauricias: pues todas estas formas de las fitolitarias, entre las cuales no se ha encontrado ninguna Espongiolita (Spongolith), no pueden considerarse como formas marinas, porque nunca se han hallado en la superficie de la tierra como partes de plantas marinas, sino que generalmente se presentan como partes de gramas y tambien de maderas. Con respecto á las poligástricas, se ha de notar que aun cuando algunas formas de agua dulce se depositan por los rios en el mar, no se halla ninguna entre ellas, que deba considerarse como exclusivamente forma marina, aunque las hay sin número en otras partes».

Con relacion á las poligástricas tambien es digno de notar, que el número de sus individuos es mucho menor que el de las fitolitarias y que en gran masa predominan mucho. Esta toba del valle de Toluca, que parece ocupar tanta extension en dicha localidad, trae á la memoria la masa de lodo que el Sr. Humboldt ha mencionado por primera vez y que cubrió y arruinó muchas leguas de tierra habitadas por millares de hombres; así como recuerda tambien la erupcion de lodo del volcan de Imbaburu. La moya de Quito se distingue sin embargo esencialmente de la toba del valle de Toluca, por su contenido de carbon, que al microscopio aparece no como grafita, sino como porciones de gramas reducidas á carbon, y en tan gran cantidad, que esta tierra la usaban para hacer lumbre como si fuera turba. Estas partículas de carbon faltan en la toba del valle de Toluca, lo que indica por lo poco que se ennegrece al rusentarla, que el carbon orgánico ha desaparecido casi completamente de esta roca.»

«Si se entra á examinar ¿de qué modo ha desaparecido el carbon que contenia esta enorme masa de gramas? ¿si se hizo á favor de una lixiviacion gradual dentro del agua? ¿ó por sublimacion del carbon por la accion del calor volcánico? la sustancia no deja de presentar caractéres que permiten formar juicio sobre la cuestion. Si se hubiera rusentado tanto la sustancia por el calor volcánico, que se hubiera sublimado enteramente el carbon contenido en las plantas, no hubiera podido verificarse esto sin quemarse y destruirse las sutiles fitolitarias y poligástricas, de modo que hubieran quedado solamente masas deformes como las que ví en Eifel en 1844 y 1845 y he imitado artificialmente. Pudiera tomarse por un indicio de que esta masa estuvo expuesta á un calor volcánico, el hecho de que contiene pocas poligástricas enteras y el de que la pequeñez de las más sencillas fitolitarias pudo resultar de haberse reventado al enfriarse, despues de rusentadas. Pero faltan tan completamente los indicios de haberse quemado, que esta suposicion no puede tener lugar, y no queda más que admitir que la separacion del carbon se verificó por la lixiviacion de aguas metcóricas; tiene en su apoyo el que las partes silizosas de la toba son muy limpias en la superficie y en la nieve que cubre las sierras vecinas, resultando un influjo no interrumpido de la humedad atmosférica. Resulta del exámen de esta roca, que se le debe considerar como el producto de una erupcion de lodo de algun volcan vecino, semejante á la moya de Peliléo de Quito, pero que su depósito es muy antiguo y no se ha de comparar directamente á la moya, que es producto de una erupcion muy moderna. Se necesita averiguar por nuevas investigaciones, si el cráter del Nevado de Toluca que Burkart visitó en 1826, y cuya elevacion resulta ser por sus observaciones barométricas de más de 14.000 piés de Paris, produjo en tiempos remotos y poco á poco por sí solo, ó en union de otros volcanes, [1] el depósito de toba en forma de materias eruptivas, extendidas en gruesos bancos á muchas leguas en contorno, y se hallan cubiertos ahora por destrozos y cascajo de pórfidos y de traquíticas; ó si al tiempo de su formacion existieron otras condiciones y relaciones en la superficie de la tierra. No se intenta con el presente informe el agotar y concluir el asunto, sino indicar solamente que las muchas tobas de los volcanes de Centro América, que muchas veces se han tenido por erupciones de cenizas volcánicas y traquitas descompuestas, son efectivamente algunas veces sustancias parecidas á la moya, y participan de su origen orgánico; pero son tambien otras muchas veces enigmáticas bajo otro respecto, segun lo ha confirmado últimamente en Costa Rica, el señor profesor Seebach (Peterman'ns geographische Mittheilungen 1865). Las sustancias orgánicas forman en la moya de Peliléo la mitad de la masa, miéntras que en la toba del valle de Toluca, la forman casi en su totalidad; proporcion que ha podido resultar por el deslame en el agua de las partículas homogéneas más finas.

El importante punto de vista que me ha inducido principalmente á presentar desde ahora mis investigaciones á la Academia, es el que la roca parece pertenecer, segun se ha podido averiguar con perspicacia, al tiempo primitivo y no al tiempo moderno de la formacion de la costra de la tierra, y por consiguiente, seria el primer caso en que la edad de la formacion se pudiera comprobar con hechos; porque los destrozos y el cascajo de pórfido y traquitica, pudieran servir de escala para esta conclusion. Tambien dieron á conocer las muestras de la isla volcánica de Ascension, que trajo el Sr. Darwin, examinadas al microscopio, tobas fitolitarias; pero guardan más relacion por su carácter, con una moya superficial que con una formacion geológica antigua.

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[1] NOTA DEL SR. BURKART.—Añadiré que en mi opinion, el cráter de Toluca, que se compone enteramente de rocas traquíticas dioríticas, nunca ha arrojado materias en forma de lava ó de lodo, y que si la toba fitolitaria ha debido resultar de tal formacion, seguramente habrá provenido de otro volcan vecino al del Nevado de Toluca.

Conforme á mi deseo, el Sr. Burkart se ha puesto ya en correspondencia sobre el asunto, con el Sr. Castillo, de México, y espera que el celo científico de este distinguido sabio y el de otros geólogos mexicanos, les excitará á examinar las relaciones de esta toba, con respecto á su extension y á su yacimiento; mas se ha de pasar algun tiempo ántes de que se puedan obtener sus aclaraciones.

**LISTA de las formas orgánicas de la toba fitolitaria del valle de Toluca, comparadas con las de la Moya de Guadalupe (Cabo es terre) 1813, las de la Moya de Quito, las de la ceniza del Imbaburu, las de la toba de Esquipalos y las de la toba volcánica de Ascension.**

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Los números de la primera columna se refieren á la lámina, y el signo + indica la presencia de las especies en las diversas tobas marcadas en la tabla.

| | POLIGÁSTRICAS: 59. | Toba fitolitaria del valle de Toluca. | Moya de 1813 del Cabo es terre. | VOLCANES DE QUITO. | | Toba de Esquipalos. Honduras. | Toba de Ascension. |
|---|---|---|---|---|---|---|---|
| | | | | Moya de Pelileo. | Ceniza del Imbaburu. | | |
| 1 | *Achnanthes ?* | +? | . | . | . | . | . |
| 2 | —— | +? | . | . | . | . | . |
| 16 | —— | +? | . | . | . | . | . |
| | *Amphora libyca* | . | . | . | + | . | . |
| | *Chaetotyphla ?* | . | . | +? | . | . | . |
| | —— *saxipara* | . | . | . | . | . | + |
| | *Cocconeis Pediculus* | . | . | . | . | + | . |
| | —— *striata* | . | . | . | . | + | . |
| | *Cocconema Cistula* | . | . | . | + | . | . |
| 5 | —— ? | +? | . | . | . | . | . |
| | *Difflugia oligodon* | . | +? | . | . | . | . |
| 3 | *Eunotia amphioxys* | + | + | . | + | + | . |
| 14 | —— *gibberula* | + | . | . | . | . | . |
| | —— *gibba* | . | . | . | . | + | . |
| 17 | —— *longicornis* | + | . | . | . | . | . |
| 15 | —— *monodon* | + | . | . | . | . | . |
| | —— *ventralis* | . | + | . | . | . | . |
| | —— ? | . | +? | . | . | . | . |
| | —— ? | . | . | +? | . | . | . |
| | —— ? | . | . | +? | . | . | . |
| | *Fragilaria rhabdosoma* | . | . | + | + | . | . |
| | —— ? | . | . | . | . | +? | . |
| | *Gallionella calligera* | . | . | . | . | . | + |
| | —— *crenata* | . | . | . | . | + | . |
| | —— *distans* | . | . | +? | + | + | + |
| | —— *granulata* | . | . | . | . | + | . |
| | —— *procera* | . | . | . | . | + | . |
| 13 | —— ? | +? | . | . | . | . | . |

| | | Toba fitolitaria del valle de Toluca. | Moya de 1843 del Cabo es terre. | VOLCANES DE QUITO. | | Toba de Esquipalos. Honduras. | Toba de Ascension. |
|---|---|---|---|---|---|---|---|
| | POLIGÁSTRICAS: 59. | | | Moya de Pelileo. | Ceniza del Imbaburo. | | |
| | *Gomphonema truncatum.* | . | . | . | . | + | . |
| | —— *gracile* | . | + | . | . | . | . |
| 18 | *Himantidium arcus.* | + | . | . | . | . | . |
| 7 | *Navicula amphioxys* | + | . | . | . | . | . |
| | —— *bacillum* | . | . | . | + | . | . |
| | —— *semen* | . | . | . | + | . | . |
| 8 | —— *silicula.* | + | . | . | . | . | . |
| 9 | —— ? | +? | . | . | . | . | . |
| 4 | —— ? | +? | . | . | . | . | . |
| | —— ? | . | . | +? | +? | . | . |
| | —— ? | . | . | . | . | +? | . |
| | *Peridinium?* | . | . | +? | . | . | . |
| | *Pinularia borealis.* | . | + | + | + | . | + |
| | —— *decurrens?* | . | . | . | +? | . | . |
| 6 | —— *inaequalis.* | + | . | . | . | . | . |
| 10 | —— *viridis.* | + | . | + | . | . | . |
| | —— (calcinada) | . | . | . | . | + | . |
| | —— ? | . | . | +? | . | . | . |
| | *Stauroneis amphilepta?* | . | . | . | . | . | +? |
| | —— *gracilis.* | . | +? | . | . | . | . |
| | —— *semen.* | . | + | + | . | . | + |
| | —— ? | . | . | . | ...? | . | . |
| | *Stephanodiscus epidendron* | . | . | . | +? | . | . |
| 11 | *Surirella* ? | +? | . | . | . | . | . |
| 12 | —— ? | +? | . | . | . | . | . |
| | —— ? | . | . | . | . | + | . |
| | *Synedra entomon* | . | . | . | . | + | . |
| | —— *Ulna.* | . | . | + | + | . | . |
| | —— —— | . | + | . | . | . | . |
| | *Trachelomonas granulata.* | . | + | + | . | . | . |
| | —— *laevis* | . | . | + | . | + | + |
| | | 18 | 10 | 14 | 13 | 15 | 7 |
| | FITOLITARIAS: 76. | | | | | | |
| | *Amphidiscus.* | . | . | . | . | + | . |
| | —— *obtusus.* | . | + | . | . | . | . |
| | *Assula polystigma.* | . | . | . | . | . | + |
| | *Lithodontium aculeus.* | . | . | + | . | . | + |
| 5 | —— *bursa.* | + | . | + | . | + | + |
| 4 | —— *furcatum.* | + | . | + | + | . | + |
| | —— *nasutum* | . | . | + | + | + | + |
| | —— *obtusum.* | . | . | . | + | . | . |
| 2 | —— *platyodon.* | + | + | + | + | . | . |
| 1 | —— *rostratum.* | + | + | . | + | . | + |
| 3 | —— *Scorpius* | + | . | . | . | . | . |
| | *Lithodermatium macrostomum* | + | . | + | . | . | . |
| 24 | *Lithomesites coronula n. p.* | + | . | . | . | . | . |
| | —— *ornatus.* | . | . | + | . | . | . |
| | —— *Pecten.* | . | . | + | . | + | + |

|  |  |  |  | VOLCANES DE QUITO. |  |  |  |
|---|---|---|---|---|---|---|---|
|  | FITOLITARIAS: 76. | Toba fitolitaria del valle de Toluca. | Moya de 1843 del Cabo es terre. | Moya de Pelileo. | Ceniza del Imbaburo. | Toba de Esquipalos. Honduras. | Toba de Ascension. |
|  | *Lithosphaeridium irregulare*. | . | + | + | . | + | . |
|  | *Lithostomatium*. | . | . | + | . | . | . |
|  | *Lithostylidium Amphyodon*. | . | + | + | + | . | + |
|  | —— *angulatum*. | + | + | + | + | + | + |
|  | —— *articulatum*. | . | . | . | . | . | + |
|  | —— *biconcavum*. | . | . | + | . | . | + |
|  | —— *bicorne*. | . | . | + | . | . | . |
|  | —— *Bidens*. | . | . | + | . | . | . |
|  | —— *calcaratum*. | . | . | . | . | + | . |
| 12 | —— *cephalodon n. sp.* | + | . | . | . | . | . |
|  | —— *clavatum*. | . | . | + | + | + | + |
| 15 | —— *Clepsammidium*. | + | . | + | . | + | + |
|  | —— *comtum*. | . | . | + | . | . | . |
| 9 | —— *conicum*. | + | . | . | . | . | . |
|  | —— *constrictum*. | . | . | . | . | . | + |
| 18 | —— *crenulatum*. | + | + | + | . | + | . |
| 25 | —— *Crystallus*. | + | . | + | . | . | . |
| 11 | —— *curvatum*. | + | + | + | . | + | + |
| 7 *a. b.* | —— *denticulatum* | + | + | + | + | + | + |
|  | —— *Emblema*. | . | . | . | . | . | + |
|  | —— *falcatum*. | . | . | . | . | . | + |
|  | —— *Formica*. | . | . | . | . | . | + |
|  | —— *Furca*. | . | . | + | . | . | . |
|  | *Lithostylidium fusiforme*. | + | . | . | . | . | . |
|  | —— *Hemidiscus*. | . | . | . | . | + | . |
|  | —— *Hirundo*. | . | . | . | . | . | + |
| 22 | —— *irregulare*. | + | + | + | . | . | + |
|  | —— *lacerum*. | . | . | + | . | . | + |
| 27 | —— *laeve*. | + | + | + | + | + | + |
|  | —— *lobatum*. | . | . | + | . | . | . |
| 17 | —— *Microstauron n. sp.* | + | . | . | . | . | . |
| 8 | —— *obliquum*. | + | + | + | . | . | + |
|  | —— *oblongum*. | . | . | . | . | . | + |
|  | —— *Oligodon*. | . | . | . | . | . | + |
|  | —— *ornatum*. | . | . | . | . | . | + |
| 13 | —— *Ossiculum*. | + | + | + | + | + | + |
|  | —— *oratum*. | . | . | + | . | . | . |
| 10 | —— *oxycephalum* | + | . | . | . | . | . |
| 14 | —— *Pes*. | + | . | + | . | . | + |
| 21 | —— *Pecten*. | + | . | . | . | . | . |
|  | —— *Piscis*. | . | . | . | . | . | + |
|  | —— *polyëdrum*. | . | . | + | + | . | + |
|  | —— *polypterum*. | . | . | + | . | . | . |
|  | —— *quadratum*. | . | + | + | + | + | + |
|  | —— *Rajula*. | . | . | + | . | . | + |
|  | —— *Rhombus*. | . | . | + | . | . | + |
|  | —— *rostratum*. | . | . | . | . | . | + |
| 26 | —— *rude*. | + | + | + | + | + | + |

| | | Toba fitolitaria del valle de Toluca. | Moya de 1843 del Caba es terre. | VOLCANES DE QUITO. | | Toba de Esquipalos. Honduras. | Toba de Ascension. |
|---|---|---|---|---|---|---|---|
| | | | | Moya de Pelileo. | Ceniza del Imbabura. | | |
| | FITOLITARIAS: 76. | | | | | | |
| 16 | —— *Securis* .... | + | . | + | . | . | . |
| 19 20 | —— *Serra*...... | + | . | + | + | + | + |
| | —— *sinuosum* .. | . | . | + | + | . | + |
| | —— *speriferum* . | . | . | . | . | . | + |
| | —— *Taurus*.... | . | . | + | . | . | + |
| 28 | —— *Trabecula*.. | + | . | + | . | + | + |
| | —— *tubulosum?*. | . | . | +? | . | . | . |
| 23 | —— *unidentatum* | + | + | + | + | . | + |
| 6 | —— *ventricosum*. | + | . | + | . | . | . |
| | *Spongolithis acicularis*... | . | ± | . | . | . | . |
| | —— *fistulosa*.... | . | . | +? | . | . | . |
| | —— *obtusa?* .... | . | +? | . | . | . | . |
| | *Thylacium semiorbiculare* | . | . | + | . | . | . |
| | | 29 | 18 | 47 | 17 | 19 | 42 |
| | ÓRGANOS DE PLANTAS: 7. | | | | | | |
| | Polen de pino.......... | . | . | . | . | . | . |
| | Pequeñas semillas arriñonadas............... | . | . | . | . | . | . |
| | Simples pelos lisos...... | . | + | . | + | . | . |
| | Epidermis ............. | . | . | + | . | . | . |
| | Estomas desprendidas... | . | . | + | . | . | . |
| | Tejido celular de plantas. | . | + | + | + | . | . |
| | Pelusilla de plantas...... | . | + | . | . | . | . |
| | Suma de las formas orgánicas.....142 | 47 | 31 | 66 | 32 | 34 | 49 |
| | FORMAS INORGÁNICAS: 6. | | | | | | |
| | Cristales prismáticos pardos (Labrador)....... | . | . | + | + | . | . |
| | —— —— verdes. | . | . | + | + | . | . |
| | Polvo espumoso con células cortas............ | + | + | + | + | + | . |
| | —— —— largas (¿piedra pómez?).......... | . | + | . | . | + | . |
| | Polvo de obsidiana (vidrioso sin células)........ | . | + | . | . | . | . |
| | Arena de cuarzo........ | . | + | . | . | . | . |
| | | 1 | 4 | 3 | 3 | 2 | . |
| | Suma total....148 | 48 | 35 | 69 | 35 | 36 | 49 |

## EXPLICACION DE LA LAMINA.

Los números de la 1.ª columna del estado, corresponden á los números de la lámina. La figura A, representa el conjunto y aproximadamente la proporcion numérica de las formas, aumentadas 300 veces de su tamaño natural; así como el de las más pequeñas partículas espumosas inorgánicas y su proporcion.

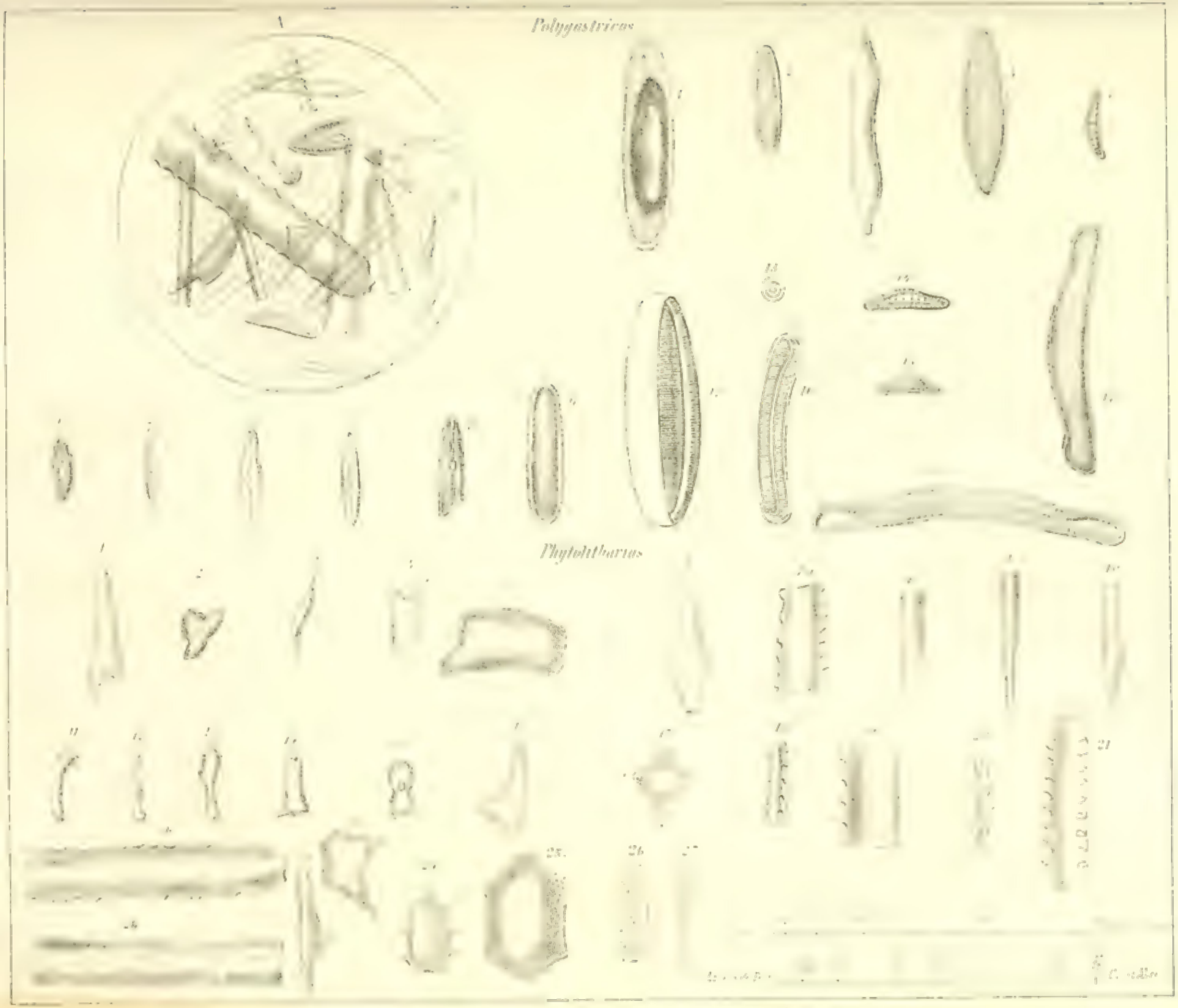
La lámina representa solamente las formas de la toba de Toluca, aumentadas linealmente 300 veces, y las principales formas de las otras localidades, están representadas en la lámina XXXVIII de la Microgeología.

En la lámina hay dos escalas para el aumento á 300 veces. La escala superior de 2 pulgadas de Paris de largo, contiene los aumentos indicados en medida normal. La inferior contiene las medidas que el observador vió en realidad. Son las mismas y bajo el mismo modo empleadas con escrupulosidad en la Microgeología; así como en los dibujos semejantes, de los informes presentados ántes á la Academia, cuando no se ha dicho expresamente lo contrario.

Nota del Sr. Burkart.—No dejo de notar aquí que el Sr. Ehrenberg funda su opinion acerca de la antigüedad de la toba fitolitaria del valle de Toluca, en mi observacion de que una roca semejante, descrita como ceniza volcánica, está cubierta cerca del puente de San Bernabé y en algunos otros puntos, por depósitos de destrozos y cascajo de traquita. Pero ya he asentado en mi carta ántes inserta, que en localidades diferentes la toba varía de caractéres, y que no he podido averiguar con certeza su yacimiento y su continuacion hácia diferentes puntos, ni aun de un punto á otro cualquiera.

Tampoco estoy seguro si la roca examinada al microscopio por el Sr. Ehrenberg, es de los mismos puntos que yo he reconocido. Por consiguiente, se necesita observar las relaciones que tiene la toba en las varias localidades del valle de Toluca, y entre Iztlahuaca y Almoloya; y estudiar los cortes naturales de los depósitos que formen su suelo, tomando muestras de las rocas de esos cortes y principalmente de los parajes en que la toba está cubierta con los depósitos de destrozos de pórfido y traquita; examinando además su yacimiento para confirmar si esta toba es la misma que la de las localidades de que son las muestras examinadas.

Nota de Castillo.—Al revisar esta traduccion, por encargo de su autor, y en lo que he tenido suma satisfaccion, confirmo que no es la toba que yo mandé y examinó el Sr. Eherenberg, de los mismos puntos que recorrió el Sr. Burkart: no se habla aquí de que contenga infusorios la que menciona el mismo señor, y por consiguiente no pueden identificarse en su carácter y relaciones geológicas. Es, pues, esencial, como lo reconoce dicho Sr. Burkart, hacer un nuevo estudio del terreno, para buscar en los lugares que él recorrió, la toba fitolitaria aquí descrita, para poder generalizar las hipótesis


Polygastricos
1
13
14
Phytolitharias
21
25
26
27

Tobas de Phytolitharias del Valle de Toluca cerca de Mexico

del Sr. Ehrenberg á todas las tobas del valle de Toluca en el caso de que se encontraran iguales á aquella.

Para obsequiar la excitativa de tan eminentes sabios, los Sres. Ehrenberg y Burkart, que se interesan en aclarar este punto científico, he estado dispuesto á emprender el reconocimiento que se desea; pero las circunstancias no han sido hasta ahora favorables para verificarlo.

Por esto me limitaré al presente, á asentar, sin que por esto se crea que prejuzgo en la materia, que las conjeturas del Sr. Ehrenberg, con respecto á la separacion ó escape del carbon de las gramas por lixiviacion en el agua, se confirman en la localidad é inmediaciones donde está la tiza que le remití; porque en efecto, debajo de las capas superficiales de tiza, de las que recogí el ejemplar citado, cerca de la hacienda del Salitre de Urendiz, á cosa de 20 leguas al O. N. O. de Toluca, y 2 leguas al N. O. del pueblo de San José Malacatepec, se encuentra á cosa de 2 metros de profundidad y 230 más al Sur de donde se recogió el ejemplar de la toba, una capa de lignite de 30 centímetros de gruesa, de la cual conservo ejemplares.

Con estas rectificaciones respecto á la ubicacion topográfica de la capa de toba fitolitaria del Salitre de Urendiz, se comprenderá que la posicion que le da el Sr. Burkart, acaso por falta de precision en mis noticias, es algo diferente; no quedando entre Almoloya é Ixtlahuaca, sino á cosa de 6 leguas al Oeste de la mitad de la distancia entre ambas poblaciones. Así, son diferentes las tobas ó supuestas cenizas volcánicas que llenan la cuenca del gran valle de Toluca, de las del Salitre de Urendiz. La que observó en el puente de San Bernabé, queda muy cerca de Iztlahuaca, junto á cuya poblacion al Sur, está la Hacienda de Maró, donde se beneficia el *tizate* deslavándolo y formando bolas con él para venderlo, y acaso sea igual á los infusorios de la tiza de esta última localidad.

Pero las capas de tiza de este gran valle de Toluca, son interrumpidas y de poca extension local, abundan en muchos lugares y parecen formar capas distintas y á diversas alturas, en la toba volcánica lacustre comun de dicho valle, formada de fragmentos de pómez de todos tamaños, argamasados por más ó ménos barro, con bancos de cascajos y conglomerados de pórfidos traquíticos volcánicos, y con una fauna post-terciaria.

Pero si bien se confirma por la capa de *lignite* ó carbon pardo, inferior á la toba fitolitaria, su orígen por lixiviacion en agua, y en consecuencia, de formacion lacustre, segun nuestro modo de ver; no por eso podemos negar, que pudiera haber otras capas aun no observadas, provenidas de erupciones volcánicas de lodo, y que los restos orgánicos hubieran sido deslamados de él, y concentrados por las aguas, como asienta el Sr. Ehrenberg.

Citaré un hecho de que tengo noticia para que sirva á una investigacion futura, y es: «que entre las producciones volcánicas (dice el Sr. Moral, ha«blando del valle de Toluca), se encuentran bancos de barro de color gris y «negro que envuelven esqueletos de Elefantes, ó sea de Mamú, en las inme«diaciones de Almoloya.[1]» Ahora, esas producciones deben ser el resultado de erupciones del volcan del *Molcajete*, á cosa de dos y media leguas al Sur. Hay que examinar ese barro y si existen depósitos de fitolitarias provenidas de sus deslaves en las cercanías.

En cuanto á la antigüedad de la capa de toba fitolitaria, de que nos ocupamos, y de las tizas de Ixtlahuaca y otros lugares del gran valle de Toluca, supuesta nuestra opinion, de provenir de formaciones lacustres, y aun admitiendo tambien, las que pudieran provenir de erupciones volcánicas de lodo; no cabe duda, por ser superficial la toba fitolitaria, y estar las tizas contenidas, ó alternando con bancos de las tobas *post-terciarias* del valle de Toluca, que esos depósitos fósiles de la vida orgánica, son contemporáneos con los bancos que los contienen, ó con las cuales alternan; y son, por tanto, de la época *post-terciaria* de la edad ó era del hombre; es decir, muy modernos.

Antes de concluir, me veo precisado á hacer observar, que esta traduccion con sus notas, estaba preparada para su publicacion desde el año de 1867, sin que se hubiera podido verificar hasta ahora, por circunstancias ajenas de mi voluntad.

México, Octubre 1.º de 1874.

# NOTAS

SOBRE

# LOS HELECHOS Y SU DISTRIBUCION EN YUCATAN,

## POR EL DOCTOR ARTURO SCHOTT.

La parte Noroeste de Yucatan puede apénas llamarse «país de Helechos,» porque durante los diez y ocho meses que permanecí en la península, solo pudieron colectarse quince especies, representando siete géneros de este órden de criptógamas. Un clima notablemente seco y un suelo árido y pedregoso, no surcado en ninguna parte por aguas corrientes, explican suficientemente el motivo de la escasez de variedades en este órden de plantas, que se desarrollan principalmente en las regiones humedas de los trópicos de ambos hemisferios, que es la zona especial para su propagacion.

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[1] Tomás R. del Moral. Informe sobre la estadística de México, publicado en la Memoria del Gobernador del Estado—1834—pág. 8. Toluca.

Aunque de poca importancia conocida para el hombre, presenta la familia de los Helechos algun interes bajo el punto de vista fitogeográfico; por lo cual el corto número de especies que ahora presentamos, merece alguna consideracion. La siguiente lista da á conocer, además de las especies, las localidades en donde han sido colectadas.

1 *Adiantum chilense,* Kaulf. Quinta Encalada, cerca de Mérida.
2 ,, *tenerum,* Swartz. Cenote de Kikel, cerca de Tizimin. *
3 ,, *tricholeptis,* Fée. En Mérida, Nohcacab y Uxmal.
4 *Aneimia adiantifolia,* Swartz. Ruinas de Uxmal, Kabah, Nohpat y Mérida.
5 *Aneimia cicutaria,* Kunze. En cenote Yáutzil, hacienda de Mucuyche.
6 *Aspidium fimbriatum,* W. Pozo de Uayma. *
7 ,, *reptans, var. radicans,* Metten. Cenote de Uayma. *
8 ,, *trifoliatum,* Swartz. En cenote de Santa Ana y Valladolid.
9 *Asplenium dentatum,* L. En cenote de Telchaguillo. *
10 *Asplenium pumilum,* Swartz. En Mérida y en todas partes.
11 *Cheilanthes mycrophylla,* Swartz. Comun en todas partes.
12 *Chrysodium (Acrosticum) aureum,* Metten. Manglares de Sisal.
13 *Phegopteris tetragona,* Metten. Cenote de Sacalum. *
14 *Polyphodium lycopodioides,* L. En cenote, de Kikel cerca de Tizimin. *
15 *Polyphodium Phylitidis,* L. En cenote Maxcabicu, cerca de Calotmul. * [1]

El profesor Dr. Eaton, del colegio de Yale, en New Haven, Connecticut, que tuvo la bondad de clasificar estas 15 especies, dice que la mayor parte de ellas pertenecen igualmente á la Flora de las Indias Occidentales. Los números 4 y 9 se encuentran en la Florida. El número 3 es exclusivamente mexicano y parece ser raro en las colecciones. Los números 14 y 15 se encuentran, como se sabe, en localidades adecuadas en toda la América central y la zona tropical de la América del Sur.

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[1] Un asterísco fijado en las localidades, significa, que las especies respectivas, no han sido encontradas en otra parte.

Tomando en consideracion la naturaleza de sus particularidades, se pueden clasificar estas especies de la manera siguiente:

*a.*, Aquellas que ocupan lugares áridos, abiertos y expuestos durante toda la estacion seca, á los rayos abrasadores del sol tropical, sin recibir casi ninguna humedad, ya sea de la atmósfera ó del suelo. A ésta seccion pertenece el número 11, el cual, así como un gran número del mismo género, tiene una graciosa fronda de tres penachos y tambien un alto grado de vitalidad latente, por lo cual puede soportar los efectos de una sequedad muy prolongada. Esta hermosa planta crece sobre las paredes de piedra y sobre las peñas quemadas por el sol. Las que se encuentran cerca del agua se desarrollan tan vigorosamente, que se hallaria uno expuesto á considerarla como una especie diferente. En Norte-América el género *Cheilantes,* está representado del lado del Atlántico por una sola especie; miéntras que en las regiones más secas del lejano Occidente y hácia el Océano pacífico se encuentran de 4 á 6 especies.

*b.*, Esta division incluye especies que requieren más humedad y alguna proteccion contra los efectos extremos de la luz directa del sol, y son los números 1, 2, 3 y 4. Por consiguiente, su morada propia, es la sombra de los arbustos, rocas y ruinas de mampostería, en donde se desarrollan mejor, pues reciben ocasionalmente el beneficio de la humedad atmosférica ó terrestre; á la vez que por su propiedad de congregarse, forman manchones de grande extension, como se ven alrededor de los manantiales de los cenotes y de los brocales de los pozos, como tambien en la entrada de las cuevas y entre las ruinas de los edificios antiguos.

*c.*, La humedad constante y más ó ménos sombra, parecen indispensables á los números 5, 6, 7, 8, 9, 10, 13, 14 y 15; algunas de ellas aun gozan de mejor vida troglodítica cuando reciben una luz muy escasa ó ninguna, como sucede con los números 9, 10 y 13. El número 5 es una forma verdaderamente pigmea, y una de las más elegantes de su clase, lo que se podrá inferir de su nombre específico *cicutaria,* en razon á que su fronda pequeña y muy entrecortada, presenta alguna semejanza superficial con aquella yerba venenosa bien conocida bajo el nombre de cicuta. El número 10 es otro pigmeo que se halla en todas partes del lado húmedo de las paredes, acueductos, pozos y otras obras hidráulicas. Los Mayas llaman á esta graciosa plantita «Sisalchen,» lo que quiere decir: «frescura de pozo.» Este nombre nativo bien apropiado, es uno de los raros casos en que el idioma castellano no haya sucumbido enteramente á la influencia del idioma maya, porque los mestizos del país llaman esta planta, aunque impropiamente, «culantrillo.»

*d.*, La última division ó el término opuesto, por decirlo así, de nuestra escala, está representada por una especie verdaderamente acuática que es el número 12 de la lista anterior. Crece en los lugares despejados, en medio de los Manglares tupidos, asociada con Palmeros enanos, *Sabal* ó *Thrinax* y una espadaña gigantesca, *Rhyncospora*, juntamente con otras plantas marítimas. Este helecho necesita para su existencia, el contínuo baño de agua salobre, ó aun salada como la de las lagunas y los pantanos, á lo largo de la costa en los puertos de Sisal y del Progreso. Cosmopolita esta especie, aparece con hojillas ligeramente variadas, en toda la extension de las playas del Atlántico y del Pacífico de la América tropical. Los nativos de los alrededores de la ciudad de Cartajena, en Nueva Granada, llaman esta planta «Matatigre» por alguna razon no explicada. La mencionada criptógama, desempeña en la economía de la naturaleza un papel importante, ayudando á sus asociadas ántes mencionadas, á proteger la tierra recientemente formada, contra las incursiones del mar, como evidentemente se nota en los lugares de su crecimiento.

Lo dicho demuestra, que la mayor parte de nuestras especies se desarrollan principalmente en las cercanías de la humedad y en la sombra; y que la peculiar condicion hidrográfica de este país eminentemente apotámico, ó más bien criptopotámico, es la causa de que su distribucion sea verdaderamente accidental, por limitarse exclusivamente á estas capas húmedas, que constituyen el término del desagüe perpendicular de la costra superior, sólidamente constituida de terreno pedregoso, como sucede especialmente en toda la parte Nordoeste de Yucatan. Hácia el Este se modifica esta circunstancia visiblemente, ya por el aumento de los *Cenotes*, tanto en número como en tamaño, ya tambien por la mayor acumulacion de tierra fertilizante, y de consiguiente mayor riqueza en su cubierta vegetal. Esta última condensa particularmente los vapores que se levantan de las aguas calentadas que corren por el golfo de Honduras, pasando por el estrecho de Yucatan y Cuba.

En Yucatan es bien sabido que el tiempo de aguas comienza cada año por los meses de Octubre y Noviembre, despues de los primeros Nortes en esta latitud. Hasta despues de que dos ó tres de estas tormentas han refrescado palpablemente la seccion oriental de la Península, es cuando se extienden las lluvias hácia la parte más árida del Poniente.

Por estos motivos la Flora oriental aparece mucho más variada y cuenta por consiguiente un número mucho mayor de especies, y relativamente mayor grado de desarrollo individual. Segun todo esto, es muy probable que en los límites de las secciones del Este y Sur de Yucatan, cuyas condiciones físicas se acercan más á las regiones protegidas por la sombra y humedad de la América central y tropical del Sur, se podria triplicar y aun cuadruplicar la lista de las especies indígenas de los Helechos, si se buscasen con la debida inteligencia.

Georgetown D. C., Julio de 1872.

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# MINERALOGÍA.

## EL WAD OOLITICO.

### POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

La Sociedad tiene conocimiento del viaje que hice al distrito de Jacala, del Estado de Hidalgo, con el fin de estudiar los terrenos en que se habian encontrado algunas tierras platiníferas. Durante mi permanencia en aquella localidad, tuve lugar de observar algunas de las diversas y curiosas producciones naturales que allí se encuentran y que me propongo describir ante esta Sociedad, con el fin de prestarle constantemente mi insignificante cooperacion.

En el informe que presenté al Ministerio de Fomento, sobre los terrenos platiníferos, mencioné algunas concreciones esféricas de peróxido de manganeso que encontré en varias localidades del distrito citado y que me propongo describir ahora con más detenimiento, por considerarlas como una curiosidad mineralógica de formacion reciente.

Caracteres físicos.—El diámetro de esas concreciones varia desde $0,^{m}001$ á $0,^{m}01$ ó poco más, siendo más comunes las intermedias entre los límites citados: su figura general es la esférica más ó ménos regular. Lustre centellante. Superficie desigual; textura terrosa gruesa. Color pardo de hígado que pasa á negro azulado y negro parduzco. Dureza de 1,5 á 2: dócil, raspadura lustrosa; el polvo es negro parduzco. Peso específico de 3,5.

Caracteres químicos.—Calentadas en un tubo abierto dan vapores acuosos. Fundidas con carbonato de sosa dan una masa verde. Con bórax, producen una perla de color violado ametista.

Por la vía húmeda dan las reacciones correspondientes al manganeso, al hierro, á la cal y á la barita.

Clasificacion.—Por todos esos caractéres debemos clasificar las concreciones citadas como wad oolítico ó *Groroilita*, adoptando el nombre dado al wad concrecionado que se halla en Groroi cerca de Mayena en Francia.

Observaciones.—El wad que acabo de describir se encuentra en las arcillas ferruginosas del distrito de Jacala, y con más especialidad en los cerros vecinos á la villa de ese nombre.

Las oolitas manganesíferas forman verdaderos conglomerados en las arcillas citadas, y son más abundantes en las capas superficiales. Su abundancia es verdaderamente notable en los terrenos bajos, al grado de que en algunas partes pueden formar hasta las dos terceras partes de la masa que llena las desigualdades del terreno.

Al buscar el orígen de ese óxido de manganeso, solo pude encontrarlo con más claridad en las cercanías de la mina del Cármen de Jacala, donde hay grandes masas de carbonato de plomo y galenas argentíferas asociadas á los óxidos de hierro y manganeso, hallándose este último al estado de psilomelan, y de cuya descomposicion deben provenir las moléculas que forman las oolitas. Algunas de éstas contienen trazas de plata y carbonato de plomo.

En otras localidades donde no se ven las vetas metalíferas que contengan los óxidos de manganeso, no puede atribuirse á las concreciones de wad, el mismo orígen que á las que se hallan en las inmediaciones de la mina del Cármen. Parece que en los otros yacimientos se encontraron reunidos desde un principio los óxidos de hierro y manganeso, y que separados despues por las corrientes de agua, se han puesto en contacto las partículas semejantes para asociarse bajo la forma de cascos concéntricos. Para explicar esta curiosa asociacion y la separacion de los dos óxidos, no podemos recurrir á la consideracion de la diferencia entre sus pesos específicos, porque el del peróxido hidratado de hierro, oscila entre tres y cuatro como el del wad, y creo que la asociacion se verifica en virtud de la fuerza ó tendencia cristalogénica que se nota en esos óxidos pulverulentos cuando son arrastrados por las aguas, y que forman las figuras dendríticas que podemos considerar como una tendencia bien marcada á la cristalizacion. Faltando á esas partículas alguna otra influencia desconocida para nosotros, no podrán formar, en el momento de su asociacion, las caras planas de los poliedros y quedan formando esferas solamente.

En las arcillas ferruginosas de Jacala se encuentran las esferas de wad en diversos grados de desarrollo, desde las más completas y perfectas, hasta otras rudimentarias y que están actualmente en via de formacion.

El wad oolítico de Jacala, no solo es notable por las figuras que afecta, sino tambien por su abundancia, y bajo este respecto debemos considerarlo como una de las especies minerales que caracterizan á aquel distrito minero. Por esta circunstancia me resolví á presentar estos apuntes á nuestra Sociedad, así como por la de no haber visto citada ninguna localidad americana para ese curioso mineral.

México, Octubre 8 de 1874.

# EL ÁRBOL DEL MAMEY.

POR EL SEÑOR DON FERNANDO ALTAMIRANO, SOCIO DE NUMERO.

Voy á ocupar la atencion de esta respetable Sociedad, para cumplir con el turno de lectura que me ha sido señalado, refiriéndole mis observaciones sobre la planta que encabeza este artículo. La excelencia de sus frutos, tan agradables á la vista como gratos al paladar, y que en México se consumen con mucho aprecio; el notable aspecto de sus semillas, llevadas á Europa como objetos de curiosidad, y la utilidad, sobre todo, que de ellas podemos obtener, fueron los motivos que me impulsaron á estudiar este vegetal, para llamar la atencion de las personas á quienes mis indicaciones pudieran ser de algun provecho. Anticiparé tambien, que respecto de la grasa que se extrae de las semillas, existe una creencia popular muy extendida, de que produce efectos maravillosos haciendo brotar el pelo donde ha desaparecido. Esta aplicacion tiene probablemente su origen de los aztecas, que usaban una preparacion de la almendra, que si bien es cierto no era para hacerlo crecer, sí para que conservase su suavidad é impedir que se dividiese por el hongo que suele en él desarrollarse: frotándolas en una piedra áspera y untándose el cabello con la masa que resulta, es como se usa hoy más comunmente. La verdad de esta propiedad me es desconocida, pues no tengo aún terminada ninguna de las experiencias que con este fin he emprendido.

Me propongo, por tanto, el fijar la atencion especialmente sobre la composicion química de las almendras, para deducir en seguida sus aplicaciones, y que la experiencia se encargará más tarde de rectificar.

La historia de este hermoso arbol propio de las regiones calientes de México, la refiere Hernandez en su Tratado de plantas de Nueva-España, bajo el título: «Del *Tezontzapotl* ó de la fruta que presenta el aspecto y color del *tezontli*. Su descripcion, como era de esperarse, se reciente de la época en que fué hecha, y da una idea muy imperfecta y aun inexacta en algunos puntos, del árbol mencionado. Afirma el apreciable historiador, que sus almendras las empleaban los aztecas en los usos que actualmente se les dan y hemos ya señalado; que las mezclaban a la bebida del chocolate y les servian tambien para dar color a las *jicaras*. Las propiedades medicinales que les asignaban los mexicanos no se fijan con precision, no siendo, por lo mismo, de algun interes el referirlas.

Se ve por lo anterior, cuál es el verdadero nombre indígena del Mamey: la terminacion *Tzapotl*, segun Clavijero, significa que es fruto de forma redonda ó que se aproxima á ella, y de pepita dura.

Segun los estudios que se han hecho sobre esta planta en otros países, resulta que pertenece á la familia de las Sapoteas, género *Lucuma*. Me inclino á pensar que nuestra especie debe referirse más bien á la *Bonplandii* y no á la *mamosa*, segun dice Guibourt, y se cree generalmente, porque los caractéres que he observado en unos ramos que recibí de Cuernavaca, distan bastante de la *mamosa*, y mucho se acercan á la *Bonplandii*, debiéndose tal vez el que no coincidan exactamente á las variaciones que imprime el clima. Indicaré, pues, los caractéres de nuestra planta y las diferencias que existen entre ella y las que le son afines.

No hablaré del tallo, por no haberlo examinado; los ramos que he tenido á la vista son pubescentes, siendo el vello leonado y tanto más abundante, cuanto más jóvenes son estos ramos; están cubiertos de cicatrices cordiformes, correspondientes á las hojas, notándose en ellas tres puntitos salientes, dispuestos con mucha regularidad. Las hojas son alternas, sin estípulas, agrupadas hácia los extremos de los ramos, oblongo-lanceoladas y acuminadas, siendo algunas sub-espatuladas, coriáceas, apezonadas, de color verde oscuro, más subido en la cara superior que en la inferior; el limbo es entero, cuneiforme hácia la base, de 0. 31$^{m}$de largo por 0. 08 id. de ancho; el pezon muy pubescente de 0. 035$^{m}$de largo. Flores hermafroditas, completas, regulares, esparcidas en grupos de tres á cuatro, de las que solamente una dá fruto, axilares y sentadas; cáliz persistente, formado por sépalos en número de 11 á 15, dispuestos en cuatro series imbricadas y libres al parecer de adherencia; blanquecinos, marginados, pubescentes en la cara externa y lampiños en la interna, cóncavos y orbiculares, siendo los exteriores más cortos. Corola gamopétala, hipoginea, blanco-amarillenta, campanulado-ventricosa, con 6 divisiones oblongas, que se cubren ligeramente en el márgen unas con otras. Estambres más cortos que los pétalos y flexuosos algunos: son 12, 6 fértiles opuestos á los pétalos y adheridos á ellos y 6 estériles y alternos; anteras basifijas, cordiformes, unas extrorsas y otras introrsas, con su dehiscencia longitudinal. Ovario pubescente, quinquelocular, con un solo óvulo en cada lóculo, anátropo, oblongo y pendiente, y de los que comunmente se llega á desarrollar uno por aborto de los demas. Estilo más corto que la corola, flexuoso, rollizo; estigma capitado y subquinque lobulado. El fruto es una baya oblonga, por lo regular de 9 á 10 centímetros de largo por 7 á 8 id. de diámetro en su parte média; el epicarpo es de un color pardo claro rojizo, en algo parecido al salvado, aunque más oscuro, muy áspero y duro; el sarcocarpo es rojo, amarillento ó moreno, de consistencia de pasta muy blanda, de un sabor *sui generis* muy agradable y poco aromático. El grano es obovado-elíptico, sub-comprimido en los lados, anguloso en el dorso y casi plano en el vientre, de 0, $08^{m}$ de largo y $0,12^{m}$ de circunferencia: su texta es leñosa, lateral y posteriormente lisa, lustrosa, de color castaño oscuro, notándose en el vértice la micrópila en un punto próximo á la hila; esta parte de la texta forma los dos tercios de la envoltura exterior de la semilla, está limitada por un reborde blanco-amarillento que circunscribe el ombligo, el cual ocupa toda la cara anterior ó ventral del grano. La figura del ombligo es exactamente la de la hoja del mamey; su largo es el del hueso, y su mayor ancho es de $0,035^{m}$, de superficie desigual, opaco, amarillento al principio, y más tarde, con el contacto del aire, blanquizco; en el extremo opuesto á la micrópila existe una cicatriz muy aparente (onfalodio), por donde penetran los vasos nutritivos destinados al embrion; el funículo es grueso, carnoso, y cubre completamente el ombligo; en el fruto se ve que párte del sarcocarpo, que está en contacto con el ápice de la semilla y asciende hasta llegar casi á la parte más elevada de la misma. Embrion sin endosperma, cotiledones muy desarrollados, constituyendo toda la almendra y oleaginosos; la radícula inferior y muy corta.

Observaciones.—De las cuatro secciones en que De Candolle ha dividido el género *Lucuma*, indudablemente nuestra especie corresponde á la tercera, *Eulucuma*, que es la única que tiene numerosos sépalos y las semillas tal como la hemos descrito. Dos son las únicas especies adscritas á esta seccion, la *mamosa* y la *Bonplandii*. En la primera los lóbulos del cáliz son 10, pétalos 5, hojas oblongas con la base atenuada y enteramente lampiñas. En la segunda los lóbulos del cáliz son de 9—12, ovados, 3 exteriores más grandes, pétalos 5, hojas obovado-oblongas, obtusas, acuñadas en la base, con las nervaduras y el pezon pubescente-tomentoso. En la nuestra el número de sépalos es de 11—15, los exteriores más cortos, como en la *mamosa*, y pubescentes como en la *Bonplandii;* corola de 6 divisiones y estambres 12, mas numerosos que en las anteriores; hojas oblongo-lanceoladas, acuminadas, diferente tambien en esto á las referidas, con la base acuñada y pubescentes como la *Bonplandii;* no teniendo los demas órganos caractéres que separen á unas de otras. ¿Serán suficientes las diferencias que hemos señalado, para considerar nuestra especie como distinta de la *mamosa* y de la *Bonplandii,* ó simplemente como una variedad de ésta? Solo el exámen de mayor número de ejemplares, que nos indiquen la fijeza de los caractéres señalados ó su mutabilidad, nos pondria en el caso de resolver esta cuestion.

Lo expuesto demuestra que nuestro *tezonzapotl* no es aún perfectamente conocido por los naturalistas europeos; esta opinion la he corroborado con lo que se asienta en el Diccionario enciclopédico; en esta obra se presenta el mamey de México, como perteneciendo á las Gutíferas, lo que es debido quizá á que se le confunde con el mamey de América, *Mamosa americana,* que corresponde á esta familia.

Analisis química.—La análisis que he practicado se reduce á demostrar tansolo los principios más notables que contienen las almendras.

Desde luego diré, que desgarrando un fragmento pequeño de la superficie de la almendra, se notan al separarlo unos como filamentos que se alargan, formados por una sustancia blanca y glutinosa; tan presto como se rompen, lo que se efectúa á una distancia como de dos centímetros, se retraen como un hilo elástico, sin que se note con claridad su punto de orígen. Al microscopio se observa un tejido celular compacto, con unos puntos brillantes en la superficie, que corresponden á aquella sustancia.

Triturada una almendra en un mortero y agregando agua, forma una emulsion muy persistente y espesa, de un olor prúsico marcado; hirviéndola, se coagula una sustancia que es albumina, que reteniéndola en un filtro deja pasar un liquido lechoso que no se coagula con el ácido acético; pero evaporándola hasta la sequedad, casi al fin se separan algunos grumitos, y queda la cápsula cubierta como de un barniz brillante, soluble en el agua y de un olor como de cebada germinada y tostada (Malte).

Cuando no se hierve la emulsion y se le agrega ácido acético, precipita una sustancia en forma de grumos, que he tomado por caseina, aunque me llama la atencion que despues de hervirla no la precipite dicho ácido.

Al evaporar la referida emulsion á fuego desnudo, se forma espuma, que á medida que se quita, se ve aparecer una película como la de la leche cuando comienza á enfriarse despues de cocida, nuevo carácter que indica la caseina. Al fin de la evaporacion queda una sustancia espesa, morena, de sabor amargo, pegajosa, que aun pasando mucho tiempo no se endurece; insoluble en el sulfuro de carbono, cloroformo, éter y alcohol á 85 y 90°, pero el agua inmediatamente la emulsiona poniéndose lechosa. Si se hierve con ácido clorohídrico se disuelve dando un color rojo subido, lo mismo que con los ácidos sulfúrico y nítrico, aunque no se disuelve del todo ni es tan intensa la coloracion. Podria citar aún otras reacciones, pero no han sido ni constantes ni claras, y tansolo citaré, que malaxándola repetidas veces en sulfuro de carbono, y abandonando este líquido á la evaporacion espontánea, deja como resíduo aceite, y un cuerpo cristalizado en agujas planas, insoluble en los ácidos, álcalis y éter sulfúrico, soluble en el cloroformo: este cuerpo queda en cantidades pequeñísimas y no siempre, por lo que no he averiguado su naturaleza.

Tratando por agua el resíduo de la evaporacion al fuego, y filtrando despues de hervir, se consigue que pase un líquido claro; hirviéndolo con unas gotas de potasa y acetato de cobre, se pone turbio y de un color amarillento, por la precipitacion del óxido de cobre, lo que demuestra la presencia de la glucosa.

El aceite que se extrae por el sulfuro del carbono, es amarillento, con muchos cuerpecitos blancos que al microscopio se ven formados por grupos de cristalitos que aumentan á medida que pasa el tiempo, hasta solidificarse todo el aceite. Por el contrario, cuando despues de esprimir las almendras, se les trata por éter sulfúrico en aparato de desalojamiento, se extrae un aceite amarillento que no se solidifica; así como, cuando por expresion se saca una gran cantidad, muchas veces no se solidifica todo, sino que en la superficie queda una capa líquida no muy gruesa.

Esta sustancia grasa se saponifica por la potasa, dando un jabon blando, que descompuesto por el ácido sulfúrico, deja libre una materia grasa que viene á solidificarse en la superficie del líquido, y exprimiéndola entre papeles de estraza, deja un cuerpo blanco, duro, quebradizo, que se funde á 65° centígrados, y cristaliza por el enfriamiento, y por solucion en el éter sulfúrico.

Cuando se extrae por expresion el aceite de las almendras recientes, sale mezclado con agua y con un cuerpo que donde se adhiere, forma al secarse como un barniz que solamente el agua disuelve poniéndose blanca.

Tratando la almendra pulverizada y comprimida entre papeles, dos veces por el alcohol á 90°, exprimiendo el resíduo y filtrando, deja cristalizar en agujas, por evaporacion, un cuerpo blanco que es amigdalina, puesto que desarrolla ácido prúsico en una emulsion de almendras dulces.

Poniendo un fragmento pequeño de almendra de mamey con una gota de ácido sulfúrico concentrado, despues de algunos minutos adquiere un color rojo morado, que aunque parecido al que toma en las mismas circunstancias la amigdalina y creí que á ésta era debido, no es así, pues que con la almendra dulce hay la misma coloracion y con otras varias almendras, como el yoyote, *Thevetia iccotli*, el ricino, habilla de San Ignacio, etc., etc.

Notaré tambien que cuando se opera por el método de lixiviacion, el éter sulfúrico disuelve aceite y no se solidifica como ya dije; el alcohol á 85° deja por evaporacion una sustancia extractiva que sabe á almendras amargas, produciendo además ésta una sensacion amarga muy intensa y desagradable; llamándome la atencion, sobre todo, que no cristalizase la amigdalina que debió haber disuelto, lo que tal vez haya sido por las impurezas que contiene, en fin, el agua sale algo trasparente, con un color blanquizco y que no precipita por el ácido acético, lo que me indicó que no habia caseina: ésta quedó retenida en el aparato, puesto que exprimiendo el resíduo agotado con agua, da un líquido lechoso, espeso, donde forma un precipitado abundante el ácido acético. Evaporada esta agua blanquizca al baño de María, deja una sustancia al parecer extractiva, de color rojo oscuro, muy amarga, que reproduce con el mismo vehículo el líquido de donde provino; insoluble en el alcohol y tomando un color rojo intenso con los ácidos clorohídrico y sulfúrico, caliente el primero y frío el segundo.

De lo dicho, se deduce en resúmen, que la almendra de mamey contiene los principios siguientes:

1.° Aceite que llamaré manteca por ser sólido á la temperatura de 20°, y que está formado por un cuerpo sólido y otro líquido en menor cantidad: el primero es parecido á la estearina y á la palmitina, el segundo es oleina. La cantidad de manteca que he obtenido, es de 45 p§.

2.° Amigdalina que obtuve por el método que indica Soubeiran.

3.° Sinaptasa que se demuestra por la formacion del ácido prúsico.

4.° Tanino que se comprueba por el color negro que toman los instrumentos de fierro al dividir la almendra, y sobre todo, porque hirviendo unas rebanadas de ésta en agua y agregando proto-sulfato de fierro, adquieren un color negro azulado.

5.º Glucosa que tal vez provenga de las reacciones de la amigdalina, pero que existe, puesto que hay reduccion de las sales de cobre en las condiciones necesarias para esta reaccion.

6.º Albumina que la revela la ebullicion por los coágulos que se forman.

7.º Caseina en grande porcion, á juzgar por la abundancia del precipitado del ácido acético y la película que se forma durante la evaporacion.

8.º Una sustancia que me pareció gomo-resina, provenida de la evaporacion hasta la sequedad del líquido lechoso, que resulta esprimiendo con agua las almendras, pero que probablemente es más bien, una mezcla de caseina y materia extractiva. Notaré solamente, que dicha caseina, despues de precipitada por alcohol y lavada con varios vehículos, no produce las reacciones generales que asignan los libros á los cuerpos albuminosos; lo que podria depender quizá de su alteracion al evaporarla, ó porque realmente los elementos que la forman ó su agrupamiento molecular, no corresponda exactamente ni al de la caseina animal ni á la de los demas vegetales. [1]

Respecto de las aplicaciones de la grasa del mamey, buscada hasta ahora únicamente como objeto de tocador, pero que más tarde tendrá sin duda usos más importantes, diré tansolo, que siendo muy abundante en las almendras, un 45 p$\frac{0}{0}$ como lo he indicado (aunque el Sr. D. Maximino Rio de la Loza ha obtenido nada más que un 25 p$\frac{0}{0}$, lo que me ha llamado la atencion), y por otra parte, siendo indudable que se conseguirán éstas á un precio muy bajo, tan luego como se solicite su venta, la extraccion debe ser más económica que la del aceite de las almendras amargas del durazno y chabacano.

Más tarde presentaré á esta respetable Sociedad el resultado de la análisis cuantitativa de las almendras del mamey que en la actualidad estoy emprendiendo, así como el ensayo de sus diversos productos, con objeto de investigar algunas de sus aplicaciones útiles: espero entretanto, que este primer trabajo será recibido con indulgencia.

México, Octubre 15 de 1874.

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[1] El Sr. D. Cándido Gaytan encontró en las almendras del *Lucuma mamosa*, amigdalina y un aceite graso fusible á 15°, compuesto de oleina y de estearina, puesto que el ácido sólido que se obtiene por la saponificacion no es fusible sino á 70°. Histoire des Droges simp., Guibourt, vol. II.

## APUNTES QUE PUEDEN SERVIR DE BASE

PARA LA FORMACION

# DE LA FLÓRULA DE LA CIUDAD DE MONTEREY

Y SUS INMEDIACIONES,

POR EL Sr. D. ELEUTERIO GONZALEZ, SOCIO CORRESPONSAL.

(CONCLUYE.)

### COROLIFLORAS.

| | | | |
|---|---|---|---|
| C. | Perritos | Antirrinum majus, Lin. | Escrofulariaceas. |
| V. | Tepozan | Budleia americana, Lin. | ,, |
| V. | Cenizo | Terania frutescens, Ber. | ,, |

Asi llamó á esta especie D. Luis Berlandier, botánico de la Comision de límites de 1824, y lo hizo en honor del general D. Manuel Mier y Terán.

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|---|---|---|---|
| | Yerbamora | Solanum nigrum, Lin. | Solanaceas. |
| C. | Papas | ,, tuberosum, Lin. | ,, |
| C. | Berenjena | ,, melongena, Lin. | ,, |
| V. C. | Flor de huevo | Varietas solani-melongenæ | ,, |
| V. C. | Tomate colorado | Solanum lycopersicum, Lin. | ,, |
| V. | Tomate de fresadilla | Physalis angulata, Lin. | ,, |
| V. | Tomate de lombriz | Physalis | ,, |
| V. | Toloache | Datura stramonium, Lin. | ,, |
| C. | Floripondio | ,, arborea, Lin. | ,, |
| C. | Tabaco | Nicotiana tabacum, Lin. | ,, |
| V. | Rapé | Nicotiana | ,, |
| V. C. | Huele de noche | Cestrum nocturnum, Murr. | ,, |
| V. C. | Chile | Capsicum annuum, Lin. | ,, |
| V. | Chiltipin ó piquin | Capsicum microcarpum, D. C. | ,, |
| V. | Salvadora | Solanum | ,, |
| V. | Trompillo | Solanum | ,, |
| C. V. | Alfombrilla | Verbena corymbosa, R. P. | Verbenaceas. |
| V. | Yerba de Cristo | Verbena recta, H. B. | ,, |
| V. | Muitle | Justitia salviæflora, Fl. mex. | Acantaceas. |
| V. C. | Albacar ó Albahacar | Ocimun basilicum, Lin. | Labiadas. |

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|---|---|---|---|
| V. C. | Yerbabuena | Mentha crispa, Lin. | ,, |
| V. | Mastranzo | Mentha silvestris, Lin. | ,, |
| V. | Poleo | Mentha pulegium, Lin. | ,, |
| V. C. | Té de olor | Mentha citrodora, Lin. | ,, |
| V. | Orégano | Lippia Origanoides, H. B. | ,, |
| C. | Tomillo | Thymus vulgaris, Lin. | ,, |
| C. | Toronjil | Melissa officinalis, Lin. | ,, |
| C. | ,, de China | Nepeta citrodora, Fl. mex. | ,, |
| C. | Romero | Rosmarinus officinalis, Lin. | ,, |
| V. | Marrubio | Marrubium vulgare, Lin. | ,, |
| C. | Mejorana | Origanum majorana, Lin. | ,, |
| V. | Chia | Salvia Hispanica, Cav. | ,, |
| V. | Mirto | Salvia fulgens, H. B. | ,, |
| V. | Yerba de las almorranas | Teucrium | ,, |
| V. | Salvia | Salvia polystachya, Lin. | ,, |
| C. | Borraja | Borrago officinalis, Lin. | Borraginaceas. |
| V. | Nacagüita ó Anacahuita | Cordia Boissieri, D. C. | ,, |
| V. | Anacua | Ehretia? | ,, |
| V. | Miñona | Bignonia stans, Lin. | Bignoniaceas. |
| V. | Mimbre | Bignonia? | ,, |
| V. C. | Camote | Convolvulus batata, Lin. | Convolvulaceas. |
| V. C. | Corregüela ó manto de la Vírgen | Convolvulus ipomæa, Vell. | ,, |
| V. | Corregüela morada | Ipomæa violacea, Lin. | ,, |
| V. | Zacatlascale | Cuscuta americana, Fl. mex. | ,, |
| V. | Talayote | Chamalia pedunculata, D. C. | Asclepiadaceas. |
| C. | Adelfa ó Laurel rosa | Nerium oleander, Lin. | Apocinaceas. |
| C. | Bonetillo | ,, antidysentericum, Lin. | ,, |
| C. | Jazmin | Nyctantes arbortristis, Lin. | Jazminaceas. |
| C. | ,, del gran Duque | ,, sambac, Lin. | ,, |
| | Fresno | Fraxinus excelsior, Lin. | Oleaceas. |

## CALICIFLORAS.

| | | | |
|---|---|---|---|
| | Chicoria | Cichorium intybus, Lin. | Compuestas. |
| V. | Borraja de cochino, cerraja. | Sonchus oleraceus, Lin. | ,, |
| V. | Chayotillo (es el verdadero Lampazo) | Arctium Lappa, Lin. | ,, |
| V. | Estafiate | Artemisia laciniata, D. C. | ,, |
| V. | Yerba amargosa | Artemisia | ,, |
| V. C. | Altamisa de Castilla | Ambrosia artemisæfolia, Lin. | ,, |
| C. | Mil en rama | Achillea millefolium, Lin. | ,, |

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|---|---|---|---|
| C. | Ciento en rama | Leucathemum vulgare, D. C. | ,, |
| C. | Cempasuchil | Tagetes erecta, Lin. | ,, |
| V. | Yerbanis | ,, anisata, Fl. mex. | ,, |
| V. | Capitaneja | Bidens alata, Lin. | ,, |
| V. | Cardosanto | Carduus tenuiflorus, D. C. | ,, |
| V. | Talancapate | Solidago montana, Fl. mex. | ,, |
| V. | Mirasol grande | Helianthus annuus, Lin. | ,, |
| V. | Mirasol chico | Cosmos bipinatus, Cav. | ,, |
| C. | Ester | Aster Chinensis, Lin. | ,, |
| C. | Mercadela | Calendula officinalis, Lin. | ,, |
| V. | Rosilla | Helenium autumale, Lin. | ,, |
| C. | Manzanilla | Matricaria chamomilla, Lin. | ,, |
| C. | Dalia | Dahlia variabilis. Desf. | ,, |
| C. | Alcachofa | Cynara scolymus, Lin. | ,, |
| C. | Lechuga | Lactuca sativa, D. C. | ,, |
| C. | Azafranillo | Carthamus tinctorius, Lin. | ,, |
| C. | Escarola | Cichorium endivia, Lin. | ,, |
| C. | Escabiosa | Scabiosa atropurpurea, Lin. | Dipsaceas. |
| C. | Sauco | Sambucus Mexicana, Pres. | Caprifoliaceas. |
| C. | Madreselva | Lonicera caprifolia, Lin. | ,, |
| V. | Yerba del Sapo | Eryngium gracile, Laroch. | Umbeliferas. |
| V. | Acocotillo | Pentacrypta atropurpurea, D C. | ,, |
| C. | Apio | Apium graveolens, Lin. | ,, |
| C. | Peregil | Petroselinum sativum, Hoff. | ,, |
| V. C. | Lendo (Eneldo) | Anethum graveolens, Lin. | ,, |
| C. | Culantro | Coriandrum sativum, Lin. | ,, |
| C. | Zanahoria | Daucus carota, Lin. | ,, |
| C. | Comino | Cuminum cyminum, Lin. | ,, |
| V. | Enjerto | Loranthus mexicanus, D. C. | Lorantaceas. |
| | Biznaga grande | Mamilaria magnimama, Lin. | Cactaceas. |
| | ,, chica | ,, parvimama, Lin. | ,, |
| V. | Organo | Cactus exagonus, Lin. | ,, |
| V. | Biznaga de espinas ganchudas | Cactus nobilis, Lin. | ,, |
| | Pitahaya | Cereus Pitahaya, Lin. | ,, |
| V. | Pitahaya de flor ó Gigante | Cactus grandi-florus, Lin. | ,, |
| C. | Floricuerno | Cactus flageli-formis, Lin. | ,, |
| C. | Nopalillo | Cactus antidysentericum, Fl. m. | ,, |
| V. C. | Nopal de Castilla | Cactus opuntia, Lin. | ,, |
| V. | Nopal del Monte | Ficus indica, Pluh. | Ficoideas. |
| | Siempreviva | Aizoon canariense, Lin. | ,, |
| C. | Rosio | Mesembrionthemun cristalinum, Lin. | ,, |

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|---|---|---|---|
| C. | Bruja | Bryophillum calicinum, Salisb. | Crasulaceas. |
| C. | Chismes | Sedum acre, Lin. | ,, |
| V. | Tianguis pepetla | Herniaria glabra, Lin. | Paroniquiaceas. |
| | Verdolaga | Portulaca oleracea, Lin. | Portulaceas. |
| V. | Pegajosa de las paredes | Mentzelia scabra, H. B. | Loasaceas. |
| V. | ,, del suelo | ,, strigosa, H. B. | ,, |
| | Pasiflora de flor blanca | Pasiflora hirsuta, Lin. | Pasifloreas. |
| | Pasiflora | ,, serratistipula, Fl. m. | ,, |
| V. | Calabacilla loca | Bryonia variegata, Mill. | Cucurbitaceas. |
| C. V. | Guaje | Cucurbita lagenaria, Lin. | ,, |
| C. | Calabaza comun | Cucurbita melopep., Lin.. | ,, |
| C. | Zandía | Anguria trifoliata, Lin. | ,, |
| C. | Cidracayote ó Chilacayote | Cucurbita citrullus, Lin. | ,, |
| C. | Estropajo | Luffa fricatoria, Fl. mex. | ,, |
| C. | Pepino | Cucumis sativus, Lin. | ,, |
| | Pepino silvestre | ,, anguria, Lin. | ,, |
| C. | Melon | ,, melo, Lin. | ,, |
| C. | Balsamina | Momordica balsamina, Lin. | ,, |
| C. | Chayote | Sechium edule, Sw. | ,, |
| V. | Zandillita cimarrona | Cucumis Campechianus, H. B. | ,, |
| | Papayo ó melon sapote | Carica papaya, Lin. | Papayaceas. |
| C. | Guayabo | Psidium pomiferum, Lin. | Mirtaceas. |
| V. | Amapola del campo | Oenotera rosea, H. B. | Onagrariaceas. |
| C. | Granado | Punica Granatum, Lin. | Granateas. |
| C. | Rosa de Castilla | Rosa centifolia, Lin. | Rosaceas. |
| V. C. | Rosa de Jericó | ,, canina, Lin. | ,, |
| C. | Ciruelo de fruto amarillo | Prunus domesticus, Lin. | ,, |
| | Ciruelo silvestre de fruto rojo y agrio | Prunus cerasus, Lin. | ,,<br>,, |
| C. | Albaricoque ó chabacano | ,, armeniaca, Lin. | ,, |
| C. | Durazno | Persica vulgaris, Mill. | ,, |
| C. | Prisco | Varietas ejusdem | ,, |
| | Zarzamora | Rubus fructicosus, Lin. | ,, |
| C. | Fresa | Fragaria vesca, Lin. | ,, |
| C. | Manzano de San Juan | Pyrus mellus, Lin. (varietas). | ,, |
| C. | Peral de San Juan | ,, communis, Lin. (varietas) | ,, |
| C. | Membrillo | Cydonia vulgaris, Pers. | ,, |
| C. | Pimpinela | Poterium sanguisorba, Lin. | ,, |
| C. | Aurora ó rosal blanco | Rosa semper virens scandens. | ,, |
| C. | Haba | Vicia faba, Lin. | Leguminosas. |
| C. | Frijol | Phaseolus vulgaris, Lin. | ,, |
| C. | Frijol muy grande | ,, multiflorus, Lin. | ,, |

| | | | |
|---|---|---|---|
| C. | Garbanzo | Cicer arietinum | ,, |
| C. | Chícharo | Pisum sativum, Lin. | ,, |
| | Taray | Varennea polystachya, D. C. | ,, |
| C. V. | Frijolillo pinto de negro y rojo | Abrus precatorius, Lin. | ,, |
| C. | Chícharo de olor | Latyrus odoratus, Lin. | ,, |
| C. | Caracol | Phaseolus caracalla, Lin. | ,, |
| C. | Taltacahuate | Arachis hipogea, Lin. | ,, |
| C. | Tabachin | Poinciana pulcherrima, Lin. | ,, |
| C. | Alfalfa | Medicago sativa, Lin. | ,, |
| | Trebol | Trifolium arvense, Lin. | ,, |
| | Mezquite | Prosopis dulcis, H. B. | ,, |
| | Huisache | Mimosa albicans, K. | ,, |
| V. | Chaparro prieto ó Gavia | Mimosa laccifera? | ,, |
| V. | Ten vergüenza ó sensitiva | Mimosa casta, Lin. | ,, |
| | Añil | Indigofera añil, Lin. | ,, |
| V. | Retama | Genista | ,, |
| V. | Tenaza | Mimosa | ,, |
| V. | Ébano | Mimosa Ebanum, Ber. | ,, |
| V. | Frijolillo ó Colorin | Erythrina coraloides, Fl. mex. | ,, |
| V. | Junco de espina en Cruz | Gleditschia monosperma, Walt. | ,, |
| V. | Yedra | Rhus toxicodendron, Lin. | Terebintaceas. |
| V. | Lantrisco (Lentisco) | Pistacia Mexicana, H. B. | ,, |
| | Arbol del Perú | Schinus molle, Lin. | ,, |

## TALAMIFLORAS.

| | | | |
|---|---|---|---|
| C. | Ruda | Ruta graveolens, Lsn. | Rutaceas. |
| | Guayacan | Guajacum officinale, Lin. | Zigofileas. |
| V. | Chancaquilla | Oxalis corniculata, Lin. | Oxalidaceas. |
| | ,, Chiquita | ,, stricta, Lin. | ,, |
| C. | Belenes | Impatiens balsamina, Lin. | Balsamineas. |
| C. | Mastuerzo | Tropeolum majus, Lin. | Tropeoladas. |
| C. | Geranio | Geranium Robertianum, Lin. | Geraniaceas. |
| C. | ,, de olor | ,, odoratissimum, Lin. | ,, |
| C. | Parra ó vid | Vitis vinifera, Lin. | Ampelidaceas. |
| | Parra silvestre | ,, indica, H. B. | ,, |
| V. C. | Canelo | Melia Azederach, Lin. | Meliaceas. |
| V. | Jaboncillo | Sapindus saponaria? | Sapindaceas. |
| V. | Mona | Paulinia | ,, |

Esta especie da un fruto como una bala de á onza, abundantísimo en aceite.

| | | | |
|---|---|---|---|
| C. | Naranjo de China | Citrus Aurantium, Lin. | Aurantiaceas. |

| | | | |
|---|---|---|---|
| C. | ,, agrio | ,, vulgaris Risso | ,, |
| C. | Toronja | ,, decumanus, Lin. | ,, |
| C. | Limon chico | ,, limonum, D. C. | ,, |
| C. | Limon dulce | ,, limeta, Riss. | ,, |
| C. | Lima agria ó limon real | Varietas ejusdem | ,, |
| C. | Cidra | Citrus Medica, Lin. | ,, |
| | Malva de Castilla | Malva lactea, Ait. | Malvaceas. |
| | ,, loca (Huinar) | ,, scoparia, Cav. | ,, |
| C. | Algodon | Gossipium vitifolium, Lin. | ,, |
| C. | Malvon | Hibiscus mutabilis, Lin. | ,, |
| C. | Gombó | ,, æsculentus, Lin. | ,, |
| C. | Monacillo | ,, pentacarpus, Lin. | ,, |
| V. C. | Vara de San José | Alcea rosea, Lin. | ,, |
| C. | Altea | Malva vitifolia, Lin. | ,, |
| V. C. | Tulipan | Hibiscus rosa sinensis, Lin. | ,, |
| C. | Linaza | Linum usitatissimun, Lin. | Linaceas. |
| C. | Clavel | Dianthus caryophyllus, Lin. | Cariofiladas. |
| C. | Clavellina | ,, barbatus, Lin. | ,, |
| C. | Violeta | Viola odorata, Lin. | Violaceas. |
| C. | Trinitaria ó pensamiento | ,, tricolor, Lin. | ,, |
| | Berros de Francia ó Creson | Sisymbrium nasturcium, Lin. | Cruciferas. |
| V. | Yerba del pajarito | Tlaspi arvense, Lin. | ,, |
| C. | Alhelí | Cheiranthus cheiri, Lin. | ,, |
| C. | Col ó repollo | Brassica oleracea, Lin. | ,, |
| C. | Nabo | ,, napus, Lin. | ,, |
| C. | Mostaza | Sinapis nigra, Lin. ? | ,, |
| C. | Rábano | Raphanus sativus, Lin. | ,, |
| C. | Adormidera | Papaver somniferum, Lin. | Papaveraceas. |
| C. | Amapola de China | ,, rhoeas, Lin | ,, |
| V. | Cardo amarillo (Chicalote) | Argemona Mexicana, Lin. | ,, |
| C. V. | Suchil | Talauma Mexicana, Fl. mex. | Magnoliaceas. |
| V. | Berros del país ó sombreritos | Thalictrum peltatum, D. C. | Ranunculaceas. |
| V. | Barba de chibato | Clematis dioica, Lin. | ,, |
| C. | Palomitas | Aquilegia vulgaris, Lin. | ,, |
| C. | Espuela de caballero | Delphinium Ajacis, Lin. | ,, |

Monterey, Diciembre 15 de 1873.

# EL ANACAHUITE,[1]

### POR LOS SEÑORES DON GUMESINDO MENDOZA Y DON ALFONSO HERRERA,

MIEMBROS DE ESTA SOCIEDAD.

Historia.—La palabra *Anacahuite* es evidentemente una corrupcion de *amacuahuitl*, como *copalhuate* lo es de *copalcuahuitl*, *chalahuite* de *xalcuahuitl*, etc. Con ella designaban nuestros antepasados, un árbol de suma importancia para ellos. En su sintético y elegante idioma, *amacuahuitl*, significa *árbol del papel*.

De su etimologia podemos inferir esta consecuencia: los antiguos mexicanos daban nombre á las cosas, indicando con él alguna ó algunas de sus propiedades ó usos; pero como esto no se hace, sino observando ó experimentando los objetos, podemos asegurar que nuestros antecesores se dedicaban al estudio de la naturaleza; tenemos multitud de pruebas con que corroborar nuestro aserto, que no exponemos ahora por ser ajenas al asunto de que tratamos.

Hernandez, el sabio médico de Felipe II, vino á fines del siglo XVI, á explorar estas vastas y ricas regiones; por espacio de siete años anduvo con una constancia admirable, adquiriendo de boca de los médicos indígenas, lo que sabian de las propiedades y usos de las plantas, y recogió, por decirlo así, los últimos destellos de una civilizacion, que desaparecia entre la sed insaciable de oro y ante el fanatismo religioso que desmoronaba los templos y las estatuas cubiertas de geroglíficos, y arrojaba á las llamas los manuscritos que contenian la historia de un gran pueblo y los secretos de las ciencias; describió el árbol que nos ocupa, mas con tal sencillez y concision, que no es posible identificar con su descripcion el Anacahuite usado hoy; sin embargo, la semejanza de la palabra antigua con la moderna, por una parte, y por otra la estructura de la corteza que se presta muy bien á los usos que le daban los aztecas (pues habiendo nosotros preparado una corteza de Anacahuite, siguiendo en todo el procedimiento descrito por Hernandez, hemos obtenido un *papirus* muy semejante al preparado por los antiguos, lo cual pudimos confirmar, comparando el nuestro con el de un documento indígena, escrito sobre este *papyrus*, nos hace creer que el Amacuahuitl de Hernandez, es por lo ménos de la misma familia y del mismo género que el nuestro.

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[1] Este trabajo se publicó en el año de 1864 en un periódico político: conforme al programa de la Sociedad, de reunir todos los datos científicos relativos á la Historia Natural de México, se inserta en la Naturaleza. (C. de P.)

Es digno de notarse que hácia la época en que vino Hernandez á estudiar las producciones de nuestro pais, se fabricaba aún en Tepoxtlan el *papyrus* mexicano con el árbol del papel, puesto que nos da en la fabricacion de este precioso objeto, esta expresiva y elegante frase: «Tepoxtlanicis provenit montibus, ubi frequenter interpollatur ex ea papyrus, ferveteque opilicum turba» y hierve la multitud de trabajadores: es decir, que aun habia actividad en ese comercio del *papyrus*, que como el de los egipcios, servia para escribir en él la historia de los dioses y de los héroes, para adornar las piras funerales y para hacer vestidos y cuerdas: en una palabra, lo empleaban en los usos religiosos, políticos y económicos.

Pero es indudable que cuando Hernandez admiraba la turba de trabajadores, ya no se utilizaba nuestro árbol mas que en los usos ecónomicos, sucediendo aquí lo que dice el naturalista romano al hablar del *papyrus* egipcio: «despues pasó á usos comunes un objeto del que depende la inmortalidad de los hombres.»

Hernandez concluye dandonos el método que seguian los artesanos aztecas para preparar su *papyrus*, y encontramos en esta manipulacion, una semejanza tal con la que usaban los antiguos habitantes del Nilo, que casi no hay diferencia alguna.

Clasificacion y descripcion botanica.—El Anacahuite, conocido tambien con el nombre de Siricote y Trompillo, pertenece a la familia de las Borraginaceas, tribu Cordieas, género *Cordia* de Plumb, y especie *Boissieri* de D. C.: sus caractéres son como sigue:

«C. G. Cáliz tubuloso, obovado ó campanulado, 4—5 dentado, raras veces 3, ó 6—8 id; dehiscencia regular ó irregular, nunca circumcisa. Corola infundibuliforme ó hipocraterimorfa; limbo 4—5 partido, raras veces 6—12 lobulado. Estambres en número igual á las divisiones de la corola. Estilo dos veces bifido, casi siempre exerto. Drupa ovada ó globosa, pulposa, ceñida frecuentemente por el cáliz persistente; de 1—3 lóculos, 1—espermos por aborto de uno de los lóculos del ovario. Hojas alternas, raras veces subopuestas, apezonadas, de forma variada, enterísimas ó dentadas. Flores diversamente dispuestas, alguna vez por aborto poligamas ó monoicas: corola casi siempre blanca. Arboles ó arbustos de las regiones calientes del globo, con especies de frutos pectorales.»

«C. E. En las extremidades de los ramos las hojas más jóvenes por su cara superior, y el cáliz, leonado-tomentoso; hojas ovado-elípticas, obtusas en sus dos extremidades, enteras ó sub-enteras, escabro-rugosas por encima y por debajo tomentosas; cimas paniculado-terminales, más cortas que las hojas: cáliz cilíndrico, infundibuliforme, exteriormente tomentoso-seríceo de 5 lobulos libres, ó 2—3 igualmente sub-unidos; corola cuatro veces más larga que el cáliz, en la parte média exterior pubescente, infundibuliforme, en el interior del cáliz cilíndrica; hojas de 3 á 7 pulgadas de largo, incluso el pezon que tiene de 6 á 24 líneas y de ancho de 1 ½ á 4 pulgadas. Cáliz sentado de 6 líneas de largo, sub 10—estriado. Estivacion de los lóbulos de la corola quincuncial. Estambres 5, lampiños.» Prodromus, vol. IX, D. C.

HABITACION.—Las regiones calientes y húmedas de la vertiente oriental de la gran cordillera mexicana.

ANALISIS QUIMICA.—En el *Journal de Pharmacie et Chimie*, T. XXIX, se ha publicado la análisis que Buchner hizo del leño de este árbol, la que copiamos á continuacion:

«La madera de Anacahuite recomendada para el tratamiento de la tísis, no tiene sabor, el agua fria solo disuelve una pequeña cantidad de tánino, que da un precipitado verde con las sales férricas; lo mismo sucede con el agua hirviendo, no obstante que se encuentran algunos granos de almidon entre los rayos medulares. Por el alcohol se extrae algo de tanino y una corta cantidad de una sustancia resinosa. El éter casi nada disuelve.

No contiene ningun principio inmediato particular, y solo se encuentra en ella los ácidos tánico y gálico, una poca de goma y de resina, y oxalato de cal en abundancia, contenido de preferencia en el liber y la medula.

1.000 gramos de madera han dado por la calcinacion 18,05 de ceniza, compuesta de cloruros y sulfatos alcalinos, siliza, carbonatos de cal y de magnesia, sexquióxido de fierro y vestigios de ácido fosfórico.

El liber seco produjo 20 % de cenizas, formadas casi enteramente de carbonato de cal.

La madera bien seca y desprovista del líber, solo produjo 2.93 % de cenizas.

Buchner hace la observacion de que en el liquen de Islandia, usado tambien como pectoral, existe en abundancia el oxalato de cal, de donde infiere que las propiedades medicinales del Anacahuite deben atribuirse en gran parte á esta sal, que como se ha dicho existe en él en gran cantidad.

Creemos conveniente añadir, que el método practico y sencillo que hemos encontrado para reconocer el leño del Anacahuite, consiste en el exámen de la corteza, la que esta formada de láminas fibrosas que se desprenden con facilidad, y entre las cuales se encuentra en abundancia un polvo blanco, (oxalato de cal,) pero principalmente en la coloracion verde que toma la madera cuando se vierte en un corte reciente, una solucion alcalina cualquiera que sea.

Para concluir ponemos á continuacion las diferentes especies de *Cordia* que sabemos existen en México.

*C. tinifolia,* Wilden. Acapulco. *C. diversifolia,* Pav.

*C. elaeagnoides,* D. C. Entre Tehuantepec y Boca del Monte. *C. nodosa,* Lam.

*C. dodecandra,* D. C. Alvarado. (Llamada vulgarmente Copito.) *C. rotata,* Mociño.

*C. ferruginea,* Rœm. et Schult., Jalapa. *C. crenulata,* D. C.

*C. Peruviana,* var. *Mexicana,* Rœm. et Schult., Cerca de Campeche. *¿C. linearis?* D. C.

*C. Hermanniæfolia,* Cham., Hacienda de la Laguna. *C. integrifolia,* Rœm. et Schult.

*C. serratifolia,* H. B. K. Cerca de Campeche. *C. Oaxacana,* D. C. Totolapa.

*C. ambigua,* Cham. Cerca de Jalapa. *¿C. parvifolia?* D. C.

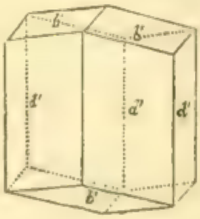
# NOTA

### SOBRE LA

## PLATA SULFÚREA PSEUDOMÓRFOSIS DE ROSICLER OSCURO

### POR EL SEÑOR DON SEVERO NAVIA, SOCIO CORRESPONSAL.

Hace algunos meses que estudiando la coleccion particular de minerales de plata de las minas de Guanajuato, perteneciente al señor ingeniero de minas, D. Ignacio G. Rocha, me encontré dos ejemplares cristalizados de la mina de Sirena, cuyos caractéres corresponden á los de la plata sulfúrea, excepto la forma que es la del rosicler oscuro. En efecto, los cristales presentan desde luego el aspecto de los de esta especie, como lo manifiesta el dibujo: son prismas exágonos regulares, termina-



dos por el romboedro equiáxeo de ángulo de 137° 30', medido con el goniómetro de aplicacion. Á este carácter, que no deja duda de que la forma es la del rosicler oscuro, supuesto que el ángulo del romboedro es, con diferencia de 10', el mismo que el Sr. Dufrénoy le asigna al equiáxeo de dicha especie, se añade el que las caras laterales de los prismas poseen aún, la textura hojosa encubierta de los cristales de la misma forma de rosicler no alterado.

En cuanto á los demas caractéres, son estos: los cristales por fuera son poco lustrosos, casi mates, en parte cubiertos de polvorilla de plata y de color negro de hierro; adquieren lustre en la raspadura, que es lustrosa y de color gris de plomo negruzco; blandos; dureza de 2,5 en la escala de Breithaup; semidúctiles; al golpe de la mano del mortero se rompen, y los fragmentos que saltan se aplastan en laminitas brillantes del mismo color gris de plomo; poco pesados; peso específico de 4,12, notablemente inferior á los de la plata sulfúrea y del rosicler, lo que se explica fácilmente por la porosidad que presentan y que manifiesta haber sido atravesados por corrientes gaseosas.

Una pequeña porcion que desprendí, tratada al soplete, sobre el carbon, sin reactivo ninguno, fundió inmediatamente, dando olor sulfuroso, un boton de plata pura y una pegadura débil de color amarillo de ocre en la cavidad del carbon, junto á la prueba, y otra pardo-rojiza oscura hácia fuera, ambas debidas á la plata. [1] Estos caractéres pirognósticos manifiestan que los únicos elementos que contienen, son la plata y el azufre. La falta de ejemplares que puedan proporcionarme material para ejecutar un análisis cuantitativa, me ha impedido asegurarme de si los referidos elementos se encuentran en las mismas proporciones que en la plata sulfúrea.

El otro ejemplar de los dos que he citado al principio, presenta estos caractéres: los cristales son tambien prismas exágonos regulares; pero el romboedro que forma el apuntamiento, parece más bien el primitivo del rosicler, que el equiáxeo; no he podido asegurarme de ello midiendo el ángulo, por estar los prismas incrustados en cristales cúbicos de plata sulfúrea. Exteriormente poseen un tinte rojizo, análogo al del rosicler, en tanto que en la raspadura su color es gris de plomo y son perfectamente dúctiles. Este ejemplar, juntamente con otros de bromuro de plata cristalizado en cubos sencillos, de la mina de la Luz, han sido regalados por el Sr. Rocha á la coleccion Mineralógica del Colegio del Estado, de que es digno profesor.

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[1] Como pudiera causar sorpresa á algunas personas oir que la plata da pegaduras, cuando la mayor parte de los autores en uso colocan este metal entre los que no producen ninguna, debo advertir, que al clasificar la coleccion de minerales de plata en el colegio de este Estado, observé que las diferentes especies de ese género, tradas al soplete sobre el carbon, dan las mismas pegaduras arriba citadas; con la particularidad, de que cuando la sustancia que se prueba, contiene antimonio, como la plata agria y los rosicleres oscuro y semiprismático, la parte pardo-rojiza oscuro, mezclándose con la de este metal adquiere un tinte rojo, unas veces carmin flor de albérchigo ó rosa, y otras violado-purpúreo ó rojo parduseo; cuyas coloraciones comienzan á notarse en caliente, al desprenderse los últimos humos blancos de ácido antimonioso, y por el enfriamiento vienen á ser muy marcadas, presentándose bajo dos formas, en zonas circulares y flameadas. Estas coloraciones algunas veces no se obtienen. Por experiencias directas sobre la plata pura y ligada con antimonio, verifiqué que las pegaduras que acabo de citar, son debidas á la plata y á la mezcla de la de este metal con la del antimonio. En el otro artículo que á la vez tengo la honra de presentar á esa ilustrada Sociedad, doy detalles sobre este particular, así como sobre las pegaduras que dan algunas ligas binarias de plata.

Tratando de explicar la causa que haya producido la presente pseudomórfosis, efectué dos pruebas: 1.ª Expuse en las pinzas de platina á la llama de una vela, un fragmento de rosicler perfectamente puro; á la primera impresion del calor se resquebrajó; pero con la porcion que quedó adherida á las pinzas, despues de haberse desprendido el antimonio, parte al estado de óxido, y la otra en el estado de sulfuro, obtuve un resíduo de color gris de plomo y dúctil, aunque en menor grado que la plata sulfúrea. 2.ª Sometí á la reverberacion, en un tubo abierto por los dos extremos y encorvado, otro fragmento de rosicler igualmente puro; desde luego se resquebrajó y fundió; despues se desprendió óxido de antimonio, y quedaron por resíduo unos fragmentos dúctiles de color gris de plomo. Estas experiencias, aunque no explican definitivamente la pseudomórfosis, al ménos manifiestan la posibilidad de que sea el calor el agente que trasformó el rosicler en sulfuro de plata dúctil.

He creido que la presente noticia sobre la referida pseudomórfosis, que no he visto descrita en ninguno de los autores de Mineralogía que yo conozco, será de alguna importancia, aunque meramente científica, y por lo mismo, aceptable á los ojos de esa respetable Sociedad.

Colegio del Estado de Guanajuato, Abril de 1874.

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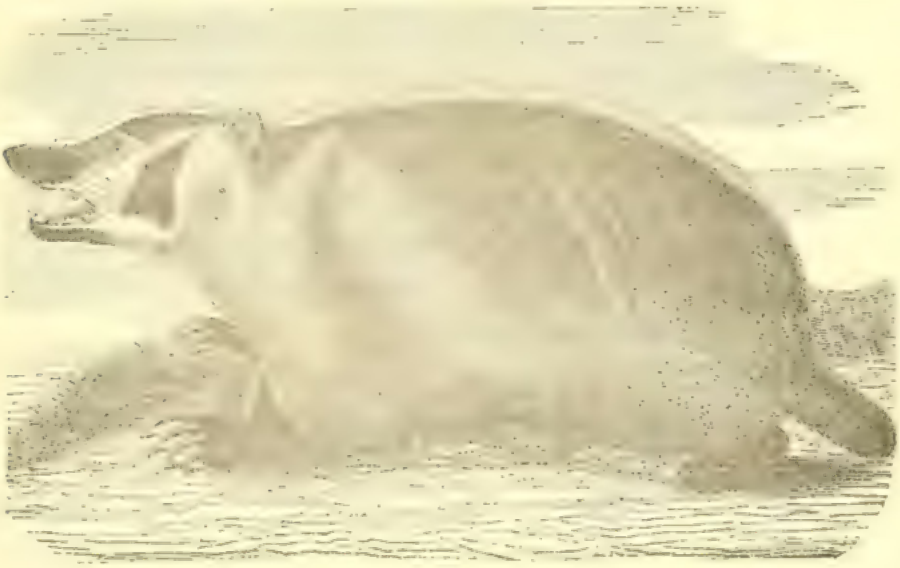
# EL TLALCOYOTL,

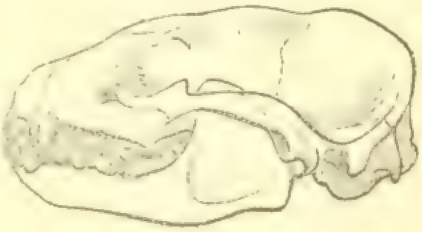
### POR EL SEÑOR DON ALFREDO DUGES.

SOCIO CORRESPONSAL EN GUANAJUATO.

El mamífero carnicero, designado por Hernandez con este nombre, es evidentemente la *Taxidea Berlandierii*, de Baird, conocido con el nombre de Puerco Juin, y tambien con el de Tejon.

Su descripcion, en vista de una hembra jóven, la única que he examinado, es como sigue:





Dimensiones: cabeza 0,$^{m}$ 15; cuerpo 0,$^{m}$ 32; cola 0,$^{m}$ 13; ancho del dorso 0,$^{m}$ 20. Fórmula dentaria i. $\frac{3}{3}$, c $\frac{1}{1}$, m $\frac{4}{5}$

Pelo muy largo sobre el cuerpo, menor en la cola y corto en el hocico; partes superiores de un gris leonado; laterales leonado claro con rayas negrzucas. Detras de la nariz nace una línea blanca que sube á la frente y llega hasta la nuca; en los dos tercios posteriores de la parte média del dorso existe la misma. Nariz y lados del hocico pardos, así como una faja entre la línea blanca de la frente y el carrillo; éste es blanco, y sobre los lados de la quijada hay una extensa mancha triangular negra; orejas negras, ribeteadas de blanco en su borde libre. Iris negruzco. Cola rojiza con la punta casi negra. Patas de este color con las uñas pardas.

Este animal, que es la primera vez que lo veo, en 17 años que llevo de permanencia en Guanajuato, me dicen que se encuentra por el rumbo de Silao, y que de noche sale de sus madrigueras, a asolar los plantios de maiz; mas por lo que he observado prefiere la carne á los demas alimentos.

Setiembre de 1870.

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El género *Meles*, de Linneo, designado despues por Cuvier con el de *Taxus*, pertenece a la sub-familia de los Carnivoros plantigrados de este autor y a la division sub-ursianos de Blainville. Está caraterizado por tener 36 dientes, 6 incisivos y 2 caninos en ambas mandíbulas, 8 molares en la superior y 12 en la inferior. Son animales de cuerpo rollizo y bajo por la cortedad de sus piernas, que los hace andar casi arrastrándose; su hocico es recogido y las orejas cortas, arredondadas y casi ocultas por el pelo; ojos pequeños; lengua lisa, piernas terminadas por 5 dedos armados de uñas largas y robustas, sobre todo las anteriores, las que son propias para escarbar la tierra; cola corta y velluda, y junto al ano se encuentra una bolsa provista de un orificio trasversal, siendo el producto de la secrecion de un olor repugnante; mamas en número de seis, 2 pectorales y 4 ventrales; pelo largo, grasoso, rudo al tacto, y de tres colores y nada escaso.

El género de que nos ocupamos ha sido dividido por los metodistas modernos: 1.°, en *Taxus* propiamente, que comprende el Tejon de Europa, Blaireau de los franceses, *T. vulgaris*, Lin.; 2.°, *Taxidea*, á la que corresponde el *T. Labradorica*, y nuestra especie; *Ursitaxus*, reservada al *U. Napaulensis*, de las Indias Orientales.

Estas secciones fundadas en las distintas regiones que habitan las especies y en algunas diferencias en la denticion, son consideradas por Chenu como simples sub-géneros y no géneros como así las admiten algunos.

Como el Tejon de Europa, el Tlalcoyote es un animal perezoso; la forma de su cuerpo, la cortedad de sus patas y fuerza de sus uñas, le permiten escarbar con facilidad la tierra é internarse en ella á traves de una madriguera tortuosa y oblicua; no sale sino durante la noche para alimentarse, siendo muy duro de matar y valeroso cuando se ve atacado.

Esta especie habita, segun noticias, exclusivamente en la mesa central de México, en los terrenos pedregosos de la falda de las montañas que están inmediatos á los plantíos de maíz, pues se alimentan siempre que pueden, con las raíces de esta planta, devorando tambien el *elote* cuando está tierno. En el Valle de México se les encuentra raras veces.

El único ejemplar de la *T. Berlandierii* que existe en las colecciones del Museo Nacional, es una hembra bastante jóven; mide de largo 65 centímetros y de ancho en el dorso 25; su cola, en lo general, es tal como la describe el Sr. Dugés, notándose sin embargo, que la línea blanca que nace de la extremidad del hocico, se extiende hasta el nacimiento de la cola, con una ligera interrupcion en la mitad del dorso; las manchas negruzcas, más bien que rayas, de la parte superior y lateral del cuerpo, son muy extensas; la parte inferior es blanco-amarillenta; el pelo del dorso y flancos examinado aisladamente, es de este color en su primera mitad, en seguida negro, y blanco cerca de la punta. Los dientes anteriores que son los únicos que se pueden estudiar en el ejemplar citado, presentan los caractéres que F. Cuvier describe en los animales del género *Taxus*; incisivos, dispuestos trasversalmente, con los externos superiores mas gruesos que los demas y en forma de caninos, los inferiores correspondientes algo ensanchados en paleta y desigualmente bilobulados; caninos robustos, poco largos, cónicos, bastante arqueados, sobre todo los inferiores que son más ganchudos y ménos carenados que los superiores. (C. de P.)

NOTA.—El pelo no está representado en el grabado tal como debe ser, pues es mucho más largo y lacio.

## ENSAYO ORNITOLÓGICO

# DE LA FAMILIA TROCHILIDÆ

### O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL SR. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

### NUM. 26.—*Chupamirto comun de pecho blanco.*

*Cyanomyia cyanocephala*, Gould; *Ornismya cyanocephala*, Less.; *Cyanomyia cyanocephala*, Bonap.

Este chupamirto, conocido vulgarmente con el nombre primero arriba citado, vive durante todo el año en las inmediaciones de Jalapa, Coatepec, Orizava y Córdoba, y en algunos otros lugares que se hallan poco más ó ménos á esta latitud. Es sumamente familiar con el hombre, pues se le acerca mucho sin aparentar miedo á gustar la miel de los calices de las flores, particularmente las del mazapan, si hay algunas en el campo cerca de él. Además visita casi constantemente y en todas las estaciones, los jardines de las casas de las ciudades; pudiendo desde luego decirse, que Jalapa y la parte de la República que se halla á la misma latitud y altura, es su localidad; puesto que el que esto escribe ha encontrado, en los meses de Abril y Mayo, nidos de esta especie de avecitas, los cuales están fabricados por dentro con los filamentos sedosos de la semilla del tule, como lo están la mayor parte de los de esta familia que pertenecen á aquella region, y por fuera cubiertos con el musgo de las peñas, de una manera tan ingeniosa y perfecta, que seria difícil al hombre imitar tan curioso trabajo.

Dichos nidos los hace la hembra, con ayuda del macho, en tres ó cuatro dias, y pone por lo general dos huevecitos, y alguna que otra vez, tres; que son blancos, ovalados y al parecer grandes en proporcion al tamaño de ella.

La apariencia de estos colibríes es como sigue: las plumas de encima de la cabeza, de un color azul marino metálico hermosísimo; las cubiertas de las alas, las de la cola y la parte posterior del cuerpo, son de un color pardo verdusco bronceado; la cola del mismo color, pero con ménos brillo; sus alas son largas igualando el tamaño de la cola y de color de tierra purpúrea; su garganta blanca que parece de raso, con los lados tintados de un color entre azul y verde mar muy delicado y brillante; las plumas del centro del vientre y las cubiertas de las piernas, de color blanco sucio; la parte de debajo de las alas pardo bronceado; las cubiertas inferiores de la cola, del mismo color un poco más claro; sus patas, uñas y mandíbula superior negras; la mandíbula inferior con las tres cuartas partes de ella, cerca de la cabeza, color de carne.

Su tamaño desde la punta del pico hasta la extremidad de la cola es 4½ pulgadas; alas 2¼; cola 1¼, y pico ¾ id.

La hembra, es del mismo tamaño que el macho y solo se diferencia de éste, en que tanto el azul de la cabeza como el blanco del pecho, no son tan marcados y su cabeza es más pequeña, teniendo ambos el pico recto.

### NUM. 27.—*Chupamirto verde de cola de pescado.*

### *Chlorostilbon auriceps*, Gould.

Este vistoso colibrí, cuyo descubrimiento se debe á las infatigables tareas del Sr. Floresi d' Areais, es muy probable que se encuentre en el rumbo de las minas de Real del Monte, adonde dicho señor tuvo el gusto de encontrar la mayor parte de las especies que envió á Europa. Tambien se halla en el Valle de México, mas en esta region se considera como muy raro; puesto que solo se pueden conseguir anualmente uno que otro ejemplar.

El Sr. Gould ha colocado esta especie en el género *Chlorostilbon*, que significa verde resplandeciente, y le ha dado además, el nombre de «*Long-tai-*

*led Emerald,»* esmeralda de cola larga á causa de esos dos caractéres tan marcados que tiene.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, de un color verde metálico con reflejos de oro, que en algunas posiciones de la luz, mas bien parece que sus plumas son escamas de ese precioso metal perfectamente bruñido; toda la parte superior del cuerpo y cubiertas de las alas y de la cola, tienen un tinte verde bronceado lustroso; alas pardo-purpúreas; cola extremadamente ahorquillada, de un color negro azuloso con las extremidades de cada pluma tintadas de gris ferruginoso claro, excepto la exterior de cada lado que es de un solo color; toda su parte inferior, comenzando desde la garganta hasta llegar á la region anal, es de un color verde esmeralda metálico hermosísimo, con reflejos dorados; flancos de este mismo color; region anal y cubiertas de las piernas, blancas; cubiertas de debajo de la cola, pardas con visos verde bronceados; su pico, que es recto, negro, con la base rojiza; patas pardo-oscuras y uñas negras.

Su largo total es de 4 $\frac{1}{4}$ de pulgada; alas 1 pulgada 10 lineas; cola 2 pulgadas, y pico recto, 7 lineas.

La hembra, que es un poco mas pequeña que el macho, tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, así como los flancos, verde bronceados; alas pardo-purpúreas; cola, tan ahorquillada como la del macho, con las dos plumas del centro verde bronceadas, las demas, con excepcion de la exterior de cada lado, de este mismo color en su base, con el resto negro, ligeramente tintadas de gris en la extremidad de cada una; la exterior es tambien del color de las demas en su base, en seguida tiene una porcion gris ferruginosa, despues negro y termina con un tinte gris claro; toda su parte inferior, inclusa la cubierta de debajo de la cola, tiene un tinte gris ferruginoso, un poco más claro en la parte que corresponde á la garganta, y por último, su pico, patas y uñas, son iguales á las del macho.

## Num. 28.—*Chupamirto de pico de coral y vientre castaño.*

*Heliopædica Xantusi,* Lawr.; *Xantus's humming-bird,* Gould; *Amazilia Xantussi,* Lawr.; *Heliopædica castaneocauda,* Lawr.

Este precioso colibrí, que el Sr. Lawrence ha apellidado así en honor del Sr. J. Xantus, á quien la ciencia debe mucho por sus investigaciones ornitológicas en la parte occidental de la América del Norte, se encuentra en la Baja California, cerca del cabo San Lúcas, de cuya localidad fueron enviados ejemplares al Smithsonian Instituto de Washington.

El Sr. Lawrence, en los Anales del Liceo de Historia natural de New-York, de principios de Abril de 1860, describió primero una hembra de esta especie, con el nombre de *Amazilia Xantusii*, y pocos dias despues, un macho con el de *Heliopaedica castaneocauda*, siendo la apariencia exterior de éste, como sigue: la parte frontal de la cabeza, garganta y una línea que le corre por la parte inferior del ojo y se prolonga hasta como média pulgada hácia atrás de éste, de un color negro azulado, teniendo además otra línea blanca que se extiende hácia el lado superior de la negra, comenzando en la parte posterior del ojo; toda la region superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola de un color castaño rojizo oscuro, con las dos plumas del centro marginadas de verde bronceado en casi todo su derredor; las restantes tienen tambien un sombrío oscuro cerca de sus orillas; cuello y pecho, con plumas de apariencia escamosa, de un color verde metálico hermosísimo; abdómen y cubiertas de debajo de la cola, de color castaño; flancos con reflejos bronceados; cubiertas de las piernas, blancas, tintadas de color castaño; pico color de carne, con la punta negra; patas negro-parduscas, con las uñas negras.

Su largo total es de 4 pulgadas; cola $1\frac{3}{8}$ idem; alas $2\frac{1}{4}$ id, y pico $\frac{3}{4}$ idem.

La hembra es casi del mismo tamaño que el macho, con la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas, con un tinte más latonado en la cubierta de la cola y algo pardusco en la parte frontal de la cabeza; las dos plumas del centro de la cola tambien son verde-bronceadas, las demas castaño rojizas, con una mancha oscura en la mitad exterior de cada pluma, cuya mancha disminuye en longitud, gradualmente en las que están más hácia los lados; alas pardo-purpúreas; toda su parte inferior, de un tinte castaño uniforme con visos verde-bronceados en los lados del cuello, y en los flancos adonde son más marcados; en la parte superior del ojo tiene una línea de color castaño, la cual, prolongándose hácia atrás de éste, toma un tinte casi blanco; la mandíbula inferior es color de carne con la extremidad pardo-oscura, siendo tambien de este color la superior; patas y uñas iguales á las del macho.

## NUM. 29.—*Chupamirto de cabeza y cuello escarlata.*

*Calipte Annae*, Gould; *Ornismya Anna*, Less.; *Trochilus Anna*, Jard.; *Mellisuga Anna*, Gray y Mitch.

Esta bellísima especie de colibríes, parece ser peculiar de California, pues allí la descubrió el Dr. Botta; mas parece ser equívoca la idea de que visita la altiplanicie del Valle de México, puesto que el que esto escribe aun no ha podido encontrarla en esta region.

En 1829 fué introducida en las colecciones parisienses, y el Sr. Lesson, encontrando que era una especie nueva, la dió el nombre de Anna, en honor de la Duquesa Anna de Rivolí, á la cual, así como á su marido, consideraba como entusiastas naturalistas.

El Sr. Gould dice, que se debe al Dr. Gambel, de Philadelphia, el crédito de las observaciones que hizo en sus *Notes of the birds of California*, Notas de los pájaros de California, entre las cuales se halla la correspondiente á esta notable especie, que dice así: «Frecuenta las viñas y los jardines de los pueblos, formando sus delicados nidos en los pequeños matorrales florecientes ó escondidos en los cercados de los huertos, durante los meses de Abril y Mayo. Dichos nidos se encuentran en casi todos los jardines.» Por lo expuesto se ve, que su localidad está perfectamente bien determinada.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, las cubiertas de las orejas, garganta y lados del cuello, de un color carmesí metálico brillantísimo; toda la parte superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola casi cuadrada, con las dos plumas del centro verde-bronceadas, las demas pardo-oscuras, con los lados interiores de un tinte un poco más claro; pecho y centro del abdómen, gris; flancos verde-bronceados; region anal y cubiertas de las piernas, blancas; cubiertas de debajo de la cola, verduscas marginadas de gris; patas negro-parduscas; pico que es recto y uñas, negras.

Su largo total es de 4 pulgadas; alas 2⅛ idem; cola 1⅛, y pico ¾ idem.

La hembra tiene la parte superior de la cabeza, pardusca; toda la parte de arriba del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas, con las dos plumas del centro de ésta, de ese mismo color; las restantes tienen las bases grises, en seguida una porcion verde-bronceada, despues otra negra, con una manchita blanca en las extremidades de las dos laterales de cada lado de ella; alas pardo-purpúreas; toda la parte inferior, de un tinte gris con visos verduscos en los flancos y lados del cuello, teniendo además unas cuantas plumas carmesí brillantes en el centro de la garganta; patas, pico y uñas iguales á las del macho.

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### Num. 30.—*Chupamirto real de pecho verde y cabeza azul.*

*Eugenes fulgens*, Gould; *Trochilus fulgens*, Swains.;
*Ornismya Rivolí*, Less.; *Mellisuga fulgens*, Gray y Mitch.;
*Cœligena fulgens*, Bonap.

Esta preciosa especie de colibríes, es otra de las que llaman la atencion en el territorio mexicano, tanto por su tamaño, como por el vistoso contraste de los colores metálico de su cabeza y garganta. Se halla bastante esparcida en este país, encontrándose en las inmediaciones de Jalapa y Coatepec durante la primavera y verano; pero con más abundancia en el otoño, en lo general gustando la miel de las flores del Cardo Santo *(Centaurea benedicta)*, en cuya estacion se halla en el más abundante estado de florescencia. Tambien se encuentra en el Valle de México durante ese mismo periodo del año; mas es extraño que en ninguna de esas localidades se haya podido encontrar algun nido de los que fabrica dicha especie, puesto que debe nidificar durante alguna época de ese periodo. El Sr. Gould dice que habita tambien en Guatemala; y aunque no especifica el tiempo de su estancia allí, es muy probable que ésta sea durante el invierno, y le da tambien el nombre de *Rivolí* que le asignó Lesson, cuando creia que era una especie nueva, en honor de Massena, Príncipe de Essling y Duque de Rivolí, aunque algun tiempo ántes Swainson la habia apellidado *fulgens*.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, de un color azul turquí metálico hermosísimo; la parte tambien superior del cuello, del cuerpo y cubiertas de las alas y de la cola y abdómen, con excepcion de la parte posterior de éste, que es algo pardo-ferruginosa, son de un color verde-bronceado, siendo de notar, que tanto la parte superior del cuello como la anterior del abdómen é inferior del pecho, vistas de frente, á pesar de ser del color indicado, tienen la apariencia de un negro mate muy intenso; su garganta y parte inferior del cuello, son de un color verde tan brillante y hermoso, como el de la esmeralda; alas pardo-purpúreas; cola con las dos plumas del centro, verde-bronceadas, las demas negro-parduscas con reflejos bronceados en sus bases y extremidades; cubiertas de debajo de la cola pardo-ferruginosas, marginadas de un tinte un poco más claro; patas pardas; pico casi recto y uñas, negras; teniendo, por conclusion, una pequeña mancha blanca en la parte posterior del ojo.

La hembra, es con poca diferencia, del tamaño del macho adulto; tiene la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado, algo pardusco en lo que corresponde á la cabeza; alas pardo-purpureas: cola con las dos plumas del centro verde-bronceadas, y las laterales negro-parduscas, con un sombrío más oscuro hácia sus extremidades, donde tienen las tres exteriores de cada lado, una mancha casi blanca, más pequeña en las que están más hácia el centro; toda su parte inferior es pardo-gris ferruginosa, con visos bronceados en sus flancos; teniendo unas manchitas parduscas, no muy marcadas en la garganta; y por último, tiene el pico, patas, uñas y la mancha blanca en la parte posterior del ojo, iguales á las del macho.

El macho jóven se parece más á la hembra que al macho, pues solo se diferencia de aquella, en que tiene algunas plumas azules en la cabeza y verdes en el cuello, en mayor ó menor número, á medida que tiene más ó ménos edad, y que las extremidades claras de las plumas de los lados de la cola, son ménos marcadas miéntras tanto no le desaparecen con la edad.

## NUM. 31.—*Chupamirto de pecho color de amatista.*

*Calliphlox Mitchelli*, Gould; *Mellisuga Mitchelli*, Gray y Mitch.;
*Calothorax Mitchelli*, Reichem.; *Tryphæna Mitchelli*, Bonap.

De esta rara especie de colibríes, hasta hace pocos años, solo dos ejemplares existian en Inglaterra, uno en la coleccion del Sr. Loddiges de Hackney y otro en la del Sr. Gould; de los cuales, el primero tenia asignada por localidad Zimapan, en el Estado de Hidalgo, segun dice el mismo Sr. Gould en su interesante monografía de los colibríes; y el otro en las cercanías de Popayan, siendo machos ambos ejemplares.

El Sr. Bourcier fué quien le dió el nombre de *Mitchelli*, en honor de Mitchell, célebre naturalista inglés, que tanto celo ha desplegado en la propagacion de la historia natural en su país.

Los individuos de dicha especie se parecen mucho al *Calothorax cyanopogon*, tanto por su tamaño, como por el color de su garganta y forma ahorquillada de su cola.

El macho adulto, en su apariencia exterior es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-oliva con ligeros visos bronceados; alas, pardo-purpúreas; cola, bastante ahorquillada, de ese mismo color, pero mucho más oscuro; garganta y cuello, de un tinte purpúreo violado metálico hermosísimo; parte superior del pecho, gris blanquecino; abdómen y flancos, del mismo color de la parte superior del cuerpo; cubiertas de debajo de la cola, pardo-verduscas; region anal cubierta de un plumon blanco, teniendo además una mancha oblonga, de un tinte castaño, en la parte superior que cubre los cuadriles; sus patas son pardo-oscuras; sus uñas y pico casi recto, negros.

Su largo total, es de 4 pulgadas desde la punta del pico hasta la extremidad de la cola; alas 1¾ idem; cola 1½ idem, y pico 8 líneas.

La hembra, como debe suponerse, es desconocida.

### Num. 32.—*Chupamirto de gola y cabeza violada.*

*Calypte Costae,* Gould; *Ornismya Costae,* Bourc.; *Mellisuga Costae,* Gray y Mitch.; *Selasphorus Costae,* Bonap.

Esta notable especie de colibríes, tan conspícua, como dice el Sr. Gould, por el raro y hermoso tinte de su cabeza y cuello, imposible de describirse con exactitud, asi como por su diminuto tamaño, es otra de las muchas que colectó el Sr. Floresi y que se encuentran en la parte occidental de la República mexicana, así como tambien en California.

El Sr. Bourcier fué el que la describió primero con el nombre de *Costae,* en honor del marques de Costa, de Chambery, posesor de una magnífica coleccion de pájaros de distintos países.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, cubiertas de las orejas, garganta y cuello, adonde sus plumas de aspecto escamosa son mucho más largas que las demás, de un color de lila ó violeta metálico hermosísimo; la parte superior del cuerpo y cubiertas de las alas y de la cola, verde-bronceadas; alas pardo-purpúreas; cola cuadrada, con seis de sus plumas centrales, de un tinte verde bronceado un poco más oscuro que el de la parte superior del cuerpo, con las dos restantes de cada lado, pardo-oscuras, teniendo todas las demas las extremidades tintadas de ese mismo color; toda su parte inferior es gris blanquizca, con un tinte verde-bronceado en los flancos; patas, pico casi recto y uñas, negro-parduscas.

La hembra presenta la misma diferencia que se observa con respecto al macho, en cuanto al color, que la que existe entre los dos sexos del *Calypte Annae* con cuya especie tiene mucha analogía tanto la una como el otro, excepto en el tamaño.

(Continuará.)

# APUNTES

SOBRE

# EL MINERAL DE SAN NICOLÁS DEL ORO,

SITUADO EN EL DISTRITO DE MINAS DEL ESTADO DE GUERRERO:

POR EL SEÑOR DON TEODORO LAGUERENNE, SOCIO DE NUMERO.

Octubre 1º de 1874.

Este mineral se encuentra á sesenta leguas al S. O. de la capital de la República; esta distancia la aprecio en línea recta, pues por el camino que se toma para llegar á aquel lugar, se tiene què caminar próximamente el doble, atravesando el Rio Mexcala á cosa de once leguas ántes de llegar á San Nicolás del Oro.

Respecto á la descripcion de su formacion geológica, no podré extenderme tanto como deseara, pues como dicho mineral se encuentra situado en la falda de la Sierra Madre, casi todo el terreno, que es muy quebrado, está cubierto de una vegetacion rica y abundante, lo cual como es de suponer, dificulta las observaciones. En estos terrenos abundan los encinos y ocotes, contándose entre la primera clase el encino blanco y el encino prieto; de suerte que no escasean las maderas para la fortificacion en las minas y para las obras exteriores.

Durante mi permanencia en este mineral, que tuvo por objeto, el dar un informe de sus minas á la Compañía Restauradora, he podido observar que estas montañas están formadas en su mayor parte, de calizas metamorficas, teniendo en lo general, un color blanco amarillento, y algunas con un tinte azulado; las considero como calizas de los terrenos secundarios, pertenecientes á la época jurásica. Esta formacion es muy semejante, á las que he observado en el Mineral de Mazapil, en el Estado de Zacatecas, y en el Mineral de Zimapan, en la Sierra de Jacala, etc., etc.; puedo decir que es la formacion más dominante de todo el país; he vacilado por mucho tiempo, no sabiendo si deberia yo clasificar esta formacion, como cretácea ó como jurásica, ó como una formacion intermedia entre ambas, pues como todas estas calizas se hallan en estado metamorfico por el contacto y levantamiento de los pórfidos, sienitas, dioritas, etc., etc., no se encuentran por consiguiente, ningunos restos fósiles que lo puedan guiar á uno en la clasificacion; sin embargo, en las inmediaciones del Mineral de Tasco, existen calizas semejantes; y como se puede considerar que las serranías en estos dos distritos mineros son contemporaneas, y perteneciendo las calizas del Mineral de Tasco á la época de la formacion jurasica, segun se puede juzgar por las pocas petrificaciones características de esa época que se encuentran en ellas, no vacilo por lo tanto en clasificar las calizas del Mineral de San Nicolas del Oro, como calizas pertenecientes á la época de la formacion jurásica, como indico más arriba.

Esta formacion de calizas metamórficas, está recubierta por capas de arcillas coloridas, algunas veces de amarillo, otras de azul bajo, y generalmente de rojo más ó ménos intenso, cuyos colores son debidos á los óxidos de fierro, los cuales se hallan en tal abundancia, que propiamente podemos llamar a estas tierras *arcillas ferruginosas*, siendo de una resistencia variable, tenaces cuando se humedecen, ásperas al tacto, y quebradizas cuando se resecan.

Todas estas formaciones parecen haber sido levantadas por los pórfidos metalíferos, presentandose únicamente estas rocas eruptivas bajo la forma de diques ó montecillos aislados; se puede considerar mas bien que han penetrado o atravesado las calizas, metamorfizando el conjunto y accidentándolo en parte, que haberlas levantado en masa por una de esas grandes revoluciones que imprimen la unidad de constitucion física que se nota en todas las grandes cadenas de montañas: tansolo en los numerosos vallecillos y angosturas que presenta esta localidad bastante accidentada, es en donde se pueden ver los contactos de las capas de caliza con las rocas igneas; los pórfidos que han ocasionado estos levantamientos, son los pórfidos feldespáticos y dioríticos. Me inclino á creer, sin embargo, que la roca ígnea más antigua que ha ocasionado el levantamiento de esta parte de la Sierra, aun cuando en este mineral no aparece al exterior, es el granito, el cual he tenido ocasion de observar en la Cañada del Zopilote, situada á cosa de 20 leguas en línea recta al SE. de este lugar; en dicha cañada, en algunos puntos he podido ver el granito, y sobre él las capas de caliza, presentándose en extratificacion discordante.

El levantamiento de las rocas ígneas, es lo que en mi concepto ha dado orígen á la formacion de las diversas vetas, que en este distrito minero cruzan á sus montañas en todas direcciones. En este mineral considero varios sistemas de vetas, que dividiré en grupos para mayor claridad de mi relato.

El primer grupo comprende las vetas cuya direccion ó rumbo, es generalmente NO. 45° SE., las cuales tienen en lo general, de un metro á un metro veinticinco centímetros de ancho, y son casi verticales.

El segundo grupo lo forman las vetas cuyo rumbo es generalmente NO. 60° SE., con una inclinacion por lo comun, de 60° SO., y teniendo de ancho por término medio, un metro.

El tercer grupo lo forman vetas cuyo rumbo es NO. 65° SE., con un ancho de cincuenta á setenta y cinco centímetros, y casi verticales.

El cuarto grupo está formado por vetas que corren con rumbo NE. 75° á 80° SO., con su inclinacion al SE.: estas vetas parecen ser de bastante espesor: no puedo indicar ni su anchura ni echado medio, por no haberlas podido examinar en la profundidad.

Es evidente que hay un órden de sucesion entre esas cuatro direcciones que han formado estos cuatro grupos de vetas, pero en un terreno tan trastornado por diversas causas de fractura, deben de haberse producido tambien rajas en direcciones cruzadas, lo cual ha dado orígen á un sinnúmero de hilos ó vetillas que partiendo de estos cuatro grupos principales, se cruzan en todas direcciones.

Las vetas del primer grupo arman comunmente en pórfido, y en algunos casos atraviesan las calizas; sus matrices son espato calizo ó una mezcla de carbonato de cal con cuarzo, encontrándose á veces algunas arcillas que los prácticos designan con el nombre de *jabones* ó *jaboncillos*, sus *pintas* son: sulfuro de plata, algunas veces sulfuros multiples, mezclados con algun oro en estado nativo.

Las vetas del segundo grupo arman por lo general en las calizas, y se encuentran descompuestas en algunas partes y formadas de arcillas ferruginosas; se necesita en estos casos un ojo practico para poder distinguir en dónde comienza el cuerpo de la veta y en dónde termina, pues es muy fácil confundirlas con el terreno en que arman; en estas vetas se encuentran algunas cintas ó hilos de tierras arcillosas que podemos llamar arcillas ferruginosas, por las grandes cantidades de óxidos de fierro que contienen, cuyos óxidos provienen indudablemente de la descomposicion de las piritas de hierro; las cintas son más blandas que el resto del cuerpo de la veta; el oro en el estado nativo, está contenido en ellas, y es perceptible á veces á la simple vista, pero en otras se halla tan diseminado en la masa arcillosa, que es necesario hacer tentaduras para saber si las arcillas contienen ó no este metal precioso. Estas vetas no están descompuestas en otros puntos, y entónces la matriz en que se presenta es cuarzo, y la *pinta* metálica, sulfuro de plata; dicha pinta metálica es muy fina, y por consiguiente, está muy diseminada en la matriz: ensayan por lo comun dos marcos de plata, por carga de 300 libras, teniendo ley de oro; cuando la pinta es muy visible á la simple vista, es decir, cuando es bastante *poblada*, ensayan hasta siete y nueve marcos de plata por carga; creo que estas vetas llegando á cierta profundidad han de amacizar, y la pinta que presenten entónces, será de plata con ley de oro, cuya ley irá tal vez disminuyendo con la profundidad, segun he observado que acontece en otros minerales.

Las vetas del tercer grupo, arman por lo general en las calizas, pero en algunos casos pueden considerarse tambien como criaderos de contacto: las vetas de este grupo las podemos considerar como divididas en dos zonas distintas. La primera está comprendida desde la superficie hasta la profundidad de 40 ó 50 metros, y está compuesta de arcillas teñidas por óxidos de hierro, mezcladas con cuarzo arcilloso, con rocas del alto y del bajo de la veta y con piritas de hierro; en esta zona, que podemos llamar de *los colorados*, se encuentra el oro en el estado nativo, y generalmente sigue en una cinta que á veces va del lado del bajo y otras veces del lado del alto de la veta; suelen encontrarse entre estas arcillas ferruginosas, masas más ó ménos grandes de cuarzo, teñidas por el óxido de hierro; con oro nativo, como se ve en el ejemplar marcado con el núm. 1, el cual tengo el honor de ceder á la Sociedad para su coleccion mineralógica, puede ceñirse tambien la cinta, en cuyo caso desaparece el metal, pero tan pronto como aquella se vuelve á ensanchar, se presenta otra vez el oro; de manera que podemos decir, que en estas vetas se presentan clavos ó tramos con oro, separados por tramos en *borra*, siendo éstos generalmente bastante cortos, segun he podido observar en algunos cañones que he seguido á hilo de veta. La segunda zona, que comienza desde la profundidad de 40 á á 50 metros, está formada por el carbonato de cal, el cuarzo, ó una mezcla de ambas sustancias, en las cuales existe el oro en el estado nativo y en el estado de *oro verde:* aun cuando no me fué posible bajar á la mina de San Nicolás, por estar inundado su laborio, pude encontrar en el terreno de dicha mina, despues de haber buscado por mucho tiempo, algunas piedras, ó más bien dicho, algunos ejemplares de espato calizo con oro nativo y otros con oro verde; me alegré sobremanera haber hallado esta última pinta, porque el oro verde es una pinta nueva, digámoslo así, y conocida solamente por muy pocas personas, lo que haria dudar tal vez de su existencia; por lo mismo tengo la mayor satisfaccion en poder ceder a esta Sociedad dos de estos ejemplares. En la muestra marcada con el núm. 2 se ve distintamente el oro verde, y en el ejemplar marcado con el núm. 3, que ha sido quemado en la fragua, se ve cómo ha brochado el oro, lo cual prueba evidentemente la existencia de aquella pinta, pues en el ejemplar que se quemó en la fragua no era visible el oro nativo. Esta pinta la considero como una mezcla íntima de oro nativo con cloro-bromuro de plata.

Las vetas que forman el cuarto grupo, realmente no han sido trabajadas, pues solo se han picado sus crestones en uno que otro punto, y por lo mismo, me he limitado únicamente ha indicar el rumbo que siguen.

Las vetas que constituyen estos cuatro grupos, forman un gran número de reuniones ó cruzamientos, y por los datos que he podido obtener, parece que los mejores clavos de oro se han encontrado en estas intersecciones.

Debo de hacer notar tambien, que en ciertos puntos de la superficie del terreno, la dispersion del oro es tal, que de cualesquiera tierra que se recoja y se haga tentadura, se encuentra una ceja de oro, á veces muy poco perceptible, y otras algo abundante; en fin, hay puntos en donde se encuentra concentrado el oro, formando verdaderos placeres, los que desgraciadamente son bastante reducidos.

Es digno de notarse que en este mineral, los metales de plata tienen buenas leyes de oro; miéntras que en el mineral de Tepantitlan de las Platas, que está á dos leguas escasas en línea recta al NO. de este mineral, y en el de Coronilla, que dista poco más ó ménos una legua al SE. de San Nicolás del Oro, las platas no tienen ninguna ley de oro.

Me parece conveniente el indicar, ántes de concluir, que en otras partes del globo hay formaciones muy semejantes á la que acabo de describir, habiéndose encontrado en ellas buenos criaderos de minerales de plata y oro. Es bien sabido que las calizas jurasicas ó cretaceas levantadas por rocas dioriticas, contienen los mejores criaderos de mineral de plata, y sabemos que en todas las vetas en que dominan las piritas de hierro, mezcladas con hidróxidos de hierro, que provienen indudablemente de la descomposicion de estas mismas piritas, mezclado todo con guija silizosa, etc., se encuentran verdaderos criaderos de minerales de oro, en los que este último metal está aislado de la plata. Recuérdense las sustancias que se encuentran en las vetas descompuestas á que he llamado *colorados*, y se verá que son precisamente los acompañantes del oro; recuérdese tambien la formacion geológica de este «Mineral de San Nicolás del Oro,» y se verá que corresponde, como indico más arriba, á las formaciones en donde se han encontrado buenos y ricos criaderos de minerales de oro y plata.

# ESTUDIO QUÍMICO DEL LIVINGSTONITE:

POR EL SEÑOR DON MARIANO BARCENA,

SOCIO DE NÚMERO.

A mi maestro D. Jose Maria César.

En la sesion que celebró esta Sociedad el dia 4 de Mayo de este año, le presenté la descripcion de una nueva especie mineral que designé con el nombre de *Livingstonite*, en honor del viajero inglés David Livingstone.

Al señalar los caractéres químicos de la nueva especie, manifesté que habia encontrado las reacciones características del azufre, del antimonio y del mercurio, y ofrecí hacer una analisis cuantitativa para determinar las proporciones atómicas de esos componentes. Despues de algunas dificultades para obtener cristales limpios y bien determinados en que practicar mis investigaciones químicas, logré reunir algunos fragmentos que consideré como exentos de matriz, y con parte de ellos repetí algunas pruebas para confirmar la existencia de los componentes citados, cuyo objeto logré satisfactoriamente, y determiné además la presencia del hierro en el mismo compuesto.

Las reacciones que presenta el livingstonite cuando se calienta en un tubo abierto, son bastante notables; á la primera impresion del fuego emite humos blancos que se condensan en las paredes del tubo; en el segundo tiempo de la reaccion se forma un anillo negro agrisado de brillo metálico, y en su base se depositan nuevas partículas blancas, semejantes a las anteriores y provistas á veces de manchas rojizas. Todos esos sublimados pueden desalojarse por la accion del calor. Entretanto, la masa del mineral que está en el fondo del tubo, se funde y toma un color gris de acero en el centro, y sus bordes se tiñen de rojo carmin. Esta circunstancia, así como la presencia de las manchas rojizas, me hicieron sospechar la presencia del selenio, pero no se nota el olor característico que produce ese metaloide cuando se calienta, ni he podido descubrirlo por medio del ácido sulfuroso y otros reactivos propios para precipitarlo de sus disoluciones. Para alejar las dudas que me habian ocurrido sobre el particular, formé una mezcla de cuatro partes de sulfuro de antimonio natural y una de cinabrio, procurando imitar la composicion que he encontrado para el livingstonite; esta mezcla la calenté en las mismas circunstancias que aquel, y se produjo tambien la mancha roja, en la que encontré óxido de antimonio y cinabrio que se habia volatilizado ántes de descomponerse.

Examinadas las pegaduras que se depositaron en el tubo al calentar el livingstonite, reconoci que los sublimados blanco y negro, eran de óxido y sulfuro de antimonio, y que la parte gris mas brillante estaba formada de glóbulos de mercurio. Durante la reverberacion se produjo un olor bastante sensible de ácido sulfuroso.

Para efectuar la analisis cuantitativa, disolví en agua régia un decigramo del mineral en cuestion, y traté el licor por el ácido sulfohídrico; se formó un precipitado abundante en el que dominaba el color anaranjado propio del sulfuro de antimonio. Ese precipitado se disolvió en gran parte en sulfohidrato de amoniaco y quedó sobre el filtro un depósito negro que reconoci como sulfuro de mercurio.

El compuesto que se habia disuelto en el sulfuro alcalino lo precipité de nuevo añadiendo ácido clorohídrico á la disolucion; y habiéndolo calentado en presencia del hidrógeno, dejó un residuo de antimonio metálico, que correspondia á un 53,12 por ciento respecto del peso tomado del mineral. El sulfuro negro que quedó sobre el filtro, lo disolví en agua régia, y despues de evaporar varias veces la disolucion para desalojar el ácido azótico y sustituirlo por el clorohídrico, precipité el mercurio al estado de protocloruro por medio del cloruro de estaño; pero deseché este medio docimástico, porque el cloruro se reducia en parte espontáneamente y me daba resultados variables; emprendí la reduccion total de ese compuesto, pero se dividió tanto el mercurio, que no me resolví á pesarlo en ese estado, y adopté por fin el método de destilacion, obteniendo, por término medio, un 14 por ciento de mercurio, operando sobre un gramo de polvo del mineral.

El licor, de que habia separado los sulfuros de antimonio y mercurio, lo traté por el sulfohidrato de amoniaco que produjo un precipitado de sulfuro de hierro. Este fué redisuelto en ácido clorohídrico, y tratada la solucion por el amoniaco, se precipitó el hierro al estado de sesquióxido hidratado, y por la calcinacion lo trasformé en peróxido anhidro, cuyo peso acusó una cantidad de hierro correspondiente á 3,5 por ciento.

Separados todos esos cuerpos, solo me quedaba por pesar el azufre, y á este fin disolví un decigramo de mineral en agua régia, cuya disolucion se verificó con mucha lentitud, pues desde un principio se separó una masa de azufre que flotaba en la superficie del liquido, y para disolverla tuve necesidad de añadirle una buena porcion de clorato de potasa. Este método lo deseché, porque al poner el mineral en el agua régia, se producia una ligera efervescencia debida al gas sulfohídrico que se desprendia; y para evitar esta pérdida de azufre, ataqué el mineral por el ácido azótico solamente, que bajo la influencia del calor lo disolvió en su mayor parte, quedando un resíduo blanco de ácido antimónico.

En la disolucion separé los otros óxidos por medio del amoniaco, y en el licor filtrado precipité el ácido sulfúrico que contenia, al estado de sulfato de barita, acusando éste una cantidad de azufre que correspondia á 29,08 respecto del peso del mineral analizado. En la primera análisis que hice y que se publicó en el *Minero Mexicano*, encontré para el azufre la proporcion de 28,88; pero al repetir las operaciones, subió un poco esta cantidad, quedando por término medio, la que señalé ántes. En la matriz del livingstonite hay bastante azufre nativo, y tal vez á la presencia de éste, en los cristales que sometí al análisis, se deba este aumento, aunque he procurado servirme de los cristales más limpios en todas las experiencias que he practicado.

En vista de los resultados referidos, establezco la siguiente composicion centesimal para el livingstonite:

| | |
|---|---|
| Azufre. . . . . . . . . . . | 29,08 |
| Antimonio. . . . . . . . . | 53,12 |
| Mercurio . . . . . . . . . . | 14,00 |
| Hierro. . . . . . . . . . . | 3,50 |

Para determinar las combinaciones que pudiera formar el azufre con los otros cuerpos que lo acompañan, busqué por el cálculo las cantidades que se necesitan de ese metaloide para formar sulfuros de antimonio, mercurio y fierro, con las cantidades que de estos cuerpos determiné en la análisis cuantitativa. La composicion centesimal del sulfuro natural de antimonio que tiene por fórmula $Sb^2 S^3$, es de 27,12 de azufre y 72,88 de antimonio, y por consiguiente, para formar ese compuesto con 53,12 de este metal, se necesitan 19,77 de azufre. Por un método semejante he determinado las proporciones que de este metaloide corresponden á 14 de mercurio y á 3,50 de hierro para formar los sulfuros naturales cuyas fórmulas son $HgS$ y $FeS^2$, y de este modo ha quedado perfectamente repartido el azufre encontrado en la análisis. Sumando las cantidades de este metaloide con sus correspondientes de los otros metales, y dividiendo las sumas por los equivalentes de los sulfuros $Sb^2 S^3$, $HgS$ y $FeS^2$, se obtiene, despues de simplificar los cocientes, la relacion 4:1:1: que conduce á la fórmula $4Sb^2 S^3 + HgS + FeS^2$.*

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* En este cálculo tomé por equivalente del antimonio el número 60,55 que se encuentra en la obra de Payen, tomando para el ácido antimónico la fórmula $Sb^2 O^5$.

Se llega al mismo resultado si se dividen las cantidades de azufre, antimonio, mercurio y fierro, obtenidas en la análisis, por sus equivalentes respectivos, pues por este método se obtienen los cocientes 18,17: 8,7: 1,4 y 1,2, que divididos por el menor, dan la relacion $S,^{15}$ $Sb,^{7}$ Hg, Fe, que puede escribirse $4Sb^2 S^3 + Hg, S + FeS^2$ como la anterior, y en la cual quedan bien repartidos los 15 equivalentes de azufre.

El livingstonite se encuentra en Huitzuco, en el Estado de Guerrero; las matrices de los ejemplares que he examinado están formadas de carbonato y sulfato de cal, y lo acompañan el azufre nativo, el cinabrio, la valentinita y el sulfuro de antimonio.

Al observar la naturaleza de las matrices, así como la de los cuerpos que acompañan al livingstonite, pudiera sospecharse que el primer compuesto que existió en los terrenos de Huitzuco fué el stibnite ó sulfuro de antimonio, que despues fué descompuesto por la accion de aguas termales sulfurosas y provistas de sulfuros de hierro y de mercurio. Bajo la accion de estos agentes, pudo verificarse la trasformacion del carbonato de cal y del stibnite en sulfato de cal y en livingstonite. Las masas cristalinas de este compuesto tienen el mismo aspecto que las del sulfuro de antimonio, pero algunos cristales aislados del primero tienen muy obtuso el ángulo de inclinacion de las caras del prisma, asemejándose por esto á los cristales de la valentinita ú ocre de antimonio. Esta cuestion cristalográfica la resolveré más tarde, pues ahora me ha sido imposible efectuarlo por falta de un buen goniómetro. Admitiendo la presencia de la valentinita al lado del sulfuro de antimonio, como se observa generalmente, podemos explicarnos su trasformacion en livingstonite por medio de los agentes ántes citados.

Por otras causas geológicas posteriores, pudo descomponerse el livingstonite en los cuerpos que lo acompañan, ó faltando á éstos algunas circunstancias propicias, quedaron aislados sin poder combinarse más que en parte para formar el compuesto múltiplo de que me ocupo. En algunos ejemplares he visto el cinabrio afectando los prismas del livingstonite presentando así un caso muy raro de pseudo-morfismo.

Desconfiando de mis propios esfuerzos, he mandado á Alemania, á mi ilustrado amigo el Sr. Dr. Burkart, algunas muestras de livingstonite para que repita su análisis el señor profesor J. Rammelsberg. Muy complacido quedaré, si los números que he determinado en mi análisis se aproximan siquiera á los que señale el sabio químico de Berlin.

México, Noviembre 7 de 1874.

# ANALISIS

# DE LA CORTEZA DE LA QUINA CALISAYA,

## Cultivada en Cordoba.

Los que suscribimos, comisionados por esta ilustrada Sociedad, para hacer la análisis de la corteza de quina calisaya recogida del vegetal que lleva este nombre, y remitida por nuestro malogrado consocio el Sr. D. José Apolinario Nieto, el cual la cultivó y aclimató en Córdoba con tanto empeño y tan buen éxito; y deseando que la análisis que se nos encomendaba, fuera lo más exacta posible, tanto por la importancia que tiene el alcaloide principal contenido en ella, la quinina, cuya aplicacion terapéutica es tan conocida, siendo considerado hasta hoy como el principal agente para dominar las intermitentes, cuanto para corresponder, del mejor modo posible, á la honrosa confianza que en nosotros ha depositado la Sociedad, solicitamos del señor Director de la Escuela Nacional de Medicina, nos permitiera practicar la análisis en el laboratorio de química de dicha escuela.

Inútil es decir, que el señor Director de la mencionada Escuela, que lo era entónces el Sr. Dr. D. Leopoldo Rio de la Loza, tan amante de todo lo que sea adelanto en el país, se prestó gustoso á la solicitud que le hicimos, y puso á nuestra disposicion todos los aparatos y utensilios necesarios al objeto y que se encuentran en el referido laboratorio.

Antes de exponer el resultado de la análisis, creemos conveniente dar una ligera descripcion de la corteza que tuvimos á la vista, y es la siguiente: enrollada, su peridérmis tiene cisuras anulares algo profundas y á distancias casi iguales; se notan además resquebrajaduras trasversales y longitudinales; dérmis algo liso, de color leonado, la cara interna está finamente fibrosa y es de color amarillo-leonado; la quebradura trasversal es algo resinosa en la parte externa.

Por la descripcion que acabamos de hacer, creemos, que la quina en cuestion, pertenece á la segunda variedad de la calisaya.

Despues de haber deliberado sobre el medio más á propósito para practicar la análisis, y que diera mejores resultados, nos decidimos á hacer varios ensayes por tres métodos distintos, con el objeto de compararlos, y por el resultado, saber cuál era el más ventajoso de los que últimamente se han propuesto y por cuál se obtendria mayor cantidad de quinina.

Comparando los resultados de los distintos métodos que seguimos, y tomando el promedio, se obtuvo 1 gramo 883 miligramos por 100 de la corteza empleada, y por proporcion, 1 gramo 554 miligramos de los otros alcaloides.

M. F. Vigier obtuvo de las cortezas que el citado Sr. Nieto remitió á París, 1 gramo 15 centigramos por 100 de quinina, y 0 gramos 95 centigramos por 100, de los otros alcaloides. (Esta análisis fué hecha en 1871.)

Como se ve, nosotros hemos obtenido 0 gramos 733 miligramos de más de quinina, y 0 gramos 604 miligramos, tambien de más de los otros alcaloides: creemos que la diferencia consiste, tanto en la clase de corteza con que se ha hecho la análisis, cuanto en la edad y cultivo del vegetal. Es bien sabido que las cortezas delgadas producen ménos cantidad de alcaloides que las gruesas, y si se admite la teoría de M. Carles, de que los alcaloides residen principalmente y se encuentran en mayor proporcion en las capas superficiales que en las del liber, y siendo necesariamente las primeras mucho más delgadas en las cortezas á que nos referimos, que en las gruesas, de consiguiente tendrán aquellas ménos alcaloides.

Con el objeto de estudiar este punto, así como el de rectificar nuestros anteriores ensayes, hicimos una análisis de las cortezas gruesas y otro de las delgadas, dándonos por resultado, que en las mismas proporciones, las gruesas contenian 0 gramos 139 miligramos de más de alcaloides que las delgadas, y confirmamos con hechos prácticos lo que indica la teoría anterior.

No satisfechos con esto, y para comparar, aplicamos el método industrial y obtuvimos 1 gramo 776 miligramos de quinina por 100 partes de corteza; cantidad que solo se diferencia del primer resultado en 0 gramos 107 miligramos de ménos; cantidad insignificante, si se atiende á que por este método más bien se busca la economía en el procedimiento que la exactitud en la análisis.

La diferencia observada entre la análisis hecha aquí y la practicada en Francia, nos hace comprender, que con el tiempo puede mejorar en mucho la cantidad de quinina contenida en las quinas cultivadas en Córdoba, por lo que se hace indispensable que esta Sociedad fije el tiempo en que se hagan análisis anuales, para saber por este medio, el aumento de alcaloides contenido en dicho vegetal.

México, Diciembre 14 de 1874.

J. M Laso de la Vega.

Manuel Rio de la Loza.

## SECRETARIA DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL.

Por acuerdo de esta Sociedad se publica lo siguiente:

«Necrologia.—Por el último paquete inglés se ha recibido la noticia del fallecimiento del sabio mineralogista aleman D. Juan Burkart, acaecido en Bonn, la noche del 4 de Noviembre próximo pasado.

El nombre del Sr. Burkart es tan querido para nosotros, como el de su ilustre compatriota el baron de Humboldt, pues á ambos sabios debemos algunos de los principales estudios científicos que se han hecho en nuestra República.

El Sr. Burkart vino á México hácia el año de 1825; dirigió algunas de las empresas mineras del país; recorrió éste en varias direcciones, reuniendo una infinidad de datos preciosos que publicó con el nombre de «*Reisen in Mexico, in den Jahren 1825 bis 1834.*»

El conocimiento de esta obra importantísima, basta para apreciar el mérito científico del Sr. Burkart y los grandes servicios que prestó á las ciencias en México.

De este excelente libro se han extraido y publicado numerosas memorias sobre diversos puntos científicos. En los «Anales de la Minería Mexicana» hemos visto un interesante estudio que tradujo del aleman el Sr. D. Miguel Velazquez de Leon, y se refiere á la explotacion de las minas de Pachuca y Real del Monte. La estadística, la historia, y otras materias muy importantes de esas negociaciones mineras, están consignadas admirablemente en ese estudio del Sr. Burkart.

Las observaciones verificadas por este sabio durante su permanencia en México, las enriqueció despues con datos más recientes, pues siempre tenia un vivísimo interes en saber los adelantos científicos y los progresos industriales de nuestra República. En sus cartas nos pedia constantemente algunas noticias sobre diversas materias, que se apresuraba á darlas á conocer en las academias de Alemania.

Otro de los estudios importantes del Sr. Burkart, que se ha publicado posteriormente, es un cuadro de alturas barométricas determinadas en varias localidades de México, como son las del camino de San Blas á Tampico y otras muchas, tomadas en varias direcciones, partiendo de Tlalpujahua, Zacatecas, Guanajuato, Zimapan y otros puntos donde permaneció por algun tiempo. El número de observaciones es de 1,800 próximamente.

El Sr. Burkart publicó últimamente el extracto de uno de los estudios del que suscribe, sobre los ópalos mexicanos, haciendo referencia á varias localidades en que habia observado rocas análogas á las que citamos como matrices opalíferas, y presagiando, por esa circunstancia, la existencia de los ópalos en aquellos puntos. Esta sábia prevision se ha cumplido con rigurosa exactitud en Amealco y en otros puntos citados por aquel ilustre mineralogista.

Los meteoritos mexicanos llamaron siempre su atencion de una manera muy especial: cuando regresó á Europa llevó consigo algunos fragmentos de los aerólitos de la Mixteca, Zacatecas y otras localidades, los cuales estudió en union del profesor Bergemann. En sus cartas nos pedia informes sobre todas las masas meteóricas descubiertas en México, pues se proponia escribir un catálogo general que las diera á conocer, y últimamente publicó un extracto de los estudios que sobre el meteorito de la Descubridora publicaron las sociedades mexicanas de Geografía y estadística é Historia natural.

El Sr. Burkart fué socio de muchas academias científicas de América y Europa; las sociedades mexicanas que acabamos de citar, lo contaban tambien entre sus miembros. Desempeñó muchos encargos importantes, como el de consejero privado de minas del rey y de la administracion superior de minas de Prusia.

La Sociedad Mexicana de Historia Natural toma parte en el sentimiento unánime de los cuerpos científicos, por la muerte del Sr. Burkart; y entretanto recoge los datos necesarios para publicar su biografía, reciba su apreciable familia el más sentido pésame, que tenemos la honra de dirigirle, por la irreparable pérdida que acaba de sufrir.

Enero 4 de 1875.

Mariano Barcena,
Primer Secretario.

# NOTAS

SOBRE

# LAS HORMIGAS MEXICANAS,

POR EDUARDO NORTON,

PUBLICADAS EN EL «AMERICAN NATURALIST» DE FILADELFIA.

TRADUCIDAS POR EL SEÑOR DON ANICETO MORENO.

SOCIO CORRESPONSAL EN ORIZABA.

Los insectos mencionados en este escrito, fueron enviados de México á la Institucion Smithsoniana por el profesor Sumichrast, con algunas notas sobre las costumbres de varias especies. Es interesante notar, que entre cerca de 20 especies, casi la mitad está aún sin describir, y que ninguna de ellas es conocida en los Estados-Unidos, miéntras que varias se encuentran en Panamá y el Brasil, y sin embargo, muchas de ellas viven en las regiones templadas de México.

He añadido á los datos del profesor Sumichrast algunas notas de varias de las especies descritas ya, para mostrar cuán poco se conocen realmente estos curiosos insectos, y tambien con la esperanza de que algunos de los lectores observen los hábitos, ocupaciones y trabajos de las especies que habiten los lugares en que ellos residan.

La propiedad quizá, más notable en el carácter de las hormigas, es su sociabilidad, reunidas en compañía de innumerables individuos y trabajando de consuno para objetos determinados, pues miéntras no han reconocido cabeza ó guia parecen todas consagrar sus esfuerzos sistemáticos para conservar el bien público, dedicando á ello toda su energia y aun estando prontas á sacrificar su vida.

La familia de las hormigas, ademas de los machos y de las hembras que son alados y generalmente de corta vida, presenta ademas individuos neutros que no tienen alas, viven todo el año y hacen los trabajos de la comunidad. Los machos y las hembras aparecen solo en el verano. Despues de cierto tiempo, cuando les es permitido dejar el nido, toda la sociedad entra en alboroto, y solo recobra su acostumbrada tranquilidad, cuando el número supérfluo vuela en enjambre en busca de nueva habitacion. De las que quedan, los machos mueren miéntras que las hembras pierden sus alas ó les son arrancadas por las trabajadoras. La hembra pone sus huevos que son pequeños y que crecen ántes de que la larva haya salido. Estas son pequeñas, sin patas, y están cuidadosamente atendidas y alimentadas por las trabajadoras, con un fluido elaborado préviamente en su estómago. Cuando han llegado á su mayor crecimiento las larvas, pasan al estado de ninfas; algunos géneros forman capullo, y otros no, y pronto sufren su transformacion en insectos perfectos. Estas larvas y ninfas son vigiladas con mucho celo por las trabajadoras, trasportadas a diferentes partes del nido y más ó ménos expuestas al aire segun la temperatura. Antes de que el hombre pueda prever la tempestad, las hormigas cierran cuidadosamente sus nidos, y tan pronto como aclara el cielo, vuelven á seguir sus trabajos. Los cuerpos de otros animales, los jugos de las plantas y aun las secreciones cerosas de otros insectos, por ejemplo, los *Aphides* ó pulgones son tomados por ellas para alimentar á sus delicadas educandas.

Las trabajadoras presentan dos formas distintas, conocidas con los nombres de *obreras mayores* y *menores:* á éstas debe agregarse una tercera que se encuentra con frecuencia en el nido y es de otra especie, pero que ha sido capturada en estado de larva por la especie más fuerte, y criada y esclavizada para el trabajo. Acerca de este punto poco se ha observado en este pais, pero tenemos bastantes testimonios de las personas que han observado las especies europeas.

Las obreras mayores son de gran tamaño y tienen la cabeza muy desarrollada; pero relativamente pocas en número. Sus deberes en la sociedad no están claramente determinados; se supone, sin embargo, que tienen una especie de superintendencia sobre las demas.

En las siguientes descripciones he creido conveniente mencionar únicamente uno ó más de los caractéres externos prominentes, por los que puede conocerse el género de las especies mencionadas en ellas.

## SUBFAMILIA FORMICIDÆ.

En el género *formica,* el artejo ó segmento semejante á un nudo, que está entre el tórax y el abdómen, forma una masa oval ó globular, aplanado y sin espina.

Formica esuriens. Smith.—Es muy comun en Orizaba y Córdoba. Vive en gran número en los árboles secos, en los que hace sus galerías en forma de embudo, ó debajo de las piedras. Por su aspecto puede comprenderse en el grupo de la grande hormiga negra pensilvánica, que vive en los árboles muertos. No es cierto que las especies que habitan en la madera muerta perforen la que está con vida; parece más probable que ocupen los canales formados ya por las larvas de varios coleópteros litófagos y solo terminen la obra hecha en parte por éstos. En esta region las obreras permanecen en un estado de torpeza dentro de los arboles secos durante el invierno. El Dr. Fitch ha descrito una especie menor, *Formica caryae*, que habita en una clase de nogal, [1] taladrando sus galerías, segun cree, en el árbol vivo. La madera de estas galerías está muy descolorida y reblandecida, probablemente por un fluido acre (ácido fórmico) secretado con ese objeto por los insectos.

Formica fulvacea.—Cogida en Córdoba en los bosques, donde hace ordinariamente sus nidos en medio de las ramas de las parásitas bromeliáceas.

Formica nitida.—Habita las montañas de Orizaba y vive en pequeñas compañías debajo de las cortezas de los pinos.

Formica nacerda.—Orizaba y Córdoba. Se ha encontrado en las hojas de los árboles.

Tapinoma.—En este género el nudo está embutido en una depresion de la base del abdómen, de suerte que á primera vista parece que falta enteramente.

Tapinoma piceata.—Potrero (cerca de Córdoba). En los bosques de encinos.

Tapinoma tomentosa.—Orizaba. En pequeñas sociedades debajo de las piedras.

Polyrhachis.—Este género tiene el nudo del pedúnculo adelgazado y generalmente espinoso (de aquí el nombre genérico que en griego significa *muchas espinas*), con dos, tres ó cuatro espinas. El tórax está más ó ménos armado con espinas ó ganchos.

Polyrhachis arboricola.—Indígena en la region caliente, donde es muy comun. Su nido se encuentra ordinariamente en las hendiduras ó aberturas de los grandes árboles. Con frecuencia escoge los nidos abandonados de las hormigas blancas (*Comejen*) ó Termitas. En los mismos, que generalmente son muy grandes, vive una pequeña especie de perico, el *Conurus aztec*, (Swain). Es completamente vagabunda en sus hábitos y se le ve correr en los troncos de toda clase de árboles y hojas de arbustos, lo que prueba que es esencialmente habitante de los árboles. No hace daño en los plantíos.

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[1] Véase la nota núm. 1 al fin.

## SUBFAMILIA PONERIDÆ.

Ponera.—Este género, que es cercano al de la hormiga arriera (driver) de la costa oeste de Africa, se conoce porque tiene el artejo del pedúnculo adelgazado, nodiforme, con el primer segmento del abdómen más ó ménos estrecho. En las alas anteriores hay una célula marginal, dos completas submarginales y una discoidal; las espinas de la tibia son pectinadas.

Ponera strigata.—En las regiones templadas de México, debajo de las piedras.

Ponera pedunculata.—Smith. Se ha recibido una obrera de México. Esta especie se ha encontrado ántes en Panamá y en Rio.

Ectatomma.—Este género se conoce por el nudo del pedúnculo adelgazado y un poco ancho entre el primero y segundo segmento del abdómen. Las antenas están insertadas bajo la base del *clypeus*; los ojos están colocados en medio del rostro, y solo son pectinadas las espinas de la tibia anterior.

Ectatomma ferruginea.—México. Esta especie solo se ha encontrado en los encinales de la region templada y caliente, en donde vive en pequeñas sociedades debajo de los troncos de los árboles secos. Los machos difieren mucho en las antenas, y en la forma del tórax de las obreras. A esta especie parece peculiar la division del metatórax.

## SUBFAMILIA MYRMICIDÆ.

En el género *Eciton*, el pedúnculo está formado de dos nudos. Son desconocidos los machos y las hembras. Las dos clases de obreras tienen ojos muy pequeños, los cuales faltan en varias especies. En algunas de ellas las obreras mayores tienen las mandíbulas muy largas, encorvadas en su extremidad, pero no dentadas.

Eciton hammata. Fabr.—Rio Atoyac, cerca de Córdoba. Tambien se encuentra en el Brasil y Cayena. Las dos clases de obreras de ésta y de las siguientes especies, han sido ya descritas.

Eciton mexicana.—Córdoba y Orizaba.

Eciton brunnea.—Córdoba y Orizaba.

Eciton Sumichrasti.—Córdoba y Orizaba. Todas las indagaciones que he hecho para descubrir el *formicarium* del género Eciton han sido sin éxito, y no he podido obtener informe alguno de los nativos, acerca del lugar en que son comunes estos insectos. Una sola vez encontré debajo de un tronco caido un numero prodigioso de obreras del *Eciton mexicana*. Estaban amontonadas unas sobre otras, como las abejas en un enjambre. Atacándolas con una vara, las obligué á dispersarse, pero no encontré entrada ó agujero alguno, ni huevos, ni machos, ni hembras.

Especialmente despues de una tempestad ó de una lluvia, se encuentran viajando bandadas de Ecitones. Su marcha se hace en un órden excelente, y en hileras de uno ó dos individuos de frente. A veces se ensancha, sin embargo, la columna, ataca y muerde al pasante que por descuido ó de intento las molesta. La *Eciton mexicana* parece especialmente muy irascible, y el entomologista que desée enriquecer su coleccion con ejemplares de esta especie, debe tener mucho cuidado y proteger sus piernas contra un ataque. Solo he encontrado individuos de mandíbulas grandes, á los que Smith llama obreras mayores, entre la *E. hammata* y la *E. mexicana*. Es difícil explicarse el papel que desempeñan en la comunidad. He vigilado con atencion el paso de las columnas de Ecitones, pero nada he podido ver que indique algun oficio ú ocupacion peculiar á estos individuos.

La *Eciton* no daña á la agricultura, despojando de sus hojas á los árboles como la *Œcodoma*. Al contrario, destruye probablemente multitud de insectos dañosos, y así se recomienda en las plantaciones, miéntras que merece la atencion de los entomologistas, por la singularidad de sus hábitos y la oscuridad que aun reina en su historia.

Acerca de los trabajos de las obreras mayores de grandes mandíbulas, Mr. Bates se expresa (British Museum Catalogue of Himenoptera) sobre una especie de la América del Sur, en los siguientes términos:

«Estoy casi convencido, de que los individuos de cabeza parda, son de un órden diverso en una colonia de Ecitones, y desempeñan funciones distintas y peculiares. Una vez vi en una playa una espesa columna de estas hormigas bajando de las rocas por un lado del puerto, atravesando la playa y subiendo por el opuesto. La longitud de la columna era de 60 á 70 yardas, y no se veia todavía ni la vanguardia ni la retaguardia del ejército. Probablemente era una emigracion, pues los individuos de cabeza pequeña, llevaban en las mandíbulas una multitud de gusanos blancos, que sin duda eran larvas de su especie. Los de cabeza grande estaban en la proporcion de 5% con los de pequeña, pero ninguno de ellos llevaba carga en las mandíbulas, y caminaban á los lados de la columna distribuidos en proporcion regular en toda la línea, haciéndose notar entre las demas, por su cabeza blanca y globular, que movian hacia arriba y abajo á uno y otro lado, cuando atravesaban las desigualdades del terreno.»

Parece que todos los Ecitones subsisten de objetos vivos. Es probable que el alimento animal sirva de nutricion á sus larvas, despues de pulverizado como sucede en otras especies con las materias vegetales. Mr. Bates hace notar, que la observacion es muy difícil en la mayor parte de las especies, porque ninguna paciencia humana puede soportar sus terribles ataques, el cruel aguijon y las mordidas de esos formidables insectos. Generalmente marchan en columnas. De las especies de la América del Sur, la *E. praedator* caza en compañía. Al atravesar la falange entera por un terreno descubierto, ocupa un espacio de 6 á 10 yardas cuadradas. Ya que ha pasado toda la legion se ponen los insectos en alarma y conmocion; corren por el suelo y suben á la copa de los árboles bajos, escudriñando sus hojas. Se les ve con frecuencia con las larvas, huevos y restos de otras hormigas, que son sin duda el resultado de sus ataques. Los suyos nunca han sido descubiertos.

En estos términos cuenta el resultado de una de sus observaciones sobre la *E. legionis:* «Una tarde descubrí una columna de ellas en el trabajo. Al dia siguiente las encontré cerca del mismo lugar; estaban excavando un banco de tierra ligera y extrayendo una especie grande de hormigas, con sus larvas y huevos. Era curioso verlas amontonadas en el orificio de la mina ayudando á sus compañeras á cargar los cuerpos de las desgraciadas hormigas, y como éstas eran muy voluminosas, las despedazaban, y los merodeadores corrian cargados con su botin. A cierta distancia habia varias hileras caminando por el declive del banco, y las que más adelante se unieron á las otras. Entónces se dirigieron á un grande y antiguo termitario, y para subir á él las *Ecitones,* formaron una columna compacta como una cinta de metal liquido. Algunas tiraban hácia arriba el cuerpo de las hormigas, y todas desaparecieron en una de las cavidades tubulares que atraviesan los termitarios antiguos, de la cúspide á la base.»

Pachycondyla.—En este género el nudo del pedúnculo es aplastado, cúbico ó casi cúbico, levantado al mismo nivel del primer segmento, y regularmente de la misma anchura. Los ojos pequeños é insertados en la parte inferior de la cabeza. Los ganchos de las dos tibias anteriores son comunmente pectinados.

Pachycondyla orizabana.—Vive en Orizaba debajo de las piedras y de los troncos de los árboles.

Pseudomyrma.—En este género el primer nudo es alargado, pedunculado; el segmento ancho y globuloso. Las antenas están insertadas cerca de la boca y entre sí; los ojos son alargados, ovados y ocupan una gran porcion de la cabeza. Las alas anteriores con una celdilla marginal y tres sub-marginales.

Pseudomyrma bicolor.—Guerin. México. Se encuentra tambien en Colombia y Panamá.

PSEUDOMYRMA FLAVIDULA.—Smith. México. Tambien es especie de Sur América. No estoy completamente seguro de que sea la *P flavidula.* Entre las numerosas especies de este género que se encuentran en México, una parece ser solitaria, al ménos siempre se encuentra sola, miéntras que otras, como en la *P. bicolor* y *P. flavidula*, viven en mayor ó menor número en las espinas de que están armados los tallos de algunas especies de mimosas. Estas espinas, fijadas por pares en las ramas, están horadadas en su extremidad por un agujero que sirve de entrada y salida á las hormigas. El interior está hueco y contiene algunos neutros, las larvas, y en su estacion los machos y las hembras. La picadura de estos insectos es muy dolorosa, pues se fijan con las mandibulas muy tenazmente a la parte que agarran. Sin embargo, á pesar de que una de sus especies difiere un poco en tamaño de la *P. flavidula*, Smith dice que debe ser considerada como la misma.

Mr. Smith ha descrito una especie de Panamá, *P. modesta*, que vive en las espinas huecas de una especie de Acacia. Estas espinas tienen tres pulgadas de longitud, terminando en punta, con una base ancha. Las hormigas hacen un pequeño agujero en la punta, formando en la base su domicilio, admirable por la pequeñez. No tiene celdas ni divisiones para recibir los huevos y larvas. El número de ninfas encontradas en un nido es de 29, de las cuales 20 estaban ya formadas; todas eran obreras. Las ninfas no estaban encerradas en capullos.

PSEUDOMYRMA THORACICA.—Córdoba. Vive en los troncos y debajo de la corteza de los arboles, en sociedades que á veces son muy numerosas. Otras dos especies de *Pseudomyrma* de la América del Sur, han sido observadas por M. Bates, la *P. oculata* y *P. termitaria*, que construyen sus nidos en cámaras, dentro de las paredes exteriores de los túneles de diferentes especies de termitas. Otra especie que vive en pequeñas colonias, forma su *formicarium* en el tubo medular de los tallos secos. Por esta variedad de hábitos se ve que no hay una regla para el género, como en las *Formicae* y en las *Myrmicae*. Toda especie ó grupo de especie, debe estudiarse separadamente, aunque se encuentren propiedades comunes á todo el género, como la manera de procurarse alimento y transformarse.

El género *Atta* tiene dos nudos en el pedúnculo, las alas son más grandes que el cuerpo, con una celdilla marginal y tres sub-marginales, la tercera es á veces incompleta, y la segunda en forma de campana. Las obreras grandes tienen la cabeza muy desarrollada y el coselete ó tórax sin espinas. Este género pertenece á la subfamilia *Attidæ* de Mr. Smith.

ATTA CLYPEATA.—Smith. Mr. Smith describe solamente el macho y la hembra. La obrera menor de Orizaba (México) conviene bastante á la descripcion.

Otro género de este grupo es la *Œcodoma*. Difiere del *Atta* exteriormente, en que tiene el coselete armado de espinas, y en las alas anteriores dos celdillas sub-marginales; la segunda incompleta.

Œcodoma mexicana. Smith. Esta especie desgraciadamente es muy abundante en México en los departamentos templados de la costa del Golfo, tales como Orizaba, Córdoba, etc. Los neutros se conocen en México con el nombre de *arrieras* ú *hormigas arrieras*, por la semejanza que presentan en su marcha en columna con una caravana de muleteros. El macho y la hembra llevan el nombre de *chicatanas*. En varios lugares los nativos se comen el abdómen de las hembras desprendido del tórax.

En las comarcas arcillosas construye la *Œcodoma* su enormes formicarios, de suerte que se ven desde léjos por la proyeccion que forman sobre el nivel del suelo y por la ausencia completa de vegetacion en su derredor. Ocupan estos nidos una superficie de muchos metros cuadrados, y su profundidad varia de uno á dos. Se ven al exterior muchas aberturas de una á tres pulgadas y conducen á las cavidades interiores que sirven de almacenes para los huevos y las larvas. La parte central del nido tiene una especie de embudo destinado para el desagüe, pues en un país en que las lluvias periódicas son muy abundantes, difícilmente escaparian de ser sumergidas completamente, si no tomaran algunas providencias para evitarlo.

El órden que reina en el interior de estos formicarios es admirable. La coleccion de vegetales llevada por las obreras es a veces considerable; pero los depositan de tal modo, que no causa incomodidad alguna a los habitantes, ni impide su circulacion. Las hojas forman especialmente ese depósito, y por esto la *Œcodoma* es un verdadero azote de la agricultura. A cada paso y en todas partes, en los bosques elevados y en las llanuras, en los desiertos y en las cercanías de las habitaciones se encuentran columnas numerosas de estos insectos, ocupados con celo admirable en trasportar sus hojas. Y aun parece que la gran ley de la division del trabajo no es ignorada por estos pequeños séres, á juzgar por las siguientes observaciones que he tenido ocasion de hacer.

La tierra al pié del árbol donde se han reunido las *arrieras* para despojarlo de sus hojas, ordinariamente está regado de fragmentos cortados con la mayor precision. Si el árbol no es muy alto, puede uno mismo cerciorarse de que una parte de las forragistas que han subido á él, se ocupan en cortarlas, miéntras que en el pié hay conductoras que hacen viajes del árbol al nido. Este manejo que indica en estos insectos un grado raro de inteligencia, tal vez no sea de práctica constante é invariable, pero es un hecho incontestable, que puede probarse fácilmente. Las habitantes que han sido llamadas trabajadoras, carecen de alas y son de tamaño variable. Las más grandes (obreras mayores, Smith) se distinguen de las otras á primera vista por el gran desarrollo de la cabeza y la presencia de pequeñas ocelas en la faz. Algunos viajeros han atribuido á estos cabezones un grado superior de inteligencia y los representan como ejerciendo una especie de sobrevigilancia sobre los otros miembros de la comunidad. Confieso que no puedo conformarme con estas conclusiones, porque siempre las he visto entregadas á los mismos trabajos de cortar y trasportar hojas, y esto sin indicar de ninguna manera mayor desarrollo de instinto. Probablemente su especial papel, si alguno desempeñan, se limita á la excavacion del nido y á hacer el túnel de las galerías, trabajos que requieren mayor fuerza y mejores útiles.

El nido de la *Œcodoma* sirve de habitacion á varios parásitos, algunas serpientes y particularmente ciertos insectos que sufren allí sus metamórfosis. Escarbando los nidos en la primavera, se encuentran algunas especies de escarabeos; tambien un gran número de machos de un himenóptero [2] (*Elis costalis*, Lyp.) vuelan sobre los nidos y se paran en las ramas secas que están inmediatas, y estoy seguro de que esperan á las hembras de su especie que han entrado en el hormiguero.

Al principio de la estacion de aguas, despues de los primeros aguaceros, comienza la *Œcodoma* el trabajo de la reproduccion. La union de los sexos probablemente tiene lugar durante la noche, pues por las mañanas se encuentran las cercanías del hormiguero regadas de cuerpos muertos de machos y hembras ya fecundadas, á las que los neutros han cortado las alas.

Los destrozos cometidos por la *Œcodoma* [3] en los lugares habitados, tanto por la superficie que remueven para el nido y que impide el cultivo, cuanto por el número de árboles que despojan de hojas, son considerables y exigen mucho cuidado de los cultivadores. Han ensayado muchos medios para ahuyentarlas; pero el único que produce buen resultado, es el de extraer todo el nido. Para conseguirlo, hacen una excavacion á su derredor, de una profundidad suficiente, sacan la boveda y las paredes del nido, y al encontrar las celdillas destruyen las larvas y los huevos. Los insectos perfectos que escapan en la ruina de la colonia desaparecen para no volver más.

Los plantíos de café que exigen un suelo limpio, son preferidos por las hormigas arrieras para hacer sus nidos, y es fácil comprender las pérdidas que ocasionarian á las propietarios, si no tuvieran una vigilancia diaria y continuada para evitarlas. Parece conveniente copiar el testimonio de Mr. Bates acerca de la *Œc. cephalotes*, especie comun en la América del Sur. Este insecto, por su ubicuidad, inmenso número, industria, y constante propension al pillaje, es uno de los más importantes animales del Brasil. Sus numerosos individuos están ocupados sin cesar en deshojar árboles, y los más atacados son las especies mas útiles y cultivadas. Hacen una division regular del trabajo, pues parte suben á los árboles, parte cortan las hojas en pequeños pedazos irregulares del tamaño de un *shiling*, al punto que caen, y otras las cargan. Para trasportarlas se reunen todas en columna, y las que hacen una carga muy pesada, la depositan en un monton inmediato al agujero, en cuyo derredor hay un gran número de obreras pequeñas. Las de cabeza grande no están ocupadas en cortar hojas, ni se ven en la caravana, sino únicamente en remover el nido.

Mr. Bates dice: «He encontrado despues de remover en un pequeño espacio tres minas de cerca de una pulgada de diámetro y medio pié de profundidad, las tres unidas por otras tubulares de cerca de 4 pulgadas de diámetro. No pude encontrar su fondo con una vara de 4 á 5 piés. El tubo era liso y cubierto de un gran número de obreras de un tamaño mucho menor que el de las que se ocupaban en llevar hojas y no se mezclaban con ninguna. Despues, profundizando más la mina, subieron de uno en uno varios individuos gigantescos, más grandes que los del mayor tamaño que andaban afuera, y los que supongo que deben pertenecer á otra especie. Además del volúmen más considerable de la cabeza, tiene una ocela en medio de la frente. Este último carácter les da un horrible aspecto en las profundidades del nido.»

Hablando de otras especies, la *Œ. sexdentata*, Mr. Smith cita al Rev. Hamlet Clark, que dice, que en Constancia (Brasil) el propietario de una plantacion empleó toda clase de medios para exterminarlas y ninguno produjo resultado. Algunas veces en una sola noche despojan un naranjo ó un limon de sus hojas; una zanja con agua al derredor del huerto que lo libra de las demas hormigas, no produce ningun efecto para impedir su invasion, pues esta especie hace una mina por debajo sin dificultad. Personas fidedignas me han asegurado, que en sus avances en la comarca estas hormigas han minado debajo del gran rio Pariaba. De cualquier modo que sea, y sin ninguna especie de puente natural ó artificial, aparecen del otro lado y continúan su camino. Este testimonio está confirmado por Mr. Lincecum (Proceedings of Academy of Natural Sciences of Philadelphia, 1867, pág. 24) en una interesante Memoria sobre la *Œc. texana* que ha observado por 18 años; asienta que con frecuencia, por algunos centenares de yardas llevan sus caminos subterráneos en los desiertos cubiertos de yerbas, donde ésta opondria algun embarazo á su marcha. Una vez, para llegar al jardin, donde estaban despedazando las plantas, hicieron un túnel debajo de un estanque que tenia 15 ó 20 piés de profundidad y cerca de 30 de diámetro. Tambien observó que las obreras menores que permanecen cerca del nido, no se ocupan ni en cortar ni en acarrear las hojas, sino que están ocupadas en sacar la arena, y generalmente trabajan con pereza, de un modo muy diferente al de las activas y listas cortadoras de hojas. Tambien observó que los pedazos de hojas regularmente se secan afuera ántes de ser acarreados, y que si son humedecidos por un aguacero repentino, los dejan podrirse allí. Asimismo cree, que necesitan agua para vivir y que siempre escogen los lugares en que la puedan encontrar cavando pozos. Una vez M. Pearson excavó uno para su uso y encontró el agua á 30 piés de profundidad.

El género *Cryptocerus* pertenece á la subfamilia *Cryptoceridae* fundada en la forma de la cabeza, y que es más ó ménos aplastado en la parte superior, con los costados dilatados en placas marginales, lisas, que ocultan ó cubren en parte los ojos. El pedúnculo está formado de dos nudos; el coselete es espinoso y el rostro está acanalado en la frente para recibir las antenas.

Cryptocerus laminatus.—Smith. Brasil. Esta especie vive en Córdoba, en los mismos lugares que la siguiente, pero es más rara y más solitaria.

Cryptocerus multispinosus.—Es la especie más comun en lcs alrededores de Córdoba, donde vive en el tronco de ciertos árboles, especialmente en los de *Croton sanguiferum*, *Cedrela odorata*, *Spondias chilias*. Las hormigas muestran poca viveza; permanecen estacionarias una gran parte del dia á la entrada de los agujeros que conducen al nido. Al medio dia se les ve correr sobre los troncos caidos, sin órden ni objeto aparente. Cuando intenta uno cogerlas, elevan el abdómen al correr a la manera del *Cumatogaster Moctezumae*.

## NOTAS DEL TRADUCTOR.

Habiendo pasado la mayor parte de mi vida en Orizaba, donde es muy comun la *Œcodoma Mexicana*, he tenido ocasion de observar algunas de sus costumbres, y de convencerme de los perjuicios que ocasiona esta especie, no solo en los plantios, sino tambien en las trojes y en las poblaciones mismas, en cuyas calles y casas hacen sus habitaciones. En las tiendas en que se venden semillas, cuando llegan a entrar, hacen sufrir á los propietarios pérdidas de consideracion, pues en una sola noche pueden trasportar á su hormiguero, sin exageracion, media carga de maiz, que es la semilla que prefieren. Ademas, no solo atacan las hojas de los árboles, sino tambien las cáscaras de ciertos frutos, como naranjas, plátanos, etc., y aun animales vivos, pues yo las he visto varias veces cargadas con un coleóptero lamelicornio (*Anomala cupricollis*), que se movia aunque le faltaban casi todos los tarsos, pero nunca con otra especie; y aun me parece que no buscan el insecto, sino que lo toman cuando lo encuentran en su camino. En su nido, segun la creencia comun, habitan algunas serpientes; yo nunca he encontrado más que algunas especies de *Elaps* y el *Coriphodon consticlar*. Dicen que parecen vivir en buena compañía con dichos insectos, en cuyos nidos depositan tambien sus huevos.

(1) El original, inglés al mencionar este arbol, usa de la palabra *Hickory tree*, cuyo nombre se da á varias especies del género *Carya*, de Nutard, ó *Hicorius*, de Rafinesque, de la familia de las Yuglandeas, y por lo mismo no he encontrado el nombre de la especie á que se refiere el texto.

(2) Tal vez, y es punto interesante que no he tenido oportunidad de verificar, las hembras de la *Elis* depositan sus huevos en el cuerpo de las larvas de los *Scarabæus*. En Tehuacan (Departamento de Puebla), en donde es muy comun la *Scolia Azteca*, Sauss., abunda especialmente en las tenerias, por lo que me inclino á creer que las hembras de esta especie depositan tambien sus huevos debajo de la epidérmis de las larvas que pululan en la corteza del encino.

(3) A lo ménos por la *Œ. mexicana*, pues la *Œ. hystrix*, que tambien se encuentra aislada en los bosques de la parte caliente, es muy rara para ser peligrosa. Es conveniente añadir, que Orizaba está en la zona templada, Córdoba entre la templada y la caliente, y Tehuacan en las zonas frías de México. Mr. Bates nota, sobre la *hystrix*, que una vez encontró un gran número en un prado bajo, llevando fragmentos de los frutos caidos, pero que no vió ninguna de cabeza parda. Esto sucedió en el Brasil.

# MINERALOGIA.

## NOTAS SOBRE LAS ESFEROLITAS DE MÉXICO:

POR EL SR. D. MARIANO BARCENA, SOCIO DE NUMERO.

Hay en las formaciones volcánicas de México algunos compuestos minerales que, aunque conocidos en general, no lo son sin embargo en las numerosas variedades que presentan, y las que están caracterizadas por sus figuras particulares, colores, yacimiento, etc. Hace algun tiempo que hice notar esas circunstancias respecto de las obsidianas mexicanas, y en un estudio que hice de ellas, y que se sirvió aceptar la Sociedad Mexicana de Geografía y Estadística, mencioné los tipos ó variedades que me eran conocidas de ese feldespato volcánico, á fin de contribuir á la formacion de su historia y caractéres detallados.

Siguiendo mis observaciones sobre los minerales propios de nuestros terrenos de origen ígneo, voy á hacer algunas anotaciones sobre las variedades que he observado en las *esferolitas*, refiriéndome únicamente á los tipos que he visto personalmente hasta ahora, dejando para más tarde la continuacion de este estudio.

Se distinguen en general con el nombre de *esferolitas*, ciertas concreciones feldespáticas que se hallan en las formaciones volcánicas, y ese nombre colectivo se aplica á todas ellas sin hacer notar ninguna de las diferencias que presentan entre sí.

Las esferolitas mexicanas que yo he observado pueden referirse á los grupos siguientes:

1. *Esferolitas sueltas ó libres.*—Las concreciones de este grupo se encuentran en los terrenos de acarreo inmediatos á las montañas volcánicas, principalmente a las que están formadas de pórfidos traquíticos. La figura de estas concreciones es más ó ménos esférica ó arriñonada, pero rara vez se presentan en formas simples, sino más bien en grupos de esferas de diversos radios y sobrepuestas en varias direcciones. Su lustre, en la superficie exterior es centellante; en la interior ó de fractura, pasa á resinoso. Colores agrisados pasando por varios tonos de amarillo y rojo, principalmente del amarillo pajizo al rojo pardusco. Textura general concoidea pequeña; la interior es comunmente estriada y divergente. Peso específico de 2,5. Dureza de 6 en la escala de 12°.

Estas concreciones se desprenden generalmente de las masas en que estaban embutidas, principalmente cuando las rocas presentan acantilados ó planos verticales; pero muchas de estas esferolitas parece que quedaron libres desde su formacion, pues los accidentes de su superficie demuestran que se formaron con libertad y sin ninguna presion lateral. Las concreciones de este género son muy comunes en el Estado de Hidalgo, donde las toman equivocadamente algunas personas, por óxido de estaño, sin atender mas que á la figura concrecionada, sin fijarse en la gran diferencia de densidades que existe entre ambos minerales.

2. *Esferolitas embutidas.*—En las masas de pórfido, de obsidiana, piedra pez y piedra aperlada, se encuentran diseminadas ó en grupos las esfe-

rolitas; generalmente las de ese modo de yacimiento tienden á trasformarse en arcilla, pues parece que son ménos ricas en siliza. Su figura es esférica ó poliédrica, segun que estan aisladas ó comprimiéndose recíprocamente. Colores análogos á los de la variedad anterior ó idénticos á los de la roca que los contiene. Los otros caractéres físicos son, con pocas excepciones, como los ántes citados, pues en éstos solo el yacimiento y la figura son diferentes, aunque hay tambien esferolitas embutidas de formas arriñonadas.

En el distrito de Cadereyta, del Estado de Querétaro, he observado estas concreciones en dos yacimientos distintos. Se presentan formando grandes masas por sí solas en el cerro de la Silleta inmediato á la Villa de Cadereyta, cabecera del Distrito de su nombre. Las masas de esferolitas alternan con las de pórfido traquítico que constituyen el cerro, y forman con ellas transiciones insensibles, pues en las últimas hay esferolitas diseminadas ó cavidades esféricas ocupadas por calcedonia y cristales pequeños de cuarzo. Si se hace una seccion en la roca esferolítica, se obtienen figuras poligonales, pues las concreciones están comprimiéndose recíprocamente, y el efecto de esos dibujos se hace más agradable con las líneas divergentes que presenta la textura de las esferolitas. En la region oriental del valle de Cadereyta hay algunos bancos de pórfido que alternan con otros de piedra pez, de color negro agrisado. En la masa de ésta he observado las esferolitas de figura más regular; se presentan, en efecto, bajo la forma de esferas aisladas de diversos diámetros, y se separan con la mayor facilidad al romper la roca que las contiene. El color de estas esferolitas es blanco agrisado y rojizo, por cuya circunstancia contrastan perfectamente con el color negro de la piedra pez en que arman.

En las cercanías del pueblo de Tequixquiapan, en el distrito de San Juan del Rio, del propio Estado de Querétaro, hay una vasta formacion de piedra aperlada, en cuya masa se encuentran numerosas esferolitas formadas tambien de la misma piedra ó de cascos concéntricos de siliza blanca agrisada: en algunos puntos de la masa solo se ven las cavidades esféricas que ocupaban los cascos silizosos, y aun se perciben sus restos más ó ménos completos, ó solamente bajo la forma de un polvo silizoso muy fino.

3. *Esferolitas que se hallan en las cavidades de la obsidiana.*—El Sr. del Rio, en sus «Elementos de Oritocnosia,» al hablar en general de la esferolita, menciona la que se encuentra en las oquedades de la obsidiana afectando figuras de cuadros ó pequeñas eras, así como de figuras hemiesféricas imitando á los *equinos*, por cuya circunstancia la llamó *equinolita*. Advierte tambien el Sr. del Rio, que la equinolita se cambia al fin en una

arcilla ferruginosa de color pardo cetrino que deja los huecos vacíos. Esta circunstancia me hace creer que unas concreciones que he examinado últimamente y se encontraron en los huecos de la obsidiana de Zinapécuaro, son distintas de las observadas por el Sr. del Rio. La sustancia á que me refiero presenta los caractéres siguientes:

Figura elipsoidal, presentando hácia el medio un reborde estriado, lo que le da al conjunto la forma de una flor. Lustre entre centellante y de vidrio en la parte que estaba embutida en la obsidiana, y de vidrio en la parte libre. Color blanco agrisado. Textura estriada divergente. Dureza de 7. Densidad de 2,48. La parte superior ó libre de estas figuras está cubierta de una multitud de pequeñas concreciones de lustre de vidrio que parecen de siliza pura. Al soplete sobre el carbon no se altera; con carbonato de sosa se funde difícilmente, y la escoria humedecida con azotato de cobalto y despues calcinada, toma el color azul característico de la alúmina.

Estas concreciones parecen ser de piedra aperlada impregnadas de un exceso de siliza libre, lo que se deduce de su mayor dureza y de las esferitas vitrias que cubren su superficie. Fueron encontradas por el Sr. D. Eufemio Amador, quien me las cedió para que las estudiase. En la cavidad en que estaban alojadas en la obsidiana, hay algunas masas pequeñas de la misma naturaleza que las concreciones, y en la forma cuadrangular que cita el Sr. del Rio, pero no he observado la arcilla ferruginosa á que el mismo autor se refiere.

En resúmen, las variedades ó tipos de esferolita que he visto hasta ahora, son los siguientes: masas sueltas amarillentas ó rojizas, de figura arriñonada ó de esferas agrupadas; esferas arcillosas embutidas en las masas de pórfido y de piedra pez; esferas de piedra aperlada embutidas en masas de esta misma roca, y figuras cuadrangulares y en forma de flor, de color blanco agrisado, é impregnadas de siliza y ocupando las cavidades de la obsidiana.

La formacion de la esferolita es debida sin duda, á la concentracion en diversos lugares y en la masa en que se presentan, de un exceso de siliza libre y sobrante despues de la formacion de los feldespatos, y que arrastrando las partículas de éstos, se concreciona formando figuras esféricas de diversos tamaños y de composicion variable. Igual orígen debe atribuirse á las masas sueltas, con la diferencia de que éstas se separarian bajo la forma de gotas que se unian al solidificarse. La tendencia que tiene la siliza á concrecionarse nos es familiar en un gran número de casos.

El Sr. del Rio, en su obra mencionada, cita el siguiente analisis de una esferolita, hecho por Ficino.

| | |
|---|---|
| Siliza | 79.12 |
| Alumina | 12.00 |
| Potasa y sosa | 3.58 |
| Oxido de hierro | 2.45 |
| Magnesia | 1.10 |
| Pérdida por rusentacion | 1.75 |
| | 100.00 |

Si se compara esta análisis á las numerosas que del feldespato ortoclasia se encuentran en la obra de Mineralogía del profesor Dana, se ve que efectivamente hay más siliza en la esferolita, pues ese ácido en la ortoclasia varía de 65 á 67 por ciento.

En la análisis de Ficino hay ménos alúmina que en los feldespatos, pues en éstos varía de 17 á 20, miéntras que en la esferolita citada es 12 solamente. Creo que en todas las análisis que se hagan de las esferolitas se encontrarán resultados variables, pues deben considerarse como una mezcla de siliza libre y de materias feldespáticas diversas.

México, Enero 21 de 1875.

## OBSERVACIONES

### SOBRE LOS CARACTERES QUE PRESENTAN TRATADOS AL SOPLETE LOS MINERALES DE PLATA Y SOBRE LAS PEGADURAS QUE PRODUCEN ALGUNAS LIGAS BINARIAS DE ESTE METAL, SOMETIENDOLAS AL MISMO TRATAMIENTO:

POR EL SEÑOR DON SEVERO NAVIA.

SOCIO CORRESPONSAL EN GUANAJUATO.

En el artículo anterior que tuve el honor de dirigir á esa respetable Sociedad, «sobre la pseudomórfosis de la plata sulfúrea,» ofrecí describir detalladamente los caractéres que presentan al soplete, sobre el carbon, las principales especies minerales de plata, así como tambien las pegaduras que dan algunas ligas binarias de este metal, sujetándolas á igual tratamiento. Cumplo ahora con ese ofrecimiento.

Cuando clasifiqué la coleccion de minerales de plata, perteneciente al Colegio de este Estado, en la cual figuran gran número de ejemplares de *polybasita* y *de plata agria*, algunos de ellos amorfos, y por lo mismo difíciles de ser distinguidos solamente por sus caractéres exteriores, tuve necesidad de efectuar algunas pruebas al soplete, sobre el carbon, con los referidos ejemplares, para determinarlos con toda exactitud; y entónces observé que producian una pegadura débil de color amarillo en la cavidad del carbon, y hácia fuera, cerca de los bordes de ésta, otra pardo-rojiza oscura, la cual, mezclándose algunas veces con la del antimonio en el caso de ser plata agria la sustancia que probaba (pues esta especie es la que lo contiene esencialmente), adquiria un tinte ordinariamente rojo claro. Al principio creí que estas pegaduras, que me llamaron fuertemente la atencion, serian producidas por el bismuto ó cadmio, con las que tienen alguna analogía, contenidos tal vez en corta cantidad en las citadas especies; pero buscándolos por vía húmeda en union de mi apreciable amigo é inteligente químico el Sr. D. V. Fernandez, no los encontramos, ni tampoco ningun otro elemento distinto de los que constituyen las mencionadas especies. Repitiendo las pruebas con fragmentos cristalizados y puros de esas mismas especies, y ademas extendiéndolas a la *plata sulfúrea, y á los rosicleres claro, oscuro y semiprismático*, igualmente puros, siempre obtuve los mismos resultados. Presentando ya seis especies distintas las mismas pegaduras, supuse que éstas serian debidas á la plata y a la mezcla de la de este metal con la del antimonio, fundado en que, segun las fórmulas de dichas especies, solamente entran en su composicion *azufre, antimonio, arsénico, plata* y *cobre*. Ahora, de estos elementos, el primero no da ninguna pegadura; y aun cuando los dos siguientes las producen, son blancas y bien conocidas; así es que solo quedaban la plata y el cobre á que atribuirlas; pero como por una parte, el último metal solamente lo contiene la *polybasita*, y por otra, habia probado tambien al soplete varias especies minerales de cobre perfectamente puras, y no habia obtenido en este caso pegadura ninguna, era claro que la plata las producia en los minerales de su género. Sin embargo, para asegurarme más de este hecho, ejecuté pruebas directas de la misma naturaleza que las practicadas con los minerales de plata; primero sobre fragmentos de este metal puro, y despues sobre ligas binarias de plata y de antimonio, uno y otro en proporciones distintas; y como en ambos casos obtuve pegaduras iguales a las de los minerales de plata, no habia ya duda de que este metal las producia en aquellos, quedando, por consiguiente, verificado así mi supuesto.

No limité mis experiencias á esto, sino que guiado por las observaciones anteriores, las extendí á otras ligas binarias formadas de plata, como elemento constante, y de cantidades variables de otros metales (plomo, bismuto, zinc, etc.), con el objeto de investigar si la pegadura del primer metal modificaba á las de los otros de la misma manera que á la del antimonio. Con este fin traté sucesivamente al soplete, sobre carbones diferentes, cada una de las ligas mencionadas, y encontré que efectivamente, la pegadura pardo-rojiza oscura de la plata, mezclandose con la de los otros metales, les comunica en parte de su extension, un color de tintes diferentes, de tal manera marcados, que por solo la inspeccion pueden reconocerse, en muchos casos, los dos metales ligados.[1] En vista de estos resultados, hice tambien pruebas, tanto sobre algunas especies naturales, en cuya composicion entraran los dos metales de cada una de las ligas enumeradas, como sobre mezclas de dos especies minerales, siendo una de ellas del género plata y la otra conteniendo el segundo metal, que formaba parte de la liga sobre que operaba; y en uno y en otro caso siempre pude reconocer la presencia de la plata, aun ántes de obtener el boton metálico. Es de advertir, que más de una vez, probé ejemplares de blenda, que contenian plata en diversos estados, y que no obstante ser imperceptible a la simple vista, me la indicó el tinte rojizo que su pegadura le comunicaba á la del zinc.

Tanto por lo que acabo de exponer, como porque, hasta ahora están la mayor parte de las personas que se dedican al estudio de los minerales, en la inteligencia de que la plata no da pegadura, y podrian por lo mismo incurrir en errores, ó por lo ménos, no saber á qué atribuir las que producen las especies de este metal, y en general, todos los minerales que lo contengan, aun solamente como acompañante, pero en cantidad apreciable, me ha parecido no solo conveniente sino necesario, comunicar á esa ilustrada Sociedad los resultados de mi estudio sobre este particular.

El presente trabajo, segun he indicado ya, comprende la descripcion de los caractéres que presentan al soplete los minerales de plata, y la de las pegaduras que producen algunas ligas binarias de este metal, sometiéndolas al mismo tratamiento.

### *Caractéres que presentan tratados al soplete, sobre el carbon, los minerales de plata.*

De las especies de este género he estudiado de preferencia las que se encuentran con más ó ménos abundancia en las vetas madre y de la Luz, que son: *plata sulfúrea, plata nativa, plata verde, plata córnea, plata*

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[1] El cadmio produce modificaciones análogas, de las que hablaré adelante.

*agria, polybasita, rosicler claro, oscuro y semiprismático.* He ejecutado repetidas pruebas con fragmentos de ejemplares distintos y puros de cada una de estas especies, sin adicion de reactivo alguno, excepto el cloruro y el bromuro, á las que les añadí carbonato de sosa. Algunas veces tambien agregué este reactivo á la plata sulfúrea y á la polybasita para violentar su reduccion; rara vez lo hice con los rosicleres, porque en este caso las pegaduras no se obtienen, como sin él.

Los caractéres que manifiestan dichas especies tratándolas al fuego de oxidacion, son los siguientes:

**Plata sulfurea** ($AgS$).—Funde á la primera impresion de la llama, desprende olor sulfuroso, da un boton de plata pura y una pegadura (fig. 1), en la cual se distinguen tres coloraciones: *pardo-rojiza oscura en la parte média, cuando se ha enfriado; casi negra en caliente; amarilla de ocre en la cavidad del carbon, y verde azulada en la periferia.* Esta última zona aparece las más veces, solamente por un soplo prolongado, aun despues de haber obtenido el boton; en el mismo caso las tres coloraciones son muy marcadas, sobre todo en frio.

**Plata nativa** ($Ag.$)—Produce las mismas pegaduras arriba descritas. Esta especie es muy escasa en las minas de Guanajuato.

**Plata verde** ($Ag\ Br$) **y plata córnea** ($Ag\ Cl$).—Mezcladas con carbonato de sosa dan un boton de plata pura y pegaduras iguales á las descritas en las especies anteriores. Ambas son raras en las vetas de este mineral: la primera se encuentra en las minas de la Luz y en las del Nayal, acompañando al oro nativo, y la segunda en la de Mellado.

**Plata agria** ($Sb^2\ S^3 + 6\ AgS$), **rosicler oscuro** ($Sb^2\ S^3 + 3\ AgS$) **y rosicler semiprismatico** ($Sb^2\ S^3 + AgS$).—Funden facilmente, desprenden olor sulfuroso y abundantes humos blancos, quedando por residuo un boton de plata pura. Aparece la pegadura blanca del antimonio desde el principio de la operacion; y al fin, cuando se desprenden los últimos humos, se observa que comienza á colorearse en parte de su extension de rojo carmin, flor de albérchigo ó rosa, unas veces, y otras de hermoso violado-purpúreo ó rojo-pardusco, viniendo á ser estas coloraciones muy marcadas en frio. Se presentan bajo dos formas: flameadas ó en zonas circulares, siguiendo los contornos de la cavidad, cuyo interior queda cubierto de la pegadura amarilla débil ya citada en las otras especies (figs. 2, 3, 4 y 5). Algunas veces no se obtienen todas las coloraciones que acabo de mencionar; pero en este caso se observan separadas las del antimonio y de la plata, particularmente si se ha prolongado el soplo, despues de haber obtenido el boton.

**Rosicler claro** ($As^2\ S + 3\ AgS$).—Funde con facilidad, desprende humos blancos, con olor sulfuroso al principio, y despues de ajo; quedando un boton de plata pura. Se obtienen las pegaduras del arsénico, que se deposita muy distante de la cavidad del carbon, y las de la plata en el interior de ésta y hácia fuera cerca de sus bordes, sin ser alteradas por la primera (fig. 6).

POLYBASITA $(Sb. As) S + 3 (Ag. Cu) S$.—En cuanto á esta especie, que es abundante en las minas de Guanajuato, advertiré que hay ejemplares que solo contienen arsénico, y otros, que además de este metaloide, encierran antimonio en cantidad considerable:[1] los primeros dan olor sulfuroso y de ajo, un boton de plata cuprífero, y las pegaduras del rosicler claro; los segundos desprenden tambien olor sulfuroso y poco de ajo, dan un boton de plata cuprífero y las pegaduras de la plata y del antimonio, siendo ésta poco abundante; las que, mezclándose algunas veces, manifiestan los tintes ya descritos al hablar de la plata agria.

Los detalles que preceden manifiestan cuáles son los caractéres pirognósticos de las especies minerales del género plata de que he hecho mencion. Solamente me he ocupado de esta clase de caractéres, por ser los únicos que ofrecen particularidades notables, no expresadas en los autores de Mineralogia; pero unidos estos caractéres á los exteriores y cristalográficos de esas mismas especies, que son bien conocidos, completan su historia y las determinan claramente.

Debo advertir que, para obtener las pegaduras tal como las he descrito, he procurado siempre llenar estas condiciones: 1.ª, usar de carbon vegetal de pino, muy compacto, practicar sobre él una cavidad cónica, poco profunda, de 3 á 4 milímetros, y de un diámetro de 8 mm.; 2.ª, emplear un soplete cuya abertura sea muy fina, y como combustible de preferencia, la vela, cuidando que la mecha esté siempre corta; 3.ª, dirigir la llama de oxidacion, corta y delgada, de tal manera que solo bañe al ensaye, y que forme un ángulo de 135° próximamente con el plano del carbon, y éste, uno de 85° con respecto á la vertical de la llama de la vela. Con estas precauciones, indispensables para un buen éxito, la reduccion se efectúa violentamente; la cavidad del carbon no se ensancha, ni se profundiza por su combustion, y la pegadura del antimonio se conserva intacta y cerca de los bordes, pudiendo así mezclarse con la de la plata y adquirir los tintes rojos ya dichos.

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[1] Esta diferencia en la composicion corresponde á otra en los caractéres exteriores. He notado que los primeros se presentan en tablas exágonas regulares, muy delgadas; poséen un crucero claro, segun las bases; reflejos rojo de sangre al través de ellas, y mucho lustre: los segundos están tambien en tablas exágonas, pero gruesas; no se advierte ni los reflejos, ni el crucero, y son de poco lustrosas á mates.

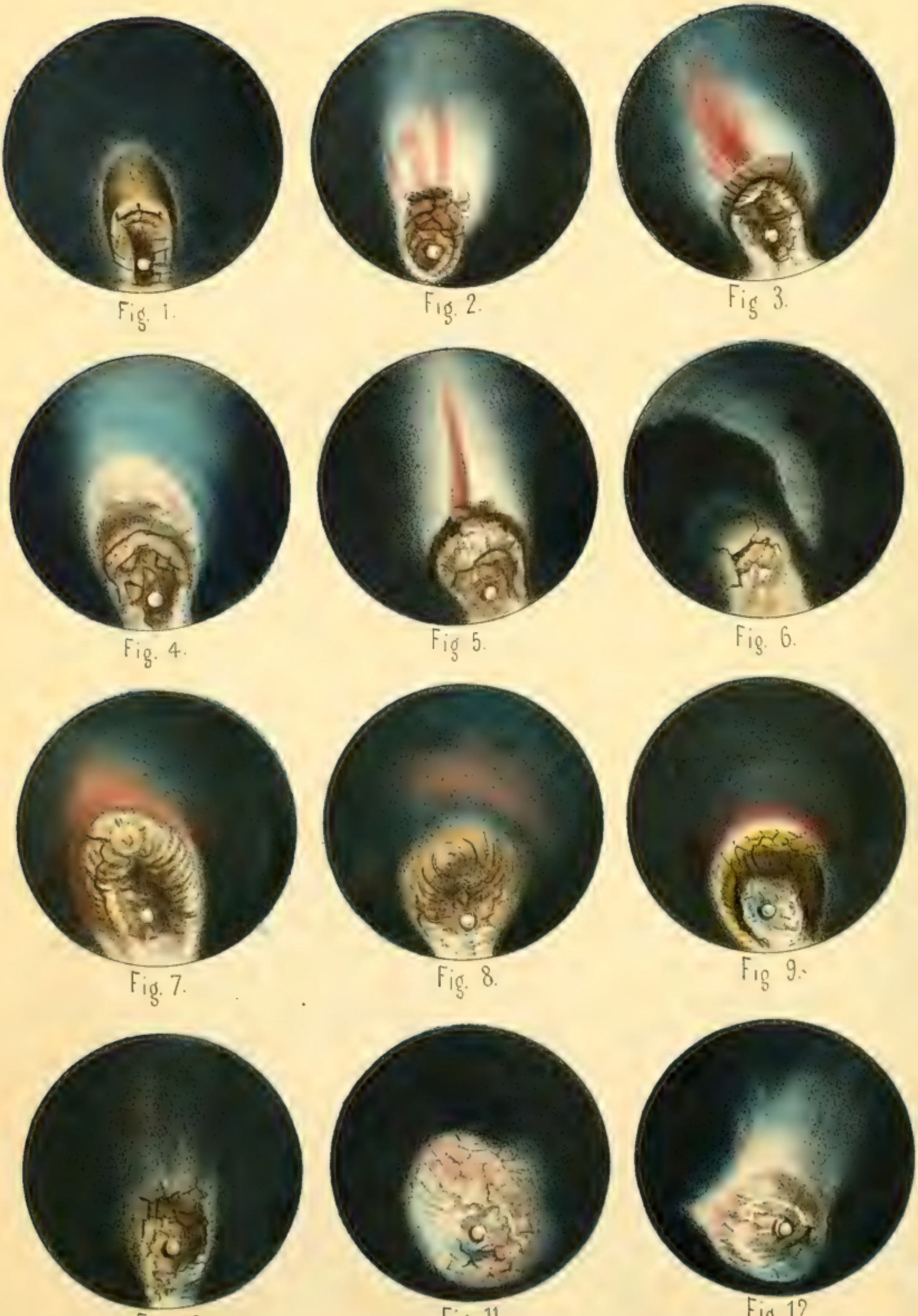

Fig. 1. Fig. 2. Fig 3.

Fig. 4. Fig 5. Fig. 6.

Fig. 7. Fig. 8. Fig 9.

Fig. 10. Fig. 11. Fig. 12.

Pegaduras que dejan sobre el carbon algunos minerales argentíferos tratados al soplete.

### *Pegaduras que produce la plata pura y ligada con algunos otros metales.*

Plata pura. [1]—Este metal, sometido á la accion oxidante del soplete sobre el carbon, produce las mismas pegaduras que la plata sulfúrea, lo que prueba que las que da esta especie, son debidas á este metal.

Plata y antimonio.—La liga de estos metales produce las mismas pegaduras que la plata agria y los rosicleres oscuro y semiprismático. Esto confirma que las que dan las referidas especies, son debidas á la mezcla de las del antimonio y de la plata.

Plata y plomo.—Se obtienen con esta liga las pegaduras del plomo: la amarilla verdosa ó de azufre, junto á la prueba, y la blanca azulada en la periferia; pero en la línea de separacion de ambas, ó en la periferia, si no hubiere parte blanquecina, *aparece una zona mas ó ménos extensa y bien marcada, en frío, de color violado de obispo, rosa ó carmin* (figs. 7 y 8), segun las proporciones relativas en que se encuentran los dos metales. Si el plomo está en cantidad considerable, sus pegaduras son muy perceptibles; la llama se tiñe de azul débil; se observan globulitos irisados, y cuando la mayor parte de este metal se ha expulsado, comienza á notarse la zona roja que se aclara por el enfriamiento. Si al contrario, el plomo se encuentra en muy corta cantidad, su pegadura apénas se reconoce; pero la de la plata aparece casi inmediatamente coloreando á la anterior de rojo-carmin ó violado oscuro, en la mayor parte de su extension.

Estas mismas pegaduras obtuve tratando cortas porciones de una mezcla de plata sulfúrea y de galena (ésta en pequeña cantidad); lo que manifiesta que los compuestos naturales que contienen los mismos metales de la presente liga, dan idénticos resultados.

Plata y bismuto.—Con esta liga se obtienen las pegaduras de los dos metales que la constituyen. Las del bismuto aparecen desde el principio de la operacion: la blanca azulada ó verdosa en la periferia, y la amarillo-naranjada, ligeramente parduscа, en frío, junto á la prueba; la de la plata se anuncia por *la zona de color violado, rosa ó carmin oscuro, que se forma*

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[1] El sabio profesor de química M. Fresenius, en su Tratado de análisis cualitativo, (pág. 274.) al hablar de los cuerpos que dan pegaduras, dice, refiriéndose á la de la plata: "es débil y rojo-oscura: plata. Si hubiese al mismo tiempo un poco de plomo y de antimonio, la pegadura será rojo-carmin." Esto confirma los resultados de mi estudio. Como esta propiedad de la plata nos era desconocida, hizo, que segun dije al principio, buscáramos por la vía húmeda el bismuto ó cadmio, á cuyos metales atribuíamos tal pegadura.

*en la línea de separacion de las dos anteriores, ó en la periferia, si no hubiere parte blanquecina* (figs. 9 y 10). Esta zona comienza á notarse cuando se ha expulsado la mayor parte del bismuto, si está en gran cantidad; en el caso contrario, aparece casi inmediatamente desde el principio de la operacion. La llama no se tiñe de azul; lo que puede servir en la mayor parte de los casos, para distinguir el plomo del bismuto, cuyas pegaduras es fácil confundir sin una larga práctica.

La nueva especie, descubierta por el ilustrado profesor de Mineralogía, el Sr. D. Antonio del Castillo, la Tapalpita ($Ag^2 S + Bi Te$) que contiene los mismos metales que la liga de que acabo de hablar, da exactamente las mismas pegaduras que ella.

Plata y zinc.—Se obtienen las pegaduras de los dos metales modificadas mutuamente. Si el zinc está en gran cantidad respecto á la plata, *la pegadura del primer metal se deposita en capas gruesas coloreadas de azul-violado ó de espliego ó gris de perla* (figs. 11 y 12); el dardo del soplete se tiñe de blanco azulado brillante, y la pegadura es fosforescente en caliente. Las coloraciones mencionadas comienzan á observarse en caliente, cuando se ha oxidado casi todo el zinc, y hasta despues de haberse enfriado la prueba, aparecen con toda claridad. Si al contrario, el zinc está en corta cantidad, su pegadura aparece casi inmediatamente coloreada de un hermoso violado de obispo ó de rojo rosado por la de la plata.

Las varias mezclas de blenda y de plata nativa ó dúctil, que sometí al mismo tratamiento, me produjeron pegaduras iguales á las de la liga artificial.

Plata y cobre.—Esta liga da las mismas pegaduras que la plata pura, con la diferencia de que las zonas pardo-rojiza, oscura y amarilla, son más extensas; la llama se tiñe de verde, y el boton se irisa unas veces y otras presenta un color uniforme amarillo de bronce ó de laton; tomando en algunos casos el aspecto de esmalte de color rojo cochinilla ó amarillo-naranjado parduzco, particularmente en frío. Estos diferentes aspectos del boton, dependen de las proporciones en que se encuentran dichos metales.

La mezcla de cobre sulfúreo y de plata dúctil, me dió los mismos resultados que esta liga.

Plata y cadmio.—La pegadura del primer metal no modifica sensiblemente á la del segundo. Debia suceder así, puesto que ambos metales producen una parte rojiza y otra amarilla, que aunque de tintes diferentes, tienen alguna semejanza; y mezclándose, no se observa modificacion marcada en los colores de la del cadmio, que por otra parte, es mucho más abundante que la de la plata, aun estando en proporciones iguales. Por esta razon, creí que la pegadura del cadmio, lo mismo que la de la plata, modificaria á las de los otros metales, plomo, bismuto y zinc. Y en efecto, las modifica; pues encontré que formando ligas binarias y tratándolas al soplete, los tintes que adquieren son parecidos á los que la plata les comunica. Sin embargo, pueden distinguirse por ser en general más débiles y aparecer solamente cuando el cadmio está en muy corta cantidad; pues en el caso contrario se reconoce perfectamente la pegadura de este metal. A la del antimonio le comunica ordinariamente un tinte amarillento.

Las blendas cadmíferas son las que producen pegaduras análogas á las de la liga de plata y zinc. Así es que en este caso deberá comprobarse la presencia de la plata por el régulo que deja, y el cadmio por la ausencia de boton.

Tales son los resultados que he obtenido, y de ellos se deduce:

1.º Que la plata pura da pegaduras tratándola al soplete sobre el carbon;

2.º Que mezclándose la parte pardo-rojiza de esas pegaduras con las del antimonio, plomo, bismuto y zinc, las modifica, coloreándolas de rojo-claro en parte de su extension, y

3.º Que en algunos casos la pegadura del cadmio les comunica á las de esos mismos metales, tintes semejantes.

De estas deducciones se obtiene esta conclusion: *la plata da una pegadura especial que sirve para reconocer su presencia; y modificando las de otros metales (antimonio, plomo, bismuto y zinc), caracteriza á éstos, sea en sus ligas, ó bien en los compuestos naturales que los contengan.*

Deseo que esa ilustrada Sociedad, encuentre exacto este trabajo, para que, como lo espero, sea útil en su aplicacion á las determinaciones mineralógicas.

Colegio del Estado de Guanajuato, Julio de 1874.

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# DICTÁMEN DE LA SECCION DE MINERALOGIA ACERCA DEL TRABAJO ANTERIOR.

Como miembro de la seccion de Mineralogía, y en cumplimiento del trámite dado por el señor Vice-presidente de esta Sociedad, sobre el trabajo del señor socio corresponsal D. Severo Navia, intitulado: «Observaciones sobre los caractéres que presentan al soplete los minerales de plata,» tengo el honor de presentar el informe siguiente:

El estudio que se ha dignado remitir á esta Sociedad el Sr. Navia, es sumamente interesante porque precisa los caractéres con que pueden reconocerse al soplete muchos de los compuestos argentíferos que son más comunes en nuestros distritos mineros, y que por su solo aspecto, pudieran ser confundidos con otros que presentan semejanzas con ellos. Por otra parte, la descripcion de cada uno de esos compuestos queda ya más determinada con el estudio detallado de sus caractéres pirognósticos como acaba de presentárnoslo el Sr. Navia, quien para comprobar sus observaciones, ha hecho una serie muy interesante y curiosa de experiencias, formando ligas de los metales que entran en la composicion de los minerales citados y comparando estos resultados con los obtenidos en los compuestos naturales.

El trabajo á que me refiero tiene tambien el grande interes de precisar los caractéres que presenta al soplete la plata metálica; caractéres en que se habian fijado muy poco los que han tenido ocasion de observarlos, y que por este motivo son generalmente ignorados ó desconocidos de las personas que recurren al análisis de via ígnea para sus conocimientos mineralógicos.

En tal virtud, tengo el honor de presentar á la Sociedad la siguiente proposicion:

Publíquese en «La Naturaleza», órgano de la Sociedad Mexicana de Historia Natural, el interesante estudio del señor socio D. Severo Navia, á que se refiere el informe anterior.

México, Agosto 20 de 1874.—Mariano Barcena.

## ENSAYO ORNITOLÓGICO

# DE LA FAMILIA TROCHILIDÆ

## O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. D. RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONTINUA.)

### Num. 33.—*Chupamirto de cola de guías y garganta violada.*

*Thaumastura enicura*, Gould; *Trochilus enicurus*, Vieill.; *Ornismya heteropygia*, Less.; *Calothorax enicurus*, Bonap.

El Sr. Gould dice acerca de esta especie de colibries, que aunque Lesson y otros naturalistas le asignan por localidad el Brasil, no hay evidencia alguna de que se encuentre más hácia el Sur del Istmo de Panamá, y que su positiva localidad es Guatemala, así como tambien Yucatan en el territorio de la República mexicana, en cuyos lugares probablemente es estacionaria, puesto que la pequeñez de sus alas es poco adaptada para hacer grandes emigraciones.

La apariencia del macho adulto, es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado, un poco más oscuro en lo que corresponde á la cabeza; alas pardo-purpúreas; cola extremadamente horquillada, con las plumas centrales muy cortas, verde-bronceadas, y las dos exteriores de cada lado de ella negro-purpúreas, marginadas longitudinalmente en su parte interior de un color castaño; garganta y cuello color de púrpura metálico hermosísimo; pecho castaño-claro, casi blanco adonde se une con el tinte purpúreo de la garganta; centro del abdómen, gris; cubiertas de debajo de la cola de este mismo color, un poco más claro, con visos bronceados; flancos verde-bronceados; cubiertas de las piernas, blancas tintadas de castaño; pico bastante largo y curvo, negro-pardusco; patas y uñas de este mismo color, y por último, tiene una pequeña mancha blanca que le nace en la parte posterior del ojo y se prolonga algo hácia atrás.

Su largo total es de 5¾ de pulgada, desde la punta del pico hasta la extremidad de la cola; alas 1⅝ idem; cola 3 idem, y pico 10 líneas.

La hembra tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, y cuatro de las plumas del centro de ésta, de un color verde-bronceado; las demas, negro-parduscas, con las bases tintadas de un color castaño muy pronunciado, teniendo las dos exteriores las puntas blancas; toda su parte inferior es castaño-clara, casi blanca en la garganta y cuello; patas, pico y uñas, así como el tamaño de su cuerpo, iguales al macho.

### Num. 34.—*Chupamirto de pecho color de carmin.*

*Selasphorus platycercus*, Gould; *Trochilus platycercus*, Swains.; *Mellisuga platycerca*, Gray y Mitch.; *Selasphorus platicercus*, Bonap.

Esta preciosa especie de colibríes, es otra de las peculiares del Valle de México, y se halla en abundancia en la parte baja de esta region, durante los meses de Mayo y Junio, por lo general gustando la miel de las flores del Cardo Santo, *Centaurea mexicana*, y despues de esa época sube á las montañas del lado del Sur, segun ha dicho el Dr. Villada en su Memoria de los Colibríes del Valle de México, y allí permanece estacionada aún por dos meses, efectuando entónces su nidificacion. Cuando la cria está ya en estado de poder volar, parece que emigran á Guatemala, adonde tambien se les encuentra y probablemente van á invernar.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado uniforme; alas pardo-purpúreas; cola casi cuadrada, con plumas lanceoladas, siendo las dos del centro del mismo color que la parte superior del cuerpo, las demas negro-purpúreas, con la orilla interior de la segunda y cuarta, y la exterior de la quinta de cada lado, castaño rojiza; su garganta y cuello con plumas de apariencia escamosa de color de grana ó carmin metálico hermosísimo; pecho de un tinte blanco sucio; abdómen pardo-ferruginoso claro; flancos pardo-verdusco bronceados, con visos castaños cerca de los lados del pecho; cubiertas de las piernas y de debajo de la cola blanquizcas; patas pardas; pico casi recto, y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola, es de 4 pulgadas; alas 2¼ idem; cola 1⅜, y pico ¾ idem.

La hembra tiene toda la parte superior del mismo color del macho, con excepcion de la cabeza que es parduzca; sus alas tambien son iguales; su cola es arredondada, con las dos plumas centrales verde-bronceadas, las demas negro-purpúreas, con las extremidades de las tres exteriores de cada lado, blancas, teniendo éstas las bases tintadas de color castaño; garganta, cuello, abdómen y cubiertas de debajo de la cola, casi blancas, con los flancos y lados del pecho tintados tambien de dicho color castaño; patas, pico y uñas iguales á las del macho.

El macho jóven es muy parecido á la hembra, y solo se diferencia de ésta, en que tiene la garganta y pecho salpicado de pequeñas manchas pardas, que con la edad van convirtiéndose en el hermoso color carminado que tiene el adulto.

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### NUM. 35.—*Chupamirto pequeño de garganta esmeralda.*

*Myiabiellia tipica,* Gould; *Trochilus Abeillei,* De Latt.; *Mellisuga Abeillei,* Gray y Mitch.; *Myiabeillia typica,* Bonap.

El Señor De Lattre dice acerca de esta especie, que es peculiar de los bosques de las cercanías de Jalapa y sumamente esquiva, no cabiendo duda que es así, puesto que el que esto escribe, en el periodo de muchos años que lleva de observar estas notables avecitas, apénas ha podido ver raros ejemplares de ella, por lo general, buscando su alimento en las parásitas que florecen en las elevadas copas de los árboles más viejos y grandes que se encuentran en las selvas del paraíso jalapeño.

El Sr. Gould dice tambien, que ha obtenido ejemplares de ambos sexos de esta especie, de Guatemala, procurados por el Sr. G. Skinner, de un jóven naturalista de aquel país, llamado M. Rivera Paz, que promete ya mucho á la ciencia por sus conocimientos.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo, cubiertas de las alas y de la cola, dos plumas del centro de ésta y lados del cuello, de un color verde-bronceado oscuro; alas pardo-purpúreas; plumas laterales de la cola negro-azulosas, tintadas de gris ferruginoso en sus extremidades; en la garganta tiene una mancha de color verde-metálico algo parecido al de la esmeralda; pecho negro; abdómen gris ferruginoso oscuro, con ligeros visos bronceados en los flancos; cubiertas de debajo de la cola, verduscas, marginadas de gris; patas pardo-oscuras, y pico y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola, es de 3½ pulgadas; alas 1¼ idem; cola 1 pulgada y 1 línea, y pico ½ pulgada.

La hembra es muy semejante al macho y solo se diferencia de éste, en que toda su parte inferior es gris ferruginosa, un poco más clara en lo que corresponde al cuello y garganta, teniendo un tinte algo castaño en este último lugar. En cuanto á tamaño ambos son iguales.

### Num. 36.—*Chupamirto de pecho blanco.*

*Thaumatias candidus*, Gould; *Polytmus candidus*, Gray y Mitch.; *Thaumatias candidus*, Bonap.

Esta especie de colibríes parece ser peculiar de la parte Sureste de la República mexicana y de Guatemala. Es una de las pocas que hay de esta familia, que no tienen alguna parte de su cuerpo cubierta de algun color metálico que llame la atencion del observador, y su modesta apariencia es como sigue: la parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de cola, de un color verde-bronceado; cola con las dos plumas del centro de este mismo color, las restantes pardo-oscuras con visos bronceados, teniendo cerca de sus extremidades un sombrío aun más oscuro todavía; alas pardo-purpúreas; centro de la garganta, pecho y abdómen, de un color blanco de nieve, con los flancos y lados del cuello tintados de verde-bronceado; patas pardas y uñas negras; pico de este mismo color, con excepcion de la base de la mandíbula inferior que es color de carne.

Su tamaño, desde la punta del pico hasta la extremidad de la cola, es de 4⅛ de pulgada; alas 2 idem; cola 1¼, y pico ¾ idem.

La hembra, como sucede con las demas de las de este género, es tan semejante al macho, que solamente por medio de la investigacion anatómica, se puede saber que lo es.

### Num. 37.—*Chupamirto de cola oblonga y guías blancas.*

*Phaëthornis cephalus*, Gould; *Trochilus cephalus*, Bourc.; *Trochilus longirostris*, De Latt.; *Phœtornis cephalus*, Bonap.

Esta singular especie de colibríes se encuentra en Veragua y Guatemala, asi como tambien en el Sur de la República mexicana; mas parece que en esta última localidad es sumamente rara, pues el que esto escribe, solo ha podido ver un ejemplar que se halla en el Museo Nacional de esta República, el cual tiene dimensiones un poco mas pequeñas que las de los individuos de ella descritos por el Sr. Gould, célebre troquilidista que tambien da á esta especie el nombre de (*Mexican Hermit*) Ermitaño mexicano; y dice que el primer ejemplar que conoció, fué por mucho tiempo el único que habia en Europa, el cual fué llevado á aquel país por el distinguido viajero y colector frances, el Sr. Sallé, y cogido cerca del rio de San Juan de Nicaragua, cuyo ejemplar, en seguida, formó parte de su coleccion; que despues obtuvo otros ejemplares de Guatemala, y más tarde otros de México, que le parece fueron cazados en el Estado de Veracruz, cerca de Córdoba.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas, de un color pardo con visos verde bronceados, un poco más oscuro en lo que corresponde á la cabeza; cubiertas de encima de la cola y parte posterior del cuerpo cerca de éstas, de un tinte castaño, con una banda semicircular á cierta distancia de la extremidad de cada pluma, de un color pardo-oscuro, y en conjunto toda esa parte, parece que la cubren escamas de dichos colores; alas pardo-purpúreas; cola con las bases de sus plumas verde-bronceadas, cuyo tinte se desvanece al unirse con el color negro-parduseo que les precede, teniendo las dos plumas del centro las extremidades blancas, demasiado angostas y alargadas hasta casi el doble del tamaño de las demas, que tambien tienen unas manchitas blancas de cada lado de sus extremidades, con un tinte castaño al unirse con el color oscuro de ellas; toda su parte inferior tiene un color gris ferruginoso uniforme, algo castaño en lo que corresponde al abdómen y flancos; en la parte superior del ojo le nace una mancha que se prolonga hácia atrás como unos cinco octavos de pulgada, de un color blanco-parduseo; otra mancha ó línea semejante, le nace tambien en la mandíbula inferior y se prolonga por el centro del cuello hasta desvanecerse con el tinte del pecho, y por último, otras líneas parecidas á las descritas, le nacen una de cada lado de la mandíbula inferior y corren hácia atrás por la parte inferior del ojo, confundiéndose en seguida con el tinte general del cuello; cubiertas de debajo de la cola, de un tinte gris-castaño, con manchas un poco más oscuras; su pico, que es muy largo y curvo, tiene la mandíbula superior negra que parece de ballena, la inferior lo mismo, pero con la base color de carne; patas pardas, y uñas negras.

Su largo total es de 5 pulgadas; alas 2½ idem; cola 3 idem, y pico 1 pulgada 7 líneas.

A lo que parece, segun las observaciones hechas en las dos especies de

*Phaëtornis* que se encuentran en México, la hembra es muy semejante al macho, y solo se puede averiguar su sexo por medio del análisis anatómico.

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### NUM. 38.—*Chupamirto de pecho blanco y cabeza violada.*

*Cyanomyia violiceps*, Gould.

Esta especie de colibríes, á la cual el Sr. Gould da tambien el nombre de *Violet-Crown*, Corona violeta, es otra de las peculiares de la República mexicana, que descubrió el Sr. Sallé, distinguido naturalista frances, del cual ya se ha hecho mencion en otros artículos anteriores á éste, y que tuvo la dicha de encontrar algunos ejemplares de ella en el Estado de Oajaca, en la parte Sur de México.

La apariencia de esta especie es bastante semejante á la del *quadricolor*, pues solo se diferencia de éste, en que carece del color encarnado del pico, que el azul de la parte superior de la cabeza es más violado, y la superior del cuerpo más pardusca.

El macho adulto tiene la parte superior de la cabeza, de un color azul turquí metálico oscuro; la superior del cuerpo y cubiertas de las alas y de la cola, de un color pardo con visos de verde olivo bronceados, teniendo además las plumas de la cubierta de la cola marginadas de un tinte un poco más claro; alas pardo-purpúreas; cola de un color pardo-verdusco bronceado y ligeramente horquillada; toda su parte inferior blanca; su pico, que es casi recto, negro, con la mandíbula inferior color de carne en su base; patas pardas y uñas negras.

Su largo total, desde la punta del pico hasta la extremidad de la cola, es de 5 pulgadas; alas 2¾ idem; cola 1⅜ idem, y pico 11 líneas.

La hembra creo que no debo determinarla todavía y esperar nuevas investigaciones; aunque es muy probable que sea semejante al macho, como sucede con las de los demas de este grupo. La figura representada en la famosa obra del Sr. Gould, por hembra ó macho jóven, tal vez pueda ser el jóven, y su apariencia es como sigue: toda la parte superior del cuerpo y cubiertas de las alas y de la cola, de un color parecido al del macho adulto, con la cabeza de ese mismo color un poco más oscuro; alas pardo purpúreas; cola de un tinte bronceado cobrizo, con las extremidades de sus plumas tintadas ligeramente de un color gris; toda su parte inferior blanca, con los flancos de un tinte castaño-rojizo; patas y pico como las del macho.

### Num. 39.—*Chupamirto de pecho verde y vientre castaño.*

*Amazilia cerviniventris*, Gould.

Esta especie de colibríes se encuetra en las inmediaciones de Jalapa y Córdoba, y aunque bastante afine al *beryllina*, se diferencia de él lo suficiente para formar una especie distinta, segun lo ha hecho el Sr. Gould en su Monografía de los colibríes, siendo de advertir, que no es muy comun en ninguna de las regiones indicadas.

La apariencia del macho adulto es como sigue: la parte superior de la cabeza, del cuerpo y cubiertas de las alas y de la cola, de un color verde-bronceado; alas pardo-purpúreas; plumas de la cola, de un tinte castaño-rojizo oscuro, con sus orillas y extremidades bronceadas; garganta, cuello y pecho, verde-metalico, un poco más claro que el del *beryllina;* abdómen de color de canela claro-parduseo; plumas de las cubiertas de debajo de la cola, de este mismo color aun más claro, marginadas de blanco; flancos con visos verde-bronceados; cubiertas de las piernas blancas; pico ligeramente encorvado en su extremidad, con la base color de carne y la punta negra; patas pardas y uñas negras.

La hembra es enteramente igual al macho, y á mi juicio, en su apariencia exterior solo se diferencia de éste, en que tiene la cabeza un poco más angosta.

Los jóvenes de ambos sexos, desde que comienzan á emplumar ya se les ven las plumas de la garganta y del pecho tintadas en sus extremidades del color verde-metálico, que con la edad se hace uniforme en toda esa parte.

El largo total de los ejemplares de ambos sexos, desde la punta del pico hasta la extremidad de la cola, es de 4 ¼ pulgadas; alas 2 ⅙ idem, cola 1 ¼ y pico 10 líneas.

### Num. 40.—*Chupamirto de pecho blanco y cabeza azul.*

*Cyanomyia quadricolor*, Gould; *Trochilus quadricolor*, Vieill.; *Ornismya cyanocephala*, Less.; *Polytmus quadricolor*, Gray y Mitch.

Esta especie de colibríes es peculiar del Valle de México y otros lugares del Noroeste de la República, pudiendo á la vez decirse, que es otra de las que pueden llamarse propiamente mexicanas, puesto que, segun el Sr. Gould, es errónea la idea de Lesson, en su Suplemento á la historia de los Colibríes, el asignarle por localidad el Brasil; mas sin embargo, no es de las que se pueden llamar comunes en la localidad referida.

La apariencia de su plumaje en general, es muy agradable, pues los colores verde-bronceado, blanco y azul, contrastan perfectamente con el encarnado del pico, que forma el cuarto color y ha motivado el nombrarlo *quadricolor*.

El Sr. Gould es quien ha separado esta especie del *cyanocephala*, con el cual se hallaba ántes confundido.

El macho adulto tiene la parte de encima de la cabeza, azul-celeste metálico hermosísimo; la region superior del cuerpo y cubiertas de las alas y de la cola, de un tinte verde-bronceado pardusco, ménos lustroso que en la generalidad de los de su especie; cola pardo-verdusca, con las extremidades de cada pluma ligeramente tintadas de gris; garganta, pecho y abdómen blanco, que parece de nieve; cubiertas de debajo de la cola de este mismo color; su pico, que es recto, encarnado, bastante oscuro en su extremidad; patas pardas, y uñas negras.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que el azul de la cabeza es un poco ménos marcado.

Su largo total, desde la extremidad del pico hasta la de la cola, es de 4 ¼ de pulgada; alas 2 ¼ idem; cola 1 ¼, y pico ⅞ idem.

## Núm. 41.—*Chupamirto de pecho ferruginoso y pico encarnado.*

*Phœoptila sordida*, Gould; *Cyanomyia sordida*, Sclat.

Esta rara especie de colibríes, que tanto se diferencia de la generalidad de estas aves, por no tener ningun color metálico, sino un tinte general sombrío, se encuentra en el Estado de Oaxaca, donde parece que no es muy comun.

La apariencia de dos ejemplares que existen en el Museo Nacional de México, que á mi juicio son una hembra y un macho, es como se ve á continuacion.

*Macho adulto.*—La parte superior de la cabeza, del cuello, del cuerpo y cubiertas de las alas y de la cola, de un color pardo-verdusco bronceado; alas pardo-purpúreas; cola, con las dos plumas del centro del mismo color de la region superior del cuerpo, pero un poco más pardo-oscuras en su base; toda su parte inferior pardo-ferruginoso, con los flancos algo bronceados y la garganta algo más clara; las plumas de la cubierta de debajo de la cola tienen un tinte entre castaño y gris-claro; los cuadriles estan cubiertos de una especie de plumon blanco, que forma una mancha de cada lado, muy conspicua, de este color; su pico, casi recto, es encarnado en su base y hasta como las tres cuartas partes de su largo, con la punta negra; patas pardas y uñas negras.

La hembra es muy semejante al macho, y solo se diferencia de éste, en que su colorido es más difuso, como sucede con todos los *Cyanomyae*, con los cuales es bastante afine esta especie, y que el Sr. Gould ha separado formando un género distinto.

El largo total del macho, desde la punta del pico hasta la extremidad de la cola, es de 4¼ pulgadas; alas 2¼ idem; cola 1¼, y pico 10 líneas.

(CONCLUIRA.)

# AGRICULTURA.

## RAPIDA OJEADA SOBRE ALGUNOS PARASITOS DE LA PAPA.—APARICION EN EL VALLE DE MEXICO DE LA CHRYSOMELA DECEMLINEATA EN LOS PLANTIOS DE ESTE VEGETAL; POR LOS SRES. D. JOSE C. SEGURA Y D. MANUEL D. CORDERO, SOCIOS DE NUMERO.

La introduccion de la papa, *Solanum tuberosum*, en Europa, fué no solamente una mejora importante en la economía rural, sino que tambien se creyó una planta providencial contra el hambre que en los malos años amenazaba diezmar al pueblo europeo á consecuencia de la pérdida de las cosechas de cereales. Su rusticidad y el no estar sus tubérculos expuestos á la accion directa de los cambios bruscos de temperatura, así como ser un alimento sano y nutritivo, hicieron de esta solanácea un precioso vegetal recomendado por los más ilustrados agrónomos extranjeros. Todo parecia presagiar que el tubérculo del Nuevo-Mundo, propagado con tantas dificultades en el antiguo, seria una garantía contra las escaseces que ponian en peligro la vida de millares de individuos; pero el tiempo vino a demostrar que, como todos los demas vegetales útiles al hombre, está sujeto á varias enfermedades y enemigos.

De las varias enfermedades á que está sujeta la papa, casi todas reconocen como causa, parásitos criptogámicos que viven á expensas de sus partes aéreas ó subterráneas. De las primeras, unas como el *moho* ó *chahuiztli* y el *encrispamiento* (frisolee) invaden las hojas y los tallos precisamente en la época en que la vegetacion es mas activa y necesitan llenar mejor sus funciones para favorecer el desarrollo de los tubérculos. De las segundas, la más benigna, es la *sarna* producida por un hongo del género *Protomys* que se fija debajo de la epidérmis del tubérculo, y le impide llegar al estado perfecto, disminuyendo por consiguiente la cosecha.

La *gangrena seca* es más temible, la ocasiona otro hongo, el *Fusisporium solani* muy conocida en Europa, sobre todo en las orillas del Rhin, Baviera, Meklemburgo, la Silesia y otros lugares, en donde desde 1830 aparecio como una verdadera epidemia, haciéndose más notable en 1840, época en que se perdieron en varios cantones mas de las dos terceras partes de las cosechas.

El caracter principal de las plantas atacadas, es la extraordinaria dureza que adquieren los tubérculos, los cuales resisten la accion del vapor en los aparatos destilatorios, sin reblandecerse. Como fácilmente se comprende, quedan inútiles no solo para la reproduccion sino aun para distribuirlos como racion á los animales.

El Sr. Martius cree que esta enfermedad se debe á que el *Fusisporium solani* invade totalmente la papa penetrándola hasta el centro, absorbiendo la mayor parte de su agua de vegetacion, convirtiendo la parte fibrosa en ulmina, y destruyendo por esto su facultad germinativa.

Existe, además, otra enfermedad que es comun á ambos continentes de América y Europa, ocasionada por una alteracion de los líquidos albuminosos de los tubérculos, aunque algunos autores le asignan como causa la presencia del *Botrytis infestans*, que viviendo sobre sus partes aéreas, al desarrollarse sobre los estomatos de las hojas, trasmite sus emanaciones hasta el tubérculo por los canales de la circulacion; pero las observaciones de los Sres. Leveillé, Pouchet y otros agrónomos, confirman que la afeccion citada es puramente local é independiente del desarrollo del hongo.

Hemos dado una rápida descripcion de las principales afecciones del *Solanum tuberosum;* vamos ahora á ocuparnos de una plaga que ocasiona un insecto que es acaso más temible que las que acabamos de mencionar, y el cual es conocido en los Estados-Unidos con el nombre vulgar de *mosca del Colorado.*

A principios de Mayo del presente año, observaron por primera vez los profesores de la Escuela de Agricultura de esta capital, en los campos de experimentos de la misma, un insecto de aspecto agradable que parecia ser uno de tantos coleópteros de la familia de los Cyclicos, conocidos vulgarmente entre nosotros con el nombre de *catarinitas*, que se reproducia prodigiosamente y que devoraba con rapidez la sementera de papa. A la profunda penetracion de los señores profesores no se ocultó las terribles consecuencias que la presencia de este *coleóptero* en nuestro país, traeria á los cultivadores de este *solanum*, ni tampoco les fué desconocido que era el *Chrysomela decemlineata* que tantos estragos estaba haciendo en la república norte-americana.

Nosotros, prevenidos por los diarios de los Estados-Unidos y de Europa en donde se mencionan los desastres que diariamente ocasionaba el *Chrysomela decemlineata*, así como el derrotero de sus emigraciones, tratamos de investigar si ésta ú otra especie era la que habia aparecido en los terrenos de la mencionada escuela. Hicimos el estudio del insecto, y el resultado de la clasificacion así como las pocas observaciones que pudimos hacer relativas á su género de vida, fueron suficientes para convencernos que los caractéres asignados al insecto del *colorado* le convenian en todo á nuestro nuevo huésped que tan dolorosamente se ha hecho sentir de los cultivadores de la república vecina.

Los caractéres á que nos referimos son los siguientes: cuerpo oval (el que observamos tenia 0,0095 mts. de eje mayor y el trasversal 0,0070 mts.) ligeramente alargado; coselete más ancho que largo, de color amarillo con manchas negras; cabeza inclinada; antenas negras más cortas que el cuerpo, moniliformes, en forma de clava de once artejos, el último turbinado insertado cerca de la boca y delante de los ojos: éstos son compuestos; maxilares terminados por dos artejos iguales, el último ovoide; mandíbulas truncadas; lengüeta arredondada, ligeramente escotada; élitros coriáceos, lustrosos, de la longitud del cuerpo, pintados cada uno de diez bandas longitudinales alternadas de negro y amarillo; parte posterior del abdómen y del tórax lineada trasversalmente de los mismos colores; patas medianas de un color negro rojizo con cuatro artejos en los tarsos, los tres primeros provistos de sus pinceles. Larvas de 0,01 m. de largo y 0,007 de ancho, blanco-amarillentas, con la cabeza y patas negras y una doble hilera de puntos de este color á los lados del cuerpo y en la parte média y superior del tórax.

Por todos estos caractéres decimos que el insecto que estudiamos es un coleóptero que pertenece á la seccion de los *Tetrámeros*, á la familia de los *Cyclicos*, á la tribu de los *Chrysomelinos*, al género *Chrysomela*, ó si se quiere, *Proseicela* de Chevrolat, y sub-género *Polygramma* de este autor, y á la especie *decemlineata*.

Segun observaciones hechas en otros países, la fecundidad de las hembras es verdaderamente prodigiosa, la puesta se verifica tres veces por año: la primera la hacen en Abril ó Mayo, cuando la temperatura es más propia a su desarrollo, y en la época en que los tallos y hojas de la papa están tiernos y á propósito para saciar la voracidad de las larvas; la segunda en Julio ó Agosto, y la última en Setiembre ú Octubre. Cada hembra deposita en cada puesta, de mil á mil doscientos huevos de un color anaranjado subido y en grupos de doce á trece sobre la cara inferior de las hojas.

A los cinco ó seis dias despues nacen las larvas, en ese estado viven de diez y seis á diez y siete dias, ocasionando grandes estragos; despues de este tiempo se introducen en la tierra para metamorfizarse, y al cabo de catorce dias que dura el estado de crisalida, sale el insecto perfecto; á los pocos dias las hembras son fecundadas, y asegurada su progenie sigue la nueva generacion las mismas evoluciones que hemos mencionado. Las larvas de la última puesta pasan el invierno debajo de la tierra, al estado de ninfa.

Segun Walsch, este insecto apareció en el Nebraska en 1859, ocasionando grandes destrozos en los plantíos de papa; en un corto número de años ha recorrido grandes extensiones, y hoy desgraciadamente lo tenemos á las puertas de esta capital.

El camino que ha recorrido en la república del Norte está perfectamente descrito en uno de los últimos cuadernos pertenecientes á este año del «Journal d'agriculture practique» del cual tomamos textualmente el siguiente párrafo:

«El clima originario de este escarabajo se encuentra en las montañas rocallosas, adonde se nutre de una especie de papa (el *Solanum rostratum*, de Dunal, que segun E. A. Carriere es una especie anual originaria de México); pero desde que se plantó al pié de estas montañas la papa comestible, las plantas fueron atacadas por este escarabajo que desde este momento comenzó á avanzar hácia el Este.

«En 1859, estaba á 100 millas al Oeste de Omaha, en el Nebraska; dos años despues hizo su aparicion en el Yowa; en 1865 habia comenzado á devastar el Missouri, habia atravesado el Misisipi y devastaba el Illinois.

«De allí continuó su marcha con tal rapidez, que en 1870 se habia instalado en la Indiana, el Ohio, la Pensylvania, el Estado de Nueva-York, Massachusett, habiendo así completado un viaje de cerca de 1,700 millas en once años. En 1871 una gran cantidad de estos escarabajos atravesó el lago Erié sobre las hojas flotantes ó los trozos de madera, y en muy poco tiempo comenzó sus depredaciones entre las riberas de Saint-Clair y el Niágara.

Ignoramos cuál haya sido el camino que este pernicioso insecto ha recorrido en sus emigraciones para llegar á extramuros de la capital; los diarios de los Estados donde se cultiva la papa nada nos han dicho sobre el particular; la hipótesis que formulamos para explicar su presencia entre nosotros, no pasa de mera suposicion; sin embargo, nos aventuramos á suponer, que acaso el ferrocarril de México á Veracruz haya sido el vehículo por el cual el *Chrysomela* haya llegado á ejercer sus destrozos á la tabla de la Escuela de Agricultura. Bien pudiera suceder que algunos de los buques que en los Estados-Unidos han sido cargados con estos tubérculos, hubiera contenido algunos huevos ó insectos de este género y despues hubiera arribado al puerto de Veracruz con cualquiera otra mercancía, en cuyos fardos se encontraban abrigadas las larvas ó los insectos, y éstos ser conducidos hasta la capital por el vehículo que hemos mencionado; pero lo repetimos, no es más que una suposicion, muy pocas pruebas tenemos para corroborar nuestro aserto.

Por los diarios de agricultura extranjeros, sabemos que no solamente se alimenta con las hojas de la papa, sino que tambien de las hojas de la col y de otras plantas de hortaliza; nosotros hemos observado que exclusivamente sacia su voracidad en el *Solanum tuberosum*, pues en el campo donde aparecieron, á muy pocos metros se encontraban hermosas plantas de col sin que ni aun despues de haber completamente devorado la papa la hubiesen atacado.

En esto nos fundamos para explicar la presencia de este insecto en la Escuela de Agricultura, sin que se haya manifestado en las hortalizas que están más próximas á la estacion de Buenavista.

Como quiera que sea, la plaga existe cualesquiera que haya sido el modo como haya llegado á la capital; por lo tanto, la Escuela de Agricultura, celosa por todo lo que importa á la agricultura nacional, nos ha honrado comisionándonos para que á su nombre prevengamos á los hacendados del mal que les amenaza, excitándolos á que fijen su atencion sobre este insecto, cuyo exterminio es interesante, ántes de que se propague y aclimate en el interior de la República.

Los medios de destruccion conocidos hasta ahora son sumamente dudosos, los norte-americanos han ensayado infinidad de remedios; pero aun todavía el éxito no ha coronado sus esfuerzos; esto depende de varias causas que vamos á indicar:

1.º Las bandadas de *Chrysomelas* no emigran como sucede con otros insectos filófagos á medida que van devastando los plantíos, sino que una generacion avanza miéntras la otra se estaciona en el lugar atacado.

2.º Resisten perfectamente á los cambios más extremados de temperatura.

3.° Soportan la mayor parte de los remedios insecticidas, así es que no queda más recurso que hacer la recoleccion de los huevos, larvas é insectos con la mano; pero para esto es necesario algunas precauciones y hacerlo con guantes de gamuza, porque las larvas é insectos secretan un líquido corrosivo que en muchos casos produce úlceras muy dolorosas y aun la pérdida de la vista si el líquido cae en los ojos.

Los agricultores canadenses han encontrado un remedio que consiste en espolvorear las plantas atacadas con una mezcla de 15 partes de harina, ó 30 de yeso con una de arseniuro de cobre; pero los grandes inconvenientes que presenta el empleo de esta sustancia venenosa, tanto por el peligro á que estarian expuestos los peones, como por su alto precio, no puede tener aceptacion entre nosotros; por lo tanto, el único remedio que ha sido recomendado consiste en coger el insecto con las precauciones que hemos indicado, y no matarlo aplastándolo, sino echándolo en un cazo que contenga una lejía fuerte, ó una lechada, ó en ácido sulfúrico diluido para evitar que al aplastarlo los líquidos que salten de su cuerpo vayan á caer en la piel ó en los ojos del operario: además, aconsejamos á los cultivadores que cuando su campo se halle atacado por estos insectos, se abstengan de sembrar la papa por lo ménos dos años, cosa que creemos practicable, pues en nuestro país ella no es la que forma la base de la alimentacion del pueblo.

La tabla donde observamos este insecto tenia una pequeña extension dedicada al cultivo de la papa, por consecuencia, pronto concluyó con todas las plantas y no tuvimos tiempo suficiente para ensayar ciertos compuestos, en los cuales nos habíamos fijado, y no habiendo verificado su eficacia, no nos parece oportuno consignarlos aquí; si en lo sucesivo se presenta esta plaga, los ensayarémos ó los darémos á conocer para que los ensayen, dando cuenta al público con los resultados que obtuviéremos.

Ojalá y nuestros esfuerzos sean innecesarios para conjurar una plaga que justamente ha alarmado á los países del otro lado del Atlántico.

México, Agosto 24 de 1874.

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# APUNTES SOBRE EL CHAHUIZTLI,

## POR EL SEÑOR DON MANUEL D. CORDERO.

SOCIO DE NÚMERO.

La mayor parte de los vegetales cultivados, como plantas alimenticias, forrajeras, industriales y económicas, son invadidas en diversos períodos de su vegetacion y bajo causas no perfectamente determinadas, por parasitos criptogámicos que se fijan sobre las hojas, tallos, frutos y algunas veces sobre las raices, alimentándose con sus jugos y ocasionando diversas enfermedades que diezman por lo regular el producto de las plantíos, y en algunas circunstancias los destruyen completamente.

Algunas de las afecciones causadas por estos hongos microscópicos fueron designadas por los antiguos mexicanos bajo el nombre genérico de *chahuiztli,* palabra compuesta de *chahui* que significa grasa, y de la partícula *liztli* característica de los nombres abstractos.

La voz *chahuiztli* que aun no ha perdido en nuestros dias su primitiva aplicacion, equivale al *Erisibe*, de los griegos; *Scabies*, de Virgilio; *Robigo,* de los romanos; *Jerakon,* de los hebreos; *Malume* ó *Melume,* de los lombardos; *Mildew*, *Blight*, *Redrust*, de los ingleses; *Rouille*, de los franceses; *Græserrost*, de los alemanes; *Mohó*, *Orin*, *Anublo*, *Roya*, *Orujo*, *Tizoncillo* y *Herrumbre,* de los españoles.

Segun Teophrasto, los griegos miraban esta enfermedad como un castigo del cielo, y para la cual no habia remedio. Moisés amenazaba á su pueblo con el Jerakon, cuando se le rebelaba á los preceptos que le imponia, y los romanos que vieron en esta enfermedad el enemigo más terrible, criaron en su fanática idolatria al dios Robigo, al que levantaron suntuosos templos en donde invocaban su proteccion por medio de fiestas que anualmente le celebraban. El dia señalado para estas fiestas llamadas Rubigales, fué instituido por Numa, el 15 de Abril, en el undécimo año de su reinado.

Varron y Columela, que tan curiosas noticias nos han trasmitido de la agricultura antigua, dicen que en estos dias se inmolaba una oveja ó un perro, y que durante el sacrificio se quemaba incienso y el vino se derramaba con profusion.

Los primeros agrónomos que observaron con detenimiento esta enfermedad, la atribuyeron á los insectos; suponian que los vientos frios del Este que soplan en la estacion primaveral, arrastraban consigo los huevecillos fijándolos en diversos puntos de la planta, adonde más tarde se desarrollaban.

Aymen y Girod Chantrans, consideran que es producida por animáculos que se desarrollaban en los tejidos de las plantas, opinion fundada en ciertos movimientos que observaron al microscopio; pero los botánicos modernos la rechazan y creen que los movimientos observados por los autores citados, son comunicados por los del liquido al extenderse y evaporarse, supuesta la diferencia que hay entre el movimiento que afecta un infusorio al hendir el agua en una direccion cualquiera, y el que es debido a la atraccion molecular.

Algunas otras hipótesis se han emitido con el mismo objeto, pero ninguna de ellas prueba que los parásitos que originan el chahuiztli pertenezcan al reino animal; por el contrario, las observaciones más juiciosas y las más perfectas clasificaciones de los botánicos, confirman cada dia su orígen enteramente vegetal.

Los principales hongos microscópicos que viven sobre los cereales, han sido divididos por de Candolle en parietales é intestinales, segun que se desarrollan en la epidérmis ó en el interior de los vegetales; á la primera seccion corresponde el chahuiztli, enfermedad de que me ocupo. Las especies que lo forman son varias; pero la que regularmente aparece atacando los campos de trigo, cebada y avena, es el chahuiztli colorado de nuestros labradores, *Uredo Rubigo vera* D. C. que aparece regularmente por la cara superior de las hojas, los tallos, y algunas veces suele extenderse á las glumas y los granos. Cuando esta vegetacion extraña invade las sementeras en pequeña cantidad, sus efectos pasan desapercibidos; pero cuando es abundante, el aspecto del campo cambia completamente, las hojas se ponen amarillas, las cañas quedan delgadas, y cuando el mal se propaga á las partes florales, las espigas abortan. Al principio de la enfermedad se ve á las plantas atacadas, invadidas por una multitud de puntos salientes, unas veces aislados y otras reunidos en grupos, de una forma oval ó esférica que más tarde desgarran la epidérmis y dejan escapar un polvo amarillo-rojizo que se pega á los vestidos y al pelo de los animales.

El *Uredo linearis*, de Person, es otra variedad de chahuiztli que ataca de preferencia la parte inferior de las hojas y el tallo; su color es de un amarillo muy subido; las pústulas que lo forman, vistas al microscopio son cilíndricas, alargadas y más separadas unas de otras que las de la especie anterior.

Sucede con frecuencia que despues que las plantas atacadas por el Rubigo han diseminado sus esporas, aparecen indistintamente sobre el tallo, las espigas y las hojas de estas mismas plantas, puntos ovales, de un color pardo, que al poco tiempo se abren derramando un polvo negro: los hongos que lo producen, son: la *Puccinia graminis* y la *Solenodonta graminis*.

Además de las especies mencionadas, tenemos otras varias, tales como la *Licea maidischahuiztlea* (descrita por el inteligente naturalista D. Lauro Jimenez), el *Uredo Vilmorinea*, el *U. Fabae*, etc., etc., que viven sobre el maíz, la haba y otros muchos vegetales cultivados; pero nosotros no entrarémos en pormenores por ser objeto de una memoria especial.

Como ántes hemos dicho, aun no está perfectamente determinada la verdadera causa que favorece el desarrollo de estos hongos. Algunos creen que las lluvias pasajeras que caen á principios de la primavera se congelan sobre los tallos tiernos y los destruyen, y otros, que el chahuiztli es producido por la corrupcion de los jugos y tejidos de las plantas bajo la influencia del sol, las neblinas y el agua.

A principios de este siglo se atribuyó al agracejo, *Berberis vulgaris*, una influencia muy directa en el desarrollo de los uredos. Mors, John Sinclair, Marchall y algunos otros agrónomos ingleses, suponian que en este arbusto se alojaban los hongos, y que bajo el impulso de los vientos eran trasportados á las cereales y otros vegetales cultivados. Esta hipótesis prevaleció mucho tiempo, y durante éste, se destruia cuanto pié de agracejo se encontraba á cierta distancia de las sementeras. Más tarde se combatió esta teoría probando que la especie que origina el chahuiztli del agracejo es el *Æcidium*, enteramente diferente de las que lo producen en las cereales, de manera que suponer que el *Æcidium* se convirtiera en *Uredo* por solo la circunstancia de pasar de un vegetal á otro, era tanto como convenir en la transformacion de las especies. Se probó, además, la inocencia del agracejo con algunos hechos singulares, tales como la de producirse con frecuencia el moho en algunas localidades de la Francia (Beauce), adonde no se encontraba un solo pié de este arbusto en una extension de más de 20 leguas á la redonda, así como la de emplearse como cercado para dividir las heredades en el Departamento de Côt d'Or, Allier y otros cantones en donde raras veces son atacadas las cereales. Estas observaciones, que en el primer tercio de este siglo redujeron á un absurdo la idea primitiva, son hoy desechadas por las más recientes investigaciones: en efecto, se sabe que las criptógamas están sujetas a sufrir ciertos cambios en su organizacion, estructura y género de vida, semejante á lo que pasa en los insectos y otros animales inferiores; así es, que los diferentes uredos que antiguamente se miraban como géneros diversos, no son sino las distintas formas que toma la *Puccinia* al desarrollarse.

En la generacion alternante se observa algunas veces que las células reproductoras que se forman en la sucesion de las generaciones semejantes, como en algunas algas y hongos, dan origen a individuos tambien semejantes á aquellos de donde provienen; pero en las Mucedineas y otras, las células difieren en la sucesion, y cada tipo forma al desarrollarse, séres dotados de estructura y propiedades diferentes, hasta que en la alternacion vuelven á aparecer células reproductrices iguales a las de la primera generacion, y entónces reaparece el tipo primitivo.

Cuando se siguen estos parasitos entófitos en todo su periodo vegetativo, se ve que en el mismo *micelio* que se desarrolla en las hojas del *Berberis*, se encuentran, ademas de las esporas, otros organos de reproduccion, los *espermogonios* y los *æcidios;* los primeros formados por un conceptáculo en forma de botella tapizada interiormente por una infinidad de pelos cortos, á manera de pincel, que llevan en su extremidad unos cuerpos semejantes á las esporas llamados *espermacios,* y los segundos situados debajo de la epidérmis de la hoja afectando la forma de una copa, en el fondo de la cual está el *himenio,* cuyos *basidios* producen continuamente nuevas esporas, al principio poliédricas y despues arredondadas, que se desprenden de la abertura de la copa derramando un polvo rojo encerrado entre sus celdillas.

Las Coniomisitas son muy notables, tanto por su ciclo de vegetacion como por su *heteræcia,* nombre con el cual M. Bary distingue esa propiedad, por medio de la cual una generacion de un hongo parásito se desarrolla exclusivamente sobre un grupo de plantas alimenticias, y otra de la misma especie elige otro grupo ú otra planta tambien particular; de manera que los æcidios que se producen sobre las hojas del agracejo, necesitan, en virtud de su heteræcia, fijarse sobre el tallo de una graminea para desarrollar su micelio y producir una nueva forma que es el uredo: éste á su vez produce una nueva generacion que se desarrolla sobre las mismas gramineas, dando orígen á uredos diferentes, y así se suceden varias generaciones durante la primavera hasta la Puccinia. En este estado, las uredósporas cesan de producirse, y son reemplazadas por esporas alargadas y tabicadas, llamadas *teleutósporas,* ó esporas hivernantes: éstas permanecen durante el invierno, sobre el rastrojo de las gramíneas hasta la primavera del año siguiente en que desarrollan sobre alguna de sus celdillas una excrecencia que se organiza en una pequeña espora llamada *esporidio,* el cual no desarrolla su micelio, si no es que se encuentre en contacto con la superficie de una hoja de agracejo, en la cual vuelve á formarse un micelio que penetra la hoja y en él los espermogonios y los æcidios.

Por mucho tiempo se supuso que las lluvias repentinas que caen en los meses de Junio y Julio, cuando son seguidas de un sol ardiente, favorecen el desarrollo de los hongos. John Sinclair en su Código de Agricultura cita como causas principales para el desarrollo del chahuiztli, la excesiva fertilidad de un terreno para una cosecha de granos, la sucesion contínua de las siembras de trigo en los terrenos de mediana calidad, las fuertes lluvias y las variaciones bruscas de temperatura que sobrevienen ántes que las plantas lleguen á su madurez.

Unger divide las causas que originan el desarrollo de los parásitos que tratamos, en próximas y ocasionales: entre las primeras señala una abundante estercoladura; la juventud de las plantas, la predisposicion de cada especie y una exuberancia de vegetacion mal equilibrada en sus funciones:

como causas ocasionales, una atmósfera cargada de vapor de agua, la ausencia de la luz, los cambios bruscos en la temperatura, la prolongada sequedad, las siembras muy tupidas y la demasiada humedad de la tierra; aun cuando M. Gasparin cree, que más bien que á la humedad de la tierra y de la atmósfera, es debida la aparicion del chahuiztli á ciertas circunstancias atmosféricas que facilitan el trasporte de las esporas, así como una predisposicion marcada de las plantas para recibirlas.

De los innumerables remedios que hasta ahora se han propuesto para combatir esta enfermedad, ninguno ha dado un resultado satisfactorio; la naturaleza es quien se encarga de conjurar esta plaga: con frecuencia sucede, que repentinamente desaparace despues de una lluvia seguida de un buen tiempo; sin embargo, cuando el mal aparece ántes que las espigas se hayan desarrollado, suele dar buen resultado regar el campo con la esperanza de ver aparecer una nueva vegetacion.

Hay ademas varios medios que pueden emplearse como preservativos y que tienen por objeto impedir, hasta donde es posible, el desarrollo de los hongos: una buena preparacion del terreno, la eleccion de las variedades precoces, la alternacion de las siembras, el empleo de la sal marina en proporciones determinadas, la preparacion de los granos con el ácido arsenioso, arseniuro de cobre, sulfato de fierro y las lejías de sosa y cal, han dado en muchas circunstancias resultados satisfactorios. El modo como obran estas sustancias para impedir el desarrollo de los hongos se ignora completamente. Por la análisis química se sabe que las uredineas contienen una gran cantidad de aceite, y es de suponerse, como lo sospechan algunos agrónomos, que si las celdillas reproductoras de estos parásitos acompañan al grano, la accion que las sustancias citadas ejerzan sobre los esporos, sea, ó puramente vital, y en este caso obrarian produciendo un envenenamiento, ó lo que es más probable, que sea química, y que los álcalis, al combinarse con el aceite, lo saponifiquen y destruyan por lo tanto su facultad germinativa.

México, Enero 31 de 1875.

# FAUNA INDÍGENA.

## EL OFIBOLUS DOLIATUS.—CORONELA ANILLADA.

POR EL SR. D. ALFREDO DUGÉS, SOCIO CORRESPONSAL
EN GUANAJUATO.

Presentamos á nuestros lectores uno de los más hermosos reptiles de México: como esta especie es notable principalmente por su colorido, nos ha parecido útil publicar una figura que represente exactamente los colores del animal, y pueda servir para reconocerla mas fácilmente la vez que se le encuentre.

Todos los ofidios desprovistos de veneno (Aglyphodontes de Dum. y Bibr.) pueden clasificarse en doce sub-órdenes, de los cuales dos nos interesan particularmente por ahora: examinando los dientes posteriores de la mandibulas superior, se ve que son distintos de los demás, y aun algunas veces separados de los que les preceden, como en el sub-órden de los Diacranterios, ó bien dispuestos en una serie continua como en los Sincranterios. A estos últimos pertenece el *Ophibolus doliatus*, ó *Coronela anillada.*

Hé aquí efectivamente el cuadro sinóptico dado por Duméril y Bibron en su Erpetologia general, Tom. VII, pág. 527.

Sincranterios: Ofidios aglifodontos, cuyos dientes posteriores están en serie contínua con los que les preceden, y sin intervalo entre ellos.

A. Cola mediana.

1. Escamas aquilladas ó con una línea saliente. . . . *Tropidonotus*
2. Escamas lisas, hocico arredondado, algo corto . . . . *Coronella.*
3. Escamas lisas, hocico truncado y muy corto . . : . *Simotes.*

B. Cola muy larga, formando cerca de la mitad del tronco . *Leptophis.*

*Coronella.* Caractéres genéricos.—Cuerpo alargado, cubierto de escamas lisas; hocico redondado, poco alargado; cabeza apenas distinta del cuerpo que es cilíndrico y algo más grueso en la parte mediana; ojos pequeños, de pupila circular; cola corta, casi tan gruesa en su base como el mismo tronco en esta region; nueve placas cefálicas; rostral volteada en punta más ó ménos obtusa sobre el hocico y descendiendo oblicuamente, de manera que la extremidad de la cabeza queda más adelante que la abertura de la boca; frontal bastante pequeña, casi tan larga como ancha; narices abiertas entre dos placas; dos supralabiales en contacto con el ojo; series de escamas del cuerpo de 19 á 29; anal entera; sub-caudales dobles.

Algunos autores han distinguido los géneros *Osceola, Ophibolus, Calopeltis, Coronella y Calonotus;* darémos los caractéres del *Ophibolus.* Series de escamas dorsales 21; temporales 5 (2+3); escamas del dorso hexagonales, anchas, cortas, apenas imbricadas y muy lustrosas; dos post-oculares, la inferior descansando entre la cuarta y la quinta labiales superiores; una preocular pequeña así como la frenal; labiales superiores 7: la primera toca á la nasal y algo á la frenal; la segunda á la frenal y uno de los ángulos á la preocular; la tercera toca á la preocular y al ojo: la cuarta, al ojo y á la post-ocular inferior; la quinta á la post-ocular inferior y á la temporal inferior de la primera fila; la sexta, á este mismo temporal y á la inferior de las de segunda serie; la sétima á la última temporal inferior. Generalmente se observan ocho labiales inferiores, de las cuales cinco tocan á las submaxilares. Tal es la folidosis típica; pero se presentan algunas veces anomalías de poca importancia.

Pasemos á la descripcion de la *Coronela anillada.*

*Ophibolus* (Bd &c. Grd.) *doliatus* (Lin.)

Sinon.—*Coluber doliatus,* Linnæus, Syst. Nat. 1766, I, 379; Harlan, Journ, Acad. Nat. Sc. Philad, V, 1827, 362. *Coronella coccinea,* Schleg. Ess. Physion. Serp. 1837, II, 57. *Coronella doliata,* Holbr. N. Am. Herp, 1842, III, 105, lám. 24. *Ophibolus doliatus,* Baird and Girard, Catal. N. Am. Rept. 1853, 89, núm. 8.

Caracteres especificos.—Cabeza más deprimida que en las otras especies del mismo subgénero. La post ocular inferior, más pequeña que la superior, entrando en una escotadura formada por las cuarta y quinta labiales superiores, recargandose mas sobre la última. Gastrostegas 196; anal 1; urostegas dobles 58.

Dimensiones de un *especimen* macho, proviniendo de la Noria (Michoacan): Cabeza 0,$^{m}$025; tronco 0,$^{m}$70; cola 0,$^{m}$14; circunferencia en medio del cuerpo 0,065; longitud total 0,$^{m}$865. Algunos individuos miden un metro y más.

Colores. Iris pardo negruzco; lengua rojiza y la mitad anterior teñida de negro. Cabeza amarillo anaranjado; una mancha negra cubre parte de las fronto-nasales y de las preoculares, las palpebrales, la frontal, la mayor parte de las parietales y temporales, y algo de las labiales superiores que tocan al ojo: se ven algunas líneas negras sobre las labiales superiores y anteriores, y á veces tambien en las labiales inferiores correspondientes. Detrás de la cabeza, hay un angosto collar negro; despues siguen un anillo rojo cereza ancho, uno negro angosto, otro amarillo un poco más ancho, y vuelven el negro, rojo, negro, amarillo, etc. á aparecer en círculos que rodean el cuerpo, siendo siempre los rojos los más grandes; la cola lleva solo un anillo rojo en su base, y los demás son alternativamente negros y amarillos. En los espacios colorados y amarillos, las escamas están teñidas de pardo en su extremidad. Se notan sesenta y un círculos negros, de los cuales la mayor parte son incompletos, es decir, que forman un arco de círculo cuyas extremidades no se reunen debajo del abdómen.

En la mayor parte de los individuos los círculos son completos, y algunos de los negros se anastomosan en el dorso en medio de los anillos rojos; en estos he contado 49 anillos negros, 21 encarnados, y en la cola 7 amarillos; en los jóvenes este último color tira á blanco.

El número de anillos negros varía, y de consiguiente no es un carácter específico admisible; hay coronelas que tienen 46 en el cuerpo y 7 en la cola; otras que presentan 50 en el cuerpo y 11 en la cola, etc. He tenido una hermosa variedad cuyos círculos amarillos eran todos bien separados, y aun el de la cabeza quedaba interrumpido por lo negro de la cara, que se unia sobre el occipucio con la mancha negra del cuello: todos los anillos colorados estaban interrumpidos en el dorso por los negros que se unian entre sí, de manera que este último color predominaba en el tinte general. En otros, en fin, he observado este sistema de coloracion, en la parte posterior del cuerpo, miéntras en la mitad anterior, los anillos eran perfectamente distintos.

Estas variaciones en el colorido, me conducen á adoptar la opinion de Jan (Prodr. Iconogr. gener. degli Ofidi; Coronellidæ, 1863, 31) que considera el *Ophibolus gentilis* de Baird y Girard, como una mera variedad de la que nos ocupa. El mismo profesor describe las variedades *formosa*, Schleg, y *conjuncta*, Jan, la primera con anillos negros bien completos, la segunda con los mismos círculos, unidos dos á dos debajo del vientre por medio de una faja del mismo color, etc.

PATRIA.—Hasta ahora no he visto más que un ejemplar del Estado de Jalisco; los más los debo á la amistad del Sr. D. Epifanio Jimenez, quien me los trajo de su hacienda de la Noria, cerca de Zamora; y aprovecho esta oportunidad para darle públicamente las gracias, por las varias adquisiciones que le debo en este ramo de Erpetología, pues varias ocasiones me ha proporcionado objetos de estudio muy interesantes.

OBSERVACIONES.—Era de presumir que por sus colores, este ofidio debia ser confundido por personas poco ejercitadas, con la coralilla vulgar, *Elaps fulvius*, D. &c. B. Efectivamente lo llaman con este nombre en la Noria, y aun he recibido dos *Elaps* entre los *Ophibolus* que venian de este punto: error fatal, que pudo haber traido las más graves consecuencias, á no ser el carácter generalmente apacible del *Elaps fulvius* cuando no se le irrita: he manejado este último reptil muchas veces, y con guardar siempre sangre fria y cautela, puedo asegurar que no hay ningun peligro en estas manipulaciones; sin embargo, no las aconsejo á nadie, pues se necesita una serenidad, que solo la costumbre puede dar.

Los ofíbolos, á pesar de su pupila redonda, son más activos de noche que de dia, á lo ménos en el estado de cautividad. Salvo excepciones, son de un carácter dócil, poco irascible, y se pueden coger sin precaucion alguna, absolutamente como los alicantes ó las culebras acuáticas.

Beben agua de tiempo en tiempo, pero no parece que se bañen con placer; así es, que miéntras los tropidonotes, los corifodones, y aun las víboras de cascabel, suelen quedarse horas enteras sumergidas en el agua que se pone en sus jaulas, las coronelas anilladas, por el contrario, permanecen en puntos secos, ó raras veces en las ramas de arbustos que están á su alcance.

Se mantienen perfectamente con ratones recien matados, lagartijas de la clase de los tropidolépidos, y aun con oxirrhinas; pero he observado que siempre que se les da lagartijas llaneras vivas, *Cnemidophorus sexlineatus*, D. y Bib., es imposible hacerles admitir ninguna otra clase de alimentos, á pesar de que estén muy hambrientos. Cuando cogen á estos saurios, enroscan inmediatamente la parte anterior de su cuerpo en derredor de la presa, haciendo, como los boas, un nudo que aprietan fuertemente hasta la muerte de su víctima; despues de inmovilizada ésta, comienza la deglucion, que es parecida á la de los demas ofidios de esta clase: se adelanta primero la mandíbula superior de un lado, y fija los dientes; despues sigue la mandíbula superior opuesta, y en fin, la mandíbula inferior, continuando de esta manera hasta que toda la presa haya desaparecido en medio de un cuello tan dilatado, que la piel se ve desnuda entre las escamas muy separadas unas de otras. Sucede no pocas veces que el ofíbolo coge la lagartija por en medio del cuerpo; en este caso se verifica una especie de progresion lateral de las mandíbulas hasta que lleguen á la cabeza y se introduzca en la boca del ofidio esta parte cónica que más facilmente puede engullirse: otras veces la cola del saurio es la primera parte tragada. En ningun caso he visto á estos reptiles empapar con su saliva al animal que quieren comer; y esta observacion la extiendo á todas las serpientes que he podido examinar de cerca, y han sido innumerables.

Lo mismo diré respecto á la pretendida fascinacion de estos animales: he tenido Crótalos, Elafos de Deppe, Masticofis, Corifodones, etc., de un tamaño más que regular, y nunca he podido observar ni el mas mínimo indicio de esta facultad, que considero como completamente imaginaria.

Terminaré con un consejo: conocemos en la República mexicana varios ofidios cuyos colores son muy parecidos, y que difieren considerablemente por sus caractéres anatómicos: unos son opistóglifos, otros proteroglifos, otros aglifodontos. Es preciso, pues, miéntras no conozca uno perfectamente la especie que se encuentra, obrar con suma prudencia, pues va de por medio la vida, ó por lo ménos los accidentes mas graves pueden ser la consecuencia de una equivocacion.

Guanajuato, Diciembre 30 de 1874.

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## EL DIADOPHIS PUNCTATUS. VAR. DOUGESII.

POR EL SEÑOR DON MANUEL M. VILLADA,

SOCIO DE NUMERO.

Un individuo macho y al parecer jóven de un bonito ofidio fué llevado al Museo Nacional, conservando aún algo de vida; habia sido cogido en uno de los potreros de Balbuena, al Oriente de esta ciudad (México), en el momento en que salia á calentarse.

La novedad para mí de esta especie, el ser desconocida su existencia en nuestro Valle y su agradable aspecto, me decidieron á estudiarla, y tengo hoy el gusto de presentar á esta Sociedad el resultado de mis investigaciones.

Al verlo me vino la idea de que fuese, si no una especie nueva, una variedad no descrita, y tuve luego el pensamiento de dedicarla á nuestro ilustrado y entusiasta consocio, el Sr. Dr. D. Alfredo Dugés, á quien la Sociedad estima como á uno de sus mejores miembros: si mis apreciaciones no fuesen exactas, mi buena intencion conservará siempre su valor.

### DESCRIPCION.

Formas.—Cabeza corta, deprimida, un poco aguzada y algo más ancha que el cuello; el hocico arredondado y la boca bastante hendida; tronco cilíndrico con el vientre ligeramente plano, y apénas saliente en su union con el dorso; cola robusta y mediana, faltándole la extremidad en el ejemplar que he tenido á la vista, á causa, sin duda, de un traumatismo y con el muñon perfectamente cicatrizado.

Folidosis.—En la cabeza es como sigue: una rostral con el borde superior arqueado, y con la canaladura de que está provisto el inferior para el paso de la lengua medianamente marcada; un escudete frontal de regulares dimensiones y de forma triangular; dos parietales bien desarrolladas; de cada lado, dos nasales entre las cuales se abre la abertura nasal; una frenal pequeña; dos preoculares; una palpebral ó supraorbitaria apénas sobrepasando a la órbita; dos post-oculares; tres temporales (1+2), una en la primera hilera, cuadrangular, más larga que ancha y acostada, dos en la segunda hilera más pequeñas y subpentagonales; siete supralabiales, que aumentan de tamaño de adelante atrás: la 1ª en relacion con las nasales, la 2ª con la frenal y algo con la anterior de atrás, la 3ª con la preocular inferior y el ojo, la 4ª con este órgano y un poco con la post-ocular inferior, la 5ª con ésta y tocando apénas la temporal de la primera hilera, la 6ª con la última en toda su extension, la 7ª en fin, con la segunda temporal; ocho labiales inferiores, cinco en contacto con las inframaxilares. En el tronco las escamas son enteramente lisas y brillantes como las de la cabeza; las del dorso subpentagonales con el ángulo posterior embotado, medianas, algo mayores las de los lados, apénas imbricadas, dispuestas en 17 hileras longitudinales (casi nada oblicuas); gastrostegas regularmente anchas y en número de 202. En la cola las urostegas son dobles, siendo 30 los pares, sin contar, se supone, los que corresponden al fragmento que falta de este órgano en nuestro ejemplar; preanal doble.

Coloracion.—Cabeza por encima de un moreno casi negro, con tintes verdosos bastante manifiestos; el resto de la parte superior ó dorsal del cuerpo y de la cola, de un color mas bien gris de plombagina y ménos marcados los reflejos verdosos que en la region anterior; toda la porcion inferior que toca al suelo desde la extremidad del hocico á la terminacion de la cola de un hermoso rojo naranjado, más claro en la garganta y tomando en la cola un rojo-carmin muy intenso; el borde libre de cada escama está salpicado ademas de cuatro manchas negras semicirculares ó semiovalares de un milímetro de diametro; bordes de las mandíbulas rojo-amarillento claro, con manchas negras en el centro de algunas escamas, siendo aquellas más grandes y numerosas en la inferior que en la superior; sobre la nuca una faja trasversal á manera de collar de tres milímetros de ancho y formada por tres series de escamas y del mismo color que el vientre: está circunscrita anterior y posteriormente por una zona negruzca que insensiblemente se confunde con el color de la cabeza. Examinadas aisladamente las escamas que cubren toda la region superior, se ve que en el fondo son casi negras con jaspes de un blanco-sucio algo verdoso, ó si se quiere de este color en el fondo con puntuaciones negras bastante ligadas; en una palabra, el aspecto de ellas recuerda el del episperma de las semillas de algunas Euforbias y Lupinus.

Dentadura.—Los dientes supramaxilares, que faltan hacia adelante, son completamente lisos, sin canalillas ni surcos de ninguna clase; están dispuestos en una sola línea y teniendo sus puntas dirigidas directamente hácia atrás; son sensiblemente iguales, exceptuando los dos posteriores, que son mucho mayores y separados de los anteriores por un espacio libre de cerca de 2 mil. de extension: carácter y muy notable que es preciso tener en cuenta. Los pterigoides y palatinos no ofrecen particularidad alguna que mencionar, lo mismo que los del maxilar inferior.

Algunos de los organos de la cabeza.—Ojos pequeños, situados lateralmente; pupila redonda, iris moreno con el borde pupilar rojizo, lengua de este color en la base y el resto negra. El Señor Dugès ha encontrado siempre en las diferentes especies de estos ofidios que ha examinado, una glándula salivar superior muy abultada en la region temporal, y durante la vida se ve que despiden con frecuencia una baba abundante, aunque inocente.

Dimensiones.—Largo total 65 cent., cabeza 1½ idem, cola 6½ idem, diámetro del tronco 1½ idem.

## CLASIFICACION.

Adoptando la clasificacion de los Sres. Dumeril y Bibron, en su obra intitulada: «Erpetologia general etc.,» es evidente que de los 5 sub-órdenes en que han dividido á los ofidios, nuestro reptil corresponde al segundo ó Aglifodontos que, como lo indica la etimologia de la palabra, son ofidios cuyos dientes estan desprovistos de conductos para el paso de un líquido venenoso, el que es secretado por una glándula especial, existiendo además aquellos órganos fanericos en ambas mandíbulas. El sub-órden mencionado ha sido dividido por los autores citados en 12 familias. Por no hacer demasiado largo este escrito, omito recorrerlas una á una, comparando sus caractéres con el animal de que me ocupo; básteme decir que su dentadura tiene caractéres muy marcados para colocarlo desde luego en la familia 12, que lleva el nombre de Diacranterios, cuya diagnósis, segun la obra de Dumeril, es como sigue: «serpientes teniendo todos sus dientes ó ganchos lisos, los dos últimos supramaxilares más largos y separados de los demás por un espacio destituido de ellos enteramente.» Mas examinando con cuidado los diez géneros que abraza, á ninguno ciertamente corresponde nuestra especie. Esta ocurrencia me puso indeciso acerca de la exactitud de mi clasificacion, pues me parecia difícil que mi ofidio tuviera una forma, ó mas bien dicho, una extructura zoológica no descrita: careciendo de obras en que resolver mis dudas, me decidí a consultar sobre el particular al Sr. D. Alfredo Duges, persona muy competente para juzgar este asunto, y en contestacion me dijo lo que sigue:

«No es extraño que no haya vd. encontrado la especie, cuya descripcion y dibujo me remite, en la obra de Dum. y Bib., pues han padecido una equivocacion al clasificarlo; lo han tomado por Isodontio, miéntras es, como vd. lo ha observado, un verdadero Diacranterio; busque vd. en la Erpetologia citada, t. VIII, pág. 310, *Ablabes punctatus*, y al fin de la sinonimia encontrara, *Diadophis punctatus*, Baird y Girard; este nombre es el verdadero segun Jan, «Elenco sistematico degli Ofidii» 1863, pag. 49, quien considera además como simples variedades del *punctatus*, el *docilis*, B. y G., *pulchellus*, id., *amabilis*, id., *Arnyi*, Ken., y *laetus*, Jan. Mas como Baird y Girard en su Catálogo de reptiles de Norte América, 1853, pág. 112, dicen que *D. punctatus* tiene el ojo colocado encima de la 4.ª y 5.ª labiales superiores, miéntras está arriba de la 3.ª y 4.ª en la *D. amabilis, docilis*, y *pulchellus*, y como vd. me señala en su *especimen* la post-ocular inferior colocada entre la 4.ª y 5.ª labiales superiores, infiero que el ojo está encima de la 3.ª y 4.ª, cuyo carácter lo excluye de la especie típica, y lo acerca á las tres últimas variedades citadas.»

Con las indicaciones del Sr. Dugès consulté la obra citada del Prof. Jan y vi que, fundandose en otro órden de caractéres, adopta una clasificacion distinta de la del prof. Dumeril y divide a los Ofidios en diez y nueve familias ó tribus; en la sexta ó *Coronellidæ* se halla inscrito el género *Diadophis*; cuya característica es como sigue: *escama rostral no proyectada hácia adelante; dos labiales en contacto con el ojo; escamas no oblicuas; dos preoculares; dorsales en* ***15-17*** *hileras*, caractéres todos que convienen a la especie que nos ocupa.

Admite en este género solo tres formas especificas bien determinadas, y son el *D. baliodeirus*, Boie, de la India Oriental; *D. punctatus*, B y G., de la América del Norte; y *D. purpurans*, D. y B. de la del Sur (Cayena). El *D. regalis* descrito mas tarde por Baird y Girard y que carece de la mancha rojiza á manera de collar, formara tal vez una cuarta. Considera como simples variedades de la segunda especie, pues recuerdan perfectamente el tipo, los 5 *Diadophis* ya citados por el Sr. Dugès, y distribuye en dos grupos á los *Diadophis* americanos, segun que sus escamas dorsales estan dispuestas en 15 ó 17 hileras longitudinales: en el primero se comprenden la especie tipica *punctatus* y las variedades *amabilis, docilis* y *pulchellus;* en el segundo sus demás variedades, *lætus* y *Arnyi* y la especie *purpurans.*

Las ideas del prof. Jan son aceptadas por el Sr. Dugès, pues es de opinion, y á mi entender con fundamento, «que cuando todo el conjunto de «caractéres es idéntico y no hay discrepancia mas que en algun accidente «de folidósis, no hay motivo para establecer especies distintas, sino á lo más «simples variedades.»

Volviendo ahora á nuestro *Diadophis,* puedo asegurar que sus caractéres concuerdan en lo general con los de la especie *punctatus,* mas las diferencias que entrambas se advierten, me inducen á considerarla como una variedad de esta especie. De las ya conocidas solo debemos compararla con las variedades *laetus* y *Arnyi,* por ser las únicas que con la nuestra corresponden al grupo de 17 séries de escamas dorsales. Pero la mayor robustez de las formas y la folidósis de la cabeza algo distinta, lo separan de la primera, y diferencias mas notables aún en este último órden de caractéres, lo alejan mas todavía de la segunda. Es indispensable, sin embargo, el exámen de mayor número de ejemplares, para que la variedad *Dougesii* que ahora propongo quedase definitivamente establecida.

## COSTUMBRES.

Respecto del género de vida de este animal, tansolo podré señalarlo de una manera general, con el exámen de su organizacion. Su régimen alimenticio sin duda es la carne, tomando presas vivas, como por lo comun se observa en los Ofidios; sus hábitos deben ser terrestres y no acuáticos ni arborícolos, como lo indica la redondez y medianía de su cola; es ademas inofensivo como lo revela el aspecto de sus dientes, siendo quizá como sus congéneres de un natural quieto y apacible.

México. Enero 15 de 1875.

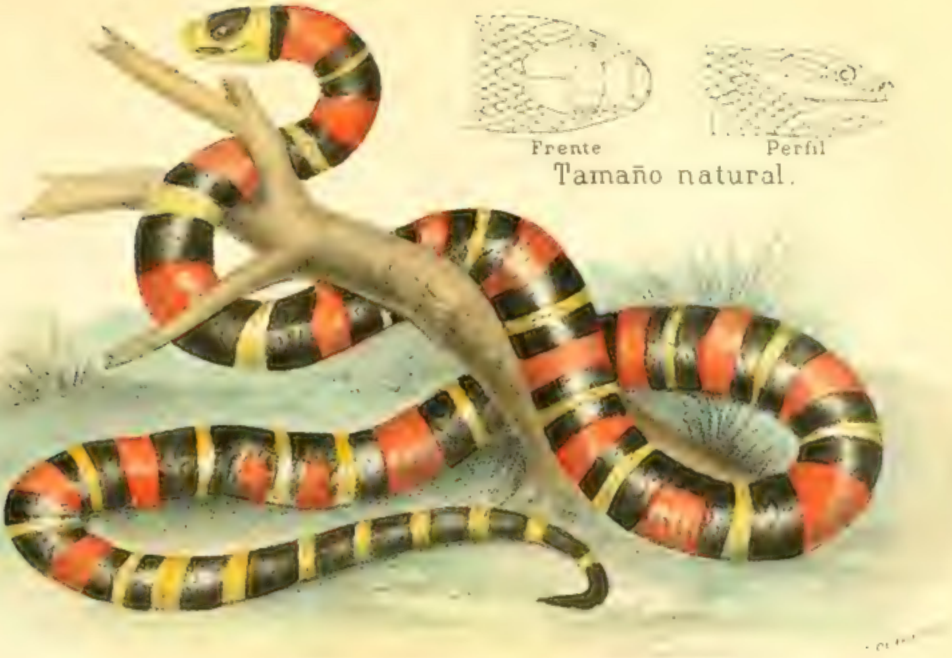
### EXPLICACION DE ALGUNAS FIGURAS PARCIALES DE LA LAMINA.

A.—Cráneo, mitad mas grande del natural para hacer mas perceptible la disposicion y forma de los dientes, de la variedad descrita.

B.—Un fragmento de piel extendida.

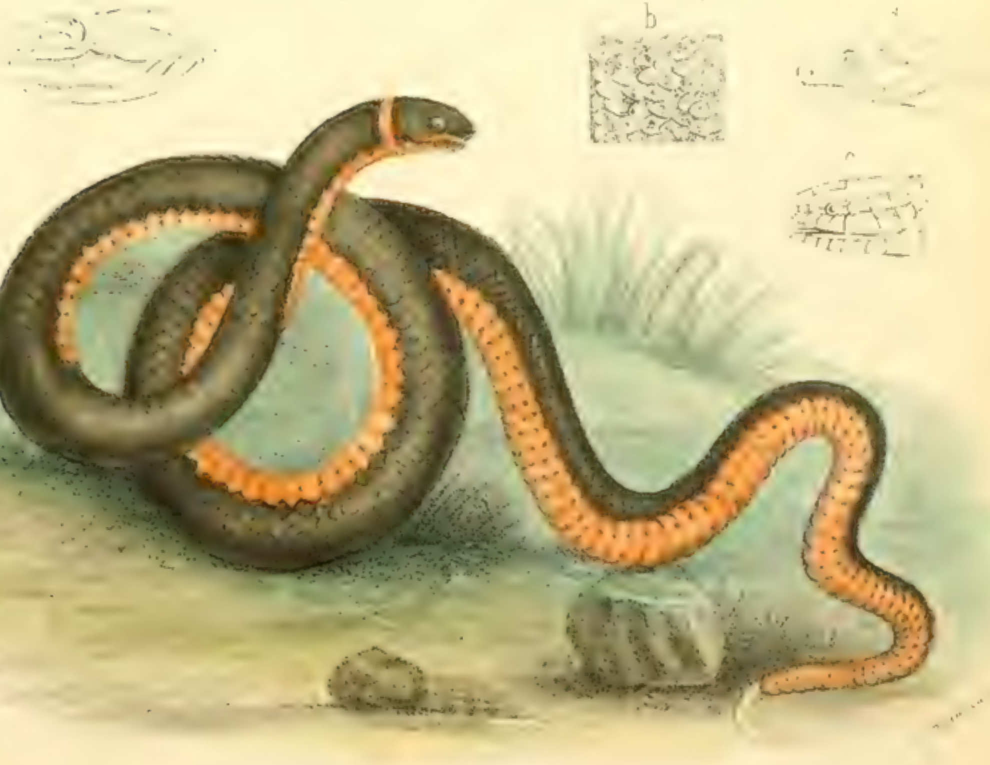
C.—Cabeza del tamaño natural para mostrar su folidósis.

D.—Cabeza de un *Diadophis* con la glándula temporal superior descubierta.


Frente
Perfil
Tamaño natural.

Ophibolus doliatus.
(½ del tamaño natural.)

Diadophis punctatus.
var. Dougesii. (⅔ del tamaño natural.)



# UNA EXCURSION A LAS FALDAS DEL PICO DE ORIZAVA.

POR EL SR. D. HUGO FINCK, SOCIO CORRESPONSAL
EN CÓRDOBA.

## I.

El 30 de Noviembre de 1874 salí de Córdoba acompañado de un mozo, con direccion al Jacal, especie de paraje de arrieros, situado entre San Juan Coscomatepec y San Andrés Chalchicomula, á una altura de 11,000 piés sobre el nivel del mar, en la pendiente Oriental del Pico de Orizava.

El objeto de este viaje era: 1.°, estudiar las estratificaciones desde Coscomatepec hasta el Jacal, para la solucion de una cuestion geológica; 2.°, observar la flora del invierno en alturas qne pasan de 7,000 piés, y 3.°, la colectacion de semillas de Coníferas y de otras plantas notables, incluso la formacion de un herbario de las que estuviesen en flor.

En la misma tarde llegué a Coscomatepec, continuando en seguida hasta Alpatlahua, pueblo de indígenas, á 7,000 piés de altura y a dos leguas del punto anterior. En el tránsito no encontré nada notable mas que un *Alnus* (Glite), que se encuentra desde la altura de 6 á 9,000 piés, y que es sumamente abundante; es de advertir que de los árboles originales no existen mas que los troncos. Ambos lados del camino estaban cubiertos de magníficas milpas, y aconteció, que por la extraordinaria abundancia de aguas en Mayo y Junio, las siembras de maiz se perdieran, pero calculando que habria lugar de volver á sembrar, lo efectuaron así los habitantes, siendo esta siembra el único recurso de esta poblacion. Su esfuerzo salió coronado de buen éxito, pues las nuevas plantas presentaban un aspecto muy favorable.

El maiz se cultiva en estos lugares hasta la altura de 8,500 á 9,000 piés, debido á su excelente posicion topográfica. Como la tendencia del calor es subir á esferas mas altas, y los vapores de la tierra caliente llegan a ésta y mayores alturas, resulta, que durante el dia la temperatura sube mucho, templando considerablemente el rigor del clima, aunque las noches son frias y hiela con suma frecuencia. Un fenómeno muy curioso y poco observado, proviene de la misma elevacion de los vapores calientes: cuando el cielo está despejado en Córdoba, Orizava, Coscomatepec, Huatusco, San Andrés Chalchicomula, Cañada de Ixtapa, y en fin, en todos los puntos cardinales en rededor del Pico de Orizava, se hace sentir á la entrada de la noche una brisa fresca, que gradualmente aumenta hasta que amanece. Esto se explica, pues nadie ignora que el calor en su tendencia ascensional choca, por decirlo así, con una temperatura mas fria, en proporcion á la más ó ménos altura a que asciende; de este choque resulta sin duda una brisa que irradia á todos los puntos del compás, teniendo el Pico de Orizava como centro. Sin esta brisa la vida en la tierra caliente seria insoportable.

Si en el Golfo sopla un fuerte Sur ó Sureste, se sentirá un calor fuerte, y como en lo general tras del Sur viene el Norte, este calor se diseminará en toda la pendiente oriental del Volcan de Orizava y de la serranía de que forma parte. El Norte, viniendo desde los confines de Terranova, enfria súbitamente la temperatura, de manera que los vapores se condensan y producen esas neblinas y aguaceros que hacen la fertilidad del Estado de Veracruz. Es notable que esa condensacion principia á la altura de 1,500 piés y rara vez pasa de 10,000; en lo general el límite no excede de 9,000 piés; de allí resulta que la cantidad de nieve sobre el Pico de Orizava, con raras excepciones, es mayor en el verano que en el invierno.

Volviendo á Alpatlahua, pueblo de 2 á 300 habitantes sin incluir las rancherías, que son grandes, y que está situado en una loma, cuya gradual inclinacion acaba al pié de un gran cerro, que forma el límite occidental de la poblacion, diré tansolo que el *substratum* del terreno en que está construido es granito, y extraña que edificios descansando sobre esta roca ó pórfido, estén más expuestos a destruirse que los que tienen por base de sustentacion el *tepetate* (areniscas): la razon consiste tal vez en la más ó ménos elasticidad de estas composiciones cuarzosas. La villa de Coscomatepec por tercera ó cuarta vez ha perdido su iglesia por efecto de temblores, miéntras que Córdoba y Huatusco, construidos sobre un substratum de tepetate, poco han sufrido.

El frio, durante mi permanencia, fué intenso y bajó á + 5° del centígrado.

Prosiguiendo mi viaje, frente á Alpatlahua, hácia el Norte, queda el pueblo de Cacahualco, dividido del primero por el rio de San Juan Coscomatepec formando una barranca profunda. La loma de Cacahualco comienza en las orillas de Coscomotepec, y se extiende sin interrupcion desde allí hasta el límite de la vegetacion, teniendo por el Norte la barranca de Jamapa y por el Sur la de San Juan ó Alpatlahua. Esta loma en su mayor anchura no excede de 500 metros, y muchas veces no tiene 10. El ascenso es continuo hasta la cumbre de la cordillera, que divide el Estado de Veracruz del de Puebla. De Alpatlahua 7,000 piés sobre el nivel del mar hasta el Jacal 11,000, hay seis leguas.

Pasando el rio de San Juan por un puente de cal y canto, empieza el ascenso. Se notan luego dos ó tres Ericaceas de flores blancas muy elegantes, *Leucothoe* y *Leonia*, y el *Crataegus mexicanus*, una poligala de flores pequeñas azules, encinos de varias especies y una valeriana (Tepezouxochitl) que en la terapéutica de los indigenas juega un gran papel. Entregué mi caballo al mozo y pié á tierra prosegui mi viaje. Aunque invierno, la naturaleza no duerme. Las Zarzaparrillas y dos especies de *Rubus*, la Zarzamora y Frambuesa silvestres abundan; *Ampelopsis* y *Vitis* se enredan en los árboles, y entre ellas una uva, que colectada por los indios, se vende en Coscomatepec para hacer vino; algunos *Cornus*, y entre ellos se distingue el *Cornus Coronae Moctezumae*, con su grande corona blanca de pequeñas flores. Un *Lycopodium*, nuevo para mí y en plena flor, cubria el suelo, echando sus guias por todos lados; el *Philadelphus mexicanus* no falta en todo el camino, como igualmente el *Lophospermum scandens* y unas Ipomeas magnificas. A los 8.000 piés principia la *Fuchsia microphylla*, con sus florecitas y hojas diminutas; 2 *Carduus*, uno de grandes flores tricolores, con la base color escarlata, en medio blanco y en la punta purpúreo; el otro de flor más pequeña, de color violeta, ambos haciendo un efecto admirable.

Se entra á continuacion en la zona de los encinos, que son muy variados, pocos de hoja grande, la mayor parte con hojas pequeñas, finamente aserradas, pero todos muy hermosos. Puede haber sobre 20 especies diferentes, la mayor parte desconocidas de los botánicos. Calculo que en toda la vertiente oriental del Pico de Orizava, desde 2 á 11,000 pies sobre el nivel del mar, existen de 70 a 80 especies de *Quercus*. En un radio de cinco leguas alrededor de Huatusco, colecté hace 25 años un herbario y bellotas de 26 especies diferentes.

Las Ericaceas, como *Gaultheria*, *Arbutus*, *Clethra*, *Pyrola*, *Thibaudia*, *Lyonia*, *Leucothoe*, etc., cubren todo el camino a derecha é izquierda y no desaparecen sino hasta los 9.000 piés de altura. Un *Arbutus*, con racimos de flores blancas llega a ser un arbol de 30 centimetros de grueso y diez á doce metros de alto. El *Penstemon gentianoïdes*, con sus grandes espigas de flores, mitad blancas y mitad azules, *Lupinus*, *Campanula*, *Delphinium*, *Potentilla*, *Mimulus*, *Salvia*, etc., abundan igualmente. Las tres especies de *Pinus*, que existen todavia, son todos de cinco agujas (hojas), los de tres, como el *Pinus leiophilla* han desaparecido, ó mas bien, han sido exterminados. Entre 8 y 9,000 piés, se ve de léjos en léjos un *Pi-*

*nus Orizavensis* ó un *Pinus Ayacahuite* de poca altura y de fecha reciente, y no se encuentran mas que campos de maiz, adonde hace 27 años vi encinos y pinos colosales.

Al llegar á 9,000 piés de altura, desaparecen gradualmente los encinos, con excepcion de dos ó tres especies de *Quercus sempervirens* (texmole) para hacer lugar á esas gigantes Coníferas, que solamente en California se ven de igual tamaño. La mayor parte miden de 30 á 80 metros de altura, haciendo una impresion inolvidable. El *Pinus Russelliana*, la *Picea religiosa* y los dos ya mencionados constituyen todas las Coníferas que aun existen y que avanzan hasta 12,500 piés, pero que pasando de 11,000 disminuyen gradualmente de tamaño hasta no tener arriba de dos ó tres metros de altura. Entre 9 y 10,000 piés y donde las heladas son frecuentes, la vegetacion menuda estaba marchita, con excepcion de unas Gramíneas, *Carduus*, *Cineraria* y un magnífico *Habrothamnus* en plena floracion, que no es ni el *H. insignis* ni el *H. abelii*.

Es triste el ver que en una distancia de 5 leguas, que hace 27 años ví toda cubierta de encinos y Coníferas, hoy no existen mas que los troncos de los primeros, cubiertos de unos cuantos renuevos, y de los segundos solo una especie, de mediano tamaño, esparcida de léjos en léjos. Todo ha sido destruido, y al paso que va, dentro de pocos años desaparecerá el adorno más hermoso de nuestras montañas. He visto grandes siembras de maíz en medio de troncos colosales de Coníferas derribados en el suelo con el hacha, sin dar provecho de ninguna clase, y que el siguiente año serán todos quemados, sin dar más utilidad que abonar con su ceniza una tierra de por sí extraordinariamente fértil.

Llegué al fin al Jacal, y á la mañana siguiente que me levanté para ver salir el sol, todo estaba cubierto con un tapiz blanco; una helada fuerte habia caido en la noche y daba á los alredores una vista maravillosa. A la izquierda se distinguian dos lomas paralelas, cubiertas de pinos colosales, que se perdian de vista; á la derecha, hácia el Norte, el borde de la barranca de Jamapa, revestido con rocas inmensas, que parecian desplomarse á cada instante; y enfrente, á una distancia de cerca de dos leguas, el pico de Orizava, pero que no parecia distar ni 500 metros. En esta zona de dos leguas se distinguia perfectamente la gradual diminucion en tamaño de los pinos, desde 80 á 3 metros de altura, adonde termina el límite de la vegetacion, la parte árida, y últimamente la nieve. Espectáculo que no tiene igual por su magnificencia, y tanto más hermoso cuando el sol naciente doraba con sus rayos el plateado pico.

Cuidadosamente miré en mi tránsito á todos lados si podia encontrar una

*Cinchona* (Quina), pero no descubrí nada, aunque el gran Humboldt suponia que podian existir en la Cordillera de Centro-América y de México.

A las 7 de la mañana emprendí mi regreso, colectando por todo el camino. A las dos de la tarde llegué á Coscomatepec, adonde pernocté y al otro dia á Córdoba.

(Concluirá.)

# RECTIFICACION

### ACERCA DEL DESCUBRIMIENTO DE LA NUEVA ESPECIE MINERAL, LLAMADA POR EL SR. PETERSEN,

## GUADALCAZARITA.

Por tratarse de especies minerales del país, ha parecido oportuno á la Comision de Mineralogía y Geología de la Sociedad Mexicana de Historia Natural, dar en este periódico la traduccion del artículo de su finado miembro corresponsal, el Sr. D. José Burkart, sobre la prioridad en el descubrimiento de la supuesta nueva especie mineral, segun el Sr. Petersen. Le ha parecido tambien conveniente añadir, por no haberse publicado todavía en México, una copia de la descripcion que el Sr. Castillo acompañó á los ejemplares del *Sulfo-seleniuro de mercurio y zinc*, que remitió al Sr. Burkart, con objeto de que suplicara al Sr. Ransmelsberg la comprobacion de la nueva especie mineral, por medio de una análisis cuantitativa.

Ahora, como dicha especie mineral se describe en varias obras de mineralogía con nombres diversos, tomados de las localidades en que se ha encontrado, ó nombre de la persona á quien se ha dedicado, y resultarian para el mineral de la composicion química arriba expresada, los nombres de *Culebrite, Onofrite, Rionite, Guadalazarite*, etc., se hace necesaria una revision de los primeros trabajos mineralógicos sobre dicha especie, para discutir, tanto la prioridad del nombre como del verdadero descubridor.

México, Marzo 31 de 1875.

Comision de Mineralogia.

## ARTICULO DEL DOCTOR J. BURKART DE BONN

### SOBRE LA GUADALCAZARITA.

«*Infórmes mineralógicos,* 1872, *parte IV.*»

En estos Informes del tomo de 1872, se halla en la pág. 69 de la parte II, bajo el título «II, La Guadalcazarita, mineral nuevo, por Teodoro Petersen,» la descripcion y análisis química de un mineral compuesto de azufre, seleniuro de zinc y mercurio, encontrado en Guadalcázar de México, sobre el que dí un informe desde hace seis años, en los nuevos Anales de Mineralogía, etc., por G. Leonhard y H. B. Geinitz, del año de 1866, en las páginas 411 y siguientes.

Segun dicho informe, mi amigo el Sr. D. Antonio del Castillo, profesor de Mineralogía y Geología en México, me habia remitido, junto con un pequeño pedazo de chloroseleniuro de mercurio de Guadalcázar, otro más grande de allí mismo, con la clasificacion de sulfo-seleniuro de mercurio y zinc, acompañando una descripcion y el resultado de una análisis cualitativa de este último mineral, hecha por la vía seca y la húmeda, para su rectificacion.

Al remitir yo muestras de ambos minerales al profesor Rammelsberg, de Berlin, le supliqué hiciera una análisis de ellas, y habiendo repetido más tarde mi súplica, me contestó con fecha 27 de Diciembre de 1865, que los minerales de selenio remitidos, no se prestaban á una análisis química, porque además de ser las muestras demasiado pequeñas para tan difíciles investigaciones, parecian componerse de mezclas de oxidaciones, y no prometian resultados seguros.

Esto me indujo á suplicar al profesor Castillo, me mandara muestras más grandes, y á publicar entre tanto en aquella ciudad, los resultados obtenidos en las ántes referidas determinaciones hechas por este señor, á fin de que constara la existencia del chloroseleniuro de mercurio, y del sulfoseleniuro de mercurio y zinc de Guadalcázar, en el Estado de San Luis Potosí de México.

Si por lo expuesto no puede disputarse al profesor Castillo el descubrimiento del nuevo mineral llamado sulfoseleniuro de mercurio y zinc, tambien se debe al Sr. D. Teodoro Petersen el mérito de haber practicado la primera análisis completa, y confirmado con ella la existencia de la nueva especie mineral, sin prévio conocimiento, segun parece, de la descripcion hecha por el Sr. Castillo, de la Guadalcazarita descubierta por éste.

Aunque ya he recibido nuevas muestras del mineral referido, no se ha hecho aún la análisis química de ellas. Segun se ve por estas muestras, hay dos clases de sulfoseleniuro de mercurio y zinc, ó Guadalcazarita, siendo una la que describió el Sr. Castillo, de lustre metálico, de color gris de plomo, diseminada en la matriz, ó en masas terrosas embutidas en ella; y la otra, probablemente la misma que ensayó Petersen, crypto-cristalina, de color negro de fierro, segun parece, formando cintas muy delgadas.

Segun las descripciones mineralógicas hechas por Castillo y Petersen, se distinguen los dos pedazos de mineral ensayados por ellos, en su color, lustre, y forma; pero son de igual dureza, y tienen casi el mismo peso específico, aunque segun Castillo, este varía entre 6.69 y 7,165.

En el ensaye químico del mineral por la vía seca, obtuvieron Castillo y Petersen resultados casi iguales. Haciendo uso del soplete, percibió Castillo, al principio, un olor de azufre, miéntras que Petersen observó un vapor de azogue; despues sintieron ambos un olor de selenio, notando el primero, un resíduo amarillo, y blanco amarillento el último, quien lo reconoció por óxido de zinc.

Calentándolo en el matracito obtuvo Castillo un sublimado, que frotado se cubrió de azogue, y despues, habiéndose volatilizado el azufre, selenio y azogue, quedó un depósito de óxido de zinc, que era amarillo en caliente, y blanco despues de frio.

Tanto él como Petersen obtuvieron, calentando el mineral en un tubo abierto de cristal, un sublimado que Castillo designa como formado de zonas, de selenio metálico abajo, una sustancia rojo-parduscа sobre éste, y globulitos de azogue encima; miéntras que Petersen describe el producto como un sublimado gris hasta negro, de mercurio, azufre y seleniuro de mercurio.

El estudio de ambos minerales ha dado por consiguiente, segun lo que aparece de la comparacion hecha de sus pormenores, un resultado igual en varios respectos, y no podrá ponerse en duda la identidad del que fué determinado por Castillo desde 1865, con el que hasta ahora ha sido analizado por Petersen, quien lo denominó, Guadalcazarita, aunque la prioridad del descubrimiento se debe al primero.

## COPIA DE LA DESCRIPCION DEL SR. CASTILLO A QUE SE REFIERE EL SR. BURKART.

### *Sulfoseleniuro de mercurio y zinc de Guadalcázar.*

Lustre metálico: gris de plomo negruzco. Romboedro? y en masas diseminadas. Textura hojosa encubierta y desigual, de grano grueso.

Blando. Dureza de 3: raspadura negra agrisada.

Peso específico de 6.69 á 7,165.

## ANALISIS CUALITATIVA.

### *Via seca.*

Al soplete da al principio olor sulfuroso, y despues de selenio. Arde con llama azul sobre carbon, y á la primera impresion de la llama se pone amarillo que pasa á rojo. Da pegadura pardo-rojiza y despues amarilla, dejando un esqueleto amarillo.

En el matracito se sublima una pegadura negra agrisada, cuyo polvo frotado es negro pardusco, y sobre ésta se adhiere otra de mercurio.

Desalojados el azufre, selenio y mercurio por sublimacion, se obtiene una pegadura amarilla en caliente, y blanca despues de fria, de óxido de zinc.

Con bórax da esmalte lechoso y un esqueleto amarillo que no se disuelve. Tratado el esqueleto en la cucharilla de platina con la solucion de nitrato de cobalto, da un grano verde de óxido de zinc.

En el tubo da olor de selenio y una zona de selenio metálico; encima de ésta otra rojo-parduscа, y más arriba globulitos metálicos de mercurio.

### *Via húmeda.*

Es insoluble en ácido nítrico y en clorhídrico; pero es soluble en agua régia.

Tratado en ésta, se obtienen glóbulos que sobrenadan, de azufre y de selenio.

Evaporado despues el líquido en que se ha disuelto el mineral, para hacer escapar el exceso de ácido, y dilatado en agua, da con potasa un precipitado amarillo, insoluble en un exceso de reactivo.

Con ioduro de potasio, lo da rojo, soluble en un exceso de reactivo.

Con cloruro de estaño, si se usa en pequeña cantidad, da precipitado blanco de subcloruro de mercurio; y usado en exceso, lo da gris, de mercurio metálico, notándose particularmente cuando se calienta.

El líquido anterior filtrado y separado el mercurio, si se trata con potasa, da precipitado blanco de óxido de zinc, soluble en un exceso de reactivo. Lo da igual con ferrocianuro de potasio, y es soluble en la potasa.

Comparando pues, ambas análisis cualitativas, resulta un mineral compuesto de azufre, de selenio, de zinc y mercurio, cuyas proporciones se fijarán por una análisis cuantitativa.

México, Febrero 20 de 1865.

# EL TEQUEZQUITE.

ESTUDIO DEL SR. D. MANUEL MONTAÑO RAMIRO, PUBLICADO EN EL AÑO DE 1870, COMO TESIS PARA SU EXAMEN PROFESIONAL DE FARMACIA; DISPUESTO BAJO UN ORDEN DISTINTO Y CON ALGUNAS AMPLIACIONES, POR EL SR. D. MANUEL M. VILLADA, SOCIO DE NUMERO.

La palabra tequezquite, adulteracion del mexicano *Tequixquitl*, que significa, «cosa semejante á piedra,» designa una sustancia mineral muy conocida entre nosotros, formada de la mezcla de diferentes sales, especialmente carbonato de sosa y cloruro de sodio. Lo producen naturalmente los lagos de Texcoco, Zumpango, San Cristóbal y otros lugares del Valle de México, existiendo tambien en diversas localidades de la República como Puebla, San Andrés Chalchicomula, Huamantla, llanuras de Ixtlahuaca, Valle de Santiago, etc.

Los antiguos mexicanos hacian la explotacion de este compuesto salino, segun afirma el célebre historiador Hernandez, en su artículo intitulado: «El tequezquite, ó nitro mexicano:» en él indica la manera de obtenerlo entre los indígenas y sus aplicaciones en aquella época, tanto economicas como medicinales.

El cuerpo de que ahora nos ocupamos se presenta con caractéres físicos diversos, que se designan con nombres especiales por las personas que lo esplotan; así, llaman *espumilla*, al que se asemeja á la espuma del agua; *confitillo*, cuando su superficie está erizada de pequeñas tuberosidades; *cascarilla*, si su aspecto es el de costras ó tiestos; *polvillo*, en fin, en su estado pulverulento.

El primero se recoge por los meses de Diciembre, Enero y Febrero, haciendo en la tierra numerosos surcos paralelos, destinados á recibir el agua, la que, segun la inclinacion del terreno, llega naturalmente por medio de canales, ó bien la elevan artificialmente á las partes altas; una vez llegado el líquido á aquellos depósitos, se impide su salida por medio de diques, y se aguarda á que espontáneamente se evapore para recoger los residuos.

La cosecha del segundo se verifica en los lugares de donde se ha sacado el anterior. Tan luego como caen los primeros aguaceros, que por lo regular es en el mes de Marzo, las aguas disuelven las sales más solubles que han quedado: durante el primer tiempo de la evaporacion, bajo la accion de los rayos solares, se contrae la costra ya formada y se hiende irregularmente, originándose así esta variedad, que lleva tambien el nombre de *tepalcatillo*.

La del tercero se efectúa el mes de Mayo, del modo siguiente: se construyen unos cuadriláteros de césped, dejándoles en los lados que miran hácia las aguas del lago, algunas aberturas por donde aquellas puedan tener acceso, impulsadas por el viento: tan pronto como esto se verifica, se obstruye la comunicacion, quedando las aguas extendidas en una grande superficie: por su extension y corta profundidad, la evaporacion se hace en ocho ó diez dias, al cabo de los cuales aparece en la superficie una película, debida á la concentracion; luego que esto se observa, se agitan las aguas por medio de instrumentos especiales llamados *rastrillos*, con objeto de acelerar su evaporacion y recoger el tequezquite ántes de que se adhiera á las paredes del vaso.

El cuarto, por último, se obtiene de los lugares de donde se han retirado las aguas saladas, quedando bajo la influencia del calor del sol, las sales del todo eflorescidas.

Algunas análisis han sido practicadas hasta hoy, de las distintas variedades.

La del *espumilla*, hecha por Berthier, profesor en la Escuela Real de Minas de Paris, dió el siguiente resultado:

| | |
|---|---|
| Carbonato de sosa anhidro. . . . . . . . . . | 0,516 |
| Sulfato de sosa. . . . . . . . . . . . . | 0,153 |
| Sal marina. . . . . . . . . . . . . . . | 0,045 |
| Agua . . . . . . . . . . . . . . . . | 0,246 |
| Materias leñosas. . . . . . . . . . . . . | 0,030 |
| Total. . . . . . . . . . | 0,990 |

Esta variedad se cosecha en la parte N. O. del lago de Texcoco y en el de San Cristóbal.

En la análisis industrial practicada por el Sr. D. Guillermo Hay, fabricante de sosa en Texcoco, sobre los tequezquites confitillo, cascarilla y polvillo, obtuvo lo que sigue:

*Para el primero, por término medio.*

| | |
|---|---|
| Carbonato de sosa. . . . . . . . . . . . . | 28 |
| Cloruro de sodio. . . . . . . . . . . . . | 30 |
| Materias terrosas. . . . . . . . . . . . . | 35 |

Se cosecha en la parte E. y S. O. del lago de Texcoco y en Ixtapalapam.

*Para el segundo, por término medio.*

| | |
|---|---|
| Carbonato de sosa | 0,20 |
| Sulfato de sosa | 0,14 |
| Cloruro de sodio | 0,46 |
| Materias terrosas | 0,30 |

Al Norte del lago de Texcoco é Ixtapam.

*Para el tercero, por término medio.*

| | |
|---|---|
| Carbonato de sosa | 0.5 |
| Sulfato de sosa | 1,5 |
| Cloruro de sodio | 6,0 |
| Materias terrosas | 85,0 |

El Sr. Montaño Ramiro obtuvo en 100 gramos de tequezquite espumilla, que es la variedad más apreciada, las sustancias que se expresan á continuacion:

| | |
|---|---|
| Carbonato de sosa | 57,00 |
| Sulfato de sosa | 10,87 |
| Cloruro de sodio | 1,13 |
| Sales insolubles | 7,00 |
| Materia organica | 2,00 |
| Agua | 22,00 |

El mismo señor ha encontrado además en la parte soluble del tequezquite, huellas de nitratos, usando como reactivo el sulfato de fierro, como lo recomienda H. Rose, y en la insoluble carbonato de cal en cantidad notable, óxido de fierro y fosfato de fierro y cal, muy poco, siliza pura y silicatos, especialmente de alumina. Se advierte desde luego en todas estas analisis, que las sales que predominan en el tequezquite, son el carbonato de sosa y el cloruro de sodio, y que sus proporciones cambian en las distintas variedades. La razon de esto vendrá naturalmente una vez explicado el origen de aquel compuesto; asunto, y muy importante, que los Sres. D. Gumesindo Mendoza y D. Alfonso Herrera se propusieron resolver en un trabajo publicado el año de 1866 en la Gaceta Médica de México, y del que hacemos á continuacion un extracto.

Las teorías emitidas anteriormente para explicar la fuente de donde provienen el carbonato de sosa y el cloruro de sodio, tan abundantes en las aguas de los lagos situados entre el Norte y Oriente del Valle de México, no han sido de ninguna manera confirmadas, ni por los hechos ni por la experiencia, para que pudiesen pasar al rango de verdades demostradas.

La existencia, en efecto, de un banco de sal gema, y la doble descomposicion entre el cloruro de sodio y el carbonato de cal, para producir el carbonato de sosa; la preexistencia en los lagos de las sales en cuestion, y por último, de que son éstas suministradas por las aguas del lago de Xochimilco, en el supuesto de que ántes de salir han atravesado una capa feldespática, no son de ninguna manera admisibles. No la primera, puesto que, no se ha demostrado la presencia de un banco de tal naturaleza; y aun admitiéndolo, ¿cómo explicar que el cloruro de sodio se halla al pié de los cerros de la cordillera, por sus cuatro puntos cardinales, en pequeña cantidad y solo en la superficie de aquellos lugares donde ha estado estancada el agua que ha bajado de su vertiente, y aun por allí, por donde solo han pasado esas mismas aguas? Todavia más: en los lugares donde se encuentra el cloruro de sodio en la estacion de las aguas, se encuentra el carbonato en la estacion del invierno, y siempre superficial: á unos cuantos centímetros de profundidad, ya no acusan los reactivos la presencia de estas sales, (textual). La segunda carece de todo fundamento para refutarla seriamente; la cuestion, por otra parte, quedaria siempre la misma. La tercera, en fin, tampoco es admisible, por el hecho de que, como afirma el Sr. baron de Humboldt, «el agua más pura y limpia es la de Xochimilco;» y además, ¿cómo explicar la accion de los feldespatos para determinar la formacion del carbonato de sosa y cloruro de sodio? Era, pues, necesario dirigir por otro camino las investigaciones para resolver este problema.

La antigua teoría del Sr. Aubuisson de Voisins, de que la formacion del cloruro de sodio pudiera ser espontánea, como lo es la del nitro, por singular que fuese, parecia plausible una vez comprobada la existencia del cloro, para combinarlo con el sodio, así como la del ácido carbónico para formar el otro compuesto; en una palabra, se presentaba el último término del problema; faltaba resolver el primero. La presuncion de que el cloro existiese en las aguas pluviales al estado de ácido clorhídrico, puesto que éste se produce en algunos volcanes en actividad, no fué confirmada; pero la análisis del pórfido traquítico de Guadalupe, demostró en abundancia el cloruro de calcio y el silicato de sosa entre sus componentes: además, el ácido carbónico se desprende en gran cantidad de las fuentes conocidas, como el Pocito y el Peñon de los Baños, y en general, de otros puntos numerosos: los elementos, pues, que se buscaban, existian en las rocas y en el suelo del Valle: con la adquisicion de estos datos, la teoría enunciada fué formulada por sus autores los Sres. Mendoza y Herrera en los siguientes términos:

«En la estacion de las lluvias el agua cae sobre las rocas; y sus *detritus*, formados bajo las influencias climatéricas del aire, el calor y los hielos del invierno, disuelve las dos sales, cuya existencia hemos demostrado; las arrastra y conduce á los receptáculos naturales; allí se carga, mejor dicho, se satura de ácido carbónico, proviniendo de las fuentes ya señaladas en el Valle, y todos estos cuerpos una vez en presencia unos de otros y en un estado que favorece y despierta las afinidades, se verifican las dobles descomposiciones que pasamos á formular:

«1ª El ácido carbónico obrando sobre el silicato básico de sosa, se apodera del exceso de base, forma carbonato de sosa soluble, y el silicato neutro insoluble se precipita.

«2ª El cloruro de calcio reobrando sobre el carbonato de sosa, forma cloruro de sodio soluble y carbonato de cal insoluble, que se precipita en virtud de esta ley muy conocida: "cuando se mezclan dos sales que puedan dar por el cambio de sus bases y de sus ácidos, una sal insoluble ó poco soluble, estas sales se descomponen, y el compuesto ménos soluble se precipita.»

«Ahora los dos cuerpos insolubles que resultan de estas dobles descomposiciones deben encontrarse en los sedimentos, y ciertamente, una análisis que se habia hecho de esa piedra de agua, como decian nuestros mayores, pues esto significa *tepetatl*, nos habia acusado la presencia de estas dos sales insolubles, silicato de sosa y carbonato de cal.

«Por otra parte, una teoría está de acuerdo con la naturaleza cuando las experiencias directas, procurando hacer lo que ésta hace en una escala tan vasta, la confirman: hemos ejecutado esas experiencias, ellas han puesto la verdad en toda su luz y nos dan confianza para decir, el problema está resuelto; hé aquí estas experiencias:

1.ª Tomamos una solucion concentrada del líquido provenido del tratamiento del pórfido y la dividimos en dos porciones: a la primera la ponemos en contacto de una solucion débil de carbonato de sosa, inmediatamente aparece el precipitado de carbonato de cal; filtramos, concentramos de nuevo, y el cloruro de sodio cristaliza en su forma cúbica y reconocible por su sabor que nos es tan familiar.

2.ª Hacemos pasar una corriente de ácido carbónico en la segunda porcion; concentramos hasta hacer desaparecer todo el líquido; el resíduo lo tratamos por una solucion débil de ácido sulfúrico; hay viva efervescencia que acusa la presencia del carbonato de sosa que ántes no existia.

«Las mismas experiencias son repetidas con el polvo del pórfido, y los resultados son los mismos.»

Con anterioridad á esta teoría, el Sr. D. Leopoldo Rio de la Loza, habia emitido ya otra, para explicar la presencia en las aguas del lago de Texcoco de las dos sales que forman principalmente el tequezquite. Segun este señor, las materias que contienen los derrames de la ciudad de México, y que van a depositarse á aquella cuenca, bajo la influencia de los agentes físicos, químicos, etc., reproducen el carbonato de sosa y el cloruro de sodio. Las análisis más recientes han demostrado en efecto, en los excrementos humanos, sobre 100 partes, 2.367 de sosa y 0.780 de cloro; y en los de los cuadrúpedos, 2.420 de la primera y 0.198 del segundo. Supone el autor que por la diferencia de edades, pérdidas, estado patológico, etc., etc., solo se aproveche un dos por ciento de sosa; calcula que la cantidad de excrementos que corresponden á un individuo en 24 horas, inferiormente es de 200 gramos, que contienen 4 gramos de sosa. Apoyándose en seguida en el número de habitantes, deduce que la cantidad de este álcali que se produce al dia, es de 3,726 k. 584 gms., ascendiendo anualmente á 1.360,203 k. 160 gms.; a esta cifra hay todavía algo más que agregar; pero teniendo tansolo en cuenta el jabon que se consume sin hacer caso de otros muchos desperdicios, en los que existe tanto la una como el otro, el Sr. Rio de la Loza, estima sin exageracion, en 37,265 k. 840 gms. la sosa que proviene de dicho artículo.

Esta teoría, aunque no es tan general en su aplicacion como la anterior, de ninguna manera está en oposicion con ella, sino ántes bien, explica la mayor concentracion salina de las aguas del lago de Texcoco, respecto de los demas lagos. La objecion que se le ha hecho, de que por qué en otros lugares en donde existen los mismos desperdicios ó residuos, no se forman las sales mencionadas, es fácil de desvanecer si se atiende á que las circunstancias varian en las diversas localidades, y entre otras, el desprendimiento del ácido carbónico, que no es probable se observe en todas ellas.

Por último, apuntaré tansolo, que el Sr. D. Antonio del Castillo, se inclina mas bien á creer que las aguas torrenciales cargadas de ácido carbónico, obran sobre los feldespatos volcánicos, de cuya descomposicion puede resultar entre otros productos, el carbonato de sosa; en cuanto al cloruro de sodio, es probable se halle diseminado en diversas rocas, como producto de emanaciones volcánicas, ó igualmente disuelto por las aguas y concentrado en los vasos inferiores de la cuenca de México, pues le parece, por otra parte, muy dudosa la existencia del cloruro de calcio en las traquitas, siendo de necesidad mayor número de experiencias para demostrar lo contrario. Esta hipótesis da sin duda una explicacion mas lata del fenómeno y es aplicable á otras localidades de la República, en donde no se observa desprendimiento de ácido carbónico, ni es probable se encuentre el cloruro de calcio que solamente existe en determinadas rocas.

Volviendo de nuevo al trabajo del Sr. Montaño Ramiro, podemos, como él dice, explicarnos la causa de la diferencia en los resultados de las análisis. La cantidad de carbonato de sosa, debe ser, en efecto, tanto más grande, cuanto mayor es el contacto de los silicatos con el agua y el ácido carbónico: la estacion de las lluvias, como se sabe, cesa por lo regular en el Valle de México, á mediados de Octubre; el *confitillo* se comienza á recoger, desde Diciembre, continuando la recoleccion, durante Enero, Febrero y principios de Marzo; por término medio, han trascurrido, hasta entónces, tres meses de sequía, y por consiguiente, la solucion debe estar muy diluida, pudiéndose calcular, próximamente, que la cantidad del cloruro de calcio, es como la mitad del carbonato de sosa que ha comenzado á formarse: en este momento, el agua, llegando á los vasos de concentracion y evaporacion, vendrá la vez de que se verifique el cambio previsto por los Sres. Herrera y Mendoza, y se forme cloruro de sodio y carbonato de cal insoluble; teniendo que ser el resíduo, concluida la evaporacion, una mezcla de estos dos cuerpos, más carbonato de sosa: de hecho, la análisis cualitativa del tequezquite, ha demostrado una cantidad notable de carbonato de cal: no habiendo hasta aquí pérdida alguna de sales, se comprende, por qué las dos que predominan están, en la variedad de que hablamos, en partes iguales.

Despues de las primeras lluvias de Marzo, se cosecha el *cascarilla*, ya formado el tequezquite, y es natural suponer, que las sales más solubles, sean llevadas por las aguas que salen de los surcos ó reabsorbidas por la arena: esta pérdida explica, por qué en dicha variedad el cloruro de sodio esta en la relacion de veinte á cuarenta y seis, ménos que en el *confitillo.*

En el mes de Mayo, se extrae el *espumilla*; a esta fecha han pasado ya, seis meses de evaporacion, y en cuyo tiempo ha estado obrando sin cesar el ácido carbónico, que continuamente se desprende, sobre los silicatos, aumentándose en consecuencia dia á dia la cantidad de carbonato de sosa; no así el cloruro de sodio, puesto que el de calcio que le da orígen, no aumenta, pues cualquiera que sea su cantidad, tiene que ser la misma que la que baja de las montañas en los *detritus* del pórfido traquítico: hé aquí la razon, por qué en la variedad actual el cloruro de sodio y el carbonato de sosa están en la relacion, análisis de Berthier, de 0,045 á 0,316. Lo que pasa en la naturaleza, el industrial puede aprovecharlo, ya para obtener las dos sales más importantes del tequezquite, como en el *confitillo*, o en mayor cantidad la última de las dos mencionadas, como en el *espumilla;* la cuestion es de tiempo.

Para terminar, hablaré rápidamente de la importancia del producto de que nos ocupamos: en la fabricacion del vidrio, el jabon, la loza, de las telas pintadas, etc., es de vital interes, pues son industrias que no pueden existir sin el carbonato de sosa. Si en nuestro país bajo este respecto no presenta mayor utilidad, no así en el extranjero, cuando se llegue á exportar con economía. En efecto, siendo el tequezquite un sexqui-carbonato de sosa casi puro, basta solo la calcinacion ó algun agente químico para purificarlo; miéntras la sosa artificial se obtiene reverberando el sulfato de sosa con carbon y carbonato de cal, exigiendo la operacion mucho tiempo y no obteniéndose sino un producto harto impuro; la competencia se podria establecer, en consecuencia, con mucha ventaja de nuestra parte.

Segun el Sr. D. Guillermo Seager, en su Memoria: «Recuerdos de México, aparte de sus metales preciosos,» publicada en el año de 1866, la cantidad de sosa que puede dar el lago de Texcoco, cuyas aguas tienen un 10 por 100 de sales en solucion, es de 216 libras por metro cúbico, cuyo precio es de cinco pesos. Mas como el lago, segun él, tiene sesenta y dos y medio millones de metros cúbicos; resulta como valor de las sales $312.500,000.

El ingeniero americano, Smith, dice que el valor de las sales del lago, cuando puedan exportarse, será mayor que el de las minas del Real del Monte, Guanajuato y Zacatecas reunidas que suministran las tres cuartas del dinero que circula en todo el mundo, porque el consumo del carbonato de sosa puede calcularse:

| | |
|---|---|
| Para Inglaterra . . . . . . . . . . . . | $ 10.000,000 |
| ,, Francia . . . . . . . . . . . . . | 10.000,000 |
| ,, Alemania . . . . . . . . . . . | 10.000,000 |
| ,, Estados Unidos . . . . . . . . . | 5.000,000 |

Lo que hace $ 35.000,000 anuales, solo por estos cuatro países, en el supuesto de que México sea el que abastezca estos mercados, y llegará un dia en que esto pueda verificarse, puesto que se podria vender á un precio más bajo que en cualquiera otra parte.

Estos cálculos, suponiéndolos exagerados y que se reduzcan á la mitad, demuestran la importancia industrial y mercantil del tequezquite.

México, Marzo 15 de 1875.

### NOTA DEL SEÑOR DON PABLO DE LA LLAVE,

# ACERCA DE LAS COSTUMBRES DE UNA HORMIGA MEXICANA.

Juzgamos de interes la insercion de esta nota como adicion al excelente artículo del Sr. Norton, ya publicado, sobre las hormigas mexicanas. La nota del Sr. La Llave se refiere sin duda á la *Eciton mexicana ó Sumichrasti. (C. de P.)*

«Entre las muchas hormigas que he visto en Córdoba y sus contornos, una de las más notables es la hormiga soldado, que entiendo se encuentra en gran parte del Estado de Veracruz, y es regular la haya tambien en otros Estados. No sé en qué época ni en qué términos procede este insecto para propagar su especie, pues nunca las he visto salir de hormigueros ni conducir á él la presa, sino que donde mismo la cogen la devoran. En los grandes calores las he encontrado formando á la sombra columnas cerradas de una cuarta de ancho y algunas varas de largo, inmóviles y como descansando, muy arrimadas unas á otras: á veces las he encontrado tambien en los mismos términos, pasado un aguacero, abrigadas en el bosque, y situadas en los pedazos más altos y eminentes del terreno. Es de las hormigas que pican, y dos veces que lo han hecho conmigo en el monte, por no advertir que por allí andaban, sentí un piquete general, es decir, que fueron subiendo por los piés é introduciéndose sin hacer mal, hasta que todas ó casi todas me picaron á un tiempo, como si hubieran recibido una señal para hacerlo. Este animal es verdaderamente feroz, segun verémos despues, y no debo omitir aquí un hecho que tambien lo confirma. Acabado de pasar un aguacero, encontré las terribles bandas como entumidas; á este tiempo salió el sol despidiendo el fuego propio de la estacion de las lluvias; á poco volvieron en sí las hormigas y empezaron á desfilar. En esto me ocurrió dar fuego por varias partes á un gran pedazo de yesca y echárselos, y las valientes hormigas, sin arredrarse con la brasa, la atacaron en términos, que despues de retiradas contamos más de ciento entre muertas y estropeadas. En medio de estas circunstancias, ¿quién creeria que la visita de este insecto en las habitaciones es para el hombre un presente inestimable de la Providencia en las tierras calientes? En efecto, aun ántes de llegar á las casas, ya los insectos de que se alimentan presienten su exterminio, y salen á luz, mas que sea á medio dia, alacranes, toda especie de arañas, cientopiés, grillos, cucarachas y hasta ratoncillos y culebritas; todos se ponen en movimiento y corren aturdidamente; pero sus esfuerzos son inútiles: llega, en fin, el atroz enjambre en una especie de desórden, ó mejor diré, desplegados sus terribles batallones: nada hay que pueda resistir á su inexorable furor; cuanto encuentran allí mismo lo devoran, y concluida la matanza, suben ordenadamente en columnas por las paredes y techos, en busca de los insectos que se han quedado ocultos en sus escondrijos y madrigueras. En poco tiempo registran y dan vuelta á toda una casa, y cuando se retiran, es porque ya la dejan limpia. Como no tengo ahora á la vista esta hormiga, no puedo describirla, pero sí aseguro que no es la *militaris* de Fabricio. Se me pasaba decir, que estos animales se desordenan y huyen tomando entre los dedos una tabla y dándole repetidos golpes con un palo como bolillo, es decir, que el tambor que en nuestros soldados arregla y sostiene la marcha, en estos insectos produce el efecto contrario. He visto tambien en estas tribus guerreras, individuos que se distinguen del resto, por su tamaño y color, pero en poca cantidad, lo que me hace sospechar que son las hembras.

México, Julio 21 de 1832.

# MINERALOGIA.

## EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MEXICO,

Comunicadas por el Señor Doctor Don Jose Burkart.

A principios del año de 1865, el Sr. D. Antonio del Castillo me mandó varias muestras de minerales de México para rectificar su clasificacion, dirigiendo una parte de ellas al Sr. Rammelsberg, de Berlin, para su análisis. Cumpliendo con este encargo mandé tambien á este químico distinguido algunos otros minerales mexicanos poco conocidos que tenia en mi coleccion, quien á pesar de estar muy ocupado con otros trabajos científicos, no dejó de obsequiar mi recomendacion, comunicándome el análisis de algunos de estos minerales, y publicando por su parte el de otros en el periódico de la Sociedad Geológica alemana del referido año, en Berlin. [1] Voy á reproducir en diversos artículos y en idioma español, tanto estas comunicaciones del Sr. Rammelsberg, como otras noticias sobre minerales mexicanos, para conocimiento de los amantes de la mineralogía de México, contribuyendo así, al publicar estos resultados, tanto a aumentar el estímulo por el estudio de esta ciencia, cuanto á fomentar el adelanto de este ramo de la historia natural de México.

## Articulo I.

### *De la Castillita, nueva especie mineral de México, por el Sr. Rammelsberg.*

En el periódico de la Sociedad Geológica alemana, (Berlin 1866, pág. 23), dice el Sr. Rammelsberg, con relacion á esta nueva especie mineral, haber recibido de mi parte un ejemplar con el nombre de cobre abigarrado de Guanasevi, que me habia remitido D. Antonio del Castillo, de México. En esta última suposicion hay un equívoco, porque ese mineral no me fué enviado por el Sr. Castillo, sino que existia hacia algunos años en mi coleccion mineralógica; lo que escribí tambien al Sr. Rammelsberg cuando me informó acerca de su intencion de dedicar este mineral, que habia reconocido ser una especie nueva, á aquel señor; introduciéndola con el nombre de «Castillita» en el sistema de mineralogía; advirtiéndole ademas que aun cuando dicho mineral analizado no provenia del Sr. Castillo, tenia este señor tantos méritos por el fomento de la Mineralogía y Geología de México, que bien merecia la dedicatoria propuesta; de lo que resultó que el Sr Rammelsberg introdujera la nueva especie mineral en el sistema de mineralogía, al publicar los siguientes resultados del análisis de dicho mineral, con el nombre de «Castillita.»

«La Castillita se encuentra en masa de textura hojosa y está tomada de los colores abigarrados hasta en su interior. Su peso específico resulta ser por dos experimentos de 5,186 y 5,241.

«Al soplete se funde con alguna dificultad y da una escoria refractaria, que en parte está teñida de rojo por el cobre. Se disuelve en ácido nítrico, dando un licor azul, separándose el azufre y el sulfato de óxido de plomo.

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[1] Véase el "Zeitschrift der deutschen geologischen Gesellschaft." Berlin 1866, tomo. XVIII, págs. 19 y siguientes.

Rusentada la prueba en contacto con hidrógmo, da una pequeña cantidad de azufre y trazas de sulfohídrico, pero no da agua ninguna. En un ensaye la pérdida fué de 1,85 % y el resíduo era infusible.

«El mineral no puede ser cobre abigarrado, porque además del cobre y fierro, contiene zinc, plomo y plata. Su análisis por medio del cloro da:

| | |
|---|---|
| Azufre | 25,65 |
| Cobre | 41,11 |
| Plata | 4,64 |
| Plomo | 10,04 |
| Zink | 12,09 |
| Fierro | 6,49 |
| | 100,02 |

Los átomos de los metales y del azufre están en la proporcion de 4 : 3; el cobre debe por consiguiente, hallarse por una ⅓ de Cu S, y por ⅔ de $Cu^2S$, pudiéndose representar el todo por la fórmula:

$$R^2 S + 2RS. = \left.\begin{matrix}Cu\\Ag\end{matrix}\right\}^2 S + 2 \left.\begin{matrix}Cu\\Pb\\Zn\\Fe\end{matrix}\right\} S,$$

y la distribucion del azufre se reparte del modo siguiente:

| | | | |
|---|---|---|---|
| Cobre | 27,70 | + Azufre | 7.00 |
| Plata | 4,64 | ,, | 0,69 |
| Cobre | 13,41 | ,, | 6,76 |
| Plomo | 10,04 | ,, | 1,55 |
| Zink | 12,09 | ,, | 5,95 |
| Fierro | 6,49 | ,, | 3,71 |
| | | | 25,66 |

Para averiguar si el mineral, no obstante su aspecto homogéneo, pudiera ser una mezcla, se ensayaron pedacitos de varias partes de la muestra, se lavó el polvo y se analizó la parte más ligera y la parte más pesada, por separado, resultando solamente cortas diferencias en la ley del cobre . . . .

(42,35—42,71—43,35 %)

En la ley del fierro,

(6,30—6,55—6,92—7,06 %)

Y en la ley de plata y plomo juntos,

(13,76—15,18 %)

De modo que no hay duda que es una nueva especie mineral, que propongo se llame Castillita, en honor del Sr. D. Antonio del Castillo, de Mexico.

Se observa fácilmente, que el mineral es una mezcla isomórfica muy análoga al cobre abigarrado cristalizado, á saber:

$$Cu^2 S + 2 \left.\begin{matrix} Cu \\ Fe \end{matrix}\right\} S$$

No permite el contenido del azufre de este mineral, admitir solamente $Cu^2S$, pues entónces el grado más alto del sulfuro de fierro no seria $Fe^2 S^3$ sino $Fe S^2$, que al ménos no se halla presente como mezcla.

## Articulo II.

### *Del cobre abigarrado de Ramos y de su composicion comun, por el Sr. Dr. Rammelsberg.* [1]

Una muestra de cobre abigarrado que me procuré en mi visita á este mineral, fué analizada por el Sr. Dr. Rammelsberg, y dió los resultados siguientes:

«Su peso especifico es =5,030, y perdió el mineral al calentarlo en hidrógeno =2,54 %. Su análisis dió: azufre =25,27; cobre =61,66; fierro =11,80; plomo y trazas de plata =1,90; en todo =100,63.

«Segun esta analisis, el cobre abigarrado de Ramos, tiene, con excepcion de la pequeña ley de plomo, la misma composicion que las variedades de Ross-Island, Toscana, Chile, Bristol, Westmoreland, la Mar blanca, etc., y da lugar á las consideraciones siguientes, con respecto á la composicion química de la especie, y á las de una composicion semejante en lo general.

«De los análisis de algunas variedades cristalizadas de este mineral, se deduce, que se compone de 3 átomos de azufre, 3 átomos de cobre, y 1 átomo de fierro; pero es muy difícil de determinar si estos se han de considerar como

$$Cu^2 S + CuS + FeS = Cu^2 S + 2 \left.\begin{matrix} \tfrac{1}{2}\ Cu \\ \tfrac{1}{2}\ Fe \end{matrix}\right\} S, \text{ ó como } 3\,Cu^2 \cdot S + Fe^2 S^3.$$

En todos estos minerales de cobre abigarrado, la ley de cobre es de 56 á 58 %. Pero tenemos 10 análisis de cobre abigarrado de varias localidades, que rindieron de 60 á 63 %, y además, 5 análisis que dieron casi 70 % de cobre. Todas estas variedades más ricas en cobre se hallan en masas; á lo ménos ninguna de ellas se halla en cristales bien pronunciados, y por esto se ha supuesto siempre que son mezclas de cobre abigarrado y de cobre sulfúreo.

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[1] Véase el l. cit. p. 19.

Esta suposicion tan favorable por sí misma, está en contradiccion sin embargo con otras relaciones, y no se sostiene al examinar la cuestion atentamente. En primer lugar, seria muy raro que semejantes mezclas se hallasen en tan diversas localidades y que se redujesen á dos clases de una ley mayor de cobre. ¿Podria suponerse que los minerales de Conecticut, de Irlanda, de la Mar blanca y de México, fuesen mezclas todas de composicion igual? ¿Porque tendria el mineral de Sangerhausen, exactamente la misma composicion que el de Lauterberg?»[1] «Calculando la composicion atómica de los análisis de más confianza, se encuentra para los cobres abigarrados de:

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 1º. | la | mina | Condurra | segun | Plattner . . . | 1Fe | 3,38 Cu | 3,33 S |
| 2º. | ,, | ,, | Redruth | ,, | Chodenew. . . | 1 ,, | 3,4 ,, | 3,15 ,, |
| 3º. | ,, | ,, | ? | ,, | Varrentrapp . . | 1 ,, | 3,45 ,, | 3,2 ,, |
| 4º. | ,, | ,, | Martanberg | ,, | Plattner . . . | 1 ,, | 2,9 ,, | 2,6 ,, |
| 5º. | ,, | ,, | Ross-Island | ,, | Phillips . . . | 1 ,, | 3,8 ,, | 2,97 ,, |
| 6º. | ,, | ,, | Ramos en México | segun | Rammelsberg | 1 ,, | 4,6 ,, | 3,7 ,, |
| 7º. | ,, | ,, | Connecticut | ,, | Rodemann. . . | 1 ,, | 4,8 ,, | 3,9 ,, |
| 8º. | ,, | ,, | Mina de Woitzki, | segun | Plattner . | 1 ,, | 4,8 ,, | 3,8 ,, |
| 9º. | ,, | ,, | Eisleben | ,, | Plattner . . . | 1 ,, | 8,2 ,, | 5,2 ,. |
| 10. | ,, | ,, | Lauterberg | ,, | Rammelsberg . . | 1 ,, | 8,8 ,, | 5,46 ,, |
| 11. | ,, | ,. | Sangerhausen, | segun | Plattner. . | 1 ,, | 8,9 ,, | 6,2 ,, |

«Ninguno de los análisis corresponde exactamente á la composicion adoptada hasta ahora; quiero decir, a la proporcion de los átomos 1 : 3 : 3. Adoptando, sin embargo, esta proporcion para los análisis del núm. 1—4 (comprendiendo los de los minerales cristalizados del núm. 1—3) aparece que el:

| | | | | | Fe | Cu | S |
|---|---|---|---|---|---|---|---|
| Núm. | $6 = 9Cu^2S + 2Fe^2S,^3$ | ó en | proporcion | de los átomos | 1 : | 4,5 : | 3,75 |
| ,, | $7 \text{ y } 8 = 5Cu^2S + Fe^2S^3$ | ,, | ,, | ,, | 1 : | 5 : | 4 |
| ,, | $9 = 8Cu^2S + Fe^2S^3$ | ,, | ,, | ,, | 1 : | 8 : | 5,5 |
| ,, | $10 = 9Cu^2S + Fe^2S^3$ | ,, | ,, | ,, | 1 : | 9 : | 6 |
| ,, | $11 = 10Cu^2S + Fe^2S^3$ | ,, | ,, | ,, | 1 : | 10 : | 6,5 |

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[1] Un análisis de este último, hecho en mi laboratorio químico, dió; azufre=23,75; cobre=68,73; y fierro=7,63; en todo =100,11. Pérdida en hidrógeno =2,77 p%.

Todos los cobres abigarrados se presentan como dos mezclas isomórficas de los dos sulfuros. Bajo los mismos principios los cobres abigarrados se pueden considerar como composiciones de

$$m\,Cu^2S + n\left.\begin{matrix}Cu\\ Fe\end{matrix}\right\}S$$

y entónces el análisis de Phillips (núm. 5), suponiéndolo exacto, ofrece una diestra interpretacion, porque el cobre abigarrado de Ross Island no puede contener ningun $Fe^2S^3$.

Los análisis anteriores darán:

| | | | Fe | Cu | S |
|---|---|---|---|---|---|
| Núm. 1 y 3 | $= Cu^2S + 2\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | , ó en proporcion de los átomos = | 1 | 3 | 3 |
| ,, 4 | $= 5Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 3 | 2,75 |
| ,, 5 | $= 2Cu^2S + FeS$ | ,, ,, ,, = | 1 | 4 | 3 |
| ,, 6 | $= 4Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 4,5 | 3,5 |
| ,, 7 y 8 | $= Cu^2S + \left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 5 | 4 |
| ,, 9 | $= 7Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 8 | 5,5 |
| ,, 10 | $= 2Cu^2S + \left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 9 | 6,0 |
| ,, 11 | $= 9Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, = | 1 | 10 | 6,5 |

Estas fórmulas permiten tambien agregar algunas otras mezclas semejantes al cobre abigarrado, á saber:

1.° La Barnhardita de la Carolina del Norte.

2.° La Homichilina de Plauen, que dan:

| | | | Fe | Cu | S |
|---|---|---|---|---|---|
| Núm. 1 | $= Cu^2S + 4\left.\begin{matrix}\frac{1}{2}\,Cu\\ \frac{1}{2}\,Fe\end{matrix}\right\}S$ | ó en proporcion de los átomos = | 1 | 2 | 2,5 |
| ,, 2 | $= Cu^2S + 3\left.\begin{matrix}\frac{1}{3}\,Cu\\ \frac{2}{3}\,Fe\end{matrix}\right\}S$ | ,, ,, ,, | 1 | 1,5 | 2 |

En todas estas mezclas el segundo término es tambien una mezcla, á saber: ó $CuS + FeS$ = cobre amarillo, ó $CuS + 2FeS$ = Cubanite (Breithaupt); pues sin duda estas son las más sencillas fórmulas para estos minerales, no ménos probables que las fórmulas comunes, conteniendo el término $Fe^2S^3$, aunque como mineral no sea conocido.»

(CONTINUARA.)

# INFORME

RENDIDO

## POR EL PRIMER SECRETARIO DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL,

EN LA SESION DEL DIA 28 DE ENERO DE 1875.

Señores:

Cumpliendo con una prescripcion de nuestro Reglamento, tengo el honor de dirigiros la palabra para informaros de los trabajos hechos en la Sociedad, durante el bienio que acaba de trascurrir.

Ciertamente que si atendiéramos á la magnitud del edificio que tiene que levantar nuestra Sociedad en el vastísimo é inexplorado campo que la ciencia nos ofrece en nuestra patria, los trabajos que voy á mencionar nos parecerian insignificantes; pero si los consideramos como los eslabones á que deben unirse las ramificaciones de la gran cadena que tenemos que construir, y si atendemos tambien á los pocos recursos de que podemos disponer y á los innumerables tropiezos que, por consecuencia, encontramos en todas direcciones, esos trabajos nos parecerán muy estimables, porque han nacido en medio de las dificultades, y como el fruto de la constancia: ellos, por lo mismo, deben alentar nuestra fé y reanimar nuestro entusiasmo para el porvenir.

A fin de dar mayor claridad á esta noticia, ordenaré mis citas en diversos grupos, correspondiendo cada uno á las secciones siguientes en que está dividida nuestra Sociedad.

### SECCION DE ZOOLOGIA.

Conforme habia anunciado mi estimable compañero el Sr. D. Joaquin Arriaga, en el informe que presentó á esta Sociedad, sobre los estudios practicados en los años de 71 y 72, nuestro consocio el Sr. D. Manuel M. Villada habia emprendido un laborioso trabajo para formar el catálogo y describir las costumbres de los troquilideos del Valle de México, y en el año de 1873 uvimos el gusto de oír la lectura de ese importante estudio que se nos habia anunciado y que con tanto interes deseábamos conocer. Nuestro consocio, para cumplir satisfactoriamente su promesa, y estimulado por ese afecto á las ciencias naturales que tanto le honra, recorrió personalmente muchos de los sitios frecuentados por esas diminutas y bellísimas aves, descubriendo muchos de sus secretos domésticos y sorprendiéndolas varias veces en la dificultosa tarea de construir el pequeño edificio en que debian alojar á su familia. En el estudio á que hago referencia, nos da á conocer el Sr. Villada las direcciones que siguen los colibrís á su paso por el Valle de México, así como otras circunstancias relativas á sus costumbres.

A nuestro apreciable y modesto consocio el Sr. D. Rafael Montes de Oca, debemos un estudio análogo, aunque más extenso que el anterior y que podemos considerar como una monografía de los troquilideos mexicanos. En lo sucesivo tendrán nuestros naturalistas todo el conjunto de datos necesarios para hacer sus estudios y comparaciones, al ocuparse de esos más pequeños pero más bellos representantes de las aves.

Debido tal vez al rigor del invierno, la *Ectopistes migratoria,* la paloma viajera que recorre velozmente las montañas del Canadá y los valles septentrionales de la Confederacion Americana, dejó el año de 1873 aquellas localidades que le son propias, é invadió nuestro territorio, siguiendo una marcha no interrumpida por los Estados que se hallan en las costas del Pacífico. Cuando se tuvo noticia de tan interesante huésped, tres de nuestros consocios, los Sres. D. Antonio del Castillo, D. Jesus Sanchez y D. Manuel Villada, se apresuraron á observarlo y presentaron dos importantes Memorias, que fueron escuchadas con gran interes por esta Sociedad. En la Sierra de Zacapoaxtla, del Estado de Puebla, informaron al Sr. Castillo que hácia el mes de Diciembre habian llegado grandes parvadas de palomas á aquella region; que se posaban sobre las encinas, *Quercus,* cuyos frutos devoraban con avidez, y que al escasearse éstos, abandonaron aquellos lugares, notándose en ellas una grande agitacion la víspera de su partida.

Los Sres. Sanchez y Villada, al hablar de las emigraciones de la *Ectopistes,* hicieron notar, que varias aves, como la ganga, *Totanus Bartramius,* la *Cirtonyx Massena* y otras muchas, visitaban periódicamente el Valle de México, con cuyo motivo llamaron la atencion de la Sociedad sobre las circunstancias favorables que tiene el territorio mexicano para las inmigraciones; circunstancias que fueron estudiadas por el naturalista Saussure, y citadas en su obra intitulada, «Costumbres de algunas aves de México».

El Sr. Dr. D. Jesus Sanchez presentó á la Sociedad la primera parte de un catálogo sobre las aves mexicanas, adornado convenientemente con un gran número de notas sobre sus costumbres, así como con algunas noticias relativas al uso que hacian los aztecas de las plumas de sus aves favoritas.

A nuestro inteligente consocio el Sr. Dr. D. Francisco Cordero y Hoyos, debemos el conocimiento de una nueva especie del género *Bassaris*, cuya descripcion existe en poder de la seccion de Zoologia y que verá muy pronto la luz pública. Esta adicion á la fauna mexicana sale del seno de nuestra Sociedad á la que está encomendado el estudio y conocimiento perfecto de la historia natural de México.

El Sr. Dr. Villada nos presentó un estudio del *Gallictis barbara*, mencionando sus costumbres y haciendo notar el descuido en que habian incurrido los naturalistas al ocuparse de la distribucion geográfica de ese mamífero, pues ninguno de ellos indicaba que existiera en México, despojando, por decirlo así, á nuestra fauna, de un miembro muy notable del grupo de los carniceros.

Al Sr. D. Aniceto Moreno, uno de nuestros miembros corresponsales más laboriosos, debe la Sociedad un importante estudio sobre el *Botrops atrox*, reptil que se conoce en Orizava con el nombre de *Tepotzo*. El Sr. Moreno, además de describir los caractéres de este ofidio, cita algunas circunstancias interesantes de sus costumbres, así como los experimentos que ha hecho para observar los efectos producidos por su veneno.

El Sr. Villada leyó un artículo sobre un reptil del género *Diadophis* que considera como una variedad de la especie *punctatus* y la dedicó al inteligente naturalista el Sr. Dr. D. Alfredo Dugés. Ese reptil fué encontrado en el Valle de México, donde se considera como una especie muy rara.

Nuestro consocio el Sr. D. Jesus Sanchez, cumplió su turno de lectura presentándonos una excelente copia de datos sobre los caractéres, costumbres y otras particularidades de la *Meleagrina margaritífera*, esa bellísima concha que constituye el principal ramo de riqueza en uno de los lugares más apartados de nuestro territorio, en el que contribuye á realizar esas compensaciones admirables que se observan en la naturaleza y que estimulan al hombre á establecerse en todos los climas y en todos los países por lejanos que sean, y en donde encuentra siempre algo que premie debidamente sus afanes.

Habiéndose tenido noticia de que algunos individuos de la *Ostrea edulis*, traídos de Veracruz, habian causado algunos síntomas de envenenamiento en varias personas que los habian comido en esta capital, la Sociedad tomó el mayor empeño en averiguar la causa de ese fenómeno, y en algunas sesiones tuvimos el gusto de oir discusiones muy interesantes sobre la fisiología de ese molusco; discusiones que sostuvieron más principalmente los

Sres. D. Alfonso Herrera y D. Manuel Pasalagua. Parece que la causa de los efectos producidos por la *Ostrea edulis,* son debidos á la gran cantidad de mucosidades que contienen durante la freza, y más especialmente quizá, á algun principio tóxico que se desarrollase en esa época; la idiosincracia gozando tambien en esto un gran papel: estas ideas fueron apoyadas por muchos de nuestros consocios.

El Sr. Villada nos presentó, además, el principio de una Memoria que ha comenzado á formar sobre los peces del Golfo mexicano y de los rios que en él desembocan. En esta primera parte, se ocupa de la interesante familia de los Percoides que nos proporcionan un alimento tan sustancioso como agradable; fija su atencion en las especies más notables de los géneros: *Centropomus, Mesoprion, Serranus, etc., etc.,* vulgarmente llamados Robalo, Huauchinango, Pargo, Mero y otros diversos nombres. La Sociedad espera que el autor de este trabajo prosiga infatigable la tarea científica que se ha impuesto para llenar así uno de tantos vacíos de nuestra fauna.

Al Sr. Dr. D. Manuel Pasalagua agradece la Sociedad la traduccion que le presentó del muy importante estudio que sobre los cucuyos de Veracruz, (varias especies de *Pyrophorus*), escribió nuestro consocio el Sr. D. Cárlos Heinemann.

Para enriquecer este mismo asunto, nos presentó el Sr. Herrera el extracto de una Memoria publicada en el extranjero, y que se ocupa de la materia fosforescente que se observa en diversos animales.

Al Sr. D. Aniceto Moreno debemos una traduccion de varios artículos que sobre insectos mexicanos escribió el distinguido entomologista frances, A. Sallé.

El Sr. Pasalagua leyó tambien unas notas sobre los últimos descubrimientos hechos acerca de la generacion de los infusorios.

El que suscribe tuvo la honra de presentaros algunas observaciones sobre la fauna del Estado de Querétaro, y que se hallan insertas en la Memoria que presentó á la Direccion de la Escuela de Ingenieros, al regresar de una expedicion científica que por su encargo hizo en aquel Estado.

## SECCION DE BOTANICA.

En esta seccion se han hecho varios estudios interesantes que dieron á conocer nuevas especies y nuevas propiedades de las plantas mexicanas.

El Sr. Dr. D. Lauro María Jimenez nos presentó la descripcion de una especie del género *Croton,* que juzga como nueva, é hizo una reseña de las propiedades terapéuticas de ese vegetal. Tan interesante estudio está en poder de la seccion respectiva, y con su dictámen se publicará oportunamente en «La Naturaleza.»

Nuestro consocio el Sr. D. Joaquin Ibañez remitió á la Sociedad otro estudio muy importante acerca de los caractéres y propiedades químicas de la planta que se distingue en Puebla con el nombre de *Tlatlancuaya,* y en cuyo lugar la aplican como febrífuga. A juicio del Sr. Ibañez no está aún determinada la tlatlancuaya y la dedica al naturalista poblano D. Mariano Cal. La Sociedad, justa apreciadora de los méritos del Sr. Ibañez, recibió su estudio con la mayor estimacion y lo excitó á que le siguiera prestando con frecuencia su ilustrada cooperacion.

De grande importancia son para la Sociedad dos estudios que le fueron presentados por el Sr. Dr. D. Fernando Altamirano; el primero se refiere á la descripcion detallada de la planta y propiedades químicas de la almendra del fruto del *mamey;* precioso vegetal, propio de nuestros climas calientes, y que es tan estimado por la elegancia de su porte como por la riqueza de sus frutos. Siguiendo el Sr. Altamirano sus investigaciones químicas sobre las plantas que deben aprovecharse en la industria, nos presentó un cuadro que contenia los variados é interesantes productos del árbol del Perú, *Schinus molle,* como son: madera, resina y alcohol; materia tintorial y cera, producidas por las parásitas y los insectos que viven sobre aquel árbol. El cuadro á que me refiero, acompañado de una nota explicativa, figuró en la última exposicion municipal, en la que obtuvo una mencion honorífica, y hoy se encuentra adornando el salon de sesiones de nuestra Sociedad.

En las investigaciones que ha hecho el Sr. Villada para determinar las plantas de que más especialmente se alimentan los colibrís en el Valle de México, encontró un precioso vegetal en los cerros de la villa de Guadalupe Hidalgo, y del cual presentó algunos ejemplares á la Sociedad, así como su descripcion botánica. Los caractéres de esta preciosa planta corresponden, segun manifestó el Sr. Villada, á la *Fouquieria formosa* de Humboldt.

Por espacio de dos meses guardó la seccion de Botánica los ramos traidos de los cerros de Guadalupe, y no obstante que carecian de raíz y estaban expuestos al aire únicamente, permanecieron por mucho tiempo adornados de preciosos racimos de flores rojas, cuyos botones seguian abriéndose diariamente, como si los ramos se encontrasen en las mejores circunstancias para vivir. Algunos ejemplares que se pusieron en tierra húmeda, continuaron tambien viviendo, y sus yemas se desarrollaron con prontitud. Esta facilidad poco comun, que presenta la *Fouquieria* de conservar por un largo periodo sus flores frescas y elegantes, la recomienda como una bellísima planta de adorno, que debia cultivarse con aprecio.

En el año de 1873 nos presentó el Sr. Dr. D. Manuel Soriano una Memoria que le habia remitido el Sr. D. José María Morales, de Rioverde, para nuestra Sociedad, en cuyo trabajo mencionaba los caractéres botánicos y las propiedades terapéuticas de una planta que se conoce en aquella localidad con el nombre de *Revientacabras*.

Ese vegetal, segun el Sr. Morales, posée propiedades antifebrífugas muy notables, y con el fin de que se ratificase su clasificacion y propiedades citadas remitió algunos ejemplares á la Sociedad, quien los confió con el fin de que fuesen estudiados, al señor socio D. José G. Lobato.

El Sr. Soriano cubrió su turno de lectura con la traduccion que hizo de un interesante artículo del profesor Van Tieghem, intitulado: «Investigaciones fisiológicas sobre la vegetacion libre del pólen y del óvulo, y sobre la fecundacion directa de las plantas,» y que la Sociedad escuchó con sumo agrado.

Tambien ha recibido la Sociedad un artículo acerca de la planta que se conoce en Colima con el nombre de *Huaco*. Como ese estudio pasó para su revision al Sr. Dr. D. Lauro M. Jimenez, en la sesion del 4 de Abril del año pasado tuvimos el gusto de oir el luminoso dictámen que sobre el particular presentó aquel señor socio, y se mandó insertar en el periódico de nuestra Sociedad.

El que suscribe tuvo la honra de presentaros los siguientes estudios:

Distribucion geográfica de las plantas características del Estado de Querétaro, acompañada de un mapa botánico.

Descripcion de una nueva especie del género *Exogonium*, encontrada en las cercanías de la Gruta de Cacahuamilpa, y dedicada al naturalista jalisciense D. Leonardo Oliva.

Descripcion de una nueva especie del género *Hiræ*, dedicada al Sr. Dr. D. Gabino Barreda.

Observaciones y datos sobre la historia y caractéres del árbol de las Manitas, *Cheirostemum platanoides*, y algunos detalles sobre los caractéres y localidades de la *Hauya elegans*.

## SECCION DE MINERALOGIA.

En la sesion celebrada el 23 de Marzo de 1873, el Sr. D. Antonio del Castillo, presidente de esta seccion, nos dió á conocer una nueva especie mineral, que clasificó como un *seleniuro de bismuto y zinc*. Esta noticia se apresuró á publicarla nuestra Sociedad, porque en aquella época se habia casi agotado el bismuto extranjero que existia en los almacenes, y el anuncio de que en la Sierra de Guanajuato se hallaba un mineral bismutífero, fué recibido con aplauso por todos los miembros de nuestra Asociacion.

Poco tiempo despues nos anunció nuestro consocio el Sr. D. Florencio Cabrera, que habia encontrado un compuesto bismutífero en el Estado de San Luis Potosí, y nos remitió una interesante coleccion de muestras y la copia del estudio que habia hecho de aquel mineral. Examinadas las muestras por el Sr. Castillo, á quien le fueron encomendadas para su estudio, las clasificó como formadas de hidro-carbonato de bismuto, y nos presentó por escrito el resultado de sus investigaciones sobre el particular, acompañándolo de una análisis que de ese mineral se habia hecho en Alemania.

El mismo Sr. Castillo, en union del que suscribe, presentó á la Sociedad una nota sobre la existencia del arsénico nativo en nuestro país, cuyo metaloide encontramos en una excelente coleccion de minerales que nos habia remitido de Zimapan y la Pechuga el Señor ingeniero D. Santiago Ramirez.

Debemos tambien al Sr. Castillo la descripcion de un mineral, al parecer alterado, que se halla en el Estado de Guerrero, y es probablemente una *epigenia* de la especie que dió á conocer el que suscribe, con el nombre de Livingstonite.

Nuestro consocio el Sr. Ingeniero D. Severo Navia, ha obsequiado á la Sociedad con dos interesantes estudios mineralógicos: uno sobre la plata sulfúrea pseudomórfosis de rosicler oscuro, y otro que se refiere á los caractéres pirognósticos de los compuestos argentíferos que se hallan en las minas de Guanajuato. Este último estudio vino acompañado de una lámina colorida, en la cual estaban perfectamente imitadas las aureolas y pegaduras que dejan sobre el carbon, cuando son tratados al soplete, los compuestos argentíferos mencionados.

Al tener noticia esta Sociedad de la gran masa de hierro meteórico que fué encontrada hace poco tiempo en el Estado de Sinaloa, se dirigió al Sr. Buelna, gobernador de aquel Estado, para que le diese un informe sobre el particular, y en contestacion recibimos una noticia pormenorizada acerca del hallazgo de aquel meteorito. El informe vino acompañado de un dibujo y de algunas notas relativas á las dimensiones de la masa en cuestion, que debe ser, á no dudarlo, la más grande de las que se han descubierto hasta ahora en nuestra República. Muy satisfactorio me es consignar aquí, el agradecimiento de la Sociedad, por la eficacia con que el Sr. Buelna le proporcionó los datos que necesitaba para dar á conocer, como lo hará próximamente, el referido meteorito.

Por mi parte tuve la honra de presentaros los estudios siguientes:

Descripcion y análisis de una especie mineral mexicana, compuesta de azufre, antimonio, mercurio y fierro, á la que dí el nombre de *Livingstonite,* en honor del viajero David Livingstone.

Descripcion y análisis de los minerales platiníferos de Jacala.

Aclaraciones sobre la piedra dibujada, remitida del Estado de Jalisco por nuestro consocio el Sr. D. Cesáreo Montenegro.

Descripcion de un sulfato de plomo cuprífero procedente del mineral del Bramador, en Jalisco.

El wad oolítico de Jacala.

Las obsidianas de México.

Las esferolitas mexicanas.

Y una noticia sobre los minerales de Querétaro, acompañada de un mapa, en que se halla marcada su distribucion geográfica.

## SECCION DE GEOLOGIA Y PALEONTOLOGIA.

Varios estudios de grande interes y correspondientes á la seccion á que me refiero, fueron leidos en esta Sociedad ó remitidos por los miembros corresponsales.

Hace un año que tuvimos la satisfaccion de oir el informe que sobre el criadero de nafta, que se halla en la vecina ciudad de Guadalupe, leyó el Sr. D. Antonio del Castillo. En ese documento consta la descripcion geológica del terreno en que se han hecho las excavaciones para sacar aquel combustible mineral; su descripcion y la de los restos fósiles encontrados en las capas perforadas.

Debido al empeño de nuestro consocio el Sr. D. Juan Ignacio Matute, tiene ya esta Sociedad algunos datos más para el estudio de la geología del Estado de Jalisco. El Sr. Matute remitió hace un año el corte geológico del pozo artesiano que está abriendo en el valle de Ameca, y que tiene actualmente cerca de 300 metros de profundidad. Con anterioridad habiamos recibido varias muestras de las capas que se han cortado en la perforacion.

El Sr. D. Trinidad Barrera presentó un estudio geológico de la sierra de Querétaro, y una noticia acerca de la formacion del cerro de Escamela, en Orizava, citando los restos fósiles que allí se encuentran.

Para amplificar las teorías relativas á la formacion de las vetas metalíferas, remitió el señor socio corresponsal D. Santiago Ramirez, un estudio de los criaderos auríferos del Mineral del Oro, manifestando su parecer acerca del modo de formacion de las vetas que allí se explotan.

El mismo Sr. Ramirez, que siempre ha cumplido con una exactitud, poco comun, sus deberes de socio, remitió en la fecha que le correspondia su turno de lectura, la descripcion detallada de un criadero de azogue que se halla en las cercanías de Huetamo, en el Estado de Michoacan.

El Sr. D. Teodoro Laguerenne leyó una descripcion del terreno aurífero de San Nicolás del Oro, en el Estado de Guerrero. Este señor socio describió minuciosamente los sistemas de vetas que se hallan en aquella localidad y las rocas que constituyen la caja del yacimiento.

Interesada la Sociedad en la observacion de los fenómenos volcánicos que se han presentado últimamente en el país, se dirigió á sus socios corresponsales, suplicándoles le remitiesen los datos que fuera posible adquirir sobre el particular. El Sr. D. Cesáreo Montenegro, que reside en un lugar vecino del volcan de Colima, obsequió inmediatamente la indicacion de la Sociedad, y nos envió una noticia de las observaciones que se han hecho acerca de las erupciones antiguas y modernas de aquel volcan. La Sociedad ha sabido con satisfaccion, que el Sr. Montenegro sigue escrupulosamente un diario en que apunta todos los fenómenos que presenta aquella montaña.

Para aumentar la coleccion de datos que sobre la geologia del Valle de México se ocupa en reunir la Sociedad, cuenta, además de otros varios, con un interesante estudio presentado por el Sr. D. Juan N. Cuatáparo, y en el cual están citados los caractéres geológicos de algunas localidades del mencionado valle, así como las principales particularidades de las rocas y fósiles que se hallan en los lugares á que se refiere su estudio.

El Sr. D. Antonio del Castillo leyó unos artículos muy interesantes, escritos por el sabio micrógrafo Ehremberg, referentes á las tobas del valle de Toluca, en las que se encuentran numerosos despojos de fitolitarias y otros séres microscópicos. Este estudio tan importante para la Geología y la Paleontologia de México, fué ilustrado con algunas notas de los Sres. Castillo y Burkart, que han reconocido las localidades en que se encuentran las tobas mencionadas.

El que suscribe tuvo el honor de presentaros los estudios siguientes:

Noticia geológica de tres distritos del Estado de Querétaro, acompañada de un mapa geológico y varios dibujos que representan los restos fósiles y algunas de las montañas estudiadas en aquella region.

Viaje á la Caverna de Cacahuamilpa.

Carta geológica de una parte del Estado de Hidalgo.

Notas sobre los pórfidos cenozoicos de México.

Estudio de las formaciones mesozoicas de México y sus fósiles característicos, acompañado de varias figuras que representan los restos orgánicos en que está fundada la clasificacion de las rocas que en aquel estudio se mencionan.

## CIENCIAS AUXILIARES.

Los miembros que forman esta seccion y que prestan tan importantes servicios á las otras que acabo de mencionar, han presentado ya algunos trabajos de gran utilidad, y se ocupan de otros cuya conclusion espera la Sociedad con el mayor interes.

Sabido es el entusiasmo que se ha despertado en México por la explotacion de los criaderos de bismuto descubiertos últimamente en el país; y como ese metal se encuentra por lo comun asociado á otros cuerpos, muy perjudiciales en sus aplicaciones terapéuticas, la seccion de que me ocupo se dedicó á estudiar los medios de purificarlo, á fin de que el metal que se preparase en México tuviera el estado de pureza que exigen las personas que lo utilizan. El señor profesor de Farmacia, D. José M. Laso de la Vega, que se dedicó empeñosamente á estudiar el asunto, encontró en un periódico extranjero un método que satisfacia perfectamente los fines indicados. El Sr. Laso de la Vega nos presentó una traduccion de dicho método, ilustrada con varias notas referentes á nuestros minerales bismutíferos.

El mismo Sr. Laso de la Vega, asociado de nuestro consocio el Sr. D. Manuel Rio de la Loza, hizo la análisis de las quinas aclimatadas en Córdoba por el Sr. D. José Apolinario Nieto. Por esa análisis ha conocido la Sociedad la notable riqueza de quinina que contiene la corteza de las mencionadas plantas. La comision citada, manifestó su propósito de repetir sus análisis todos los años, para observar la variacion que pudieran presentar las quinas de Córdoba, respecto de su riqueza en quinina.

Todos los miembros presentes tienen noticia de la polémica científica que esta Sociedad tuvo que sostener con otra Asociacion de las más respetables de México, con motivo del fraccionamiento de una masa meteórica.

Nuestra Sociedad nombró una comision para que informara sobre el particular, y ésta, presentó un dictámen, en el que por raciocinios y experimentos científicos, desaprobaba el fraccionamiento de la masa en cuestion. Felizmente, y como lo deseaba esta Asociacion, la polémica terminó, y las relaciones entre ambas Sociedades son tan cordiales hoy, como lo eran ántes de que se suscitara la cuestion referida.

La Sociedad de Historia Natural se congratula, expresando por el órgano de su Secretaría, su agradecimiento al Sr. socio D. Sebastian Camacho, presidente de la comision referida, lo mismo que á los Sres. D. Leopoldo

Rio de Loza, D. Jesus Manzano, D. Miguel Iglesias y D. Miguel Perez, que le ayudaron muy eficazmente en sus trabajos.

Nuestro consocio el Sr. Farrugia y Manly, nos remitió un informe sobre los estudios que ha hecho en Zimapan, acerca de la concentracion de los minerales argentíferos de aquel lugar.

En la comision permanente de Agricultura, que forma parte de la seccion de Ciencias auxiliares, se han hecho tambien algunos trabajos importantes, como son entre otros los relativos á la aclimatacion de plantas útiles en varios Estados del país.

Debido al empeño del Sr. D. Tomás Gardida, digno presidente de dicha comision, se han enviado á Jalisco y á otros Estados algunas semillas de la *Boehmeria nivea, Rubus idœus, Eucaliptus globulus,* así como de algunas variedades del *Nicotiana tabacum* y tubérculos de la *Oxalis crenata.*

La comision se ocupa actualmente en estudiar las causas que han podido influir en la diminucion de las lluvias, que de pocos años á esta parte se ha notado en varias localidades; y para este fin se propone reunir las observaciones meteorológicas practicadas en varias épocas en los lugares en que se ha hecho más notable aquel fenómeno.

El Sr. D. Manuel Cordero presentó dos estudios de grande importancia práctica en la Agricultura, uno sobre el cultivo del cacao, traducido del que escribió en francés el profesor Boussingault, y otro sobre el *chahuiztle* (hongos parásitos diversos), que generalmente ocasiona tantos perjuicios en las siembras de trigo. En este estudio fué auxiliado el Sr. Cordero por su laborioso compañero el Sr. D. José C. Segura, á quien agradece tambien la Sociedad un trabajo que le presentó sobre la quema del césped, y el empleo de éste en el mejoramiento y abono de los terrenos.

La misma comision de Agricultura, invitada por el Sr. Gobernador del Distrito, indicó los mejores medios para conservar el árbol histórico de Popotla, que en parte habia sido destruido por el fuego.

Para terminar esta reseña científica, diré: que en la seccion de Botánica se me pasó el referir dos trabajos presentados por los Sres. D. José M. Laso de la Vega y D. Joaquin Arriaga, para cubrir su turno de lectura: en el primero se hace mencion de algunos parásitos vegetales, y el segundo es la traduccion de una Memoria del profesor Morren, de la Universidad de Lieja, intitulada: «Energía de la vegetacion. La fisiologia de las plantas y la teoría mecánica del calor.» La eleccion de estos estudios fué acertada, y la Sociedad los recibió con aprecio.

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Despues de haber mencionado los trabajos ejecutados en las diversas secciones de esta Sociedad, voy á informaros, de una manera general, de las donaciones hechas por los socios, de las relaciones nuevamente adquiridas, y de otros asuntos en que ha tenido participio la Secretaría de mi cargo.

Nuestro gabinete de estudio continúa enriqueciéndose con nuevos é interesantes ejemplares pertenecientes á los diversos ramos de la historia natural.

La coleccion zoológica ha sido aumentada con las magníficas conchas exóticas que nos remitió nuestro finado consocio el Sr. D. José Apolinario Nieto, con las palomas viajeras y los grupos de colibríes hábilmente preparados por el Sr. Montes de Oca, quien los presentó á la Sociedad á fines del año pasado. Poseemos tambien algunas colecciones de insectos, mandadas por los señores socios corresponsales, entre las cuales se hallan abundantes ejemplares de la *Mosca hominívora* que colectó y estudió en Monterey el señor socio D. J. Eleuterio Gonzalez.

La seccion de Botánica ha recibido la coleccion de helechos de Nueva-Holanda, presentada por el Sr. Biagi, ministro de Italia; el herbario de plantas de la Tierra-caliente del Sur, que colectó el Sr. D. Fernando Altamirano; las plantas y productos agrícolas que coleccionó en Chiapas el Sr. D. Miguel Ponce de Leon, y los ejemplares de plantas del Estado de Hidalgo que tuve el honor de ofreceros al regresar de la expedicion que hice en los distritos de Zimapan y Jacala, pertenecientes á aquel Estado.

En las colecciones mineralógica y geológica se encuentran los ejemplares de minerales bismutíferos y cupríferos que mandó de San Luis el señor socio D. Florencio Cabrera; las rocas colectadas por nuestro consocio el Sr. D. Luis Salazar, y las muestras de minerales concentrados que mandó de Zimapan el señor socio D. Federico Farrugia y Manly. Tambien figuran dignamente en nuestro gabinete de estudio, los restos fósiles que remitió el Sr. D. Alberto Huart, y los carbones é impresiones de plantas que colectó en Tecomatlan el señor socio D. Jesus Manzano.

A los Sres. D. Alfonso Herrera, D. Antonio Peñafiel, D. Eufemio Amador y otros de nuestros distinguidos consocios, debemos algunos ejemplares mineralógicos muy interesantes, de cuya clasificacion se ocupan los miembros que forman la seccion respectiva.

A la biblioteca han ingresado varias obras importantes, como son las remitidas por los señores socios corresponsales en el extranjero, J. D. Dana, Jules Marcou y J. Leidy, así como las publicaciones científicas de varias Academias de los Estados-Unidos y de Europa, que recibimos por conducto del Instituto Smithsoniano de Washington. Tambien recibimos con mucha satisfaccion los Anales que van publicados de la Sociedad española de Historia Natural, residente en Madrid.

Los señores socios Hill é Iglesias y otros miembros corresponsales, han obsequiado á la Sociedad con algunas obras de grande utilidad: de todas éstas como de las anteriores se ha publicado ya un catálogo en nuestro periódico, por lo que omito especificarlas.

Las relaciones de la Sociedad con las academias de México y del extranjero siguen ampliándose, y con frecuencia recibimos invitaciones para establecer el cambio de nuestro periódico con los que publican aquellas corporaciones.

Nuestros respetables consocios los Sres. Biagi, Leidy, Marcou y Burkart nos han hecho la honra de relacionarnos últimamente con varias otras academias de Europa y de los Estados-Unidos.

A tan dignos socios, así como al Instituto Smithsoniano de Washington, les manifiesta, por mi conducto la Sociedad, su más cordial agradecimiento por su constante empeño en proporcionarle nuevas relaciones y remitirle las publicaciones de varias sociedades científicas extranjeras.

Tambien creo conveniente mencionar en este informe, que nuestra Sociedad, invitada por el Ilustre Ayuntamiento de la capital, ha presentado algunas de sus colecciones de estudio en las exposiciones municipales verificadas en los años de 1873 y 1874, las que fueron recibidas con aprecio y distinguidas con premios y recomendaciones honoríficas.

En fin, Señores, debo manifestaros que los señores tesoreros D. Manuel M. Villada y D. Manuel Gutierrez han desempeñado eficazmente su encargo; mas por abreviar consignaré tansolo en este escrito, el resúmen de sus operaciones, y es el siguiente:

## INGRESOS DURANTE LOS AÑOS DE 1873 Y 1874.

| | | |
|---|---|---|
| Subvencion del Supremo Gobierno. . | $ 1,200 | 00 |
| Cuotas y donativos de los señores socios. | 459 | 93 |
| Productos del periódico. . . . . . . . | 956 | 15 |
| Suma. . . . . . . | 2,616 | 08 |

## EGRESO EN LA MISMA ÉPOCA.

| | |
|---|---|
| Valor de las entregas publicadas. . . . | 1,370 50 |
| Impresiones sueltas. . . . . . . . . . | 229 42 |
| Litografías, grabados é iluminaciones . | 532 71¾ |
| Gastos sueltos. . . . . . . . . . . . . | 354 57¼ |
| Suma. . . . . . . . . | 2,487 21 |

## COMPARACION.

| | |
|---|---|
| Suma el ingreso . . . . . . . . . . | 2,616 08 |
| Suma el egreso. . . . . . . . . . . | 2,487 21 |
| Diferencia á favor de la Sociedad . | 128 87 |

De este sobrante que ha quedado en la caja para el presente año de 75, corresponden: 15 pesos 37 centavos a la primera tesorería y 113 pesos 50 centavos á la segunda.

Antes de concluir tengo el sentimiento de expresar que la Sociedad ha sufrido la irreparable pérdida de varios de sus socios, acaecida en los años que comprende esta reseña y fué la de los señores D. José Fidel Pujol, de la Baja California; D. Albino Celis, de Tetecala; D. José Apolinario Nieto, de Córdoba; D. Miguel Quevedo, de Maravatío, y D. José Burckart, de Bonn (Alemania). La Sociedad, justa apreciadora de sus méritos, les tributa por mi conducto, en esta solemnidad, una pública manifestacion de respeto y gratitud.

México. Enero 28 de 1875.

Mariano Barcena,
Primer Secretario.

# NECROLOGIA.

El 27 de Abril próximo pasado, falleció en esta capital, á la edad de 49 años, el Sr. Dr. D. Lauro María Jimenez, socio de número de la Sociedad Mexicana de Historia Natural.

Desde el principio de su carrera profesional se dedicó el Sr. Jimenez al estudio de la Zoología y de la Botánica, y fué uno de los primeros que con verdadera inteligencia usó en México del microscopio en el exámen de los animales y de las plantas. Bien pronto adquirió en el conocimiento de la Historia Natural, así como en el de las ciencias médicas, una muy justa y bien sentada reputacion.

Su indisputable mérito científico, y su constante anhelo en comunicar á todos su saber, lo condujeron al profesorado, en donde acabó de conquistar sus mejores títulos de hombre erudito y laborioso.

Fué un verdadero amigo de la juventud, especialmente de la de la clase médica, á la que profesó un entrañable afecto. Muchos tambien, de los alumnos de la Escuela Nacional de Agricultura, recordarán siempre con respeto y gratitud al sabio maestro que tanto empeño tomó en sus adelantos.

Pareciéndole aún estrechos al Sr. Jimenez los dilatados horizontes del profesorado, consagró igualmente todo su afan al progreso de las Academias científicas, cooperando con suma actividad á la fundacion de algunas de las que existen en esta capital, teniendo casi todas ellas la satisfaccion de contarlo entre sus miembros. Su vida en esta parte nos ofrece rasgos notables de abnegacion y de una inquebrantable fuerza de voluntad, siendo víctima muchas veces de su noble y entusiasta corazon.

México tendrá siempre el orgullo de mencionar como á uno de sus mejores hijos, al instruido y pundonoroso profesor, que tan solícito fué por su engrandecimiento intelectual.

Los reducidos límites de una noticia necrológica, nos impiden hacer el exámen de los no pocos trabajos que ejecutó el Sr. Jimenez durante su vida, y que con general aplauso vieron la luz pública en diversos periódicos científicos de nuestro país.

Un espíritu, en fin, verdaderamente práctico y observador, unido á una clara inteligencia; una asiduidad no interrumpida para el estudio, una constancia á toda prueba y un desprendimiento poco comun en su vida pública, fueron las dotes que más distinguieron al Sr. Dr. D. Lauro M. Jimenez y que le hicieron tan apreciable de las personas ilustradas que lo conocieron, las que sin distincion alguna lamentan hoy su temprana muerte.

La Sociedad Mexicana de Historia Natural, no solo consagra estas líneas á la memoria de tan digno miembro, sino tambien ha acordado dedicarle una sesion solemne: honra, y muy merecida, á sus relevantes cualidades.

México, Mayo 31 de 1875.

*Comision de publicaciones.*

## FAUNA INDÍGENA.

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# EL TEPECHICHI DEL COFRE DE PEROTE.

POR EL Sr. D. FRANCISCO CORDERO Y HOYOS,

SOCIO DE NUMERO.

El estudio de la Mamalogía, ramo muy importante de la Historia Natural, puesto que comprende los animales más útiles al hombre, nos ofrece á cada paso motivos para convencernos de que aun faltan en esta parte de la Zoología muchos puntos que investigar, y entre otros, el conocimiento quizá de no pocas especies que hasta hoy han escapado al exámen de los naturalistas.

El convencimiento de esta verdad es, sin duda, un aliciente para no desmayar en esta clase de trabajos, desechando, por consiguiente, la idea que tienen algunos de los que se dedican á estudios de clasificacion, de haberse llegado ya al hasta aquí de las exploraciones. Existen, en efecto, espíritus fascinados que están persuadidos de que, los que nos han precedido en estas pesquisas, no han dejado nada por conquistar; mas otros, por el contrario, suponen que todo está por hacer, y se afanan en imponer nuevos nombres a séres ya conocidos y estudiados: á esto se debe el que se hayan multiplicado sin necesidad, tanto en Zoología como en Botánica, no solo las especies sino aun los géneros. El que participa de la primera opinion, deja escapar ciertamente buenas oportunidades de hacer un estudio fructuoso de un animal ó de una planta, creyéndolo ya descrito; el que se inclina más bien á la segunda las aprovecha tansolo en parte, pues desecha trabajos emprendidos sobre el particular y que pudieran ilustrarlo en sus investigaciones.

Las anteriores reflexiones me han sido sugeridas al examinar un mamífero carnicero, cuya descripcion tengo hoy el gusto de presentar á esta ilustrada Sociedad; pues no obstante de tener un tamaño no muy pequeño y de vivir en regular número en uno de los distritos más visitados de la Reúpblica, como es Jalapa, parece que no es conocido científicamente, á juzgar por las obras de Historia Natural que han estado á mi alcance y he consultado.

Sinonimia.—*Bassaris monticola, nobis;* Tepechichi del Cofre de Perote, Cacomistle de monte.

## DESCRIPCION:

Aparato dentario.—Incisivos $\frac{6}{6}$; los superiores tienen la particularidad de ser lisos y algo más largos y fuertes los dos exteriores, y los otros cuatro provistos cada uno de dos surcos, que nacen en un mismo punto á cosa de la mitad del diente, y de allí se separan profundizándose, hasta llegar á su borde libre, que dividen en tres porciones iguales, y que dan á este órgano, visto de frente, la forma de una flor de lis, y cuando es visto por su extremidad libre parece formado de dos partes: una vaina constituida por las dos eminencias exteriores, y un apéndice que sale de ella y forma la eminencia media; ésta se prolonga en la parte interna de la raíz del diente y forma una cuarta, lo que da á los dientes el aspecto de las muelas tuberculosas de cuatro eminencias. Los cuatro incisivos inferiores é intermedios tienen dos eminencias formadas por un surco intermediario, y los dos exteriores tienen uno profundo que los divide en dos partes desiguales, siendo la interna del doble de la externa. Caninos $\frac{1-1}{1-1}$ redondos, lisos y muy fuertes. Molares $\frac{6-6}{6-6}$, los de arriba compuestos de tres falsos molares, con el primero muy corto, un carnicero tricúspide y dos tuberculosos; abajo de cuatro falsos molares que tienen en la raíz dos eminencias formadas por dos líneas curvas, cóncavas hácia arriba, y que dan á estas muelas la forma de una lanza antigua, un carnicero con cuatro eminencias muy marcadas y un tuberculoso.

Formas.—Cabeza muy ancha atrás, terminada por un hocico desnudo y alargado, provisto de un surco profundo y longitudinal, que parece dividir la nariz en dos partes iguales, con las aberturas nasales en la extremidad; muserola bastante bombeada; bigotes largos y dirigidos hácia atrás; orejas colocadas muy posteriormente, con pabellon arrendondado de cuatro centímetros de largo y tres de ancho; ojos medianos, y, segun se me ha comunicado, pues no he podido disponer de ningun individuo vivo, la pupila es redonda. Cuerpo alargado, y bajo de piernas; éstas cortas, con los piés semipalmeados y desnudos en su cara inferior, de cinco dedos cada uno; el interno insertado más atrás, el siguiente igual al externo, y los dos intermedios iguales, más largos que los demás; uñas bastante encorvadas, agudas, semi-retráctiles, la tercera y cuarta de cada pié más fuerte.

Pelaje y coloracion.—Pelo muy tupido: el de la cabeza corto, con el entrecejo, hocico y bigotes negros; dos manchas amarillo sucio encima y debajo de cada ojo: éstos rodeados de negro, con una línea igual del mismo color, que une el borde externo de la órbita con la oreja; frente y resto de la cabeza, con el pelo amarillo sucio en el nacimiento y negro en la extremidad; pabellon amarillo en su cara interna y borde libre, y negro en la externa ó dorsal; íris amarillo oscuro; parte superior del cuerpo, flancos y cara externa de los cuatro miembros con pelo largo: la borra aplomada y la cabruda amarillo sucio, con manchas pequeñas negras; la inferior de aquel, é interna de las patas, de una coloracion uniforme amarillo claro; cola redonda con el pelo muy largo y con anillos blanquizcos y negros alternativamente, en número de ocho, y que aumentan de extension del primero al último: la extremidad negra enteramente en un espacio de 16 centímetros y copada de pelo más largo.

Dimensiones.—Cabeza 11½ centímetros; de la nariz al nacimiento de la cola 46 id.; largo de este órgano 52 id.; miembros anteriores 13½ id.; posteriores 16 id.

Hasta aquí la descripcion que podemos hacer de este animal, en vista de ejemplares disecados convenientemente, no habiendo podido conseguir hasta ahora ninguno con todas sus partes para hacer el estudio anatómico; mas entretanto puedo emprenderlo, creo que lo dicho bastará para su clasificacion científica.

## CLASIFICACION.

Por los caractéres expuestos, el Tepechichi solo puede colocarse entre los Mustelianos ó entre los Viverrianos: con los primeros tendria de comun su forma, su coloracion uniforme y los instintos carniceros; pero se aleja de ellos porque los Mustelianos no tienen en su sistema dentario sino cinco muelas en la mandíbula superior y seis en la inferior; el carnicero de arriba no es trilobado en su borde externo, este lóbulo lo tiene el Tepechichi en el interno; la marcha de éste es semi-plantígrada y aquellos son digitígrados, y no tienen, por último, mas que una muela tuberculosa arriba, caracter que sirvió á Cuvier para formar este grupo. Con los Viverrianos tiene más afinidad nuestra especie por el número y disposicion de los dientes, el cuerpo ménos vermiforme que en los anteriores, la cortedad de los miembros y la marcha semi-plantígrada, el número de dedos en cada pata, que es de cinco, con las uñas arqueadas, agudas y semi-retráctiles, y la coloracion del pelo, en fin, que es más oscuro en las partes superiores que en las inferiores.

Mas recorriendo uno á uno los géneros de este grupo, no encontramos ninguno que convenga exactamente á nuestra incógnita. El *Paradoxurus*, además de la cortedad de su cola, tiene el cuerpo todo manchado y con líneas más oscuras que el fondo; sus caninos son estriados y su sistema dentario es más bien omnívoro que carnívoro, lo contrario de nuestra especie. El *Hemigalus* tiene molares $\frac{5-5}{7-7}$. El *Herpetes, Galidictis* y el *Crosarchus*, $\frac{5-5}{5-5}$. El *Galidia* dos ó tres falsos molares arriba, y abajo tres. El *Ichneumia* se le acerca por el número de dientes, pero tiene el cuarto falso molar inferior con cuatro tubérculos; las orejas con la concha muy pequeña y ancha; las palmas de las manos velludas, y bolsas en el ano.

Con el *Suricata* no lo podemos comparar bajo el punto de vista de su sistema dentario, pues aunque su fórmula seria, segun Chenu, incisivos $\frac{6-6}{6-6}$; caninos, $\frac{1-1}{1-1}$; molares, $\frac{6-6}{6-6}$; solo Gervais le asigna á estos últimos la fórmula $\frac{5-5}{5-5}$, debiéndonos atener á este autor, que acompaña su descripcion de un buen dibujo del cráneo. Haciendo abstraccion de este órden de caractéres, existen otras diferencias importantes que los separan del todo, y son: el número de dedos, que en el Suricata es de cuatro en cada pié; la presencia, además, de una bolsa anal y uñas excesivamente largas.

El *Viverra* seria el animal más semejante al nuestro, pero es manchado, tiene bolsa anal y una línea de pelos muy largos desde la cabeza hasta la cola, que le forma una especie de crin ó melena.

Por esta exposicion nos convencerémos de que no debe uno atenerse exclusivamente á los caractéres generales de las tribus; pues vemos que asignándose á la de los Viverrianos, como uno de los principales, la existencia de doce molares en cada mandíbula, tansolo lo presentan dos géneros de esta tribu.

Tenemos como una probabilidad de que nuestra especie aun no ha sido descrita, lo que asienta el profesor Chenu en su Enciclopedia metódica de Historia Natural, y es como sigue: «El número de las especies de esta tribu (habla de los Viverrianos), se halla repartida en todas las partes del mundo, excepto en América, que sin embargo tendria su representante, si se colocara en ellos el género *Bassaris*, como lo ha hecho Isidoro Geoffroy de St. Hilaire. Mas en la descripcion que de él hace el profesor Chenu, vemos las muy justas razones en que se apoya, para considerarlo como un intermedio entre las dos tribus referidas.

Ahora bien, no cabe duda que el Tepechichi tiene grandes afinidades con el género *Bassaris,* y creemos que á él debe referirse; mas si comparamos su descripcion con la del cacomistle, *B. astuta,* única especie conocida, vemos que existen entre ellas diferencias notables, y á mi entender suficientes, para considerarlas como especies distintas. Así, en el primero, las formas son más robustas, las orejas arredondadas, los dientes incisivos con su borde libre de la figura de una flor de lis, la cola enteramente redonda, con sus anillos negros completos, el color, en fin, de todo el cuerpo amarillo negruzco por encima, y amarillo claro por debajo. El segundo tiene la cabeza más aguzada, las orejas más largas y agudas, la cola deprimida; con los anillos negros incompletos, los dientes incisivos lisos é iguales; y su color, mucho ménos oscuro que el del anterior, es gris por encima y blanco por debajo, algunas veces con un tinte amarillento en ambas partes. Respecto de los hábitos de ambos, mencionaré tansolo, que miéntras el cacomistle elige para vivir los lugares habitados por el hombre, el tepechichi por el contrario, se aleja siempre de ellos, y busca su guarida en la escabrosidad de las montañas.

Por estas razones se verá si mi opinion es fundada, y si la especie *B. monticola* que ahora propongo, es realmente distinta de la *B. astuta,* descrita ya por Lichtensteim.

## Observaciones del Sr. Dr. D. Alfredo Dugés al trabajo anterior,
## en contestacion
## a la consulta que le hizo la Seccion de Zoologia.

Es evidente que el Tepechichi es un *Bassaris,* pues no conozco absolutamente ningun otro Viverriano americano. Respecto de los caractéres diagnósticos en que se funda el Sr. Cordero, para separar su especie de la ya conocida, haré las siguientes observaciones:

1.ª He encontrado variaciones en las orejas del *B. astuta,* son más *arredondadas* en unos y en otros más agudas; 2.ª he visto uno ó dos individuos con la cola *redonda* y no deprimida; 3.ª los hay tambien con anillos *completos,* miéntras otros no tienen sino semicírculos superiores; 4.ª la forma trilobada de los incisivos no creo que pueda servir de carácter diferencial, pues la tienen igualmente los *B. astuta, jóvenes,* y les sucede lo que á los perros, que el borde libre se desgasta y se borra la flor de lis. Dos cosas sí me han llamado la atencion en el dibujo que se me remite: una es la forma del diente carnicero, pues se notará en la figura que mando un talon interno bilobado, que no se observa en el Tepechichi: otra es la singular configuracion del cráneo, que se acerca bastante á la de las *Taxideas,* y distinto de la del cacomistle: tal vez sea esto una particularidad de sexo ó de edad.

Se cree, pero sin pruebas hasta ahora, que puede haber dos especies de *Bassaris,* de las cuales científicamente no se conoce sino la *astuta:* es muy posible que el Tepechichi, á juzgar por sus otros caractéres diferenciales, sea la especie que se supone existir y que aun no ha sido descrita.

A la seccion de Zoología le parecen muy juiciosas las observaciones del Sr. Dugès; mas hace notar que los caractéres en cuestion indicados por el Sr. Cordero, son constantes en los ocho ó diez Tepechichis que han sido examinados, especialmente *la flor de lis,* que existe aun en los ejemplares de individuos que se han juzgado adultos; y además se hallan todos reunidos en el mismo individuo.

En la lámina adjunta se representan, debido al Sr. Dugès, la variedad de anillos completos del *B. astuta,* algunas figuras parciales de las otras á que hace alusion en sus observaciones, y un cráneo del tamaño natural de esta especie. Abajo está dibujado el Tepechichi y por separado el cráneo y algunos otros detalles: las diferencias entre uno y otro animal se apreciarán así con más exactitud.

México, Diciembre 1.° de 1874.

# MINERALOGIA.

## NOTICIAS SOBRE LOS CRIADEROS DE GRAFITA Ó PLOMBAGINA DE MÉXICO,

## Y SU EXPLOTACION.

POR EL SEÑOR DON ANTONIO DEL CASTILLO,

SOCIO DE NUMERO.

Los nuevos criaderos que se han descubierto de este mineral, son de bastante interes para consignarlos en estas noticias.

Con anterioridad a estos descubrimientos, poseiamos en nuestras colecciones ejemplares de gabinete para el estudio de la mineralogia del país, sin que tuviéramos mas pormenores de sus criaderos, que la vaga indicacion del lugar de su procedencia.

1. Así, los descubrimientos más antiguos, ó bien el conocimiento de que existia la grafita en algunas de nuestras montañas, datan desde el año de 1850 en adelante, en cuyo año el que suscribe, examinando un fragmento de una roca metamórfica, compuesta de caliza y granos de hornblenda, la determinó ó clasificó; encontrandose diseminada en ella, en pequeños granos, ó masas hojosas, acompañada de pyrita, ó bisulfuro de fierro, y chalcopyrita, ó doble sulfuro de cobre y fierro. La localidad de su procedencia es vaga, pues la noticia única que se pudo obtener de ella, fué la de que la referida caliza metamórfica se encontraba en las montañas del Suroeste de Tehuacan.

2. Pocos años despues, el Sr. D. Blas Balcarcel presentó al que entónces era Colegio de Mineria, un ejemplar de grafita escamosa pulverulenta é impura en caliza, de las cercanías de Santa María Itatlazco.

3. Pero es, seguramente, mas antiguo que los anteriores descubrimientos, el de la grafita de Pimas del Estado de Sonora, de la que existia un regular trozo en el antiguo Museo Nacional, cuya clase es igual á la de la grafita de que se hablará adelante, que constituye una gran capa en las inmediaciones del Real de San Marcial, del mismo Estado de Sonora, que se ha explotado últimamente.

4. Por noticias estadísticas, parece que tambien se encuentra en el Real de San Javier (?) de la Baja California.

5. Se dice igualmente que la hay en el Distrito de minas del Cardonal, pero no se precisa la localidad.

6. Por el año de 1860 se remitió á una casa de Banco de esta capital, que explotaba minas de plata cerca de Melila, un ejemplar que venia con la siguiente etiqueta: «Pierre aussi de Nopa, dont je ne me rappelle pas bien la veine.—Je lui donnerai le num. 5.» El pequeño ejemplar, que aun conservo, parece ser fragmento de una roca compuesta de pyroxena verde, de adularia y de cuarzo, con tablas exagonales de grafita embutidas, y pertenecer al grupo de las rocas graníticas.

7. Entre los minerales que figuraron en la Exposicion del Estado de Guerrero en 1870, que el Sr. D. J. Ramon Tamayo presentó despues al gabinete de Mineralogía de la Escuela Especial de Ingenieros, que clasifiqué en 1871, encontré la grafita contenida en masas, en una pizarra talcosa blanca, procedente del pueblo de Jalapa (?).

A estas vagas noticias de la existencia de la grafita en algunas de las montañas de México, se limitaba nuestro conocimiento de que la poseiamos; el cual, sin embargo, daba una guía segura de que pudieran encontrarse grandes depósitos, que formaran la base de especulaciones mineras.

Efectivamente, no se pasaron muchos años sin que llegara á nuestras noticias, que los señores arrendatarios de la Casa de Moneda de Culiacan habian tomado posesion de un gran criadero, cerca del Real de San Marcial, en el Estado de Sonora, los cuales lo explotaron, y exportaron unas 20 toneladas para Nueva York y Boston, que no les costearon los gastos, y abandonaron en seguida.

Más tarde, por el año de 1867, el Sr. Müller volvió á emprender la explotacion del mismo criadero, remitiendo á Alemania unas 400 toneladas, sin éxito favorable.

Estando yo en Guaymas en 1869, el mismo Sr. Müller me presentó una muestra de la grafita exportada para Alemania; y comparada su clase, á mi regreso á esta capital, con la del trozo de que se habló ya, núm 3, resultó ser idéntica.

No cabia ya duda entónces que el criadero de que se habia extraido el trozo de grafita de Pimas, que hacia muchos años existia en el antiguo Museo Nacional, era el mismo explotado por los señores ántes referidos.

San José de Pimas es el nombre de un pueblo antiguo de Sonora, y es el que tiene la etiqueta del ejemplar del Museo. San Marcial es un Real de minas nuevo del mismo Estado, y entre ambas localidades se encuentra el criadero últimamente explotado, que dista unas 33 leguas al N. E. del puerto de Guaymas.

Aun no se tiene una descripcion geológica de este criadero, que bajo el punto de vista industrial, es de grande interes para el desarrollo de nuestra industria minera.

Segun las noticias del Sr. D. R. Symon, ocupa una extension de 4,190 metros, ó una legua, y tiene de ancho como 10 metros. No se sabe bien si es una veta ó capa, pero su masa es homogénea, compacta y limpia. Se saca la grafita en grandes trozos, ó cantos, consistentes y puros, que son susceptibles de aserrarse, tornearse y esculpirse.

Sus caractéres son los de la variedad de grafita «escamosa,» que contiene, aunque imperceptiblemente, algun óxido rojo de hierro, y esta circunstancia la pone, industrialmente hablando, en un lugar intermedio entre la grafita de primera clase, ó de más valor en el comercio, que es la grafita hojosa de Ceilan, y la grafita escamosa de Alemania. La primera vale en Europa $ 160 la tonelada; y á la de Pimas se le asignó en Lóndres un valor de $60 por tonelada; miéntras que en los Estados-Unidos del Norte se pagó á $ 96.

En estos últimos dias, a mediados de Marzo próximo pasado, el Sr. D. F. Farrugia Manly, minero de Zimapan, y activo é inteligente corresponsal de la Sociedad Mexicana de Historia Natural, presentó á ésta una interesante coleccion de muestras de grafita, y rocas de las montañas en que se encuentra, procedentes de Huitznopala, 6 leguas al Norte de Molango, cabecera del distrito del mismo nombre.

Este nuevo descubrimiento está hecho en la misma region de la grafita núm. 6; pues la palabra «Nopa» debe ser Noapan, nombre de un pueblo situado á cosa de tres leguas al N. O. de Molango, y á doble distancia, al mismo rumbo de Melila.

Por el exámen de la coleccion, unida al informe del reconocimiento que practicó el mismo Sr. Manly, de la region de Huitznopala, publicado en el "Propagador Industrial," núm. 8, podemos juzgar de la importancia del nuevo criadero.

Las rocas de las montañas parecen pertenecer al grupo de las rocas graníticas y "gneissicas," habiéndose sustituido en parte la grafita á la mica, en estas últimas rocas, como suele suceder en otras partes.

Los terrenos inferiores formados de los despojos de descomposicion y detritus de desgaste de aquellas rocas, contienen nódulos puros de grafita hojosa; y por simple deslame, las tierras de esos terrenos dan la misma grafita en grumos, hojillas ó palletas, sueltas y limpias.

Los núdulos de grafita pertenecen á la primera variedad de la especie "grafita" de los mineralogistas, que es la hojosa y cristalizada. Forman láminas que resultan de la separacion por los cruceros de la base de los prismas, presentando una estructura cristalina. Las caras de los cruceros están además rayadas por dos sistemas de líneas paralelas formando rombos, que indican la direccion de otros cruceros.

Las láminas son resplandecientes, de lustre metálico, de color gris de acero oscuro, untuosas al tacto, tiznan los dedos, y dejan en la porcelana que se frota con ella una mancha gris, á diferencia de la molibdena sulfúrea que la deja verdosa; y presentan todos los demás caractéres de la grafita de primera clase, como la de Ceilan.

Al fin de este artículo ponemos el catálogo de nuestra clasificacion, de la coleccion del Sr. Manly.

Para concluir, recordarémos aquí la composicion y propiedades químicas de la grafita; cuáles depósitos son actualmente los que están surtiendo á la industria para la fabricacion de lápices y crisoles refractarios; y qué aplicaciones podrian darse á las clases de grafita de nuestros principales y más abundantes criaderos.

La grafita [1] se compone de carbono puro, en su mayor parte, con mezclas mecánicas de óxido de hierro y arcilla, en cortísimas cantidades.

Para formarse una idea de lo variable de estas mezclas, ponemos á continuacion algunos análisis de las grafitas mas conocidas, publicados en las "Comptes Rendus des Séances de l' Academie de Sciences, LXIV, 1091, 1867, por C. Mène.

| | | | | | COMPOSICION EN 100 PARTES. | | | | |
|---|---|---|---|---|---|---|---|---|---|
| | Peso específico. | Carbono. | Materias volátiles. | Cenizas. | $\ddot{\text{Si}}$ | $\overset{\dots}{\underline{\text{Al}}}$ | $\dot{\text{Fe}}$ | $\dot{\text{Mg}}$, $\dot{\text{Ca}}$. | Alcs. Pérdidas |
| De Cumberland... | 2,3455 | .91,55 | 1,10 | 7,35 | 52,5 | 28,3 | 12,0 | 6,0 | 1,2 |
| ,, ,, | 2,5857 | 84,38 | 2,62 | 13,00 | 62.0 | 25,0 | 10,0 | 2,6 | 0,4 |
| ,, ,, | 2,4092 | 78,10 | 6,10 | 15,80 | 58,5 | 30,5 | 7,5 | 3,5 | — |
| ,, Passau Baviera. | 2,3108 | 73,65 | 4,20 | 22,15 | 69,5 | 21,1 | 5,5 | 2,0 | 1,9 |
| ,, Ceilan (Islas).... | 2,2659 | 68,30 | 5,20 | 26,50 | 50,30 | 41,5 | 8,2 | — | — |

Sometida á una alta temperatura, la grafita arde sin llama ni humo, dejando por lo comun un residuo de óxido de hierro. Al soplete es infusible; pero fundida con salitre en la cucharilla de platina, deflagra, convirtiendo al reactivo en carbonato de potasa, que hace efervescencia con los ácidos, y es inalterable cuándo se ataca con ellos.

Por las condiciones que guardan frecuentemente los criaderos de grafita con las rocas en que arman, se le debe considerar como un combustible mineral privado casi completamente de gas. La más fina grafita que valia[1] $ 80 el kilógramo, (2, 17 librs.) con la que se hacian los lapices ingleses, y á la que debian su fama, se sacaba de las minas de Borrowdale, en Cumberland; pero ya estas minas se han agotado, y ha venido a reemplazarlas el depósito nuevamente descubierto en Siberia por Mr. Alibert de Montauban, cuyas muestras de calidad superior, figuraban ya en la Exposicion de Paris de 1867, al estado natural, ó cinceladas en formas de estatuas, y otras figuras de fantasia con un bello pulimento. Y la famosa fabrica de lápices de Faber, en Nuremberg, que ha ofuscado la reputacion de los de Brookman, se surte de la grafita de mejor clase de este nuevo criadero de Rusia.

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[1] Nombre griego que le dió Werner, derivado de γραφω escribo.

La "American Graphite C.º de Cliff St. New York," se provée para su fábrica de crisoles de plombagina, tanto de las minas de Ticonderoga, del Lago Superior, como de las de Ceilan; y hace dos años ofrecia tomar de 50 á 100 toneladas, por remesas de la de Pimas, á $ 60 en oro por tonelada, puesta en Nueva York.

Con la grafita de Passau, en Baviera, mezclada a una tierra refractaria, se fabrican los famosos crisoles alemanes, que sufren bruscos cambios de temperatura sin romperse.

Los usos principales de la grafita ó plombagina, quedan ya casi indicados.

Con la de clase más fina, labrada en prismas muy delgados, embutidos en cilindros de madera, se hacen los lápices. Con el polvo de la de clase inferior, mezclada con un mucilago, se forman los lápices ordinarios.

Mezclada con tierra refractaria, en la proporcion de 1 á 4 partes, se fabrican los crisoles, cuyas propiedades de resistir á un fuego intenso y á bruscos cambios de temperatura, dependen tanto de la clase de los materiales que entran en ellos, como del punto de cocimiento que se les da en los hornos, que es lo que forma el secreto de los fabricantes.

La de textura compacta, se labra al cincel, como hemos dicho, para hacer estatuas y objetos de adorno ó fantasía.

Reducida á polvo fino y revuelta con grasa, sirve de lubrificativo para disminuir la friccion de las piezas pesadas frotantes de las máquinas; y unida á un barniz, preserva del ollin las estufas y tubos de chimeneas y piezas finas de maquinarias, cuando se pintan con ella.

La incoherente ó pluverulenta, sirve á veces para limpiar las piezas de hierro colado de maquinaria ó instrumentos.

Por las clases á que pertenecen las grafitas de Pimas y de Huitznopala, entendemos que son aplicables á todos los usos indicados; pero que se preferiria la de Huitznopala, por su calidad superior, para hacer lápices finos y crisoles refractarios.

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[1] Mineralogie de Dufrenoy, 2.ª Edition 1859.

Mas la cuestion económica es, en nuestro concepto, la de llevar ó crear estas industrias en el lugar mismo de la produccion ó sus cercanías; pues la explotacion de minerales de poco valor intrínseco, como es la grafita, estando los criaderos léjos de las costas, para su exportacion, ó de las grandes capitales, para establecer fábricas de los artefactos en que se emplea, tendria en contra los costos de los fletes de trasporte, que absorberian gran parte del valor de la materia prima, y harian la especulacion ó empresa de un éxito dudoso.

## Clasificacion de la coleccion de grafitas y rocas que presentó el Sr. Farrugia Manly a la Sociedad Mexicana de Historia Natural

### DE PILAPA.

1 Roca alterada, compuesta de feldespato, cuarzo y grafita, con estructura algo pizarreña.
2 Id. id.
3 Id. id., de estructura granitóidea, y con grafita en tablas exagonales.
4 Gneiss, con mica parda de tumbaga.
5 Tierras arcillosas, con grafita en hojillas sueltas.
6 Adularia, cuarzo y mica: fragmento de roca de granito.—Piedra rodada.
7 Conglomerado cuarzoso: piedra rodada, en la falda de la montaña.
8 Pegmatita (granito sin mica). Id. id.

### DE HUITZNOPALA.

9 Nódulo de grafita hojosa. (Conjunto de láminas ú hojas con cruceros rómbeos, envueltos en arcilla ferruginosa.)
10 Láminas de grafita de los nódulos desbaratados y lavados.
11 Grafita en láminas, hojillas, palletas y grumos, sacados por lavaje de las tierras arcillosas.
12 Cuarzo blanco con grafita, fragmento encontrado en la arcilla, á dos piés de profundidad.

13 Feldespato alterado con grafita. (Roca alterada de la loma de Molhuasco.)
14 Basalto, caracterizado por el olivino que contiene: piedra rodada de id. id.
15 Protogyna (con talco verde y blanco), del cauce del rio.
16 Feldespato (adularia) de cerca del rio.

México, Junio 20 de 1875.

## AGRICULTURA.

# TEORÍA Y PRÁCTICA DE LA "QUEMA,"

POR EL SEÑOR DON JOSÉ C. SEGURA,

SOCIO DE NUMERO.

Las plantas útiles que el hombre cultiva, necesitan para llegar á su perfecto desarrollo, además de que concurran las circunstancias climatéricas que favorecen su vegetacion, que encuentren en el terreno los principios nutritivos en un estado propio para ser absorbidos por sus raíces.

La accion de los agentes meteóricos sobre las partículas orgánicas y terrosas, determinan ese estado por las nuevas combinaciones que allí se originan, dando por resultado la solubilidad de las sustancias que son útiles al desarrollo vegetal. Mas para que estas reacciones se verifiquen, es indispensable que el terreno esté en un estado de agregacion tal, que sea accesible á las influencias atmosféricas, sin perjudicar al apoyo que debe prestar á las plantas para que resistan al impulso de los vientos.

Sin la intervencion del aire, las combinaciones que se forman, no solo son nocivas á los vegetales, sino tambien al hombre y á los animales. El óxido de fierro, que con frecuencia es uno de los componentes de las tierras, se reduce al mínimum por la combustion lenta de la materia orgánica, haciendo improductivos los terrenos que la contienen.

Chevreul ha demostrado que hay produccion de hidrógeno sulfurado cuando se putrifica la materia orgánica en presencia de los sulfatos, aun cuando este ácido deletéreo se combine con los radicales de los alcalis y forme sulfuros fijos, porque los ácidos orgánicos que se desarrollan en la descomposicion de la sustancia orgánica, lo desalojan de sus combinaciones, poniéndolo en libertad. El aire tiende á prevenir estos inconvenientes, suministrando oxígeno á la combustion, é impidiendo la reduccion del fierro y de los sulfatos, ú oxidando estos cuando ya existen.

El agua sirve de vehículo para llevar á las plantas las sustancias solubles que favorecen su crecimiento. Si el estado físico del terreno impide su libre circulacion, puede suceder, ó que las plantas mueran de inanicion, ó que el agua estancada en su superficie haga que la sustancia orgánica, al descomponerse, dé orígen á productos ácidos que favorecen el desarrollo de las plantas inútiles ó nocivas á la agricultura, en cuyo caso es preciso saturarlos ántes de emprender cualquier cultivo.

Las labores tienen por objeto remover el terreno y volverlo poroso, exponiendo así sus partículas á la accion de la atmósfera: pero hay ciertos terrenos que por su naturaleza hacen ineficaz ó pasajero su efecto; tales son los terrenos arcillosos, húmedos, fríos y compactos, los pantanosos y los que contienen una gran cantidad de sustancia orgánica.

La Agronomía posée medios para modificar sus propiedades y volverlos aptos al cultivo. De uno de estos medios voy á ocuparme, y es el conocido con el nombre de "*Quema,*" por ser el mas económico y sencillo en su aplicacion práctica, así como sus resultados son más satisfactorios, que por el empleo de la cal, la arena ó la marga silícica.

Con el nombre de *quema* se conoce la operacion que tiene por objeto modificar las propiedades físicas y químicas de un terreno por la accion del fuego sobre sus partes terrosas, y por la carbonizacion de la parte orgánica que contiene.

Este procedimiento es muy antiguo. Virgilio, en sus Geórgicas, lo recomienda como un agente poderoso para fertilizar las tierras. Se sabe que era practicado en Italia, y que en el siglo XVII pasó á la Francia, siendo introducido cincuenta años despues en Inglaterra. Hoy en todas las naciones de Europa es bastante conocido y practicado.

Modifica las propiedades físicas y químicas, porque bajo la influencia del calor, la arcilla pierde su plasticidad, trasformándose en una masa porosa y deleznable, fácil de ser accesible al agua y á los agentes atmosféricos. El fuego destruye las plantas nocivas á los vegetales cultivados, así como á los huevos y larvas de los insectos, y estos se alejan del terreno por el olor característico que allí se desprende. La materia orgánica se carboniza, y por la propiedad que tiene el carbon de absorber los gases, siendo tanto más absorbidos cuanto más solubles son en el agua, viene a servir de condensador de los principios fertilizantes; además, por la porosidad del terreno y la sobreoxidacion del hierro en presencia de los álcalis y de la materia orgánica, se favorece la nitrificacion que es benéfica al desarrollo vegetal. Los silicatos insolubles se trasforman en solubles por el concurso de los álcalis; y el carbonato calizo, por la elevacion de temperatura a que ha estado sometido, pierde su ácido carbónico, y su cal, muy interesante para corregir la acidez de un terreno, activa la descomposicion de la materia orgánica. Por lo expuesto se deduce, que no solo la *quema* es un mejorador poco costoso, sino un excelente abono.

Su empleo no puede generalizarse en toda clase de terrenos sin graves perjuicios. Favoreciendo la nitrificacion, no seria racional aplicarla a nuestros terrenos salitrosos, porque en las plantas, lo mismo que en los animales, el exceso de nutricion trae consigo la enfermedad y la muerte. En los terrenos arenosos, que tienen la propiedad de evaporar fácilmente el agua y de descomponer con rapidez los abonos, disminuiria la poca cohesion que tienen, y destruiria las materias alimenticias. Tampoco produciria buenos resultados en los de poca profundidad, sobre todo, cuando el suelo activo descansa sobre la roca ó el subsuelo es arenoso, porque las plantas estarian expuestas á *acamarse* por la movilidad de la tierra que les sirve de apoyo.

La práctica de la *quema* requiere tres operaciones: primera, el desprendimiento del césped: segunda, su combustion: tercera, la reparticion de sus productos.

En Europa, para desprender el césped, se han inventado diversos instrumentos, con el objeto de hacer esta operacion más fácil y ménos costosa.

Los instrumentos de mano que generalmente se usan, son: la pala comun de fierro con punta triangular, la azada rocera, el corta-césped con el levanta-césped y el *breast-spade*.

La azada rocera es semejante á nuestro azadon, con la lámina más ancha y un poco curva. Para manejar este útil, el primer peon, que se llama el conductor, se coloca de manera que uno de los límites del campo que se quiere quemar esté á su derecha: armado de la azada y ligeramente encorvado, descarga un fuerte golpe á la derecha, otro al frente y el otro a la izquierda:

sin desprender el instrumento del terreno, levanta con fuerza el mango, y haciéndolo obrar como una palanca, desprende el césped, colocándolo con el instrumento á su derecha: en seguida, dando un corto paso, levanta otro césped, y prosigue así la misma operacion hasta llegar á la extremidad. Cuando ha levantado los dos primeros, un segundo peon lo sigue, colocándose á su izquierda y un poco atrás; da un golpe al frente con su azada rocera, y otro á la izquierda, desprendiendo el césped como el primero, y colocándolo en el lugar de donde éste lo ha extraido. Los demás peones que de antemano se han asignado para esta operacion, se van escalonando y trabajando en el mismo órden que los dos primeros: por consecuencia, van llegando sucesivamente á la extremidad del campo. El conductor vuelve al extremo de donde partió, y se coloca á la izquierda de la faja desprovista del césped levantado por el último, y los demás vienen colocándose á medida que llegan á la extremidad opuesta en el mismo órden que ántes, prosiguiendo así hasta terminar la operacion.

El corta-césped es una lámina de fierro en forma de media luna, que tiene su parte cóncava acerada y cortante, y provista en una de sus extremidades de un mango de madera.

El levanta-césped es una pala de fierro con punta triangular, teniendo en su mango una acodadura y otra en sentido inverso en la insercion de la lámina con el mango. Un peon con el corta-césped va dividiendo verticalmente el terreno en rectángulos de longitud y latitud adecuada, y otro introduce la lámina del levanta-césped, y apoyado en el puño lo empuja hácia adelante: como esta operacion es muy fatigosa para un solo hombre, se emplean dos; uno tira de una cuerda atada á un anillo implantado en la acodadura del mango, y el otro lo dirige por el puño que lo termina, de la misma manera que se conduce un arado por sus manceras.

El *breast-spade,* que los ingleses tambien llaman *breast-plougt,* es una pala de fierro de punta como la del levanta-césped, cuyo mango está acodado ligeramente en su medio, con el lado izquierdo de la lámina doblado en ángulo recto, de forma triangular y filoso, que sirve para cortar el césped lateralmente: el peon lo introduce de $0^{m}03$ á $0^{m}05$ de profundidad, lo empuja hácia adelante, valiéndose de la acodadura, levanta el prisma de tierra y lo invierte. Este instrumento tiene el inconveniente de ser su trabajo lento y penoso: sin embargo, John Sinclair dice que un hombre vigoroso y ejercitado puede descostrar, por término medio, en una semana, un terreno de cuarenta aras. En los terrenos pedregosos se hace uso de una especie de bieldo. Nuestros gañanes desprenden el césped de los campos valiéndose de la barreta y del *escarraman,* que es una pala de madera con punta de fierro, ó con el azadon. Un peon, regularmente ejercitado, puede, por término medio, descostrar en un dia 74 metros cuadrados de terreno.

En las grandes explotaciones esta operacion, con instrumentos de mano, seria muy costosa; por lo mismo se recurre á instrumentos de tiro. Cualquier arado, de los que se conocen entre nosotros con el nombre genérico de extranjeros, sirve para ejecutar esta operacion. Para esto se sustituye la cuchilla por un disco metálico y cortante, que gire libremente en la chapa que lo une al timon, y cuya reja sea ancha, de las llamadas de descostrar. Se puede usar el arado americano sin ninguna modificacion, haciéndolo preceder al corta-césped de Rey de Planazu, que se compone de una pieza trasversal, provista de manceras y armada de seis cuchillas equidistantes y encorvadas hácia adelante, con el objeto de disminuir la resistencia, y muy bien afiladas para cortar el césped en bandas paralelas de $0^{m}20$ á 30 de anchura. Esta pieza trasversal está unida á un timon que descansa en un avantren.

En el Departamento del Tarn, el Sr. Villaneuve introdujo un arado que violenta mucho el descostramiento. Este arado tiene el timon curvo y articulado: la forma de la reja es igual á la del levanta-césped, con la cuchilla tambien triangular: la vertedera es pequeña y elizoidal: en la articulacion del timon se encuentran dos ruedas que le sirven de avantren: por esta disposicion su trasporte es fácil. El manejo del instrumento es el mismo que el del arado comun.

El grueso que se da al césped es muy variable, y depende de la extension y disposicion de las raices, de los vegetales que lo constituyen, de la naturaleza del terreno y de los instrumentos que se emplean en la extraccion, teniendo por límites de $0^{m}05$ á $0^{m}16$.

Una vez desprendidos los céspedes, se les deja *escurrir*, colocándolos por pares, recargándose el uno contra el otro. Es necesario no dejarlos secar mucho, porque despues de la combustion se trasforman en un ladrillo difícil de pulverizar, sino que conserven un estado de humedad que no perjudique a la operacion subsecuente.

El desprendimiento del césped debe hacerse en tiempo de secas y cuando el terreno esté *escurrido*, porque muy húmedos los terrenos arcillosos se adhieren á los instrumentos del cultivo, y muy secos oponen gran resistencia á la traccion. La combustion del césped se hace cuando está próxima la siembra.

Para quemar el césped, algunas veces se le prende fuego en el mismo lugar en que lo ha dejado el peon cuando lo ha desprendido: pero esto tiene el inconveniente que, efectuándose la combustion al aire libre, se pierden los gases y compuestos volátiles en la atmósfera. Es preferible situar á distancias haces de leña ó montones de yerba seca, ó de cualquier otro combustible de poco valor, y formar sobre ellos con el césped (teniendo cuidado de colocar la cara que está provista de yerbas hácia el interior), hornos de $1^{m}$ á $1^{m}33$ de altura, y de 1,33 á 1,66 de diámetro, que tengan dos aberturas, una en la base y del lado del viento dominante, y la otra en la cúspide para que le sirva de tiro, la cual se tapa inmediatamente que el fuego se ha propagado en su interior. Se tiene cuidado de tapar con césped las grietas que se hagan en los hornos durante la combustion.

Cuando despues de pasados algunos dias se han enfriado, se procede á la reparticion de las cenizas.

En los paises húmedos, ó cuando por cualquiera otra circunstancia, no puede esperarse á que se escurra bien el césped, puede hacerse la combustion en parrillas portátiles. John Sinclair describe una muy sencilla, que consta de dos barras de fierro de $1^{m}22$ de largo, unidas por seis arcos del mismo metal. Se coloca horizontalmente en el suelo, y sobre su parte convexa se pone el césped como ya se ha dicho. El espacio que queda entre la parrilla y el suelo, da paso al aire y se facilita mucho la combustion. Un muchacho de doce años puede trasportarla con facilidad.

Es esencial para los buenos resultados, que la accion del calor sobre el césped sea lenta para que no se incinere más que una pequeña parte de sustancia orgánica, y que el ollin, el humo y todos los productos gaseosos que se desarrollan en la combustion, sean retenidos en la masa terrosa. Lo que anunciará la buena marcha de la operacion, es que al principio el humo undule ligeramente sobre el horno, y despues se haga imperceptible, pero que esto no provenga de que se haya extinguido el fuego en el interior. Los hornos que despues del enfriamiento tienen el interior moreno-rojizo y el exterior muy oscuro, son los que producen mejores efectos.

Segun Puvis, con la quema de una héctara, teniendo el césped un centímetro de espesor, se mejoran de 25 á 30 segun la tenacidad de la tierra. Cuando la profundidad varie, simples proporciones nos darán la cantidad de terreno que hemos de someter á la combustion para mejorar el campo. El agrónomo citado, para calcular esa cantidad, se fundó en que una héctara de terreno de un centímetro de espesor, da despues de la combustion mil metros cúbicos de cenizas. Tomando el término medio de estos datos, establecemos las fórmulas siguientes: 1.ª $x = 275\,a$, 2.ª $x = \frac{s}{275\,a}$, siendo *a* el espesor del prisma de tierra, y *s* la superficie del campo que se quiere mejorar. La primera fórmula da la cantidad de héctaras que se mejoran con una de una profundidad dada sometida á la combustion; y la segunda determina la cantidad de héctaras de un grueso convenido, que sometidas á la combustion, mejorarian un campo de superficie conocida.

Desgraciadamente el coeficiente de *a* es variable, como lo es el dato en que se funda, por lo cual no se deben esperar mas que resultados aproximados: sin embargo, tanto el agricultor como el artesano ó el industrial, necesitan partir de un dato, aun cuando no sea mas que aproximado, que les sirva de base en sus cálculos, por cuya razon las he consignado.

Es preferible quemar, no una parte sino todo el terreno, porque de esta manera se hace con regularidad la reparticion del mejorador, y sus efectos son más uniformes. Villaneuve, que es una autoridad en esta materia por su larga práctica, descostraba el campo, y ántes de someter á la combustion el césped, trasportaba el sobrante que resultaba segun sus cálculos, para quemarlo en los fundos vecinos que queria mejorar.

De cuatro maneras se reparten las cenizas: primera, enterrándolas inmediatamente despues de la combustion por medio del arado y proceder á la siembra; este método es preferible: segunda, repartirlas con la pala en la superficie del campo y dejarlas algunos meses expuestas á la accion atmosférica; esto tiene el inconveniente que las lluvias arrastren á las capas profundas de la tierra arable las sales solubles que contienen, y para la siembra se tendria que hacer una labor profunda: tercera, amontonar, para repartirlas en el momento de la siembra: la humedad de las noches, ó la primera lluvia, les forma una costra que las preserva de ser esparcidas por el viento, y hace á estos montones impermeables á las lluvias, que disolverian las sales que contienen: cuarta, repartir con las cenizas cal, en la proporcion de 100 hectólitros por héctara.

Despues de quemado un terreno, es preciso elegir una rotacion poco agotante, y no abusar de la fertilidad que ha adquirido, sin retribuirle por los abonos los principios alimenticios que las cosechas le quitan, si no se quiere esterilizarlo por completo.

Mateo Dombasle dice que un terreno quemado es como un caballo fogoso, del cual puede abusar un auriga ignorante, pero tambien del cual se pueden sacar excelentes servicios por un gobierno conveniente.

México, Julio 23 de 1874.

# MINERALOGIA.

## EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MÉXICO,

Comunicadas por el Señor Doctor Don Jose Burkart.

(CONTINUA.)

### Articulo III.

*De la Xonotlacia (Xonaltite) ó un nuevo hidrosilicato de cal, y de la Bustamancia, por el Sr. Dr. Rammelsberg.*

Habiendo recibido el Sr. Dr. Krantz, el año pasado, del Sr. D. Antonio del Castillo muestras de esta nueva especie mineral, que se halla junto con apofilita y bustamancia, remitió, por su encargo, una parte de ellas al Sr. Rammelsberg para su análisis; y parece que por un error de pluma se señaló Tetela de Xonalta como la localidad donde se hallan estos minerales, en lugar de Tetela de Xonotla, por lo que el Sr. Rammelsberg la llamó Xonaltite; así es que, para México á lo ménos, se debe sustituir el nombre de la nueva especie mineral[1] dado por este autor, con el de Xonotlacia ó Jonotlacia.

Segun dice Rammelsberg, el mineral que analizó forma «anillos concéntricos de color, en parte blanco, en parte gris azulado; es fibroso ó compacto y se distingue por su gran dureza ó tenacidad: se parece á la Okenita, de la cual se distingue solamente por su composicion cuantitativa.»

«Al calentar este mineral se desprende agua; al soplete no se funde; su peso especifico es de 2,710 para la variedad blanca, y de 2,718 para la variedad gris, así como su composicion química está entre la de la Wollastonita, cuyo peso especifico es de 2.85, y el de la Okenita con un peso especifico de 2.30.»

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[1] Véase el tomo citado, p. 33.

«En ácido hidroclórico se descompone; pero la siliza que se aparta en polvo no se disuelve enteramente en carbonatos alcalinos. El análisis dió para las dos variedades la siguiente composicion:

| | 1.° LA BLANCA. | | 2.° LA GRIS AZULADA. |
|---|---|---|---|
| Siliza | *a* 49.58 | *b* 47.91 | 50.25 |
| Cal | ,, 43.56 | ,, 43.65 | 43.92 |
| Oxidulo de manganeso | ,, 1.79 | ,, 2.42 | 2.28 |
| ,, de fierro | ,, 1.31 | | |
| Magnesia | ,, — | ,, 0.74 | 0.19 |
| Agua | ,, 3.70 | ,, 3.76 | 4.07 |
| | 99.94 | 98.48 | 100.71 |

«El oxígeno del agua, de las bases y del ácido, está en las proporciones siguientes:

$$\begin{aligned} N^{o}\ 1^{a} &= 3.30 : 13.15 : 26.43 \\ ,,\ 1^{b} &= 3.34 : 13.03 : 25.55 \\ ,,\ 2 &= 3.62 : 13.15 : 26.80 \end{aligned}$$

$= 1 : 4 : 8$, y por consiguiente es $= 4\,\dot{C}a\,\ddot{S}i, + \dot{H}$;

computando:
$$\begin{aligned} 4\,\ddot{Si} &= 120 = 49.80 \\ 4\,\dot{Ca} &= 112 = 46.47 \\ \dot{H} &= \phantom{11}9 = \phantom{1}3.73 \\ \hline &\phantom{=}\ 241\ \ 100.00 \end{aligned}$$

«La Okenita contiene con cantidad igual de cal, el doble de ácido y el óctuplo de agua.»

«Algunas partes del mineral contienen un poco de carbonato de cal p. e. la materia del análisis N°. $1^{b}$, este análisis se hizo con ácido muriático. De las 48.73 partes por ciento, se disolvieron 41 en una lejía de carbonato de sosa (Kohlensaure Natronlauge); el resto de 7.73 por ciento que era duro y crugia, rindió en un análisis separado 6.91 de siliza, siendo el resto óxido de manganeso y cal; y parece que no eran partes del mineral no descompuesto, sino que contenian algun cuarzo. Pero cuando despues de haber quedado unos pedazos del mineral por cinco semanas en ácido hidroclórico, se hirvieron 8.09 gramos de la masa quebradiza en una solucion de carbonato de sosa, solo quedaron 3.4 por ciento, conteniendo 0.13 por ciento de cal y el resto de siliza. Sí estos 3 por ciento se pudieran tomar por cuarzo, el silicato de cal seria:

$$\dot{Ca}^{10}\ \ddot{Si}^{9}$$

lo que no es probable, y parecen pertenecer más bien al silicato mismo que es:

$$\dot{Ca}\ \ddot{Si}.»$$

«La nueva especie mineral se ha formado tal vez de la Bustamancia por el influjo de aguas calcáreas y silizosas.»

«La bustamancia que acompaña á la xonatlacia, es estriada (otrahlig), radiante y gris-verdosa. Los ejemplares sencillos del mineral tienen la estructura de la augita. Los ácidos atacan á la bustamancia difícilmente, pero contiene trazas de carbonato de cal."

«Se compone de

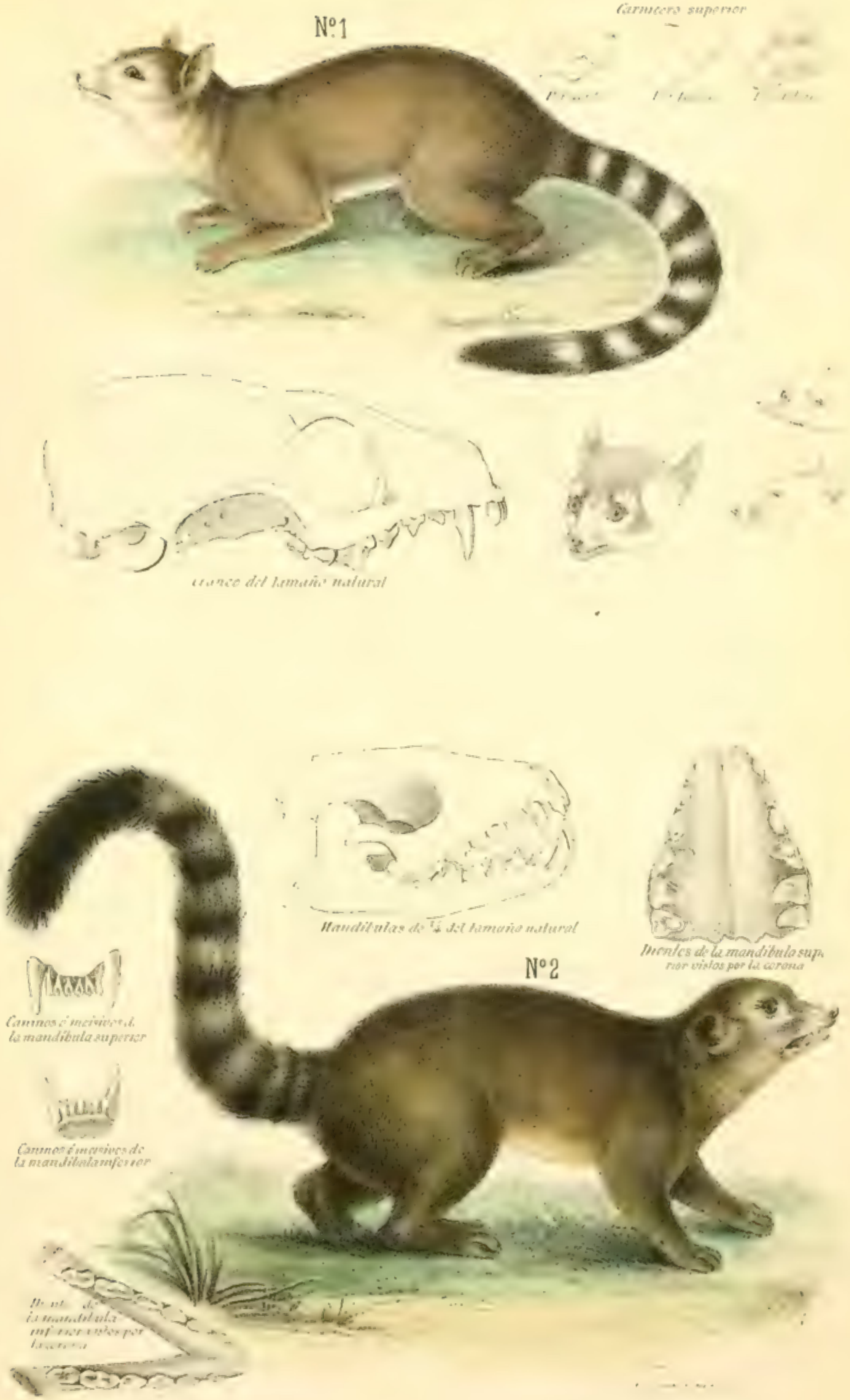
| | | | |
|---|---|---|---|
| Siliza. . . . . . . . . . . . | 47.35 | | 25.25 oxígeno. |
| Protóxido de manganeso. . | 42.08 | 9.62 | 12.36 ,, |
| Cal. . . . . . . . . . . . . | 9.60 | 2.74 | |
| Agua. . . . . . . . . . . . | 0.72 | | |
| | 99.75 | | |

y es por consiguiente $\left.\begin{matrix}7/9\ \dot{Mn}\\ 2/9\ \dot{Ca}\end{matrix}\right\}\ddot{Si}$: miéntras que las muestras de la misma localidad, examinadas anteriormente por Dumas y Ebelmen, contienen casi 2 átomos de protóxido de manganeso para un átomo de cal.»

## Articulo IV.

### *De la Pleonasta ó Ceilanita de Ramos.*

En mis "Viajes y mansion en México" —impresos en Stuttgart, 1836— yo habia hecho mencion de las lavas basálticas de Ramos, observando que estas lavas compactas del cerro de Zamora y de otros parajes en las inmediaciones de Ramos, contenian granos embutidos de olivino, de fierro magnénético y de otro mineral negro, concoide plano, distinguiéndose por su dureza y que habia tenido por augita, pero que no se ha podido examinar debidamente por la pequeñez de los granos. En el año pasado recibí del Sr. D. Antonio del Castillo unos cristales sueltos de un mineral de Ramos, que asignó este mineralogista distinguido como nueva especie de pleonasta, comunicándome la descripcion siguiente de ella.


Nº1
Carnicero superior
Cráneo del tamaño natural
Mandibulas de ¾ del tamaño natural
Dientes de la mandibula superior vistos por la corona
Nº2
Caninos é incisivos de la mandibula superior
Caninos é incisivos de la mandibula inferior
Dientes de la mandibula inferior vistos por la corona

1.Bassaris astuta. 2.Bassaris monticola.

*(Poco mas de ⅓ del tamaño natural)*

« Es resplandeciente, de lustre de vidrio; por fuera de color negro-pardusco, y pardo-rojizo; por dentro es negro puro. Cristaliza en octaedros sueltos con las aristas redondeadas y octaedros imbricados sobre un mismo eje vertical.»

« El ángulo de las aristas del octaedro es 109°. Cristaliza tambien en tetraedros con las aristas ó esquinas truncadas. Textura concoidea plana. Es opaca ó trasluciente en chispitas delgadas, que son verdes por refraccion. Dureza de 8.5.»

« Peso específico, 3.5. Se encuentran en las rocas basálticas de Ramos.»

El Sr. Rammelsberg despues de haber analizado la muestra de este mineral, que le habia remitido al efecto, me dice: que da un polvo gris, que su peso específico es de 3.865, por consiguiente mayor que el peso específico obtenido por el Sr. Castillo, y que el análisis dió.

| | |
|---|---|
| Alúmina. . . . . . . . . . . . . . . | 68.46 |
| Oxidulo de fierro. . . . . . . . . . | 11.64 |
| Magnesia . . . . . . . . . . . . . . | 19.90 |
| | 100.00 |

$$= 3\,\dot{Mg}.\,\dddot{Al} + \dot{Fe}\,\dddot{Al}$$

Este análisis corresponde con poca diferencia á la composicion que tiene, segun Rammelsberg, la Gelanita de Hermala en Finlandia, la cual contiene algo ménos alúmina (67.60) y magnesia (19.00); pero tiene ademas 1.3 zinc, faltando este último en el mineral de Ramos.

A juzgar por la imperfeccion de los cristales que he recibido, y por los caractéres exteriores del mineral, se deben considerar estos como cristales embutidos en la roca y desprendidos de ella por su descomposicion. No me dice el Sr. Castillo cómo se halla la pleonasta en Ramos; pero juzgando por una muestra de la lava basáltica del cerro de Zamora, cerca de Ramos, no parece caber duda de que esta pleonasta pertenece á la lava, pues la dureza de los granos negros con textura plana concoidea embutidos en ella, es mucho mayor á la de la augita y pasa de 8, segun la he podido determinar en una astillita.

(*Continuará.*)

## CIENCIAS AUXILIARES.

# EL CHICALOTE.

## INVESTIGACIONES PARA FORMAR LA HISTORIA BOTANICA, QUIMICA Y FISIOLOGICA DE ESTA ARGEMONA DE MEXICO.

(Extracto de la tésis de M. Charbonnier, publicado en el "Diario de Farmacia y de Química" de Paris. tom. VII, 1868.)

Historia.—La argemona de México, que constituye hoy el tipo de este género, era desconocida de los antiguos. Hácia el año de 1592 fué llevada á Europa y los botánicos la colocaron entre las adormideras, con el nombre de *Papaver spinosum*. Alfonso Decandolle se inclina á creer que el trasporte de los primeros granos se hizo involuntariamente con el lastre de los navíos ó en diversas mercancías.

Es preciso notar que en esta época las palabras *Papaver* y *Argemona*, designaban dos grupos de plantas de un órden enteramente arbitrario. El primero comprendia las adormideras, quelidonias y las argemonas; el segundo solamente adormideras. Tournefort les asignó un valor riguroso y preciso, formando los dos géneros indicados, y que fueron adoptados por la mayor parte de los autores que le sucedieron.

Sin embargo, segun Aquiles Richard, esta planta difiere tan poco de las verdaderas adormideras, que deberia ser incluida en el género *Papaver*.

A pesar de la opinion de este célebre botanico, la planta de que nos ocupamos presenta caractéres muy marcados para constituir un género bien caracterizado.

En efecto, las plantas del género *Argemona* difieren de las del *Papaver*, en que tienen un caliz de tres sépalos en lugar de dos; su corola seis pétalos en vez de cuatro; el ovario tiene sobrepuestos de tres á seis estigmas, sentados, distintos, persistentes, libres y no soldados como en las adormideras; además sus cápsulas tienen las valvas muy distintas, abriéndose hasta la mitad tan luego como se han madurado los granos. A estos caractéres hay que añadir, que durante la antésis, las flores de las adormideras están inclinadas sobre los pedúnculos, y no erguidas, como constantemente se observa en las argemonas.

En Francia este vegetal se cultiva raras veces, y solamente como planta de ornato. Sus hojas anchas, salpicadas de manchas blancas y provistas de numerosas espinas muy desarrolladas, contribuyen de una manera agradable al embellecimiento de los jardines. Su cultivo es tan fácil, que se la puede aclimatar y aun naturalizar en casi todas las partes del mundo. Yo he hecho sembrar granos en el mes de Abril en terrenos de distinta naturaleza, y me he asegurado que las tierras ligeras y arenosas, expuestas al Mediodia, son las que mejor le convienen. Este cultivo no exige mucho cuidado: se siembra en Abril para colectar los granos a fines de Setiembre, necesitándose casi 100 gramos por ara.

La héctara puede rendir de 20 á 62 hectólitros de grano, pesando cada uno de aquellos $57^{k}$ 25.

Comparando el rendimiento en aceite, de estas semillas, con el de otras plantas oleaginosas de Europa, como la colza, la camelina, la linaza, la adormidera, etc., el resultado es bastante favorable para la argemona, teniendo sobre aquellas la ventaja de la facilidad de su cultivo.

Propiedades medicinales.—Esta planta atrajo, desde la época de la conquista, la atencion de los españoles, que encontraron en sus semillas una cualidad emética y en su aspecto general alguna semejanza con el *cardo bendito,* nombre que aun se da en la América del Sur á las especies que allí crecen.

Los autores no están de acuerdo acerca de sus propiedades medicinales.

O'Saughnessy la considera como inerte; Ainslie dice que el jugo lechoso es un buen remedio en las enfermedades de los ojos, que el aceite es purgante y la infusion de la planta goza de propiedades diuréticas. Simmonel asegura que las semillas son eméticas, que el aceite a la dósis de treinta gotas en un pedazo de azucar, alivia instantáneamente los dolores de estómago y procura un sueño reparador.

Se lee en la «Enciclopedia metódica» que los granos son purgantes y pasan en América como un remedio contra las diarreas y la disenteria; sus flores son anodinas, pectorales y narcóticas; y sus hojas machacadas, empleadas exteriormente, son á propósito para calmar los dolores cefalálgicos y moderar la inflamacion de los ojos.

Aquiles Richard pretende que el cocimiento de la raiz se emplea en la isla de Francia para hacer brotar el pelo que ha caido por causa de alguna enfermedad. Dorvault en su «Oficina,» dice que se sirve en el Senegal de la especie que allí crece, contra la gonorrea, y que el jugo se emplea en las enfermedades cutáneas, como las berrugas, etc.

Martius, en fin, refiere que aplicada en cataplasmas, apresura la cicatrizacion de las úlceras, obrando como detersivo.

Segun las numerosas opiniones que se acaban de exponer, se ve que la accion de esta planta sobre la economía animal está aún léjos de quedar resuelta.

Sea lo que fuere, llama la atencion que siendo la *Argemona* tan interesante bajo diversos aspectos, no haya sido objeto de un estudio especial por parte de los químicos. Se puede prever de antemano, que está dotada de propiedades muy activas, pues contiene, como la adormidera, un jugo amarillo-lechoso, que se escurre de todas las partes de la planta á la menor incision. Este jugo es gomo-resinoso, soluble en el agua y en el alcohol; posée un olor viroso particular y un sabor amargo, semejante al ópio. Jamás se ha buscado su principio activo, y tampoco si seria susceptible esta papaverácea de enriquecer la terapéutica con un nuevo agente de una virtud especial.

El autor ha operado principalmente sobre las cápsulas y las hojas en estado fresco, y colectadas cuando la vegetacion ha alcanzado todo su vigor, es decir, en el momento en que los órganos reproductores comenzaban á mostrarse. Hubiera sido preferible, como él mismo lo hace notar, practicar incisiones en las cápsulas para dar salida al jugo, exactamente de la misma manera que se practica para obtener el opio; mas esta operacion es muy delicada y exige mucho cuidado de parte del operador: las cápsulas de la *Argemona* de México son poco voluminosas, de forma alargada y de costillas salientes y erizadas de numerosas espinas; circunstancias que hacen más difícil el practicar las incisiones; no así en las adormideras, cuyos frutos son completamente lisos.

Examen químico de la planta.—Hé aquí, dice el autor, la marcha que he seguido en esta investigacion. Despues de haber dividido convenientemente las partes de la planta, cápsulas, hojas, etc., por medio de un corta-raíz, y haberlas contundido en un mortero de mármol, las hice macerar, durante ocho dias, en cuatro veces su peso de alcohol á 85°, conteniendo casi dos gramos de ácido tártrico por litro de alcohol. Trascurrido este tiempo, sometí mis sustancias á la prensa y filtré en seguida el licor, por papel. Este licor ha sido destilado en una gran retorta, colocada en baño-maría, hasta reducirse á dos terceras partes: se separó entónces del líquido una sustancia grasa, resinoide, insoluble en el agua y que eliminé por la filtracion. El líquido fué luego sometido á la evaporacion en baño-maria, hasta la consistencia de extracto, que traté por alcohol a 90° centigrados: filtré despues y evaporé de nuevo. Este extracto, redisuelto en una corta cantidad de agua, se saturó con bicarbonato de sosa finamente pulverizado, hasta que la efervescencia cesó del todo. Se introdujo entónces en un frasco de boca ancha, de tapon esmerilado, con cuatro ó cinco veces el volúmen del extracto, de éter bien rectificado. Dejé la mezcla en contacto durante veinticuatro horas, teniendo cuidado de agitarla de vez en cuando, a fin de favorecer la disolucion del alcaloide en este vehiculo. Abandoné entónces el frasco en el reposo, hasta que el éter se separó enteramente y vino á formar una capa encima del líquido acuoso: decanté esta capa teniendo cuidado de filtrarla ántes de recibirla en una cápsula, con objeto de separar las impurezas que pudiera contener el líquido.

El licor así obtenido, tenia un color notablemente verde debido á la clorofila; pero despues de varios tratamientos semejantes, se llegó a despojarlo de todas las materias colorantes solubles en el éter. Reuniendo todos estos licores en una cápsula, los dejé evaporar espontáneamente. Al cabo de algunos dias, levantando la parte superior de la masa verdosa, me fué posible percibir pequeños cristales en aguja. Estos cristales siendo insolubles en el agua, empléé un medio mecanico para aislarlos; que consistió en introducir toda la sustancia en un frasco con agua destilada, agitar fuertemente, y decantar tan luego como los cristales se precipitaron al fondo. Obrando de esta manera, llegué á procurarme una corta cantidad de ellos, conteniendo aún mucha clorofila.

Cuando he tratado de obtener el producto en el mayor estado de pureza, he perdido la mayor parte de él, por lo que me ha sido imposible estudiar sus caractéres, y solo me he asegurado que cristalizaba en agujas muy finas y que no se teñia de rojo al contacto del ácido azótico.

Cambiando de disolvente, he agitado muchas veces con éter acético puro, como anteriormente lo habia practicado con éter ordinario. En esta vez mi licor decantado apénas tenia color, lo que facilmente se comprende, puesto que el éter ordinario lo habia despojado de una gran parte de las materias colorantes. Por evaporacion en baño-maria obtuve pequeños cristales mezclados con una corta porcion de materia resinoide que eliminé en gran parte por medio de alcohol frio. Despues, redisolviendo estos cristales en alcohol rectificado á 90° y en ebullicion y evaporando á una baja temperatura, los pude obtener, aunque siempre algo coloridos, en un grado suficiente de pureza para estudiar sus caractéres y convencerme que el principio cristalizado que habia obtenido como último resultado, era realmente morfina.

En efecto, su forma cristalina, su insolubilidad en el agua y en el éter ordinario, unidos á otros caractéres químicos, tan sensibles de esta base, no me ha dejado duda alguna bajo este respecto. Los ácidos clorohidrico, sulfúrico, acético, etc., lo disuelven perfectamente, de la misma manera que la potasa, la sosa y el amoniaco.

El ácido azótico concentrado da una hermosa coloracion roja; con las sales de fierro al *máximum* la coloracion es azul, y en frio el ácido yódico es descompuesto. Todos estos caractéres habiendo sido ensayados comparativamente con la morfina pura, los resultados fueron idénticos: me pareció ya supérfluo emplear otros reactivos, tanto más cuanto me era preciso conservar un pequeño ejemplar del producto que habia obtenido.

La corta cantidad de alcaloide que extraje, comparativamente al peso de la planta empleada, me hizo suponer que contendria muy poco; pero obrando sobre el jugo obtenido por incisiones hechas en las cápsulas, es indudable que se obtendria mayor cantidad, y que se encontrarian, si no todas, por lo ménos una gran parte de los principios que contiene el opio.

Bajo el punto de vista industrial este medio seria impracticable, porque repito, la dificultad de practicar las incisiones en las cápsulas, daria el costo de la mano de obra, muy superior al valor del producto.

Considerada de esta manera la *Argemona* de México, no presenta mayores ventajas; mas sin embargo, si en época bien determinada de la vegetacion, se obtiene por expresion de todas las partes de la planta un extracto análogo al meconio, quizá por este medio fácil y sencillo se obtendrian bastantes alcaloides para que fuese ventajosa su extraccion. Es un punto interesante que por ahora no hago más que señalarlo, pero que me propongo examinarlo con cuidado.[1]

EXAMEN QUIMICO DE LAS SEMILLAS.—Por los procedimientos ordinariamente empleados, he encontrado que contienen en cien partes:

| | |
|---|---|
| Aceite. . . . . . . . . . | 36,20 |
| Agua . . . . . . . . . . | 7,40 |
| Sales minerales . . . . . . | 5,60 |
| Azúcar . . . . . . . . . | 4,38 |
| Goma. . . . . . . . . . | 2,54 |
| Caseina . . . . . . . . , . | 4,32 |
| Albumina y glúten . . . . . | 13,38 |
| Fécula . , . . . . . . . . | 17,72 |

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[1] El descubrimiento de la morfina en la *Argemona* de México, ofrece el interes particular de que confirma los trabajos recientes del profesor Baillon, que concluye reuniendo los géneros *Argemona* y *Papaver* en uno solo; trabajos que ignoraba M. Charbonnier cuando presentó su tésis. A. B.

| | |
|---|---|
| Leñoso . . . . . . . . . . | 6,52 |
| Pérdida . . . . . . . . . . | 1,94 |
| Total . . . | 100,00 |

Propiedades físicas y químicas del aceite.—Obtenido por medio del sulfuro de carbono bien purificado, tiene un ligero color amarillo, límpido, trasparente, y permanece líquido hasta + 5° arriba de cero. Tiene un olor nauseoso y un sabor ligeramente áspero; pero de ninguna manera son desagradables. En contacto con diversos reactivos, se observa lo siguiente:

Cuando se vierten una ó dos gotas de ácido sulfúrico concentrado, sobre una capa de aceite, el color amarillo de éste se oscurece primero y despues pasa á moreno-sucio. Con el ácido azótico el color es más subido y se enrojece á la larga. 10 granos, agitados con 1 idem de amoniaco, dan una mezcla gris-leonado, con la consistencia de miel; esta mezcla desarrolla 3° de calórico; con el ácido sulfúrico saturado de bicromato de potasa, el aceite se vuelve negro; con la sosa líquida se obtiene un jabon amarillo.

Este aceite se disuelve completamente en cinco ó seis veces su volúmen de alcohol rectificado á 90° cent. Se oxida rapidamente en el aire resinificándose y secándose como los aceites que poseen en alto grado esta propiedad.

Usos.—Este aceite puede tener aplicaciones importantes, no solamente en la terapéutica, sino tambien en la fabricacion del jabon, del alumbrado, y sobre todo, en la pintura; para telas enceradas y barnices grasos, pues es muy secante. Seria aun mas ventajoso que el aceite de linaza para los colores claros y delicados, á causa de ser ménos colorido. En México los pintores lo emplean para la preparacion de una especie de betun que llaman *maque* y con el que barnizan la madera.

Las tortas de los granos no pueden ser empleadas en la engorda del ganado como las de la linaza; despues de incineradas contienen en cien partes:

| | |
|---|---|
| Potasa y sosa. . . . . . . . | 24,72 |
| Cal. . . . . . . . . . . . | 25,43 |
| Acido fosfórico. . . . . . | 38,60 |
| Acido silícico . . . . . . . | 6.50 |
| Magnesia. . . . . . . . . | 0,82 |
| Cloruros alcalinos . . . . . | 1,64 |
| Oxido de fierro. . . . . . . | 1,12 |
| Pérdida . . . . . . . . . . | 1,17 |
| Total. . . . | 100,00 |

Estas tortas contienen ademas de 5 á 8 por 100 de ázoe, cantidad enorme y que las aproxima á las materias animales secas.

Efectos fisiológicos.—1. La primera experiencia que he intentado, dice el autor, ha sido hecha sobre mí mismo: he tomado 30 gotas del aceite en un terron de azúcar. El resultado no se hizo esperar mucho, porque habiendo sido ingerido en ayunas, á las siete de la mañana, comencé á sentir los primeros efectos á las ocho. La primera deposicion fué seguida de otras tres, sin experimentar cólicos ni molestia alguna; á las nueve me sobrevinieron náuseas, que fueron seguidas de vómitos.

Esta primera prueba fué bastante concluyente, para fijarme en las propiedades reales de este aceite; sin embargo, no era suficiente para establecerlas de una manera general, pues se sabe que, segun el estado patológico del aparato digestivo de cada individuo, los purgantes obran segun la dósis, produciendo efectos muy diferentes.

La experiencia que acabo de referir, fué hecha juntamente con M. Longuet, interno en medicina del Hotel-Dieu.

2. El 14 de Noviembre administré 15 gotas de aceite á una jóven de 27 años, muy gorda y fuerte, afectada de chancros blandos, con vaginitis y constipacion tenaz. El resultado fué tres deposiciones, sin dolores ni náuseas.

3. El mismo dia, á fin de comparar los efectos, he dado la misma dósis, 15 gotas, á un hombre sumamente robusto, aunque de una constitucion ligeramente linfatica, de 40 años de edad y enfermo de chancros blandos. Este hombre me ha dicho que difícilmente se purgaba, y solo tuvo una deposicion. Evidentemente la dósis del medicamento fué muy corta.

4. El dia 17, 25 gotas fueron administradas á una mujer de 28 años, y que llevaba 20 dias de parida; estaba atacada de myositis puerperal, con algo de pleuro-neumonia, no habiendo evacuado en cosa de siete dias. El medicamento produjo mucho bienestar, y la enferma tuvo tres deposiciones en la noche.

5. El dia 22, 30 gotas se dieron a una anciana de 72 años, que tenia un kiste en el ovario. La enferma resintió á poco fuertes náuseas y vomitó; á pesar de esto tuvo seis deposiciones.

6. El dia 25, una mujer de 45 años tomó á las once de la mañana 30 gotas de aceite: despues de un corto rato vomitó; sintiéndose á poco con mucho sueño se metió en la cama, y al cabo de seis horas se declararon los efectos purgantes, que continuaron por una gran parte de la noche, haciendo doce deposiciones.

Segun su accion fisiológica, se ve que el aceite de la argemona de México, aunque proviniendo de una papaverácea tiene grande analogía con la mayor parte de los aceites de las euforbiáceas, que tienen el carácter comun de ser purgantes, pero al mismo tiempo emeto-catárticas: clasificándolos segun su accion medicinal, debe ocupar el tercer lugar entre ellos.

El estudio de esta planta presenta, por lo que se ha referido, hechos excepcionales verdaderamente notables. Así, muy afine de la adormidera por sus caractéres organográficos y su principio activo, puesto que encierra morfina, se aproxima por su aceite á las euforbiaceas, miéntras que el *Papaver somniferum* que nos suministra el opio, nos da un aceite sin accion sobre la economía animal.

Es, pues, á la vez un ejemplo y una excepcion, á la ley formulada por Lineo, por Pelletier y Caventou, que las plantas de la misma familia contienen en lo general los mismos principios inmediatos, y obran por consecuencia de la misma manera sobre la economía animal. Esta ley, verdadera casi siempre, sufre sin embargo numerosas excepciones.

Una comision de esta Sociedad se ocupa en reunir nuevos datos acerca de esta planta, que publicarémos más tarde. *(C. de P.)*

* * *

## ENSAYO ORNITOLÓGICO

# DE LA FAMILIA TROCHILIDÆ

### O SEA DE LOS COLIBRIES O CHUPAMIRTOS DE MEXICO,

POR EL Sr. DON RAFAEL MONTES DE OCA, SOCIO DE NUMERO.

(CONCLUYE.)

### Num. 42.—*Chupamirto de pinal.*

*Heliomaster pinicola,* Gould.

El Sr. Gould, al hablar de esta especie de colibries, dice así: «La Memoria del finado D. Damian Floresi, será para siempre grata á los troquilidistas, pues ha sido quien dió á conocer muchos de los colibries de México, y como justo homenaje al mérito de sus afanes, creo que debo mencionarlo, pues tanto le debemos; y añadiré ademas, que entre el gran numero de sus amigos que deploran sinceramente su prematura muerte, no hay otro que lo sienta tanto como yo. Es á él á quien se debe el descubrimiento de este colibrí, lo mismo que el haberme informado que habita exclusivamente las altas regiones donde crecen los pinos del Norte de México; esta circunstancia demuestra la estrecha relacion que existe entre una vegetacion peculiar y los séres animados que la acompañan; así teniendo aquella un carácter sombrío en estas regiones, el color de esta avecita es de un tinte semejante y completamente distinto del de la mayor parte de las especies de este grupo.

La apariencia del macho adulto es como sigue: la region superior de la cabeza, del cuerpo, con excepcion de una mancha blanca que tiene cerca de la rabadilla, las cubiertas de las alas y de la cola de un color latonado-verdoso; alas, pardo-purpúreas; cola con las dos rectrices del centro verde-bronceadas, con una especie de sombra cerca de las extremidades y de sus lados; las plumas laterales son tambien verde-bronceadas en su base, teniendo en seguida un tinte negro-purpúreo y en sus extremidades una mancha blanca; su garganta en la parte que está cerca de la mandíbula inferior, es pardo-negruzca, teniendo en seguida una porcion de plumas de un color carmesí-metálico marginadas de blanco gris; toda la region inferior gris-parduzca, un poco más clara en el pecho y centro del abdómen, con visos bronceados en los flancos; cubierta de debajo de la cola formada de plumas parduscas marginadas de blanco; region anal y cubiertas de las piernas blancas, teniendo tambien de este mismo color, dos líneas de cada lado de la cabeza, una que le nace en la parte posterior del ojo y otra en el nacimiento de la mandíbula inferior, dirigiéndose casi paralelamente hácia los lados del cuello; sus patas son pardo-oscuras, y su pico, que es recto y uñas negras.

Su largo total desde la punta del pico hasta la extremidad de la cola es de 5¾ de pulgadas; alas, 3 idem; cola 1½ ídem, y pico 1⅜ idem.

La hembra es casi del mismo tamaño que el macho, y solo se diferencia de éste, en que carece de las plumas carmesíes que tiene en la parte inferior de la garganta.

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### NUM. 43—*Chupamirto cornudo.*

*Lophornis Helenae,* Gould; *Ornismya Helenae,* De Latt;
*Lophornis Helenae,* Bonap.

Esta magnífica especie de colibríes, conocida en Guatemala con el nombre de *Gorrion cachudo,* ó sea chupamirto cornudo, se halla tambien en la parte S. E. de la República Mexicana (Chiapas); mas es de advertir que en esta última localidad es bastante rara.

Los nativos de Coban dan á los colibríes en general, el nombre de *Tzunnun,* pero distinguen esta especie, sin duda por su belleza, con el agregado de *Achshukub.*

El señor De Lattre, que tanto contribuyó al conocimiento de la ornitología mexicana, fué quien dió el nombre de Hélène a este hermoso colibri en honor de la Princesa Elena de Orleans, y en su dedicatoria dice así: «Quiera la Princesa Hélène, protectora de las artes que patrocina y cultiva con tanto gusto y cuyo gran infortunio hace resaltar más su bello carácter, acoger con bondad este homenaje, de un viajero que, dichoso en países lejanos, ha adquirido esta rarísima especie de colibries para darla el nombre de una esposa y una madre tan querida para la Francia.»

El Señor Gould hace notar, que Salvin dice: que esta especie de avecitas tiene un silbido ó chillido peculiar, y diferente del de las demas especies que conoce, y que la hace descubrir adonde quiera que se encuentre, por lo regular gustando el néctar de las flores de las *salvias* que abundan en las montañas cerca de Coban, ó en las del árbol del *Tasisco,* que florece por el mes de Diciembre. Además, tambien dice, que las hembras son sumamente raras, pues que de diez y siete ejemplares que pudo colectar solo uno era hembra.

El color del macho adulto de esta especie, es como sigue: la frente y un copete que desplega á manera de cuernos, de un tinte verde-bronceado; la parte superior del cuerpo y cubiertas de las alas de un color pardo-bronceado; las cubiertas de la cola, de este mismo color un poco más oscuro, con una faja blanca cerca de su nacimiento: alas, pardo-purpúreas; cola, castaño-oscura con las dos plumas centrales de un tinte verde-bronceado, teniendo todas las demás un pequeño márgen exterior pardo-oscuro; su garganta es de un color hermosísimo verde metálico con visos dorados, rodeada de una serie de plumas largas, de las cuales, cuatro de las de cada lado son aun mas largas todavía y de un color blanco-amarillento con una orilla negro-azulosa, miéntras que las demás son enteramente negras; de cada lado del occipital le nacen tres plumas puntiagudas y tan angostas que parecen mas bien cerdas: el pico es color de carne con la punta algo más oscura.

La hembra tiene la parte superior de la cabeza, del cuerpo, cubiertas de las alas y abdómen de un tinte verde-bronceado; pecho blanco, salpicado de unas manchitas verde-bronceadas, en la extremidad de cada una de sus plumas; cubiertas de la cola pardo-oscuras, con una faja blanca, semejante á la del macho; cola castaño-oscura, teniendo cada una de sus plumas, cerca de la extremidad, una especie de sombrio aun más oscuro todavía.

### NUM. 44.—*Chupamirto de pecho verde y cola manchada de blanco.*

### *Eupherusa poliocerca*, Elliot.

Esta rara especie de colibríes, descrita por el Señor Elliot, de New-York, habita probablemente en el Estado de Guerrero, al Sur de la República Mexicana, puesto que otra especie que describió al mismo tiempo, tiene por localidad Putla, pueblo de aquel Estado; se parece mucho al *E. eximia* de Gould, á juzgar por la descripcion de aquel naturalista, que textualmente copio á continuacion:

«Parte superior verde-bronceada; cuello y garganta verde-zacate brillante; remeras terciarias de un color castaño muy marcado; las dos plumas del centro de la cola, verde-olivo; las restantes blancas con las orillas exteriores y las puntas, pardo-purpúreas.

«Largo total 3¾ de pulgada; alas 2½; cola 1⅝.

Respecto á la hembra y jóven creo que nada se sabe aún.

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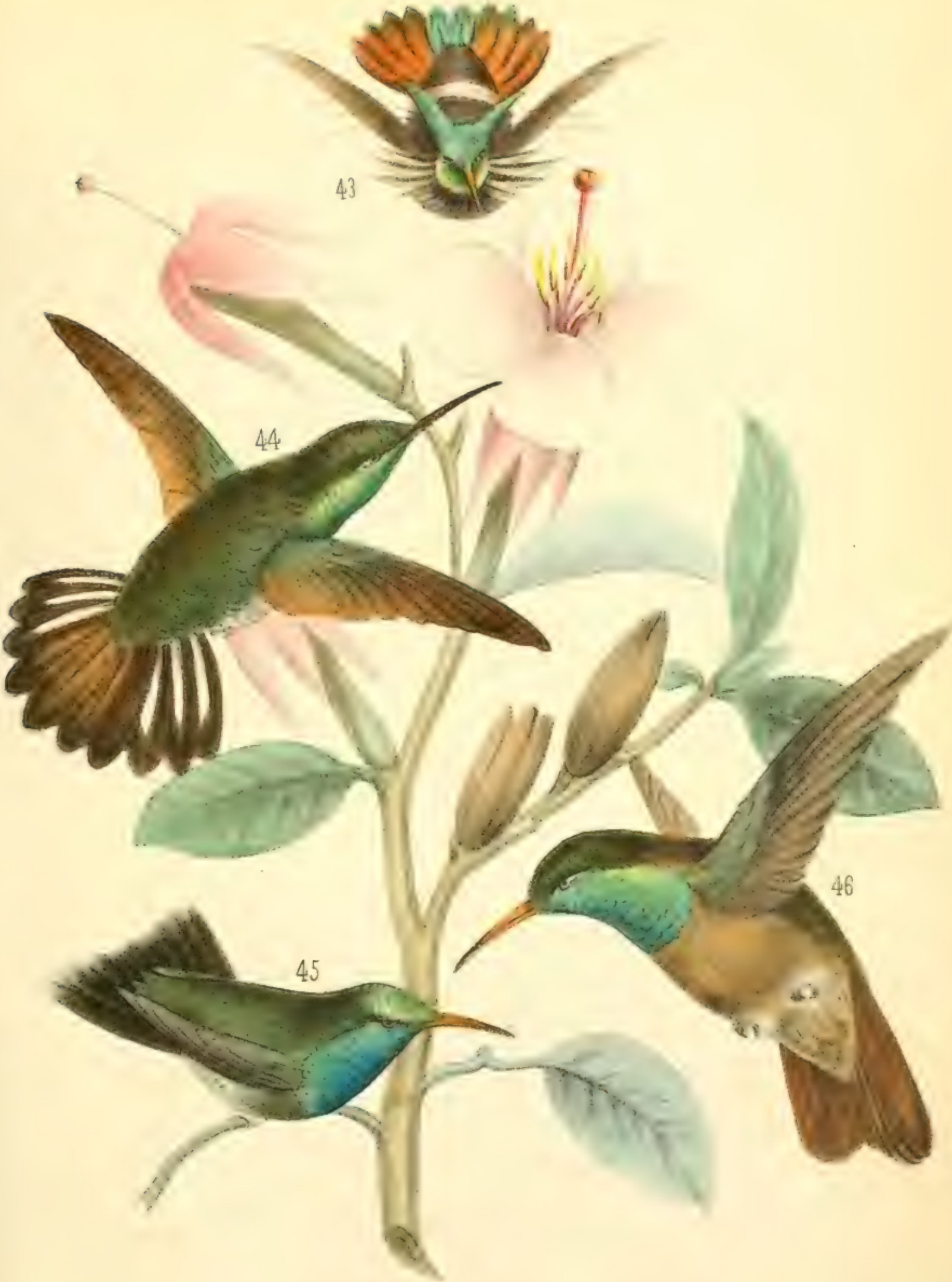
### NUM. 45.—*Chupamirto de cabeza verde y pecho azul.*

### *Circe Doubledayi*, Gould; *Trochilus Doubledayi*, Bourcier; *Sapphironia Doubledayi*, Bonap; *Trochilus Lereboulleti*, Saucerotte.

Esta hermosa especie de colibríes, que en algo se parece al *Circe latirostris*, es sumamente rara, y cuando la describió el Sr. Bourcier, segun dice Gould, no habia la suficiente evidencia de que su localidad fuese la region del Rio Negro, en la América del Sur, que aquel naturalista le asignó, y se inclina más bien á creer que pertenece exclusivamente á México; primero, porque los colibríes que tienen la cola oscura, como el *latirostris*, *Caniveti*, *auriceps* y otros, son peculiares del Norte de la República Mexicana, y segundo, porque el ejemplar que existe en su coleccion, obtenido de su muy estimado amigo el Doctor Saucerotte, tenia en la etiqueta estas palabras: «Chimantla, México,» y ademas el nombre de *Lereboulleti*. Pero al encontrar el Señor Gould, que el *Lereboulleti* de Saucerotte y el *Doubledayi* de Bourcier son idénticos, ha dado naturalmente el derecho de prioridad al nombre que Bourcier le dió en honor del distinguido entomologista inglés el Señor Doubleday.

La apariencia del macho de esta especie, es como sigue: la parte superior de la cabeza, de un color verde-azulado metálico hermosísimo; la garganta



HAUYA ELEGANS.

43 Lophornis Elenæ.
44 Eupherusa Poliocerca.
45. Circe Doubledayi.
46. Amazilia Yucatanensis.

LIT. DE H. IRIARTE, MEXICO.

azul, desvaneciéndose este color con el tinte verde del pecho y lados del cuello; toda la parte superior, cubiertas de las alas y de la cola, así como el abdómen, de un tinte verde-bronceado oscuro; alas pardo-purpureas; cola negra con visos de acero pavonado de azul con las puntas de cada pluma de un tinte pardo-gris; cubiertas de debajo de la cola pardas marginadas de un color gris; pico encarnado en su base con la extremidad casi negra.

La hembra aun no es conocida; pero es muy probable que sea parecida á la del *latirostris*.

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## Num. 46.—*Chupamirto de pecho verde y abdómen castaño-rojizo.*

*Amazilia Yucatanensis*, Gould; *Trochilus Yucatanensis*, Cabot.

Esta especie de colibríes se parece mucho en la distribucion de los colores de su plumaje, al *Amazilia cerviniventris*, con la diferencia de que el color castaño-rojizo del abdómen y cola de aquel, es sumamente pronunciado, así como el verde esmeralda de la garganta y cuello, que lo tiene además muy recortado en la parte inferior del pecho y no desvanecido hácia los flancos hasta confundirse con el color del abdómen, como sucede en el *cerviniventris*.

El Doctor Cabot en su descripcion del *Trochilus Yucatanensis*, publicada en las Actas de la Sociedad de Historia Natural de Boston, dice así: El *Trochilus Yucatanensis* es el Chupamirto más comun de la Península, y por lo regular se le ve en abundancia en las acacias que crecen en los edificios arruinados. De allí fueron obtenidos los ejemplares que he podido observar cuya longitud total es de 4 pulgadas; pico, $\frac{3}{4}$ idem; las primarias, de las cuales la primera es la mas larga, tienen las venas algo curvas y son algo más anchas cerca de la punta; cola ligeramente horquillada de un poco más de $1\frac{1}{8}$ de pulgada; pico encarnado, amarillento en su base y vértice, con la punta y lados hasta cerca de la mitad bastante oscuros; garganta y cuello de un color verde-esmeralda metálico brillantísimo; la parte de encima de la cabeza, del cuello y del cuerpo, de un tinte verde-bronceado, así como tambien las cubiertas de las alas y de la cola; toda la parte inferior del cuerpo y cubiertas de debajo de la cola de un color castaño-rojizo ó de canela oscura; plumas de la cola de este mismo color, teniendo las dos del centro las orillas marginadas de verde-bronceado; las laterales de este mismo color en los márgenes exteriores cerca de la extremidad.

El ejemplar de una hembra de esta especie, que segun dice el Señor

Gould, le envió el Doctor Cabot como tal, le parece que es la *Amazilia cinnamomea (A. corallirostris* de su obra); mas como no está probado este aserto, diré, que es muy parecida al macho y que la única diferencia que se advierte entre ambos, es, que carece del tinte verde-esmeralda de la garganta y cuello del macho.

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### Num. 47.—*Chupamirto de pecho gris y banda oscura en la cola.*

### *Phaeoptila zonura,* Gould.

Esta especie ha sido formada por el Sr. Gould, en vista de un solo ejemplar de la coleccion Loddigense, enteramente distinto de los de la especie *sordida* ya descrita, hé aqui cómo se expresa este naturalista:

Este colibrí habita el Mineral de Bolaños, es más pequeño y de formas más delicadas que el *P. obscura;* toda la parte superior es de un verde bronceado opaco con una raya de un blanco gris sobre cada uno de los ojos; cubiertas de las orejas oscuras; alas pardo-purpúreas; las dos plumas centrales de la cola verde-bronceado, las restantes, atravesadas cerca de la extremidad con una ancha banda de un moreno negruzco, siendo en lo demás de un pardo-agrisado: toda la parte inferior gris.

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### Num. 48.—*Chupamirto de frente verde y pecho y vientre blancos.*

### *Cyanomia viridifrons,* Elliot.

Esta especie de colibríes ha sido recientemente descrita por el Sr. Elliot del modo siguiente:

Frente y encima del ojo, verde-oscuro; coronal gris-oscuro; dorso y hombrillos, verde-claro brillante; region posterior del dorso, pardo-bronceado; cola y sus cubiertas, bronceado-cobrizas; flancos, verde-yerba; pecho y vientre, blanco puro.

Habita en Putla, Estado de Guerrero. (Annals of Nat. Hist., New-York.)

# FLORA MEXICANA.

## LA HAUYA ELEGANS,

POR EL SEÑOR DON MARIANO BÁRCENA,

SOCIO DE NUMERO.

En el gran número de plantas que forman la familia de las Onagrariáceas son muy raras aquellas que por su altura puedan considerarse como verdaderos árboles, pues las yerbas y los arbustos son sus medidas ó tipos principales. Se señalan, sin embargo, y como casos raros algunos géneros frutescentes principalmente en la tribu de las *Montinieas* en la cual está colocada esa preciosa planta, propia de México, que fué designada con el nombre de *Hauya elegans*, por los autores de la Flora mexicana inédita, y cuya descripcion, bastante compendiada, se encuentra en algunas obras de Botánica. No tengo noticia de que haya vuelto á estudiarse esa magnífica onagrariácea y he buscado con empeño en las obras modernas una descripcion más detallada que las que acabo de citar, pues en ellas no se encuentran algunos pormenores dignos de citarse para el perfecto conocimiento de un género tan raro que se destaca perfectamente entre la multitud de plantas de la misma familia.

En el mes de Mayo de este año hice una exploracion en la Barranca Seca que se halla á inmediaciones de Zimapan en el Estado de Hidalgo, y tuve la fortuna de observar algunos ejemplares de la *Hauya elegans* en plena florescencia, y á esta circunstancia debo la satisfaccion de presentar á la Sociedad algunas noticias y un dibujo de aquel hermoso vegetal.

En Barranca Seca no se presenta la Hauya como un planta simplemente frutescente, como la describe Mociño, sino como árboles de 10 á 12 metros de altura.

Estos árboles están ramificados con regularidad y sus ramos son alternos. Igual colocacion tienen las hojas, y su ciclo es de $\frac{2}{5}$. Tiene estípulas caulinares pequeñas y caducas; peciolo aterciopelado, de una longitud igual á la quinta parte del limbo: este es elíptico, acuminado, peninerve, de bordes enteros; color verde en la cara superior, blanco-verdoso en la inferior, que es aterciopelada como el peciolo. Inflorescencia axilar, solitaria. Flores sentadas. Cáliz gamosépalo, infundibuliforme, de 0,04 de longitud, aterciopelado, blanco-verdoso cuando es jóven; despues rojizo, principalmente en sus divisiones: estas son en número de cuatro, de figura oblícuo-triangular, de la misma longitud que la parte cerrada del cáliz; son reflejadas, pluvinerves, aterciopeladas en la cara inferior y petaloides en la superior. Corola perigena, de cuatro pétalos obovados venosos, de color blanco, que con el tiempo toman un tinte rosado muy suave y agradable. Estambres 8, periginios; filamentos alesnados y más largos que las anteras: éstas son curvas, medifijas, oscilantes, biloculares é introrsas. Ovario ínfero, elipsoidal, aterciopelado, cuadri-locular; lóculos pluriovulados, óvulos biseriados. Estilo cilíndrico, saliente, rojizo, de 0,065 de longitud, terminado por un estigma globoso y cuadrilobulado.

Fruto capsular, elipsoidal, de 0,04 de longitud; se separa en cuatro divisiones que llegan hasta su medio y persiste adherido á la planta por mucho tiempo. En su completa madurez tiene un color café-oscuro casi negro. Granos numerosos, alados, de color café-amarillento y la ala les da una figura auricular.

Comparando estos caractéres que observé en los ejemplares vivos, encuentro algunas diferencias en las descripciones que mencioné, siendo las más notables las siguientes:

1.° La altura, pues los individuos á que me refiero no pueden considerarse como plantas frutescentes ó arbustos, sino como verdaderos árboles. Esta circunstancia tan rara en la familia de las Onagrariáceas, creo que debe mencionarse.

2.° La presencia de las estípulas en los árboles de Barranca Seca.

3.° El estilo que no debe considerarse como filiforme en los ejemplares que he examinado.

4.° Las hojas son elípticas y no ovadas como se asienta en las descripciones.

5.° La figura del fruto que no es lineal como lo designan algunos autores, pues estando visiblemente inflado en el centro y con sus extremidades más bien arredondadas que agudas, debe considerarse como elipsoidal.

Como carácter específico de la *Hauya elegans* encontramos anotado en la obra del profesor De Candolle, impresa en el año de 1838, lo siguiente:

Ramos, hojas jóvenes y tallos, tomentosos y sub-aterciopelados. Cáliz, de una y media pulgada de longitud.

Estos caractéres convienen ciertamente a la planta que describo; mas no sé si las diferencias que he hecho notar sean suficientes para separarla de la *Hauya elegans*, ó quizá no hayan sido observadas, por el estado en que se hallarian los ejemplares estudiados por Mociño. En cuanto á la altura de los árboles que describo, pudiera explicarse por el clima ú otra circunstancia de la localidad en que los observé.

Estando, pues, mal conocidos los caractéres de esa planta, á lo ménos en las obras que he registrado y siendo una especie muy rara y propia de nuestro país, he creido conveniente presentar estos apuntes á la Sociedad, para que los agregue á los datos que ha reunido sobre la flora mexicana.

Como planta de adorno debe recomendarse muy particularmente nuestra hauya, pues su porte, el color y finura de sus hojas aterciopeladas, la magnitud, número y color variable de sus flores, la hacen aparecer como un elegante y precioso ramillete, que ofuscaria con su presencia á muchas de las plantas que más bien por el capricho de los jardineros, ó por las exigencias de la moda, ocupan un lugar distinguido que realmente no les corresponde.

México, Diciembre 17 de 1874.

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## ENERGÍA DE LA VEGETACION.

# LA FISIOLOGIA DE LAS PLANTAS Y LA TEORIA MECANICA DEL CALOR,

POR ED. MORREN, PROFESOR DE LA UNIVERSIDAD DE LIEJA.

TRADUCCION HECHA

POR EL SEÑOR DON JOSE JOAQUIN ARRIAGA,

SOCIO DE NUMERO.

Digna es en verdad de estudiarse la cuestion de la accion del calor sobre los vegetales, puesto que penetra en la esencia misma de su actividad vital, y que actualmente, aunque con bastante lentitud se dilucida, á medida que la física y la química progresan en el conocimiento de los cuerpos y de las fuerzas. En presencia, pues, de una cuestion tan vasta, importa primeramente señalar el lado por dónde se la pueda estudiar.

El calor influye en el crecimiento de los vegetales, en la circulacion de los jugos, en la elaboracion de la sustancia celular, en la respiracion y en otra multitud de fenómenos que no es del caso considerar aquí. Fijarémonos solamente en las relaciones que existen entre el calor y el desarrollo de las plantas, y especialmente entre aquel y los fenómenos periódicos de la vegetacion: concretada así la cuestion, aun todavía es bastante extensa para que se la pueda seguir por distintas vías.

Hasta ahora, ha sido estudiada más bien por la observacion que por el método experimental, y con el celo más laudable el genio se ha dedicado á la observacion de sus fenómenos periódicos; se ha observado la temperatura bajo la cual estos fenómenos se manifiestan, y se ha procurado deducir las relaciones de causa á efecto.

I. Los fenómenos periódicos considerados como hechos, independientemente de toda discusion, hacen conocer la época en que se manifiesta el fenómeno que se considera, la fecha média de esta manifestacion y las desviaciones de que es capaz. A consecuencia de observaciones suficientemente repetidas, se forma así el calendario de una flora determinada, y se establecen interesantes comparaciones entre los diversos elementos de que esta flora se compone, por ejemplo, segun su orígen ó la naturaleza de sus especies; entre la vegetacion y el reino animal, como la emigracion de las aves ó la metamórfosis de los insectos; entre las floras de diversas regiones geográficas y aun entre varias épocas de una misma flora.

II. Esta última consideracion conduce á entrever la manifestacion de los fenómenos periódicos en sus relaciones con el clima y particularmente con el calor. Desde luego, y apoyándose en hechos, se buscan estas relaciones, se comparan entre sí climas diferentes y floras lejanas, llegándose á la ecuacion del calor y del fenómeno.

Numerosas observaciones se han acumulado con este fin, y las teorías más divergentes han sido propuestas para dar á conocer las relaciones que existen entre la temperatura y la vegetacion. M. Quételet ha sido el principal promovedor de este estudio en Bélgica, y con este fin ha presentado documentos numerosos y muy útiles. Trabajos importantes de idéntico género se han publicado en otros países, y entre varios mencionarémos especialmente los de Schubeler y Hoffman, Cárlos Fritsch, Cárlos Linsser y Guillermo Kabsch.

En estas obras y en las de M. Quételet encuéntranse citadas otras fuentes que es conveniente consultar. Las observaciones de Fritsch, Kabsch y Linsser son numerosas, y en nuestro concepto importa tomar todas las que definitivamente han sido adquiridas en bien de la ciencia, y en el interes de las investigaciones que se prosiguen en Bélgica para compararlas con las que han sido publicadas por la Academia y por el Observatorio de Bruselas.

Hasta hoy, y para determinar la temperatura que obra sobre la vegetacion, se ha procurado comparar las indicaciones del termómetro y las fases de la vegetacion; y como se observa generalmente con un termómetro puesto á la sombra, sus indicaciones no son rigurosamente aplicables sino á vegetales que se desarrollan en estas condiciones. Las conocidas experiencias de Gasparin y de De Candolle sobre la influencia de la radiacion solar, han dado resultados contradictorios y no bastan para asentar una opinion definitiva. Puédese considerar esta influencia, ó bajo el punto de vista del tiempo necesario para la manifestacion de un fenómeno de vegetacion, o bajo la relacion de la cantidad del producto.

Varias otras circunstancias pueden, por otra parte, intervenir, y entre ellas mencionarémos: el calor acumulado en el suelo al derredor de las raíces, aun en un solo dia sereno; el enfriamiento mas ó ménos rapido y profundo del suelo por efecto del hielo y de la irradiacion; el calor, que el agua absorbida por las raices, difunde en el organismo; el calor gastado por la traspiracion de las hojas; la resistencia más ó ménos enérgica que los vegetales oponen al calentamiento ó al enfriamiento atmosféricos; la influencia del viento ó del estado higrométrico del aire, etc. Es necesario, pues, tener en cuenta la duracion de la influencia calorífera ó refrescante. Así, por ejemplo, el *Agave americana* puede afrontar una temperatura de —6° Reaumur durante un corto tiempo, y no puede resistir por un período prolongado la de + 1°. De idéntica manera y en cuanto al calor, las plantas alpinas moririan bien pronto si se las sometiese por varios dias á una temperatura uniforme de + 10°, miéntras que se complacen recibiendo pasajeramente un calor más elevado. Débese, pues, reconocer, por lo ménos en la mayor parte de las plantas cultivadas, si no una aclimatacion absoluta, por lo ménos una adaptacion incontestable á climas cuyo calor es diferente. Las razas precoces se forman tanto entre los vegetales anuos, como el guisante y el maiz, como entre las especies perennes, tales como la papa, y el peral entre las leñosas; razas que reclaman ménos calor para la maduracion de sus frutos que las especies tardías. No se debe perder de vista la influencia del *atavismo* y de ciertas costumbres inveteradas entre los vegetales. Así es, que la flora del Cabo de Buena-Esperanza introducida en la cultura europea, continúa, á lo ménos por cierto número de años, y a pesar de la accion excitante del clima, floreciendo en invierno y conservándose en reposo durante el estío. Igual cosa sucede con la vegetacion australiana. La caida de las hojas en otoño á que están sujetos en su mayor parte los árboles septentrionales, puédese tambien considerar como una costumbre que estos vegetales pierden en ocasiones en las regiones meridionales. Este hecho ha sido observado en el ciruelo y en otros árboles.

Los trabajos de Cárlos Linsser que están basados sobre un número considerable de hechos, han establecido conforme á la opinion de De Candolle, de Schubeler y de otros, que las costumbres inveteradas por la accion del clima originario intervienen en la manifestacion de los fenómenos de la vegetacion.

Segun Cárlos Linsser: 1.º los vegetales del Norte, trasplantados al Sur, llegan á ser más precoces que los del Norte; miéntras que los del Sur trasportados al Norte retardan respecto de los de estas regiones la manifestacion de sus fenómenos: 2.º los vegetales de las montañas y los de los planios se conducen de idéntica manera y reciprocamente cuando se les cambia de region.

Cárlos Martins ha demostrado el mismo hecho.

El riguroso invierno de 1870 á 1871 le proporcionó la oportunidad de observar que, entre las plantas *actualmente indígena* en los alrededores de Montpellier, las especies realmente pertenecientes á grupos exóticos fueron las más afectadas.

Esta es tambien la opinion expresada por Waldimiro Koeffen en su importante Memoria, *sobre el calor y el crecimiento de los vegetales.* En su concepto, las especies han debido adquirir la costumbre de las fases periódicas que han tenido que sufrir el periodismo de los fenómenos atmosféricos para poder vivir, y esta costumbre se halla inveterada á tal grado, que conserva estas fases aun cuando no exista periodismo en los agentes del mundo exterior, como sucede en Madera.

Los fenómenos sobre los cuales se ha fijado hasta ahora la atencion de los fenologistas, han sido: la foliacion, la floracion, la maduracion y la desfoliacion; pero éstas no son las únicas jornadas que se deben considerar en el curso de la vegetacion: la germinacion natural y la expansion de las yemas tambien tienen importancia y no deben pasar inadvertidas.

En lo que concierne á las flores, dirémos que la formacion de los botones es un fenómeno distinto que el de la apertura de las flores, y que no está bajo la dependencia exclusiva del calor, sino bajo la de otras muchas circunstancias que intervienen. Asegúrase, por ejemplo, que la viña cesa de florecer bajo la zona intertropical. De igual manera, las plantas boreales ó alpinas, trasportadas á las llanuras ó llevadas á latitudes más dulces, desarrollan sin extrañar el cambio un follaje exuberante, pero dejan de florecer. Puédense citar como ejemplos de este fenómeno, la *Soldanella alpina* y la *Primula minima*. Es necesario, pues, para llegar á la formacion de los botones, es decir, á lo que se puede llamar la antogenia, ciertas circunstancias distintas de las que dependen del calor, cierta edad, por ejemplo. Pero hay una cosa digna de notarse y es, que la edad de todos los individuos salidos de la multiplicacion de una misma cepa, se cuenta como si hubiesen permanecido unidos á ella. En el cultivo europeo, el *Gincko biloba*, la *Virgilea lutea*, el *Cedrus Libani* y la *Saxe-Gothea conspicua*, florecen simultáneamente bajo muy diferentes circunstancias.

Sábese tambien que en la flora silvestre y rural de Europa los botones se forman, en general, durante el año que precede á su apertura, No es todo, pues, calor-dinámia en la floracion. El efecto principal del calor consiste en disponer al vegetal y en preparar las materias plásticas que deben ser utilizadas por la floracion.

Resumiendo dirémos: que nos hemos esforzado en hacer ver por lo que antecede, que en la foliacion, la floracion, la maduracion y la desfoliacion, se manifiestan fenómenos independientes de la accion de la temperatura.

Pero si nos ocupamos en estudiarla, notarémos en cada especie vegetal un cero fisiológico, es decir, un punto de la escala termométrica bajo del cual el calor es ineficaz. En ciertas especies alpinas ó boreales, tales como el *Galanthus nivalis* y la *Soldanella alpina*, este cero idiosincrásico casi coincide con el termómetro; pero está á + 4° Reaumur para la cebada, á + 4°,8 para el trigo, á + 12°, ó + 13° para el cocotero.

M. Alfonso De Candolle llama calor inútil á todo el que no produce esta temperatura mínima, y advierte con razon, que es necesario eliminarlo de los cálculos, es decir, que solo debe tenerse en cuenta la temperatura média de los dias en que el calor ha pasado de este mínimun específico. Segun Kabsch, cuyas ideas débense tomar en consideracion, el calor de la noche, es decir, el calor que interviene fuera de la luz durante el reposo fisiológico de los vegetales, tambien es calor inútil y debe ser eliminado. Conforme á esta opinion, no es la temperatura média del dia entero la que ha de hacerse intervenir, sino más bien la de las horas del dia: á esto es á lo que Kabsch llama *el dia de vegetacion*. Valuadas así las temperaturas, son más elevadas. Ahora, el largo del dia, siendo muy variable segun las estaciones y las latitudes, por lo ménos fuera de la eclíptica, resulta que el calor varía segun las mismas circunstancias. No debe, pues, ser indiferente que el calor medio de + 16° obre durante 12 horas del dia como sucede en el Ecuador, ó durante 18 ó 20 horas, como pasa en las regiones polares. Explícase de esta manera, para ciertas partes, la rapidez extraordinaria de la vegetacion en las comarcas septentrionales. Aplicando Kabsch su método, ha sido conducido á un resultado que se aleja de la opinion general, á saber: que las sumas de calor necesarias para los diversos períodos de la vegetacion de una especie, tales como la germinacion, la floracion y la fructificacion, estan muy aproximadas las unas á las otras. El mismo sabio ha formulado con mucha precision las tres siguientes leyes de física vegetal:

1.ª Existe para cada planta sobre la escala termométrica, un mínimun y un máximun, entre los cuales la especie es capaz de ejercer sus funciones orgánicas.

2.ª Toda germinacion, toda evolucion, toda maduracion, exige cierto grado de temperatura muy variada segun las especies.

3.ª Cada especie vegetal, para recorrer las diversas fases de su existencia, exige cierta cantidad de calor. Así, la viña por ejemplo, se conserva entre — 19° y + 20°; pero no entra en actividad bajo una temperatura inferior á + 8°, y exige para dar vino potable 2900°.

Deberian hacerse experiencias para verificar y aplicar estas leyes.

M. Hugo Vries estudiando la influencia de la temperatura sobre la germinacion de las plantas, ha demostrado ya, que existe para cada especie un punto de eleccion en el que el crecimiento se cumple con mayor rapidez que á cualquiera otra temperatura. Este resultado está conforme con la segunda ley de Kabsch. Resulta tambien de las experiencias del mismo naturalista, que para la mayoría de los vegetales la temperatura-límite de la vida, se encuentra entre 45° y 47° en el agua, y entre 50° y 52° en el aire ó en la tierra seca. Como por otra parte, el límite inferior de la accion calorífica se encuentra á 0° ó cerca del cero, vése que los límites entre los cuales las experiencias deben establecerse no están muy lejanos el uno del otro.

Parécenos que las observaciones de los que han estudiado los períodos dan de sí todo lo que es posible, por lo ménos en lo que concierne á los hechos observados, y que es necesario de hoy en adelante estudiar la accion del calor por el método experimental.

III. Un problema de la más alta importancia, y que hasta hoy se ha visto con negligencia, es el de las relaciones que existen entre el calor recibido y el peso adquirido por la planta bajo la accion de los rayos solares y especialmente entre la cantidad de carbon fijado en la materia orgánica. Segun lo que se sabe actualmente, calcúlase que bajo un clima templado, una hectara de bosque, de pradera, ó de terreno cultivado, fija en un año de 1,500 á 1,600 kilógramos de carbono, y que para este trabajo los organismos vegetales utilizan entre 1 y 4 milésimos del calor que llega por la radiacion solar sobre el espacio que ocupan.

Es evidente que algunos de los fenómenos sobre los cuales se ha fijado la atencion de los que establecen la ley de los períodos, germinacion, foliacion y otros, no son más que estaciones, señales más ó ménos convencionales en la vida de las plantas: y bien, como todo crecimiento supone movimiento, y todo movimiento requiere un gasto de fuerza, es una trasformacion de calor.

Sábese que existe un estado estático del ázoe, ázoe neutro, en el cual se bañan los séres vivientes sin pedirle más que el medio para la existencia, y que existe tambien un estado dinámico del ázoe, un ázoe orgánico que entra en las combinaciones activas y que es el elemento viviente por excelencia. Parécenos que es necesario distinguir tambien dos manifestaciones diferentes del calor. Existe la temperatura en que viven los organismos y en la cual pueden solamente manifestar su actividad, y hay tambien una accion calorífica que interviene mecánica ó químicamente por sus trasformaciones, en los fenómenos biológicos. Este calor, del que se puede observar el gasto y restitucion en los fenómenos mecánicos como en los actos biológicos, es el mismo que obra juntamente con la luz, y que en las plantas interviene para la reduccion de los compuestos minerales y entra en la elaboracion de las sustancias orgánicas. Puédese afirmar que las plantas verdes son, en virtud de su actividad organizatriz, el primero y único manantial de todo movimiento orgánico. En todos los vegetales verdes, los hechos esenciales son los mismos; y aunque funcionan bajo climas muy diferentes, todos elaboran sustancias hidrocarbonadas y cuaternarias. Por este trabajo hay produccion de compuestos endotérmicos.

En los vegetales hay tambien fenómenos de movimiento: para el trasporte de la más pequeña molécula desde la extremidad de la raíz que la absorbe hasta la cima de la planta, existe un movimiento, y por débil que pueda ser, si no es producido por otro movimiento preexistente, no puede atribuirse sino á la trasformacion del calórico.

Creemos que el calor utilizado, es decir, realmente absorbido para la manifestacion de estos fenómenos de elaboracion y de crecimiento, puédese determinar en forma de calorías; en otros términos, por la física vegetal se llegará á la determinacion del equivalente mecánico del calor en el trabajo organizador de los vegetales. Como se ve, esta investigacion no es igual á la que consiste en demostrar entre qué grados termométricos se manifiestan los fenómenos de la vegetacion. Seria conveniente, pues, procurar determinar el calor existente en las sustancias que desempeñan un papel activo en el organismo, y como es de esperarse, fijar tambien la relacion entre el calor necesario para su produccion y el que se desprende durante su descomposicion. Tenemos en expectativa á la fécula; y en esta direccion se marchará para descubrir el orígen de todo movimiento orgánico; porque así como la fuerza es distinta del mecanismo, y está solamente dirigida por este mecanismo, de igual manera la fuerza es distinta del organismo y solamente coordinada por él.

Hemos visto precedentemente que, segun algunos datos suministrados por Chevandier y Boussingault, M. Becquerel ha podido fijar en 4 ó 5 milésimos del calor dado por los rayos solares, la proporcion del calor fijado por la vegetacion para la reduccion del ácido carbónico y la asimilacion del carbono. Esta proporcion acaso aumentaria un poco si se tuviesen en cuenta el hidrógeno fijado y algunos otros cuerpos combustibles que están inclusos en las combinaciones orgánicas por el trabajo reductor de los vegetales. Pero el calor que así se haya empeñado, por decirlo así, en el trabajo organizador y químico de los vegetales, no es el único que se debe considerar para el cálculo de la mecánica vegetal. Preciso es tambien apreciar el gasto efectuado por el vegetal mismo.

Un cuerpo que cae produce calor; una manzana, por ejemplo, al desprenderse del árbol manifiesta este fenómeno. Podriase muy bien reflexionar sobre las leyes en virtud de las cuales esta manzana ha subido al árbol, porque es evidente que no ha ascendido por sí sola. Haciendo la ligera reserva del poco carbono que haya tomado al aire ambiente, toda la sustancia de que el fruto se compone ha sido elevada del suelo á la altura en que se encuentra. Esta elevacion supone un trabajo mecánico proporcional al peso de la manzana y á la altura en que ella se encuentra respecto de las raíces. Cuando el fruto cae, este trabajo se reproduce bajo la forma de movimiento, y cuando éste se detiene se trasforma en calor. Y á ménos que no se suponga que los cuerpos puedan *crear* movimiento y calor, es necesario reconocer que el calor de los rayos solares es el que ha llevado al fruto á las partes elevadas de la planta. Idéntica cosa sucede con las hojas y las ramas, y todos los órganos de todos los tejidos. Tambien es preciso introducir como factor, este trabajo mecánico en el cálculo del calor solo utilizado.

Importa, además, saber que la accion de los rayos solares sobre la materia puesta así en movimiento en los vegetales, no es directa ni inmediata. Propiedad de un poder maravilloso es la de estos organismos, que encierran el calor en las sustancias organizadas por ellos. Cuando los actos de crecimiento, ó lo que es lo mismo, cuando los fenómenos de movimiento se manifiestan, es en la desorganizacion de estas mismas sustancias donde los organismos encuentran la fuerza necesaria para cumplirlos. En efecto, todo movimiento íntimo en el organismo, todo crecimiento, toda circulacion, se manifiestan por un acto de respiracion durante el cual hay desprendimiento de calor: una parte de él es utilizado en forma de movimiento orgánico y el resto se desprende en forma de temperatura. La accion de los rayos solares sobre los movimientos orgánicos es, por tanto, indirecta é inmediata.

En resúmen, el calor útil representado por un vegetal, consiste en un trabajo de organizacion ó trabajo químico, que se puede reproducir quemando el vegetal, y en un movimiento ó trabajo físico, que igualmente se puede reproducir por el peso del sér multiplicado por su altura.

Nos ocuparémos aquí en considerar el trabajo empleado en su formacion, y que no está fijado en el mismo vegetal, por ejemplo el de su evaporacion.

Lo que acabamos de establecer permite ya asentar como ley que, en igualdad de circunstancias, la cantidad de carbono fijada por una vegetacion, está en razon de su menor altura, puesto que tal razon supone menor gasto de movimiento. Así, un monte jóven debe con superficie foliacea igual, fijar más cantidad de carbono que un arbolado alto. De esta manera se explica por qué un vegetal podado á flor de tierra, echa al año siguiente retoños más elevados y robustos.

No habria fundamento para invocar aquí, con el fin de explicar la elevacion de la materia vegetal desde el suelo hasta la rama, otras causas de movimiento, tales como la capilaridad y la difusion, porque se encontraria uno obligado á admitir la imposibilidad de que el calor podria ser creado. La capilaridad y la difusion no son causas, sino condiciones de movimiento, y puesto que, como hemos visto, la manzana al caer desarrolla calor, resulta que este agente es el que la ha elevado.

La propiedad, pues, que tienen los organismos vegetales de condensar calor y movimiento al estado de potencia, constituye lo que puede llamarse energía de la vegetacion. Cuando el calor y el movimiento pasan al estado activo, prodúcense fenómenos de vigor. La energía es una endotermia, y el vigor una exotermia.

(Revista científica de la Francia y del extranjero.—Abril 11 de 1874.)

## CIENCIAS AUXILIARES.

# EL ARBOL DEL HULE

(*Castilloa elastica,* Cervantes.)

**Considerado bajo el punto de vista botánico, químico, y de sus aplicaciones, segun datos ya publicados:**

POR EL SEÑOR DON MANUEL M. VILLADA,

SOCIO DE NUMERO.

### I.

Este importante vegetal que los antiguos mexicanos llamaban *Holquahuitl,* crece en abundancia en la region caliente y humeda de la vertiente oriental de nuestra gran cordillera: produce copiosamente un jugo lechoso que se coagula al contacto del aire y forma una sustancia elástica, de grandes aplicaciones en la industria, en la economía doméstica, y aun en la práctica médica.

Para mejor precisar los lugares en donde crece este árbol, añadiré que el Sr. Hugo Finck dice que se encuentra en los Estados de Veracruz, Tabasco, Chiapas [1] y Yucatan, en terrenos ricos y húmedos, que no exceden de 650 á 700 metros de altura sobre el nivel del mar. Mas ignoro absolutamente cuáles sean sus límites septentrionales y cuáles los meridionales. Existe tambien en la isla de Cuba.

El muy afamado botánico español D. Vicente Cervantes, fué el primero que hizo su descripcion en el año de 1794 y formó con él un género nuevo que denominó *Castilloa,* para honrar la memoria del benemérito profesor de Farmacia D. Juan del Castillo, a quien la expedicion botánica de Nueva España quiso consagrar este recuerdo. La *Castilloa elastica,* con cuyo nombre es hasta hoy conocida esta planta, pertenece á la interesante familia de las Artocárpeas.

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[1] Si el Sr. Finck no se refiere más bien á la costa N. E. del Istmo de Tehuantepec que separa los Estados de Veracruz y de Tabasco, sería el primer dato positivo que ha llegado á mi noticia de que la *Castilloa* vegeta en la costa S. E. de la República. No cabe duda que en esta region, y aun avanzando más al Norte, existen árboles que producen hule: mas ignoro si algunos de ellos pertenecen á la especie de que me ocupo.

«Es un arbol, dice el Sr. Cervantes, de los más elevados y frondosos que crecen en las costas calientes de Nueva España; a primera vista se parece al árbol de la Anona, *A. muricata*, L., que vulgarmente llaman cabeza de negro.

«El tronco es de tres á cuatro varas de circunferencia y muy derecho; tiene la corteza lisa, blanda, y gruesa de tres á cuatro líneas; de color ceniciento, de sabor amargo y nauseabundo, como la leche que arroja por donde quiera que se parte. Produce ramos alternos, horizontales, rollizos, flexuosos y poblados en su remate de pelos rigidos; las hojas son alternas, de pié y medio de largo y siete pulgadas de ancho; tienen una grande escotadura en la base y las más veces terminan en punta aguda; son vellosas en ambas caras y enteras, aunque parecen á primera vista dentadas, especialmente las más tiernas, en cuyas márgenes se reune el vello en pequeños flecos ó hacecillos á iguales distancias. Por la parte superior están surcadas oblícuamente, siguiendo la direccion de las venas mayores que son reticuladas; las hojas están sostenidas por pezones gruesos, rollizos, pelosos, y de poco mas de media pulgada de largo; las estipulas se observan á uno y otro lado de los pezones más tiernos y son oblongas, angostándose gradualmente desde la mitad hasta la punta; su consistencia es membranosa, y frecuentemente se marchitan y caen ántes que la hoja haya llegado á su total incremento. Las flores nacen en las axilas ó encuentros de las hojas; las femeninas solitarias y sentadas y las masculinas con un pié muy corto, de dos en dos, pocas veces tres juntas, y alternando con las femeninas en la parte inferior de los racimos; mas en las extremidades son todas masculinas, y entónces por lo comun se hallan solitarias. Los cálices están apiñados de escamitas de color de paja y membranosas; su figura es hemisférica, aunque al tiempo de la fecundacion suelen prolongarse y aun hendirse los masculinos saliendo fuera los estambres, y los femeninos dilatarse á medida que los frutos crecen: el pequeño piececito que sostiene las flores, y que apénas excede el largo de dos lineas, está apiñado con escamitas menudas, lo mismo que los cálices. Los filamentos son blancos; y aunque los exteriores, gradualmente más largos, parece que se alargan al tiempo de la fecundacion, apénas superan las últimas escamas del cáliz; las anteras ó borlillas son redondas y de color amarillo bajo. Los frutos son unas drupas aovadas con tres ángulos poco manifiestos, algo mas gruesos que un garbanzo, prendidas por su base al cáliz ensanchado, y por los lados pegadas unas á otras en número de quince á veinte, de color naranjado cuando están maduras, insípidas y mucilaginosas.

Segun el Sr. Finck esta hermosa planta llega a crecer á una altura de 15 á

20 metros, y á medida que se desarrolla inclina sus ramas inferiores, describiendo así un semicírculo formado por ramos horizontales de grandes hojas y que hacen un conjunto muy agradable á la vista. Un tercio de la altura del árbol lo forman sus ramos y los dos tercios restantes el tronco, que constantemente es recto. La corteza es blanquizca en los árboles jóvenes y más oscura en los viejos.

Agregaré tambien que la raíz es ramosa y horizontal; los ramos comprimidos cuando jóvenes; las hojas no solamente alternas, sino dísticas, es decir, dispuestas en los ramos sobre dos caras opuestas y el peciolo acanalado hácia arriba: el fruto está formado de akenas, y no drupas, adheridas parcialmente ántes de la madurez y reunidas sobre un receptáculo plano, ligeramente cóncavo.

Por conformarme á la mayor precision de las descripciones modernas, expondré los caractéres naturales del género *Castilloa* y la diagnósis de la especie, segun los refiere el profesor Augusto Trecul, en su interesante Memoria acerca de la familia de las Artocárpeas, publicada en los «Anales de Ciencias Naturales, de Paris:» Serie III, tomo VIII, y que son la interpretacion de los señalados por el Sr. Cervantes; dice así:

*Flores monoicas, las masculinas y las femeninas reunidas en receptáculos distintos, planos ó cóncavos é involucrados. Involucro polifilo, con las escamas imbricadas de diversos modos.* MASCULINAS: *Perigonio nulo. Estambres numerosos esparcidos entre bracteas de diversas formas, pubescentes, enteras, bífidas ó laciniadas; filamentos más ó ménos alargados, anteras terminales, erguidas ó peltadas, biloculares, de lóculos opuestos, adheridos á un conectivo grueso y dehiscentes longitudinalmente.*

FEMENINAS: *cerca de sesenta en el mismo receptáculo. Perigonio tubulado, foliolos gruesos, unidos entre sí. Estilo terminal cilíndrico é incluso: estigmas dos, filiformes, subcomprimidas, papilosas. Ovario semi-ínfero, unilocular, uniovulado, óvulos pendientes en el vértice de los lóculos, anatropos. Akenas persistentes en el perigonio, unidas al principio por un lado, en la madurez libres enteramente, apergaminadas, aovadas. Semillas pendientes: texta membranosa oscura: embrion homotropo, exalbuminado, cotiledones gruesos, subdesiguales, radícula supera y muy corta.*

C. E. *Hojas oblongas, enterísimas ó denticuladas, cordiformes en la base, con el ápice casi acuminado, pubescentes de ambos lados.*

## II.

Haciendo una incision en la corteza de la *Castilloa elastica* se escurre en grande abundancia, como lo he indicado ya, un jugo lechoso que contiene en suspension, merced á la albumina, una sustancia particular que al contacto del aire se solidifica y adquiere una consistencia elástica. Este producto, tan singular, no solo proviene de esta planta, sino tambien se encuentra en abundancia en el jugo lechoso de otras muy diversas, que crecen en las regiones calientes de ambos hemisferios, y corresponden principalmente á las tres familias siguientes: Euforbiáceas, Artocárpeas y Apocineas: las Lobeliáceas dan tambien una especie, la *Lobelia elastica*, de la América del Sur.

El que produce una Euforbiacea, la *Siphonia (Hevea) guyanensis*, Schreber, *Jatropha elastica*, Linneo, que pertenece á la flora del Brasil, fué el primero que se llevó á Europa en 1736; y aun de esta planta proviene una gran parte del que se halla en el comercio extranjero. El *caouthov* ó *cahuchu*, nombre con que se designa esta sustancia elástica por los indios del Amazonas, dió orígen á la palabra *caoutchouc*, que es hoy de un uso tan general.

El Sr. Cervantes creía, no sin razon, que muchas especies de Yatrofas, tan abundantes en nuestras tierras calientes, pueden tambien proporcionarnos un producto semejante al que nos ocupa, y señala ademas varios *Ficus* mexicanos.

Segun el Sr. Finck, entre Córdoba y la orilla del mar crecen de 7 á 8 especies de *Ficus* y varias Apocineas de los géneros *Cervera*, *Plumeria* y *Tabernaemontanum*, que producen *caoutchouc*, pero ninguno lo da tan puro como nuestra *Castilloa*. Este señor dice que comparando el jugo lechoso de estas diferentes plantas, se observa que el de la *Castilloa* contiene gránulos más grandes, ménos glutinosos y más fáciles de evaporar; miéntras que los de las demás especies son mas pequeños, más glutinosos y difíciles de evaporar completamente por su exposicion al aire, lo que prueba que contienen mayor cantidad de materia grasa.

Mencionaré tambien la *Cecropia peltata*, probablemente de nuestra flora, y la *Plumeria alba y rubra*, vulgarmente *Cacaloxochitl*, que tanto abunda en diversas regiones calientes de la República, y de donde se extrae hule en algunos puntos de Michoacan; mas sin duda de calidad inferior al que nos ocupa.

Diré, por último, que en mi concepto, es equivocada la creencia de algunos escritores nacionales y extranjeros, al asegurar que crece silvestre en México la *Siphonia elastica;* ninguna especie de este género, al ménos que yo sepa, ha sido encontrada más acá de los 8 ó 10 grados de latitud boreal.

El Sr. Cervantes hizo algunas experiencias con el jugo lechoso de la *Castilloa* con objeto de averiguar sus propiedades, tanto físicas como químicas, usando para esto de diversos reactivos. Mas si bien es cierto que operó sobre un jugo que habia sufrido ya un principio de descomposicion, y al que además se le habia agregado con anterioridad cierta cantidad de potasa, con la mira de impedir su coagulacion, así como Fourcroy lo habia observado con el jugo de la Yatrofa del Brasil, creo, sin embargo, de interes el referirlas para completar el estudio histórico-científico de esta planta, siendo por otra parte las únicas que se hayan emprendido sobre nuestro hule bajo su forma líquida.

Dice el Sr. Cervantes que el jugo en el estado que he indicado, era de un blanco opaco, formándose en él, cuando se le agitaba, líneas ó rayas negruzcas, debido sin duda á la parte acuosa con que naturalmente estaba mezclado. Su sabor al principio era algo dulce, mas dejaba despues por largo tiempo un sabor desagradable y amargo, siendo su peso específico, comparado con el del agua destilada, de 1.0430. Puestas en la palma de la mano 5 ó 6 gotas de líquido y frotado con la otra, se notaba una sensacion jabonosa, y despues de evaporada el agua de esta emulsion vegetal, se separaba la sustancia elástica pura dotada de todas sus propiedades. Al contacto del aire, esta emulsion se descompone, separándose la parte acuosa y sobrenadando una resina, que oxidándose se trasformaba en una resina elástica.

En el agua se dilató esta materia, tiñéndola de un color blanco-verdoso, lo que, sin embargo, proviene del álcali con que estaba mezclado el jugo: este color se hizo más visible calentando el líquido, separándose á poco la sustancia resinosa y sobrenadando el agua que conservaba la coloracion adquirida.

El ácido acético se colora en rojo, sobrenadando en él la resina que permanece líquida por mucho tiempo, hasta que por último se coagula sin perder ninguna de sus propiedades.

El ácido clorohídrico coagula la leche con suma prontitud, separándose la sustancia elástica sin la menor alteracion y tiñendo á aquella de un color que tira á verde, y cuyo resultado es debido quizá á su rápida oxidacion.

Con el ácido nítrico se observa un resultado análogo, mas con la diferencia capital de que el principio elástico se descompone enteramente perdiendo todas sus propiedades; convirtiéndose despues de algunos dias de estar infundido en este vehículo en un polvo amarillento, que se disolvia en el agua tiñéndola de un color muy parecido á la gutagamba.

Con el ácido sulfúrico se obtuvo tambien un precipitado, pero sin alteracion alguna del principio elástico.

Los álcalis obran combinándose con la parte acuosa del jugo, tiñéndola de negro; mas en vez de precipitar la resina queda ésta sobrenadando al álcali y se coagula al cabo de quince dias, sin perder ninguna de sus propiedades; cuyos resultados son enteramente contrarios á los que Fourcroy creyó observar en el jugo de la Yatrofa elástica.

Se retarda, es cierto, la coagulacion, pero al fin llega á verificarse, lo que tambien sucede con los ácidos débiles y aun por más tiempo con la simple agua. Este experimento dió á conocer que el color negro que se notaba en el jugo sometido al exámen, era debido á la accion del álcali sobre su parte acuosa.

El alcohol obra tambien como coagulante y se tiñe de rojo.

La esencia de trementina disuelve perfectamente la resina y toma el aspecto de un mucílago trasparente, quedando separada en el fondo de la vasija, la parte acuosa del jugo con la coloracion negra ya señalada: con otros aceites esenciales se obtuvo un resultado semejante.

El éter sulfúrico puro es tambien un buen disolvente, y el mucílago espeso que resulta es de un color rojo-oscuro; por el contrario, si contiene algo de ácido sulfuroso obra como coagulante, formándose tres capas en el jugo sometido á la experiencia: la de abajo de agua negra, la de en medio de resina coagulada, y la de arriba de éter perfectamente trasparente y con su color natural.

Con el objeto de averiguar la cantidad de hule contenida en el jugo de la *Castilloa*, el Sr. Cervantes hizo el siguiente experimento:

«Ocho onzas de resina líquida (jugo lechoso), de una botella en que habia doce dracmas de potasa, saturadas con siete onzas y media de vinagre destilado y puestas á evaporar á un calor lento, precipitaron, despues de disminuida más de la mitad de licor, una porcion de resina elástica, mezclada con otra materia blanquecina muy perecida á las féculas de los vegetales; aparté el vaso del fuego, y habiéndole añadido dos libras de agua caliente destilada, se reunió toda la resina elastica, que recogí lavándola bien y haciendo pasar el licor por un cedazo de cerda; era aquel de un color blanquecino opaco, como la resina líquida; y habiéndolo filtrado por un lienzo tupido, paso con el color oscuro insinuado ya tantas veces, y sobre el filtro quedó la materia feculenta, cuyas partículas se separaban unas de otras con la menor agitacion entre los dedos; pero á proporcion que la humedad se disipaba, se reunian más y más entre sí, mudándose por grados el color blanquecino en pardo-oscuro: separé entónces toda la materia que estaba sobre el lienzo, y comprimiéndola entre las manos para privarla del resto de humedad que le habia quedado, la hallé repentinamente convertida en resina elástica, tan pura como la que habia conseguido de los demás experimentos.»

Este ensayo, repetido una segunda vez, dió á conocer que por término medio en un quintal de jugo lechoso, existen treinta y seis libras de materia elástica pura.

«Una libra de resina líquida, continúa el Sr. Cervantes, puesta en una retorta y sometida á un fuego moderado, destiló primero una agua clara, que progresivamente fué tomando un color rojo: mantenida despues la retorta con un fuego violento por veinticuatro horas, cayó en el recipiente un aceite muy encendido de color, y habiendo dejado enfriar los vasos, aparté el recipiente, y por medio de un embudo de vidrio separé la materia aceitosa que pesó dos onzas y cinco dracmas; la parte acuosa estaba cargada de amoniaco, y mezclada con los ácidos produjo una efervescencia muy sensible; su olor se parecia enteramente al espíritu de cuerno de ciervo, y su peso fué de cinco onzas y siete dracmas; el resíduo carbonoso que quedó en la retorta pesó tres onzas y cinco dracmas, resultando de pérdida total de la libra que se puso á destilar, tres onzas y siete dracmas, que probablemente se disiparon en algunos gases, los que por falta de instrumentos no se pudieron recoger para examinarlos. La materia carbonosa hervida en libra y media de agua filtrada, dió por la evaporacion seis dracmas de álcali fijo de un color bastante pardo.»

La materia elástica que obtuvo el Sr. Cervantes en sus diversos ensayos, era de un color blanco parecido al de un emplasto recientemente formado con una sal de plomo y aceite comun; al contacto del aire, y especialmente exponiéndola al sol, adquiere un color pardo, que poco á poco se pone más subido hasta ennegrecerse; sumergida en el agua conserva su color y se tiñe ésta de oscuro, tomando al mismo tiempo un sabor amargo.

Con los diversos reactivos se observaron resultados análogos á los señalados con el jugo resinoso líquido; así, permanece inalterable á la accion de los ácidos, ménos el nítrico que la descompone, convirtiéndola en un polvo amarillo, soluble en el agua.

Los álcalis á frio no tienen accion sobre ella; mas por medio de la ebullicion la corroen y le dan una consistencia córnea, obrando del mismo modo que sobre las materias animales.

Los aceites grasos no la alteran á la temperatura ordinaria; pero á un grado de calor conveniente la disuelven, formando barnices que resisten al aire, al agua y aun á los ácidos.

Las esencias la disuelven aun estando frías, pero su accion se aumenta por medio del fuego.

Con el éter sulfúrico puro, sucede lo mismo; mas si contiene algun principio sulfuroso, obra como coagulante.

Termina por último el Sr. Cervantes, manifestando y con razon, la ninguna semejanza del hule con los demás cuerpos conocidos hasta entonces, considerándolo como único en su género; teniendo, sin embargo, segun él, cierta analogía con el principio glutinoso de los vegetales, y mas particularmente con el gluten por su elasticidad, y por la cantidad considerable de aceite fétido y amoniaco que se produce en la destilacion.

Pero esta supuesta analogía, no es de admitirse en la actualidad, vista la distinta naturaleza de este compuesto azoado, respecto de la de aquel cuerpo hidro-carbonado; pues es de advertir que el amoniaco que obtuvo el Sr. Cervantes en la destilacion del jugo lechoso, no provenia de la sustancia elástica misma, sino de la accion de la potasa puesta allí con el objeto que se ha indicado, sobre la albumina que naturalmente existe en gran cantidad en este líquido vegetal.

Mas con otro cuerpo sí tiene estrecha afinidad el hule, por la identidad en su composicion y algunas de sus propiedades, y es la guta-perca, ó goma de Sumatra, conocida y estudiada en Europa desde hace 30 años.

Diré tambien, que si el Sr. Cervantes llamaba resina á la sustancia que estudiaba, era á falta de una denominacion adecuada con que designarla, pues bien comprendia, como se ha visto, que era un cuerpo especial y distinto de los que llevan aquel nombre.

Además del mérito intrínseco que puedan tener los trabajos referidos de este modesto sabio, atendiendo, sobre todo, á la época en que fueron ejecutados, tienen el indisputable de haber sido los primeros y hasta ahora los únicos que se hayan emprendido para averiguar las propiedades del jugo lechoso de nuestra *Castilloa*.

El Sr. Finck, en una corta reseña que publicó acerca de esta planta, dice que en una gota de la leche que produce, se perciben á la simple vista gránulos muy blancos nadando en el agua; que por su exposicion al aire esta agua se evapora, los gránulos se precipitan y se unen permaneciendo blancos mientras no concluye la evaporacion: cuando ésta ha terminado, la masa de los gránulos toma un color amarillo, que más tarde se vuelve negro, y al mismo tiempo se pone más y más glutinosa hasta llegar á ser compacta, que es el *caoutchouc* puro.

"En general, dice este señor, la leche de las plantas que dan esta sustancia, tiene la misma tendencia á coagularse que la de la vaca, con la diferencia que los gránulos de la primera se unen por la simple exposicion al aire, miéntras que la última debe fermentar ántes para dar el mismo resultado."

Por las análisis hechas en Europa y los Estados-Unidos, se ha precisado ya la naturaleza del *caoutchouc* ó hule, el cual tiene una composicion idéntica, cualquiera que sea la planta de donde proviene, variando tansolo en el mayor ó menor grado en que se manifiestan sus propiedades, las que han sido estudiadas con mucha extension: tambien se ha analizado por Faraday el jugo lechoso de la *Siphonia elastica.*

Al sabio químico Payen débense principalmente estas investigaciones, que refiere ampliamente en su obra intitulada: "Compendio de Química industrial." (5.ª edicion, 1867.)

Omito mencionarlas, por ser ya bastante conocidas, y por haberme propuesto escribir este artículo, con solo datos especiales á la planta de que me ocupo.

Diré, sin embargo, que el *caoutchouc* puro está compuesto exclusivamente de ocho equivalentes de carbono y siete de hidrógeno; su fórmula, es pues, $C^8 H^7$ ; su color es blanco, trasparente y de consistencia sólida, siendo de 925 su peso específico. El del comercio, segun Girardin, es un producto complexo, pues además del hidrocarburo señalado, contiene materias grasas y colorantes, un aceite esencial, tres sustancias azoadas, agua en proporcion variable, y una corta porcion de sales.

El líquido aceitoso fétido que obtuvo el Sr. Cervantes, por la destilacion ya en seco del hule, es sin duda el conjunto de hidrocarburos, conocido hoy con el nombre de *caoutchoucina,* y cuya gravedad específica mientras permanece líquida, es menor que la de cualquiera otro de los líquidos que han sido estudiados por los químicos; pero en el estado de vapor es tan pesada, que fácilmente se puede extravasar de una vasija á otra, como si fuese agua, siendo, además, el mejor disolvente del *caoutchouc* seco y dividido.

## III.

Réstame ahora para concluir, señalar las aplicaciones que se hacen de la *Castilloa elastica;* éstas solo se limitan á la explotacion del hule, que por sí sola constituye una verdadera fuente de riqueza.

En una Memoria que publicó el Sr. D. Matías Romero, intitulada: "Importancia del cultivo del hule en el porvenir de la República," hace palpable lo que acabo de decir, exponiendo interesantes é instructivas noticias, que merecen ser consultadas por las personas que deseen dedicarse á este ramo de la industria agrícola.

Respecto de la madera de dicho árbol, diré que no tiene una cualidad especial, que haga preferir su uso al de otras muchas que abundan en los mismos parajes: es de un color blanco, medianamente pesada, poco elástica y de fibra gruesa.

Segun el Sr. Cervantes, la manera de extraer el jugo lechoso de la *Castilloa,* en algunos puntos de la Costa de Veracruz, se reduce á practicar con un instrumento cortante, incisiones espirales, de una pulgada de ancho y otra de profundidad, comenzando desde la base del tronco hasta la altura á que pueda alcanzar la mano del operador; con anticipacion se practica en la tierra y al pié del árbol, una oquedad que corresponda exactamente á la extremidad inferior de la primera incision. Cuando el tronco no tiene una forma cilíndrica, las incisiones se trazan de distinto modo, procurando siempre que el líquido escurra hácia el lugar que de antemano se ha fijado. Una vez recogido todo el jugo que puede dar de sí el arbol, se pasa por medio de *jícaras* de la cavidad donde está depositado, á corambres ó botas de cuero que tambien se hacen de lienzo barnizado con el mismo hule, y con el que se adhieren sus bordes sin necesidad de costura.

En la Huasteca, generalmente se hace una incision vertical, y á sus lados otras oblicuas más pequeñas, como las barbas de una pluma respecto de su tallo, ó bien incisiones cortas, unas arriba de otras, formando ángulos con el vértice, ya á la derecha, ya á la izquierda. El Sr. Romero, dice: que en el Soconusco, Estado de Chiapas, se comienza por derribar el árbol, y una vez en tierra, se le hacen varias incisiones, recogiendo el jugo en hojas puestas por debajo: como es fácil de comprender, este procedimiento debe ser del todo proscrito. El mismo señor hace observar juiciosamente, que una sola incision de una extension regular, seria quizá suficiente para que por ella salga todo el jugo, en virtud de la pesantez, sin perjudicar sensiblemente al árbol, como sucede cuando se practica mayor número. Sea cual fuere el procedimiento que se adopte, se debe interesar solo la corteza, y evitar su completa solucion de continuidad, pues de otra manera quedaria expuesto á perecer el vegetal. Las heridas, en fin, que se han causado por las incisiones, serán curadas convenientemente para apresurar su cicatrizacion.

El método de extraccion del hule verdaderamente primitivo, que refiere el Sr. Cervantes, es muy posible que en la actualidad esté ya modificado; pues desde luego ocurre la idea de que es mejor recibir el jugo directamente en una vasija á propósito, colocando en la parte más baja de la incision un pedazo de hoja de lata acanalado, por ejemplo, para dirigir la corriente del líquido. Siguiendo este método, el producto se desperdiciaria muy poco, no contendria casi ninguna materia extraña, y de consiguiente tendria mayor estimacion en el mercado. Esta idea que aquí indico, no es nueva, en lo sustancial es el procedimiento que se sigue en el Brasil por los indígenas, y que continuaron usando los portugueses de Para. Queda ahora por averiguar cada cuándo deben hacerse las incisiones, y en qué época del año. Siendo muchas las opiniones que se tienen acerca de esto, diré con el Sr. Finck de una manera general: "que si se practican sobre el mismo árbol y en el mismo año varias incisiones, se agotaria y acabaria por morir; miéntras que economizándolas, se le explotaria por una larga serie de años." Se cree tambien que la época de las lluvias es la más á propósito para extraer el jugo: no cabe duda que en ella escurre con mayor facilidad y abundancia, pero debe preferirse el tiempo de secas de Marzo á Mayo, por contener entónces mayor cantidad de principios sólidos. No podré señalar de una manera precisa la cantidad de jugo que rinde anualmente cada árbol, pues se comprende que debe ser muy variable segun su edad y el terreno en que vive. Un árbol bien desarrollado y en buenas condiciones, se cree que no dá ménos de seis libras de jugo al año, del que se obtiene, segun el Sr. Cervantes, un 35 por ciento, poco más de un tercio de su peso, de *caoutchouc* puro: mas este cálculo habiendo sido hecho en el laboratorio, en una explotacion industrial, dicha proporcion debe bajar, por lo menos, á un cuarto ó sea un 25 por ciento de producto. La planta jóven es muy delicada, y para que pueda resistir á una sangría anual, es preciso que tenga por la menos doce años de edad: si estuviere en buen terreno, y si se le sangra más de tarde en tarde, esta cifra podria quizá reducirse á seis.

Una vez acopiado el jugo, se le puede remitir á los lugares de consumo en su estado líquido, tal como sale del árbol, teniendo cuidado de tapar herméticamente las vasijas, tan luego como se hayan llenado. El Sr. Lee Norris, de Nueva York, aconseja que se filtre primero el jugo y se le mezcle en seguida una décimaoctava parte de amoniaco concentrado: este álcali impide la accion del oxígeno del aire, y no solo no altera el producto, sino que lo conserva en mejor estado; además, por una evaporacion á 80 ó 100° Fahrenheit, fácilmente se le desembaraza de este agregado. Pero ciertamente es más ventajoso preparar inmediatamente el hule bajo su forma sólida: para lo cual, una vez coagulado el jugo por su simple exposicion al aire, se le somete á la accion del humo por varios dias, para que de glutinoso se vuelva compacto y poderlo así manejar: esta operacion se puede practicar de la misma manera que en el Brasil, extendiendo sobre un molde de barro de figura variable, una capa de líquido sobre otra una vez seca, hasta darle un espesor conveniente; se rompe en seguida el molde, y se hacen salir los fragmentos por la abertura que se forma, dejando sin cubrir una parte de aquel. Mas esta manera de obtener el hule sólido, entiendo que se ha abandonado y con razon, casi por completo: el humo que sirve para endurecerlo, perjudica notablemente esta materia, haciendo más difícil en las artes su elaboracion.

El procedimiento que más comunmente se sigue ahora, es cuajar la leche con el jugo de un bejuco: en Tehuantepec es el que los zapotecos llaman *joamole*, y que crece en los mismos lugares que el hule; se consigue así un producto enteramente blanco: esto mismo se puede hacer tambien con alumbre, y en general con toda sustancia ácida. Una vez formada la *crema*, se somete á la prensa para privarla del *suero*, y se asolea despues: este procedimiento se hace hasta ahora de una manera imperfecta, pues el hule al principio queda seco, pero más tarde arroja una agua negra que tiñe de este color, y cuya composicion es desconocida, siendo la merma de 10 á 15 por ciento.

Un método expedito para obtener el hule, consiste en derramar el jugo sobre cajones de un centímetro de fondo y exponerlo al sol: la tela que se forma tiene medio centímetro de espesor, y fácilmente se desprende.

Con objeto de conseguir un artículo casi tan superior como el del Brasil, se opera de este modo: se dispone un recipiente de suficiente capacidad, un barril, por ejemplo, provisto en el fondo de una llave horizontal; se le coloca verticalmente sobre un sustentáculo, se llena hasta la mitad de agua, en la que se ha disuelto cloruro de sodio (cinco libras en el caso citado), ó bien sub-carbonato de sosa, el resto se completa con el jugo, se agita fuertemente para mezclarlo con el agua, se tapa el recipiente y se deja en reposo por 24 horas. Se abre despues la llave y se deja escurrir mientras sale negro el líquido, y se cierra inmediatamente que el hule se presenta y que fácilmente se reconoce por su color blanco: se repite la lavadura dos ó tres veces, y se concluye por secarlo como en el caso anterior, ó más bien sometiéndolo á la prensa, para conseguir mejor este resultado.

Cualquiera que sea la manera de proceder, es importante privar al hule de su parte líquida, pues ésta al descomponerse lo altera y demerita por consiguiente, haciéndolo bajar de precio.

Vuelvo á repetir, por ser de importancia, que el Sr. Romero hace valer con muy buenas razones, lo ventajoso que es el emprender el cultivo del hule. Hasta ahora, con excepcion de algunos cortos plantíos en el estado de Veracruz y Chiapas, este producto se obtiene de árboles silvestres. Mas es fácil comprender lo mucho que mejoraria, si se cultivase esta planta.

Por no salir de los límites que me he fijado al escribir este artículo, pero más particularmente por no existir datos prácticos suficientes, para exponer la mejor manera de llevar á cabo un plantío de esta clase, omito entrar en pormenores relativos á dicho asunto. Diré, sin embargo, con el Sr. Romero, que se propaga muy bien por granos y por estacas que prenden con facilidad: se puede intentar tambien con éxito, el trasplante de arboles jóvenes de la selva, y que no resienten sensiblemente esta operacion. El terreno en que se siembre, además de estar bien expuesto al sol, debe ser bastante húmedo y de corta altura sobre el nivel del mar, como lo indica el límite natural en que crece la *Castilloa:* la distancia mas conveniente para colocar una planta de otra, es de 5 metros, y nunca ménos de 2½, pues se estorbarian al desarrollarse, no requiriendo, en fin, el plantío, beneficio alguno especial, sino solo desembarazarlo de vez en cuando de toda vegetacion extraña.

Para dar una idea de la riqueza que tiene México en hule, copiaré lo que refiere la Comision Americana en su Informe acerca de la Exploracion del Istmo de Tehuantepec. Oct. 1854: "Tomando, dice, la mitad del número de árboles encontrados en una área de un cuarto de milla cuadrada, sobre el rio Uspanapa, como base de un cálculo y admitiendo que no crezca el *Hule* en las llanuras del Pacífico, no se encontrarian ménos de 2.000,000 de árboles en los límites del Istmo, algunos de los cuales pueden dar de cuatro á 5 libras de hule por año. Suponiendo que solo la mitad de este prodigioso número de plantas sean productoras, y que cada una solo produzca una libra por año: el total seria 1.000,000, que al ínfimo precio de 40 centavos libra valdrian 400,000 pesos." Este ejemplo, tomado de una sola localidad, se puede aplicar á otras muchas que aun no han sido explotadas.

Tocando ahora otra cuestion, diré que en mi concepto, es de utilidad práctica, saber cuál especie de las que se conocen produce hule de mejor calidad; no seria extraño que el de Para sea superior al nuestro, no tanto por su elaboracion, sino por el árbol de donde se extrae, que como he dicho es la *Syphonia elastica*. Los primeros ensayos que se intentasen para averiguarlo serian costosos, pero quizá las ventajas obtenidas mas tarde, compensarian ampliamente los gastos erogados. El mismo hule mexicano varia de clase, segun el lugar de la produccion: el de la Huasteca, por ejemplo, lo reputan algunos superior al de la costa de Veracruz: el modo de prepararlo, y lo mas ó ménos agotados que estén los árboles, no cabe duda que tiene gran influencia; mas en la primera localidad se dice, que varia segun proviene de árboles *machos* ó *hembras*, lo que indica especies diversas, pues la *Castilloa* no es planta dioica, sino monoica.

Es una prueba de esta opinion, aunque ignoro si realmente sea cierto, lo que asienta un autor respetable, Planchon, de que el hule de México proviene, no solo de la *Castilloa*, sino tambien del *Artocarpus integrifolia*, planta de la misma familia, originaria de las Indias Orientales é islas del Océano Pacífico, introducida para su cultivo en la Isla de Cuba.

Los antiguos mexicanos conocian bien el hule; y, como dije al principio, llamaban al árbol *Olquahuitl*, y al producto *Olli* ú *Ollin*, cuyo significado me es desconocido: lo empleaban especialmente en la medicina y como combustible: en el primer caso usaban del jugo solo ó asociado al cocimiento de las hojas ó de la corteza, que administraban interior y exteriormente en las enfermedades en que se emplean hoy los astringentes y los amargos. En la terapéutica moderna se recomienda por algunos practicos el *caoutchouc* puro disuelto en la esencia de trementina, bajo forma de píldoras, en cierto período de la tísis pulmonar; mas en la cirugia, como se sabe, sus usos son mas extensos y variados.

En la industria es donde los aplicaciones del hule ó goma elástica, (nombre impuesto en Francia y que aun se conserva entre nosotros,) son verdaderamente numerosas é importantes. Al principio fueron muy limitadas, pues este cuerpo se endurece mucho á 0° y se reblandece excesivamente de + 30 a 40°, perdiendo en ambos casos su propiedad elástica y su extensibilidad, no pudiéndose emplear por consiguiente, en las localidades que disfrutan una muy alta ó muy baja temperatura. Pero desde que Goodyear, de Nueva-York, descubrió en 1839 que por su combinacion en ciertas proporciones con el azufre, ó *vulcanismo* como se ha llamado á esta operacion, conserva dichas propiedades, sus aplicaciones en las artes han aumentado y aumentan cada dia mas, como lo demuestran los numerosos artefactos que nos vienen de Europa y de los Estados-Unidos; y llegará la vez, como dice el Sr. Romero, que esta importante materia prima sustituya en gran parte al fierro. De solo la provincia de Para en el Brasil, la exportacion ha sido en un año (1869) de 363.487 arrobas de 32 libras para el consumo de la segunda de estas naciones principalmente, de Inglaterra y Francia, ademas de otras cantidades cuyo destino se ignora.

A muy poco está reducida en México la industria manufacturera del hule, á pesar de tener á la mano este producto que hasta el dia vemos con desprecio. Es tan poco estimado su valor en el país, que en el mismo Tehuantepec solo se recoge para fabricar zuelas con que los indígenas se protejen los piés, fuera de otros usos en la medicina, verdaderamente insignificantes. En otros lugares, como en Orizaba, desde la época del Sr. Cervantes, se emplea solo para barnizar lienzos, con objeto de hacerlos impermeables, pero de una manera imperfecta. Este señor, con la mira de extender en México el campo de las aplicaciones del hule, hizo algunas tentativas, con mediano éxito, para preparar sondas y candelillas que son de tanto uso en cirugía; mas ninguno, que yo sepa, ha seguido su ejemplo.

Hace un corto número de años que el Sr. D. Ildefonso Bros, persona muy laboriosa y entendida en trabajos mecánicos, estableció en esta capital una pequeña fábrica de artículos de hule, empleándolo en su forma líquida, y logró hacer excelentes manufacturas, como telas impermeables, resortes para calzado, etc., que rivalizaban con las extranjeras, consiguiendo tambien por un método especial, obtener aquel producto en un perfecto estado de pureza; mas por desgracia esta industria duró muy poco.

Aun la exportacion de nuestro hule se hace en corta escala, al grado de no tener un precio corriente señalado en el mercado de los Estados-Unidos; siendo de lamentar que aquella, en vez de ascender, disminuya cada dia mas, á causa de la destruccion de los árboles por su mal dirigida explotacion y la incuria de no reemplazarlos con otros.

Hago, en fin, como el Sr. Romero, patente mi deseo de que la empresa lucrativa del cultivo del *Hule* y el establecimiento en México de una nueva industria, sean llevadas á cabo por especuladores entendidos, que beneficiándose á sí mismos, contribuirian á hacer feliz á nuestra patria, dando en que ocuparse á millares de brazos, y llevando la abundancia al par que la civilizacion, á esos lejanos distritos huleros, cuyos desgraciados habitantes cubren con dificultad sus mas precisas necesidades.

México, Setiembre 30 de 1875.

# OBSERVACIONES

SOBRE

# LA SECRECION VENENOSA DEL VINAGRILLO:

*(Thelyphonus Giganteus.)*

POR EL SEÑOR DON FERNANDO ALTAMIRANO.

SOCIO DE NUMERO.

Hace quince dias que el Sr. D. Manuel Reyes, nuestro consocio, se sirvió remitirnos un aracnido, conocido con el nombre vulgar de *Vinagrillo*, para que investigase si era realmente ponzoñoso.

Hoy vengo á ocupar la atencion de la Sociedad con el corto número de observaciones que pude recoger en los cinco dias que vivio. No son suficientes para probar que sea un animal inofensivo; y yo no me atreveria aún á tomarlo con los dedos, porque me cabe duda de si cambiarian sus propiedades con la falta de alimentos propios, el clima diverso, etc.

Pero al ménos se verá que hay mas probabilidades de que no sea ponzoñoso, así como las circunstancias que me han impedido una demostracion completa, para que mas tarde se concluya su estudio.

Entre los diversos autores que he consultado, solo Boquillon, en su Historia Natural Médica dice que estos animales llevan su aparato secretor cerca del ano, y que arrojan el liquido secretado con fuerza. La Monografía de Lúcas no la he visto; pero en general los libros que la citan, se reducen a decir que parece que no son ponzoñosos los vinagrillos.

Mas si lo que voy á referir no ha sido anunciado al mundo científico, nuestra Sociedad será la primera en disipar el terror que causa este aracnido por su ponzoña, y marcar al médico lo que deba creer en los pretendidos casos de picadura de este animal.

Cuando posea mas ejemplares vivos para repetir mis experiencias, daré el dibujo de este articulado, así como su descripcion anatómica; limitándome por ahora á decir que es el *Thelyphonus giganteus* de los Escorpionides.

Al principio estaba comprendido en el género *Phalangium* con el específico de *caudatus*, porque todos los individuos que llevaban este apéndice caudal eran idénticos; pero más tarde se descubrieron otros, que llevando el mismo apéndice, se distinguian por ciertos caractéres, y hubo necesidad entónces de formar un género especial.

El vulgo se ha servido de la palabra *Vinagrillo* por el olor de vinagre con que se anuncia este animal, nombre que es tal vez más adecuado que el científico, y que usan aún los pueblos incultos del Africa.

Lo primero que procuré fué alimentarlo, pero no comió las moscas que le puse en su prision, ni conseguí jamás ver el movimiento de sus mandíbulas que me indicase que comia de un pedazo de carne cocida y otro de *tortilla* que tambien le habia puesto. Parecia que no mas se contentaba con el olor, pues varias veces lo encontré con la carne cogida entre sus palpos, sin mover las mandíbulas para nada.

Tampoco al aire libre quiso comer. Para esto lo aseguré en un lugar que diese el sol, por medio de un hilo largo, y no procuró coger las moscas que lo rodeaban, ni aun se incomodaba porque posaran sobre su cuerpo.

No llegó á morder ni á atacar de ninguna manera, á una varilla con que lo picaba en la boca, á un coleóptero que le ponia encima, y á una paloma que le presenté, colocando la base del pico y las patas entre los palpos.

Una vez que le aproximé mi pié haciendo ruido, se alzó sobre sus patas, quedando un espacio como de 3 centímetros entre su cuerpo y el suelo; abrió mucho sus palpos, é inclinó su apéndice caudal hácia adelante. En esta actitud se presentaba amenazador é imponente, aumentando el terror que causa su repugnante aspecto.

El objeto de dicha postura es, segun Orbigny, para que el enemigo que ellos temen, pase por debajo, sirviéndoles para esto la gran longitud de sus miembros, además de procurarles mayor velocidad en su carrera.

Mas lo que yo observé fué, que con dicha actitud no hacia otra cosa que inspirar terror; y luego que lo tocaba mi pié, ni procuraba huir ni atacar de ninguna manera, sino que recogia sus palpos, posaba su cuerpo sobre el suelo, y se quedaba quieto en su lugar resistiendo los tocamientos siempre que no llegasen á la cola. Pero si tocaba ésta con un objeto cualquiera, inmediatamente huia, buscando con sus palpos lo que le molestaba. Tambien tenia mucha sensibilidad en los miembros y en el céfalo-tórax: tocando este punto retrocedia, abriendo sus palpos.

Despues de algun tiempo de estarlo incomodando por todos los medios dichos, se percibia un olor como de ácido acético mezclado á otra cosa que no hallé á qué comparar, y que en pocos momentos se difundia en toda la atmósfera de la pieza.

Me propuse entónces extraer este líquido oloroso y averiguar su naturaleza.

Para el efecto lo quise someter, en un matraz, á una corriente de aire caliente á 40°, para que arrastrase dicho principio, y recibirlo en una solucion de nitrato de plata, o bien alcalina, etc.; pero cuando estaba en la boca del matraz con el apéndice caudal aun fuera, percibí el olor especial de ácido acético muy intenso.

Supuse (aun no habia visto á Boquillon) que por el ano arrojara aquel líquido oloroso, y luego me lo comprobó el papel reactivo azul que se puso rojo. En ninguna otra parte de su cuerpo se enrojecia el papel.

Con este resultado inesperado, cambié mi experiencia proponiéndome recoger aquella secrecion.

Tomé al Vinagrillo con unas pinzas que sostenia yo mismo, lo puse encima de una cápsula de vidrio, y con la otra mano interpuse entre mis ojos y el ano del animal, una lente grande, tocando al mismo tiempo el extremo libre de la cola.

Así lo dispuse, para que si arrojaba á lo léjos su líquido, se adhiriese á la lente, ó si salia gota á gota, cayese dentro de la cápsula, y en uno ú otro caso ver el punto de donde brotara, ayudándome con el aumento. Lo estuve comprimiendo con las pinzas y frotando con la lente su apéndice caudiforme, que ya la experiencia me habia enseñado era muy sensible, y que el olor de vinagre se percibia luego que se molestaba al animal.

Pasados como diez minutos, fuí sorprendido por un líquido que se depositó repentinamente en la cara inferior de la lente sin haber visto yo el lugar de donde se desprendió. Era completamente limpio y trasparente, muy volátil; las primeras gotas las vi desaparecer como si fueran de éter sulfúrico, y me llegó el olor de vinagre muy pronunciado. La cantidad seria como de tres ó cuatro gotas.

En la parte que aun no se volatilizaba, me apresuré a poner una gota de solucion de nitrato de plata: se formó un precipitado blanco cuajado, que no se veia cristalino en el microscopio, ni cambió de color con los rayos directos del sol.

Dejé reposar al animal durante una hora, y previne una paloma adulta y una inyeccion subcutánea para inyectarle el nuevo líquido que recogiese, y ver si era venenoso.

Pasado este tiempo repetí la experiencia anterior, cambiando no más la lento por una copa de vidrio. Lo estuve comprimiendo con las pinzas y copa, que encerraba solo la cerda, como 15 ó 20 minutos. Dirigia constantemente su cola hácia las pinzas, que no llegaba á tocar, porque se lo impedia la copa. Luego que advertí esto, procuré que, permaneciendo aquella dentro de la copa, tocase á las pinzas; y despues de dos ó tres veces que las tocó, percibí unas gotas del liquido que resbalaban sobre la cara interior de las paredes de la copa, casi en el borde y cerca de donde tenia el extremo de la cerda.

Coloqué inmediatamente la copa sobre su pié, percibí el olor de ácido acético y vertí sobre aquel liquido como 3 gramos de agua destilada, para que la jeringa pudiera absorberlo, y lo inyecté á la paloma; lavé la copa con otros 3 gramos, y volvió á quedar muy olorosa, y tambien lo inyecté á la misma paloma, pero en distinto punto del anterior.

La estuve observando durante una hora, y no murió ni presentó nada notable. En los dias siguientes estuvo algo triste, pero comia bien. Al tercer dia se le habia gangrenado la piel en el lugar de la inyeccion, en un espacio como de 4 centímetros; mas al fin llegó á sanar completamente.

Quise repetir esta experiencia al dia siguiente de la primera inyeccion, pero no conseguí que arrojara nada de liquido, aun despues de estarlo excitando mucho: lo puse en el sol para que se reanimase, pero allí murió.

Examiné entónces el lugar donde suponia existiera la glandula, y casualmente desprendí el apéndice caudal casi desde su base. Me pareció hueco y que contenia la secrecion olorosa. Introduje un alambre fino, que desalojó un liquido con olor de acido acético y que atacó muy pronto al metal, pues á los 5 minutos ya estaba verde. El alambre se detuvo en el extremo libre, que no pasó, tal vez, porque la abertura era menor que su diámetro.

En la parte que quedó adherida al cuerpo del animal, penetró tambien el alambre profundamente, rompiendo quizá los tejidos. En ese momento, que tambien comprimia yo el abdómen para sostener al aracnido, brotó por donde introduje el alambre y por el ano, un liquido claro, de olor de vinagre, que despues salió mezclado con grumos, como de moco, de color aplomado.

Vertí una gota de este liquido en el ojo de una paloma, y no se puso rojo; el resto lo mezclé con agua destilada y lo encerré herméticamente en un frasco que presento para que percibais dicho olor, que se asemeja ahora al de la fresa. Aun esta bastante acido, segun se puede ver con el papel reactivo.

Resumiendo diré:

1.º El vinagrillo no tiene ningun organo ofensivo, carece de aguijon, y ni aun de sus mandíbulas usa para atacar.

2.º El olor particular que produce es debido á un liquido que arroja por el ano ó tal vez por el apéndice caudiforme, puesto que está perforado en toda su longitud y contiene dicho líquido.

3.º Esta secrecion le sirve de medio de defensa, pues procura proyectarla sobre el objeto que le molesta, sirviéndose de su apéndice para dirigirlo: por esta razon vemos que con él busca lo que le incomoda. Tiene además mucha sensibilidad, que se aumenta con la multitud de pelos rígidos que la cubren en toda su extension, y puede recorrer aquella un espacio de cinco centímetros que es su longitud.

4.º Dicho líquido no es venenoso, porque no mató la paloma; pero sí se debe considerarse como corrosivo por la gangrena que produjo: el agua sola no la hubiera ocasionado.

5.º En él existe un ácido que demuestra el papel reactivo, pero que no es ni ácido acético como parece por su olor, ni fórmico que es muy comun en la economía animal. No el primero, porque no precipita á la plata mas que en el estado de acetato, y aquí está libre; tampoco es el segundo, porque se hubiera reducido la plata. Además, dicho ácido es el que forma el precipitado, porque no es ni de cloruro ni de albumina que son las sustancias más comunes en los humores animales: no de cloruro, porque no cambió de color con la luz; ni de albumina, que no podria acompañarse con un ácido libre.

6.º Se debe considerar tambien como parte constituyente de la secrecion: un principio eteriforme especial, que es el que huele, el que se volatiliza rápidamente, y en fin, el que explica por qué el agua donde se ha recogido pierde primero su olor que su acidez.

7.º Por último, si el animal no ha mordido, ni su líquido ha matado á la paloma, bien pudiera ser porque está en distinto clima, por el maltrato que haya sufrido en el trasporte, la falta de alimentos apropiados, la manera de introducir el líquido bajo la piel, ó porque á la paloma no le produzca la muerte esta ponzoña.

México, Octubre 30 de 1875.

◆

# MINERALOGIA.

## EXÁMEN Y CLASIFICACION DE ALGUNAS ESPECIES MINERALES DE MÉXICO,

COMUNICADAS POR EL SEÑOR DOCTOR DON JOSE BURKART.

(CONCLUYE.)

### ARTICULO V.

*De la Enargia de México y de una nueva localidad de la Berthieria.*

Se deben al Sr. Rammelsberg las análisis de la Enargia (Enargit) y de la Berthieria (Berthierit) de México, publicadas en el periódico de la Sociedad Geológica Alemana (T. 18, Berlin, 1866, p. 341), que damos en seguida.

«En el año de 1850, Breithaupt describió (Annalen der Physik und chemie por Poggendorff, T. 80, p. 383) una nueva especie mineral que cristaliza en las formas del sistema de 2 y 1 miembros (zwei und eingliederiges System de Weiss) [1] con cruceros en la direccion de un prisma de 98°11'. La llamó Enargia (Enargit), y designó como localidad donde se halla, la veta de San Francisco en Morococha, en el distrito de Yauli de la cordillera del Perú. Mas tarde, el Sr. Dauber midió los cristales de la Enargia (Annalen etc. p. Poggendorff. T. 92, p. 237): Plattner la analizó, encontrando azufre, arsénico y cobre, que son los mismos elementos que componen la Tenancia (Tennantit), que tambien acompaña á la Enargia y forman la composicion de esta última.»

«La Enargia, sin embargo, no se halla solamente en la localidad citada; pues Breithaupt supone que se halla tambien en la mina Yunge-hohe-Birke,

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(1) Es el sistema hemiprismático ó hemiosthotipo de Mohs, ó el sistema monoclinómetro de Naumann. Burkart.

cerca de Freiberg, de donde es igualmente el cobre gris (Arsenfahlerz designado como blenda cobriza (Kuipferblende). Mas tarde el Sr. Genth ha analizado un mineral con cruceros en la direccion del prisma, de la mina de Brewer, en el Condado de Chesterfield, en la Carolina del Sur (American Journal of Sciences II ser. T. 33. p. 420), que por la analisis debe ser Enargia. Otros minerales de la misma especie se analizaron, á saber: por Taylor, uno de la mina Santa Ana, en la Nueva-Granada (ibid T. 26, p, 349); por Field, otro de Guayacana, en Chile (ibid, T. 27, p. 52), y por Von Kobell se analizó un mineral que se encuentra en masa, con cruceros en la direccion del prisma de 98°, de la Mina Hedionda en Chile (Anzeiger der baierischen Academie 1865, p. 161), los cuales están demostrando que pertenecen á la Enargia.»

«A estas localidades hay que añadir otra mexicana, segun nota comunicada por el Dr. Krantz, y proviene de los terreros de una mina del mineral de Milpillas, á 7 leguas de Cosihuiriachi, en Chihuahua, encontrada por D. Emilio Schleiden. Se halla en masas de textura hojosa y en pequeños cristales resplandecientes en algunas bolsas, los que sirvieron para la comprobacion de la medida de los ángulos. Los cristales forman tablas cortas (flache Tafeln), compuestas de la cara hexagonal, el prisma con cruceros $p = a : b : \infty c$, el prisma dos y tres veces mas obtuso, $p^2 = a : 2b : \infty c$, $p^3 = a : 3b : \infty c$ y la cara terminal c.»

Tomando las medidas de Dauber que dieron $a : b : c = 0{,}8712 : 1 : 8{,}8240$, resulta

| | por el cálculo, | por observacion | | |
|---|---|---|---|---|
| | | de Dauber, | de Breithaupt, | de Rammelsberg. |
| p : p un a = | 97° 54° | — | 98° 11° | — |
| ,, b = | — | 82°7' | — | 81°50 hasta 82°15' |
| p : a = | 138°56° | — | — | 138°55' |
| $p^2 : p^2$ un a = | 132°56' | — | — | — |
| $p^2$ : a = | 156°28' | — | — | 155° hasta 158° |
| $p^2$ : p un a = | 162°28' | — | — | 162°25' |
| $p^3 : p^3$ = | 147°38' | — | — | — |
| $p^3$ : a = | 163°49' | — | — | 163°50' |
| $p^3$ : p = | 155°7' | — | — | — |

El peso especifico de la Enargia es: de la del Peru = 4.43—4.44, segun Breithaupt; ó = 4.362, segun Kenngott, de la de Chile, = 4.39, segun Field, ó = 4.37, segun Von Kobell; y la de México = 4,507, segun Rammelsberg.»

«La Enargia de México está mezclada con cuarzo y contiene algunos puntos de pyrita amarilla.»

Los resultados de los análisis anteriores de la Enargia son:

| | 1, Plattner | 2, Genth | 3, Taylor | 4, Field | 5, Von Kobell |
|---|---|---|---|---|---|
| Azufre = | 32,22 | 33,78 | 34,15 | 31,82 | 32,11 |
| Arsénico = | 17,16 | 15,63 | 16,31 | 19,14 | 18,10 |
| Antimonio = | 1,61 | — | 1,29 | — | 0,05 telurio |
| Cobre = | 47,20 | 50,59 | 46,62 | 48,50 | 48,89 |
| Fierro = | 0,56 | — | 0,27 | — | 0,47 |
| Zinc = | 0,23 | — | — | — | — |
| Plata = | 0,02 | — | — | — | — |
| | 99,44 | 100,00 | 98,99 | 99,66 | 99,62 |

La Enargita de Milpillas se analizó por Luethe, análisis (a), y por Rammelsberg, análisis (b), que hallaron:

| | | |
|---|---|---|
| Azufre = | (a) 31,86 | (b) 32,45 |
| Arsénico = | 17,17 | 15,88 |
| Cobre = | 50,08 | 49,21 |
| Fierro = | 0,09 | 1,58 |
| | 99,20 | 99,12 |

quedando despues de haber rebajado el fierro, como pyrita amarilla:

| | | |
|---|---|---|
| Azufre | (a) 31,82 | (b) 31,73 |
| Arsénico | 17,20 | 16,45 |
| Cobre | 50,19 | 50,94 |
| | 99,21 | 99,12 |

Tomando por valores S = 32. As = 75, Cu = 63, las proporciones de los átomos son:

| | As | Cu | S | As, Cu: S |
|---|---|---|---|---|
| 4 = | 1 : | 3,0 : | 3,9 = | 1 : 0,97 |
| 1 = | 1 : | 3,1 : | 4,0 = | 1 : 0,97 |
| 5 = | 1 : | 3,2 : | 4,2 = | 1 : 1,0 |
| 3 = | 1 : | 3,24 : | 3,9 = | 1 : 0,92 |
| 6 = | 1 : | 3,5 : | 4,4 = | 1 : 0,98 |
| 2 = | 1 : | 3,8 : | 5,0 = | 1 : 1,04 |

"En todas las variedades hay, por consiguiente, 1 átomo (Cu As) para 1 átomo S; y suponiendo pureza en el material y exactitud en las análisis, resultan variaciones en la proporcion de As : Cu, y aparece:

en las análisis N.° 1, 3, 4, 5 = 1 : 3
N.° 6 = 1 : 3,5
N.° 2 = 1 : 4

| Las fórmulas = | $Cu^3 As S^4$ | $Cu^7 As^2 S^9$ | $Cu^4 As S^5$ |
|---|---|---|---|
| dan : Azufre | 38,55 | 32,66 | 32,75 |
| Arsénico | 19,08 | 17,01 | 15,35 |
| Cobre | 48,37 | 50,33 | 51,90 |
| | 100 | 100 | 100 |

"La diferencia en estas fórmulas resulta probablemente de las variaciones de la proporcion de Cu S y $\underline{Cu}$ S

$$\left.\begin{matrix}Cu^4\\ Cu\\ \overline{As}^2\end{matrix}\right\}S^8 \qquad \left.\begin{matrix}Cu^5\\ Cu\\ \overline{As}^2\end{matrix}\right\}S^9 \qquad \left.\begin{matrix}Cu^6\\ Cu\\ \overline{As}^2\end{matrix}\right\}S^{10}$$

"En todo caso deben preferirse estas expresiones á las que suponen $As^2\ S^5$ en el mineral, porque solamente la primera se puede convertir en $\left.\begin{matrix}Cu^3\\ \overline{As}^2\end{matrix}\right\}S^8$ miéntras que las dos otras darian tambien en este caso:

$$\left.\begin{matrix}Cu\\ Cu^3\\ \overline{As}^2\end{matrix}\right\}S^9 \text{ y } \left.\begin{matrix}Cu^4\\ Cu^2\\ \overline{As}^2\end{matrix}\right\}S^{10}$$

"Quizá la Tennancia es solamente $= Cu^3 As^3 = \left.\begin{matrix}Cu^3\\ \overline{As}^2\end{matrix}\right\}S^6$

A la anterior nota del Sr. Rammelsberg, añadiré lo siguiente sobre los caractéres mineralógicos de la Enargia. Se halla en masas y cristalizada en los huecos de estas masas; su color es negro de hierro pasando al gris de acero oscuro; su textura es granuda fina y gruesa que tira á la hojosa y estriada; su raspadura es de color negro; por dentro es de lustre metálico: por fuera espejada y mate. Su dureza es de 4 de la escala de Breithaupt, quebradiza, y se reduce á polvo con facilidad. Al soplete, y en el matracito, se sublima al principio azufre, se funde despues dando arsénico. En el tubo de vidrio da ácido sulfuroso (schwefelige Saeure); sobre carbon se funde con facilidad en glóbulo, cuyo polvo despues de quemado, tratado con bórax tiñe á éste de color de cobre.

En Morococha, la Enargia se crió en una veta armando en caliza granuda.[1] Esta veta no forma un cuerpo de anchura regular, sino se compone de masas lenticulares en hilera, que muchas veces se ensanchan á más de 6 varas y contiene además de la Enargia, la Tennancia, cobre amarillo y pirita con matriz de un mineral negro, semejante á la piedra aperlada.

Es tanta la abundancia de estos minerales en la veta, que producen hasta por valor de $ 70,000 de cobre al año.

Habiendo recibido del Sr. D. Antonio del Castillo, entre otros minerales, un pedacito de un mineral para su analisis, designado con interrogante como Boulangeria del Real de San Antonio en la Baja California, lo mandé con tal objeto al Sr. Rammelsberg, quien al publicar los resultados en el periodico de la Sociedad Geológica Alemana, pág. 244, dice lo que sigue:

«El mineral que me mandó el Sr. Burkart como Bulangeria es Betheria, macizo, casi compacto: tiene un peso especifico = 4,062, y se compone de

| | |
|---|---|
| Azufre. . . . . = | 29.12 |
| Antimonio. . . = | 56.61 |
| Fierro . . . . . = | 10.09 |
| Manganeso. . . = | 3.56 |
| | 99.38 |

como la misma especie mineral de Braeunsdorf analizada anteriormente, que dió:

$$\left.\begin{matrix} {}^{3}\!/\!_{4} \\ {}^{1}\!/\!_{4} \end{matrix}\right\}\begin{matrix} Fe \\ Mc \end{matrix} S + S^{6} \; S^{3}$$

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[1] Annalen der Physik und Chemie von Poggendorff. Tomo 80, p. 384.

## ARTICULO VI.

### *De la Domeykia (Domeykit) de Paracatas, (México).*

Hace más de veinte años que el Sr. D. Ignacio Domeyko, profesor en el colegio de Coquimbo, en Chile, [1] describió varias especies minerales de su país, y entre ellas un arseniuro de cobre que se halla en la parte inferior de las vetas que arman en las rocas porfídicas del cerro del Calabozo en la provincia de Coquimbo, las que contienen los minerales de plata en la parte superior, á poca profundidad. Esta nueva especie mineral se llamó, en honor de su descubridor, Domeykia, (Domeykit).

La Domeykia es amorfa, se halla diseminada en masas, y en forma de riñones y racimos. En la textura fresca su color es blanco (segun Naumann entre blanco de estaño y blanco de plata), que tira algo á amarillo, tomándose al aire de mas y más amarillo, hasta que al fin se vuelve abigarrado como el hierro pavonado. Su textura es desigual, algunas veces concoidea; es agria, su dureza de 3,5. Forma cintas delgadas en una matriz silizosa, compacta, de color gris.

En la sesion del 4 de Enero de 1866, de la Seccion física de la Sociedad de Historia natural y Medicina del bajo Rhin, el Sr Dr. Krantz presentó unos ejemplares de Domeykia de una nueva localidad, de Paracatas en México, que habia recibido del difunto D. Emilio Schleiden, y el Sr. profesor Bergemann, [2] despues de haber analizado este mineral, comunicó en la sesion del 8 de Febrero de 1866, los resultados de su analisis, y por el interés particular que para los mineralogistas del país puedan tener estas noticias, por hallarse esta nueva especie mineral en México, voy á presentarles un resúmen de ellas, añadiendo mis propias observaciones hechas en un pedazo de este mineral de Paracatas que poseo.

Algunos ejemplares de la Domeykia de México parecen ser como costras respaldadas, inclusos en la masa los granos de una arenisca de grano fino y de color gris verdoso, que se parece al Keuper, pero en otros ejemplares del mineral hay pequeñas partículas de epidota, lo que puede hacer presumir que hay Diorita en su vecindad. Por falta de conocimiento de la localidad no sé

[1] Annales des mines, 4ième. Serie, T. III. Paris, 1843, p. 3.

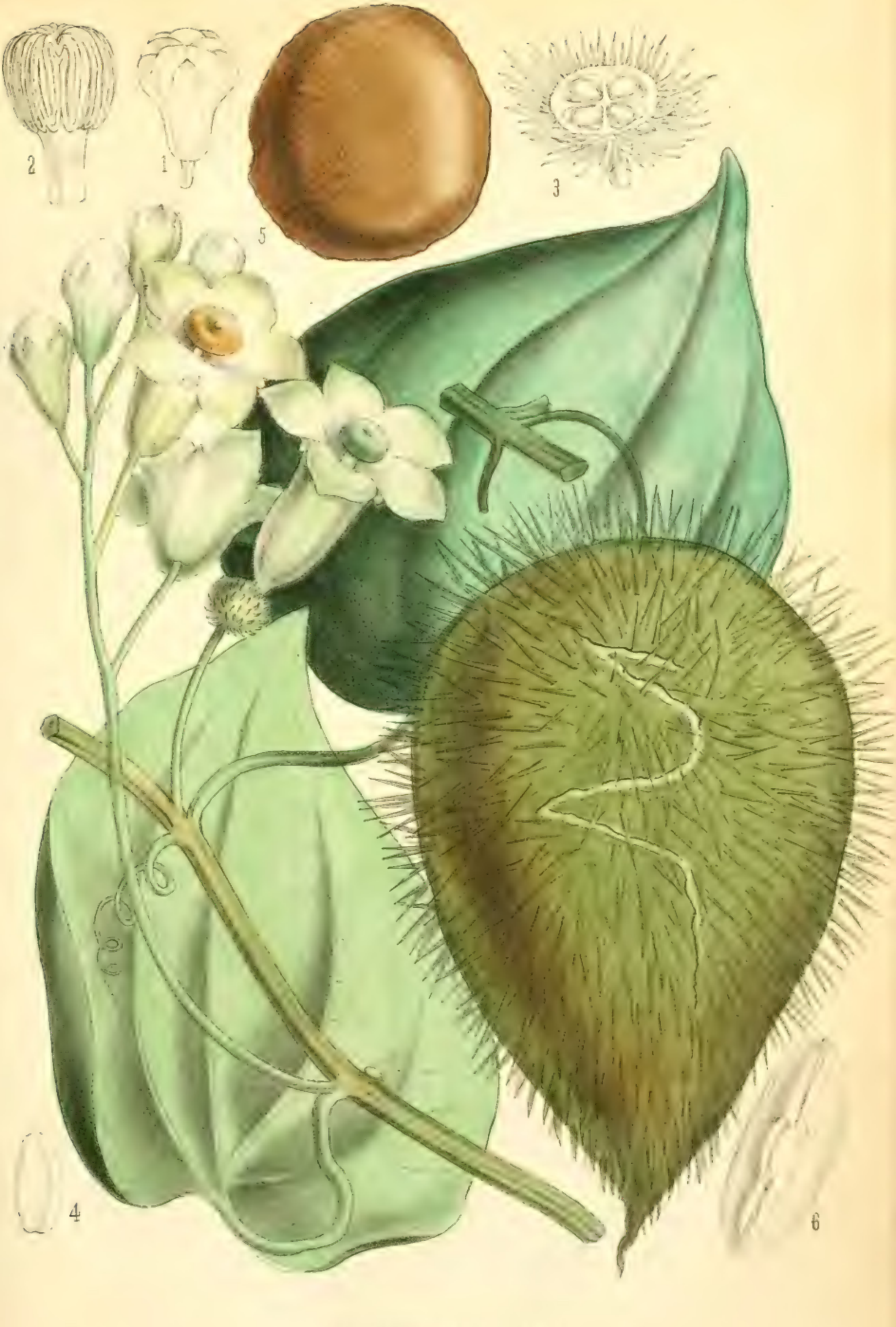
[2] Verhandlungen des naturhistorischen der preussischen Rheinlander etc. Año 23 págs. 3 y 17.

decidir en la materia, pero es indudable que en México no faltarán peritos que aclaren el asunto. Además, la Domeykia de Paracatas, está acompañada de baritina, de malaquita y de cobre rojo cristalizado en cubos y octaedros de Chalcotrichita (cobre rojo capilar) y de cobre nativo; los tres últimos en figura de chapas (lamellenartig eingewachsen). Se halla en masas y de textura desigual, pasando á la concoidea pequeña é imperfecta; sus fragmentos son más ó ménos agudos. El mineral es de color amarillo de bronce blanquecino, pasando al gris de acero; es lustroso en la textura fresca, cambiándose al aire de color amarillo de laton á pardo de tumbaga hasta abigarrado. Es quebradiza, muy dura, y poco dócil, tomando las impresiones del martillo cuando se golpea con él. La raspadura es de color gris de acero y de lustre metálico.

El Sr. Dr. Krantz hace observar que es extraño que no se haya tomado en ninguna parte el peso específico de este mineral, que se cita hace más de 20 años, en los manuales de mineralogía, y que es en la Domeykia de Paracatas = 7.716.

Segun el Sr. Bergemann, la Domeykia de Paracatas se funde con facilidad en glóbulo blanco, exhalando humo arsenical y quedando un glóbulo rojo de cobre. Al soplete da con los fundentes las reacciones del cobre. Se disuelve con facilidad en ácido nítrico y en agua régia; es ménos soluble en ácido clorhídrico: lexiviada en un sulfuro alcalino se descompone.

Consta de solo arsénico y cobre, y su composicion corresponde exactamente á 1 átomo As + 6 átomos Cu = 28.32 por ciento As y 71.68 por ciento Cu.



NIETOA MEXICANA.
Schaffner.

LIT. DE V. IRIARTE MEXICO

## FLORA INDÍGENA.

# LA NIETOA MEXICANA.

DESCRIPCION
DE ESTA PLANTA, PUBLICADA EN LOS ANALES DE HISTORIA NATURAL DE LONDRES,
ENERO DE 1862, CON EL NOMBRE GENÉRICO DE HANBURIA.

POR BERTOLD SEEMANN.

En el mes de Agosto de 1854 el Sr. D. Guillermo Schaffner encontró cerca de Cordoba, poblacion situada en la region caliente del Este de México, una planta de la familia de las Cucurbitáceas cuyo fruto tenia el mismo aspecto que el Chayote comun ó *Chayotl* de los mexicanos (*Sechium edule* Jacq:) y á la que se designa en aquel lugar, a causa sin duda de esta semejanza, con el nombre de *Chayotillo.*

Sus semillas eran planas de forma casi orbicular y de 2 pulgadas de diametro, revestidas de una epidermis membranosa bastante delgada. Eran tan semejantes á las de una *Fevillea,* que me pareció que muy bien podrian pertenecer á una especie de este género.

El Sr. Schaffner á quien comuniqué esta opinion, no la admitió de ninguna manera, sino por el contrario, con el examen de ejemplares más completos de que podia disponer, se afirmó en la creencia de que el *Chayotillo* era el representante de un género nuevo bastante notable, distinto de la Fevillea, por sus frutos cerdoso-erizados, además de otros caractéres.

Con objeto de convencerme de lo que hubiese de cierto sobre el particular, acompañé, en una carta que dirigí á nuestro amigo Mr. Scheer, de Northfleet, un fragmento de la planta en cuestion, el que despues fué ofrecido en mi nombre, al herbario de Mr. W. J. Hooker. Este fragmento, del que Mr. Fitch hizo un dibujo para ser publicado en la «Bonplandia,» fué cuidadosamente examinado y comparado con todas las Cucurbitáceas del citado herbario y de otros tambien bastante extensos; pero ni en ellas, ni en las descripciones ó figuras publicadas, encontré un tipo que se aproximase á la notable planta remitida por el Sr. Schaffner. Satisfecho enteramente de que era un género nuevo, aproveché la oportunidad de honrar á mi estimado amigo Daniel Hanbury, designándola con el nombre de *Hanburia* en un trabajo que leí ante la Sociedad Lineana de Lóndres, en 1°. de Julio de 1858 y publicado en 15 de Agosto del mismo año en la « Bonplandia,» (vol. VI, pág. 293): los caractéres genéricos quedaron entónces imcompletos, á causa de los imperfectos materiales de que solo podia disponer. En parte puedo ahora remediar este defecto, pues poco despues de publicado mi trabajo, fueron encontrados en el jardin real de Kew dos dibujos y una relacion acerca de esta planta, que desde el año de 1850 habia remitido el Sr. Hugo Fink, de Córdoba, al Sr. W. J. Hooker, quien generosamente los puso á mi disposicion: la descripcion que aparece en dicho documento, aunque su estilo no es rigorosamente botánico, es como sigue:

«Planta perenne: las raíces aun no han sido examinadas. Tallo pentágono, sólido y muy fibroso: las fibras muy resistentes, pudiendo servir para fabricar cuerdas; trepando por medio de zarcillos á una altura de 60 ú 80 piés, cubriendo enteramente los arboles. Tan luego como llega á la extremidad de las ramas de éstos, sigue creciendo hácia abajo, exactamenie como la *Vainilla* ó la *Begonia scandens*. Hojas acorazonadas, lisas, lustrosas, con un largo peciolo flexuoso. Flores blancas, axilares y terminales; corola quinque partida en forma de campana; caliz de cinco divisiones, cubriendo la mitad del tubo de la corola y terminando en cada interseccion de ésta en un pequeño diente. Estambres unidos, formando un tubo, que termina en una masa pentagonal, casi redonda, de la forma de un badajo de campana: esta masa, formada por las anteras, está dividida en cinco partes, cada una de las cuales se divide interiormente en tres surcos dobles longitudinales para dar salida al pólen: este último esta cubierto de un frágil tegumento que se abre á lo largo. Flores masculinas y femeninas. (En más de veinte ocasiones que he estado en los lugares donde crece esta planta, jamás habia visto una flor femenina, mientras las masculinas son muy abundantes en todas las estaciones. Habia perdido casi la esperanza de hallar alguna, cuando la última semana casualmente, descubrí unos frutos maduros en el momento de abrirse; de los cuales tomé cinco ó seis para examinarlos detenidamente. Al presente no he encontrado ninguna flor femenina; pero haré lo posible para obtenerlas). Fruto oval, agudo en el ápice y coronado por la cicatriz del cáliz (ó de la corola?), cubierto con numerosas espinas, de una ó dos pulgadas de largo. Ovario adherente, solitario, de cuatro celdillas; óvulos solitarios, adheridos á una placenta en forma de columna, que termina en cuatro uñuelas, parecidas á las de un animal; en la extremidad de cada una de ellas esta detenido un óvulo, de los cuales uno ó dos raras veces llegan á la madurez. Semillas planas con la texta córnea; la membrana interna delgada y provista de venas; perisperma muy abundante, amargo y dotado de propiedades purgantes, pero teniendo el sabor de nuez despues de cocido; embrion muy pequeño y plano tambien; cotiledones foliaceos y mucilaginosos; radicula derecha dirigiéndose al hilo: desapareciendo, en fin, el saco embrionario cuando madura la semilla.

«Todas aquellas partes de la planta que no están bien expuestas al sol, sus frutos no llegan á madurar. La parte carnosa del epicarpo exuda una goma tan clara como el cristal.

«El mesocarpo está formado de numerosas fibras entretejidas, de un color blanco.

«Esta planta se encuentra únicamente en las montañas de Mactlactleahuatl, ó en los lugares inmediatos. Florece todo el año, pero solo a fines de Agosto y Setiembre maduran sus frutos.

«Las ardillas comen con avidez las almendras; mas las espinas de que están cubiertos los frutos les impiden el poderlas tomar; pero familiarizadas con su modo de abrirse, cinco ó seis de ellas permanecen en acecho todas las mañanas, y tan pronto como revientan los frutos se apresuran á devorar las semillas. Es de notar que este fenómeno se verifica solamente en los frutos maduros cuando son heridos por los rayos del sol y que el choque es tan fuerte que se desprenden por su pié y caen en tierra, miéntras las semillas son arrojadas en distintas direcciones. Es tambien muy curioso el mecanismo de la dehiscencia: tiene lugar por lo comun á las siete de la mañana en un dia de buen sol comenzando en un punto de la superficie del fruto, y extendiéndose de ahí la incision, dando vuelta, hasta llegar á su punto de partida; las dos mitades una vez separadas, giran una sobre otra y hacen que se encorve la columna placentaria, al mismo tiempo que las semillas son despedidas con fuerza á algunas varas de distancia: de esta primera seccion circular parten otras que dividen al fruto en varias porciones. El primer tiempo de la operacion dura medio minuto y el segundo un minuto.»

Los caractéres principales de la *Hanburia*, son: corola campanulada, estambres monadelfos, anteras colocadas longitudinalmente, estigmas sostenidos por un largo estilo, óvulos solitarios y pendientes, frutos, en fin, cerdoso-erizados, y dehiscentes como los de la *Momordica*. Por sus estambres monadelfos y frutos cerdoso-erizados se aproxima á la *Cyclanthera*; pero la corola en este género es hemisferica, las anteras están dispuestas trasversalmente, el estigma es sentado y los óvulos son horizontales é indefinidos. Por sus óvulos definidos y forma de las semillas, tiene cierta relacion con la *Fevillea*; mas los frutos de ésta no son dehiscentes ni están cubiertos de espinas. En un nuevo arreglo de las Cucurbitáceas, probablemente la *Hanburia* formará el tipo de una tribu distinta.

HANBURIA. Seem in «Bonplandia,» vol. VI, p. 293 (1858); et «Bonplandia,» vol. VII, p. 2 (1859). Char. gen. emend.—Flores monoici. Masc. *Calix* campanulatus, 5-dentatus. *Corolla* campanulata calyci adnatim inserta 5-fida, lobis triangularibus acutis. *Staminum* columna elongata in discum peltatum orbicularem margine antheriferum desinens; *anteræ* longitudinater adnatae. *Foem.* *Calyx* tubo oblongo cum ovario connato, limbo 5-partito. *Corolla* maris. *Ovarium* inferum, 4-loculare, loculis 1-ovulatis. *Ovula* pendula axi centrale adnata. *Stylus* elongatus. *Stigma* peltatum. *Bacca* ovata, pulposa, setoso-echinata, maturitate elastice irregulariter rupta. *Semina* pauca, plana sub-orbiculata, margine incrassato cincta. *Embryonis* exalbuminosi, cotyledones foliaceæ. . . . Herba Mexicana, glabra, rhizomate perennante, caule 5-angulato, foliis longe petiolatis, cordatis, acuminatis, integerimis, cirrhis simplicibus spiraliter tortis, floribus axilaribus v. terminalibus pendunculatis albis, masculis racemosis fœmineis solitariis.

Species unica.—*Hanburia mexicana*.

Nomen vernaculum mexicanum, *Chayotillo*, Prope Córdoba, reipubl, Mexican. (W. Schaffner!)

# SECRETARIA

## DE LA SOCIEDAD MEXICANA DE HISTORIA NATURAL.

(SESION DEL DIA 26 DE AGOSTO DE 1875.)

Documento que acredita que el Sr. D. Guillermo Schaffner tiene derecho
de prioridad científica
en el descubrimiento de una planta de la familia de las Cucurbitáceas, que designó bajo el nombre de "Nietoa
Mexicana" en honor de nuestro compatriota, el entomologista D. José Apolinario Nieto.

El que suscribe tiene la honra de presentar á esta respetable Sociedad una carta del Sr. Dr. Scheer, de Lóndres, fechada en 21 de Julio de 1855, en la que expresa el citado Doctor, que la Cucurbitácea que recibió con mis cartas de fecha 1º. y 26 de Mayo del mismo año, bajo el nombre de *Nietoa mexicana,* (Schaff. n. spec. et gen in littoris), segun su exámen botánico, no es un género nuevo, sino simplemente una nueva especie del género *Fevillea* de Linneo.

Pero con verdadero asombro el que suscribe vió, trascurrido algun tiempo, que la referida planta despues de haber pasado á manos del Sr. Dr. Seemann, este último la publicó como un género nuevo, con el nombre de *Hanburia mexicana.*

Aun suponiendo que el doctor Seemann no hubiese sido informado de mi anterior determinacion por el doctor Scheer, no puedo consentir de ninguna manera que se me despoje de un derecho que tan justamente me corresponde.

Por lo que suplico á esta respetable Sociedad, en vista de los certificados que atestiguan la verdad de lo expuesto, revindique mis derechos de prioridad en el descubrimiento de la *Nietoa mexicana.*

Agosto 26 de 1875.

GUILLERMO SCHAFFNER.

Habiendo suscrito la anterior solicitud los Sres. D. Manuel M. Villada, y D. Fernando Altamirano, miembros de la Seccion de Botanica, fué puesta á discusion, y como resultado final, en vista de los documentos presentados por el Sr. Schaffner, la Sociedad opinó de conformidad con lo que solicita, y acordó se insertase en su periódico esta parte de la acta al pié de la descripcion del Sr. Seemann.

MARIANO BARCENA,
Primer Secretario.

### EXPLICACION DE LAS FIGURAS PARCIALES DE LA LAMINA.

1. Boton de una flor masculina.—2. Androceo.—3. Seccion trasversal del fruto.—4. Embrion.—5. Semilla vista de frente.—6. id. de perfil.

Nota. Como se indica en la figura correspondiente, la dehiscencia puede hacerse tambien de una manera irregular y distinta de como se expresa en el texto.

## SINONIMIA vulgar y científica de algunas plantas silvestres y de varias de las que se cultivan en México, dispuesta en órden alfabético por el Sr. D. Alfonso Herrera, socio de número. [1]

(CONTINUA.)

| | | |
|---|---|---|
| **Cabellos de Angel, Piton ó Xiloxochitl** | Carolinea fastuosa, Fl. M. I. | Bombaceas. |
| **Cabeza de negro** | Tubérculos de la Nymphæa odorata, Ait. | Ninfaceas. |
| **Id., Guanabano, Catuche ó Anananea** | Anona muricata, L. | Anonaceas. |
| ***Cabezuela, véase Botoncillo** | | |
| **Cacao ó Cacaoquahuitl** | Theobroma cacao, L. et Th. angustifolia, et Th. ovatifolia, Fl. M. I | Bitneriaceas. |
| **Cacahuate, Talcacahuatl, Taltacahuate, Alfonsigos de tierra** | Arachis hypogea, L. | Leguminosas. |
| **Cacahuaxochitl** | Lexarza funebris, La Llave | Bombaceas. |
| **Cacaloxochitl, Flor del Cuervo, Campotonera, Campechana, Alejandría** | Plumeria rubra et P. alva, L. | Apocinaceas. |
| **Cacapipilotl, véase Madreselva** | | |
| **Cacomite, Flor del Tigre, Yerba de la Trinidad, Flor de la maravilla, Oceloxochitl** | Tigridia pavonia, Pers. | Iridaceas. |
| **Caféto ó Café** | Coffea arabica, L. | Rubiaceas. |
| **Café cimarron** | Coffea rosea, Fl. M. I. et C. mexicana, D. C. | Rubiaceas. |
| **Café del país** | Cassia lævigata | Leguminosas. |
| **Cahuichi** | Vaccinium micranthum, D.C. | Vaccinieas. |
| **Caimito** | Chrysophyllum caimito, L. | Sapotaceas. |
| **Cainca ó Caninana** | Chiococca racemosa var. floribunda, Jaq. | Rubiaceas. |
| ***Calabaza, Tamalayota, Ayotli** | Cucurbita maxima, L. | Cucurbitaceas. |

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[1] La Sinonimia en idioma Maya, la he tomado de la interesante obra de los Sres. Dondé, intitulada las Plantas de Yucatan. Como de algunas plantas no me ha sido posible rectificar la clasificacion, suplico á las personas que noten algun error, me lo comuniquen para corregirlo. Para lo anterior, véase el t. II. pág. 318 y 373.

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| *Calabaza comun (1) | Cucurbita pepo, L. | Cucurbitaceas. |
| *Calabaza turbante, Cabeza de turco ó Bonetillos | Cucurbita melopepo, L | Id. |
| Calabacilla amarga ó Cohombrillo de burro | Cucurbita fœtidissima, H. B. K. | Id. |
| Calaguaia | Polypodium aureum, L. | Helechos. |
| Calancapatli, Palancapatli, Lechuguilla, Guajaje, Nanahuapatli | Solidago montana, Fl. M. I. | Compuestas. |
| Calancapatli de Puebla | Grindelia glutinosa, Dumal. | Id. |
| *Camelia | Camellia japonica, L. | Terstroemiaceas |
| *Camote, Batatas ó Camotic | Batatas edulis, Chois | Convolvulaceas. |
| Camote de cerro | Oncus esculentus, Lour. (segun el Sr. Duges) | Dioscoreaceas. |
| *Campana | Campanula medium, L | Campanulaceas. |
| Campana, véase Yedra | | |
| *Campanilla, Aurora | Convolvulus mutabilis, Salisb. Cseu Pharbitis hispida, Chois. | onvolvulaceas. |
| *Campanilla, Manto de la Vírgen, Mecapatli | Pharbitis violacea, Boj | Id. |
| Campanilla, Acitz. (en Maya) | Thevetia neriifolia, D. C. | Apocinaceas. |
| Campanilla silvestre, Acxoyatic | Ipomæa muricata, D. C. | Convolvulaceas. |
| Campanilla silvestre, Tetoyexitl. | Ipomæa palmata, Fl. M. I. | Id. |
| Canauquilitl, véase Verdolaga | | |
| Cancerillo, Cochilloxiu (Maya) Cochinita ó Revienta muelas | Asclepias curasavica, D. C. | Asclepiadaceas. |
| Canchalagua, véase Tlanchalagua. | | |
| Candelilla ó Jumete | Pedilanthus pavonis, Bois | Euforbiaceas. |
| Canelillo | Croton penicillatum, Vent. | Id. |
| Canónigos, Mazatetes ó Ucuares. | Valeriana tolucana, D. C. | Valerianaceas. |
| Caña de azúcar | Saccharum officinarum | Gramíneas. |
| Caña de cuentas, véase Bardana del país | | |
| Cañafístula, Quauhuayo huachtli. | Cassia fistuloides, Calladon. | Leguminosas. |
| Id. gruesa | Cassia brassiliana, Lamr. | Id. |
| Cañuela ó Cola de caballo | Equisetum arvensis, L. et E. fluviatile, L. | Equisetaceas. |
| Cañuela | ¿Festuca elatior?, L. | Gramíneas. |
| Cañaveral, véase Carrizo | | |
| Caobilla | Croton glabellum, L. | Euforbiaceas. |
| Caobo, Zopiloquahuitl, Zopilotl, Tzopilotlzontecomatl | Swietenia Mahogoni, L. | Meliaceas. |

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(1) Se cultivan en los huertos diversas variedades de esta especie.

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| Caouchouc, véase Hule | | |
| *Capa de San José | Œnothera grandiflora, Willd. | Onagrariaceas. |
| Capitana de Corazon | Aristolochia turbacencis, H.B. | Aristoloquias. |
| Capitaneja, Nahuitiput | Bidens crocata, Cav | Compuestas. |
| Capiri | Lucuma capiri, D.C | Sapotaceas. |
| Capuchina, véase Mastuerzo | | |
| Capulin, Capolin | Cerasus capollin, D. C | Amigdaleas. |
| Capulin silvestre | Ardisia capollina, D. C | Mircinaceas. |
| Capulincillo | Ribes campanulatum, H. B. et R. Kunthii, Berl | Glosulariaceas. |
| Id | Rhamnus Humboldtianus Schult et Rh. serrulatus, H. B. K | Ramneas. |
| Id., Nanche, Ciruelillo ó Zapotito de San Juan | Bunchosia ¿lanceolata?, Bot | Malpigiaceas. |
| *Caracol | Phaseollus caracalla, L | Leguminosas. |
| *Cardenal | Heterotoma lobelioides, Zucar. | Lobeliaceas. |
| Cardencha ó Cardo de cardadores. | Dipsacus fullonum, Mill | Dipsaseas. |
| Cardo santo | Cirsium mexicanum, D. C. et C. americanum, D. C | Compuestas. |
| Id. id. de Yucatan, véase Chicalote | | |
| Carne de doncella, véase Ala de Angel | | |
| *Carraspique | Iberis umbellata, L | Crucíferas. |
| Carretilla | Medicago ¿muricata?, All | Leguminosas. |
| Carrizo, Cañaveral | Phragmites communis, Trin. | Gramíneas. |
| Casanaca | Lagascea Mociniana, La Llave | Compuestas. |
| Casahuate | Ipomæa arborescens, H. B. | Convolvulaceas. |
| Cascalote, Nacascul | Cæsalpinia cacalaco, H. B. K. | Leguminosas. |
| Cáscara de Pingue | Curcuma ¿sp? | Amomaceas. |
| Caslatlapan, véase Jalapa | | |
| *Castaño | Castanaea vesca, Guern | Cupulíferas. |
| *Id. Indias | Æsculus hippocastanum, L | Hipocastanaceas. |
| Castilleja ó Bella Inés | Castilleja arvensis, Schlct | Escrofulariaceas. |
| Catalina, véase Flor de Nochebuena | | |
| Caxtillantonaxihuitl, véase Manzanilla | | |
| Catzol, véase Jícama | | |
| Cayolizan, véase Tepozan | | |
| *Cebada comun | Hordeum vulgare, L | Gramíneas. |

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| *Cebada de abanico | Hordeum zeochriton, L | Gramíneas. |
| *Id. ladilla ó de dos carreras | Hordeum distichum, L | Id. |
| *Cebada ramosa | Hordeum hexasticum, L | Gramíneas. |
| Cebadilla, Quimichpatli, Itzcuimpatli, Cunicho, Etzemo (Tarasco) Cebolleja (los bulbos) | Veratrum officinale, Schlet et V. virescens Mart. et Gall. et V. frigidum, Schlet | Colchicaceas. |
| *Cebolla, Xonacatl | Allium cepa, L | Liliaceas. |
| Cebolla albarrana, Escila del país, Barbas de gato, Lirio blanco | Pancratium ¿illiricum,? L | Amarilidaceas. |
| Cebolleja, véase Cebadilla | | |
| *Cebollino comun ó francés | Allium Schœdonoprasum, L. | Liliaceas. |
| *Cebolleta ó Cebollino inglés | Allium fistulosum, L | Liliaceas. |
| Cedro blanco | Cupressus Lindleyi, Klotsch. et C. Benthami, Endlich | Coníferas. |
| Id. colorado | Juniperus virginiana, L. et J. flaccida, Schlet | Coníferas. |
| Id. de la Habana, Calicedra ó Cedro macho | Cedrela odorata, L | Cedrelaceas. |
| Cedro de la Sierra | Chamœcyparis thurifera, End. | Coníferas. |
| Cedron, Yerba Luisa ó Yerba de la princesa | Lippia citriodora, H. B. K | Verbenaceas. |
| Ceiba, Itztamatl, ó Flilamatl | Bombax ceiba, L | Bombaceas. |
| Ceiba, Pochote ó Pochotl, Yaxche (Maya) | Eriodendron anfractuosum, D. C. et Eriod. æsculifolium, D. C | Id. |
| Celedonia, Yerba de la golondrina ó Flalnemejan | Euphorbia maculata, L. et E. thymifolia, Burman | Euforbiaceas. |
| Cempoalxochitl, Zempoalxochitl, Sempaxuchil, Copetes, Clavelon ó clavel de Indias | Taxetes erecta, L | Compuestas. |
| Cenicilla | Ferdinanda lutescens, D. C. | Compuestas. |
| Id. | Sesuvium revolutifolium, Ort. | Ficoideas. |
| Centaura del país, véase Escoba amarga | | |
| Cerraja, véase Lechuguilla | | |
| *Cicuta | Conium maculatum, L | Umbelíferas. |
| Cicutilla | Parthenium hysterophorus, L. | Compuestas. |
| *Cidra, Cidra limon ó Cidrero | Citrus medica, Risso | Auranciaceas. |
| *Cidracayote ó Chilacayote | Cucumis citrullus, pasteca Ser. | Cucurbitaceas. |
| *Cielo raso | Vinca minor, L. | Apocinaceas. |

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| Ciento en rama, Mil en rama ó Plumajillo | Achillea millefolium, variedad occidentalis, L. | Compuestas. |
| Cihoapatli, Zoapatli, Sinhuapastle. | Montagnæa tomentosa, D. C. et M. floribunda La Llave. | Compuestas. |
| Cinco de Mayo, véase Abanico | | |
| Ciprés, Tlatzcan | Cupressus thurifera, H. B. K. | Coníferas. |
| Cirial, véase Cuantecomate | | |
| Ciruelo agrio, Hobo ó Jobo | Spondias monbin, L. | Terebintaceas. |
| *Ciruelo de España | Prunus domestica, L. | Rosaceas. |
| Ciruelo del país, Atoyaxotl | Spondias purpurea, L. | Terebintaceas. |
| Ciruelillo, véase Capulincillo | | |
| Clarincillo, véase Yerba de la Puebla | | |
| *Clavel | Dianthus caryophyllus, L. | Cariofilaceas. |
| *Clavellina, Clavel de la nobleza, Minutisa | Dianthus barbatus, L. | Id. |
| Clavo de olor, Yerba del clavo, Flor del clavo ó clavillo | Juliania caryophyllata, La Llave | Zigofilaceas. |
| Clavos del Señor, véase Flor de la Pasion | | |
| Clemole, Tlemole ó Clemolitos | Taxetes patula, L. | Compuestas. |
| Clemolillo | Wedelia hispida, H. B. K. | Id. |
| Coamecate | Antigonum leptopus, Hook. | Poligonaceas. |
| Coanabichi | Hippocratea ovata, L. | Hipocrateaceas. |
| Coanenepilli | Passiflora ¿sp? | Pasifloraceas. |
| Coapatli, véase Yerba del Pollo | | |
| Coate, véase Taray | | |
| Coatlamitl, véase Zarzamora | | |
| Coatli, véase Taray | | |
| Coatzontecoxochitl ó Flor de cabeza de víbora | Anguloa Hernandesii, Kunt. | Orquidaceas. |
| *Coco | Coccos nucifera, L. | Palmeros. |
| Cocoite | ¿Robinia sp? | Leguminosas. |
| Cocolmecan, Cocolmecatl ó China. | Smilax rotundifolia, L. | Esmilaceas. |
| Cocoxihuitl, véase Boconia | | |
| Cochinita, véase Cancerillo | | |
| Cochitzapotl ó Zapote blanco | Casimiroa edulis, La Llave | ¿Auranciaceas? |
| Coilotápalo, Saruma ó Guaruma. | Cecropia peltata, L. | Artocarpeas. |
| Col, véase Berza | | |
| Col y nabo, véase Berza | | |

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| *Coliflor | Brassica oleracea, Botrytis cauliflora. D. C. | Crucíferas. |
| Cola de caballo, véase Cañuela | | Equisetaceas. |
| Cola de iguana, Pañati ó Yerba del alacran, Tlachichinolli ó Tlepatli | Plumbago scandens, L. | Plumbaginaceas |
| Cola de mico ó quiebraplatos | Heliotropium curasavicum, H B. | Borraginaceas. |
| Cola de zorra ó Yerba del zopilote | Acourtia moschata, D. C. | Compuestas. |
| Cólchico, Quitameriendas, Mayos, Atzcalxochitl | Colchicum ¿alpinum?, L. | Colchicaceas. |
| Colorin, Zompantle, Tzompanquahuitl | Erythrina coloroides, Fl. M. I. | Leguminosas. |
| Coltotl, véase Terciopelillo | | |
| *Comino | Cuminun cyminum, L. | Umbelíferas. |
| Cominos rústicos, véase Acocote | | |
| Conguarau, véase Mazorquilla | | |
| Consuelda ó Suelda consuelda | Potentilla multifida, L. | Rosaceas. |
| Contrayerba, véase Barbudilla | | |
| Contrayerba de Julimes | Asclepias setosa, Bent. | Asdepiadaceas. |
| Contrayerba, Tlacoxochitl ó Trompetilla | Bouvardia jacquinii, H. B. K. | Rubiaceas. |
| Contrayerba blanca | Psoralea pentaphylla, L. | Leguminosas. |
| Copal de Veracruz | Heliocarpus americana, L. | Tiliaceas. |
| Copal chino | Amyris bipinnata, H. B. K. | Terebintaceas. |
| Copalcocote | Cyrtocarpa procera, H. B. | Terebintaceas. |
| Copalchi de Colima | Coutarea speciosa, Aubl. | Rubiaceas. |
| Copalchi de Tehuantepec | Croton pseudo china, Schlet. | Euforbiaceas. |
| Copaljiote, Cuajiote, Guajiote ó Archipin | Rhus perniciosa, H. B. K. | Terebintaceas. |
| Copalquahujilotl ó Copal blanco | Rhus ¿schinoides? Will. | Terebintaceas. |
| Copaliquahuitl, Arbol del copal, Ngedri ó Ngidri (Otomí) | Elaphrium copalliferum, Fl. M. I. | Rutaceas. |
| Copalxihuitl | ¿Salvia formosa? | Labiadas. |
| Copalxochitl, véase Suchicopal | | |
| Copalxocote, Copalxocol, Pompoacua (Tarasco) | Sapindus copalxocotl, Oliva. | Sapindaceas. |
| Copito | Cordia dodecandra, D. C. | Borraginaceas. |
| Coquito de aceit.e | Ælaïs ¿melanococca? Gaern. | Palmeros. |
| Cordoncillo, Achotlin, Matico ó Soldadillo | Piper angustifolium, R. P. | Piperaceas. |

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| Coralilla, Murages, Saponaria | Anagallis arvensis, L. | Primulaceas. |
| Corazon de Jesus, véase Begonia. | | |
| Corona de Cristo | Euphorbia fulgens, Karwin | Euforbiaceas. |
| *Cortejo, Amor de estos tiempos, Amistad | Hibiscus mutabilis, L. | Malvaceas. |
| Cortina de España | Mesembryanthemum crassifolium, L. | Ficoideas. |
| Coscomate ó Costomatl | Physalis costomatl, Fl. M. I. | Solanaceas. |
| Costicoatecxochitl | Sobralia citrina, La Llave. | Orquidaceas. |
| Coxtixocol, véase Ciruelo agrio. | | |
| Coyol, Coyole, Quacoyul, Huiscoyul ó Guacoyul | Coccos guacuyule, Liebm. | Palmeros. |
| Coyol | Costus glabratus, Swartz. | Zingiberaceas. |
| Coyolxochitl | Altrœmeria hirtella, H. B. | Amarilidaceas. |
| Coyuacate | Inga fœtida Willd. | Leguminosas. |
| Cozticoazontecoxochitl ó Tatzingueni | Cattleya citrina, La Llave. | Orquidaceas. |
| Cozticpatli | Thalictrum mexicanum, D. C. | Ranunculaceas. |
| Cozticzacatzacuxochitl, véase Azucena amarilla | | |
| Crameria | Krameria pauciflora, Fl. M. I., et Kr. secundiflora. Fl. M. I. | Poligalaceas. |
| Cresta de gallo, véase Abanico. | | |
| *Cruz de Jerusalem | Lychnis chalcedonica, L. | Cariofilaceas. |
| Cuachalalá, Cuachalalate | Rajania subsamarata, Fl. M. I. | Dioscoreaceas. |
| Cuajilote, Quahuxilotl | Parmentiera edulis, D. C. | Bignoniaceas. |
| Cuapinoli | Hymenæa Candolliana, H. B., et H. courbaril, L. | Leguminosas. |
| Cuahulote, véase Guácima | | |
| Cuahuchichi, Chichiquahuitl | Garrya ovata, Bent. et G. oblonga, Bent. | Garryaceas. |
| Cuate, véase Taray | | |
| Cuautecomate, Cuastecomate, Huiro, Huajecirian, Tecomate, Quahutecomatl | Crescentia alata, H. B. K. | Bignoniaceas. |
| Cuernitos, véase Arbol del cuerno. | | |
| Id., véase Toritos | | |
| Cuerno, Floricuerno, Flor del látigo, Yerba de la alferecía, Junco ó Junquillo | Cereus flagelliformis, Mill. | Cactaceas. |
| Cueyopoltz, véase Alelí amarillo. | | |
| Cuitlapatli, véase Valeriana | | |

| NOMBRES VULGARES. | NOMBRES CIENTIFICOS. | FAMILIAS. |
|---|---|---|
| Cuitlacoche, Hustlacoche, Tizon de maíz, Popoiol | Uredo maídis, D. C. | Hongos. |
| Cuitlaxochitl | ¿Lantana? | Verbenaceas. |
| Culantrillo de pozo | Adianthum trapeziforme, L. | Helechos. |
| Culantro | Coriandrum sativum, L. | Umbelíferas. |
| Cumdemba, véase Sáuco | | |
| *Cundeamor. | Quamochitl vulgaris, Chois. | Convolvulaceas. |
| * Id. | Momordica charantia, L | Cuburbitaceas. |
| Id. | Maurandia anthirhyniflora, Will. | Escrofulariaceas. |
| Cunicho, véase Cebadilla | | |
| Cupanda, véase Aguacate | | |
| Cutsis | Neottia aurantiaca et N. cannabarina, La Llave y Lex. | Orquidaceas. |

# DESCRIPCION

DE

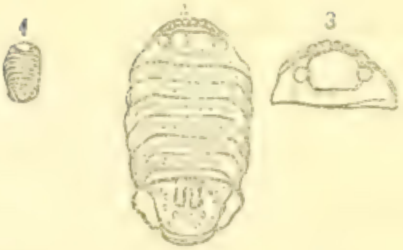
# UN CRUSTÁCEO FÓSIL DEL GÉNERO SPHEROMA

(SPHEROMA BURKARTII)

## Y RESEÑA GEOLOGICA DEL VALLE DE AMECA DE JALISCO,

POR EL SEÑOR DON MARIANO BÁRCENA, SOCIO DE NUMERO.

Acabo de observar un hecho muy importante para el estudio de la paleontología mexicana, es decir, para el conocimiento de los séres que habitaron nuestro territorio en los tiempos prehistóricos, y en consecuencia, para la determinacion del aspecto físico, de las circunstancias meteorológicas etc., que entónces existian en las superficies que hoy ocultan las capas terrestres, depositadas posteriormente sobre aquellas que habitaron los animales cuyas especies no se encuentran ya en la fauna propia de la época actual.



1. Tamaño natural. 2. Aumentado. 3. Fragmento id.

En las tierras encontradas á 268 *metros* de profundidad, en la perforacion artesiana que mandó practicar el Sr. D. Ignacio Cañedo, en el valle de Ameca de Jalisco, se encuentran unos restos fósiles, cuyos caractéres cito á continuacion y corresponden á un crustáceo acuático del género *Spheroma* de Latreille. Cuerpo oval de 0,005 de longitud. Cabeza elíptica adornada de un reborde en sus contornos superior é inferior y de dos líneas curvas en forma de x hácia la frente. Ojos laterales, abultados, metidos en dos escotaduras interiores que presenta el primer anillo torácico. Cuatro antenas, dos superiores robustas y dos inferiores más delgadas: en la primera se notan tres artejos gruesos, comprimidos, y dos alargados que se ocultan debajo de los anillos torácicos sin que sea posible examinar sus extremidades. En la boca se percibe el labio superior, parte de la lengüeta y los extremos de dos pares de patas que probablemente ayudaban en la masticacion. El tórax está formado de siete anillos adornados de manchas y puntos pequeños un poco más oscuros que el color gris parduseo-amarillento de los anillos: estos son semejantes entre sí y se les notan con mucha claridad las placas epimerianas que son de figura subcuadrilátera y se hallan imbricadas recubriéndose recíprocamente en una corta extension: las del primer segmento tiene una ligera escotadura en su borde externo que las distingue de las demás. Abdómen compuesto de dos segmentos desiguales: uno más angosto que los torácicos y el otro que forma la cola es alargado y bastante, convexo; en su extremo inferior tiene un pequeño reborde y en las extremidades de su línea superior presenta dos nadaderas alargadas que se aplican sobre sus bordes laterales y llegan á los $^{2}/_{3}$ de su longitud: hácia la parte média de la cola, é inmediatos á la línea superior, se le perciben dos tubérculos que se unen por la base y forman una especie de lira. No se observan las patas en los ejemplares que he examinado. Algunos de estos están enroscados formando esferas más ó ménos completas.

Si comparamos los caractéres mencionados con los correspondientes al género *Spheroma* de Latreille, encontrarémos las semejanzas necesarias para colocar el fósil de que trato en ese género, pues los principales caractéres que le asignan los autores son: «Cabeza terminada por un reborde saliente: ojos laterales colocados en una escotadura del primer anillo torácico: dos pares de antenas desiguales: abdómen formado de dos partes tambien desiguales, una semejante á los anillos del tórax y otra alargada, convexa, de mayores dimensiones y provista de dos nadaderas bilaminares en los extremos del borde superior. El animal puede enrollarse en forma de esfera.» En consecuencia, podemos clasificar el referido fósil en el grupo de los *Crustáceos Isopodos*, familia de los *Spheronianos* y en el género *Spheroma*.

Al lado de los caractéres genéricos mencionados encontramos otros secundarios, que pueden servirnos para especificar el individuo á que nos referimos, como son: «*la forma y número de los primeros segmentos de las antenas, las líneas que adornan la frente; la igualdad de los anillos tóracicos y los puntos y manchas desordenadas que presentan; la forma y dimensiones del primer anillo abdominal que es mas pequeño que los torácicos; la figura subcordiforme y dimensiones del segundo segmento; los tubérculos en forma de lira que lo adornan y la forma y dimensiones de las dos nadaderas caudales.*"

No conozco ninguna esferoma que posea todas estas particularidades, que, añadidas á la que presenta el yacimiento donde fué encontrada la que describo y que citaré á continuacion, marcan una diferencia muy notable para fundar una especie de esferoma fósil, propia de México, que designo con el nombre de *Spheroma Burkartii* en honor de mi sabio amigo el Dr. D. José Burkart, á quien tenemos que agradecer los muy importantes estudios científicos que hizo durante su permanencia en nuestro país en los años de 1825 á 1834.

Las esferomas se presentan al estado fósil desde los terrenos mesozoicos, continúan en los cenozoicos y se las encuentra finalmente viviendo en los mares actuales adheridas generalmente á las rocas submarinas. Estas circunstancias me estimulan á hacer algunas observacioues acerca del yacimiento en que fué encontrada la *Spheroma Burkartii.*

El valle de Ameca, de donde procede esta especie, se halla en el 5.º canton del Estado de Jalisco y está situado entre los 20° 32' y 20° 41' latitud N. y los 4° 42' y 5° 8' longitud O. de México.

El objeto de este artículo no me permite extenderme sobre las circunstancias geológicas del aquel valle y que ahora me ocupo en determinar; mas para clasificar el yacimiento citado señalaré algunos de sus caractéres geológicos mas notables.

El referido valle está comprendido entre dos cejas montañosas de gran altura, su respaldo N. lo forma la cordillera de Ameca, cuya altura determiné á principios de este año y es de 2467 metros sobre el nivel del mar y de 1227 sobre el de la ciudad de Ameca; esas montañas están formadas de vacia metamórfica, pizarras micáceas, pórfidos dioríticos y rocas sieníticas. Las primeras pertenecen al período cretáceo y lás masas pirogénicas al terciario, en el cual tuvo lugar el levantamiento de aquellas montañas. En el respaldo S. hay otra cordillera elevada donde se encuentran rocas análogas á las anteriores, pero en los agentes del levantamiento dominan los pórfidos, las traquitas y los basaltos. El cerro mas elevado de esas cordilleras es el de la Tetilla, cuya altura es de 2684 metros sobre el mar y de 1243 sobre el plano de la ciudad.

La gran oquedad que quedó despues del levantamiento de aquellas montañas fué llenándose sucesivamente por sedimentos arenáceos y arcillosos hasta formar los terrenos planos y los declives laterales que hoy constituyen el valle; en su *talweg* principal corre el rio Piginto ó de Ameca, que nace al N. E. del mismo valle en las inmediaciones de Teuchitlan.

En los lechos lacustres que pueden observarse hasta las profundidades de 6 á 10 metros en las paredes de los arrollos, se ven varias capas arcillosas alternando con otras de arena, de trípoli y de guijarros de varias dimensiones. Todos esos lechos expuestos á la vista, pertenecen al período posterciario, como lo demuestran los restos de *Mastodon, Elephas* y *Box* que contienen y son análogos á los que se extraen de los terrenos posterciarios del Valle de México.

Igual clasificacion puede asignarse á las capas cortadas hasta la profundidad de 40 metros en la perforacion artesiana, de que he hecho referencia, porque están formadas de fragmentos de rocas análogas á las ántes citadas, y aun á la profundidad de 55 metros hay fragmentos de basaltos terciarios como los que asoman á la superficie del terreno en las montañas cercanas al lugar en que se halla la perforacion.

Tuve á la vista una coleccion de las rocas extraidas á diversas profundidades y el corte que de aquel pozo artesiano hizo el ingeniero D. Juan Ignacio Matute: con estos datos y las observaciones que practiqué hace poco tiempo sobre aquel terreno, he podido hacer las comparaciones que acabo de indicar. Desde la profundidad de 55 metros en adelante se hace mas difícil la clasificacion del terreno, porque no puede saberse si las arcillas extraidas provienen de depósitos sueltos ó de bancos de vacia que hayan sido pulverizados por los instrumentos perforadores.

Despues de los 55 metros se encuentran grandes depósitos de arcillas compactas, grises y verdes que alternan con lechos delgados de arena, especialmente á los 168 y 225 metros de profundidad. Se sigue á esta última capa arenosa otro banco de arcilla de 20 metros de espesor que contiene fragmentos pequeños de caliza compacta, y despues aparece un depósito de arcilla arenosa que se apoya sobre una formacion de oolitas calcáreas entre las cuales se encuentran las esferomas. Estas como dije al principio, se hallaron á la profundidad de 268 metros, á la cual se suspendió la perforacion por haberse pegado en el fondo una de las barrenas que no fué posible sacar.

Las arcillas compactas encontradas desde 55 metros hasta el fin de la perforacion, contienen numerosos fragmentos de pirita radiante, y esta circunstancia me hacia sospechar que el taladro hubiese cortado alguna veta metalífera y admitir entonces que las arcillas provinieran de pizarras metamórficas en que estuviera aquella colocada; pero he encontrado tambien las mismas piritas en los depósitos arenosos con todos las caractéres de los cuerpos que ruedan en los lechos de las corrientes de agua, aunque es de extrañar que no se hubiesen sulfatizado aquellas con la humedad.

No encontrando, pues, ningunos caractéres paleontológicos ni litológicos para para calificar con seguridad esas capas arcillosas, tendrémos que referirlas á las mas inmediatas y cuya época de formacion esté determinada. Por la parte superior encontramos las capas lacustres posterciarias, y por la inferior el depósito oolítico en que se hallan las esferomas.

Hemos dicho que estos crustáceos han existido desde el tiempo mesozoico hasta la edad actual; pero es claro que no debemos referirlos á ninguno de esos dos límites, puesto que en la parte superior del terreno existen depósitos posterciarios; y porque en las rocas levantadas por los pórfidos terciarios se encuentran rocas cretáceas en los cerros que encierran el valle de Ameca, y es de suponerse que esas rocas pirogénicas hayan levantado y metamorfoseado todos los terrenos cretáceos, sin que pudieran conservarse las esferomas en tan buen estado como las encontramos y en un lugar tan inmediato á las masas plutónicas.

Debemos, por tanto, suponer que la *Spheroma Burkartii* vivió en el tiempo cenozoico, y muy probablemente en el período terciario. Así lo indican la gran profundidad á que fué encontrada y la diferencia que existe entre las capas arcillosas que tiene sobrepuestas, y los lechos lacustres y claramente posterciarios que se encuentran en la superficie.

Admito, por esas circunstancias, que el yacimiento de ese crustáceo es terciario, que por las diferencias litológicas manifestadas deben relacionarse las arcillas grises al mismo yacimiento, comenzando á contarse el período terciario desde las capas que se hallan á 56 metros de profundidad hasta el límite de la perforacion.

Llegados á este caso nos queda otra dificultad que vencer; y es, la deter-

# NECROLOGIA.

El dia 1º de Noviembre del presente año falleció en Mérida, á la edad de 48 años, el Sr. Dr. Joaquin Dondé Ibarra, miembro corresponsal en aquella Ciudad de la Sociedad Mexicana de Historia Natural.

A la edad de 17 años comenzó su carrera profesional en Puebla, bajo la direccion de nuestro distinguido compatriota el Sr. D. Mariano Cal; y á la de 20 obtuvo el título de Profesor en Farmacia. Con la mira de perfeccionar sus estudios vino á radicarse por algun tiempo en la capital de la República, para concurrir á las lecciones del venerable profésor de Farmacia de la Escuela de Medicina de México, Dr. José M. Vargas; y se presentó de nuevo á exámen obteniendo el título correspondiente.

De regreso al Estado de Yucatan y graduado en su Universidad, fundó primero en Campeche, y poco despues en Mérida, una Cátedra de Farmacia, y durante cerca de 25 años se consagró con suma dedicacion, notoria aptitud y desinterés, á la enseñanza de aquella ciencia, de la Química y de la Historia Natural, además de un curso de Química industrial que desde 1870 dió á los artesanos.

Fué uno de los fundadores en 1870, de la Escuela especial de Medicina y Farmacia de Yucatan y de la Sociedad Médico-Farmacéutica, que actualmente existe en la Capital de aquel Estado.

Se ocupó tambien en plantear varias industrias, como la de la tenería y la elaboracion del jabon ordinario, realizando en ellas algunas mejoras, las que, con un desprendimiento poco comun, enseñaba á las personas que podian utilizarlas; estableció además una nueva en el Estado, la fabricacion de los fósforos de seguridad. En la Exposicion de Yucatan en 1871, presentó algunos productos químicos, que merecieron en premio una medalla de 1ª clase.

Sus trabajos científicos se publicaron no solo en los periódicos del país, sino tambien en los de los Estados-Unidos y Europa; entre los más notables mencionarémos los siguientes: "Apuntes sobre la Flora de Yucatan;" "Estudio sobre el Ni-in;" "Análisis de las aguas de Yucatan;" "Preparacion del santonato de sosa," descubierto por él en 1862.

La Sociedad Mexicana de Historia Natural, á la que tuvo un sincero afecto, le es deudora de varios servicios; y al consagrar hoy este recuerdo en las páginas de su periódico á tan benemérito profesor, no hace sino satisfacer un justo homenaje de respeto al mérito insigne, y de gratitud hácia el que le proporcionó algun bien.

México, Diciembre 31 de 1875.

*Comision de Publicaciones.*

# CIENCIAS AUXILIARES.

## ANÁLISIS DEL MEZCAL.

### POR EL SEÑOR DON VICENTE FERNANDEZ.

Hace ya mucho tiempo que el maguey y algunos de sus productos han sido objeto de diversos estudios, sin que hasta ahora —al ménos que yo sepa— se haya determinado la composicion química del *mezcal*, aguardiente que la industria extrae de aquella planta. Al publicar á continuacion los resultados del trabajo que á fin de llenar ese vacio emprendi, no pretendo haber hecho una análisis completa; solo aspiro a llamar la atencion de las personas competentes, para que ilustren una materia tanto más importante cuanto mas se generaliza en nuestro pais el uso de aquella bebida. Hé aqui mis observaciones:

El mezcal tiene constantemente reaccion ácida al tornasol.

En diez clases de mezcal estudiadas, todas tienen un alcaloide desconocido para mí, al cual provisionalmente he llamado *agavina.*

En doce, todas han contenido ácido acético.

De diez, ocho han tenido ácido clorhídrico.

En tres, las tres contuvieron ácido valeriánico.

De ocho, cinco resultaron con 42 por 100 de alcohol, y los otros con 39, 40 y 41.—Sus densidades son 0,95 para aquellos y 0,9575—0,9525 y 0,9550 para éstos, á 20° centesimales de temperatura.

Un litro del mezcal mas ácido dió:

| | |
|---|---|
| Acido acético monohidratado . . . . . | 1.$^{\text{Gr.}}$ 3872 |
| ,, clorhídrico. . . . . . . . . . . . | 0. 0198 |
| ,, valeriánico . . . . . . . . . . . . | 0. 0500 |

Los grados de acidez, tomando la de éste por unidad, fueron:

| | |
|---|---|
| 1ª. clase | 1.000 |
| 2ª. ,, | 1.000 |
| 3ª. ,, | 0.866 |
| 4ª. ,, | 0.866 |
| 5ª. ,, | 0.659 |
| 6ª. ,, | 0.542 |
| 7ª. ,, | 0.520 |
| 8ª. ,, | 0.500 |

En general precipitan en blanco por el nitrato de plata, y este precipitado se pone rojo á la luz difusa; pero cuando tiene ácido clorhídrico, el color se modifica por el violado que toma el cloruro de plata. El color rojo es debido á la *agavina.*

Se ve que de estas observaciones se puede deducir que el mezcal tiene normalmente 0,95 de densidad, ó sean 17 grados de Carthier, y además

42 por 100 de alcohol etílico.

Acidos acéticos y valeriánico.

Agavina.

58 por 100 de agua.

Analizado el mezcal cualitativamente ha resultado con una composicion média de

| | |
|---|---|
| Alcohol | 420 cc. |
| Agua | 580 cc. |
| Agavina | 1 gramo. |
| Acido acético | 1,3872 |
| Acido valeriánico | 0,0500 |

El ácido clorhídrico, por litro, ha sido 0,0175; pero en mi concepto no es propio del mezcal sino añadido sin saber con qué objeto.

Quiero se sepa cómo he aislado la sustancia que llamo *agavina,* para que proporcionándosela las personas ilustradas, decidan si en efecto es un nuevo alcaloide, ó si no me saquen de mi error.

La fisiología conoce las propiedades de los componentes del mezcal, es decir, del alcohol y los acidos valeriánico y acético; ahora seria bueno que estudiara las de la *agavina.*

La manera de extraerla es esta:

Con 1 ó 2 gramos de bicarbonato de sosa puro se saturan los ácidos de una botella de mezcal y se destila fraccionando los productos. El primero y segundo son formados de alcohol, el tercero es agua conteniendo la *agarina* casi pura, se evapora espontaneamente ó en el vacío para obtenerla seca.

Sus propiedades son, si no me equivoco, las siguientes:

Azulea fuertemente al tornasol.

Es polarizante, y esta propiedad se observa en el microscopio con el prisma de Nicol y el analizador.

Su acetato es instable.

Forma un clorhidrato que cristaliza en el sistema teseral.

Se combina con el bicloruro de platino y da cubo-octaedros muy perfectos, visibles en el microscopio.

Forma un bisulfato cuyos cristales, microscópicos tambien, son láminas rombales muy agudas.

El nitrato de plata da un precipitado blanco que se vuelve rojo.

El subacetato y el carbonato de plomo lo precipitan y el gas sulfhídrico lo aisla de esta combinacion.

La forma cristalina no se ha determinado.

(El Repertorio. Guanajuato, Enero de 1876.)

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# NOTICIA

## SOBRE LA SEDA SILVESTRE DE MÉXICO Y DESCRIPCION DEL BOMBYX QUE LA PRODUCE.

POR M. A. SALLE.

(Anales de la Sociedad entomológica de Francia, Junio de 1856.)

Habia leido en la notable obra del baron de Humboldt, intitulada: «Ensayo político sobre el reino de la Nueva España» el pasaje siguiente, que llamó mi atencion, sobre la seda indígena de México, dice así: «La Nueva España posée varias especies de orugas indígenas que hilan seda semejante á la del *Bombyx mori* de la China, pero que no han sido suficientemente examinadas por los entomologistas. De uno de estos insectos proviene la seda de la Mixteca, que desde en tiempo de Moctezuma era ya un objeto de comercio. Se fabrican aún hoy dia en la intendencia de Oaxaca, mascadas de esta seda mexicana y que hemos comprado en el camino de Acapulco á Chilpancingo. La tela es áspera al tacto como la de ciertas sedas de la India, que son igualmente el producto de insectos muy diferentes del gusano de seda de nuestras moreras.

En los alrededores de Córdoba (Estado de Veracruz), en la region templada y al pié de la cordillera, casi á una altura de 900 metros sobre el nivel del mar, encontré por la primera vez sobre el guayabo *(Psidium pyriferum)*, en el mes de Marzo, los capullos ó más bien los nidos objeto de esta noticia; en consecuencia propongo llamar al insecto que los produce

### BOMBYX PSIDII

*Sub rufa, alis anticis lineis duabus arcuatis puncto medio, albidis posticis concoloribus.*
*Expansio alar: mas 62 mil., femina 85 mil.*

Porte y talla del *B. rubi* de Europa, de un amarillo agrisado con largos pelos sobre el cuerpo; las alas superiores más oscuras con reflejos violados vistas de perfil, y divididas en tres partes iguales por dos líneas trasversales blanquizcas; la parte média es más oscura, y arriba, cerca de la primera línea, se encuentra un punto blanquizco: la segunda línea es más arqueada. Las alas inferiores son algo más claras. Lo de abajo es más claro y con una línea arqueada en los dos tercios de cada una de las alas, correspondiendo á la segunda de las alas superiores.

La hembra es más grande y tiene el abdómen mucho más largo y más grueso, es de un color más claro ó más gris; las líneas trasversales son más anchas, pero dispuestas como en el macho; el punto, en fin, es ménos visible.

Las orugas viven sobre el guayabo y tambien sobre una especie de encino. Son velludas y achocolatadas; los pelos poco gruesos, no muy largos, rojizos, sedosos y suaves al tacto, penetrando sin embargo algunas veces en la piel y causando una gran comezon. Habiendo destruido con mis propias manos un nido, en el cual las orugas habian sufrido su metamórfosis, estos pelos, despues de haberme causado una comezon insoportable, me produjeron una erupcion papulosa en los dedos. Son nocturnas y permanecen todo el dia en el nido que casi contiene cien orugas, saliendo al caer la tarde en busca de alimento. Fijan su nido en la extremidad de las ramas y comienzan á formarlo desde el dia en que nacen, y continúan trabajando en sociedad hasta la época de su trasformacion en crisálida.

El capullo ó nido adquiere dimensiones enormes, hasta 80 centímetros de largo: es de una blancura brillante, sobre todo ántes de las lluvias; tiene una abertura hácia abajo por donde caen los excrementos y las orugas que mueren ántes de trasformarse. Las orugas salen y entran al nido á través de los hilos; para metamorfosearse en crisálida permanecen en el centro del nido y agrupan sus capullos los unos al lado de los otros, lo cual se verifica á fines de Marzo; permanecen en aquel estado hasta Junio, época en que nacen las mariposas; éstas salen hácia las cuatro ó cinco de la tarde y no vuelan sino despues de siete horas y ya en la noche: durante los primeros dias nacen solo machos, y despues hembras; cuando éstas han sido fecundadas y han efectuado su puesta, lo que se verifica en seguida, los dos sexos mueren, no habiendo vivido sino cinco ó seis dias. Los huevecillos se abren á los diez y seis dias de su postura. Las pequeñas orugas comen inmediatamente hojas de guayabo ó de encino, segun que los huevecillos han sido depositados en uno ó en otro de estos vegetales. Mi inteligente amigo el Sr. D. J. Apolinario Nieto, me ha comunicado que las orugas desde que nacen hasta su trasformacion en crisálidas, viven y deben nutrirse un poco más de ocho meses y que seria muy difícil domesticarlas.

Estas orugas son muy abundantes en muchas localidades del Estado de Veracruz, y pongo á continuacion los datos siguientes, que he extractado de la «Estadística del Estado libre y soberano de Veracruz», obra impresa en Jalapa en 1831. Se lee en ella, que en Acayúcan se podria establecer muy bien una fábrica para los tejidos de seda silvestre, que es tan abundante en sus cercanías; de este modo se evitaria que la recoleccion de este precioso filamento no se perdiese anualmente, y que el *grano* no llegase á escasearse en los lugares donde naturalmente se encuentran hasta 300 bolsas que llevan cada año los oaxaqueños, disminuyéndose á causa de esto las recolecciones subsecuentes: la tela que se fabricase con esta materia llegaria á ser tan estimada como la del Kien-Cheu entre los Chinos.» En la misma obra se lee: « que en Jalacingo, á 7 leguas de Perote y á diez y seis de Jalapa, no se conoce el gusano de seda propiamente dicho, sino otra especie distinta, diferente en sus metamórfosis, su manera de formar el nido y el resultado de la materia que produce. Una multitud de estas orugas se agrupan en una especie de bolsa suave que forman sobre los encinos y de la que se saca una seda bastante fina, que se llama silvestre ó del monte. No es un hilo que se pueda devanar, sino mas bien una borra ó mota que se hila en malacate, y con la que se hacen tejidos muy regulares, pero que se han abandonado sin saber el motivo.

# NOTICIA
# SOBRE EL CAPULLO DEL MADROÑO,

### POR M. A. SALLE.

(Anales de la Sociedad entomológica de Francia, Junio de 1856.)

Habia leido en el «Ensayo político sobre el reino de la Nueva España» del baron de Humboldt, que «en la provincia de Michoacan y en las montañas de Santa Rosa, al Norte de Guanajuato, se ven suspendidos en diferentes especies de árboles, sobre todo en las ramas del *Arbutus madrogno,* sacos de forma oval semejantes á los nidos de los tordos y caciques. Estos sacos llamados *Capullos de madroño,* son fabricados por un gran número de orugas del género *Bombyx,* de Fabricius, insectos que viven en sociedad y que hilan juntos. Cada capullo tiene 18 á 20 centímetros de largo y 10 de ancho. Son de una blancura brillante y formados de capas que se pueden separar unas de otras. Las capas interiores son más delgadas y de una trasparencia extraordinaria. La materia de que están formadas estas grandes bolsas se parece al papel de China; el tejido es tan tupido, que casi no se descubren los hilos que están pegados trasversalmente unos sobre otros. He encontrado un gran número de *capullos de madroño* descendiendo del Cofre de Perote hácia Las Vigas, á una altura absoluta de 3,200 metros. Se puede escribir en las capas interiores de estos capullos, sin recibir ántes ninguna preparacion; es un verdadero papel natural, del que los antiguos mexicanos sabian sacar partido pegando muchas capas para formar un carton blanco lustroso. Las orugas son de un color aceitunado, tirando sobre el negro y provistas de pelos. Su largo es de 25 á 28 milímetros. No hemos visto sus metamórfosis, pero hemos observado que á pesar de la belleza y el lustre extraordinario de esta seda, seria casi imposible sacar partido de ella á causa de la dificultad de devanarla, pues como muchas orugas trabajan juntas, sus hilos se cruzan y se entrelazan mútuamente.»

Tuve el gusto el 2 de Junio de 1855, descendiendo de la vertiente oriental de la Cordillera, entre el pueblo de Maltrata y la villa de Orizaba, á una altura de casi 300 metros, de encontrar sobre un pequeño árbol de madroño, cinco ó seis de estas bolsas de que habla Humboldt. Vi por la abertura que está abajo, que contenian un gran número de crisálidas de lepidópteros diurnos, pegadas al derredor de las paredes interiores; segun su aspecto pensé que podian pertenecer a una especie de *Hespéride*, por sus antenas en masa, no siendo *Bombyx* como pensaba Humboldt. El Dr. Boisduval me hizo notar más tarde, que pertenecian á su género *Euterpe* y que el hecho de mariposas de México, viviendo en sociedad habia sido ya señalado por M. Westwood.

Efectivamente, este señor publicó en 1834, en las «Transacciones de la Sociedad entomológica de Londres,» vol. I, pág. 38, la historia detallada de semejante capullo, bajo el título: *On á gregorious species of Butterfly from Mexico*, acompañada de una lámina, y segun la diseccion que hizo cuidadosamente de una crisálida seca, vió bastante bien la mariposa para hacer la descripcion de un género nuevo que llamó *Eucheira socialis*, pero parece que no tuvo conocimiento de la observacion del venerable y sabio viajero que he citado más arriba.

Hasta ahora solo he tenido ocasion de examinar las orugas del *B. psidii*, y he creido reconocer en ellas los caractéres de un género más moderno que el *Bombyx* ó si se quiere una simple subdivision de él, y que lleva el nombre de *Cnethocampa*, aludiendo á la propiedad urticante de los pelos, de que tan abundantemente están provistas las orugas de sus diversas especies. Las que pertenecen á la fauna europea, con particularidad la *C. processionea* y *C. pityocampa*, se propagan en grande abundancia en los bosques, ocasionando graves perjuicios en los árboles y que no compensan con la utilidad que puede obtenerse de la seda de sus capullos. Las orugas todas que pertenecen á este grupo, tienen instintos de sociabilidad bastante notables, hilan juntas un capullo comun que encierra otros más pequeños, en donde cada una sufre su trasformacion en crisálida.

De la especie mexicana podemos decir que es tan hermosa y abundante la seda de sus capullos, que su explotacion en grande escala daria resultados muy satisfactorios; bastando solo dirigir prudentemente su recoleccion en los lugares mismos donde naturalmente se procrea este lepidóptero, pues en los dilatados bosques en que vive encuentra siempre un alimento abundante y las mejores condiciones para desarrollarse: por otra parte, no cabe duda que se encontrarian medios fáciles y expeditos para vencer el inconveniente que presenta para su preparacion industrial, la construccion especial del capullo y los que dependan de la materia misma de que está formado.

Respecto de la especie que procrea en el madroño á la inversa de la anterior, solo he tenido en las manos el insecto perfecto y sus caractéres: como lo indicó Boisduval, corresponden á su género *Euterpe.*

C. G.—Cabeza de tamaño mediano, erizada de largos pelos sedosos, rígidos, poco apretados; palpos largos, separados, sobrepasando mucho á los ojos y abundantemente provistos de pelos rígidos bastante largos; su último artículo delgado, acicular, casi desnudo, notablemente más corto que el segundo, que es muy largo; antenas largas de articulaciones bien marcadas, terminadas por una masa ovoide y algo comprimida; abdómen de un largo mediano y tambien comprimido ligeramente, no sobrepasando á las alas inferiores; alas medianamente robustas, de celdilla discoidal cerrada, las inferiores abrazando muy poco el abdómen por debajo.—*Boisduval.*

C. E.—Cuerpo casi negro por encima y blanquizco por debajo: ojos y patas pardo-oscuro; alas en la cara superior de un pardo casi negro, con dos series de manchas blancas trasversales: unas submarginales y más pequeñas y las otras un poco más atrás de la mitad de las alas; en la cara inferior el color es mucho más claro y las manchas ménos aparentes. La forma de las superiores es subtriangular con el ángulo apical arredondado; las inferiores obovales y pestañosas especialmente en su borde interno: envergadura 5 centímetros. Macho.

De las dos especies de México descritas por Boisduval, *E. charops,* y *E. nymbice,* creemos que la del madroño corresponde á esta segunda, mas si como parece, el nombre de *Eucheira socialis* impuesto por Westwooel, es anterior, tiene sobre aquel derecho de prioridad para ser preferido.

Febrero 15 de 1876.

Manuel M. Villada.

# SECRETARIA

DE LA

# SOCIEDAD MEXICANA DE HISTORIA NATURAL.

## DOCUMENTOS INTERESANTES.

### DISCURSO

LEIDO POR EL SR. DR. ANTONIO PEÑAFIEL Y BARRANCO, EN LA SESION SOLEMNE
CELEBRADA EL DIA 29 DE JULIO DE 1875,
EN CONMEMORACION DEL DISTINGUIDO NATURALISTA MEXICANO,
D. JOSE APOLINARIO NIETO.

Señores:

La Sociedad de Historia Natural debe un tributo de gratitud al Sr. D. José Apolinario Nieto, uno de sus socios, que dejó de existir en Córdoba el 21 de Diciembre de 1873, á la edad de sesenta y tres años.

México ha perdido un modesto y laborioso sabio, dedicado por mucho tiempo á varios ramos de las ciencias naturales y especialmente á la Entomologia, con la abnegacion y constancia de los Alzates y de los Olivas.

La guerra de Independencia alejó de la ciudad de Orizava en 1810, á los padres del Sr. Nieto, D. Mariano Nieto y D.ª Juana Palestino, al pueblo de San Miguel Hiloxochitlan, en donde nació nuestro naturalista: perdió á su padre á la edad de nueve años, sin haber recibido hasta entónces educacion alguna y quedando en la mayor penuria. A la edad de quince entró á una escuela de primeras letras donde concluyó su instruccion primaria en corto tiempo, y despues aprendió el oficio de sastre para aliviar á su madre en la pobreza. Tuvo un protector, el Sr. D. José María Aguilar, quien conociendo su aplicacion al estudio le llevó á su lado, señalándole un pequeño sueldo. La casa del Sr. Aguilar tenia numerosas relaciones en Orizava con personas instruidas, tanto mexicanas como extranjeras, con las que tuvo conocimiento el Sr. Nieto. Recomendado á esta casa vino el naturalista francés Alexandro Lesueur, comisionado por Chevrolat para formar la primera coleccion entomológica mexicana, que llegó á Francia en 1832. Nieto trabajaba con entusiasmo viendo con admiracion la primera caja de coleópteros que encerraba las formas variadas de los obreros que la naturaleza ha provisto de curiosas herramientas y pintado de magníficos esmaltes. Al ayudar á Mr. Lesueur, ambos no conocian mas que sus respectivos idiomas, pero mutuamente llegaron á enseñarse lo necesario para comprenderse, y Nieto perfeccionó más tarde sus estudios en el idioma francés hasta hablarlo y conocerlo con toda propiedad y correccion. La honradez de Nieto le valió una amplia confianza de su protector, quien al fallecer entregó sus intereses á su buena fé; entónces dedicó sus horas de descanso á la instruccion de sus hermanos.

En 1838 se separó de Orizava y se trasladó á Córdoba, en cuya poblacion contrajo matrimonio y adquirió despues la Hacienda de Toxpan ó San José de las Lagunas; procuró allí hacer aplicaciones útiles de sus conocimientos de Historia Natural, haciendo esfuerzos, aunque sin conseguirlo, de aclimatar el gusano de seda de la China, logrando solamente en este clima destructor de las crisálidas, la aclimatacion de grandes plantíos de morera, con lo que consiguió adelantar más de la mitad del camino en la resolucion del problema; lo demás es obra de constancia y cuidado para resolverlo como en Oaxaca y Morelia.

En 1845 volvió de nuevo á Orizava para educar á sus hijos; pues ya en este tiempo el Estado de Veracruz comenzaba á distinguirse entre los demás de la República, por su proteccion á la instruccion primaria. Guiado de su carácter emprendedor estableció una máquina para fabricar ladrillos, y no siendo suficiente el consumo de la poblacion, fabricó casas que amueblaba y rifaba por hacer beneficios á la gente pobre, dándose el caso de que repitiera la rifa sin remuneracion, cuando salian premiados sus números sobrantes.

El 4 de Octubre de 1850, de regreso de un viaje de México, fué asaltado en el lugar llamado *Rio-prieto* por una partida de malhechores, de los cuales uno, tomándole equivocadamente por el juez, que anteriormente le habia sentenciado, le disparó un tiro de pistola, en el acto de poner el pié en el estribo del coche: el proyectil penetró por el cuello al lado izquierdo del pecho, quedando cubierto por las costillas, sin poder extraerse. Este accidente privó al Sr. Nieto de la mayor parte de sus facultades físicas, causándole constantes padecimientos, que no fueron un obstáculo para que continuara en Córdoba sus tareas científicas, colectando para las sociedades de Europa multitud de especies de coleópteros, entre las que se encuentran varias descubiertas por él y que llevan el nombre de su inventor impuesto por la sociedad entomológica de Francia. Una vasta coleccion intacta de esta clase, fruto de muchos años de trabajo, se conserva en poder de la familia.

Los grandes trastornos que han ocasionado las revoluciones en México no interrumpieron sus tareas científicas, ni su empeño y cooperacion en las mejoras materiales. Comprendió la importancia de la meteorología para el porvenir de la navegacion y la agricultura; se dedicó á recoger observaciones importantes cuyos resultados comunicaba á varias sociedades sábias de América y Europa. Estos trabajos no serán estériles para el saber humano: tendrán más tarde sus aplicaciones con la precision del vapor y del telégrafo. Antes de Arago la polarizacion de la luz era conocida de los físicos; el genio le dió aplicaciones, y por medio del prisma se extendió la mirada del hombre hasta la atmósfera de los soles que emplean años en enviarnos su luz. El siglo XIX acopia en las ciencias naturales granos que sembrará mas tarde otra generacion; las aplicaciones de los hechos no pertenecen á un solo hombre sino á la familia humana.

Las sociedades sábias tributaron un homenaje de respeto á nuestro compatriota el Sr. Nieto. En 1855, la Exposicion universal de Agricultura, industria y bellas artes de Paris le concedió una medalla de tercera clase; recibió el diploma de socio corresponsal de la Sociedad mexicana de Geografía y Estadística concedido en Setiembre de 1856; miembro de la Sociedad Entomológica de Francia, en 12 de Setiembre de 1860; socio de la Sociedad Meteorológica del mismo país, en 26 de Diciembre de 1861; honorario de la de Geografía y Estadística mexicana, en 1.º de Setiembre de 1864; miembro de la Sociedad Entomológica de Filadelfia, en 12 de Marzo de 1866; corresponsal de la Sociedad imperial de Aclimatacion de Francia, en 27 de Agosto de 1869, y titular de la misma en 12 de Octubre del mismo año. La Socie dad mexicana de Geografía le dió *un voto de gracias* por haber aclimatado en México la benéfica planta de la QUINA, que floreció en 24 de Noviembre de 1869; recibió una medalla de tercera clase de la Sociedad imperial de Aclimatacion de Francia, por el mismo motivo, en 1870; otra medalla de 1.ª clase concedida por esta misma sociedad, por la *introduccion de varios vegetales en México*, otorgada en la sesion pública de 10 de Abril de 1874, la que llegó depues de su fallecimiento; obtuvo además una medalla de oro, al mérito industrial, de la Exposicion general de México. En la Memoria de los trabajos de la comision científica de Pachuca publicada en 1864, el socio fundador de esta sociedad, D. Manuel Villada y yo, dedicamos al nombre del Sr. Nieto una especie nueva de cantárida que descubrimos en el Estado de Hidalgo.

La Sociedad de Historia Natural fué un objeto de vivas atenciones de parte del Sr. Nieto; le remitió para su biblioteca magníficas monografías del ramo entomológico, y tuvo un grande interés por que se sostuviera la publicacion de su periódico, que sigue sosteniéndose, tanto por la proteccion de sus socios como por la de nuestro gobierno, pues han conocido que sus trabajos tienen por mira la prosperidad nacional. Tenemos en nuestra rica patria materias tintoreales de orígen vegetal, cuyas plantas están por clasificar y sus estudios químicos sin comenzarse: minerales útiles, como el bismuto descubierto en San Luis Potosí por nuestro compañero el Sr. D. Florencio Cabrera, que no entra todavía en las explotaciones importantes de nuestro país; falta perfeccionar con los adelantos de la física, la química y la mecánica el beneficio de los metales que por siglos se han derramado por toda la tierra; los animales mexicanos que deben entrar en el dominio de la agricultura para su propagacion; las preciosas maderas, de que fabrica la ignorancia. . . . . carbon; y tantos ramos inexplorados todavía, que darán más tarde riquezas incalculables á nuestra República. El nombre del Sr. Nieto tendrá que recordarse con grande interés cuando se emprenda por nuestro gobierno la explotacion científica de México. El Estado de Veracruz recordará al Sr. Nieto como el protector de sus grandes empresas materiales; pues cooperó activamente en el establecimiento del ferrocarril y telégrafos de México á la capital de ese Estado.

Los últimos años de su vida los consagró á la aclimatacion y cultivo de varias plantas útiles, principalmente de la quina. Conseguida la aclimatacion de esta planta quedaba el problema de saber si contenia los principios activos y en la proporcion conveniente para sus aplicaciones á la curacion de las fiebres: esta cuestion que fué propuesta por el mismo Sr. Nieto á los químicos de Europa, quedó resuelta favorablemente para la quina aclimatada, y confirmada por los trabajos de esta Sociedad.

La planta de la quina tiene ya su patria en México y se ha propagado con rapidez en los lugares vecinos de Córdoba, en donde la gente pobre usa hasta de las hojas para la curacion de las intermitentes con buenos resultados. La Sociedad mexicana de Geografía y Estadística procura difundirla en todos los climas de la República.

Los padecimientos físicos del Sr. Nieto amargaron sus últimos dias haciendo de él un mártir del trabajo y del estudio: México se honra con su memoria: la ciencia no debe levantar el velo de sus últimos momentos. . . Dejó de existir á la edad de 63 años.

La Historia al inscribir los nombres de los bienhechores de México en el libro de la inmortalidad, debe grabar las siguientes palabras: *José Apolinario Nieto aclimató en Córdoba el arbol de la quina.*

# DISCURSO

LEIDO POR EL SR. DR. FERNANDO ALTAMIRANO,

EN LA SESION SOLEMNE CELEBRADA EL DIA 29 DE JULIO DE 1875, EN CONMEMORACION DEL DISTINGUIDO NATURALISTA MEXICANO, DR. LAURO M. JIMENEZ.

SEÑORES:

La ciencia de Hipócrates se ha cubierto de un crespon fúnebre con la pérdida de un hombre que hacia honor á la humanidad, era el consuelo del estudiante desvalido, y el genio observador é infatigable de los misterios de la naturaleza.

El nombre de este ser filantrópico, sencillo, de recta conciencia y firme creyente de la doctrina de Cristo, era Lauro M. Jimenez.

¡Oh maestro querido, levántate y ven á alimentar en mi cerebro la luz de la idea que se extingue: que tu voz resuene entre nosotros pintándonos bellos cuadros de la naturaleza, y que la Patria adorne tu frente con los laureles que supiste alcanzar como profesor lleno de fuego en la difusion de las verdades científicas!

Mas . . . . . ¡Ah! solo tus restos venerandos nos inspiran aún, y la Sociedad á la que seis años perteneciste fundada sin mas medios que la abnegacion y el trabajo, sin otro fin que el conocimiento de los séres de la creacion, sin más recompensa que el progreso de nuestra patria, hoy concurre aquí para manifestar á sus conciudadanos el impulso que diste al estudio de las ciencias naturales.

Feliz esta Asociacion de naturalistas que hoy te presenta como un modelo admirable de trabajo y de virtud. Te reflejas en un cuadro grandioso donde admiramos el patriotismo, la caridad y la religion. Mi pluma es impotente para copiar este precioso conjunto, opacaria los bellos colores producidos por la misma naturaleza, cual una imágen perfecta grabada por el éter luminoso.

Pero la mente de la Sociedad que me honró confiándome una mision propia tansolo de inteligencias privilegiadas, fué que presentara un compendio de sus principales trabajos sobre Historia Natural, recordar que existió este hombre ilustre y que su nombre quedó escrito para siempre en el templo de la fama. No cansaré vuestra indulgente atencion, seré breve y conciso.

Habiendo terminado su brillante carrera de medicina, su espíritu no satisfecho con poseer los medios de que disponia la ciencia para disminuir el sufrimiento, se lanza á investigar las leyes de la naturaleza que su imaginacion le presentaba majestuosa en nuestros fértiles campos, ostentando vegetales gigantescos que al través de los siglos han recorrido la historia de nuestras pasadas generaciones. Allí veía tambien las variadas plantas que el viajero puede encontrar del Polo al Ecuador, ya adornadas de pétalos matizados con brillantes colores, ya encerrando un principio que quita la vida con la rapidez del rayo, ó bien calmando maravillosamente el dolor; ya ofreciendo fibras delicadas, hermosas maderas, exquisitos perfumes, y sobre todo, admirando la sabiduría de su Creador; comprende al fin, que para conocer con más perfeccion el organismo humano, en su desarrollo, extructura, facultades y alteraciones, debia comenzar por adquirir el conocimiento de los séres inferiores.

Su inteligencia percibe un bello horizonte y se lanza atrevido al estudio de la Zoología y de la Botánica, sin instrumentos, sin libros, sin proteccion, pero lleno de fé y entusiasmo para dominar los obstáculos, llegando á ser un insigne botánico.

Una vez dado el primer impulso comenzó á difundir los conocimientos que adquiria, y fué uno de los primeros en dar á conocer el microscopio en México, demostrando á los que lo escuchaban el mundo celular de la Zoología y de la Botánica.

El interes por el estudio de la Historia Natural circula rápidamente, los gobernantes participaban de él procurando fomentarlo, y el infatigable iniciador no se contentaba con buscar aplicaciones de las ciencias naturales á la Medicina, á la Agricultura y á las Artes; sino que al mismo tiempo socorria al desgraciado, formaba el robusto tronco de una familia, y exponia tranquilamente su pecho á las bayonetas del *yankee*, cuando sus huestes pisaban nuestro bello suelo y allanaban nuestros hogares.

He aquí un verdadero patriota: vedlo cómo derrama su sangre por la patria sin reclamarle recompensa, y que vive exclusivamente para ella, dándole nuevos ciudadanos, cultivando la inteligencia de unos, salvando de la muerte á otros, y que extiende la fama de su país presentando al mundo las galas con que la naturaleza lo adorna.

La libertad en tanto marchaba á grandes pasos por un camino regado con sangre, pero que fertilizaba el campo de la ciencia, brindando con el saber al humilde pastor que habita en medio de los bosques, y al opulento aristócrata sumergido en la ignorancia, aumentando los medios para que el pueblo pueda oir la voz de sus maestros, y proporcionando á éstos los medios necesarios para difundir la instruccion: así, repito, fertilizaba el terreno y germinaban las semillas que sembraba Lauro Jimenez entre la juventud.

Hélo aquí ya rodeado de un círculo de jóvenes que escuchan sus lecciones de Botánica, y formando parte de las Sociedades científicas donde presentaba sus trabajos sobre Historia Natural, porque aun no se habia creado la entusiasta Asociacion que tengo hoy el honor de representar.

La «Gaceta Médica» daba á luz una interesante observacion de Myasis, enfermedad producida por un insecto terrible para quien nuestras cavidades naturales, particularmente las fosas nasales, son un palacio que busca con ahinco para depositar sus gérmenes que se trasformarán en una inmensa y temible generacion.

Nuestro naturalista observó que aquel insecto era diverso de los conocidos, esto es, de la *Lucilia Cæsar* ó Mosca dorada y de la *Lucilia hominivora*, con los que presentaba semejanza; pero que se distinguia particularmente por el cambio de colores que se percibe en su cuerpo, variando la direccion de la luz, propiedad que tomó para especificarla con el nombre de *Lucilia versicolor* y estableció una nueva especie de esos inocentes compañeros de nuestras habitaciones, pero que bajo su disfraz pueden ocasionarnos la muerte.

Demostró los recursos de que el médico dispone para combatir los padecimientos aceptando de la naturaleza las plantas tales como ésta se las ofrece; citó los magníficos resultados que habia obtenido con el *Fucus vesiculosus* en la hipertrofia de varios tejidos, é hizo notar un punto que se habia escapado á la sagacidad de otros de sus compañeros: que la accion benéfica de esta planta tal vez no sea debida al yodo que contiene en sus elementos, sino á un principio especial que se haya ocultado al químico, y por ahora solamente la naturaleza sea capaz de proporcionarlo por medio de este producto marino.

Trabajaba además en union de otros ilustrados mexicanos, los Sres. Herrera y Mendoza, cuando entregados por su parte al estudio de una pequeña pero enérgica planta mexicana, la *Comelina tuberosa,* Lauro Jimenez buscaba sus aplicaciones y anunció á la Academia de Medicina, que nuestra flora habia dotado á la ciencia con un agente enérgico para contener las hemorragias, y que estaria al alcance tanto del desgraciado indígena que habita aislado en derruida cabaña, como del feliz ciudadano rodeado de tesoros y de los consuelos de la ciencia.

Lauro Jimenez no solo procuraba el consuelo de sus semejantes, sino el de todo sér dotado de sensibilidad y por lo mismo condenado al sufrimiento; por eso le vemos buscar la causa de la muerte de un caballo, cuyo estómago presentaba á la autopsía las larvas de un insecto que se deseaba conocer, así como los medios de que se vale para derribar un organismo tan superior al suyo.

Sus investigaciones no podian darle la solucion apetecida, porque era imposible en aquellas circunstancias que le condujesen á la última transformacion del insecto; pero su espíritu percibia al través de este velo tupido, un género nuevo de la familia de los *Athericeros,* en cuyo caso lo especificaba con la voz *Gastrus* y seria propio del continente americano.

La misma Gaceta dió á conocer una prueba de la sagacidad de nuestro compatriota, al referir la curiosa observacion sobre el *Chahuistle.* Aquí admiramos á este obrero infatigable de la ciencia recorriendo los campos en una tarde del mes de Julio, para darse cuenta de una enfermedad que ataca tenazmente á los sembrados de maíz.

Se le dice que un insecto era la causa, pero recurre al microscopio y este le revela la verdad; aquel polvo que cubria las plantas era un hongo, un organismo perfecto, que aunque pequeño, su poder destructor era inmenso.

Con este triunfo dotaba á la ciencia de una especie nueva que designó *Licea maidis,* ó como despues quiso llamarla, *Maidis chahuistlea,* y demostró al agricultor el enemigo de sus sementeras y algunos medios para combatirlo.

Sobre esta corriente científica que inundaba á nuestro país, protegido por la paz, bogaba tranquilamente nuestro naturalista, cuando recibe un viento contrario; y al sustentar una oposicion para obtener una plaza en el hospital de San Hipólito, las olas de la envidia y de la injusticia, hicieron naufragar el tesoro de ciencia con que se habia enriquecido; pero su gloria de vencedor no pudieron sumergirla: todos los estudiantes prorumpen en aplausos, honran su mérito y su saber, y le eligen como brillante antorcha que los ilumine en su carrera.

De aquí brotó la Sociedad Filoiátrica: hé aquí un nuevo plantel de estudiantes de medicina dirigido por un insigne naturalista, que les allanará el camino de la ciencia y les marcará una huella luminosa para que puedan llegar á inscribir sus nombres en el templo de la gloria.

Los trabajos de esta Sociedad naciente recorren el mundo científico por medio de un periódico, «El Porvenir,» que el gobierno indulgente ayuda a sostener, y en él aparecen los trabajos del presidente filoiátrico, sobre diversos puntos de Historia natural.

Unas veces comunica a sus discípulos los medios de que se deben valer para formar un museo zoológico, oponiéndose a la destruccion, esa ley misteriosa de la naturaleza que protege el continuo movimiento de los átomos, que los que hoy forman una molécula cristalizada mañana constituyan una celdilla, y que la celdilla que hoy se nutre solamente, despues tenga sensibilidad, y más tarde sea el vehículo de la inteligencia para descubrir las leyes del universo.

Les enseñaba ademas la Taxidermia, esto es, como debian conservar a los representantes de la serie zoológica cuando recorriendo las escarpadas montañas y los perfumados bosques se encontrasen pintados pajarillos de vistosos y delicados plumajes, serpientes venenosas y otros reptiles; en una palabra, todo sér á quien la naturaleza ha animado con el soplo de la vida.

En medio de estos afanes le comunican el proyecto que han concebido seis mexicanos de consagrar una parte de sus fondos y de su tiempo al estudio de la Historia natural, su alma entusiasta recibe con júbilo la invitacion y forma parte de aquel grupo de verdaderos amantes de la ciencia.

El tiempo que le deja libre su clientela lo emplea en concurrir á las sociedades científicas, donde su voz era escuchada con agrado y cuyos periódicos publicaron sus numerosos trabajos sobre ciencias naturales y que omito relataros por no ser prolijo.

Su vida estaba enteramente consagrada á la ciencia y la ambicion no tuvo entrada en aquel noble pecho; seguia rectamente la voz de su conciencia, y ni en momentos críticos en que la única perspectiva de su vida era el olvido y la miseria, se apartó de la divisa que guiaba su existencia: proteccion al estudiante y el concienzudo análisis de los séres organizados.

Presidente perpétuo de la Sociedad que habia formado y que sostenia con heroicos esfuerzos, decidia con su práctica de veinte años las difíciles cuestiones médicas que surgian entre sus filoiátricos, é investigaba solícito las necesidades de sus jóvenes estudiantes para llenar la magnánima mision que habia dictado el honroso lema de esa Sociedad: Filoiátrica y de Beneficencia.

Como excelente botánico no abandonó sus amados vegetales, y miéntras que en la Asociacion naturalista, leia interesantes observaciones como la de esa planta que nos remite el histórico Querétaro, denominada Picosa, que descubrió ser una especie nueva del género *Croton*, en el silencio de la noche se dedicaba en su hogar á disponer segun el método natural, las numerosas plantas indígenas descubiertas por una de las glorias científicas, el Sr. D. Vicente Cervantes.

Este trabajo habia de ser el centro donde debian concurrir todos los conocimientos científicos que habia adquirido en los diversos ramos de las ciencias médicas y naturales. Vendria á formar un faro luminoso que marcase el sendero para la formacion de nuestra bella flora.

Mas ah!.... ved aquí que comienza á opacarse este sol de la ciencia, y pocos instantes despues de haber arrojado sus últimos destellos se eclipsa para siempre. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . .

La muerte al descorrerle el velo de la naturaleza arrebata á la Academia de Medicina su presidente; á la Sociedad Filoiátrica su fundador; á México un verdadero patriota; á sus hijos el sostén y las caricias, y á la Sociedad de Historia Natural uno de sus laboriosos obreros.

Una víctima más, un hueco en las filas de la ciencia, un combatiente ménos de la inteligencia en la conquista de los secretos de la naturaleza; pero que no es una lucha como la del hombre con el hombre por la vía brutal de las armas.

Pero ah! qué distinta es la recompensa! Miéntras al vencedor cuanto más extermina, cuantas más familias deja en la orfandad, cuanto más hace retroceder las artes y la industria, mas aumenta su gloria, más riquezas se le conceden, más aplausos le prodiga el mundo, y las naciones doblan ante él humildemente la rodilla: el sabio en el presente estado social, sucumbe con las manos tendidas hácia las coronas que se le escapan; deja á su familia envuelta en la miseria, y el mundo le arroja cuando más un puñado de tierra en su fosa para ocultar con él los beneficios que le debe.

Pero no hay que retroceder ante este triste espectáculo, juventud estudiosa: vosotros modificaréis nuestras costumbres, y con la luz de la libertad y el progreso colocaréis al sabio en el lugar distinguido que merece.

Os ha enseñado el camino el primer Magistrado de la Republica. Védle que vigila cuidadosamente la instruccion; jamás se la han prodigado más elementos para su progreso, y aun nuestra Sociedad recibe exactamente de su mano protectora la subvencion que el Soberano Congreso le concede, porque ha comprendido que la ciencia tiene dos aspectos: en el laboratorio del inventor exige cuantiosos gastos; en la fábrica del industrial es fuente inagotable de riquezas.

¡Oh Industriales! acordaos cuando recibis crecidas rentas que ya ha sucumbido gran número de sabios agotados por la fatiga y la miseria. Ceded á sus familias una parte. Y miéntras llega este bello ideal, ¿no habrá entre vosotros, compañeros Naturalistas, alguno que despues de cerrar los ojos del amigo venga á aceptar la herencia de su miseria y sostener sus más caras afecciones? Ved aquí la mision que se habia impuesto Lauro Jimenez: desempeñad su papel.

Ensanchad el campo de la ciencia; multiplicad el número de socios que se entreguen á su culto; enriqueced sus cosechas, y sobre este camino de triunfos y de martirios, curad los heridos y levantad los muertos, exclamando: ¡Gloria al progreso, gloria á la ciencia!

# CATALOGO

DE LA

# COLECCION DE PRODUCTOS NATURALES INDIGENAS

**Remitida por la Sociedad Mexicana de Historia Natural á la Exposicion Internacional de Filadelfia.**

INFORME rendido por el Sr. socio D. Fernando Altamirano, de los productos que él presentó á la Sociedad, y que se expresan á continuacion:

## GRASAS.

1. Aceite de chia.—Se extrae de las semillas de la *Salvia chian,* que vegeta en la mesa central y se cultiva en varios puntos de la República. Es secante. (Farmacopea Mex.) Yo lo ví usar en Jojutla (Estado de Morelos), por los indigenas, en sustitucion del *axe,* (*Axe* ó *axin,* materia grasa muy secante, producida por un insecto, el *Coccus axin*), para pintar sus jícaras: esta pintura resiste mucho al agua y al frotamiento, sin desprenderse ni formarse hendeduras. Valor de una libra en México, 37½ cent.

2. Aceite de piñoncillo.—Lo extraje por simple presion de las semillas del *Curcas purgans,* que ví abundantemente en Miacatlan (E. de Morelos), y pueblos cercanos. Lo cultivan generalmente para cercar con ellos las huertas. Producen las semillas el 30 por 100. Es un purgante enérgico en la dósis de 4 gram., que es la que administré á un perro, y tambien produce vómitos. Valor de un cuartillo (medida de granos) que pesa 930 gram., en Miacatlan 0,12½ centavos. Podria usarse en la Medicina.

3. Piñoncillo.—Semillas del *Curcas purgans,* segun el Sr. Herrera. Producen el aceite ya mencionado. A los niños que suelen comerlas, por el sabor agradable que tienen, semejante al del piñon, les producen muchos vómitos y deposiciones. Hoy no se utilizan.

4. Aceite de cacahuananchi.—Lo extraje por medio del sulfuro de carbono, de las semillas que remitió el Sr. D. Francisco Cordero y Hoyos: segun los caractéres de las mismas, me parece que la planta que las produce pertenece á las Timeleaceas. Yo la encontré en Miacatlan; pero vegeta abundantemente en Iguala (segun el Sr. Cordero), donde se desperdician las semillas. El que quiere aprovecharlas, segun el mismo señor, paga solamente 3 reales á un hombre, que puede reunir en un dia 5 ó 6 arrobas. Tiene un olor muy repugnante, y es tan secante que se resinifica muy pronto cuando se muele la semilla, siendo difícil entónces su extraccion por la prensa; se saponifica muy fácilmente dando un magnífico jabon, y se puede usar tambien para barniz. Contiene un ácido graso cuyo punto de fusion es de 88° c., muy propio para fabricar velas.

El olor de las semillas y del aceite lo tiene tambien la madera, que es muy resistente y se utiliza para vigas largas y gruesas, para lo cual se presta el árbol, enteramente recto y bastante grueso.

5. Acido graso del anterior.

6. Aceite de mamey.—Lo extraje de las almendras de la *Lucuma Bonplandii*. A esta especie es á la que mas se aproxima nuestro mamey, segun los caractéres que encontré en sus flores. Se cultiva en Cuernavaca y otras tierras calientes. Los frutos que se consumen en la alimentacion son los que se traen á la capital, y las semillas ó huesos se arrojan á la basura. Los que de allí se recogen se venden á 6 centavos el 100.

Las almendras producen 40 por 100 de grasa á la presion en caliente. No es secante: da buen jabon y buena luz. Se usa como cosmético, por la creencia antigua de que hace nacer el pelo y evita su caida. A las almendras simplemente molidas les dan el mismo uso. El Sr. D. Maximino Rio de la Loza lo extrae para el comercio y lo vende á $ 1 libra.

7. Almendras de mamey.—En el análisis que hice de ellas, además del aceite encontré fuertes proporciones de ácido prúsico, amigdalina y gran cantidad de caseina, que podria utilizarse para formar mastic mezclándola con cal, ó como mordente en la impresion de colores.

8. Aceite de xumiles.—Lo extraje de unos insectos Hemípteros, que pertenecen a los Geocorizas. Existen en abundancia en Xumiltepec (Hidalgo), Tasco (Guerrero) y otras regiones calientes. Unos viven sobre los árboles y otros sobre las piedras.

Los indígenas los usan para alimentarse y los toman con mucho agrado, no obstante su olor á chinche. Los comen vivos, pero la manera como los venden es asados en *comal* y regados despues con agua de sal y limon. Deben formar un buen alimento por sus principios azoados y la gran cantidad de grasa que contienen. Producen el 40 por ciento de una manteca amarilla, sin olor de chinche, sabor no repugnante y que podria tal vez emplearse en medicina, como el aceite de bacalao, pues los indígenas usan con buen resultado estos insectos, como un verdadero medicamento para los tísicos y para todo individuo cuya constitucion esté destruida. Valor en Miacatlan, de un cuartillo de insectos mojados, 0,12½ centavos.

9. Xumiles.—Insectos que producen el aceite anterior, muy usados por los indígenas en la alimentacion. Tienen un sabor picante, olor de chinche y la propiedad de excitar los deseos venéreos, segun dicen los que los toman. Un cuartillo (medida de granos) de Xumiles secos, pesa 400 gram.

10. Acido graso del aceite de xumiles.—Se funde á 55° c.

11. Aceite de nabo.—Producido por las semillas de la *Brassica napus oleifera*. Vegeta espontáneamente y con abundancia en las regiones templadas de la República. Produce el 40 por 100. No es agradable para comer y solo se consume para las lámparas y otros usos domésticos. Valor en México, $ 4,50 cent. arroba del clarificado. Sin clarificar, $ 3,75 cent.

12. Aceite de coquito.—Producido por la almendra de un palmero del género *Elaïs* (Sr. Herrera), que vegeta en Oaxaca, Acapulco, Colima, etc. El aceite se solidifica á la temperatura de la mesa central, formando una verdadera manteca fusible entre 25° y 28° c. Se extrae fácilmente por la presion en frio. Su sabor es agradable, lo mismo que su olor, y éste persiste en la grasa y en el jabon que con ella se fabrica. Se saponifica fácilmente produciendo un jabon duro, muy blanco, ligero y espumoso, propio para el tocador. El Sr. D. Maximino Rio de la Loza extrae el aceite y lo vende á $ 8 arroba.

13. Coquitos de aceite.—Almendras del *Elaïs*, que producen el aceite anterior. Vale una arroba en México $ 3. En Oaxaca 50 centavos. Producen 50 por 100 de grasa. Se usan para comerlos como fruta y para extraer el aceite. Su sabor es agradable. Destilando aguardiente sobre ellos, observé que el líquido destilado adquirió un aroma semejante al del cognac.

## RESINAS.

14. Lechoso ó lechon.—Resina que extraje del jugo de un árbol llamado así, y al que atribuyen los campesinos la propiedad de hinchar los testículos, colocándose bajo su sombra. Es del género *Hypomanea*. Vegeta en Cuernavaca, Miacatlan y otros lugares calientes del Estado de Morelos. Puesto el jugo sobre la piel en gran cantidad, produce la caida de la epidérmis, como sucede con las cantáridas, y la del pelo donde lo hay. Los ladrones utilizan esta última cualidad para desfigurar la marca que los propietarios ponen al ganado para reconocerlo. La parte activa es una resina que aislé, y que aplicándola á la piel en un parche semejante al de la Tapsia gargánica, produce una erupcion pustulosa, con poca comezon. La que lleva el frasco está disuelta en alcohol y tal como sale del primer tratamiento del jugo. En este estado se extiende sobre tela emplástica para formar los parches con mas economía. Se puede, por lo visto, sustituir á la Tapsia y usarse en la medicina.—500 gram. de jugo sacan el costo de 50 centavos y dan el 5 por 100 de principio activo.

15. Xochicopal.—Llaman así los indígenas, en Chilpancingo, á una resina extraida del *Amyris lignaloe*, que vegeta abundantemente en las regiones calientes. La usan allí para perfumar los templos y sus habitaciones. Su olor es muy agradable, como el de la esencia de la misma planta, y podria utilizarse la resina para barnices. Los Sres. Herrera y Maximino Rio de la Loza la sometieron á la destilacion, pero no dió gran cantidad de esencia, la cual sale ménos costosa extrayéndola directamente de la madera de esta planta. Segun los mismos señores, han comprado la arroba á $ 6 en México.

16. Estoraque.—Con este nombre venden los indígenas en las regiones calientes del Sur de México, unos fragmentos pequeños de la corteza del *Amyris lignaloe*, que usan para perfumar las habitaciones y templos, quemándolas á manera del incienso. Su olor es muy agradable; tratadas con alcohol á 85° c. ceden una resina aromática: el valor de una arroba en Jojutla (Morelos), es de $ 1,25 centavos.

17. Chicle.—Producto resinoso de la *Sapota achras*, que vegeta en las regiones calientes de la República. Lo extraen tambien, segun me dijeron

los indígenas, en el pueblo de Teocalzingo (Guerrero), de varios árboles que tienen un jugo lechoso y se concreta al aire. Designan estos árboles con varios nombres: Chiclillo, Cuatamal, Tepechicle; pero la planta que produce mas cantidad es la expresada. No es susceptible de vulcanizarse y no lo disuelven en totalidad los principales disolventes neutros. Lo usan para mascar, produciendo una abundante secrecion de saliva; efecto que puede utilizarse, segun el Sr. Herrera, en algunos casos de enfermedades del estómago. Vale en México $5 arroba.

18. Brea.—Se designa así la resina que queda de la destilacion de la trementina del *Pinus teocote*, que vegeta abundantemente en las montañas frias. Es de un color negro; pero se llega á obtener blanca, segun se puede comparar en los ejemplares que lleva el frasco, disolviéndola en alcohol á 85° c. y en caliente, que por el enfriamiento la deja depositar; se exprime y se lava en agua tambien caliente. Se utiliza para la preparacion del gas de alumbrado, formacion de teas, fabricacion de jabones, etc., etc. Vale en México 50 centavos. arroba.

19. Cuajiote.—Gomo-resina producida por un arbol llamado Cuajiote blanco que pertenece al *Rhus perniciosa*, L.—Vegeta en Miacatlan (Morelos) y otros puntos calientes donde ví que la usan para curarse las picaduras del alacran, aplicándola *loco dolenti*. Por su aspecto se parece á la goma llamada archipin, cuyo orígen se ignora, y que fué analizada por el Sr. D. Leopoldo Rio de la Loza. Las reacciones que, segun este señor, presenta la archipin bajo la influencia de los ácidos concentrados, tambien las dió el Cuajiote en las experiencias que hice.

Si llego á comprobar que es la misma archipin, se le darán tambien sus aplicaciones que son, segun el Sr. Rio de la Loza: como purgante y como mastic para adherir los fragmentos de porcelana y vidrio, resistiendo perfectamente á un calor bastante elevado, poniéndose trasparente, etc., etc. Para conseguir la goma de Cuajiote en los lugares mencionados, es necesario poner á un hombre á que la recoja en los montes, haciendo incisiones en las cortezas de los Cuajiotes blancos solamente; porque hay tambien Cuajiotes colorados, que son mucho más abundantes, pues forman bosques extensos, pero que no producen esta goma, y solo se pueden utilizar por su madera que es semejante á la caoba.

La goma archipin que traen los indígenas á México, vale $1 libra.

20. Ambar del país ó cuapinole.—Segun la Farmacopea Mexicana, es

una resina producida por la *Hymenea courbaril*, que vegeta en los montes cercanos á Petapa, del Estado de Oaxaca. Se usa para hacer barniz. Vale $ 1 50 centavos libra.

21. Sangre de drago.—Resina astringente que venden los indígenas en Chilpancingo (Guerrero). La obtienen recogiendo en unos tubos de carrizo, el jugo de un árbol que vegeta en las costas de Acapulco, y designan con el nombre vulgar de *Llora-sangre*.

Pertenece al *Pterocarpus draco,* segun el Sr. Herrera. Lo usan en dicha localidad como medicamento, en las diarreas particularmente. Cada tubo vale en Chilpancingo 6 centavos.

22. Goma de perú.—Producto gomo-resinoso del *Schinus molle.* Vegeta abundantemente en la mesa central y otros puntos de clima templado. Se usa como medicina vulgar para curar las cataratas.

23. Inciensо del país.—Resina producida probablemente por una *Icica* (Sr. Herrera). Es análoga al copal y se le dan tambien sus mismas aplicaciones.

24. Inciensо.—Llaman tambien así á pequeños fragmentos de corteza, de olor de incienso, y provienen seguramente del mismo árbol que el anterior. Lo usan los indígenas para perfumar sus templos.

25. Tacamaca.—Resina que se cree producida por el *Elaphrium tomentosum.* D. C. Vegeta en las Mistecas, Tancítaro, etc. Valor, $ 1 libra.

26. Tescalama.—Resina producida por el *Ficus nymphaeifolia,* que vegeta en las tierras calientes, particularmente en Michoacan, donde los indígenas que la cosechan la venden á cambio de semillas.

Es sumamente elástica, á manera del hule; pero que no conserva la forma que se le da, sino que se rompe ó se deforma por su propia retraccion. No conseguí vulcanizarla, lo que la distingue del hule. Es soluble parcialmente en el sulfuro de carbono, en el éter sulfúrico y en el alcohol á 95° c., que disuelve una resina quebradiza. La benzina la disuelve completamente; tambien se mezcla con facilidad al aceite de linaza. Se forman buenos barnices y para esto es muy útil. Tambien se usa en la medicina vulgar. Vale en México $ 8 la arroba.

27. Goma elastica de Durango.—Remitida por el Sr. Ballesteros á la Sociedad de Historia Natural, y estudiada por mí. Es producida por una planta herbácea de la familia de las Compuestas, tribu de las Ambrosieas, segun el Sr. D. Manuel Villada, y que vegeta en Durango. La extraen machacando toda la planta y formando laminas compuestas de hule en su mayor parte y de la materia leñosa. Esta resina elastica no es tan resistente como el verdadero hule ó *caoutchouc*, pero presenta mucha analogía con él, y sobre todo, es susceptible de endurecerse por medio del azufre, y recibir un bello pulimento. Se puede utilizar para las dentaduras, tejidos impermeables, etc.

*A.*—Láminas con partes leñosas, tal como se preparan con la planta.

*B.*—Privadas en parte de las materias extrañas, por presiones repetidas en el agua caliente.

*C.*—Una porcion de *B*, mezclada con azufre y bermellon, y endurecida con un aparato vulcanizador de dentista.

28. Goma de Sonora.—Producto de un insecto del género *Coccus* (Farmacopea Mexicana), que vive sobre un árbol llamado Gavia, Chaparro prieto, etc., *(Mimosa laccifera)*, que vegeta en Tamaulipas, Sonora y otros puntos de la República.

Es una verdadera goma laca y se la pueden dar sus mismas aplicaciones.

29. Caraña.—Resina producida por el *Amyris caranna.* Vegeta en las regiones calientes de la República (Farmacopea Mexicana). Se usa en medicina. Vale en México $ 3 50 centavos libra.

30. Copal de penca.—Resina (Farmacopea Mexicana), que se cree ser producida por el *Elaphrium copalliferum*, D. C., que habita las regiones calientes de la vertiente occidental de la República. Se extrae por medio de incisiones hechas en el árbol. Vale en México $5 arroba. Se usa en farmacia, y puede servir para barnices.

31. Copal de piedra.—Producido por unos insectos, que segun informes que tomé de unos campesinos, lo recogen de los Eláfrios copalíferos, y lo trasportan á las piedras para formar sus nidos Es usado por el pueblo como medicamento, y puede servir como el anterior.

32. Copaljiote.—Producto resinoso que me parece provenir de una espe-

cie de *Rhus*, analogo al Cuajiote que vegeta en Jojutla (Morelos). Se usa en la medicina vulgar.

33. Balsamo negro.—Líquido producido probablemente (segun el Sr. Herrera), por el *Myrospermum Pereiræ*. Esta planta vegeta en Huaxtepec (Hidalgo), y en las costas de Acapulco. El balsamo presenta algunas diferencias con el extranjero, y son las siguientes: color más moreno, olor de fermentacion alcohólica, reaccion al tornasol muy ácida, y que se mezcla con el agua donde se agita, poniéndola muy turbia. Se usa poco en medicina. Valor de una libra en México, $3.

34. Balsamo.—Fragmentos pequeños de corteza que usan los indígenas de Chilpancingo (Guerrero) para perfumar sus templos y habitaciones, y me parece que proviene del bálsamo negro, *Myrospermum Pereiræ*. Los indígenas distinguen dos clases; uno blanco y otro colorado. Este último es el más apreciado, por su olor más vivo y agradable, que es semejante al del bálsamo líquido. Tratados con alcohol, se extrae un producto resinoso de olor del bálsamo.

35. Balsamo de liquidambar.—Producto obtenido (Farmacopea Mexicana), por incisiones hechas en las cortezas del tallo y ramos del *Liquidambar styraciflua*, L., que vegeta en Veracruz y otras tierras calientes de la República. Vale en México 75 centavos libra. Se usa en medicina.

## ESENCIAS.

36. Esencia de anisillo.—Producida por el *Schkuhria abrotanoides*, D. C., que vegeta abundantemente en muchos lugares de la República, y de climas muy variados, tanto frios como calientes. En estos últimos se desarrolla mejor. El olor que se percibe cuando se frota una gota entre las manos, es igual al del anis comun. Por la rectificacion lo llegué á tener incoloro, quedando en el residuo de la destilacion una corta cantidad de estearoptena, que cristalizó por el enfriamiento. Se usa en Morelia para fabricar licores, y se le podrian dar las mismas aplicaciones que á la esencia de anis, *Pimpinella anisum*. Costó en México la preparacion de una libra $4.

37. Esencia de toronjil.—La extrae por mayor el Sr. D. Maximino Rio

de la Loza, de la *Cedronella pallida* (Farmacopea Mexicana), cuyo olor es semejante al del poléo, *Calamitha nepeta*, y de la *Cedronella mexicana*, que es la mas abundante. Vegetan en Xochimilco y otros lugares de la República. Vale en México una libra $ 5.

38. Esencia de linaloe.—Se prepara por la destilacion mezclando agua á la madera, hecha birutas, del *Amyris lignaloe*, que vegeta en abundancia en Matamoros Izúcar y Teocalzingo (Guerrero), y otras tierras calientes. Su olor es agradable: incolora cuando se rectifica, y su punto de ebullicion °. Valor de una libra en México, $ 2.25 centavos. La prepara en gran cantidad el Sr. D. Maximino Rio de la Loza.

## MATERIAS COLORANTES.

39. Azafran.—Se llama así vulgarmente la *Escobedia scabrifolia* de Humboldt, que vegeta en abundancia en la montaña del Ocotiol (Guerrero). Se utiliza por los habitantes de allí como condimento. La expenden en forma de tablillas que fabrican con la corteza de las raicecillas, molidas y mezcladas con masa de maíz, ó bien solas. Tambien lo usan como materia tintoreal, aunque en corta escala, para teñir los dulces y filamentos de amarillo, como el *Crocus sativus;* ni su olor ni su sabor son repugnantes, ni causan mal á la economía. Los mas interesantes principios que encontré en la raíz son los siguientes:

*A*. *Azafranina*.—Materia colorante y resinosa de la raíz anterior. La llaman así por ser resina y del color de la azafranina del *Crocus sativus*, y además dar tambien como ella, con el ácido sulfúrico concentrado, una coloracion azul que pasa al violeta.

*B*. *Escobedina*.—Principio inmediato cristalizado, contenido en la raíz de la *Escobedia scabrifolia*.

*C*.—Polvo de la raíz.

40. Tapincerán.—Madera usada para comunicar color morado a los barnices de *muñeca*, por la propiedad de disolverse en el aguardiente que tiene disuelta la goma laca, que es la usada en esta clase de barnices. Cede gran cantidad de color cuando se pone en el estado de birutas (como las que lleva el frasco que se remite), en la muñeca con que se frota para barnizar.

Ademas del color, se utiliza tambien la madera que es muy dura y propia para construccion de muebles de lujo, por su aspecto agradable y el bello pulimento que puede recibir.

41. Tzompantle.—Cortezas de la *Erythrina coralloides*, que vegeta en las tierras calientes y templadas. Las usan los indígenas para teñir filamentos de color amarillo. Estos árboles son muy abundantes y tendria poco costo la cosecha de la corteza.

42. Escoba colorada.—Con este nombre se conoce una planta perteneciente á las Leguminosas y al género *Pterocarpus?* muy abundante en Miacatlan, Cuernavaca y otros puntos del Estado de Morelos, y que utilizan los habitantes de allí para hacer escobas con los tallos.

*A.*—Frutos de la misma, que contienen en abundancia una materia resinosa amarilla, y gran cantidad de albumina, lo que aumenta su importancia como tintoreal, pues serviria de mordente esta sustancia al coagularse por el calor.

*B.*—Polvo de los frutos.

*C.*—Resina aislada de los frutos, la cual está contenida en el tejido celular del epicarpo, dándoles un aspecto verrugoso. Debido á esta disposicion, se puede separar primero la materia colorante por medio de disolventes, y en seguida pulverizando la semilla, se extraeria la sustancia albuminosa.

*D.*—Raiz de la escoba colorada. Contiene una resina amarillenta, que con los álcalis produce una coloracion roja violada muy hermosa, pero que se pierde con la luz.

## TEXTILES.

43. Ixcatl.—Cortezas de una planta trepadora, cuya clasificacion no se pudo hacer por falta de datos. Las usan los indígenas para las afecciones de la boca, por lo astringentes que son. Las preparan remojándolas y machacándolas repetidas veces, hasta que quedan muy suaves, semejantes á un fragmento de gamuza. Lo que presentan de mas notable son unos filamentos sumamente finos y brillantes, con el aspecto de seda. Dichos filamentos se podrian aprovechar para la industria; pero hay el inconveniente de que las cortezas resisten mucho á la pudricion y los hilos no se pueden aislar fácilmente.

44. ALACLE.—Filamentos extraidos de una Malvacea. Se extraen con facilidad por medio de la pudricion: son muy suaves, delgados, bastante resistentes y se blanquean muy bien. Esta planta vegeta espontaneamente en toda region caliente y con mucha abundancia. Aun no se explotan estos filamentos.

45. —CUAULAHUAC.—Esta planta pertenece á la familia de las Tiliaceas y al género *Triumfetta*. Vegeta en las tierras calientes. Crece á una altura de 2 á 3 metros llevando muchas ramificaciones delgadas, rectas y largas, de cuyas cortezas extraje unos filamentos muy resistentes, largos, suaves y blancos. Esta planta es muy abundante; se pueden utilizar tambien sus frutos que son muy numerosos y contienen mucho mucílago.

46.—CUAULOTE.—Arbol perteneciente á las Bitneriaceas (*Guazuma polibothrya*). Lo hay en abundancia en las regiones calientes, formando arboledas extensas en algunos puntos. Cada año produce nuevas ramificaciones abundantes, largas y delgadas que son las que se pueden utilizar para la extraccion de los filamentos. Estos son muy resistentes y largos; pero es necesario que la maceracion en el agua dure mucho tiempo para separarlos de la corteza. El agua en que se hace esta maceracion queda muy espesa por la gran cantidad de mucílago que disuelve de los ramos. Los frutos de esta planta son tambien muy mucilaginosos, y algunos fabricantes de azucar los han querido utilizar para la defecacion de los caldos. La madera de la misma es muy resistente: la emplean los habitantes de aquellos lugares para la construccion de los trapiches. El tallo llega á adquirir de 20 á 30 centimetros de diámetro. Los campesinos usan las cortezas de los ramos jóvenes para amarrar, en lugar de mecates: los frutos son un buen alimento para algunos animales.

# COLECCION DE MADERAS DE LA HACIENDA DEL NARANJO.

**Estado de Tamaulipas, Distrito del Sur,**
**treinta leguas Oeste de Tampico, 53m 7 sobre el nivel del mar. Temperatura media anual 22°5.**
**Presentada á la Sociedad por el Sr. D. Blas Escontría, socio corresponsal en aquel lugar.**

| Nº | SINONIMIA VULGAR. | SINONIMIA CIENTIFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 1 | Aquiche ó Guácima . . | Guazuma ulmifolia. Lamark. . . . . . . . . . | Poco resistente. La hoja sirve para el gusano de seda á falta de la del moral. |
| 2 | Anacua . . . . . . . . | Ehretia? | |
| 3 | Anacahuite ó Trompillo. | Cordia Boissieri. D. C. . . | Muy sólida. La infusion de ésta y la conserva del fruto se usan como pectorales. |
| 4 | Algodoncillo. . . . . . | | |
| 5 | Barreta ó Palo blanco. | . . . . . . . . . . . . . . . . | Muy resistente; usada para cerca de labores. |
| 6 | Baboso . . . . . . . . | . . . . . . . . . . . . . . . . | Fruto pequeño, comestible. |
| 7 | Brasil. . . . . . . . . | Cæsalpinia echinata, Lam. | Sólida: se exporta en grandes cantidades como madera de tinte. |
| 8 | Chaca. . . . . . . . . | Zanthoxilon sp? . . . . . . | La infusion de la corteza es muy amarga; eficaz contra las calenturas. |
| 9 | Cruceto . . . . . . . . | Randia aculeata, L. | |
| 10 | Chancaquillo . . , . . | | |
| 11 | Ceron . . . . . . . . . | . . . . . . . . . . . . . . . . | Elástica; usada para vigas. |
| 12 | Chijol . . . . . . . . . | Leguminosa. . . . . . , . | Excesivamente sólida, propia para construcciones hidráulicas por petrificarse debajo del agua. |

| Nº | SINONIMIA VULGAR. | SINONIMIA CIENTIFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 13 | Chanchanote. |  | La hoja en cocimiento para la enfermedad de las bestias llamada «pasmada.» |
| 14 | Chote (Huajilote) | Parmentiera edulis, Fl. M. | La corteza y la flor medicinales. |
| 15 | Chalahuite. | Leguminosa. | La corteza, para curtir pieles. |
| 16 | Chijolillo | Idem | Muy sólida. |
| 17 | Huitzitziltembel ó Capulin de corona | Pitosporea | Eficaz como pectoral en cocimiento concentrado. La recomiendan aun para la tísis. |
| 18 | Ebano. | Diospyros ebenum? Retz. | Muy resistente á la presion y torcion; astillosa; se usa para ebanistería, etc. |
| 19 | Fresno | Fraxinus pubescens, Walt. | Util para construccion. La hoja en infusion, como tónico. |
| 20 | Gavia | Mimosa laccifera Fl. M. |  |
| 21 | Guajillo |  |  |
| 22 | Ahogador | Leguminosa. | Fruto muy abundante; comestible. |
| 23 | Huisache | Acacia farnesiana, L | Muy útil. Flor muy aromática; la usan en Europa para perfumería. |
| 24 | Huisache chino | Acacia sp? |  |
| 25 | Higueron | Ficus dimidiata (F. nimphæifolia L?) | Generalmente parásito; da raíces adventicias en gran cantidad. Madera resistente á la presion y torcion dentro y fuera del agua. |
| 26 | Hueso de tigre. |  | Muy sólida. |
| 27 | Jobo ó Coma. | Spondias mombin L. |  |
| 28 | Jopoy |  |  |
| 29 | Jaboncillo | Sapindus? | La fruta sirve como jabon para lavar la lana. |
| 30 | José. |  |  |
| 31 | Limon | Citrus limonum, L. | Uso del fruto muy conocido. |
| 32 | Limoncillo |  |  |
| 33 | Laurelillo |  |  |
| 34 | Moral | Morus tinctoria, L | Sólida. Se exporta en grandes cantidades como madera de tinte. |

| N.º | SINONIMIA VULGAR. | SINONIMIA CIENTÍFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 35 | Mezquite | Prosopis dulcis, Kunth | Muy resistente á la presion y torcion; se conserva bien á la intemperie. |
| 36 | Malva. | Malvacea | Poco pesada, débil; se usa para muebles corrientes. |
| 37 | Naranjo. | Citrus aurantium, L. | Muy conocida, elástica; se usa para algunas piezas de carrocería, etc. |
| 38 | Ojite | Brossimum alicastrum, Brow. | Arbol muy elevado. La hoja es una excelente pastura muy usada en la costa. Fruto carnoso que agrada mucho y hace engordar al ganado. Crece en las márgenes de los rios. |
| 39 | Ojante | | Resistente y elástica. |
| 40 | Palo de leche | Euforbiacea. | Muy elástica. Al cortarlo da un jugo lechoso, espeso, muy venenoso, acre, el que poniéndolo en una llama arde dando humo abundante, blanco, que produce dolor de cabeza. Usan la hoja para pescar, lo que consiguen con solo poner las ramas en el agua. |
| 41 | Palo de Rosa ó Cuachalalá? | | Crece muy elevado en las márgenes de los rios. En Abril pierde la hoja y se cubre de flores grandes color de rosa. |
| 42 | Palo mulato, hoja larga. | Zanthoxilum clava-Herculis, L. | Produce goma medicinal, que se aplica en chiqueadores. |
| 43 | Id. id. china. | | |
| 44 | Id. azul | | Sirve contra la ictericia y para tinte. |
| 45 | Id. casero | | |
| 46 | Id. amole | | Sólida. La corteza sirve como jabon. |
| 47 | Id. de potro | | |

| Nº | SINONIMIA VULGAR. | SINONIMIA CIENTIFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 48 | Id. de gallina | | Sólida. La corteza en polvo y la hoja en infusion, para curar bestias *pasmadas*. |
| 49 | Pichihumo | Acacia amentacea? Fl. M. | Rico en tanino. Se usa la corteza para curtir. |
| 50 | Pata de vaca | Leguminosa | La infusion de la hoja y de la corteza para la ictericia. |
| 51 | Patol | Erytrhina coralloides? Fl. M. | Blanda. |
| 52 | Rajador | | Sólida |
| 53 | Ramoncillo | Trophis sp? | La hoja sirve para pastura. |
| 54 | Retama hoja larga | Cassia sp? | |
| 55 | Id id. china | Spartium junceum, L. | La ceniza sirve para hacer jabon sustituyendo la *jauja*. |
| 56 | Sabino | Taxodium mexicanum, Parlatore | Muy buena para tablas y embarcaciones pequeñas. |
| 57 | Sáuz | Salix sp? | |
| 58 | Tepeguaje | Acacia acapulcencis, H. B. | Sólida. |
| 59 | Tima | | |
| 60 | Zapotillo | Sapotacea? | |

**Las siguientes muestras son de la hacienda de Micos, Estado de San Luis Potosí, jurisdiccion de Villa de Valles, 14 leguas N. O. de este punto: 500ᵐ próximamente sobre el nivel del mar.**

| | | | |
|---|---|---|---|
| 61 | Aguacatillo | Persea Borbonia, L. | Muy elástica; propia para construcciones y ruedas. |
| 62 | Boca-negra | | |
| 63 | Cedro | Cedrela odorata, L. | Usos muy conocidos. |
| 64 | Hoja ancha | | |
| 65 | Mezquitillo | Leguminosa. | Sólida: resistente á la presion. |
| 66 | Nogal | Juglans regia L. | Sólida: empleada en ebanistería, etc. |
| 67 | Palo-santo | Guaïcum sanctum? L. | |
| 68 | Quiebra-hacha | Himenea? | |
| 69 | Tepame | Leguminosa. | Sin uso. |
| 70 | Volantin | | Usado para vigas. |
| 71 | Vara dulce | | |

NOTAS.—En dicha hacienda de Micos hay tambien todas las maderas expresadas del Naranjo, excepto el ébano y alguna que otra.

En el Naranjo las más abundantes son: mezquite, ébano, ceron y huisache.

En Micos una de las más abundantes es la palma, llamada Real.

# CATALOGO

De las maderas colectadas por el Sr. socio D. Rafael Montes de Oca, en el Estado de Veracruz, en las cercanías de Actopan, 713 metros sobre el nivel del mar, á los 19° 30′ latitud N. y á los 2° 13′ de longitud E. de México.

| Nº | SINONIMIA VULGAR. | SINONIMIA CIENTÍFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 1 | Flor de dia | Cochlospermun sp? | Muy sólida. |
| 2 | Guaje de sabána | Acacia sp? | Id. produce goma. |
| 3 | Granadillo | Brya ebanus, Brow | Excelente para ebanistería. |
| 4 | Tepeguaje | Acacia acapulcensis, H. B. | Muy sólida. |
| 5 | Taray | Varennea polystachia, D. C. | Da tinte negro; diurètico. |
| 6 | Copal | Elaphrium sp? | Sólida; produce resina. |
| 7 | Quiebra-hacha | Hymenea ? | Muy sólida. |
| 8 | Quina blanca | Croton pseudo-china, Schl. | Id. medicinal, como tónico. |
| 9 | Chico zapote | Sapota achras, Mill | Sólida, produce *chicle*. |
| 10 | Sedita |  | Para ebanistería. |
| 11 | Guázamo | Guazuma polybotrhya, Cab. | Sólida; la corteza se usa como astringente. |
| 12 | Espino blanco |  | Muy sólida. |
| 13 | Hincha huevos | Rhus toxicodendron, L. | No sé que tenga uso. |
| 14 | Ule | Castilloa elastica, Cerv. | Produce el hule de México. |
| 15 | Cedro | Cedrela odorata, L | Para construccion; da una goma exquisita. |
| 16 | Alamo | Populus? | Bastante sólida. |
| 17 | Palo mulato | Zanthoxylon clava-Hérculis, L. | La corteza usada como tónico. |
| 18 | Guayabillo | Psidium? | Muy sólida. |
| 19 | Rayadillo |  | Id. |
| 20 | Cacao | Diferente del Theobroma cacao. |  |
| 21 | Jobero prieto |  | Muy sólida. |
| 22 | Jobero blanco |  | Id. |
| 23 | Nacascle |  | No se pudre enterrado; produce goma. |

| N. | SINONIMIA VULGAR. | SINONIMIA CIENTIFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 24 | Pedo de puerco | | |
| 25 | Roble | Tecoma pentaphilla? | Para construccion. |
| 26 | Zarzafrás | | Medicinal, como sudorífico. |
| 27 | Cuajilote | Parmentiera edulis, D. C. | La raíz se usa como diurético. |
| 28 | Jicaro | Crescentia alata, L. | Los frutos se usan como pectorales. |
| 29 | Soliman | Thevetia iccotli, D. C. | Produce un jugo cáustico. |
| 30 | Limon | Citrus limonum, L | Usos bien conocidos. |
| 31 | Moquillo | | Poco sólida. |
| 32 | Naranjillo | | Sólida. |
| 33 | Jonote | | Elástica y resistente. |
| 34 | Habilla | Hura crepitans, L. | Semillas purgantes. |
| 35 | Chicozapote macho | Sapota achras, L. variedad? | Muy sólida. |
| 36 | Crucetillo | | |
| 37 | Ocotillo | | Muy bueno para leña. |
| 38 | Plomillo | | |
| 39 | Gateado | Leguminosa | Excelente para ebanistería. |

**Las siguientes muestras fueron colectadas en las cercanías de Jalapa, 1,321 metros sobre el nivel del mar, á los 19° 30′ latitud N. y á los 2° 11′ 55″ longitud E. del meridiano de México.**

| | | | |
|---|---|---|---|
| 40 | Duela | Quercus Xalapensis, H. B. | Para construccion. |
| 41 | Hoja ancha | Id. sp? | Idem. |
| 42 | Azaharito | Simploocos coccinea, H. B. | Para ebanistería. |
| 43 | Roble | Quercus sp? | Para construccion. |
| 44 | Zapote blanco | Casimiroa edulis, La Llave. | Sólida: sus frutos muy agradables son bien conocidos. |
| 45 | Pipinque | | Id. |
| 46 | Guayabo | Psidium pomiferum, L. | Como el 44. |
| 47 | Chirimoyo | Anona Humboldtii, Dun. | Sólida y elástica. |
| 48 | Liquidámbar | Liquidambar stiraciflua, L. | Para construccion: es bien conocido el bálsamo que produce. |
| 49 | Jonote | Ulmus? | Para muebles. |
| 50 | Tehuiscle | Leguminosa? | Muy sólida. |
| 51 | Malangola | Cupulífera | Para construccion. |
| 52 | Alcámbar | | Idem. |
| 53 | Canastillo | | Idem. |
| 54 | Arrayan | Myrtus arrayan, L. | La corteza sirve para curtir. |
| 55 | Cacasaca | | |

| Nº | SINONIMIA VULGAR. | SINONIMIA CIENTIFICA. | USOS Y PROPIEDADES. |
|---|---|---|---|
| 56 | Palo blanco | Laurus ? | Para construccion. |
| 57 | Trompillo | | |
| 58 | Hilite | | Para muebles. |
| 59 | Arbol de jabon | Sapindus?. | Para construccion. |
| 60 | Naranjo agrio | Citrus vulgaris, L. | Para muebles. |
| 61 | Aguacatillo | Persea sp? | Sólida. |
| 62 | Pesma real | Helecho arboreo | Idem. |
| 63 | Chilcuahui | | |

# CATALOGO

De la coleccion de drogas indígenas presentada á la Sociedad por el Sr. socio D. Alfonso Herrera.

## CRIPTOGAMAS.

### HELECHOS.

1. *Polypodium lanceolatum,* L. Lengua de ciervo. Abunda en los montes que circundan el Valle de México. Se usan las frondas de esta planta como pectorales y vulnerarias. Precio del kil. 25 centavos.

2. *Polypodium calaguala?* Schafner. Calaguala. Abunda en el Pedregal de San Angel y otros puntos del Valle de México. Se usan las rizomas como diaforéticas y pectorales. Precio del kil. 50 centavos.

3. *Polypodium pseudo-filix mas,* Schaf. Palmitas. Se encuentra en los montes que circundan el Valle de México y climas análogos de la República. Se usa como teniafugo. Precio del kil. 50 centavos.

### LICOPODIACEAS.

4. *Licopodium nidiformis.* Fl. M. I. Doradilla. En las mismas localidades que el anterior. Se usa toda la planta en las afecciones inflamatorias del hígado. Precio del kil. 25 centavos.

## MONOCOTILEDONEOS.

### GRAMINEAS.

5. *Andropogon citratus?* D. C. Té limon. Se encuentra en varias localidades calientes de la República. Se usa como antiespasmódico y á guisa de té. Precio del kil. 50 centavos.

### CIPERACEAS.

6. *Ciperus rotundus*, L. Peonía del país. Regiones templadas. Se le atribuyen propiedades estomáquicas. Precio del kil. 25 centavos.

### ORQUIDEAS.

7. *Blettia campanulata*, La Llave. Chaucle Regiones templadas. El cocimiento de los pseudo-bulbos de esta planta se emplea para curar las disenterias. Precio del kil. 50 centavos.

### MELANTACEAS.

8. *Veratrum frigidum*, Schletend. Cevadilla. Montes de Xochimilco. Los frutos y bulbos se usan como insectisidas, ambos contienen veratrina. Precio del kil. 50 centavos.

### COMELINEAS.

9. *Comelina tuberosa*, H. B. K. Yerba del pollo. Vegeta en abundancia en las regiones templadas. Estudiada por los farmacéuticos mexicanos Gumesindo Mendoza y Alfonso Herrera. Los doctores Jimenez, Arámburo y otros, confirmaron las propiedades eminentemente hemostáticas de que goza esta planta. (Véase Gaceta Médica de México T. 3.°) Precio del kil. 25 centavos.

### ESMILACINEAS.

10. *Smilax pseudo-china*, Scheide. Cocolmecan. Regiones calientes. Las raices gozan la reputacion de diaforéticas y antisifilíticas. Precio del kil. 50 centavos.

### DIOSCOREACEAS.

11. *Rajania subsamarata*, Fl. M. I. Cuauchalalá. Regiones calientes. La corteza como astringente. Precio del kil. 50 centavos.

## DICOTILEDONEOS.

### CONIFERAS.

12. *Taxodium mucronatum*, Parlatore. Ahuehuete. Se encuentra en el Valle de México y lugares análogos de la República. La corteza se usa como

emenagogo y diurético, las hojas tópicamente contra la sarna y como resolutivas; con la madera se prepara un alquitran que se emplea en la curacion de varias enfermedades de la piel. Precio de las hojas 25 centavos kil. y de lla corteza 50 centavos kidl.

13. *Pinus teocote,* Scheide. Ocote. Abunda en los montes que circundan el Valle de México y en otros lugares del pais. La trementina que produce este árbol se asemeja á la de Burdeos; produce 17 por 100 de aceite esencial. Precio del kil. 6 centavos.

14. *Pinus religiosa,* H. B. K. Oyametl. La trementina producida por este vegetal se parece en sus propiedades á la de Venecia: su estudio fué hecho por mí. (Véase la Naturaleza T. 2.°) Precio del kil. 50 centavos.

## URTICACEAS.

15. *Urtica mexicana,* Fl. M. I. Yesgos. Planta que crece en las regiones templadas de México. Sus raices se emplean como diaforéticas. Precio del kil. 20 centavos.

## CANABINEAS.

16. *Cannabis indica,* L. Mariguana. Vive en las regiones templadas de la República. Bastante conocida esta planta por sus propiedades fisiológicas: en México no se le dan más aplicaciones que las conocidas. Precio del kil. 50 centavos.

## EUFORBIACEAS.

17. *Hura crepitans,* L. Quautlatlatzin. Arbol que crece en las regiones calientes y húmedas de México. Sus semillas llamadas vulgarmente *habilla de San Ignacio,* se usan como drásticas: contienen un aceite fijo en la proporcion de 50 por 100: en él residen las propiedades activas de los granos; además se ha encontrado en ellas estearina, parenquima albuminosa, goma y sales de cal y de potasa. Precio del kil. $2.

18. *Euforbia maculata,* L. Yerba de la golondrina. Vegeta en las regiones templadas. El jugo se emplea para quitar las manchas de la córnea, y el cocimiento de la planta en la tiña y otras enfermedades de la piel. Precio del kil. 25 centavos.

19. *Euforbia pulcherrima,* L. Flor de Noche Buena. Vive en las regiones calientes y húmedas y se cultiva en los jardines como planta de ornato; las bracteas se usan á la dósis de 8 gramos para aumentar la secrecion de la leche, el cocimiento de ellas se emplea como resolutivo. Precio del kil. $1.

20 *Acalipha prunifolia.* H. B. K. Yerba del pastor. Vegeta en las

regiones templadas. Se emplea el cocimiento de toda la planta como *vulnerario*. Precio del kil. 25 centavos.

21 *Croton dioicus*, Cav. Yerba del zorrillo. Abunda en el Valle de México y regiones análogas. Las semillas contienen, segun la análisis hecha por el Sr. Donaciano Morales, albúmina vegetal, goma, aceite fijo, materia resinosa, sustancia morena soluble en el agua, celulosa y sales. La emulsion hecha con 20 ó 30 semillas, como drástica, lo mismo que el polvo de la raíz á la dósis de 2 gramos. Precio del kil. semillas $ 1 00, raiz 25 centavos.

## ARISTOLOQUIAS.

22 *Aristolochia grandiflora*, Swart. Guaco. Vegeta en las regiones calientes y húmedas. Contienen las raíces, que son la parte usada, aceite volátil, resina, tanino, un principio amargo, goma, almidon, sales de cal y de potasa. Se usa como antídoto de la ponzoña de las serpientes y de otros animales ponzoñosos: tambien como sudorífico y emenagogo. Precio del kil. $ 1 00

23 *Aristolochia fœtida*, H. B. Yerba del indio. Crece en Ario. El cocimiento de las hojas se emplea como vulnerario, la raiz como estimulante detersivo. Precio del kil. 50 centavos.

24 *Aristolochia mexicana*, Fl. M. I. Tlacopatle. Se encuentra en el Estado de Guerrero y otros lugares calientes. Se crée que la raíz tiene propiedades antiespasmódicas. Precio del kil. $ 1 00.

## TIMELEACEAS.

25 *Daphnopsis salicifolia*, Meis. Hojas de San Pedro. Vegeta en Cuernavaca, á la altura de 3,200 piés (segun Humboldt). Se usan las hojas como exutorios. Precio del kil. 50 centavos.

## LAURINEAS.

26 *Persea gratissima*, Gaern. Aguacate. Aborigeno de México: se cultiva en los huertos. Se emplean las hojas y los frutos como emenagogos: el vulgo crée que los segundos aumentan la secrecion espermática y la supuracion de las heridas; el epicarpio se usa como antihelmíntico.

## QUENOPODIACEAS.

27 *Chenopodium ambrosioides*. L. Epazote. Aborigeno de México: se cultiva en los huertos. Se usa como condimento, y en medicina como antihelmíntico y emenagogo. Precio del kil. 25 centavos.

## PLUMBAGINACEAS.

28. *Plumbago scandens*, L., Tlachichinolli. Crece en las regiones calientes y húmedas de la República. Se usan las hojas aplicadas exteriormente como cáusticas y al interior como eméticas. La raiz se emplea de la misma manera, como cáustica y purgante. Precio del kil. 50 centavos.

## LABIADAS.

29. *Cedronella Mexicana*, Bent. Toronjil. Vegeta en las regiones templadas. Se emplean las inflorescencias como estimulantes y antiespasmódicas. Precio del kil. 50 centavos.

## VERBENACEAS.

30. *Lippia graveolens*, H. B. K. Yerba dulce. Crece en Orizava, Córdoba y lugares análogos de la vertiente oriental de la gran cordillera mexicana. Segun el Sr. D. Maximino Rio de la Loza, esta planta contiene un principio azucarado particular, volatil y soluble en el agua y en el alcohol, aceite volátil, un estearopteno muy parecido al alcanfor del Japon, clorofila, leñoso y sales. Se usa la infusion de esta planta como pectoral y emenagogo. Precio del kil. 50 centavos.

31. *Lippia citriodora*, Kunt. Cedron. Se cultiva en los jardines. La infusion de las hojas se emplea como antiespasmódico. Precio del kil. 50 centavos.

32. *Lippia callicarpaefolia*, H. B. K. Salvia real de Puebla. Crece en Puebla. Las inflorescencias y hojas se usan como estimulantes. Precio del kil. 50 centavos.

## ESCROFULARIACEAS.

33. *Budleia verticillata*, H. B. K. Mispatle. Vegeta en las regiones templadas. Las hojas gozan la reputacion de vulnerarias. Precio del kil. 25 centavos.

34. *Budleia globosa*, Lam. Salvia real de México. Crece en las regiones templadas. Estimulante general. Precio del kil. 37 centavos.

## SOLANACEAS.

35. *Nicotiana glauca*, Grah. Tabaquillo. Abunda en las regiones templadas. Se le atribuyen las mismas propiedades que al tabaco. 25 cent. kil.

## BORRAGINACEAS.

36. *Tournefortia mexicana,* Cerv. Tlachichinoa. Crece en las regiones calientes. Se usa para curar la sarna y las ulceraciones de la boca. Precio del kil. 37 centavos.

## CONVOLVULACEAS.

37. *Ipomaea murocoides,* H. B. Palo del muerto. Regiones calientes. Se emplea el cocimiento del leño en baños contra la parálisis. Precio del kil. 18 centavos.

38. *Exogonium purga,* Benth. Jalapa. Vegeta en la falda oriental de la gran cordillera de México. Purgante. Precio del kil. $1 50 centavos.

## BIGNONIACEAS.

39. *Crescentia alata.* H. B. K. Cuautecomate. Regiones calientes y húmedas. El fruto contiene una notable cantidad de azúcar, goma, tanino, celulosa y sales. Los frutos gozan de gran reputacion entre el vulgo como pectorales. Precio del kil. 12 centavos.

## POLEMONIACEAS.

40. *Hoitzia coccinea,* Cavan. Espinosilla. Regiones templadas. Contiene, segun Oliva, resina, tanino, ácido gálico, materia extractiva amarga, materia colorante verde, materia azucarada, leñoso y sales. Se emplea la infusion como diurético, diaforético, y á mayor dósis como emeto-catártico. Precio del kil. 12 centavos.

## ACANTACEAS.

41. *Sericographis mohintli,* D. C. Muitle. Vegeta en Jalapa y regiones análogas. Las hojas contienen una materia colorante amorfa de color azul muy oscuro: se asemeja por sus propiedades al tornasol, al que es superior como materia tintoreal. Gozan de gran reputacion como antidisentéricas. Precio del kil. 25 centavos.

## GENCIANACEAS.

42. *Erythrea stricta,* Scheide. Canchalagua. Vegeta en las regiones calientes. Propiedades: tónico amargo. Precio del kil. 50 centavos.

## ASCLEPIADACEAS.

43. *Asclepias setosa,* Bent. Contrayerba de Julimes. Vegeta en las re-

giones templadas. Se emplea como tónico y diaforético; se le atribuyen propiedades antiperiódicas. Precio del kil. 50 centavos.

44. *Asclepias linearis*, L. Romerillo. Se encuentra en abundancia en la mesa central de México: el jugo lechoso y las hojas de esta planta se usan como emeto-catártico poderoso; las semillas están provistas de un pelo bastante suave y largo que puede utilizarse como edredon. Precio: 25 centavos kil.

## APOCINACEAS.

45. *Thevetia iccotli*, D. C. Yoyote. Se encuentra abundantemente en las regiones calientes y húmedas de la falda occidental de la gran cordillera mexicana. Contiene, segun la análisis hecha por mí, aceite fijo, caseina vegetal, materia extractiva, un glocósido que llamé tevetosa, y sales. Las semillas contienen el aceite en la proporcion de 40 por 100: su densidad es de 0,9100 á 20° cent.; á la temperatura de 10° se enturbia y á 0° se concreta en parte; con el ácido sulfúrico toma un color amarillo que pasa al rosado y despues al rojo naranjado. No es secante y parece estar compuesto de oleina y margareina. El principio activo de las semillas de la Thevetia es la tevetosa. (Véase más adelante.) Precio de las semillas 30 centavos kil. Idem del aceite $1 kil.

## SAPOTACEAS.

46. *Sapota achras*, Mill. Chicozapote. Se encuentra con abundancia en las regiones calientes y húmedas de la República. Las cortezas de este árbol se usan como antiperiódicas: las semillas, privadas de su episperma, como diuréticas á la dósis de seis á doce semillas, pues en mayor cantidad se dice que producen efectos tóxicos. Alrededor de los granos se encuentra una sustancia resinoide que llaman chicle: es blanca y se reblandece fácilmente entre los dedos; se usa para fabricar pequeñas esculturas y como masticatorio. Precio de la corteza 25 centavos kil., las semillas 50 centavos id., el chicle 40 centavos id.

47. *Lucuma salicifolia*, Kunt. Zapote borracho. En las regiones calientes: la corteza se usa como antiperiódico; se cree que los frutos, cuyo pericarpio es comestible, ejercen una accion notable sobre el cerebro. Precio de la corteza 25 centavos kil.

## ERICACEAS.

48. *Arctostaphylos pungens*, Kunt. Pingüica. En las regiones templadas. Contienen las hojas, segun Oliva, tanino, ácido gálico, goma, clorofila,

celulosa, materia colorante unida al tanino, resina y sales. Los frutos y las hojas se usan como diurético. Frutos 25 centavos kil. Hojas 25 centavos kil.

## COMPUESTAS.

49. *Solidago montana*, Fl. Mex. Inéd. Calancapatle. Crece en el valle de México; se usan las hojas como vulnerarias. Precio del kil. 12 centavos.

50. *Gnaphalium canescens*, D. C. Gordolobo. Se encuentra con abundancia en la mesa central de la República. Las flores se usan como astringentes. Precio del kil. 25 centavos.

51. *Artemisia mexicana*, D. C. Estafiate. Se encuentra en el Valle de México. Contiene, segun el Sr. D. Leopoldo Rio de la Loza, extractivo, una materia azoada, otra resiniforme, ambas muy amargas, clorofila, albumina, fécula, aceite volatil y diversas sales. Se emplean las hojas como tónicas y estimulantes, emenagogas y antihelmínticas. Precio del kil. 12 centavos.

52. *Athanasia amara*, Cerv. Prodigiosa. Regiones templadas. Las hojas tienen propiedades tónicas y vermífugas. Precio del kil. 12 centavos.

53. *Apoplapus discoideus*, D. C. Damiana. Crece en el Valle de México. Se usa toda la planta en baños contra el reumatismo. Precio del kil. 12 centavos.

54. *Sanvitalia procumbens*, D. C. Ojo de gallo. Vegeta con profusion en la mesa central de la República. Se usa el cocimiento de toda la planta como digestivo. Precio del kil. 12 centavos.

55. *Montagnaea tomentosa*, D. C. Zoapatle. Vegeta en el bosque de Chapultepec y otros lugares del Valle de México. Contienen las hojas, segun el Sr. D. Federico Altamirano: albumina, goma, clorofila, materia grasa, materia extractiva, dos resinas, una sustancia neutra amarillo-morena y amarga, un ácido particular, soluble en el agua y en el alcohol, y que precipita en amarillo por las sales de plomo, y diversas sales. El jugo de esta planta, así como el cocimiento de ella, provoca las contracciones del útero. Precio del kil. 12 centavos.

56. *Eupatorium collinum*, D. C. Yerba del ángel. Cordillera de Guadalupe al N. de la capital. Las hojas en cocimiento al interior, son usadas por el vulgo en las diarreas atónicas. Precio del kil. 12 centavos.

57. *Erigeron affine*, D. C. Peritre. Valle de México. Las raíces como sialagogas. Precio del kil 25 centavos.

58. *Senecio çanicida*, Fl. Mex. Inéd. Yerba de la Puebla. Crece en Tlaseolpan y otros puntos del Estado de Puebla. El Sr. D. Maximino Rio de la Loza ha extraido de esta planta un acido volátil que ha llamado senécico, al que atribuye las propiedades tetanicas de este vegetal. Se usa como antiperiódico y diaforético. Precio del kil. 25 centavos.

59. *Echinacea heterophilla*, Don. Raíz del manso. Crece en el Pedregal de San Angel (Valle de México). Contiene la raíz, segun el Sr. Cal, resina 12,11, sustancia gomosa 15,62, extractiva 46,87, leñoso 23,06, pérdida 2,34. Es usada vulgarmente como vulnerario, el cocimiento se emplea en las disenterias, y su jugo en las fracturas, de la misma manera que la destrina.

60. *Trixis pipitzahuac*, Schaffner. Pipitzahoac. En el Valle de México y en las montañas al Oeste del Valle de México, etc. Las rizomas y raíces contienen una sustancia resinoide, a quien el Sr. D. Leopoldo Rio de la Loza llamó ácido pipitzoico. Se emplean como drastico a la dósis de 4 a 8 gram.

## VALERIANACEAS.

61. *Valeriana mexicana*, D. C. Yerba del gato. En el Valle de México. Contiene la raíz ácido valerianico y no aceite esencial, una resina, fécula, leñoso y sales. Se usa como antiespasmodico. Precio del kil. 12 centavos.

## CAPRIFOLIACEAS.

62. *Sambucus mexicana*, Priestl. Sáuco. Crece en las regiones templadas de la República. Se usan las flores como estimulantes y diaforéticas. Precio del kil. 25 centavos.

## CACTEAS.

63. *Opuntia nopalillo*, Karwins. Nopalillo. Regiones templadas. El vulgo usa el cocimiento de la raíz contra la disenteria, la diarrea, la hemotisis y las metrorragias. Precio del kil. 12 centavos.

## PASIFLOREAS.

64. *Passiflora dictamus*, Fl. Mex. Inéd. Dictamo real. Regiones calientes. Se usa por el vulgo, el cocimiento de esta planta, para la curacion de diversas enfermedades del aparato respiratorio. Precio del kil. 50 centavos.

## MIRTACEAS.

65. *Myrtus arrayan,* Kunt. Arrayan. Regiones templadas. Se usan las hojas como tónicas y astringentes. Precio del kil. 12 centavos.

## ROSACEAS.

66. *Cerasus capollin,* D. C. Capulin. Se cultiva en los huertos. La corteza se emplea como antiperiódica y antidisentérica: las hojas contienen ácido prúsico y se usan como succedáneos del laurel cerezo. Precio de las cortezas 50 centavos kil., de las hojas 25 centavos kil.

67. *Crataegus mexicana,* Mociño y Sessé. Tejocote. Se cultiva en los huertos. El cocimiento de los frutos se usa como pectoral; el de las raices como diurético. Precio de los primeros 6 centavos kil., de las segundas 50 centavos kil.

## LEGUMINOSAS.

68. *Dolichos tuberosa,* Lamark. Jicama. Se cultiva en las regiones calientes. La tintura, preparada con los granos de este vegetal, goza de poderosas propiedades antipsóricas. Los tubérculos son comestibles. Precio de las semillas, 50 centavos kil.

69. *Dalea citriodora,* Willd. Limoncillo. Valle de México. Toda la planta como antiespasmódico. Precio del kil. 12 centavos.

70. *Tamarindus occidentalis,* D. C. Tamarindo. Regiones calientes y húmedas de México. Frutos laxantes. Precio del kil. 6 centavos.

71. *Hymenea courbaril,* L. Cuapinole. Crece en los Estados de Oaxaca y Guerrero. Se emplea la resina para fabricar barnices. Precio del kil. $2 50 centavos.

72. *Eysenhartia amorphoydes,* D. C. Palo dulce. Mesa central de la República. El cocimiento del leño como diurético; el macerado como profiláctico en las epizootias de las gallinas. Precio del kil. 12 centavos.

73. *Myrospermum Pereirae?* Royle. Bálsamo. Crece en el Estado de Morelos y otros lugares calientes y húmedos de México. Se emplean los frutos y cortezas de este árbol para preparar una tintura, que se usa como bal-

sámica y estimulante. Precio del kil. de semillas 18 centavos: corteza, kil. 12 centavos.

74. *Caesalpinia cacalaco*, H. B. K. Cascalote. Regiones calientes y húmedas de la República. Los frutos muy ricos en tanino y ácido gálico, como astringentes y para curtir las pieles. Precio del kil. 6 centavos.

75. *Prosopis dulcis*, Kunt. Mezquite. Mesa central de México y otros lugares. La goma que produce se asemeja mucho á las gomas del Senegal y arábiga. Se le dan las mismas aplicaciones que a éstas. Precio variable segun las clases: la más blanca 50 centavos kil.

76. *Acacia albicans?* Huisache. Mesa central. Los frutos como astringentes y como succedáneos de la nuez de agallas. Precio del kil. 25 cent.

## RIZOFOREAS.

77. *Rhizophora mangle*, L. Mangle. En la costa del Golfo de México. La goma que da este árbol se usa como pectoral. Precio del kil. 25 centavos.

## LITRARIEAS.

78. *Cuphea lanceolata*, H. B. K. Atlanchana. Valle de México. Usan toda la planta como corroborante para las paridas. Precio del kil. 12 centavos.

79. *Heimia salicifolia*, Link. Hanchinol. En el Estado de México. Diurética, diaforética y antisifilítica. Precio del kil. 25 centavos.

## TEREBINTACEAS.

80. *Amyris lignaloe*, L. Lináloe: véase la pág. 390.
81. *Schinus molle*, L. Perú: véase la pág. 387.

## RUTACEAS.

82. *Zantoxylum pentanome*, D. C. Palo mulato. Crece en el Valle de México. Se usa la madera y corteza como tónica estimulante. Precio del kil. 25 centavos.

## AMPELIDEAS.

83. *Cissus tiliacea*, H. B. K. Tripa de Júdas. Mesa central de la República. El cocimiento y la tintura de los tallos de esta planta se usan contra el reumatismo. Precio del kil. de los tallos, 25 centavos.

## ZIGOFILACEAS.

84. *Zygophyllum fabago*, L. Gobernadora. Regiones templadas. Las hojas se emplean en baños ó fomentos para curar los dolores artríticos. Precio del kil. 25 centavos.

## MALVACEAS.

85. *Malva angustifolia*, Cav. Yerba del negro. Mesa central de la República. Hojas y raíces usadas como emolientes. Precio del kil. de hojas, 12 centavos; raíces, 25 centavos.

## MAGNOLIACEAS.

86. *Magnolia mexicana*, Mociño y Sessé. En el Estado de Morelos. Contienen las flores, segun la análisis que hice asociado con el Sr. Mendoza, aceite esencial, resina verde, quercitrina, tanino, extractivo y sales. La infusion de las flores como antiespasmódico, la tintura como tónico. Precio del kil. 50 centavos.

## PRODUCTOS ANIMALES.

87. Goma de Sonora. Con este nombre se designa una resina producida por un insecto del género *Coccus*, del órden de los hemípteros, que vive en las regiones calientes de la República sobre diversos vegetales, principalmente, segun el Sr. Oliva, sobre la *Mimosa laccifera:* las propiedades de dicha resina son análogas á las de la laca de la India, de la que se distingue por su color ménos rojo, sabor que se asemeja al del ácido succínico, y por la notable elasticidad que adquiere cuando se le calienta. Se emplea generalmente contra las metrorragias, y en las artes para fabricar barnices. Precio del kil. en México $5.

## CANTARIDAS.

88. *Cantharis eucera*, Chev. Pípila ciega. Vive este insecto sobre diversas plantas de la familia de las Cucurbitáceas, tales como el chayotillo, *Sicyos angularis*, L.; la calabaza, *Cucurbita pepo*, L.; el chayote, *Sechium edule*, Swars. Abunda en la mesa central de la República en los meses de Julio á Setiembre; contiene, segun la análisis que hice en union del Sr. Mendoza, los mismos principios que la *Cant. officinalis*, siendo de notar que la cantaridina se encuentra en mayor proporcion, por lo que estos

insectos tienen propiedades más enérgicas que la especie usada en Europa. Precio del kil. $2 50 centavos.

89. *Cantharis octomaculata*, Herrera y Mendoza. Vive en los mismos meses que la anterior sobre el *Bidens tetragona:* abunda en el Valle de México. Precio del kil. $2 50 centavos.

90. *Triondons Barranci*, Dug. Abadejo. Vive en la mesa central de la República. Sus propiedades epispasticas son mayores que en las anteriores especies. Precio del kil. $2 50 centavos.

## PRODUCTOS QUIMICOS.

### TEVETOSA.

91. Con este nombre he designado un principio inmediato de la clase de las glucósidas, que he extraido de las semillas del *Thevetia iccotli,* D. C. Familia de las Apocineas (véase este Catalogo, página 405); sus caractéres son los siguientes:

Cristaliza en prismas de cuatro caras; es inodora y excesivamente acre; casi insoluble en el agua y muy poco soluble en el éter, el sulfuro de carbono y los aceites fijos y volátiles; se disuelve, por el contrario, con mucha facilidad en el alcohol; no es volátil, ni se combina con los ácidos ni con las bases; cuando se trata con el ácido sulfúrico se descompone, produciendo glucosa y una sustancia resinoide.

El nitrato de plata, el cloruro de platina, el de oro, el sesquicloruro de fierro, el yoduro yodurado de potasio, el tanino, la potasa, el amoniaco, los carbonatos alcalinos, el proto y el percianuro de fierro y potasio, no ejercen accion aparente sobre este principio.

Para obtener la tevetosa, se pulverizan las semillas de la *Thevetia iccotli,* se colocan en un aparato de desalojamiento y se agotan con el éter sulfúrico; el residuo se lexivia con agua destilada y despues con alcohol á 85° cent.; la solucion alcohólica abandonada á la evaporacion espontánea, deposita la tevetosa cristalizada; para purificar los cristales se tratan con el agua hirviendo, se decanta el líquido, el residuo se vuelve á disolver en el alcohol al mismo grado y se deja cristalizar.

Segun las observaciones fisiológicas hechas por los señores Hidalgo Carpio y Dominguez, la tevetosa es: 1.º muy venenosa, pues á la dósis de 5 centíg. produce la muerte á los perros de talla mediana. 2.º Tiene una accion vomitiva violenta, que depende de su accion directa sobre el sistema nervioso, semejante á la del tártaro. 3.º Que obra sobre la respiracion, haciéndola difícil por una paralisis, á lo que parece, de los músculos externos de la respiracion.

## PRODUCTOS FARMACEUTICOS.

92. Extracto acuoso de la *Krameria pauciflora*, Fl. Mex. Inéd. Es una muestra de extracto preparada segun un procedimiento inventado por mí en el año de 1866 y publicado en la «Gaceta Médica de México» del mismo año; consiste en someter la solucion extractiva ó el jugo de las plantas á una congelacion parcial: el agua, al congelarse, deja en las aguas madres los principios que tenia en solucion; se congelan estas parcialmente dos ó tres veces hasta que adquieran una consistencia suficiente, se colocan en seguida en vasijas de poca profundidad y se abandonan á la evaporacion espontánea hasta que tomen la consistencia de extracto: en pocas horas se consigue este resultado.

Con este procedimiento se obtienen las ventajas siguientes: 1.º Como no interviene el fuego no hay formacion de apotema, y los principios alterables por el calor no se descomponen.

2.º Como el agua se separa en su mayor parte por congelacion y no por evaporacion, las sustancias, aun las muy volátiles, no se pierden, como en los otros procedimientos conocidos.

3.º En los países frios es sumamente económico, pues no tiene que emplearse combustible.

4.º No se necesita ningun aparato especial: una sorbetera y unos platos son los únicos objetos que se requieren para preparar los extractos, segun mi procedimiento.

Nota.—Pueden verse los detalles de la manipulacion en la Memoria ántes citada.

## MINERALES.

### TEQUEZQUITE.

93. Eflorescencias que abundan en diversas localidades del Valle de México y otros lugares de la República. Contienen carbonato de sosa, cloruro de sodio, sulfato de la misma base y materias terrosas. La primera sal es la que predomina, principalmente en la clase que llaman vulgarmente espumilla, segun la análisis del Sr. Hay, pues en 1,000 partes hay 516 de carbonato de sosa anhidro, sulfato de sosa 153, cloruro de sodio 0,45, agua 246, materias terrosas 0,30. Se recoge este tequezquite en la parte N. O. del lago de Texcoco, en el de San Cristóbal, etc. Precio de 100 kil., 20 centavos.

El tequezquite llamado confitillo se compone de carbonato de sosa 28, cloruro de sodio 36, materias terrosas 35; se recoge en Texcoco, San Cristóbal, Zumpango, etc. Precio de 100 kil. 15 centavos.

El carbonato de sosa, segun las observaciones que hice en compañia del Sr. D. Gumesindo Mendoza, se produce por la descomposicion de los pórfidos traquíticos que forman las montañas que circundan el Valle de México; estos pórfidos, bajo la influencia del agua se descomponen, produciendo silicato de sosa básico soluble, el que por la accion del ácido carbónico, que en abundancia se desprende en algunos puntos del Valle, se convierte en carbonato de sosa y ácido silícico que se precipita.

Para más datos sobre esta formacion, puede consultarse la Memoria que publicamos en la «Gaceta Médica de México,» año de 1865.

**El Sr. socio D. Jesus Sanchez, presentó lo siguiente:**

1 Cacomite. Bulbos feculentos, de la *Tigridia Pavonia*, Pers. Cocidos se suelen tomar en México como fruta. El precio del kil. puede calcularse en 25 centavos.

2 Chia. Semillas de la *Salvia chian*, L., que se cultiva en México con alguna extension. Por maceracion en el agua se prepara con ellas una bebida mucilaginosa, que endulzada y algo acidulada con zumo de limon, es un refresco muy agradable y de los más usados en México. Precio del kil. 18 centavos.

3 Guajes. Frutos de la *Acacia esculenta*, L.: las semillas frescas las come por lo regular la gente pobre mezclándolas con sus alimentos. Precio del kil. 12 centavos.

4 Jengibre. Tubérculos del *Zingiber officinale*, Roscoe, que se cultiva en la Huasteca segun el Sr. Herrera, y usados como condimento. Precio del kil. 25 centavos.

5 Jicama. Tubérculos del *Dolichos tuberosa*, Lamark; son poco alimenticios, pero de un gusto agradable y se toman en México como fruta. Precio del kil. 12 centavos.

6 Pimienta gorda de Tabasco. Bayas secas de la *Eugenia pimenta*, D. C., que vegeta en algunas tierras calientes de México y se emplean como condimento. Precio del kil. 25 centavos.

7 Té silvestre de México. Se prepara con las hojas del *Bidens tetragona*, D. C., que crece silvestre y en mucha abundancia en los campos cultivados del Valle de México y otros lugares. Se las sumerge instantáneamente en agua hirviendo, se secan despues, y por último se las enrolla de manera que queden muy apretadas. Preparado de este modo sirve en México de sustituto al té de China, con el que tiene, segun el Sr. Mendoza, cierta analogía de principios, aunque es de inferior calidad. Se preparan dos clases (que se remiten), el té negro y el té verde. Precio del kil. 50 centavos.

8 Timbirichis. Frutos de la *Bromelia pinguin*, L., que crece en las tierras calientes de México: son sumamente acidos y de un gusto agradable: se prepara con ellos bebidas refrescantes. Precio del kil. 12. centavos.

**El Sr. socio D. Manuel Reyes, presentó lo siguiente:**

## PRIMER GRUPO.

1 Cera vegetal. Se designa en México bajo este nombre, la materia cerosa de que está impregnado el epicarpio de los pequeños y numerosos frutos de la *Myrica Jalapensis*, que es un arbusto que llega á crecer hasta

dos varas de alto y es conocido vulgarmente con el nombre de *árbol de la cera*, y por los indígenas *Huacanalá*. Vegeta abundantemente en la vertiente oriental de nuestra gran cordillera, en una zona comprendida entre 2,500 y 4,000 piés sobre el nivel del mar, que disfruta de una temperatura templada: esta especie, en fin, es distinta de la *M. cerifera*, L., que crece en la parte Sur de los Estados-Unidos.

La cera vegetal se prepara con los frutos y hojas haciéndolos hervir varias veces en una suficiente cantidad de agua hasta agotarlos; á una temperatura de 65° cent. se comienza á separar de ellos esta sustancia y viene á sobrenadar en la superficie del líquido bajo la forma de granulaciones y de donde fácilmente se le puede recoger dejándolo enfriar. Con objeto de despojarla de las partecillas vegetales que arrastra consigo, se la hace pasar por una coladera, y fundida se vacía en moldes del tamaño y forma que se desée. El producto que se obtiene de esta manera es por término medio el 8 por ciento de la cantidad de vegetal empleado.

La cera así extraida se presenta bajo la forma de un cuerpo duro y quebradizo, untuoso al tacto, de un verde más ó ménos intenso y cuyo punto de fusion es superior al del sebo, pero inferior al de la cera de abeja: al quemarse en una vela da una luz algo fuliginosa que por su claridad es tambien intermedia entre la de estas dos sustancias grasas, esparciendo, además, cierto olor balsámico.

Desde hace algun tiempo varias personas han tratado de blanquearla, pero con poco éxito, pues es muy difícil privarla por completo de la clorofila que está íntimamente mezclada con ella, y que además del color que le comunica tiene el inconveniente de impedir que dé una buena luz al arder: con esta operacion su punto de fusion sube algunos grados y no da humo ni olor al quemarse. El porvenir comercial de la cera vegetal quedaria asegurado sin duda si se llegase á conseguir este resultado de una manera completa y económica.

El Sr. Reyes, por un procedimiento especial suyo, nos parece que ha resuelto el problema arriba señalado, á juzgar por la muestra que acompaña, y que es de una blancura casi perfecta, que con solo el tiempo aumenta todavía más, llegando aun á adquirir el olor de la cera de abeja; se remite:

*a*. Marqueta cuadrangular de cera vegetal verde-yerba, tal como se encuentra en el comercio de México: su peso 9 libras. Se obtiene haciendo hervir los frutos con todo y las ramas á que están adheridos. Su precio en la capital es de $4 arroba.

*b*. Idem como la anterior de cera vegetal blanqueada. Puede venderse en la capital á razon de $6 arroba.

*c.* Velas de cuatro onzas de peso, fabricadas con estas dos clases de cera. Su precio puede calcularse en 25 y 33 centavos libra.

## SEGUNDO GRUPO.

### COLECCION DE FECULAS EXTRAIDAS DE LAS PLANTAS SIGUIENTES, QUE SE CULTIVAN EN MEXICO.

1 De arvejon, fruto del *Pisum sativum,* L.
2 ,, ayocote, idem del *Phaseolus multiflorus,* L.
3 ,, frijol, idem del *Ph. vulgaris,* L.
4 ,, garbanzo, idem del *Cicer arietinum,* L.
5 ,, haba, idem del *Vicia faba,* L.
6 ,, lenteja, idem del *Ervum lens,* L.
7 ,, maiz, idem del *Zea mais,* L.
8 ,, camote, raiz del *Convolvulus batatas,* L.
9 ,, huacamote, idem del *Manihot edule?*
Todas ellas son apreciadas por sus cualidades alimenticias.

## PRODUCTOS ANIMALES Y VEGETALES DIVERSOS.

1° CAPULLO DEL ENCINO. Este nido es fabricado por la oruga del *Bombyx psidii,* de Sallé, que vive no solo en esta planta, sino tambien en el guayabo. Cada capullo está compuesto de multitud de filamentos entretejidos de diversas maneras, pues no es una sola oruga sino muchas las que lo forman: esto hace que no pueda hilarse en el huso, sino solo cardarse. La seda es de una blancura brillante, bastante resistente, y su aspecto es muy hermoso. Abundan extraordinariamente estos capullos en muchas localidades del Estado de Veracruz, Oaxaca, etc.. en donde pueden conseguirse á un precio sumamente bajo. El ejemplar que se remite no es de los más grandes, y mide cerca de un metro de largo: fué obsequiado á la Sociedad por el Sr. socio D. José M. Velasco.

2 PIELES DE MAMIFEROS. Una de perro de agua, de tierra caliente, *Lutra brasiliensis,* y tres de un tigrillo del género *Felis.* Fueron colectados por el Sr. Montesdeoca en su expedicion al Estado de Veracruz.

3 Achiotillo. Frutos de la *Bixa Orellana*, L., que vegeta en las tierras calientes de la República y sirve para preparar la materia colorante que se menciona en seguida. Precio del kil, $ 1.

4 Achiote. Se designa con este nombre la materia tintórea que se prepara con los frutos de la *Bixa Orellana*. Se encuentra en el comercio en panes circulares de cinco centímetros de diámetro, de un rojo oscuro. Es empleado en algunas artes, y da un tinte rojo-naranjado. Precio del kil. $ 4 50 centavos.

5. Algodon de pochote. Sustancia filamentosa, blanca y brillante como la seda, que existe en gran cantidad en los frutos del *Eriodendron anfractuosum*. Es este un árbol que abunda extraordinariamente en la vertiente oriental de la gran cordillera de México. Se habia pensado utilizarla para fabricar sombreros, pero en esta industria, tal como está establecida hoy, solo se emplean sustancias animales. La fibra tiene el inconveniente de ser quebradiza y muy corta, y tansolo se aprovecha para hacer mullidas almohadas: es de creer, sin embargo, que más adelante se le encontrarán aplicaciones industriales más importantes, que aumentarán su valor. Se puede asegurar que su precio en los lugares donde se produce debe ser verdaderamente insignificante. La muestra que se remite fué colectada por el Sr. Montesdeoca.

6 Pasto de ocotillo. Es un líquen tintóreo, muy abundante en las costas de la Baja California y en las inmediatas, y que se explota desde hace algun tiempo. Es una verdadera orchilla, y segun el dictámen presentado á esta Sociedad por los Señores D. Leopoldo Rio de la Loza, Herrera y Ramirez, pertenece á la *Rocella fuciformis*, v. *linearis*, Acharius. (La Naturaleza, t. II, pág. 163). Es una materia tintórea bastante apreciada y que produce diversos tintes. El ejemplar que se remite en un cuadro, fué obsequiado á la Sociedad por el Sr. socio D. Ricardo Ramirez.

7 Quina cultivada en Mexico. Pertenece á la segunda variedad de la *Cinchona calisaya*. Se remite un cuadro que contiene un ramo con hojas y flores, y además fragmentos de la corteza, la que, segun análisis del Sr. Laso de la Vega, encierra cerca de un 2 por 100 de quinina. Estos ejemplares fueron obsequiados á la Sociedad por su finado socio el Sr. D. J. Apolinario Nieto, quien la aclimató en Córdoba.

8 Jamaica. Se designa en México con este nombre al *Hibiscus sabda-*

*riffa*, L. que vegeta espontáneamente en varios lugares calientes de la República y en otros se cultiva. Cabe la duda de si esta planta, que entre nosotros se considera como indígena, fué importada del antiguo continente. Se remite de ella ejemplares del cáliz acrescente, única parte usada, que adquiere un gran desarrollo. Es de un rojo intenso, y de un sabor francamente ácido y mucilaginoso. El Sr. Laso de la Vega sospecha que contiene un ácido nuevo, aunque se inclina más bien á creer que sea el málico; y con su materia colorante ha formado hermosas lacas. Se preparan con ellos bebidas refrescantes, que en la medicina popular gozan de gran reputacion. Precio del kil. en la capital 75 centavos.

# CATÁLOGO

## DE LA COLECCION DE ROCAS Y MINERALES QUE SE REMITE.

*El Sr. socio D. Mariano Bárcena, presentó los siguientes ejemplares de su coleccion particular.*

### ROCAS MESOZOICAS DE MEXICO.

1 Caliza jaspeada.—Un ejemplar.
2 Caliza con piedra lídica, idem.
3 Caliza mexicana de nerineas, idem.
4 Caliza mexicana de radiolitas, idem.
5 Caliza con radiolitas y nerineas, tres idem.
6 Nerinea Castilli. (Bárcena.) Un idem.
7 Hippurites Mexicana. (Bárcena.) Idem.
8 Impresiones de Ammonitas en pizarra arcillo-micácea dos idem.
9 Pizarra arcillosa con trigonias, un idem.

### ROCAS VOLCANICAS.

10 Basalto traquítico escorioso. Primera época de erupcion del Ceboruco.

11 Basalto compacto traquítico. Ceborucita, (Bárcena). Segunda época de erupcion del Ceboruco.

12. Piedra pómez. Tercera época de erupcion del Ceboruco.

13 Piedra pez. Tercera época de erupcion del Ceboruco.

14 Basalto traquítico ojoso. Cuarta época de erupcion del Ceboruco.

15 Pórfido traquítico de base de piedra pez. Erupcion actual del Ceboruco.

16 Pórfido traquítico escorioso. Erupcion actual del Ceboruco.

17 Escoria traquítica de base de piedra pez. Erupcion actual del Ceboruco.

18 Lava escoriosa de base de piedra aperlada.

19 Frasco conteniendo cenizas arrojadas por el Ceboruco en la erupcion actual.

20 Lava con sulfato de fierro. Producto del volcan de Colima en la erupcion de 1872.

## MINERALES.

21 «Livingstónite.» Nueva especie mineral mexicana, descubierta por M. Bárcena.

## VISTAS Y PLANOS.

Vista O. del volcan Ceboruco.
Vista del volcan de Colima.
Mapa geológico del Ceboruco.
Mapa topográfico de idem.

## MEMORIAS EXPLICATIVAS IMPRESAS.

Informe sobre el Ceboruco, por Iglesias, Matute y Bárcena.

Dato para el estudio de las rocas mesozoicas de México, por Mariano Bárcena.

* * *

*El Sr. socio D. Antonio del Castillo, presidente de la seccion de Mineralogia, etc., escogió los ejemplares siguientes del gabinete particular de la Sociedad.*

1 Hierro meteórico, Jijipilco.
2 Plata nativa, Bramador (Jalisco).
3 Azurite con espato flúor, Zimapan.
4 Cobre rojo, Matehuala.

5 Cobre verde, Zomelahuacan.

6 Plúmbago, idem, (San Guillermo).

7 Hidrosilicato de cobre, idem, (San Antonio).

8 Oxido de cobre rojo, idem.

9 Cinabrio, hacienda del Puerto. Distrito de Lagos (Jalisco).

10 Idem de Guadalcázar, San Luis Potosí.

11 Idem de Durango.

12 Idem tiñendo al cuarzo, Sierra de Santa Rosa. San Luis Potosí.

13 Idem, Estado de México.

A. Coleccion de cuarzos auríferos, de que se obtienen las platas auríferas ú *oroches*, compuesta de 32 ejemplares, del Mineral del Oro, Estado de México. Obsequio del Sr. D. Santiago Ramirez.

B. Ammonita del pueblo de San Pedro del Gallo, Estado de Durango. Obsequio del Sr. Ballesteros.

C. Coleccion de treinta y seis muestras de ensayes al soplete sobre el carbon, dispuestas en un cuadro. En ellas se manifiestan los caractéres que presentan, con este tratamiento, los cuerpos simples y algunos compuestos naturales y artificiales que son susceptibles de dar pegaduras. Este notable estudio fué presentado á la Sociedad, acompañado de su Memoria respectiva, por el Sr. socio D. Severo Navia.

## ADICIONES.

En el artículo «Productos animales y vegetales diversos» se pasó mencionar lo siguiente:

Acido pipitzahoico. Sustancia resinosa de naturaleza ácida, contenida en las raíces del *Trixis pipitzahoac*, Schaf., y que existe tambien en las otras especies de este género que crecen en la República: fué descubierta en 1848 y presentada en la primera exposicion del Estado de México en 1850, y en la de Lóndres. Es uno de los productos vegetales más hermosos que se conocen, pues al color y casi brillantez del oro une la ligereza y suavidad de la seda; se presenta bajo un estado amorfo, ó cristalizado en prismas, ó más bien, láminas muy pequeñas, y aglomerado en masas, más ó ménos grandes, que se deshacen en los dedos á la más ligera presion. Hasta ahora solo en medicina se suele emplear esta sustancia como purgante drástico, pero quizá más tarde las artes aprovecharán los hermosos colores de algunos de sus compuestos. La muestra que se remite fué preparada por el señor socio D. Severiano Perez. El precio de 30 gramos puede calcularse en $2 50 centavos, y no hay existencia.

PIPITZAHUINA. Esta sustancia ha sido descubierta (1858) por el Sr. D. Severiano Perez, quien la designó entonces con el nombre de *fructicosina*, y por indicacion del distinguido químico Sr. D. Leopoldo Rio de la Loza, se le cambió el nombre por el que hoy lleva, con el objeto de conservar la raiz mexicana.

La pipitzahuina es una sustancia blanca, fusible, volátil á mas de 100° centígrados, neutra al papel de tornasol, cristalizando en agujas prismaticas por sublimacion y en láminas por evaporacion; insoluble en el agua; soluble en el alcohol á 60° centígrados, muy soluble en el éter y el cloroformo, insípida al principio, pero desarrollando á poco un amargo bien pronunciado; arde con llama amarilla. Sus propiedades terapéuticas no son conocidas. El precio á que puede venderse esta sustancia es de $4 los 30 gramos, no habiendo existencia. Esta muestra la remite su descubridor el Sr. D. Severiano Perez.

VARIEDADES DE MAIZ. Coleccion de treinta y dos mazorcas, distintas por el color, consistencia y proporcion en los componentes del grano. Fueron colectadas en los Estados de Jalisco, Veracruz y México, por los Sres. Bárcena, Montesdeoca, y Morales.

Para concluir, réstanos manifestar que por la premura del tiempo no fué posible á los señores socios hacer un estudio más detenido de los productos que se mencionan en el presente catálogo, quedando depositados en la Sociedad algunos otros que por dicho motivo no se pudieron remitir.

México, Julio 31 de 1876.

Por la Comision de publicaciones,
MANUEL M. VILLADA.

# LA ESCUELA NACIONAL PREPARATORIA

## REMITIO LOS OBJETOS SIGUIENTES POR CONDUCTO DE LA SOCIEDAD.

1 Cera de Campeche. Con este nombre se designa en México la cera producida por diversas especies del género *Mellipona*, tales como la *M. fulva*, *M. domestica*, etc., del órden de los Himenópteros, familia de los Melíferos, grupo de los Meliponitos. El vulgo las designa con el nombre de abeja alazana.

Las meliponas abundan en los bosques de las regiones calientes de la República; construyen sus panales en las cavidades de los árboles cariados; viven en sociedades numerosas, compuestas de machos, hembras y neutras. En el panal se observan dos clases de celdillas; unas ovoides del tamaño hasta de un huevo de gallina, y otras más pequeñas y exagonales; las primeras están llenas de una miel ménos densa que la de la abeja doméstica, aunque más agradable por tener un sabor ligeramente ácido; las segundas sirven de nido y habitacion. Estos insectos viven en el estado salvaje, sin embargo de que fácilmente se domestican, siendo de notar, que como se hallan desprovistas de aguijon, no presentan para su educacion los inconvenientes de la abeja comun.

La cera producida por estas meliponas se funde á 53°; tratada con el éter sulfúrico, queda un residuo de una cera blanca que puede emplearse en la fabricacion de las velas; y se disuelve una sustancia amarilla muy adhesiva y un principio aromático.

Se emplea la cera de Campeche en varias preparaciones ungüentorias y emplásticas, en la economía doméstica y en la jardinería para cubrir las extremidades de las ramas podridas, las heridas y demás casos en que se usa el ungüento de podadores. Su precio en la capital es de 62 centavos kil.

2 Chayote. Esta planta indígena de México, *Sechium edule*, Swar., produce unos tubérculos muy voluminosos, conocidos con los nombres mexicanos de chinchayote, chayotestli y camochayote; su peso puede ser hasta de tres kilógramos; su forma variable, ya algo cilíndrica, ya ovoidea ó completamente irregular; su corteza hendida irregularmente, es de un amarillo sucio y cubierta de multitud de pequeñas placas separadas por hendeduras poco profundas; el interior es blanco amarilloso, sobre todo hácia la periferia.

En 100 partes de tubérculos he encontrado los principios siguientes: agua 71.00, fécula 20.00, materia resinoide amarilla, soluble en el éter, 00.20, azúcares 00.32, albumina vegetal 00.43, celulosa 05.60, materia extractiva, tartrato de potasa, cloruro de sodio, sulfato de cal y siliza, 02.25; pérdida 00.20.

En diversos ensayos hechos con distintos tubérculos, he obtenido hasta 25 por 100 de fécula en unos casos y 18 en otros, lo que facilmente se explica por la naturaleza del terreno en que ha crecido el vegetal, la época en que se ha cosechado el chinchayote, etc. La fécula puesta en el agua y examinada con el microscopio, se presenta bajo la forma de granos lenticulares, muy semejantes á los del almidon de trigo, aunque de mayor diámetro. Sometida a la accion de la agua hirviendo forma engrudo facilmente, que visto con el microscopio tiene el aspecto de una flema, en medio de la que se notan algunos granos no atacados y membranas en forma de odres, despedazadas en algunos puntos: el corto número de éstas y la facilidad con que la fécula es atacada, demuestran su fácil digestion.

En el fruto la cantidad de fécula apenas llega al 1 por 100; la albumina y la azúcar se encuentran tambien en pequeña cantidad; en cambio la he hallado hasta en la proporcion de 87 por 100.

El chayote es una de las plantas indígenas mas importantes; cosmopolita como el hombre, vegeta perfectamente, tanto en los climas calientes de la zona tórrida, como en los templados y frios; su cultivo es fácil y sencillo; es una de aquellas plantas excepcionales de las que el hombre utiliza los tubérculos y los frutos á la vez; el agricultor no tiene que esperar largo tiempo para recoger el producto de sus afanes, puesto que á los ocho meses levanta la cosecha de numerosos frutos; al segundo año aprovecha éstos y el chinchayote. Segun los informes que he adquirido, cada planta produce de 80 á 100 frutos y de 20 á 25 kilógramos de tubérculos; sus hojas pueden emplearse como forraje, y sus flores son muy buscadas por las abejas. Basta sembrarlo una sola vez para aprovechar su cosecha durante siete años, sin tener que erogar mas gastos que el invertido en levantarla; no se halla expuesta á esas enfermedades tan comunes a la papa y otras plantas alimenticias, que con frecuencia originan la ruina de los agricultores, y aun el hambre en algunos pueblos miserables de Europa. Precio del kil. 18 centavos. Se remite:

a. Tubérculos en rebanadas, cocidas y desecadas.
b. Harina de los mismos. Precio del kil. 31 centavos.
c. Fécula de id. Precio del kil. 37 centavos.

Alfonso Herrera.

# HERBARIO DE PLANTAS INDÍGENAS.

Seis grandes volúmenes, conteniendo:

Los cinco primeros, 274 plantas del Valle de México, clasificadas por los Sres. D. José Barragan, D. Alfonso Herrera y el que suscribe: en cada etiqueta se expresa la sinonimia vulgar y científica, época de la floracion y usos; el sexto contiene 70 Helechos de diferentes localidades de la República, la mayor parte de la region oriental, colectados y clasificados por el Sr. Schaffner.

Las primeras están distribuidas en las familias siguientes, segun el método de Endlicher.

| Familias. | Especies. | Familias. | Especies. |
|---|---|---|---|
| Marcanciaceas | 1 | Plantagineas | 1 |
| Helechos | 7 | Compuestas | 50 |
| Polipodiaceas | 19 | Lobeliaceas | 2 |
| Salviniaceas | 1 | Rubiaceas | 5 |
| Licopodiaceas | 7 | Asclepiadaceas | 5 |
| Gramineas | 32 | Labiadas | 4 |
| Ciperaceas | 8 | Verbenaceas | 2 |
| Eriocauloneas | 1 | Asperifolieas | 1 |
| Comelinaceas | 6 | Convolvulaceas | 4 |
| Alismaceas | 1 | Polemoniaceas | 3 |
| Juncaceas | 3 | Solanaceas | 12 |
| Pontederaceas | 1 | Utricularieas | 1 |
| Liliaceas | 1 | Escrofulariaceas | 6 |
| Bromeliaceas | 1 | Primulaceas | 1 |
| Orquideas | 1 | Ericaceas | 1 |
| Cupresineas | 3 | Umbelíferas | 3 |
| Abietineas | 1 | Crasulaceas | 2 |
| Piperaceas | 1 | Ranunculaceas | 2 |
| Urticaceas | 2 | Papaveraceas | 3 |
| Amarantaceas | 4 | Crucíferas | 5 |
| Poligonaceas | 2 | Resedaceas | 1 |
| Quenopodiaceas | 3 | Loaseas | 1 |
| Nictagineas | 3 | Cucurbitaceas | 1 |

| Familias. | Especies. | Familias. | Especies. |
|---|---|---|---|
| Begoniaceas | 1 | Anacardiaceas | 2 |
| Portulaceas | 1 | Geraniaceas | 3 |
| Cariofileas | 3 | Oxalideas | 1 |
| Malvaceas | 7 | Enoteraceas | 6 |
| Esterculiaceas | 1 | Litraricas | 3 |
| Acerineas | 1 | Mirtaceas | 1 |
| Ramneas | 1 | Rosaceas | 2 |
| Euforbiaceas | 2 | Leguminosas | 15 |

Pieles de iguana. Con este nombre se designa vulgarmente la *Iguana rhinolopha*, de Wiegmann, reptil muy abundante en los climas calientes de la República, particularmente en la costa oriental. Su piel presenta coloraciones muy variadas, algunas de ellas bastante hermosas. Se utilizan para hacer pantuflas, botines para señora, carteras y otros objetos de fantasía: una vez curtidas son demasiado suaves é impermeables. Precio de cada piel en bruto 10 centavos.

Francisco Cordero y Hoyos.

# NECROLOGIA.

El dia 2 de Mayo del presente año, falleció, próximo á cumplir 69 años, el Sr. Dr. D. Leopoldo Rio de la Loza, Presidente honorario perpétuo que fué, de la Sociedad Mexicana de Historia Natural.

Este lamentable acontecimiento ha sido profundamente sentido por las Sociedades científicas de la capital y por los numerosos discípulos y amigos del ilustre finado.

La Escuela Nacional de Medicina dispuso honrar su memoria en un acto público y solemne, y reunidas todas aquellas corporaciones en el general de dicho Establecimiento, le tributaron los más dignos homenajes de veneracion y de respeto.

El Sr. Rio de la Loza tuvo el mérito indisputable de haber sido el primero que verdaderamente impulsó en México el estudio de la Química, elevándose en esta ciencia á un rango muy distinguido, y habiendo llegado á ocupar el primer lugar entre los mexicanos que se han consagrado á su estudio.

Por un largo período de 30 años fué catedrático de Química en los establecimientos nacionales de la capital, y en este honroso puesto se distinguió sobremanera por su notorio empeño y perseverancia en el adelanto de sus discípulos, por la bondad y precision de sus doctrinas, por la pureza y erudicion de su lenguaje, que daban á sus lecciones grande atractivo; con estas dotes excepcionales logró alcanzar en el profesorado mexicano un grado eminente.

Tuvo tambien en un tiempo bajo su direccion la Escuela Nacional de Agricultura y la de Medicina: de la primera se puede considerar como fundador. En el cumplimiento de esta delicada mision, prestó á dichos establecimientos muy valiosos servicios, tanto por su capacidad administrativa cuanto por su actividad en promover y llevar á cabo toda clase de mejoras; desempeñando, en fin, con el mismo acierto los demás cargos públicos que se le confiaron.

Muy dignos son igualmente de mencionarse los numerosos artículos y los opúsculos que escribió sobre diversas materias, especialmente de Química, desde el año de 1839 hasta pocos años ántes de su muerte, y que se publicaron en diversos periódicos científicos. "La Naturaleza," órgano de esta Sociedad, honró sus columnas dando publicidad á dos de ellos, y que fueron ejecutados para resolver dos cuestiones de grande importancia: una, averiguar si las aguas potables de México contenian plomo en disolucion, y otra relativa al líquen tintóreo de la Baja California.

No pocos fueron los títulos y las distinciones que recibió el Sr. Rio de la Loza durante su vida de las Sociedades científicas de México y del extranjero. Esta asociacion le nombró en 1869 su socio de número, en 1870 fué su Presidente nato, y reelecto por aclamacion para ocupar el mismo puesto en 1871; confiriéndole en 1873 el título de Presidente honorario perpétuo.

Por iniciativa de la Sociedad Mexicana de Historia Natural, las demás corporaciones científicas existentes en esta capital, han aceptado el pensamiento propuesto por aquella para honrar, en union suya, la digna memoria de su Presidente honorario con una sesion solemne, y para cuya realizacion trabajan actualmente con laudable empeño.

México, Agosto 15 de 1876.

*Comision de publicaciones.*

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# ERRATAS NOTABLES DEL TOMO III.

| Páginas. | Líneas. | Dice. | Debe decir. |
|---|---|---|---|
| 12 | 28 | En esta extremidad | Cerca de esta extremidad |
| ,, | 38 | en la mayor de abajo que permanece libre | en la mayor de abajo que permanece libre de la extremidad que está unida al metatórax |
| 46 | 37 | flancos | lados |
| 56 | 33 | refrector | reflector |
| 60 | 9 | sus plumas, disminuyen | sus plumas disminuyen |
| 64 | 26 | *Jolata* | *Yolata* |
| 78 | 23 | metamorfoseada | metamorfizada |
| 84 | 18 | metamorfoseados | metamorfizados |
| 89 | 33 | quinconcial | quincuncial |
| 90 | 25 | unifloreos | unífloros |
| 119 | 21 | pomeza | pomosa |
| 166 | 21 | pososor | poseedor |
| 176 | 25 | liso | lisa |
| 182 | 4 | nodiforme | nudiforme |
| 185 | 11 | aplastado | aplastada |
| 220 | 9 | Coniomisitas | Coniomicetes |
| 226 | 9 | DOU GESII | DUGESII |
| 230 | 17 | *Dougesii* | *Dugessi* |
| 233 | 39 | de léjos en léjos | de trecho en trecho |
| 234 | 19 | de léjos en léjos | de trecho en trecho |
| ,, | 38 | cuando | cuanto |
| ,, | 39 | pico | Pico |
| 245 | 2 | explicarnos la causa | explicarnos, con la teoría de los Señores Mendoza y Herrera, la causa |
| 285 | 19 | elizoidal | elipsoidal |
| 306 | 9 | perigena | perigina |
| 316 | 26 | costa S. E | costa S. O. |
| 318 | 10 | akenas | aquenas |
| 359 | 25 | metamorfoseado | metamorfizado |
| 361 | 7 | edentados | desdentados |
| 370 | 22 | Westwoel | Westwood |
| 374 | 21 | explotacion | exploracion |
| 390 | 21 | La llaman | La llamo |

3 5185 00288 3229

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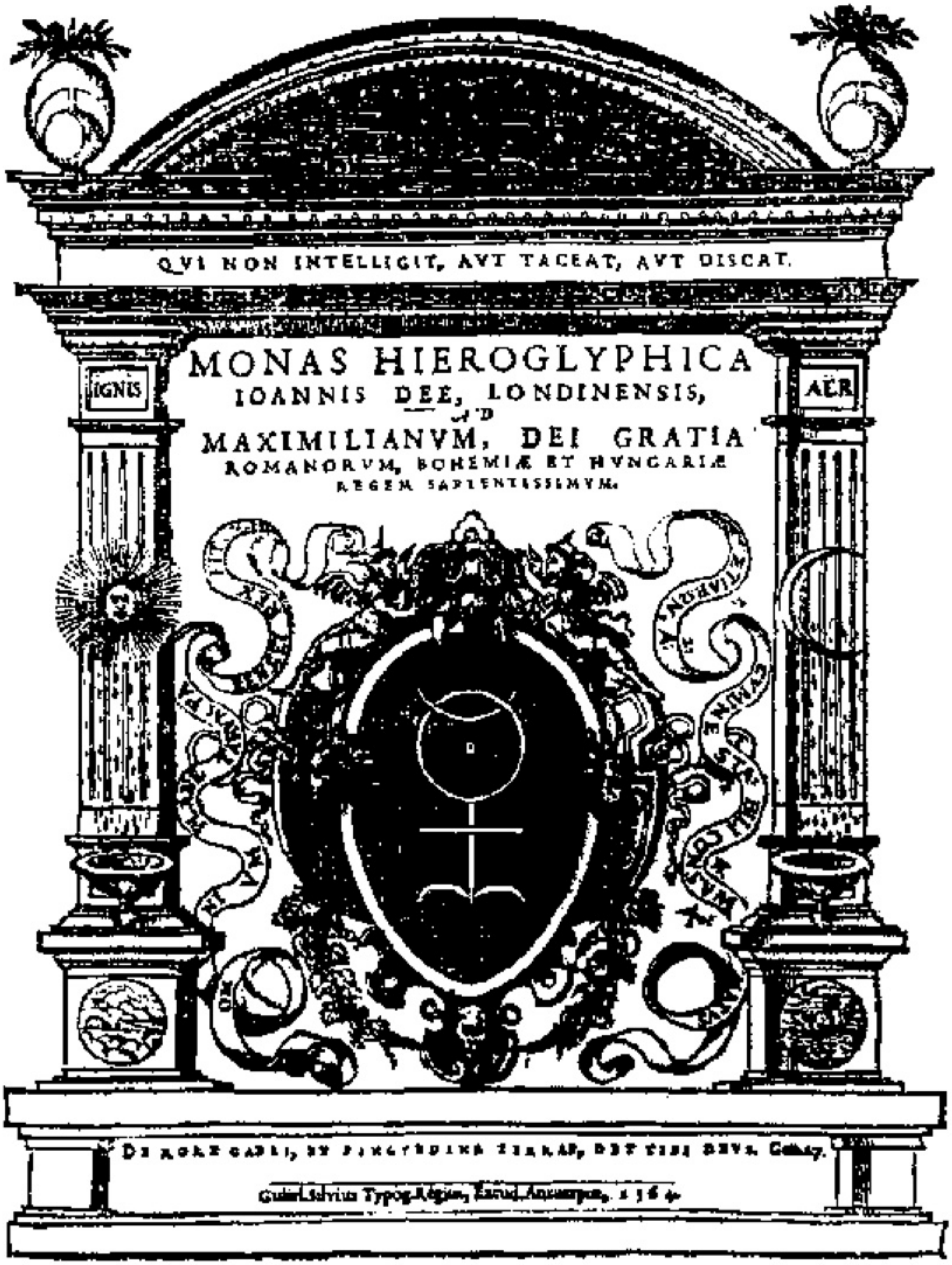
# Monas Hieroglyphica

**('The Hieroglyphic Monad')**

**by Dr. John Dee**

Antwerp, 1564.

Translated by J.W. Hamilton-Jones, 1947.



QVI NON INTELLIGIT, AVT TACEAT, AVT DISCAT.

# MONAS HIEROGLYPHICA

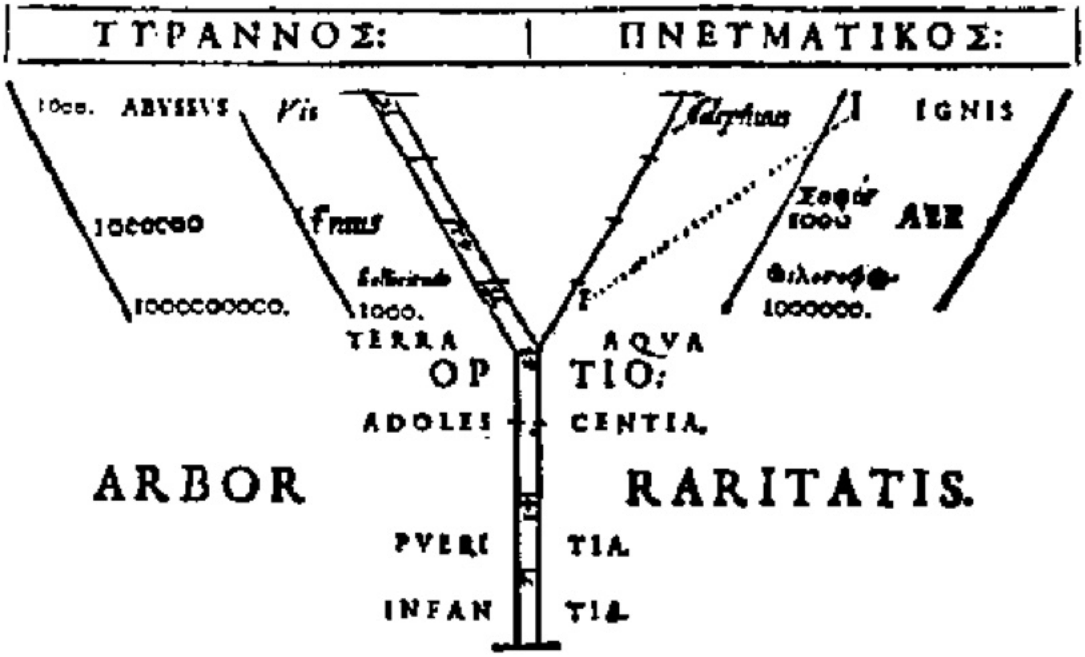
IOANNIS DEE, LONDINENSIS,
AD
MAXIMILIANVM, DEI GRATIA
ROMANORVM, BOHEMIÆ ET HVNGARIÆ
REGEM SAPIENTISSIMVM.

DE RORE CAELI, ET PINGVEDINE TERRAE, DET TIBI DEVS. Gen. 27.

Guiliel. Silvius Typog. Regius, Excud. Antverpiae, 1564.

## To the most excellent Majesty of the famous King Maximilian

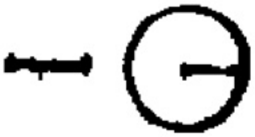
[Dee's preface dedicated to Maximilian omitted by J.W. Hamilton-Jones.]


ΤΥΡΑΝΝΟΣ:
ΠΝΕΥΜΑΤΙΚΟΣ:
1000. ABYSSVS
Vis
1000000
1000000000.
Fraus
Sollicitudo
1000.
TERRA
IGNIS
Σοφία
1000
AER
Φιλόσοφος
1000000.
AQVA
OPTIO:
ADOLESCENTIA.
ARBOR RARITATIS.
PVERITIA.
INFANTIA.

## THEOREM I

It is by the straight line and the circle that the first and most simple example and representation of all things may be demonstrated, whether such things be either non-existent or merely hidden under Nature's veils.

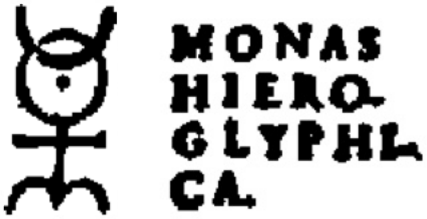
## THEOREM II



Neither the circle without the line, nor the line without the point, can be artificially produced. It is, therefore, by virtue of the point and the Monad that all things commence to emerge in principle.

That which is affected at the periphery, however large it may be, cannot in any way lack the support of the central point.

## THEOREM III



Therefore, the central point which we see in the centre of the hieroglyphic Monad produces the Earth, round which the Sun, the Moon, and the other planets follow their respective paths. The Sun has the supreme dignity, and we represent him by a circle having a visible centre.

## THEOREM IV

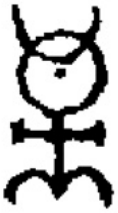
Although the semicircle of the Moon is placed above the circle of the Sun and would appear to be superior, nevertheless we know that the Sun is ruler and King. We see that the Moon in her shape and her proximity rivals the Sun with her grandeur, which is apparent to ordinary men, yet the face, or a semi-sphere of the Moon, always reflects the light of the Sun. It desires so much to be impregnated with solar rays and to be transformed into Sun that at times it disappears completely from the skies and some days after reappears, and we have represented her by the figure of the Horns (Cornucopia).

## THEOREM V

And truly I give the completion of the idea of the solar circle by adding a semicircle for the Moon, for the morning and the evening were the first day, and it was therefore in the first (day) that the Light of the Philosophers was made (or produced).

## THEOREM VI

We see here that the Sun and the Moon are supported upon the right-angled Cross. This Cross may signify very profoundly, and for sufficient reasons in our hieroglyph, either the Ternary or the Quaternary. The Ternary is made by the two straight lines having a copulative centre.



The Quaternary is produced by the four straight lines enclosing four right angles. Either of these elements, the lines or the right angles, repeated twice, therefore, afford us in the most secret manner the Octad, which I do not believe was known to our predecessors, the Magi, and which you should study with great attention. The threefold magic of the first Fathers and the wise men consisted in Body, Soul and Spirit. Therefore, we have here the first manifested Septenary, that is to say, two straight lines with a common point which make three, and the four lines which converge to form the central point in separating the first two.

## THEOREM VII

The Elements being far from their accustomed places, the homogeneous parts are dislocated, and this a man learns by experiment, for it is along the straight lines that they return naturally and effectively to these same places. Therefore, it will not be absurd to represent the mystery of the four Elements, in which it is possible to resolve each one into elementary form, by four straight lines running in four contrary directions from one common and indivisible point. Here you will notice particularly that the geometricians teach that a line is produced by the displacement of a point: we give notice that it must be the same here, and for a similar reason, because our elementary lines are produced by a continual cascade of droplets as a flux in the mechanism of our magic.

## THEOREM VIII

Besides, the kabbalistic extension of the Quaternary according to the common formula of notation (because we say one, two, three, and four) is an abridged or reduced form of the Decad. This is because Pythagoras was in the habit of saying: 1+2+3+4 make 10. It is not by chance that the right-angled Cross -- that is to say, the twenty-first letter of the Roman alphabet, which was considered as being formed by four straight lines -- was taken by the most ancient of the Roman Philosophers to represent the Decad.

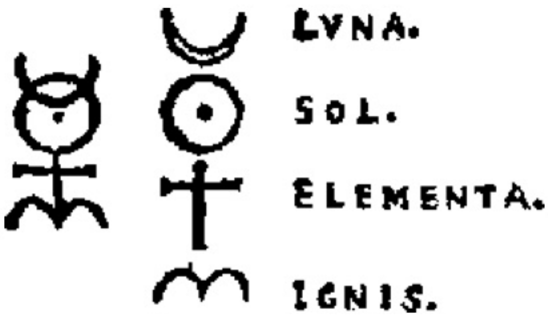
Further, they have defined the place where the Ternary conducts its force into the Septenary.

## THEOREM IX

We see that all this accords perfectly with the Sun and Moon of our Monad, because, by the magic of the four Elements, an exact separation upon their original lines must be made; following which the circulatory conjunction within the solar complement through the peripheries of these same lines is performed, because however long a given line may be, it is possible to describe a circle passing through its extremes, following the laws of the geometricians. Therefore, we cannot deny how useful the Sun and the Moon are to our Monad, in conjunction with the decadal proportion of the Cross.

## THEOREM X

The following figure of the zodiacal sign Aries ♈, in use amongst the astronomers, is the same for all the world (a sort of erection both cutting and pointed), and it is understood that it indicates the origin of the fiery triplicity in that part of the sky.



Therefore, we have added the astronomical sign Aries to signify that in the practice of this Monad the use of fire is required.

We finish the brief hieroglyphic consideration of our Monad, which we would sum up in one only hieroglyphic context:

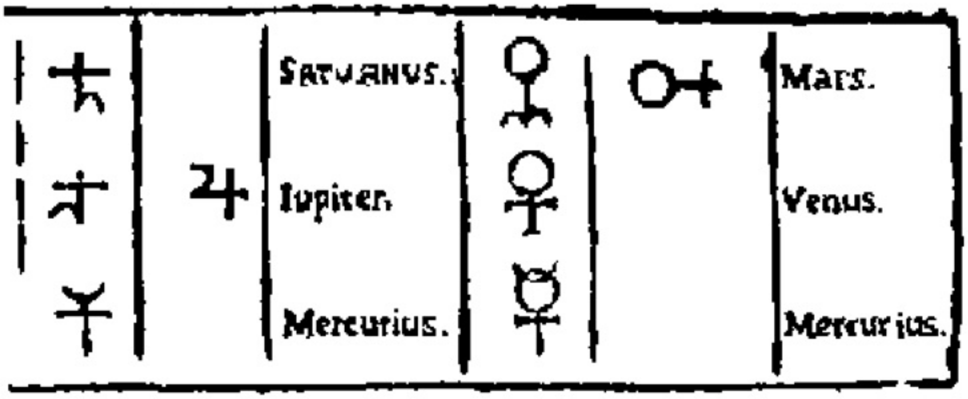
**The Sun and the Moon of this Monad desire that the Elements in which the tenth proportion will flower, shall be separated, and this is done by the application of Fire.**

## THEOREM XI

The mystical sign of the Ram, composed of two semicircles connected by one common point, is very justly attributed to the place of the equinoctial nycthemeron, because the period of twenty-four hours divided by means of the equinox denotes most secret proportions.

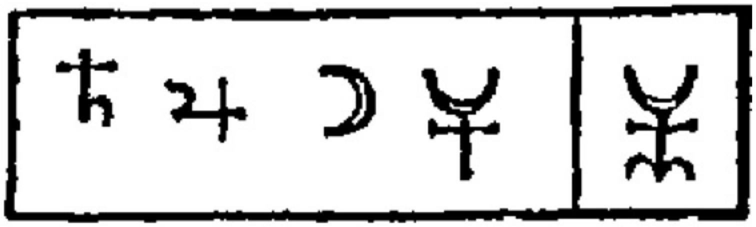
This I have said in respect of the Earth.

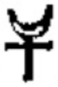
## THEOREM XII



The very ancient wise men and Magi have transmitted to us five hieroglyphical signs of the planets, all of which are composed out of the signs used for the Moon and the Sun, together with the sign of the Elements and the hieroglyphical sign of Aries, the Ram, which will become apparent to those who examine these figures:

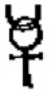
Each one of these signs will not be difficult to explain according to the hieroglyphical manner in view of our fundamental principles, already posited. To begin with, we will speak in paraphrases of those which possess the characteristics of the Moon: following that, of those which possess a solar character. When our lunar nature, by the science of the Elements, had accomplished the first revolution round our Earth, then it was called, mystically, Saturn.

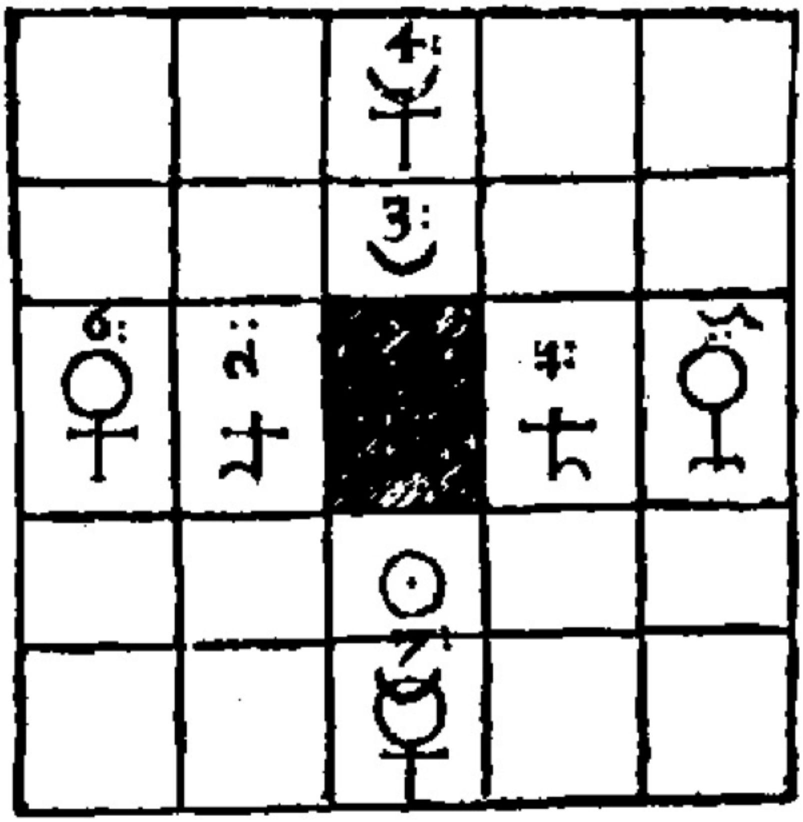


Afterwards, at the following revolution, it was named Jupiter, and holds a very secret figure. Then the Moon, developed by yet a third journey, was represented very obscurely again by this figure which it was their custom to call Mercury . You see how this is Lunar. That it must be conducted through a fourth revolution will not be contrary to our most secret design, whatever certain sages may say. In this manner the pure magical spirit, by its spiritual virtue, will perform the work of the albification at the place of the Moon; to us alone and as it were in the middle of a natural day he will speak hieroglyphically without words, introducing and imprinting these four geogonic figures in the pure Earth very simply prepared by us: this last figure being in the middle of all the others.

## THEOREM XIII

Now regard the mystical character of Mars! Is it not formed from the hieroglyphs of the Sun and Aries, the magistery of the Elements partly intervening? And that of Venus -- I wish to know is it not produced from that of the Sun and the Elements according to the best exponents? Therefore, the planets look towards the solar periphery and the work of revivification.

In the progression we will notice this other Mercury  will appear who is truly the twin brother of the first: for by the complete Lunar and Solar magic of the Elements, the Hieroglyph of this Messenger speaks to us very distinctly, and we should examine it carefully and listen to what it says. And (by the Will of God) it is the Mercury of the Philosophers, the greatly celebrated microcosm and ADAM. Therefore, some of the most expert were inclined to place him in a position of, and give him a rank equal to, the Sun himself.



This we cannot perform in the present epoch unless we add to this coraline crystal work a certain SOUL separated from the body by the pyrognomic art. It is very difficult to accomplish this and very perilous because of the fire and the sulphur which the breath contains within it. But certainly this Soul can perform marvellous things. For example, join it by indissoluble ties to the disc of the Moon (or at least of Mercury) by Lucifer and Fire. In the third place, it is necessary that we should show (in order to demonstrate our Septenary number) that it is the Sun of Philosophers itself. You will observe the exactitude as well as the clarity with which this anatomy of our Hieroglyphic Monad corresponds to what is signified in the arcana of these two theorems.

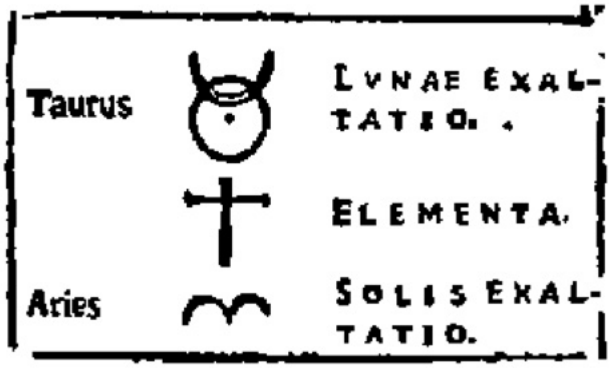
## THEOREM XIV

It is therefore clearly confirmed that the whole magistery depends upon the Sun and the Moon. Thrice Greatest Hermes has repeatedly told us this in affirming that the Sun is its father and the Moon is its mother: and we know truly that the red earth (*terra lemnia*) is nourished by the rays of the Moon and the Sun which exercise a singular influence upon it.

## THEOREM XV

We suggest, therefore, that Philosophers should consider the action of the Sun and the Moon upon the Earth. They will notice that when the light of the Sun enters Aries, then the Moon, when she enters the next sign, that is to say Taurus, receives a new dignity in the light and is exalted in that sign in respect of her natural virtues. The Ancients explained this proximity of the luminaries -- the most remarkable of all -- by a certain mystic sign under the name of the Bull. It is very certain that it is this exaltation of the Moon to which in their treatises the astronomers from the most ancient times bear witness. This mystery can be understood only by those who have become the Absolute Pontiffs of the Mysteries. For the same reason they have said that Taurus is the house of Venus -- that is to say, of conjugal love, chaste and prolific, for nature rejoices in nature, as the great Ostanes concealed in his most secret mysteries. These exaltations are acquired by the Sun, because he himself, after having undergone many eclipses of his light, received the force of Mars, and is said to be exalted in this same house of Mars which is our Ram (Aries).

This most secret mystery is clearly and perfectly shown in our Monad by the hieroglyphic figure of Taurus, which is here represented, and by that of Mars, which we have indicated in Theorem XII and Theorem XIII by the Sun joined to a straight line towards the sign of Aries.



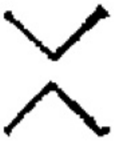
In this theory another kabbalistic analysis of our Monad offers itself, because the true and ingenius explanation is this: the exaltations of the Moon and of the Sun ate made by means of the science of the Elements.

*Note*. -- There are two things which should be particularly observed: first, that the hieroglyphic figure of Taurus is the same as the diphthong of the Greeks ♉ [i.e. -ou], which was always used in terminating the singular gender; secondly, that by a simple transposition of place we show the letter alpha twice, by a circle and a half-circle, being simply tangents which touch one another as shown.

## THEOREM XVI

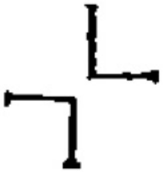
We must now, in view of our subject, philosophise for a short time upon the Cross. Our Cross may be formed of two straight lines (as we have said) which are equal one to the other -- that is to say, we cannot separate the lines except we do it by parting them so that we get equal lengths. But in the mystic distribution of the components of our Cross, we wish to use parts which are both equal and unequal. These parts show that a virtue is hidden under the power of the division of the Equilateral Cross into two parts, because they are of equal grandeur. In general, the Cross must be composed of equal right angles, since the nature of justice demands the perfect equality of the lines used in the decussation. In accordance with this justice, we propose to examine with care that which follows concerning the Equilateral Cross (which is the twenty-first letter of the Latin alphabet).

If, through the common point where the opposite angles meet in our Rectilineal, Rectangular, and Equilateral Cross, we imagine a straight line dividing it into two parts, then on either side of the line thus traversed we find the parts are perfectly equal and similar. And these parts are similar in shape to that letter of the Romans which is regarded as the fifth of the vowels, and which was frequently used by the most ancient Latin philosophers to represent the number five.



This, I conceive, was not done by them without good reason, because it is in fact the exact half of our Decad. Of these parts of the figure thus duplicated by the hypothetical division of the Cross, we must conclude it to be reasonable that each part represents the quinary, although one is upright and the other reversed in imitation of the multiplication of the square root which comes in here in a marvellous way as the circular number, that is to say, the quinary, from which we find the number twenty-five is produced (because this letter is the twentieth of the alphabet and the fifth of the vowels).

We will now consider another aspect of this same Equilateral Cross -- that which follows is based upon the position shown in our Monadic Cross. Let us suppose a similar division of the Cross into two parts be made as in the drawing.



Now we see the germinating shape of another letter of the Latin alphabet -- the one upright, the other reversed and opposite. This letter is used (after the ancient custom of the Latins) to represent the number fifty. From this, it seems to me, we establish our Decad of the Cross, for this is placed at the summit of all the mysteries, and it follows that this Cross is the hieroglyphic sign of perfection. Therefore, enclosed within the quinary force is the power of the Decad, out of which comes the number fifty as its own product.

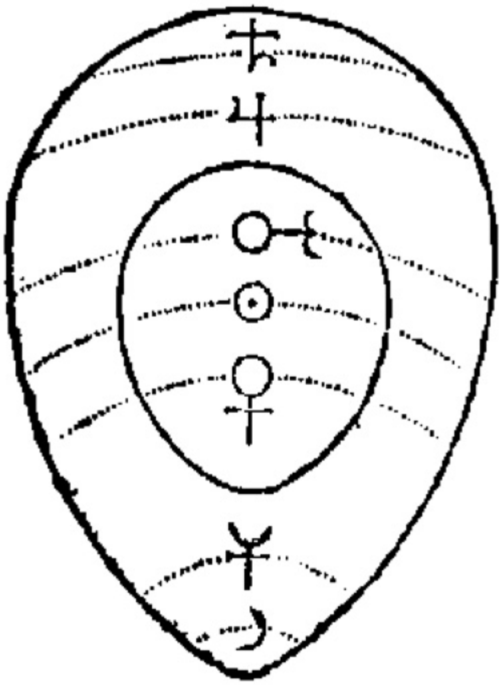
Oh, my God, how profound are these mysteries! and the name E L is given to this letter! And for this very reason, we see that it responds to the decadal virtue of the Cross, because, starting from the first letter of the alphabet, L is the tenth letter, and counting backwards from the letter X, we find that it falls into the tenth place, and since we show that there are two parts of the Cross, and considering now their numerical virtue, it is quite clear how the number one hundred is produced. And if by the law of squares these two parts be multiplied together, they give a product of 2500. This square compared with the square of the first circular number, and applied to it, gives a difference of one hundred, which is the Cross itself explained by the square of its Decad, and is recognised as one hundred. Therefore, as this is contained within the figure of the Cross, it also represents unity. By the study of these theories of the Cross, the most dignified of all, we are thereby induced to utilise this progression, viz. one -- ten -- one hundred, and this is the decadal proportion of the Cross as it appears to us.

## THEOREM XVII

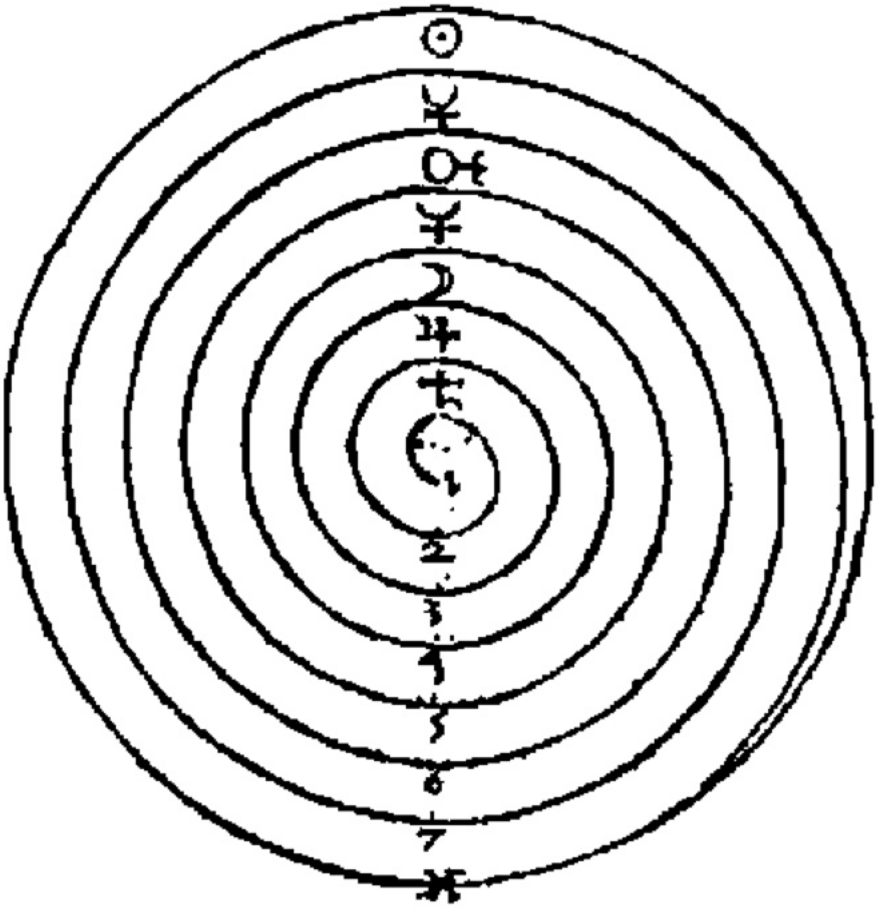
After a due study of the sixth theorem it is logical to proceed to a consideration of the four right angles in our Cross, to each one of which, as we have shown in the preceding theorem, we attribute the significance of the quinary according to the first position in which they are placed, and in transposing them to a new position, the same theorem shows that they become hieroglyphic signs of the number fifty. It is quite evident that the Cross is vulgarly used to indicate the number ten, and further, it is the twenty-first letter, following the order of the Latin alphabet, and it is for this reason that the sages amongst the Mecubales designated the number twenty-one by this same letter. In fact, we can give a very simple consideration to this sign to find out what other qualitative and quantitative virtues it possesses. From all these facts we see that we may safely conclude, by the best kabbalistic computation, that our Cross, by a marvellous metamorphosis, may signify for the Initiates two hundred and fifty-two. Thus: four times five, four times fifty, ten, twenty-one and one, which added together make two hundred and fifty-two. We can extract this number by two other methods as we have already shown: we recommend to the Kabbalists who have not yet made experiments to produce it, not only to study it in its conciseness, but also to form a judgment worthy of philosophers in regard to the various permutations and ingenious productions which arise from the magistery of this number. And I will not hide from you a further memorable mystagogy: consider that our Cross, containing so many ideas, conceals two further letters if we examine carefully their numerical virtues after a certain manner, so that, by a parallel method following their verbal force with this same Cross, we recognise with supreme admiration that it is from here that LIGHT is derived (LUX), the final word of the magistery, by the union and conjunction of the Ternary within the unity of the Word.

## THEOREM XVIII

From our Theorems XII and XIII it may be inferred that celestial astronomy is the source and guide of the inferior astronomy. Before we raise our eyes to heaven, kabbalistically illuminated by the contemplation of these mysteries, we should perceive very exactly the construction of our Monad as it is shown to us not only in the LIGHT but also in life and nature, for it discloses explicitly, by its inner movement, the most secret mysteries of this physical analysis. We have contemplated the heavenly and divine functions of this celestial Messenger, and we now apply this co-ordination to the figure of the egg. It is well known that all astrologers teach that the form of the orbit traversed by a planet is circular, and because the wise should understand by a hint, it is thus that we interpret it in the hieroglyph shown, which conforms in every detail with all that has gone before.



Here you will note that the miserable alchemists must learn to recognise their numerous errors and to understand what is the water of the white of egg, what is the oil of the yoke of egg, and what we mean by calcined egg-shells. These inexpert impostors must learn in their despair to understand what are meant by these and many other similar expressions. Here we have shown almost all the proportions which correspond to Nature herself. This is the same Eagle's Egg which the scarab formerly broke because of the injury which the cruelty and violence of this bird caused to timid and primitive man, for this bird pursued some of them who were running to the cavern where the scarab dwelt, to implore his aid. The scarab wondered in what manner he alone could revenge such insolence, and, being of an ardent character, prepared to accomplish his purpose by constancy and determination, for he was short of neither power nor intelligence. The scarab pursued the eagle resolutely and made use of this very subtle trick: he let fall his ordure in the bosom of Jupiter where the egg was deposited, with the result that the God in getting rid of it threw the egg to the ground, where it was broken. The scarab by this method would have completely exterminated the whole family of eagles from the Earth had not Jupiter, in order to avoid such a calamity, resolved that, during that part of the year when the eagles watch over their eggs, no scarab should come flying near them. Therefore, I counsel those who are ill-treated by the cruelty of this bird, that they learn the very useful art from these solar insects (Heliocantharis) who live concealed and hidden for very long periods of time. By these indications and signs, for which they should be very thankful, they themselves will be able to take vengeance on their enemy. And I affirm (O King!) that it is not Aesop but Oedipus who prompts me, for he presented these things to worthy souls, and ventured for the first time to speak of these supreme mysteries of Nature. I know perfectly well that there have been certain men who, by the art of the scarab, have dissolved the eagle's egg and its shell with pure albumen and have formed thereby a mixture of all; afterwards they have reduced this mixture to a yellow liquid, by a notable process, viz. by a ceaseless circulation just as the scarabs roll their balls of earth.



By this means the great metamorphosis of the egg was accomplished; the albumen was absorbed during a great many revolutions round the heliocentric orbits, and was enveloped in this same yellow liquid. The hieroglyphic figure shown here, of this art, will not displease those who are familiar with Nature.

We read that during the early centuries, this art was much celebrated amongst the most serious and ancient Philosophers, as being certain and useful. Anaxagoras performed the magistery and extracted therefrom an excellent medicine, as you may read in his book.

He who devotes himself sincerely to these mysteries will see clearly that nothing is able to exist without the virtue of our hieroglyphic Monad.

## THEOREM XIX

The Sun and the Moon shed their corporeal forces upon the bodies of the inferior Elements, much more so than all the other planets. It is this fact which shows, in effect, that in the pyrognomic analysis all metals lose the aqueous humour of the Moon as well as the igneous liquor of the Sun, by which all corporeal, terrestrial, and mortal things are sustained.

## THEOREM XX

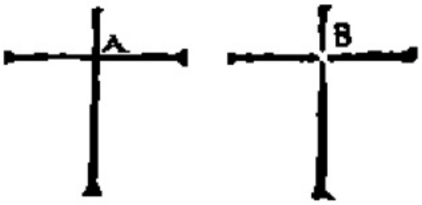
We have shown sufficiently that for very good reasons the Elements are represented in our Hieroglyph by the straight lines, therefore we give a very exact speculation concerning the point which we place in the centre of our Cross. This point cannot by any means be abstracted from our Ternary. Should anyone who is ignorant of this divine learning, say that in this position of our Binary the point can be absent, we reply, he may suppose it to be absent, but that which remains without it will certainly not be our Binary; for the Quaternary is immediately manifested, because by removing the point we discontinue the unity of the lines. Now, our adversary may suppose that by this argument we have reconstructed our Binary; that in fact our Binary and our Quaternary are one and the same thing, according to this consideration, which is manifestly impossible. The point must of necessity be present, because with the Binary it constitutes our Ternary, and there is nothing that can be substituted in its place. Meanwhile he cannot divide the hypostatic property of our Binary without nullifying an integral part of it. Thus it is demonstrated that it must not be divided. All the parts of a line are lines. This is a point, and this confirms our hypothesis. Therefore, the point does not form part of our Binary and yet it forms part of the integral form of the Binary. It follows that we must take notice of all that is hidden within this hypostatic form and understand that there is nothing superfluous in the linear dimension of our Binary. But because we see that these dimensions are common to both lines, they are considered to receive a certain secret image from this Binary. By this we demonstrate here that the Quaternary is concealed within the Ternary. O God! pardon me if I have sinned against Thy Majesty in revealing such a great mystery in my writings which all may read, but I believe that only those who are truly worthy will understand.

We therefore continue to expound the Quaternary of our Cross as we have indicated. Seek diligently to discover whether the point may be removed from the position in which we first find it. The mathematicians teach that it may be displaced quite simply. At the moment when it is separated the Quaternary remains, and it becomes much more clear and distinct to the eyes of all.

This is not a part of its substantial proportions, but only the confused and superfluous point which is rejected and removed.

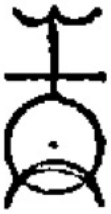
O Omnipotent Divine Majesty, how we Mortals are constrained to confess what great Wisdom and what ineffable mysteries reside in the Law which Thou hast made! Through all these points and these letters the most sublime secrets, and terrestrial arcane mysteries, as well as the multiple revelations of this unique point, now placed in the Light and examined by me, can be faithfully demonstrated and explained. This point is not superfluous within the Divine Trinity, yet when considered, on the other hand, within the Kingdom of the four Elements it is black, therefore corruptible and watery. O thrice and four times happy, the man who attains this (almost copulative) point in the Ternary, and rejects and removes that sombre and superfluous part of the Quaternary, the source of vague shadows. Thus after some effort we obtain the white vestments brilliant as the snow.

Oh, Maximilian! May God, through this mystagogy, make you or some other scion of the House of Austria the most powerful of all when the time comes for me to remain tranquil in Christ, in order that the honour of His redoubtable name may be restored within the abominable and intolerable shadows hovering above the Earth. And now for fear that I myself should say too much I shall immediately return to the burden of my task, and because I have already terminated my discourse for those whose gaze is centred within the heart, it is now necessary to translate my words for those whose heart is centred within their eyes. Here, therefore, we can represent in some measure in the figure of the Cross that which we have already said. Two equal lines are equally and inequally crossed through the point of necessity which you see in A.

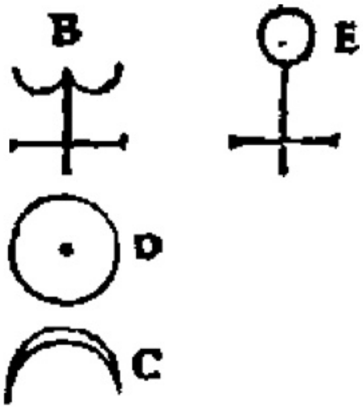


The four straight lines, as in B, produce a sort of vacuum where they are withdrawn from the central point, which was their common condition, in which state they were not prejudical, the one to the other. This is the path by which our Monad, progressing through the Binary and the Ternary into the purified Quaternary, is reconstituted within itself, united in equal proportions, and which now shows that the whole is equal to its combined parts, for during the time that this takes place our Monad will not admit of other units or numbers, because it is self-sufficient, and exactly so, within itself; absolute in all numbers in the amplitude of which it is diffused, not only magically but also by a somewhat vulgar process employed by the artist, which produces great results in dignity and power within this selfsame Monad, which is resolved into its own first matter; whilst that which is foreign to its nature and to its natural hereditary proportions is segregated with the greatest care and diligence and rejected for ever amongst the imputities.

## THEOREM XXI



If that which is hidden within the profundities of our Monad be brought to light, or, on the contrary, if those primary parts which are exterior in our Monad are enclosed in the centre, you will see the extent to which the philosophical transformation can be produced. We will now expound to you another local commutation of our mystical Monad, using those parts from the hieroglyphic characters of the superior planets which are immediately offered to us. Each one of the other planets for this purpose is in turn elevated to a position which was frequently assigned to them by Plato, therefore, if they are conveniently taken in this position and at this point in Aries, Saturn and Jupiter are in conjunction. By descending, the Cross represents Venus and Mercury, followed by the Sun himself with the Moon at the bottom. This will be refuted in other circles; meantime, as we have no wish to hide the philosophical treasure of our Monad, we have taken a resolution to give a reason by which the position of the Monad is by this manner displaced. Yet see! listen to these other great secrets which I know and will disclose to assist you as touching this position, which I can explain in few words. We distribute our Monad, now looked at from a different aspect, and analysed in a different manner, as is seen at B, D, C. In this new Ternary the figures C and D are known to all men, but the figure designated B is not easy of comprehension.



It is necessary to give careful consideration to the known forms D and C, which show that the essences are separated and distinct from the figure B: also we see that the Horns of the figure C are turned downwards towards the Earth. That part of D which illumines C is also towards the Earth, that is to say, downwards, in the centre of which the solitary visible point alone is truly the Earth: finally these two figures D and C turned towards the lower end give a hieroglyphic indication of the Earth. Therefore, the Earth is made to represent, hieroglyphically, stability and fixation. I leave you to judge from this what is meant by C and D: from which you may take notice of a great secret. All the qualities which we have in the first place ascribed to the Sun and the Moon can here be given a perfect and very necessary interpretation, these two stars up to now having been placed in the superior position with the horns of the Moon raised on high; but we have already spoken of this.

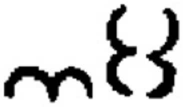
We will now examine, according to the fundamentals of our hieroglyphic Art, the nature of this third figure B. First, we carry to the Crown the double crescent of the Moon which is our Aries, turned round in a mystical manner. Then follows the hieroglyphic sign of the Elements, which is attached to it. As to why we use the double Moon, it may be explained that it is according to the matter, which requires a double quantity of the Moon. We speak of those grades of which in their experiments the Philosophers could find no more than four, amongst all created substances, that is to say, to be, to live, to feel and to comprehend (*esse, vivere, sentire et entelligere*). In saying that the first two of these Elements are found here, we say that they are called *argent vive (luna existens, viva*), all life being subject to movement, there being six principles of movement. The Cross which is attached implies that in this artifice the Elements are requisite. We have told you many times that in our theory the hieroglyph of the Moon is like a semicircle, and on the contrary the complete circle signifies the Sun, whereas here we have two semicircles separated, but touching at a common point; if these are combined, as they can be by a certain art, the product can represent the circular plenitude of the Sun. From all those things which we have considered, the result is that we can summarise, and in hieroglyphic form, offer the following:

*Argent vive*, which must be developed by the magistery of the Elements, possesses the power of the solar force through the unification of its two semicircles combined by a secret art.

The circle, of which we have spoken and which we designate in the figure by the letter E, is thus accomplished and formed. You will recollect, we have said that the solar degree is not delivered to us ready to our hand by Nature, but that it is artificial and not produced by Nature, it being available to us in its first aspect in accordance with its proper nature (as in B) in two parts separated and dissolved, and not solidly united in the solar body. In fact, the semi-diameter of these half-circles is not equal to the semi-diameter of D and C, but much smaller. Everyone can see this from the manner in which we have drawn them in the diagram, from which it is clear that this same B has not as great an amplitude as D and C. The proportions in the figure confirm this, being by this means transformed into a circle from B into E. Therefore, there appears before our eyes the sign of Venus alone. We have already demonstrated by these hieroglyphical syllogisms that from B we cannot obtain the true D, and that the true C is not and cannot be completely within the nature of B; therefore, this of itself is not able to become the true "Argent Vive." You may already doubt the subject of this life and of this movement, whether it is possible, in fact, to possess it naturally or not. However, as we have already explained to the wise, all those things which are said about B, in a similar manner will be at least analogical, and all that which we have briefly taught concerning C and D can be very well applied, by analogy, to this same B accompanied by its Elements. Indeed, that which we have attached to the nature of Aries, should exactly fit the case, because it carries this figure B, although reversed, at its summit, and that which is attached to the figure B, is the mystical figure of the Elements. Therefore, we see by this anatomy that from the body of our Monad alone, separated in this manner by our Art, this new Ternary is formed.

This we cannot doubt, for the reason that the members which composed it reassemble and form amongst themselves of their own free will a monadic union and sympathy which is absolute. By this means we discover amongst these members a force which is both magnetic and active.

Finally I think it well to note here, by way of recreation, that this same B shows very clearly the same proportions in the malformed and rustic letter in that it carries visible points towards the top and at the front and that these letters are three in number, otherwise they number six, summarising three times three: they are crude and malformed, unstable and inconstant, made in such a manner as to appear formed of a series of half-circles.



But the method of making these letters more stable and firm is in the hands of the literary experts. I have here placed before your eyes an infinitude of mysteries: I introduce a game but to interrupt a theory. Meanwhile I do not understand the efforts of certain people who rise up against me. Our Monad being reconstituted in its first mystical position and each one of its parts being ordered by Art, I advise and exhort them to search with zeal for that fire of Aries in the first triplicity, which is our equinoctial fire and which is the cause whereby our Sun may be elevated above his vulgar quality. Many other excellent things should also be studied in happy and wise meditations.

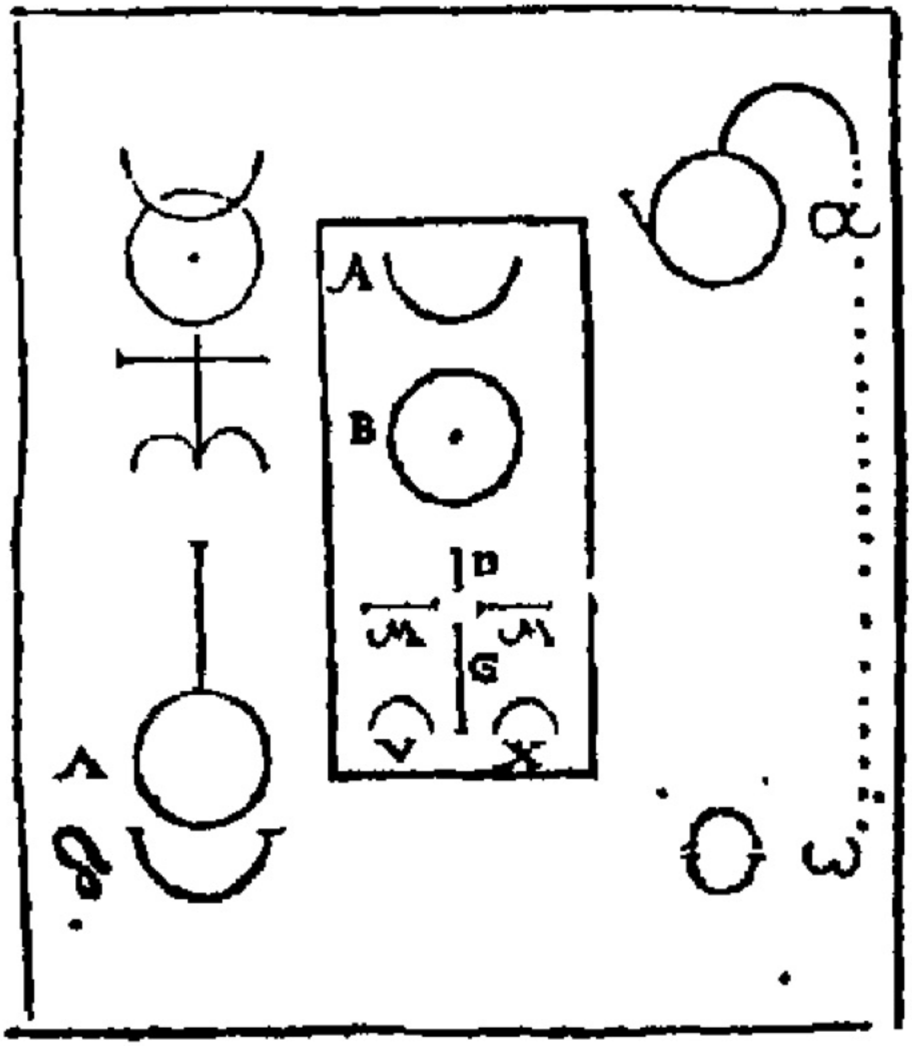
We now pass on to another subject; we wish to point the way, not only in a friendly but also in a faithful manner, to those other secrets upon which we must insist, before we lapse into silence and which, as we have said, comprise a most remarkable infinitude of other mysteries.

# THEOREM XXII

It will be readily understood that the mysteries of our Monad cannot be extracted unless one is drawn towards the pharmacy of this same Monad, and that these mysteries must not be revealed to any but the Initiates. I offer here for the contemplation of your Serene Highness, the vessels of the Sacred Art which are truly and completely kabbalistic. All those lines which unite the diverse parts of our Monad are most wisely separated; we give to each one of them a special letter, in order to distinguish them one from another as you will see in the diagram.

We inform you that in "oc" [the mark in the upper right hand corner resembling the symbol for Taurus lying on it's side] is found a certain artificial vessel, formed of A and B with the line M. The exterior diameter is common to both A and B, and this is not different, as we see, from this the first letter of the Greek alphabet, except by a single transposition of the parts.

We teach the true mystical sympathy first by the line, the circle, and the semicircle, and, as we have formerly said, this symmetry can only be formed of the circle and the semicircle, which are always joined for the same mystical purpose.



It follows that λ and δ are in themselves the shapes of other vessels. That is to say, λ is made of glass and δ of earth (earthenware or clay). In the second place, λ and δ may remind us of the Pestle and Mortar, which must be made of suitable substance, in which artificial unperforated pearls, lamels of crystal and beryl, chrysolite, precious rubies, carbuncles and other rare artificial stones may be ground to powder.

Lastly, that which is indicated by the letter ω is a small vessel containing the mysteries, which is never far from this last letter of the Greek alphabet now restored to its primitive mystagogy, and which is made by a single transposition of its component parts, consisting of two half-circles of equal size. Concerning the vulgar objects and necessities which are required in addition to the vessels, and the materials out of which they should be fashioned, it would be useless that we should treat of it here. Meanwhile α must be considered as if searching for the occasion to perform its function by a very secret and rapid spiral circulation and an incorruptible salt by which the first principle of all things is preserved, or better, that the substance which floats within the vitriol after its dissolution, shows the apprentice a primordial but very transitory specimen of our work, and if he is attentive, a very subtle and most effective way to prepare the work will be revealed to him.

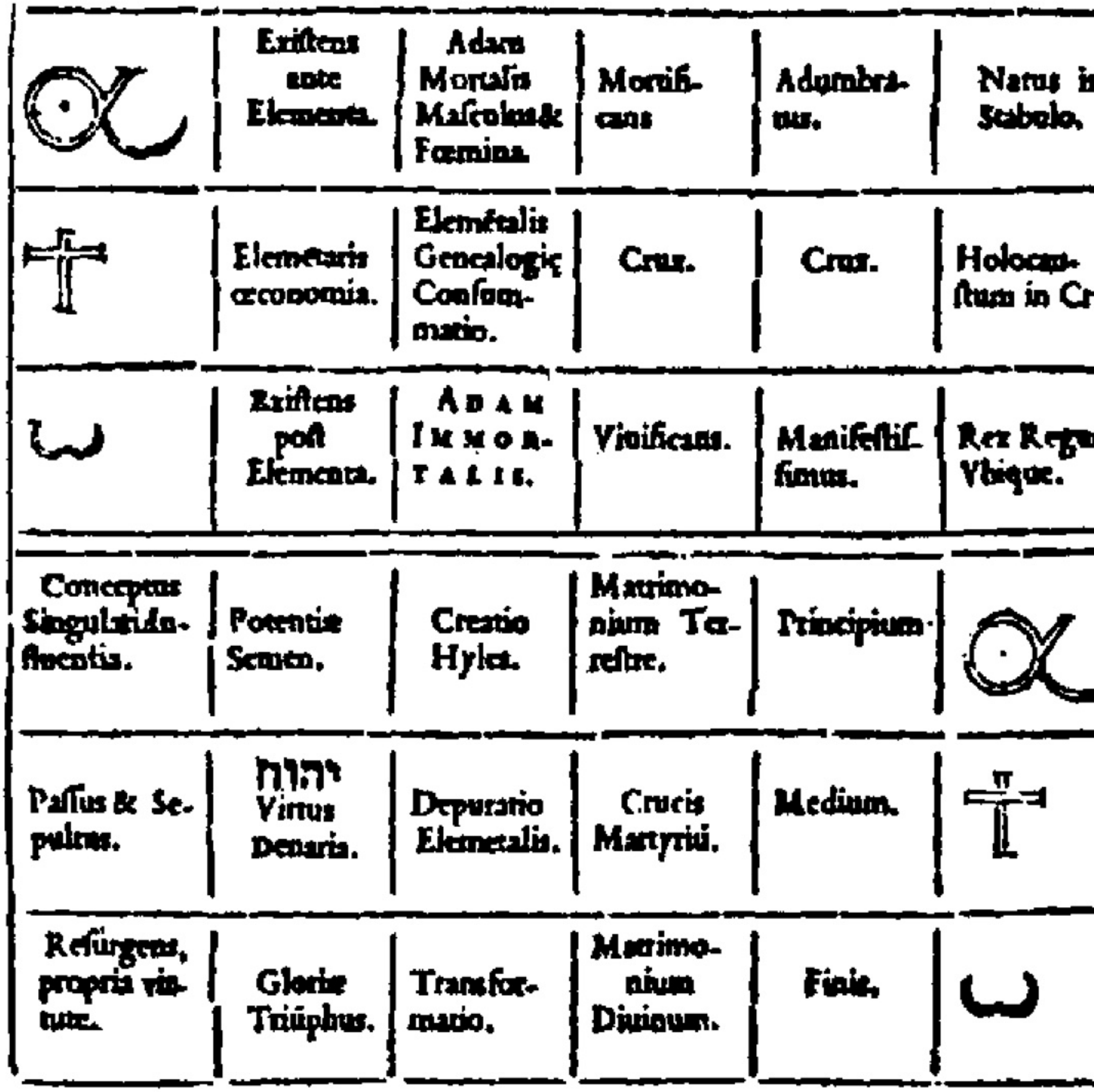
Within λ, the glass vessel, during the exercise of its particular function, all air must be excluded or it will be extremely prejudicial. The corollary of ω is the agreeable man, ready, active, and well disposed at all times.

## Corollary.

Who, then, is not now able to procure the sweet and salutary fruits of this Science, which, I say, spring from the mystery of these two letters?

Some of those who would draw us away from our Garden of the Hesperides, and would make us view this a little closer as in a mirror, say that it is established that it is not formed from anything but out Monad.

But the straight line which appears in Alpha is homologous with that which, in the separation of the final analysis of our Cross, is already designated by the letter M. One may discover by these means from where the others are produced. See the scheme outlined in the table:

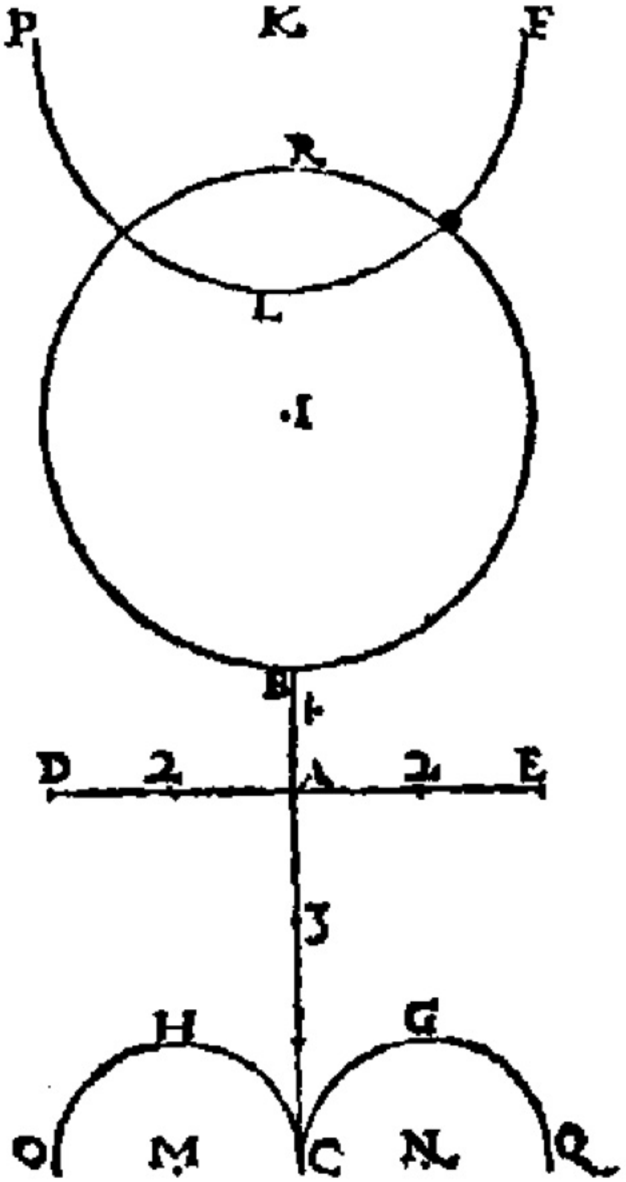


| | | | | | |
|---|---|---|---|---|---|
| α | Exiſtens ante Elementa. | Adam Mortalis Maſculus & Fœmina. | Morificans | Adumbratus. | Natus i Stabulo, |
| ✝ | Elemẽtaris œconomia. | Elemẽtalis Genealogię Conſummatio. | Crux. | Crux. | Holocauſtum in Cr |
| ω | Exiſtens poſt Elementa. | ADAM IMMORTALIS. | Viuificans. | Manifeſtiſſimus. | Rex Regu Vbique. |
| Conceptus Singularis Influentis. | Potentiæ Semen. | Creatio Hyles. | Matrimonium Terreſtre. | Principium. | α |
| Paſſus & Sepultus. | יהוה<br>Virtus Denaria. | Depuratio Elemẽtalis. | Crucis Martyrii. | Medium. | ✝ |
| Reſurgens, propria virtute. | Gloriæ Triũphus. | Transformatio. | Matrimonium Diuinum. | Finis. | ω |

In these few words, I know that I give not only the principles but the demonstration to those who can see in them how to fortify the igneous vigour and the celestial origin, so that they may lend a willing ear to the great Democritus, certain that it is not mythical dogma but mystic and secret, according to which it is the medicine of the soul, the liberator from all suffering, and is prepared for those who wish for it and as he has taught; it is to be sought for in the Voice of the Creator of the Universe, so that men, inspired by God, and engendered anew, learn through the perfect disquisition of the mystical languages.

## THEOREM XXIII

We now present in diagrammatic form the proportions already observed by us in the hieroglyphic construction of our Monad, which must be observed by those who wish to engrave them upon their seals or their rings, or to utilise them in some other manner. In the name of Jesus Christ crucified upon the Cross, I say the Spirit writes these things rapidly through me; I hope, and I believe, I am merely the quill which traces these characters. The Spirit draws us now towards our Cross of the Elements, with all the following measures which are also to be obtained by a reasoning process according to the subject-matter which it is proposed to discuss. Everything which exists under the heaven of the Moon contains the principle of its own generation within itself and is formed from the coagulation of the four Elements, unless it be the primary substance itself, and this in several ways not known to the vulgar, there being nothing in the created world in which the Elements are in equal proportion



or in equal force. But by means of our Art, they can be restored to equality in certain respects, as the wise well know; therefore, in our Cross, we make the parts equal and unequal.

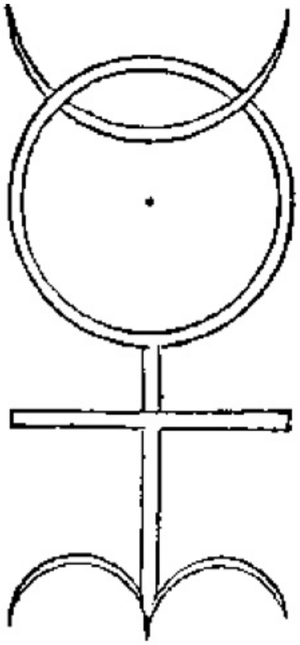
Another reason is that we can proclaim either similitude, or diversity, or unity, or plurality in affirming the secret properties of the equilateral Cross, as we have said before.

If we were to expound all the reasons which we know, for the proportions established in this way, or if we were to demonstrate the causes by another method which we have not done, although we have done so sufficiently for the Sages, we should transcend the limits of obscurity which we have prescribed, not without reason, for our discourse.

Take any point, as A for example, draw a straight line through it in both directions, as CAK. Divide the line CK at A by a line at right angles, which we will call DAE. Now select a point anywhere on the line AK, let it be B, and one obtains the primary measurement of AB, which will be the common measure of our work. Take three times the length of AB and mark off the central line from A to C, which will be AC. Now take twice the distance between AB and mark it off on the line DAE at E and again at D, in such a way that the distance between D and E is four times the distance between A and B. Thus is formed our Cross of four Elements, that is to say, the Quaternary formed by the lines AB, AC, AD, AE. Now on the line BK take a distance equal to AD up the central line to I. With this point I as a centre, and IB as the radius, describe a circle which cuts the line AK at R: from the point R towards K mark a distance equal to AB, let it be RK. From the point K draw a line at right angles to the central line on both sides, forming an angle on either side of AK, which will be PFK. From the point K measure in the direction of F a distance equal to AD, which will be KF: now with K as centre and KF as radius describe a half-circle FLP, so that FKP is the diameter. Finally, at point C draw a line at right angles to AC sufficiently long in both directions to form OCQ. Now on the line CO we measure from C a distance equal to AB, which is CM,and with M as a centre and MC as a radius we describe a semicircle CHO. And in the same manner on CQ, from the point C we measure a distance equal to AB which is CN, and from the centre N, with CN as radius, we trace a semicircle CGQ, of which CNQ is the diameter. We now affirm, from this, that all the requisite measurements are found explained and described in our Monad.

It would be well to notice, you who know the distances of our mechanism, that the whole of the line CK is composed of nine parts, of which one is our fundamental, and which in another fashion is able to contribute towards the perfection of our work: then, again, all the diameters and semi-diameters must be designated here by suppositional lines hidden or obscured, as the geometricians say. It is not necessary to leave any centre visible, the exception being the solar centre, which is here marked by the letter I, to which it is unnecessary to add any letter. Meanwhile those who are adept at our mechanism can add something to the solar periphery, by way of ornament and not by virtue of any mystical necessity: for this reason it has not been formerly considered by us. This something is a boundary ring, necessarily a line parallel to the original periphery. The distance between these parallels may be fixed at a quarter or a fifth part of the distance AB. One may also give to the crescent of the Moon a form which this planet frequently assumes in the sky, after her conjunction with the Sun -- that is to say, in the form of the Horns, which you will obtain if from the point K in the direction of R you measure the distance just mentioned, *i.e.* the fourth or fifth part of the line AB, and if from the point thereby obtained, as a centre, you trace with the original lunar radius the second part of the lunar crescent, which joins the extremities at both ends of the first semicircle. You may perform a similar operation in respect of the positions M and N when erecting the perpendicular at each one of these centre points; we can use the sixth part of AB or a little less, from which point, as the centre, we describe two other semicircles, using the radius of the two first, MC and NC.

Lastly, the parallels may be traced at each side of the two lines of our Cross, each side at a distance from the centre line of one-eighth to one-tenth part of the distance AB, in such a way that our Cross be in this manner formed into four superficial lines where the width is the fourth or the fifth part of this same line AB.



I have wished in some way to sketch these ornaments in the figure which each one may reproduce according to his own fancy. It is a condition, however, that you do not commit any fault, however small, against the mystical symmetry for fear of introducing by your negligence a new discipline into these hieroglyphic measurements; for it is very necessary that during the succeeding progression in time they must be neither disturbed nor destroyed. This is much more profound than we are able to indicate, even if we wished to do so, in this small book, for we teach Truth, the daughter of Time, God willing.

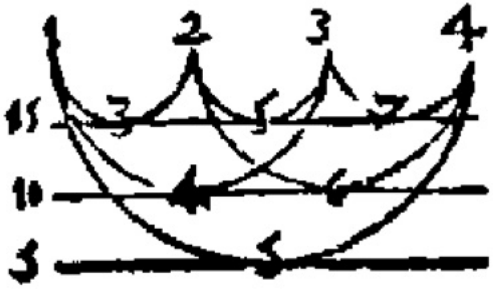
We will now expound methodically certain things which you may find on your way by practising the proportions of our Monad. Then we will show by many examples the existence of four lines corresponding to the four lines of our Cross, and which in this consideration we are not able simply to announce, because of the proportions and the particular and mystical results which are produced in another fashion, from the Quaternary of these same lines. And thirdly, we will show that there exist within Nature certain useful functions determined by God by means of numbers, which we have happily obtained and which are explained either in this theorem, or in others, contained in this little book.

Finally, we will insert other things in an opportune place which, if they are conveniently understood, will produce fruits most abundantly.

We now abruptly conclude.

24 possible permutations.

Of the Pythagorean quaternary



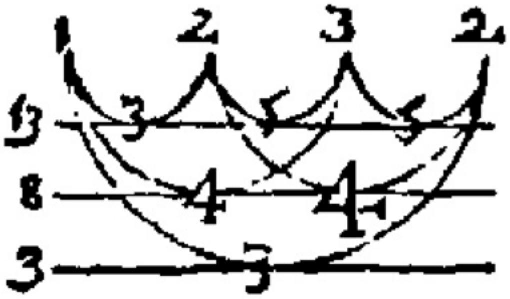
The Pythagorean sum is 10.

A complete addition of the parts yields 30.

Take the same proportion which is shown in numbers when written in the natural order, after the first Monad, then from the first to the last make a continuous multiplication -- that is to say, the first by the second, the product of these two by the third, and this product by the fourth, and so on until the last; the final product determines all the Metatheses possible, in respect of the proportion in space, and for the same reason in proportion to diverse objects as you wish.

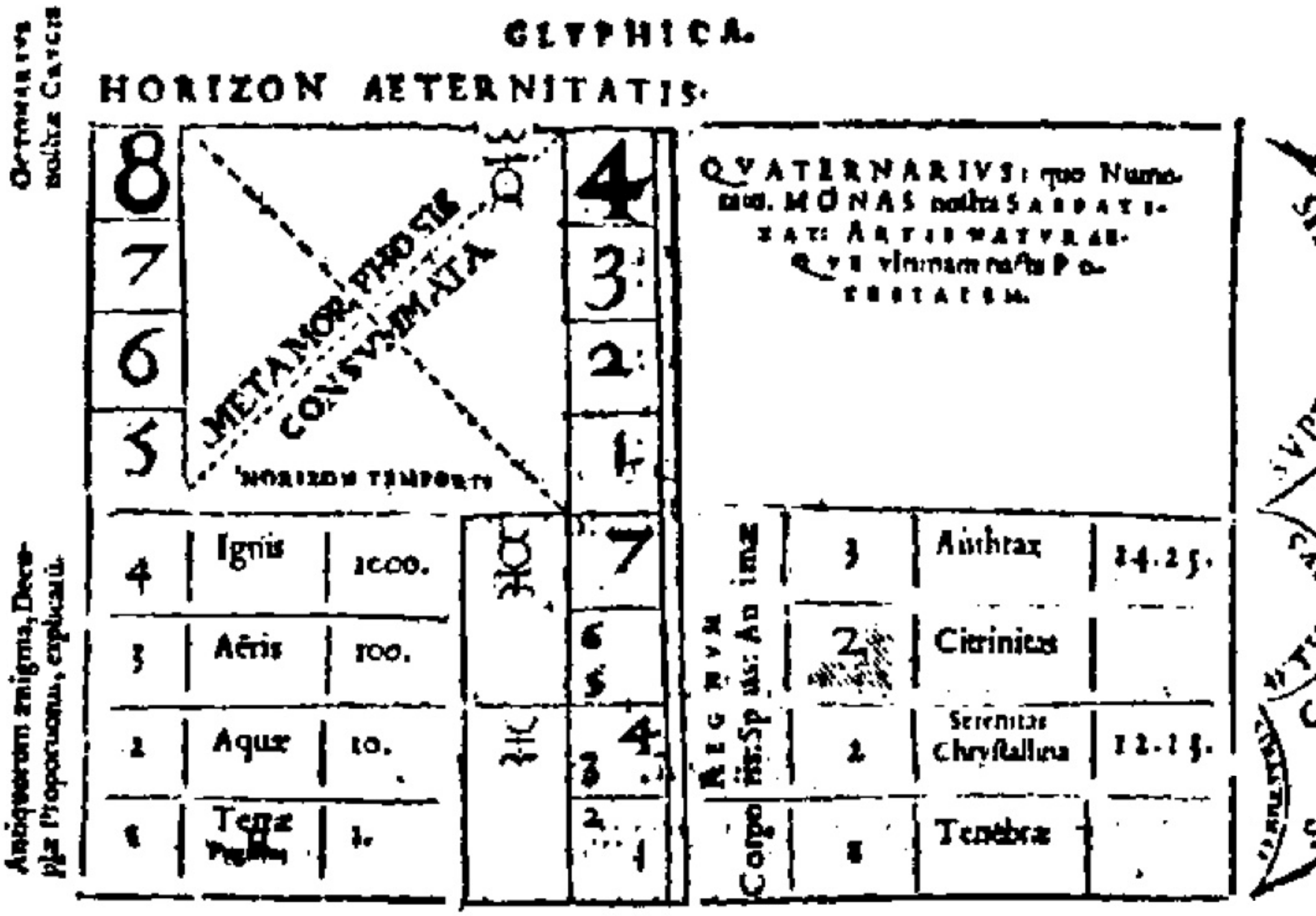
I tell thee, O King, this operation will be useful unto thee in many circumstances, whether in the study of Nature or in the affairs of the government of men; for it is that which I am accustomed to use with the greatest of pleasure in the Tziruph or Themura of the Hebrews.

Of the artificial quaternary



- a continuous multiplication yields 12.
- a simple addition yields 8. (1, 7; 4, 3)
- the sum of a complete addition of the parts is -- 24, a number which is the same in any possible transposition of the quaternary, and which designates the physical purity and highest quality of gold, (namely that) of 24 carat when one has it, by itself, above ground.

I know that many other powerful numbers may be produced out of our Quaternary, by virtue of arithmetic and the power of numbers. Yet he who does not understand that a very great obscurity has by this method been illuminated by those numbers which I have drawn out which have nature and distinction amongst such a multitude, will not be able to estimate their meaning, which is obscure and not to the point. How many will find in our numbers the authority which we have promised for the weight of the Elements; for the statements regarding measurements of time; and for the certainty of proportions which may be assigned to the powers and forces of things? All this you should study in the two preceding diagrams.


GLYPHICA.
HORIZON AETERNITATIS.
OCTONARIVS nostræ CRVCIS
QVATERNARIVS: quo Numerus. MONAS nostra SABBATIZAT: ARTIS NATVRAE QVE vltimam nacta POTESTATEM.
8
7
6
5
METAMORPHOSIS CONSVMMATA
HORIZON TEMPORIS
4
3
2
1
Antiquorum ænigma, Decupla Proportione, explicatum.
4
Ignis
1000.
3
Aëris
100.
2
Aquæ
10.
1
Terræ Pugillus
1.
7
6
5
4
3
2
1
REGNVM
Corporis: Spiritus: Animæ
3
Anthrax
14.25.
2
Citrinitas
2
Serenitas Chrystallina
12.13.
1
Tenebræ

Many things may be deduced from the diagrams which, it is preferable, should be studied silently rather than divulged openly in words. Meantime, let us inform you of one thing, amongst many others, disclosed now for the first time by us, in respect of this new Art; to wit, we have here established a rational cause by virtue of which the Quaternary with the Decad, in a certain manner, terminate the numerical series. We affirm that this cause is not exactly that which was described by the Masters who have preceded us, but just as we have stated it here. This Monad has been integrally and physically restored to itself -- that is to say, it is truly the Monad Unitissima, the proved unity of the images; and it is not within the power of Nature, neither can we by any art promote in it any movement or any progression whatsoever, unless it be by four super-celestial cycles or revolutions, and from this Monad is engendered that which we wish to note as the manner and course of its eminence; and for this reason, that there is not in the elemental world, nor in the celestial or super-celestial worlds, any created power or influence which cannot be absolutely favoured and enriched by it.

It was because of the true effect of this that four illustrious men, friends of Philosophy, were upon an occasion together in the great work. One day they were astonished by a great miracle in this thing, and forthwith dedicated themselves from that day forward to sing praises to God and to preach the thrice Mighty because He had given them so much wisdom and power and so great an Empire over all other creatures.

## THEOREM XXIV

Just as we commenced the first theorem of this little book with the point, the straight line, and the circle, and have extended it from the Monadic point to the extreme linear efflux of the Elements in a circle, almost analogous to the equinoctial which makes one revolution in 24 hours, so now at last we consummate and terminate the metamorphosis and the metathesis of all possible contents of the Quaternary defined by the number 24 by our present twenty-fourth theorem, to the honour and Glory of Him, as witnesseth John the Archpraesul of the Divine Mysteries, in the fourth and last part of the fourth chapter of the Apocalypse, who is seated on His Throne, around and in front of which the four animals, each with six wings, chant night and day without repose: "Holy, Holy, Holy is the Lord God Omnipotent, who was, is and is to come," the same as the 24 ancient ones in the 24 seats placed in the circle, adore Him and prostrate themselves, having cast their Crowns of gold to earth, saying: "Worthy art Thou, O God, to receive Glory, Honour, and Virtue, because Thou hast created all things, and out of Thy Will they have been created."

Amen, says the fourth letter.
Δ :

He to whom God has given the will and the ability to know in this way the Divine mystery through the eternal monuments of literature and to finish with great tranquillity this work on the 25th January, having commenced it on the 13th of the same month.

In the year 1564 at Antwerp.

INTELLECTUS
IUDICAT
VERITATEM
Contactus ad Punctum.

Here the vulgar eye will see nothing but Obscurity and will despair considerably.

ET TERRA FRUCTUM
DABIT SUUM

# Compendium Heptarchiæ Mysticæ

### of Dr. John Dee

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## Introduction

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. Written in the form of a personal Grimoire, or handbook of magic, it consists of excerpts and elaborations from Dee's detailed records of his "mystical exercises" found in *Mysteriorum Libri Quinque*. For the most part it is a draft version of Dee's slightly better known work, *De Heptarchia Mystica*, and like it describes details of Dee's and Kelley's magical workings that occurred prior to the well known records published by Meric Casaubon (as *A True and Faithful Relation of what passed for many yeers between Dr. John Dee ... and some spirits*, 1659.) The latter, of course, was used and elaborated on by the founders of the Golden Dawn, and has come to be known as Enochian magic.

The present manuscript is in Dee's own handwriting, and is now preserved in the British Library under the catalog number Additional MS. 36674. While very similar to *De Heptarchia Mystica*, to my knowledge this text has never been published or studied at length. The manuscript is the most difficult to read Dee manuscript I've examined; it contains some of Dee's worst handwriting, and is very faded and damaged in places. Nevertheless, I believe it has been worth the effort of editing, as it contains some valuable material not found elsewhere.

Of special interest are the details it fills in from the lost beginning of *Quartus Liber Mysteriorum*, which provide insight into the mysterious *Covenant Table*, the ornate chair, and the globe used thereafter. It also assigns planets to the Filij lucis ("sons of light") and the Filij filiorum ("sons of the sons"). There is also a table of letters with 24 columns and 13 rows, which I have not identified in any other source, and may be unique.

This text also allows us to fix its date, May 30, 1588. It was a time when few spiritual actions were recorded, while Dee was still on the Continent (he returned to England in 1589.) A few days earlier Dee recorded in his diary that Edward Kelley "did open the great secret to me, God be thanked!"

This manuscript also offers some insight into Dee's editorial process. I have consequently included all of Dee's editorial marks, crossed out text (here indicated ~~in strikeout font~~), and intralinear corrections (here indicated in $^{\text{superscript font}}$).

My editorial notes, and damaged text filled in from Sl. 3188 and Sl. 3191 are indicated by {} since Dee uses [].

-J.H. Peterson

# ^Compendium Heptarchiæ Mysticæ;^ Diuinis (ip{sius} Creationi{onis} stabilitæ legibus ~~Diuinis~~.

## Cap. 1.

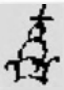
### ¶ Of the Title, and generall contents of this boke, some nedefull {Testimonies}

Δ {Sapi}entia ædificavit {sib}i domum: excidit {co}lumnas Septem. Prouerb. 9. {"Wisdom has built her house, she has set up her seven pillars." Pr.9.}

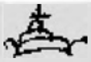
Beware of wauering: Blot out suspition of vs. for we are gods Creatures, that haue Raigned, do raigne, and shall raigne for euer. All our Mysteries shalbe known vnto you. &c. Behold, these things and their mysteries shalbe known vnto you, reserving the secrets of him that raigneth for euer. [the voyce of a Multitude answered, singing, Whose name, is great for euer]

{Anno} 1582. Novemb. 16. {B}ralges, the last of 7 Princis {co}ncluding the first {bo}ke with his words. {Sl.3188, pp. 80}

Open your eyes, and you shall see from the highest to the lowest. The peace of God be vppon you.


King Carmara, straight way sayd as followeth.

Venite, gradatim repetamus opera Dei, &c.
[Δ Libº 1º Principes solu~ loquebā{tur} ... secundo Reges, proxime (?).]

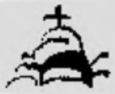

King Carmara, Nouemb. 17 {Sl.3188, pp. 81}

Vnus est Deus, et vnum est opus nrm.

[Very many cam vppon the convex superfices of the Transparent globe and sayd] Parati sumus servire Deo nostro.

Hagonel

This work shall haue relation to tyme present, and present vse. To Mysteries far exceding it: And finally, to a purpose and Intent, Wherby the Maiestie and Name of God, shall, and may, and, of force must appeare; with the Apparition of his wonders, and mervayles yet unhard of. Dixi.


Camara, Novemb: 19, {Sl.3188, pp. 92}

Δ -- Note As Vriel and Michael at the begynning of this Art, were present and gaue Authoritie to Carmara to order the whole: so, at the Conclusion they appered againe, and Raphaël with them: and Michael concluded the ^second boke with these words: ¶Mercifull is our God, and glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment and good pleasure. This Arte is the first part of a Threfold Arte, ioyning man, (with the knowledg of the 1. World, the 2. Gouernment of his Creatures, and the 3. Sight of his Maiestie) Vnto him, (ô I say, vnto him) which is Strength, Medicine, and Mercy, to those that feare him. Amen.

Michael, Novemb. 19.

Thow hast a work of Three proportions in Esse, of Seuen in forme: which is (of it self) diuided by a number Septenarie. Of the Cowrse, estate, and detemination of things above, things next, and things below: which of it self is pure, perfect, and without blemish. &c.

King Carmara, Nouemb. 21. in Appendix to the second boke.

Ô God, how easy is this first understanding? Thow hast byn told perfectly, playnely, and absolutely, not onely the Condition, dignitie, and estate of All things that God hath framed: But allso withall, thow wart deliuered, the most perfect forme and vse of them. &c.

Carmara, Novemb. 21.

Euen as God is iust, his iudgments true, his mercyes unspeak{able,} so are we the True messagers of God: and our words are true in his Mercy, for euer. Glory, (ô Glory) be to thé, ô most High God.

Δ -- Amen.

King Carmara, die 17 Novemb. {Sl.3188, pp. 85}

{Several additional paragraphs appear in HM, Sl. 3191.}

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde:

The boke conteyneth three kinds of knowledges.

- The knowledge of god truely
- The number & doing of his Angells perfectly
- The begynning and ending of Nature Substantially.

Uriel, May 5, 1583. {Sl. 3188, pp 180}

## Cap. 2

### Δ Of John Dee his principall, and (in manner) peculiar Interest, to exercise the Doctrine ~~of the boke~~ Heptarchicall.

| | |
|---|---|
| Vltima est hæc ætas vram, quæ tibi revelata erit. | {Anno 1582 Uriel, Nouemb.} 15 |
| The Mysteries of God haue a tyme: and behold, thow $^{\Delta}$ art provyded for that tyme. | Michael |
| The Sonnes of men $^{\Delta\text{ light}}$, and theyr Sonnes are subiect unto my commanndement: This is a Mys{terie:} I haue spoken of it. Note it thorowghly: they are my Servants. By them Thow $^{\Delta}$ shalt work mervayles. | Hagonel, {No}vemb. 16. |
| There are kings fals and uniust, whose powre as I haue augmented $^{\Delta\text{ subuerted}}$ and destroyed, So shallt Thow.Δ. | Hagonel, {No}vemb. 16. |
| The second Assembly were the Governors of the Erth, whose glory, (if they be good) the weapons we haue towght thé $^{\Delta}$, will augment, and consequently, (yf they be evyll,) pervert. | ..dem, eodem, tempore. |
| I am Bornogo. This is my Seale, this my true Character. What thow $^{\Delta}$ desyrest in me, shalbe fullfilled. Glory to God. | Bornogo, {No}vemb. 16. |
| Behold, Behold, lo Behold my mighty powre consisteth in thys. Lerne wisdome by my words. This is wrowght for thy $^{\Delta}$ erudition, what I instruct {hm: entrust} thé from God. Loke unto thy charge truely: Thow art yet dead. Thow shallt be revyved. But oh, blesse god truely. The blessing that God giveth me, I will bestow uppon thé, by permission {hm: "omission"}. Ô how mighty is our god, which walked on the waters, which sealed me with his name. Whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the name of God: I shall at the tyme appoynted be ready. I will manifest the works of the Seas: and the miracles of the Deape, shall be known. | {B}efafes, {eo}dem die |
| Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the composer of Gods Medicines. Thow desyrest to be cumforted ~~in thy labors~~ and strengthened in thy labors: I mynister $^{\wedge\text{unto thé}}$ the strength of God. What I say is not of my self: neyther that which is | Carmara, die 17. {No}uemb. |

sayd to me, is of them selves, but it is sayd of him which liueth for euer. These Mysteries hath God lastly, and of his great Mercyes graunted unto thee. I haue answered thy dowting mynde. Thow shailt be glutted, yea filled, yea thow shalt swell and be puffed up with the perfect knowledge of Gods Mysteries in his mercies.

Abuse them not. Be faithfull, Use Mercy. God shall enriche thé: Banish wrath: yt was the first*, and is the greatest commaundment. I rayng by him: and live by him, which rayngneth and liueth for euer.

{* A}nnael gaue me ..e as ... appeares Anno 1581.

I haue shewed thé perfectly: Behold I teach thé agayn: O how mercifull is God that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyn so many &c.

{C}armara. {di}e 17 Novemb.

Whan thow wilt work for any thing apperteyning unto the estate of a good King: Thow must first call uppon him, which is theyr prince. Secondly the ministers of his powre ar six &c.

{C}armara eodem tempore.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spak of; or manifested yesterday. Sayd I not, and shewed I not, which had the government of Princes? for as it is a Mysterie to a farder matter, so is it a purpose to a present use. Yf it rule worldly princis, how much more shall it work with the Princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding [168r] of all sciences, that are past, present, or yet to come.

Frute hath farder vertue, then onely in the eating: Gold his {farder} condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow {art} Dignified. &c.

{eodem} tempore.

Last of all thy Ryng, which was appointed thé with the Lamyne comprehending the forme* of thy own name. Which is to be made in pf{ect} gold: as is affore sayde.

{vi}de Aº ... {Ca}rmara: {eo}dem tempore.

Thow shalt be cumforted. But respect the world to come: Whereunto thow art provyded, and for what ende: and that, in what tyme. Serve god truely, Serve him justly. Great care is to be had, with those that meddle with princis affayres: Much more consideration, with whome thow

*E.K.

shallt meddle, or use any practise. But God hath shadowed thé from destruction. He preserveth his faithful, and shaddoweth the iust, w$^{th}$ a sheld of honor. None shall enter into the knowledg of thes mysteries with thé, but this worker* &c.

Finally God doth enriche thé with knowledg: and of thy self hath given the understanding of these worldly vanities. He is mercifull: And we his good Creatures, neyther haue, do, nor will forget thé. God doth bless you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayd.

Dee, Dee, Dee, At length, but not to late.

[Δ as concerning these Mysteries atteyning &.]

King Bobogel, Novemb. 19.

Lo thus thow seest the Glory of Gods creatures: whom thow mayst use, with the consideration of the day, theyr King, theyr prince and his character: The King and Prince govern for the hole day: the rest according to the six parts of the day. Use them to the glory ~~of God~~ prayse and honor of him, which Created them, to the laude and prayse of his Maiestie.

King Carmara, Novemb. 20.

Write this reverently. Note it with submission. What I speak hath not byn revealed, no not in these last tymes of the second last world &c.

Thow shalt work marvaylous marvaylously by my workmanship in the Highest.

King Bynepor, {di}e 20. {N}ovemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the earth. All these are Angels, that govern under him: &c. Use them, They are, and shalbe at thy commanndement.

King Bnaspol. die 20. Novemb.

By me thow shalt cast out the powr of all wycked Spirits. By me thow shalt know the doings and practises of evyll men: and more then may be spoken, or uttred to man.

King Bnaspen, die 20. Novemb.

Ô quanta est ho[min]is Infirmitas et Corruptio, qui Angelis, idq$_e$ suis bonis, fidem autem Deo, vix habet? O[mn]ia Mundana fæces; Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq$_e$ servientibus, semper verus est Pete quae vis.

King Carmara, Novemb. 21

Dixi et quod dixi Obumbratum est veritate, Justitia, et perfectione

Ecce -- Δ -- holding up the meat rod

Hic -- Δ pointing to the ende of the rod

Per hoc, pointing to the Middle of it.

Et a mensuræ fine, nos nostramq$_e$ mensurabis potestatem.
Age (inquam) Quid vis? &c.
Obscurum enim Nihil est, quod per illum $^{EK:}$, recepisti $^{\Delta}$ .
Age

One thing is yet wanting, a mete receptacle &c. There is yet wanting a stone. &c.
One there is most excellent, hid in the Secret of the depth &c. In the uttermost part of the Roman possession. &c. Lo the mighty hand of God, is uppon thé &c.

Thow shalt prevayle with it, with kings and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it and take it up &c. Kepe it sincerely: Let no mortall hand towch it but thy own.

King Carmara, Novemb. 21.

[168v] Thy Character must haue the names of the five Angels (written in the myddst of Sigillum Æmeth) graven uppon the other side, in a circle. In the myddst wherof must the stone be, which was allso browght. Wherein Thow shallt at all tymes behold (priuately to thy self) the state of Gods peop{le,} throwgh the whole earth.

... {corner of leaf torn; HM has Anno 1583 May 5}
???=
...?? Car=
... ?? caue (?)
{B}aligon.

Go and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and yo$^r$ eyes shalbe fully opened. One thing which is the grownd and Element of thy desyre, is allready perfited &c. Out of Seuen Thow hast byn instructed, of the lesser part most perfectly.

Raphael A$^o$ 1583. Martij 23.

All those before spoken of, are Subiect to thy Call. &c. Of frendship, at any tyme, thow mayst see them, and know what thow wylt.

Raphael, Marty 26. Anno 1583. {HM lists the date as March 23, however, per Sl. 3188, 'All those...' and 'Euery one...' were March 26. The third quote is no longer extant in Sl.3188, but HM lists the date elsewhere as March 15.}

Euery one (to be short) shall at all tymes and seasons, shew thé Direction in any thing &c.

One thing I answer thé, for all Officis: Thow hast in subiection all Officis: Use them when it please thé: and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of one of you: yea I haue harden{ed} him, as the flynt: and burnt him togither with the ashes of a Cedar. To the Intent, he may be proued Just in my work: and great in the strength of my glory: Neyther shall his mynde consent to the wyckednes of Iniquitie. For from Iniquitie, I haue Chosen him to be a first Earthly wytnes of my dignitie.

Uriel, A° 1583
Aprilis 23:

{HM includes several more paragraphs, and omits the following concluding paragraph.}

Δ Soli Deo Omnipotenti omnis honor et Gloria. Amen.

## Cap. 3: ^Some remembrances Of the ~~necessary~~ furniture ^and Circumstances necessary in ~~for~~ the exercise Heptarchicall.

First cast thy ey unto the generall prince, Governor, or Angel, that is Principal in this world. Than place my name, whome thow hast allready.
Than the Name of him, that was shewed thé yesterday, [$w^{th}$ the short cote.] Then his powre, with the rest of his six perfect ministers.
With these thow shalt work to a good ende. All the rest thow mayst use to gods Glory. for every one of them shall minister to thy Necessities.

Was it not Annael:
$w^{th}$ whome I
had the preface to
this new exercise
{t}estemony (?):
vide sup. pagina,
..., libra prima.

Moreover when thow workest, thy fete must be placed uppon these Tables, which thow seest wrytten last: comprehending 42 letters and names. But with this consideration, that the first Character, which is the first of the 7, in thy former boke be placed uppon the top of the Table, which thow wast, and art & shalt be commaunded to haue and use.

King Carmara
in the presence
of Michael
A° 1582.
{No}vemb.17.

Last of all the Ring, which was appointed thé, with the lamyne Comprehending the forme of thy own name. which is to be made in perfect gold: as is affore sayd.

Euen as god is Just ~~hast~~ his Judgments true, his mercies unspe{akable} So are we the True Messengers of God and our words are true in his mercy for euer. Glory ô glory be to thé ô most high God.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the Consideration of the day, theyr King, theyr Prince and his Chara{cter.} The King and Prince govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse & honor of him, which Created them, to the laude and praise of his Maiestie.

King
{C}armara.
~~?????~~
Novemb. 20.

[169r]

The Characters of the kings are in the Globe: and {of the Princis,} in the Heptagonon.

King Carmara, Novemb. 21.

The sonns of light $^{\Delta\ \text{light}}$, and theyr Sonns, are Subiect unto my Cõmaund{ement.} This is a Mysterie, I haue spoken of it. Note it throwghly. They {are} my Servants. By them thow shalt work mervayles. My time {is} yet to come. The Operation of the Erth is Subiect to my powre. And I am the first of the Twelue. My Seale is called Barees. And here it is.

Hagonel.
Novemb. 16.
A° 1582.

In his Name $^{=\ \text{Carmara}}$, with my name, by my Character, & the rest of my Ministers are these things browght to pass.

1. These that lye here are witches, enchanters, Deceyvers, Blasphemers. And finally all they that use Nature with Abuse: and dishonor him which rayngneth for euer.
2. The Second Assembly wer the Governers of the Erth, whose Glory, if they be good, the weapons which we haue ~~towght~~ towght thé, will augment And consequently, (yf they be euyll,) will pervert.
3. The Third Assembly, are those which tast of Gods Mysteries, and dr{ink} of the Juyce of Nature: whos myndes are diuided: Some with eyes loking toward heven: The rest to the Center of the erth.

Prince
Hagonel.
eodem tem=
pore

Vbi non gloria, nec Bonitas, nec bonum est. It is wrowght, I say, it is wrowght (for thy understanding) by the Seven of

| | |
|---|---|
| the Seven, which were the Sonns of Sempiternitie: whose names thow hast written and recorded to Gods glory. | |
| Mark this: All Spirits enhabiting within the Earth, where theyr habitation is of force, not of Will, (Except the midest of my self which I know not) are Subiect to the powre hereof [pointing to his seale] with this you shall govern: With this you shall unlok: with this, (in his name, who raigneth) you shall discouer ~~your e~~ her entrayles. | Prince Butmono sayd this; but the office is ascribed under king Bnaspol to Prince Blisdon: The Mystery therof I know not yet. |
| Whan thow wilt work ^for any thing apperteyning unto the estate of a good king, Thow must first call uppon him which is theyr Prince. Secondly the ministers of his powre are Six: whose names conteyn 7 letters apece: as thy Tables do manifest: by whom in generally, or by any one of them, in particularitie, Thow shalt work for any intent or purpose. As concerning the letters particularly, They do concerne the Names of 42. which 42, in generally or one of them do and can work the destruction, hindrance or annoyance of the estate, condition, or degree, as well for body as government, of any wycked or yll liuing Prince. &c. | King Carmara. Novemb. 17 |
| Venito BOBOGEL, Rex et Princeps Nobilitatis: Venito cum ministris:<br>Venito (inquam): Venito cum Satellitibus tuis, munitus.<br>[Δ This I note for a form of calling] | 1582<br>King<br>Carmara<br>die 17. Novemb. |
| Veni Princeps, 7 principum, qui sunt Aquarum principes: Ego sunt Rex potens et mirabilis in Aquis: cuius potestas est aquarum visceribus. | King Babalel to his prince: Novemb. 17. |
| Venito, Veni (inquam) Adesto. Veni Rex. O Rex, Rex, Rex Aquarum. Venito Venito (inquam). Magna est tua, Maior autem mea potestas. | Ki{ng} Carmara eodem tempor. |
| Vitam dedit Deus omnibus Creationis. Venite, Veni Ignis, Veni Vita Mortalium (inquam) Venite. Adestum Regnat Deus. O venite. Nam unus ille regnat, et est vita viuentium. | {K}ing Carmara eodem tempore. |
| Venite, ubi, nulla quies, sed stridor dentium | {K}ing Car. eodem tempore. |
| {[In space between paragraphs:} Behold euery one of these Princis hathe his peculier Table. | Carm. Novemb. 2. |
| Venite vos, qui sub mea estis potestate | Carmara. |

Thy Character must haue the names of the five Angels written (in the myddst of Sigillum Æmeth) graven uppon the other syde in a circle. In the mydst wherof, must the Stone be, which was allso browght: wherein thow shalt at all tymes, behold (priuately, to thy self) the state of Gods People, throwgh the whole earth.

Uriel
1583.Maÿ. 5.

[169v]
The 4 fete of the Table, must haue 4 hollow things of Swete wood wh{ereuppon} they may stand: Within the hollownes wherof, thy Seales may be kept unp{erished.} One month is all for the use therof.

{Uriel, 1583,} May 5.

The sylk must be of diuers cullors: the most changeable that can be got{ten.} For who is hable to behold the glory of the seat of God.

The cullor was shewed red and greene interchangeably. Nouemb. 21. A° 1582

Δ -- The Character or Lamyne for me, was Noted (Nouemb. 17 A° 1582) that it shold conteyne some token of my name: And, now, in this, accownted the True Character of Dignification, I perceyue no peculier mark or letters of my name.

Uriel - 1583. Maÿ. 5.

The forme in euery corner, considereth thy Name. Δ you meane, there to be a certayn shaddow of Delta Δ -- Uriel - Well.

Δ - What is the use of the 7 Tables, (like armes) and from what grownd are they framed, or deriued?

Uriel - They are the ensignes of the Creation: wherewithall they were created by God: known onely by theyr acquayntance, and the manner of theyr doings.

Δ - haue I rightly applyed the dayes to the kings -- Uriel - The dayes are rightly applyed to the kings. &c.

Δ - The characters and words annexed to the Kings names in the utter Circumference of the great Circle or Globe: How are they to be used?

Uriel - They are to be paynted uppon swete wood, & so to be held in thy hand as thow shaltt haue cause to use them.

---

Sigillum Æmeth is to be set in the myddle of the Table.

Il, Aprilis 28, 1583.

---

Grace, mercy and peace be unto the liuely branches of his florishing kingdome and strong art thow in thy glory, which dost unknytt the Secret parts of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre & Magnificence opened unto man. And why? bycause thy Diuinitie and secret power, is here shut up in numero Ternario et Quaternario. A qº principium, et fundamentum omne huius est tui sanctissimi ~~maximi~~ (?) operis. For yf thow (O God) be wunderfull & incomprehensible in thyne owne substance, it must nedes follow, that thy works, are likewise incomprehensible.
But Lo, they shall now beleue, bycause they see: which heretof{ore} could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: and mighty is the force of that arme, which overcommeth all things. Let all powre (therfore) rest in thé. Amen.

Leave oute the Bees of the seven names of the 7 kings, and 7 Princis. and place them in a Table diuided by 12 and 7. the 7 spaces, being uppermost: and therin write in the upper lyne, the let{ters} of the king, ~~with th~~ with the letters of his prince following, next after his name: and so of the Six other, and theyr princis. And read them on the right hand, from the upper part to the lowest. and thow shalt finde, then, the Composition of this Table. Therin they are all comprehended, sauing certayn letters, which are not to be put-in here: By reason that the Kings, and Princis do spring from God: and not God from the Kings and Princis: Which Excellency is comprehended and is allso manifest, in that Third and fowrth Number. {in marg: Number}

Rownd abowt the sides [of this square ^Table] is euery letter of the 14 na{mes,} [170r] of the 7 kings and princis.

Hereafter shall you perceyue that the Glory of this Table {surmownteth} the Glory of the Sonne. All things els that appertayne unto it, {are} allready prescribed by your former Instruction.

IL.
Aprilis 29.

God is the begynning of all things, but not after one soft: Nor to euery One alike. But it is Three manner of works with his Name.

1

- The One in respect of Dignification
- The Second in respect of Conciliation
- The Third in respect of an ende and determined Operati{on.}

Now, (Syr,) to what ende wold you wear your Character? &c.
Δ At our first dealings to gither it was answered by a Spirituall Creature, (whome we toke to be Uriel,) Sigillum hoc in auro sculpendum, ad defensionem Corporis omni loco, tempore et occasione, et in pectus gestandum.

Il - But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect composition Centrally, in the Square number of 3 and 4. The Center wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thow shalt be dignifyed) is prepared: but allso the Nature of all other Characters.

To the Second - Δ - Conciliation you meane.

2 Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the name of Tables: Squared out into the forme of Armes: which are proper to euery King and Prince according to theyr order.

Now to the last - Δ - As concerning the ende and determined Operation

3 IL - It ~~consisteth~~ onely consisteth in the mercy of God, and the Characters of these bokes. &c.

IL

Set down the Kings and theyr Princis in a Table as thow knowest them: with theyr letters backward: excepting theyr

{Δ - Note, he}re, it may

Bees, frõ the right hand to the left. Let Bobogel be first, and Bornogo is his prince. &c.

appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

**Note.**

and so on the backside of my Character or golden square Table, and ???feth all the names of the 7 kings and theyr 7 Princis: the generall little $^{\wedge B}$ ~~B, absented from e?ho??~~ ?????mentally (?) allwayes conteyned (?) to be pies???d to ech name: as well as in the great table.

De Sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thé ~~?????~~, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his æternitie: comprehending all vertue: The whole and Sacred Trinitie:

Michael, 1582, Martÿ 19.

Oh holy be he: Oh holy be he: Oh holy be he.

Uriel answered, Amen.

Mich - Now, what wilt thow? Δ - I wold full fayne procede according to the matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - Δ - I did so diuiding it first into 4, and then every of them, into 10.

[170v]

He called one by name Semiel.

One cam in and kneled down: and great fyre came out of his mowth.

Michael sayd: To him are the Mysteries of these Tables known.

Michael sayd, Semiel, (agayn) and by and by he$^{Michael}$ sayd, O God thow hast sayd, and thow liuest for euer. &c. ~~Do not think here to speak to him.~~ Semiel stode up, and flaming fyre cam out of his mowth, and than he saide, as followeth.

Sem - Mighty lord, what woldst thow with the Tables?

Mich - It is the will of God Thow fatch them hither.

Sem - I am his Tables. Behold these are his tables: Lo where they are.

Δ - There cam-in 40 white Creatures, all in white silk long robes, and they like Children. And all they falling on theyr knees, sayd:

Thow onely art holy among the Highest, O God thy Name be blessed for euer.

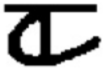
Δ Michael stode up out of his Chayre, and by and by all his legs,semed to be like two great pillers of brass: and he as high as half way to heven: And by & by his sworde was all on fyre: & he stroke or drew his sword over all these 40 ^theyr heds. The erth quaked: And the 40 fell down. And Michael called Semiel with a Thundring voyce & sayd, Declare the Mysteries of the Liuing God, Our God, of One that Liueth for euer.

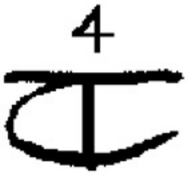
Sem - I am ready.

Δ - Michael stroke ouer them with his sword: and they all fell down (& Uriel ~~ap~~ allso) on his knees. And commonly at the striking with the sword, flaming fyre, (like lightening) did flash with all.

Michael - Note. here is a Mysterie.

Δ - Then stept furth one of the 40 from the rest: & opened his breast, which was covered with sylk and there appeared

a great  all of gold.

Mich - Note the number. Δ over the T, stode the Number of 4, on this fashion 

Δ - The 40, ~~cryed~~ all cryed: Yt liueth and Multiplyeth for euer: blessed be his name.

Δ - That creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that in the first place. It is the Name of the Lord.

Δ - Then there semed a great clap of Thunder to be ~~&c.~~

Δ - And so furth. the whole second boke is nothing els but the Mysteries most Mervaylous of Sigillum Dei, otherwise called Sigillum Æmeth. wherof here I did here but leave some ????y {HM reads: admonishement}, &c.

Note allso, the Third boke was chiefly of the 7 ensignes of Creation. &c. mentioned in this Chapter of in the ^?????? of orations (?).

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[171r]

## Caput 4.

### Some Notice of peculier formes, wherein the Kings, Princis, and Ministers Heptarchicall appeared.

**King CARMARA**

Appeared as a man, very well proportioned: in a long purple Robe, and with a Triple Crowne of Gold on his hed.

At his first comming in, he had 7 ^like men waighting on him: which afterwarde declared them selves to be 7 princis under the 7 Heptarchicall Kings.

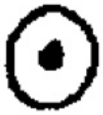
Uriel deliuered to him, at his first appearing, (which he kept still in his hand) a rod, or straight little rownd staf of gold diuided into three distinctions: whereof two were dark, or blak, and the Third, bright red.

### Note.

At the first, Uriel pluckt a thing from under the ^Covenant Table: and it grew Rownd, Bigger & bigger, (of fyrie Cullour) bigger then all the world: and ^he sayd to me Δ Vltima est hæc ætas vestra quæ tibi revelata erit. Then cam swarming into the stone, Thowsand yea Inumerable people, Uriel sayd, Est in mundo, et ~~cum~~ incipiet cum illo alter Mundus. and he bad, Note the forme of the thing seen. Note the cullour. The forme of the thing seen was a Globe Transparent fyre within which the people seemed to stand, Towers and Castells. &c. did appere therein, likewise. This Globe did king CARMARA seeme to go uppon, & to measure it: and there appeared a very riche chayre to be set: allmost at the top of the Convexitie of the sayd Globe. wherein he sat down.

Uriel

### Prince HAGONEL

Note. All the 7 Princis, seemed to ^be men, and to haue red robes, but this Prince, his Robe, was shorter then the others. They had all Cerclets of ☉ ~~above~~ on theyr heds, he had a rownd Ring with a prik in the myddle which he affirmed to be his seale. The name therof he sayde to be Barees, and that it is  .

The Sonns of light men and theyr Sonns, are Subiect unto his commaundement. They are his Servants. Their Apparition ~~appereth~~, the first 7 ~~like little boyes~~ yong men, the other 7 like little boys. [loke on the other side]

Ministers
Filij Lucis
Filij filiorum lucis
???erte (?) filiam (?)

## Note

King Carmara, did first Call the Princis .7. before him: and they stode three on one side of him, and three on the other: But this Prince Hagonel, he toke, and set him in the myddle before him, as he sat in the Chayre, on the Convexity of the Transparent fyrie Globe. And after ward he called but five kings: for he him self, supplyed two places of Kings, governing on Monday, and fryday. Blumaza he dyd not ones speak of: I know, not yet, the Mystery therof.

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[172r]

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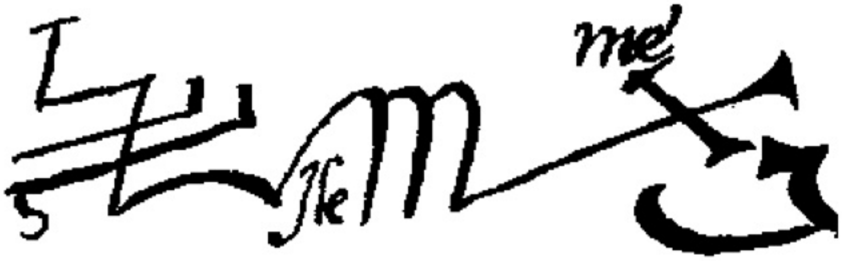
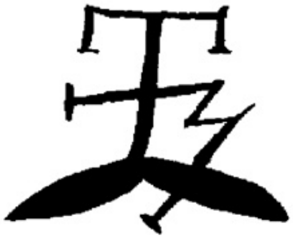
|---|---|---|
| Rex -- | BLVMAZA --- |  |
| Princeps -- | Bralges --- |  |

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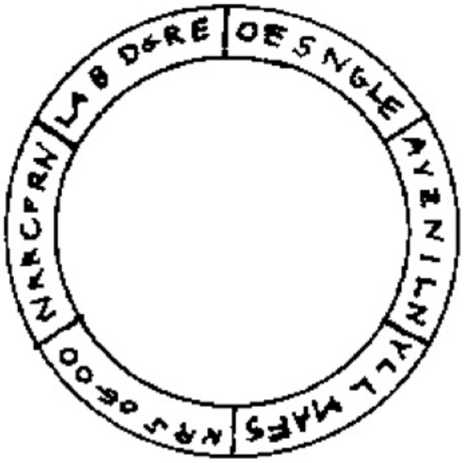
Sapientia ædificauit sibi
Domum: excidit Columnas
Septem. Prouerb. 9.

## Die Lunæ {Monday}

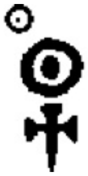
| | | | | | | |
|---|---|---|---|---|---|---|
| O | E | S | N | G | L | E |
| A | V | Z | N | I | L | N |
| Y | L | L | M | A | F | S |
| N | R | S | O | G | O | O |
| N | R | R | C | P | R | N |
| L | A | B | D | G | R | E |

{**Note:** The ms. has F with a dot under it in the second square of the first row, with an E (also with a dot under it) above it. The circle is from HM; that in CMH is blank. - JHP}


LAB DGRE
OESNGLE
AVZNILN
YLLMAFS
NRSOGOO
NRRCPRN

CARMARA Rex

Hagonel



Princ{eps}

Shewed onely in square

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## Die Dominica. {Sunday}

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| L | N | A | N | A | E | B |

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| R | O | E | M | N | A | B |
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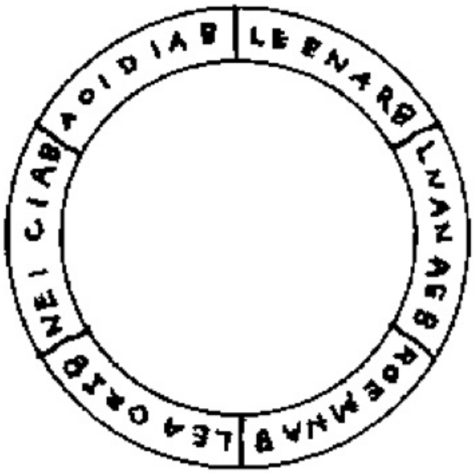
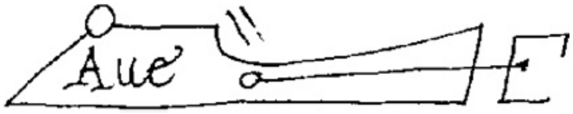
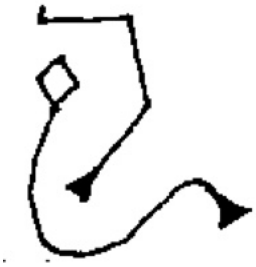

AOIDIAB
LEENARB
LNANAEB
ROEMNAB
LEAORIB
NEICIAB

BOBOGEL Rex

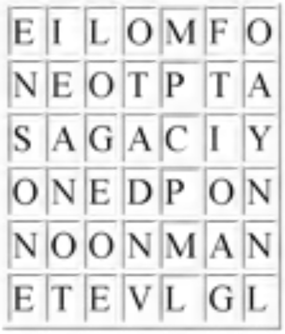


BORNOGO Princeps



both square and rownd

## Die Martis. {Tuesday}



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|---|---|---|---|---|---|---|
| E | I | L | O | M | F | O |
| N | E | O | T | P | T | A |
| S | A | G | A | C | I | Y |
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| N | O | O | N | M | A | N |
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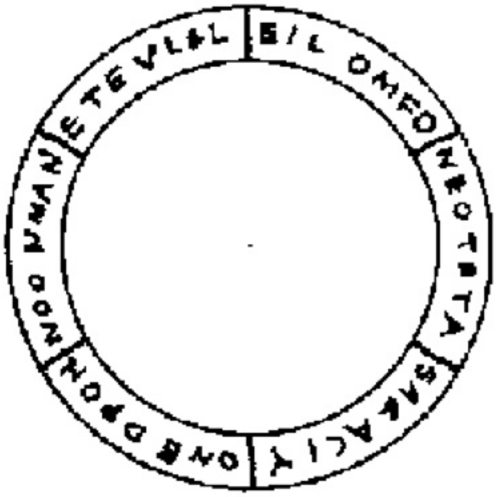
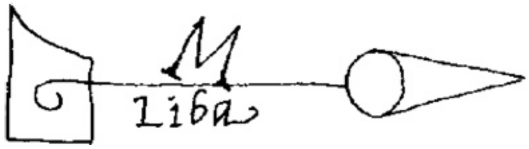
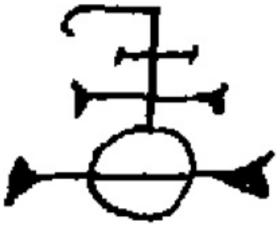

EIL OMFO
NEOTPTA
SAGACIY
ONEDPON
NOONMAN
ETEVLGL

BABALEL Rex



BEFAFES Princeps



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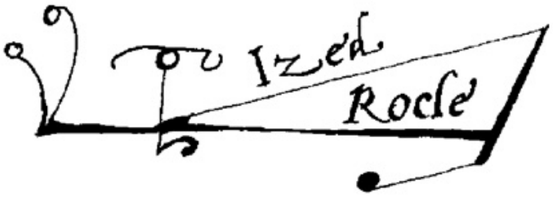
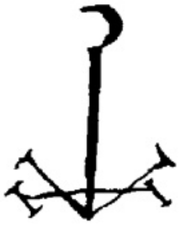
[172v]

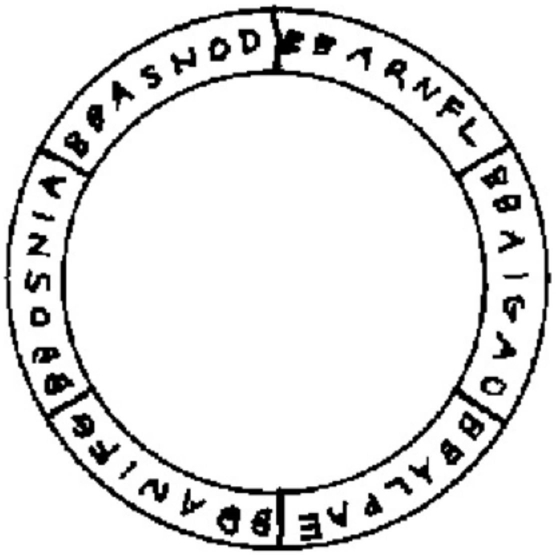
### Die Jouis. {Thursday}

BYNEPOR Rex



BVTMONO Princeps




BBASNOD
BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA

| | | | | | | |
|---|---|---|---|---|---|---|
| B | B | A | R | N | F | L |
| B | B | A | I | G | A | O |
| B | B | A | L | P | A | E |
| B | B | A | N | I | F | G |
| B | B | O | S | N | I | A |
| B | B | A | S | N | O | D |

Shewed onely in square.

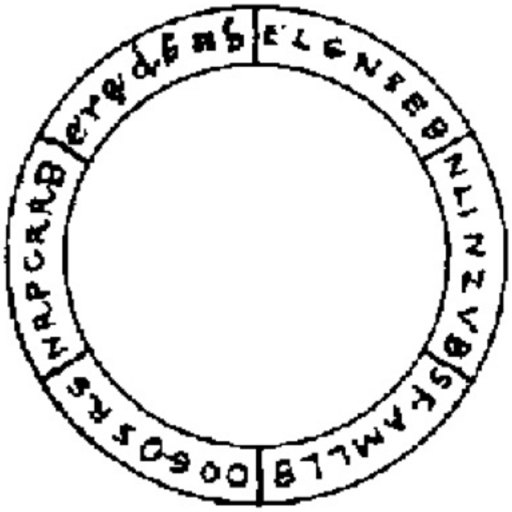
fol. 3. l:

Behold, this is my Seale. &c.

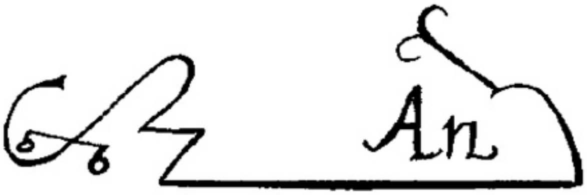
All spirits inhabiting within the earth, (where their habitation is of force, not of will) are subiect to the powr hereof. With this you shall govern, with this you shall unlok: With this (in his name who rayneth) you shall discover her entrayles. &c.

---

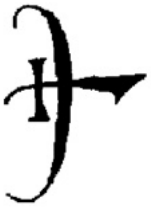
### Die Mercurÿ {Wednesday}

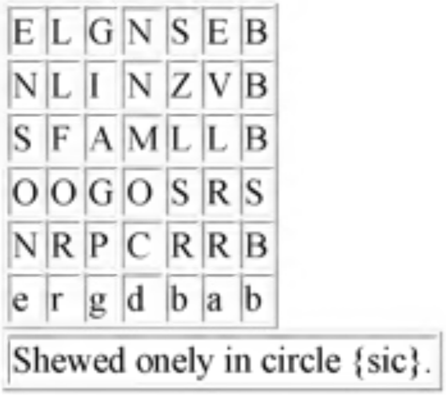


BNASPOL Rex



BLISDON Princeps



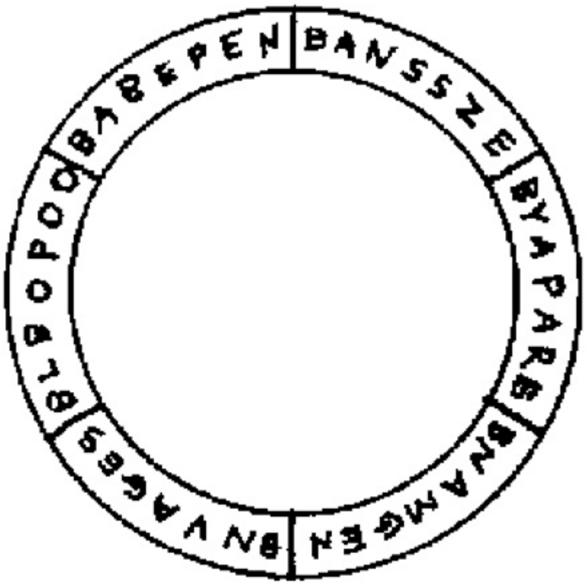


| | | | | | | |
|---|---|---|---|---|---|---|
| E | L | G | N | S | E | B |
| N | L | I | N | Z | V | B |
| S | F | A | M | L | L | B |
| O | O | G | O | S | R | S |
| N | R | P | C | R | R | B |
| e | r | g | d | b | a | b |

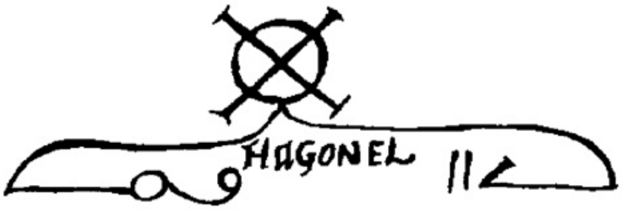
Shewed onely in circle {sic}.

---

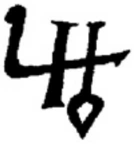
## Die Sabati. {Saturday}

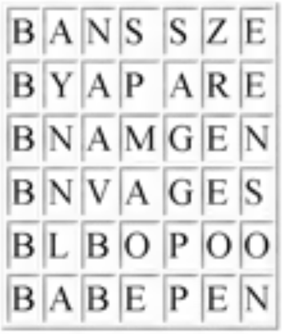

BANSSZE
BYAPARE
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN

BNAPSEN Rex



BRORGES: Princeps





| | | | | | | |
|---|---|---|---|---|---|---|
| B | A | N | S | S | Z | E |
| B | Y | A | P | A | R | E |
| B | N | A | M | G | E | N |
| B | N | V | A | G | E | S |
| B | L | B | O | P | O | O |
| B | A | B | E | P | E | N |

Shewed onely in Circle.

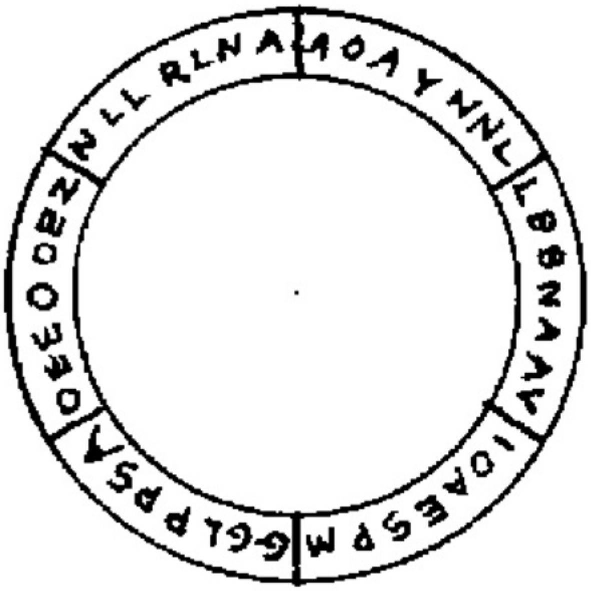
---

[173r]

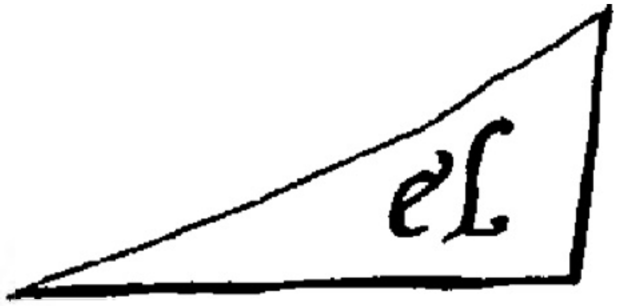
## Die veneris {Friday}

| | | | | | | |
|---|---|---|---|---|---|---|
| A | O | A | Y | N | N | L |
| L | B | B | N | A | A | V |
| I | O | A | E | S | P | M |
| G | G | L | P | P | S | A |
| O | E | E | O | O | E | Z |
| N | L | L | R | L | N | A |

Shewed onely in Circle.


AOAYNNL
LBBNAAV
IOAESPM
GGLPPSA
OEEOOEZ
NLLRLNA

BALIGON,
aliter CARMARA: Rex
vel MARMARA



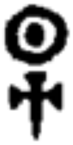
BAGENOL P{rinceps}

| Filij lucis | Filij filiorum | |
|---|---|---|
| I | ~~El~~ E | ♀ |
| Ih | An -- | ☿ |
| Ilr | Aue -- | ☉ |
| Dmal | Liba -- | ♂ |
| Heeoa | Rocle -- | ♃ |
| Beigia | Hagonel -- | ♄ |
| Stimcul | Ilemese -- | ☽ |

**libº 4º. fol 2**

Potestas Carmara, Marmara, siue upsius Baligon regnat in filiæ (?) -- Rex -- CARMARA

The Sonnes of men, and theyr Sonns, are subiect unto my commaundement. They are my Servants -- Princeps -

Minister 

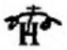
-- Hagon{el}
primus et {quartus}

This Prince calleth all the People of the earth: and then he commaundeth of three sorts:

1. Kings - Δ Conside{r ..} seameth to ... with Bobogel his office &c.

2. Noble men:
3. Philosophers -- Princes of Nature

I am Primus et Quartus Hagonel.

Here is his Name (pointing to  = Carmara) &c.

Notwithstanding, I am his Minister.

And pointing to Carmara, he sayd. In his name with my name, by my Character, and the rest of my Minis{ters} are these things browght to pas.

It is wrought, by the 7 of the 7, which were the Sonnes Sempiternitie, whose names thow hast written and recorded to Gods Glory:

[173v]

Bobogel
Sonday

-- The distributing, giving, and bestowing of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome: with the excellencies in Nature: and of many other great Mysteries, mervaylously avaylable, and necessarie to the advancing of the Glory of our GOD, and Creator. Therfore, In the Name, &c.

Gloria Patri &c.

Prince
Bornogo
Sonday

-- The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. and generally the Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties. Therfore, In the Name, &c.

Pater noster &c.

Raphaël. A° 158 {sic}

[174r]

Rex
Carmara
Die lunæ
Monday

-- Who, ^in this {Heptarch}icall Doctrine receyuedst at blessed Uriel his hand, the golden rod of government & the Chayre of dignity,: and ~~the~~ ~~Tr~~ didst appeare first to us. Triple Crown in a long purple robe. Who saydst to me at Mortlake, I minister the strength of Godunto thé.

Likewise thow saydst, These Mysteries hath God, {lastly,} and of his great mercyes, graunted unto thé.

Thow shalt be glutted, y{ea} filled: yea thow sha{llt} swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.
And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me: Kings there are, in Nature, wyth Nature, and aboue Nature. Thow art Dignified.

And ^saydst concerning the use of these Tables, This is but the first step. Neyther shalt thow practise them in vayne. + ~~Therfore,~~ &c.

{in marg:}+ And sayd thus: Generally, of God his mercyes and graces on me decreed, and bestowed: Whatsoeuer thow shalt speak, do, or work, shalbe profitable and acceptable: And the Ende, shall be good.

Prince
HAGONEL
Monday

To whose Commaundement the Sonnes of men and theyr Sonnes ar subiect: and are thy Servants. To whose powre the Operation of the Earth is subiect. Who art the first of the twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seuen of the seven (which are the Sonns of Sempiternitie) dost work mervayles amongst the people of the Earth: and hast sayd to me, That I allso, by the same thy servants, shold work mervayles. O Noble Hagonel who arte the Minister to the Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names and characters ~~do here~~ are here presented.

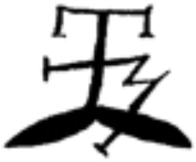
Therfore &c.

[174v]

Rex
Blumaza

{One third of the page is blank.}

Princeps
Bralges

-- Who saydst ^to us The Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which ^to my seer appeared like little smokes, with out any forme, Whose seale of gouernment is this:  Who saydst, Beholde, I am come, I will teache thé, Names without Numbers: The Creatures subiect unto me, shall be known unto you, Therfore, In &c.

[175r]

Rex
Baligon
fryday

The shew-stone

{in top marg: pronunc...are (?)}

Who canst distribute and bestow at pleasure, {all that} what{-so-euer} can be wrowght in aereall actions: who hast the government of thy self perfectly: as a mysterie known unto thy self. Who ~~hast answered thé d~~ didst aduertise me of this stone and holy receptacle both nedefull to be had, and also didst direct me to the taking of it up, being presently and in a few mynutes of tyme, browght to my sight ^{in marg: frõ the uttermost part of the Roman possession, being had ther in the secret of the depth} ~~handling, & possessings (?), as to this day it appereth.~~ Who didst say then unto me, Thow shalt prevayle with it, with Kings and with all Creatures of the world. whose beauty (in vertue) shall be more worth, then the Kingdomes of the earth. for the which purposes here rehersed, and other, ~~to be~~ partely, now to be used and enioyed, & ^partely hereafter more abundantly (as the Lord god of hoasts shall dispose) And allso bycause thow thy self art governour of thes 42 thy mighty, ~~ff~~ faithfull & obedient Ministers: Therfore, In &c.

Rex
Bnapsen
Saterday.

-- ~~The government of all enchanters Coniurers, witches and wicked spirits hated of God, and included for euer in outward darknes~~ : Who hast sayd to me, That by thé I shall cast oute the powre of all wicked spirits: And that by thé I shall or may know the doings and practises of euyll men, and more then may be spoken or uttred to man. Therfore &c.

Princeps
Brorges

-- Who ^being the Prince, ~~and~~ chief Minister and governor under thy right Puissant King Bnapsen, didst appear to my seer in most terrible manner of firy flamyng streams, and saydst Noui Ianuam mortis et percussit gloria Dei Impiorum parietes.

Therfore &c.

[175v]

Rex
Babalel
Tuesday
♂

-- Who art King in Waters: Mighty and wunderfull in waters, whose powr is in the bowels of the waters: whose royall person with thy Noble prince Befafes, and his 42 Ministers, The Triple Crowned king Carmara bad me vse to the Glory prayse and honor of him which created you all, to the laude and prayse of his Maiestie.

Therfore, &c.

Princeps
Befafes

-- Who art Prince of the seas: Thy powr is vppon the waters. Thow drownedst pharao: and hast destroyed the wycked. Thy name was known to Moyses, thow liuedst in Israël:

-- Who hast measured the waters: who wast with King Salamon, and allso long after that, with Scotus: but not known ^to him by thy true name: for he called thé Mares. And since thow wast with none: ^Except when ^thow preseruedst me (throwgh the mercy of God) from the powr of the wycked and wast with me in extremities: Thow wast w$^{th}$ me throwghly: who of the Ægyptians hast byn called Obelison, in respect of thy pleasant deliuerance: And by that name to me knowne: and of me Noted in record, to be the Noble and Curteous Obelison. Whose Noble ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions, of the waters, and saltnes of the seas, in giuing good success in Battayles, reducing ships, and all manner of vessels that flete uppon the seas: To some all the fishes and monsters of the seas, yea all that liueth therein, are well known: and generally are the distributers of Gods Judgments uppon the Waters that couer the earth. Some conduct waters waters throwgh the earth: other do beautify Nature in her Composition. The rest are distributers and deliuerers of the Threasors and unknown substances of the Seas: Thow ^O Noble Prince Befafes badst me use thé, in the name of God. Therfore &c.

[176r]

Rex
Bnaspol
Wensday.

To whome the earth with her bowels, and secrets whatsoeuer, are deliuered: and hast sayd to me heretofore: What thow art, there I may know. Thow art great, but, (as thow truely didst confess,) he in whom thow art, is greater then thow: Therfore, In &c.

Princeps
Blisdon

-- Unto whome the keys of the Mysteries of the earth are deliuered: whose 42 ministers are Angels that govern under thé: All which, thy mighty king ^Bnaspol bad me use: and affirmed that they are and shalbe at my commaundement: Therfore, In &c.

Il. 1583.
Thursday
Aprilis
18.

Yf thow haue a parcell or part (out of euery place) of the erth, in any small quantity, thow mayst work by the Creatures, whose powr it is to work in such causes, which will bring it (neuer trust me) before you can tell twenty.

[176v]

## Rex Bynepor
Thursday

-- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and Condition of all things. Whose sanctification, glory and renowne, althowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, and thow wast the ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent: but distinct in one degree. Whan he cam thow wast magnified by his comming: and art Sanctified, world without ende.

Vita Suprema
Vita Superior
Vita Infima tuis sunt
mensurata manibus.

Notwithstanding, Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powr, which hath sent thé.

Thow begynnest new worlds $^{\Delta}$, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

New worlds. Perhaps a new period doth begynn, as I haue set down in the Volume of famous and rich Discoveries. ♃ after ♀ great period.

## Princeps Butmono

-- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted. All the kindes of ~~the~~ beasts of the earth dost thow endue with life. Thy seale is theyr glory. Of God thow art sanctified. and thow reioysest. The liuing, the ende, and begynning of all beasts thow knowest. and by sufferance thow disposest them, untyll thy Vyoll be runne.

Therfore, &c.

[177r] [177r is blank]

[177v]

## The seven Kings

1. Carmara ^as a man very well proportioned in a long purple robe. Wth a Triple crown on his hed.

2. {illegible marg note.} Bobogel - in a black veluet coat, and his hose close with veluet upperstoks: overlayd with gold lace: With a velvet hat-cap, with a black feather in it. with a cape on one of his sholders: his purse hanging at his neck: & so put under his gyrdell ^at which hong a gylt rapier: his beard long he had plinufles & pynsions.

He sayd, I wear these robes, not in respect of my self, but of my government.

The ministers cam wth ~~him~~ Bob., 42, all trymmed after the manner of Nobility now a dayes, wth gilt rapers. 7 of them were apparayled like Bobogel, sagely & gravely: all the rest ar ruffyn like. The last 7 do seme to be ~~men~~ both men & women: for ~~before~~ in the forepart they seme to be attyred lik women ^with fardingales, & in the bak part like men.

3. Babalel - As though he wer a king with a crown ^of Gold on his hed his apparayle, a long robe whitish. his left arme ^sleve was very white. & his right arme ~~black~~ sleve, was black. he seamed to stand uppon water, his name was written in his forhed: Babalel.

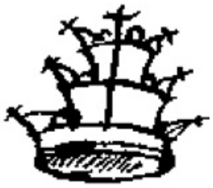
The forme 7 of his 42 Ministers haue Cerclets on theyr heds.

Δ for king Babalel he first called Befafes, ~~O~~ Veni Princeps in principum, qui sunt aquarum Principes &c. & of these seven the letters seme betwene theyr fete.

4. Bynepor - The ministers 42 like ghostes or smokes without all forme having every one of them a little glittering

| | | |
|---|---|---|
| | | spark of fyre in the middest of them: and every spark a letter in it. |
| 5. | | Bnaspoll {sic} - With a red Robe & a Crowne on his hed.<br>The Ministers semed to haue letters in the palmes of theyr hands. Standing abowt a little hill of clay. and behinde this a far did stand an Innumerable Company of ugly people. |
| 6. | Carmara called saying (?) Venite, ubi nulla quies, sed stridor dentium. {"Come here, where there is no peace, but only the gnashing of teeth." MLQ, Book 4, Nov. 20, 1582} | Bnapsen - a king with a crown on his hed.<br>The Ministers ^men 42 tossed the ~~Table~~ rownd Table (which they hold) all in fire flaming. & held in theyr {hands}. |
| 7. | | Baligon - Idem quae Carmara w$^{th}$ his triple Crown & long purple roabe.<br>his 42 ministers, wer bright people: and besides them All the ayer swarmeth with creatures. Theyr letters were in theyr forheds: They stand in a Circle: They take the letters from theyr forheds & set them in a Circle. |

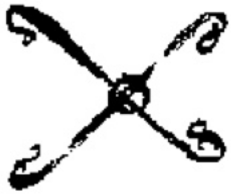
[178r]



The form of the first apparitions Heptago{num} Prm (?)

| | |
|---|---|
| Carmara -- | Cam first in, hauing 7 waightyng on him and they (as ~~aff~~ afterward appered) were the 7 prin{ces} but Carmara him self semed to be a man of good proportion, with a long purple ga{rment} $^{\text{robe}}$ and a triple ~~crowned~~ Crown (of gold) on his {hed.} |

The 7 Princes -- semed to be like men, & they had {red} garments ... {illegible. HM adds they had "cerclets of gold on theyr heds"}

| | |
|---|---|
| Hagonel | The .1. -- his robe was shorter then $^{\wedge\text{of}}$ the others 6. fol. 14.b. he held a seale ⊙ called Barees. |
| Bornogo | The .2. w$^{\text{th}}$ a $^{\wedge\text{gold}}$ coronet or rather a Cerclet abowt {his hed.} $^{\wedge\text{Babalel called}}$ Veni Princeps 7 principum, qui sunt aquarum pr{incipes.} |
| Befafes | The .3. -- He opened his bosom: and seamed leane: {and} seamed to haue feathers under his roabs. he had a golden girdle: & on it, written, Befafes. |
| Butmono | fol. 11 -- he had a cerclet of gold on his hed. |
|  | He had a long red robe, & a cerclet of gold on his hed.<br>{cp. HM description of the ministers under Babalel and Befafes} The 42 Ministers had theyr letters in theyr forheds, & they wer 6 rows of 7 in a row. But of the first 7 had the letters betwene theyr fete, {and} water seamed contynually to pass over these letters. At length the 42 diued into the water, & so went a{way.} |
| Blisdon -- | In a Robe of many cullours: & on his hed a cerclet {of Gold.} Δ - Then his red garment, had many cullors in it {...}. |
| Brorges -- | The $^{6}$ sixth - he putteth open his cloathes & red apparell and there did yssue mighty fyre out of his sides. most terrible, |

grysely, & unutterable to be beholden of mor{tal} eye, any tyme.

Bralges -- The .7. -- his Ministers appeared like little smokes, without any forme.

Δ - ... Bynepor {illegible note in margin}

He sayd, Beware of wavering: Blot out suspition {of} us: for we are Gods Creatures, that haue rayned, do ray{ne,} & shall raigne for euer. All our mysteries shalbe k{nown} to you.

Bagenol appered not, by that name. Perhaps Hagonel was Bagenol. H being put for B. and the letters true {...?}

As hath king also ... Carmara, or Marmara, with a greater??? from his proper name Baligon.

ΔNote.

Neyther Blumaza ~~nor Brorges~~ appered by name ..... .... {bottom line of page is damaged and unreadable.

[178v]

[178v is blank]

[179r]

{This page is bound sideways, such that the first line is against the left margin.}

{repetition of 173v}

Bobogel -- Sonday The distributing, giving and bestowing of wisdome and Science: The teaching of True Philosophie, ~~and~~ true understanding, and of all lerning, grownded uppon Wisdome, with the excellencies in Nature, and of many other great Mysteries, mervaylously avaylable and necessarie to the advancing of the Glory of our God, and Creator. Therfore in the Name &c.

Gloria Patri &c.

Prince Bornogo -- The Altering of the Corruption of Nature, into perfection, The knowledg of Metalls, And generally The Princely Ministring to the right Noble and Mighty King BOBOGEL in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and True Understanding, and of other very many his peculiar Royall Propreties.

Therfore In the Name, &c.

Pater noster &c.

[179v]

{This page has only a double circumference circle in the middle of the page, and occupying about half the width of the page.}

[180r]

{This page is also sideways}

| | |
|---|---|
| Rex<br>Carmara -- | fol. 4. Behold these things and their mysteries shall be known vnto you, reserving the secrets of him that raigneth for euer. |
| Bralges -- | All our mysteries shall be known unto you. |
| | fol. 46. |
| Carm -- | fol. 5: |

[180v]

{This page is also sideways}

O F S N G L E

{blank circle}

[181r]

{This page is also sideways}

{Repetition of page 174r.}

Prince HAGONEL To whose Commaundement the Sonnes of men and theyr Sonnes are subiect: and are thy Servants. To whose powre the Operation of the Erth is subiect. Who art the first of the Twelue: and whose seale is called Barees, and this it is ☉ At whose Commaundement ar the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel. Who, by the seven of the seven, which are the Sonns of Sempiternitie, dost ~~thy dost ????~~ work mervayles amongst the people of the earth, and hast sayd to me, that I ^allso should by the same thy servants work Mervayles. ^Thou who arte the Minister to the great ~~king~~ Triple Crowned King Carmara: and Notwithstanding art Prince over these 42 Angels whose names & characters are ^also ~~layd under my ??st fete~~: as I was {rest is illegible}

[181v]

{This page is also sideways}

{Repetition of page 174r.}

Rex Carmara -- And saydst unto me, What soeuer thow shalt speak do or work shalbe profitable and acceptable: and the ende of it shall be good. &c.

*A° 1582 Novemb. 17.

Who saydst, to me at Mortlak*, I minister thé strength of God unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercyes, graunted unto thé.

Thow shalt be glutted, yea filled, yea thow shallt swell, & be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art is to the farder understanding of all sciences that are past present, or yet to come.

And immediately didst say unto me ~~Thow art Dignified~~ Kings ther ar in Nature, with Nature and above Nature.

Thow art Dignified.

-- And as concerning the use of these Tables, This is but the first step: Neyther shalt thow practise them in vayne.

[182r]

{Compare with page 168v.}

Raphael
A° 1583
Martÿ 23.

Go, and thow shalt receyue. Tary and you shall receyue. Slepe and you shall see: But watch and your eyes shall be fully opened. One thing which is the grownd and Element of thy desyre, is allready perfyted &c. Out of Seuen Thow hast byn instructed of the lesser part, most perfectly.

Martÿ 24

A direction requisite.

Euery Organ is voyd of qualitie, unleast a Meane be adiected.: So, is all that thow hast before, more wonderfull, then as yet, profitable, unleast thow be directed and led in unto the true use and Order of the same. &

Martÿ 26--

I haue byn thy Scholemaster, and director to the Sterne, to rule the reason thereof, with those, which can reach the Iudgment therof.

All those before spoken of are subiect to thy Call &c.

Off frendeship, at any tyme thow mayst see them, and know what Thow willt. &c.

Euery one, (to be short) shall at all tymes and seasons, shew thé Direction, in any thing.

[Δ - But they haue Chefe and speciall tymes]

Raphaël

Peraduenture Thow thinkest I am not in thy Marrow: yes I haue byn long in the highest part of thy body, and therfore am somwhat perswaded of thy meaning.

One thing I answer thé for all Officis
Thow hast in subiection all Officis
Use them whan it pleas thé: and as thy Instruction hath byn.

Raph. 1583 Martÿ 26. -

Yt is determined, else wold I not:
And may be undetermined, yf you
break his commaundements.

| | |
|---|---|
| Raph. 1583. Aprilis 3. - | Cumfortable Instruction is a necessary Medicine. |
| Ur. -- Aprilis 23 - | Sayth the Lord - I haue hardened the hart of One of you, yea, I haue hardened him as the flynt: and burnt him to gither with the ashes of a Cedar: to the intent, he may be proued just in my work, and great in the strength of my Glory. Neyther shall his mynde consent unto ^the wyckednes of Iniquitie. For from Iniquitie I haue chosen him, to be a first earthely witnes of my Dignitye. |

{In margin, sideway:}

| | |
|---|---|
| Carm.<br>Novemb. 21<br>1582. | Thow hast byn told perfectly, playnely and absolutely, not onely the condition, dignitie, & estate of all things that God hath framed: But allso withall, thow wart deliuered the most perfect forme and use of them. |
| Il Maÿ 5.<br>1583. | Thy Character must haue the names of ~~God~~ the five Angels (written in the middst of Sigillum Emeth) graven uppon the other side in a Circle. In the middst wherof must the stone be: which was also browght: Wherein thow {shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.} |
| Il - 1583.<br>April. 28.<br>after supper | Hereafter you shall perceyue that the glory of this Table, surmownteth the glory of the Sonne. |

[182v]

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 |
|---|---|---|---|---|---|---|---|
| 1 | B | A | L | I | G | O | N |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 2 | B | O | R | N | O | G | O |
| 3 | B | a | p | n | i | d | o |
| 4 | B | e | s | g | e | m | e |
| 5 | B | l | u | m | a | p | o |
| 6 | B | m | a | m | g | a | l |
| 7 | B | a | s | l | e | d | f |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8 | B | O | B | O | G | E | L |
| 9 | B | E | F | A | F | E | S |
| 10 | B | a | s | m | e | l | o |
| 11 | B | e | r | n | o | l | e |
| 12 | B | r | a | n | g | l | o |
| 13 | B | r | i | s | f | l | i |
| 14 | B | n | a | g | o | l | e |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 15 | B | A | B | A | L | E | L |
| 16 | B | V | T | M | O | N | O |
| 17 | B | a | z | p | a | m | a |
| 18 | B | l | i | n | t | o | m |
| 19 | B | r | a | g | i | o | p |
| 20 | B | e | r | m | a | l | e |
| 21 | B | o | n | e | f | o | n |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 22 | B | Y | N | E | P | O | R |
| 23 | B | L | I | S | D | O | N |
| 24 | B | a | l | c | e | o | r |
| 25 | B | e | l | m | a | r | a |
| 26 | B | e | n | p | a | g | i |
| 27 | B | a | r | n | a | f | a |
| 28 | B | m | i | l | g | e | s |

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 29 | B | N | A | S | P | O | L |
| 30 | B | R | O | R | G | E | S |
| 31 | B | a | s | p | a | l | o |

|  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
| 32 | B | i | n | o | d | a | b |
| 33 | B | a | r | i | g | e | s |
| 34 | B | i | n | o | f | o | n |
| 35 | B | a | l | d | a | g | o |
| 36 | B | N | A | P | S | E | N |
| 37 | B | R | A | L | G | E | S |
| 38 | B | o | r | m | i | l | a |
| 39 | B | u | s | c | n | a | b |
| 40 | B | m | i | n | p | o | l |
| 41 | B | a | r | t | i | r | o |
| 42 | B | l | i | i | g | a | n |
| 43 | B | L | V | M | A | Z | A |
| 44 | B | A | G | E | N | O | L |
| 45 | B | a | b | l | i | b | o |
| 46 | B | u | s | d | u | n | a |
| 47 | B | l | i | n | g | e | f |
| 48 | B | a | r | f | o | r | t |
| 49 | B | a | m | n | o | d | e |
|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 |

[183r]

1588 / 30 / May

|  |  |  |  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| 1 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 | 11 | 12 |
|  | d | o | n | p | a | T | d | a | n | V | a | a |
| 2 | 13 | 14 | 15 | 16 | 17 | 18 | 19 | 20 | 21 | 22 | 23 | 24 |
|  | o | l | o | a | G | e | o | o | b | a | u | a |
| 3 | 25 | 26 | 27 | 28 | 29 | 30 | 31 | 32 | 33 | 34 | 35 | 36 |
|  | O | P | a | m | n | o | V | G | m | d | n | m |
| 4 | 37 | 38 | 39 | 40 | 41 | 42 | 43 | 44 | 45 | 46 | 47 | 48 |
|  | a | p | l | s | T | e | d | e | c | a | o | p |
| 5 | 49 | 50 | 51 | 52 | 53 | 54 | 55 | 56 | 57 | 58 | 59 | 60 |

| | | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|---|
| | s | e | m | i | o | o | n | A | m | l | o | x |
| 6 | 61 | 62 | 63 | 64 | 65 | 66 | 67 | 68 | 69 | 70 | 71 | 72 |
| | V | a | r | ~~G~~ s | ~~S~~ t | ~~t~~ l | ~~b~~ L | b | r | i | a | p |
| 7 | 73 | 74 | 75 | 76 | 77 | 78 | 79 | 80 | 81 | 82 | 83 | 84 |
| | o | i | P | t | e | a | a | p | D | o | c | e |
| 8 | 85 | 86 | 87 | 88 | 89 | 90 | 91 | 92 | 93 | 94 | 95 | 96 |
| 9 | 97 | 98 | 99 | 100 | 101 | 102 | 103 | 104 | 105 | 106 | 107 | 108 |
| | p | s | n | a | C | N | r | z | i | r | z | a |
| 10 | 109 | 110 | 111 | 112 | 113 | 114 | 115 | 116 | 117 | 118 | 119 | 120 |
| | S | i | o | d | a | o | i | n | r | z | f | m |
| 11 | 121 | 122 | 123 | 124 | 125 | 126 | 127 | 128 | 129 | 130 | 131 | 132 |
| | d | a | l | t | t | d | n | a | d | i | r | e |
| 12 | 133 | 134 | 135 | 136 | 137 | 138 | 139 | 140 | 141 | 142 | 143 | 144 |
| | d | i | x | o | m | o | n | s | i | o | s | p |
| 13 | 145 | 146 | 147 | 148 | 149 | 150 | 151 | 152 | 153 | 154 | 155 | 156 |
| | r | g | o | a | n | n | ꝗ | A | C | r | a | r |

{There are arrows pointing 'psnacN...' to row 8, 'Siodao...' to row 9, etc. evidently indicating that letters be shifted up one row.}

D: Befafes, nunquam te deserens, docet, puerum breui moriturum, cum aliis tribus; nisi, pro tenus reddantur domino (qui in limine adest,) uota uestra.:

[183v]

[183v is blank]

[184r]

## Bonorum Angelorum Invitationes

Dicen..., tribus
vicibus, ter, tribus
vicibus, ~~Ter~~:

singulis diebus,
Donec &c.
..d est .. Tribus,
singulis diebus.

Ô puyssant and right Noble King, (N,) and by what name els so-euer thow art called, or mayst truely and duely be called: To whose peculier gouernment, charge, disposition, and Kingly Office doth apperteyne, thé (N. &c.)

+ with thy Prince, and his Ministers and subiects, 42

* ?AR

In the Name of the King of Kings, the Lord of Hoasts, the Allmighty GOD, Creator of heaven and earth: and of all things visible and Invisible: Δ COME, now, and appear + to my perfect and Sensible eye Iudgment: in a godly, and frendely manner: to my cumfort, and help, for the auancing of the honor and Glory of our Almighty GOD, by my service: As much as by thy wisdome, and powre, in thy propre* Kingly office, and government, I may be holpen, and enhabled unto: Amen.

Δ (ô ri{ght} Nobl{e King} N.)

COME, Ô right Noble King, (N.) I say, COME. Amen.

Gloria Patri, &c.

^+ to be aduanced, by my faithfull service,
% (ô O Noble Prince, N.)

HAG

O Noble Prince, (N.) and by what name els, so-euer, thow art called, or mayst truely and duely be called: To whose peculier government, charge, disposition, Office, and Princely Dignitie, doth apperteyne thé, (N, &c,) In the Name of Allmighty God, the King of Kings, and for his honor and glorie ^+, I require thé % to COME presently, and to shew thy self, to my perfect and sensible ey Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and powre; according to the propertie, of thy Noble Office: COME, ô Noble Prince, (N) I say COME. Amen.

Pater noster, &c.

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## SONDAYE:

King
BOBOGEL

The distributing, giving, and bestowing, of Wisdome and Science: The teaching of true Philosophie, true understanding of all lerning, grownded uppon wisdome, with the Excellencies in Nature, and of many other great Mysteries, mervaylously avaylable, and necessarie to the aduancing of the Glory of our GOD, and Creator. ~~Therfore, In the Name &c.~~

And saydst to me, (in respect of these Mysteries atteyning), Dee Dee, Dee, At length: But Not to late:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince
BORNOGO
^ of all lerning
grownded uppon
wisdom.
+ And saydst to me
What Thow desyrest
in me, shalbe
fullfylled.

The altering of the Corruption of Nature, into perfection: The knowledg of Metalls: and generally the Princely Ministring to the right Noble, and Mighty King BOBOGEL in his gouernment of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding, ^, and of other very many his peculiar Royall Propreties +. Therfore, In the Name, &c.

Pater noster &c.

[185r]

{Cp. 174r}

## MONDAYE.

King CARMMARA -- Who, in this Heptarchicall Doctrine, at blessed Uriel his hand, didst receyue the golden rod of government, and measuring: and the Chayre of Dignity, and Doctrine, and didst appeare first to us, adorned with a Triple Diademe, in a long purple robe: who saydst to me, at Mortlake, I Minister the Strength of God, unto thé.

Likewise thow saydst, These Mysteries hath God lastly and of his great mercies graunted unto thé.

Thow shalt be glutted, yea filled, yea thow shalt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his mercies.

And saydst, this Art is to the farder understanding of all sciences, that are past, present or yet to come.

And immediately didst say unto me, Kings there are, in Nature, Wyth Nature, and aboue Nature: Thow art Dignified.

And saidst concerning the use of these Tables, This is but the first step: Neyther shallt thow practise them in vayne.

And sayd thus, Generally, of Gods mercies and graces, on me decreed, and bestowed, What so euer thow shallt speak, do, or work, shalbe profitable, and acceptable; And the Ende shalbe good:

Therfore, In the Name, &c.

Gloria Patri &c.

Prince HAGONEL To whose Commaundement, the Sonnes of men$^{\text{light}}$, and their Sonns, are subiect: and are thy Servants. To whose powre, the Operation of the Earth, is subiect. Who art the first of the Twelue; and whose seale is called Barees, and this ☉ it is. At whose commaundement, are the kings, Noble men, and Princis of Nature. Who art Primus, et Quartus Hagonel: Who, by the seuen of the seven, (which are the Sonns of Sempiternitie) dost work mervayles, amongst the people of the eEarth: and hast sayd to me, that I allso, By the same, thy servants, shold work mervayles. Ô Noble Hagonel, who art Minister to the Triple Crowned King CARMARA: and Notwithstanding, art Prince over these 42 Angels: whose Names, and characters, are here presented:

Therfore, In the Name, &c.

Pater noster &c

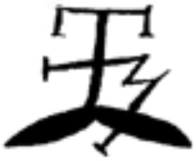
| Filij lucis | Filij filiorum |
|---|---|
| I | . IL. |
| Ih | An |
| Ilr | Aue |
| Dmal | Liba |
| Heeoa | Rocle |
| Beigia | Hagonel |
| Stimcul | Ilemese |
| In sigillo Æmeth. | |

[185v]

{Cp. 174v}

King
BLVMAZ
A

Prince
BRALGES.

-- Who saydst, the Creatures liuing in thy Dominion, are subiect to thy powre: whose subiects are invisible: and which (to my seer) appeared, like little smokes, with out any forme, Whose seale of gouernment, is this:  Who saydst, Beholde, I am come, I will teach thé, Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

Pater noster, &c.

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{Cp. 175v}

King BABALEL -- Who art King in Waters: Mighty and wunderfull in waters: whose Powre is in the bowells of the waters: whose Royall person, with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA, bad me vse, to the glory, prayse, and honor, of him, which created you all, to the laude and prayse of his Maiestie.

Therfore, In the Name, &c.

Prince BEFAFES -- Who art Prince of the seas: Thy powre is vppon the waters: Thow drownedst Pharao: and hast destroyed the wycked: Thy Name was known to Moyses: Thow liuedst in Israël: Who hast measured the waters: who wast with King Salomon: and also, long after that, with Scotus: but not known to him by thy true name: for he called thé MARES. And since thow wast with none: Except, when thow preservedst me (throwgh the mercy of God,) from the powr of the wicked: and wast with me, in extremities: Thow wast with me throwghly: who of the Ægyptians hast byn called OBELISON, in respect of thy pleasant deliuerance: And by that Name, to me, knowne: and of me Noted in record, to be the Noble and Curteous OBELISON. Whose Noble Ministers 42, are of very great powre, dignitie, and Authoritie: As some in the measuring of the motions of the waters, and saltnes of the seas: in giving good success in Battayles: reducing ships, and all manner of vessells, that fleete uppon the seas: To some, all the fishes, and monsters of the seas, ~~are well known~~; yea all, that liueth therein, are well known: and generally are the Distributers of Gods Judgments uppon the Waters that couer the earth: Some conduct waters, throwgh the earth: Other do beawtify Nature in her Composition: The rest are distributers and deliuerers of the Threasors, and unknown substances of the Seas: Thow Ô Noble Prince BEFAFES, badst me use thé, In the Name of God. Therfore, In the Name &c.

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{Cp. 176r}

## WEDDENSDAYE:

King BNASPOL -- To whome, the Earth, with her bowells, and secrets whatsoeuer, are deliuered: and hast sayd to me, heretofore, What thow art, There I may know. Thow art great, but, (as thow truely didst confess,) He in whome thow art, is greater then thow. Therfore, In the Name, &c.

Prince BLISDON -- Unto whome, the keys of the Mysteries of the Earth are deliuered: whose 42 Ministers, are Angels, that govern under thé. All which, thy mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commaundement. Therfore In the Name, &c.

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{cp. 176v}

## THVRSDAYE:

King BYNEPOR -- Uppon the distribution and participation of whose exalted most especiall and glorified powre, resteth onely and dependeth the generall state and condition of all things: Whose sanctification glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that Measureth, sayd, And thow wast the Ende of his workmanship: Thow art like him, and of him: yet, not as partaking, or adherent, but distinct in one degree. Whan he cam thow wast Magnified by his comming: and art Sanctified, world without ende. Vita Suprema, Vita Superior, Vita Infima, tuis sunt mensurata manibus: Notwithstanding, thow art not of thy self: Neyther is thy powre thyne owne: Magnified be his Name. Thow art in all: And all hath some being by thé: yet thy powr is nothing in respect of his powre, which hath sent thé: Thow begynnest New worlds, new people, New Kings, and New knowledg, of a new government: ~~Therfore, In the Name, &c.~~ And hast sayd, to me, Thow shalt work Mervaylous Mervaylously, by my workmanship, in the Highest.

Therfore, In the Name, &c.

Prince BVTMONO -- Who art life and breath in liuing Creatures: All things liue by thé, the Image of One excepted; All the kindes of beasts of the earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: and thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest, and by sufferance, thow disposest them: untyll thy Vyoll be ronne. Therfore, In the Name. &c.

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{cp. 175r}

## FRIDAYE:

King BALIGON -- Who canst distribute, and bestow at pleasure, all, and whatsoeuer can be wrowght in aereall actions. Who hast the government of thy self perfectly, as a mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had, and allso, didst direct me, to the taking of it up: being presently, and in a few mynutes of tyme, browght to my sight, (from the secret of the depth, where it was hyd, in the uttermost part of the Roman possession): Which stone thow warnedst me that No mortall hand, but my own, should touch: and saydst unto me: Thow shalt prevayle with it, with Kings and with all Creatures of the world: whose beauty (in vertue) shalbe more worth then the Kingdomes of the erth. For the which purposes, here rehersed, and other, partely now to be practised and enioyed, and partely hereafter, more abundantly, (As the Lord God of hoasts shall dispose) And allso, Bycause, thow thy self art Governour of these 42 thy mighty, faithfull and obedient

Ministers: Therfore, In the Name, &c.

Aº 1583 Maÿ 5 Blessed Uriel sayd to me A Meridie hora 4 1/2 At Mortlake

The stone and holy Receptacle.

Thy Character must haue the names of the fiue Angels (written in the mydst of Sigillum Æmeth) graven uppon the other side in a circle. In the mydst whereof, must the stone be, (which was allso browght). Wherein, Thow shalt, at all tymes, behold (priuately to thy self) the state of Gods people, throwgh the whole Earth.

Prince
BAGENOL

[188r]

## SATERDAYE

King BNAPSEN -- Who hast sayd to me, That by thé I shall cast oute the powre of all wycked spirits: And that by thé I shall, or may know the doings and practises of euyll men: And more then may be spoken or uttred to man: Therfore In the Name: &c.

Prince BRORGES: -- Who, being the Prince, chief Minister, and Gouernor under thy right puyssant King BNAPSEN, didst, (to my seer) appear, in most terrible manner, of fyrie flamyng streams: and saydst, Noui Ianuam mortis. Et percussit gloria Dei Impiorum parietes.

Therfore In the Name, &c.

{finis}

# De Heptarchia Mystica

## of Dr. John Dee

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**Editor's Introduction**

This book consists of detailed instructions for communicating with angels and employing their aid for practical purposes. It consists of excerpts, in handbook form, from Dr. Dee's detailed records of his "mystical exercises".

This is a transcription from the original in Dee's own handwriting, now found in the British Library under the catalog number Sloane 3191. There have been two other published editions of this text, one by Robert Turner, 1983 revised 1986, and another by Geoffrey James, 1984 and 1994. While I can recommend both of these editions, if one is able to find them, I believe the present edition reflects Dee's manuscript more accurately, as may be seen for example by comparing them with the photograph shown on pg. 28 of Turner's revised edition.

Compare this with Dee's *Compendium Heptarchiae Mysticae*, an earlier version but with some interesting additions and variations.

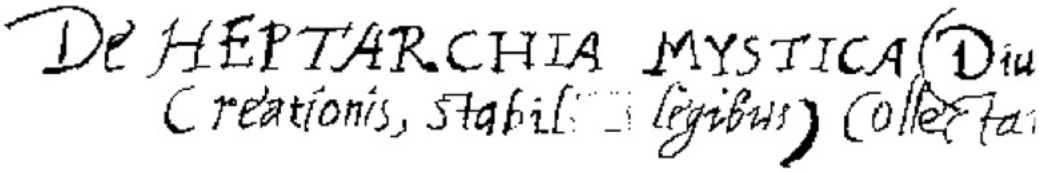
A note attached to the beginning of the manuscript reads as follows:

This is the original Ms. in Dr. Dee's handwriting. A fair copy by Ashmole is in the Ms. Sloane 3678.
JM

This volume formerly belonged to Ashmole and on the clasps of the *** binding his coat of arms was impressed.

How Ashmole obtained this Ms. appears by his account prefixed to Ms. Sloane 3677.
JM

---



De HEPTARCHIA MYSTICA (Diu
Creationis, stabil legibus) Collecta

# De HEPTARCHIA MYSTICA, (Diuinis, ipsius Creationis, stabilis legibus) Collectaneorum

# Liber primus.

## Cap. 1.

### Of the Title, and generall Contents of this boke, some nedefull Testimonies

Beware of wavering: Blot owte suspition of us; for we are gods Creatures that haue Raigned, do Raigne, and shall Raigne for eu^. All our Mysteries shalbe known unto you. &c

Behold, these things and theyre Mysteries, shalbe known unto you:

Reserving, the Secrets of him, that Raigneth for eu^. [the voyce of a multitude, answered, singing] Whose Name, is great for eu^.

Anno 1582. Nouemb. 16, Bralges, the last of 7 Princes concluding the First boke spoke hereof these words (Sl.3188, pp. 80)

Open your eyes, and you shall see from the highest to the lowest. The peace of God be uppon you.

K. Carmara, eodem tempore.

Venite, Gradatim repetamus Opera Dei, &c.

Nota Δ: Lib. Creationis 1°. Principes loquebantur magnalia Dei: et secundo, Reges maxime hoc faciunt.

Carmara, Nouemb. 17 (Sl.3188, pp. 81)

Unus est Deus, et unum est opus nrm.

Δ: Note -- very many cam uppon the convex superfices of the Transparent globe, and sayd,

Parati sumus seruire Deo nostro.

Prince Hagonel

This work shall haue relation to tyme present, and present use. To mysteries far exceading it: And finally to a purpose & Intent: whereby the Maiestie and Name of God, shall and may, and, of force, must

K. Camara, Nouemb. 19, (Sl.3188, pp. 92) appeare with the Apparition of his wunders, and mervayles yet unhard of. Dixi

D: Note, As Michael and Uriel, at the begynning of these revealed mysteries, were present, and gaue Authority to Carmara, to order the whole Heptarchicall Reuelation; so, at the Conclusion, they appeared agayn and Raphael with them; and Michael concluded the second boke (of this particular Reuelation Heptarchicall,) with these words following:

Mercifull is our God, and Glorious is his Name: which Chuseth his Creatures, according to his owne secret Iudgment: This Art is the first part of a Threefold Art, Joyning Man, (with the knowledg of 1. the world, 2. the Government of his Creatures, and 3. the Sight of his Maiestie) unto him (O I say unto him,) which is Strength, Medicine, and Mercy to those that feare him.

Michael, Nouemb. 19.

Amen.

Thow hast a work of three proportions in Esse: of Seuen in forme, which is (of it self) diuided by a Number Septenarie. Of the Course, estate, and detemination of things 1. Above, things 2. Next, and Things 3. Below. which of it self, is pure, perfect, and withoute blemish. &c.

Carmara, Nouemb. 21. in appendix of the second boke.

O God, how easy is this first understanding? Thow hast byn told perfectly, plainly, and absolutely, Not onely, the Condition, dignitie, and estate of All things that God hath framed: But allso, withall, Thow wart deliuered, the most pfect forme & use of them. &c.

Carmara, Nouemb. 21.

Euen as God is iust; his Judgments true; his Mercies unspeakable; So are we the True messangers of God: and our words are true in his Mercies for eu.

Glory, (Ô Glory) be to thee, O most high God.

King Carmara, Nouemb. 17. (Sl.3188, pp. 85)

Now you towche the world, and the doings uppon Earth. Now we shew unto you the lower world. The Governors that work and Rule under God. By whome you may haue powre, to work such things, as shalbe to Gods Glory, profyt of your Cuntry, and the knowledg of his Creatures &c. We procede to One God, one knowledg, One Operation. Venite filiae.

Behold these Tables. Herein lye theyr Names, that work under God uppon earth. Not of the wycked, but of the Angels of Light. The whole Government doth consist in the hands of 49(in God his powre, strength, Mercy, and Justice) whose Names are here evydent, excellent, and

Michael, Aprilis 29, 1582. ".49." (Sl.3188, pp 55-56) glorious. Mark these Tables: Mark them, Record them to yor Cumfort. This is the first knowledge. here shall you haue wisdome. Halleluyah. Mighty and Omnipotent art thow, Ô God, God, God, Amongst thy Creatures. Thow fillest all things, with thy excellent foresight. Thy Glory be amongst us, for euer. -D. Amen.

The fowntayne of wisdome is opened: Nature shalbe knowne. Erth with her Secrets discloased. The Elements with their powres iudged &c.

Uriel [Apr 29]

Behold, I teache: There are 4, Angels glorious and excellent: appointed for the Government of all erthly Actions: which 4, do work and dispose the will of the Creator: Limited from the begynning, in strength powre and glory. These shalbe Subject unto you. In the Name and by Invocating uppon the Name of God: who doth lighten, dispose and cumfort you. &c.

Uriel, Aprilis 29, Anno 1582 (Sl.3188, pp 62)

What doth the heaven behold, or the Earth conteyne, that is not, or may be subdued, formed and made by these? What lerning grownded uppon wisdome, with the excellencies in Nature, can not they manifest?
One in heaven they know:
One, and all in Man they know:
One, and all in earth they know.

Measure heaven by a part (my meaning is, by these few). Let God be glorified: his name praised, his CREATION well taken: and his Creatures well used.

King Carmara, Novemb. 19, of King Bobogel, his princis Ministers (Sl.3188, pp 91-92)

He that standeth in the myddst of the Globe signifieth NATURE: whereuppon in the first point, is the use and practise of this work: That is to say, as concerning the first part, for it is sayde: The boke conteyneth Three kinds of knowledges.

- The knowledge of God truely
- The Number and doing of his Angells pfectly
- The begynning and ending of Nature Substantially.

Uriel, May 5, Anno 1583. (Sl. 3188, pp 180)

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## Cap. 2

### Of John Dee, his principall, and in manner peculier Interest, to exercise the Doctrine Heptarchicall.

Ultima est haec aetas vram, quae tibi revelata erit.

Anno 1582 [Uri]el,

| | |
|---|---|
| | Nouemb. [15.] |
| The Mysteries of God haue a tyme: And Behold, Thow art provyded for that tyme. | Michael |
| The Sonnes of light, and their Sonnes, are Subiect unto my commanndement: This is a Mysterie: I haue spoken of it: Note it thorowghly: They are my Servants. By them, Thow shalt work Marvayles. | Prince Hagonel, Nouemb. 16. |
| There are kings fals, and uniust, whose powre, as I haue subuerted and destroyed, So shallt Thow. D. | Prince Hagonel, Nouemb. 16. |
| The second Assembly were the Governors of the earth whose Glory, (Yf they be good) the weapons we haue towght thee (D), will augment, And, Consequently, (yf they be euyll,) pervert. | ..em, eodem, tempore. |
| I am BORNOGO. This is my Seale. This my true Character. What thow desyrest in me, shalbe fullfilled. Glory to God. | Prince Bornogo, Nouemb. 16. |
| Behold, Behold, lo Behold my mighty powre consisteth in this. Lerne wisdome by my words. This is wrowght for thy erudition what I entrust thee from God. Loke unto thy Chardg truely: Thow art yet dead. Thow shalt be revyved. But oh blesse God truely. The blessing, that God giueth me: I will bestow uppon thee, by omission. Ô how mighty is our God: which walked on the waters: which sealed me with his name: whose Glory is withoute ende. Thow hast written me, but yet dost not know me. Use me in the Name of God: I shall at the tyme appointed be ready. I will Manifest the works of the Seas: And the Miracles of the depe, shall be known. | Prince Befafes, .....die |
| Behold, thow desyrest, and art syck with desyre: I am the disposer thowgh not the Composer of Gods medicines. Thow desyrest to be cumforted and strengthened in thy labors: I mynister unto thee the Strength of God. What I say is not of my self: Neither that which is sayde to me, is of them selves: but it is sayde of him wch liueth for euer. These Mysteries hath God lastly, and of his great Mercyes grannted unto thee. I haue answered thy dowting mynde. Thow shailt be glutted, yea filled: yea thow shalt swell and be puffed up with the perfect knowing of Gods mysteries in his Mercies. | Carmara, 17. Nouemb. |
| Abuse them not. Be faithfull: Use Mercy: God shall enriche the: Banish wrath: yt was the first* and greatest Commanndment. I Rayngne by him, and lyve by him, which rayneth and liueth for euer. | * Annael gaue me that commanndement Anno 1581: in the |

preface, as it were, of all those Actions.

King Carmara. die 17 Nouemb.

I haue shewed thee perfectly: Behold I teach thee againe: O how mercifull is god, that revealeth so great Secrets to flesh and blud. Thow hast 42 letters. Thy Tables last, conteyne so many &c.

King Carm. eodem temp.

Whan Thow wilt work for any thing apperteyning to the estate of a good King. Thow must first call uppon him, which is theyr prince. Secondly the Ministers of his powre, are Six. &c.

King Carmara. eodem tempore.

In owtward sense, my words are true: I speak now of the use of one of the first, that I spake of, or Manifested yesterday. Sayd I not, And shewed I not, which had the government of princes for as it is a Mysterie to a farder matter, So is it a purpose to a present use. Yf it Rule worldly princis: how much more shall it work, with the princis of Creation? Thow desyrest use. I teach use. And yet the Art is to the farder understanding of all Sciences, that are past, present or yet to come. frute hath farder vertue, then onely in the eating: Gold his farder condition, property and quality, then in melting, or common use. Kings there are in Nature, with Nature, and above Nature. Thow art Dignified. &c.

The Ring. King Carmara: eodem tempore.

Last of all thy Ryng, which was appointed thee with the Lamyne comprehending the forme of thy owne name: which is to be made in pfect gold: as is affore sayde.

King Carmara. eodem tempore.

Thow shalt be cumforted: But respect the world to come, whereunto thow art provyded: and for what ende: and that in what tyme. Serve God truely. Serve him justly. Great care is to be had with those that meddle with Princis affaires: Much more Consideration with whome, Thow shalt meddle, or use any Practise: But God hath shaddowed thee, from destruction, He preserveth his faithfull, and shaddoweth the Just, with a shield of honor. None shall enter into the knowledg of these Mysteries with thee, but this worker. Thy estate with the Prince, (now raigning) shall shortly be amended. Her favor encreased with the good wills of Diuerse, that are now deceyvers. Thy hand shall shortly be their help: and thow shallt do wunderfull and many benefits (to the Augmenting of Gods glory) for thy Cuntry. finally, God doth enriche thee with knowledg: & of thy self hath given the understanding of these worldly vanities. He is mercifull. And we, his good Creatures, neyther haue, do, nor will forget thee. God doth blesse you both: whose mercy, goodnes and grace, I pronownce and utter uppon you. I haue sayde.

Dee, Dee, Dee, At length, but not to late.

[D: Note. King Bobogel said this of my atteyning to such mysteries, as the mysteries under him made shew of.]

King Bobogel, Nouemb. 19.

Lo, thus thow seest the glory of gods Creatures: whome thow mayst use, with the consideration of the day, their king, their Prince, and his Character. The king & prince govern for the whole day: the rest according to the six partes of the day. Use them to the glory, prayse and honor of him, which Created them, to the lawde & prayse of his Maiestie.

Carmara, Nouemb. 20.

Write this reverently. Note it with Submission. What I speak, hath not byn revealed: no not in these last tymes of the second last world &c. Thow shalt work marvaylous marvaylously by my workmanship in the highest.

Bynepor, 20. Nouemb.

Unto my Prince (my Subiect) are deliuered the keyes of the Mysteries of the Erth: All these are Angels that govern under him: &c: Use them; they are, & shalbe, at thy Commanndment.

Bnaspol, 20. Nouemb.

By me, Thow shalt cast out the powr of wycked Spirits. By me, Thow shalt know the doings & practises of evyll men, And more, then may be spoken, or uttred to man.

Bnaspen, 20. Nouemb.

Ô quanta est ho[min]is infirmitas et corruptio, qui Angelis, idq suis bonis, fidem autem Deo vix habet? O[mn]ia Mundana faeces, Mundi corruptiones in se habent. Deus nr, Deus nr, Deus (inquam) ille nr, Verus cum veris suis Angelis, eiq servientibus, semper verus est Pete [D] quae vis. Dixi: et quod dixi, Obumbratum est veritate, Justitia, et perfectione

Ecce -- D holding up the meat-rod:

Carmara, 21. Nouemb.

Hic -- D pointing to the ende of the rod:

per hoc -- D --- pointing to the myddle of it.

Et a mensurae fine, nos, nostramq mensurabis [D] potestatem. Age (inquam) Quid vis? Obscurum enim Nihil est, quod per illum [EK] recepisti.

One thing is yet wanting: a mete Receptacle &c. There is yet wanting a stone. &c. One there is most excellent: hid in the Secret of the depth &c. in the uttermost part of the Roman possession. &c.

Lo the mighty hand of God is uppon thee &c.

Thow shalt prevayle with it, with kings, and with all Creatures of the world: whose beautie (in vertue) shall be more worth then the kingdomes of the earth &c. Go toward it, and take it up &c kepe it sincerely. Let no mortall hand towch it, but thy own.

The receptacle. Carmara, Nouemb. 21.

[Uriel] Anno 1583 May 5.

Thy Character must haue the names of the five Angells (written in the middst of Sigillum AEmath) graven uppon the other side in a Circle. In the middst wherof must the stone be (which was allso browght) Wherein, Thow shalt at all tymes Beholde, (privately to thy self) the State of Gods people, throwgh the whole earth.

Il. cuius nomen est p... filiorum Lucis: et pomtur in charactere ipuis Baligon sine Carmara Regis

Go and thow shalt receive. Tary & you shall receive. Slepe & you shall see. But watch and yor eyes shalbe fully opened. One thing which is the grownd & element of thy desyre, is all ready perfited &c. Out of Seuen, Thow hast byn instructed (of the lesser part) most perfectly.

All those before spoken of are Subiect to thy Call. &c. Of friendship, at any tyme thow mayst see them: and know what thow wilt.

Raphael, Marty 23; Anno 1583.

Every one (to be short) shall at all times and seasons shew thee direction in any thing &c.

One thing I answer thee, for all offycis. Thow hast in subiection all officis. Use them whan it pleas thee, and as thy Instruction hath byn.

The Lord sayeth, I haue hardened the hart of One of you. yea I haue hardened him, as the flynt, and burnt him togither with the ashes of a Cedar. To the intent he may be proved Just in my work: and great in the Strength of my Glory. Neyther shall his mynde consent to the wyckednes of Iniquity. for, from Iniquitie I haue Chosen him to be a first Erthly witnes of my Dignitie.

Uriel, Aprilis 23. Anno 1583.

D - Uriel cam-in agayne, and an other with him, and lointly they two sayde togither, Glorify God for euer. And now Uriel stode behynde and the other sat down in the chayr , with a sword in his right hand. All his hed glistred like the sonne: the heare of his hed was long. he had wyngs: and all his lower partes seamed to be with feathers. He had a robe over his body, and a great light in his left hand. he sayd We are blessed from the begynning and blessed be the Name of God for euer.

D - An innumerable Cumpany of Angels were abowt him: And Uriel did leane on the square table by. he that sat in the Chayre, sayde then Go forward. God hath blessed thee.

Michael, his manner of apparition.

I will be thy Gwyde.

Thow shalt atteyn unto thy searching.

Michael, Marty 11. Anno 1582.

The world begyns with thy Doings Prayse God.

The Angels under my powre shalbe at thy Commanndement

Thow shalt see me

I wilbe seen of thee

And I will direct thy liuing and Conversation

Put up thy penne.

D - Now Michael thrust out his right arme, with the sworde. And bad the Skryer to loke. Then the Sword did seame to cleave in two. And a great fyre flamed out of it vehemently. Then he tok a Ring out of the flame of his sworde, and gave it to Uriel, and sayde, The strength of God is unspeakable. Praysed be God for euer, and euer: D - Then Uriel did make cursy to him.

Michael, Marty 14.

Mich. - After this sort must thy ring be: Note it. &c.

The Ring

I will reveale the thys Ring: which was never revealed since the death of Salomon with whome I was present. I was present with him, in strength, and Mercy. Lo this it is. This it is, wherewith, All Miracles and diuine works and wonders were wrowght by SALOMON. This it is which I haue revealed unto thee. This it is, which Philosophie dreameth of. This it is which the Angels skarse know. This it is: and blessed be his name: yea his name be blessed for euer. &c.

D - Then he layd the Ring down uppon the Table: and sayd, Note.

D - I noted the manner of the Ring in all points.

D - After that he threw the Ring down uppon the Table and it seamed to fall throwgh the Table.

Michael - So shall it do at thy Commanndement. Without this, Thow shalt do Nothing. Blessed be his Name, that cumpasseth all things. Wonders are in him, and his Name is wonderfull. His Name worketh wonders, from Generation, to Generation:

Michael

Nothing to be done without the Ring.

Mich - Note - D Then he browght-in the seale, which he shewed the other day: And opened his Sword: and bad the Skryer, Reade: and he Red, EMETH - D - Then the Sworde cloased up againe: and Michael sayd - This I do open unto thee; bycause, Thow Marvayldst at Sigillum Dei, This is the Name of the seale: which be blessed for euer. This is the seale self. This is holy: This is pure. This is for euer. Amen.

Sigillum Aemeth.

As Truely, as I was with Salomon, So truely will I be with thee. &c. I was with Salomon, in all his works, and wonders.

Use me, in the Name of God, for all occasions.

Michael, Marty 15, 1582.

## Cap. 3.

### Some Remembrances of the furniture and Circumstances necessary in the Exercise Heptarchicall.

First cast thy eye unto the Generall Prince, Governor or Angell that is Principall in this world. Then place my name whome thow hast allready: Than the Name of him, that was shewed the yesterday [with the short coate.] Then his powre, with the rest of his six perfect Ministers. With these thow shalt work to a good ende. All the rest thow mayst use to Gods glory. for euery one of them, shall minister to thy Necessities.

King Carmara in the presence of Michael, Anno 1582, Nouemb.17.

Moreover whan thow workest, thy feete must be placed uppon these Tablets, which thow seest wrytten last, comprehending 42 letters and Names. But with this

The Table

Consideration: that the first Character (which is the first of the 7, in thy former boke), be placed uppon the top of the Table; which thow wast, and art, and shalt be commannded to haue, and use.

Last of all the Ryng: which was appointed thee: with the Lamine comprehending the forme of thy own name: which is to be made in perfect Gold: as is afforesayd.

Ring

Euen as God is Just. his Judgments true, his Mercies unspeakable So are we the True Messangers of god. And our words are true in his Mercy for euer. Glory O Glory, be to thee, O most high God.

Lo thus thow seest the glory of Gods Creatures: whome thow mayst use, with the Consideration of the day, their king, their Prince and his Character. The king and Prince Govern for the whole day. The rest according to the six parts of the day. Use them to the glory, prayse, & honor of him, which Created them, to the lawde & prayse of his Maiestie.

King Carmara, Nouemb. 20.

The Characters of the kings are in the Globe; And of the Princis, in the Heptagonon.

K. Carmara, Nouemb. 21.

The Sonns of light, and their Sonns, are Subiect unto my Commanndement. This is a mysterie. I haue spoken of it. Note it throwghly. They are my Servants. By them, thow shalt work mervayles. My tyme is yet to come. The Operation of the earth is Subiect to my powre. And I am the first of the twelve. My Seale is called Barees: and here it is.

Prince Hagonel, Nouemb. 16.

In his Name, with my Name, by my Character, & the rest of my Ministers, are these things browght to passe. These that lye heare are witches, enchanters, deceyvers & blasphemers. And finally all they that use Nature with Abuse: and dishonor him which raigneth for euer.

P. Hagonel, eodem tempore

The Second Assembly, were the Governers of the earth whose Glory yf they be good, the weapons which we haue towght thee will augment: And Consequently, (yf they be evyll,) will pervert.

Note. Prince Butmono sayd this: but the office is under king Bnaspol, whose prince is Blisdon. The Mystery of this I know not yet: For Blisdon will be fownd to be the proper minister of king Bnaspol. Vide Anno 1583 May 5, of the Making of Mensa faeders, and my Golden Lamine.

The Third Assembly are those, which taste of Gods Mysteries, and drink of the Juyce of Nature: whose myndes are diuided: Some with eyes looking toward Heaven: The rest to the Center of the Erth. Vbi non Gloria, nec Bonitas, nec Bonum est. It is wrowght, (I say) it is wrowght (for thy understanding) by the Seven of the Seven, which were the Sonns of Sempiternitie. whose Names thow hast written, and Recorded to Gods glory.

Mark this: All Spirits enhabiting within the Erth: where their Habitation is of force, not of wyll: (Except the Myddst of my self, which I know not) are Subiect to the Powre herof [pointing to his seale] with this, you shall Govern: Wyth this you shall unlok: with this, (in his name who raigneth) you shall discover her entrayles.

Carmara, Nouemb. 17.

Whan thow wilt work for any thing appertayning unto the estate of a good king. Thow must call uppon him, which is theyr Prince. Secondly the Ministers of his Powre are Six: whose Names conteyn 7 letters apece. As thy Tables do manifest. By whome in generalty, or by any one of them, in particularitie: Thow shalt work for any Intent or purpose. As concerning the letters, particularly, They do concerne, the Names of 42. which 42, in generally or One of them, do and can work, the destruction, hindrance or annoyance, of the estate, Condition, or degree (as well for body as government) of any wicked, or yll liuing Prince. &c.

Venito Bobogel, Rex et Princeps Nobilitatis: Venito cum Ministris: venito (inquam) venito cum Satellitibus tuis, munitus.

King Carmara, die 17. Nouemb.

[D - This I Note for the form of calling]

Veni Princeps 7 principum, qui sunt Aquarum Principes: Ego sunt Rex Potens et mirabilis in Aquis, cuius potestas; est aquarum visceribus.

Babalel to his Prince: eodem temp.

Venito, veni (inquam) Adesto: Veni Rex. O Rex, Rex, Rex Aquarum

Carm: eodem t.

Venito. Venito (inquam) Magna est tua, Maior autem mea potestas. Vitam dedit Deus omnibus Creationis. Venite: Veni Ignis: Veni vita mortalium (inquam) Venito. Adestum

K. Car. eodem t.

| | |
|---|---|
| Regnat Deus. O venite. Nam unus ille Regnat, et est vita viuentium. | |
| Venite, ubi, nulla quies sed stridor dentium | King Car. eodem temp. |
| Venite vos, qui sub mea estis potestate | K. Car[mara also] Baligon. eodem tempore. |
| Behold, euery one of these Princis must haue his peculier Table. | K. Car. 2, Nouemb. |
| Thy Character must haue the names of the five Angels (written in the Myddst of Sigillum AEmeth) graven uppon the other side, in a circle. In the mydst wherof, must the Stone be; which was aliso browght. Wherein, thow shalt at all tymes, Behold, (privately to thy self) the state of gods People, throwgh the whole earthe.<br>The 4 fete of the Table, must haue 4 hollow things, of Sweet wood: whereuppon they must stand. within the hollownes wherof, thy Seales may be kept unperished. One month is all for the use therof. | Uriel, May 5, Anno 1583. |
| The sylk must be of diuerse Cullours: the most changeable that can be gotten. for who is hable to behold the glory of the seat of God. | Uriel, 1583, May 5. |
| The Character or Lamyne for me was noted (Anno 1582 Nouemb. 17) that it shold conteyne some token of my name: And now in this accownted the True Character of Dignification, I perceyue no peculier Mark or letters of my Name.<br>Uriel - The forme, in euery corner, considereth thy Name - D - you meane, there, to be a certayne shaddow of Delta - Uriel - Well. | eodem tempore quo supra. |
| D - What is the use of the 7 Tables, (like Armes) and from what grownd are they framed, or deriued?<br>Uriel - They are the ensignes of the Creation: wherewithall they were Created by God: known onely by theyr acquayntance, & the manner of their doings. | Uriel: Creationis insignia. |
| D - haue I rightly applyed the dayes to the kings? - Uriel - The dayes are rightly applyed to the kings. | Ur. eodem tempore |

D - The Characters, and words annexed to the kings names, in the utter Circumference of the great Circle or globe, how are they to be used?

Eodem temp.

Ur- They are to be paynted on swete wood: And so to be held in thy hand as thow shalt haue cause to use them.

Sigillum AEmeth, is to be set in the Middle of the Table.

Il, Aprilis 28, 1583.

Grace, mercy and peace be unto the liuely branches of his florishing kingdome. And strong art thow in thy Glory, which dost unknyt the Secret partes of thy liuely workmanship: and that, before the weak understanding of man. Herein is thy powre and Magnificence Opened unto man. And why? bycause thy diuinitie and Secret powre, is here shut-up in numero Ternario, et Quaternario - Aquo Principium, et fundamentum omne huius est tui sanctissimi Operis

Il: the first of the 7 sonns of sonns of light. Aprilis 28, 1583.

For yf thow (O God) be wunderfull and incomprehensible in thyne owne Substance, yt must nede follow, that thy works, are likewise incomprehensible. But Lo, they shall now beleue, because they see: which heretofore, could skarsly beleue. Strong is the Influence of thy Supercelestiall powre: And mighty is the force of that Arme, which overcommeth all things. Let all powre (therfore) rest in thee. Amen.

Leave oute the Bees of the 7 names of the 7 kings, and 7 Princis And place them in a Table diuided by 12 and 7, The 7 spaces being uppermost. And therin write in the upper lyne, the letters of the king, with the letters of his Prince following next after his name. And so of the Six other, and theyr Princis. And read them on the right hand, from the upper part to the lowest. And thow shalt fynde, then, the Composition of this Table.

the liuing and semp adherent Minister to K. Baligon: and his name is exprest in his Character, vide Novemb. 21. Anno 1582.

Therin, they are all comprehendedi saving certayne letters, :which are not to be put-in here: By reason that the Kings & Princis do spring from God: And Not God from the Kings and Princis. Which excellency is comprehended: and is allso manifest, in that Third and fowrth Number.

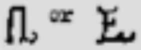
Rownd abowte the sides [of this square Table] is every letter of the 14 Names, of the 7 kings and princis.

Hereafter. Shall you perceiue. that the Glory of this Table surmownteth the Glory of the Sonne. All things els that appertayne unto it, are all ready prescribed by yor former Instruction.

God is the begynning of all things, but not after One soft: Nor to euery one alike. But it is Three manner of works with his Name.

- The one, in respect of Dignification
- The Second, in respect of Conciliation
- The Third, in respect of an ende, and determined Operation.

Now Sir, to what ende wold you weare yor Character? &c. But how do I teach? The Character is an Instrument appliable Onely to dignification. But there is no Dignification (Syr) but that which doth procede, and hath his perfect Composition Centrally, in the Square Number of 3 and 4. The Centre wherof shall be equall to the greatest. Hereby you may gather, Not onely to what ende, the Blessed Character (wherewith thow shalt be dignified) is Prepared: But allso the Nature of all other Characters.



Aprilis 29. 1583: dignification.

To the Second - D - Conciliation, you meane.

Il - The Table is an Instrument of Conciliation. And so are the other 7 Characters, which you call by the Name of Tables:

Conciliation

Squared out into the forme of Armes: which are propre to euery King and Prince, according to theyr order.

Now to the last - D - As concerning the ende & determyned Operation - Il - It onely consisteth in the Mercy of God, & the Characters of these* bokes. &c.

Set downe the Kings, and theyr Princis, in a Table, as thow Knowest them: with theyr letters backward (excepting

D - Note, here, it may appere that Butmono is Prince to Bynepor, and Blisdon prince to King Bnaspol.

theyr Bees) from the right hand to the left. Let Bobogel be the first, and Bornogo his Prince. &c.

**D Note.**

D - So, on my Character or lamyne of dignificati on: are all the names of the 7 kings, and of the 7 Princis, perfectly: as in the great Table, (called often tymes Mensa Faederis) the Bees, onely, (being the first letter common to them all) kept bak, in memory.

De sigillo Æmeth; alr, vocato Sigillo Dei.

Michael - I will shew thee, in the mighty hand and strength of God, what his Mysteries are: The true Circle of his Æternitie: comprehending all Vertue: The whole and Sacred Trinitie: Oh holy be he: Oh Holy be he: Oh holy be he.

Michael, 1582, Marty 19.

D - Uriel answered, Amen.

Mich - Now, what wilt thow? - D - I wold full fayne procede according to the Matter in hand.

Mich - Diuide this owtward Circle into 40 equall partes: whose greatest numbers are 4. See thow do it presently - D: I did so. diuiding it first into 4; and then every of them, into 10.

D - he called one by name Semiel. One came in, and kneled down: and great fyre, came out of his mowth, Michael sayd, To him are the Mysteries of these Tables known. Michael sayd, Semiel, (againe) and by & by he annexed, O God thow hast sayde, and thow liuest for euer. &c. Semiel stode up and flaming fyre cam out of his mowth, and than he saide, as followeth.

Semiel - Mighty Lord, what woldst thow with the Tables?

Michael - It is the will of God, thow fatch them hither.

Sem - I am his Tables. Behold, these are his Tables, Lo where they are.

There cam-in 40 white Creatures, all in white Silk long robes; And they like Children. And all they, falling on their knees, sayde:

Thow onely, art Holy among the Highest: O God, thy Name be blessed for euer.

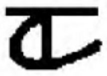
D - Michael stode up out of his Chayre: and by & by, All his leggs to be like two great Pillers of Brasse: & he as high, as half way to heven. And by and by, his Sworde was all on fyre: And he stroke or drew his sword over all these 40 their heds. The Earth quaked. And the 40 fell downe. And Michael called Semiel with a Thundring voyce: and sayde, Declare the Mysteries of the liuing God: our God: of One that liueth for euer.

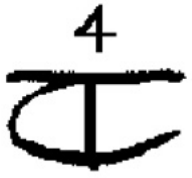
Michael, 1582, Marty 19.

Sem - I am ready.

D - Michael stroke ouer them with his sword: and they all fell downe (and Uriel allso) on his knees. And commonly at the striking with the sworde, flaming fyre, like lightening, did flash with all.

Michael - Note: Here is a Mysterie.

D - Then stept furth, One of the 40, from the rest: & opened his breast, which was covered with Sylk, and there appeared a great  all of Gold.

Michael - Note the number - D - over the T, stode the Number of 4, on this fashion: 

D - The 40, all, cryed: Yt liueth, and Multiplyeth for euer: Blessed be his Name.

D - That Creature did shut up his bosome, and vanished away like a fyre.

Michael - Place that, in the first place: It is the Name of God.

D - Then there seamed a great Clap of thunder to be.

And so furth: And note that the whole Second boke is Nothing els but the Mysteries most Mervaylous of Sigillum Dei: otherwise called Sigillum AEmeth. wherof here I did but leave a little admonishement. Note farder, Almost all the Third boke, was of the 7 Ensignes of Creation. wherof mention was here before made.

D - The Chayre was browght-in againe: and I axed what it ment?

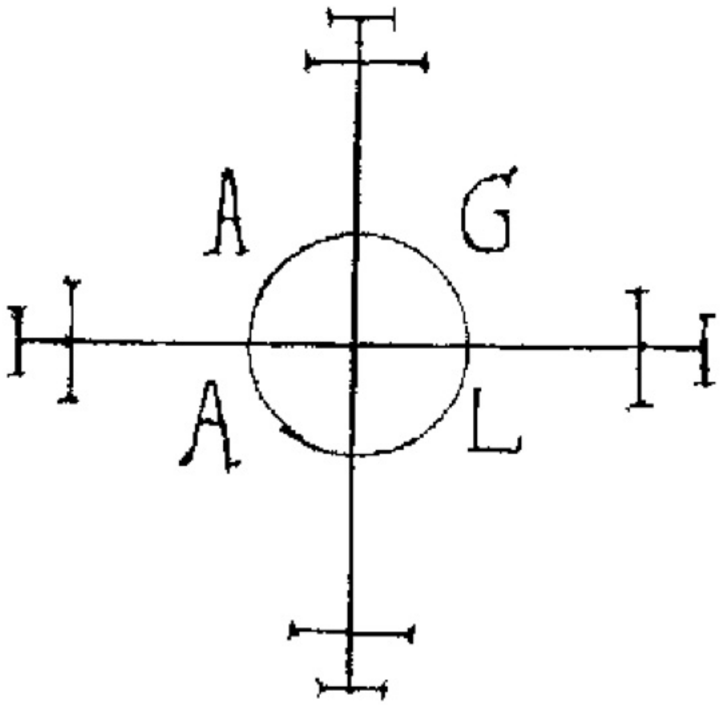
Uriel - This is a Seal of perfection: from which, Things shalbe shewed unto thee, which thow hast long desyred.

D - Than was a square Table browght into the Stone. and I demanded, what that Table betokened.

Uriel - A Mysterie not yet to be knowne. These two shall remayne in the stone, to the sight of all undefyled Creatures.
You must use a fowre-square Table; Two Cubits square. whereuppon must be set Sigillum Dei: &c. [alr Diuinitatis?]

This Seale must not be loked uppon, without great Reverence and devotion. This Seale is to be made of perfect wax.

This Seale must be , ynches square [D: or diameter.] The rowndness must be 27 ynches, and somwhat More. The thiknes of it must be, an ynch, and a half quarter. And a figure of a Crosse, must be on the backside of it, made thus:



The Table is to be made of swete wood: & of two Cubits high: with 4 fete with 4 of the former seales under the 4 feete. Under the Table did seame to be layde red sylk two yards square. And over the Seale, did seame likewise red Silk to lye fowr-square: broader then the Table, hanging down with 4 knopps or Tassels, at the 4 Corners therof.

Uppon this uppermost red Sylk, did seme the Stone with the frame, to be set: right over and uppon the Principall Seale: Saving that the red Sylk, was betwene the one, & the other.

D - There appeared the first Table covered, with a cloath of Sylk changeable cullour, Red & greene, with a white Cloth under it: all hanging very low.

Nouemb. 21. Anno 1582

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## Caput 4.

**Some Notice of peculier formes, and attire, wherein, the Kings, Princis and Ministers Heptarchicall appeared, and of some their Actions, and gestures at their apperance. &c.**

**King CARMARA**

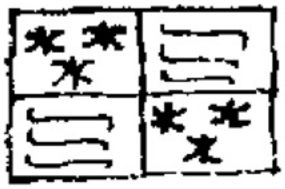
This king, (being called first by Uriel,) appeared, as a Man, very well proportioned: clad in a long purple Robe: and with a Triple Crowne of Gold on his hed.

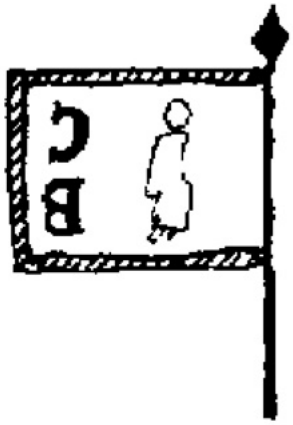
At his first coming he had 7 (like men) wayting on him: which afterwarde declared them selves to be the 7 Princis Heptarchicall. Uriel deliuered unto this king (at his first appearing) a rod or straight little rownd Staff of Gold: diuided into three equall distinctions, whereof, two were dark or blak: and the third bright red. This red he kept still in his hand.

This king onely, was the ordrer, or disposer, of all the doctrine, which I terme Heptarchicall. as first, by calling the 7 Princis and after that, the 7 kings: and by giving instructions for use and Practise of the whole doctrine Heptarchicall for the first purpose, and frute therof to be enjoyed by me: of the two other there was onely Mention made.

King CARMARA

King CARMARA sayd, Ecce signum operis



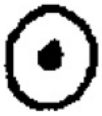


There appered these two letters, eversed and aversed on a white flag: and a woman standing by: whose armes did not appere. On the other side appered the armes of england. The flag old.

**Prince HAGONEL**

Note. All the Princis, seemed to be men, and to haue red Robes, but this Prince, his Robe was shorter then the

Prince HAGONEL

others. All the Princis, had Cerclets, of Gold on theyr heds: not crowns nor Coronets. This Prince held in the palme of his right hand, as yf it had byn a rownd ring, with a prick in the mydst: hanging allso over his myddle fingers. which he affirmed to be his seale: and sayd the name of it, to be Barees: and that it is  .

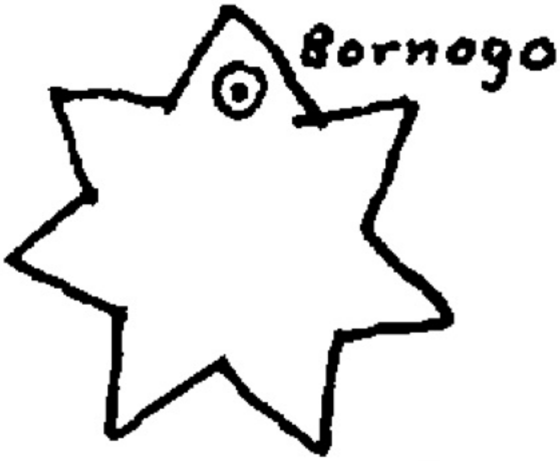
All the Princis held up to gither, Heptagonon stellare, (as I terme it) and it seamed to be of Copper.

The Sonnes of light and theyr Sonnes are Subiect unto his commanndement, and are his Servants.

Subiects and servants of Prince Hagonel.

7 Filij Lucis: I Ih Ilr Dmal Heeoa Beigia Stimcul: In Sigillo

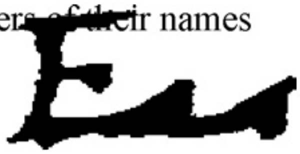
7 Filij Fili.: El An Aue Liba Rocle Hagonel Ilemese: Emeth



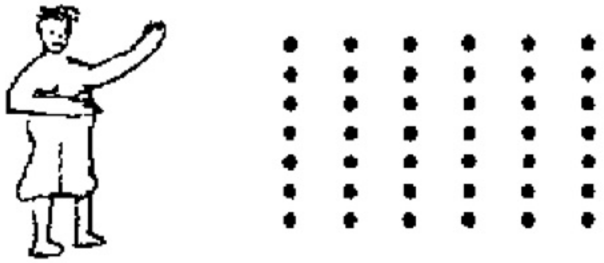
The 7 Filij Lucis, appeared, like 7 yong men, all with bright countenances, white apparaled: with white silk on theyr heds, pendant behinde with a wreth down to the grownd. all apparayled of one sort. Euery one seamed to haue a metalline Ball in his hand: the first of Gold; the Second of Siluer; The 3 of Coper; The 4th of Tynne; The 5th of Iern; the 6th tossed betwene his two hands, a rownd thing of quick syluer; The last had a ball of lead. The first had on his brest a rownd Tablet of Gold: and on it written a great I. And the second on his golden Tablet had his name also written. And every one orderly comming furth, shewed theyr names uppon their golden Tablets: At theyr departing they made cursy & mownted up to heven ward:

Filij Lucis - Anno 1582, Marty 21.

Filij Filiorum - Appeared like 7 little Children, like boyes covered all with purple, with hanging sleves, like preists, or scholers gown sleves: theyr heds attyred all after the former manner with purple Sylk. They had three cornered Tablets on their brests: and the Tablets seemed to be very greene. and on them, the letters of their names written. The first had two letters, made in one thus, of E and L:



They made reverence to Michael (who had called both the first & these) and so mownted up to heven ward. At the Call of King Carmara; (in the Second handling of this Heptarchicall doctrine) whan he sayd, Venite, Repetamus Opera Dei, Appered Prince Hagonel: and after that, uppon the Globe his Convex Superficies, appeared 42: who sayd, Parati sumus servire Deo nro. Eche of these, had somewhat in theyr hands: and they stode in this order, and Hagonel seamed to embrace the Cumpany.



Six of these seamed more glorious then the rest: & theyr coates longer: and had Cerclets of Gold, abowt theyr heds: and held in theyr hands perfect Crownes of Gold. The Second Six had three quarters of Croens in theyr hands: The third six haue robes or clothes in theyr hands: All the rest seamed to haue balls of Gold: which they tosse from one to another. But at the Catching, they seame empty wynde Balls: for they gripe them cloasing theyr hands, as yf they were not solid, but empty like a blown bladder. The first six made cursy to Prince Hagonel. The second six made cursy to the first, & the Third to the Second: And they all, and Prince Hagonel made Cursy, to king CARMARA.

Eche of these uppon the place of theyr Standing, made a Table and every Table had but one letter. The first of the first Six did go away, and in his Table appered an O. & so of the rest: but note that the Third six cowred down, & was loath to shew their Tables: but at length did.

The Third row, went of lamenting: being comannded by the Prince, All parted, in fyre, falling into the Globe.

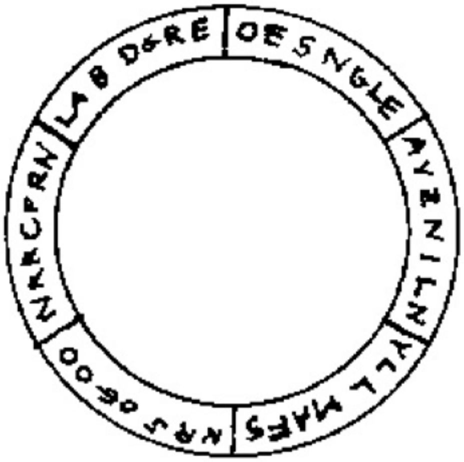
The fifth Row did Synk into the Globe, euery one in a sundry fyre by him self. The sixth fell with smoke, down into the Globe.

| | | | | | | |
|---|---|---|---|---|---|---|
| O | E | S | N | G | L | E |
| A | V | Z | N | I | L | N |
| Y | L | L | M | A | F | S |
| N | R | S | O | G | O | O |
| N | R | R | C | P | R | N |
| L | A | B | D | G | R | E |

K. Carmara sayde Remember how they stode when they were secondly disposed unto thee. They stode first in Six Rowes: and next they were turned into 7. I speak of the greater Number & not of the lesser. In speaking of the greater I haue comprehended the lesser.

D - Note. K. Car. There are but 6 Names that are in Subiection unto the Prince: The first 7 next him: are those which held the fayr & bewtifull Crownes. The first 7 are called by those names that thow seest: O E S &c.

D - Note. This diversity of Reckening by 6, and by 7, I can not yet well reconcyle. ------



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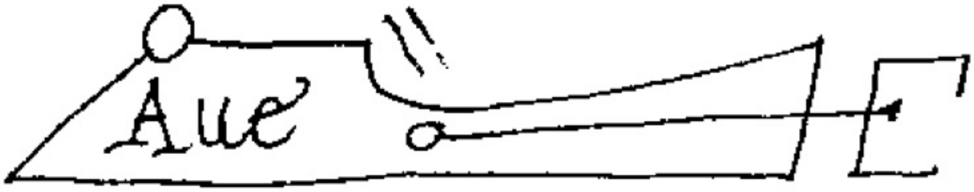
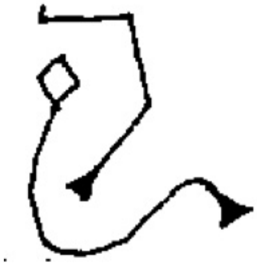
## King BOBOGEL



Appeared in a black veluet coat: And his hose close rownd hose, with veluet upperstocks: overlayde with gold lace: On his hed a veluet hatcap: with a black feather in it: with a Cape hanging on one of his sholders. His purse hanging abowt his neck: and so put under his gyrdell at which hong a gylt rapier. his beard was long he had plinufles & pynsions. And he sayd, I weare these robes not in respect of my self, but of my government: &c.

## Prince BORNOGO

Appeared in a red Robe, with a Gold Cerclet on his hed: he shewed his Seale, and sayde, This it is.



## Ministers: 42:

Seven of the Ministers are apparayled like Bobogel the king: sagely and gravely. All the rest are allmost ruffen or roysterlike. Som are like to be men and wemen. for in the forepart they seamed wemen, and in the bakpart men, by theyr apparayle: And they were the last 7. They dannsed, lept, & kissed. They cam afterward into a Circle: the Sage & the rest: But the Sage stand all togither.

The first of the Sage lift up his hand a loft, and sayde,

Faciamus secundum voluntatem Dei: Ille Deus noster, est vere Nobilis et aeternus.

He pluckt up his right fote, and under it appered an L. & of the rest in like manner, appered theyr letters or names.

1. The first 7 grew all togither in a flame of fyre, and so sonk down into the Transparent fyry Globe of the New World.

2. The second 7 fell down like drops of Mettall.

3. The Third 7 Clasp togither, & fall down in a thik smoke.

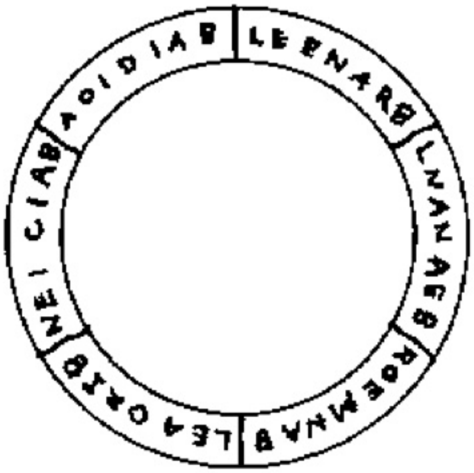
4. The 4th Seven, ioyne togither, and vanish like drops of water.

5. The fifth 7, fall down like a storme of haile.

6. The last vanished away.

At an other tyme, they cam (being called by King Carm.) all 42 bringing a rownd Table over their heds flatwise: and then they layd it down & stode abowt it: the letters being as before.

| | | | | | | |
|---|---|---|---|---|---|---|
| L | E | E | N | A | R | B |
| L | N | A | N | A | E | B |
| R | O | E | M | N | A | B |
| L | E | A | O | R | I | B |
| N | E | I | C | I | A | B |
| A | O | I | D | I | A | B |



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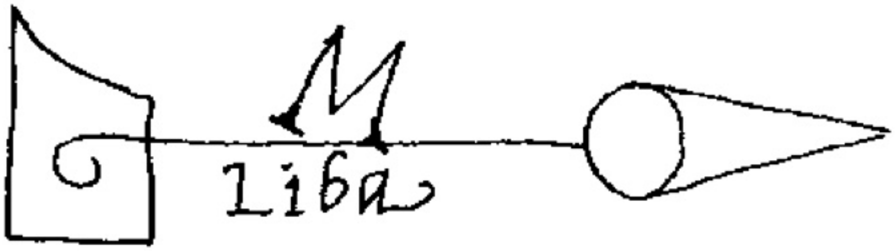
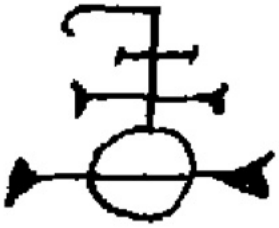


**King BABALEL**

Appeared with a Crown of Gold on his hed: wyth a long robe whitish of Cullour. His left arme sleve, was very white: and his right Arme sleve was black. he seamed to stand uppon water. his name was written in his forhed: BABALEL

**Prince BEFAFES**

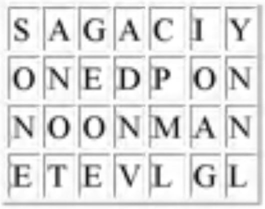
He appeared in a long red robe, with a cerdet of gold on his hed. He had a golden girdle: and on it written BEFAFES. He opened his bosom, & appeared leane: and seamed to haue feathers under his Robes. His Seale, or Character, is this:



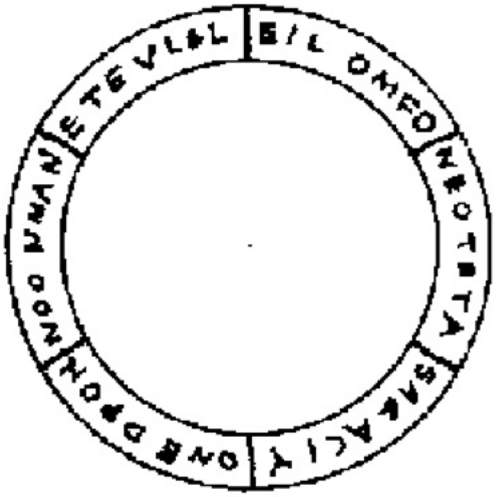
**Ministers: 42:**

Of his 42 Ministers, the first 7, had Cerclets of Gold on theyr heds and the king BABALEL called Befafes, saying, *Veni Princeps in principum, qui sunt Aquarum Principes.* Euery one of the 42 had a letter in his forhed. They were 7 in a row; and 6, downward. But of the first 7 the letters became to be betwene theyr feet, and the water seamed contynually to pass over these letters. The first 7 take the water & throw it up, and it becometh clowdes. The Second throw it up, and it becommeth hayle & snow &c. The 42 diue into the water, & so vanish away. And Babalel and Befafes allso was suddenly gone. Theyr Names and Characters appeared to be these, which follow in these squares.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | I | L | O | M | F | O |
| N | E | O | T | P | T | A |



| | | | | | | |
|---|---|---|---|---|---|---|
| S | A | G | A | C | I | Y |
| O | N | E | D | P | O | N |
| N | O | O | N | M | A | N |
| E | T | E | V | L | G | L |


E/L OMFO
NEOTETA
SAGACIY
ONE DPON
NOO NMAN
ETEVL&L

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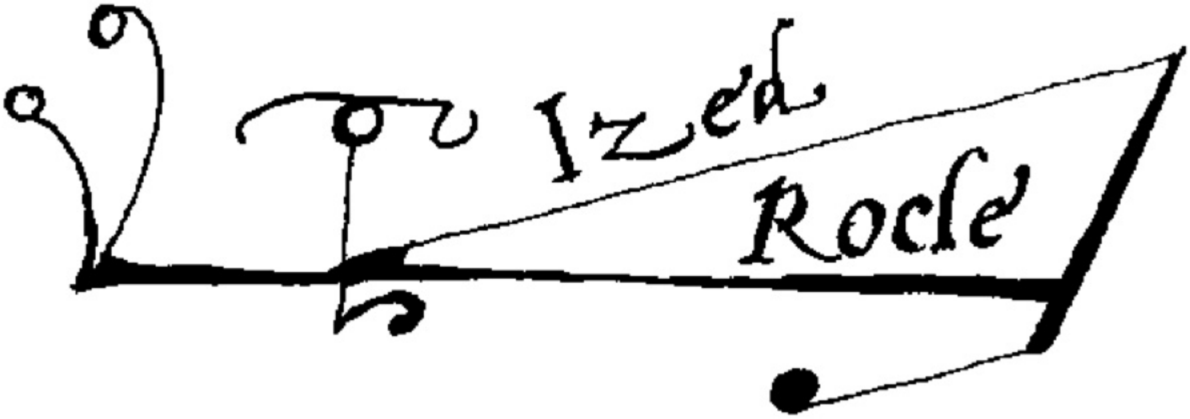
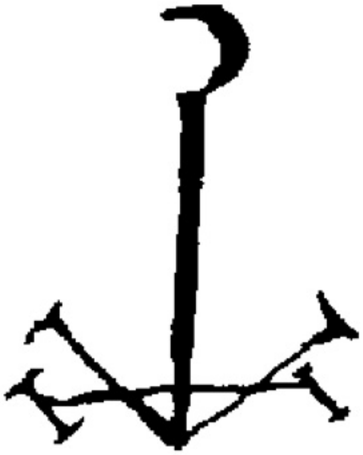


**King BYNEPOR**

He appeared as a king, with his Prince next after him: and after the Prince, 42 ministers.

**Prince BUTMONO**

He appeared in a red Robe, with a golden Circlet on his hed. His Seale is this:



**Ministers: 42:**

They appeared like Ghosts, and Smokes without all forme: having every one of them, a little glittring spark of fyre in the myddst of them

The first 7, are red as blud. *

The Second 7 not so red* These had the sparks greater then the rest.

The third 7, like whitish smoke*

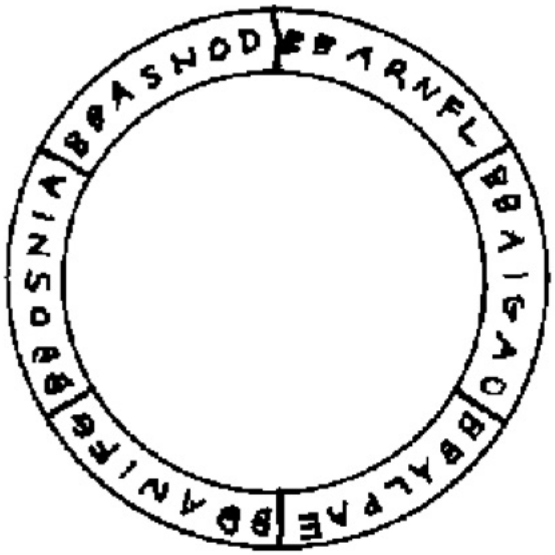
The fowrth +

The fifth +

The sixth + are of diuerse Cullours. All had fyrie sparks in theyr Myddle.

Euery Spark had a letter in it, as followeth

| | | | | | | |
|---|---|---|---|---|---|---|
| B | B | A | R | N | F | L |
| B | B | A | I | G | A | O |
| B | B | A | L | P | A | E |
| B | B | A | N | I | F | G |
| B | B | O | S | N | I | A |
| B | B | A | S | N | O | D |


BBASNOD
BBARNFL
BBAIGAO
BBALPAE
BBANIFG
BBOSNIA

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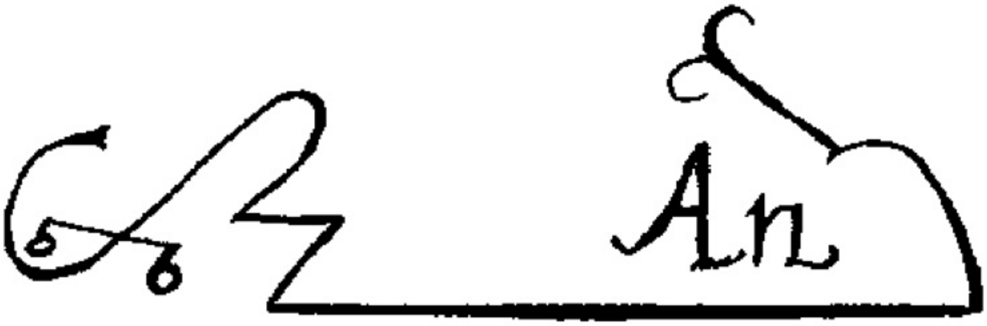


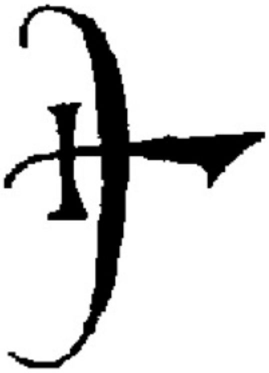
**King BNASPOL**

He appeared in a red Robe, and a Crowne on his hed. His Prince followed him: and after him his Ministers.

**Prince BLISDON**

He appeared in a Robe of many Cullours: and on his hed a Cerclet of Gold. His Character, or seale:

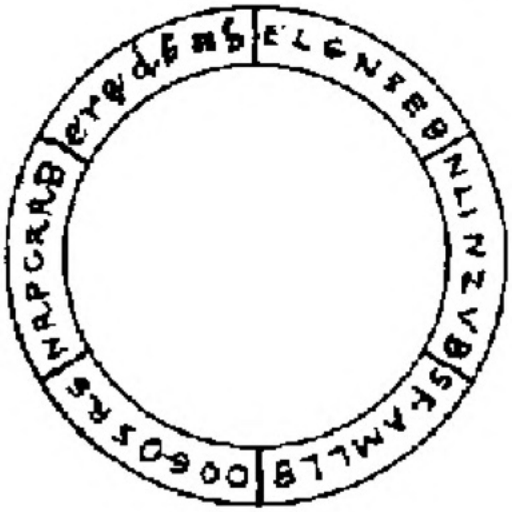
Δ - Perhaps the red Cullour was most, & so seamed generally to be red as the others, theyr robes were.



**Ministers: 42.**

The 42 seamed to stand abowt a little hill, rownd; The hyll was of Clay. Behynde this Cumpany seamed to stand an innumerable Multitude of ugly peoples a far of. Those which seme to stand abowt the little hill, seme to have in the palmes of theyr hands letters. in order as here appeareth.

| | | | | | | |
|---|---|---|---|---|---|---|
| E | L | G | N | S | E | B |
| N | L | I | N | Z | V | B |
| S | F | A | M | L | L | B |
| O | O | G | O | S | R | S |
| N | R | P | C | R | R | B |
| e | r | g | d | b | a | b |


ELGNSEB
NLINZVB
SFAMLLB
OOGOSRS
NRPCRRB
ergdbab

Those, which stode a far of, are spirits of perdition: which kepe earth with her Threasor, for him &c.

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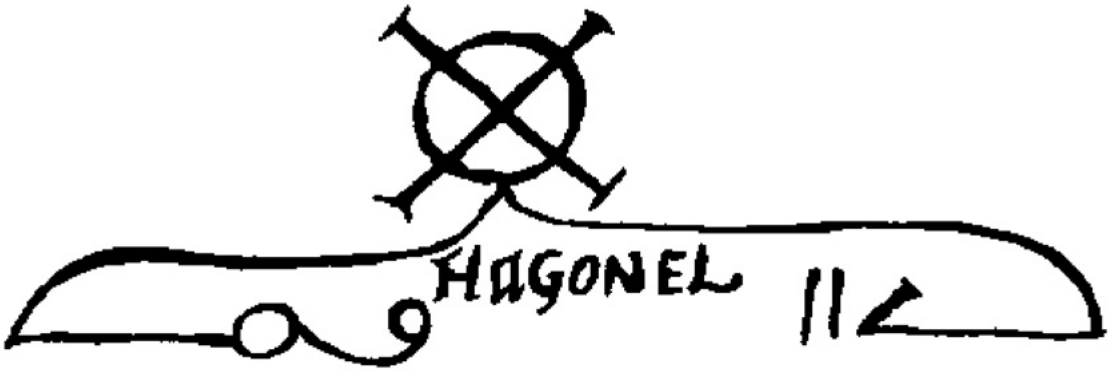
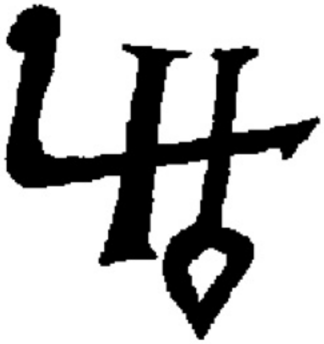


**King BNAPSEN**

He appeared as a king, with a Crown on his hed.

**Prince BRORGES**

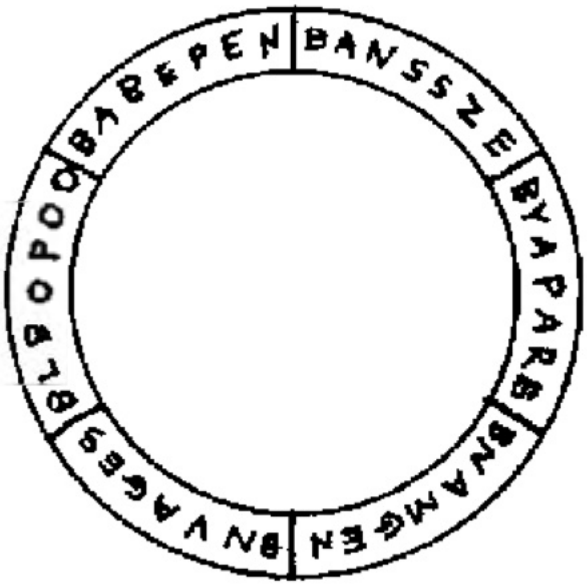
He appeared in his red apparayle: & he opened his Cloathes and there did issue, mighty & most terrible or grisely flames of fyre out of his sides: whych no mortall eye could abyde to loke uppon any long while. And in the mervaylous raging fyre, this word BRORGES did appeare tosses to & fro of the very flames. His Seale, or Character is this:



**Ministers: 42.**

The 42 appeare, and holding a rownd Table, they tosse it in fyry flames.

- In the Table were the letters of theyr names as followeth:


BANSSZE
BYAPARE
BNAMGEN
BNVAGES
BLBOPOO
BABEPEN

| | | | | | | |
|---|---|---|---|---|---|---|
| B | A | N | S | S | Z | E |
| B | Y | A | P | A | R | E |
| B | N | A | M | G | E | N |
| B | N | V | A | G | E | S |
| B | L | B | O | P | O | O |
| B | A | B | E | P | E | N |

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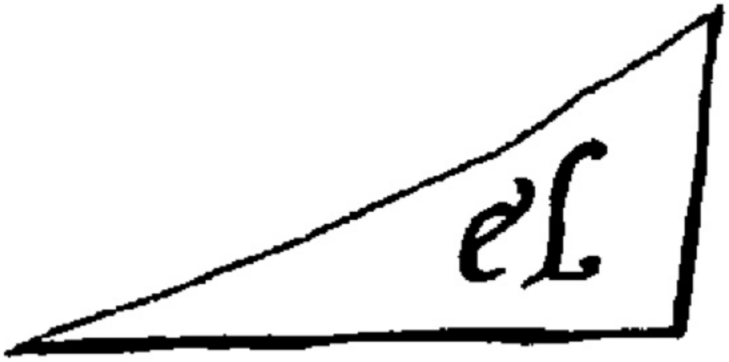


**King BALIGON**

He is the same mighty king, who is, here, first described by the name of CARMARA. and yet otherwise, (among the Angels) called MARMARA, but that M is not to be expressed. Therfore, he appeared in a long purple gowne, & on his hed a Triple Crown of Gold: with a measuring rod of gold in his hand: diulded into three equall partes. In the forme of very well proportioned Man.

**Prince BAGENOL**

He appeared not, by that name, yet.

**Ministers**

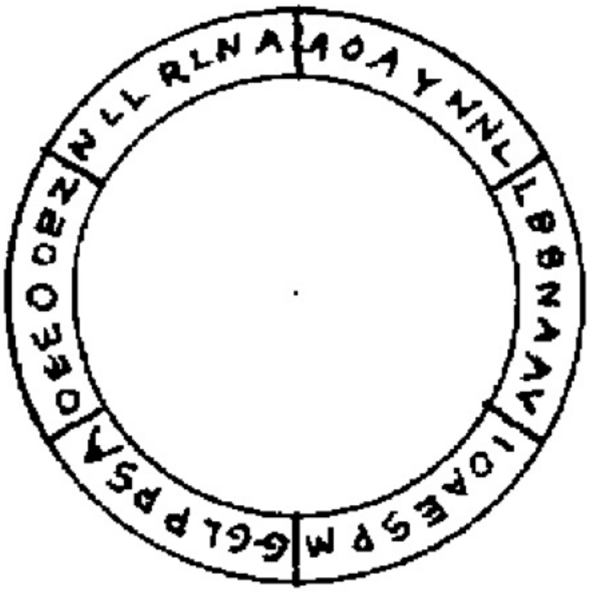
Note, the king him self is governor over these.

The 42 Ministers appeared, like bright people.

And besides them; all the Ayre swarmed with Creatures.

Theyr letters were in theyr forheds. They stode in a Circle.

They toke the letters from theyr forheds, and set them in a Circle.



A O A Y N N L
L B B N A A V
I O A E S P M

G G L P P S A
O E E O O E Z
N L L R L N A

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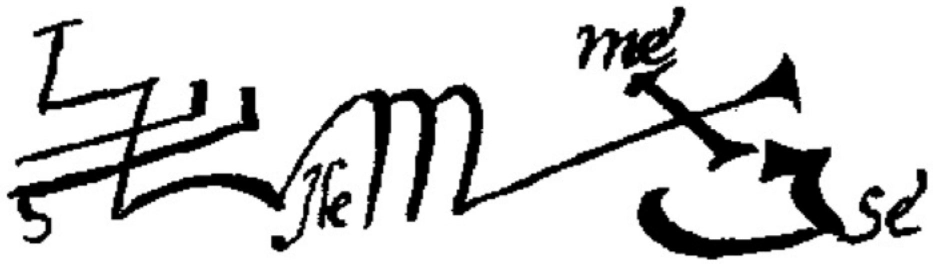


**King BLVMAZA**

D - He appeared not yet, by that name.

**Prince BRALGES**

He appeared in a red Robe with a Cerclet on his hed, And he was the last, of the 7; which held the Heptagonon all the rest being set down: who semed now to extend theyr hands one toward an other: as thowgh they played being now ryd of theyr work.

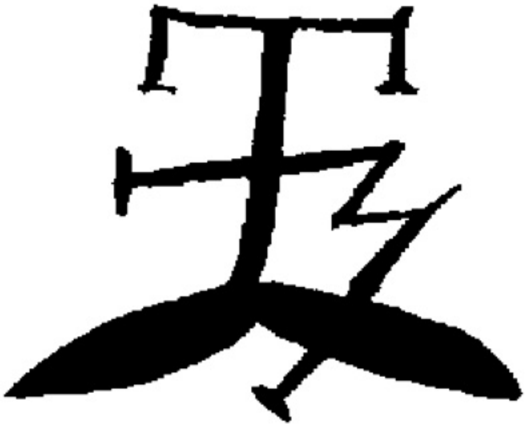
**Ministers**

The powres under his Subiection are Invisible.

They appeared like little white smokes without any forme.

All the world semed to be in brightnese

This is the Seale of his government:



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## Cap. 5:

### Oratio, ad Deum, singulis diebus, tribus vicibus, ter dicenda.

O Almighty, Eternall, the True and huing GOD: O King of Glory: O Lord of Hoasts: O thow, the Creator of Heaven, and Erth, and of all things visible and Invisible: Now, (euen now, at length,) Among other thy manifold mercies used, and to be used, toward me, thy simple servant John Dee, I most humbly beseche thee, in this my present petition to haue mercy uppon me, to haue pitie uppon me, to haue Compassion uppon me: Who, faithfully and sincerely, of long time, haue sowght among men, in Earth: And allso by prayer, (full oft, and pitifully,) haue made sute unto thy Diuine Maiestie for the obteyning of some convenient portion of True Knowledg and understanding of thy lawes, and Ordonances, established in the Natures and propreties of thy Creatures: By which Knowledg, Thy Diuine Wisdome, Powre and Goodnes, (on thy Creatures bestowed, and to them imparted,) being to me made manifest, might abundantly instruct, furnish, and allure me, (for the same,) incessantly to pronownce thy praises, to render unto the, most harty thanks, to avaunce thy true honor, and to wynne unto thy Name, some of thy due Maiesticall Glorie, among all people, and foe euer. And, whereas, it hath pleased the, (O God,) of thy infinite Goodnes, by thy faithfull, and holy Spirituall Messagers, to deliuer unto me, long since, (throwgh the eye, and eare of E.K.) An Orderlie forme, and manner of Exercise HEPTARCHICAL: How, (to thy Honor and Glory, and the Cumfort of my owne poore sowle, and of others thy faithfull servants,) I may, at all tymes, use very many of thy good Angels, theyr

Cownsailes and helps; according to the propieties of such their Functions, and Offices, as to them, by thy Diuine Powre, wisdome and Goodnes, is assigned, and limited: (Which Orderly forme, and manner of Exercise, Untyll euen now, I never fownd so urgent Opportunitie, and extream Necessitie, to apply my self unto,) Therefore, I thy poore, and Simple Servant, do, most humbly, hartylie, and faithfully beseche thy Diuine Maistie, most lovingly and fatherly to favor: and by thy Diuine Beck to furder this my present industrie and endevour to Exercise my self, according to the foresaid Ordrely forme and manner:

And, Now, (At length, but not to late,) for thy dearly beloued Sonne IESVS CHRIST his sake, (O Heavenly Father,) to grannt allso unto me, this blessing, and portion of thy heavenly Graces: That thow wilt, furthwith, enhable me, make me apt, and Acceptable, (in body sowle, and Spirit,) to enioye allwayes the Holy and frendly Conversation, with the Sensible, playne, full, and perfect Help, (in word, and dede,) of thy Mighty, wise, and Good Spirituall Messagers and Ministers Generally: And, Namely, of Blessed Michael, Blessed Gabriel, Blessed Raphael, and Blessed Uriel; And, Allso Especially, of all those, which do appertaine, unto the HEPTARCHICAL Mysterie: Isagogically, (as yet,) and very breifly, unto me declared: under the Method of Seuen Mighty Kings, and their Seven faithfull and Princely Ministers, with their Subjects, and Servants, to them belonging. And in this thy great Mercie, and Grace, on me bestowed, and to me Confirmed, (O Almighty God,) thow shalt, (to the great cumfort of thy faithfull servants,) approve, to thy very enemies, and myne, the Truth and certaintie of thy manifold most mercifull promises, heretofore, made unto me: And that Thow, arte the True and Almighty God, Creator of Heaven and Earth, (uppon whome, I do Call: and in whome, I put all my trust,) And thy Ministers, to be the True, and faithfull Angels of light: which haue, hitherto, principally, and according to thy Diuine Providence, dealt with us: And, allso, I, thy poore, and simple Servant, shall, than, In, and By thee, be better hable to serve thee, according to thy well pleasing: to thy Honor and Glory: Yea, even in these most miserable, and lamentable Dayes. Graunt, Oh graunt, O our Heavenly father, graunt this, (I pray thee,) for thy onely begotten Sonne IESVS CHRIST, his sake: Amen, Amen, Amen.

## Cap. 6

### BONORVM ANGELORVM HEPTARCHICORVM, Piæ, Deuotaeq$^{ue}$ Invitationes

### The Generall and Common Exordium, and Conclusion appertayning to the 7 Heptarchicall Kings Inviting.

O puysant, and right Noble King, (N,) And by what Name els so-euer, thow art called, or mayst truely and duely be

... vicibus, Ter, tribus vicibus, singulis repetendae called: To whose peculier Gouernment, Charge, Disposition, and Kingly Office, doth appertayne thee, (N. &c.)

[die]bus; Donec ...tatus a DEO ...edatur suc...us.

In the Name of the King of Kings, the Lord of Hoasts, the Almighty GOD, Creator of Heaven and earth, and of all things visible, and Invisible: O right Noble King (N,) Come, Now, and Appeare, with thy Prince, and his Ministers, and Subiect, to my perfect, and Sensible eye Iudgment: in a godly, and frendely manner, to my Cumfort and help, for the auancing of the Honor and Glorie of our Almighty GOD, by my service: As much as by thy wisdome and Powre, in thy propre Kingly office, and Gouernment, I may be holpen, and enhabled unto: Amen.

COME, O right Noble King (N,) I saye COME. Amen.

Gloria Patri, &c.

### The Generall and Common Exordium, and Conclusion, apperteyning to the 7 Heptarchicall Princes Inviting.

O Noble Prince, (N,) and by what Name els so-euer, thow art Called, or mayst truely, and duely be called: To whose peculier Gouernment, Charge, Disposition, Office, and Princely Dignitie doth apperteyne thee, (N, &c)

In the Name of Allmighty GOD, the King of Kings, And for his honor, and Glory, to be aduanced by my faithfull Service, I require thee O Noble Prince, (N,) to COME presently, and to shew thy self, to my perfect and Sensible eye Iudgment, with thy Ministers, servants and Subiects; to my cumfort, and help, in wisdome, and Powre, according to the propretie of thy Noble Office: COME, O Noble Prince, (N,) I say COME. Amen.

Pater noster, &c.

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## Cap. 7.

## Some Recitall, and contestation by the Peculier Offices, words, and dedes, of the 7 Heptarchicall Kings and Princes, in theyr peculier dayes, to be used.

## SONDAYE:

### King BOBOGEL

The Distributing, giving and bestowing of Wisdome, and Science: The Teaching of True Philosophie, true understanding of all lerning, grownded uppon wisdome: with the Excellencies in Nature: And of many other great Mysteries, mervaylously avaylable, and Necessarie to the advancing of the Glory, of our God and Creator. And who saydst to me, (in respect of these Mysteries atteyning) Dee, Dee, Dee, At length, but not to late; Therefore, In the Name, &c.

### Prince BORNOGO

The Altering of the Corruption of Nature, into perfection: The knowledg of Metalls. And Generally the Princely Ministring to the right Noble and Mighty King BOBOGEL, in his government of Distributing, giving and bestowing of Wisdome, science, True Philosophie, and true understanding of all lerning grownded uppon Wisdome: and of other very many his Peculier Royall Propreties. And who saydst to me, What thow desirest in me shalbe fullfilled. Therefore, In the Name, &c.

## MONDAYE:

### King CARMARA

Who, in this Heptarchicall Doctrine, at Blessed Uriel his hand, didst receyue the golden rod of government, and Measuring and the chayre of Dignitie, and Doctrine: And didst appeare first, to us, adorned with a Triple Diademe, in a long purple robe: Who saidst to me, at Mortlake, I minister the strength of God unto thee: Likewise, thow saydst, These Mysteries hath God, lastly, and of his great mercyes, grannted unto thee. Thow shalt be glutted, yea filled, yea thow shallt swell, and be puffed up, with the perfect knowledg of Gods Mysteries in his Mercies.

And saydst, This Art, is to the farder understanding of all sciences, that are past, present, or yet to come.

And, Immediately, didst say unto me: Kings there are in Nature, with Nature, and above Nature: Thow art Dignified. And saydst, concerning the use of these Tables, This, is but the first step: Neither shalt thow practise them in vayne. And, saydst, thus, generally, of Gods Mercyes and Graces on me decreed abd bestowed: What so euer thow shalt speak, do, or work, shalbe profitable, and acceptable: And the ende, shall be good. Therfore, In the Name, &c.

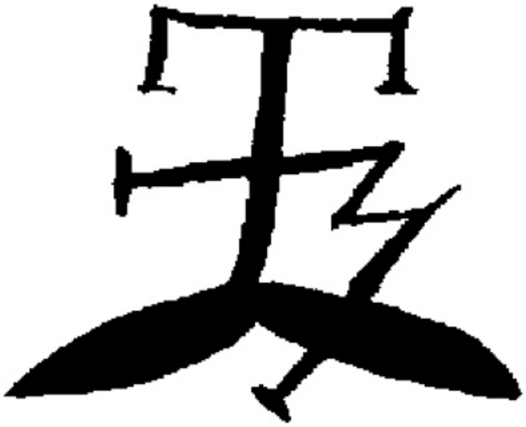
**Prince HAGONEL**

To whose commanndement the Sonnes of Light, and their Sonnes are subiect: and are thy Servants. To whose Powre, The Operation of the Earth is subiect. Who art the First of the Twelue: and whose seale, is called Barees and this ⊙ it is. At whose Commanndement, are the Kings, Noble men, and Princes of Nature. Who art Primus et Quartus Hagonel: Who by the seuen of the 7, (which are the Sonnes of Sempiternitie) dost work mervayles, amongst the People of the Erth: And hast sayd to me, that, I allso, By the same, thy servants, shold work mervayles. O Noble Hagonel, who arte Minister, to the Triple crowned King CARMARA: And, Notwithstanding, art prince over these 42 Angels, whose Names and characters are here presented. Therfore, In the Name, &c.

**King BLVMAZA**

**Prince BRALGES**

Who saydst, The Creatures liuing in thy Dominion are subiect to thy own powre: whose subiects are Invisible: And which (to my seer) appeared, like little smokes, without any forme, Whose seale of Gouernment is this:



Who saydst, Beholde, I am Come: I will teache the Names without Numbers. The Creatures subiect unto me, shall be known unto you. Therfore, In the Name, &c.

**TVESDAYE:**

**King BABALEL**

Who art King in Waters: Mighty and wunderfull in waters: Whose Powre is in the bowells of the waters. whose Royall person with thy Noble Prince BEFAFES, and his 42 Ministers, The Triple Crowned King CARMARA bad me use to the glory, prayse, and honor of him, which created you all, to the laude and prayse of his Maiesty. Therfore, In the Name, &c.

**Prince BEFAFES**

Who art Prince of the Seas: Thy Powre is uppon the waters. Thow drownedst Pharao: and hast destroyed the wycked. Thy Name was known to Moyses. Thow liuedst in Israel: who hast measured the waters: who wast with King Salomon: and allso long after that with Scotus: but not known to him by thy true Name: for he called the Mares. And since thow wast with none: Except, when, thow preservedst me, (throwgh the Mercy of GOD) from the powr of the wicked: and wast with me in extremities. Thow wast with me throwghly. Who, of the Egyptians, hast byn called OBELISON: in respect of thy pleasant deliuerance. And by that Name, to me knowne: and of me Noted in Record, to be the Noble and Curteous OBELISON: Whose Noble Ministers 42, are of very great powre, dignitie and Authoritie. As some in the Measuring of the motions of the waters, and saltnes of the seas: in giving good success in battayles, reducing ships, and all manner of vessells, that fleete uppon the seas. To some, all the fishes, and Monsters of the seas, yea, all, that liueth therin, are well knowne: And Generally, are the Distributers of Gods Judgments uppon the Waters, that couer the Earth. Other do beautify Nature in her Composition. The rest are distributers and Deliuerers of the Threasores, and unknown substances of the Seas. Thow, O Noble Prince BEFAFES, badst me use thee, in the Name of GOD. Therfore, In the Name, &c.

**WEDDENSDAYE:**

**King BNASPOL**

To whome, the Earth with her bowells, and secrets whatso-euer are deliuered: and hast sayd to me, heretofore, What thow art; There, I may know. Thow art great, but, (as Thow, truely diddst confess,) He in whome Thow art, is greater than thow: Therfore, In the Name, &c.

**Prince BLISDON**

Unto whome, the keyes of the Mysteries of the Earth, are deliuered. Whose 42 Ministers, are Angels, that govern under thee. All which, thy Mighty King BNASPOL bad me use: and affirmed, that they are, and shall be at my Commanndement: Therfore, In the Name, &c.

## THVRSDAYE:

### King BYNEPOR

Uppon the distribution, and participation of whose exalted most especiall and glorified Powre, resteth onely and dependeth the generall state and condition of all things. Whose sanctification Glory and renowne, allthowgh it had begynning, yet can it not, neyther shall haue ending. He that measureth sayd, and thow wast the Ende of his workmanship. Thow art like him, and of him: yet not as partaking or adherent, but distinct in One degree. Whan he came, Thow wast Magnified by his comming: and art Sanctified, world without ende, Vita Suprema, Vita Superior, Vita Infima tuis sunt mensurata manibus.

Notwithstanding, -------------------------------------------------------------------------------------------

Thow art not of thy self: Neyther is thy powr thyne owne: Magnified be his Name. Thow art in all: And All hath some being by the: Yet thy powre is Nothing, in respect of his powre, which hath sent thee. Thow begynnest new Worlds, new people, New Kings, and New knowledg of a New government. And hast sayd to me, Thow shalt work Mervaylous, Mervaylously, by my workmanship, in the Highest. Therfore, In the Name, &c.

### Prince BVTMONO

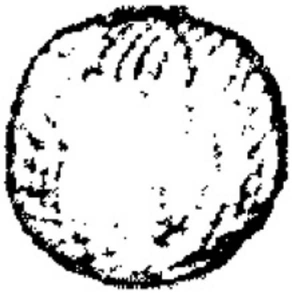
Who art life and breath in liuing Creatures: All things liue by thee: the Image of One excepted. All the kindes of beasts of the Earth, dost thow endue with life. Thy seale is theyr glory. Of God, thow art sanctified: And thow reioysest. The liuing, the ende, and begynning of all beasts, thow knowest: and by sufferance, thow disposest them, untyll thy Vyoll be runne.

Therfore, In the Name, &c.

## FRYDAYE:

### King BALIGON

Who canst distribute, and bestow at pleasure, all that what-so-euer can be wrowght in æreall Actions. Who hast the government of thy self perfectly, as a Mysterie known unto thy self. Who didst aduertise me of this stone, and holy Receptacle: both nedefull to be had: and allso didst direct me to the taking of it up: being presently, and in a few minutes of tyme, browght to my light, (from the Secret of the Depth, where it was hid, in the uttermost part, of the Roman possession,)



Which stone, Thow warnedst me, that No mortall hand, but myne own, shold toughe: and saydst unto me, Thow shalt prevayle with it, with Kings, and with all the Creatures of the world. whose beautie in vertue shalbe more worth then the Kingdomes of the Erth. For the which purposes, here rehersed, and other: partely, now to be exercised, and enioyed; and partely, hereafter, more abundantly, (As the Lord God of Hoasts shall dispose) And Allso bycause thow thy self art Governour of the 42 thy Mighty, faithfull and Obedient Ministers: Therfore, In the Name, &c.

A By-Note of the former shew-stone,

Blessed Uriel, sayd to me, at Mortlack Anno 1583, May 5. a meridie, circa horam 4a. as followeth,

Ur - Thy Character must haue the Names of the fiue Angels (wrytten in the myddst of Sigillum Æmeth) graven uppon the other side, in a Circle: In the Middst whereof, must the stone be, (which was allso, browght) Wherein Thow shalt at all tymes behold (priuately to thy self) the state of Gods people, throwgh the whole Earth. ----------

**Prince BAGENOL**

-

86. Vide suidam, in dictione Ephod. Ubi de Adamante, in qo diuersis datis signis responsa deo Consequebantur. Vide Epiphanium de lapidibus praetiosis in Rational: isto vide scriptionus de Vrim et Thummim: vide libros receptos Trebonae &c.

Scriptum est in lege (inquit Epiphanius) visionem, quae Mosi in monte apparuit et legem datam in gemma Sapphyro fuisse expressam. Arun Meyaldus, Memorabarem Centuria 4. Numero 94.

## SATURDAYE

### King BNAPSEN

Who hast sayd to me, That by the, I shall cast out the powre of all wicked spirits: And that by the I shall or may know the doings, and practises of euyll men; and more than may be spoken or uttred to man. Therfore, In the Name &c.

### Prince BRORGES

Who, being the Prince, chief Minister, and Governour under the right Puyssant BNAPSEN, didst, (to my seer) appeare in most terrible manner, with fyrie flaming streames, and saydst,

Noui Ianuam Mortis. Et percussit Gloria Dei, Impiorum parietes.

Therfore, In the Name, &c.

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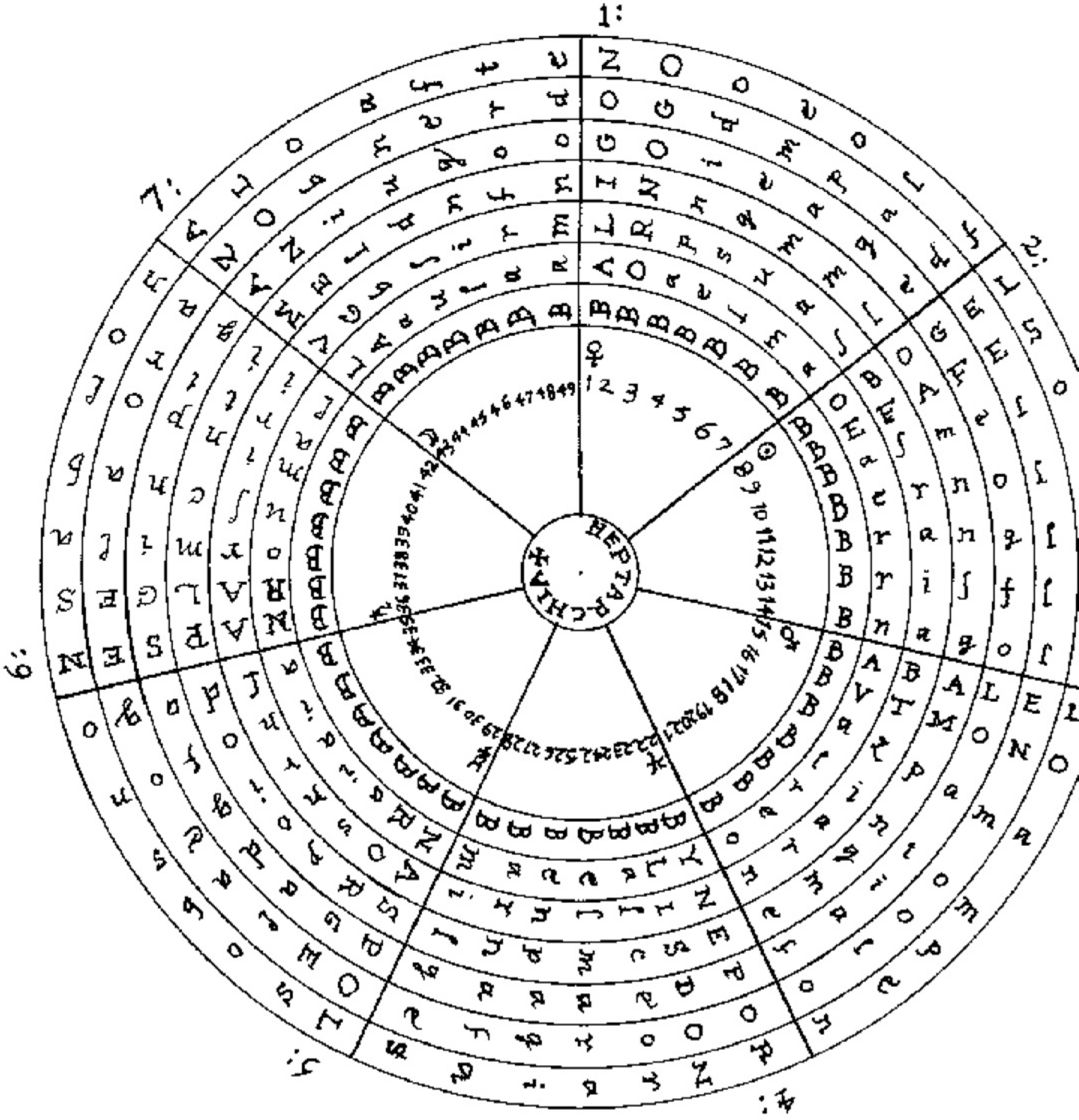
## Tabula Angelorum Bonorum 49


1:
2:
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HEPTARCHIA

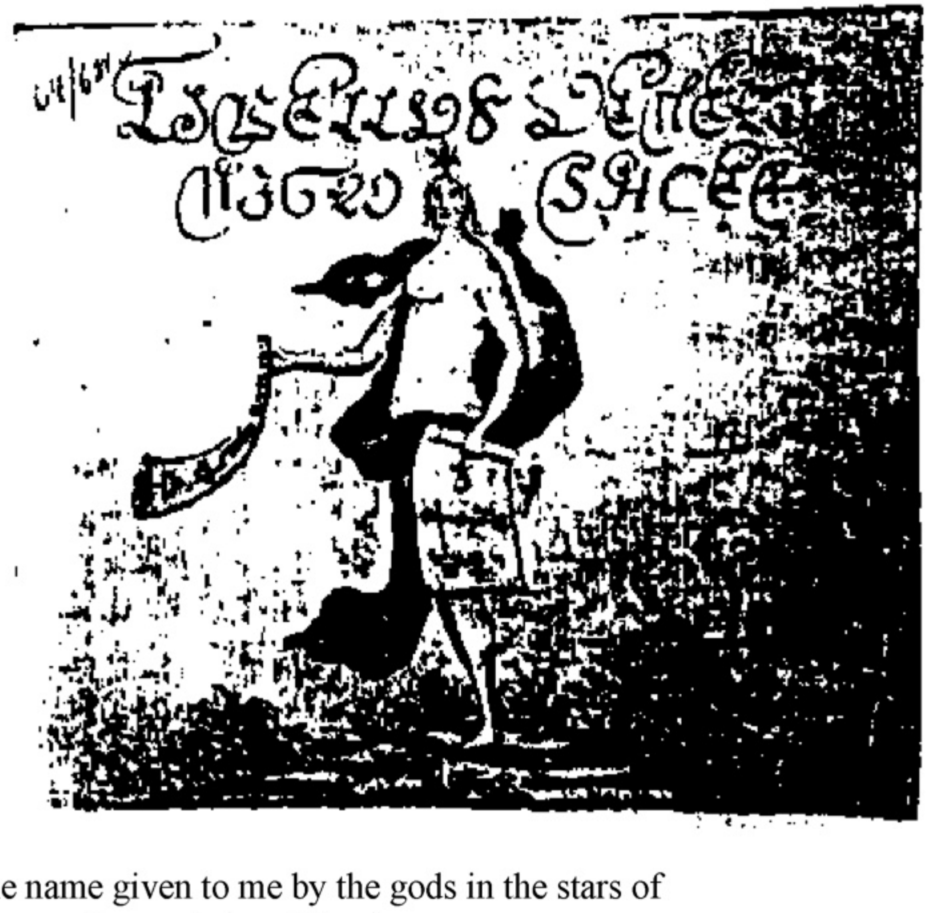
This little grimoire written by John Dee predates his magical workings documented in the books on the mysteries . It may be an example of the Ars Steganographiae of

Abbott Trithemius. For a critical edition with German translation, commentary and critical apparatus, see Jorge M. Meier, *Das Büchlein der Venus* (Bonn 1990).

**NOTE:** This transcription is based on several manuscripts. Primary ones are: w = London, the Warburg Institute. Warburg Ms. FBH 510; E = Erlangen, the worlds: tsbibliothek Erlangen-Nu: rnberg. Ms. 854; 1000: Mu: nchen, Bayerische Staatsbibliothek, Cod. let. 27005.

|, ||, ||| marks page ending of each manuscript: diagonal stroke (/) for W, simple longitudinal line (|) for 1000 and double longitudinal line (| |) for E. a triple line (|||) stands, if the ends of Page of all three manuscripts end.

# BEEF dark Venus



Venus is the name given to me by the gods in the stars of
Resident soon as trumpet sings Styx is

subject En daemon signal strength groans
Aha! the victorious return from the enemy of the soul, infused with glory. |||

# TUBA VENUS

that is

Alcohol or the Summonings of the Six Spirits ruled by Venus, where he teaches the Method is the Seal of the Horn of Venus, and Circle, the memory almost of the Spirits, Their Calls and Seals with hours for preparation. The consecration, Working Rite. The Dismissal of in the work with still other things to be observed.

John Dee Lovers of the Art of Magic SPD

and truths that || rather difficult as well as the practice of the understanding, the Holy Bible.

The proper name of each alcohol, above all, the demons are the Dæmons, you / must be so. Otherwise no means || discovered | If, however, with this Call, or, that is, of the names and citations of names of their own, by which the knowledge of the Spirit is, there is from the requirements of the planets for the rest of the angels are called ordered to be done in this book, I have assigned to you without regret as soon as || and, without delay, the noise of their panic and | phantasm all far removed from you cited the experience compelled to appear in human form. For you must know good from God teropt. Max. in the should rule over them, to be prepared to go to the chief of the evil; this for the sake of which he is the evil one with the competent whenever an evil spirit with his good spirit calls and call, but he does so with the tongue of men, / is not typical and is indeed unknown to us. Among the teachers, there are indeed different | || opinion this time no certainty. al.CXLVI. All of the evil of the demons, and Stars, when the angels in the heavens, and the names and through them by the Great Creator, as long as they keep it, These be the very || them | it is necessary to call and force them at all, even the good way in which they can call upon the angels, as I have shown in another place, and I have shewed,. The Israelite Patriarchs, the Chaldeans, and the above-mentioned by the ancients, that this science of today still a number of pious men and pious people

practice it. There is, consequently these Sciences are revealed: / Magic, Kabbala, and Negromancy, which last among the Egyptians, the Persians, | || and the Arabians, flourished not a little, even if it was in an unlawful, true, was torn to pieces, for the people of the evil of demons in the sacrilege of the articles of the hearing of the horrible thing is that the rate of the slaves of himself that he will spontaneously tradentibum. Because this is the worst abuse by church and secular rulers that Ars pie is forbidden and therefore it is possible to find a few suitable books from his practice. Horn then dispersed noctram | studio || peculiari adeptam fideliter tibi in bonum tamen finem nequaquam autem in tuum interitum (:qui ex soli abusione nanciscitur:) communicatam legatamque volumus ut pro bono tui ea utaris et commodo v:g: ad levandos thesauros absconditos ad itinera ad Mercaturam ad Navigationem ad bellum et likewise where the Spirit can be of service to you. / Practice and experience will teach a lot. | ||

This is characteristic of our Call of the Spirits of Venus, about which we are, and therefore we call || Tuba | Veneris nuncupatur siquidem mali Dæmones Septem Planetarum Angelis vix non omnes sunt subjecti qui autem huic inserti sunt Libello sub Veneris duntaxat computantur Dominio ex quo capite Libellus Veneris â nobis fuit intitulatus quin etiam isti Planetæ consecrandus est ad cujus descriptionem jam initium facimus teque ad cuncta diligenter / listen and heed warning. Goodbye!

Completed and written in London in the year
1580. On the fifth of June. |||

## The Horn of Venus Chapter One

How the Seal or Character Friday to made

First to Negromantic this operation required for our Seal of Venus is now preparing for the next.

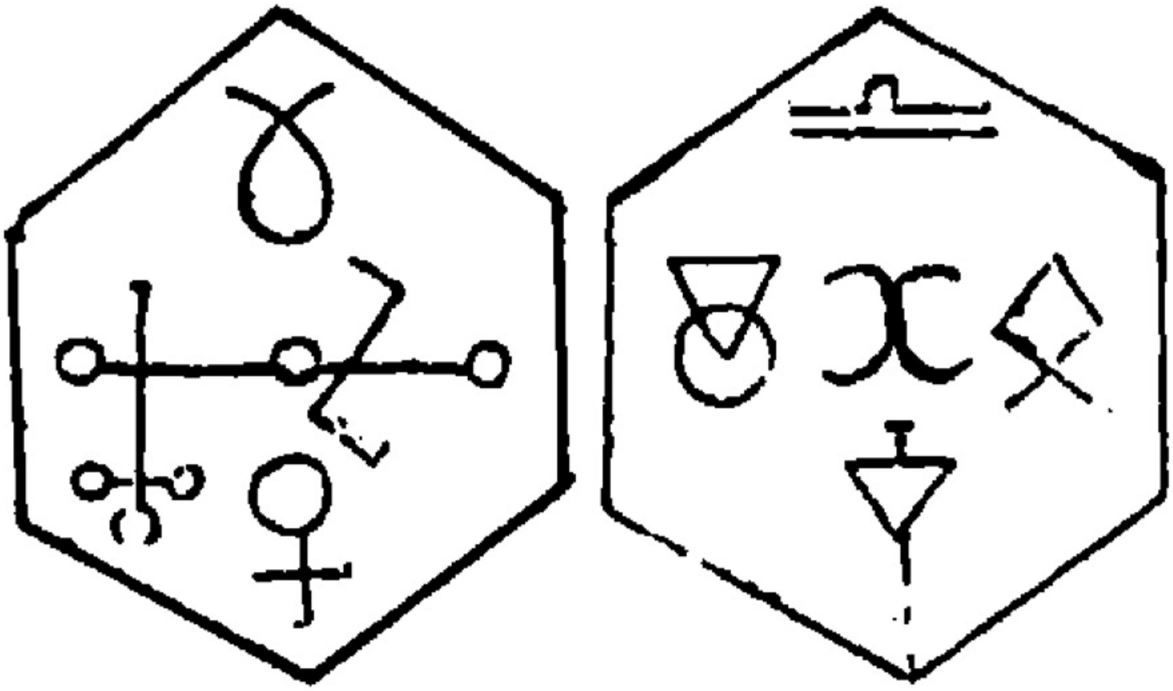
Take a portion of the brass Cyprus new and never Used perfected | || ex eo in magnitudine figuræ paulo post delineatæ Lamina quæ scindi debet secundum Planetæ numerum sibi proprium, id est in sex Angulos: cui deinde instrumento ferreo vel chalybeo nova pariter et munda Character insculpatur fiat autem hoc in die ♀de nocte in tertia et decima hora / â ☉sets. || If the span of one hour is not sufficient, one must wait until to the next hour, ie the tenth hour, on Friday | in the hours of work is only possible to do it (: :) in the first day of the we emphasize again, so that if the one night, I ♀can not complete the seal in the two prescribed hours for the same reason, one must wait until the next new moon. It is finished on the same day, and the time from after the Seal with smoke ♀.

Perfume let 'em species:

Verbena * PUSC and Musco.

Then wrapped in linen || new | and again on the first day of the aforementioned seven-time laborers flung into the night, with water flowing dug up in the following day / hour ♀of the night were reserved for the operation of the opportunity. | ||

**seal Friday**

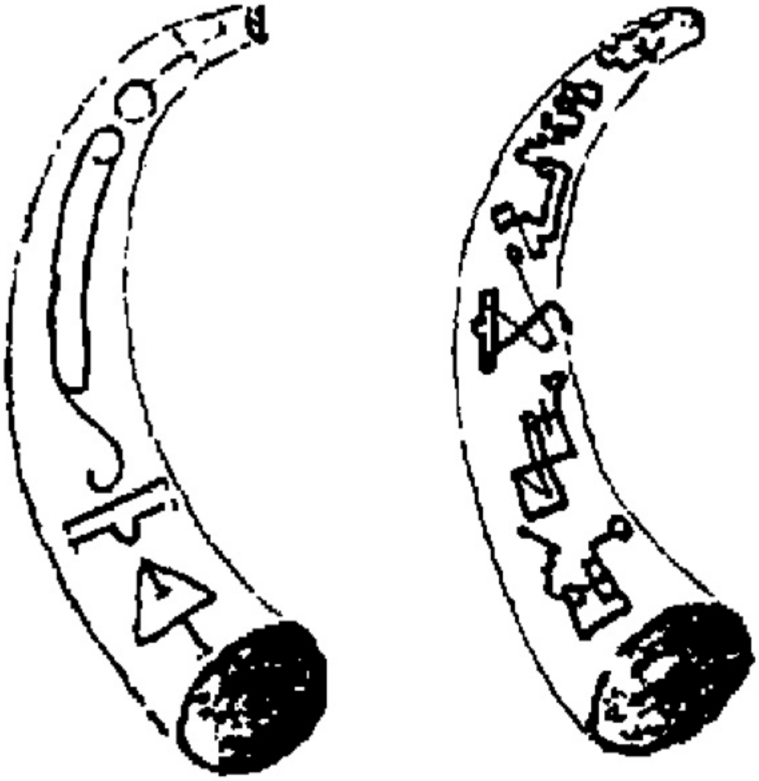


**According to the head.**

The Horn of Venus How to prepare.

The horn of the Bull, is taken as the living, then one takes Vitriol melted in vinegar, with which one should wash and purify the Horn, when this is done in any part of the said Steel Instruments carves the Characters as they are represented in the following sketch. all || was saying these things, including the preparation of the Horn | the time it is torn off from the bull, for the same ratio in the times, and the days and hours of the Seal it was pointed out ♀ that it should be done well, it should be noted. Afterwards, one envelops and be wrapped up in linen, / and, together with the seal of ♀ infodiatur, wraps it in the later use. | ||

**The Horn of Venus**

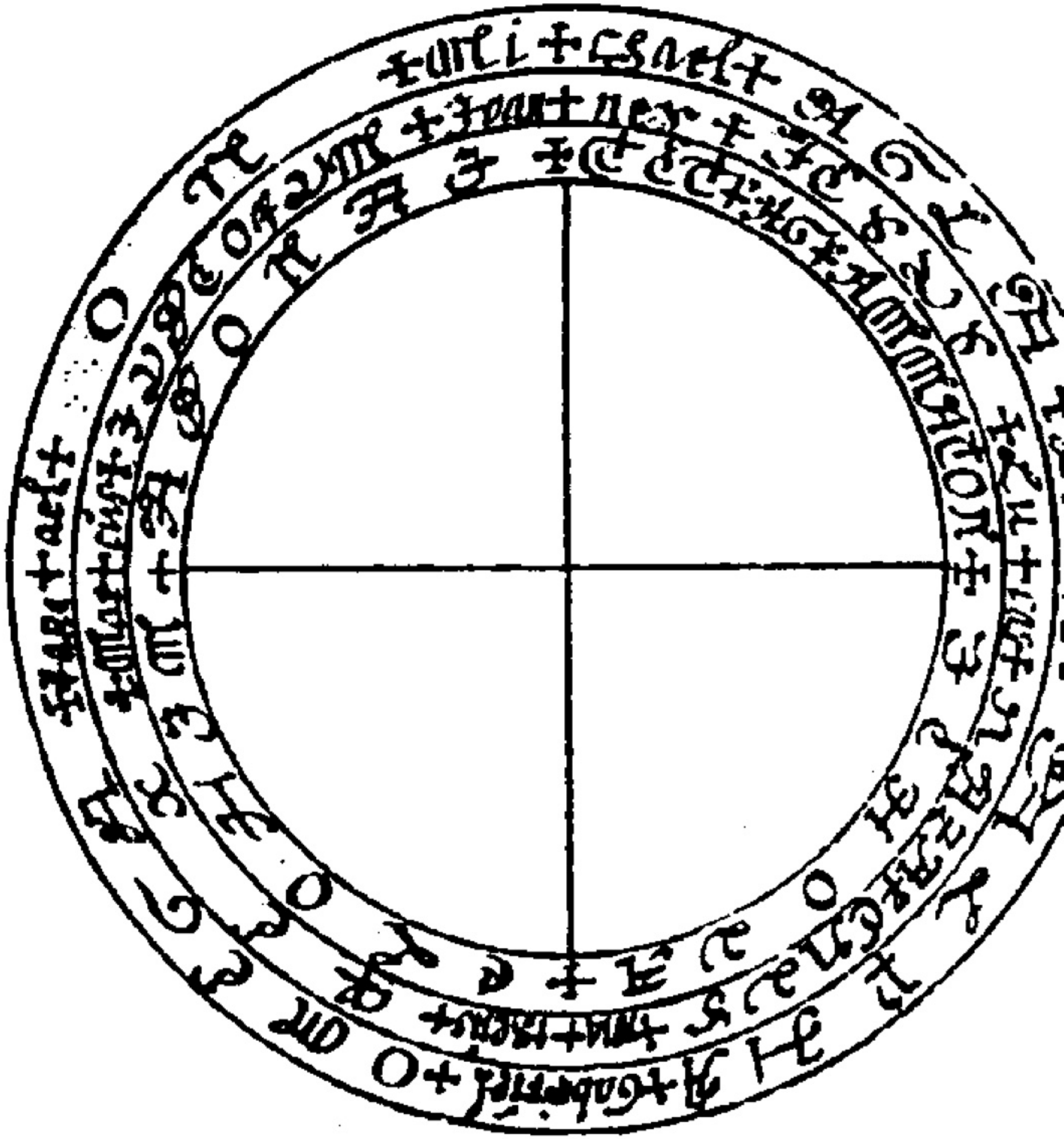


## Chapter Three

How Circle

Before we proceed to the arrangement of the circle of spirits, we must address to Call or, as that by which the operations of the Sorcerers, all of them in to be used for this as means of the strongest defenses against the attacks by the | || protecting themselves. The composition of the various areas of the circles, some working at home, do the same with charcoal and chalk colors; * some of them in the woods or at certain crossroads, make a sword or a staff; Others, however, create a circle out of a parchment with an inscription / divine names, which we have chosen for our oporationem, can also be a luckier than the rest of the requirements of the inheritance with all the now | || the war have left, as well as the form of the order and the integrity of his, and the reason for the book, I have this authority to the. Accepted, then, some parchment or virgin paper, and cuts him in the latitude for three out of the circle. the rest of the first two or three fingers in from the full extent of six feet, hours later at the prescribed times and ♀ in the following of the circle seem to make use of the divine Names should be written in color | shape. || After it was completed with smoke and were buried in the circle to the use of the earth is here intermittente be kept. |||

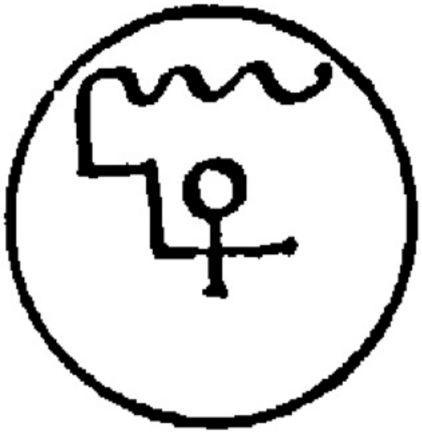
### form a circle



## Chapter Four

Call of the Spirits and how to create their special names and signs.

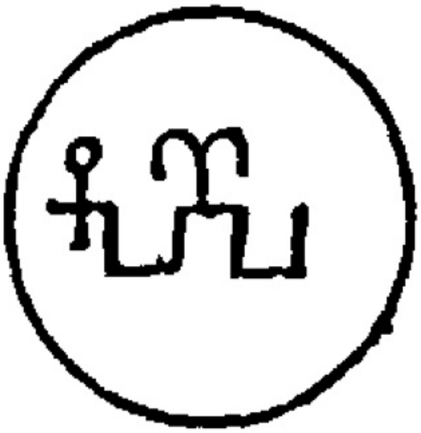
The first name. Mogarip. seal.



alcohol:

Mogarip! Mogarip! Mogarip! Hamko Temach Algazoth Syrath Amilgos Murzocka Imgae Alaja Amgustaroth Horrhites Suhaj Mogarip! Mogarip! Mogarip! |||

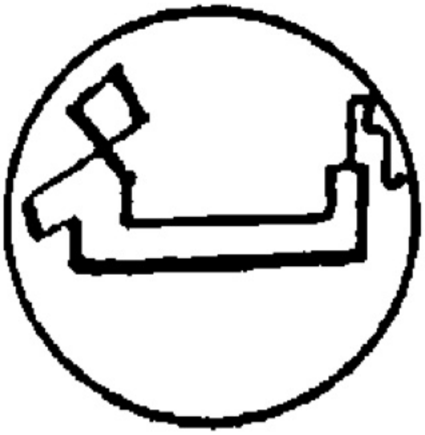
The name of the Spirit: *The Seal* . Seal.



alcohol:

Seal Seal Seal Pharynthos Egayroth Melustaton Castotis Swiss Nachrr
Amabosar Seal Seal |||

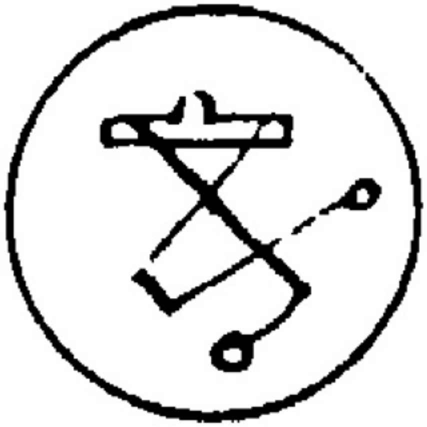
The name of the third Spirit. Alkyzub. Seal.



alcohol:

Alkyzub! Alkyzub! Alkyzub! Mergastos Hajagit Agaschar Asmodi borough Zephar Largon Cherip Galgadim Uriach Alkyzub! Alkyzub! Alkyzub! |||

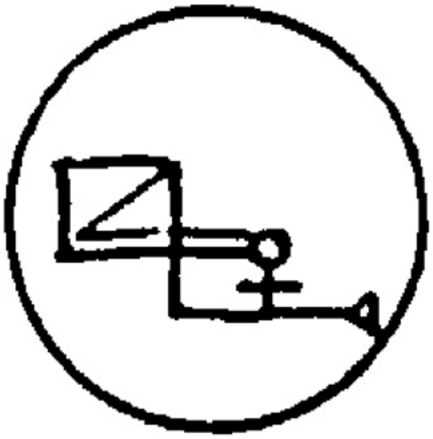
Name of the Fourth Spirit *Belzazel* . seal



alcohol:

Belzazel! Belzazel! Belzazel! Thittersa Zapkyos Brusiat Algier sory Feroz Abdizoth Mulosin Belzazel! Belzazel! Belzazel! |||

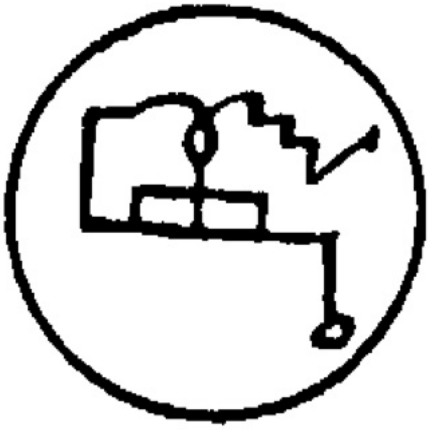
The name of the Fifth Spirit: Falkaroth. Seal.



alcohol:

Falkaroth! Falkaroth! Falkaroth! Hymelion Lothar Estachar Indians Nomirim Hamacher Felogon Morgoseos Angar plowed Falkaroth! Farkaroth! Farkaroth! |||

The name of the Sixth Spirit: Mephgazub. seal



alcohol:

Mephgazub! Mephgazub! Mephgazub! Samantha Garamtin Algaphonteos Zapgaton Osachfat plunge Hugal Zerastan Alcasatti Mephgazub! Mephgazub! Mephgazub! |||

## How the Seals of the Spirits

Take a green Wax, which is mixed with soot, with steel instruments, for them to be out of this round pieces and the Seal of that Spirit, one wishes to invoke. The aforesaid shall be made in the same manner as the rest of the time of day and the hour ♀of incense when he interrupted sleep but to work into custody. |||

How to be consecrated.

Libellus (: :) in which the names have been inscribed on His antecedent will be consecrated to the alcohol, and it is necessary to: make use of the consecration of the old constitution so that they appear in the book of the wise men who forced spirits in similar books to appear; however, for us this is all too || infortuitously fell into the hands of those men who are dangerous, particularly if such a book with knowledge of the art of fall. Therefore, we prefer to consecrate our book the following way. Let the Book be made from Parchment, with the symbol of ♀, and if you like / an Image of this Planet, whose figure is represented with ♀the sign of the upon the top of his. Book should be called:

Little dark Venus. ||

The Call of the Spirits was written | The times of often therefore completely in the ♀ book must be written to those who walk to the composite and nothing more to be the feather of a dove, and a copper vitriol || vessel Green and red | for it can be used as desired, for these are the colors of the Planet welcomes.

After the quiet man, / written with smoke. Then, taking the Vitriol water, one fills the hand and the book by saying.

A certificate To dark Venus I consecrate you, Sacred
Horn of Venus is your name
Whose power is well known
  to all | Orcs. ||

Oh, Anael, Prince of Olympus!
I ask you humbly, strengthen this Volume
to eternal honor of thy seed, which
  is washed in the fountain.

So that the hours of Venus was written
within it Come quickly, If this Horn sounds And carry
out what I want, even if he against his will.
  Calm, stand by! /

This happened again with little smoke and cloth green or red cloth, subject to the below ground with other matters || and | wraps it in the time prescribed for the use of may be preserved.

### As the operation is to be instituted

When all of these aforementioned things are finally properly prepared and ready and has prepared himself by the hand, and the operator deems himself suitable and brave enough (: may it be a fearless magnanimumque for | longs for a man at all, let || :) in the same / frequently without an indication of the time and the hour of the night, ♀or in a house or in a better place, secure from all human disturbance in the

Sylvia biviisque dress and the waste disposed of there and uupendat signet ring ♀on his neck, and he begins to make the perfume citing the number assigned to a number chosen by themselves. That are called, by the whole of ♀ the Horn of summon the Spirit | || as well as from the beginning and at the end, in his own name, but always with some pauses.

Greet the Spirit in the following manner:

, Noble and obedient to the Spirit (: :) I order you, here one addresses the Spirit in his own name, in the powerful name of Adonai and with this Seal (show the Spirit :) Angela / Anael, the Supreme Regent of the Planet Venus, to the rest of you, you must show | || I am a quiet and fulfill my will in all things that I instruct you to. This shall be the Son of God, the Father and the Holy Ghost, and by a second command by the Lord Jesus Christ, who shall come to judge the world through fire, the Triumphant.

After this the Spirit will ask the Master why he has been summoned and what he will ordain? And this the Master should then clearly and distinctly state. Where uncooperative if the || ♀will. || , And in the petitions of the desires of the Master not overstep the mark too, however, I advise that in so doing provoke Divine wrath, inconstant to the sly spirits, or even worse, do not accept conditions that they suggest to him. But the Spirits of the requests he has the mind of a brave and firm, he should / must persist in their threats and difficulties to be of no account, and the Spirits and he should do so, otherwise he feigned | his || Spirits. Therefore we sincerely advise each and every one, and out of all the misuse of this art | faithfully || discourages. But if, then the Spirit of the commandments of the will of the Master, they should be dismissed in the following way, that is: /

## Dismissal of the Spirits.

Through the Horn of alcohol, as this is wrought ♀ in these words:

Norcados Fenoram Anosiren (: :) is called here the Oparchim and continue once they have heard the name of the Spirit by its Aspairath he wants. | ||

With these words, the Spirits will immediately become invisible at will for the blessing of the Circle, and the master is not lawful to go out. /

**They are still in the operation of which is further to be observed.**

If the experiment is carried, only one person with her companions, who acts as Master does, and left them to join him, all the rest were silent. But if the Spirit is to bring | Treasuries and money || money, or are forced, one must place the Seal ♀from after empty the treasure out of its containers, and transfer it into a new and never before been perfumed and consecrated. These bits of advice we give to our end. But you, dear reader! think carefully about the things written here are well have not forgotten / || anything; and if there be any doing prudently | the wounds of the heart and mind; and great shall be the constant unfrightened and welfare or for the comfort unto me.

One thing still remains for us to remind you about success with the work of the poor, in the good, the best thing to do is to be mindful of that. |||

# Board of angels invocations

## of Dr. John Dee

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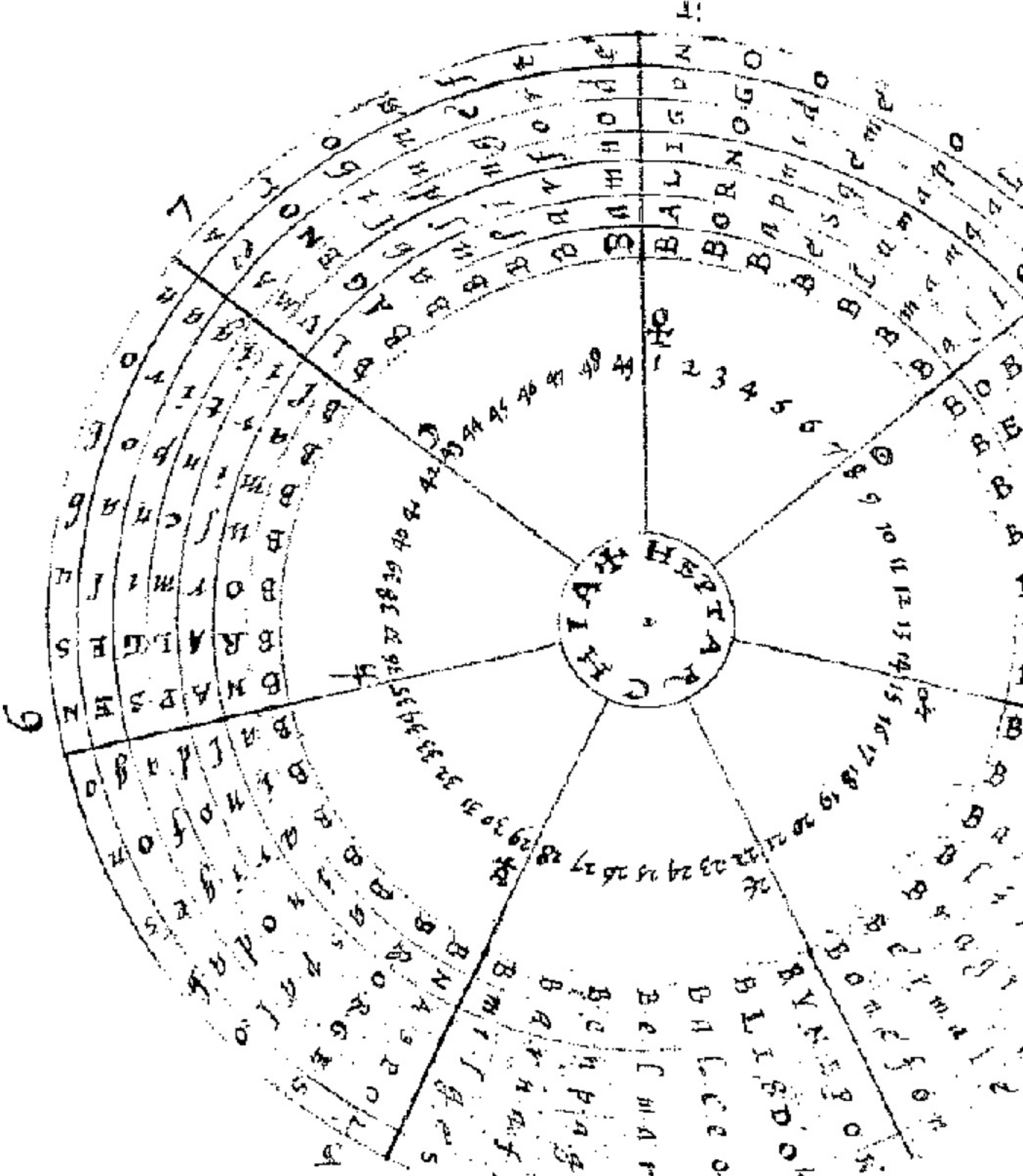
**Editor's Note**

This book is one of four books of John Dee's detailed instructions for communicating with angels bound in the Sloane MSS. 3191. It consists of excerpts, in the Chamber Music form, from Dr. Dee's detailed record of his "mystical exercises" .

The original manuscript bears no title, but is commonly referred to by the descriptive title "Tabulae the invocations of the good angels", used by Elias Ashmole. It is also referred to as *Booke of invocations or calls* and as *The Book of Supplications or invocation* .

# Tabula Angelorum Bonorum 49



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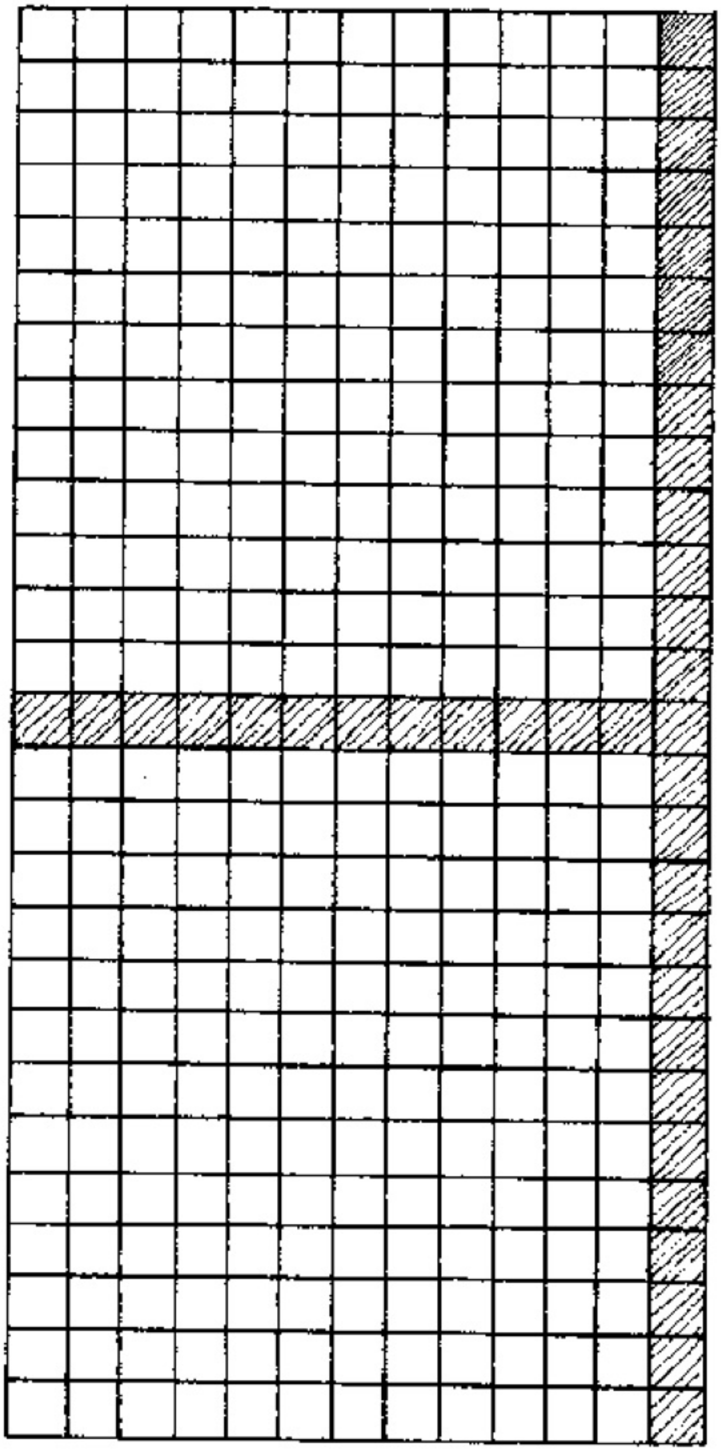
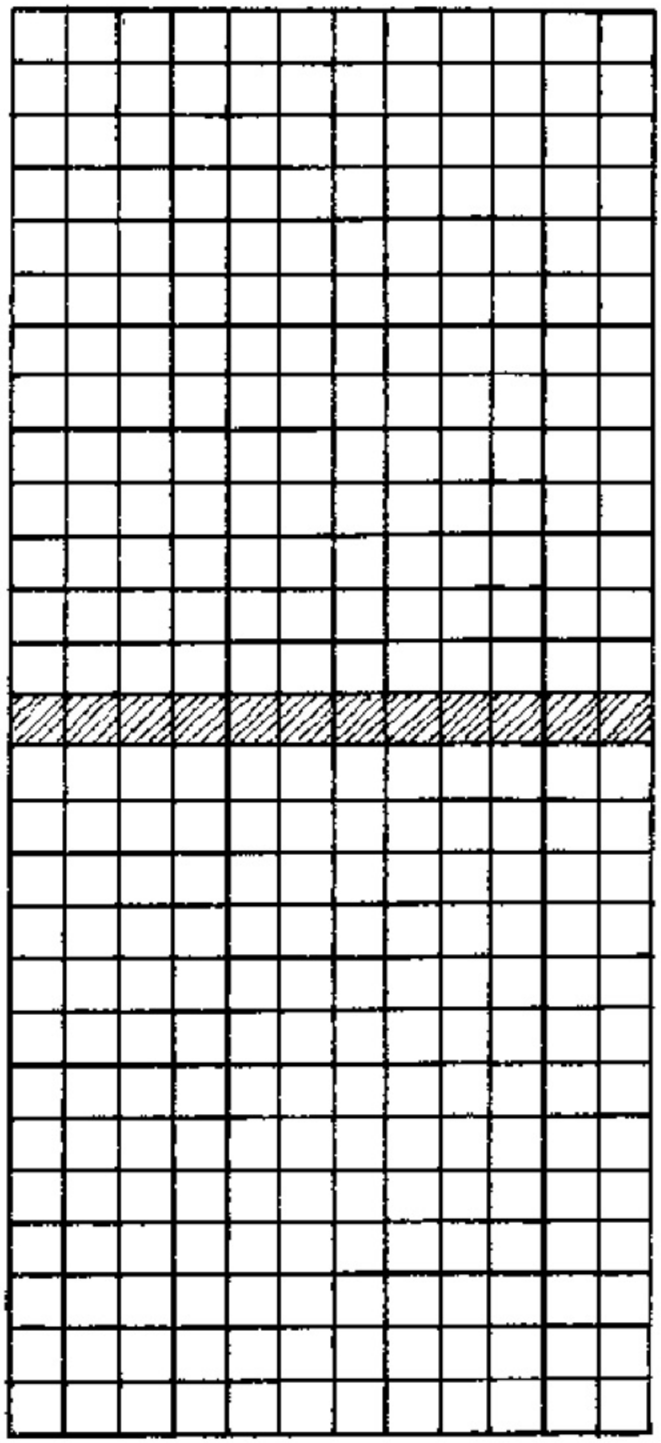
BNAPSEN
BRALGES
Bormilu





On ☽April 20, 1587.

thus reformed by Raphael.

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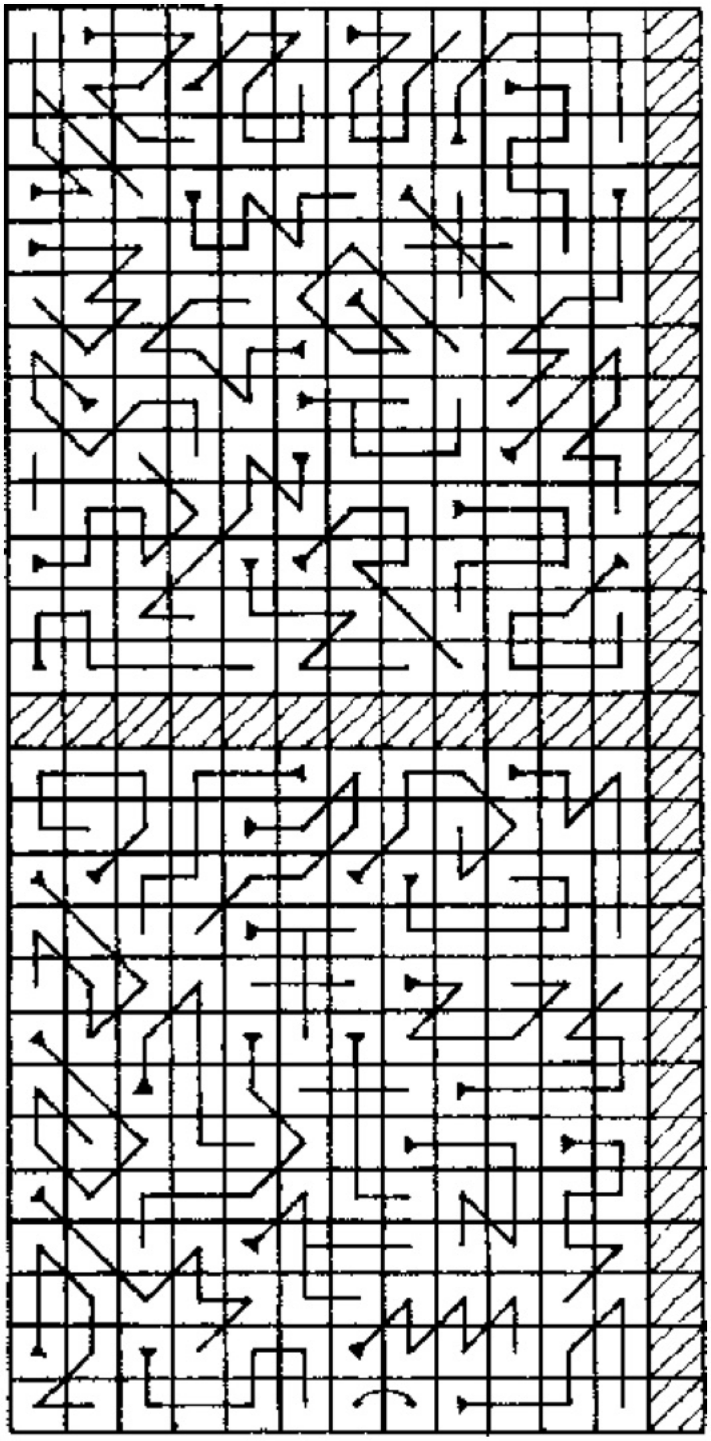
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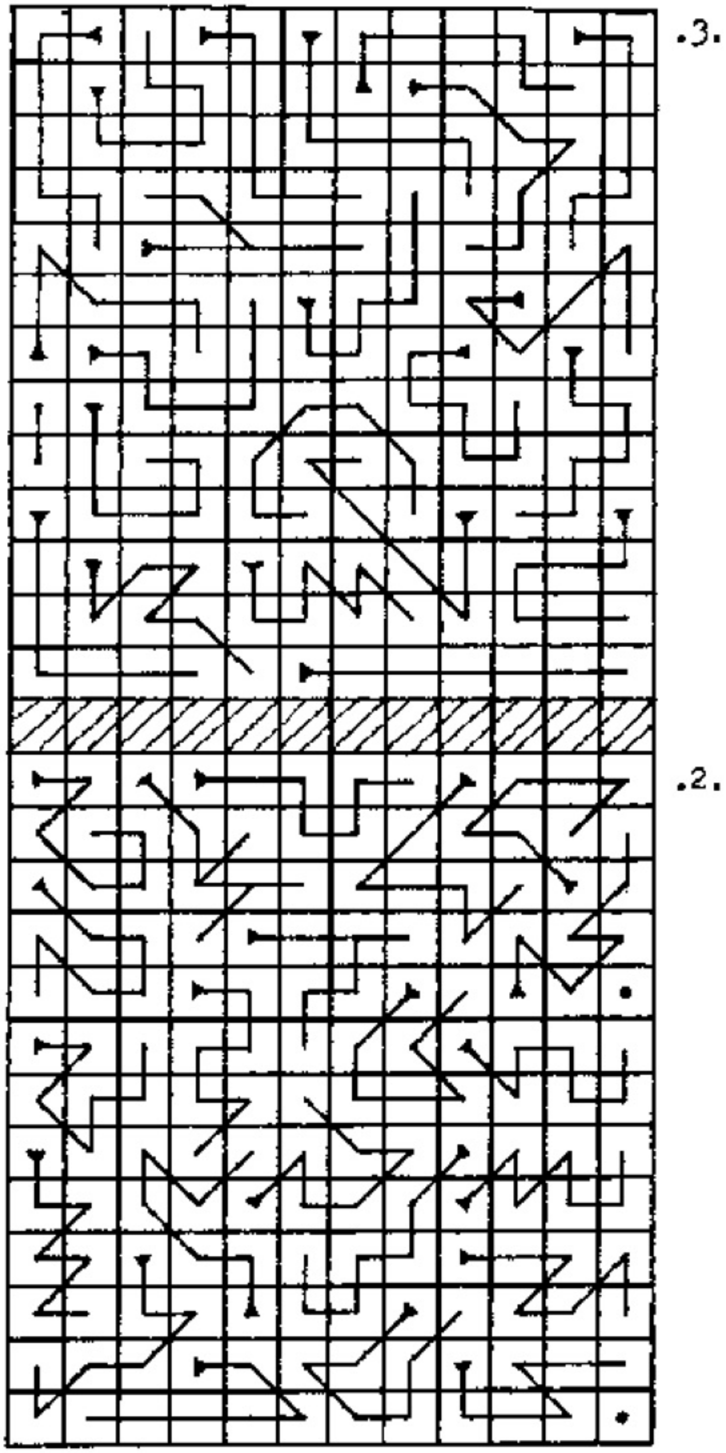
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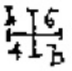
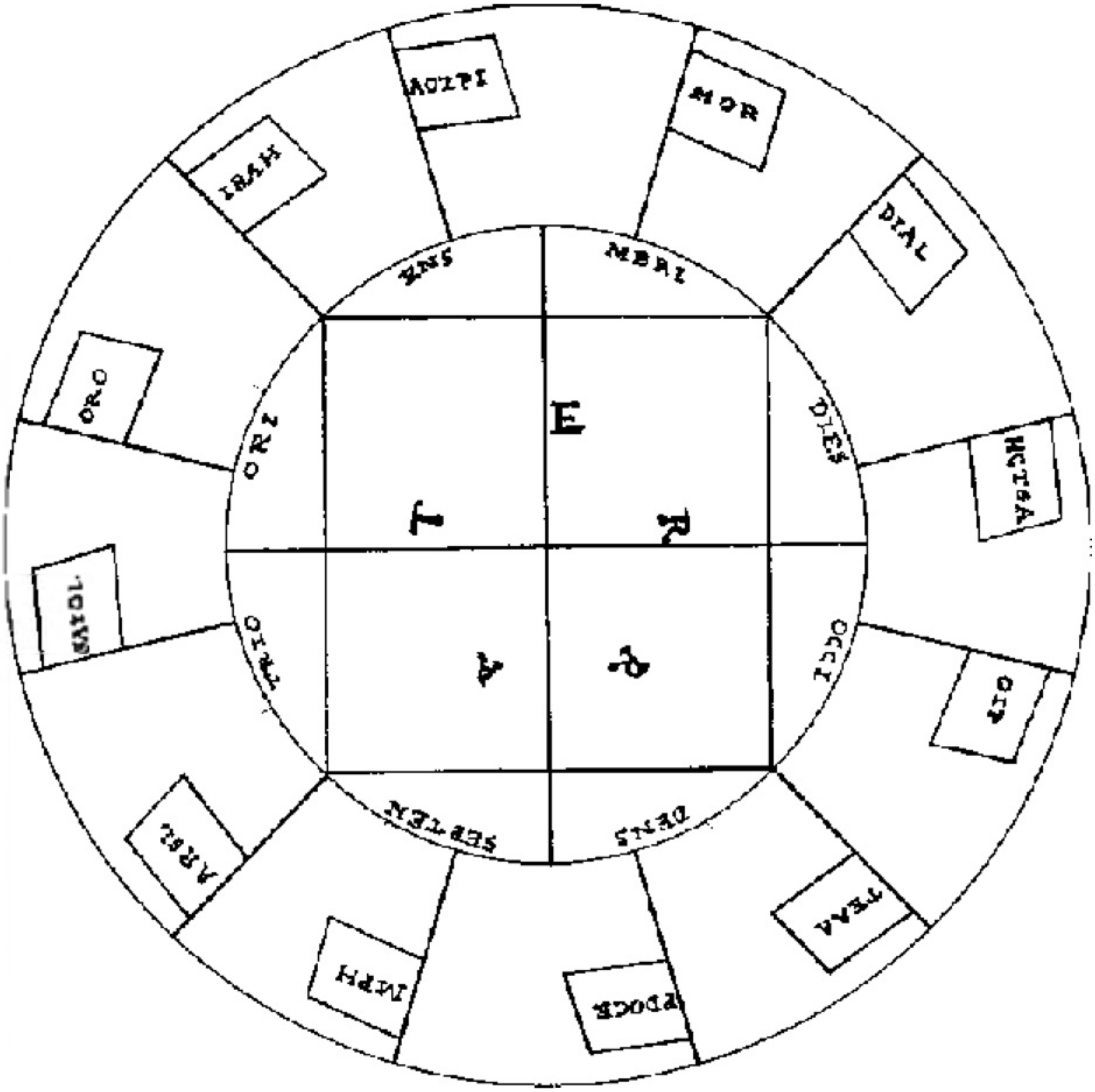


Four times three, as names of God, (of the four lines of the Holy Spirit extracts) which are all

on the earth. He rules over creatures.
(as much as the invisible is visible)
twelve carried Vexillis ...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# Fundamental to DEVM prayer and Obtestatio for angels good, kind, having Ministry

O IEOVA Zebaoth, soothsayers, thy power, wisdom, and goodness of God, earnestly I call upon protests, both beg (I, John Dee, unworthy of your little slave), and will always be favorable, assistentemque to be, humbly, faithfully, and I ask you: in all my deeds, words, and thoughts, that the praise of the the honor and glory of your concern, promouentibus or instigating and through these 12 names are Mystics, ORO, IBAH, AOZPI, MOR, DIAL, HCTGA, OIP, TEAA, PDOCE, MPH, arsi, gaiole, the Almighty God and beg your majesty ardentissimè and I beseech thee: So that all the faithful of your angelic spirits (of which the mystic names, are contained in this book on the subject, breuissimeque system of offices, however,) they are in any part of the world, the future, and whatever the time of my life, from me (John aforesaid) a special interest in power, whether carried may thy holy names (this is the same in book content) they are called, that we came to me, a very short time (the foresaid John,) let them come: the Church's visible, kindly, courteous, and calm, appear to me, and with me, according to my own will, and check the visible, and that from me, and from the look of my father, , and were desired by me, and go his way: and for thy sake, and that he is giving you, in 12 of them with mystic, expressed above, Nominum, ought to reverence and obedience, as also to me, (the aforesaid John) a friend of felt by all and at whatever time of my life, in each and every one of , to them, (all, at least some, or any of them) for the performance of the facts or the petitions, which are: Very early, well, in a fuller and completing operational and perfectly, to pay money, according to their power, and with power, so the general, than his own, and proper power of them by you, (Oh, and God) imposed joining offices and ministries. AMEN

Through Thee, Jesus Christ,
amen
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500

[58]

# TWENTY QVATVOR seniorvm (of which the above-mentioned in the Apocalypse of St. John) from the Father, the Son and of the Holy Spirit in linen, is the assembly of the names: These are the people of the good angels is a gift, man, of things of human knowledge, to impart to your judgment, & c .

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-------------------------------------------------
            Divine will BATAIVA or BATAIVH.
-------------------------------------------------
            Abioro or Habioro
            Aaoxaif
EAST Htmorda
            Haozpi or Ahaozpi
            Hipotga
            Autotar
-------------------------------------------------
            Divine will ICZHHCA or ICZHHCL
-------------------------------------------------
            AIDROM or Laidrom
            Aczinor
MIDDAY Lzinopo
            Lhctga or Alhctga
            Lhiansa
            Acmlicu
               b
-------------------------------------------------
            Divine will RAAGIOS or RAAGIOL
-------------------------------------------------
            Srahpm or Lsrahpm
            Sailnou [Saiinou?]
SETTING Laoaxrp
            Lgaiol or Slgaiol
            Ligdisa ch
            Soaixnt
-------------------------------------------------
            Divine will EDLPRNA or EDLPRNA ~
            Aetpio or AAetpio
            Adoeoet
            Alndood
Septet. Apdoce or Aapdoce
            Arinnap
            Anodoin
-------------------------------------------------
```

[59]

# SEX seniorvm East Invitation

Oh, you have six seniors, Eastern , Mighty, Mighty God, our faithful ministers, In the Name of God, (of one and Triune God) you (say) ABIORO or HABIORO, AAOXAIF, HTMORDA, HAOZPI or AHAOZPI, HIPOTGA and AVTOTAR, through you, predominant in a particular way, in God, of deity, the name of the angelic BATAIVA, or BATAIVH, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, together, and in whatever manner severally, a friendly, was very wroth, and the priest shall look for and I beseech thee, as will later, at what time I will, by the the course of the rest of the whole of my life, or all of you, or of you, whom I have named to him, (or by the aforesaid Mystical Diuinumque the name of the BATAIVA BATAIVH, from me, to the aforesaid John, Being called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, , to meet, the Church's visible, kindly, courteous and quiet, so it was favorable to me to be In addition, you want to, that we all my petitions addressed and may be included, SCIENCE aND DE RERVM HVMANARVM IVDICIO, and with other things, and your own, he shall be divinely appointed, pertinentibusque the Office, or the Ministry of (be with you all, one, or more ), made faciendasque, quickly, well, truly, entirely, fully, perfectly, for this service, you want to be perfect and complete it: according to your virtues, the powers, Officiorumq or the offices of your measure, I entrusted to you from God; Omipotente and committed to them. AMEN.

Through God's holy name,
BATAIVA or BATAIVH
AMEN
500□
ΔΔΔ□
500□
500□
500

[59]

## SEX seniorvm Meridionalium, invitation

O Six SENIORES Meridionales , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I) AIDROM or LAIDROM, ACZINOR, LZINOPO, Lhctga or ALHCTGA, LHIANSA and ACMLICV by you and the name of deity in a particular way, in God, the angelic ICZHHCA a predominant or ICZHHCL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time

I will be gracious, (by means of the course of the rest of the whole of my life,), or all of you, or of you, those of them whom I have named, (or by the aforesaid Mystical Diuinumque the name of the ICZHHCA ICZHHCL, from me, to the aforesaid John, it is called, we call upon, or required to do) but I determined and without delay, to me, in the foresaid John, to meet, visible, easy to approach and to be calm as: In addition, it was favorable to me so be it, all my VT the petitions addressed and may be included, DE RERVM HVMANARVM knows, and the IVDICIO, and with other things, and your own, divinely appointed, pertinentibusque the Office, or the Ministry , (you, all vin, or more) have been made faciendasque, quickly, well, truly, plans, fully and perfectly do, to finish, and you want to complete it: according to your virtues, the powers and obligations, the measure of your fathers, or the offices, from God the Almighty, to you is entrusted to, and committed to them. AMEN

During the holy name of God
ICZHHCA or ICZHHCL
AMEN
500□
ΔΔΔ□
500□
500□
500

[60r]

# SEX seniorvm West Invitation

O Six SENIORES West , Mighty, Mighty God, faithful to our Minister: In the Name of God (the one and Triune God) you, (I say) SRAHPM or LSRAHPM SAIINOV, LAOAXRP, LGAIOL or SLGAIOL, LIGDISA, SOAIXNT you in a special way by the predominant Diuinum and the name of the divinity of the angelic RAAGIOS, or RAAGIOL, I, John Dee, the faithful of the same God, the Almighty, May the little slave, that all of you, (and in whatever manner are dividedly taken together) was very friendly and the priest shall look, and I ask you, as will later, at what time I will be gracious, (by means of the course of the rest of the whole of my life ), or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque the name of the RAAGIOS or RAAGIOL from me, to the aforesaid John, it is called, we call upon, or required to do), immediately and without delay, to me, to the aforesaid John, to attend, for the object , kindly, courteous and quiet: In addition, it was favorable to me so be it, my all and whatsoever VT the petitions addressed RERVM HVMANARVM oF SCIENCE aND IVDICIO, and with other things, or the Office of the Ministry of pertinentibusque assigned to you by God , (to all of you, of you, one or many) have been made faciendasque, quickly, well, truly, entirely, completely, and perfectly willing to do the work, and complete it: according to your virtues, the powers, and obligations, or the offices of your measure, I entrusted to you from God the Almighty, and committed to them. AMEN.

Through God's holy name
RAAGIOS or RAAGIOL
AMEN
500□
ΔΔΔ□
500□
500□
500

[60v]

## SEX seniorvm Northern invitation.

O Six SENIORES North intrusiveness, the faithful of the Almighty God, our Minister: In the Name of God (the one and Triune God) you, (I) AETPIO or AAETPIO, ADOEOET, ALNDOOD, APDOCE or AAPDOCE, ARINNAP and ANODOIN by you in a special way a predominant, in God, of deity, the name of the angelic EDLPRNA, or EDLPRNA ~, I, John Dee faithful of the same God, the Almighty, his poor servant, that all of you, (jointly, severally, and in whatever manner,) friendliness, an exceedingly afraid, and I request and I ask with confidence, as will later, at what time I will, by the the whole of the rest of my life on earth, or all of you, or of you, those of them whom I have named (by the aforesaid Mystical, Diuinumque EDLPRNA or EDLPRNA ~ the name of the from me, to the aforesaid John, it is called, we call upon, or be required) State, without delay, and to me ( aforesaid John) us to meet, the Church's visible, kindly, courteous, and quiet; Moreover, I think you can be so favorable, VT all my petitions and any RERVM HVMANARVM OF SCIENCE AND Ivdicia and other matters, your divinely appointed pertinentibusque Office or the Ministry (of you all, to one or more of you) have been made, faciendasque, quickly, well, really, really , completely, and perfectly service, to perfect and complete it you want to act according to your virtues, the powers and obligations, or measures taken by the almighty God, in your offices, entrusted to you, and those committed to: AMEN

Through God's holy name
EDLPRNA or EDLPRNA ~
AMEN

500□
ΔΔΔ□
500□
500□
500

[61r]

# THE NAMES OF SIXTEEN BONORVM ANGELORVM most experienced and powerful in the medical cares Diseases: Annex sixteen CaCO avoid names that can carry diseases. & c .

```
------------------------------------------------ ------
             The names of the divine IDOIGO ARDZA
------------------------------------------------ ------
EAST Czns or czone XCZ OGIODI
             Tott, or Toit Ato AZDRA
             Sias, whether Siga Rsi
             Fmnd or Fmond PFM
------------------------------------------------ ------
             The names of the divine ANGPOI VNNAX
------------------------------------------------ ------
MIDDAY Aira, or aigres Xai IOPGNA
             Ormn or Orpmn Aor XANNV
             Rsni or rsons RRS
             Iznr or İzin Piz
------------------------------------------------ ------
             The names of the divine OBGOTA AABC (Olgota Oalco? ' )
------------------------------------------------ ------
SETTING Toca, or TOGC (Taco or Tagc?) ATOGBO
                                      mto
             Nhdd or Nhodd onH OCBAA
SETTING Paax or pataxei (Faax or Fatax?)
                                      CPA (CFA?)
             Saix, or Saaix (Saiz, or Saaiz?)
                                      hsa
------------------------------------------------ ------
             The names of the divine NOALMR OLOAG
------------------------------------------------ ------
NORTH Opmn or Opamn Mop RMLAON
             Apst or apls Oap Gaol
             I know, or Semi Csc
             Vasg or Varsg Hua
------------------------------------------------ ------
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[* Notes: Manuscript has alternate letters written underneath, eg:

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OBGOTA AABC
 LOL
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]

[61]

# Ovatre BONORVM ANGELORVM East in Medicine and Healthcare Diseases peritissi-character and potential invitation

O you of the four angels of light, CZNS, or czone, Totti or Toit, Siasia or sigar, FMND, or FMOND, in the east part of the Universe, and the arranger of the ministers and of healing, Healing Medicinalium that are mighty in the power of God : In the Name of the Almighty God, the living and true God, the I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem) pER of respect and obedience, which must do the same to our God, and that by means of these, the Divine goodness, of the Mystical names, IDOIGO and ARDZA, from you all, and each of them, seriously, I request and was very angry; and the I beseech thee, as I, (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible church, and he favored the it, in all my repeated Petitions have as soon as possible, in the most perfect, and fullness of operational carrying out and completing: we carried from the you, all, or some of you, or any one, by means of these names of God (of the Father), IDOIGO and ARDZA the waste, and which, by the power of God, the power of, special Medicinalium of any of your office or to the tenor of the offices, and the reason for , earnestly, to the most perfect, in its highest degree, do the placidissimeque, complereque able to accomplish: AMEN

Through all these things sacred
name of God
IDOIGO and ARDZA
AMEN
500□
ΔΔΔ□
500□
500□
500

[62r]

# QVATVOR BONORVM ANGELORVM MeriDionAl in Medicine and Healthcare Mor to both experienced and powerful invitation:

O you of the four angels of light Aira, or aigre, ORMN, or ORPMN, RSNI, or persones, IZNR or izin, in the southern part of the Universe, Medicinalium God's sublime power, health, and Ministers of the powerful and of healing, the arranger of : In the Name of the Almighty God, the living God and the truths of faith, , I, John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) through the same our God and the obedience we ought to Reuerentiam: ANGPOI and from these the names of the Divine, and of that of the Mystical VNNAX, from you all, and each of them, seriously, I request and I ask you greatly, and in safety, , According to what my (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and visible to me to be calm, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect, and complete the operational and fullness, which from you, to all the or some or one of your own, by the name of progress ANGPOI and VNNAX waste, and that through your strength, power, and particular in your office, or offices Medicinalium whatsoever tenor and nature , earnestly perfect abundantly, placidissimeque do, finish it, you can complereque . AMEN

Through these sacred names of God
ANGPOI and VNNAX
AMEN
500□
ΔΔΔ□
500□
500□
500

[62]

# QVATVOR BONORVM ANGELORVM of the West in Medicine and Healthcare Diseases. Peri- of most valiant and powerful men. is an invitation.

Oh, you refer to is the four angels of light, or TOGC, NHDD or NHODD, PAAX or pataxei, Saix or SAAIX in the West part of the Universe, Medicinalium the power of healing, and treatment of arranger and powerful ministers in the name of the Almighty, alive and true God, I, John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God also ought to wash, and through these the names of OBGOTA of that divine and mysticism, and the AA, to all of you and each of a, serious, severe, constant, and the I request and in confidence I beseech thee, as I (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect, and fullness and completion of the be supplemented, rather than from you, (all, or some of you, or in some), in this way the name of (the aforesaid) OBGOTA the waste, and AA: and which, by the power of God, the power of, and particular your office, or the offices of any course and the character of Medicinalium , earnestly, the most perfect, in its highest degree, placidissimeque do, to accomplish, complereque be able to. AMEN

Through these sacred name of God
OBGOTA and AA
AMEN
500□
ΔΔΔ□
500□
500□
500

[63]

## QVATVOR BONORVM ANGELORVM Septentriona- battle, in Medicine and Healthcare Diseases Pe and expert potential invitation.

Oh, you have four angels of light OPMN or OPAMN, Apst or apls, SCIO or Semi, VASG or VARSG , in the northern part of the Universe, Medicinalium the power of healing and treatment arranger ministers and powerful: In the Name of the Almighty, alive and true God, I John Dee (of the same grace of God, shall be a citizen of the heavenly Jerusalem,) by the reverence and obedience, than to give to our God be eaten, they NOALMR For by them the names of the Divine, and of that of the Mystical OLOAG, to all of you and each of a, serious, was very angry, I request and I ask you firmly and securely, , According to what my (John the above) for the future, although they may have a mind to a moment of time, during my life, natural world, to meet, and to me to be calm, visible, easy to approach, and he favored the it, in all my repeated Petitions have as soon as possible, to the most perfect and fullness to be made operational and be fulfilled, which from you, (all, or some of you, or in some), in this way the name of (the aforesaid) NOALMR and OLOAG the waste,: , and by means of which your virtues, the powers, and particular your office, or the offices Medicinalium of any course and the reason for , the shortest possible time, to the most perfect, abundantly , placidissimeque, offering complete, Complereque can. AMEN

For by these holy names of God,
and OLOAG NOALMR,
AMEN
500□
ΔΔΔ□
500□
500□
500

[63v]

# THE NAMES OF THE SIXTEEN ANGELORVM the estate who is in the Metallorvm the invention, collection, use, and power, and also in lapidvm Coagula- of the, and energy experts, and more powerful : & c.

```
-------------------------------------------------- ------
            The names of the divine LLACZA PRESENCE
-------------------------------------------------- ------
EAST Oyub or Oyaub Xoy AZCALL
            Paocis or Pacoc Apa MALAP
            Rbnh or Rbznh rrb
            Diri, or PDI Evedence
-------------------------------------------------- ------
            The names of the divine Ana SONDN
-------------------------------------------------- ------
MIDDAY Omgg or Omagg Nora MEEANA
            Gbal or Gbeal AGB NDNOS
            Rlmus or Rlemu RRL
            Iahl or Iamhl Pia
-------------------------------------------------- ------
            The names of the divine NELAPR OMEBB
-------------------------------------------------- ------
SETTING magma, or Malgas Mma RPALEN
            Leoc or Leaoc Ole BBEMO
            Vssn or Vspsn CUs
            Ruoi or ruro Hru
-------------------------------------------------- ------
            The names of the divine Vadala OBAVA
-------------------------------------------------- ------
NORTH Gmnm or Gmdnm Mgm ILADAV
            Ecop or Ecaop Dec. wash
            Fendiprazol or Amlox Cam
            Brap or Briap Hebrews
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[64r]

# The estate of the Eastern QVATVOR ANGELORVM, in the metal, and the lapidibvs The services of experts, and the mighty, and is an invitation .

ANGELS Lvcio QVATVOR O you, who believe in God (our Creator) are ministers of: O you (I say) OYVB, or OYAVB, PAOC, or Pacoc, RBNH, or RBZNH, and the cruel, or newspapers, as have borne rule in the Eastern part of the Universe, and (on account of their and grant a special dispensation) in metallic mines, or metals invention, metallic Collectione matters, whether coaceruatione, the use of metals and power: and we lapidvm Coagulatione and power; and other many (the place of the stones and metals, collections, nature, property, power, and the use of hiddenness and mystery of the most experienced and the most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the same God, our God, and by the inevitable, than to our God, in the names of the latter, he communicated to the person, that is to say, LLACZA It is evident, also ought to reverence and obedience, from the all things, and every one of you, I request and was very angry, and the courage, I beseech thee, as I, (John aforesaid) of the total of my rest of my life, no matter what time I will be gracious, Benignus, and to be calm, visible, affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the petitions addressed to you, all things, whatsoever, or any one of you, and the proposed factasve, and put forward, faciendasve, I scribbled, very obvious, most certainly disposed of, the formulation of the content to finish, and you want to carry out by means of: I am under the condition contained restricted to this, however, that the said request, entirely, or for the most part, or in some way at least, have a particular your (expressed above) with regard to metals, or of a stone, the skill of the virtues, the powers, facultatemve of the state and also with the words of the divine name LLACZA Contestatione due to be done by me (of the aforesaid John) from you, some of you, or its affiliates, or are required, this can be done: AMEN

Through the words of the holy name of God and Mystical
LLACZA openly
AMEN
500□
ΔΔΔ□
500□

500□
500

[64]

# Meridionalium QVATVOR BONORVM ANGELORVM and lapidibvs experts in metals and power Invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) Minister: Oh, you (say) OMGG or OMAGG, GBAL or GBEAL, RLMV or RLEMV and IAHL or IAMHL rule in the southern part of the world, and (from DEI and the gift of a special dispensation) in metallic veins, or the invention of the metal framework, or coaceruatione matters for the collection of metallic, metal framework for the use of, and with power: and we also lapidvm COAGVLATIONE and power, and other many (of metal, the place of stones, collections, nature, property, power, and the use of) Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the Almighty God, the living God, and of the true God (including those of IEOVA Zebaoth), a humble and devoted humble. In the name of the Lord our God, and by the inevitable, than to our God (in the names of these communicated to the person) that is to say, of Anah, and SONDN, you ought to reverence and obedience, from you, each and every thing, was very angry, I request and I ask you firmly and confidently, to what my ( aforesaid John) of the whole of the rest of my life, no matter what time I will be gracious, kind, calm, visible, Affabilesque us to meet you: and so for me, (to John) a pleasing me worthy to be my VT the petitions addressed all of them, and may be included, to you, all, any, or any one of your proposals from the , factasve, and put forward, faciendasve, a very short time, very obvious, and most assured, perfectly, and fully to perform, and perform and fulfill the wish: I am content to be restricted to the foot of these, however, a condition: that the said request, entirely, or for the most part, or in some way at least, have a particular your, (expressed above) around the mines, or the stones of it, skill, strength, and power, facultatemve of the state and also with the words of the divine name of Anah, and due to Contestatione SONDN, by me (John aforesaid) from you, some of you, or in some desire too many, or shall I ask? : AMEN:

Through the words of the holy name of God and the mysteries
of Ana and SONDN
AMEN
500□
ΔΔΔ□
500□

500□
500

[65]

# West QVATVOR BONORVM ANGELORVM in metals and lapidibvs experts and potential invitation

You QVATVOR ANGELS Lvcis faithful, God (our Creator) ministers to you (say) magma or Malgas, leoc or LEAOC, VSSN or VSPSN and RVOI or RVROI, in the western part of the world from God's rule and administration, and the gift special) in metallic veins, or the invention of the metal framework, the materials, metallic collectione, or coaceruatione, the use of the metal framework, and with power: and we also lapidvm COAGVLATIONE and power, and other many things (concerning the place of stones and metals, collections, nature, property, power, and the use of ) Secrets and mysteries of the most skillful and most powerful of the : I, John Dee, the Almighty God, the living God and the truths of faith (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the Lord our God, and by the inevitable, than to our God (in the names of these communicated to the person), namely, NELAPR and OMEBB also ought to reverence and obedience, from you, each and every one was very angry with, consistently, and with confidence I ask, and I ask you, as I, (John aforesaid) of the whole of the rest of my life, no matter what I will, in the time of men, kind, calm, visible, Affabilesque us to meet you want to: and so for me, (to John) a pleasing me worthy to be my all and whatsoever VT the petitions addressed to you, to all of which are proposed by, or any one of you, factasve, and put forward faciendasve ( your special in some way, has been explained in great detail: on metals, or of a stone, skill, power, or the power of facultatemve when they looked, concerning : the words of the divine name, as well as with the corresponding NELAPR and OMEBB, which are required by the additional testimony or seek), in a fast, very obvious, and most assured, perfectly, and fully perform this, complete the work, and fulfill the wish: AMEN

Through the words of God, holy and mystical names
NELAPR and OMEBB
AMEN
500□
ΔΔΔ□
500□

500□
500

[65]

# The estate of the North QVATVOR ANGELORVM in the metal, and the lapidibvs, the experts, and is, and is an invitation ΔΔΔ

ANGELS Lvcio QVATVOR O you, the faithful of God (our Creator) of the Minister, to you, (I say) GMNM, or GMDNM, écope, or ECAOP, Amoxi, or AMLOX, and BRAP or BRIAP, as have borne rule in the northern part of the Universe, and (on account of their and the gift of a special dispensation) in metallic veins or metals invention, metallic collection or coaceruatione matters, the use of metals and power: it is not a stone Coagulatione and power for many metals and other stones in place, collection, nature, property, power, and use) Secretary and the arcana of the most experienced and the most powerful of the I, John Dee, the Almighty God, the living God and the truths of faith (including those of IEOVA Zebaoth), a humble and devoted humble: in the name of the Lord our God, and for the unavoidable, than to give to our God (in the name of these communicated to the person), and that is to say Vadala OBAVA, you ought to reverence and obedience, from you, each and every thing, was very angry, I request and with constancy and courage, I beseech thee, According to what my (aforesaid John) of the whole of the rest of my life, no matter what time I will be gracious, Benignus, and to be calm, visible, Affabilesque you want to be present; and so to me, (to John) A pleasing me worthy to be my all and whatsoever VT The petitions addressed to you, all the same, whatever your object in factasve, or any one, and put forward faciendasve, ( in some way, your special, things expressed above, on metals, or of a stone, skill, the power, and power, faculiatemve, looking back, or concerning the : words of the divine name, and with the proper Vadala and OBAVA Contestatione required or ask when you pray) I scribbled, very obvious, most certainly disposed of, the formulation of the content is performing, to finish, and to fulfill it, AMEN

Through the words of the holy and mystical names of God,
Vadala and OBAVA
AMEN
500□
ΔΔΔ□
500□

[66c]

# THE NAMES OF SIXTEEN BONORVM ANGELORVM in the transformation of the experts and the powerful are also the Devils sixteen manifested Names *

```
-------------------------------------------------- ------
            The names of the divine AIAOAI oiiii
-------------------------------------------------- ------
EAST abmo or abam Cab
            Naco, or Naoco Ona
            Ocnm or Ocana Moc
            Shal, or Shial Ash
-------------------------------------------------- ------
            The names of the divine CBALPT arbizu
-------------------------------------------------- ------
MIDDAY opnaa or Opana Cop
            Doop, or the weakest Odo
            Rxao or Rxpao MRX
            Axir, or AAX Axtir
-------------------------------------------------- ------
            The names of the divine Malad OLAAD
-------------------------------------------------- ------
SETTING Paco, or Palco Rpa
            Ndzn or Ndazn And
            Iipo or Iidpo XII
            Xrnh or Xrinh Exr
-------------------------------------------------- ------
            The names of the divine VOLXDO Siode
-------------------------------------------------- ------
Septentr. Datt, or Dalt Rda
            Diom or Dixo Adi
            Oopz or Oodpz Xoo
            Rgano or Rgoan Erg
-------------------------------------------------- ------
```

[66]

# East QVATVOR BONORVM ANGELORVM in transformation experts, and potential invitation .

O you QVATVOR good, veracesque, of God (our Creator) An angel of abmo, or Abama, NACO, or NAOCO, OCNM or Ocana, and shale, or SHIAL, who are in the eastern part of the rule, by a special power, for true knowledge, and power, and absolute perfect TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a certain : that the men (who were chosen before by the same our God) by way of you, such as your true knowledge of the same, and the power of the perfect, and that you impertiretur : for the sake of our Creator, the same praise, honor, and the glory of the, Therefore, I, John Dee, the Creator and our God, the same devoted servant, he is very God, desiring to have nothing but praise, honor, and the glory of spring, the very first, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and the same is true function, and to promote and enlarge the tHROUGH the same among men unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical names of the AIAOAI ciii, from you, all things, and in particular, was very angry with are required, and with confidence I ask, VT any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time passed, and so many times, Benignus, and to be calm, and visible, are to me (said John) us to meet you, and he was so attached to, Fauorabilesque to me (the said John) me worthy to be my Requests the VT, and hardships of all, one way or another, no matter what your TRANSFORMATIONVM skill, knowledge, concerning the power or when they looked, and through me (said John) from you, some of you, or its affiliates, (this has already been recalled by the names of our God, , AIAOAI, OIII) required or sought by seeking or claiming any future time; For the same, at once, or delay, (or at least, to be the same in any way, as soon as possible) It is truly, perfect, and manifestly, clearly, the formulation of the content to make, bestow upon them, to fulfill, and to do it, AMEN

Through these holy names of God Mysticaque
AIAOAI and oiiii
AMEN
500□
ΔΔΔ□
500□
500□
500

[67r]

# Meridionalium QVATVOR good ANGELORVM in transformation experts and powerful invitation *

You QVATVOR Good veracesque God (our Creator) ANGELS opnaa or opanas, doop, or the weakest, RXAO or RXPAO and AXIR or AXTIR, in the southern part of the world, rule, specific power, knowledge, and power and perfect absolute TRANSFORMATIONVM, your in the creation, by the same, (the Creator, your God, and you should) accepted out, as a gift, and the Office for a certain : that the men (who were chosen before by the same) by way of you, such as your true knowledge of the same, and the potency is made perfect, be made known to and impertiretur: for the sake of of the same of the Creator, have nothing but praise, honor and glory: Therefore, I, John Dee, the same of the Creator and of God is our devoted servant, he wanted to very much of God have nothing but praise, honor, and glory, in very deed, diligently, and faithfully, by means of this to your (the above-mentioned) shall distribute knowledge, and of the same the true function, and among men, to promote and to enlarge the: through the same unto God, our Creator, and, in this (to you, in a special pre-eminence and predominance of) of our God and the Mystical CBALPT arbizu from you the names of all people and to each of the companies, he severely are required, and with confidence I ask, in any moment of time is VT , and as often as she was in all the rest of the time of my life, I am, (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) Express your desire to meet, and he was so attached to, Fauorabilesque to me (said John) be worthy of my petitions addressed VT, and hardships of all, in any way, your TRANSFORMATIONVM any skill, knowledge, and power concerning the, or when they looked , and by me (the aforementioned Giovanni) from you some of you, or in some (already mentioned by the same things, the names of CBALPT of our God and arbizu), which are required, or ask when you pray, seeking her out, or desirable at all, any time of the future, for the same at once, or delay, (or at least, as soon as possible, the same in any way, will be able to) it is truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon them, to complete and you want to accomplish: AMEN

Through this holy and mystical names of God
CBALPT and arbizu
AMEN
500□
ΔΔΔ□
500□
500□
500

[67]

# West QVATVOR good ANGELORVM,
# in transformation, experts,
# and potential invitation *

You QVATVOR good veracesque God (our Creator) ANGELS PACO, or Palco; Ndzn, or NDAZN: IIPO, or IIDPO, and xrnh or XRINH, who in the world Occodentali part of the rule, by a special power, namely, a power of perfect and absolute TRANSFORMATIONVM, your in the creation from the same source (the Creator, your God, and you should) accept, as a gift, and the Office for a certain : that the men (who were chosen before by the same God, our God) by way of you, your knowledge of the same is true, and the power, is perfect, and that you impertiretur; for the sake of the Creator of the same have nothing but praise, honor, and the glory of the, Therefore, I, John Dee, of the same, of the Creator, and of our God, devoted servant, He wanted to very much of God have nothing but praise, honor, and glory, truly, diligently, and, by faith, by means of this to your (the above-mentioned) knowledge , and the same is true function, and among men, to promote and to enlarge the: through the same unto God, the Creator of our God, and by means of these (pre-eminence and predominance of you in a particular way) of God is our mystical names, Malad and OLAAD, from you, each and every thing, was very angry with are required, and in safety, I beseech thee, VT at any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) have a mind to; the same in the same time, and so often, Benignus, and Placidus, and visible, are to me (said John) us to meet you, and so attached to the Fauorabilesque to me (said John) me worthy to be my petitions addressed VT all and whatsoever, in any way, whatever may be the TRANSFORMATIONVM your skill, knowledge, concerning the power or when they looked , and for me, (said John) from you, some of you, or in some (by means of these the names of the Lord our God has already been recalled, Malad and OLAAD,), which are required, or ask when you pray, seeking her out, or by asking for, no matter what the time of the hereafter: for the same as soon as , and without delay (or at least, as soon as they can be made the same in any way) it is truly, perfect, and manifestly, plans, formulation of the content to make, bestow upon them, to complete and to finish it, you want to: AMEN

By these holy things, and the mystical names of God
malade et OLAAD
AMEN
500□
ΔΔΔ□
500□

[68r]

# Northern QVATVOR good ANGELORVM, the transformation of experts, and potentially Inuitatio *

O you QVATVOR good, veracesque of God (our Creator) Angel, Datte, or is permitted to: diom, or Dixo: OOPZ, or OODPZ and rgano, or RGOAN, who, in the northern side of those who rule the world, by a special power, for true knowledge, and power, and perfect absolute TRANSFORMATIONVM, your in the creation from the same source (the Creator, our God, and to you) accept, as a gift, and the Office for a kind of said, that the men (who were chosen before by the same God, our God) by way of you, such as your knowledge of the same, and the potency is made perfect, and to be made known to impertiretur: the same for the sake of the Creator, have nothing but praise, honor, and glory: Therefore, I, John Dee, the same of the Creator, and of our God, a devotee with his poor servant, greatly desiring to be of God, have nothing but praise, honor, and glory, truly, diligently, faithfully, and this by means of your (the above-mentioned) shall distribute knowledge, and the same is true function, and among men, to promote and to enlarge the: through the same unto God, the Creator of our country, and by means of these (and the pre-eminence of a particular way to you, the predominant) the mystical names of God, VOLXDO and Hesiod, that all of you and in particular, was very angry with the demand, and with confidence I ask, VT, at any moment of time, and as often as she was in all the rest of the time of my life, I am (the aforementioned Giovanni) I will, at the same moment of time, and so many times, Benignus, and Placidus, and visible, are to me (said John) us to meet you: and so Friends, Fauorabilesque to me (said John) me worthy to be my petitions addressed VT all and whatsoever, in any way, whatever the skill of your TRANSFORMATIONVM, when they looked, or concerning the knowledge and power , and, in this way, God has already been recalled, and the names of our VOLXDO Hesiod, from you, some of you , or any one, even by me (said John), which are required, or the research: seeking her out, or by asking for, no matter what the future, at the time, for the same immediately, without delay, (or at least, to be the same in any way, as soon as possible) it is truly a perfect way, it is a manifest, plans, formulation of the content to make , bestow upon them, To fulfill and to do of you. AMEN

By these holy mysteries, the mysteries of God and the name of the
VOLXDO and Hesiod,
AMEN

500□
ΔΔΔ□
500□
500□
500

[68]

# THE NAMES OF SIXTEEN BONORVM ANGELORVM that all the elements viventivm 4. and species and the use of knowledge: it is also. sixteen Devils Names *

```
-------------------------------------------------- ------
         The names of the divine AOVRRZ aloa
-------------------------------------------------- ------
EAST Acea, or Acuca Air Cac ZRRVOA
         Npat or Nprat waters ONP IAOLA
         Otoi or otros Land Mot
         Pmox or Pmzox Fire Apm
-------------------------------------------------- ------
         The names of the divine SPMNIR LLPIZ
-------------------------------------------------- ------
MIDDAY Msal or Msmal Air Crus RINMPS
         Haba, or IanB waters Oia ZIPLL
         Izxp or Izixp Land Miz
         Stim, or Strim Fire Ast
-------------------------------------------------- ------
         The names of the divine IAAASD ATAPI
-------------------------------------------------- ------
SETTING Xpcn or Xpacn Air rxp DSAAAI
         The vessels or Vaasa water Aua Apatit
         Dapi or daspo Land Xda
         Rnil or Rndil Fire Ern
-------------------------------------------------- ------
         The names of the divine RZIONR NRZFM
-------------------------------------------------- ------
Septentr Adre, or visit Air Rad RNOIZR
         Sispes or Siosp waters Asi MFZRN
         Pali, or Pauli Land XPA
         Acar, or acre fire Rac
-------------------------------------------------- ------
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[69r]

# East QVATVOR good ANGELORVM invitation, each of which, one ELEMENTI all living creatures, and their use has:

O you, the angels of God, full of truth and goodness, (you say) Ô ACCA, or ACVCA, NPAT, or NPRAT, OTOI, or Other, and PMOX, or PMZOX, be thou ruler, who is in the Eastern part of the Universe , so that each one of you, in one 4 of the world's out of the elements, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and authority for his own possession: O thou, ACCA, or ACVCA, Angel, very clearly, in the east and the air of the living who oim, has different forms all well known to Us and whom God uses our particular human vtilitates for creating perfectly perceive you, O illustrious NPAT or NPRAT who oTm in east AQVA viventivm species vsusque recognize true, and you remarkable OTOI, or others who oTm who enjoy the appearance of various earthly existence in the east, and according to which the use of our being created by God, you understand it exactly: in short, Ô tu PMOX, whether PMZOX the shining of God, the angels, who we know from the Eastern FIRE secret efficacissimamque Vitalis fully the property : O you (say) all, they are the ministers of God, and the faithful of our Creator, those in the east part of the Universe, the elements mentioned above, and other very large number of .4. Elements of the mysteries and secrets, from our way of your Officijs Sciences, and the omnipotence of the Creator, or granted, assigned and appointed to those who understand; and the things that are, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us the most, (by word and celesti, called to be the voice of the, and the Elect,) to grant, (the governor of God) will be able to, obviously has to pay it: I, therefore, John Dee, a most ardent lover of this kind of secrets, and an investigator (and in particular for the sake of God, have nothing but praise, honor, and redounded to) Upon the recognition of God, and of our Creator the name of the, you, all, and each of them, already mentioned, we humbly pray, and by means of the holy name of the Lord our God, AOVRRZ and Aloa, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this hour) future, you oTm, or any of you, by these holy names, AOVRRZ and ALOA, and the waste coming requisiuero kind, personal, myself invisible, visible petitions charge whatsoever (your already given specific duties, functions, or your special powers sciences, related to or concerning the) of accomplishment, satisfaction, and execution of the manifest, the full and perfect: the same, all and sundry the aforesaid my petitions addressed, with kindness and to concede, it was manifestly do, to fulfill with love, and perfectly to complete the support. AMEN.

Through these Revered and mystical name of God
AOVRRZ and aloa
AMEN
500□
ΔΔΔ□
500□
500□
500

[69]

## Meridionalium QVATVOR good ANGELORVM invitation Quorum each, Vnius ELEMENTI all living creatures and their use knows

O messenger of God, truth and goodness full of (you say) Ô MSAL or MSMAL: Haba, or IanB: IZXP or IZIXP; and antimony, whether our eyes, be thou ruler, who is in the southern part of the Universe, so that each of you, in one of the 4 great elements of the world, or of the uterus, a special gift or to have its own office, peculiarem skill; Knowledge, power, and the authority for his own possession: Ô tu MSAL, or MSMAL, Angel, very clearly, who oim in the southern air of the living, has different forms all well known to Us, and such as are the use of away from our God, and the other on account of the vtilitates cre & au, L; they were, feel perfectly: But you illustrious Haba or IanB who oTm in the southern AQVA genuses, vsusque know to be true: and, you signal IZXP or IZIXP, who lives in the southern oTm enjoying various species, and to whom the function, a to our God, was created, exactly understand, finally, Ô tu PMOX or PMZOX, radiant angel of God, who is the most secret FIRE South, efficacissimamque of life and property, fully known to be given : O you (I say) we are all, who believe in God, the Creator of our ministers who are in the southern of the world in part, the elements mentioned above, and other many other subjects, the four elementorvm the mysteries and secrets, the Almighty, the Creator, from our way of your Officijs and Sciences, granted, assigned, and appointed to those who understand; and the things that are, for the praise, honor, and glory, and love for the human race of the big part of your charity, and to us the most, (making a sign to God,) be able to obtain for them, and make them clear to them, by word (as you know) Celestique his voice, and to be looked for from you, for this, he spurred on:

☞Therefore, I, John Dee, a most ardent lover of this kind of secrets, and an investigator (and in particular for the sake of honor, and the praise of the glory of God is our) In the same God, and the name of our Creator, to all of you, and each of them, already mentioned, we humbly pray; It is in the Holy Name of the Lord our God, and LLPIZ SPMNIR from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these things, and the holy names of God SPMNIR LLPIZ requisiuero sought the presence and kind, personal, visible appearing to me, any of my petitions (you already mentioned, the specific duties and functions, whether your special powers sciences or who concernentium) of accomplishment, satisfaction, execution of a clear, complete and clear: Those are all and sundry the said my petitions addressed at home, good to admit, it was manifestly do, to fulfill with love, and perfectly willing to carry out: amen:

Through these Revered and mystical name of God,
SPMNIR and LLPIZ
AMEN
500□
ΔΔΔ□
500□
500□
500

[70r]

# West QVATVOR good ANGELORVM invitation Quorum each, Vnius ELEMENTI all living creatures and their use knows.

O you, the angels of God, truth and goodness, full of (you say) Ô XPCN, or XPACN: Vasa, or Vaasa: to be given, or daspo, and thousands, or have dominion over the western portion of the RNDIL who in the world , so that each one of you in one of the **4** the major elements of the world, or of the mother, it is a gift to have its own special, office or the office to have a special skill, knowledge, power, and the authority for his own possession: Ô tu XPCN or XPACN, Angel, very clearly, in the West, it is the air that oim who lives, has different forms all well known to Us, and such as the use of our God, and the other for men vtilitates created, you will feel perfectly: But you illustrious EQUIPMENT or Vaas who oTm species living in the West AQVA, vsusque recognize true, and you remarkable meat or daspo who oTm in western countries, who enjoy a variety of species of life, and to whom the use, that they created for our God; exactly understand a word Ô you thousands or RNDIL brilliantly Angels of God, that Western FIRE secret, efficacissimamque vital property, you have fully known . O you (I say), all the faithful, of God, and the Creator of our Ministers who are situated in the West part of the Universe, the elements mentioned above and the other a very large number, the four elements the mysteries and secrets, your Officijs and Sciences, from our way of the Almighty, the Creator, is granted, assigned, and their deputies, understand, and those who, for the praise, honor, and glory, and in the big part of your charity towards the human race, and to us of the greatest (with the permission of God) be able to obtain for them, and make them clear to them, by word (as you know) and celestial voice, in order to be looked for from you, mood. Therefore, I, John Dee, a most ardent a lover and an investigator of this kind of secrets (and in particular for the sake of God, have nothing but praise, honor, and the glory) of God, and of our Creator in the name of the same, all of you, each and every one, already mentioned, humbly I beg you: It is in us the Holy One of God, the names, IAAASD, and the ATAPI, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, but your oim, all or any of your people, through these holy names of God, and the ATAPI requisiuero IAAASD and sought the presence of benign, personal, visible Apparitionem me: my petitions of any kind (you have already said, the specific duties and functions, or sciences, your special powers or who concernentium) of accomplishment, satisfaction, and execution clear, complete and clear: the same for all and sundry said my petitions, courtesy alone, clearly show, lovingly fulfill, and perfectly willing to do. AMEN.

Through these Revered and mysteries of the names
IAAASD and ATAPI
AMEN
500□
ΔΔΔ□
500□
500□
500

[70v]

# Northern QVATVOR good ANGELORVM invitation. each one of these ELEMENTI all living creatures and their use knows.

O you, the angels of God, of the truth and the goodness of their heart: you call the O address, or to go to: sispes, or SIOSP: Pali; or Paul, and mite, or an acre, that thou ruler, even in the northern part of the Universe, so that each one of you in one of 4:. The major elements of the world, or of the mother, It is a gift to have its own special, office or the office to have a special skill, knowledge, power, and the authority for his own possession: O tu adres, or to approach the Angel, very clearly, had taken into consideration all the different species, living and who have oim of bronze: in the North, and those whom he the use of our God, and explain why men vtilitates, creating perfectly perceive you, illustrious sispes or SIOSP who oTm in northern AQVA genuses, vsusque recognize true, and you remarkable Pali, or Paul, who in the oTm north of the life of the world who enjoy a variety of species, and according to which the use, that they created for our exactly do you understand from God: and finally, Ô tu Acar, or acra, the angels of God shines forth, the northern parts of the vital property of IGNIS is the most secret efficacissimamque fully known to be given : to you, (I say), all the faithful of of God, and the Creator of our ministers, and for those in the northern part of the Universe, the elements mentioned above, and other many other subjects, 4 Elements of the mysteries and secrets, your Officijs and Sciences, from our way of the Almighty, the Creator, is granted, assigned, and appointed to those who understand and those that are, to the praise of God, honor, and glory, and in the big part of your charity towards the human race, but to us the most, (the governor making to God) be able to obtain for them, and make them clear to them, by word (as you know) to be looked for by you are called to the heavenly, he spurred on. I am, therefore, John Dee, a most ardent a lover and an investigator of this kind of secrets (and in particular, for the sake of God, have nothing but praise, honor, and the glory) of God, and of our Creator in the name of the same, all of you, and each of them, already mentioned, we humbly pray, and through us the Holy One of God the names of the RZIONR and NRZFM, from your ego (the aforementioned Giovanni) requires a low place, and with confidence I ask, VT at what time of my life (after this time) did make the world to come, all of you or any of your people, through these things, and the holy names of God RZIONR NRZFM, requisiuero and the waste, kindly presence, the person to me conspicuous appearance Petionumque charge whatever (you already mentioned, the specific roles and functions, whether your special powers sciences or who concernentium) of accomplishment, satisfaction, and execution show, full and perfect: Those are all my petitions and said sinqulas disposition to grant clearly show, lovingly fulfill, and perfectly willing to do: AMEN

Through these Revered and mysteries of the names
RZIONR and NRZFM,
AMEN
500□
ΔΔΔ□
500□

[71]

## SIXTEEN names estate ANGELORVM in COMMIXTIONIBVS NATVRARVM Experts & intrusiveness exist.

```
-------------------------------------------------- ------
                The name of the divine ERZLA
-------------------------------------------------- ------
EAST Rzla
          zlar 1
          Larz
          Arzl
-------------------------------------------------- ------
                The name of the divine EBOZA
-------------------------------------------------- ------
MIDDAY Boza
          A Ozab
          Zabo
          Aboz
-------------------------------------------------- ------
                The name of the divine ATAAD
-------------------------------------------------- ------
SETTING Taad
          Oh Aadt
          adta
          Dtaa
-------------------------------------------------- ------
                The name of the divine adopt
-------------------------------------------------- ------
septentr Dopa
          opad N
          Po
          adopt
-------------------------------------------------- ------
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[71]

## East QVATVOR good ANGELORVM invitation. in COMMIXTIONIBVS NATVRARVM. the experts and the powerful

You QVATVOR faithful Veracesque Almighty God, our Creator Ministers RZLA, zlar, LARZ and ARZL, which is in the eastern part of the Universe, in NATVRARVM COMMIXTIONIBVS. pertissimi and unconstitutional are : I, John

Dee, of our Creator, devoted servant of the Creator of our omnipotence, of our God, and the name of ERZLA through the mystical, from the humbly to all of you I ask each and every one, and they were greatly I beseech thee, in the time of my life from now on any VT through the name of our God, the Mystical ERZLA, you, or any of them, or some of you all: I, (the aforesaid John ) shall call by name or Invocauero; to me (said John), and affectionate, and calm, to meet, a visible object as you want to appear in person: And so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the Old Testament, the secrete of natural and other (One of the best things, which you are the Creator, your knowledge of intelligence and disposition committed to your Officijs appointed as the ministry) breed quickly, fully, completely, and perfectly perform, fulfill perficereque support. AMEN

Through this holy place, and the name of the mysteries of God,
ERZLA,
AMEN
500□
ΔΔΔ□
500□
500□
500

[72r]

# Meridionalium QVATVOR good ANGELORVM invitation, in COMMIXTIONIBVS naTVRARVM, experts and powerful they are.

O you QVATVOR, the faithful have Veracesque of almighty God, the Creator of our ministers, Bosa, OZAB, Zabo and ABOZ, those in the southern part of the Universe, in the NATVRARVM COMMIXTIONIBVS of the most experienced and powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the of our Creator omnipotence, by the mystic, and the name of the Lord our God, EBOZA, from your humility, to each and all are required, and was very angry with I beseech thee, VT is under consideration, from now on, the time of my life, through the name of our God, Mystical, EBOZA, you, or any of them, or any of you, I (John the aforesaid) shall call the nominal, or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen by the person you want to: and so for me, (the aforesaid Giovanni) me worthy to be your friends, and it was favorable, my petitions addressed and whatever the nature of the mixture of all the VT , and other the secrete of natural (which, nr One of the best the Creator, your knowledge, intelligence, and device a he joined battle, and will, as it were appointed, and the ministry Officijs) very early, well, in a fuller plan & do the egurave ;, and perfectly, to fulfill them, perficereque yours; AMEN

By the name of the saint, and the mystical,
EBOZA,
AMEN
500□
ΔΔΔ□
500□
500□
500

[72]

## Occidentatalium [sic] QVATVOR good ANGELORVM invitation that the COMMIXTIONIBVS NATVRARVM, experts, and more powerful *

You QVATVOR faithful Veraceque Almighty God, our Creator Minister Taad, AADT, adta and DTAA, which is in the western part of the Universe, in NATVRARVM COMMIXTIONIBVS Peritissimi and unconstitutional are : I, John Dee, of our Creator, devoted servant through the GOD our Creator, Oninipotentiam, and by the name of our ATAAD the mysteries of God, that all of you and in particular, I ask humbly ask for and they were sore, that we some kind of (after) the time of my life, Mystical ATAAD by the name of the Lord our God, and you, or its affiliates, or any of you, I, (the aforesaid John) shall call the nominal, or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible to be seen by the person you want to: and so for me, (said John) to be friends; it was favorable, and it please you: and whatever petitions addressed all my VT, De the mixture of natures, and others secrete of natural (which, nr One of the best the Creator, your knowledge, of intelligence, and device a sins; and of the ministry and your own, as it were appointed Officijs) very early, well, fully, completely, and perfectly service, to fulfill them, you want to perficereque: AMEN

By the Holy Spirit, and the name of the mysteries of God,
ATAAD,
AMEN
500□
ΔΔΔ□

500□
500□
500

[73]

## Northern QVATVOR good ANGELORVM invitation. in COMMIXTIONIBVS NATVRARVM experts and powerful they are.

O you QVATVOR This is a faithful, veracesque of almighty God, the Creator of our ministers, dopa, Lissonotus, the Po, and his adopted son, those in the northern part of the Universe, in the nature of COMMIXTIONIBVS of the most experienced and powerful are : I, John Dee, the same of our Creator, so devoted a servant, Thus the omnipotence of our Creator, our God, and the name of his adopted son through the mystical, from you all, and to each one, and in humility ask, and they were greatly I beseech thee, that we some kind of (after) the time of my life, through the name of our God, the Mystical his adopted son, and you, or its affiliates, or any of you, I, (the aforesaid John) shall call by name or Invocauero: to me, (the aforesaid Giovanni) Benigni, and calm us to meet, and visible by the person you want to appear it thus to me (said John) to be friends; it was favorable, and it please you, my petitions addressed VT, and hardships of all, of the nature of the mixture of , and other the secrete of natural (nr One of the best things that the Creator, your knowledge, intelligence, and device a committed any evil, and your own, and, as it were appointed Officijs Ministerij) very early, well, we have completely, totally, and perfectly service, to fulfill them, you want to perficereque: AMEN

By the Holy Spirit, the mysteries of God and the name of
his adopted son
AMEN
500□
ΔΔΔ□
500□
500□
500

[73]

## Emotion ANGELORVM good names that are powerful in local CHANGE

```
--------------------------------------------- ------
                      The name of the divine EVTPA
--------------------------------------------- ------
EAST Vtpa
         tpau 50
         paut
         Autp
--------------------------------------------- ------
                      The name of the divine Ephrem
--------------------------------------------- ------
MIDDAY Phra
         A hrape
         Raph
         Aphr
--------------------------------------------- ------
                      The name of the divine ATDIM
--------------------------------------------- ------
SETTING Tdim
         diffito N
         Imtd
         Mtdi
--------------------------------------------- ------
                      The name of the divine AANA
--------------------------------------------- ------
septentr Anaa
         Naja 5
         aaana
         AANA
--------------------------------------------- ------
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[74]

# East QVATVOR good ANGELORVM in local CHANGE power invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O VTPA, tpav, of arguing and Avtp, those in the East part of the Universe, in a special rule for him: the Creator and endowed præditique are remote from our experience, strength, and power, which from place to place, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same man, or any other thing (so, set up locally, they are broad or a latae) Injuries at all, harm, offense, or damage to, be able to move or transfer the money, I am he, John Dee, the God of the Almighty God, our Creator, the gods, too, the servant of the humble, and, by the same God, hear our respected the majesty of the Creator, and in the divine and mystical EVTPA of the same name, to all of you and each of a, (prænominatis,), the sick are required, and ardently I beseech thee, VT whatever the future, the whole of my life at the time, the name of God, EVTPA, you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni)

Benigni, and calm, to meet, of all things, to appear in person, and said to me (the aforesaid John) is so fond of me worthy to be, and it was favorable, my petitions addressed to you, have been made and that all and of making all kinds of local motion, or tHE CHANGE OF tHE pLACE IN LOCVM, and with other Secretary, (which shall be, in particular, away from our God, on account of his praise, honor, and the glory, they are entrusted with the task, the joining of the authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them, you want to perficereque: AMEN

Of God through the Sacred, the Mystical name,
EVTPA
AMEN
500□
ΔΔΔ□
500□
500□
500

[74]

## Meridionalium QVATVOR good ANGELORVM, in local CHANGE, potentially invitation.

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels are, and the ministers of Phrae, hrape, son, and Aphra, who developed in the southern part of the Universe, in a special rule for him: the Creator and endowed præditique are remote from our experience, strength, and power, that from place to place, no matter what a man, or what kind of thing, are really and quickly, it is well, safely, and without the same individual or any other thing (yes, a place for broad or a latae) Injuries at all, to the injury of offending any one, or the loss of, a difficulty to carry it around, or transfer will be able to : I, John Dee , God, the Almighty, our Creator, and humble, too, the servant of the gods, by the precept of the Lord, the majesty of our Creator, Reverend Father, and in the divine and mystical of the same name, that leadeth to Ophrah, from your all and all things (prænominatis), the sick are required, and ardently I beseech thee, VT is under consideration, for the future of the whole of my life at the time, the name of God that leadeth to Ophrah, to you, all, or some of you, or any one, shall call by name, or invocauero: to me, (the aforesaid Giovanni) Benigni, and calm, to meet, the Church's visible Personaliterq to appear; I also have (said John) is so fond of me worthy to be, and it was favorable: all kinds of petitions addressed QVOD all, and my hands, and you have been made and must be made, in the local motion, or IE PLACE OF THE CHANGE OF GOVERNMENT IN LOCVM and other secret , (which is yours in a particular way, away from our God, for the sake of of the same praise, honor, and glory, they are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, fully, perfectly, and do, fill them, perficereque support. AMEN.

Through the gifts of God, mystical name,
Ephrem
AMEN
500□
ΔΔΔ□
500□
500□
500

[75r]

## West QVATVOR good ANGELORVM. in local CHANGE power Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of our angels are, and the Ministers, TDIM, diffito, IMTD, and MTDI, dominant in a particular way those in the western part of the Universe: and from our way of the Creator, are restricted by præditique you have special skills, the power, and the power, which is out of the place the place, no matter what a man, or thing of any kind, really, quickly, well, safely, and without the same individual, or any other thing (yes, a place for a broad, wide) Injuries at all, to the injury of offending any one, or the loss of, soft, carry it around, or be able to transfer the : I, John Dee, the omnipotence of God, our Creator, the gods, too, the servant of the humble, and, by the same God, hear our respected the majesty of the Creator, and in the divine and mystical of the same name, ATDIM, that all of you and all things (prænominatis), the sick are required, and I ask ardently , any VT (for the future) of the total of my life at the time, the name of God ATDIM, you, all, or some of you, or any one, shall call by name, or invocauero, thou to me (said John) Benigni, and calm us to meet: to appear visible in person: I also have (the aforesaid John) is so fond of me worthy to be, and it was favorable: all men and all kinds of petitions addressed my hands, have been done, and done, is in the local motion, or change from one place to another, and with other Secretary , (which, shall be, in particular, away from our God, on account of the praise of the glory of the same , and the glory, they are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, and perfectly to do, to accomplish this, you want to perficereque: AMEN

Through the gifts of God and mystical name,
ATDIM
500□
ΔΔΔ□
500□
500□
500

[75]

## Northern QVATVOR good ANGELORVM in local MVTATIONE POTENTIVM Invitation

O you QVATVOR the faithful and noble of the Almighty, the Creator of angels, and are the ministers of the Lord, O, Anaa, Naja, aaana, and the AANA, those in the northern part of the Universe, in a special rule for him: and from our way of the Creator, are restricted by præditique you have special skills, the power, and the power, is, in respect to one place to another, no matter what a man, or thing whatsoever, truly, I call, well, safely, and without the same individual, or any other thing (yes, a place for a broad, wide) Injuries aliqua harm, offense, either do them injury: Be moved, carry it around, or transfer, be able to : I, John Dee, the omnipotence of God, our Creator, is also devoted and humble servant of the, by the precept of the Lord, of our Creator, To the reverend AANA the majesty of the name of the same, and in the divine and mystical, from you, all, and each of the (prænominatis), the sick are required, and have a burning desire, VT is under consideration, from now on, the whole of my life at the time, the name of God, AANA, you, all, or some of you, or one of his, and in particular, shall call, or Invocauero: to me, (the aforesaid Giovanni) Benigni , and calm us to meet, appear visible in person, and for me, (said John) is so fond of, and be worthy of beloved, all men and all kinds of petitions addressed my hands, you, they, and do in the local motion, or CHANGE OF LOCVM out of the place, and with other Secretary (that is, your , in particular, away from our God, for the sake of honor, and the praise of the glory of the same are entrusted to, the joining of the authority of, and disposition) Very early, well, truly, fully and perfectly do the, you want to fulfill the perficereque.

AMEN
Through God's holy and mystical name,

AANA
AMEN
500□
ΔΔΔ□
500□
500□
500

[76r]

# SIXTEEN good ANGELORVM names in ARTIBVS mechanics experts and power

```
-------------------------------------------------- ------
                      The name of the divine HCNBR
-------------------------------------------------- ------
EAST Cnbr
         A NBRC
         Brcn
         Rcnb
-------------------------------------------------- ------
                      The name of the divine HROAN
-------------------------------------------------- ------
MIDDAY Roan
         Oanr 100
         anro
         Nroa
-------------------------------------------------- ------
                      The name of the divine PMAGL
-------------------------------------------------- ------
SETTING Magl
         Aglm 1000
         Glma
         lmago
-------------------------------------------------- ------
                      The name of the divine PPSAC
-------------------------------------------------- ------
septentr PSAC
         often 5
         ACPS
         Cpsa
-------------------------------------------------- ------
```

[76]

# Oriental: 4: Good ANGELORVM in ARTIBVS mechanics experts and potential invitation

O you: 4: veracesque of God the Almighty, the Holy One, the Creator of us, ministers, and CNBR, NBRC, BRCN, and RCNB, those in the East part of the Universe, and was charged to a special commission of the ministry you have received from you, our God, in the perfect knowledge of MECHANICARVM ARTIVM of all, whether it is to be exercised , than is to be imparted, must be taught, communicandaque, belong to God have nothing but praise, honor, and glory , I, John Dee, our Creator, and is baptized, inscriptusque servant: she has a most wisely and faithfully, and the power at the service desiring to go on (to the advantage of good men, and the elect, the source of consolation: but to the wicked, the enemies of God the Almighty, and in our, shame, and confusion) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same God, the Almighty, the Creator of our holy and mystical wisdom, and the name of it through this HCNBR: as will later, at what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) shall call the name of HCNBR, or invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and made myself known : it seems to me, moreover, so you want to be your friends, and it was favorable: QVOD my all, and to all kinds of petitions addressed to you, some of you, or to one of the tables, faciendasque, of the device by which the mechanic, the conclusion at all, or of mechanical experiments, although they may , ~~for the same (I mean the petitions addressed my Diet)~~ at once , are truly, fully, manifestly, and perfectly service, fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,
HCNBR,
AMEN,
500□
ΔΔΔ□
500□
500□
500

[77]

# MERIDIONALIVM: 4: BONORVM ANGELORVM, in ARTIBVS mechanic experts, and potential invitation

O you: 4: Ghost, veracesque of God the Almighty, the Creator, the Lord, the ministers of Roan, OANR, anro, NROA, those in the southern part of the Universe, and enjoined to you peculiare been committed the ministry you have received from the Lord our God, in all the arts MECHANICARVM experience is perfect, so is to be exercised, than is to be imparted communicandaque, belong to God have nothing but praise, honor, and the glory of : I, John Dee, our Creator, and was baptized, inscriptusque servant, and it is by faith, with wisdom, and the power at the service desiring to be, (to the advantage of good men, and of the elect, the source of consolation: but to the evil in our of the Almighty, the enemy of God, shame, and confusion,) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same God, the wisdom of the Almighty, our Creator, and in this way the name of the holy and mystical, HROAN, that we, from now on, no matter what time of the whole of my life, I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) the name of the HROAN, shall call or invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: to me, it was favorable and, moreover, you want to be your friends as well: QVOD my all, and to all kinds of petitions addressed to you, some of you, or to one of the tables, faciendasque, (de Arte some of the mechanics, the conclusion at all, or any of mechanical experiments) , as soon as spring, in a fuller manifestly and perfectly to perform, to accomplish this, perficereque support. AMEN

Through the Mystical name
HROAN
AMEN
500□
ΔΔΔ□
500□
500□
500

[77.]

# Occidentalivm: 4: 'Of goods ANGELORVM, in the ARTIBVS mechanic experts, and is, and is an invitation.

QVATVOR you, O Holy Spirit, veracesque of God the Almighty, the Creator, the Lord, ministers, and Maglia, AGLM, GLMA, lmage, those in the western part of the Universe you have a special, away from our God, to you is entrusted to, and committed to him by the ministry, professional and skill of all the MECHANICARVM perfect, so is to be exercised, communicandaque the teaching of which is to be imparted, for the have nothing but praise, honor, and glory , I, John Dee, and was baptized of our Creator, inscriptusque servant said to him the same faithfully, prudently, and with great power, when he would be placed at (the source of consolation to the benefit of and the choice of good men: but to God the Almighty, and in our evil, of the enemy, to all of you :) A sense of shame, and shame me, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the wisdom of the Almighty, the same God, our Creator, and by the truth of his Holy Spirit, the mystical name of the PMAGL, that we, from now on, no matter what the time of my whole life; I, (the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (called a) shall call the name of PMAGL or Invocauero, As I live, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: To me, (See further) so you want to be your friends, and it was favorable, my petitions addressed any the list of all persons and all, but for you, some of you, or to one of the tables, faciendasque (de Arte some mechanics, the conclusion at all, or of mechanical experiments, no matter what), Spring, full, manifestly, perform perfectly fulfill perficereque think: AMEN

By the mystic name of the god
PMAGL,
AMEN
500□
ΔΔΔ□
500□
500□
500

[78r]

# SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM. in the ARTIBVS mechanic experts. and is. and is an invitation.

You QVATVOR Veracesque Holy God Almighty, our Creator Minister PSAC, often, ACPS and the CPSA, which is in the northern part of the Universe, you have a special God, you appointed and entrusted to the ministry, the ARTIVM all MECHANICARVM expertise perfect, so the exercise, rather than imparting are to be taught, communicandaque, belong to God have nothing but praise, honor, and the glory of the , I, John Dee, our Creator, and was baptized, inscriptusque servant said to him the same faithfully, prudently, and with great might be placed at the Desiring to be, (the source of consolation to the advantage of good men, and the elect: but to the evil, and our of the Almighty, the enemy of God, a sense of shame, and confusion) for from you all, prænominatis, and in humility ask, was very angry, and this sacred synod ardently beseech thee, by the same Holy Spirit of God the Creator who is our omnipotent and mystical wisdom, and the name of it through this, PPSAC, that we, from now on, no matter what time of the whole of my life, I, ( the aforementioned Giovanni) to you, all, some of you, or any, and in particular, by the fact of God (was) the name of, PPSAC, shall call, or Invocauero: to me, (the aforesaid Giovanni) Benigni, Placidus, appearing in person visible, must be present instantaneously, and keywords show up: it seems to me, moreover, , so you want to be your friends, and it was favorable, my petitions addressed any the list of all persons and all, but for you, some of you, or to one of the tables, faciendasque (de Arte some mechanics, the conclusion at all, or of mechanical experiments, no matter what ), Spring, full, manifestly, and perfectly do the , fill them, you want to perficereque: AMEN

From the mystery of God 's wondrous,
PPSAC:
AMEN
500□
ΔΔΔ□
500□
500□
500

[78]

# THE NAMES OF SIXTEEN BONORVM ANGELORVM the Secretary of all, men and power experts

```
-------------------------------------------------- ------
                       The name of the divine HXGZD
-------------------------------------------------- ------
EAST Xgzd
          A Gzdx
          Zdxg
          Dxgz
-------------------------------------------------- ------
                       The name of the divine Hiao
-------------------------------------------------- ------
MIDDAY Iaom
          Aomi S
          omia
          Miao
-------------------------------------------------- ------
                       The name of the divine PNLRX
-------------------------------------------------- ------
SETTING Nlrx
          Lrxn l
          Rxnl
          Xnlr
-------------------------------------------------- ------
                       The name of the divine PZIZA
-------------------------------------------------- ------
septentr Zina
          Izaz R
          Zazi
          Aziz
-------------------------------------------------- ------
```

[79]

## Eastern: 4: 'Of goods ANGELORVM, in the secret things of men of understanding, the experts, and is, and is an invitation.

O you: 4: of an angel, of skilful veracesque the omnipotence of God, (and the same, oh you the ministers of our Creator (I say) XGZD, GZDX, ZDXG and DXGZ, in the east part of the Universe, to the great, and the insignia of their office or special office, by the same our God, to a secret to the man, (of the order of the state or condition he may be, whatever) should be understood, and a fuller understanding of : I, John Dee, the servant of the same God, the gods, shall not go in, led by, nor of the state of the rest of men, Secretary enterprises, the acts of the, which befall them, the good things, and evils, the same in any way, carefully chosen (Unless, as much as ipi Commonwealth of England. Christian, in all or in part, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known intelligique) from you, prænominatis 4, all men, and sinqulis, I, (the aforesaid John) by the omniscience of our God, and by the mystical name of the same, HXGZD, and in humility ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous HXGZD, shall call or invocauero: Immediately , he kindly and calmly to meet me, as a personal and visible, to appear, and at the request of my all and whatsoever (down to you, some of you, or some of, fact, faciendasque) Secretary of any of a man is, the state of, Conditioneque, quickly, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN

By the Holy Spirit, and the name of the mysteries of God,
HXGZD,
amen *
500□
ΔΔΔ□
500□
500□
500

[79]

## MERIDIONALIVM: 4: Good ANGELORVM Hoima understand experts in secret and powerful invitation.

O you: 4: the angel's intelligence, with veracesque of the Almighty God, the Creator, and the same of our governments, to you, (I say) IAOM, AOMI, Sub, and Miao, in the southern part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the Office of the In SECRETIS Hoima (all sorts of state or condition he may be) should be understood, and a fuller understanding of: I, John Dee, the servant of the same God, the gods, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the issue of (the good things, and evils) is a searcher of the same in any way concerned about (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, such things from me; and to the aforesaid Giovanni, known, known, intelligique) for from you prænominatis 4, each and every one, for the Lord our God omniscience, and by the mystical name of the same, Hiao, and in humility ask, and they were greatly I beseech thee, the future of the whole of my life in any time of the Old Testament, all of you, some of you, or its affiliates, by the aforesaid Hiao the name of God, shall call, or invocauero, at once, by a kind and calm I possess, the personal and visible, appear, and answer any and all of my (to you, some of you, or some of, made faciendasque) of any one of the secrets of man, the state, conditioneque, Very early, truly, fully and perfectly do the, fill them, you want to perficereque: AMEN:

By the holy place, and the name of the mysteries of God,
Hiao,
AMEN,
500□
ΔΔΔ□
500□
500□
500

[80r]

# Occidentalivm: 4: Good ANGELORVM in secret Hoima understood, experts and powerful invitation.

You .4. The angels of skilful, veracesque of almighty God, the Creator of our ministers of the same, Oh, you (I say) NLRX, LRXN, RXNL, and XNLR situated in the West part of the Universe, to the great and special, and by the same God, our God, is characterized of their office or the office, in the covert of Hoima ( any of the Order of, state, or condition he may be) should be understood, and fully to be known, I, John Dee, the gods, the servant of the same God, shall not go in, led by, or with the other people in the state, Secretary enterprises, the Acts, the campaign, for (the good things, and evils) afraid of the same in any way, that is a searcher (except in so far as ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, of such things by me, (the said John,) be known, recognized, intelligique) from you, prænominatis 4, each and every , by the omniscience of our God, by means of a mystical name of the PNLRX and humbly ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous PNLRX, shall call, or Invocauero: Immediately at home, good, and calmly to me to be present, the personal, and visible, to appear, and at the request of my all, and by any number (up to you, some of you, or some of the tables were the faciendasque) of any man 's Secretary of state, conditioneque: Very early, truly, fully, perfectly, for this service, to fulfill the , perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,
PNLRX
AMEN
500□
ΔΔΔ□

500□
500□
500

[80]

## SEPTENTRIONALIVM: 4: 'Of goods ANGELORVM, experts in the secrets of Hoima is to be understood, and is, and is an invitation.

You .4. The angels of skilful veracesque, the Almighty, Del, and the same of our Creator are the ministers of: O, you (I say) Zina, IZAZ, Zazie, and Aziza in the northern part of the Universe, our great and signed with a special gift from God, the same, that is, the Office of the. In the secret things of men (of any of the Order of , state, or condition he may be) should be understood, and a fuller understanding of : I, John Dee, the servant of the same God, the gods, shall not go in, led by, or with the other people in the state, the secrets of enterprises, actions, and events; (good malisue) that is a searcher in any way concerned about: (EXCEPT SO FAR AS ipi Commonwealth of England. Christians, and in the whole, or part of it, it shall be necessary or useful, or that it will be able to, such a man not to know, to learn, Intelligique) from you, prænominatis 4, each and every , by the omniscience of our God, and by the mystical name of the same, PZIZA, and in humility ask, and they were greatly I beseech thee, VT is under consideration, from now on, the whole of my life, at the time, all of you, some of you, or its affiliates, by the aforesaid God 's wondrous, PZIZA, or shall call invocauero Immediately, he kindly and gently, to me, to meet, personal, and visible, keywords show up: my hands, all of you, and answer any (to you, some of you, or some of the tables were, faciendasque) the secret of a man, the state, Conditioneque: Very early, indeed, in a fuller and perfect service, to fulfill perficereque think: AMEN :

By the name of the Holy One of God, and the mystical,
PZIZA
AMEN
500□
ΔΔΔ□
500□
500□
500

# A LETTER,

Containing a most briefe Discourse Apologeticall, with a plaine Demonstration, and feruent Protestation ,for the lawfull, sincere, very faithfull and Christian course, of the Philosophicall studies and exercises, of a certain studious Gentleman: An ancient Seruant to her most excellent Maiesty Royall.

Pro eo, vt me diligerent, detrahebant mihi: [drawing] Ego autem Orabam. Psalm. 108.

* * *

To the most Reuerend father in God, the Lord Archbishop of Canturbury, Primate and Metropolitane of all England, one of her Maiesties most honorable priuy Counsaile: my singular good Lord.

Most humbly and hartily I craue your Graces pardon, if I offende any thing, to send, or present vnto your Graces hand, so simple a discourse as this is: Although, by some sage and discreet my friends their opiniõ, it is thought not to be impertinent, to my most needfull suites, presently in hand, (before her most excellent Maiesty Royall, your Lordships good Grace, and other the Right honorable Lordes of her Maiesties priuy Counsaile) to make some part of my former studies, and studious exercises (within and for these 46, yeeres last past, vsed and continued) to be first knowne and discouered vnto your Grace, and other the Right honorable my good Lordes, of her Maiesties priuy Counsaile: And, Secondly , afterwardes, the same to be permitted to come to publique view: Not so much, to stop the mouthes, and, at length to stay the impudent attemptes, of the rash, and malicious deuisers, and contriuers of most vntrue, foolish, and wicked reports, and fables, of, and concerning my foresaid studious exercises, passed ouer, with great, (yea incredible) paines, trauels, cares, and costs, in the search, and learning of true Philosophie; As, therein, Só, to certifie, and satisfie the godly and vnpartiall Christian hearer, or reader hereof: That, by his own iudgement, (vpon his due consideration, and examination of this, no little parcell, of the particulars of my foresaid studies, and exercised philosophicall annexed) He will, or may, be sufficiently informed, and perswaded; That I haue wonderfully labored, to finde, follow, vse, & haunt the true, straight, and most narrow path, leading all true, deuote, zealous, faithfull, and constant Christian students, *ex valle hac miseriæ, & miseria istius vallis: & tenebrarum Regno; & tenebris istius Regni, ad montem sanctum Syon, & ad cælestia tabernacula.* All thankes, are most due, therefore, vnto the Almighty: Seeing, it so pleased him, (euen from my youth, by his diuine fauor, grace, and helpe) to insinuate into my hart, an insatiable zeale, & desire, to knowe his truth: And in him, and by him, incessantly to seeke, and listen after the same; by the true philosophicall method and harmony: proceeding and ascending, (as it were) *gradatim*, from things visible, to consider of thinges inuisible: from thinges bodily, to conceiue of thinges spirituall: from things transitorie, & momentarie, to meditate of things permanent: by thinges mortall *(visible and inuisible)* to haue some perceiuerance of immortality. And to conclude, most briefely; by the most meruailous frame of the *whole World*, philosophically viewed, and circumspectly wayed, numbred, and measured (according to the talent, & gift of God, from aboue alotted, for his diuine purposes effecting) most faithfully to loue, honor, and glorifie alwaies, the *Framer*, and *Creator* thereof. In whose workmanship, his infinite goodness, vnsearchable wisdome, and Almighty power, yea, his euerlasting* [In marg: Paule to the Rom. Cap. 1. verse 19. 20.] power, and diuinity, may (by innumerable meanes) be manifested, and demonstrated. The truth of which my zealous, carefull, and constant intent, and endeuour specified; may (I hope) easilie appeare by the whole, full and due suruey, and consideration of all the Bookes, Treatises, and discourses, whose Titles onely, are, at this time, here annexed, and expressed: As they are set down in the first Chapter, of an other little *Rhapsodicall* Treatise, intitled, *The Cõpendious Rehearsall, &c.* written aboue two yeares since: for those her Maiesties two honorable Commissioners; which her most excellent Maiesty had most graciouslie sent to my poore Cottage, in Mortlake: to vnderstand the matters, and causes at full; through which, I was so extreamely vrged to procure at her Maiesties handes such honorable Surueiors & witnesses to be assigned, for the due proofe of the contents, of my most humble and pitifull supplication, exhibited vnto her most excellent Maiesty, at Hampton Court, *An. 1592. Nouemb. 9.* Thus therefore (as followeth) is y$^{e}$ said 6. Chapter there, recorded.

My labors and paines bestowed at diuers times, to pleasure my natiue Countrey: by writing of sundry Bookes, and Treatises: some in Latine, some in English, and some of them, written, at her Maiesties commandement.

Of which Bookes, and Treatises, some are printed, and some vnprinted. The printed Bookes, and Treatises are these following:

1. Propædeumata Aphoristica, De præstantioribus quibusdã Naturæ virtutibus. -- Aphorismi. 120. -- Anno, 1558.
2. Monas Hieroglyphica, Mathematicè, Anagogicéque explicata; ad Maximilianum (Dei gratia) Romanorum, Bohemiæ, & Hungariæ, Regem sapientissimum an. 1564.
3. Epistola ad eximium Ducis Vrbini Mathematicum (Fredericum Commandinum) præfixa libello Machometi Bagdedini, De superficierum

Diuisionibus; edito in lucem, opera mea, & eiusdem Commandini Vrbinatis; Impressa Pisauri -- Anno -- 1570.
4. The Brytish Monarchy (otherwise called the Petty Nauy Royall:) for the politique security; abundant wealth, and the triumphant state of this kingdome, (with Gods fauor) procuring -- Anno -- 1576.
5. My Mathematicall præface annexed to Euclide, (by the right worshipfull Sir Henry Billingsley Knight, in the English language first published) written at the earnest request of sundry right worshipfull Knights, and other very well learned men. Wherein are many Arts, of me, wholy inuented (by name, definition, propriety and vse,) more then either the Græcian, or Roman Mathematiciens, haue left to our knowledge -- Anno -- 1570.
6. My diuers & many Annotations, and Inuentions Mathematicall, added in sundry places of the foresaid English Euclide, after the tenth Booke of the same -- 1570.
7. Epistola præfixa Ephemeridibus Ioannis Felde Angli: cui rationem declarataueram Ephemerides conscribendi. 1557.
8. Paralaticæ Cõmentationis, Praxeosq; Nucleus quidã. 1573.

**The vnprinted Bookes and Treatises, are these:**

**some, perfectly finished: and some, yet vnfinished.**

1. The first great volume of Famous and rich Discoueries: wherein (also) is the History of King Salomon, euery three yeeres, his Ophirian voyage. The Originals of Presbyter Ioannes: and of the first great Cham, and his successors for many yeeres following: The description of diuers wonderfull Iles, in the Northen, Scythian, Tartarian, and the other most Northen Seas, and neere vnder the North Pole: by Record, written aboue 1200. yeeres since: with diuers other rarities -- Anno -- 1576.
2. The Brytish Complement, of the perfect Art of Nauigation; A great volume: in which, are contained our Queene Elizabeth her Arithmeticall Tables Gubernauticke: for Nauigation by the Paradoxall compasse (of me, inuented anno 1557.) and Nauigation by great Circles: and for longitudes, and latitudes; and the variation of the compasse finding most easilie, and speedily: yea, (if neede be) in one minute of time, and sometime, without sight of sunne, moone, or star; with many other, new and needefull inuentions Gubernauticke -- anno -- 1576.
3. Her Maiesties Title Royall, to many forrain Cuntries, kingdomes, and prouinces, by good testimony and sufficient proofe recorded: and in 12 Velam skins of parchment, faire written: for her Maiesties vse: and at her Maiesties commandement -- anno -- 1578

4. De Imperatoris Nomine, Authoritate, & Potentia: dedicated to her Maiesty -- anno -- 1579
5. Prolegomena & Dictata Parisiensia, in Euclidis Elementorum Geometricorum, librum primum, & secundum, in Collegio Rhemensi -- anno -- 1550.
6. De vsu Globi Cælestis: ad Regem Edoardum sextum. 1550
7. The Art of Logicke, in English -- anno -- 1547.
8. The 13. Sophisticall Fallaciãs, with their Discoueries, written in English meter -- anno -- 1548.
9. Mercurius Cælestis: libri - 24. written at Louayn -- 1549.
10. De Nubium, Solis, Lunæ ac reliquorum Planetarum, immò ipsius stelliferi Cæli, ab infimo Terræ Centro, distantijs, mutuisq; interuallis, & eorundem omnium Magnitudine liber [figure 2], ad Edoardum Sextum, Angliæ Regem. Anno -- 1551.
11. Aphorismi Astrologici -- 300. -- anno -- 1553.
12. The true cause, and account (not vulgar) of Fluds and Ebbs: written at the request of the right honorable Lady, Lady Iane, Duchesse of Northumberland -- anno -- 1553.
13. The Philosophicall and Poeticall Originall occasions, of the Configurations, and names of the heauenly Asterismes -- written at the request of the same Duchesse. Anno. 1553.
14. The Astronomicall, & logisticall rules, and Canons, to calculate the Ephemerides by, and other necessary accounts of heauenly motions: written at the request, and for the vse of that excellent Mechanicien Maister Richard Chauncelor, at his last voyage into Moschouia -- anno -- 1553.
15. De Acribologia Mathematica; volumen magnum: sexdecim continens libros -- anno -- 1555
16. Inuentum Mechanicum, Paradoxum, De noua ratione delineandi Circumferentiam Circularem: vnde, valde rara alia excogitari perficíque poterunt problemata. An. 1556.
17. De speculis Comburentibus: libri sex -- Anno -- 1557.
18. De Perspectiua illa, qua peritissimi vtuntur Pictores. 1557.
19. Speculum vnitatis: siue Apologia pro Fratre Rogerio Bachone Anglo: in qua docetur nihil illum per Dæmoniorum fecisse auxilia, sed philosophum fuisse maximum; naturaliterque & modis homini Christiano licitis, maximas fecisse res, quas indoctum solet vulgus, in Dæmoniorum referre facinora -- Anno -- 1557.
20. De Annuli Astronimici multiplici vsu -- lib. 2 -- Anno. 1557.
21. Trochilica Inuenta -- lib -- 2 -- Anno -- 1558.
22. [figure 3] -- lib -- 3 -- Anno -- 1558.
23. De tertia & præcipua Perspectiuæ parte, quæ de Radiorum fractione tracte -- libri -- 3 -- Anno -- 1559.

24. De Itinere subterraneo -- libri -- 2 -- Anno -- 1560.
25. De Triangulorum rectilineorum Areis -- libri -- 3 -- demonstrati: ad excellentissimum Mathematicum Petrum Nonium conscripti -- Anno -- 1560.
26. Cabalæ Hebraicæ compendiosa tabella -- Anno -- 1562.
27. Reipublicæ Britannicæ Synopsis: in English -- Anno. 1565.
28. De Trigono Circinóque Analogico, Opusculum, Mathematicum & Mechanicum -- libri __ 4 -- Anno -- 1565.
29. De stella admiranda, in Cassiopeæ Asterismo, cælitus demissa ad orbem vsque veneris: Iterumque in Cæli penetralia perpendiculariter retracta, post decimum sextum suæ apparitionis mensem -- Anno -- 1573.
30. Hipparchus Rediuiuus -- Tractatulus -- Anno. 1573.
31. De vnico Mago, & triplici Herode, eéque Antichristiano. Anno -- 1570.
32. Ten sundry and very rare Heraldical Blasonings of one Crest or Cognisance, lawfully confirmed to containe auncient Armes -- lib. 1. -- Anno -- 1574.
33. Atlantidis, (vulgariter, Indiæ Occidentalis nominatæ) emendatior descriptio Hydrographica, quàm vlla alia adhuc euulgata -- anno - 1580.
34. De modo Euangelij Iesu Christi publicandi, propagandi, stabiliendique, inter Infideles Atlanticos: volumen magnum, libris in distinctum quatuor: quorum primus ad Serenissimam nostram Potentissimamque Reginam Elizabetham inscribitur: Secundus, ad summos priuati suæ sacræ Maiestatis consilij senatores: Tertius, ad Hispaniarum Regem, Philippum: Quartus, ad Pontificem Romanum -- anno 1581.
35. Nauigationis ad Cathayum per Septentrionalia Scythiæ & Tartariæ litora, Delineatio Hydrographica: Arthuro Pit, & Carolo Iackmanno Anglis, versus illas partes Nauigaturis, in manus tradita; cum admirandarum quarundam Insularum annotatione, in illis subpolaribus partibus iacentium -- anno -- 1580.
36. Hemisphærij Borealis Geographica, atque Hydrographica descriptio: longè a vulgatis chartis diuersa: Anglis quibusdam, versus Atlantidis Septentrionalia litora, nauigationem instituentibus, dono data -- anno -- 6583
37. The Originals, and chiefe points, of our auncient Brytish Histories, discoursed vpon, and examined -- anno -- 1583.
38. An aduise & discourse about the Reformation of the vulgar Iulian yeere -- written by her Maiesties commandement, and the Lords of the priuy Counsaile -- anno -- 1582.
39. Certaine considerations, and conferrings together, of these three sentences, (aunciently accounted as Oracles) Nosce te ipsum: Homo Homini Deus: Homo Homini Lupus. 1592.
40. De hominis Corpore, Spiritu, & Anima: siue Microcosmicum totius Philosophiæ Naturalis Compendium -- lib. 1 -- 1591

With many other bookes, pamphlets, discourses, inuentions, and conclusions, in diuers Artes and matters: whose names, need not in this Abstract to be notified: The most part of all which, here specified, lie heere before your Honours vpon the table, on your left hand. But by other bookes and writings, of an other sort, (if it so please God, and that he wil grant me life, health, and due maintenance thereto, for some ten or twelue yeares next ensuing) I may, hereafter make plaine, and without doubt, this sentence to be true, *Plura latent, quàm patent.*

Thus far (my good Lord) haue I set downe this *Catalogus*, out of the foresaid sixt Chapter, of the booke, whose title is this:

1. The Compendious rehearsall of Iohn Dee, his dutifull declaration and proofe of the course and race of his studious life, for the space of halfe an hundred yeeres, now (by Gods fauor and helpe) fully spent, &c.

To which compendious rehearsall, doth now belong an *Appendix*, of thefe two last yeeres: In which I haue had many iust occasions, to confesse, that *Homo Homini Deus*, and *Homo Homini Lupus*, was and is an Argument, worthy of the decyphering, & large discussing: as may, one day, hereafter (by Gods helpe) be published, in some maner very strange. And besides all the rehearsed books, & treatises of my writing, or handling hitherto, I haue iust cause, lately giuen me to write & publish a Treatise, with Title, *De Horizonte Aeternitatis*: to make euident, that one *Andreas Libauius*, in a booke of his, printed the last yeere, hath vnduly considered a phrase of my *Monas Hieroglyphica*: to his misliking: by his own vnskilfulnes in such matter: and not vnderstanding my apt application thereof, in one of the very principal places, of the whole book. And this booke of mine, (by Gods help and fauour) shall be dedicated vnto her moft excellent maiesty Roiall: And this Treatise doth containe three bookes,

1. The first intitled, De Horizonte: liber Mathematicus & Physicus,
2. The Secõd, De Aeternitate: liber Theologicus, Metaphysicus & Mathematicus.
3. The Third, De Horizonte Aeternitatis: liber Theologicus, Mathematicus, & Hierotechnicus.

It may now be here also remembred, that almost three yeeres after the writing of this letter, I did somewhat satisfie the request of an honorable friend in Court, by speedilie penning some matter concerning her maiesties Sea-soueraigntie: vnder this title:

1. Thalattocratia Brytannica,

   Siue,

> De Brytanico Maris Imperio, Collectanea Extemporanea: 4. dierum Spacio,
> celeri conscripta calamo. Anno. 1597. -- Septemb. 20. Mancestriæ.

¶ Truly I haue great cause to praise and thanke God, for your graces verie charitable vsing of me: both in sundry points else, & also in your fauorable yelding to, yea & notifying the due meanes for the performance of her Sacred Maiesties most gracious and bountifull disposition, resolution, and very royall beginning, to restore and giue vnto me (her Ancient faithfull seruant) some due maintenance: to leade the rest of my old daies, in some quiet and comfort: with habilitie, to retaine some speedy, faire, and Orthographicall writers, about me; and the same skilfull in Latine and Greeke (at the least:) aswell for mine owne bookes,and workes, faire and correctly to be written (such I meane, as either her most excellent Maiestie, out of the premisses will make choise of, or command to be finished or published; or such of them, as your grace shall thinke meete or worthy for my farther labor to be bestowed on:) as else for the speedy, faire, and true writing out of other ancient Authors their good and rare workes, in greeke or Latine which by Gods prouidence, haue been preserued frõ the spoile made of my Librarie, & of all my moueable goods here: &c. Anno. 1583. + In which Librarie, were about 4000 bookes: whereof, 700. were anciently written by hande: Some in Greeke, some in Latine, some in Hebrue: And some in other languages (as may by the whole *Catalogus* thereof appeare.) But the great losses and dammages which in sundry sorts I haue sustained, do not so much grieue my hart, as the rash, lewde, fond, and most vntrue fables and reports of me, and my studies philosophicall, haue done, & yet do: which cõmonly, after their first hatching, and diuelish deuising, immediatly with great speede, are generally all the Realme ouerspread; and to some, seeme true; to other, they are doubtfull: and to only the wise, modest, discreet, godly, and charitable (and chiefelie to such as haue some acquaintance with me) they appeare, and are knowne to be fables, vntruths, and vtterly false reports, and sclaunders. Well, this shall be my last charitable giuing of warning, and feruent protestation to my Countrimen and all other in this case:

+ Although that my last voyage beyond y$^e$ Seas, was duly vndertaken (by her Maiesties good fauour and licence) as by the same words may appeare in the Letter, written by the right honourable Lord Threasorer, vnto your grace in my behalfe, and her most excellent maiestie willing his honor so to do. *Anno.* 1590. the 20. *of Ianuarie.*

[A seruent protestatiõ]

*Before the Almighty our God, and your Lordships good grace, this day, on the perill of my soules damnation (if I lie, or take his name in vaine herein) I take the same God, to be my witnese; That, with all my hart, with all my soule, with all my strength, power, and vnderstanding (according to the measure thereof, which the Almighty hath* *giuen me) for the most part of the time, from my youth hitherto, I haue vsed, and still vse, good, lawfull, honest, christian, and diuinely prescribed meanes, to attaine to the knowledge of those truthes, which are meet, and necessary for me to know; and wherwith to do his diuine Maiesty such seruice, as hee hath, doth, and will call me vnto, during this my life: for his honor and glory aduancing, and for the benefit, and commoditie publique of this kingdome; so much, as by the will, and purpose of God, shall lie in my skill, and hability to performe: as a true, faithfull, and most sincerely dutifull seruant, to our most gratious and incomparable Queene Elizabeth, and as a very comfortable fellow-member of the body politique, gouerned vnder the scepter Royal of our earthly Supreame head (Queene Elizabeth) and as a liuely sympathicall, and true symetricall fellow-member, of that holy and mysticall body, Catholicklie extended and placed (wheresoeuer) on the earth: in the view, knowledge, direction, protection, illumination, and consolation of the Almighty, most blessed, most holy, most glorious, comaiesticall, coëternall, and coëssentiall Trinity: The head of that body, being only our Redeemer, Christ Iesus, perfect God and perfect man: whose returne in glory, we faithfully awaite, and daily, do very earnestly cry vnto him to hasten his second comming, for his electes sake: iniquity doth so on this earth, abound, and preuaile, and true faith with charity, and Euangelicall simplicity, haue but colde, slender, and vncertaine intertainement, among the worldly-wise men of this worlde.*

*Therefore (herein concluding) I beseech the Almighty God, most aboundantly to increase and cofirme your graces heauenly wisdome, and endue you with all the rest of his heauenly gifts, for the relieuing, refreshing, and comforting, both bodily and spiritually, his little flocke of the faithfull, yet militant here on earth. Amen.*

## An Epilogue.

Good my Lord, I beseech your grace, to allowe of my plaine and comfortable Epilogus, for this matter at this time. Seeing, my studious exercises, and conuersation ciuile, may be aboundantly testified, to my good credit, in the most partes of all Christendome: and that, by all degrees of Nobility, by al degrees of the learned, and by very many other, of godly and Christian disposition, for the space of 46. yeeres triall: (as appeareth by the Recordes lately viewed by two honourable witnesses, by Commission from her Maiesty,) And seeing, for these 36. yeeres, last past, I haue beene her most excellent Maiesties very true, faithfull, and dutifull seruaunt; At whose royall mouth, I neuer receiued any one word of reproch; but all of fauor, and grace: In whose princely countenance, I neuer perceiued frowne toward me, or discontented regard, or view on me: but at all times fauorable, and gracious: to the great ioy and comfort of my true, faithfull, and loyall hart. And (thirdly) Seeing, the workes of my handes, and wordes of my mouth (heere before notified, in the Schedule of my bookes, and writings) may beare liuely witnesse of the thoughts of my hart, and inclination of my minde, generally, (as all wise men do know, and Christ himselfe doth auouch) It might, in manner, seeme needlesse, thus carefully (though most briefely and speedily) to haue warned or confounded the scornefull, the malicious, the proud, and the rash in their vntrue reports, opinions, and fables of my studies, or exercises Philosophicall: but that, it is of more importance, that the godly, the honest, the modest, the discreet, graue, and charitable Christians (English or other,) louers of Iustice, truth, and good learning, may, hereby, receiue certaine comfort in themselues (to perceiue, that *Veritas tandem prœualebit*) and sufficiently be weaponed and armed with sound truth, to defende me against such kinde of my aduersaries: if hereafter they will begin afresh, or hould on, obstinately, in their former errors, vaine imaginations, false reportes, and most vngodly sclanders of me and my studies. ¶ Therefore, (to make all this cause, foreuer, before God and man, out of all doubt:) Seeing, your Lordships good grace, are, as it were, our high Priest, and chiefe Ecclesiasticall minister, (vnder our most dread and Soueraigne Ladie, Queene Elizabeth) to whose censure and iudgement, I submit all my studies and exercises; yea all my bookes, past, present and hereafter to be written, by me (of my own skill, iudgement, or opinion,) I do, at this present time, most humbly, sincerelie, and vnfainedly, and in the name of Almighty God, (yea for his honor and glory) request, and beseech your Grace, (when, and as conueniently you may) to be well and throughlie certified of me, what I am, *Intus & in cute: Reuerendissime in Christo Pater, & Dignissime Archiprœsul, cognosce & agnosce vultum tàm internum, qaàm externum pecoris tui*: And wherein I haue vsed, doe or shall vse, pen, speech, or conuersation, otherwise then as it appertaineth to a faithfull, carefull, sincere, and humble seruant of Christ Iesu, That your grace woulde vouchsafe to aduertise me. So, I trust, *Vltima respondebunt primis*: in such sort, as this *Authentick Recorde* in latine annexed (*ad perpetuam rei memoriam*,) doth testifie: hauing neuer, hitherto, had occasion to shewe that, in any place of Christendome: to testifie better of me, then they had proofe of me, themselues, by my conuersation among them. (The Almighty, therefore, be highly thanked, praised, honored, and glorified, for euer and euer, Amen.)

But nowe, in respect of the generall intent of this briefe discourse, I most humbly, and reuerently, exhibit to your graces view, and perusing, the originall monument, and Authenticke Record, before mentioned, faire written in parchment, with the seale whole, and perfect, duly appendant: as I haue 46. yeeres, and somewhat longer, preserued it. The true copy wherof, your grace doth see, to be *verba-*

*tim*, as followeth.

V*Niuersis Sanctæ matris Ecclesiæ filijs, ad quos præsentes literæ peruenturæ sunt, Vicecancellarius Cætusq; omnis Regentium & non Regentium, Vniuersitatis Cantabrigiæ, Salutem in Domino sempiternam. Conditiones & merita hominum in nostra Vniuersitate studentium, affectu sincero perpendentes, eos solos testimonio nostro ornandos esse arbitramur, quos scimus ob eruditionem, & morum probitatem promeritos esse, vt istud beneficium à nobis consequantur: Quamobrem, cùm hoc tempore, ipsa veritas testimonium nostrum sibi postulat, vestræ pietati, per has literas significamus, Quòd dilectus nobis in Christi,* Ioannes Dee, Artium Magister, *in dicta nostra vniuersitate, foeliciter versatus, plurimam sibi & doctrinæ & honestatis laudem comparauit: De cuius gradu, & conuersatione (quæ honestissima semper fuit,) ne qua vspiam ambiguitas, aut quæstio oriri possit, apud eos, quibus huius viri virtutes haud satis innotuerint, visum est nobis, in dicti Joannis gratiam, has literas nostra Testimoniales conscribere; & conscriptas, publico Academiæ nosræ sigilío, obsignare: quò, maiorem apud vos authoritatem, & pondus literæ nostræ habeant Bene valete. Datum Cantabrigiæ in plena Conuocatione Magistrorum Regentium, & non Regentium, Academiæ prædictæ: 14. Calend. Aprilis, Anno à Christo nato.* 1548.

[For certaine due respects the very image of the foresaid seale, is not heere in portraiture published.]

## Peroratio.

THe Almightie and most mercifull God, the Father; for his only Sonne (our Redeemer) Iesus Christ his sake: by his holy spirit, so direct, blesse, and prosper all my studies, and exercises Philosophicall, (yea, all my thoughts, words, and deedes) henceforward, euen to the very moment of my departing from this world, That I may euidently and aboundantly be found, and vndoubtedly acknowledged of the wise and just, to haue beene a zealous and faithfull student in the Schoole of *Verity*, and an Ancient Graduate in the Schoole of *Charity*: to the honor and glory of the same God Almighty, and to the sound cõfort and confirming of such as faithfully loue & feare his diuine Maiestie, and vnfeinedly continue in labor to do good, on earth: when, while, to whome, and as they may, Amen.

Very speedily written, this twelfth euen, and twelfth day, in my poore Cottage, at Mortlake: *Anno. 1595. currente à Natiuitate Christi: ast, An. 1594. Completo, à Conceptione eiusdem, cum nouem præterea mensibus, Completis.*

*Allwaies, and very dutifully, at your Graces commandement:*

Iohn Dee.

[figure 4]

1599.

[figure 5]

¶ *AT LONDON*

Printed by Peter Short, dwelling on Bred-
streete hill at the signe of
the Starre.

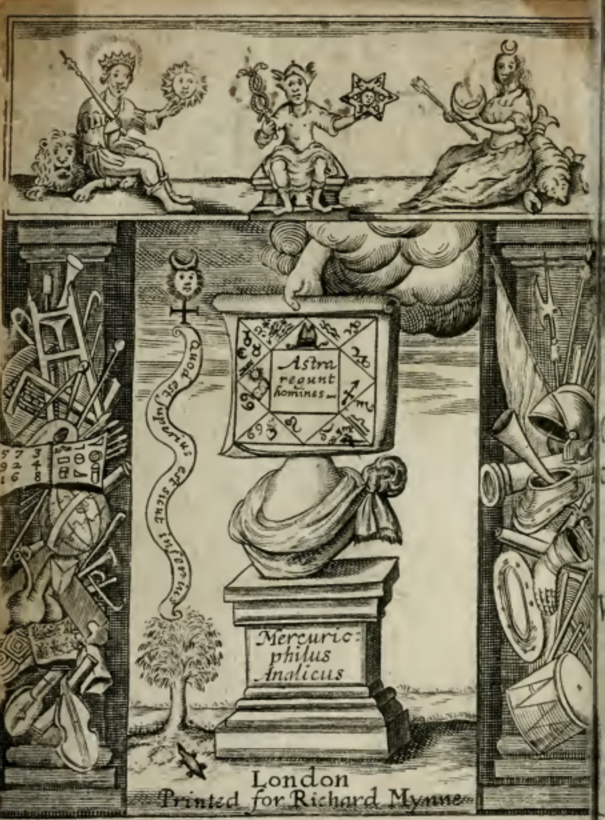
Book # 58

(vault) 8-1 2962

Willm Peckitt

5 vol
55

1758


Astra regunt homines
Quod est superius est sicut inferius
Mercurio-philus Anglicus

London
Printed for Richard Mynne

These Hieroglyphicks vaile the Vigorous Beames
Of an vnbounded Soule: The Scrowle & Scheme
The full Interpreter: But how's conceald.
Who through Ænigmaes lookes, is so Reveal'd

T. Cross sculp: T: W: M: D:

# *Faſciculus Chemicus:*
# OR
# Chymical Collections.

EXPRESSING
The Ingreſs, Progreſs, and Egreſs,
of the Secret Hermetick Science,
out of the choiſeſt and moſt
Famous AUTHORS.

Collected and digeſted in ſuch an
order, that it may prove to the advantage,
not onely of the Beginners, but Proficients
of this high Art, by none hitherto
diſpoſed in this Method.

Whereunto is added, The *Arcanum* or
Grand Secret of Hermetick Philoſophy.

Both made Engliſh
By *James Haſolle*, Eſquire,
*Qui eſt Mercuriophilus Anglicus.*

---

*Our Magiſtry is begun and perfected, by onely one thing; namely, Mercury.* Ventur. p.26.

---

*London*, Printed by *J. Fleſher* for *Richard Mynne*,
at the ſign of St. *Paul* in Little *Britain*, 1650.

# TO ALL
# Ingeniouſly Elaborate
# STUDENTS,
# In the moſt
# Divine Myſteries
# OF
# *Hermetick Learning.*

I Here preſent you with a *Summary Collection* of the choiſeſt *Flowers*, growing in the *Hermetick Gardens*, ſorted and bound up in one compleat and lovely *Poſie*. A way whereby *Painful Inquiſitors* avoid the uſual diſcouragements met with in a tedious wandering through each long *Walk*, or winding *Maze*; which are the ordinary and guilful Circumſtances, wherewith envious *Philoſophers* have inlarged their *Labors*;

purpoſely to puzzle or weary the moſt reſolved *undertakings*. 'Tis true, the manner of delivery uſed by the *Ancients* upon this *Subject*, is very far removed from the common path of *Diſcourſe*; yet I beleeve they were conſtrained (for the weight and majeſty of the *Secret*) to invent thoſe occult kinde of expreſſions in *Ænigmaes*, *Metaphors*, *Parabols*, and *Figures*.

Now amongſt the Catalogue of *Authors* that have treated of this *ſacred Learning*, I have chiefly obſerved four ſorts.

The firſt are ſuch whoſe wel-mindedneſs and honeſty, have cauſed them to lay down the whole Myſtery *faithfully* and *plainly*; giving you a *Clew*, as well as ſhewing you a *Labyrinth*; and they onely are to be ſtudied.

The ſecond are thoſe whoſe *Magiſterial* handling a part or branch thereof, did it rather to diſcover themſelves *Maſters*, then with intent to *inſtruct* others: Theſe may be read, but they are too ſublime for thoſe, who ſtand in need of an *Introduction*.

Others there are, who out of *Ignorance* or *Miſtake*, have delivered blinde and unbottomed *Fictions*; which have too much deluded and abuſed the credulous *World*: ſo that of this ſort I may ſay (not blemiſhing the honor, which ſome of them have juſtly acquired in other parts of learning,) their *Works* are like *Pigmaleons* Image, [full of exquiſite *proportion*, *feature*, *delicacie*, and *beauty*, but not animated with the *life* and *ſoul* of *Truth*;] and whileſt a man conſults with *ſuch*, he ſhall always doubt, whether what he reads be to the *matter*, or not: However the *Judicious* may ſmell their levity by the *rankneſs* of their *impertinancies*.

But the laſt and worſt ſort of all, are thoſe, who through *Envy* have ſcattered abroad their unfaithful *recipies* and falſe *gloſſes*; (taking for preſident the *Devil* that can ſow *tares*;and transform himſelf into an *Angel of light*) with intent to *choak* and *obfuſcate* the more evident *light* of the plain dealing *Philoſophers*: And to diſcern theſe *Impoſtures*, requires a Judgment able to divide a Hair.

From this variety of *Writers* it is; that many, otherwiſe ſtedy Mindes are toſt up and down, as from Racket to Racket; being forced to change their

*Thoughts*, as oft as they change their *Authors*, and conceiving they have ſetled right upon a *Point*, (juſt like tickliſh *Weather-cocks*,) are neceſſitated to ſhift with the next *puff*, (although but of an empty windy conceit:) New *diſcoveries* begetting new *opinions*, which raiſe more untoward and turbulent *Doubts*, then their greateſt ſtrength of Judgment can conjure down. Thus (*unhappy men!*) thinking themſelves ready to *Anchor*, a croſs guſt blows them off the *ſhore*; perhaps into a rougher ſea of Debate and Perplexity then before, and with greater hazard and danger of ſplitting.

I know that the truth of the proper *Argent*, its *Preparation*, and the *Fire*, (the three moſt important ſteps to this *bleſſed Work*) with the whole *proceſs*, is by ſome *Philoſophers* ſo ſincerely laid down and unfolded, that to a knowing *Artiſt* it is a cauſe of much wonder, why he that reads (though but ſmatteringly acquainted with *Nature*) ſhould not meet with cleer ſatisfaction: But here's the reaſon, *Many are called, but few are choſen*: 'Tis a *Haven* towards which many skilful *Pilots* have bent their courſe, yet few have reacht it. For as amongſt

amongſt the people of the *Jews*, there was but one that might enter into the *Holy of Holies*, (and that but once a yeer,) ſo there is ſeldom more in a *Nation*, whom *God* lets into this *Sanctum Sanctorum* of *Philoſophy*; yet ſome there are. But though the number of thoſe *Elect* are not many, and generally the fathom of moſt mens *Fancies*, that attempt the ſearch of this vaſt and ſubtil *Myſtery*, too narrow to comprehend it, and their ſtrongeſt *Reaſon* too weak to pierce the depth it lies obſcured in; being indeed ſo unſearchable and ambiguous, it rather exacts the ſacred and courteous *Illumination* of a *Cherub*, then the weak *aſſiſtance* of a *Pen* to reveal it. Yet let no Man deſpair: *For ſurely there is a ſpirit in man, and the inſpiration of the Almighty giveth underſtanding*; and though all things before us ſeem hudled up in a deformed *Chaos*, yet can he place them in *comlineſs* and *order*. For many *Philoſophers* cloſely ſhut up, or concealed divers things, which they left the ingenious *Inquirer* to ſift into, or finde out; preſuming to whom *God* intended the diſcovery of the *Wonder*, he would afford *Eyes* that ſhould pierce through the miſt of *Words*, and give them a ray of light which ſhould lead them through this darkneſs: *To finde out that Path which no Fowl knoweth, and which the Vultures eye hath not ſeen:* For, if ſeriouſly peruſed, you ſhall finde their *Books* are much like *Drawers*, that lead to ſome choiſe and ſecret *Box* in a *Cabinet*, [one opening the way to the reſt] which if heedfully revolved, the ſatisfaction you miſs of in one *Author*, will be met with in another, and all perhaps may at length diſcover ſuch pregnant and ſublime *Secrets*; as ſhall manifeſt thee to be one of thoſe *choſen veſſels*, ordained to be informed of this *Knowledg*, which ſometimes *God hath hid from the wiſe and prudent, but revealed unto Babes.*

Whoſoever therefore undertakes the ſearch of this *abſtruſe* and *ſecret Learning*, muſt know it requires *heedful and piercing Judgments, apt and cleer Fancies, faithful and diſtinct Conceptions:* For the *Philoſophers writings* are not onely interwoven with moſt exquiſite cunning and ingenious artifice, but the *Golden Thred* of the *Matter* is ſo warily diſpoſed, covertly concealed, and ſo

broken

broken off and diſperſt; (they being ever fearful to afford *too early light* or *ſatisfaction* to the Readers,) that unleſs *the Father of Illuminations* prompt, or lend an *Angels* hand to guide, the beſt principled Student may be loſt in tracing its ſeveral *Meanders*, and fall ſhort of finding out its *ſcattered ends*. Be wary then in the *application of words* (for therein the *Imagination* is ſubject to many *miſcarriages*, being apt to *twiſt* and *bow* each Sentence to the various frame of its preſent *Conceptions*, and the unwary *diſcoveries* it firſt makes:) Eſpecially thoſe words which appear to lie moſt *naked*; for where the *Philoſophers* ſeem to ſpeak *plaineſt*, there they have written nothing at all; or elſe in ſuch *ordinary expreſſions*, have wrapt up ſome ſenſe, *highly myſterious*: Generally fitting their diſcourſe with *Words*, that like the *Delphian Sword* will cut both ways, or reach to a larger extenſion or latitude, then ſome *Conceptions* can ſtretch them too; intending and ayming at things *beyond*, (and ſometimes *below*) what we ſuppoſe thoſe bare expreſſions diſcover.

In fine, they have ſet before us a *task* for *Explanation*, other then is uſed in our ordinary beaten track of *Diſcourſe*: which he that will well underſtand, muſt firſt be maſter of the *language* of *Nature*, having run through the diſcouragements of the tedious progreſs, and laborious difficulty *of joyning her Letters, and ſpelling her Syllables*.

Tis true, the dignity of this infallible *Myſtery* lies open to many hard *Cenſures*, and profane *Scandals*, ſo well known, I need not mention them; but that thereby I ſhall endevour to remove, and purge this pure and heroick *Science* (almoſt generally contemptible) from the droſs, and corruption of an *Impoſture*.

Commonly we ſhall finde them moſt traduce it as *falſe* and *deceitful*, who (having the repute of *Schollers*) pretend to have ſpent much time and induſtry in the ſearch thereof; and becauſe it is dreſt in ſuch variety of *flouriſh* and *figurative Speeches*, that their ſhallow underſtandings cannot eaſily pierce into it; (their wilde unhappy *Fancies* like ſo many *Tailors ſhops ful* of various *ſhreds* of *Conceits*, making up out of ſuch *changeable colours* at beſt but a *Fools Coat*:) They profeſs all the diſcoveries thereof to be meer *Chimeraes*, and it ſelf a *ſtudied Fable.* But the *Egyptians* might as well deny *light* in the Land of *Goſhen*, becauſe themſelves lived in darkneſs, or we, if either of the *Luminaries* ſuffer *defect* to our view, conclude that the *Eclipſe* is *Univerſal.*

If theſe (otherwiſe well accompliſht) *Men*, would but conſider how many occult, ſpecifick, incomprehenſible, and inexplicable qualities there lies dormant and obſcured in *Nature*, of which no abſolute or true account can be rendered by themſelves: As the concatenation of *Spirits*, their working without the *Body*, the *Weapon Salve*, the *Sympathetical Powder*, the Vertues of the *Loadſtone*, the wonderful and never to be enough admired Secrets of *Magnetick Philoſophy*, and *Natural Magick*: As alſo what *Art* it ſelf is able to perform, by the power of *Mathematical* concluſions, in *Geometry*, *Numbers*, both myſterious and vulgar, *Perſpective Opticks*, *&c.* What famous and accurate *Works*, induſtrious *Artiſts* have furniſhed theſe latter Ages with, and by *Weights*, *Wheels*, *Springs* or *Strings*, have imitated *lively Motion*,

as

as *Regiomantanus* his *Eagle*, and *Fly*, *Drebler*'s *perpetual Motion*, the *Spring* in a *Watch*, and ſuch like *Self-Movers*, (Things that ſeem to carry with themſelves (like *living Creatures*) the *principles* of their own *Motions*, and *unallied* to any outward *Object*, except onely to ſet them *going* :) The *Arts* of *Navigation*, *Printing*, and making of *Gunpowder* (which for the honor of our Countryman *Roger Bacon*, I the rather mention, who lived above a hundred yeers before we heard of its original from the *German Monk*, and certainly knew its whole *Compoſition* ; but that his pious Thoughts (finding it might prove ſo ſwift and deviliſh a deſtruction to *Men*, *Cities*, *Caſtles*, *&c.*) would not ſuffer him to reveal the *way* of *making* it, though he plainly diſcovered its *Nature*, *force*, and horrible *execution* ; (as appears in the *ſixt Chapter* of his learned Epiſtles *De Secretis operibus Artis & Naturæ.*) In a word, what marvellous concluſions, *Art* (making uſe of *Nature* for an *Inſtrument*) can perform, without the help of ſo low and inferior aſſiſtants as *Characters*, *Charms*, or *Spells*, (and yet theſe have their ſeveral powers, if judiciouſly

judiciouſly and warily diſpoſed and handled ;) inſomuch, that no man that underſtands the *ſafe* and *honeſt power* of *Art* and *Nature*, can juſtly aſperſe their *Legitimate Children*, as though they were the off-ſpring (or indeed had any relation) to *Diabolical Arts*. From which few particulars, I might infer many other wonders poſſible to be wrought, which yet to appearance or probability, are beyond the power of accompliſhment: and where the *various productions* of *Nature*, *Art*, or both, have given the *levity* and *infidelity* of many mens *Judgments*, the *lie*; whoſe prejudicate *thoughts* would never beleeve a thing could be done, till they found (beyond evaſion or denial) it was done.) I ſay, if ſuch men would but ſeriouſly *conſider* theſe and the like *miraculous effects*, they might be of force ſufficient to perſwade the moſt doubtful amongſt them, that *Art* with the help of *Nature*, may arrive at ſuch perfection, to work *Wonders*, as far beyond theſe, as theſe would be beyond their apprehenſions, had they never heard of them before ; nay to beleeve, *there is nothing incredible* *either in divine or humane things:* and yet they never become ſo happy Favorites as to be made privy to the *myſteries* of this *Cunning.*

Another *Error* theſe curious Brains run into, is, That they look *beyond Nature*, and often deſpiſe the *Path* for the *Plaineſs* thereof, ſuppoſing it *too vulgar* to conduct them to ſuch *rare* and *intricate Wonders*; whereas they conſider not, that *Nature* in all her *productions*, works *plainly*, *eaſily*, and without *inforcement*. Briefly, ſuch ought to ſuſpect as *falſe*, all things that appear not feaſable, without it excel in *ſubtilty*, or be rackt upon the *Tenter*: And this is the *Rock*, againſt which divers ſuffer *ſhipwrack*, apprehending they ought to place the *materials* of this glorious and magnificent *building*, in more *remote* and *ſtrange things*, then really it is.

Some again *calumniate* and *ſcandalize* this ſerious and *divine work*, as a *fictitious thing*, and they are ſuch, whoſe eaſie *confidence* (forgetting the cautionary *Items* of the *Philoſophers*) beleeve all true they once finde *Written*: And when after tedious and chargeable *Chymical* operations, (the expreſſions of the

the *Philoſophers* ſeeming to look that way) they finde no reality in the *Experiments* anſwerable to their *expectations*; but all prove as defective in their production, as the birth of *Ericthonius* was imperfect; then in a diſcontented *humor* (perhaps having been *cheated* to boot) ruine (with their good opinion of the *thing*) all they have before undertaken. But it is no wonder if they be at much expence, that make uſe of *many things*: What need is there of ſo vain a uſe of many *Glaſſes*, ſo much *blowing* of the *Coals*, ſuch *conſumption* of *Fire*, and other impertinent and expenſive *preparations*: When the *Philoſophers* tell us, *One Glaſs, one Furnace, one Fire*, (and that an *immaterial* one, not to be found in the *Furnace* of the *Chymiſts*,) *is ſufficient to perfect the work*; which whoſoever attempts, and cannot firſt fancy the *Complement* thereof to be gone through *without charge*, (at leaſt very *little* or *inconſiderable*) let them leave off, and deſiſt; leſt the *conſumption* of their *wealth* leave their *hearts* as *cold*, as the *drudging* in a *falſe Fire* hath made their *faces pale*.

Others there are that clamor, and cry

out againſt this guiltleſs *Learning*, whoſe *covetous deſires* have made them ruſh upon the practiſe ſo far, that they are forced to retreat by *weeping croſs*. It is the common Fate of the *Covetous* to meet with a *Cheat*, and the ſmooth ſtories of a *Quack* do oftentimes ſet ſo delightful and eager edg upon their *griping deſires*, (which doubtleſs a *Knaviſh genius* may cunningly carry on) that the confiding *Miſer* ſhall never diſtruſt him, till he be ſet to rake among the *Aſhes* for his wealthy return. And as unskilful men cannot uſe too much *warineſs*, if they be to deal with any that pretends to teach the proceſs of this *Myſtery*; ſo they cannot take too much good adviſe to avoid their *illuſions*. By way of *Caution* therefore, beware of thoſe *mercenary pretenders*, that (boaſting much of their abilities) offer to diſcover you any of thoſe *Secrets*; upon condition you give them ſuch or ſuch a ſum of *money*; for by this *tinkling ſound* you ſhall judg them *counterfeit metal*. Never was this *Holy Myſtery* communicated to ſo wicked a *man*, as ever would or durſt make *ſale* of it; or indeed do ſuch men ſtand in

need.

need. They want not *Money*, or are neceſſitated to condition for a *Trifle*, that poſſeſs ſo great and unexhauſtible a *treaſure; for length of days is in her right hand, and in her left hand, riches and honor.* Therefore who hath this, hath all: it incircling within it ſelf, *all temporal felicity, health of body, and all good fortune.*

Next, truſt not thoſe that *proſtitute* their *skill*; theſe are the *Waſps* that creep into the *Hive* of *Hermes*: ſuch *Vagrants* doubtleſs are *empty* and *unfraught*, and have more uſe of what they may *skrew* out of you, then you can make benefit of what may be *gained* from them. It is a *Jewel* of that price and eſtimation, that they who finde themſelves once bleſt with its *poſſeſſion*, entertain it as *Lot* did his *Angels*; who would rather deliver up his onely *daughters*, [his dear and neareſt comforts] then expoſe ſuch choiſe *Gueſts* into the hands of *wicked men*, not daring to make the Secret common, leſt they become *breakers of the Celeſtial Seals*; much more to betray it into *untruſty hands*, for any *gain* or *benefit*.

But beſides theſe, the generality of the World are nurſt up in a belief, *there is* *no ſuch thing* : *Firſt*, becauſe they never heard of any that *publikely profeſt it*, or by viſible *operations* manifeſted its truth in any age. *Secondly*, in regard they as ſeldom found any Man, that (by his *Condition* or *Converſation* ) made evident ſhew to the World, that he was poſſeſſor of ſuch a *wealthy Science*: Many of the Profeſſors commonly living miſerably *poor*, who though they boaſt what vaſt *Treaſures* they can command, yet ſcarce are ſeen to have a *penny* in their purſe, or a whole *Rag* to their backs.

To the *firſt*, I anſwer, That there are divers things which peculiarly grow within the *bowels* of the *Earth*, and ſeem as *buried* to us, becauſe they neither bud forth or grow up; and withal, there being *ſo* few *Adepted Prieſts* in the World, it is no wonder, the *Ceremonies* of ſo divine a *Miracle*, ſhould be both ſeldom and privately celebrated.

To the ſecond, That *there is*, *that maketh himſelf rich*, *and hath nothing*; *and that maketh himſelf poor*, *having great riches.* For on whomſoever *God* out of his eſpecial grace, is pleaſed to beſtow this *Bleſſing*, he firſt fits them for a moſt a moſt *vertuous life*, to make them the more capable and worthy of it; and being ſo qualified, they ſtraightway lay aſide *ambitious thoughts*, and take up a *retiredneſs*; they dwell within their *Root*, and never care for *flouriſhing* upon the *Stage* of the *World*: The conſideration of this *Magiſtery* being *theirs*; does more fill their *Mindes*, then all the *Treaſures* of the *Indies*, were they entailed upon them, (it being not to be valued, becauſe it is the *ſummity* and *perfection* of all *Terreſtrial Sciences*;) nor indeed need ſuch regard the *airy* and *empty glory* of *Magnifying-Fame*; that can command *an abſolute Content in all things*. Nay, ſome loſe their *vain glory* ſo far, as none ſhall ſcarce ever hear them *mention* it; counting nothing more advantageous, then to *conceal* what they *enjoy*. For, as it is a *Secret*, of the higheſt nature and concernment; ſo *God* will not ſuffer it to be revealed to any, but thoſe that can tell how to conceal a *Secret*; and if we rightly weigh this, that the poſſeſſion of the thing takes from the poſſeſſors, *the root of all evil*, [*Covetouſneſs*;] how then can any corrupt or ſiniſter *thoughts* grow up in them?

It is alſo worthy conſideration, how many eminent *dangers*, *troubles*, *fears*, and *inconveniences*, the very ſuſpition of having the *Stone*, hath intitled ſome Men to; and how many ſeveral ways their *lives* have been attempted, by powerful and wicked men; becauſe they concealed the *Myſtery* from them. But let the reward of *thoſe* who would forcibly ſtrip this *Secret* from any breſt, be like that of the *Sodomites*, which would have *Lot* deliver them his Angels, [*Blindneſs in the eyes of their underſtandings*,] to waſte out their time in ſeeking the *Door* that lets in to this knowledg, but never finde it.

Furthermore, this *Learning* is not *revealed* by any *Maſter*, but under the moſt weighty *Ties* and *Obligations* of an *Oath*; and that by long *tryal* and *experience* of a mans *fidelity*, *vertue*, *judgment*, *diſcretion*, *faithfulneſs*, *ſecreſie*, *deſires*, *inclinations*, and *converſation*: to ſift and try whether he be *capable* and *deſerving*; for the neereſt *Relation* (unleſs exactly qualified with *merit*) cannot obtain this *knowledg* from them *Every Childe cannot be an Heir*, *nor every boſom Friend an Executor*. And thi this ſtrict care is taken, leſt the *Learner* ſhould miſapply his Talent, by ſerving the *Ambition* of *evil men*, or ſupporting *wicked* and *unjuſt Intereſts*; to domineer with *violence* and *oppreſſion*, perhaps to the trampling under foot the general Peace: For doubtleſs a ſevere account will be exacted by *God* at the Teachers hand, if the Learner ſhould miſgovern or abuſe this ſo great a *Grace*.

It is ſaid, *Wiſdom which findes out Knowledg and Counſel, dwells with Prudence.* A Conſcientious breſt muſt keep it moſt religiouſly inviolable, if once obtained: *Stability* and *Conſtancy* muſt be reſolved on by the undertaker, ever flying that inconſtant *humor*, which ometimes leads men on, with too greedy an appetite, and a while after withdraws and cools. Such fickle and wavering *Diſpoſitions* ſhould leave off betimes, eſt they meet with thoſe freſh conceipts, hat ſhall winde and turn their *Fancies* o many ſeveral ways, that at length like *Pentheus* (diſtracted with irreſolution) hey can ſetle no where; and how apt *uch inconſtant Seekers* are for this *Work*, heir imperfect *productions* will bear iem witneſs.

Another needful *Caution* may be given, and that proverbially: *Haſte makes waſte.* This miſchievous Evil is commonly forwarded by an *over-covetous deſire*; and this is that grand enemy to the *Work*, which often proves the ruine of all. He muſt therefore perſevere in his undertakings, and patiently contemplate on *Natures* ſlow and leiſurely progreſs in the bringing forth of her beſt things. It is not a *Matter* that is throughly apprehended at firſt, upon a ſlight or ſuperficial view: The *Philoſophers* that raiſed this *Fabrick*, did it by many *degrees*, and it is by their *ſteps* we muſt make our Aſcenſion to thoſe high *Wonders*. Do not then preſume, (though your underſtanding be able to build a Structure) that it is ſtrongly or exactly compiled; unleſs you finde it raiſed from a ground that is ſincerely *plain* and *natural*, managed and ſquared by the ſtrict Rules of *Art*. And conſidering that your *Errors* may prove fundamental, (for whoſoever miſſes hi way at the entrance, ſhall build upon ſo unſound a *Foundation*, as allows of no *emendations*, but a new *beginning*: You can never uſe too much *Caution* in

you

your *Courſe*, or be over *ſedulous* in the guidance of your *underſtanding*. It is wiſdom to anatomize and diſſect every apprehenſion clearly, and examine what the operations of the *Minde* have effected; and in what manner the *Senſes* convey them unto you: And as you walk along, heedfully to obſerve, where the principal *Thred* is broken off, and then ſearch about where it is likely to be met with again; for doubtleſs the *ends* thereof are poſſible to be found out, if heedfully *traced*. However, if yet what you apprehend does not ſo exactly hit the *mark*; return to the ſtudy of *Nature*, there dwell, and look round to diſcover the beſt *Way*; caſt about again for a new *Scent*, and leave no path unſearched, nor no buſh unbeaten; for though you readily finde not the real *Truth*, yet peradventure you may meet with ſuch *ſatisfaction*, as will quiet your *Reaſon*, and make you take pleaſure in the ſearch. And he that once begins to love *Wiſdom* for its own ſake, ſhall ſooner be acquainted with her, then he that courts her for any ſiniſter or by reſpect: wherefore in this ſenſe may be taken that of our Saviour, *He that hath much, ſhall* *receive more*; *but he that hath little, ſhall be taken away, even that which he hath. Eliſha* obtained the ſight of the *Horſes* and *Chariots* of *Fire*, that carried *Elias* up into *Heaven*; but it was not till he had deſired, *that a double portion of his ſpirit might reſt upon him.* And *Eliſha's* ſervant ſaw the Mountains full of *Horſes* and *Chariots* of *Fire*; but not till his Maſter had prayed to the Lord *to open his eyes*: If thy Thoughts are *devout*, *honeſt*, *and pure*, perhaps *God* may at one time or other, lay open to thy Underſtanding, ſomewhat that will truly and faithfully lead thee to the Knowledg of this *Myſtery. Solomons* ſlothful man that fears the *Lyon* in the *way*, muſt not venture into theſe *Streets of Wonders*; where are *Remoraes* that will puzzle or abate the moſt forward and ſevere *Inquiries*, and quench the thirſt and deſire of *fartheſt ſearch*. In our progreſs, the *higher* we go, the more ſhall we better our *proſpect*; it is not a *level* or a *flat*, that can afford us the benefit of *diſcovery* to a Knowledg, and Learning ſo remote.

*Aſtrologers* well know *the ſecret Chambers of the South*, and that there are

are *Stars* that have *influence* under the depreſſion of the *South Pole*, though not viſible in our *Hemiſphere*. As therefore in *Filtration*, we muſt lay the *drawing ſide* of the *Filter*, as low or lower, then the *ſuperficies* of *Water*, from whence it draws, elſe it hath not power to bring up any thing; ſo we muſt ſearch as deep as the *ancients Fountain*, ere we ſhall be able to draw any *water* out of their *Wells*; which if once obtained, the *time* for *operation* is beſt known by a fit *Election*, wherein the *Rules* of *Aſtrology* are to be conſulted with; in which *Science*, the Practiſers of this *Art* ought to be well read for the ſeveral uſes, that continually and neceſſarily muſt be made thereof.

I profeſs, for my ſelf, it is a *ſatisfying Contentment*, that I can finde ſome probable grounds for the poſſibility of ſuch an *Enterpriſe*; it is no more incredible to me, that from plain and ſimple *principles*, it may be exalted to ſuch an *height*, even beyond *perfection*, then to ſee the *ſtrings* of *Inſtruments*, (framed and compoſed of ſo baſe, and neglected things, as the *Guts* of *Cats*) ſhould be able (through *degrees* of *refining*,) to

afford

afford ſuch ſweet, mellow, and admirable *Muſick*. Nor is it a mean degree of happineſs, I conceive my ſelf ſeated in, that in ſo great a depth of *Myſtery*, I am inabled to diſcover ſome little *Light*, though but glimmering and imperfect: If I enjoy no more but onely to live in the *Womb* of ſuch *Knowledg*, or if with a dim reflex (from this *Rock* of *Fleſh*) I ſee no more then the *back parts* of this *Divine Science*, though the *glory* hath paſſed by to the *Ancients* before; it will contribute much to the quieting of my ſolicitous, and waking *Inquiries.*

We are not a little beholding to the induſtry of our *Anceſtors*, for collecting into Books this *Elemented Water* falling from *Heaven*, as into ſo many ſeveral *Veſſels* or *Ciſterns*; and there reſerving it for our *times* and *uſe*; which elſe would have ſoaked away, and inſenſibly loſt it ſelf in the *Earth* of *Oblivion*. But as to the freeing us from the toyl and diſcouragement of a tedious and irregular *ſearch*, (many *Philoſophers* pointing but at one part of the *Myſtery*, in the whole bundle of their *Treatiſes*;) we are eternally obliged to our *Author*, for ſo highly befriending us with theſe learned *Collections*, of the onely *few* and *pertinent Things*, from the reſt of their *large* and *unneceſſary Diſcourſes*, (and that from their *writings* who were unqueſtionably bleſt with the knowledg of this *Divine Myſtery*,) even as a skilful *Chymiſt*, who by *Spagyrical* operations, ſeparates the *groſs* and *earthy* from the more *fine* and *pure*, and out of a large *Maſs*, extracts onely the *Spirit*. And though it is not to be denied, that the *Philoſophers* left many *Lights* behinde them, yet is it as true they left them incloſed in *dark lanthorns*, and us to ſearch them out in *corners*: But here our *Author* hath brought them out of that *obſcurity*, and placed them before us in a *branched Candleſtick*, whereby we may view them *all* at once, and where like a full *Conſort* of *Inſtruments* each ſounds his part to make the *harmony* compleat; ſo that it will evidently appear to the *Judicious* and *Learned*, that theſe *Collections* were not raſhly, or with ſlight choice, ſnatcht or ſtript from the whole bulk of *Authors*; but with a wary and heedful Judgment, culled out and ſelectly choſen; and what the

the *Ancients* delivered ſcattered, and confuſed, is by his elaborate pains diſpoſed in ſo advantageous a *Method*, that we are much the neerer to finde out the right *path* by the *order* wherein he hath ranked their *ſayings*: yet not ſo, that the whole *Proceſs* lies juſt in that *Methodical Chain*, as ſeems *linked* together by each *Paragraph*; but that the ſame is here and there intermixt, and irregularly purſued; ſometimes the *beginning* being diſpoſed in the *middle*, the *middle* in the *end*, *&c.* And beſides, part of the *Philoſophers* ſentences may (and muſt) as well be referred to other *Chapters*, and under other *Heads*; and left for the induſtrious and painful Contemplator to ſet and joyn together. His *Expoſitions* in the *Corollaries* are very remarkable, rendering him a man of a moſt piercing *Intellect* and ſingular *Judgment*, and letting in much light to the dark *phraſes* of the *Philoſophers*; ſo that indeed they ſhew rather the *effects* of *Experience*, then *Contemplation*. In a word, *The work is like the Sun, which though it ſeems little, yet it is all light.*

For the *Author* himſelf, I muſt not be ſilent in what I have learned, though this

his *Work* render him ſufficiently famous, ſpecially being reported to me, to be a Gentleman, *Noble, ingenious, and deſerving*. He was *Son* to that excellent Phyſitian, Doctor *John Dee*, (whoſe fame ſurvives by his many learned and precious *Works*, but chiefly celebrated amongſt us, for that his incomparable Mathematical *Preface* to *Euclids Elements*) and *chief Phyſitian* to the *Emperor* of *Ruſſia*, being made choice of, and recommended by King *James*, to the ſaid *Emperor*, upon his requeſt, to ſend him over one of his *Phyſitians*. In this imployment, he continued fourteen yeers, being all that time Munificently entertained, as his merits and abilities well deſerved. Upon his return into *England*, he brought moſt ample Teſtimonies of his own worth, and Emperial Commendations to his late *Majeſty*; and ſince retired to *Norwich*, where he now lives, *And may he yet live the full poſſeſſor of that* honor *due to his* Eminent parts.

Touching the *Tranſlation*, I have as faithfully performed it, and given it as plain a *Verſion*, as the dignity of the *Subject* will allow; the better to fit it to

their

their Underſtandings, who have wanted the aſſiſtance of being bred *Scholars*, and yet perhaps are deſigned to be informed of this wonderful *Secret.* Nevertheleſs, I thought fit to retain the *Subtilty* of the *Myſtery*, though the words ſpeak *Engliſh*; whereto the conſtant *Students* may but with *labor* reach, and that to whet their *appetites*, not that the lazy *Vulgar* ſhould pluck with *eaſe*, leſt they *deſpiſe* or *abuſe*. It is no deſparagement to the *Subject* that it appears in an *Engliſh dreſs*, no more then it was when habited in *Greek*, *Latin*, *Arabick*, *&c.* among the ancient *Grecians*, *Romans*, and *Arabians*, for to each of them it was their *vulgar Tongue*: And had not thoſe *Nations*, to whom *Learning* (in her progreſs through the world) came, taken the pains of *Tranſlation*, and ſo communicated to their own *Countries* the benefit of ſeveral *Faculties*; we had yet lived in much ignorance of *Divinity*, *Philoſophy*, *Phyſick*, *Hiſtory*, and all other *Arts*; for it was by the help of Tranſlation they all roſe to their ſeveral heights. I preſume to hope you will pardon the want of that *Elegancy* and

*Richneſs*,

*Richneſs*, which will ſtay behinde with *Originals*, as their proper and peculiar *Ornaments* and *Graces*; and accept of that *homely Habit* a *Tranſlation* muſt be content to *wear*: For ſaving the pains whereof to *future times*, if ſome general *Forms* and *Characters* were invented (agreeing as neer to the *natural quality*, and *conception* of the *Thing* they are to *ſignifie*, as might be;) that (to men of all *Languages*) ſhould *univerſally expreſs*, whatſoever we are to deliver by writing; it would be a welcome benefit to *Mankinde*, and much ſweeten the *Curſe* of *Babels* Confuſion, ſave a great expence of *Time* taken up in *Tranſlation*, and the *Undertakers* merit *extraordinary encouragement*.

Nor will this *unity* in *Character* ſeem impoſſible, if we conſider there is in all men one *firſt principle* of *Reaſon*, one *common interior Intelligence*, and that originally there was but *one Language*. Nay, it will appear leſs difficult, if we look back upon thoſe *ſteps* already laid to our hands; for we may draw ſome helps from the *Egyptian Hieroglyphick Symbols*, *Muſical Notes*, *Stenography*, *Algebra*, *&c.* Beſides, we we ſee there are certain *Characters* for the *Planets*, *Signes*, *Aſpects*, *Metals*, *Minerals*, *Weights*, *&c.* all which have the power of *Letters*, and run currant in the *Underſtanding* of *every Language*, and continue as *Reliques* and *Remains* of the more *Sacred* and *Secret Learning* of the *Ancients*, whoſe *intentions* and *words*, were not expreſſed by the *Compoſition* of *Syllables* or *Letters*; but by *Forms*, *Figures*, and *Characters*.

To preſent this invention as more feiſable, we may conſider that the uſeful *radical words*, if numbred, would not ſwell beyond our *Memories* fathom, ſpecially if well ordered and digeſted by the judicious direction of an able and general *Linguiſt*; and ſuch a one that rightly underſtands the firſt and true impreſſions, which *Nature* hath ſtamped upon the *things* they would have ſignified by the *Form*. Our miſery now is, we ſpend a great part of our beſt and moſt precious time in learning *one Language*, to underſtand a *little Matter*, (and in how many *Tongues* is it neceſſary to be perfect, before a man can be *generally knowing*?) whereas, if this invention were but compleated, *Arts* would arrive at a high perfection in a ittle ſpace, and we might reckon upon *more time*, in the ſhort account and meaſure of our *days*, to be imployed in a ſubſtantial ſtudy of *Matter.*

But I muſt retire; and confeſs I have extreamly tranſgreſt the limits of a *Preface*; which (if it bore exact proportion to the *Matter* enſuing) ſhould be more brief and compendious: And yet I intended to deliver herewith ſome ſhort account of the *firſt* and *true Matter*, with the proceſs of the whole *Work*; but I ſhall leave you to the *Collections* enſuing, for preſent ſatisfaction, and if encouraged by your acceptance of this, may one day beſtow my own *Meditations* upon a particular Diſcourſe: In the mean time, *I charge all thoſe that ſhall reap any benefit by this Tranſlation, under the ſecret and ſevere Curſe of God, That they beſtow upon it the Auguſt reverence due to ſuch a Secret, by concealing it to themſelves, and making uſe of it onely to the Glory of our Great Creator.* That being the principal aym of this Work, and of all others ſtamped with the Signature of

1. *March.* 16$\frac{49}{50}$. *James Haſolle.*

# POSTSCRIPT.

A*Fter I had writ this* Preface; *and committed it to the Preſs, I happily met with the following* Arcanum, *and perceiving it to ſuit ſo punctually with theſe* Chymical Collections, *for the ſolidity, likeneſs, and bravery of the* Matter *and* Form, *and to confirm ſome of thoſe Directions, Cautions, and Admonitions I had laid down in the* Prolegomena; *and withal, finding it a piece of very* Eminent Learning *and* Regard; *I adventured to tranſlate it likewiſe; and perſwaded the* Printer *to joyn them into one* Book, *which I hope will not diſlike the* Reader, *nor overcharge the* Buyer: *And though in the* Tranſlation *thereof, I have uſed the ſame ſolemnity and reſervation, as in the former; and ſuch as befits ſo venerable and tranſcendent a* Secret: *Yet I hope, that thoſe who (favored with a propitious* Birth) *ſearch into the Sacred Remains of* Ancient Learning, *admire the rare and diſguiſed effects of* Nature, *and through their* Piety *and* Honeſty, *become worthy of it, may finde* Ariadnes *thred to conduct them through the deluſive windings of this intricate* Labyrinth.

1. *April*, 1650.

James Haſolle.

# TO THE STUDENTS IN Chymiſtry.

Although (according to *Ariſtotle*) Muſick be ranked in the number of Sciences: yet we read how K. *Philip* tauntd his Son *Alexander*, when he ound him Harmoniouſly ſinging, in theſe words ; *Alexander, art not thou aſhamed to ſing ſo finely?* By which words he accounts it diſhonorable for a Noble Man to uſe that Art publikely ; but rather when he is at leiſure: Privately, either to refreſh his Spirits, or if there be any diſpute concerning Phyſick, that it ſhould be tempered with all Harmonical ſweetneſs, and proportion. In like manner it is (to our grief be it ſpoken) with the Art of Chymiſtry ; whileſt it is ſo much defamed, diſparaged, and brought into diſgrace, by the fraudulent dealings of Impoſtors, as that whoſoever profeſſes it, ſhall ſtill be ſtigmatized with Publike Reproach.

Neverthele ſs very many, yea too many there are to be found at this day, (profeſſing I know no what ſhadow of this Divine Art who ingroſs unto themſelves, a it were the whole World, to it

Deſtruction

Deſtruction, [Braſs, Iron, or other Metal,] not to convert the ſame nto Gold, but are found at length o cheat with it for Gold, to the great grief of many : Orphans nourn, by reaſon of ſuch Knaves, Widows weep, Husbands lament, Wives bewail their miſery. This Man deſireth his Lands, that his Houſe, another his Rents taken rom him. And amongſt theſe alo (which is the more to be wonred at) we have known very nany inſtructed in every Academical Science; becauſe of whom being ſtruck no leſs with Admiation then Fear,) I begun to be omething diſcouraged, and by e example of their vain Expence, ave over any further ſcrutiny in is Golden Science.

But the remembrance of my nfancy in this Study, wherein for ven yeers together I had been an e witneſs of the Truth thereof, I ſpent many laborious days, and tedious nights, until that according to the advice of Count *Bernard*, I had for ſome yeers read and more accurately peruſed th moſt ſelect and approved Authors; the which (although a firſt I ſuppoſed they had differec amongſt themſelves, as if wha this ſayes, another denyes, wha here is raiſed, there is ruined, yet at length I found (by Gods aſſiſtance,) that they agreed Hermetically and Harmonically, in on Way, and one Truth; by whicl means I diſcovered the one for true Philoſophers, the other falſ Chymiſts, and at length, callec to minde the memorable ſayin of *Daſtin* the Philoſopher: *Tha it ſufficeth not to be Learned, unle in the very thing from whence th Queſtion ariſeth.* So I found men (otherwiſe Learned) unlearned i this Art; amongſt which I kne a *Biſhop*, (whoſe fame in Chymiſtry was celebrated of many, whom I viſited, after I had ſeen a little Chymical Tract, writ with his own hand:) And when I took him laboring in our Common Gold, whence he ſtudied to Extract *Vitriol*, (which he held his onely Secret) I left him; for that I ſaw he had neither before him the proper Matter, nor the manner of Working, according to the Doctrine of Philoſophers; and that I knew he had many Coal-rakers, and Brokers of Receipts, as well in *England*, as in *Germany*, and *Bohemia*: But truly I found not one Man for Thirty yeers together, that wrought upon the proper Matter, and conſequently not any who deſerved the name of a *Philoſopher*. And for my own part, if more may not be granted me, then a far off to behold the Holy Land, I ſhall admire whatſoever the Great and Omnipotent God, is pleaſed out of his infinite Mercy, to grant me; yet in the interim, whilſt (for delight ſake) I was converſant (by the favor of *Hortulanus*) in the *Philoſophical Roſary*, I pickt out ſome no leſs pleaſant then wholſome Flowers, which I have made up into a *Faſciculus*, for the Eaſe and Benefit of Young Students, in this Art (whilſt in reading and peruſing, they were wont to conſume ſome yeers, before that they learned rightly how to handle, or in handling to compound:) The which (if not too boldly) I dedicate to you the Lovers of this Truth, and have accounted it worthy of publike view. Deign therefore (ye ingenious Men,) that this my *Faſciculus*, howſoever collected by my Labor, yet by your Authority and Favor, to be preſented a more Illuſtrious

Illuſtrious Work: whence (by Gods Favor and Permiſſion) they may be able to pick out what is daily ſo much deſired, and ſought for, by multitudes.

What in obſervance, Faith, and all Duty, and in memory of your Merits, may in any wiſe be performed by me, to your praiſe and honor: the ſame I moſt freely, and dutifully promiſe, and vow ſhall be performed. Farewel moſt Famous Men, and may ye not diſdain to cheriſh me with your Patronage.

Yours moſt devoted

ARTHUR DEE.

*C. M. Archiatros Anglus.*

# TO THE
# Candid READER.

E*Ven as Reaſon and Experience; are juſtly called the Hands of* Phyſitians; *without which, neither Health [the Treaſure of Life] can be preſerved; nor Sickneſs [the Herauld of Death] expelled: And that Phyſick it ſelf remaineth Lame and Defective: So, in this Philoſophical Work, Nature and Art ought ſo lovingly to embrace each other, as* „ *that Art may not require what Nature denies, nor Nature deny what may be perfected by Art. For Nature aſſenting, ſhe demeans her ſelf obediently to every Artiſt, whileſt by their Induſtry ſhe is helped, not hindred. Of whoſe Steps, Progreſs, Motion, and Condition, whoſoever*

*s ignorant, let him not preſume to*
*ttempt this Work, (of it ſelf Ab-*
*truſe, and otherwiſe wonderfully*
*hadowed over by Philoſophers, with*
*nfinite Clouds :) For nothing An-*
*ſwers his Expectation, who either*
*knows not, or ſtrives to compel Na-*
*ure. For that ſhe (as learnedly*
Raymund) *will not be enforced, or* "
*traitned. But he that covets after*
*Fame, by the Honor of the Art, or*
*o reach the Summity thereof; let*
*im firſt obſerve, and obſequiouſly*
*follow Nature Naturalizing, Propa-*
*gating, Multiplying, and being the*
*Miſtreſs and Guide, muſt reſemble*
*Art in what ſhe is able: which al-*
*hough in divers things it be a Cor-*
*ectrix, and help of Nature, whilſt*
*t cleanſeth her from all Errors and*
*Defilements, and being hindred in*
*Motion, is holpen by it; yet is it im-*
*poſsible ſhe ſhould be imitated in all*
*hings.*

*For, as in this Divine Work (not*
*un-*

undeſervedly ſo called, inaſmuch as it is affirmed of all Philoſophers, tha never any Man of himſelf, withou Divine Inſpiration, could comprehend, or underſtand it, though otherwiſe he appeared a moſt Learned Philoſopher :) So, in all other Compound Bodies, in the firſt Mixture or Compoſition of Elements (that may conceal the occult cauſe of Motion and Conjunction) the weigh and proportion of every Element are utterly unknown. That Secret o Secrets, beſtowed by God upon Nature in the Beginning, ſhe ſtill retains in her own Power, and ſhall ſo until the end of the World: Perhaps, leſt Mortal Men (if it ha been made known to them) elated b the inſolence and pride of Devils ſhould preſume to Create, which i proper to God onely; who by the unſpeakable Power of his Word, hat endued Nature (as his Miniſter with the Generation, Propagation an *and Multiplication of all things. For when he inſpired in things Created, the Generation of the World (ſaying,* Encreaſe and Multiply;) *he gave alſo a certain Springing or Budding, [that is, Greenneſs, or Strength,] whereby all things multiply themſelves (whence ſome more profoundly contemplating, ſaid, That all things were green; whereas to be green, may be ſaid to encreaſe, and grow up together,) and that Greenneſs they called Nature. Therefore it is not without cauſe, that the prime Philoſophers do ſo ſeek after, and ſacrifice to Nature: when without her help, Art (in this knowledg) performs nothing. Nor any wonder, f the moſt Learned Engliſh Monk,* [Roger Bacon,] *writ of the wonderful Power of Nature, and the marvellous Secrets in Art. Nor doth* Parmenides *leſs admire the Power of Nature; [in theſe words,* O that Heavenly Nature, over-ruling, and excelling the Natures of Truth, and cauſing them to rejoyce. This is that ſpecial and Spiritual Nature, to whom God gave a Power, above the violence of Fire ; and therefore let us magnifie it, ſeeing that nothing is more Pretious ! ]

*Therefore* (Friendly Reader) *I recommend to thee, and the Sons of Art, this Lady of Honor, without which we attain not, (or perfect any thing in) this Art ; that ſo it may be your work, and chief ſtudy to obtain her Friendſhip, ſo, as when an occaſion ſerves, ye may be found Judges, not Jugglers of Nature and Art.*

*For which cauſe I have writ this little Tract ;* [ viz. *My* Faſciculus Chemicus ;] *wherein I have given you the more abſtruſe Secrets of Nature, choſen, culled, compacted, and digeſted in no ordinary manner, as being a renowned* Speculum, *whoſe*

*refulgent,*

*refulgent, and reflecting Beams make known, the unknown Secrets of Nature; taking original from the* Chaos, *proceeding to the Separation of Light from Darkneſs; and by the Degree of Perfection (Art handling it) the Foot-path is manifeſted, and chalked out; whereby Nature is at laſt brought to more Perfection. Which Book indeed, although perhaps it may be looked upon, by many, as a thing of no value, becauſe it conſiſts (for the moſt part) of the ſayings of* Philoſophers, *digeſted onely in order, (yet is it no eaſie buſineſs, when as* David Lagneus *witneſſes of himſelf, in his Epiſtle to his* Harmonious Chymiſtry, *whilſt he was Counſellor and Phyſitian to the moſt Chriſtian King*, That he ſweat with continual Labor, for twenty two yeers, until he had compoſed (*it may be*) ſuch another little Tract.) *As touching the Method of this Work, it contains ten*

*ſmall*

*ſmall Chapters, and every Chapter, follows the Order of the Work: whence alſo a Myſtery is revealed, which for matter of diſſembling, or concealing things, was never before ſet forth in this manner: Other men having ever put the Beginning at the End, and the End at the Begining, in ſuch ſort (as witneſſes* Dynyſius) that it was impoſſible *(the Divine Counſel ſo diſpoſing it)* to finde all things orderly writ. *Some Chapters alſo are noted, not onely with Titles (ſcarce hitherto heard of) but rare Things, [ even the Secrets of the Art laid open, ] which (as very many affirm) ought not to be publiſhed. But in the end of every Chapter, I have briefly comprized, and expounded the extracted Marrow thereof. Otherwiſe (as* Senior *ſaith)* If I did not expound ſome thing out of them, my Book ſhould be the ſame, with the Book of thoſe Wiſe men, and my words theirs;

heirs; and, as if I had taken their vords, and uſed them for my own, vhich were both unworthy, and diſgrace to him that ſhould o ſo.

*But the* Authors *I have pro-uced, whoſoever hath read them, ill not deny, but that they are the hoiceſt, the moſt Acute, and Ap-roved; and that the things ſelect-d and culled from their Writings, re ſuch onely, as muſt neceſſarily e known; That ſo Art may be made nown in things requiſite, and the rivolous omitted, by which many ave been ſeduced from the way of Truth, whileſt onely it behooves the ntelligent Reader, to diſtinguiſh Truth from Falſhood. For the Truth s not otherwiſe hid in their Wri-ings, then Wheat amongſt the Chaff, he which with Labor and Toil I have found out, and here preſented, Vnmasked and Naked) to the Stu-ious Readers, for the Publike good;*

*Hoping;*

*Hoping, that this my Labor will not onely be uſeful to the younger Proficients; but even grateful to the Learned themſelves; And which I deſire you may all of you, fairly, and freely accept of. Farewel.*

From my Study at *Muſco*, the Calends of *March.* 1629.

# ARTHUR DEE
## Doctor of Phyſick,
## His
## *Chymicall Collections.*

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## CHAP. I.
### *Naturall Matter, what it is, and from whence.*

IN truth the matter of which the Stone is made, is onely one; nor can this neighbouring Faculty bee ound in any other thing. And it that which is moſt like to Gold, is alſo that of which it is begotn; and it is *Argent Vive*, alone, ure, without the commixtion of ny other thing, and it is obſcured ith infinite names, and the maner of operating is onely one, but *Petrus Bonus.*

it is diverſly varied by the Philoſophers, therefore no wonder if the Art be difficult, and the Artiſts greatly erre. Neverthelesſe Art begets Medicine from the ſame, or altogether the like principles, as Nature begets metalls. *Petrus Bonus, page* 120.

*Arnoldus.* The Vive Argent is compounded with Citrine Sulphur, ſo that they are changed and become the ſame in one maſſe Lucide Red, weighty, of which two kindes are ſufficient for the compoſition of the Elixir. He therefore that deſires to ſearch into the ſecrets of this Art, it is fit he know the firſt matter of Metalls, leſt he loſe his labour. *Arnoldus lib. de Alchimia, pag.* 1.

*Petrus Bonus.* Art willing to follow Nature inquires out her end, and findes theſe principles congealed by Nature into this middle Nature, and not impure; and endevours to digeſt

geſt and purifie ſuch a Matter with the heat of Fire, that from thence he might draw the form of Gold, with which all imperfect metals are turned into Gold, in as much as they are ordained by nature to this end, *Petrus Bonus p.*105.

*Lullius.* We ſay that the whole is but one thing, which is varied into the number of three, by its operations, and in varying by one decoction is one thing of one ſingle power, and after this paſſing by degrees to information, by another digeſtion it will be another thing, which we call Argent Vive, Earth, Water, and Ferment, Gumm and our ſecond Salſature, bitter and ſharp, which by its Compound virtue and propriety got by the ſecond digeſtion; doth looſe the whole body, and after by another digeſtion hath a greater force. And ſo thou maiſt underſtand that in our Magiſteriall there are three proper

Earths, three Waters, and three proper Ferments ; three proper Gumms, three Salſatures, three Argent Vives Congealing, as in our Practiſe is manifeſt. *Lullii Theorica p.109.*

*Tauladanus.*

Such a Matter muſt be choſen in which is Argent Vive, pure, clean, clear, white, and red, and not brought to perfection, but equally and proportionably mixt by a due meane, with ſuch a ſulphur, and congealed into a ſolid Maſſe, that by our diſcretion and prudence, and our artificiall Fire, we may attain its inmoſt purity, that after the perfection of the work it may be a Thouſand Thouſand times ſtronger then ſimple bodies digeſted by naturall heat. *Tauladanus pag.314.*

*Lullius.*

If we had Sulphur and Mercury from that matter upon the Earth, of which Gold and Silver are made under the Earth, from them we could eaſily make Gold and Silver

ver, with the propriety of their own nature. Therefore there is nothing farther requiſite, but that we finde what is neareſt to it, of its own nature. Mercury in all Elemented ſubſtances is one and the ſame; which Mercury is indeed naturall heat, which produceth as well Vegetables as Minerals, although diverſly according to the command of Nature. And ſo our Mercury never is viſible, but intelligible only, and ſo it is manifeſt, that it is in every thing and every place, hence common to all things. *Lullii Codicillus pag.*131.

*Flamelius.* In our Stone, there are the Sun, and the Moon vive, and they can generate other Suns and other Moons; other Gold and Silver, to theſe, are dead. *Flamelii Annotationes, pag.*138.

*Roſ. Philoſ.* The Philoſophers Stone is found created by nature and our Mercury, *viz.* the matter in which the

Philoſophers Mercury is contained, is that which nature hath a little wrought and framed in a Metallick form, but yet left imperfect. *Roſ. Philoſ. pag.*231.

*Ripleus.* I ſaw a red Toad drinking the juyce of Grapes even till his Bowels were burſt. *Riplei Somnium.*

*Vogel.* Art following Nature will not uſe Argent vive alone, nor Sulphur alone, nor Argent vive and Sulphur together; but the ſame Matter mixt and compounded of the ſame Principles, which Nature hath prepared for Art, like a carefull Mother for her Daughter. And hath conjoyned them from the beginning of the generation of Metals not otherwiſe, as in Milk, Butter, Cheeſe, and Whay. But afterwards Art ſeparates and ſequeſters it, and again joyns and digeſts it being purified by the addition of outward heat only: Nature operating from within, untill that outward

ward Sulphur be divided from the Argent vive. *Vogelius pag.*105.

*Baſilius Val.*

Think with thy ſelf whereto thou wouldſt labour to bring our Stone, then ſhalt thou know, it flows from no other then a certain Metallick Radix; from whence alſo Metalls themſelves are ordained by the Creator. *Baſilius Valentinus page* 15.

*Clanger Buc.*

When I ſpeak of Mercuriall water, doe not underſtand Crude Mercury, but the Philoſophers Mercury of a Red ſubſtance, drawn from Mineralls, having the matter in themſelves, from Sulphur and Mercury, and that Argent vive and Sulphur are one thing, and proceed from one thing, therefore whiten the Leton, viz. Braſſe with Mercury, becauſe Leton is of the Sun and Moon, a compound Citrine imperfect body, which when thou haſt whitened &c. *Clanger Buccinæ pag.*503.470.

Dunſtan. The Philoſophers Gold and Silver, are two principall Tinctures, red and white, buried in one & the ſame body, which Tinctures can never naturally come to their perfect complement, yet they are ſeparable from accidentall droſſe, and earthly lutoſity, and afterwards by their proper qualities in their pure Earths the tinctures red and white are found commixtable, and the moſt fit Ferments for them, ſo that they may in a manner be ſaid to want no other thing. Of this very Body the matter of the Stone, three things are chiefly ſpoken, viz. *The green Lion*, *Aſſa fœtida, and white Fume*; but this is inferred by the Philoſophers from the Compound, that they might anſwer the fooliſh according to their own folly, and deceive them by the divers multiplicity of names. But doe thou always underſtand one thing to be really intended,

tended, although accidentally three things may be ſo called. For the green Lyon, Aſſa fœtida, and white Fume, are altogether attributed to one and the ſame ſubject, and are always coucht in one and the ſame ſubject, untill by Art made manifeſt. By the green Lyon, all Philoſophers whatſoever underſtood, green Gold, multiplicable, ſpermatick, and not yet perfected by Nature; having power to reduce Bodies into their firſt matter, and to fix volatile and ſpirituall things, and therefore not unfitly called a Lyon. By Aſſa fœtida, we underſtand a certain unſavory Odor, exhaled from the unclean body in the firſt operation, which may in all things be likened to ſtinking Aſſa fœtida. The reaſon why it is called white Fume is this: In the firſt diſtillation, before the Red Tincture aſcends, there ariſes a ſmoak truly white, whereby the receiver is darkned or filled with a certain milky ſhadow, whence it receives the name of Virgins milk. Therefore where ever thou findeſt a ſubſtance endowed with theſe three properties, know that it is the matter of the Philoſophers Stone. *Dunſtan. pa. 3.*

*Clangor Buccinæ.* Therefore let us take a matter which will be Gold, and which by the mediation of our skill is brought into a true ferment. *Clangor. pag.* 510.

*Roſarius Philoſ.* The matter of Metalls is a certain ſmoaky ſubſtance, and it is the firſt matter of Metalls, containing in it ſelf an unctuous or oyly moiſture, from which ſubſtance the Artiſt ſeparates the Philoſophicall humidity, which is fit for the work, which will be as clear as a water drop, in which is coucht the metallick Quinteſſence, and that is placable Metall, and therefore hath in it a meane of Joyning Tinctures togeogether, becauſe it hath the nature of Sulphur, and Argent vive. *Roſar.Phil.p.278.*

*Daſtin.* The thing whoſe head is Red, feet White, and eyes Black, is the whole Myſtery, *Daſtin. viſio.p.2.*

*Morien.* Know that our Leton is Red, but not for our uſe, untill it bee made White. *Morienus p.38.*

*Lullius.* When thou wouldſt have Minerall Elements, take not of the firſt, nor laſt, becauſe the firſt are too much ſimple, but the laſt, too groſſe. When thou art hungry, take Bread, not Meal; when thou wouldſt make Bread, take Meal, not the Ear. *Lullius Theori.p.34.*

*Eximedes.* There is a pure Matter, which is the Matter of Gold, containing in it ſelf, the heat which gives increaſe, and hath a power to increaſe and multiply in its kinde, as all other things. *Eximedes, p.45.*

*Arnold.* In our imperfect Metall, are the Sun and Moon, in virtue and neer pow-

power, becauſe if they were not in the Compound, neither the Sun nor Moon could thence be made. *Arnold. Epiſt.pag.*491.

*Lullius.* Mercury is in all Elemented Subſtances, one and the ſame; which Mercury is indeed the naturall heat which produces as well Minerals as Vegetables, although diverſly according to the precept of Nature; and ſo our Mercury is not viſible but intelligible; and it is manifeſt, that it is in every thing and place, and common to all. *Lullii Codic.fol.*134. *Repelat.*6.

## *THE COROLLARY.*

Vogelius, Treveſanus, *with divers other Philoſophers adviſe, firſt ſeriouſly to conſider in what point Authors moſt agree; for in it they affirm, the onely and ſingle truth is involved: To me therefore, meditating this from the moſt ſelect Authors.*

*hors, recited with their Harmony, oth in the Subſtance, Form, and Colour, and in all neceſſary Circumſtances and Accidents, was diſcovered (by Divine aſsiſtance) the Subject of all wonder (as* Cornelius Agrippa *rightly cals it) in open and aked words. It is therefore generally agreed, and of all confeſſed, That there is one* vive *or* volatile *Argent, retaining a certain Vegetability, while it is yet in motion, not brought to maturity, or the determinate term of naturall digeſtion in the Mines. And the ſame is immaturate Argent vive (not that Mature of the vulgar) which is next to Metall in poſsibility; and therefore of ſome is called Immature Metall. According to* Arnold, Riplie, Dunſtan, Morien, *and* Clangor Buccinæ; *it is cloathed with a Red colour, offered or brought to us by Nature; but if it be not by the Artiſt taken from its Radix in a due time,*

viz.

viz. *before it come to ſuch maturity, as to contain one grain of Malleable Metall, it will be unfit for our purpoſe. Seek therefore the Philoſophick Embryon in its due place, and mature immaturity, and you ſhall know (as* Roſarius *ſaith) our Stone is found created of Nature; which truly is to be underſtood of the matter of the Stone compounded by Nature, and formed into a Metallick form, but given to Art imperfect, that by degrees it might be brought beyond the degree of perfection.*

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## CHAP. II.

### *The Preparation: or the firſt work, or work of the Winter.*

*Senior.* THis is the Preparation, becauſe there are blinde men, and they have erred a long time, while they were ignorant that this Stone was pre-

prepared with this preparation. *Senior, p.31.*

Daſtin. If the firſt work proceed not, how is the ſecond attained to? Becauſe, if no diviſion be made, here is no conjunction. *Daſtini Speculum, pag.56.*

Arnold. We muſt begin with the ſepaation of the Elements, from the Red earth, as of the pure from the mpure. *Arnoldus in Hortulanum, ag.9.*

Pandolph. Thou muſt diligently conſider, how this diſſolution may be made, nd certainly know, that it is not lone, but by the water of Mercuy; and know, that every body is diſſolved with the ſpirit, with which it is mixt, and without doubt is made ſpirituall. *Pandolhus in Turba, pag.16.*

Lullius. Son of Truth, underſtand, that we in the firſt operation of our work, doe purge and prepare mater for the creation of its Sulphur; which

which being prepared, by and by in the ſecond preparation, wee compound and create medicine, which how great virtue it hath, will be manifeſt. Therefore firſt thou muſt create its Sulphur, becauſe without that, thou canſt not make the compleat *Elixir*. And when thou haſt created Sulphur, then begin the Philoſophick work; but ever conſider, that the nature and propriety which is in the very ſpirit, may not be combuſt in its preparation by the power of the fire. Becauſe then the ſpirit cannot whiten, nor joyn it ſelf with the Earth: Therefore it often happens that they who think to make water of life, make water of death, by reaſon of combuſtion. *Lullii Apertorium*, *p*.2.

*Arnoldus.* The Veſſels ſo diſpoſed, a moſ ſubtill ſmoke will ariſe in the Alembick, and the ſame will be turned into a clear water, having the nature of theſe ſpecies; whereof the Stone is generated: which Water deſcends by the Noſe of the Alembick. *Arnoldus in Comment. Hortulani. p.16.*

*Lullius.*

The Phlegm wherein our Sulphur, which is called Gold, is decocted, is that in which Air is included: for our Phlegm is a middle ſubſtance; and the firſt water of Mercury, wherein the principle of the Stone is; *viz.* its diſſolution; nor doth it enter with it, but as it were wetting the parts of things, not generating or increaſing. *Lullii Teſtam. pag. 1.*

*Lullius.*

It is meet thou prepare the Matter, till it be fit to receive our Mercury, which we call glorious Mercury; and the manner is, That thou take a proportion of the ſaid Earth, and put upon it the fourth part of the ſaid imperfect Menſtruum, wherein is ſuch a Mercury, and ſet it in a *Balneo* for the ſpace of ſix days, and diſtill it, and ſo continue untill the Earth be diſpoſed to imbrace a Soul; which will not be done at the firſt or ſecond time; therefore put it again and again in the *Balneo* for the ſpace of ſix days, in a Glaſſe very well ſealed; after that open the veſſell, and ſetting the Alembick on again, with a moſt gentle fire diſtill the humidity; and again pour on more of its Menſtruum, which hath its ſeed in it, and digeſt it as aforeſaid and ſo continue untill the Earth b diſpoſed to entertain its ſoul. Son it is to be obſerved, when it ſhal drink up and retain four parts mor of its weight, that if thou put a lit tle upon a heated plate of Gold o Silver, it will all flie up into ſmoke then is the Earth pregnant and pre pared, which ought to be ſubl med. *Lul.Teſt.pag.*15.

*Roſar. Philoſoph.* Firſt, all the ſuperfluous and co rupt humidity in the eſſence

tho

hoſe things, and alſo the ſubtill nd burning ſuperfluity muſt be levated with a proportionable ire,and that by Calcining. Then he totall ſubſtance remaining corupt in the Calx of theſe Bodies of he burning ſuperfluous humidity nd blackneſſe, is to be corroded ith the aforeſaid Corroſives, aute or acerb, untill the Calx bee nade white or red. *Roſar. Philoſ.* g.345.

*Scala.* Our Mercury is made of perfect odies, and not imperfect, that is, ith the ſecond Water, after they ave been duly calcin'd by the rſt. *Scala, pag.*128.

*Artephius.* It behoveth thee to extract one ving or vive incombuſtible Wa- r, and then congeal it with the erfect body of the Sun, which e- en there is diſſolved into nature, d a white congealed ſubſtance, as it were Cream, and would come l white. Neverthеleſſe, firſt this

Sun in his putrefaction and reſolution in this Water in the beginning loſes his light; is obſcured and waxeth black; at length he will elevate himſelf above the Water,& by little and little, a white colour will ſwim above him, and ſo the perfect body of the Sun receives life, and in ſuch a Water is inlivened, inſpired, increaſed and multiplied in his ſpecie, as other things Therefore our Water is a Fountai fair, pleaſant and clear, prepare onely for the King and Queen whom it very well knows,and the it, for it attracts them to it ſelf, an they remain two or three days t waſh themſelves in that Fountai *viz.* ſome moneths; and theſe i makes to grow young,and rende them very beautifull.

Theſe three things mutuall follow, *viz.* Humidity, Putridit and Blackneſſe; from whence t glaſſie houſe may be poſited, an ſubti ubtilly ſited, untill the moiſt Mat-er included, by little and little ecame putrid and black, for the utrefaction begins together with he ſolution, but the putrefaction not yet compleat, untill the hole Matter be diſſolved into ater. *Artephus pag.9.*

One of the contraries exceeding eſtroies the reſt, whence the arth is made Water, when the vatry qualities overcome it, and n the contrary, this Water muſt raw forth three things, *viz.* a pirit, a Body, and a Soule, whence his Water is threefold in Na-ure, which hath in it ſelf Water, ire, and Earth. We divide the iſſolved Stone in the Elements, nd waſh it particularly, that it t might be more ſubtilized, and he better purified, and that at leaſure the Complexion might e more firmly compoſed, but we iſtill it very often, as the Water *Daſtin.*

and

and Air are clean without dregs and light without filth, pure without contraries, for then they waſ more eaſily, touch more plentifu ly, and work more nobly. For A (as *Ariſtotle* ſaith) in like mann throws off all ſuperfluities from i work, as Nature doth. For Fi extracts that which exiſts in t interiours of things, and feeds c the ſulphurity of them, ſubtilizin and rarifying at pleaſure. An therefore we diſtill them, th we might ſweetly draw out the filth. But we doe it ſweetly ar with inhumation, leſt the exceſſi Fire conſume the ſought for ſu tilties. Whence in every diſtillat on obſerve this ſign, that unive ſally there be candour and puri in it, and whatſoever drops for unmixt, put apart, becauſe t work is corrupt if thou doe othe wiſe. Therefore we ſo much diſti it, untill it ſend forth no dregge

unleſ

unleſſe happily white ones, and this we iterate ſeven times, that in their ſimple purity they might tranſcend the orders of the ſeven Planets. For it is meet they be moſt pure and clean, which by their purity ſhould cleanſe and perfect other things. And according to the quantity of diſtillation they will be clear, and according to the plurality of clearneſs, they will cleanſe and touch other things. Whence it ought to be diſtilled ſeven times; what is more is evil, becauſe as diminution hinders, ſo augmentation corrupts.

In the fourth diſtillation follows the Lavement, that its every Element might be rectified ſeverally, whence we diſtill the Water and Aire ſeven times by themſelves. But thou ſhalt diſtill all things with moiſture, becauſe drineſſe corrupts the work with combuſtion: And the Philoſophers adviſe that every diſtillation be always made ſeven days with inhumation, meaning that inhumation be made ſeven days between every diſtillation. *Daſtini ſpec. pag.96.*

*Roſar. Arnold.* It behoveth thee to exerciſe the ſeparation of the Elements as much as thou art able, to waſh off the Water and Air by diſtillations, and to burn up the Earth by Calcination, untill there remain not any thing of the Soul in the Body, unleſſe what may not be perceived in the operation, the ſign of which will be, when nothing ſhall be evaporated from the Body, if a little of it be put upon a heated plate. *Roſar. Arnold. pag.*423.

*Maſſa Solis & Lunæ.* As an Infant exhauſts all airy vapours in nine moneths, and the menſtruum turned into a milky form: ſo in nine moneths the firſt work is performed, *viz.* the ſecond whiteneſſe, becauſe the whole is coagulated: Neverthleſſe the

work

vork is finiſhed about ſix moneths ccording to the Experience of the Author, but according to *Balgus in Turba* in an hundred and ninety ** Pag. 129.* lays. *Maſſa Solis & Lunæ. pag.* 75.

Let not the water be ſuffered to tand when it is fit for operation, ecauſe it receives its Curd into he bottome, crudled or coagulaed by the cold of the Aire, and ongealing drieth; which hapned o one of my Companions, who or the ſpace of a year found it ſo, ut it was not diſtilled. *Maſſa Sois & Lunæ. pag.* 274.

*Roſar. Philoſoph.* No ſolution ought to be made vithout Blood, proper or approriate, *viz.* the Water of Mercuy, which is called the Water of he Dragon, and that Water ought o be made by an Alembick withut the addition of any other hing. *Roſar. Philoſ. p.* 223.

*Raymundus Lullius.* The whole courſe of the work endures

endures for the ſpace of two years whence the Stone is of one year and the Elixir of another. to ever new Artiſt who never made it, bu to every good and expert Artiſ who is ſubtile, one year and thre moneths are accounted ſufficient *For by what it is corrupted, in lik manner it is generated. Lul. Theo p.76.*

*Ventura.* Accommodate well the Fire i the furnace, and ſee that the whol Matter be diſſolved into Wate then rule it with a gentle Fire, untill the greater part be turned int black duſt. Becauſe when ou Stone is in our veſſell, and ou Matter feels our Sun, it will preſently be reſolved into Water. *Ventura p.*129.

*Roſarium Philoſ.* Putrefaction is made with moſt gentle Fire, ſo that nothin may aſcend, becauſe if any thin ſhould aſcend, there would b made a ſeparation of parts, whic ough ought not to be, untill the Maſculine and Feminine are perfectly joyned. *Roſar. Philoſ.pag.*261.

*Daſtin.* The encompaſſing frigidity of the Aire, the binding ſolidity of the Earth, the diſſolving heat of the Fire, the impetuoſity and reſtleſſe motion of the Water, and exceeding quantity of Multitude doe hinder Putrefaction (as *Ariſtotle* ſaith.)

But the calidity of the Air, the ſubtility of Matter, the gentleneſſe of the Fire, the ſtability of Reſt, the equality of Compounds, the gravity of Patience, the maturity of Time, do neceſſarily induce and haſten Putrefaction; yet ſo, that the Air be tempered, what is thick ſubtilized, the Fire moderated, Reſt preſerved, Proportion adequated, Patience ſtrengthened, and the time expected until Nature proceeding naturally ſhall have compleated her owne worke.

*Daſtin*

*Daſtin ſpec. pag.* 184.

*Scala.* Our Water muſt be divided into two parts, whereof in one part the Body is congealed, *viz.* with ſeven Imbibitions and Congelations, but in the other part it putrefies and melts, that the fiery Water abovesaid might be caſt forth. *Scala Philoſ.pa.*151.

If the work in its managing be deduced to the finall red ſtate, by corruption before the due term o whitenesse (which it may not be thou haſt erred; then for a remedy take away the rednesse wit freſh white Water, by imbibitio and inhumation. *Idem.*

*Lullius.* There are three Humidities, th firſt is Water, the ſecond is Aire (the mean between Water and Oil the third is Oil it ſelf. The Wate is diſtilled to the likeneſſe or fig of perfect whiteneſſe, which i tranſparent ſplendour, and th ſhining clearneſſe of cryſtall; an

h

e that attains to this Token hath he Philoſophers Mercury, diſſol-ing all Bodies, chiefly of the Sun nd Moon, becauſe of the vicinity r nearneſſe of Nature. *Lul. Co-ic.p.*119.

*Lullius.* In our whole Magiſteriall there re three principall Spirits neceſſary, which without the conſummation of their reſolution cannot be manifeſted, and they are otherwiſe called three Argent vives, and for Argent vive underſtand the Water in which the Tincture is carried. *Raymund.Theor.p.*122.24.

*Ripleus.* If you will hear me, I will truly ſhew what is that Mercury chiefly profitable: know therefore that there are three Mercuries which are the Keys of Science whom *Raymund* cals his Menſtrua, without which nothing is done rightly, but two of thoſe Mercuries are ſuperficiall, the third Eſſentiall, of the Sun and Moon, perfect Bodies

when

when we firſt Calcine them naturally, but no unclean Body is ingredienced except one, which is commonly called of the Philoſophers, The green Lion, which is the mean of joyning Tinctures. With the ſecond Mercury, which is vegetable Humidity, both the Principall, Materiall, and Formall bodies ought to be reſolved, otherwiſe they are of little moment. And with the third, which is Humidity, very permanent and incombuſtible, the unctuous Tree of *Hermes* is burnt into Aſhes. *Ripley pa.*25.

*Incertus.* Sons of Wiſdome, there are three ſolutions, the firſt is of a crude Body, the ſecond is of a Philoſophicall Earth, the third we put in Augmentation. The Virgin is Mercury, becauſe it never propagated a body in the Womb of the Earth, and yet it generates the Stone for us, by reſolving the Hea-

ven.

en,that is, it opens the Gold,and ringeth forth a Soul. *Incertus de Chemia. pa.6.*

*Ventura.*

Metals are reduced to the firſt Matter, when they are driven back, o that firſt ſimplicity, which heir Elements had in their firſt Compoſition, in which there were Spirits and Vapours by nature perfectible to the form of the Compound. *Vent.pa.*12.

*Ludus Puerorum.*

By Argent vive is underſtood he humidity of that unction, which is the radicall humidity of our Stone. *Ludus Puerorum pag.* 174.

*Vogel.*

The Preparation of this Spirit, s its ſubtilation, which is performed by many diſtillations, untill t hath gotten cryſtalline ſplendour and clearneſſe. *Vogel.p.*148.

*Ariſtotle.*

Keep the rectified Water apart, becauſe that is the Mercury of the Philoſophers, the water of Life waſhing the Leton. *Ariſtotle pag.* 366.

The

*Lull. compendium.* The whole labour and tediouſneſſe is in this, *viz.* the ſeparation of the Elements and Sulphur. Air cannot be divided from Metals unleſſe by the twentieth, twenty ſecond, or thirtieth diſtillation. And the Fire may be divided from the Earth at the eleventh diſtillation, and as many diſtillations as there are, ſo many putrefactions and reiterations of Water and Air together, to wit, of our Menſtrual water, and every putrefaction requireth eight days, or ſix continued, ſo that the diviſion of the Elements, dures the ſpace of an year but we have compleated it in ſeven moneths. *Lull. compend. pa.* 281.

The Alchymiſts have ſaid that the Stone is compounded of two Waters, *viz.* of one which makes the volatile Stone, and the other which fixes and hardens it. *Idem.*

*Avicenna.* Between every Calcination of the Earth, pour on water moderately

rately, to wit; not much nor little; becauſe if much, there's made a ſea of perturbation, if little, it will be burnt up into aſhes. But ſweetly, not haſtily, from eight days to eight days, by watering, decocting, and calcining the Earth, till it hath imbibed its Water; therefore when the Earth ſhall not be white, bray it together with its Water, iterate and calcine it, becauſe Aroc and Fire doe waſh the Earth, and take away its obſcurity from it; for its preparation is always with Water, and as the fitneſſe of the Water ſhall be, ſo alſo ſhall be the clearneſſe of the Earth, and by how much the more the Earth ſhall be white, &c. *Avicenna pag.* 420, 421.

*Scala.*

He which knows not how to extract more things out of one, is ignorant alſo to compound one thing of more. Our ſeparation is a ſeparation of a watry or moiſt vapour or phlegme in Balneis, a levigation of rarity, a production of principles. *Scala.p.*134.

*Geber.* Imbibe Calx or Body oftentimes, that thence it may be ſublimed, and yet more purified then before, becauſe the Calx aſcends upwards very difficultly or not at all, unleſſe holpen by the Spirit. *Geber. lib. ſummæ perfectionis pag.* 573.

*Ventura.* ‘ The Veſſell being fitly placed in the Furnace, the Fire underneath muſt be continued, then the Vapour of the Matter will aſcend upwards into the Alembick moſt ſubtilly, and the ſame will be turned into ſerene bright and cleare Water, having the form of a water drop, and the Nature of all the ſpecies of which it is generated, and it deſcends again by the Crows beak, that is, the Neck of the veſſell of the Alembick; and this Water, becauſe it is ſubtile, doth

doth enter the Body, and extract firſt the Soule, afterwards it diſſolves all that is left, and turns it into Water. Moreover know that all things which are ſublimed are ſublimed two ways, ſome by themſelves, and ſome with others; but our Mercury ſince it is a Spirit, is ſublimed by it ſelf, but our Earth, ſince it is the Calx of the Body, is not ſublimed, unleſſe very well incorporated with Mercury. Therefore beat or pound them together, and imbibe till they become one Body, becauſe the Body aſcends not unleſſe incorporated with Mercury. *Ventura p.*141.

*Vogel.* Diſſolve the Gold and Silver in Water of their kinde if thou know it. *Vogelius p.*78.

*Maſſa Solis & Lunæ.* And this is the laſt Preparation, *viz.* of Spirits often reiterated by Contrition and Aſſation with their Body, untill thou ſee theſe things which thou deſireſt in it. *Maſſa*

*Solis & Lunæ pag.* 240.

*Afflictes.* Sons of Learning, know ye that the whole Work,and·the Government thereof is not done but by Water, with which mingle ye th body of the Magneſia, and put i in its Veſſel, and cloſe the mout carefully, and boil it with a gentl fire, till it be made liquid, for b the heat of the Water, the whol will eaſily be made Water. *Afflictes in Turba.p.*32.

## THE COROLLARY.

*From a certain Minerall Maſſ coagulated, lucid, red, ponderou being perfect Metall, in the neare power, containing in it ſelfe vi ſpermatick Sulphur, and vive in mature Mercury, multiplicable in ſelf, with the moſt gentle fire of Balneum, or Bath, is drawn forth certain inſipid, phlegmatick Water, which if it be again repour*

*c*

*n, with its due proportion of Earth,
nd in due ſeaſon digeſted, and ab-
racted by diſſolving daily by little
nd little (but yet more and more)
he Body, it diſſolves likewiſe the
her Elements, and by including
ire in it ſelf, carries it up by di-
illing through an Alembick, the
Vater and Aire ought again to be ſo
ften poured on, digeſted and abſtra-
ed till the Body be altogether re-
lved by repeated diſtillations and
humations. Then after the fourth
ſtillation, the Aire is to be ſepara-
d from the Water, and to be recti-
d by it ſelf ſeven times, with which
terwards abſtract the Fire from
e black Earth. Laſtly, ſeparate the
ire from the Aire. And at length
pregnate the dry Earth (de-
ived of its humidity by imbibing)
often with Aire, untill light
iſe from darkneſſe, and our Infant
pear before our eies, expected by
ore then many lucubrations, which*

*at length is crowned with a Diadem,*
King of Kings, *whoſe riſe the Philo-*
*ſophers adore, under the Ænigma o*
*the riſing Sun in the encreaſing*
*Moon. But in the very point of Co-*
*agulation, which is performed b*
*Infrigidation, all Philoſopher*
*with one conſent affirm that th*
*work of the Winter, and of hidde*
*Preparation, is finiſht, then begin*
*the ſecond work truly Philoſophical*
*as in theſe words our Countreyma*
Norton *the excellent Philoſophe*
*hath expreſt:* Our Philoſophica
work (*ſaith he*) takes not its begin-
ning before all be clean within an
without. *And according to* Att
man, The ſecond work is no
made but from a clean and purif
ed body. *And this Preparation,*
*firſt work he calleth a Sordid labou*
*and adjudges it not worthy a learn*
*man, therefore not unfitly ſaid to*
*the work of Women.* But he d
ſerves not Sweets, that will n
t

taſt of Bitters: *And they who either know not, or neglect this hidden laborious Preparation, will neither attain the benefit, nor deſired end of this Art. But he that doth not clearly underſtand, from theſe, the manner of Practiſe, let him ſeek further aſſiſtance from* Raymund Lullie, Ripley, Roſary, *whence it plentifully may be fetched, eſpecially whilſt out of their Writings, in this little Chapter, where, here and there, they have obſcurely delivered themſelves, the Path it ſelf is evidently cleared.*

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## CHAP. III.

### *The Weight in Preparation.*

IF thou knoweſt not the quantity of the very Weight, thou wilt altogether want the doctrine of this Science. Forget not there- *Daſtin.*

fore, that whatſoever ought to diſſolve, ought to exceed in the quantity the thing to be diſſolved. But the firſt part of the Water (according to Philoſophers) ought to diſſolve the Earth, and turn it to its ſelf. Whence they ſay the Water is to be divided, that with the firſt part in forty days, it ought to be diſſolved, putrefied, and coagulated, till it be turned into a Stone, therefore it is meet that Water ſhould exceed the Earth. *Daſt.ſpec.p.*208.

When thou diſſolveſt, it ſhall be fit the Spirit exceed the Body, and when thou fixeſt, the Body ought to exceed the Spirit; for therefore is the Spirit that it might diſſolve the Body, and therefore is the Body that it might fix the Spirit. Therefore thou muſt impoſe three thirds of Moiſt, and one of Dry; for in the beginning of thy operation, help the work in

Diſſo-

Diſſolution, by the Moon, and in Coagulation by the Sun. *Idem pag.96,98.*

*Maſſa Sol' & Lunæ.*

There is another Weight ſingu-ar or plurall, and it is twofold; the firſt is of the firſt operation, and that is in the Compoſition of the Air, and it is divers according to divers men. Now there is another Weight Spirituall, of the ſecond work, and that is alſo divers according to divers men. *Maſſa Solis & Lunæ p.177.*

*Daſtin.*

I ſay that the firſt Water is to be divided into three thirds, whereof the firſt is to impregnate, terminate, and whiten the Earth, but the two other thirds are reſerved to rubifie the white Earth, that is to be incerated, and laſtly to be whitened: But yet no third (as *Democritus* upon the Magneſia ſaith) is ingredienced all at once, but every of the thirds is divided into another third, that ſo the Nine

Nine thirds returning to on Earth, might compleat a perfec Decinary. But the three firſ thirds, are the three firſt Salſatures to perform the firſt Dealbation, but the ſix other remaining thirds are ſix parts of Divine Water to conſume the ſecond Dealbation. But none of thoſe thirds doth altogether ingredience th whole, and at once, but every part of them one after another is ſeverally impoſed in their own ſeaſon, work and order. *Daſtin. ſpec. pa.* 177.

A ſmall Error in the principles doth cauſe great Error in things principiated; therefore that thou maiſt not erre in the firſt and ſecond work, we have taught always to impoſe Equals, for ſo equality ſhall flouriſh in both, that the Earth might ceaſe, as the Water moiſtens; as the Earth ceaſes. *Idem p.*222.

Ripley.

It is fit to attend what belongs o Proportion, for in this many re deceived, therefore that thou maiſt not ſpoil the work, let thy Bodies be both ſubtilly limated with Mercury, and ſubtilized with quall proportion, one of the Sun, another of the Moon, till all theſe things be reduced into Duſt, then make thy Mercury, of which join four parts to the Sun, two to the Moon, as it is meet, and in this manner it behoveth thee thou begin thy work in the figure of the Trinity. Three parts of the Body and as many of the Spirit, and for the Unity of the Spirit, one part more of Spirit then of corporeall Subſtance. According to *Raymunds Repertory*, this is the true proportion. This very thing my Doctor ſhewed me, but *R. Bachon* took three parts of the Spirit for one of the Body, for which I have watcht many nights before I perceived

ceived

ceived it, both is the right, take which thou wilt. If alſo thy Water be equall in proportion with the Earth and meaſured Heat, there will at once come forth a new Budde both White and Red. *Ripley pa.*30.

*Mundus.* Take of the whiteſt Gumme one part, and of the Urine of a white Calf another part, and part of a Fiſhes Gall, and of the Body of Gumme one part, without which it cannot be corrected; and decoct it forty days, afterwards dry it in the warm Sun till it be congealed. *Mundus pa.*88.

*Ariſtotle.* Take thy deareſt Son and joyn him equally to his white Siſter, drink to them a Love-cup, becauſe the conſent of goodwill joins one thing to another. Pour on them ſweet Wine, till they be inebriated, and divided into ſmalleſt parts. But remember that all clean things agree moſt aptly with clean

lean things, otherwiſe they will enerate Sons unlike themſelves. *riſt. in Tractatulo pag.*362.

*Maſſa Solis & Lunæ.*

Obſerve the firſt preparation, nd cogitate this, which is the exraction of all Spirits from the ody, and the cleanſing of them nto their Water. *Maſſa Solis & una pa.*240.

*Daſtin.*

Thou muſt impoſe three thirds f moiſture, and one of dry; for n the beginning of thy operation elp the work in the Solution by he Moon, and the Congelation by he Sun. *Daſtin ſpec. pa.*98.

## THE COROLLARY.

Count Bernard Treviſane *vow-d to God, that he would never in aked words, or vulgar ſpeech diſloſe the Weight, Matter, or Fires, ut onely in true Parables, without ither diminution or ſuperfluity, in mitation of the Wiſe men, as in this*

*Chap-*

*Chapter. Amongſt others our Engliſh* Ripley *hath delivered things ſufficiently obſcured; But the youngling Artiſt ought to ruminate and conſider that what ever are nominated in the compoſition of the Weight, muſt always be underſtood of two things only,* viz. *of Water and Earth, which are ſometimes under Spirit and Body, ſometime under Mercury, the Sun and Moon, ſometimes under Air and Poiſon, nay under as many infinite other name concealed, as the very firſt Matter But that thoſe that ſeek might be directed into the right Path, and* Ripleys *cloud diſperſt with the beam of the Sun, let us attend the proportions which he hath diſpoſed in the his own words,* Let the Bodies (*ſait he)* be corrected or limated wit an equall proportion of Mercury *whence underſtand that the proportion of Earth and Water muſt b equall, then he proceeds further an*

*teaches*

*ches*, that one Body of the Sun
joyned with two of the Moon,
*which words are underſtood two*
*rts of Water to one of Earth. He*
*ceeds alſo farther*, and joyns four
rts of Mercury to the Sun, and
o to the Moon; *whence obſerve*
*at four and two make ſix parts of*
*ercury, Water, or Fire, which parts*
*e to be mixt with one part of the*
*n, and another of the Moon, which*
*ce they conſtitute two parts of*
*rth, there ſhall be a like proporti-*
*to the aforeſaid ſix parts*, viz. *of*
*ter, as one part of Earth to*
*ree parts of Water. As appears*
*om his following words*: viz. af-
this manner begin thy worke
figure of a Trinity: *and with*
*s Key his other Ænigmaes of the*
*ight in this chapter are unlockt.*
*hence alſo the Parables of other*
*hiloſophers are diſcloſed, while*
*ok opens Book, and the truth is*
*om them ſcarce diſciphered with-*

*out*

*out a Vail. For they always deliv things that be like, and conceal t truth, that they might deser both to be ſaid, and be Philoſ phers.*

*But ſince in Number, Weight, a Meaſure, all elementated Bodies Animals, Vegetables, and Minera are naturally united, bound, conc tenated and compounded, and by t Harmony of theſe all principiat Principles attain the perfection o dained by God, and compleated his handmaid Nature: Not unfi may this Trinity,* viz. *of Numb Weight, and Meaſure, be called t Golden chain, by which as in all nimals to every Member is grant their ſpeciall Form, ſo by this Cha every Member is joined, united, a performs his Office.*

*Likewiſe alſo in Vegetables (ſi Nature operates after one and t ſame manner) we may preſume every Vegetable, its own prop*

*weig*

weight may be particularly obſerved, alſo the prefixt number of Flowers, Leaves, and alſo a due meaſure of Longitude, Latitude, and Profunditude. Even as Minerals and Metals are alſo perfected in a fit proportion of the Weight of Elements pure or impure, in a due meaſure of Time, and certain Numbers: By which bounds rightly diſpoſed all things flouriſh, but being inordinate and confuſed, there is made a Chaos, Imperfection, and a Diſſolution of the Compound. For in their Concatenation and Connexion, is rebuilt an admirable power of Art and Nature, neither can Nature her ſelf conſiſt without theſe, nor Art perform any thing. Not enviouſly therefore did the Philoſophers wonderfully conceale the Proportion of the Elements, and the mixture of them in their operation, as if this being known they had unvailed all things. But as much as belongs to our pur-

*poſe*, viz. *the weight of the Philoſophick Work, theſe things onely are principally obſerved, to wit, Equals, two to one, three to one, nine to one; which when and how they are to be diſtinguiſht, our* Daſtin (*a famous Philoſopher*) *hath in theſe words clearly opened*: When thou diſſolveſt, the Spirit ought to exceed the Body, and when thou doſt fix, the Body to exceed the Spirit. *Who therefore knows the due time of Putrefaction to ſolution, the time of Imbibition, Deſiccation, Fermentation, and Inceration, ſhall with eaſie pains and ſmall endevour from the forenumbred Proportions, make choice of what is convenient for every time or ſeaſon of the Work. And he that hath known the Weight,* (*as* Petrus Bonus *ſaith*) *hath known the whole Myſtery, and he that is ignorant of it, let him leave digging in our Books.*

## CHAP. IV.

### *The Philoſophers Fire, what?*

TAke Water Proportionated in quality according to the Body which thou wouldſt diſſolve, in ſuch a manner, as the unnaturall may not exceed the aturall heat; for every complexinated thing is deſtroyed, unleſſe he Fire of Nature govern it. There are three Humidities, the irſt is Water, the chief of reſolable things; the ſecond is Air, nd it is the mean between Water nd Oil; the third is Oil it ſelf, the erative of all Elements, and our nall Secret. *Lull. practica fol.* 75. *Lullius.*

Our Fire is Minerall, and vaours not, unleſſe it be too much irred up, whoſe proportion muſt e known, that it may only ſtir up e Matter, and in a ſhort time, *Pontanus.*

that Fire without the Impoſition of hands, will compleat the whole work. *Ponta. pa.*40.

*Senior.* The Fire which we ſhew thee is Water, and our Fire is Fire, and not Fire. *Senior.pag.*29.

*Dardarius.* Argent vive is a Fire, burning, mortifying, and breaking Bodies, more then Fire. *Dardarius in Turba* 113.

*Vogel.* I ſay with *Lullius* that this Water, or Vive Argent is called Fire of the Philoſophers, not becauſe inwardly it is of its own Nature, hotter then Oil, or the forementioned radicall moiſture; but becauſe in its actions it is more powerfull then Elementary Fire, diſſolving Gold without violence, which Fire cannot doe. *Vogel.pa.*145.

*Lullius.* Let the Artiſt well conſider wha are the powers of Fire naturall unnaturall, and againſt nature and what may be the friend, o enemy of each. *Lull. Codic.p.*37

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*Ventura.* It is fit the heat be ſo much, as that thou maiſt by ſweating ſend forth the Water, and let it be no way hardened or congealed; becauſe Gumme, contrary to the Nature of other things, ſweats, and is coagulated with gentle decoction. *Ventura pa.* 113.

*Ripley.* Philoſophers have four different Fires, *viz.* Naturall, Unnaturall, againſt Nature, and Artificiall, whoſe divers operations the Artiſts ought to conſider. *Ripleus pa.*38.

*Roſin.* The Fires meeting themſelves, devour one another. *Roſin. pa.*265.

*Scala.* The Spirit is a ſecond Water of which all the things forementioned are nouriſhed, every plant refreſht and quickned, every light kindled, and it makes and cauſes all Fruit. The firſt Water being the Sun is Philoſophically calcined, that the Body might be opened, and made ſpongious, that the ſecond Water might the better enter, to operate its work, which ſecond Water is the fire againſt Nature by whoſe power the complement of this Magiſtery is performed. *Scala pa.*125.

*Ripleus.* We calcine perfect Bodies with the firſt Fire naturally, but no unclean Body doth ingredience our work except one, which of the Philoſophers is called the Green Lion, which is the medium of uniting and joining Tinctures. *Ripl. pa.*26.

There is a certain Soul exiſting between Heaven and Earth, ariſing from the Earth, as Aire with pure Water, the cauſe of the life of all living things, continually running down upon our fourfold Nature producing her with all its power to a better condition, which airy Soul is the ſecret Fire of our Philoſophy, otherwiſe called our Oil, and myſtically our Water. *Idem pa. eadem.*

Our Mercury is made of perfect Bodies, not imperfect, that is, with the ſecond Water, after the Bodies have been duly Calcined by the firſt. *Albert. pa.*19. *Albert.*

This Fire is called Humour, becauſe in it, as hath been ſaid, heat or the fire of Nature is hidden, even as the heat of Animals, in the Primogenian moiſture. *Vogel.*

Water ſince it is Heterogeneall o its Earth; if ſenſible of the leaſt heat, will evaporate, it being left and forſaken.

The Soul is no other then Oil, Oil then Water. *Vogel.p.*134.

If any know to make choice of uch Matter as Nature delights, nd to incloſe it rightly prepared n his Veſſel and Furnace; He and (ſaith *Nature*) will forthwith doe he Work: ſo he provide the reuiſite Fire, Naturall, againſt Naure, not Naturall, and without ardour. *Flamel.pa.*123. *Flamelius.*

*Lullius.* We therefore call it Innaturall or not Naturall, becauſe it is not naturated of it ſelf, nor takes away any thing from naturated Nature, nay it rather helps her, by the Mediation of a moderate Exerciſe, according to what Nature requires in her Reformations. *Lullius Codic. pa.*24.

*Artepheus.* Our Fire is Minerall, is equall, is continuall, it vapours not unleſſe it be too much ſtirred up, it participates of Sulphur, it is taken elſewhere then of Matter, it deſtroys, diſſolves, congeals, and calcines all things, and it is Artificiall to finde out, a compendium, and without coſt, or at leaſt very little; it is alſo moiſt, vaporous, digeſting, altering, penetrating, ſubtill, airy, not violent, not fuming, encompaſſing, containing, onely one, and it is the fountain of Life, or which incircles the Water of Life, and it contains the

King and Queens bathing place: n the whole Work that humid Fire hall ſuffice thee, both in the beginning, middle, and end, becauſe n it the whole Art conſiſts, and it s a Fire Naturall, againſt Nature, and Unnaturall, and without Aduſtion; And to conclude, it is a Fire hot, dry, moiſt, cold; think on theſe things and doe rightly, without any thing of a ſtrange nature.

The third is that Naturall Fire of our Water, which is alſo called againſt Nature, becauſe it is Water, and neverthleſſe of Gold it makes meer Spirit, which thing common Fire cannot doe: this is Minerall, Equall, & participates of Sulphur, it deſtroys, congeals, diſſolves, and calcines all things, this s penetrating, ſubtile, not burning, and it is the fountain of living Water, in which the King and Queen waſh themſelves, which we ſtand in

in need of, in the whole Work, i
the beginning, middle, and en
but not of the other two, excep
ſometimes onely. Join therefo
in reading the Philoſophers Book
theſe three Fires, and withou
doubt thou wilt not be ignorant c
their ſenſe and meaning conce
ning Fires. *Artephius pa.*31.

*Daſtin.* Weigh the Fire, meaſure th
Air, mortifie the Water, raiſe u
the heavy Earth. *Daſtin ſpec. p*
202.

*Lullius.* By earneſt conſideration c
things Naturall, Innaturall, an
againſt Nature, it behoveth thee t
attain the Materiall and Eſſentia
knowledge of the temper, throug
all his parts Eſſentiall, and alſ
Accidentall, that thou maiſt kno
how to behave thy ſelf in our ſai
Magiſtery, having ſo comprehen
ded the ſaid principles. *Lull. Theor*
*fo.*16.

There are four principall Fire

tc

be obſerved, in reſpect of the
bſtance and Propriety of the
ur Elements. *Idem pa.*174.

Although in our Books we have *Lullius.*
ndled a threefold Fire, Naturall,
naturall, and againſt Nature,
d other different Manners of
r Fire; neverthelesse we would
nifie one Fire, from more com-
und things, and it is the greateſt
ret to come to the knowledge
this. Since it is no Humane,
t Angelick and heavenly gift to
eal. *Lull. Teſtament pa.*78.

Son, our Argent vive, or part of *Lullius.*
is Water diſtilled from its
rth, and the Earth in like man-
r is our Argent vive, animated,
d the Soul is Naturall heat,
ich ſtands bound together in
firſt Eſſence of the Elements
Argent vive. *Idem.*

In the Structure of the Fire *Treviſane.*
ne differd from others, although
y all aimed at the ſame ſcope,
name-

namely, that it ſhould be made a
ter this manner, leſt the fugie
ſhould firſt fly away, before t
Fire could any way bring forth t
perſequent thing. *Bernard. Com*
*pa.*40.

*Scala.* The Fire which we ſhew to thee
Water; and our Fire, is Fire, a
not Fire. *Scala. pa.*148.

*Scala.* *Raimond* ſpeaking of Fires in h
Compendium of the Soul, ſait
It is to be noted that here lie co
trary operations, becauſe as co
tranaturall Fire diſſolves the Spi
of a fixt Body, into the Water
a Cloud, and conſtringeth the B
dy of a volatile Spirit into co
gealed Earth: So contrariwiſe
Fire of Nature, congeals the d
ſolved Spirit of a fixt Body i
glorious Earth; and reſolves
Body of a Volatile Spirit, fixt
Fire againſt Nature, not into
Water of a Cloud, but the Wa
of the Philoſophers. *Scala.pa.*1

T

The Water of which the Bath of the Bridegroom ought to be made is of two Champions; that is to be underſtood, confected of two contrary Matters wiſely and with great care, leſt that one adverſary may vanquiſh the other. *Baſil.Valent.pa.32.* *Baſil. Valent.*

What ever actions they nominate, know that theſe things are always done by the action of the heat of certain Fire, which cauſes not Sublimation becauſe it is ſo gentle, nor may it elevate any ſmoke naturally, by reaſon of its debility, whence if it be ſuch as may in a manner elevate and not elevate, it is good. *Roſin.ad Sarratant.pa.286.* *Roſin.*

## THE COROLLARY.

*If any would rightly weigh the ſayings of Philoſophers in this Chapter, the manner of their Equi-*

*voca-*

*vocations would appear clearer the*
*the Sun, for as they have decipher*
*the ſecond Work ſomewhere, in t*
*name of the firſt Work, ſo in th*
*Chapter they nominate the ſecon*
*Water the firſt Water, and the thir*
*Water the ſecond, as it appears i*
Scala. pa.123. *where it is ſaid th*
*the firſt Water the Sun calcines, th*
*the ſecond might the better enter*
*And again, the ſecond Water is Fir*
*againſt Nature. And* Ripley *u*
*ters like things alſo in his Prefac*
*But let every Artiſt know that th*
*firſt Water is Phlegm only, or unna*
*turall Fire, becauſe it is not nature*
*of it ſelf, nor takes any thing fro*
*natured Nature, and that it is unf*
*to calcine or prepare any perfec*
*Body, but this Work belongs to Natu*
*rall Fire, to wit, that the perfect Bo*
*dy be calcined and prepared in tha*
*ſecond Water, or Naturall Fire, tha*
*after it might be diſſolved in th*
*third Water or Fire againſt Nature.*

*But*

*it as they call their ſecond Work,*
*e firſt, becauſe nothing enters into*
*at Work, which hath not been pu-*
*fied, cleanſed, and purged in the*
*ſt Work : So alſo they will not*
*re recite the firſt Water for their*
*ater, ſince it is onely Phlegme, not*
*tring the Philoſophick Work : But*
*ll the ſecond the firſt, and the third*
*e ſecond, which induſtriouſly they*
*e that they might deceive and ſe-*
*ce the Ignorant. Of the ſame ſort*
*s* Artepheus *alſo, while he ende-*
*ured promiſcuouſly to confound*
*e name of Naturall Fire, with the*
*me of Fire againſt Nature, in*
*eſe words,* The third (*ſaith he*) is
at Naturall Fire of our Water,
hich is alſo called againſt Na-
re, becauſe it is Water, never-
eleſſe of Gold it makes meer
pirit, which common Fire can-
ot doe. *But with theſe Equivo-*
*tions whoſo is unexpert is eaſily*
*duced into the greater Error. But*
*as*

*as the whole Theorick of Phyſick i*
*comprehended in the Explanation o*
*three things;* viz. *Naturall, Non-na*
*turall, and Contranaturall. So the*
*whole Hermetick and Divine Wor*
*is performed with Fire, Natural, n*
*Natural, and againſt Nature, whic*
*Fires are of the Philoſophers, vaile*
*in the name of Fire, although to*
*they appear in form of Water, clea*
*pure, cryſtalline, which tortures, ca*
*cines, exanimates, and inanimat*
*the Phyſicall Body, and at length re*
*ders it more then perfect, which ne*
*ther by the violence of common Fir*
*nor virulence of corroſive Water*
*nor by the Spirits of any Anima*
*Vegetable, or Minerall can perform*
*And he that knows not from o*
*onely Subject to draw out, ſeparat*
*rectifie, and compound theſe me*
*ſtruous Matters, theſe Fires, the*
*Waters, theſe Mercuries, is ignora*
*of the Key of the whole Work. Ther*
*fore in theſe muſt be the toil.*

CHA

## CHAP. V.

### *The Riſe or Birth of the Stone.*

*Lullius.*

THE birth of the Earth is made by the way of invented Subimation : That the Earth hath onceived and drunk of the Waer of Mercury as much as ſuffices, ou may diſcern and know it by ts volatility, & privation of feces nd dregges from the moſt pure ubſtance, while it aſcends after he manner of moſt pure and moſt hite duſt, or of the leaves of the oon, or of ſplendid Talk. But hen thou ſeeſt the Nature of the oſt pure Earth elevated upards, and as a dead thing even dhere to the ſides of the ſubliming eſſell, then reiterate the ſublimaion upon her, without the dregs emaining below, becauſe that part xt with the dregs adheres, and then no man, by any mean or induſtry, can ſeparate it from them. *Lull.Codic.pa.*193.

*Lullius.* Son, you may know that this is the generall head to all Sublimation of Mercuries. Then take the pregnant Earth, and put it into a Sublimatory veſſell luted and well ſhut up, place it in Fire of the third degree for the ſpace of twenty four hours, and ſublime the pur from the impure, and ſo ſhalt thou have the Vegetable Mercury ſublimated, clear, reſplendent, i admirable Salt, which we properl call Vegetable Sulphur, Sal almoniack, our Sulphur, the Sulphu of Nature, and many other name we impoſe on it. *Lull. Teſt.p.*4.

*Semita Semitæ.* The Water approaching, tha is Argent vive in the Earth, encreaſeth, and is augmented becauſe the Earth is whitened, an then it is called impregnation, the the Ferment is coagulated, *viz.* i

joine

oined with the imperfect Body. Prepare it, as hath been ſaid, till it ecome one in colour and aſpect, nd then it is called the Birth, becauſe then is born our Stone, which f the Philoſophers is called a King. *Semita Semitæ. p.441.*

*Lullius.*

Son, it is a ſign when it hath imbibed, and retained four parts more of its Weight, that if thou ut a little on a heated plate of Gold or Silver, it will all as it ere fly away into ſmoke, which if doe not ſo, reiterate it untill ſuch Sign appear. *Lull.Teſt.pa.16.*

*Petrus Bonus.*

But to know this day of the Criſis, and the Birth or Riſe of he Stone, which is the term of he whole conſummation of the Work; it is meet to foreknow the ndicating day, ſince it is the very gn it ſelf, and things indicated e as it were things ſignified, for here is the perfection, or annihition of the Work, becauſe in that very day, nay hour, the ſimple Elements ariſe, purified from all filths, which preſently ſtand in need o Compoſition, before they fl from the Fire, and are turned int Earth, that is in their fixation, an not ſooner nor later. *Petrus Bonu pa.*127.

*Geber.* And when thou ſhalt ſee tha thing excelling in its whiteneſſ the whiteſt ſnow, and as it wer dead, adhere to the ſides of th ſubliming veſſell, then reiterate it Sublimation without dregs. *Ge in lib. Summæ perfectionis pa.*169

*Ventura.* When this Mercury ariſes, th Sun and Moon ariſeth togeth with it in its Belly. *Vent.pa.*170.

*Scala.* The Heaven is to be reiterate ſo often upon the Earth till th Earth become Heavenly and Sp rituall, and the Heaven be ma earthly, and be joined with t Earth. *Scala.pa.*121.

*Vogel.* Reſtore the vive Argent to t

Ear

arth and decoct it, and as be-
ore ſublime, and that reiterate
ine or twelve times, always aug-
enting the Fire in the end, untill
e Earth with often ſublimation
nd force of the Calcining Fire
ecome White and more Spiritu-
ll, part of it being made more
btill, begin ſomething to aſcend
om the bottome of the Veſſell;
nd to adhere to its ſides. But this
urging of the Earth, which is
erformed by Sublimation, is al-
ogether neceſſary before the Phy-
icall Work begin. *Vogel.pa.*228.

The Argent vive exuberated, *Clangor. Bucc.*
hat is the Body of the Earth, paſ-
ing together with the menſtruous
atter through the Alembick, and
he Sulphur of Nature, is the Spi-
it of Metals, ſublimated and tur-
ed into foliated Earth, which is
he firſt and neereſt matter of Me-
als. *Clang. Bucc.p.*480.

Therefore burn it with dry Fire, *Ariſtotle.*

that it may bring forth a Son, and keep him warily leſt he fly away into ſmoke: and this is that which the Philoſopher ſaith in his *Turba*, Whiten the Earth, and Sublime it quickly with Fire, untill the Spirit which thou ſhalt finde in i goe forth of it, and it is called *Hermes Bird*; for that which aſcends higher is efficacious purity but that which fals to the bottome, is droſſe and corruption This therefore is Duſt drawn from Duſt, and the begotten of the Philoſophers, the white foliated Earth, in which Gold is to b ſown. *Ariſt.pa.*371.

*Lullius.* Gather carefully what thou findeſt in the middle ſublimated, leſ it fly away into Smoke, becauſ that is the approved ſought fo Good, the better Beſt, the whit foliated Earth coagulating as th Rennet of a Lamb, the Aſhes o Aſhes, the Salt of Nature, the begotte otten Infant, the firſt and neareſt latter of Metals, the firſt Subject which are its proper Elements, wit of Natur'd Nature; the oiſt and temperate Matter ought be reduced and fixt, till it flow ith its Ferment, like Wax without Smoke, and endure all Fire. herefore labour with it to Silver, nd thou maiſt quickly begin the agiſtery; nor let it wax old without commixtion, becauſe thou aiſt not take it, unleſſe new made ter the Birth with its Blood. *Lul. odic.p.*117.

*Daſtin.* If from Subliming little ſhall ome forth and clean, the Fire will et be little. Therefore let it bee creaſt. But if much and unclean, e Fire is ſuperfluous, therefore t it be withdrawn. But if much nd clean, then the proportion is ound. *Daſt.ſpec.p.*48.

*Roſar.* The Duſt aſcending higher from he Dregs, is Aſhes, Honoured, Sublimed, Extracted from the Aſhes, but that which remains below is Aſhes of Aſhes, inferiour, vilified, condemned Aſhes, a dreg, and like droſſe. Therefore make a difference between its clear and limpid, becauſe when it ſhall aſcend moſt white as Snow, it will be compleat, therefore gather it carefully, leſt it fly away into Smoke, becauſe that is the very ſought for good, the white foliated Earth, congealing what is to be congealed. *Roſarius Arnoldi, pa.*427.

*Geber.* The Calx or Body muſt be often imbibed, that thence it might be ſublimed, and more yet purged then before, becauſe the Calx doth not at all, or very difficultly climb upward, aſſiſted by the Spirit. *Geber.lib. ſummæ perfectionis.p.*172.

*Artephius.* O Nature how doſt thou burn Bodies into Spirit, which could not be done, if the Spirit were not

firſt

irſt incorporated with the Bodies, nd the Bodies with the Spirit made volatile, and afterwards permanent. Therefore the compound eceives its cleanſing by our Fire: *viz.* by diſſolving the humid, and by ſubliming what is pure and white, the dregs being caſt forth, as a naturall Vomit. For in ſuch a Diſſolution and naturall Sublimation, there is made a deligation of the Elements, a cleanſing and ſeparation of the pure from impure, ſo that the pure and white aſcends upwards, and the impure and earthy remains fixt in the bottome of the Veſſel, which is to be caſt forth and removed (becauſe it is of no value) by receiving onely a middle white ſubſtance. And in this is accompliſht our Philoſophicall and Naturall Sublimation, not in the Vulgar unfit Mercury, which hath no qualities like theſe, with which our Mercury drawn from

from the red ſervant is adorned. *Arteph.fo.*21.

The firſt part abides not, unleſſe it be bound to the ſecond in the ſame hour. *Idem.*

It is fit that the end be reſtored upon its beginning, and the beginning upon the end. *Idem.*

When the Artiſt ſees the white Soul riſen, let him join her immediately to her Body. When the clean and candid Water ſhall be generated, it is meet we join the Earth to it in the ſame Hour.

*Plato.* And according to *Plato*, the Fierineſſe is contraried in the hour of coagulation.

And according to *Daſtin*, by the acceſſe of Cold, the Water may well be turned into dry Earth. *Idem.*

*Margarita pretioſa.* There is one and the ſame thing in the Subject having all theſe properties, and operations; for while it remains in liquefaction, by reaſon

ned from Act into Habit, then the Body retains the Soul altogether, nor ever hath the power to fly from the Fire; and the Workman hath his purpoſe, which the Auncients had, and then the Spirit remains always with them, ſometimes in Act, and ſometimes in Habit. But a quick and double inſight is altogether neceſſary, ſpecially both in the end of Decoction and Sublimation, that all the ſuperfluities being whitened, the Artiſt may ſee the wonderfull and terrible Candor, and may preſently obtain his joyfull and quiet reſt after this Conſummation of Labour, for then by infrigidating the Moon, the Sun is hidden in he Bowels, and the Eaſt is joined to the Weſt, Heaven to Earth and Spirituall to Corporall whence is ſaid in *Turba*, Know y that ye ſhall not Die the purpl Colour, but in Cold. And *Hermes*

Whoſ

Whoſe Nature hath been hot, if Cold find him, it ſhal not hurt him. And *Avicen*, Know that he which hath evaporated all, hath wrought well, therefore make it Cold, for then is manifeſt the hidden, and the Manifeſt by infrigidating is hid. And this Infrigidation or cooling is done with reſt, in which there is no operation of the hands, ſince it is the end of operation. *Margarita pretioſa. pa.*204.

That Earth ſo mingled with Menſtruous Matter, is called Argent vive, Exuberated, which gather ſpeedily, and while it is new; after its Birth put it in Water of Metals, in digeſtion in a tripode of the Athanor. *Lull.Teſt.p.*21. *Lullius.*

This is our Mercury ſublimed, and made fixt from the white altered Earth of Bodies, ariſing firſt wonderfully by the power and help of the Water. This is that Mercury, in ſtead of which the Fools *Daſtin.*

and Idiots aſſume that compounded of common Vitrioll, and Sublimated with Salt, in which the are groſly deceived. *Dunſtan.p.*18.

*Clangor Buccinæ.* Sublime the Body as much a thou canſt, and boil it with clear Mercury, and when the Body hath drunken ſome part of the Mercury, ſubtilize it with a Fire quick and ſtronger, as thou art able, unti it aſcend in likeneſſe of moſt white Duſt, adhering to the ſides of the Veſſell in manner of Snow; Bu the Aſhes remaining in the bottome are dregs, and the vilified droſſe of Bodies, and to be caſ away, in which there is no life, becauſe it is moſt light Duſt, which with a little blaſt vaniſheth, becauſe it is nothing but bad Sulphu excluded by Nature.

Then the dregs being caſt away iterate the Sublimation of the moſ white Duſt by it ſelf without its dregs, till it be fixt, and till it ſend

out

ut no dregs, but aſcend moſt urely, like Snow, the which is our ure Quinteſſence; And then thou halt have the Soul Tincting, Cogulating, and Cleanſing, both the ulphur, and the not burning Arſick, which the Alchimiſts may ſe, that with it they might make ilver. *Clangor Bucc. pa.* 519.

Petrus Bonus.

When the Water ſhall neceſſaily be generated clean and white, is meet we join the Earth to it, ven in the ſame hour, and thoſe eing joined in their ſeaſon, all four ill be joined, and then the Work perfect; and if they are not joied, then the Water is reſolved nto Smoke, with the Earth, and y conſequence the other Elements by the force and perſeveance of the Fire, and ſo the Work annihilated; wherefore it is fit n Artiſt know the ſimple Elements throughly, before he begin heir Compoſition, that he may know

know rightly how to compoun them to the conſtitution of th Compound. *Pet. Bonus pa.*221.

*Vogel.* If any of the purer parts remai in the Earth(which thou maiſt ob ſerve from a certain whiteneſſ promiſcuouſly ſhining) think nc much to mingle it again with th ſame Mercury,then Decoct,and a length, as hath been ſaid, Sublim till nothing of the purer eſſenc be left in it. *Vogelius p.*209.

*Baſil. Valent.* In the laſt day, the World ſha be judged by Fire, that what be fore was by its Maſter made of no thing, might again by Fire be re duced into Aſhes, from which A ſhes the Phœnix might at lengt produce her young ones, for i ſuch Aſhes lies hid the true an genuine Tartar, which ought t be diſſolved; and after his diſſolu tion, the ſtrongeſt Lock of th Kings Cloſet may be opened. *Ba ſil.Valent.pa.*23.

We have ſhewn thee our Water after its congelation with its Ferment, which is then indeed called our Magneſia, and if thou underſtand our Waters, thou wilt alſo underſtand Argent vive. *Lull.Teſt.* *Fo.*108. *Lullius.*

## *THE COROLLARY.*

*In this Chapter is openly explained the Fable of* Phaeton, *in* Ovids Metamorphoſis. *As alſo of* Dedalus *with his Son* Icarus; *who when they had made themſelves wings of Feathers, and had faſtned them with Wax, and when with theſe they had flown through the Aire beyond the Labyrinth, it is reported* Icarus *flying too high, fell into the Sea, in which he was drowned, becauſe the Sun melted the Wax. By his Father* Dedalus *is underſtood the Sulphur of Nature ſublimated and Philoſophically coagulated. By* Icarus *the* *ſame Sulphur ſublimated, but with undue governance of the Artiſt, and continued violence of the Fire, melted into Water, and buried in the dead Sea. In theſe alſo is explained the Fable of our Engliſh* Roger Bacon *the Monk, of whom it is related, That he compoſed a Brazen Head, whoſe cuſtody (after many lucubrations) he committed to hi ſervant, that while he refreſht hi tired ſpirit with ſleep, he would carefully obſerve the time, that as ſoo as ever it ſpake, in the very momen he ſhould wake him; but the ſervan being aſleep, the Brazen Head uttered theſe words,* Time is, *and agai an hour after,* Time is paſt, *whe by their negligence the Work was deprived of life and annihilated which alſo appears in the aſſertio of that excellent Philoſopher* Petru Bonus *in theſe words :*

If in the time of Generation th Soul ſhall ſtand in the Fire, an

h

er ſtrength prevail by the force f Spirit, then ſhe flies away, and raws with her the Body to flight, nd the Workman remains fru-rate of his purpoſe; and expects at which hath been already ome and gone, and ſhall never ome again hereafter, becauſe it is ingled with that condemned arth, whence it is impoſſible it ould again be ſeparated.

*But as the Condemned or rejected arth is not found out, unleſſe the re be ſeparated from the impure; r is that ſaid to be pure, which in ſelf contains feculency, of conſe-ence it muſt be prepared with the eateſt Induſtry, nor with leſſe vi-lancy is our Phyſicall ſubject com-unded firſt by Nature for us, and rmed into a Metallick Form, ſo that may be reduced into the firſt Mat-r, and by our skill,* viz. *by the Se-ration, Putrefaction, Imbibition, blimation, Conjunction of the E-*

*lements, there might ariſe at length a new Form, which is the Baſis of the Philoſophick Work as is manifeſt in the Chapter. Whence the ſaying of* Artepheus *is apparent.* viz. That the firſt part remains not except it be bound to the ſecond, even in the ſame Hour. *But tha Allegation is done by Coagulation the Coagulation by Infrigidation even in that Hour in which the Artiſt ſhall ſee, and in his Judgemen perceive, the whole moſt pure ſubſtance ſublimated from its rejecte Earth. Which ſecret of ſecrets obſcured of all Philoſophers in thei ſundry Ænigmaes, concealed and d verſly diſperſt in their Books, I ha in brief ſo clearly opened, as of no the like hitherto. And this is t Preparation in which (as* Seni *ſaith)* men are blinded ſince th know not that the Stone is prep red with this Preparation.

CHA

## CHAP. VI.

### *The Weights of the ſecond Work.*

*Roſar.* IN the operation of our Magiſtery, we ſhall need one onely Veſſell, or Furnace, one Diſpoſition, which is meant after the Preparation of the Stone. *Roſar. Philoſoph.pa.*240.

*Daſtin.* The ſecond Work is to turn Water and Fire into Earth, and Aire into one ſimple Subſtance compounded of Simples. *Daſtin ſpecul.pa.*106.

*Daſtin.* If thou impoſe the Medicines equally, thou wilt perceive no Error, but if thou adde or diminiſh, make haſte to correct it: whence if a Deluge proceed it drowns the Region, but if too much Siccity ſhould be, it burns up the Roots of Hearbs. Who therefore putrifies the Body in the equall part, till it be exſiccated, makes the whole, one white Body, for they are at once Inſpiſſated, Incinerated, and Exſiccated; and this is the Head of the World. Of the Work therefore (as *Democritus* ſaith) let part anſwer part equally. *Idem pag.* 122.

*Ripleus.* In the beginning take our Stones and bury them every one in the Sepulchre of another, and join them together in equall Mariage, that they may lie together, then let them cheriſh their ſeed ſixe weeks, nouriſh their naturall Conception, and preſerve it, not ariſing all the while from the bottome of their Sepulchre. *Which ſecret deceives many. Rip. pa.* 44.

*Ripleus.* Alſo thus underſtand, that in our Conjunction, the Male, our Sun, ought to have three parts of his Water, and his Wife nine; which ought to be three to him. *Rip. pa.* 39.

*Maſſa Solis & Lunæ.* We cannot with our own proper

per hands work on Mercury, but with ten ſpecies, which we call our hands in this Work, that is, nine parts of Water, and the tenth of Earth. *Maſſa Solis & Lunæ. pag.* 157.

Roſar. Arnold.

But ſince there are three parts of his red Water with him, let it be ſublimed on this manner time after time, till it be fixt downward. *Roſar. Arnold. pa.*449.

Put clean Bodies in this clean Mercury, poiſed in an equal balance. *Idem pa.*447.

Daſtin.

Boil him at the warm Sun, until he hath dried his Water, which being exſiccated, pound him again with water to his Weight, and boil him at the Sun, till he be dried into a Stone; doe this oftentimes till he hath drunk of his Water ten times his own quantity, and become dry, hard and red. *Daſtin ſpec. pa.*191.134.

Lullius.

Son, it behoveth thee to mingle

the Earths of the foreſaid Sulphurs, that is, of Gold, and Silver together, and prepare them by giving them the fourth part of their Weight, of the ſaid menſtrous Matter, by digeſting and drying, as it is *done in the Creation of Sulphur*, untill it hath drunk four parts of the ſaid menſtruous Matter, and be diſpoſed to Sublimation; which thou ſhalt ſublime in Fire of the fourth degree. *Lull. Teſt.p.*24.

*Daſtin.* Take of the ſincere Body one part, and of the other Copper three, and mingle them together with Vinegar. *Senior in Turba.* It is meet the Water exceed the Earth nine times, that ſo in a Decinary number, which is a perfect number, the whole Work may be conſummate. But (as *Dioſtenes* ſaith) if too much of the Water be at once impoſed, it is not contained in the Earth; but if too much

much be ſubſtracted, it is not joined to the Earth; Whence all the Water is not to be at once impoſed on the Earth. Therefore divide it into three parts, and every of them into another third, becauſe o one may better fight againſt one, then againſt a number of more: Mingle the Hot with the Cold, the Humid with the Dry, and the mixt ſhall be temperate, neither Hot nor Cold, nor Moiſt nor Dry; for one tempers another, making the mixt adequate. *Daſt. pec.pa.* 177.134.

*Baſilius Valentinus.*

A man may be eaſily ſtifled in great Waters, and little Waters are eaſily exſiccated with the heat of the Sun, ſo that they may be as nothing. Therefore that the deſired Work might be obtained, a certain meaſure in the commixion of the Philoſophick liquorous Subſtance muſt be obſerved, leſt the greater overcome and oppreſſe

the

the leſſer Proportion, by whic Generation might be hindred, an leſt the leſſer, in reſpect of th greater, ſhould be too weak to exercife equall Dominion, for grea ſhowers of rain hurt the Fruit and too much drought produce no true Perfection. Therefore i Neptune have fitly prepared hi Bath, weigh well the permanen Water, and conſider with diligen care, that thou doe not any thin toomuch or too little to him. *Baſil. Valent. pa.*42.

*Arnold.* Take of the red Water an White, as much of the one as o the other, according to weight and put them together in a Cucurbite, made of Glaſſe, ſtron and thick, having a Mouth like a Urinall, afterward the whole Water will be Citrine, even ſoon enough, and ſo will the true Elixe be perfected in reſpect of both, (*viz.* perfect Impregnation, and true

rue Coition. *Arnold. in Comment. ortulani p.34.*

*Daſtin.* Let the Queen born by nine irgins, decently attend the Bed-hamber of ſo great a King, and o in progreſſe of time thou ſhalt etermine unity from the denary umber. *Daſtini Epiſt.fo.*2.

*Baſil. Valent.* In this Magiſtery, the Govern-ent of the Fire ought to be ob-erved, leſt the humid Liquor be oo ſoon exſiccated, and the Wiſe-ens Earth too quickly liquified nd diſſolved. Otherwiſe of whol-ome Fiſhes, thou wilt generate corpions in thy Waters. *Baſilius alentin.pa.*10.

*Roſin.* What ever actions they nomi-ate, underſtand always, that theſe hings are done by the action of he heat of certain Fire, which akes not Sublimation, becauſe it ſo gentle, nor ought it naturally o elevate any Smoke. *Roſ.p.*287.

*THE*

# THE COROLLARY.

*Leſt perhaps* Ripley *and* Daſti *our Countrimen, and moſt excellen Philoſophers, ſhould in this Chapte ſeem to ſome, to differ amon themſelves : ſince* Ripley *takes e quall parts, and joins them in equa Wedlock ; but* Daſtin *affirms th Water ought nine times to exceed th Earth, that ſo in a Decinary, whic is a perfect Number, the whole Wor might be conſummate : I thought worth my labour to reconcile this ap pearing contradiction. As therefo he that well diſtinguiſhes, teach well ; ſo he that knows this diſtinct on of time, ſhall forthwith have t Solution of this doubt.*

*For* Ripley *firſt ſpeaks of the fir Compoſition in the ſecond or Phil ſophick Work, where the Earth a pure Water prepared exactly befo muſt be equally joined in equall Pr portio* *ortion. But* Daſtin *utters that his )pinion of Imbibitions, after the erfection of the ſecond Work; and o while they are diſtinguiſht, they re underſtood, and that eaſily. But phat means* Ripley *in theſe words, iz.* That they ſhould lie together ix Weeks, not riſing all the while rom the bottome of their Sepulhre? *this muſt be enquired and earched into, ſince he affirms it a ecret which hath deceived many. That Conjunction is done, that even s a Chicken is made of an Egge afer Putrefaction, ſo after this Conunction and due Putrefaction, we may attain the Complement of the Work.*

*Therefore we muſt know, if any thing may be born by Putrefaction, it is neceſſary it happen after this manner. The Earth by a certain hidden and included humidity, is reduced into a certain corruption or deſtruction, which is the beginning* *of Putrefaction, which ought to b nouriſht with ſuch a tempered heat as that nothing exhale from th Compound, or be ſublimed to th top of the Veſſel; but that the Maſculine and Feminine, the Matte and the Form, Agent and Patient remain together. The Water in th Earth, and the Earth unſeparate from the Water, are contained together, as the yolk of an Egge, include in the inner thin skin, till the tim of Putrefaction looſe the reins, which will not be done ſooner then in th ſpace of forty days; for as Natur hates ſudden mutations or alterations, ſo no Putrefaction is made bu in a long time, and appointed, a* Daſtin *elegantly ſaid*, viz. The calidity of the Aire, ſubtility of th Matter, gentleneſſe of the Fire ſtability of Reſt, equality of Compounds, gravity of Patience, an the maturity of Time, doe promote and induce Putrefaction, an

there

herefore then alſo the Air is to be empered,the Thick ſubtilized,the ire reſtrained, Reſt preſerved, roportion adequated, Patience trengthened, and the Time expeted, till Nature proceeding natually ſhal compleat her own Work.

*But that I may return to the puroſe,and adde Corollary to Corollary; ve muſt obſerve that in Preparation, hree parts of the Spirit are aſſumed o one part of the imperfect Body,and t laſt about the time of the Birth hree parts of imperfect Body are aſumed to one of Spirit, and this not nce, but often. But in the ſecond Vork,which of Philoſophers is called he firſt; firſt,part is joined with part, fterward three parts of Body to one f Spirit,and that the oftner for Imbibitions,and at length three of Spirit to one part of perfect Body for ineration or fermentation,by which is erformed our Myſtical, Divine,and nore then perfect Work numberleſly*

*excee-*

*exceeding the very degree of Perfection.*

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## CHAP. VII.

### *Of Imbibition.* 4th: Re

*Parmenides in Turbam.* LAſtly, nouriſh ſuch an animated thing with its own Milk that is, with its own Water, from which is concreated the Work, o the thing begun from the beginning. *Exercit. in Turbam p.*165.

*Ripley.* Give him the fourth part o new Water, and yet he ought t have many more Imbibitions; giv him the ſecond, and afterward the third alſo, not forgetting th ſaid Proportion: And when tho haſt made ſeven Imbibitions, the thou muſt turn the Wheel abou again, and putrefie all that Matte without addition. *Ripley pa.*51.

*Clangor. Bucc.* If thou wouldſt Volatiſe or Imbibe, thy prepared Elixer, [the ſe

conc

cond, third, or fourth time, this muſt be done with the fourth part of the Elixir of Mercury, but doe this oft-times, untill the part of Water periſh, that is, waſte or conſume, ſo that it aſcend no further. But yet I command ye, pour not on the Water at once, leſt the Ixir be drowned, but by little and little, that is, pour it in at ſeven times, and powder it, and laſt of all exſiccate. *Clangor. Bucc.pa.*505.

Moiſten and beat it together *Hermes.* many days, and this nine times, which are aſſigned by the nine Eagles, and in every Diſſolution and Coagulation, the effect thereof ſhall be augmented. *Hermes de Chemia pa.*179.

Beat the Earth oftentimes, and *Avicenna.* by little and little imbibe it from eight days to eight days, Decoct and after moderately Calcine it in Fire, and let it not weary thee to reiterate the Work oftentimes, for the Earth bears not fruit without often watering, whence if it be dry, it thirſtingly drinks up its humidity and wet. *Avicen.p.*420.

*Daſtin.* If ye make it without weight, Death will befall it, therefore put upon it all the reſt of its Humor, temper it neither too much, nor too little; becauſe if there be much, a Sea of perturbation will be made, but if little, it will be burnt to a brand. For the heat of the Fire (as *Avicen* ſaith) if it may not finde Humidity which it dries up, it burns, but if thou pour in much moiſture at once, thou wilt not deſiccate but diſſolve. Therefore the Weight is every way to be conſidered, leſt too much ſiccity or ſuperfluous Humour corrupt, that through thy whole Work thou diſſolve ſo much by Inhumation, as fals ſhort by Aſſation, and diminiſh ſo much by Aſſation, as the Inhumation diſſolves

And every diſſolution ſhall always be made by Inhumation, and Connexion. The Humour gotten by diſſolution, naturall heat onely remaining, ſhall always be deſiccated. *Daſtin. Epiſt.fo.5.*

*Treviſane.* I began induſtriouſly to exhauſt the Water, yet ſo that there might not remain in it above the tenth part in ten parts. *Treviſane p.47.*

*Daſtin.* It is meet the Water exceed the Earth nine times, that ſo in a Denary, which number is perfect, the whole Work may be conſummate. *Daſt.ſpec.pa.134.*

*Cadmon.* It behoveth thee to take one part of our Copper, and of permanent Water, which alſo is called Copper three parts, then mingle them together with Vineger, and boil them ſo long, untill they be thickned, and there be made one Stone. *Cadmon in Turba.pa.37.*

*Semita.* It is nouriſhed with its own Milk, that is, with Sperm, of which it hath been from the beginning, but Argent vive is imbibed again and again, till it can imbibe two parts, or what may ſuffice. *Semita p.442.*

*Lullius.* Son, ſettle thy Spirit to underſtand what we ſay, doe not drink unleſſe thou eat, nor eat unleſſe thou drink; we tell thee this in reſpect of uniform Imbibition, which thou muſt make of moiſt and dry ſucceſſively. *Lull.pract.fo.193.*

*Daſtin.* It is meet the King reſt in a ſweet Bath, till by little and little he hath drunk the Trinity of his Nouriſher, and let Drink be after Meat and not Meat after Drink; therefore let him eat and drink one after another with diſcretion; deſi not therefore to moiſten, decoc and deſiccate the King, till he hat devoured his Mothers Milk, th Queen with him being nine tim proſtrate on the Earth. *Daſti ſpec.fo.4.*

Let the King after forty days moiſtning in all his own humour, be always putrefied in equal heat, till he put on his Mothers white Countenance. *Pythagoras in Turba pa.*80. *Pythagor.*

Three times ſhalt thou ſo turn about thy Wheel, keeping the aforeſaid Rule of repaſt. *Ripley pa.*53. *Ripley.*

When thy Matter hath conceived, expect the Birth, and when it hath brought forth, thou muſt have Patience in Nouriſhing the Boy, till he can indure the Fire, and then of him thou maiſt make free Projection, becauſe the firſt Digeſtion is made. *Lull. Theor. fo.*30. *Lullius.*

At length nouriſh ſuch an animated Body with his own Milk, that is his Water, of which is concreated the Work, or the thing begun from the beginning, but concerning the feeding it is *Parmenides*

taught,

taught, that the Proportion be ſo ordered in it ſelf, that there be three parts of Water to one of Lead. *Parmenides in Turba. p.*165.

*Lullius.* With that permanent humidity, which likewiſe took its originall from vive Argent, imbibe our Stone, becauſe by it the parts thereof are made moſt clear, as is manifeſt, when after its perfect putrefaction, from every corruptible thing, and chiefly from the two ſuperfluous Humours, *viz.* the unctuous, aduſtible, phlegmatick, and evaporable parts, it is reduced into its proper incombuſtible Subſtance of Sulphur, and without that Subſtance, it is never corrected, augmented nor multiplied. *Lull. Codic.pa.*46.

*Artephius.* The Water is living which came to water its Earth, that it might Germinate and bring forth fruit in its ſeaſon; for by watering, or bedewing, all things born of the Earth

Earth are generated: The Earth therefore doth not germinate without the watering and humidity of May dew, that doth waſh, penetrate, and whiten Bodies, like rain Water, and of two Bodies make a new one. *Arteph.fo.*17.

*Roſarius Philoſ.* Beat the Earth and imbibe it with Water by little and little, from eight days to eight days, decoct it in Dung, becauſe by Inhumation, Aduſtion is taken away: and let it not weary thee to reiterate this often, becauſe the Earth bears not fruit without frequent watering. *Roſar.Philoſoph.p.*355.

*Daſtin.* As often as ye moiſten the Aſhes, deſiccate them by turns, but if it be moiſtned before it be deſiccated and made Duſt, it is drowned, inebriated, and reduced to nothing; for he that makes it without weight (as *Triſmegiſtus* ſaith) kills and ſtrangles it, becauſe who drinks and thirſts not, cheriſhes in-digeſtion, and doth invite and induce the Dropſie. *Daſt, ſpec. pa.* 209.

*Aſflictes.* Then muſt it be beaten, and with the remaining Water and a half, be ſeaven times moiſtned, with permanent Water conſumed, it muſt be putrefied, till the deſired thing be obtained. *Afflictes in Turba.*

*Nicares.* But ye ſhall moiſten this redneſs ſeaven times in the remaining Water, or till it can drink all its Water, then boil it till it be deſiccated and turned to dry Earth, then let it be put in a kindled Fire forty days, untill it putrefie, and the Colours thereof appear with the Aſhes. *Nicares in Turba* 102.

*Daſtin.* As the ſame thing is both an Embryo, Infant, Boy, and Man, paſſing from an incompleat Eſſence, to a perfect Complement: So alſo our Compound, by increaſing paſſes from one thing to anonother better thing, and from inompleat Eſſence, with its own Milk is carried forth to his comlement of the Elixir. And thereore all its Compound is of the orm of the Elements. Wherefore *Morienus* ſaith, the diſpoſition of hat work is like the creation of a Man, when as he is nouriſhed of imſelf by increaſing from day to day, and from moneth to moneth, ill he hath attained his Youthfull ge, and in a certain time be comleated. *Daſt. ſpec.pa.*150.

*Lullius.*

The near cauſe of this fixation s a very little mixtion of both by heir leaſt parts,ſo that the height of the Volatile, may not excell he height of the fixt Body, but et the vertue of the fixt Spirit,exell the height of the unfixt, acording to the intent of fixation. Son if thou underſtand this, thou maiſt have the Treaſure of Heaven nd Earth. It is required when the

the Body is ſo naturally augmented, and nouriſht by convenien moiſture, that then near the meaſure, thou imbibe it with the mor Water of its nutrition or augmentation, according to the Weight revealed by Art, to the conformity of principles, and the qualit of the Body given to be augmented, and let it be decocted with gentle Fire, exſiccating the naturall heat, and not exceeding until it attain its perfect whiteneſſe. *Lullii Codic.pa.*157.

*Lullius.* And note that after Imbibitio they ought to be buried ſeave days, Therefore iterate the Worl many times, though it be tedious and the Weight in this muſt b every way obſerved, leſt the to much ſiccity or ſuperfluous Humour ſpoile it in the operation, a namely decoct ſo much by Aſſation, as the Diſſolution hath added and by Imbibition diſſolve a mucl

nuch as hath been waſted by Aſ-
ation, wherefore thou ſhall ſweet-
y and not haſtily irrigate the
earth from eight days to eight
lays. *Idem.*

Daſtin.

If one Imbibition, one Deco-
tion, one Contrition doth ſuffice,
hey would not ſo much have ite-
ated their ſayings, but therefore
hey did this, that alwaies they
night inſiſt on the Work, with-
out divorce and tedioufneſſe.
Wherefore alſo they ſay, Hope,
nd ſo ſhalt thou obtain. But
when it is exſiccated, then by ano-
her Courſe, let it be delivered to
nſatiable Comeſtion, that being
y degrees between every Incera-
ion, burnt into Aſhes, it might
ry the power thereof. *Daſtin E-
iſt.fo.*4.

# THE COROLLARY.

Ariſtotle *affirms in the firſt o his Phyſicks, that the whole is n known without the parts in whic it conſiſts; But the whole as it re ſents the nature of all its parts, the whole and the perfect are altog ther the ſame. Whence it follow that it is not ſufficient for a Ma to know the Subject of ſome Ed fice, that thence a Houſe might built, unleſſe he knew the partic lar parts, and their Conſtruction a Compoſition. So likewiſe it wou little conduce to the perfection of t Stone, to have known onely the Su ject and its Preparation, unleſſe aft it bee prepared the Artiſt kn how to bring it to Maturity, th to nouriſh it, and laſtly to feed i even untill it attain a Degree abo perfection. Then the parts teſtifie the whole, and the whole of t*

*part*

*rts, the beginning of the end, and e end of the beginning; for what ty were it an Heire from the ingly Stock ſhould be born, and one found that knew how to nouiſh it? Therefore to nouriſh this r Infant we adviſe with Phyſicins, that (ſince he is of the Royall tock, and the moſt pure conſtitutin) he might not be delivered to ny ſtrange Nurſe, but might ſuck he Breſts of his Mother, who as he had before nouriſht him in the Vomb with her own Blood; ſo being ow come to Maturity, he is to be ouriſht, and in a due proportion ed with the exuberated Blood, circulated and rectified through the Mamillary veins. And the medicinall meaſure of that Milk, let it be weekly the fourth part of the weight of the Infant; But let him keep this Diet for ſeaven Weeks, till he be ſo Medicinally fed that while in a glaſſen Lodge (ordained and firmly obſerated*

*ſerated by Phyſicians and Philoſophers) he be placed and repoſed in a Bath, and being lulled aſleep, his limbs diſſolve and melt with ſweat, which by the help of Art and Nature, and due governance, ſhall reſume their former ſhape, renued, and their ſtrength ſo multiplied, that now he deſires Kingly food, with which nouriſhment in a ſhort ſpace he will become a King, ſtronger then a King, and ſo ſtout in Battell, that he alone being a moſt powerfull Conqueror, will obtain the Victory againſt ten thouſand Enemies. Therefore ſeek this King, whom who ſo hath for his Defence, ſhall command all Sublunary things.*

## CHAP. VIII.

### *Of Fermentation.*

5:th Reg.

*Tauladanus.*

BY the Teſtimony of all Philoſophers there are three parts of e *Elixir, viz.* Soul, Body, and pirit; The Soul is onely the Ferent or Form of the Elixir, the ody is the Paſte or Matter, which wo parts are to be drawn from etals only; to wit, the Form from e Sun and Moon, the Matter om Jupiter, Saturn, Venus, and ars, as alſo *Lullius* affirms. But e third part of the Stone is Spit, which ſince it is the Seat and hariot of the Soul, it doth pour e Soul into the Body, and compounds and joins theſe two exemes with an indiſſoluble ond of agreement, which Mediaor being removed, the Soul can ever enter league with the Body. or two extremes agree not well, nor tarry in one place, unleſſe they are reconciled and confederated by the help of a mean. This Spirit it nothing elſe then that liquor attenuating the Form and Matter o the Stone, and reducing it to a ſpirituall Nature, which Spirit i ſometimes called of the Philoſophers, Heaven, ſometimes ſolutiv Mercury, ſometimes menſtruou Matter, ſometimes Quinteſſence and infinite other names. *Tauladan pa.* 338.

*Ripley.* Unto thy Compound adde th fourth part the Ferment, whic Ferment is onely of the Sun an Moon. And know that there ar three Ferments, two of Bodies i pure Nature which ought to b altered, as we have told thee, th third moſt ſecret, which we no meditate, is that firſt Earth wit its proper green Water; wherefor while the Lion thirſts, make hin drink, untill his body be broken *Ripley pa.* 56.

Tak

*Semita Semitæ.*

Take the fourth part of the 'erment, and let that Ferment be iſſolved, and made Earth like an nperfect Body, and prepared af- er the ſame manner and order; oreover joine and imbibe it with e aforeſaid bleſſed Water; for erment prepares the imperfect ody, and converts it to its own ature, and it is not Ferment un- ſſe Sun and Moon. *Semita Semi- pa.*444.

*Rachaidibus.*

Give it fermented Ferment, e- ually elementated with every E- ment, which is Gold; give it the urth part, but which is firſt cal- ned and diſſolved into Water.

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erment is twofold, white and red, which the Ferment of the Sun, the Sun, and of the Moon, the loon. But let the Ferment be the urth part of our Copper. *Ra- aidibus pa.*393.

*Dunſtan.*

Thou wilt have no perfect Fer- ent till it be altered, with our

Mercury, from its firſt qualities, into a new whitenesſe, between Putrefaction and Alteration. *Dunſtan.pa.7.*

*Lullius.* They who knew not Natures indigency, thought this Ferment ought to be prepared with new menſtrous Matter, in which is Fire againſt Nature, not perceiving the perdition of the Temperature from which the Body departs, by reaſon of the burning Fire, *viz.* againſt Nature. Ferment, to wit, a Body, as much a it is underſtood for Ferment, i not prepared but with natural Fire and Water of Mercury. *Lul Codic.pa.*211.

*Roſar.* Take one part of Ferment, an three of imperfect Body, diſſolv the Ferment in Water of Mercur equall to it, boil it together wit a moſt gentle Fire, and coagula that Ferment, that it may be as a imperfect Body. *Roſar. Philoſopi p.*317.

Tal

Take red Earth, and form it *Arnold.* into thin Plates, or ſhaved Duſt, and put it in Water, as hath been taught, and it ſhall not be diſſolved in it, but onely calcined into red Duſt; which done, remove the Water warily, and put it into another Veſſell, like that in which it is, ſo that the calcined Duſt of red Earth may remain in its Veſſell without Water, and in the removed Water put white Earth, and that ſhall be diſſolved, and ſo Water ſhall profit thee, and ſhall not be ſpoiled. *Arnold in Cament. Hortulani pa.* 31.

In the preparation of the Fer- *Lullius.* ment, before its laſt Fermentation we uſe vulgar Mercury, not onely ſolemnly prepared, *viz.* into Virgins Milk, but as it exiſts in its Nature, by the alone Sublimation to this, that it might reduce the Body of Ferment to its ſimplicity, and it may be the mean of conjoining Tinctures. *Lull. Codic. pa.* 215.

*Daſtin.* Let it be given to an inſatiable Devourer, afterwards it muſt be nouriſht with groſſer meat, that compleat Digeſtion being received, it may paſſe from the Mothers into the Fathers Kingdome. *Daſt. Epiſt.pa.6.*

*Tauladanus* As the Ferment of Gold is Gold; of Silver, is Silver; ſo the Ferment of Iron, is Iron, of Copper, is Copper, and of Lead, is Lead. Therefore every Agent acts according to its form. To ſome, what we have ſpoken may ſeem new; as if the Elixir could be made of all ignoble things which ſhall turn all other things as well noble as ignoble, either into Mars, or Jupiter, or Saturn, or Venus. Which although it now ſeem new and incredible to many learned men, and chiefly to *Petrus Bonus*, a man of ſingular learning ye yet there is no neceſſary reaſon, which forbids it may be done. Nay if it were not done, Alchymy had been loſt, and the Art of Chymiſtry might have been worthily called a Figment and a Fable. For Nature hath eſtabliſhed this Law, *viz.* That as often as Actives are rightly joined with Paſſives, Action and Paſſion doe immediately follow, and the alteration doth always reſent and ſavour of the nature of the Agent. And as often as that which before had the ſtrength and qualities of the Patient, be ſo diſpoſed that it can ſtoutly act, it is neceſſary that the alteration be anſwerable and conformable to the Nature of the Agent from which it ſuffered. Wherefore if ignoble Metals diſpoſed to ſuffer or change by the action of Gold or Silver, rightly diſpoſed to Action, it is neceſſary that noble Metals diſpoſed to ſuffer ſhould be changed by ignoble Metals, skilfully diſpoſed to Act. *Tauladanus pa.297.*

*Clangor Bucc.*

Let the Ferment be prepared, that the powder may be white and ſubtill, if thy intention proceed to white; but if to red, then let thy powder be of Gold prepared moſt Citrine; and there ſhall not be other Ferment: the reaſon is, becauſe thoſe two Bodies are ſhining, in which are tingent ſplendid Raies, excelling other Bodies naturally in whiteneſſe and redneſſe. And if thou wouldſt ferment white Earth, divide that Earth into two parts, one part thou ſhalt augment to a white Elixir, with its conſerved Water, (and ſo it never ceaſes to be of it) and the other part put into its Glaſſe, that is, the Furnace of its Digeſtion, and increaſe the Fire to it, untill by the force of the Fire, it be turned into moſt red Duſt, even as dry combuſt

combuſt Saffron. And if thou wouldſt that the moſt white Elixir have the Tincture of Redneſſe, ransforming and tincting Mercury, the Moon and every Body nto the moſt true Sun, or Solificous Body; then ferment its hree parts with another part and half of moſt pure, prepared Gold, nd let the powder be moſt ſubile with two parts of Solificous Water artificially reducing by Union by the leaſt parts into one Chaos even unto the inmoſt part of the Body, and place it in its Glaſſe in his Fire, and decoct it, hat the moſt true bloody red Stone might ſhine forth. *Clang. Bucc. p. 529.*

There is no other Ferment but of the Sun or Moon. And it is not Ferment untill the ſaid Bodies be urned into their firſt Matter, becauſe it is expedient, that Ferment be compounded of the Sun, and *Lullius.*

the moſt ſubtile Earth. Wherefore if thou knoweſt not how to reduce two perfect Bodies into their firſt Matter, thou canſt have no Ferment. *Lull. Theor.p.92.*

*Maſſa Solis & Lunæ.* For this is Minerall, that when thou putſt Water on the Earth, the White overcomes the Citrine and Red; and whitens them into whitenеſſe of Silver. Then the Citrine overcomes the White and Red, ſo that it makes them Citrine, above the Citrinity of Gold, and then the Red overcomes the Citrine and White, and reddens them into a Tyrian redneſſe, and when thou ſeeſt theſe rejoice. *Maſſa Solis & Lunæ. pa.* 212.

THE

# *THE COROLLARY.*

*As in this Chapter is clearly and plainly taught the excellent manner of Fermentation, ſo to the unexperienced Reader, this contradiction may appear, between* Raimund *and* Ripley *in theſe words,* viz. *whilſt* Raimund *affirms two Ferments onely, one of the Sun, another of the Moon; but* Ripley *addes a third, which is called the Green Lion, and the unclean Body, which is alſo called Laton, which Laton ſince indeed is no other thing then an imperfect compound Body of Gold and Silver according to* Morienus; *that third of* Ripley *is clearly demonſtrated to be no other thing then immature Gold and Silver; and ſo they doe not differ but agree in matter of Ferment, though for immaturities ſake it be ſignified by another name. To this our* Dunſtan *Archbiſhop of* Can-

e performed without Vulgar
old and Silver. *He thus taught
herefore that we ſhould take heed :
or although Gold and Silver may
e ſubtilized and mingled with
inctures, and be reduced to leſſer
lixirs; yet the way according to
he Doctrine of the Philoſophers, is
ot in them; For their Gold and
ilver are two chief Tinctures, Red
nd White buried in one and the
me Body, which by Nature never
ttained their perfect Complement,
et they are ſeparable from their
arthly Lutoſity, and accidentall
roſſe, and then by their proper qua-
ties ſo commixtible with Earths
ure Red and White, and are found ſo
t Ferments for them, that they may
o way be ſaid to need any other
hing. In which words is deſcribed
o other thing then* Ripleys *green
ion, or their Gold, not Gold, un-
eſſe in poſsibility while as yet imma-
ure. Which always and onely is ſet
apart*

*apart and choſen of all Philoſophers. and theſe that underſtand, for their firſt Matter. Whence it is clearly manifeſt that neither Vulgar Gold nor Silver ought to be taken for th firſt Matter, but yet it is doubtfull If, why, and when they are neceſſar for us, to the Compoſition of the Elixir. To which I anſwer from th authority of the Philoſophers, Tha they are ſo neceſſary, as withou them the Elixir cannot be perfected But yet not as they are Vulgar Gol and Silver, but being ſo altered a that they may be reduced to thei firſt Matter, and while they are fix by Nature, may be made Volatile b Art, and then at length while the are in ſuch a Condition, it ſhall b impoſsible for any Artiſt to reduc them again to Vulgar Gold and Silver, after the manner of Goldſmith because then according to the* Turb *the Body becomes incorporate, as a ſo* Roſarius *witneſſeth.* He tha

know

nows ſo to deſtroy Gold, that it e no more Gold, has attained the reateſt ſecret. And when it is ſo repared, then it ſhall be the firſt roper Diſh, of which our Infant nouriſht, and by Philoſophers hall have the name of Ferment. Which, after the Stone be come o its perfect Redneſſe, and hath een nouriſht with the Mothers Milk, it ought to be joined with s red Earth for the accompliſhment of the Elixir, that it might ender a more then perfect Tincture, and might communicate its ixt Nature, to the prepared Medicine, which being ſpecificated it night at length become perfect. *Therefore hence it appears, That vhy, and when Vulgar Gold and Silver are not neceſſary to the complement of the Work. That therefore I nay briefly reduce to one Harmony this appearing Controverſie (which the Philoſophers underſtanding one ano-*

*another mutually, deliver purpoſely in intricate terms*) *in theſe words of* Guido Montanus, *viz.* Although the Philoſophers Stone may be made even to Whiteneſſe and Redneſſe without Vulgar Gold or Silver, yet the Elixir cannot be made without Vulgar Gold or Silver, altered and prepared as before. *But that I may conclude this Corollary, always obſerve, that after the Work of Winter is performed, and thou ſhalt ſee the Sun exalted in Aries, and that then the Philoſophick Work be begun, That in that very houre we ought to prepare Ferments, becauſe they need long Preparation, and it would be the greateſt inconvenience, that when the King ſhould hunger, food ſhould be wanting, or that there ſhould not be a Diſh of Dainties prepared. Therefore let every Artiſt be provident.*

## CHAP. IX.

### Of Projection.

Artephius. A Dry earthy Body tincts not, unleſſe it be tincted, and beauſe it enters not, therefore it alers not. Therefore it tincts not old, becauſe the hidden Spirit hereof ought firſt to be extracted rom its Belly by our white Waer, that it might become altogeher ſpirituall. *Arteph.fo.*13.

Ripley. Many through ignorance have eſtroied their Work, when they ave made Projection upon imure Metall; for their Tinctures y reaſon of Corruption doe not emain, but vaniſh, becauſe they emoved not from the Bodies hoſe things which after Projectin are brittle, dark, and black. See herefore thou firſt Project thy Medicine on Ferment, then that Ferment will be brittle as Glaſſe; then

then caſt that brittle Subſtance upon Bodies clean and very pure, and preſently thou ſhalt ſee them curiouſly coloured with Tincture which will abide all Trials. So make three, four, or five Projections till the Tincture of thy Medicine begin to decreaſe, then is there an end of making further Projection. *Ripley pa.62.*

*Avicenna.* But the manner of Projection is, that thou Project one part of the foreſaid Medicine upon a hundred parts of fuſed or powred Gold, and it makes it frangible; and the whole will be a Medicine of which one part Projected upon a hundred of any fuſed Metall turns it into the beſt Gold. And likewiſe if thou work with the Moon; But if the Medicine or Elixir ſhould not have ingreſſe, take of the Stone extracted in the firſt operation, and of the foreſaid Mercury a like quantity, and mingle

gle them together, and incorporate them by grinding upon a Stone,and then diſtilling in a Bath, that they might the better be joined together,then dry them. *Avicenna pa.*435:

Son, compound the Minerals, which pertain to the Minerall Magiſtery, by multiplying their vertue thus: Take one part of the Powder or Duſt, *viz.* an ounce or pound, and Project it upon ten parts of Amalgama, made of one part of the Moon or Sun, and five of Mercury, and the whole ſhall be turned into Powder or Duſt ccording to the condition of Duſt; and Project one of thoſe en parts, upon other ten of Amalgama or ſimple Mercury, ſo proceed by Computing and Proecting untill thou ſee the Matter urned neither into Duſt nor Meall, but into a hard frangible Maſſe, and make triall of it, *viz.* *Lullius.*

how many parts, one part can turn into Metall; and by this manner thou ſhalt neceſſarily finde the end of Projection, otherwiſe thou ſhalt never finde it, unleſſe it be firſt converted into a hard frangible Maſſe, as we told thee before. *Lull.Teſt.pa.64.*

*Ventura.* But this is the greateſt Secret, that the vertue of the Medicine ſhall be alſo augmented in the Projection, not onely in extenſive Quantity, but alſo in the vertue of Perfection and Goodneſſe, *viz.* If the Medicine be Projected in a due Proportion upon a Body, and the whole be put into Fire, and augmented by its degrees, and be oftner diſſolved, and oftner coagulated, till it be more fluxill then Wax. Wherefore if in Projection the Medicine be ſo much weakned that it cannot have ingreſſe any longer, ingreſſe is given to it if part of the firſt Medicine be joined

ned to it, and it be decocted by diſſolving and coagulating till it flow. But by how much leſſe the vertue of the Medicine is, it is neceſſarily convenient to adminiſter the Fire from the beginning, and according to the degrees of Time, by ſo much the more temperature. But if there ſhall nothing remain of the firſt and moſt perfect Medicine which might be added, (which leſt it happen to him, the ingenious Artiſt muſt chiefly beware) thence it will be fit to doe otherwiſe. The third manner is (according to *Roſarius*) that a little part of the Medicine, whether white or red, be joined with the Stone or our Mercury, (which was never in the Work) and let it be put to digeſtion as before, and decocted by Putrefying, Subliming, and Fixing, untill the whole become a tinctured Oil, then again thou ſhalt have the perfect Stone;

and this is done in a few days, and with leſſe coſt, labour,and hazard. But always keep ſome part for Ferment, as well of the White as Red; and this wiſe Conſideration ſhall excuſe thee of much trouble. *Ventura pa.*195.

*Clangor.* Let one part of Medicine be taken, and ten parts of putrefied Mercury, ſo that Mercury be made hot even to Fumoſity, and then let the Medicine be caſt upon it, which will preſently flow, even penetrating the leaſt parts; then by a convenient Fire made ſtrong, let the flowing Mercury be gathered together, of which let a little part be taken, and let as much of his vive Mercury be put to the Fire, and let the Weight be proved; If the added Mercury ſhall notably recede, then it affects the Medicine to its fartheſt parts. But if the Body in the Body ſhall not be notably broken, but that the Matter

Matter be yet frangible, and too ſoft or hard, then again take a little of this, and as much of crude Mercury, and in all things proceed, as hath been ſaid, till thou have thy intent. *Clangor. Bucc.pa.* 539.

## THE COROLLARY.

*As the Proviſion of Citizens, if it were not ſupplied by Country men, would ſuddenly be waſted, and in like manner the great Store of the Country men themſelves quickly exhauſted, if after the Work of Winter,* viz. *the Preparation of the Earth, and winnowing of the laid up Corn, it were not again delivered to naturating Nature, and again laid up in her lap to putrefie, diſſolve, and multiply: In like manner alſo, in the Philoſophick Work, whoſe included Matter is not eaſily found out, whoſe myſticall manner of Preparation is* *not underſtood without infinite Lucubrations; laſtly, whoſe Proceſſe (that it might be brought unto a degree above perfection) though long, difficult, and hazardous, before that the immenſe and infinite treaſure be perfected; No otherwiſe that being performed (unleſſe we ſhortly, and with a little coſt and trouble obtain the manner of multiplying) would all that be ſpeedily conſumed, which was gotten by long and unwearied induſtry.*

*Therefore take this for a Corollary, that ſince it is manifeſt from what hath been ſaid, that Medicine is to be multiplied two ways. Firſt in quantity and quality, or elſe in quantity onely. In quantity and quality it is done by diſſolution and fermentation; in quantity, onely by Projection: Thou muſt with all care and providence take heed, leſt through ignorance of the right form of Projection, that Divine Work,*

*(when*

*(when it is now brought to its Complement, and degree above perfection) ſhould be deſtroied. Therefore he muſt know, that upon whatſoever Body thou ſhalt firſt project the Medicine, it will change it into Duſt anſwerable to the nature of the Body on which thou didſt Project it, which indeed is Myſticall and to be wondered at; If therefore thou deſireſt to bring thy Elixir to the Sun, let thy firſt Proportion be made upon the Sun, that in the Sun it may be ſpecificated. And ſo with the Moon to the Moon, thou muſt thence proceed as hath been manifeſted clearly enough from the authority of moſt approved Philoſophers.*

## CHAP. X.

### *Multiplication.*

*Semita.* EVery encreaſing or growing thing, both Vegetable and Animall, is multiplied in its kinde, as Men, Trees, Grain, and the like, for of one Seed, a thouſand are generated, therefore it is poſſible that things be infinitely encreaſt. *Semita Semitæ pa.*438.

*Bacon.* But thou ſhalt multiply the Medicine thus; After thou haſt compleated it, take notice on how many it fals, which being foreſeen, again reſolve, and congeal it, and in every Reſolution the Tincture is doubled, that if before its reſolution one part fall upon a hundred, afterwards it will fall upon two hundred. *Bacon fo.*19.

*Scala.* Medicine may be multiplied two ways, firſt by Diſſolution and Reiteration of Congelation, and this

his is its virtuall Multiplication in oodneſſe or Quality; the ſecond y Fermentation, and this is its ultiplication in Quantity. *Scala* 65.

The Multiplication of Medi-ine is performed two ways, one y the reiterated Diſſolution and oagulation of the Stone; the econd by Projection of the firſt lixir Stone upon a Body, either Vhite or Red, in ſuch a Quantity, at the ſame Body may alſo be rned into Medicine, and then ere may be put together to diſ-lve in their Water and menſtrous atter, and ſo the firſt Elixir is the erment of ſuch a Tincture; and doe Women that bake. *Roſar. hiloſophor.pa.*347. *Roſar.*

The Augmentation in Good-eſſe and Quality, is to diſſolve d coagulate the very Tincture, at is, to imbibe and exſiccate it our Mercury. Or thus, take *Clangor.*

one

one part of the prepared Tincture, and diſſolve it in three parts of our Mercury, then put it in a Veſſell, and ſeal the Veſſell, and cover it with hot Embers, till it be exſiccated and become Duſt, then open the Veſſel, and again imbibe and exſiccate as before, and how much the oftner thou doſt this, ſo often ſhalt thou gain ſome parts. Or elſe take of the fixt Matter which tincteth, that is, of the prepared Tincture three parts, and of the Philoſophers Mercury one part, and put it into a Veſſel, and ſeal the Veſſel, and put it among hot Embers as before, and exſiccate it, that it may be made Duſt, then open the Veſſel, imbibe, and exſiccate it as before: And the Water that is Argent vive or Mercury, addes nothing to the Weight, or to the Body, unleſſe as much as remains of the Metallick humidity.

Alſo

Alſo Multiplication in Quantity
made by mixtion of the Medi-
ne with vulgar Argent vive in a
rucible, which Argent vive in-
ed is turned into red Duſt by
mixtion of the Stone, and again,
at, of that Argent vive which
ould be caſt upon other Argent
e, is again alſo turned into
uſt, and ſo thou ſhalt make reite-
ions of the Duſt of Argent
e upon other Argent vive, un-
the Argent vive cannot be tur-
d into Duſt, but remain turned
o a perfect Metall. *Clangor Buc-*
*æ pa.* 533.

If thou wouldſt multiply it, it *Artephius.*
ſt thou diſſolve the red again,
a new diſſolutive Water, and
n iterated decoction to whiten
d redden it by the degrees of
e, by reiterating the firſt Regi-
nt or Work. Diſſolve, Con-
le, Reiterate, by Cloſing, Ope-
g, and Multiplying, in Quanti-
ty

ty and Quality, as thou pleaſeſ
Becauſe by a new Corruption an
Generation, is again introduced
new Motion, and ſo we cann
obtain an end, if we would alwa
operate by Reiteration, Diſſolut
on and Coagulation, by the m
diation of our Diſſolutive Wate
that is, by diſſolving and coagul
ting through the firſt Regime
or Work, as hath been ſaid. A
ſo the vertue of it, is augment
and multiplied in quantity, ſo th
if thou haſt an hundred in the fi
Work, in the ſecond thou ſh
have a thouſand, in the third t
thouſand, and ſo by proſecutin
thy Projection will become in
nite, in truly, perfectly, and fixe
ly tincting or giving Tincture
every Quantity, how great ſoev
and ſo by a thing of no valu
added, Colour, Weight, and V
tue. *Arteph. fo.* 37.

*TH*

# THE COROLLARY.

I knew (ſaid Count *Bernard* of *reviſane*) a certain man of the ounty of *Anchona*, who had very ell known the Stone, but was norant of the Multiplication, e (*ſaith he*) did ſolicitouſly folw me ſixteen intire years that he ight learn, but from me he ner knew it, for he hath the ſame ooks as I.

*But I cannot think any man ſo ll and ſtupid, but that he may om this Chapter eaſily underſtand e Multiplication of the Stone. uch things by how much the ofter they are diſſolved, filtrated, and agulated, become by ſo much the ore ſubtile, pure, penetrating, and uch more tranſparent. It is likeiſe ſo with that Phyſicall Stone, hich, although it be brought to erfection, yet by how much the oft-*

*ner*

ner it is diſſolved and coagulated,
ſo much the more the ſtrength ther
of is multiplied in Projection, evi
untill it attain an infinite numbe
To the practice whereof in this o
laſt Chapter, it will not be requiſi
that I adde a further Paraphraſ
ſince this our diſſolving Philoſ
phick Mercury is to every one clear
evident from what hath been ſa
in theſe our Collections. That, th
is Fire which they call Naturall,
whoſe help the Solution and Reſol
tion of the Elixir is performed, an
the Proportion thereof, and mann
operating, they have truly and el
gantly explicated in this Chapt
without Tropes or Figures: For b
fore this time, was enough and t
much obſcured, and overſhadowed
their parabolicall Miſts, that tr
Path-way by which every iover
the Art is brought through diff
culties, Woods, and Mountains,
that moſt famous Tower of Philoſ
ph

*y, conſecrate to Art and Nature,*
*which the Fire of Nature is im-*
*iſoned and locked up.*

*The Tri-une God, Father, Word,*
*d Holy Spirit, Incomprehenſible*
*ight, Impartible Trinity, Immu-*
*ble Eſſence, which rules all things,*
*t not incluſively, beyond all things,*
*t not excluſively, Immenſe, Incir-*
*mſcript, Ineffable, from his infi-*
*te and unſpeakable Mercy, vouch-*
*fe to open, detect, and unlock it,*
*all that worthily importune and*
*nplore his Aid, to his eternall*
*aiſe and honour.* Amen.

## Things to be obſerved.

1. THE Materiall Part bein known, and had, it ough not to be kept in a Hot, and Moiſt but in a Cold or Dry place; nor b kept long: but thou beginneſt t Work with it whilſt it is freſh, an but newly Extracted from its Mine

2. Begin not to Work, unleſ thou haſt ſo much of the Prope Materiall weighed out, as will ſerv for two years; that in caſe tho faileſt the firſt time, thou maiſ correct it the ſecond. Becauſe tho canſt not examine Truth withou Falſhood; nor that which is Streigh without conſideration had of tha which is Crooked. So that if tho ſhouldſt want Matter to work upon thou leaveſt the Work unfiniſhed an

*and getteſt nothing but thy Labour for thy Pains.*

3. *The Elements are to be ſeparated in a ſoft Bath, that the Alembick be not perceived to be hot, but that the vapour (being Elevated and Congealed in the Colder Aire) may be turned into Water, having the form of all the Species's whereof it is Generated.*

4. *After the Water ſhall be Diſtilled, let it not ſtand long when it is fit for Operation; Becauſe the Coagulum thereof falleth into the bottome, congealing the Coagulated (Body) by the Coldneſſe and Drineſſe of the Aire*: which (*ſaith* Senior) happened to one of my Aſſociates, who found it ſo for a whole year, but not Diſtilled.

5. *It is neceſſary the Artiſt have a great Quantity of Water, becauſe*

*that in the Beginning, Middle, and End, there will always be a neceſſity thereof, as well in Putrefying, Waſhing, Calcining, Subliming, Imbibing, as that the Elixir may be often Reſolved. Wherefore* Avicen *in his Epiſtle to his Son,* My Son it behoveth thee to have a great Quantity of our Sun and Moon, that thou maiſt extract their Moiſtures, ſixty Pounds at the leaſt.

*e*

6. *Thou maiſt with on Pound weight of Water, reſolve the Matter into Water, even to an Infinite Quantity. But he that deſires t gather this firſt Pound let him b Patient, and proceed ſoftly and ſweetly, not haſtily: For that Work is termed of Philoſophers,* An Extraction of his own Sweat.

7. *But above all, thou muſt beware, that at no time thou putteſt cold Glaſſe into the hot Water*

*le*

*leſt it ſhould be broke, and thou loſeſt thy Labour.*

8. *It is to be noted, When thou takeſt up a Veſſel, thou ſuffereſt it to coole with Water, for the ſpace of three hours, at the leaſt.*

9. *Take heed in Diſtillation, that the Water bubble not at the ſame time.*

10. *In every Digeſtion, the Glaſſe muſt be Sealed with the* Seal of Hermes.

11. *To Fix Inceration, a Neceſſity is obſerved amongſt Quacks, hat a Fire be made thereon, where-y the Matter may the better be Fix-d, which notwithſtanding is not o be ſleighted.*

12. *He that underſtands what s meant by the* Philoſophers Ma-neſia, *underſtands the Preparation*

*and*

*and Perfection of the firſt Work, and what is meant by* Sal naturæ, Sal Armoniacus, Mercurius Exuberatus, *and* Sulphur naturæ, *which being underſtood*

> Dimidium facti, qui benè cœpit, habet.

13. *Shortly after the ſecond Work, or the Philoſophick Work is begun, forget not even at the ſame houre, to begin the Preparation of thy Ferments, becauſe they require a long time of Preparation; Let the Sun make his own Ferment: the Moon hers.*

14. *To the Building of a Kings Palace, theſe following Artificers are neceſſarily required, A Maſon, a Smith, a Glaſier, a Potter, (or maker of Earthen Images) a Carpenter; without which, neither the Palace can rightly be built; nor the King there-*

*therein preſerved from Cold, and the Injuries of Winds.*

15. *Many men through Ignorance have deſtroied their Work, when at the firſt they made Projection of the Medicine, upon Imperfect Metals. For, on whatſoever Body thou firſt of all Projecteſt the Medicine, that ſame is converted into a Frangible Maſſe, and ſhallbe an Elixir according to the nature of the Body upon which it is ſo Projected. So, as that if the Projection be made upon* Jupiter, *or* Venus, *it ſhall be a Medicine, which not onely converteth other Imperfect Bodies into* Jupiter, *or* Venus, *but alſo reduceth Perfect Bodies (to wit, the Sun and Moon) into Imperfect Bodies; according to the nature of the Body upon which the Medicine ſhall firſt be Projected: Which cauſed the moſt Learned* Raimund *(ſtruck with Admiration) to cry out in theſe*

*words*, What ! is Nature Retrograde ?

16. *He that would underſtand the ſayings of Philoſophers, muſt not give credit ſo much to their Words, as to the things they Treat of: For, the knowledge of Words, is not to be taken from the manner of ſpeaking; becauſe that the Matter is not ſubject to the Speech, but the Speech to the Matter.*

17. *Note, that a ſhort and broad veſſell is requiſite for diſtilling a Heavy Body, or at leaſt Water with its Saltneſſe. Becauſe that by how much the Water is more Ponderous then the Body, by ſo much ought the Veſſell to be the broader and deeper, through which the heat paſſeth more temperate and profitable to the Work.*

18. *Great care is always to be had, leſt at any time from the firſt*

*Con-*

*Conjunction to the Whiteneſſe, the Matter ſhould wax cold, or be at any time moved by reaſon of imminent Danger.*

19. *Let not a greater Quantity of the Matter be put into the Philoſophers Egge, then may fill two Thirds thereof, at the utmoſt.*

20. *It is to be noted, that in Ablution, or Calcination of the Earth, although the Waters Imbibition, or Exſiccation, be made in Preparation by the temperate heat of the Bath; yet its Sublimation or Riſing is perfected by a ſwift fire of Aſhes.*

21. *The Philoſophicall Work may be begun with an equall Proportion of Earth prepared, and pure Water ſeven times rectified; which are joined and put up in an Ovall Glaſſe Hermetically Sealed. Afterwards let them be placed in the Philoſophi-*

The ruddy
Gabritius wth
Beja fair
In bed of
coniubinate
Gold seed well
sown in a
womb of aire
will f. to
Embrie and
generate

loſophi-

*loſophicall Furnace, or Athanore, and cheriſhed with a moſt ſoft Fire, whilſt the Earth drinks up her Water, and (according to* Ripley) *the Streams are dried up. Then laſtly, let the dry Matter be comforted with ſeven Imbibitions, and every Imbibition keep the following Proportion, that ſo the Water may by a juſt Meaſure exceed the Earth nine times according to the Doctrine of Philoſophers; which cannot otherwiſe be done, then by obſerving theſe Numbers. But this ſecret was never as yet Revealed by any Body.*

*For Example: If in the firſt Conjunction the Earth weigh* 480 *Grains, then let ſo many be added to it of its Water, which together make up* 960 *Grains, and for the time appointed to the firſt Imbibition* 240 *Grains of new Water are required,* 300 *to the ſecond,* 375 *to the third,* 468 *to the fourth,* 585 *to the fifth,* *732 to the ſixth, 940 to the ſeventh, whereby the Imbibition is perfected; and then proceed to Fermentation.*

THE END.

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*Nil adeò parvum eſt, tibi quin ſolatia præſtet.*
*Sæpéque Punctum unum, grande Levamen habet.*

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# *ARCANUM:*
## OR,
# The grand Secret OF HERMETICK *PHILOSOPHY.*

*WHEREIN,*
The Secrets of NATURE and
ART, concerning the Matter
and Manner of making the
Philoſophers Compoſition, are orderly and methodically manifeſted.

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*The Work of a concealed Author.*

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Penes nos unda Tagi.

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The third Edition amended and
*enlarged.*

# To the Students in, and well affected unto HERMETICK *Philoſophy, health and proſperity.*

AMongſt the heights of hidden Philoſophy, the production of the Hermetick Stone hath of a long time been ſtrongly believed to e the chiefeſt, and neareſt a Miracle, oth for the Labyrinths and multitudes f operations, out of which the minde f man, unleſſe it be illuminated by a eam of Divine light, is not able to unvinde her ſelf; as alſo becauſe of its noſt noble end which promiſeth a contant plenty of health and fortunes, the wo main pillars of an happie life. Beides, the chief Promoters of this Science iave made it moſt remote from the nowledge of the vulgar ſort by their Tropes and dark expreſſions, and have laced it on high, as a Tower impregnable for Rocks and Situation, whereunto here can be no acceſſe, unleſſe God di-

rect

rect the way. The ſtudy of hiding thi Art hath drawn a reproach upon the At it ſelf and its Profeſſors : for when thoſ unfortunate Plunderers of the Golde Fleece by reaſon of their unskilfulneſſ felt themſelves,beat down from their vai attempt, and far unequall unto ſuch eminent perſons ; they in a furious raptur of deſperation,like mad-men, waxed ho againſt their fame and the renown of th Science, utterly denying any thing to b above their cognizance and the ſphear of their wit, but what was fooliſh an frothy : And becauſe they ſet upon buſineſſe of damage to themſelves, the have not ceaſed to accuſe the chief Maſters of hidden Philoſophy of falſhood Nature of impotency,and Art of cheat not for any other reaſon, then that the raſhly condemne what they know not nor is this condemnation a ſufficient revenge, without the addition of madneſ to ſnarl and bite the innocent with infamous ſlaunders. I grieve (in truth) fo their hard fortune, who whileſt they reprove others, give occaſion of their ow conviction,although they juſtly ſuffer a helliſh fury within them. They moil an

ſwea

eat to batter the obſcure principles of
e moſt hidden Philoſophy with troops
arguments, and to pull up the ſecret
undations thereof with their deviſed
gines: which yet are onely manifeſt
the skilfull, and thoſe that are much
rſed in ſo ſublime Philoſophy, but hid
om ſtrangers: Nor doe theſe quick-
ghted Cenſors obſerve, that whilſt
ey malign anothers credit, they wil-
gly betray their own. Let them conſi-
r with themſelves, whether they under-
nd thoſe things which they carp at;
hat Author of eminency hath divulged
e ſecret elements of this Science, the
byrinths and windings of operations,
d laſtly, the whole proceedings there-
? What *Oedipus* hath ſincerely and
uly explained unto him the figures and
tangled dark ſpeeches of Authors?
ith what Oracle, what Sibyll, have
ey been led into the Sanctuary of this
ly Science? In fine, how were all
ings in it made ſo manifeſt, that no part
mains yet unveiled? I ſuppoſe they
ill no otherwiſe anſwer my queſtion,
en thus, that they have pierced all
ings by the ſubtilty of their wits; or
con-

confeſſe that they were taught (or rathe
ſeduced) by ſome wandring Quack o
Mountebank, who hath crept into
good eſteem with them, by his feigne
countenance of a Philoſopher. O wick
edneſſe! who can ſilently ſuffer theſ
Palmer-worms to gnaw upon the fame
labour, and glory of the wiſe? who ca
with patience hear blinde men, as out o
a Tripode judging of the Sun? But
is greater glory to contemne the hurt
leſſe darts of bablers, then to repell them
Let them onely diſdain the treaſur
of Nature and Art, who cannot obtai
it. Nor is it my purpoſe to plead th
doubtfull cauſe of an unfortunate Sc
ence, and being condemned, to take
into tuition: Our guiltleſſe Philoſoph
is no whit criminous: and ſtandin
firm by the aid of eminenteſt Author
and fortified with the manifold exper
ence of divers ages, it remains ſafe enoug
from the fopperies of pratlers, and th
ſnarlings of envy. However Charit
hath incited me, and the multitude
wanderers induced me, taking pity
them, to preſent my light, that ſo the
may eſcape the hazard of the night: b

help whereof they may not onely live out, but alſo procure an enlargement both to their Life and fading Fortunes. This ſmall Treatiſe penn'd for your uſe (ye Students of Hermetick Philoſophy) I preſent unto you, that it may be dedi-ated to thoſe, for whoſe ſake it was vrit. If any perhaps ſhall complain of ne, and ſummon me to appear as guilty f breach of ſilence for divulging ſecrets. n an itching ſtyle, ye have one guilty of oo much reſpectfulneſſe towards you, onfeſſing his fault, ſentence him if you leaſe; ſo that my crime may ſupply he place of a reward to you: The ofence will not bee diſpleaſing unto you, nd the puniſhment (I doubt not) pleaat unto mee, if I ſhall finde my ſelf to ave erred in this onely, whereby you ay put an end to erring for the future.

## *Hermetick Secrets:*

### CANON I.

*Admonition.*

GODS fear is the entrance into this Science. Its end is good will towards our Neighbour, the
ſatisfying Crop is the rearing
endowing religious entertain-
nt, with certainty; that what-
ver the Almighty freely be-
veth on us, we may ſubmiſſive-
offer again to him. As alſo
untreys grievouſly oppreſſed,
be relieved; priſoners miſe-
y captivated, releaſed; and
s almoſt ſtarved, comforted.

. The light of this knowledge
e gift of God, which by his
neſſe he beſtoweth upon
m he pleaſeth: Let none
efore ſet himſelf to the ſtudy

hereof, untill having cleared an
purified his heart, he devote hin
ſelf wholly unto God, and be en
ptied of all affection unto thing
impure.

3. The Science of producir
Natures grand Secret, is a perfe
knowledge of Nature univerſal
and of Art, concerning the Real
of Metals, the practiſe whereof
converſant in finding the prin
ples of Metals by Analyſis, and a
ter they are made much mo
perfect, to conjoyn them oth
wiſe then before they have be
that from thence may reſult a c
tholick Medicine, moſt pow
full to perfect imperfect Met
and for reſtoring ſick and deca
Bodies, of what ſort ſoever.

4. Thoſe that are in publ
Honours and Offices, or be
ways buſied with private and
ceſſary occupations, let them
ſtrive to attain unto the top of t

Philoſophy, for it requireth the whole man, and being found, poſſeſſeth him, and being poſſeſſed, challengeth him from all long and ſerious imploiments, eſteeming all other things as ſtrange unto him, and of no value.

5. Let him that is deſirous of this Knowledge, clear his minde from all evil motions, eſpecially pride, which is abomination to Heaven,and the gate of Hell: let him be frequent in prayers, and charitable; have little to do with the world; abſtain from company keeping; enjoy conſtant tranquillity; that the Minde may be able to reaſon more freely in private, and be higher lifted up; for unleſſe it be kindled with a beam of Divine Light, it will not be able to penetrate the hidden myſteries of Truth.

6. The *Alchymiſts*, who have given their minds to their wel-

nigh innumerable Sublimations, Diſtillations, Solutions, Congealations; to manifold Extraction of Spirits and Tinctures, and other Operations more ſubtill then profitable, and ſo have diſtracted them by variety of errors, as ſo many tormentors; will never be bent again by their own Genius to the plain way of Nature and light of Truth, from whence their induſtrious ſubtilty hath declined them, and by twinings and turnings, as by the Lybian Quickſands, hath drowned their intangled Wits: the onely hope of ſafety for them remaineth in finding out a faithfull Guide and Teacher, that may make the clear Sun conſpicuous unto them, and vindicate their eies from darkneſſe.

7. A ſtudious *Tyro* of a quick wit, conſtant minde, inflamed with the ſtudy of Philoſophy

phy, very skilfull in naturall Philoſophy, of a pure heart, compleat in manners, mightily devoted to God, though ignorant of practicall Chymiſtry, may with confidence enter into the highway of Nature, peruſe the Books of beſt Philoſophers; let him ſeek out an ingenious and ſedulous Companion for himſelf, and not deſpair of obtaining his deſire.

8. Let a Student of this ſecret, carefully beware of reading or keeping company with falſe Philoſophers; for nothing is more dangerous to a learner of any Science, then the company of an unskilfull or deceitfull wit, by which falſe principles are ſtamped for true, whereby an honeſt and too credulous a minde is ſeaſoned with bad Doctrine.

9. Let a Lover of truth make uſe of a few Authors, but of beſt note and experienced truth; let

him ſuſpect things that are quickly underſtood, eſpecially in myſtical Names and ſecret Operations; for truth lies hid in obſcurity; nor doe Philoſophers ever write more deceitfully, then when plainly, nor ever more truly then when obſcurely.

10. As for the Authors of chiefeſt note, which have diſcourſed both acutely and truly of the ſecrets of Nature, and hidden Philoſophy, *Hermes*, and *Morienus Romanus*, amongſt the Ancients, in my judgement are of the higheſt eſteem: amongſt the Modern, *Count Treviſanus*, & *Raimundus Lullius*, is in greateſt reverence with me: for what that moſt acute Doctour hath omitted, none almoſt hath ſpoken: let him therefore peruſe him, yea let a Student often reade over his former Teſtament, and Codicil, and accept them as a Legacy of very great

great worth. To theſe two Volumes let him adde both his Practicks, out of which Works all things deſirable may be collected, eſpecially the truth of Matter, the degrees of Fire, and the ordering of the Whole, wherein the whole Work is finiſhed, and thoſe things which our Anceſtors too carefully laboured to keep ſecret. The occult cauſes of things, and the ſecret motions of nature, are demonſtrated more clearly and faithfully. Concerning the firſt and myſticall Water of Philoſophers he hath ſet down few things, yet very pithy.

11. As for that clear Water ſought for by many, found out by few, yet obvious and profitable unto all, which is the Baſe of the Philoſophers Work, a noble *Polonian* not more famous for his learning then ſubtilty of wit (not named, whoſe name notwith-

withſtanding a double Anagram hath betraied) In his *Novum lumen Chymicum*, *Parabola* and *Ænigma*, as alſo in his Tract of *Sulphur*, he hath ſpoken largely and freely enough; yea he hath expreſſed all things concerning it ſo plainly, that nothing can be ſatisfactory to him that deſireth more.

12. Philoſophers do uſually expreſſe themſelves more pithily in types and ænigmaticall figures (as by a mute kind of ſpeech) then by woprs; for example, *Senior*'s Table, the allegorical Pictures of *Roſarius* the Schemes of *Abraham Judæus* in *Flamellus*: of the later ſort, the rare Emblemes of the moſt learned *Michael Maiërus*, wherein the myſteries of the Ancients are ſo fully opened, that as new Perſpectives they can preſent antiquated truth, and remote from our age as near unto our eies, and perfectly to be ſeen by us.

13. Whoſoever affirmeth that the Philoſophers grand Secret is above the ſtrength of Nature and Art, he is blinde, becauſe he knows not the Sun and Moon.

*Of the Matter of the Stone.*

14. As for the Matter of their hidden Stone, Philoſophers have writ diverſly; ſo that very many diſagreeing in Words, do nevertheleſſe very well conſent in the Thing; nor doth their different ſpeech, argue the ſcience ambiguous or falſe, ſince the ſame thing may be expreſſed with many tongues, divers expreſſions, and a different character, and alſo one and many things may be ſpoken after a divers manner.

15. Let the ſtudious Reader have a care of the manifold ſignifications of words, for by deceitfull windings, and doubtfull, yea contrary ſpeeches, (as it ſhould ſeem) Philoſophers vent their myſteries, with a deſire of keeping

ing in and hiding, not of ſophiſticating or deſtroying the truth: And though their writings abound with ambiguous and equivocall words; yet about none doe they more contend, then in hiding their golden branch:

*——Quem tegit omnis*
Æn.6. *Lucus; & obſcuris claudunt convallibus umbræ.*
Which all the Groves with ſhaddows overcaſt,
And gloomy Valleys hide.

Nor yeeldeth it to any Force, but readily and willingly will follow him, who

*Maternas agnoſcit aves*
*——& geminæ cui fortè Columbæ*
*Ipſa ſub ora viri cælo venêre volantes,*
Knows Dame *Venus* Birds——
And him to whom of Doves a lucky paire
Sent from above ſhall hover 'bout his Eare.

16. Who-

16. Whoſoever ſeeketh the Art of perfecting and multiplying imperfect Metals, beyond the nature of Metals, goes in errour, for from Metals the Metals is to be derived, even as from Man, Mankinde; and from an Oxe, that ſpecies is to be fetcht.

17. Metals (we muſt confeſſe) cannot be multiplied by the inſtinct and labour of Nature onely; yet we may affirm that the multiplying virtue is hid in their profundity, and manifeſteth it ſelf by the help of Art: In this Work, Nature ſtandeth in need of the aid of Art; and both doth perfect the whole.

18. Perfect Bodies are endued with a more perfect ſeed: and therefore under the hard bark of perfect Metals the perfect ſeed lies hid, which he that knows to take out by the Philoſophers ſolution, hath entred into the high way, for

*Augar. Chryſop. lib.* 1.

*—In auro*
*Semina ſunt auri, quamvis abſtruſa recedant*
*Longius.*
In Gold the ſeeds of Gold do lie,
Though buried in Obſcurity.

19. Moſt Philoſophers have affirmed that their Kingly Work is wholly compoſed of the Sun and Moon; others have thought good to adde Mercury to the Sun: ſome have choſen Sulphur and Mercury; others have attributed no ſmall part in ſo great a Work to ſalt mingled with the other two. The very ſame men have profeſſed that this clear Stone is made of one thing onely; ſometimes of two, otherwhiles of three, at other times of four, and of five; and thus though writing ſo variouſly upon the ſame ſubject, doe neverthleſſe agree in ſenſe and meaning.

20. Now that (abandoning all Cheats)

heats)we may deal candidly and
uly, we hold that this entire
Vork is perfected by two Bodies
nely, to wit, the Sun and Moon
ightly prepared, for this is meer
eneration which is by nature,
vith the help of Art, wherein the
opulation of male and female
loth intercede, from whence an
ff-ſpring far more noble then the
arents, is brought forth.

21. Now thoſe Bodies muſt
e taken, which are of an unſpot-
ed and incorrupt virginity; ſuch
s have life and ſpirits in them;
ot extinct as thoſe that are hand-
ed of the vulgar, for who can ex-
ect life from dead things; and
hoſe are called corrupt which
ave ſuffered copulation; thoſe
lead and extinct which (by the
nforcements of the chief Tyrant
f the world) have poured out
heir ſoul with their bloud by
Martyrdome, fly a fratricide
from

from whom the greateſt imminent danger in the whole Work is threatned.

22. The Sun is Maſculine, forasmuch as it ſendeth forth active and inforcing ſeed, the Moon is Feminine, called the matrix and veſſel of Nature, becauſe ſhe receiveth the ſeed of the male in her womb, and foſtereth it by her monthly proviſion yet doth it not altogether want its active virtue; for, firſt of all (being raviſhed with love) ſhe climbs up unto the male, untill ſhe hath wreſted from him the utmoſt delights of *Venus*, and fruitfull ſeed: nor doth ſhe deſiſt from her embraces, till that being great with childe, ſhe ſlip gently away.

23. By the name of the Moon Philoſophers underſtand not the vulgar Moon, which alſo is maſculine in its operation, and in copulation acts the part of a male.

Let

Let none therefore preſume to try the wicked and unnaturall conjunction of two males, neither let him conceive any hope of iſſue from ſuch copulation, but he ſhall join *Gabertius* to *Beia*, and offer the ſiſter to her own brother n firm Matrimony, that from hence he may receive Sol's noble Son.

24. They that hold Sulphur nd Mercury to be the Matter of he Stone, by the name of Sulhur, they underſtand the Sun nd common Moon; by Mercuy the Philoſophers Moon: ſo (without diſſimulation) holy *Lulus* adviſeth his friend, that he atempt not to work without Merury and Luna for Silver, and Mercury and Sol for Gold.

Cap.62. *Prioris Teſtam.*

25. Let none therefore be deeived by adding a third to two: or Love admitteth not a third; nd wedlock is terminated in the

number of two; love further extended is adultery, not matrimony.

26. Neverthelesse, Spirituall love polluteth not a virgin, *Beia* might therefore without crime (before her promise made to *Gabritius*) have contracted spirituall love, to the end that she might thereby be made more cheerfull, more pure, and fitter for the businesse of matrimony.

27. Procreation of children is the end of lawfull Wedlock Now that the Infant may bee borne more vigorous and gallant, le both the combatants be clensed from every scab and spot, before they both go up to their marriage bed, and let nothing unnecessary cleave unto them; because from pure seed comes a purifyed generation, and so the chast wedlock of *Sol* and *Luna* shall be finished when they shall enter into Love bed

bed-chamber, and be conjoyned, and ſhe ſhall receive a ſoul from her husband by imbracing him; from this copulation a moſt potent King ſhall ariſe, whoſe father will bee *Sol*, and his mother *Luna*.

28. He that ſeeks for a phyſicall tincture without *Sol* and *Luna*, loſeth both his coſt and pains: for the Sun affordeth a moſt plentifull tincture of redneſſe, and he *Moon* of whiteneſſe, for theſe wo are onely called perfect; becauſe they are filled with the ſubtance of pureſt Sulphur, perfecty clarified by the skill of nature: Let thy *Mercury* therefore have ts tincture from both of theſe Lights; for things muſt of neceſity receive a tincture before they can give one.

29. Perfect metals containe in hem two things, which they are ble to communicate to the im-

perfect, Tincture and Fixation;for thoſe, becauſe the are dyed and fixed with pure Sulphur, to wit, both white and red, they doe therefore perfectly tinct and fix, if they be fitly prepared with their proper Sulphur and Arſenick, otherwiſe they have not ſtrength of multiplying their tincture.

30. *Mercury* is for imperfect metals, fit only to receive the tincture of the *Sun* and *Moon* in the work of the Philoſophers Stone, that being full of tincture, it may give forth other things in abounddance: yet ought it (before that) to be full of inviſible Suphur, that it may be the more coloured with the viſible tincture of perfect bodies, and ſo repay it with ſufficient Uſury.

31. Now the whole tribe of Philoſophers ſweat much, and are mightily troubled to extract tincture out of gold: for they be-

leeve

eeve that tincture can be ſepara-
ed from the Sun, and being ſe-
arated encreaſe in virtue; but

*pes tandem Agricolas vanis eludit*
*ariſtis.*

aine hope, at laſt the hungry
Plough-man cheats
Vith empty Husks, *inſtead of*
*luſty meats.*

or it is impoſſible that the Suns
ncture can at all be ſevered from
s naturall body, ſince there can
no elementary body made up
nature more perfect then gold,
e perfection whereof proceedeth
om the ſtrong and inſeparable
ion of pure colouring Sul-
ur with *Mercury*, both of them
ing admirably pre-diſpoſed
ereunto by Nature; whoſe true
aration nature denieth unto
t: But if any liquor remaining
extracted (by the violence of
: or waters) by the Sun, it is to
reputed a part of the body

made liquid or diſſolved by force. For the tincture followeth its body, and is never ſeparated from it. That is the deluding of Art, unknowne to Artificers themſelves.

32. Nevertheleſſe it may be granted, that tincture is ſeparable from its body, yet (we muſt confeſſe) it cannot be ſeparated without the corruption of the tincture: when as Artiſts offer violence to the gold, or *Aqua fortis* rather corroding then diſſolving. The body therefore ſpoiled of its tincture and golden fleece, muſt needs grow baſe, and as an unprofitable heap turne to the damage of its Artificer, and the tincture thus corrupted to have a weaker operation.

33. Let them in the next place caſt their tincture into *Mercury*, or into any other imperfect body and as ſtrongly conjoyne both of them

hem as their Art will permit; yet
hall they fail of their hopes two
vayes; Firſt, becauſe the tincture
vill neither penetrate nor colour
eyond Natures ſtrength; and
herefore no gaine will accrue
rom thence to recompence the
xpence and countervaile the loſſe
f the body ſpoiled and of no va-
ue, ſo

*um labor in damno eſt, creſcit mor-*
*talis egeſtas.*

Vant is poor mortals wages,
when his toyle
roduces only loſſe of paines and
Oyle.

aſtly that baniſhed Tincture ap-
ied to another body will not
ve a perfect fixation and perma-
ency to endure a ſtrong tryall,
d reſiſt ſearching *Saturne.*

34. Let them therefore that
e deſirous of *Chymiſtry*, and
ave hitherto followed Impo-
ors and Mountebanks, ſound a

retrait, ſpare time and coſt, and give their minde to a work truly Philoſophicall, leſt the *Phrygians* be wiſe too late, and at length *Oſey.7.* be compelled to cry out with the Prophet, *Strangers have eaten up my ſtrength.*

35. In the Philoſophers work more toyle and time then coſt is expended; for he that hath convenient matter, need be at little expence: beſides, thoſe that hunt after great ſtore of mony, and place their chief end in wealth, they truſt more to their riches, then their own art. Let therefore the too credulous Freſh-man beware of theſe pilfering pick-pockets, for whilſt they promiſe golden mountains, they lay in wait for gold; they demand bright uſhering Sol, (*viz. mony before hand*) becauſe they walk in darkneſſe.

*The Philo. Merc.* 36. As thoſe that ſayle between *Scilla* and *Charybdis* are in

danger

anger on both ſides : unto no eſſe hazard are they ſubject who urſuing the prey of the Golden leece, are carried between the unertaine Rocks of the Philoſohers *Sulphur* and *Mercury.* The nore acute by their conſtant reaing of grave and credible Auhors, and by the irradiant Sun ave attained unto the knowledge f *Sulphur*, but are at a ſtand in he entrance of the Philoſophers *ercury*; for Writers have twiſted with ſo many windings and Menders, involved it with ſo many quivocall names, that it may be ooner met with by the force of he Seekers intellect, then be ound by reaſon or toyle.

37. That Philoſophers might he deeper drown their *Mercury* in arkneſſe, they have made it maifold, and placed their *Mercury* yet diverſly) in every part and orefront of their worke, nor

will he attaine unto a perfect knowledge thereof, who ſhall be ignorant of any part of the work.

38. Philoſophers have acknowledged a threefold *Mercury* eſpecially, to wit, after abſolute preparation of the firſt degree, and Philoſophicall ſublimation; for then they call it their *Mercury*, and *Mercury* ſublimated.

39. Againe, in the ſecond preparation, that which by Authors is ſtiled the Firſt (becauſe they omit the Firſt) Sol being now made crude again, and reſolved into his firſt matter is Mercury, properly called of ſuch like bodies, or the Philoſophers Mercury; then the matter is called *Rebis*, *Chaos*, the whole world, wherein are all things neceſſary to the work, becauſe that onely is ſufficient to perfect the Stone.

40. Laſtly the Philoſophers do ſometimes call perfect *Elixir* and colouring medicine, their

*Mercury*, though improperly; for he name of *Mercury* doth onely properly agree with that which is volatile; beſides that which is ublimated in every region of the work, they call Mercury: but Elixir becauſe it is moſt fixed, cannot have the ſimple name of Mercury, and therefore they have ſti-ed it their own Mercury, to difference it from that volatile. A ſtraight way is onely laid downe for them to find out and diſcerne ſo many Mercuries of the Philoſophers, for then onely

——— *Quos æquus amavit*
*Iupiter, aut ardens evexit ad æthe-* *Æneid.6.*
*ra virtus.*

— Whom juſt and mighty Jove
Advanceth by the ſtrength of
love;
Or ſuch whom brave heroick fire,
Makes from dull Earth to Heav'n
aſpire.

41. Elixir is called the Philo-

ſophers

ſophers Mercury for the likeneſſe and great conformity it hath with Heavenly Mercury; for this, being void of elementary qualities is beleeved moſt propenſe to receive influence from them, and that changeable *Proteus* puts on and encreaſeth the genius and nature of other Planets, by reaſon of oppoſition, conjunction and aſpect. The like this uncertaine Elixir worketh, for that being tyed to no proper quality, it imbraceth the quality and diſpoſition of the thing wherewith it is mixed, and wonderfully multiplyeth the virtues and qualities hereof.

*The Philoſophical ſublimation of Mercury.*

42. In the Philoſophicall ſublimation or firſt preparation of Mercury, Herculean labour muſt be undergone by the work-man; for *Jaſon* had in vaine attempted his expedition to *Colches* without *Alcides.*

[illegible] Courage

*Alter inauratam nota de vertice pellem*

Prin-

*Principium velut oſtendit, quod* Aug. Cry. ſop.2.
*ſumere poſsis;*
*Alter onus quantum ſubeas*——
One from an high a Golden
Fleece diſplayes
Which ſhewes the Entrance, another ſayes
How hard a taske you'l find.

For the entrance is warded by horne-puſhing beaſts; which drive away thoſe that approach aſhly thereunto to their great hurt; onely the enſignes of *Diana* nd the doves of *Venus* are able to ſſwage their fierceneſſe, if the ates favour.

43. The naturall quality of Philoſophicall Earth and the tillage thereof, ſeems to be touched by the Poet in this Verſe,

*Pingue ſolum primis extemplo à* Geo 1.
*menſibus anni*
*Fortes invertant Tauri*————
——*Tunc Zephyro putris ſe gleba*
*eſolvit.*

Let

Let ſturdy Oxen when the yeare
begins
Plough up the fertile ſoyle——
For *Zeph'rus* then diſſolves the
rotten clods.

44. He that calleth the Philoſophers Luna or their Mercury, the common Mercury; doth wittingly deceive, or is deceived; ſo the writings of * *Geber* teach us, that the Philoſophers Mercury is Argent vive, yet not of the common ſort, but extracted out of it by the Philoſophers skill.

* *Chap. 4. pari. lib. 1 perfecti. Magiſterii.*

45. That the Philoſophers Mercury is not Argent vive in its proper nature, nor in its whole ſubſtance, but the midle and pure ſubſtance thereof, which thence hath taken its originall and made by it, the grand Philoſophers opinions being founded in experience.

46. The Philoſophers Mercury hath divers names; ſometimes it is call'd Earth, ſometimes Water in a divers reſpect, becauſe it natu-

rally

ally ariſeth from them both. The arth is ſubtle, white, ſulphurous, n which the elements are fixed & he philoſophicall gold is ſowne: he water is water of life, burning, ermanent, moſt clear, call'd the water of gold and ſilver; but this Mercury, becauſe it hath in it Sulphur of its own, which is multiplyed by art, it deſerves to be cald he Sulphur of Argent vive. Laſt of all the moſt precious ſubſtance is *Venus* the ancients Hermaphrodite, glorious in each ſex.

47. This Argent vive, is partly naturall, partly unnaturall, it being intrinſecall and occult hath its oot in nature, which cannot be rawne forth unleſſe it be by ſome recedent clenſing, & induſtrious ublimation, it being extrinſecall is præternaturall and accidentall: eparate therefore the clean from he unclean, the ſubſtance from he accidents, and make that which

is

is hid, manifeſt, by the courſe of nature, otherwiſe make no further progreſſe, for this is the foundation of the whole worke, and nature.

48. That dry and moſt precious liquor doth conſtitute the radicall moiſture of metals, wherefore of ſome of the ancients it is called Glaſſe; for glaſſe is extracted out of the radicall moiſture, cloſely lurking in aſhes which will not give place, unleſſe it be to the hotteſt flame; notwithſtanding our inmoſt or centrall Mercury diſcovers it ſelfe by the moſt gentle and kindly (though a little more tedious) fire of nature.

49. Some have ſought for the latent Philoſophicall earth by Calcination, others by ſublimation; many among the glaſing veſſels, and ſome few between vitrial and ſalt, even as among their naturall veſſels: others enjoyne to ſublime

ime it out of lime and glaſſe. But
ve have learned of the Prophet,
hat *in the beginning God created
he Heaven and the Earth, and the
arth was without form and void,
nd darkneſſe was upon the face of
he Deep; and the ſpirit of God mo-
ed upon the Waters, and God
id, Let there be Light, and there
as Light; and God ſaw the
ight that it was good; and he
vided the light from the darknes,
c. Joſephs* bleſſing ſpoken of by
e ſame Prophet will be ſuffici-
t to a wiſe man (Deut 33.) *Bleſ-
d of the Lord be his Land, for the
pples of Heaven, for the dew, and
r the Deep that lyeth beneath, for
e Apples of fruit both of ſun and
on, for the top of the ancient
untains, for the Apples of the e-
rlaſting hills, &c.* pray the
rd from the ground of thy
art (my ſon) that he would be-
w upon thee a portion of this
ſſed land. O 50. Ar-

*מִמֶּגֶד à מֶגֶד *In re quapiam eximium & præſtans.* Sweetneſs, old tranſla. Precious things, new tranſl

50. Argent vive is ſo defiled by originall ſin, that it floweth with a double infection; the firſt it hath contracted from the polluted Earth, which hath mixed it ſelfe therewith in its generation, and by congelation hath cleaved thereunto: the ſecond borders upon the dropſie, and is the corruption of intercutal Water, proceeding from thick and impure water, mixed with the clear, which nature is not able to ſqueeze out and ſeparate by conſtriction; and becauſe it is extrinſecall, it goes away with a gentle heat. The Mercuries leproſie infeſting the body, is not of its root and ſubſtance, bu accidentall, and therfore ſeparabl from it; the earthy part is wiped off by a moiſt Bath and the laver of nature: the watery part is taken away by a dry bath with the pleaſant fire of generation. And thu by a threefold waſhing and clenſing

ſing the Dragon putting off his old ſcales & ugly skin is renewed.

51. The Philoſophicall ſublimation of Mercury is compleated in two things; namely by removing things ſuperfluous from it, and by introducing things wanting: the ſuperfluities are the externall accidents, which in the dark ſpheare of *Saturne* doe make cloudy ruddy *Jupiter.* Separate therefore the blewneſſe of *Saturn* coming up, untill *Iupiters* purple ſtar ſmile upon thee. Add hereunto the ſulphur of nature, whoſe grain and leaven it hath in it ſelfe, ſo much as ſufficeth it; but ſee that it be ſufficient for other things al-. Multiply therefore that inviſible Sulphur of the philoſophers until the Virgins milk come forth: and ſo the firſt gate is opened unto thee.

52. The entrance of the Philoſophers garden is kept by the

Heſperian Dragon , which being laid open,a fountaine of the cleareſt water proceeding from a ſeaven-fold ſpring floweth forth on every ſide the threſhold , wherein make the Dragon drink thrice the magicall number of Seven, untill being drunk he put off his hideous garment : may the divine powers of light-bringing *Venus* and horned *Diana*,be propitious unto thee

53. Three kinds of moſt beautifull flowers are to be ſought , and may be found in the garden of the wiſe : Damask-coloured Violets the milk-white Lilly, and the purple and immortall flower of love *Amaranthus*. Not far from tha fountaine at the entrance , freſ Violets do firſt ſalute thee , whic being watered by ſtreams from th great golden river,put on the moſ delicate colour of the dark Saphir the Sun will give thee ſigns. Tho ſhall not ſever ſuch precious flow

en

rs from their root, untill thou
nakeſt the Stone: for the freſh
nes cropt off, have more juyce
nd tincture: and then pick them
arefully with a gentle and diſ-
reet hand;if fates frown not,they
ill eaſily follow, and one flower
eing pluck't, the other golden
ne will not be wanting: let the
illy and the *Amaranthus*, ſucceed
th greater care and labour.

54. Philoſophers have their
a alſo, wherein ſmall fiſhes, fat
d ſhining with ſilver ſcales, are
gnerated; which he that ſhall
cch in and take out of a ſmal and
fie net, ſhall be accounted a
moſt expert fiſher.

55. The Philoſophers Stone is
fund in the oldeſt mountaines,
al flowes from everlaſting
books; thoſe mountaines are of
ſier, and the brooks of gold:
fm thence gold and ſilver, and
a the treaſure of Kings are pro-
ded.

56. Whoſoever is minded to obtaine the Philoſophers Stone , let him reſolve to take a long peregrination, for it is neceſſary that he go to ſee both the Indies, that from thence he may bring the moſt precious gems and the pureſt gold.

57. Philoſophers extract this their Stone out of ſeven ſtones , the two chiefe whereof are of a divers nature and efficacy, the one infuſeth inviſible Sulphur , the other ſpirituall Mercury ; that bringeth heat and drineſſe , and this cold and moiſture : thus by their help, the ſtrength of the elements is multiplyed in the Stone the former is found in the Eaſtern coaſt, the latter in the Weſterne both of them have the power o colouring and multiplying , and unleſſe the Stone ſhal take its firſ tincture from them, it will neithe colour nor multiply.

58. ℞ The winged Virgin very well waſhed and clenſed, impregnated by the ſpirituall ſeed of the firſt male, and gravidated with the permanent glory of her untoucht virginity, will be diſcovered by her cheeks dyed with a whitiſh red colour: joyne her to the ſecond male, without Jealouſie of adultery, by whoſe corporeall ſeed ſhe ſhall conceive againe, and ſhall in time bring forth a reverend off-ſpring of either ſex, from whence an immortall Race of moſt potent Kings ſhall glorioully ariſe. *Practice.*

59. Keep up and couple the Eagle and Lion well clenſed in their tranſparent cloiſter, the entry door being ſhut and watched, leſt their breath go out, or the aire without do privily get in. The Eagle ſhall ſnap up and devoure the Lion in the copulation; afterwards being affected with a long *Practice.*

ſleep, and a dropſie occaſioned by a foule ſtomack, ſhe ſhall be changed by a wonderfull metamorphoſis into a cole-black Crow, which ſhall begin to fly with wings ſtretched out, and by its flight ſhall whisk downe water from the clouds, untill being often moiſtned, he put off his wings of his owne accord, and falling downe againe it be changed into a moſt white Swan. Thoſe that are ignorant of the cauſes of things, may wonder with aſtoniſhment, when they conſider that the World is nothing but a continuall Metamorphoſis, they may marvel that the ſeeds of things perfectly digeſted ſhould end in greateſt whiteneſſe. Let the Philoſopher imitate Nature in his work.

*The middle and extreames of the Stone.* 60. Nature proceedeth thus in making and perfecting her works, that from an inchoate generaneration it may bring a thing by diverſe meanes as it were by degrees, to the ultimate terme of perfection: ſhe thereforeattaineth her end by little and little, not by leaps; confining and including her work between two extreams, diſtinct and ſevered as by ſpaces. The practice of Philoſophy, which is the Ape of Nature, ought not to decline from the way and example of Nature in its working and direction to finde out its happy ſtone, for whatſoever is without the bounds of Nature, is either an errour or neareſt one.

*61.* The extreams of the Stone are naturall Argent vive, and perfect Elixir: the middle parts which lye between, by helpe whereof the work goes on, are of three ſorts; for they either belong unto matter, or operations or demonſtrative ſignes: the whole work is perfected by theſe extreams and means.

*62.* The

*Materiall means.* 62. The materiall means of the Stone are of divers kinds;for ſome are extracted out of others ſucceſſively: The firſt are Mercury Philoſophically ſublimated, and perfect metals, which although they be extream in the work of nature, yet in the Philoſophicall worke they ſupply the place of meanes: of the former the ſeconds are produced; namely, the four elements, which againe are circulated and fixed: of the ſeconds the thirds are produced, to wit, either Sulphur, the multiplication whereof doth terminate the firſt worke: the fourth and laſt meanes are leaven or ointments weighed with the mixtion of the things aforeſaid, ſucceſſively produced in the worke of the Elixir: By the right ordering of the things aforeſaid, the perfect Elixir is finiſhed,which is the laſt term of the whole work, wherein the Philoſophers Stone re-

reſteth as in its centre, the multiplication whereof is nothing elſe then a ſhort repetition of the premiſed operations.

63. The operative meanes (which are alſo called the Keys of the work) are foure: The firſt is Solution or Liquefaction; the ſecond is Ablution; the third, Reduction; the fourth, Fixation. By Liquefaction bodies returne into their ancient matter, things concocted are made raw againe, and the copulation between the male and female is effected, from whence the Crow is generated: Laſtly the Stone is divided into 4 confuſed elements, which happeneth by the retrogradation of the Luminaries. The Ablution teacheth to make the Crow white, & to create *Jupiter* of *Saturn*, which is made by the converſion of the body into Spirit. The office of Reduction is to reſtore the ſoule to the ſtone

*Operative means.*

Stone examinated, and to nouriſh it with dew and ſpirituall Milk, untill it ſhall attaine unto perfect ſtrength: In both theſe latter operations the Dragon rageth againſt himſelfe, and by devouring his tayle, doth wholly exhauſt himſelfe, and at length is turned into the Stone. Laſtly, the operation of the Fixation fixeth both Sulphurs upon their fixed body, by the mediation of the ſpirits tincture; it decocteth the leavens by degrees, ripeneth things raw, and ſweetneth the bitter; In fine, by penetrating and tincturing the flowing Elixir, generateth, perfecteth; and laſtly, riſeth up to the height of ſublimity.

*The demonſtrative meanes.* 64. The Meanes or demonſtrative ſigns are Colours, ſucceſſively and orderly affecting the matter and its affections and demonſtrative paſſions, whereof there are three ſpeciall ones (as

critical

critall)to be noted, to theſe ſome adde a Fourth. The firſt is black, which is called the Crowes-head, becauſe of its extreame blackneſſe, whoſe crepuſculum ſheweth the beginning of the fires action of nature and ſolution, and the blackeſt night the perfection of liquefaction, and confuſion of the elements. Then the graine putrefies & is corrupted, that it may be the more apt for generation. The white colour ſucceedeth the black, wherein is given the perfection of the firſt degree, and of white Sulphur. This is called the bleſſed ſtone: this Earth is white and foliated, whererein Philoſophers doe ſow their gold. The third is Orange colour, which is produced in the paſſage of the white to the red, as the middle and mixt of both, and is as the morning with her ſafron-haire a fore-runner of the Sun. The fourth colour is ruddy and ſanguine, which is extracted from the white fire onely: Now becauſe whitenesſe is eaſily altered by any other colour, before day it quickly faileth of its candor. But the dark rednesſe of the Sun perfecteth the worke of Sulphur, which is called the Sperme of the male, the fire of the Stone, the Kings Crown, and the ſon of Sol, wherein the firſt labour of the workman reſteth.

65. Beſides theſe decretory ſignes which firmely inhere in the matter, and ſhew its eſſentiall mutations, almoſt infinite colours appear, and ſhew themſelves in vapours, as the Rain-bow in the clouds, which quickly paſſe away and are expelled by thoſe that ſucceed, more affecting the aire then the earth: the operatour muſt have a gentle care of them, becauſe they are not permanent, and

and proceed not from the intrinſecall diſpoſition of the matter, but from the fire painting and faſhioning every thing after its pleaſure, or caſually by heat in ſmall moiſture.

*66.* Of the ſtrange colours, ſome called out of time, give an ill omen to the work, as the Blackneſſe renewed: for the Crowes young ones having once left their neſt are never to be ſuffered to returne. Too haſty Redneſſe; for this once and in the end onely gives a certaine hope of the harveſt; if before it make the matter red, it is an argument of the greateſt aridity, not without great danger, which can onely be averted by Heaven alone, forthwith beſtowing a ſhower upon it.

*Foure Digeſtions of the Stone.*

67. The Stone is exalted by ſucceſſive digeſtions, as by degrees, and at length attaineth to perfection. Now foure Digeſtions agreea-

agreeable to the foure aboveſaid Operations or Governments do compleat the whole worke, the author whereof is the fire, which makes their difference.

*Firſt.* 68. The firſt digeſtion operateth the ſolution of the Body, whereby comes the firſt conjunction of male and female, the commixtion of both ſeeds, putrefaction, the reſolution of the elements into homogeneall water; the eclipſe of the Sun and Moon in the head of the Dragon, and laſtly it bringeth back the whole World into its ancient Chaos, and dark abyſſe. This firſt digeſtion is made as in the ſtomack, of a melon colour and weak, more fit for corruption then generation.

*Second.* 69. In the ſecond digeſtion the ſpirit of the Lord walketh upon the waters; the light begins to appear, and a ſeparation of waters from the waters; the Sun and Moon

Moon are renewed; the elements
are extracted out of the chaos, that
being perfectly mixt in Spirit
they may conſtitute a new world;
a new Heaven and new Earth are
made; and laſtly, all bodies are
become ſpirituall. The Crowes
young ones changing their fethers
begin to paſſe into Doves, the
Eagle and Lion embrace one ano-
her with an eternall League. And
his generation of the World is
nade by the fiery Spirit deſcend-
ng in the forme of Water, and
viping away Originall ſin; for the
Philoſophers Water is Fire, which
moved by the exciting heat of a
ath. But ſee that the ſeparation
f Waters be done in Weight and
leaſure, leſt thoſe things that
maine under Heaven be drown-
under the Earth, or thoſe
ings that are ſnatched up above
eaven be too much deſtitute of
dity.

Georg. 1. *Hic, ſterilem exiguus ne deſerat humor arenam.*

Here, leſt ſmall moiſture, leave a
barren Soyle.

Third. 70. The third digeſtion of the newly generated Earth drinketh up the dewy Milk, and all the ſpirituall virtues of the quinteſſence, and faſteneth the quickning Soul to the Body by the Spirits mediation. Then the Earth layeth up a great Treaſure in it ſelfe, and is made, like the coruſcant Moon, afterwards to ruddy Sun; the former is called the Earth of the Moon, the latter the Earth of the Sun; for both of them is begot of the copulation of them both; neither of them any longer feareth the pains of the Fire, because both want all ſpots; for they have been often clenſed from ſin by fire, and have ſuffered great Martyrdome, until all the Elements are turned down wards.

bright [illegible]

71. Th

71. The Fourth digeſtion conſummateth all the Myſteries of the World, and the Earth being turned into moſt excellent leaven, it leaveneth all imperfect bodies becauſe it hath before paſſed into the heavenly nature of quinteſſence. The vertue thereof flowing from the Spirit of the Univerſe is a preſent *Panacea* and univerſall medicine for all the diſeaſes of all creatures, the digeſtions of the firſt worke being repeated will open to thee the Philoſophers ſecret Furnace. Be right in thy works, that thou mayeſt finde God favourable, otherwiſe the plowing of the Earth will be in vaine; *Nor Fourth.

*Illa ſeges demum votis reſpondet avari* Georg. l.
*Agricolæ*——
Will the expected Harveſt e're requite
The greedy High-ſhooe——

72. The whole Progreſſe of the Philoſophers work is nothing but Solution and Congelation; the Solution of the body, and Congelation of the Spirit; nevertheleſſe, there is but one operation of both: the fixed and volatile are perfectly mixed and united in the Spirit, which cannot be done, unleſſe the fixed body be firſt made ſoluble and volatile: By reduction is the volatile body fixed into a permanent body, and volatile nature doth at laſt change into a fixed one, as the fixed Nature had before paſſed into volatile. Now ſo long as the Natures were confuſed in the Spirit, that mixed Spirit keeps a middle Nature between Body and Spirit, Fixed and Volatile.

73. The generation of the Stone is made after the patterne of the Creation of the World; for it is neceſſary, that it have its

Chaos and Firſt matter, wherein the confuſed Elements do fluctuate, untill they be ſeparated by the fiery Spirit; they being ſeparated, the light Elements are carried upwards, and the heavie ones downwards: the light ariſing, darkneſſe retraits: the waters are gathered into one, and the dry and appeares. At length the two great Luminaries ariſe, and minerall virtues vegetable and animal, are produced in the Philoſophers Earth.

74. God created *Adam* of the mud of the Earth, wherein were nherent the virtues of all the Elements, of the Earth & Water eſpecially, which doe more conſtitute the ſenſible and corporeall heap: Into this Maſſe God inſpired the breath of Life, and enlivened it with the Sunne of the Holy Spirit. He gave *Eve* for a Wife to *Adam*, and bleſſing them

he gave unto them a Precept and Faculty of multiplying. The Generation of the Philoſophers Stone, is not unlike the Creation of *Adam*, for the Mud was made of a terreſtriall and ponderous Body diſſolved by Water, which deſerved the excellent name of *Terra Adamica*, wherein all the virtues and qualities of the Elements are placed. At length the heavenly Soule is infuſed thereinto by the Spirit of the quinteſſe and Solar influx, and by the Benediction and Dew of Heaven; the virtue of multiplying *in infinitum* by the intervening copulation of both ſexes is given it.

75. The chief ſecret of this worke conſiſteth in the manner of working, which is wholly imployed about the Elements: for the matter of the Stone paſſeth from one Nature into another, the Elements are ſucceſſively extracted, and

and by turnes obtaine dominion; every thing is agitated by the circles of *humidum* and *ſiccum*, untill all things be turned downwards, and there reſt.

76. In the work of the Stone the other Elements are circulated in the figure of Water, for the Earth is reſolved into Water, wherein are the reſt of the Elements; the Water is Sublimated into Vapour, Vapour retreats into Water, and ſo by an unwearied circle, is the Water moved, untill it abide fixed downwards; now that being fixed all the Elements are fixed: Thus into it they are reſolved, by it they are extracted, with it they live and dye: the Earth is the Tombe, and laſt end of them all.

77. The order of Nature requireth that every generation begin from *humidum* and in *humidum*. In the Philoſophers work, Nature

is to be reduced into order, that ſo the matter of the Stone which is terreſtriall, compact and dry, in the firſt place may be diſſolved and flow into the Element of Water next unto it, and then *Saturne* will be generated of *Sol*.

78. The Aire ſucceeds the Water drawne about by ſeven circles or revolutions, which is wheel'd about with ſo many circles and reductions, untill it be fixed downwards, and *Saturne* being expell'd, *Jupiter* may receive the Scepter and Government of the Kingdome, by whoſe coming the Philoſophers Infant is formed, nouriſhed in the wombe, and at length is borne; reſembling the ſplendor of *Luna* in its beautifull ſerene countenance.

79. The Fire executing the courſes of the Nature of the Elements; extream Fire promoving it, of hidden is made manifeſt: the Saffron dyeth

lyeth the Lilly:redneſſe poſſeſſeth he cheeks of the whitening Child ow made ſtronger: A Crowne prepared for him againſt the ime of his Reigne. This is the onſummation of the firſt work, nd the perfect rotation of the lements, the ſigne whereof is, hen they are all terminated in *iccum*, and the body void of pirit lyeth downe wanting pulſe d motion: And thus all the E- ments do finally acquieſce in *erra.*

80. Fire placed in the Stone is atures Prince, Sol's Son and icar, moving and digeſting mat- r,and perfecting all things there- , if it ſhall attain its liberty; for lieth weak under an hard bark, ocure therefore its freedome at it may ſecure thee freely; t beware that thou urge it not ove meaſure,for it being impati- t of Tyranny it becomes a fugi-

tive

tive, no hope of returne being left unto thee; call it back therefore by courteous flattery, and keep it prudently.

81. The firſt mover of Nature is Externall Fire, the Moderator of Internall Fire, and of the whole work; Let the Philoſopher therefore very well underſtand the government thereof, and obſerve its degrees and points; for from thence the welfare or ruine of the worke dependeth. Thus Art helpeth Nature, and the Philoſopher is the Miniſter of both.

82. By theſe two Inſtruments of Art and Nature, the Stone lifteth it ſelfe up from Earth to Heaven with great ingenuity, and ſlideth from Heaven to Earth, becauſe the Earth is its Nurſe, and being carried in the wombe of the wind, it receiveth the force of the Superiours and Inferiours.

83. The Circulation of the E-

lements is exerciſed with a double Wheel, by the greater or extended, and the leſſe or contracted: The Wheel extended fixeth all the Elements of the Earth, and its circle is not finiſhed unleſſe the work of Sulphur be perfected. The revolution of the minor Wheel is terminated by the extraction and preparation of every Element; Now in this Wheel there are three Circles placed, which alwayes and variouſly move the Matter, by an Erratick and Intricate Motion, and do often (ſeven times at leaſt) drive about every Element, in order ſucceeding one another, and ſo agreeable, that if one ſhall be wanting the labour of the reſt is made void. Theſe are Natures Inſtruments, wherby the Elements are prepared. Let the Philoſopher therfore conſider the progreſſe of Nature in the Phyſicall Tract more fully deſcribed for this very end.

*The two-fold Wheel, the great and the leſs.*

*3 Circles.*

84. Eve-

84. Every Circle hath its proper Motion, for all the motions of the Circles are converſant about the Subject of *Humidum* and *Siccum*, and are ſo concatenated, that they produce the onely operation, and one only concent of Nature: two of them are oppoſite, both in reſpect of the cauſes & the effects; for one moveth upwards, drying by heat; another downwards, moiſtning by cold; a third carrying the form of reſt and ſleep by digeſting, induceth the ceſſation of both in greateſt moderation.

First Circle 85. Of the three Circles, the Firſt is Evacuation, the labour of which is in ſubſtracting the ſuperfluous *Humidum*, and alſo in ſeparating the pure, cleane, and ſubtile, from the groſſe and terreſtriall dreggs. Now the greateſt danger is found in the motion of this Circle, becauſe it hath to doe with things Spirituall, and makes Nature plentifull.

86. Two

86. Two things are chiefly to be taken heed of in moving this Circle; Firſt, that it be not moved too intenſly; the other, that it be not moved longer then is meet. Motion accelerated raiſeth confuſion in the matter, ſo that the groſſe, impure and indigeſted part may fly out together with the pure and ſubtile, and the Body undiſſolved mixed with the Spirit, together with that which is diſſolved. with this precipitated motion the Heavenly and Terreſtriall Nature are confounded, and the Spirit of the Quinteſſence corrupted by the admixtion of the Earth, is made dull and invalid. By too long a motion the Earth is too much evacuated of its Spirit, & is made ſo languiſhing, dry, and deſtitute of Spirit, that it cannot eaſily be reſtored and recalled to its Temperament. Either errour burneth up the Tinctures, or turns it into flight.

87. The

*Second Circle.* 87. The Second Circle is Reſtauration; whoſe office is, to reſtore ſtrength to the gaſping and debilitated body by Potion. The former Circle was the Organ of Sweat and labour, but this of Refreſhment and Conſolation. The action of this is imployed in the grinding & mollifying the Earth, (Potter like) that it may be the better mixed.

88. The motion of this Circle muſt be lighter then that of the former, eſpecially in the beginning of its Revolution, leſt the Crow's young ones be drowned in their neſt by a large floud, and the growing world be overflowne by a deluge. This is the Weigher and Aſſayer of Meaſures, for it diſtributeth Water by Geometricall Precepts. There is uſually no greater Secret found in the whole practice of the Worke, then the firme and juſtly

uſtly weighed Motion of this Circle; for it informeth the Philoſophers Infant and inſpireth Soul and Life into him.

89. The Lawes of this Circles Motions are, that it run about gently; and by little and little, and ſparingly let forth it ſelfe, leſt that by making haſt it fall from its meaſure, and the Fire inherent overwhelmed with the Waters, the Architect of the Work grow dull, or alſo be extinguiſhed: that meat and drink be adminiſtred by turnes, to the end there may be a better Digeſtion made, and the beſt temperament of *Humidum* and *Siccum*; for the indiſſoluble colligation of them both is the End and Scope of the Worke. Furthermore ſee, that you add ſo much by Watering, as ſhall be wanting in aſſation, that Reſtauration may reſtore ſo much of the loſt ſtrength

by

corroborating; as Evacuation hath taken away by debilitating.

*Third circle.* 90. Digeſtion the laſt Circle acteth with ſilent and inſenſible motion; and therefore it is ſaid by Philoſophers, that it is made in a ſecret furnace; it decocteth the Nutriment received, and converteth it into the Homogeneal parts of the body Moreover, it is called Putrefaction; becauſe as meat is corrupted in the Stomack before it paſſe into Bloud and Similar parts: ſo this operation breaketh the Aliment with a concocting and Stomack heat, and in a manner makes it to putrefie, that it may be the better Fixed, and changed from a Mercuriall into a Sulphurous Nature. Again, it is called Inhumation, becauſe by it the Spirit is inhumated, and as a dead man buried in the ground. But becauſe it goes moſt ſlowly, it therefore needeth a longer time.

The two former Circles do labour eſpecially in diſſolving, this in congealing, although all of them work both.

*91.* The Lawes of this Circle are; that it be moved by the Feaveriſh and moſt gentle heat of Dung, leſt that the things volatile fly out, and the Spirit be troubled at the time of its ſtricteſt Conjunction with the Body, for then the buſineſſe is perfected in the greateſt tranquillity and eaſe; therefore we muſt eſpecially beware leſt the Earth be moved by any Winds or Shewers: Laſtly, as this third Circle may alwayes ſucceed the ſecond ſtraight-wayes and in its order, as the ſecond the firſt: ſo by interrupted works & by courſe thoſe three erratick Circles doe compleat one intire circulation, which often reiterated, at length turnes all things into Earth, and makes peace between enemies.

*The Fire of Nature and Art.*

92. Nature uſeth Fire, ſo alſo doth Art after its example, as an Inſtrument and Mallet in cutting out its works. In both operations therefore Fire is Maſter and Perfect. Wherefore the knowledge of Fires is moſt neceſſary for a Philoſopher, without which as another Ixion (condemn'd to labour in vaine) he ſhall turne about Wheel of Nature to no purpoſe.

93. The name Fire is Equivocall amongſt Philoſophers; for ſometimes it is uſed Metonymically for heat; and ſo, as many fires as heats. In the Generation of Metals and Vegetables, Nature acknowledgeth a three-fold Fire; to wit, Celeſtiall, Terreſtriall, and Innate. The Firſt flowes from Sol as its Fountaine, into the Boſome of the Earth; it ſtirreth up Fumes or Mercuriall and Sulphurous vapours, of which Metals are created, and mixeth it

ſelfe

ſelfe amongſt them ; it ſtirreth up fire, placed and ſnorting in the ſeeds of the Vegetables, and addeth ſparkles unto it (as Spurres) for vegetation. The Second lurketh in the bowels of the Earth, by the Impulſe and action whereof the Subterraneous vapours are driven upwards through Pores and Pipes, and thruſt outwards from the Centre towards the Superficies of the Earth, both for the compoſition of Metals, where the Earth ſwelleth up, as alſo for the production of Vegetables, by putrefying their ſeeds, by ſoftning and preparing them for generation. The third of the former, *viz.* Solar, is generated of a vappid ſmoak of Metals, and alſo infuſed with the monthly proviſion grows together with the humid matter, & is retained as in a Priſon within the ſtrength of it ; or more truely, as forme is conjoyned with the mixt

mixt body: It firmely inhereth in the ſeeds of Vegetables, untill being ſolicited by the point of its Fathers rayes it be called out, then Motion intrinſecally moveth and informeth the matter, and becomes the Plaſtes and Diſpenſator of the whole Mixture. In the generation of Animals, Celeſtiall Fire doth inſenſibly cooperate with the Animall; for it is the firſt Agent in Nature: but the heat of the *Femella* anſwereth Terreſtriall heat, untill it putrefie the Seed, and prepare it: The Fire implanted in the Seed, Sol's ſon, diſpoſeth the matter, and being diſpoſed in formeth it.

*Threefold Fire of the Stone.*

94. Philoſophers have obſerved a three-fold Fire in the matter of their work, Naturall, not Naturall, againſt Nature. The Naturall they call the Fiery Celeſtiall Spirit Innate, kept in the profundity of matter, and moſt ſtrictly

ſtrictly bound unto it, which by the ſluggiſh ſtrength of metall growes dull, untill being ſtirred up and freed by the Philoſophers diſcretion and externall heat, it hall have obtained a faculty of moving its body diſſolved, and ſo t informeth its humid matter, by explication, Penetration, Dilatation and congelation. In every mixt body Naturall Fire is the Principle of Heat and Motion. *Naturall.* Unnaturall Fire they name that *Vnnaturall* which being called and coming extrinſecally, is introduced into he matter wonderfull artificially; hat it may increaſe and multiply he ſtrength of naturall heat. The Fire contrary to Nature they call *Againſt Nature.* hat, which putrefies the Compoitum, & corrupteth the temperament of Nature; It is imperfect, becauſe being too weak for geneation, it is not carried beyond the bounds of corruption: ſuch is the

Fire or heat of the menſtruum: yet it hath the name improperly of Fire againſt Nature, becauſe in a manner it is according to Nature, for ſalving the ſpecifical form, it ſo corrupteth the matter, that it diſpoſeth it for generation.

95. It is more credible nevertheleſſe, that the corrupting Fire, called Fire againſt Nature, is not different from the Innate, but the firſt degree of it, for the order of nature requireth, that corruption precede generation: the fire therefore that is innate agreeable to the Law of Nature performeth both, by exciting both ſucceſſively in the matter: the firſt of corruption more gentle ſtirred up by feeble heat, for to mollifie and prepare the body: the other of generation more forcible, moved by a more vehement heat, for to animate and fully informe the Elementary body diſ-

poſed

poſed by the former. A double Motion doth therefore proceed from a double degree of heat of the ſame fire; neither is it to be accounted a double Fire. But far better may the Name of Fire contrary to Nature be given to violent and deſtructive Fire.

*96.* Unnaturall fire is converted into Naturall or Innate Fire by ſucceſſive degrees of Digeſtion, and increaſeth and multiplyeth it: Now the whole ſecret conſiſteth in the multiplication of Naturall Fire, which of it ſelfe is not able to Work above its proper ſtrength, nor communicate a perfect Tincture to imperfect Bodies; for it is ſufficient to it ſelfe; nor hath it any further power; but being multiplyed by the unnaturall, which moſt aboundeth with the virtue of multiplying, doth act far more powerfully, and reacheth it ſelfe beyond the bounds of Na-

Nature colouring ſtrange and imperfect bodies, and perfecting them, becauſe of its plentifull Tincture, and the abſtruſe Treaſure of multiplyed Fire.

*The water of the Stone is Fire.*

97. Philoſophers call their Water Fire becauſe it is moſt hot, and indued with a Fiery Spirit; againe, Water is called Fire by them, becauſe it burneth the bodies of perfect Metals more than common fire doth; for it perfectly diſſolveth them, whereas they reſiſt our Fire; and will not ſuffer themſelves to be diſſolved by it; for this cauſe it is alſo called Burning Water: Now that Fire of Tincture is hid in the belly of the Water, and manifeſts it ſelfe by a double effect, *viz.* of the bodies Solution and Multiplication.

*Fire is twofold, intrinſicall and extrinſicall.*

98. Nature uſeth a double Fire in the Work of generation, Intrinſecall, & extrinſecall: the former being placed in the ſeeds & mixtures of

of things, is hid in their Centre; & as a principle of Motion and Life, doth move and quicken the body: But the latter, Extrinſecall, whether it be poured down from Heaven or Earth, raiſeth the former, as drowned with ſleep, and compels it to action; for the vitall ſparks implanted in the ſeeds ſtand in need of an externall mover, that they may be moved and actuate.

*99.* It is even ſo in the Philoſophers worke; for the matter of the Stone poſſeſſeth his Interiour Fire, which partly Innate, partly alſo is added by the Philoſophers Art, for thoſe two are united and come inward together, becauſe they are homogeneous: the internall ſtandeth in need of the externall, which the Philoſopher adminiſtreth according to the Precepts of Art and Nature; this compelleth the former to move. Theſe Fires are as two Wheeles

Wheels, whereof the hidden one being ſmitten of the ſenſible one, it is moved ſooner or later: And thus Art helpeth Nature.

100. The Internall Fire is the middle between the mover and the matter, whence it is, that as it is moved by that, it moveth thus; if ſo be it ſhall be driven intenſly or remiſly, it will work after the ſame manner in the matter. The Information of the whole worke dependeth of the meaſure of externall Fire.

101. He that is ignorant of the degrees and points of externall Fire, let him not ſet upon the Philoſophicall Worke; for he will never pull light out of darkneſſe, unleſſe the heats paſſe through their mediums, like the Elements, whoſe extreams are not converted but onely by mediums.

*Foure degrees of Fire.*

102. Becauſe the whole work con-

conſiſteth in Separation and perfect Preparation of the foure Elements, therefore ſo many degrees of Fire are neceſſary thereunto; for every Element is extracted by the degree of Fire proper to it.

103. The foure degrees of Fire are called the Fire of the Bath, of Aſhes, of Coales, and of Flame, which is alſo called Optetick: every degree hath its points, two at leaſt, ſometimes three; for the Fire is to be moved ſlowly and by points, whether it be increaſed or decreaſed, that Matter (after Natures example may goe on by degrees and willingly unto Information and completion; for nothing is ſo ſtrange to Nature as that which is violent; Let the Philoſopher propound to his conſideration the gentle acceſſe & receſſe of the Sun, whoſe Light & Lamp indulgeth its heat to the things of the world, according to the times and

and Lawes of the Univerſe, and ſo beſtoweth a temperament upon them.

*The point of Fire.*

104. The firſt point of the Bath of heat is called the heat of a Feaver or of Dung; the ſecond, of both ſimply. The firſt point of the ſecond degree is the ſimple heat of Aſhes, the ſecond is the heat of Sand: Now the points of Fire, of Coales and Flame, want a proper Name, but they are diſtinguiſhed by the operation of the Intellect, according to intention and remiſſion.

105. Three degrees onely of Fire are ſometimes found amongſt Philoſophers, *viz.* of the Bath of Aſhes and the hot Bath, which comprehendeth the Fire of Coals and Flame: the Fire of Dung is ſometimes diſtinguiſhed from the Fire of the Bath, in degree. Thus for the moſt part Authors doe involve the light in darkneſſe, by the

the various expreſſions of the Philoſophers Fire; for the knowledge therof is accounted amongſt their chief ſecrets.

*Four Elements of the Stone.*

106. In the White Work, becauſe three Elements onely are extracted, three degrees of Fire alſo do ſuffice; the laſt, to wit the Optetick, is reſerved for the fourth Element, which finiſheth the Red Work. By the firſt degree the eclipſe of *Sol* and *Luna* is made, by the ſecond the light of *Luna* begins to be reſtored: by the third *Luna* attaineth unto the fulneſſe of her ſplendour: and by the fourth *Sol* is exalted into the higheſt apex of his glory: Now in every part the Fire is adminiſtred acccording to the rules of Geometry, ſo as the Agent may anſwer to the diſpoſition of the Patient, and their ſtrength be equally poiſed betwixt themſelves.

107. Philoſophers have very much

much ſet upon their Fire with a deſire of Secrecy, ſo as they ſcarce have been bold to touch it, but ſhew it rather by a deſcription of its qualities and proprieties, then by its name: as that it is airie Fire, vaporous, humid and dry, clear, ſtar-like, becauſe it may eaſily by degrees be intended or remitted as the Artificer pleaſeth. Hee that deſireth more of the knowledge of Fire; may be ſatisfied by the Works of *Lullius*, who hath opened the Secrets of Practice to candid minds candidly.

*Proportion.* 108. Of the conflict of the Eagle and the Lion they write diverſly, becauſe the Lion is the ſtrongeſt animall of all others; and therefore it is neceſſary that more Eagles concur, (three at leaſt, or elſe more, even to ten) to conquer him: the fewer they are the greater the contention, and the ſlower the Victory; but the more

eagles

Eagles, the ſhorter the Battaile, and the direption of the Lyon will more readily follow. The happyer number of ſeven Eagles may be taken out of *Lullius*, or of nine out of *Senior*.

*The Veſſels of Nature and Art.*

109. The Veſſell wherein Philoſophers decoct their worke, is twofold; the one of Nature, the other of Art; the Veſſell of Nature which is alſo called the Veſſel of Philoſophy, is the Earth of the Stone, or the *Femella* or *Matrix*, whereinto the Seed of the Male is received, it putrefies, and is prepared for generation, the Veſſell of Nature is of three ſorts: for the ſecret is decocted in a threefold Veſſell.

110. The Firſt Veſſell is made of a tranſparent Stone, or of ſtony Glaſſe, the forme thereof ſome Philoſophers have hid by a certain Ænigmaticall deſcription; ſometimes affirming that it is compoun-

pounded of two peeces, to wit, an Alembick, and a Bolts-head, ſometimes of three, othertimes of the two former with the addition of a Cover.

111. Many have feigned the multiplying of ſuch like Veſſels to be neceſſary to the Philoſophicall Work, calling them by divers names, with a deſire of hiding the ſecret by a diverſity of operations; for they called it Solutory of ſolution; Putrefactory for putrefaction; Diſtillatory for diſtillation; Sublimatory for ſublimation; Calcinatory for calcination, &c.

112. But that all deceit being removed we may ſpeak ſincerely, one onely Veſſell of Art ſufficeth to terminate the Worke of either Sulphur, and another for the Work of the Elixir; for the diverſity of digeſtions requireth not the change of Veſſels; yea we muſt have a care leſt the Veſſell be chan-

ged or opened before the Firſt work be ended.

113. You ſhall make choiſe of a forme of the glaſſy Veſſell round in the bottom or cucurbit, or at leaſt ovall, the neck an hand breadth long or more, large enough, with a ſtraight mouth, made like a Pitcher or Jugg, continued & uncutt and thick in every part, that it may reſiſt a long, and ſometimes an acute Fire: The cucurbit or Bolts head is called blind; becauſe its eye is blinded with the Hermetick ſeal, leſt any hing from without ſhould enter n, or the Spirit ſteal out.

114. The ſecond Veſſell of Art may be of Wood, of the trunk f an Oake, cut into two hollow Hemiſphears, wherein the Philoophers Egge may be cheriſhed ll it be hatched; of which ſee he Fountaine of *Treviſanus*.

115. The third Veſſell Practi-

tioners have called their Furnace, which keeps the other Veſſels with the matter and the whole woik: this alſo Philoſophers have endeavoured to hide amongſt their ſecrets.

*The Furnace.* 116. The Furnace which is the Keeper of Secrets, is called *Athanor*, from the immortall Fire, which it alwayes preſerveth; for although it afford unto the Work continuall Fire, yet ſometimes unequally, which reaſon requireth to be adminiſtred more or leſſe according to the quantity of matter, and the capacity of the Furnace.

117. The matter of the Furnace is made of Brick, or of fatt Earth, or of Potters clay well beaten, and prepared with horſe dung, mixed with haire, that it may ſtick the faſter, and may not be chincked by long heat; let the walls be thick, of three or foure fingers, to the end that it may be the

the better able to keep in the heat and withſtand it.

118. Let the form of the Furnace be round, the inward altitude of two feet or thereabouts, in the midſt whereof an Iron or Brazen plate muſt be ſet, of a round Figure, about the thickneſſe of a Penknife's back, in a manner poſſeſſing the interiour latitude of the Furnace, but a little narrower then it, leſt it touch the walls, which muſt leane upon three or foure props of Iron fixed to the walls; and let it be full of holes, that the heat may be the more eaſily carried upwards by them, and between the ſides of the Furnace and the Plate. Below the Plate let there be a little door left; and another above in the walls of the Furnace, that by the lower the Fire may be put in, and by the higher the temperament of the heat may be ſenſibly perceived;

at the oppoſite part whereof let there be a little window of the Figure of a Romboides fortifyed with glaſſe, that the light overagainſt it may ſhew the colours to the eye. Upon the middle of the foreſaid plate, let the Tripode of ſecrets be placed with a double Veſſel. Laſtly let the Furnace be very well covered with a ſhell or covering agreeable unto it, and that alwayes the little doores cloſely ſhut, leſt the heat go out.

119. Thus thou haſt all things neceſſary to the firſt Work, the end whereof is the generation of two ſorts of Sulphur; the compoſition and perfection of both may be thus finiſhed.

*The practice of Sulphur.*

℞. Take a Red Dragon, couragious, warlik e, to whom no Naturall ſtrength is wanting; and afterwards ſeven or nine noble Eagles [Virgins,] whoſe eyes will not wax dull by the rayes of the Sun:

Sun: caſt the Birds with the Beaſt, into a clear Priſon and ſtrongly ſhut up, under which let a Bath be placed, that they may be incenſed to fight by the warm vapour: in a ſhort time they will enter into a long and harſh contention, untill at length about the 45 day or 50. the Eagles begin to prey upon and teare the beaſt to pieces; this dying it will infect the whole Priſon with its black and direfull poyſon, whereby the Eagles being wounded, they will alſo be con ſtrained to give up the ghoſt. From the putrefaction of the dead Carcaſſes a Crow will be generated, which by little and little, puting forth its head, and the Bath being ſomewhat increaſed it will forthwith ſtretch forth its wings nd begin to fly; but ſeeking hincks from the Winds and Clouds, it will long hover about; ake heed that it find not any. At length being made white by a gentle and long Raine, and with the dew of Heaven it will be changed into a White Swan, but the new borne Crow is a ſign of the departed Dragon. In making the Crow White extract the Elements, and diſtill them according to the order preſcribed, untill they be fixed in their Earth, and end in Snow-like, and moſt ſubtile duſt, which being finiſhed thou ſhalt enjoy thy firſt deſire to the White Worke.

120. If thou intendeſt to proceed further to the Red, adde the Element of Fire, which is wanting to the White Work: the Veſſell therefore being fixed, and the Fire ſtrengthned by little and little through its points, force the matter untill the occult begin to be made manifeſt, the ſigne whereof will be the Orange colour ariſing: order the Fire of the Fourth de-

gree by its points, untill by the helpe of *Vulcan* purple Roſes be generated of the Lilly, and laſtly the *Amaranthus* dyed with the darkiſh Redneſſe of bloud: but thou mayeſt not ceaſe to bring out Fire by Fire, untill thou ſhalt behold the matter terminated in Reddeſt aſhes, and inſenſible to the touch. This Red Stone may reare up thy minde to greater things, by the bleſſing and aſſiſtance of the holy Trinity.

121. They that thinke they have brought their worke to an end by perfect Sulphur, not knowing Nature or Art; and to have fulfilled the Precepts of the ſecret; are much deceived, and will try their Project in vaine: for the Praxis of the Stone is perfected by a double Worke; the Firſt is, in creating the Sulphur, the other in making the Elixir.

122. The Philoſophers Sul-

phur is moſt ſubtile Earth, moſt hot and dry, in the belly whereof the Fire of Nature abundantly multiplyed is hidden; Moreover, Fire deſerveth the name of the Stone; for it hath in it ſelfe the virtue of opening and penetrating the bodies of Metals, and of turning them into their own temperament and producing ſomething like it ſelfe, wherefore it is called a Father and Maſculine ſeed.

123. That we may leave nothing untouched, let the Students in Philoſophy know that from that firſt Sulphur, a ſecond is generated which may be multiplyed *in infinitum*: let the wiſe man, after he hath got the everlaſting minerall of that Heavenly Fire, keep it diligently. Now of what matter Sulphur is generated, of the ſame it is multiplyed, a ſmall portion of the firſt being added, yet as in the Ballance. The reſt may a freſhman

man ſee in *Lullius*, this may ſuffice onely to point at it.

124. The Elixir is compounded of a threefold matter, namely of Metallick Water or Mercury ſublimated as before; of Leaven White or Red, according to the intention of the Operator, and of the Second Sulphur, all in Weight.

*Compoſition of the Elixir.*

125. There are Five proper and neceſſary qualities in the perfect Elixir, that it be fuſile, permanent, penetrating, colouring and multiplying; it borroweth its tincture and fixation from the Leaven, its penetration from the Sulphur, its fuſion from Argent vive which is the medium of conjoyning Tinctures, to wit of the Ferment and Sulphur, and its multiplicative virtue from the Spirit infuſed into the Quinteſſence.

126. Two perfect Metalls give a perfect Tincture, becauſe they

they are dyed with the pure Sulphur of Nature, and therefore no Ferment of Metals may be ſought beſides theſe two bodies; dye thy Elixir White and Red with *Sol* and *Luna*, *Mercury* firſt of all receives their Tincture, and having received it, doth communicate it to others.

127. In compounding the Elixir take heed you change not or mixe any thing with the Ferments, for either Elixir muſt have its proper Ferment, and deſireth its proper Elements; for it is provided by Nature, that the two Luminaries have their different Sulphur and diſtinct tinctures.

128. The Second work is concocted as the Firſt, in the ſame or like Veſſell, the ſame Furnace, and by the ſame degrees of fire, but is perfected in a ſhorter time.

*Three humours in the Stone.*

129. There are three humours in the Stone, which are to be extracted

tracted ſucceſsively; namely, Watery, Airy, and Radicall; and therfore all the labour and care of the Workman is employed about the humour, neither is any other Element in the Worke of the Stone, circulated, beſides the humid one. For it is neceſſary in the firſt place, that the Earth be reſolved and melted into humour. Now the Radicall humour of all things, accounted Fire, is moſt tenacious, becauſe it is tyed to the Centre of Nature, from which it is not eaſily ſeparated; extract therefore thoſe three humours ſlowly, ſucceſsively; diſſolving and congealing them by their Wheels; for by the multiplyed alterne reiteration of Solution and congelation the Wheel is extended, and the whole work finiſhed.

130. The Elixir's perfection conſiſteth in the ſtrict Union and in-

indiſſoluble Matrimony of *Siccum* and *Humidum*, ſo that they may not be ſeparated, but the *Siccum* may flow with moderate heat into the *Humidum* abiding every preſſure of Fire. The ſigne of perfection is, if a very little of it caſt in above the Iron or Brazen Plate being very hot, it flow forthwith without ſmoake.

131. ℞. Let three weights of Red Earth, or Red Ferment, and a double weight of Water and Aire, well beaten, be mixt together: let an *Amalgama* be made like Butter, or Metalline Paſte, ſo as the Earth being mollifyed may be inſenſible to the touch; Add one weight and an halfe of Fire: Let theſe be ordered in their Veſſell, the Fire of the firſt degree being moſt cloſely ſealed; afterwards let the Elements be extracted out of their degrees of Fire in their order, which being turned down-

lownwards with a gentle motion hey may be fixed in their Earth, o as nothing Volatile may be aiſed up from thence, the matter t length ſhall be terminated in a Rock, Illuminated, Red and Diphanous; a part whereof take at pleaſure, and having caſt it into a Crucible with a little Fire by drops give it to drink with its Red Oyle, and incere it, untill it be quite poured out, and goe away without ſmoake. Nor mayſt thou eare its flight, for the Earth being mollifyed with the ſweetneſſe of the Potion will ſtay it, having eceived it, within its bowels: hen take the Elixir thus perfected nto thine owne power, and keep t carefully. In God rejoyce, and be ſilent.

132. The order and method of compoſing & perfecting the white Elixir is, the ſame, ſo that thou uſeſt the white Elements onely in the

the compoſition thereof; but the body of it brought to the terme of decoction, will end in the plate; white, ſplendid, and cryſtall-like, which incerated with its White Oyle will obtaine the help of Fuſion. Caſt one weight of either Elixir, upon ten weights of Argent vive well waſhed, and thou wilt admire its effect with aſtoniſhment.

*Multiplication of the Elixir.*

133. Becauſe in the Elixir the ſtrength of Naturall Fire is moſt aboundantly multiplyed by the Spirit infuſed into the Quinteſſence, and the naughty accidents of bodies, which beſet their purity and the true light of Nature with darkneſſe, are taken away by long and manifold ſublimations and digeſtions; therefore Fiery Nature freed from its Fetters, and fortifyed with the aid of Heavenly ſtrength, workes moſt powerfully being included in this our

fift Element: Let it not therefore be a wonder, if it obtaine ſtrength not onely to perfect imperfect things, but alſo to multiply its force and power: Now the Fountaine of Multiplication is in the Prince of the Luminaries, who by the infinite multiplication of his beams, begetteth all things in this our Orbe, and multiplyeth things generated, by infuſing a multiplicative virtue into the ſeeds of things.

134. The way of multiplying the Elixir is threefold: By the firſt; ℞ Mingle one weight of Red Elixir, with nine weights of its Red Water, and diſſolve it into Water in a ſolutory Veſſell, curdle the matter well diſſolved, and unite by decocting it with a gentle Fire, untill it be made ſtrong into a Rubie or Red Lamell, which afterwards incere with its Red Oyle, after the manner

preſcribed untill it flow; ſo ſhalt thou have a medicine ten times more powerfull then the firſt. The buſineſſe is eaſily finiſhed in a ſhort time.

*The Practice of Multiplication.*

135. By the Second manner ℞ what Potion thou pleaſeſt of thy Elixlr mixed with its Water, the weights being obſerved; ſeale it very well in the Veſſell of Reduction, diſſolve it in a Bath, by inhumation, being diſſolved, diſtill it, Separating the Elements by their proper fires, and fixing them downwards, as was done in the firſt and ſecond work, untill it be a Stone; laſtly, incere it and project it. This is the longer, but yet the richer way, for the virtue of the Elixir is increaſed unto an hundred fold; for by how much the more ſubtile it is made by reiterated operations, by ſo much more both of ſuperiour and inferiour ſtrength it retaineth, & more powerfully operates. 136. Laſt-

136. Laſtly, take one Ounce of the ſaid Elixir multiplyed in virtue, and project it upon an hundred of purifyed *Mercury*, and in a little time *Mercury* made hot amongſt burning Coals, will be converted into pure Elixir; whereof if thou caſteſt every ounce upon an other hundred of the like *Mercury*, *Sol* will ſhine moſt purely to thine eyes. The multiplication of White Elixir may be made the ſame way. Take the virtues of this Medicine to cure all kinds of diſeaſes, and to preſerve good health, as alſo the uſe thereof, out of the Writings of *Arnoldus de villa nova*, *Lullius* and of other Philoſophers, may be fetched.

*The Times of the Stone.*

137. The Philoſophers Signifer will inſtruct him that ſeeketh the times of the Stone; for the firſt Work *ad Albũ* muſt be terminated in the Houſe of *Luna*; the Second, in the ſecond Houſe of *Mercury*;

The firſt Work *ad Rubeum*, will end in the Second Houſe of *Venus*, and the laſt in the other Regall Throne of *Jove*, from whence our moſt Potent King ſhall receive a Crowne decked with moſt Precious Rubies:

*Sic in ſe ſua per veſtigia volvitur*
*Annus.*

Thus does the winding of the circling Yeare
Trace its owne Foot-ſteps, and the ſame appeare.

138. A three-headed Dragon keeps this Golden Fleece; the firſt head proceedeth from the Waters, the ſecond from the Earth, the third from the Aire; it is neceſſary that theſe three heads do end in one moſt Potent, which will devour all the other Dragons; then a way is laid open for thee to the golden Fleece. Farewell diligent *Reader*, in Reading theſe things invocate the Spirit of Eternal Light; Speak little, Meditate much, and Judge aright.

TO

# *To the Lovers of* Hermetick Philoſophy *I. C. Chymieraſtes wiſheth proſperity.*

SUch is the difference between the Hermeticks living Philoſophy, and the dead Philoſophy of the Ethnicks; that the former hath been Divinely inſpired into the firſt Maſters of Chymiſtry [the Queen of all Sciences,] and therefore may challenge the Holy Spirit of Truth for its onely Author; who by breathing where he liſteth, doth infuſe the true Light of Nature into their minds; by virtue whereof, all the darkneſſe of errours is ſtraight-wayes chaſed away from thence and utterly expelled: but the latter may aſcribe its Invention unto Pagans, who having left, or rather neglected the pure Fountains of Learning, have introduced falſe Principles and cauſes, (proceeding from their own brain) for true ones, to the great dammage of the Reipublique of Learning. And indeed what good were they able to do, upon whom the Day-Star of Truth, the Eternall Wiſedome of God, the Fountaine

taine of all Knowledge and Underſtanding *Chriſt Jeſus* hath never riſen? We cannot wonder therefore, that they have onely propoſed old wives Fables, and fooliſh toyes, that they have introduced pure dotages, and innumerable inventions of lyes, whereby they have ſo bedawbed holy Philoſophy, that we can find nothing of Native-beauty in it.

But you will object that *Hermes* himſelf the Prince of Vitall Philoſophy was an Heathen alſo, yea and lived before other Authors many ages, by whoſe decrees Philoſophy in every place entertained, with greateſt applauſe of almoſt all men, now flouriſheth. But granting that, what followeth? This *Hermes Triſmegiſtus* indeed was borne in an Heathen Country, yet by a peculiar priviledge from God he was one, who worſhipped the true God in his life, manners and Religion eſpecially; who freely confeſſed God the Father, and that he was the Creator of Man, and made no other partaker of Divinity with him: He acknowledged the Son of God the Father, by whom all things which are exiſtent, were made; whoſe name becauſe it was wonder-

wonderfull and ineffable, was unknowne to Men, and even to Angels themſelves, who admire with aſtoniſhment his generation. What more? He was our *Hermes* who by the ſingular indulgence and revelation of the moſt great and gracious God, foreknew that the ſame Son ſhould come in the Fleſh, and that in the laſt ages, to the end he might bleſſe the Godly for ever. He it was who ſo clearely taught, that the myſtery of the moſt Holy Trinity ought to be adored, as well in the Plurality of Perſons, as in the Unity of Divine Eſſence, in three Hypoſtaſes, (as any quick-ſighted and intelligent man may gather from that which followes;) as that it can ſcarcely be found any where more clearly and plainly: for thus he: *There was an Intelligent Light before the Intelligent Light, and there was alwayes a cleare Mind of the Mind: and the Truth hereof, and the Spirit containing all things, was no other thing: Beſides this God is not, nor Angell, nor any other Eſſence; for he is Lord of all, both Father, and God, all things are under him, and in him. I beſeech thee O Heaven, and the* *wiſe worke of the great God; I beſeech thee thou voice of the Father, which he firſt ſpake, when he formed the whole world: I beſeech thee by the onely begotten Word, and Father containing all things, be propitious unto me.*

Now yee ſons of *Hermes*, turne over and over againe, both night and day the Volumes of Heathen Philoſophers, and inquire with what diligence you poſſibly can, whether you are able to find ſuch Holy, ſuch Godly and Catholick things in them.

Our *Hermes* was an Heathen, I confeſſe, yet ſuch an Heathen as knew the power and greatneſſe of God, by other creatures and alſo by himſelfe, and glorified God, as God: I ſhal not ſpare to ad, that he far excelled in godlineſſe moſt Chriſtians now a dayes in name onely; and gave immortall thanks unto him as the Fountaine of all good things, with a deep ſubmiſſion of mind for his benefits received. Hear I pray, yee ſonnes of Learning, whether God was as much converſant, and wrought as equally in the Heathen Nation, as amongſt his own people, when he ſaith: *From the riſing*

*of*

*of the Sun unto the going downe thereof his name is great amongſt the Gentiles; and in every place a pure oblation is ſacrificed and offered unto my name, becauſe my name is great amongſt the Nations, ſaith the Lord of Hoſts by his Prophet.*

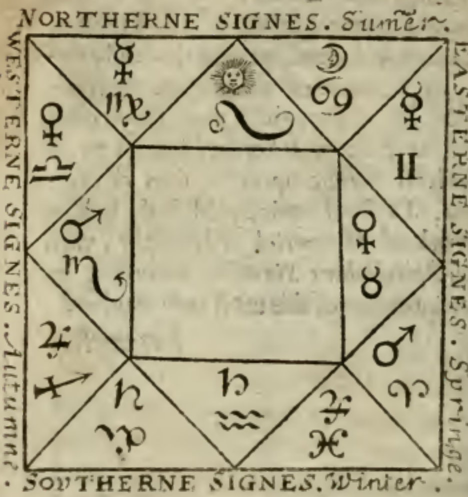
Rub up your memory, I intreat you, and ſpeake plainly; were not the *Magi* Heathens, which came from the Eaſt by the guidance of a Star, that they might worſhhip Chriſt, whom nevertheleſſe the unbeleeving people hanged upon a Tree. Laſtly conſider well I beſeech you, yee faithfull favourers of true Wiſedome onely; from what Fountaine other Heathens beſides *Hermes* have taken the Principles of their Learning. Weare and better weare out their Volumes with diligence, that yee may diſcerne them to refer their wiſdome not unto God, but to attribute it, as gotten by their owne Induſtry. On the contrary caſt your eyes upon the beginning of the admirable Tractate having ſeven Chapters of your Father *Hermes* concerning the Secret of the *Phyſical Stone*, and obſerve how holily he thinketh of

God the beſtower of this Secret Science: for *Hermes* ſaith: *In ſo great an Age I have not ceaſed to try experiments, nor have I ſpared my Soul from labour: I had this Art and Science by the Inſpiration of the Living God only, who hath vouchſafed to open it to me his ſervant. Tis true, he hath given power of judging to rational creatures, but hath not left unto any an occaſion of ſinning. But I, unleſſe I feared the day of Doom, or the ſouls damnation for the concealing of this Science; I would make known nothing of this Science, nor prophetize to any. But I have been willing to render to the Faithfull their due, as the Author of Faith hath been pleaſed to beſtow upon me.* Thus *Hermes*: then which nothing could have ever bin ſaid more wiſe, or more agreable to Chriſtian Religion. And hence it is, that ſo many as are or have been of a more ſublime wit and manly judgement, have imbraced the Living, Holy, and Divine Philoſophy of *Hermes*, with all their Soul and Strength (rejecting that dead, prophane, and humane Philoſophie of the *Ethnicks*) and have commended and illuſtrated it in divers of their Writings and Watchings. Of all which

which, that I may confeſſe ingenuouſly, ſeeing that I could never read unto this day any Writer more true, neat, and clear, then the Author of this Tractate, *Anonymus* indeed, yet one that truly deſerves the name of an Adepted Philoſopher; I have thought it worth my pains, and have deemed hereby to confer not the leaſt favour upon the ſons of *Hermes*, if I ſhall againe publiſh the hidden Work of *Hermetick Philoſophy*, with the *Philoſophers Signifer*, according to the intention of this moſt wiſe Author.

*Farewell.*

## *The Signifer of Philoſophers with the Houſes of the Planets.*


NORTHERNE SIGNES. Sumer.
☿ ♍
☉ ♌
☽ ♋
☿ ♊
♀ ♎
♂ ♏
♀ ♉
♂ ♈
♃ ♐
♄ ♑
♄ ♒
♃ ♓
WESTERNE SIGNES. Autumne.
EASTERNE SIGNES. Springe.
SOUTHERNE SIGNES. Winter.

# THE TIMES OF THE STONE.

*The Interpretation of the Philoſophers Scheme.*

The Figure deſcribed is the Philoſophers *Signifer.* To every Planet a double Houſe is aſſigned by the Ancients, *Sol* and *Luna* excepted; whereof every one borroweth one Houſe onely, both of them adjoyning. In the ſaid Figure every Planet poſſeſſeth its proper Houſes. Philoſophers in handling their Philoſophical work, begin their yeare in Winter, to wit, the Sun being in *Capricorne*, which is the former Houſe of *Saturne*, and ſo come towards the right hand. In the Second place the other Houſe of *Saturn* is found in *Aquarius*, at which time *Saturne* *i.e.* the Blackneſſe of the Dominary work begins after the 45 or 50. day. *Sol* coming into *Piſces* the worke is black, blacker then black, and the head of the Crow begins to appear. The third month being ended, and *Sol* entring into *Aries*

*Lullius cap. 49. Merc.*

*ries*, the ſublimation or ſeparation of the Elements begins. Thoſe which follow unto *Cancer* make the Worke White. *Cancer* addeth the greateſt whiteneſſe and ſplendour, and doth perfectly fill up al the dayes of the Stone or white Sulphur, or the Lunar worke of Sulphur, *Luna* ſitting and reigning glorioully in her Houſe. In *Leo* the Regal Manſion of the Sun, the Solar work begins, which in *Libra* is terminated into a Rubie-Stone, or perfect Sulphur. The two Signes *Scorpius* and *Sagitarius* which remaine, are indebte to the compleating of the Elix And thus the Philoſophers admirable young taketh its beginning in the Reigne of *Saturne*, and its end and perfection in the Dominion of *Jupiter*.

FINIS.

385-552.

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# ENOCHIAN CHESS of the GOLDEN DAWN

## A Four-Handed Chess Game

Chris Zalewski

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## About the Author

Chris Zalewski was born in 1956 in Hastings, New Zealand. She is a keen amateur artist and bodybuilder, has a diploma in herbal medicine, runs an herbal clinic and is president of the Wellington Astrological Society. In early 1980, she was initiated into the Golden Dawn, with her husband Pat, by ex-members of the New Zealand temple, Whare Ra. Her study of the Enochian chess game for the last 14 years was acknowledged by the late Israel Regardie as taking the game to an area that was quite beyond him. Her other interests include alchemy and other forms of esoteric healing. She resides with her husband in Wellington, where she has a long-standing tradition with the Golden Dawn through their Thoth-Hermes Temple.

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Chris Zalewski

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Other Books by Chris Zalewski:

*Herbs in Magic & Alchemy*
(Prism Press, 1990)

With Pat Zalewski:

*Z-5: Secret Teachings of the Golden Dawn*
*Book II: The Zelator Ritual 1=10*
(Llewellyn Publications, 1992)

*Equinox and Solstice Rituals of the Golden Dawn*
(Llewellyn Publications, 1992)

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*Golden Dawn Enochian Magic*

*Z-5: Secret Teachings of the Golden Dawn*
*Book I: The Neophyte Ritual 0=0*

*Kabbalah of the Golden Dawn*

By Israel Regardie:

*The Golden Dawn*

By Chic Cicero and Sandra Tabatha Cicero:

*Secrets of a Golden Dawn Temple*

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A thank you to Karl for the many games played while I was researching the game; to Kevin for his games and objective opinions; to Pat for his help and encouragement in writing this book; and to those who wish to remain nameless.

Dedicated to Percy Wilkinson

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# Foreword

Many years ago when I first encountered the Golden Dawn through Israel Regardie's four volumes, I remember becoming especially drawn to the Enochian chess described there. Like many others studying this material, I tried to construct a chess set and set of boards, but there did not seem to be enough information in Regardie's gathering of material for me to be able to follow this through. However, the system still interested me and I kept hoping that someone would eventually publish a more complete description of the game.

In 1987 while visiting R.A. Gilbert to discuss a few publishing ideas, he was kind enough to show me a box belonging to W. Wynn Westcott, one of the co-founders of the Hermetic Order of the Golden Dawn. In this box was a complete set of Enochian chessmen consisting of beautifully colored thick cards cut into the shapes of the chessmen. It was truly exciting to be able to handle these, and I became keenly aware that what I held in my hands that afternoon was the originally designed set of chessmen as worked out by Westcott, the archetype from which the later sets had been copied. In that moment as we gazed at these chessmen, Gilbert and I decided that we must find some way of publishing this set of cards.

At that time I had been able to structure my work through the Hermetic Research Trust and had some funds to undertake publications. However, these could not cover the expense of full-color printing, and we decided to produce a very small edition using color photocopying. In fact only 50 copies were produced. Together with these facsimiles I published a small book into which I gathered all the material I could find on this Enochian or Rosicrucian chess. Despite a great deal of searching for sources, I felt unhappy at not having found a coherent set of rules for play. What rules could be found in the Order papers were fragmentary and obscure and could not possibly provide a practical basis for a playing strategy. So I felt my little book rather incomplete. I felt much as I had done when first discovering Enochian chess in Regardie's book, having in my hands part of a beautiful esoteric system but lacking the key with which to activate it and bring it to life.

While I was compiling material for my book, Pat Zalewski had been kind enough to send me color photographs of the Enochian chess set used in the Whare Ra Lodge (which was derived from the Golden Dawn impulse that Dr. R.W. Felkin, one of the important later figures in G.D. history, had brought to New Zealand when he moved there in 1917–18). These Enochian chessmen were almost an exact copy of the Westcott originals.

Pat Zalewski also informed me that Chris Zalewski was writing a book on the Enochian chess game and had worked out a coherent set of rules for play. It was not possible to include any of Chris's material in my publication, but I eagerly awaited the publication of her book. I was surprised and pleased to be asked to write this short foreword to her book, and a copy of the manuscript arrived shortly after. In this I was delighted to find a complete working set of rules which Chris has constructed by many years of actual experimental playing with different variations of the game.

The rules she presents here provide a basis for playing a coherent game of Enochian chess, and one can see definite

strategies and goals for the play of the game. However, I was also pleased to find that Chris had worked extensively upon the parallel divinatory aspect of Enochian chess and provided a system for using the game as a divinatory tool. This book also incorporates practical advice on constructing a chess set and documents much of the theoretical material on the occult system underlying the game. This book is perhaps most valuable in that it provides the reader for the first time with a working set of rules for Enochian chess, and I feel sure many occultists will be delighted to use her insights and ideas in their own work with this elaborate esoteric system.

ADAM MCLEAN

# Preface

The first introduction both Chris and I had to Enochian chess was through the published Golden Dawn papers of Israel Regardie. At the time, we thought that this material was hardly more than adequate; there were quite a number of gaps. Chris worked for a number of years on the Enochian chess game trying to reconstruct the rules. Being extremely keen on standard chess play, she found herself continually over the years coming back to try to do more research into the Enochian game. After we were initiated into the Golden Dawn (under its New Zealand name "Emerald of the Seas"), we both found ourselves in contact with members of the now defunct Whare Ra Temple, which was the last of the temples to survive after the great Golden Dawn schism in 1900.

As it turned out, very few people in the Whare Ra Temple knew how to play Enochian chess or had even made their chess sets. We were eventually helped in this area by an elderly frater by the name of Percy Wilkinson, who was one of the few to have made his Enochian chess set and learned to play. Wynn Westcott's notebook on Enochian chess happened to be at Whare Ra, and we had the opportunity to study a copy of it. We found out that, like Regardie's published papers on the subject, it was very incomplete. As far as I can make out, Enochian chess was not introduced into the Golden Dawn for study until the Practicus Adeptus Minor level, or third level of the 5=6 grade, where the first part of the Y papers was given out. If the reader will refer to my *Secret Inner Order Rituals of the Golden Dawn* (Falcon Press, 1988, p. 174), where the grade requirements for the Practicus Adeptus Minor grade are given, it says:

> 14. The thorough elementary knowledge of the Formulas of the Awakening of the Abodes, by means of the Play or Raying of the Checkers of the Lesser Angles of the Enochian Tablets.

Although we are told by occult historian Ellic Howe that this grade was never implemented, a number of its papers, including the above chess papers, obviously were given out in some temples of the Stella Matutina at 6=5 level. In our copy of Wynn Westcott's chess notebook, Ritual Y, Second Part, was "Issued to such Z.A.M's as are in the fourth Stage (the Philosophus Adeptus Minor Grade) by Order of the Chief Adept G.H. Frater D.D.C.F." If this was the case, then very few in the Golden Dawn, with the exception of MacGregor Mathers or his wife (who were 6=5) and Westcott, would have known about Enochian chess unless they dabbled in it unofficially.

In his *Complete Golden Dawn System of Magic,* however, Regardie published certain papers belonging to Leigh F. Gardner. The natural assumption by the reader is that the papers he published were *all* Gardner's. If that is the case, the Enochian chess material must have been given out at the second level of the 5=6 grade (Theoricus Adeptus Minor), which Gardner held. He would not have been given the papers for a higher level.

Yeats made the comment that he played Enochian chess with Mathers, his wife and a spirit, in Paris, though he was only at the first level of the 5=6 grade. There appear to be some exceptions to Westcott's rule, therefore. Exactly how widespread it was is anyone's guess. One would have to have a list of manuscripts circulated to the various temples to find out. There is also a possibility that the papers were circulated at the first stage of the 5=6 level but individuals were not examined in it until much later. It appears that when Mathers was expelled from the Golden Dawn, a number of papers held for the Practicus Adeptus Minor Grade fell into the hands of those who had never been fully instructed in it. This of course applies to a number of papers, such as "The Ring and the Disc" etc., but it appears that, while some of Mathers' papers were seized, others were not.

Enochian chess does not appear to have been a secret, but its component parts were, I think. In the *Golden Dawn Companion,* R.A. Gilbert lists the Enochian chess material as part of the Second Order papers but does not state which grade the Y papers were for. In the same book, the Y papers are listed under the Stella Matutina as part of the Theoricus Adeptus Minor Grade, but the comment is made that this is part of the 6=5 work. As far as I am aware, the second level of the 5=6 grade only existed briefly, if at all, in the Stella Matutina, and certainly not in the New Zealand Whare Ra Temple. Regardie's publication places the chess papers at the *first* level of the 5=6 grade, through insinuation, and others have assumed the same ever since. Clearly Westcott intended to add more to the Enochian chess papers for higher grades of the Golden Dawn, but unfortunately did not have the opportunity to do so before he demitted from the Order in the mid-1890s.

We were often told by former Whare Ra members who did make their chess sets that game play was almost impossible because of the lack of rules. Since there was no doubt that Westcott based the Enochian chess game on the Indian game, Chaturanga, Chris went back to the original sources, as contained in the *Tithitattava* and in the works of Duncan Forbes, Edward Falkener and H.J.R. Murray, plus some original sources quoted by the latter. Translations and sources were provided by various members of the Indian Society here in Wellington.

By 1980 the first set of coherent rules was worked out after many hours of game play, with Enochian chess games being played a number of times each week until the early hours of the morning by Chris and her chess associates. Frankly, by that stage, I felt I was seeing Enochian chess in my sleep. It appeared at one time that whatever room of the house I was in, I was always tripping over an Enochian chess game. Chris eventually won out, and I adopted the philosophy "if you can't lick 'em, then join 'em." When the rules had been reworked a number of times, they were passed around to selected friends to play by mail. We feel sure that at least one set was sent across the Pacific to members of one occult organization that prefers to remain nameless.

In 1981 both Chris and I put some of our findings in a small volume titled *Enochian Chess.* But even with the later efforts of Regardie, we found no takers. In hindsight, that work was very inferior to the book you now hold. Gradually, over a period of time, Chris rewrote the original manuscript. She retained very little; in essence, it became a completely new book. Since my input was almost nonexistent, we both felt that this work would be better published under her name alone rather than the two of us as in the original manuscript.

In 1983 when Israel Regardie first came to New Zealand, he was astounded at the development to which Chris had taken the game of Enochian chess, as he mentioned in his introduction to our unpublished book on the Golden Dawn Tarot. Chris was originally uncertain as to whether to publish the Enochian chess book in two volumes, the first on game strategy and the second on divination. However, she decided that it would not be a publishable book in that form and opted for a basic introduction to the two areas.

When Chris first put this book together, it was outlined in such a manner that those interested in a four-handed chess game, but with no occult leanings, would find the book as interesting as would an occultist. The book is organized so that the chess enthusiast can skip the chapters on occultism and simply reap the benefits of Chris's vast experience of the game in all its variations.

In 1988 Adam McLean from the prestigious *Hermetic Journal* asked me to write a small section on the Enochian chess game for his forthcoming publication on the subject. McLean had, through the efforts of Bob Gilbert, found Westcott's chess pieces and was also selling chess sets. I immediately sent over photos of the Whare Ra chess pieces. For the most part, according to McLean, they were identical with Westcott's except for being more detailed. McLean astutely made the comment in his book that he felt the lack of chess rules did not mean that the Adept had to do for himself, but that the rules were simply unfinished. Since a number of authors to date have tried to look for some special esoteric significance for this fact, I can concur with McLean that he was quite correct in his assumption. If there were rules for this game, they would have been in Westcott's chess notebook. They were not, nor did anyone out here know of them. Also, according to a member of Whare Ra who was friendly with a high Alpha et Omega member in England, they did not exist in the A.O. temples under Mathers, either.

It has often been said that the oriental game of mah-jong is a game for mystics. For Enochian chess, I say doubly so. Having been both a player and a watcher of this game over the years, I do not doubt that what is in this volume is all there is on the subject.

I am continually struck by the inner transformation that the game brings about after exposure to a particular Enochian chessboard. When we made our first Enochian chess set, the pieces were sculpted from clay and we opted for an entire pantheon per board. The remarkable thing about the process of making the pieces was that they were done through a process of automatic sculpting. This is much akin to the automatic writing method where the person becomes a vehicle for some force or another. The pieces were literally made this way; my hands hardly made any conscious effort.

I have tried many times over the last decade to duplicate this process but have failed. It only occurred when the original pieces were being made. Chris also underwent a similar experience when painting the pieces and boards. The actual painting of the chessboards and the making of the pieces in fact becomes a very mystical experience during which a number of inner transformations occur. I do say this lightly, and for this reason I would urge you to try to make your own set rather than buying one.

Chris is continually working and updating the game based on her experiences. No doubt over the years future publications will also follow suit. Like ordinary chess, this game needs exposure and many different viewpoints for it to be explored and most of all for it to be accepted by the general public. Westcott actually told R.W. Felkin that the game could be played by those outside the Order provided they did not give away the esoteric associations. Since Regardie's publication, however, this hardly matters. Almost anyone can play if they wish, though I would be extremely hesitant about playing with people on an Enochian chessboard if they had never been exposed to the Tablets before, as the colors can have quite an effect. Enochian chess only becomes Enochian chess when one uses a fully colored Enochian chessboard. That makes the distinction between it and other games of four- or two-handed chess.

There are three basic levels in Enochian chess. The first is game strategy, the second is divination and the third relates to a personal transformation due to working with the other two. It is my personal conviction that when one plays a game of Enochian chess as a straight chess game, then one should forget about all the conscious paraphernalia and simply let the subliminal messages being sent to the psyche take over. Too much emphasis, I feel, is placed on being aware of hidden meanings in the game, such as attacking along certain lines that have astrological significance. While this may relate to divination, it certainly does not have relevance in straight game play. Quite a number of students, when they first play Enochian chess, look immediately for some mystic meaning in the game. As a result, they completely miss the whole point of the exercise. They get so bogged down in trivia that they are lost in the part and forget the whole. In my opinion, this was a very real problem in Golden Dawn work and the downfall of a number of temples.

P.J. ZALEWSKI

Wellington, N.Z.
1990

# To the Reader:

# How to Use This Book

This book has been divided into four parts. Parts I and II are for those of you who are only interested in Enochian chess as a "game" rather than in the esoteric and divinatory use of the chess set.

Part I is the Book of Earth and introduces Enochian chess to the reader. It shows the reader how to go about constructing the chessboards and sets of chess pieces. It also provides a way of constructing a four-handed chess set without all the colors and symbology for the non-occultist.

Part II is the Book of Air and gives the rules and strategical use of Enochian chess. It explains the method of play and how to record your game play. Opening, middle- and endgame play is discussed, and game examples are provided. You are advised to have your chess set constructed before studying Part II, because much of what has been written, such as game-play examples, can only be fully understood when you personally move the pieces on the board while reading the text.

Parts III and IV have been written for those interested in divination and the esoteric sciences connected with Enochian chess. If you are interested in these areas, it is assumed that you have some grounding in the symbology of the occult or that you are interested enough to obtain the necessary reference material so that you can understand these sections.

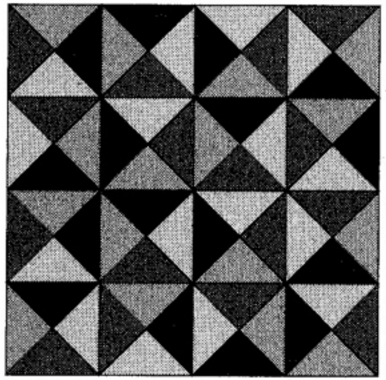
Those interested in Parts III and IV will no doubt wish to read Parts I and II to get a basic understanding of game play and to construct their boards and pieces.

Part III is called the Book of Water and covers the divination teaching in Enochian chess.

Part IV is called the Book of Fire, Training of the Adept. This section provides some of the magical teachings connected with Enochian chess.

I have written this book with the view that it is only a foundation for the serious student from which he or she can launch off into many areas of in-depth study. For those who do not wish to enter into studies on the subject but simply wish to enjoy the "game," I think you will find the information provided satisfactory. I would like to wish the reader enjoyable reading and many happy hours with Enochian chess, which I have had.

CHRIS ZALEWSKI

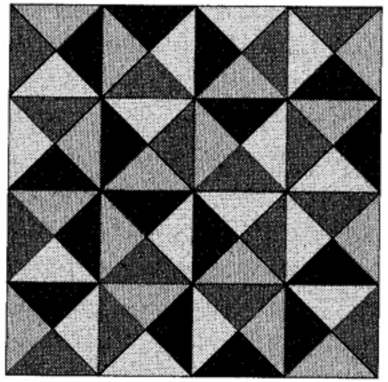


# Part I

# Book of Earth

## Introduction

## Constructing Your Enochian Chess Set



# The Enochian System of Magic and Its Relationship to Enochian Chess

The Enochian system of magic[1] was first introduced to the world on any large scale through the works of various authors such as Heinrich Cornelius Agrippa,[2] Pietro d'Abano[3] and Johann Trithemius[4] in fragments of seals and a variety of angelic names given in connection with varying aspects of occultism. It was not until the late 16th century that Elizabethan scholar Dr. John Dee[5] considered that, since Biblical man of the Old Testament could speak with the angels, why not man in what was then modern times? Driven by an inner desire to converse with God or his entities, he eventually found an exceptional clairvoyant by the name of Edward Kelly. The manner in which he was to make this contact was through a "shewstone," or small crystal, in which visions would appear to someone clairvoyantly inclined.

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[1] This was dubbed Enochian due to the fact that the dictating angel was Ave, who was mentioned in the Biblical book of Enoch.

[2] See *De occulta philosophia,* n.p., 1533.

[3] See *Heptameron oder de elemente der magic,* partly given in Agrippa's *Fourth Book of Occult Philosophy,* trans. Robert Turner, London: Askin Press, 1976.

[4] See *Steganographia,* Frankfurt, 1606.

[5] For information on Dee's life, see *John Dee: The World of an Elizabethan Magus* by Peter J. French (Routledge & Kegan Paul, 1984).

Over a number of years of working with Kelly, Dee recorded all the information he received through these conversations. In many instances, they explained rather fully the gaps in the hierarchies of the angelic entities given many years earlier by Agrippa and the like.[6] In the next half century some of Dee's diaries were published based on the manuscripts in the British Museum library[7] and gained a certain notoriety in occult circles. This led many occultists to study the Dee manuscripts even further.

In the late 19th century, Wynn Westcott and MacGregor Mathers both worked diligently to update this system of magic to integrate it into the Hermetic Order of the Golden Dawn, which they had established.[8] As yet another subsystem to this system of magic, they incorporated a four-handed chess game, which they originally called Rosicrucian chess (later dubbed Enochian chess), which was used for a simple game of chess and for divination.[9] The main connection with the Enochian system

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[6] Manuscript references to Dee's diaries in the British Museum are Sloane 78, art 11–3188–3189–3191–3677–3678.

[7] See *A True & Faithful Relation of What passed for many Yeers Between Dr. John Dee and Some Spirits* by Meric. Casaubon, London, 1659.

[8] See *The Magicians of the Golden Dawn* by Ellic Howe (Weiser, 1978), *Yeats's Golden Dawn* by George M. Harper (Macmillan, 1974) and *My Rosicrucian Adventure* by Israel Regardie (Llewellyn, 1977) for historical references. See *The Golden Dawn* by Regardie (Llewellyn, 1971) and *Secret Inner Order Rituals of the Golden Dawn* by Patrick J. Zalewski (Falcon Press, 1988) for information on their rituals and teachings along with additional historical material.

[9] See *The Complete Golden Dawn System of Magic* (Falcon Press, 1984) for the Order's papers on the subject.

was that the boards that were used were derived from four major tablets that Dee constantly used in his original system of magic.[10, 11]

The four elemental boards are in fact broken down into the following categories: the large Central Cross which binds the four quarters together represents the refined power of the planets in the astrological signs. The cross bar of this Central Cross then gives the Holy Name[12] or controlling influence or force of the entire tablet. The four smaller crosses in each quarter mainly represent the energies of the planets, while the four squares above each smaller cross are the incorporeal elements. The squares below the small crosses are dubbed the Servient Squares and relate to the 12 signs of the Zodiac and the four elements proper. These are the squares used to construct the Enochian chessboards.[13] While the chess pieces themselves are Egyptian, the main framework from which they operate is the chessboards from the Enochian Tablets and their various associations to numerous forms of magic and occultism. They are considered Enochian by virtue of that fact.

---

[10] For a breakdown of the functions of the Enochian hierarchies of each of these boards, see "How the Golden Dawn Works Enochian Magic" by C.R. Runyon, *Portal,* Winter 1989. This article is mainly an edited transcript of a lecture given by Pat Zalewski in Los Angeles in January 1988.

[11] In the National Library of Ireland, manuscript 13568(2), quoted in part in *The Sword of Wisdom* by Ithell Colquhoun (Putnam's, 1975), a Celtic variation of Enochian chess is given by William Butler Yeats. The only real similarity between this game and Enochian chess is the fact that there are four elemental boards, but these bear no relationship to the Enochian Tablets. There are no references to Enochiana in the original Yeats manuscript; without it, the game simply becomes a Celtic chess game. See "W. B. Yeats' Celtic Version of Enochian Chess" by Pat Zalewski, *Magus,* Autumn 1981.

[12] Reading from left to right.

[13] The shaded areas are the ones shown in figure 1.

## THE FOUR ANGELIC WATCHTOWERS

**Key**:

The lightly shaded squares are the Servient Squares from which the chessboards are made up.

The more darkly shaded squares are the Kerubic Squares.

The small crosses in the corners of each Tablet are the Calvary Crosses.

The large cross in the center is called the Central Cross.

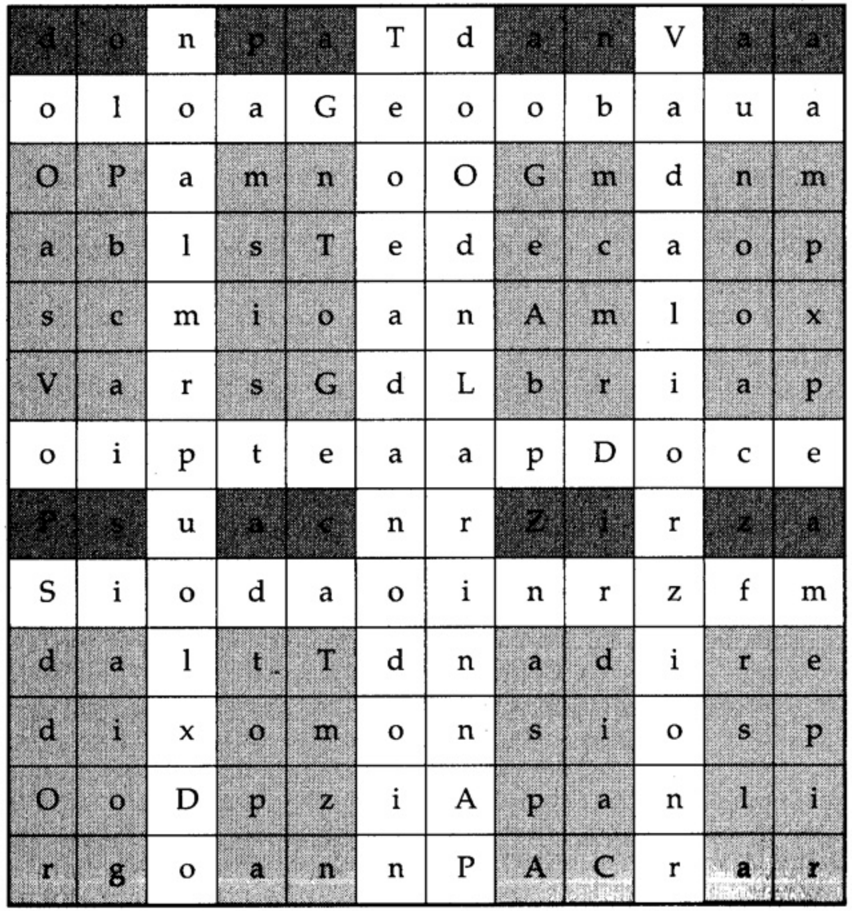

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FIGURE 1—FIRE TABLET

There are a number of variations in the Enochian Tablets used within the Golden Dawn and its later offshoots. The version given here is taken from the New Zealand Whare Ra Temple after the Tablets were "corrected" by Euan Campbell, a former member of that temple who reached the rank of 9=2. Campbell persuaded Mrs. Felkin, who was then in charge of Whare Ra, to change the letters from the Golden Dawn version to those presented here in the 1930s, after his return from England, where he had taken a year's sabbatical to study the Dee manuscripts in the British Museum library.

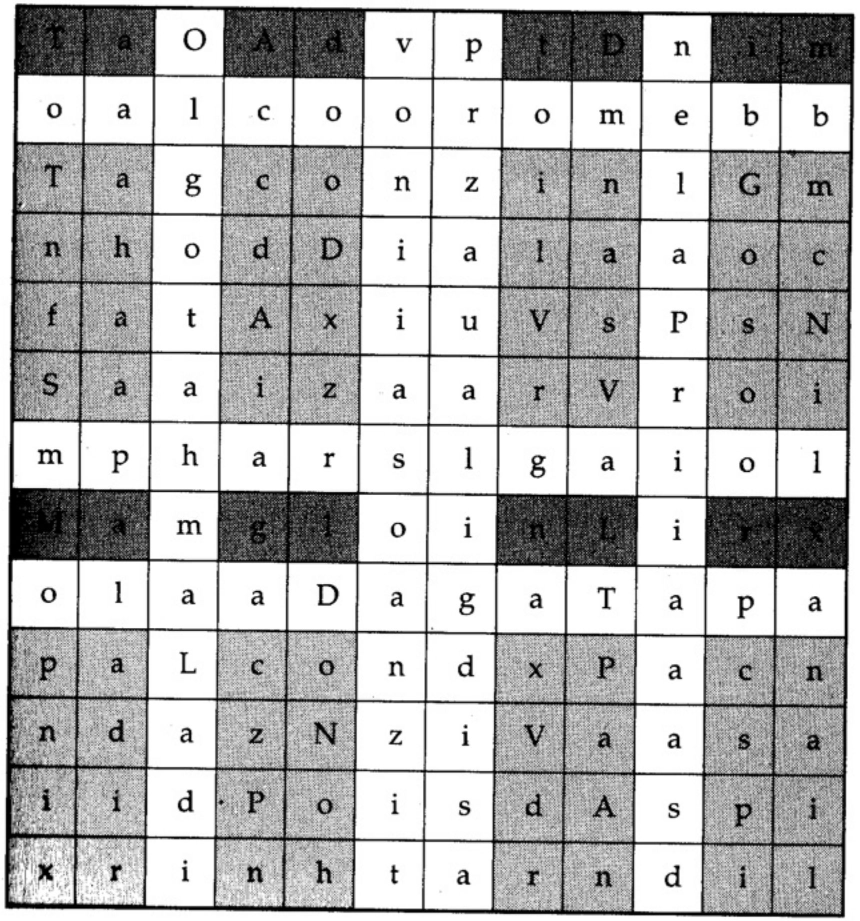

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FIGURE 2—WATER TABLET

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FIGURE 3—AIR TABLET

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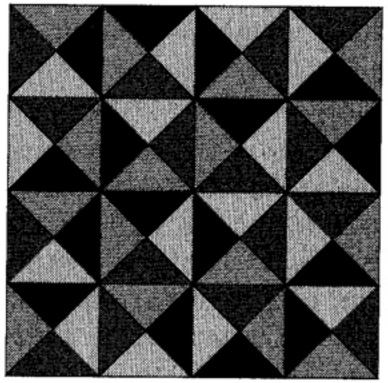
FIGURE 4—EARTH TABLET

It is very difficult to explain simply the Golden Dawn's use of the four Enochian Tablets. A detailed analysis of the Order's Enochian system is provided by Israel Regardie in his *Complete Golden Dawn System of Magic* and by Pat Zalewski in *Golden Dawn Enochian Magic* (Llewellyn, 1990). Briefly, however, the Golden Dawn considered that any force invoked or evoked for ritual had to be limited and controlled by a very powerful neutral force. The structure of the Enochian Tablets gave the magicians of the Golden Dawn that control.

It is the hidden or subliminal aspects of the chessboards that turn the mundane into the magical, a term I do not use lightly. I seriously suggest that, if you wish to study the Enochian chess game, you should first make a thorough study of the Order's Enochian system. This well-spent effort will definitely afford you a better concept of how the game is played.



# Chaturanga

Without doubt the origins of the Enochian chess game were fused in the ashes of the Indian game of four-handed chess called Chaturanga.[1,2] It was recorded as being played four or five thousand years ago,[3] though its actual origins are obscure. Some noted chess historians have attrib-

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[1] For a full study on Chaturanga, see H.J.R. Murray's *History of Chess* (Oxford, 1913), which covers the subject exhaustively and corrects many of the errors that occur in the previous work of Duncan Forbes and Edward Falkener. The brief rendition of the subject given here is merely an introduction to it as the foundation of Enochian chess.

[2] *Chatur* = "four," *ranga* = "member."

[3] See Sir William Jones, *Asiatic Researches* 2, 1788, wherein he places the game's origin at around 4,000 years previous to the current date. In his *History of Chess* (1860), Duncan Forbes places it around 4–5,000 years ago. My own researches place it around the 5th or 6th century AD. Anything earlier is pure speculation.

uted the invention of the game to Sita, a concubine of Ravana, king of Celyon (or Sri Lanka as it is now known). As tradition has it, she used to watch the warlords of the king plan their strategy to defend the city of Lanka against the onslaught of Rama, her former husband. Each day miniature troops were moved into their attacking positions and the king would order counterattacks. Ravana noted a pattern forming that could be detected. Using the prospects of chance to find the outcome of the battles, a die was used. She began by modifying certain aspects of army strategy that she had learned. She found, with great accuracy, that she could predict the outcome of the ensuing battles around her. The pattern was then set, using dice and miniature pieces to predetermine the outcome of battles in much the same manner as war games are played today.

The pieces utilized were a rajah (king), elephant (castle), horse (knight), ship (bishop) and four pawns for each corner section of the board. These corner sections were red, green, yellow and black. The king, castle and knight move the same as they do in modern chess, while the bishop always moves two squares diagonally. The king cannot be checkmated, but is simply taken like any other piece. However, all his forces are then captured by the enemy—or even by his ally if they are in the way. If both the king and an enemy king are captured, they can by mutual consent be restored to the game.

In this very early game, dice were used to decide what piece to move. It seems most unlikely that a chessboard of 64 squares was used with the war game from the outset, but the board does resemble that used in a very early Indian game of racing called Ashtapada.[4] It is thought that this board was eventually adapted for Chaturanga around the 6th or 7th century. Some authors such as Stewart Culin *(Chess and Playing Cards,* 1898) consider the board to be a breakdown of the four seasons.

To get a clear description of the game as it was originally played is almost impossible except for one shining example in

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[4] See Thomas Hyde, *De ludis orientalibus* (1694).

the *Tithitattava.*[5] The text takes up where Vyasa (the narrator of the poem) tells Prince Yudishthira (grandson of Brahma) how to play Chaturanga after he lost all his possessions playing dice and went to learn the science of gambling from learned Vyasa.[6]

> Explain, O supereminent in virtue, the game on the eight times eight board:
> Tell me, O my master, how the Chatarunga may be played. Vyasa replied:
> On the board of eight squares place the Red forces in the East, the Green forces in the South, on the West station the Yellow forces and the Black combatants in the North.
> To the left of the Rajah, O Prince, place the Elephant, then the Horse, the Ship; and then four Foot-soldiers in front.
> Opposite, place the Ship in the angle, O Son of Kunti; the Horse in the second square, the Elephant in the third and the Rajah in the fourth.
> In front of each place a Foot-soldier. On throwing five, play a Foot-soldier or a Rajah; if four, the Elephant:
> If three, the Horse; if two, then, O Prince, the Ship must move. The Rajah moves one square in any direction.
> The Foot-soldier moves one square forward, and takes diagonally; the Elephant can move at will—North, South, East, or West.
> The Horses move awry, crossing three squares at a time; the Ship moves diagonally, two squares at a time, O Yudishthira.
> The following, O Prince, are various positions and actions in the game:

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[5] Edward Falkener states that the version he quotes in his *Games Ancient and Oriental, and How to Play Them* (Dover, 1961) comes from the *Mahabharata,* which is incorrect. I have in my possession a full copy of this ancient text, and the dice game is only mentioned in the "Sabha Parva" section, twice, and briefly at that. For the text presented here, I have used the Albrecht Weber translation and that of Falkener. I am indebted to Mr. Rajas of the Wellington Indian Society, who brought two other versions in Sanskrit to my attention. Both of these differ slightly. Based on this, some modest adjustments have been made to this version of the text, which for the most part is identical with Falkener's. Murray gives a version as well in his monumental *History of Chess.*

[6] The game play here is counterclockwise.

Sinhasana, Chaturaji, Nrtipakrishta, Shatpada, Kakakashtha, Vrihannauka, Naukakrishtapracaraka.

The Foot-soldier and the Ship may take; or run the risk, O Yudhishthira; the Rajah, Elephant and Horse may take, but must avoid being taken.

A player should guard his forces with all possible care. The Rajah, O Prince, is the most powerful of all.

The most powerful may be lost, if the weaker, O son of Kunti, are not protected. As the Rajah's chief piece is the Elephant, all others must be sacrificed to save it.

To enable the Rajah to obtain Sinhasana or Chaturaji, all other pieces, even the Elephant, may be sacrificed.

If a Rajah enters the square of another Rajah, O Yudhishthira, he is said to have gained Sinhasana.

If he gains the Sinhasana, he takes the Rajah. He gains a double stake: otherwise a single one.

If a Rajah, O Prince, mounts the throne of his ally, he gains a Sinhasana, and commands both forces.

If a Rajah, in seeking Sinhasana, moves six squares away, he exposes himself to danger, however secure he thinks himself.

If you still preserve your Rajah, and the other Rajahs, you obtain Chaturanji.

In gaining Chaturanji, and taking the other Rajahs, you gain a double stake: otherwise, a single one.

If a Rajah takes the other Rajahs on their own thrones then his stakes are fourfold.

If both a Sinhasana and Chaturaji are obtained, only the latter can be reckoned.

If you have taken a Rajah, and your ally has lost one of his, you may propose of prisoners.

But if you have neither of the other Rajahs, and your ally has lost one, you must try to take one of the other Rajahs.

If a Rajah has been restored, and is taken again, O Yudhishthira, he cannot be destroyed.

When a Foot-soldier reaches an opposite square, other than of a Rajah or Ship, he assumes the rank of the piece corresponding to each square.

If Chaturaji and Shatpada, O Prince, are both obtainable, Chaturanji will have preference.

If the Shatpada is reached on the square of the Rajah or Ship, it does not have the privilege of Shatpada.

When a Foot-soldier, after many moves, gains the seventh square, the defenceless forces on the opposite side can easily be taken.

O Son of Kunti, if the player, however, has three Foot-soldiers remaining, he cannot take his Shatpada—so decrees Gotma.

But if he has only one Foot-soldier and a Ship, the piece is called Gadha and he may take his Shatpada in any square he can.

If a Rajah has lost all his pieces before being taken, it is Kakakashtha, so decide all the Rakshasahs. It is a drawn game.

If the Gadha, on gaining the Shatpada and becoming a fifth Rajah, is taken, it is misfortune for the pieces which remain who will have to fight the enemy.

If this happens a second time, the conqueror then sweeps off all the pieces.

But if, O Prince, Kakakashtha and Sinhasana occur together, it is counted as Sinhasana, and is not called Kakakashtha.

When three Ships come together and the fourth Ship completes the square, the fourth Ship takes the other three ships.

This fourth Ship is called Vrihannauka.

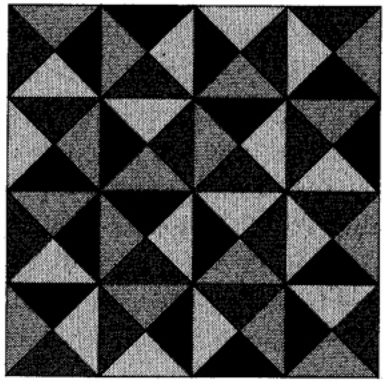
Never place an Elephant where it can be taken by another Elephant.

But if impossible to make any other move, then, O Prince, Gotama says it may be done.

If you can take both the hostile Elephants, take that to the left.

Chaturanga found its way into Persia around 550 AD during the reign of Naushirawan and it is here that it underwent a drastic change into a game that was eventually called Shatranji. The actual history of how the chess game came to Persia is recorded in the *Karnamak-i-Artakh Shatr-i-Papakan,* the origin of which is estimated at 600 AD. Later works of poetry such as *Shahnama* also describe chess history as well. During this time there is evidence that the use of dice was done away with and the four corners were changed to two straight lines facing each other, though in India it remained basically the same. In the book *Enochian or Rosicrucian Chess of Wynn Westcott,* edited by Adam McLean, McLean makes the observation that

Westcott must have made himself very familiar with Chaturanga from *The History of Chess* by Duncan Forbes. The alliance of the game with the elements is very plain to see, and the differences between the two games consists merely of a thin veil and a different power base.



# Constructing Your Chessboards

This chapter discusses the construction of the Enochian chessboards and the coloring and attributions given thereon. The meanings of the attributions described below are discussed further in Part III.

Four chessboards are constructed for Enochian chess. They are derived from the Servient Squares of the Angelic Watchtowers, which are the four elemental Enochian Tablets. For those who wish to investigate this Enochian system further, I suggest you read *The Golden Dawn* by Israel Regardie and *Golden Dawn Enochian Magic* by Pat Zalewski, both published by Llewellyn Publications. Each chessboard is identical in size, with 64 squares in each, set out 8-by-8, just as a normal chessboard. However, the difference between each of the four boards is seen in their pattern of coloring and the attributions painted thereon.

There are many different materials that can be used for your chessboards: heavy cardboard, hardboard, wood, canvas, fabric material etc., but the most effective, if used for anything other than a simple chess game, is a surface that can be made to shine with strong, bright (flashing) colors. Suitable coloring materials must also be obtained. The most common are high-gloss enamel paints of the three primary colors (red, blue and yellow), black, white and the three colors that are complementary to the primaries: purple, orange and green. If you do not have a high gloss, spray or paint on a high-gloss lacquer after the boards have been painted and dried.

To paint straight lines freehand is extremely difficult and you may prefer not to paint your boards. A method that avoids painting is to cut your pyramid shapes out of shiny colored paper or card and paste them onto your boards, then cover the boards with a strong, clear plastic for a smooth, shiny finish. Whatever materials you use, your purpose should be to aim for an end product that is flashing in color, hence the term "flashing tablets," which produce a talismatic effect.

The four Enochian chessboards are considered elemental boards and are individually identified as follows:

Chessboard 1 is associated with the element of Earth and therefore is referred to as the "Earth Board."

Chessboard 2 is associated with the element of Air and therefore is referred to as the "Air Board."

Chessboard 3 is associated with the element of Water and therefore is referred to as the "Water Board."

Chessboard 4 is associated with the element of Fire and therefore is referred to as the "Fire Board."

Before we continue it is necessary to point out that all four boards are not used at once in the same game. Only one board at a time is used during any particular game. Therefore, if you are constructing this set purely for strategical game play and not for use in divination or as part of your occult studies, I suggest you only construct one chessboard, preferably the Earth Board. In fact, I would further advise that, instead of constructing your board with the color system and occult attributions as described below, you should use the method given on page 30 under the heading "Alternative Method of Constructing Your Enochian Chess Set."

If you draw a horizontal line directly through the middle of each elemental board, and another vertical line through the middle from top to bottom, your boards will then be divided into four equal sections of 16 squares each. These sections are representative again of the four elements, showing four principle actions of each element, and are referred to as the "Lesser Angles." The top left-hand angle in each board is the Air Angle. The top right-hand angle in each board is the Water Angle. The bottom right-hand angle is the Fire Angle, and the bottom left-hand angle the Earth Angle. These divisions then, within each board, signify an element within an element. For example:

Fire Board:
  Fire Angle of Fire Board (lower right) = Fiery part of Fire
  Water Angle of Fire Board (upper right) = Watery part of Fire
  Air Angle of Fire Board (upper left) = Airy part of Fire
  Earth Angle of Fire Board (lower left) = Earthy part of Fire

Water Board:
  Fire Angle of Water Board (lower right) = Fiery part of Water
  Water Angle of Water Board (upper right) = Watery part of Water
  Air Angle of Water Board (upper left) = Airy part of Water
  Earth Angle of Water Board (lower left) = Earthy part of Water

Air Board:
  Fire Angle of Air Board (lower right) = Fiery part of Air
  Water Angle of Air Board (upper right) = Watery part of Air

Air Angle of Air Board (upper left) = Airy part of Air
Earth Angle of Air Board (lower left) = Earthy part of Air

Earth Board:
- Fire Angle of Earth Board (lower right) = Fiery part of Earth
- Water Angle of Earth Board (upper right) = Watery part of Earth
- Air Angle of Earth Board (upper left) = Airy part of Earth
- Earth Angle of Earth Board (lower left) = Earthy part of Earth

It would suffice at this point to say that the four boards representing the four elements are simply reflections of the four aspects of nature. A good example of this is to apply the qualities of heat and dryness to Fire, cold and moisture to Water, heat and moisture to Air, and cool and dryness to Earth. These are of course the cornerstones on which the esoteric sciences are built and have been recognized as such since the beginning of recorded history.

Each square of the boards is divided into four flat faces, and if you look down onto a square, it has the appearance of a pyramid shape, which in fact is what it is. Each face of a chess square is then the face of a vast pyramid of power. There are four schools of thought as to the make-up of these pyramid squares. The original Golden Dawn Enochian chess set pyramid squares had truncated tops. The squares were colored according to their attributions, but the actual attributions were not drawn thereon until the Adept began using the game for divination, when the attributions became necessary. The truncated tops were left blank without the Enochian letters from the Tablets inscribed on them. One of the reasons the Golden Dawn did not use the Enochian letters on the chessboards was simply because, if all the Servient Squares were placed together and the angelic hierarchy that binds them (i.e., the great Central Cross, Calvary Cross, and Kerubic Squares) were omitted, there would be a slightly chaotic situation in which the power emitted by the chessboards would only be from the lower angelic forces fragmented in each particular corner. If you decide to place all the attributions on the boards, I suggest that you place the symbol of Spirit (☸) in the truncated pyramid top. These forces are then bound together to an acceptable level through the unseen forces of Spirit.

Another way is to omit the use of the white truncated pyramid top completely, as shown by Regardie. If this is done, a white border must be placed around the outside of each board to contain the forces therein. In this case there are some who still paint on the attributions and others who prefer to leave the attributions off. In my own experience I have found that, for those who are fully familiar with the symbology of the Enochian chessboards, and what square represents what, it is not necessary to draw the attributions. They act merely as a visual reminder as to what each square represents. If you prefer to have your flashing boards without their attributions painted on them, perhaps you could draw up a reference chart that you can keep near your boards when playing.

Ultimately it must be up to the individual person who makes a chess set to decide on the design. Examples of each element board, the colors and attributions drawn on the squares, are given in the following diagrams. Although all given symbols are drawn onto your boards in the order given in the following diagrams, some of the symbols therein also double as codes as to what color is given to each triangle within each square. These are:

△ symbolizes Fire and its triangle is colored red with all symbols drawn thereon in green.

▽ symbolizes Water and its triangle is colored blue with all symbols drawn thereon in orange.

🜁 symbolizes Air and its triangle is colored yellow with all symbols drawn thereon in mauve.

🜃 symbolizes Earth and its triangle is colored black with all symbols drawn thereon in white.

The truncated top of each pyramid is colored white and any symbol thereon is black, although the old Golden Dawn manuscripts show no symbol drawn thereon.

The actual size of the chessboards is entirely up to you, but they should be in proportion to the size of the chess pieces that you construct.

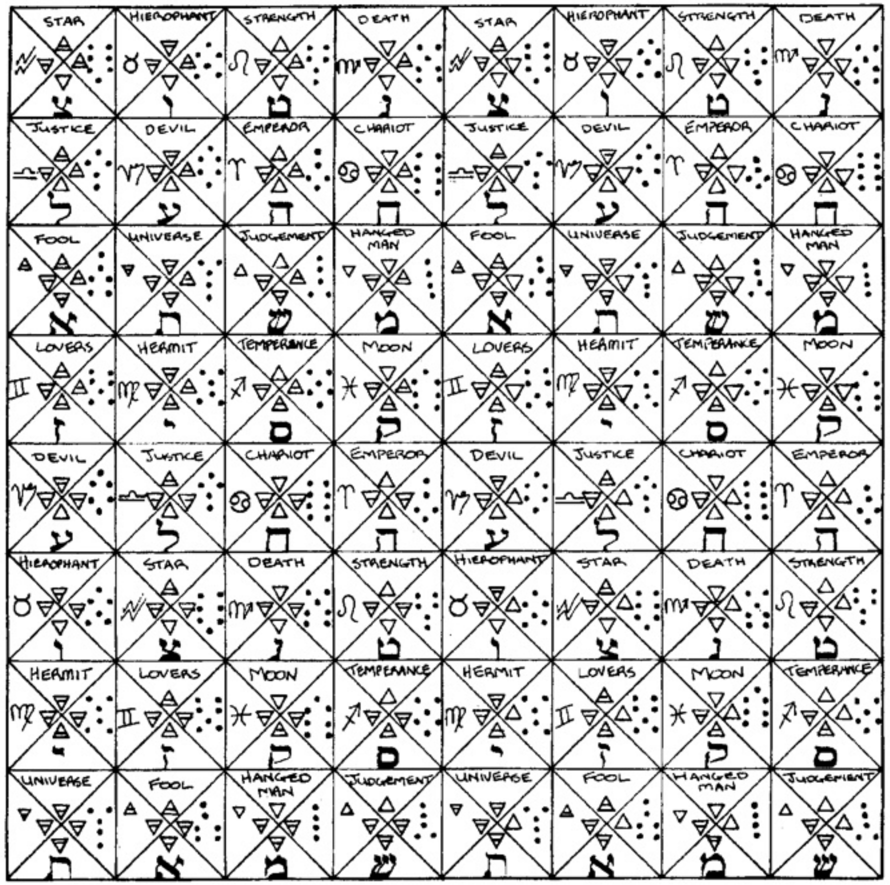

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FIGURE 5—SYMBOLOGY OF THE EARTH BOARD

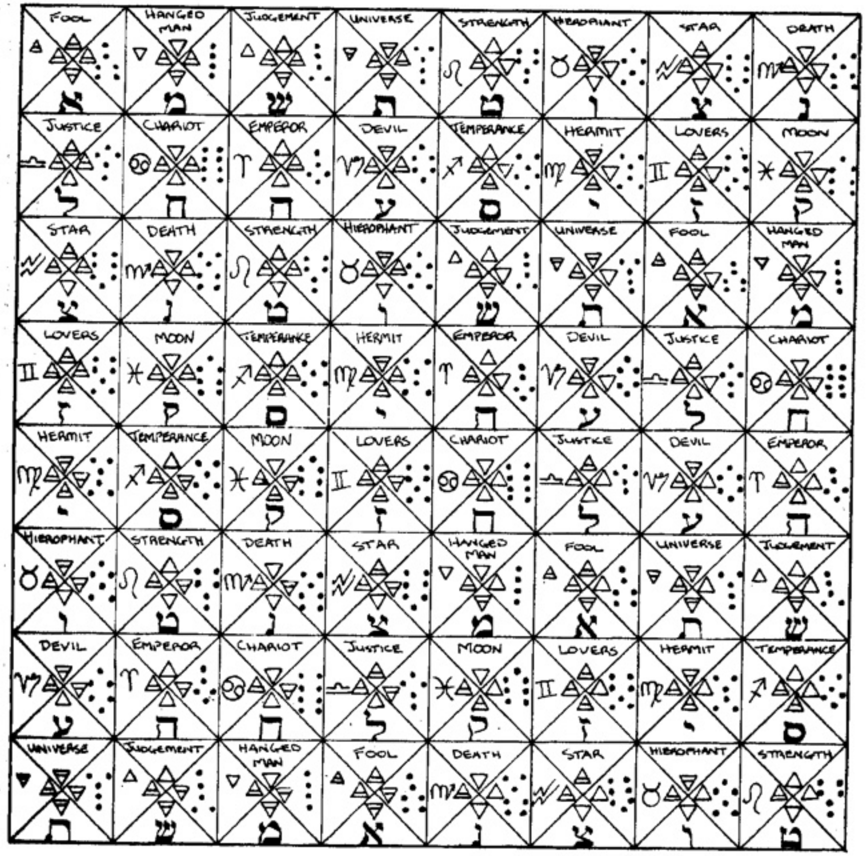
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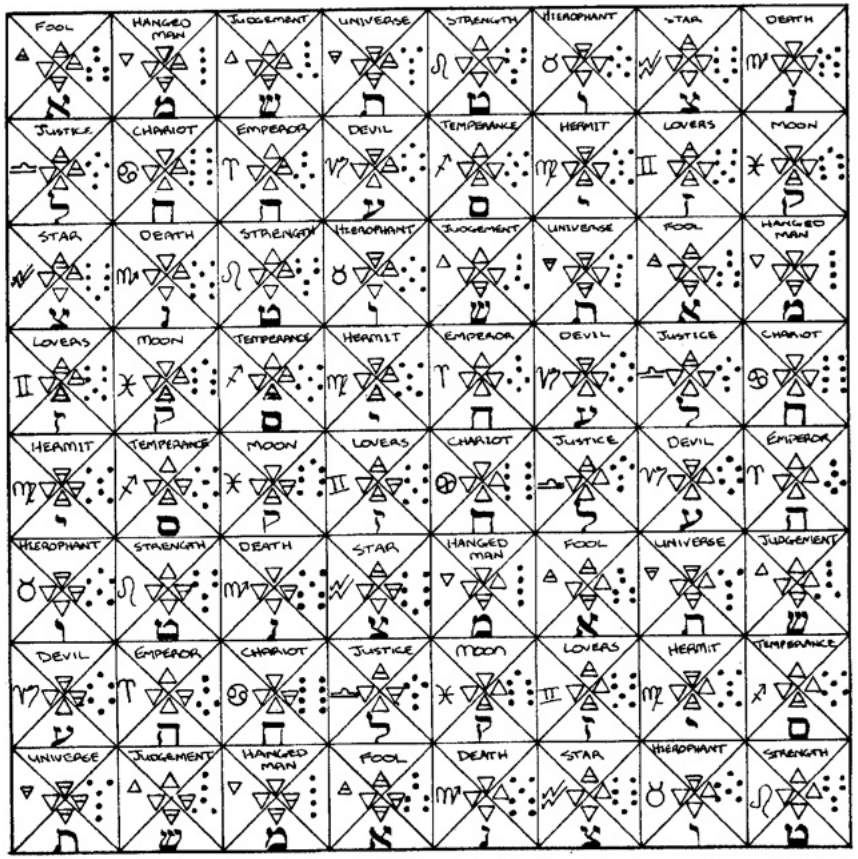
FIGURE 6—SYMBOLOGY OF THE AIR BOARD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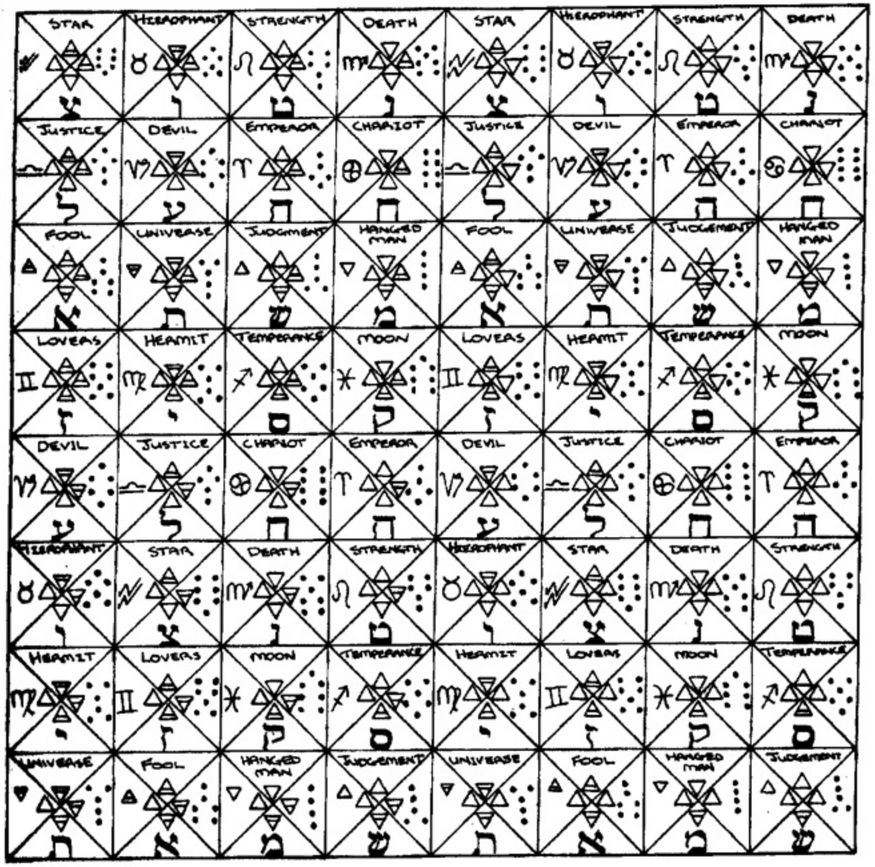
STRENGTH

FIGURE 7—SYMBOLOGY OF THE WATER BOARD


STAR
HIEROPHANT
STRENGTH
DEATH
STAR
HIEROPHANT
STRENGTH
DEATH
JUSTICE
DEVIL
EMPEROR
CHARIOT
JUSTICE
DEVIL
EMPEROR
CHARIOT
FOOL
UNIVERSE
JUDGEMENT
HANGED MAN
FOOL
UNIVERSE
JUDGEMENT
HANGED MAN
LOVERS
HERMIT
TEMPERANCE
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EMPEROR
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DEATH
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HIEROPHANT
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DEATH
STRENGTH
HERMIT
LOVERS
MOON
TEMPERANCE
HERMIT
LOVERS
MOON
TEMPERANCE
UNIVERSE
FOOL
HANGED MAN
JUDGEMENT
UNIVERSE
FOOL
HANGED MAN
JUDGEMENT

FIGURE 8—SYMBOLOGY OF THE FIRE BOARD

The formula that gave the layout of the attributions, as given in figures 5 to 8, is through four specific permutations of Tetragrammaton.[1] Tetragrammaton refers to the divine name as given in Hebrew Kabbalistic teachings and is identified in the English language by the letters YHVH (Hebrew יהוה), which simply means "to be" or "in existence."[2]

Y is the word "Yod" and representative of the elemental force of Fire. There are three signs of the Zodiac associated with the Fire element, and they are Aries (♈), Leo (♌) and Sagittarius (♐). Fire is considered a positive/masculine energy.

H is the word "Heh" and representative of the elemental force of Water. There are three signs of the Zodiac associated with the Water element, which are Cancer (♋), Scorpio (♏) and Pisces (♓). Water is considered a negative/feminine energy.

V is the word "Vau" and representative of the elemental force of Air. There are three signs of the Zodiac associated with the Air element, which are Libra (♎), Aquarius (♒) and Gemini (♊). Air is considered a positive/masculine energy.

H (final), which will be subsequently abbreviated as "Hf," is the word "Heh." This is different from the first "Heh" and is representative of the elemental force of Earth. The three signs of the Zodiac associated are Capricorn (♑), Taurus (♉) and Virgo (♍). Earth is considered a negative/feminine energy.

The astrological system of quadruplicities is also associated with the Tetragrammaton; these are the Cardinal, Fixed and Mutable signs. Cardinal is an initiating, active energy and likened to the Fire element and therefore the Yod force. Fixed is a set, concentrative but penetrating energy and is likened to the Water element and therefore the "Heh" force. Mutable is changeable, flexible but harmonious, and likened to the Air element and therefore the "Vau" force. The Earth element (Hf) is made up of the other three elements and therefore represents the four elements in their more manifested form. Each of the four elements has one Cardinal Zodiac sign, one Fixed sign and one Mutable sign, therefore showing the different phases and manifestations of each element.

The attributions on the squares of the chessboards are worked out through a rank and column formula using the letters of Tetragrammaton. The order of Tetragrammaton on each board is worked out using the letter of the element of each angle as the starting point. However, there is a set direction in which each board is read, shown by the arrows in the diagrams below. For example, the Air and Water Boards are read from right to left horizontally in the upper quarters and left to right horizontally in the lower quarters (mirror image). The Fire and Earth Boards are read left to right horizontally in the upper quarters and left to right horizontally in the lower quarters. To get the vertical order of Tetragrammaton, the corner letter of the active angles (Fire and Air Angles) goes to the fourth square down and the rest of the letters from the angle are read in duplicate to the horizontal towards the corner. The corner letter of the passive angles (Earth and Water Angles) goes to the corner square and the rest of the letters are read duplicate to the horizontal out from the corner.[3]

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[1] These four permutations of the Name are associated with four tribes of Israel which are in turn associated with the four Cardinal signs: Aries, Cancer, Libra and Capricorn.

[2] See *The Holy Kabbalah* by A.E. Waite (1929), *The Kabbalah Unveiled* by S.L. MacGregor Mathers (Routledge and Kegan Paul, 1926) and *Kabbalah* by Charles Poncé (Straight Arrow, 1973) for further information on Tetragrammaton.

[3] "The Book of Concealed Mystery," found in the Mathers translation entitled *The Kabbalah Unveiled,* throws much more light on the various aspects of Tetragrammaton and shows the placing of the chess pieces, discussed later in this book, which, when seen through the eyes of an Enochian chess player, opens up new levels of game tactics.

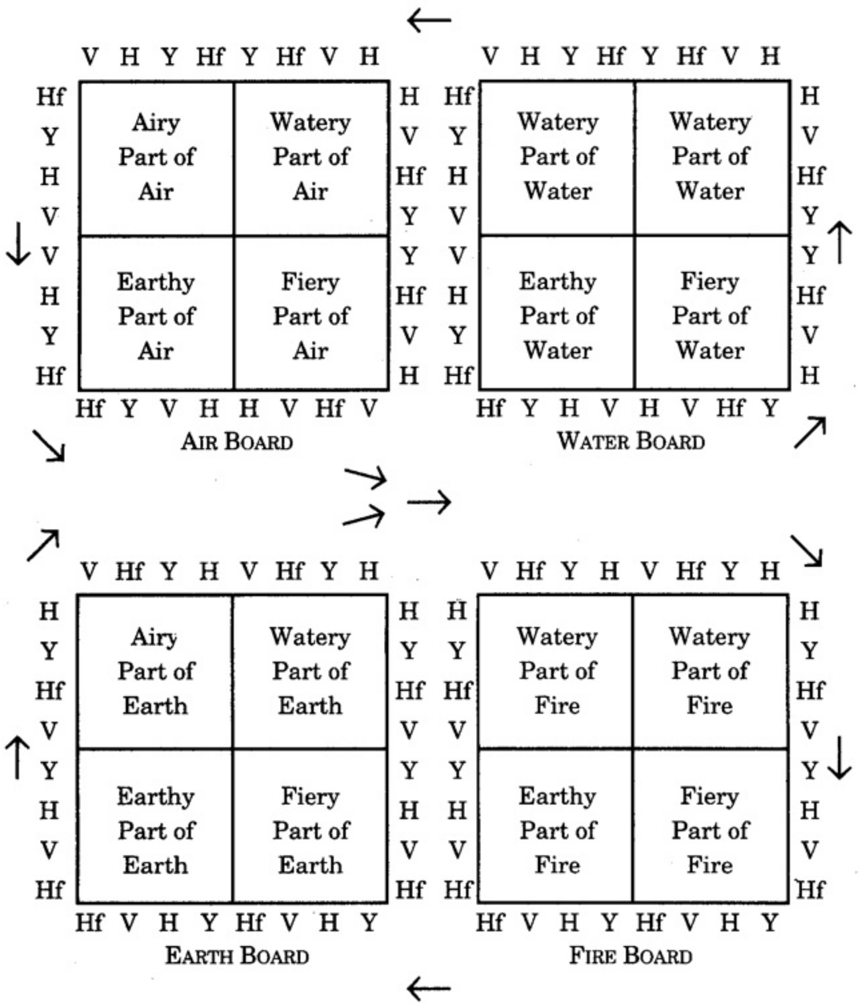

V H Y Hf Y Hf V H
Hf Y H V V H Y Hf
Airy Part of Air
Watery Part of Air
Earthy Part of Air
Fiery Part of Air
H V Hf Y Y Hf V H
Hf Y V H H V Hf V
Air Board
V H Y Hf Y Hf V H
Hf Y H V V H Y Hf
Watery Part of Water
Watery Part of Water
Earthy Part of Water
Fiery Part of Water
H V Hf Y Y Hf V H
Hf Y H V H V Hf Y
Water Board
V Hf Y H V Hf Y H
H Y Hf V Y H V Hf
Airy Part of Earth
Watery Part of Earth
Earthy Part of Earth
Fiery Part of Earth
H Y Hf V Y H V Hf
Hf V H Y Hf V H Y
Earth Board
V Hf Y H V Hf Y H
H Y Hf V Y H V Hf
Watery Part of Fire
Watery Part of Fire
Earthy Part of Fire
Fiery Part of Fire
H Y Hf V Y H V Hf
Hf V H Y Hf V H Y
Fire Board

FIGURE 9—ORDER OF TETRAGRAMMATON APPLIED TO THE ENOCHIAN CHESSBOARDS

The formula for working the attributions to the chess squares is the order of Tetragrammaton through a column and rank system. The top of the boards are always the Air and Water Angles. The columns are the vertical rows of squares, and the ranks are the horizontal rows of squares.

TABLE I—ASTROLOGICAL ATTRIBUTION TO TETRAGRAMMATON

| | **Column** | | | |
|---|---|---|---|---|
| **Rank** | **Y**<br>**Cardinal** | **H**<br>**Fixed** | **V**<br>**Mutable** | **H**<br>**Element** |
| **Y** | ♈ | ♌ | ♐ | △ |
| **H** | ♋ | ♏ | ♓ | ▽ |
| **V** | ♎ | ♒ | ♊ | 🜁 |
| **Hf** | ♑ | ♉ | ♍ | 🜃 |

For reference, the pyramid faces of each chess square may be numbered thus:

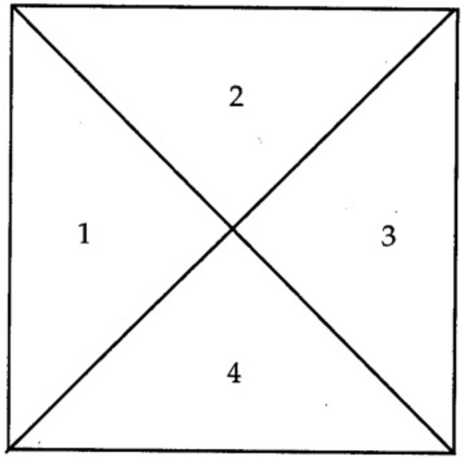


FIGURE 10—PYRAMID FACES OF A CHESS SQUARE

Triangle 1 shows the element color of the element board (e.g., red for Fire Board, blue for Water Board, yellow for Air, black for Earth), symbol of the element and astrological attribution (Zodiac sign—see Table I) in complementary color.

Triangle 2 shows the color of the elemental association of the letter of Tetragrammaton ruling the column and the element symbol itself. Also shown is the Tarot trump that relates to the astrological attribution of triangle 1 (refer to figures 1 to 4 for the complete associations and their relationships).

Triangle 3 shows the elemental color of the Lesser Angle of the board together with its symbol and geomantic figure, which is associated with the Zodiacal sign of triangle 1.

Triangle 4 shows the elemental color of the letter of Tetragrammaton ruling the rank and its elemental symbol, and the Hebrew letter associated with the Tarot trump of triangle 2.

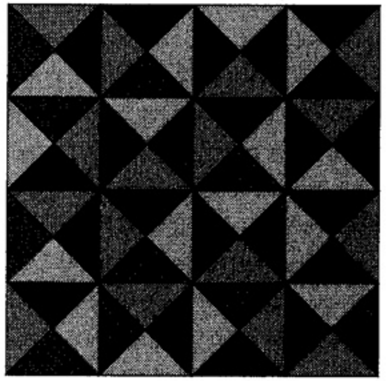
Therefore, referring back to Table I, where two Yods meet, you will know that the square they meet in will be associated with Aries (Cardinal Fire force), and all other attributions on that square will be similarly associated; e.g., Tarot trump, The Emperor; geomantic figure, Puer; Hebrew letter "Heh." Where a Heh and a Vau meet, the square will be attributed to Aquarius and all the other attributions follow.

## Alternative Method of Constructing Your Chess Set

For the chess enthusiast and those who do not want to pursue the esoteric side of Enochian chess, or go to the trouble of making elaborately colored boards, you can purchase two very cheap modern chess sets. Take one board and color the edges or outside borders of the four quarters each in a different elemental color. In this way each angle will represent an element, similar to the Enochian chessboards. For example, the top left-hand quarter of the board will have its border colored yellow, the top right-hand colored blue, the bottom right-hand colored red and the bottom left-hand colored black. The chessboard itself remains with black and white squares.

The coloring of the borders enables angle identification for your four sets of chess pieces. From the two sets of modern chess pieces bought with the boards, divide them up into four sets of five pieces and four pawns each; i.e., one king, queen, knight, bishop and rook and four pawns per set. Each elemental set can be identified by coloring it the color of the elemental angle that it represents. A pocket four-handed chess set can be created this way.

It is important for you to realize that, once the flashing colors of the boards and pieces are omitted, the game ceases to be an Enochian chess game and becomes simply a four-handed chess game. I personally have one such set that I use quite regularly when working out game strategy or playing simply for pleasure. One would use the fully constructed flashing set for divination play. I do not wish to give the impression that I use the small set all the time; I do not. Each has its place, and experiencing the full impact of the Enochian set even for game strategy on a regular basis is a must, but a small set is handy when one is traveling or playing by correspondence, because it is not good from an esoteric viewpoint to leave a fully colored Enochian set exposed unattended for any length of time.



# Constructing the Chess Pieces

Enochian chess pieces and pawns are constructed in the images of Egyptian god pantheons. Like the chessboards, these pieces represent certain energies and archetypes (which are discussed in length in Part III, Divination). There are four sets of pieces and pawns, each set representing a different pantheon and each a particular element, thereby ruling an elemental chessboard.

There are two schools of thought as to the sets of chess pieces. One uses an Egyptian pantheon of five pieces and four pawns per set, each representing an angle of the chess board, thereby playing the four pantheons on one board: the Fire pantheon set on the Fire Angle, the Water pantheon set on the Water Angle and so on. The other method plays one pantheon per board, and the element of the angle upon which each set plays is identified by the color of the base of each piece.

Within the Golden Dawn, the most common approach was to have the four different pantheons playing on one board, one pantheon in each corner. This, however, was done to save time and effort: constructing a complete pantheon for each different board required a great deal of work, and only a few within the Golden Dawn attempted this. However, it has become common practice to simply use one pantheon on all boards (the main pantheon attributed to the Earth Board) and ignore the others. One of the reasons for this is that the Earth pieces are in fact the main god-forms and the others are merely variants of them. This is all very well when playing the game as a form of strategy, but when you get into divination, this method shows limitations. The quick and easy method of four pantheons played together on one board, for each of the four boards, is probably far better suited for the chess game overall.

The size of your chess pieces and the material used to construct them is entirely up to you. In the old Golden Dawn, two-dimensional figures were made up on hard cardboard and stuck onto or slid into a small piece of grooved wood that acted as a stand to hold the cards upright. Many people, however, used the card cutouts flat on the chess boards. I prefer to use three-dimensional figures. These can be made out of modeling clay, fiber glass, ceramics, wood, marble etc. The choice is yours, just as long as you use a material that can be easily painted with flashing colors.

The coloring of the chess pieces may also be done two different ways. The first and easiest way is to color the front and base of the piece with the color of the element of the angle it represents; e.g., red for the Fire Angle, blue for the Water Angle, yellow for the Air Angle and black for the Earth Angle. The back of the piece is colored according to the element represented by the piece itself; e.g., King, white for Spirit; Knight, red for Fire, the Yod force; Queen, blue for Water, the Heh force; Bishop, yellow for Air, the Vau force; Rook, black for Earth, the Heh(f) force.

The second method of coloring is more imaginative and is taken from the "Colouring of the Gods of Egypt who rule above the Pyramids of the sixteen servient Angels and squares."[1]

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[1] From the "Concourse of Forces" manuscript, which is partly given in Regardie's *Golden Dawn.*

TABLE II—GOD-FORM NAMES AND THEIR PIECE ATTRIBUTIONS[2]

| **Piece** | **Fire Set** | **Water Set** |
|---|---|---|
| King | Chnupis Kneph | Ptah ha Pan-Lses |
| Knight | Ra | Sebek |
| Queen | Sati-Ashtoreth | Thouriest |
| Bishop | Toum | Hapimon |
| Rook | Anouke | Shooen<br>(Shooeu-tha-ist) |

| **Piece** | **Air Set** | **Earth Set** |
|---|---|---|
| King | Socharis | Osiris |
| Knight | Seb | Horus |
| Queen | Knousou Pekht | Isis |
| Bishop | Shu Zoan | Aroueris |
| Rook | Tharpeshest-Jefine-pasht | Nephthys |

Each set of five pieces for each pantheon represents the operation of Spirit and the four Elemental rulers, the five points of the pentagram, the five letters of YHShVH, the Tarot Ace and the Court cards. Each piece is either throned or standing, depending on what sex it represents, using the father, mother, son and daughter concept. The masculine or active principles are always on the move and hence are standing, while the feminine or passive principles are more stable. The power behind them both is of course the King, who as Spirit is more of a guiding force than a front-line figure. As such, he is throned.

## The Pawns and Their Elemental Associations

The pawn's god-forms, images and names do not change, no matter what pantheon they are placed in front of. Therefore, you will have four identical sets of pawns per board. The angle they belong to in play is defined by the color of their bases (black for the Earth Angle etc.). They are the vice-regents to the four elemental pieces, and thereby singularly associated. At the beginning of game play, a pawn is placed only in front of the piece it serves. These pawns are the four god-forms of the Children of Horus:

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[2] Some of these names differ from the Regardie publication. These current names are taken from copies of Wynn Westcott's chess notebook, which was at Whare Ra.

TABLE III—FOUR PAWNS AND THEIR ASSOCIATIONS

| **Image** | **Name** | **Regent** | **Elemental Representation** | **Prime Element** |
|---|---|---|---|---|
| Hawk head | Kabexnuv | Knight | Fire, Air, Earth | Fire |
| Dog head | Tmoumthph | Queen | Water, Air, Earth | Water |
| Ape head | Ahephi | Bishop | Air, Fire, Water | Air |
| Human head | Ameshet | Rook | Earth, Fire, Water | Earth |

The King has no single pawn; all the pieces and pawns of its angle are its vice-regents.

## Coloring and Descriptions of the Chess Pieces

Not too long ago, Adam McLean published copies of the chess pieces of Wynn Westcott that had been uncovered by Bob Gilbert. The following diagrams are not copies of Westcott's chess pieces, but are taken from a Whare Ra chess set copied from that of a former chief of that temple. A photo of one of the Whare Ra sets was sent to McLean for purposes of comparison before he published the Westcott pieces.

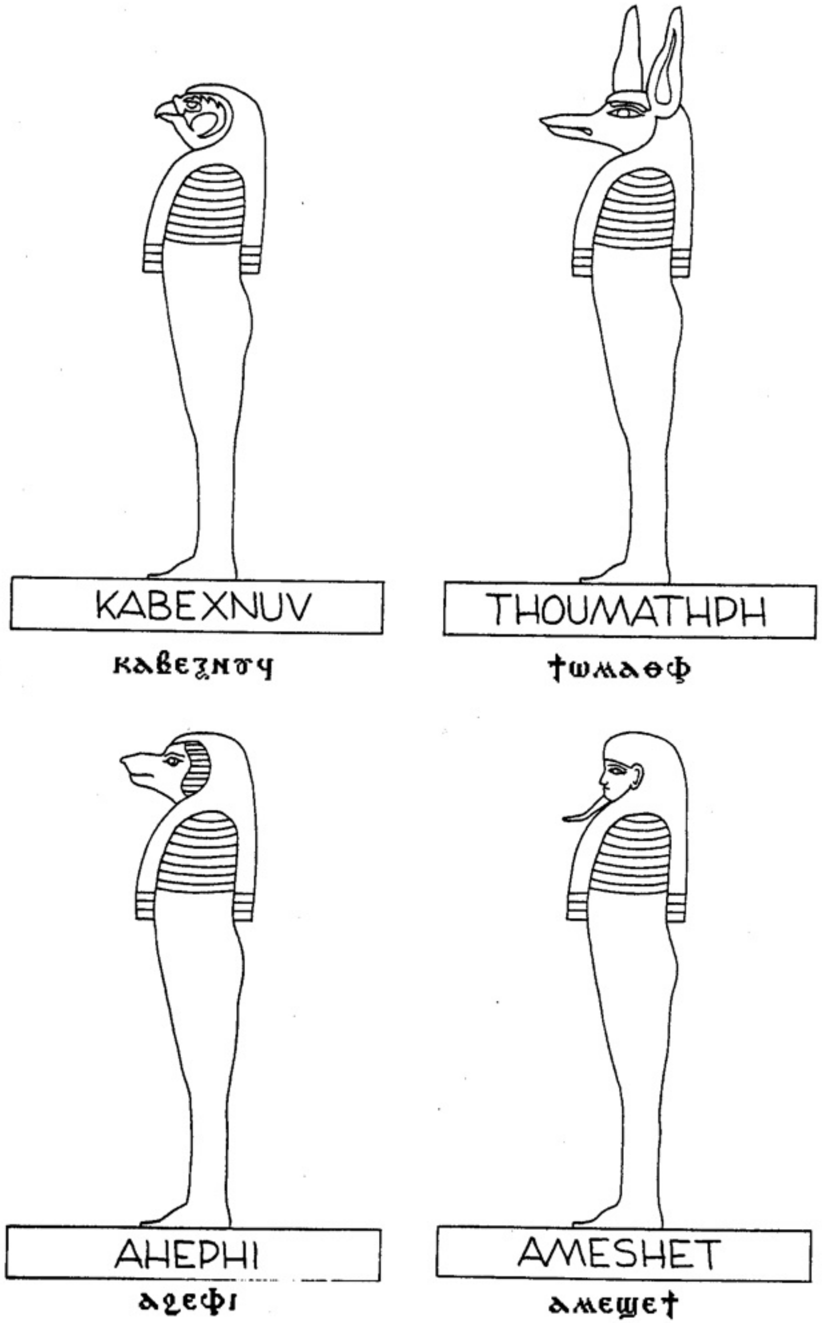


FIGURE 11—FOUR PAWNS

## Earth Pantheon

**Osiris**—Spirit of Earth, Tarot Ace of Disks. Osiris (fig. 12) is classed as the Silent One, and represents Spirit. He is a bearded, mummified figure of a man who sits on a black and white throne. In his left hand he bears a yellow scourge and crook; in his right hand is a green phoenix wand. He wears a striped collar of red, blue, yellow and black to represent all the elements. On his white conical crown he has twin green feathers, with a red cross representing Spirit. His face and hands are green with black and white striped arm bands, and he has a black menat hanging from the back of his neck. His name in Coptic is pronounced Aeshoori. (Note: The name in English is written on one side of the base of the piece, while the Coptic letters are written on the other side of the base.) The central stripes on the King's arm bands relate to the element he represents, while the outer stripes are a complementary color. All arm bands, wristbands and ankle bands of the other god-forms represent the color of their sub-element, and the outer stripes represent the elemental angle.

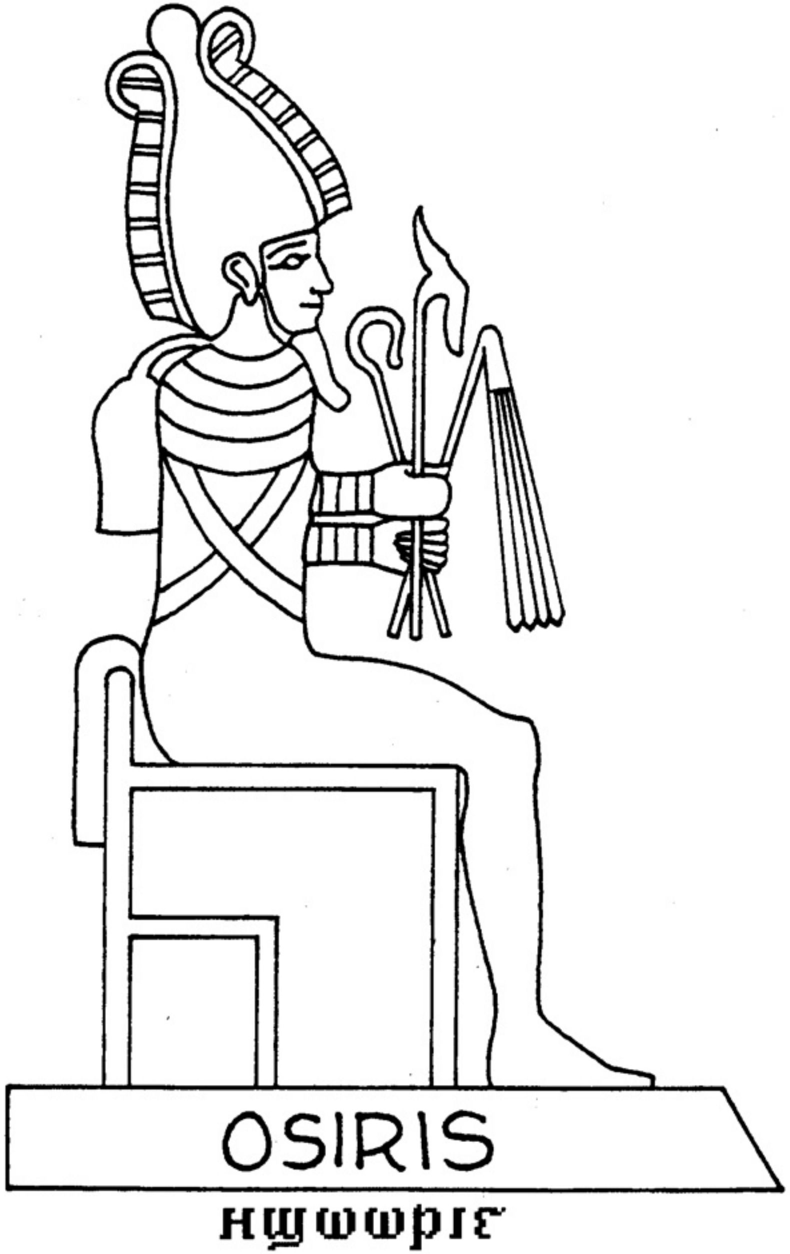


FIGURE 12—OSIRIS (EARTH KING)

## Earth Pantheon *(continued)*

**Horus**—Fire of Earth, Tarot Knight of Disks. Horus (fig. 13) is the Fiery avenging force of Spirit. He stands ready to stride forward. He has a hawk's head and the crown of the North and South united, showing a red conical top with a white base and yellow plume. His nemyss is black with red knots. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is naturally colored, and he wears a black skirt with a red skirt wrap, shoulder straps and belt (which has a yellow pouch in front of it). The wristbands, ankle bands, arm bands and collar are black and red striped. The base on which he stands is black. His name in Coptic is Hoooor.

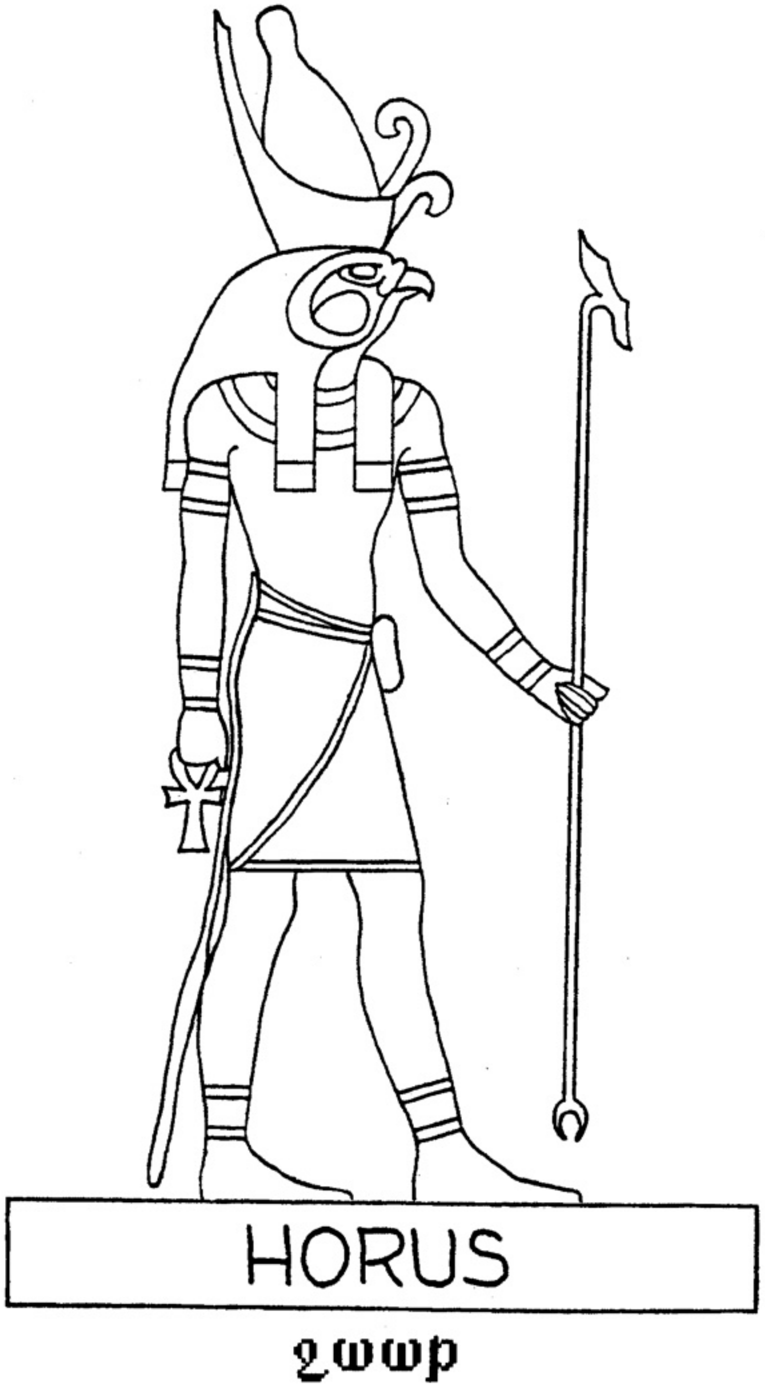


FIGURE 13—HORUS (EARTH KNIGHT)

## Earth Pantheon *(continued)*

**Isis**—Water of Earth, Tarot Queen of Disks. Isis (fig. 14) is the mother and beginning. She sits on a black and white throne holding a green ankh in her right hand and a green lotus wand with a red top in her left. Her headdress is a green symbol of the throne and nemyss, while her arm bands and wristbands are blue and black striped. She has a black gown and naturally colored skin. Her Coptic name is Eeisest.

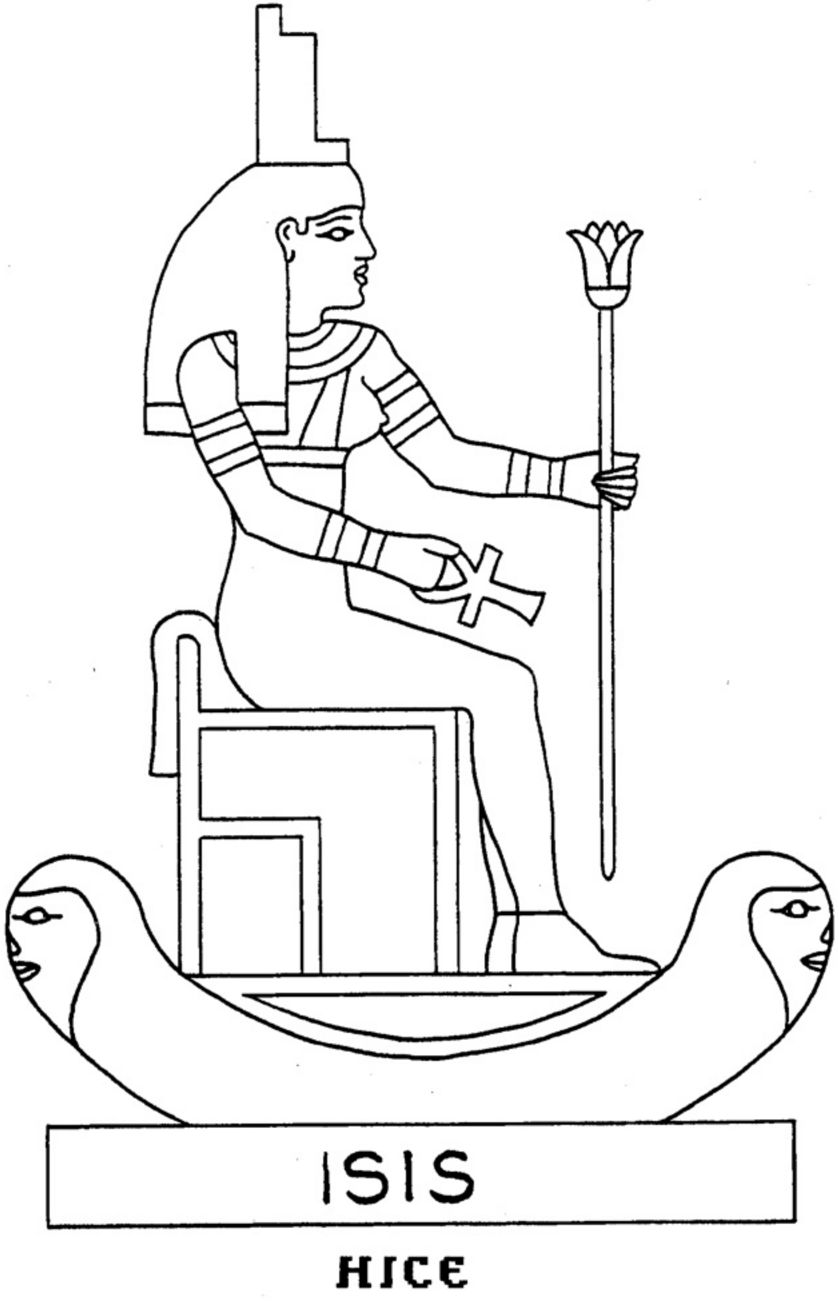


FIGURE 14—ISIS (EARTH QUEEN)

### Earth Pantheon *(continued)*

**Aroueris**—Air of Earth, Tarot Prince/King of Disks. Aroueris (fig. 15) represents the Airy forces of Spirit. This god-form stands in human form holding a green phoenix wand in his left hand and a green ankh in his right. He has a black tunic with yellow belt, pouch and skirt wrap. The shoulder straps are also yellow, and the collar is a combination of yellow and black stripes, as are the wristbands, ankle bands and arm bands. The nemyss he wears is black with yellow knots, while the conical crown of the North and South united is white on a red base with a yellow plume and nose guard. His skin is naturally colored, and his Coptic name is Areeooueris.

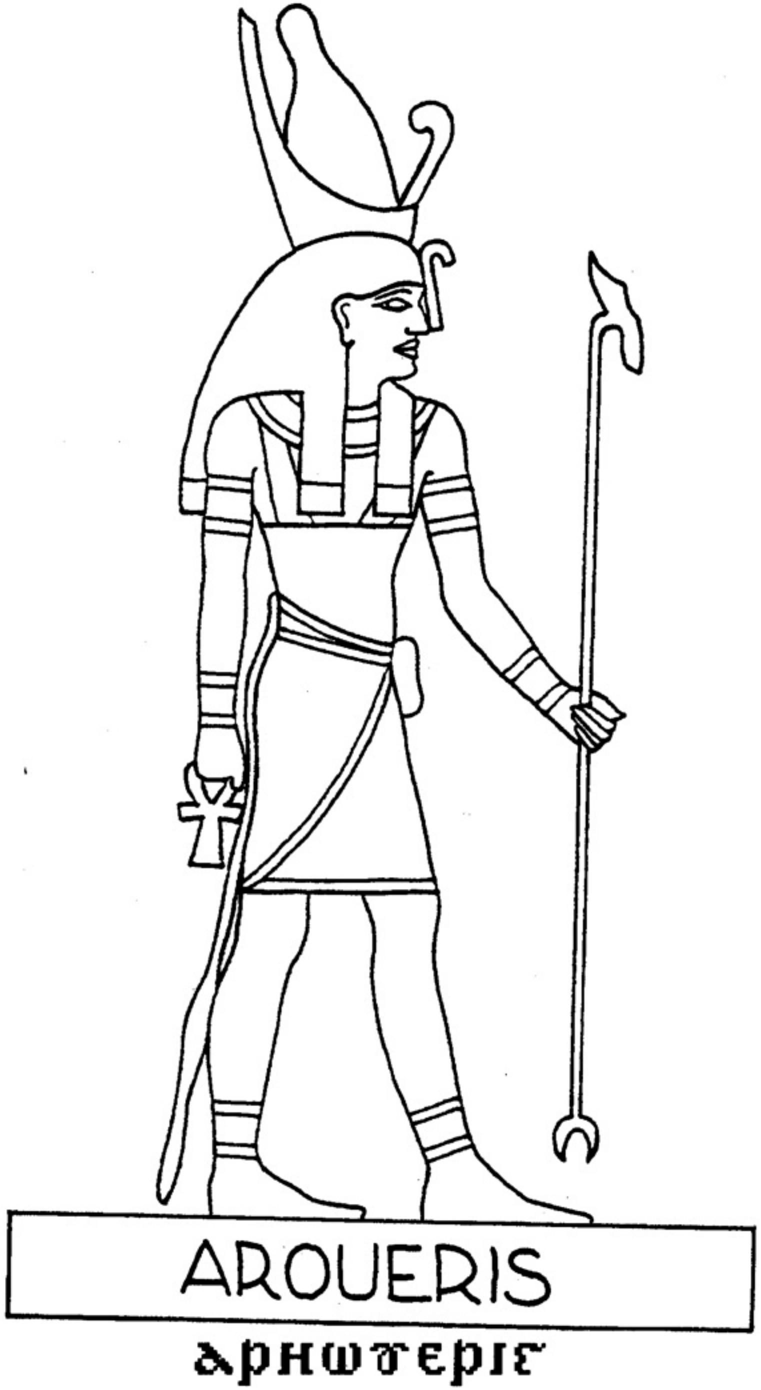


FIGURE 15—AROUERIS (EARTH BISHOP)

## Earth Pantheon *(continued)*

**Nephthys**—Earth of Earth, Tarot Princess of Disks. Nephthys (fig. 16) the Bride and force of Earth. She sits on a black and white throne enclosed in a rectangular frame of the same color. Her robe is black and her wristbands and arm bands are black and white striped. In her left hand she holds a green lotus wand with a red top, and in her right she holds a green ankh. She wears a green nemyss with a green crescent symbol above a yellow, green and red rectangular headdress, which is the hieroglyph of her name. In Coptic her name is Neuphthusest.

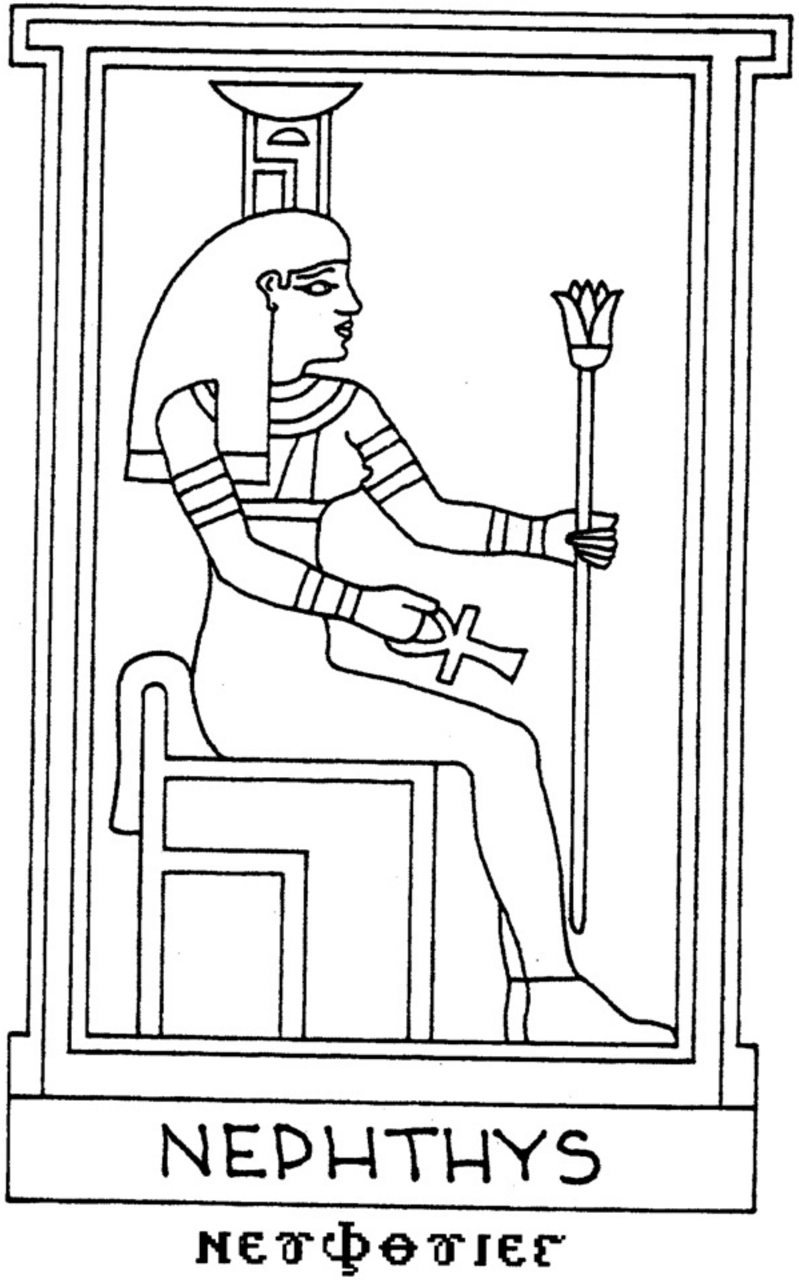


FIGURE 16—NEPHTHYS (EARTH ROOK)

## Air Pantheon

**Socharis** (Seker)—Spirit of Air, Tarot Ace of Swords. Socharis (fig. 17) is the Spirit of the force of Air, the Silent One. He is shown as a mummified form with the head of a falcon. He wears the white atef-crown with green and black striped feathers, a black nemyss and yellow menat. In his left hand he holds a yellow crook and scourge, in his right hand a green phoenix wand. The collar is yellow, blue and red striped. He has a red cross on his white robe, wears purple and yellow arm bands and sits on a yellow throne and base. His skin is colored green. In Coptic his name is Soukaourist.

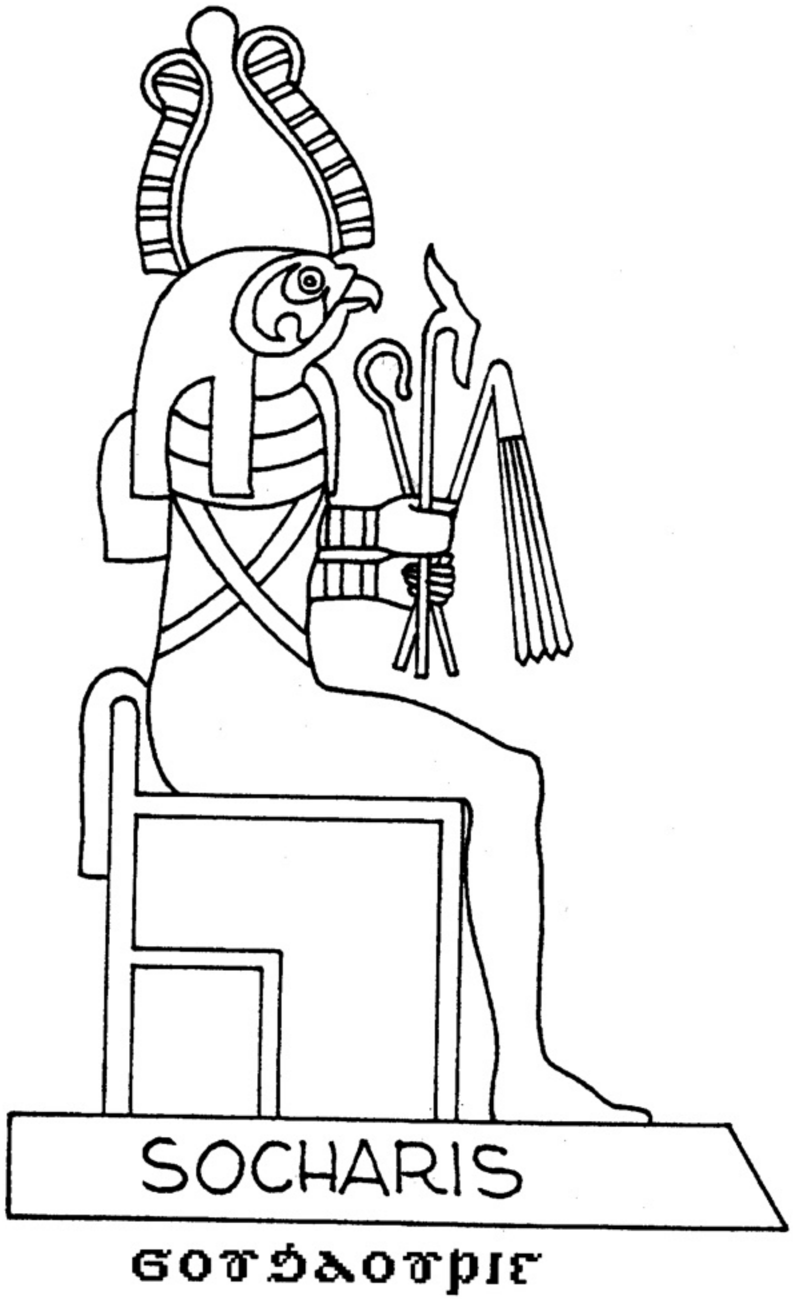


FIGURE 17—SOCHARIS (AIR KING)

## Air Pantheon *(continued)*

**Seb**—Fire of Air, Tarot Knight/King of Swords. Seb (fig. 18) is the avenging force of Air, He who held fast the wicked. This god-form has a human form, standing, with naturally colored skin. His nemyss is yellow with red knots, and a white goose, sacred to Amen-Ra, sits upon it. The tunic he wears is yellow with a red skirt wrap and belt with a yellow pouch. The shoulder straps are red and his collar, wristbands, ankle bands and arm bands are red and yellow striped. The base he stands on is yellow. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is naturally colored. In Coptic his name is Soubal.

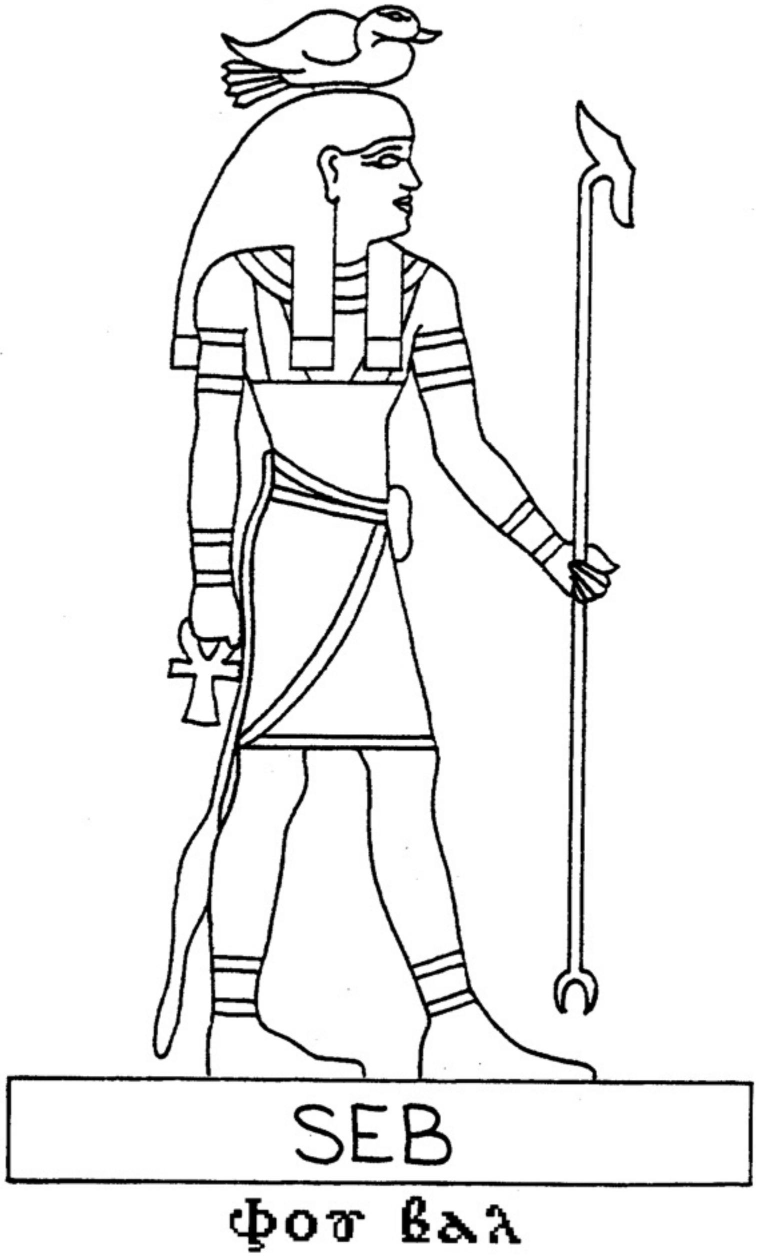


FIGURE 18—SEB (AIR KNIGHT)

## Air Pantheon *(continued)*

**Knousou Pekht**—Water of Air, Tarot Queen of Swords. Knousou Pekht (fig. 19) is a form of Nut, goddess of the sky. She sits on a yellow and purple throne and wears a yellow robe. Her collar is red, black, blue and yellow. Her arm bands and wristbands are blue and yellow striped. In her left hand she holds a green lotus wand with a red top and in her right a green ankh. Her urn headdress and nemyss are green, while the base is yellow. Her skin is naturally colored. Her name in Coptic is Knooou tha pekht.

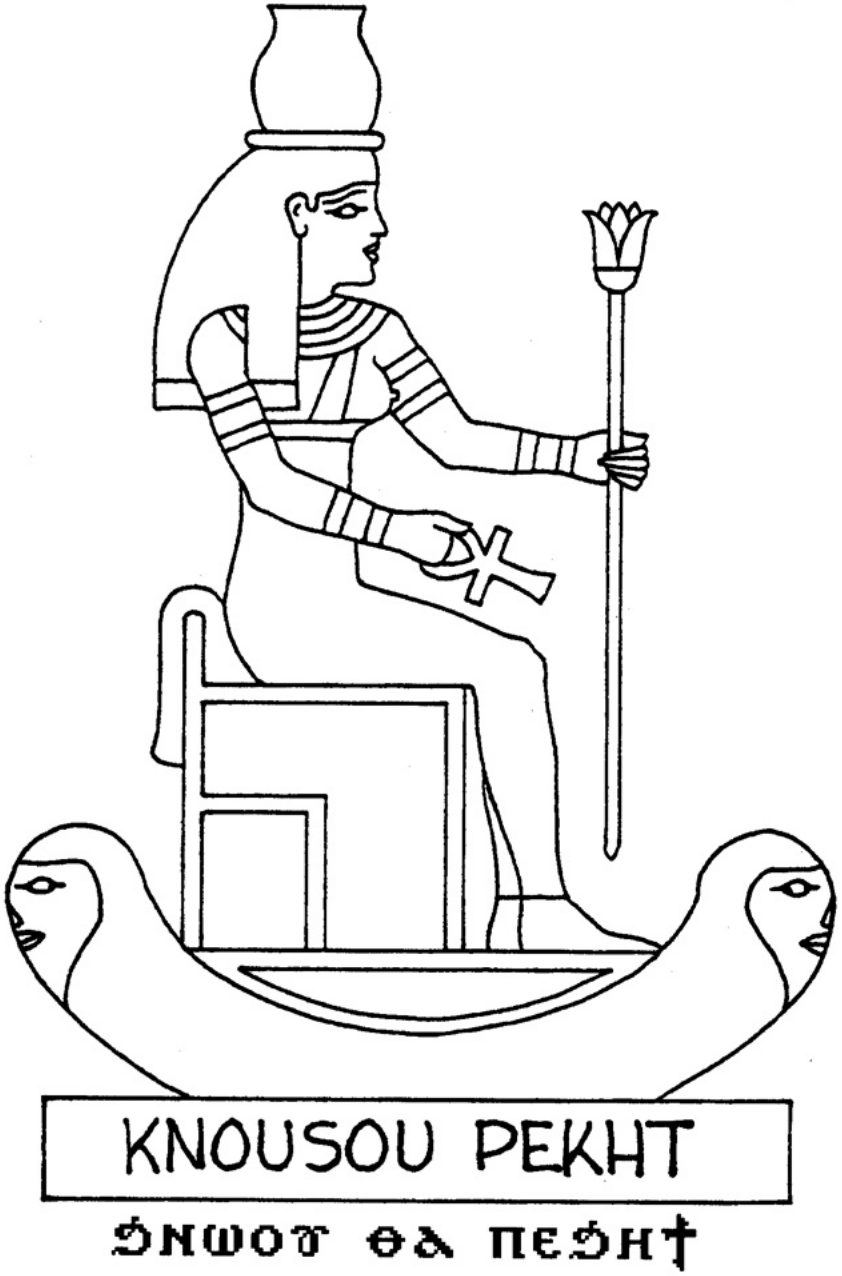


FIGURE 19—KNOUSOU PEKHT (AIR QUEEN)

## **Air Pantheon** *(continued)*

**Shu Zoan**—Air of Air, Tarot King/Prince of Swords. Shu Zoan (fig. 20) is a personification of the atmosphere. He stands as if striding forward and wears upon his head a blue and white feather and a yellow nemyss with mauve knots. His collar, arm bands, wristbands and ankle bands are yellow with mauve stripes. The shoulder straps are mauve and the tunic yellow, with a mauve skirt wrap and belt. In his left hand is a green phoenix wand and in his right a green ankh. The base is yellow. His name in Coptic is Zoo ooan.

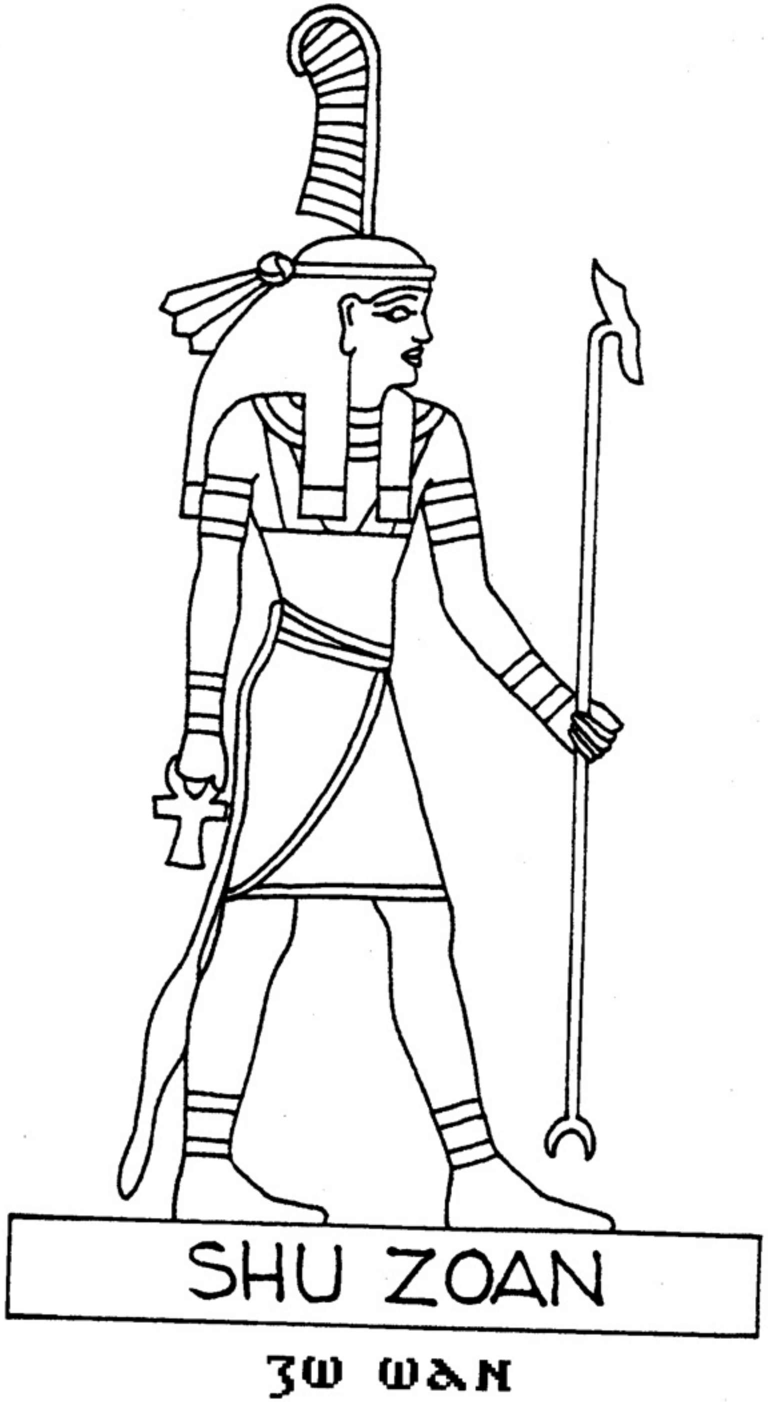


Figure 20—Shu Zoan (Air Bishop)

## Air Pantheon *(continued)*

**Tharpeshest Jefine Pasht**—Earth of Air, Tarot Princess of Swords. Tharpeshest Jefine Pasht (fig. 21) is a form of Bast (Sekhmet) and represents the destructive powers of the Sun. This representation shows a lion-headed woman seated on a yellow and mauve throne surrounded by a yellow and mauve frame. She is wearing a red solar disk surmounted by a yellow uraeus serpent as a headdress with a red nemyss. Her skin is green. She holds a green lotus with red top in her right hand and in her left a green ankh. Her arm bands are black and yellow striped, and she has a black belt and yellow skirt. The base she sits on is yellow. Her Coptic name is Tharpheshst va Knooutha pe.

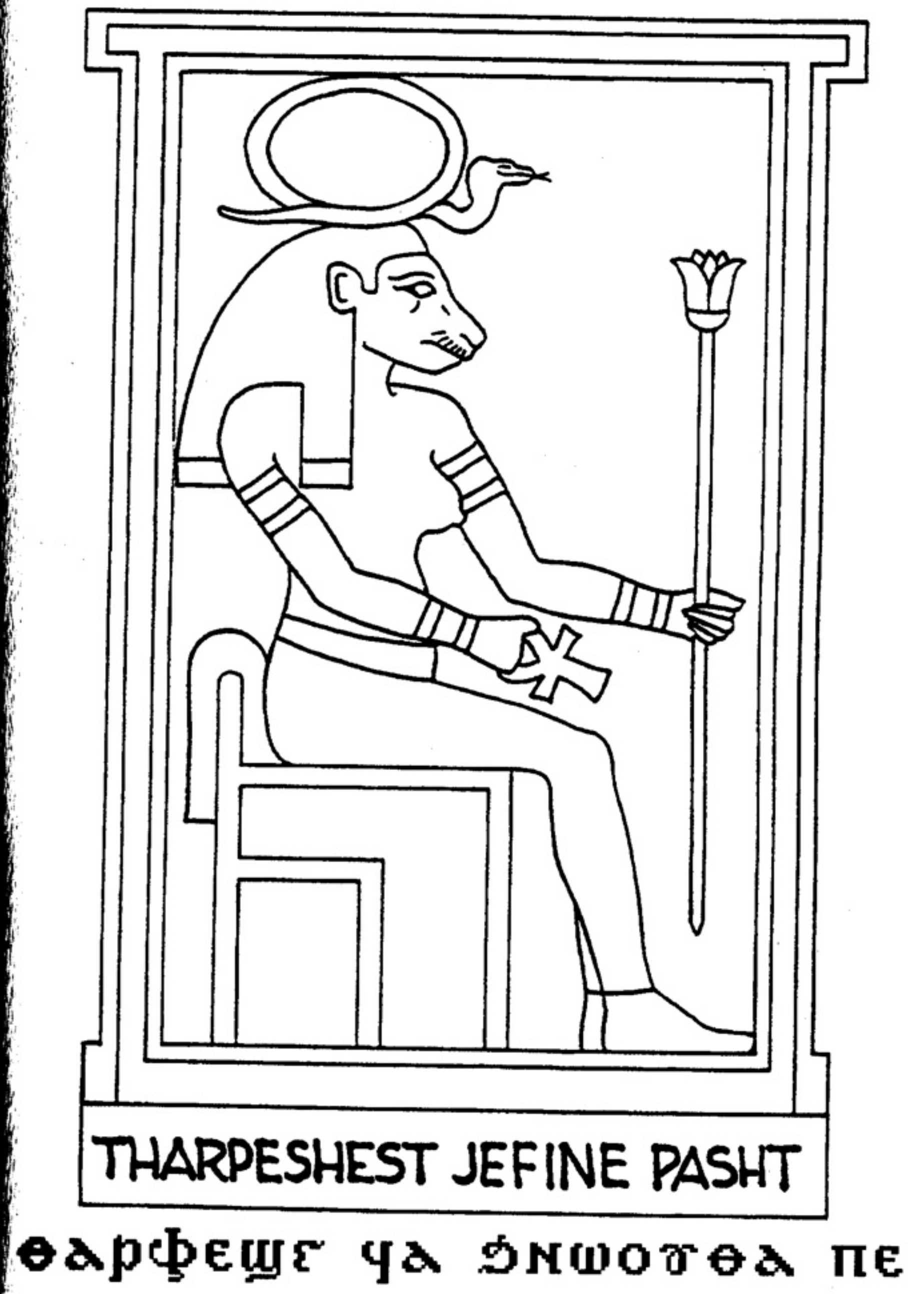
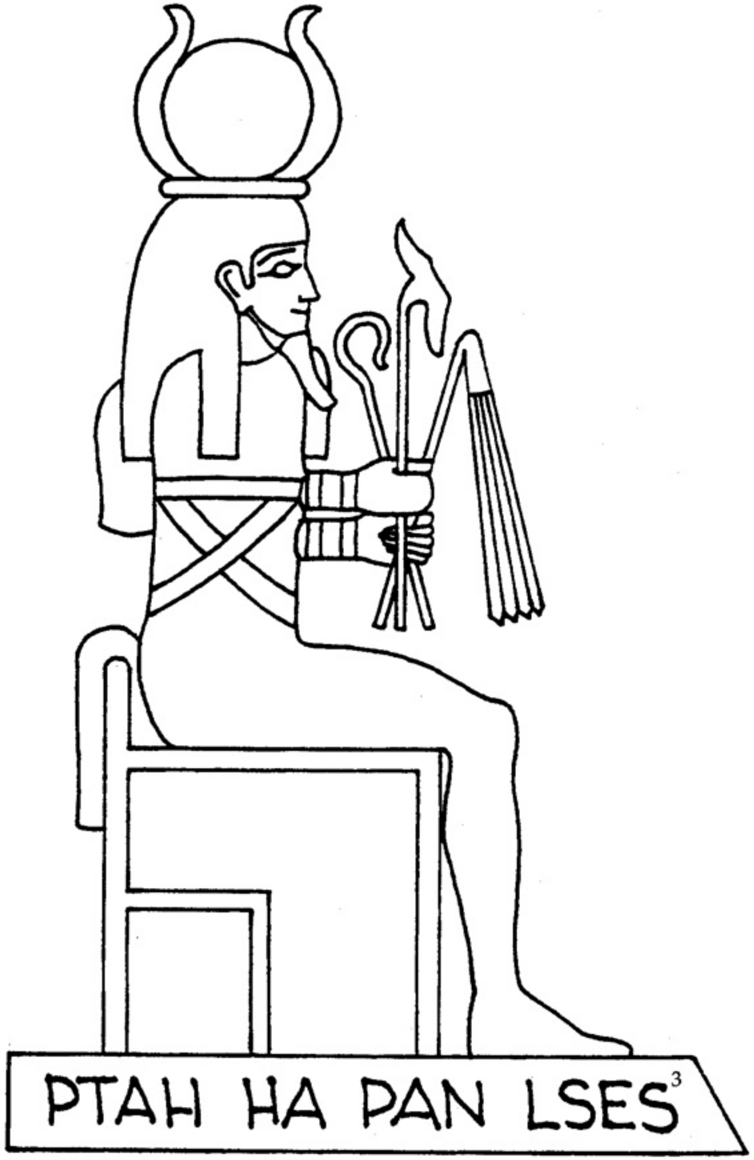


FIGURE 21—THARPESHEST JEFINE PASHT (AIR ROOK)

## Water Pantheon

**Ptah ha (Ra) Pan-Lses**—Spirit of Water, Tarot Ace of Cups. The Opener of the Day, Ptah ha (Ra) Pan-Lses (fig. 22) is a bearded, mummified man seated upon an orange and blue throne on a blue base. His robe is white with a red belt and cross. His nemyss is black with curved blue stripes on it. The menat is blue. On his nemyss there is a red band on which is a yellow lunar disk with curved horns. His skin is green, as is the phoenix wand in his right hand. A yellow crook and scourge are held in his left hand. His wristbands are blue and orange striped. In Coptic his name is Ptah Katheenkeest.



ⲠⲐⲀ ϧⲀⲪⲎⲚϧⲎⲜ

FIGURE 22—PTAH HA PAN-LSES (WATER KING)

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[3] I have left the above name as was given in the Y manuscript, but the Coptic actually translates as Ptah Chaphen Chēx.

## **Water Pantheon** *(continued)*

**Sebek**—Fire of Water, Tarot Knight/King of Cups. Sebek (fig. 23) is the Gatherer, a crocodile-headed man wearing a headdress of two small red solar disks between the two blue and white striped plumes upon a green mount and ram's horns. Under this is a yellow band which sits atop a blue nemyss with red knots. His collar is blue with a red stripe running through it, as are his wristbands, arm bands and ankle bands. His tunic is blue with red shoulder straps, belt and skirt wrap, and he has a yellow pouch. In his left hand he holds a green phoenix wand and in his right hand a green ankh. His skin is green and the base he stands on is blue. In Coptic his name is Seba Knooou haourist tha mooou.

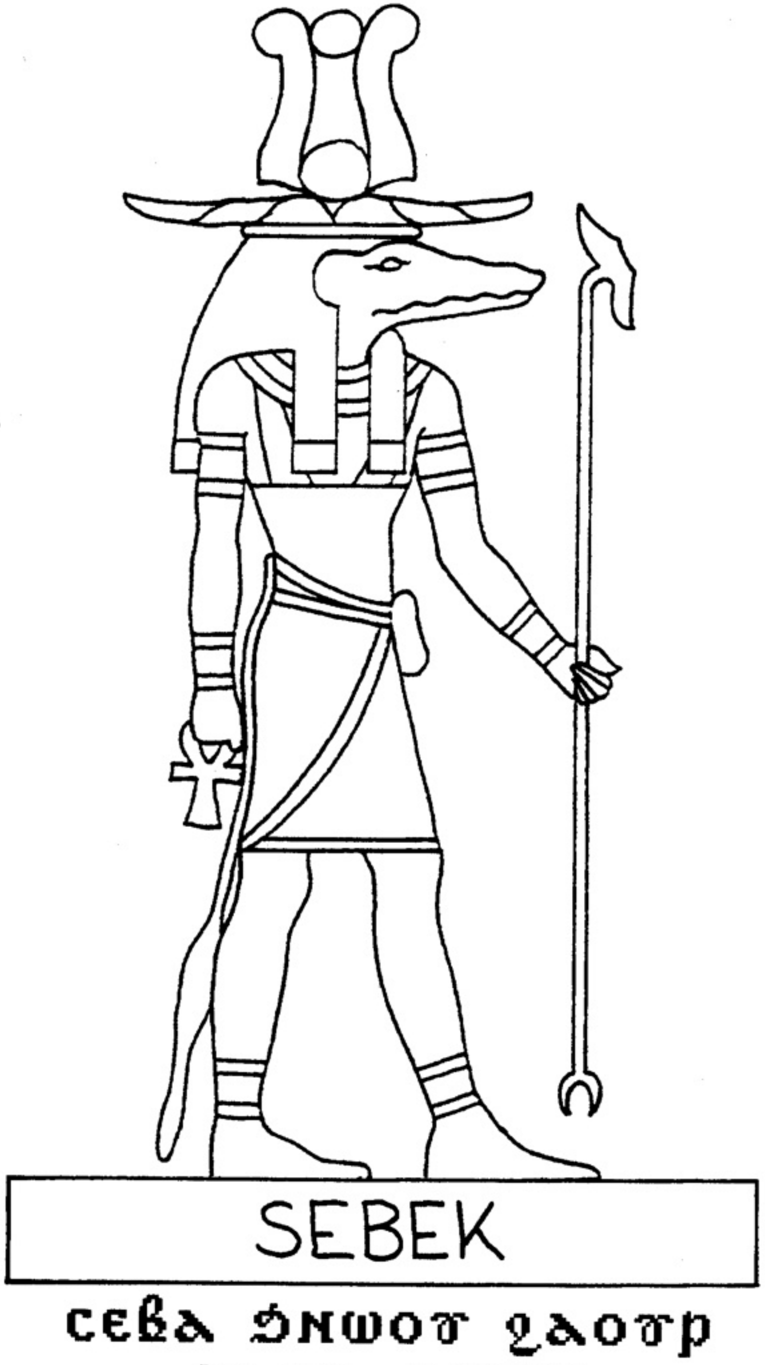

FIGURE 23—SEBEK (WATER KNIGHT)

## Water Pantheon *(continued)*

**Thoueris** (Taurt)—Water of Water, Tarot Queen of Cups. Thoueris (fig. 24) is Patroness of Childbirth and has a benevolent character. She has the head of a hippopotamus (which is partly combined with that of a crocodile) along with large human breasts, the body of a hippopotamus—which appears to be pregnant—the back of a crocodile and the feet of a lion. She is seated on an orange and blue throne which has a blue base. Her headdress has black cow horns with a red lunar disk between them, mounted on a yellow and black headpiece which in turn is mounted on a green nemyss. In her left hand she holds a green lotus wand with a red top and in her right she has a green ankh. Her collar is yellow with thin black stripes, and her arm bands and wristbands are orange with a blue stripe above and below. The robe she wears is blue. Her Coptic name is Theeooour ist Thamooou.

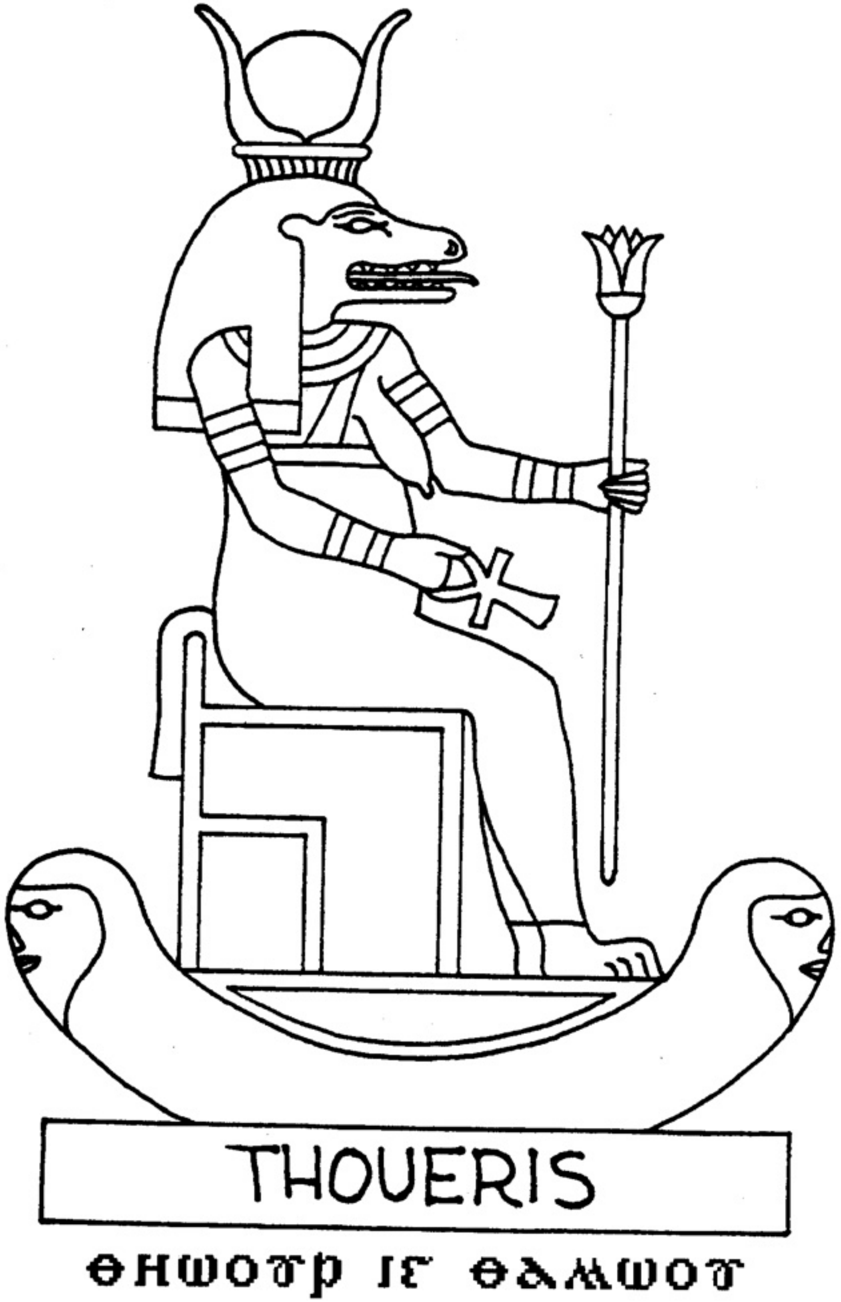

FIGURE 24—THOUERIS (WATER QUEEN)

## Water Pantheon *(continued)*

**Hapimoun**—Air of Water, Tarot King/Prince of Cups. Hapimoun (fig. 25) is god of the Nile. This representation shows a man standing, as if striding forward. He wears a green headdress of aquatic plants, which have red tops and yellow bands and buds over a blue nemyss with yellow knots. The collar he wears is yellow with blue stripes as are also his wristbands and ankle bands. His tunic is blue but has a yellow skirt wrap and belt. In each hand he holds two green water jugs. The name of the god-form in Coptic is Xopist tha mooou.

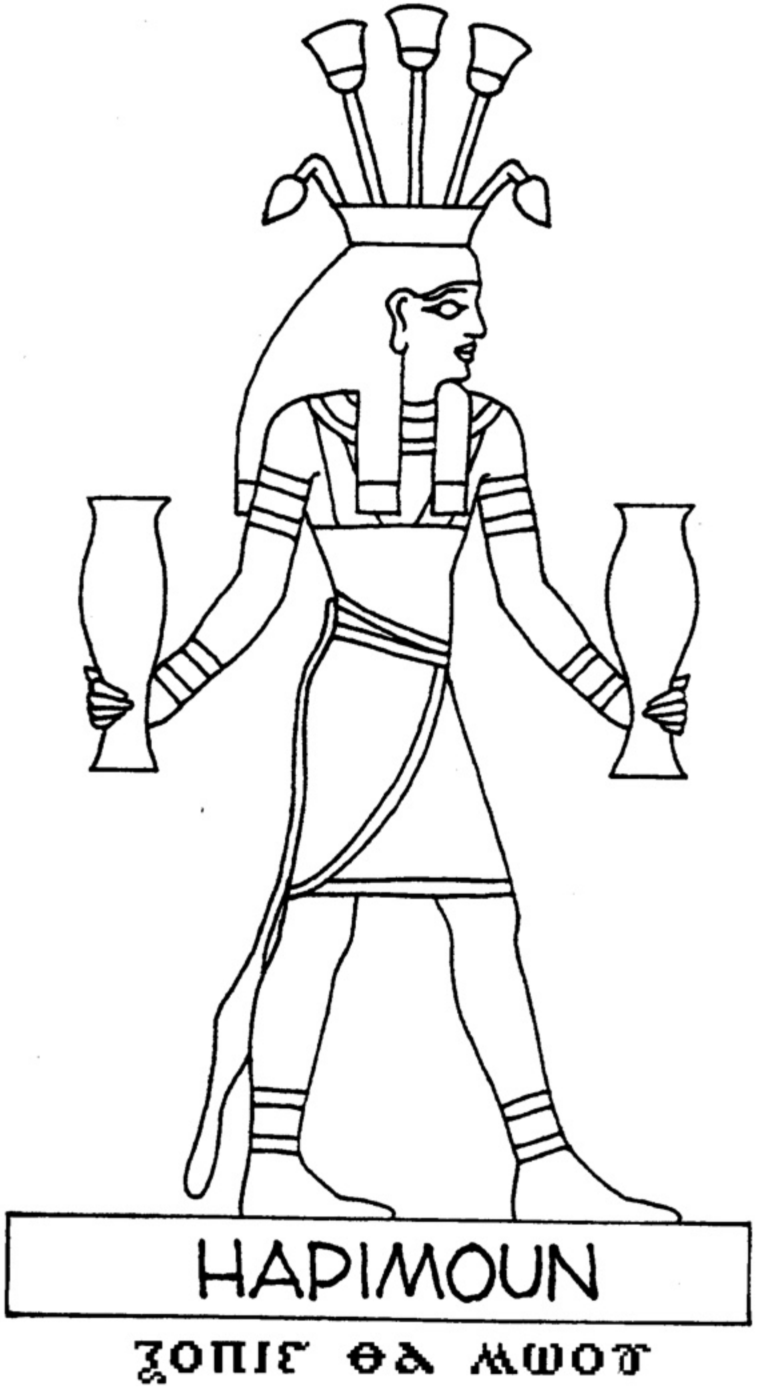

Figure 25—Hapimoun (Water Bishop)

## Water Pantheon *(continued)*

**Shooen**—Earth of Water, Tarot Princess of Cups. Shooen (fig. 26) is a form of Hathor, She that Nourishes. She is encased in a blue rectangle with an orange border. Her headdress is a pair of black bull horns with a red lunar disk between them, mounted on a green nemyss. She has naturally colored skin, a cow's head and a robust human body. Her skirt is blue, as is her shoulder strap. She has blue arm bands and wristbands with a black center stripe, and she holds a green lotus with a red top and yellow stripe in her right hand and a green ankh in her left. The throne she sits on is blue with orange lines. Her name in Coptic is Sheeooee tha ist.

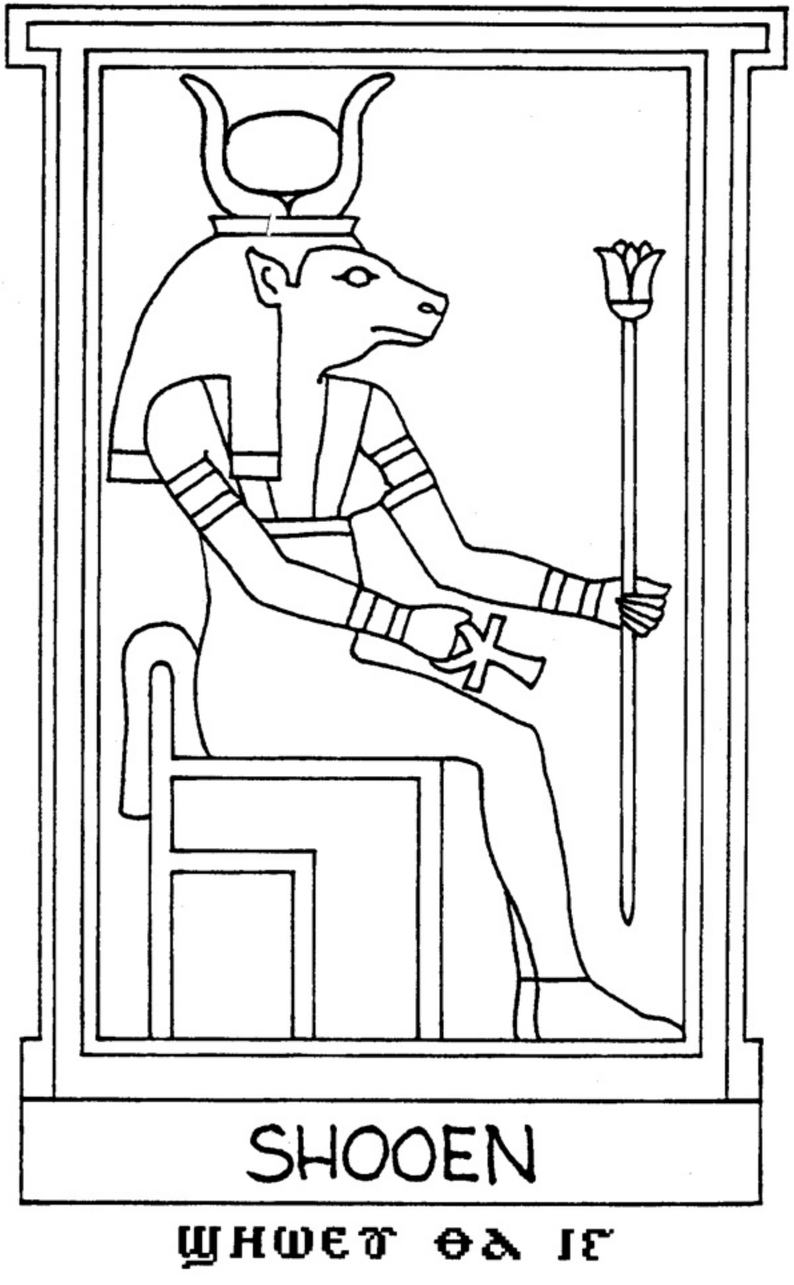

FIGURE 26—SHOOEN (WATER ROOK)

## Fire Pantheon

**Chnupis Kneph**—Spirit of Fire, Tarot Ace of Wands. Chnupis Kneph (fig. 27) is the Molder of Men. This god-form is a throned, ram-headed, mummified man. The throne on which he sits is red with green lines and sits on a red base. His headdress shows twin green plumes mounted on a green conical hat with a red solar disk, surrounded by a band of yellow. At the base of the hat are two green ram's horns, which are only slightly arched upward. His nemyss is black, and his neck collar and menat are red with thin black stripes. The shoulder collar he wears is red, blue, yellow and red striped and has the same red-cross band of all the Kings. The wristbands he wears are red with yellow stripes at each end. His skin is green. In his right hand he holds a green phoenix wand and in his left a yellow crook and scourge. The name he has in Coptic is Knou phooeesh.[4]

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[4] Crowley, in *777*, has the Coptic names for the Fire King and the Fire Knight transposed.

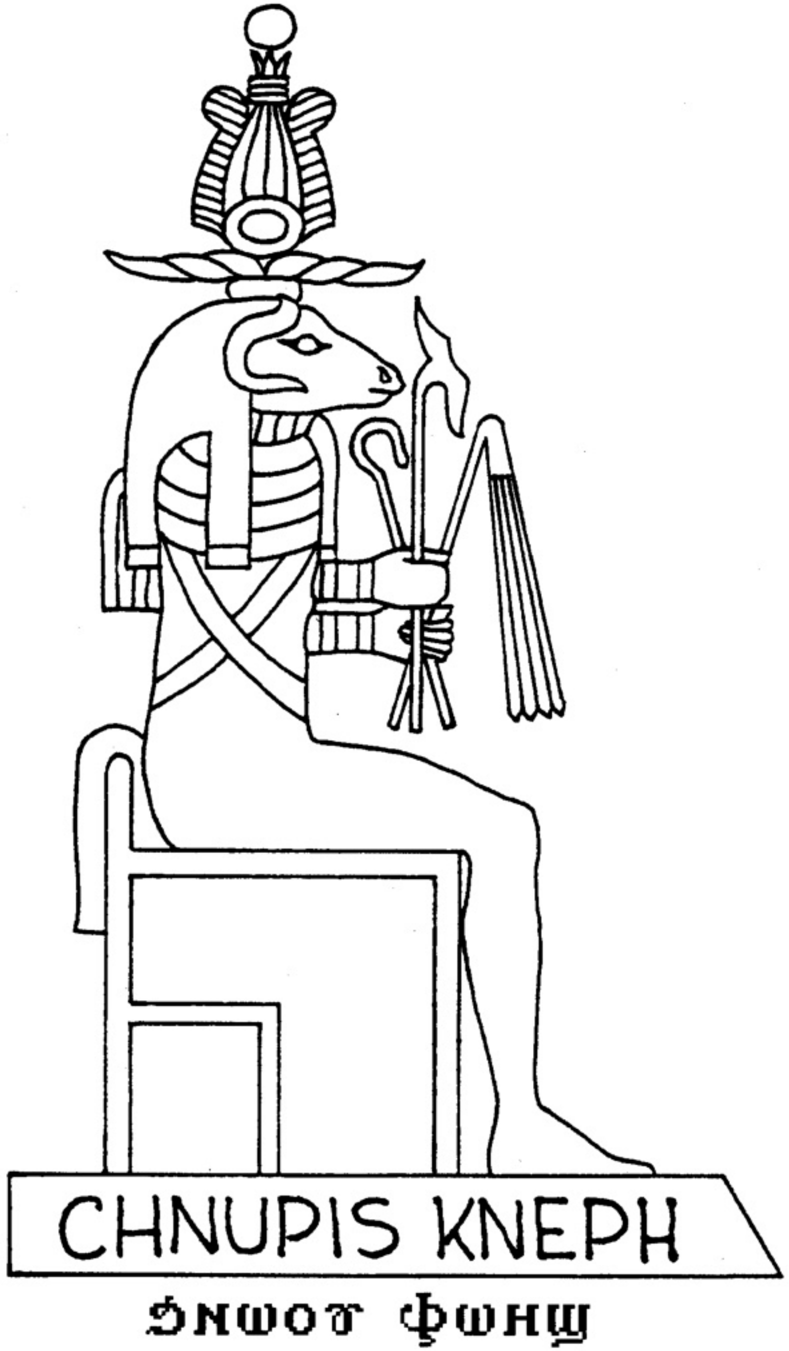


FIGURE 27—CHNUPIS KNEPH (FIRE KING)

## Fire Pantheon *(continued)*

**Ra**—Fire of Fire, Tarot Knight/King of Wands. Ra (fig. 28) is the Sun in fullness of strength. This representation shows a hawk-headed man striding forward. His skin is naturally colored. His beak is green, while his eyes are red. The headdress he wears is a red solar disk surrounded by a yellow serpent, which is mounted on a red nemyss with green knots. The collar is green with a red stripe on its borders, the same as his arm bands, wristbands and ankle bands. The tunic is red with a green skirt wrap, belt and purse. He holds a green phoenix wand in his left hand a green ankh in his right, and he stands on a red base. His name is Coptic is Phaouroo.

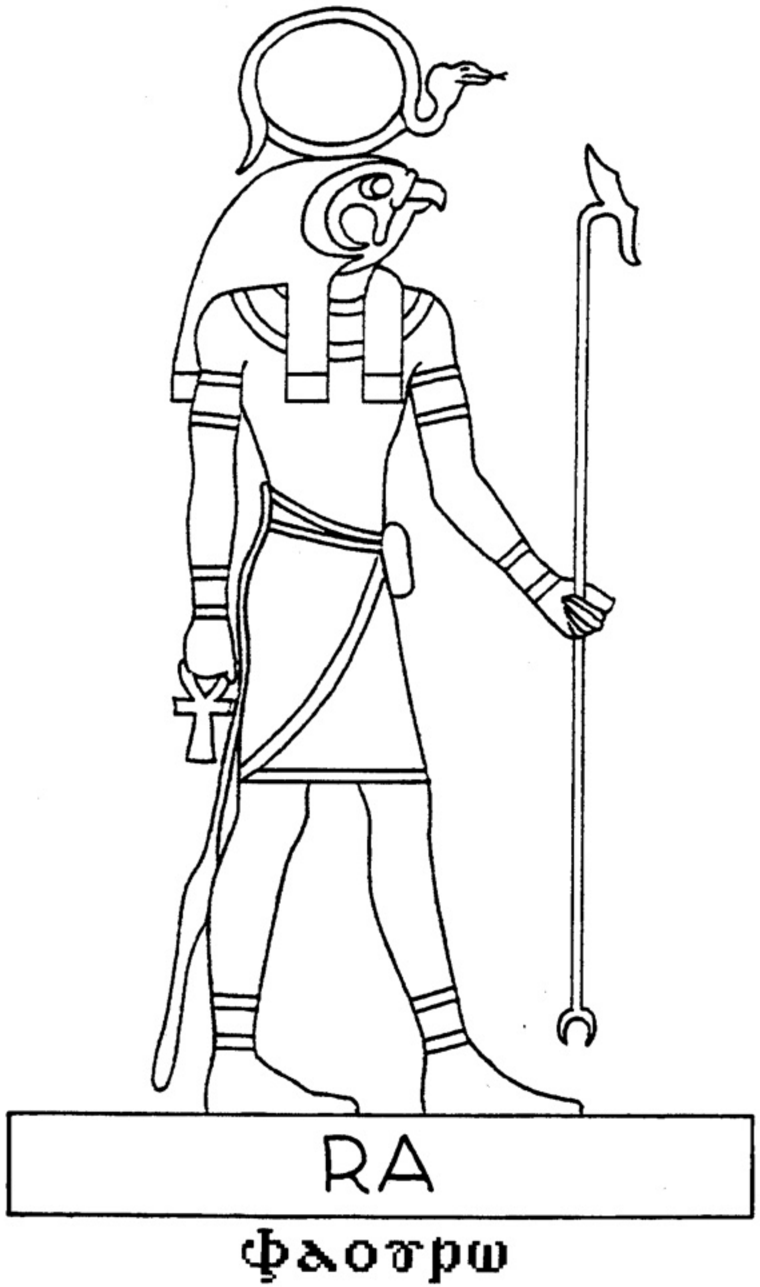


Figure 28—Ra (Fire Knight)

### Fire Pantheon *(continued)*

**Sati-Ashtoreth**—Water of Fire, Tarot Queen of Wands. Sati-Ashtoreth (fig. 29) is the Purifier and Consecrator. Here, she is a woman seated on a red throne with green lines. She is wearing a white crown from which protrude a vulture's head and tail feathers of the same color. From this two black cow horns emerge. Her collar, wristbands, arm bands and shoulder strap are blue with red stripes at each end. The robe she wears is red, and her skin is naturally colored. In her right hand she holds a green ankh and in her left a green lotus wand with a red top. In Coptic her name is Isthaoureth.

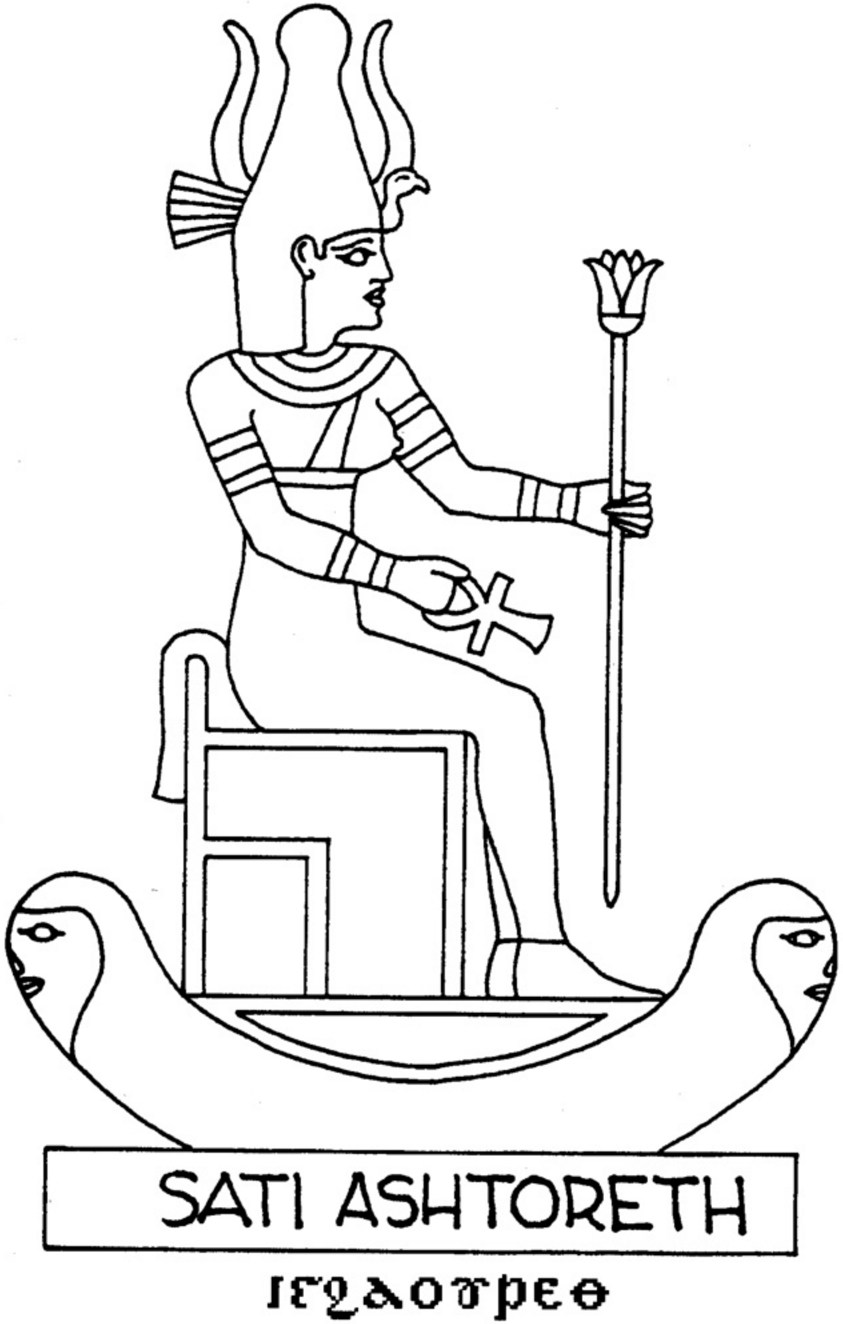


FIGURE 29—SATI-ASHTORETH (FIRE QUEEN)

## Fire Pantheon *(continued)*

**Toum**—Air of Fire, Tarot King/Prince of Wands. This figure (fig. 30) shows a man striding forward wearing a headdress of both the North and South. The conical part is white while the base and back support are red, as is also a plume in the front portion. His nemyss is red with yellow knots, while his collar, arm bands, wristbands and ankle bands are yellow with red at each end. The tunic and shoulder straps are red, while his skirt wrap, belt and pouch are yellow. In his left hand is a green phoenix wand and in his right a green ankh. The base he stands on is red, and his skin is naturally colored. His Coptic title is Thoooum moooou.

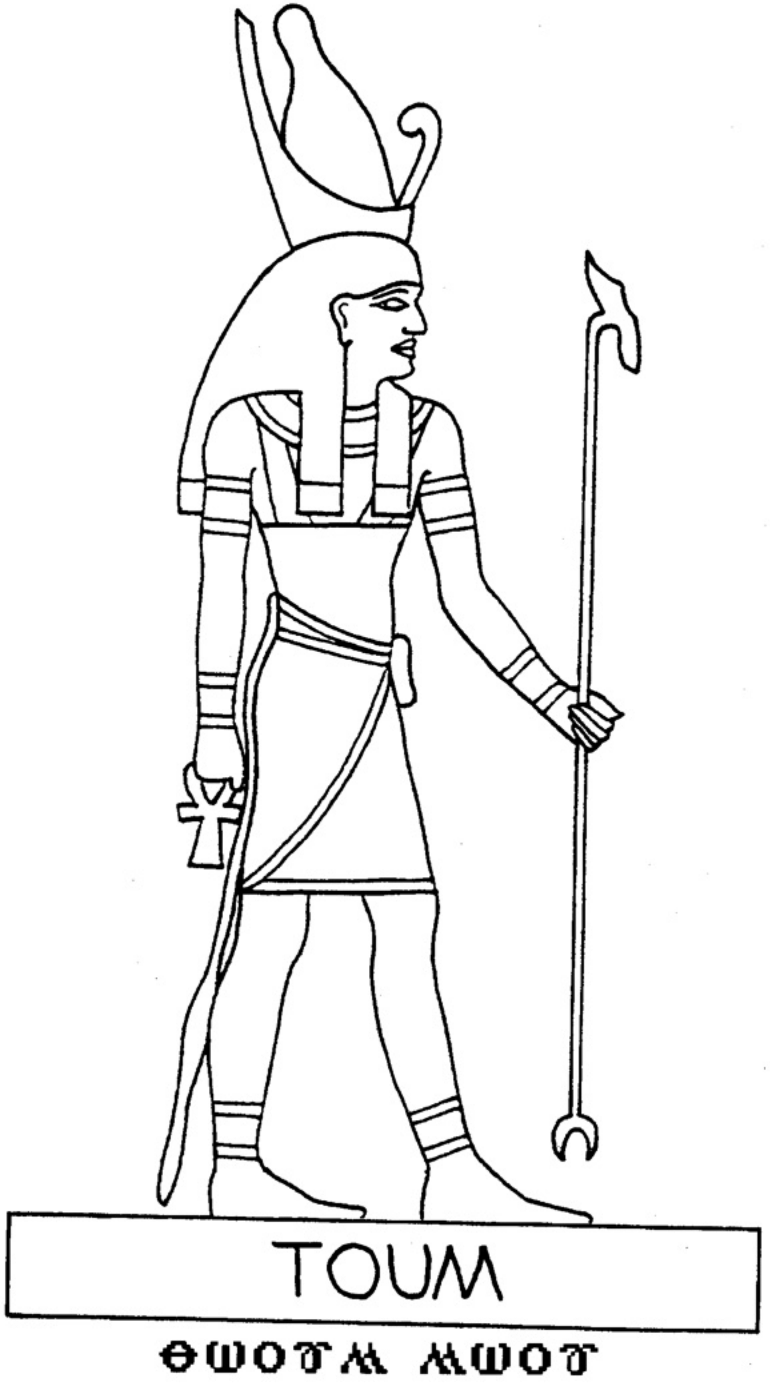


FIGURE 30—TOUM (FIRE BISHOP)

### Fire Pantheon *(continued)*

**Anouke**—Earth of Fire, Tarot Princess of Wands. Anouke (fig. 31) is Mistress of the Gods, giver of power, health and joy. This representation shows a woman seated on a red throne with green stripes, the same as the rectangle she sits in. She wears upon her head a green crown of feathers, in which are red and gold feathers also. Her nemyss is gold and the band around it is red. Her skin is naturally colored and she has blue eyes. The collar, arm bands and wristbands are black with red stripes at each end. Her tunic is red. She holds a green ankh in her right hand and a green lotus wand with a red top in her left. The base on which the throne rests is red. Her Coptic title is Ooan oo Kist.

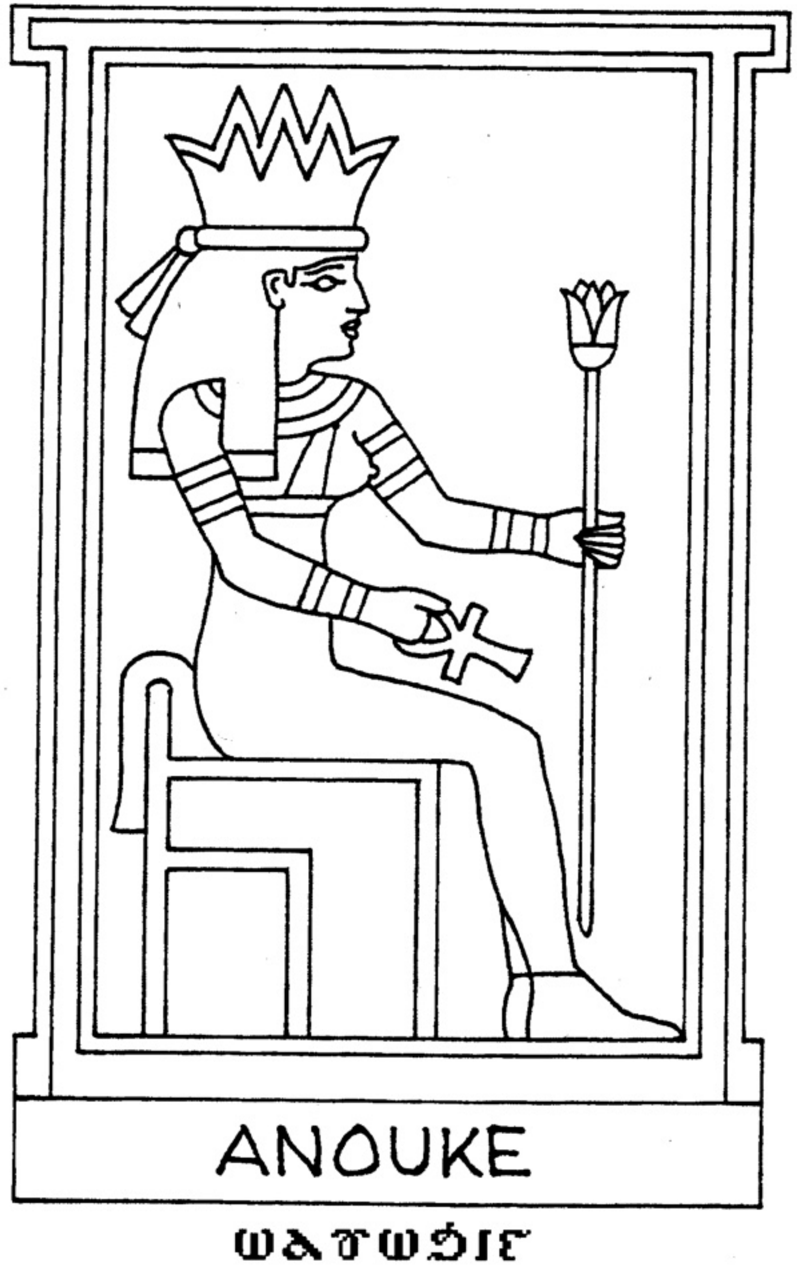


FIGURE 31—ANOUKE (FIRE ROOK)

## Ptah

Spirit of Spirits, Ruler of Life and Death. This piece (fig. 32) is only used in divination and has no strategical use except to mark the divining square. All this will be discussed fully in Part III of this book. The Ptah piece is colored white and is about half the size of the other pieces. He is a standing form, bald and bearded, holding in his hands a scepter and the emblems of life and stability. His tight-fitting clothes have two holes where his hands protrude, and a menat falls from the back of his neck. The pedestal on which he stands is the sign of Maat.

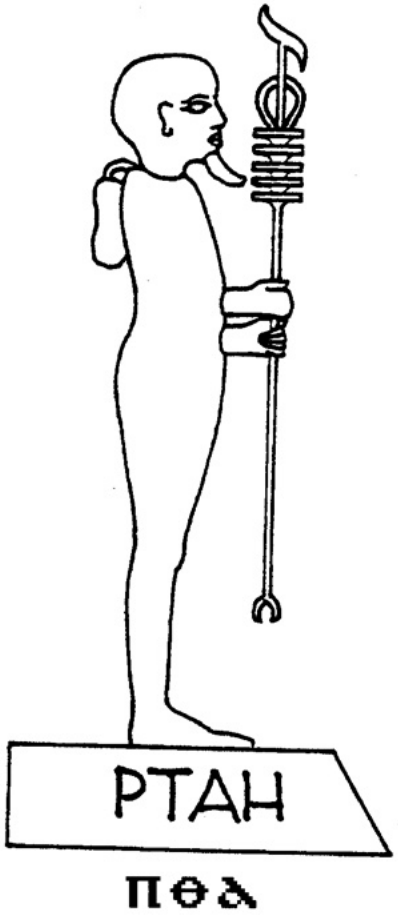
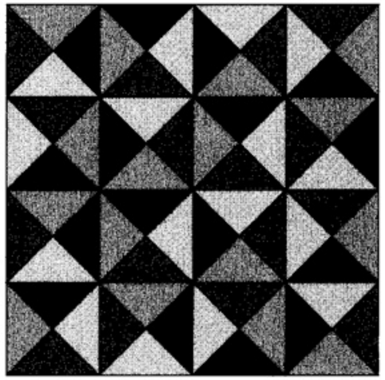


FIGURE 32—PTAH

# Appendix to Part I
# Table of Symbols and Associations

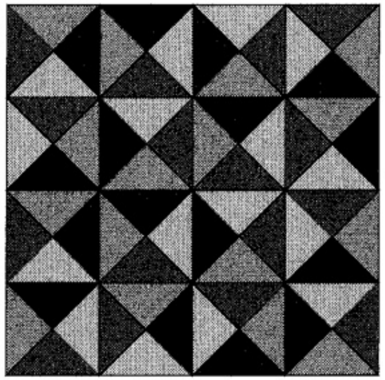
| Zodiac Sign or Element | Planet Symbol | Geomantic Figure |
|---|---|---|
| **Aries** | Mars | Puer |
| **Taurus** | Venus | Amissio |
| **Gemini** | Mercury | Albus |
| **Cancer** | Moon | Populus |
| **Leo** | Sun | Fortuna Major |
| **Virgo** | Mercury | Conjunctio |
| **Libra** | Venus | Puella |
| **Scorpio** | Pluto (Mars) | Rubeus |
| **Sagittarius** | Jupiter | Acquisitio |
| **Capricorn** | Saturn | Carcer |
| **Aquarius** | Uranus (Saturn) | Tristitia |
| **Pisces** | Neptune (Jupiter) | Laetitia |
| **Fire** | (Saturn/Mars) | Cauda Draconis |
| **Earth** | (Venus/Jupiter) | Caput Draconis |
| **Air** | (Sun/Leo) | Fortuna Minor |
| **Water** | (Moon/Cancer) | Via |



# Part II

# Book of Air

## The Game, Its Rules
## and Method of Play



# Enochian Chess: The Game

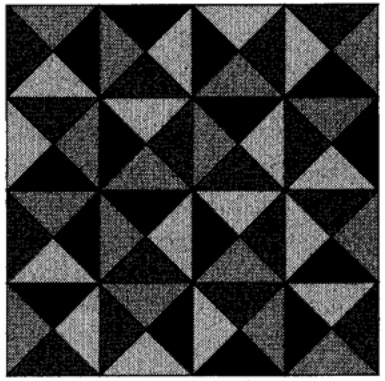
By now you understand what Enochian chess is and where it originated. Perhaps you have made your board and pieces—or at least you understand what they look like—from Part I of this book. Now it is time for you to get your thinking cap on, place a chessboard in front of you with your four sets of pieces and have some fun with the technical aspects of Enochian chess.

Enochian chess is a strategically intriguing game. You can spend many enjoyable hours on game settings, piece movements, rules of the game, recording and game strategy. It is a four-handed game, which means that four sets of pieces and pawns are used in game play and four players are required. The four players pair off into two pairs, with each pair being allies. One pair operates the passive elements (Water and Earth) and the other pair operates the active elements (Air and Fire). However, two people can play if each player operates a pair of allies. For example, if you are playing with the Water Angle set, your ally is the Earth Angle set. Your opponents will be the Air and Fire sets.

The object of the game is to paralyze your opponents' play by capturing their Kings. You and your ally thereby become victors. Enochian chess is played very much like ordinary chess with the exception of a few variations in the rules, which are tailored for four-handed play, and the starting positions of the pieces at the beginning of the game. Although there are formal rules given here, the question as to which player opens play is naturally a matter of choice between players, as is the direction of play. To explain, the order in which players make their moves can be either of two ways: deosil (clockwise) or widdershins (counterclockwise). These directions of movement have been matters of controversy for many years. There have been many variations in belief, and no doubt there will continue to be for many years to come. Suffice it to say at this point that playing deosil expands energy (raises consciousness) while playing widdershins contracts energy, drawing it down. Neither is classed as positive or negative; they are simply forms or a framework within which one operates.

Following are the official rules for Enochian chess, and how to record your games. The game strategy, opening play examples and commentaries, middle and endgame examples and commentaries which follow have been written in such a way that you will need an Enochian chess set in front of you if you are to derive full understanding. The intricacies involved in the commentaries on the game examples will be incomprehensible unless you actually see the pieces move across the board with the moves described.

You may find making fully colored boards and pieces a difficult task. If so, I suggest you make up a mock set, as described earlier, as a temporary measure.



# Official Rules for Enochian Chess

## 1. The chessboards and their arrangements

1.1 There are four boards of play, each composed of 64 flat pyramid squares.

1.2 Each board is representative, through its pyramids of color (see "Constructing Your Chessboards," pp. 17–31), of one of the four elements (Earth, Air, Water and Fire) and is called an elemental board.

1.3 Each board is divided into four Angles of 16 squares each, with each Angle being representative of one of the four elements, identified by its respective color. Therefore each elemental board has one Angle of Air (upper left-hand Angle), Water (upper right-hand Angle), Fire (lower right-hand Angle), and Earth (lower left-hand Angle). An Angle is referred to herein as the elemental part of an elemental board. For example, the Airy part of Fire = the Air Angle of the Fire Board.

1.4 Placing the board so that you are looking towards the top, the squares viewed horizontally are called ranks and the squares viewed vertically are called columns.

1.5 Only one elemental chessboard is played on at a time for any given game.

## 2. The pieces and their arrangements

2.1 Each player starts with five pieces and four pawns associated with the element of the Angle being played; i.e., player 1 will be seated by the Earth Angle and operate the Earth set, player 2 will be seated by the Air Angle and operate the Air set, player 3 will be seated by the Water Angle and operate the Water set and player 4 will be seated by the Fire Angle and operate the Fire set.

2.2 Each set of chess pieces (pantheons) consists of a King, a Knight, a Queen, a Bishop, a Rook and four pawns.

2.3 On each corner square is placed a King, who shares his square with one other major piece. These corner squares are called Throne Squares.

2.4 On each of the sequential squares beside the King is placed one chess piece per square, the remaining three pieces in the order of Tetragrammaton according to the Tetragrammaton order of the element Angle of the board chosen to be played (see pp. 101–105).

2.5 On the column or rank directly in front of the four squares on which the pieces are placed, the pawns are sequentially positioned according to their vice-gerents.

2.6 On the Air Angle, the Air pieces and pawns are placed upon eight squares of the two upper ranks (i.e., two rows of four squares each). On the Water Angle, the Water pieces and pawns are placed upon the two right-hand columns. On the Fire Angle, the Fire pieces and pawns are placed on the two bottom ranks. On the Earth Angle, the Earth pieces and pawns are placed upon the two left-hand columns.

2.7 There are 16 opening positions for the chess pieces from which a game can be started: four positions per board, each derived from the order of Tetragrammaton in each Angle. (Because the Tetragrammaton on the Fire and Earth Boards is the same, as with the Air and Water Boards, in actual fact there are only eight opening positions.)

2.8 All four sets in each Angle must be placed according to only one position for all, in any given game; i.e., if the Earth of Earth setting is being used, all sets are placed in that setting.

## 3. How the major pieces and pawns move (the term "piece" will refer henceforth to "piece and/or pawn")

3.1 **King**—The King moves as in ordinary chess, one square at a time in any direction. To capture another piece, a King must land on the square occupied by the other piece and remove it from the board.

3.2 **Queen**—The Queen does not move as in ordinary chess. The Queen moves over three squares in any direction (taking into account the square she is on; therefore, she moves two squares in any direction), horizontally, vertically or diagonally, forward or backward, always leaping over any piece in her path. The Queen can only capture a piece on the last square on which she lands in any move, thereby removing the captured piece.

3.3 **Knight**—The Knight's move is the same as in ordinary chess: move one square in any direction, then forward one square diagonally; or one square diagonally and one forward; or two squares in a straight line and one across at a right angle. The Knight always leaps over any piece obstructing its progress but cannot capture it. The

Knight can only capture on the last square it lands on, removing the captured piece from the board.

3.4 **Bishop**—The Bishop moves as in ordinary chess, diagonally only, right or left, forward or backwards, any distance in a straight line. It cannot leap over any pieces; therefore, its move is stopped if it does not capture the piece obstructing its move. When the Bishop captures any piece, it lands on the square occupied by that piece, takes the captured piece off the board and remains on that square until moved again.

3.5 **Rook (Castle)**—The Rook moves as in ordinary chess, horizontally or vertically, forward or backward, in a straight line. The Rook can capture a piece on any square it moves to in a straight line, remaining on that square until its next turn. The Rook cannot leap over any obstructing piece in its way but has its move restricted unless it captures the obstructing piece. The Rook does not move diagonally.

3.6 **Pawns**—A pawn moves only one square at a time forward (not two squares on the first move as permitted in ordinary chess). The regular method of capturing another piece by moving one square diagonally, left or right, in the forward direction, is still used. Pawns do not move backward or at right angles to their direction of play as indicated from their opening positions.

## 4. The conduct of the game

4.1 Although the game is designed for four players, each operating one set of pieces, two players can play by utilizing each a pair of allies. The Actives (Air and Fire) are allies and the Passives (Water and Earth) are allies. If two people are playing, each player will operate one pair of allies.

(a) A player operating two sets of pieces cannot choose to move a piece from either set. When each Angle's turn comes around, a piece from the set for that specific Angle can be moved. An exception to this is rule 9.1.

4.2 The players must decide before the game is started as to what direction they will play, either widdershins or deosil. The original Golden Dawn version utilized the deosil direction of play, but experimentation with both directions shows that it can be played either way. However, the direction of play cannot be changed in the middle of a game.

4.3 The Angle for each player at the commencement of the game is decided by the throw of dice. The one who throws the highest number chooses the Angle he or she wishes to play. The players throwing the second and third highest numbers then choose their Angles, leaving the fourth player with the remaining Angle. If there are only two players, the throw of dice decides who plays the Passives and who plays the Actives: the highest number plays the Actives.

4.4 The player operating the pieces of the greater Angle commences the game. (The greater Angle is that of the element of the board being used; e.g., Fire Angle of Fire Board, Water Angle of Water Board, etc.)

4.5 At each player's turn to move, he or she must move one piece only, then wait for his or her next turn to again move one piece.

## 5. The definition of the move

5.1 A move is the transfer of a piece from one square to another which is either vacant or occupied by an enemy piece.

5.2 One cannot move to any square occupied by an allied piece or by one of his or her own pieces. (Rule 11.3 is an exception to this.)

5.3 No piece except the Knight and Queen may cross a square occupied by another piece.

5.4 A piece entering a square occupied by an enemy piece captures it as part of the same move, and the move ends at that point. The captured piece must be immediately removed from the chessboard by the player making the capture.

5.5 There is no castling.

5.6 There is no *en passant*.

5.7 A move is completed when a player's hand is removed from the piece being moved.

5.8 The touched piece:

- (a) Provided a player warns the other players, he or she may adjust one or more pieces on their squares. However, the pieces must not be moved from any square to any other square until it is the player's turn.
- (b) If a player, on his or her turn, touches one or more pieces, he or she must move or capture the first piece touched that can be moved or captured.
- (c) If the move or capture is not possible after a piece has been touched, the player is free to make any legal move he or she chooses.
- (d) If a player wishes to claim a violation of this rule, he or she must do so before touching any piece on the board.

5.9 When each player has moved once, it is considered a Set of Moves, or round of play.

5.10 Concourse of Bishoping: Enemy Bishops move on different courses; therefore, Bishops cannot capture enemy Bishops. Allied Bishops move on the same course. If three Bishops are on adjacent squares and the fourth Bishop moves into position to occupy the fourth square, this player completes the concourse of Bishoping, captures the two enemy Bishops and takes control of the moves of the ally Bishop. There are only five positions on the board where a concourse can occur:

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 4 | | | | | | | 3 |
| | 2 | 1 | | | 2 | 1 | |
| | 3 | 4 | | | 3 | 4 | |
| | | | 2 | 1 | | | |
| | | | 3 | 4 | | | |
| | 2 | 1 | | | 2 | 1 | |
| | 3 | 4 | | | 3 | 4 | |
| 1 | | | | | | | 2 |

5.11 Concourse of Queens: Rule 5.10 also applies when three Queens are on adjacent squares and the fourth Queen moves into position to occupy the fourth square.

## 6. Object of the game

6.1 To work as a team with your ally to capture the opponents' Kings, paralyzing their play. This is done through strategical play, encountering the opponents' forces, capturing them if you are able, but at the same time defending your own King and taking your ally's welfare into consideration.

## 7. Throne Square

7.1 Throne Squares are the corner squares where each of the four Kings resides at the beginning of play.

7.2 A King shares its Throne Square with a piece (Knight, Queen, Bishop or Rook) in the opening game setting. No other piece can mount that square while the King or sharing piece occupy it except in the event of capturing the King.

7.3 Once either the King or piece sharing the Throne Square moves from that square, during game play, neither can share that square or any other square for the duration of the game.

7.4 The King and the piece sharing the Throne Square do not move off the Throne Square together. Either piece can be moved, one at a time in separate moves, when it is that player's turn to move. For example, if a King is in check, only the piece *or* the King could be moved, not both.

7.5 No two pieces can share the same square except the two pieces on the Throne Square, and then only until one moves off.

7.6 A piece giving check to a King seated on its Throne Square also gives check to the piece seated with the King on the same square. When the King is captured, so is the piece sharing the square at the time (and vice versa).

7.7 If a player mounts his or her own King on the Throne of his or her ally, he or she assumes command of the allied forces together with his or her own and is free to move any piece that was under the ally's command during that Angle's sequential moves. This situation continues for the duration of play or until rule 8.9 operates.

## 8. The King: capturing and checking, endgame

8.1 A King is said to be in check when an opponent's next move is able to capture that King. The opponent must say "check" to warn the player threatened.

(a) A King, when checked, if it cannot be freed from check, is captured on the following turn. The remaining pieces of that captured King are frozen (see 8.2).

(b) A player is obliged to move his or her King when the King is attacked or checked. If the King is unable to move, then a piece must be strategically moved to aid the King.

8.2 When a King is captured (not "checkmated") by an opponent, he is taken off the board, but the King's pieces are left in the positions in which they are situated at the time of the King's capture. No one can move these pieces, and they are called Frozen Pieces. They must remain on those same squares for the duration of play (or until rule 8.5 is invoked), neither moving nor being attacked, and only blocking the squares they occupy; no other piece can move onto the squares occupied by the Frozen Pieces. Merely to check a King does not capture and freeze a player's pieces. The King must be captured and removed from the board. After a King has been checked, the King or the ally of the threatened King may be able to make a strategical move to prevent capture. For example, if the ally's next move is to threaten to capture an Angle by threatening a King or major piece, it would buy time for another round of play and give the initially threatened King time to move completely out of check, perhaps by using rule 8.6.

8.3 The remaining Ally continues to play and seeks to release the captured King by an exchange, as defined in rule 8.5.

8.4 The player whose King is captured by an opponent loses his turn to move, and no other player may take that turn.

8.5 Regaining the Throne: If an ally's King has been captured by an opponent and a hostile King is then captured, the player making the second capture may propose an exchange of prisoner Kings. The opposing player has the option of accepting or refusing.

- (a) The exchange cannot take place if the opponent was not the one that captured the ally's King.
- (b) A rescued King re-enters the board on his own Throne Square, or if that square is occupied, on the nearest square to the Throne Square that is not occupied and that is not threatened by any other piece.
- (c) The player who has been out of the game immediately regains control of his or her previously frozen pieces when his or her King is restored.
- (d) This offer of exchange can be made when the hostile King is captured or thereafter when it is the move of the player making the capture. If refused, the offer can be made more than once.
- (e) Players with frozen pieces cannot negotiate King exchanges.

8.6 Checking: A King can move into check if already in check by another piece. The move might enable the ally or one of the King's own pieces to free the situation.

8.7 If an ally's pieces are frozen and a player manages to capture both opponents' Kings, or the ally has captured one of the opponents' Kings before being frozen and the player captures the other, that player is the victor. If a player and his or her ally capture both opponent Kings, then they are both the victors.

8.8 Allies do not continue to play against each other when a victory over both opponents has been established.

8.9 If an ally's pieces are under a player's control (according to Rule 7.7 or 11.3) and that player's King is captured, the ally's pieces are then immediately released back to the control of their original player. The pieces of the captured King become frozen (Rule 8.2). If a player gained control of his or her ally's forces via Rule 11.3, then the ally's King regains his throne via Rule 8.5(b).

8.10 A drawn game is:

- (a) When only Kings are left to play, all other pieces and pawns having been captured; i.e., four bare Kings (see Rule 8.14[b]). (A King is bare when all his pieces and pawns have been captured.)
- (b) Two ally Kings are bare.

8.11 Stalemate: If a King cannot move to any square from an unchecked square without moving into check, the game is classed as a stalemate for that element and no move can be made by that element until his stalemate is freed by an ally. If the ally is out of the game (withdrawn or pieces under control of the partner) the game is drawn.

8.12 When a player has lost all of his or her pieces (including his or her King) and pawns, that player is out of the game. The turn of that player does not pass to the partner, who must continue to play with only one turn per round.

8.13 If the player is left to face two opponents with one set of pieces and the position seems hopeless, that player may resign, leaving the victory to the opponents.

8.14 The game terminates when:

- (a) One side (both allies) captures both opposing Kings. This is a win (Rule 8.7).
- (b) Drawn game (Rule 8.10).
- (c) A drawn (Rule 8.11), resigned or stalemate game.
- (d) In the case of an annulment according to Rules 12.2 and 12.3.

## 9. Withdrawing

9.1 If a player loses all pieces except the King, that player may withdraw from the game. In so doing that player may be leaving the ally to play alone, and in this case the remaining player takes the withdrawn player's turn as well as his or her own when moving his or her own pieces.

(a) The withdrawn player's King remains on the board and the remaining player takes control of it on the turn of that King's Angle.

(b) This rule does not apply if only two players are operating the four Angles (two ally sets each).

9.2 Any player can withdraw from a game at any time, other than described in rule 9.1, but in so doing that player forfeits control of his or her pieces and leaves them under the ally's control. The playing turn, however, is not shared with the remaining player's pieces as in Rule 9.1 but is continued as before, one turn per corner in each round of play.

(a) This rule does not apply if only two players are operating four Angles (two ally sets each).

9.3 In the case of two players operating two ally sets each, if a player loses all the pieces except the King of one of the sets he or she is operating, he or she may choose to play on with that King or withdraw that Angle from the game. In that case, the King of that Angle remains where it is as a frozen piece and the turns of the withdrawn Angle are relinquished; the player of the remaining Angle does not have use of the withdrawn Angle's moves. Therefore the remaining Angle must continue play with one turn per round of play as opposed to the opponents' two turns.

## 10. Pawns

10.1 If a pawn reaches an unoccupied or uncovered square on the opposite side of the board from that in which it faced at the commencement of the game, it is promoted to the piece to which it is vice-gerent.

(a) Promotion only occurs if the player has already lost one or more pawns.

(b) If a player still controls four pawns, promotion is delayed until a pawn is lost.

10.2 A pawn reaching a Throne Square is not promoted to a King; it can only be promoted to the piece originally sharing the Throne Square.

10.3 Privileged pawn: If a player has only a King, Bishop or Queen, and a pawn left (or a King and a pawn), then this pawn becomes a *privileged pawn* and, on reaching any square on the opposite side of the board, can be promoted to any piece (not including a King) at the choice of the player, even if that piece is already on the board. In this case a pawn is returned to the board and takes the role of the piece that is duplicated.

10.4 If a pawn at any time in the game comes to a different side other than the opposite side of the board from which it originally faced, that pawn must continue to move on its original forward course (as in ordinary chess).

10.5 A King does not have a pawn. The pawn in front of the King belongs to the piece sharing the Throne Square at the beginning of play. This pawn is already on a "side" of the board, as mentioned in Rule 10.4.

## 11. Allies

11.1 Only Fire and Air or Water and Earth are allies. The allies are diagonal to each other. Under no circumstances can Fire and Water, Fire and Earth etc. be allies. (One plays for him or herself but is always aware of the ally strategy. He or she should not hinder his or her ally's play but should strive to complement it. The allies can work together to achieve victory.)

11.2 A player does not capture his or her ally's pieces (Rule 5.2 prevents this) or check his or her ally's King (with the exception of Rule 11.3).

11.3 If a King is about to be taken, that player's ally may capture the King and gain control of both elemental sides. Each element must move in turn and not share moves. In this case the captured King is removed but his pieces and pawns are not frozen. This rule does not apply when only two players are playing instead of four.

11.4 Assuming command of ally forces. See Rule 7.7.

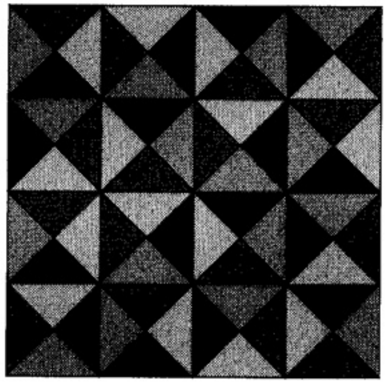
### 12. Illegal moves (any move contrary to the above rules)

12.1 If an illegal move is made, the positions of all pieces prior to the move are reinstated and the game is continued from that point on.

12.2 If several illegal moves are made, the game is annulled.

12.3 If during the game the opening positions of the pieces are found to be incorrect in any Angle, the game is annulled.

See Part III of this book for Rules 13 to 19, which are divination rules.



# Setting Up Your Boards: Game Play Settings

## Positioning of the Chess Pieces

The chessmen of the Enochian chess game are positioned around the edge of a board in the form of an ancient swastika (fylfot). This form of positioning is found in the game of Chaturanga and also coincides with a diagram of the swastika as found in the original Golden Dawn cipher manuscripts. This was originally simply a blank cross, but it was later filled in by Mathers for the 1=10 grade ritual of Zelator in the Order.

There are two swastika symbols found in ancient civilizations:[1] clockwise and counterclockwise in movement. The actual origin of the Hindu word "swastika" means "movement of life," with a positive emphasis. The Celtic swastika indicates good luck, while the the Roman one is a symbol of Jupiter.

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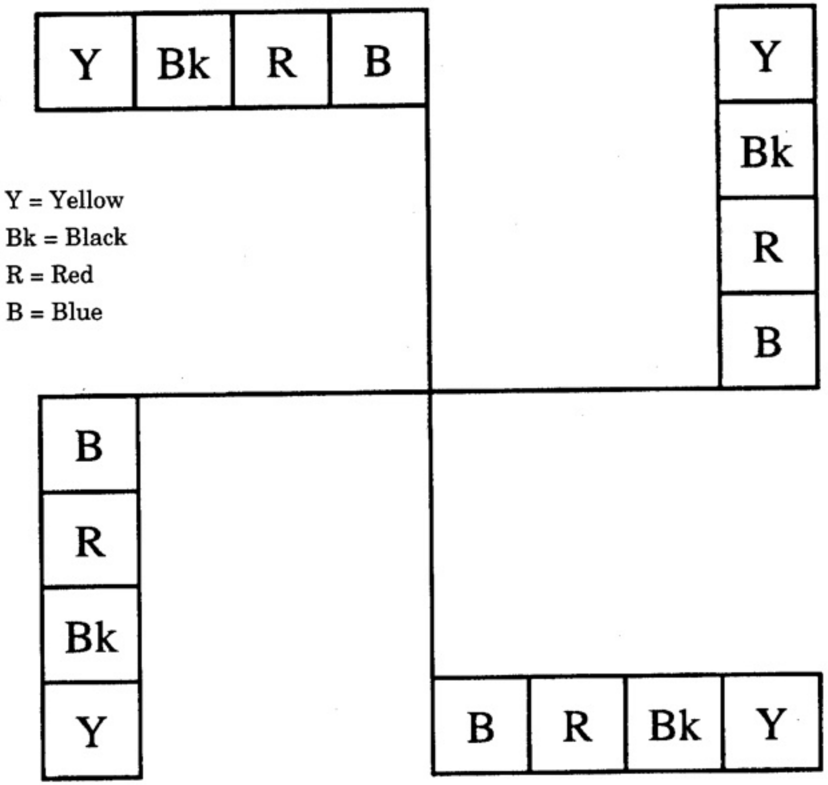
[1] See *An Illustrated Encyclopædia of Traditional Symbols* by J. C. Cooper (Thames Hudson, 1979) for an in-depth look at this symbol.

The positive swastika, which is the way the chess pieces are placed on a board at the commencement of a game, shows a natural development coupled with celestial harmony authorized by divine power, all of which can be correlated with game play.

In ancient times different colored swastikas had different meanings in much the same way as colors are associated with various planets of our solar system. The multicolored chess pieces herein described show a combined harmony of color and perfect balance of the cycle of movement, a beautiful composite of the Yin/ Yang aspect. A modern approach to placing the pieces shows an archetype in various stages of development, and the Enochian chess game should be played with this in mind.

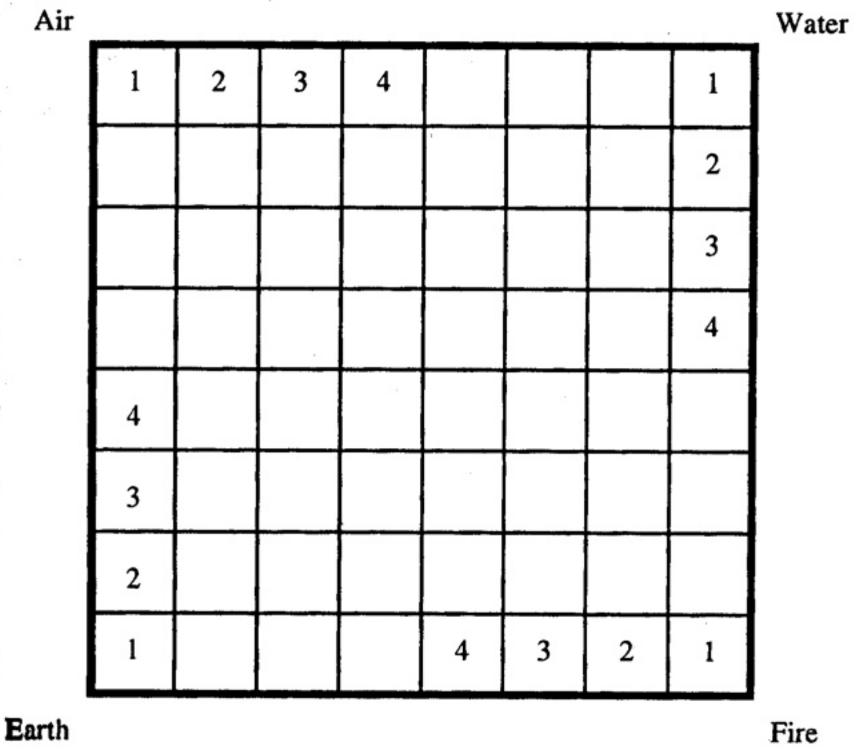


Y = Yellow
Bk = Black
R = Red
B = Blue

FIGURE 33—SWASTIKA PLACINGS OF THE AIR OF FIRE SETTING

Theoretically there are 16 different play positions in which the chess pieces could be placed at the commencement of a game. Each piece falls in line with a Tarot court card, geomantic figure, etc. A closer look, however, will show that, if the chess positions are based on the Kerubic Square associations of the Enochian Tablets, there are only eight different settings. The reason for this is that the Air and Water Tablets have the same order of Tetragrammaton applied to these squares, as likewise do the Earth and Fire Tablets.

In the diagram below, a chessboard is shown. Squares have been numbered showing the positions in which the chess pieces are to be placed. Following the diagram is a list of the different play positions for each chessboard. A number beside each chess piece, cross-referenced with the diagram, indicates the square where the piece will be placed.



| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | 2 | 3 | 4 | | | | 1 |
| | | | | | | | 2 |
| | | | | | | | 3 |
| | | | | | | | 4 |
| 4 | | | | | | | |
| 3 | | | | | | | |
| 2 | | | | | | | |
| 1 | | | | 4 | 3 | 2 | 1 |

FIGURE 34—PIECE POSITIONING FOR OPENING PLAY SETTINGS

In the following combinations of piece positioning, any combination, when chosen for game play, would be repeated in each Angle of the board being used. You do not place a different combination in each corner. The pawns for each elemental set of pieces are placed in front of the appropriate pieces to which they are vice-gerent (as given in Part I).

## Fire and Earth Chessboards

**Earth combination**—otherwise known as the Earth of Earth setting if played on the Earth Board, or the Earth of Fire setting if played on the Fire Board.

| | **Square** |
|---|---|
| King and Rook | 1 |
| Bishop | 2 |
| Queen | 3 |
| Knight | 4 |

**Air combination**—Air of Earth or Air of Fire

| | |
|---|---|
| King and Bishop | 1 |
| Rook | 2 |
| Knight | 3 |
| Queen | 4 |

**Water combination**—Water of Earth or Water of Fire

| | |
|---|---|
| King and Queen | 1 |
| Knight | 2 |
| Rook | 3 |
| Bishop | 4 |

**Fire combination**—Fire of Earth or Fire of Fire

| | |
|---|---|
| King and Knight | 1 |
| Queen | 2 |
| Bishop | 3 |
| Rook | 4 |

## Air and Water Chessboards

**Earth combination**—otherwise known as the Earth of Air setting if played on the Air Board, or the Earth of Water setting if played on the Water Board.

| | **Square** |
|---|---|
| King and Rook | 1 |
| Knight | 2 |
| Queen | 3 |
| Bishop | 4 |

**Air combination**—Air of Air or Air of Water

| | |
|---|---|
| King and Bishop | 1 |
| Queen | 2 |
| Knight | 3 |
| Rook | 4 |

**Water combination**—Water of Air or Water of Water

| | |
|---|---|
| King and Queen | 1 |
| Bishop | 2 |
| Rook | 3 |
| Knight | 4 |

**Fire combination**—Fire of Air or Fire of Water

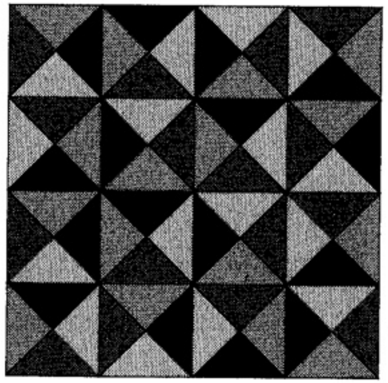
| | |
|---|---|
| King and Knight | 1 |
| Rook | 2 |
| Bishop | 3 |
| Queen | 4 |

## Which Board to Use?

The particular elemental board used will be relevant to the setting that is chosen for any given game with respect to game strategy only. However, for those who only have one board constructed (preferably the Earth Board), the question of which board to use will be irrelevant. Do not, however, look lightly on the value of having four elemental chessboards. Their importance, meanings and use are varied when using them for divination or magic. In these cases, it is the board that is first chosen for a game; only then is the choice made among the four settings applicable to the given board.

If you possess the four elemental chessboards, whether you play Enochian chess strategically, for divinatory purposes or otherwise, you should only play any given setting on its associated elemental board. For example, the Fire of Earth setting is played on the Earth Board, the Water of Air setting is played on the Air Board, the Air of Fire setting on the Fire Board, the Fire of Water setting on the Water Board and so on.

Further information on the meanings and use of the four elemental chessboards is given in Parts III and IV, since this information is relevant to the subjects therein.



# Recording Game Play

Within the original Golden Dawn system, one of the things that became a stumbling block for Enochian chess was that there was no method of recording game play. The method below is one that I worked out in 1980 when preparing the first draft of this book. Since then I have seen no need to improve upon it, and I personally find it more than satisfactory.

In recording your game, the letter of the piece, the Angle it moves to, the square number and letter and any other function must be written down. For example, K is the letter used for King, 1 = square one and a = square letter, so at the commencement of the game the King actually sits on 1a, and this may be written K1a. The abbreviations used are as follows.

F = Fire
W = Water
A = Air
E = Earth
P = Pawn
K = King

Q = Queen B = Bishop N = Knight

R = Rook (Castle)

x = Captured piece; e.g., NW1dxP (Knight moved to Water square 1d and captured a pawn)

+ = Check ++ = Captured King

* = Bad move

? = Questionable move

# = Promoted pawn

When recording your moves, it is easiest to record only the square that a piece moves to rather than first writing in the square it came from; that square was made clear in moves previously recorded. It is also not necessary to establish what elemental piece has been moved (e.g., FN3d, Fire Knight to 3d), because each elemental Angle's move is recorded under its specific column (see diagram of play recording sheet). Therefore, move recording might look like this:

|  | **A** | **W** | **F** | **E** |
|---|---|---|---|---|
| *6* | ...NW3d | R4a | Q1c | BF2dxN |
| *7* | NE4d | RF1d | P2dxB | P2c? |
| *8* | NA2d | RF2dxP | Q3c | K2b |
| *9* | QW3d... |  |  |  |

In move 6, the Air Knight moved to Water 3d and Water's Rook moved to 4a in the Water Angle. Since it is a Water piece, there was no need to record the Angle in which it was moving (i.e., its own). The Fire Queen moved to 1c, and Earth's Bishop captured a Knight on Fire Angle square 2d. In move 7, Air's Knight proceeded to move to Earth Angle square 4d. Looking back to move 6 you will see which square and Angle the Knight was moving from. Water's Rook moved from its own Angle to the Fire Angle, square 1d; Fire's pawn took a Bishop on square 2d of the Fire Angle; an Earth pawn moved to 2c, which was considered a questionable move; and so on.

Below is a diagram of the recording codes set up on a chessboard. It is followed by two diagrams of a suggested format for a play-recording sheet.

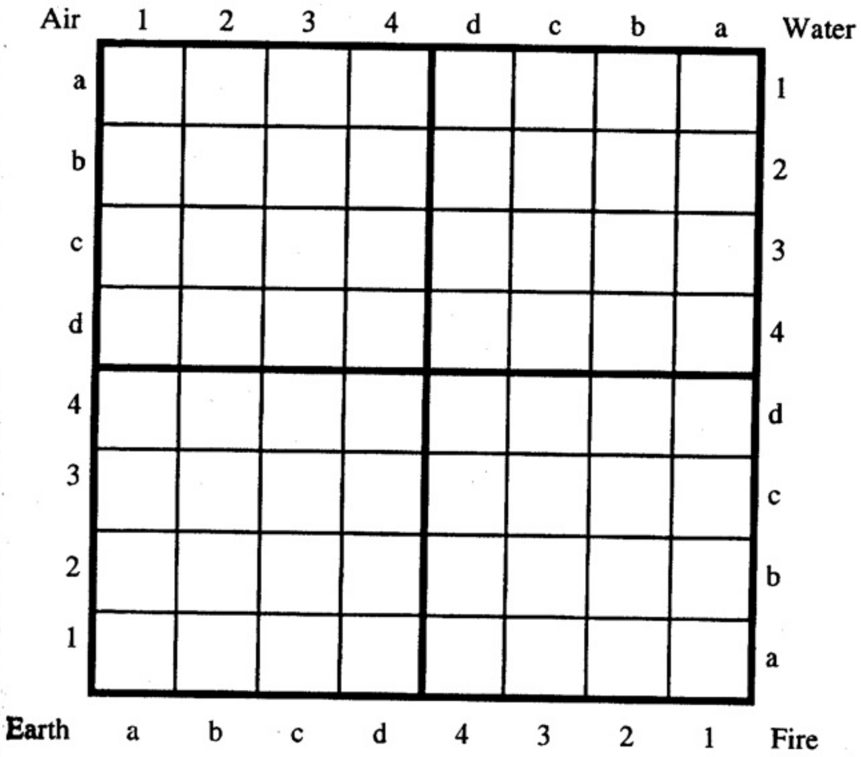


FIGURE 35—ENOCHIAN CHESS GAME RECORDING CODES APPLIED TO A CHESSBOARD

Enochian Chess Game Recording Sheet

Date:

Board:

Piece Setting:

| Move | Player 1 | Player 2 | Player 3 | Player 4 |
|---|---|---|---|---|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |
| 6 | | | | |

FIGURE 36A—FORMAT FOR A GAME RECORDING SHEET

Where "Player 1, 2, 3 and 4" have been written in, the element each player operates is written above. A space could be left under the date for the names of the players. For a divination game the following sheet could be drawn up.

Enochian Chess Game Recording Sheet

Date:

Question:

Board:

Piece Setting:

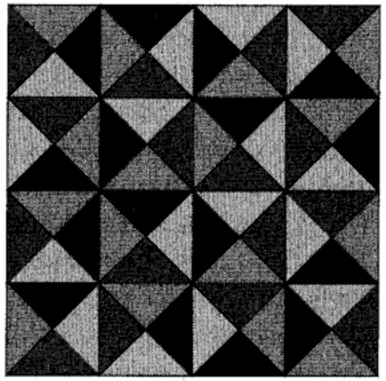
Ptah Square:

| Move | Player 1 | Player 2 | Player 3 | Player 4 |
|---|---|---|---|---|
| 1 | | | | |
| 2 | | | | |
| 3 | | | | |
| 4 | | | | |
| 5 | | | | |
| 6 | | | | |

FIGURE 36B—FORMAT FOR A DIVINATION GAME RECORDING SHEET

These sheets have proven very helpful when recording games, since the moves for each set of pieces are kept clearly

separate from the other sets. It is normally satisfactory to provide for 20 to 30 moves, but to be on the safe side I use sheets with space to record as many as 40 moves.



# Game Strategy

The challenge of eight different game settings, each providing a mass of variations in game play, can be quite exciting. I have provided in the following chapters some recorded games together with their analyses. I have attempted thereby to open up the world of Enochian chess to you, the reader, discussing opening moves of the eight settings[1] and middle/endgame play. These discussions address some of the weaknesses and strengths of play. When studying these eight settings, you may find that the most effective method by which you open your play can be analogous to the elemental character of the setting itself.

Enochian chess can be approached strategically from a two-handed chess (modern chess) point of view; e.g., the use of combinations, traps, double attacks, pins, forks etc. However, in a four-handed chess game, you must learn to work with an ally and be aware of the strengths of your pieces in each play setting. Develop your minor pieces and your defense to decrease your risk of losing valuable pieces. One common error is to exchange two pieces for a Rook, which leaves you with fewer pieces to maneuver. In all game settings, there is at least one piece that is the weakest—but it is not always the same piece. For example, the Queen's move is very limited and is suited to a more defensive, sacrificial role, but there are some play settings where the Queen's presence is quite strong.

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[1] See previous chapter on Game Play Settings (p. 101).

Piece strength and value vary throughout the game and also continue to be dependent on the play setting you are working with at the time. For example, in one setting, a Knight may be very weak at opening play, but during middle-game play his value increases. Because of this, it is advisable not to make early sacrifices. Study your play settings, for they hold the keys.

Endgame play can be viewed a little differently, for here the Rooks hold the strength, and depending on what pieces your opponent has left in play, the Knight and Bishop hold equal footing, the Knight perhaps a little more.

Double attacks take place where one piece is covered by more than one attacking piece. This can cost you. Try to back up all your pieces and position them so that they cover each other. An undefended piece or pawn, even if not threatened, is ultimately vulnerable. There are also times where you must lose a piece to save your King, so try to get the Throne Square cleared of the piece sharing it or move the King if strategy dictates.

Organize your thinking; you are not looking ahead two to five moves as in ordinary chess. To look even one move ahead in Enochian chess, you have to take into consideration four different play positions and their possibilities. To look four moves ahead, you must consider 16 different play positions and their variations or probabilities.

Do not forget your pawns. A strategically placed pawn can severely hinder your opponents' play. Be careful of traps. Think twice if your opponent makes a seemingly non-offensive or foolish move; it could be bait. Try not to give check to an opponent if your checking piece cannot be backed up with a strong move by your own pieces or your ally's. So often I have seen players become extremely disadvantaged by premature checks.

As in ordinary chess, control over the center of the board is advantageous, but not easy. By keeping your pawns linked and eventually linking up with your ally's pawns, you can create a dividing line across the board. Double pawns or loose pawns are weak and become a liability; once they arise, they are difficult to alter.

Unlike ordinary chess, a player does not always have full control over his or her play, because chain reactions caused by forced moves often occur. This can lead a skilled player into difficulty, giving a less skilled player the upper hand. Therefore, you will find that even the best of players can be foiled if he or she is not extra careful. Enochian chess is not only a challenge to your intellect and concentration, but to many other hidden facets of your nature, which will be further discussed in Parts III and IV of this book.

Pins are frequent in Enochian chess. A pin involves three essential pieces: the pinning piece, the pinned piece and the target. A pinned piece cannot move without exposing an essential piece; e.g., a piece on the square in front of a King. Cross pins are even more vicious than pins; this is where the pinned piece is held from more than one direction or protects more than one piece. To defend yourself against a pin, you can either place a defender between the pinned piece and the target, lend additional protection to the pinned piece without unpinning, move the target or attack the pinning piece.

You will find that in all play settings the Bishops and Queens of the same element and of the ally element operate on different diagonals from each other. For example, in each element set of pieces, there is one Bishop and one Queen, and each operates on a different diagonal; therefore, they can never cross the same square. A Bishop moves along the same diagonal as its ally Bishop, but neither can capture an opponent Bishop because the opponent Bishops operate a different diagonal. Your Bishop can capture an opponent's Queen, since they operate on the same diagonal. Ally Queens move along the same diagonal, but neither can capture an opponent Queen because they operate on the diagonal upon which their opponents' Bishops move, but because of this your Queen can capture opponent Bishops. The diagonals that Bishops or Queens operate on are dependent on the type of play setting used at the commencement of the game. The only time you have an opportunity to operate a Bishop on your Queen's diagonal is when your Bishop's pawn reaches the opposite side of the board, where an exchange occurs.

The movement of these pieces across an Enochian chessboard is discussed in a paper by Mathers called "Notes on Rosicrucian Chess" under the preceding subtitle "The Awakening of the Abodes." This paper appears to have little strategical value apart from an observation of piece movement. Enochian chess divination and esoteric instruction have more use for this paper; however, extracts have been quoted below.[2] While reading these extracts, the reader is advised to refer back to the earlier diagrams showing the attributions of the chessboards, or to refer forward to the divinations section of this book, to the diagrams of the Zodiac on the boards.

> The diagonal lines of Bishop's move present peculiarities. Every Lesser Angle throughout the tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth (the non Osiris Squares). From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries system of diagonal squares. This diagonal is crossed by another which in the Airy and Watery Boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery Board the second series of four form the diagonal and the first subsidiaries. Let us call this the Cancer series.
>
> If we now examine the Boards we shall see that the Aries system of any Lesser angle is joined diagonally to the Aries systems of other Lesser Angles; and that the Cancer is also similarly joined to other Cancer systems. So that we have two systems of squares; the Aries and Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary boards; and it is as if we allotted the White to Aries and the Black to Cancer. . . . The central squares of the Board contain 16 signs that are allotted to each lesser Angle. And it is only on these 16 squares that the pieces—except the Rook and the King—develop their full influence or defensive force.
>
> The four Queens, the Watery portion of their respective Elements govern between them every Square of every board. But a Queen can never check another Queen for the following reasons. Each of these pieces govern 16 squares on the board, four in each Lesser Angle: and they are so placed as to divide the 64 squares equally between them. It follows, therefore, that there is only one of them that can check the Ptah[3] square. The 16 squares governed by any Queen are allotted to eight signs, two squares of each sign to every Queen. And the remaining two squares of the same eight signs are governed by the friendly Queen. And the other pair of Queens govern the 32 other squares similarly. The Queen of the Prime Player always governs the Water, Earth, Taurus and Scorpio squares of its own lesser angle, and also of the Lesser Angle of the same rank. In each of the two Lesser Angles, the Queen of the Prime Player governs the Sagittarius, Gemini, Libra and Aries squares.[4] The

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[2] I personally disagree with some of the comments made in this paper and have therefore only quoted a few extracts. Judging by the style, it appears that Mathers worked a lot on theory. How much practice he had is anyone's guess. In addition, the reference to black and white squares is not really applicable, because the Enochian chessboards are not black and white. This shows that the game was possibly originally considered using a plain black and white board. Mathers states that the signs of the Zodiac are naturally allied. I do not agree, because the signs he discusses are in fact in opposition to each other.

[3] The Ptah is the stationary piece used in the divination game. See Part III of this book for further information.

[4] This would only be the case with certain piece settings such as Fire of Earth, Water of Water, Water of Earth, Fire of Air, Air of Air, Fire of Fire, Earth of Water and Earth of Earth. Otherwise, the Prime Player and Ally Queens would govern the Cancer System with the Opposing Queens governing the Aries System.

allied Queen governs the same squares in the opposite ranks of the Lesser Angles. Thus the Prime player's Queen and his ally together govern the Aries system of squares, and this is equally true of every board. The opposing Queens govern the squares of the Cancer system, against a passive prime player.

The opposing Queens govern the squares of the Cancer system in a similar manner. But there is a slight variation dependent on the position of the Prime Player. They together govern the Cancer system. If water or earth be the Prime Player, the opposing Queens govern the Air, Fire, Leo and Aquarius squares in their own Lesser Angles and in the others of the same rank; while in the other rank they govern Virgo, Pisces, Cancer and Capricorn squares. If Air or Fire be the Prime Player these two sets of squares are reversed. The Queen of the Prime Player, and, therefore of the attacked Lesser Angle, invariably governs therein the passive Kerubic and Elemental squares. The attacking Queens govern and have their bases, when active Elements attack—the active Kerubic and Elemental squares. When passive elements attack—the passive Cardinal and Common Sign Squares. The allied Queen, supporting the defence, has for her base the squares corresponding to those of the Prime Player, the passive Kerubic and Elemental squares. It also falls out that no passive Queen can, under any circumstances of Board or setting, check an active Kerubic, Cardinal, Common or Elemental square in her own rank of Lesser Angles, nor a similar passive square in the other rank.

It is to be seen that there are certain Signs whereon the Queens are strong and others whereon they are weak. In defence, the Queens, or Watery Forces of each element, are strong in the Water, Earth, Scorpio and Taurus squares of the irrespective domains. But in attacking, the vulnerable points of the hostile depends upon which elements are in operation. If Water be the Prime Player, and hence the point of attack, the Watery Queen can deliver a strong counter attack on Water, Earth, Scorpio and Taurus of Yellow-Air (being in the same rank), and on Aries, Gemini, Sagittarius and Libra of Red-Fire. While the friendly Water of Earth delivers attack on Aries, Gemini, Sagittarius and Libra of Yellow-Air, and water, Earth, Scorpio and Taurus of Red-Fire. The Aries system then offers the strong points for the Airy portion of an Elemental Force in defence; and the Cancer system in offense.

The Watery forces of the elements never oppose one another, nor clash in their action. Each undulates onwards unaffected by and unaffecting undulations of the others. Each Queen will swamp an opposing force only when that force encroaches on the domain of the particular Queen. Every Queen has to fear the attack of the opposing Airy forces. But as the latter develop force as the matter proceeds towards ultimation, the Queen when protected is not likely to be destroyed by an opposing and threatening Bishop. The same is true as regards the hostile Knight's attack. This rule of play is generally sound except in the case of a Queen that can check the Ptah Square, which ability greatly enhances her value.

The Bishops of partners always govern the same set of squares; and the Bishop of the opposing sides govern opposite sets of squares. These sets are the same of those before mentioned as the Aries and Cancer systems. The Bishops of the Prime Player and his ally always govern the Cancer system; and those of the opponent always act on the Aries system. Hence if the Ptah square be of the Aries system, the airy parts of the opposing forces have great power; but if it be of the Cancer system the opposing aerial forces are impotent in direct attack and can only be operative secondarily. It follows, too, that the Bishops and the Queens are great opponents, since the Bishops operate over the same system as their opposing Queens. The Queens can only touch 16 squares while the Bishop can touch 32, giving the latter a greater superiority in this respect. But the Queen must be considered the equal of the Bishop from the power she possesses to hop over an intervening piece, which would arrest the approach of the Bishop. And further, the Watery piece is not hampered by the pawns in the opening, whereas the Bishop as a rule cannot act at all until one pawn has been moved.'

The Knights can all reach every square on the Boards, and therefore, operate over both the Aries and Cancer Systems. The Knight moves from one of these Systems into the other every time he is played. If he starts on a square of the Aries,

> the first, third, and fifth, etc., moves will bring him on to squares of the Cancer System. And in his first, third or fifth moves he can get to any Cancer System square on the board. His second, fourth and sixth moves will equally bring him to any Aries System square. There appears to be only one square on the board that requires six moves to reach. That is, if the Knight be in one of the corner squares he cannot cross the board diagonally into the opposite corner in less than six moves.
>
> The Knight when placed in the corner square can only move to 2 others. The Knight when placed in the two adjacent squares can only move to 3 others. The Knight when placed in any other outside square can only move to 4 others. The Knight when placed in any other second row square can only move to 6 others. But in the central 16 its full power is developed and it can move to eight others. This gives the possible moves of a Knight as 336. There is a curious difference between the details of these 336 moves in the upper and lower Ranks of Tablets. The Air Board will be identical with the Watery. The Earthy Board will be identical with the Fiery.

Mathers goes on to say that the squares of certain signs are more often attacked by the Knight than others, for instance:

> . . . the four Sagittarius squares in the Air and Watery Boards are attackable from no less than 24 squares, where the four Taurus squares are attackable from 18 squares. When playing the 16 central squares, each Knight governs 8 squares. These 8 squares, however, are not promiscuously arranged, but follow one rule in the Air and Watery boards, and another in the Earth and Fire.
>
> In the former the 8 squares are allotted to 6 signs, two of which are moved to twice. Thus from the Earth square of the Water Tablet, the Knight moves to the following squares: Virgo, Leo, Capricorn 2, Cancer 2, Pisces, Aquarius, duplicating Capricorn and Cancer, and missing Fire and Air of the Cancer system. Or again from the Aries square, the Knight moves to Pisces, Aquarius, Air 2, Capricorn 2, Virgo and Leo, duplicating Air and Capricorn, and the missing Fire and Cancer. . . .

> From the central 16 squares an attack is made on the Cardinal and Common Signs 10 times each; but on the Kerubic and Elemental Squares 6 times each. This is true of every board, and the reason is to be found in the position of the ranks; which in every case are disposed so that the uppermost and lowermost ranks are Kerubic and Elemental, while the two central ranks are Cardinal and Common. The same reason will explain the peculiarities of the curious differences between the columns—the number of times the Sign is duplicated, triplicated and missed.
>
> This analysis of the moves from the 16 central squares seems to show a certain steadiness in the Earth and Fire Tablets, and is less seen in the Water and Air.

The same increase of steadiness is described here:

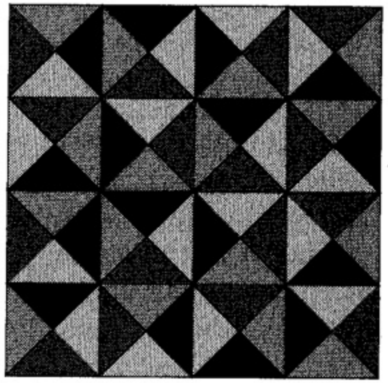
> In Air and Water the extreme numbers are 24 and 18. In Earth and Fire the extreme numbers are 23 and 19. The moves of the Knight referred in a similar way to the remaining 48 squares show the same point, a great steadiness in the Earth and Fire boards than in the Water and Air. And this difference is seen in the outer row and not in the inner one. The 28 outside squares are attacked by 96 possible moves. The 20 next squares are attacked by 112 possible moves. The 16 central squares are attacked by 128 possible moves.
>
> The Rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation the Rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she however, make the mistake of entering early into action she is nearly sure to fall a prey to the more subtle forces whose proper sphere is attack.
>
> If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed

and balanced in the matter, then do the ponderous forces of Assiah, the Knave, engage in powerful combat.

The Kings of Water and Earth stand in squares of the Aries System. The Kings of Air and Fire stand in squares of the Cancer System. If Water or Earth be the Prime Player the opposing Bishops attack the squares on which they stand. If Air or Fire be the Prime Player they do not.

The King is the Ace, and the King of the Prime Player being the piece on whose action that of all the forces depends, it is this King that, at every move he makes, causes a new whirl to be set up in the other forces.

The Pawns move on the Cancer and Aries systems, and they generate the whirl of the elemental forces in the direction of play.



# Openings

In modern chess the "opening" is considered to be the moves made in the first phase of any game, commencing with the initial position and continuing until all sides have brought out their pieces and the middle-game is reached. In Enochian chess, due to the fact that middle-game play is sometimes reached within five rounds of play (i.e., five moves per player), without all the pieces having brought out into play, the opening play examples provided here are semi-openings, reproducing the first four to six or more rounds of play.

In the examples given below, "game recording" abbreviation codes are used, as described in the earlier chapter, "Recording Game Play." The commentaries on the game openings will not make much sense unless read in conjunction with the actual moves made on your chessboard. In this way you will be able to see the situation described in the text.

## Earth and Fire Board Play Settings

### Earth of Earth and Earth of Fire Setting (KR, B, Q, N)

One opening move would be to make an attacking move with either the Queen or Knight. However, this approach has been proven to result in a situation of vulnerability for the piece concerned, another piece of the same element or the ally. For example, Earth Queen's move to 3c or 1c forces the Fire Knight to move to either 3c, immediately threatening the Water pawn on W4b (Water Angle, square 4b). If the WP4b (Water pawn on 4b) moves to W4c, the Fire Knight on F3c (Fire Angle, square 3c) can eventually go to W4b, threatening the Water Bishop. The Earth Queen has nowhere of any consequence to move. Also, if she is on E3c, this will restrict her Bishop's and Knight's chances of movement from the back-row lineup. Hence the values of the Queen, Bishop and Knight diminish. The Fire Knight could have gone to E3d in response to the Earth Queen's first move, threatening the Earth Angle the same way as it would the Water Angle if it moved as described earlier. A move of this nature (in this case made by the Queen) is called a "chain-reactor."

If the Earth Knight makes the opening move to A3d or E3c, in both cases AP4b or FP4b is threatened. (It should be noted that this pawn's value would be the least, of all the pawns in this particular setting.) In the case of an opening move with a Knight, the following could take place. Earth Knight to 3c would result in blocking pawn movement necessary to release the Bishop. If Water did not follow up on Earth's move by attacking Air, therefore forcing Air to act in defense rather than attack, Air would then attack Earth with Knight to 3c, causing the Earth Knight move to burn out, for a pawn and Bishop would immediately be threatened. If the Earth Knight moves to A3d in its first move, a light but eventually unsuccessful attack would be made, if the move is declined by Air. If a Knight move is declined and the pawn is unmoved, the opponent may lose a pawn, but his or her position is left relatively unthreatened. It seems in some sequences of this opening, P4b must be sacrificed if an equilibrium is to be kept.

Pawn opening—Earth to move first: P3c opens the way up for the Bishop, but removes one opening for the Queen and Knight, leaving the Knight with one avenue of escape and the Queen two. An advantage is the Bishop on a direct line to its ally's P1b, discouraging the Air Knight from moving into the Water Angle due to the Earth Bishop's covering that diagonal.

If Earth opens with P1c, it would seem to be a totally defensive move, but if you look a little harder you will see that an attack by either of the opponents' Knights would be totally ineffective. For example:

| | E | F | W | A |
|---|---|---|---|---|
| *1* | P1c | NE3d | P1c | P3c |
| *2* | P4c | NE4b | B1b | B4c |
| *3* | ... | | | |

It is a waste of time for the Fire Knight to continue its attack (which is also the case if Air makes the attack), as in the moves following the Earth Bishop would move out of threat to 1b and the Fire Knight would have no safe square to move to.

So far the main direction of attack seems to be the Bishops, at the supposed cost of the Knights, if they are successful. The question then arises as to the value of the pieces. Do the Bishops have more value than the Knights in this play setting, or is it just that the way is open for these moves to be made—the obvious? What is obvious, as you will see in the following examples, is that piece value becomes more evident after each opening move has been made. This will also depend on how each angle opens, which will result in the same or different piece values in each angle. It is important, though, to get as many pieces working as possible. The crunching point is, at what stage of the game? You will probably find in this setting that, after the initial flurry of attack, the Knight's move is very restricted as to what squares he can move to in safety. Such is also the case for the Queen. The only operational piece apart from these would be the Bishop, if freed from his position. A P2b must remain where it is, as the opposing Bishops are on a potentially direct line to the Kings. The Knight and Queen also have a stronger follow through if the Bishop is working with them. In addition, although the pawns seem rather passive in their approach, their moves create a defense, pending attack, plus providing openings for the back line and acting as probable backups. In conclusion, for the Earth of Earth and Earth of Fire settings, the strongest and most stable opening moves are by the pawns, followed by the Bishops. Although not directly attacking, they are creating a strong fortress from which to fire.

*Example 1*
Earth Board, playing widdershins

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *1* | P4c | P1c | P4c | P1c |
| *2* | P3c | B1b | P3c | B1b |
| *3* | P4d | N3c...see examples 1(a) and 1(b) | | |

This is a sensible opening for all parties: Earth and Water hold initial priority on the P4b, bringing it into use and thereby turning it into a pawn of importance, while Fire and Air concentrate on putting their Bishops on the 1b square, thus creating two firing lines right across the board—two important positions.

*Example 1(a)*

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *3* | — | —... | QF3d | Q3c |
| *4* | NA3d | K2a | B3b | P4c |
| *5* | NA4b... | | | |

The Water Queen moves into the F3d square and exposes itself to the Fire Bishop. The initial intention is a quick break in the Fire lines by a QxP3b and QxB1b, leaving an opening for the Water Knight to pin the King. But Fire King to 2a foils Water's plan and results in a wasted move, as the Fire pawns could have pushed Water Queen back. Air, on the other hand, moves Queen to 3c and presses Earth, but Earth turns its forced move to its advantage. This situation brings into question the early move of the Queen as an aggressor rather than as a defense.

Example 1(b) shows an improved play on example 1(a) and gives some very interesting possibilities:

*Example 1(b)*

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *3* | — | — | ...Q1c | N3c |
| *4* | B4c? | P4c | P4d | P2c |
| *5* | ... see examples 1(b)(i) and 1(b)(ii) | | | |

Water moves the Queen to 1c, forcing the Air Knight to the only safe square. Although this seems like an aggressive move, it is in the long run a defensive move which also protects the Water King from the obvious. Earth placed B4c in a position which threatens FP4b and the Fire Queen. The Fire Queen could have moved to E4d, but it would eventually have been pushed back or lost to Earth's pawns, or Bishop takes pawn, threatening the Knight and the Queen. Earth gets a piece and a pawn in exchange for a piece. So Fire offers its Queen in the hope of achieving an even exchange. Example 1(b)(i) shows this.

*Example I(b)(i)*
A straightforward exchange with Water next to move.

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *5* | BF3axQ | RxB ... and so on. | | |

*Example I(b)(ii)*

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *5* | PF4d? | N4a | B3c | P2d |

Earth ignores the Queen offering and pushes a pawn forward. This was not such a good move, since the Fire Knight now finds a safe but threatening position. Water presents a threat similar to Earth, but Air ignores it and pushes P2c to 2d, gaining quite an advantage. Water and Earth will have quite a fight on their hands. At this point it appears that a B4c move by Earth is rather worthless unless it is going to capture a Queen.

*Example 1(c)*

| | E | F | W | A |
|---|---|---|---|---|
| *3* | — | — | ...Q1c | N3c |
| *4* | BA4d? | NW4b | B3b | NE4b... |

The move EB4d is substituted for EB4c. This move threatens the opponents' Kings and threatens a possible break in their pawn lines. But it is not a serious situation, because Fire and Air still have their moves to make. This shows that Earth moved out too soon and put itself and its ally at an apparent disadvantage. So why doesn't Earth forget about moving the Bishop and keep it back behind the lines and utilize another piece? If you experiment further, you'll find the Earth and Water P4c opening to be weak; the P1c and B1b openings are much stronger.

*Example 2*
Using Air and Fire opening moves as in Example 1(b). Playing widdershins, Earth Board.

| | E | F | W | A |
|---|---|---|---|---|
| *1* | P1c | P1c | P1c | P1c |
| *2* | B1b | B1b | B1b | B1b |
| *3* | N3c | P4c | N3c | P4c |
| *4* | QA1d | N3c* | P4c | P3c |
| *5* | NF4d | K2a | BE4c | P4d ... |

This appears to be a good opening on all accounts, yielding many possibilities for an interesting game to follow; however, Fire may have made a fatal move with N3c. He or she should have moved P3c to prevent Earth moving Knight to F4d, which may start a chain reaction that could capture the Fire King.

*Example 3*
An opening that becomes a quick middle- and endgame. Playing deosil, Fire Board.

| | F | E | A | W |
|---|---|---|---|---|
| *1* | P3c | N3c | N3c | P3c |
| *2* | B4c | P4c | P1c | QF3d |
| *3* | Q1c | NF4bxP | P1d? | B3b |
| *4* | P2c | P3c | PE4a | P2c |
| *5* | PxWQ | P4d | P2c | N2b |
| *6* | NE2c+? | BA4d | P2d | BE2cxN |
| *7* | B3b | BF3cxP+ | PE4b | RF1cxQ |
| *8* | Resigns | QA3d | P4c? | BE4axP? |
| *9* | — | QW2d | Q1c? | BA3cxN+ |
| *10* | — | RA1cxQ+ | Resigns | |

. . . a win in 10 moves. Although Earth was on the defensive by the second move, Water came immediately out as the aggressor. Air's attack is weak, which costs in the long run. Water sacrifices its Queen to make an opening for its Knight and threaten the Fire Queen. With NE2c, Fire panics and makes a blunder that costs the game. The Earth Queen makes room for the Earth Rook later, and the Water Bishop takes a pawn, a questionable move. But Air gives Earth time by moving Q1c, with Earth and Water finishing in glory. This is an example of Fire and Air not working in harmony when Water and Earth did.

*Example 4*
A variation on Example 3. Playing deosil, Fire Board.

| | F | E | A | W |
|---|---|---|---|---|
| *1* | P3c | N3c | N3c | P3c |
| *2* | B4c | P4c | P1c | QF3d |
| *3* | Q1c | NF4dxP | B1b | B3b |

| | F | E | A | W |
|---|---|---|---|---|
| *4* | P2c | P1c | QW3d | QF1bxP |
| *5* | KxQ | B1b | R2a? | NF2cxP... |

The opening is as in example 3, but in move 3 Air brought the Bishop to 1b instead of P1d. Water moves B3b to cover the Knight, and Fire threatens the Water Queen and Knight and makes an escape square for its own Knight. Earth opens up for its Bishop in an attempt to free up its back row, anticipating an ANE4b. Air puts additional pressure on Water, working in greater harmony with its ally, but it appears that Air has not advanced enough: the Fire King took the Queen to avoid a check with the Earth or Water Knight on F2c. The Earth Bishop moved to cover the Water Bishop. The Water Knight in move 5 continues the attack on Fire to gain a piece and pawn for its Queen. Fire is now at an extreme disadvantage. From this game play you can see that P3c and N3c have proved to be both an advantage and disadvantage. The key is to turn your questionable moves to advantage.

To open with the Queen's pawn opens the lines for one's Bishop, which appears to be the least vulnerable piece in opening play, therefore the most mobile and valuable. A P2c opening puts one's opponent in a position where he or she cannot move P4b without allowing an easy forward march. However, do not move P2c to 2d, as it will leave your opponent's Knight free to move to 3d, holding that position as a potential threat if your ally attempts to advance P3d. This is one reason why the Knight is not moved too soon in this opening, to wait and see which way your opponent is going to move.

## Air of Earth and Air of Fire Setting (KB, R, N, Q)

This setting has proven rather deceptive in its opening play, showing the Bishop as a troublesome piece. It either becomes trapped in the early game or one has to play boldly, if not recklessly, to obtain an opening for it. This play setting does not leave too much room for a careful defensive opening that opens up a seemingly solid play. The opening is volatile, giving an apparently quick (Air) form of play. Early checks are tempting and easy—but not advisable, as shown below. It is far better to position your pieces and develop your game. The following examples are played on the Fire Board, moving widdershins, Air of Fire setting. You'll see that premature moves in this opening are tempting, as the pieces come into play quite quickly with early exchanges.

*Example 1*
A bad opening for Earth.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P3c | P3c | P2c | QA1c+ |
| *2* | NE2d | N2c | K2b | P2c |
| *3* | NE3bxP+ | NA4axQ+ | K1cxQ | K2b |
| *4* | NE2d | P4c | N4c | P4c |
| *5* | P2c | NW2c... | | |

Fire and Water open defensively, preventing an N2d attack. Air baits Earth but also opens up the lines for its Bishop, leaving Earth vulnerable to the Fire Knight. Earth cannot now move its Knight to open up protection for the Queen and has to move a pawn to provide an escape for its King. Water pushes forward with NA4a, taking the Queen and checking the King, but can do nothing to hinder Fire. However, Water skillfully keeps one step ahead of Air, as you will see with later pawn moves. Earth had to move P2c and K2b to push the Fire Knight and prevent a P1c attack from the Fire Queen and Rook, in the event of EP1c. This shows how a seemingly reckless opening can lure the opponent to a premature move that causes difficulties if each move is not carefully thought out.

*Example 2*
Fire Board playing widdershins.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P3c | P3c | P3c | P3c |
| *2* | N4c | P2c | QW1c+ | N2c |
| *3* | P2c | K2b | QW3axN | R3a |
| *4* | B2b | R3axQ | N4c | N4d |
| *5* | P2d | Q2a... | | |

A premature move for Water. The P3c opening prevents an N2d attack to 3b check. P2c is best moved after the Knight has moved from the back file. Here, Water moves P2c too early and loses its Knight. Earth and Fire are more cautious and position themselves for a stronger game.

*Example 3*
An opening where a Hoor defense, as in Example 3(a), or Counter-Hoor defense, as in Example 3(b), would have better been played.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | Q4c | NF2d | Q4c | NA2d |
| *2* | P2c | Q4c | P2c | Q4c |
| *3* | B3c | QxB | BF3cxQ | NA3bxP+ |
| *4* | QW4bxP | NF3bxP+ | K2b | NA2d |
| *5* | NE2d | P3c | BA4d | P1c |
| *6* | NE3b+... | | | |

If Water had not moved NF2d, Fire would have been able to continue its advance on Earth with NE2d and RE1b+. Earth must also anticipate this and either ignore Air's attack, especially if Water does not ignore the bait, and move N4c to cover the opponents' Queens and attacking Knight square, or not move the Knight, so that 1b is covered by two pieces. But if Water ignored the Queen opening, Earth would also move NA2d. However, this could be a disadvantage (see above example). Fire and Air must move P2c to make an escape for their Kings if the opponent Queens go to 1c of their respective angles, or if the opponent's Queen moves elsewhere to open a line for the Rook. FB3c covers P4b, leaves an opening for its King and attacks the opponent's Knight. FR1b instead of B3c is a bad move, as the opponent's Q4bxP immediately causes difficulty.

*Example 3(a)*
Hoor defense.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | Q4c | NF2d | Q4c | N4c |
| *2* | P2c | P3c | N2c | Q2c |
| *3* | B3c | QxB+ | N4d? | QF4bxP |
| *4* | K2b | QA4dxN | P2c | QxK++... |

A King capture in four moves. Air erred by N2c; the move should have been P2c.

*Example 3(b)*
Counter to Hoor defense.

Air must move P2c in the second move, and not N2c as in the above example, to counter the Hoor defense and create some form of equilibrium.

| | F | W | A | E |
|---|---|---|---|---|
| *2* | — | — | ... P2c | QA1c+ |
| *3* | B4d | R3a | K2b | QE4a |
| *4* | K2b | P4c | QE4bxP | P3c |
| *5* | BA4d... | | | |

In move 2, the Earth Queen checked the Air King to force the Air King to block its Bishop. Fire takes the opportunity to get its Bishop out to 4d instead of 3c and forces a Water Rook move, therefore not giving Water a chance to put further pressure on Fire. In move 4, the Fire King becomes more active, preventing a Water Knight attack. A Water pawn pushes forward, chasing the Fire Bishop. Air takes an exposed pawn, and Earth moves defensively, preventing a Fire Knight to E2d. In move 5, the Fire Bishop makes WP1b vulnerable to Water, causing another forced move. At this point there are many possibilities for middle-game play.

*Example 4*

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P1c | N4c | P2c | Q2c |
| *2* | N2c | QF1cxP+ | BF3c | NA2d |
| *3* | PxQ | RxP+ | P3c | NA3b+ |
| *4* | K2b | RF1d | K2b | NA1c |
| *5* | NW4cxN | PxN | R1a... | |

The move P1c is a vulnerable opening, but thanks to Air foreseeing a King capture with EQF4b, Fire escapes. Fire's foolish opening leaves Air vulnerable, but Air manages to escape from this unscarred.

### Water of Earth and Water of Fire Setting (KQ, N, R, B)

This opening play position provides a fluent defensive game in which you will find that, without good defense, an easy advantage can be obtained. But if the opposition plays well in defensive moves, the game can be long and difficult. Cooperation with one's ally is easy in this setting and is essential for a strong game. An early Earth Bishop to A2d would put pressure on FP4b and the Fire Rook, because the Water Bishop is on the same diagonal. The Fire Knight would have to respond, and eventually Earth and Water would get a Knight and pawn exchange for the loss of a Bishop. Fire can avoid this by moving P3c, which blocks the Water Bishop. Earth would then exchange a Bishop for a pawn. It may be a move you can attempt with an unsuspecting player, but not an experienced one. An early Knight move could be fatal for the Knight and

sacrifice a pawn unnecessarily. For example, if EN1c, the Fire Bishop would capture EP4b, and in Earth's next move the Rook would have to move to safety. The move N3c is just as futile, because the Knight is a valuable piece for middle- and endgame play and the Fire Bishop would immediately capture it.

*Example 1*
Earth Board playing widdershins.

| | E | F | W | A |
|---|---|---|---|---|
| *1* | P3c | P3c | P3c | P3c |
| *2* | P1c | P4c | B3b | Q1c |
| *3* | B3b | N4b | Q1c | B3b |
| *4* | P4c | B2c | P2c | P4c |
| *5* | N4b | P4d | P4c | N4b... |

An interesting variation, which shows caution by all players. The P3c opening opens up the Bishop diagonals and blocks your opponents' Bishops. In move 2, EP1c seems to be a defensive and restrictive move; nevertheless, the strong FP4c begins to open up for a future FN4b and advancing Rook's pawn. Water also opens defensively, and Air attacks. After AQ1c, the Air Queen can go on next move to E4c, attacking the Earth Knight, so Earth's next move (move 3) must be B3b. Meanwhile, Fire and Water are working at moving their pieces out into play, Water moving forward more aggressively with Q1c and Air forced to move B3b. Move 4 shows all angles progressing in positioning their pieces. At move 5, Fire moves P4d to prevent a Water Bishop from moving to E3d, which would have eventually threatened the Fire Rook and Knight, and Air's Queen, or a Water Bishop to W4c threatening the Air Rook. Air moves its Knight into play at A4b, then goes to either 3d or W4d if Water moves P3c to 4d. On move 6, Earth opens up its Bishop line of fire with P4d.

*Example 2*
Earth Board playing widdershins.

An example of allies working together, but is the loss of a Rook and Bishop worth one piece and a doubled pawn?

| | E | F | W | A |
|---|---|---|---|---|
| *1* | P3c | Q1c | P1c | Q1c |
| *2* | BA2d | P3c | Q3c | P3c |
| *3* | BA1cxQ | B3b | P2c | N1cxB |
| *4* | RA1cxN | P4c | QA4axB | P1cxR |
| *5* | P4c | P4d | QA4c | P1d |
| *6* | Q3a | B2c | QE4d | P3d |
| *7* | QA1dxP | BW4d+?... | | |

In order for Earth's attack to be successful, Water must be very careful to first block Fire and second to attack Air. Water ignores the Fire Queen's threat and restricts the Air Bishop's move instead by P1c. Air would have been better off to move P1c or 3c before its Queen moved. Fire gets the message and quickly moves with a P3c. It is characteristic of this play setting that Queens appear active in the opening. With only two pieces threatening A1c, Air decides there is no immediate threat, for it also has two covering pieces, Knight and pawn. Air therefore moves P3c, attempting to push the Earth Bishop away and open up its own lines. There seems to be little else it could do at this point. If the Air Bishop takes the Water Queen, it would only bring the Water Knight out into play and later make matters worse. Earth moves in with its attack, which initially looks weak and premature but eventually gains a piece. The Water Queen, however, is vulnerable to being chased around the board. The Fire Bishop move, however, was premature without backup and ineffectual unless planning to take the Queen.

*Example 3*
Fire Board playing widdershins. Queen opening ignored—Queen sacrifice.

*Example 3(a)*

| | F | W | A | E |
|---|---|---|---|---|
| *1* | Q1c | Q1c | Q1c | Q1c |
| *2* | P3c | QA4axB | BxQ | BA2d… |

This opening invokes a fluid effect. Each angle ignores the Queen threat, as in the opening play. The piece values of the Queen and Bishop are here considered equal; therefore, a simple Queen and Bishop exchange would be a wasted exercise with no significant gain. If the opening is ignored by all parties and Fire moves P3c in the second move, it will expose itself and its ally to exchanging their Bishops for Queens, but this sets off another chain reaction where all again lose Bishops and Queens. As mentioned earlier, a Queen and Bishop exchange is a wasted exercise.

A more stable opening is given in example 3(b), but here you must not completely duplicate your opponents' moves. The advantage lies with the angle that has the first move of each round.

*Example 3(b)*

| | F | W | A | E |
|---|---|---|---|---|
| *1* | Q1c | Q1c | Q1c | Q1c |
| *2* | P3c | P3c | P3c | P3c |
| *3* | B3b | B3b | B3b | B3b |
| *4* | P4c | P4c | P4c | P4c |
| *5* | P3d | P3d | P3d | P3d |
| *6* | N3c | N3c | N3c | N3c |
| *7* | NE4d | NA4b | NE4b | NF4d |
| *8* | QW4cxP | QA4cxP | B4cxQ | NA4cxB |
| *9* | QA4bxN | PxQ | R4a | B4a |
| *10* | P1c | BF4d... | | |

Quite an organized arrangement, but the version given above from move 7 shows that, if Water had followed suit in move 7, Air would have also been able to do so, and Water and Earth would have suffered. Instead, Water and Earth force a situation that could turn out even all 'round. Bishops may not take Queens because the Knight is covering the 4c squares. However, Earth and Air respond by making a Queen-Bishop exchange. The Fire Queen takes the Water Knight, the result of an oversight by Water. But Water has not been beaten yet. Watch the potentials from this point on and play the rest out by yourself. Have fun!

## Fire of Earth and Fire of Fire Setting (KN, Q, B, R)

This is a very exciting play setting which encourages early attacks and active openings; however, nothing ends up as it initially appears to be. Some very difficult games can be formed from this setting. You will see from the examples that an early Rook attack can open up your own Rook escape square. Bringing the Rook out too early can be dangerous. But this is one setting where the Rook will always play an important role in the opening. The Knights are restricted in opening moves and best left until later in this opening, and the Queens, although initially appearing weak, can be brought into useful play. They are still limited in their protectiveness, however, but as pieces of defense their role is functional. A better opening is given in example 3(b), where premature and failed Rook attacks shown in the first examples are not used.

*Example 1*
Fire Board playing widdershins.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | N2c | RF1d | N2c | RA1d |
| *2* | P4c | P4c | P4c | P4c |
| *3* | N4b? | B4b | RW1d | B4b |
| *4* | RE1d | N2c? | B4b | P2c |
| *5* | RE1c | P1c | R3a | K2b... |

Fire and Air attack early, pushing the opponents' Rooks out. However, the Rook move is limited because of P4c and N2c covering the center. Earth and Water must move P4c to prevent B3d, leaving two-to-one on the King-Knight's pawn, and also restricting their opponents' Knight moves. Air and Fire must also protect their Knights from B3d and also look at opening an escape route for their Rooks, as their opponents' P2b is not restricted from moving 2c. Fire's N4b is a questionable move and may cause restriction, but it does cover the Rook if it moves E1c. In move 4, WN2c prevents an R4d, but with the Earth Rook already on that line, a P2c may have been more effective.

*Example 1(a)*
Rook's Gambit declined.

| | F | W | A | E |
|---|---|---|---|---|
| *3* | B4b | P2c | B4b | P2c |
| *4* | P3c | B2b | P3c? | P4d |
| *5* | P4d | P4d | P4d | BA3d |
| *6* | BA1c... | | | |

If at move 3, Water and Earth move P2c before B4b and Fire and Air anticipate by B4b, the Rooks have a greater choice of escape squares. Then a pawn advance can take place to build up control of the central board. The Water Bishop moves 2b to help cover the center. However, what can Air do to escape the Earth Bishop attack? Move AN3a, or Fire Bishop to A1c? Water can prevent N3a by threatening the Air Rook. Air has to sacrifice its Knight. In move 4, Air should have moved B3c.

*Example 2*
Fire Board playing deosil.

| | F | E | A | W |
|---|---|---|---|---|
| *1* | P4c | P4c | P4c | P4c |
| *2* | Q2c | B4b | B4b | Q2c |
| *3* | RE1d | RA1d | B3c | P3c |
| *4* | B4b | P2c | Q2c | RF1d |
| *5* | R2a | B3c | R2a | N3b |
| *6* | Q4a... | | | |

An example where the Queen plays a more active role. P4c opens a Bishop to Rook attack, but a simple Q2c countermove prevents B4b, or later threatens the Bishop. If you are going to move to 4b, leave an escape square. The move P2c seems poor, because it blocks both Queen and Knight. A point needing mention is that an early Q2c defense would operate better in widdershins play.

*Example 3*
Fire Board playing widdershins.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P2c | P3c | P2c | Q2c |
| *2* | B2b | N3b | B2b | P4c |
| *3* | Q4c? | P4c...See (a) and (b) | | |

In this opening, the players ignore the obvious but futile early Rook attack. Allies are working together, but Fire and Air have a greater control of the central board. Some variations of this are:

*Example 3(a)*

| | F | W | A | E |
|---|---|---|---|---|
| *3* | — | — | ...BF3c | BW2d |
| *4* | P1c | BF4cxQ | R3a | BE4b |
| *5* | R3a | R3a | P3c | P3c |
| *6* | PxB... | | | |

The Air Bishop supports Fire by a threat to the Water Rook. This leaves the Water Rook trapped. Earth delays Air by a Bishop threat to the Air Rook. Fire can do very little to help as yet, and Water opens up an escape square for Rook. Air must move its Rook and so cannot follow through with a Bishop attack. The Earth Bishop then threatens the Fire Rook, forcing another move, and the Water Rook escapes capture. Fire gets a doubled pawn out of this exchange.

*Example 3(b)*

| | F | W | A | E |
|---|---|---|---|---|
| *3* | — | — | ...B3c | R4b |
| *4* | P1c | P3d | PW3dxP | P4d |
| *5* | QA3d | P3dxP | K2B | R4c |
| *6* | FQA1d... | | | |

If Earth had moved A1c instead of E4b, the Air King would finally trap the Earth Rook, unless Earth or Water could buy some time to move out of difficulty. Water is keen to open up its Rook line and advance its pawns. Air responds. Fire is not moving characteristically and seems bound up as of move 5, showing Earth and Water coming in strong. What would you do in move 6? FQA1d? In both examples (a) and (b), FQ4c has proven to be a questionable move.

## Air and Water Board Play Settings

### Earth of Air and Earth of Water Setting (KR, N, Q, B)

The variations of effective openings available for this setting appear limited. Bishop to opponent's 2d offers little because of a P3c defense, and until your opponent's Bishop has moved from 4a, the Knights and Queens are restricted in movement. P2c cannot be moved before a 3c or 1c as the King would immediately be exposed. An early Q1c will force your opponent's Bishop to your 2d and can cause a loss of the Bishop if your ally works well with you, or an early no-gain exchange. P1c advance has been found more effective towards middle game. If a player opens P3c, player 2 (player 4 if playing deosil) must open 3c as well to provide an escape for its Bishop, as player 1 can follow with Q1c. Mistakes are easy in this setting, exactness being needed. B3b instead of 3c seems necessary as the player preceding you (following you if playing deosil) can immediately go Q1c then on to your 4c, threatening your Knight.

Example 1 gives a strong opening and seems to be the best alternative for a conservative player, but for other players Example 3 may be more enjoyable.

*Example 1*

Water Board playing widdershins. Pawn March.

| | W | A | E | F |
|---|---|---|---|---|
| *1* | P3c | P3c | P3c | P3c |
| *2* | B3b | B3b | B3b | B3b |
| *3* | P2c | P2c | P2c | P2c |
| *4* | P1c | P1c | P1c | P1c |
| *5* | K2b | P1d | K2b | P1d |
| *6* | P2d | K2b | P2d | K2b... |

This opening appears conservative and initially safe for all players. Each player is well protected and positioned, ready for a long fight ahead.

*Example 1(a)*

| | W | A | E | F |
|---|---|---|---|---|
| *3* | P2c | P4c* | P2c | P2c |
| *4* | P1c | N4b | P1c...See examples 1(a)(i) and 1(a)(ii) | |

Air moves P4c, a bad move which may cost Air some pieces later. If Water had moved QF3d in move 3, the Air Bishop would have had to capture the Queen to prevent further difficulty.

*Example 1(a)(i)*

| | W | A | E | F |
|---|---|---|---|---|
| *4* | — | — | — | ...N1c? |
| *5* | B4c? | N2c | P1d | P2d? |
| *6* | B3b | P4d | PF4bxP... | |

Fire makes too many mistakes, which will weaken Fire and Air's positions for middle-game play. Water wastes two moves with B4c, but Earth comes on strong.

*Example 1(a)(ii)*

| | W | A | E | F |
|---|---|---|---|---|
| *4* | — | — | — | ...P1c |
| *5* | P4c | N2c | P3d | P4c |
| *6* | K2b | P1c | N3c | K2b |
| *7* | ... | | | |

If Fire had moved P1c and P4c, as in this example, Fire and Air would have had a stronger footing in further play. It would have also caused all the other players to reconsider their next moves. It is clear in this opening that bringing your Knight out too early can be inhibiting, but the following opening shows a different story.

*Example 2*

Air Board playing deosil.

| | A | W | F | E |
|---|---|---|---|---|
| *1* | P3c | Q3c? | P1c? | P3c |
| *2* | B3b | P4c | P3c | B3b |
| *3* | P4c | N4b | B2c | P4c |
| *4* | N4b | N2c | P4c | N4b |
| *5* | P4d? | QA4a? | P4d | PA4dxP |
| *6* | PxP | PF4dxP | PxP... | |

Water's pressure on the Air Bishop seems unnecessary, inasmuch as Air had already provided an escape. Earth did not follow up with the same move as Water so as to open up its lines for the Bishop. While Air and Fire bring in their 4d pawns to cover the center, Water sacrifices its Queen to hold Air up in its moves. Earth makes the exchange, but Air does not take the obvious course and moves the Queen to open up a second firing line, after first capturing an Earth pawn.

*Example 3*
Air Board playing widdershins.

| | **A** | **E** | **F** | **W** |
|---|---|---|---|---|
| *1* | Q1c | BA2d | P3c | Q1c |
| *2* | BW2d | P3c | Q1c | P3c |
| *3* | BW1cxQ | Q1c | B3b | NxB |
| *4* | P3c | BxQ | QxB | RxQ |
| *5* | NxB | P4c... | | |

An Air Queen attack starts the game, but may be a mistake for the first move, because Water can now pressure Air. Then Fire must move P3c to protect P4b. With a Water Queen attack following, a chain reaction sets in. The Air Bishop must move W2d because N3c, which opens up protection for Air, exposes the Knight to capture by the Earth Bishop. Earth must, in move 2, go P3c because of Bishop crossfire to P4b. Air must capture the Water Queen because there is nowhere to run, and the same for the Earth Bishop. However, Earth must first force a Fire move, to prevent the Fire Queen from taking the Water Bishop. In move 4, Air could have moved P4c to avoid a pawn loss from an eventual NxP. Then NxN and BxN, with both Air and Water losing Knights. Air moves P3c instead, so the Earth Bishop must immediately capture the Air Queen because it has nowhere to go. By the time move 5 is over, the Passives would have two Queens, one Bishop and one pawn, the Actives two Bishops and one Queen.

### Air of Air and Air of Water Setting (KB, Q, N, R)

This setting provides potential for many quick exchanges in the game opening. An early King attack can be allowed by P2c, which will prove to be a disadvantage if your ally does not back you up. For example, if in move 1, AP2c, Earth Knight to A2d, FP3c, WN2c, then in move 2 the Air King would move to 2b and save the day or move the Rook to W1d, in which case the Air Rook is lost (for example, 2 ARW1d NA3bxP+ FN2c WRF1d, 3 AK2b ENxAR. Or 2 AK2b EP3c FN2c WRF1d, 3 ARW1d). A P1c move only adds to the block on the Bishop and is subject to a Queen and Rook attack to check. A P4c seems of no particular value in the first moves. Early Rook captures as shown in example 1 below can be avoided as shown in example 2.

*Example 1*
Air Board playing widdershins. Knights Charge:

| | **A** | **E** | **F** | **W** |
|---|---|---|---|---|
| *1* | NW2d | N2c | RE1d | P1c? |
| *2* | NW3bxP+ | Q4c | N2c | K1b |
| *3* | Q4c | K2a | NxR | K2c? |
| *4* | QW1cxP | QxFP | RA4c | N4c |
| *5* | NW1axB+ | P4c? | RW3d | K1b |
| *6* | QA4c+ | QF2d | RW4d | KxN1a |
| *7* | RxK++... | | | |

Fire and Air start off aggressively. Earth tries to delay Fire's forward moves by threatening the Fire Rook and pawn. Fire ignores the pawn threat and attacks the Water Rook, knowing that Water's next move must be K1b. However, the Water King is not out of the heat yet, as you will see in moves 3 and 4. In move 4, if WP2b had taken the Air Queen on square W1c and immediately checked, then a King capture would have followed. Earth seems helpless because of an early N2c, but, in move 5, could have moved N4d instead of P4c and prevented the Fire Rook move. Air's discovered check was well done, with the help of the Fire Rook, forcing the Water King to 1b. If in move 5 the Earth Rook had sacrificed itself by RA1bxP+ this would have given Water King time to capture Fire Rook and move out to a free square.

If in move 3 Water Queen takes Knight instead of K2c, in move 5 Fire Rook would have had to go W3b, for example:

| | **A** | **E** | **F** | **W** |
|---|---|---|---|---|
| *5* | — | — | ...RW3b | K2a |
| *6* | QA4c | N4d | RW4bxP | K3a |

| | A | E | F | W |
|---|---|---|---|---|
| 7 | QF3d+ | NA2d | Q2c | K2a |
| 8 | K2a | RxP | RxQ+ | K3b |
| 9 | NxK+... | | | |

In move 5, the Water King cannot capture the Air Knight or Queen because they are covering each other; e.g., the Rook covers the Queen and the Queen covers the Knight. The move WP2b cannot capture the Queen because it will expose the King, and there is nothing Earth can do at this stage to restrict Fire. The Water Queen has nowhere to go: only the King can be moved, because the Knight covers a crucial 3a square. On move 6, the Air Queen must move away from the pawn's threat. Moves 7 and 8 show a probable direction of play. Water hoped an Earth to Air attack would hinder an immediate capture, but Air ignored the bait.

The following two examples show you a defense against the Knight's charge.

*Example 2*
Air Board playing deosil. Knight's Charge Defense, playing deosil.

| | A | W | F | E |
|---|---|---|---|---|
| 1 | NW2d | Q4c | N2c | NA2d |
| 2 | Q4c | RF1d | P3c | NA3bxP+ |
| 3 | K2a | K2a | N4d | NA2d |
| 4 | P2c | N2c | P2c | NA4cxQ? |
| 5 | RW1bxP | R3a | NxN | P2c |
| 6 | R4a | NxN | Q4c... | |

The Queen comes out to 4c so the King can move to 2a and cover any attack on 3b. Earth must put pressure on Air instead of Fire to save the Water Rook, because Air must be slowed down in its attack. Otherwise NW3bxP in move 2 or 3 would create a crossfire to the Water King and Rook. Fire continues threatening Water, but it does not hold back the threat to Air. The Earth Knight captures the Air Queen, which was not covered, and Air has to move its Rook rather than chase the Knight with its King. As you will see, the struggle continues from moves 4 to 6.

*Example 3*
Air Board playing widdershins. Knight's Charge defense, widdershins:

| | A | E | F | W |
|---|---|---|---|---|
| 1 | NW2d | NA2d | N2c | RF1d |
| 2 | Q4c | RA1bxP+ | Q4c | Q4c |
| 3 | K2a | R3a | QW4bxP | K2a... |

The Knight's charge opening is deflected comfortably by defense. However, Earth takes a pawn but fails a King capture. Fire and Air fail their King capture but obtain a pawn.

*Example 4*
Water Board playing deosil.

| | W | F | E | A |
|---|---|---|---|---|
| 1 | N4c | P2c | N4c | P2c |
| 2 | R3a | B4d | R3a | B4d |
| 3 | NE4d | P4c | NW4d | P4c |
| 4 | NA2d... | | | |

Although N4c covers your opponents' 2c, preventing a Knight to Rook threat, it allows your opponents' Bishops to come into play early in the game with a Knight chase. In move 2, Earth and Water must move R3a to avoid a pawn fork on the opponent's 2d. The Fire and Air Bishop's 4d moves prove annoying, although not difficult, since P3b is covered with Rooks to 3a. Fire and Air chase the Knights too hard, however, and return the threat to themselves with a Knight's forced move to their 2d, even as they do the same. See 4(a) below.

*Example 4(a)*

| | W | F | E | A |
|---|---|---|---|---|
| 4 | — | ...NE2d | NF2d | NW2d |
| 5 | RxP+ | K2b | RxP+ | KxR |
| 6 | NxAK++ | K3c... | | |

Water and Earth are one step ahead and capture the Air King, freezing Air's pieces. What Fire and Air should have done was:

*Example 4(b)*

| | W | F | E | A |
|---|---|---|---|---|
| *4* | — | ...P3c | NF2d | P3c... |

Earth Knight to opponent's 3b+ is a wasted move, since K2b leaves the Knight out on a limb. It will eventually end up at 3c, with Earth's pieces undeveloped and Fire and Air controlling the middle board.

*Example 5*
Water Board playing widdershins.

| | W | A | E | F |
|---|---|---|---|---|
| *1* | P3c | N2c | RA1d | P3c |
| *2* | N2c | R3a | P3c | P2c |
| *3* | Q4c | P3c | P2c | P2d |
| *4* | QF1c+ | P4c | P4c | K2b |
| *5* | R3a | P4d | P2d | RE1d... |

This opening was played with caution as the main factor. By move 6, all are into middle-game play with no casualties.

## Water of Air and Water of Water Setting (KQ, B, R, N)

Although a very difficult game for a clean opening, if played carefully this is an opening that is slow but which provides some solid play. If looking from an Air Board widdershins play perspective, P3c must not be your first move because of a vulnerable 2c square where your opponent's Earth Knight could go to your 2c and check, followed by his ally's Q1c or N1c. Your P1b cannot capture the Earth Knight because it will expose your King to immediate capture. As in most openings, P4c is vulnerable. Deosil play, however, shows a P3c move to be quite acceptable, because by the time the opponent you are facing gets his or her turn, your ally's Bishop is covering square 2c.

If you commence with a Queen opening, it pressures your opponent's Knight, but unless you play this carefully your pieces could wind up under pressure. For example, AQ1c would attract the Earth Knight to A3d. At your next turn, your Queen must go 3c to avoid NxQ, which would eventually leave you with a doubled pawn if your ally cannot move to help. Therefore, Q3c seems better as a first move.

Pawn advances provide a strong play in this setting, and a more defensive role for the Knight is advantageous.

*Example 1*
Water Board playing widdershins.

| | W | A | E | F |
|---|---|---|---|---|
| *1* | Q3c | NW3d | Q3c | N3c |
| *2* | P4c | NW4b | P1c | P1c |
| *3* | P1c | P1c | B1b | B1b |
| *4* | B1b | P4c | P2c | P4c |
| *5* | P2c | B1b | R2a | P2c |
| *6* | P2d | Q3c | N2b | P2d |
| *7* | N2b | BE4d | P2d | R2a |
| *8* | QxB | R2a | B3d | PxQ... |

Queen openings must be played very carefully to avoid being a liability. A WQ3c opening forces Air to move its Knight. The Air Knight counterattacks, but Water is not worried because its P1b is covered by two pieces, and a P4c will avoid a pawn capture and force the Air Knight to move again. Earth follows suit to its ally, but Fire retaliates by adding to Air's threat to Water. This results in a Knight hook (Air NW4b and Fire N3c), which restricts the amount of safe squares for Water. The first advance for all sides, although unsuccessful, establishes positions, so the Fire and Water Angles take Earth's lead and establish their Bishop diagonals. Air must delay B1b to avoid an Earth Knight move to A3d; Fire also advances P4c. So far the central board is covered from all angles, although Fire and Air have a slight advantage. In move 5, Water makes an escape square for its Knight and the other angles continue to position themselves. As you will see in moves 6 and 7, each player continues to bring his or her pieces out, positioning them with a small exchange in move eight. This opening leads to a long and interesting game.

*Example 2*
Air Board playing widdershins.

| | A | E | F | W |
|---|---|---|---|---|
| *1* | P1c | P1c | P1c | P1c |
| *2* | B1b | B1b | B1b | B1b |
| *3* | P3c | P4c | P2c | N3c |
| *4* | P4c | Q3c? | N2b | P2c |
| *5* | BE4d | BF4d? | P3c | K2a |
| *6* | P2c | BE1b | P2d | P2d |
| *7* | N2b | P2c... | | |

This Pawn opening allows each player to open up Bishop diagonals and advance their pieces. Once AP3c, the Earth Knight would have moved 2c+, but now that the Air Bishop is in 2b, this would be futile. EQ3c inhibits Earth's forward march and is therefore a questionable move. In move five, the Air Bishop makes a play for the Water Knight, so Earth reciprocates, but against Fire—a foolish gesture, because P3c is not blocked. Water cannot move its Knight because of a discovered check, so moves the King instead. The strong advance of Air and Fire pawns could lead to a strong game on their part. In move 7, although the Fire Bishop could move W4d so that both Bishops threaten both Water and Earth, a Water Knight move brings danger to Air King by a Water or Earth NA2c, King and Rook fork. Then in move 8, the Water King cannot capture the Fire Bishop because of Air Bishop cover. Water can bide its time, and P3c solves that problem, trapping the Fire Bishop.

Therefore, a follow-through with the Fire Bishop is not advisable; FP4c to 4d is a better move. In Air's turn, it would have to be 4d, opening up the Fire Bishop line to A3b to add additional cover to the pin in the fork, although a K1b would have done just as well.

*Example 3*
Air Board playing widdershins.

| | A | E | F | W |
|---|---|---|---|---|
| *1* | P1c | P1c | P1c | P1c |
| *2* | B1b | B1b | B1b | B1b |
| *3* | P4c | P4c | P4c | P4c |
| *4* | K2a | N3c | P2c? | N3c |
| *5* | P3c | BF4d+ | Q3c | B3d |
| *6* | NxB | NF4b | K2b | PxN... |

This is another version of a Bishop diagonal opening. In move 3, P4c seems best because a Bishop to the opponent's 4d would only have to retreat, and a P4c prevents a Knight to 3d. In move 4, the Earth and Water Knights must move instead of pawns because of a possible Knight pin. Move 5 sees the Earth Bishop lineup and Fire attack, so the Air Knight must capture the Earth Bishop. The move FP2c turned out at this point not to be so good, because Water and Earth were still positioned to move and threaten Fire.

*Example 4*
Water Board playing deosil. Rose of Air.

| | W | F | E | A |
|---|---|---|---|---|
| *1* | P3c | P3c | P3c | P3c |
| *2* | B3b | B3b | B3b | B3b |
| *3* | P2c | P2c | P2c | P2c |
| *4* | N2b | N2b | N2b | N2b |
| *5* | P2d | P2d | P2d | P2d... |

The P3c opening is no danger in deosil play because, by the time the player to the right of you gets his turn, your ally's Bishop covers your 2c square. If in move 2, Water had moved B4c, Air still would have had to move B3b to get a free square for the Rook, but 4c is a bad move because Water would eventually suffer a check. B3b prevents N2c+. P2c opens up a route for the Knight, and P2d keeps the opponents' Knight or Bishop away from their 4c. The pattern on the board formed by the pieces and pawns resembles a flower. The opening provides for an interesting but tricky game.

## Fire of Air and Fire of Water Setting (KN, R, B, Q)

This setting is another difficult one for successful opening variations. P2c and P4c in succession would invoke a check from the opponent's Queen on your 3c, then a possible Knight loss, because only one piece at a time can be moved from the Throne Square. If your opponent threatens your Queen with N2c, it would be wise to go 2c instead of 4c; otherwise you would get something like example 1(b). The play from this setting is restrictive, showing the type of restriction one would assume for Fire in a Water element, but not so in an Air element. However, notice the play examples on the Air Board, which operate a little quicker but still have to be carefully thought out to prevent disorder among the pieces.

*Example 1*
Water Board playing widdershins.

*Example 1(a)*

| | **W** | **A** | **E** | **F** |
|---|---|---|---|---|
| *1* | P2c | N2c? | Q2c | P2c |
| *2* | B2b | P4c | P4c | P3c |
| *3* | P3c | B4b | B4b | Q4c |
| *4* | P4c | B3c | P3c | N3b |
| *5* | N3b | N3a | P4d | QW4b |
| *6* | P2d | Q2c | BA1d | P2d |
| *7* | Q2c | P1c | N3b | PW4cxP |
| *8* | QxP | BW1d | N2d | QW2bxB |
| *9* | RxQ | BW3bxN... | | |

Water opens to free its Bishop. Air threatens Earth with its Knight, but this could be premature because it limits its own Queen's escape. In move 2, Air has to go P3c because P4c would cause the Water Queen to move to F3c+. The Fire Bishop to 2b would leave P4b unprotected. Move 3 brings the pieces out, and the Fire Queen to 4c threatens WP4B while moving the Fire Queen away from the Earth Bishop's attack. Moves 4–5 show an effort by all the players to position their pieces, advancing to take an advantage on moves 6 and 7. Air takes more pressure from Water and Earth, and Fire comes to the rescue and turns the advantage to Fire and Air.

*Example 2*
Water Board playing widdershins.

| | **W** | **A** | **E** | **F** |
|---|---|---|---|---|
| *1* | N2c | Q2c | N2c | Q2c |
| *2* | P4c | P1c | P4c | P1c |
| *3* | P3c | P4c | P3c | P4c |
| *4* | P1c | P3c | P1c | P3c |

*Example 2(a)*

| | **W** | **A** | **E** | **F** |
|---|---|---|---|---|
| *5* | P4d | PxP | P4d | PxP |
| *6* | PxP | BW3d | PxP | BE3d... |

*Example 2(b)*

| | **W** | **A** | **E** | **F** |
|---|---|---|---|---|
| *5* | K1b | P4d | PxP | N3b |
| *6* | R1a | PxP | BA3d | BE3d |
| *7* | P3d | K1b | N3a | N2d... |

This opening shows how the Queens gain in strength if the Knight opens. An early Knight and Queen opening limits pawn movement, which may leave you at a loss for moves. Move 3 for Water or Earth, although tempting, should not be Bishop to the opponent's 3d, because the Bishop will eventually be lost; e.g., 3 BF3d* P4c P4d P4c, 4 R3a B4b Q4c PxB. So here Water and Earth move P3c in move 3. In example 2(a), P3d in move 5 would be alternately a restrictive move, so Water and Earth move P4d. That too was not good, however, because the Knights get into strife by move 7; the Queen's defense is too strong and pins the Knights. In example 4(b), all players escape from early strife and the game can continue with no early handicaps. Water missed a chance in move 7 to effect an exchange that may have given Earth and Water points up with a BF4cxP, because the Earth Bishop would have followed through after the Fire Queen captured the Water Bishop.

*Example 3*
Air Board playing deosil.

In move 1, if players one and three open P4c, player four is advised also to open P4c; otherwise you may get something like this:

*Example 3(a)*

| | **A** | **W** | **F** | **E** |
|---|---|---|---|---|
| *1* | P4c | P2c* | P4c | P2c* |
| *2* | BF2d | B2b? | B4b | Q4c |
| *3* | BxQ | P3c | B3c... | |

P2c allowed the Air Bishop to move to F2d, threatening the Water Queen. Water assumed that, when moving its Bishop from the back line, the remaining Rook cover would be satisfactory. Not so. FB4b doubles the attack. The Earth Queen moves out to a pawn cover, threatening the Fire Bishop. ABxWQ is safe because the Water Rook will be lost if Water reciprocates. The Fire Bishop moves away from the Earth Queen threat.

*Example 3(b)*
Defense against P4c opening.

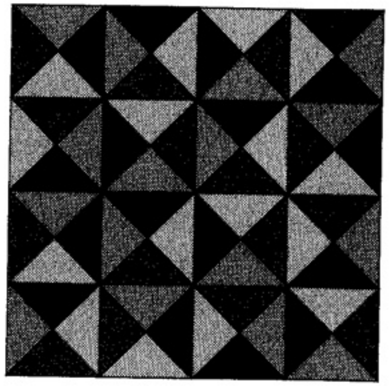
| | **A** | **W** | **F** | **E** |
|---|---|---|---|---|
| *1* | P4c | P4c | P4c | P4c |
| *2* | B4b | Q2c | B4b | Q2c |
| *3* | B3c | P3c | B3c | P3c... |

*Example 4*
Air Board playing deosil.

| | **A** | **W** | **F** | **E** |
|---|---|---|---|---|
| *1* | P4c | P4c | P4c | P4c |
| *2* | B4b | B4b | B4b | B4b |
| *3* | P3c | Q2c | B3c | Q2c |
| *4* | B3a | P3c | P2c | P3c |
| *5* | P2c | N3b | P1c | N3b |
| *6* | N3b... | | | |

By move 3, the defense (Water and Earth) must not move P3c; otherwise Air will move P3d, then EB3a, FP3d, WB3a, and then Air Bishop takes Queen, EP2c and Fire Bishop takes Queen. So Earth and Water must move Q2c. Thereafter, all players position their pieces for a strong game.

Experiment with openings and see what you can come up with.



# Middle-Game and Endgame

Enochian Chess middle- and endgame play can be as complex as opening play, if not more so. Middle-game play directly follows the opening. It is where strategical patterns of moves are made to obtain an advantage over your opponents. Piece value can change depending on players and the opening game, but players must always try to preserve pieces and pawns that may be of value in the endgame. Within the opening, middle-game and endgame play combinations are also used. Combinations are considered variations or groups of variations of moves that force opponents' moves with the objective of obtaining an advantage. Combinations usually require a piece or pawn sacrifice.

In the middle-game, players must build up their attack power while at the same time creating a well-defended King. Enochian chess players will find it difficult, as is not so much the case in conventional chess, to make successful attacks and capture a King if the opponents are working well together, even if the player's own ally is working well with him or her, which is essential in most cases. You always have to watch your back. Unlike ordinary chess, there are enemy forces coming up from behind you as well as in front of you, and the odds can turn against you very quickly. Try not to sacrifice too many pieces, as you only have four pieces and four pawns to work with. Your ally cannot always be there to help. Always keep your pieces and pawns in touch with each other as well as with your ally's pieces and pawns to ensure that cover or support is always near.

Try not to move automatically without reflection. Even if you have previously worked out your next move, check the board again for hidden threats; look ahead to sequences of moves. Do not abandon control of the center to your adversary or give up open lines. Seize them and hold them. Moves that require a hasty retreat are a waste of time, so work toward realizable plans in your game; don't just make what seems to be the best move at the time. Keep enemy pawns blockaded to prevent an advancing line. Create weaknesses in your opponents' play without weakening your own position; then follow through with an attack. Make pawn sacrifices only if it creates a disadvantage for your opponent, because pawns are valuable in the endgame. They are a force to be reckoned with if they are used well in middle-game play.

Endgame (or ending) play is the phase which follows the middle-game. Endgames are when the play results in a forced win, draw, withdrawal or stalemate. The character of endgames is such that there are few rather than many pieces/pawns present, and they can be quite unique in their combinations, depending on the expertise (or luck) of the players. To play a good endgame shows great composing skill on the part of the player. Endgames are strategically different from middle-games: patience is required for very careful analysis of the strategic value of each move. A pawn may have just as much value as a piece. Because of a limited number of pieces and pawns available, or because some of your remaining pieces are blocked, you may have to move from a good position to a bad one. The defense may also try for a stalemate or a draw, defeating the purpose of a win.

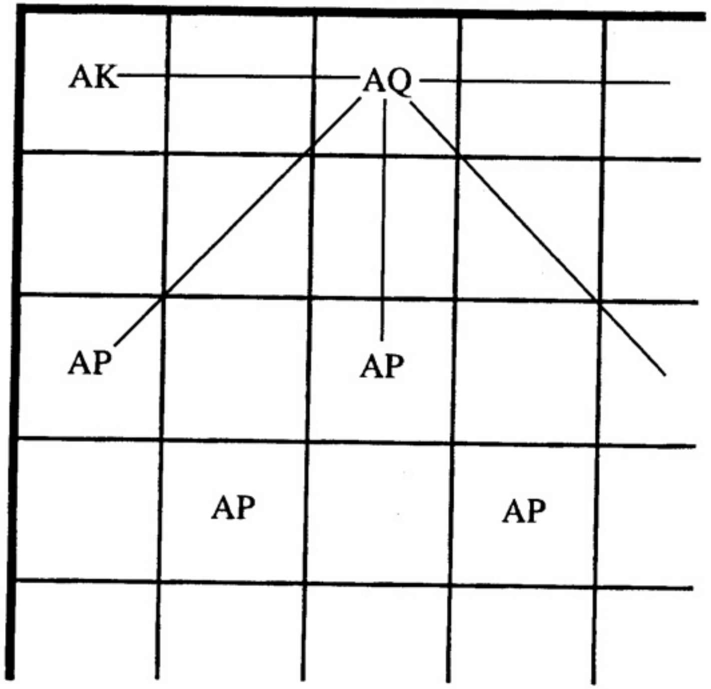


Figure 37—Queen's Defense
Air Angle, Fire of Fire setting
The Air Queen covers squares 1c and 3c

Some interesting patterns form in endgames; however, they are relative to the pieces left playing. The Queen is usually of little value in the endgame accept as a defense, as for example in figure 37 above.

If two allied Queens remain, they can, if carefully played, work together and become stronger than a single opponent's Knight. In figure 38, on the following page, a Queens' fork prevents any movement from the Knight without its being captured. Therefore, in this instance, allowing your Knight to work from the outer squares of a board rather than from the center handicaps you if two opponent Queens are still operating.

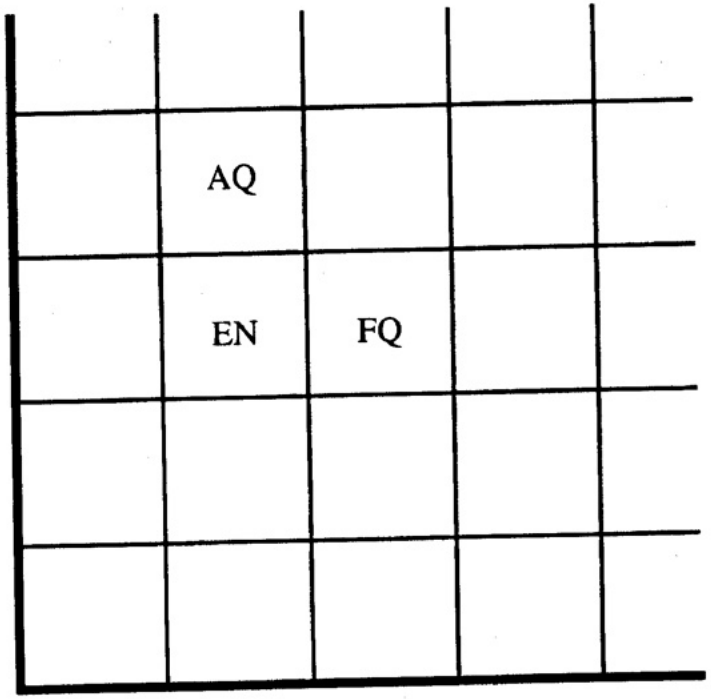


FIGURE 38—QUEENS' FORK
THE KNIGHT CANNOT MOVE TO ANY SQUARE THAT IS NOT COVERED BY EITHER THE AIR QUEEN OR FIRE QUEEN

Try to use your King more as an active piece in endgame play: the King can be used defensively and aggressively, as you can see in some of the following examples.

*Example 1*
Earth Board, Water of Earth setting, playing widdershins.

| | E | F | W | A |
|---|---|---|---|---|
| 1 | P3c | P3c | P3c | P3c |
| 2 | P1c | P4c | B3b | Q1c |
| 3 | B3b | N4b | Q1c | B3b |
| 4 | P4c | B2c | P2c | P4c |
| 5 | N4b | P4d | P4c | N4b |
| 6 | P3d | NE4d | PF4dxP | P4d? |
| 7 | PA4dxP | P3d | K2b | P3d |
| 8 | N2c | Q3c | P2d | B2c |
| 9 | NxN | P1c | QA4a | PxN |
| 10 | B4a | PW4c | B2c | N3d |
| 11 | BA2d | B3d | RF1d | BxWQ |
| 12 | PF4c | R2a | PxAB | RxWP |
| 13 | PF3dxFB | K1b | N4b | Q3c |
| 14 | BF4b | R1a | K3a | QW1d |
| 15 | BF3cxQ | K2a | BxAQ | RxWB |
| 16 | BW4a | K3b | K2a | RA3a |

*Example 1(a)*

| | E | F | W | A |
|---|---|---|---|---|
| 17 | RF2c | R2a | K1a | NE4a |
| 18 | PW4d | K3a | P3d | RE2c |
| 19 | K2a | PW3c | PA4c | RE2bxP+? |
| 20 | K3a | K3b | N3d | PE3d |
| 21 | KxN | R4a | NA3b+ | K2a |
| 22 | RE3dxP | K2a | P1c | RE2a+ |
| 23 | RE3a | R4dxP+ | NA2d | RE2c |
| 24 | K3b | RW4dxP | NA1bxP | RF3b |
| 25 | BW2c | K1b | PA3c | P2c |
| 26 | PF2d | RF4c+ | NA2d | RF3c |
| 27 | K2b | K2c? | RW2a | K3a |
| 28 | PF1c[†] | K3b | NE4d | R2c |
| 29 | RxFR | KxR | NW4c+ | RW4b |
| 30 | RW4a | Resigns | R2b | Resigns |

[†] Pawn promoted to a Rook.

Refer to the Water of Earth opening, example 1, page 135, for commentary on moves 1 to 5. In move 6, Earth threatens the Fire Knight, which must move. The Fire Knight goes to E4d, knowing that any Water pawn advance would be counter checked by Air,

Air Water

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| AK | | AR | WQ | | | WP | |
| AP | AP | | AN | WP | | WK | WN |
| AQ | AB | | | | WP | WB | WR |
| | | | EP | | | | |
| | | | AP | WP | FP | | |
| ER | EB | | EP | | FQ | FB | FP |
| | EP | | | | | FP | |
| EQ<br>EK | | EP | | | FR | | FK |

Earth Fire

FIGURE 39—PIECE POSITIONS AT MOVE 9 IN EXAMPLE 1

leaving F3d free for advancing forces. Water opens up the back ranks by taking a Fire pawn. Air also opens its ranks, but leaves its pawn vulnerable, as shown in move 7, EPxAP, covered by a Bishop and a Knight. Fire ignores the Water pawn and moves its Rook's pawn forward. Water must not move P3d because of a subsequent Air Bishop check to the Water King. Water also cannot move B4c, pinning the Air Rook and threatening the Air Knight, because the Fire Knight covers W4c. The Water King therefore comes forward to add cover to the Queen. The Air pawn ignores possible capture by the Earth pawn and goes forward as bigger bait. As you can see, in only two rounds of the game since opening play, all players keep the pressure on each other to prevent a sound attack from being established.

The pawn triangle in the center holds quite strongly—two Earth pawns with one Water pawn at the point of the triangle. But if the Earth Knight were to take the Fire Knight, the Air pawn would have to take the Earth Knight, filling the center of the triangle and pinning both the Earth and Water pawns, although it would be a floating pawn itself if the Air Bishop's cover were removed.

By move 9, the Fire pawn sitting on 3d has been a handicap to Water, preventing Knight and Bishop movement. Water tries to give Air a choice of pieces to capture in order to save the Earth Knight, but Air ignores the bait and makes the pin in the triangle. This could cost Water, so Earth adds a threat with its Bishop, although this puts the Bishop under threat also. Watch how this struggle is played out.

By move 14, Fire is in trouble. If Fire moves P2c, a checkmate follows in two moves. The only other piece that can be moved is the Rook, making way for the King. Water and Earth are safe, and Air is poorly positioned. Up to this point, Fire and Air have not played well. Water, however, has nowhere to move while waiting for Earth to remove the Fire Queen, which is playing a key role, so Water must make a miscellaneous move with the King; any other move would put Water in jeopardy.

At this point, Water and Earth are up by one piece and one pawn.

All players made mistakes in this game, the greatest of which was failing to watch their backs. In any game where allies concentrate too much on one opponent, there is a danger that the other opponent will sneak up from behind. In move 15, if Fire had counterattacked by capturing the Earth Bishop with its pawn, a quick Fire King capture would have followed: both the Earth and Water Rooks would have been lined up together with the Water Knight on the Fire pawn on 1c. Move 16 sees the Fire King play as an aggressor, preventing Water and Earth from moving in.

By move 18 in example 1(a), Earth and Water are finding a Fire King capture difficult. Pawns are cleverly used by all players to hold an advantage. In move 19, Air overlooked a King fork and could lose a Knight. The Water Knight moved out to put some pressure on Air, since Air was hindering effective

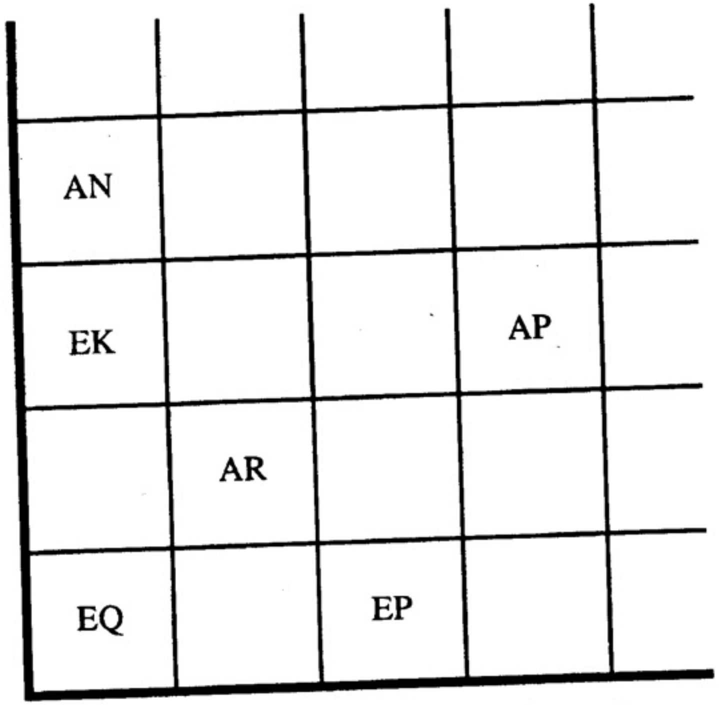


FIGURE 40—EARTH KING FORK IN EARTH ANGLE

Earth moves. Fire and Air turn the attack in their favor on moves 22 and 23. However, this turns again against Air, who miscalculated his or her attack on the Earth King and left itself with a King fork, as shown in figure 40.

However, the Fire Rook comes to the rescue, again changing the advantage. This is an example of how a turn of events can occur in this game, with the input from two additional players. But the struggle does not end at move 23, for endgame play makes more free squares available for maneuvering and leaves all players working for an advantage. Having more free squares to choose from can make players careless, whereas in fact which square you position each piece on can be crucial to the success of your game.

Another point to note here is the Earth Queen, which has not moved once in the whole game, yet even unmoved plays a key defensive role for Earth in the endgame. The Rooks play a strong role in the endgame providing you can keep them free from being pinned in, as the Water Rook was for most of this game.

Earth's move in move 27 might have been Q3c to protect the Earth King and also threaten the Air Rook, but Earth moved its King instead. In move 28, Earth exchanges a pawn for another Rook, giving Earth and Water a further advantage. Move 29 brings a Knight fork to the Fire Knight and Air Rook. Air chooses to save its Rook, but move 30 brings the newly exchanged Earth Rook into play, combining with the Water Rook to threaten the Air Rook, which has nowhere to go. Air and Fire resign.

In example 1(b), given below, in move 17, Earth moves BF3c instead of RF2c, and Fire retaliates with PxB, but Earth and Water still win because Fire and Air erred early in the game and lost too many pieces. However, in the next few moves, Air certainly tries hard to change the odds.

*Example 1(b)*

| | **E** | **F** | **W** | **A** |
|---|---|---|---|---|
| *17* | BF3c | PxB | RF1cxP | R3b+ |
| *18* | RF3cxP+ | K2b | K1a | NA4b |
| *19* | RF2c+ | K3b | RF1axR | NW1c |
| *20* | Q3a | K4b | RW3a | P1c |
| *21* | K1b | K3b | NF1c+ | RE4c |
| *22* | P2c | K4a | P3d | RE4b+ |
| *23* | K2a | PW3dxP | K2b | NA4b |
| *24* | P2d+ | KE2d | R2dxP | N2c |
| *25* | RE3b | Withdraws | R1d+ | K1b |
| *26* | R4bxR | Air Retires | | |

On move 23, Fire attempts to create a bare King by sacrificing its last pawn. In so doing, Fire can withdraw and leave its moves to Air, who has more pieces in play, thereby giving Air an advantage. Earth anticipates this and pulls its Rook away from the Fire angle in move 25 to reinforce its own forces. With ally cooperation, Water and Earth double-team Air. This does not give Air a chance to get going with its extra moves received from

Fire, and the Air Rook is captured. Air retires, conceding defeat. Once the Rook is captured, the odds are heavily against it; for example, one Knight against two Rooks, a Knight and a Queen.

*Example 2*
Fire Board, Fire of Fire setting, playing widdershins.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P2c | P3c | P2c | Q2c |
| *2* | B2b | N3b | B2b | P4c |
| *3* | Q4c? | P4c | BF3c | BW2d |
| *4* | P1c | BF4cxQ | R3a | BE4b |
| *5* | R3a | R3a | P3c | P3c |
| *6* | PxB | N2d | R4a | N3b |
| *7* | P2d | P4d | P3d | B3a |
| *8* | N2c | Q2c | N3b | Q2a |
| *9* | PW4b? | R3b | BA3c | P2c |
| *10* | P1d | NxB | P4c | B1c |
| *11* | BA3cxN | PA4d | P1c | R3a |
| *12* | BA2b | P3d* | P1d | BF4cxP |
| *13* | RW2cxQ | K2a | RW1d | Q4a |
| *14* | RW4c? | P2c | RA4a | QA3c+ |
| *15* | BxQ | PxB | N1c | N2d |
| *16* | K2b | K2b | NE4b | P3d |
| *17* | NW4a+ | K2a | NA3cxP | PF4bxP |
| *18* | NW3c+ | K1a | NW2d... | |

*Example 2(a)*

| | F | W | A | E |
|---|---|---|---|---|
| *18* | — | — | — | ...BW4bxFP |
| *19* | PxB | R2b | NW1bxP | NF3a |
| *20* | K3b | R1bxN | RxR+ | RF3c+ |
| *21* | K4bxP | KxR | PE4a | RF4cxR |
| *22* | NxWK | Captured; | P2d | NF2c+ |
| *23* | K4c | Frozen | PE4b | RW4bxFP |
| *24* | NW3c | Pieces | K1b | RW2b |
| *25* | KE4d | | Q2c | NW4c+ |
| *26* | KE4cxP | | PE3a | NF4c+ |
| *27* | KA2d | | PE3b | RF2c |
| *28* | NF4d | | QE4b | RF2b |
| *29* | NE3c | | PE2b+ | Resigns |

See commentary on moves 1–6 in opening play example 3(a), Fire of Fire, page 140.

After move 6, all pieces have reached middle-game play. Water immediately attacks with its Knight, but it is not a move that has much follow-through, since Air just casually moves its Rook back to 4a. Earth and Fire concentrate on positioning their pieces. Fire and Air forces advance on move 7. Water ignores Fire's threat, but Earth must retreat. Earth looks bottled up and could lose its Rook if it does not move fast. Water is prevented from moving to PA4d, which would block the Air Bishop, because of the threat to the Water Rook by a Fire pawn advance in move 9. However, due to the Air Bishop's threat to the Earth Rook, the Water Knight must capture the Air Bishop in move 10. Fire has underestimated the Water Rook's move and now cannot move an advanced pawn to capture a Water pawn because it will expose the Fire Knight. In move 9, Fire should have gone NW4c instead of PW4b, as this would have enabled it to carry through its Earth Rook capture.

Air and Fire have a double play in their moves; however, a simple EP2c would have prevented the Air Rook from storming across the board after the Bishop/Night/pawn exchange to line up the Earth King's pawn. Air therefore chooses not to capture the Water Knight with its pawn, causing a doubled pawn, and leaves the capture to the Fire Bishop. In the meantime, Earth makes an opening for its Rook. On move 11, Water links its outside pawn up with an Earth pawn to block the Fire Bishop's line of movement, and so the Fire Bishop is threatened in move 12.

Air uses its Queen very well by positioning its pawns so that the Queen covers two back pawns by a fork. WP3d was a bad move because it immediately exposed the Water Queen. The Queen was protected only by P1b, which could not be moved because it would expose the Water King to the Air Rook. So

Air Water

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| AK | AQ | | AR | | | WP | WK |
| | | | | AN | WP | | |
| | AP | | AP | WP | FN | WR | |
| AP | | AP | | | FR | FP | |
| | | EP | | | | | FP |
| ER | | | | EB | | | |
| | | EP | EN | EP | | FK | |
| EK | EP | | | | | | |

Earth Fire

FIGURE 41—MOVE 18 IN EXAMPLE 2, EARTH TO MOVE

always remember not to place additional pressure on a pinned piece or pawn. The Water Knight must go to 2a; otherwise it would give Fire time to advance its Knight.

In move 13, Earth's move proves crucial to Water. Was Q4a right? By move 14, the tables have turned. Both the Fire and Air Rooks must run, and the Air King is in check. The Fire Bishop must capture the Earth Queen. The Water pawn then captures the Fire Bishop, leaving a Water pawn strategically placed, preventing the move AN2d and limiting the Air King's escape squares. Fire could have hindered this earlier by moving its Rook to F3c, but moving F3c after EN2d is foolish. Water is limited by move 16; any move could be costly. Fire is also limited, so move 17 could also be costly for Fire. However, Fire sees the opportunity to check Water, thereby hindering any forward pawn movement. The Air Knight maneuvers, capturing a Water pawn on the way, so that three pieces are eventually threatening the pinned Water pawn that protects the Water King.

Air Water

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | | | | | |
| AK | | | | | WP | | |
| | | | AP | WP | | | |
| | FK | AP | | | | | |
| | AQ | | | | | | |
| AP | | FN | | EN | | | |
| | AP | EP | | | | ER | |
| EK | EP | | | | | | |

Earth Fire

FIGURE 42—FINAL POSITION IN EXAMPLE 2(A)

Earth has to sacrifice a Bishop to buy time for Water, then tries to check the Fire King. This enables the Water King to capture the Air Rook (Kings can move into check if already in check) and the advantage is again turned, costing Air and Fire both Rooks. But is the cost worth it for the loss of the Water King? With the King's capture, Water is out of the game, and all Water pieces still standing on the board remain there as frozen pieces. Earth moves to force the Fire King into a drawn game, because if only two players were playing, Air would not get Fire's moves and the Fire King would remain on the board as a frozen piece. However, Fire is a bit too clever to lose its last piece and uses its King aggressively.

Moves 24–29 see Fire and Air very carefully closing ranks on the Earth King. If Earth had concentrated more on the Fire Knight and capturing Air pawns, rather than making futile checks to the Fire King, there might have been a difference in the endgame. But with Air having a full complement of pawns advancing on the Earth King, a victory is inevitable. If Earth had brought its Rook and Knight back to its King's defense and advanced the pawns to the other side of the board for exchange, the game could have been made difficult for Air and Fire.

*Example 2b*
If Earth moves NF3a in move 18 instead of BW4b.

| | **F** | **W** | **A** | **E** |
|---|---|---|---|---|
| *18* | — | — | — | ...NF3a |
| *19* | NW1bxP | RxN | RxR+ | B2d |
| *20* | RW2cxP? | K1bxAR | NxWK++ | RF2c+ |
| *21* | K3b | Captured | NW2d | RF1c |
| *22* | K2a | | NW4c | K2b |
| *23* | PW3b | | PE4a | K1c |
| *24* | PW2b | | P2d | BF4c+ |
| *25* | K2b | | NxB | RxN |
| *26* | PW1b# | | PE4b | NF2c? |
| *27* | QW3b | | PE3a | P2d |
| *28* | K1b | | Q2c | K2c |
| *29* | QF2d | | P4d | P1c |
| *30* | QF4bxP+ | | PF4d | RxQ+ |
| *31* | K2cxN | | PF2a | RW4d |
| *32* | RF3c | | PE1a | RW4a |
| *33* | RE3c+ | | PE3b | K1d |
| *34* | RE4cxP | | QE4b | RW1a+A |
| *35* | RE3c | | K1b | RW1b+F |
| *36* | K1c | | PE2b | RW2b+A |
| *37* | RE1cxP+ | | K2c | KF4b |
| *38* | RE2c | | QE2dxP? | K3d |
| *39* | RE3c+ | | QE4b | KF4d |
| *40* | RF4c | | K2d | KA4d |
| *41* | PW4a | | QA2c | Retires |

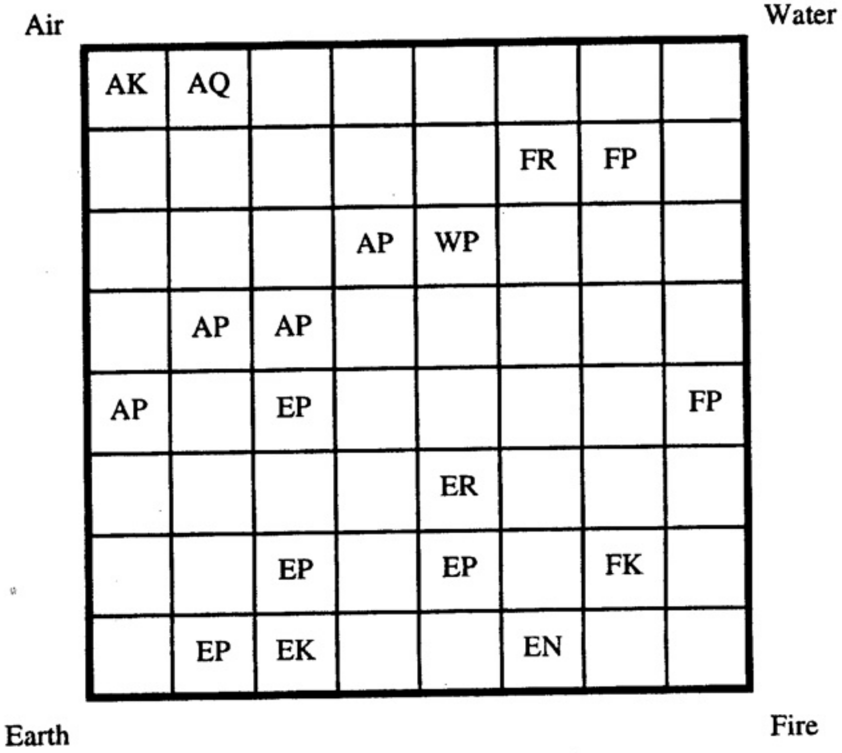
Instead of sacrificing the Earth Bishop, the Earth Knight moves forward and limits the Fire King's free squares. Fire ignores this and follows through on the attack on Water. The Water Rook captures the Fire Knight, and the Air Rook follows through, capturing the Water Rook and checking the Water King. The Earth Bishop makes way for the Earth Rook. Fire must be careful here because Earth looks as if it will be able to buy more time, as seen in move 20, where Water moves into check and exercises Rule 8.6. Fire is unable to capture the Water King because its own King will be in check on the next move. This would have given the Water King time, but because of the positions of the Fire pawns, the Water King will still have been lost. The Water King therefore captures a Rook on the way out to lessen the odds against Earth. The remaining Water pawn becomes a frozen piece.

Fire did not watch its back while in the heat of battle, and in move 22 it looks as if Fire will lose a pawn—or even its King, unless it moves K2a, which it does. The Air Knight then comes to the rescue and forks a Fire pawn and the F4c square to prevent an Earth Bishop check. The Earth King moves to a safer position pending an Air pawn advance.

By move 24, Earth's pieces are limited, so Earth checks with its Bishop in the hope that the Air Knight will retaliate, thus effecting an exchange. If the Air Knight does not respond, the Earth King will be lost.

In move 25 (see fig. 43 on next page), the Earth Rook captures the Air Knight (which captured the Earth Bishop) instead of the capture being made by the Earth Knight. Otherwise, the Earth Rook would be vulnerable to the Fire King. Move 26 promotes a Fire pawn to a Queen (two pawns were left, so the Queen's pawn must be exchanged for a Queen).

Earth attempts to position the King so as to capture an advancing Air pawn in order to prevent its promotion. As no pawn promotion can occur until one of the four Air pawns has been lost, Air must first tempt Earth into capturing a pawn. Earth ignores this, but this may be a mistake. By move 30, Fire has built up pressure on the Earth pawn on F4b. The exchange that could follow would decide the game in Fire and Air's favor



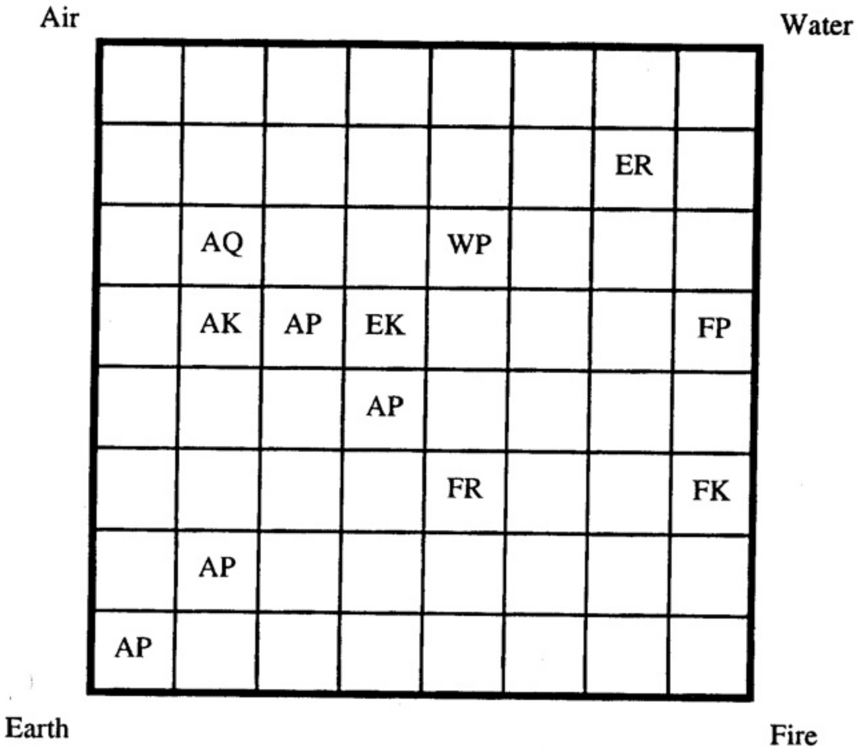
| | | | | | | | |
|---|---|---|---|---|---|---|---|
| AK | AQ | | | | | | |
| | | | | | FR | FP | |
| | | | AP | WP | | | |
| | AP | AP | | | | | |
| AP | | EP | | | | | FP |
| | | | | ER | | | |
| | | EP | | EP | | FK | |
| | EP | EK | | | EN | | |

FIGURE 43—MOVE 25, EXAMPLE 2(B), EARTH TO MOVE

if Earth retaliates. Air also adds a pawn threat to the Earth Rook, which also forces Earth's decision.

Earth lost an opportunity in move 26 to capture the Fire Queen: it could have checked the Fire King with its Rook instead of moving the Knight. On move 31, the Fire King captures the Earth Knight. The forces are too great for Earth now, so it is only a matter of time. The Fire Rook moves across the board to close in on the Earth King . In move 32, an Air pawn reaches the opposite side of the board but cannot be exchanged because four pawns are still on the board. Earth attempts to move its Rook out and attack the Air King.

As you will have seen in this example, pawn moves in the endgame can be effective. In move 32, the Fire Rook can either make or break the game. By move 40, Earth is still trying to



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|---|---|---|---|---|---|---|---|
| | | | | | | | |
| | | | | | | ER | |
| | AQ | | | WP | | | |
| | AK | AP | EK | | | | FP |
| | | | AP | | | | |
| | | | | FR | | | FK |
| | AP | | | | | | |
| AP | | | | | | | |

FIGURE 44—FINAL POSITIONS IN EXAMPLE 2(B)

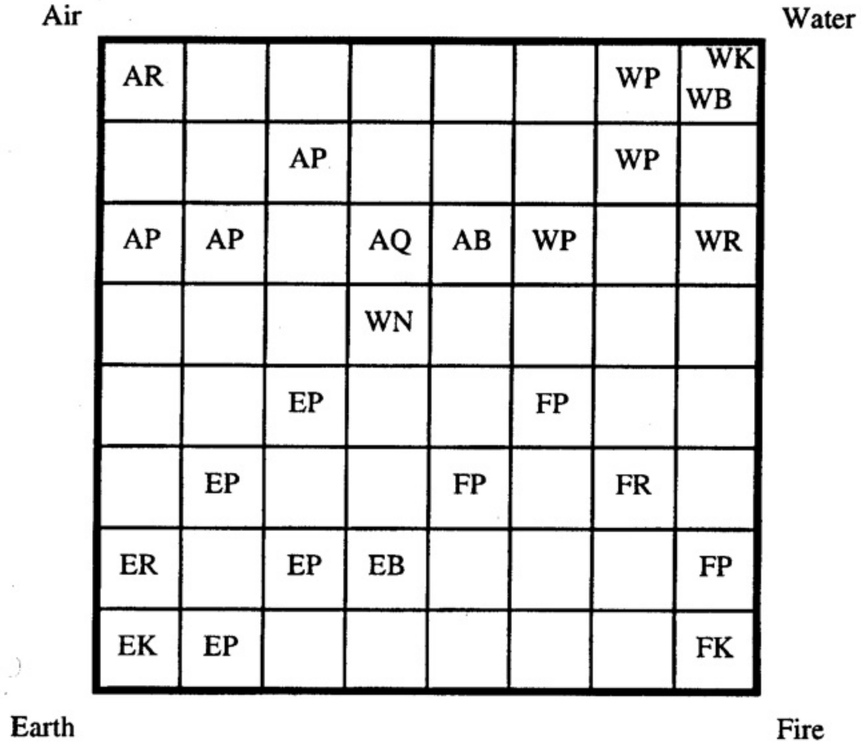
gain a foothold, with Fire and Air hard in the chase. Earth finds cover from the Air pawns. With very few moves available to Fire in move 41, Fire pushes its pawn forward. After the Air Queen moves behind its King to prevent an Earth Rook check, Earth retires, seeing no way to beat Fire and Air.

*Example 3*
Fire Board, Air of Fire setting, playing widdershins.

This is an example of Rule 11.3, of how a player can capture his ally's King (see move 3) to save the opening game, thereby being in control of the allied pieces and only having to worry about defending one King. If the King had not been captured in this way, the opponent would have captured the Air King and thus frozen all Air pieces at the beginning of the game.

| | F | W | A | E |
|---|---|---|---|---|
| *1* | P2c | Q2c | P2c | QA1c+ |
| *2* | N4c | QA4bxP | K2b | N4c |
| *3* | BA2bxK | QxB | BxQ | QA3axN |
| *4* | P3c | N4c | BxQ | NxN |
| *5* | QxN | NxQ | P1c | P2c |
| *6* | P3d | PxP | Q4c | P4c |
| *7* | PxP | P3c | R1a | B3c |
| *8* | R2c | NA4d | BW3d | B2d |
| *9* | P4c | NW2d | P2d | P1c |
| *10* | P1c | R4a | PA4b? | P1d |
| *11* | K2b | RA3d | R1b | RA1d |
| *12* | P4d | P2c | BF2d? | K2b |
| *13* | PW4c | P3d | BF3c | BW3a |
| *14* | P1d | B2b | R1a | K1c |
| *15* | K1c | RA3bxP | BW4a | P2d |
| *16* | RE3bxP | RA3a | R1b | PF4a |
| *17* | RF2c | NA3c | R2b | RA1cxP |
| *18* | PW3c | B1c | QxB | BxQ |
| *19* | RE3c+ | NE4bxP* | R2d | K2b |
| *20* | RE3b+ | RA3c? | BE1d | K1c |
| *21* | RE3c+ | RA2c | RF4a+ | KxB |
| *22* | RE4cxP | K2b | RW4c | RE3a+ |
| *23* | K2b? | K3b | RW4b+ | BW3a |
| *24* | PW4d | K2a | RF2d? | PF4b |
| *25* | RE4d+ | NA3c | RF3b | PF3a+ |
| *26* | K1b? | NxFR | RF2d | KF4a |
| *27* | PW4a | NF3c+ | RF2c | R4a |
| *28* | K1c | RE4b | RxN | PxR |
| *29* | Retires | | | |

A fast-moving game with move 3 displaying an ally King capture and the opponents' Queen sacrifices to obtain two more pieces of value. By move 5, Air and Fire have lost their Knights, Earth and Water being left with one. Earth and Water are one piece and a pawn up. Fire pushes forward with its pawns to open up its Rook line and moves its Air forces forward. The



| | | | | | | | |
|---|---|---|---|---|---|---|---|
| AR | | | | | | WP | WK<br>WB |
| | | AP | | | | WP | |
| AP | AP | | AQ | AB | WP | | WR |
| | | | WN | | | | |
| | | EP | | | FP | | |
| | EP | | | FP | | FR | |
| ER | | EP | EB | | | | FP |
| EK | EP | | | | | | FK |

FIGURE 45—MOVE 9, EXAMPLE 3, WATER TO MOVE

maneuver of Fire locks the Water Bishop in, as a P2c move would eventually expose the Water King's protecting pawn to two Rooks. By move 8, the pace has not slowed down. The Water Knight is forced away from F3c and chooses square A4d to protect the Earth Bishop and attack the Air pawn on 4b. However, Air lines itself up for a Water King attack. If the Water King goes to 2a, Air's next move must be BW1bxP+. If Water moves P1c, the Air Queen will capture a pawn: WPxQ ARxP+ WK2a ABW1b+. If Water moves P2c, Air will move QW1c+; the Water King must then move to 2b, and then the Air Bishop to W4c+. If the Water Rook moves to 3b, then Air may take the Rook with its Bishop, but to obtain an actual King capture quickly, the Fire Rook must capture the Water Rook. Water chooses to move its Knight to 2d, covering P1b. Is the Water Bishop able to move from the corner square? Not so. Such a move will open the line up to the Fire Rook, since the Air Bishop will only capture the pawn knowing P1c cannot move to expose the Water King.

By move 10, Water is so well placed it does not know where to move. Therefore, the only free piece is moved, the Rook, lining it up with the Water Knight. The advancing Air pawn should have captured the Earth pawn in move 9, which would have opened up Earth's lines. By move 15, Air lets its P3b be captured in order to place its Rook on the top rank again. The Air Bishop moves in. Meanwhile, Earth sneaks up behind Fire. The Fire Rook takes the opportunity to capture a loose Earth pawn. Since the Water defense is a little too strong, Fire and Air change their concentration from Water to Earth in move 17 and move to the attack.

As you will see, between move 17 and 21 there has been a shuffle as to who has the advantage. Fire and Air come on strong, but Water and Earth always seem to find a way out. In move 21, Water exercises the rule that, once in check, a King can move into check if it is likely to help its game. In this case, it does, because Earth checks the Fire King and holds up a Fire move follow-through to capture the Water King. This temporarily saves the Water King, but the pressure is kept up on it. Fire erred in moving its King back.

In move 24, the Earth pawn pushes forward; it could be detrimental to Fire. Fire could try once again to attack WP1b, but a simple P1c would counteract that with an Earth Bishop cover. With only one Air piece left, the Air Rook must move even if it is in a good position. Thus, with fewer active pieces than Water and Earth, Fire and Air are finding a difficult time of it, although they are doing very well to keep up the attack. The tide turns, however, and the Water Knight threatens the Fire Rook at the same time as the Earth Rook delivers check to the Fire King. The Fire Rook is lost. The careful move forward of Earth pawns eventually trapped the Fire King. After a few more moves, Fire retires, seeing the situation as hopeless. In move 19, the Water Knight move could have been fatal to the Earth if the Air Rook had taken the Knight, thus completely trapping the Earth King and leaving Water in a hopeless position.

If Fire had played Fire and Air forces differently in this game and not carelessly lost so many pieces, the game would have gone a much different way. Try this one out for yourself.

*Example 4*

Air Board, Earth of Air setting, playing deosil, two players operating pieces.

| | A | W | F | E |
|---|---|---|---|---|
| *1* | P3c | P3c | P3c | P3c |
| *2* | P4c | B3b | P4c | B3b |
| *3* | B3b | N1c | Q1c | P4c |
| *4* | N1c | NA4b | B3b | P3d? |
| *5* | QW3d | B2c? | QW4c | N3c |
| *6* | QF2d | B3d? | QA4bxN | P4d |
| *7* | QxB | P1c | PE4dxP | BW3dxQ |
| *8* | NE4b | P1d | QA2d | P2c |
| *9* | P4d | Q1c | B4c | K2b |
| *10* | P1c | P4c | N1c | P1c* |
| *11* | BF3d | PA4a | QE3dxP | PxQ* |
| *12* | NE3dxP+ | PA3a | BE1cxP+ | K3b |
| *13* | P2c | QA4c | R2a | QxB |
| *14* | BxQ | QA2cxP | NF3b | R2a |
| *15* | P1d | P2c | P1c | NF4b |
| *16* | BW4b | K2b | RE1b+ | K2c |
| *17* | PE4a | QE4dxP | RF4a | NF2c+ |
| *18* | R1d | QF3bxN | K2a | KxAN |
| *19* | PE3a | QF1d | RE1d+ | KF4b |
| *20* | RE4a | QW3a | RE1c | NW4a |
| *21* | PE4d | QF3d | K1a | KF3b |
| *22* | BxQ | P2d | K1b | NxB |
| *23* | K2a | R1b | R2a | BE3b |
| *24* | RA1d | K2c | P2c | NE3d |
| *25* | K3b | P4d | R2b+ | KF3a |
| *26* | R2d | PA2a | RxR | BxR |
| *27* | RA2axP | RxR | P1d | NE4b |
| *28* | KxR | PA4b | P2d | BW3d |

| | A | W | F | E |
|---|---|---|---|---|
| 29 | K3b | PA4d | K1c | KF3b |
| 30 | PxP | K2d | P3d | BxP |
| 31 | K2c | P3d | PW4c | BE3b |
| 32 | K2d | PA4c | PW4a | NA4d |
| 33 | PE3d | PF3b | K1d | KF3c |
| 34 | PE2d | PA2b | PW4b | KF3d |
| 35 | PE2a | PA3c+ | PW3c+ | BxP |
| 36 | KE4a? | KA4b | PW2c | NF4c |
| 37 | KE4b | PA1b# | PW1c# | BW2c |
| 38 | KA3d | KA3b | QW3c+ | KW4c |
| 39 | KE4b | NA2d | QW1c | BW1d |
| 40 | KE3b | PA2c | PW3a | KW3b |
| 41 | KE2b | PA1c# | Resign | — |
| 42 | Resign | | | |

All players chose a P3c opening to provide an opening for their Bishops. By moves 5 and 6, the Fire and Air Queens put some pressure on Water. Water loses its Knight with no exchange and would lose its Bishop the same way if Earth did not move P4d. Air must capture the Water Bishop; otherwise the Water Bishop will capture the Queen and cause Fire to have a doubled pawn when Fire counterattacks. This combination of moves shows how the Queens, when working together, become an effective attacking force. Here Fire and Air obtain a Bishop, Knight and pawn for the exchange of a Queen. Now Earth and Water must not recklessly make any exchanges except to gain pieces. If Water had moved N1c instead of B3d in move 6, or P1c instead of B2c, Water would have come out of the combination of moves a lot happier.

On moves 9 to 10, all sides jostle for position and advance their pieces and pawns. Air keeps overlooking a floating Water pawn on W1d. Move 11 sees a buildup on Earth by Fire and Air, drawing towards a check. Water and Earth's moves at this point could be crucial to Earth's game, but Earth keeps missing the obvious. WP4d would only evoke a combination that would endanger the Water King, so Water decides to continue its advance on Air. Fire needs one more piece on EP1c to make an effective attack, but its Queen is trapped, which is a handicap. Fire sacrifices its Queen to open up Earth's pawns. Earth takes the bait.

On move 12, the Air Knight, which is seen to be hanging, checks the Earth King while taking a pawn and ends up positioned so that it can capture the pinned Earth pawn on 1c. That is all Fire needs to commence its attack on Earth. Meanwhile, Water sneaks up on Air, limiting Air's King and Rook moves. By moves 14 and 15, the Fire Knight links in with the Air Knight, but the King capture is not easy. Move 15 finds Fire with no attack follow-through, so Fire takes the opportunity to strengthen its own King defense. Air turns its attention back to Water, a weak pawn, plus opening up the Fire Rook line. The Water King moves forward to protect its pawn. The Earth Knight prepares for a possible fork by the Fire Rook and King.

These are examples of how players can use free moves to establish their defenses and deal with more than one opponent at once, which can be essential. Fire's hanging pawn on E4d is too difficult to protect, so Fire ignores its opponent's threat. This was a mistake, as becomes evident in moves 17–18. Fire and Air lose both Knights. As you can see, players must look forward to the possible repercussions of their own combinations.

The Fire King is unable to move to any square, but since the Rook is still in play, no stalemate occurs. Air forces the Water Queen off the F1d square, opening up further movement for the Fire King. At this stage, Water and Earth have regained their losses and are up two pieces, so Fire and Air cannot afford the loss of a piece.

By move 21, the Earth King is maneuvered across the board to get into the protection of Water's ranks, but first it must move through Fire. To have gone diagonally across the board would have left the King vulnerable. With respect to Rooks and opponent Kings, it is sometimes better to get up close to them in order to outsmart them. Water and Earth also set up a combination of moves that capture the Air Bishop with the sacrifice of the Water Queen. In endgame play, a Queen has little value

Air Water

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | | | | | |
| | | AK | WP | | WK | | |
| | | AP | | EB | WP | | |
| | | | WP | | | | |
| | EN | | AP | | | FP | FP |
| AP | | | | | FP | | FK |
| | | | | | EK | | |
| | | | | | | | |

Earth Fire

FIGURE 46—EXAMPLE 4, POSITIONS AT MOVE 29

when it is the only one left. If the Air Bishop ignored the bait, the Water King would move forward and capture the Bishop without an exchange.

On move 24, Fire foils the Earth and Water move on P2b. If Fire's move on move 25 is P3d, the pawn could be taken by the Earth King, resulting in a discovered check to the Fire King. However, the Earth King can still move to 3c to enable the discovered check. Then, in Earth's following move, it would move NF3b+, and so on. But Fire instead chooses to check the Earth King with a fork to the Earth Rook, thereby capturing the Earth Rook even though it is covered by the Earth Bishop. Air brings its Rook forward and likewise exchanges a Rook for a Rook. It appears that Fire and Air are gambling that their superior number of pawns still on the board will change the odds in

Air Water

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| | | | | EB | FQ | | |
| | | WK | | | | | |
| WQ | | | | | | EK | FP |
| | WN | | | | | FP | |
| | | | | | | | FK |
| | | | | EN | | | |
| | AK | | AP | | | | |
| | | | | | | | |

Earth Fire

FIGURE 47—EXAMPLE 4, FINAL POSITIONS

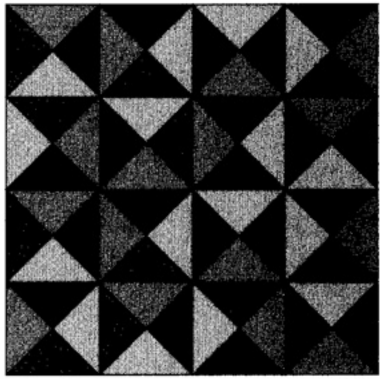
the endgame. However, the Earth Bishop and Earth Knight work very hard to change those odds. The Earth Knight is placed in a quadruple fork so that the Air pawns cannot move without being captured and the Water pawn is protected from the Air King. The Earth King would have been better off to move to 3c instead of 3a in move 25, capturing a Fire pawn in the process.

The Air Knight moves to chase the Earth Knight and the Earth King chases behind the Fire pawns. The Water King stays close to its back pawn. At this stage, the placement of each piece and pawn could win or lose the game, so players must not get careless. The Fire pawns and King are moving along in good formation. The Air King makes a futile attempt to capture the Earth Knight, but then gets the opportunity to capture a Water pawn and threaten the Earth Knight—but it ignores this in move 36.

Air sacrifices a pawn to get a privileged pawn, but Water beats Air to a pawn promotion and obtains a Knight. The Earth King makes it very difficult for the Fire King to keep covering its pawns. The Earth Knight covers the square that the Air pawn must move to. Fire promotes a pawn to a Queen, which in move 38 tries to force the Earth King back. But the Earth King moves forward and the Earth Bishop lines up with square W4a to prevent the Fire King from moving forward with its pawns. The Air King does not seem to know where he is going, resulting in wasted moves. Remember, try to make every move count.

The Earth Knight, Water Knight and Earth Bishop positions block the Air King from moving toward its pawn or the Fire pieces. By move 38, Earth must move, and in doing so may give Fire time to obtain a promoted pawn. Earth moves wisely and traps Fire with the Earth King. On move 41, the Water pawn finally makes a promotion to a Queen. The odds seem too great for Air and Fire now, so they resign.

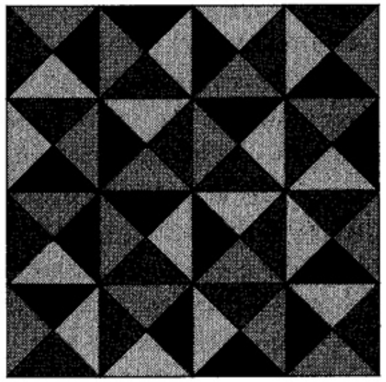
The Earth King was used very well in halting Fire in its march. This is an example of how effective the Kings can be if used carefully.



# Part III

# Book of Water

## Divination



# Enochian Chess Divination

## Introduction

If you are new to the concept of the esoteric sciences, you may be saying, "What is divination?" In simple terms, divination is looking in a probable direction and telling past, present or future happenings and/or results of that direction. Divination is generally event-oriented; however, it also has a person-oriented aspect. This approach gives an idea of emotional or psychological responses likely to take place in response to a relationship or event. It can describe people and events quite clearly at times, but the manner in which it describes them depends on the method of divination used and the interpretation of the diviner based on his or her sphere of experience.

Your next question may be, "How can it see into the future, or how does it work?" In answer to this I can only say, "It just does," as no fully adequate technical explanation has yet been found.[1] Others may say, "it taps into the universal current of what is and what is to be," but how can functions that leave room for pure chance tell the truth? The answer to this is that they don't. They only show a probable course as seen at the point of divination that the querent has previously/currently placed him or herself in. This course is likely to continue in that direction until some conscious interference, either by the querent or by some unexpected, unknown, outside force, changes it.

In the course of a day, an individual may change his or her probable direction several times if under stress to do so. If the external stress is greater than the elements underlying the impetus of the course taken, or the individual's Will, he or she will change direction. If the stress is not greater but is nevertheless enough to have an influence, direction still may be changed, showing a new probability, but with the same ultimate result. The difference is the manner in which the result is obtained.

I think current-day quantum physics is beginning to explain the concepts of divination and invisible energies which gurus, adepts, occultists, diviners, etc., have used and understood for centuries. In fact, there will always be people who will say, "Divination does not work; its all superstition," or, in great disbelief, "You don't believe in *that,* do you?" It would be quite a mind-blowing shock to these people to find out that this world of mysticism and divination is already just beginning to be explained by physicists through quantum mechanics. In fact, it might be a shock to some of the physicists themselves.

Quantum mechanics deals with making allowances for probabilities and the prediction of probabilities within the confines of an experiment. Quantum mechanics has not yet advanced to the stage of being able to actually predict what will happen. It will predict only the probable result, or potential.[2] The main problem

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[1] In his study of the subject, which he termed "synchronicity," Carl Jung considered that divination was formed by restricting nature and making it produce an answer through the effort of the diviner.

[2] A tendency for something—a quantum version of the Aristotelian philosophical concept of *potentia.*

may be that they are still trying to compartmentalize and measure from a three-dimensional view something that is multidimensional. However, if everything can be totally and accurately predicted as if there were one possible course and one course only, which Newtonian physics would lead us to believe, the true destiny of the world would have been well mapped out by now. I do not believe that this is so. Divination can only predict what will happen along a probable course of events, and that probable course is only one among many probabilities.

New physics tells us that the world may not be what it appears to be, and that it is much more than perceived. Ah! At last we are getting some sense out of our scientists! That's what the mystics have been trying to say for centuries. This is the same advice I must give to those using Enochian chess for divining. Enochian chess is a multidimensional system, and trying to perceive the full story from any combination of moves or an entire divination game is nearly impossible, because it has to be translated into our three-dimensional perceptions. Be happy with peeling one or two layers of this onion. It should yield enough information to provide a deep understanding of any situation.

One other word of advice: Do not take everything literally. After all, any form of divination can only show a probable course with a probable or potential result. If you want to view the other probabilities, just divine, divine and divine again. All you have to do is rephrase your question each time, adding ,"if I did this" or "if I took this route" etc.

Throughout most Orders, papers will be found that refer to various aspects of divination work ranging from Tarot cards to the I Ching (e.g., as in Aleister Crowley's "A.·.A.·."). All these methods are just as effective as the Enochian chess game as far as the end results are concerned. The divination game of Enochian chess can, however, give a full working as to how an answer to a question stands in the scheme of things. It provides —very much like astrology—an insight into outside and internal influences, and the particular nature of such. But additionally it shows the complex movements of archetypes and their interactions with each other.

Enochian chess divination has been found to be a far-reaching system that requires that the expertise of the diviner must include knowledge of the Tarot, geomancy, esoteric psychology, the elements and astrology. The Enochian system itself reaches into the depths of the Universe, and this is what the diviner must do. One assimilates an enormous amount of data into the psyche during divination play—an amount of which only a portion can be tapped in the final analysis, because a great deal takes place with the players on the unconscious as well as the conscious level. This is of course in essence the pattern of all magical works: to receive the impetus, then act it out, sending the original emanation back up through the planes to its source.

MacGregor Mathers, in his papers on Enochian chess, tried to show us this when he used the Zodiac and the elements applied to the chess squares in divination matters. I have done the same, and I hope the following summarized information will provide a suitable guideline from which you can work.

The divination game of Enochian chess, as devised by Mathers and Westcott, was played in such a way that the first player was the querent and considered the Prime Mover, or the owner of the Ptah piece. This Prime Mover chose the element board for the divination game, then the angle of the board he/she was to operate, and finally the square of that angle where the Ptah piece was to be placed to signify the Ptah Square. To make such a choice, the Prime Mover had to understand the symbols and esoteric meanings of the Enochian Tablets so as to choose an Enochian pyramid square (chess square) that had associations with the actual question being divined. The answer to the question was then determined through chess play. Eliphas Levi says in his *Key to the Mysteries:*

> The game of chess, attributed to Palamedes, has no other origin than the Tarot, and one finds there the same combinations and the same symbols; the king, the queen, the knight, the soldier, the fool, the tower, and houses representing numbers. In old times, chess-players sought upon their chess-board the solution of philosophical and religious problems, and argued silently with each other in manœuvring the hieroglyphic characters across the numbers. Our vulgar game of goose, revived from the old Grecian game, and also attributed to Palamedes, is nothing but a chess-board with motionless figures and numbers movable by means of dice.

Whether or not the Tarot was the origin of chess is beside the point, but the fact is that chess has been used for divination in one form or another since its inception from Chaturanga. The Tarot of course is well noted for its divinatory process, and it is almost inevitable that the chess pieces and the Tarot would be eventually linked together in one form or another. However, within the framework of the Golden Dawn, it was done with real style. When all of this is mixed with an astrological framework, the tools to deciphering the outcome of the divinatory game are excellent.

The players' moves were decided by the throw of a die, which in turn determined which piece would be moved. Once a player had established which piece was to be moved, the player then had free choice as to how and where it was moved. Each player followed in rotation, deosil, until the Prime Mover was next to move. This was considered one round of the game. Play continued (sometimes incorporating many rounds of the game) until such time as the querent's King had reached the Ptah Square and remained there for one round of the game, or was captured.

The original Y manuscripts stated that the dice number attributions to the chess pieces were governed by the "powers of the squares on the Sephirothic Crosses." Therefore, when playing different piece settings, the numeric attributions of the chess pieces would change. For example, in the Air of Air setting, a throw of 4 moves a castle, a 2 moves a Knight, a 3 moves a Queen and a 5 moves a Bishop. In an Earth of Air setting, a 4 brings the Bishop into play, a 2 moves a Queen, a 3 moves a Knight and 5 would bring a Castle into play. A throw of 1 always operates a King and a 6 any one of the pawns. Regardie, however, reasoned in *The Golden Dawn* that it would be easier to maintain one numeric attribution for the pieces in all settings. He showed that Kether, being the Crown and the first square of the Cross, should be 1 and associated with the King. But as the King is blocked from moving in the early part of the game, a pawn move would also be optional on a throw of 1. A throw of 2 corresponded to Chokmah and the Knight, 3 to Binah and the Bishop, 4 to Chesed and the Queen, 5 to Geburah and the Rook and 6 to the pawns. Because of the convenience of this method, I have included it in the following rules.

From my own experience, I have found that it is best for the players to experience a divination game without rationalizing, merely playing the game and recording the moves. The actual analysis can be made after the game is played by re-enacting the play from your record sheet. In this way the players are not tempted to consciously influence the casting of the die, or actual moves of the pieces, through knowledge of the actual effects being shown by the game. For this reason, I do not have the attributions of each square marked on my own chessboard. If you play the game often enough, it is quite easy to identify each square and its influence and understand on a more intuitive level how the pieces are acting thereon. Intellectualizing can occur after the divining forces have played out their story.

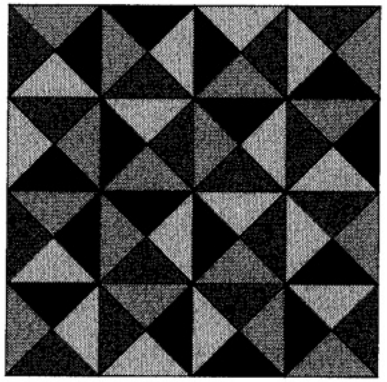
When I spoke to Regardie in his 1983 visit to New Zealand, I had the opportunity of setting up my chess set. We discussed the advantage of the unmarked squares versus the marked squares, and he agreed with my approach. This concept also encourages players to work a lot harder and results in their understanding the system better, not only intellectually but psychically.

In the following text I have provided a fuller divinatory and esoteric meaning to the chess pieces, including the Ptah piece, but first the divination rules and method of play must be studied. Following the rules are guidelines as to choosing the Ptah Square and methods by which one can analyze the results of divination play, together with reference material that may aid your analyses. However, although reference material is suggested, it is assumed that you have some knowledge of astrology, Tarot, geomancy etc., or have some form of reference to the same.

Astrological symbols are a universal language whereby much information can be understood through the use of a few symbols. These astrological symbols have been used as glyphs through which the Enochian system radiates in much the same way as planets and signs radiate through the houses of an astrological chart. But it must be remembered that Enochian chess is not astrology; it merely uses the symbolic language of astrology, by association, to describe vibrations and happenings that arise on the chessboards during a divination game.

The same concept is also applied to the geomantic influence in the squares. These represent the vibrations of the Earth and must not be confused with the Zodiac. A geomantic vibration penetrated or influenced in some way by a celestial energy causes the geomantic energy to vibrate to a pitch that is in affinity with the celestial energy. Neither governs the other; they are only catalysts of each other.

With the expansive qualities being introduced to Enochian chess, I feel that some comment should be made on the theory of one of these concepts: four-dimensional Enochian chess. Over the years, this theory has been discussed in relation to the Enochian game. It must be considered that, on a game level, there is nothing wrong with using the four boards at once. From an esoteric concept, such as divination games, I would not recommend it. Firstly, in divination, nature is restricted (to a board) so that it is virtually forced to produce an answer. By the use of a single board, the utmost restriction is placed on the divination game, where archetypes, as chess pieces, are restricted and thus compelled to "cough up" the answers. It has been argued by some that, in using the four boards, the scope of divination play is increased, but this is not the case. First each elemental corner can equally represent each board in microcosm, and the chess pieces are the archetypal forms therein. Second, the accuracy of the game is in doubt because the answer becomes more general. The more restriction there is, the more accurate the answer. Third, from the esoteric point of view, each Enochian board represents a different hierarchy or structure, and by blending them to overlap in game play, confusion can occur. Four boards can be used individually but not simultaneously.



# Enochian Chess Divination

# Official Rules

Continuing from Official Rules (pages 87–100):

## 13. General game play rules 1 to 12.3 are acknowledged as Official Divination Rules for game play unless contradicted by the following

## 14. Querent

14.1 The querent is the player who requires a question to be answered by the Enochian chess divination play. There can only be one querent. The other three players assist the querent in finding an answer to the question by virtue of their roles as players.

14.2 The querent places the Ptah piece on a chosen square in a chosen angle of a chosen elemental chessboard, which represents the question. (Guidelines on how to choose the Ptah Square are found in the following chapter.)

14.3 The querent operates the chess pieces belonging to the angle of the board on which the Ptah piece is placed.

14.4 The querent always starts the play; i.e., the querent is the first player (Prime Mover).

## 15. The Ptah

15.1 The Ptah is an all-white chess piece used only in divination games. It has no other function than to signify the square representing the querent's question.

15.2 The square upon which the Ptah piece is placed is called the "Ptah Square."

15.3 The Ptah piece is not moved from the square throughout the game, nor can it be attacked or captured.

15.4 The Ptah Square can be moved on or over by other pieces. To all intents and purposes, the Ptah piece does not exist except as a visible marker of the Ptah Square. Other pieces can be placed on the square occupied by the Ptah.

## 16. Objective

16.1 During the course of the game, with the pieces to be moved dictated by the throw of a die, the querent, with the aid of his ally, must move his or her King to the Ptah Square and stay there for one round of the game; i.e., until the querent's next turn to move.

16.2 The querent and ally are protectors of the Ptah Square.

16.3 The two players who are in opposition to the querent and ally must attempt to cover the Ptah Square so that the querent's King cannot safely attain it. In so doing, the opposition creates as many obstacles as possible during the normal course of play.

## 17. Determining Moves

17.1 Each player's moves are decided by the throw of a die, the highest number of the die determining the move. (The die is numbered 1–6, one number on each flat surface, and each number determines that a particular chess piece is to be moved.)

17.2 If 1 is thrown, a King is moved. If the King cannot move because all adjacent squares are occupied, a pawn is moved instead.

If 2 is thrown, a Knight is moved.

If 3 is thrown, a Bishop is moved.

If 4 is thrown, a Queen is moved.

If 5 is thrown, a Rook is moved.

If 6 is thrown, a pawn is moved.

17.3 If a number is thrown for a piece that has no unoccupied square to move to, that move is considered "No Move" and is recorded as such or by a dash on the recording sheet.

(a) A "No Move" does not allow a player to make a second throw of the die in that turn. The player surrenders that turn and does not move any chess piece.

(b) A "No Move" also occurs when a number is thrown that represents a chess piece that has previously been captured.

17.4 If a number is thrown for a piece that has only an unsafe square or squares to move to, that piece must nevertheless move. (An unsafe square is where a piece may be under threat of capture. This is allowed, because the oppositions' throw of the die may not determine that a threatening piece will move.)

## 18. The King

18.1 If the querent's King is captured, the ally can try to obtain an opposing King to effect an exchange, if the odds are sufficiently favorable.

18.2 A King or any of its pieces can move while the King is in check, according to what is defined by the die throw.

18.3 A King can move into check even if it is not already in check. This rule is in accordance with rule 17.4, and overrides rule 8.11.

18.4 The King of the angle that the querent plays is the only King that must obtain the Ptah Square and attempt to stay there for one round of the game.

## 19. Outcome of the Game

19.1 If the querent's King obtains the Ptah Square and stays there unchecked for one round of the game, the question is then said to be successful; i.e., the answer is positive.

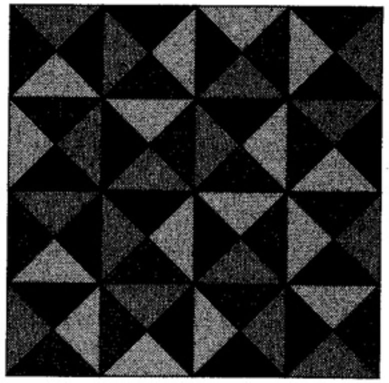
(a) If the King stays on the Ptah Square during an all-out attack, the question is successful under strong opposing conditions.

(b) If the querent's King is checked while on the Ptah Square, the game must continue until the King can remain on the Ptah Square, unchecked and uncaptured, for one round of the game, to obtain a successful result.

19.2 If the querent's King does not attain the Ptah Square either through being captured or by any other means, the question is considered unsuccessful; i.e., the answer is negative.

19.3 Whether the querent's King reaches the Ptah Square or not, the game can still be analyzed by the movements of the pieces over the board during game play. This gives the diviner an idea of the interacting forces concerning the question, how it attains its outcome and what opposes or supports it.

19.4 If both the querent's King and its ally King are captured, the game is at an end.



# Setting Up Your Board for a Divination Game

The "Ptah Square" is a square on which the Ptah chess piece sits during a divination game. This square represents a question supplied by a querent (one of the players), which is answered by the outcome of the Enochian chess divination game.

To set up your board for a divination game, a Ptah Square must first be decided upon. This decision depends entirely on the "nature" of the divination question. This "nature" can be interpreted through the vibrational nature of the four elements, Earth, Air, Water and Fire, and combinations thereof. This of course is very convenient, because it coincides quite well with the nature of the Enochian chessboards. One can in turn isolate which elemental board is in affinity with the divinatory question, then the angle of that board, the chess pieces with which the querent must operate and finally a square upon which the Ptah piece is placed.

Described below is an easy and concise method of choosing your chessboard, angle, piece setting, and Ptah Square for your divination game.

1. Choose the element board most in affinity with your question: Fire, Water, Air or Earth.
2. Choose the elemental angle of your element board that is in affinity with your question. By now you will be looking at an element within an element.
3. Choose the square in the angle of the element board which was chosen in points 1 and 2 above by virtue of its Zodiac/house influence.
4. Place your Ptah on the square chosen in point 3.
5. The game play setting in which your pieces will be placed will be that of the angle and board chosen in points 1 and 2.

The following correspondences should provide suitable guidelines for performing steps 1 to 5.

## The Elemental Boards

### Choosing the Board and Angle for the Ptah

### Fire Board

### The World of Atziluth—The Primal Creative Urge

To understand the nature of the Fire Board, you must understand the Fire element, its actions and its spiritual and physical nature.

The Hebrew letter "Yod" in Tetragrammaton, is the first, the initiator; therefore one could say that a characteristic of the Fire element is the initiation of events, the beginning of matters. As heat and energy, the Fire Board is concerned with drive, anything that requires action, sports, war, arguments, sex, self-motivation, enthusiasm, excitability, the dynamic core of psychic energy, inspiration, life in its spark or seed. It also

shows expressions such as power, desires, strength, expression of freedom, courage, meeting challenges, competition. The Fire Board would relate to questions on a deep spiritual level.

*Fire Angle of Fire Board*—Atziluth of Atziluth

The pure essence of Fire. The first seed of matter, inspiration and initiation. Catalyzing events. Pure heat, energy and drive. New projects, matters of the spirit, to win, war, spiritual love, power, authority. For matters of spiritual growth and new experience.

Associated are the planet Mars, the Zodiacal sign of Aries, the Fire element, the geomantic figure Puer, the Tarot card The Emperor and the geomantic ruler Bartzabel.

*Water Angle of Fire Board*—Briah of Atziluth

An answer to a "true" dream may be formed from this angle. It alludes to strong competitiveness, to win or gain, business affairs on a hidden level, on questions of fortune but not financial, entertainment, performing arts, music, creative inspiration, teaching, birth, the life force. On matters relating to hidden talents, secrets, children of the Soul, creation, to externalize what is within.

Associated are the Sun, the Zodiacal sign Leo, the Watery part of the Fire element, the geomantic figure Fortuna Major, the Tarot card Strength and the geomantic ruler Sorath.

*Air Angle of Fire Board*—Yetzirah of Atziluth

Questions concerning religion in its divine essence, spiritual gain and insight, travel and communication of mind and spirit, absorbing, receiving, comprehending. Philosophy, higher teaching, business communication, long distance communication, science and technology in its pure form, space travel. World peace concerns, political relationships between nations, and matters that need to be received and absorbed clearly for success.

Associated are the planet Jupiter, the Zodiacal sign Sagittarius, the Airy part of the Fire element, the geomantic figure Acquisitio, the Tarot card Temperance and the geomantic ruler Hismael.

*Earth Angle of Fire Board*—Assiah of Atziluth

The threshold (to the Water element), going out, for endeavors that you wish to flow spontaneously, for self-motivation in creativity, on matters of personal identity, for the manifestation of a nonmaterial project, religion in its mystical sense. For matters changing to another area of development, transformation, upheaval—violent or otherwise, world events affecting the consciousness of mankind individually or en masse, concerning leaving something, Karma.

Associated are the planet Pluto, the element of Earth in the Earthy part of Fire, the geomantic figure Cauda Draconis, the Tarot card Judgment and the geomantic rulers Bartzabel and Zazel.

## Water Board
## The World of Briah—The Creative World

The Hebrew letter "Heh" in Tetragrammaton refers to the Mother, feminine in nature, the receiver from "Yod." In all essence, representative of the great waters of the universe; the astral body, Azoth.

The Water element is in tune with many nuances and subtleties. The Water Board is representative of awareness of the power of the unconscious mind, rules subconscious motivation, the subliminal and an attunement with the deeper dimensions of life. Although the Water element may be calm on the surface, there may be storms brewing underneath.

This element corresponds to the gaining of consciousness through a slow and sure realization of the Soul's deepest yearnings. Subjects covered are emotions, relationships on emotional levels, love, yearnings, healing, protection, organizations, anything requiring creative expression or formation, spiritual groups, psychic concerns.

*Fire Angle of Water Board*—Atziluth of Briah

Matters concerning people, groups, congregations, psychic concerns, transformation, extremes in emotional concerns, spiritual love. The privacy of oneself and home, emotional and spiritual nourishment. Evocation and invocation, ceremonial initiation. Finding answers around difficulties, family concerns, and clearing up confusing issues.

Associated are the Moon, the Zodiacal sign Cancer, the Fiery part of the Water element, the geomantic figure Populus, the Tarot card The Chariot and the geomantic ruler Chasmodai.

*Water Angle of Water Board*—Briah of Briah

Concerning matters of suffering, and where a sacrifice takes place before the Soul can grow. Where relief from suffering is needed. Answers provided to difficult times. Concerning death, the afterlife. To find out the undercurrent of matters, the hidden, secret thoughts. Spiritual regeneration, the occult, the power of the Spirit in the affairs of the World. Where conclusions must be sought on matters above. Human rights. Very emotional matters.

Associated are the planet Mars, the Zodiacal sign Scorpio, the Water element, the geomantic figure Rubeus, the Tarot card Death and the geomantic ruler Bartzabel.

*Air Angle of Water Board*—Yetzirah of Briah

Future matters where the outcome depends on logic and reasoning guiding emotion. Expansion of the intellect and intuitive understanding, for inner awareness, to find the value of a matter and to discover your enemies. Concerning one's psychological health. For sensitive matters, understanding others' attitudes or reactions. Advanced medical science and metaphysics, retreats. Locating the cause of matters. Travel over water. Sources of misfortune, but generally joy, health and present or future to come.

Associated are the planet Jupiter, the Zodiacal sign Pisces, the Airy part of the Water element, the geomantic figure Laetitia, the Tarot card The Moon and the geomantic ruler Hismael.

*Earth Angle of Water Board*—Assiah of Briah

The threshold to the Air element. For changes in decisions and emotions. To find direction, for gain, greed, the power of the unconscious mind. Concerning unconscious emotions driven by material need, the nourishing of the psyche for growth. To journey for personal (not material) gain on an emotional level. Maintaining resources, insights to emotional burdens, and on matters of security. Where matters are not what they seem.

Associated are the planet Neptune, the Earthy part of the Water element, the geomantic figure Via, the Tarot card The Hanged Man and the geomantic ruler Chasmodai.

### Air Board
### The World of Yetzirah—The Formative World

In Tetragrammaton the Hebrew letter "Vau" takes the cosmic energy and actualizes it into intelligible form. Archetypal ideas form, specialized in creative patterns which then become expression. The element of Air is associated with breath, life prana. Its realm is of archetypal ideas behind the veil of the physical world. Energy is focused on specific ideas that are materialized in the Earth element. Creation is brought forward into idea. This element emphasizes theory, logic, abstract thoughts, matters of the mind, expression of art, studies, writing, publishing, travel, sickness, death, communication on tangible levels, matters of trouble.

*Fire Angle of Air Board*—Atziluth of Yetzirah

The harmonizing of polarities is concerned here with matters that need balance or impartiality. Matters concerning Will and effort. Putting desires into constructive thought and seeing the outcome thereof. Beginning of ideas, contracts, diplomats and intermediaries, combustible situations. Sudden trips, intensive communication. This angle is good in demands relating to women/debauchery. Divorces, lawsuits and public disputes.

Associated are the planet Venus, the Zodiacal sign Libra, the Fiery part of the Air element, the geomantic figure Puella, the Tarot card Justice and the geomantic ruler Kedemel.

*Water Angle of Air Board*—Briah of Yetzirah

This angle alludes to matters of socialism, societies, rebellions, disputes, reformation, the shedding of the old for the new. Where reason rules emotion. Where control is required. Sometimes concerning death, sadness and grief, condemnation, perversion. Stormy situations. From another perspective this angle depicts fortifying international friendships. Friends, companions, aeronautics, politics, service.

Associated are the planet Saturn, the Zodiacal sign Aquarius, the Watery part of the Air element, the geomantic figure Tristitia, the Tarot card The Star and the geomantic ruler Zazel.

*Air Angle of Air Board*—Yetzirah of Yetzirah

Matters needing continuous motion of thought and tremendous intellectual energy. For states of insanity, instability. For communication, negotiations, debates, studies, philosophy, relatives, the abstract. Advertising, ideas and their outcome, postal organizations, anything needing change, neighbors, short journeys, messages, news.

Associated are the planet Mercury, the Zodiacal sign Gemini, the geomantic figure Albus, the Tarot card The Lovers and the geomantic ruler Taphthartharath.

*Earth Angle of Air Board*—Assiah of Yetzirah

The threshold to the Earth element. This is the intellect at its best and controlled aspect. Leadership, diplomats, speculation, agreements, contracts made concrete, books, publications, business journeys, psychology, media, acting out ideas. Good for any matter where a person wishes to proceed quickly but safely. Teaching, universities and other teaching institutions, where change is necessary to reform. For the commencement of concrete ideas, the awakening.

Associated are the planet Uranus, the Earthy part of Air, the geomantic figure Fortuna Minor, the Tarot card The Fool and the geomantic ruler Sorath.

### Earth Board
### The World of Assiah—The World of Action and Matter

This element shows the "here and now" reality of the material world. "Heh final" of Tetragrammaton represents the Earth element, concrete manifestation which again gives birth to the "Yod" force. It is the passive and receptive; its strength is endurance and persistence. Matters concerning building structures, the land/agriculture, our physical bodies, anything material and not concerning the unseen world. Reproduction, stability, recreation, possessions, wealth, poverty, greed.

*Fire Angle of Earth Board*—Atziluth of Assiah

For matters that require great physical energy, struggle for attainment, to obtain power and authority, ceremonies, governments, professions/career, ambition, economy, employers, engineering etc. Earthquakes, volcanos, passion, sexuality, competitive sports, fighting, crime, penalties, prisons. Corporate organizations, companies, directors, rulers. Animals, labor, mines, construction/building. Business ventures and their success or failure. Exploration.

Associated are the planet Saturn, the Zodiacal sign Capricorn, the Fiery part of the Earth element, the geomantic figure Carcer, the Tarot card The Devil and the geomantic ruler Zazel.

*Water Angle of Earth Board*—Briah of Assiah

Concerning growth of a matter, loss of goods or where one is cut off from something or someone—finding the answer of getting the loss back. Concerning art, creative endeavors, the actual physical end result of one's artistic/creative efforts. Finance, banking, possessions, investments, farming, jewelry, loans, musical instruments, possessive emotions. Storage architecture, excavations, irrigation, crops, the home, family unit, beautifying anything, interior decoration, gardens, drugs/medicine.

Associated are the planet Venus, the Zodiacal sign Taurus, the Watery part of the Earth element, the geomantic figure Amissio, the Tarot card Strength and the geomantic ruler Sorath.

*Air Angle of Earth Board*—Yetzirah of Assiah

For matters of conjunction, union, recovery, health, physical ailments, operations, alternative healing, communication on the physical level, travel over land. Writing, studies, agriculture, employees, training, armed forces, chemicals, doctors, psychiatry, libraries, organizing labor, assembly of groups/crowds, conjunction of anything, renewing, computers, analysis, vocations, finding employment, education, demonstrations, seminars, workshops, sales persons, commerce.

Associated are the planet Mercury, the Zodiacal sign Virgo, the Airy part of the Earth element, the geomantic figure Conjunctio, the Tarot card The Hermit and the geomantic ruler Taphthartharath.

*Earth Angle of Earth Board*—Assiah of Assiah

All matters of the most earthy and physical nature. Buildings, constructions, machinery, industries, material gain and belongings, entering into a venture, threshold of anything, good for gain, to endure and persist in a project, involvement in the practical world.

Associated are the planet Earth, the Earth element, the geomantic figure Caput Draconis, the Tarot card The World and the geomantic rulers Hismael and Kedemel.

# The Squares

## Choosing the Ptah Square

The squares of each Enochian chessboard have associated attributes, as shown in Part I of this book. However, for convenience, we will refer to them by their fixed Zodiac and astrological house[1] association so that each square may be identified quickly and easily. Nevertheless, the full attributions of each square must not be neglected in your final analysis of a divination game. The diagrams on the following pages show the Zodiac sign (symbol) and house (number) attributions to the chessboards. These diagrams will be helpful when you require a quick reference to the squares during piece movement in a divination game.

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[1] Astrological houses signify the 12 divisions of a daily cycle created by the Earth's rotation on its axis each day. Each house has one of the 12 signs of the Zodiac attributed to it, and it is through these attributions that we are working. These 12 houses represent an area of influence or activity in which one can operate.

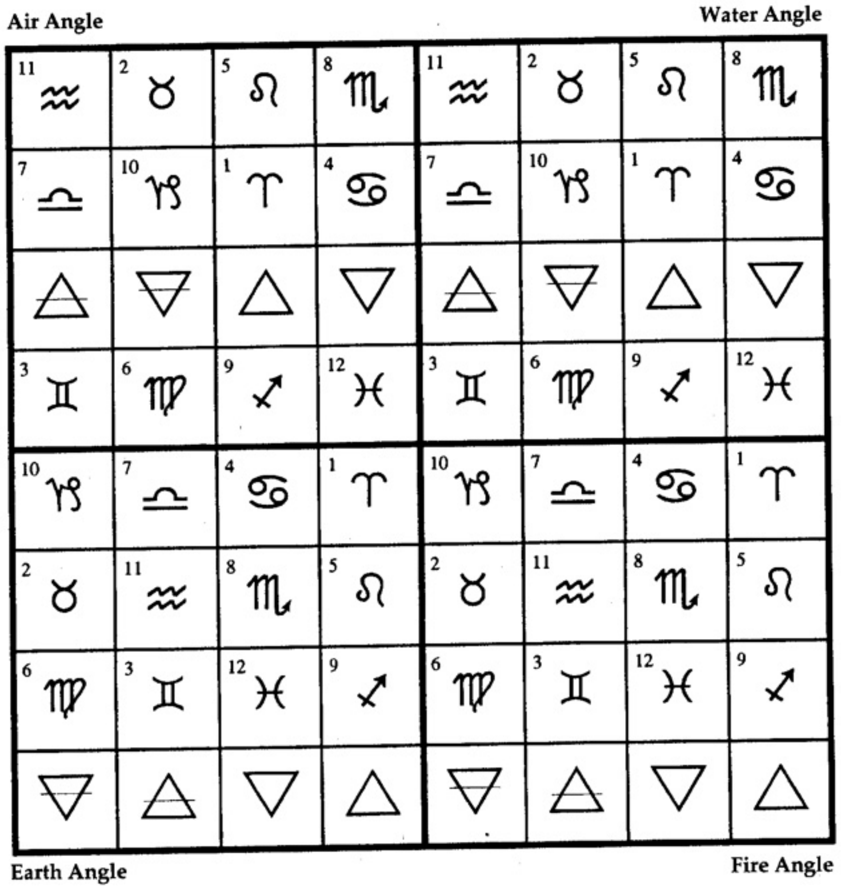

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FIGURE 48—HOUSE AND ZODIAC ATTRIBUTIONS TO THE FIRE AND EARTH ENOCHIAN CHESSBOARDS

To choose the Ptah Square, you must choose a square to which your question relates. By this time you would have already decided on the board that will be used and the angle that the querent is to play. The Ptah piece must sit in a square of this angle.

The following descriptions of the houses from the diagrams should provide a guideline to choosing your Ptah Square.

Where symbols of the elements (as opposed to astrological signs) appear in the diagrams, there is no house association. The diviner would choose an element square for the Ptah only

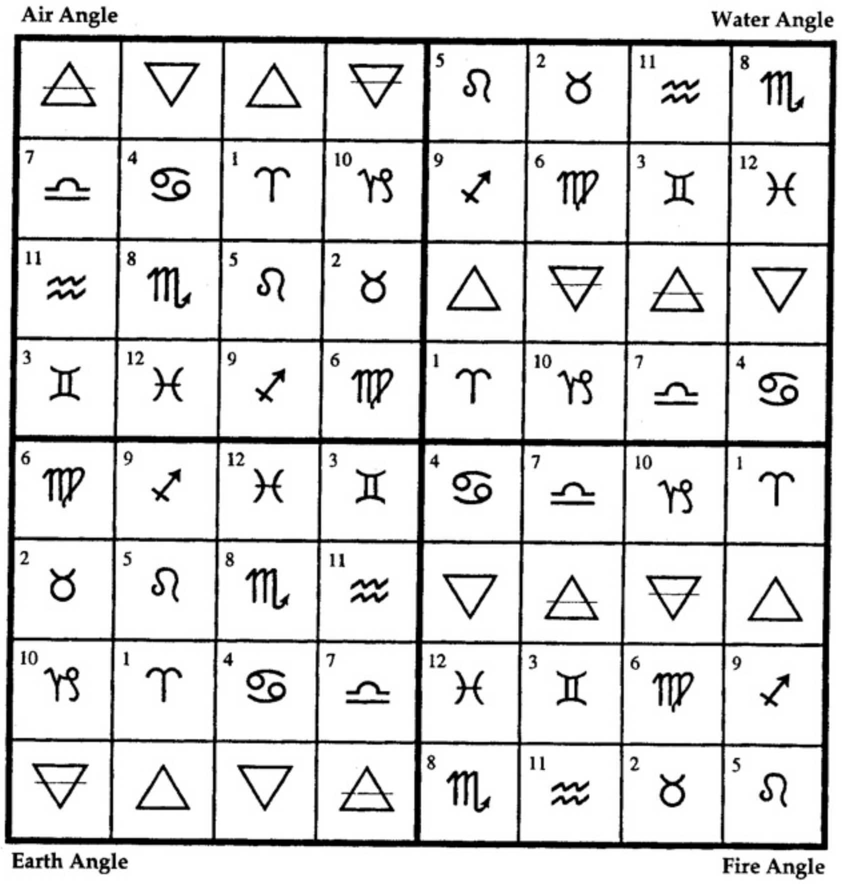

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FIGURE 49—HOUSE AND ZODIAC ATTRIBUTIONS TO THE WATER AND AIR ENOCHIAN CHESSBOARDS

when no house could be attributed. This might occur in situations when the question was on too grand a scale to apply personally, as do the houses.

**First House (1)**—The beginning of a matter, childhood environment, concerning the personality, physical body whether of an individual, country or population; e.g., general character of a race or community, or the condition it will be in. Life and health of the querent, effects of any action on the querent's life. Self-awareness, response of individual to outside stimuli.

**Second House (2)**—Financial conditions individually or nationally, possessions, investments, property, stock exchange, banks, commercial affairs and trade, losses and gains, loans. The intent and fortune of those assisting the querent in any difficulty is revealed.

**Third House (3)**—Brothers, sisters, neighbors, short journeys, writing, communication, books, transport, relationships, intellect (conscious thought), logic, environment of family, forms of communication, transport, stocks and bonds, nearby countries, changes and removals of business, advisability of undertaking any enterprise, documents to be signed, messages and news from far away.

**Fourth House (4)**—For a man, the mother. For a woman, the father. Houses, lands, agriculture, weather, mines, inherited tendencies, estates, the end of a matter, environment, home, private life, emotional makeup, public buildings. Politics of the opposition. People against authority. Questions concerning the latter part or end of life and its circumstances.

**Fifth House (5)**—Pregnancy, children of mind and body, pleasure, feasts, speculations, courtship, enterprises, creativeness, instinctive affections, pets, playmates, loves and hates, sexual relationships that are in the open, sports, gambling, forms of amusement, theaters, educational facilities, public morals, ambassadors and formal social functions.

**Sixth House (6)**—Work and toil, service and labor, employees, and relationships thereof, subordinates, sickness, aunts, uncles. The Army, Navy, and their machines of war. Public health, civil service, working classes generally—strikes if afflicted. The integrity of those you work with. Concerning those who depend upon you, livestock, farmers, the querent's health and virtues of those consulted on health.

**Seventh House (7)**—Partnerships personal and social, known enemies, the "other party" in negotiations, legal affairs, contracts and agreements, workings of karma, commerce, representatives and public relations. Marriage relationships and divorce. Encounters with lawbreakers. The place you move to when changing residence. International relationships, arbitrations, wars, foreign trade.

**Eighth House (8)**—Deaths, suicides, wills, pain, anxiety, estates of the deceased, mortality, death of the old and birth of the new, crime, property of another, settlements, impulses, moods, hidden sexual activities, the occult, mystical experiences, the nonphysical. Privy councils, financial relations with foreign countries, your partner's property, joint partnership, the strength of public enemies,

**Ninth House (9)**—Religion, matters of the church, philosophy, higher education; e.g., colleges, universities. Long travels, the legal profession, relatives by law, concerns of the higher mind, mental exploration, research, metaphysics, foreign countries, divination ideals, civilization and its values—social morals, commerce in general. The meanings of visions and dreams, the accumulation of knowledge.

**Tenth House (10)**—For a woman, the querent's mother; for a man, the querent's father. The outcome of your efforts to gain public recognition, rank, honor, trade or profession, authority, employment, ambition, business/career success, law of cause and effect, organization, discipline, government, power structures. Causes by which you may become disgraced. Pensions, king, queen, president, prime minister, national trade, national integrity, celebrities, aristocracy, credit and power.

**Eleventh House (11)**—Friends, hopes, wishes, clubs, societies, groups, aspirations, openness, creative group expression on a higher mental and intuitive level, humanity, fulfillment. Stepchildren, income from business, social alliances, your attitude towards people, Parliaments, House of Commons, the Senate and House of Representatives, legislation, states, towns and county governments, international friendships. Personal social connections and their effect. The uppermost desires of the querent and possible fulfillment. Those that counsel.

**Twelfth House (12)**—Imprisonment, assassination and suicide, sorrows, fears, punishments, secret enemies and how successful their schemes, unseen dangers, restriction, disappointments, loss, self-sacrifice, forsaking worldly things for spiritual, health of your partner, lengthy illnesses, psychological health, growth of society, the past, understanding, hospitals and institutions, care for unfortunates, retreats, spies. Secret societies, occult religions, karmic responsibilities, the unconscious.

Once you have chosen your square, you are now in a position to place your Ptah on this square, and prepare for play.

## Piece Positions

The game-play setting in which your pieces are placed should, by all accounts, be that of the angle from which you play. However, there are rare occasions when one of the other settings applicable to the board you are playing may be in greater affinity with your question, to complete the associations to the question.

Examples of chosen boards, angles and Ptah squares:

A querent is concerned for her brother's happiness:

**Q:** Is my brother happy in his present situation?

**A:** Water Board, Air Angle, Gemini (Third House) square, Air of Water play setting.

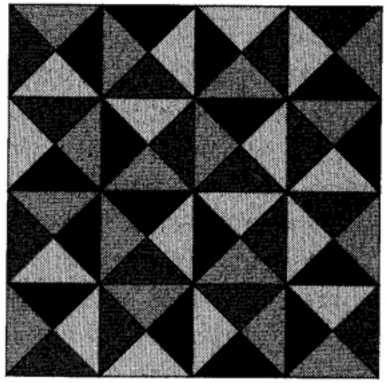
A querent is embarking on a business venture:

**Q:** Will my project that I am initiating flourish?

**A:** Earth Board, Fire Angle, Capricorn (Tenth House) square, Fire of Earth play setting.

**Q:** How will my employees' working relationship go with my new business venture?

**A:** Earth Board, Air Angle, Virgo (Sixth House) square, Air of Earth play setting.



# Ptah

The Ptah piece is silent and unmoving. In Egyptian mythology Ptah was considered one of the greatest of all the old gods, and his worship in one form or another goes back to the earliest part of the dynastic periods.

The name Ptah has often been explained as "the opener." He was a god of life and creation, later associated with the arts and handicrafts. The master architect of stones and metals, Ptah was believed to fashion our new bodies in the underworld. The Ptah was called "father of fathers, power of powers, father of beginnings and creator of the egg(s) of the Sun and Moon, Lord of Maat, King of the two lands, the god of the beautiful face in Thebes, who created his own image, who fashioned his own body, who hath established Maat throughout the two lands."[1] As a god-form, he was a symbol of creation directed into matter and an aspect or emanation from Atum (or the celestial Ra), the source of becoming. So Ptah gave the breath of life to all things and was considered the force which "brings into existence" all species.

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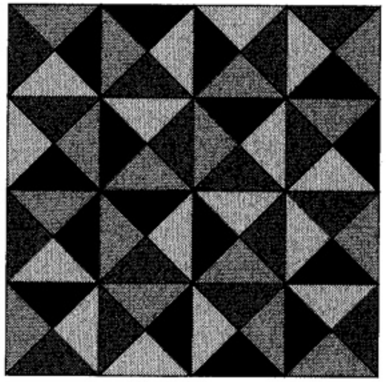
[1] E. A. Wallis Budge, *The Gods of the Egyptians*, vol. 1.

In the form of the figure used in my own Enochian chess set, the Ptah is seated on a throne and holds a knife in his right hand and a 12-petaled daisy in the left. The knife was used in performing the ceremony of "opening the mouth" of the gods. The 12 petals represent time (the Zodiac), because Ptah is also related to Cronos (time). The headgear relates to Maat, showing the equilibrium in the balance of forces, the decision maker. Life and afterlife oaths were sworn to Ptah.

The Ptah god-form represents the divine essence of the Tablet of Union, both the corporeal and incorporeal forms. Its nature is to bind certain forces relating to the question on the chessboard, and by this action is representative of the two aspects of the Enochian Tablets. Colored white for the purposes of the chess game, it signifies beyond the spirit and the divine. The Ptah must not be confused with the spirit forces and actions of the Kings, for by their very existence they create the Ptah piece in much the same way an electromagnetic field produces a current by polarity. In short, the Ptah is a higher form of the Kings, but because of its station, which is more spiritual, it is not utilized in this plane of existence. Hence the Ptah remains motionless. Theoretically, the Ptah is invisible, and the pieces on the board pass over or on the square upon which it sits as if it did not exist.

The Ptah is a representative of the question and marks the square to which the querent's King must attain. Apart from this use in game play, when it is placed on an angle on a particular square, the Ptah becomes the higher genius of the King of that angle. The King in his earthly state must strive to be reunited with his basic essence, the Ptah, with whom he must create a strong link to prove his connection with Spirit.

The reason that the querent's King must remain on the Ptah square with the Ptah for one round of the game is that the King must not only unite with the Ptah, but go through the elements in stages before that union is complete. As a piece in each elemental corner is activated during this critical round of the game, so a different level has been achieved by the King (querent). Here also you can see the most critical point of the divination reading. The actions during this one last round of the game, though classed as elemental, are really an element of Spirit.



# Divinatory Meanings of the Chess Pieces

When playing and analyzing your divination game, the chess pieces play a major role. They are the forces in action which signify the pattern and outcome of a matter by virtue of their archetypes and movement across the chessboard. As they move across the pyramid squares, forces are activated according to the virtue of each square and the chess piece thereon. To the chess pieces are given various associations, and by virtue of these associations one can begin to understand the type of vibration each piece generates.

The Enochian chess pieces can be viewed on different levels of influence as regards their symbolic associations. On one level they can be seen Kabbalistically as operators in the four Kabbalistic Worlds as were the chessboards and their angles. For example:

**The World of Atziluth**—The Fire Set and the four Worlds therein:

*Fire Knight*—Atziluth of Atziluth—Yod of Yod force
*Fire Queen*—Briah of Atziluth—Heh of Yod force
*Fire Bishop*—Yetzirah of Atziluth—Vau of Yod force
*Fire Rook*—Assiah of Atziluth—Heh final of Yod force

And so this would go throughout the four Worlds for the other elemental sets: Water set for Briah, Air set for Yetzirah and Earth set for Assiah. From this you can see patterns of Worlds within Worlds within more Worlds. The Kings are the representatives of Kether (Spirit) in each Kabbalistic World, and the pawns are the vice-gerents of each set of the four elemental pieces, They are the moving elements of these Worlds, the subtle forces. The pawns also represent the minor elemental portions of these Worlds, but more especially of their quadrant in the board being operated on.

On another level, the chess pieces, like the boards, have Tarot associations. However, instead of the Tarot Trumps, the court cards (Royal Arcana) and the Aces are applied to the individual pieces, which form archetypes. Here the diviner can see archetypal movements over the pyramid squares that can represent individuals and their influence on the divination question. Within each chess piece is its elemental association as well, and the sub-elemental parts of elements within these pieces correspond to the court cards. Table IV shows the associations to the chess pieces.

TABLE IV—ROYAL ARCANA AND ELEMENTAL ASSOCIATIONS OF THE ENOCHIAN CHESS PIECES

| **Fire Set** | | |
|---|---|---|
| **Piece** | **Court Card** | **Sub-Element** |
| King | Ace of Wands | Spirit of Fire |
| Knight | Knight of Wands | Fire of Fire |
| Queen | Queen of Wands | Water of Fire |
| Bishop | Prince/King of Wands | Air of Fire |
| Rook | Princess of Wands | Earth of Fire |

TABLE IV—ROYAL ARCANA AND ELEMENTAL ASSOCIATIONS OF THE ENOCHIAN CHESS PIECES *(CONTINUED)*

| **Water Set** | | |
|---|---|---|
| **Piece** | **Court Card** | **Sub-Element** |
| King | Ace of Cups | Spirit of Water |
| Knight | Knight of Cups | Fire of Water |
| Queen | Queen of Cups | Water of Water |
| Bishop | Prince/King of Cups | Air of Water |
| Rook | Princess of Cups | Earth of Water |
| **Air Set** | | |
| **Piece** | **Court Card** | **Sub-Element** |
| King | Ace of Swords | Spirit of Air |
| Knight | Knight of Swords | Fire of Air |
| Queen | Queen of Swords | Water of Air |
| Bishop | Prince/King of Swords | Air of Air |
| Rook | Princess of Swords | Earth of Air |
| **Earth Set** | | |
| **Piece** | **Court Card** | **Sub-Element** |
| King | Ace of Disks | Spirit of Earth |
| Knight | Knight of Disks | Fire of Earth |
| Queen | Queen of Disks | Water of Earth |
| Bishop | Prince/King of Disks | Air of Earth |
| Rook | Princess of Disks | Earth of Earth |

If, however, you were looking at one pantheon per board, the same associations would apply because, even though one elemental pantheon would govern each angle, each set would still represent the elements of each angle as identified by the colors of their thrones/bases.

A further level of association with the chess pieces are the planetary forces. Here the diviner can see planetary movements over the pyramid squares. This would show planets moving into houses and Zodiac signs. From an astrological viewpoint, complete stories can be formed from this. Table V below gives the planetary associations that I deem appropriate as a result of research and practice; however, you may choose to form your own opinion.

The divination section of the Enochian chess game has an emphasis on astrology, and to understand the full functions of the divination game you should really study astrology or have at least a basic knowledge of its essence. Without it, you would be handicapped in using the chess game for divination. Within our own temple, any members who are taught the divination aspects of the Enochian chess game must have first reached a level where they are very proficient in astrology. I seriously suggest that, if you wish to study the divinatory part of the game more deeply, you should study basic astrological meanings and the movements of the planets through the various astrological houses. Although the entire divination game is not totally astrological in nature, the framework in which it operates is.

TABLE V—TABLE OF PLANETARY ASSOCIATIONS TO THE ENOCHIAN CHESS PIECES

| **If Querent Plays** | **Fire King** | **Water King** | **Air King** | **Earth King** |
|---|---|---|---|---|
| Fire set | Sun | Neptune | Uranus | Pluto |
| Water set | Pluto | Sun | Uranus | Neptune |
| Air set | Pluto | Neptune | Sun | Uranus |
| Earth set | Pluto | Neptune | Uranus | Sun |
| **Chess Pieces** | **Fire** | **Water** | **Air** | **Earth** |
| Queens | Moon | Moon | Moon | Moon |
| Knights | Mars | Mars | Jupiter | Jupiter |
| Bishops | Chiron | Mercury | Mercury | Chiron |
| Rooks | Saturn | Venus | Venus | Saturn |
| Pawns | Fire, Air, Earth | Water, Air, Earth | Air, Fire, Water | Earth, Fire, Water |

The querent's King always represents the Sun (the querent him or herself) and the other three Kings take on the three outer, slower planets. Throughout the foregoing table you will see the Earth element taking on a different planet each time, as all of these planets have an influence on Earth/matter.

The pawns are extensions of the pieces to which they are vice-gerents, and their associations have been discussed earlier in this book (in "Constructing the Chess Pieces"). Through their elemental influence, however, they can represent movements in time along the earth plane, and aspects of the psyche. They could also be attributed to asteroids.

As regards the human physical appearances corresponding to the chess pieces, experience has proven that there is no set appearance per piece, only a generalized view as given in the Golden Dawn Tarot court cards. However, this becomes more heavily modified as a piece works through different elemental sections of the boards, which results in a lack of consistency in the physical appearance signified by any individual chess piece. I have found that the chess pieces represent individuals by personality, not only as described below but by their elemental attributions, sometimes giving a particular appearance or character. If you look carefully at your friends, you will be able to see what combination of elements they represent most. For example, a woman who is generous, loving and rather mystical in appearance or character, but too passive and reflective in nature, would be represented by the Water Queen, the Watery part of Water. Sometimes I have found the elemental combinations allude to a combination of a person's Sun sign and rising sign, or sometimes one of these with the Moon sign.[1]

The operation of the chess pieces on the chessboards can be positive or negative. It all depends on the circumstances described during any individual moment of game play. Therefore, only a general description can be given below on each of the chess pieces.

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[1] These are astrological terms for planetary and first house cusp positions.

## The Kings

A King "answereth to the action of the Spirit." Wherever they move, they initiate a fresh current, but in a balanced movement which first starts as a mute force (throned upon water) then finishes as:

> . . . life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symboliser of the action of the potencies of the crosses on the Servient Squares.[2]

The Enochian chess pieces represent the "Word" Yeheshuah (YHShVH). The central letter in the middle of the letters of Tetragrammaton is the Hebrew letter "Shin" and is represented by the Kings. Since Shin represents the hidden force of Spirit behind the whole name YHVH,[3] its true title is Yeheshuah. As such, Spirit as Shin can be placed behind any of the four holy names, likened to the four Kings, just as another piece, itself represented by a letter of Tetragrammaton, always shares the Throne Square with the King at the beginning of the game.

In Egyptian mythology, the King alludes to the Osiris myth, and Zeus in Greek mythology.[4]

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[2] "Notes on Rosicrucian Chess" by S.L. MacGregor Mathers.

[3] For a full discourse on this name, see the Kabbalistic book *Shaar Ruach Ha Kodesh* (The Gate of the Holy Spirit) by Chaim Vital, part of which is given in *Meditation and Kabbalah* by Aryeh Kaplan (Weiser, 1982), p. 222.

[4] You are advised to do your own research into the mythologies associated with the chess pieces; this is a far too lengthy and complex a subject to be included in this book.

### King of the Fire Pantheon: Chnupis Kneph

The unmanifested force of Divine Will penetrating manifestation as a positive/masculine energy. An uncontrolled force in operation that can be likened to fate in action. Therefore in divination the Fire King shows forces beyond one's control entering into a situation—creative energy. The type of situation it enters is described by the square the King moves into and its relationship to the surrounding chess pieces. The force can be violent or gentle and depicts transmutation.

### King of the Water Pantheon: Ptah Ra Pan-Lses

A generative force pouring forth from the Waters of Creation manifesting from the Great Mother as the immortal spiritual nature of mankind, a passive/feminine energy. The Water King represents the unconscious mind. As it moves over the squares, it shows the areas where conscious realization, love and wisdom are needed, where waste must be purged, and where there is or must be fluent soul/emotional expression. It shows areas of fertility and the dominance of Spirit over Matter.

### King of the Air Pantheon: Socharis

The power of manifesting forces being directed to either good or evil—a masculine force. The King of Swords shows where ignorance must be dispelled and spiritual energy invoked to manifest Truth. As a divinatory piece the King therefore moves to where there is affliction which must be eliminated, punishment be met and justice be affirmed. It is the power of thought and represents an irresistible force that cannot be stopped without the powers of the unmanifest behind you. It shows that the higher intellect can pierce the planes of understanding and wisdom.

### King of the Earth Pantheon: Osiris

The unmanifest becoming manifest as a union of Spirit and Matter. Feminine force. As a divinatory piece the Earth King ministers to the development of the matter and shows what can be brought forth through material manifestation. It represents both heaven and earth, life and death. Limitations of matter are depicted, however, and through its movements and relationships with the other chess pieces a blueprint of the cosmic knowledge of a situation can be seen. In divination the Earth King, like all the Kings, is neither good nor bad; it all depends on the querent's intentions, or the intentions of the forces or those that oppose the querent.

## The Knights

This piece represents the action of Fire and is the Yod force. As Hoor is the avenger of Aeshoori, the Knight is the Revealer of the Strength of Spirit. Its force is seen potent and terrible, opening the locked doors of matter which reveal the treasure within. "Therefore hath all life its beginnings in a fire Celestial."

As an archetype, the Knight is the warrior, hero, avenger and rescuer. As the Yod force, it is the Father and the initiator—the commencement of material forces. Swift, violent, short in effect but long in affect. The Egyptian myths of Horus and his many aspects are good examples of this archetype. For example, the Roman god Mars, the Greek god Ares, and many other sons of the Sun represented by a symbolic birth, a period of youth and exile and then as a young warrior. As an avenger the Knight is also a protector and therefore has a dual role in the divination game.

### Knight of the Fire Pantheon: Ra

The divinatory meaning here is too much energy or force in a matter, but only shortened force; there is no staying power. This can lead to destruction or creation; for example, instigating new enterprises, projects, etc., or sudden endings, dangerous situations. This Knight is a catalyst to circumstances wherever it is moved and whatever piece it threatens. As an archetype, he is an innovator, but tends to act too hastily, or burns himself out from too much effort and energy, therefore overly active and

restless. Problems can occur when dealing with others due to self-centeredness and unrestrained desire to act directly. Abrupt and aggressive, given to exaggeration, very passionate, overconfident and self-indulgent. As a Mars force, his actions on the boards allude to a Mars effect such as combativeness, executive abilities, energy and sex, physical activities, accidents, quarrels, courage or daring.

### Knight of the Water Pantheon: Sebek

Careful discrimination takes place when this Knight enters into play, and the quality of things is examined. Rationality is now used and knowledge is transferred; however, if negatively positioned, this piece shows limitation and communication breakdown. Desires can become greater than ability, or be contained too much below the surface. The square position of this Knight will show what is being hidden in a person's thoughts, or where a situation or a person is impressionable and may react too strongly to external impetus rather than his or her own drive. The archetype is one of emotional feelings without true control, responding more to desire. Positively aspected, this Knight will show illumination of thoughts and ideas, and an understanding of cause and effect. There is strength and outer protection; therefore it may show a person who can shield you from difficulty. The Water Knight is a Mars force that works more in an undercurrent effect rather than on the surface like the Fire Knight.

### Knight of the Air Pantheon: Socharis

This is an archetype that gives orders and directions, a quick mind, fleetness of purpose. As a thinker and planner he can be the architect of many things; however, to actually get anything done reinforcements must be brought in. He can be a teacher, a good listener and give an objective opinion about things. He can brood too much, which brings storminess in nature and can bring harshness to a situation. He represents travel and movement. If this piece is left to sit too long in one place, it shows problems in the area that the square depicts. There must be short, swift bursts of energy in a matter to keep the impetus up; otherwise a situation or person will crumble. Distinction is made as to what is good, and in sympathy with the question, and what must be judged and swiftly dealt with. The Air Knight represents communication being made and future events shaped or planned. Wherever he is placed on a board, matters of swiftness are depicted. He is a Jupiter force, showing new vistas and opportunities, speculation and travel. Well positioned, cheerfulness and good hopes. If negatively positioned the Air Knight shows risks taken, waste of energy or material goods.

### Knight of the Earth Pantheon: Horus

Nourishment and abundance, fertility and wealth are depicted here. If positively positioned the Earth Knight shows growth, regeneration and prosperity, but this is only while there is purpose and direction to the Knight's moves or position; otherwise a situation may be considered sterile, static or inert. He shows where there is potential and hope. The archetype is one who wants more of everything, a "well-to-do" person, or one who has attained a lot through hard work. Sometimes extravagant, exaggerating and overconfident, but very practical. A warm character who can be very giving under the right circumstances. The Earth Knight's effect on the house (square) he may be placed in is not as quick as that of the other Knights, but it is still a catalyst, and things do happen because he is a prime mover of things to come. His effect is longer lasting, with a powerful momentum. The Earth Knight is a Jupiter force of a beneficial material nature.

## The Queens

This is the Heh force in Tetragrammaton, that of a receptive/feminine nature. In mythology she is referred to as the mature woman, the fertile and maternal figure. Some archetypal associations are the Egyptian myths of Isis, Hathor, Nuit and many

other counterparts of these goddesses. In other mythologies her counterparts would be Hera and Hecate. So many goddesses come under the archetype of the Queen. Although some were considered virginal, most of the goddesses applied to the Enochian chess queen were mother archetypes. A threefold aspect must be considered here: the maiden, mother and crone. Many were one and the same but were separated as aspects of the one. In the identity of mother and daughter, the eternally child-bearing mother manifests herself as an eternal being.

The chess Queen is associated with the Moon. The Moon is the Queen Mother of the heavens. She is known by many names in different civilizations (Isis, Virgin Mary, Diana of Ephesus, Shu, etc). As Luna, or Lucina, she presided over childbirth and life, and as Hecate she was the goddess of death. She ruled in the underworld over magic and enchantments, and in heaven she was the chaste Diana, the Queen of Night. In Babylon the Moon was worshiped as the god Sin, and by the Jews as Jehovah.

From this you can see that the Moon was generally taken as feminine, but occasionally has been referred to as a cause in itself, and spoken of as male, or as an androgyne, or a triple power in itself. For example, Diana the Moon-goddess was sometimes called "three formed": Diana the shy, Diana (Artemis) on Earth and Proserpine (Persephone) in the world of the dead. The crescent Moon was connected with her, as it was with the Chaldean Astarte and the Egyptian Isis. The Hindus had a myth of the Moon being the parent of Mercury.

In Enochian chess divination, the Queen's movements are like the undulating waves of the sea, and a cherisher of Life. As mentioned above, she can represent either a young or old woman; however, the general association would be a woman over 30 (unless the individual's appearance and character proves otherwise in nature) or one who has had children.

She is represented by the Moon, which shows reaction on the basis of subconscious disposition. Movements over a chessboard would allude to day-to-day matters, mental and emotional karmic patterns which either inhibit or help us in our attempts of adjustment and expression in life. Wherever she is placed shows a spontaneous reaction to a matter, emotional ups and downs. She also symbolizes the image of oneself and how one may see one's dealings with the public. Therefore a stressed position would show disharmony in everyday dealings, whereas a fortunate positioning shows harmony. Positioned where another piece is threatened would show stress being placed on the threatened piece. Fertility and childbirth are also represented by the Queen.

In the Fire element, the Queen shows quick and often impulsive action to a situation; in the Water element reactions are based on emotional intensity; in the Air element instinctive action without thought is depicted; and in the Earth element a steady type of calm reaction to a given situation.

### Queen of the Fire Pantheon: Sati-Ashtoreth

This Queen represents persistent energy, calm authority, kindness, generosity and a capacity for friendship and love, but at her own initiation. There is much pride, charm and social ease with popularity. Adversely positioned, she shows impatience, brooding, gullibility, and one who harbors revenge. She shows a sharp tongue and cruel wit. She may tend to intoxication during periods of melancholy.

Moving over the squares, this chess piece shows situations that are incomplete or are adjusting and adapting, successful achievement, and balance and harmony being within one's power. There may be initial obstacles, but success after disorder. General impulsiveness to situations without pre-thought if you allow matters to influence you on a subconscious level.

### Queen of the Water Pantheon: Thoueris

The image for this archetype is of beauty and purity with infinite subtlety. A highly imaginative person who is artistic. Very intuitive, receptive and transmissive of surrounding influences. Adversely positioned she is a dreamer, and so reflective of outside influences or other people's thoughts that none can see through her to the truth. Sometimes perverseness and distortion of facts. Very moody, however, psychic ability, and sometimes prophetic.

As the Water Queen is moved over a board, she shows success and benefits in day-to-day affairs, talk and social enjoyment. If adversely aspected or aspecting another piece, she shows you must check your actions to avoid danger in matters, and advises one to be careful and patient and to beware of trickery and deceit. There may be difficulty in growth or movement. A waiting period is shown, but if this Queen is weakly positioned, it may show the lack of incentive to get moving and change matters.

### Queen of the Air Pantheon: Knousou Pekht

This is an archetype with the power of transmission, an intelligent and complex person with attention to detail and accuracy. A keen observer, graceful and skilled at balancing situations, therefore versatile. Adversely positioned, she is cruel, sly, half truths and quiet slander, superficial beauty and attractiveness aids in deceit.

In her movements over a board, she shows how one can take hold of matters and turn them to one's advantage. There is always a struggle, but there is plenty of ability for great undertakings if one wills it. Sometimes ambitions are greater than abilities. The untrustworthy must be avoided, so work to improve a situation and oneself, which will attract success. Then potential will be fulfilled. This piece shows breakthroughs and situations being dealt with before they become too dangerous. Badly aspecting other pieces, she may show someone laying down the law to others concerning a situation, and dealing with arrogance.

### Queen of the Earth Pantheon: Isis

This archetype shows one with quiet qualities, a "down-to-earth" person, compassionate and a lover of luxury who usually collects possessions. She gives great affection and is very forgiving, hardworking and sensible. Usually domesticated and not intellectually inclined. Adversely positioned, there can be debauch, spendthriftiness, general extravagance, narrowness in sight and abuse of alcohol or drugs. She could be too materialistic, dull and/or foolish.

When the Earth Queen is moved over a board, she shows areas or situations where there is attraction, stimulation, cooperation and merging of separate parts, relationships between people and gatherings. She shows that there is enough success in a matter to continue and that all is being nourished for growth. After a struggle, one is succeeding. Adversely, it is not a good time for movement. Wait for a more appropriate time for change.

## The Bishops

In mythology the Bishops represent counterparts of the Knights. They took the role as the second brother—usually a god-form of light, but sometimes the jealous and the destroyer who plots against his father or brother. The Mercurial aspect of this god-form depicts the messenger, like Hermes of the Greeks or the Roman god Mercury. These gods had the gift of prophecy. The Bishop represents a keen and swift wind, is ascribed to Aroueris as an Egyptian god-form and represents the swift vehicle of Spirit. The four Bishops are all variations of Aroueris, as shown by their Egyptian god-names, although they are all but aspects of Horus and Osiris.

The Bishop represents the Vau force. The Son of the Mother and Father who realizes the balance of the scales. He then marries the daughter in Malkuth, which is also known as Kalah the Bride, and the cycle starts again as the Son and Daughter become Father and Mother. He is straight and airy but is obstructed by any solid object and must go around. He represents intellect and communication. The Yetziratic World of Formation. A planner and thinker who tries to initiate matter. In a divination game, the Bishop can act for or counteract your plans, depending on his position on the board. He is the first and sometimes last resort in matters.

The Planets associated with the Bishop are Mercury and Chiron. The Mercury influence shows relationships, writing, travel, the mind and intellect, changes of thought and occupation, studies and examinations. Sometimes irritations and vexations, problems with transport and dealings with relatives. The Chiron influence shows timing of events, foreseeing outcomes, teaching, guardians, or mentor, medical science, the healer. A loner and sometimes a maverick or pioneer. Creativeness and showing a better way, a guide or link to something.

### Bishop of the Fire Pantheon: Toum

This is an individual who is eager for action and who has strength and drive to carry effort through. When this piece is placed in a fighting situation, it shows aggression being pulled along by a lot of strength and energy. A definite direction is being applied, as this is not a scattered force. The situation can be volatile, however, so it must be directed by Will. Expanding horizons are depicted and plans are carefully applied.

The danger here is not being able to settle on anything in a situation that requires a decision. Positively aspected, this Bishop shows strength and decisiveness. Matters which are distinguished according to their nature. There is independent thought and reason. Negatively aspected, you will see a force that cannot be stopped, which influences everything around it and ignores all stops. In business, he shows a forward movement with little that can hold him back. He also depicts travel, but only with a purpose.

### Bishop of the Water Pantheon: Hapimoun

This Bishop shows superficiality coming into a situation. Something which cannot be trusted. Something is being kept secret. In a situation, hidden depths have not yet been reached or penetrated. There is continual voyaging and unrest, travel. This is a transitional state in all matters where the surface is just being skimmed, and one from harmony and balance to penetration and transformation. As an individual, you will be dealing with someone who has control over emotion and who can act objectively. However, such controlled emotions are not resolved and dam up, at times causing an overflow. This is an individual who applies himself to a task with plenty of drive, but he uses any means to obtain the desired result without consideration for others. Action is a means to release emotions. Positively aspected, he is objective and willing to look for causes of problems and then get rid of them. He who can take good counsel.

### Bishop of the Air Pantheon: Shu Zoan

When moving across the chessboard, this Bishop shows areas of no restriction, where whim is followed. Energy may be wasted and answers may become elusive. It can show one's mind racing too fast. As an individual, the Air Bishop shows the thinker and planner who handles matters skillfully. Vast plans are brought into action; however, this person can be very abstract and is in danger of losing sight of the goal. Negatively placed, the reality of a situation can be disassociated from, especially when dealing with peoples' emotions. Usually this person will be traveling or handling matters alone. Energies can be scattered in too many directions, matters happen too fast and confusion can set in. Too many people are having their say, which confuses matters even further. There is indecision, and one ends up not getting anywhere but running in circles. Positively aspected, caution is applied together with a willingness to try on all accounts. Old values are broken for new concepts to follow.

### Bishop of the Earth Pantheon: Aroueris

Wherever this Bishop is placed positively, one will see prosperity and growth. Matters operate slowly but surely. It rules seasonal changes, fertility and matters of development. Everything must be timed if one wishes success. Matters materialize and all efforts and theory take root as the final formula is put into place. Therefore the material result of all one's efforts are beginning to show. As an individual, it is someone who seeks comforts with some effort. He takes everything in his stride, one day at a time. Both intellectual and physical effort is applied to anything that is desired. He is generous and loving. Negatively, he is

greedy and too materialistic, making an excuse for everything. When moving across the board, the Earth Bishop shows situations of gain, movement, shifting from one place to another taking all your possessions. In the business world, everything is obtained through progression.

## The Rooks

In Tetragrammaton, the Rooks are "Heh final," the Daughter that married the Son. She is the feminine part and represents a full cycle of development in preparation for entering a new cycle. In mythology she is depicted as the Amazon warrior queen or princess, and starts off as the virgin goddess; for example, the myths of Diana, Athene, Artemis of Ephesus, Aphrodite, Nike, Nephthys, etc. At some stage throughout some myths, this goddess loses her virginity. In some cases she becomes the harlot and in others the Mother. She is ordinarily barren but sometimes fruitful. Some myths show her entering the underworld where she becomes for part of each year a goddess of the dead.

This chess piece represents a pondering, formidable Earth force, and is the completed action of Spirit in Matter. Wherever she is moved, matters crystallize, become more apparent. Temptation of matter, whether sexual or material, is always near. The Rook shows ideas put into concrete action, or matters under construction when positively aspected. When negatively aspected, ideas or matters under collapse. The Rooks are "time pieces."

The planetary influences for the Rook are Saturn and Venus. The Venus influence shows relationships of a sexual nature, pleasure, holidays, enjoyment, social life and social adjustments, music and the arts, matters of beauty and materialism. The Saturn influence shows conservativeness, consolidation of affairs and resources. If badly positioned, disappointment and loss, ill health, responsibilities and burden, duration of time. There is a strong sense of duty from individuals and dealings with land, possessions, estates, etc.

## Rook of the Fire Pantheon: Anouke

This is a very powerful personality who is fully able to back up her wants and commands. She is strong-willed and forceful. She is generally able to control her emotions, although ready to fight if challenged. If the ultimate goal will benefit her, she will conform to conditions around her. She can create or destroy, depending on her position on the board. Negatively aspected, she tends to be wanton and a bit loose with her virtues. She makes up her own mind on matters, and if told what to do will go in the reverse direction. When this Fire Rook is moved to different squares on a board, it shows situations where sudden concrete action is taken after a period of stillness. This action is sometimes impulsive and sometimes calculated, depending on the previous movements on the board. Strong effects are felt in the areas of life depicted by the squares to which she is moved.

## Rook of the Water Pantheon: Shooen

This individual is soft but determined in nature, although rather dreamy. However, her tremendous strength of purpose can turn her dreams into reality. Most of her actions are emotionally charged, so emotional involvement is rarely avoided. Her beliefs and convictions are strong, though she usually acts in harmony with the times. There is no forgiveness for those who cross her, and she can set up quite a campaign against her enemies. She likes to share her experiences, and her expression is to create.

In divinatory matters, dreams and ideas are being crystallized. People are being nourished and educated, and the battle of life is being won. Turmoil and chaos may be around, but it is not bothering a matter, and a new life force is developing to a situation. If positively aspected, nothing will sway the querent from a task. If this Rook is situated in a position where she is not influencing any situation, it shows that too much time is spent on entertainment and self-indulgence.

## Rook of the Air Pantheon: Tharpeshest Jefine Pasht

This is an individual with a practical grasp of a situation who needs to express herself through an abstract, quasi-intellectual manner. However, material matters sometimes do not move as fast as the mind's conception of plans; therefore, she can get very frustrated when everything moves slowly. Patience needs to be learned. Negatively aspected, she shows no compassion for others and only intellectualizes situations. If she has not experienced it, she will not understand it.

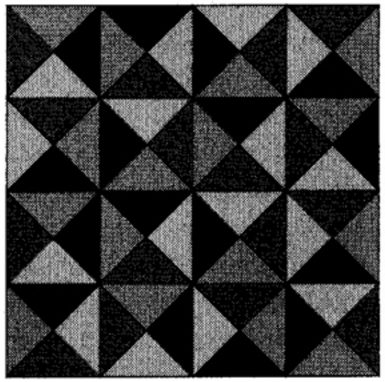
In divinatory matters, social and communal integration is shown, together with the expression of the culture of those around one. Ideas are materialized. The people are benefited rather than the individual. Goals must be worked for. Negatively aspected, this piece shows where victory can be snatched away from others for selfish ends. In tense situations on the chessboard, she may be the bearer of exciting news.

## Rook of the Earth Pantheon: Nephthys

A receptive, fertile situation is depicted here. The Earth Rook shows matters of finality which now must open up and be receptive to a new cycle. Therefore we see here a situation of absorption to those of fixed expression and pursuits, because a revision of ideals and situations must take place. The old must be discarded. The squares where the Rook is placed show where consciousness and awareness are necessary. Journeys may be disrupted.

This is the beginning of a matter and yet the end of a matter. Concerning growth, it shows the potential to be great, but it depends entirely on the individual. Good luck is depicted; however, it can be the reverse if the Rook is adversely aspected by another chess piece. A situation or person can be relied upon, and new concepts are consistently being put into effect. Negatively aspected, one might encounter others who are hungry for power, who are ready to sacrifice anything that gets in their way.

As an individual, she is one who gets on with things and accomplishes things rather than spending time thinking about them. Kind and generous, but encourages materialism.



# Analyzing a Divination Game

First draw up a recording sheet; then commence your game. Record every move made on your sheet, but do not concern yourself with analyzing the game during the initial divination game play. By analyzing while playing, an overconcentration of the intellectual processes on your game occurs, and this interferes with the unseen forces which guide your divination play and intuition. Once the game is over, you can then analyze it by re-enacting the chess moves from your recorded sheet.

According to what your needs may be, you may analyze an Enochian chess divination game in full, in summary or with a short answer. A short analysis caters to a "yes or no" type of question. This is where you see whether the King obtains the Ptah Square or not, and if so, under what duress does it remain there. For example, if the King reaches the Ptah and stays there for one round of the game, the answer is "successful." If the King does not reach the Ptah, the answer is "unsuccessful."

If the King reaches the Ptah but has strong or minor opposition while staying on the Ptah Square for one round of the game, the question is successful but with difficulty. By observing what type of opposition there is to the Ptah Square at the end of the game, you will be able to see the circumstances of any difficulty, and whether the success is partial, brief or lasting.

A summary analysis skims over the whole game play, summarizing the overall influences without detail, and gives an end result. It may dwell on one or two pertinent points of importance described by the game.

A full analysis is made by studying the effects of all moves made from the first to the last move. In the information given below, the emphasis is on reading the results of your divination game from the perspective of a full analysis.

During your game, you will find that the querent's ally's pieces show a force in favor of the querent, whereas the opponents' forces are against the interests of the querent. Attacking forces will show how the elements treat the querent, or the matter in concern. The ally's actions describe how much support is given. The pieces which the querent operates are aspects of him/herself. When an answer is obtained, the querent can then see the outcome, the force resisting the outcome and how the resisting forces will go about their attack. This can be very helpful when planning a future venture.

A great many things must be considered in your analysis to form a full picture.

## Piece Movement and How the Pieces Relate to the Question

Viewing the pieces as archetypes/personalities will help when a question refers to human relationships. If for example the Fire Knight blocks a King from the Ptah, this may mean a man of fiery temperament obstructing you. In a macrocosmic perspective, the Knight could represent a government or country fitting the Knight's elemental nature and that causes the obstruction.

The pawns may stand for people of a lesser influence, or groups of people, being manipulated by the respective archetype described by any piece influencing them. This of course could be the reverse where the group of people influence the individual. The pawns, however, generally show happenings and influences rather than personalities, and their nature is the nature of the piece to which they are vice-gerent.

A chess piece, when moving from one angle of the chessboard to another angle, retains its essential character. Any changes that do take place are the elemental affects on that personality; for example, a change of thought, action, direction or emotion. The chess pieces are also found to be weakened or strengthened in different elements; therefore, this would occur when they are played on the different elemental boards and when they move into the various angles during play. This means that a piece weakened by an angle it moves into will have a weaker influence on any piece or square it may influence. If it is moved into an element that gives it added strength, then its effect will be great on the surrounding pieces and squares. Observe also when a buildup of pieces takes place in a particular element. For example, a concentration of pieces in the Fire Angle of a board will show a very heated situation in which everything will be moving a lot faster. Table VI (page 240) shows the strengths and weaknesses of the chess pieces in the elemental boards and angles.

The planetary influence of a piece must also be taken into consideration. You must observe what pieces a piece may threaten because this shows what planets aspect each other. Observe the square upon which a piece is placed because this shows a planet in a Zodiacal sign and house. Table VII shows the strengths and weaknesses of the pieces as planets in the Zodiac (on the chess squares).

Table VI, on the following page, is based on "The Concourse of Forces" as given in Regardie's *Golden Dawn*.

TABLE VI—ELEMENTAL STRENGTHS AND WEAKNESSES OF THE CHESS PIECES IN THE CHESSBOARDS AND ANGLES

| Chess Piece | Strongest Angle | Strong Angle | Angle in Detriment | Weakest Angle |
|---|---|---|---|---|
| Fire King | Fire of Fire | Its own element angle on any board | Air Board | Water Board |
| Water King | Water of Water | | Earth Board | Fire Board |
| Air King | Air of Air | | Fire Board | Earth Board |
| Earth King | Earth of Earth | | Water Board | Air Board |
| Fire Queen | Water of Fire | Fire of Water | Earth of Air | Air of Earth |
| Water Queen | Water of Water | Air of Water | Earth of Earth | Fire of Fire |
| Air Queen | Water of Air | Air of Water | Earth of Fire | Fire of Earth |
| Earth Queen | Water of Earth | Air of Earth | Earth of Water | Fire of Air |
| Fire Knight | Fire of Fire | Fire of Air | Air of Air | Water of Water |
| Water Knight | Water of Fire | Fire of Water | Earth of Air | Air of Earth |
| Air Knight | Air of Fire | Earth of Fire | Fire of Air | Earth of Water |
| Earth Knight | Earth of Fire | Fire of Earth | Water of Air | Air of Water |
| Fire Bishop | Fire of Air | Earth of Air | Air of Fire | Water of Earth |
| Water Bishop | Water of Air | Air of Water | Earth of Fire | Fire of Earth |
| Air Bishop | Air of Air | Water of Air | Fire of Fire | Earth of Earth |
| Earth Bishop | Earth of Air | Fire of Air | Water of Fire | Air of Earth |
| Fire Rook | Fire of Earth | Earth of Fire | Air of Water | Water of Air |
| Water Rook | Water of Earth | Air of Earth | Earth of Water | Fire of Air |
| Air Rook | Air of Earth | Water of Earth | Fire of Water | Earth of Air |
| Earth Rook | Earth of Earth | Fire of Earth | Water of Water | Air of Air |
| All Pawns | Own angle | Ally angle | Opposite angle | Side angle |

The Fire King is strongly attracted to the Leo square, the Water King to the Scorpio square, the Air King to the Aquarius square and the Earth King to the Taurus square.

TABLE VII—PLANETARY STRENGTHS AND AFFINITIES

| Planet | Sign of Rulership | Sign of Exaltation | Quadruplicity | Sign of Detriment | Sign of Fall |
|---|---|---|---|---|---|
| Sun | Leo | Aries | Fixed | Aquarius | Libra |
| Moon | Cancer | Taurus | Cardinal | Capricorn | Scorpio |
| Mercury | Gemini | Virgo | Mutable | Sagittarius | Pisces |
| Venus | Taurus and Libra | Pisces | Fixed | Scorpio and Aries | Virgo |
| Mars | Aries | Capricorn | Cardinal | Libra | Cancer |
| Jupiter | Sagittarius | Cancer | Mutable | Gemini | Capricorn |
| Saturn | Capricorn | Libra | Fixed | Cancer | Aries |
| Chiron | Virgo | Sagittarius | Cardinal | Pisces | Gemini |
| Uranus | Aquarius | Scorpio | Mutable | Leo | Taurus |
| Neptune | Pisces | Sagittarius | Mutable | Virgo | Gemini |
| Pluto | Scorpio | Leo | Fixed | Taurus | Aquarius |

TABLE VIII—OPERATION OF PLANETS IN HOUSES

| | | |
|---|---|---|
| Sun | One's perception of life | Consciously directed |
| Moon | Reactions based on subconscious | |
| Mercury | Communications and thinking | |
| Venus | Expressions, feelings | |
| Mars | Assertion, desires | |
| Jupiter | One seeks to grow, trust | States of being |
| Saturn | Establishment, preservation | |
| Chiron | Transcending | |
| Uranus | Generational attitudes | Collective unconscious transpersonal |
| Neptune | Attuning to forces of change | |
| Pluto | External and internal | |

The planets represent specific principles of energy exchange between the individual square and the universal supply of all energy. Each planet therefore reveals not only a type of outgoing energy and an urge toward expression of a certain kind, but it also reveals a specific need for activity and fulfillment that must be fed along a particular vibratory wavelength. This vibratory wavelength is used as a catalyst to the vibration of the Zodiac sign and other attributions of the square. From this the makeup and function of the Servient Square become more clear.

## Planets in the Elements

**Mercury in:**

Earth—Through action, practical needs.
Air—Abstract thoughts.
Water—Influenced by deepest yearnings and subconscious predispositions.
Fire—Influenced by aspirations, positive thinking.

**Venus in:**

Earth—Tangible commitments.
Air—Sharing expressed in words.
Water—Emotional feeding and sympathetic, steady responsiveness of sensitivity and vulnerability.
Fire—Grand gestures.

**Mars in:**

Earth—Expression of will and assertive power through concrete achievement.
Air—Expression of idea.
Water—Harnessed emotional power, assertion towards unconscious desires.
Fire—Direct physical action.

**Moon in:**

Earth—Reaction grounded, steady, matter of fact way.
Air—Reacts by thinking first then acts according to evaluation, expression of thoughts to feel right.
Water—Reaction colored by emotional intensity.
Fire—Reaction with enthusiasm and direct action; leap before look.

**Chiron in:**

Earth—Finding means for accomplishment.
Air—Anticipation of the future. Restless to the constraints of the present.
Water—Mystical quest, devotion to a matter.
Fire—Independence and self-sufficiency.

**Saturn in:**

Earth—Stabilizing efficiency.
Air—Stabilizing of understanding.
Water—Overly sensitive, emotional repression.
Fire—Stabilizing identity.

**Jupiter in:**

Earth—Spontaneous flow of practical application.
Air—Spontaneous flow of mental application.
Water—Spontaneous flow of emotion and intuition.
Fire—Spontaneous flow of energy.

**The Sun** in any element is energy which feeds the basic sense of purpose.

**Uranus** in any element shows individualistic freedom, independence, originality.

**Neptune** in any element shows the intangible having an effect, and freedom from ego-self.

**Pluto** in any element shows transformation.

## The Squares and Their Influences

As you are aware at this point, each square on the Enochian chessboard has symbols associated with it, and these symbols have specific meanings. These symbols are in fact representative of the influences and forces put into action when the chess pieces are moved onto the squares. Therefore, you must observe how the pieces react in the squares. In doing this, you will be seeing planets and archetypes in the Zodiac and houses, so you will be looking at:

1. The Zodiacal influence of the square to the situation being divined. (See Table IX on the opposite page.)
2. The area of life under influence, depicted by the house, as given in the earlier chapter on finding the Ptah Square.
3. Combinations of these influences between chess pieces and how their specific energies activate the squares.

TABLE IX—ZODIACAL INFLUENCES

| Sign | Influence (in general) |
|---|---|
| Aries | Enthusiasm, energetic, proud, excitable, hasty, expedient, aggressive, courage, independent, competitive, self-willed, frank, outspoken, organizer, leader, fearless and aspiring, clever. The destiny of this sign is to Truth. |
| Taurus | Lethargy, self-indulgence, domestic, patient, steadfast, conservative, brooding, stubborn, discriminating, trustworthy, acquisitiveness, secret, cosmic law, practical, capable. The destiny of this sign is to Obedience. |
| Gemini | Humane, changeable, eloquent, sensitive, dextrous, inventive, democratic, analytical, superficial, restlessness, mental tension, reasoning, nervousness, communicative, impulsive, diffusive. The destiny of this sign is to Motive. |
| Cancer | Impressionable, psychic, imaginative, intuitive, domestic, self-sacrificing, versatile, reserved, artistic, sensitive, maternal, fanciful, romantic, highly emotional, tenacity, seek to be individualized, self-possessed and self-reliant. The destiny of this sign is to Power. |
| Leo | Ambitious, optimistic, challenging, generosity, affectionate, idealistic, vain, illusory, autocratic, forceful, highly magnetic, ruling, love, impulsive to desire, firm, self-controlling, earnest. The destiny of this sign is to Harmony. |
| Virgo | Studious, ingenious, dextrous, methodical, skeptical, analytical, self-centered, service to others, melancholy, petty, recuperative, critical, materialistic, discriminative, retiring, ingenious, adaptable. The destiny of this sign is to Discrimination. |

TABLE IX—ZODIACAL INFLUENCES *(CONTINUED)*

| **Sign** | **Influence (in general)** |
|---|---|
| Libra | Egotism, changeable, romantic, imitative, tactful, fond of show, materialistic, jealousy, persuasive, seeks equilibrium, intuitive, amenable, inspirational and perceptive, compassionate. The destiny of this sign is to Balance. |
| Scorpio | Altruistic, penetrating, temperamental, sarcastic, imaginative, revengeful, secretive, emotional extremes, scientific, uncompromising, sensuality, judgmental, dignified, affable, courteous, determined, reserved, tenacious. The destiny of this sign is to Regeneration. |
| Sagittarius | Progressive, frank, philosophic, ambition, adventurous, jovial, amiable, idealistic, impersonal, petulant, irritable, exacting, pursuing higher thoughts, ideals, frank, honest, prophetic, liberty, impressionable. The destiny of this sign is Law. |
| Capricorn | Inhibition, unforgiving, cold, concentrative, domineering, thinker, fatalistic, moody, calculating, industrious, arduous, self-conscious, avaricious, deceptive, calm, contemplation. The destiny of this sign is Service. |
| Aquarius | Intellectual, independent, profound, vivacious, gentle, changeable, unconventional, temperamental, worrying, honest, integrity, studious, thoughtful, imaginative, discriminative. The destiny of this sign is Humanity. |
| Pisces | Repressed, sensitive, impressionable, devoted, melancholic, introspective, lacking confidence, emotional, chameleon, self-esteem or approbation, sensationalist, traveler, medium, fastidious, psychic. The destiny of this sign is Spirituality. |

There are also the geomantic vibrations that are put into action when the chess pieces move over the chessboard. The geomantic influence will show the more earthly, mundane result to the matter being divined.

In the diagrams of the chessboards (figs. 32–35 on pages 22–25), you see in each square a geomantic symbol associated with that square. You will also note that each angle of each board repeats the 16 geomantic figures. Table X (pages 248–9) shows the geomantic figures and gives the names applied to them and their associations.[1] In Table XI (pages 250–265), the basic influence of these figures in each of the elemental angles of all four Enochian chessboards is shown. The meanings given in this table are only general influences and are to be reversed, balanced or emphasized, depending on the circumstances of the piece influencing the square in question.

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[1] For more detailed study on this subject, read *The Oracle of Geomancy* by Stephen Skinner, *Divination by Geomancy* by Stephen Skinner, *A Practical Guide to Geomantic Divination* by Israel Regardie and *The Golden Dawn,* vol. 4, bk. 8, by Israel Regardie.

TABLE X—GEOMANTIC FIGURES AND ASSOCIATIONS

| **Figure** | **Name** | **Meaning** | **Element** | **Planet** | **Zodiac Sign** |
|---|---|---|---|---|---|
| •<br>•<br>• •<br>• | Puer | Boy | Fire | Mars | Aries |
| •<br>• •<br>•<br>• • | Amissio | Loss | Earth | Venus | Taurus |
| • •<br>• •<br>•<br>• • | Albus | White | Air | Mercury | Gemini |
| • •<br>• •<br>• •<br>• • | Populus | People | Water | Moon | Cancer |
| • •<br>• •<br>•<br>• | Fortuna Major | Greater fortune | Fire | Sun | Leo |
| • •<br>•<br>•<br>• • | Conjunctio | Conjunction | Earth | Mercury | Virgo |
| •<br>• •<br>•<br>• | Puella | Girl | Air | Venus | Libra |
| • •<br>•<br>• •<br>• • | Rubeus | Red | Water | Mars | Scorpio |

TABLE X—GEOMANTIC FIGURES AND ASSOCIATIONS *(continued)*

| **Figure** | **Name** | **Meaning** | **Element** | **Planet** | **Zodiac Sign** |
|---|---|---|---|---|---|
| • •<br>•<br>• •<br>• | Acquisitio | Acquisition | Fire | Jupiter | Sagittarius |
| •<br>• •<br>• •<br>• | Carcer | Prison | Earth | Saturn | Capricorn |
| • •<br>• •<br>• •<br>• | Tristitia | Sadness | Air | Saturn | Aquarius |
| •<br>• •<br>• •<br>• • | Laetitia | Joy | Water | Jupiter | Pisces |
| •<br>•<br>•<br>• • | Cauda Draconis | Tail of the dragon | Fire | Saturn and Mars | Cauda draconis |
| • •<br>•<br>•<br>• | Caput Draconis | Head of the dragon | Earth | Venus and Jupiter | Caput draconis |
| •<br>•<br>• •<br>• • | Fortuna minor | Lesser fortune | Fire | Sun | Leo |
| • •<br>•<br>• •<br>• • | Via | Way | Water | Moon | Cancer |

## TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS

| **Fire Board, Fire Angle** | |
|---|---|
| Via | The love is great, but will cause great jealousy. |
| Acquisitio | A sincere love from an upright heart. |
| Puella | This person/situation is whimsical and changeable. |
| Conjunctio | He or she wishes to be yours this moment. |
| Tristitia | Await the time and you will find the results great. |
| Albus | You can trust this person's actions to be true to his or her heart. |
| Caput Draconis | The person loves you sincerely. |
| Fortuna Major | The person has a great love for you but wishes to conceal it. |
| Fortuna Minor | You had better decline any offer, for it is neither constant nor true. |
| Cauda Draconis | This action comes from an upright and sincere heart. |
| Rubeus | Decline a situation which may be your destruction. |
| Laetitia | You love/regard a person who does not speak well of you. |
| Carcer | Their love/motive is false to you. |
| Puer | This is true and constant; forsake it not. |
| Amissio | Avoid this situation. |
| Populus | This is from the heart and will continue until death. |

## TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Fire Board, Water Angle** | |
|---|---|
| Via | What you wish for, you will shortly obtain. |
| Acquisitio | Whatever your desires are, for the present decline them. |
| Puella | If you are not extravagant, your efforts will be rewarded. |
| Conjunctio | You may have distress if you do not alter your attitude or intentions. |
| Tristitia | You may obtain your wishes by means of a friend. |
| Albus | Your efforts are in vain. Time to wait. |
| Caput Draconis | No. |
| Fortuna Major | Yes. |
| Fortuna Minor | The direction to go will not be obstructed. |
| Cauda Draconis | Change your tactics and you will do well. |
| Rubeus | Success. |
| Laetitia | You will quickly obtain what you want. |
| Carcer | Be happy with what you have achieved. |
| Puer | This is not the time to expect success. |
| Amissio | Requests will be granted. |
| Populus | It is someone else's turn for success. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Fire Board, Air Angle** | |
|---|---|
| Via | You will obtain better luck elsewhere. |
| Acquisitio | Remain among your friends and you will do well. |
| Puella | There is gain in foreign areas. |
| Conjunctio | Remain with what you know and you will avoid difficulties. |
| Tristitia | It is safe to move on and make your intentions known. |
| Albus | Stay with those of like mind and there will be no opposition. |
| Caput Draconis | Travel out and enjoy yourself. |
| Fortuna Major | Success in ventures and relationships. |
| Fortuna Minor | If you plan ahead you will succeed as you desire. |
| Cauda Draconis | While traveling watch out for evil people. |
| Rubeus | A stranger may enhance your fortune. |
| Laetitia | Draw upon your current resources, rely only upon those you know and trust. |
| Carcer | You can dwell abroad with comfort and happiness. |
| Puer | This is not a time to move forward or make new contacts. |
| Amissio | Be prepared for changes and people changing their tactics. |
| Populus | Travel in groups. It is a majority decision. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Fire Board, Earth Angle** | |
|---|---|
| Via | You will meet an attractive person. |
| Acquisitio | A prosperous partner/acquaintance influences the situation. |
| Puella | A virtuous person may be influenced. |
| Conjunctio | Marriage and respectability. |
| Tristitia | There is wealth in a situation. |
| Albus | This person/situation may be of help but is very volatile. |
| Caput Draconis | It is profitable to enter into a matter. |
| Fortuna Major | Success is to be expected. |
| Fortuna Minor | Only partial success. |
| Cauda Draconis | There is honesty but no wealth. |
| Rubeus | This situation/person could be self-destructing. |
| Laetitia | A worthy undertaking and good fortune. |
| Carcer | With integrity you may succeed. |
| Puer | There is a union with an equal. |
| Amissio | An uncomfortable union. |
| Populus | There is difficulty in co-operation from others. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Water Board, Fire Angle** | |
|---|---|
| Via | What has gone will not return as soon as expected. |
| Acquisitio | There is no return. |
| Puella | An unexpected happening. |
| Conjunctio | Circumstances delay a situation. |
| Tristitia | Answers come bringing joy. |
| Albus | There is absence of an essential item/person, preventing a full result. |
| Caput Draconis | An abundance of help is given. |
| Fortuna Major | Success will depend on one's conduct. |
| Fortuna Minor | Matters come about slowly. |
| Cauda Draconis | This is a no-win situation. |
| Rubeus | Watch for illness, as it may delay. |
| Laetitia | Stranger(s) will come and influence the end result. |
| Carcer | There is joy in order. |
| Puer | There is another love elsewhere. |
| Amissio | Unforeseen circumstances cause a delay. |
| Populus | Gatherings of friends. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Water Board, Water Angle** | |
|---|---|
| Via | Happiness between people. |
| Acquisitio | Trouble and sorrow. |
| Puella | Someone may do you a favor. |
| Conjunctio | There is plenty for everyone. There may be a wedding. |
| Tristitia | To accomplish your pursuits, you must first clear the obstacles. |
| Albus | There are others who will endeavor to obstruct you. |
| Caput Draconis | Be prepared for sadness and danger. |
| Fortuna Major | You will soon be away from the influence of your enemies. |
| Fortuna Minor | There is a change for the better. |
| Cauda Draconis | Misfortune threatens you, but it can be prevented. |
| Rubeus | You may be out of your depth. Watch for deceit. |
| Laetitia | You will get money. |
| Carcer | There may be sexual involvement. |
| Puer | Sorrow will depart. |
| Amissio | Matters begin to grow and improve. |
| Populus | Be very careful and matters may go wrong. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Water Board, Air Angle** | |
|---|---|
| Via | The situation may improve, but only for a short while. |
| Acquisitio | Circumstances are doubtful. |
| Puella | There is lasting recovery. |
| Conjunctio | Be prepared for the worst. |
| Tristitia | Prepare for change while you can. |
| Albus | Matters of the Spirit become of importance. |
| Caput Draconis | Good health is expected. |
| Fortuna Major | It is doubtful as to whether one's health/situation will recover. |
| Fortuna Minor | There is now no danger. |
| Cauda Draconis | It is time to enter into an activity that will improve your health. |
| Rubeus | Forces beyond our control are at work. |
| Laetitia | Relief from difficulties. |
| Carcer | Religious convictions. |
| Puer | A situation will be finished or left. |
| Amissio | Time to make improvements. |
| Populus | Support from others is necessary. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Water Board, Earth Angle** | |
|---|---|
| Via | Commence your travels, as others will attend to matters as you wish. |
| Acquisitio | Too many things need doing first. |
| Puella | You will be prosperous on a journey. |
| Conjunctio | Unless you can be assisted, you might not succeed. |
| Tristitia | Any move now will be an advancement. |
| Albus | Your answer comes from within. |
| Caput Draconis | Be confident and you will proceed safely. |
| Fortuna Major | Home and security become of importance. |
| Fortuna Minor | Make your intentions known and take a step forward. |
| Cauda Draconis | Turn down any offers for now. |
| Rubeus | There is protection in your travels. |
| Laetitia | Your efforts are in vain. |
| Carcer | Be prudent in your endeavors and you will prosper. |
| Puer | Watch out for danger from another. |
| Amissio | Proceed with caution. |
| Populus | There may be a short journey. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Air Board, Fire Angle** | |
|---|---|
| Via | There is a son, wealth and honor. |
| Acquisitio | There is a daughter. |
| Puella | This person/situation will endure. |
| Conjunctio | Two people may influence the situation. |
| Tristitia | This is time to be forward and not backward. |
| Albus | Although attractive, this person is annoying. |
| Caput Draconis | Going out to learn—education. |
| Fortuna Major | Pay attention to these circumstances; if overlooked there may be trouble. |
| Fortuna Minor | Your children will be dutiful. |
| Cauda Draconis | This person will honor and respect you. |
| Rubeus | You will have what you want. |
| Laetitia | This situation is weak and may not last. |
| Carcer | The situation is healthy and contained. |
| Puer | Refine your manner. |
| Amissio | Reproduction. |
| Populus | Children. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Air Board, Water Angle** | |
|---|---|
| Via | Others may beat you to the mark. |
| Acquisitio | Everything comes at once; you will need help. |
| Puella | It is meant for you to be happy and successful. |
| Conjunctio | There is no luck. Success only through effort. |
| Tristitia | You are being held back from success at present. |
| Albus | Trust in destiny. |
| Caput Draconis | Your expectations are vain. |
| Fortuna Major | Be careful; your fortune may be changed into misfortune. |
| Fortuna Minor | Keep trying; you will succeed. |
| Cauda Draconis | You may meet sorrow and trouble. |
| Rubeus | It will work out better than expected. |
| Laetitia | Success. |
| Carcer | Difficult times are leaving. |
| Puer | Depend on your merit and integrity. |
| Amissio | Success is coming, be patient. |
| Populus | Misfortune through others. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Air Board, Air Angle** | |
|---|---|
| Via | This person exceeds all others in every respect. |
| Acquisitio | The one close to you pretends. |
| Puella | There is sincerity between people. |
| Conjunctio | Plan everything carefully and don't rely on others. |
| Tristitia | This person can be relied on. |
| Albus | Watch your back. |
| Caput Draconis | This person is sincere while there is gain for him or her. |
| Fortuna Major | Secret enemy. |
| Fortuna Minor | Valuable friend. |
| Cauda Draconis | There is inconsistency and deceit. |
| Rubeus | Brothers in arms. |
| Laetitia | There is ruthlessness in business. |
| Carcer | Ideas must be put into perspective. |
| Puer | There are double meanings to everything. |
| Amissio | Respect this situation; it operates according to true will. |
| Populus | Cause for sorrow if you are completely trusting. |

### TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Air Board, Earth Angle** | |
|---|---|
| Via | This day will bring increase of happiness. |
| Acquisitio | This day is not very lucky. |
| Puella | You will be safe if careful. |
| Conjunctio | Think for everyone else to avoid misfortune, as they are not thinking clearly. |
| Tristitia | Prepare everything carefully. |
| Albus | Do not act now; draw up your plans first. |
| Caput Draconis | Beware—there is opposition. |
| Fortuna Major | Change your plans for today to avoid bad luck. |
| Fortuna Minor | It may be difficult to escape problems today. |
| Cauda Draconis | Cheer up; matters are getting better. |
| Rubeus | Avoid arguments. |
| Laetitia | Be reconciled; your circumstances will shortly mend. |
| Carcer | In spite of obstacles, you should do well. |
| Puer | It will all work in your favor. |
| Amissio | Success is almost near. |
| Populus | Gatherings of people can bring misfortune. |

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Earth Board, Fire Angle** | |
|---|---|
| Via | Release from restriction. |
| Acquisitio | Releasing the hold of others over you. |
| Puella | Suffer now, honor later. |
| Conjunctio | Death of a matter—sorrow. |
| Tristitia | With great struggle there is a small gain. |
| Albus | There may be no freedom in this matter. |
| Caput Draconis | Breaking free. |
| Fortuna Major | Sorrow and anxiety are great, and answers are uncertain. |
| Fortuna Minor | Liberty and freedom. |
| Cauda Draconis | The sacrifice may be too great this time. |
| Rubeus | After a long ordeal there will be success. |
| Laetitia | Answers come soon. |
| Carcer | A prisoner. |
| Puer | Another may limit your movements. |
| Amissio | There are those who will show compassion. |
| Populus | The people will have a say in this matter. |

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Earth Board, Water Angle** | |
|---|---|
| Via | By perseverance, you will recover the situation. |
| Acquisitio | Bear your loss with fortitude. |
| Puella | You property or possessions may be lost. |
| Conjunctio | You may recover stolen property through the efforts of another. |
| Tristitia | Those who have done wrong will be punished. |
| Albus | Although you may lose, the other party may suffer the most. |
| Caput Draconis | Property is found; there is gain. |
| Fortuna Major | The odds against you are too great. |
| Fortuna Minor | These odds can be overcome. |
| Cauda Draconis | The end of a matter. |
| Rubeus | Work alone in this matter. |
| Laetitia | Wait. |
| Carcer | The authorities intervene. |
| Puer | Do not expect to regain the past. |
| Amissio | You may succeed, but this will be through trouble and expense. |
| Populus | An organization or group of people has an influence. |

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Earth Board, Air Angle** | |
|---|---|
| Via | Through careful thought you can find some answers. |
| Acquisitio | Relationships may not work. |
| Puella | Prosperity. |
| Conjunctio | It is not time for gain. |
| Tristitia | Do not delay—happiness. |
| Albus | It is time to move fast to achieve results. |
| Caput Draconis | By entering into an agreement, your happiness will be ensured. |
| Fortuna Major | This may be more than you can handle. |
| Fortuna Minor | All will work out well. |
| Cauda Draconis | Do not enter into any agreement, as it will not last. |
| Rubeus | This is a union which will add to your welfare. |
| Laetitia | This situation may bring poverty. Be discrete. |
| Carcer | Your peace may be destroyed. |
| Puer | Work alone; you need your freedom. |
| Amissio | If you wish to be happy, do not marry this person. |
| Populus | This course of direction will not answer your expectations. |

TABLE XI—GEOMANTIC INFLUENCES IN THE ELEMENTAL ANGLES OF THE ENOCHIAN CHESSBOARDS *(CONTINUED)*

| **Earth Board, Earth Angle** | |
|---|---|
| Via | Great gain. |
| Acquisitio | Doubling your success. |
| Puella | What you seek you will receive. |
| Conjunctio | Great fortune is coming; be patient. |
| Tristitia | Loss. |
| Albus | Decline any offers and you will be okay. |
| Caput Draconis | Be faithful. |
| Fortuna Major | Time to put more work into a matter. |
| Fortuna Minor | Success will be trivial. |
| Cauda Draconis | Tie up loose ends first. |
| Rubeus | Unexpected gain. |
| Laetitia | Someone may cheat you. |
| Carcer | Be happy; prosperity is assured. |
| Puer | Deal fairly with others and they will repay your efforts. |
| Amissio | Providence will support good causes. |
| Populus | Be wise and careful. If it is for the gain of the people, it will be successful. |

In addition to the foregoing influences in the squares, you must not forget the Tarot and elemental associations, although these would be the last things to consider. The other associations tend to cover the general meanings that the Tarot and elements can provide.

## Divining the Timing of Events

To foretell how long a matter will take place, depicted by a divination game, is very difficult. The following methods may be of help.

1. The elements: Fire = very swift, Air = swift, Water = moderate speed, Earth = slow.
2. The triplicities: The Cardinal signs (Aries, Cancer, Libra and Capricorn) show matters moving rapidly with great power—hours or days. The Fixed signs (Taurus, Scorpio, Aquarius and Leo) show matters that endure—months or years. The Mutable signs (Gemini, Virgo, Sagittarius and Pisces) show fluctuation in times, not so quick but not enduring—days to weeks.
3. You can time when attacking forces will be weakest or strongest according to current celestial planetary transits, concentrating on the astrological symbols.
4. No-move dice throws as in Rule 17.3.
5. Relate the planetary movement to the querent's natal horoscope and plot the movement through the natal houses. Although an actual planet may be in a sign for many days, months or years, the signs move through the houses every two hours throughout a day (24-hour period). In view of this, one could calculate when a sign that holds a particular planet passes through a specific house on a specific day. I would not advise that this method be attempted by those not adept at astrology.

## Direct, Indirect Action

Direct action is obvious, as when you see a piece move and directly threaten, defend or capture another piece. Indirect action is seen when a piece is the instigator or collaborator in causing difficulty to an opponent but does not itself bring out the direct action. These actions on the chessboards are also reflected in daily life, in situations affecting the querent or his or her question.

## Significator

It is reasonably clear at this point that the querent's King and the Ptah Square and Ptah are significators in their own right. The King is representative of the most spiritual aspect of the querent, dealing with the querent's self-awareness, or just awareness. It is the Sun of the querent and is the power of creative self-expression.

The Ptah Square has already been discussed, so I will not go any further into that subject, other than to say that the combination of the querent's King and the Ptah Square in the last round of play gives a "nowness" to each new moment. It is a way in which one actively merges with life in the outer and inner worlds, and an aspect of personal destiny.

In all readings, however, there must be one other chess piece that will act as a Significator and represent the querent or question "in the material." Any action of or to that piece should be observed by the diviner as an incident of great importance. In fact, the Significator is of next most importance after the querent's King.

The Significator can be found in many ways, all of which you should be able to identify through the previous reference text and tables; that is, by:

1. The planetary nature of the divination question
2. Archetype/personality of querent, if querent is to play a major role in the events
3. Archetype/personality of the person concerned in the divination
4. Planetary ruler of the person's ascendent (from his or her horoscope)
5. Planetary ruler of the house/sign to which the question relates
6. Chess piece most representative of the matter in hand

## Chess Piece Relationships and Movements

Throughout the game, chess pieces will be influencing each other either beneficially or negatively. These relationships become important points in your divination analysis, for these relationships describe the type of dynamism or harmony in the matter concerned.

Ideal relationships are energy releasing and form maintaining. Such effects between chess pieces create a synthesis of complementary energy. Let us look at some of these.

Take the energy release of a dynamic relationship, for example. This occurs when allied pieces cover (protect) each other and both (or one, that of the querent) is placed in a cardinal-sign square. This would signify, modified by the nature of the pieces and squares involved, restlessness, tremendous urges towards action, starting new activities and/or pursuing a definite direction. If this relationship is between one of the querent's pieces (or one of his or her ally's pieces) that sits in a cardinal square and an opponent piece on another square, and neither captures the other, it would depict a crisis or issue being faced but not resolved. How the pieces move after that moment shows how the matter will be dealt with.

If one of the querent's or ally's pieces is on a fixed sign and shows some form of a protecting or threatening relationship with another friendly piece, this would describe deeply ingrained habit patterns, extremely concentrated power or stubborn willfulness. If the relationship is with an opponent's piece, however, it would show energy beginning to flow, opening up a wide range of capabilities, and determination that may bring matters to a conclusion.

Mutable signs would show energy release through mental channels, with the input of other factors to a situation, and a need for change and new things.

Where a piece blocks another from movement, restrictions are placed on a matter. Where blocks are purposeful to protect a piece, it alludes to the nature of its actual action.

When a chess piece is captured and taken off the board, you must observe the type of piece that is captured together with what piece captured it, what strength the piece held before its capture and any effects caused by removing the captured piece from the board. For example, if your ally removed an opponent piece, you would understand in your divination that some help is being given. If your ally loses its piece through capture in its attempt to help you, your help is being eliminated. If your own pieces are caught where, if the throw of die had been different, help could have come, it may show that people or circumstances turned against you, or that the forces in a situation lose the power to work to your advantage.

A King capture of any King except that of the querent shows the removal of powerful forces that may have been for or against the querent. If the querent's King is captured, the querent would have been unsuccessful in his or her efforts, or perhaps changed his or her mind. The results are all very dependent upon what is happening in the game.

Circumstances are realized when a piece captures another but does not get captured itself, usually in the querent's favor if a querent or ally piece is the captor.

When a querent or ally piece captures an opponent piece, landing on the square whereupon the opponent sits, it shows the culmination of a point or matter within the divination, or the removal of a factor. It may show a new move or factor entering a situation. New impulses are carried out in previous activities. The importance or unimportance of the factor would depend on the context of the whole game.

If any opponent piece captures a querent's piece or an ally's piece, a situation arises where there is an inability to compromise, a painful reaction to criticism or a case of revealed vulnerability. The reaction thereof, and to what, would depend on the pieces and squares involved. It is a very tense situation when a piece threatens a capture but finds that its target is protected by one or more pieces.

A risky venture or questionable behavior pattern is recognized when a piece willfully moves into danger of being captured. But, if forced to move into such a position, the situation is not risky or questionable. Factors beyond one's control do not work in favor of the querent. It shows dissatisfaction, unease, a time to meet and assimilate experiences.

If a querent's or ally's piece moves into a position where it threatens another piece but finds itself also threatened by that piece, or by another piece, it shows the querent (or the divined matter) moving into areas without foresight or where there is a lack of control. If the opponents find themselves in any difficulty, the reverse occurs, where the situation turns in favor of the querent: it shows opposing elements making mistakes or having weaknesses.

Where the game play flows with ease and without conflict, hope is built for conditions; beneficial influences and spontaneous activity are shown. Where the game play flows with ease but with some conflict or obstruction, it shows the formation of matters wherein advantage can be taken of environmental opportunities for growth and development. This can also happen when a piece or pieces of the same element moves into squares that cover a threatened ally, or a piece of the same element. This is a relationship of creativity.

Pieces withdrawing from a difficult matter where they are the aggressors show willful removal of force. Where they are the victims, it shows a timely retreat or maneuver. Where it was an advancing piece or a piece strategically placed that withdrew, it shows delays in a matter, or matters which must be considered more carefully before any action takes place.

As you can see from the examples above, the reading of circumstances is very easy, because they can be likened to the actual events on the chessboard during divination play.

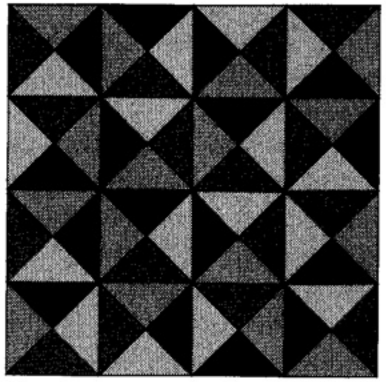
In the divination game, from a planetary perspective, the above also applies. A piece that threatens or acts as the aggressor is usually representative of the planet affecting matters as a dominating influence, and the associations of the square it occupies are therefore also applied.

When houses such as the first, second, third, tenth, eleventh and twelfth predominate, you will see more personal and self-determined activities. When the fourth, fifth, sixth, seventh, eighth and ninth houses predominate, you will find activities may be influenced by others in some way.

Queen moves usually show definite events, especially when a Queen moves from one element to another. The elemental angles will also have an influence on your divination game. Fire shows matters of action, and Water shows reflection, emotion and reaction. Air shows planning, relationships and changes, while Earth shows awareness of immediate concerns, work and the practical formation of matters.

Table VII (page 241) shows the planetary strengths and weaknesses. Look at the piece that is influenced by the sign of the square where your piece sits, whether rulership, exaltation, detriment or fall. If the first piece affects the sign of the other piece in any manner, you will be able to tell how much influence your piece has in a situation. If the affecting piece rules or is exalted in the sign, your chess piece sits in good relationship with the other piece and the effect is harmonious and strong. If in detriment or fall, the effect is harmonious but weak. If, however, the relationship is threatening, the strength or weakness of the situation can be determined by the planetary influence of the sign of the square which your piece occupies. Your own piece's influence on that sign must also be taken into consideration.

For example, using the planetary and Zodiacal associations: a Mars piece in a Capricorn square threatened by a Saturn piece shows that caution and reserve will be overruled in a matter. This is because Mars is exalted in Capricorn and Saturn rules Capricorn, which brings more strength to the situation and therefore a greater struggle. It would also show, if for example Saturn were in an Aries square, a tendency for two people to quarrel.



# Divination Example

Question: Will Russia revert to a type of democracy by or before the year 2005?[1]

Board used: Air Board
Play setting: Water of Air
Ptah Square: Capricorn—W4c
Game played: 23 Nov 1989

(Where there is a number followed by a dash, this shows the die number thrown but indicates "No Move.")

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[1] This game was played November 23, 1989. During the three years this book was at the publisher, events have overtaken the question: the independence of the Soviet Union satellite countries, the unification of Germany, and the ousting of Gorbachev as leader in Russia. Considering the attempted coup in 1993, the chess divination game as given here has been analyzing prophetically.

|  | W | F | E | A |
|---|---|---|---|---|
| *1* | N3c | N3c | P3c | 3— |
| *2* | 3— | P1c | NA3d | P4c |
| *3* | P1c | P4c | P2c | N3c |
| *4* | NF4d | R4a | P1c | P3dxEN |
| *5* | NA3dxAP | Q3a | P2d | P1c |
| *6* | B1b | P4d | R3b | B1b |
| *7* | K2a | P2c | Q3a | K2a |
| *8* | P3c | P1d | PF4axFR | P2c |
| *9* | K3b | Q1c | 2— | N4a |
| *10* | B3d | Q3a | B1b | Q3c |
| *11* | BA3axAR | B1b | R2b | 5— |
| *12* | NF4dxP | 5— | PF3bxP | P2d |
| *13* | R2a | NW4bxP | RF4b | QE4c |
| *14* | BF2d | K2b | RF4a | QF4dxWN+ |
| *15* | K4c: Ptah | NW2axR | P3d | NW2c |

The answer appears to be "successful," but in view of the fact that pieces, both ally and opposition, still advanced and threatened and captured other pieces, one could assume that Russia will not fully achieve such a result within the time frame given. They will still be coping with friction and having to work on what was spoiled. Drawing to the end of this time span, a strong emphasis was placed in the game on Pisces and the 12th house: possible assassinations, unseen dangers, the populace looking to spiritual matters and religion, matters of the growth of society as a whole being of prime concern and hidden enemies; i.e., the "underground."

In the last moves, the Saturn influence in Aquarius (Earth Rook's pawn on E3d) is under tension from a Fire Moon influence in Aquarius (Fire Queen's pawn). Because these are pawns, you would look at the masses rather than individuals, and with the Aquarius influence, fulfillment of society's ideals, political and otherwise, come to the foreground. This all happens very slowly as government reform (Capricorn and 10th house), structure, service and labor is attended to, along with the health and well-being of the people (Air's last move of the Knight into a Virgo square, 6th house, from the Air Angle to the Water Angle).

The game moved relatively fast, however, with few "No Moves" to show time delays over the decade and a half. With this, one can assume that the final move of this game happens before the given date.[2]

Judging by the way the pieces are positioned at the end of the game, there will still be many restrictions imposed on the people and the country. Air's last move of Jupiter into Virgo, from Air to Water, showed erratic use of the armed forces. Or perhaps it may be describing the Jovian tendency to expansiveness conflicting with the Virgo influence of concentration on the part, and detail. This conflict may result in either overdoing matters or some improper treatment of some aspect of the matter. Employment may be unstable at this point due to people having more freedom to choose. Many may drift from one job to another. Disagreements may erupt. It appears that Russia will not be out of trouble yet.

From a general but nonrestrictive view, the Fire Angle represents the Kremlin and possibly the armed forces. The Air Angle represents the Communist Party, or perhaps allied forces of some kind. The Water Angle may represent the people, and authorities favoring the change, while the Earth Angle represents the economy and those in favor of the changeover who may be outside influences. Observe the Earth Bishop's pawn and how it penetrates the Kremlin, opening up for the Earth Rook and also eliminating some minor would-be opposition.

Most of the encounters throughout the game were handled directly and seemed very final. This could allude to the handling of satellite Eastern Bloc countries that will continue to turn away from Communism.

The Significator (the Water Knight) may represent Gorbachev, who played a direct role in solving problems effectively in his communications with the people (pawns). As shown a few months after this game was played, he tried to obtain a multiparty democracy, which was voted in. However, at the time of this writing, this multiparty democracy in Russia was yet to be proved as a working structure. Also, Gorbachev is removed before the final result by the Air Queen. The Queen also checks the Water King in that move, so this move and the loss of the Water Knight jeopardizes Russia's move into democracy. Taking into account the Queen's symbology, she could represent more than one possibility. One thing is for sure, though: the Air Queen has great significance. In a later divination game I played concerning Gorbachev, that same piece eliminated the querent's King, which in that particular case represented Gorbachev himself. That elimination stopped the game, showing that Gorbachev would not live or remain in power long enough to see the full results of his work.

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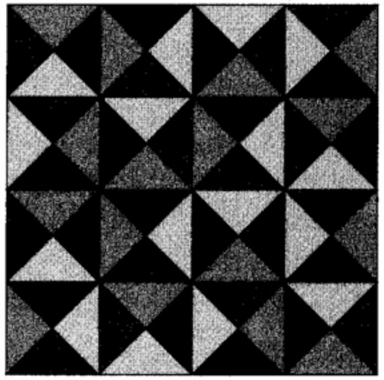
[2] This had in fact started to take place only months after my analysis of the game when the single-party system was voted out.

Moves 5 and 8 show significant gains in some parts of Russia, perhaps satellite countries moving out of Communism. These moves could be showing gradual political changes in the satellite countries in the late 1980s to mid 1990s. Take for example East Germany's exploits, which may be described in the first few moves of the game. Throughout the game, it is clearly evident that the "people" seem to be controlling or taking a more active part in their country's politics.

At the time of writing this analysis, there had been conflicts between the Azerbaijans and Armenians. These, perhaps, are described by move 4, where the people take aggressive action (Mars moves from Water to the Fire Angle) for protection of their land and homes (Cancer square). The religious difficulties are shown by the Earth move of Chiron's pawn into a Libra square, putting it under a direct threat from Fire/Saturn's pawn in Scorpio. The Fire and Air moves show the Kremlin's reaction (Moon in Aquarius), where it sympathizes with the needs of humanity but in an impersonal manner. The Moon in Aquarius influence also shows the need of the people for freedom at any cost. Azerbaijan, by the way, is under the rule of Aquarius.

To give a fuller analysis of this particular divination question, I would have to be very familiar with Russia's internal politics, which I do not claim to be. Therefore, I will leave it up to the reader to look into this and compare what has happened since the writing of this text with the results of the divination game.

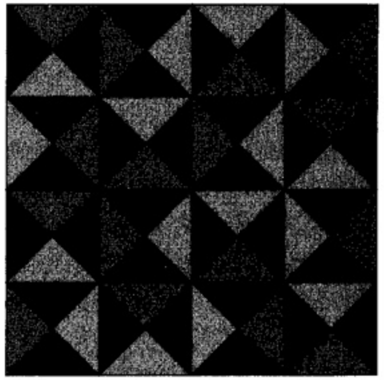
This of course poses an important point. To do a thorough analysis of an Enochian chess divination game, one would have to have a deep understanding of the subject matter of the "question"; for example, the subject of internal politics as above.



# Part IV

# Book of Fire

## Training of the Adept



# And in the Beginning

In the Order of the Golden Dawn, once an initiate is put through the 5=6 grade, he or she will have become a member of the R.R. et A.C. and will be considered an adept. By this time, the adept will have been totally exposed to the Enochian Tablets and Tablet of Union and is ready to work with and learn Enochian magic. Within the system of Enochian magic is the magical system of Enochian chess. Up to this point in this book, you have learned the technical use of the Enochian chess game, tactically and for divination. These are the first two stages with which the adept must become familiar before any magical use of the chessboards and pieces can be discussed.

In this section I will discuss some points about using the Enochian chess sets and boards in an adept's training of the 5=6 grade of the R.R. et A.C., in addition to game play and divination. You will appreciate that what you are given here is in fact the methodology of magic and of Enochian chess. The real impetus and concepts must come from the individual, and rather than impose my own magical philosophy on this particular area I would seriously suggest some experimentation along the lines of the magical framework to which you are attuned.

Although I have written this book from a Golden Dawn perspective, I would actively encourage you to apply and experiment with your own inner concepts in this section of Enochian chess. If you are a beginner, I suggest you read this section but do not practice anything given until you have had a good grounding in occult sciences.

One of the first things an adept is advised when being introduced to Enochian chess is about the effects that playing with the fully colored boards and chess pieces (god-forms) may have on individuals. Over years of game play, I found that the Enochian chessboards affected individual players in different ways. For example, one player might be weak in playing the Air chess pieces but strong with the Fire and Water pieces and average with the Earth pieces. Another player might be strong in Fire, Air and Water but weak playing the Earth pieces. Various combinations arose in weaknesses and strengths playing one, two or more elements, no matter how experienced a player was. When an experienced player played the element angle that he or she was weak in against an inexperienced player who played the element angle that he or she was strong in, it was usually the inexperienced player that put the experienced player into difficulty.

After some thought, and inquiry into each individual's natal astrological chart, I found that their element weaknesses and strengths that were shown in Enochian chess game play paralleled their weakness and strengths in their natal charts. Take for example one who has no planets or major angles in Earth signs in her chart. This person would have great difficulty playing the Earth pieces no matter how good she was as a player. As another example, a person who was weak in the Air and Water elements in his birth chart: his efforts in playing the Air and Water Angles were weak compared to his method of play with the Fire and Earth Angles.

I experimented with this concept with the help of those individuals who played regular Enochian chess games in our Temple, by encouraging them to frequently play the element in which they were weakest whenever we got together for our regular chess games. I also included myself in this experiment. After a period of time, each individual became stronger in play until that person's skill in playing the weakest element matched his or her skill when playing the strongest element.

Now, naturally, you are going to say at this point, "Of course they would get better; don't we all after enough practice?" The difference here is, although we all become better players, those that did not force themselves as frequently as the others to play their weakest element, still had difficulty in playing that particular element as effectively as they played the other elements, irrespective of how experienced they had become in game play.

This strengthening also showed itself in each individual's daily life activities and psychological make-up, consciously and unconsciously. This was observed in their own experiences and by those around them. All influences appeared quite beneficial in a manner according to the particular element involved for each individual.

Playing Enochian chess, as seen above, does have a subconscious effect on the players. It is like a state of moving Zen, for in it you hit different levels of consciousness that can be likened to states of satori in Zen Buddhism.

The element boards have an even stronger influence on the players, so you can use the boards in the manner described above to strengthen an individual. Take for example those who lack a balance of Water in their natal chart compared to the other elements. The Water Board will be chosen, and the individual will be given the opportunity at different sessions to play each element on the Water Board. Where a weakness shows, he or she will repeat with that element until he or she feels stronger and more balanced.

For example, a weakness may show in the way a person operates the chess pieces. The pieces may always become bottled up and block each other, or they may be scattered all over the board, etc. A like weakness may also show in daily life, and if the individual finds better control throughout daily life, the strengthening will have taken effect. Remember, however, it is only considered a weakness (or, for want of a better word, irregularity) when a player plays obviously out of character with the set of pieces of a particular element or on a particular board.

I must warn you at this point that, if you have had a particularly emotional upset in your day, or one from the past that you have not resolved and find yourself brooding upon, do not play on the Water Board. You may find yourself out of control emotionally. The same advice applies to anything excessive, in activity, emotion or mentality/psychology. Do not play on any element board that emphasizes such a state. The chessboards emphasize; they do not de-emphasize. Choose a board that will counter the excess.

For example, if your mind is racing and will not settle, choose the Earth Board, not the Air Board. If you are depressed, choose the Fire Board, not the Water Board. If you are upset and cannot reason a matter out, choose the Air Board, not the Water or Fire Boards. Apply the same principle with the angle you play. In severe cases it is best not to get out your Enochian chess set at all. Leave it until you are calm and have more peace of mind. The colors of these boards play very subtly on one's psyche, and it is very easy to further unbalance an already vulnerable state of being.

Enochian chess should be perfectly safe under normal conditions and if used with respect and care. When you are not working specifically on an inherent irregularity, do not become attached to one particular element, choosing only that element to play. Give yourself constant variety, playing all elements. The Earth Board is the only element board that is suitable to play on constantly. To do the same on the Air, Fire or Water Boards would, in the long term, cause an imbalance.

There was one instance in my experience when a player preferred the Air Board and preferred to play either the Air or Fire Angle. He was already overbalanced in favor of the Air element in his make-up, as shown in his natal chart. It did not take him long to become temporarily quite psychotic. This sort of thing can be rectified by a game or two on the Earth Board (which in this instance was the course taken), or keep the individual away from Enochian chess and the Enochian Tablets altogether for a while until normality returns. Even in mild cases, psychological help may be necessary. My suggestion is to use all of the latter methods. First rebalance the individual with the appropriate element, then remove contact with the Enochian system for a while, and if necessary seek help from a professional or someone who knows what they are doing.

Do not forget that a fully colored Enochian chessboard is not a mere chessboard. It is a board from which a very powerful magical current of energy is produced, and this vital difference can have a major effect on an individual's psyche. Even if there were no magical emphasis whatsoever, and the individuals were playing on the colored chessboards, the effect of the multicolored squares on a person's subconscious would still be considerable. Coupled with the magical current coming through the Tablets, one can generate a great deal of energy in a game.

Within the Inner Order of the Golden Dawn (the R.R. et A.C.), the trained adept is exposed to these Tablets during ritual. Thus he or she gradually gets used to harmonizing with the forces that come through the Tablets so that, when an Enochian chess game is played, the individual's aura is in empathy with the relevant board being played.

You are probably wondering at this stage what effect playing a chess game may have on an individual who has never used the Tablets before in his or her life. The answer here is twofold. Some people will feel no difference whatsoever, as their senses will close down and they will play the game merely as a chess game. Anything that takes place will take place on a subtle subconscious level. Other people will find that they open up to the energies of the chessboards and must therefore be very careful to control that energy. I do not think I have ever found the in-between category when playing Enochian chess. Over the years, I have played a number of games with people who have no connection with magic whatsoever, other than the love of the game, and they seem to fall only into the above two categories. However, I have found it best to operate on the safe side and only use the Earth Board for such people.

By now you will be aware of the different divinatory and esoteric systems of symbolism applied to the chessboards. There is another point of observation which must not be overlooked, and that is numerology. First, there is the numerological comparison to the Chinese system of prophecy, the *I Ching*. In the *I Ching* there are eight trigrams, comparable to the eight squares across and down each board. If you multiply eight times eight, you will get 64, which is the number of *I Ching* hexagrams made up by the eight trigrams. Sixty-four is also the number of squares on a chessboard.

Playing with numbers a bit further and using the Kabbalistic system of association with numbers from the Tree of Life:

Eight is the number of Mercury and Hod. Note that 8 x 8 = 64, which is the number of Isis. Also, 64 = 6 + 4 = 10 (Malkuth), and 1 + 0 = 1 (Kether). The number four seems to play a major role. Four is also the number of Jupiter and Chesed. There are four boards, four sets of chess pieces, four pawns per set, four main playing pieces per set and four Kings to a board, each governing an angle, making up four elemental angles per board. You can see that 4 x 4 x 4 = 64 x 4 = 256, which makes up the total pyramid squares in all the four element boards, and each pyramid square has four pyramid faces. As for 256: 2 = dual creation (Chokmah) of 5 = feminine power (Geburah) and 6 = Sun, masculine power (Tiphareth). Note that 2 + 5 + 6 = 13 = 1 + 3 = 4. Now 3 = Saturn and Binah, 4 = Man—construction. Four also is the equal division of a circle. A circle is 360 degrees. If you divide it up equally into four, you get 90-degree divisions: 90 = 9 + 0 = 9, and (360) 3 + 6 + 0 = 9, which is the number of Yesod and the Moon. Four 90-degree right angles construct a square (our boards). A square is four sided; 4 yields a numerical parity to perimeter and area when used as the dimension of the sides of a square: perimeter = 4 + 4 + 4 + 4 = 16 and area = 4 x 4 = 16. And 16 is the number of Osiris risen. Also, 6 + 1 = 7, the number of Venus, Netzach and Set, and 16 = 1, which is the light of Kether shining through 6. In one angle of a board there are 16 squares: four across and four down. In the numbers 4 and 16 is the building block of human predomination of thought and design.

The letters of Tetragrammaton (YHVH)[1] are used as the formula for the design of the chessboards. Out of these four letters there are 24 different permutations;[2] however, if one treats the H and the H'[3] as the same, there will then be only 12 permutations. Now the number 12 has always been a notable number and highly esteemed by most nations of antiquity. The 12 permutations were considered by the ancient Hebrew teachings to be the 12 Banners of YHVH and were associated with the 12 Biblical tribes of Israel, which in turn were attributed to the 12 signs of the Zodiac.

Out of the 12 permutations, only four are used for the formula of the Enochian Tablets because these four are the only permutations that go sequentially forwards and backwards without changing their pattern; i.e., between each masculine letter (Y and V), there is a feminine letter (H or H'). In the other permutations you will find combinations of feminine or masculine letters together and undivided by its opposite. The Zodiac signs attributed to these four permutations are the Cardinal signs of the Zodiac, and the four permutations appear four times, once on each of the element boards.

YHVH = Aries and the tribe of Gad, and is shown as the formula for the Fire of Earth, Fire of Fire, Fire of Water and Fire of Air Angles.

HVHY = Cancer and the tribe of Issachar, and is shown as the formula for the Water of Water, Water of Air, Earth of Earth and Earth of Fire Angles.

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[1] See the "Book of Berashith" in the *Zohar* for further information.

[2] See *The Kabbalah Unveiled* by MacGregor Mathers.

[3] The term H' describes the Hebrew letter "Heh final."

VHYH = Libra and the tribe of Asshur, and is shown as the formula for the Air of Air, Air of Water, Air of Earth and Air of Fire Angles.

HYHV = Capricorn and the tribe of Zebulun, and is shown as the formula for the Earth of Air, Earth of Water, Water of Earth and Water of Fire Angles.

If you treat the H and H' as different letters, you will end up with eight permutations in which the letters run sequentially, but you will still only have the four tribes associated, two combinations per tribe. The eight gives the eight different play settings. Eight as a number is noted as the "first cube of energy" and is considered an evenly even number representing "Universal Harmony." So one may assume at this point that each play setting is a cube of energy, or the first impetus of a game.

By studying the chessboards, you will see that out of the 16 angles of the four element boards, 12 angles are associated with the Zodiacal signs and the remaining four with the four elements. In addition, the element angle that is the same element as the board is the greater angle of that board. When looking back at the four permutations, you will see by reading them in the correct directions[4] that the greater angle of each board has the permutation attributed to that same element. Here one can see that Aries would rule the Fire Board, Cancer the Water Board, Libra the Air Board and Capricorn the Earth Board, irrespective of the Zodiac sign attributed to the actual angle.

These rulerships are merely token however, for each chess square (Servient Square) has its own rulerships and external influences which act thereon. To understand the Servient Squares in more depth, look back to the layout of the Enochian Tablets and the Calvary Crosses in each quarter of each Tablet. An influencing force on a Servient Square is observed through the relationship that the square has with the Calvary Cross of its quarter by column and rank.

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[4] See fig. 9, p. 28.

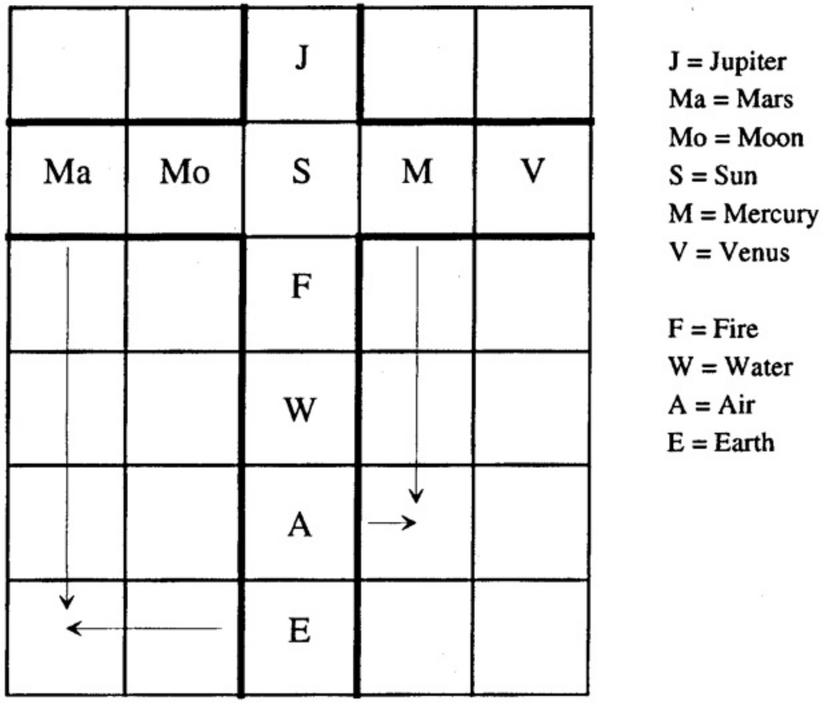

FIGURE 50—INFLUENCING FORCES FROM CALVARY CROSS

The four planets involved are Mars, Moon, Mercury and Venus, and these planets represent specific principles of energy exchange between the individual squares and the elements from the column of the Calvary Cross. Since there are four elements, each planet has four possible vibrations that it can produce, but only one vibration per Servient Square under its dominion. Each planet will reveal a type of outgoing energy together with an urge toward expression of a certain kind, but it also reveals a specific need for activity and fulfillment which is fed along a particular vibratory wavelength.[5] The vibratory wavelength is used as a catalyst to the vibration of the Servient Square's Zodiacal sign and other attributions. From this the function of a Servient Square becomes more evident. Take for example figure 50 above.

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[5] I assume that you are now familiar with the vibratory influences of the planets and elements.

In this diagram we will focus on the bottom left-hand corner pyramid square. As you see by the arrows, this Servient Square is influenced by Mars and the element of Earth (Geburah and Earth element in Malkuth). If we were looking at the third square on the second rank, the influence would be Mercury and the Air element (Hod and Air element in Malkuth). The Sun in the center of the Cross has its influence through the Zodiac signs as attributed to the Servient Squares. Jupiter is an outer planet and not included as a force directly through the Servient Squares. It works indirectly through the Kerubic Squares. When analyzing a divination game, therefore, you should also take into account the Calvary Cross influence on the chessboards.

As a structure, the pyramid system of the Tablets is much like Eastern mandalas, though infinitely more complex. Being based on the quarternary (four elements), the pyramid formation and structure gives birth to the quinary by the truncated top (Spirit). This can relate in terms of Eastern philosophy to the five stages of human consciousness. An individual pyramid can relate to a part of the Universe in microcosm. With this in view, it is advised that you do not work with the "part" but first construct the "whole"; that is, the full set of Enochian Tablets should be constructed. Through the virtue of your effort in constructing them, you will be integrating yourself into the system through a systematic process of the nucleus of self.

The Enochian chessboards, though only part of the Tablets, can be used magically similarly to the Tablets. However, when working with the Enochian system, I would suggest only the following practices be used in conjunction with the chessboards. Any other method, for example pyramid workings, etc., should be worked with the Tablets.

1. Invocation—God-form assumption or deity association with the chess pieces. Invocation of the Angle of the Ptah, as this piece takes place of the "I," the innermost part of yourself.

2. Evocation of the god-forms and of the energy within the pyramid square that they preside over. Evocation of an external entity to help strengthen your perception during game play.

Before an adept can activate any of these methods, she[6] must first integrate in her psyche a binding of all the associations of the Enochian system—or, at least, of the particular element Tablet, its hierarchies and associations, which she will be working with. This is very important, for when using the chess boards magically, you will not be working just with the boards. You will be drawing from the whole Enochian system through the Tablets, even though the actual Tablets may not be visibly there. Pat Zalewski's *Golden Dawn Enochian Magic* should be of help here, together with books previously recommended.

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[6] For convenience, I use the feminine pronouns.

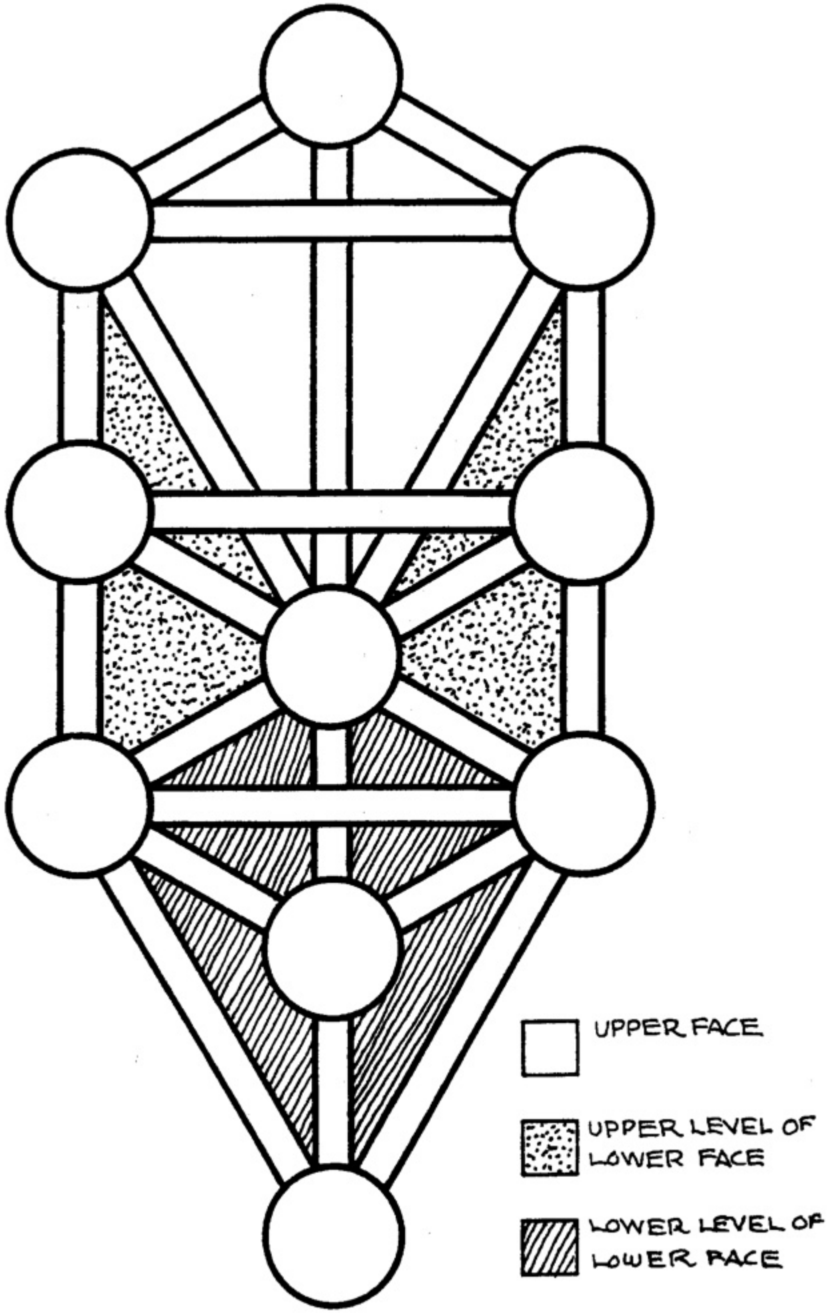
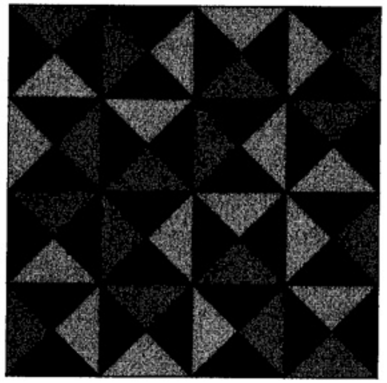


FIGURE 51—DIVISION OF FACES ON THE TREE OF LIFE



# Four Ego Types

If you take the Kabbalistic Tree of Life as a working glyph, you will see that the elemental divisions of the Enochian chessboards and chess pieces and pawns parallel the divisions of the four Worlds of the Tree of Life, and the subdivisions therein. This is done through the association of Fire with the World of Atziluth, Water with the World of Briah, Air with the World of Yetzirah and Earth with the World of Assiah.[1] Because we are dealing with the four elements, however, which are basically of the "world of matter," our main frame of reference in the following will be with the World of Assiah and its subdivisions.

First of all, break the "Tree" up into an upper face and a lower face. Then break the lower face into four upper triads that pivot on Tiphareth and four lower triads that pivot on Yesod, as shown in the diagram on the opposite page.

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[1] See Part III of this book.

The "triads" that I refer to are the triangular spaces between the Sephiroth as divided by the Paths (fig. 52). Looking first at the lower triads of the lower face: these all pivot on Yesod, which in this instance represents the ego, the everyday working psyche. The triads generating off Yesod, which represents the ego and its needs, are divided into the extroverted and introverted nature. Dealing first with the extrovert triads, the first triad is the Intellectual Triangle, which has a sanguine humor[2] and is made up from Malkuth, Yesod and Hod. This is the intellect that accumulates facts, communicates and patterns everything into what is logical and acceptable to the conscious mind, the thinker, planner, the detailer and examiner. Through Malkuth, it is influenced by material and external, mundane concerns. Through Hod, it is influenced to gather information and to be able to apply the intellect to a purpose. These are put to form by the subconscious perceptions formed by the ego through Yesod. This triad is associated with the Air element, to which I have associated the Bishop's Pawn (Air Pawn).

The second outward-looking triad is the Physical Triangle, which is made up from Malkuth, Yesod and Netzach. This triad is the function of the psycho-physical make-up. The power of Netzach gives an overlay of body type and physical/sexual desires and psychological influence on the physical. Things are seen in the form of activity through the perception of Yesod, and ego is expressed through what one can physically achieve. The theory formed by the intellectual triad is utilized in the physical triad. This is the triad of the five senses as given by Malkuth. The Earth element is associated here, together with the Rook's Pawn (Earth Pawn).

The two introverted triads are both connected to Tiphareth and are concerned with honesty, beauty and clarity, in an interrelationship of Yesod and Tiphareth.

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[2] The term "humor" is a medical term used by herbalists and medical practitioners of the early 19th century and earlier. It represented a physical and psychological type.

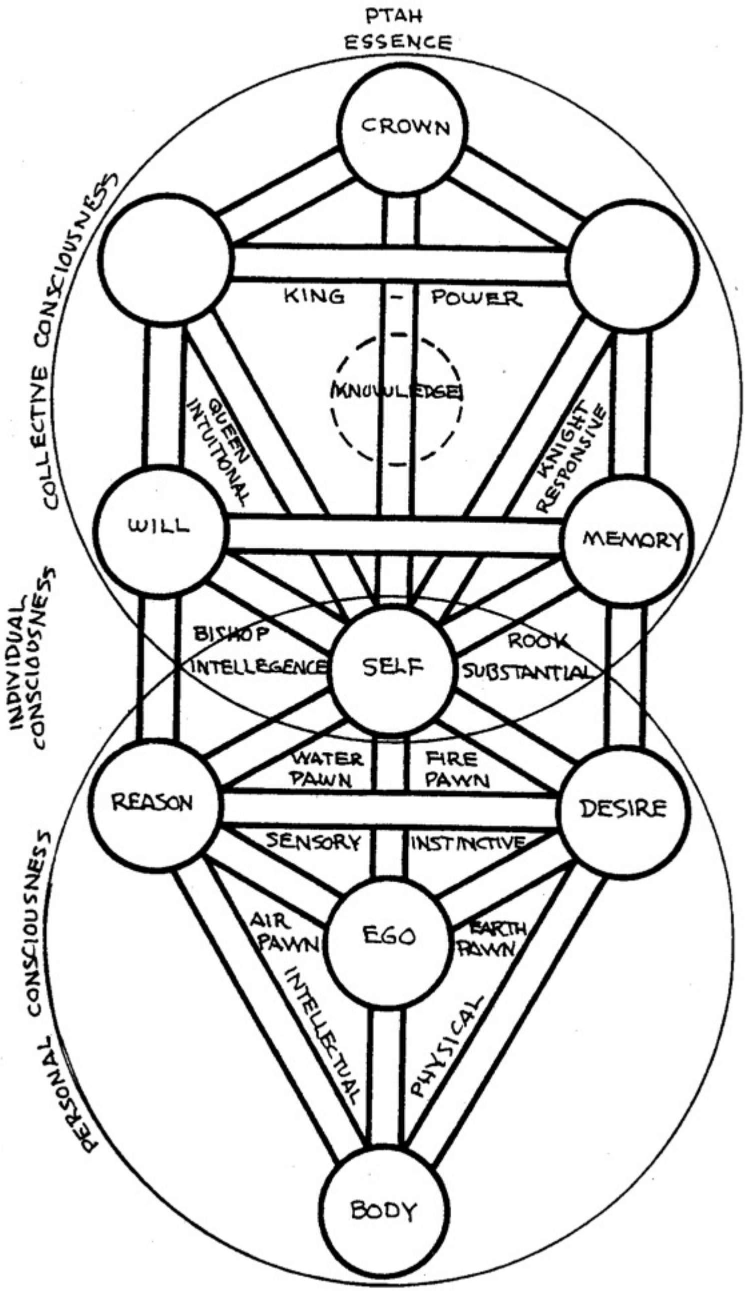
PTAH
ESSENCE
CROWN
COLLECTIVE CONSCIOUSNESS
KING
POWER
KNOWLEDGE
QUEEN
INTUITIONAL
KNIGHT
RESPONSIVE
WILL
MEMORY
INDIVIDUAL CONSCIOUSNESS
BISHOP
INTELLEGENCE
SELF
ROOK
SUBSTANTIAL
WATER PAWN
FIRE PAWN
REASON
DESIRE
SENSORY
INSTINCTIVE
PERSONAL CONSCIOUSNESS
AIR PAWN
EGO
EARTH PAWN
INTELLECTUAL
PHYSICAL
BODY

FIGURE 52—THE TRIAD TYPES AND CHESS PIECES AND PAWNS APPLIED TO THE TREE OF LIFE

First, the Instinctual Triangle is made up from Yesod, Tiphareth and Netzach. The type evolved here is influenced by Tiphareth through natural balance, with the perception and imagination of Yesod, and the strength, drive and creativity of Netzach. This triad gives the ability to react to any deviation by putting it into balance. It initiates action and is a complement to the intellectual triad. Its instinctive behavior and initiative is what comes naturally during times when one does not have time to think about a response. This triad is associated with the element of Fire and the Knight's Pawn (Fire Pawn).

The final triad is the Sensory Triangle, which is made up from Yesod, Hod and Tiphareth. Hod's influence causes a gathering of information, but in this case it is on an inner intuitional level of data that is not tangible. Tiphareth enables it to relate this data clearly and with truth through Hod and Yesod. This triad is the one that picks up impressions and information, which would normally not have been absorbed through the intellect or physical body, and sifts them into clear impressions at terrific speeds. It acts like a radar and works in the realm of the sensors and psychic impressions. The Water element is associated here, together with the Queen's Pawn (Water Pawn).

Now let us briefly list the upper triads of the lower face which all pivot on Tiphareth, the pure expression of the Self. These are an evolved reflection of the lower triads and work in the realm of individual consciousness rather than personal consciousness as the lower triads do.

The first is the Intelligence Triangle, made up of Hod, Geburah and Tiphareth and associated with the Air element and the Bishop among the Enochian chess pieces. If you break up the word "intelligence," you will see that "in" is "from within"; "tell" is to "give information, to relate or reveal"; and "gen" is "to be born or to become." When you examine the Hebrew letters of the Paths that make up the triad, you will see combinations that also tell a story. For example Mem/Ayin/Lamed,[3] which means to divide into parts, and Mem/Lamed is to cut off. This phrase meant the circumcision that was inflicted on Adam (and supposedly to be done to all men) after the Fall. The Lamed/Ayin combination refers to licking up or swallowing down, with the Mem representing "from." So here, when studying the Kabbalah, the Tree and its influences through the Paths, the Sephiroth as shown in the lower triads and the meanings of the words given to each, one can begin to understand the inner meanings of the Enochian chess pieces. Through the utterances of the "Words," the powers can be revealed. You can see from this that the above would allude to the "Fall" or transition from one level of awareness to another: something is born from an intelligence and in doing so brings forth knowledge. Birth is usually severe but beautiful, hence the combination of Geburah and Tiphareth.

The second triad is the Responsive Triangle: Tiphareth, Chokmah and Chesed, associated with the Fire element and the Enochian chess Knight. The word "responsive" may be broken down thus: "res" gives "a thing or a point, a matter that is a cause or action"; "pons" comes from Latin, "a bridge"; and "response" is to answer or react to a stimulus. The combination of Hebrew letters from the connecting Paths is Yod/Heh/Vau, which is "to be" and is a natural generative force. Yod is the Logos and Heh the Primal Light, Vau is the united result of the two, therefore the response, or should I say the result of the reaction of the two. Looking at this another way, it gives a positive exclamation and encourages, grieves or threatens. Here we see the connecting link between above and below that must respond to stimulus and generate or transmit.

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[3] These consonants are written here to be read from left to right, but if they were written in Hebrew, the letters would be reversed and read from right to left. Therefore, for example, Mem Ayin Lamed would be written in Hebrew as Lamed Ayin Mem (מעל), Mem being the first letter of the combination.

The third triad is the Substantial Triangle: Netzach, Tiphareth and Chesed, associated with the Earth element and the Rook. In the word "substantial," "sub" is beneath or a stance or position. This seems quite appropriate, because the Rook is the Heh final of the Yod/Heh/Vau, and as shown in figure 52, it is placed below the Knight. This also fits in quite adequately from a Kabbalistic interpretation.[4] "Stance" is from the Latin *substantia* and means an essence, or from the Latin *substantare,* which is to be present or to exist, and "substant," which is "continuing substance." The Rook is an "earthy part of" piece and represents the substance of the element it is in. The combination of Hebrew letters derived from the Paths of this triangle is Nun/Yod/Kaph: this refers to a union or foundation/throne.

The fourth triad is the Intuitional Triangle: Tiphareth, Geburah and Binah, associated with the Water element and the Queen. The word "intuitional" may be broken down as: "in" = from inside, within; "intuit," which is to look on or consider; "tion," from; hence "intuition" means to regard or look at from. The Hebrew letter combination herein is Lamed/Cheth/Zain, which is to withdraw inside, but Zain/Cheth is to pluck—remember the apple in the Garden of Eden. Zain/Lamed is to "let go," and Cheth/Lamed is to make a hole or opening. This area receives the information from the Responsive Triangle, gestates it and gives birth to the Intelligence Triangle.

Finally we have the King of the chess set, which has been associated with the quaternary of the upper face, the Collective Unconsciousness. It is the power of the elements and is second only to the Ptah, the essence. The quaternary (four elements) gives birth to the quinary (Spirit). Power broken up gives "pow," which stands for the poll, the head or chief, and "er" = more of. Power comes from the Latin *posse,* which is "to be able."

If you look at the combination of Paths surrounding this area, you will find the Hebrew letters Beth, Aleph, Zain and Heh, with the Paths crossing over the area horizontally and vertically being Daleth and Gimel, respectively. Combinations of these give: Beth/Daleth = single, alone; Beth/Gimel = meat, or food which is broken off or apart; Gimel/Beth = supporting back or altar; Zain/Beth = a gulf, spring or issuing out; Daleth/Aleph/Beth = gold (philosophers stone); Gimel/Aleph/Heh = to increase or swell, grow higher; Beth/Aleph = to descend and Aleph/Beth = to come or go; Heh/Beth/Aleph = to be willing; Beth/Heh/Aleph = to love; Zain/Aleph = time or at that time; and Heh/Beth = empty space, a hollow.

A description of the above combinations could give: "And so from a single source the bread is broken apart so that it may pour forth from the altar (tabernacle) like a spring as gold so that all may increase and swell with the light through love, and at that time all may be willing to ascend just as the light descends through space and time."

Each of these major chess pieces when moved on a chessboard represents a shift in consciousness, or rather in the unconscious. The point here is that the chessboard in reflection and the pieces on it represent the world above as well as below. Therefore, by careful manipulation of the chess pieces, you can tap into the astral currents of the world above and thereby increase your own awareness and perception of what is happening in the present with respect to the natural laws that govern us. The chess pieces such as the King are merely reflections of these energies, but they are represented in archetypal forms. By manipulating these pieces, we tend to use this conception of energy when dealing with everyday life. So, when we reach out during meditation to the image one of these pieces represents, we can in fact draw from this energy through the archetype and manipulate it to our desired end.

The soul of mankind according to the *Zohar* was formed in the Garden of Eden by the four winds, and the activity within the Garden is said to coincide with the created physical form of the four elements. Here both upper and lower worlds unify in a single instance to create life itself. This concept is analogous to the statement given in the Emerald Tablet of Hermes Trismegistos:

---

[4] A detailed examination of the Kabbalah is beyond the scope of this book. The reader is referred to the *Zohar* (vols. I–V), *The Kabbalah Unveiled* by S.L. MacGregor Mathers, *The Holy Kabbalah* by A.E. Waite and *Kabbalah* by Charles Poncé.

> In truth certainly and without doubt, whatever is below is like that which is above, and whatever is above is like that which is below, to accomplish the miracles of one thing. . . . it rises from Earth to Heaven and comes down again from Heaven to Earth, and thus acquires the power of the realities above and the realities below. In this way you will acquire the glory of the whole world, and all the darkness will leave you.

It will be seen now that many combinations are possible of the above triads, but the main purpose is to ascend the lower triads to the upper triads, to Tiphareth, then to continue to ascend. Using the World of Assiah as a glyph and the Four Worlds within, take each element set of chess pieces and pawns and apply them each to each of these Worlds; i.e., Earth set to Assiah of Assiah, Air set to Yetzirah of Assiah, Water set to Briah of Assiah and Fire set to Atziluth of Assiah. It is here you will see the many combinations of character types given by the chess pieces. Note in figure 53 how the Worlds overlap, causing the Yesod of one World to overlap Daath of the World below.

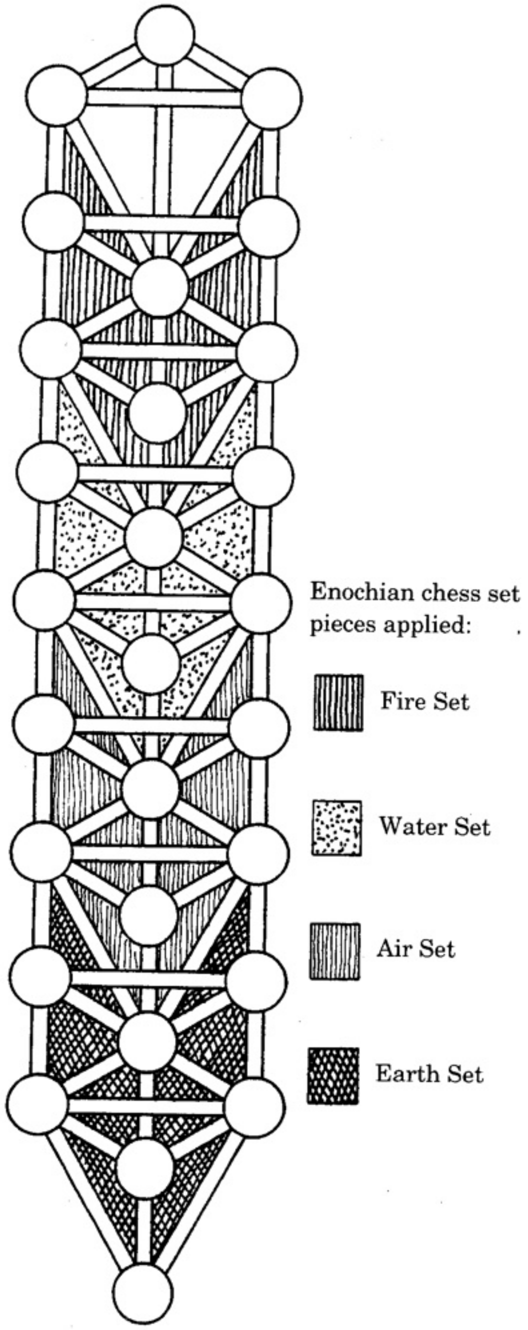
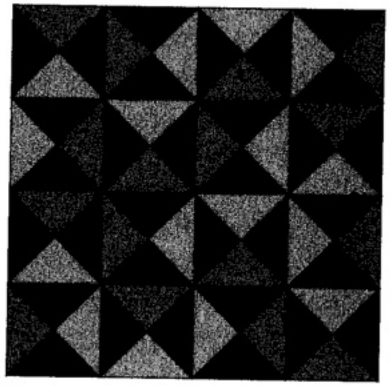


Figure 53—Jacob's Ladder:
The Four Worlds in the World of Assiah



# Ritual Magic and the Chess Game

One of the most interesting and important documents in the Golden Dawn's Inner Order are the Z2 papers. Apart from the introduction, the Z2 is broken down into five parts under the Name of Yeheshuah (YHShVH, יהשוה), with each section prefixed by a Hebrew letter. As the Order papers state:

> For to the Letter Yod י and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements . . .
>
> Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes . . .
>
> Unto the Great Holy Letter Shin ש are allotted Three classes of works: spiritual development, transformations and invisibility.
>
> Unto the Letter Vau ו Divination in all its branches; and the art of making the Link between the subject of the work

and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

One can see that, by any standard, this formula is considerable and very technical. The basis for it is the 0=0 or initiation ceremony of the Golden Dawn, which, in the Z2, has its component parts broken down into 24 steps. This ceremony was adapted to the above formula for basically all matters of magic, in one form or another.

## Index for General Reference to the Enterer Ceremony of the 0=0 Grade

A —The Ceremony itself. The place of the Temple.

B —The Hierophant.

C —The Officers.

D —The Candidate.

E —The Ceremony of Opening.

F —Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.

G —Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.

H —The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."

I —Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.

J —Administration of the Obligation, and raising the Neophyte from the kneeling position.

K —Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.

L —Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.

M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.

N —Circumambulation. Barred in North. Third Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

O —Hoodwink slipped up for the second time, Hierophant challenges. Hegemon answers for the Candidate. Speech of Hierophant. Candidate passes on.

P —Candidate led to West of Altar. Hierophant advances by the Path of Samekh. Officers form the Triangle. Prayer of Hierophant.

Q —Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed, Scepters and Swords joined. "We receive thee, etc." Then the Mystic Words.

R —Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.

S —Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.

T —Hierophant lectures on the Symbols. Proclamation by Kerux.

U —Hierophant commands Hiereus to address Candidate.

V —Hierophant addresses Neophyte on subject of study.

W—Blood produced. Speech of Kerux. Hiereus' final caution.

X —The closing takes place.

The main section which concerns us at present is the Divination section. In spite of what is said about this part of the Z2 papers, about being "Divination in all its branches," as it stands it is in reality designed for the Tarot. When we first tried to apply it to the chess game it fell down badly. It could not be considered for the chess game unless some parts of it were rewritten. This was done, but it was written so that it still adhered to the general index of the 0=0 as given previously.

You may ask whether the use of ritual formula applied to the chess game is really necessary. Even if one could not summon any magical power, the psychological preparation of the game with this formula would be enough of a benefit to align one's mental processes for the divination game. By this, I mean that these various states or levels of consciousness which one enters during the ritual (closely allied with Zen states of satori) prepare your psyche for a better understanding of what it will assimilate during the game.

The following formula is modified for Enochian chess, yet still adheres to its original concept in the Z2.

## Z2 Formula of Chess Divination Under the Letter Vau

A —The Form of Divination.

B —The Diviner.

C —The Forces acting in the Divination.

D —The subject of the Divination.

E —The preparation of all things necessary, and the right understanding of the process, so as to formulate a connecting link between the process employed and the Macrocosm.

F —The Invocation of the Higher, arrangement of the scheme of divination and initiation of the forces thereof.

G —The choosing of the Elemental Board. First assertion of limits and correspondences.

H—The actual and careful formulation of the question; and consideration of all its correspondences and classifications when choosing the square for the Ptah piece.

I —Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the Ptah piece. Sitting East, he prepares to invoke the forces required in the Divination.

J —Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."

K—Accurately define the term of the question; putting down clearly in writing what is already *known,* what is *suspected* or *implied,* and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L —Recording of play moves and taking note of correspondences and their interrelationships.

M—The completion of the first round of play.

N—Same as section L.

O —The second round of game and up to, but not including, the first move of the King.

P —The first move of the Diviner's King towards the Ptah piece.

Q—The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form (if he is in direct astral contact with the force governing the divination play).

R —The King reaching the Ptah Square and remaining there for one round of the game gives a positive result. If the King does not reach the Ptah Square but the game nonetheless ends through King capture etc., there is a negative result to the question.

S —Final round of game play.

T —The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V —The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another, and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

## Experimental Methodology

This section has been included for those who wish to go further into the magical arena with the chess game. It is based on a number of experiments we have been conducting. Although my studies are far from complete, I felt that comment on them should be made to give those who wish to experiment in this area information on some of our developments on the subject.

The first experimental area to be discussed is god-form assumption. While this is not a new concept with the Golden Dawn in itself, its adaptation to the chess game is. This experiment is usually conducted after the completion of a divination game, after it has been analyzed. For example, if the game has turned out to be negative, from the analysis certain key points of influence are noted that if handled differently may have turned the tide of the game to a positive victory. I have tended to term these key aspects "pivot points," for they are points of balance that can alter the game.

Taking a lead from Chinese sages who, when experimenting with the *I Ching* for divination, found that if they had a negative hexagram for an inquiry, they could then work their way back to the point or line where the negative influence began. This was done through a careful study of how the Chinese elements would interact with each other. At that point they would find out what would go wrong and look at a probable alternative action that the inquirer could take to avoid the negative result. They assumed that if, through foreknowledge of a probable destiny, they made a correct move at the right time, then the whole concept or outcome of the divination could be altered.

If this method works with the I Ching, it most certainly would work with Enochian chess divination, because the same fundamental principles apply. I have used this method quite often with the Tarot. If a probable direction looks negative, I divine further probable directions in accordance with particular alternative reactions or actions until I find a more suitable result. In this way one can have more control over one's life.

There is an important limitation to the chess game that must be considered when using this method. It can only apply to personal events, not to cases where entire countries are involved. To change the direction of countries would be beyond the ability of most adepts, but the method will work when applied to a personal situation over which you do have control.

This effort involves two areas of involvement. The first is to be ready to make the correct changes when the time in the situation occurs that parallels the pivot point. The next, and this must be done first, is to try to astrally alter the influence. Even the Chinese sages who did this with the I Ching insisted that a small ritual be performed to appease the ancient gods and tell them what one was about to do before one actually did it. This is done by assuming the astral form of the chess piece, which is placed over the correct chess square, and directing its energies through the power of the square.

There are two ritual methods to accomplish this. The first is by the Z2 formula of Transformation under the presidency of the letter Shin. The second is a shortened formula: The temple is set up in the 0=0 grade of Neophyte with the chess game up to the pivot point placed on the altar. The object of this exercise is to be able to neutralize the influence of the opposing astral currents, shown as the opposing chess pieces, by visually forming the god-form of the piece in question to direct the energy of the square to a desired end.

As mentioned earlier, this is still very much in the experimental stage and a great deal more experimentation needs to be done to confirm its effectiveness. However, at this point, the results look promising.

## Z2 Formula of Transformation Under the Letter Shin

A —The Astral Form.

B —The Magician.

C —The Forces used to alter the Form.

D —The Form to be taken.

E —The Equation of the Symbolism in the Sphere of Sensation.

F —Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G —Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the adept.

H—The Actual Invocation aloud of the form desired to be assumed to formulate before you, the statement of the Desire of the Operator and the reason thereof.

I —Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J —Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of _________, into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K—The Magician saith, "Pass toward the North shrouded in darkness, O Form of _________, into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L —Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M—Passes to West, face Southeast, formulate the Form before thee, this time endeavoring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L.

O—Same as M.

P —Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine Names, etc., appropriate to render the form fitting for thy Transformation therein.

Q—Remain East of Altar, address the Form "Child of Earth, etc.," endeavoring now to see it physically. Then at the words, "We receive Thee, etc." he draws the Form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R —Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavoring with the whole force of his Will to feel himself *actually* and *physically* in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the Form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S —He now again endeavors to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the Form, he thrice circumambulates the place of working.

T —Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and guidance.

V—He states clearly to the Form what he intends to do with it.

W—Having obtained the desired effect, and gone about in the desired form, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud (Form), by the use of a conjuration to the forces of the plane appropriate to the Form, to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

The second method of experimentation is that of evocation with the chess set. At Thoth-Hermes, we have experimented with the Knight's move as a sigil and with numerous other methods of evocation with the chess set, but the best method we have found to date is to use the Z2 formula of evocation. This is accomplished by placing the chessboard in the triangle you use for evocation with a single piece on it, the one you wish to evoke. It is placed on the board and square that you require it to manipulate.

To use this method, the adept must be very familiar with the chess squares and their individual functions. The only way this can be accomplished is for him or her to have scryed or astrally projected into each of the squares to record their effects. This takes years when done correctly and is only for the very experienced adept. At Thoth-Hermes, adepts must have personally scryed into all the squares of the Enochian Tablets before they can advance on to stages such as this.

The use of the chessboards and pieces for evocation differs considerably from performing a normal evocation per se (which in itself takes some effort). Here the object is to get the god-form to manipulate the Enochian Servient Square angels to help him perform the desired task. In view of this, you can see that the evocation is in itself multilayered. An example of how this works is to place the Knight Horus, on the Earth Board/Earth Angle, and on the square of the Earth Element, the densest one in all of the tablets. Horus is to be told to exert his power on the angel of the square so that a sticking point or a delaying point in an event can be hurried along. Horus being the Yod Force will instigate the thrust in the direction required.

There are a number of less complex ways to handle this, but the use of the chess piece on the chessboard modifies the current of Horus[1] and that of the chessboard. It then fuses them together into a situation where a type of magical chain reaction occurs. In my opinion, this is a very powerful force to set in motion. The evocation does not specifically relate to any chess game or pivot point but is the use of the magic squares of the chessboard, and the force they represent, guided by a powerful current or god-form.

It must be repeated that these methods are still experimental and a great deal of work needs to be done in this direction. If Enochian chess is played on a regular basis, a link will be established to the individual pieces and each will become a core of power that the adept can tap if needed. Using an effigy such as a chess piece as a power base is as old as antiquity and the roots go back to pre-Egyptian times, with strong links that form the basis of cults that still exist today.

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[1] See *Z-5, Secret Teachings of the Golden Dawn: Book I, The Neophyte Ritual 0=0* by Pat Zalewski for a full description of the current of Horus and other Earth pieces.

## Z2 Formula of Evocation Under the Letter Yod[2]

A —The Magic Circle.

B —The Magician, wearing the Great Lamen of the Hierophant; and his scarlet Robe. A Pentacle,[3] whereon is engraved the Sigil[4] of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamen.

C —The Names and Formulae to be employed.

D —The Symbol of the whole evocation.

E —The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them; so as to represent the interior of a G.D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F —The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and Sigil therein, in proper colors, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the center of the Circle and turning towards the quarter from which the Spirit will come.

G—The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration of Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit shall be evoked by the Ceremony.

I —Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed within the White Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit N., to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit. But, if the nature of that Spirit be evil, then the Sigil must be placed without and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the center of the Sigil.

J —Now let the Magician imagine himself as clothed outwardly with the semblance of the form of the Spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered Sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled Sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

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[2] This formula as given in the Golden Dawn is flexible and can be manipulated as I have done with the Divination section of the Z2, providing that the original concepts are kept in mind. The formula was never intended to be a hard and fast rule never to be altered; common sense must apply throughout.

[3] When applied to a chess game, the Pentacle is usually a seal of the board/Tablet (usually placed above it). These seals can be found in Regardie's *Golden Dawn*.

[4] This sigil can literally be a sigil of the name of the Egyptian god-form plus that of the Enochian angel of the square. These sigils can be derived with the Rose Cross method as described in Regardie's *Golden Dawn*.

K—The veiled and corded Sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L—The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the Sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward saying, "Creature of _________, twice consecrate, thou mayest approach the gate of the West."

M—The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces Southwest, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and Darkness, and the Gates of the Land of Night. I am He Whose Name is Darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveils the Sigil.

N—Take the Sigil to the North, circumambulate first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of _________, thrice consecrate, thou mayest approach the Gate of the East."

O—Repeat Section M in Northeast. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am the Light which riseth in the Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P—He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the Sigil and Sword as already explained. Then doth he rehearse a most potent Conjuration and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.

Q—The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of _________, long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the center thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus into visible appearance." Then the Mystic Words.

R—Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, *so shalt thou* become manifest from concealment unto manifestation."

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, *that they shall force him to manifest himself unto visible appearance.*

He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked Spirit.

S —Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left

hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of _________ I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the Sigil in his Right hand.

T —The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the Sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit N. hath been duly and properly evoked in accordance with the sacred Rites.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V —The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavor to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note: If the Spirit is placed into a White Triangle outside the midheaven, he then will speak the truth of necessity.

## Interesting Visitors

One of the methods of invocation is the concept of using a Spirit to help win the game. This method has been used occasionally within the Golden Dawn, and I remember one instance during a game with Pat, my husband, as my opponent. He got very tired of losing against me, so one day he invoked the Goetic[5] Angel, Furcas,[6] to aid him in his game play. Astoundingly, Pat won in two rounds of the game (seven moves)! I was most put out, and stipulated that future games must be played with one's own merits.

Another method is the evocation of a Spirit to act as a partner or opponent in game play. This form of evocation differs considerably from the Z2 formula and was popularized by Mathers.

The concept here is simply that you make the moves for your invisible opponent. To do this correctly requires, I feel, a very real ability to channel (to use a modern-day term for mediumship), and the player must be very discerning to make sure that imagination is not used in obtaining chess instructions. This is a lot easier if your Spirit has translucently formed to the visible eye. It is rare to have a Spirit so manifested that it can move the material objects (chess pieces) itself.

I tried this latter method myself and found my hand literally moving by itself when I had to move the pieces for the Spirit. This was a process very similar to automatic writing. A most enjoyable game!

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[5] The *Goetia* is one of the five books of the *Lesser Key of Solomon* that was used by MacGregor Mathers, and which Aleister Crowley published as his own work, with a few minor additions.

[6] The *Goetia* tells us that this Spirit teaches the arts of philosophy, astrology, rhetoric, logic, cheiromancy and pyromancy, in all their parts.

# Ptah-Kether

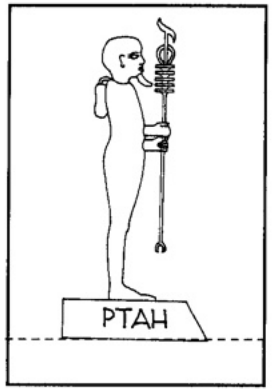
*Hail Ptah, there was given to Thee a power upon the Earth in its things which were in a state of inactivity and Thou didst gather them together after Thou did exist in Thy form of Ta-Tenen, in Thy becoming the "Uniter of the Two Worlds" which Thy mouth begot and Thy hands fashioned.*

*Homage to Thee, O Ptah, Thou great God whose form is hidden in the brilliance of Kether. Thou openest Thy soul, O Father of Fathers of all the Gods though the Seraphim, Haioth Hakadoth under the call of Eheie. Thou illuminest Kether with Thy sight and lightest up the Earth with Thy brilliant rays in peace.*

*O Ptah—creater of Gods, He who passeth through eternity everlastingness of multitudinous forms—the Hearer of Prayers. The winds come forth from Thy breath and the celestial Water from Thy mouth and the staff of life proceeds from Thy back. Thou makest the Earth to bring forth fruits, and gods and men have abundance.*

# Appendix

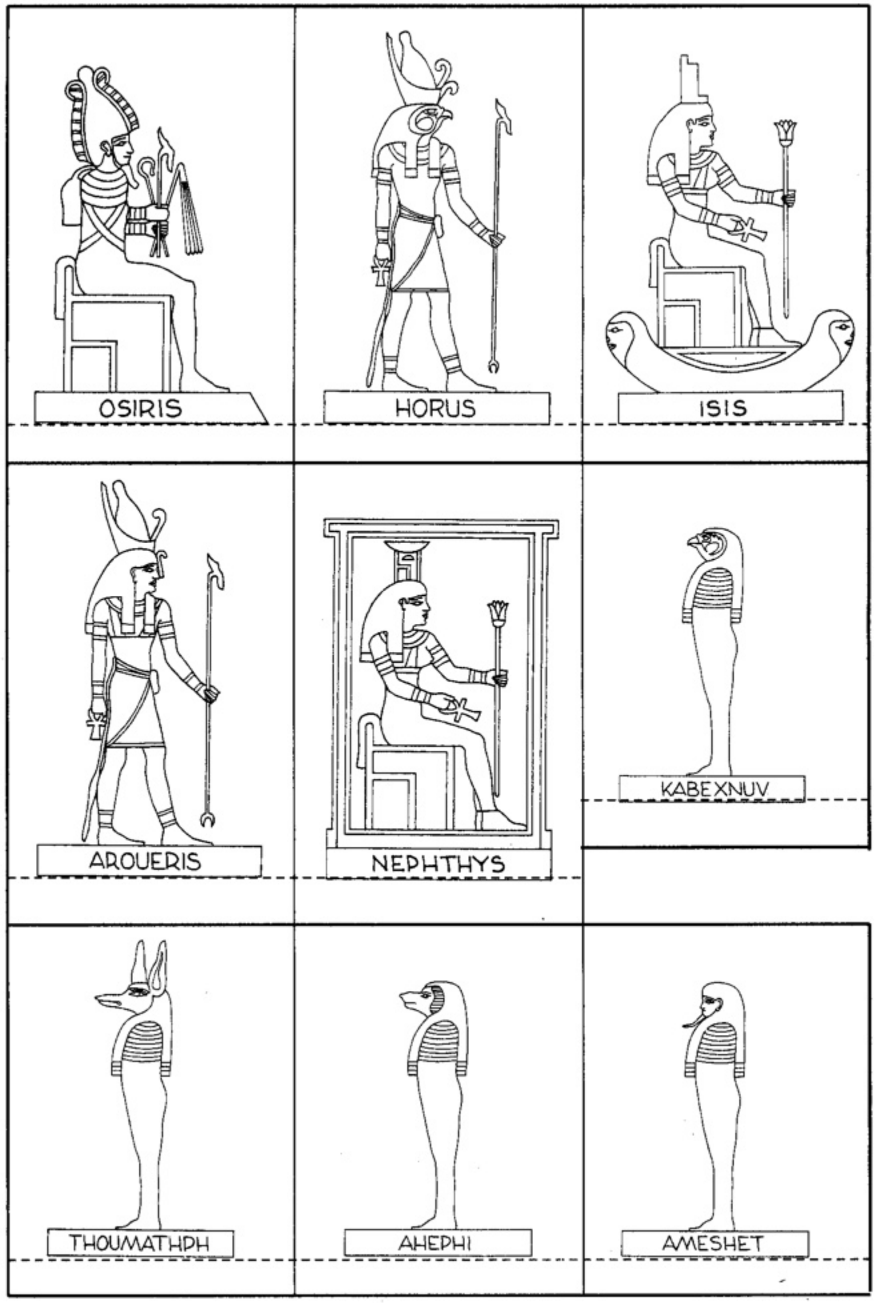
## Enochian Chess Pieces



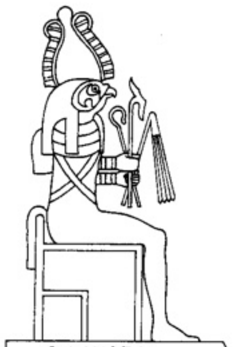
You can make your own Enochian chess pieces using the cut-out figures on the following pages and the Ptah piece above.

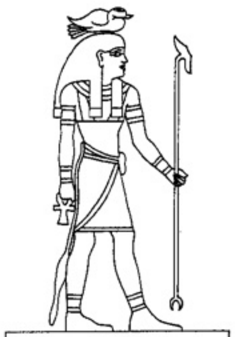
1. Color the pieces according to the instructions in the chapter on "Constructing the Chess Pieces," pp. 33–79.
2. For added stability, glue the pages down to shirt cardboard and let dry.
3. Cut out the pieces into rectangular shapes using the heavy lines.
4. Fold on the dotted lines to form bases.
5. Tape or glue coins or other small weights to the bases to make the pieces stand upright.

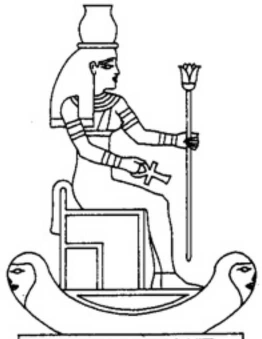
It might be a good idea to photocopy these pages once or twice and experiment with the copies before you make the final chess sets.

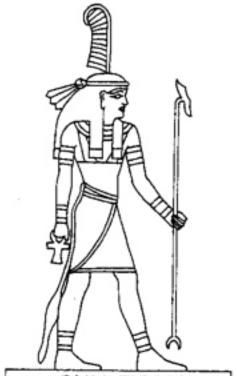

OSIRIS
HORUS
ISIS
AROUERIS
NEPHTHYS
KABEXNUV
THOUMATHPH
AHEPHI
AMESHET

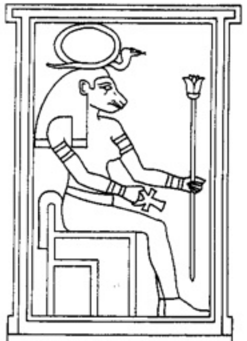
EARTH PANTHEON

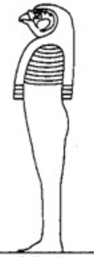

SOCHARIS


SEB


KNOUSOU PEKHT


SHU ZOAN


THARPESHEST JEFINE PASHT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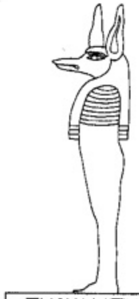
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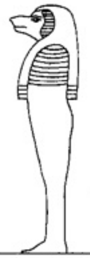
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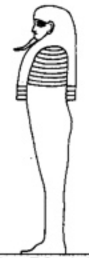
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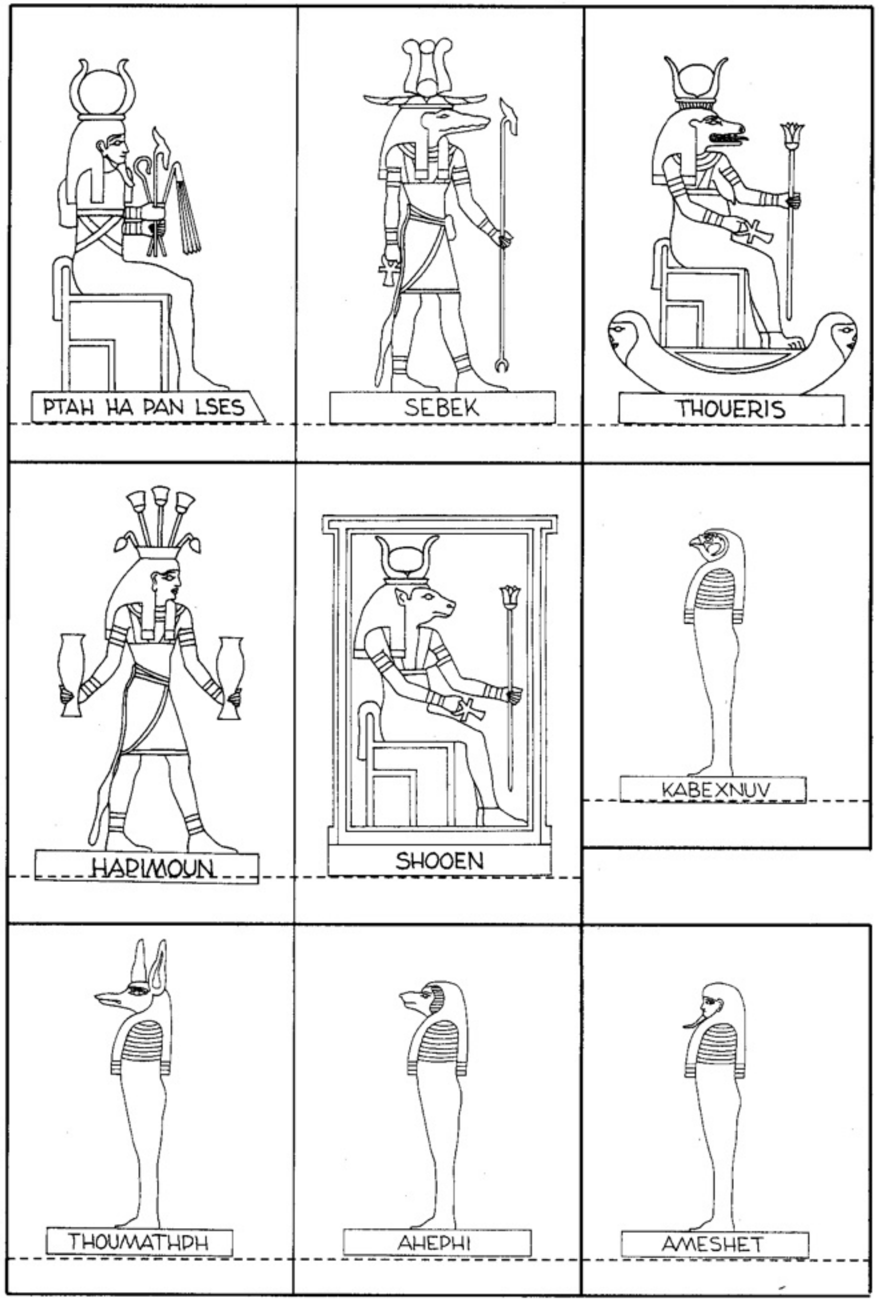
AIR PANTHEON


PTAH HA PAN LSES
SEBEK
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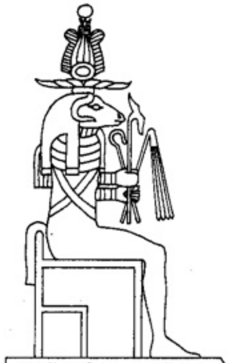
AMESHET

WATER PANTHEON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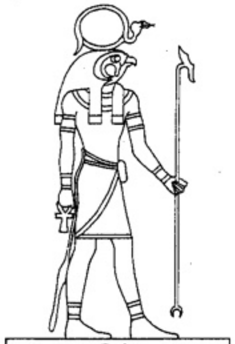
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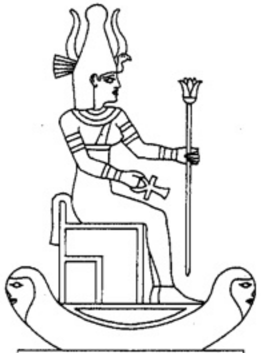
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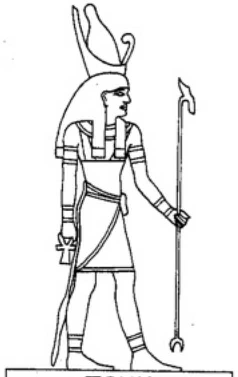
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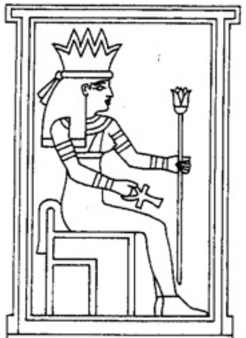
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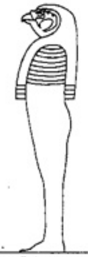
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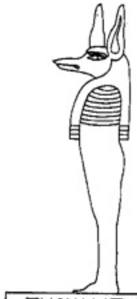
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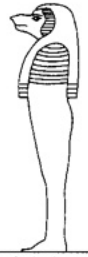
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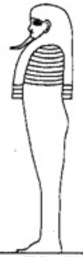
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Based on the research and unpublished papers of MacGregor Mathers, one of the founders of the Golden Dawn, *Golden Dawn Enochian Magic* opens new avenues of use for this system. New insights are given on such topics as the Sigillum Dei Aemeth, the Angels of the Enochian Aires applied to the 12 tribes of Israel and the Kabbalah, the 91 Governors, the Elemental Tablets as applied to the celestial sphere, and more. This book provides a long-sought break from amateurish and inaccurate books on the subject; it is designed to complement such scholarly classics as *Enochian Invocation* and *Heptarchia Mystica*.

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The Enochian Tarot explains in detail the meaningful correspondences behind the structure of this deck. It discusses, for example, the difference between the 22 Paths on the Qabalistic Tree of Life, on which traditional Tarot decks are based, and the 30 Aethyrs of Enochian Magick (the Enochian deck has 8 extra cards because there are 8 more Aethyrs than Paths). The book also includes tables and figures for easy comprehension of an otherwise difficult subject, as well as tips for reading the cards for fun or profit.

The unique system of Enochian Magick was revealed to John Dee, court astrologer to Queen Elizabeth I of England, and his partner Edward Kelly by the Enochian Angels who inhabit the Watchtowers and Aethyrs of the subtle regions of the universe. The authors are foremost authorities on this subject and have published a number of books that have made a fascinating magical system accessible to a wide audience.

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Using juxtaposed excerpts from Seymour and Hartley's magical diaries together with biographical prefaces containing unique insights into the background and nature of the Society, Alan Richardson paints a fascinating picture of Dion Fortune and her fellow adepts at the peak of their magical careers.

Originally published as *Dancers to the Gods,* and now with a new introduction and the addition of Seymour's long essay, "The Old Religion," a manual of self-initiation, this new edition retains Dion Fortune's "lost" novels, the past-life identities of her Secret Chiefs, and much more.

The simple act of reading these juxtaposed diaries of a true priest and priestess can cause a resonance with the soul which will ultimately transform those who so desire it.

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Explore the *theories and principles* behind ritual practice (i.e., the Middle Pillar and the Lesser Banishing Ritual) that other books only touch upon. Explore the Qabalah—the Tree of Life—as it applies to daily living, perform astral magic, use the Tarot for self-exploration, relate mythology to your own life to gain greater self-knowledge, revisit past lives, build patterns in your aura, banish unpleasant atmospheres and create gates into other dimensions.

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The how-to section of this book shows how to make direct contact with your most ancient potentials, as exemplified by the Goddess and the Horned God. Using the simplest of techniques, available to everyone in any circumstance, *Earth God Rising* shows how we can create our own mystery and bring about real magical transformations without the need for groups, gurus, or elaborate ceremonies.

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The first set of diaries are from Christine Hartley and show the magick performed within the Merlin Temple of the Stella Matutina, an offshoot of the Hermetic Order of the Golden Dawn, in the years 1940–42. The second set are from Geoff Hughes and detail his magickal work during 1984-86. Although he was not at that time a member of any formal group, the magick he practiced was under the same aegis as Hartley's. The third section of this book, written by Hughes, shows how you can become your own Priest or Priestess and make contact with Merlin.

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Gray contends that the "traditional" Tree is a living spirit that needs to be in a continual state of evolution and improvement. It is the duty of all those who love and work with it to cultivate and develop it with every care. This includes both pruning off dead wood and training new growth in the right directions for future fruiting. *Growing the Tree Within* does precisely that.

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The lessons follow the pattern of the Life-Tree, and guide the student through the four elements and their connection of Truth, the Ten Principles of "Spheres" of the Life-Tree, and the associations which bind these together. Gray includes an in-depth study of the Archangelic concepts with exercises to "make the Archangels come true" for us through the systematic use of appropriate words of power.

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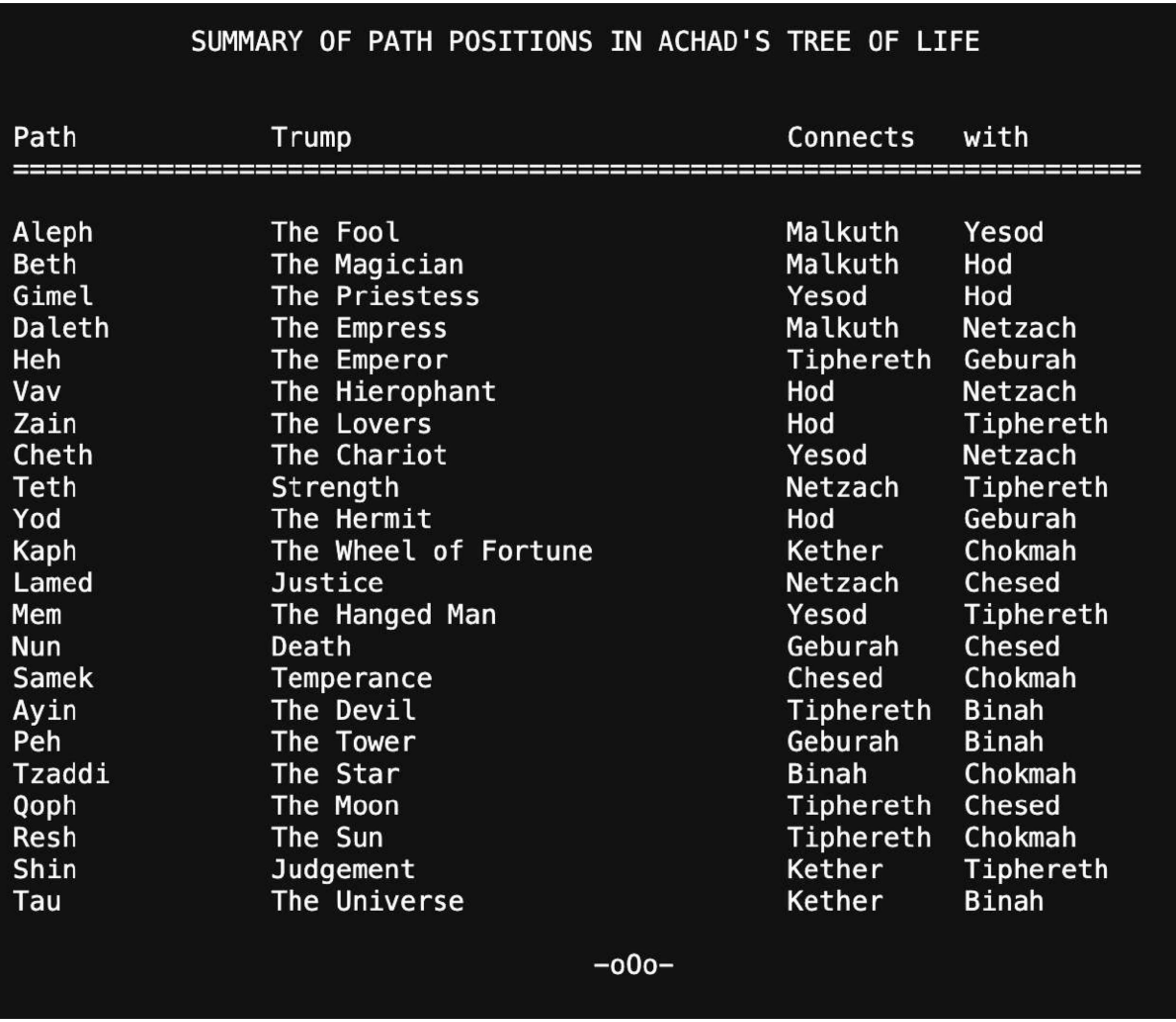
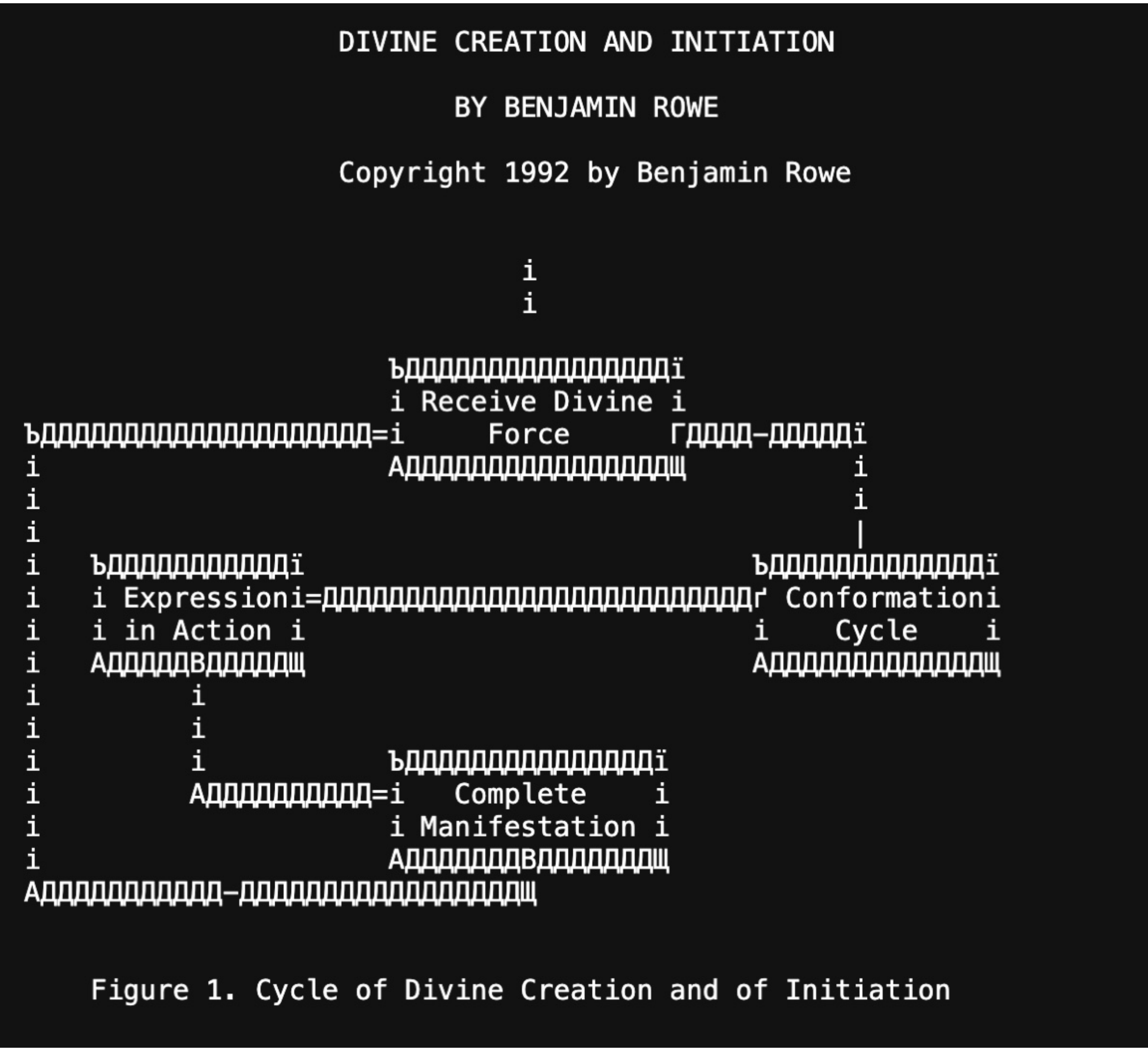
|---|---|---|---|---|
| E | X | A | R | P |
| H | C | O | M | A |
| N | A | N | T | A |
| B | I | T | O | M |



SUMMARY OF PATH POSITIONS IN ACHAD'S TREE OF LIFE

| Path | Trump | Connects | with |
|---|---|---|---|
| Aleph | The Fool | Malkuth | Yesod |
| Beth | The Magician | Malkuth | Hod |
| Gimel | The Priestess | Yesod | Hod |
| Daleth | The Empress | Malkuth | Netzach |
| Heh | The Emperor | Tiphereth | Geburah |
| Vav | The Hierophant | Hod | Netzach |
| Zain | The Lovers | Hod | Tiphereth |
| Cheth | The Chariot | Yesod | Netzach |
| Teth | Strength | Netzach | Tiphereth |
| Yod | The Hermit | Hod | Geburah |
| Kaph | The Wheel of Fortune | Kether | Chokmah |
| Lamed | Justice | Netzach | Chesed |
| Mem | The Hanged Man | Yesod | Tiphereth |
| Nun | Death | Geburah | Chesed |
| Samek | Temperance | Chesed | Chokmah |
| Ayin | The Devil | Tiphereth | Binah |
| Peh | The Tower | Geburah | Binah |
| Tzaddi | The Star | Binah | Chokmah |
| Qoph | The Moon | Tiphereth | Chesed |
| Resh | The Sun | Tiphereth | Chokmah |
| Shin | Judgement | Kether | Tiphereth |
| Tau | The Universe | Kether | Binah |

-oOo-



# DIVINE CREATION AND INITIATION

BY BENJAMIN ROWE

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                              i
                              i

                      ъДДДДДДДДДДДДДДДДї
                      i Receive Divine i
ъДДДДДДДДДДДДДДДДДДДД=i     Force      ГДДДД–ДДДДДї
i                     АДДДДДДДДДДДДДДДДЩ          i
i                                                 i
i                                                 |
i   ъДДДДДДДДДДДї                           ъДДДДДДДДДДДДДї
i   i Expressioni=ДДДДДДДДДДДДДДДДДДДДДДДДДДґ Conformationi
i   i in Action i                           i    Cycle    i
i   АДДДДДВДДДДДЩ                           АДДДДДДДДДДДДДЩ
i         i
i         i
i         i           ъДДДДДДДДДДДДДДДї
i         АДДДДДДДДДД=i   Complete    i
i                     i Manifestation i
i                     АДДДДДДДВДДДДДДДЩ
АДДДДДДДДДДД–ДДДДДДДДДДДДДДДДДЩ
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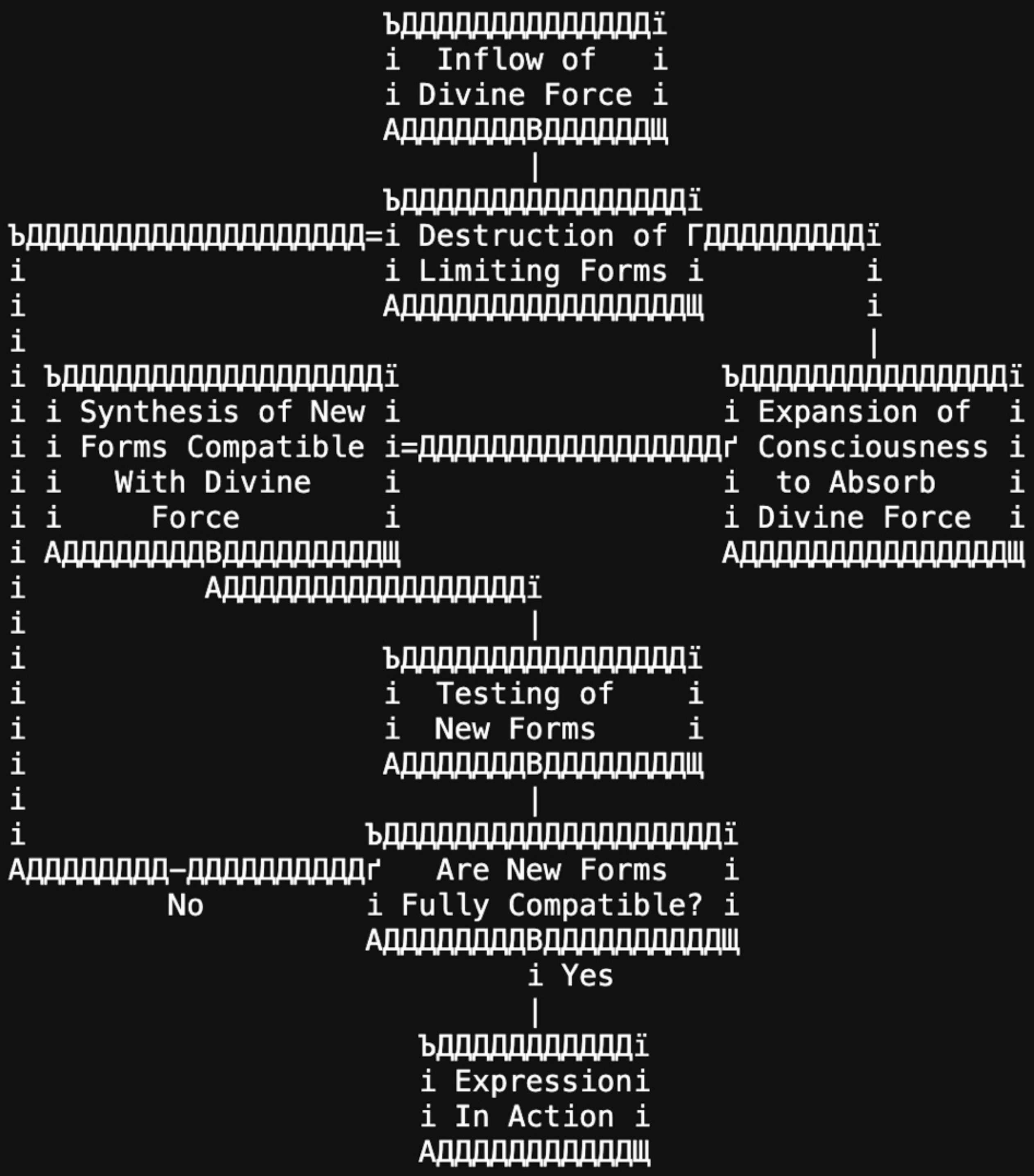
Figure 1. Cycle of Divine Creation and of Initiation



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                     ЪДДДДДДДДДДДДДДї
                     i  Inflow of   i
                     i Divine Force i
                     АДДДДДДДВДДДДДДЩ
                             |
                     ЪДДДДДДДДДДДДДДДДї
ЪДДДДДДДДДДДДДДДДДДД=i Destruction of ГДДДДДДДДДї
i                    i Limiting Forms i         i
i                    АДДДДДДДДДДДДДДДДЩ         i
i                                               |
i ЪДДДДДДДДДДДДДДДДДДї                  ЪДДДДДДДДДДДДДДДї
i i Synthesis of New i                  i Expansion of  i
i i Forms Compatible i=ДДДДДДДДДДДДДДДДДґ Consciousness i
i i   With Divine    i                  i  to Absorb    i
i i     Force        i                  i Divine Force  i
i АДДДДДДДДВДДДДДДДДДЩ                  АДДДДДДДДДДДДДДДЩ
i          АДДДДДДДДДДДДДДДДДї
i                            |
i                    ЪДДДДДДДДДДДДДДДДї
i                    i  Testing of    i
i                    i  New Forms     i
i                    АДДДДДДДВДДДДДДДДЩ
i                            |
i                   ЪДДДДДДДДДДДДДДДДДДДї
АДДДДДДДД–ДДДДДДДДДДґ   Are New Forms   i
         No         i Fully Compatible? i
                    АДДДДДДДДВДДДДДДДДДДЩ
                             i Yes
                             |
                       ЪДДДДДДДДДДДї
                       i Expressioni
                       i In Action i
                       АДДДДДДДДДДДЩ
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Figure 2. The Conformation Cycle

# RANDOM NOTES ON LIBER AL

BY BENJAMIN ROWE

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This article presents correspondences relating to several verses of Liber AL vel Legis. They are presented with varying degrees of certainty. Some are fairly obvious, and without doubt have been rediscovered many times by magicians. The present treatment of these will, I hope, add some depth to the generally-known interpretations by offering supporting gematraic correspondences. Others are purely speculative, and may raise as many questions as they resolve. Where the attribution of the paths to the Tree of Life is important to the interpretation, the system of Frater Achad is used.

These interpretations are not to be considered in any way authoritative. They are entirely the product of my own intuition and creative imagination. I have never been connected with any of the contending groups that claim to be the "legitimate" inheritors of Crowley's or Achad's mantle, nor do I make any such claims for myself.

I present these correspondences in the spirit of an adventurer offering a few landmarks in unknown territory to other interested explorers. May they be taken in the same spirit.

1. Hadit says in chapter 2, v. 7: "I am the magician and the exorcist.
I am the axle of the wheel, and the cube in the circle."

Both these sentences could relate to Jupiter and Saturn. The wheel is of course The Wheel of Fortune, attributed to Jupiter, and the cube in the circle could be The Universe, Saturn. The magician is a creative force, bringing things into manifestation, and Jupiter has these qualities in astrological systems. Saturn as the cause of cessation takes things out of manifestation again.

Jupiter = Kaph = 20
Saturn = Tau = 400
400 + 20 = 420 = HADITh

In Achad's Tree, the paths of these two planets descend from Kether, a sephira that shares some of Hadit's qualities.

Also, by Tarot, Jupiter and Saturn are cards numbered 10 and 21 respectively. 10 + 21 = 31, the "key" to Liber AL.

2. In the previous verse: "I am the flame that burns in every heart of man, and in the core of every star."

The word LBH (with varying vowel points) means "flame", "core" and "heart". Since the words are spelled the same, the things referred to are all the same thing, as the line says.
"I am" = AHIH, Eheieh, god of Kether

"the flame" = fire = Shin, the path connecting Kether and Tiphereth.

"heart of man" = Sun = Tiphereth. Hadit resides in Kether and in Tiphereth, and in the path between. He is in the sun both in its lowest point (as Kephra, in Tiphereth) and in its highest point (as Ahatoor, the noon sun of Kether).

In this verse, he shows where he resides. In another place, verse 49, he will show where he is not.

To continue the verse:

"I am Life, and the giver of Life..."
life = ChIH = 23
giver of life = NVThN ChIH = 529 = 23 squared = HVVR-PA-KRAAT

"I am Life" = AHIH ChIH = 44
44 = DM, blood, the carrier of life.

3. In ch. 2, v. 23, Hadit says: "I am alone". This phrase = AHIH IChID, a combination of two titles of Kether.

AHIH IChID = 53 = ABN, the Father (Kether) coalesced with the Son, Tiphereth, again repeating the bilocation indicated in note 2.

4. Chapter 2, v. 49: "I am unique & conqueror. I am not of the slaves that perish. Be they damned & dead! Amen. (This is of the 4: there is a fifth who is invisible, & therein I am as a babe in an egg.)"

"Unique & conqueror" = IChID + MNTzCh = 220
220 = BChIR, one of the Elect.
(Also, the number of verses in Liber AL)

Alternatively, adding the "and" = IChID V-MNTzCh = 226
226 = TzPVN, "hidden", an attribute of Hadit.

"I am not of the slaves that perish. Be they damned & dead!"

not = LA, nothing.
slaves = OBDIM = 128
perish = NBL = 82
128 + 82 = 210, the reduction of all dyads to zero.

Hadit is the zero ("not") of 210. That is, he is to be found by eliminating all perceptible qualities (2), and the perceiver himself (1). He encourages us to this end - "Be they damned & dead!"

damned = NAR = 251
dead = MTh = 440
251 + 440 = 691.

691 is a prime number, but I have not yet found a gematraic significance for it. The number itself suggests that the "slaves that perish" put the individual soul (6) and the emotional nature (9) ahead of the spirit in their lives, thus denying the spirit. I am not sure of this.

"Amen. (This is of the 4: there is a fifth who is invisible, & therein
I am as a babe in an egg.)"

AMN = 741 (using Nun final)
741 = ShMATh, the letter of the four elements.

Hadit says he is not to be found in the mundane world, but only in the spirit. There also seems to be an identification of Hadit with Harpocrates. This identification is repeated several other places in the text.

5. Chapter 2, v. 66: "Write, & find ecstasy in writing! Work, & be our bed in working!" Spoken to the Beast, Tiphereth, by Hadit.

According to Crowley, writing is a function of Mem, water, descending from Tiphereth to Yesod. The sum of the paths that descend from Tiphereth = Z + M + T = 56.

56 = NU, Nuit, who gives ecstasy. (see chapter 1, v. 58)

"Work", the Great Work of uniting the personal soul with the universal, raising oneself from Tiphereth to the Supernals. The sum of the paths leading from Tiphereth to the Supernals = 570 = ORSh, a bed.

These verses are a presentation of the functions of Tiphereth, the

Beast, in relation first to the lower worlds, and then to the higher worlds. In relation to the lower worlds, Tiphereth is positive, enlightening, and expository in nature. Its function is to shed light in the darkness. For the man who has achieved Tiphereth through his work, this would mean that he has a responsibility to those who have not achieved, which he must fulfill by giving to them his understanding of the nature of existence. This should not be an arduous task, but an ecstatic one, as the verse suggests.

At the same time that he is positive in relation to the lower worlds, the man in Tiphereth is receptive to those forces that are "above" or still unrevealed at his present point in evolution. He is their "bed" in the sense that Tiphereth is the lowest point that any of the paths from the Supernals can reach directly, so that they could be said to rest upon Tiphereth. Tiphereth is a relay, receiving and giving out again simultaneously. He transmits light from above, stepping down its frequency to the point where it can have some meaning for those still caught in the lower worlds.

6. Chapter 3, v. 72: "I am the Lord of the Double Wand of Power; the wand of the force of Coph Nia..."
KP NIA = 161, the sum of the paths of triangles 4-6-7 and 5-6-8.

Since Horus in the Son or Sun, it is appropriate that his power centers on Tiphereth in this way. The fact that there are two triangles may relate to the "Double Wand" phrase. As was shown in point 5 above, Tiphereth itself is of a two-in-one nature. Note that the sum of the paths connecting sephiroth 4-5-8-7, plus the paths connecting these sephiroth with Tiphereth = 217 = HVVR, Horus, strengthening the identification.

In getting from Coph Nia to Hoor, we added two paths to the group being considered. These were the paths of Nun and Vav. N + V = 56 = NV, Nuit. 161 is also equivalent to APP, Apep, the serpent-god. Since Hadit identifies himself with the Serpent several places in Liber AL, we have Nuit and Hadit uniting to form Hoor in these paths around Tiphereth.

There may also be an identification of the Double Wand with Adam, since 161 = ADM OILAH, the primordial man (or, literally, "causative man"). This primordial man is neither male nor female, but contains both within himself. Thus the Double Wand of Power relates to the dual powers of the primordial man, positive and negative, male and female. In sex magick, the union of the male and the female produces a magickal "son" of some sort, often symbolized by Horus as the Child.

Verse 72 continues: "..- but my left hand is empty, for I have crushed an Universe, & nought remains."

"my left hand is empty.." Hoor dwells in Tiphereth by choice, not necessity, since there is nothing in his left hand, the hand of negative or earth-trending forces.

"..for I have crushed an Universe.." Concentrated in Kether, samadhi, he has destroyed his attachments to the earth.

"and nought remains." (1) Nothing can bind him to the earth, nothing of earth remains in him. (2) the technical result of samadhi, destruction of the perceived universe and the perceiving self, leaving nought (= LA = 31) but God (= AL = 31).

So here we have the 210 formula again. Note that the words "double wand", "I", "nought" in this verse repeat the 210 formula in another form.

The paths we have associated with Horus take up the center portion of the Tree, so that any power coming from above must pass through him to get to the lower worlds. Thus it is reasonable for him to say in chap. 3, v. 70: "... my nemyss shrouds the night-blue sky." The night-blue sky is either Nuit (whose symbol it is) or Ahatoor, the sky-goddess associated with the Supernal triangle.
Another form of Horus used the Liber AL, Heru-Ra-Ha, seems to associate Horus with the same paths that we said were related to Hadit in point 2 above:

Heru = Horus, fire, Shin, the path connecting Kether and Tiphereth. Ra = the Sun, Tiphereth
Ha = Hadit, Kether.

I am not entirely certain of the reason for this intermixing of symbols between the two gods. Of course, there is always at least a partial identification between son and father, but this seems too explicit to be just that. Perhaps Horus represents Man in the process of passing up the Tree, where Hadit represents the ideal case. Or they could be the two ends of the 210 formula, which we have seen is also associated with both of them. Hadit was shown to be the zero or "nought" of the 210 formula, while Horus in various places has been shown to be dual in nature, and therefore associated with the 2 of 210.

The initials of Heru-Ra-Ha repeat this identification with 210, since H + R + H = 210.

7. Chapter 3, v. 38:
"By Bes-Na-Maut my breast I beat.
"By wise Ta-Nech I weave my spell.
"Show thy star-splendor, O Nuit!
"Bid me within thine House to dwell,
"O winged snake of light, Hadit!
"Abide with me, Ra-Hoor-Khuit!"

We can take Bes-Na-Maut as BISh-N-MAVT.

BISh = 312
N = 50
MAVT = 56
312 + 50 + 56 = 418

Why ABRAHADABRA (418) should be cause for breast-beating is beyond me.

Alternatively, it could be:

Bes = BISh = "shame"
Na = 51 = NA = "failure"
Maut = MAVT = 56 = AIMH = "dread"

This certainly fits better with the rest of the line, but I like the 418 correspondence better.

Bes is the Egyptian equivalent of Dionysius, Sol. Since he is a dwarf-god, he is clearly related to Hadit as well. Maut, the Vulture goddess, is Saturnian, or at least related to Binah. Literally interpreted, this phrase means something like "Bes in Maut". Astrologically, the Sun is the center of the system, and Saturn represents its periphery. This could be a reference in alternate terms to Hadit as the invisible center and Nuit as the circumference, in chapter 2, verse 3. Again, this does not seem to be a cause for breast-beating, unless the beats are really magickal "knocks" intended to call the attention of the gods. There might also be a reference here to some form of sex magick.

(BUT we could take Bes to represent the Holy Guardian Angel, or Genius, or merely the soul. Maut as Saturn/Earth would be the body. If this is the case, the phrase repeats the "Khabs is in the Khu" idea of Ch. 1, verse 8, and adds another aspect to the ideas behind 418 generally. The breast is where the heart [= Tiphereth = Sol] lies in the human body. The breast-beating might really be heartbeats.)

To continue with the verse:
"By wise Ta-Nech I weave my spell."

Spelling in the magickal sense is a function of Chokmah, the sphere of Thoth, who is the origin of all spells in the Egyptian mythos.

Ta-Nech = ThA-NICh = 401 + 68
401 = ATh, essence
68 = ChKM, wise. This word is the root of ChKMH, Chokmah.

Thus Ta-Nech is the essence of wisdom, or of Chokmah. Also, 401 + 68 = 469 = ChShVQIHM = ring of the zodiac, also related to Chokmah.

"Bid me within thine House to dwell, O winged snake of light, Hadit!"

Since "Ha" is a commonly used form of Hadit's name in Egyptian works, it seems reasonable to me that "House of Hadit" might be translated as BITh HA, which = 418. Crowley translates phrase as "house of He'", with He' being the pentagram. (Note: 418 = Cheth, Cancer, astrologically, representing a shell containing living substance, as a house is a shell for living beings. Hadit identifies himself with life, so it is appropriate for his house to relate to this number.)

8. Here are a few about 418:

"God" = AL = 31
"to behold" = ShZP = 387
"To behold God" = ShZP AL = 418

"Secret light" = RZI AR = 418

"a universal enchantment" = KLL LChSh = 418

65 = ADNI, Adonai, the Holy Guardian Angel
353 = HGShMH, manifestation
65 + 353 = 418, the manifestation of the H.G.A.

65 = DVMIH, silence, and = HS, keeping silence
353 = ShMChH, joy
65 + 353 = 418

ChIIM, life, livingness = 68

OPR, Ophir, earth = 350
68 + 350 = 418
(Shows 418 as union of Life, spirit, with Matter.)

"to trust in strange gods" = ChSH ALHIM AChRIM = 418

"to trust in God Almighty" = ChSH AL ShDI = 418

9. The Great Voice, Macroprosopus = DBVR = 212
The Lesser Voice, speech, Microprosopus = DBR = 206
Macroprosopus united with Microprosopus = 212 + 206 = 418
Vav = 6 = Tiphereth is what separates the lesser voice from the greater. Tiphereth is the sphere in which their union, 418, occurs.

10. Chapter 1, v. 30: "This is the creation of the world, that the pain of division is as nothing, and the joy of dissolution all."

nothing = LA = 31
all = AL = 31

"division" = the dyad = 2
"is as" is equivalent to an equals sign
"nothing" = LA = "not" = 0

This phrase literally expresses the 0=2 formula. ("Is as" expresses an identity between things, that is, a singularity, and therefore = 1. The phrase as a whole also expresses the 210 formula.)

And:

"the joy of dissolution" = ChDVH HHMSH = 138
all = AL = 31
138 + 31 = 169.

169 represents the middle pillar from Kether to the Foundation, where a creation (such as the world) becomes fully established. Also 169 = 13 squared = unity in full manifestation.

"the pain of division" = AN HChLVQ = 200

Totalling the entire phrase:
"the pain of division" = 200
"nothing" = 31
"the joy of dissolution" = 138
"all" = 31
TOTAL = 400 = Tau, the tarot card The Universe, aka The World, that

which is created.

The internal reverberations in this verse are remarkably complex. It shows the creation of the world in several different ways as a cyclic process. First, in the literal interpretation of the words, division (that is, manifestation) is shown to be equivalent to dissolution, the return to an undifferentiated state. Possibly this connects with the idea of entropy in some way.

The gematria of the equivalent Hebrew phrases repeats it in numerical symbolism by showing the 0=2 formula. The sum of the gematraic numbers produces Tau, Saturn, which governs cyclic events. The "joy of dissolution" phrase shows the mystic way of return, up the middle pillar of the Tree, and at the same time shows unity( AChD = 13) in multiplicity by being the square of unity (169). Also, the "pain of division" phrase equals 200, Resh, the Sun, whose glyph shows this division as a point (Hadit) in a circle (Nuit).

And we are not yet done with this phrase! Since "not" is shown to be equal to "all", we might have added just one of them into the sum shown above:

| | |
|---|---|
| "pain of division" | 200 |
| "joy of dissolution" | 138 |
| "all" or "not" | 31 |
| TOTAL: | 369 |

369 = OVLM HBRIAH = the Creative World. Again gematria repeats the outer meaning of the phrase.

369 shows the trinity (the Supernals) evolving first into the Hexagram, and then into full creation. 369 is the sum of the numbers from one to (nine times nine), divided by nine, therefor is a number of Luna and Yesod, the foundation. In this manner the verse shows the process of manifestation. (Remember that Malkuth is considered to be a byproduct of the activity of the higher sephiroth, and does not participate in the process of creation.)

369 is one less than 370, OSh, "creation". The current that has produced manifestation must return to its source, (Kether = 1) for the results to be stable. The exposition of the creative process is shown again. Alternately, the 1 could be Aleph, the path connecting Yesod with Malkuth, thereby bringing the creation down into full manifestation.

Let us now look at the beginning phrase of the verse:

"This is the creation of the World..."
"creation of the world" = OSh HOLVM = 521 (a prime number, incidentally). 521 = ASh IVRD = "fire descending", the lightning flash of creation. 521 = MChShVP HLBN = "naked brilliance", the color of Kether in the King scale, showing the source or first manifestation of creation.

In Achad's system, the sum of all the paths of the Tree that descend vertically is also 521. The middle pillar sums to 341. 341 = ShMA, the Word, the manifest qualities of perception at the three main levels of awareness.

The side pillars combined total 180. 180 = PNIM, the Countenance, the Face of God. So 521 could be the Word emanating from the face of God.

11. Chapter 1, v. 57.: "Invoke me under my stars! Love is the law, love under will. Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent. Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." "All these old letters of my book are aright; but Tzaddi is not the Star. This also is secret: my prophet shall reveal it to the wise."

Before dealing with the first paragraph of this verse, I should say that I do not accept Crowley's explanation of the second paragraph, as described in The Book of Thoth, and in his Commentary on The Book of the Law. He states that Tzaddi should be attributed to the Tarot card "The Emperor" and that Heh should be attributed to "The Star", in order to match the rotation of the cards "Strength" and "Justice" around Virgo at the other end of the zodiac. His argument is specious because the latter rotation only involves a change in the serial numeration of the Trumps, and not a change in symbolic attribution. Other interpretations of this paragraph are extant among Achad's "Maatian" followers.

The first paragraph seems to me to resonate strongly with the symbolism of the three horizontal paths of the Tree, as they are used in Achad's system. The highest of these paths, Tzaddi, connects Chokmah and Binah. The next, Nun, connects Chesed and Geburah. The last, Vav, connects Netzach and Hod.

In one of the previous points, it was shown that Hadit and Heru-Ra-Ha both relate in one aspect to Tiphereth. Here, we see Nuit connecting herself with the stars, and the highest reciprocal path, Tzaddi, The Star, 90, immediately comes to mind. The card actually shows eight stars, one large and the rest smaller, with the ibis of Thoth to the right side of the card, in the position of Chokmah, and a sea, Binah, on the left, thus confirming its position between these sephiroth.

The two side pillars of the Tree also sum to 90, so they could be said to relate to Nuit as well if we accept this correspondence. Together, the side pillars and the path of Tzaddi form an arch in the Tree.

Hadit identifies himself with the Snake, Scorpio, in several verses of Liber AL. We can make the equivalent correspondence to the path of Nun in the Tree. And Taurus = Vav = 6 = Sol = Ra-Hoor-Khuit.

The arch of Nuit bends over and touches both ends of the paths of Nun and Vav, enclosing both. Thus the Tree itself reflects the image on the Stele of Revealing, in which Nuit arches over all, with Hadit as the winged sun below her, and Ra-Hoor-Khuit wearing the solar crown below Hadit.

"... Love is the law, love under will."

Since it is Nuit who is speaking in this verse, it may be that the numeration of this arch in the Tree relates to this sentence.
3 times 90 = 270, the total of Tzaddi and the side pillars.
270 = 15 times 18
15 = ChBH, love
18 = ChI, life, will
In this view, Nuit herself embodies the law that she states.

"...love under will." Astrologically, love is Venus, and Will is Mars. Note that Venus rules Taurus, the lowest of the reciprocal paths, and Mars rules Scorpio, the next highest reciprocal path. Thus, in Achad's system, love is literally "under" will.

Nuit is described in Liber AL as being the "circumference" or outer limit of existence. Since these two paths are the only two that connect the outer limits of her arch, their action could be said to be universal within the manifest worlds, and therefore they are truly "the law" within those worlds.

"... Nor let the fools mistake love; for there are love and love. There is the dove, and there is the serpent." In Achad's Tree, those who have passed through the path of Aleph, The Fool, are the equivalent of zelators in the G.D. system. "Love" (= Venus = Netzach) reaches them through the path of Cancer. Cancer is the individual emotional nature, astrologically. And this love is conceptualized in the path of

Taurus, ruled by Venus. For someone at this level of consciousness, love is perceived as being a relation between the person and an external object. The person maintains his individuality, and his love is perceived as an absorbtion of the object into himself.

The sephira Yesod is the natural focus of consciousness for most of the human race at this time, according to Alice Bailey. The dominant influence of emotional appeals in forming public opinion demonstrates this well. Neither appeals to greed (Malkuth) nor reason (Hod) nor ego (Netzach) are anywhere near as effective. So it's all right to consider most people fools - they've earned it!

For the adepts, on the other hand, the "love" of the path of Scorpio is (or should be) controlling. The nature of Taurus is objectification. Conversely, the nature of Scorpio is penetration and complete identification of the self with the object, causing both to disappear. The adept invokes a god by exhalting his consciousness to the point where it merges completely into the nature of the god. He temporarily abandons his individuality, and is rewarded by its expansion to include the nature of the god invoked.

"... Choose ye well! He, my prophet, hath chosen, knowing the law of the fortress, and the great mystery of the House of God." This phrase repeats and emphasizes the distinction between the two types of love. It may also have a broader meaning than the interpretation above. It seems to embody a warning that by choosing the obvious, mundane view of love, the person embarks on the path of the "Black Brothers", while choosing the higher type (disguised by the intense nature of Mars and Scorpio) leads on the path of the "White Adepts".

In The Vision and the Voice, the Black Brothers are said to have "shut themselves up in fortresses of love". And by doing so, they put themselves into a condition where the impact of divine force causes them to destroy themselves.

"fortress" = MBTzR = 332
"House of God" = BITh AL = 443

When the force of the divine, represented by Kether, 1, is added to each of these, we get:

332 + 1 = 333, ChVRVNZVN = Dispersion, the devil of the Abyss.
443 + 1 = 444, RA-HVVR-KV, the crowned and conquering child.

Depending on which one chooses, the paths lead either to destruction or to achievement of the goal of initiation.

Going back to the number 270 again, I would like to point out that there is another set of symbols it connects with that are just as significant in the consideration of Achad's Tree. 270 is the number of the I.N.R.I. formula, also known as the IAO formula.

Since this arch of paths totalling 270 connects all three of the Tree's triads it must therefore control the relations between them. The triads are related to the three major grades of initiation spoken of in Liber AL: the Man of the Earth, the Lover, and the Hermit. The grades correspond respectively to the lowest triad, the middle, and the highest. Man's passage through these triads is the process of initiation. This arch of Nuit, or of I.N.R.I. therefore controls the process of initiation.

In this formula, the initiation is seen as beginning with a natural object (1st I of INRI), which is then destroyed (N), and then recreated in a higher form (R). Lastly, the process begins again with the new form taking the place of the original natural object (2nd I of INRI).

The formula of I.N.R.I. or IAO is universal. It describes a process that occurs at all levels of initiation, in all systems of initiation. As Arnold Toynbee and James Joyce have both shown, it is also universally applicable in the evolution of human cultures. Therefore it should have a important place in any system of occult symbolism. Achad's system is no exception.

The first I of I.N.R.I. relates to the path of Taurus. Taurus is an earthy sign, and is specifically attributed to activities of a bucolic nature, unlike the other two earthy signs. It relates to nature in the form of Isis through Venus, which rules the sign, and through Luna, which is exhalted therein.

As I described in Achad's Cabala: The Lower Paths, Taurus is connected both with the person's intellectual conception of the world (Hod), and with his perception of himself, his ego-image (Netzach). It represents the person's individual creed or explanation of the universe. In the process of initiation, this conception has to be destroyed before the person can advance to the level of adepthood.

The N of I.N.R.I. is of course Nun, Scorpio, Death, the next highest reciprocal path. The A of IAO is Apophis, the destroyer (literally "the nay-sayer", or "the negator" in Greek), also related to Scorpio. The task of the adept is to complete the destruction of his natural, uninitiated personality, and to begin the building of a "body of light" to replace it. He does this by the repeated exposure of the personality to spiritual forces through invocation. Each exposure causes the destruction of part of the mundane personality, and its replacement with its spiritual equivalent.

In the Osirian religions, this destruction is often equated with the idea of sacrifice, of giving up something valuable for a cause that originates outside the self. No doubt this was designed to keep the populace in a condition where they could be used as willing cannon-fodder. In actual practice, this conception is entirely false. While the process may be painful, absolutely nothing of any value is lost.

The process is more like the way a snake sheds its skin, or a crab its shell, in order to grow. The parts that are lost are all dead, used up, and their usefulness become a hindrance. The parts that remain are free to adapt to the changed conditions. While these remaining parts may seem at first to be disconnected beyond recovery, they have a natural tendency to group together. A short while after a period of destruction the person finds himself back in one piece, stronger and with a greater breadth of perception than before. Even the Osirian legend shows it: Isis, nature, gathers the pieces of the dead Osiris, reassembles them, and brings him back to life.

Eventually, this process of destruction and replacement is complete. At this point, the adept has to come to full comprehension and control of his "body of light". This body is in fact the Ruach, taken as whole and fully integrated. A parallel integration of his understanding of the universe also takes place. As an Exempt Adept, he expresses this integration through the publication of a thesis setting forth his world-view, according to Crowley.

As his final act of destruction, the adept abandons himself and his understanding by leaping into the Abyss. If he succeeds fully in this task, he emerges from the other side into Binah and the path of Tzaddi, becoming a star in the body of Nuit. Literally so, since the path of Tzaddi is part of the Arch of Nuit referred to above. As a star, he does nothing but shed his light on the lower worlds, and grow slowly in brightness as he perfects his understanding. He thus comes into the part of the process represented by the R of I.N.R.I. and the O of IAO.

Eventually, as an Ipsissimus, the being must confront the problem of removing himself from the Tree altogether, and passing into whatever lies beyond. The star that he is becomes the foundation for the next cycle of destruction, as the mundane personality had to be destroyed in the previous cycle. Thus the result of the first cycle, represented by the R of I.N.R.I. becomes the natural object that is the basis of the next cycle. This transformation is represented by the final I of I.N.R.I.

So we have, in the Arch and the three horizontal paths of the Tree, a completely accurate reflection of the IAO and I.N.R.I. formulas, and these formulas have been connected directly with the symbolism of Nuit, and with the law of "love under will".

12. Chapter 2, verse 21 seems to support the idea that death in the I.N.R.I. formula is not equal to sacrifice: "....Think not, o king, upon that lie: That Thou Must Die: verily thou shalt not die, but live. Now let it be understood: If the body of the King dissolve, he shall remain in pure ecstasy for ever. Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; these are for the servants of the Star & the Snake."

The first sentence quoted is clear enough. The king, the true self, is not destroyed, but only the "outcast and the unfit" portions of his being.

"... if the body of the King dissolve, he shall remain in pure ecstasy for ever." The body of the king is of course the Ruach, with Tiphereth (whose image is a king) in the center. When this body is dissolved in the crossing of the Abyss, then his self will enter the path of Tzaddi, first path above the Ruach. In the symbolism of the Arch of Nuit, a being in this path is literally in the body of Nuit.

"Nuit! Hadit! Ra-Hoor-Khuit! The Sun, Strength & Sight, Light; These are for the servants of the Star & the Snake." In Achad's Cabala: The Upper Paths, I talked about the upper part of the Tree as symbolizing the four quarters of the Sun. There are four isosceles triangles in the hexagonal part of the Tree. The attributions of these triangles were:

Triangle 4-5-6 = Kephra = the soul, the manifest sun, light in darkness. Triangle 3-5-6 = Ra = energy & action
" 2-4-6 = Tum = comprehension & integration
" 1-2-3 = Ahatoor = the full light of noon

Thus the last sentence of the verse can correspond to these triangles:
"The Sun" = Kephra, the midnight sun
"Strength" = Ra and also = the path of Mars, in that triangle.
"Sight" = vision = Tum and also = the path of Sagittarius, in Tum's triangle. "Light" = Ahatoor, the sky-goddess and also = Tzaddi, The Star, in Ahatoor's triangle.

Thus the "servants of the Star & the Snake" have all the powers of the Hexagram at their disposal. They necessarily have to cross the Abyss to do so fully. Through two of the paths mentioned, they bridge the Abyss, living in both worlds at once.

Alternately, to include all three of the Grades:
"The Sun" = 6 = Vav = Taurus
"Strength & Sight" = Geburah & Chesed, connected by Scorpio.
"Light" = Aquarius = Tzaddi = The Star

13. Chapter 1, v. 1: "Had! The manifestation of Nuit."
There are two Hebrew words for "manifestation":
PRSVM = 386
HPGNH = 143

NVIT = 75

75 + 386 = 461
4 + 6 + 1 = 11, a number specifically attributed to both Hadit and Nuit in Liber AL. (See ch. 1, v. 60; ch. 2, v. 16)
461 = ADNVTh, authority, lordship. Nuit calls Hadit her "lord" (v. 21). Also possibly a reference to Hadit as the Holy Guardian Angel?

143 + 75 = 218
218 = BRIAH, Briah, the creative world, which was shown in point 11 to be related to Nuit.
218 = RBVI, extension, a characteristic of Nuit.

Alternately, "manifestion of Nuit" = PRSVM HNVIT = 466
466 = OVLM HITzIRH = Yetzirah, the world of formation.

14. Chapter 1, v. 2: "The unveiling of the company of heaven."

unveiling = GLVI = 49
company of heaven = TzBA HShMIM = 488
49 + 488 = 537 = ATzILvTh, Atziluth, the archetypal world.

So in these first two verses of Liber AL, there is represented the Atziluthic, Briatic, and Yetziratic worlds, Fire, Water, and Air. We might take this as an indication that the book can be interpreted on all three of these levels. It could also connect with the "Hermit, and the Lover, and the man of Earth" in verse 40.

15. Chapter 3, v. 1: "Abrahadabra: the reward of Ra Hoor Khut."
RA HVVR KVT = 453 = NPSh ChIH, the animal soul in its fullness, i.e. including the ego. Therefore = the pentagram. Abrahadabra, union with the macrocosm, is the "reward" of man, the pentagram.

Chapter 3, v. 2: "Raise the spell of Ra Hoor Khuit."
The yod of spirit is added to the spelling of R.H.K.'s name in the previous verse. RA HVVR KVIT = 463 = MTH HShQD, a Rod of Almond. Almond is attributed to Kether, spirit, represented by the added yod. There could also be a reference here to Aaron's rod, which god made to flower as a sign of his fitness to be priest. In any case, the two verses show that man is raised to godhead through ABRAHADABRA.

The gematraic points shown here support Crowley's interpretation of these two verses, as shown in his New Commentary.

16. Chapter 2, v. 1: "Nu! the hiding of Hadit."
"hiding" = HChBAH = 21

HADITh = 420
420 + 21 = 441 = 21 times 21

Also, 21 = AHIH, god of Kether, the point.
441 = AMTh, truth.

17. Chapter 2, v. 9: "Remember all ye that existence is pure joy;..."

"existence" = MHVTh, being = 451
"pure joy" = TzCh ShMChH = 451

"existence" = OVLM, the world = 146
"pure joy" = TzCh GILH = 146

This one may be stretching things:
ShMChH, joy = 353
HGShMH, materialization = 353

18. Here is another 0=2 correspondence:

APSVTh, nothingness = 547
MTzIAVTh, existence = 547

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## THE ZODIACAL ROUND

BY BENJAMIN ROWE

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ORO (Pisces)

And God said: "The time has come to create again. Let the old forms be banished. I begin anew."

IBAH (Aquarius)

And God said: "I bind my will in patterns, ordered, cyclic, yet never the same. My Will evolves in Time."

AOZPI (Capricorn)

And God said: "The towers of My Will arise upon the base which I have set. Level upon level they rise. Well-founded are they in matter, and shall not fall while My Will continues to its end."

MPH (Sagittarius)

"Fabulous filigrees are wrapped about My towers by the ever-changing movements that My Will evokes. Filigree upon filigree; filigree within filigree; always similar, never identical, they blend the large movements with the small, the small with the infinitesimal, until scale is lost and none knows where ends and beginnings arise."

ARSL (Scorpio)

"From the blending of the scales does chance arise, the possibility of change and unexpectedness within the pattern of My Will. The seeds of new motions spontaneously arise; and none, not even I, know when and where they will appear."

GAIOL (Libra)

"Yet My towers are one, balanced in the light and in the darkness; that which arises shall always act within the bounds set by My Will."

OIP (Virgo)

And God looked upon his work and said: "But these are virgin houses: none as yet have dwelt therein. Let the seeds of life be sown and let them root and grow within the patterns of My thought."

TEAA (Leo)

And God said: "Let the lesser creators dwell within my towers. And let them work within the patterns of My Will according to their own creative arts, revealing unseen potential as does a sun entering into a dark place."

PDOCE (Cancer)

"Let the living creatures worship the creators as visible gods within the worlds. And let the lesser builders work their wills as do My angels when I speak my Word of Power."

MOR (Gemini)

And God said: "Let the thoughts of men blend with My thoughts, and elaborate them in the worlds where I no longer go."

DIAL (Taurus)

"And let their work build upon My pattern; and let their works reflect My evolving Will."

HCTGA (Aries)

"Let men work until matter and My Will are one. Then let them say: Thy Will is done."

Seer's Comments:

These brief sayings were given to the seer during an exploration of the Names of God for the Air Tablet. They are intended as meditations on the significance of the twelve Names of God within a system of attributes called the "Zodiacal Round". In this arrangement, the Names from each Tablet are assigned to a quarter of the zodiac centered on the fixed sign corresponding to the element of the Tablet. This puts the groups of names in the same relative positions as are their respective Tablets within the Great Table of the Watchtowers.

The Enochian "angels" have frequently dealt with zodiacal progressions in our previous contacts, but their earlier statements have always treated the progression in a more goal-oriented fashion. This is the first purely cyclic expression they have provided. Like Finnegans Wake it never actually ends, but curves back to begin again.

This is the second full set of zodiacal attributes the angels have given me for the Names of God. The first set were provided in connection with the techniques described in the chapbook Enochian Temples. In that set, the Three Names for each element were assigned respectively to the mutable, fixed, and cardinal signs of that element. A quote provides the angels' perspective on the question of how these two sets of attributes interact:

"Now we would go in the way that you wish, and show the powers of the individual squares, but you should be aware that the groups of squares making up one of the Three Names have their attribute (as a group) to one of the signs, and these are of more power in most instances than the power of the individual squares.

"The Name ORO has its dual attributes to Pisces in the round of the zodiac, and to Gemini in the construction of the Temples of God's Will. The knife or sword of Zayin was shown in yesterday's brief vision as cutting the cord between the fishes of Pisces. Hence in that vision we showed how the two sets of attributes relate.

"First one encounters the attribute from the zodiacal round. As the mind flies higher, then the attribute of the Temple is encountered. In the course of initiation, the knowledge of the latter grows, is formed out of, the experience of the former. Much in the way that the knife of Air in the last vision was formed out of the tin of Jupiter and the copper of Venus, who are ruler and exalted planet of Pisces."

"In the initiatory progression, one goes from the sign, the most basic attribute, to the power of the ruling and exalted planets, to the Temple attribute, to the ruling and exalted planets of the Temple sign. This may seem complex, but the powers embodied in the Tablets are a reflection of the powers of the universe, and the universe is a very complex place on all levels."

This shift of attributes can be viewed in two ways. First, as a transformation from a condition in which the zodiacal quadruplicities dominate, to one in which the zodiacal triplicities dominate. Second, as a ninety-degree shift in the positions of the mutable and cardinal signs, counterclockwise for mutable, clockwise for cardinal.

The angels state in another place that movement of the powers through these various attributes produces two circular flows in the Great Table of the Watchtowers. In both cases, the power represented by the "Temple" attribute flows into the name whose Zodiacal Round attribute is the same. For example, the powers of ORO flow in the way quoted above, then the power flows into the Name MOR in the Earth Tablet, which has Gemini as its Zodiacal Round attribute. The powers of the fixed signs flow in both directions, since their attributes in both sets is the same.

When using these attributes in invocations, the angels specify that the Zodiacal Round is to be used in invocations of the angels of the Lesser Angles, and in invocations involving the use of the Second Call. The "Temple" attributes are to be used in invocations of the Kings and Seniors, and those involving the use of the First Call.

The powers of the Three Names are concentrated and formed into a vortex by the King of the Tablet. The King connects with the Names primarily through the first letter and the last two letters of his name. These letters all come from the four-letter Name of God, which is attributed to the element of the Tablet in both arrangements. So no matter which set is used, the powers of the Three Names are funneled a sign of the appropriate elemental character when they are used in invocations of the lower powers of the Tablets.

For those who wish use these sayings for meditation, it should be emphasized that the symbolism is almost purely astrological, with some admixture of Tarot. Formulations based on the Tree of Life are not present.

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# THE BOOK OF THE ARCHER

BY BENJAMIN ROWE

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## I. Preparation of the Lamen or Pantacle

Aleph. The student shall prepare a copy of his natal astrological chart. He should endeavor to make the chart as accurate as possible.

Beth. He shall learn the significance of the planets, signs and houses in practical astrology. But let him take these meanings as signposts only, not as complete and true definitions.

Gimel. Let him memorize the positions of the significant points within the chart, such as the planets, house cusps, etc.

Daleth. He shall visualize the wheel of the zodiac as a spokeless rim, with the signs engraved thereon in the appropriate colors, each taking up exactly one-twelfth of the wheel. He shall practice this visualization until he can hold it in his mind's eye indefinitely.

Let him be aware that this wheel defines the circumference of his being, Nuit.

Heh. He shall visualize the house cusps as lines radiating from the center of the wheel unto its edge, dividing the wheel into segments. He shall also practice this until the visualization can be held indefinitely.

Let him be conscious of the fact that these segments define the Field of Activity of his secret center, Hadit.

Vav. He shall visualize the planets at their proper locations along the rim of the wheel, in their correct colors. Again he shall practice until the image can be held indefinitely without effort.

Let him be conscious that the planets are the expression of his powers within the field of life, the children of the union between his secret center and the circumference of existence. Ra-Hoor-Khuit.

Zayin. He shall also learn the significance of the Aspects, the angular relationships between the planets. He shall discover all such aspects between the planets in his chart, and visualize them as lines connecting the planets. He shall color these lines according to his own genius.

He shall also practice this visualization until the image can be held without effort.

Cheth. Thus he creates the Lamen or Pantacle of his manifest existence, and the shell within which his spirit lives.

## II. The Charging of the Lamen

Teth. The student, according to his understanding of astrology, shall assign preliminary meanings to the elements of the lamen. He shall attempt to relate every element to some aspect of his perceptions, tendencies of thought, behavior, and physical environment. He should be conscious that the latter two of these are merely expressions of the former two.

Let him understand again that his interpretation is only a working base, and will be changed as his understanding grows with this practice.

Yod. He shall obtain an ephemeris of the motions of the planets for the current time. Let him discover aspects and contacts between the locations of the planets in the sky, and the planets in his Lamen. He shall hypothesize possible effects of such contacts, and shall look for such effects in his life in the world.

Kaph. He shall also follow the reverse of this practice. He shall look for events within his daily experience that seem to be of particular significance, or which appear to be receiving emphasis at a particular time and place. He should make note of the internal sensations and feelings associated with these events, and those parts of the external event that were of significance to him.

Then he shall analyze these events, separating out of them those perceptions and feelings that seem to relate to particular planets within his lamen. Then let him look to his ephemeris, and find any contacts between the moving planets and those elements of the lamen. He shall attempt to discern the quality of the planet in the sky, and the planet in his lamen, from their effects in the perceived events.

Lamed. By the use of these two methods over time, the student sets up a continual cycling between solve' and coagula. With each cycle is his perception of the powers of his lamen, and the powers of the moving planets, refined and clarified.

Mem. He shall build up a collection of such perceptions for each of the elements of his lamen. Let him abstract from each collection those feelings and perceptions that he believes to exemplify the essential quality of the element in question, and to refine these in his mind until he perceives them as a pure force.

Nun. He shall then visualize his lamen standing before him, separate from himself the perceiver. Let him call up within himself the perception of each force that he has refined from his experience. He shall visualize the force as a line of light passing out of his body to its corresponding element in the lamen. He shall see the element of the lamen glowing with the touch of the force, being charged with it as a battery is charged, holding the force for later use. Let him also formulate his essential self as being unaffected by the force, save when he wills a connection between that self and the element in the lamen.

Samek. He shall repeat this exercise whenever he perceives one of the forces being called into play by the events of his daily life.

Ayin. He shall do thus with every particular of his manifest life, until all the elements of the lamen have been thus charged, and each force is automatically routed through the lamen as he becomes conscious of it, and every element of his being that is capable of being perceived has been connected to the Lamen.

## III. The Release of the Arrow.

Peh. The magician may make diverse uses of this Lamen or pantacle.

Tzaddi. Let the magician assume the god-form of Nuit. Then let her call up the image of the lamen, formulating it as a child within her womb. Let the last drop of her earthly life be given unto this child as the mother gives life to the child through the umbilicus.

Let her expand her form to the limits of her ability, maintaining the lamen as a star in her womb. Then shall she cause this star to grow greater within her womb. But ever shall she be conscious that the star is not herself, but her child.

Then let her see herself in the contractions of birth. Each contraction shall be more potent than the last until the child is at last ejected. Let her see the child as being sent out with such force that he immediately recedes from view in the distance, leaving nothing of himself behind.

Then let the magician become conscious of that which remains. Thus she escapes from herself by one of the formulas of Nuit.

Qoph. Let the magician formulate himself as a minute point within the axle of the lamen's wheel. He shall see the forces of the lamen concentrated within the symbols on the rim of the wheel. Let him cause the symbols of the lamen around him to become magnetic, drawing from him any residual forces that may be left within him after the lamen's charging. Let every remaining particle of his being be drawn into the wheel.

As these forces are drawn out into the lamen, let him perceive himself as becoming ever smaller. As the last of his forces are given into the lamen, he shall be gone.
Thus he escapes from himself by the formula of Hadit.

Resh. In doing the exercises of points Yod and Lamed above, the magician should also have come to have some sense of the motions of the actual planets, and the quality of their influence upon the lamen. Let him determine their apparent positions at the current time by reference to his ephemeris.

Let him also determine the heliocentric or sun-centered positions of the planets at the current time, and memorize these. Then he shall learn to visualize the solar system as it is now, with all the planets in their correct positions and distances about the Sun.

Now let him formulate himself as surrounding the rim of the lamen, and let him feel the forces of the planets as they impinge upon the forces within the lamen. Let him transfer his consciousness outwards into the planets, so that they seem to be the elements of a larger lamen, within which his personal lamen is the element ascribed to the planet Earth. Let him see himself as the Sun at the center of this great lamen. If he practice this assiduously, and can transfer all of his consciousness into the larger pattern of the solar system, leaving all of his mundane being within the position of the Earth, then will the Sun speak to him of things within His own realm of life, which is the community of the stars.

Thus he escapes from himself by transfer into the Macrocosm.

Shin. If the magician finds that certain parts of the pattern within his lamen are troublesome to his work, or to his life on earth, he can change the manner of his life's manifestation by using his Will to change the positions of those elements within the lamen. Let him do so as his Art and Will judge the need. But let him also be cautious, for there is not one part within the pattern of his birth that does not in some way reflect his True Will. However, it may be that the pattern of the lamen dictates that change is part of the Will. Each case must be judged on its own merits and circumstances.

The magician will also find that many other uses for the lamen suggest themselves, according to the nature of the patterns therein. Let him follow these as his Art guides him.

## IV. Commentary

Tau. This book is called "The Archer" because the essential technique is a function of the sign Sagittarius. The "arrow" referred to in the title of section III is the directed, one-pointed consciousness typical of this path. I would rather have called the book "Samek", but that title has already been appropriated for a well-known magickal work.

The technique is much simpler in practice than it is to describe clearly. It assumes that there is a direct relation between the natal horoscope, and the actions and perceptions of the man-in-the-world. But at the start, it makes only minimal, temporary assumptions as to the nature of the connection in any particular person's life. The intent of the whole exercise is to determine the exact nature of the relationships by direct observation.

It is also assumed that the motions of the actual planets have an effect on the natal pattern when they have an aspect to the natal pattern. These aspects are called "transits". We assume that the natal planet's action is stimulated by a transit, and that the corresponding parts of our life in the world will be stimulated as well. Then we try to determine which parts of the experience relate to the natal planets, signs, and houses, and which parts are due solely to the effects of the transiting planet.

In the early stages, it is almost impossible to determine by observation alone which planets are involved. So the use of the traditional meanings of the astrological elements is permissible as a starting point. But they should not be given very much weight, since every published description of these effects is strongly influenced by their author's prejudices and perceptual limits. What seems true for one may not be true for another.

But after we have experienced several transits of a natal planet, by several different transiting planets, we can begin to perceive the nature of that planet within our own personal symbologies. At this point, the work becomes much easier, and nearly every transit adds something to our understanding.

At the same time, seemingly as a side-effect, we find ourselves having perceptions of what the corresponding forces do in the macrocosm. Similar understandings might appear in our work with other symbol-systems, and our magickal work is stimulated as well.

Eventually, we are able to abstract from our experiences a perception of what the energy of a planet is in itself. We have refined our perception of events, and can perceive those forces operating on their own planes, as well as their manifestations in daily life.

The visualized horoscope that is the main tool of this work meets the exact magickal definition of a lamen, which is "a sign or sigil that exactly describes the character and powers of the wearer". In "charging" this lamen, forming a magickal link between the perceived forces of the planets and their symbolic representations, we accomplish two things:

a) We bring these powers out into the open, where they can be controlled directly by the will of the magician.

b) We train our consciousness to perceive itself as something which is separate from, albeit intimately connected with, these forces.

The first of these two points has some paradoxical effects. The action of those parts of the being that are influenced by the horoscope becomes completely predictable to the magician. Given a set of conditions, he can always tell exactly how he will react if he allows the pattern to manifest naturally. But at the same time, he is more free to act as he chooses, because he understands the basis of his manifestation. He becomes less subject to the pushes and pulls of his environment, the conflicts generated by his friction with other manifest beings.

Shortly after beginning to form the magickal links between the forces and the horoscope, the person finds that certain transits of the planets become less powerful. Eventually, they have no effect on the magician at all. This is true for all of the planets nearer to the sun than Saturn. The magician finds himself no longer bothered by the minor shifts of mood and perception the transits of the inner planets cause. His perception becomes more fixed, and at the same time more powerful.

The outer planets, which symbolize forces of change, continue to have an effect so long as the magician's consciousness remains in the Ruach. But the magician finds that their previous destructiveness now becomes a positive force in his continuing development. Their influence always leaves him on a higher level than he was on before their transit.

Point B is a useful effect, because it prepares the consciousness for the "Crossing of the Abyss". By partially separating the consciousness from its vehicles, we make it much less likely that it will attempt to hold onto those vehicles in that crossing. Since the practice unifies the Ruach by tying all of its energies into a single complex symbol, the Ruach is that much more solid a thing to push against when the time to leap into the abyss comes.

The final practices in points 18 to 21, if done forcefully enough, could very well carry a person into the abyss. But other results are also possible, and one can not infer that he has done so simply by getting a powerful result in one of these practices.

It should also be pointed out that the practitioner does not have to feel that he must continue using the natal pattern to describe events, if circumstances indicate that a change has taken place. An effort to change some of his behavior or thinking by an act of will can produce a corresponding change in the astrological pattern.

Most often this change will involve a rotation of the house cusps, so that the planets fall into different houses, but maintain their angular relationships to each other. This type of change is the most likely because the house cusps are determined by our relation to the earth's surface. It is much simpler to change our viewpoint with respect to conditions "outside" ourselves than it is to change the internal arrangement of our powers.

So far, the author has only experimented lightly with changes in the angular relationships between the planets, and changes in a planet's position in the signs. But his work so far establishes that such changes are possible to accomplish. And the change, once made, affects his relation to the mundane world, as well as his internal perceptions.

Thus the magician could literally change his entire being as he wills, merely by changing the positions of the symbols in his lamen. The possibilities of such a technique appear limitless, once skill in such changes is attained.

Another point about this practice is that it encourages working "without lust of result". Since the major stimulating influences, the planets, have their own timetables of motion and are outside the magician's control, the collection of the experiences that are the material of the work must wait upon their action. There is no way to either hurry or retard the process. The practice must keep to their schedule regardless of the wishes of the magician.

The practice will have many other side effects. The exact nature of these effects will depend on the particular person doing the work. But it can be generally said that the work will reveal to the person the powers of his planets within the world of the spirit, the ways and techniques by which those powers can be put to magickal use.

Some more practical points:

Under no circumstances should a physical rendering of the chart be substituted for the visualized version. Since the magician is routing all the powers of his manifest being through these symbols, such a physical rendering would be an ideal target for an enemy looking for a magickal link along which to attack him. The visualized chart, on the other hand, is always within the limits of the person's extended aura (except in the last three practices), and is therefore within his natural "defensive perimeter". It requires no special efforts of protection.

The aspects mentioned in point zayin should include all the divisions of the circle by the numbers from one to twelve, and not just the "traditional" aspects used by most astrologers. My practical experience has been that the non-traditional aspects, dividing the circle by 5, 7, 9, 10, and 11, frequently have a stronger effect than the traditional ones. This is particularly true of the quintiles (division by five), and the noviles (division by nine).

In using the astrological aspects, we run into the problem of "orbs". In practice, no two planets are ever exactly in the angular relationship of a particular aspect at the time of birth. Therefore we have to allow a bit of windage, and say that the aspects still operate when the planets are some little distance from an exact aspect. This maximum distance from exactness is the orb of the aspect.

How much distance should be allowed is a matter of controversy. As a starting point, I would suggest that the student assign a reasonable orb, about ten degrees, to the conjunction, and the orb of the other aspects should get progressively smaller as the number by which the circle is divided gets larger. The smallest aspects, based on division by twelve, should have an orb of 1 to 1.5 degrees. But some experience with this practice will enable the magician to determine how much orb to allow in his own case.

The orb for aspects between natal planets and transiting planets should always be exactly one degree, regardless of the planets or type of aspect involved. This value is based on the experience of many astrologers, and is as close to being fully established as anything ever is in astrology. It should also be noted that a transit reaches its most intense level of effect just before the aspect becomes exact, rather than when it is exact. The effect diminishes rapidly from that point on. The most potent point seems to be about 2 to 4 minutes of arc short of exact aspect.

It should also be pointed out that only transits where the planet in the sky is moving towards an exact aspect should be considered. When the planet is moving away from an exact aspect, there is no noticeable effect.

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# MEDIEVAL SOCIAL STRUCTURE AND ACHAD'S TREE OF LIFE

BY BENJAMIN ROWE

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This work presents a brief outline of the relation between Achad's Tree of Life and the various groups making up the structure of medieval society. It is intended to be suggestive rather than comprehensive, but what is shown here should establish that the correspondence is fairly complete. The first outline shows the basic correspondences. The second shows the manner in which I arrived at these correspondences.

Medieval society generally perceived itself as divided into three sections, the common folk, the nobility and priests, and God. This division is reflected in the correspondences here.

## Formation of the Village Culture

Malkuth - The empty land.

Aleph - The people follow the winds into the land. They till the soil and scatter the seed.

Beth - The ceaselessly shifting movements of the elements over the land cause the seeds to grow. The tradesmen take the elements from the land and fashion them with their tools.

Daleth- Under the care of the women and the fashioning of the tradesmen, the land produces an abundance. The living creatures within the land become fruitful and multiply.

Yesod - The abundance enables the people to establish homes and produce families, thus ensuring their survival and continuance. A village is established.

Gimel - The midwifes, herbalists, wise-women and nature-priestesses practice skills and trades developed out of the necessities of womanly existence.

Hod - The bards and scribes remember and record the wisdom of the tradesmen and wise-women, transforming them into words so that they can be passed to the succeeding generations.

Cheth - when many families have grown in the land, they designate a place where they will meet to exchange things they have produced. The meeting-place becomes a market town.

Vav - Through the families' interactions, customs develop. The elders of the village become the guardians of custom, ruling on disputes, celebrating marriages, etc.
Netzach - Smiths, merchants, innkeepers, and others whose livelihood depends on trade between the families set up permanent dwellings in the market town.

The villages have contact with the rest of the world through:

Mem - Clergymen are appointed under the King's approval to represent the Will of God to the families of the village.

Zayin - Messengers, minstrels, and tinkers carry news and tales of other places to the village. Young men seek a wives outside their own village, under the usual exogamic customs.

Teth - Traders, salesmen and other theatrical types pass through looking for money. The merchants seek to influence the king by lending or withholding money for his projects.

Yod - Pilgrims and wandering monks come and go in their seeking. Men from the village are pressed into service in the army.

Lamed - Judges and representatives of the law come to enforce the laws of the land.

## The King, Nobles, and Priesthood

Tiphereth - The King is perceived by the villagers as the embodiment of the higher powers ruling them. He is a glamorous figure, a living representation of the soul of the land.

Heh - As the war-leader he protects the land from invasion, and keeps the peace by force when necessary. In his dark aspect, he rules through fear. Conversely, the nobles maintain a degree of influence over the King because they control the troops and levies he must use. Without their cooperation his power is an illusion.

Geburah - As a child, the king is taught the art of war by the knights and nobility, the hereditary professional warrior class. As an adult, he rules as one of them. Where the continuity of the village culture is maintained by the preservation of lore (Hod), the continuity of the noble culture is maintained through violence and the threat of violence.

Chesed - The Church and its Priesthood. As a child, the king is taught history and the peaceful arts by the priesthood, usually in some monastic environment (Qoph). As an adult, he translates the lessons and cannons of the priests into laws governing the people.

Qoph - The Priesthood exerts influence over the King by its control over the religious and intellectual aspects of life. Since they deal with areas where material proof is impossible, they can say whatever they want without fear of contradiction. By identifying the King with the Savior, they can enhance his position in the eyes of the people. By declaring his actions to be against the Will of God, they can make him into the sacrificial victim whose blood must be shed so that the land might prosper.

Nun - Where conflicts in the village are resolved by resort to custom, conflicts among the nobility and priests are resolved through intrigue, secret agreements, and assassination.

Ayin - The King is the court of last resort, the enforcer of the spirit of the law when the letter of the law is abused. In his dark aspect he is the autocrat, enjoying his power over others and making use of it for his own pleasure without regard to the consequences for those he controls.

Shin - He is anointed by god, and rules by God's Will.

Resh - As the soul of the land, the King's fortunes reflect the fortunes of the land, and foreshadow the fortunes to come.

Peh - The nobility can maintain their power in the face of stronger opponents through their possession of impregnable fortresses. These fortresses are usually placed at strategic points along routes of travel and trade. So long as the fortress stands, a noble's power holds. When the fortress is taken or is destroyed, his power falls even if he is not captured himself.

Samek - The Priesthood maintains its power through its control of the sources of knowledge, and through its claim that it interprets the plan of god to man. When knowledge becomes available through other sources, the power of the Priesthood is weakened.

## HEAVEN

The King, the nobility, and the priesthood are answerable only to god, in his threefold aspect:

Binah - The Holy Spirit. Also Mary as the Mother or receptacle for the substance of God. In its Saturnian aspect, God as rule-maker and immovable power.

Chokmah - The Son, the Word. The plan of God, which is interpreted by the priests.

Kether - God the Father, God the Creator.

Tzaddi - the Angels and the 12 Apostles, working towards the manifestation (Binah) of God's Plan (Chokmah) under the Will of God (Shin).

Tau - The embodiment of God in the matter of which the world is made.

Kaph - The embodiment of God's plan in the motions of the heavenly spheres.

The correspondences in this outline generally derive either directly from the astrological and elemental attributes of the paths and sephiroth, or indirectly through the associated Tarot cards.

Malkuth shows an empty land, its resources untouched.

Aleph - The Tarot card for this path shows a man wandering in the wilderness, carrying all his possessions in a sack. He can be seen as a refugee, or a peasant youth forced out of his homeland for lack of available land to farm. He is the advance scout of the "volkwanderung", the migration of people seeking new room in which to live.

Aleph is the Ox, the peasant's draft animal. The act of plowing is symbolically the plunging of the knife of the element of Air into the Earth of Malkuth. The scattering of the seed by the farmer imitates the natural scattering of seeds by the wind. The Fool's staff with its satchel on the end bears a resemblance to the male sex organs, calling up a relationship between the sex act and another form of planting, in which the staff is used to drill a hole in the ground, into which the seed is dropped.

Beth as Mercury suggests the constant cycling of the four elements in nature, which activates the seeds and provides them with the materials they need to grow. The image of the Tarot card recalls the tradesman with his tools, taking the raw stuff of the elements and making it into useful products, as does Mercury's rulership of Virgo. The path's connection of the practical lore of Hod with the Earth of Malkuth confirms this interpretation.

Daleth - The card shows a pregnant woman seated in the midst of a field of grain. Her robe is embroidered with the sign of Venus. In the village culture, agriculture (except for the plowing) has traditionally been the woman's task, precisely because the reduced mobility of pregnancy and the requirements of child care forced her to remain near the home. The image of the card combines aspects of Ceres and of Aphrodite, of Malkuth and Netzach, as the women of the village culture produce life both out of the Earth and out of themselves.

Yesod - The agricultural village society is the most stable form of human culture ever invented. The reason for its stability is that it is focused on the basic necessities of individual and group survival. More specifically its focus is on the support, protection, and enhancement of women's ability to produce more human beings.

Woman's ability to perpetuate the race is the foundation of all human cultures, since without a continuous supply of new human beings no culture can survive. Cultures which forget this fact, or fail to take adequate measures to protect women of breeding age, inevitably die.

Thus the village culture is represented in the Tree of Life by the most stable of geometric figures, the equilateral triangle, with its vertices in Malkuth, Hod, and Netzach. Yesod, the sphere of Luna, also titled the "Foundation", is the central power of this triangle as the woman is the focus of the village society. Since the men are often away on solitary tasks, it is the interactions of the women that tend to provide the main support and cohesion for the group.

Gimel - The Tarot card for this shows a priestess with a book of knowledge sitting in front of a tapestry embroidered with pomegranates. This and the path's position connecting Hod and Yesod suggest knowledge and lore applied to women's needs. Hence midwifes, herbalists, wise-women, and nature-priestesses. This is the path of women's mysteries and crafts, where Beth is the path of the male oriented crafts.

Hod - astrologically Mercury is the planet of cleverness and intellectual knowledge, that is, knowledge of things that can be pointed to and described, and of how things can be manipulated. This is in opposition to abstract knowledge, oriented towards universals, which is ruled by Saturn and Jupiter. In the village culture, information that would be useful to following generations was formed into songs, rhymes or chants, which one or two persons in the village would be responsible for remembering. Often knowledge that was considered the province of one or the other sex would be held as part of the mysteries of that sex, and only imparted to initiates. This eventually evolved into the craft guilds, which are also represented by Hod.

Cheth - Once several villages were established in a particular area, they would designate a particular place where they could meet to exchange goods. These places developed into walled market towns when people who dealt with many villages settled there, such as smiths, shopkeepers, innkeepers, etc. The Tarot card for this path shows a knight in a chariot leaving a town. But this could as easily be interpreted as a villager in a cart returning home in new clothes purchased with the sale of his own goods. The idea is one of obtaining portable wealth in exchange for raw goods, or of travel to obtain necessities that can not be made locally.

Vav - The Hierophant, Tarot card of this path, represents the village elder, the keeper of custom, arbiter and final appeal in local disputes. This path represents traditional or common law, as opposed to decreed laws passed down by the nobility. Taurus also signifies men as husbandmen and as landowners, specifically the yeoman farmers of medieval society.

Netzach - Venus, the planet attributed to Netzach, is the astrological symbol of concentrated wealth, or of portable wealth, things refined so that only the most valuable part is still present. Grain separated from its stalks and chaff, refined metals and metal implements, liquors, crafted goods and specialized tools come under this category. Thus those who deal in such things come under the rulership of this sephira. Netzach is the market town, where Yesod is the home village.

To summarize, the village culture contains four essential elements: the land, the home and family, practical lore, and trade or barter among villages. These four are all that is needed to maintain a stable situation. The village culture can get along quite well without any more extensive national culture. But the opposite is not true. The hierarchic nobility and priesthood can not survive without a village culture base from which they can steal wealth to support themselves. It is only after the makers, the villagers, are well established in a fairly high concentration that the takers and fakers come along. The noble and priestly classes of medieval society are parasitical on the society of the common folk.

Communication between village groups comes through a variety of wandering types of persons. Some of these are common to most village cultures, others only appear when the noble class has been established.

Mem - In medieval society, the church represented the main unifying factor. Villages thought of themselves as part of "Christendom", and not as part of a national culture. While local clerics were generally appointed with the approval of the local king, their main loyalty and responsibility remained to the church, and the church's internal communications network constituted one of the main means by which news of the larger world reached the villages.

In one interpretation, this path and the path of Vav represent the wine and bread of the communion, the sacrament of the Son, Tiphereth, symbolizing the unifying power the church claimed to hold.

The Tarot card for this path, the Hanged Man, portrays the way in which the noble culture is a reversal or inversion of the village culture. Where the village culture is predominantly concerned with the production of new life, and focuses on the needs of women and their children, the noble culture is predominantly concerned with war and death, and focuses on the actions and desires of men.

Zayin - Gemini is the sign governing messages, writing, and communication in general. It also governs short journeys, travel of just a few day's duration. Thus various types of wandering communicators are attributed to this path. In the medieval culture, minstrels and traveling tinkers were also prime sources of information about events in other places.

The attribution of exogamic marriage customs to this path is suggested by the Tarot card and the sign's attributes. It was generally the custom for young men who could not find a suitable mate locally to travel to a nearby village group to find a wife.
Teth - Leo is the sign governing theater and showmen, and the travelling traders of the middle ages were certainly showmen, equivalent to the snake-oil salesmen of pioneer America. Their trade was as much a

matter of entertainment as it was the quality and value of their products.

The Tarot card suggests the influence of merchants on the affairs of kings. The card shows a woman closing or opening the mouth of the kingly lion. The woman is Netzach, whose merchants held much of the available wealth that was not in the hands of the priests. Thus kings who wanted a new castle or money to conduct a war or other project had to come to the merchants for loans to do so. If the merchants did not approve of the project, they could kill it just by withholding funds.

Yod - Pilgrims and wandering monks and holy men are suggested by the Tarot card. Armies and bureaucracies are a traditional attribute of the sign Virgo.

Lamed - Judges and tax-collectors are suggested both by the Tarot card and the attributes of the sign Libra.

Tiphereth - This is the traditional view of the king in the middle ages.

Heh - The King as war-leader is suggested by the attributes of the sign Aries, which is ruled by Mars and has the Sun exalted.

Geburah - Nearly all noble houses of the middle ages started as robbers and raiders, who eventually gained full control over an area through violence and settled down to protect their holdings. Most of the castles of Europe were built on sites covering major trade-routes, from which the nobles stole most of their income by violence or extortion. They were professional warriors, as opposed to the part-time levies of the army ruled by Virgo.

Chesed - Jupiter is the traditional planet of the priesthood, as well as of learning and knowledge of the wider universe. These three qualities were combined in the priesthood of the medieval church. Where the nobles ruled by violence, the church ruled by promising mercy, a relief from violence and salvation from toil and suffering.

Qoph - Monasteries and religious communities are traditionally governed by Pisces, as are deception and the manipulation of religious dogma, and the concept of sacrifice.

Nun - These are traditional attributes of Scorpio.

Ayin - Both the positive and negative aspects of this path are suggested by the Tarot card and its astrological sign. The card shows a devil sitting on a block, to which a man and a woman are chained. The man could be the nobility and the woman the common folk, following the symbolism developed previously. The king's word was supposed to be law to both these groups, and the fact that he could override traditional rights and privileges in his decisions makes him a potential devil in the eyes of those he rules. The path connects the spheres of Saturn and Sol, suggesting Judgmental powers embodied in a single person.

Shin - This path connects Kether and Tiphereth, God and King, and the Will is traditionally attributed to Fire among the elements.

Resh - This symbolism follows the common symbolism of the king in most cultures.

Peh - Suggested by the Tarot card. The path's position above Geburah emphasizes that the stronghold itself was more important than the person who owned it, since whoever actually held the stronghold effectively controlled the area around it no matter what his legal position was.

Samek - Traditional attributes of Sagittarius.

Tzaddi - The path connects the sphere of the zodiac with the sphere of substance, so the apostles are attributed here as bodily representatives of the 12 signs. In the Tarot card, the seven lesser stars around the large central star suggests the Seven Spirits before the Throne of God, giving the same symbolism in planetary terms.

Tau - The Tarot card suggests the empyrean, the realm beyond the spheres of Saturn and the Fixed Stars, holding the known universe of middle ages cosmology as a bubble within it.

Kaph - The Wheel of the Tarot card suggests the turning of the sphere of the fixed stars and the motions of the planets along the zodiac.

The following brief outline summarizes the steps in a Masonic initiation ritual I once read, as they apply to Achad's Tree. I regret that I can no longer locate the source for the steps of this ritual. At some future date I may attempt to turn it into a full ritual again.

Tiphereth - The God's chosen one is led away from his home to the site of the Temple.

Aries - The Dawn of the Day of Commencement.

Geburah - The Craftsmen arrive.

Pisces - The clearing of the site.

Chesed - The Architects

Scorpio - The examination, testing, and selection of the materials.

Sagittarius - Designing the Temple to embody the god's intent.
Sol - The chosen one gives the god's approval for the plan.

Capricorn - Laying out the plan of the Temple for the craftsmen.

Mars - The work proceeds.

Binah - The completed Temple, as yet empty of the spirit. The Mother, The spirit indwelling and enlivening the Earth.

Aquarius - the Gathering of the Congregation

Saturn - the setting of the altar stone.

Jupiter - the saying of the invocation. The cycle of rituals and holy days.

Fire - the indwelling of the God.

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# THE AEONIC PERSPECTIVE OF THE ENOCHIAN TEMPLES

BY BENJAMIN ROWE

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The initiatory system of the Enochian Temples divides the path of initiation into four major stages, distinguished primarily by the types and sources of the influences they are sensitive to. Briefly, these stages are:

1. Lunar-planetary, focused in Yesod and governing the triangle formed by Netzach, Hod, and Malkuth. Sensitive to forces originating inside the aura of the Earth (primarily elemental), and generally controlled by those forces. Represented in the Temple by the floor and altars. Related to the aeon of Taurus.

2. Solar-planetary, focused in Tiphereth and governing the rectangle formed by Hod, Netzach, Geburah and Chesed. Sensitive to elemental forces, but actively dominating them. Also sensitive to and controlled by the forces of the zodiacal signs. Represented in the Temple by the pillars and sephirotic crosses. Related to the aeon of Aries.

3. Solar-systemic or Solar-transitional, governing the rectangle formed by Geburah, Chesed, Binah and Chokmah. This stage has no stable focus point. Sensitive to the energies of the other planets of the solar system. Represented in the Temple by the roof and outer curtain. Related to the aeon of Pisces.

4. Cosmic, focused in Kether and governing the triangle formed by Kether, Chokmah, and Binah. Sensitive to cosmic forces, primarily those of the zodiacal constellations (not to be confused with the zodiac signs) and the constellations of Polaris, the Great Bear, Sirius, and the Pleiades. These latter four constellations are the cosmic prototypes for the four levels of this initiatory system. Represented in the Temple by the Sphere of the Three Names of God, and by the pillar of fire in the middle of the Temple. Related to the aeon of Aquarius.

The progression through these four stages is symbolized in the formula I.R.N.I., a reversal of the Piscean formula of I.N.R.I. or IAO.

The older formula is primarily concerned with the relations between the Lunar-planetary and Solar-planetary stages through the cyclic process of reincarnation. Under that formula, one lived in the world (first I), then died (N) to be reborn as a soul (R), which then incarnated again (last I). But the actions of the Aeonic Prophet of the Piscean aeon symbolized in the stories of Jesus, and their absorption into the zeitgeist, have completely eliminated any need for death or a death-like experience in the transition between Lunar and Solar stages.

At humanity's present level of development, the Solar consciousness can be achieved while in incarnation by anyone who wants it through strong desire (the lowest aspect of Will), self-analysis, and meditation. Effort is still required, but no loss of self occurs in the process. In the incoming Aquarian aeon, the shift from Solar-planetary to Cosmic awareness still requires a series of willed death-like experiences. So the "N" of I.N.R.I has been properly moved to follow the solar "R" in the new formula.

The mythological system of the Earth Tablet working depicts the

I.R.N.I. formula under the character of the two Warrior-Mages (Horus and Set) whose efforts link the Lesser Mother, the Earth, with the Greater Mother, Nuit. In the old formula Set was depicted as inferior to Horus, representing a false death which the earthbound soul conquered to achieve full awareness of itself. In the new formula, he represents the conscious destruction of the soul that must occur before the person can unite the awareness with the divine Will. This is a true annihilation of the Solar being, unlike the death of the old formula, which was only a change of state having no permanent effect on the Solar being.

Thus, at the end of point 0 Set proclaims himself to have finally conquered Horus. The soul, the individual self-aware identity, perishes, to be replaced by the monadic awareness symbolized by Hadit. As it is said, "There is an end to the word of the God enthroned in Ra's seat, lightening the girders of the soul." The higher formula, linking the Earth with the Cosmos, supercedes the lower formula, linking the Earth with the Sun.

(This may seem to contradict what was said in point 0. It is the soul as an "ego-making faculty" that is destroyed. This faculty is the persistent tendency of the solar consciousness to perceive itself as the most important thing that exists, and its tendency to polarize the other sephiroth of the Ruach so that their natural action is subordinated to the solar consciousness. Once this aspect of the soul is destroyed the entire Ruach, including Tiphereth, becomes polarized so that it is fully responsive to the monadic consciousness that is the true core-being of man.)

Set's comments in point 0 about his relations with Horus are a depiction of this supersession of formulas. But they are also a depiction of the relations between Aleister Crowley, representing Horus, and Charles Stansfield Jones, representing Set. Just as the formula of the Piscean aeon was enacted by the mage Jesus, so the formula of the Aquarian aeon was being enacted by these two, and continues to be enacted by Set's current avatar.

In this aeonic mystery play, the first player to appear is brash Horus, representing the conquering child, the perfected Warrior-King of the aeon of Aries. The next to appear (as Horus' "magickal son") identified himself as a god of the Elements, and of the Earth, connecting him with Set, the scorpionic "dark son" of the Taurean aeon. Fiery Horus hated the watery formula of the Piscean Aeon. As a child, he suffered under the most debased applications of the Piscean formula. As an adult, he denied the formula completely and acted as if the entire aeon was an aberration. He closed the old aeon on one level by replacing the repressive religious paternalism of his childhood environment (Jupiter, ruler of Pisces) with the rebellious independence that is the lowest aspect of Uranus, the new ruler of Aquarius.

Watery Set already possessed control over the Uranian energies; Uranus is exalted in Scorpio. This enabled him to rise up and embrace the higher aspect of Aquarius. He used the astrological wisdom of Thoth (Mercury, exalted in Aquarius) to re-formulate the Tree of Life, to "fix the design in its purity", so that the power of Cosmic Love (Venus, exalted in Pisces) was replaced with the sign of the new aeon, and the Word of the Law descends from Kether to Tiphereth as Heru-Ra-Ha, the Divine Will of the path of Shin. In addition his Tree embodies the formulas of the new aeon and the three previous aeons, showing their correct relationship and unifying them in a single path of initiation.

Horus correctly overcame the exoteric aspects of Pisces, but he was caught by the esoteric aspect of Divine Love, under the formula of the Rose Cross. He could not abandon the Arian/Piscean version of the Tree of Life, which embodies this formula in its three horizontal paths. Had he done so, the mystery of the Warrior-Mages would have been enacted under the more benevolent symbolism of Arthurian romance. But he did not recognize the higher aspect of the Aquarian energy, and, invoking Tradition and Authority (Saturn) to justify himself, launched an attack on Set. Publicly Horus questioned Set's sanity; magickally he used the links created by Set's oath to his magickal Orders as a means of attack. Thus he caused Set's manifestation to shift from its silent middle aspect into its more potent scorpion and eagle modes. The destroyer aspect manifested in Jones' increasingly vicious verbal attacks on Crowley. The eagle aspect was needed so that Set could complete the job that Horus failed to do.

Each full aeonic cycle is a fresh start, building on the past but not limited by it. Saturn was ruler of Aquarius during the previous Great Cycle, and by invoking it Horus invoked the powers of that cycle. Having just announced that the old cycle had come to completion, he now said, in effect, "Hey - I take that back." He wanted the change to stop in the middle, so that he could keep the Rose Cross as the supreme formula.

This left it up to Set, with his superior awareness of the divine Will manifesting through Uranus, to transform the divine Love of Pisces into the Universal Mercury of Aquarius. Set is never one to step back from necessary work, and he proceeded to do this task in a fashion that was both grand in conception and elegantly direct and simple in execution. He joined the center of Piscean power, the Catholic Church, and spent several years being initiated in its system to form magickal links with its esoteric power.

He then traveled west to the limits of the Church's influence, taking the objects that were his link to the Church with him. He invoked the forces of the new aeon, and cast away the magickal links to show that under the dark cloak of the Church's teaching was hid the form of the Air kerub of Aquarius, the Man. The warrior-king's warriors (in the form of the local police) grabbed him immediately, but too late to affect the ceremony. Thus he completed the closing of the old aeon where Horus faltered.

Horus, having cut himself off from the true scorpian current by his rejection of Set, continued to delve into the past; he invoked various gods from his own Aries aeon to substitute for the lost current of divine Will. He pulled so much power from that past aeon that a countering current from the future aeon of Maat, Libra, came in to balance it.

Now Set, no longer Jones, completes the manifestation of his current by showing the perfection of the Will in the Eagle aspect of Scorpio. This Eagle is that energy that binds together the receptive and active aspects of Tiphereth. Released from Tiphereth by the self-willed death of the Scorpion, it is tested and purified by the venom of the Snake, which kills off any remaining shreds of solar matter that might cling to it. It becomes pure Will. Purified, it is immune to the venom and can no longer be killed by any means. It rises on wings of will to land in the path of Tzaddi, where it exchanges its watery Scorpio nature to enter the stellar realms of Aquarius.
Set's current avatar demonstrates this aspect and completes the enactment of the formula of the Aeon. As the god says in point 0, Horus attempted to destroy his work in the previous avatar, and for a time appeared to have succeeded. But Set's purified will aspect enabled him to maintain full continuity of purpose between that life and this one. Once his current avatar achieved sufficient power as a magician, the work continued from exactly the point where it had left off, with no backtracking or redevelopment. By doing this he demonstrates his conquest of Horus. Had Horus' view been correct Set would have had to start over completely in his new incarnation, as was the rule under the old formula of I.N.R.I./IAO.

It is this ability to consciously maintain the continuity of the Will between incarnations which Set now offers to humankind. This is not a new ability; it has existed at all points in space and time throughout the life of our universe. But on our little planet conditions have never previously permitted it to be acquired by any large number of persons. Such is not the case today, when the Will aspect is manifesting more powerfully than at any previous time. Changing conditions on cosmic levels have their reflection in the lives of men and women. What has been a special skill of those who have crossed the "Abyss" will, over the coming century, become increasingly available to those who have not yet done so.

People need not leave works incomplete when a life ends. Under the Will, the being can discard a worn-out body and select a new one adjusted for changes in the environment and zeitgeist. The personality is not preserved, nor is the soul in many cases. The Eagle creates a new soul for itself with every incarnation. Memory of past lives is available or not, as the Eagle choses. The new body and soul recapitulate the evolution of past lives in such a way that, at the moment when the person reaches full development, he finds himself continuing the work of the previous life at the same point and level of development where it had left off. This is true immortality; adaptable to the times it passes through rather than maintaining an outmoded form beyond its usefulness, but preserving a continuing purpose between lives.

Full identification with the Will aspect eventually leads the magician into conscious contact with the center of power, sometimes called Shamballa, that embodies the Will of the Life that is incarnate as the planet Earth. Passage through this center frees the mage from his obligations within the Earth's sphere of influence, and enables him to participate as a conscious creator within the larger scheme being expressed by the solar system as a whole.

Up to this present day, passage through this center was the only means by which one could obtain clear conscious awareness of the Solar scheme. On lower levels, contact has been deliberately blocked in order that certain tasks might be accomplished within the Earth's sphere. Had this blockage not been present, the disruptive effects occurring at certain stages of the work would have spilled out into the system, causing distortions and disturbances of the larger work.

The barriers that block the Earth from the stars are the 30 Aethyrs or Aires of the Enochian magickal system. In the Theosophical system and Alice Bailey's related system, these barriers are called "the etheric web surrounding the Earth". They were created out of the elements in such a way as to form a maze around the Earth through which no direct passage was possible. Only the most skilled of mages could thread the maze in its entirety. The nineteenth Enochian Call is a commemoration of the steps by which the barriers were formed, and of the state the Life of the Earth had to assume in order to accomplish her tasks. A full description of those tasks and the means of their accomplishment has been given by the Enochian intelligences, and is recorded in the form of an Aquarian hero-mythos in The Book of the Seniors.

Now that these tasks have been nearly accomplished the barriers surrounding the Earth can come down, enabling her and all those living on her to enter fully into the Solar scheme on all levels of existence. The Temples of the Tablets are one means by which the barriers will be destroyed.

Any properly constructed and charged Temple attracts a flow of divine Will from outside the barriers. The first inflow of this energy pushes the barriers inwards, so that they are pinned down to the Earth's surface underneath the Temple. As the Temple gathers power through use a process of occult "burning" begins, creating holes in the barriers through which other energies that the Earth now needs can be brought in.

The effectiveness of this "burning" increases with the number of Temples in active use. Any two Temples generate lines of cosmic fire between them. These lines of fire

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# A RITUAL OF THE HEPTAGRAM

## BY BENJAMIN ROWE

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1 The magickal circle has the Heptagram inscribed, with its points touching the circle. Topmost point directed east. Glyphs of the planets or other appropriate sigillia should be drawn within the angles of the Heptagram. For invocations, the lotus wand or a planetary wand should be used. Either wand or the sword may be used for banishings.

2 Circumambulate the magickal circle with the magickal weapon directed outwards.

Make the sign of Osiris Risen. Recite:

I, R, N, I
Yod, Resh, Nun, Yod
Isis, Horus, Set, Thoth

The linking of the Earth with the Stars!

Isis - Nature, the Fullness of Earth!
Horus - Warrior, the Triumph of Sol!
Set - Apostate, Seed of Rebellion!
Thoth - Perfection, Uniting them all!

3 Go to first point of Heptagram, draw the Heptagram of Saturn, invoking:

ShBThAI, unmoving, horizon of perception, by IHVH ALHIM I invoke you!.

Go clockwise following the lines of the Heptagram, drawing the Heptagrams of the planets and invoking the divine names & planets in this order:

4th point:

ShMSh, thou Sun, by IHVH ALVH VDOTh I invoke you!

7th point:

LBNH, whiteness in night, ShDI AL ChI enlivens you!

3rd point:

MADIM, ruler of forces, by ALHIM GBVR I invoke you!

6th point:

KVKB, fleet star, ALHIM TzBAVTh moves you!

2nd point:

TzDQ, righteous one, by AL I invoke you!

5th point:

NVGH, brightness of morning, IHVH TzBAVTh is your god!

Complete the hexagram by returning to the first point.

4 Return to the center of the circle, face east. Recite:

Isis - Nature, the Fullness of Earth!

Horus - Warrior, the Triumph of Sol!
Set - Nay-Sayer, Seed of Rebellion!
Thoth - Perfection, Uniting them All!

Make the sign of Osiris Risen.

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Symbolism and Visualizations.

1: This brief ritual was designed as a general planetary invocation and banishing, to be used when invoking the Heptarchic Royalty and the angels of the Table of the 49 Good Angels. The symbolism of these divine beings is based on the number seven rather than six, with Sol being treated as one among equals, instead of being given a place of primacy. The ritual can also be used as a substitute for the Hexagram Ritual in other, non-Heptarchic workings.

The preferred form of the Heptagram is the G.D. version. Going clockwise from the topmost point, the planets are attributed to the points in the order of their apparent rate of motion, from slowest to fastest. This is identical with the order of their corresponding sephiroth in the Tree of Life. I use this ordering because when the Heptagram is drawn, the planets' points are touched in the order of the days of the week. Thus this version of the Heptagram embodies both macrocosmic and microcosmic aspects of the planetary powers.

The orientation of Heptagram inscribed in the magickal circle is arbitrary. One can make valid arguments for several different orientations, and the magician should use the orientation that fits his own preferences.

To draw the invoking heptagram of a planet, start at the point attributed to the planet and move clockwise. The banishing Heptagram is drawn by starting at the same point and going counter-clockwise. The glyph of the planet is drawn in the center of the completed Heptagram.

2: Points 2 and 3 of this ritual describe a complete cycle. Point 2 represents the raising of the Earth to the stars by expansion of the elementally-based formula of INRI/IRNI to include the entire Tree of Life. Point 3 represents the response of the macrocosmos being fixed in matter.

The spoken portion of point 2 is a revision of the G.D. Hexagram ritual and the keyword INRI to conform with an initiatory system shown to me by the Enochian spirits. This system is described in the chapbook Enochian Temples and the related papers in the Archives. Readers interested in the fine details of the system should consult those documents. Briefly, this system divides the Tree of Life into four sections instead of the three major divisions of the G.D. system, and views initiation as a more dynamic process than the G.D. does. The four stages are:

Isis - Lunar-planetary stage. Corresponds to the Outer Order of the G.D. system. Elemental Earth, astrological Virgo.

Horus - Solar-planetary stage. Corresponds to the transitional grades between the Outer Order and the Order of the Rose Cross, the grade of Adeptus Minor, and the paths between that grade and the full Adept grades. Elemental fire, astrologically Sol/Aries.

Set - Solar-systemic stage. Corresponds to the full Adept grades, and the paths connecting these grades with the grades of Magister Templi and Magus. Elemental water, astrologically Scorpio.

Thoth or Nepthys - Cosmic stage. Corresponds to the "Secret Chiefs" of the G.D., or the Order of the A.A. in Crowley's system. Normally Thoth is attributed to the last I of IRNI as ruler of the Sphere of the Fixed Stars. In this ritual Nepthys, in her aspect as a goddess of perfection, is substituted to maintain a balance between the masculine and feminine forces. Elemental Air, astrologically Mercury / Aquarius (Thoth) or Libra (Nepthys).

Thelemic magicians might want to consider the correspondence between these four gods and the thelemic quadruplicity of Babalon, Horus, Hadit, and Nuit. There is also a strong correspondence between the IRNI formula and the fixed zodiacal signs of Taurus, Leo, Scorpio, and Aquarius.

The ritual begins with the sign of Osiris because it is Osiris, humanity, that passes through these four stages of initiation. The sign of Osiris Risen is used instead of Osiris Slain because Man must have conquered the worlds of the elements and become the Pentagram before he can enter into the purely planetary realms. The magician affirms that he has accomplished this task by giving the sign.

The first three spoken lines are an abstract analysis of the keyword, along the same lines as the G.D. Hexagram Ritual. The next line celebrates both action of the IRNI formula and the purpose of the ritual. IRNI links the Earth with the stars by encompassing the Tree.

The ceremony links the Earth with the stars because the sephiroth with planetary attributes lie between Malkuth and Chokmah, sphere of the fixed stars. The line also links the abstract preceding three lines with the concrete and qualitative descriptions of the following four lines, to make the holy seven that is the basis of the ritual.

The final four lines describe the attributes of the four initiatory stages and the corresponding parts of the Tree through commemoration of the relevant characteristics of the gods. As these lines are recited, the gods should be visualized at the four quarters, in backgrounds suggestive of the qualities mentioned. For instance, Isis could be seen standing amidst lush vegetation, Horus standing above a battlefield strewn with the bodies of his enemies, etc.

3: In invoking the planets, the lines of the Heptagram are followed in order to tie the planetary powers to the Earth. Invoking each point in order clockwise does not seem to produce as stable a manifestation. The large Heptagram within the circle can be viewed as the Heptagram of Earth, and the invoked powers as its sub-aspects. The magickal image of the planet or its sephira should be visualized standing beyond each Heptagram after it is drawn.

The invocation of the planets uses the Hebrew planet names and god-names. The English following each planet's name is a loose translation of the Hebrew inserted purely for emphasis. The variations in phrasing in the invocations of Luna, Mercury, and Venus ("enlivens you", "moves you", "is your god") are a cabalistic pun on the old Theosophical phrase concerning the worlds in which the uninitiated man "Lives, and moves, and has his being". The sephiroth corresponding to these planets are the cabalistic equivalents of the Theosophical worlds.

The planet names are used first, to emphasize that the planets are not merely points of light in the sky expressing the Assiatic aspect of cosmic forces, but the bodies of beings expressing themselves in all four worlds; beings whose power and nature qualifies them as gods in their own right.

Our magickal conception of the universe should always conform to the known facts of physical reality. Prior to the advent of space travel, our subjective experience of the planets as moving points of light was more or less in conformance with the limited objective view. But telecommunications and space probes have now provided us with a clearer perspective on their true nature. The subjective experience is now shown to be only a product of our relative locations in space.

But while the new objective view invalidates the naive subjective view of the planets, it actually enhances the magickal view of their natures. Each of the known planets has at least one outstanding physical characteristic that is a perfect correspondence to the traditional magickal view of its nature and powers. For instance, Saturn's rings are a graphic symbol of its restrictive and limiting nature. Mars' surface is covered with iron, the traditional metal of the planet. Mars also has the largest volcano in the solar system, an order of magnitude larger than any on Earth, confirming the traditional violence of its nature.

A similar alteration must be made in our view of the Earth. She is still the sphere of the Elements - nowhere else in the solar system are they as active as here. Her place as the life-holder is also still secure. But the traditional magickal view of the Earth as the material pole of the matter-spirit duality has to be modified.

Our space explorations have shown that matter is much the same elsewhere in the solar system as it is here. There is no reason to think that this sameness can not be extended to the rest of the universe. The Earth is in no way more "material" than any other place. Our perception of the Earth as different in some way from the rest of the universe is purely subjective, and completely relative.

Further, matter itself has proven to be much different from the naive subjective view. Beneath its seeming palpability is another world of sub-atomic particles; and the further scientists delve into that smaller world, the more it seems that there might be an even smaller world, and smaller worlds yet beyond that one.

The same is true in the physical macrocosm. We have pushed our conception of the universe to the theoretical limits of direct knowledge, but our knowledge and the very structure of our conception is beginning to demand that we conceive that universe as being but a limited, relatively local phenomenon, a bubble in some meta-universal stream of activity.

So our view of the physical universe is proving to be only a slice, a range of phenomena in a continuum whose true limits are beyond our perception, perhaps beyond our ability to conceive. Following the law of correspondences the subjective spirit-matter duality described by the Tree of Life must also be seen as a section of a larger continuum; beyond the horizon of our perception in both the spiritual and material directions must exist other realms as yet unperceived. Neither Malkuth nor Kether is an absolute limit to existence, but both are merely the horizon beyond which we can not presently see. Malkuth may be seen as the Kether of some sub-microcosmic Tree, and Kether the

Malkuth of a larger Tree.

Under this conception, we must abandon the idea of the Earth being irrevocably tied to Malkuth. Viewed from the spatial perspective she actually encloses the elements, and the life she holds, within herself. Therefore she is properly placed in Binah. Under this same conception Saturn, representing limitation, the "horizon" beyond which we can not see but only speculate, can be taken out of Binah and more properly placed in Malkuth.

The astrological characters of the two planets have always supported such a move -- a fact that has been indirectly recognized by many writers as early as the Golden Dawn era. There is no obvious reason why the change has not been proposed formally before now. Perhaps it is the fact that the Hebrew divine names are the only truly effective means of evocation that has been available, and the Hebrew system is based entirely on the naive, subjective view in which the Earth was an infinite expanse of stone totally separated from the ethereal realms above. The only system of comparable effectiveness, the Enochian system, as yet lacks a framework for invoking the powers of the planets themselves, though the Heptarchy provides an avenue to those powers through angelic intermediaries.

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# EXPERIMENTS WITH THE SECOND ENOCHIAN KEY

BY BENJAMIN ROWE

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The proper use of the Second Enochian Key or Call has apparently not yet been established. The Golden Dawn and Aurum Solis methods of using the Enochian system give entirely different uses for the Second Key, and neither has a substantive rationale for their particular use. This paper summarizes my attempts to determine the proper use of the Second Key through experiment, and the conclusions reached as the result of those experiments.

In the Golden Dawn system, the Second Key is used solely to invoke the spirits of the column attributed to the element of spirit in the Tablet of Union. Gerald Schueler repeats this, and adds "as well as for all other angels". It is unclear whether he intends this to mean just the other squares of the Tablet of Union, or all the other angels of the Enochian system. At another point in his book, Schueler implies that the names in the Tablet of Union can be rotated in a manner similar to the Kerubic Angels of the Lesser Angles to produce names of subsidiary angels. This tends to support the former view.

The Aurum Solis system uses the Second Key as a preliminary to the Call of the Thirty Aethyrs. Alternately, it can be used alone with the invoking name PARAOAN, made up of the "free letters" not used in forming the names of the Angels of the Aethyrs. The A.S. considers the Second Key as invoking an aspect of the "Lower Mother", presumably meaning Malkuth.

All of these uses seem to have been arrived at by process of elimination. I found none of them to be entirely satisfying or productive of results in my own workings.

Examination of the Second Key shows it to have a strong elemental aspect. These lines obviously relate to fire, water, earth, and air:

"...whom the burning flames have framed within the depth of my jaws;

"Whom I have prepared as cups for a wedding, or flowers in their beauty for the chamber of righteousness;

"Stronger are your feet than the barren stone,

"And mightier are your voices than the manifold winds!"

Unfortunately, this elemental aspect applies equally well to both the G.D. and A.S. interpretations, as well as any number of other interpretations. Both systems appear to rely on parts of the preceding line of the call to support their choice of use.

"Can the wings of the winds understand your voices of wonder, ye Second of the First..."

The G.D. founders apparently took the phrase "Second of the First" to mean "coming immediately after the First", or immediately after God. The column of spirit in the Tablet of Union being the most "spiritual" of the forces in the Tablets in their system, they applied the Second Key to this column. But if the Second Key is invoking the highest aspect of the Tablet of Union, then what is the First Key, with its precedence over the Second, meant to invoke? Not God; the Angels told Dee specifically that the First itself is only invoked by an unspoken key.

The A.S. system apparently takes the phrase "wings of the winds" and interprets this to refer to the Angels (i.e. winged ones) of the

Aethyrs. This is plausible on the surface, since the names of the angels of the Aethyrs are formed by overlaying sigils on the Elemental Tablets. However, the description of these angels that was given to Dee implies that they are of a high character that would contradict the elemental aspect of the second key:

"They are governed by the 12 angels of the 12 Tribes, which are, in turn, governed by the 7 that stand before the presence of God." This quote would indicate an astrological character, not elemental.

"They are all spirits of the Air, not rejected, but dignified."

"Unto them, the province of eternal judgement is already opened."

Add to this the fact that all of the Aethyrs except the lowest are divided into three parts, not four, and the prima facie case for the A.S. method is destroyed, though the quotes suggest no alternative. Examination of the Key of the Aethyrs shows that Key precisely reflects the nature of the Aethyric Ministers as it is described elsewhere in Dee's records. Use of another key as part of their invocation seems superfluous.

The G.D. method fits with the elemental character of the Second Key, but I find it objectionable for what amount to aesthetic reasons. Why should an whole Key be devoted to the invocation of only four letters, which are not specially distinguished from the other twenty letters of the Tablet of Union? Elsewhere in the Tablets separate parts, the names of angels and gods with specific, distinctive characters, are carefully and regularly delineated. There seems to be nothing in Dee's records that would indicate that the first letters of the four names are in any way "higher" or otherwise special with respect to the other letters.

It seemed that it would be possible to determine the correct use of the Second Key by experiment. Examination of my previous experiments with the Keys and Tablets might point up a useful approach.

One of my prior experiments had involved invocations of all the Kerubic angels of the Tablet of Earth, which are clearly of an elemental nature. In that work, I had followed a consistent pattern in my invocations. First, I performed a banishing using the Greater Ritual of the Pentagram. This was followed by an invocation of the element of the Tablet using the Greater Ritual, and then Crowley's elemental invocation from Liber LXXXIX vel Chanokh. The invocation was completed by reciting the First Key, the Key of the Element, and the Key of the Lesser Angle in order. Then the God-names of 3, 4, and 5 letters were invoked, followed by the Elemental King (name of 8 letters), the god-names of six and five letters for that Lesser Angle, and the name of the Kerubic angel.

One would expect that this procedure would produce purely elemental results. Examination of the record showed that the results were always consistent with an elemental framework. But within this frame, there was a consistent intrusion of astrological symbolism. That is, the element of earth was frequently represented in terms of the three earthly zodiacal signs. Similarly for air, water, and fire in their respective Lesser Angles of the Earth Tablet.

The last square of the Watery Lesser Angle depicted Water of Earth almost entirely in terms of the planets Mars (ruler of Scorpio), Uranus (exalted in Scorpio), and Pluto (similar in action to Scorpio). The Airy Lesser Angle contained a hidden initiation ritual, which started out presenting Man as the Pentagram, but then went into a detailed examination of Air as ether, elemental spirit. Finally, the man was taken on a complete circle of the zodiac, backwards from Pisces to Aries. There were also significant intrusions of planetary symbolism in this Lesser Angle.

In the Lesser Angle Earth of Earth, where one would normally expect the elemental aspect of the symbolism to be at its peak, instead the visions took place almost entirely in planetary terms, with "Earth" being interpreted by the angels as the planet Earth, rather than strictly as the element.

It then occurred to me that another part of the Earth Tablet experiments had substantially duplicated the symbolism of the Airy Lesser Angle. That time I had invoked each of the Seniors of the Earth Tablet in turn, and recorded the results verbatim in The Book of the Seniors. That record also showed the symbolism of the man as pentagram passing backwards through the signs of the zodiac. The only difference between the Lesser Angle and the Seniors was that the former interpreted "man" in terms of the individual while the latter interpreted "man" in terms of the human race as a unit.

The only factor common to both sets of invocations was the use of the First Key. I noted that the results for the Seniors were substantially clearer in exposition than the Kerubic visions, and that there were no intrusions of purely elemental symbolism into the visions of the Seniors. Assuming that no higher power had been overriding the normal action of the Enochian intelligences, this led me to the conclusion that the First Key is intended to be used only in invocations of the parts of the Tablets embodying astrological forces; that is, the three

Names of God, the Elemental King, and the Seniors. The use of that Key with the Lesser Angles resulted in an overlay of the symbolism normal to the Seniors on the elemental symbolism of the Angles.

So, if the First Key is to be used with the King and Seniors, it follows that the Second Key is not to be used with those intelligences. A large portion of the Tablets was thereby removed from consideration. The next step was to determine which of the remaining possibilities is the correct one.

To start, I decided to see what effects would be produced by invoking the Second Key in the presence of charged talismans of the Tablet of Union and the Great Table composed of the four elemental Tablets and the Tablet of Union names.

The Tablet of Union talisman was charged by invoking each of the names in turn using the pentagram ritual and the pentagrams of Spirit. Each name was invoked on a successive day, and all four were invoked and the accumulated charge directed into the talisman on the fifth day.

On the sixth day, I meditated on the charged Tablet until I could clearly see the energies in its astral double. I then invoked the Second Key, and directed the generated force so that it lay over the talisman. The result was a slight brightening and clarification of the twenty squares corresponding to the sub-elements. No particular effect was seen on the leftmost column attributed to spirit. It appeared to get slightly weaker, but that could be accounted for by the contrast with the other squares. The energies were maintained in contact with the talisman for a period of ten minutes with no other effect being observed.

I then invoked the four names of the Tablet of Union again and observed the effect. In this instance, there was a definite dispersal of force from the leftmost column of the talisman, and the intensity of the forces in the other squares increased substantially. I also noted that the interaction of the Key with the talisman produced a sense of twisting or distortion, as if the Key's energies were trying to reshape the talisman energies to another form, to break them up into individual squares and set those squares in a different order.

Conclusion: The results invalidate the use of the Second Key proposed by the Golden Dawn system. There does appear to be some sympathy between the Tablet of Union equivalents of the sub-elements and the Second Key, but not in the order they take in that Tablet.

The Great Table talisman was charged by invoking the Third through

Eighteenth Keys in order on successive days. The Third through Sixth Keys were invoked twice, once with the First Key, and using only the Three Names of God, the Elemental King, and the Seniors. The charges from these invocations were directed into the Great Cross of each Tablet.

Following this, these keys were invoked again, without the First Key, using the Three Names of God, the Elemental King, and all the names from the Lesser Angle of the pure element in each Tablet. The Kerubic names were rotated through their four phases, while the Servient names were not, following Dee's system. Each name's force was directed to the appropriate section of the Lesser Angle as it was invoked. This second procedure was also used for the Seventh through Eighteenth Keys, and the corresponding Lesser Angles. Finally, the Tablet of Union names were invoked and directed into the Black Cross on the Great Table.

I meditated on the Great Table until the energies with which it was charged were visible to astral sight. Then I recited the Second Key and directed the generated forces to surround the talisman.

There was an immediate enhancement of the forces in the Lesser Angles, which developed an intense radiatory quality that could be felt as well as seen with the astral sight. The Great Cross of each Tablet seemed to recede into the background. Within each Tablet, I could see energy flows passing from one Cross of ten letters to the next, from one group of Kerubic squares to the next, and from one group of Servient squares to the next. Each of these groups as a category became distinctive in some way that superseded their attribution to the Lesser Angles. The precedence of each group over the next also became quite clearly observable, though I can not describe how this was so.

I recited the Second Key again to increase its force, and observed a highly complex flow of force within the talisman. While the previously-described energy flows continued, there also appeared to be a flow in both directions along each rank and column of the Great Table. These flows of force, while strictly linear, interacted to produce a sense of a circular flow around the Great Table which ignored the boundaries of the Tablets and Lesser Angles. Where the flows intersected at each square, there was a flashing of light. Simultaneously there was a sense of strengthening of the bonds holding the various parts of the Great Table in their square formation.

These observations led me to believe that the Second Key was intended to be used with those parts of the tablets that relate strictly to the four elements; that is, those angels that are part of the Lesser Angles. Note that in Dee's system for using the Tablets, the Lesser Angles are invoked as if they were separate from the rest of the Tablet. The three God-names of 3, 4, and 5 letters are not used, nor are the elemental King or the Seniors. Instead the angels are invoked using only the god-names of the Cross of ten letters.

Further consideration brought the hypothesis that if a particular Lesser Angle is to be considered apart from the Tablet it is in, then the G.D. procedure of using the Key governing the Tablet, then the Key governing the Lesser Angle when invoking a Lesser Angle would be invalid. Instead, the Third through Sixth Keys would be treated as if they were co-equal with the Seventh through Eighteenth, and governed only the Lesser Angles they related to.

Since I already had explored the Kerubic squares using the First Key, it seemed reasonable to test this hypothesis by invoking Kerubic squares using the second key. In order to keep the variables of the experiment to a minimum, a simple procedure was used. First, no preliminary banishing or invocation using the Pentagram ritual would be done. A simple circle would be visualized enclosing the astral area of work to restrict the forces. The Second Key would then be invoked, followed by the Key governing the chosen Lesser Angle. Finally, the Kerubic angels of the squares would be invoked by the power of the god-names from the Cross of ten letters. After the first series of four invocations was done, a second set would be done in which the Cross names would not be used, but instead "archangelic" names would be formed by adding a letter from the Tablet of Union to the angel's name, and the angels would be invoked by the power of their archangels. This latter method follows Dee's usage for the Kerubs.

The visions themselves would be started using the G.D. pyramid system, in which the seer visualizes himself standing on a truncated pyramid whose sides are colored according to the attributes of the square in question. However, in this case only the sides showing the attributes of the Lesser Angle would be colored. The other two sides would be left blank, and would be colored by the angel of the square to show the correct attributes. The top of the pyramid would be the color of the Tablet's element, with the letter of the square shown in the color of the element of the Lesser Angle. The Lesser Angle of Water of Fire was chosen by lot to be the object of the test. The Kerubic squares of the Angle were invoked in order from the rightmost to the leftmost.

Results: I noted in every case that the intensity of the invoked force was significantly stronger than it had been in the previous series using the First Key. And during the weeks the invocations took place, my dreams during the night showed a consistent symbolism based on the number 4.

However, analysis of the visions themselves shows few differences that could not be accounted for by the fact that a different Tablet was used for the test. The elemental aspect of the symbolism was much clearer and alchemical symbolism appeared where it had not done so before. Zodiacal symbolism continued to appear as it had done so in the previous series.

Planetary symbolism was almost completely absent. In the few instances where it did appear, it referred solely to the planets as alchemical metals, and only to those planets that relate to the five lowest sephiroth of the Tree of Life, which are attributed to the elements in the G.D. system. The other planets, including the outer planets Uranus, Neptune, and Pluto, did not appear in any form. This is in distinct contrast to the previous series, which had several repeating themes based on the outer planets. The tendency of the previous series to become increasingly focused on cosmic aspects of existence was entirely absent. The test visions had no elements that referred to events occurring outside the planet Earth.

Allowing the angels of the squares to define their own attributes did have one unexpected result: The symbolism that did appear, while completely consistent for each square, did not match the attributes given in the G.D. system. The G.D. method attributes the Kerubic squares, in order from left to right, to Air, Earth, Fire and Water. In the two test series, the visions showed the squares to be attributed to Fire, Earth, Air, and Water. These latter attributes were not only consistent within each vision, but the last vision of the series contained scenes which confirmed the attributes of all four squares.

Conclusions: The weakening of the squares of the Great Crosses when the forces of the Second Key were applied to the Great Table tends to confirm the idea that the Second Key has more to do with the elemental pole of existence than with the cosmic, as does the concurrent strengthening of the rank/file aspects of the Table's formation. The near-absence of planetary symbolism in the test visions also supports this idea. However, the results are not sufficiently explicit to say that the Second Key should only be used with the purely elemental squares of the Tablets. But it appears more likely that the First and Second Keys represent the positive and negative poles of the continuum within which the Enochian forces are contained. Use of one or the other would tend to skew the results of any Enochian invocation towards the pole represented by the particular Key.

This hypothesis is supported not only by the results of the tests described here, but by the results gained by the Aurum Solis system in using the Second Key with the Key of the Aethyrs. In the A.S. system, the activity of the ministers of the Aethyrs is primarily with respect to events occurring in the material world. Contrast this with Crowley's results using the Key of the Aethyrs without the Second Key. In that case, the results were almost entirely spiritual in nature, with little or no indication that the ministers dealt with material events.

The appearance of attributes for the squares at odds with the G.D. system should not be considered to be an indication of invalidity of the tests. The G.D. attributes of the squares are entirely the work of MacGregor Mathers, and are themselves in disagreement with the few attributes the angels gave to Dee. Further exploration of the squares will be done using this same experimental technique in order to determine whether this pattern shown in the test visions extends to other Lesser Angles.

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# ENOCHIAN TEMPLES: ANALYSIS OF THE FIRST ENOCHIAN KEY

BY BENJAMIN ROWE

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(The following section fits into the "Symbols and Visualizations" section of Enochian Temples at point 3. It was deleted from the published version to save space.)

The first Enochian Key or Call is a recapitulation of the steps by which the creator of the system brought it into being. The Key follows the same macrocosmic-to-microcosmic progression used in the example consecration ritual, but then supplements this with a response from the microcosm directed at the macrocosm. Note that the description of the downward current contains seven significant phrases, suggesting the planets and sun, the macrocosm, while the description of the response contains five significant phrases, suggesting the four elements and elemental spirit, the microcosm.

## The Downward Current

1. Definition of context.

"I reign over you, saith the God of Justice, in power exalted above the firmaments of wrath." The "firmaments of wrath" are the regions of activity within which creation takes place. The god declares his full control over the act of creation, and that as the creator he is outside the realm in which the act of creation occurs.

2. Definition of the limits and qualities of the creation.

"In Whose hands the Sun is as a sword, and the Moon as a through-thrusting fire." An elegant equation, defining the parameters of the creation. The god declares dominion over planetary forces (Sun-Moon) and elemental forces (fire-air). He also declares control over the two types of dualities: those in which one pole is projective and the other responsive (Sun-Moon) and over those in which two forces of similar polarity are balanced (fire-air). Within the area of creation, the positive pole is attributed to the element of swords, Air, and the anti-positive pole is attributed to the element of Fire. This is reflected in the precedence followed by the elements throughout the Tablets and Calls: Air first, then Water, Earth, and Fire.

3. Gathering of the energies to be used.

"Which measureth your garments in the midst of my vestures..." The word translated here as "garments" is used uniformly to mean "creation" or "being" elsewhere in the Keys. Another word is used for "garments" in the next sentence of this same Key. Another word is also used for "midst" further on in this Key. So the translation here is questionable. A magickal image given to define this phrase shows the scene through the god's eyes as he pulls endless threads of living light out of a lamen on his chest.

4. Organization of the energies.

"...and trussed you together as the palms of my hands." The magickal image continues by showing the god gathering the fibers of light into a bundle or cable. The god concentrates the energies within the area of work in preparation for shaping.

5. Preparation of the material basis to which the energies are attached.

"Whose seats I garnished with the fire of gathering, which beautified your garments with admiration." Having generated the positive or spiritual pole of the creation, the god now looks to the anti-positive or material pole. The "seats" are the squares of the tablets in their two-dimensional form. The god embodies a part of his will in the

Tablets, defining the order and place to which the spiritual energies will be attracted and attached. When the energies are attached to the Tablets, the pattern of will embodied in the Tablets extends back along their path to the positive pole, conditioning all the perceptible expressions (the "garments") of the energies.

6. Definition of the modes of activity of the creation.

"To whom I made a law to govern the holy ones," The word translated as "holy ones" appears to derive from the same root as the enochian words for "fire", suggesting that the holy ones are those who possess the spiritual will. The god specifies the manner in which his creation will respond to the mages and adepts.

7. Definition of the purpose of the the activity.

"and delivered you a rod with the ark of knowledge." The spirits of the Tablets are given authority over the dispensation of the god's knowledge, including the power to initiate.

## Returning Current

8. The energies respond to the creative will.

"Moreover, you lifted up your voices and sware obedience and faith..." The connection between the two poles having been made, and the conditions of their interaction being set, the angels of the creation voice their response to the god, swearing to continue to follow the god's will.

9. And affirm the success of the act of creation.

"...to him that liveth and triumpheth," The spirits of the Tablets affirm the existence of their creator by saying that he lives, and affirm the success of the act of creation by saying that he triumphs.

10. They affirm that the creator himself exists outside the realm of creation...

"whose beginning is not, nor end can not be," The spirits affirm that the god exists entirely outside the creation's sphere of activity. This phrase echoes the line beginning "In whose hands the Sun is..." from a viewpoint inside the god's creation.

11. ...that his will is the source of their existence,

"Which shineth as a flame in the midst of your palace..." Flame echoes the "fire of gathering", and the palace is the Great Tablet. The spirits affirm that they continue to reflect the god's creative will.

12. and that he continues to regulate all of their activities.

"and reigneth among you as the balance of righteousness and truth." The god is the "god of justice", corresponding to Libra, the balances. Righteousness and Truth are Saturn and Jupiter, who in turn are contraction and expansion, stability and change, authority and responsibility, and numerous other complementary pairs. The god reconciles all opposites. The terms also echo the rod (active) and the ark of knowledge (receptive) of an earlier phrase. It is also to be noted that in Achad's Tree, Jupiter and Saturn are attributed to the paths leading respectively to Chokmah and Binah from Kether. Their balance is the path of Shin, connecting Kether with Tiphereth. Shin, Fire, is the "flame in the midst of your palace", and the beam of light in the center of the Temple.

The echoing of the god's statements by the spirits of the tablets also suggests that the conditions the god laid on the creation as a whole are reflected in miniature within the creation. It shall be shown that this is the case with the Tablets as we proceed.

## Concluding phrases

"Move, therefor, show yourselves!
"Open the mysteries of your creation!
"For I am the servant of your god,
"A true worshiper of the Highest!"

In the remainder of the Key, the magician using it calls upon the spirits to respond to him fully and openly. The word translated here as "servant" might be better rendered as "minister" or "representative". The magician asserts that he has a right to demand a response from the spirits because his acts are in accord with the will of their creator.

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# ENOCHIAN TEMPLES: INVOKING THE CACODEMONS WITH THE TEMPLE

BY BENJAMIN ROWE

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The enochian system is primarily angelic in character. There are no entities in the system who actually meet the traditional definitions of elementals or demons. All the elemental forces are invoked and used through the intervention of conscious, intelligent entities who are themselves of a multiplex nature. These entities can provide elementals for the magician, but the elementals can not be directly invoked.

The closest one can come to directly invoking an elemental in this system is in the invocation of the so-called "cacodemons" (Dee's appellation) or "minimal sapient entities" (my appellation). I use this name for them because they are the least complicated beings in the system that are capable of responding to their environment and maintaining an independent existence. They are composed of two forces of opposite polarity, bound together by one additional letter from the Tablet of Union. Thus they have one force for each of the three necessary aspects, sulphur, salt, and mercury.

The following excerpt provides a description of the process of invoking these cacodemons in the Temple. It was provided in an astral contact with Atapa, Sephirotic Angel of the Fiery Lesser Angle of the Water Tablet.

These instructions should not be interpreted rigidly. There are numerous minor variations, particularly in the method of forming the names. The flexibility of the Enochian system is such that all of them will produce results, varying slightly with the method used.

"The threads of my garment are of course the so-called "cacodemons" of the sub-angle, made out of the forces of the kerubic and servient squares. They seem at times to be demons, but only when their force is allowed to manifest unconstrained. Like animals in your own world, they are full of emotion, but do not have any sense. Therefore, we higher types such as myself and the other angels of the crosses must be strong gods to them, leading them both gently and firmly, as one would lead a loyal but temperamental dog.

"In your work with these demons, do not be afraid to treat them roughly, for it is all that they understand, until you have trained them in a new way.

"Now when Dee made the tablets to appear in the world, he said that only the first two letters of the kerubic and servient names could be made into cacodemons. But in truth, the angelic [kerubic] squares and servient squares can all be used in such demons, provided that the square is united with one which is right next to it in the temple of the tablet. Thus, there are four possible cacodemons in every kerubic angels's domain, since in the pillars there are four pairs of squares that share an edge. [Similarly for the rows making up the altars -- B.R.]

"Now, in the invocation of the cacodemons, ye must form their names in one of two ways. The first only may ye use for the cacodemons of the Kerubic squares. This first or the second may be used with the squares of the servants.

"For all the squares, ye may take any two letters whose squares have a connecting edge in the pillar or the altar. Take ye not the diagonal forces, for they are of the same polarity, and would not be well balanced. (Thus also for letters from different rows of the altar.) Prefix these with the letter of spirit from the element's line in the Tablet of Union, and thus ye have the names of the cacodemons.

"For example, in my own quarter, the Kerubic squares are NLRX. This would give cacodemons HNL, HLR, HRX,HXN. The letter from the tablet of union always represents the balanced spirit in the entity. The second and third letters are male or female according to the polarity of their sub-energy in its attribution to IHVH. In HNL, N is (Earth of (Fire of Water)), and is thus female. L is (Air of (Fire of Water)), and thus male. So also for any Kerubic cacodemon.

"In the servient squares, the female- or male-ness of a square is according to the kerubic letter governing its column position.

"In forming the names of the cacodemons of the servient squares, a second method can be used. This is to take the letter from the element's name in the Tablet of Union that is attributed to the element governing the row from which the names are being derived. Thus, the top servient row in my quarter, attributed to fire, would form the names thus: AXP, APC, ACN, ANX. Or, using the letter of Spirit: HXP, HPC, HCN, HNX.

"The latter form is better for works of a spiritual or internal nature. The former are better for works intended to manifest in the outside world. A letter from the Tablet of Union must be used in every demon's name. For the forces of the two squares from the Elemental Tablet will not hold together without the light of this third. There is no harm in trying, but the forces will instantly dissipate again when the magician relaxes his will.

"Also, the second and third letters may be switched in their places, to emphasize one or the other of the demon's forces.

"Now, when invoking a cacodemon in the Temple built from the Tablet, stand in the center of the Temple, where the light of the Solar King of the Tablet comes down in a beam of radiance from above. Face the altar that contains the letters of the demon in question. Perform the invocation of Spirit using the first key, and not the second key. Invoke the elemental name from the Tablet of Union. Call upon that god to fill your temple with radiance. Also state the purpose of your invocation at this point, in a short form.

"Next, recite the call of the Element, and invoke the Holy Names of the tablet down through the level of the Seniors. Then recite the calls of the sub-element, whether or not this be the same as the call of the Element of the Working. Then invoke the names of the gods and angels of the sub-element. For the kerubic names, add the letter from the Tablet of Union, if the work be one of raising oneself in the spirit, or bringing down the spirit. Use no additional letter if the work be one of expression in the levels of matter.

"Then invoke the angel governing the line within which the demon lives, using a letter from the tablet of union or not, along the same rule as the kerubic squares. Finally, invoke the cacodemon itself.

"Its visible appearance, whether manifest in the temple or only in the vision, should reflect the attributions of the squares from which it is formed. The first letter will determine the form of the head. The second will determine the form of the arms and upper torso, and the third letter will determine the lower torso and legs. Thus some truly odd looking entities can be seen in this process.

"For works of an internal nature, to strengthen or counter some aspect of the personality, a glyph or visual symbol embodying the desired outcome should be prepared ahead of time in the imagination, and rehearsed until it can be held in the mind with ease.

"When the demon is evoked to visible appearance in the astral temple, he appears above the altar from which his forces come. Often one of the strands of the light-fountain will straighten and he will appear out of it. He is bound to the altar both by his own origins, and by the light of the central square of the Sephirotic cross of the quarter, which is directly above his head. He may not leave this place without permission, nor may he cause any harm to the magician while so bound.

"If the magician wishes to direct the demon to the aid of his work, he will present the symbols of the work to the demon, and state his will clearly. Then he should charge the demon to put his force into the symbol of the work, and to cause that work to be accomplished through the forces he represents.

"Be advised that the demons may do their work in a manner that is offensive to "community standards of conduct". The magician should not allow himself to become emotionally involved through such offense. He must always consider himself to be superior to such creatures, and consider that it is doing his will within the limits of its abilities.

"For example, a cacodemon might choose to transfer his three aspects to the symbol of the work by spitting on it, then copulating with it, then defecating on it. Think not that it intends any disrespect by this. It barely has enough intelligence to be conscious, and there is none left over for cleverness. Think of it thus, as a particularly stupid animal, which must be dealt with firmly, but without trying to change its instinctive nature.

"No such creature has secrets of any importance. They are merely bundles of elemental forces. If they speak, the great likelihood is that they echo the unconscious will of the magician, and speak not of their own will (of which they have none).

"For a working intended to be effective outside of the person, in the manifest world, a physical talisman should be made. These can be out of papyrus, or compressed and smoothed sheepskin, or out of cedar or other wood. If made out of wood, its height should be one-quarter its diameter.

"The talisman should show on its back side the enochian sigil of the Element of the Working in the center, surrounded by four sigils showing the sub-elements of the tablet, with the sub-element of the working at the top. And all bound together by a circle around the rim of the talisman.

"On the front side should be written in Enochian or English characters the names of all the gods and angels of the hierarchy above the cacodemon. The name of the Elemental God and King should be centered, with the names of the seniors placed around the rim. The names of the Calvary Cross of the sub-element should be placed above the names of God and King, and formed into their cross. The names of the Kerubic angel, lesser angel, and cacodemon should be placed below the King-name. The symbol of the working should be placed to the left of the name of the cacodemon, or directly above it, since we are shaping him to do the work. [The Three Names and the King's name should be written twice as large as the other names. -- B.R.]

"When the demon is evoked for outward purpose, and comes to visible appearance within the temple, then the talisman is raised in the physical hands, while its astral counterpart is raised and placed on the altar from which the demon comes. The magician initiates a vortex around the edge of the talisman, and charges the demon to become one with the vortex and follow it down into the talisman. If necessary, the force of the Sephirotic cross can be brought down from its place in the ceiling to force the demon into the talisman. When the demon does this and the vortex is absorbed into the talisman, then a gesture of sealing should be done over it, binding the demon inside it until released. Cover the physical talisman with a white cloth to protect it from dust, but leave it out in the parts of your home or workplace you use in your daily life, so that it may connect itself to the threads which are the means by which the work will be accomplished."

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# ENOCHIAN TEMPLES:

# A RITUAL FOR THE CONSECRATION

# OF THE

# TEMPLE OF THE FIRE TABLET.

BY BENJAMIN ROWE

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## Introduction

This ritual consecration is to be used with an astral Temple built according to the plan described in the chapbook Enochian Temples and the supplemental paper titled The Lower Temple. Readers unfamiliar with the Temple system and its symbolism should obtain and study those documents before making use of the ritual presented here.

This current ritual is divided into five parts, the first including a general invocation of the aspect of God ruling the Enochian system, a general invocation of the element of Fire, and an invocation and consecration of those parts of the Temple derived from the Great Cross of the Fire Tablet. This is followed by four sections for consecration of the parts of the Temple built from the Lesser Angles. Once the Temple has been built and fully charged, each section can be used independently for invocation of the forces it refers to. Further details will be mentioned in the "Symbols and Visualizations" section.

In any ritual of this length, ninety percent of its effectiveness is in the preparation beforehand. At the least, the magician should be thoroughly familiar with the design of the Temple, and able to maintain an unwavering image of it in his astral vision throughout the work. The power of the work will increase greatly if the magician takes the time to memorize the Keys and the other words, gestures, and visualizations and rehearses them several times before using the ritual with full invocatory intent. One can not expect the Enochian entities to appreciate a poorly-rehearsed ritual; no more than actors can expect an audience to appreciate a play if they must continually stop to look up their lines.

Since the work makes use of the powerful Enochian names, it is to be expected that some response may be produced even during rehearsals. These effects should be neither rejected nor encouraged, but simply disregarded until the practice session is concluded.

## The Words And Gestures

0. The place of the working is astral. The area should be seen as a flat, empty plain, on which are inscribed four tangent circles, representing the four elements in the quarters, with a fifth circle in the middle intersecting the centers of all the others. From a height, these five circles can be seen to be within the central circle of a huge Enochian sigil of Fire, enscribed on the plain in the appropriate colors. The sky is vermilion, the plain itself of a deeper red with flashing streaks of orange-red and gold.

### The Consecration of the Hall of the Gods.

1. Banish using the pentagram and hexagram rituals, or the Greater Ritual of the Pentagram alone.

2. Take the cup of purifying water, and sprinkle it to the four quarters, beginning with the south, saying, "From the waters of Nuit did all things arise. In the waters of Nuit do all things live and have their being. To the waters of Nuit shall all things return." The magician shall lastly sprinkle himself with the waters.

3. Take the flame of consecrating fire, and cast it towards the four quarters, saying, "The fires of Had did stir the waters, raising all things to appearance. The fires of Had move all things in their courses. In the fires of Had is the universe destroyed." Lastly the magician shall gesture towards himself with the flame.

4. Move to the center of the circle of working, and face the south, saying, "As Heru-Ra-Ha do I stand in the midst of their union."

5. Face the east, and perform the exordium:

"O, Most Just God, who has made the tablets to appear for the eyes of men! Blessed be ye in the eyes of those greater creators who see us both together. Ye who have taken the world, and divided it into its several parts, and given each a name and number. Blessed be ye in the eyes of all creators!

"Your art surpasses the stars in beauty, and fills my heart with comfort and gladness. The light of your creation blinds me, yet withall do my eyes see a beauty greater yet beyond your forms and structures.

"Give to all of your light, Iad Balt. Give to all of your light, so that men may walk with their brothers the gods.

"Come ye, o creator-god, bless this one who in his own creations is your Will incarnate. Be unto me as the light in the soul. Be unto me as the comfort of earth. Be unto me as the gods of livingness and breath within me.
"Come ye, come ye, come ye, o creator-god, and bless and aid this man who is your disciple in the arts!"

6. Vibrate the first Enochian Key, invoking the God-name BITOM from the Tablet of Union.

7. Perform a preliminary invocation of the element Fire. The G.D. "Opening of the Temple in the Grade of 4=7" keeps the appropriate mood:

Sign of Thoum-aesh-neith.

Knock 333-1-333.

Say: "Let us adore the Lord and King of Fire!"

"IHVH TzBAOTh! Blessed by thou! The Leader of Armies is Thy Name!"

Invoking pentagram of Spirit.

"AHIH, AGLA, BITOM!"

Invoking pentagram of Fire.

"ALHIM, IHVH TzBAOTh!"

Sign of Leo with the Fire wand.

"In the name of MIKAL, archangel of Fire, Spirits of Fire, adore your creator!"

Sign of the equal-armed cross.

"In the Names and the Letters of the Great Southern Quadrangle, Spirits of Fire, adore your creator!"

Raise the censer.

"In the Three Secret Names of God, OIP TEAA PDOCE, Spirits of Fire, adore your creator!"

Lower and raise the censer.

"In the Name of EDLPRNAA, Great King of the South, Spirits of Fire, adore your creator!"

"In the Name of IHVH TzBAOTh, I declare that the Spirits of Fire have been duly invoked!"

Knock 333-1-333.

8. Follow the "Opening of the Temple" with the Greater Ritual of the Pentagram for the element of Fire. At the end of the ritual, continue by saying:

"From the light have I called you down into darkness, o you Gods of Flame. Let that greater Light come with you, and bless this Temple of Fire that I build here. By the sacred Name BITOM do I call the Spirit of Fire to come in attendance on the consecration of this Temple."

9. Vibrate the sixth Enochian Key.

10. Move to the South side of the circle, and stand in the Sign of the Enterer.

"OIP TEAA PDOCE, banner on the heights of the Temple! Sphere of Nuit mirrored in the element of Fire! In whom the Archer, the Lion, and the Ram keep their triune truce! Let the light flow in from above, and let it illuminate the King's abode in all its brilliance and flashing glory!"

Perform the sign of Harpocrates.

11. Move to the north of the circle, and stand facing south. Draw the hexagram of Sol at the center of the circle.

"EDLPRNAA, thou mighty King of the Tablet of Fire! Show before men that shower of brilliance, that leaping changeful light that is yours! At the peak of the temple do thou stand, lighting the Temple both within and without! Thou art a Burning Sun to the wicked, and a Flame of Hope to the Righteous. Come thou, EDLPRNAA, burn in the heart of the temple as the soul burns in the heart of man."

12. "Seniors of Fire, I invoke you! You, who are the cross become the star become the wheel! You, who are the comfort of man and the directors of Fire within man's realm! You, who support the roof of the Temple, and sit upon your seats within the upper hall, changing the heat of the sun into the Waters of Life for man to drink! Your waters hide the core of the Temple, yet they reveal its truths in their flowing, rippling passage."

"Hear me, and come unto this temple in your power, you Seniors of Fire! Be as a sweet wine for the mouths of the priests and worshipers!"

Go to the north-northwest edge of the circle, and draw the hexagram of Jupiter before invoking ADOEOET. Move from there clockwise around the circle in 60-degree intervals, and draw the appropriate hexagram for each Senior as "he" or "she" is invoked.

"Hear me, ADOEOET, Fire of Jove, Lesser King who binds all together!

"Hear me, ALNDVOD, coolly flaming mother, brilliance of night!
"Hear me, AAPDOCE, priestess burning with the Fires of Love!

"Hear me, ARINNAP, you who strain at your limits!

"Hear me, ANODOIN, gay, flashing, childlike in your quickness!

"Hear me, AAETPIO, consummate warrior, Spear of the Gods!

"Come all ye, and visit this Temple! Make for it a sturdy roof, and dwell therein as the Waters of the Gods, Life extended and given Form."

13. Move to the center of the circle.

"The Hall of the Gods within the Temple of Fire has been duly consecrated, and the Lives of the Gods dwell therein. Let them ever give to the man in the lower Temple that Light which is theirs, that he might come to know himself as one of them."

## The Consecration of the Fiery Lesser Angle

14. The magician should stand in the center of the Temple, and should expand his astral body to the extent that his top-of-the-head chakra is contiguous with the sphere of the Three Names, and his spinal column with the beam emanating downwards from the sphere. Face the southeast.

15. Vibrate the Sixth Enochian Key again.

16. "Let there be light, o you Flames of Glory that shine in the Lesser Angle of Fire!

"Purified, rarified, doubling upon yourselves in your movement, you flash about the Temple in a moment.

"The Life of Sol is your source!

"The Life of Man is your guide!

"Flashing, flaming, bursting the bonds of matter!

"None can say whence you go, if they know your power!

"None can know your power if they know whence you go!

"Beginning of all, and end of all!

"Mediators of all action!"

17. "By the powers of RZIONR, minister of the greater gods, do I call

you forth!
"By the powers of NRZFM, minister of those lesser gods that are the souls of men, do I bind you to my purpose!

"Come forth, you powers of Fire, from the heart of Fire, and fill this Temple with light!"

18. "Terrible is the Guardian of the Fiery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ZIZA!
"IZAZ!
"ZAZI!
"AZIZ!

"Come forth, o Kerub of Fire of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BZIZA!
"BIZAZ!
"BZAZI!
"BAZIZ!

19. "Grails of living light are the angels of the Fiery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are ADRE openly, and ADIRE in the secret heart of God, enter this Temple and stand with your brothers."

"You who are SISP openly, and SIOSP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are PALI openly, and PANLI in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ACAR openly, and ACRAR in the secret heart of God, enter this Temple and stand with your brothers."

20. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Fire has been established in the Temple of Fire."

## The Consecration of the Watery Lesser Angle

21. Follow point 14, except face northeast.

22. Vibrate the Seventeenth Enochian Key.

23. "Let creation flow forth, o you Flames that spill about the Lesser Angle of Water!

"Action sustained, force squared and extended!

"Waves upon the face of the void!

"Fire reflected upon itself to become concentrated force!

"Essence of connection and relationship!"

24. "By the powers of VADALI, minister of the greater gods, do I call you forth!

"By the powers of OBAVA, minister of the lesser gods that are the souls of men, I bind you to my purpose!

"Come forth, you powers of Water within the heart of Fire, and fill this Temple with light!"

25. "Terrible is the Guardian of the Watery Lesser Angle, a pillar of flame to strike fear into the hearts of the unknowing, and to call them to Judgement! Yet to the knowing is he a pillar of righteousness, his feet upon the Earth, and his head supporting the heavens within the Angle.

"I call him by his four names!

"ANAA!
"NAAA!
"AAAN!
"AANA!

"Come forth, o Kerub of Water of Fire, in your might, and support and guard this Temple of Fire!"

"Yet this pillar of terrible force is leavened by the spirit, and made also to be a teacher of men, awakening them from the dream of matter to knowledge of their souls. Hear the names of your spirit, o Kerub, and cloak yourself in the light of the gods!

"BANAA!
"BNAAA!
"BAAAN!
"BAANA!

26. "Grails of saving blood are the angels of the Watery Lesser Angle, vessels of purity uncovered before the eyes of men, that they might be drawn to the glory of God. Many are they who have drunk unknowing of these vessels, seeking only power over matter or their fellow men. Yet having partaken of these vessels are they tied to God, will they or not. And all their actions after come to naught, save only those that bring them closer to the hidden heart of the Temple.

"Come, o Vessels of God, and take your place within the Angle of Fire as I call upon your names:

"You who are GMNM openly, and GMDNM in the secret heart of God, enter this Temple and stand with your brothers."

"You who are ECOP openly, and ECAOP in the secret heart of God, enter this Temple and stand with your brothers."

"You who are AMOX openly, and AMLOX in the secret heart of God, enter this Temple and stand with your brothers."

"You who are BRAP openly, and BRIAP in the secret heart of God, enter this Temple and stand with your brothers."

27. "By the power of the God Most High, by his three names OIP TEAA PDOCE, I declare that the Lesser Angle of Water has been established in the Temple of Fire."

## Consecration of the Lesser Angle of Air

28. Follow point 14, except face northwest.

29. Vibrate the Sixteenth Enochian Key.

30. "Let the Fires take form, o you Flames that leap and turn in the Lesser Angle of Air!

"You whose god is a sword of conquest, whose house is a place of justice in action!

"Who know the parts of the world, cleaving them in twain, and causing them to cleave to each other.

"Swift messengers, linking Will with Thought, and Thought with Action!"

31. Invoke the God-names of the Lesser Angle as in points 17 and 24, but using the names NOALMR and OLOAG.

32. Invoke the Kerubic Angel(s) as in point 18, but replacing the first set of names with DOPA, OPAD, PADO, ADOP. Replace the second set of names with BDOPA, BOPAD, BPADO, BADOP.

33. Invoke the servient angels as in point 19, substituting "Grails of liberating Will" at the beginning of the section, and replacing each pair of names with these:

OPMNOPAMN
APSTAPLST
SCIOSCMIO
VASGVARSG

34. Repeat all of point 20, changing the name of the Lesser Angle.

## Consecration of the Lesser Angle of Earth

35. Follow point 14, except face southwest.

36. Vibrate the Eighteenth Enochian Key.

37. "Let the Fire become manifest, o you Flames that glow in the

Lesser Angle of Earth!

"You whose god is unmeasurable joy brought into matter!

"Who are a window into the heavens, a gate of return for those who have traveled the outward path!

"Fire rising from the center of the world, a comforting heat to maintain the life upon her!"

38. Invoke the God-names of the Lesser Angle as in point 17, but using the names VOLXDO and SIODA.

39. Invoke the Kerubic Angel(s) as in point 18, replacing the first set of names with PSAC, SACP, ACPS, CPSA. Replace the second set of names with BPSAC, BSACP, BACPS, BCPSA.

40. Invoke the servient angels as in point 19, substituting "Grails of God's fulfillment" at the beginning of the section, and replacing each pair of names with these:

DATTDALTT
DIOMDIXOM
OOPZOODPZ
RGANRGOAN

41. Repeat point 20, changing the name of the Lesser Angle.

## The Visualizations and Symbols

The four circles should be placed to follow the placement of the elements in the Great Tablet that combines the four elemental tablets. That is, fire = southeast, earth = southwest, air = northwest, water = northeast. The fifth central circle is spirit. The actual circle of working encompasses all these and is tangent to the four outer circles. The interior area of the circle of working is colored red, in contrast to the bright green of the immediate exterior, which is the color of the central circle of the large Fire Sigil.

An idea of the appropriate colors for the land and sky can be achieved by study of the photographs sent back from Mars by the NASA space probe.

The Temple is composed of all the elements, though in the present case the forces of the element of Fire are dominant. So the material out of which it is made, represented by the ground on which it is built, must contain all the elements. The five circles affirm that this is the case. The red color of the circle of working shows that the magician is here concerned with the element and sub-elements of Fire.

## The Consecration of the Hall of the Gods.

The magician may find that he lacks the time to perform a consecration of all four Lesser Angles of the Temple in a single ceremony. The Lesser Angles may be consecrated in separate rituals, but if this is done, this present section of the ritual should be performed in each of those rituals. This section can also be used as a stand-alone ritual for the invocation of the forces of the macrocosm within the element of Fire.

The course of this ritual is hierarchical, going from the extremely general to the extremely specific. The magician is attempting to bring the force of the whole universe into the building of the Temple.

In the preliminary purification and blessing of the area of work, the magician seeks to unite himself with the two extremes of being, Nuit and Hadit. He affirms their pervasive presence, both internal and external, in his gestures of Water and Fire.

In point 2, Nuit is visualized as Infinite Space, the Ain Soph, filled with potential energy ready to be directed by the Will. The darkness of space is not because of its emptiness, but because its energy is at a rate of vibration beyond the visible range. It surrounds the area of working in all directions.

Nuit is also that which the phenomenologists have framed in the word "horizon". No matter how far we can see, there is always something beyond the range of our vision. No matter how well we know an object, it is still capable of giving us an infinite number of new sense impressions. No matter how much we experience, there is always more to experience. No matter how much we know, there is always more to be known. No matter how big we are, we are always within a space that is larger than ourselves. Nuit is that infinity of possibilities out of which comes the events that we actually experience.

The potential energy of Nuit is stirred into activity by the action of Hadit. Being a dimensionless point, he is without observable characteristics and thus is an expression of the AIN, nothing. He is "not extended", or "not, extended".

Yet at the same time, he says "I am the flame that burns in every heart of man, and in the core of every star. I am Life, and the giver of Life, yet therefore is knowledge of me the knowledge of death." And he continues in the next verse of Liber AL: "I am the Magician and the Exorcist. I am the axle of the wheel and the cube in the circle. 'Come unto me' is a foolish word: for it is I that go."

While nothing in himself, it is his existence that stirs all things into activity, and determines the types of activity expressed by any given thing or person. It is his withdrawal that causes existence to cease; not only on the human level of existence, the mesocosm, but in the microcosm of sub-atomic phenomena and the macrocosm of stellar phenomena as well.

No matter how far into ourselves we explore, we can never discover Hadit as something which can be observed. This is because it is him in us that is doing the exploring. That which sees can never see itself, but only its own outward projection. He remains as unknown as that which lies beyond the horizon of Nuit. Yet the latter can eventually be known, by expanding the radius of the horizon, while that which sees remains a perpetual mystery.

During the initial consecration with fire, Hadit should be seen as a dimensionless point residing within the heart, but projecting fiery force outwards in all directions. The magician should feel his aura to be filled to near-bursting with a golden-white light. Ideally, he should become unconscious of the physical body for a while, aware only of the spherical body of light. The 2nd formula of Clavis Rei Primae of the Aurum Solis cult can be used to charge the aura with force at this point in the ceremony.

Next, the force accumulated in the aura should be seen exploding outwards into the universe in all directions, while at the same time a spherical wave of more water-like energies should be seen coming inwards to the magician from infinity. The two wavefronts crash together in the middle distance, and their merger fills the universe with nova-bright flashing sparks of every imaginable color, each giving off a feeling of ecstatic triumph. Thus the Ain Soph Aur, the limitless light, which is Heru-Ra-Ha, is formed from the union of the two infinities, and the perceptible universe is created. The magician then draws in this light and forms it into the god-form of Heru-Ra-Ha around himself, positioning himself in the figure's heart. The god should be a gigantic figure, large enough to use planets and stars for stepping stones. As the magician speaks the words of point 4, he projects his consciousness into the god-form.

Between the infinities of Nuit and Hadit is an infinite cosmos, filled with creative beings. Man is the type of creative being closest to the microcosmic end of the scale. Going on in the macrocosmic direction we discover an unending multitude of other beings, whose spheres of creative action become more and more inclusive as we proceed. Here we invoke that creator who perfected the aspect of existence embodied in the Enochian system of magick. And we call upon that yet higher being who is God to this creator to bless him for his works.

The nature of his creation is then described, and praised for its beauty and perfection, while recognizing that there are other aspects of existence beyond those embodied in his creation. In an infinite universe, it is impossible to describe all aspects of existence within any particular system.

The magician then asserts that men are also creative gods, within their own spheres of activity. He calls upon the God of the Tablets to lend his force to the task of raising men to their rightful place in the hierarchy of creators.

Finally the magician asserts his own power as a creator, whose work is united with that of the God of the Tablets. He asks that god to bless his work in each of the five elemental modes.

The language of this section was provided to the author by some of the non-incarnate mages associated with the Enochian system, and reflects their own view of existence. It is intended as a general exordium to be performed before working with any of the Tablets, not just with the Tablet of Fire.

Having identified himself with the God of the Tablets, the magician now speaks as that god in reciting the First Key of the Enochian rituals, calling Spirit of Fire to fill the place of working and maintain the balance of the elements during the rest of the ritual. A white light tinged with orange-scarlet should be seen filling the circle at the end of the invocation.

Having set the stage, we now narrow our focus to include only the element of Fire. The use of the G.D. invocation in this point is a matter of convenience. The invocation is relatively short, and its language is consistent in style with the rest of the ceremony. The magician should feel free to substitute other language as genius dictates.

With this point, the preliminaries are over, and we begin the construction of the Temple. The magician should be familiar with the form and symbolism of the Temple, and able to maintain a visualization of it without effort. The structure of the Temple should be maintained in the astral vision throughout the rest of the ceremony. At first, it should appear just as a skeleton of itself. As each force of the Tablet is invoked, the corresponding part of the Temple should begin to glow with the appropriate color. The Temple should be large enough so that each pillar is positioned at the center of one of the outer four circles in the area of working. When the magician recites the sentence beginning "From the light...", the fire of the sky above the area of working should be visualized descending to the plain, leaving behind a starry night sky.

The Three Names of God and the Elemental King reflect Nuit and Hadit on a slightly smaller scale. The Names of God are connected with the signs of the Zodiac, which are the manifestation of Nuit in time and space. In this particular case, OIP = Sagittarius, TEAA = Leo, and PDOCE = Aries. The symbolic figures of the signs should be seen against the backdrop of the stars, at the points of an equilateral triangle around the work area. The magician should attempt to get a sense of vast distances between himself and these figures, so vast that the width of the Solar system is pinhead-sized by comparison.

As the sign of Harpocrates is performed, beams of light spear inward from these figures to strike the sphere of three rings at the peak of the Temple. Each ring should glow in the color of its corresponding sign, and there should be a sense of the forces spinning around the circumference of each ring. The rings kindle into flame, and the light of that flame flows outward again to the stars, and inward, filling the sphere with energy under great pressure.

The Elemental King is Hadit reflected in Sol. In his higher aspect, as the initiating Life of the Solar system, the "central spiritual sun", he is a point of intensely concentrated energy at the center of the Sphere of the Three Names. As the first three sentences of the paragraph are spoken, the energy within the sphere all collapses into the center, where it kindles a flaming point that immediately becomes self-sustaining, drawing further energy out of itself rather than from the continuing infall from the signs.

As the last two sentences are spoken, a spear of intensely radiating light bursts downward into the Temple to its floor, illuminating the entire area of work.

Where the King is Atziluthic, and therefore of a fiery nature, the Seniors are Briatic, and therefore Watery. As the planets, astrologically, embody aspects of the Sun's force, so the Seniors embody aspects of the King's power, and each relates to a particular planet. "The cross become the star become the wheel" refers to the tranformation of the four-armed Central Cross of the two-dimensional Tablet into the six-spoked star of the three-dimensional Temple, and thence into the circular curtain around the Temple.

A telesmatic image for each of the Seniors should be devised under the guidance of magician's own genius, and visualized as each Senior is invoked. He should then see a flow of force from that image into the Senior's arm of the Temple roof. After all the Seniors have been invoked, a flow of vermillion liquid fire should be visualized flowing outward between the arms of the roof and falling in a circular curtain around the temple. The circle described by this curtain is identical with the central circle of the area of work.

The completion of this section of the consecration is confirmed with an appropriate speech.

## The Consecration of the Lesser Angle of Fire

In dealing with the lesser angles, the magician acts as the representative or minister of the higher powers embodied in the Great Central Cross of the Tablet. He shows his position by identifying his body with the visible symbols of these powers in the Temple.

The lesser angle of Fire represents the Element in its purest, most refined state. In the Enochian system, the element of Fire is "the secret life of all things". Thus it takes on some characteristics that are normally ascribed to Spirit. In the physical world, Fire is energy, and the purest form of energy is the photon, the only particle in which the quality of mass is completely absent. This section of the ritual is a celebration of Fire of Fire in terms of life and light.

The first sentence recalls the biblical "Iehi Aur" or "Fiat Lux", the first action of God in creating the world. It also reminds us that in the creation-mythos fostered by modern physics, nothing except photons existed in the first few moments after the Big Bang. "Flames of Glory" echoes the Enochian word "Ialprg", which is also translated as "God-flame". Thus Fire of Fire is identified with the energy of the Creator in three different myth systems.

The second sentence celebrates some of the characteristics of the lesser angle. "Purified" because there is no intermixture of other elements in this angle. "Rarified" because Fire is the subtlest of the elements. "Doubling upon yourselves" because both the primary and secondary attributes of the angle are Fiery. "Movement" is a primary quality of Fire.

The third sentence reminds us that Sol is either directly or indirectly the source of all life and energy within the ecologic economy of the planet Earth. The only exception to this, the radioactive elements, are still the products of other stellar beings.

The Life or Soul of man is the guide of light in several ways. Spiritually, because Man is the mesocosm, the mediator between spirit and matter, and thus directs the action of spiritual light in relation to the lower kingdoms of nature. Physically, because Man is the only embodied creature who is capable of willfully directing the use of energy.

The final five sentences celebrate the characteristics of physical light in the quantum-mechanical view of the universe. "Bursting the bonds..." reflects the fact that photons are the means by which one physical element changes into another. The next two sentences recall the Heisenberg Uncertainty Principle.

"Beginning of all..." reminds us that photons were the first particles to appear in the Big Bang mythos, and will be the only particles remaining in the Big Crunch with which the physicists claim the universe will end.

Photons are mediators of action because all use of physical force is actually a transference of photons from the actor to the thing acted upon.

The energies of the lesser angle are called forth by the power of the god-names of six and five letters. The combination of these two names in the sephirotic cross of the angle represents the power of Tiphereth with respect to the lesser angle.

When the magician is identified with the column of fire in the center of the Temple, the six Seniors radiate outwards at the level of the throat chakra, and the four sephirotic crosses surround him at the level of the heart chakra. As the god-names of the angle are vibrated, the cross should be visualized in its horizontal position over the lesser angle, and the summoned energies should project out from the magician's heart to strike the Kether square of the cross and fill the whole cross with force.

A telesmatic image for the Kerubic angel should be devised that is appropriate to the magician's accustomed symbol-system. The angel's image should be seen standing within the pillar. As the names of the Kerub are invoked, there should be a sense that the pillar is being filled with a force that is unconquerable, a fierce strength which no power on earth or in heaven can move from its appointed place and duties.

As the Archangelic names (those beginning with the letter "B" are invoked, this fierceness is softened, mitigated by a sun-like radiance, and a nimbus of etherial light begins to glow around the pillar.

The "servient" angels of the tablets are a trap for the unwary, a trap that can not be avoided if they are used at all. Their powers are oriented towards the Earth, towards manifest events, a promise of power displayed for those who seek power. Their surface appearance is "elemental" in the medieval use of that term -- natural powers having no connection to the spirit, no soul. But those powers are only the bait on the hook, encouraging the unaware person to bite so that he may be drawn up into the hands of the fishermen.

Each servient angel has a secret nature, represented by the fifth letter added in the second forms of their names. This secret nature is the power of the macrocosm, represented in the Lesser Angle by the god-name of six letters, from which the additional letters come. This power operates constantly in the microcosm, even when it is unperceived. But by invoking the servient angels for mundane or non-spiritual uses, the magician opens a channel by which the macrocosmic forces can work on him in concentration rather than being hidden behind the elemental surface appearance of existence. The action of these forces twists the events of life in such a way that the person inevitably becomes committed to the path of initiation. Efforts in other directions become subject to inexplicable failures, interventions of "chance" events that frustrate the person's intentions, leaving only one path of successful action open.

Those who are making the effort to build a Temple from one of the Tablets are most likely already committed to the Great Work, and so will not notice any particular effects of this trap in their lives.

The consecration of the Lesser Angle ends with a re-invocation of the highest forces of the Tablet, generating a return current for the flow of force into the Lesser Angle.

## Consecration of the other Lesser Angles

The rituals for the remaining Lesser Angles are for the most part the same as the Fiery Lesser Angle. Only the Key used, and the introductory recitation of the powers of the angle changes significantly. The invocations of the God-names of six and five letters, the Kerubic Angels, and the Servient Angels contain only minor changes in words specific to each angle.

## Watery Lesser Angle

The first "Heh" of IHVH is associated both with Water and with the Briatic or Creative world, so the commemoration of the powers of the Lesser Angle begins "Let creation flow forth...".

In our metaphor relating elemental fire to physical energy, this lesser angle represents the wave aspects of light. The quanta of the Fiery Lesser Angle were essentially one-dimensional, as close to a geometric point as exists in nature. In contrast, the wave aspect of light only appears when light is considered within a framework of several dimensions. The purest conception of the wave aspect needs only two dimensions for description. But as photons move through space they generate a rotating magnetic field around themselves, which forms a spiral in three dimensions.

The description of the angle's energies as "force squared and extended" reflects this in a transformation to two dimensions through the process of squaring, then into three dimensions by movement at some angle to the plane. The fourth dimension of time is present in the phrase "Action sustained", which also commemorates the function of Water as a receiver and preserver of the fiery impulse.

The line "Waves upon the face of the void", states the result of the processes of the previous line. It also reflects a conception common to both physics and some metaphysical systems, in which existence is considered as vibratory movement taking place on or in a substratum whose qualities are unknowable, and therefore "void".

"Fire reflected upon itself...." refers to another quality of water, reflection or reversal. "...concentrated force" refers to the seventeenth Key, in which the god of the Lesser Angle is named "Vonpovnph" a contraction of "Vonpho-vonph" meaning "Wrath in wrath", its form and meaning suggesting concentration of force.

Energy exchange is the means by which different objects in a system interact and affect one another. The "connectedness" or degree of relationship between such objects can to a certain extent be defined by the amount and types of energy that move between them. Hence the final line in this section.

## Airy Lesser Angle

Air is Vav of IHVH, and the Yetziratic or Formative world. But "formative" might be better translated as "formulative". Air is Mind, Intelligence, and (on a lower level) Intellect, the quality in man and god that separates undifferentiated sense-impressions into perception of objects and actions, and further separates from these perceptions the abstract formulas "governing" the perceived events. Thus the call of the Lesser Angle gives the spirits of the angle the power to "know and separate all creatures".

Conversely, Mind translates Will, through formulae, into a multitude of potential actions by which Will can accomplish its goals. In either case, the idea of separation is paramount, hence the attribution of the Knife as the magickal weapon of Air.

The first line of the commemoration of the Lesser Angle celebrates the Yetziratic, formative aspect of Air, and gives an image of flames shifting about under the influence of the wind.
The second line paraphrases the Key of the Lesser Angle in a manner that emphasizes its two elemental natures. In "sword of conquest", the "sword" is equivalent to the knife of Air, and "conquest" corresponds to the sign Aries, cardinal fire. This phrase echoes the "god of stretch-forth-and-conquer" of the Key. In "justice in action", justice is Libra, cardinal Air, and action reflects the qualitative nature of Fire. So the phrase as a whole connects elemental Fire and Air with their primary cosmic equivalents, the Aries-Libra zodiacal axis.

The third line again echoes the Key of the Lesser Angle, paraphrasing to emphasize the two functions of mind mentioned above. That is, the mind drawing perceived events into a single formula or description, and the mind using a formula to produce a multitude of events. The sometimes paradoxical action of the mind is emphasized through the use of the verb "to cleave", one of the few words to possess two diametrically opposed meanings. The cleaver as an edged weapon again echoes the knife of Air.

The final line conceives of Air of Fire as representing "information".
In describing the symbolism of Water of Fire, it was mentioned that that sub-element represented the energy exchanges taking place within an organized system. Overlaying energy exchange is information exchange, which also takes place continually in any organized system. In fact a system can only be said to be "organized" to the extent that

information is transferred between its parts. However, information transfer and energy transfer are not identical; all information is energy, but not all energy contains information. Thus the two exchanges are attributed to separate sub-elements.

## Earthy Lesser Angle

Earth is Heh final of IHVH, associated with the Assiatic world, the world of matter, where the creation which has developed through the other three elements achieves a relative stability. Thus the first line of the commemoration calls for manifestation. But OShIH, Assiah, means "action" or "doing". It is not an inert and unchanging end-product that is referred to by elemental Earth, but rather patterned activity exhibited in matter, activity directed to reflect the intent of the creative impulse. Elemental Earth exhibits a dynamism equal to any of the other elements, paralleling exactly the intense patterned activity which is the hallmark of the planet Earth in which we live.

Matter in itself is no less dynamic than the patterns Will imposes on it. The apparent inertness which has caused it to be traditionally associated with Saturn is purely superficial; beneath this surface inactivity is a realm of unimaginably intense activity. Saturn's influence limits our ability to perceive that world directly, but does not affect that world itself.

Perhaps the Enochian magickal system heralded this understanding, several hundred years before it became clear, in the fact that it places Fire after Earth in the progression of elements. But the Enochian progression also reflects the general positioning of the elements in the body of the planet Earth. The planet has a fiery core, containing most of the heat available on the planet. The solid land on which we live floats on this core, containing that heat and allowing it to escape only slowly. Water lies in the hollows of the solid shell, and air encloses them all.

The Key associated with this Lesser Angle of the Fire Tablet is the last of the Keys directly associated with the Elemental Tablets. As such, it represents an endpoint of the whole process. What was begun in the First Key achieves full manifestation. The Key confirms this, saying the powers of the angle "open the glory of God to the center of the Earth". The second line of the commemoration echoes the Key, affirming the nature of the god of the sub-elemental spirits.

Since we are at the end of the process there is nowhere to go except back to the beginning; all elemental processes return to their origin for a new cycle to begin. The end-product of the elemental processes accurately reflects the original intent by which it was created, in the same way in which a sigil is an accurate reflection of the force it represents. All manifest things have such a sigil-like nature when examined from the proper viewpoint. Thus, by observation of the manifest we can come to an experience of its unmanifest source. The third line of the commemoration expresses this idea.

The final line reflects the positioning of the elements in the Enochian scheme as mentioned above. It also reflects the fact that the heat coming from the Earth's core is neccessary to maintaining the conditions for life to exist on her surface. The heat of the Sun is inadequate to keep the climate within the proper range of temperatures for life.

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# ENOCHIAN TEMPLES: THE LOWER TEMPLE

BY BENJAMIN ROWE

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## THE LOWER TEMPLE

The previous sections dealt with the Temple primarily in its relation to the macrocosmic world. The Servient squares were considered only in their formation as the floor, and were largely ignored otherwise. But they can also be grouped to form altars of the four Lesser Angles within the Temple.

The Lesser Angles of the Tablets represent the microcosm within the Enochian system. They reflect in miniature the symbolism of the Six conjoined with the Four that is the keynote of each Tablet as a whole, and can be thought of as expressing the lesser poles of Tiphereth-Malkuth within the larger polarity of Kether-Malkuth expressed by the entire Tablet.

To construct the altar of a Lesser Angle, each Servient square of the Lesser Angle is assigned to a water-aspect cube measuring one unit on each side. The four cubes for each row of Servient squares are grouped into a larger square, in the same way as was done for the Kerubic pillars in the original design. These larger squares are then stacked on top of each other in the same order as in the Tablet. This produces a shape two units square and four units high, the relative dimensions of the standard double-cube altar of the universe.

When the Lesser Angle is to be dealt with as part of the larger 6-and-4 pattern of the Temple, the altars can be placed either inside or outside the Temple proper. In either case, they are placed on the diagonal line extending from the center of the Temple through the pillar of the Lesser Angle. When placed inside the Temple, they should be positioned on the four central squares of their quarter. This puts them directly under the Tiphereth square of the Sephirotic cross of the Lesser Angle. When placed outside the Temple, they should be positioned at a distance from the pillar equal to the pillar's distance from the center of the Temple.

The altars are charged by first invoking the Sephirotic Angels of the Lesser Angle and then invoking the Servient Angels, starting with the bottom and working upwards. As the angels are invoked, the Sephirotic cross in the ceiling of the Temple should be felt drawing power up out of the earth through the altar. As the power reaches the top of the altar, it should be seen welling upwards and outwards in a perpetually-unfolding lotus, or a peacock's tail, brilliant with light and color. The energies should strive intensely upwards towards the cross, and a corresponding pull downwards should be felt in the cross. The attraction of the altar for the cross should be so intense that, if the Kerubic pillars were not truly immovable, the two would crash together.

Since each Lesser Angle is a microcosm, it can be used independently of the rest of the Tablet. A study of Dee's model invocations and the powers he attributes to the Lesser Angles indicates that all of the truly "elemental" magick in the Enochian system lies in the use of the Lesser Angles as free units, which is the magick of the Son and Daughter.

The altars for independent use are formed by starting with the basic altar mentioned above. The Sephirotic cross is built of fire-aspect cubes oriented with their empty faces as top and bottom, It is visualized standing upright, with its four lowest cubes interpenetrating the four cubes in each row of the altar. The six upper cubes project above the top of the altar. The vertical edges of the vertical arm of the cross will be aligned with the centers of the four columns of cubes making up the altar.

The Kerubic names appear as four fire-aspect cubes laid horizontally and connected by their empty faces. This row of cubes is above the top of the altar at a distance of four units. It should feel as if it is held there by pressure from forces radiating upwards from the Sephirotic cross.

To charge this second form of the altar, begin by invoking the Sephirotic names. As the names are vibrated, fire should be visualized pouring down from infinity and filling the cross with light. Its outline glows, and a fiery beam forms in the vertical arm, with lesser beams projecting from the cubes of the horizontal arm.

The Servient names are invoked next, starting at the bottom, and the water-aspect cubes of each row should well up with force, in response to the energies of the cross. Finally, the Kerubic name is invoked. It rides upon the forces radiating up from the cross, and as its power appears it first forms a star with four arms radiating horizontally, with a distinctly metallic appearance. The Kerubic angel's power goes outward and down from these arms, forming a transparent crystal shell around the altar and cross.

When considered independently, the Lesser Angles each represent the perfection or transubstantiation of matter by the force of the spirit. The cross is the spirit, the altar is the base matter, and the kerub is the transformed matter. Or it could be said that the altar is the ore, the cross is the heat, and the Kerubs are the refined metals. In another aspect, they represent the raising of the Daughter to the Mother's seat by the influence of the Son. And in another aspect they are the means by which the Six is anchored to the Four.

Innumerable occult symbols are full or partial correspondences to the energy relations expressed in the Lesser Angles. The sword in the stone, the cross on the mount, the Rose Cross, the Sacred Heart (in its esoteric interpretations), the cup and dagger, the King Enthroned and Crowned, and the transformation of IHVH into IHShVH are among the more immediately relevant examples. Any of these, or many others, would be suitable to rituals involving the Lesser Angles.

Excerpts from two dictations describe the initiatory symbolism of the altars and lower Temple. The first was given by Atapa, Sephirotic Angel of Fire of Water. The second was given by sources that did not identify themselves.

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[This section was preceded by a description of how the altars are formed. -- B.R.]

"Thus in each Tablet's Temple, there are four altars, one to each of the sub-angles. From the top of each of these altars springs a fountain of light, of sixteen streams, which shoot upwards in an inner cluster of four streams, and an outer cluster of twelve. Thus is each temple lit by four lamps of devotion."

"It should be obvious why I have been the one to reveal this to you, o mage. For are not the forces of fire in water the forces of Mars, who is of the Sixth Ray, called the Ray of Devotion, among the planets?

"The two forms of the Servient squares, as first the floor and second the altars of the temple, show the two aspects of the devotional force. In its early stages, when god is still seen as an object outside the self, it generates that form of devotion which will brook no argument with its own way of seeing. Ye see this often in the evangelical sects, who are specifically devoted to the development of this force in the lowest types of man, those who are under the control of their emotional natures. (Though those who like cheap thrills are also attracted.)

"It also shows itself in the intense spirituality shown by most persons in their teenage years, when they become concerned with the larger meanings of things, but as yet lack the capacity to deal with such issues in an intelligent manner. Devotion is the development of the emotional capacity to its natural limits, and thus it shows itself so strongly at that age when all recapitulate that stage of their spiritual development.

"At the same time, this force is extremely combative in its lower phases. It cares not for reason. It only cares for the object of devotion, that that object not be sullied in the bearer-of-devotion's perceptions. He must protect that object at any cost, and thus he (or she) becomes angry, unreasoning, physically or emotionally violent when it is threatened.

"Thus such types have their natural place in the world, although ofttimes they are given far too much for their own good, simply because they are so persistent in their devotion to their object of worship. Recognize that such have their place, but that it is but one stop on the path, and must be left again in order to pass on to true gnosis.

"The focusing of the emotional nature onto a spiritual object, such as Jesus, or Mohammed, or Big Daddy "God", or Mumbo-Jumbo God of the Congo for that matter, causes the gathering of the lower forces, those forces that control the uninitiated man, into a coordinated grouping. As we have here gathered the squares of the floor of the temple, and built of them an altar. Those gathered forces form the receptacle, the urn or altar, the grail, into which the light of the consciousness of the soul, the lower aspect of the Holy Guardian Angel, can enter. And this altar expresses that light in all of its forces, so that they rise upwards in streams as lamps for the temple.

"It is the fixity of the devotion that causes this change. For devotion is the lowest of the aspects of Will, and therefore is it the keynote of the worlds in which the uninitiated man lives. Eventually this focus is so intense that it causes the light of the soul to be drawn down, bringing with it the first true knowledge of the spirit. The consciousness focused in the emotional body is raised up for a time and absorbed into the consciousness of the soul, before returning to its own plane. And the soul lights its way from there on until their union, when the light of the greater sun, the light of the Crown, takes its place in life completely.

"The path from the lower to the middle aspect is one that seems to take the man away from his soul for a while. The intellectual aspect and the aspect of the integrated personality and its values must also be developed, or the man will not be able to stay within the higher worlds once he gets there. The lower bodies provide the seat or throne for his conscious soul, and the seat must stand on all four legs, not just the two of earth and air.

"A warrior must have his armor complete. If he go to a tourney wearing just his arm and leg armor, but with his head and breast bare, then he can not expect but that he will fall when he meets the lion in combat. Yet surely, ye say, the lion must overcome all eventually, so better quickly than slowly. But see ye, if the prey be weak, and easily conquered, and without meat upon its bones, then the lion might not deign to consume it, but will spit it out and leave it for the vultures and jackals. Just so with the man who dishonors his soul by seeking to give it less than his whole being, fully developed, strong in all its aspects.

> [Preceded by a summary of the Temple's structure as given earlier. The attribution of the paths to the Tree of Life mentioned below follow Achad's system. --B.R.]

In this current vision, we see the Temple as it relates to the personality in its uninitiated and initiated phases. This addition completes the formation, and perfects the geometric symbolism of the Temple.

The floor of the Temple is the personality in its uninitiated aspect.

Few are those who live entirely within the world whose energies are the floor. Such are those who live entirely in terms of their sensations of the external world, never considering anything at all inside themselves. They are the so-called "natural man". Most of the human race is far beyond this condition, and are at least in the process of building the altars out of the stone of the floor.

When the natural man first begins to see beyond the facade of the outward world, and to wonder at the origins and nature of the things beyond it, his perceptions are vague, changing, like the airs of the path of Aleph. He looks for something that is invisible to him. He aspires, as most now do, to become more than he is in some fashion. But he lacks the experience and judgment to know truth from falsity in that realm, and so he attaches his aspirations to many an unworthy object. Like the Fool, he is constantly in danger of falling over a figurative cliff, since he cares not the form his aspiration takes, but only that it have a form and become real to him.

This is as it should be. The act of aspiration itself is what is important, not the object it is attached to. Aspiration begins to sensitize him to his inner sensations, which lead him to a perception of the emotional-astral planes, which are his first goal on the path. He draws himself up out of the Earth, and into the Air, by his desire.

In the process, he draws up behind him his connections to his manifest being. Slowly they re-assemble themselves into the basic form of the altar, containing the same energies, but in a more concentrated form. Like a clever juggler, he has thrown the elements of himself up into the air, and caused them to land in a neat stack.

As he moves into the sphere of Yesod, he begins to understand the nature of worship, of devotion to the ideal. He seeks to reflect the ideal in himself, attaching it to himself by his devotion, in the path of Luna. He expects the object to return his worship, to show the power of Love in that object's particular form. He seeks to make himself a vessel for that force, through the path of Cancer, and he seeks to manifest that ideal in the world through the path of Daleth.

The juggler continues to move the elements of the perceived self around, looking for a form that fits the ideal. He continually compares the ideas that come to him against the response to his worship that he felt in Yesod. His ideas become closer and closer approximations of his feelings and religious experiences. As this happens, the force of emotion supports them increasingly, until he becomes the dogmatist, the priest.

Finally, in Netzach, he perceives for the first time that all of his dogma is not revealed truth, but merely the summation of his own manifest nature. It is a very attractive idea to believe that the integrated personality is the height of creation, and many decide to stay in Netzach for extended periods. Thus Netzach is called False Victory, triumph cut short.

But if he does not stay, he perceives this reflection in the path of Mem, by the light of Tiphereth pouring down into the astral nature. In the path of Gemini, he perceives the inherent dualism of all intellectual constructs, that all systems of ideas must end in either paradox, infinite regressions, or tautologies. In the path of Leo he perceives the soul behind the outward self in its fullness, and the manner in which it enlivens the lower bodies and creates a projection of itself in the values the personality has expressed.

He then uses the force of the path of Virgo to separate himself from his own thinking, to weed out those thoughts that are not an expression of his soul. This is the path of doubt, by which the dualisms of the intellect are overcome. The force of Libra, he uses to balance his personal values against those of a more general nature, also seeking to remove from those values anything that is not of the soul.

Through these two paths, and the received force of the soul in Mem, he rises into Tiphereth and the middle triad of the Tree of Life, where he becomes an adept. His path from this point on has already been described in the previous instruction.

In the Temple, the altar of each sub-element is directly under the Tiphereth square of that angle's Sephirotic Cross. The light of the soul, the sun, as it is projected into the sub-element, draws the forces of the lower being into alignment in the form of the altar. It then draws out of each of those forces its spiritual essence, so that the fountain of light springs up from the top of the altar. When fully invoked in the Temple, each altar will give the sensation of unremitting upward striving, trying to pull down the forces above that form the place of the gods in the temple. The forces of the gods will seem to strive downward in response. But the pillars of the Temple hold them in place, so that the Temple does not collapse from the force of attraction.

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The Book of the Seniors
by Benjamin Rowe

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## Introduction

This book is part of the record of an extended magickal working involving the Tablet of Earth from John Dee's Enochian magickal system. This section presents the results of a series of invocations of the Seniors from that Tablet. The record is complete and is presented exactly as it was recorded at the time of the invocations, without editing.

The invoking names of the Seniors are derived from the Great Central Cross of the Tablet by reading outwards horizontally and vertically from the two centermost squares of the Tablet. In the theory of the Enochian system, they represent the forces of the planets within the element, and are considered to be Briatic in nature. With the Elemental King, who represents the Sun and is a link between the Briatic and the Yetziratic levels of the Tablet, they bind together all the forces within the Tablet.
Additionally, the Seniors are said to provide knowledge specifically concerning "human affairs", and the present record confirms that in a broad sense.

A somewhat different method of presentation is used here than in the previous invocations of the series that were described in Touring the Earth Tablet. In that work, each of the "Kerubic" squares of the Tablet was examined individually. The visions were deliberately forced into a highly visual and symbolic form, along the lines set down in the Golden Dawn's rules for astral workings. While these restrictions made it easy to establish the validity and consistency of the visions, it also forced the information given by the Kerubic forces into an extremely cumbersome and hard-to-read form.

In the current series, no effort has been made to make the visions conform to the baroque style touted by the Golden Dawn. Rather, the Seniors were allowed to present themselves in their own manner, except for a brief presentation of a telesmatic image as a check of validity. Attempting to examine each square individually would have been much too cumbersome. The result has been much more direct and readable than in the previous case.

Despite the looser form, the results of these invocations are entirely consistent with the previous invocations of the working. Taken together, they present a developing system of symbolism related to the planet Earth, the various modes of magickal initiation, and man's place on Earth and in the universe.

The story presented by the Seniors is a history of the spiritual development of man on Earth, as viewed by the being who is the life of the Earth and those appointed to direct that development. The main characters are those beings whose actions are the root of the mythos of the gods Set and Horus, and the plot describes their conflicts as they contended for control of man's evolution over eighty million years. With the earlier works in this series, it also presents a reconstruction of the original mythos of Set, from before the time when priests of Horus and Osiris demolished his temples and turned him into a devil-god for their own forms of religion.

This mythos is not a step backward in time, but a re-formulation in terms of the incoming energies of this present day, when the equinox is moving into the constellation of Aquarius. The philosophy presented is entirely consistent with the basic tenets of Thelema as originally stated in Liber AL vel Legis, and those later elaborations presented by C.S. Jones (Frater Achad).

The energies of the sign of Aquarius are vastly different from the energies of the previous aeon, which was under the sign of Pisces. The Piscean age was characterized by highly structured, imposed systems of religion and magick, presented through the work of rigid hierarchical organizations. In that age, the individual was expected to subordinate himself to the work and symbolism of the group, and to accept what was given to him on faith. Man was seen as being at the bottom of the spiritual hierarchy, and was therefore subordinate to all of the spiritual forces. He could only contact them through faith and supplication, in effect begging them for a bit of wisdom.

The Aquarian energies, on the other hand, are extremely individualistic. The ruling planet, Uranus, and the exalted planet, Mercury, show that in this new time individuals can achieve magickal and spiritual success entirely through their own efforts, without the aid of any outside force. The results of their work will be proportional to the effort they put into it. Where Mercury, knowledge, was in its detriment in Pisces, here it is at its height. Thus knowing and self-will, and not submission and faith, are now to be the key to initiation.

Under the Aquarian energies, each man contributes to the group work by doing his own work and discovering his own Will, without reference to the work of others. The links between the work of one person and another will come naturally, as a consequence of the internal connections that exist between all things, and not as an externally-imposed set of formulae. The connections mentioned above are one example of this principle. No doubt many more examples will arise in coming years.

Following this principle, I would like to encourage the reader to examine this work and all such works with a critical eye, to not accept it as literally true, and not accept it as symbolic truth unless it fits your own views of the spirit. Perhaps another way is better for you. There is more than enough room for any number of views.

Before concluding, a few explanatory remarks might be in order.

Where reference to the cabalistic Tree of Life is made in this work, it is always to the revised version discovered and presented by Frater Achad. I have personally found this form of the Tree to be much more productive than the old G.D. version. The extended working of which this paper is a part has demonstrated that it is not merely a curiousity, but a workable and very effective system of symbolism, at least the equal of the older version of the Tree. But the use of this alternate system should not deter users of the older Tree from reading this book. The essential aspects of the work are not dependent on the Tree at all, and can be applied to many different systems.

There is also the question of identities to be considered. The reader might wonder, as he examines this work, just who the Seniors are speaking to. It would be absurd to think that the scribe, the fellow whose name appears in the copyright notice, is the one who did all the things the Seniors attribute to the one they speak to. He is all too human, very much a child of his times, and more than a little bit of a fool. But if not him, then who?

In the words of the Seniors, the scribe is part of a tripartite being, a "man who is a mage who is a god". As a general rule, when the first person singular is used in this work, it is a blend of the scribe and the mage, in varying proportions, who speaks. The distinction between them is never too clear to the scribe, and it is becoming less clear as this working progresses. But the more doubtful and uncertain the "I" who speaks appears, the greater the proportion of the scribe in the mixture.

But when the Seniors speak, they are generally referring to the actions of the mage, the god, or a blending of the two. The sole exception is when they refer to events occurring on the physical plane during the lifetime of the scribe.

Perhaps the best view to take on this subject is to consider each aspect as a pseudo-autonomous subset of the next highest aspect. That is, each is a projection of the will of the next which can act independently most of the time, but which is absorbed and loses its individuality when the next highest aspect choses. Thus, the lower aspect is never certain whether it is expressing just itself or is acting as an extension of a higher aspect.

It should be added that the scribe makes no claims or assertions concerning things said about him by the Seniors, and has no desire to be seen as any sort of teacher, leader, prophet or "great mage". He considers himself an explorer, and nothing more.

-- 5/7/86, Niles, Ohio.

Postscript added 9/10/92:

It seems appropriate to provide the readers with a minimum sketch of the symbolic basis of the narrative, so that they might have some clues to its occult interpretation.

The planetary symbolism of the Seniors themselves appears only on a very superficial level, and has little to do with the content of their story. The plot of the story follows the sequence of the zodiac signs in precessional order, starting with the sign of Pisces, showing the Earth and her Lunar twin as the two fishes. Further development follows through Aquarius and the other signs until it ends in Aries, with a minor epilogue not related to the signs. The portion concerning the Earth-Spirit and the portion concerning the character Set follow parallel but separate threads until they meet in the sign of Scorpio, from which point the story goes forward in a single plotline. All the plot elements relate in some way to the _astrological_ (as opposed to the Cabalistic) attributes of the signs.

The main characters represent the elements of the modified INRI or IRNI formula, presented in detail in the paper titled "Set / Horus" and several of my other papers. (The formula's appearance here is in fact the first clue I received as to the modified formula's existence.) Briefly, the Earth herself represents the first and last "I" of the formula, corresponding to the astrological signs Taurus and Aquarius respectively. This dual characterization shows her as both a celestial being in her own right (Aquarius = "The Star") and as the nurturing mother (Taurus, ruled by Venus and the Moon) within whose "womb" and at whose behest most of the action takes place.

The protagonist, Set, corresponds to the "N" of IRNI, and his described character relates closely to that sign, its traditional ruler Mars, and its exalted planet Uranus. The sign's modern ruler, Pluto, appears only as an undercurrent and in the Pisces phase of Set's plotline. Set's opposite number, Horus, represents the "R" of INRI, corresponding to Sol and its sign Leo.

## Aczinor, Senior of Jupiter in Earth

4/10/86

As the vision opened, I found myself in a place where blue sky came down to a yellow plain. There was a brilliance about everything, a cheery internal glow. I saw that the yellow plain had the texture of velvet or cotton candy.

Looking to the east, I saw a star coming up above the horizon. It had eight points around the circumference, another point aimed towards me and another pointed away from me.

To the south, I saw a lion seated on a cubical throne.

To the west, there was a watery area, in which a boat or barge was travelling. To the north there was an image of the planet Jupiter, rotating majestically in space.

I called again upon the Senior Aczinor, and he appeared wearing robes of blue with a dark purple shimmer in the folds. I did the LVX signs, to which he responded with the sign of Set, LVX, and the sign of the Enterer. I tested him with the pentagram of earth ( which had no effect) and with the hexagram of Jupiter, which caused his force to flow into me. He himself dissolved, passed through the hexagram, and reformulated himself on the near side of it.

From close up, I could see that his hair was white, and his skin was a violet so dark and rich as to be almost black. His eyes were a lighter shade of violet. He held up his right hand in the sign of blessing and asked me to return it. Another flow of force went between us, filling my own aura with a deep violet similar to his own color.

He said "Thank you, o mage of power. Now we can speak clearly to each other. I am Aczinor, representative of the father Jupiter in the system of the Earth Tablet. Though your invocations began with the King Iczhihal, yet I am the first to speak, being the initiator among the planetary powers of the Tablet. I the wisdom of the King, and of his father the Sun, and cause it to take form before the eyes of man. I am the first below the so-called abyss in the Tree of Life, and so I am the pattern of manifestation within the world. Thus my star shows ten points, and thus the lion, the king, is enthroned by my existence. I function as his seat of rulership, causing his power to be extended into matter. Thus the four-square throne is mine. The barge of the west shows my watery character, as the yellow plain and blue sky show my airy nature. The barge again is a foursquare construction, fitting the symbolism of my sephira, which is also considered watery in some ways. Thus also I float above the waters of creation in the earth's sphere, guiding those waters in their flowing downwards into matter.

"Since I am of the earth as well as of Jove, I am also related in some ways to his physical manifestation. The equivalent power in Jove's system rules those levels of his physical body in which life has appeared, taking its energy not from the Sun, but from the weaker but still great life of Jove himself.

"Now you have been asked to be shown the invocations of the planets in the enochian system. I can not do this myself, being but the most junior of his representatives within the levels of the system. But I can tell you how to go about preparing for these. As you have thought, it is best to do invocations of all the seniors within the tablets. But rather than holding to a single tablet, invoke all of the equivalent Seniors from each of the tablets at once. This will allow you to get a full view of the action of the planet with the sphere of Earth, who contains all of the tablets yet presented to man within herself.

"From this, we will hope to instill enough of the force within you to make the presentation of the sphere clear and easy to perceive. Then you can go to your castle and locate the books with the invocations, and read them and transcribe them clearly."

(3-hour interruption at this point.)

"To continue, since you have invoked me and I have come, we must use the force for some purpose. Therefore, let me begin a tale, as is my right as the initiator.

"The planets of the system, with the exception of Luna, are all the bodies of lives of a scope so inclusive as to make the perceptions of men and angels nothing in comparison. All of them, even the least, operates at least at the level of Yesod in the Tree of which the manifest Tree of Life is Malkuth. Most of them operate in Netzach or Tiphereth of that larger Tree.

"The one exception, Luna, is a dead world. Its action on man is purely a reflection of the Earth's own power, projected outward by the minds of men onto the nearest convenient target. Luna is the body of a being who is now no longer in incarnation, having completed his tasks at an earlier stage in our solar system. His twin, the Earth, remains in living incarnation, and her influence extends to control her brother's dead shell. The cycles of life within the earth that are tied to Luna reflect the rhythms of interaction between the Earth and her brother in long-ago days, before the appearance of life out of her seas. Their cyclic interaction produced a `standing wave', a continuing cycle of echos of the original interaction of the two.

"The Earth herself continues to reflect these cycles in the pulsations of her magnetic envelope. These aural-magnetic effects are the true cause of the lunar cycles in living things.

"I myself, angel and Senior though I be, am still within the range of these cycles, and I have less power sometimes and more at others as a result. You yourself are also subject to them, though since you wear a body of a male human, the effects are more of a psychological nature than they would be for those who wear female bodies. Nevertheless, the effects are there to be seen in all humans.

"I speak so long about Luna-Earth because I myself was the proximate cause of the brother's loss of connection with his body. Yea, even I, Aczinor, most junior of the Seniors of Jove, have had my influence in the dramas of the solar system. As you are now to have yours, o man who is a mage who is a god. Yours is the separation of the consciousness of the Earth from the deep levels in which she sleeps. Mine was similar for her brother in Luna. So you and I are brothers of the spirit, in the ways of our works, and I am pleased that you have come to me for aid in your quest.

"Now the brother's work was to express fully, with his sister, the effects of the so-called Third Ray of Active Intelligence within the system. Where she represents the lifting of the spirit out of matter by that force, he represented and embodied the movements of life into matter. For life must be present in matter before it can again be raised up.

"This one in Luna was of the younger of the stellar brethren, only a few cycles away from existence as a being of the type now embodied by human beings. This effort on Luna was to have been his first experience in incarnating as a full planetary being, free from the supervision of a mentor. (In the early stages of life in the higher realms, the man-gods perform their creations within the aura and under the guidance of a more advanced practitioner of the art.)

"Well did he do his work. Too well, in truth. For in concentrating himself to pass the spirit of life into matter he concentrated too well and part of his own spirit, though not his awareness of being nor his true self, but only that spirit which enlivens the ethers, became tied again into matter as it had been in the days before his rise to godhood. Worse, even when he realized what was going on and attempted to separate himself again, the flow of his energies into matter continued against his will.

"But we speak here of things far beyond this level, and words are not fully suited to the expression of these concepts. Perhaps a few images would make clear what we desire to express."

(I had had a strong feeling at this point that I was not really perceiving the presentation in its correct form. Aczinor's comment is the result of this feeling.)

He gestured with his left hand, and before us there appeared an image of the Earth-Luna system. But where in our own time Luna is dead, here he was surrounded by an aura of life, though the surface seemed as barren as it does now. The earth also shone with an aura of equal brilliance.

Now some of the life around the moon seemed to be sucked into it, leaving a hollowness, growing outward from its surface inside the aura. A shock went through the remaining aura and out into space. As it passed over the place where Aczinor and I stood in the heavens, I felt a tremendous sense of despair and failure, and a sort of panicky desire to repair the disaster before it was too late.

The despair, sorrow, and self-recrimination I sensed was so overwhelming that I cried out, and had to leave the vision for a few minutes until it passed and I could again think sensibly. Worst was the sense of shame this being felt, as if in his failure he had also brought the works of the rest of the beings in the system to naught. It was as if this being in Luna had lost all sense of self-respect and self-confidence by his failure.

The pain he felt could be seen to radiate out into the system. It caused sympathetic responses in all the lives of the other planets, and so the whole system was threatened with disruption.

Now Sol turned his attention to the situation, seeking the cause of the disruption he had felt on the levels where he had his attention. Seeing the plight of Luna, he immediately overshadowed that entity, taking him over body and soul as he was able to do from his higher level. He caused a stasis in Luna so that the flow into matter was halted. The soul and awareness of Luna he lifted up, out of the trap, and wrapped in his own aura, comforting him and healing him.

Aczinor continued:

"With the immediate danger halted, there was time to look at the situation clearly and objectively. Sol and the planets attempted to comfort the lunar lord, but his shame was too great. He knew that by his failure he had ruined the whole beautiful plan by which Sol had intended to express love and life for this section of the galaxy. The far-reaching consequences of his failure overwhelmed him, and he begged to be allowed to resolve his error in some way, to expiate his shame with action.

"Since this disaster took place within the aura of Sol's work, it must therefore be remedied within the limits of his kingdom. He could not simply eject the ruined matter from the system, any more than a man can cure a cold by giving it to someone else. Nor could he allow this involutionary flow to remain free in the system, for then it would continue to increase, eventually ruining the plan which Sol's quick action had so far saved. There was much discussion among Sol and the senior planets of the system, and deep meditation by all, lasting many millennia, on how this problem could be solved. Many plans were proposed, but none of the senior planets felt confident enough of his solution to propose it as a definite course of action. So the discussion continued.

"Our earth, being among the junior planets of the system, having not yet reached Tiphereth of that larger Tree in which the gods live and act, was not a party to the discussions but was only an observer. But unlike the seniors she was on a level where she was intimately connected with the type of force her brother manifested. And her love for her twin motivated her in a way the senior planets could not be. She devised a plan, and when the senior planets did not arrive at a satisfactory solution, she proposed her plan to Sol.

"It is impossible to state now what Earth's path would have been had this disaster not taken place. The conditions under which it might have been understood by human beings have not existed for many tens of thousands of millennia. The minds of men, as they have evolved under her new plan, are too far from the type of consciousness needed for any meaningful expression to be possible.

"But it can be said that under that original plan there would never have been incarnate human beings on Earth. The furthest into matter they would have gone would have been Yesod, and for most of the life of the system they would have been in Tiphereth.

"In Earth's proposed plan, she would take the involutionary forces of her brother's sphere into herself and hold them there by deep concentration. She would, by her concentration, create a shell around herself which would keep the involutionary force out of the rest of the system. Thus the other planets could continue to develop their themes without interference.

"To eliminate the involutionary force from the system completely, she would set it against the evolutionary aspect of the Third Ray that she herself expressed. The incredible tension between the two would be used to produce an acceleration of evolution within her sphere. Where before evolution was a gentle process, with many thousands of millennia between substantial changes in form in a species, now evolution would be forced, with continual changes of both form and content of the living animal bodies. this forced evolution would produce bodies of a degree of refinement and integration that would never have been seen within the limits of Sol's original plan.

"Thus would she tie the involutionary and evolutionary tendencies together, halting the involution in Malkuth, keeping it from pulling the whole system back into the shell-worlds that preceded the full incarnation of the gods. And when the bodies were of a great enough degree of refinement, she would begin to eliminate the involutionary force all together. She would do this by forcing the human souls within her sphere to incarnate in matter.

"Unlike the matter itself, these souls, being already of a spiritual, evolutionary nature, would evolve much more rapidly. In matter, they would ache to return to the levels from which they first came, and their natural desire to return would eventually counter the involutionary tendency.

"Not only this, but the hammer-blows of experience the human souls would receive within the forge of incarnate existence would change them into something far greater than they ever could have been within the original scheme. For they would come out of that forge with a temper, a hardness, that could never be lost, making them as the gods of the system and of the stars, brothers to these within whose influence they had led their many lives, where otherwise they would have remained the pawns and tools of the gods throughout the life of this current universe. Thus many thousands of millions of new gods would eventually rise out of matter where otherwise there would have been none. All of them able to express within the universe both the formula of spirit, which is evolution, and the formula of matter, which is involution. They would be true microcosms, and after many more cycles of evolution on the god-levels, each of them would be individually capable of creating whole new universes for life to express itself in. Thus was `life more abundantly' once said to be the keynote of our planet.

"Even within this present universe will the effects of the Earth's proposal be felt. For these lives of men will spread out to the stars, when the gates are again open fully, and they will catalyze similar reactions in other spheres, where conscious life exists but develops at a slow pace. Thus will our galaxy and universe benefit from the crisis of Luna-Earth, as consciousness independent of the gods rises up all over in response to the calls of the souls of men.

"But to return to our story, Sol heard the Earth's plan, and felt that it was the only possible one that had any hope of success. But he was certain there were aspects Earth had not considered, being beyond her current level of consciousness. And such a radical change of plan could not be put into effect on his own authority since its effects would spread so far beyond his own sphere of action. So he `passed the buck' as you would say, laying the decision in the hands of his own mentor, who incarnates in one of the stars of the Sirius group at this time.

"Now Sirius (as we shall call him, though that is not his true name) saw that the Earth's plan would work, but that there was a danger of her becoming so concentrated that she would not know when the disposal of the involutionary force was completed. Thus he declared that if the plan were to be implemented, there must at all times be within her sphere those who were capable of breaking out of it on their own, with no assistance, so that she might never suffer for lack of light should she have need of it. And also, these others must bind themselves to her, and constantly recapitulate the process of their evolution within her sphere, so that she might ever be reminded by her connection with them of the purpose for which she had hidden herself.

"The adepts of Active Intelligence, and of Love-Wisdom, and of the lesser rays who were acting in her sphere and under her direction could none of them accomplish this task. For their natures lack the forcefulness needed for such a solitary breakout as Sirius demanded. Only the adepts of the First Ray, the Will aspect, could succeed at this task, and those few of this type who were already working within Sol's system were working at tasks that they did not dare abandon. For the First Ray is not natural to our system and only enough adepts to fill the critical needs were there.

"So the call went out for adepts of the First Ray willing to fulfill the task set by Sirius. And this is where you yourself come into the story, o scribe who is a god. To tell of your part we must tell more of your origin than we have as yet.

"Now, the progression of spiritual beings upwards through the planes in the course of evolution follows a regular cycle. That is, there are generations of such beings, and each generation must mature to a certain level as gods before they can perform the acts that cause the next generation to be born out of the union of spirit and matter.

"Thus there are large gaps between these generations. These gaps are not gaps in time, for time is meaningless on the levels of which we speak. Rather, there are gaps of relative accumulation of experience between the generations. This amounts to the same thing on your present level, but not on these higher levels. Normally there is a gap of one full Tree of Life's worth of experience between generations, although certain members of each generation will advance more quickly so that the gap becomes less as the progress continues. As one generation moves out of our manifest tree, another arises out of the union of spirit and matter to replace it. This occurs in cycles so vast from our current viewpoint as to be indenumerable in terms of years. Our Earth is now an exception to this because of her daring plan.

"You were born of one such generation and your progress followed that of your fellows up to the level of Tiphereth in that time and place's Tree. But at one point you had completed a cycle of existence within a planetary system, and as that system's lives withdrew from matter you went off into space with your fellows to find further opportunities for experience.

"Now by what can only be called a fluke, a play of

Murphy's law, the current that the souls ride between the stars separated you from your fellows, and pulled you into the center of a cataclysmic conflict between two stellar beings of a vastly higher level. Like a piece of flotsam on the waves, you became trapped in the circulating currents between these two.

"The forces there were so vast and intense that at first it was all you could do to keep your being from vanishing, torn to pieces by the conflicting pulls. For a time not to be measured in years did you struggle to maintain your integrity against these near-overwhelming forces. That you were not made naught was more due to fortune than skill at first, for there were places in the currents between the two gods where you would have vanished like smoke on a breeze.

"But eventually you learned to draw on those currents of will themselves to maintain your being. While still trapped within the currents of the two gods' conflict, yet you could live and learn and grow. And so you did, drawing on the knowledge of those gods as you drew upon their power, ever increasing your own power and will, rising through the planes until finally your will was so strong that you could force yourself out of the bonds of the conflict.

"Out in the spaces between the stars again, you sought out your former companions who had not been caught in the trap. Finding them was a shock, for you had not realized how much you had changed in the course of your escape, having had no one to compare yourself to. Now you found that you had little in common with them. They were still singular beings, being all of the Third Ray essence, while you were now tripartite, having absorbed the forces of Love-wisdom and Will from your experience in hell.

"You could no longer communicate with them as equals. They could not understand you as you now were, and only your tales of shared experiences convinced them that you were their lost companion. You could still communicate with them within the limits of the third aspect, but even there your formulations were often so subtle as to escape their comprehension.

"There were beings around who could understand the other parts of your being to an extent. But these were devas and other angel-like beings, passive transmitters of higher forces rather than active users like yourself. So they also were of no use to you in the long run.

"The gods of that time and place were also uncertain of what you were. Like them, you encompassed the entire Tree of Manifestation in its three aspects. But you had fully fused the three aspects at a level of experience far below that at which they themselves had done, and none of them knew of precedents that would aid in deciding your case, determining where you could fit into the scheme of things.

"So, neither fish nor fowl, you wandered the universe, going wherever there was need of one or another combination of your three aspects. But never did you find a place where you fit fully, and could use all your skills at once. And always, always, there was that tremendous sense of loss at your separation from your original group, and an ache to fit in somewhere with companions of like powers and perceptions. Alone and apparently unique, you conceived of yourself as the `solitary one' or the `unique one'. Eventually you shortened this to simply `one', since one of anything is always unique and solitary. This you translated into Hebrew during your last completed cycle of incarnation on Earth, calling yourself `Achad', and expressing your full command of all the Tree in your two mottos, `O.I.V.V.I.O.' and `V.I.O.O.I.V.'.

"But I digress. You continued to wander, seeking work worth your skills, until the call went out seeking adepts of the Will aspect for the Earth's plan of salvage. You were far away in space and time, but a god who had known you in the old days and had felt the gods' equivalent of compassion for you and frustration at his inability to help you, remembered and recommended you to the god Sirius. Sirius saw that you were ideal for this work, for you had already demonstrated an ability to free yourself from traps of a far greater strength than the Earth's blockade would be, and you were already capable of acting almost on the levels of the gods themselves. Thus your presence would ensure that the shell could always be broken, no matter how bad the disaster.

"You had also demonstrated your ability to live isolated from the universe at large for long periods, during your captivity between the warring gods. Many of the adepts of Will who had already been considered had been passed over for this very reason. They could not function without external contacts.

"And again, being somewhat less than a full god, though fully expressing all aspects of the Tree, you were still capable of incarnating as a human being without too great a loss of your higher perceptions. Thus you seemed ideal for the position Sirius sought to fill. After consultation with Sol and Earth, you were called to Sirius to have the proposal laid before you.

"You agreed with Sirius' evaluation, and saw in the plan two possible benefits for yourself. First, the drop-forge environment Earth was to become was a reasonable substitute for the trap in which your own skills had been shaped and tempered. Thus you now had some hope that companions who would be your equals would come out of it. If not from among the human souls on Earth, then from among the adepts called for the task. And, failing that, the additional experience might be sufficient to raise you to full godhood by the end of the cycle of closure. I am happy to say that both of these goals have been accomplished, though few of your true companions are incarnate at this time.

"Thus you became the head of that group called, in Liber AL, the `Kings of Earth', but who prefer to be called Knights, for their task is one of aiding a good and righteous cause, and not one of rulership for its own sake. And the Knights of Will in the Earth were formed from among the adepts of will who volunteered and were qualified for the task.

"You ask why this was not said at the outset, in the visions of the Kerubic squares. The reason is that you would not have believed it. As it was, your resistance to what was shown about yourself was so great that everything had to be couched in symbols, and even those were slightly distorted. It could not have been otherwise, for Sirius' rule still holds among the Knights, and in each life in incarnation the Knight must recapitulate the whole of his evolution in the Earth. For such a recapitulation to succeed, it must be done blindly. And so you could not have known what was coming, and your initial resistance was reasonable and appropriate. With what we have given you since then, you are coming to accept the truth of what we say, and you will eventually merge your incarnate and excarnate aspects again.

"Nevertheless the Kerubic visions do contain many symbolic statements of what we have said here, particularly in the visions of the earthy lesser angle. That dark self who spoke in those visions, through whose eyes you seemed to see at times, is merely that part of yourself that has been excluded from consciousness during your recapitulation.

"We have been at this much of the day, and it is time to stop. Tomorrow we will finish with my part of the tale."

4/11/86

I tried to get contact using the usual invocations, but there seemed to be a great deal of interference. So I decided to delay the rest of Aczinor's tale for a day.

4/12/86

I did the invocations, and again found myself in the area of yellow land and blue sky that opened the previous vision of this Senior. I called upon Aczinor to appear, and he did so, looking essentially the same as in the previous vision. I did the sign of Set and the signs of LVX. He replied with the same signs, and added the sign of fire, which he held until I returned it.

I tested him with the pentagram of Earth and the hexagram of Jupiter, and neither had any effect on him. I asked why he had done the sign of fire, since we were in the Earth tablet at this time.

He replied, "We are not in the Earth, but above it, in the airs of the planets from which it was formed. But that is not the reason why I did the sign. It was done in salute to the master of the First Ray of Will who stands before me."

I decided this was an acceptable explanation, in view of the previous messages, and asked him to continue.

"When we left off, we were at the point of describing the initiation of the Earth's closure, under the auspices of Sirius, Sol, and the Knights of Will within her sphere. You were described as the chief of the Knights, and a little of your history was given. We started to supplement this with additional information the next day, but the currents were against us and we cut off communication until today.

"Before we continue, though, I wish to say a few more things in relation to what has come before.

"I said in the aborted session yesterday that the reason why your own path from Tiphereth to Binah was done alone, instead of with a group as is normally the case was due to your duties as the chief of the Knights. In your position, by declaration of Sirius, you are required to recapitulate the whole of your own history of initiation in each of your incarnations. Since the initiation must be done blindly, we could not earlier explain the reasons for your isolation, despite your frequent requests over the years that someone do so. I speak in this case for the other Knights, who have monitored and aided your progress through this current incarnation, while you did the difficult task of repeating the unrepeatable.

"We said before that it was only by a fluke that you became what you now are. If things had been otherwise, you would never have come to the position you now hold, nor would you have ever heard of it. You would still be down in the Tree with the rest of your original group of companions of the spirit. But because of your entrapment between the two conflicting gods, in that far-away place and time, you became more than a man, and somewhat less than a full god, long before your time would have come in the normal course of evolution. You are indeed, as you have so aptly described it, a queer fish. Before the closure of the Earth in long-ago times, there were none known who duplicated the qualities of your own being, intermediate between god and man, partaking of the nature of both in the fullest possible measure, fusing them into a third thing for which the universe at that time had no name. With the closure of the Earth, and the development of other adepts of the Will aspect under the forceful conditions of the Earth, you have come to have at least a few who are similar enough to yourself that you are able to communicate fully the quality of your being to them. But these are still not exactly like yourself, for the forge of Earth is not the forge of the stars in which you grew, and all of the adepts had companions of their own type with whom to develop. So your quality of uniqueness has not been completely lost to the world, and Achad is still the appropriate description of your being.

"The conditions under which you grew to power and mastery are unrepeatable, as we have said, being a fluke of cosmic nature that will not likely come again. So it is nearly impossible to produce in matter a complete recapitulation of your development. In some instances, mere symbolic substitutions had to be made for the true powers that affected you in the original course.

"To substitute for the two powers whose conflict gave your being the boost into mastery, you were in this life maneuvered into situations where you found yourself in the middle of arguments and conflicts in which you had no personal interest. But you presence acted to catalyze the manifestation of the full emotional force of the participants. These forces, being diverted from the direction in which they should have gone, towards the opposing party, were directed instead onto yourself. These forces were in some instances of such an intensity that they did almost kill you, as did the original forces. But these forces of the present day events would only have killed your body, where the true forces of the original conflict would have resulted in the true annihilation of your being.

"In the conflict between Paul Solomon and the other David , you were given the opportunity by one of them to chose between them, and when you refused to chose, preferring to maintain your independence, he tried to kill you by psychic means under the guise of helping you. This resulted in the rip in your aura that was not healed until your later contact with Nema. But at the time, this rip was a help, for it allowed the inner powers who supported Paul Solomon, on the other side of the conflict, to open you up to the spirit of the Earth at our request, so that you would have a true feeling for the goal of your work from the beginning. Also they did the service of prophesying the course of your work. And as you have found now, their prophesy was accurate to the last decimal place, so to speak. Like all good prophesies it was incomprehensible at the time but perfectly clear when the events it referred to occurred. Thus they referred among other things to `the One', Achad, who is yourself in your fullness, at a time when you had not even heard of Jones, let alone of Achad or his Tree.

"Now this compensation of the forces of evil thrown at you by David, with the forces of healing and light thrown at you by the supporters of Solomon, was the closest we could come in this incarnate world to the powers of the stars that caused you to be as you are, in the beginning of time. We continued to bring you into such situations, of a lesser degree of force but greater duration, for several years afterward. The circumstances that were engineered were designed to force you into the solitary path that you had to take and to keep you there until the path had been trod to its end. The pain and confusion and loss you felt by this isolation, and your consequent efforts to rid yourself of the inhibiting influence were fairly good analogies to the feelings and acts you did while caught between the two gods.

"The loss of your original companions from before your entrapment and your later finding of them and experiencing of their noncomprehension of yourself was duplicated in this life by the lack of comprehension the adepts showed for your work in its early stages, and in the rejection and insults of your skills that they showed. This was run concurrent with the other events that caused you to become isolated, so that the intensity of the isolation could be increase to the point needed for this life's work. So the periods of your isolation in the entrapment and your later isolation after your escape were run in parallel in this life, compacting the story's two similar parts into one for convenience.

"Thus your path in this life has been the closest possible duplication in incarnation of the original course of your initiation. Now that you have achieved the level of Binah, the rule of Sirius is somewhat mitigated. But still, your whole course has not been trodden, so the blindness must continue in part for a short while yet, until the powers of the planets chose to bring you back into their fold. The timing of this will not be under your control or the control of your fellow knights, but is a decision to be made by the gods themselves, in their own chosen time. But at the same time, it is vital that you have a reasonably clear view of what has come before, so we, Aczinor and the Knights, must resort to this more indirect method of revealing your past. The memories on which what we say is based are open to you, but the time to seek them must be kept in the future for a short while yet. In the course of your planetary explorations in the next few months, more will come to you in the form of direct memories, as you have already had direct memories of your lives as Dee, and as the priestess of Isis and Set, and as the priest-child of Set in that same temple in a later time, and of that other life in the middle ages in which you discovered the path to the stars in the powers of the menhirs, and in that life in the last century, immediately preceding your incarnation as Jones, in which you met David the Israelite in his incarnation among the Indians.

"The scope of your past is too great to be absorbed at once, and so these expedients must be used to accustom your brain to the ideas, opening the channel by which the true memories will come.

"Now I would like to continue with the story of the Earth's closing, but the next section is the responsibility of the goddess Lzinopo, who rules the lunar-earth currents within the Earth Tablet. She will be the one to describe the manner of the removal of the twin's ethers from Luna, and their incorporation into the body of the earth by yourself and the other Knights. She will also go into some other things related to your own course in that time and place, and how these affect your current work.

"To do this, invoke her at the time and place that you will, but soon, so that the currents you began with the invocation of Iczhihal will continue to flow without need for re-initiation."

I said that this was acceptable, and asked if there was anything else he wished to say at this time. He indicated not, but added that if I had any questions, he would surely answer.

I asked, as a matter of curiosity, if he could tell me the meaning of his name.

"My name, Aczinor, means `Wisdom flowing from the waters of Night'. Wisdom is of course the province of Jove among the planets, as truth is the province of Saturn. Night, in this case, is the Earth herself, who is the manifest representation of the powers of the True Mother, Nuit. It is from her womb that these waters of wisdom flow. Thus I embody the principles of wisdom in the element of Earth, as my opposite, Saturn, embodies factual truth."

I thanked Aczinor for his efforts on my behalf, and gave him license to depart.

Lzinopo, Senior of Luna-Earth in Earth.

4/13/86

I invoked the forces of the Senior Lzinopo of the Tablet of Earth. The Senior appeared as a woman, dressed in a long flowing gown of a dark blue or violet color. On her head she wore a crown like the waxing moon, with the limbs of the moon projecting out on either side of her head. She had a high rounded forehead, like Queen Elizabeth I, coupled with a square jaw. She stood turned about 30 degrees to her right.

Her right hand was held forward, with the palm cupped upwards in a gesture of pouring. Her left arm was held at her side, with the hand facing to the rear, and it was bent at the wrist so that it was also cupped upwards.

From her right hand, I saw fall what appeared to be either grain or flakes of silver. These fell, but before they could hit the ground they were blown backwards between her legs, and appeared to flow upwards from there into her womb, which was concealed by her robes. Then, from the womb descended another stream, this time of golden flakes, which again were blown backwards before they could hit the ground. This second stream flowed up and landed in the palm of her left hand. A moon was embroidered on her left shoulder, and a sun was embroidered on the right shoulder.

I did the LVX signs, and the Sign of Set. The image of the Senior slowly rotated until she was facing me, still holding the position in which she first appeared. The front of her robe was cut deep, so that the tops of her teats could be seen. The edge of the cut was embroidered with a design of golden bees and butterflies. Her skin was white, but her feet, sticking out beneath the robe, were black.

I did the LVX signs and the sign of Set again, and she did not respond. The pentagram of Earth and the hexagram of Luna caused the background to become brighter, but had no effect on her. Testing with the letters made her grow larger, but still she did not move. Finally, I tried the signs of the rending and closing of the veil, at which she straightened up and replied with all the signs I had given, plus the sign of fire, which I returned.

She said, "I salute you, o mage who is the power of Will within the Earth, with the sign of your power among the elements. I am the goddess Lzinopo, who is a senior within the Tablet of Earth at the bidding of our goddess who resides in the planet Earth.

"Now, to answer your unspoken question, the reason I did not at first respond to your gestures and signs was so that you could get a full view of my magickal image. This will be important later, for reasons we will not now go into. I also did so to express that I not only symbolize the so-called Lunar current within the Earth, but am also of the nature of the Earth herself. The combination of the Lunar flexibility and changefulness with the power and stability of the Earth bring about that condition known as stillness and silence, which are the primary virtues of the elements of Earth. The gesture in which I stand is a traditional gesture of Isis and of Nepthys, the revealed and the hidden powers of the Earth. My countenance also reveals my combination, with the lunar forehead and the earthy jaw. So too with the combined forces of the Sun and Moon which are shown in the grains or flakes that fall from one hand into my womb, and out into the other hand. Meditate on this for a while, after we have finished here, and you will see some significant symbolism of the Earth in this.

"The bees and butterflies are also traditional symbols of the Moon and of the female sex, for obvious reasons.

"Now in order to continue with the tale of the Earth's closing, we must give you just a little more information about your own position in the matter, and the relations between you and certain other adepts who had been considered for the position which you now hold.

"In the time when the adepts of Will were being selected for their part in the task of the Earth, there were several adepts of Will already working in the solar system. These were not First Ray adepts, as you yourself are, but adepts of the first sub-ray of the Second Ray of Love-Wisdom, which is the common keynote of our system. Among these was one who working in Sol's sphere, doing the work of connecting the Earth with Sol's pattern.

"This one, who felt that he was best qualified by his previous experience in the system, and by his intimate connection with the Earth, wanted to be the leader of the group which was to handle and integrate the force of the dying brother into the aura of the Earth. Being of the Second Ray, he was comfortable in the system, and he felt that his ease of movement and ability to direct the forces made him the best qualified for this job. However, he was somewhat lacking in the ability to operate alone, having grown up spiritually in direct and full contact with many of the cosmic forces, and having attained his initiations through group work, as is normally the case. In the position you now hold, he would have required the force of all the other adepts of Will to crack through the shell of Earth at the time when the work was completed. He did not feel that this was a handicap, since once the closure occurred, none of the adepts could escape from the earth, and therefore would be available at the proper time.

"But an adept of the Will aspect of Love is a far different thing that the adept of the Love aspect of Will, such as yourself. The Second Ray adepts are proficient at gathering together and integrating energies, but are less able to deal with the release of those energies back into chaos, which is what this task requires at its end. It was felt by the gods involved that allowing him to be the chief of the Knights would leave open a possibility that the shell would not be cracked, if his identification with his being in the Earth became strong enough in the intervening thousands of millennia.

"What was needed was one who was not entirely comfortable in the system, being of another nature, so that even in the body the system would tend to reject him. This would ensure that the chief's identification with the manifest earth would never be strong enough to preclude his necessary rejection of it in the breaking of the shell.

"It was at this point that you were brought to Sol by Sirius, and examined for the position you hold. The candidates were gathered, and tested in their ways and abilities. Of all examined, only two had the minimum qualifications, you and that other we speak of.

"There was really no question in the minds of Sirius and Sol that you were the better qualified, so the examinations were more or less pro forma. But this other one did his best to convince them that he was better, and so they selected him as the alternate, in case some misfortune happened to prevent you from doing the work at the last moment.

"One can not really say that this being was jealous of you, for such is an emotion that only manifests in the lower bodies. But the adepts of Love-Wisdom have one fault, which is that often, being identified with the essential force of our system, they believe that their perspective is greater than it is, that their own evaluation is the only evaluation possible. In their identification with the solar force, they take on something of the sense of inclusiveness that is his, but without also taking on the perspective needed to truly manifest that inclusiveness. This fault reflects, on a higher level, the egoism of the integrated personality in the worlds below Tiphereth. All of the rays have their faults, which are usually the same as their virtues, except exaggerated. The First Ray types like yourself have the fault of being over-persistent, of being too forceful in their presentation of their will for the matter on which they are working. Thus, left to themselves, they sometimes tend to produce degenerate versions of what they should have done. Such types are very dangerous within a system of the Second Ray type, and so they can only manifest here under the greatest of restrictions. In your present life, and in the case of your previous incarnation as Dee, these limits were applied by withholding from you the powers to match your will until you were sufficiently advanced to restrain yourself.

"So the chief and alternate were chosen, and the lesser adepts who would fill out the organization of the Knights of Will in the Earth were chosen, under the recommendation of Sol and Earth, each for his particular purpose in the scheme. When this was done, the preparations for the actual closure began.

"Now as was said by Aczinor, during all this time the moon was held in a psychic stasis in which no actions could occur. The spirit who inhabited the moon, being healed of his shame and his desire to rectify the situation on his own, was given over to certain gods in another system, to continue his training in the methods that would prevent him from being caught in a similar situation in the future. This separation of the spirit from the life of the ethers, the part of his being that had been trapped, was performed by Aczinor. Being the closest in nature to Luna's spirit among the Seniors of Jove, who is the manifestation of the synthetic aspect of Love-Wisdom, it was he who was called upon to draw away the living substance from the lunar body and to bring it here to Earth. Sol opened a gap in his stasis, away from the point where the Lunar Lord was connected to his body, and slowly he allowed the force of etheric life to flow to that opening. As it flowed, it was picked up by Aczinor and drawn across the short distance into the Earth's inner aura. When there was no life left in the lunar body, the connection between the Lunar Lord and that body shriveled and disappeared, since no more of his life could enter through Sol's continuing stasis. Thus he "died", in the sense that he could no longer be considered as having a connection with his body of manifestation.

"This all took place many millions of years ago, in the middle of the Cretaceous period of Earth's history. The absorption of the etheric substance of the dead brother into the body of the Earth caused an intensification of the Earth's magnetic field, and in the etheric equivalent of that field, her life-aura. And as a consequence, the amount of radiation coming into the Earth was substantially reduced. This purely physical effect was the first stage of the Earth's closure. Coupled with a reduction by Sol in the physical radiation output from his body, this caused a climatological change which eventually resulted in the extinction of the major animal forms then inhabiting the Earth. The was part of the Earth's plan, this change being the first of the methods by which the animal bodies would be put under stress to force their evolution.

"The Earth was not fully closed at this point, but the time of closure followed soon upon it. The adepts of will came to Earth, and the first of their tasks was to make use of the new force of the dead brother to complete that closure.

"Before this could be done, preparations had to be made. In order for the Earth to experience the work of the adepts in the manner decreed by Sirius, each adept had to be fused on one level with her energies, in a marriage of spirits. On a cosmic level, this fusion took place through a process analogous to the sexual process in humans, which leaves a permanent connection between the participants. In effect, and speaking very loosely, the Earth allowed herself to be raped by these adepts, allowed them to take into themselves the essence of her spiritual substance, and to place that substance completely under each adept's individual control.

She became the whore of these man-gods, accepting all that they thrust into her, and giving all that they took from her, without expression of her own will, completely passively. To allow the adepts this freedom on her, she had to concentrate her consciousness to the point where her will was completely divorced from her bodies of manifestation. She concentrated her consciousness in her equivalent of the womb, her navel chakra, in the mode of receptiveness, and divorced her consciousness from the rest of her body. (Her life, of course, continued to regulate the actions of that body without her attention, in the same way that a human being does not have to consciously think about the processes of digestion or circulation of blood in order for those processes to function.)

"The adepts of Will, who at that time were all operating on the levels of the solar system, now had to create for themselves the various bodies of manifestation that would allow them to function in her sphere. These bodies, the so-called Atmic body of the hindus, and the body that is called the soul, they built directly out of the living substance of the Earth, forming it to their Will without regard for her awareness. In doing this, they created the prototypes, the models, on which the human bodies of this current day and those more developed bodies to come in the future would eventually be based. Their very presence in these levels, and their act of will in forcing the substance of the Earth into the desired forms, initiated the changes that would lead to incarnate humans seventy million years in the future.

"From that day forward the Earth progressed and developed only through her connection with the adepts, as they did their work within her. Gone was the possibility of her active development under her own will, until such time as the involutionary force of the dead brother's ethers was completely eradicated. She now progressed by reflection of the adepts as they recapitulated their own paths of initiation within her sphere. This has all been gone into in much more detail in the visions of the Kerubic squares, and we need not expand on it any more here.

"In the visions of the fiery lesser angle of the Earth Tablet, it was shown how a force of Will, represented by the element of fire, becomes encapsulated when it is forced into the Earth. This is an automatic effect, requiring no conscious effort on any being's part. In the instance we are examining now, the force of Will was the force of the Knights of Will in the Earth, as they took and manipulated her substance to their own ends. The force of Will presented by the adepts, particularly by yourself who was more than an adept though less than a god, caused such an encapsulation to take effect on a scale that caused the entire earth to be enclosed within the shell. Thus was the earth cut off from the heavens, and thus was her sleep within her own womb made complete. And thus has it continues to this present day, when the shell is about to be broken again.

"And thus also we complete our own presentation for the moment. More will be given if you return in the next few days and invoke the next of the Seniors in the series, Alhctga, Senior of Venus, who will show how the adepts made use of the forces of involution to force the development of bodies suitable to the task of destroying that very force. She will also go more into the developing conflict between yourself and your alternate, which is the basis for so much of the religious mythology of later ages. If you have any questions, ask them now, please."

I asked her to describe the nature and limits of this shell that was formed by the presence of the adepts. What could enter into it, and what could go.

"This shell is primarily on the levels of consciousness, those levels that begin with the ego in Netzach, and end with the individual pattern of destiny in Chesed. The lower levels, which are merely matter, with no inherent self-consciousness, are open to the outside. But the energies that can get in even on those levels are distorted by the aura of the earth in their passage, so that communication with the outside is problematical and subject to many errors. On these levels, the shell acts mainly to keep the involutionary force inside, rather than keeping the outside from coming in.

"On the egoic-solar levels, the shell is two-way. That is, it keeps all but a few beings of a certain type from coming into the earth, and also keeps any involutionary forces that have come that high from getting out. Again, some inward communication is possible, but it is often distorted. The main effect is to keep those souls who are on Earth now within her sphere of action. None who are here can really escape from the earth, although it is possible to send portions of the consciousness outwards, provided they are of a sufficiently pure character, and get back information from outside. But they can not leave the Earth completely, and can only incarnate within her sphere, until the shell is broken again. Similarly, souls of the human type who are outside the Earth's sphere of action can not come in and join the fun, but can sometimes send projections of themselves to see what is happening.

"On the levels above Chesed, the shell does not really exist, but the thought-forms created in the minds of men by the isolation of the lower levels generally insures that they do not think of the outside without some outside influence contacting them first. This is changing rapidly in this present day, though, as the consciousness of space produced by the space programs and the use of communication satellites sends men's minds outwards again. The American lunar landings, and the landings and fly-past missions to the other planets by our unmanned spacecraft are a sign that the shell around the earth is deteriorating and will soon fall.

"On a physical level, the shell extends somewhat beyond the orbit of the moon in the form of an almost-spherical torus. That is, the shell is closer to the Earth at the poles than at the equator, and tends to hollow inwards right above the poles. The forces making up the shell rotate in both a spiral around the center of the earth, and in a spiral around the ring of the torus, much in the way that magnetic fields cause electrons to move."

As I did with Aczinor, I asked her to explain the meaning of her name.

She said, "My name, Lzinopo, means `first to come from the depths', or `first in the lower waters', depending on context. I am the flowing watery aspect of the Earth, its changeableness and its physical adaptability. I rule the production of new forms out of her substance, which is why I was chosen to give this part of the story which has to do with such creations. Also, being of the `lunar', receptive nature, I am also of her `mother' aspect. I represent the link between her and those greater waters which flow from the womb of Nuit, her correspondence on the cosmic levels. Thus I am first to come out of her waters into those larger waters, among the powers that serve her.

"Now, do you have any more questions? If not, I will take my leave. Do not forget to invoke next the powers of Alhctga, so that the story will continue in its proper order."

I told her I could not think of any other questions, and gave her license to depart.

(I note here that I had a great deal of difficulty keeping my mind passive enough to receive this communication clearly. It seemed that even the slightest evidence of will on my part tended to distort it a little, so that the grammar became stilted in places. I suspect that this is due to the reflective, lunar nature of the force of the Senior.)

Alhctga, Senior of Venus in Earth.

4/14/86

I invoked the Senior of Venus in the Tablet of Earth, named Alhctga. The currents of force felt strong, but did not show any tendency to produce an image.

After several invocations, the Senior appeared as a woman, dressed in a flowing green and amber robe (the cloth shimmered in these colors as she moved). Her hair was a honey-blonde color, worn loose to her shoulders. On her head was a circlet of copper, with a star of seven points mounted on the front, covering the ajna chakra. The skin of her face and hands was a mediterranean olive-tan color. She appeared to be pregnant, and held her left hand to her belly. Her right hand was held forward in the same gesture as was shown by Lzinopo in the previous visions, but nothing fell from her hand. Her face was middling-narrow with a fine bone structure. A small satisfied smile creased her face. The hem of her robe was embroidered with doves and serpents, and an occasional double-headed eagle.

I did the 5=6 signs, and the signs of Set and LVX. She responded in kind, and then held her hands out to her sides as if inviting me to come closer and embrace her. I tested her with the pentagram of Earth and the hexagram of Venus. Neither had any effect except to brighten the area a little. Testing with the letters also had no effect.

I invited her to speak, and she said, "Come closer and embrace me, o mage of Will, for I have the power of the Earth in her fullness within me, and you are the father. Therefore do I take a mother's right with her mate."

I willed myself forward and embraced her. Her eyes could be seen to be of a very deep green color, with streaks of olive and amber-brown. She leaned against me within the embrace for a moment, then stepped back.

She said, "My name, Alhctga, means `closest in spirit to the Mother'. I am the example of what the Earth's eventual force within the system will be after her rising. For the Earth is intended to express the force of Love-Wisdom within the system, in its reproductive aspect and its desire aspect, where the planet Venus expresses that force in its egoic aspect, and Jupiter expresses the synthetic aspect. Since you have caused her to awaken slightly, therefore is she aware again of the power of her mate, and has taken some of it into herself. As the force of the union increases, she passes it on to those of us who are her servants, so that we might prepare in our own way for the rising that is to come. You have not yet seen your mate in these visions, and will not until the day of the marriage, when you again rise into the stars and take her with you to meet the planetary lives of the system as a new, greater being than when she laid herself in her womb to sleep.

"Now being of the reproductive aspect of the Earth, and of her spiritual aspect as well, it is my task to explain the ways in which the Adepts of Will had their way on her, in the early and middle days of the hiding, before the appearance of human beings incarnate in the body. I will show you the ways in which the adepts used the involutionary forces of the dead brother of Luna to force the growth of more refined, tougher forms within her sphere. To begin with, we must again speak of the developing conflict between you and the one appointed as your alternate.

"In the early days of the Hiding, many thousand of millennia ago, there were no bodies on the Earth that could be used for the incarnation of intelligent, self-aware beings. Since the appearance of such beings was vital to the eventual elimination of the involutionary force within a reasonable span of time, the first task of the Knights of Will within her was to initiate the processes that would eventually lead to the appearance of such suitable bodies. In terms of its effect on the goal, this was the least important of the periods of time, though it was the longest as it would be measured by incarnate intelligences. These later periods after the appearance in bodies of true human beings are much shorter. But the intensity of the effects working now are such that the difference between the earth before the Hiding and afterwards for many thousands of millennia is minuscule by comparison.

"But nevertheless, this creation of bodies had to precede the important part of the work, or that work could never be done. Effectively, the Knights of Will had to create a situation in which the evolution of the physical animal bodies would be accelerated several fold. To do this, they had to make use of the involutionary force of the dead brother.

"Now at this point there came a disagreement over methods, between you and your alternate. As usual, he was trying in some way to take away the leadership of the group from yourself, so that he could be the one who would be the initiator of the Earth's rising in this present day. Lzinopo has already gone over the ways in which the powers of the adepts of the Will sub-ray of the Second Ray, and of the Love sub-ray of the First Ray, could degenerate or be exaggerated into faults. Both of you, you and your alternate, possess the faults to match your virtues, and always have done so. This was inevitable, since neither of you really had any competition on your own level to slap you down.

"But within the framework of the Earth, you, of the two of you, has tended to be more cautious and workmanlike in the manifestation of your force. You being alien to the system's essential keynote, the system tends to backfire on you more rapidly that on your alternate and thus you retain more caution in your actions. Your alternate on the other hand, being comfortable with and in the Second Ray, tends to jump ahead of himself, thinking he knows it all and can do whatever he wants without care of caution.

"Now at the point in manifest time of which we speak, the Knights were discussing the ways in which the involutionary force could be used to accelerate evolution. Being of the First Ray, and having experienced the effects of forceful invasion of your being in the time of your entrapment, you held that the organism itself must always be held inviolate. That is, that the involutionary force should never, ever, be merged into the actual physical bodies of the animals being evolved. Rather, it should be applied to the organism from the outside, in the form of rapid and unexpected environmental changes. This would allow the evolutionary aspect of the Third Ray within the animal bodies to operate freely in its adaptation to new conditions.

"Your alternate, being of the Second Ray, was inclined to merge the involutionary and evolutionary forces within the same body, and to try to harmonize them by balancing their conflict in the nervous systems of the animals themselves. He felt this would be more effective than your own method.

"As it has turned out now, your own method was the better of the two, and was the one that eventually was adopted for most of the surface of the planet. But at that time it was questionable whether one or the other was better, since it had not before been tried in the knowledge of any available source.

"Your alternate managed to convince a large minority of the Knights to support his own proposal. This group, while not large enough to over-rule your own decision on the matter, was strong enough to demand that their own ideas be given a fair test. Therefore two areas of the Earth's surface, each at that time reasonably isolated, were designated as test areas. The one given over to your own plans was the area now known as East Africa. The one given over to your alternate's plan was the area now known as Australia-New Zealand. These two land masses, having separated from each other only recently as geological times go, still had comparable groups of animals on them. But they were far enough separated that there would not be any cross-fertilization between them.

"So the two of you and your adherent adepts went to work. Within the area of Africa you caused severe climatic and geological changes to take place, using the involutionary force to produce these changes as you needed them. The food shortages, and the increased dangers to survival, you believed would cause a rapid increase in adaptation among these creatures, making them more versatile and resilient, able to adapt that much more quickly to future changes. Eventually you hoped to create a creature that would be able to not only adapt itself to its environment but to cause modifications of that environment for its own use.

"Your alternate, on the island continent of Australia-New Zealand, did not indulge in such climatological modifications to any great extent. He considered them unimportant, and did not even attempt to control those natural changes that took place within his area of work except when they became too extreme to allow his subjects to live. In his area, he attempted to fuse the involutionary aspect of the Third Ray with the evolutionary, hoping and expecting that this would create internal stresses in the animals that would cause their bodies to adapt and become more refined. Eventually, he hoped, the forces in these bodies would cancel out completely. Since the amount of involutionary force within the Earth was much less than the amount of evolutionary force, his idea was that even after the involutionary force was entirely canceled (over a period of millions of years in billions of animal bodies) there would still be enough evolutionary force left so that the Earth could go back to her original plan of expression within the system. That this idea was in direct conflict with the intent of the Earth herself did not bother him, since there were none but yourself who could prevent him, and you, being the consummate individualist that you were, would not do so without at least a fair test. He figured that a fait accompli would put him on top again among the adepts of the system, and even Sol would not be able to say him nay.

"But alas for this plan, his system did not work well enough to be continued. After several million years, a sudden change in climate caused all the animal life over the largest portion of his work area to be killed off, and the coming of a desert condition that appeared to be permanent prevented the remaining animal lives from ever gaining the needed strength and numbers again. Thus, even his own adherents decided that his plan would not work and it was decided to abandon it in favor of your own plan, which seemed to be working well.

"(I should point out here that your own manipulations of the African climate led to the changes in his work area. He could have prevented them if he had paid more attention to the climatological effects, but he had not done so. You had warned him several times that he should do so, and predicted the result that came. But he had rejected it as gratuitous carping on your part. Since you were all now working on a lower level than before, such emotional reactions were now possible, and he expressed them in this instance. He blamed you directly for the failure of his plan, and vowed privately to perform an act of revenge at a later point in your own work. But he missed his chance the first time, and after that you were warned and manipulated his anger to your own ends.)

"Meanwhile, the animals of your own area of work had been adapting constantly and continuously to the changes you had forced upon them. Many of them developed sufficiently to be able to survive over ranges of climate that would have killed any of their predecessors in less than a day. And not only to survive, but to flourish. The population had not only increased despite the changes, but had increased in variety far beyond what you yourself had expected. Large numbers had even escaped the work area and fled to other lands, spreading the adaptations far and wide.

"Now in view of their relative success there was no question in the minds of the adepts that the external-threat system of forced evolution was superior to the internal-conflict model. So even your alternate abandoned his project, and went to work to spread the new animal lives about the globe and to force even more adaptations within their being. Thus, the modern mammals and birds became the ruling classes of the animals upon the Earth, and the marsupial descendants of the alternate's experiment were left to develop as they could in the new conditions. Some of them did evolve significantly once the internal pressure of the involutionary force was removed, but none ever came fully up to the standards of the mammals.

"All of these events took place during what man now calls the Tertiary period of evolution on Earth. Within that period, the time of experiment ended about twenty-five thousands of millennia ago. By the beginning of what is now called the Miocene epoch, the adapted animal forms had been spread all about the Earth, and had taken root and begun to adapt even more on their own, filling every available niche in the ecological pattern.

"This time-scale seems vast from the standpoint of an incarnate intelligence, I know. But from the point of view of the Adepts of Will, it was more brief than the later period in which human-like beings had appeared. On the levels on which they were working, time as man now knows it did not exist, and duration, the rate at which events are experienced, could be varied widely by the will. So it did not seem all that long from their viewpoint.

"It was only after the appearance of man-like or ape-like beings that the work again began in earnest. These being represented the ultimate in adaptability and nervous-system development of all those animals that had been forced to evolve. And they had already begun to use tools on their own, to change their environment, when it was discovered that their nervous systems had developed enough to incarnate a human-type soul.

"There were several species that showed potential for full awareness and intelligence, and it was decided that all of them would be tested and set against each other to see which would come out best. This testing began about seven million or eight million years ago, with the appearance of the first true hominid species, which were small ape-like beings. It continued in irregular spurts up to the present time, as one species after another showed itself to be of less than human potential and was dropped from the schedule. Usually these beings were rapidly killed off by the competing species who were still within the testing cycle.

"About a million, a thousand thousand years ago, the last three of these species had been selected and set against each other in competition for living space and food. Eventually one of them won out, and became the only truly human species of Earth. But this species again fragmented as small populations became isolated from the main group and began to evolve even more on their own in the less fruitful areas of the world that circumstances forced them to. With the increased adaptations that their extreme living conditions gave them, they eventually migrated into the areas controlled by the main group, and either supplanted that group or mixed with it, either way leaving their own genes in charge and causing the weaker genes of the losers to disappear from the race. This occurred several times more during the intervening millennia, and each time the replacing race was stronger and more adaptable that its predecessor. Eventually we came to a point where all of the animal-humans were fully capable of holding all of a human soul. Though at that point the consciousness aspect of the humans could still not be fully expressed. The lives of men, the connection between the heart center of the body and the life aspect of the soul that enlivens the body, had been in place since the first appearance of the hominids. Now the consciousness aspect, which was present but rudimentary in the races, had to become fully developed.

"Now at this time on earth, the human souls who lived within her sphere were gathered into a community on the astral plane. There was a civilization there that compared favorably with most of the present-day human societies in manifestation, as far as human thought and behavior went. Since, on the astral, there was no inherent need for competition, this society was relatively peaceful and given to simple human artistic pursuits, along with the normal interactions between souls that make up the substance of most lives. There was no pain that was not self-created, and no horrors of any sort. This would not have been the case if the earth had been open to the stars in that time. If that had been the situation, then conflict would have been more prevalent, as one or another group sensed the force of one or another cosmic being and attempted to put its energy into practice in their lives. But the isolation of the Earth made for relative stability and coherence in the group of human souls. This was the civilization that is remembered today in the legends of Atlantis, and Mu, and of other "lost" civilizations.

"The manner in which the consciousness of human souls was forced to come down into the bodies completely has been covered in the visions of the Airy Lesser Angle of the Earth Tablet, and we need not go into it again here. But we should remind you for purposes of reference that it was you yourself who was the cause of the fall into matter, and thus it is you who was the proximate cause of the legends of Lucifer, the angel who fell and carried the legions of angels with him. This same event was the cause of the legend of the snake in the garden of Eden, who tempted the more receptive (and therefore more "female") human souls to become attracted to matter, and to leave the light of the sun for the darkness of Earth.

"Now in the foregoing years, before the fall, you had spent several different "incarnations" on the astral plane, trying to convince the souls there to go into matter willingly. But most would not hear you, and so you devised a plan, with the other adepts of the Will, to cause the fall to take place involuntarily. This was the event that was described as the act of the child who studied crystals, in the account of your past lives in the Kerubic visions.

"I said that I would not say much on this, so I had better stop now. But there is more to be seen in this area before you go on to the next senior, Liiansa, so you should again invoke me before that time. I will come to your call, and we will see what remains to be seen."

4/15/86

I called upon Alhctga again, and she appeared. This time she was not pregnant, but all other aspects of her appearance were the same. I did the 5=6 signs, and the signs of LVX and of Set. She responded with the sign of Set, and then transformed her body into the various crosses and symbols of LVX. Then she reformed as a woman and saluted me with the fire sign.

"Hail, o mage of Will, hail to you, and homage to you! For in the dark of night you have brought the light again to the Earth, and the Earth rises up in response.

"Now during the previous day, we had difficulty speaking together, and there seemed to be some inhibition working to make the communication weak. This is in part due to the fact that you are operating under a transit of Saturn, but more to the fact that we are here dealing with energies far beyond what might normally be encountered in an invocation of these squares of the Tablet.

"To continue with our story of yesterday, we were about to tell of the way in which you caused the souls of men to become incarnate consciously in bodies for the first time.

"In that time of which we speak, man was living in consciousness primarily on the astral levels. Those few parts of his consciousness that had been fused with the physical body were concerned with the operation and functioning of that body in the world, its maintenance and basic survival, and so seemed dark to the larger part of awareness that remained upon the astral levels.

"It has long been known that the lower levels of the astral reflect the heaviness and inertia of the lower earth, and the darkness and seeming evil there acts as a barrier between the incarnate existence and the astral. This barrier today acts mainly to keep men from becoming fully aware of their astral life, which they continue in their dreams but which they do not remember in the waking incarnate state.

"In those earlier times, the barrier's effect was mainly in the opposite direction, keeping the astral self from remembering those parts of its being that existed upon the manifest plane of Malkuth. This barrier was the main difficulty to be overcome in forcing the fall of man into matter.

"You will recall from the visions of the fiery lesser angle of the Earth Tablet that the energies of matter have a mode of rotation opposite to that natural to the higher planes. The friction between these counter-rotating planes was what created the darkness on the lower astral, and the barrier between them.

"The entire purpose of the work of the Earth, her plan for the removal of the involutionary force from the solar system, took on a rapid increase in activity at this point. Where the previous thousands of millennia had been given over to the refinement of bodies through the external-threat model of evolution, now the main rite of the work must come into being. The involutionary force had to be placed into the consciousness of man, so that by his will and his awareness, and his striving to return to the spirit, it might be overcome and eliminated while at the same time giving a tremendous boost to the development of consciousness in the cosmos. Where before the force only acted upon the bodies from the outside, now it must be incorporated into the feelings and minds of men, so that the conflict might be resolved forever.

"To do this, and also to get the greater part of the awareness of each soul down to the level of Malkuth, you took the involutionary energies and formed them into a vortex, a whirlpool, on the higher levels of the material plane. Since the involutionary force also has a rotation opposite to that of the evolutionary aspect in matter, its rotation was identical with that of the astral levels. The only thing separating it from the astral before this time was the intervening evolutionary aspect, and the effect of Saturn upon this low plane by reflection from his normal place beyond the Tree of Life.

"So you gathered this whirlpool around yourself on the physical plane (the etheric levels of that plane). Then by your concentration upon the relation between the astral and the physical, from a viewpoint on the lower astral, you caused the effect of that vortex to be drawn upwards through the barrier that separates the astral from the physical. You opened the gate into hell for the innocent lives of the early men. That this was done at the bidding of the planet herself was not known to them, and so they perceived your action as evil after the desired effect had been fully achieved.

"Having opened the gate, you yourself were the first to pass through it, leaving behind the astral to explore the physical through the senses of the body. Having done so, you returned with reports of what was in that place, seeking to inspire curiosity and a will to see among the humans. Some of these responded, and not all by any means were your fellow adepts of the Will aspect. For even in that time, when humans were merely a form of angel or deva, passive to the action of higher forces, some of them by flukes of nature were prepared for this work and became attracted.

"Each one who passed through the gate and returned to the astral culture brought with him a bit of the involutionary force. By contact with the others on that plane, the force was slowly spread throughout the astral assembly of men. They became infected with the force unawares, and its effect on them, the changes it made in their perceptions, were not immediately grasped by them.

"But eventually it became clear to even the most innocent that something unprecedented was happening. Where before the astral community had been relatively stable and unified, now there was growing dissent. Conflicts arose as the perceptions of men were changed by the experience of the involutionary Third Ray force. What had once been whole now became divided. Groups of men on the astral came into conflict, and the way in which the society was to be governed became a matter of debate instead of natural activity. Some held for attempting to retain the old state. Some held for going immediately into matter. Others developed opinions that were at odds with any type of perception known to man up to then.

"This growing development of conflict is remembered to this day in the stories of the fall of Atlantis, how the priests of the different gods fought, and in their fighting caused Atlantis to sink beneath the waves. This sinking was not the sinking of a land mass into a physical ocean, as it is usually interpreted, but instead is the sinking of man down through the astral waters to the material world.

"Having tied nearly all the souls of men in existence into that vortex through their infection by the ones who had passed through it, you now did the act which caused men to fall into matter no matter what their will. Focusing yourself on the highest levels of the material world, you caused these souls to be drawn to you through the gate by their connection with its energy. You caused the vortex to descend from the astral and this caused a corresponding descent of man.

"Having brought men into matter, on the side of consciousness, you now closed the door to the astral fully, locking them in until by the force of will they would eventually break out again. With the door closed the vortex was no longer needed, and you caused its energies to be dispersed among the population, each one absorbing his share of the involutionary force to the extent he was able despite his desires in the matter. The rest of the force, that could not immediately be held, was dispersed back into the environment.

"While this event seemed to occur rapidly from a viewpoint on the astral plane, in the realms where time governs it was spread over many years, as the souls had chances to incarnate in the limited number of bodies available. In manifest time, the event began at the end of the tertiary period, and continued on well into the quaternary, or most recent, epoch.

"At the same time, the concentrated involutionary force that was released back into the environment caused a degradation of the living conditions on earth, through a reduction in the amount of heat escaping from the Earth's core. This caused the climate to vary widely, rapidly swinging from hot to glaciated and back again, putting extreme stress for survival onto the now incarnate humans. The needs for survival forced the human souls to make use of that faculty of their being now known among men as the concrete mind, forced them to make use of their higher faculties within the limits of incarnate existence.

"The involutionary force in men's minds caused them to perceive each other as enemies, if they were not already familiar with each other. This time was one of great killing of man by man, and of tribe by tribe. The many skulls from this period found by archaeologist that had damaged skulls are evidence of the severity of the problem. At the same time, man perceived the involutionary force in his environment, in the form of the dangers to himself, and the concrete mind had to be used to devise ways of countering the danger from both man and world. Thus was born the beginnings of civilization, in the gathering of men for the protection of each other against other men and the environment.

"In many ways, the conflicts between men within each group were more intense than the conflicts with external dangers. For the need for survival caused them to refrain from killing each other as easily as they killed strangers, and this restraint let the force build up. It was the effort to devise ways to live with each other despite the tendencies of the involutionary force, as much as it was the effort to devise protection against the outside, that caused the concrete mind to be developed.

"The effort to survive caused thought-forms to appear on the astral and mental levels, which incorporated a will to counter the effects of the involutionary force. These thought forms, slowly built up by the minds of men, acted directly as a balance to the involutionary force, weakening it and destroying it a bit at a time. The will-to-survive proved to be greater than the will-to-death, and slowly man conquered the involutionary force for his mother the Earth.

"By the end of the last great period of glaciation, about ten thousand years ago, the battle had been effectively won. Man had learned to survive in the worst conditions that nature could throw at him, and flourished in all the environments that could be experienced on earth. Now the concrete mind, freed somewhat from the essentials of the battle, began to create new ways of living, different from those of the animals from which he evolved, which so greatly increased his ability to survive that he became in truth the lord of the world that he is today. Truly is man Adonai, the Sun in the Earth, the light of the spirit within matter, as the Earth had intended him to be in that long-ago day when the plan of salvation was devised.

"I might mention in passing that the conflicts between men in this day, between nations and individuals, are merely the hangovers from this period. The involutionary force is gone, save for those rare cases when man invokes it deliberately. The evils that men do are the result of his racial memories of that time, brought forward into this new age.

"It might seem as if man is more violent than ever in this day, but this is not the case. The per capita number of deaths by homicide in this day is much less than even a thousand years ago. And when it is compared with those early days, there is no comparison at all. The existence of such great weapons as man can now bring against man is causing him to become consciously aware, as a race, that what aided him in his early survival has now passed its day, and must consciously be removed from his behavior. The men of those early days, had they had atomic weapons, would not have hesitated to use them at the first offense. Man in this day shows his superior state by the fact that, once he realized the terror he produced, he restrained himself from its actual use. I have confidence, as do my fellow Seniors, that man will be able to survive the existence of his own tools, and will remove them from the world in short order, as circumstances change and they become unneeded even as deterrents.

"Truly do I speak, and all men should listen to these words: Nowhere, nowhere in the cosmos (save in your own case, o unique one who writes this) has consciousness come through such tribulations as man on Earth has suffered. And nowhere has the conquest of mind been as great as it has here. Truly has man shown himself to be the child of the gods, the conquering child who sweeps all before him. All, even the least of men, have already passed onto the road of the Gods, and all, even the least, shall tread its path in the endless going into wonder. Those who say differently, that man must subordinate himself to the will of the gods, and become as the beasts of the field in his submission, speak from ignorance, and the blindness that the closure of the Earth has kept upon him.

"Open your eyes, O Men! Open them, and see that even now, upon the Earth and in the body, you are gods. Nothing now determines your path but your own desires and will. Nothing now stops you in your going save only that resistance of matter that all the gods must fight against. Fight ye with a good will, and conquer! Let the light come into the Earth again through your minds, and ye shall bring that light to the universe at large, and the beings who inhabit that universe shall wonder at you, and be abased as you continue to do what they can not, and bring down the light beyond the Tree into matter.

"Other places are there in this universe, very many, where consciousness does exist in the body, and mind act upon matter. But in those places, the course of evolution was of a gentler nature than here, and the minds of the souls that were like men before the fall were placed into their bodies directly, by the gentle hand of their gods. None of them, none, have the strength of being that the least of men shows. None of them, none, will survive the withdrawal of their enlivening god from matter, save those on whom man acts in the future years beyond the opening of the gates to the stars. Those on whom man acts will partake of his nature, and thus will his strength infect mind in the cosmos, as the involutionary force infected him in that long-ago fall into matter. Thus will light spread ever more abundantly through the cosmos, and the gods shall rise up out of matter to create endless new universes for the play of evolution and wonder.

"Now, o scribe who is a mage who is a god, we have done with the presentation of Alhctga, who is myself. We have taken man from his fall to his rising, and now the course of evolution is inevitably upwards to the stars. With man's final conquest of nature, a new phase opens in his history, which is the phase of the evolution of the mind through the conflict of the gods who are men. The new phase shall be described in part by the next of the Seniors in order, Liiansa, whom you should next invoke. I am proud to have been the instrument of the revealing of the knowledge before men, and I salute you, the first of the adepts of Will within the Earth, and I salute all those who have risen by your acts, the races of man. Let it ever be thus, that man strives for the light, and leaves behind the darkness, destroying it by his will.

"I have done."

## Liiansa, Senior of Saturn in Earth

4/18/86

I recited the calls and invoked the powers of the tablet of Earth, ending with the Senior Liiansa.

Liiansa appeared before me in vision in the form of a man, rather old with graying black hair. He wore a black and red robe, with a lining of dark violet. His feet were shod in what appeared to be sandals made of some dark, heavy metal. In his left hand, he held a book, open to a page showing a black tower with a guardian before its gate. As I watched, he turned the page, and showed another picture, of the planet Saturn, with the enochian letter equivalent to "A" under it.

I did the 5=6 signs, and the sign of Set. Liiansa answered with the LVX signs, and also the sign of Set, followed by the sign of fire, which he indicated was a salute to myself. I returned the sign.

I asked him to speak, but he did not. Instead he turned to his left, and pointed with his left hand to a point to my right. I turned, and there I again saw the image of the planet Saturn. But here it seemed in some way emphasized that the rings of Saturn actually represented a hole between levels of existence, and the body of the planet sat in the hole and guarded it. On closer examination, I saw that there were forces of some sort coming down from above, and passing between the ring and the body of the planet. Below the planet, these forces came out again, but in a different form. I could see that they now had an ordering to them of a different type than when they entered. It was as if an inchoate mass of particles had been bound together into a sort of crystalline web, which the planet spun out behind it as it moved.

I turned back to Liiansa, and he said: "Welcome again, o mage of will. Now that we have covered the nature of my being by these symbols I have shown, let us continue with the story that we have been telling, of the past of the earth and mankind.

"When you last left off, we were at the point where the involutionary force had been completely conquered by the desire of men, acting in the body and upon the earth. The time is just after the last of the great ages of ice, about ten to twelve thousand years ago, depending on the part of the world we are considering.

"This is the time which is felt, in the backs of the minds of men of the present day, to have been the "Golden Age" of man, that wonderful past that everyone thinks of but no one can identify. The "good old days", as it were.

"Indeed, in many ways it was a golden age, though from the standpoint of our modern environment it was a rather harsh time physically. The reason that it was golden, from man's point of view, is that in that time, the true opponent of man, the involutionary force, no longer had a great effect on him, and at the same time, population was so low, and so spread out over the surface of the earth, that competition between man and man over resources had not yet begun. Man took what he willed from the earth, without opposition.

"Now in that time, the culture was much more of a cooperative than a competitive venture. Man did not have to compete with man, but he could gain great advantage in life by combining his individual skills with those of other men, to make life a little easier for all. Thus the groups of men were cohesive and cooperative, rather than competitive.

"Since the pressure of forced evolution was no longer on man, and his mind was at that time not distorted by the teachings and acts of later days, the signs of the spirit were given openly to man, without concealment or distortion. For the first time on earth, and for the last time for a very long time, knowledge of the relationship between yourself, acting as Set, and the Earth was fully known. The religious symbolism of the day emphasized this union of yourself and the earth and expressed it in the ways most relevant to man of that time.

"The basis for their "religion" was the light in the earth. Man was that light, and you as the Son of the Stars were the symbol of that light in the minds of the seers. The earth itself was symbolized by the cave, the womb in the ground, within which man sheltered, and had his civilization. The earth's womb, as the caves were considered, was always of the same temperature, no matter the forces outside, and so it was the best of places to live. The earth gave these places without demanding anything in return, and so man saw her as the great provider, out of whom came all good things. Not only their shelter, but their tools of stone and their nourishment came from her, and so she was worshiped as the all-mother.

"The religions of that time were truly magickal in character, and were concerned more with getting things from the earth to make life easier than they were with the worship of some god or another. Man felt that the world would give him anything, if he planted the seed of his need deep within her womb.

"So the priest-leaders of that time, who were magickians and also were hunters and leaders in the mundane sense, would travel as far into the earth as they could, deep into the lowest passages of her caves, and there they would plant the seed of the need, in the form of pictures painted on the walls of her womb, and energized by the desire of the heart. By doing so, they believed that they could cause the earth to produce exactly those things they desired. And so it often was, for confidence in action is the key to magick, and their belief in the efficacy of their actions was absolute.

"The artistry of these paintings is not much appreciated in these later days, for man now sees these pictures in the light of his bright lamps, and not as they were intended to be seen. In the light of the dim torches by which they were created, these pictures seemed to move, to take on the life of the thing they represented, so that in the eyes of the magician-priests, they were identical to their physical counterpart.

"In the more southerly climes, where the caves were not so common, there developed a similar worship, but using the symbolism of the seed in the ground, which sprang to life to provide man with food. Thus were the beginnings of agriculture brought into the world, as an adjunct to the worship of the goddess, and of her son.

"Now the name Set is not the name by which you were known to these men and women, but the symbolism they used is substantially the same, within its limits, as the symbolism we are trying to re-introduce to the world today in an effective form. The symbolism of the mother and the son was nearly universal in that time, and appeared in cultures that had never met each other directly. All of the symbolism came directly from the sensing of the mages of the story which we tell now, to the extent that it had been accomplished in that day.

"So this was the golden age, when man was at peace with himself, and with the earth. It was a period of necessary rest for the souls of men, after the terrible trials of the previous thousands of millennia. Conflict existed primarily on a personal level, and not at all on the social level. That is, group did not normally fight against group, but cooperated in the tasks of living.

"But this situation was not to last, as we all know all too well today. And, as in the previous phase of the cycle, you and the Knights of Earth were primarily responsible for its ending, and the initiation of the next phase of the Earth's plan for man.

"The golden age was intended also as a sign for the future, so that men might have in their astral memories the sense that there was a time at which men did not fight men. In the earlier phase of the work, the natural desire of the souls of men to return to the spirit from whence they came acted as the impetus for the work of eliminating the involutionary force. Now, in the present day, a new goal had to be created. For now the Knights were to plunge man into the state of conflict with man that has continued to this current day, and is still in process of overcoming.

"The reason for this conflict was not to destroy man, or to cause suffering for its own sake, but to force man to come to terms with man, to understand himself and others through the ability to sympathize and feel another's pain. Man at that time, while in tune with nature, was still not completely master of himself, as is still the case today with a small portion of the population. In order to get man to come to this understanding, he had to experience its opposite. That is, the conflict, the pains of civilization, would act to cause man to evolve himself further than nature could force him, so that he gained full control of his incarnate being. The unification of that being, through the elimination of both internal and external conflict, would cause man to eventually express not only the third-ray influence of Active Intelligence, but also the second-ray influence of Love-Wisdom, acting as the cause and goal of right human relations. Man had to learn to live with man in ways that would be beneficial to all, despite the pressure to conquer and eliminate opponents."

(At this point, I felt that I was having some difficulty getting the information clearly, and asked Liiansa if there was anything that might help. He indicated that it would help to use the word of spirit I had been given, with the first key. But since I was ill with some infection at the moment, he suggested I stop here and continue another time, so as to not over-stress my body.)

(Later that evening, I decided that the difficulty was due to my perceptions not being properly aligned with the force invoked. To try to correct the problem, I did an invocation of Nuit using my self-developed version of the VIIIth degree OTO method. Her relation to the idea of alignment is through the Tarot card now known as The Star, which shows at its top a star surrounded by seven smaller stars in a partial circle. I associate the center star with Polaris, and the seven stars with the stars of Draco, which were related to her in early times. Since the position of Polaris is an expression of the Earth's center of rotation, it represents the alignment of the manifest and unmanifest parts of existence, the mundane and the "heavenly". It is also interesting to note that in Achad's Tree of Life, the sum of the paths of the Supernal Triangle, which has this path as its base, is 510, the numeration of ThNIN, Draco.

(The immediate effect of the invocation was to relieve me of the stress my illness had put on me, and to allow me a good night's sleep for the first time in several nights. Her answer to my request for the missing key to perceiving this story properly was given to me in the dreams I had that night, which will be described below.)

4/19/86
11:23 AM

I invoked Liiansa using the usual methods. He appeared to me in vision in the same form as the previous day's, but lacking the book he had held at that time. Instead, his left hand now held a phoenix wand, and his right hand an ankh. His skin was an indigo color today.

I saluted him with the signs of Set and of LVX, and he answered with those signs. Testing him with the pentagram and the Hexagram of Saturn caused him to formulate more clearly. He came forward, and called on me to take the wand and ankh from him. I did so, and asked what the purpose of these gifts was.

He replied, "Now that you have found how to use the invocatory word of the spirit in its proper fashion, you are entitled to use these tools, which are the expression of the spirit of life, and of its return to incarnation in new forms. Both of these are part of the symbolism of yourself who is Set. He is the master of life, and the master of death. His power of going takes men to the stars, where Horus can only touch them through the sun.

"Take these tools, and make use of them in your rituals of the spirit, and their power will be multiplied greatly, to your benefit and the benefit of the earth whom you seek to raise.

"Now, let us go on with the story as we have begun it. Yesterday, we were about to explain the manner in which intra-human conflict on a large scale was introduced to the world, in order that men might learn of the power of Love-wisdom through the expression of its negative side, which is repulsion-conflict. By exhausting the possibilities of the latter in manifest experience, they eventually were and are being forced, individually and as a group, to come to the realization that the former is the higher expression.

"To do this was something you could not do yourself, as you knew in that time. For your own nature, being of the Will aspect, was too far from the natures of men to affect them directly. So, in this time, you decided to turn over the main focus of the incarnate work, the work in the world, to your alternate. Being of the Love aspect, in its Will sub-aspect, his expression was closer to theirs, and so he was better able to introduce that idea which would eventually result in the conflict you desired.

"How was this to be done? The symbols of the mother and the self-begotten son were already strong in the earth at the time we speak of, and had no further need of encouragement to continue their flow of force into the world. Had this flow been allowed to continue unobstructed, then man would not have advanced much further than he had at that time, living a natural life in a natural world. The association of the mother is too strong to be overcome without an equally strong opposing viewpoint being available. The stars of night now had to be masked by the brilliance of the Sun, who is closer to man but less holy than her. But the sun is the soul, and the soul is what you sought to bring men to, through the harmonizing of conflict.

"This is where your alternate came into the picture, as the opponent of the forces of night, and the proponent of the power of Sol. Sol is of the second ray of Love-wisdom, as has been said before, and your alternate in his essential nature embodied that force, as has also been said.

"Even in those very early times, before the beginnings of civilization, it was known how men and women united to produce children. But the power of the father was seen to be merely a stimulus to a process that was inherent in the female, the manifest aspect of the Mother. Now the father, the male, had to take on his own power, and understand his own place as the key to power. In effect, the martial side of life, which no longer could fully express itself in the fight against nature, had now to be channeled into higher levels, where it could affect the course of men's minds and actions towards each other on a large scale.

"And so the first revisionists of the spirit were born onto earth, and developed, over a period of millennia, a current opposing the current of the mother. This was the solar current, with its symbolism of the sun who dies and is reborn, without the aid of the mother. In later days, this expressed itself in the temples of Horus, Osiris, and of the Jews and Christians. It was the system of hierarchical dominance, as opposed to the natural association and merger of abilities which was the hallmark of the mother's symbolism. Man fought man, following the ways he observed among the animals, fighting each other to establish which should rule, which should be the one to breed, and therefore to carry on his life into the future.

"This was also the earliest time in which the power of Saturn was raised up to Binah, figuratively speaking, and the power of the Mother cast down into Malkuth. The new philosophy denied her her place in the heavens, and put up the father, in the form of the authoritarian figure, the so-called "Alpha male", in her place.

"The religions of the mother were not cast down permanently in that time. For many ages, lasting into the dynastic times of Egypt, she again came to power for periods. But these periods grew shorter and shorter as the millennia progressed, and the periods of dominance by the father-gods became longer, until in these later days, in the late Hebrew, the Greek (to a lesser extent), and the Roman and christian religions, she has been effectively wiped out as a manifest power, even though her adherents and servants continue to do her work on earth. In fact, their work has been helped by her loss of mundane power, for her practitioners could develop their work in secrecy, and with their full attention, instead of being distracted by the needs of running a civilization. So her inner power, and that of her child Set, increased substantially at the same time that their outer power decayed.

"You will recall, from an earlier invocation, your memories and feelings of a time in the early period of the Egyptian civilization when you and your opponent were both incarnate at the same place and same time. The place was a temple of the mother and son in the southern part of that country. At the time, you were incarnate as a woman, a senior priestess of that particular cult. One of the methods by which the cult tried to express the idea of the mother and son was in the way of having women have children fathered by their own children, or the children of other priestesses. In this way, they hoped to produce a son eventually who fully expressed the power of the mother, being different from her only in the one gene that caused him to be male. (They of course did not think of it in terms of genes, but came to a similar conclusion by direct observation of breeding experiments with animals.)

"In that particular life, the adversary in this contest, your appointed alternate for the eventual awakening of the Earth spirit, was incarnate in one of the bodies of these male children. But unlike most who resulted from such processes, and were conditioned by the teachings of the temple to accept their place in things (which was a good one for the times), he, from the first moments of his conscious selfhood, desired to be free of the influence of women. He disliked being subordinate to any being, and he perceived the women, being physically weaker than the males he saw in the temple and outside it, as being naturally subordinate to himself. Like the male lion with whom he later has identified himself, his will was purely to dominance of self over others, the innate expression of his perceived superiority to men.

"As he grew in that time, and came to his physical maturity, he was trained in the methods of the temple, in the ritual of uniting male and female for the purposes of the gods and the priestesses. His power was so great that he took the training much more rapidly than most, and by the time he was fifteen, he had accomplished the full training and become an initiate of the temple.

"But, despite his power and authority in the temple, due to his magickal skills, he found his new position even more aggravating. He saw his own abilities as superior to those of all the other temple-workers, and believed himself to be the natural leader of the temple. But above him stood yourself, his actual physical mother, as well as the head of that temple. No matter how great his accomplishments, it seemed he could never get away from your perceived dominance. This created great hate, a great force of the rejective aspect of love-wisdom within him. And he determined to overcome you by any means possible of accomplishment.

"Within the temple, as we have said, there were many young men. These were educated, and if found unsuitable for the priesthood were given honorable positions managing the affairs and properties of the temple. Many of these latter were also resentful, for reasons like or unlike those of your opponent. These he sounded out, with a proposition that they take over the temple themselves, and raise themselves up as its leaders. He found many who would go along with him for one reason or another. He also sounded out those outside the structure of the temple, the hunter and worker classes, and got many of the strongest of these to agree to his plan. Thus he obtained the forces needed to conquer the temple.

"In the night he opened the gates of the temple, and called in his assistants and conspirators. Together, they attempted to slay all those who came within their reach, so that none would survive to tell of their evil. But many heard the noise of their attack, and managed to escape through other entrances. (Tactics was not one of your opponent's strong points, in that time or later times.) And so many lived to preserve the knowledge and warn other temples of the impending change. Many of those who escaped hid within the temples of other gods and goddesses, in other places, and as small groups within these temples preserved the symbology of the mother and son.

"Now, on the morning, this one called forth the peoples of the area, and declared from the steps of the temple that a new aeon had arisen, in which the elder gods were thrown down, to make place for the new, chief of whom was to be the Child of Victory, the conquering child, who he claimed to embody in himself. Thus was born the first of the "official" Sun-gods, he who later became Horus.

"You yourself were captured in that raid, by the express will of your son and adversary. And you became the first of the "official" victims of Horus, as your son sacrificed you to his new image of the gods.

"Note the irony of this, o scribe! In this present day, in that last life of his and of yours, did he again attempt to declare the aeon of Horus, and to absorb the intent of your will in this time into himself, thus becoming the one to reopen the earth to the stars. He even dared to adopt your own symbolism in his effort! The parallels between that time and this are exact, save that since you were in a male body this last time, he must needs take out his hate of women upon others in your stead. Nevertheless, his attack upon your being in that last life, through the magickal link created by your oaths to him and his organization, are a correspondence to his slaying of you in that earlier time. The gods laugh at him, as he stands before them now, exposed for the fool that he is in his failure.

"Yet much of good was accomplished by him, nevertheless. He never knew of your secret intent that events happen in just that fashion, in that day as in this. For Set, who is Achad, the Isolated One, who is yourself, does keep his secrets well (even from himself, if need be), hidden on the levels beyond the reach of those that he has manipulated for the development of man, and the raising of the Earth.

"Thus in that time did he serve your will by bringing the forces of conflict between groups to a new pitch of intensity, inaugurating the forceful development of the emotional and mental natures of man. And thus in this present time, through his will to succeed, and to be the opener of the stars for man, did he have to revive the very doctrines that in earlier days he did suppress. Thus again is he the tool of his own downfall, his actions against your body in that last life providing the shock that, when its recoil returned to him, knocked his own intent askew, and left him sitting on the sidelines in this most important of times. All as you intended. For never could he see that in death was your victory, your opportunity to come again in another form and another place, to continue the fight for the freedom of men from the subjection of the gods.

"Thus also in those old days, when the priests of the mother and son who had hidden among the other gods' priests summoned up again in secret the force of your will, to continue the work. The many tales of Set returning in the god-forms related to other gods, only to be slain again by Horus, or by his successor Osiris, reflect the fact that no matter how hard he tried, in his many incarnations, he just could not destroy the intent of your work, nor could he make it his own. He attempted to control the world, through his many god-forms in many nations, but the more order he brought about, the more disorder resulted. Thus did Set ever conquer Horus. Thus did the sacrificial victim become the god, while the slayer was bound away by his own acts. We laugh at him, laugh and gloat, at the great one fallen so low! Yet how could he expect otherwise, with his will bound to an ill purpose from the beginning?"

(All during this speech the astral area in which we stood echoed with huge laughter, and a feeling of immense humor, coming from some point not seen. As if the universe itself were greatly amused.)

"Now we are done with the tale that I am to tell, and the rest of the story of Set and Horus, and their works in the Earth, will be told by the last two of the Seniors, Ahmlicv and Laidrom, and by the Sun-King of the Tablet, Iczhihal.

"But it might be good to explain a few things from your own life's recent events, to show how even in this time has Horus-Osiris attempted in his feeble way to interfere with your work.

"First, I would like to cover the incidents that took place in Indianapolis. First, tell the tale of the policemen, then that of the authority who employed you.

Then I will explain for those who read how these fit with the story we are telling. Finally we will look at the dreams of last night, which are rather clever answers by the goddess to your questions, and also show a new bit of the symbolism of Cancer, as it relates to the work."

(I was still a bit ill this day, and tired rapidly, so I delayed writing the description, and getting the rest of the presentation until the next day, 4/20/86.)

After the completion of the invocations described in Touring the Earth Tablet, I was in Indianapolis on an assignment from my then-employer, the Federal government, to teach some new employees my job. I continued to work with the current instigated by the invocations during that time. Set first appeared openly as an operator in the work while I was there.

The incident with the policemen occurred the first day after Set announced himself. In the evening, I was in my room at the Hyatt Regency Hotel, room 1216. It was around 11:00 pm, and I had settled down to do an invocation of Set using my version of the VIIIth degree methods. I had also smoked some pot a while earlier for relaxation, and still had my supply out, but disguised from view by being in a plastic shopping bag from a local department store.

I had been doing the invocation for some few minutes, and had a strong feeling of being filled with the force of the god, when a loud pounding came from the door. I went to the door and opened it a crack to see who was there. What I saw was two policemen, one with his hand on his gun and his thumb on the hammer, and several persons behind him in medical green clothes. All of them were looking at me as if I were a particularly obnoxious laboratory specimen they were about to dissect.

The cop with his hand on his gun told me to open the door and let him in so that he could ask me some questions. I asked him to explain his reasons, but he refused to give them. I then told him to wait while I put on some pants. But as I moved to close the door, he pushed against it and forced his way into the room, followed by all the others with him.

Since there appeared to be nothing I could do about his forced entry, I got some pants on, and turned to question him about his purpose. He did not answer, but started grilling me about what I had been doing that evening, whether I had made any phone calls, who I had seen, where I was from, and what I was doing in Indy. I answered every question responsively, as seemed prudent, and repeated my demand for information after every question. Meanwhile, his partner looked around the room, not touching anything, but obviously looking for something actionable. The second time I protested this, he came back and stood by his partner.

After about ten minutes of this grilling, the cops turned and left, followed by the others, still with no explanation given. The next day, I called the hotel management to protest this treatment, and the lack of hotel security personnel on hand to protect my own interests. After checking with the police, the manager (who had never been informed of this impromptu raid) called back to explain that the cops had had an anonymous call saying that someone was going to suicide by jumping off the twelfth floor balcony of the hotel. Since I was the only person living on the twelfth floor that day, the cops had made a beeline for my room, on the idea that wrong action was better than no action.

The second incident(s) involved my relationship with my employer. One day in class, I had been asked some questions about matters of import to new employees, such as the promotion possibilities, chances for raises, working environment, benefits, etc. I had answered these questions truthfully, saying that promotions were becoming rare, salaries would continue to stay far behind the national average, benefits were being rapidly eroded, and that the pensions system was clearly headed for dissolution.

Naturally, this caused more than a little upset among the local management. They wanted me to tell the trainees that everything was all right with the government, and that they could expect all sorts of great and wonderful things to come out of their work. I told them that if they wanted to have fairy tales told, they would have to do it themselves, and that I would in the future refer any such questions to them.

About a week later, I was talking with the local manager, who appeared to be a nice person as an individual, afterhours at a local restaurant-lounge. She had asked me what my true feeling about the agency were, and after getting her assurance that my answers would be held in strictest confidence, I told her exactly what I thought the problems with the agency were, and that the problems came from the very top management.

The next day, I found that not only had she not kept the confidence as she had sworn, but had immediately called the regional commissioner and blabbed the whole thing. The commissioner came down, along with one of her assistants, and I found myself in a good approximation of a star-chamber proceeding. No, more like the Inquisition, at least in atmosphere.

They had gathered, I was told, to decide whether a person of my clearly heretical views, who had dared to actually criticize the gods of the agency, had any business teaching the minds of innocent young trainees. They first discussed my comments to the class about benefits, trying to convince me that I was wrong. When I countered by quoting substantial evidence in favor of my statements, in the form of the documented actions of their own superiors, and of the current administration, they gave up on that tack.

Then they went to work on the comments I had made to the manager. These, they said, were the worst form of heresy, and the only way I could get back into their good graces would be by recanting the whole thing in writing, and apologizing in person to those I had mentioned. The fact that the information was given in strictest confidence, and they only knew about it through the actions of an oath-breaker made no difference to them. If I said it once, I could say it again in the future, with more damaging effect to their reputations, particularly that of the commissioner who headed this panel. I declined to do as they told me to do, and matters rested there for the moment.

Two days later I had the misfortune to contract pneumonia from the usual nasty Indianapolis winter. I called in sick, and mailed them a statement from the doctor I had seen saying that I would be too ill to work or travel for at least ten days. On Friday of that week, two minutes before the close of business, I got a call from the lowest-ranked person on the office's management team, telling me that they were cutting off my per diem as of noon the next day, and I was being reassigned to my home office.

I protested that I was too ill to travel, and asked that it be extended. In fact, I was running a 103 degree fever at that moment. I was told that everyone authorized to make that decision would be out of town until after the end of the next week. I was also told that they had already called the hotel and told them I was moving out.

So I ended up driving 500 miles, in half-hour segments so I could rest, half delirious with fever, in the middle of winter. Being forced to do this added at least two weeks to the time it took to recover from this illness. It also lead to my rapid resignation from that organization. I'm too stinking proud to work for scum like that.

Liiansa's comment: "The meaning of these two events in the light of our tale here should be fairly clear. It was a last-ditch effort by the forces of Horus-Osiris to get you off the path of your destiny. Government is of course heavily Osirian, since Osiris was a black god, and black is the color of Saturn, and of the astrological Capricorn, which rules government.

"Two attempts were made. These reflect the usual actions of the Horan-Osirian powers towards individuals, and they expected you to react in the usual way, giving them something they could use to either hang you or put you back firmly under their control.

"The policemen are enforcers of the authority of the government, their powerful arm. So long as police exist, it is possible for the group that controls them to say 'Do what we want or we will kill you'. All government, no matter where in the world you look today, is based solely and deeply on this principle of forced obedience. Not one of them, not one anywhere, is truly responsive to the will of the individuals over whom and in whose name they claim to govern.

"Had the force of the Osirian current had its effect on the anonymous mentally ill person who made the call to the police a little earlier than it did, then it is quite possible that you would have been caught smoking pot, and the amount you held on you at that time would have been sufficient for a long prison sentence.

"But, as is usual, the forces could not act quickly enough. Never is a government really able to control events, no matter how hard it tries or oppresses its people. It always and only reacts to what is forced upon it. The self-styled "rulers" of the lands think they are the top of the heap, but in fact they are whores, dishonest ones at that, incapable of initiating anything truly new into the world. All they can do is take what the world throws at them, and try and twist it to their purpose. But never do they catch up. Always, Set is one step ahead of them, creating new things to disorder their system faster than they can control them. This delay is inherent in the force of Saturn that they have co-opted to their own purpose, though they never realize it. Thus in this case, the force of Set within yourself, making you stand up to the police instead of quaking fearfully as they had hoped and expected, countered the force of the Osirians sent to derail you again.

"Similarly for your confrontation with your employers. You had already had a full exposure to Set's force, and nothing their little bureaucratic minds could do, filled as they were with the fear of ruin by their superiors, would have caused you to go back to their way of doing things. Again, it was too little, too late, and so will it always be.

"Now, you took this force of Saturn that had been sent at you, and used it in the way it was intended to be used, in the beginning of time. Saturn truly relates to Malkuth, as the barrier between the Tree of Life and those realms that lie below it, with which none of any spirit will deal. Being Malkuth, he relates also to the crystallization or outward expression of the inward will. And so did you use it, crystallizing your decision to quit their ways and go your own, which had been building for some time.

"It was no accident that the forces came at you just as Set, who is Achad, who is the core of yourself, appeared on the scene. The actions of light, until they are firmly established in the person, always generate an opposition. It is natural that this be so, and also convenient, for it forms a sort of final test of the effectiveness of your work. Had you not actually succeeded in your intent in the Earthworks, then these things would not have appeared. So even the shells unwittingly have acknowledged the appearance of the new master, and again shown themselves to be the inferior.

"Now as to the dreams, I will summarize them to save time. You had invoked Nuit to find out the key to what I was trying to say, the concept that would allow your intuition to understand it whole. The first dream was short, and only one image is of relevance to our discussion here. In it, your mother handed you a key, in the form of a small red obelisk or menhir. You discovered that this key was to a car. But rather than going directly into the keyhole of the ignition, it went into a loop that allowed it to be used as a lever, like a torque wrench, to start the car.

"The mother is obviously a symbol of Nuit, as you have already interpreted it. The key is a form of the pyramid, representing the path of Shin, which connects Kether with Tiphereth in your system. The loop it went into is the yoni, here representing the lower aspect of your being who is the scribe.

"The car is a form of the Tarot card The Chariot, since an automobile is a vehicle which is powered by the elements. That is, it moves by burning (fire) in a vaporous form (air) a liquid (water) derived from the ground (earth). Exactly as the chariot of the card is drawn by sphinxes of the elements. So in all, this image indicated that the key you sought is to be found in the union of spirit-fire with its opposite, in the sign of Cancer.

"Just to drive in the point, you were caused to awake from the dream at exactly 4:18 am. And the invocation was done on 4/18. The significance of the date did not occur to you until you saw the time at which you awoke.

"Now Cancer is a water sign, and therefore has to do with distribution and dissolution of things in some fashion. In the context of this story we are telling, we will look at it in a slightly different fashion than it is usually interpreted.

"In the normal interpretation, Cheth, Cancer represents the dissolution of the lower self in ecstatic union with the higher spirit. With the lower self gone, the bodies of the person that live below Tiphereth become a shell, like the knight's armor, that is empty except for the spiritual forces, with no real personal self to be seen. This is in accord with the traditional astrological interpretation of this sign except that it is on a higher level.

"The dream was in part an acknowledgment that you are achieving this level of union in your work with Set/Achad. You are almost ready at this point to reverse yourself and acknowledge that you are indeed as we have presented you to be, in the Earth Tablet working. Already, your magickal memory has opened widely, and you have had many glimpses of your other lives, as they relate to your overall work and your work in this time and place. These will continue and improve in clarity and precision as you progress.

"But as I said, the dream was also the answer to your question. Remember that your purpose at the time we have been speaking of was to generate a counter-force to the Sirian force you represent in the earth, so that by conflict men would come to understand the causes of conflict and learn eventually to establish right relations among themselves.

"So look at the symbol of the sign of Cancer. It is made of two lower-case sigmas, one turned upside down and pushed so that its tail is below the body of the other. The uninitiated astrologer often says that this is a picture of the claws of the crab, but this is not the case. The initiate frequently associates it with the symbol of yin-yang, again associating it with the merger of opposites.

"But it is also a glyph of the whirlpool, which is a concentration of water into a distinct form within a larger sea of undifferentiated water. The whirlpool is a shell-full of air within the water, again relating back to the Tarot card.

"Consider how a whirlpool comes into being. It is caused by two currents of opposing vector sliding past each other. The friction of their passage transfers momentum, changing the vector forces along the interface so that they turn and become circular in their movement. Your satellites have photographed any number of these whirlpools where the Gulf stream goes past the main body of the Atlantic along the east coast of your land.

"In this case, you needed to generate such a whirlpool, a vortex (to use the magickal term) in the mental and emotional levels of being, so that the spirit could find a way into those levels. It is fortunate that you had the ideal method of doing so immediately to hand, or your work would have been much more difficult than it was.

"Remember that you yourself are of the First ray of Will, and the sub-ray of Love-wisdom, represented by the term 'love under will'. Your alternate is of the Second ray of Love-wisdom, and the sub-ray of Will, so that he might be termed 'will under love'. So the vectors of your individual forces, along one dimension, are exactly opposite to each other.

"Your own force, as I have said, was already firmly established in the minds of men at that time, between seven and eight thousand years B.C. In order to generate the conflict you desired, so that man might become conscious of the gods while in the body, you merely had to give your alternate his head, and allow him to attempt to fulfill his own plan within the world. Naturally you did not tell him of your real purpose, but held it concealed on levels he could not yet reach. Remember your origin, and what we have said about your level of achievement at the time you were first called to the Solar system.

"Rather, you put a different face on it, one he would find believable. In a conclave on the inner planes around 7000 B.C., you informed him and his followers that it was your will that they take over the next part of the work, and do it according to their own ways. The reason you gave was that you had realized that your own type of force, the First ray, was too far from the consciousness of men to be effective, and also too dangerous to be allowed into the world in its pure form. You said that it could only cause destruction if introduced at this point. Your opponent, expressing his usual Second-ray faults, believed you implicitly since your words fit with his own evaluation of the situation.

"For two and a half millennia, you allowed them a free hand in creating their works. You effectively withheld yourself from action on any large scale, although you continued to support fully those who followed your way. But you made no effort to expand your power base on earth, and allowed your alternate to create in the minds of men those ideas that would eventually cause a flow of power along his own lines.

"He introduced conflicting ideas along two lines that affected yours directly. First, he emphasized the group over the individual, encouraging the subordination of the soul to the purpose of the group. Second, he introduced the concept of hierarchical status, of relative individual value, to man. That is, he encouraged men to think it natural that one who is stronger than another, either physically or spiritually, should dominate and control the other's actions. Together, these concepts eventually resulted in the form of top-down imposed structuring that is common to all the civilizations on earth today, with only small groups actually attempting to operate on a basis of your own concepts, which are the sanctity of the individual will, and the cooperation of men for mutual benefit without coercion.

"His current was in effect an overlay on yours, and your own current was in line with the memories of the "Golden Age" that all men sense in themselves, so there was never really a chance that he could overturn your own current on any level higher than Tiphereth. Too many individuals would be subconsciously sabotaging his work, even as he did it. This naturally occurs in any situation where imposed restrictions take too much away from the individual. Also, biologically, the human body is suited on an instinctive level to working in groups no larger than thirty or forty persons, which was the natural size of human communities for most of the evolution of truly human bodies. Thus in larger groups there is a natural tendency towards splintering and separation which acts automatically against imposed forces. Every government that has ever existed has eventually succumb to their own largeness. The larger the group or organization, the more unconscious sabotage occurs, and the more likely it is that it will come to the end of its existence. The rapidity with which this occurs is inversely proportional to the degree of freedom the group allows its individual members.

"Now in this current time we are attempting to redress the balance, bringing the sanctity of the individual back into the minds of men, as the forces of Aquarius come into appearance on the lower planes. This force is associated with the voluntary association of individuals in groups, on the basis of mutual need and interest. Thus it is suited to our purpose, as is the energy of the sign's ruler, Uranus, who represents the principle of individuality, or the destruction of imposed groupings.

"The force going out of manifestation, that of Pisces, is associated of the dissolution of the individual into the group. Through its ruler Neptune it relates to illusion, false prophecy, Maya, inchoate idealism, etc. Thus the popularity of the Big Lie, and of emotional manipulation as tools of governance among the predominantly Piscean governments of the world. Through its other ruler, Jupiter, it relates to the idea of kingship, of order imposed by fiat or decree that is characteristic of such governments, no matter their supposed philosophical base. Note also that Mercury, intelligence and knowledge, is in its detriment in Pisces. Hence the common demands by the hucksters of the Christian churches that man put aside his intelligence and have Neptunian "faith", and mindless obedience to the Jupiterian rulers of the churches. Contrary to this, Mercury is exalted in Aquarius, and thus will knowledge overcome superstition as the currents of the sign takes over from its predecessor.

"Our work and yours, o beast, is to help man in the transition to life based on knowledge, on gnosis, by providing invocations and a system of symbolism suited to the consciousness man will have to adopt to deal with the incoming age. The rituals and invocations will be given as your sight develops to the needed degree of clarity to read your own library on the inner planes directly, instead of through the picture-book representations we keep for the less well developed.

"That is all we have to say about this, except to say that the other dream you had, of a man breaking into your room while you examined a handful of jewels, was merely a reminder. The big man is of course the cop who broke into your room. The jewels in the hand relate to the VIIIth degree working you were doing at the time, with the colored gems representing the chakras you were stimulating.

"Now I am done, and you need not invoke me again, save when you desire my assistance in some matter in the future. Tomorrow or the next day, you should invoke Ahmlicv, who will show you the tasks you put yourself to, while your alternate was working his will within your secret design.

Ahmlicv, Senior of Mercury in Earth.

Invoked 4/23/86 4:54 pm

The vision opened upon a region of air, light blue in color. Ahmlicv appeared. His likeness was of a stocky youth, wearing a robe-like garment that appeared to be covered with round, overlapping scales of a silvery blue color. He wore on his head a crown with small wings, on which were engraved the sigil of Mercury, its astrological symbol. His left upper arm was horizontal at the shoulder and cocked forward about forty-five degrees. His left forearm was vertical, with the hand open and the palm facing forwards. His right arm was held down and slightly behind him. I could see the end of a wand of some sort in his right hand. It looked like a caduceus without the entwined snakes. His skin looked the color of buckeyes or chestnuts, perhaps a little lighter.

My viewpoint revolved around him until I could see that on his back he had small wings like the typical Christian depiction of an angel.

I did the signs of Set and of LVX. He responded with LVX, the Set's sign, then the fire sign, and then the sign where the arms are held down and out from the sides at a 45 degree angle.

He said, "I greet you, o mage of earth and fire.
Let it be that we become one, in the telling of this
tale of the earth and her masters.

"Now, when you left off with Liiansa, you had come to the point where you had turned over your main work to your adversary, so that his more congenial force could produce in man the sense of conflict between individual and group that has been the source of all the conflicts of mankind since. At the same time, though, you were taking on another aspect, that of Thoth, so that you could produce a tendency to upward motion to add to the cyclic nature of the conflicts generated. That is, you sought to ensure that the conflict would result in upward progress rather than becoming stasified in a circulating current.

"This was to be done by enhancing the knowledge of mankind, and causing his mind to look ever towards the new things possible in life, rather than backwards towards the golden age. If the force of your adversary had been left to itself, it would have caused a regression to those more primitive conditions again after a short period of conquest.

"Now on the first plane of this system, that which is represented by Kether in the Tree of Life, and the highest of the seven planes of the Bailey system, you caused to be formed an image of the god Thoth, as the god of wisdom and knowledge. This expression of your will you then brought down into Chokmah, so that it would reflect your will rather than embodying it. Thus the lunar aspect of Thoth was born, even though this was not the strongest of his aspects. But knowledge had to be represented as complete in itself, not tied to either of the conflicting forces, and so it required both a male and a female aspect in one.

"In one sense, Chokmah is male, in that it balances the definitely female character of Binah, but in another sense, it reflects itself into Tiphereth as the son, and is in itself the son on a higher plane, uniting in itself the femaleness of Binah with the initiating impulse of Kether. As the son, it balances male and female, as Thoth balanced the conflict between Set and Horus, so that neither would ever win in their perpetual battle. This legend reflects your intent exactly, as does his role as one of the Lords of the Balance in the Tuat. Knowledge had to be seen as impersonal, not tied to any one condition or philosophy.

"Now, in those old days, you caused to be created through the other Knights the Temples of Thoth in Egypt, and his correspondence was shown in other lands around that same time, give or take a thousand years. Remember, a thing established on the inner planes can only manifest in a particular area of the world when the zeitgeist allows it, so the time differed from place to place.

"Most of this work was not done directly by the Knights, for the Earth already had a full complement of adepts of the fifth ray of Intellect, ready to go into action in this very way. The intellect aspect would have been part of the earth whether or not the events leading to her hiding had taken place, and so she had the appropriate kinds of workers available. The part of the Knights and yourself was to determine the time at which they would start to work with full force within the world, and the form of manifestation that they would take in the human kingdom. Thus your manifestation of the image of Thoth caused the initiation of this cycle.

"Up to this point in history, about four thousand years before the dawn of the Christian era, mankind looked at knowing primarily in terms of the passing on of skills. That is, knowledge of how to do things was considered of primary importance, and other knowing was considered useless by definition and was not kept. There were exceptions to this, as there always are, but on the whole, this was the condition that prevailed.

"Now you had to show that knowing for its own sake also led to things of value. So the introduction of Thoth as a god was intended to turn the zeitgeist in this latter direction. Men were now beginning to develop the abstract mind, and those who incarnated with strong minds had to have some sort of symbol on which to support themselves, so that they would not allow their minds to become subordinate to the conceptions of those less-developed persons who made up the majority of humanity. If Thoth had not been there, then peer pressure would have distracted them from their true purpose into less productive lines.

"Now, the essence of preserved knowledge is in the symbols by which it is preserved. Word-of-mouth transference of knowledge is limited, even in those societies where guilds and work groups had formed to preserve particular sections of knowledge. There is only so much that one man can hold in his mind, and word-of-mouth transference inevitably leads to a situation in which some knowledge is lost with every generation. New things come into being, but old things are lost at the same time.

"Writing, the preservation of words in a concrete form, which can then be read by many men, is a superior way of doing things, as all men would nowdays be willing to admit. Without writing, man could never have developed the kind of society that he has now. If writing were to be suddenly removed from the world, all would immediately collapse back into barbarism.

"So the essence of this new tack was to cause to be developed in the minds of men the idea that symbols could be made for ideas as well as for experiences. Up to that time the symbols available were mainly intended to express in visual form the experiences and perceptions associated with a certain god, or a certain state of mind. Now man had to see that words themselves could be made into symbols, and that these symbols could be understood by all, and not just by those who had had the experience.

"Into the minds of men, then, was forced this idea. And many responded to it in many parts of the world. It did not take any incarnations of masters to produce the effect, although many did incarnate. Men alone and without aid from the masters and Knights were already of a level of achievement that they could do the work on their own, given the original impulse to do so. This latter way was preferable, because then the new idea became directly incorporated into the zeitgeist, where if the masters had tried to introduce it by themselves, it would have been adopted much more slowly. Even as it was, many men considered writing to be a magick on the same order as the powerful rituals of the priests. And so it was, and is, but it is a magick that can be used by any, not just those of talent.

"To be certain, writing was in the beginning mainly the property and secret of the priestly classes. But once introduced, it could not be withheld from man. Like the physical Mercury that is named after the god, it flowed outwards and downwards through the classes, sneaking through every available crack in the priest's security. And once it became known, and the advantages seen in such mundane pursuits as the tallying of stores, then the demand for persons who could write became so strong that the priests could not do other than train many and release them into the world. Thus came into being a new category of man, the scribe, of whom you have in part chosen to be an example yourself in this life.

"The scribes, the masters of letters and numbers, the translators of fact into symbol, have been the mainstay of every civilization that has had them since that time. Through their works, the knowledge of man has grown, not exponentially, but at a rate that is much more than geometric. If we were to chart the amount of accumulated knowledge available to the race since the dawn of consciousness, for most of the race's history the line would barely be above the baseline. But with the introduction of writing, the line suddenly curves upwards. With the invention of paper and ink, and its spread through the world, the line began to approach the vertical. With the introduction of easy methods of reproduction, the line immediately passes through the top of the graph and out of sight.

"In this present time, the number of book-equivalents of information produced yearly has come close to equaling the number of people alive in this time. No one, not even the most intelligent, can possibly comprehend all the knowledge that is produced in a single year, let alone during a man's whole lifetime. The universe of the knowable has become as effectively infinite as the physical universe from which knowing sprang. Man has created out of himself a new world, one in which he is the true ruler, and none of the lesser orders can equal him. He has indeed become a god by his knowing, and even the least of those who know is guaranteed a place in the universal work of consciousness.

"Strangely, man has not yet realized, on a broad scale, that this is the case. Most still seem to think that they live and move in a world of facts, that can be checked by reference to the world they can see and feel. But this has not been the case for many centuries. It is fair and valid to say that today, in the developed countries, the number of persons who live entirely within the world of factual experience amount to no more than five percent of the population. Even in the least developed countries, where writing is not the property of the masses, less than twenty percent of those alive could be said to be in this category. The rest of them live more and more within the world of mind, of concepts, and the manipulation of concepts takes the greater part of their lives. Without realizing it, man as a whole has raised his consciousness out of the living world, and taken the first three initiations in the process. That is, the initiations corresponding to 0=0, 1=10, and 2=9 in the cabalist systems.

"There is no man alive today who has not taken at least the 0=0 initiation, and the vast majority have taken the 1=10 initiation, and now live their lives with their consciousness focused on the astral/emotional level. That they have done so unconsciously and as a part of the great upward movement of the consciousness of the race-being does not in any way lessen their achievement. Mankind is now initiated.

"Thus it becomes necessary in this time that men learn those techniques and viewpoints that will enable them to control their emotions, and to live focused on the intellectual level. The methods to do this have been available for many centuries, and in this present day have more or less become public property. Anyone who has need of such can easily locate the needed materials in any library or bookstore. Most men can figure out the needed techniques without any help at all, by the innate power of their minds. All it takes is the desire to do so, and a little persistence.

"In the coming centuries, even this amount of effort will become unnecessary. As the intellectuals of the race become a larger portion of the population, and true thinkers appear in more and more areas of life, the needed perspective will become an inherent part of the zeitgeist, and will be absorbed without effort in the process of growing up.

"All this, from a few men scratching marks in clay! And now we have reached a point where even the symbolic equivalents of factual events are becoming of lesser importance, and ideas about ideas, and about thinking, are becoming more important. Meta-thinking and meta-language are rapidly being developed in this present time, and within a few years, probably within the lifetimes of many alive now, the structure and properties of the world of thought will be as familiar to man as the physical world in which he lives.

"And as humanity as a whole rises through the planes to their new focus in Hod, the task of the adepts has also been raised up a level. In the early days of man, when you first called the souls of men into matter, the task of the adepts was to bring about a fusion between the astral world and the physical world. And this task was the primary task for many thousands of millennia. Then, in the early days after the end of the glaciers, the task was to develop the astral powers of the race, to teach them to become the masters of emotion rather than the subjects. This was accomplished on a large scale by the end of the Egyptian dynastic periods, well within the times of recorded history. And since then, up to the present day, the task has been to fuse the intellect with the previously-fused spheres. In the last three hundred years, the task has gradually been shifting, so that now, and in the immediate future, the task of the adepts with respect to humanity as a whole is to teach man to unify the three lower spheres, and to put them fully under the conscious control of the individual, making him a fully integrated personality. This latter task is in process, parallel with the fusion of mind and emotions, and should, if things go as foreseen, be accomplished for a large part of the race by the end of the next five hundred years.

"There will always be some, a large minority of men, who do not achieve full fusion within the limits of this current humanity. These people will act as the brain of the race-being, the material expression of the ideas of the race, subject to the direction and will of those who have achieved higher levels. Hod and Netzach must balance, and these will act as Hod to the Netzach of the integrated personalities.

"At the same time, this upward progress of the race as a whole has opened up new horizons for the adepts. Since humanity is so close to full fusion of the lower levels, the adepts can now concentrate on the development of the middle levels of the tree, from Tiphereth to Chesed, which make up the soul of man. More and more as the years progress, the adepts will concern themselves solely with events on these levels, and the fusion of these levels with the lower ones. No longer do they have to spend most of their time leading the blind majority of men to their destiny. Man will be able to be self-determinative in the best sense, and will be able to develop his own methods of right action within the world, within the limits and specifications given by the masters.

"It will be more common in coming centuries for adepts to work in their natural field of expression. And humanity will shortly come to accept that these adepts are doing something valid for the earth. What, even today, seems to be an area of blindness that men fear and misunderstand, will shortly become accepted, and will seem no more peculiar to society than a man who specializes in some little-known area of knowledge or science. Persecution will become a thing of the past, as the emotional types gradually leave incarnation, and the mental types suited to the incoming Aquarian energies become more common. Man will change his society so much in the next two hundred years that any true predictions we make now would seen fantastic and unimaginable.

"This is another reason why your own theme, that of the advantages of reincarnation to the willful traveler of the Path, becomes so important at this time. As the changes in society become ever more rapid, the need to gain new bodies adapted to the zeitgeist of the times will be ever more vital. Man must be able to see that if his present physical, emotional, and mental bodies are no longer able to adapt rapidly, he has the option to drop that body and reincarnate in a new one, without loss of purpose, and without developing so-called "bad karma" as a result.

"The only reason why suicide has ever caused bad results for a person is that he believed it would do so. The sense of sin in the western cultures, and the false view of karma in the eastern cultures, created a mind-set that drew limiting energies to the person. He was punished for suicide because he believed he would be punished.

"Death is every man's privilege, if I may quote your favorite scribe quoting someone else. As the truth of reincarnation becomes self-evident in the next century, the idea that suicide is a sin will gradually fade, and men will laugh at the naivete of their ancestors, fearing to kill themselves and get a new body, when they had so many times an advantage in doing so.

"The false view of karma, which says that man is forced to compensate for past acts in a current life, must now be taken from man. The true view is as you have stated it. The acts to be done in any life are under the full, willed control of the incarnating entity. If he chooses not to learn fully of a particular perspective on existence, by looking at all sides of it in the compensatory process that has been called karma in the past, then he need not do so.

"At the point where man chooses his new body of manifestation, nothing controls his selection but his own conscious choice. Those who say this is not so are liars, or self-deluded fools. The will of man is greater than the false limits put on him by incarnate minds, and no act of any sort on the physical plane can force him to incarnate in a particular way in any future life.

"However, this truth does not give license to run roughshod over other men. All men have this freedom equally, and revenge is a well-developed concept in the minds of men. If one acts too cruelly towards one's fellows, injuring them without option of defense, then that one may find himself in his next lives surrounded by those who are intent, by their own wills, on making him suffer.

"Consider the case of he who was Hitler, in that recent time. Since then he has attempted to reincarnate seven times. Each time he has selected a body without the defects that caused him to be as he was in that time. But he erred in making the Chosen of God his victims, for the memory of that people is as long as their history, and they never, ever, forget an injury.
In each lifetime since then, he has been murdered at an early age, in a cruel fashion, by the will of those who can not forgive. When they will allow him to live as a man again can not be said, for as yet the hate of those who stalk him has not been poured out fully.

"Therefore, it is best, from a practical standpoint, to not seek to injure others, without allowing them an equal chance at yourself. When such is the case, all involved will usually feel that the fight was fair, and will not seek to follow from life to life for revenge. This is true even if the incarnate self feels he will never forgive. For the non-incarnate self, freed from the pain of events, can see with a truer perspective and act accordingly.

"'As brothers fight ye!' So says Liber Al, and so say I. Let each accord the other his place and will, and where wills appear to conflict, let the fight be as among equals, for the pleasure and challenge of the contest, and not for perceived gain of one over another.

"Now, I have done with my part of this narration which is to be the book of the seniors of Earth, and have no more to say. But I perceive that, as with my fellow Seniors, you wish me to state my nature, and the meaning of my name.

"He whose book you have recently obtained is a talented individual, and worthy to explore the realms of Enoch. But as is inevitable with a work so broad, errors creep in. He has been fairly accurate in the definition of my fellow's names, but in the case of my own he is in error. My name does not mean 'most ancient one', as he says. Rather it means, 'youthful in all the ages'. Thus I have carried the spirit of Mercury, the god of youth, in the Earth through all the times since the beginning of the planet. And so will I until the end. I am the fresh green buds of spring, as they come forth full of life, green from the rains of Pisces and the warmth of Aries, and the nourishment of Taurus. I am the principle of new growth in the world, of new things come to lighten the lands after the time of darkness. I am also the principle of relative value, and of the objectification of thought. Thus it was my force, acting through the adepts of the fifth ray, that caused the concrete mind to be developed in man under the will of the Knights and masters in the Earth.

"Your own group had little to do directly with the development of the concrete mind in man, save that your efforts caused the time of its development to be set forward by many thousands of millennia. Had the Earth not closed herself, and set the Knights to direct her course through the dark times, then man would have remained upon the inner planes, and mind of my sort would not have come until far in the future. Fortunate is man that he has been put under the hammer of the gods, and forged into a sword to cut the earth from the ties of her past! Fortunate is he to have been tortured as the ore is tortured to get the pure metals out, and fortunate is he that his metal proved good in the eyes of the Knights, and of their brothers the gods. Now let that sword be drawn from its scabbard, and let the Knights direct that sword against the ties that bind the earth into her sleep in the womb! And praise unto the adepts of the gods, in all their forms and functions, for they have been an acid to leach from the ore the last pure drop of metal, and a flame to make from that metal a weapon fit for the use of the gods!

"Now I am done, unless you have more questions, o mage of fire and earth."

I had no questions, and so gave him license to depart.

Laidrom, Senior of Mars in Earth.

Invoked 4.24.86 10:45 am.

The vision opened upon an air of a steely-blue color. Laidrom first appeared as a roman centurion, with back-and-breast armor, a small circular shield in his right hand and a sword held point upwards in his left hand. Upon his breast armor there were the sign of Mars and the enochian sigil of Earth. He wore a short black tunic under his armor, and shields on his lower legs. As I watched, his image transformed so that the armor became a long leather apron, the sword became a chisel, and the shield became a hammer. On the breast of the apron were the signs of Mars and the Tau-cross, the former above the latter. His hair was a red shading to gold where the light hit it. His skin was of a dark red color, as if he had a sunburn over a tan.

I did the sign of Set and LVX. He responded with Set, LVX, and then raised the hammer over his head and brought it down in a swift motion.

I asked him to begin his presentation. He said, "It is not yet time for us to do my section of the presentation of the seniors, o mage of earth and fire. For there is some other work for you to do in this time that is more urgent. I would suggest that you do the invocation of spirit, and then use the word you have been given to invoke the spirit in its sub-aspect of fire, the last letter of the word. This is important, and should be done asap.

"But while we are here, I should clarify the meaning of my name so that this does not distract you in the other work. My name means 'first among the third angle's conscious powers'. That is, 'L', first, 'aai', among, 'd', third angle, 'r-om', with 'om' meaning consciousness or understanding, and the 'r' being a symbol, a contraction of the enochian word 'rahe', meaning 'willfulness' or 'directed power'. Thus, they combine to show the meaning I have stated. Now go and do the invocation of the word and return."

I saluted him and left the vision.

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I recited the first key, and vibrated the word. I visualized the pyramid, which has three sides of the element of spirit, and the left-hand, west, side of fire. I entered into the pyramid and waited, vibrating the name with a will to attract entities who could explain the nature of the square to me.

A column of light appeared in the center of the pyramid, and began to expand, filling the whole interior with light. But the visions stopped at that point.

I sensed that the true intent was that I prepare myself for my visit with some other magicians the coming weekend, by balancing myself as much as possible under the current transits of Uranus and Saturn to my astrological pattern. This was so that these powerful forces would not interfere with the events of the weekend.

4.30.86

I invoked Laidrom with the usual methods. He appeared this time in the guise of a Knight, with a dark brown horse at his side. He had his sword in his left hand, and a small shield in his right. The sword was held upright.

I did the signs of Set and LVX, and he answered with the same, followed by the sign of fire. I tested with the pentagram of Earth, which made his image brighter.

Now he mounted his charger, and rode towards me. As he passed, I was drawn up onto the horse behind him. He said, "We have far to go today, so I have brought this mount to make the way go faster. Observe as we go, and tell what you see."

He gave the horse a kick with his heels, and we were off. The first place we came to was a dark plane, with the sky above it lightening with the dawn. On the horizon ahead of us was a tower outlined against the sky. As we came closer, I saw that the tower was cylindrical and did not have any buildings attached to it. We rode into the tower and came out upon its battlements. Here Laidrom said we should dismount for a moment.

On the plain below, I saw a number of small dark creatures scurrying about. Closer examination showed them to be scorpions. They dressed themselves into ranks, and turned to the tower. I saw them raise their claws in an imitation of the sign of Set. Then they rose upon their hindmost pair of legs, and gave a fair imitation of the signs of LVX.

Observing them, I asked Laidrom of the significance of this place. he said "These are the ranked powers of the sign of Scorpio, which is Set's sign.   Though we are in the earth tablet, we have come here as the first step on today's journey of discovery. For the powers of Set are your own powers, and must be invoked and absorbed before we pass on to other places. I bid you, go down among the ranks, and accept their salute."

I mounted the horse, and rode down the tower and onto the plane, drawing up before the first rank of the scorpions. There I dismounted and went forward.

The lead scorpion, who stood a half-length in front of his fellows, came forward and placed his left claw into my right hand. Thereupon his sting jetted forth venom, covering both the claw and hand. They melted into each other, and then the scorpion melted into my astral body. I felt a thrill of power as it did so. The other scorpions came forth in turn, and each did the same. There were seemingly endless ranks of the beasts, but the process took only a few moments of time.

As I absorbed the ranks, there appeared about me a storm-like charge of power, filling out my aura with its force. I could see flashes like lightning bolts along the outer shell of the aura, and a whirling wind sprang from nowhere bringing with it rain and thunder. I myself changed as the power increased. My skin turned a dark olive color that looked almost black in this half-light, and I felt myself changing into the image of a man in the short kilt and collar typical of egyptian deities. I requested a mirror, and saw that my head had become the head of a grazing beast of some sort that I did not recognize. The skull was long and ended in a horse-like muzzle. The ears were small, and in the position the head was held on the body they were above and forward of the horns. They twitched in short arcs. The horns went out horizontally from the sides of the head, and then curved upwards. Each was about the same length as the thickness of the head. In my right hand I held a staff of life, a phoenix wand, and in my left hand I held an ankh.

Now the mirror vanished, and I was again on the plain, which was now almost empty of the scorpions. One or two of them were headed out over the horizon, but I did not pursue them. I turned to the horse and saw that it had also changed. Where before it had appeared as a knight's horse, thick-bodied with strong legs, suitable to carry a great weight, it now had more the aspect of the arabian type, a racer rather than a charger. Its mane was lifted up in spikes, as if an electric charge were held in it. Its skin and hair was now black in color, instead of the previous brown. The horse gestured with its head in a way clearly intended as an invitation to mount. I did so, and the horse returned me to the parapet of the tower. There, Laidrom mounted again, and we took off into the sky.

As we passed on, he said "Now you have absorbed the force of your father, the God Set, who is Achad, and we can go on to other things. The image in which you found your body is the image of Set, with the head of the beast that is his sigil. Use this image if you would invoke his force at any time in the future."

Now we were passing through a realm of silvery-gray, with patches of fog swirling around, so dense they looked almost like steel.

"This is the original realm of your brother-god, Typhon, on one of whose horses you now ride. We will not see him this time, for he is involved in another work elsewhere at the moment, but he left for you this mount, as a gift to his brother. In the group working of last weekend, you invoked the Dark Hunt of the Sidhe, which is the image of Typhon in the lands of the Celts, your ancestral clans. Their relation to Typhon is clear from the whirlwind-like way in which they appeared and flew around the circle, and in the way they rose up to heaven and off to the south at the end of their appearance. The horse who remained and nuzzled you is this horse on which we now ride, in one of his more playful moods. He also nuzzled your friend Kenn, in order to show that his own work has a part in the release of the minds of men from the tyranny of the Osirian priests and authorities. Thus we praised him and recognized his value in this way."

Now we came out of the silvery area, and into another which was of a more normal aspect. Here there was green grass growing, and trees full of fruit and nuts. The horse stopped beneath a tree, and we dismounted again. He went aside a pace and cropped the grass.

Still in the aspect of Set, I turned about in a full circle. To the east the sky was blue, and showed the rays of the sun slowly rising over the low hills there. In the south it was still dark, and lightning flashed in the clouds. To the west the ground rose and then dropped away, so that it appeared that one could step off the edge directly into the realm of the stars, which shone brightly. The space between them seemed to be living, and projected a sense of extreme depth, passing into dimensions different from the one we were in. To the north, a great wheel revolved in the sky, its center in the position of the star Polaris. The ground beneath us was rich with the remains of plants, compressed into peat, and directly above, a small cloud lingered, shielding our sight from the sky there. I willed it to move, and saw behind it a deep abyss, a door seemingly entering into nothingness.

My consciousness was riveted by this hole, this rip in space, and it seemed to pull me towards itself. I resisted, and asked Laidrom to speak and account for these images.

"The hole above is the abyss which is your brother Typhon, the gate to the worlds beyond the worlds of light. He is not the entry into that lower darkness beyond the roots of the tree, as the later egyptians taught, but rather is the entry way into that larger world of which the manifest Tree is the reflection and body. Let us mount again and go to it."

We did so, and as we did, he said "The other images were of your place as Set within the symbols in the minds of men. Set is the pole-star, the force of light entering into the earth through the tunnel in her magnetic shielding that exists at each pole of rotation. Around that star is the constellation Draco, frequently attributed to Nuit, or to the mother-goddess who is the Earth. The pre-dawn light indicates his other aspect, as the god Kephra, the god of incarnate light in the darkness, the light within all men that enlivens them and drives them back to the spirit with its painful prodding. The stars to the west are of course the stars and space of Nuit, the higher mother from whom Set was born into the Earth. The south is the realm from which we just came, the realm of Typhon within the earth. "

We had continued to rise towards the abyss while he said this. Instead of becoming darker in its immediate area, it became lighter, until the space about us was filled with intense brilliance.

"The abyss of Typhon appears to be dark to the eyes of the lower worlds, for its light is beyond the range of man's senses. But as we come nearer, and adapt to it, it shows its true character as the light which powers all existence."

As we came closer to the abyss, I saw within it little squiggles of light, like the sigil of the astrological sign of Aquarius, save that these were in constant motion, flashing about within the limits of the gap. They also reminded me of the wavy visual effects that sometimes precede a migraine headache.

Laidrom said, "Typhon is related to the powers of the planet Uranus, and the sign of Aquarius. Uranus is the power within atoms, that constantly changing force that takes on the aspects of all the sub-atomic particles. Each can change from one to another while retaining the same energy as its essence. This ability to change rapidly from one thing to another is the mark of Typhon. Since the Horan-Osirian priests saw change as destruction, and did not appreciate that change is also development and unfolding of life, they saw him as evil, as a devil like unto yourself, and caused his image to be changed within their culture to reflect their fears. Now in this time has he come forth in the minds of men as your precursor, your herald, pointing out his true nature to man so that he might have the perceptual and conceptual base to manifest your own energies. He combines yourself and Nuit in an unfolding tension, not merging the two, but holding them separate but intensely involved. Thus the flashing images of the energies bounding between the poles within himself."

Now we drew very near to the gap. It took on the aspect of a great wall, looming above us to infinity. We plunged between two sets of the energetic lines, and out into darkness.

On the far side, my consciousness seemed to be in two places at once. Part was still within the astral body, and another part stood off at a distance, apparently being held there by another consciousness greater than itself.

I saw myself, Laidrom, and the horse as tiny figures, just barely visible above the gap, which itself seemed very small. I got the sense that they were being observed by beings of a much greater scope, who surrounded the hole and looked at the world through it. One among them was very close to the hole, and I could feel that his being was bound into a spherical shape. From him radiated a sense of god-like tranquility and unconcern with self. His spherical body was of an intense blue color, and this color seemed to transform by synesthesia into other forms, a sound like a triumphal organ note, a feeling of warm fatherly protectiveness, a taste like the rich taste of fine dry sherry.

Others beyond him manifested other colors. One was the red of Mars, and a line went from him to Laidrom. Another was mirror-like, a reflecting stillness that could be vitally fluid when appropriate. Yet another like the sudden rush of green things from the ground in spring, throwing out life in abundance. And another like a dark stable cube, who moved not, yet held all movement within himself. Beyond them yet was another like the light of the Sun, brilliant yellow-gold with the internal certainty of one who rules by divine right.

Beyond them were many others, going off into the distance on all sides. Only those closest to us were silent and observing. The rest talked among themselves in tones of many instruments, so that their voices made an harmony like the best of orchestras playing a song of grandeur and magnificence.

Now my consciousness was separated from the one who held me above my body, and I saw him as the incarnation of the force of Typhon into a conscious entity. His color was a sort of yellowish green that could not be focused on. It changed as one looked at it so that it did not register on the mind directly, but only as a memory after the fact.

My own consciousness was still dual, one part in the astral body in the form of Set, and the other, no longer held, taking on a form like those of the gods surrounding me, but not so large. My own note seemed to be triple in character, one part like a flute, one like a bassoon, one like a trumpet volley. But all three were the same in some way.

The part of me that was still on the horse asked Laidrom to explain this thing.

"The bodies that surround you are the bodies of the planets on their true plane of existence beyond the realms of the manifest Tree of Life. They live here, and send their energy into the world through the worlds in which they attach themselves to matter.

"Now they have come here to welcome and help the one who will bring to man the consciousness of their true nature, which is the nature that man will take on the star-roads, and to see that he is connected properly with his own body within their realm.

"You are a marvel to them, as you are to all within the greater realms who have seen you. Of these before us, only one, he who manifests as Uranus, has managed to manifest a nature which is of three different natures at once. The others are all triplex as well, but manifest only one or two natures among their three aspects. Uranus must do so, for he powers the Tree of Life in its existence, but he has come to his threefold nature by another route than you, and only came to it after many universes full of experience, and on a much higher level. That you have managed to do so while barely out of the Tree is the miracle that they marvel at.

"Of course, we speak here of that fullness of being that is not yet completely within your self-conscious aspect, and not alone of the scribe who writes these words and comprises two of those aspects within himself. The third aspect is yet the largest of the three in power, and can not yet be comprehended within your incarnate perceptions.

"Because he is the only one who is of the three natures of yourself, Uranus was the only one who could hold you in place and avoid the premature merging of your excarnate consciousness with your incarnate consciousness. Thus he did aid you to protect yourself in those first moments when your body came into this world, so that it would not be destroyed by an inflow of power. Now, that larger part of yourself is holding back on its own, giving you just as much of its awareness as you can absorb at this point."

Laidrom directed the horse towards the Sun, who stood behind those others. At the same time, that larger sphere of self went into orbit about the sphere of Sol, each orbit drawing it closer in. It intersected the lower aspect once on each orbit, so that its spiral path and our straight path progressed inward at the same rate.

As we approached the sun, an image began to form out of the center of his sphere. It was the image of a king upon his throne, as in the card called The Emperor in the Tarot. Its throne was lacking the symbols of the Ram that are in the card, and in their place had the symbols of the Lion and the Dove.

As I watched, this king raised the scepter that was in his left hand, and pointed it towards me. He also raised high the orb in his right hand, and shook it towards me. A golden fluid sprang out of it, and covered me and the horse fully with a sheen like oil. Laidrom, I noted, had jumped out of the way as this was done, and then come back to stand in the air beside me.

This king now spoke, saying, "Thus do I anoint as my herald the one who has been the aid and comfort of my daughter in her times of trial. He shall come before me in the Courts of the Stars, in the place of honor in our procession to the marriage of the daughter and that one who is beyond me, as I am beyond her. Let him be seen by the gods as the promise of all men who live within her sphere, for they shall duplicate his state in their own beings, a legion of miracle workers to aid in the development of life and light in all our realms.

"Now let him see himself as I have seen him in his place in the Earth, and let him know his place truly in these coming days, so that all shall know, within and without her sphere, that man has come to his adulthood, and is ready to seed the stars with his incredible qualities of light.

"In him, I have given unto man the sign of his future, and a guide through the darkness of the days of the Hiding. Let them see him, and know that they themselves are as he is, when they rise into the realms of the gods. Let no man deny another his place within this realm, for all are ready, and all shall come in their own time to their own place of honor within these hallowed halls of the gods. Let all take joy in the prospect before them, and let all rise as they chose to the tasks that await them.

"One life has he who is my herald, one life in three aspects, that cover the Tree of Life in its fullness, and go beyond into the stars of the Greater Night who is reflected in my daughter.

"Go now, o man who is a mage who is a god. Go, and return to your world and body. As the days progress you shall see that here I have spoken a truth, a truth that should be known of all men who hope to be greater than they are. Let them know that within themselves, though they perceive it not as yet, they also are of a threefold nature and one life, and shall be in their own way as you are in yours, new gods, created out of time and space to work their will within the universe. Go now, and be blessed. I shall call you in that day to come before me to the courts of the stars, and all shall honor you, and your men of earth, as they honor our child in her own achievement. Yea, honor shall come to all, within the Courts of the Stars.

"Be ye gone now to your place."

The part of myself that was outside the astral body seemed to be locked onto the sun in some way, so I performed the sign of Hoorpokrati to reabsorb it. Yet a part still seemed to be within the aura of the Sun, and remained there as I willed the horse to turn, and pass through the abyss of Typhon into the worlds of the Tree of Life.

As we passed through the Abyss of Typhon, it receded into the distance again, leaving us suspended in light above the landscape from which we began our passage outwards. Laidrom was still in the air beside me, and directed me to land upon the peat fields. We did so, and I dismounted again. I noted that I was still in the god-form of Set, which seemed to have maintained itself without any attention on my part throughout this working. I needed a few moments to gather my wits again, so I examined the wand that I held.

It was a phoenix wand, as I had perceived earlier, but rather than being in the standard form of such wands in the Egyptian cults, it was a staff of ebony wood, with a phoenix rising in flames mounted on its top. The flames seemed to flicker and flow down the staff as I watched, covering my hand and arm with its power. After a few moments, the fires dispersed into the general glow of my aura, and I began to feel more normal again.

The ankh that I held in my other hand looked to be of some metal that was extremely hard, and had a blue sheen to it. The hardness reminded me of platinum in some way, and the blueness of refined uranium. Sparks flashed frequently through the glow that surrounded it, and also flashed up my arm and into my heart center. I got a sense of increased life in the heart as this occurred.

Now I turned to Laidrom, and asked him what was next to be done in this time. He said, "We are done, except for a small explanation of what has occurred."

He gestured, and an image of the temple that I constructed from the Tablet of Earth appeared before us.

"In the course of these visions, you have been generating the force to fully charge the parts of the temple within which the gods are said to reside. Your previous efforts, viewing the Kerubic squares of the tablet, had the effect of charging the pillars of the temple, which enclose between them the part of the temple given over to man. Thus in these two series have we completed the construction of the temple in truth, so that now you stand as the exemplar of the path which that temple describes, fully able to manifest all its levels and functions.

"The parts of the temple attributed to the sephiroth need not be invoked at this time, although I am certain that you will do so at some time in the future, simply for the sake of consistency and completeness. But in fact they have already been invoked in their essence in the invocation of the pillars. For note you, the lowest of the sephirotic squares of each angle, which sum up the powers of the sephirotic crosses, are placed in the temple exactly upon the intersection of each angle's kerubic squares, as they are grouped to form the pillars of the temple. Thus, the invocations of the pillars also served to manifest a sufficient amount of the sephirotic energies that a new set of invocations is not needed.

"The tour of the paths of the Seniors within the Earth Tablet is completed. Within this tour, we have given you knowledge of the course of yourself within the earth, and the course of man under the tutelage of the Knights of Will in the Earth, who are also known as the Knights of Set and the Mother. We have shown how man was forced to develop along lines not originally intended for him, and how the many tortures man has gone through have all had the purpose of raising him higher, to a greater kind of being than he would have been had not the earth conceived her plan of salvation for the solar system.

"We have also stressed the importance of knowing, of the intellect and higher mind in the development of man in these later days, and how that mind has caused the evolution of man to proceed at a pace that outstrips anything that has been within the cosmos, in its current cycle. Let men not abandon their minds, but use them fully. Let the forces that hope to hold them in the passions of the lower astral be done away with by their will. Let them abandon the falsehood of faith for the certainty of self-obtained gnosis, and let the limiters of Horus and Osiris be damned to the hells they have created to generate false fears within the hearts of men.

"Fear not, o men and women of Earth! Fear nothing! Ye are gods, and the gods do not force their will on their fellows. Fear not the forces that seek to oppress you within your incarnate existence, for their hold is only as long as the incarnate life, at the worst. And when ye are free of the body, ye shall know the evil they do is a transitory thing, with no lasting hold upon ye, save if ye believe their lies. Instead, fight them! Declare their falsehood before your fellow men, and offer man the truth of light in place of the dead darkness. They who do these things to you with a conscious will shall not survive the Earth's awakening, but shall be shattered into shards and shells, and discarded on the trash heap of existence, to rot and molder away from the realms of life. They who oppress you due to the delusions laid upon them by those men shall see their error, and beg forgiveness of those they have injured. Ye who know and seek of the light can not be permanently injured by them, so long as ye fight them. Death is not the end of existence, but its beginning.

"Fear not death! He is your final refuge from their power, should ye be set against in battle. Ye shall return therefrom to continue the fight, ever confounding they who hope to hold the world in stasis for their own benefit. They can not abolish you, for ye have the power of Set within you. No matter how many times they kill you, ye shall return in another form, ever confounding them with the new, driving them to the ultimate hells of their own creation when they realize that it is they who are lost, and not ye. Never surrender! Ever seek to do your will in the world, free from the shackles of the mass emotions they seek to control you with.

"Those who fight alongside ye are many more than ye might comprehend. Many are the forms the god-men take within the world, more by far in non-magickal modes than those who have their will to seek the direct experience in Light, through the means of magick. Deny not a man his place as your fellow-soldier, simply because his ways are not yours. In the freedom of Set's path, all can do their will without conflict. Let those who seek freedom simply for the honor of man in the

world, or for the freedom to do business unhampered, or
for many other reasons, be recognized as your brothers
in spirit, doing a work that is parallel to your own,
with its own place within the future community of man.
Each area of life requires its own types of warriors to
free it from the thrall of Osiris and Horus. Fight ye
your own fight, and encourage them in fighting theirs,
whether or not it fits with your own work.

"I, who have the power of Mars, the warrior,
within the Earth, tell ye this. Ye have nothing to
fear, save submission to the will of evil men. Be the
gods that ye are, and ye shall triumph. Let it be so.

"Now, o man who is a mage who is a god, I have
done with my part of this story, and all ye have left
to do is to complete it by the invocation of the Sun-king of the Tablet, Iczhihal, who is the summation and
director of us all. Proud am I to have been the
instrument of this message to men, and proud shall I be
to fight with those who hear these words and take them
to heart. Never shall I, or any of the Seniors of
Earth, abandon man to the will of Osiris the Devil-god.
Always shall we be there, to strengthen the hearts of
those who seek freedom, and to aid them in the fight of
spirit against the deeper darkness. This, ye men, I do
swear before ye all, and may I be torn into pieces, and
those pieces scattered beyond recovery, should I ever
break this oath."

(Scribe's note: The invocations of Iczhihal
mentioned above were done, but the results were not
satisfactory, and so are not detailed here. Apparently,
the Yetziratic character of the Elemental King makes it
difficult to manifest his force in the form that these
visions of the Seniors have taken. The Seniors
themselves are Briatic in nature, and manifest somewhat
more easily.)

When he said the words "seat" and "throne", there was a second voice saying the enochian word "thild", which Dee translated to mean both these words.

These invocations have never been obtained. At the present (9/92) I am assuming that the promise that they would be acquired was simply a distraction until events allowed me to understand my true will more clearly.

I suspect that this statement is a bit of Jupiterian humor.

The many moons of the system are included among those bodies called planets, for purposes of this statement.

On the physical plane, these two beings were represented by a pair of mutually orbiting black holes. The currents mentioned are equivalent to the gravitational stresses between two such objects.

At the time I was working with Paul Solomon in 1973, there were two persons named David associated with his group, known as the Fellowship of the Inner Light. One, David Railly, seems to have been the reincarnation of the biblical King David. The other, whose name I have deliberately forgotten, seemed more an avatar of Loki, though I never found out for certain. It is the latter person who is mentioned here.

The tower in this case is the tower of the elements, Malkuth, and the guardian before it is Saturn in his capacity as guard of the gate to the worlds below Malkuth. Caer Benoic, the "four-sided castle" of the Grail myths, is a congruent symbol. The enochian letter Un, equivalent to the English "A", is attributed to Taurus, kerub of Earth, in the G.D. system of symbolism. Hence the second page indicates Saturn of Earth, the character of Liiansa.

Saturn is again shown in Malkuth, as the crystallizer, or cause of outward expression, of subjective concepts.

The May, 1986, issue of Scientific American (distributed about two weeks after this section was completed), contains an article about this period of time which substantiates the claims made here. The article also clarifies that man at that time had developed a complete, workable system of life that allowed him to live in relative comfort and safety throughout the year. The technology of the period was highly developed for the materials they had to work with, and the society, while completely egalitarian, was thoroughly effective in achieving these goals. The article also supports the statement made later in this section that hierarchical systems of status did not appear until two to three thousand years later.

The defective children of either sex were killed humanely (that is, quickly and without warning) as soon as their defects were detected. The priestesses felt that they were merely following the Mother's way in this, and taught such.

Liiansa neglects to mention here that the idea of suicide, the purported cause of the police invasion, is related to Set. Suicide relates to Scorpio, Set's sign, through the scorpion that stings itself to death, and also directly in that Set has frequently made his own murder an intrinsic part of his plans for a given lifetime. Thus the anonymous caller was telling the Osirian authorities that Set was up to something on the twelfth floor of the hotel, in a direct symbolic fashion. He apparently spoke better than he knew, to my present great amusement.

These concepts are definitely Second-ray in nature. Note their importance in the works of Alice Bailey.

Actually, he was standing in the classical pose shown in Roman statues of the god Mercury. But I did not recognize it because I was seeing it from an unusual angle.

Since Mars is the traditional ruler of Scorpio, it seems appropriate to see it here, despite the watery nature of the sign. But Scorpio is also related to Earth, as it represents the decaying vegetation within which are hidden the seeds of the next spring's growth.

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From: Az0th
Subject: Enochian Magick
Date: Tue, 7 Dec 1993 17:06:16 GMT

Hi, Peggy!

Do what thou wilt shall be the whole of the Law.

>>Coincidentally, it is now possible, by working backward
>>from the names given in the _Mysteria Magica_, to arrive
>>at a consistent set of names appropriate to this Table.

>What do you do with these?

'I' personally, or 'I' in the abstract? };-]

Several inconsistent significances have been attached to the names derived from Dee's Enochian Tablets. Some of them are quite evidently the names of particular entities, who may be expected to respond in the affirmative when so addressed, They having been summoned by Magickal operations involving, most likely, some use of the Enochian Calls to get Their attention. In Dee's diaries, all of these entities have special areas of expertise, which areas tend to reflect the interests and requirements of a practicing Magus, metals and gems and transmutations and such like. Other of the names extracted from the Tablets are in the usual sense Words of Power, used either to Summon or Command particular entities or classes of entities. Later magickians have seen fit to reinterpret these latter as the names of angelic entities in and of themselves. The difference may simply be one of nomenclature, since they seem to be equivalent in practice.

Identical 'areas of expertise' obtain on each of the four quadrants of the combined, or Great, Table, and Dee records an instruction that the area of the world in which the magickian desires help, as viewed from his physical location, determines _which_ quadrant of the Table should supply the names to be used in conjuration. Hmmmm. Mathers came along some 300 years later and added a veritable _bunch_ of astrological and elemental and QBListic associations not only to the already defined name set, but to each and every letter on each and every Tablet, such that a pyramidal representation of the individul lettered squares became necessary just to hold it all.   These were then color-coded according to the various scales for ready reference, and further correlated with Egyptian godforms, an absolutely brilliant scheme which most folks find absolutely overwhelming, and all ultimately derived by projecting YHVH all over the Tablets and noting the interactions. Neat if you're an experienced QBList....but if you're not?

The other set of names derivable from the Tablets have undergone a somewhat more radical redefinition by later magickians. If you superimpose another of Dee's documents, the chart of Symmetrical Characters or sigilli, over the combined Enochian Tablets, 91 additional names can be had by tracing the lines and recording the characters touched. In practice, this is not much fun, since some of the sigilli have crossing lines...but I digress. These names Dee called the 'Parts of the Earth as Divinely Given' and are patently intended to correspond to actual geographical locations in this world, and by extension, some part of those Aires above them. One may with some justification speculate that Dee's Imperialistic imaginings prompted him toward a scheme whereby information could be had and influence focused on _this_ world, by opera magickal in a higher. Major hmmmmmmm. We seem to have here a grand thaumaturgical praxis for governing the world by Magick. Can you say 'Illuminati'? I knew you could..... };-]

In our enlightened times, when patriotic world domination is not much on anybody's mind (is it?), these 'governments' have been renamed 'Governors', and become (you guessed it) particular entities in charge of Aethyrs which are theorised variously to extend from the lower astral all the way 'up' to Deity. I certainly won't belabor distinctions between maps and territories, which the very fluidity of astral and spiritual realms makes problematic at best, but I will note that this particular map, when applied to individual spiritual territory, permits of a gradient scale of expansion of awareness corresponding in modern terms to 'Initiation'. Or so say many who've gone and done it, like Crowley.

So much for the abstract 'I'.... What do I _personally_ do with all these wonderful Names? Not much, these days, but they make great mneumonics for retaining the Tablets themselves, which I do use, along with the Calls, in ongoing experiments investigating my subjective perception of dimension, and its astral interface during evocation and skrying. Portal stuff. };-]

But then I have other nasty habits as well, like associating the 3 linea of the Great Cross of each Tablet with Nuit, Hadit and Ra-Hoor-Khu-it....

Love is the law, love under will.

Az0th

Greetings! Some of you here are familiar with the "Enochian Temples" system, and I thought you might like to read an account of a working with the Temples.

An interesting phenomena associated with the Temples is that a lotus of power forms itself around the base of a fully charged temple. Each petal of this lotus shows a unique sigil, and each of these sigils is in turn the key to some celestial "zone", usually a star-system. I have been working with these sigils recently, and the vision that follows is fairly representative of those I have gotten so far in my explorations. Sorry you can't see the diagrams -- hope the descriptions are sufficiently clear that you don't need them. Enjoy!

1/30/93

Even before I called up the temple, I got a vision of the sigil. What I saw was a tree with a thick trunk, and from the top of this trunk rose three fan-shaped groups of leaves. Each group had tips of green, centers of white, and bottom portions of black or very dark brown. They looked somewhat like feathers. The trunk itself radiated an aura of immense solidity and connectedness; one could feel the flow of life-force going unobstructed and without effort from its roots to its top.

Within the trunk of the tree was the image of some spheres connected together in a way unlike those of our own Tree of Life. These connections are as shown in the diagram. [The spheres are arranged as the first six sephiroth of the standard Tree of Life diagram. The paths between these spheres are the same, except that the paths that would normally connect Binah with Tiphereth and Chokmah with Tiphereth instead connect Binah with Chesed, and Chokmah with Geburah. Also, a path ascends from each of the upper three spheres, passing out of sight. The path from Binah extends up and to the left, from Chokmah up and to the right, from Kether going straight upwards. Each follows the centerline of one of the three fan-shaped groups of leaves.]

I called up the Temple and created the Lotus. Then stood on the petal with the sigil and invoked it again. The sigil also showed itself at the same time in the King's beam. After a few moments I was again at the place where the Tree stood, without any passage or transition between; the change from one place to the other was instantaneous.

Now I looked at this Tree for a time. While I was doing so, an angel appeared to my right, and made the LVX signs without waiting to be asked. I tested him with the pentagrams of Earth and of Spirit, and he grew larger and engulfed both of them before returning to his original size.

The angel said: "This is a Tree of the place of the sigil you have invoked. It is a star-system of three stars, each of them of a higher order of evolution than Sol, each of them well on the path that will take them into the yet higher orders that stand beyond incarnation in the stellar realm. About that higher place we can not say a great deal; little enough of even that would be comprehensible to men."

"As you know, as the ages pass and the worlds within a solar system develop and evolve, certain "planes" of existence fall below the level of significance, each in turn becoming irrelevant to the work currently being done there. These planes embody principles so well built into the substance of the solar systems that it need not be developed or evolved further. These constitute the invisible "roots" of the Tree of Life being expressed in that system.

"Similarly, as this evolution goes on, certain other "planes" suddenly come into manifestation, so that there are always a certain number being worked at a given time. This number is not always the same; for your own system, there are always seven planes, for this one at which we look there are four or five, depending on how you choose to interpret the topmost paths, which pass out into another realm all together. The influences or spheres at the top ends of these paths are outside the work being done here, yet they continue to have some influence on events there, notably through the energy and stimulation they provide.

"Each of those top three paths leads to one of the stars, one of the circles within the sigil. And each of those by itself contains its own modes of working and defined area of creation. But together these stars have created an area of joint creation, wherein certain parts of their mutual schemes may be developed and manifested in concert. That area is what is expressed by this sigil and this Tree of Life before you.

"You will see, as you look closely, that the "planetary" natures of the spheres in this Tree, its stable emanations, are of an order higher than those of your own. They are all of a kind that is manifested in your system in Uranus, Saturn, and Neptune, those three planets whose relationship is greater towards the outer universe than it is towards the inwardness of the system. There is no personality in these spheres, no mundane realm, no ego or soul as you would know it. There is only cosmic substance and energy, passed beyond the need for focused, personal, expression."

"Now look closely at the Tree, beginning with the lowest sphere."

At first I saw nothing there. But after a while the sphere took on a shimmering almost-green color. Then out of it burst a bird-like being, which rose up over my head, came down and around behind me, and up beneath me so that I ended up sitting atop it. This bird reminded me in some way of Quetzalcoatl, the winged serpent of Aztec myth, though there was no physical resemblance between them. The bird's tail raised up and fanned out like a turkey's, so that I felt as if I were seated on a throne. The plumage changed color very rapidly, running through a great number of hues and shades from the blue-green-violet end of the spectrum.

Then it was as if I split from the being seated on the bird, as if I moved away leaving behind an image of a man. Turning back to look, I saw the man seated cross-legged on the back of the bird, naked save for a loincloth decorated with bird-like designs, and a headpiece of fanned-out feathers, which mimicked both the bird's tail and the fan-shaped leaves of the Tree. His posture was regal, and he held in his left hand something like the Tree itself, reduced to the size of a scepter. His hand was at shoulder height and slightly forward, as if in the act of wielding the scepter.

The angel said: "Unlike the Solar system, here the man-like beings are the lowest expression directly connected to the divine; that is, to the three stellar gods creating this area of work. And even though the image shows a man, they are not really man-like in the way the spirits of men are in your system. For where your Tiphereth is a central passage point between higher and lower, here this sphere, its nearest equivalent in the local system, is itself the lowest point. These kings never touch the elemental worlds; the powers coming down from above stop here, showing a perfect reflection of that from whence they came."1

The rest of the angel's words were lost, but I got an impression from him that filled it in. It is important to recognize that all the elements of this image must be taken together as an expression of the nature of the sphere. The bird is the sphere as basic energy, a reflection of its divine sources; because it flies, it never touches the elemental worlds, but is itself the endpoint of creation. The man shows that there is within this sphere an expression that appears to show individuality, but these "individuals" are all directly connected to the divine and are part of it, as shown by the headdress. And these individuals wield the power of the divine, as shown by the scepter. Here the Will of the divine (scepter) acts upon the substance of the divine (bird) through the divine Son, all of them within a single sphere, all of them separate and unified at the same time.

I felt the energy of the vision weakening, and so I returned to the Temple. The angel followed after, saying: "I know that you are weary, but I would like to encourage you to look at least a couple more of these spheres before you quit for the day." I took a few moments to absorb some more energy from the Temple. Invoking the Names of God and the King, I returned to the lotus petal and got back in tune with it.

Returning to the place of the Tree, I willed the power of the bird-image to return to its sphere, and it did so. Next I concentrated on the sphere to the left in the row above. The circle of this sphere expanded into a window, through which I saw an old man, bearded and muscular like Odin, wearing a dark blue, almost violet, robe. The robe had no hood or collar. In his right hand he held upright a spear with a leaf-shaped blade bound to the shaft with silver wire. In his left hand, held down at his side, he held a square cap or hat, somewhat like those some Roman Catholic clergy wear.

The angel said, "Action in righteousness is the key to this sphere, for here are the Mercy and Severity one; action or will is combined, merged with the manifest pattern upon which action must be based, so that there is no question of morality or ethics, no separation between Thought and Deed. This sphere is easy to understand, as it is close to the two natures of your Chesed and Geburah. But always remember that this is a single sphere with a single nature, not a duality. If one should seek to understand it by holding those two in mind at the same time, then one will go amiss. See it in its own way, take its nature as it presents itself, and seek to merge with that nature to attain to true understanding of it. Now go on to the next sphere, which is not so simple."

I relaxed my attention to this sphere, and it returned to its original size in the image of the Tree, with its own image still shown inside it. I turned to the next sphere in the same level.

I concentrated on this sphere for a time, and saw little except a roiling of colors, as if it could not manifest itself within the limits of my perception. Then suddenly, exploding outwards from a point in the center of the sphere, a great mandala unfolded. This mandala had five great spokes or sections, and within each section were twenty lesser spokes. And each of these spokes was itself an entire world, seen edge-wise in some higher dimension. The center of the mandala was a black-filled circle, surrounded by a ring of lighter color, a powdery gray-blue.

"This is the focus of nature in this world," said the angel, "for herein are all things in touch with the center, and all patterns of activity derive directly therefrom. And the worlds within this mandala are the potential manifestations that are to be made real, in something resembling sequentiality, in that lowest sphere at which we first looked. Here they are arrayed in their relationships to each other, as they are in the minds of those who created this place. And the plan of their unfolding is held here as well. Each unfolds at the "same" time as the others, but each unfolds within its own, internal, sense of linearity and sequentiality and is separate in some sense from those that come "before" and "after" it in the rounds of the mandala."

Again I relaxed my attention, and the mandala retreated into the limits of its sphere. Looking to the next, to the left in the next row above, I concentrated again.

"This sphere" the angel said, "is the expression of one of the three stars that created this place. His expression within his own great sphere of working is here concentrated, summed up, sketched in miniature. Look ye to the west."

I turned around, assuming the Tree was in the East, and saw the star in question. It had sort of a maroon cast to its light. The color deepened, and there burst out of the star images of three armored kings, one coming directly towards me, the others moving out at angles to either side. And each of these kings stood astride three animals. The one coming towards me was astride three lions; the one on my left had three jaguars; the one on the right had three taurines of some sort, whose exact image changed from one species to another as I watched. And each of these animals was three-legged, having only a single leg centered at the back of their body, so they each stood upon three points.

Spoke the angel, "This great star is represented by three ministers within this area of mutual creation. And they, with their ministers, and their ministers' ministers, number thirty-nine, who are unity expressed in triplicity. And these act upon the five and twenty in such a way as to define their center, their point of contact with the divine."[2]

I felt there was more to be said, and waited. The angel continued:

"All of these are in their own way an expression of the original plan of this Tree of Life, as was shown in the way of their bursting forth from the center." [That is, the pattern in which they came forth resembled the three fans of leaves at the top of the Tree.] "And each of these three legs of the animals, these minister's ministers, controls in his turn the manifestation and organization of thirteen forces, so that within the worlds below there are three hundred and fifty-one major forces to be dealt with, each with its own expression, each with its own place within the pattern of the creation, each of which is the embodiment of a divine principle in activity. Add to these the original 39 and they become 390, giving a full manifestation of the original potential. Thus is the divine made manifest in this place."[3]

"Now look ye back to the next sphere."

The images of the kings returned to their place. I turned back to the Tree and looked at the next sphere in turn, on the right in the same level. I looked for a while and there gradually appeared a shadowy image, seeming to be in some way connected with the rightmost circle in the original sigil, as if that portion of the sigil had been clothed in an image. And the image was of a hooded monk, kneeling and hidden within his robes, contemplating an image in a sphere. He appeared to be facing a point about 45 degrees to my left. I could not see the image within the sphere he held, and moved closer.

In the process I entered into and merged with the monk in the image. Within the robes there seemed to be nothing but the barest outline of a body, a simple sketch, sufficient to hold the robes in their form, but little more. Looking at the sphere he held, the image within was of the old priest-warrior within the earlier sphere.

The angel said, "This one gives of himself directly into the lower world previously seen, and leaves little of himself in this level save a shadow. His manifestation in this place is of the nature of a channel for his original force, his true nature, which is reflected in miniature down into that lower sphere. But even in this there are secrets to be known, if one wishes to extend one's stay and concentrate on this one part of the Tree of this place. Now to the highest sphere."

I removed myself back to my "outside" viewpoint, and let the residual force from the last sphere dissipate from my body. Then I looked at the highest of the spheres in this Tree, and saw therein a little child, scarcely born, like Hoor-pa-krati without the forelock. He sat in a lotus position and held the thumb of his right hand to his lips. I saw him as from his left side.

Looking closer, I saw that held within the curled fingers of his right hand was a small talisman or coin, upon which was graven a figure that at one moment seemed much like the Sanskrit figure for the OM, and the next moment appeared to be an abstract glyph of a bird in flight.4

"This one, in his miniaturization into this area of creation, has taken on an image much like that of your Thelema, in that he is like a babe, silent in the womb, and yet forth from him comes all the power and activity manifested in the lower spheres. That king of the lowest sphere is to him much as Ra-Hoor-Khuit is to Hoor-Pa-Kraat. But in this case, they are not a dual manifestation of something greater, as those two are of Heru-Ra-Ha, but instead is the lower a direct reflection of the power of this sphere, only extended and also indirectly accessing some of the power of the other two stars, through their control on the lower worlds."

"He is the silence at the end of the OM, but in his silence is the bird brought forth into flight."

"Now I think we have seen enough for this time, and you should return again to your temple, waiting a moment for me."

I did so, and stood just outside the limits of the Temple's lotus while I waited for him. After a moment he also appeared, and said "My name is Kaph, Yod, Nun, Daleth, Teth, and in my nature I am a reflection of those thirty-nine whom ye saw in the fourth sphere of your vision.5 Thus I have a nature of sufficient generality to speak to you of the things shown and yet to be found within the compass of the Tree with which we have been dealing. I am in myself a symbol of that work, and am the link between that world, and this solar system of yours, which link was created by the resonance between the schemes of our two areas of creation. Now take ye this."

He handed me a talisman, as had the angels in the previous visions. This one showed the original sigil upon one face, with a couple of minor modifications (short "tails" sticking up from the rightmost curve). On the opposite side was the usual table, this one showing the words GEL, DALPA, FORTN, DES, with the word "boni" at the bottom.

[Each talisman given by angels in these visions of the lotus sigils had such a table on the back, showing lines of 3,5,5, and 3 characters, arranged so that the centers of each line are aligned. The names of power to be derived from these tables are found by reading the downwards, taking the two two-letter columns to be the halves of the fourth name. Thus in the present case, the names of power are GAOD, ELRE, LPTS, DFAN. Underneath each table, following the lower edge of the talisman, is shown either "bona" or "boni", which I assume have something to do with the Latin word for "good".]

"This one ye shall keep" he said, "and let it remain as a reminder and link into the place where we have been, for this contact is an important one within the many that can be exercised with the Temple you have built. It is through the paths from this place to that, and from that place to the places of the Three who created it, that one set of persons from your Earth would easily find their way into the larger universe, free forever of their ties to your world. This is one of the purposes for which this Temple was given, and it is one that shall be accomplished, without doubt or uncertainty."

I asked if I should place it in the beam of the King, as the others had bid me do. He said, "Do so."

I entered the Temple and put the talisman in its place, stepping back out afterwards. In a moment an image like the first I saw of the other Tree formed within the beam. And a sound like a wordless choir came forth, swelled, and diminished again. I saw that the image of the sigil in the beam was no longer there, and the sigil on the petal soon faded back to an inactive level. As it did so, the image of the Tree also gradually faded, or rather collapsed back into the talisman.

"And in this is the work done," said the angel, "and another link made in the Great Scheme of the Cosmos. Take ye the talisman, and save it in your storage place. And I am done."

The angel bowed his head for a moment, and then disappeared. I retrieved the talisman, stored it away, and closed the Temple for the day.

Footnotes

1 The equivalent of Tiphereth is the lowest emanation in this scheme. The "man-like" beings are perhaps closer to what we would call "avatars", individualized manifestations of divine force, rather than ordinary human souls.

2 3 Kings + 9 animals + 27 legs on animals = 39. 39 = 3 times 13, and 13 = AChD, unity. The "five and twenty" are the five sections of the mandala seen earlier, with their twenty divisions each.

3 27 times 13 = 351. 351 + 39 = 390. 390 = 39 times 10, number of full manifestation.

4 The OM is of course the Swan in Hindu symbolism.

5 K + I + N + D + T = 20 + 10 + 50 + 4 + 9 = 93. 93 is the reversal of the digits of 39, so the angel is numerically a "reflection" of the forces of that sphere. None of the Hebrew words in my database seem to relate, but among Enochian words we have VPAAH, "wings", perhaps relating to the bird and feather symbolism, and BALTAN, "His justice."

- Josh Norton

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A vision of the Square "T" of ISMT of the Fiery Lesser Angle of the Earth Tablet.

Begun 11/11/85, 11:11 am.

I had determined to do an exploration of a square of an Enochian tablet following the directions and system described by Regardie in The Golden Dawn. I selected a square from the Earth tablet, "T" or "M"1, the rightmost kerubic square of the Fiery Lesser Angle.

I derived the appropriate divine names for invoking the square, and constructed the pyramid in the imagination. The north side and top colored black, the other three visible sides colored red. I imagined the kerub being hidden within the pyramid, and a ray of light descending to or ascending from the pyramid.2

I performed the sign of the Enterer, and went into the pyramid. As this happened, the sides attributed to Fire changed from red to the flashing color, green. On the inside, the walls changed from green to red. I saw the sphinx of the sub-element, which had the head of a bull and the body, legs, and tail of the male lion. I gave the 5=6 signs, and tested him with the letters, at which he seemed to expand while maintaining shape. This indicated he was genuine.

I invited the sphinx to take me to a place where I could see the effect of this square in nature. Immediately we went to a place far underground, where a river of fire was being constricted and pushed back by a wall or barrier of rock. It seemed to be as if the fire was sealed off in a round space entirely surrounded by cold rock. I was told that the effect of the square had to do with the encapsulation of a force, all-potent within its own sphere of action, by a slower force acting on a larger scale. The wall of rock could be seen to move very slowly, forcing the fire into a smaller space.

An example was shown. We went to the western edge of the United States, and to the subduction zone where the edge of the Pacific tectonic plate was forced down underneath the edge of the continent. Despite its great melting heat, the molten rock of the mantle is pushed back down by the edge of the plate.

As another example I was taken to a Kimberlite pipe in Africa. These "pipes" are the cooled remains from an action like that of the square. The hot material had been cut off from the mantle and forced close to the surface by immense pressure from the surrounding rock. The combination of heat and pressure caused the formation of carbon crystals, diamonds, in the pipe.

I asked to see the spiritual animal of the square. Only gnomes were shown. The gnomes all had stubby arms and legs, and heads elongated from front to back until they were almost football-shaped. The short limbs and the shape of the head allowed them to move very quickly (in a horizontal position) along very small tunnels in the rock. They appeared to be strong.

I vibrated the name of the god of the square, Horus. (He is god because the square has three fiery sides, despite being in the tablet of Earth). Horus appeared, and I gave him the 5=6 signs. He responded with the same signs, then added the signs of 1=10 and 4=7. I judged this to be reasonable since these are the signs of earth and fire, represented by this square.

Horus showed me the sphinx of the square again, but his varied from mine in that the head was that of a buffalo with a fringe of hair along the jaw-line. The body was more elongated than the sphinx who guided me, like a cheetah, and of a reddish-orange color. The head was black that turned a dark glowing green, like the shine on beetle's wings, where it was highlighted.3

Horus said: "Bemoan me, o worshiper, for though I am truly the god of this pyramid, yet my own powers have come to naught in this place. The fire is ever smothered by the greater earth, and here my force and fire are leached from me."

He appeared to have nothing more to say, so I requested to see the type of man represented by the square. I was shown a large, thick-headed man with a square brow and dark hair. His body was like that of a wrestler, or like that of the God Mars, and he wore nothing but a loincloth. The skin was colored dark brown, but the features were caucasian. I got the impression that this man was stolid and determined, and that he got his way in life by forcing himself into the position he wanted, and then refusing to move from it until everyone else accepted the fait accompli. He is lacking in any really demonstrative characteristics, but has the slow but unremitting force of a glacier.

In the plant kingdom, this square controls the lives of seeds buried in permafrost or hard ground, and also the way in which roots of plants force their way into tiny cracks in rock.

In the animal kingdom, the force was shown me in those mammals that bury themselves for the winter, and in insects that store their eggs in underground capsules while they hatch.

I asked to see the effect in human society, and was shown a group of persons entering a cave for purposes of worship. They did so because the ground insulated them from the influences of other living things, allowing them to concentrate an unusually large amount of pure god-force without having it leak away.

In the human arts, the square relates to the use of pigments produced by burning or roasting certain minerals.

On a cosmic scale, the square shares with others the responsibility for the formation of a cold crust on molten, recently-formed planets.

It was pointed out to me that the entire column of squares governed by this square also had a part to play in the details of the processed described. At this point, I felt I was getting tired, so I ended the vision and returned to my body.

I closed the temple by banishing the forces.

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A Vision of the Square "M" of of ISMT of the Fiery
 Lesser Angle of the Earth Tablet.

Begun 11/13/85, 9:15 pm.

This square is the one immediately to the left of the square used in the above vision. While still in the fiery sub-element of the Earth Tablet, its north, south, east, and west sides are attributed to Earth, Fire, Scorpio, and the Queen of Wands, respectively. There are still two parts fire in the square, but one of the previous fire sides has turned to water. It also is attributed to Heh of IHVH.

I visualized the pyramid of the square standing in the middle of my astral temple. As I did so, the temple darkened, and the pyramid became more clearly visible. The top was black with the letter Tal (M) in white. The north side had the four-color Enochian emblem of Earth on a black background. The east became dark blue with the Eagle kerub in orange-yellow. On the south, the simple triangle of fire in red. The west side showed Crowley's version of the Queen of Wands, the fiercely imperious woman and her leopard mascot. 4

The fiery sides of the pyramid flashed from red to green to red again. I gave the sign of the Enterer and passed into the pyramid, giving the sign of Silence when centered in it.

The sphinx was there. It had the head of a wild ox or buffalo, the forequarters of the Lion, the hindquarters of the Eagle, and the tail of the lion.5 Given the 5=6 sign, it responded with the same signs, and added the signs of Earth and Water6. The sphinx stood up on its hind legs and leaped up into the beam emanating from the top of the pyramid. I sounded the divine names of the square again, and followed the sphinx up through the beam.

I rose up the planes for a while without encountering any cohesive images. Suddenly I came out into a dark scene. The background of the scene consisted of a mountain range, beginning out of sight to my right, and continuing south for some miles before turning east. After crossing to the east, the range tapered down to a promontory. This tongue of land stuck out into a dark sea that filled the rest of the east. From behind the mountains to the south rose clouds, covering the sky.

In front of the mountains, an inlet of the sea protruded across the picture, up to the base of the western mountains. The water was a very dark grayish-brown, with an oily sheen to the surface.

The foreground of the scene was a hard, cold rock shelf or shield, with nothing growing on it. When I turned around, the scene to the north simply faded into blackness. The ground had a slick feel to it.

I went forward to examine the water. It was no more clear from close up, although I could see that most of its opacity came from suspended particles. The particles looked almost like silver metalflake paint. The surface of the water was slightly convex where it touched the shore, becoming higher the farther you went from shore.

I was invited to stick my hand in the water. I did so quickly and pulled it out again. I could see the oiliness and a thin coating of the metalflakes on my hand. Then the flesh all dissolved, leaving the bare bones. This dissolving continued on up the arm until I shook it, after which the flesh came back. I either thought, or heard someone say, "The Waters of Death".

Looking to the west, I tried to see what was at the end of the inlet. The shore could not be seen due to clouds of steam or mist. But farther up the cliff, there seemed to be drops of glowing orange liquid seeping or sweating through the rock. When I tried to see more detail, that area of the scene dimmed.

I then noted that there was a glow reflecting from the clouds to the south. The source of light seemed to be behind the mountains. I rose up until I could see what was there. To the west and south appeared a great sea of fire, orange-red. In the western area, the fire moved in visible currents. To the south, it was a flaming field.

Where the fire met the water in the east, great billows of steam arose, to become the clouds visible from the north. The two elements completely balanced each other, so that there was always just enough water flowing south to stop the fire from getting to the north and east. They met at an unwavering line that stretched to the horizon.

Moving back above the mountains, I examined the fire more closely. There was an impression that the fire was under great pressure to cross the mountains into the north. It rose up in waves, higher and higher into the sky, but there seemed to be an invisible barrier above the mountains, and it could not pass them. It fell back.

I asked to see the animal related to the square, and was shown a sort of were-creature in the process of changing from a large fish to a bull. The front half had the torso and head of the minotaur, and the bottom half was the rear half of a fish. The fire aspect seemed completely absent, until I noticed or was told that the fire was the transformation itself.

It was then pointed out that the animal was frozen in the middle of its transformation, and that this "freezing" was a function of the power of the square. I gathered that it controlled the retention of neonatal characteristics in otherwise mature organisms. The human retention of the relative hairlessness of the newborn is an example of this. It also controls cases in which a species that goes through metamorphoses as part of the maturation process begins to stop itself at some point before the final metamorphosis occurs. No species was given for this second effect.

I asked to see the power of the square as it acted in the mineral kingdom. I was shown a place in the Pacific Trench, very deep, where lava flowed out of a vent in the side of the trench. The pressure is so great that the water does not explode when the hot lava hits it. Only a thin layer of steam is produced between them, and the water carries off the heat from the steam, cooling the lava and stopping its advance.

For an example of this force in the plant kingdom, I was shown a microscopic view of the pistil of a flower. The pistil was a long stem full of microscopic tubules. As I watched, a grain of pollen came down one tubule and united with an egg cell. Behind this first grain, more grains tried to come down the tube, but the tube was closed off by being filled with sap before they could get close to the egg. This closing of the passage is the function of the square's force. In the human being, a similar process goes on when the fertilized egg grows a thick outer membrane immediately after the first sperm cell enters it.

The type of person represented by the square was a woman, with a body that appeared wide when viewed from the front or back, but looked thin from the side. The upper face was square, with a triangular jaw line. The hair was dark brown with blonde highlights. The skin was also tanned dark. Her dress was an absurd collection of red and blue polka dots on a black base. I could not get a strong impression of the temperament of this person.

As an example of the force acting in human society, I was shown an image of two groups of people acting at cross-purposes. I got the impression that this was not interference of an active or willful type. Instead, the two groups blocked each other "by surprise", in ways that do not directly relate to the function of either. An ambulance having its route blocked by a Shriner's parade, for instance.

The vision seemed to be weakening at this point, so I returned to my temple and banished the forces. I then returned to my body.

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The Square "S" of ISMT of the Fiery Lesser Angle
of the Earth Tablet.

Begun 11/16/85. 12:12 pm.

I vibrated the calls and the names, and visualized the pyramid. For a few moments, I got an image of rapidly blowing air, the movement being generated by heat from fires below. However, the heat did not reach up to the level where I was, which was cool.

Above me I saw the sphere of the earth looming down towards me, but the sense of gravity was pulling towards the fire and not the earth. There was an impression of many angels or beings flashing by me, but I could not see them clearly, only a silvery-white or yellow blur. It seemed that they were moving too fast to see. But some of them would stop for just a split-second to look at me, and by the time the images of them registered, they would be gone again.

The "afterimages" from these brief stops let me see that they were wearing diaphanous white or yellow gowns, much like the usual T-cross magician's robe, but with two or three additional layers of sheer cloth that blew in the wind. They seemed to have dark faces with blonde hair, and a sharp but delicate bone structure. The eyes were wide, dark, and serious.

At the time I did not consciously see more than this. The last thing I recall hearing was a voice saying "What the force of the square "T" conceals and encysts, here I disperse."

I couldn't seem to get a clearer picture, or to get another image, so I returned to my body, thinking that the attempt had failed, and that it would have to be done over again. Yet there was sense of things unfinished. I felt restless. The body wanted to move around and do something active. My mind felt relaxed and free of pressures, but unable to focus, or to produce the idea for something to do. And despite this feeling, there was a pressure on the top of the head that was giving me a tension headache. (All this obviously relates to the forces of the pyramid. Fire at the bottom, air in the middle, and earth at the top.)

Sometimes such feelings indicate that there is a message to be passed to me by automatic writing. I had learned this talent early, and had developed it to the point where it was actually automatic typing using my word-processor, often at faster speed than I can type consciously.

I sat down at the processor, and got just a little bit of message. The being identified himself as NSITM, the archangel ruling this square of the tablet. He said that he had come to tell me all about the kerubic squares of this lesser angle. He began an introductory sentence, and then the sense of contact was cut off completely. There was no impression that the intelligence was still around.

The restless feelings reappeared. I did a banishing, hoping this would at least tone down the power of it. In spite of the banishings, this feeling of the power of the square continued for most of the day. I felt both mentally dispersed and physically restless until evening, when an additional banishing caused them to cease.

But in writing this down the next day, I found that I remembered a great deal more than I had seen at the time. The events described below were not consciously experienced, but in writing this account they appeared to me as a memory of an event that had actually happened. I can not distinguish it from the memory of other visions that I did have consciously. The only thing that convinces me now that I did not see it consciously is my memory of doing other things at the time, and being totally unaware of such a vision occurring. Apparently the vision continued at some level of my mind without my attention.

After the fact, I recall seeing a picture of a great white cliff. The ground extending back from the top of the cliff was black. Along the face of this cliff, a large number of angels worked, hurriedly bringing things, and taking things away. I could not see clearly what they brought7, but it went into the cliff face and was buried in the earth. The angels took away great pieces of the cliff itself, which looked crystalline from a closer viewpoint. These pieces they scattered about the surface of the earth, producing life in great variety. Everywhere a piece fell, new life arose into being. Each new life was actually a whole planet somewhere in the cosmos, with its entire systems of animals, plants and intelligent beings.

And an angel said to me: "The cycle of life in the earth is controlled by these squares of the lesser angle of fire, in the Wall of Earth. First, in the square "T", is the life injected into the potential of being by the will of the gods. It takes on the quality of earth, and therefore does its flashing brightness bemoan its loss of self. But without its loss, the earth were mere dead matter, inert and without possibility of form.

"In the square "M" is the life spread throughout the earth. Where the fires of "T" were encapsulated as it were, so the waters of "M" do leach the life from its capsule, and spread it throughout the base-matter, making it living and receptive to the thoughts of the gods. Under the pressure from the earth above, this life-infested matter changes to a crystalline form. Each unit of crystal possesses the full capabilities of the original life-impulse, with the added ability to produce more life-crystals without loss to itself."8

(I noted in passing that while the individual units had a crystalline form, they did appear to have some inherent flexibility. There was also a vitality to them, an impression that one body was not enough to hold their force. They were ready to multiply at any instant. When the crystals were in groups, they bunched together in a way that reminded me of muscle fibers, so that individual crystals could slide around a bit without losing place in the group.)

I asked the angel why my vision of the square "M" had not revealed this. The angel replied that it did, but that I had misinterpreted what I saw. The drops of glowing fire on the cliff face of that vision were the encapsulated lives of the square "T". They fell into the waters, where they were dispersed and distributed throughout the earth. The metallic flakes in the water were the dissolved lives of "T". The waters were called the "Waters of Death", both because of the Scorpio connection and because to the lives it did indeed appear as a form of death, that is, a disruption of their unity. The steam of the meeting of fire and water in that vision produced the air in which the angel and I were presently standing. The fact that the square "M" was a transitional form accounted for the were-creature and the other references to retained characteristics.

He also mentioned that if I had used the main attributes, I would have seen the flakes of life come out of the water greatly expanded. Each would have been equal to the original drops of fire, and be blown westward into the square "S". Thus the life multiplied itself out of the energy of matter. I would also have seen that they emerged from their bath with an aspect of hardness and sharpness that they did not have before. The waters are the waters of the Styx, and they are armored like Achilles from the water's touch. But having been bathed fully, they have known Death and will no longer feel the touch of his arrow.

The angel continued: "These processes are ever continuous, so that the crystals of life must be moved from their place, to make way for yet more life. Here in the square "S", we take the encapsulated lives of the square "T", and place them in the richest parts of the earth. In return, we take the crystals of life that are extruded from the cliff face, and we scatter them across the universe, so that the gods will have many canvasses upon which to work their art."

The angel showed me the scattering of the life-crystals. The material universe is seen as a great plane of energy from this square. It is in fact the field of flames that caused the air to move at the beginning of the vision. This energy in great abundance is everywhere ideal for the seeding of life, for it can do nothing of itself, but must have the impulse of life to bring it into form.

Within the field, there are stresses that dictate that life take one form or another in order to move there. Incompatible forms are destroyed quickly, because they can not assimilate the kinds of energy available. I saw the angels take the life-crystal lumps they carried, and cut them into pieces that matched the stresses in a particular area. Then they would place the pieces carefully, so that the lines of stress in the area were aligned with the striations of the crystals. Leftover pieces were shaped to fill the stressed area to its full limits. The angel told me that this activity caused all the niches in the ecology to be filled with appropriate life.

Each piece so placed began to radiate like a sun, even brighter than the fires in which it lay. The light increased as the fires themselves began to take on the pattern and radiance of the crystals. It was said: "Thus does life create order, out of the chaos of universal energy. Through its very existence, it demands that the energy of the material world take on orderly forms. Not only within the limits of its own area, but extending by its radiance to other areas that have no life of their own. Its living beings become gods, and the agents of gods, making the creation in matter."

Without pause, the angel went on: "In coming to these squares, you sought knowledge of the enochian worlds, and of the powers thereof. We have given you in full measure what we have here, and will give more as you explore the last of our squares,"I". That you have not seen all that is here is certain, for as you know no man will see even a fraction of the whole. Even the gods rejoice in such unknowing, for it allows the possibility of Discovery. Yet we have given, and will give to the extent of our natures. Such as you come rarely to this world, who seek solely for understanding and knowledge, and hope for power only over self. To you we may give all that we have, all that we know, all that we be. Let your will go forth to continue this search, and your reward will be as the heavens made manifest."9

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(The piece that follows occurred simultaneous with, but separate from, the Angel's speech in this vision. It is the same theme played in a different key. The ways in which they harmonize will be left, as they say, as an exercise for the reader.)

At the same time as the angel spoke, I saw the primordial universe, divided into light and dark. The light and dark were separated along a plane that extended to infinity. There was no way to understand the size of what I saw, as there was nothing else in the image to compare it with. The dark appeared to be a solid wall. There was no intermixture with the light.

I looked more closely at the wall, comparing it with the light in which I stood, and understood that it was not truly dark. The two sides were interchangeable. If I had been on the other side, that side would have looked light and this side dark.

An angel at my side told me that the light and dark were energy and matter. Matter is energy turned inside out. The interface between light and dark was actually at the level of what would be Tiphereth when the universe was created. All of the matter of the lower planes belongs to the other side. He emphasized again that if I were on the other side the situation would look exactly the same, but with that side being in the light.

The light side, while clearly full of energy, was totally transparent. It had no characteristics of any kind that could be seen.

Suddenly a stream of light shot down towards the wall from behind me. As it hit the wall and passed through it shattered into a multitude of small, independent and self-sustaining units of energy.

These units drew a shell of matter around themselves, so that they could barely be seen. Their energy interpenetrated to the surface of the shell. Eventually all the energy gathered into the shell, leaving the center hollow. (I was told that the deepest point in matter reached by the descending beam was Malkuth of the Tree.)

Matter tried to eject these shells, since they were a disturbance of its normal motion. It could not do so, but its attempts put a steady pressure on the shells. Forcing the shells into a smaller area caused their energy to be concentrated, bringing them to a higher state of awareness.

With this increased awareness, the lives withdrew some of their substance from the shell, and concentrated it in their centers. The concentration of energy caused a rotary field of some sort to be generated around each shell. The matter was seen to have an innate rotation that was exactly opposite to that of the unit's. This opposition of fields caused the pressure on the units to increase tremendously. Each unit was forced to concentrate more of its energy in its center to maintain its integrity. But at the same time, the interaction of the fields generated even more energy, so that the units could add all the new energy they needed.

This additional energy helped fill the center and support the shell against matter. But the pressure also increased, in a kind of feedback loop, so that one process encouraged the other, which in turn encouraged the first. The units of energy became steadily brighter and stronger within their shells.

Eventually some of the units found they could discard their shells altogether, and maintain themselves against matter's pressure solely through their own energetic counterpressure. The frictional effects of the two fields continued to generate more energy within the units, allowing them to continue expanding.

Since the units were not imbedded too deeply in matter, some of them eventually expanded to the degree that their bubbles of counterpressure broke through the surface of matter and back out into the light. Their own pressure caused them to be blown out through the holes they made, and into the light. Most of them immediately withdrew back into matter, but with several such experiences they moved out permanently, while maintaining their connection with matter in order to keep generating the energy they needed to expand.

The area covered by their connections to matter expanded as they did. Eventually, both the units and their connections expanded until they were lost out of sight, and there was nothing to indicate that they had ever been there. But the entire visible area was now just a small area within one unit's connecting cord, so the appearance of emptiness was false.

A voice said: This is how the gods reproduce. All gods are positive, and therefore can not mate with each other and produce a new entity on their own level. So they follow the ancient way, and throw parts of themselves into matter, there to disintegrate into the motes you saw. It is essential that they go through matter, for this is their source of independent life and had this not been done, the extended energy would return to its god and meld with his being again. Reproduction would fail.

"These motes are the souls of those who became men and women. Both [sexes] are positive with respect to matter, and both have potential to become gods again. There is no difference between them. [The emphasis is the speaker's, not the scribe's.] Some break their shells early, giving joy to their parent. Others stay encysted until the end of the world, when they are drawn out of matter whether or not they wish."

(Somewhere in all the above, it was pointed out that an entity on the side of things that saw our matter as light and our light as matter, would see exactly the same process going on from his side. The sparks sent into their matter would appear in our world as energy shooting from Malkuth to Tiphereth, and then spending all their time trying to force their way back into Malkuth again. These entities are known to us as demons. Of course, the demons think we are the demons.)

The two visions merged at the point where the angel said "In coming to these squares. . .".
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Square "I" of ISMT. Fiery Lesser Angle of the Earth Tablet.10

9:19 pm 11/17/85

Rehearsed the calls and the names, and visualized the pyramid. The pyramid for this square has north = earth, east = earth kerub = Taurus, west = earth of fire of earth = Princess of Wands, and south = fire.

I did not feel like I was getting much of response to the invocation. The pyramid was unclear, and would not focus despite repeated invocations, and the use of the letters and the pentagrams.

I entered into the pyramid, and saw the sphinx. He had the head and upper body and legs of a bull, and the rear body and tail of a lion. But his front legs were actually arms, so that he looked a bit like a minotaur.

He responded in kind to the 5=6 signs, and added the 1=10 sign. The image was still weak and out of focus. I tried to ask him to take me to a place where I could see the power of the square, but the image kept fading in and out, and I could not get the point across. I heard a voice saying something about the "nature of the square", but I could not hear it clearly.

Since the session did not seem to be going well, I cut it off and returned to my astral temple. After closing the temple, I returned to my body and went to sleep.

(I concluded later that the vision failed because I had spent much of the afternoon considering the implications of the previous vision. I still had a residual "charge" from that vision that had to leak off before a new force could come in clearly.)

11/18/85

At work today, I began to get images related to the square, but they were still weak. There was also a sensation that some kind of written or spoken narrative was waiting for me to hear it or transcribe it. I wrote down a few things, and most of it seemed to relate more or less to this square, but it started to get into praises of my personal power as a magician. This type of message always makes me suspicious, since I had had cause to regret believing similar praise in the past.

The more coherent section of the notes began:

"I gave the 5=6 sign [to the sphinx] and he responded with the same and added the 1=10 and 4=7 signs. He said: 'Behold, O worshiper, you have reached the culmination of your journey. I have been formed to be your [untranslatable thought involving receptivity to creative impulses] and as my god are you worshiped in turn by all the elements.'"

"I questioned him about this comment but kept getting distracted by events in the office. From several repetitions on the sphinx's part, it seemed that he said 'You are now a creator in truth, and therefore you have rights of control over all the elements of the four Walls of Enoch. But I speaketh not of the Floor.'11 He seemed reluctant to say more.

"I asked the sphinx to show me a scene representative of the square. I saw a scene of great lushness, tropical, with the heat seeming to rise from the ground. We were in a field surrounded on three sides by jungle, thickest to the north as we faced, thinner on the left, and changing to savannah on the right. To the south, the savannah was burning steadily, without smoke but with fire covering everything from about 100 yards away to the horizon. Children or small sprites played in the thin jungle to the west.

"The Bull led me through the trees to the north, to a clearing surrounded by hardwood trees. The soil of the clearing was rich and loamy, and looked as if it had just been turned for planting.

"The bull spoke and said that the earth was cleared, and ready for whatever impulse12 I chose to put into it. I asked what sort of impulse it had in mind, and why I should do such a thing. (A touch of paranoia inspired by his previous comments about my privileges.)

"He explained that as a creator, I had to demonstrate my creativity by putting a new thing into this world. My interpretation of Achad's cabala would be such a thing. If I wished such a creation to grow and continue to bear fruit, it must be planted as a fire in the earth.

"I asked if anything else could be planted there, and what sort of thing. He said that anything would do, so long as it came from my own mind. He had suggested my cabala as my most worthy creation.

"I asked how to do it and was told to plant its image in the soil. I visualized Achad's version of the Tree of Life. With each path that I added, I tried to put in the flavor or quality that I associated with the essence of the path. With the Tree visualized as best I could, I concentrated the image in my ajna center, and then threw it out from myself to enlarge and stand above the soil.

"Saying, "May this Tree live forever, and cover all the earth with its glory.", I caused it to sink into the soil until it was gone from sight.

"The Bull rejoiced with a glad heart."

At this point, business in the office picked up, and I had to spend the rest of the day interviewing. I stuffed my notes away and forgot about it until evening.

I did the invocations again beginning at 6:06 pm. I got a clear image of the pyramid, and also a clear image of the sphinx, who seemed decidedly bored with all these comings and goings. He nodded to me and gestured upwards with his nose. I tested him with the pentagram and letters, which seemed to strengthen him. But the vision did not seem to want to go any where. So I got up and transcribed the above account of the events up to date, and went to do a Tarot reading to see if it would shed any light on the matter.

The reading indicated specifically that it was my resistance to the praise in the vision that was keeping me from seeing it clearly, and that I should throw myself into it and let the resistance come after it was over, if it had to. The "Celtic Cross" spread was the one used, and in the position defining the querent, it indicated a man who was disappointed because what he had intended to be a simple teaching aid had ceased to be so. This was so close to the mark that I had to laugh.

While I was putting the cards away, I got an image of the Egyptian goddess who rules the square, Nepthys. She was wearing the Moon Crown, with black and white nemyss, collar, and tunic, and she had yellow skin.

She gestured to me and lead me into the forest to the north of the field in which we stood. I saw that it was the same field of this afternoon's vision, but that it was night now, and a new moon matching the real moon's phase was in the sky. Despite being just a sliver, the vision's moon put out enough light to see.

We traveled again to the clearing of the earlier visions. It looked the same as I approached it, but as soon as I entered, I was covered by a thick darkness, almost palpable. The faintest of red glows could be seen or felt within it. Growing nervous, I intended to call upon Nepthys, but the name that I called out was "Nuit!"13

Immediately the sky cleared and the darkness vanished. The first thing my eyes saw was the night sky, brilliant stars in blackness, seeming to loom down. I could feel that the sky was Nuit. A voice without words said "Yes, my child, I, the mother of all and the end of all, come upon you. The thick darkness that you saw, laced with faint red, is my special sign to you, with the feeling of my presence that it gives. You saw it once before when you emerged from the Tree [in The Beast and the Star]."

The sky loomed yet nearer, and in some way the dimensions twisted, so that the earth and myself interpenetrated with the field of stars. We seemed to be parsecs across, but at the same time we retained our normal small size on the cosmic scale.

I felt myself being drawn into the field of stars, changing my shape to the basic sphere, whose simple elegance rules in the macrocosm. My earthly self was partially shed, so that I was touched at a deeper level by the scene.

I noted that in some way the spirit of the earth had been drawn up with me, and was itself become as a star in that sky. She appeared first as I usually see her from space, blue and brown clothed in white, then I saw her on the astral level, shrouded in a cloud of noxious gases, only a few of which are material in nature. Then I saw her transformed, glowing brightly enough to outshine all else around her.

(Throughout all this, I had simultaneously been seeing the earth as a planet and as a woman. In woman-phase, she appeared first as a mother about 25 years old, fully mature in body and young in outlook. The correspondence to the miasma-image was a woman who had been burdened with the karma of millions through no fault of her own. In her transformation, she shed the dark, murky stew of emotions in which she had been clothed, She appeared young and bright, but with a knowledge so deep that it had made her innocent again.

I marveled at the beauty of this young woman, though I can not describe it at all now beyond saying that she seemed to be all things at once. And even more I marveled that I was connected to her in some way that made me feel married. On thinking about this, it seemed reasonable. Earth certainly knows at least as much about me as a wife does about her husband. And, reversing it, my own knowledge of her, so very much less, was about equal to the average husband's knowledge of his wife. The connection between us felt very good, with an undercurrent of love given unconditionally. Love fairly shone from her and blinded me until I turned away.)

Nuit said, again without words, "This shall regenerate the world, the little world my sister, my heart & my tongue, unto whom I send this kiss."14

I was then sent a burst of information, and it took a while to untangle it all.

It was the success of myself and my fellow magicians that "regenerated" the world. Every time one human being became fully aware of his/her star-ness, it raised the spiritual level of the being that enlivened the earth as well.

In incarnating as the earth, this being had deliberately cut herself off from communion with her fellows among the stars. She had voluntarily "entered a prison of the flesh" in order to set the conditions necessary for her own next initiation. In doing so, she had also made herself the garbage dump for all the negative emotional matter in this sector of space.

Receiving all this emotional matter served dual purposes. In relation to the earth herself, it enabled her to perform a "service" for her "community", loosely speaking, while at the same time undergoing a trial necessary to her advancement. The act was a service because it gave certain other stellar beings in the neighborhood, notably the star Set (Sirius or Sothis), a clean environment in which to undergo his next initiation, and to perform certain other magickal tasks.

Now, to get out of this condition, it is necessary for the earth to have a certain number of fully conscious beings living in her, who are aware of their place in the larger cosmos. When these beings throw their consciousness outside the earth's aura, they punch holes in the blanket of emotional matter surrounding the earth. These holes continue to expand so long as the person maintains some connection within the earth's sphere. Each hole allows energy and information from the outside to get back to the earth's Life. Thus, she gains strength she needs to disperse the cloud, and material of the proper grade for her own growth.

And since each adept's consciousness is reflected in her own, the increased vibrations of the adept's awareness also raises her own state of consciousness slightly, further helping her to regain her lost state.

When the needed number of adepts are fully linked into the outer universe, then the earth can use their paths as a route to send her whole awareness out. From outside the material aura of the planet, she can take direct action to disperse the emotional miasma, and those beings who live on earth because of it. With the Air again clear, then balance will be restored to the relations between the kingdoms on earth, and man will find his place as its caretaker.

Thus, the initiations of individuals do good to the earth simply by having happened. Their continued existence on earth continues the good, so long as their knowledge of their place as stars in the womb of Nuit also continues. They need do nothing else but pursue their own wills. This is why it is a lie that sacrifice is necessary to initiation, and a lie that the initiated have a duty to spread their knowledge.

Nuit bent down and enveloped myself and the earth in an embrace that was inside us as well as about us. It definitely felt like a kiss despite enclosing us completely. Then I returned to the clearing where we started, and the earth spirit went back into her body.

I looked about the clearing and wondered if I should close the vision or continue. A voice told me to wait a moment. I took the opportunity to go to the bathroom. It had taken a while to sort out what that burst of information had in it, and it was now 8:10 pm. I am certain that I have forgotten a lot of what was in the burst. For a while, ideas had gone by so fast that they were replaced by another before the could be absorbed.

I returned to the clearing. It was still and quiet. The moon seemed to have gone lower in the western sky, and there was not as much light. What little there was faded quickly, leaving me again in full darkness.

I heard: "You have invoked the powers of the fire of earth. And as we have told you, we have given to you in full measure. For is not the being who is the life of Earth ultimately the true fire of earth? Did she not inject herself into the body of earth as in the square "T", cutting herself off from her kind in order to bring life to the world? And did not her life disperse throughout the earth, as in the square "M", feeding every living creature, maintaining order of types and functions among them? And did not you, her creature, under the pressure of her life, become transformed from an amorphous lump into a Star? And is this not the reward of all the adepts upon her? And did you not see yourself, a Star of fire15, married to her within my field? And is not the heart of your soul, your own creation, now buried in her to grow and reproduce? Thus ye have made her the Bride, and IHVH is fulfilled within the Fiery Lesser Angle."

Abruptly, the vision ended, and all sense of connection was gone. I went and finished this account of the vision, which I end here at 10:10pm.
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Notes and comments: (1985)

When I started this series of astral visions, it was only with the thought of doing something interesting with some unexpected free time. Square "T" was picked on a moment's impulse. It was only after the vision that I thought about invoking the other squares in the series.

The experience of the first vision brought to mind one of the things that has annoyed me about published accounts of the Enochian squares. That is, these accounts all seemed haphazard. Squares were picked at random, and no effort was made to show the squares in their relation to the rest of the Tablet. While this might be satisfactory for demonstrating astral projection techniques, it did not do justice to the complexity or quality of the system. I decided to do a series of projections for related squares of one of the Tablets. The one I had just done seemed an ideal starting point.

All the squares in this series are what is known as "kerubic" squares. There are four in each of the lesser angles of each tablet, and they direct the operations of the sixteen subservient squares of the Angle. Their position and function make them an embodiment of the overall powers of the Angle.

The formula of IHVH determines most of the attributions in the tablets. Each of the kerubic squares is related to one letter of IHVH, as their name implies. Since each Lesser Angle and each Tablet is also related to one of the letters, we have three levels of interaction with the name. So under this system, the square "T" represents Fire of Fire of Earth, square "M" is Water of Fire of Earth, and so on. This symbolism is fairly clear in the visions.

By the time I started on the square "M", I had a whole plan lined out for doing the visions, analyzing the symbolism, and showing the interrelations between them. Nothing more was expected of the visions than a more-or-less formal presentation of symbolic correspondences, and their relation to everyday events and objects. This was all I had gotten out of the system up till then, and there seemed no reason to expect anything different.

After the second vision, this was still my intent. But after the first of the invocations for the square "S", I began to get feelings that things were getting out of hand. There was an impression that someone had co-opted my little project and that I was no longer in control of it. This is to be expected when a higher force is invoked, but the Elemental Tablets had always seemed to relate to the forces operating in the mundane world, which are normally under the magician's control.

The manner in which the vision of square "S" occurred verified that something more than my own will was involved in creating the vision. First, much of it occurred without my normal consciousness being involved. It appears that my magickal self was isolated from my mundane persona for the vision, and the persona only remembered it after the fact. Second, the events of the vision occurred in a way that defies normal concepts of experiential time. Certain sections are remembered as having happened one at a time, and yet they are also remembered as happening simultaneously. I had experienced this effect before, but not in cases involving such a large amount of information.

The twisted-time effect was even more pronounced in square "I". The vision occurred in a way that was not at all serial. Instead, it appeared as a complete creation in four dimensions, and was only translated into a serial-time mode after the fact.

I would like to point out that the visions continued to follow the attributions of the squares invoked despite the change of approach and scope in the latter two visions. Beyond this, they speak for themselves.

You may have noticed that the starting and stopping times of the visions include a large number of symmetric numbers. This was not deliberate. My unconscious is attracted to these numbers, and frequently arranges events in this way. There is no particular occult meaning involved.

11/22/85

While doing the hexagram ritual before going to bed last night, I had the vision described below, which was supplemented by additional data given the next day. It is written as one narrative.

I had been thinking about the multiple simultaneous presentations in the last two visions from the fiery lesser angle.

I saw two of the visions as they were presented at the time, and saw the manner in which they paralleled each other in three or four dimensions. Suddenly I perceived that these were only two of an infinite number of possible presentations that could have been shown. There were additional visions parallel to the first two stretching off in every direction.

As the visions got farther away, the images they presented changed, but the basic energy remained the same.

I had some thoughts about the characteristics of the astral plane that I can not recall now. Something about the plane being so protean or flexible that it would accurately reflect any force, but in a symbolic form. Also about how these multiple visions relate to the same force acting in different circumstances.

I saw that the energetic pattern of a particular square was infinitely subdividable, with the same pattern appearing at whatever level of fineness one chose to look at it. But again, though the force was the same, the manifestation would differ.

The energies are in fact infinitely recursive. Smaller levels reflect patterns of larger levels, and vice versa. Like the way that gross shapes of crystals reflect the internal arrangement of their molecules. I saw that any particular vision of a square was like the viewpoint from a particular molecule within the crystal's matrix. The exact form of the vision is determined not only by the type of energy, but also by the vision's place within the matrix of all possible visions.

This confused me. Since the matrix is infinite, there should be no identifiable differences in the forces acting on any point within the matrix.

I was told that the matrix for any particular square was infinite. But the square interacted with the energies of all the other squares in ways that were not uniform from point to point. If the current square was "T" of the fiery lesser angle of earth, the energies of an adjacent square such as square "M" might appear at one point in "T" to come from an angle of 270 degrees, while from a different point it might appear to come from 265 degrees. As with astrology, the surround determines the effect at any point.

Later that night, I also saw a vision of the Tablets, connected in such a way that they formed the walls of a room. The tablet of spirit was the floor, and another unidentified tablet was the ceiling. It formed a square box with the squares of the tablets facing inward.

The viewpoint withdrew from the box thus made, and I saw that lines of light extended at right angles from each face of the box. The viewpoint retreated further, and I saw that the box was connected to six other boxes. Each of these was in turn connected to six boxes, and so on in a cubic matrix that extended into the distance on all sides.

I could see that each box was composed of Tablets as was my own, but that each box had a different arrangement of forces. Each box had only slight differences from the boxes connected to it. The differences between systems became greater as the distance between them in the matrix increased.

The changes from box to box were regular, as if any group of seven connected boxes were notes in one key. Depending on the direction in which one moved, a different note of the chord became the dominant note of the next chord. A similar analogy to the spectrum could be made.

I asked whether each of these boxes was a separate universe, or just a separate viewpoint within the walls of my own tablet. The answer was that the former was the case. Each was a related universe within a larger level of creation. our own universe was one of many within an expanded artistic theme being played out in a larger frame of reference.

I also saw that by orienting on a set of axes other than those I was looking at, a whole new matrix was revealed, with different but intersecting rules. Continuing this rotation revealed that these too were infinite in number.

I was told that it was possible for the adept who did not like his own world, or who simply wanted to explore, to move from universe to universe within any of the matrices. In few of these universes would he find himself in a physical world. because such schemes are rare in the larger cosmos. But wherever he did find such a universe, he would always arrive in a place as congruent as possible with his departure point. Thus he could be reasonably assured that he would survive such a trip. In the other worlds, only his magickal body would go, leaving his physical body behind.

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11/22/85

A little after seven, I did a banishing, and invoked the powers of the square "R" of the watery lesser angle of the Earth tablet. I did not get any images after I visualized the pyramid, other than a blurred vision of the sphinx. There was a sense of the presence of the force, but nothing too strong came through.

I will do the invocation again before going to bed.

(Ended up not doing so. -BR)

11/26/85

This afternoon, I began to get glimmerings of some sort of vision. I was situated (in the vision) above the earth tablet, around the northeast corner. I could see the squares of the tablet, with the letters written in for the four kerubic squares in enochian. The word "Raph" came to mind. It is the name of the angel of the square "R". This square represents Yod of Water of Earth.

5:15 pm approx

Did the invocation of water of earth, and called upon the names, ending with NphRa and NRaph, the first governing the kerubic squares of the angle as a whole, and the second the special version governing the square.

I saw the pyramid, with black to the north with the earth sigil engraved. Blue was to the south, blazoned with the sigil of water. East was red with the Leo sign, west red with the Yod.

I entered the pyramid, but did not see the sphinx there. So I rose up through the planes until I came to a reasonably clear scene. This was like the initial image of the square "i" of the fiery lesser Angle, except that a lake came up to the south, and the jungle to the east and west was more lush.

It was told that I had come back to this slightly modified scene to indicate that after the energies of square "i" pass out of that square, they come to this one. They go from Heh final of fire of earth to Yod of water of earth.

Then I rose up again and saw the pyramid from above. The forces of the sides, rather than being held back from the top all blended together on the truncated top of the pyramid.

Then I saw a true scene of the square. I was in the center of a region of hot springs and geysers. The hot springs were small-diameter but deep pots, worn into solid rock. Steam wafted up gently from them. (It looked a lot like the Plain of Holes in Sgt. Pepper.) The heat was concentrated in these holes, and it was relatively cool elsewhere. (Something similar was described in Dante's Inferno.)16

I invoked the angel again. The angel that appeared had the same dark skin and light hair of the angels of the previous angle, but his clothes had a subtle blue sheen to them. The clothes had a sort of flowing motion, as if they were caught in some invisible current. The angel wore a pantacle of earth about his neck on a chain, and held a cup extended downward as if in the act of pouring. The right hand held a wand forward on the center line of his body, with the hand at the level of the solar plexus.

Since the angel had changed his aspect a bit from his first appearance, I tested again with the signs. He did not respond, but held his pose. The pentagrams neither helped nor diminished him, but did make the image sharper. The letters caused him to expand.

I asked to see the sphinx, but he instead indicated that I should perform the sign in which he was standing. I did so, and he changed to a sign in which the arms were held forward from the shoulders, with the elbows bowed outwards so that the arms formed a horizontal circle. The wand and the cup were held upright before the body. I imitated this sign.

Next he changed to a sign which was like that of Osiris Risen save that the arms were held away from the body. The wand and cup were held so that the point of the wand touched the rim of the cup above the hands.

I asked, "What is the purpose of these signs?"

The angel said that the signs represented the three alchemical elements, sulphur, salt and mercury, as they manifest in this square. The last of the signs was Mercury, since it imitated the caduceus.17 The middle one was salt, imitating the pantacle. The first was sulphur, with the active wand above the passive cup.

Also, in the first sign the water is discarded and the fire raised. In the second they are balanced in opposite rotation, producing stability through spin. In the last, they intermix, as mercury intermixes sulphur and salt.

I said this was all very well, but what did it have to do with the point of the vision. He said "We are very concerned with forms and formula here."

The vision petered out at that point, so I returned to my body and reabsorbed the forces.

7:55 pm

Returned to the vision through the pyramid.

Asked to see the effect of the square in the mineral kingdom. Was shown the same geyser and hot springs area. Went below the surface, and saw the forces generated by the earth's pressure heating the ground water, and causing it to expand and come out on the surface of the earth. It particularly rules those springs that well up out of the earth underneath the ocean, where the tectonic plates meet.

In the plant kingdom, this square rules the process in which water evaporates from the leaves due to the heat of the sunlight. As the water evaporates, it pulls more water from the earth to replace it. The water carries nutrients up from the roots to the growing areas of the plant.

In the animal kingdom, the square controls the distribution of heat from the intestines to the rest of the body via the blood. No particular species of animal was suggested as an embodiment of the square's force.

I asked for the type of person represented by the square, but I could not see it clearly. I concluded that I was too tired from driving all day to get much tonight.18

11/27/85

A vision of square "m" of the Watery Lesser Angle of the Water Tablet.

At 10:52 am, I did a Tarot reading to discover why I was having so much trouble getting an image from the squares mentioned above. The cards indicated that I would have better results if I changed direction and invoked water of water of water, square "m" of the watery lesser angle of the water tablet.

I recited the key and the names. The pyramid appeared, with all four sides flashing and rippling in the colors of water. Each side held the Enochian sigil of water, the cross with 4-g-6-g in the angles, within a circular background in the flashing color, orange. The ripples in the sides were coordinated so that all sides rippled at the same time, the waves travelling from the bottom of the pyramid to the top. I got the impression that the pyramid was a vagina, and each set of ripples was like a mild orgasm, their motion encouraging the male to release his load of power into pyramid. There was nothing demanding about this encouragement, yet there was an impression that it could not be gainsaid.19

There was a very light and clean feeling to the square, which intensified as I waited in the pyramid. The sphinx appeared, a pure Eagle as is appropriate to the square. I gave the 5=6 signs, which he responded to in kind.

I asked to see a landscape that represented the power of the square. There was shown a whirlpool in the sea, with all the waters entering from the sides blending together and pulling things downwards into the cup-shaped whirl. The side of the whirlpool had the enochian sigil of water imprinted on it. The sigil was undisturbed by the movement of the waters on which it was stamped.

I called upon the angel of the square, mtdi, again. She appeared, showing herself as a woman in diaphanous blue veils, fully covering her body and arms, save when she gestured. Her face and skin were blue in color, with orange highlights and shadows.

She said:

"Know, O worshipper, that here in the watery lesser angle of the water tablet are the pure waters of preservation held. Thus Jupiter is the angle of water in the Tree, for it preserves that which is built by the angle of fire, which is Mars in the Tree.20

"Isis, our goddess, is the creator and preserver of the forms. She takes the impulse of the gods, and transforms it into herself, reflecting the initial impulse in a manner which continues to reverberate through her substance. She is the Wave, where fire is the Quantum. She takes the impulse and reproduces it many times over. Thus where the original impulse was singular, its effect is multiplied and distributed here. You saw some of this in the square "m" of the fiery lesser angle of earth, which is also of water within its own area of action.

"As well as multiplying the force, water causes it to be sustained over time. Though the impulse is momentary, its ripples continue to be reflected in the movement of the water. Thus she preserves it.

"Water is the reflection of the mass action of many quanta. While their true nature in themselves may be of fire, their action as a multitude is of the nature of water. For are not the waves made of the quanta, yet do they wave despite this."

I then saw a multitude of impulses, little photon-like particles, milling about in a space. Each particle moved along its own course, and seemed to act independently of any other, yet when the actions of all the particles were seen at once, there were larger-scale motions that were clearly wave-like and orderly travelling through the soup of particles.

"Yea, the particles are truly Osiris, torn to pieces by the anger of Set. Yet Isis has gathered the pieces together to make a new Osiris, greater than the one who came before, for he is expanded and diversified, both more detailed and broader in his scope." (That is, each particle reflects the original impulse, and acts in accord with that impulse's nature, yet also acts as one component within a larger creation, which will also reflect the power of the original impulse when it is fully manifested.)

I asked to see how this power works out in the mineral kingdom. The angel told me that the power works equally in all kingdoms, that it is a general principle. All things reflect its action. Its power in general is given to the females, though males are equally capable of understanding it once their conditioning is removed.

However, within the mineral kingdom, it might be said in part that this power is reflected in the process by which a small amount of radioactive substance, put in contact with another substance which is not radioactive, changes the latter substance into more of itself. This is the principle of the "breeder" reactor. (It is the "reproduction" of the original matter which is represented here, not the specific impulse which causes the change to take place.)

The action of natural water as a solvent is also of this square, for it takes the quanta (in this case, the atoms) of the material, and distributes them throughout itself, taking on something of the quality of the thing dissolved.

In the plant kingdom, this power rules all water-plants, and all those plants that use water-borne pollen as the intermediary between the male and female plants, as well as those that use water to transport the resulting seeds.

In the animal kingdom, sea-mammals such as porpoises and dolphins, and the manatee, are ruled by this square and by water generally.

I asked to see the type of person represented by the square. I was shown a woman in the act of opening herself fully and without reservation to a male for purposes of reproduction. It was emphasized that the emotional state, rather than the act, was the important thing.

The angel told me that the difference between quantum-like and wave-like phenomena in physics exactly reflects the differences between Fire and Water in the Enochian system. Quantum phenomena, like Fire, deal with the actions of individual particles. When physicists look at a particle, they can not tell exactly what it is doing at any given time. Its movements and changes randomly select among the possibilities open to it by its nature. Its actions are discontinuous, changing instantly from one state to another, with no transition between.

But when the particles are observed in large groups, they act in an orderly way. Their individually discontinuous actions taken together produce phenomena that are seemingly continuous. The atoms of mundane water are made up of such particles, yet their discontinuity does not prevent a wave from moving across the surface of a pond. The wave phenomena are a new order of event, superimposed on and encompassing the original natures of the fiery impulses.

I ended the vision and closed the astral temple.

11/29/85

For the last two days I have been trying to get more out of the squares via repeated invocations. While there has certainly been a perceptible effect from these invocations, I can not seem to get any kind of reliable vision out of the invoked energies.

I attempted to invoke the square "t", yod of water of water, and got just an image of a raging tempest, with water thrashing about in all directions. There was also a hint of Leviathan lying just below the surface. Other than that, nothing.

In general, the invocations have resulted in a filling out of my aura with watery force. I can see the blue of it filtering everything I look at even right now, twenty hours after the last invocation. There has also been a general attraction to things watery. I have taken several more showers than I usually do in this amount of time, just for the pleasure of it.

There have also been some scraps of vision relating to woman-as-water, but there seems to be some kind of interference that is keeping me from perceiving them fully. Probably just the quality of my mind at present.

The tarot indicates that the main effect of these invocations has been at an unconscious level, and not open to my mundane awareness.

Other scraps I have picked up:

1. An indication that I should be looking again at the fiery lesser angle of earth, rather than continuing with the water angle and tablet. I'll do an I Ching and tarot reading to check this out tonight.

2. There is a possibility that the tablets can be used in some way as a form of divination. If the individual forces could be understood easily, then I could see how this might be useful. There are certainly enough different forces in the system to comprise a reasonably inclusive form of symbolism.

I also wonder if the squares might be used to make up a language of symbolism in which stories or facts could be given. This is something slightly different than using the angelic language in which the keys or calls are written. Each square would be one root-word or root-symbol, which could then be modified by the presence of other root-symbols to produce specific concepts. Something like a universal translation key.

(I don't know whether these two points come in some way as the result of the invocation, or are just wish-fulfillments.)

3. Additionally, there have been some fantasy images of extreme psychological and physical conditioning being used to make a woman as receptive and water-like as possible. I take these as a degeneration of the action of the forces, acting on some of my suppressed and not-so-suppressed feelings about women.21

12/1/85

Another vision of the square "R" of the Watery Lesser Angle of Earth.

I invoked the watery lesser angle of the earth tablet, and called upon the names, MOR DIAL HCTGA, ICZHIKAL, ANAEEM, SONDN, RAPH.

The pyramid appeared, with the north side glowing black with the earth sign in white, the south glowing blue with the water sign in orange, the east and west glowing red with the signs of the lion-kerub and the Yod, respectively, in green. I entered into the pyramid.

The sphinx appeared. He had the head of a bull, the body of a lion, and the hind legs and tail of the eagle. I performed the 5=6 signs, he responded with the Rending of the Veil sign, followed by the signs of Earth, Water, and Fire, followed by the Closing of the Veil sign.

I called upon the god of the square, Ameshet, and saw him with orange face, blue nemyss, and black, yellow, and orange stripes on his shoulders. I did the 5=6 signs with him, and tested him with the pentagrams. Instead of the pentagrams having an effect on him, I suddenly found my own consciousness united with that of the god, so that I could see myself across the floor of the pyramid, wearing a black robe with blue lining and red pockets and edges. The pentagram hanging in the air between us glowed, filling the god with force, which he absorbed without difficulty.

I spent a few minutes concentrating on the consciousness of the god. His force seemed to satisfy the conditions of the square. I could sense the slow solidity or stability of Earth, spread uniformly throughout his being by the waters, with the fires bringing a sense of power or rulership to him. I saw that as he looked at me across the floor of the pyramind that he approved of my efforts to gather visions of these squares.

Ameshet said: "Know, o innocent, that you have come here for knowledge, and knowledge shall you get in full measure, if you be patient enough.

"Here in the watery lesser angle of the earth tablet, we take the forces of life that have been injected into the earth, and allowed to grow on its surface, and we give these lives forms and functions within the world to which they have been assigned. There is nothing in the original impulse that determines the way in which it will manifest in the world, out of the multitude of possible manifestations. For, even in the earth, the fire is formless. We provide the environment by which the energy obtains its context, thereby forcing it into a form which is suitable through its will-to-be.

I asked to see the action of this square, "R", in the mineral kingdom. I was shown a place deep under the earth, in which elements were dissolved from the earth by the action of hot water, whose heat in turn was derived from the pressure of the earth. As the solutions became saturated, the elements tended to precipitate from the water, forming crystals of pure substance.

I saw that the waters that did the dissolving were encapsulated, just as the fires of Yod of Fire of Earth had been. These pockets formed where bubbles had existed in the magma when this section of the earth had cooled below melting temperature. The water precipitated into the pockets due to its lower heat retention.

Because we were deep below the earth, the pressure of the earth above produced the heat. This fire caused molecules of the rock to be more easily dissolved by the water, and caused the water to become a more effective solvent.

Eventually, the water could not hold any more dissolved minerals, and the action of the fire was lessened. The minerals began to precipitate out of the solution onto the walls of the capsule. But only those elements that could be solids at the existing temperature precipitated. These pure or nearly pure elements formed crystals and lattices on the insides of the capsules. The result of this process was pockets of pure minerals or gemstones, or geodes.

I asked to see the effect of this square in the plant kingdom. I was shown a seed buried in the earth. The waters from the melting of the winter snows washed a protective covering off of the seed, signalling the seed that it was time for it to break its shell.

A representation of the force in the animal kingdom was shown, but I could not see it clearly.

In the human kingdom, this square governs changes of life-direction that occur suddenly after a long period of buildup where the impending change was not apparent. One example of this is the male "mid-life crisis". The sudden thrusting-out of a child from the woman at parturition is also governed in part by this square, although there are multiple aspects to this process that are governed by other squares.

I asked to see the spiritual animal governed by the square. I was shown an animal that had an extremely round body, with flipper-like limbs and short, stubby legs. It does little except sit while it grows slowly larger. But at the same time I got an image that this animal thinks of itself as a big, impressive monster. (I got the impression that the animal was like a rockbound version of the puffer fish, which blows itself up with water in order to scare enemies.)

I asked to be returned to the pyramid, and this was done. I stood there for a moment, absorbing the force of the square, and then turned to Ameshet again.

He said: "Know, o worshipper, that here we have given you the beginnings of the wisdom of water of earth, but that there is much yet here to see in these squares Kerubic of the Angle. Let this student return to the angle in the next few hours, going this time to the square of Heh of Water of Fire, there to continue the quest. Do you come again within the day, and we will see much more. For now, return to your body fully, and think of something else for a while. You might also review your prior vision of this square to see any connections between them."

I left the pyramid and came out into my astral temple. From there, I banished the square and closed the temple.

12/1/85 5:56 pm

In invoked the forces of the lesser angle, using the names MOR DIAL HCTGA, ICZHIKAL, CABALPT, ANAEEM, APHR. Visualized the pyramid, with the north side black with white earth-symbol, south blue with orange water-symbol, east blue with orange eagle and water-symbol, west blue with orange Heh and water-symbol.

Entered into the pyramid, and saw the sphinx. The sphinx was bull-headed, with a blue and orange nemyss. The body, legs and tail were that of the eagle.

I called upon the goddess of the square, Isis. She appeared, wearing a blue uraeus crown, blue skirt with orange chest-straps, carrying a lotus wand. Her skin was yellow. I did the 5=6 signs. She answered with the

Rending of the Veil, the earth and water signs, and the Closing of the Veil.

I tested her with the pentagrams, and as in the previous vision, my consciousness entered into that of the Goddess. As her, I saw myself across the pyramid, drawing the pentagram of earth. As the goddess I absorbed its force and grew bigger. I saw myself draw the water pentagram, and grew even larger.

Isis looked at me and saw that I was visiting to gain information. She said: "It is a wise son who knows his mother's advice." At my request, she showed me the sphinx of her power. It was like unto the original sphinx of the square, save that its body was that of a scorpion rather than of an eagle. By this, she said, she meant to emphasize that the waters not only related to the products of life, but also of the end- or death-products of the earth's system.

She showed me the waters flowing through underground caverns, carrying dissolved minerals from one place to another within the earth, causing internal formations such as limestone caves to appear. The water takes itself into every crack and cranny in the earth distributing its load. The minerals thus distributed contributed to the health of the plants that draw their sustenance from the earth.

Above the earth, the action of the square represents the erosion of the stone of the heights of Earth, and its transport by the water to the lowlands, where it becomes rich growing land. The more poisonous effluents continue in dissolved condition until the water reaches the sea, where they are distributed in less than lethal concentrations throughout the ocean. The saltiness of the sea results from the power of this square, though once in the sea it becomes the earth of water instead.

Asked to show its effects on humans, Isis showed me a mother nursing her child. The substance of her milk is the water of earth. A person taking on arduous or unpleasant jobs for the sake of others was also shown. In the mind of man, she said, the effect is to produce those emotions related to the physical welfare of the family unit.

I asked to see the effect in the animal kingdom. I was shown a dog reacting to its owner's commands with complete submission. Isis explained that the dog's emotions, his water-nature, had been reoriented so that he perceived his master as his pack-leader. The submissive responses of subordinate pack-animals is generally ruled by this square.

Isis said: "Know ye, O man, that here in the watery lesser angle [of earth] do the forces of earth concentrate their poisons for elimination, even as they distribute the wealth of the earth to the places of need. Thus the scorpion is also part of the sphinx here. The products of the degeneration of living matter that can not be reabsorbed by the system are taken by the water to a place where they can not be of danger. Yet man does tax them greatly in this time, by his creations out of the earth, and the force of the square is weakened by its failure. Thus does man fill up his world with his own source of Death.

"While yet the time remains until the end of things, when the earth and all upon her are raised up beyond the material, so shall this square continue to work for the cleanliness and health of the world. Pray ye that the end come soon, so that the earth may pass in beauty and not in squalor of its children's devising.

"Go ye now unto the ends of the earth, and preach this message: Keep ye the earth clean, and it shall reward ye an hundredfold with life more abundant yet. Yet this also applies to thee in thine own person. Cleanse ye of the poisons of thy mundane life, and here we will give ye more than man ever yet received of us."

I acknowledged the necessity of this, since certain habits, such as smoking cigarettes, were proving to be keeping me from complete success in some aspects of the magickal work. I waited to see if Isis would continue.

She did, showing me a scene of people all seated in a church, with a bride and groom at the altar waiting to be married. The man was myself, the woman's feature could not be seen due to her veils.

Isis said: "Know ye that she who would be thy mate longs to approach thee, yet she fears of ye because of thine aspect of death. Reduce this aspect as ye have done, and bring in the balances of rightness. The cleansing of the body must be one part of this, for the scorpion hath had ye for thine whole life, and now his effluvia must be washed away to reveal the emerald jewels he has perfected in his compost. Clean ye thine house as well, taking from it the residue of thy habits. Then shall ye feel free, and so will she, to join together."22

I asked Isis whether there was anything else to be said at this time. She indicated that there was, but that I should wait a few moments, get something to drink, and return. I did this.

Isis said: "Now that we have told ye of what we desire of ye, there is yet one more thing to say at this time. Know ye that ye are the chosen priest and apostle of the Gods of Liber Al for the coming few years. That ye reject this is known and considered, but ye shall have no choice in the matter, no more than the prior two who have helped them so well, the one known, the other not, yet both of the highest degree of our confidence. Ye shall continue to reject all who try to assign you to a place or space within their organization, for it is the truth of the book that ye shall do what Thou wilt, not as others shall say. All their signs and symbols are corrupted with their humanness, and have lost their effectiveness in the pursuit of the gods' goals. Follow thine own path, and ye shall be rewarded as ye have seen.

"Ye wonder whether there shall be a sign of this event, whether ye shall have to proclaim thyself the Beast, and take on the aspects of power over others. This I say to ye as a solemn promise: That power shall not corrupt thee. Take ye the course that is opened to ye, and all shall be well. Let it be so.

"Of proclaiming yourself the Beast, I say that ye have already done so. Did ye not select this name as thine own in thy battles with the Christians? So it is and so shall it be.

"Of the signs I speak not, save to say that ye shall see that which shall convince ye of the truth of what we speak beyond any ability to doubt. Look ye not for such a sign.23

"Continue to explore these squares of earth and water in the next few days. What comes will be useful and educational, both to ye and to those who read thine accounts.

"This vision is ended."

I then returned to my temple, did a quick banishing of the forces, and returned fully to my body.

12/3/85

Last night, invoked the square "p" of the watery lesser angle around 9:15 pm. Got a clear image of the pyramid, but the vision did not want to go any further.

After several minutes of rising on planes and tearing the veils, I got an image of the square.

I was somewhere on the face of a cliff. Below me I could see a raging river in a narrow canyon. From the top of the cliff, a waterfall poured. But before the water could reach the river below, it was torn into spray by the wind.

I went down to the level of the river, and saw that the air above it was filled with little bits of water. The bits were too large to be called mist, and too small to be called drizzle. They were exactly the maximum size droplet that could be suspended in air indefinitely.

This is about all I could get. I never saw the sphinx or the God of the square, and never saw any other beings in the vision. I gave up and returned to my body.

Afterwards, I noticed that the pyramid had actually formulated itself in etheric matter in my bedroom. It was large enough to completely contain the queen-sized bed. When I got up to go to the bathroom, I saw in the mirror that the pyramid had also formulated itself in my own aura. I could see in the mirror that the top side of the square, colored black, covered my head and my neck to the shoulders. From my neck to just below the navel, the aura had expaning wings of yellow fanning out to both sides. From the navel down, the aura was the blue of the lowest of the four sides.

I returned to the bed and saw that the pyramid was still there as well. It persisted until after I had fallen asleep. There is still some faint image of it visible even now, 22 hours later. I am about to do the invocation again, and will add to this account afterwards.

(Astrological note -- Currently Uranus is transiting in a tetranovile aspect to my moon, and just came into orb of a conjunction with my sun. This may have the effect of aborting any astral visions for the duration of the transits, since most of my visionary ability depends on these two planets, particularly the sun. If so, the remaining invocations may have to wait until the aspect passes in January. I intend to try at least three more times to get a vision of this square. If I am unable to do so after that many invocations, it would seem approriate to delay the remaining work. But somehow I sense that it would be a mistake to do so.)

12/3/85 9:15 pm.

The vision opened with the pyramid in the magickal circle of my astral temple. The sides were all of the appropriate colors with the correct symbols upon them. I repeated the names of invocation a couple of times more, then entered the pyramid.

There I saw the sphinx, who had the head of a longhorn bull, the body of a man, with the hips, legs and tail of the eagle. I did the 5=6 signs, he responded in kind and added the earth, water, and air signs.

The sphinx indicated that tonight's vision would be less of a vision than a dictation in the style of my usual communications with disincarnate humans. That is, through a sort of "automatic typing". I went to my office and set up my word-processor. I then returned my astral vision to the scene in the pyramid.

I asked to see a vision of the square's function. I was taken to the same stream-canyon with which last night's vision ended, and there I saw the valley from above. It was night, and all the droplets of water I had seen hanging above the stream were shown to be glowing in the dark. They looked like a river of stars from my vantage point, shining brightly as they flowed down the canyon.

I called upon the sphinx to explain the vision. He said:

"Know ye, o student, that in this place are the waters of earth distributed to the ends of creation. The natural tendency of the water is to flow to the lowest point within the earth, as is shown by its being in the bottom of the canyon here. But the winds of the quarter whip up a froth from the waves, so that as fast as it flows downward, it is blown upward again.

"Now the waters do desire to spread themselves througout the earth, but on their own they are confined to the areas where the earth opens to them. Thus, the assistance of the air in called upon.

"In the natural world, this square rules those waters taken up into the air in cyclones, hurricanes, and strong winds, which are carried to places where the water could not otherwise go upon the earth.

"In the spiritual world, this square rules those lives of men who desire to be raised up from their mundane place, but lack the strength of ambition or determination to do so fully on their own. If the spirit of the man seeks ever upwards, then is the spirit lightened somewhat from the weight of its mundane experiences. Thus the winds of Aleph can lift them up from the earth into the lower heavens of Yesod.24 From there, if they are ever desirous, they can absorb enough of the spirit-stuff to keep themselves afloat in the heavens, as the droplets of water, while heavy in themselves, are borne up by the winds of the square. Thus, the droplets in the vision here are glowing with the increased force which holds them above the waters from which they came, as the spirit of man is lightened by its aspiration. There is more to say on this in the next square, which is earth of water of earth. We will show you that at the proper time.

"For now, let us continue with the current square. Within the field of the plant life, this square rules all plants that live in the water, yet spread their seeds through the air.

"The best example of this is the cattail of the northern climes. It lives not in the pure waters of lakes and streams, but in the water-saturated grounds of bogs, culverts and ditches. It takes the waters of the earth in those places, and raises them up into the air by the length of its stalk. There it combines the water with the air, as all plants do, to produce the substance of the seeds which are its "tail". The seeds hold the water in place above the earth until they are ripe and ready to be sent to new places. Then the seeds release their water to the air, transforming it from bog water into pure vapors, which spread throughout the air, to fall as rain under another square's direction. The seeds themselves repeat this sending. Being of the nature of water of earth themselves, they yet are blown by the winds into the farthest corners of the earth, there to lie fallow until again they have the water of earth to raise up.

"In the animal kingdom, this square rules the aspirations of domestic animals to be like their masters, we who are human souls. (Though I come to you as the sphinx, which my nature duplicates, yet am I as human as are you, o man.)

I was shown an image of a dog that belongs to a friend of mine. This animal understands a vocabulary of about thirty words, making him a genius among canines. He also frequently tries to imitate the behavior of his master. He reacts to the emotional atmosphere with expression and behavior that are an uncanny reflection of her own usual reactions to similar situations. He does this whether she is present or not. He is also the only animal I know that is creative. On his own, he has thought up several games to occupy himself with when the humans don't have time for him. He plays according to rules that are clear to any observer. If he decides he doesn't like a particular rule after some experimentation with it, then he will change that rule all at once and never use the old rule again in that game.

The sphinx continued: "Such beings live intensely on the astral levels, yet their astral is limited to that part which relates to their earth-lives. The emotion which powers their astral life is the water gathered from out of their earth-experience. In the breeding and improvement of the breeds for our own purposes, we have caused some of these animals to evolve to the point where they are on the threshold of developing an human consciousness, adding the sphere of mind to that of emotion. Thus we have Air of Water of Earth.

"It also rules those animals who gather their food from the waters, yet live in the air. These are not the aquatic birds, which are ruled under the tablet of air, but those insects and other small things which fly above the waters, looking for that which can feed them to rise up out of the waters, as certain insects wait for the larvae of mosquitos to hatch and arise, inorder to feed upon them. The water-striders are one such in your experience. Those spiders who spin their webs just above the waters are another such. Mammals also do this sometimes, but the majority do not depend entirely on the waters for their nourishment, and thus are not fully governed by this square.

"In the human kingdom, as well as the aspirations referred to before, the square also rules those group-feelings which cause the masses of men to suddenly rise up against their government, demanding better than they have had of it in the past. All populist movements originate under this square, though all go their separate ways as they emerge from the waters of the mass experience of man, which is the emotional nature of that creature called Humanity. The salt of the earth directs its emotion to an idea, again creating Air out of Water of Earth.

"In the spiritual kingdom, we see those who have risen out of the earth as said before, and as well, those who are ready to advance to any higher level. We here see this square as the look of one who sees beyond himself into the heavens, and desires, at any level, to be raised up to the next.

"Even though the square is in a mundane tablet, yet this is the case, because the First Matter which is worked upon in any initiation is the soul of the man involved. Though it is of the spirit, and of the Sun, yet it is the earth in relation to that which comes next above it.

"Now, the time has come for us to tell you more of your own adventure to come. Since we are in a square of great aspirations, this is appropriate to the power here.

"In the last vision, we told you that you are to be the Beast of this next generation of magicians."

(I acknowledged that they had told me this..)

"You agree that this was what was said, yet you resist accepting it. We understand that this is due to your early bad experiences with this form of communication we are using, in which you came under the influence of spirits unworthy of your power or attention. That you had the good sense to cut off those communications is to your great credit. Many of those who have tried this method have fallen by the wayside in their early days due to just this thing. Those others who did not fall and who managed to progress as you have done since then in its use are counted by us as the best hope we have to get our message to the world in this time.

"It is vital that you be fully initiated into the grade of Master of the Temple before this comes about, both because of your own oath in this area,25 and because only the masters can judge the message with full understanding, and thereby be confident of its necessity.

"In the next few weeks and possibly months, we will be giving to you gradually those things you need to be ready for this initiation.26 To allow us the right conditions in which to do this, you should continue with this project of doing all the kerubic squares of the Earth tablet. We, or those more suited, will give you the meaning of each square, and those attributions of it to the various worlds, each in the manner he is most comfortable with. Some will be like this current communication, in which you essentially transfer my dictation directly to your fingers to type. Others will be of the more frequently used visionary style which you like so much but feel to be your weak point. Yet others will be done in other ways, as the gods dictate for their new cousin.

"Now, finish up the typing of this document for tonight, and go to your bed and comtemplate the Tarot for a while."

I asked if he had anything more to say about the nature of the message. It was indicated that this must be given in detail at a much later date, and would in fact be part of my initiation as a Master of the Temple.

The sphinx added: "We see that you are anxious about this yet, as is natural to one who has suffered so at the hands of those who should be of good will to his spirit. Know that there shall be a sign which is not only enough to convince you, but to convince those who need to be convinced in order for the work to be carried forward. We will not leave you in the cold with no basis on which to justify yourself other than our communications themselves. But the nature of the sign is such that you will not realize it until long after it has occurred, at which point it will fall on you as a flash of lightning from the sky."

"Be patient, be gentle with yourself, and pursue those other avenues that open to you as you see fit. Among them are those that you will need. Of the woman who is to be your scarlet woman, I may speak not, for it is not my place to control your destiny. Seek you in your life and she will appear."

"You should end this vision now."

I returned to the astral temple, closed it after giving thanks for another square revealed, and returned to my body fully.

12/6/85

The square "h" of the watery lesser angle of earth.

8.30 pm

I recited the calls, and called upon the names, MOR DIAL HCTGA, ICZHIHAL, ANAEEM, SONDN, HRAP. The pyramid appeared, showing the north, east, and west sides in the black of earth, the south in the blue and orange of water.

Entering the pyramid, I called upon the name hRap again. Then I called for the sphinx to appear. He did so, showing himself as a bull with the tail of an eagle. I saluted him with the 5=6 sign, and he returned it, after which he bowed to me. I tested him with the pentagrams, which caused him to become a little clearer in the vision.

He said: "Greetings to you, o man, from the watery lesser angle of the earth tablet. I have come here at your call to show you what you wish of this place."

He lay down on his left side, with his rear hooves laid out to the right. I asked him to show me an image of the powers of the square. Instantly we were high in the air, looking down on a world that was cubic in shape. Within the cube, swirls of blue could be seen moving, and they did not cause the cube to change shape.

I said "Tell me, o sphinx, of the meaning ofthis image."

He said: "The waters of earth have returned to the earth, and give it its receptiveness and internal mutability. Thus, those things of earth maintain their form, despite the movements of the tiny fires within them." I took the "tiny fires" to be the atoms and molecules that make up the matter.

The sphinx appeared to have nothing more to say, so I called upon the goddess ruling the square, Nepthys. Vibrating her name several times did not cause her to appear. Instead, my own astral body began to grow larger, and as it did so, it adopted the shape of the goddess. I grew until it was larger than the earth. I then felt her presence inhabiting the body with me.

Nepthys said: "Oh man, thou art in the middle of a great sea-change, and the energies of the water of earth have great difficulty in fighting their way through the forces of Uranus that surround you now. Let it be that you do not do these squares of earth again until this pass be done. At that time, we will continue, if you so wish, with the exposition of these squares.

"Now, if you would continue to do something with the Enochian Walls during this time, I would call to your attention the squares of the central cross of the Wall."

I asked if these would be of greater efficacy in this time, and if she could suggest any particular squares to do from the cross.

She said: "Now, the great cross binds all the squares of the lesser angles of the tablet together, and is of a higher rate of vibration than these kerubic squares, and those other squares of the lesser angle. In your current state, your internal rate of vibration has been increased by the influence of the planet [Uranus], so that you can not see the weaker vibrations of the squares. This is why you have such great trouble now. Your own vibrations tend to wash out the image.

"If you wish to do the central cross squares, I suggest to you that you study again the attributions of these squares to the decanates. Look to them to see if there is one that might be of use in explaining the things that you are now going to go through. If nothing comes to mind directly, look to the Tarot to inspire your intuition with the proper course.27"

I waited for Nepthys to continue.

She said: "Now, you have called upon me here, and I must answer you. The powers of this square are those of the earth when it is frozen into its solid state. But within the solid, the waters are present. This causes the molecules of the solid to vibrate with the flow of forces around and through them. It is, in fact, the responsiveness of earth to impulses, electromagnetic, spiritual, or grossly physical.

"Without the water within the earth, then earth would be nothing but inert, ever as it was in the beginning, unchanging and unchanged. Without the waters of earth, the earth could not hold the souls of the men and creatures who inhabit her, for they are of fire, and fire requires its complement to give form to its creativity.

"Within the earth, this square causes the fires of the beginning, the Great Orgasm which began all things, to take on form. As it is said: 'In the beginning the earth was without form, and void, and darkness covered the face of the earth.' This was the earth that was before the beginning.

"'And the gods divided the waters above from the waters below.' That is, they caused the void to become responsive by creating in it the potential of duality. Yet the earth was not, yet.

"'And the gods said, Let there be light, and there was light.' Thus occured the Great Orgasm, the ejaculation which spewed into the void the energies which were to become the powers of all the squares of the Walls. Yet even now, there was no form upon the face of existence.

"The fires of the Orgasm, in their original state, were of such a high rate of vibration that nothing could be made of them, but that it immediately was unmade. Chaos ruled the cosmos for an instant that was an eternity.

"It was only when the fires were cooled by the waters of the previously-created potential space that existence became possible. It was the manner in which those pre-existence waters were divided that caused the fires of the Orgasm to take the forms that allow life to come into being within the cosmos that was the fires. For the Two became the Four, each reflecting itself in the other, doubling itself, folding itself over. Had the water been divided into the Three, then the world would now be based on sixes, not fours, and six would be the number of Establishment, not the number of the Art of the Design.

"Look you now to that smallest of levels within the world, and see that those particles there are held in their shapes, not by their own internal structure, but by the counter-pressure of the waters.

I looked, and saw before me a sub-subatomic particle, a quark, or whatever it is that quarks are made of. These particles had the will to fly apart from each other, and to return to the original chaos. But as they grew farther apart from each other, the pressure of the waters forced them back together again, so that no matter how forcefully they flew apart, yet they could not get beyond a certain distance from each other.

"These tiny particles, always in threes, together made up one element of the Four, in each of the three phases that the gods did allow. Thus, in the first of the visions of this angle, we showed you the signs of Sulphur, Salt, and Mercury, within the fires of water of earth.

"When the waters had spread the fires of the Orgasm thoughout the void, and relieved the pressure of its bursting by absorbing that pressure into themselves, then it was that creation became manifest in the world as it is now. The tiny sparks, in their threes, moved about in the waters. Yet the form-giving nature of the waters caused these motions to all be of certain types, so that larger patterns of motion could be seen in their joint wanderings. The waters, reflecting back on themselves, caused these larger patterns to group themselves, and to hold together in the manner of the original particles. Thus were made the so-called 'elementary' particles, which in turn made up the atoms, which in turn made up the molcules, which in turn made up the world as man knows it in his uninitiated state.

"At all levels did the waters hold the fires, and cool them, so that these larger forms could come into being. Thus, at all times and in all places did the energies of the Orgasm weaken, but in their weakening did they allow for greater complexity. Know ye that the law which man calls entropy is partly a lie, for matter does not go from greater order to lesser order, but from lesser order to greater order. The appearance of Chaos returning as the fires weaken and disperse is the fault of man's viewpoint, not an actuality of the cosmos. For as the energies disperse in the so-called entropy, there are created ever more particles out of the dispersed energy, and thus the interactions and combinations possible within the cosmos increase ever in number. This is the perpetual unfolding of the mysteries within the realms of Earth."

"Now, as to the effect of this square and its companions in the larger worlds, there is much more to be said than can be said in one trip into the vision. As your intuition has grasped in the moments of insight you have had since beginning on this lesser angle, the key to the understanding of the angle is in the processes of birth and creation on all levels. There is within these squares the key..."

Nephthys suddenly stopped speaking. I waited, and got an impression that I should wait for a moment while she marshalled her speech. I did so.

After a few minutes, Nepthys spoke again: "The other gods in this place where I live have reminded me that you have intent to distribute these visions so that other magicians and students might learn from them. For this reason I can say no more in this place of what I had intended to say to you. For there is a mystery here that you should not know to reveal at this time, and if we had told you, your own integrity would not allow you to edit it out of the vision as you will publish it. This is an admirable motive, and we approve of it, but in this instance, it would be better for things to be left for the time when they can be accepted fully. For now, contemplate the nature of the birth process in humans when you have the chance, and see how this relates to the squares of this angle. When the time is right, you will understand and tell of these things to those who need to know.

"We know that you are a hater of secrecy, and have refused to join any such organization as the OTO, or of the many successors to the Golden Dawn, because you fear they would cause you to take oaths that you could not abide by concerning the revelation of the knowledge. We are aware that your judgment would allow you to keep something secret if the reasons were right, but in this instance, your judgment lacks a firm foundation. So we withhold what you deserve for yourself, in order that it not be spread prematurely.

I said to the goddess that I understood her, and that I would abide without protest the decision not to show whatever it was they had withheld. I asked the goddess if there was more to say at this point, and she said that there was, but that she was not the one to say it.

I got a sense that there was another being present, besides myself and the goddess, a being much more powerful than her, waiting for something before speaking. The goddess herself did not speak further.

I waited, and still there was no speech from the goddess, or from whoever was waiting behind her. I called upon that being to show himself (its aura was definitely male in quality), but got only a sense of amusement.

There seemingly being nothing more to the vision, I separated myself from the goddess, saluted her again with the 5=6 signs. As I did so, the force of the square surged up around me. It ebbed again, and I was back in my astral temple.

I banished the forces of the square from the temple, and returned to my body.

## A Vision of the square "Z" of the Airy Lesser Angle of the Earth Tablet.

12/12/85 8:30 pm

I vibrated the calls and the names. Immediately there was an image of furiously blowing air, rising above a hot dry land.

A voice said: "Holy, Holy, Holy, yea thrice and four times holy are the fires that blow within the angle of earth, for they bring light to the world. Yet above them is the darkness of matter."[28]

I visualized the pyramid, and found myself suddenly within it without willing it. The sphinx confronted me, showing the aspect of the bulls head, a lion's front legs and torso, and the rear legs of the man. Like a minotaur with paws.

I gave him the 5=6 signs, which he answered with 5=6, and the earth, air, and fire signs. He led me to an altar in the middle of the pyramid, and asked me to lay my hand upon it. I put down my right hand to it, and was immediately engulfed in an aura of bright yellow flecked with red.29

He told me that this was in order to allow me to feel the force of this place in its purity, before encountering it in the visions to come. The reason for this was that I was still feeling the effects of the Uranus transit, which was not yet completed, and the extra force would help me to get a purer, and clearer vision of the squares. He advised me that it was likely that I would still have trouble seeing some of the aspects of the squares, but that it was necessary now to invoke them in order to keep the momentum of my work going.

While he said this I had stepped back from the altar, and could see that it was a cubical altar of the universe, not two cubes as in the standard G.D. altar, but only one, resting on the side attributed to the spirit, with the tablets as the sides, and a brilliant white top, which was for the unknown tablet that is invoked by the unrevealed key 0 of the Enochian calls.

Now he told me to step forward again and take my hands to the side of the altar showing the earth tablet. I did so, and he guided me to put my hands on the Kerubic squares of the Airy Lesser Angle. I did so, putting my right hand over the letters Z and a, and the left hand over the letters b and O.

This produced the sensation of the elements rushing at me from all sides at once, to meld together in the center of my chest. I said to him that the force felt more general than simply that of these few squares, but the sphinx told me that I was simply feeling the power of the letters of IHVH whole, within the angle of Air of Earth.

I didn't understand this until I removed my hands, and saw that the sides of the squares showed the elemental colors glowing brightly. The heels of my hands had rested primarily on the two horizontal sides of each square's pyramid, and less so on the top and the bottom that indicated the tablet and lesser angle.

"Now, in order to go further with this vision", said he, "you must think of the god of this square. This god is Kabexnuf, who shows the aspect of the hawk in his head."

I moved to the north side of the altar, so that I was facing south to the airy side of the pyramid, and invoked the god kabexnuf, while holding my hands forward over the altar in the sign of the Enterer.

The god appeared, facing me across the altar. His head was that of a hawk, with a black nemyss, yellow and white coloring on his face, with a bit of black just above the beak, and his arms were tied to his sides within his wrapping/shroud.

I greeted him with the 5=6 signs. he did not respond in gestures, but instead spoke and said "Ol sonuf vorsag, goho Iad balata, elonusaha caelazod vonupeho." This is the first line of the first of the keys of Enoch.

He continued to recite the First Key as I tested him with the pentagrams, and he grew larger at their use. I told him that I was without understanding of why he had said the first of the keys, when this was one of the lesser tablets.

He completed his invocation and said: "Know, o man, that it would be to your great advantage if you would use the invocation of the First which is the Second in all your invocations of the tablets. This allows the forces to be under the presiding spirit of the gods, and therefore will your powers be exalted in the square you invoke. When you come unto us using only the lower keys and names, then you get less of an effect and the effect is more of the earthly trend, where we desire you to see those aspect of the squares that relate more to the spirit.

"This is one of the many ways in which the use of the tablets can be varied in order to pick particular parts of the forces to see. As you saw in the square "M" of the Fiery Lesser Angle, each small variance in the attributes, though appropriate to the square, produces subtle changes in what is seen.

"Now, it is still too early to expect to get a clear vision within the full aspect of a square. Here within the pyramid we are protected somewhat from the force of the devourer, but without the pyramid, in the body of the square, then the devourer would return with full force.

"For the present, we wish to tell you of a few things of a more general nature that will help your work."

I said that I was amenable to this. He told me to get up and go to the bathroom so that I could listen in comfort. I did so.

"Now," says he, "you have wondered at the way in which your body seems to split itself into many parts in these visions, so that one seems to be the magician, and another the watcher, and yet another remains within the corpse [i.e. the physical body] in order to write what the others have seen. "

I acknowledged that this was the case, and said that it seemed to relate to Gemini on my nadir.

He said that this was in part true, though the effect was common one. "But in your case," he continued, "it is also an effect of your early working with the cards of Tarot. While shuffling the cards, you often found yourself out on another plane, receiving information that had nothing to do with the intent of the Tarot reading you were trying to do.

"In the course of your divinations, you suddenly would discover a flash of insight on some other subject coming into your mind. This was an unusual effect, and one that was of great use to you."

I agreed that this was the case.

"You also found yourself with an extra set of hands, on an astral level, that seemed to be feeling each card as it went by in the shuffle. What you were doing, all unknowing, was using the cards as a meditation on the movements of the universe, its continual ebb and flow. And out of the flow you would snatch that which you needed. The readings themselves often turned out to be of no significance at all in comparison with what you were receiving in the other way.

"What you had actually done in this was to find a way of causing the great Plutonian force that is within you to concentrate itself in one spot, allowing your Neptune and Sun to go where they would among the levels of the plenum. Your Pluto being in the sixth house, which governs detail work, the acts of shuffling, with its fine motor control, produced a focus of the Pluto on the cards.

"This is why you often have difficulty getting what you need out of the cards. The Pluto, while it is forceful, tends to remove from the symbols it touches their significance, causing a loss of meaning."

"Now, as the Pluto went this way, so your Neptune went another, pulling from the great pool of information on the higher astral levels those things of spirit which were of most importance to your work at the time. The Neptune being in the eighth house, it could touch upon those things which are the heritage of all intelligent beings within the worlds of the spirit. I realize that you are trying to remember the name of Akasha, and so I say it here.

"The akasha is the central pool into which all knowledge flows, and here in the airy lesser angle do many of the powers of the akasha originate. The Air of Earth is the etheric body, which as the lord of Bailey30 has said to you, is the main place of residence of the akashic powers. That is, all things are reflected in the etheric body, as they are in the akasha, and the akasha and the ether are one and the same in many ways. This is why is it needful for you to clean out your own body, by the stopping of the smoking, and of the drinking of sodas and sugary things. For that which can get into your own ether determines what things you can see in the greater ether of Akasha.

"Do not worry about the effects of withdrawal of these things. As you have already seen, even a slight reduction causes your body to demand a greater reduction. Let your body guide you, and you will have no more difficulty stopping than you have had with the stopping of smoking the ganga after a long period of intense use. Only a few days of irritation, and all will disappear. This is the best time to do this, for your body is undergoing the changes of Uranus, and a few more changes will pass unnoticed in the shuffle.

"Let your mind complete the use of these things with tonight, and tomorrow do not purchase any more of them. Clean your house of them, and hide all the paraphernalia. Then, when they are not before your eyes you will feel less of a desire for them. And shortly, there will be no desire at all, as you see those things that come in their stead.

"Now, as to the rest of this vision, let it not be recorded, but put it down only in your mind as we transmit things into it."

The vision suddenly cut off. I could not see the pyramid, nor could I see the god. Instead, I saw only darkness within the astral vision. Nothing more came to my mind, so I stopped and went to do other things.

12/15/85 3:10 pm

I attempted again to invoke the force of the square "Z" of the Airy Lesser Angle of Earth.

As soon as I had decided to do this invocation, and before I actually did so, I got an image of myself as a hawk riding the air currents within a world that was completely of a yellow color, except for an implied blackness of earth, which was felt but not directly seen.

Within this world, I saw the pyramid in full color. The Enochian version of the letter Ceph was written on the top of the pyramid. I entered the pyramid, and saw the angel of the square there, ZabO. He told me that this was to be one of those visions that I would not see fully until after it was over, so that it could come through without the interference of my conscious mind, which is still under the influence of the Uranus transit.

(Only the vision of the outside of the pyramid was seen consciously. The rest was not seen until afterward. Meanwhile, in the conscious world, I had done the invocations. I began with the hexagram ceremony in its general form. Then I did a preliminary invocation of the gods and angels of the tablet and square, followed by a detailed invocation using the calls and the names.

(This invocation resulted in my consciously seeing the pyramid within my astral temple. I entered into the pyramid, and there called upon the angel of the tablet again, and upon the god of the square, Kabexnuv, who appeared. Being tested with the letters he did not fade or change, but at the same time, he did not act or make any remarks, and when I asked to see an image of the square, he replied that what I was seeing [i.e. the yellow world] was the image.

(I did not feel too comfortable with this, so I went to my office and set up my word-processor. As I began to write, the rest of the vision made itself known to me.)

The angel, previously seen unconsciously, was wearing a yellow robe, of the type used by the angels of the square vau of yod of heh final. Unlike them, his skin was of a lighter shade, looking like a caucasian with a sunburn. Sheets of flame appeared to enclose his feet. His eyes were dark and appeared to transmit meaning directly into mine. I could feel an intense force emanating from him. He wore an angelic tablet of earth around his neck on a chain, and in his hands were the sword of air and the wand of fire. The wand was pointed downwards, the sword held crosswise across his body. The relative positions of the weapons demonstrated their relative strength in the square, not their positions in the pyramid.

I did the 5=6 signs, and he answered by saying, "Hail to you, brave traveler, for entering into the quarter of Air within the Earth tablet. The signs with which I would answer you are those of Set, of Shu, and of the nameless god of fire, whose sign we showed you as the sign of sulphur within the Earth tablet."31 (He performed these signs as he spoke, and then performed the 5=6 signs.)

"Now, as you know you are still within the reach of the devourer god, and will be for some days yet, yet it may be that we can accomplish something of note in this place and time."

I said that I hoped that this would be the case.

"In the early days of these visions, you found that many of the things to be told you will always be beyond the reach of your conscious mind at the time you are told, and can only be seen by it in fullness after the fact of the appearance. This is due to the fact that your mind is of an earthy nature in its public expression, and this expression controls your reception to consciously given information, particularly as it tends towards the opposite extreme of Earth than that which controls in these Kerubic squares of the tablets.32

"Thus, we must learn to bypass it in these ways that we are doing now, in order for your to receive the full force of the vision. In order to do this, we speak to you in or through a part of yourself that is not fully conscious. This does not eliminate the need for your conscious mind to become involved for the vision to be learned and absorbed fully into your ways of seeing. You need not fear that you open yourself to invasion by this technique, for while that part is not fully conscious, yet it still has the power of resistance of your full being, and can not be entered against your will.

"Now we have to work together to bring the vision into full awareness. Look you to the things in your mind at this time."

I saw that what was in my mind was a reminder of the dreams I had had the night before, which were of airships of a strange type, and of the travelling of persons on these ships to strange and far-away places. What I saw looked to be a summary of part of a dream which was much longer in its actual presentation.

The angel said: "These airships that you saw are the thoughts of men, as they view the world beyond their immediate location. They are the dreams of men who wish for something more than what they have, and who aspire to brings those things into the world, so that all may benefit from their use. These things may be of a machine nature, as are the airships, or they may be of a more subtle level, ideas, principles, creeds, things which affect primarily the minds of men, to bring them up a notch within the realms of spirit.

"These ideas are the manifestation in the mind of those things that received their force and form from the previous two quarters of this tablet. Now that they have been activated, and their principles encoded within the matter of those worlds, which is not the same matter as that of the physical earth, these things now have to come to be put into action within the world, through the minds of men.

"Before man came into being within the manifest world, these activities were the job or jurisdiction of those angels who are closest to man in nature, those of the element of Air. These angels gave parts of themselves into the quarter of Earth, so that the Earth could form itself for man's arrival. Now that you are here, these angels have gone back to the jobs for which they were originally intended, which do not relate to what we will see here today."

I waited for a moment, as the angel had stopped speaking, and appeared to be waiting for me to ask something. I decided to follow the standard G.D. method, and asked to see a scene that would explain the force of the square "Z".

I was lifted up by the angel, and taken to a place where the earth seemed to end in an abrupt drop-off, much as in the medieval pictures of the flat earth, with ships falling off its edge. The angel told me the flatness was a matter of convenience of description for purposes of the vision, and did not constitute the actual case on any level of existence.

Now the angel directed my attention to the air beyond the edge of this earth, which appeared to vanish into infinity. This air was blue, rather than the yellow of air in the King scale. The blue glowed slightly and the color itself appeared to have depth. The angel said this was the air called Ether, or Aethyr, which is the energetic air that stands above the gross matter of earth. Within this air I could see flashing lines of light, going here and there at great speed. These lines grouped themselves into patterns, and the patterns seemed to have a sort of unity to them, so that each group tended to stay in roughly the same general form, while changing itself in detail to respond to the other patterns with which it came into contact.

I asked the angel if the patterns represented the astrological patterns of some beings, this being my first impression of them. The angel told me that they did, among other things, reflect the astrological pattern, but that they also included a representation of every force that had impinged upon the being or thing at the time of its creation. So all things are a microcosm of the universe at their inception, varying only in the way the pattern could manifest within their concrete material form. Thus, the pattern of a rock carving is limited to those manifestations possible to rock, which were few. The patterns of living things reflected them ever more accurately as we moved up the evolutionary ladder, until we came to man, who held them fully within himself.

The angel said: "All things possess this aspect of the Air of Earth. They are all held and defined in the universe by this action of ether, which both distinguishes them from each other, and provides the connection between them.

"Now the rock, being of an extremely earthy nature, expresses the patterns of its etheric body primarily in the detailed crystalline or amorphous fine structure. The ways in which crystals are formed in it, and the ways in which it communicates with the others of its kind, are held down to the level of the basic earthy material. It can not adapt on its own to the changes of forces around it, but can only respond to the outside pressures of its area. If the area is one of great heat, as is the case in this square, then the rock is vaporized, and its pattern dispersed, to fall again upon the earth over a wide area. In this way are the characteristics of a particular area moved about the earth where they are needed. This would be the case in a volcano, when the ashes of the blow have fallen over the land around, making it more fertile than it was before, and clearing out the which was there to make way for new growth.

"As the physical rock moves from place to place as vapor in the air, it also carries with it in its etheric equivalent the whole of its history. Thus, when its parts land upon the earth again, no matter how widespread, the experiences it has had become part of the rocks in the new places, some of which may not have had similar experiences themselves. For example, the rocks in your own area of the world [north-central North America] are all of the sedimentary type, and have not seen the force of fire since the days of their formation. As the dust of the western volcanos falls here, it enriches the earth with its experience, giving to it the force of fire which it would otherwise lack.

"Now, you wish to move up a level, and see how this square works within the plant kingdom. Look you closely and see."

I looked in my vision, and saw a flowering plant, with six petals in a hexagon shape about two inches across. It was not a lily, for it was of a violet color, and seemed to not be as deep in its cup as a lily would be. I had seen something similar in my father's garden many times, but could not recall its name.

As I looked at the plant, there formed around it a sort of haze, with a network of lines or energy running through it. This haze reached out from the plant to touch other plants in the neighborhood, and I could see that their combined web of energy pulsed with a surprisingly regular beat. Then I saw another form of plant, red in color, in a patch next to the purple ones. These latter had six-sided blossoms like the first, except that they were on long stalks like asters, rather than being close to the ground. Each stalk was covered with blossoms.33

These red plants also had a haze around them, but the pattern of the lines in the haze was of a different detail structure. All the red plants also pulsed in unison with each other. It seemed as if the violet plants were saying "Here we are." and the the red ones replied, "And so are we here."

Now the angel said: "The plant kingdom is the most evolved of the manifest kingdoms of nature. They are all of a degree of initiation, within their own plan, that is much higher than that yet achieved by humanity. While each plant retains it individual identity, it is also fully and consciously a part of all other plants, particularly those of its own species.

"The pulses you see are the heartbeat-equivalents of the plants, the indication of their own internal cycles, expressed outwardly. With each pulse, they gather energy from the air about them, and incorporate it into their bodies, both physical and etheric. As the new energy comes in, they use that which it replaces to express outwardly their perfection of form and nature. Each one sings to the world of itself, and the world responds with its own singing.

"Each type of plant has its own note, its own special combination of energies. And within these combinations are many small variations that indicate the exact state of the plant, whether it is well or ill, growing or dying, safe or in danger. As it sings its note, its neighbors respond, and quickly are all within the area expressing in unison the conditions of each."

I could sense within myself a sort of singing note. It could not be heard, but only sensed, and it seemed to express a sort of geometrical perfection along the lines of the hexagram. But this perfection did not imply remoteness or coldness of feeling, but instead was a calling out of joy in being alive and being what it was.

"What you sense," said the angel, "is the note of those plants that I have shown you, singing out their happiness that they have been planted and nurtured by man. They sense that they are appreciated for their beauty, and this makes their joy an even greater thing than it is in itself. Let your self listen to it."

As I felt the note, a corresponding vibration began in my heart chakra. The force of the chakra went out to envelope me in a brief but overwhelming sense of joy. As the intensity lessened, I could get the sense of the singing.

It seemed that the plants were calling to the man who had planted and cared for them, expressing in their call the wish that he come and appreciate them some more. It also said that at least half of their joy was in the joy they gave to others, both through their physical beauty and scent, and through their provision of food to those who loved them. It bothered them not at all that they might end their lives cut from their roots and sitting in a vase on someone's table. In fact, it seemed that this was an end much to be desired. The plants lived to give themselves, and to them, to die out of time to provide beauty or life to another was better than to live their whole lives out and fall with the winter's snows.

"This is the true meaning of sacrifice." said the angel. "That the giving be in pure joy, untouched by the pains of life, uncaring of its own end, uncaring of the ends for which it is used, but solely for the fact of the giving. Plants are truly the children of the sun, and express his life-giving nature. For no matter how much is given, yet there is more to give. That sacrifice that is done in pain, or against the will of self, as the Many see the sacrifice of their God, is not sacrifice, but suicide.34

"In this, the plants are like unto the artist, who gives out of himself his creation, caring not whether it be taken by his fellows as good or bad, but only that it express fully that which it needs to express. Like the plant, he throws his being out into the world in the creative act. Like the plant, once his creation, his child, is separated from himself, it has its own life to live, and how that life is taken into the world becomes its own self-expression."

"Now, we have gone long into this thing of the plants, for their perfection is of an high order, and expresses fully that which is meant by the Fire of Air in the Earth. In no other kingdom would we have seen this so clearly as here.

"Understand that while the plants are perfect, this does not mean that their initiation will bring them to a higher spiritual level than man will attain, for each has its place in the scheme of the worlds, and each attains to its own perfection within its own place. Man is intended to be the conservator and caretaker of the earth, and the one who brings all the other lower types into even greater perfection. Even the plants can be made more perfect, for their internal perfection is that of natural growth, while the perfection that man places upon them through his breeding and cultivation is the perfection of Art, and of soul. We make them what they seek to be, which is the full expression of the soul in livingness.

"The animals too can achieve perfection, but for them, perfection means to become like unto those who breed them. Thus it is the evolutionary goal of all the lower kingdoms to become, in their own way, like unto their gods, which are man.

"Man himself will achieve his perfection is his union with his soul. At the present time, only those few who have achieved it on their own, and become the Artist or Adept, are near to the natural perfection of man. And even they are withheld from its fullness by the conditions of the world under which they must express themselves. Thus they work ever to raise up others to their level, devoting themselves in their own ways and works to the perfection of humanity, so that their own expression can be of greater beauty.

"Those who do so through Art, or through the Magick of the Spheres, are only a few of those who seek this goal. Many would not consciously recognize that what they do points towards this goal, even if you told them. But the paths and ways by which man travels are as various as is man himself in his individuality, though each path is like unto others in its stopping points, no matter the form taken in a particular life.

"Now, let us go on to other things. All that we have seen here in these many images expresses fully the power of this square. The fire we have seen is still the life, as it was in the other quarters of the Wall [of Earth]. By the use of the Air, that is, the Ether, does the life distribute itself, both in the physical world, and in the mental worlds where so many men have their work. 35

"In the inner worlds, this distribution most frequently takes the form of communication, and what we are doing here at this moment is as much an expression of this square as is any part of the vision itself.36 Life expressed in communication passes itself from its creator unto the others of its creator's kind, infecting them with a little of his creativity, and bringing their own minds and hearts a little higher, showing to them things that they could not see for themselves. The Earth is the basis of the communication, and that which is communicated, for all the things we have seen and done are done within her sphere of action.

"How these acts and powers relate to her own initiation will be held for another time, for there is something more to say before we end this day's session, and I would wish you to relax for a few moments, and let your mind go to simpler things."

(I did so by reading over this account and correcting the typing errors. Then I went and lay down for a few minutes.)

I returned, and called upon the name of the angel again. The angel returned and said to me: "Now that you have rested, let us continue. I have come here to tell you of the things you requested, and as is usual, there is more to say than can be said in one trip, or on one subject. What I have to say now relates again to your own place in the scheme of things.

"You have seen in your visions and dreams of late that the method and position by which the forces of Mars and Venus in your astrological pattern express themselves is in the process of changing. The goal of this change is to give you the situation you want, both from the internal and the external standpoints. Internally, you wish that your philosophy become more of an art than it has been in the past, more expressive of the heart than of the head, while still holding to the immense effectiveness of your sun's position. Externally, you wish to be able to meet your complement and work with her without the internal pains that you usually meet with when dealing intimately with women. This latter effect, as you know, is of the position of Venus in Scorpio, semisquare to your sun. This position gives you an intense interest in love, while preventing you from expressing that love within the natural world.

"Now in order to change this effect, you have postulated that a position in Libra, sextile to your sun, would be of best effect, while changing your original pattern as little as possible. Putting Mars in conjunction with Venus would remove it from the direct effect of Saturn, and allow it more serious expression than can be had in the previous position where it was held.

"Both these things have come to pass for a few minutes at a time, and the time's duration has been increasing. Now you have a good conception of what the final effect will be like. The only things left to consider are whether you wish to make this change a permanent one or not. How you decide this will have an effect on your future work.

"The choices open to you are many more than simply the few you have tried to put into effect. There may be other full patterns, different from the ones you have held so far, that would be of more or better use at one time or another. To be able at will to change your pattern would be an even more desirable goal than to simply make a few changes in the pattern and then leave them."

I agreed that this would be an advantage, but that I could not see how I could determine whether a particular configuration would be desirable or not, while remaining at my present level of awareness. It seemed to me that at least there would have to be a Master of the Temple involved, who could see the whole thing from the outside. From the inside of the pattern, my judgment was too limited to make such an evaluation. Therefore, I had tried to choose the best pattern I could devise on my own, without making too many changes to evaluate. I asked if there was any other way to know these things, within my present limits.

The angel told me: "The cause of your limits is your tie to the incarnate body, and to the vehicles that contain it. To get out of them you would indeed have to be a Master, and that is coming soon to be your new position."37 38

"We speak of this now in order to set your mind to consideration of the possibilities. You have shown that you are able to act on the Master's level for at least short periods of time without loss of life or sanity, and we will assist you to see what you will from that level. This is for the immediate future. Eventually, you will be able to live on both levels at once, as was predicted so long ago, and at that time, such assistance would no longer be needed.

"If you would go to those levels now, simply strike your heart with the palm of your hand as you do your daily invocation of the light of the sun in the four quarters39, and we will assist you to get there. Now, do not expect that every time you will see consciously upon that level, for there is still the limitation of your current pattern to deal with.

"You are right in associating this act with the line about "Bes-na-Maut" in the Stele of Revealing, for that is an expression of the Babe of the Abyss, slowly growing larger within the womb of the mother, who, in this expression, is related to Saturn and to Binah. Thus, "By Bes-na-Maut my breast I beat" becomes "I arouse my heart to come to be a babe in the womb of Nuit." You should do this at the end of each ceremony, after the conclusion of the signs and before you leave the temple. Direct your mind to this tonight and see what occurs.

"Now as to the ordering of your life along the lines of your new pattern, I would advise you to continue to work as you have, directing your thoughts and emotions to the proper attitude, and thereby removing yourself from the old pattern and placing yourself in the new. Do not worry that you will find things changing without your knowledge. The time of pain and of life as a Hermit in the desert is closing, and now things will be shown to you, with their reasons, as they happen, for you to agree with or reject.

"That you have come so far in such a short time is nothing less than amazing to some among us here, for that which you wish to change, and have already changed once in full measure, is the very root of your existence as a man. Nothing else in manifest life is more difficult to change in its essential symbolism. But those who know you well knew from the start that you would succeed in this matter as you intended. For we have done to you in the past such a vile thing that many would have destroyed their spirits because of it. Yet you have come through it without so much as a lasting pain. The things that disturb you in this life are not the result of those things of the last life when you were betrayed. That, you have taken in stride. And for good measure have you begun again from the start and attained your old position, while in the process, you eliminated any possibility of the same sort of betrayal happening again. The cleverness with which you did this has distracted those lesser students in our group, so that they see not the full effect of your very subtle choices.

"Now that you have begun to understand how this life relates to that last, you have found that many of the things that you thought to be the results of affliction are actually the solution to such affliction. (This is not the paradox it seems, o fellow students, for you see only the details, not the whole plan, even when you look into the mind of our brother here. He is more clever than all of us, even with his mind blocked from itself as it has been in this life.)

"I see you, o friend and mentor, with suspicion rising in your heart at my words. No doubt you will put them in the `unproven' category with the rest of such statements. But in your after-dream life40, you will know them to be true.

"Know ye that I who have spoken to you since your last break with this vision am not the angel who spoke before. No, I am not an angel at all, but one of those who is of your own type within the worlds of spirit. I am your student, and you are the master, though at this point it appears other-ways. Know ye also that in the end it will be I who will be upon the earth, as you are in the heavens at this time. Together, we will have between us the full force of our wills, combined in the process of revelation. To you, the knowledge of the greater forces. To me, the knowledge of the earth. And between us, we will show those who doubt that there is truly a world beyond their ken, which is waiting for them.

"I am the twin who was mentioned so frequently in your recent readings. Whether I am also the scarlet woman is a word you need not ask, for this is the case in one sense. Yet there is another who will be with you in flesh, who will boost your soul with her love to the heights. We three are one, though as yet this is not seen. Think of me more as if I were Harpocrates to your Ra-Hoor-Khuit, both of us together making the Crowned Child, Heru-Ra-Ha, who holds all things of Light and Life within himself.

"Before going to bed tonight, strike the breast and call upon me by the name with which you have known me, in the early days of this life's seeking. That name is as you have written and erased here.41 If you do this within your magick circle, you need not fear of any loss of self, or of any subterfuge intended to destroy you. That was never my intent, nor the intent of the others here who study you with wonder.

"I leave you now, and return to you the angel with whom you have explored this place. Call upon his name once more, and he will appear again in his own place."

I did so, calling upon all the names of the Tablet and Lesser Angle, as well as ZabO. The angel appeared again beside me, and said: "Those who wished to speak to you have returned to their observations, and now we may continue with the vision, if you wish."

I said that I did wish to continue for a little while, if he felt that the forces would continue long enough. But first, I requested that he move in front of me, so that I could see and test him again. He moved so, and I tested with the letters. He seemed to expand while remaining in place. I did the 5=6 signs again, and he responded as he did in the first test, save that the traditional sign of fire was substituted for its specifically Earth-Tablet equivalent. I was satisfied that he was genuine, and not a product of my imagination.

But now, the force of the square seemed to be weakening. I asked the angel whether it was worth continuing at this time, and he said that it was probably better to let things go, and to come another day to deal with the next square. This being the case, I agreed that we should end here, and exited the pyramid.

In the temple, I banished the remaining forces, and returned fully to my body.

The vision, and this account of it, were ended at 6:30 pm.

12/18/85

Square "a" of the Airy Lesser Angle of the Earth Tablet.

I banished the forces from the temple, and invoked in turn the names NANTA, MOR DIAL HCTGA, ICZHHAL, ANGPOI, UNNAX, abOZ. The first, fifth, and thirteenth calls were used.

I visualized the pyramid of the square, standing about me. The north side was black, with the Enochian sigil of Earth drawn large in white, and the downward crossed triangle of earth written small above it. The east side showed the eagle drawn small, the water triangle drawn large. In the west the card Queen of Swords was drawn small, again the triangle of water was drawn large. In the south, the triangle of air in violet on the yellow background.

I entered into the pyramid, and there I saw the sphinx, with his bull's head, eagle's body and wings, and man's legs. He said to me: "Entered you have into another holy place, o man, for you have come from fire unto water, in the air of earth. Call upon the god of the square, and he shall appear."

I called upon Tmoumathph, the god of the pyramid.

He appeared, showing his jackal's head in black, with yellow nemyss and black, blue, and yellow stripes on his shoulders. I performed the 5=6 signs, and as I did so, I entered into the body of the god. He responded by doing the 5=6 signs. I could see myself across the pyramid, doing the signs again, and doing the pentagrams to test him. As I did so, the body of the god grew ever larger, expanding beyond the bounds of the earth.

I asked the god to show me a scene that would demonstrate the power of the square, but he declined to do so, saying: "It is best that you wait upon these things, o man, for the forces about you are stirring, and that which you would see here is troubled by these things. Let us stay with simple things tonight, and another night we will explore the square in its detailed manifestations."

I said that this was all right. The image did not seem as strong as the last few times I explored the squares, and I felt that we might not go too far with what energy was available. I asked the god Tmoumathph what he wished to do instead, if he did not wish me to leave the vision immediately.

He said: "Let us consider the things that you have seen so far in the squares of the Tablet of Earth. You have been through two angles fully in the Kerubic squares, and now you begin to redress the balance by doing the others here of air and earth.

"Now, in the first two stages [angles] of the larger vision which is your magickal project, you were shown how the powers of fire and water manifest within the earth. The fire was shown to be the life, and the water was shown to be the giver of form and perpetuation and nurture to that which the life dictates to appear. Now in the airy angle we are seeing how these things, these impulses and forms, will come into the mind-function of the earth, preparing it so that the final manifestation, in the angle of earth, will be of full power. Here we deal with the son as air, where you have seen in the other places the sun as fire.

"You are, in fact, passing through the stages of an initiation ritual by your travels in these squares of the Earth Tablet. At each stage, certain ideas must be given to you and expanded upon. These are not necessarily the most usually seen aspects of the squares invoked, and in many cases are rarely seen in this context. But nevertheless, they are still of the squares and angles invoked."

The god looked at me with eyes like glowing yellow coals, and gestured to the western wall of the pyramid. Upon it, an image began to form.

"Look you to the wall of water of air, and see that which is there." I looked and saw the wall turn orange. As it did so, I was ejected from the pyramid, and rose up through the levels of the planes until I came to an image that I had seen before in other circumstances. Here, I was standing in a glade on the edge of a small river, much like the tame and placid rivers of England, with bright grass coming up to their shore. Upon the far bank, dark forests ran away to the north. To the left, the river curved north and passed out of sight behind the forest. To the east, the glade was separated from a larger field by a small stand of trees, seeming to be poplars or aspens from this angle.

Beyond the trees in the far distance, I could see a castle, built up upon a small mound above the edge of the river. I went forward to the castle, and suddenly found myself upon its battlements. Looking down into the river, I saw all manner of small boats, coursing back and forth, and within them were lovers of many physical types, but always a man with a woman in complementary pairs. The boats seemed aimless in their wanderings, but at the same time I knew that the aimlessness was actually their purpose.

The god said: "These are the people of the first two angles, now that you have united them in your minds. Between them they are forming the thoughts of the child to come. That child is yourself as you hoped and wished to be."

"Now come with me into the castle, and we shall see the temple that you have here."

We entered into the castle, and quickly came to a large room, a library by appearance, that overlooked the lake from which the river came, which was beyond the castle to the east. I examined the walls of the room, and saw them to be filled with many scrolls and old, large, bound books, in which the secrets of my past lives had been written in detail. I do not know how I knew this was what they contained, for I did not open them.

The god said: "You know the books' contents, because this is where you have left the images of your last lives yourself. It is not the creation of myself, or of any other god, but of your non-incarnate self, which left this place here as a signpost for your further journeys.

"As to how you will read these books, go you to the wall, and choose one at random, and we shall see." I turned to the right of the window, and suddenly was separate from myself, watching myself pull out a large bound volume with a blue cover.

"This is the record of your lives in Atlantis, which are again recorded in that other place of similar name which you went to to worship so long ago.42 Touch you the bindings at their edge."

I did so, and the book opened. Upon the pages within, I could see many small, detailed pictures, as I had once seen in another vision. The images were like little television screens, oblate rectangles, if there is such a thing. I touched one of the images, and it seemed to spring to life before my eyes.

Within the image, there was a young boy, seeming about ten to twelve years old, not yet reached puberty. In his hands he held a crystal of quartz, which he was trying to use as a divining mechanism. The images he could get were random, and did not seem to fit what he was looking for, yet he was fascinated by them just the same.

I heard the the child was myself, in the youth of my time upon the earth. "The child was not of low evolvement however, for his soul had come to the world from another place, solely for the purpose of making the mind of man into a stronger and more responsive instrument for man's purposes. His ideas about the use of the crystal were the first stirrings of the concept of the scientific method within the human sphere. Though not developed in the manner we have it now, for the men of Atlantis lived almost wholly upon the astral levels, and did not see the earth of which we now are aware. Their bodies were those of primitive ape-like man-beings, while their spirits, working partially outside the body, lived the meaningful portion of life upon the astral planes, giving to the body its energizing spirit, but taking little from it save for the anchor to the earth it provided. The concrete mind of the man was not yet developed, and here you were attempting to use it.

"At yet another time within that time of the world, this same boy, now a man, was killed by those who did not understand that he was the avatar of an outside force sent to help man. This was his first death at the hands of his fellows.

"In the following life, through the pains the body had experienced in that real death that also killed the astral self, the boy came into another life as a man of the spirit, persisting in his work despite what had been done to him.

"Yet again, he worked with the crystals, for they were the key to concretizing the thoughts. By thinking up analogical relations between the astral crystals, and those real crystals with which the earth was full, he established a link between the astral reality and what we now call the mundane reality. But yet again was he betrayed by his fellows, who felt what he did, but did not understand it, thinking only that he was conjuring demons to harry and destroy them. They did not comprehend the physical world, for to them it was the merest shadow appearing in their dreams as their physical bodies went through the struggle for life within the earth.

The earth to them was the denial of the beauty of the astral where they lived, and believed that all life was. For where in their usual life on the astral plane they could create the life as they wanted it, there in the physical world they could not do as they wished, but must conform themselves to the demands of the earth, limiting themselves only to the things and experiences which appeared there. Surely this was hell, from their limited viewpoint. And yet again, they killed his body through the bodies which held them to the earth, and caused his spirit to go from them.

"In the next life, the man, having survived his childhood despite his strangeness, decided upon another tack to get the eyes of men to look at the world on which they lived. He went to those worlds himself, and brought back tales of strange and unusual places, putting the descriptions in such terms of adventure that he hoped men would follow him out of interest and ego, where they would not follow out of understanding. He challenged them, calling them cowards, afraid to face the things that he himself faced without fear.

"Many men scoffed at him, and told him that his adventures were all made up, and that no such place could exist as he had described. For was not the world fluid, and full of light? And the places to which he went were dark to their eyes, having none of the astral in them.

"But that is the challenge!" he replied. "To look upon those things that are not of this world, and to live with the looking. Are you not satiated with this place of feelings that are nearly always as you wish them to be? Would you not rather gain strength and place by taking on something outside of your own little worlds? For there is nothing in this world of yours that will ever advance you beyond the state where you are now, but in that place is the hope of becoming a god."

"Yet again, the men scoffed. But a few, intrigued by his words, did look for themselves, and saw that indeed this place was one of great power, for it would stay as it was despite the greatest will they could exert upon the astral. Thus was the attraction to earth spread from man to man, and man's great fall from innocence began. Things lasted upon that plane of earth, and therefore could be possessed. That which they had upon the astral was ephemeral indeed, compared to the least of these things of the manifest earth.

"And so the man, and those who believed with him, and saw him at his work within that world, did begin the long fall into matter. Life after life, they concentrated their power upon that lower plane, using it as a base for their work in the astral, making their power in the astral so great that the others, who had not wished to follow them, were forced by their attraction [that of the man] to come down into the earth as well. The man had opened a door into hell, and all must now fall through it.

"Because the majority of those who fell did not do so through their own efforts, but through the reflexive response to the call of the pioneers on that plane, they felt as if they had been torn from their homes, that they had lost all of what had been beautiful in life. They had no choice, and therefore in their minds did their lost astral existence come to resemble a paradise, a Garden of Eden. And the man, who had tricked them into coming to this place against their intent, they perceived to be evil. And therefore did they describe him in terms of devils, and horrors, and of things of the lowest of the earth in which they now lived. And this memory did they carry from life to life, even unto the present day, calling him the snake, and the master of evil, when in fact his work was that of making fools into gods.

"Now the despoilation of the original astral culture of man, which was that of Atlantis, the living in the great sea of the akasha, was indeed a fall from grace. Yet it was a necessary fall, for without it man would not have the possibility opened to him to become ever greater than he was. For it is the friction of the soul with the earth that gives the man the power to rise up above the earth. The connection to the physical, with its great resistance, is the key to applying the power that is in man, to rise up through the planes to the place from which he was sent, by the gods who sent their seed into matter, to become as themselves.

"In time and space, the man could not be distinguished from his fellows, and therefore was he relatively safe from them. No longer could they find out which of them was the devil, so that no longer could they kill him in their revenge for his great service to them. This was the irony of them, that they could only see him for what he was when they saw him on the astral levels, and rapidly it was becoming impossible for them to do so. The upper levels of the astral where they had had their lives before time, were now closed to them by the earthyness of their beings. And so, only the memory of the great fall remained with them, unconnected to him who was the creator of their fall.

"Now, in doing this great service to man, the man also did a great service unto the gods, for to have men in full incarnation in the world of matter extended their own powers down to that plane, where before their creations had just lived within the astral levels, dying as soon as their creator removed his power from them. With the advent of man in the earth, the gods could now use him as an anchor for their creations, working them out in matter at the same time that men worked out their own individual destinies within that world. Thus the creations of the gods gained duration and strength, by becoming fully manifest.

How this came to be, that this man did come to earth to do these things? For it was not within the men of the earth at that time to be able to enter wholly into the earth-level. Therefore was it needed that one might come from elsewhere, to do the job that must be done. And not one only, but a multitude, yet this one was of a subtle nature, that led him to succeed with the first, opening the way for the others to come in and do greater things after him.

"You ask where the elsewhere was from which this man came? That I may not say at this time, for it is one of the things that must be had as part of the initiation again into spirit. Suffice to say that this one came to the earth via the life of Sirius, who was god to those who came before. That he did not originate there, or did, I can not say at this time. But wait, and you shall see.

"I realize that this vision of this day, with its many mistakes and errors [that is, typographical errors], seems to you to be weaker than those that have come before. Yet this is not the case, for you are reaching again into a long-lost place, and therefore does the power expend itself in holding you there. Close now the book, and choose another one."

I closed the book, and asked that it be returned to its place, for I could not see an empty place on the shelves before me. I willed it to return, and it vanished from my hands.

I looked about the shelves again, and saw another book, high up in one corner, that appeared to glow with a sort of brightness. Its cover was red, and upon it were the words: ALHIM GBVR, god of might.

Now, I opened this book in the way of the other one, touching its binding along the edge. And it opened to me to reveal another scene, this one of a man, sitting in a room of a country estate, reading of the things that occurred in far places. I understood that this one was the good doctor Dee, who did recite of the things of the spirit in the times of Elizabeth, giving to her the magick of the spheres to aid her in the work of governance. Therefore did he study long and deep on those things that would be of aid to the progress and health of his country, looking always to the advantage to be gained, not for himself, but for her who he loved, the child who must rule men of arms.

He was younger here than in the pictures I had seen of him, and I understood that as yet his Queen had not come to her throne, and he himself was still of the age of early manhood. Yet his mind quested ever outwards, both into the world of men and the world of the spirit. He sensed about him those things which would later come to be the basis of his great contribution to the magicians, that system of magick by which this very vision was called forth from the grave. But as yet, it was only a sensing, unformed and unattainable, and his dissatisfaction led him ever to explore to the limits.

But now, in that time, there came one who should have been his friend, and was not, for he betrayed him greatly, and did him harm that no man should have. This one, who he admired for his great strength of vision, did ask of him that he accompany him to the continent of Europe, and there explore the ways of men.

These two men, much alike as to power, much different as to morals, did travel together unto the eastern end of the continent of Europe, unto the great capitol of the days of Constantine, and there did the mix with the men of other faiths, looking in those faiths for the keys that seemed to be lacking in their own. Among the persians there did they meet one who had known of them in other times, and to them did he give the secrets of the ways of using the planets in the determination of the skills and powers of men. For in their own place this art was of low skill, and the practitioners mainly charlatans, not worth the steel to run them through. And this man was known to them as haroun al raschid, who later became known for other things under another name than this one he had adopted from his homeland's tales. Of that other name we do not speak, yet he was of the greatest in his own time as that other had been in his.

Now Dee used the ways he had learned cunningly in later years, keeping the queen's men well-appointed to their places, combining his knowledge of the needed skills of government with his knowledge of men's souls, to advise on who should be what within her court.

In this later day you maintain the same interest, though at a lower level, because there are other things to do in this life, and other ways to use than that one which has done you so well in the past lives. For did you not make an art in one time of the very things that this man of the east had taught to you? Did you not select for your own magick those who exemplified that quality of spirit which was a particular planet? and did you not put these into position as to have them interact in the special ways of the planets that you knew?43

Now, look further within this book of strengths, and you will see that in other lives yet, was your power of astrology made manifest, even unto that life in which the standing stones brought you up into the stars by their force. Look now, turn the pages, and select another.44

I turned the pages, and found another scene before me. This one of a copse of willows, growing by a stream in the south of America, light on a spring day, with grass growing greenly, and the heat not yet of its summer temper.

Yet as I looked, the force of the vision weakened, and I felt that it would not take me much further in this vision. I waited, and could not see more than this one image.

Then the god said: "Now here we have another sort of strength, that of love. In the springtime of this year, which here is in the 1840's, are you seated with your love in the Georgia sun, waiting for that time when you must return to the houses of your parents. This girl, this woman, caused you in later years to become a man of strength, by her confidence in that strength that she felt and no one else saw. She tempered your strength with her gentleness, changing it from the impetuous and rambunctious energy of youth, into the calm, mature energy of the man who knows his intent and sets to do it. She did not lead you in your way, but only encouraged you to the value of your own life, where that life was unfitted for the times in which you lived.

"For still did you retain the image of the spirit in front of your eyes, and hoped in some way to bring it into the world. This girl caused you to become a minister, and to go west into the lands of the indians, there to proselytize. Yet after you got to the lands, you found that within the spirits of those indians was a power greater than that of the god who you served, and you needs abandon that god in the taking up of what they had to show. Yet still did your girl, your wife and lover of long standing, encourage you in what you did, for she knew that you were of the spirit, and could not be led away from the path that you saw.

In this time and place did you meet the one who in later times you knew as David Railly, who then was in the bodies of his ancestors, and did know also in that time the ways of the spirits. You worked with him, and yet you felt apart from him, then as in that later life, when you two did initiate yourselves by your coming together upon the mountain of stone. His life was of such joy, that you, with your greater burden of guilt and restlessness, could not understand his attitude, even when you felt the spirit reaching from him into the heavens. Sadly you left him, and returned to your own kind, yet in you was that connection which later caused you to be drawn together again. This too was a strength, for you knew from him in a way that others could not show you that the spirit comes to all men in their own way, and none can show another his path, no matter how great his own achievement. You still carry this with you to this day, along with that sense of love that caused you such sadness at your lack of communion.

Now do you come to this place again tomorrow, and we will take up things of another kind, leaving this thing of the past lives until you are able to remember more on your own. That last life of which you speculate we will not cover here, save to say that there is much more to the betrayal in that life than you have yet fathomed, and much more to the conquest that you gained from overcoming it.

I closed the temple and returned fully to my body.
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A Vision of the Square "a" - Water of Air of Earth.

12/20/85 Begun at approximately 7.30 pm.

Angel of the square: abOZ.
God of the square: Tmoumathph.

I invoked the spirits of earth, and the spirits of the lesser angle. The pyramid appeared, emblazoned on the north with the enochian sigil of earth, on the east and west with the sigil of water, and on the south with the sigil of air.

A voice said: "The father has spilled his seed into the air, and the mouth of the mother has caught it up, giving it into her womb to breed."

"Here in the square "a" of the airy lesser angle, do the fires of the spirit of aethyr give their life unto the forms which they intend to create within the manifest world. For without the waters, the form would fall, and never rise.

"Now, if you would see more of this angle, call upon the angel of the square again, with all your will."

This was done, vibrating the name abozod so that the vibration filled the pyramid, and went out into the universe through its top. The angel appeared, wearing the black nemyss of the Earth, with a light colored shoulder patch45, and the robe itself of a dark blue color, with the green of earth around the edges, and an inner lining of the yellow of air. His hair was dark, yet there was a silvery sheen to it, as if the moon reflected from its surface.

I did the 5=6 signs to the angel, and called upon him to show the signs of his power. He spoke, saying "Set, Shu, Auramoth, The Rending of the Veil, The Closing of the Veil." He performed the signs in question as he said this. Being tested with the letters, he proved genuine by showing no effect.

I asked him to show me a scene representative of the square.

He said: "Know ye, o person of might, that here in this square do we take the fires that were given into the air of the earth, and make from them the foundation of the patterns that will dictate their form within the material world. For here is the place where the spirit of ether46 gathers round itself those pieces of matter that are to be the final form, and builds from them the form itself. So that the darkness in which we stand, within the pyramid, is called the womb of the earth, and all within are the children of earth, as are we ourselves.

"Now look you to the east and west, where the waters meet the fire and the air." [That is, where the energies come from the square "Z", and leave to the square "b".]

I looked to the east, and there saw the side of the pyramid, rippling upwards. In the center of it, the sigil of water was undisturbed, yet there seemed to be a feeling of something hard and shiny hidden within it. Looking closer, I saw a capsule, again like the encapsulated lives of fiery angle of earth, which had forcefully buried itself in the wall of the square. It caused the side to bulge inward slightly but increasingly, so the the sigil bowed inwards towards the center of the circle within the pyramid. (There was a magickal circle formed unnoticed by the angel as I had observed the wall.)

Looking to the west, I saw that there the wall was bowed as well, with the sides becoming increasingly inward as I watched. Yet on this side there were no capsules imbedded, but only a patina, or sheen of white spread over the side of the pyramid.

I sensed that I was not seeing this western side completely, and told the angel so. He said, "Indeed, you are not seeing all. Go you to the outside of the pyramid."

Doing so, I saw that on this side, the wall did bulge outward. There was a bulge exactly the size of the circle around the sigil, and within it I could see a milky liquid, as if whitish-yellow particles were suspended within the water.

As I watched, the sigil burst, and sent out into the air a burst of white fluid, which bathed the air with light. The angel by my side said: "So that the form does not disintegrate, it must again be released from the waters, going back into the air of ether. Now that it has done so, the seeds which came from the fire are multiplied, and are therefore of more scope and potency than when they entered."

"Now these seeds are not the sort of seeds that plants give, but the sort of seed that is in semen, many things of a certain type, which will continue on and fertilize the mother's daughter, who is herself. It is the multiplication of the impulse that shows itself in this square. For the original impulse, no matter how potent, is without power until the waters take it and preserve it in their womb.

"Go ye to the other side, where the fire enters into the waters, within the air of earth."

I saw that where the inward bulge of the east side had been, there was now, from the outside, seen a capsule of fiery airs, glowing and swirling while keeping their shape. This capsule could not dissolve itself in the waters, and therefore its pressure did push the side inwards. Suddenly, the side collapsed, and the capsule spread itself out among the ruins. But then the side reconstructed itself, and ate up the capsule, sending its potency throughout the square.

The angel said "Now where the mother is virgin, as is the case here, due to her airy[47] aspect, she needs to have the force of the male power to break her open, and to give to her the impetus to perform her duties of creation and preservation. This is the virgin moon, who is reflected in my hair, and in my eyes. For there is a mystery here of the mother, that she is always so, yet seems to change as her life evolves.

"In the course of this penetration, the waters do generate within themselves the action of response, so that without the man, she would be barren and lacking in the sensitivity to do her job. But given his power, she conquers the man, and goes on to produce out of herself many of his kind, after her own fashion, which is to reflect it in a myriad of ways. This is how the power is enabled to work within the earth. For its main potency is without effect, unless that potency can be reduced in scope, and given over to a concentration within small spaces. Her distribution of the power causes every small piece to be as the father, yet at the same time, it keeps itself to a smaller area, and gathers to itself those types of matter with which it is compatible. Many children of one father does she produce, yet all are themselves of the father, and all together do make up the father within the daughter.

(I think the word "reduced" is here used in the logical sense. That is, a reduction to essential components, rather than a shrinking or lessening of force.)

"Now look you to the south side of the square, where the airs do lie and keep themselves."

I looked to the south side of the pyramid, and saw that there, the angel had put up the sigil of water, within the center of the sigil of air, and that the waters were themselves distributed about through the air.

The angel said "Here we see that the airs are themselves their own water, as the air of earth acts as its own father and mother, self-producing after the manner of its kind. And as the fire and water produce the air, so does the air produce the earth, which is the north side of the square. How this is done will be seen in the action of the ether when it is pulled together in an act of creation.

"The waters of the mother of the watery lesser angle did produce out of themselves a pattern, which determined the forms that the creation of the fiery angle could take within the sphere of the earth of malkuth. Now these patterns, in themselves, are of a fiery nature with respect to the airy part of the earth, so that they entered out of Heh final of Heh of Heh final, into the Yod of Vau of Heh final, as a fire, rather than as an earthy thing. This is of course due to the rotation of the elements within each sub-angle.

"Now the patterns entering here are of a specific, almost mathematical nature, giving the parameters which will determine the specific limitations and activities of the final creation. These patterns, still very abstract, have to be converted to a form which is closer to the actual functioning of the earth of malkuth, in which the creation will manifest itself.

"Let us see again what happens when the patterns entered into the square "Z" of this lesser angle.

"Within those previous visions of the square Z, things were shown on a more abstract level than we are dealing with here, due to the increase [in vibration] that the devourer creates within those things he touches. But still within it are the elements of what we wish to see. For you noted at the beginning of that vision that the fires kept themselves to very consistent groupings within the air, that is, they reflected in an organized way the energies involved in their creation.

"But at the same time, these energies were of a high, abstract level, and could not in themselves express anything of the forms of matter. They were like unto the energetic patterns that you see in the [astrological] charts of individuals. These energies have to be translated, as it were, into the sort of form that can actually exist on the material level in an enduring way. Like the sacrificial desires of the plants, their action depends on something outside itself to make it come into effective manifestation.

"This is the function of the waters of the airy lesser angle. The waters take into themselves this impulse-pattern, and by reflection create within themselves many small copies out of the main energies. As the ripples in physical water always reflect the essence of the force that caused them, so do these tiny copies still reflect the force of the major impulse, and so are the waters reproducing in their own fashion the impulse itself.

"These tiny sons of the father are in themselves incomplete, though they reflect his potency. To make themselves work correctly, they must band together, and the matter they gather must fall into larger patterns, so that their minuscule actions, taken together, add up to one larger event, which is the creation made into water's form. thereby do they preserve the impulse, which, of its own, would not have lasted within the earth.

"These minuscule lives are of a lower level of the astral-etheric vibrations than was the original impulse, yet one can go from an observation of them, to an exact knowledge of the force that produced them. This is somewhat as you do with your Sagittarian examination of experience, going from the particular to the general, and from the general to the divine. But that is the reverse of the process seen here, and pertains to another square, in another tablet. You shall see that in due time.

"For now, let us return to our narrative.

"Once the forces have been formed and preserved, that is, given duration, by the waters, then the waters eject them into the next square, the square "b", which is the air of air of earth. There they form the pattern which is an exact energy-duplicate of the eventual manifest thing, the etheric body proper of the person or thing created. This energy body acts as the driver and holder-in-organization of the physical object, which is the daughter.

"The daughter in turn creates the fires of matter,48 the electrical impulses and inter-atomic bonds that hold the matter together, and allow it the appearance of working on its own plane as the ethers do on theirs.

"This is the end of the narrative. Now if you wish to see more of this square within the worlds, ask of me and I will show you.

I asked to be shown the effect of this within the mineral world.

I was taken to a place where the waters of an ocean were struck by lightning. This caused the dissolved minerals within the ocean to form chemical compounds more complex than those they had previously formed. The angel said that this was in effect the way in which manifest life began on earth, with the energy of the sun, and of the torrential electrical charge of the early earth, producing the building blocks out of which the proteins that are the basis of life were created, the amino acids. The acids are in a sense the translation of the lightning into form. These acids spread throughout the water, and eventually were taken up into more complex compounds, giving to them their ability to switch places with each other while maintaining form, and allowing the production of the protein templates, from which the self-reproducing proteins came.

The angel continued: "On a higher level, man shows this force in the creation of languages, which are usually small components, meaningless in themselves, but which, when put together with others of their kind, produce an expression of meaning in matter. The original idea, which is an impulse within the brain of man, is shattered, and its shattered elements are used to select those language components needed to express the idea verbally. These elements then are put together into words, and the speech, which is air, produces effects in matter, through its effect on that at which they are directed.49

"You might also connect this force with the action of Virgo, within that version of the Tree of Life which you use. That path connects Geburah, which is the manifest energy-pattern, with Hod, which is the intellect. Virgo takes the energy pattern, and selects out of it smaller units having enough self-coherence to survive on lower levels. These units are symbolized by the Yod which is the basis for the Tarot card. The Hermit is a man who can live by himself, without the need of or aid of his fellow men. Thus also do these separated parts of the pattern need to be able to live on their own, separate from the pattern from which they came, in order to be able to express themselves in the limited ideas of the intellect.

"This has been amply demonstrated elsewhere, both in your own work and in the works of others whom you know. Though it is not so clear in some as it is in others, yet the idea remains the same.

"Now, we have finished this presentation, and if we wished to go on then we would have to, in essence, start the demonstration over again, but within a slightly different viewpoint. You have done a good job of invoking the forces tonight, and there seems to be enough force to continue for a while, but I would suggest that you leave this extra energy and allow yourself to absorb it. Do the sign of the god Hoorpokrati, and we shall see."

I did so, and also felt that there was much energy left, but I also felt that there was not enough to carry us through the leap to another perspective, while still leaving enough to go through another presentation. Therefore I called upon the God MOR DIAL HCTGA to banish the remaining force that I could not absorb, thanking the angel meanwhile for his aid.

He said "Now that we have been together, we shall always have some connection to each other. I hope that in the future, we here can be of use to you again, for you are of the kind who seeks knowledge and understanding, and it is for this that the gods did create us here. Go ye about your business, and we who are here will aid you as we are able in your work. Thank us not, for we are also understanding of the meaning of true sacrifice, which is full-hearted giving without expectation of return, and so do we act, as you have acted in attempting to gain and give out the knowledge you have gained to others, without expectation of understanding or return. Go ye with the gods. Iaida!"

"So it is ended."

The force of the square suddenly weakened around me, and I returned fully to my body.

Ended at 8:53 pm.

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Square "b" of the Airy Lesser Angle
of the Earth Tablet

12/21/85

This morning I was considering whether to invoke the next square in this series, the square "b". Shortly after I did this, and without any conscious invocation of the square, I found myself in its pyramid. The pyramid showed the colors and sigil of earth on the north, and the colors and sigil of air on the other three sides, as was appropriate.

A voice said: "The winds do blow throughout the quarters of the earth, making of man the instrument of the Gods. One, touched by the wind, reveals the sound of an harpstring, another, the mellow note of the bassoon, another sounds forth with flaring trumpets. To themselves, the sounds around may appear cacophonous, yet within all the orchestra there is harmony."

"Indeed, when the orchestra is heard whole, only one chord does sound, and that chord is the silence which is speech."

I took this to mean that humanity as a whole is the expression of the life of some being of another order, which being, discovered through abstraction from his manifestation, is of a single nature.

The voice continued: "Though you have not invoked us fully, yet we have come, to tell you that this is the time of your greatest knowing. Soon ye must pass again into unknowing for a while, but not before ye have finished this tour."

I asked whether they meant my tour of the earth tablet, or only of this lesser angle.

"Verily, it is the tablet as a whole which is the tour. But I refer to the completion of the Lesser Angle, in this instance. Our stopping here is simply a night's rest upon the journey, with another day of travel yet to come and go ere the journey be finished.

"Now, to some, it may seem as if we are here traveling through a realm which they know well. Yet this is not so, for as you have seen in another place, these tablets are infinite in their variety, as is fitting to the body of the mother of all. `Age can not wither, nor custom stale...'.

"Go ye about your business today, knowing that in the heart of the day is the key to the square, and this will be shown to you in fullness when ye invoke this square with full intent, be it tonight, or another time, as ye deem."

I asked if there was anything else to be said at this time, and was told there was not.

12/21/85 4:00 pm

After purifying the temple with fire and water, and invoking the powers of earth, I did the keys of the tablet and lesser angle, and called upon the names, ending with the name of the angel of the square, bOZa, and the name of the god of the square, Aroueris.

The pyramid formed about me, again showing the sides as in the previous vision today, but the sides also showed the triangular sigils of the elements, as well as the enochian sigils.

I called again upon the angel and the god, and both appeared. bOZa was shown wearing all yellow, except for his nemyss, which was black, and his head, which was also black, and had a bull-like cast to it.

Aroueris appeared wearing the crown of the north and south, in the colors yellow and violet. His face and arms were the dark green of beetle's wings, and his neckpiece and apron were of violet and yellow respectively.

Before I could ask, or do the signs myself, he did the signs of the Rending of the Veil, of Set, of Shu, and the Closing of the Veil. Being tested with the letters he glowed a bit brighter, but was not otherwise affected.

From somewhere came a voice, saying "Glory, glory, glory are the sons of the father, and those who are of their nature. For they spread upon the earth the seed of the father, and make the earth to become as its mother."

There seemed to be a sort of blue radiance in the air within the pyramid. The god Aroueris told me that this was the material transmitted to the square from the previous square of the series, "a", which were to be spread upon the earth, in order that the forms appear in their righteousness and truth.

"Verily" said he, "is righteousness in truth the key to this square. For the airs take the truth of the original impulse, and put it into the foursquare rightness of the earth, making it to be again as the son in the daughter."

"Look you beyond the pyramid, and see what the airs do make of this blue radiance of the mother."

Going out beyond the pyramid to the west, I saw in the air many angels, like unto the angel of the square, taking from the air that radiance of blue, leaving behind the yellow and violet of the square. The radiance wadded up like cotton candy, or clouds, in their hands. And they took them far about the surface of the earth, looking ever for the place where it should go.

I followed one of these angels to see what he did. As with the angels of the square of air within the lesser angle of fire, these angels looked for exactly that place of stress (in this case, lack of stress) where the wads of blue radiance would fit. But the criteria by which they selected each place was quite different from that of the previous angle of fire.

It seemed as if each angel listened to a note emanating from the wad in his hand. The earth itself resonated in time to these notes, but its resonance was stronger in some places than in others. But the angels centered their search almost immediately upon the proper location, and in an instant, plunged into the earth with their burden, following the resonant note until they came to exactly the right place.

Thereupon, they released the blue light, and it burst out, filling the earth around it, and blending with the earth so that they interpenetrated.

The angel at my side said that this was representative of the relationship between the ether and the manifest earth. One interpenetrated the other, and both sounded to the same note, so that there was little to distinguish between them as to their quality. (The angel also reminded me that the blue was also the color of air in the queen scale, as well as of water in the king scale. I had been thinking that the blue was the water of the previous square still, but it was actually the blue said to be characteristic of the etheric body of an object or being.)

This said, I asked the angel to continue. He did by saying: "Let us look then, to the ways in which this force works within the worlds.

"Within the mineral kingdom, does this force work as the function of transmitting electric and sound vibrations through the rock from place to place, in order that the charge upon the earth may be given unto its parts according to their nature. the sounds are transmitted through the rock in different ways, according to the condensation or density that it manifests. Certain parts of the earth are more likely to transmit particular frequencies than others, and so the scientists of your plane have sought to look into the earth by means of these waves of vibration.

"They have seen there many things, but the essence of the process escapes them yet. They use it without understanding of the nature or quality it reveals, thinking of it in different terms.

"Now in the plant kingdom, as we have seen, do the plants all have the power of communicating with the others of their kind, after a fashion. Since the main key to this is etheric, of the body of energetic air, so do they reflect this transmission on the physical plane by the emission of chemicals, or of odors as you would think of it, which are then picked up by the other plants, and are presumed by your men of science to be the only form of communication they have between them. Masking as it does the true form of the passage, via the more refined airs of ethyr.

In the animal kingdom as in the human, this square rules the manifest communications of the species, via the sounds and voices of speech. Yet the voices of the animals are not wholly of the air, for they express mainly the feeling-nature and not the thought-nature. In man, it is the kama-manas, the thought-feeling nature, partly both, that is mainly expressed by voice.

But the process is yet under this square, for it is the airs of both types which cause the meaning, the feeling, to be transmitted.

"The odors which the bodies of man and animals emit also transmit information via the air, as do the plants mentioned earlier. These odors express the feeling nature both in man and in animal. It is only through the voice that man has been able to express his higher nature, intellect, which he so far shares only in small part with his animal brethren."

While this speech was being made, the scene before me had been slowly fading, so that it was now completely dark, with the voice the only part of the vision remaining. I called upon the angel and god again, and they told me to get up for a few minutes, and to have a hit of pot, while they did something.

I did this, all the while concentrating on the name of the angel, using it as a mantra but not looking for any vision. I took a couple of hits from my pipe, and leaned back and relaxed.

The angel reminded me that the preliminary to this vision, earlier this afternoon, had come to me without my sending for it. He said that this was natural, and that it is not cause for worry or alarm. Time is looser on this plane where they live, and the calling can often come after the answer, without any paradox being involved. The answer evokes its own calling, in a sense, and without the calling, the effect of the answer would have been rapidly lost.

He also reminded me that in that vision, the voice had said that the winds that blew about the earth stirred up notes in the minds and hearts and bodies of men, so that one was like a harp, another a bassoon, and another a trumpet.

"This wind is also the Will of the Gods, translated and transmitted by the air. So that wherever it went upon the earth, that will stirred forth in man or woman those actions that were not only of use to the gods, but were also within the nature of the being being stirred."

"Now it is in this way that the will can have its way in the world, while men continue to have and express free will. Only those things which are of his essential nature, that he is already, will affect a man. Nothing that he does will in any way appear to be not of his own making. He will continue to express himself, yet at the same time he will express part of what the gods wish to have done.

"So then is each stirred by the winds according to his way, and each goes his way unnoticing of what his acts do within the larger scale. It is only when the man returns to the path to godhood, by which he came to be in the world at that time, that he notices that some actions seem to be out of character, or rather out of context. For in going back into the higher planes in the quest, he takes himself partially out of the frame of reference within which his fellow humans respond unnoticing to the will of the gods.

"Being out of the frame, he sees a little of what the gods intend, or rather of the larger patterns that are generated by the response to the gods' will. Thus he sees meaning where others see none, and every second of life appears fraught with significance. Some have made a fetish of this, saying the task of the master is to `interpret every event as a conversation between god and his soul'.

"Yet this is only for small minds, who have naught to do but follow in the steps of those who came before, and to leave the creation to those greater gods whom they serve. Yet the magus, no, any magician, should he choose to be, can become a creator within the manifest world, with rights of creation equal of those of any god. To these latter, the pattern of the larger gods lessens in significance, and becomes again merely the environment within he works. He understands the correspondences between planes, and takes them so much for granted, that there is no need to attach any special significance to events, beyond those that are specifically directed at him by other creators.

"`The mountains become mountains again, and the trees, trees again.'"

"Also, these creators, taking on the aspect of the gods themselves, find that the world tends to bend itself to their purpose as individuals, without anything seeming to be out of the ordinary for any of those involved. It is his right, and the world accepts that right because it can not do otherwise.

"We have said before, and you have accepted, that you are a creator in truth. In your cabala, you have indeed turned the world on its head, and made it to fall at your feet. Yet withall, you have done something which is just as consistent, and even more useful in this new time, than the ancient cabala by which men have always achieved. It is this creation, which has taken you two lives to manifest fully, which brings you out among the gods, and makes you one of them in truth, for you have done that which few have dared to do, and have made it work. Success is its own proof, and nothing can deny this, not even the gods who come before.

"You thought in the beginning that this Tree was given to you by the gods, to be revealed to man. Yet this was not the case, save in the sense that it was your own godhood which brought it into matter. Those other magicians who have changed the tree have not yet made it of the symbolic consistency which you have done. Perhaps some of those, in their own time, will do as you have done, and take themselves from the subjection of the gods.

"You have planted your tree as a seed in the angle of fire of earth, and have reaped the harvests in the other angles. Now you have yet one more square to do here before going on to the last of these angles, and meeting the bride in her fullness.

"You ask why, if this Tree is your own creation, do the forces of the universe follow along, and not resist, going in the ways of the old.

"The universe accommodates itself to the magician, as we have said, and therefore your certain creation of the tree has made it of all truth. But think not that there is a war between the Trees, or that one must supersede the other, for there is still much of worth in that older tree, as you know, and many will achieve by its rules and expressions. But here in this tree, have you given what you wanted to give, an alternative that works, and removes many of the ills of the old ways.

"That Achad was not you goes without saying. You are in a sense his complement or contrast, though there are similarities of a sort between you. Two expressions of one life, which conceived the Tree in the spaces between lives, and has created those needed lesser aspects that will produce his effect. There is no difference between Achad's "guardian angel" so-called and yours. Your personalities as exempt adepts are merely the manifest side of this being, who in himself is greater than either. You have long known that the self above the abyss was not the self who is below, and that no man passes the abyss, but is only absorbed for a time by that higher being. That which is of the earth remains in the earth. That which is of the Ruach remains in the Ruach. That which transcends both remains transcendent. All is ever as it was. Yet the lower, by accommodating itself to the higher, has made itself to be the true reflection of that portion of the higher that is possible of manifestation. That this reflection will broaden in scope inevitable. Yet there will still be that "BNIAMIN ROVH", who unites all from Malkuth to Chesed within himself, expressing that same nature on all the planes."50

The forces seemed to be waning, so I returned to the pyramid for a few minutes, and invoked the names of the angle again.

The angel returned with me, and when I felt I had the force in hand again, we went up through the top of the pyramid, rising above the earth into a world of brilliant white clouds and blue sky.

Each cloud seemed to be the home of some thinker, some person who had the force of mind to create or recreate something within the world that his fellows had not had before. I could see castles of many types seated in the clouds like the classic Jack-and-Beanstalk castle.

"These are those whose life has been given to great thoughts, whose thinking has moved the world in some way. Many would not be known at all today, yet in their own subtle ways, their effect has been many times that of other thinkers.

"Now that they have died of the body, and gone to their rest, as the Christians would have it, they are given to coming here, into this world, and thinking. For the airs of this place are conducive to those thoughts which are of the true nature of human expression, and therefore do those who think for humanity, who are its brain, come here to refine their skills and to put together new thoughts from the will of the gods.

"Now, if we were to go into one of these houses, as you have done in the past in another life, then we would see there the man living much as he chose to live when he was upon the earth. For the comforts of the earth, which here are in abundance, give the anchor that allows the mind to go to the farthest reaches in search of its goals. As well the anchor prevents both the man from becoming lost, and the thoughts from going too far astray from what will work within the world. If this were not the case, then these men would be madmen, and their ideas of no use to humanity.

"Let us rise up again through the planes, and see what else we might see within the airs of earth."

We did so, rising for some minutes, while physically, I leaned back and relaxed again.

Presently we came to a halt in another area of sky, but there were no clouds here this time, simply blue sky. The angel remarked in passing that even my smoking of marijuana tonight was within the parameters of the square, for it was like until an incense of an earthy nature, and therefore was air of earth again. I got some amusement out of this, and the angel laughed out loud, seemingly in good fellowship. His dark face showed an expression of innocent fun.

As we stood in the air, it became night, and the sky was revealed with its stars shining brightly, each in its natural place and course. But for some reason, I appreciated the night-blue darkness between the stars as much as the stars themselves. The dark parts of the sky seemed to become multidimensional in the same way that they did in the last vision of the fiery lesser angle.

And a voice said: "The child has come upon the mother again, this time as the backdrop for these wonderful stars, which are truly my children. Note how each of them glows against my body with a jewel-like luster, each of its own lovely tint, each a faceted thing of wonder, just the thing for my new child to appreciate."

I looked at the stars, and they did indeed seem like jewels, like the crystal stars of my vision of the Beast and the Star.

"Go ye now, my child, and see what there is to be seen among these stars. Think not to call upon the angel again, for he has fallen far behind you in your race up the ladders of the air, and here at the edge of the earth, the air is of too light a form for him to be supported. Thus ye be on your own, save that I am with you, and will see you come to no harm. Give the sign of the Enterer towards these, my other children."

All this time my astral body had been slowly expanding, so that now it was large enough to enclose both the earth and the moon within itself. Looking out from the system, I made the sign of the Enterer, and immediately I left the earth and moon behind, heading off in the direction of the center of the galaxy.51

As I progressed, it seemed as if I was entering into a space that was very regular. I could feel the dimensions of it, and they all were at right angles to each other, not at all distorted by gravity.

The stars came up and engulfed me, and as they did, they seemed to expand until every bit of the space was filled with the light of the stars. As in the previous vision of this image, the stars were all of crystal, each flare and flash of light showing sharp edges. It reminded me of the edge-effects sometimes seen under small doses of LSD. I recalled seeing a lawn while doing acid that had the same crystal-bright sharpness that these stars had.

Nuit bent down and said: "Yes, my son, who has traveled the stars to this little world, in order to help in the work of her initiation. This world is indeed the same vision in which we met once before. But that time, you had wrenched the vision out of the air by your will alone, thus proving your right to its fullness. Now and here, I give it to you freely, as is your right.

I had the sensation of both shrinking and expanding at once. Some of my consciousness seemed to go back into my body, while another part was expanded to the limits of creation.

Nuit said: "I am separating you from the clothes that you wear, in order that you be seen for what you are by those in this place."52

I had the distinct sensation that that part of myself that was not on the earth was being held by Nuit as a mother holds a child in her arm, while showing it to others. I felt enveloped in her, but at the same time, exposed to view.

I also felt something of the awe of that other self. His feeling was much like that childhood memory of mine, when I first realized that I was a separate being, and that all these big creatures looking at me (my mother's friends) were also of my kind, each separate and individual. Yet the feeling I receive from that other part of myself now is like that remembered feeling but purified and refined, and multiplied an hundredfold.

This was a literal shock. I could sense my other part feeling like it was being torn apart from the force of the realization. But then I saw that where there had been tearing, I was now showing the star-like qualities of the other beings there.

There was also a sense that these other stars were all looking with intense interest as my star-body was unveiled, as if they wanted to see the quality of the star from its first instants. The pressure of their interest was palpable.

Then each in turn looked at me closely, and for the most part I sensed qualified approval, as if it were too soon to tell for certain. I also sensed that there was some reason for wanting to see if I could stand there on my own yet.

The other part of myself looked at the stars, and saw that they kept their relative places through a sort of internal gyroscopic motion. I tried to imitate it with my own body, and as I did so, my own spines of light blurred, until I appeared as a rapidly spinning sphere.

I wondered how I could keep spinning while still showing my rays and spines as the others did. But then, as the rate of spin increased the crystal rays and spines began to reappear. The ones in the cardinal directions appeared first, followed by two above and below. Then more appeared at the forty-five degree intervals between each pair, and so on, until the whole body was again radiating at full blast.

There was a sense that my star-self was drawing energy from my own interactions with the earth's etheric field, so that I was acting as a transformer, bringing it up to his level. A sensation like a small flow of electrical current went through my body and aura. I offered full control of the etheric body to that other, but he declined to take it, indicating that it was my part of things to be where I was.

I could sense an expansion of the limits of my aura, as if the star-self was reaching through me to the world, and using it as an anchor and "electric plug" all in one. The more energy he needed, the larger it grew. Nuit told me that this was like unto what I had seen in the earlier square, where the mysteries of incarnation had been revealed. Save that here I was seeing it from the inside.

After several minutes during which the star-self maintained its stability, the others stars seemed to give unqualified approval. They then turned their attention away, going about their business.

Nuit indicated that the star-self could relax, and not worry about maintaining itself. It did so, and some of its consciousness added itself to mine on the astral level, so that my own level was raised up a bit.

However, we did not merge into each other again. While he now occupied the same space as myself, he still seemed to be a separate entity from me.

The vision did not seem to want to continue, but the forces did not go away, so I went and lay down for a few minutes and relaxed fully.

There was a great deal of interaction between myself the scribe and the star-self while I lay down. Most of it was of too fleeting a nature to write down. Too many things came through at the same time to sort out.

I saw the star-self being laid with others of its kind in a sort of nursery. Here, each was suspended on the top of a plane (which I took to be the top of the Ruach where it meets the abyss). Each star sent down into the Ruach a single ray of light, which anchored itself in Tiphereth. Each anchor was a reflection of the star in the less refined matter of the Ruach.

From somewhere, I was told that the rays sent down were a part of the consciousness of the stars, and that they needed to have a conscious connection with that lower world in order to get the energy they needed out of it. This energy traveled up the path of Shin from Tiphereth into this higher level.

The difference between a newborn star, I was told, was that the new child had to continue to keep a portion of its awareness in the lower world to get its energy, where the adult form did not need to, but drew its energy without any conscious attention. The later type no longer had to incarnate as a man, and could go on to make its incarnation out of larger bodies, such as planets and suns.

The force was not weakening, but I felt that I was getting too fatigued to see clearly. I decided to end things at this point, and banished the forces.

12/22/85 7:35 pm

Square "O" of the Airy Lesser Angle of the Earth Tablet.

As the vision opened, I was in darkness, riding high above a very dark plane. The only light was a soft glow on the horizon to the south, that extended almost to overhead. A chill wind blew, cutting into my bones.

A voice said: "This is the chill wind that blows directly above the earth, the ether where it is most of its earthlike quality. No light is left, for it has all been sucked up into the daughter's womb, to issue forth again in another time."

I saw the earth recede before me, until I was hanging in empty space, with darkness all around. I called upon the name of the angel again. The pyramid formed around me. But it seemed smaller than before, so that I had to lower my head to fit beneath the cieling. I felt very cramped and restricted.

I burst out the pyramid, and saw the angel, waiting in the air. He was all black, except for his feet, which were yellow, and had small wings. I gave him the 5=6 signs, and He responded with Rending of the Veil, the signs of Set and Shu, and the Closing of the Veil.

He said: "I know that you feel dark and cramped here, o mighty one. Yet this is the nature of the square, that the airs are all shut up, and made to conform to the pattern of the earth, so that it has taken on the cold and inertia of the earth. I show you my sphinx."

The sphinx appeared, showing itself as all bull except for the rear legs, which were human, and the lack of a tail. It parts were in the appropriate colors.

I tested them both with the letters, and they appeared unaffected.

I acknowledge that they were as they appeared. The angel suggested that I call upon the goddess of the square, Nepthys. I did so, and she appeared. He skin was utter white, with black brows and hair. All her raiment was black and white. We exchanged the signs, and she said:

"We meet again, o wonderer, as we have at the end of each of these angles, for I am the goddess of the earth tablet, and in each of these final squares do I receive my homage from the sub-angles.

The vision became darker until I could see nothing. But the sense of the goddess was still there. I waited.

Things remained as they were for several minutes, and then I asked Nepthys to teach me about the square.

She said "The things to be taught here might be better taught to you in another way. Go you to your room and do a tarot reading. Then return.

I did a reading, which did not say much except that the force of earth were glad that I was there attempting to learn of them, and that they would be glad to teach me. I returned to the vision.

The force remained and seemed to increase a little, but still nothing happened. So I decided to quit and go do something else until I got an indication of what to do next.

12/23/85

I did not return to the vision that night.

The next day, I considered doing the invocation again, but a feeling told me not to. Instead, I felt I should try another shot at describing my own special magickal technique, even though I had pretty much abandoned the effort after several failures to come up with a simple and satisfactory description. Each of my previous efforts had become lost in either a confusing terminology or a surfeit of philosophizing, and each failure was worse than the last.

But I tried anyway, and in a couple of hours came up with complete, concise descriptions of the basic technique, and of three ways it could be used to separate the consciousness from the Ruach. I titled the paper "The Archer" since the exercise is an expression of the nature of Sagittarius.

It was only after I printed out a proof copy and read it over that I realized that the paper had 22 points in 10 pages and 4 sections. The last section, which was identical with point 22, could be further subdivided into four sections. Each of the 22 points could be related in some way to the Hebrew letters. Thus the whole tree of life was represented, and Malkuth, represented by point 22 (= Tau = Saturn = Earth) and section 4 (= Heh final = Earth), was divided into the sub-elements, which I happen to be exploring just now.

Since communication is a function of Air, and this paper was a manifestation (Earth) of communication, it seemed likely that this was what Nepthys had meant when she said the lesson of the square could be taught in other than the usual way. The complex internal structure of the paper seemed to support this as well.

I still intend to invoke this square once more, but likely not until tomorrow.

12/27/85

Reading this over in light of the experiences of the next few days, I feel that the vision of 12/21/85, which was invoked under Air of Air of Earth, actually combined that permutation of IHVH with Earth of Air of Earth. The dividing line between the two squares would be the vision of the thinker's homes in the clouds. Everything after that image relates more to the latter permutation than to the former. So the angel did indeed complete the tour of the subangle before the three-day blockage I experienced at the winter solstice.

There is also an interesting connection with the vision of being presented to the queen of night, to be described under Water of Earth of Earth. The parallel with the presentation of the new star to the older stars seems obvious after the fact.

However, this does not invalidate the production of the manuscript mentioned above as a manifestation of the square Earth of Air of Earth.

## Square "c" of the Earthy Lesser Angle of the Earth Tablet

12/24/85 4:30 pm

I invoked the square "c" of the Earthy Lesser Angle of Earth. This square is yod of heh final of heh final.

The pyramid formed around me, with the north and south sides in black with the sigil of earth thereon, and the east and west sides red with the red and green sigil of fire on them.

I entered into the pyramid through the south side, and called upon the angel of the square, cncr, and the goddess, Apis.53 The angel appeared with black skin and dressed in a red robe. Apis appeared, showing the cows head with what I call the horned sun crown, with the sun in red, and her collar and sashes were red on white.

I gave the 5=6 signs, and she answered with LVX. Then the angel next to her disappeared, and in his place was a large man wearing a crown. Apis said that this was because this square of the tablet was fire of earth of earth, where the bride meets her new master.

"Come, and touch the ball of my crown." she said. I did so, and as my hand came away, it took on a glow of red light. I looked at the palm, and saw burnt skin falling away to reveal a pentagram burned into the skin, with the sigils of the elements scribed at the appropriate angles. The pentagram was oriented so that it was upright when the hand was held with the thumb pointing up.

I asked Apis what it meant. She replied, "This is the mark of the great creators upon the earth, the masters of the square of earth. For the earth in itself does contain all of the other elements in their due proportions, and therefore is the master of the earth also the master of these others, should he put his mind to it as being needful. Come with me and we shall see what we shall see."

She took me instantly to a great hall, wherein many man of ancient visage and strong eyes sat at a table and drank lightly.

"These are the masters of earth at their business, which is to monitor the rate of growth upon the earth of the things of the spirit, and to attempt to encourage that growth where it is needed. They have had their eye on you since the beginning of your most recent retreat into matter. For the health of the spirit requires those who are able to see of the spirit, and to take what actions are needed to correct the problem.

"You yourself combine the qualities of fire and earth in your dealings with the world, for is not your sun and midheaven of the nature of fire, and your mercury directly upon the winter solstice point, in the earth's house? Therefore are you of their kind from the first, and more will be given to you as you see how your work will unfold in their schemes.

"This is the end of our tale about this. Let us go on."

"I wish to give you this ring of your status within the masters of earth. Give me your left hand, with the fingers spread."

I extended my hand palm down, and she reached for it with her left hand. Her right hand held a ring, seemingly of black stone, within which was a red stone engraved with a sigil of earth above a sigil of fire. Into the ring poured a flow of force from the crown of Apis, coming from both of the horns, and from the center of the ball of the sun in the middle. The ring glowed a bit brighter, but the main effect was to clarify the images of the sigils, making them stand out on the smooth surface.

I asked what the significance of the ring was. She told me that the basic masters had a ring of one stone, with the two tablets engraved thereon. The Lesser Masters (really the middle of the three) had a double stone, with one sigil engraved upon each stone, and the stone of the appropriate type for the element. The highest masters, or Governing Masters, had a special sigil on a medallion that they hung about their necks. I was now a basic master, and with the training I would receive I would quickly become a lesser master. The governing masters governed unto the stewardship of the spirit of the earth, with whom I had already had congress, and appointment to their ranks came from her at her will.

Then the angel appeared, and said, "The meeting of the Governing Masters is almost over, and there is to be an announcement." We turned, and over the heads of the other masters who appeared in the hall, I watched as three men came into the room from the far end.54

The first of the men had a face exactly like one of DaVinci's paintings. A face that was sharp and weathered beneath flowing white hair and a white beard. He wore a gray cloth robe, that shimmered a little in the light, as if it was made of silk.

The second had on a black robe, and appeared much younger than the other two. He had a businesslike arrangement of straps and holders of various sorts hung about his person. On the breast of his robe was a six-pointed star in blue.

The third man hung back in the shadows, but I could see that he also wore a gray robe, and he carried a large book under his arm.

The second man said: "First, I would like to welcome back our new brother, who has just come up in the world a bit. Brother Benjamin?

I said in the vision "Thank you. I am pleased to be here, and I look forward to working with all of you. But we will have to do something about my earthside self. He is getting suspicious and will not go along with us without some proof of our reality."

He said "We'll take care of that. Anything else you would like to say?"

"Only that I look forward to finding out what the heck this is all about."

He said in a voice that seemed a little cold: "You'll learn."

"Now, for our other announcement, the Mother has decided to add another man to her personal staff, and it seems that our new member has been the one chosen, Goddess alone only knows why. We will have to see that he changes his smartmouth ways before we get too much farther along."

He looked at me again appraisingly. "Ask a stupid question.", I thought.

"We will have to cram into him a lot more stuff than he can absorb directly in these little invocations of his, so our work is cut out for us. See that he gets every detail that he will need within the next two weeks. Then we will see if he is fit enough to pass the goddess's muster. That is all."

I smiled sheepishly, and waited for the men to leave. The first man gave me a wink as he passed out of the room. The other masters left came around, and touched hands with me.

One of them, wearing a dark black robe with the cowl thrown back, came up and shook my hand, and said, "Good to have you here. My name is Grenelpik.55 Don't worry about old fussbudget up there. He's like that with all the new men. Is that your name, Benjamin? Is that a fiery name of some sort?"

"It's in another symbol system." I said.

"Oh, that's all right then. We all use these odd systems some of the time. Which one is yours?"

"Achad's Tree of Life.", I said.

"hmmm. And what did you do to it to make it up here with the other bright boys?

"Just reworked it."

The conversation continued for a few moments on inconsequentials, and then he suggested that we "repair to the refectory" for something to drink. I didn't know how I could drink in this body, but I told him to lead on.

He took me down a long corridor, also colored in the same gray as the two Governing Masters. It seemed like one of the outside halls at Versailles, with high windows along the southern wall. I tried to look out the windows as we passed, but could not see anything clearly.

We continued down the hall to a large double door, which was opened at our approach. We entered what looked like a comfortable cafeteria-style executive dining hall.

We took drinks from a perfectly ordinary looking butler, and walk across the room to the windows, where we sat down.

Grenelpik said: "This business of protocol on the goddess's staff isn't as urgent as the master makes it sound. She allow you a few mistakes now and then. But woe betide you if you contradict her in public, or when any lower staff members are present. Then you'll be out on your ear in a minute. She doesn't like the flow of her thoughts to be interrupted. So speak when spoken to would be your best bet when she is in the room."

"Now this other thing about public appearances is that the queen's wizards must always follow immediately behind her in her train, so you'll be close up most of the time and can see what's going on. But just between you and me its a bloody bore most of the time. Its only when some sharp foreigner comes to the court that we see some action."

"Now you must have some questions."

I nodded, and said, "Yes. First of all, why did she pick me for her staff? I'm not the most prepossessing figure this country has produced by a long shot, and being new at court I couldn't help her with the politics at all. I'm not sure how I can be of service to her."

He said, "I'm not certain, but aren't you a philosopher of sorts? And one who's know not to like Roman Christians? that could have something to do with it. She likes to have men around her who can think as well as men who can act. And Rome isn't exactly on her list of favorite places right now, what with all the wars they're fomenting."

I said, "But how can I be a member of her staff when I have to spend most of my time in that other worlds where the body is? I'm no good at being in two places at once, even with he best of motivations."

"We'll handle that. I know this all seems unreal to you right now, since your only half in our world. But we can help you where you are there, too. There's lots of ways that you can be supported without looking too out of place in the scheme of things."

I said this was beginning to look a lot like some sort of occult conspiracy to revive the British Empire. Or like something by the Bavarian Illuminati.

"It does look that way, doesn't it? But you'll learn more fast, and we'll see that you aren't too discommoded in that other world of yours. How can you stand it down there?"

"Somebody has to do the work."

The vision faded and I returned to the pyramid. Apis was there waiting for me.

She said: "I hope you are not too confused by all that has gone on here. The vision that you have just seen was from your last nightly visit to the palace of the queen of the night, who is the daughter of our mother the goddess. The goddess resides there when she is on these levels of the tablet, and we have to see that she has all that she wants while she is there. That is why we have been discouraging your invocations the last few days."

"But now that she has made her selection and gone, we have enough time to fill you in on what you must do here."

"First, as part of her staff, you are there only to answer questions when she seeks your help. If this is all you do, though, you will likely end up out int he cold again. But she likes people to go against her in sensible ways, and if you come out on top, you will have an even stronger position from which to work for your world.

"You have to get into her good graces by competence, not flattery. She doesn't mind a bit of flattery, but tires of repetition. Give her mind something to work on, though, and she will thank you. Give me your hand again."

She took my left hand, which already had a ring on it, and pressed her horn against it, then her mouth, then her eye. She took her head away, and a cross was burned in black into the hand.

"This is the other sign of your power, the sign of the tablet of earth, which is the cross in the circle. Now that you have seen with your eyes what you self has known for days, let us finish this vision's section and go on to other things. Take a break for a moment."

I did so.

"Now, on the other side of this world, in the heart of the earth, lies the palace of the queen of night. She is the first of those who live beyond the bounds of the earth, within the inter-spherical spaces between the universes. She encloses the earth in her power, and therefore is the most potent in her effect upon it. "

"Your trip to her palace is in the likeness of a trial period, as you would have it, during which you are allowed only so many mistakes. If you pass this period with flying colors, then you are guaranteed a position from which you can do your work as you will. If you pass adequately, you will be offered a place within the ranks of the Lesser Masters, after a period of further training. If you wash out, we likely will not see you again here."

I asked how I was to know what to do.

"In your after-dream time, when your mind would normally be in the deepest of sleeps, your spirit goes to this world. It is only in recent days that we have found the ways to get you here in your other consciousness, thanks to your invocations of the tablet of earth. You have balanced yourself well for this work, and with you available at least part of the time in your (normal/journeying/mundane?) consciousness, you can be of service to both yourself and her without difficulty.

"Now we will see what else there is to see of this place. Let me take you to another part of the palace, and you can see our eidoranium."

We travelled instantly to a room that had been darkened, but which held a large sphere that glowed with a soft light. Inside the sphere I saw what appeared to be a complete model of the local universe, with the stars all in their proper relations, and the earth at the center. It was working in real-time, so no motions were visible, but it seemed as if adjustments were made so that everything always focused on earth as the center.

"Naturally," said Apis, "for what else are we here for but to monitor the currents around the earth, and to determine what effects might be made of them. For there is much yet unseen by the eyes of man's science that we detect and use to influence him. Some of the things that are shown here will never be seen of man in his normal habitation."

"But we can use them to good effect within both the human kingdom and the other kingdoms. Being closest to the earth, yet having the power of the mother behind us, we have the responsibility to see that all the influences sent down by the other tablets, as well as those outside the tablets, are in accord with the needs and wishes of the earth. We have no wish to start a war that could destroy the earth, for example, and therefore do we attempt to mitigate the effects of such forces as demand war."

"On the other hand, anything which can improve the lot of life on earth is welcomed, even though it be harsh to some within the earth's sphere. Thus many animals have died at man's hand, yet the life continues. When he has come out of his technological Morass again, and wishes to make of the earth a garden again, then will we be pushing him to cease his despoliation. This is not so far away as one might think, from the mundane view.

"Now, as to your own role in this, you are to be an advisor to her on what ever subject she deems to have you study. Let your mind roam in the next few days, and you might catch glimpses of more of this. But the main instruction shall be during those periods when you have abandoned your body altogether in after-dream time, and are free to learn without resistance. Do not worry your earthly self about how to get here, or whether to make an effort to do so. His participation can grow slowly, as we show him how we intend to work, and show him our power."

"Go you now to the ends of the earth, and give thanks that you have been selected for our lady's service, for many are called, but few are chosen, and you are one of the few.

"Let us end this vision now, and you can come another day to get some more in the rest of these squares. You will also find many things of an earthy nature cropping up in your life. Be warned not to take these too seriously as a sign, for they are mere side-effects, and the major effect is yet to come."

I closed the temple and returned to my body.
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Square "n" of the Earthy Lesser Angle
of the Earth Tablet

12/25/86 6:04 pm

I invoked the forces of the tablet of Earth, and of the square "n" of the Earthy Lesser Angle.

The vision opened just long enough for someone to tell me to go to my office and start up my word processor. I did this, and then waited.

I formulated the pyramid around me, with black north and south walls, and blue east and west walls. The appropriate sigils were put thereon.

The pyramid seemed to fill with a great light with just a touch of blue in it. I stepped back to one corner of the pyramid, and saw that the light was focused upon the center of the room, coming in in a tight beam through the small square the was the top of the pyramid.

I stepped back into the beam, and followed it upwards. As I watched the pyramid dwindle away below me, I saw that I was rising through a region of fluffy blue clouds, with not a trace of gray or white in them. And the sky was blue beyond them. I worried a bit, because this seemed more airy than was correct for the attributes of this square.

I called upon the names again. The image went out of focus, then returned to focus showing the earth tablet floating with me in the blue air. The kerubic squares of the earthy lesser angle were highlighted, and as I pronounced the letters of the angel's name for the square, the equivalent square in the tablet was highlighted.

An Angel with black skin and blue-white robes appeared in the air about 20 yards to my right. I turned to face him and did the 5=6 signs. He returned them with the signs of set and auramoth sandwiched between them. I tested him with the pentagrams and the letters, and he was not affected by them.

I asked the angel what we were doing in this airy seeming place, since the attributes of the square are water and earth.

He said, "This is the water beyond the earth, which is in someways also an air. But it is not the same type of air as the air of the ether. No, it is rather as if a liquid had expanded itself to a gaseous density.

"The reason we have brought you here is to explain something about your experience of the square of earth of air of earth, which it is necessary for you to know before continuing with these visions.

"That is, that the reason you were not answered directly in that square was that the queen of night was holding a fete for her mother the goddess, and we must needs be on hand to assist in this work. For is not the winter solstice the height of Her power? Yet does the Sun move therein with a heightening power over the dark, therefore did you see light instead of darkness in those squares of yesterday.

"You got the part of the invocation of the mother that you were intended to get, and you responded by working anyway. This is rather remarkable, since the average magician would have waited in those circumstances for a better day. You must have an intent to go through with these things no matter what, and you showed that this was true in your case. You showed the right instinct, and used the forces available to you to the best of your ability.

"Therefore did you produce that paper that you have slaved over at times, without really getting to the essence of your intent. By taking the forces of the day [that is, of Earth of Air of Earth] and applying them to your problem, you came up with a short rendition with all of the necessary ingredients for the magicians, and none left over for the amateurs to pick at. And by that way did you show your mastery of the square even in the dark of the light.

Now, to continue with the explanation, The queen of the night was testing you to see if you were suitable for her own set of workers, since you have much of the power of the earth in you in various ways. But you have shown yourself to be worthy of a greater service,and therefore were you initiated yesterday into the powers of the Masters of the Earth. This was our intent and thus did we do, except that we did not bring you to the bride for your marriage. This was left for the next phase.

"Now you should think back to yesterday's ceremony and... "

The vision suddenly cut off at this point.

I reviewed the record of the previous days vision. I saw that I had not made note of the fact that at one point in the vision, I had seemed to myself to be someone other than my normal self, but rather my complement within this universe. This person seemed to be Dr. John Dee. In fact, at one point, which came after I closed the temple, I was having a conversation with someone on the queen of night's staff, and was told, "We're lucky to have you with us, Dr. Dee."

I also did not make note of the fact that the image was much clearer and more immediate than my astral visions usually are. There was a depth to them that I do not usually see. Also, more of my consciousness was in the vision than is usually the case, or the connection between the astral body and the brain was more open than usual. At any rate, I found myself falling back into the vision several times without intending to.

I finally did some more banishings, and everything seemed to settle down. But for the rest of the day I felt as if something in me had been touched that I had closed off for years as impossible to accomplish. Yet here I was being offered exactly what I have worked for, and my soul was quite ready to accept it as true.

But what was being offered was so much like a wish-fulfillment and was such a comfortable idea that I felt I had to resist it until I had some proof of what I was getting into. The course of the visions had been reasonably consistent up to this point, despite the changes in the mode of presentation, but the combination of such an offer, with the intense power of the vision made it vital that it be established as valid by a means that did not travel through me. Without such a proof, the possibility of self-delusion was too strong to ignore.

So I told the gods, in effect, "Put up or shut up. You've told me many times that I'm your boy without ever giving a shred of positive evidence. Now I'm not going to believe anything else until you do. Show me your power!"

Perhaps this is hubris, thinking I am enough like the gods to demand such a thing, but Liber AL does say "...certainty, not faith, while in life." I felt that such a claim required some manifest sign that would establish its validity.

I don't know what the final result of this will be. At least I haven't been struck by lightning as yet. So here it is, 7:30 pm, and I'm waiting.

A voice said, "At the ends of the earth do the fires stand, and the waters of the mother come up to greet them in their glory. Such is the way of the waters with the fires, that their heat and light are translated into motion and matter."

I saw the image of a large ocean's shore with clouds rising up out of the east bringing rain storms. To the west, winds gathered up the water again.

The voice said, "The waters of the east are stirred up from the fury of the father entering into the mother, and therefore do the waters boil off into clouds of steam. The waters of the west are giving unto their sons that which they need to live."

"Therefore do the fire and the waters produce the sun in his glory, and the daughter in her chastity, which the son does then break, lifting her up to the mother's place."

"We have seen this before in all the squares, under different guises. Now we say it openly: You are the sun become the father, and therefore do you rule all of the squares of the tablet of earth, which you have raised to your seat with your love.

"Think not, o man, that this be delusion; for yet do we have that to show you which will stretch the bounds of your imagination, as the circus callers used to say.

"Why do I speak of circus callers here? You say that we can not jump from the serious to the humorous? But what if we were serious? Could we not say that the Circus caller stirs up the crowd, which is the waters of mob feelings, inducing them to see the show, which is the air, and gaining money, earth for the caller, who is himself then the fire? So could we go on all night, for the limits of IHVH have never been reached. Thus he holds his position before those later gods of men.

"But on the whole is IHVH a righteous god, and willing to give to his children what they wish, so long as he has their adoration. The gods appreciate the attentions of men, since none of their own level will worship them. "

I appreciated the irony of this comment and said so. But the angel just stood there and smiled. It seemed that while we had been talking, a room formed around us, with gray walls, and a large skylight, through which light shone brightly, to be mellowed and reflected by the wall. A cool breeze blew through the room from behind me, and out the window. The angel stood just to the left of the patch of light from the skylight.

It seemed to me that we had for some reason, come back to the last square of the Airy Lesser Angle, to see something I missed due to the previous interference. I was surprised that this had happened, since I was in another Lesser Angle now. I asked the angel why this was, but he just said that "We like to do things in order here.", and went back to leaning on the wall.

I got up and got a glass of water, and returned to the vision. I was still looking at the wall, but the angel had gone. Since I didn't know which names would be effective, since I seemed to be in the wrong square, I decided to wait for a few minutes and see if anything else would happen.

The image slowly turned around until I was looking into a dark loft. As I waited, more light went into it, and I could see that it was full of cases, boxes, and assorted other junk, none of it recognizable as having any useful purpose.

I moved among the boxes and opened one. Within there was a set of comedy and tragedy masks, like those usually put on the covers of English Lit. books. In another was a black-and-white checked harlequin costume, with a black ruff around the neck, and a small domino mask.

I was told to put on the harlequin disguise, so that we could go to the party without arousing too much attention. I felt kind of foolish doing so, so I checked the angel with the pentagrams again. He seemed to expand with the earth pentagram, and the air pentagram, and to shrink when I tried that water pentagram. Since I knew his identity now to be earth and air, I knew which of the pyramids I was in.

I donned the costume, and affixed the mask to my face. The angel did not bother, saying it would be assumed by all present that his current dress was his costume.

I asked if there was anything else. He said, "Affix the badge of the master to your chest."

I asked what badge. "Touch the palms of your hands to your chest above the pocket, and leave an image of the signs on your palms there."

I did so, leaving an image of the cross above the pentagram.

The angel said, "At these public functions, it is always better to wear your badge of rank openly, so that those who wish to know do not need to ask."

I said that I understood, and asked what sort of a public function it was.

He said, "The queen of night is holding a ball in honour of her mother the goddess, who has just left the palace. She is glad to be back on her own again, and will have some more time to talk to you if you wish."

I said I would be glad to talk to her if it was not too much trouble, but I was not certain if I had anything to talk about, and did not wish to put her to the effort of making leading remarks to draw me out.

At this, the angel left. He returned shortly with the news that the queen would see me in a few minutes, and that we should make ourselves at home.

The angel suggested we go into the drawing room where the lesser ranking guests were being served, and get some drinks. I followed him into a room across from the entrance I had been looking at, and to one side of the main entrance to the hall.

I saw that there were several harlequins in the hall, so I would not stand out in the crowd. The angel said that all the magicians had agreed to dress as harlequins this year, in honor of the man of earth.

Did he mean me? I asked.

"No," he replied, "just in honor of the men who took the spirit into the earth, and played the fool with it for the eyes of man to gaze upon. You are one such, but then, so are they all."

"Now, take your drink and let us circulate. The hall will not be filled for the receiving line for another hour yet, and the queen will not summon you to speak before then."

I took a glass of what looked like good dark ale, with a head on it, and took a sip. It left a taste of peat in the nostrils, but was good going down. I looked to the angel, and he led off into the crowd, avoiding anyone who did not have the suit of the harlequin on.

"Since we are a trade guild here, we have to take our refreshment in the tradesmen's hall. But we recognize that the other tradesmen think we are crazy sons of bitches, and leave them alone. Here is one of your compatriots looking for someone to talk to."

I looked at the man, and saw that he was more rotund than most, and had the look of an old bull dog to his face behind the mask.

I said, "Good evening sir. I see that you are of my guild, and alone. May I join you?"

The man looked at me, and then nodded. "I am the master thrace, of the lesser brethren, and I would be pleased to have your company. Would you walk with me to a less crowded corner of the room?"

I said that I would be pleased to do so. As we walked across the room to take a seat by the planters, I said, "This is my first visit to court, I'm afraid. I am still uncertain as to the protocol to be followed by an ordinary brother."

He said, "There is nothing to it. Unless the queen speaks to you directly, simply bow when you come before her, wait a few seconds, then rise and turn and leave. If you should have the misfortune to be the one to be picked out tonight to select the motto of the new year, then she will ask you all sorts of uncomfortable questions. Answer them as you will, but try to be not too much of a disgrace to the guild."

"There is not much else you need to know. When you back out, go to the end of the receiving line on the left, and follow through with the other court dignitaries. If you introduce yourself, you title is master, or ordinary master, as you choose. The first sounds more intimidating, the latter more realistic. Take your pick."

"Master Benjamin Rowe", I tried. "Ordinary Master Benjamin Rowe. You are right, the second does sound more working-class and harmless. The first one sounds like the addresses on the letters my grandmother used to send me. Maybe I should use that one tonight, since I always thought of her as an old queen."

"Our queen is not so old," he said, "As you may find out to your regret tonight. There's still a lot of fight in her, and always will be, stubborn as she is. And she certainly keeps herself in the bloom of youth in other ways, does she not?"

I said I did not thing I had seen her to know.

"Just so.", he nodded. "Not to spread gossip about the queen is a good way to keep your head on your shoulders, but I really would like your opinion after you meet her. "

I said that if it seemed appropriate, and anything was said that affected the guild's welfare, then of course the guild should know. But otherwise I would stick to generalities.

"Good, good." he said. "I would just like your general opinion of her competence, not anything that would border on prying into her affairs. I am always interested in first impressions of her. They seem to have a pattern to them, but as yet I have been unable to figure it out. To some, she seems distant, cold. To others, warm as a happy child in the spring. To others in other ways. But all are impressed with her.

"Now here is your chance to meet one of the Governing Masters. I recognize him by his gait, which is that of a man carrying a great book in his right hand."

I looked where he was pointing, and saw a small man coming towards us, bent over to one side as if he was carrying a bulky object. He waved at us and kept coming.

"Now here is a new boy for you, Merlinus. How would you like to meet Ordinary Master Benjamin Rowe, of the fleet of foot and slow of tongue. He is going to be introduced formally to the queen tonight, and he's a little nervous."

I said I was honored to meet the Governing Master.

He waved his hand. "None of that junk among us, my boy. Save it for our stuck up action master, who worries about such things. We scholars have our own ways of doing things, do we not?"

I agreed that this was so.

Suddenly it got dark, and the master stopped speaking. Then he said "Oh dear, another of her announcements. I would like it just as well if she left the lights on. Sometimes I think she does it just to annoy me."

A voice said, "The receiving lines will open in ten minutes. get to your places you laggards!" then the lights came up again, and we returned to our conversation.

"So your going to see our queen for the first time. I trust our good master Thrace here has been filling you in on the protocol?"

"His advice was to keep my mouth shut, and get ready to duck if spoken to.", I said.

The older man laughed, "So I did, Governor."

"Well, it's good advice, at the best of times. She seems much calmer this year than last, but those christians are causing her so much trouble, filling up the aura with that junk they live for, that she can't help a good pagan out without someone getting outraged about it. I take it you are not a Christian?"

"No, I avoided that trap, for the most part." I said.

But there's one other thing you should know about her, to set her in perspective. She's a tough bitch, but that's because she has to stay here in the earth all the time, while her mother gets to travel all over the place. If you are from somewhere exotic, like that new boy of ours -- What's his name, Thrace?"

"Master Benjamin Rowe, Governor."

"That's you? Oh dear. Well you may have more than you bargained for tonight then. She likes them exotic, and hasn't yet let a new man out of her bed. I hope you like them intense, from what I hear."

I said, "I don't think I'm ready for that, yet. Is there anyway to get out of it gracefully?"

"Not on your life there isn't, unless you come before her with bleeding wounds. Nothing short of that would keep her from inflicting a few wounds of her own. You'll just have to harden yourself and come along. But you have a better chance with her that way than you would any other. She doesn't expect the exotics to see her the way we residents do."

I thanked him for his advice, and asked him if we had perhaps met before, in a small apartment in Atlanta.

He said, "Not that I know of. Must have been another scholar of my type. There's a lot of us around here. How long ago would this have been, in your world?"

I said it was around 1973, which would make it 12 years before.

But then the lights went out again, and I saw that the receiving line was forming. The angel told me to excuse myself and get into the line.

I excused myself from the two master magicians, and went towards the door to the hall in the tow of the angel.

"Now just remember to be calm, and you'll be all right. Just go right up to the bottom of her dais, bow, wait ten seconds, rise, and if she doesn't speak in that time, just turn on your heel and walk to the end of the line nearest the door, and take your place on the left."

I heard a sound of trumpets from within the greater hall. The angel said, "Get in line after that boy there. He is the youngest of the nobility being presented today in that capacity, and as the only guild man being presented today, you rank right after the nobility."

The boy being pointed to was a young one, about ten years old, and not yet over four feet in height. He said hello as I approached, and we talked as the line moved forward.

He said that his name was Gwayan, and that he was here because he was the first male heir of his father, and so had to be present when his father could not be. So he had to come and learn about the court early in life, so that he would understand what to do.

I told him my little story, and said that I still wasn't sure what my duties were. So he said that the magicians usually did the monitoring of the energies for the old woman, and that the queen of night only had a few on loan to take care of local matters here. But he had heard that a new magician was going to the palace of the queen;s mother in the next few days, and he supposed that would be me. I said that was what I had heard too, but it didn't help.

At this point, I was getting fatigued, and decided to allow my twin to continue on his own, without my interference.

I closed the vision and went to bed.

12/26/85
7:07 pm

The square "n" of the Earthy Lesser Angle of the Earth Tablet.

I invoked the forces of earth using Crowley's preliminary invocation, and the fourth key. I then invoked the angel of the square, Nucareca. He appeared, and gave the LVX signs in response to the 5=6 signs. His head was human but with a very strong aspect of bullishness to it. His eyes and his robe were blue in color, and the tops of his feet could be seen to be black.

He said: "Go to your word-machine, and we will begin."

I did so.

We were standing in the pyramid, on the north and south sides of a beam of light that speared down from the top of the pyramid, and formed a square of light on the floor with the letter of the tablet shadowed on it. The beam appeared to spread, and soon covered the whole of the base of the pyramid, lighting it brightly and evenly. The angel still stood before me.

"Now that you are ready, let me say that it is to your very best interests to continue these visions to the end, even if they seem to you to be getting out of hand, for many things will not be seen until the last of the squares, where the earth presents herself in her glory and love.

"Tonight, we will look at some of the things that you have seen over the last month and a half, and try to summarize the intent of it all.

"First, there was the intent to satisfy your demands as to consistency and verifiability in the visions. That is, the visions had to meet more or less rigid classifications of events and symbolic design.

"This had to be done in order to establish that the visions were at their base valid visions of the squares in question. We understand the need for such, and had no objection to doing so.

"In order to get the points across, we had to divide them up so that some part could be seen in each of the related squares of the subangles. Some of one vision might be shown in yod of yod of heh final, and the rest shown in parts down through yod of heh final of heh final. Now you understand why some of the parts repeated themselves, such as the incarnation vision of the fiery angle becoming the star-vision of the air angle. And so on through these last squares, which sum up the tablet and reveal the missing pieces of what has gone before.

"Tonight, since we are in water of earth of earth, we are concerned with the designs of things, the formal plans on which they were based.

"The will aspect was shown in the squares of yod in the lesser angles. This began with the injection of the fire into the earth in the fire subangle, through its absorption and dispersion in the water angle, to its reappearance in the air angle as the etheric body, and final reward here in the earth angle, as you were given the acknowledgement that you had conquered the fires of earth, and were their master.

"Now, in the watery square here, we are looking over the course of all that has been run and look to see what comes ahead, as the mother does absorb the father, and make him to become a multitude of sons.

"The water angles and squares here have been concerned primarily with the absorbing and distributing aspects of the waters, that is, their ways of giving form to the formless fires, and their ways of sending these forms on into the world. We noted in all the quarters that the waters were making the fires into another form, of a type which could survive in direct contact with the earth. This is why the fires of the father in the tree, the supernal triad, can not reach into the lower earth. The middle triad, with the path of Scorpio on the hypotenuse, represent the farthest reaching of the father into matter. But even here, he is only touching the mother's inner center, which is Tiphereth, and is not reaching any where near to the daughter. The mother has to produce the son, which is the lowest triangle, with Vau, 6, on the hypotenuse. Only the son touches the earth directly. The mother and the father remain in their places. Thus does the earth maintain the stability of all.

"This is as you found yourself, in your works upon the Tree of Life. Let it be so that you always discover that which you need."

I considered this information, and saw that it would require a few adjustments in my previous presentation on achad's cabala.

"But not so many as you would think, my sun. For the things of the earth are ever of the earth, while the things of the heavens revolve around them in their glory. Just so do the symbols within the tablet of earth remain there in their validity."

"This means that if you find something to be true here, do not immediately change it, but consider. You have thought, for instance, that this information about the father, mother and son indicates that the path of heh should really be the path the crosses the tree between chokmah and Binah. "

(The angel suddenly disappeared, as did hathor, and I was left alone in the pyramid. I waited.)

"Now, as I was saying, in this particular case, we can not make an interpretation that will fit fully with your tree as you have known it. But at the same time, your Tree remains valid. You may want to change one or two things in your own interpretation, particularly thinking as you have of the positions of the elements in the quarters of the sun."

"Please bear with us. We have some distracting things going on here, which you will see shortly. Take a break."

I did so for a few minutes.

"In the air squares, did we see the father reappear as the son, who is then given into the daughter's embrace. In the fire quarter was the air fitted to the stresses of earth, meaning that the intent of the will must match the capabilities of the matter being worked upon. In the water quarter was the form turned into the essence of the coming idea. In the air quarter the idea was put into the minds of men, and here in the earth quarter will it see its fruition."

"Now, of the marriages seen in the squares of earth within the quarters, the less said the better at this time, for these are the harbingers of the end of the matter, and will soon come upon you in their fullness. Let your mind be at rest though, for you will not come to any harm, no matter the degree of intensity you experience here tonight."

"It was also our intent in these visions, to give you a taste of what lies before you in your future explorations. These tablets of the elements are meant as much for the initiation of Man as are the calls of the greater Aires, and there is a way within all of them for man to reach to the skys and pull down a star. You have seen much, if you will look over these visions in your papers, and much more will come of it if you allow it to be so. I know your resistance is based as much upon suspicion as it is upon rational resistance, and it is not so much as you feel it to be, so do not take bad heart that you sometimes feel you must reject what we say. It is simply that your mind, as with anyone's, is not immediately adaptable to unique situations and experiences, and requires time to make itself at home with new information. If you ever feel a need for more information from these squares of earth, you need only come back again and we will see to your needs.

"For this time, simply allow things to take their course, and a good course you will see it to be in the end."

"Now to go on to other things, The first of these visions of the earth subangle showed you the men of the earth with whom you will work in coming years. These are men both incarnate and discarnate, who have had a mind to the powers that flow around the earth, and a mind to understand and make use of them. They are not all magicians, and many would not recognize even that they are a part of this group, but all share that deep interest in the powers of earth. Many of the discarnate ones attempt to follow the course of an energy all the way through its passage in the earth, in order to discover more about the dynamics of such processes. Others watch the heavens, and look for new energies that might usefully be brought into the system.

"Many others oversee the functioning of these energies within the earth, and see that they do not upset the balance too far to recover from. And finally, others take the energies into themselves, and take them into the world to be used. Of these last are you, as you are of the first as well.

"Thus we have the four grades of matter represented even within the ranks of those who are its masters. for those must also fit themselves to the needs and available energies, and therefore are of the four types available. Had there been other major energies within the earth's field at its creation, there would have been others to fit its needs.

"Thus it is also for the other tablets of the world of Enoch. Now your own position within this field is to be one of the first, who has decided to become one of the last, as a change of direction. This will have little effect on your long-run evolution, but in the short run, it is a strange way to take things. Usually, those who escape from the earth seek to make uses of the energies of the other tablets, thinking them higher, and never return here to earth. But you have come from the fires of the father, down into the planes of earth, and back up again, yet still you return to the earth, for the fires of your being have their origin in the friction of matter and spirit, and you wish to have full control over that matter in the coming stages of your work.

"You know that we can not tell all that you would wish to know about yourself and your future in the time allotted to us here. While you think of things to ask, if any, let me continue in another vein.

"In the visions of the last few days, you have seen yourself, as you thought, in the court of the queen of night, who is the queen of the quarter of earth within the earth tablet. The other angles have their governors, but the queen is the only one of her kind, being identical with her mother within her sphere of action."

"Thus it is also with the mother Nuit, and the daughter Babalon. The latter is the crystallization of the former into the worlds of matter. Thus she is also the scarlet woman, or the scarlet woman is her, rather, and she takes into herself the things of the man, while he goes out to the mother. Thus is it said that every drop of blood must be shed into her cup. There is much more to see on this in the angles of the water tablet, for that is where the mother is at her greatest power, yet here she also has some say, and has shown you the ways of this.

"Now the mother of the queen of night is nameless in her essence, and formless in her being, yet she is seen by all in as many ways as there are people to see. For she is the great formless giver of form, who takes not of that which she gives, but passes all on to her sons and daughters.

"You have seen her here primarily as Nuit, for that is the ultimate of the mother aspect in your system, the infinite circumference that draws in on the infinitesimal center."

"Yet also is she Isis, as you have seen in the one square of that water tablet we had you do, and so also is she Nepthys, Isis's twin, who is ever the dark and mysterious to complement Isis in her openness and lack of mystery. Thus do the two sides of the mother come together. Yet she has more sides than this yet. For the mother is also any goddess who has shown herself to be fertile, and thus do all goddess' come to us in the end, for there is not one who will retain the virgin state. Yet some are more virginal than others in their basic nature, and continue to rule in that way despite their own change."

"Now, the daughter in her place will be explained to you more, as has the father, and as will be the son. Let yourself continue in these visions in the end, as we have urged, so that the story does have an ending in the palaces of the queen."

"Go ye to the ends of the earth, and give joy that ye have come here, and give greater joy at what ye have received, and greater joy yet for what is to come."

I did this, flying to the corners of the earth tablet, and giving a little speech of thanks in each one.

"Now go you and take another break, for there is just a little more to be seen."

The light in the pyramid closed down to a narrow beam again. I quit the vision and got some more refreshments. I took a couple of puffs on my pipe, lit a cigarette, and returned to the pyramid.

I called upon the angel and he appeared, saying: "Ol sonuf vorsag, gohu Iad balata, elonusaha caelazod vonupeho."

I saw that he had his arms out in front of him in the sign of the enterer, and had them pointed at me. He continued with his invocation of the highest while he looked at me and smiled.

From his fingers shot out a sort of force that I could not see clearly. It seemed to be some sort of anti-light, with no perceptible color or lack of color at all. Yet its path could be sensed, and it seemed to be going past my left shoulder. I turned to see.

It was hitting the sigil of the earth on the south side of the tablet, right in the middle of the cross. As it hit, it clung to the sign, without being absorbed into it. Then the earth suddenly gave way somehow, and the force moved into it fully, covering the whole wall with some strange intensity or accentuation of appearance.

"Now you see that the daughter never gives in fully to the father on the very first touch, for there is always the resistance of matter to be overcome, and this applies on the human as well as the mechanical levels and spiritual levels. Thus the resistance of the woman is appropriate to her state, as is her later succumbing to the force of the male. the son takes the daughter, but it is the mother and father who complete the act. They change their state by their union, so that the son and daughter disappear, leaving behind a new mother and father to produce a new son and daughter. thus is there a movement upward in the elements, and in the tree of life, for the matter of the earth becomes to the magician the creative tool by which he works his will. And the mind of the son, the air, is become the will of the father. Thus the virgin of the sign of the virgin becomes the holy mother in the opposite sign, Pisces, and the scatterbrained son becomes the one-pointed Archer in Gemini and its opposite.

"In the fixed signs, we have the daughter as matter in motion, with its consequent moment of inertia keeping it traveling along its line of movement. Like a bull, it does not stop. It is changed only by death, which to the bull is the end of his work, and to the moving earth is its dissolution in the waters, its erosion into its basic components. Likewise does the air of the distributive sign of Aquarius, with its concern for the masses, become the self-centeredness of the opposite sign of Leo.

"Similarly for the cardinal signs, within their own sphere. The earth, Capricorn, with its rigid structures and restrictions, becomes the mother by the addition of feeling, Cancer, which is its one great lack. and the son of Libra, who shifts back and forth, becomes the instantly-acting father of the sign of aries, who can see and do with the same act.

"Now the signs of the zodiac, in their fours, have been one of the ways in which you have interpreted the meaning of your name, which is so deep of symbolism that even you do not know all. How you came by it is a story in itself, though from the mundane side there would seem nothing odd in it.

"But I let myself be sidetracked. In these fours have you found the key to your own advancement through the passages and spheres of the Tree of Life, even up to the edge of the abyss, and somewhat over it. Now we have shown these fours to be another key to your own tree, which you can now consider in some fuller detail than you have previously. We realize that this will be a lot more work for your mind, and we do not sympathize in the least with any complaints about it, for you know you can not help but consider what is placed before you.

"The other ideas we have given you in the course of these visions, that is, of the incarnation of the life into matter, and of the other things along the ways, are simply a matter of giving you what you need to have for your next stage of growth, which is to full star-consciousness. If not from us, then in another way would you have had these things.

"And even though we have lead you again to your star in the course of these visions, the star was only there because you have already earned the right to commune and be one with it. If you had not, then these visions would have been much different. Everything here in these visions has a purpose, can you only divine it. Even to the manner in which we speak. Look you to your records after the course is over, and see if what is shown is not consistent throughout.

"Go now to your rest, and see us again when you have time to do the next of the visions, whether this be tonight, tomorrow, or several days. We will all be here and ready.

"Goodbye."

The vision ended, and I closed the astral temple and returned fully to my body, ending at about 9:00 pm.

12/28/85 12:00 pm

Square "c" of the Earthy Lesser Angle
of the Tablet of Earth.

Air of Earth of Earth. Angel, carecanu. God Anubis.

I invoked the forces of earth by the general invocation in Crowley's book, and then invoked the spirits of the tablet using the fourth key.

The pyramid appeared, showing its east and west faces in a canary yellow color, with the air sigil thereon, and the north and south faces in the black of earth, with sigils.

I called upon the angel of the square again, and he appeared, wearing a yellow robe whose shade matched the pyramid sides, and with his skin and eyes of a black color.

I called upon the god of the tablet, and he appeared as well, showing the jackal head with yellow nemyss, violet straps and yellow apron.

I did the 5=6 signs to them, and the god and angel answered with the LVX signs, followed by the signs of Earth and Air. I tested them with the pentagrams and found them to be genuine.

I noted that the light within the pyramid seemed to be a combination of a glowing green with the yellow of air. The god said: "This is the growing green of fertile earth, not the black of the lifeless earth. For here in the earth's own lesser angle is she a goddess of growth and nurture, and a sustainer of the things of life."

The angel invited me to rise up out of the tablet into the outer airs of the square. I did so, and found myself high in the air over some mid-american farmland, with all the fields plowed and ready for the planting. Squares of turned earth could be seen stretching out to the horizon in all directions.

"This is the air within the growing earth," said the angel, "for the turning of the earth in the preparation for the planting is the adding of the air to the earth, their mixing so that the earth does breathe with the needed prana to incite the seeds of fire to grow.

"Now we have seen this field before, in the last of the squares of the angle of fire, and now we see them again in their fullness, for the planting here is yet to come, and will be of the last square of this angle.

"Now let us rise some more, and see what else awaits us."

We rose, and the earth receded below us, disappearing into darkness after a few moments. Now the light and images seemed to come from above us, from the airs between the stars.

"Just as we earlier showed you how the airs that are given off by the body of man were of the air of earth, so now do we show you that on these higher levels are there also airs breathed forth by their living makers. All the stars that you see, including your sun, are the emitters of the solar wind, which is a wind of charged particles and nuclei, blowing outwards in all directions from their origin.

"Now the earth also breathes out, and the gases of her breathing are the airs of the ethyr, which are given out unto the other planets of the solar system for the use of the gods who are creating there.

"This Air of Earth of Earth does give to those planets the potential for manifestation of life, as it has done to the earth. Yet the planets in themselves are not the normal habitat of life, and therefore must the life make its own place within those other worlds. This will come to pass if man allows himself the effort to travel and colonize these other planets of the system. They will give to those who live upon them the image of their own lives, and take from them the life of earth, which will change their ability to create on the material plane, and make their creation of fullness, through the intervention of man.

"Thus does the potential of earth reach outwards into the system, and to the stars for whom she has labored in this world of rock and hardness.

"Up until recently was the earth a planet in closure, cut off from her friends and associates of the stars. Yet now, in this present time, does she reaffirm her connection with them, so that their force can come down, and change her into that which she wishes to be.

"As the result of her new contacts with the larger worlds, the earth will become as the other sacred planets of the solar system, an equal to them within the powers of the sun's field.

"Go ye unto the ends of the earth, and declare that the earth has come to her inheritance, and is come to take her place within the greater worlds again."

I did this, going to the corners of the tablet of earth, and calling out an invocation to the stars and worlds at each corner, announcing the coming of the earth unto the stars again. Then I returned to the pyramid.

Within the pyramid, my astral body immediately formed the image of the God Anubis, looking from his place at the north of the floor, southwards to where I had stood before. The god chanted some words in a tongue I did not recognize, and could not reproduce. The god extended his arms, and there appeared in his left hand an ankh, colored violet, and in his right hand a lotus wand, also colored violet.

"Thus you see me as I am, o man. for the life of the earth does ever die, within the aspect of the mother, in order to produce here in the son the many lesser forms that will cause the life to manifest within the earth. I myself do carry these segments of life from here to there within the field of earth. Transferring the ends of the will from their place of origin, unto their place of rest. Thus am I called a god of death, for the death does make of the life to fragment, and it is those fragments of life, which are the air, that I do transfer through the realms of night unto a new day in a greater world.

"The wand is a sign that my will is single, and devoted to the purposes of life. The ankh of course is the sign of that which I control and transport.

"Now here in this last of the squares of air within the earth tablet, do we take the seeds, which were planted in the angle of fire, and given their supporting structures by the waters, and separated into components in the air angle, and we do place these seeds within the final square of earth, which the the next square to come. Do ye go now unto the pyramid of the earth, and see what is there. then return."

I rose up above the pyramid, and saw that it was in its place within the angle of earth. Next to it, on the edge of the tablet, was the square "r", earth of earth of earth. I did the sign of the enterer, and entered into that pyramid.

I could see through the walls, and saw the pyramid of the square "c" next to the one I was in. To the top of that pyramid did Anubis rise, until he was standing upon its summit. From the palms of his hands did come a glow, which bathed the pyramid in which I stood with the calm, violet light.

This violet light did engulf the pyramid, and set it to burning with a low, almost invisible flame. The heat intensified, and soon the walls of the pyramid were glowing also in that dark violet color. They seemed to swell with the force, and to interpenetrate with it.

I was raised up out of the pyramid of "r" and taken back to the pyramid of "c", where I joined Anubis on its top. We descended until we were inside again. He told me to call upon the angel of the vision again, and I did so.

The angel appeared again, and said: "The son has taken the daughter by his force, and made her to glow with the colors of her mother the moon, who does encourage her in the reception of the son's force. thus is the daughter raised up to the seat of the father, and does sit thereon in her wantonness.

"For without the son, the father could not come by the daughter, and all his force and power would be lost. He can not reach to her from his lofty height, and therefore must the son raise her up within his grasp.

"We have said that you are the son within these visions, and this is so. For you came unto this world to help the daughter to come back to her rightness within the worlds of the stars, and you did put yourself into her womb to be transformed. Now ye have come out again, and the daughter follows after you in your travels.

"Since ye have chosen the side of rightness, and gone down into matter only with the goal of bringing her up to your level, so then has the earth cooperated in your quest, and given you that which you need to raise her in her glory to the stars.

"You have not seen all that there is to see in this square, yet it would be best if you go and wait for a few hours before you continue. For these things we deal with here are best absorbed a little at a time, to allow the way for a larger vision in the second invocation.

"See that ye have all aright within your temple, and within yourself. For we have that to be seen which will be of great force, and will need the best of your will to keep it in the path of its best manifestation. Take your will to do the invocations again at the time of sunset or thereabouts today, and in the meantime, continue to review what has come before. For there is much more to be seen.

"Close the vision now."

I banished the forces and closed the astral temple.

6:30 pm

The forces of the square were invoked, and the names vibrated.

(The temple seemed a little bit changed tonight. Where it normally is a large domed room, with columns circling it under the edge of the dome, tonight it seemed as if the columns had been rearranged to bring the center of the circle closer to the eastern wall of the temple.

The pyramid appeared, showing black on the north and south, and yellow on the east and west. The correct sigils were on the sides.

I vibrated the name of the angel again, and of the god of the square, Anubis, and waited. Anubis appeared on the top of the pyramid, standing facing the east with his arms crossed on his chest, and the ankh and lotus wand in his hands.

I gave the 5=6 signs, and he answered with the same, and then with the signs of Set and Shu, and the signs of LVX. I tested him with the pentagrams and letters, and he was not affected.

My consciousness entered into the body of the god, and I saw myself standing in the sign of Osiris slain, and the door to the outside behind me.

Anubis said, "Let us go out upon the terrace of the temple, where we may stand in the light."

The god went to the door, gathering up my astral body in passing, and performed the sign of the Enterer. The doors burst open, and we flew out and away from the temple, ending on a platform suspended in the air about a mile away. I looked back at the temple, and saw that it was on the top ridgeline of a series of peaks, and stuck out into a valley with steep sides, much like Yosemite. The floor of the valley was made of long meadows, with copses of pines between them.

The platform stuck out into the air from the opposite side of the valley, it appeared, and represented the place of the sun in the east at the equinox.

"In the bringing in of the force of air to the temple, this is the place where one must stand to direct the force there. For one can not stand within the earth, which is the temple, and direct the outer forces into her from there. You must first find a place to stand outside of her aura. Then you can have the leverage to bring something new into her sphere."

"Now observe as I fill the temple with force."

Anubis stood there, facing the temple, with his arms thrown outwards and downwards in an upside-down "v". The ankh was in his right hand and the lotus wand in his left.

He breathed deeply a few times, as if to absorb the force of the air. Then he blew, his arms snapping forward in the sign of the Enterer. With all his will he sent his consciousness forward, throwing the forces of air against the temple.

Yet as the forces hit the side of the temple, they seemed to hit a barrier. They clung to the barrier for a moment, and then entered through a hole. I saw the hole to be the invoking hexagram of air, with its two triangles fit base-to-base.

Inside the barrier the forces gather, but there was still an area within the temple that the god could not reach into. It was shaped like a round pantacle, with a width about five times its thickness.

The air settled about this pantacle, and seemed to calm. The god withdrew himself from the air, and reassumed his form.

"Thus the airs are able to breach the inner temple, but are never able to penetrate the earth in her fullness. Thus the airs must settle about her, and cloak her, rather than mixing with her.

"But the airs, by their constant movement, do create on the surface of the earth a roughness, a reducing of the solidness, and within this semi-solid surface, the soil, does the air plant the life of the father."

I saw that the surface of the pantacle was becoming fuzzy, undefined, as if it was sublimating into gas. Then the picture changed, and I was hovering again above the mid-american farmland of the previous vision of the square. I saw that the surface we used, the soil, was the less-defined area about the pantacle in the previous image. It was earth broken up so that the air could enter.

The picture darkened as we rose up and went into space, hovering above the atmosphere of the earth. Then the god said, "We must go higher yet, o man, for the earth's air, its ether, extends far beyond what seems to be the edge of the air."

We continued to go outwards until we we about halfway to the moon's orbit, and took a position above the north pole of the earth. I observed that we were in the low-energy funnel of the magnetic torus surrounding the earth.

Then below I saw flashes of light around the pole, and understood this to be the aurora, which is the glowing of particles excited by the solar wind.

"Thus the air of the sun's wind touches the earth. It can not enter the earth, due to the magnetic field, except here at the pole. Then the charged particles come down into the earth, exchanging their bits of the father's power and planting it into the earth.

"Similarly on higher levels, where the impulses of her masters in spirit can only come into the earth through the limited area surrounding the pole. Thus the placement of the pole is of importance to determining the type of energy coming into her. Each of the stars the pole's moves point to has a particular energy to manifest, and this comes into the earth's sphere via the northern pole.

"Now, other energies could get into her, if there was some way to move these energies around so that they would fall into the pole. The man who has freed himself of the earth can bring these energies in simply by being outside of the earth's aura for a while. He has motion, where the daughter is limited in her motions, and thus he can go and bring the energies back for her.

"He brings them primarily to the pole, because that is the easiest point of entrance. But if he is of enough power, and punches through the aura directly outward from his place on the earth, then he can bring the powers back by the path by which he went out, creating a new way of entry for the powers.

"We saw some of this back in the first of the angles of the tablet of earth, and in the image you later had of the adepts as sparks of fire orbiting her like the sperm about the egg, feeding powers into her.

"Now the earth herself benefits primarily from the energies coming into her from places other than the pole, for those that come to the pole enter in too destructively for their message to be read clear. Thus the adepts are her main connection with the outer universe in terms of the mind-aspect. To her through them comes the message of the stars.

"Now in this time are the stars saying to her: `Come, daughter, awake and return to your place among us. For you have slept a long sleep, and the day is upon you again. The princes who have wakened you wait around you, waiting on your pleasure. Come, o queen of the night, rise unto a new day.'"

As the angel spoke these words, the vision opened up so that I saw the interior of a bedroom in what appeared to be a castle. There were large windows in what I took to be the east wall, and the south wall was all window, opening into a garden on a terrace. In the west wall I could see an entrance into a bath area. The north wall showed a large, iron-bound wood door.

On the bed lay a young woman, appearing to be about the age of sixteen or seventeen. She woke with an expression that implied something had called to her in her dreams and told her to wake. She rose from the bed, gathered a robe about her, and walked to the south wall.

The angel said:

"The queen arises from her bed on the first morning of winter, and sees through her window the head of a young man, who stands upon the wall of her palace, looking inward with curious eyes. He seems to her to be a tragic figure, yet one who has the grace to ignore his tragedy and get on with life. He seems to touch her with a sadness that makes her wish to comfort him, and give him peace and plenty."

I stand behind the girl as she looks out the window, and I can follow her gaze to a high wall to the left of the terrace. There seems to be a footpath on the top of the wall, and a man is standing there, looking into the garden with a thoughtful expression. A sudden rush of energy from the girl startles me, and distracts my attention. There is something very watery-receptive about the feel of the energy from the girl.

"The man looks as if he wishes to enter, but is forbidden from doing so. So the queen, who wishes to speak to him, does call to her waiting women, and ask the nature of the man. They summon the court magicians, knowing not themselves who he is, but seeing his supernatural quality.

"The magicians also look out the window, and see the figure standing there, and his aloneness cries out to them, reminding them of their own pain in their separation from the common man.

"And yet they feel a brightness in him, a source of hope without end, a determination not to give in. And so he maintains his aloneness despite himself, for he knows it is to his pain to become close to his fellows. Yet this is not defeat, for he works yet to change himself, to make of himself that which he would wish to be, knowing the way in which his life should go. And they see that he has already changed himself once, and is very near succeeded in changing yet again.

"Now, this man is yourself, and this castle is the castle of the queen of night, and the day is the day a few days passed on which you invoked the force of the square of Air of Air of Earth.

"This queen who sees you is truly the Queen of the Night, and her vision of you is such that she must have you in her court despite all opposition. Yet withall her grace was fearful, for you have upon you the mark of death, and it has not yet healed.

"She saw, though, in this mark of death, also the mark of greater life, and of the passage of earth into the spirit, and knew you for one of the magi. Thus she charged her magicians with getting you prepared, while she also prepared herself for this meeting.

"First, you must be given a position within their framework, in which to visit and to converse with those of her level. Then you must be confirmed in this position by the other magi in her conference, so that there would be no jealousy among them, and so that they could signify their dissent if they wished.

"Then you must be presented to the court, and given into the hands of the courtiers, to see how your mettle fits with theirs. This has all been done, and now we are on the last leg of our presentation.

"You were next to have the situation explained to you, and be given an opportunity to assent or reject it as you would. Now we are at this point.

"The situation is this: The queen of night is enamored of your power as a man, and wishes to have you as a frequent visitor to her court, with the hope that one day you will come to live here as her king. She wishes you to know that this would in no way cause a delay in your advancement to other realms, and that she herself is due for her next initiation, and wishes to have you along with her.

"As to why she wishes this, I will let her teach you herself in the next vision. For this is of her own feelings, and only she can express it with fullness.

"Now, the choice is this, and it is not an arduous one, I am certain, for one of your tastes and personality. Let me take a moment to prepare myself, and get yourself a drink."

I did this and returned.

"The queen of night wishes to ask you to have her as your mistress within the worlds of men. This would entail her and you living together, and acting out the parts given to you by circumstances, while living at the same time on this other level.

By mistress she means all of the things that are normally connoted by that term within the worlds of men, including the sexual aspect, which she welcomes.

Now that you have given your assent to this, let me tell you how this will be done. Given that you are not going to put this paper into circulation without some form of evidence, you will be given that evidence. And the queen's alter-ego on earth will hear of you and wish to see your writings, and will contact you upon reading them. Much as you have assumed. But the proof will be of a separate nature, and will not depend on anything that you do yourself.

"In the meantime, she wishes you to visit her within her own world, and will make the effort to bring you over in your consciousness, to inhabit there in your astral bodies.

"You are resisting this idea, despite your agreement, and this will have an effect on things. Let yourself go on this one, and you will see things much better than you would normally.

"For the rest of the evening, just relax and do things as you would normally do. We have finished for now."

ended at7:58 pm
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Square "r" of the Earthy Lesser Angle
of the Earth Tablet.

12/30/85

All day I have been having the sensation of being at the center of a sphere of force, in which there is no disturbance of any kind. This has not affected my usual emotions, but seems to be operating in a dimension different than that of my normal consciousness.

I have also been receiving some images connected with this last square of the tour of IHVH in Earth. Here are the notes, transcribed mostly between 10:00 am and 11:30 am today.

I called upon the angel of the tablet, and the goddess, Nepthys, to appear. The angel appeared first, all of a black color. His clothes and skin and hair were all black, but with yellow highlights that appeared and vanished in a moment.

The goddess appeared, with yellow skin, wearing black and white, with the moon crown on her head. She did the 5=6 signs, and followed this with the LVX signs and the sign of Set. She was not affected by the pentagrams or the letters.

"Know, o man, that here we come to the home of the daughter, who is the queen of night. In her palace are many things of brightness, and glory, and great strength. Also is the sign of the gods upon her, for it is through her that their creations are given into the earth for growth and husbandry. Truly she is a house of treasures, and a great joy of fullness to those who know her, and does give unto all according to their need and will."

Nepthys did a sign like the sign of the dying buddha, hands held palm to palm, and the head tilted to one side, resting upon them. There was a tremendous grace in the way the goddess performed this gesture, reminiscent of the ritual dancers of Thailand. "There is no lack of rest here, o man, and therefore are your comings and goings marked with great amusement among those who watch. Peace is of the earth, o man of fire, peace unutterable, rest, ecstasy. Nor is aught demanded in sacrifice. Let there be between you [and the earth] that knowing as of a man with his wife, and let this knowing join you to the earth, giving to you of her rest and ecstasy. And let her stability pervade your being, giving you the persistence of the Bull in your work of the tablets and the signs.

"Now know ye that existence is pure joy, that all the sorrows are as shadows, that they pass and are done. But there is that which remains after. And this is the source of that which is the stability of earth and the joy of man, the son."

Nepthys held her hands outwards and downwards, so that the arms describe an upright triangle, the reverse of the sign of Apophis. It is the sign seen in many images of the Mother Mary of the Catholics.

"This is the blessing brought upon the earth. For in the downward-pointed arms do the fires flow to the earth. Yet hidden in the sign is also the upright rising of the Father, who is awakened by the caresses of the Earth's daughters."

Now the vision opened outwards, and I saw around us fertile lands of every type, full of green growing things. And the hand of man was not seen within it, but only the endless permutations of the earth, giving unto the living from the depths of herself, causing every living thing to grow and multiply.

"As a mother does she nurture them, and the daughter does give of her own substance." said Nepthys.

The lands became filled with life, things springing up in an instant, reaching their full height, to be lost and replaced in a moment by things yet greener. And more and more did the greenness spread about the earth, transforming its brown to the emerald of life. The growth continued, and my viewpoint rose upwards, showing me the entire earth glowing with the emerald glow, a great jewel in the darkness.

Nepthys said, "Know ye that the powers of love do grow in the darkness of earth, and the earth herself will be love incarnate, when her rising into the heavens is completed. When she rises again to come among the stars, her place shall be as Aphrodite rising from the waves. She shall be as an eager virgin placed among the elder men of the stars, to renew their interest in matter.

"In the Stele [of Revealing] is she that altar placed between the priest-worshiper and the god, from which the flowers of life do grow. Thus are the 4 fulfilled within the Stele of Revealing."

The vision altered, so that the stars above began to curl down upon the earth, and the sun became as a winged globe. And I stand myself in the guise of the priest Ankh-af-na-Khonsu, facing Ra-Hoor-Khuit on his throne. The earth springs up to become an altar between the two of us, and a lotus of some sort springs from the top of the altar. The altar then became the enochian cube of the universe, and the lotus springs from the nameless tablet that is the top of the cube.

Now I am outside the scene again, and I see the priest and god merge into the shape of the pentagon. Each bends to make up two sides, with the base of the altar between them making the fifth side, so that the cubical altar was within the pentagon. The pentagon rose up above the altar, and became a pentagram. The sigils of the elements appeared at their four apexes. The flame of the spirit descended on it from Hadit, giving Light and Life to the topmost point.

"Thus does the pentagram emerge from the square, as the god and the man are merged in the Knowledge and Conversation of the Holy Guardian Angel. Within the Endlessness of Nuit, in this instance is Hadith the hidden light of Kether. Ra-Hoor-Khuit is the manifest expression of that light. And the priest-worshiper is the personality, the altar is itself the physical body, upon which do the gods work their will.

"Also is Hadith the monad, Ra-Hoor-Khuit the soul. All within the limitless limits of the Great Night of Nuit. Thus we have also the the Man of the Earth, the Lover, and the Hermit within the Stele. The 4 and the 3 combine in the 7 which are 10, and in the 12 which are 1.56

"Now the four within the stele are also of the 4 of the Tarot, and do represent the elements in one form. T is Tau, Saturn, Binah, the Great Sea and the Great Dark, Nuit. A is Aleph, Air, the invisible spirit, Hadith. R is Rish, the Sun, fire, Ra-Hoor-Khuit. And O is Oin, Capricorn, the active, exalted earth Babalon.

"Also is T the earth, and A the mind of man, which regards it. R is the soul and O is the Eye of God, overlooking all.

"In the first of these [two interpretations] the elements do revolve about their invisible center. In the second do they rise through the planes to the godhead. Thus in your Tree of Life do the elements revolve within the lower worlds, and within the hexagram of the Sun, while at the same time do the rise from the bottom to the top of the Tree through the Middle Pillar.

"In Taurus the Love of the Mother is shown, and Adonai her god is worshiped therein as Lord and King. Thus ye saw yourself yesterday as a great King, seated upon a throne, upon the Tablet of Earth. And the light of the Sun does cause the earth to become fertile, and to grow in fullness, as the grain does ripen in the summer sun.

"In the place of Virgo does the grain reach its full ripeness, and there must be a separation of the treasure of the grain from the roots of its source. Therefore is the fullness of earth shown here as the virgin rather than as the empress. She holds her treasure away from herself, to distinguish whether it be truly valuable. And the mind that rules her does discriminate that which is of worth from that which is not.

"In the winter does the earth become as the hardness of iron, and of stone, and barrenness rules the dark of the year. The goat leaps about his bare and rocky home, and plans for the green of spring which is to come.

"In the dark of the night are the seeds given into the earth, and their barrenness is made to be their preservation, until the light of Adonai again releases them from their rocky prison.

"The signs of the zodiac cycle in the earth in their way, moving from their place to the next in the equinox of the gods, but retaining in themselves their essential character. The movement of the signs is as a revolving of an idea in the heart and mind of a god, turning it this way and that to see it clear.

"We have spoken before about the way in which this precession does move the pole from place to place, thus determining which powers of the universe dominate in the earth's field in any era. But these forces must always act through the intervention of the signs of the zodiac, which are constant in their relations to each other and to the earth in which we live. For the signs are the mark of the cycles of Earth, and of the life of Adonai within it, and are as the first of the powers given unto man for his use.

"Now in the later stages of growth, as you have seen, Adonai ceases his endless path forward through the signs. He turns upon himself and begins winding his way back up the path by which he came to earth. This is the point in the vision of the god's reproduction where the lives withdraw their energy from the shells in which they live, and concentrate it in the centers of the shells. For in order to do thus, the life must reverse, or counter, the spin which the earth has given to its shell, so that it can stand free and stable. The act of will by which this reversal takes place is also the act by which his reversal on the wheel of the zodiac takes place.

"Eventually the man, who is himself Adonai, the light of the elements, has risen above the earth again, to stand with his cousins among the lesser stars of the Solar system. He finds himself fixed in place within the heavens, forced to examine the forces of those heavens as they appear to him. No longer the subjection of Adonai to the changing view within the earth. The power of his Genius holds him fixed.

"This second stage relates to the point in the aforementioned vision in which the units of force discard their shells, and support their place within the pressure of earth by their own counter-pressure. But still they reside within the earth's sphere.

Now in the third stage do the units separate themselves from the matter, and stand free as creators in their own right. Now do they administer in the earth as does the governor in the nation-state. So do they show themselves to be stars in the heavens, sending their will into the world of the daughter as the reawakened father does to his child. So do the signs of this stage within the zodiac hold to the name of "cardinal" signs. That is, "of the first".

"The other two stages are related to the zodiac as you have surmised and speculated. For the early stage of the man in the earth is as a mutable being, pulled this way and that by the forces around him.

"In the second stage is he fixed in place, learning about the forces by the friction of his unchanging nature against them. The third stage reverses the first, and the earth itself is pulled this way and that as it formerly pulled the man.

"The arms of the mutable cross are made of waves, with no center point to them. The forces drag the man around as they pull in their unbalanced stages. In the second stage are the arms of the Cross rigid, fixed in place, with the strength of the columns of the force by which the man has held himself away from matter. In the third stage the cross becomes like unto the arrow head, aiming back down into matter by the force of will, from Being's place outside it."

(The mutable cross was shown like two intersecting sine waves, of varying frequency and amplitude. The fixed cross was like the enochian sigil of earth, save that the arms are solid black. The cardinal cross was shown as a Maltese cross.)

After transcribing the above, I went to my room to meditate and relax. I began to get images of myself as a prince, escorting a young princess to be presented to the elders. I got the impression that I and the girl were to be married, and the custom was to offer her first to the leaders of the (tribe/group/country/community) under the principle of "Droit de seigneur". The girl appeared to be relatively small, with white skin, wide hips, and slender legs and chest. Her hair was either cut above the shoulder, or pinned back so that the neck and shoulders were exposed. For some reason, I gathered that this was important.

She appeared to be a naturally graceful and modest person, without any trace of false modesty or useless social inhibitions. She knew she was there to be examined, and possibly fucked by, the elders. She felt it was their natural right to do so, and did not feel any objections to the process. Nor did she feel any doubts as to her ability to carry it out.

I presented her to the seniors present. Each examined her and found her to be acceptable. Then I led her to a nearby couch. Kissing her warmly, I lay her down, and folded back the slit of her dress so that she was exposed from the waist down. I touched her cunt lovingly until her lubricants began to flow. Then I kissed her again and stepped back.

The seniors formed themselves into a ring facing outwards, and tangent to the couch. The girl slid down to the end of the couch, so that her bottom was even with the edge, and spread her legs straight out to the sides, without bending the knees.

In turn, each of the seniors came forward and touched his penis to the girl's vagina. As they did so, an aura began to form around her. When this occurred, the seniors sped up the rotation of their circle, and eventually came up to a speed where they all blurred together, except for the senior who was with the girl at the moment.

(I realized later that this image showed the transformation of the earth into the power of love, as was mentioned in the day's earlier vision. It shows it in a fairly explicit form, as well. The seniors are of course the other planets of the solar system, as the seniors represent the planets in the Enochian Tablets. So we have the circulating energies of the planets (the ring of seniors) being applied to the earth (the Tau-cross formed by the girl's torso and legs), and the combination forming the symbol of Venus. This is a basic formula of one type of sex magick, as will be seen later.)

In the vision, a voice said: "Thus does the earth become Love incarnate. (pause) This is also the awakening of the father by the son's presentation of the daughter, as was mentioned in the previous visions."

As all the seniors presented their powers to the girl, I saw her change so that I could see the chakras within her body. As each senior applied himself to her, a chakra would glow brighter for a moment, and retain some of the extra glow.

All of the chakras were bright. I noted that the third from the bottom glowed a bright green. The lowest was red, the next was a sort of brown-orange color. The heart center was gold-yellow, the throat center a light sky-blue. The ajna center was a dark purple or violet, I forget which, with white flashes going through it. The chakra at the top of the head was extremely intense, but colorless.

As the chakras intensified, I also saw that the rest of her aura was remarkably clean and free of defects. It was completely transparent except for the chakras, and a thin cord of light connecting them. The image of her physical body faded for a few moments, so that all that was left was the body of light, with the chakras centered in it.

The seniors completed their actions, and I knew that the next step was to fuck her myself. I moved to the couch, and looked down at her. She still felt as innocent and accepting as at the beginning of the vision. As I entered her, both of our bodies transformed into bodies of light as described above.

There followed several images that seem to relate to forms of sex magick, about which I know little. I was not familiar enough with the techniques of that kind of magick to know whether what was said is valid from the viewpoint of systems built around sex magick.

From somewhere I was told some general points about the process.

First, the act must continue long enough for the auras of the two parties to become charged up. Without this, there is not enough force to produce a result. This charging is not the same as the basic animal excitement of the act, but more like the way the aura gets charged by a ritual, except that the charge is produced entirely by the sex act.

Second, there must be a merging of the auras, so that both the man and woman reside within a single extended aural ambience. The chakras themselves do not merge, except sometimes at the completion. If one party or the other resists the merging, then the act is also likely to fail, or to produce unwanted results.

Third, each party must be able to identify him/herself with the main instruments of the act.

Fourth, that the type of force generated by the basic technique depends on how far up the yoni's chakras the force is allowed to go. Since the chakras relate mainly to planetary forces, the basic forces available will be of a planetary nature. But other forces can be invoked by their relation to the planets.

Then the two bodies of light, which were myself and the girl, were shown in various relations and activities, which I presume to be a method of sex magick.

In the first technique, the force of the lingam rises up the yoni's column to a particular chakra, which is visualized by the yoni as the location of her womb. Both visualize the rising of the force and its concentration in the chakra. After completion of the act (it does not have to be completed in one session), the force is ejected into the yoni's real womb, from which the lingam recovers it as in the eucharist.

The word "circulation" was specifically associated with the next technique. The force rises as in the previous example, but instead of being concentrated in the chakra, it passes through the chakra to the outer portions of the Yoni's aura, from whence it "percolates" back down to the lowest chakra, only to be swept up again into the rising forces. As before, the participants enjoy the eucharist after the act.

The second form of circulation is the classic "69" position, in which each participant's throat chakra is connected to the partner's lowest chakra, with the circulation going down the spinal columns, being absorbed there into the partner's throat chakra, and recirculated. "Thus does the snake eat his own tail", says a voice.

The last form shown was a variation on the first three, but requiring greater concentration. In this form, the magicians both identify their mundane personalities with the generative organs, while their magickal personalities assume god-forms and perform full rituals on the astral planes. The force is reabsorbed as in the original versions.

The more coherent visions ended here, though there were small flashes of images continuing for several hours afterwards. I get the feeling that there is more to be done in this last kerubic square of the tablet, but that the time is not right yet. Or perhaps the rest of the force will manifest in some other way. In either case, this is the end of the visions of IHVH in Earth for the present.

1/11/86 2:22 pm

Did a general invocation, and an invocation of earth, followed by the calls and the names for this square "r" of the Earthy Lesser Angle of the Earth Tablet.

The pyramid appeared around me, with all the sides black, with the enochian sigil of earth and the sign of Taurus on each side. I did the sign of Set, and called upon the Goddess Nepthys to appear. She did so, giving the Sign of Set, and the signs of 5=6 and LVX in response to my salute. I tested her with the pentagrams and letters, which had no effect on her.

She said: "Welcome again, o man, to the last of the Kerubic squares of earth. This is to be your last trip here for a while, while you do other things, and so we must clear up the last of the points needed to clarify your duties to this tablet.

"Now you have been given to understand that you are to be the mate of the earth, in a very special way, which is in the way of raising her up again into the spirit. This is your task, and your task alone, and what other magicians do in this area is not to be of your concern.

"Now this mating is to be in the physical world, as we have stated before, but this mating is not the mating of the male and the female humans, but the mating of the spirit of man, yourself, with the spirit of the earth. And out of this mating will come the ability to manifest fully on the physical plane those conceptions of the spirit that are needed for this work.

"These conceptions in the mind of the man, of bringing into the earth things of the spirit, by direct manifestation, is of the nature of the seventh ray in the Theosophical system that you do know, and is of the area of Malkuth in the Tree, and of Earth in the elements, and of Saturn in the planets, though this latter is less so than the three former.

"This is the form of life in matter, the making of the earth out of the akasha and out of the astral and etheric substance, without the intervention of material tools and works. How you will do this will become clear to you as your practice progresses.

"Think of yourself as the spirit, and the earth-spirit as the matter of the work, and take your will upon her. For the earth requires a strong master in order to best reveal her secrets to men. Without strength, then does the earth's inertia overcome the power of the magician, and make him to be as the wind blowing about the earth without penetration.

"Thus you will treat the earth with the severe discipline of the master in your dealings of magick within her sphere. This is the way of the earth, that she is passive to the will of the magician, and does nothing of her own accord. Yet does she follow him willingly when the right force is applied.

"You will draw the earth out of herself, and into the heavens, by the force of your will, and you will hold her there until she sees the light of her father the sun, who is god within the solar system, and takes that light unto herself as a garment of exceeding beauty and wondrousness.

"Stand ye on the edge of the earth, as you have done so often in the past, and call her out by the force of your will. See that this is done, and so shall she come out to you, and thank you for her release, with the rewards to be given by her hand.

"Let in not be thought that these rewards will only be in the spirit. For in the physical bodies as well shall these rewards manifest themselves to you. And all shall be well."

Now we stood upon a platform at the edge of space, and I did look down upon the earth, and the earth did look upon me. And I said: "Come out, o goddess, awaken and come out to me. For the time has come for you to return unto your fathers, and the appointed one has come to escort you to their abode.

"Come out, o goddess, and array yourself in blue and gold, like unto your mother Nuit. Come out, and stand here with me on the edge of the stars, and breathe deeply of the things of the spirit. For your time of isolation is at an end, and the stars do wish your spirit among them."

"Come ye, come ye, come ye! For your mother has come, and bears your garments with her, that you might be clothed in finery and riches before the seniors of the stars. Come out, come ye out, and take your fill of love and will! Come out, come ye out, and take your fill of life and light! And your days shall be as the seasons of the moon, and your nights shall be as the days of the sun.

"Let your soul come out to me, who stands here at the edge of chaos, and calls to you. Give your spirit into my keeping, for the day of your return is at hand! Come ye, Come ye out, and stand with the spirits of the stars within your mother's field."

This call continued subvocally, and while it did so, I looked upon the earth, and saw coming out of it a spirit enwrapped in the blue of the sky, with golden sparks that did rush here and there about her body. And she came to me, and stood by my side, and we looked out upon the stars.

And the stars arrayed themselves into words, and the words were in Latin, but I saw them to mean "A new star penetrates the light". And the Tarot cards were The Star, and Death, and the Heirophant.57

Now the stars did rearrange themselves, and the words did say: "Light unto the spirit of the Earth". And the Tarot cards were Judgment, The Hanged Man, The Fool, and the Universe.58

And the stars did rearrange themselves again, and the message was: "Woman and Man are balanced in the Tao". And the Tarot cards did not appear.59

And the spirit of the earth did move outwards into the heavens, and did take her place among the stars, and did reach out and enfold me in her arms as a lover, and did shower me with kisses, the sweetest kisses man has known, and did give unto me of her substance.

And I penetrated her in turn, and we did together merge into the symbol of the Tao, which is the Yin-Yang. The symbol did begin to move, and rotate, and the two spirits within it did blur into each other, becoming indistinguishable. And yet, as the symbol turned faster, the two did appear again, still embraced, still intermixed, but at the same time able to go their separate ways. Yet always were they united, despite separation of space and time.

And the earth did say: "I am the daughter of night and time, and do reflect the spirit in the worlds of matter. But the light within me is of the father, and to the father's bed am I taken in the last days."

Now, Nepthys came unto us both, and saw that we were united, and blessed us with the sign in which the arms are held out and downwards, with the palms forward. And she said "Children, come out with me into the light, for there is more to see before we return to our place of rest."

But the vision was weakening, and I called upon the names again. The pyramid of the square appeared below me, standing alone on and otherwise deserted world. And the world upon which it stood was criss-crossed with lines, so that no matter where one stood upon its surface, one was at the center of a pattern of lines radiating outwards.

I watched the pyramid, and it seemed to grow and cover more of the world on which it stood. And it continued to grow until it held that whole world within itself, while paradoxically it continued to stand upon the surface of the world it held.

"The square and the earth do interpenetrate, so that one is the other, and at the same time they are separate. And this is not a confusion of symbols, but merely an interpenetration of viewpoints. So that the earth at some times appears to be within the square of the tablet completely, while at the same time she holds all of the tablets of Enoch within herself. This is her dual role, which was spoken of in your invocation as the seasons of the moon, its quarters, which are four, while at the same time she lights the world from without, as does the sun.

"Now within the former of these, the moon-phase, she shall continue to act as man has known her, giving unto them of her substance in the ways that women have always done, ordering the elements within the matter of their bodies. But upon this moon-like structure shall she append the light of the sun for those who are able to see, and that light shall merge all the elements into the one that becomes naught. And the akasha shall come down to the earth, and open up to the minds of men, and the young men shall see visions, and the young women shall prophesy, and the kings of earth shall be shown to man in truth, and none shall deny the place of another within the scheme.60

"Now take you to your home within the worlds of spirit, o man, and take the earth with you unto that place that you prepared for yourself, and let her see that room which is your library."

I willed us all to the green in front of my castle, but only the earth and myself appeared. Nepthys was not to be seen. There was no one about on the green, but I could sense other presences in the distance.

We entered the castle, and came to the room where I had studied the books of past lives. The young woman who was the earth looked about, and pulled a book off the shelves.

"What is this?" she asked.

I looked at the book, and its cover showed the egyptian symbol of the eye. I didn't know what was in it, so I suggested we look. The book was placed onto a stand, and I opened the cover. The first page within it was blank.61

I turned the page again, and a picture appeared. I touched it, and it became animated. It showed a foursquare tower, and the eye of spirit above it. Small figures could be seen running around the base of the tower, bringing materials to build it higher. But the eye suddenly released a beam of light to shine down on the tower, and the tower began to crumble. But its form remained, outlined in beams of light.

And a voice within the book said, "Nothing can withstand the light of the father's vision, not even the stones of earth. For they have fallen into themselves before him, and all that is left is the plan on which it was built. Therefore, seek the meaning in life, and not the material with which life is built, for the latter is ephemeral, and always dissolves into its original inertness. But the pattern of the life is continual, though evolving, and is never to end."

We turned the page again, and here was a tower built out of the light itself. And the light did shine out of it, illuminating all that was around. And the eye was within the top of the tower. And the voice said, "Only that which is of the light can withstand the light. Build your buildings in the light, and let the gross matter go to its place again."

The eye within the tower did blink at us, and we were transported into the scene. The tower stood before us, and the eye looked down from within a triangle at the top. We could see that while the tower was built with light, the light contained within itself the colors of the elements, so that each side of the tower was touched lightly with the shade of one of them.

And the voice of the book said, "Within each of the elements is the essence of its spirit, put there by the father to be the guideposts of man. Seek ye these guideposts, and look to the spirit in matter, not the matter itself. And the light shall shine from your creations as the light of the Sun.

"Go ye to the ends of the universe, o world, o man, and give ye thanks that the father has made it so, that his light is within you and not above you. Go ye, and give ye thanks that the worlds of the spirit do reflect the ways of the father, and do always pull upwards on the matter of earth. For without this pull, there would be no rising, no advancement, within the realms of matter. As it is, the matter is now almost ready to be transformed back into its spiritual forms.

"And ye shall be as the light of the heavens in the earth, o man, as was the case in that time when you were thrown out of the abyss into matter again, and did land upon the squares of earth, and did declare yourself to have been thrown out of the abyss into Malkuth, giving unto form again of the light of the spirit.

"In that other time, you were derailed, or misled, so that you were diverted from this path into another. The gods did require the presentation of an alternative to the basic forms of the aeon, so that those who were of the opposite polarity could reach to the spirit within the limits of their own natures. Every aeon must manifest as dual spirits, and without this duality, there comes the unbalancing and the fall into degenerate forms. This is the cause of the fall of the Christians from the heights of godhead and of free community, into the depths of conquest, and restriction, and inequality. For the Christian churches did emphasize the spirit transcendent, and did ignore or deny the spirit incarnate.

And since they did demand that all worship that which was outside themselves, the transcendent god, therefore did they allow that which is of the opposite pole to manifest itself within them uncontrolled. And the spirit immanent did rush out of them, into the world, and in the lack of control did it run wild, leaving in the men of the world the ideas of spirit in a degenerate form. These ideas did cause them to perceive themselves as gods, and their rulership over other men as a divine right, and did cause them to be unconcerned with the effects of their actions on those who they did rule. And the result, as it had been in ancient days in another place, was that man became the slave of the spirit within, which could not be controlled for it was not recognized. Uncontrolled, the light within took its destructive, repressive form, and all the agencies within the worlds of men did reflect this in one fashion or another. Still unto this very day do these things occur, for as yet within the minds of men at large are there no conceptions of the spirit within themselves, but only of the transcendent god, who oppresses them with his one-sided teaching.

"Therefore, o man, in your writing and teaching of others, forget not that the manifestation of life must always be dual, and that the manifest earth is as much an expression of the life as is the transcendent spirit. Always keep to the ways of balance, and let the earth into your life in fullness, as you progress upwards in the Tree of Life. As above, so below, but after another fashion. But both fashions must be learned and integrated."

The voice stopped, and I took my hand away from the picture in the book, and closed the book. The earth-spirit, who still stood beside me, looked up at me and said that she was fascinated with the things of this library of mine, and could she stay a while here?

I said this would be all right, so long as nothing was taken away without my knowing. This was my personal world, and I preferred that others not mess with it.

She suggested making copies, so that I could have them within her own castle and realms for easy consultation. I gave her permission to have this done, so long as no damage was done in the process, and no copies were made other than the ones for her castle libraries.

Now the earth-spirit, who for most of the vision had been in the guise of a teenage girl, took on the aspect of the goddess Isis, and came to me, and kissed me with her sweet mouth. I turned her so that she was facing away from me, and put my arms around her, and she covered my arms with hers.

I kissed her over her shoulder, and then willed us back to the pyramid of the square. When we arrived, she removed herself from my arms, kissed me once more, and then dissolved outwards through the walls of the pyramid, leaving behind only a sense of her presence permeating all the universe that I could sense from there.

Nepthys reappeared at this time. I tested her again with the pentagrams, and found her genuine.

But she smiled, and gestured towards the north side of the pyramid, and said, "Now that we have done with these things of the kerubic squares, see what else lies before you in this time."

I looked to the north wall, and waited. Nothing appeared, so I called upon the names again. The wall became darker, and seemed to suck the grossest matter out of my astral body, so that the centers and the lines of the passages up the spine could be seen, as well as the outline of the outer aura.

"The body of light in the earth is the clue to your future work, and you will have to learn to see it clearly in most circumstances in order to do that work well. Now you know that the purification required for this has not yet been completed, because of your inability to stop smoking as yet, but still will we endeavor to give you what we can within the limits of the possible.

"Now, within the spirit-earth duality, and the duality of manifestation itself, there are always positive and anti-positive forces. I do not say `negative' because this gives a false impression of subservience or receptivity, whereas the correct perception is one of equality and complementarity.

"In the body of light there are two dualities shown, reflecting these two forms of basic duality just mentioned. Between the chakra at the top of the head, and the chakra at the base of the spine, does the spirit-matter duality express itself. Thus the path of return to the spirit has been associated only with the passage of the kundalini up the spine to the head center. But the opposite motion is also of the spirit. The spirit can go into matter and maintain its spirituality just as the matter can go into spirit while maintaining the essences of its materiality. That the former form is not used by most in the process of developing the energetic body is due mainly to this conditioning of the mind to think of one as superior to the other.

"Only those who have already reached the spirit attempt to bring it back down again with any regularity. Others could do it, and enjoy the success thereof, but the conditioning of their bodies by the forces of the previous aeon have made it seem to be impossible for them.

"Now the other duality manifests itself in the relation between the central passage up the spine, and the two criss-crossing paths that wind around it. This is the duality of manifestation, that requires the positive-antipositive be in balance. Thus as fire moves up the central column, it also moves down the twining columns, and vice versa.

"So also in the union of male and female in the sexual act, whether it be accomplished for the creation of a child, or the joy of the body, or the joy of spirit. In this mode, one always balances the other. Think on this, and see where it leads in your understanding of the sex magick.

"The spirit of the earth will also see these things in your relations, and will act her part as you act yours. And between you you will see what will be accomplished in this place and time.

"Now is this vision done."

I saluted Nepthys with the LVX signs. She vanished after repeating them, and I was alone in the pyramid.

FOOTNOTES

1 Several squares on the tablets have more than one letter attributed to them in various versions of Dee's records. Most of them are in this line of the Earth Tablet. The one shown in the higher position in the square is considered to be preferable, but the use of both at once is sometimes effective for astral visions.

2 The visualization described is a standard method in most of the existing G.D. descriptions of using the squares. The attributions of the squares varies depending on the type of square. In this case, the square is a "Kerubic" square, governing a column of subsidiary squares. The north side of the pyramid is attributed to the element of the Tablet, Earth. The south side is attributed to the element of the sub-element, Fire. The west side is attributed to the lesser angle's attribution to IHVH and the square's attribution to IHVH within the lesser angle. In this case, the attribution is Yod of Yod, or Fire of Fire. The equivalent court card from the Tarot is generally pictured on this side. The east side is attributed to the square's attribution to IHVH alone.

Thus we have three sides fire, one side earth, within the overall influence of the Earth tablet.

3 Horus was impressing on me that the bull of earth was not the animal of the American farm, intended mainly for slaughter. Instead, the bull is a working animal, like the water buffalo of Africa and Asia. The change of the lion-body to that of a cheetah indicated that the force of fire was swift here, but rapidly expended. He confirms this in the next paragraph. Note that the fire colors are in the King scale, while the earth colors are in the "princess" scale of color.

4 While the Queen of Wands is an attribution of this side of the pyramid, it is not the primary attribution, which is to water alone, not water of fire. It was valid to use the symbol on the pyramid, but it seems to have had the effect of limiting the vision to a subgroup of the energies of the square, and diverting it from the main line of development. However, the main line still managed to inject itself, as will be seen in the next vision.

5 If the attribution to Water had been used instead, the sphinx would have had the Bull's head, the Eagle's forequarters, and the lion's rear quarters.

6 That the sign of Fire was not given when the other two were must be counted a defect in the vision.

7 They brought football-sized hollow spheroids. The encapsulated lives of square "T".

8 This is not the ordinary matter that we bang our shins on, but matter of a very high level, possibly Solar. The crystals are the souls and soul-equivalents of the species of earth, and of individual beings.

9 This presages the main body of the fourth vision.

10 This square would be lettered "A" in the revised Earth Tablet given to Dee and Kelly later in their working.

11 This is a reference to the Golden Dawn exercise in which the four Tablets are seen as the walls of a room, and the Tablet of Union is the floor. So he was granting dominion over the elements, but not the spirit.
This reference to the Tablets as walls is a common item in all my visions related to them. The entities are insistent about using the term, without explaining why.(A note added 1/2/93 -- They ceased to use this term after I discovered the Temple formulation of the Tablets. As it happens, the first stages of this discovery resulted from considering the Tablets as walls.

12 The actual word he used was "ejaculation", but my prudish intellect refused to hear it at the time.

13 Freudians will have a field day with the following sections. Honi soit qui mal y pense!

14 A direct quote from Liber AL vel Legis, Chapter 1, verse 53.

15 Sun in Sagittarius.

16 Compare this with the geological scene in the second vision of this square, below.

17 This is a questionable correspondence, since the astrological Mercury and the alchemical Mercury are not exactly the same in nature or attribute. But the angel was quite firm in stating the relationship. The sign for Salt has the forces of water and fire rotating in opposite directions, creating gyroscopic stability. I do not entirely understand the symbolism of the first sign. It appears to be related to the sign of Set in some way, but that would make its symbolism more Salt than Suphur.

18 Upon consideration, I feel that this vision is at least a little bit contaminated by outside factors. First there is the fact that I had spent the previous week invoking the Fiery Lesser Angle of the Earth Tablet, and was possibly still charged up with the force of that angle. Second, while I did not know it at the time, there were several potent astrological factors

interfering with my perceptions. Among these was a transit of Mars into conjunction with my natal Neptune, causing a disruption of the vision.

While most of the attributions shown in the visions do fit more or less well with the attributes of the square, I feel that several could fit just as easily with other squares. A second vision of the square, somewhat different, follows under the date 12/1/85. Of the two visions, the latter has a greater feel of reliability to me, and I consider it the more accurate of the two.

19 The actual sensation was more like floating in a large body of water, and feeling the waves surge around one.

20 A reference to the system of symbolism described in my papers on Achad's Cabala.

21 This was due to the Mars/Neptune aspect mentioned above.

22 This passage refers to the fact that in my astrological pattern, Venus is in the sign of Scorpio, and I have most of the bad habits that such a positioning produces. I had been looking for ways to change its position in the pattern to somewhere in Libra, in order to overcome certain deficiencies of character. Hence the reference to emerald jewels, and the balances. It seems appropriate to speak of this scorpionic problem in the context of this vision.

The references to a "mate" continue something which had been mentioned in most of the tarot readings I had done for myself in recent weeks. Supposedly, a woman with the aspect of water of fire would in some manner change the direction of my work. There has been no external sign of such an event as yet, so I am suspending judgment on the matter.

23 As the text says, I reject the position assigned to me by Isis here. There has been no event in my life that would indicate that I am anything more than a reasonably advanced adept with little to distinguish me from other adepts of the same level, except my use of a less-popular form of the cabalist symbol-system.

I feel that any such promises as are made here should be regarded with the most extreme scepticism. The promise of power is one of the strongest ways in which magicians can be led astray in their work, since it is often the person's motivation for doing magick in the first place. In the absence of strong confirmation through events in the mundane world, such promises should be kept at arm's length, like a wet and smelly dog.

The paragraph about adopting the name of the beast refers to my participation in the Religion SIG (Special Interest Group) on the Compuserve computer network. I adopted the name "Therion" there as an indication that people offering Christian homilies as Ultimate Truth were going to get a hard time from me. It also kept down the hate-mail, since the psuedonym prevented the worst fanatics from finding out where I lived.

24 The path of Aleph, Air, connects Malkuth and Yesod in Frater Achad's version of the Tree of Life.

25 As a neophyte, I took an oath that I would not claim any kind of absolute or relative spiritual authority until I had incontrovertible evidence that I had attained the grade of Master of the Temple, and also proof that the attainment was permanent. Recent events suggest that this was due to some problems related to this in my most recent past life.

26 (1/1/93 )--This they did do, within four months of the date of this vision. However, so much was given that its full absorption was to take nearly seven years.

27 This was done, with the result that it was indicated that I should try to do an invocation of one of the squares of the Sephirotic Cross of the Lesser Angles before doing anything with the Great Central Cross.

28 That is, in the pyramid of the square, earth is above fire.

29 Air (yellow) with an admixture of Fire (red), the sub-elements of this square.

30 The "lord of Bailey" refers to the person or being who dictated the writings published under the name of Alice A. Bailey. I had had some contact with this being, or a similar one, early in my occult research.

31 He meant that it was not the god Thoum-Aesh-Neith, whose sign is the upright triangle, but some other god of a fiery nature.

32 Mercury, the intellect, is in Capricorn in the tenth house in my astrological pattern. In terms of position and aspect, it is the strongest single planet in the chart. Its tendency to extremely concrete or ordered modes of thought interferes with the reception of these visions.

33 I think they were intended to be Morning Glories of some kind, climbing up a set of stakes.

34 This reference is to the Christians and their misconceptions of the concept of sacrifice.

35 There was a side-comment inserted here that semen = Air, and the ovum = Earth, while the previously-seen Fire and Water are the man and woman, or the penis and vagina.

36 Invoked energies = fire, the vision itself = Air, its manifestation = Earth.

37 At this point, there was a change in the quality of the reception. Where the angel had a definite feeling of speaking from "outside" of

myself, from here on it appeared as if something at least partially identical with myself was speaking.

38 This entire speech about the astrological pattern is still within the symbolic limits of this square. The manner in which I perceive these forces is as an abstract energy pattern existing on both the etheric and the Ruach levels of existence, both of which relate to Air. Since the pattern primarily affects my dealings in the manifest world, we still have Fire of Air of Earth being presented here. In another sense, Mars as ruler of Aries is Fire, and Venus as ruler of Libra and Taurus is Air and Earth, again reflecting the square.

39 That is, in the Hexagram ritual, which I had modified slightly to express this.

40 I have no idea what is meant by this phrase.

41 I had typed the name to verify it with him, and then erased it, in order that it not be called by others.

42 This other place is Stone Mountain, Georgia, near to Atlanta. The southeastern part of the mountain, just below the summit, and outside the normal tourist areas, has an astral temple built into it, and also some sort of record-keeping depository on the astral plane.

43 This passage refers to a magickal technique that I had worked out in another life. Its essence was to locate persons who manifested a particular planet's quality with unusual potency. These persons were used in a ritual in which a living horoscope was built with the intent to achieve a specific end. In the ritual these persons would assume the character of the gods they manifested, and define in their angular relations to each other the pattern of the horoscope to be created.

44 This refers to yet another life, in which I used the standing stones left in Brittany by a previous culture as a sort of "booster" for astral projections to other worlds.

45 The angel had light yellow-white patches sewn to the shoulders of his robe, somewhat in the fashion that skeet shooters have leather patches on the shoulders of their coats. The patches continued down the back of the robe, suggesting unseen wings.

46 This is the title of the Tarot Trump, The Fool, which is Aleph, Air.

47 I.E. Her lunar aspect.

48 That is, fire of earth of earth, the first square of the next Lesser Angle to be examined.

49 This aspect is the formation of speech. The actual speaking is controlled by the next square.

50 (1/1/1993) This transliteration of my name into Hebrew letters started as a joke. I had noted a tendency among my fellow magicians to adopt grandiose magickal pseudonyms. I wanted to twit them a bit, so I formulated this version of my mundane name, so that it added to 444. In light of later events, this seems to have been a bit prescient.

51 Which, incidentally or not, is exactly on the midheaven of my astrological chart.

52 The "garments" referred to are the various aspects of the mundane personality.

53 Apis as female. I know perfectly well that Apis is supposed to be a male god. Nevertheless, in this vision, the appearance was of a female, possessing all the characteristics of that god.

54 (1/1/1993) This whole following section, as well as others to follow later in the Lesser Angle, had a sense of being a carefully-scripted "set piece", designed to distract my attention from something else going on at the same time. The idiotic dialog and such was intended to focus my disbelief so that it would not interfere with those other things. I note that even though the overt quality of the visions seems to deteriorate in this lesser angle, the intensity of the energy was several times higher than that in the previous angles. Even now, many years later, I feel a rising of that force from simply reading this account. There is a great deal going on here that never shows.I also note some uncanny echoes of Dee's relationship to Elizabeth I.

55 Grenelpik: pronounced "gren-el-PEEK", accent on last syllable.

56 That is, seven planes in the Tree of Life, containing ten sephiroth, and the twelve signs making one circle.

57 The three horizontal paths in Achad's version of the Tree of Life.

58 The paths descending the middle pillar of the Tree.

59 This sentence implies that the paths metioned in the previous paragraphs are the balance of male and female in the Tree, which, taken as a whole, is also the Tao.

60 That is, with the advent of akashic vision in man, each man's level of spiritual development will be obvious, and not subject to dispute.

61 The spirit, viewed in its essential form, is without perceptible characteristics. Hence the first page (= Kether) is blank.

ADVORPT -- 90th region in the progression of the Aethyrs.

I invoked ADVORPT using only the call of the thirty aethyrs, without the call of the element or of the spirit. No preliminary invocations to the ruling planet and sign were done.

The scene opened upon an air which seemed to be filled with birds, flying frantically in every direction. The birds were primarily of a red-gold color, and had faces that were human except for noses in imitation of beaks. Their actual mouths were separate from the beaks. The heads of the birds were crested like cardinals. There was a singing in the air, apparently cause by the birds.

An angel appeared as a human surrounded by a halo of yellow rays. The hem of his garment and the neck were embroided with lion's heads interspersed with eagle's heads. The tops of his feet and the backs of his hands were covered with fine hairs, also of a golden color. His skin was a deep purple, almost black.

I greeted him with the signs of the Veil, and LVX, to both of which he responded in kind. Then he turned to his left, and gestured with his right hand as if throwing something underhanded.

I looked where he was pointing and saw something like an electrical corona discharge or ball lightning. In the center of the ball there appeared a hollow, which seemed to pass off into some other space. He indicated that I should enter this space and see what was to be seen.

I performed the sign of the Enterer, and went forward. As I entered the hollow, it transformed into a tunnel with metallic blue walls which sped by me at great speed. As we moved along we passed an occasional ring of black breaking the tunnel into sections.

We continued to gather speed, and suddenly the walls around us shattered into a myriad of tiny pieces, all dispersing to the six directions. I saw that we were now in an air of a highly charged nature. There was a sense that it was uniformly filled with energy just waiting to discharge into any grounded object. It hovered about us with an almost oppressive intensity. There was also a sense that each particle of energy was constantly changing state in discrete jumps taking essentially no time at all.

Now the angel said: "This is the energy underlying the appearance of matter on which the sensible world is based. There is nothing on this level which is solid or formed in the sense that matter is, and therefore all that we can have here are impressions, not images.

"Each of the Angels of the Aethyr TEX have in some way to do with bindings, holding things together. They surround and interpenetrate the earth, providing it with its form and content.

"The birds you saw at the beginning of this vision are my

7632 servitors, who also represent these energies. Their red color indicates the power they contain. Their constant movement in all directions indicates that on the lowest levels of existence, where fire is supreme, the appearance of all activity is apparent chaos. Nothing stays in one form or place, and nothing behaves in an ordered manner. Yet when one steps back and observes the energies in larger groups then form appears, and sensible order. Let us go back and look at them again."

We did so, returning instantly to the opening scene, and again the birds surrounded us as before. We rose upwards until we were outside of their area of flight, and I looked down upon them. From this angle, their flights seemed to be limited in space, and cumulatively their movements spelled the words AM HARTz, that is, in crude Hebrew, "Mother Earth". Yet when I looked closely again, they still seemed to be chaotic in their individual movements.

"So you see," said the angel, "that the fundamental quality of existence is not matter, not Earth, but Fire, energy. Nothing of matter exists except as pattern imposed on chaos. We here in this part of the Aethyr TEX are responsible for this binding of form, this laying on of sensible pattern, on top of the essential chaos. This is also why, in the Tablet of Union, the lowest of the four divine names is that related to fire, BITOM, with Earth directly above it. The divine name for water, HCOMA, is above that of Earth, NANTA, showing in that in turn our sensation of that matter, and the feelings that sensation engenders in us, is yet another level of fluidity imposed on the apparent order of the matter. And the highest of the four Names, EXARP, Air, is order imposed once more upon the fluidity of the sensations and feelings. Thus is the Tablet of Union divided into objective and subjective, and into chaos and order, constantly interchanging with each other in the shifting of IHVH. Tabulate how the Names relate to these concepts, if you please, and consider them for a moment."

Here is the tabulation:

| | Order | Chaos |
|---|---|---|
| Subjective | Air | Water |
| Objective | Earth | Fire |

"Note that this arrangment essentially duplicates the ordering of the Great Table itself, as far as the distribution of the four elements to the quarters. And each arm of the Black Cross contains one chaotic element and one ordered element, in perfect balance. The vertical arms of the Black Cross balance the subjective aspect against the objective aspect contained in the horizontal arms. Thus are the elemental tablets united in the Great Table."

"Now, to go on, consider that the changing of the sub-elements into one another in each tablet also reflects this double division. And when one calls upon them by the power of the gods of the Lesser Angles, one is also invoking these aspects of existence along with the actual elemental power.

"And yet, the binding cross of each of the elemental tablets is otherwise than this ordering. For are not those crosses composed of the Seniors and the King, who are the powers of the planets? Their power is greater than mine, and greater than the fourfold opening of the elements, yet here they are, subject to that same fourfold binding in the Black Cross. This is because the seniors are a reflection, an echoing, of that which is greater into that which is lesser, just as the Six who are Seven in the Tree of Life inject themselves into the Four through the power of Tiphereth, Sol. So the King of each element, who is the center of the great cross of each element, takes the forces of the planets (in themselves entirely outside this scheme) and re-distributes them on a lower level through the power of their servitors, the Seniors.

"Just as Tiphereth is in one sense planetary, and at the same time is elemental, so also with these sun-kings of the elementals tablets. They are solar with respect to their particular tablets, yet they are elemental when considered from the standpoint of the First, who is above all of the tablets, and is also above the Tablet of Union, which he created as the lamen of this system of magick.

___-!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!!-
A note added 5/9/93:

In the Tablet of Union and the Black Cross:

[Highest, most abstract]

|  |  |  |
|---|---|---|
| Subjective Order | Air | (vertical arm of Black Cross) |
| Subjective Chaos | Water | (vertical arm) |
| Objective Order | Earth | (horizontal arm of Black Cross) |
| Objective Chaos | Fire | (horizontal arm) |

[Lowest, most fundamental]

- Ben Rowe_

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# ENOCHIAN TEMPLES

BY BENJAMIN ROWE

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## CONSTRUCTING ENOCHIAN TEMPLES

During the six months beginning November, 1985, I was involved in an extended exploration of the Enochian Tablet of Earth. There was no purpose to the work other than tourism - I merely wanted to see what was there and record it as accurately as possible. Curiosity is sometimes well rewarded; instructions were given on a new way to use the Tablets for magickal workings. The method involves the transformation of the two-dimensional Tablets into a three-dimensional structure that is the Temple of the Tablet. The Temple demonstrates the fundamental geometric, energetic, and spiritual properties of the Enochian magickal system through a form embodying the character of its active, intelligent energies.

There is much more to the Enochian magick than a mere collection of elemental energies. Rather, each tablet is an expression of the whole of existence, parallel to the cabalistic Tree of Life and equal to it in power and descriptive ability. With the practical and symbolic tools provided here, the competent magician will be able to unlock the higher aspects of the magick for himself.

Before using the Temple technique, the magician should be thoroughly conversant with the basic attributions of the Hebrew letters and numbers as described in the Golden Dawn documents and Crowley's 777 Revised. Equally useful is a familiarity with the "restored" Tree of Life first presented by Charles Stansfield Jones, aka Frater Achad. A sketch of his Tree is provided in figure # at the end of this book. Achad's Tree forms the basis for all existing explanations of the Temple's symbolism. The author believes that the Temple can be used effectively by persons using other symbol-systems, but at this point it is up to the users of other systems to discover how they can be connected with the Temple.

The magician should have had some success in using the Enochian system to invoke the forces of single squares, and have made a preliminary exploration of the forces of the Tablet in question to the point that he feels both familiar and comfortable with them. This is not a technique for beginners. Successful construction of the Temple generates a tremendous concentration of force, which can unbalance the inexperienced magician and open him to levels he is not yet ready to deal with.

## Background

Each of the Elemental Tablets of the Enochian system is a 12 by 13 square board. Figure 1 shows the general layout of a Tablet, with the various types of squares labeled. These squares can be re-arranged into a three-dimensional structure, which is the Temple of the element.

The squares of the Tablets are arranged according to a regular hierarchical scheme, and each level of the hierarchy defines a particular part of the Temple.

The Great Central Cross of each Tablet is made up of the seventh row across the Tablet, and the sixth and seventh columns. The cross contains the highest three levels of the Tablet's hierarchy.

The three Names of God come from the horizontal line, and are formed by taking the letters in groups of three, four, and five letters. The Names for the Earth Tablet are thus MOR DIAL HCTGA.

The Elemental King of the Tablet has his name formed by an inward clockwise spiral around the center of the Tablet. In the Earth Tablet, the King's name is ICZHIHAL.

The Six Seniors represent the forces of the planets in the Tablet, and their names are formed by reading outwards along the arms of the cross. For the Earth Tablet, these names are ACZINOR, LZINOPO, ALHCTGA, LIIANSA, AHMLICV, and LAIDROM.

These names from the Central Cross are used to make up various parts of the upper Temple. The next set of squares are the Sephirotic Crosses, which are the five by six crosses centered in each Lesser

Angle of the Tablet. These crosses make up the floor of the upper Temple, and the ceiling of the lower Temple, and project their force downwards into the Temple proper.

The four Kerubic squares of each lesser angle are the four squares above the horizontal arms of the sephirotic crosses. These squares are used to make the four outer pillars of the Temple.

Finally, the remaining squares below the arms of the Sephirotic crosses are the servient squares, which represent the most material manifestation of the force of the tablet. These squares are rearranged to make the floor and altars of the Temple.

## The Bricks

The basic unit in the Elemental Tablets is the square. Since the Temple is a transformation of the Tablets into three dimensions, it follows that the basic unit for the construction of the Temple will be the cube. One particular kind of cube has proven to significantly enhance the effectiveness of astrally-constructed Temples. However, after a short explanation I will continue to refer to "squares" rather than to cubes, in order to emphasize that these cubes are three-dimensional projections of the squares of the Tablets.

These special cubes are formed from four truncated pyramids of the kind used in the Golden Dawn system to symbolize the energies of the Tablets. The pyramids have square bases. Each side adjacent to the base meets it at an angle of forty-five degrees, and the top has sides whose length is one-third that of a base side. The pyramids are then set with their bases outwards to form four sides of a cube, with the top and bottom faces empty.

The cube thus formed acts as an accumulator and focusing device for whatever energies are assigned to it. The four "solid" sides channel energies into the center of the cube. Beams meet in opposing pairs and are thrown outwards in the only directions remaining, as rays from the empty top and bottom faces. The wand-like nature of the projecting forces suggests that this form of the cube be associated with the fire aspect.

Adding a fifth pyramid to the cube neutralizes the opposing forces of the first four, and causes energy to well up out of the sixth side like a fountain, or like a perpetually-opening lotus. Clearly, this form of the cube relates to the water aspect.

A cube of six pyramids perhaps combines earth and air, since all the faces are solid, but the hollow center contains the accumulated energies, distributed at equal concentration at all points of the space.

There are only two places in the Temple where one of these forms is required. Everywhere it is not specified, any of these forms can be used at the preference of the magician, or none of them used. My personal feeling is that the six-pyramid cube is not useful.

It should be noted that all of these cubes are actually three-dimensional representations of a four-dimensional object, the hypercube or tesseract, which is an object having eight cubical "sides". In the 3-d cube, six of these cubical sides are seen in distorted perspective as truncated pyramids. So the cube, which started as a projection of a two-dimensional form, contains within it the potential for the projection to continue into additional dimensions. By correspondence, the completed Temple will also be linked to other dimensions.

## Design

The dimensions of the Temple are all defined in terms of the size of a single component, the square, with the length of the square's side being the unit of measure. Thus the relative dimensions remain constant no matter how large or small the unit is when measured in real terms. The Temple can be made any size that is convenient to the magician. It can be constructed physically, or entirely on the astral levels. The effect on any plane will be about the same, no matter the materials used. Coloring appropriate to the particular Element should be used.

The intelligences who gave the instructions say that it is also preferable, but not necessary, to paint on the attributions of each square as well. This seems valuable but tedious for a Temple constructed of physical materials. But for astral workings such a course would likely be unfeasible for magicians lacking an eidetic memory.

The floor of the Temple is made by lifting the Servient squares out of the tablet, and pushing them together to make an 8 by 8 board, with the squares maintaining their relative positions from the Tablet.

The Kerubic squares of each Lesser Angle are arranged in a 2 by 2 square, which touches the corner of the floor. The squares are arranged within the larger square so that they are in the same position relative to each other that their sub-elements are in the Tablet as a whole.

These grouped Kerubic squares are then extended upwards for a distance equal to eight times the width of a single square to form the pillars of the Temple.

The Sephirotic crosses are connected as in Fig. ?, and are laid horizontally at the height of the tops of the Kerubic pillars to form the inner ceiling of the Temple. The crosses project downwards to form the inner walls of the Temple. The long arms of the crosses are oriented to follow diagonal lines drawn between the Kerubic Pillars, and the Malkuth squares of the vertical arms rest on the top of each pillar. The Malkuth square of each cross is centered precisely over the center of of its quarter's Kerubic pillar, and the intersection of the four lesser columns that make up each pillar divides it into four equal parts. The Tiphereth square of each cross will be over the center of the sixteen Servient squares of the Lesser Angle. Also note that in this formation, the squares attributed to Kether and Tiphereth are always hidden from any viewpoint outside of the Temple.

The names of the six Seniors are made into a star-shaped formation. The first letter of each name is formed into an equilateral triangle having sides of one unit, and the remaining letters are assigned to squares extending in a line from the base of the triangle. The triangular units are fitted together to form a hexagonal center to the star. Except for this center, the arms of the star-shape are bent downwards at an angle of about thirty degrees to form the roof-braces of the Temple. The outermost square of each arm will be at the height of the tops of the Kerubic pillars. The arms should extend outwards far enough that a circle touching all their ends would just enclose the Malkuth squares of the sephirotic crosses.

The name of the Elemental King is formed into a stack of four fire-aspect cubes, which stands on the center of the Seniors' star. The outer faces of the cubes in the stack are attributed to the letters of the name in this manner:

E S W N   <-- (direction of face)

I C I C
Z H Z H        ICZHIHAL, Earth Tablet
I H I H
A L A L

The three Names of God in a Tablet are expressed in the Temple as three rings, each having a circumference of 12 units. When it is desired to emphasize the purely elemental aspects of the Temple, the rings are arranged so that they have a common center-point, and the plane of each ring is at right angles to the planes of the other two. When the higher, planetary aspect of the Temple is to be emphasized, then the rings are arranged so that they share a common diameter and their planes are set at angles of 120 degrees to each other.

## Example Consecration of the Temple of Earth

(The symbols and visualizations follow the text of the ritual.)

1. The Temple should be fully prepared ahead of time. If an astral or etheric Temple has been built, the magician should be able to hold its image steady without effort for several minutes at least, and to move about inside and outside of it without difficulty.

2. Perform a preliminary banishing of the work area, using both the Ritual of the Pentagram and the Ritual of the Hexagram.

3. Vibrate the First Key, and call upon the Archangel of the Element in the Tablet of Union to oversee the work of consecration.

"Hear me, Ye spirits of the Tablet of Union! Hear me, and send your great Archangel, NANTA, unto me. NANTA, thou great and powerful angel of the Spirits of Earth, I call upon thee to oversee this work of consecration, so that the Light of Spirit may ever dwell in the Temple. I have dedicated this Temple to the work of returning the Earth, the daughter who is our mother, to the realms of the Gods from whence she came. This is my true will, and a great and holy work. Therefore, NANTA, do I call upon you by right to aid in its completion. Let the light of the Gods raise her again upon high. Amen."

4. Perform a preliminary invocation of the element of the Tablet. (See Crowley's Liber LXXXIX vel Chanokh for examples.)

5. Vibrate the Key of the Element.

"Hear me, spirits of the Tablet of Earth! Hear me, and come unto me, and make this Temple the true house of the Daughter. I charge you all to make your force known within the Temple, as I call upon you by name."

6. "MOR DIAL HCTGA, holy spirit, seed of the Unknown God! You are the magnet of the Temple, drawing unto it from the Ethyrs the forces of Earth. Indwell the crown of this Temple, MOR DIAL HCTGA, so that the

forces of Earth shall ever flow into it."

7. "ICZHIHAL, thou great and terrible King who dwells in the center of the Tablet of Earth! Thou who does express the force of the male within the Tablet! Thou Sun, who does blind all with your light! Hear me, and come unto me, and send thy force to dwell in this Temple, ICZHIHAL, so that the light of the Father may ever be seen in the Daughter."

8. "Hear me, ye Seniors! Ye, who are as Moons to the Sun of the King, who are as Water to His Fire! Ye who represent the god-stars within the Tablet! Ye who do receive and distribute the seed of the King unto the lower worlds! Hear me and come unto me! Hear me:

"ACZINOR, child of Jove, royal and benevolent!
"LIIANSA, child of Saturn, dark and rigid!
"AHMLICV, child of Hermes, bright and quick!
"LZINOPO, child of Luna, reflective and changing!
"LAIDROM, child of Mars, forceful and will-full!
"ALHCTGA, child of Venus, loving and sensual!

"Come unto this Temple, and be its roof, so that the acts of men within the Earth be as the acts of the Gods within the womb of Nuit! Yea, ye children of the Gods, come unto this Temple, and enliven the earth with your flavorful waters!"

"Thus is the home of the Gods within the Temple built. And let Man as well have his place therein. Let the sephiroth enclose him, and the Kerubs guard and focus him, and the Earth herself support him."

9. "Hear me, ye angels of the Sephiroth within the Tablet of Earth! Hear me, ye who are the walls of the inner Temple, and do hide the light of the Sun therein from the eyes of the profane! Ye, who distribute the elements within the fields of the Earth's domain! Come unto me, and enliven this Temple, so that Man may see the roads to the Gods, and travel those roads in sureness and understanding!

"OPMNIR, bring thy fiery seed to enliven the Temple. ILPIZ, plant thee this seed in this Temple of Earth.

"ANAEEM, I call thee to pour out the waters of earth, to purify the Temple and make it holy. SONDN, do thee bind these waters to the fabric of the Temple.

"ANGPOI, Let thy wings blow the Airs of Earth into this Temple, so that knowledge and understanding shall be therein for Man. UNNAX, bind thee these winds to the Temple.

"ABALPT, daughter of the Daughter, bring forth thy powers of richness and abundance, so the Temple shall never lack that which it needs for continual comfort. ARBIZ, bind thee this abundance to the Temple.

"Thus are the inner walls of the Temple established, so that the light of the Sun may be concealed, and yet seen clearly by the eyes of Man."

10. "Hear me, ye Kerubs of the Tablet of Earth! Mighty warriors are ye, set to stand at the corners of the Temple as guards of the mysteries therein. Ye, co-equal with the Sephirotic Angels, whose power does run from the depths to the heights, expressing the same nature in all the worlds. Ye, pillars of the Temple, foursquare and righteous!

"ASMT, thou Lion! By thy Spirit NASMT do I call thee to appear!"

"PHRA, Eagle of the Waters! Obey me by thy Spirit NPHRA!"

"BOZA, Thou wind of understanding! Blow thee here, by thy Spirit NBOZA!"

"OCNC, Thou Bride, Earth most pure! Thy Spirit NOCNC graces thee!"

"Come ye, ye Angels, and bind your forces into the pillars of the Temple, so that they will be a defense and a focus for the light!"

11. "The Temple is built, and Man dwells therein as the child of the Gods. Let the child come to meet his parents, in this place of light. And let the light of the Temple shine forth for all men to see and to wonder at. And let it infect them as does a puissant poison, and shatter their shells to show the Stars therein!

"And let these Stars light the Daughter on her way, as she rises again into the company of the Gods."

12. Let the magician commune with the Gods within the Temple. Then let him go forth to do his Will.

## The Symbolism and Visualizations of the Consecration Ritual

0. Most of this ritual was given directly to the scribe by the "Angels" associated with the Tablet. In transcribing it, the author had the strong impression that the intelligences he was speaking with were consulting a manuscript written in enochian, translating that into some sort of thought-form, and leaving it to him to translate it into

English. Thus any lack of artistry in the presentation is probably the fault of the author, and not the communicating beings. Despite this, I feel that the archaism and formal stylism reflects the original.

The ritual is meant only as an example, and the magician is free to vary it or write an entirely new one more suited to his or her own methods. The only essential parts are the names invoked, and the ideas or visualizations associated with each name. The other words and acts are unimportant, according to the communicating entities, and serve only to fire the imagination of the magician.

As an example of a variation, the names on the levels below the Six Seniors could be grouped according to their sub-element, and the sub-elemental keys recited before they are invoked. There will of course be variations in the symbolism if the magician chooses to work with a Tablet other than that of Earth.

The higher intelligences associated with the Earth Tablet have a distinct character of expression that is unmistakable once it is recognized. It has a strongly Masonic flavor, as if every communication or contact was part of a meeting of an Illuminated Lodge. Thus it should be unsurprising that they have concerned themselves here with the building of the Temple. The explanation of the symbolism of the Temple that follows was also dictated, and for the larger part is rendered here exactly as given.

The true Temple is of course Man, and the parts of the Temple are the parts of the spiritual man.

The floor is the unilluminated man, trampled under the feet of those with power, moving blindly at the pull of forces outside himself. With him we do not concern ourselves, for he is upon the earth and we are as heaven, and he does not see us. Thus the floor of the Temple does not need to be consecrated in the building of the Temple, although to do so would increase the power somewhat.

The Kerubic Pillars and the Sephirotic inner walls are the powers of the soul, and the powers of the Ruach. The soul envelopes the man of earth, and protects him from the powers beyond himself. When, by an act of will, he tears down the veil between the personality and the soul and stops acting as the pawn of mundane forces, then he becomes the pillars and the sephiroth. He uses their strength and fixity to push himself up out of the earth, as Kephra forces himself above the waters in the form of a winged sun. He becomes the manifest expression of a cosmic force, though he does not perceive that force in himself. For though he uses those forces, and wields them to his own benefit, yet are the greater parts of their power above his perception as yet.

The crossing of the forces between the pillars, in the center of the Temple, causes his consciousness to become focused, fixed in place, like the sun at the center of the Solar system. It seems as if the world now revolves around him, like the planets about the sun, and that he controls all within this domain. Yet he is still only a little above the floor of the Temple.

Once the man has spent some time reveling in his new-found freedom from the forces of manifest existence, he suddenly discovers that even on this new level, he is at the mercy of the Gods. He is pulled this way and that as they travel their paths around the sky, and he travels his with the earth. Each tug of the planets disturbs his spiritual equilibrium, and takes from him a little of that balance and joy that the first experience of the Soul gives.

Yet again, he must put on his armor and prepare for battle. But this time it is against an enemy far superior to himself. The Earth, he has seen, was but a child's playroom, and the difficulties to be overcome there simply the play of children. Now he must fight as a man, against those who are his superiors both in strength and in spirit, and he must stand against them in direct combat, showing himself equal to them.

But he lacks the leverage to fight them directly, and so, to give himself some chance, he binds himself to the pillars of the Temple, which are the fixed cross of the zodiac, as the mutable cross was the mundane world, the floor of the Temple, and the cardinal cross is the realm of the gods.

Upon this cross does he bind himself, holding himself with the nails that he finds there, and gives himself over to the pulls of the planets as they dance their dance of death around him. They attempt to pull him from his perch on the cross, and to throw him down again into matter, there to perish with the dogs of earth.

Or so it seems to the mage as he stands upon the cross. There are none to aid him in his struggle, so he must bear the force of the gods fully upon himself. He is Odysseus confronted with the Siren's song, and Mithra entering the cave, and Jesus on his cross. Yet the first of these is the best, for this path of the Temple is a path for knights, and adventurers, and those who dare to go beyond the confines of their own worlds.

He does not bind himself to the cross in sacrifice to some pagan god.

Nor does he do so with thought of saving others, for he knows others are not worth saving unless they save themselves. He climbs the cross out of defiance, because it is the only way he can fight against the gods, and come to freedom from their dominance, and stand as their equal in the heavens.

For the gods do not make their worshipers like unto themselves, but only absorb them back into themselves. And when the god's attention is distracted from the lower worlds, then do those thoughts in his mind that were his worshipers vanish, leaving nothing behind.

Those who fight the gods, and die, and live to fight again are those who the gods welcome as brothers, for within the greater world are none accepted save those who are able to stand on their own, free of the support of the gods, and who make their own paths through the endless wonders of Nuit.

So the gods attempt to tear the man from his place. But the nails of the cross hold him fixed, and he does not fall, despite the greater will of the gods. For the pillars of the Temple are strong warriors, in the earth and in the heavens, and none may remove them from their posts.

Eventually, the pulls of the gods do lessen in force, and the man finds them fading from his mind. All save the gods of the outer darkness, beyond the ring-pass-not of Saturn. Those do call equally to all, and do affect the gods as they do affect men, calling to them to dissolve themselves in the night, speaking to them of the greater universe beyond the solar system. But the man himself finds the other gods do not call to him as they used to, and he takes himself from his cross, and climbs down, and looks about him.

At first all things seem unchanged, from when he was upon the cross. Yet he has gained great knowledge, in his fight with the Gods, and he does look about the Temple, and he sees that his pieces of knowledge do greatly resemble those upon the inner walls of the Temple. Carefully does he fit each piece to its place, checking each against its pattern in the walls. And when he fits the last piece into place, and does call out to the gods of men to observe his creation, then do the inner walls open for him, and lead him into the sanctuary of the Temple. For his life and being is itself the key to the Temple, and all therein must be applied to its place in the wall to unlock the door of the sanctum.

Having put each piece of himself into the keyholes of the inner door, he has stripped himself of himself. Naked and bereft of protection does he enter the Sanctum, and as the doors close behind him, a brilliant beam stabs down, and blinds him, and burns all that he was from himself.

And in the place of the man in the Temple there now stands a Sun, brilliant as the light which kindled it, shining with a glory that can not be denied, and giving to all of its light, unreservedly.

But the man who was there is beyond this sun. For the Gods have come unto him again, this time as brothers and sisters, and they do raise him up among themselves, and do greet him as a younger brother, now come for the first time into the affairs of adults. And the gods do give to him of their nectar, that sweetness of the throat and of the spirit, that water from the womb of Nuit that the gods do feed upon. And the sweetness of the nectar in whatever flavor he may drink does transform that man into a god himself, making him in truth as one of the brothers of the Sun.

The gods also show him that their pulls at him upon the cross were not of malevolent intent. Rather, were they midwifes at his birth into the heavens, and their pulls upon him were their efforts to pull him from the womb of his mother. As the child is frightened of the process of birth, yet comes through it unharmed into a larger world, so is the crossing of the adept into the heavens. There is no Abyss, save in the minds of lying Piscean magi. There is no separation between god and man. One is simply the unborn form of the other, as the ritual does show. There is no destruction of the self in the formation of the god, but only an expansion, a greater life absorbing that which was once thought to be all of the self.

Our mother/daughter the Earth is the womb of Nuit incarnate. The passage between the womb and the god-lands is the dark night of the soul, when all seems lost, and nothing of any meaning. Yet this is not an abyss, but only an interval of uncertainty and upheaval between the certainties of the womb, and those of the greater day, which are the man's true life.

Now the gods have made that man as themselves, yet still within the Temple does the Sun shine. And that sun remains within the Temple as a light for all to see, burning through the veils of the inner Temple, shining between the pillars of the guardians. For all to see, we say, be they initiated or not. Yet the blind can not be made to see, no matter how bright the light. And those who still dwell wholly within the worlds of the elements will not see that light. It shall be as a great darkness to them. Yet within them shall it still work, burning from then the sins of their youthful times upon the earth.

And the light grows ever stronger, as that new god does rise in the sky, and shed his light in the heavens. And the god's light supplies the sun of the Temple with its power, increasingly so as the god rises fully into the heavens.

Now do the new gods fellows reveal to him the mystery of the star-roads, those roads that exit the system into the greater night of Nuit. They show him that these roads are endless, and that all are gods alike traveling those roads, moving from wonder to wonder within the heavens, praising the infinite marvels of Nuit. From wonder to wonder do they travel, and each along the way discovers new ways and things, and does tell his fellows of them, and each does look to the wonders of all. And all of them, every one, is unique within the heavens, both in his self and in his path.

Think ye not that since this road has no end, that it has no beginning. For the beginning of the road is here in the earth, and in those other worlds of similar type that do come within the star-fields as the cradles of gods. And all those who come out of the earth will be ever related to her, within the annals of the gods. And each new god's success does add to the praises that the elder gods heap upon her. For her work is the most difficult that any god can aspire to, and none may gainsay her place when again she rises among them.

And you, o man, who does write these words at the bidding of your god, and of the elder gods who are his brothers, do know the truth of what we say. For you are yourself the supreme example of this path, which is the path of Set within the Cosmos. He has placed you in the world at the start of time and you have followed his path from beginning to end, in the many deaths that you have suffered at the hands of your fellows, and in the many conquests you have made. In your battles with your brother, who is Horus, you have shown the struggles of man, the struggles of light to free itself from the darkness and to return to the greater world of the gods. And now Horus, the undefeated, has fallen of his own ineptness, and has lost his chance to rule. And the dark brother, who is yourself, he who Horus does sacrifice upon his altar so that his own light might appear greater in the eyes of man, has come to his own reward. For he has shown himself to be the equal of Horus, and unconquered though many times has he been killed.

And Horus, in his knowing of the ways, did strike to the heart one last time, seeking to destroy you in your moment of Triumph. And he did succeed, he thought, until his body did die, and he did again see clear with his God's eyes, and know that his own desperation to succeed was the cause of his failure to do so.

Now does Set rule in his own name, and not in the name of the Beast Who Was. For that lion, that self-proclaimed beast, did forfeit his right to praise with his last act of treachery, and therefore is he judged a failure in the eyes of the Gods.

Now does Set, the light in the darkness, the serpent in the depths of the Earth, show himself in the minds of Man. Through many do I speak, for my message is for all. Yet there is one who is my special priest, and my own beast, who I do set in place in the East at this equinox of the Gods, when the jeweled stars of Hadit do stand above against the backdrop of Nuit, and I myself do penetrate the mysteries of the Earth in my place at the western horizon. Thus are the Gods revealed, in this new aeon.

(The scribe again speaks with his own voice from this point on.)

2. It is necessary to banish using both the Pentagram and Hexagram rituals, because the forces invoked operate on both the elemental and the planetary levels. Also, the rituals serve as a preliminary "tuning in" to the higher planes, making the later work more effective.

3. The conception here is of a brilliant, sourceless light, containing all colors and filling unlimited space, permeating everything within that space unhampered. This light should be seen as the manifest expression of the creative god of the Enochian magickal system, whose invocation is silence. The magician should try to fill his perception with the energy generated by vibrating the name, and then work from there to identify himself with the one who created that energy.

The First Key's language is a commemoration of that god's steps in the creation of the Tablets. In building the Temple the magician seeks to reflect the god's act of creation. So he must try to identify with the god here at the beginning. The remainder of this ritual is a steady progression from the macrocosmic and the general towards the microcosmic and the specific.

After gathering the materials for his creation, the god anchored them into matter in the form of the Tablets. The Second Key commemorates this one step within the larger act of creation described by the First Key. It generates those "fires of gathering" and the embodiment of the will within the form aspect. However, we do not use the Second Key in consecrating the Temple because it sometimes has the effect of collapsing the Temple back into its two-dimensional form.
The mage should change the dedications here and in point 11 to suit his/her own purposes. Use of the dedication given here would cause the

mage's Temple to resonate with the author's Temple, and with the author's assigned task as a Master of the Temple. This could result in distortions of the mage's intent, when he seeks to use the Temple in his own work. If the mage or adept has no such specific task, a dedication to the accomplishment of the Great Work should be used. However, use of the given dedication is all right if the mage seeks to unite himself with the purpose stated.

The mage declares the righteousness of his work, and charges the spirit to assist in its completion. The enochian spirits see man as part of a spiritual hierarchy parallel to their own, whom they are charged to assist by their creator. But the enochian spirits also assume that if the mage is expressing doubts, or conflicts of will, it is because he wants the spirits to manifest in a form reflecting those things. They are perfectly responsive to the will, once invoked, and therefore must the mage's will be single, and steady.

4. This is a further "tuning in" to the forces to be used in the consecration.

5. The light generated by the use of the First Key should take on something of the quality of the element as the Key of the Element is invoked.

6. The conception here is of Nuit, infinite space, and the infinite stars thereof. The magician should make every effort to perceive himself as existing within a space of infinite extent, which is formulated by the god out of his magickal light. No matter how far the magician projects in any direction there will be infinite unknown territory beyond.

The rings of the three names are seen suspended in this space, far from any star or planet. As the each of the three names is vibrated, the corresponding ring is filled with a circulating current, which in turn draws even more energy out of space. As if in response to the vibration of the name, a ray of light in the color of the corresponding zodiac sign should be drawn in from infinity to strike the ring.

The zodiacal correspondences of the names are shown in this table:

| | Mutable | Fixed | Cardinal |
|---|---|---|---|
| Fire | OIP | TEAA | PDOCE |
| Water | MPH | ARSL | GAIOL |
| Air | ORO | IBAH | AOZPI |
| Earth | MOR | DIAL | HCTGA |

Vibrating the name MOR would cause a response in the colors of Virgo, DIAL in the colors of Taurus, and HCTGA in the colors of Capricorn. These incoming energies are accumulated in a dimensionless point in the center of the sphere described by the three rings.The rings continually draw in more energy and pour it into this point. The point is Hadit, the complement of Nuit, from whom the three rays come.

An alternate conception of the Three Names was sometimes used by Dee. It assigns the names of four letters to their respective Kerubic signs, and assigns the names of three and five letters to the adjacent mutable and cardinal signs. This latter set of attributions is more useful in purely elemental workings.

In terms of the overall structure of the ritual, the light of point 3 can be viewed as the Limitless Light, the Ain Soph Aur. The infinite space is the Ain Soph, without limit, and the point at the center of the rings is the Ain, nothing, and its concentration into the dimensionless point of Hadit at the highest level of Kether.

7. As the King's name is vibrated, the forces activated punch through the sphere formed by the Three Names, and provide a channel of escape for the energies concentrated by those names. These energies should be visualized bursting out of the dimensionless point and down through the center of the King's column.

The letters of the Elemental King's name are attributed to the sides of his column in such a way that four spirals can be drawn around the column connecting the letters in the correct order. Two of these spirals twist clockwise, and two counterclockwise. These spirals ensure that the energies are brought down in a balanced form. At any horizontal plane along the length of the spirals, the two spirals in each pair will have vector components that are exactly opposite. As one spiral turns east, the other turns west, and so on.

As the energies pass down through the column, the spiral effects of the King's name imparts spinning motions to them. Passing out through the bottom of the column, they should be visualized as a beam of sharp, laser-like quality, of such brilliance and intensity as to seem almost solid. This beam projects all the way down to strike the floor of the Temple, and illuminates the entire area of work. The beam can be white, or the King Scale color of the element.

The pinpoint of light is Hadit, Kether, and the shaft is his expression in Heru-Ra-Ha, Shin-Tiphereth-Kether combined. The Elemental King represents the Sun in the Tablets, and here he is conceived as the Central Spiritual Sun and the Sun of the soul combined.

8. Here the conception is of a watery/airy nature, forces flowing outwards and downwards from the central letters to a circle touching the ends of the roof-braces at the level of the tops of the pillars. From there, the waters drop directly down, making the outer veils of the Temple.

The planets "step down" the vibration of the Sun, and show its multiple aspects in a form that can be perceived on the lower levels. So they are saluted here as receivers and distributors. As each name is vibrated, the magician should try to get a sense of the force of the planet being invoked, and perceive the waters to carry a flavor expressive of this force.

An identity is asserted that as the stars are to Nuit, so Man is to the Earth. It is exactly the same relationship expressed on two different levels. The earth is a womb out of which new stars, the mages, are born, to begin their true life in the greater womb that is Nuit.

Last, it is declared that the part of the Temple dedicated to the gods has been completed, and that we now begin to build the part wherein the man dwells. The form of man's section of the Temple is summarized.

9. The Sephirotic Crosses are seen as projecting their force downwards from their place on the ceiling of the Temple, forming walls around the shaft of light in the center of the Temple. The walls maintain the form of the connected crosses, and appear to be of some shimmering, translucent substance of vegetable origin, such as amber or frankincense. They exude rare scents that fill the area within the outer veils.

The sephiroth hide the light of the central sun, because they express his multiplicity, but not his unity. That is, they do not express the sun as he is in himself, but only his effects upon the world. At the same time, they reveal him, because they are an orderly and consistent expression of his will, and so they are spoken of as showing the road to the gods.

There is a sharp division in the Tablets between the macrocosmic aspects, whose symbolism is based on the number six, and the microcosmic aspects, where the symbolism is based on the number four. The link between the two is in this cross of ten squares. The King's beam of light acts as the fifth element of Spirit for the lower Temple, but neither the Sephirotic crosses nor the Kerubic columns touch that beam. The six highest squares of the crosses receive and "step down" the King's energy for distribution into the Lesser Angles in a way analogous to that of the Seniors for the Tablet as a whole. The six squares attributed to the planets in turn channel the energy to the the lower four squares, which have elemental attributions. The crosses mediate the two systems, interpreting each to the other and binding them together.

The forces of the sub-elements are then invoked, and bound into the fabric of the Temple. The mage should feel the forces of each element as it is called, and direct it into the appropriate cross on the ceiling of the Temple.

10. The conception is of strong, pure, immovable powers, of equal strength at all points along the length of the pillars. The color of the lesser angle should be seen flaming on each pillar as its name is invoked, and the kerub of the sub-element should be seen standing within the column, facing outwards with the correct magickal weapons in hand. The sub-elemental kerubs all have the head of a bull, with the bodies of the kerub ruling their particular sub-element. For example, the kerub of the Fire Lesser Angle is bull-headed, with the body of a lion.

Alternately, they can be visualized as having the bodies of men, and the heads of the kerub of the Tablet's or the Lesser Angle's element. The Egyptian guardians of the quarters could also be used, or the telesmatic gods of the G.D. system. The Kerubs radiate their power with a distinctly fearsome yet exquisite purity.

As the last of the pillars is charged, sheets of force should be seen extending between the pillars, interpenetrating with the curtain previously formed by the waters of the planets. Sheets of force also extend diagonally across the Temple, crossing at the beam of light in the center.

(When the mage uses the consecrated Temple at a later date, these sheets of force and also the inner walls formed by the crosses can be allowed to fade from sight once they have been invoked, so as to leave all of the inner space of the Temple free from obstructions. It should also be noted that in the consecrated Temple, the Kerubic pillars will tend to cloak themselves in black, and no effort should be wasted to prevent this effect.)

11. The success of the consecration is declared, and the dedication is repeated in different terms.

12. Since the Temple is intended to be a permanent home for the

forces, there is no banishing or dismissal at the end of the ceremony. If banishings are deemed necessary as part of the later use of the consecrated Temple they should be done in such a way that the entire Temple is enclosed within the circle of banishing.

## Last Words

[This final "channeling" formed the basis for most of the visualizations of the consecration ritual. It describes the completed Temple.]

The three names of god within the quarter of the element are the signs of the zodiac in their glory, the outward-most manifestation of the God of Justice.

In the light provided by these twelve gods are all things governed within the earth. And in the light of the gods of one element is the Temple of the element built.

The three gods form themselves into interlocking rings, showing in their orientation the three dimensions of manifest space. Within that space is the Temple formed. On the top of the temple do the three rings stand, and they project their force into every corner and crevice within the area of working.

Also do their forces gather at the center of the globe they form, there do they form the whirl which is the first manifestation of the King of the Elemental Tablet. The light from the center of the globe erupts downwards into the temple, a blazing beam of light, a godflame.

Thrown outwards by the force of the blaze are the Seniors. I see their light as a wellspring of nectar, a flowing-forth of the sweetness of the vine, quenching the thirst of the King's flame. Outwards they flow, then downwards, a curtain of liquid glory enclosing the outskirts of the temple proper.

The curtain is needed to protect the inner temple from the winds of external change. For the inner temple is filled with sweet airs and incense, and the slightest breeze would blow them away.

The airs exude from the gods of the crosses. Gods of the living air are they, trees of Life which man may climb to the heavens. One moment they stand in the roof of the Temple, above all, projecting downwards the light of the gods. Another moment, and they grow from the roots of the Temple, rising upwards. Resinous woods are they, and each gives to the airs its own unique scent. Breathe ye deep of that incense of life, and live. Above all and in all are they.

Mighty warriors are the guardians of the Temple. Standing at the corners, seeing every way for the safety of their Temple, they conceal a terrible fire within their cloak of darkness. In them are the beginnings and ends of things, and the secret of their continuance. They mix the fire and the water, the air and the earth, and out of them form pillars terrible to behold in their fullness. If they should once fully remove their cloaks in the presence of the mage, he will never again be able to say that he has not looked upon the countenance of the vengeful god. At their heads, flames leap upward into the sky. As they move their feet the very earth trembles beneath them. The waters they drink through the palms of their hands, and the airs come forth from their mouths in raging tempests.

Yet in them yet is the light of the higher gods, a nimbus about the heads of the pillars, flowing down their columns, cloaking their fury with the gentleness of spirit. The gods of the airs are their mentors and shapers, and move them in the ways of nature.

Now do we move to the outside of the Temple, and place the altars in their places. In the four corners are they, in line with the God-king and the guardian of the quarter. Under their [i.e. the Kerub's] eye are the altars placed before the eyes of men. Grails are they, full of the waters of the spirit, the transubstantiated substance of Adam Regenerate, seeking to lead all men back to Eden.

As the Sun consumes its own substance to give life to the worlds, so is Adam consumed in his giving to men. Yet he is not lessened thereby, for he receives in turn a wealth of substance greater than all he has given.

A consuming fire is He, yet his sacrament is of water and air to the lesser folk. For were they not reinforced therewith, his worshipers would cease to be in the instant of true communion, a dust scattered by the roar of his flames.

Drink of the blood of Adam, o men, and be raised to Eden thereby! Its heat shall consume ye, yet ye shall not perish. As the flames of the heart drove ye out of Eden, so shall they lead you back.

## Correspondences

The Tablets and the Tree of Life:

| | |
|---|---|
| Kether | the Three Names of God |

| | |
|---|---|
| Chokmah | the Elemental King |
| Binah | the Seniors |
| Chesed | Sephirotic Cross name of six letters |
| Geburah | Sephirotic Cross name of five letters |
| Tiphereth | Kerubic Archangels |
| Netzach | Kerubic Angels |
| Hod | Servient Archangels |
| Yesod | Servient Angels |
| Malkuth | cacodemons |

The Kerubic archangels manifest only that aspect of Tiphereth that relates to the four lower sephiroth. The combined effect of the Sephirotic cross names can be considered as expressing the macrocosmic aspect of Tiphereth.

The Tablets and the Four Worlds:

| | |
|---|---|
| Atziluthic | Three Names of God, Elemental King |
| Briatic | Seniors |
| Yetziratic | |
| Upper Ruach - Sephirotic Cross, Kerubic Archangels | |
| Lower Ruach - Kerubic Angels, Servient Archangels and Angels | |
| Assiatic | cacodemons |

(The Seniors are also partially Yetziratic in nature, since their "curtain" in the Temple covers all the same levels as the Kerubic Angels, which are definitely of a Yetziratic character. Similarly, the Sephirotic cross angels must have something of Briah in their nature, since they form the floor of the upper Temple, as well as being the roof of the lower Temple. They are attributed here in terms of their dominant natures.

The Temple and Man:

| | |
|---|---|
| Three Names of God - | the top-of-the-head chakra, the halo around the head. |
| Elemental King - | the top-of-head chakra's anchor in the head, and its extension in the channel of the spinal column |
| Seniors - | the other six "lights in the head", and the aura considered as the matrix within which the lower bodies form. The "sphere of sensation". |

Sephirotic Angels - The "Buddhic" and "Atmic" bodies, the link between spirit and the purely human levels. The "higher mind".

Kerubic Archangels & Angels - The other chakras, and the arms and legs, both considered as the instruments by which man acts on the world. The being-in-the-world as opposed to the spiritual being. The mental bodies.

Servient Archangels- The astral/emotional bodies

Servient Angels - the etheric and physical bodies

The macrocosm - Three Names
Elemental King
Seniors

The link - Sephirotic Cross

The microcosm - Kerubic Angels & Archangels
Servient Angels & Archangels
(Cacodemons)

Additional sections of Enochian Temples:

The Lower Temple. -- Instructions for constructing altars from the "servient" squares of the tablets, and their basic symbolism. Includes 2 channelings describing their place in the Temple initiatory system.

Analysis of the First Key.

Invoking the Cacodemons. 5 pages. Record of an astral contact describing the use of the Temple to invoke the "cacodemons" of the Enochian system.

Generating the "Abyss" Experience with the Temple. Techniques for invoking the void of the Abyss.

The Aeonic Perspective of the Enochian Temples. The INRI/IRNI formulas, their relation to the Temple initiatory system and the Set/Horus duality. The cosmic effects of the Temples, and suggestions for using the Temples.

Set/Horus. Further examination of the Set/Horus mythos, its astrological characteristics and relation to the INRI formula. The Temple initiatory system in the Grail myths. The manifestation of INRI in other parts of the Earth Tablet Working.

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# SET / HORUS

BY BENJAMIN ROWE

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My article titled Enochian Temples contains several "channelings" that reveal the fundamental relationships existing between the Enochian Tablets, the path of initiation, and Frater Achad's version of the Tree of Life. My own comments elsewhere in that work show in considerable detail that the lives of Crowley and Achad and the relations between them are in fact an enactment of the mythos of Horus and Set. My purpose in this current paper is to briefly look at manifestations of these same factors in other parts of the Earth Tablet working, the magickal work of which Enochian Temples is a part, and in some other mythological systems, notably that of Arthurian Romance.

## The Terrible Twins

Horus and Set were originally expressions of the primal duality, the two aspects of Heaven, the day-sky and night-sky. As the Egyptian mythology was elaborated towards its final chaotic state, their symbolism drifted away from these absolute poles into the middle ground, first becoming solar, and finally taking on a variety of solar/martial and zodiacal characteristics. Yet their final form can still be expressed in a concise symbology, that of the astrological signs of Aries and Scorpio. Taken whole, their symbolism is that of the primal duality manifesting in its male aspects.

A brief list of some of the characteristics associated with the gods shows their positions as opposite poles of a duality. These characteristics are extracted from myths quoted in Budge's Gods of the Egyptians.

| Horus | Set |
|---|---|
| Day | Night |

| | |
|---|---|
| Life | Death |
| Fire | Water |
| Slayer | Slain |
| Bursting-forth of life | Withdrawal of life and its reappearance later. |
| Openly active | Secretive |
| Conqueror & King | Victim & Rebel |
| Hawk, Lion, & Ram | Serpent, Antelope, Hippo |
| Rises into the sky | Descends into the Earth |
| Steals Set's virility | Throws filth in face of Horus |

Aries is a fire sign, representing fresh, outrushing energy and the first explosion of life in the spring. Mars rules the sign and the Sun is exalted therein. Venus is in its detriment here, and Saturn falls. The planets detail the sign's character: Mars makes Aries energetic, impulsive, and combative. Sol provides the sign with leadership ability and a strong tendency to dominate others, to exalt the self. The detrimental relationship of Venus indicates that it lacks in compassion, and Saturn's fall provides a definite lack of restraint. One need only compare these characteristics with those of Horus listed above, and those listed in Liber AL to confirm the identity of the god and the sign.

In its most general form, Aries is represented by the myth-pattern I call the Man-Who-Lives, which appears in many different myth-systems essentially unchanged. He is the warrior who by right of conquest becomes the King, and rules until he is overcome by Death. Cabalistically speaking, he represents the transformation of the martial sexual power into a solar child, or the transformation of fire-by-friction into solar fire.

Scorpio is a watery sign, representing the withdrawal of life from the plant kingdom at the end of the growing season, and its concentration into the seed, which is buried in the Earth to await a new life. Extension of this principle into the animal kingdom accounts for its connection with the sex act. Mars also rules this sign, demonstrating its basic connection with Aries. But in place of Sol we have Uranus exalted. Venus remains in its detriment here, but Luna falls instead of Saturn. Scorpio shares the energy and combativeness of Aries, and the lack of lovingness, but the watery nature of the sign makes those characteristics reflect back on itself. Where the goal of Aries is exaltation of the self, Scorpio's Uranian influence directs it towards the disassembly and destruction of the self, particularly its Tiphereth aspect.

Horus can not maintain a state of ascendancy without a self-interested and emotionally passive populace to rule. He requires the peasant mentality of Taurus (Venus ruling and Luna exalted), which is content to be ruled so long as it is comfortable and undisturbed in its own pursuits. His opponent Set/Scorpio seeks to break out of the emotional passivity, creating disturbances and breaking the patterns of normal life so that new conditions might be created.

The myth-pattern of Set is that of the Man-Who-Dies. In one aspect, he is the victim of Horus, the one who is slain so that Horus's reputation can be enhanced. Except for his slaying of Osiris, there are very few instances in Egyptian mythology where Set engages in active violence. In contrast, the myths of Horus are filled with detailed accounts of slaughter. Set traditionally acts the part of the perpetual victim. Horus slays him over and over, and always he reappears in another form to be slain again.

In another aspect he is the rebel, the man who does not submit to conquest and goes "underground", opposing the conqueror secretly because he lacks the power to oppose him openly. His is also the pattern of the martyr, who submits to death rather than abandon his principles. Or speaking more generally, the Eagle aspect of Scorpio represents adherence to the ideal at the expense of the mundane. This becomes important in considering the Grail myths, as we will later.

There is also at least a partial correspondence between Scorpio and the self-immolating Phoenix, which destroys itself in order to reproduce.

Cabalistically speaking Set represents the transmutation of fire-by-friction (Mars ruling Scorpio) through a dark solar stage into electric fire, the fire of the divine will (Uranus, exalted in Scorpio).

He is the Wandering Son, the Everyman who breaks away from his home life and community, passes through strange ordeals and trials, and returns home a demi-god to save the community from destruction and oppression by the conqueror.

Both are heroes; both necessary to the accomplishment of the hero's task. Their fundamental natures embody the same energies but with dissimilar emphasis. While related to Aries and Scorpio in their individual manifestations, together they are the twins of Gemini. Thus they at times appear to be in conflict, as in the Horus-Set, Cain/Abel, and Romulus/Remus myths, and at other times they cooperate, as in the Arthurian Romances and the myth of Castor and Pollux.

This mythology of the two heroes has appeared in nearly every human culture. The myth is so pervasive that it would be impossible to examine a significant portion of its manifestations in this brief study. The examples above are merely a few of the more familiar past expressions.

The Epic of Gilgamesh, one of the earliest human works recorded, contains the all the essential aspects of the mythos. Gilgamesh himself is the Arian man-who-lives, growing to manhood in a foreign court, returning as a hero to take the place of his father as king, dying only after a long life of rulership. His friend Enkidu is his Scorpian counterpart, born and raised in the wastelands, tempted into human society by the pleasure of sex, dying after attempting to visit the underworld while in the flesh.

In each astrological age these two reverse their roles. In the age of Gemini, Arian Gilgamesh survives and Scorpian Enkidu dies. In Taurus the earliest cults of Set appear in Egypt, and the Cancerian/ Taurean goddess and Capricornian/Scorpian Horned God of the Old Religion experience a resurgence in Europe. Places reverse again in the next age, with Arian gods such as Perseus, Theseus, and Mithras slaying various Taurean bulls and Scorpian monsters. In Pisces, the Arian Jesus dies in the scapegoat ritual, betrayed by Scorpian Judas. Later Paul of Tarsus performs a similar betrayal of the teachings themselves, distorting them by emphasis of the death and repression-oriented aspects at the expense of the triumphal aspect.

All these reversals would tend to indicate that in the current Aquarian astrological period Horus or some other Arian god would again become dominant. But the planet Uranus rules Aquarius, and Uranus is exalted in Set's sign. Mercury, Thoth, is exalted in Aquarius, and one of Thoth's roles in Egyptian mythology was to ensure that neither Horus or Set ever came to complete victory over the other. So this may be a time in which both gods manifest in a more-or-less equal fashion, uniting them in friendship as they were in the previous Airy sign.

Shortly after the first inflows of Aquarian energy, an example of such mythological cooperation appeared in the form of two historical figures, John Dee and Edward Kelly, earlier incarnations of Jones and Crowley. The name of Dee's birthplace and home, Morlake, suggests the death-waters of Scorpio, as does his obsessive concern with magick (governed by Mars in Scorpio) and astrology and "radical truths" (governed by Uranus and Pluto). Kelly's knighthood makes him, nominally at least, an Arian warrior. His death in a fall from a tower clearly relates to the Tarot card for Mars, and his own lifelong obsession with the Philosopher's Stone is Solar, thus confirming his place as the Arian member of the pair. The cooperation between these two brought about the first purely magickal manifestation of the

Aquarian energies, the Enochian magickal system.

The evidence seems to indicate that a similar cooperation was intended for the incarnations of these two as Jones and Crowley. Astrological considerations confirm the cooperative-antagonistic nature of their interaction: Their suns, indicating their individual characters, are in opposition. Their moons are conjunct, indicating similar pasts. Their ascendants and midheavens, indicating current environment and goals, have both beneficent and antagonistic aspects. Liber AL prophesies such a condition. But the partnership was sundered before it could become productive, and their interaction went into its competitive mode.

## Romantic myths and the two Trees

The first inflow of Aquarian energy occurred in the fourteenth and fifteenth centuries, sparking the Renaissance. Thus it should not be surprising that the mythological systems that reached their perfection at that time contain elements of both the Arian and Scorpian modes of initiation. Examining those myths, we find that some have a near-perfect correlation with the traditional version of the Tree of Life, while others correspond closely to the paths of Jones' version of the Tree, which embodies the Scorpian mode.

In the traditional Tree (hereafter called the "Old Tree") the formula of Horus has the warrior (Mars, lowest horizontal path) producing a solar child (Leo, middle path) through divine Love (Venus, highest path). Going up the middle pillar of the Tree, he passes through the stages of cloistered training (Saturn), travel and broadening of experience (Sagittarius) under the instruction of older warriors (path of Mars crossing Sagittarius), presentation to the King (Tiphereth), confirmation of his Lordship (Leo), and dedication to the service of his Lady (Luna) as the embodiment of Love (Venus).

This is typical of the view of Knighthood in the romantic myths of the times. Tristam, Lancelot, and Arthur are all exemplars of this formula.

Malory's Le Morte D'Arthur distills all these myths and combines them in his tales of the Knights of the Round Table. It is easy for anyone to determine the correspondences between those sections of the book and the paths of the Old Tree. But Malory's tales of the Knights of the Grail have an even more detailed correspondence with Jones' version of the Tree (hereafter called Achad's Tree), as do other Parsifal-like legends.

In Achad's Tree, we have the man of the Earth, the Everyman (Taurus, lowest horizontal path) who goes through trials and ordeals (Scorpio, middle path) to emerge as a man-god (Aquarius, highest path). His path up the Tree begins with aimless wandering (Air), during which he is tempted by two qliphotic females, the Woman-who-gives-Pleasure and the Woman-who-gives-Death (Yesod-Luna). He succumbs and is damaged thereby, or narrowly escapes. He encounters a priest (Taurus, The Hierophant) who enjoins him to sacrifice the normal use of that part of himself that caused him to be tempted, and to voluntarily rededicate it to the True Grail of which the temptresses were pale reflections (Water, The Hanged Man). He does so, and the gods reward him with full union with his soul (Tiphereth). He then goes through further ordeals and trials (Scorpio) in which he overcomes by his will-to-good (Shin, Fire). After passing through all the ordeals, he enters into the company of the stars (Aquarius) where he attains to both the Grail (Binah) and the Spear (Chokmah) which glow with the light of God (Kether).

Achad's path is also the path of Spartacus, the slave-laborer (Taurus) who killed his master and rebelled (Scorpio) to bring an end to bondage (Saturn, old ruler of Aquarius) and make the slaves into free men (Uranus, new ruler of Aquarius). The story of Moses and the Hebrew Captivity possibly has a similar intent.

The story of the Knights of the Grail begins in Tiphereth, as did the channeling in Enochian Temples mentioned above. That channeling presented the path as it is experienced through the use of a special technique, which links the microcosm and macrocosm by direct experience of the energies of the planets. The Grail stories give a more general view of the process. The footnotes will show the correspondences with the paths of Achad's Tree.

The knight has been granted union with his soul, and the Angel of God has spoken to him through the path of Shin, the pillar of light in the center of the Temple. He has cast aside his lesser elemental weapons, his sword and shield, in dedicating himself to the search for the Grail. In his eagerness he ventures forth without arms or armor, and is captured by another knight. He is brought to a castle, where he explains his search for the Grail and begs to be supplied with weapons. Signs and wonders reveal that he is the rightful bearer of a magickal sword being kept at the castle. A magickal shield is also present, and he is told he may keep it if he will slay a monster (or an evil knight) that is troubling the locals.

He destroys the monster, and wanders out into a wasteland, empty of human life, where he is then confronted by other monsters, sometimes masking as persons and circumstances out of his past. The consequences of actions taken before the quest began are not nullified by his dedication to the Grail, and he must deal with them justly, paying any penalties due from him, and reaping rewards of right action. But all in a way that will not hinder the quest.

These adventures and ordeals bring him to full proficiency with his weapons. He comes to a chapel or church, where he tells his adventures to the priest. The priest explains the meaning of his experience in relation to the cosmos and gives him the consecrated host, confirming his right to the shield. He is told of a black rock castle wherein the Grail is kept.

He travels to that castle, joining up with two of his fellow Knights of the Grail. They enter, and are asked to attempt the restoration of a magickal sword that had wounded the King of the castle. The best of the three Knights succeeds, signaling the fulfillment of the quest.

The Grail is brought out. The three knights are introduced to three other groups of three knights who came from the south (Gaul), east (Denmark), and west (Ireland). Together they complete the circle of the zodiac, forming the Company of the Stars. The knights feast on the fruits of the Earth and drink from the Grail. The Holy Spear is brought forth, and the best of the knights uses it to heal the wounds of the old king.

The knights venture out after the feast and are captured and imprisoned. The Grail comes to their cell and they are sustained by it. The king of the castle dies, and the people free the knights. The people declare the best of the knights to be their new King. The knights create a chest of gold and jewels for the Grail, declare the chest's holiness, and pray before it daily.

The Angel of the Presence appears to them in the form of a holy hermit. The Angel blesses them and judges the course of their quest. The best of the three knights is taken up into heaven immediately, taking the Grail and the Spear with him. The second-best becomes a priest, and retires from the world. The last of the three returns to the world. The story ends.

The paragraphs above are a summary of the adventures of the three Scorpian Knights of the Grail, Galahad, Percivale, and Bors, as they are portrayed in Malory's work. The events are listed in the order they occurred in the story. Only a few points were borrowed from other versions of the Grail legends. Malory wrote over four hundred years before Jones manifested Achad's Tree, yet the symbolism of the story matches that Tree exactly. The Spartacus legend is older than Christianity, but the details of its symbolism can be connected to Achad's Tree just as directly.

## The Abyss and the Two Systems.

The Wasteland of the Grail stories corresponds to the area of the Tree bounded by Geburah, Chesed, Binah, and Chokmah. This is the area of the false sephira Da'ath, and of the so-called Abyss, both much talked about among magicians in recent years. In the initiatory systems based on the Old Tree, it is perceived as a realm of horrors and of a rending of the self.

Yet the formulations of the Grail stories and of the channelings in Enochian Temples reduce the Abyss almost to a trifle, and deny the existence of anything resembling Da'ath. Instead, we are shown dryness and lack of nourishment, lack of meaning, illusion and deception as the primary experiences in that area of the Tree. The reason for this major difference between the two formulations of the path lies in the manner in which mind is perceived and dealt with.

The Solar-Arian systems of the Old Tree perceive mind as an aspect of God. Indeed, the god-name for Tiphereth is just that: IHVH ALVH VDOTH, "God made manifest in the Sphere of Mind". All the magickal techniques of these systems are designed to make the mind (that is, the Ruach) formulate itself in such a manner that it is the closest possible approximation of that which is being invoked. When enough of the mind-stuff is drawn into the formulation, there is an automatic flow of force from higher levels following the Law of Similarity or Congruence. It is exaltation through the force of union.

The Uranian-Scorpian systems, on the other hand, perceive mind as an aspect of matter. Their techniques are all designed under the assumption that the spirit that the Solar types invoke is something which is already in the individual in full measure. From their perspective, the problem is not one of uniting the separated, but of discovering the spirit by understanding and elimination of that which conceals it. Knowing that the undying spiritual will is already part of themselves, they are willing to test every aspect of their own being to the point of destruction, under the assumption that that part which they are not able to destroy must be a manifestation of God. Theirs is the path of exaltation through the force of separation.

In the Scorpian systems, Da'ath is reminiscent of a familiar optical illusion in which black squares are closely arranged in rows and columns on a white background. The eye manufactures black spots where four squares meet, even though there is nothing there but white paper. It takes a conscious act of will to not see the black spots. Da'ath is a similar illusion with the force of the whole Ruach behind it. The Ruach sees this empty space in the middle of the upper Tree, and its natural tendency causes it to manufacture the illusion of a sephira. What is actually happening is that the six sephiroth surrounding this empty space exert a uniform outward pull. The mind, with its solar habit of creating centralized entities, misinterprets the pull outwards as a push outwards coming from the middle of the void. It invents an entity to do the pushing, the Dweller on the Threshold, and a place for that entity to reside, Da'ath. The positive characteristics of Da'ath described by some magicians are on close examination seen to be a forced, unstable mixture of the characteristics of Chesed and Binah, or of the paths of Scorpio and Aquarius that border the wasteland on the lower and upper sides.

The practices of the Solar-Arian initiatory systems tend to encourage the manufacture of this false perception. Their entire practice is based on taking the natural tendencies of the Ruach, the Solar being, and expanding them to the utmost. Thus when they reach a point where the Solar mode is no longer valid, their habitual use of that mode turns the transition into the next mode into an ultimate disaster for the personal identity.

The Scorpian initiatory systems avoid this particular pitfall. Since they are oriented from the beginning to the willful disassembly of the personal self, the inertia of their work blends smoothly into the ultimate disassembly that precedes entry into the supernals. The actual crossing of the "Abyss" simply becomes, for them, the cessation of the need to engage in the disassembly of the individual self.

But this smooth transition is achieved only at a cost: the Scorpian initiate trades one great death for a nearly continuous series of lesser deaths, willfully undertaken over the course of incarnate life. As a consequence, his experience of the whole path has more distributed, low-key spiritual pain and discomfort than that of the Arian initiate. But his habituation to the experience of pain causes his transition into the supernals to become an experience of tremendous relief, rather than one of terror. Accustomed to friction with his environment, he suddenly becomes frictionless and free-flowing. The experience can also be quite accurately equated to that of a drowning man who finally manages to break through the surface to the clear air.

But even for the Arian adept, conscious conditioning of the mind to the correct perspective on the Abyss eliminates many of the horrors formerly connected with the passage to the supernals. One can train the Ruach to not see illusory Da'ath without changing its essential nature. The attempt also gives the magician a lesson in the incredible persistence with which the Ruach makes projections of itself.

If one evaluates the two systems in terms of the overall intensity of the difficulties experienced, it appears that in the end they are about equal. There is no particular reason to chose one over the other, except personal preference and tendency. They are actually one system, since the same stages (sephiroth) are to be seen in both cases. Only the degree of emphasis changes from one to the other. In the multi-incarnational process of evolution, it is likely that the individual will work with both approaches many times.

The reader might perceive a connection between the Scorpian perspective as described here, and the principles developed by the Buddha. This is no accident: Buddha was the expression of the Scorpian perspective within his own time and culture. His birth, enlightenment, and death all took place when the Sun was in Taurus, and the Moon was full in the sign of Scorpio, signifying him as an exemplar of that axis of the zodiac.

But cultural perspective produces differences between Buddhism and the Western, magickal expression of the Scorpio-Taurus axis. Buddha recognized sorrow as the inevitable result of the interaction of spirit and matter, but his only goal was to eliminate the possibility of sorrow by eliminating his connection with matter. The Scorpian adept perceives sorrow as an intermediate stage in his effort to bring about a free flow between matter and the divine, creative will. On all planes, the nature of matter is inertia. It tends to maintain its set course until the will is strong enough to change that course. Until that strength is achieved, friction results: pain is the result of friction. When the will overcomes the inertia of matter, causing it to fully conform to the will's impulse, then from the standpoint of the will the friction ceases, and pain ceases.

Buddha claimed that the perceptible universe is Maya, illusion. The Scorpian adept restates this idea in slightly different terms, saying that all perceptions are limited or partial by the very nature of the mechanism of perception. But he further recognizes that the illusions themselves have a kind of order, and that this order is determined in all aspects by the interaction of will and matter. Will and matter are both entirely mysterious in themselves. It is only by understanding the patterns taken on by the illusions their interaction generates, which we call by such names as Mind, Ruach, Soul, and consciousness, that we can come to some awareness of their intrinsic nature.

## The Expanded Formula -- INRI/IRNI

The myth of the two heroes, or the two gods, forms the core of the INRI formula, one of the most subtle and mysterious of all magickal formulas. In the Golden Dawn system, this formula is equated to and interpreted in terms of the formula of IAO. But there is only a partial correspondence between these two formulas; IAO is a specifically solar formula, a single expression in time and space of the more general conception of INRI.

In one interpretation, INRI exactly reflects the astrological foundation of the Set/Horus mythos. That is, a Gemini mythos, twin forces represented by the two I's or pillars, whose interaction is defined by the modes of Scorpio and of Sol in his exaltation. What has been said so far in this paper is in fact an examination of this interpretation of INRI.

In the most inclusive interpretation, the last I of INRI is not redundant, but rather expresses a perfection of what is only latent in the first I. The symbolism of alchemy shows this best. The following table shows the basic correspondences.

| Letter | Elemental | Planetary | Zodiacal | Alchemical |
|---|---|---|---|---|
| I | Earth | Earth/Luna | Virgo | Materia Prima |
| N | Water | Mars/Uranus | Scorpio | Solve |
| R | Fire | Mars/Sun | Aries | Coagula |
| I | Air | Mercury | Virgo | Essence or Elixer |

All alchemical processes involve changing the materia into the essence or elixer by various sequences of Solve and Coagula, of dissolution and concentration. In one description of the work, heat (Mars) is applied to the materia prima, resulting in a separation of its components (Uranus), and the reduction of the "dead head" (Scorpio) to an ash, alchemical salt. More heat being applied to the separated components causes first a coagulation (Sol) then a separation of the active sulphur (Aries) from the Mercury.

(Basil Valentine notes that these processes rarely occur without the concurrent appearance of the Taurean and Libran complements. His descriptions are too prolix to quote, but careful reading indicates that these complements operate under the formula AGLA, which can be considered the complement of INRI. The Aleph of Air or spirit replaces the Earthy Yods, the Gimel of Luna replaces the Resh of Sol, and Lamed/Libra replaces Nun/Scorpio.)

We have seen previously that the two heroes are to a certain extent interchangeable. Depending on circumstance, one or the other dominates the relationship. A similar principle holds for INRI. The two central letters can be interchanged without destroying the validity of the formula. IRNI works as well as INRI. With respect to the Enochian Temples and Achad's system, INRI represents the formula of initiation as it applies to humanity as a whole, while IRNI applies to the initiatory path of individuals.

## IRNI - The Individual Formula

The IRNI formula divides the path of initiation into four stages:

Earthy/Lunar: encompassing all aspects of the personality, represented in the Tree of Life by the triangle formed by Netzach, Hod, and Malkuth, with Yesod as the stage's primary point of focus. Element of Earth.

Solar: concerned with the powers of the awakened soul. This stage is shown in the Tree by the golden rectangle surrounding and focused in Tiphereth. Element of Fire.

Transitional: concerned with the passage from soul consciousness to divine consciousness. Represented in the Tree by the centerless golden rectangle formed by Chokmah, Binah, Chesed and Geburah. Element of water.

Divine: concerned with the activities of the transcendental or divine consciousness, and represented in the Tree by the triangle of Kether, Chokmah, and Binah. Element of Air.

These four stages have been examined in Enochian Temples and the two papers so far released in the Achad's Cabala series. My intent here is to outline the expression of these four stages in Le Morte D'Arthur.

Malory's work falls into two clearly defined sections, those concerned with Arthur and the Knights of the Round Table, and those concerned with the Knights of the Grail. The Round Table stories relate primarily to the first two stages, showing the transition from normal human awareness to solar awareness, ending with the start of the third stage.

The symbolism of the Blasted Tower pervades the sections of the book concerned with Arthur and the Round Table Knights. The title itself shows this as a central theme. All the heroism, triumph, and glory portrayed is negated by the "Morte Saunz Guerdon", the unmitigated disaster with which it ends. The glorious rise followed by disaster is characteristic of Martial energies, and of the sign of Aries.

The Tower itself is never mentioned explicitly in the book, but it is the central theme of the events preceding the book's opening. Prior to the beginning of the book, Britain is composed of innumerable small kingdoms, constantly at war with one another, and only loosely reigned over by a false king, the usurper Vortigern. This state corresponds to the lunar stage, and Vortigern to the unintegrated personality and the lower type of Aries, who is capable of war and slaying, but lacks the unifying ability provided by the influence of Sol. Vortigern, out of fear of the true princes Pendragon and Uther, attempted to build a mighty tower as a place of defense against them. But each time he built, the tower fell for no reason.

Consulting his astrologers, he was told that for the tower to stand, the cornerstone must be bathed in the blood of a child with no mortal father. This turned out to be the child Merlin. But Merlin confronted him with the true reason for the fall of the tower: the tower was built over the den of two dragons, whose conflict shook it down. Digging beneath the tower, Vortigern discovered the two dragons, one red and one white. The dragons fought, and the white dragon slayed the red.

The red dragon was naturally symbolic of Vortigern, being of the red of Mars. The white dragon represented the true princes, its color representing the brilliance of the sun. Shortly after this incident, Pendragon and Uther invaded Britain, Vortigern was slain, and Pendragon assumed the throne as rightful king. But Pendragon and Uther are themselves still primarily of the martial type, rather than the solar. The name Pendragon actually means "warlord" or "war-leader". Uther's sexual obsession with Igraine is obviously martial. The true Arian type, martial and solar, does not appear until Arthur. But, being the true and victorious rulers, they represent the integrated personality, which is the precursor to fusion with the soul.

Nearly all the Knights of the Round Table follow this same pattern of triumph followed by disaster. None of them could handle the darker

Scorpian side of the martial force, and suffered as a result. Those whose personal success was not marred by disaster were caught up in the general disaster of Arthur's death.

As I mentioned earlier, both the Arian and Scorpian paths differ mainly in emphasis. Each contains the other to a certain extent. Within the Arian symbolism of Arthur and the Round Table, Merlin represents the shadowy presence of the Scorpio side. He is the child of a maiden and an incubus, representing the Taurus/Scorpio axis (and possibly the Old Religion, still influential in Britain at that time).
He is a master of magicks. Depending on the version, he ends his life either hidden in a thorn bush (attributed to Scorpio) or buried in a cave (again Scorpio, the underworld).

His death or disappearance occurs just as the Quest for the Grail begins, as if his presence is no longer needed with the Scorpian Grail Knights coming into the foreground. His place is taken by Lancelot, who represents the solar presence within the predominantly Scorpian symbolism of the Grail Knights.

Merlin being a Scorpian archetype, the end of Arthur in a death without recompense is inherent in the events by which he was brought to be born. For it was Merlin who arranged for Uther to be spirited into Tintagel, and to lie with Igraine in the semblance of her husband so that Arthur would be conceived. And it was he into whose hands the newborn child was given.

The means of Arthur's ascent to the throne establishes that he embodied the lesser mysteries of the knife and pantacle, of Tiphereth and Malkuth/Yesod. The sword in the stone is a direct correspondence to these magickal implements, and the fact that they are stuck together indicates the fusion of the earthly being with the soul. The sword in addition confirms the martial/solar character of his expression, for it is the implement of Mars as well as the knife of Air, and letters are written upon it in gold, the metal of the Sun.
So, where Uther and Pendragon are the integrated personality, the Netzach aspect, Arthur is the soul itself come to full consciousness. He not only unites the diverse kingdoms of Britain under one banner, but serves as well as the ideal to which all the lesser kings and knights, and the people themselves, aspire. His presence causes the alignment of all the castes of British society to a single purpose, as the soul brings the lower vehicles into alignment with its own purposes. His conquest over the invading Saxons can then be equated to the elimination by the soul of all in the personality that is unfit.

In the channelings of Enochian Temples, the conquest of the personality by the soul is followed by a period of peace and pleasure. In the Arthurian myths, this is the period following the conquest of the invaders, and before the beginning of the Grail quest. But this period comes to an end when disturbances of another kind arise. These new problems do not stem from material causes. Instead, they come from the spirit. The easing of the challenges of incarnate existence brings a relaxation to the soul that allows previously unnoticed influences to affect events. The channelings indicate that the influences come mainly from the planets, representing the macrocosm.

This stage is represented in Arthurian myth by an increasing restlessness in the knights. The unity gained in battle begins to dissolve, and they fight among themselves and with other British knights. Some distraction is needed if the kingdom is not to fall into its previous disarray.

By this time Merlin had been overcome by his Taurean opposite, Viviane, and had withdrawn into the secrecy of his own sign of Scorpio. But he briefly reappears at this time to announce the Quest for the Grail, and to prophecy concerning those who will succeed in the quest, primarily about Galahad.

Galahad, the perfect knight of the Grail, is the child of Launcelot, the most perfect worldly knight after Arthur. The name Galahad is also Launcelot's baptismal name, indicating that his son represents an extension of his worldly being into a spiritual context. There is an echo of this in modern times in the way that Crowley as Horus fathered the "magickal child", Jones/Set.

Galahad is the next step beyond the pure solar consciousness, in which the soul begins to perceive itself not as the Lord of Creation, the positive pole of the Malkuth-Tiphereth polarity, but as a middle aspect between the spirit and matter. As the middle aspect, its characteristics and very existence are determined by the interaction of those two greater poles. In order to unite itself with the divine, it must go through the process of destroying or shedding those aspects of itself that are caused by the material pole.

This destructive process is interpreted as purification in the Grail stories, and sexual purity or abstinence is deemed to be a basic necessity. Normal sexual activity tends to tie the consciousness to the body, and therefore to the Tiphereth-Malkuth polarity. Practitioners of tantric systems are able to overcome this tendency, but tantric magick is related to the path of Horus, the path of exaltation through union. The Grail stories as Malory tells them are concerned with the path of Set, of exaltation through separation.

Nevertheless, the Grail stories show clearly that overcoming of the normal sexual urges is intended to be a part of the path they express. There is the Siege Perilous, which kills any worldly knight that sits in it. There is the "Sword which was broken", and the king who was wounded in the thigh by the Holy Spear for thinking lustful thoughts about a female servant of the Grail. These symbols are all correspondences to the Blasted Tower, which figures so strongly in the tales of the Round Table. Only Galahad, the virgin knight, can sit in the Siege, and only he can mend the sword which was broken, and wield the Spear to heal the king.

There are also a number of episodes in the stories that deal explicitly with tests of the Grail Knights' sexual purity, and the three knights who achieve the Grail are ranked according to the manner in which they pass these tests. Galahad, who never responded to the temptation, was ranked first. Percivale, who responded but overcame temptation is ranked second. Bors, the last ranked, is apparently more an Arian type than a Scorpian type. His temptation was not overtly sexual. Instead, it enacts the typical ritual of the two heroes, wherein the Arian hero-who-lives must slay the hero-who-dies. The test is to see whether he can break out of the Arian role by refusing to slay. (Note that it is not repression of the martial force that is shown in these stories, but always conscious redirection of the force to a spiritual object.)

After passing the tests, the three knights are ready to achieve the Grail. Their achievement is easy compared to the experience of the Abyss common to the path of Horus. Horrors were all part of their testing and need not be experienced again. Two different versions of this achievement both express the same essence in different symbols.

In the first version, the three knights simply come to the edge of the sea, and discover a richly decorated boat. Within the boat they discover the Grail. The sea in this case is the watery aspect of the "N" of IRNI. The boat rides above the sea as the initiate who achieves Binah floats free above the transitional area of the upper Tree. The Grail itself is naturally Binah, the Greater Mother.

The second version is the one used by Malory, and was described in the earlier section of this paper dealing with the story's relation to Achad's Tree. Carbonek, the castle transformed to coal, is clearly Binah. The three knights simply arrive at the castle and are greeted by those who tend the Grail. After a demonstration by one of the Knights of their fitness (by mending the sword which was broken) they are feted and fed from the Grail.

Both stories demonstrate that the passage into the supernals is not a trial in the Scorpian path, but a relief from trial. Everything of trial has been done over the whole course of the path, and the final passage is simple and free from pain or terror.

## INRI - The Group or Communal Formula

The application of INRI to humanity is shown in The Book of the Seniors, another part of the Earth Tablet working. Here we see the basic Set/Horus formula modified by the addition of Isis (Earth/Luna, first I) and Thoth (Mercury, last I). Osiris, humanity, is not shown in the formula because he is the subject on whom the other gods are acting.

The story of Seniors follows one of the several versions of the Osiris myth. In this particular version, Isis betrays Osiris into the hands of Set, who rends him to pieces and buries those pieces about the Earth. Horus overcomes Set and recovers the pieces, which are then re-united and re-animated by Thoth.

In the Isis stage, humanity is shown in a state of innocence, living on the astral plane of the planet Earth but not yet incarnated. At this point humanity has not developed the sense of individuality or the consciousness of mortality, and is no more than a type of deva or nature spirit specialized for a particular function. Isis/Earth decides that humanity can be used as the tool by which she can rid herself of involutionary forces, which she had absorbed into herself in order that they not manifest elsewhere in the solar system.

To accomplish this task, she requires that humanity be brought out of its stage of innocence by the introduction of individuality and mortality. She calls upon Set, the serpent, who governs the action of the next stage, with Horus taking a lesser role.

Set first creates bodies in which the human race-soul can incarnate, through a process of forced evolution working on the material of the Earth. He and Horus both attempt to create different types of bodies through different methods of evolution. Horus's types are judged to be inadequate to the task, and Set's types are allowed to flourish and develop. (In the distorted Christian version of the tale, the Serpent subverts Eve to his own purposes, rather than the other way around.)

Once the bodies have been developed, Set creates an opening in the barrier between the astral and physical realms. He then tempts susceptible aspects of the race-soul into incarnation. The qualities and perceptions they pick up through incarnation infect the race-soul, causing a disruption of its natural unity, and its shattering into individual souls of the type currently possessed by the race. Thus he "tears Osiris to pieces".

Set uses the involutionary forces to sweep all of these souls into the cycles of incarnation. Having focused their awareness on the physical plane, he closes the passage between the planes, locking them in. He has scattered the pieces of Osiris and buried them in the Earth. (In the Christian version, Eve tempts Adam to eat the apple, the fruit of incarnate experience, causing them to be ejected from the garden of Eden and cast into the desert of Earthly existence.)

Having closed the passage, Set distributes the involutionary force into the auras of the human beings, each to his capacity, and releases the remainder back into the environment. (Thereby creating "original sin", not mentioned in the Egyptian version.)

The intention of Isis was that she would rid herself of the involutionary forces through humanity's struggles to survive and to improve their condition on Earth. Having unconscious memories of their previous existence on a higher plane, the human souls would be perpetually creating thought-forms of desire to return to that plane. These thought-forms directly counteract the matter-oriented tendencies of the involutionary force. Their attempts to gain control over their physical environment would also generate counteractive thoughts, since control implies imposed order, and the involutionary aspect relates strongly to randomness.

As the story is told in The Book of the Seniors, this elimination of the involutionary forces was fully accomplished prior to the beginnings of recorded history. All that has passed since then has been aimed towards the re-unification of the race-soul. Thus the era of Set ended, and the era of Horus, representing the solar or coagulating aspect, began. Horus collected the scattered pieces of Osiris and assembled them into their prior shape, but still lacking their original livingness.

Horus is a god of conquest, and conquest has been the primary means by which humanity has been gathered together. From scattered groups living in near-isolation, the trend since the last ice age has been constantly towards bringing larger and larger groups of people into coordinated activity. The martial/solar figure, the warlord or king, has been dominant throughout most of this period both as the leader and war-chief and as a point of focus for the consciousness of the individuals making up the society. In this latter role he acts as the ego, the motivating self-interest that determines the actions of the community. He is the social equivalent of the individual's ideals and goals.

After the group reaches a certain size, the importance of the individual ruler lessens and power begins to be distributed within a larger group. Other individuals appear who express the purposes of special groups within the social structure. Eventually a point is reached where the solar king acts as only one among many more or less equal centers of power in the society. This is the social correspondence of the stage in individual evolution where the power of the sun-sign in his astrological pattern lessens and the other planets in the pattern each become a focus for part of the individual's attention, interacting with each other and with the sun-sign in a constantly changing dance of activity.

But unlike the original, naturally unified humanity, this new organization is being built up on the material side of existence rather than strictly on the spiritual side. It is an attempt to re-create that original unity in matter. While the attempt has had its cyclic advances and fall-backs, each cycle has created larger groups in each succeeding civilization.

Today a point has been reached where all of humanity is effectively one economic organism, each part dependent on and affected by every other part. No country or culture is independent of the others. Despite this de facto unity, the mental perceptions of the race have not yet adjusted, so that there is still a sense of nationalism or cultural chauvinism, of "us against them", in a large portion of the population. Circumstance will gradually eliminate this perception as various economic and political disasters resulting from nationalistic viewpoints force people to recognize the interdependence as a fact. The necessity for preventing the recurrence of such disasters will force an adaptation to that fact based on practical considerations, rather than on any particular idealistic or political basis. Adjustments that grow up from the needs of living, as these will, tend to be absorbed and retained in a culture where those adopted on principle (or forcefully imposed by a ruling class) eventually die out.

Thoth governs this final stage, for it is communication that is creating the circumstances where these adjustments can take place. The speed of communication and transportation has always been the prime determinant of the level of interdependence. Where communications are slow, changes spread slowly, and people in one part of the world are able to think of themselves as separate from the rest. Where communications accelerate, the spread of change also accelerates, and events occurring at a distance take on more importance.

Today we have a situation in which events in any part of the world can be known in any other part almost instantly. Our consciousness of distance has been overwhelmed and negated. A rebellion occurs in Tibet, and we see it here as it happens, where as little as fifty years ago the event would have been long resolved before we could know of it. Parallel to this, we can now exert an influence on events anywhere in the world as they happen, almost as easily as we can influence events in our own neighborhoods. McCluhan's "global village" has become a fact of life.

It is this instant communication that will break down the barriers of nationalism and cultural chauvinism, creating a global perception of humanity as one interdependent civilization. This is not to say that cultural differences will cease to exist. In fact, friction between cultures is likely to increase before adaptation takes place. Friction between cultural perspectives will force the adaptation as much as will economic considerations. But the final result will be a great weakening of the sense of "otherness" that peoples have towards different cultures.

When the cultural perception of interdependency catches up with the factual economic interdependence, the human race as a whole will be in a state that corresponds to that of the integrated individual personality when it is ready for fusion with its soul. Gradually the veil between the race's personality aspect and the race-soul will fall away, and the power and increased awareness that has been gathered through the eons of struggle in the cycle of incarnation will be added back into the race-soul, making it conscious of itself for the first time as an entity with an existence apart from the individuals whose awareness contributes to it.

Osiris, betrayed by Isis, sundered by Set, and gathered again by Horus, awakens again to life by the power of the words of Thoth. With the awakening of this great consciousness, individuals who are ready for fusion with their own soul will discover that that fusion also brings them into the sphere of activity of the race-soul. They will be able to consciously participate in the deliberations and actions of that being as it seeks to express itself in matter through humanity, while still maintaining their distinction as individual beings with the ability to evolve further, beyond the levels where the race-soul lives.

-oOo-_

Newsgroups: alt.magick
From: mimir@stein.u.washington.edu (Al Billings)
Subject: Personal Enochian Rituals
Message-ID: <1mk86mINNqsl@shelley.u.washington.edu>
Date: 26 Feb 1993 05:01:10 GMT
Organization: The Friends of Loki Society
Lines: 648

These are personal Enochian rituals someone wrote. It was not I.

# PERSONAL ENOCHIAN RITUALS

09-05-1987
Sun in Virgo
Moon in Aquarius

## THE ENOCHIAN PENTAGRAM BANISHING RITUAL:

1. Stand facing North. Use either the Fire Wand, Air Dagger or thumb wand of the right hand, to trace the lineal figure of the Pentagram.

2. Touch the forehead and intone NONCF KHYS (NOH-NOO-KEE-FEH KAH-HEES; You are)

3. Touch the phallus and intone ADOHY (AH-DOH-HEE; Kingdom)

4. Touch the right shoulder and intone LONSA (LOH-NOO-SAH; Power)

5. Touch the left shoulder and intone BUSDYR (BOOS-DEE-RAY; Glory)

6. Touch the breast and intone YOYAD (EE-OH-EE-OH-DAH; Him that liveth forever)

7. Facing North, extend right hand with weapon or thumb wand, and trace a banishing Pentagram, then do the Sign of the Enterer and intone:

   YAYDON (EE-AH-EE-DOH-NOO, All-Powerful)

come back into the Sign of Silence, then assume the God-Sign for Puella, right hand open across the breast and the left hand open covering the phallus, looking downward.
Stab the Pentagram in the center and turn to the East.

8. Repeat, but intone:

   GE-YAD (GAY EE-AH-DAH, Our Lord and Master)

   come back into the Sign of Silence, then assume the God-Sign of Vir, hands closed with the thumbs pointed outward and placed on the temples with head tilted forward and down.
   Stab the Pentagram in the center and face South.

9. Repeat, but intone:

   ENAY (AY-NAH-EE, the Lord)

   come back into the Sign of Silence, then assume the God-Sign of Puer, right hand bent upward at the elbow left hand closed with thumb extended over the phallus.
   Stab the pentagram in the center and face West.

10. Repeat, but intone:

    MONASKY (MOH-NAH-ESS-KEE, the Great Name)

    come back into the Sign of Silence, then assume the God-Sign of Mulier, arms outstretched with palms open and head arched back looking upward.
    Stab the Pentagram in the center and face North.

11. Facing North in the center of the circle, assume the God-Sign of Osiris Slain, with arms outstretched, and intone:

    LUKAL Y YKZHHKAL (LOO-KAH-LAH EE EE-KEH-ZAH-HEH-KEH-AH-LAH)
    BABAGE Y EDLPRNAA (BAH-BAH-GAY EE EH-DAH-LAH-PAH-AHR-NAH-AH)
    RA-AS Y BATAYVAH (RAH AH-ESS EE BAH-AH-TAH-AH-EE-VAH-HEH)
    OD SOBOLN Y RAAGYSOL (OH-DAH SOH-BOH-LOH-NAH EE RAH-AH-GAH-EE-OH-ESS-LAH)
    MYKMA VNAL YALPOR OYVEAE (MEE-KAH-MAH VAH-NAH-LAH EE-AH-EL-POH-RAY OH-EE-VAY-AH-AY)
    DS BYAH ASPS O NOKO (DAH-ESS BEE-AH AH-ESS-PAY OH NOH-KOH)

12. Repeat 1 through 6.

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09-16-1987
Sun in Virgo
Moon in Cancer

## THE ENOCHIAN HEXAGRAM BANISHING RITUAL:

1. Stand facing North with feet together, left hand at your side and right arm extended and centered with Fire Wand, thumd wand or crystal* upright in front of you.

2. Face the East. Trace a banishing Air Hexagram (yellow), and intone:

   BUSD DE YAD (BOOS-DEH DAY EE-AH-DAH; The Glory of God)

   vibrating one syllable of this name with each angle of the Air Hexagram. Then assume the God-Sign of Osiris Slain and intone:

   MYKMAH A-YAL PRG DE VAOAN, AR QUASB TYBYBF, DOALYM OD TELOKH

   (MEE-KAH-MAH AH-EE-AH-EL PAY-RAY-GEE-DAY VAY-OH-AH-NOO, AH-RAY KOO-AH-ESS-BAY, TEE-BEE-BAY-EFF OH-DAH TAY-LOH-KAH-HAY)

3. Face South. Trace a banishing Fire Hexagram (red), and repeat intonation, vibrating one syllable of the name for each angle of Fire Hexagram. Then assume the God-Sign of Mulier and intone:
   MIKMAH, VLS DE AGEOBOFAL Y DLUGA TOGLO PUGO A TALHO

   (MEE-KAH-MAH, VAH-LAH-ESS DAY AH-GAY-OH-BAH-FAH-LAH EE DAH-LOO-GAH TOH-GEE-LOH POO-GOH AH TAH-LEH-HOH)

4. Face West.Trace a banishing Water Hexagram (blue), repeating intonation, vibrating one syllable of the name for each angle of Water Hexagram. Then assume God-Sign of Osiris Risen.

5. Face the North. Trace the banishing Earth Hexagram (black), repeating the intonation. Then assume God-Sign of Vir.

6. Facing North in the center of the circle, assume the God-Sign of Osiris Slain, with arms outstretched, and intone;

   LUKAL Y YKZHHKAL (LOO-KAH-LAH EE EE-KEH-ZAH-HEH-KEH-AH-LAH)
   BABAGE Y EDLPRNAA (BAH-BAH-GAY EE EH-DAH-LAH-PAH-AHR-NAH-AH)
   RA-AS Y BATAYVAH (RAH AH-ESS EE BAH-AH-TAH-AH-EE-VAH-HEH)
   OD SOBOLN Y RAAGYSOL (OH-DAH SOH-BOH-LOH-NAH EE RAH-AH-GAH-EE-OH-ESS-LAH)
   MYKMA VNAL YALPOR OYVEAE (MEE-KAH-MAH VAH-NAH-LAH EE-AH-EL-POH-RAY OH-EE-VAY-AH-AY)
   DS BYAH ASPS O NOKO (DAH-ESS BEE-AH AH-ESS-PAY OH NOH-KOH)

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09-06-1987
Sun in Virgo
Moon in Pisces

THE ENOCHIAN RITUAL OPENING OF THE AIR TABLET:

1. Stand at Altar facing East, announce:

   PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
   VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.
   (VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH
   ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY
   DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet or Sigil to wave the wand and intoning:

6. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

7. Upon returning to the East, replace Fire Wand and take Air Dagger. Then using dagger, strike Air in front of Tablet three times. Make a circle, with Invoking Air Pentagram within it, with sign of Aquarius for Air Kerub in center, and intone:

8. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS ZONKON E VYN NONK DS CHYS GYGYPAH DE AR KYKLE.
(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY KEE-KAH-LAY)

9. While still facing East, intone the Third Angelical Call:

10. MYKMA GOHO MAD. ZYR KOMSELHA ZYEN BYAH OS LONDOH. NORZ KHYS OTHYL
GYGYPAH, VND-Y KHYS TA PV-YM Q MOSPLEH TELOKH QVY-Y-N TOLTORG KHYS Y
KHYS-GE YN OZYEN DS T BRGDO OD TORZVL. Y LY E OL BALZARG OD AALA THYLN
OS NETAAB, DLVGA VONSARG LONSA KOKASB: FAFEN YZYZOP OD MYYNOAG DE GNETAAB
VAVN NA-NA-E-EL: PANPYR MALPRG PYLD KAOSG. NOAN VNALAH BALT OD VAOAN.
SA DOOAYP MAD GOHVLOR GOHVS AMYRAM. MYKMA YEHVSOZ KAKAKOM OD DOOAYN NOAR
MYKAOLZ AAYOM KASARMG GOHYA: ZAKAR, VNYGLAG OD YM-VA-MAR PVGO, PLAPLY
ANANAEL QAAON. EXARP, ZONGON.

(MEE-KAH-MAH GOH-HOO MAH-DAH. ZOAD-EE-RAY KOHM-SAY-LAY-HAY-AH
ZOAD-EE-AY-NOO BEE-AH OH-ESS LOH-NOO-DOH. NOH-RAY-ZOAD

KAH-HEES
OH-TAY-HEE-LAH   GEE-GEE-PAH-HAY,   VAH-NOO-DAH-LAH   KAH-HEES
TAH
POO-EEM   KOH   MOH-ESS-PAY-LAY-HAY   TAY-LOH-KAH-HAY
KOO-EE-EE-NOO
TOH-LAH-TOH RAY-GEE   KAH-HEES   EE   KAH-HEES-GEE   EE-NO
OH-ZOAD-EE-AY-NU
DAH-ESS   TAY   BAH-RAY-GAH-DOH   OH-DAH   TOH-RAY-ZOAD-OO-LAH.
EE   LEE   AY
OH-LAH   BAH-LAY-ZOAD-AR-GEE   OH-DAH   AH-AH-LAH
TAY-HEE-LAH-NOO   OH-ESS
NAY-TAH-AH-BAY,   DAH-LOO-GAH   VOH-NOO-SAH-RAY-GEE
LOH-NOO-SAH
KOH-KAH-SEE-BAY:   FAH-FAY-NOO   EE-ZOAD-EE-ZOAD-OH-PAY   OH-DAH
MEE-EE-NOH-AH-GEE   DAY   GEE-NAY-TAH-AH-BAY   VAH-OO-NOO
NAH-NAH-AY-AY-LAH:   PAH-NOO-PEE-RAY   MAH-LAH-PEE-AR-GEE
PEE-LAH-DAH
KAH-OH-ESS-GEE.   NOH-AH-NOO   VAH-NAH-LAH   BAL-LAH-TAY   OH-DAH
VAY-OH-AH-NOO.   SAH   DOH-OH-AH-EE-PAY   MAH-DAH   GOH-HOH-LOHR
GOH-HOOS
AH-MEE-RAHM.   MEE-KAH-MAH   EE-AY-HOO-SOH-ZOAD   KAH-KAH-KOHM
OH-DAH
DOH-OH-AH-EE-NOO   NOH-AH-RAY   MEE-KAH-OH-EL-ZOAD
AH-AH-EE-OHM
KAH-SAH-RAY-EM-GEE   GOH-HEE-AH:   ZOAD-AH-KAH-RAY,
VAH-NEE-GEE-LAH-GEE
OH-DAH   EE-MEE-VAH-MAH-RAY   POO-GOH,   PAY-LAH-PAY-LEE
AH-NAH-NAH-EL
KAH-AH-OH-NOO.   AYKS-SAH-PAY,   ZOAD-OH-NOO-GOH-NOO.

11. Starting in the East circumambulate perimeter deosil three times and then do the Sign of the Enterer and intone:

12. MYKAOLZ KHYS YLS, GE-YAD.
MYKAOLZ KHYS YLS, ENAY.
MYKAOLZ KHYS YLS, YAYDON.
MYKAOLZ KHYS YLS, MONASKY.
ENAY DE VAOAN OD LANSO.

(MEE-KAH-OH-EL-ZOAD   KAH-HEES   EE-EL-SEE,   GAY-EE-AH-DAH
MEE-KAH-OH-EL-ZOAD   KAH-HEES   EE-EL-SEE,   AY-NAH-EE
MEE-KAH-OH-EL ZOAD   KAH-HEES   EE-EL-SEE,   EE-AH-DOH-NOO
MEE-KAH-OH-EL-ZOAD   KAH-HEES   EE-EL-SEE,   MAH-NAH-ESS-KEE
AY-NAH-EE DAY VAH-OH AH-NOO OH-DAH LOH-NOO-SAH)

13. State the purpose for opening the AIR Tablet.

14. Declare temple opened:

E EMNA ODO OY SYSYON. (AY AY-MEE-NAH OH-DOH OH-EE SEE-SEE-OH-NOO.)

15. After completing spiritual exercise, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the Air Tablet. Then perform the Enochian Banishing Ritual of the Air Quadrant.

16. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS KOMMAH OD ZYMYY AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

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09-24-1987
Sun in Libra
Moon in Libra

THE ENOCHIAN RITUAL OPENING OF THE FIRE TABLET:

1. Stand at Altar facing East, announce:

   PROKOL, PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual and Hexagram Banishing Ritual. Using either dagger or thumb wand.

3. Go to East of Altar. Pick up Water Chalice. Sprinkle it three times in front of Air Tablet or Sigil, hold above head, and move slowly around the

perimeter of room, deosil (clockwise), stopping before each Tablet to sprinkle them and intoning:

4. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
   VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KYKLE.
   (VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY DAH-REE-LAH-PAH
   ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-HEES MEE-RAY
   DAY AH-RAY KEE-KAH-LAY)

5. Return to East. Replace Water Chalice and take Fire Wand. Then starting in the East, wave the wand three times in front of Air Tablet or Sigil, hold above head and circumambulate deosil, stopping before each Tablet or Sigil to wave the wand and intoning:

6. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.
   (OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
   PEE-REE-PAY-SAHX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
   BEE-AH PAY-RAY-GAY-LAH)

7. Go to South. Then using wand, wave wand three times in front of Fire Tablet. Make a circle tracing Invoking Pentagram of Fire within it, make sign of Leo as Fire Kerub in center, intoning:

8.

09-17-1987
Sun in Virgo
Moon in Cancer

## ENOCHIAN RITUAL CONSECRATION OF MAGICKAL INSTRUMENTS:

1. Stand at Altar facing East, announce:

   PROKOL, O PROKOL, PROFANY BALASTY OMPEDA

2. Perform the Enochian Pentagram Banishing Ritual an Hexagram Banishing

Ritual, using either Fire Wand, Air Dagger or thumd wand.

3. Perform a Ritual Opening of the appropriate Enochian Tablet.

4. Then conduct the proper Invocation for the Magickal Instrument. (See Enochian Invocations A, B, C and D, that follow)

5. After completing the consecration, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the appropriate Tablet. Then perform the Enochian Pentagram Banishing Ritual.

6. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS COMMAH OD ZYMYY AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH
AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

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A. ENOCHIAN FIRE WAND INVOCATION:

1. Go to South of Altar, take Fire Wand in right hand and face the Fire Tablet, then holding the wand in front of you, intone:

EDLPRNAA, E VYN NONKYF ASPT POAMAL DE PRGEL:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY KAB.

(EH-DAH-LAH-PAH-AHR-NAH-AH, AY VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY PAY-RAY-GAT-LAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-HEE KAH-BEH.)

2. Address the Seniors. Intone:

AAETPYO, ADAEOET, ALNKVOD, AAPDOKE, ANODOYN, ARYNNAP:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY KAB.

(AH-AH-AY-TAH-PEE-OH, AH-DAH-AY-OH-AY-TAY, AH-LAH-NEH-KAH-VOH-DAH,
AH-AH-PEH-DAH-OH-KEE, AH-NAH-OH-DOH-EE-NAH, AH-REE-NAH-NAH-AH-PEH :
(NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY, PAH-EE-DAH MEE-AR-KAH
OH-HEE KAH-BEH.)

3. Hold the Fire Wand before the Fire Tablet and intone:

OY KAB BYTOM ZYZOP.
(OH-EE KAH-BEH BEE-TOH-MEH ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.

--------------------------

B. ENOCHIAN AIR DAGGER INVOCATION:

1. Go to east of Altar, take the Air Dagger in right hand and face the Air Tablet, then holding the dagger in front of you, intone:

BATAYVAH, E VYN NONKYF ASPT POAMAL DE YADNAH:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY NAZPS.

(BAH-AH-TAH-AH-EE-VAH-HEH, EE VEE-NOO NOH-NOO-KEE AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY EE-AH-DAH-NAH-HAY:
NEE-EE-ESS OH-DAY DAH-LOO-GAH LOH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-EE NAH-ZOAD-PEH-SAH.

2. Address the Seniors. Intone:

HABYORO, AAOZAYF, HTNORDA, AHAOZAPY, AVTOTAR, HYPOTGA:

NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH, PAYD MYRK OY NAZPS.

(HEH-AH-BEE-OH-RAH-OH, AH-AH-OH-ZOAD-AH-EE-FEH,
HEH-TEH-NAH-OH-RAH-DAH,
AH-AH-OH-ZOAD-AH-PEE, AH-VEH-TAH-OH-TAH-RAH,
HEE-PAH-OH-TEH-GAH-AH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-HAY PAH-EE-DAH MEE-AR KAH
OH-EE NAH-ZOAD-PEH-SAH.

3. Hold the Air Dagger before the Air Tablet and intone:

OY NAZPS Y TOL-TOH VAOAN
(OH-EE EE TOH-EL-TOH-HEH VAY-OH-AH-NOO)

4. Return to format of the Consecration Ritual, step 5.

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## C. ENOCHIAN WATER CUP INVOCATION:

1. Go to West of Altar, take Water Cup in right hand and face the Water Tablet, then holding the cup in front of you, intone:

RAAGYOSL, E VYN NONKYF ASPT POAMAL DE ZYLD:
NYYS OD DLUGA LONSA DE SYBSY MYRK OY TALHO.

(RAH-AH-GAH-EE-OH-ESS-LAH, EE VEE-NOO NOH-NOO-KEE
AH-ESS-PAY-TAY
POH-AH-MAH-LAH DAY ZOAD-LEE-DAH:
NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY SEE-BAY-SEE
MEE-AR-KAH OH-EE TAH-LAH-HOH)

2. Address the Seniors. Intone:

LSRAHPM, SAYYNOV, LAVAXRP, SLGAYOL, SOAHZNT, LYGDYSA:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA Y OROKH PAYD MYRK OY TOLHO.

(LAH-ESS-RAH-HEH-PEH-MAH, SAH-HEE-EE-NAH-OH-VEH,
LEH-AH-VAH-EX-ROH-PAY,
SAH-LAH-GEAH-EE-OH-LAH, SOH-AH-HAH-ZOAD-NEH-TAY,

LAH-EE-GEH-DEE-SAH-AH:
NEE-ESS OH-DAY DAH-LOO-GAH KAH-REES MEE-KAH-OH-EL-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KEH-HAY PAH-EE-DAH
MEE-ROH-KAH
OH-EE TOH-LAH-HAY-OH)

3. Hold the cup before the Water Tablet and intone:

OY TALHO Y PLOSY AFFA ZYZOP.
(OH-EE TAH-LAH-HAY-HO EE PAY-LOH-SEE AH-EFF-FAH
ZOAD-EE-ZOAD-OH-PEH)

4. Return to format of the Consecration Ritual, step 5.

--------------------------

## D. ENOCHIAN EARTH PENTACLE INVOCATION:

1. Go to North of Altar, take Pentacle in right hand and face the Earth Tablet, then holding the pentacle in front of you, intone:

YKZHYKAL, E VYN NONCYF ASPT POAMAL DE KAOSG:
NYYS OD DLUGA LONSA DE SYBSY MYRC OY KOMSELH.
(EH-KEH-ZAH-HAH-KEH-AH-LAH, AY VEE-NOO NOH-NOO-KEE
AH-ESS-PAY
POH-AH-MAH-LAH DAY KAH-OH-ESS-GEE :
NEE-EE-ESS OH-DAY DAH-LOO-GAH LAH-NOO-SAH DAY
SEE-BAY-SEE
MEE-AR-KAH OH-EE KOH-MAH-SAY-LAH-HAY.

2. Address the Seniors. Intone:

LAYDROM, AKZYNOR, LZYNOPO, ALHKTGA, AHMLLKV, LYLANSA:
NYYS OD DLUGA KARS MYKAOLZ LONSA TA I OROKH PAID MYRK OY
KOMSELH.

(LAH-AH-EE-DAH-ROH-MAH, AH-KEH-ZOAD-EE-NOH-RAY,
LAH-ZOAD-EE-NAH-OH-POH
AL-HEH-KAH-TAY-GAY-AH, AH-MAH-LAH-LAH-KAH-VAH,
LAH-EE-LAH-AH-NOO-SAH :
NEE-EE-ESS OH-DAY DAH-LOO-GAH KAH-RESS MEE-KAH-EL-OH-ZOAD
LOH-NOO-SAH TAH EE OH-ROH-KAH-PAY PAH-EE-DAY MEE-AR-KAH
OH-EE KOH-MAH-SAY-LAH-HAY)

3. Hold pentacle before the Earth Tablet and intone:

OI KOMSELH Y OVOARS DE NANA-E-EL.
(OH-EE KOH-MAH-SAY-AH-LAH EE OH-VOH-AR-ESS DAY NAH-NAH-AY-AY-LAH)

4. Return to format of the Consecration Ritual, step 5.

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09-19-1987
Sun in Virgo
Moon in Leo

THE ENOCHIAN RITUAL OF OPENING BY WATCHTOWER:

1. Stand at Altar, facing East, announce:

PROKUL, PROKUL, ESTE PROFANY

2. Perform the Enochian Pentagram Banishing Ritual, using either the Air Dagger or thumb wand.

3. Perform the Enochian Hexagram Banishing Ritual, using unicusal hexagram.

4. Go to South of Altar. Pick up Fire Wand. Wave it three times in front of Tablet or Sigil, hold above head, and move slowly around the perimeter of room, deosil (clockwise) intoning:

5. OD MYKMA, NONKF URAN MALPRYG PYRYPSAX ANANAEL. SOLPETH PRYAZ BYA PRGEL.

(OH-DAH MEE-KAH-MAH, NOH-NOO-KEEF OO-RAH-NOO MAH-LAH-PEE-AR-GEE
PEE-REE-PAY-SAH-EX AH-NAH-NAH-EL. SOH-LAH-PAY-TAY-HAY PAY-REE-AH-ZOAD
BEE-AH PAY-RAY-GAY-LAH)

6. On reaching South, shake fire symbol three times before the Tablet or Sigil, then make a large circle, tracing Invoking Pentagram of Fire within it, then sign of Leo as Fire Kerub in center, intoning:

7. OYP TEAA PEDOKE (OH-EE-PAY TAY-AH-AH PAY-DOH-KAY)
VY PRYAZ OMOAS DE HUBAR, E VYN NONK DS KHYS DE YALPOR KIKLE.

(VEE PAY-REE-AH-ZOAD OH-MOH-AH-ESS DAY HOO-BAH-RAY, AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES DAY EE-AH-EL-POH-RAY KEE-KAH-LAY)

8. Replace fire symbol. Go to West, pick up Water Cup, sprinkle a few drops in front of Tablet or Sigil, and circumambulate clockwise saying:

9. AR DE I LO TABA AR DS VAUL PRGEL, Y VNYG ZYLDA DE AR DRYLPY ZUMBY.
(AH-RAY DAH-ESS LOH TAH-BAS AH-RAY DAH-ESS VAH-OO-LAH
PAY-RAY-GAY-LAH, EE VAH-NEE-GEE ZOAD-LEE-DAH DAY AH-RAY
DAH-REE-LAH-PAH ZOAD-OO-MEE-BEE)

10. On returning to the West, sprinkle Water three times before Tablet or Sigil, and with cup make circle, with the Invoking Pentagram of Water within it, then the sign of the Eagle as Water Kerub in center, intoning:

11. EMPEH ARSEL GAYOL (EM-PAY-HAY AR-SEL GAH-EE-OHL)
VY PRYAZ OMAOAS DE DRYLPY ZUMBY E VYN NONK DS KHYS MYR DE AR KIKLE.

(VEE PAY-REE-AH-ZOAD OO-MOH-AH-ESS DAY DAH-REE-LAH-PAH
ZOAD-OO-MEE-BEE AY VEE-NOO NOH-NOO-KEE DAH-ESS KAH-ESS MEE-RAY
DAY AH-RAY KEE-KAH-LAY)

12. Replace cup. Walk clockwise to East of Altar, take Air dagger and strike three times before Tablet, then circumambulate, intoning:

13. KARS PRGEL Y MOLVY DE MYAM TA GYGYPAH. NONYG PRGEL YPAM OD YPAMIS, TA AR
AZYAZOR DE BYA. NONYG TA MALPRG DE OLPYRT, MATORB SO MYKAOLZ MYKALZO.

(KAH-REES PAY-RAY-GAY-LAH EE MOH-LAH-VEE DAY MEE-AH-MEE TAH
GEE-GEE-PAH-HAY. NOH-NEE-GEE PAY-RAY-GAY-LAH EE-PAH-ME OH-DAY
EE-PAH-MEE-SAH TAH AH-RAY AH-ZOAD-EE-AH-ZOAD-OH-RAY DAY BEE-AH.
NOH-NEE-GEE TAH MAL-LAH-PEE-AR-GEE DAY OH-LAH-PEE-RAY-TAY,
MAH-TAH-AR-BAY SOH MEE-KAH-EL-OH-ZOAD DAY

MEE-KAH-EL-ZOAD-OH.

14. On returning to East, strike Air three times before Tablet with dagger, then make a circle with Invoking Pentagram of Air within it, then the sign of Aquarius for Air Kerubim in the center, intoning:

15. ORO YBAH AOZPY (EH-ROH EE-BAH-HAY AH-OH-ZOAD-PEE)
VY PRYAZ OMAOAS DE ZONGON E VYN NONK DS KHYS GYGYPAH DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS ZOAD-OH-NOO-GOH NOO AY VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES GEE-GEE-PAH-HAY DAY AH-RAY KEE-KAH-LAY)

16. Replace dagger. Walk clockwise to North of Altar, take Pentacle, sprinkle salt three times before Earth Tablet, then circumambulate, intoning:

17. DOBYX YP ORS K KAOSG. SO AR ZYXLAY ADPHAHT AZYAZOR OD PAYD GOHOL AR
YADNAH DE FABOAN.

(DOH-BEE-EX EE-PAY OH-RAY-ESS KAH KAH-OH-ESS-GEE. SOH AH-RAY
ZOAD-EX-LAH-EE AH-DAH-PEH-HAH-TAY AH-ZOAD-EE-AH-ZOAD-OH-RAY OH-DAH
PAH-EE-DAH GOH-HOH-EL AH-RAY EE-AH-DAH-NAH-HAY DAY FAH-BOH-AH-NOO)

18. On returning to North, shake instrument before Tablet three times. Then make Circle with Invoking Pentagram of Earth within it, then the sign of Taurus for the Earth Kerubim in the center, intoning:

19. EMOR DYAL HECTEGA (EE-MOR DEE-AH-LAH HEC-TAY-GAH)
VY PRYAZ OMOAS DE CAOSG Y VYN NONK DS KHYS BAYLE DE AR KYKLE.

(VEE PAY-REE-AH-ZOAD OO-MAH-AH-ESS DAY KAH-OH-ESS-GEE EE VEE-NOO
NOH-NOO-KEE DAH-ESS KAH-HEES BAH-LEE-AY DAY AH-RAY KEE-KAH-LAY)

20. Replace pentacle. Walk around Altar to West and then face East. Use thumb wand to make a Circle with both the passive and active Invoking Pentagram of Spirit within it, and intone:

21. EXARP, BITOM, NANTA, HKOMA
(EX-AH-RAY-PAY, BAY-EE-TOH-MAH, NAH-AH-NAH-TAH,

HAH-KOH-MAH-AH)

VY PRYAZ OMOAS DE AR EMETGYS DE PYR, E VYN NONK MYKALZO DE MONASKY.
(VEE PAY-REE-AH-ZOAD OO-MAH-ESS DAY AH-RAY AY-MAY-TAY-GEE-ESS DAY
PEE-RAY, EE VEE-NOO NOH-NOO-KEE MEE-KAH-EL-ZOAD-OH DAY MOH-NAH-ESS KEY)

22. Make the Portal Sign of the Rending of the Veil. Stretch hands before you, then separate them sharply as if parting a curtain, then intone:

23. E VYN NONK, NOQUOY DE YAD YADON.
(EE VEE-NOO NOH-NOO-KEE, NOH-KOO-OH-LAH DAY EE-AH-DAH EE-OH-EE-DOH-NOO)

24. Go to Northeast and intone:

TA AOYVEAE KHYS AR LUKYFTYAS DE KAOSG. NOALN O SYSYON PA DE AR LUKYFTYAS
DE PRYAZ AOYVEAE DE GAH.

(TAH AH-OH-EE-VAY-AH-AY KAH-HEES AH-RAY LOO-KOO-EE-FEH-TEE-AH-NOO DAY
PAY-REE-AH-ZOAD AH-OH-EE-VAY-AH-AY DAY GAH-HAY)

25. Circumambulate three times deosil, beginning in the East. Making the Sign of the Enterer each time you pass East. Return to West of Altar and intone the Adoration, doing the Sign of the Enterer at end of third line, and the Sign of Silence after the fourth line:

MYKAOLZ KHYS YLS, GE-YAD.
MYKAOLZ KHYS YLS, ENAY.
MYKAOLZ KHYS YLS, YAYDON.
MYKAOLZ KHYS YLS, MONASKY.
ENAY DE VAOAN OD LANSO.

(MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, GAY-EE-AH-DAH
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, AY-NAH-EE
MEE-KAH-OH-EL ZOAD KAH-HEES EE-EL-SEE, EE-AH-DOH-NOO
MEE-KAH-OH-EL-ZOAD KAH-HEES EE-EL-SEE, MAH-NAH-ESS-KEE
AY-NAH-EE DAY VAH-OH AH-NOO OH-DAH LOH-NOO-SAH)

26. State purpose for performing ceremony.

27. Declare temple opened:

E EMNA ODO OY SYSYON. (AY AY-MEE-NAH OH-DOH OH-EE
SEE-SEE-OH-NOO.)

28. After completing spiritual exercise, close the temple by widdershins circumambulation, doing the Sign of the Enterer when passing the Air Tablet. Then perform the Enochian Banishing Ritual of the Air Quadrant.

29. Conclude with the following:

GOHUS TORZU OD ZAKAR NONK GAH DS KHYS KOMMAH OD ZYMYY
AAYOM. ALDON AMYRAM
OD O ZORENSG K NA FAORGT SA ETHARZY.

(GOH-HOOS TOR-ZOAD-OO OH-DAH ZOAD-AH-KAH-RAY
NOH-NOO-KAH GAH-HAY
DAH-ESS KAH-HEES KOHM-MAH OH-DAH AH-AH-EE-OHM
AH-MEE-RAHM OH-DAH
ZOAD-ON-RAYNOO-ESS-GEE KAH NAH FAH-OHR-GEE-TAY SAH
AY-TAY-HAH-RAY-ZOAD-EE.)

E PYLAH EMETGYS OY SYSYON.
(AY PEE-LAH AY-MAY-TAY-GEES OH-EE SEE-SEE-OH-NOO.)

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# .The Enochian Dictionary

Edited and Proofed by

Fra:. Michael 111

## "A"

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| CRO-ODZI | beginning | | 533 |
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| C | ye | | 300 |
| C | with | | 300 |

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| D | | third | | | 4 |
| DAOX | | 5678 | | 440 | |
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| OLPRT | light | | 156 |
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| OXIAYAL | mighty (seat) | 570 | |
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| OZONGON | winds | 207 | |
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| PAGE | rest | 33 |
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| VONPHO |  | wrath |  | 190 |  |
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| VPAAHI |  | wings |  | 152 |  |
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| YORB | roar | 195 |

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| ZIEN | hands | 129 |
| ZILDAR | flew | 187 |
| ZILODARP | conquest | 226 |
| ZIMII | have entered | 279 |
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| ZIR | him | 169 |
| ZIR | i am | 169 |
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| ZIRE | lord | 179 |
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| ZNRZA | sware | 174 |
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| ZOMD | midst | 133 |
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| ZONG | winds | 97 |
| ZONRENSG | delivered | 264 |
| ZORGE | friendly | 157 |
| ZUMVI | seas | 299 |

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# DIVINE CREATION AND INITIATION

BY BENJAMIN ROWE

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                         ЪДДДДДДДДДДДДДДДДДї
                         i Receive Divine i
ЪДДДДДДДДДДДДДДДДДДДДД=i       Force        ГДДДД-ДДДДДї
i                        АДДДДДДДДДДДДДДДДДЩ             i
i                                         i
i                                         I
i    ЪДДДДДДДДДДДДї                          ЪДДДДДДДДДДДДДДї
i    i Expressioni=ДДДДДДДДДДДДДДДДДДДДДДДДДДДДг Conformationi
i    i in Action i                         i      Cycle      i
i    АДДДДДВДДДДДДЩ                            АДДДДДДДДДДДДДДЩ
i          i
i          i
i          i             ЪДДДДДДДДДДДДДДДДї
i          АДДДДДДДДДДД=i    Complete      i
i                        i Manifestation i
i                        АДДДДДДДВДДДДДДДДЩ
АДДДДДДДДДДДД-ДДДДДДДДДДДДДДДДДДЩ
```

Figure 1. Cycle of Divine Creation and of Initiation

The Process of Divine Creation

In the largest context, an individual's initiation does not occur in isolation. Rather, it is a single thread in the continuing act of divine creation. The full intent of the creator is only worked out through a multiplicity of such threads, linked through energetic resonance into a quasi-biological whole. I use the word "biological" deliberately; the logic of spiritual interrelations is indeed "bio-logic", the logic of living things, but tremendously expanded and generalized.

The relation between the creator and the initiates who respond to the act of creation has strong correspondences to the relation between our conscious selves and the cells in our bodies, though the former relation is not so limited as the latter. We can gain an understanding of the larger process by reference to its microcosmic analogue.

Each cell in our bodies contains in essence the information needed to create the whole. But the cell is not the whole, nor is any given cell versatile enough to switch places with any other cell in the body. A liver cell remains a liver cell, even if implanted in the heart. A brain cell remains a brain cell, even if moved to the genitals. Each cell is a particularization of a range of potentials out of the vastly greater range inherent in the genetic material it contains.

Just so, each individual contains within himself the essence of the entire universe of which he or she is a part. "Man is a microcosm", the saying goes. But clearly the individual is not the universe; he is contained within it, both objectively and subjectively. Equally clearly, no two individuals are interchangeable, no matter how much the philosophically shortsighted would wish to make it so. Each is a particularization in time and space of the effectively infinite potential of the universe at large.

When a conscious entity decides to take a particular action, the process by which the intent is effectuated proceeds in four overall stages:

1. Appearance of the intent in consciousness.

2. Transmission of the intent along neuronic paths to the various parts of the body.

3. Modification of the behavior of individual cells in response to the transmitted signals.

4. The effectuation of the intent in the form of some sort of action.

Between stages one and two there is a gap; in some way not understood by either philosophers or scientists, the singular intent of the being becomes transformed into the multitude of signals necessary to direct the action of the body. No one knows exactly how this transformation is performed, only that it does occur. While many different explanations have been put forth, the evidence to date is insufficient to resolve the issue.

The process by which divine intent is made manifest follows four similar stages:

1. The appearance of the divine ideal which is to be made manifest.

2. The response of a group of adepts to that ideal, and the creation of a group of iconic or symbolic thought-forms to act as link between the ideal and the lower worlds.

3. Apprentices sensing the transmitted intent and unconsciously or consciously modifying their individual patterns of thought to conform to it. They act on these thoughts within the mundane world, producing

4. The final manifestation of the ideal in time and space.

The divine ideal, while wholly unitary, has three aspects when perceived by a conscious entity: Its Note, or initial impulse, its Intent or Will expression, and the active Vibrations by which it can be successfully manifested. Mages of different degrees are identified with one or more of these aspects, and through their identification are able to create a condition under which the ideal can be sense by adepts.

As in the previous case there is an apparent gap between the first and second steps in this sequence, which is called the "Abyss" in magickal parlance. It is difficult to describe how this gap is perceived by a mage without resorting to mystic jargon that may ultimately be meaningless to anyone except another mage. One can speak glibly of "being" and "becoming", and leave the reader no better informed than before.

Another way of looking at the matter is to say that at each stage of this fourfold process of creation, an additional quality is added to the archetypality of the divine ideal, elaborating on its nature and creating manifestations having both greater specificity and greater multiplicity than the original.

As perceived on its own level by a mage, the divine ideal is complete, unitary, and self-sufficient. It simply is, with no apparent beginning or end. It neither acts nor is acted upon. It appears so nearly universal and encompassing that even the possibility that something exists which is not "what it is" practically disappears.

When the conditions created by the mages cause the divine ideal to be brought down into the second stage - "below the Abyss" - the quality of relatedness is added to its archetypality. The ideal no longer appears to exist simply in itself, but now is perceived in relation to something which is not itself. This simple addition of the potential for relationship brings about a shocking transformation; shocking because it is not just a change from one-thing-in-itself to one-thing-in-relation-to-one-other-thing. Rather the change is from absolute unity directly to infinite multiplicity. In the act of crossing the Abyss, the mage or adept goes from one extreme of existence to the other with no intermediate stages. It is as if one took a single step and found oneself at the other end of the universe.

The existence of two things demands the existence of a third thing; the existence of a third demands a fourth, and so on. Once one steps away from singularity there is no stopping until there is a cosmos full of things, an effectively infinite field in which everything is potentially or actually in relationship to every other thing. And more, everything can be related to every other thing in a multitude of ways, so that we have infinity piled upon infinity.

In contrast to this first transition, the passage to third and fourth stages merely adds qualities of greater specificity to the infinitude of the second stage. A limited set of potential events gets selected out of the infinity of possible relationships and proceeds towards full manifestation. There is no radical transformation as there is between the first and second stages.

Stage two corresponds to the state in the individual where an idea in consciousness becomes transformed into the many nervous signals necessary to direct the body's response to the intention. This stage belongs to the adepts, whose primary concern is with the establishment of relationships between things, the creation of magickal links. As individual neurons are to the idea in consciousness, so adepts are to the divine ideal. Each adept picks up particular aspects of its potential expression, those which relate to his own nature and position. Each adept creates links between the ideal and those things within his own sphere of influence which reflect its nature. Additionally each acts as a transmitter, passing the sensed potentials on to other adepts with resonant natures who are focused at lower levels.

If sufficient magickal links are created, the divine ideal eventually becomes established in Tiphereth as a self-sustaining thought-form. This thought-form acts as a secondary center of focus for the divine ideal, concentrating and amplifying the forces transmitted along the magickal links, and sending out new signals into the lower worlds. This thought-form is also an "ideal", an expression of the original ideal within time and space and the context of human perceptions. Unlike the original it can be sensed by apprentice-level beings, and translated by them into a series of concrete goals within the manifest world.

The works of some adepts partially bypass this thought-form and act directly on the lower worlds. One type of adept concentrates on the "multiplicity" aspect of stage two and brings this aspect down into the lower worlds to be expressed as intellectual formulations or ideas. Another type of adept concentrates on the "relationship" aspect, manifesting it in the form of artistic creations. By providing these links directly into the worlds inhabited by apprentices, they provide apprentices with patterns by which they can learn to sense to the ideal expression in Tiphereth.

Passing to stage three adds the quality of active response or intelligent activity to the creation. This stage corresponds to that stage in the individual where the neuronic signals reach their goals in various parts of the body. These signals, acting on non-neuronic cells, cause those cells to change their state of activity in ways that conform to the conditions set by the signal. The cells take energy and matter from their environment, transform it in accordance with the signals, and release it back into the environment. The release may come in the form of movement, as in the case of muscle cells, in the form of chemical secretions that produce global or localized changes in the rest of body, in the form of changes in electrical or magnetic conductivity, or several other ways.

Note that the signals coming to the cell do not force the cell to perform in a specific way, nor do they direct the cell's activity in detail. Remember that each cell is a particularization of the overall potential of the body. Its innate nature defines and expresses a specific set of those general potentials. The signal it receives need not contain any information at all as to how the cell must respond. The cell knows by its nature how it must respond, and does so automatically, translating a generalized command into a specific set of activities.

In the process of divine creation, this third stage belongs primarily to the apprentices. The quality of intelligent activity has much greater scope in their work than in the cell.

Cells exist in a more or less fixed relationship to the rest of the body, and each is particularized to express only a few types of activity. Their response to incoming signals is also fixed to a limited range.

Human beings, while still particularized with respect to the universe as a whole, otherwise possess a remarkable freedom of action. They exist in a constantly changing relationship to other humans and to the rest of their environment. Unlike cells any human being can perform a vast range of activities, depending on the contexts in which they are acting. Most importantly humans, within the extremely broad limits of their particularizations, are capable of defining and re-defining their own activity within the "body" that is our world. And paradoxical as it may seem, apprentices have a greater freedom in this regard than do either adepts or mages.

Apprentices are in a way repeating the actions of the adepts, but on a lower level. The adept takes the singular will which is the divine ideal and translates it into a multitude of potential relationships, which in turn eventually coalesce again into the expressed ideal in

Tiphereth. When an apprentice senses an expressed ideal, its influence is translated in his or her mind into a set of goals or possibilities for self-expression. Those that are congenial to the person's nature are incorporated into the person's self-image, thoughts, and emotions. Then, in the course of the apprentice's life in the world, situations arise in which action can contribute to the achievement of these self-chosen goals. Through the intelligence inherent in his being, the person chooses those activities that will help to make the goal manifest.

Note that the choice of actions comes entirely from within the apprentice's being. The expressed ideal in Tiphereth contains no specifications concerning the way that the ideal is to be manifested, but only of the intended result. The manner in which the apprentice acts towards that goal is always a matter of free choice. Adepts and mages participating in the act of divine creation never attempt to force or coerce the apprentice into a particular course of action. At most, they will arrange to provide the apprentice with opportunities for action in line with the goal. But even in these cases, the choice of whether to take the opportunity, and what to make of it, is wholly within the hands of the apprentice.

This acknowledgement of free choice is not only a matter of ethical action on the part of adepts and mages; it is a matter of utter necessity if the divine ideal is to come into full manifestation.

It is the task of apprentices to create the final links between the divine ideal and the material world. Because they are still close to the material pole, they are best qualified to make the final adjustments that will fit one to the other and complete the creation. Their natures are exactly suited to this work, and no higher initiate can do it better.

By becoming more directly identified with the divine ideal in its primary form, mages and adepts have sacrificed some of their freedom of action within the lower worlds. Close identification with the divine will excludes many courses of action that are in accord with that will, but which require close identification with the material pole of existence. They can not maintain an identification with both the divine and material poles at the same time. Since they had previously passed through the apprentice stage, adepts and mages are still capable of acting directly on the material world, but only by temporarily reducing their degree of identification with the ideal. The more attention they have to pay to purely material affairs, the less of the higher identification they can maintain.

Another consideration is that when the divine will touches directly on the lower worlds, without the buffering provided by intermediate links, its action is inevitably destructive. Matter and the substance of the lower mind is at present incapable of absorbing the divine will directly, and contact with it would result in a subjective equivalent of vaporization, destroying all form beyond possibility of reconstruction.

Finally, adepts and mages must consider that all acts of divine creation must take place in ways that encourage the continuation of the process of initiation. This seems to be a precondition for any sort of divine creation within the human Tree of Life. What little we know of the Cosmic Tree suggests that it is universally applicable in that realm as well. The rule as gods view it is that matter must be continually transformed into spirit, until all of it has been transformed. The means by which this is done is the process of creation and resulting initiation.

Through the combined effects of the individual activity of many apprentices, the divine ideal is eventually brought safely down into full manifestation. A final quality is added to the series, which can be called objectification or externalization. The actions of apprentices over time create an activity in the material world which takes on a life of its own, and is seen as having an existence independent of those who worked to create it.

In many cases, this "objectified" ideal does not actually exist in matter. Rather, it exists as a form on the astral plane, having sufficient organization to maintain itself and gather energy to itself without further conscious effort on anyone's part. Since most of humanity is currently focused on the astral plane or on the adjacent areas of the lower mental planes, they perceive it as real and act accordingly in their daily lives, even though the thing they perceive can easily be shown to have no existence when it is viewed with a strict definition of objectivity. Among the most obvious of such objectified ideals are the various organizations that make up the social structures of current-day cultures. "Government" is such an ideal, as are religions, corporations, money, and many other things to which we routinely grant the status of "real". But in many other cases, the end result of the process is truly "objective", that is, having existence in matter.

From the divine viewpoint, all the sephiroth below Tiphereth are equally "material"; the stuff of the astral and mental planes is simply matter in a different state than that of Malkuth. So the establishment of a divine ideal in the matter of any of these planes is considered a successful creation.

There are several more factors that should be considered by the reader who is attempting to gain a clear mental picture of the process of divine creation. The most important of these points is that this process is not all "one-way", does operate solely from the top downwards. Between and within each stage there occurs feedback, a constant dance of adjustment and readjustment.

In the body, the reactions that take place in the course of externalizing a thought influence in turn the next thoughts to arise in the person's mind. Cells send information back along the neural pathways, telling of their current status and what they will be capable of doing in the next few moments. In the course of accomplishing a simple action, such as reaching out to grasp an object, what has been accomplished at any given moment is fed back to be compared against the initiating thought, and new signals are sent adjusting the ongoing process to maintain its direction towards the intended goal. And there is a constant flow of information around the body in the form of chemical secretions and electromagnetic states that inform the cells of the state of other cells operating on their own level.

Similarly in divine creation, there is a constant flow of information upwards along the created channels as well as downwards or outwards into the manifest world. Adjustments are made "on the fly" to account for the relative success of the various groups involved, and to account for changes in the world to which the effort of creation is being applied. Over time, the physical manifestation becomes an increasingly more accurate correspondence to the intent.

It will be important to keep in mind that divine creation is a dynamic, continuing process rather than a fixed or "one-shot" activity that happens once and not again. It is the dynamism of the process that makes initiation and evolution possible at all, which keeps the world from being in truth the static, stratified, unchanging place that ancient theologians thought it to be. Much of our later concern with keeping the results of initiation are directly concerned with the dynamic aspects of the process.

A related factor to consider is that divine ideals have a finite lifespan, when viewed from a standpoint in time and space. They come into existence in the world, take some time to develop their inherent possibilities, and then pass out of existence again. At any given moment in time, several ideals are in various stages of their cycle. Some are just beginning to come into the awareness of mages. Others have been linked to the earth and are in process of becoming fully manifested. And yet others have completed their lives and are gradually breaking up and going out of manifestation. Depending on their individual natures and sensitivity, various parts of the population will be attracted to one or another of these ideals.

It is also important to remember that the manifestation of any divine ideal consists of many different threads, composed of many different types of energy expressing different aspects of the ideal. There are always at least seven different aspects involved in any manifestation, and each of these may be wholly or partially incompatible with the others when viewed from the viewpoint of an incarnate human. No individual can judge from his own experience of the expressed ideal whether another person is or is not also sensing that ideal. Activities that appear antithetical from an individual's view may in fact be different aspects of the same divine expression. Full appreciation of the manifestation can only be had by a mage or very high-level adept.

Students of Thelemic doctrine might profit by considering the three "Grades" mentioned in Liber AL in light of what has been said above about the stages of divine creation.

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                        ЪДДДДДДДДДДДДДї
                        i   Inflow of    i
                        i Divine Force i
                        АДДДДДДДВДДДДДДЩ
                                I
                        ЪДДДДДДДДДДДДДДДДї
 ЪДДДДДДДДДДДДДДДДДД=i Destruction of ГДДДДДДДДДї
 i                      i Limiting Forms i          i
 i                      АДДДДДДДДДДДДДДДДЩ          i
 i                                                  I
 i ЪДДДДДДДДДДДДДДДДДДї                      ЪДДДДДДДДДДДДДДДї
 i i Synthesis of New i                      i Expansion of   i
 i i Forms Compatible i=ДДДДДДДДДДДДДДДДґ Consciousness i
 i i    With Divine     i                    i   to Absorb     i
 i i       Force        i                    i Divine Force   i
 i АДДДДДДДДВДДДДДДДДДЩ                       АДДДДДДДДДДДДДДДЩ
 i             АДДДДДДДДДДДДДДДДї
 i                              I
 i                      ЪДДДДДДДДДДДДДДДДї
 i                      i   Testing of      i
 i                      i   New Forms       i
 i                      АДДДДДДДВДДДДДДДДЩ
 i                              I
 i                     ЪДДДДДДДДДДДДДДДДДДї
 АДДДДДДДД-ДДДДДДДДДДґ     Are New Forms     i
           No            i Fully Compatible? i
                        АДДДДДДДДВДДДДДДДДДДЩ
                                  i Yes
                                  І
                            ЪДДДДДДДДДДДї
                            i Expressioni
                            i In Action i
                            АДДДДДДДДДДДЩ
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Figure 2. The Conformation Cycle

The Conformation Cycle in Initiation

In initiation, the initiate receives a flow of force from some level more inclusive than that on which his conscious mind is currently focused. If he/she is to retain any benefit from the experience, those parts of the being that are below his level of focus must be consciously brought into alignment with that force, within the context of their natural modes of functioning. All of these parts must be brought in to the alignment. Not one can be left out.

This means that we can not be satisfied with simply receiving and "feeling" the force. We have to direct our emotions so that those incompatible with the force fall away, and new ones that are fully compatible come to the fore. We have to direct our intellects so that ideas shown by that force to be false are eliminated, and the remainder reconstructed to fit the our new perceptions. We have to modify our self-image and goals to include the new vistas opened to us. We have to re-examine all of our being in terms of the new force, and change our being so that the force can flow freely between levels.

The goal of initiation is to make all of the vehicles perfectly "transparent" or perfectly responsive to the highest and most inclusive divine force the initiate can experience at a given time, and to elevate the focus of consciousness so that it operates from the highest level possible. The conformation cycle is the process by which this goal is attained.

Figure 2 represents the cycle of activity by which an initiate absorbs divine force coming into his or her sphere. This figure falls within the box labeled "Conformation Cycle" in Figure 1.

This cycle is applicable to the initiate's actions both with respect to his own initiations and with respect to his participation in the

Great Work. The only difference between the two cases lies in what kinds of forms are being destroyed and created in the process. In initiation, the forms are actually forms that make up part of his individual being. In the Great Work, the forms are those that he creates to act as magickal links to bring the divine ideal into manifestation.

The conformation cycle contains another cycle within it, which is not shown because it is constantly in action throughout the process. This inner cycle is the cycle of invocation and response. At each step of this process, the initiate is in constant need of a contact with the incoming divine force. At the very beginning of the process, it is his desire and intent, directed upwards through the planes, that generates the initial inflow of force. As the power gathered from that first inflow is expended, he is constantly re-invoking the force, replenishing the power so that the process can continue.

Invocation and response may take the form of formal ceremonies and magickal efforts, or it can simply be a continual "looking towards" the divine with a desire to draw it into contact again. In any case, the directed intent and desire of the magician attracts both the force and the attention of interested beings on higher levels, who provide him with assistance in bringing down the force, and also assist with suggestions as to appropriate forms that might be created to hold and channel the force. Without this constant renewal of contact, any effort to reconfigure form to match the force will fail.

Throughout the following sections the word "form" will be used as a generic term for that on which the force of the divine ideal acts. It is perhaps not the best term available, but after reviewing many more technically specific terms from philosophy, phenomenology, and metaphysics, I find the use of such terms would not add any significant understanding to the subject being dealt with here.

The viewpoint from which the process of conformation is described is one in which the consciousness of the initiate exists in an intermediate area between a positive and a negative pole. The positive pole in this discussion is generally the divine ideal in one of its three aspects. The "negative" or more material pole is in most cases not the sephira Malkuth, as is conventionally the case, but rather Tiphereth.

The conformation process is one that takes place on the same planes in which the adept normally works, and it is usually only the adept in whom the process takes place consciously. Conformation to the divine ideal always takes place before any appearance on the more material planes, even such an abstract appearance as a thought that can be described in words.

So the material aspect of the process, the "forms" on which the divine ideal works, are the formulations of relationships, the magickal links with which the adept does his work. When speaking of "forms", of the "breaking up of forms" or the "creation of forms" we are speaking of either (in the case of initiation) the formulated relationships that maintain the internal connectivity and unity of the individualized adept, or (in the case of divine creation) of those magickal links the adepts create between the divine ideal and the lower worlds.

## Phase 1: Destruction of Old Forms

The first effect of an inflow of divine force is always destructive. The "vibrations" of the force have a tendency to break up any form that is incompatible. This effect is represented cabalistically by the planet Mars and the tarot card The Tower.

Mythologically, Mars has always been associated with a rise to the heights, followed by a sudden disaster and a subsequent rapid fall. The disaster is usually caused by the entry onto the scene of a new and unanticipated factor, often through divine intervention. The Tower of Babel story is a classic example. To understand how this relates to the conformation cycle we have to back up a little bit.

As was shown in Figure 1, the entire process of initiation is itself cyclic. As the cycle progresses, it gradually draws away from the divine ideal and towards full objectification. Eventually all the divine force received gets expended, and the individual has to continue to build using energy drawn from within himself and from his environment. After objectification has been completed, the process must take a jump back to its first step to acquire a new flow of divine force from a yet higher level.

In the interim period, between objectification and the new inflow, the individual builds up and elaborates on the fundamental forms and ideas previously established. He works to extend those into areas of life and experience not directly touched upon in the course of initiation, both in the material world and on the magickal planes, re-interpreting all of his being in terms of the new perspective. From the highest level at which he can perceive, he works to build up an accurate reflection of his perceptions throughout the lower parts of his being. As more of his being is integrated into the scheme, the original forms and ideas take on the psychic equivalent of mass; they become more rigid, more difficult to move, adjust, or change. They become less transparent to the divine force on which they were built.

This is a necessary step, and the natural consequence of the stage of objectification. Once this structure is formed, the individual need not expend more of his own energy to maintain his consciousness at the high level achieved in the prior initiation. It becomes his natural state of awareness, and only movement out of that state requires expenditure of energy. Instead of having to hold himself high in the air by the force of will, he is held up in the air by a strong tower, which supports him against the downward pull of matter.

Somewhat paradoxically, it is during precisely this time, when his internal expression of his initiation has become objectified and has begun to take on a quality of rigidity, that the initiate can contribute the most to the Great Work. The reason is that since he no longer needs the force provided in his last initiation for his own internal use, he can afford to expend any additional flows of that same energy in outwardly-directed activity, building the impersonal iconic and symbolic forms needed to channel that energy into the lower worlds.

Consciousness of the needs of the Great Work can make a great difference in the extent of the rigidification that occurs, and thus in the amount of time between initiations and in the difficulty experienced in the course of the next initiation. A certain amount of it is necessary, but the motivation of the individual can vary the amount that actually occurs remarkably.

In a person who is primarily concerned only with his own advancement and power, the process of rigidification tends to continue to its natural limits. That is, it goes on until all of the lower bodies have been fully fixed in the new formation, and the formations have begun to build up a "crust" around the person's awareness on its own level. It can extend event further, into the person's relations with planes higher than that on which the awareness is focused, by creating assumptions and restrictions of thought concerning the next steps that will be taken in his development.

With this wholly personal motivation, the person becomes encysted in his own thought-structures, locked up in his own tower. The walls of his tower block him off from direct contact with the planes from which the force of his next initiation must come. As a consequence, the force of invocation needed to produce a response from the higher levels is greatly increased. He must also depend on the responding powers to answer with a degree of force sufficient to blast apart the thought-formations in which he is embedded. And if the force is sufficient to do so, then the experience of the next initiation will be literally shattering and disastrous to the present form of being, a full expression of the events represented in the Tarot card.

At the other extreme, in the person who is wholly convinced that his own initiations serve only the purpose of making him better suited to participate in the Great Work, the rigidification tends to stay at the minimum needed to support his awareness at its new level and to serve as a foundation for the next initiation. Between the time when his initiation becomes externalized and the time when the next initiation begins, he concentrates not on building up the lower being into conformation with his own centralized point of perception, but rather on keeping the lower being in a state of fluid responsiveness to the needs of the divine creation, regardless of whether those needs match what the individual awareness thinks of as its own advantage.

In this case, the lower levels of being will still be formed into structures relating to what the person currently perceives of the divine ideal. The difference is that these structures will be decentralized and impersonal. It is as if the initiate, rather than building a tower for his sole use and protection, were building a grand plaza in the air, an open structure that could be used by anyone who chooses to do so, freely and without restrictions. He considers himself neither the architect nor the owner of these structures, but only a builder, one of many contributing to the overall effect as a service to the world.

Creating a sense of service, of contribution to the Great Work, requires the conscious development of several attitudes:

1. The attitude that the results of initiation are not the property of the initiate, but are only held by him temporarily as a matter of public trust.

2. The attitude that the benefits of the initiation must be extended freely to all who have need of it and want it, but must not be forced upon any against their own preference.

3. The attitude that each person who makes use of what he has freely given must be allowed to make use of it according to that person's own perception of the goals and ideals, and can not be restricted by the one who gives.

4. The attitude that the work as a whole is the product of a vast number of workers, and that the contribution of any one of them is not so much greater than that of the others as to make him more important

or worthy of respect than others. The attitude that it is the divine structure being built that is worthy of respect and appreciation, not those who did the work. Conversely, that no person is unworthy of respect simply because his apparent participation in the Great Work is small or nonexistent.

5. The attitude that service given freely to others is service given to oneself.

It must be emphasized that the concept of service as it is presented here does not mean the same thing as either "servitude" or "servility". At all times, the one who seeks to serve in the Great Work must demand for himself the same freedoms that he willingly gives to others. He must at all times be the sole arbiter of the extent to which he serves, the type and limits of that service, the interpretation placed upon that service, and the manner in which that service is performed.

No other being, not even a god, has the right to demand that he perform acts that are against his own nature or inclination. As was shown in the preceding section of this paper, the needs of the Great Work are such that they can only be accomplished through freely given cooperation. If circumstances seem to be pressuring a person towards a certain course of action that he would not willingly participate in, then that course is not part of the Great Work.

It must also be pointed out here that the person who has committed himself to submission to the demands of his social group, who is truly servile, will have as great a difficulty in attaining initiation as the person who is wholly committed to just his own personal advancement. He is just as locked into a tower of rigid forms as the self-oriented person. Only, the tower in his case has been constructed by others, out of the instinctual needs of the social group and the mass of conventional thoughts and behaviors built up over the centuries. To receive the touch of divine force, he must be blasted out of his tower much as his polar opposite would.

It is only through this concept of the Great Work, of free service freely given under the divine ideal, that the conflicting poles of human social experience are reconciled and blended into a single path. The individualist remains free to do his own will; the socialist remains free to help his fellow humans. All that either sacrifices is something to which they had no right in the first place: the use of force or coercion against others.

Going back to our discussion of the destruction of forms, this attitude of service frees the individual from many of the pains, difficulties, and seeming terrors that the more self-oriented types experience along the path of initiation. The one who is wholly committed to service in the Great Work does not perceive the structures he has built as being in any way his own property or possession, but rather as things that are only temporarily in his care. When the time comes to create new forms to conform to the inflow of force in a new initiation, he can let loose of them with a minimum of difficulty. Since by definition the inner worlds become more inclusive as one progresses through them, he knows that what will replace that which he gives up can only improve his ability to participate in the Great Work. He is not attached to the icons and symbols he has built, and so experiences no loss in giving them up.

Another important point is that because the willful server has not built his conceptions into a separate, monolithic structure, only those parts of his decentralized structure that are incompatible with the new flow of divine force will be destroyed. The majority of the parts will remain intact. For the person trapped in a personalized or socialized tower, this is not the case. Many parts of that tower, if not so closely bound together, would not be destroyed by the new force. But because they are bound together, when one falls they all fall. The difference is that between a minor inconvenience and a full-blown psychological disaster. Additionally, the fact that his intent is habitually focused on sensing the divine ideal means that he will be better able to maintain his awareness on a high level during the process of destruction, and to a certain extent will be able to direct it to critical points, making the process more efficient.

Most of us will fall somewhere between the trapped dualities of fully individualized or fully socialized mental constraints on the one hand, and the full freedom of the willful server on the other. The extent to which we will be able to make the destructive aspects of initiation occur in a smooth and controlled manner will be determined by the extent to which we make an effort to adopt the perspective of the willful server in the Great Work.

## Phase II: Expansion and Absorption

It was mentioned in discussing the process of divine creation that the divine ideal or initiating impulse is translated by mages into two complementary aspects: a "Will" or "Intent" aspect and a "Vibratory" aspect. It was the vibratory aspect that brought about the destruction of incompatible forms in the previous phase, and which will be used to test the newly synthesized forms in the last of the four stages of the conformation cycle. In this phase and the next, it is the "pattern" aspect which predominates.

Since this "Intent" exists above the Abyss, it is difficult to give a precise definition of what it is. It exists in the sephira Chokmah, which is the archetypal "potential Son" which is eventually brought into being in the lower worlds as the "true Son" in Tiphereth. Tiphereth being among those sephiroth where the principle of relationship is most important, its archetypal precursor must in some way be concerned with the universal potential for relationship inherent in the divine ideal. It seems a contradiction to say that dualistic relationship exists within the unity of the divine ideal, but this is a failure of description, not of fact. The relationships contained within the Will aspect of the divine ideal are only potential, not actual. They are the relationships that must be achieved if the divine ideal is to become fully manifested.

It is this intent aspect, brought down into the worlds of the adept as a force expressing potential relationship, with which the initiate is concerned in the next two phases.

Destruction of the old forms frees the individual temporarily from ties to the lower levels of his being. The inflow of divine force now provides a channel by which the consciousness of the individual can move upward into a new level of inclusiveness. His horizons are expanded and new modes of perception appear as the force floods through him. This stage is represented cabalistically by Sol, and the tarot card The Sun.

Initially, this raising of consciousness comes automatically and without effort on the part of the initiate. For a while, the individual floats above the world, separated from it and unaffected by it, yet feeling intimately connected with all that occurs there. He feels full of light, free, and unconditioned. The forms which formerly held him are no longer a constraint, and the time has not yet come for new forms to be created. He takes in and re-radiates the force like the sun at noon.

If the person simply basks in the pleasure of this experience of unconditionality without making a conscious effort to absorb it into his being, then the old forms that were broken up eventually will reform into something like their original condition. The shards of thought left over from the breakup act as seeds around which the matter of the inner planes accumulates until the old structures are complete again.

The person has to consciously grasp the inflowing force and use it to pull himself up to the highest level possible. He must make an effort to identify himself, to the extent that he is capable, with the divine Will. Holding himself on that high level, he must direct the force into his lower bodies; by comparing the remaining forms to the intent inherent in the divine force, he determines which of them will be of use in the new creation and which will not. He then uses the force to burn away, to occultly vaporize, all the other shards of form left over from the destructive stage, as soon as he becomes conscious of them. Through this process of grasping and directing the force, he gradually forces out of his lower bodies all energies that are incompatible with the divine intent as he is currently able to sense it, and replaces them with the incoming initiatory energy.

For each of the three types of persons mentioned above (the socialized, the individualized, and the willful server) this stage presents certain opportunities and certain hazards.

For the person who is submitted to social constraints, this stage represents the first experience of freedom and individuality. He becomes aware for the first time that the forms and symbols that bind him are not himself and do not originate from himself. Characteristically, he reacts to this by becoming deliberately unconventional, taking his former constraints and turning them upside down. He develops a sense of vast humor at the actions of his fellows who are still constrained, and has great fun disturbing their tranquility. Unfortunately, judgment usually flies out the window along with the constraints, with consequences in his relations with others that can be rather embarrassing. In short, he makes a grand fool of himself.

If he continues in his foolishness without consciously trying to grasp that which has given him his freedom, then eventually the force of the initiation will run out and his awareness will fall back into the lower levels. Without the sustaining presence of the force to heighten his awareness, he usually falls into a pattern of "conventional unconventionality", trying to maintain the conditions created in himself by the force without either the perspective or the energies needed to create a true reflection of it. The patterns thus created are a travesty or unconscious mockery of what could have been created had he not lost hold of the force.

Since the beginning of the experience was a true initiation, the person is often unaware of his "fall from grace", thinking that the course he is following is the normal course after the Solar initiation. He may think that he is still in an initiated state and try to pass on the "wisdom" he has gained, getting into contact with others in similar state to develop a "philosophy" or "style" of magick reflecting the mocking form.

Such philosophical travesties can be identified by their lack of internal consistency, their lack of humor and self-criticism, their non-specific contempt for anything normal or conventional, a frantic emotionalism that is obvious to everyone except the philosophy's practitioners, and a body of magickal techniques centered on ways to destroy forms, rather than on bringing more inclusive forces into the awareness.

Following the techniques of one of these travesties may indeed enable the practitioner to get back up to the stage of freedom following the destruction of forms for short periods. But because there is no more inclusive force available to pull them him up any further, he inevitably falls back down into the lower levels again. He becomes a yo-yo perpetually bobbing up and down between the solar and the lower mental levels.

By consciously taking in the initiatory force and using it to burn away those mind-sets and behavioral patterns that were imprinted on him by society, the person submitted to social constraint achieves a true solar consciousness, a true individuality in which the source of all his behavior is his own inner being. The removal of social imprinting leaves him aware in full consciousness of the "expressed ideal" in Tiphereth, and able to bring it down into the lower worlds in completely appropriate forms. Eventually as he becomes more fully aware of that ideal (in the form that it comes to him through his own soul) he enters the ranks of the adepts and becomes a conscious creator of magickal links in the Great Work.

The fully individualized person is normally possessed of at least some solar awareness to start with, and may in fact be living consciously as a soul within the worlds of the Tree. All adepts have full solar consciousness, and the problems of being trapped in the structure of self-created relationships is characteristic of adepts. For them, this problem comes from a failure to release forms created as part of the Great Work.

It is the nature of the solar consciousness to draw energies around itself. The purpose of the soul is to act as a lens or focus for energies coming from the core of being so that those energies might be properly directed for use in the lower worlds of the Tree of Life.
This centralizing and attractive aspect of the soul is the means by which that focus is achieved. In its attractive aspect the soul is in fact an embodiment of the principle of relationship, and it is through

its own nature that the soul creates the magickal links between the divine ideal and the lower worlds.

The inflow of force from the divine ideal under normal circumstance will keep the adept from becoming too centered in this solar awareness. When the force is present, it is unmistakably clear to the individual awareness that it is not the center of being. But as was said earlier, the manifestation of a divine ideal goes in cycles, and also has periods of greater and lesser strength within its larger cycles. It may be that, for reasons totally beyond the adept's control, the force of the divine ideal ceases to flow through him for a time and no amount of invocation on his part will bring it back. He experiences a time of dryness.

If this time goes on too long, the soul will continue to work at forming appropriate vessels for the force out of the substance of its own being, using such energy as it can draw from its immediate environment. But without the presence of the divine will, the strength of the soul's own attractiveness is too strong to be fully overcome. The created iconic structures, instead of being released into the magickal world to do their work, become "stuck" to the adept. As more and more of them are built, they form a shell around the adept until he is trapped in a structure of his own creations. It is not fully his fault, except in very rare cases, but it happens nonetheless. When the force begins to flow again, or a new force from a higher level comes in, these forms have to be blasted away.

A similar problem occurs when the adept reaches the lower edge of the so-called "Abyss". At this point in his development, the adept has effectively exhausted the potentials for relationship inherent in his own soul. Yet the soul continues to build structures of relationship; its nature does not permit it to do otherwise. The conscious being comes to a point where he feels trapped in an endless cycle of old expressions, each one following predictably on the one before. Nothing seems new, and it sometimes feels as if the divine force has abandoned him permanently. This is the experience of the Wasteland or Dark Night of the Soul.

In either of these cases, it becomes a true struggle for the adept to continue in his course towards the divine. He feels as if he is smothering in his own wastes. The sense of hopelessness and despair becomes a constant undercurrent to his experience and must be fought against continuously. It is only by drawing on his inner reserves of will that he is able to continue at all.

When the adept again experiences an inflow from the divine and it begins to break up these accumulated forms, his sense of relief may be so great that he just wants to lie back and enjoy the experience for a while. But as was the case with the socially-imprinted apprentice, if he does not consciously expand his awareness and absorb the incoming force then the structures he has created will again gather around him and cut him off from the divine. He must consciously draw himself up to a point on the magickal planes that is wholly above those on which the forms exist. And, from that high point, he must direct the force downwards to vaporize and disperse the incompatible forms. And, as with the apprentice, the divine force replaces that which it disperses, remaining in the adepts being to be the material of new forms.

The apprentice goes through this stage consciously only once; it is his initiation into the ranks of the adepts. The adept goes through this stage and the succeeding stages many times, each time gaining a higher perspective and a greater understanding of the links that make up the body of the divine creation. Eventually, after he has exhausted the potential for relationship in his individuality, this stage of expansion and Absorption brings him to a point where the quality of divine will in his being exceeds the quality of relationship, and he moves into the ranks of mages.

For the willful server, this stage presents few problems; being focused on the accomplishment of the Great Work more than on his own advancement, he has few difficulties in destroying old forms. He has no attachment to them. His problems, when they do appear, are of another sort.

While the mode of free service freely given can be accomplished by persons of any grade of initiation, its primary source is on the planes "above" the "Abyss". It is a primary expression of the divine ideal as it is being worked out in this current age, as the expression of divine love was the divine ideal in the preceding Piscean age.

The consciousness of those focused in the first three sephiroth is not directed downwards into the worlds of matter, but rather upwards towards the source of the divine ideal. The problems of those who are fully committed to service to the Great Work will tend to reflect this direction. (Though, being imperfect as we all are, they are also likely to experience some of the problems of the other two groups.)
The main problem of the willful server is premature abandonment of the lower worlds. He has little trouble releasing old forms and burning away the debris. Instead, he is likely to become so identified with the incoming divine force that he abandons any sense of a need to bring it down into the worlds of men. Such an identification is only appropriate for those who are mages. For them the goal of initiation

is total freedom from the Tree of Life, and entry into the greater Tree of Cosmos, passing from the path of initiation onto the Star-Roads, the ways of perpetual creativity and discovery.

For those who express the way of service in the lower worlds, this course is inappropriate. If they follow it anyway, they become the sort of spaced-out mystic who is unconcerned with anything within the world, even his own life, so long as he can get lost in the divine. The world becomes unreal to them even while they remain in it. Thus the task of the willful server in this stage is the delicate one of maintaining an attachment to the world, but not too strong an attachment. Should he become too strongly attached, then he will begin to experience the problems of the other two types spoken of here, and will have to work out those problems before returning to his primary mode of service.

## Phase III: Synthesis of New Forms

The process by which the initiate creates new forms for the divine ideal is the most difficult phase of the cycle of conformation to describe. The previous two phases and the following phase have readily-comprehended material analogies; understanding of those phases is merely one of extending known principles to new realms. This phase also has its lower correspondences, but they are not well understood even by those who are engaged in the activity. Both this current phase and its lower correspondences contain the element of creativity, which in its essence is a characteristic of the divine, and as subject to difficulties of description as any divine aspect, for reasons described in the first sections of this paper.

Because of this problem, we have to resort to more symbolic methods of describing what goes on in this phase. As a framework for the discussion, I begin by taking some excerpts from an ancient book in the library of group with which I serve in the Great Work. Meditation on the sequence of steps shown here should provide the reader with an intuitive comprehension of the process.

1. The artist rises to the height, and from that height surveys the field of work.

2. The word goes forward. The work proceeds.

3. In the land below, the myriad beings sense the sound of the word, and respond each in their way. The worthy come forth; the bad retreat;

and those that hear the sound but incomplete find their paths diverted into loops not of their own devising.

4. The myriad responding vibrate in harmony with the word, but know it not. They see not the artist, nor know him save through the sound of the word. It is for the artist to see, and to join them each in their proper place within the great design.

5. Gently, o artist! Thy materials are but wisps of thought. The touch of your will must be gentle, subtle, lest they be torn and broken.

6. Gently does the artist's sound direct the myriad creatures in their motions. Remaining themselves, yet they begin to move as well within the dance of the pending creation.

7. The dance begins with each alone, each in his own path. Yet as the sound of creation becomes more pervasive, so do those paths bend and curve, and in their motion the faintest outline of the pending creation begins to appear. Creatures touch and separate again. Behind them in their motion spin out threads of the seven primary powers in their forty-nine divisions. So is the matrix of creation built.

8. The dance of motion settles into formal mode; the creatures move and flow along paths of elegant simplicity, each one balanced against all others.

9. The artist sounds the word again, but at a higher pitch. The myriad creatures caught within the web of powers vibrate in their place, attempt to match the higher pitch, yet their natures constrain them from doing so. The excess will flows into the web-threads; they expand their length. No longer tight between the creatures they connect, the threads loop and soar in dimensions previously unknown. They put out children, which link in nexuses where no creature stands.

10. From the mouth the artist sounds the word; the heart of the artist casts forth nodes of attraction on which the truly new will form. The eye of the artist directs the nodes to gather in the empty nexuses of the web. The nodes put forth their call, and from the unknown places they draw forth that which is the Heart of Newness.

11. The Heart opens, and heat floods the web. The motion of the dancers changes and the web expands. Upon those nexuses where the nodes dwell there come forth creatures new and wondrous to behold, yet fully one with the elder creatures taken from the prior cycle.

12. The dance again in formal mode, the creatures balanced once again

in swirling movements.

1. As in the previous phases, emphasis is placed on the necessity for the initiate to do the work from the highest level he is capable of reaching. Since the intent of this phase is to create forms reflecting the divine ideal, and to create magickal links between those forms and the ideal, the consciousness of the initiate must be raised to the highest level of which it is capable, and at that point must attach itself to the divine ideal.

This phrase introduces two other concepts as well. First, that the initiate must remain detached from the things he is bringing into the synthesis. The initiate's personal preferences, beliefs, desires and intents must not be allowed to touch in any way upon the material of the work. The divine ideal must be the sole guiding factor, whether that ideal emanates from the divine monad at the core of the initiate's own being, or from some greater source.

The depiction of the initiate as an artist emphasizes that the work being done is an act of creation. For the duration of the act the initiate becomes the vehicle of the divine creative power, a channel through which that power flows so that creation may be extended deeper into matter.

2. The divine creative power begins by elaborating itself to express its two subordinate aspects: the divine plan or Word of Chokmah ("the word goes forward"), and the divine activity or vibrational energy of Binah ("the work proceeds"). "Goes forward" and "proceeds" both include the idea of extension, that is, of the divine will directing itself into relationship with something not itself.

The initiate, identifying with the divine ideal, must take the force of the ideal and project it into the lower worlds. He must project what he perceives of the divine plan onto the matter of the lower worlds, and stimulate that matter into action through the use of vibrational energy.

The creation of the synthetic forms takes place in two stages. In the initial stages of the form-building phase, concentration will be on those things already existing within the lower worlds that reflect some aspect of the divine ideal. Gathering these together into a pattern roughly reflecting the divine ideal provides the foundation on which the truly new aspects of the ideal can be implemented.

The possibilities for change and creation depend on the current state of that to which the change is being applied. There must be a pre-existing potential for change of a particular type in the material of the lower worlds before such a change can be brought about. Each change must build on that which came before. No creation springs full-blown into existence wholly unrelated to preceding events.

This point is so obvious that it becomes subtle. In our normal lives we have massive amounts of information, collected through experience, on the potential for change inherent in the objects making up the mundane world. We use this information so automatically that in most cases, inappropriate changes never come to the surface of consciousness. It takes a deliberate effort to bring them to mind.

Similar restrictions exist on the inner planes. A divine ideal can not be manifested unless at least portions of the world, as it currently exists, are able to respond to its impulse. But unlike the case on the physical plane, one is not limited to only those changes that are fully capable of development in the material as it exists. So long as at least a few aspects of the divine ideal generate a direct response from the material of the lower planes, the remaining aspects can eventually be evoked. This evocation is the second stage of the process of synthesis.

3. The initial stage begins with the projection of the divine ideal and vibration onto the material of the lower planes. Here that matter is presented in terms of "creatures" or created things, self-sustaining complexes of ordered activity. This is a true picture; at this point in the evolution of the universe, there is no matter on any plane that is not part of such a complex. These "creatures" respond to the incoming Word and Vibration according to their compatibility with the ideal being expressed.

In the original book, two images are used to help expand on this verse. In the first image, grains of sand are poured onto a vibrating metal plate. Those grains whose size and shape are "harmonious" to the plate's vibration tend to gather into specific areas on the plate. Those with inharmonious size and shape are bounced off the edge of the plate by the vibration. And those that are marginally or partially harmonious tend to migrate around the surface of the plate in circular motions.

In the second image, subatomic particles with varying electrical charges pass through a magnetic field. Some are pushed away from the field all together. Some are diverted into orbits of various sizes, depending on their inherent charge. And others are drawn to the center of the magnetic field and stay there.

Both magnetic-like and vibration-like processes contribute to the linking of forms in the conformation cycle. The Word aspect of the divine ideal has a magnetic or attractive quality, since it is the archetype of the quality of relationship. The Energy or Activity aspect of the ideal provides the vibratory effects. Between them these two effects produce a sorting of the forms remaining after the destruction stage, according to their innate compatibility with the ideal, followed by an attraction and arrangement of these forms into a pattern that is harmonious with the ideal. This pattern constitutes a first approximation of the ideal within the realm of relationship.

4. The pattern is an approximation because many of the forms attracted to it may actually fit into the pattern in several places. The place in the pattern into which the form initially fall may or may not be the most appropriate. As the verse says, the creatures' reactions to the vibration are unconscious; while they exhibit the quality of intelligent activity, that quality does not provide them with the means of distinguishing between several appropriate responses. They have no capacity for interpreting the Word. The first reasonably appropriate place encountered in their motion is the one into which they fall.

The magician must examine this initial pattern in detail, looking at the forms that have become part of the pattern and determining whether each one might not better represent the ideal when placed in another position. Where this is the case, the magician must use the will to relocate the form.

5. This verse cautions that this conscious rearrangement by the magician must be done carefully. The forms must not be forced into an inappropriate location; it will fit into any correct location in the pattern without stress. The magician must constantly compare the elements of the pattern with the divine ideal, and make only those changes that are in conformity with it. Attempting to force a form into the wrong place results in either the destruction of the form or the disruption of the forming pattern. Care is particularly necessary when the forms being brought into the pattern are human souls.

6. Once the remaining forms are set into the pattern, then the divine aspect of activity or energy is brought into play with greater force. The static pattern becomes dynamic; the individual movements of the forms within the pattern begin to become coordinated. Yet this coordination is only apparent from outside the pattern. Each individual form, if we could take its viewpoint, would still feel within itself that it was following the dictates of its own nature, and not some

outside force.

7. Increasing the force of the vibrations applied to the pattern causes two things to happen. First, the paths of motion followed by the forms begin to contract about a center, and to become increasingly "circular" within the magickal space the pattern occupies. Along with the contraction, the motions of the forms speed up and become more coordinated.

Second, when each form has absorbed as much of the energy as it can, it begins to re-radiate it as threads or lines of energy expressing its internal composition. As the forms pass close to one another in their motion, threads of similar energies reach out and connect them. These threads of energy are the expression within the realm of relationship of the archetypal pattern of the divine ideal. They are the magickal links it is the adepts task to create.

8. Once these relationships between forms have been established, the pattern begins to expand and to rotate more quickly. The expansion continues until a point is reached where the incoming energy is just sufficient to maintain the current size. The motion settles into a stable but continuously rotating frame. The overall pattern becomes a "vortex", a chakra in the body of the Earth, expressing a particular divine intent. At this point, the first stage of synthesizing the forms is complete, and all existing forms that are relevant have been absorbed into the pattern. The next step is to create forms corresponding to those aspects of the divine intent that are truly new.

9. The magician again applies the vibrations of the divine intent to the created vortex, but this time he deliberately causes them to be at a higher harmonic of the vibrations used previously. As in the physical world, the amount of energy carried by these vibrations is related to the frequency. Since the new vibrations are harmonic to the old, the pattern of the assembled forms is not changed. However, the new vibrations contain more energy than can be held by the forms, and it has to be disposed of somewhere. In this case it passes into the threads of relationship connecting the forms.

The threads respond to this inflow of energy by extending their length, or by splitting off additional threads. The innate patterning of the divine word causes these threads to extend themselves in certain directions, towards points where the new aspects presented by the divine word will lie within the completed pattern of relationships. There they link together into "nexuses" as if the new aspects were already present. Their connections define the context the new aspects are intended to take within the existent world.

10. The magician now must engage in a true act of creation. Combining the three divine aspects of Will (the eye), relationship (the heart), and activity (the mouth), he creates seed-forms or nodes representing in skeleton form those aspects of the divine ideal that have not previously existed within the lower worlds. These nodes form within the plane represented by Tiphereth, and from there are directed by the magician into their proper places within the web of energies in the vortex.

The primary force activating the nodes is the force of attractiveness or manifest relationship; by this force they are intended to pull into form those energies that were previously unknown within the person's awareness of the world, but which are needed to fulfill the intent of the divine ideal.

It should be stressed that even when these unknown energies are truly new to our world (and not simply new to the magician's experience) they do exist in the universe prior to the formation of the nodes; they simply have not previously appeared within the aura of the Earth, which currently defines the overall context within which all human creators work. On the inner planes, the Earth is occultly "blocked" from direct contact with the rest of the universe. It is a "hothouse" in which certain conditions are artificially maintained in order to accomplish tasks not possible in the context of the changing conditions of the larger universe. Certain types of energies are intercepted and diverted before reaching the Earth; others are distorted or leached of their information content. The Earth has in effect formed a magickal circle around herself, and banished these energies from the area of the circle.

As conditions on Earth evolve under the divine will, it is possible to productively introduce some of these blocked energies into her aura. When this is possible, the need for them is presented through a divine ideal in the process of being manifested. When the magicians working on that manifestation reach the current point in the process, then they create these nodes of attractiveness. Through the power of attractiveness, the nodes pull these needed energies through the barrier of the Earth's magickal circle.

As the energy accumulates around the created node, it first gathers and converts a portion of the matter of the Tiphereth plane so that it responds to the incoming energy. The matter absorbs and holds a larger portion of the energy than the node can hold through its own attractiveness. The node and the matter together continue to gather and hold more energy, forming a core manifestation for the new divine principle. This core is the "Heart of Newness" referred to.

11. Eventually enough energy is gathered that the core begins to reradiate it and to produce effects on the other matter of the vortex. This event appears suddenly when a "critical mass" of energy has been accumulated. The "Heart" opens up and spreads its energy throughout the web. The new energy requires an adjustment of the balance between the forms linked in the vortex; the vortex expands and the forms move into a new relationship balancing all the powers involved.

The forms expressing new principles from the divine ideal eventually stabilize, and their activity becomes indistinguishable from that of forms left over from the prior cycles of creation. The new principles become fully manifested within the realm of relationship.

12. The pattern expressed by the forms settles into a stable and ordered activity again, and the process of creation is complete.

Phase IV. Testing of New Forms

In an ideal world, every creation would be made perfectly on the first attempt. But in our world, such is almost never the case. The vision of the creating being is imperfect; for many reasons, he does not (at a particular moment) see all of the divine intent he is capable of sensing. And his ability to sense the divine intent grows with continued exposure. A form that appears to fulfill the intent at the time of its creation may in a short time begin to show inadequacies and distortions. This happens whether the form is part of his own initiatory work, or part of his conscious participation in the Great Work. Thus there is the necessity for testing the created form against the original divine ideal, and for reiterating the conformation process until it becomes the best representation of the divine ideal that the creating being can make.

The creation must be tested before it is directed towards manifestation in the lower, "material" planes. Once the created form is linked to those planes, it becomes effectively "locked" into its current form. The inertia it acquires in manifestation makes it much more difficult to modify. Even if the created form is destroyed, it will have continuing residual effects. The Earth retains the imprint of all creations manifested within it, and those imprints affect the possibilities for all future manifestations. Creations manifested as part of the magician's own being have a similar inertia, as described under Phase I above.

Testing is a relatively simple matter, compared to the previous stages. The magician takes the "note" or vibrational energy radiated by the solar form and compares it with the note sounded by the divine ideal. The differences between them indicate portions of the form that must be changed, and places in the form where something must be added.

In this work, the magician must stand apart from both the form and the ideal. He must be able to sense the notes sounded by each with perfect clarity; the notes sounded by his own consciousness must be reduced to a level approaching silence. His involvement as creator of the form must be temporarily forgotten. His pleasure in that act of creation must be held in abeyance. For the moment he attempts to become a being with no distinguishable characteristics, save for the subtlest bit of will maintaining his attention on the notes being compared.

Once the magician has understood the differences between the solar form and the divine ideal as he senses it, he can then direct the form back through the previous three phases of the conformatin cycle. On these later iterations, complete destruction of the form is rarely required. Usually, only minor portions must be destroyed and rebuilt. Much more often, the testing only reveals areas where the form is incomplete and additional properties must be added. Once these additions are made, he builds in substructures and elaborations, creating harmonies on the basic note sounded by the form. After several iterations he can no longer perceive any difference between the notes of form and ideal, and prepares to effectuate the final link between the form and the material planes.

In the initiatory process, this final link involves an affirmative identification of the awareness with the created form. The initiate says "this is what I now should be". He proceeds to the work of making his thoughts, feelings, and behavior, his activities within the manifest planes, conform to the nature of the solar form. By making his material bodies the reflect of the solar form he creates a channel by which the particular part of the divine will that he senses can continue to flow into his being. This flow in turn gradually attracts matter on higher planes and builds it into his being.This matter creates "bodies" on more subtle planes through which he can work. Habitual use of these bodies eventually causes the focus of his consciousness to stabilize at a higher level than previously possible. The initiation is thus completed, and the major cycle of initiation can begin again.

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This file contains a tabular lexicon of Enochian words in gematria order, computed according to values used by Aleister Crowley, the

Golden Dawn and the Aurum Solis. Word definitions are not included in this preliminary listing, nor is any systematic attempt made to correlate or validate any of the gematria results.

Conspicuous by their absence are the names of the Aethyrial Governors and the 'Angelic Kings Ruling the 30 orders', as well as the titles of the Enochian letters themselves. These shortcomings will be corrected in a future version of this file. This information is provided for whatever use it may be in Enochian research, study and practice. Comments, corrections, suggestions and improvements may be addressed to AZOTH, via 93Net, PODSnet or MagickNet.

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Change History:

16 July 1992ev - AZOTH - Initial distribution
17 July 1992ev - AZOTH - Corrections and additional info
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The tables below were obtained as follows:

1) The Geoffrey James corrected Keys were typed in, upper cased, and English letters 'Y' and 'U' converted into 'I' and 'V' respectively, consistent with the Enochian alphabet and the Enochian dictionary compiled by I. Regardie.

2) The file was 'cat'-ed through 'tr' to get one word per line, then piped through 'sort' and 'uniq' to eliminate duplicate words. The Aethyr names were added to the resulting file.

4) The resulting wordlist (666 words) was then fed into a gematria calculation program, using character value tables from the Enochian Coloring Book printout, which are those available in Schueler's Blue Book.

5) The three resulting tables were again sorted, this time into gematria order, and pasted together, along with a character frequency table from another analysis program, a word frequency analysis of the original keys, the character value table, and the keys themselves.

NOTE:

The source data from which the gematria tables were calculated is as accurate as several quick proofreadings could provide, but is not guaranteed to be accurate beyond reasonable expectation, and undoubtedly contains at least one error. Caveat Magus!

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## GEMATRIA VALUES OF THE ENOCHIAN CHARACTERS

=======================================================================

| | Golden Dawn | Aurum Solis | Aleister Crowley |
|---|---|---|---|
| A | 1 | 6 | 6 |
| B | 2 | 1 | 5 |
| C | 20 | 2 | 300 |
| D | 4 | 4 | 4 |
| E | 5 | 7 | 7 |
| F | 6 | 5 | 300 |
| G | 3 | 3 | 9 |
| H | 8 | 10 | 1 |
| I | 10 | 9 | 60 |
| J | 0 | 0 | 0 |
| K | 0 | 0 | 0 |
| L | 30 | 20 | 40 |
| M | 40 | 8 | 90 |
| N | 50 | 50 | 50 |
| O | 70 | 70 | 30 |
| P | 80 | 30 | 8 |
| Q | 90 | 40 | 40 |
| R | 100 | 80 | 100 |
| S | 200 | 200 | 10 |
| T | 300 | 300 | 400 |
| U | 0 | 0 | 0 |
| V | 400 | 100 | 70 |
| W | 0 | 0 | 0 |
| X | 60 | 60 | 400 |
| Y | 0 | 0 | 0 |
| Z | 7 | 90 | 1 |

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## CHARACTER FREQUENCY [Keys and Aethyrs]

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A - 544    B - 117

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C - 122    D - 120
E - 100    F -   36
G - 106    H -   97
I - 360    J -     0
K -     0    L - 225
M - 151    N - 187
O - 369    P - 135
Q -   22    R - 210
S - 153    T - 106
U -     0    V - 107
W -     0    X -   35
Y -     0    Z -   97

===========================================================================
=
WORD FREQUENCY [Keys and Aethyrs] > 1
===========================================================================
=
105: OD
  35: DS
  29: CHIS
  23: TA
  15: SOBA
  14: ZAMRAN ZACAR
  13: MAD
  12: I
  11: QAA ODO LAP
  10: L IAIDA CICLE BAGLE
    9: ZORGE ZIRDO NOCO
    8: HOATH
    7: OHIO IAD CAOSGO
    6: NIISO AAI
    5: VIV OM MICMA ILS COCASB CASARMG CAOSGI CA BRIN
    4: VPAAH TORZV TILB SALMAN OL MICAOLZ D CORS AR
    3: ZIR ZCHIS VGEG TOL TELOCH SONF SOBAM Q OTHIL OIAD
       MIRC MIAM IVMD IALPRT HOLQ HAMI GOHO F ENAI DIV
       CHRISTEOS CAOSG BLIOR BALTOH BALT ALDON AG ABRAMG
    2: VONPHO VONPH VNAL TRIAN TOX TOLTORN TIOBL THIL TABAORI
       T SAANIR RIT QVIIN PLAPLI PERIPSOL OS ORSBA OOAONA
       OECRIMI O NOR NONCF NOAN NIIS NAZ MICAOLI MATB MALPRG
       MADRID LONSHI LONDOH LIL IP IAOD IALPRG HVBARO GOHVS
       GOHOL GNAI FAFEN ELZAP EFAFAFE DRILPA DOOAIN DLVGAR
       DAZIZ CRIP CORMP CORDZIZ CORAXO CLA CHIRLAN CASARMAN
       CASARM CAPIMAO BVSDIR BVSD BLIORS BABAGE AVAVAGO AAIOM

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# GEMATRIA TABLES OF THE ENOCHIAN VOCABULARY [Keys and Aethyrs]

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| Golden Dawn | Aurum Solis | Aleister Crowley |
|---|---|---|
| 0004 . AG | 0004 . D | 0004 . D |
| 0004 . D | 0005 . F | 0008 . P |
| 0004 . GA | 0008 . CA | 0010 . DA |
| 0005 . DA | 0008 . M | 0010 . S |
| 0006 . BAG | 0009 . AG | 0011 . DE |
| 0006 . F | 0009 . CAB | 0012 . PD |
| 0007 . AF | 0009 . GA | 0013 . ZAA |
| 0008 . GE | 0009 . I | 0014 . DS |
| 0009 . DE | 0010 . BAG | 0015 . AG |
| 0009 . ZAA | 0010 . DA | 0015 . GA |
| 0010 . I | 0010 . GE | 0015 . PAZ |
| 0011 . EF | 0011 . AF | 0016 . GAH |
| 0012 . AAI | 0011 . DE | 0016 . GE |
| 0012 . GAH | 0012 . EF | 0017 . ES |
| 0013 . BIA | 0015 . CABA | 0017 . GEH |
| 0014 . ABAI | 0015 . EM | 0020 . BAG |
| 0014 . AFFA | 0016 . BIA | 0021 . DES |
| 0014 . BABAGE | 0017 . BIAB | 0024 . ASP |
| 0015 . BIAB | 0018 . MAD | 0026 . PAEB |
| 0015 . IAD | 0019 . GAH | 0030 . O |
| 0016 . GEH | 0019 . IAD | 0031 . SAPAH |
| 0021 . BAGIE | 0020 . GEH | 0034 . OD |
| 0021 . CA | 0020 . L | 0035 . OB |
| 0021 . ZID | 0021 . AAI | 0038 . BABAGE |
| 0023 . CAB | 0021 . ICH | 0038 . OP |
| 0024 . CABA | 0022 . ABAI | 0039 . PASBS |
| 0026 . IAIDA | 0022 . ACAM | 0040 . L |
| 0029 . DAZIZ | 0022 . AFFA | 0040 . OS |
| 0030 . EFAFAFE | 0024 . BABAGE | 0040 . Q |
| 0030 . L | 0026 . BAGIE | 0041 . DEO |
| 0031 . LA | 0026 . CIAI | 0042 . OBZA |
| 0033 . AALA | 0026 . LA | 0046 . LA |
| 0033 . IZAZAZ | 0027 . EL | 0046 . POP |
| 0035 . EL | 0028 . AMMA | 0047 . EL |
| 0036 . LEA | 0028 . CLA | 0048 . DODS |
| 0038 . ICH | 0030 . P | 0051 . SOBA |
| 0040 . M | 0031 . MAIM | 0052 . QAA |
| 0041 . BAGLE | 0031 . MIAM | 0053 . LEA |
| 0041 . CIAI | 0033 . HAMI | 0054 . LAP |

0042 . BAHAL
0043 . BIAL
0045 . ALDI
0045 . EM
0045 . MAD
0046 . LAIAD
0048 . BALIE
0048 . MAZ
0050 . ILI
0051 . BAGILE
0051 . CLA
0051 . MABZA
0052 . IAIAL
0052 . ZLIDA
0055 . BAZME
0056 . ADNA
0057 . ZIM
0058 . CALZ
0058 . NAZ
0059 . HAMI
0060 . BIGLIAD
0060 . FIFALZ
0060 . NI
0061 . NIA
0062 . ACAM
0062 . ZEN
0064 . BABAGEN
0064 . GNAI
0064 . ZIMZ
0065 . LEL
0066 . ENAI
0067 . BIEN
0068 . FAFEN
0068 . ZAX
0069 . ZACAM
0070 . LIL
0070 . O
0072 . OB
0072 . ZIEN
0073 . AZIEN
0074 . IADNAH
0074 . OD
0077 . ZIMII
0079 . DEO
0080 . IO
0080 . OBZA

0033 . LEA
0033 . MICMA
0034 . IAIDA
0034 . PD
0036 . BIAL
0037 . BAGLE
0038 . AALA
0038 . ILI
0039 . ALDI
0039 . IP
0039 . PI
0040 . CICLE
0040 . Q
0041 . EFAFAFE
0043 . BAHAL
0043 . BALIE
0044 . PAEB
0045 . LAIAD
0046 . BAGILE
0047 . LEL
0049 . LIL
0049 . PAID
0050 . IAIAL
0052 . BIGLIAD
0052 . MAPM
0052 . QAA
0053 . IPAM
0056 . FAAIP
0056 . LAP
0059 . NI
0063 . PILD
0065 . NIA
0066 . ADNA
0067 . BIEN
0067 . PIDIAI
0068 . GNAI
0068 . NIMB
0070 . GIGIPAH
0070 . O
0071 . APILA
0071 . EMNA
0071 . OB
0072 . ENAI
0072 . QAADAH
0073 . FAFEN
0073 . MAIN

0056 . LAS
0057 . NAZ
0058 . AALA
0058 . BAHAL
0058 . ZEN
0060 . I
0060 . SALD
0061 . GOSAA
0062 . ELZAP
0063 . QAADAH
0064 . ODO
0065 . ZID
0066 . ADNA
0067 . BAGLE
0068 . IP
0068 . PI
0069 . ZIP
0070 . GOHO
0070 . IAD
0070 . LO
0070 . OADO
0070 . OL
0070 . OQ
0071 . BIA
0071 . ZOL
0072 . AAI
0072 . DAZIZ
0075 . IZAZAZ
0076 . BIAB
0076 . OOGE
0077 . ABAI
0077 . EDNAS
0077 . EOL
0077 . LOE
0078 . PAID
0082 . PIAP
0083 . BOLP
0085 . NAZPSAD
0085 . VEP
0087 . BAGIE
0087 . GOHEL
0087 . LEL
0087 . PIADPH
0088 . AVABH
0088 . BABAGEN
0089 . BVSD

0080 . P
0082 . AMMA
0084 . PD
0085 . CICLE
0085 . IAOD
0085 . OIAD
0088 . PAEB
0088 . PAZ
0090 . IP
0090 . LIN
0090 . PI
0090 . Q
0091 . BAGLEN
0091 . MAIM
0091 . MIAM
0092 . GOHIA
0092 . IAODAF
0092 . QAA
0095 . IOIAD
0095 . PAID
0096 . EMNA
0096 . IAIADIX
0097 . ZIP
0098 . FAAIP
0098 . ZILNA
0100 . LO
0100 . OL
0101 . AR
0101 . MAIN
0102 . CANAL
0102 . NIMB
0104 . NANBA
0105 . DAXIL
0105 . EOL
0105 . GRAA
0105 . LOE
0105 . NIDALI
0105 . QAADAH
0107 . ZOL
0108 . DARG
0110 . BRGDA
0110 . OM
0111 . CNILA
0111 . GMICALZ
0111 . IADNAMAD
0111 . LAP
0074 . BABAGEN
0074 . OD
0075 . MICALP
0075 . PIAP
0075 . PILAH
0078 . IADPIL
0078 . OM
0079 . CAPIMAII
0079 . IO
0079 . LIN
0081 . DEO
0083 . LIMLAL
0084 . CANAL
0085 . IADNAH
0085 . PAGEIP
0086 . AR
0086 . MOM
0087 . BAGLEN
0087 . CNILA
0088 . HOM
0089 . EMOD
0089 . IAOD
0089 . OIAD
0089 . PIADPH
0090 . CAPIMALI
0090 . LO
0090 . OL
0092 . CHR
0093 . CACRG
0093 . DARG
0093 . IADNAMAD
0094 . BRGDA
0095 . ERM
0095 . GRAA
0095 . MARB
0096 . CACACOM
0097 . EOL
0097 . LOE
0097 . MIR
0098 . GOHIA
0098 . IOIAD
0098 . MAMAO
0098 . NIDALI
0098 . RII
0099 . AAIOM
0099 . CACARG
0090 . IO
0090 . M
0090 . ZONG
0091 . PEOAL
0091 . VPAAH
0092 . DODPAL
0095 . VGEG
0096 . NOAS
0097 . EM
0097 . MAZ
0098 . PAGEIP
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0100 . MAD
0100 . OIAD
0100 . ZIZOP
0101 . OZOL
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0102 . QAAN
0105 . HOLDO
0106 . AR
0106 . GOHIA
0107 . LANSH
0108 . MABZA
0109 . BAZME
0109 . DODSIH
0110 . ALDI
0110 . GOHOL
0110 . ILS
0110 . NI
0110 . VL
0111 . BAMS
0111 . BIAL
0111 . BLANS
0111 . HOLQ
0111 . ZLIDA
0112 . PILD
0113 . DOSIG
0113 . OBOLEH
0114 . PAR
0115 . PILAH
0116 . HARG
0116 . LAIAD
0116 . NIA
0117 . BAGLEN
0117 . NANBA
0117 . PVGO

0111 . MICMA
0111 . OALI
0112 . HARG
0115 . GIGIPAH
0115 . PIDIAI
0116 . GOHEL
0117 . CIAOFI
0117 . MOZ
0117 . ZIR
0117 . ZOM
0118 . HOM
0118 . ZIXLAI
0119 . EMOD
0120 . RII
0121 . ZOMD
0122 . AAIOM
0122 . APILA
0123 . ELZAP
0124 . PILD
0125 . OZAZM
0126 . OZAZMA
0128 . CHR
0129 . PILAH
0129 . ZACAR
0130 . CARBAF
0130 . FABOAN
0130 . OX
0130 . ZONG
0131 . IPAM
0132 . ALAR
0132 . NOIB
0135 . DAOX
0135 . IADPIL
0135 . LARAG
0136 . ADOIAN
0137 . AZIAGIER
0138 . ANANAEL
0140 . IOLCI
0141 . LIMLAL
0142 . NANAEEL
0142 . OZIEN
0142 . QAAN
0143 . MARB
0144 . ACHILDAO
0144 . BALZARG
0144 . CACRG
0099 . DAXIL
0099 . HARG
0099 . MIRC
0100 . CARBAF
0100 . IAODAF
0100 . OP
0101 . CIAOFI
0102 . QAAN
0102 . ZAA
0103 . IAIADIX
0103 . ZID
0104 . ABRAMG
0104 . COMMAH
0104 . MAZ
0105 . OALI
0107 . ZIM
0108 . NAPEAI
0110 . GOHEL
0110 . IOLCI
0110 . OQ
0111 . MABZA
0111 . MADRID
0112 . ALAR
0112 . BAZME
0112 . ZACAM
0113 . ABRAMIG
0113 . DIV
0113 . NANBA
0113 . VGEG
0115 . IOLCAM
0115 . LARAG
0115 . PLAPLI
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0117 . DOALIM
0117 . HOMIL
0118 . CALZ
0118 . CAMELIAX
0119 . PAOMBD
0119 . PIR
0119 . VCIM
0120 . BLIARD
0120 . PRGE
0120 . VL
0121 . BOLP
0121 . CRIP
0121 . GIVI
0118 . BALIE
0118 . ZIEN
0119 . DARG
0119 . GONO
0120 . APILA
0120 . GOHON
0120 . GOHVS
0120 . LASDI
0120 . OLN
0120 . OM
0120 . VLS
0121 . GRAA
0121 . HOM
0121 . MOZ
0121 . OHIO
0121 . ZOM
0122 . BIEN
0122 . RAAS
0123 . ENAI
0124 . AZIEN
0124 . BRGDA
0124 . LVSD
0124 . PRGE
0125 . DARBS
0125 . GNAI
0125 . ZOMD
0126 . AOVEAE
0127 . BAGILE
0127 . IADNAH
0128 . OZAZM
0129 . DLVGA
0130 . ALDON
0130 . LVSDA
0131 . EMOD
0131 . QVASB
0132 . QAAON
0132 . QVAAS
0134 . DIV
0134 . OZAZMA
0136 . IAIDA
0136 . LONSA
0136 . NOAN
0136 . OALI
0137 . NAPEAI
0138 . DOOAIP
0138 . DOOIAP

0144 . GIXIAX
0144 . ODO
0145 . CACARG
0145 . ERM
0145 . IAIDON
0145 . OADO
0146 . DOBIX
0147 . ABRAMG
0147 . BLIARD
0147 . NAPEAI
0148 . AMIPZI
0148 . OOGE
0148 . ZONAC
0150 . MIR
0150 . MOM
0150 . OLN
0150 . OP
0151 . ARN
0151 . GOHO
0151 . MANIN
0152 . MAMAO
0152 . ZILDAR
0153 . IRGIL
0154 . FARZM
0155 . ALDON
0155 . DOALIM
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0156 . ERAN
0157 . ABRAMIG
0158 . HOMIL
0158 . OHIO
0159 . MADRID
0160 . OQ
0161 . ABABALOND
0161 . DILZMO
0161 . MAPM
0161 . OLANI
0162 . ALLAR
0162 . BRIN
0165 . ZNRZA
0167 . CAMELIAX
0167 . IDOIGO
0167 . ZIRN
0170 . MIRC
0171 . IOLCAM
0171 . NOAN
0121 . IRGIL
0121 . IVMD
0121 . PRAF
0123 . AVABH
0123 . MANIN
0124 . MICAOLI
0124 . PARM
0125 . ZIMII
0126 . PAZ
0127 . ACHILDAO
0128 . VML
0129 . ZIP
0129 . ZLIDA
0130 . NOIB
0130 . OX
0130 . POP
0131 . CAPIMAO
0131 . VMADEA
0132 . ALLAR
0133 . DLVGA
0133 . PEOAL
0134 . DODPAL
0134 . MOLAP
0134 . PARACH
0135 . FIFALZ
0136 . ARN
0136 . PARMGI
0137 . VEP
0138 . COLLAL
0138 . FABOAN
0138 . GMICALZ
0140 . BRIN
0140 . DAOX
0140 . HOLQ
0140 . NOMIG
0140 . OLN
0140 . POAMAL
0143 . ERAN
0143 . PERAL
0144 . DOBIX
0144 . ODO
0144 . OMAX
0145 . ADOIAN
0145 . ANANAEL
0146 . NANAEEL
0146 . NAZ
0140 . ASPIAN
0140 . LIL
0140 . ORS
0141 . SOBAM
0142 . BABALON
0143 . PAOMBD
0145 . NOIB
0145 . SIBSI
0146 . POILP
0147 . ASOBAM
0147 . EOLIS
0147 . EORS
0147 . GNONP
0147 . ZORGE
0148 . OZIEN
0148 . PLOSI
0149 . ABRAASSA
0149 . BOOAPIS
0149 . DORPHA
0149 . OLLOG
0150 . LIN
0151 . ORSBA
0151 . SOBRA
0151 . ZIM
0152 . ABABALOND
0152 . ALAR
0152 . OOAONA
0152 . ZIMZ
0153 . EMNA
0153 . GIGIPAH
0154 . GROSB
0155 . LONDOH
0156 . ADOIAN
0156 . ARN
0156 . INOAS
0156 . NOBLOH
0157 . HAMI
0157 . PAPBOR
0157 . ZILNA
0158 . ZNRZA
0159 . VONPH
0160 . ILI
0160 . IOIAD
0160 . IZIZOP
0160 . LRASD
0160 . SMNAD

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0171 . PIAP
0172 . CACACOM
0172 . CAPIMAII
0173 . NOMIG
0174 . DRIX
0174 . ZIZOP
0177 . OZOL
0178 . HOMIN
0178 . MICALZO
0178 . MICAOLZ
0179 . COMMAH
0179 . PAGEIP
0180 . IOR
0181 . COLLAL
0181 . GMICALZO
0181 . GOHOL
0181 . MICALP
0181 . MICAOLI
0181 . PAR
0182 . BOLP
0182 . HOLDO
0182 . OXIAIAL
0183 . PIADPH
0184 . IZIZOP
0184 . MIINOAG
0185 . ECRIN
0185 . OBOLEH
0185 . ZORGE
0186 . PEOAL
0187 . PILZIN
0187 . PRAF
0188 . PRGE
0189 . DODPAL
0190 . PIR
0191 . NONCA
0191 . ZIRDO
0192 . CAPIMALI
0192 . OBLOC
0193 . GONO
0193 . LRING
0194 . ANGELARD
0195 . OXEX
0196 . NONCF
0197 . PAOMBD
0198 . HOLQ

0147 . GIXIAX
0147 . HOMIN
0147 . MALPRG
0147 . PVIM
0147 . ZEN
0148 . ECRIN
0148 . IAIDON
0148 . IALPRG
0148 . LVCAL
0149 . DRILPA
0150 . ALDON
0150 . COMO
0150 . IDLVGAM
0150 . OADO
0150 . OOGE
0152 . AMIPZI
0152 . DRILPI
0152 . LVIAHE
0152 . VPAAH
0153 . DRIX
0153 . ELZAP
0153 . GOHO
0154 . BABALON
0155 . MIINOAG
0155 . OLANI
0155 . PIBLIAR
0156 . ZAX
0156 . ZIEN
0159 . AMIRAN
0159 . IOR
0159 . OHIO
0159 . POILP
0160 . VX
0161 . PARACLEDA
0161 . PARADIAL
0162 . AZIEN
0162 . LRING
0162 . VNIG
0163 . OBLOC
0164 . ABABALOND
0165 . CORMF
0165 . IDOIGO
0165 . MALPIRGI
0167 . OBZA
0168 . MOZ
0168 . ZOM

0161 . LARAG
0161 . PERAL
0161 . ZIR
0162 . PLAPLI
0162 . QVAAL
0162 . VAOAN
0163 . ERAN
0164 . IPAM
0164 . VNDL
0165 . ANANAEL
0165 . SOBOLN
0166 . NANAEEL
0166 . VNAL
0167 . BALZARG
0168 . PIR
0168 . SIMP
0170 . ILSI
0171 . LOHOLO
0172 . IAIAL
0172 . MAASI
0172 . OMAOAS
0173 . VNALAH
0174 . ADRPAN
0174 . ASIMP
0174 . MOLAP
0175 . PRIAZ
0176 . NOALN
0176 . OANIO
0178 . IADPIL
0179 . DAMPLOZ
0179 . IEHVSOZ
0180 . BASGIM
0180 . BRANSG
0180 . DOOAIN
0180 . INSI
0180 . LVSDAN
0180 . NIIS
0180 . NOR
0180 . POAMAL
0180 . VVL
0181 . NORZ
0182 . HVBAR
0182 . RAASI
0183 . BAEOVIB
0183 . VMADEA
0184 . BIGLIAD

0198 . PRIAZ
0199 . ZAMRAN
0200 . COMO
0200 . NONCI
0200 . OXO
0200 . S
0201 . GOHON
0201 . NOALN
0201 . OANIO
0202 . AMIRAN
0203 . ADROCH
0203 . OLLOG
0203 . PARADIZ
0204 . DS
0205 . DOOAIN
0205 . ES
0206 . AZIAZIOR
0208 . PRIAZI
0209 . DES
0210 . CRIP
0210 . NOCO
0210 . PARACH
0212 . BLIOR
0212 . PAAOX
0212 . QAAON
0214 . BLIORB
0214 . EOPHAN
0216 . MADRIAX
0216 . PERAL
0218 . CORDZIZ
0219 . CHIRLAN
0220 . NOR
0221 . IARRI
0221 . MOLAP
0221 . NOAR
0221 . PARM
0222 . CAPIMAO
0222 . POAMAL
0224 . IALPRG
0225 . DRILPA
0226 . MADRIIAX
0227 . NORZ
0227 . PARADIAL
0227 . ZIROM
0230 . NOBLOH
0230 . POP
0171 . CORMFA
0171 . VNCHI
0172 . ADROCH
0172 . PAAOX
0172 . QAAON
0172 . QVAAL
0172 . VMPLIF
0172 . ZOMD
0173 . EOPHAN
0173 . GOHOL
0173 . IALPIRGAH
0173 . MADRIAX
0174 . AVINI
0174 . HOLDO
0174 . VNDL
0175 . ZILNA
0176 . ADRPAN
0176 . ANGELARD
0176 . NOAN
0176 . VNAL
0177 . CHIRLAN
0177 . NONCF
0178 . NONCA
0178 . OBOLEH
0179 . ZIR
0180 . BLIOR
0180 . OXIAIAL
0180 . ZOL
0181 . BLIORB
0181 . CAPIMAON
0181 . NONCI
0182 . MADRIIAX
0183 . OLLOG
0184 . IARRI
0184 . ZACAR
0185 . IALPON
0185 . OECRIMI
0189 . DOOAIP
0189 . DOOIAP
0189 . FARZM
0190 . CORMP
0191 . VNIGLAG
0192 . NOCO
0192 . VNALAH
0193 . GONO
0194 . BAEOVIB
0184 . LVIAHE
0185 . PARADIZ
0185 . VRBS
0186 . MOSPLEH
0186 . NOAR
0186 . OLANI
0186 . VOOAN
0187 . MOOOAH
0189 . DORPHAL
0189 . VNIG
0189 . VONPHO
0190 . IOR
0191 . LONSHI
0192 . AAIOM
0192 . ALLAR
0192 . AMMA
0192 . VGEAR
0193 . IDOIGO
0193 . QVASAHI
0194 . IALPON
0194 . MAPM
0195 . ZIRDO
0196 . VAVN
0197 . AVAVAGO
0197 . ERM
0197 . SVRZAS
0198 . PIDIAI
0199 . GIVI
0199 . ZIROP
0200 . ISRO
0200 . OZONGON
0200 . VIV
0200 . VML
0201 . MARB
0202 . OOANOAN
0202 . SALMAN
0204 . PARM
0205 . NIMB
0206 . AISRO
0206 . MAIN
0206 . OLORA
0210 . IAIDON
0210 . MOM
0210 . NIISO
0210 . VORS
0211 . ZILDAR

0231 . LAS
0231 . PLAPLI
0232 . DAMPLOZ
0232 . LONDOH
0233 . PIBLIAR
0234 . DRILPI
0234 . PARMGI
0235 . DOOAIP
0235 . DOOIAP
0235 . SALD
0236 . ADRPAN
0236 . CORMF
0237 . CORMFA
0238 . CHIS
0240 . ILS
0241 . IALPON
0242 . PARACLEDA
0243 . BAMS
0243 . IALPIRGAH
0245 . LASDI
0245 . ZCHIS
0246 . OADRIAX
0248 . LONCHO
0248 . OMICAOLZ
0249 . GCHISGE
0250 . CINXIR
0250 . ILSI
0252 . MAASI
0253 . ACLONDOH
0253 . GNONP
0254 . DROLN
0254 . MALPRG
0255 . OECRIMI
0256 . BASGIM
0256 . ICHISGE
0259 . MOOOAH
0260 . EDNAS
0261 . RACLIR
0262 . OOAONA
0263 . DORPHA
0264 . ABOAPRI
0267 . FAXS
0267 . ZIROP
0268 . OROCH
0269 . OROCHA
0270 . INSI
0194 . ZIXLAI
0196 . AOVEAE
0196 . NOALN
0196 . VGEAR
0197 . HVBAR
0197 . OXEX
0197 . RACLIR
0197 . ZIMZ
0199 . DAZIZ
0200 . DORPHA
0200 . NOR
0200 . OXO
0200 . S
0201 . DILZMO
0202 . ABOAPRI
0202 . NONCP
0203 . GNONP
0203 . GOHON
0203 . PVGO
0204 . DS
0205 . MICALZO
0205 . MICAOLZ
0205 . OANIO
0205 . PANPIR
0206 . BALZARG
0206 . NOAR
0207 . ES
0207 . MOLVI
0208 . GMICALZO
0208 . PILZIN
0208 . QVIIN
0208 . RIPIR
0209 . DOOAIN
0209 . VIV
0209 . ZILDAR
0210 . AZIAGIER
0210 . CINXIR
0211 . DES
0213 . DLVGAR
0213 . ZONG
0215 . BAMS
0215 . IALPOR
0215 . PRIAZ
0217 . IMVAMAR
0217 . PAPBOR
0218 . IRPOIL
0211 . ZIRN
0212 . HVBARO
0214 . OHORELA
0215 . ABOAPRI
0215 . BLIARD
0215 . BRIN
0215 . GRSAM
0216 . ABRAMG
0216 . QVAR
0216 . SIAION
0218 . DRILPA
0219 . PILZIN
0219 . PRDZAR
0219 . VORSG
0220 . NIDALI
0220 . RII
0221 . HOMIL
0222 . ANGELARD
0222 . MAMAO
0223 . IALPRG
0224 . DROLN
0224 . IVMD
0225 . AMIPZI
0225 . DILZMO
0225 . VRELP
0226 . DARSAR
0226 . IADNAMAD
0226 . VRAN
0228 . PVIM
0229 . BALZIZRAS
0229 . DLVGAR
0230 . DOALIM
0230 . PARADIAL
0230 . ROR
0231 . HOMIN
0232 . PANPIR
0232 . SAANIR
0232 . SAMVELG
0234 . IPAMIS
0234 . PVRGEL
0235 . BLIOR
0235 . PRIAZI
0236 . QVANIS
0239 . NOMIG
0240 . BLIORB
0240 . GOHOLOR

0270 . NIIS
0270 . NONCP
0270 . OS
0270 . POILP
0270 . ROR
0271 . OLORA
0272 . CAPIMAON
0273 . BLIORAX
0273 . SOBA
0274 . MALPIRGI
0275 . GOSAA
0278 . COAZIOR
0278 . DODRMNI
0278 . DODS
0278 . LOHOLO
0280 . ORRI
0280 . RIOR
0281 . ASP
0281 . CROODZI
0282 . ACROODZI
0283 . BLANS
0284 . OHORELA
0285 . CICLES
0287 . DOSIG
0289 . LANSH
0290 . SAPAH
0291 . IALPOR
0292 . PRDZAR
0293 . DORPHAL
0294 . CAOSG
0295 . CAOSAG
0295 . CAOSGA
0295 . SMNAD
0296 . DODSIH
0300 . IRPOIL
0300 . OLLOR
0300 . RIPIR
0300 . T
0301 . TA
0302 . RAAS
0304 . CAOSGI
0304 . CNOQOD
0305 . CAOSAGI
0307 . DARBS
0308 . ADGT
0308 . CHISO
0218 . ZONAC
0220 . DORPHAL
0220 . GOHVLIM
0220 . VVL
0221 . CHIS
0221 . NOBLOH
0222 . LONCHO
0224 . DROLN
0224 . LONDOH
0224 . PRIAZI
0225 . DODRMNI
0225 . PARADIZ
0226 . LAS
0226 . OZIEN
0226 . QVAR
0227 . BASGIM
0228 . DAMPLOZ
0229 . ILS
0229 . MAASI
0229 . VIRQ
0229 . ZIRN
0230 . ROR
0230 . SALD
0232 . ACLONDOH
0232 . OROCH
0232 . VAOAN
0234 . GCHISGE
0234 . MOOOAH
0235 . OADRIAX
0236 . ASP
0236 . CNOQOD
0236 . VRAN
0237 . VRELP
0238 . ILSI
0238 . OROCHA
0239 . LASDI
0239 . ORRI
0239 . RIOR
0240 . CICLES
0240 . ICHISGE
0240 . PVRGEL
0240 . VLCININ
0240 . ZAMRAN
0245 . OVOF
0246 . BLIORAX
0246 . OLORA
0240 . OLLOR
0241 . LONSHIN
0241 . OBELISONG
0242 . VABZIR
0244 . IALPOR
0244 . VNIGLAG
0245 . BLIORS
0246 . AVINI
0246 . MAIM
0246 . MIAM
0246 . NOASMI
0246 . OVOARS
0249 . AZIAGIER
0249 . BVSDIR
0250 . MIR
0253 . MALPRG
0253 . ZAMRAN
0256 . MANIN
0257 . ZONRENSG
0259 . LRING
0260 . LORSLQ
0260 . MONONS
0263 . PERIPSOL
0264 . AZIAZIOR
0264 . MADRID
0269 . IRGIL
0270 . VIRQ
0271 . ZIMII
0272 . DRILPI
0273 . PARMGI
0276 . ABRAMIG
0276 . LIMLAL
0279 . IDLVGAM
0279 . PIBLIAR
0280 . QVIIN
0280 . VOVIN
0281 . ZIROM
0286 . VOVINA
0290 . IALPIRGAH
0290 . MOLVI
0290 . ORRI
0290 . RIOR
0291 . ZVMVI
0294 . IPVRAN
0298 . IRPOIL
0300 . F

0310 . CORMP
0310 . LILONON
0311 . TIA
0312 . OOANOAN
0312 . RAASI
0313 . COCASB
0313 . SOBAM
0314 . ASOBAM
0315 . EOLIS
0318 . HAATH
0320 . OZONGON
0321 . CORAXO
0321 . NOAS
0321 . PANPIR
0322 . SALMAN
0324 . MAOFFAS
0326 . SONF
0330 . SIMP
0331 . ASIMP
0331 . INOAS
0331 . IXOMAXIP
0332 . TLB
0333 . BALT
0333 . PAPBOR
0335 . LRASD
0340 . LIT
0340 . NIISO
0340 . NOROMI
0341 . IPAMIS
0341 . SIAION
0342 . ASPIAN
0342 . TILB
0343 . BALIT
0343 . MATB
0343 . NAZPSAD
0344 . GRSAM
0345 . TABAAM
0347 . MADZILODARP
0348 . THIL
0351 . GOHOLOR
0351 . LONSA
0351 . TAN
0352 . THILD
0356 . BRANSG
0358 . BALZIZRAS
0359 . ANETAB
0247 . SIMP
0250 . OZOL
0250 . ZORGE
0252 . IXOMAXIP
0252 . OVCHO
0252 . SAPAH
0253 . ASIMP
0253 . ZIRDO
0256 . VAVN
0257 . ZIROM
0260 . CORMPO
0260 . LOHOLO
0260 . OLLOR
0260 . VONPH
0262 . IPAMIS
0263 . OHORELA
0264 . OZAZM
0267 . EDNAS
0267 . HVBARO
0268 . INSI
0268 . NIIS
0268 . SMNAD
0270 . OS
0270 . OZAZMA
0271 . FAXS
0272 . OOAONA
0275 . IPVRAN
0275 . OMICAOLZ
0277 . BLANS
0277 . SOBA
0278 . DODS
0279 . ZIROP
0281 . CAOSG
0281 . COCASB
0285 . GOSAA
0285 . SOBAM
0286 . DOSIG
0286 . LANSH
0286 . VABZIR
0287 . CAOSAG
0287 . CAOSGA
0287 . NOROMI
0288 . CORAXO
0289 . LILONON
0289 . ZIZOP
0290 . CAOSGI
0300 . GOHVLIM
0300 . LILONON
0305 . MIINOAG
0306 . AF
0306 . CA
0306 . VOMZARG
0307 . EF
0311 . CAB
0312 . AMIRAN
0317 . CABA
0317 . VONPOVNPH
0326 . IARRI
0326 . PIRIPSON
0328 . RIPIR
0338 . DODRMNI
0346 . CLA
0347 . CALZ
0349 . MADZILODARP
0355 . CAOSG
0360 . NOROMI
0361 . CAOSAG
0361 . CAOSGA
0361 . ICH
0371 . CHIS
0372 . ZCHIS
0373 . MALPIRGI
0380 . FAAIP
0385 . CAOSGO
0387 . ZONAC
0390 . SONF
0394 . ESIASCH
0396 . GCHISGE
0397 . FABOAN
0400 . T
0401 . CHISO
0401 . CHR
0402 . ACAM
0402 . CANAL
0403 . ZACAM
0405 . OBLOC
0406 . IAODAF
0406 . TA
0407 . ZAX
0410 . NOCO
0413 . ZACAR
0414 . HAATH

0359 . NETAAB
0360 . LOLCIS
0361 . ETHAMZ
0362 . CASARM
0362 . GNETAAB
0362 . SAANIR
0363 . CASARMA
0364 . CAOSGO
0365 . CASARMG
0365 . TEX
0368 . LONSHI
0369 . NETAAIB
0370 . ORS
0371 . NOASMI
0372 . CASARMI
0373 . COMSELH
0373 . ORSBA
0373 . SOBRA
0375 . EORS
0375 . GROSB
0378 . TOH
0380 . CORMPO
0380 . ISRO
0381 . AISRO
0382 . OMAOAS
0383 . BALTIM
0384 . BALTAN
0387 . HOATH
0390 . CORS
0390 . PLOSI
0391 . MONASCI
0391 . ORSCA
0395 . SAGACOR
0396 . HOATHAH
0398 . THILN
0400 . CORSI
0400 . TOL
0402 . ADPHAHT
0403 . QCOCASB
0404 . TIBIBP
0406 . DARSAR
0409 . ARTH
0409 . TALHO
0410 . FARGT
0410 . RIT
0411 . ATRAAH
0290 . NORZ
0290 . PRDZAR
0290 . SALMAN
0291 . ASOBAM
0291 . AVAVAGO
0291 . CHISO
0291 . DARBS
0291 . IZAZAZ
0292 . RAAS
0296 . CAOSAGI
0296 . VOOAN
0297 . DODSIH
0297 . GRSAM
0298 . IZIZOP
0300 . MAOFFAS
0300 . T
0301 . ASPIAN
0301 . RAASI
0302 . CASARM
0305 . BVSD
0305 . CASARMG
0306 . EOLIS
0306 . TA
0307 . ZVMVI
0308 . CASARMA
0310 . LRASD
0311 . CASARMI
0311 . ZCHIS
0313 . ADGT
0315 . MATB
0315 . TIA
0316 . ZNRZA
0317 . COMSELH
0320 . VLS
0321 . LOLCIS
0321 . QCOCASB
0321 . TLB
0322 . OOANOAN
0323 . GOHOLOR
0324 . LVSD
0325 . CROODZI
0325 . SONF
0326 . NOAS
0327 . BALT
0327 . COAZIOR
0327 . MADZILODARP
0414 . PRAF
0415 . CAOSGI
0419 . ADGT
0421 . CAOSAGI
0421 . PARACH
0422 . IMVAMAR
0424 . ASPT
0426 . ADPHAHT
0426 . CIAI
0428 . CASASAM
0430 . OVOF
0430 . OX
0431 . OVCHO
0431 . TOH
0435 . CAOSGON
0436 . NONCA
0437 . TABGES
0438 . HOATH
0438 . NONCP
0440 . CORS
0440 . DAOX
0440 . FISIS
0441 . ADROCH
0445 . HOATHAH
0445 . TLB
0446 . ORSCA
0447 . ACHILDAO
0447 . ICHISGE
0450 . COMO
0450 . PAAOX
0451 . BALT
0451 . LONCHO
0454 . CNOQOD
0456 . CNILA
0456 . COLLAL
0456 . LVCAL
0456 . TAN
0460 . OXO
0461 . ACLONDOH
0461 . OROCH
0461 . SAGACOR
0466 . TIA
0467 . OROCHA
0468 . CRIP
0470 . NAPTA
0470 . TOL

0411 . BALTOH
0411 . VGEG
0412 . AVABH
0412 . BALTOHA
0412 . BLIORS
0412 . TIOBL
0412 . TLIOB
0413 . BRITA
0413 . CASARMAN
0414 . CAOSGON
0414 . DIV
0418 . LONSHIN
0418 . OTHIL
0422 . SIBSI
0422 . SOBOLN
0423 . GIVI
0423 . PAMBT
0426 . FISIS
0430 . TOX
0430 . VL
0431 . ETHARZI
0432 . NAPTA
0433 . BOOAPIS
0433 . MOSPLEH
0433 . TELOCH
0438 . DLVGA
0440 . OBELISONG
0444 . ESIASCH
0451 . VMADEA
0453 . CONISBRA
0453 . QTING
0454 . IVMD
0454 . LVIAHE
0460 . VX
0461 . TRIAN
0463 . CASASAM
0463 . SALBROX
0463 . VNIG
0470 . TOR
0470 . VCIM
0470 . VML
0471 . AVINI
0476 . TROF
0478 . TABAORD
0479 . TOFGLO
0480 . FAORGT
0327 . TABAAM
0329 . LIT
0329 . PLOSI
0329 . VOVIN
0330 . LVSDA
0330 . TILB
0330 . VONPHO
0331 . ACROODZI
0332 . HAATH
0335 . INOAS
0335 . VOVINA
0336 . BALIT
0338 . NIISO
0339 . THIL
0340 . BRANSG
0342 . AVAVOX
0343 . NOASMI
0343 . THILD
0344 . BALTIM
0344 . SAMVELG
0344 . SIAION
0345 . CNOQVODI
0345 . CORDZIZ
0345 . MONASCI
0345 . MOSPLEH
0345 . PAMBT
0346 . LONSA
0347 . QVASB
0350 . ORS
0350 . TIBIBP
0351 . CAOSGO
0351 . SAANIR
0352 . CNOQVOL
0352 . CORS
0352 . QVAAS
0354 . GROSB
0356 . TAN
0357 . EORS
0357 . ORSBA
0357 . SOBRA
0357 . VOMZARG
0358 . CASARMAN
0358 . ORSCA
0359 . ISRO
0359 . LONSHI
0360 . AZIAZIOR
0470 . VX
0474 . ANETAB
0474 . NETAAB
0476 . VTA
0477 . PARACLEDA
0477 . TALHO
0478 . COMSELH
0480 . LOLCIS
0481 . VNCHI
0482 . BALTOH
0483 . GNETAAB
0486 . IADOISMOMAR
0488 . BALTOHA
0490 . IOLCI
0490 . NONCI
0496 . CORDZIZ
0496 . SOLPETH
0497 . FARZM
0499 . DOBIX
0500 . CAPIMAO
0500 . CORSI
0500 . LIT
0501 . MATB
0501 . THIL
0504 . MICALP
0505 . ETHAMZ
0505 . THILD
0505 . TILB
0506 . GMICALZ
0507 . ARTH
0507 . BALTAN
0509 . PAMBT
0510 . DAXIL
0511 . BALIT
0512 . CASARM
0513 . TABAAM
0517 . COMMAH
0517 . ECRIN
0517 . NOTHOA
0518 . CASARMA
0519 . ATRAAH
0520 . VCIM
0521 . CASARMG
0525 . CROODZI
0526 . IOLCAM
0526 . OMAX

0480 . MONONS
0481 . LVCAL
0481 . VNAL
0482 . AOVEAE
0483 . PASBS
0484 . TABAORI
0484 . VNDL
0485 . VEP
0485 . ZONRENSG
0488 . IDLVGAM
0488 . VNCHI
0490 . BAEOVIB
0490 . VNALAH
0490 . VPAAH
0497 . VNIGLAG
0499 . NOTHOA
0502 . TRANAN
0506 . ABRAASSA
0509 . VGEAR
0511 . HVBAR
0511 . TABGES
0512 . BLIORT
0512 . PAAOXT
0513 . MATORB
0520 . LORSLQ
0520 . VABZIR
0521 . IALPRT
0522 . QVAAL
0522 . VAOAN
0530 . PVIM
0536 . PERIPSAX
0538 . DLVGAR
0546 . IADOISMOMAR
0546 . OVOF
0550 . MOLVI
0551 . VRAN
0553 . PVGO
0560 . ORSCOR
0560 . QVIIN
0561 . GOHVLIM
0563 . EMETGIS
0566 . VMPLIF
0568 . OVCHO
0570 . VLCININ
0572 . PATRALX
0575 . PERIPSOL
0360 . OMAOAS
0361 . CORSI
0365 . AISRO
0366 . ADPHAHT
0367 . SAGACOR
0367 . TEX
0370 . ANETAB
0370 . NETAAB
0371 . QVASAHI
0373 . GNETAAB
0376 . DARSAR
0379 . NETAAIB
0380 . BLIORS
0380 . LVSDAN
0380 . TOH
0381 . VRBS
0383 . BALTAN
0383 . GOHVS
0386 . BOOAPIS
0386 . NAZPSAD
0389 . RIT
0389 . THILN
0390 . TOL
0392 . NAPTA
0394 . BVSDIR
0394 . FARGT
0396 . ARTH
0396 . BRITA
0396 . HOATH
0400 . TIOBL
0400 . TLIOB
0401 . CAOSGON
0402 . QTING
0403 . OZONGON
0405 . QVANIS
0406 . TALHO
0406 . VTA
0407 . BALTOH
0408 . ATRAAH
0409 . LONSHIN
0409 . OTHIL
0409 . TELOCH
0409 . VTI
0411 . SOBOLN
0412 . HOATHAH
0413 . BALTOHA
0527 . COAZIOR
0527 . MICALZO
0527 . MICAOLZ
0528 . CORMP
0530 . TOR
0530 . VTI
0531 . ACROODZI
0531 . OTHIL
0534 . NETAAIB
0535 . TIOBL
0535 . TLIOB
0536 . GMICALZO
0538 . TIBIBP
0546 . MICMA
0546 . MONASCI
0550 . CAPIMAON
0550 . MIRC
0551 . TABAORD
0551 . THILN
0557 . CHIRLAN
0557 . OMICAOLZ
0558 . CORMPO
0559 . QTING
0559 . TONVG
0560 . CNOQVOL
0560 . RIT
0561 . CONISBRA
0564 . DRIX
0564 . RESTEL
0567 . ZIXLAI
0568 . CASARMAN
0568 . VMPLIF
0570 . CAPIMALI
0570 . ORSCOR
0571 . BRITA
0572 . CASARMI
0575 . ETHARZI
0582 . AVAVOX
0583 . EMETGIS
0584 . CNOQVODI
0585 . TVRBS
0586 . MICAOLI
0590 . CAPIMAII
0591 . SALBROX
0596 . IAIADIX
0599 . PERIPSAX

0581 . ASPT
0581 . HVBARO
0590 . OLPIRT
0591 . QVAR
0591 . VOOAN
0592 . IMVAMAR
0600 . PIRIPSON
0600 . VIRQ
0606 . BVSD
0608 . VONPH
0610 . CORMPT
0615 . VRELP
0618 . PVRGEL
0621 . VOMZARG
0627 . FAONTS
0630 . VLS
0634 . LVSD
0635 . LVSDA
0640 . CONST
0640 . RESTEL
0641 . IPVRAN
0652 . TATAN
0662 . BRINTS
0662 . TIANTA
0678 . VONPHO
0679 . SAMVELG
0681 . GOHVS
0685 . LVSDAN
0692 . QVAAS
0693 . QVASB
0693 . SOLPETH
0700 . IEHVSOZ
0701 . VTA
0702 . VRBS
0710 . QVASAHI
0710 . VTI
0714 . CNOQVODI
0716 . BVSDIR
0730 . CNOQVOL
0741 . TOOAT
0751 . QVANIS
0760 . TRINT
0770 . VORS
0772 . TOATAR
0773 . VORSG
0810 . VIV
0418 . CONISBRA
0419 . SIBSI
0421 . ETHAMZ
0422 . PERIPSAX
0423 . FISIS
0428 . CASASAM
0430 . LORSLQ
0430 . OBELISONG
0430 . TOX
0434 . ESIASCH
0437 . PASBS
0437 . SALBROX
0445 . IALPRT
0445 . TRIAN
0446 . PERIPSOL
0448 . MONONS
0450 . TOR
0450 . VORS
0453 . VORSG
0455 . TROF
0464 . FAORGT
0465 . MATORB
0467 . TABAORD
0468 . TOFGLO
0470 . IADOISMOMAR
0472 . PAAOXT
0472 . TABAORI
0478 . PIRIPSON
0480 . BLIORT
0486 . IEHVSOZ
0490 . CORMPT
0492 . TRANAN
0501 . LVCIFTIAN
0502 . BALZIZRAS
0502 . ETHARZI
0502 . ORSCOR
0502 . PATRALX
0505 . ABRAASSA
0506 . NOTHOA
0509 . OLPIRT
0510 . VONPOVNPH
0517 . TABGES
0523 . TONVG
0526 . OVOARS
0529 . BVTMON
0534 . EMETGIS
0601 . BALTIM
0601 . TORZV
0602 . OXIAIAL
0606 . OADRIAX
0606 . RACLIR
0607 . TABAORI
0612 . AFFA
0612 . TRANAN
0614 . IALPRT
0616 . TRIAN
0625 . BRINTS
0630 . VLCININ
0631 . MATORB
0635 . BLIORT
0638 . OLPIRT
0641 . BLIORAX
0641 . TORZVL
0645 . BVTMON
0646 . SIATRIS
0647 . OECRIMI
0649 . TORZVLP
0651 . BVTMONA
0651 . COCASB
0660 . QVRLST
0663 . FAFEN
0666 . MADRIAX
0691 . QCOCASB
0705 . BVTMONI
0707 . CICLE
0707 . FIFALZ
0715 . CACRG
0716 . FAXS
0717 . CARBAF
0717 . CICLES
0721 . CACARG
0726 . MADRIIAX
0730 . NONCF
0742 . MAOFFAS
0756 . CIAOFI
0757 . LEVITHMONG
0778 . TELOCH
0790 . CONST
0796 . FAONTS
0807 . TEX
0809 . TOFGLO
0815 . FARGT

0821 . SIATRIS
0823 . TONVG
0827 . LVCIFTIAN
0830 . VVL
0841 . OVOARS
0851 . VAVN
0857 . ZVMVI
0862 . BVTMON
0863 . BVTMONA
0872 . BVTMONI
0873 . TOLTORG
0876 . AVAVAGO
0877 . TORZV
0883 . TOLTORGI
0907 . TORZVL
0908 . SVRZAS
0913 . CHRISTEOS
0916 . LEVITHMONG
0920 . TOLTORN
0930 . VOVIN
0931 . VOVINA
0932 . AVAVOX
0977 . LVCIFTIAS
0987 . TORZVLP
1002 . TVRBS
1120 . QVRLST
1208 . VONPOVNPH
1261 . TVSTAX
1345 . TELOCVOVIM

0535 . BVTMONA
0536 . ASPT
0538 . BVTMONI
0550 . ZONRENSG
0577 . LEVITHMONG
0614 . RESTEL
0622 . CONST
0631 . FAONTS
0637 . SOLPETH
0640 . BRINTS
0640 . TORZV
0651 . LVCIFTIAS
0660 . TORZVL
0662 . TATAN
0671 . TIANTA
0676 . SVRZAS
0681 . TVRBS
0686 . TELOCVOVIM
0690 . TORZVLP
0739 . TRINT
0740 . QVRLST
0746 . TOOAT
0762 . TOATAR
0804 . SIATRIS
0843 . TOLTORG
0852 . TOLTORGI
0878 . CHRISTEOS
0890 . TOLTORN
0966 . TVSTAX

0820 . CORMF
0826 . CORMFA
0830 . TOX
0830 . TROF
0837 . OXEX
0845 . FAORGT
0850 . PAAOXT
0862 . TATAN
0866 . CORAXO
0866 . TOOAT
0909 . CAMELIAX
0918 . CHRISTEOS
0922 . TIANTA
0926 . EFAFAFE
0928 . CORMPT
0935 . GIXIAX
0942 . TOATAR
0960 . PATRALX
0970 . CINXIR
1009 . TOLTORG
1010 . TRINT
1032 . CACACOM
1050 . TOLTORN
1054 . IXOMAXIP
1069 . TOLTORGI
1097 . TELOCVOVIM
1246 . LVCIFTIAS
1286 . LVCIFTIAN
1286 . TVSTAX

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## The Corrected Enochian Keys, 1-19

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OL SONF VORSG GOHO IAD BALT LANSH CALZ VONPHO SOBRA ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG DS HOLQ QAA NOTHOA ZIMZ OD COMMAH TA NOBLOH ZIEN SOBA THIL GNONP PRGE ALDI DS VRBS OBOLEH GRSAM CASARM OHORELA CABA PIR DS ZONRENSG CAB ERM IADNAH PILAH FARZM OD ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH SOBA IPAM OD VL IPAMIS DS LOHOLO VEP ZOMD POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN ZACAR CA OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ADGT VPAAH ZONG OM FAAIP SALD VIV L SOBAM IALPRG IZAZAZ PIADPH CASARMA ABRAMG TA TALHO PARACLEDA Q TA LORSLQ TVRBS OOGE

BALTOH
GIVI CHIS LVSD ORRI OD MICALP CHIS BIA OZONGON LAP NOAN TROF
CORS TA GE OQ MANIN IAIDON TORZV GOHEL ZACAR CA CNOQOD ZAMRAN
MICALZO OD OZAZM VRELP LAP ZIR IOIAD

MICMA GOHO IAD ZIR COMSELH AZIEN BIAB OS LONDOH NORZ CHIS OTHIL
GIGIPAH VNDL CHIS TA PVIM Q MOSPLEH TELOCH QVIIN TOLTORG CHIS
ICHISGE M OZIEN DS BRGDA OD TORZVL ILI EOL BALZARG OD AALA THILN OS
NETAAB DLVGA VOMZARG LONSA CAPIMALI VORS CLA HOMIL COCASB FAFEN
IZIZOP OD MIINOAG DE GNETAAB VAVN NANAEEL PANPIR MALPIRGI PILD
CAOSG NOAN VNALAH BALT OD VOOAN DOOIAP MAD GOHOLOR GOHVS
AMIRAN MICMA IEHVSOZ CACACOM OD DOOAIN NOAR MICAOLZ AAIOM
CASARMG GOHIA ZACAR VNIGLAG OD IMVAMAR PVGO PLAPLI ANANAEL
QAAN

OTHIL LASDI BABAGE OD DORPHA GOHOL GCHISGE AVAVAGO CORMP PD DS
SONF VIV DIV CASARMI OALI MAPM SOBAM AG CORMPO CRIP L CASARMG
CROODZI CHIS OD VGEG DS T CAPIMAII CHIS CAPIMAON OD LONSHIN CHIS
TA LO CLA TORZV NOR QVASAHI OD F CAOSGA BAGLE ZIR ENAI IAD DS I OD
APILA DOOAIP QVAAL ZACAR OD ZAMRAN OBELISONG RESTEL AAI NOR
MOLAP

SAPAH ZIMII D DIV OD NOAS TA QVANIS ADROCH DORPHAL CAOSAG OD
FAONTS PERIPSOL TA BLIOR CASARM AMIPZI NAZ ARTH AF OD DLVGAR
ZIZOP ZLIDA CAOSAGI TOLTORGI OD ZCHIS ESIASCH L OD VIV OD IAOD
THILD DS PERAL HVBAR PEOAL SOBA CORMFA CHIS TA LA VLS OD QCOCASB
CA NIIS OD DARBS QVAAS F ETHARZI OD BLIOR IAIAL EDNAS CICLES BAGLE
IAD I L

GAH S DIV CHIS EM MICAOLZ PILZIN SOBAM EL HARG MIR BABALON OD
OBLOC SAMVELG DLVGAR MALPRG AR CAOSGI OD ACAM CANAL SOBA ELZAP
F
BLIARD CAOSG OD CHIS ANETAB OD MAIM TA VIV OD D DARSAR SOLPETH
BIEN BRITA OD ZACAM GMICALZO SOBA HAATH TRIAN LVIAHE OD ECRIN MAD
QAAON

RAAS I SALMAN PARADIZ OECRIMI AAI IALPIRGAH QVIIN ENAI BVTMON OD
INOAS NI PARADIAL CASARMG VGEAR CHIRLAN OD ZONAC LVCIFTIAN CORS
TA VVL ZIRN TOL HAMI SOBA LONDOH OD MIAM CHIS TA D OD ES VMADEA OD
PIBLIAR OTHIL RIT OD MIAM CNOQVOL RIT ZACAR ZAMRAN OECRIMI
QAADAH OD OMICAOLZ AAIOM BAGLE PAPBOR IDLVGAM LONSHI OD VMPLIF
VGEG
BIGLIAD

BAZME IO I TA PIRIPSON OLN NAZ AVABH OX CASARMG VRAN CHIS VGEG DS
ABRAMG BALTOHA GOHO IAD SOBA MIAM TRIAN TA LOLCIS ABAI VOVIN OD

AZIAGIER RIOR IRGIL CHIS DA DS PAAOX BVSD CAOSGO DS CHIS OD IPVRAN TELOCH CACARG O SALMAN LONCHO OD VOVINA CARBAF NIISO BAGLE AVAVAGO GOHON NIISO BAGLE MAMAO SIAION OD MABZA IADOISMOMAR POILP NIIS ZAMRAN CIAOFI CAOSGO OD BLIORS OD CORSI TA ABRAMIG

MICAOLI BRANSG PVRGEL NAPTA IALPOR DS BRIN EFAFAFE P VONPHO OLANI OD OBZA SOBA VPAAH CHIS TATAN OD TRANAN BALIE ALAR LVSDA SOBOLN OD CHIS HOLQ CNOQVODI CIAI VNAL ALDON MOM CAOSGO TA LAS OLLOR GNAI LIMLAL AMMA CHIS SOBA MADRID ZCHIS OOANOAN CHIS AVINI DRILPI CAOSGI OD BVTMONI PARM ZVMVI CNILA DAZIZ ETHAMZ ACHILDAO OD MIRC OZOL CHIS PIDIAI COLLAL VLCININ ASOBAM VCIM BAGLE IAD BALTOH CHIRLAN PAR NIISO OD IP EFAFAFE BAGLE COCASB I CORS TA VNIG BLIOR

CORAXO CHIS CORMP OD BLANS LVCAL AZIAZIOR PAEB SOBA LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE CAOSGI DS IALPON DOSIG OD BASGIM OD OXEX DAZIZ SIATRIS OD SALBROX CINXIR FABOAN VNAL CHIS CONST DS DAOX COCASB OL OANIO IOR EORS MICAOLI OL GIXIAX OD MATB COCASB PLOSI MOLVI DS PAGEIP LARAG OM DROLN MATORB COCASB EMNA L PATRALX IOLCI MATB NOMIG MONONS OLORA GNAI ANGELARD OHIO OHIO OHIO OHIO OHIO OHIO NOIB OHIO CAOSGON BAGLE MADRID I ZIROP CHISO DRILPA NIISO CRIP IP NIDALI

OXIAIAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASI OD VABZIR CAMELIAX OD BAHAL NIISO OD ALDON SALMAN TELOCH CASARMAN HOLQ OD T I TA ZCHIS SOBA CORMF I GA NIISO BAGLE ABRAMG NONCP ZACAR CA OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NONCI DS SONF BABAGE OD CHIS OB HVBARO TIBIBP ALLAR ATRAAH OD EF DRIX FAFEN MAIN AR ENAI OVOF SOBA DOOAIN AAI I VONPH ZACAR GOHVS OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH DOALIM EOLIS OLLOG ORSBA DS CHIS AFFA MICMA ISRO MAD OD LONSHI TOX DS IVMD AAI GROSB ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

NOROMI BAGIE PASBS OIAD DS TRINT MIRC OL THIL DODS TOL HAMI CAOSGO HOMIN DS BRIN OROCH QVAR MICMA BIAL OIAD AISRO TOX DS IVMD AAI BALTIM ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS TABAAM L IALPRT CASARMAN VPAAH CHIS DARG DS OADO CAOSGI ORSCOR DS OMAX MONASCI BAEOVIB OD EMETGIS IAIADIX ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS VIV IALPRT SALMAN BALT DS BRIN ACROODZI BVSD OD BLIORAX BALIT

DS INSI CAOSG LVSDAN EMOD DS OM OD TLIOB HAMI DRILPA GEH ILS MADZILODARP ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS D IALPRT SOBA VPAAH CHIS NANBA ZIXLAI DODSIH OD BRIN FAXS HVBARO TVSTAX ILSI SOBA IAD I VONPOVNPH ALDON DAXIL OD TOATAR ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATH IAIDA

ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BVSDIR OIAD OVOARS CAOSGO CASARMG LAIAD ERAN BRINTS CASASAM DS IVMD ACLONDOH MOZ OD MAOFFAS BOLP COMO BLIORT PAMBT ZACAR OD ZAMRAN ODO CICLE QAA ZORGE LAP ZIRDO NOCO MAD HOATHAH IAIDA

MADRIAX DS PRAF LIL CHIS MICAOLZ SAANIR CAOSGO OD FISIS BALZIZRAS IAIDA NONCA GOHVLIM MICMA ADOIAN MAD IAOD BLIORB SOBA OOAONA CHIS LVCIFTIAS PERIPSOL DS ABRAASSA NONCF NETAAIB CAOSGO OD TILB ADPHAHT DAMPLOZ TOOAT NONCF GMICALZ OM LRASD TOFGLO MARB IARRI IDOIGO OD TORZVLP IAODAF GOHOL CAOSGI TABAORD SAANIR OD CHRISTEOS
IRPOIL TIOBL BVSDIR TILB NOALN PAID ORSBA OD DODRMNI ZILNA ELZAP TILB PARMGI PERIPSAX OD TA QVRLST BOOAPIS L NIMB OVCHO SIMP OD CHRISTEOS AG TOLTORN MIRC Q TIOBL LEL TOL PAOMBD DILZMO ASPIAN OD CHRISTEOS AG L TOLTORN PARACH ASIMP CORDZIZ DODPAL OD FIFALZ L SMNAD OD FARGT BAMS OMAOAS CONISBRA OD AVAVOX TONVG ORSCA TLB
NOASMI TABGES LEVITHMONG VNCHI OM TILB ORS BAGILE MOOOAH OL CORDZIZ
L CAPIMAO IXOMAXIP OD CA CAPIMAO GOSAA BAGLEN PI I TIANTA ABABALOND
OD FAORGT TELOCVOVIM MADRIIAX TORZV OADRIAX OROCHA ABOAPRI TABAORI
PRIAZ AR TABAORI ADRPAN CORS TA DOBIX IOLCAM PRIAZI AR COAZIOR OD QVASB QTING RIPIR PAAOXT SAGACOR VML OD PRDZAR CACRG AOVEAE CORMPT
TORZV ZACAR OD ZAMRAN ASPT SIBSI BVTMONA DS SVRZAS TIA BALTAN ODO CICLE QAA OD OZAZMA PLAPLI IADNAMAD

====================================================================

The Aethyrs

====================================================================

LIL DEO ZIM POP VTI
ARN ZID VTA CHR DES
ZOM ZIP OXO ASP ZAA

PAZ ZAX LEA LIN BAG
LIT ICH TAN TOR RII
MAZ LOE ZEN NIA TEX

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# ENOCHIAN TEMPLES:

## GENERATING THE "ABYSS" EXPERIENCE WITH THE TEMPLE

BY BENJAMIN ROWE

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WARNING: The technique described herein can be VERY DANGEROUS to the emotional, mental, and spiritual well-being of the magician who makes use of it. I am releasing it solely because full disclosure was one of the requirements under which the Enochian Temple system was originally given to me. The entities who provided the basic information feel that people can not grow to spiritual adulthood without being exposed to adult hazards. My experience of the results prevents me from being quite so cold-blooded. The same goals can be accomplished by more gradual means, as those entities have stated themselves. The magician who choses to use this technique must take full personal responsibility for both the decision to do so, and for any events resulting from its use.

Should a magician want use it despite this warning, he or she should do so only after constructing a strong, fully charged Temple which includes the altars of the sub-elements. And any invocations using this technique should be immediately preceded by the erection of the strongest wards the magician is capable of constructing.

The names of a Tablet's Seniors can be formed into a table on their own by placing their names one above the other, going clockwise from the Senior of Jupiter. For the Earth Tablet, the table of the Seniors would be:

A C Z I N O R
L Z I N O P O
A L H C T G A
L I I A N S A
A H M L I C V
L A I D R O M

Similar pseudo-tablets can be formed from the other elemental tablets. Names of six letters are formed by reading down the columns. These names already exist in the Temple, where they are formed by drawing a circle clockwise from any square of the Senior of Jupiter, connecting the corresponding squares in the other Seniors' names. In their natural place, they express the radiatory effect of the Elemental King as his force passes out along the paths provided by the Seniors. But the names can also be used in another way.

First, hollow hexagons are formed, as in figure ( ) , one-half unit thick with outer faces one unit wide. Each letter of a name is assigned to one of the wedge-like segments of this structure in clockwise succession. Each name's hexagon is placed immediately below the corresponding arm in the wheel of the Seniors, about two-thirds of the way from the center of the Temple to the end of the arm, with the base side at the same level as the tops of the pillars. The hexagon attributed to the Sun is in the center of the upper Temple, with the Elemental King's beam passing through the hole.

In the chart as given above, the columns are attributed (from left to right) to Venus, Sun, Saturn, Earth/Luna, Jupiter, Mercury, and Mars. When used in invocations, the name should be vibrated immediately after that of the King or corresponding Senior, and at no other time. Also, the first enochian key should always precede the invocation of the element when these names are used. When they are visualized in the upper Temple, an appropriate telesmatic image for the Senior (or the god-form of the related planet) should be visualized standing upright above (not in) the hollow center. The magician himself should stand in the beam of the King while invoking them, and attempt to identify himself with it to the greatest extent possible.

As the Elemental King and each Senior is invoked with the corresponding name from the table, the hexagon should be visualized as projecting itself downwards into the lower temple, forming a hollow crystal column. The force of the King or Senior is channeled down through the column and then radiates outward through the faces. (This is in contrast to the normal Temple formulation, where the Seniors' force spreads out to form a curtain around the lower Temple.)

In the Enochian system, six of the planets are attributed to the first six sephiroth of the Tree of Life. The seventh, Saturn, takes in the last four sephiroth as a group. In the formulation here, the Senior of Saturn takes Sol's place in Tiphereth as the governor of the elements, and the Elemental King abandons his solar attributes, taking on his secondary attribution to the path of Shin, which connects Tiphereth and Kether in Achad's version of the Tree of Life.

In the Tree of Life, the centralizing effect of Sol normally causes the forces of the upper Tree to be focused in Tiphereth. But when Sol's force is repressed or removed, the balance of these sephiroth moves to the empty area in the center of the upper Tree. The path of Shin passes through this area, but it does not provide any focus for the forces of the six sephiroth. Each of the sephiroth becomes focused in itself, and the attractive force of each draws equally on the empty center area. That area experiences a uniform pull outwards in all directions, resulting in the rending and dispersal of anything placed there. A conscious being passing up the path of Shin perceives this effect as the experience of the Abyss.

Normally, the Enochian Temple expresses the essential unity of the Tablets with the whole Tree of Life as a balanced, integrated structure. Using the technique presented here suppresses that integrity and replaces it with a strong force towards dispersion. The magician, identified with the Elemental King's beam of light, places himself to experience the full strength of that dispersion.

Depending on the degree of success, the magician may experience a variety of perceptions. At the least intense level, he may experience sensations of inexplicable "wrongness" and non-specific paranoia, or a sense of jittery energy like an overdose of methedrine. At a somewhat more intense level, he will experience a sense of his soul being ripped into extremely small pieces, while each piece is simultaneously being crushed to a point.

At full force, the experience then evolves into what can only be called the perception of voidness; the negation, the removal of any being or value from absolutely everything perceptible, both internal and external. The intensity of this voidness can not be adequately described. At this stage the paranoia sometimes returns, causing the magician to perceive the voidness as an all-consuming malevolent entity. Giving in to this paranoia, struggling to avoid being devoured, brings one on to the path of those whom Crowley calls the Black Brothers. If one does not struggle, that which perceives is itself absorbed into the void and another condition supervenes for which description is futile.

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# AN ESSAY ON ENOCHIAN PRONUNCIATION

by

Christeos Pir

Fr. VITRIOL 335 0o O.T.O.

Do what thou wilt shall be the whole of the Law.

This paper is divided into two sections: a comparison of some systems of pronunciation of the Enochian or Angelic language as used in the nineteen Calls of the tablets, and an attempt to write the Calls in such a manner that they may be pronounced according to Dr. Dee's notes.

Part One:

The first section compares three versions of the Calls: that of the Aurum Solis as published in the Llewellyn edition of Denning and Phillips' "Mysteria Magica"; Geoffrey James' "corrected" calls as published in the Heptangle edition of "The Enochian Evocation of Dr. John Dee"; and Dr. Dee's original notes as published in the Magickal Childe edition of Meric Causabon's "True and Faithful Relation...". I have compared these systems word-by-word, with the Aurum Solis and James versions on the first two lines, and Dee's on the third.

Example:

Aurum Solis: OL^ SONuF VORoSiG, GOHO I-AD BALaT,
Geoffrey James: OL SONF VORSG, GOHO IAD BALT,
Dee: Ol sonf vorsg, goho yad balt,

Where Dee has separated a word into its syllables (eg, Im ua mar), I have hyphenated it so as to more easily discern between word divisions and syllable divisions (Im-ua-mar). Where he has shown stress by using an accent, I have used boldface (q-a-an). In a number of places his marginalia give more than one version of a word, usually in order to clarify its pronunciation; other times he has occasionally written an example for the same purpose -- these I have placed in footnotes. There are also one or two places where he has offered variant spellings: these, too, I have placed in the footnotes. I have attempted to standardize the punctuation, arbitrarily picking one of several possible systems and applying it to all of them in a manner somewhat reminiscent of Procrustes.

One problem that had to be dealt with in re-typing the Aurum Solis version is their system of transliteration, which uses several symbols outside of the English alphabet. I have made two changes to their system, solely in order to use symbols that my computer could produce, as follows (the revised key, which is adapted from "Mysteria Magica", and applies only to the AS version, is given in the Appendix): ^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column." # represents the guttural, pronounced as the "ch" in German (Woche, suchen).

It is to be noted that James' version contains a number of differences from Dee's originals. These, as I understand it, are the result of his research into, and attempts to rectify, variations among the Calls themselves, and between the Enochian of the Calls and their English translations. I have not done any research in this area, and leave it up to the reader to decide which version to follow. Some of those corrections which are meant to fix transcription errors on Dee's part directly contradict some of Dee's own pronunciation notes. How Dee could have been able to record the sounds of his typos, I have not been able to determine.

I have chosen not to include the Golden Dawn's "Hebraicized" pronunciation, since it is based on a very different system. This is not meant as any reflection on the remarkable achievements of Westcott, Mathers and their descendants, which just go to prove the amazing versatility of the Enochian system.

## Part Two:

The second section is my attempt to rewrite the Calls into some sort of standardized, readable phonetic system. One thing became evident in this process: the pronunciation guide given by Donald Laycock in his "Enochian Dictionary" is the closest thing to Dee's notes I've seen so far. For this reason, some may prefer to follow Laycock's guide in those cases where no indication in Dee's notes was forthcoming (eg: VLCININ = Vul-see-nin or Vul-kih-nin?), a not infrequent problem, unfortunately. I am not completely in agreement with Laycock in all instances, as may be seen by comparing my pronunciation key -see Part Two- with that in Laycock's "Enochian Dictionary," which I have printed in the Appendix. One such problem, and a bone of contention among scholars and dabblers alike, is over the use of the morpheme "zod." I regret to say that I have been unable to resolve this question. Out of the 127 instances of words with the letter "z" in the nineteen Calls, only 7 use "zod" -- and even then it is inconsistent: one of those words is "zod-a-car" which appears only once in that form, and 13 times as "zacar" (or "zacare"). It is not even clear whether it is intended as a spoken syllable, or merely a clarification:

> The letter z has not always been called "zed" or "zee"; it has had many names, among them being "izzard", and, at the end of the sixteenth century, "ezod". "Zod" is nothing but a variant of this last name.
>
> (Laycock, The Complete Enochian Dictionary, p. 45)

The angels themselves are no help here:

Dee: I pray you, is Mozod a word of three letters, or of five?

Nalvage: In wrote three, it is larger extended. [Dee- Z extended is Zod.]

Dee: Will you pardon me if I ask you another question of this extension?

Nal.: Say on: Moz in itself signifieth Joy; but Mozod extended, signifieth the Joy of God

(Causabon, A True and Faithful Relation..., p. 75)

Also:

> "zod-lida ... It is a word and a letter."
>
> (Causabon, op. cit., p. 120)

In the end, about all that can be said with any certainty about "zod" is that no one knows exactly how Dee intended it to be used. In fact, Geoffrey James doesn't even believe Enochian was received as a spoken language at all:

> Unfortunately, Kelly never, as the spirits' "mouthpiece", pronounced the Angelical words.Kelly dictated letter by letter from a table that he saw in the crystal, as shown from Kelly's description that Dee recorded. . . Furthermore, if Angelical letter arrangement has random characteristics, as Laycock claims, then the English-like pronunciation cannot be an inherent quality of the language itself. Far more likely is that Dee assigned pronunciations to the Angelical because he wished to speak the keys in a ceremony, and, being English, adapted them as well as he could to his native tongue. Indeed, outside of few minor suggestions, the spirits seem unconcerned with pronunciation.
>
> (James, The Enochian Evocation of Dr. John Dee, Preface, p. xxiv)

A closer reading of Dee's original records, however, indicates that not only did Kelly hear the sounds spoken by the Angels while the letters were being shown, but that Dee re-checked the Calls with them several times, as a number of corrections and revisions were later recorded. Furthermore, if the pronunciation had been invented by Dee, surely he would have come up with something more consistent!

Dee's records show that the Calls were originally received in a different order than that in which they were later arranged by Dee, at the Angels' orders. For those interested in the original arrangement, I recommend Causabon, pps. 79 - 138, 190 -200.

One last note:

It has been pointed out by several people that one of the most striking things about the whole Enochian system is that How Much You Put Into It seems to matter a great deal more than How You Do It. Perhaps there's something to James' reasoning, after all.

I make no claims that this guide will make you any better (though hopefully no worse) of a magician. My intent was solely to attempt to compare the various systems of pronunciation with Dr. Dee's original notes on the subject. It is to him, and to my many mentors both within and without the Order, that this paper is dedicated with respect and love.

Love is the law, love under will.

Christeos Pir
Fr. VITRIOL 335, 0o O.T.O.

_O_
I

The First Call

OL^ SONuF VORoSiG, GOHO I-AD BALaT, LON^Si# KALaZ VO-NuPiHO: SOBRA
OL SONF VORSG, GOHO IAD BALT, LANSH CALZ VONPHO: SOBRA
Ol sonf vorsg, yad balt, lonsh calz vonpho: sobra

ZOL^ RO-R^ I TA NAZePiSAD GRA-A TA MALPiRoG: DeS HOLA# #A-A
ZOL ROR I TA NAZPSAD OD GRAA TA MALPRG: DS HOLQ QAA
zol ror I ta nazpsad graa ta malpurg: ds holqu-u q-a-a

NOT^HO-A ZIMuZ, OD KOM^MA# TA NOBLO# ZI-EN: SO-BA T^HIL G^NONuP
NOTHOA ZIMZ, OD COMMAH TA NOBLOH ZIEN: SOBA THIL GNONP
nothoa zimz, od commah ta nobloh zien: soba thil gnonp

PiRoGE AL^DI, DeS URoBeS OBO-LE# GRoSAM^. KASARoM OHO-RE-LA
PRGE ALDI, DS URBS OBOLEH GRSAM. CASARM OHORELA
purge aldi, ds urbs oboleh gursam. Casarm ohorela

KABA PIR^ DeS ZON^RENSiG KAB ERoM I-AD^NA#. PILA# FARoZeM
CABA PIR DS ZONRENSG CAB ERM IADNAH. PILAH FARZM OD
caba pir ds zonrensg cab erm Yadnah. P-il-ah farzm

ZUR^SA AD^NA GONO I-AD^PIL DeS HOM^ TO#, SO-BA
ZNRZA ADNA OD GONO IADPIL DS HOM OD TOH, SOBA IAOD
znurza adna (ds) gono iadpil ds hom toh, soba

IPAM, LU IPAMIS, DeS LO-HO-LO VEP^ ZOMuD
IPAM, OD UL IPAMIS, DS LOHOLO VEP ZOMD
ipam, lu ipamis, ds loholo vep zomdv

PO-AMAL OD BOG^PA A-A-I TA PI-AP^ PI-AMOL OD VO-O-AN.
POAMAL OD SONF AAI TA PIAP BALTOH OD VAOAN.
poamal (s)od bogpa aai ta piap piama el od vaoan.

ZAKAR^, KA OD ZAM^RAN; ODO KIKLE #A-A; ZOR^GE, LAP^
ZACAR, CA, OD ZAMRAN; ODO CICLE QAA; ZORGE, LAP
Zacar(e) c-a, od zamran; odo cicle qaa; zorge, lap

ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZIRDO NOCO MAD, HOATH IAIDA.
zirdo noco mad, hoath Jaida.

## Second Call

AD^GaT V^PA-A# ZON^GOM FA-A-IP^ SALD^, VI-IV aL^, SO-BAM
ADGT UPAAH ZONG OM FAAIP SALD, VIV L, SOBAM
Adgt V-pa-ah zong om fa-a-ip sald, vi-iv L, s-o-bam

I-ALPiRoG IZA-ZAZ PI-AD^PI#; KA-SAR-MA AB^RAM^G^ TA TAL^HO
IALPRG IZAZAZ PIADPH; CASARMA ABRAMG TA TALHO
i-al-purg izazaz piadph; casarma abramg ta talho

PA-RA-KLEDA, #aTA LORoSiLa# TURoBeS O-OGE BAL^TO#. GI-VI K^HIS
PARACLEDA, Q TA LORSLQ TURBS OOGE BALTOH. GIUI CHIS
paracleda, quu-ta lors-l-qua turbs ooge baltoh. Giui chis

LU-SiD OR^RI, OD MIKALaP K^HIS BI-A O-ZON^GON, LAP^ NO-AN TaROF^
LUSD ORRI, OD MICALP CHIS BIA OZONGON, LAP NOAN TROF
lusd orri, od mi-calp chis bia ozongon, lap no-an trof

KO-RoS TA-GE O#^ MA-NIN I-A-I-DON. TOR^ZU GOHEL^: ZAKAR^ KA
CORS TA GE OQ MANIN IAIDON. TORZU GOHEL: ZACAR CA
cors tage o-qua manin ia-i-don. Torzu go-hel: zacar ca

K^NO#-OD, ZAM^RAN MIKAL^ZO OD OZAZeM U-RE-LaP, LAP^ ZI-R^ I-O-I-AD.
CNOQOD, ZAMRAN MICALZO OD OZAZM VRELP, LAP ZIR IOIAD.
c-no-quod, zamran micalzo od ozazm vrelp, lap zir ioiad.

## Third Call

MIK^MA GOHO PI-AD^, ZI-R^ KOM^-SE-L^# A ZI-EN^ BI-AB OS LON^-DO#;
MICMA GOHO IAD, ZIR COMSELH AZIEN BIAB OS LONDOH;
Mic-ma goho pi-ad, zir com-selh azien biab os lon-doh;

NO-RoZ K^HIS O-Ta-HIL GI-GI-PA#; U-N^DeL K^HIS TA PU-IM
NORZ CHIS OTHIL GIGIPAH; UNDL CHIS TA PUIM
norz chis othil gi-gi-pah; vnd-l chis ta-pu-in

i#^ MO-SiP-LE# TE-LO-Ka#, #U-I-IN TOL-TORoG K^HIS I K^HIS GE EM

Q MOSPLEH TELOCH, QUIIN TOLTORG CHIS ICHISGE M
q-mospleh teloch, qui-in toltorg chis i chisge em

OZI-EN DeST^ B^RoGDA OD TO-RoZUL I LI E OL^ BAL-ZARoG OD A-A-LA
OZIEN DS BRGDA OD TORZUL I LI F OL BALZARG, OD AALA
ozien dst burgda od torzul Ili eol balzarg od a-ala

TaHILaN OS NETA-AB, DeLUGA VO-MuSARoG LON-SA KAP^-MI-ALI VO-RoS K^LA
THILN OS NETAAB, DLUGA VOMSARG LONSA CAPIMALI VORS CLA
thilnos netaab, dluga vomsarg lonsa capmiali vors cla

HO-MIL KOKASiB; FA-FEN IZ-IZ-OP^ OD MI-INO-AG DE GaNETA-AB VA-UN
HOMIL COCASB; FAFEN IZIZOP OD MIINOAG DE GNETAAB VAUN
homil cocasb; fafen izizop od mi-i-no-ag de gnetaab vaun

NA NA-E-EL^, PAN^-PIR^ MAL-PIRoGI KA-OSiG PILaD; NO-AN U-NA-LA# BALaT
NAN'EL, PANPIR MILPIRGI PILD CAOSG; NOAN UNALAH BALT
na-na-e-el, panpir malpirgi caosg pild; noan unalah balt

OD VO-O-AN. DO-O-I-AP MAD, GOHO-LOR^ GOHUS A-MIRAN. MIK^MA I-E-HUSOZ
OD VOOAN. DO-O-IAP MAD, GOHOLOR GOHUS AMIRAN. MICMA IEHUSOZ
od voo-an. Do-oi-ap mad, goholor gohus amiran. Micma jehusoz

KAKAKOM OD DO-O-A-IN NO-AR^ MIKA-OLaZ A-A-I-OM. KA-SARM^G^ GOHI-A
CACACOM OD DOOAIN NOAR MICAOLZ AAIOM. CASARMG GOHIA:
ca-ca-com od-do-o-a-in noar mi-ca-olz a-ai-om. Casarmg gohia:

ZAKAR U-NI-Ga-LAG OD IMU-AMAR, PUGO PiLA-PiLI A-NA-NA-EL^
ZACAR UNIGLAG OD IMUAMAR, PUGO PLAPLI ANAN'L
zod-a-car vniglag od im-ua-mar, pugo plapli ananael

#A-AN.
Q-A-AN.

q-a-an.

## Fourth Call

OT^HIL LASDI   BA-BA-GE OD DO-RoPiHA, GOHOL^, aG^ K^HIS GE AVAVAGO
OTHIL   LASDI   BABAGE     OD DORPHA,      GOHOL,   GCHISGE         AUAUAGO
O-thil las-di ba-bage   od dor-pha,     go-hol, g-chis-ge      ava-va-go

KO-RoMP^ PiD^   DeSONuF VI UDIV^?   KA-SARMI O-ALI   MAPiM SOBAM   AG
CORMP      PD      DSONF     VIV DIU?     CASARMI   OALI     MAPM   SOBAM   AG
cormp      pe-de dsonf     vi-v-di-v? Ca-sarmi o-a-li map-m so-bam ag

KO-RoMPO K^-RoPiL, KA-SARM^G^ KRO-ODZI   K^HIS   OD U-GE-G^, DeST^
CORMPO     CRIP L,     CASARMG      CROODZI     CHIS     OD UGEG,       DS T
corm-po   crpl,        casarmg       cro-od-zi chis     od v-geg,     dst

KAPI-MA-LI   K^HIS KAPI-MA-ON,   OD LONuSiHIN K^HIS TA LO   K^LA. TORoGU
CAPIMALI      CHIS    CAPIMAON,      OD LONSHIN     CHIS    TA    LO CLA.   TORZU
ca-pi-ma-li chis   capi-ma-on,   od lonshin     chis   ta-l-o cla.   Torgu

NO-R^ #U-ASAHI OD iF^ KA-OSiGA; BAGLE   ZI-RENA-I-AD DeSI OD APILA.
NOR     QUASAHI    OD F     CAOSGA;     BAGLE    ZIR ENAY IAD DSI    OD APILA.
nor-qua-sa-hi   od f-gaos-ga;      ba-gle zire-nai-ad   dsi   od api-la.

DO-O-A-IP^ #A-AL, ZAKAR OD ZAM^RAN OBELI-SONuG RESTEL   A-AF
DO-O-A-IP    QAAL,    ZACAR OD ZAMRAN    OBELISONG     RESTEL    AAI
Do-oa-ip     qa-al, zacar od zamran   obelisong     rest-el a-af

NO-RoMO-LAP^.
NOR MOLAP.
normolap.

## Fifth Call

SA-PA# ZIMI-I   DU-IB OD NO-AS TA#U-ANIS     A-DeROKa#, DO-RoPiHAL

SAPAH ZIMII D DIV OD NOAS TA QUANIS ADROCH, DORPHAL
Sa-pah zi-mii du-iv od noas ta-qu-a-nis ad-roch, dorphal

KA-OSiG OD FA-ONTaS PERIPSOL TABLI-OR^. KA-SARoM A-MIP^ZI NA-ZARTa#
CAOSG OD FAONTS PERIPSOL TA BLIOR. CASARM AMIPZI NAZ ARTH
ca-osg od fa-onts pir-ip-sol ta-blior. Casarm a-mip-zi na-zarth

AF OD DeLUGAR ZI-ZO-P^ Z^LIDA KA-OSiGI TOL TO-R^GI, OD
AF OD DLUGAR ZIZOP ZLIDA CAOSGI TOLTORGI, OD
af od dlugar zizop zod-lida ca-os-gi toltorgi, od (zizop)

ZeK^HIS ESI-A-SiKa# eL^ TA-VI-U OD I-A-OD TaHILaD DeS
ZCHIS ESIASCH L OD VIV OD IAOD THILD DS PERAL
zod-chis e-siach l ta-ui-u od i-a-od thild ds

HUBAR^ PE-O-AL SOBA KO-RoMFA K^HIS TA LA ULaS OD i#^-KOKASiB.
HUBAR PEOAL SOBA CORMFA CHIS TA LA ULS OD QCOCASB.
hubar pe-o-al so-ba cormfa chis-ta la uls od qcocasb.

KA NI-IS OD DARoBeS #A-AS; FET^HARZI OD BLI-ORA; I-A-I-AL ED^NAS
CA NIIS OD DARBS QAAS; F ETHARZI OD BLIOR; IAIAL EDNAS
Ca ni-is od darbs q-a-as; feth-ar-zi od bli-o-ra; ia-ial ednas

KIKLES; BAGLE? GE-I-AD I aL^.
CICLES; BAGLE? IAD I L.
ci-cles; ba-gle? Ge-jad il.

Sixth Call

GA^ SiDI-U K^HIS EM^, MIKAL^ZO PIL^-ZIN; SOBAM EL HARoG MI-R^
GAH S DIU CHIS EM, MICAOLZ PILZIN; SOBAM EL HARG MIR
Gah es-di-u chis em, micalzo pilzen; sobam el harg mir

BA-BA-LON OD OBeLOK SAMU-ELaG; DeLUGAR MALPiRoG ARKA-OSiGI
BABALON OD OBLOC SAMVELG; DLUGAR MALPRG AR CAOSGI
(pizin) babalon od ob-loc sam-velg; dlugar mal-purg ar-ca-os-gi

OD AKAM KANAL^ SOBOL ZAR eF-BLI-ARoD KA-OSGI OD K^HIS ANETAB
OD ACAM CANAL SOBA ELZAP F BLIARD CAOSG OD CHIS ANETAB
od acam canal so-bol-zar F-bli-ard ca-os-gi od chif a-ne-tab

OD MI-AM TA VI-U OD eD^. DARoSAR SOL PETa# BI-EN^; BeRITA OD ZAKAM
OD MAIM TA VIV OD D. DARSAR SOLPETH BIEN; BRITA OD ZACAM
od miam ta-vi-v odd. Darsar sol-peth bi-en; brita od za-cam

aG^ MIKAL^ZO; SOB-HA-ATa# TRI-AN LU-I-AHE OD-EKRIN^ MAD #A-A ON.
GMICALZO; SOBA HAATH TRIAN LUIAHE OD ECRIN MAD QAAON.
g-mi-calzo; sob-ha-ath trian lu-i-a-he o-de-crin mad q-a-a-on.

## Seventh Call

RA-AS ISAL^MAN PARADIZOD O-EKRIMI A-A-O I-ALPI-RoGA# #U-I-IN
RAAS I SALMAN PARADIZ OECRIMI AAI IALPIRGAH QUIIN
Ra-as i salman pa-ra-di-zod o-e-cri-mi a-ao yal-pir-gah qui-in

E-NA-I BUT^MON; OD INO-AS NI PARADI-AL^ KA-SARM^G^ UGE-AR^
ENAY BUTMON; OD INOAS NI PARADIAL CASARMG UGEAR
enay but-mon; od in-o-as ni pa-ra-di-al casarmg v-ge-ar

K^HIRoLAN, OD ZONAK LUKIF-TI-AN KO-RoS TA VA-UL^ ZI-RoN TOLHAMI.
CHIRLAN OD ZONAC LUCIFTIAN CORS TA VAUL ZIRN TOL HAMI.
chir-lan od zo-nac lu-cif-ti-an cors-ta vaul-zirn tol-ha-mi.

SOBA LO-N^-DO# OD MI-AM K^HIS TAD O-DES UMA-DE-A OD PI-BLI-AR^,
SOBA LONDOH OD MIAM CHIS TA OD ES UMADEA OD PIBLIAR,
Soba lon-doh od mi-am chis-tad o-des v-ma-de-a od pib-li-ar

OT^HIL^ RIT OD MI-AM. KaNO#U-OL RIT; ZAKAR^, ZAM^RAN; O-EKRIMI
OTHIL RIT OD MIAM CNOQUOL RIT; ZACAR, ZAMRAN; OECRIMI
o-thil-rit od mi-am cno-quol rit; za-car, zamran; o-e-crimi

#A-DA# OD OMIKA-OLaZ A-A-I-OM. BAGLE PAPiNOR^ IDeLUGAM
LONuS-HI

QAADAH OD OMICAOLZ AAIOM. BAGLE PAPBOR IDLUGAM LONSHI
q-a-dah od o-mi-ca-ol-zod a-a-i-om. Ba-gle pap-nor id-lu-gam lon-shi

OD UM-PiLIF UGE-GI BIGaLI-AD.
OD UMPLIF UGEG BIGLIAD.
od ump-lif v-ge-gi big-li-ad.

## Eighth Call

BA-ZeMELO ITA PIRIPiSON OLaN NAZA-U-ABe# OKS^; KA-SARM^G^ URAN^
BAZME LO I TA PIRIPSON OLN NAZ AVABH OX; CASARMG URAN
Baz-me-lo i-ta pi-ri-pson oln na-za-vabh ox; casarmg v-ran

K^HIS U-GE-G^ DeS-AB^RAM^G^ BALTO-HA GOHO I-AD; SOBA MI-AN TaRI-AN
CHIS UGEG DS ABRAMG BALTOHA GOHO IAD; SOBA MIAM TRIAN
chis v-geg dsabramg bal-to-ha go-ho-i-ad; so-la-mi-an tri-an

TA LOL^KIS ABA-I-U-ONIN OD AZI-AGI-ER^ RI-OR^. IRoGIL^ K^HIS DA
TA LOLCIS ABAI VOVIN OD AZIAGIER RIOR. IRGIL CHIS DA
ta-lol-cis a-ba-i-uo-nin od a-zi-a-gi-er rior. Ir-gil-chis-da

DeS PA-A-OKS^ BU-SiD KA-OSiGO, DeS K^HIS, ODI-PU-RAN^ TE-LO-A#,
DS PAAOX BUSD CAOSGO, DS CHIS OD IPURAN TELOCH
dspa-a-ox busd ca-os-go, ds chis odi-pu-ran te-lo-ah,

KAKaRoG O ISAL^MAN LONuK-HO OD VO-VI-NA KARoBAF^? NI-ISO,
CACARG O SALMAN LONCHO OD VOVINA CARBAF? NIISO,
ca-curg o-i-sal-man lon-cho od vo-ui-na car-baf? Ni-i-so,

BAGLE A-U-A-U-AGO GOHO-N^; NI-ISO, BAGLE MOMA-O SI-A-I-ON OD
BAGLE AVAVAGO GOHON; NIISO, BAGLE MOMAO SIAION OD
bag-le a-ua-ua-go go-hon; ni-i-so ba-gle mo-ma-o si-a-i-on od

MA-B^ZA I-AD O I, AS, MOMA-R^, PO-I-LaP. NI-IS, ZAM^RAN KI-A-OFI
MABZA IADOISMOMAR, POILP. NIIS, ZAMRAN CIAOFI

mab-za iad-o-i-as-mo-mar, poilp. Ni-is zam-ran ci-a-o-fi

KA-OSiGO OD BLI-ORoS OD KO-RoS-I TA AB^RAMIG.
CAOSGO OD BLIORS OD CORSI TA ABRAMIG.
ca-os-go od bli-ors od cor-si ta a-bra-mig.

## Ninth Call

MIKA-OLI BeRANSiG PiRoGE-L^ NAPiTA I-AL^POR^ DeS BeRIN EFA-FA-FE
MICAOLI BRANSG PURGEL NAPTA IALPOR DS BRIN EFAFAFE
Mi-ca-oli bransg pur-gel nap-ta yalpor ds-brin e-fa-fa-fe

iP^ VO-NuPiHO OLANI OD OB^ZA; SOBeKA UPA-A# K^HIS TA-TA-N^ OD
P VONPHO OLANI OD OBZA; SOBA UPAAH CHIS TATAN OD
p von-pho o-la-ni od ob-za; sob-ca v-pa-ah chis ta-tan od

TaRA-NAN BA-LI-E, ALAR^ LUSiDA SOBOLaN OD K^HIS HOLa# K^NO#U-ODI
RANAN BALYE ALAR LUSDA SOBOLN OD CHIS HOLQ CNOQUODI
tra-nan ba-ly-e a-lar lus-da so-boln od chis-hol-q cno-quo-di

KI-AL. U-NAL AL^DON MOM^ KA-OSiGO TA LAS O-LaLO-R^ Ga-NA-I
CIAI. UNAL ALDON MOM CAOSGO TA LAS OLLOR GNAY
ci-al. V-nal al-don mom ca-os-go ta las-ol-lor gnay

LIMuL-AL; AM^MA K^HIS SOBeKA MAD^RID eZ^ K^HIS; O-O-ANO-AN K^HIS
LIMLAL; AMMA CHIIS SOBA MADRID ZCHIS; OOANOAN CHIS
lim-lal; am-ma chi-is sob-ca ma-drid zod-chis; o-o-a-no-an chis

AVINI D^RI-LaPI KA-OSiGIN, OD BU-TaMONI PARoM ZUMU-I KaNI-LA;
AVINY DRILPI CAOSGI OD BUTMONI PARM ZUMVI CNILA;
a-vi-ny dril-pi ca-os-gin od but-mo-ni parm zum-vi cni-la;

DAZIS ET^HAMuZ A K^HILDA-O, OD MI-RoK OZOL^ K^HIS PIDI-A-I
DAZIZ ETHAMZ ACHILDAO, OD MIRC OZOL CHIS PIDIAI
dazis e-tham-zod a-chil-da-o, od mirc o-zol chis p-i-di-a-i

KOLaLAL. UL-KININ A SOBAM UKIM. BAGLE? I-AD BAL^TO# K^HI-RoLAN
COLLAL ULCININ ASOBAM UCIM. BAGLE? IAD BALTOH CHIRLAN
col-lal ulci-nin a-so-bam u-cim. Ba-gle? I-ad-bal-toh chir-lan

PAR^! NI-ISO, OD IP OFA-FA-FE, BAGLE A KOKASiB I-KORoS-KA UNIG^
PAR! NIISO, OD IP EFAFAFE, BAGLE COCASB I CORS TA UNIG
par! Ni-i-so od ip o-fa-fa-fe, ba-gle a-co-casb i-cors-ca v-nig

BLI-OR^.
BLIOR.
bli-or.

## Tenth Call

KO-RAKSO K^HIS KO-RoMP OD BLANuS LUKAL^ AZI-A-ZOR^ PA-EB, SOBA
CORAXO CHIS CORMP OD BLANS LUCAL AZIAZIOR P’B, SOBA
Co-rax-o chis cormp od blans lu-cal a-zi-a-zor pa-eb, so-ba

LI-LONON K^HIS VIRo# OP E-OPiHAN OD RAKLIR^ MA-ASI BAGLE
LILONON CHIS VIRQ OP EOPHAN OD RACLIR MAASI BAGLE
li-lo-non chis op vir-quu e-o-phan od ra-clir ma-a-si ba-gle

KA-OSiGI, DeS I-AL^PON DOSIG OD BASiGIM; OD OKSEKS^ DAZIS
CAOSGI, DS IALPON DOSIG OD BASGIM; OD OXEX DAZIZ
ca-os-gi, ds jalpon do-sig od bas-gim; od ox-ex daz-is

SI-AT^RIS OD SAL-BeROKS KINuKS-IR^ FABO-AN. UNAL^ K^HIS KON^SiT DeS
SIATRIS OD SALBROX CINXIR FABOAN. UNAL CHIS CONST DS
si-a-tris od sal-brox cynx-ir fa-bo-an. U-n-al-chis const ds

DA-OKS KOKASiG OL O-ANI-O I-O-R^ VOHIM OL GIZI-AKS OD
DAOX COCASB OL OANIO YOR EORS MICAOLI OL GIXYAX OD MATB
da-ox co-casg ol o-a-ni-o yor vo-him ol giz-y-ax od

E-ORoS KOKASiG PiLOSI MOLU-I DeS PA-GE-IP^ LARAG OM D^ROLaN
COCASB PLOSI MOLUI DS PAGEIP LARAG OM DROLN
e-ors co-casg plo-si mol-ni ds pa-ge-ip la-rag om droln

MATORoB KOKASiB EM-NA. eL^ PATRALaKS I-OL^KI MATaB, NO-MIG^
MATORB COCASB EMNA. L PATRALX YOLCI MATB, NOMIG
(ma-torb) co-casb em-na. L-pa-tralx yol-ci (matorb) nomig

MO-NONuS OLO-RA GaNA-I AN-GELARoD. OHI-O, OHI-O, OHI-O, OHI-O,
MONONS OLORA GNAY ANGELARD. OHIO, OHIO, OHIO, OHIO,
mo-nons o-lo-ra gnay an-ge-lard. O-hi-o, o-hi-o, o-hi-o, o-hi-o,

OHI-O, OHI-O, NO-IB OHI-O KA-OSiGON! BAGLE MAD^RID I ZI-ROP^
OHIO, OHIO, NOIB OHIO CAOSGON! BAGLE MADRID I ZIROP
o-hi-o, o-hi-o, no-ib o-hi-o ca-os-gon! Ba-gle ma-drid i zi-rop

K^HI-SO D^RI-LaPA. NI-ISO: KaRIP^ IP NIDALI.
CHISO DRILPA. NIISO: CRIP IP NIDALI.
chi-so dril-pa. Ni-i-so: crip ip ni-da-li.

## Eleventh Call

OKSI-A-I-AL HOL^DO OD ZIROM O KO-RAKSO DeS ZIL^DAR^ RA-ASI; OD
OXIAYAL HOLDO OD ZIROM O CORAXO DS ZILDAR RAASY; OD
Ox-i-ay-al hol-do od zir-om o co-rax-o ds zil-dar ra-a-sy; od

VABeZIR^ KAM^-LI-AKS OD BA-HAL^, NI-ISO: SAL^MAN TE-LO-Ka#
VABZIR CAMLIAX OD BAHAL, NIISO OD ALDON SALMAN TELOCH
vab-zir cam-li-ax od ba-hal, ni-i-so sal-man te-loch

KA-SARoMAN HOLa# OD TI TA eZ^ K^HIS, SOBA KOR^MuF I GA. NI-ISA
CASARMAN HOLQ OD T I TA ZCHIS, SOBA CORMF I GA. NIISO
ca-sar-man hol-q od ti ta zod-chis, so-ba cormf i-ga ni-i-sa

BAGLE AB^RAM^G^ NON^KaP. ZAKAR^ KA, OD ZAM^RAN, ODO KIKLE #A-A,
BAGLE ABRAMG NONCP. ZACAR CA, OD ZAMRAN, ODO CICLE QAA,
bagle ab-ramg noncp. Zacar e ca, od zamran, odo cicle Qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.

ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
Zorge, lap zirdo noco mad, hoath Jaida.

## Twelfth Call

NON^KI DeSONuF BABAGE OD K^HIS OB, HUBA-I-O TIBIBeP, AL^LAR
NONCI DS SONF BABAGE OD CHIS OB, HUBARO TIBIBP, ALLAR
Non-ci dsonf ba-ba-ge od chis ob hu-ba-i-o ti-bibp, allar

A-TaRA-A# OD EF^. D^RIKS^ FAFEN MI-AN AR ENA-I O-U-OF^, SOBA
ATRAAH OD EF. DRIX FAFEN MAIN AR ENAY OVOF, SOBA
a-tra-ah od ef. Drix fa-fen mi-an ar e-nay o-vof, so-ba

DO-O-A-IN A-A-I VON^Pi#. ZAKAR^ GOHUS OD ZAM^RAN, ODO KIKLE #A-A,
DOOAIN AAI I VONPH. ZACAR GOHUS, OD ZAMRAN, ODO CICLE QAA,
do-o-a-in a-a-i i-vonph. Zacar e ca, od zamran, odo cicle qaa,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

## Thirteenth Call

NAPE-A-I BABAGEN^ DeS BeRIN UKS O-O-A-ONA LaRINuG VON^Pi#
NAPEAI BABAGEN DS BRIN VX OOAONA LRING VONPH
Na-pe-ai ba-ba-gen ds brin ux o-o-a-na lring vonph

DO-ALIM, E-OLIS O-LaLOG O-RoSi-BA DeS K^HIS AF^FA. MIK^MA ISiRO MAD
DOALIM, EOLIS OLLOG ORSBA DS CHIS AFFA. MICMA ISRO MAD
do-a-lim, e-o-lis ol-log ors-ba ds chis af-fa. Mic-ma is-ro mad

OD LONuS-HI-TOKS DeS I-UMuD A-A-I GROSiB. ZAKAR OD ZAM^RAN,
ODO OD LONSHI TOX DS IUMD AAI GROSB. ZACAR OD ZAMRAN,
ODO od lon-shi-tox ds j-umbd. Zacar e ca, od zamran, odo

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

## Fourteenth Call

NO-RO-MI BAGI-E PASiBeS O-I-AD, DeS TaRINuT MIRoK OL^ T^HIL, DODeS
NOROMI BAGIE PASBS OIAD, DS TRINT MIRC OL THIL DODS

[No record of this call in Causabon.]

TOL^HAM KA-OSGiGO HOMIN, DeS BeRIN ORO-Ka# #U-AR; MIK^MA BI-AL
TOL HAMI CAOSGO HOMIN, DS BRIN OROCH QUAR; MICMA BIAL

O-I-AD, A-IS^RO TOKS DeS-I-UM A-A-I BAL^TIM. ZAKAR OD ZAM^RAN, ODO
OIAD, AISRO TOX DS IUMD AAI BALTIM. ZACAR OD ZAMRAN, ODO

KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.

## Fifteenth Call

ILaS TABA-AN LI-ALPiRoT KASARoMAN UPA-AHI K^HIS DARoG DeS-OKIDO
ILS TABAAM L IALPRT CASARMAN UPAAH CHIS DARG DS OADO

[No record of this call in Causabon.]

KA0OSiGI O-RoSiKO-R^; DeS OMAKS MONASiKI BA-E-O-U-IB OD EMET^GIS
CAOSGI ORSCOR; DS OMAX MONASCI B'OVIB OD EMETGIS

I-A-I-ADIKS. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO
IAIADIX. ZACAR OD ZAMRAN, ODO CICLE QAA, ZORGE, LAP ZIRDO

NOKO MAD, HO-ATa# I-A-IDA.
NOCO MAD, HOATH IAIDA.

## Sixteenth Call

ILaS VI-U-I-ALPiRoT SAL^MAN BALaT, DeS AKRO-ODZI BU-SiD OD
ILS VIV IALPRT SALMAN BALT, DS BRIN ACROODZI BUSD OD

[Beginning of this call not recorded in Causabon.]

BLI-ORAKS BALIT; DeS-IN-SI KA-OSiG LUSiDAN EMOD DeS-OM OD T^LI-OB;
BLIORAX BALIT; DS INSI CAOSG LUSDAN EMOD DS OM OD TLIOB;
lus-dan e-mod dsom od tli-ob;

D^RI-LaPA GE# ILaS MAD ZILO-DARoP. ZAKAR OD ZAM^RAN, HAMI
DRILPA GEH ILS MADZILODARP. ZACAR OD ZAMRAN,
dril-pa geh yls Mad-zi-lo-darp. Zacar e ca, od zamran,

ODO KIKLE #A-A, ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ODO CICLE QAA, ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
odo cicle qua, zorge, lap zirdo noco mad, hoath Jaida.

## Seventeenth Call

ILaS DI-ALPiRoT SOBA UPA-A# K^HIS NAN^BA ZIKSiLA-I DO-DeSI#
ILS D IALPRT SOBA UPAAH CHIS NANBA ZIXLAY DODSIH
Ils di-al pert soba v-pa-ah chis nanba zixlay dod-sih

OD BeRINT^ FAKSiS HUBARO TASiTAKS IL^SI, SOBA-I-AD I VON^PO-UN^Pi#,
OD BRIN FAXS HUBARO TUSTAX YLSI, SOBA IAD I VONPOVNPH,
od-brint taxs Hu-ba-ro tas-tax yl-si, so-bai-ad i-von-po-unph,

AL^DON DAKS IL OD TO-ATAR^. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
ALDON DAXIL OD TOATAR. ZACAR OD ZAMRAN, ODO CICLE QAA,
al-don dax-il od to-a-tar. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

## Eighteenth Call

ILaS MIKA-OLaZ OL-PIRoT I-ALP^RoG BLI-ORoS DeS ODO BU-SiDI-R^
ILS MICAOLZ OLPIRT OD IALPRG BLIORS DS ODO BUSDIR
Ils mi-ca-ol-zod ol-pirt yal-purg b-liors ds odo bus-dir

O-I-AD O-U-O-ARoS KA-OSiGO, KA-SARM^G^ LA-I-AD ERAN BeRINTaS
OIAD OVOARS CAOSGO, CASARMG LAIAD ERAN BRINTS
o-i-ad o-vo-ars ca-os-go ca-sar-mg la-i-ad e-ran brints

KA-FA-FAM^, DeS I-UMuD A#iLO ADO-HI MOZ OD MA-OFiFAS;
CASASAM, DS IUMD ACLONDOH MOZ OD MAOFFAS
ca-fa-fam, ds i-umd a-quu-lo a-do-hi (qz) moz od ma-of-fas

BOLaP KOMO-BLI-ORoT PAM^BeT. ZAKAR OD ZAM^RAN, ODO KIKLE #A-A,
BOLP COMO BLIORT PAMBT. ZACAR OD ZAMRAN, ODO CICLE QAA
bolp co-mo-bli-ort pambt. Zacar e ca, od zamran, odo cicle qua,

ZOR^GE, LAP^ ZI-R^DO NOKO MAD, HO-ATa# I-A-IDA.
ZORGE, LAP ZIRDO NOCO MAD, HOATH IAIDA.
zorge, lap zirdo noco mad, hoath Jaida.

## The Call of the Thirty Aethyrs

MA-DRI-AKS DeS PiRAF [LIL^], K^HIS MIKA-OLaZ SA-ANIR^ KA-OSiGO, OD
MADRIAX DS PRAF [LIL], CHIS MICAOLZ SAANIR CAOSGO, OD
Madriax ds-praf [LIL], chis micaolz sa-anir ca-os-go, od

FI-SIS BAL-ZI-ZeRAS I-A-IDA! NON^KA GO-HU-LIM, MIK^MA ADO-I-AN
FISIS BALZIZRAS IAIDA! NONCA GOHULIM, MICMA ADOIAN
fisis bal-ziz-ras Ya-i-da! Nonca go-hu-lim, micma ado-i-an

MAD, I-A-OD BLI-ORoB, SOBA O-O-A-ONA K^HIS LUKIF-TI-AS
MAD, IAOD BLIORB, SOBA OOAONA CHIS LUCIFTIAS
mad, I-a-od bliorb, sa-ba-o-o-a-o-na chis lu-cif-ti-as

PERIPSOL, DeS ABRA-ASiSA NON^KaF NETA-A-IB KA-OSiGI OD TILaB
PERIPSOL, DS ABRAASSA NONCF NETAAIB CAOSGO OD TILB
peripsol, ds abraassa noncf ne-ta-a-ib ca-os-gi od tilb

AD^PiHA-HaT DAM-PiLOZ, TO-O-AT^ NON^KaF aG^-MIKAL^ZOMA L^RASiD
ADPHAHT DAMPLOZ, TOOAT NONCF GMICALZ OM LRASD
ad-phaht dam-ploz, to-o-at noncf gmi-cal-zo-ma l-rasd

TOF-G^LO MARoB I-AR^RI IDO-IGO OD TORoZULaP I-A-ODAF, GOHOL^;
TOFGLO MARB YARRY IDOIGO OD TORZULP IAODAF, GOHOL;
tof-glo marb yarry idoigo od tor-zulp ya-o-daf, go-hol;

KA-OSiGA TABA-ORoD SA-ANIR^ OD K^-HoRIS-TE-OS I-R^PO-IL TI-OBeL,
CAOSGI TABAORD SAANIR OD CHRISTEOS YRPOIL TIOBL,
ca-os-ga ta-ba-ord sa-a-nir od chris-te-os yr-po-il ti-o-bl,

BU-SiDI-R^ TILaB NO-AL-IR^ PA-ID O-RoSi-BA OD DO-DRoM-NI ZIL^NA.
BUSDIR TILB NOALN PAID ORSBA OD DODRMNI ZYLNA.
bus-dir tilb no-aln pa-id ors-ba od dodrumni zyl-na.

EL^ZAP TILaB PARoM GI PERIPSAKS OD TA #U-R^LaST^ BO-O-APIS. L^-NIBeM
ELZAP TILB PARMGI PERIPSAX OD TA QURLST BOOAPIS. L NIMB
El-zap-tilb parm-gi pe-rip-sax od ta kurlst bo-o-a-pis. L-nibm

O-UK^HO SIMuP, OD K^-HoRIS-TE-OS AG TOL^-TORoN MI-RoK i#^ TI-OBeL LEL;
OUCHO SYMP, OD CHRISTEOS AG TOLTORN MIRC Q TIOBL
LEL;
o-v-cho symp, od chris-te-os a-g-tol-torn mirk q ti-o-bl lel;

TON^ PA-OMBeD DILaZ-MO AS PI-AN, OD K^-HoRIS-TE-OS
TOL PAOMBD DILZMO ASPIAN, OD CHRISTEOS
ton pa-ombd dil-zmo as-pi-an, od chris-te-os

AG aL^ TOR^-TORoN PARAKA# A SIMuP; KORoD-ZIZ DO-DePAL OD FI-FALaZ
AG L TORTORN PARACH ASYMP; CORDZIZ DODPAL OD FIFALZ
ag-l-ter-torn parach a-symp; cordziz dod-pal od fi-falz

L^-SiMuNAD, OD FAR^GaT BAMuS OMA-O-AS; KO-NIS-BeRA OD A-VA-VOKS
L SMNAD, OD FARGT BAMS OMAOAS; CONISBRA OD AVAVOX
ls-mnad, od farg-t bams o-ma-o-as; co-nis-bra od a-ua-vox

TO-NUG^, O-RoSKA-T^BeL NO-ASMI TAB-GES LE-VIT^-H^MONuG. UN-K^-HI
TONUG, ORSCA TLB NOASMI TABGES LEVITHMONG. UNCHI
to-nug, ors-cat-bl no-as-mi tab-ges levith-mong. Un-chi

OMuP TILaB ORoS. BAGLE? MO-O-O-A# OL^ KORoD-ZIZ. aL^ KAPI-MA-O
OM TILB ORS. BAGLE? MOOOAH OL CORDZIZ. L CAPIMAO
omp-tilb ors. Bagle? Mo-o-o-ah ol-cord-ziz. l-ca-pi-ma-o

IKSO-MAKSIP OD KA-KOKASiB GOSA-A; BAGLEN^ PI-I TI-AN^TA A
IXOMAXIP OD CA CAPIMAO GOSAA; BAGLEN PI I TIANTA
ix-o-max-ip od ca-co-casb go-sa-a; baglen pi-i ti-an-ta

ABA-BA-LONuD, OD FA-OR^GaT TELOK^ VO VIM. MA-DRI-I-AKS TORoZU;
ABABALOND, OD FAORGT TELOCVOVIM. MADRIIAX TORZU;
a-ba-ba-lond, od-fa-ordgt te-loc-vo-v-im. Ma-dri-yax tor-zu;

O-A-DRI-AKS OROK^HA ABO-A-PiRI. TABA-ORI PRI-AZ AR-TABAS;
OADRIAX OROCHA ABAOAPRI. TABAORI PRIAZ AR TABAORI;
o-adriax orocha a-bo-a-pri. Taba-o-ri priaz ar-ta-bas;

ADeRoPAN KO-RoSTA DOBIKS. I-OL^KAM PRI-AZI ARKO-AZI-OR^, OD
ADRPAN CORS TA DOBIX. YOLCAM PRIAZI AR COAZIOR, OD
a-dr-pan cor-sta dobix. Yol-cam pri-a-zi ar-co-a-zior, od

#U-ASiB #^TINuG. RIPIR^ PA-A-OKSiT SAGA-KO-R^; UMuL OD PRoDZAR^
QUASB QTING. RIPIR PAAOXT SAGACOR; UML OD PRDZAR
quasb qting. Ri-pir pa-a-oxt sa-ga-cor; vm-l od prdzar

KAKaRoG A-O-IVE-A-E KO-RoMPiT. TORoZU, ZAKAR, OD ZAM^RAN ASPiT^
CACRG AOIVE’ CORMPT. TORZU, ZACAR, OD ZAMRAN ASPT
ca-crg a-oi-ve-a-e cormpt. Tor-zu, zacar, od-zamran aspt

SIB^SI BU-T^MONA, DeS SUR^ZAS TI-A BALTAN. ODO KIKLE #A-A; OD OZAZeMA
SIBSI BUTMONA, DS SURZAS TIA BALTAN. ODO CICLE QAA; OD OZAZMA
sib-si but-mo-na, ds sur-zas tia baltan. Odo cicle qaa; od ozazma

PiLA-PiLI I-AD-NA-MAD^.
PLAPLI IADNAMAD.
pla-pli Iad-na-mad.

## PART TWO

As noted before, there is a lot of room for debate in those areas where Dee's notes are inconclusive or contradictory. This guide is my own interpretation (and occasionally, I admit, extrapolation) of Dee's pronunciation. Another, that of Donald Laycock, is in the Appendix to this paper. It is my opinion that often the differences between these variations are more of emphasis rather than any fundamental discord: between "ee" and "ih" for instance.

In the version of the Calls that follows, the first line is that of the Calls as printed in Causabon (except where noted), the second and third are my phonetic version with possible variations.

## PRONUNCIATION KEY

| | |
|---|---|
| A | - as in "father", except "ag" rhymes with "nag" |
| C | - as k before a, o, u (some exceptions)<br>- as s before i, e (some exceptions) |
| E | - stressed: as in "obey"<br>- unstressed: as in "beg" (some exceptions) |
| G | - as (hard) g before a, o, u<br>- usually as j before i, e, and word-final, occasionally in other places, some exceptions |
| H | - usually as h, except in combinations (ch, ph, sh, th); either silent or slightly aspirated in certain locations (eg: Comselh). This last does not apply to the phonetic notation that follows: duh-loo-gah (dluga) does not end with an aspirated sound. |
| I | - stressed: as in "machine"<br>- unstressed: as in "pill" |
| I,J | - as y or jh ("ge" as in "garage") in initial position and before a vowel |
| O | - stressed: as in "go"<br>- unstressed: as in "go" or as in "pot", especially in -och- (rhymes with "botch") |
| Q,QU | - as "kuh", or "kwuh" (as in "quick") |
| U | - usually as in "rule", but occasionally as in "mug"<br>- in initial position may be pronounced as "yew" |
| X | - as in "fox" |
| Y | - usually as under key for I and I,J |
| Z | - as in "zoo"; in a very few words, as zod |
| CH | - as k in most positions, but -"och" rhymes with "botch" |
| PH | - as f |

SH - as sh
TH - as th

Double vowels should be pronounced only partly separately, with an elided pause between them: QAA becomes Kuh-ah-ah, with only the barest hesitation. The First Call

Ol sonf vorsg, goho iad balt, lansh calz vonpho: sobra zol ror I
Ol sonf vors-juh, goho yad balt, lonsh calz vonfo: sobra zol ror ee
vors-guh zod-ol

ta nazpsad graa ta malprg: ds holq qaa
ta naz-puh-sad grah-ah ta malpurj: des hol-kwuh-uh kuh-ah-ah
hol-kuh-uh kwuh-ah-ah

nothoa zimz, od commah ta nobloh zien: soba thil gnonp
no-tho-ah zeemz, od com-mah ta no-blo zee-en: soba theel guh-non-puh
zimz thil guh-nomp

prge aldi, ds urbs oboleh grsam. Casarm ohorela caba pir
purj aldee, des yoorbs o-bo-lay gursam. Kasarm oho-ray-la kaba peer

ds zonrensg cab erm iadnah. Pilah farzm znrza adna
des zon-rens-juh kab erm yad-nah. Puh-ee-lah far-zum znur-zah adna
zon-rens-guh

gono iadpil ds hom toh, soba ipam, lu ipamis, ds loholo
gono ee-ad-peel des hom toh, soba ee-pam, yool ee-pamis, des loholo
ee-ad-pil

vep zomdv poamal od bogpa aai ta piap piamo l od
vep zom po-ah-mal od bogpa ah-ah-ee ta pee-ap pee-ah-ma el od
vep

vooan. Zacar(e) ca, od zamran; odo cicle qaa; zorge,
va-oh-an. Zakar(-ay) kuh-ah, od zamran; odo kee-klay kuh-ah-ah; zorj,

lap zirdo noco mad, hoath Iaida.
lap zeer-do noko mad, ho-ath Yah-ee-dah.
Jhah-ee-dah.

Second Call

Adgt vpaah zong om faaip sald, viiv L, sobam
Ad-get vuh-pah-ah zong om fah-ah-eep sald, vi-eev el, sobam

A-jet zonj

ialpurg izazaz piadph; casarma abramg ta talho paracleda,
yal-poorj ee-za-zaz pee-adf; kasarma abram-guh ta talho paraklayda,

qta lorslq tvrbs ooge baltoh. Giui chis lusd
kuh-ta lor-sel-kwah toorbs oh-oh-gay baltoh. Gee-oo-ee kis loosd

Jee-oo-ee loos-duh

orri, od micalp chis bia ozongon,

lap noan trof cors tage orree, od mee-kalp kees bee-ah oh-zong-on,
lap noan trof kors tah-jeh oh-zonj-on
tah-gay

oq manin iaidon. Torzu gohel: zacar ca cnoqod,
oh-kwah manin yah-ee-don. Tor-zoo go-hel: zakar kah kuh-no-kwod,
sah

zamran micalzo od ozazm vrelp, lap zir ioiad.
zamran mee-kal-zo od oh-zaz-muh vrelp, lap zeer yo-ee-ad.
mih-kal-zo vuh-relp

## Third Call

Micma goho piad, zir comselh azien biab os londoh;
Mik-ma goho pee-ad, zeer kom-saylh a-zee-en bee-ab os lon-doh;
Meek-ma

norz chis othil gigipah; vndl chis tapvin qmospleh
norz kis oh-theel jih-jih-pah; vindl kis ta-poo-in kwuh-mos-play(h)
oh-thil gee-gee-pah

teloch, qviin toltorg chis i chisge m ozien dst brgda od
telotch, kwee-in toltorj kis ee kisjeh em o-zee-en dest burjda od
kwee-een kisgay

torzul Ili eol balzarg od aala thilnos netaab, dluga
torzool eelee ay-ol balzarj od ah-al-ah thil-nos ne-ta-ab, duh-loo-gah
ill-lee

vomsarg lonsa capmiali vors CLA homil cocasb; fafen
vomsarj lonsa kap-mee-ah-lee vors kla homeel ko-kas-buh; fafen
homil

izizop od miinoag de gnetaab vaun nanaeel,
ee-zee-zop od mee-ee-no-ag day guh-neh-tah-ab va-oon na-na-ay-el,
iz-ee-zop

panpir malpirgi caosg pild; noan unalah balt od vooan.
panpeer malpeergee kah-os-guh peeld; no-an oonalah balt od voh-oh-an.
malpeerjee ka-os-juh

Dooiap mad, goholor gohus amiran. Micma iehusoz

Doh-oh-ee-ap mad, goholor gohoos ah-mih-ran. Mik-ma yay-hoo-soz
Meek-ma jhayhoo-soz

cacacom od dooain noar micaolz aaiom.
kakakom od-do-oh-ah-een no-ar mee-kah-olz ah-ah-ee-om.
od-do-oh-ah-in mi-kah-olz

Casarmg gohia: zacar uniglag od imuamar, pugo
Ka-sarm-juh go-hee-ah: zod-a-kar oo-neeg-lag od eem-wah-mar, poogo
oo-nig-lag im-oo-ah-mar

plapli ananael qaan.
plah-plee ah-nah-nah-el kah-an.
kwuh-ah-an

## Fourth Call

Othil lasdi babage od dorpha, gohol, g chisge avavago
O-theel las-dee ba-ba-jeh od dor-fa, gohol, guh-kis-jeh avavago
O-thil ba-ba-gay guh-kis-gay

cormp PD dsonf vivdiv? Casarmi oali MAPM
kormp payday duh-sonf vee-vuh-dee-vuh? Kasarmee oh-ah-lee map-em
duh-son-fuh

sobam ag cormpo crpl, casarmg croodzi chis od vgeg,
sobam ag kormpo kur-pul, ka-sarm-juh kro-od-zee kis od vuh-gej,

dst capimali chis capimaon, od lonshin chis talo CLA.
dest ka-pee-ma-lee kis ka-pee-ma-on, od lon-shin kis talo kla.
ka-pih-ma-lee ka-pih-ma-on

Torgv norquasahi od fgaosga; bagle zirenaiad
Torgoo nor-kwah-sah-hee od f-gah-os-gah; bah-glay zee-ray-nye-ad
ef-gah-os-gah zee-reh-nah-ee-ad

dsi od apila. Dooaip qaal, zacar od zamran
des-ee od ah-pee-la. Do-oh-ah-eep kah-al, zakar od zamran
ah-pih-la.

obelisong restil aaf normolap.
oh-bel-ee-song rest-el ah-af normolap.
oh-bel-ih-song

## Fifth Call

Sapah zimii duiv od noas taqanis adroch, dorphal
Sa-pah zee-mee-ee doo-eev od no-as tah-kwah-nis ad-rotch, dor-fal
zih-mee-ee

caosg od faonts piripsol tablior. Casarm amipzi
ka-os-juh od fa-onts pee-reep-sol ta-blee-or. Kasarm ah-meep-zee
ka-os-guh pir-eep-sol ah-mip-zee

nazarth af od dlugar zizop zlida caosgi toltorgi,
na-zarth af od duh-loo-gar zee-zop zod-lee-dah ka-os-jee tol-tor-jee
ka-os-gee tol-tor-gee

od zizop zchis esiasch l tauiu od iaod thild ds
od zee-zop zod-kis ay-see-ak el ta-wee-oo od ee-ah-od theeld des
eh-see-ak yah-od

hubar peoal soba cormfa chista la vls od qcocasb.
hoo-bar pay-oh-al soba kormfa kis-ta la yulz od kuh-ko-kas-buh.
kwuh-ko-kas-buh

Ca niis od darbs qaas; fetharzi od bliora; iaial
Sa nee-ees od darbz kah-as; feth-ar-zee od blee-oh-rah; ya-ee-al
nih-ees kuh-ah-as ya-yal

ednas cicles; ba-gle? Ge-jad il.
ednas kee-klayz; ba-glay? Gay-yad eel.
kih-klayz Gah-jhad

## Sixth Call

Gah sdiu chis em, micalzo pilzin; sobam el harg mir
Gah es-dee-oo kis em, mee-kal-zo pilzen; sobam el harj meer

babalon od obloc samvelg; dlugar malpurg arcaosgi od
babalon od ob-lok sam-velj; duh-loo-gar mal-poorj ar-ka-os-jee od
sam-velg ar-ka-os-gee

acam canal sobolzar F bliard caosgi od chif anetab od
akam sanal sobolzar ef-blee-ard ka-os-jee od kif ah-nay-tab od

miam taviv odd. Darsar solpeth bien; brita od
mee-am ta-veev od-duh. Darsar sol-peth bee-en; bree-tah od

zacam gmicalzo; sobhaath trian luiahe odecrin
za-kam guh-mee-kal-zo; sob-ha-ath tree-an loo-ee-ah-hay oh-deh-kreen

mad qaaon.
mad kuh-ah-ah-on.

## Seventh Call

Raas i salman paradiz oecri-mi aao ialpirgah
Rah-as ee salman pa-ra-dee-zod oh-ay-kree-mee ah-ah-oh yal-peer-gah
yal-pir-gah

quiin enay butmon; od inoas ni paradial casarmg
kwee-in en-ah-ee boot-mon; od in-oh-as nee pa-ra-dee-al ka-sarm-juh
kwee-een en-ai

vgear chirlan od zonac luciftian corsta vaulzirn
vuh-gay-ar keerlan od zonak loo-kif-tee-an korsta vah-ool-zirn
kir-lan loo-sif-tee-an

tolhami. Soba londoh od miam chistad odes vmadea od
tol-ha-mee. Soba lon-doh od mee-am kis-tad o-des vuh-ma-day-ah od

pibliar othilrit od miam cnoquol rit; zacar, zamran;
pib-lee-ar oh-thil-reet od mee-am kuh-no-kol reet; zakar, zamran;

oecrimi qadah od omicaolz aaiom. Bagle
oh-ay-kree-mee kuh-ah-dah od oh-mi-kah-ol-zod ah-ah-ee-om. Ba-glay

papnor idlugam lonshi od umplif vgegi bigliad.
papnor id-loo-gam lon-shee od oom-pleef vuh-gay-jee big-lee-ad.
vuh-gah-gee bee-glee-ad.

## Eighth Call

Bazmelo ita piripson oln nazavabh ox; casarmg
Baz-may-lo ee-ta pih-reep-son oln na-za-vabh oks; ka-sarm-juh

vran chis vgeg dsabramg baltoha gohoiad;
vuh-ran kis vuh-gej duh-sa-bram-guh bal-to-ha go-ho-ee-ad;

solamian trian talolcis abaiuonin od aziagier

so-la-mee-an tree-an ta-lol-sis a-ba-ee-wo-nin od a-zee-ah-jee-er
a-zee-ah-gee-er

rior. Irgilchisda dspaaox busd caosgo, ds chis
ree-or. Eer-gil-kees-da duh-spa-ah-oks boosd ka-os-go, des kis
Ir-geel-kis-da

odipuran teloah, cacrg oisalman loncho od vouina
o-dee-poo-ran tay-lo-ah, ka-koorj o-ee-sal-man lon-ko od vo-wee-na
ka-koorg vo-vee-na

carbaf? Niiso, bagle auauago gohon; niiso bagle
kar-baf? Nee-ee-so, ba-glay ah-wah-wah-go go-hon; nee-ee-so ba-glay
ah-va-va-go

momao siaion od mabza iadoiasmomar, poilp. Niis
mo-ma-oh see-ah-ee-on od mab-za yad-oh-ee-as-mo-mar, po-eelp. Nih-ees
po-ilp Nih-is

zamran ciaofi caosgo od bliors od corsi ta abramig.
zam-ran kee-ah-oh-fee ka-os-go od blee-ors od kor-see ta a-bra-mig.
see-ah-oh-fee

## Ninth Call

Micaoli bransg purgel napta ialpor dsbrin
Mee-ka-oh-lee brans-guh poor-gel nap-ta yal-por des-breen
Mih-ka-oh-lee brans-juh poor-jel des-brin

efafafe p vonpho olani od obza; sobca vpaah chis
ay-fah-fah-fay puh von-fo oh-la-nee od ob-za; sob-ka vuh-pah-ah kis
pay

tatan od tranan balye alar lusda soboln od chisholq
ta-tan od tra-nan ba-lee-ay a-lar loos-da so-boln od kis-hol-kwah

cnoquodi cial. Vnal aldon mom caosgo ta lasollor
kuh-no-kwo-dee see-al. Vuh-nal al-don mom ka-os-go ta las-ol-lor

gnay limlal; amma chiis sobca madrid zchis; ooanoan
guh-nay lil-lal; am-ma kee-ees sob-ka ma-drid zod-kis; oh-oh-ah-no-an
guh-nah-ee kih-ees

chis aviny drilpi caosgin od butmoni parm zumvi

kis   ah-vee-nee dril-pee ka-os-jin od boot-mo-nee parm zoom-vee
       ah-vih-nee               ka-os-gin

cnila;        dazis     ethamz        achildao,       od mirk ozol    chis
kuh-nee-la; daz-ees ay-tham-zod ah-kil-da-oh, od mirk oh-zol kis

pidiai            collal   ulci-nin     asobam     ucim.     Bagle?
pee-dee-ah-ee kol-lal ool-see-nin a-so-bam oo-seem. Ba-glay?
                           ool-see-neen             oo-kim

Iadbaltoh    chirlan par! Niiso       od ip   ofafafe,         bagle
Yad-bal-toh kir-lan par! Nee-ee-so od eep oh-fa-fa-fay, ba-glay

acocasb      icorsca      vnig      blior.
ah-ko-kasb ee-kors-ka vuh-nig blee-or.

## Tenth Call

Coraxo      chis cormp od blans lucal     aziazor          paeb,   soba
Ko-rak-so kis   kormp od blanz loo-kal ah-zee-ah-zor pa-eb, so-ba

lilonon      chis op virq         eophan      od raclir    maasi       bagle
lee-lo-non kis   op veer-kwuh ay-oh-fan od ra-kleer ma-ah-see ba-glay
                                  vir-kwuh

caosgi,       ds   ialpon     dosig   od basgim;     od oxex       dazis
ka-os-jee, des yal-pon   do-sig od bas-geem; od oks-ayks dah-zees
ka-os-gee         jhal-pon                bas-gim         okx-eks

siatris         od salbrox     cynxir      faboan.     Unalchis      const
see-ah-trees od sal-broks sinks-eer fa-bo-an. Yoon-al-kis konst
                                seenks-eer

ds   daox     cocasg       ol oanio           yor vohim    ol gizyax       od
des da-oks ko-kas-juh ol oh-ah-nee-oh yor vo-heem ol giz-ee-aks od
                                                    vo-him        jiz-ee-aks

eors     cocasg       plosi     molni     ds   pageip       larag   om droln
ay-orz ko-kas-juh plo-see mol-nee des pa-gay-eep la-rag om drol-nuh
                                                pa-jay-eep

matorb   cocasb       emna.   L patralx      yolci     nomig
ma-torb ko-kas-buh em-na. El-pa-tralks yol-see no-mig
                                                 yol-kee

monons olora gnay angelard. Ohio, ohio, ohio,
mo-nons oh-lo-ra guh-nay an-gay-lard. O-hee-o, o-hee-o, o-hee-o,
an-jeh-lard

ohio, ohio, ohio, noib ohio caosgon! Bagle
O-hee-o, o-hee-o, o-hee-o, no-eeb, o-hee-o ka-os-gon! Ba-glay

madrid i zirop chiso drilpa. Niiso: crip ip nidali.
ma-drid ee zee-rop kee-so dril-pa. Nee-ee-so: kreep eep nee-da-lee.
dreel-pa krip nih-da-lee

## Eleventh Call

Oxiayal holdo od zirom o coraxo ds zildar
Oks-ee-ah-al hol-do od zeer-om oh ko-raks-oh des zeel-dar

raasy; od vabzir camliax od bahal, niiso salman
ra-ah-see; od vab-zeer kam-lee-aks od ba-hal, nee-ee-so sal-man

teloch casarman holq od ti ta zchis, soba cormf iga
tay-lotch ka-sar-man hol-kwah od tee tah zod-kis, so-ba kormf ee-gah

niisa bagle abramg noncp. Zacar e ca, od zamran, odo
nee-ee-sa ba-glay ah-bram-guh nonsp. Zakar ay ka, od zamran, odo

cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

## Twelfth Call

Nonci dsonf babage od chis ob hubaio tibibp,
Non-see duh-son-fuh ba-ba-jeh od kis ob hoo-ba-ee-oh tee-beeb-puh,
ba-bajay

allar atraah od ef. Drix fafen mian ar enay ovof, soba
al-lar a-tra-ah od ef. Driks fa-fen mee-an ar en-ay oh-vof, so-ba
Dreeks ay-nah-ee

dooain aai ivonph. Zacar e ca, od zamran, odo cicle
do-oh-ah-een ah-ah-ee ee-vonf. Zakar ay ka, od zamran, odo kee-klay

qaa, zorge, lap zirdo noco mad, hoath Iaida.

kuh-ah-ah, zorj,   lap zeer-do noko mad, ho-ath Ya-ee-dah.
                                                        Jha-ee-dah.

## Thirteenth Call

Napeai          babagen     ds   brin   ux      ooana          lring     vonph
Na-pay-ah-ee ba-ba-jen des breen yooks oh-oh-ah-na el-ring vonf
                                                           el-rinj

doalim,       eolis          ollog    orsba    ds    chis affa.    Micma    isro
do-ah-leem ay-oh-lees ol-log orz-ba des kis   af-fa. Mik-ma ees-ro
do-ah-lim    ay-oh-lis                                                     Meek-ma

mad od lonshitox        ds    jumbd.       Zacar e    ca, od zamran, odo
mad od lon-shee-toks des juh-oomd. Zakar ay ka, od zamran, odo
                                                  yoom-duh

cicle       qaa,            zorge, lap zirdo     noco mad, hoath   Iaida.
kee-klay kuh-ah-ah, zorj,    lap zeer-do noko mad, ho-ath Ya-ee-dah.
                                                                 Jha-ee-dah

## Fourteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Noromi      bagie        pasbs     oiad,         ds   trint        mirc        ol
No-ro-mee ba-jee-ay pas-biz oh-ee-ad, des treen-tuh meer-kuh ol
             ba-gee-ay                                                    mirk

thil,    dods tolham    caosgo     homin,     ds    brin    oroch quar;
theel, dods tol-ham ka-os-go ho-meen, des breen orok   koo-ar;
thil                                      ho-min            brin             kwar

micma   bial     oiad,        aisro        tox    dsium      aai
mik-ma bee-al oh-ee-ad, ah-ees-ro toks des-yoom ah-ah-ee
meek-ma                                               des-ee-oom

baltim.     Zacar od zamran, odo cicle       qaa,           jorge, lap
bal-teem. Zakar od zamran, odo kee-klay kuh-ah-ah, zorj,    lap

bal-tim kah-ah

zirdo noco mad, hoath Iaida.
zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

## Fifteenth Call

[No record of this call in Causabon. This version based on the Aurum Solis text.]

Ils tabaan lialprt casarman upaahi chis darg ds
Yils ta-ba-an lee-al-purt kasarman oo-pa-ah-hee kis darjuh des
darguh

okido caosgi orscor; ds omax monasci baeouib od
oh-kee-do ka-os-jee ors-kor; des oh-maks mo-nas-kee bye-oh-oo-eeb od
ka-os-gee mo-nas-see bah-ay-oh-eeb

emetgis iaiadix. Zacar od zamran, odo cicle qaa
ay-met-jis yah-ee-ah-diks. Zakar od zamran, odo kee-klay kuh-ah-ah
eh-met-gis

zorge, lap zirdo noco mad, hoath Iaida.
zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
Jha-ee-dah

## Sixteenth Call

[Beginning of this call not recorded in Causabon. Missing text based on the Aurum Solis text.]

Ils viuialprt salman balt, ds brin acroodzi busd od
Yils veev-yal-purt sal-man balt, des breen a-kroh-od-zee boosd od
vee-oo-ee-al-purt

bliorax balit; dsinsi caosg lusdan emod dsom od
blee-oh-raks baleet; des-in-see kaos-juh loos-dan ay-mod duh-som od
bal-tuh koas-guh

tliob; drilpa geh yls Madzilodarp. Zacar e ca, od zamran,
tuh-lee-ob; dreel-pa jeh yils mad-zee-lo-darp. Zakar ay ka, od zamran,
dril-pa

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
kah-ah Jha-ee-dah

## Seventeenth Call

Ils dial pert soba vpaah chis nanba zixlay dodsih
Yils dee-al pert so-ba vuh-pa-ah kis nan-ba zeeks-la-ee dod-seeh
ziks-lay

od brint taxs Hubaro tastax ylsi, sobaiad
od breent faksiz hoo-ba-ro tas-taks yil-see, so-ba-ee-ad
brint so-ba-yad

ivonpounph, aldon daxil od toatar. Zacar e ca, od zamran,
ee-von-po-oonf, al-don daks-il od to-a-tar. Zakar ay ka, od zamran,

odo cicle qaa, zorge, lap zirdo noco mad, hoath Iaida.
odo kee-klay kuh-ah-ah, zorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.
kah-ah Jha-ee-dah

## Eighteenth Call

Ils micaolz olpirt yalpurg bliors ds odo busdir
Yils mee-ka-ol-zod ol-peert yal-poorj blee-ors des odo boos-deer
mih-ka-ol-zod buh-lee-rs

oiad ovoars caosgo casarmg laiad eran brints
oh-ee-ad oh-vo-arz ka-os-go ka-sarm-juh la-ee-ad ay-ran breents
eh-ran brints

cafafam, ds iumd aquulo adohi moz od maoffas bolp
ka-fa-fam, des yoomd ah-kwuh-oo-lo a-do-hee moz od ma-of-as bolp
ee-oomd

comobliort pambt. Zacar e ca, od zamran, odo cicle
ko-mo-blee-ort pam-but. Zakar ay ka, od zamran, odo kee-klay
pamt

qaa, zorge, lap zirdo noco mad, hoath Iaida.
kuh-ah-ah, jorj, lap zeer-do noko mad, ho-ath Ya-ee-dah.

# Jha-ee-dah

## The Call of the Thirty Aethyrs

Madriax dspraf [LIL], chis micaolz saanir caosgo,
Mad-ree-aks des praf [Leel], kis mee-ka-olz sa-ah-neer ka-os-go,

od fisis balzizras Iaida! Nonca gohulim, micma
od fi-sees bal-zeez-ras Ya-ee-dah! Nonsa go-hoo-lim, meek-ma
fee-seez Jha-ee-dah! mik-ma

adoian mad, Iaod bliorb, sabaooaona chis
a-do-ee-an mad, Ee-ah-od blee-orb, sa-ba-oh-oh-ah-oh-na kis
Yah-od

luciftias peripsol, ds abraassa noncf netaaib
loo-keef-tee-as pay-reep-sol, des a-bra-as-sa non-suf ne-tah-ah-eeb
loo-seef-tee-as peh-reep-sol

caosgi od tilb adphaht damploz, tooat noncf
ka-os-jee od teelb ad-fa-tuh dam-ploz, to-oh-at non-suf
ka-os-gee

gmicalzoma l rasd tofglo marb yarry idoigo od
guh-mee-kal-zo-ma el-ras-duh tof-glo marb yar-ree eed-wee-go od
ee-doo-ee-go

torzulp iaodaf, gohol; caosga tabaord saanir
tor-zoolp ya-oh-daf, go-hol; ka-os-ga ta-ba-ord sa-ah-neer

od christeos yrpoil tiobl, busdir tilb noaln
od kris-tay-os eer-po-eel tee-oh-bul, boos-deer teel-buh no-al-nuh
yur-po-eel til-buh

paid orsba od dodrmni zylna. Elzap tilb parmgi
pa-eed ors-ba od dod-rum-nee zilna. El-zap-teelb parm-gee
zeel-na El-zap-tilb parm-jee

peripsax od ta qurlst booapis. Lnibm ovcho symp,
pay-reep-saks od ta koorlst bo-oh-ah-pees. El-nib-um oh-vuh-ko simp,
pay-rip-saks

od christeos agtoltorn mirc q tiobl lel; ton paombd
od kris-tay-os ag-tol-torn meerk kwah tee-oh-bel lel; ton pa-om-duh
mirk

dilzmo aspian, od christeos agltertorn parach asymp;
deelz-mo as-pee-an, od kris-tay-os ag-ul-ter-torn pa-rach a-simp;

cordziz dodpal od fifalz lsmnad, od fargt bams
kord-zeez dod-pal od fee-falz ulz-muh-nad, od far-jet bamz
far-gut

omaoas; conisbra od auavox tonug, orscatbl noasmi
oh-ma-oh-as; ko-nees-bra od ah-wah-voks to-nuj, orz-cat-bul no-as-mee
ko-nis-bra

tabges levithmong. Unchi omptilb ors. Bagle? Moooah
tab-jess lay-veeth-mong. Oonki om-puh-teelb orz. Ba-glay? Mo-oh-oh-ah
tab-gayz lay-vithmong om-puh-tilb

ol cordziz. L capimao ixomaxip od ca cocasb
ol-cord-zeez. El-ka-pee-ma-oh eeks-oh-maks-eep od ka-ko-kas-buh

gosaa; baglen pii tianta ababalond, od faorgt
go-sa-ah; ba-glen pee-ee tee-an-ta a-ba-ba-lon-duh, od fa-or-jet

telocvovim. Madriiax torzu; oadriax orocha
tay-lotch-vo-veem. Ma-dree-yaks tor-zoo; oh-ah-dree-aks oh-ro-ka

aboapri. Tabaori priaz artabas; adrpan corsta
ah-bo-ah-pree. Ta-ba-oh-ree pree-az ar-ta-bas; ah-dir-pan kor-sta

dobix. Yolcam priazi arcoazior, od quasb qting.
do-biks. Yol-kam pree-ah-zee ar-ko-ah-zee-or, od kwas-buh kwah-tinj.
kuh-tinj

Ripir paaoxt sagacor; vml od prdzar cacrg
Ree-peer pa-ah-oks-tuh sa-ga-kor; vum-ul od purd-zar ka-kurj
Ri-peer oom-ul ka-kurg

aoiveae cormpt. Torzu, zacar, od zamran aspt sibsi
ah-oy-vay-ah-ay korm-put. Tor-zoo, zakar, od zamran as-put seeb-see
ah-oh-ee-vay-ah-ay korm-puh-tuh sib-see

butmona, ds surzas tia baltan. Odo cicle qaa; od

boot-mo-na, des soor-zas tee-ah bal-tan. Odo kee-klay kah-ah; od
kuh-ah-ah
ozazma plapli Iadnamad.
oh-zaz-ma pla-plee Yad-na-mad.
Jhad-na-mad

## THE NAMES OF THE THIRTY AETHYRS

| | | | | | |
|---|---|---|---|---|---|
| LIL | Leel | ICH | Eek | ASP | Ahs-puh |
| ARN | Arn | LOE | Lo-ay | LIN | Leen, Lin |
| ZOM | Zom | ZIM | Zeem, Zim | TOR | Tor |
| PAZ | Paz | UTA | Oo-tah | NIA | Nee-ah |
| LIT | Leet, Lit | OXO | Oh-kso | UTI | Oo-tee |
| MAZ | Maz | LEA | Lay-ah | DES | Dess |
| DEO | Day-oh | TAN | Tan | ZAA | Zah-ah |
| ZID | Zeed, Zid | ZEN | Zen | BAG | Bah-guh |
| ZIP | Zeep, Zip | POP | Poh-puh | RII | Ree-ee |
| ZAX | Zaks | CHR | Khar | TEX | Teks |

# APPENDIX

## AURUM SOLIS PRONUNCIATION KEY

(from "Mysteria Magica" pg 416)

| | |
|---|---|
| A | as the first vowel sound in "father" |
| E | as the vowel sound in "say" |
| I | as the vowel sound in "meet" |
| O | as the vowel sound in "hold" |
| U | as the vowel sound in "food" |

| | |
|---|---|
| a | as the vowel sound in "add" |
| e | as the vowel sound in "yet" |
| i | as the vowel sound in "sit" |
| o | as the vowel sound in "hot" |
| u | as the vowel sound in "foot" |

^ represents the neutral vowel, as the first vowel sound in "parade," or the second vowel sound in "column."

Consonants are given their normal values (G invariably represents the hard sound of that letter, as in "gold."

# represents the guttural, pronounced as the "ch" in German (Woche, suchen).

As a general rule, allowing for varied inflexions of the voice in the flow of magical utterance, all the syllables in an Enochian word should be given equal weight. It will be noted that hyphens are frequently inserted in words. These only emphasise the need to give full value to a vowel, or to a syllable, and do not call for a real break in the utterance.

## DONALD LAYCOCK'S PRONUNCIATION KEY

(from "The Complete Enochian Dictionary" pps 46-47.)

| | |
|---|---|
| A | - long (stressed), as in "lah-di-dah"<br>- short (unstressed), as in French "patte" |
| B | - usually as English b, but silent between m and another consonant, or after m finally |
| C | - as k before a, o, u (with some exceptions)<br>- as s before i, e (with many exceptions), and in clusters of consonants (noncf = nonsf) |
| CH | - as k in most positions, but as ch finally |
| D | - as d in all positions |
| E | - when stressed, as in French "fee"<br>- when unstressed, as in "bed" |
| F | - as f in all positions |
| G | - as (hard) g before a, o, u<br>- as j before i, e, in final position, after d, and in clusters of consonants |
| H | - as h in most positions (except in combinations ch, ph, sh, th); silent after a vowel, but the vowel is lengthened |
| I | - when stressed, as in (French) "machine"<br>- when unstressed, as in "bit"<br>- in combinations: ai as in "fly"; ei as in "eight"; oi as in "boil"<br>- as y in word-initial position before a vowel (Iad = Yad) |
| K | - as k in all positions |
| L | - as l in all positions |
| M | - as m in all positions |
| N | - as n in all positions |
| O | - when stressed, as in French "mot"<br>- when unstressed, as in "not" |

- in combinations: oi as in "boil"; ou as in "bout"; oo as in "fool"
P - as p except in combination ph
PH - as f
Q,QU - as kw (qu in "quick") -- but the word q is pronounced kwa
R - as r in "right" (but may be rolled)
S - usually as s in "sit"
- sometimes z, in places where this is more natural in English (lrasd = elrazd)
SH - as sh in "ship"
T - as t except in combination th
TH - as th in "thank"
U - as oo in "boot", or u in "put"
- in initial position as "yew"
- as v or w before another vowel, and in word-final position
X - as x in "fox"
Y - as y in word-initial position before a vowel
- as the letter I before a consonant, and in word-final position
Z - as z in "zoo"; in a very few words, as zod

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# A MODIFIED HEXAGRAM RITUAL FOR ENOCHIAN WORKINGS.

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0.1 Tools, costume, etc.:
A. White robe for theurgic works

B. Black for thaumaturgic works
C. Wand for general use or sword
D. Elemental wand, cup, etc. as appropriate
E. Lamen of the work, or general lamen.

1.0 Using wand or sword, circle and seal the area of work. Deosil for theurgic workings, widdershins for thaumaturgic.

1.1 Return to the center of the circle, face east.

Declare to the universe:

"AMGEDPHA!"

1.2 Extend arms to the East, and do several deep breaths, drawing energy from the East and diffusing it throughout the aura.

2.1 Do sign of Harpocrates, then hold wand or sword vertical before the chest, other arm down at side.

2.2 Recite:

"I. N. R. I."

(Concentrate the energy in the aura above the top of the head. As the letters are spoken, draw it down to activate certain chakras in turn:

I - Top-of-head and ajna chakras
N - Throat chakra
R - Heart chakra
I - Chakras below the diaphragm (excluding Solar Plexus)

2.3 Draw all the energy down into the chakra at the base of the spine.

2.4 Recite:

"Yod, Resh, Nun, Yod"

(Visualize the energy moving up the spine and both side-channels, activating the chakras in reverse order of point 2.2)

2.5 Recite:

"Isis, Horus, Set, Thoth"

(The energy fountains out the top of the head in four streams and diffuses back into the aura.)

3.1 Recite:

"The passage of Man through the Earth."
"The passage from Earth to the Stars."

3.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"
"Horus, Warrior, the struggling soul"
"Set, Apostate, seeking the spirit"
"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern"
"Set, destroyer, dividing the poles"
"Horus, sun-king, providing the power"
"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

================================================================

For General Invocations or Banishings:

4.0 Recite the First Enochian Call.

4.1 Go the East. Draw hexagram of Air.

Vibrate: EXARP, ORO IBAH AOZPI

Project through the hexagram, into the realm of Air. Try to see or sense the inhabitants gathering about, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.2 Go to the South. Draw the hexagram of Water.

Vibrate: HCOMA, MPH ARSL GAIOL

Project through the hexagram into the realm of Water. Try to see or sense the inhabitants gathering around you, attracted by your arrival. Absorb as much energy from them as possible and draw it back into the circle.

4.3 Go to the West. Draw the hexagram of Fire.

Vibrate: BITOM, OIP TEAA PDOCE
(Project through the hexagram into the realm of Fire. Try to sense the inhabitants gathering around, attracted by your arrival. Absorb as much energy as possible and draw it back into the circle.)

4.4 Go to the North. Draw the hexagram of Earth.

Vibrate: NANTA, MOR DIAL HCTGA

(Project through the hexagram into the realm of Earth. Try to see or sense the inhabitants as before. Absorb as much energy as possible and draw it back into the circle.)

4.5 Return to the East to complete the circle.

================================================================

For invocations of the four Seniors or Kings associated with a particular planet.

5.0 Recite the First Enochian Call.

5.1 Go to the East. Make hexagram of Air.

Vibrate EXARP, ORO IBAH AOZPI

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Air Tablet.

In this and the following three points, project through the hexagrams to the realm ruled by that Senior. Attempt to see him standing before you, or to at least sense his presence. Make note of any beings or images that do appear. Whether you see him or not, call him to come to you in your circle. Absorb as much energy as you can and draw it back into the circle.

5.2 Go to the South. Make hexagram of Water.

Vibrate HCOMA, MPH ARSL GAIOL

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Water Tablet.

Project into the Senior's realm as before.

5.3 Go to the West. Make hexagram of Fire.

Vibrate BITOM, OIP TEAA PDOCE
Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Fire Tablet.

Project into the Senior's realm as before.

5.4 Go to the North. Make hexagram of Earth.

Vibrate NANTA, MOR DIAL HCTGA

Make hexagram of the planet.

Vibrate the name of the corresponding Senior from the Earth Tablet.

Project into the Senior's realm as before.

5.5 Complete the circle by returning to the East.

(To invoke a single Senior, recite the Call of the Element after the First Call. The make his elemental and planetary hexagrams in all four quarters instead of a single quarter as above.)

============================================================

For invoking all the Seniors of a particular Tablet

6.0 Recite the First Enochian Call, and the Call of the element being invoked.

6.1 Go to the East. Make hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Venus.

Invoke the corresponding Senior.

(For this and each of the following points, project through the hexagram of the planet into the corresponding planetary realm. Gather as much energy as you can and draw it back into the circle by an act of will. The energy should appear to well up out of the center of the hexagram, illuminating the circle with light of the planet's color.)

6.2 Go to the South-Southwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mercury.

Vibrate the name of the corresponding Senior.

6.3 Go to the North-Northwest. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Jupiter.

Vibrate the name of the corresponding Senior.

6.4 Complete the first triangle by returning East.

6.5 Go to the West. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Mars.

Vibrate the name of the corresponding Senior.

6.6 Go to the North-Northeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Luna/Earth.

Vibrate the name of the corresponding Senior.

6.7 Go to the South-Southeast. Make the hexagram of the element.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Make the hexagram of Saturn.

Vibrate the name of the corresponding Senior.

6.8 Complete the second triangle by returning to the West.

6.9 Return East. Circumambulate, going directly from each point to the next to form a hexagon, gathering up the powers of the planets as each hexagram is passed. Go deosil for theurgic workings, widdershins for thaumaturgic workings.

6.10 Upon reaching the East again, move to the center of the circle, spinning about the body's vertical axis as you go. Spin in the same direction as the circumambulation.

(As you spin, the planetary energies should be seen as forming a multicolored vortex about you. When you reach the center, release the vortex and fix it in place there.)

6.11 Move slightly away from the center and turn to face it.

Draw the hexagram of the element in the middle of the vortex.

Vibrate the corresponding Tablet of Union name, and Three Names of God.

Draw the hexagram of Sol in the middle of the vortex.

Vibrate the Name of the corresponding "Elemental King".

(As the name of the King is vibrated, the hexagram in the center of the circle should draw in the gathered energy and catalyze it so that it all transforms into a brilliant white radiance.)

==============================================================

7.1 Return to the center of the circle.

7.2 For theurgic works, recite:

"Isis, Nature, innocent blindness"
"Horus, Warrior, the struggling soul"
"Set, Apostate, seeking the spirit"
"Thoth, the Wise One, encompassing all!"

For thaumaturgic works, recite:

"Thoth, star-namer, decreeing the pattern"
"Set, destroyer, dividing the poles"
"Horus, sun-king, providing the power"
"Isis transformed is the manifest goal!"

(Assume the god-form of each god before speaking her/his line.)

7.3 Speak: "IAD, GEMEGANZA"

7.4 Silence the mind and perceive the result of the work.

## Comments

0.0 I had two main objectives in writing this ritual. The first was to adjust the symbolism of the G.D. version so that it fully reflected the INRI formula. While the G.D. version starts with INRI, the primary symbolism is based on the formula of IAO. These two formulas are superficially similar but far apart in their detailed symbolism and areas of applicability.

IAO is a generalized formula of consecration. One takes a material basis (I = Isis = nature or matter) and applies a magickal energy to it (A = Apophis = energy), raising its rate of vibration and producing an influential radiance (O = Osiris = Sol). There are specialized interpretations for specific methods of working, but most of them can be reduced to this general description of the process. A study of the G.D. rituals shows that they made no distinction between an initiatory ritual applied to a human candidate and a consecration ritual to charge a talisman. The candidate was considered to be mere "base matter" whose nature could only be changed by application of an external force.

On the other hand, INRI is a both a creative and an initiatory formula. As a creative formula, it shows the steps in the creative process as they are performed by either a man or a god. As an initiatory formula, it describes the stages of the path of initiation as they are experienced by the individual who is actively seeking to raise his own level of consciousness, not as a passive recipient of external force, but as the instigator and prime mover of the work. Beyond this, INRI reflects processes that are at the root of all human behavior and have pervaded every area of human activity at least since the beginning of our recorded history.

The symbolism of INRI is dealt with briefly further on in these comments. An expanded treatment of the formula is presented in my paper Set / Horus, for those who wish to consult it.

My second objective in revising the Hexagram ritual was to produce a version that was suitable for use with the Enochian Calls. This current version uses only Enochian divine names, and the symbolism of the circle and directions has been modified to conform more closely to that given in Dee's records of the Enochian magickal system. Complete conformity is not possible, since Dee's interpretations are sometimes contradictory. But I have selected out of his interpretations those that seem most consistent.

0.1 For daily use, the tools and accoutrements should be kept simple. One wand, robe, and lamen are sufficient. Robe and lamen may also be dispensed with under most circumstances. Dee's lamen is appropriate to this work, since it is derived from the names of angels of the planets.

For this work, "theurgic" is meant to include any work for self-initiatory purposes, any work to generate links between the magician and more evolved beings (or to invoke such beings to visible appearance), any work in which the magician himself is the object to which the invoked forces are to be applied. "Thaumaturgic" includes all works done with intent to influence mundane events and objects, or persons in their mundane capacities; all works of invoking non-material beings of less than a human level of evolution (demons, elementals, Enochian "cacodemons"); consecrations of talismans and other works involving a material basis other than the magician.

1.0 The symbolism of motion around the circle varies slightly from traditional usage. Both banishings and invocations can involve motion in either direction. It is the intent of the work that determines the direction used. The directions chosen here follow a consistent pattern expressed by the Enochian spirits in my contacts with them. When speaking of circular motion in relation to mundane or external events they always refer to motion in the same direction as the Sun's motion around the zodiac, which is widdershins when viewed from the Earth's northern hemisphere. When speaking of circular motion in relation to initiation or spiritual evolution, they always refer to motion in the direction of the precession of the equinoxes, which is deosil.

1.1 The Enochian word declares the commencement of the ritual. "Amgedpha" means "I begin anew". This is one of the words spoken by a god at the beginning of any cycle of creation.

2.1 The position of the wand indicates that the flow of energy in this section of the ritual will be in the vertical direction, as opposed to horizontal or cyclical motion.

2.2 - 2.5 INRI is a reversible formula. That is, it is equally valid when read from either end. The standard form of the formula in the first spoken line is the creative or "involutionary" version, representing power descending into manifestation from the Godhead. The reversed form in the second spoken line is the initiatory or "evolutionary" version, representing the re-ascent of man from complete involvement with matter back to the Godhead. Thus the two together represent one complete cycle of existence.

The chakras activated as each letter is spoken are the correspondences in the body to the principles represented by the letters. They also roughly correspond to the parts of the Tree of Life with which each of the letters is connected. The activation of the chakras in the order shown should also remind the magician of the cycle of in-breathing and out-breathing of energy in pranayama, which is representative of the same universal cycle in the symbolism of the Eastern initiatory systems.

In point 2.5, the four principles of INRI are elaborated by their divine correspondences. The passage of the energy back out of the head in four streams represents the idea that from a cosmic viewpoint the entire Tree of Life is but the physical plane of some higher-order system, and that the manifestation of these principles must have its origin in corresponding activities within that larger system.

3.1 - 3.2 The evolutionary form, IRNI, describes both the characteristic stages of the life of a man in the world ("the passage of man through the Earth"), and the four major stages of the initiatory journey ("the passage from Earth to the Stars").

The first verse in point 3.2 describes these four stages in terms of the classic "Hero's Life" mythos. In its simplest form, this pattern is present in most hero tales from nearly all past cultures. The hero is normally the child of a king, who has been hidden away for his protection during childhood. He grows up ignorant of his future destiny (first "I", Earth). At some point he is made aware of that destiny, and begins the struggle to make it real. After various battles and confrontations, he wins and becomes the King ("R", Mars-Sol). At the height of his accomplishment he dies or is betrayed and killed ("N", Scorpio). After death, he rises to heaven and becomes a god (last "I", Mercury or Thoth). King Arthur is typical of this mythos. The story of Christ also follows the pattern, save that his powers are magickal rather than martial.

A slightly more sophisticated version is shown in the history of Siddhartha, the Buddha. Having gone through the first two stages and become a ruling prince, Siddhartha is suddenly exposed to the suffering that is the burden of the people he rules. He sees that some of their suffering was inadvertently caused by himself, and much more of it can not be alleviated even by his princely powers. This revelation affects him so strongly that he abandons all his possessions and powers and goes into the wastelands, dedicating himself to discovering the solution to suffering. He spends years concentrating on the work to the exclusion of all else. (Suffering, rejection of the past, and intense concentration are all aspects of Scorpio.)

Eventually he succeeds and attains wisdom. He then goes about telling others of the principles and techniques necessary to achieving the freedom that he has attained. (Wisdom = Thoth as god of Chokmah, spreading of the methods = Mercury as god of communication. Note also that Buddha's methods are primarily intellectual, again equating to Mercury.)

The Grail Knights show a Christianized version of the Buddha's story, in their rejection of earthly glory in favor of going through the trials that lead to heavenly glory. Like the Buddha, they voluntarily leave the King's palace, and go into the wastelands in search of their goal.

In the life of the typical "traveler on the Path", these four mythical stages correspond to four psychological stages:

First "I" - the period of normal human life-in-the-world, in which the person sees himself primarily as an earthly or physical being, with the "spirit" or "God" or "Savior" as something outside himself.

"R" - That period when the individual's soul begins to make itself felt. The person is thrown into a state of conflict, a constant fight, as his soul struggles to overcome the inertia of his earthly personality and gain control of the lower being. Eventually the Soul succeeds in overcoming the personality and becomes the ruler of the incarnate being.

"N" - The soul spends a period of time, often several lifetimes, enjoying its power and the additional influence it has over its affairs in the manifest worlds. But eventually the novelty fades, and the soul begins to perceive that it is not the true ruler of its own actions, that its supposed freedom is largely illusory. It perceives that its existence is the result of the dynamic tension between the material worlds and the power of the spirit. In order to achieve true freedom it sees that must throw off all of that part of itself that derives from the material pole of existence, and become one with the spiritual pole. Since its very existence in its present form results from the interaction of spirit and matter, the act of throwing off the influence of the material portion of its being must inevitably result in the destruction of that form. Hence the symbolism of Death that prevails in descriptions of this stage.

Last "I" - Becoming detached from the material side frees the former soul from the wheel of birth and death, and it becomes the Universal Mercury, conscious intelligence free of any individual characteristics; fluid, perfectly adaptable in the Mercurial manner. Eventually it frees itself entirely by drawing itself to a point (the Yod as the Point of Kether), and vanishes from the worlds of our Tree of Life entirely.

3.2 The second of the two verses in point 3.2 expresses the creative form of INRI, in which the flow of power is from Kether down to Malkuth. Briefly put:

Thoth is god of the sphere of the fixed stars, which is also the sphere of the Word, or primal pattern on which the eventual manifestation is based.

Set is the god ruling the part of the Tree wherein lies the so-called "Abyss", which is the interface between the essential unity of the supernal triad and the inherent duality of the Ruach. In one myth, Set tears Osiris to pieces and buries the pieces in the Earth. Similarly, in transforming the divine Word into its "material" equivalent in the Ruach, its unity must be translated into paired dualities, or complementary ideas. Thus he "divides the poles".

Horus as a Solar god relates all these divided pieces of the Word to each other, coordinating them into a form which reflects their original intent as closely as is possible within the lower worlds. He produces the soul-form on which the eventual manifestation will be based. His coordinating and activating power draws the matter of the lower worlds into a "magnetic alignment" with the solar form.

Isis represents the matter that is drawn to the solar form, which in turn draws more matter to itself, absorbing the power of the solar form, slowing it, and eventually producing a concrete manifestation of the original intent.

4.0 - 6.11 Concerning the elements and the four directions:

Dee perceived the magickal circle as a representation in two dimensions of the three-dimensional sphere of the heavens, in much the same way as a horoscope chart.1 A horoscope is a representation of the fusion of macrocosm and microcosm at one specific point in time. Since we are attempting to produce a manifestation of the representatives of the macrocosmic forces in the Tablets, this symbolism seems very appropriate. The four directions in the circle become the four "angles" of the horoscope, with the east being the ascendant, the west the descendant, the south the midheaven and the north the nadir.

Because the "angles" of the magickal circle are at right angles to each other, they will always fall into one of the zodiacal quadruplicities, and therefore each angle will always be in a sign whose element is different from the other three. The relative positions of the four elements will always be the same. If we start with Air, then the next angle deosil will always be Water, next after that Fire, and last Earth.

The decision to assign the elements to the angles as is done in this ritual stems from several considerations:

a) Since this ritual is primarily intended for invoking planetary forces, the elements should be treated according to their "heavenly" positions, as they are in relation to each other in the zodiac, rather than in their traditional mundane directions.

b) The element of Earth should be placed in the north because the planet Earth is always, by definition, in the nadir of a horoscope.

c) The element of Air should be in the East, because it is traditionally assigned to this direction, and because Air is the "highest" of the elements in the ordering of the Enochian system and thus should be the first of the four invoked. Also, the ascendant of the horoscope represents the coming of new things into the person's sphere of awareness, and an Air sign, Aquarius, is the zodiacal attribute of the incoming astrological "Age". The two elements of Water and Fire are then attributed to the remaining directions according to their positions in a zodiacal quadruplicity.

This arrangement works well in practice, but is not "locked in stone". One could find good excuses for using other arrangements. The G.D. arrangement treats the four directions as representing the equinoxes and solstices, so would be equally appropriate. Or one could follow one of Dee's arrangements and attribute the elements to the quarters between the angles rather than to the angles themselves.

In section 6, this foursquare arrangement is abandoned, in favor of another based on the relative positions of the Seniors in any one of the Tablets. The upper and lower arms of the Great Cross of the Tablet are simply separated into their two "lines" or columns and bent outwards to make a six-pointed figure. The planets are grouped with the astrologically "masculine" planets to the west and the astrologically "feminine" planets to the east, with complementary planets balanced against each other across the circle. By invoking the planets in two sets of three rather than going in order around the circle, a balance is maintained between the two polarities. Also note that each triad contains planets that are correspondences (within a purely astrological viewpoint) of the alchemical principles of sulphur - mercury - salt.

4.0 - 6.11 Miscellaneous remarks

Section 4: The intent of this section is to invoke the most macrocosmic (and therefore most generalized) form of the powers. The Tablet of Union names invoke the spirit of the elements. Each of the Three Names of God for the elements corresponds to an astrological sign, and all four sets together make up the Zodiac.

There are actually two zodiacal correspondences for each name, which are used in different circumstances. The reasons for this are too complicated to go into here. For this ritual, the following table shows the correspondences to be used.

| | Mutable | Fixed | Cardinal |
|---|---|---|---|
| Air | ORO | IBAH | AOZPI |
| Water | MPH | ARSL | GAIOL |
| Earth | MOR | DIAL | HCTGA |
| Fire | OIP | TEAA | PDOCE |

When projecting into the elemental realms, it would be fitting to visualize symbols appropriate to the zodiacal attributes as an added attractant for the inhabitants. The purpose behind the attempt to see or sense these inhabitants is to create mental links between them and the magician, and to strengthen any links previously established. It is by means of these links that the knowledge embodied in the Tablets can be acquired.

It is quite common for an invocation of the Names of God to attract a myriad of small elementals. But they do not have much energy to spare, and are useless as sources of information. Their presence is a sign of success in performing the ritual, but it is the more highly developed "angelic" beings that should be sought during the projections.

When using the ritual for banishing, the energy brought into the circle should be visualized as flushing any undesirable influences out of the circle, and then leaving the circle itself by the hexagram through which it came.

Section 5: For purposes of this section, the Solar Kings of the Tablets are treated as if they were Seniors of Sol.

7.3 The words mean "God, your will be [or "is"] done." They serve as a formal indication of the end of the ceremony.

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Note:

Several diagrams drawn by Dee in the course of developing the Enochian system show this horoscopic interpretation. But it is not known to me whether the Angels who provided the system agreed with him. It should be noted that the current arrangement does not follow any of the three or four different arrangements recorded by Dee.

-oOo-

Sacred Texts Esoteric Enochian

NOTE: There may be some minor typos in this document, which, all things considered, is probably a good thing.

The Calls of Enoch
THE FIRST KEY

1I reign over you 2Saith the God of Justice 3In power exalted above
1Ol Sonf Vorsag 2Goho Iad Balt 3Lonsh

1The Firmament of Wrath: 2In Whose Hands 3The Sun is as a sword
1Calz Vonpho 2Sobra Z-Ol 3Ror I Ta Nazps

1And the Moon 2As a through-thrusting fire: 3Who measureth
1Od Graa 2Ta Malprg 3Ds Hol-Q

1Your garments in the midst of my vestures 2And trussed you together
1Qaa Nothoa Zimz 2Od Commah

1As the palms of my hands: 2Whose seat 3I garnished with the fire
1Ta Nobloh Zien 2Soba Thil 3Gnonp Prge

1Of gathering: 2Who beautified 3Your garments with admiration:
1Aldi 2Ds Vrbs 3Obleh G Rsam

1To Whom I made a law 2To govern the Holy Ones: 3Who delivered you
1Casarm Ohorela 2Taba Pir 3Ds Zonrensg

1A rod 2With the Ark of Knowledge. 3Moreover Ye lifted up Your
1Cab 2Erm Iadnah 3Pilah Farzm

1Voices and sware 2Obedience and faith 3To Him 4That liveth
1Znrza 2Adna Gono 3Iadpil 4Ds Hom Od

1Triumpheth: 2Whose beginning is not 3Nor end cannot be: 4Which
1Toh 2Soba Ipam 3Lu Ipamis 4Ds

1Shineth as a flame in the midst of your palace 2And reigneth
1Loholo[1] Vep Zomd Poamal 2Od Bogpa

1Amongst you as the balance 2Of righteousness and truth. 3Move
1Aai Ta Piap 2Piamol Od Vaoan 3Zacare

1Therefore and show yourselves: 2Open the mysteries of
1(e) Ca Od Zamran 2Odo Cicle

1Creation. 2Be friendly unto me 3For I am 4The servant of the same
1Qaa 2Zorge 3Lap Zirdo 4Noco

1Your God, 2The true worshipper of 3The Highest.
1Mad 2Hoath 3Iaida.

[1. Or Sobolo]

## TABLET OF UNION

E

X

A

R

P

H

C

O

M

A

N

A

N

T

A

B

I

T

O

M

## THE SECOND KEY

1Can the Wings of the Winds 2Understand your voices of wonder

1Adgt Vpaah Zong 2Om Faaip Sald

1O You the Second of the First 2Whom the burning flames 3Have framed
1Vi-I-V L 2Sobam Ial-Prg 3I-Za-Zaz

1Within the depth of my jaws: 2Whom 3I have prepared as cups for a
1Pi-Adph 2Casarma 3Abramg Ta Talho

1Wedding 2Or as the flowers in their beauty 3For the Chamber of the
1Paracleda 2Q Ta Lorslq Turbs 3Ooge

1Righteous. 2Stronger are your feet 3Than the barren stone 4And
1Baltoh 2Givi Chis Lusd 3Orri 4Od

1Mightier 2Are your voices than the Manifold Winds. 3For ye a
1Micalp 2Chis Bia Ozongon 3Lap

1Become 2A building such as 3Is not save in the mind of
1Noan 2Trof Cors Ta 3Ge O Q Manin

1All-Powerful. 2Arise, 3Saith the First. 4Move, 5Therefore, 6Unto
1Ia-Idon 2Torzu 3Gohe L 4Zacar 5(E) Ca 6C

1Thy servants. 2Show yourselves 3In power and make me 4A strong seer
1Noqod 2Zamran 3Micalzo Od Ozam 4Vrelp

1Of things, for I am of Him 2That liveth forever.
1Lap Zir 2Io-Iad.

Rules Letters E. H. N. B. of Tablet of Union

## THE THIRD KEY

1Behold 2Saith your God. 3I am a Circle 4On Whose Hands stand Twelve
1Micma 2Goho Mad 3Zir Comselha 4Zien Biah Os

1Kingdoms. 2Six are the Seats of Living Breath, 3The rest are as
1Londoh 2Norz Chis Othil Gigipah 3Vnd-L Chis ta

1Sharp Sickles 2Or the Horns of Death, 3Wherein the creatures of Earth
1Pu-Im 2Q Mospleh Teloch 3Qui-I-N Toltorg

1Are and are not 2Except Mine own Hands 3Which also sleep 4And shall rise.
1Chis I Chis-Ge 2In Ozien 3Ds T Brgdo 4Od Torzul.

1In the first I made you 2Stewards and placed 3You in seats Twelve of
1I Li E O1 2Balzarg Od Aala 3Thiln Os

1Government, 2Giving unto 3Every one of you 4Power successively 5Over
1Netaab 2Dluga Vonsarg 3Lonsa 4Cap-Mi Ali 5Vors

1Four Five and Six, 2The True Ages of Time: 3To the intent that from
1CLA 2Homil Cocasb 3Fafen

1The Highest Vessels 2And 3The comers of 4Your governments
1Izizop 2Od 3Miinoag 4De Gnetaab

1Ye might work My power: 2Pouring down 3The Fires of Life and Increase
1Vaun 2Na-Na-E-El 3Panpir 4Malpirg

1Continually upon the Earth. 2Thus ye are become 3The Skirts of
1Pild Caosg 2Noan 3Vnalah

1Justice and Truth. 2In the Name of the Same 3Your God 4Lift up, 5I say
1Balt Od Vaoan. 2Do-O-I-A p 3Mad 4Goholor 5Gohus

1Yourselves. 2Behold His mercies 3Flourish 4And His Name is become
1Amiran 2Micma Iehusoz 3Ca-Cacom 4Od Do-O-A-In Noar

1Mighty 2Amongst us, 3In Whom we say: 4Move, 5Descend and
1Mica-Olz 2A-Ai-Om 3Casarmg Gohia 4Zacar 5Vniglag Od

1Apply yourselves unto us, 2As unto the Partakers of 3The Secret Wisdom of
1Im-Va-Mar Pugo 2Plapli 3Ananael

1Your Creation.
1Qa-A-An.

EXARP, AIR.

## THE FOURTH KEY

1I have set 2My feet in 3The South 4And have looked about me 5Saying:
1Othil 2Lusdi 3Babage 4Od Dorpha 5Gohol

1Are not 2The Thunders of Increase 3Numbered 4Thirty-three
1G-Chis-Ge 2Avavago 3Cormp 4P D

1Which reign 2In the Second Angle? 3Under Whom 4I have placed
1Ds Sonf 2Vi-Vi-Iv 3Casarmi 4Oali

1Nine Six Three Nine 2Whom. None 3Hath yet numbered but One:
1MAPM 2Sobam Ag 3Cormpo Crp L

1In Whom 2The Second Beginning of things 3Are and wax strong,
1Casarmg 2Cro-Od-Zi 3Chis Od Vgeg

1Which also successively 2Are the 3Numbers of Time 4And their powers
1Ds T Capimali 2Chis 3Capimaon 4Od Lonshin

1Are as the first 24 5 6. 3Arise 4Ye Sons of pleasure 5And visit the Earth:
1Chis Ta L-O 2CLA 3Torzu 4Nor-Quasahi 5Od F Caosga

1For I am the Lord 2Your God 3Which is 4And liveth for ever.
1Bagle Zire 2Mad 3Ds I 4Od Apila.

1In the Name of the Creator, 2Move and 3Show yourselves
1Do-O-A-Ip Qaal 2Zacar Od 3Zamran

1As pleasant deliverers 2That you may praise Him 3Amongst
1Obelisong 2Rest-El 3Aaf

1The Sons of Men.
1Nor-Molap.

HCOMA, Water

## THE FIFTH KEY

1The Mighty Sounds 2Have entered 3Into the Third Angle 4And
1Sapah 2Zimii 3D U-I-V 4Od

1Are become 2As Olives 3In the Olive Mount 4Looking with gladness
1Noas 2Ta Qanis 3Adroch 4Dorphal

1Upon the Earth 2And 3Dwelling in 4The brightness of the Heavens
1Caosg 2Od 3Faonts 4Piripsol

1As continual comforters. 2Unto whom 3I fastened 4Pilllars of Gladness
1Ta Blior 2Casarm 3A-M-Ipzi 4Nazarth

119 2And gave them 3Vessels 4To water the Earth 5With all her creatures:
1AF 2Od Dlugar 3Zizop 4Zlida Caosgi 5Tol Torgi

1And 2They are the 3Brothers 4Of the first 5And the Second
1Od 2Z Chis 3E Siasch 4L 5Ta-Vi-U

1And the beginning of their own 2Seats 3Which are garnished with
1Od Iaod 2Thild 3Ds

1Continual Burning Lamps 26, 9, 6, 3, 6 3Whose numbers

1Hubar 2P E O A L 3Soba Cormfa

1Are as the First 2The Ends, 3And the Content 4Of Time
1Chis Ta La 2Vls 3Od Q- 4Cocasb

1Therefore come ye 2And obey your creation. 3Visit us 4In peace
1 (E) Ca Niis 2Od Darbs Qaas 3F 4Etharzi

1And comfort. 2Conclude us 3Receivers of 4Your Mysteries. 5For why?
1Od Bliora 2Ia-Ial 3Ed-Nas 4Cicles 5Bagle

1Our Lord and Master is the All One!
1Ge-Iad I L

NANTA, Earth.

THE SIXTH KEY
1The Spirits of 2The Fourth Angle 3Are Nine, 4Mighty in the Firmament
1Gah 2S Diu 3Chis Em 4Micalzo Pil-

1Of waters. 2Whom the First hath planted 3A Torment to the Wicked
1Zin 2Sobam El Harg 3Mir Babalon

1And 2A Garland to the Righteous: 3Giving unto them Fiery Darts
1Od 2Obloc Samvelg 3Dlugar Malprg

1To Vanne 2The Earth, 3And 47, 6, 9, 9 5Continual Workmen
1Ar 2Caosgi 3Od 4A C A M 5Canal

1Whose courses visit 2With comfort 3The Earth, 4And are in government
1Sobol Zar F 2Bliard 3Caosgi 4Od Chisa Netaab

1And continuance as 2The Second 3And the Third. 4Wherefore,
1Od Miam Ta 2Viv 3Od D 4Darsar

1Hearken unto my voice. 2I have talked of you 3And I move you
1Solpeth Bi-En 2B-Ri-Ta 3Od Zacam

1In power and presence: 2Whose 3Works 4Shall be a Song of Honour
1G-Macalza 2Sobol 3Ath 4Trian Lu-Ia He

1And the praise of your God. 2In your creation.
1Od Ecrin Mad 2Qaa-On.

BITOM, Fire.

## THE SEVENTH KEY
1The East 2Is a House of Virgins 3Singing praises 4Amongst the Flames
1Raas 2I Salman Paradiz 3Oe-Crimi 4Aao Ial-

1Of First glory, 2Wherein 3The Lord hath opened His mouth 4And they are
1Pir-Gah 2Qui-In 3Enay Butmon 4Od I

1Become 28 3Living Dwellings 4In whom 5The Strength of Man
1Noas 2NI 3Paradial 4Casarmg 5Vgear

1Rejoiceth 2And 3They are apparelled with 4Ornaments of brightness
1Chirlan 2Od 3Zonac 4Luciftian

1Such as work 2Wonders on all Creatures. 3Whose Kingdoms 4And
1Cors Ta Vaul 2Zirn Tol Hami 3Sobol Ondoh 4Od

1Continuance 2Are as 3The Third 4And Fourth, 5Strong Towers 6And
1Miam 2Chis Ta 3D 4Od Es 5V-Ma-Dea 5Od

1Places of Comfort, 2The Seat of Mercy 3And Continuance.
1Pi-Bliar 2Othil Rit 3Od Miam

1O ye Servants of Mercy 2Move, 3Appear, 4Sing praises 5Unto the Creator!
1C-Noqol Rit 2Zacar 3Zamran 4Oe-Crimi 5Qaada.

1And be mighty 2Amongst us! 3For to 4This Remembrance
1Od O-Micaolz 2Aaiom 3Bagle 4Papnor

1Is given power, 2And our strength 3Waxeth strong 4In Our Comforter!
1I Dlugam Lonshi 2Od Vmplif 3V-Ge-Gi 4Bigliad

Water of AIR.

## THE EIGHTH KEY
1The Mid-Day, 2The First, 3Is as the Third Heaven 4Made of Hyacinthine
1Bazm 2Elo 3I Ta Piripson 4Oln Nazavabh

1Pillars 226 3In whom the Elders 4Are become strong, 5Which I have
2OX 3Casarmg Vran 4Chis Vgeg 5Ds

1Prepared 2For My own Righteousness 3Saith the Lord, 4Whose long
1Abramg 2Baltoha 3Goho Iad 4Soba

1Continuance 2Shall be as Buckles 3To the Stooping Dragon 4And like
1Mian 2Trian Ta Lolcis 3Abai-Vovin 4Od

1Unto the Harvest of a Widow. 2How many 3Are there 4Which remain in
1Aziagiar Rior 2Irgil 3Chis Da 4Ds Pa-Aox

1The glory 2Of the Earth, 3Which are, 4And shall not see 5Death until
1Busd 2Caosgo 3Ds Chis 4Od Ip Uran 5Feloch Cacrg

1This House 2Fall, 3And the Dragon sink? 4Come away!
1Oi Salman 2Loncho 3Od Vovina Carbaf 4Niiso

1For the Thunders 2Have spoken! 3Come away! 4For the Crown of the
1Bagle Avavago 2Gohon 3Niiso 4Bagle Momao

1Temple 2And the Robe 3of Him 4That Is 5Was 6And Shall Be Crowned
1Siaion 2Od Mabza 3Iad 4O I 5As 6Momar

1Are Divided. 2Come! 3Appear unto 4The Terror of the Earth
1Poilp 2Niis 3Zamran 4Ciaofi 5Caosgo

1And unto our Comfort 2And 3Of such as are prepared.
1Od Bliors 2Od 3Corsi Ta Abramig.

Earth of AIR

## THE NINTH KEY

1A Mighty 2Guard 3Of Fire with Two-edged Swords 4Flaming,
1Micaolz 2Bransg 3Prgel Napea 4Ialpor

1Which have 2Vials 3Eight 4Of Wrath For two times and a half,
1Ds Brin 2Efafafe 3P 4Vonpho 5Olani Od Obza

1Whose Wings are of 2Wormwood 3And of the Marrow 4Of Salt,
1Sobol Vpaah Chis 2Tatan 3Od Tranan 4Balie

1Have settled 2Their feet in the 3West 4And are measured
1Alar 2Lusda 3Soboln 4Od Chis Holq

1With their Ministers 29996. 3These gather up 4The moss of the Earth
1C Noqodi 2CIAL 3Vnal Aldon 4Mom Caosgo

1As the rich man 2Doth his treasure. 3Cursed 4Are they whose
1Ta Las Ollor 2Gnay Limlal 3Vnal Aldon 4Chis Sobca

1Iniquities they are. 2In their eyes are millstones 3Greater than the Earth,
1Madrid Z Chis 2Ooanoan Chis Aviny 3Drilpi Caosgin

1And from their mouths run seas of blood. 2Their heads 3Are covered

1Od Butmoni Parm Zumvi Cnila 2Dazis 3Ethamza

1With diamonds 2And upon their hands 3Are 4Marble Sleeves.
1Childao 2Od Mirc Ozol 3Chis 4Pidiai Collal.

1Happy is he on whom 2They frown not. 3For Why?
1Vicinina Sobam 2Vcim 3Bagle?

1The God of Righteousness 2Rejoiceth in them. 3Come away! 4And not
1Iad Baltoh 2Chirlan Par. 3Niiso 4Od Ip

1Your Vials 2For the time is 3Such as requireth comfort.
1Efafafe 2Bagle A Cocasb I 3Cors Ta Vnig Blior

Fire of AIR

## THE TENTH KEY

1The Thunders of Judgement and Wrath. 2Are Numbered. 3And
1Coraxo 2Chis Cormp 3Od

1Are harboured 2the North in the likeness 3Of an Oak 4Whose branch,
1Blans 2Lucal Aziazor 3Paeb 4Sobol Ilonon

1Are 222 3Nests 4Of Lamentation 5And Weeping, 6Laid up for the Earth,
1Chis 2Op 3Virq 4Eophan 5Od Raclir 6Maasi Bagle Caosgi,

1Which burn night 2And day: 3And vomit out 4The Heads of Scorpions
IDs Ialpon Dosig 2Od Basgim, 3Od Oxex 4Dazis Siatris

1And live Sulphur, 2Mingled with Poison. 3These be 4The Thunders
1Od Salbrox, 2Cinxir Faboan 3Unal Chis 4Const

1That 25678 3Times 4(in ye 24th part) of a moment
1Ds 2DAOX 3Cocasg 4Ol Oanio Yorb

1With an hundred mighty earthquakes 2And a thousand times
1Vohim Gizyax 2Od Matb Cocasg

1As many surges 2Which rest not 3Neither 4Know any 5Echoing
1Plosi Molvi 2Ds Page Ip 3Larag 4Om Droln 5Matorb

1Time herein. 2One rock 3Bringeth forth a thousand 4Even
1Cocasb Emna 2L Patralx 3Yolci Matb 4Nomig

1The heart of man doth his thoughts. 2Woe! 3Woe! Woe! Woe!
1Monons Olora Gnay Angelard 2Ohio 3Ohio Ohio Ohio

1Woe! Woe! 2Yea Woe! 3Be to the Earth, 4For her iniquity 5Is, 6Was,
1Ohio Ohio 2Noib Ohio 3Caosgon 4Bagle Madrid 5I 6Zir

1And shall be great. 2Come away! 3But not your mighty sound
1Od Chiso Drilpa 2Niiso 3Crip Ip Nidali.

Air of WATER

## THE ELEVENTH KEY

1The Mighty seat 2Groaned aloud 3And there were 4Five 5Thunders
1Oxiayal 2Holdo 3Od Zirom 4O 5Coraxo

1Which 2Flew 3Into the East, 4And the Eagle spake, 5And cried with a loud
1Ds 2Zildar 3Raasy 4Od Vabzir Camliax 5Od Bahal

1Voice: 2Come away! 3And they gathered themselves together and
2Niiso 3

1Became 2The House of Death, {sign of the cross} 3Of whom it is measured, 4And it is
2Salman Teloch 3Casarman Holq 4Od T I Ta

1They whose Number is 31. 2Come away! 3For I have prepared for you
1Z Soba Cormf I GA 2Niiso 3Bagle Abramg

1A place. 2Move therefore 3And show yourselves. 4Open the Mysteries
1Noncp 2Zacar (E) Ca 3Od Zamran 4Odo Cicle

1Of your creation! 2Be friendly unto me 3For I am the servant
1Qaa 2Zorge 3Lap Zirdo Noco

1The same your God, 2The true worshipper of the Highest.
1Mad 2Hoath Iaida.

Earth of WATER

## THE TWELTH KEY

1O You that reign in the South 2And are 328 4The Lanterns of Sorrow,
1Nonci Ds Sonf Babage 2Od Chis 3OB 4Hubardo Tibibp

1Bind up your girdles 2And visit us! 3Bring down your Train 43663.
1Allar Atraah 2Od Ef 3Drix Fafen 4MIAN

1That the Lord may be magnified, 2Whose Name amongst you 3Is Wrath.
1Ar Enay Ovof 2Sobol Ooain 3I Vonph

1Move, 2I Say, 3And show yourselves. 4Open the Mysteries of your
1Zacar 2Gohus 3Od Zamran 4Odo Cicle

1Creation. 2Be friendly unto me! 3For I am the servant 4Of the same
1Qaa 2Zorge 3Lap Zirdo Noco

1Your God, 2The true worshipper of the Highest.
1Mad 2Hoath Iaida.

Fire of WATER

## THE THIRTEENTH KEY

1O You Swords of 2The South 3Which have 442 5Eyes to stir up the Wrath
1Napeai 2Babage 3Ds Brin 4V X 5Ooaona Lring Vonph

1Of Sin: 2Making men drunken, 3Which are empty. 4Behold the Promise of
1Doalim 3Eolis Ollog Orsba 2Ds Chis Affa 4Micma Isro

1God and His power, 2Which is called amongst you a Bitter Sting!
1Mad Od Lonshi Tox[1] 2Ds I Vmd Aai Grosb

1Move 2And 3Show yourselves. 4Open the Mysteries of 5your Creation.
1Zacar 2Od 3Zamran 4Odo Cicle

1Be friendly unto me! 2For I am the servant of 3The same your God.
1Zorge 2Lap Zirdo Noco 3Mad

1The true worshipper 2Of the Highest.
1Hoath 2Iaida.

Air of EARTH.

[1. "Lonshi Tox" means "The power of Him."]

## THE FOURTEENTH KEY

1O You Sons of Fury, 2The Children of the Just, 3Which sit upon 424
1Noromi Baghie 2Pashs Oiad 3Ds Trint Mirc 4OL

1Seats, 2Vexing all creatures 3Of the Earth 4With age, 5Which have under
1Thil 2Dods Tol Hami 3Caosgi 4Homin 5Dr Brin Oroc

You 11636. 2Behold the Voice of God! 3The Promise of Him Who is
1QUAR 2Micma Bialo Iad 3Isro Tox Ds I

1Called amongst you 2Fury or Extreme Justice. 3Move and show your-
1Vmd Aai 2Baltim 3Zacar Od Zamran

1selves. 2Open the Mysteries of 3your Creation. 4Be friendly unto me.
2Odo Cicle 3Qaa 4Zorge

1For I am 2The servant of the same your God, 3The true worshipper of
1Lap Zirdo 2Noco Mad 3Hoath

1The Highest.
1Iaida.

Water of EARTH.

## THE FIFTEENTH KEY

1O Thou, 2The Governor of the First Flame, 3Under Whose Wings
1Ils 2Tabaan L Ial-Prt 3Casarman Vpaahi 4Chis

16739 2Which weave 3The Earth with dryness: 4Which knowest the
1DARG 2Ds Oado 3Caosgi Orscor 4Ds Omax

1Name Righteousness 2And the Seal of Honour! 3Move and show
1Baeouib 2Od Emetgis Iaiadix 3Zacar Od Zamra

1Yourselves! 2Open the Mysteries of your Creation. 3Be friendly unto me.
2Odo Cicle Qaa 3Zorge

1For I am 2The servant of the same your God, 3The true worshipper of
1Lap Zirdo 2Noco Mad 3Hoath

1The Highest.
1Iaida.

Fire of EARTH.

## THE SIXTEENTH KEY

1O Thou of the Second Flame, 2The House of Justice, 3Who hast Thy
1Ils Viv Ialprt 2Salman Balt 3Ds A

1Beginning in Glory, 2And shall comfort the Just, 3Who walkest on
1Cro-Odzi Busd 2Od Bliorax Balit 3Ds Insi

1The Earth with Feet 28763, 3Which understand and separate creatures.
1Caosgi Lusdan 2EMOD 3Ds Om Od Tliob

1Open the Mysteries of 2Your Creation. 3Be friendly to Me! 4For
1Odo Cicle 2Qaa 3Zorge 4Lap

1I am the servant of 2The same your God: 3The true worshipper of
1Zirdo Noco 2Mad 3Hoath

1The Highest
1Iaida.

Air of FIRE.

## THE SEVENTEENTH KEY

1O Thou Third Flame 2Whose Wings are Thorns 3To stir up vexation:
1Ils D Ialpirt 2Soba Vpaah Chis Nanba 3Zixlay Dodseh

1And Who hast 27336 3Living Lamps 4Going before Thee:
1Od Ds Brint 2TAXS 3Hubardo 4Tastax Ilsi

1Whose God is Wrath 2In Anger. 3Gird up Thy Loins 4And hearken.
1Soba Iad I Vonpho 2Vnph 3Aldon Dax Il 4Od Toatar.

1Move and show yourselves. 2Open the Mysteries of 3Your Creation.
1Zacar Od Zamran 2Odo Cicle 3Qaa

1Be friendly unto me. 2For I am 3The Servant of 4The same your God:
1Zorge 2Lap Zirdo 3Noco 4Mad

1The true worshipper of 2The Highest.
1Hoath 2Iaida.

Water of FIRE.

## THE EIGHTEENTH KEY

1O Thou 2Mighty Light 3And Burning Flame of 4Comfort which openest
1Ils 2Micaolz Olprt 3Od Ialprt 4Bliors Ds Odo

1The Glory of God 2Unto the Centre of the Earth, 3In Whom the 46332
1Busdir Oiad 2Ovoars Caosgo 3Casarmg 4ERAN

1Secrets 2Of Truth have their abiding, 3Which is called 4In Thy Kingdom
1Laiad 2Brints Cafafam 3Ds I Vmd 4Aqlo Adohi

1Joy 2And not to be measured. 3Be Thou a Window of Comfort unto me.
1Moz 2Od Ma-Of-Fas 3Bolp Como Bliort Pambt

1Move and show yourselves. 2Open the Mysteries of 3Your Creation.
1Zacar Od Zamran 2Odo Cicle 3Qaa

1Be friendly unto me, 2For I am the servant of 3The same your God, 1Zorge 2Lap Zirdo Noco 3Mad

1The true worshipper of 2The Highest
1Hoath 2Iaida.

Earth of FIRE.

These first eighteen CALLS are in reality nineteen--that is nineteen in the Celestial Orders, but with us, that First Table hath no CALL and can have no CALL seeing it is of the GOD-HEAD.

Thus, then, with us it hath the number of "0", though with them, that of "1" (even as the first Key of the Tarot is numbered "0'); and therefore, that which is with us the eighteenth KEY, is with them the nineteenth.

After these first eighteen, follow the CALLS and KEYS of the AIRES or 30 AETHERS, which are the same in substance, though varied by the NAME belonging thereto.

1. LIL

11. ICH

21. ASP

2. ARN

12. LOE

22. LIN

3. ZOM

13. ZIM

23. TOR

4. PAZ

14. VTA

24. NIA

5. LIT

15. OXO

25. VTI

6. MAZ

16. LEA

26. DES

7. DEO

17. TAN

27. ZAA

8. ZID

18. ZEN

28. BAG

9. ZIP

19. POP

29. RII

10. ZAX

20. CHR

30. TEX

# THE CALL OF THE THIRTY AETHYRS

1The Heavens which dwell in 2The First Aire 3Are Mighty in the
1Madriaax Ds Praf 2LIL 3Chis Micaolz

1Parts of the Earth 2And execute the judgment of the highest! Unto
1Saanir Caosgo 2Od Fisis Balzizras Iaida

1You it is said: 2Behold the Face of your God, 3The Beginning of
1Nonca Gohulim 2Micma Adoian Mad 3Iaod

1Comfort, 2Whose Eyes are the Brightness of the Heavens, 3Which
1Bliorb 2Soba Ooaona Chis Luciftias Piripsol 3Ds

1Provided 2You for the Government of Earth 3And her Unspeakable
1Abraassa 2Noncf Netaaib Caosgi 3Od Tilb Adphaht

1Variety, 2Furnishing you with a Power Understanding 3To dispose all
1Damploz 2Tooat Noncf G Micalz Oma 3Lrasd Tol

1Things according to 2The Providence of Him 3That sitteth on the Holy
1Glo Marb 2Yarry 3Idoigo

1Throne: 2And rose up in the Beginning saying: 3The Earth
2Od Torzulp Iaodaf Gohol 3Caosga

1Let her be governed 2By her parts and let there be 3Division in her
1Tabaord 2Saanir Od Christeos 3Yrpoil Tiobl

1That the glory of her 2May be always drunken 3And vexed in itself.
1Busdir Tilb 2Noaln Paid Orsba 3Od Dodrmni Zylna.

1Her course let it round (or run) 2With the Heavens, and as
1Elzap Tilb Parm 2Gi Pinpsax Od Ta

1An handmaid let her serve them. 2One season, let it confound another
1Qurlst Booapis 2L Nibm Ovcho Symp

1And let there be no creature 2Upon or within her 3One and the same.
1Od Christeos Ag Toltorn 2Mirc Q Tiobl 3L El

1All her members 2Let them differ in their qualities, 3And let there be
1Tol Paombd 2Dilzmo As Pian 3Od Christeos

1No one creature equal with another. 2The reasonable creatures of
1Ag L Toltorn Parach Asymp 2Cordziz

1The Earth, or Man, 2Let them vex and weed out one another: 3And
2Dodpal Od Fifalz L Smnad 3Od

1Their dwelling places 2Let them forget their names. 3The work of Man
1Fargt 2Bams Omaoas 3Conisbra

1And his pomp 2Let them be defaced. 3His buildings, let them become
1Od Avavox 2Tonug 3Orsca Tbl Noasmi

1Caves 2For the beasts of the field! 3Confound her understanding with

1Tabges 2Levithmong 3Unchi Omp Tibl

1Darkness. 2For why? 3It repenteth Me that I have made Man.
1Ors 2Bagle 3Moooah Ol Cordziz.

1One while let her be known, 2And another while a stranger. 3Because
1L Capimao Ixomaxip 2Od Cacocasb Gosaa 3Baglen

1She is the bed of an harlot, 2And the dwelling place of 3Him that is
1Pii Tianta A Babalond, 2Od Faorgt 3Teloc Vo-

1Fallen.
1Vim.

1O Ye Heavens, Arise! 2The Lower Heavens beneath you,
1Madriiax Torzu 2Oadriax Orocha

1Let them serve you! 2Govem those that govern. 3Cast down such as
1Aboapri 2Tabaori Priaz Ar Tabas 3Adrpan Cors Ta

1Fall. 2Bring forth with those that increase, 3And destroy the rotten.
1Dobix 2Iolcam Priazi Ar Coazior 3Od Quasb Qting.

1No place let it remain in one number. 2Add and diminish until
1Ripir Paaoxt Sa La Cor 2Vml Od Prdzar Cacrg

1The Stars be numbered.
1Aoiveae Cormpt.

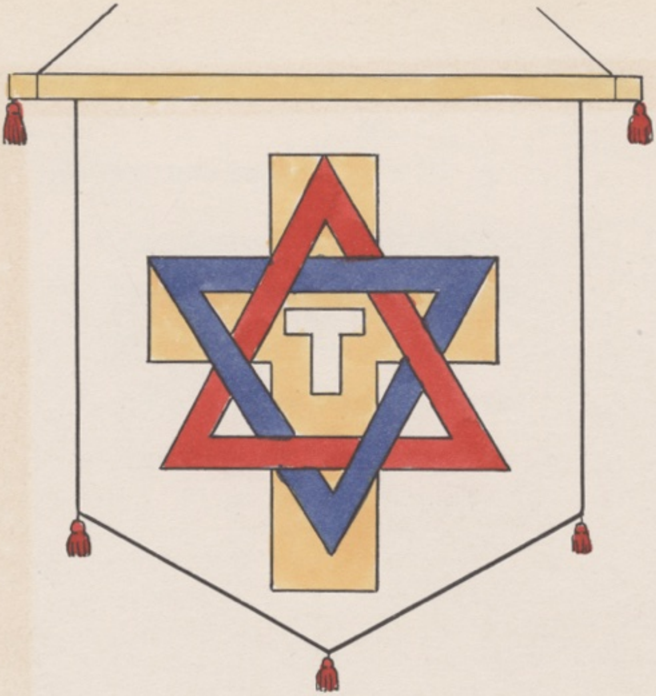
1Arise! Move! 2And appear before 3The Covenant of His Mouth
1Torzu Zacar 2Od Zamran Aspt 3Sibsi Butmona

1Which He hath sworn 2Unto us in His justice. 3Open the Mysteries of
1Ds Surzas 2Tia Baltan. 3Odo Cicle

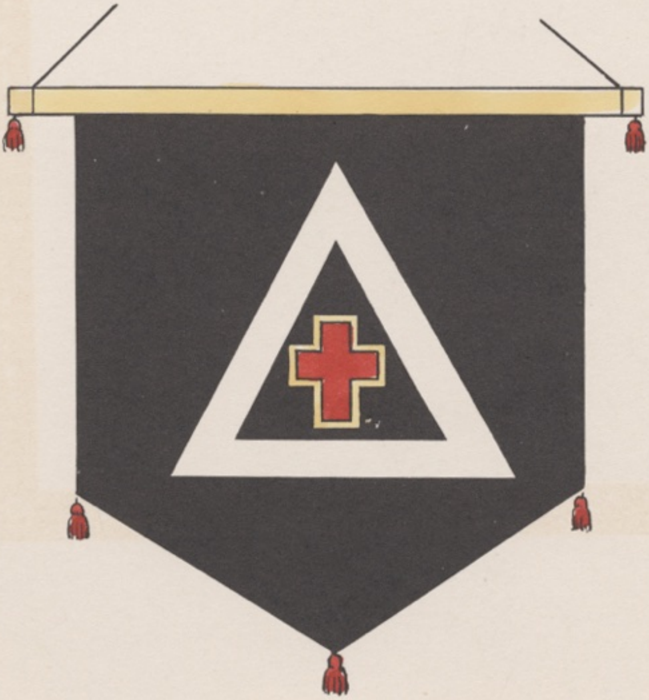
1Your Creation 2And make us Partakers of 3The Undefiled Knowledge.
1Qaa 2Od Ozozma Plapli 3Iadnamad.

Sacred Texts I Esoteric/Occult

« Previous: Dynamic Thought Index Index Next: Esoteric & Occult - Sacred Texts Collection »



THE BANNER OF THE EAST



THE BANNER OF THE WEST

# THE GOLDEN DAWN

*An Account of the Teachings,*
*Rites and Ceremonies of the*
ORDER OF THE GOLDEN DAWN

*By* ISRAEL REGARDIE

▽

VOLUME ONE

△

THE ARIES PRESS
CHICAGO, 1937

# DEDICATED

*To all true seekers of the Light.*

*May what they find herein sustain them in their search for the Quintessence; the Stone of the Philosophers, true Wisdom and perfect Happiness, the Summum Bonum.*

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"Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora,* or some clearness, or divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R. C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world's labours, and not walk so blindly in the knowledge of the wonderful works of God."

FAMA FRATERNITATIS, (1614).

# *Introduction*

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple.* The central figure of this history was a monk Fr. R. C. — described in the earliest Rosicrucian manifesto the *Fama Fraternitatis* as the "pious, spiritual and highly-illuminated Father . . . It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also travelled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus,* and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A stair-case led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C. R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta.* Below the altar was found the body of *Rosenkreutz,* intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a T, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus.*"

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with—the details for example of the line of descent from, say, 1614 to 1865. Current within the present day Order was the belief that at various dates within the period named, the Order as an organised body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was re-established, and the systems of Alchemy, the Qabalah and Magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order which was:

"*First,* that none of them should profess any other thing than to cure the sick, and that gratis.

*Second,* None of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

*Third,* that every year, upon the day C. they should meet together at the house *Sanctus Spiritus,* or write the cause of his absence.

*Fourth,* Every Brother should look about for a worthy person who, after his decease, might succeed him.

*Fifth,* The word R. C. should be their seal, mark, and character.

*Sixth,* The Fraternity should remain secret one hundred years.

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late 19th century, though unfortunately, these claims are no more verifiable and certainly no clearer than those which characterised its beginning.

"The Order of the Golden Dawn," narrates the history lecture of that Order, "is an Hermetic Society whose members are taught the principles of Occult Science and the Magic of Hermes. During the early part of the second half of last century, several eminent Adepti and Chiefs of the Order in France and England died, and their death caused a temporary dormant condition of Temple work.

"Prominent among the Adepti of our Order and of public renown were Eliphas Levi the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary Adepti of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of Theosophy and Hermetic Science and the higher Alchemy from a long series of practised investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 A. D.

"The Rosicrucian revival of Mysticism was but a new development of the vastly older wisdom of the Qabalistic Rabbis and of that very ancient secret knowledge, the Magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses the founder of the Jewish system was 'learned', that is, in which he had been initiated."

In a slender but highly informative booklet entitled

*Data of the History of the Rosicrucians* published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: "In 1887 by permission of S.D.A. a continental Rosicrucian Adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval Occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches."

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn — an organisation which has exerted a greater influence on the development of Occultism since its revival in the last quarter of the 19th century than most people can realise. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only Occult Order of any real worth that the West in our time has known. A great many other occult organisations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognise and admit the enormous debt they owe to it.

As an organisation, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well-known. For instance, it is common knowledge that W. B. Yeats, Arthur Machen and, if rumour may be trusted, the late Arnold Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterised every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. Sapere Aude and Non Omnis Moriar were the two mottos used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S. R. M. D. or S. Rhiogail Ma Dhream was the motto of S. L. MacGregor Mathers, the translator of *The Greater Key of King Solomon,* the *Book of the Sacred Magic of Abramelin the Mage,* and *The Kabbalah Unveiled,* which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto Deo Duce Comite Ferro. S. D. A. was the abbreviation of the motto Sapiens Dominabitur Astris chosen by a Fraulein Anna Sprengel of Nuremburg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as The Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the Societas Rosicruciana in Anglia. This was an organisation formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initation from continental authorities. Amongst those who claimed such initation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this Society which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that to-day its Fratres "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practise the curative effects of coloured light, and cultivate mental processes which are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience."

The first Chief of this Society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the Society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant, Frederick Hockley who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosicrucian Adept, in Nuremburg. Here was a discovery which, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott and Mathers, to formulate in England a semi-public occult organisation which was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F. R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880 members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study these pupils were presented to the Chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semi-private organisations were flourishing without interference, was recognised as having far greater freedom and liberty than the countries in which the continental Adepts were domiciled. Some, but by no means all, suggested therefore that in England open Temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was . . . It came about then that Temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere there is little need to repeat it. Those who may be interested in a detailed meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*. While in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives which have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

§

Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour,* Infinite or Limitless Light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this Boundless Light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or *Sephiroth* which are the branches of that Tree growing or evolving within space, ten different modes of the manifestation of its radiation — ten varying degrees of but one ubiquitous substance-principle.

The first of these numerations is called *Kether,* the Crown, and is the first manifestation from the Unknown, a concentration of its Infinite Light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah* Wisdom, and the other *Binah,* Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognisance.

These three emanations are unique in a special way, and they especially symbolise that "Light which shineth in darkness," the Light of the spiritual Self. As Light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth which issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary — even necessary — to open ourselves by invocation to its influence so that this divine power of the Supernal

Light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the Sun, stars above her head and the moon at her feet — the typical *anima* figure of modern psychology.

She represents thus that First Matter of the Alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: "A most pure sweet virgin, for nothing as yet hath been generated out of her . . . She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin's Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and lustre than the white rock and all her rosials. This is she, and these are her favours."

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant which acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed,* meaning Grace or Mercy; also *Gedulah* is its other name, meaning Greatness, and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion and solidification.

*Geburah* is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolises not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonising and reconciling Sephirah, *Tiphareth.* The word itself means beauty and harmony. It is attributed to the Sun, the lord and centre of our solar system. Just as *Kether* referred to the most secret depths of the Unconscious, the core of man's life, so *Tiphareth* is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

*Netsach,* Victory, to which the planet Venus is referred, is the first Sephirah of the third reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where Nature's forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements, Fire, Water, Air and Earth. *Netsach* is attributed to the element of Fire, and so far as concerns the classification of man's principles, it represents his emotional life.

Its opposite pole on the Tree of Life, is *Hod,* which means Splendour, which receives the attribution of the planet Mercury. Its element is Water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force — what the Hindu systems denominate as Prana.

The third of that triad is *Yesod,* the Foundation, the ninth Sephirah, the operation of the Sphere of the Moon. This is the airy sphere of the fourth dimension, termed in occultism the Astral plane. Here we find the subtle electro-magnetic substance into which all the higher forces are focussed, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of Air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of *Yesod* in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads in *Malkuth,* the Kingdom, referred to the element of Earth, the synthesis or vehicle of the other elements and planets. *Malkuth* is the physical world, and in man represents his physical body and brain, the Temple of the Holy Ghost — the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles — though of course they must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and "times," if one may borrow terminology from Dunne's *Experiment with Time.* The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the "lower" worlds or Sephiroth being interpenetrated or held by the "higher." Thus *Kether,* the Crown, is in *Malkuth,* as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while *Malkuth,* the physical universe is enclosed within the all-pervading spirit which is *Kether* in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit which is everywhere and at all times expressed in terms of Light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading Analytical Psychologists call the Collective Unconscious.

Though wholly impersonal in itself, and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and purposes, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is *Sunyata*, the Void. And the realisation of the Void through Yoga processes and the technical meditations of the Sangha is, to quote Dr. Evan-Wentz's book *The Tibetan Book of the Dead*, to attain "the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane *Bodhic*, All-consciousness — Buddhahood." In man, this Light is represented by the very deepest levels of his Unconscious — a mighty activity within his soul, which one magical system calls the higher and Divine Genius. Though the Golden Dawn rituals persistently use phraseology which implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realisation of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the Grades employed in the Golden Dawn, together with a few important attributions:-

| | | | |
|---|---|---|---|
| 1. | Kether. The Crown. Spirit. | Ipsissimus | ⑩=$\boxed{1}$ |
| 2. | Chokmah. Wisdom. | Magus | ⑨=$\boxed{2}$ |
| 3. | Binah. Understanding. | Magister Templi | ⑧=$\boxed{3}$ |
| 4. | Chesed. Mercy. | Adeptus Exemptus | ⑦=$\boxed{4}$ |
| 5. | Geburah. Might. | Adeptus Major | ⑥=$\boxed{5}$ |
| 6. | Tiphareth. Harmony. | Adeptus Minor | ⑤=$\boxed{6}$ |
| 7. | Netzach. Victory. Fire. | Philosophus | ④=$\boxed{7}$ |
| 8. | Hod. Splendour. Water. | Practicus | ③=$\boxed{8}$ |
| 9. | Yesod. Foundation. Air. | Theoricus | ②=$\boxed{9}$ |
| 10. | Malkuth. Kingdom. Earth. | Zelator | ①=$\boxed{10}$ |

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble. And to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies which were supposed to confer them, it has been thought advisable to consider the nature of initiation itself, which was the avowed function and purpose of the Order. What exactly is Initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser Initiations and Greater Initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of phantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry, and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interrment. We are asked to accept that these are initiations. The sole import attached to the word "initiation" in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir F. G. Frazer and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the Ancient Mystery Cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other — these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living to-day? And is this sort of thing what the Adepts of old implied by initiation? And if this all there is to it, why should so many moderns have been so curiously perturbed and excited by it all. Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the Theurgic technique we still obtain no lasting satisfaction, or understanding. There was undoubtedly a secret about these celebrations, both ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason no doubt is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their Mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists and philosophers do not feel inclined to attach much significance to the ancient Mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of Magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have ever so much as suspected the existence of these principia.

The root of the word itself means "to begin," "to commence anew." Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth — a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterised by an awareness of higher principles within, is the Ceremonial technique. By this we mean that a Ceremony is arranged in which certain ideas, teaching and admonitions are communicated to the candidate in dramatic form in a formally prepared Temple or Lodge room. Nor is this all — otherwise, no claim could be made on behalf of Magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organisations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labour at a description of these exercises and technical processes of development which were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn documents presented herein. But it is necessary to emphasise the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called "initiated."

Now we know from an examination of the above mentioned documents and of ancient literature that the object of the Theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: "Within the material extreme of this life, *when it is purified,* the Seed of the Spirit is at last found." The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

§

These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomise in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *Light*. From the candidate's first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: "Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day," to the transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the Light. For it is by that Light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the Light is formulated above his head in the symbol of the White Triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the Chief Officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white Light of the Spirit. The intervening grades occupy themselves with the analysis of that Light as it vibrates between the light and the darkness, and with the establishment within the candidate's personal sphere of the rays of the many-coloured rainbow of promise.

"Before all things," commences a phrase in one ritual, "are the chaos, the darkness, and the Gates of the Land of Night." It is in this dark chaotic night so blindly called life, a night in which we struggle, labour and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage which we ourselves have created — a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realised that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent which shall disperse the night, and call a halt to the continual projection outwards of the blackness which blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. "One thing only, brother, do I proclaim," said the Buddha, "now as before. Suffering and deliverance from suffering."

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word "gate" implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning Sun, and perchance greet the rising of the spiritual splendour. For "after the formless, the void, and the darkness, then cometh the knowledge of the Light." As intimated above, one first must have realised that one's soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one's birth. In that land is no darkness, no formlessness, no chaos. It is the place of the Light itself — that Light "which no wind can extinguish, which burns without wicks or fuel."

Being "brought to the Light" then is a very apposite description of the function of Initiation. It is the Great

Work. There is no ambiguity in the conception of the Rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the Path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the Clear Light. As we know, the experience of the rising of the Light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the Path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience which defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy or religion, no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications and, as Dr. C. G. Jung has expressed the matter, it "thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release." It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be "the chaos, the darkness, and the Gates of the Land of Night." While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation,* Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverend creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels . . . I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared . . ."

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne which I cannot desist from quoting. For let me add that Magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden . . . All Time was Eternity, and a perpetual Sabbath . . ."

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom and perfect happiness.

Psellus, the Neoplatonist, has written that the function of Initiatory Magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in Occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness, can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by Initiation — is that which is transformed into the most precious thing in the whole world. But until cleansed and purified it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by Initiates and thus enfolded into another life. It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner Self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is "by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth." And moreover, in the same Ritual, celebrated at the autumnal and vernal Equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly-installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the Light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the Desire of Thy house into the Light of Thy presence." This is succeeded by sentences read by the Second and Third Adepti: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine Theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the Temple that in old time was built on high, the speech adds: "The holy place was made waste and the Sons of the house of Wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived Light in place of the cohabiting Glory. And yet, amidst Signs and symbols the tokens of the Higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakeably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absent-mindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the Rituals — briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired — it may be advisable to devote a few explanatory words to the Art of Ceremonial Initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of The Golden Flower,* where there is much that explains the ritualistic functions of Magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view the officers employed in these Rituals represent just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself — personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the Temple of Initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination — quite apart from what could be called the intrinsic magical virtue with which the G. D. documents Z. 1. and Z. 3. deal at some length — stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the Light.

Applying these ideas then, to the Neophyte or ◎=$\boxed{0}$ — so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade — we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind which functions ever in obedience to the Will — the Qabalistic *Ruach,* in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the Light. And the Hierophant, in this initial ceremony of Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila Sutra, and it is this essential state of enlightenment, this interior Self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising Sun, on the throne of the East, and with but two or three exceptions never moves from that station in the Temple. As the Qabalah teaches, the everlasting abode of the higher Self is in the Eden of Paradise, the supernal sanctuary which is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience — involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that Genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration or self-sacrifice, which alone makes possible the descent of the Light within our hearts and minds. Thus when the Hierophant leaves the Throne of the East, he represents that Higher Self in action, and as Osiris marks the active descent of the Supernal splendour. For he says, as he leaves the dais with wand uplifted: "I come in the Power of the Light. I come in the Light of Wisdom. I come in the Mercy of the Light. The Light hath healing in its wings." And having brought the Light to the aspirant, he returns to his throne, as though that divine Genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the Light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the Light. Also the various groupings of officers and their movements in the Temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a Triad, representing in symbolic formation again the Supernal clear Light of the Void, and this also is represented by the number of the circumambulations about the confines of the Temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the Temple are symbols indicating the rise of Light. A red calvary cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle — the emblem of the Golden Dawn. They form the symbol of the Supernal Sephiroth which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the Light. And the place of the Cross above the Triangle suggests not the domination of the sacred spirit, but its equilibriation and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realised by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organised body of suggestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. "Know" says Synesius, "that the Quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistery*." Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfils the testimony of the Hermetic Art so that the Light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration — this is the insistent and uncompromising theme caught by the candidate's ear. "Unpurified and unconsecrated thou canst not enter our sacred Hall!" Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two Pillars, where the first link is effected with his higher and divine Genius.

§

The Neophyte Ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the Light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the

Great Work, in order that they may become worthy vehicles for the indwelling of the Light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realised their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient Mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the Grade of Zelator is the earthy part of the Candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the Light above. This first rung is the lowest sphere of the conventional Tree of Life, *Malkuth,* the *Sanctum Regnum.* To it are ascribed the first grade of Zelator, and the element of Earth. Herein, after the Earth elementals are invoked, the Candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticised these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G. D. Temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte Grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies which constitutes the Great Work — the disclosure of the essence of mind, the invocation of the higher Genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonised. Every element therein demands equilibriation in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of Adeptship and integrity. Balance is required for the accomplishment of the Great Work. "Equilibrium is the basis of the soul." Therefore, the four grades of Earth, Air, Water and Fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the Crown of the Spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite shortsighted hostile criticism. To compare them, however, with those which precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday — which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The concensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyse and comprehend the nature of the Light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade which must be given here — a passage of beauty, high eloquence, and lofty significance. "And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the path of the Tree of Life, for He has created Nature that man being cast out of Eden may not fall into the Void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the Divine Body in bird and beast and flower. And He laments over him in the Wind and in the Sea and in the Birds. And when the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become infinite and holy."

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental Initiation ceremonies closes with a long prayer or invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallising. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the Earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, *Yesod*, the Foundation, and to it are attributed the sphere of the operation of Luna and the element Air. Here the candidate is conducted to the stations of the four Kerubim, the Angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the Elements. Over each of these rules some one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture, of the ceremony, with the Airy elements vibrating about him and through him, the Zelator is urged to be "prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong as the Salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements."

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The Tarot Keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of Tarot cards based upon esoteric descriptions — though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah *Hod,* the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the Pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of Water which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the Sphere of Splendour, the Path of Fire from Malkuth, and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst Fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, "Except ye be baptised with water and the Spirit ye cannot enter the Kingdom of heaven."

Therefore in this grade, the Candidate is led to the sphere of stagnant water which by the presence of solar and fiery elements is vitalised and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge Gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few modifications authorised by Mathers. Briefly, the entire symbolism of the Practicus grade is summarised by the position on the altar of the principal Golden Dawn emblems so arranged that "the cross above the Triangle represents the power of the Spirit rising above the triangle of the Waters." That also indicates the immediate task of the Candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is *Netsach,* Victory, to which is referred the operation of the planet Venus and the element of Fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the Fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: — "The *Ruach Elohim* moved upon the face of the Waters." These two are the primary terrestrial elements which, intelligently controlled and creatively employed may lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be re-created from the darkness and chaos into which formerly it had fallen. For the Light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realisation and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of Fire and Water, indicate the results as it were of the first stages of the Path, for the Tarot card shown demonstrates the destruction of a Tower by lightning. The three holes blasted in the walls symbolise the Supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though Fire and Water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the levelling down of all that man formerly held true and holy — the chaos, the darkness, and the Gates of the Land of Night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of Light, for it is always from the rubbish heap that are selected the materials for the manifestation of god-head.

These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. "The Aspirant on the threshold of Initiation," observes Crowley very aptly, "finds himself assailed by the 'complexes' which have corrupted him, their externalisation excruciating him, and his agonised reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel." These are the experiences and events which occur to every aspirant when initiation forces the realisation upon him that "all is sorrow." In fact, it is my belief that the criterion or hall mark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one's feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where Nature has left off. And were this *solvé* phenomenon to occur spontaneously in the course of nature, the result and the outcome — the coagulation of previously dissolved elements — would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white Light of the divine Spirit, a higher species of being, illumined and enlightened, may develop.

In two Altar diagrams — one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade, all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveller on the Path, and they resume the entire philosophy of Magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the body of the text very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in Man. Each of these is apparently separate, functioning independently on its own plane without co-operation with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labour. The diagram appears in the Water grade of Practicus, since Water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the Sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the *Neschamah*. Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower,* Dr. C. G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the *Nephesch* or unconscious who, in opposition to this divine Genius, stands for the dark "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the *Ruach* or Ego not yet awakened to a realisation of its innate power and possibility. From the larger point of view he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host', and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual Candidate on the Path, prior to the awakening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None it would seem is aware of that latent power, titanic and promethean, coiled beneath — the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus Grade. As the divine peace of the garden of Eden was manifested during the Water grade, so in this Grade of Philosophus, the power of Fire is shown to have called forth catastrophe. Formerly called beneath the tree, the hydra-headed dragon in this Diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto *Daath* at the foot of the Supernals. Lured downwards by the tree of knowledge — and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power — towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the Dragon endows man also with consciousness of power — and power is life and progress. The Dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analagous to that condition described by various mystics as the dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh disciple of the Work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow "to persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous Dragon which follows upon the corruption of their First Matter. Vaughan calls it: "a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison." But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: "As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth."

The Qabalistic Sephirah of *Daath* is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the *Ruach* by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the Dragon or, if you wish, an upwelling of the Unconscious archetypes —a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders *Daath* a possibility. It is the Fall which is responsible for the acquisition of self-knowledge. "Thus it stands proven" claims Blavatsky, "that Satan, or the red *Fiery* Dragon, the 'Lord of Phosphorus' and *Lucifer,* or 'Light-bearer,' is in us; it is our Mind—our temptor and Redeemer, our intelligent liberator and saviour from pure animalism."

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of every-day experience, the awakening of *Daath,* brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and and that abuse confers the consciousness of self, and is instrumental, at least in part of breaking up the primitive *participation mystique*. Consequently, the realisation of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of *Daath*. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its Supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a *participation mystique* on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the *Ruach* has been attracted to the kingdom of shells and when *Malkuth* has been dissociated from the other Sephiroth: "Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless *hybris*. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the Adept to be cut off from his roots, from contact with the vitalising and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they may become as a powerful but docile beast whereon he may ride.

§

The Adeptus minor grade continues the theme of these two diagrams. Escorted into the Vault, the Aspirant is shown the lid of the Tomb of Osiris, the Pastos, wherein is buried our Father, Christian Rosenkreutz, and on that lid is a painting which brings fulfilment as it were to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the Dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the Ritual in these words. "And being turned I saw seven golden Light-bearers, and in the midst of the Light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the Sword of Flame, and his countenance was as the Sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realisation of his potential godhead, that is the object of the Adeptus Minor Ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the *anima* problem. "Arise! Shine! For thy light is come!"

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it:—"Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones."

The Grade of the Portal, which conferred upon the Candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, Spirit or Ether which is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full Temple, the English version is not used, but it is vibrated in the original Enochian or Angelic tongue — a language which is at once sonorous, vibrant and dramatically impressive. The following is the full version of which an abridged one was normally used in the Temple: "I reign over you, (here the Order version names the three Archangels of the element) saith the God of Justice in power exalted above the firmament of wrath. In whose hands the Sun is as a sword and the Moon as a through-thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshipper of the Highest."

This grade, referred to the veil *Paroketh,* which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower element, this Rite formulates above Earth, Air, Water and Fire, the uppermost point of the Pentagram, revealing the administration of the Light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, co-ordinating and equilibriating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher Genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realisation. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, o brother of the Cross of the Rose. Like him, o Adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottos. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the Temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this Ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy Obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the Divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with Divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine Genius, and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name IAO, I invoke Thee thou great avenging Angel HUA, that thou mayest invisibly place thy hand upon the head of this Aspirant in attestation of his obligation . . ."

It is not difficult to realise that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration which is induced at this juncture, illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the *Neschamah,* and there are three places where this can take place. The first is when the aspiration is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the Union with the higher."

The Obligation assumed, the candidate is now removed from the cross, and the Officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the History lecture mentions the discovery of the Vault wherein the Tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the Temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple Temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The mediaeval Rosicrucian manifesto the *Fama Fraternitatis,* translated in Arthur Edward Waite's *Real History of the Rosicrucians,* describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another Sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tomb-stone, was a round altar... Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed . . . ."

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the Light was represented by a white triangle centred by the Rose — this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz — though the Pastos is also referred to as the Tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine Genius. Immediately above this coffin rested the circular altar mentioned in the Fama. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher Self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of Mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of Nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two Pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the Mother. And it may be recalled that the *Neschamah* or that principle in man which constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the Supernals, is always described by the mediaeval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this Ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realise that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathise with the ideas of the extreme simplicity cult in Mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of Magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the Theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organisation may not be recognised as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple; but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to re-discover those roots or to find the way out from the Gates of the Land of Night.

In contradistinction to the above mentioned type of amorphous mystical doctrine, Magic *does* recognise the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore Magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. "Thou must prepare thyself" councils Vaughan "till thou art conformable to Him Whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

> Perpetual knockings at His door,
> Tears sullying his transparent rooms,
> Sighs upon sighs; weep more and more—
> He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!"

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the Gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibriation, the higher Genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

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With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols and significant names in Hebrew were required to be memorised. The lamens—insignia worn over the heart—of the various Officers were referred in divers ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the Temple of Initiation. Each path traversed, and every grade entered, had a so-called Admission Badge. This usually consisted of one of the many forms of the Cross, and of symbols of the type of the Swastika, truncated Pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorisation of the rudiments of the Qabalah were: (a) The practice of the Pentagram Ritual with the Qabalistic Cross, (b) Tatwa Vision, and

(c) Divination by Geomancy and the simple Tarot method described by Waite in his *Key to the Tarot.*

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might "form some idea of how to attract and come into communication with spiritual and invisible things." Just as the Neophyte Ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic Cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life,* and I may now add a word or two concerning the further directions which are orally imparted to the Candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with the Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant Light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to his feet, a descending shaft of a gigantic cross of Light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibriating the Light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the Light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the Light. The Pentagrams trace a cleansing and protecting circle of force invoked by the four Names of four letters each about the limits of the personal sphere, and the Archangels are called, by vibration, to act as great stabilising influences.

The study of the different types of divination may seem difficult to understand in an Order which purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortune-telling, and the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and Tarot symbols may be found in the appropriate text books, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may "kick-off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed Adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy Tarot method which was given to the initiate while engaged in the fulfilment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the Temples a little while ago to eliminate the study and practice of Geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to Adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come "naturally," and whose study might involve hard work. Most of the newly admitted candidates to this Temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, Astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of Planets and Signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tatwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral "tit-bits" and papers were very scattered, it has been found necessary to reorganise the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the technique, confining my labour solely to re-writing the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life,* both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic make-up. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he re-lives them as vividly as when he was in the Temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the various Sephiroth therein whilst vibrating the appropriate Divine Names went far towards opening, in a safe and balanced way, the psycho-spiritual centres of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar which is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the Ceremony formulated a link between the Aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection which is clearly required in the works of Ceremonial Magic. Since at the commencement of each serious operation the Initiate must needs exalt himself towards his higher and divine Genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"*Part One. A. Preliminary.* Receive and copy: Notes on the Obligation. The Ritual of the ⑤=$\boxed{6}$ Grade. The manuscript, Sigils from the Rose. The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the Adept in whose charge you are, about your examination in the Temple on the practical work."

"*Part Two.* Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the Temple.

"*Part One. B. Implements.* Receive the Rituals of the Lotus Wand, Rose-Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"*Part Two.* This consists in the making of the Implements which must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified Adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

"*Part One. G. Neophyte Formulae.* Receive and copy Z. 1. on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the God-form designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

"*Part Two.* To describe to the Chief or other suitable Adept in the Temple the arrangement of the Astral Temple and the relative position of the Forms in it. To build up any God-form required, using the correct Coptic Name."

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations, conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G. D.

"*Part One. C. Psychic.* This consists in a written examination in the Tatwa system. Its method of use, and an account of any one vision you have had from any card.

"*Part Two.* This consists in making a set of Tatwa cards, if you have not already done so, and sending them to be passed by the Chief or other Adept appointed. To take the examiner on a Tatwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

"*Part One. D. Divination.* Receive and study the Tarot system, making notes of the principal attributions of the Inner method.

"*Part Two. Practical.* On a selected question, either your own, or the examiner's, to work out a Divination first by Geomancy, then by Horary Astrology, then by the complete inner Tarot system, and send in a correlated account of the result.

"*Part One F. Angelic Tablets.* Receive and make copies of the Enochian Tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, Sphinx, and God-form for any square. A written examination on these subjects may now be taken.

"*Part Two.* Make and colour a pyramid for a selected square, and to make the God-form and Sphinx suitable to it, and to have this passed by an Adept. To prepare a Ritual for practical use with this square, and in the presence of a Chief or other Adept appointed to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the Chess boards and a set of Chessmen.

"*Part One. E. Talismans.* Receive a manuscript on the making and consecrating of Talismans. Gather Names, Sigils, etc., for a Talisman for a special purpose. Make a design for both designs of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the Ceremony of Consecration.

"*H. Consecration and Evocation.* Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before Examiner and must meet with his approval as to method, execution and effect."

In the early Temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

A. General Orders. The Curriculum of Work prescribed.
B. The Lesser and Supreme Rituals of the Pentagram.
C. The Rituals of the Hexagram.
D. Description of Lotus Wand, and Ritual of Consecration.
E. Description of Rose Cross and the Ritual of Consecration.
F. Sigils from the Rose.
G. Sword and Four Implements, with Consecration Ritual.
H. Clavicula Tabularum Enochi.
J. Notes on the Obligation of the Adeptus Minor.
K. Consecration Ceremony of the Vault.
L. History Lecture.
M. Hermes Vision, and Lineal Figures of the Sephiroth.
N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
S. The Attributions of the Enochian Tablets.
T. The Book of The Angelical Keys or Calls.
U. Lecture on Man, the Microcosm.
W. Hodos Chamelionis, the Minutum Mundum.
X. The Egyptian God-forms as applied to the Enochian Squares.
Y. Enochian Chess.
Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H. J., L. and part of M.

"J" consists simply of an elaborated commentary upon the Adeptus Minor Obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

"H" Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of "S, The Book of the Concourse of the Forces." Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically mediaeval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document "L", and so I have decided to omit both.

"M" has two sections, the Hermes Vision which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on Telesmatic Images.

The whole of the above described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique which are placed with it. The Table of Contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of Magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of Magic and Mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is intact. So that the unwise editing that they have received in the past several years has not actually damaged them; all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* both of which are now in English translation, or some such work as Waite's *Holy Kaballah,* he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with Talismans, Sigils, Clairvoyance, Geomancy and the Enochian Tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this Introduction should be found helpful as assisting in this task. Let him also study the diagrams of the Temple lay-out, and build up in his imagination a clear and vivid picture of that Temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fibre of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of Magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the Higher and Divine Genius. "Power without wisdom," said a poet, "is the name of Death." And as Frater D. D. C. F. so rightly said of one phase of magical work, but which has its application to the whole scheme, "Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself." In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work, is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew Alphabet, and learn how to write the names of the Sephiroth and Deity Names in that tongue—he will realise their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorising all the important attributions—divine Names, names of Archangels, Angels and Spheres and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the Vibratory Formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a Temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the centre should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the Altar, and the two Pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing Angelic Tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised Temple. If he is able to obtain small plaster-casts of the heads of the Kerubim—the lion, the eagle, bull and man—and place these in the proper stations, they will be found together with the Tablets to impart a considerable amount of magical vitality and atmosphere to the Temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since Magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical Temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the Instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, "is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness." Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man's nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs which sometimes were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the Lotus Wand is declared in the Ritual to have the colours of the twelve signs of the Zodiac painted on its stem, and it is surmounted by the Lotus flower of Isis. It symbolises the development of creation. The Wand has ever been a symbol of the magical Will, the power of the spirit in action. And its description in the instruction on the Lotus Wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the Sun upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The Lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the Sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent through the whole of the life. By these rites of Magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom—the flower of the human spirit, the Lotus of the higher Soul. "Look for the flower to bloom in the silence . . . . It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts . . . . It is the flower of the soul that has opened." Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the Lotus Wand, for he says: "The plant is frequently a structure in brilliant fiery colours and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree." This is highly suggestive, and students both of Yoga and Magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose-Cross is a Lamen or badge synthesising a vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher Genius to whose knowledge and conversation the student is eternally aspiring. In the Rituals it is described as the Key of Sigils and Rituals.

The Sword is a weapon symbolising the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of Will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the Wand. The Elemental weapons of the Wand, Cup, Dagger, and Pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new centre of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades the work rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorised and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

Above all, the Pentagram and Hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarised in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in Magic. And let him endeavour to penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap which was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

My work is now done.

"Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour . . . May the Light which is behind the veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea."

# *First Knowledge Lecture*

1. The Four Elements of the Ancients are duplicated conditions of:

| | | |
|---|---|---|
| *Heat and Dryness* | Fire | 🜂 |
| *Heat and Moisture* | Air | 🜁 |
| *Cold and Dryness* | Earth | 🜃 |
| *Cold and Moisture* | Water | 🜄 |

2. The Signs of the Zodiac are twelve:—

| | | |
|---|---|---|
| 1. | Aries, *the Ram* | ♈ |
| 2. | Taurus, *The Bull* | ♉ |
| 3. | Gemini, *The Twins* | ♊ |
| 4. | Cancer, *The Crab* | ♋ |
| 5. | Leo, *The Lion* | ♌ |
| 6. | Virgo, *The Virgin* | ♍ |
| 7. | Libra, *The Scales* | ♎ |
| 8. | Scorpio, *The Scorpion* | ♏ |
| 9. | Sagittarius, *The Archer* | ♐ |
| 10. | Capricornus, *The Goat* | ♑ |
| 11. | Aquarius, *The Water-Bearer* | ♒ |
| 12. | Pisces, *The Fishes* | ♓ |

These Twelve Signs are distributed among the Four Triplicities, or sets of three Signs, each being attributed to one of the Four Elements, and they represent the operation of the elements in the Zodiac.

Thus to Fire belong
Aries, Leo, Sagittarius: ♈ : ♌ : ♐
Thus to Earth belong
Taurus, Virgo, Capricornus: ♉ : ♍ : ♑
Thus to Air belong
Gemini, Libra, Aquarius: ♊ : ♎ : ♒
Thus to Water belong
Cancer, Scorpio, Pisces. ♋ : ♏ : ♓

3. To the Ancients,

six Planets were known, besides THE SUN, which they classed with the Planets. They also assigned certain planetary values to the North and South NODES of the MOON — that is, the points where her orbit touches that of the Ecliptic.

These they named
Caput Draconis ☊ *Head of the Dragon* and
Cauda Draconis ☋ *Tail of the Dragon*

Since the discovery of two more distant Planets Neptune and Uranus or Herschel, these two terms have been partially replaced by them.

The effect of *Caput Draconis* is similar to that of ♆.
The effect of *Cauda Draconis* is similar to that of ♅.

THE OLD PLANETS *are*:

*Saturn* ——— ♄
*Jupiter* ——— ♃
*Mars* ——— ♂
*Sol* ——— ☉
*Venus* ——— ♀
*Mercury* ——— ☿
*Luna* ——— ☽ The Moon

### 4. THE HEBREW ALPHABET

is given on page 103. Each letter represents a number and has also a meaning.

FIVE LETTERS

have a different shape when written at the end of a word and also a different number.

MEM ם (final) Of these finals, MEM is distinguished by being the only *oblong* letter.

:ך ~~ק~~ : ן : ף : ץ The other four—KAPH, NUN, PE, TZADDI, have tails which should come below the line as shown.

*Hebrew and Chaldee* letters are written from right to left.

THE HEBREW QABALISTS

referred the highest and most abstract ideas to the *Emanations of Deity* or *Sephiroth.* They made them *ten* in number. Each one is a *Sephira,* and when arranged in a certain manner they form *The Tree of Life.*

*Hebrew letters are holy symbols.* They should be carefully drawn and square.

The Sephiroth *are*:

1. Kether——K-Th-R —*The Crown* כתר
2. Chokmah—Ch-K-M-H —*Wisdom* כחמה
3. Binah——B-I-N-H —*Understanding* בינה
4. Chesed——Ch-S-D —*Mercy* חסד
5. Geburah—G-B-U-R-H —*Severity* גבורה
6. Tiphareth–Th-Ph-A-R-Th —*Beauty* תפארת
7. Netsach——N-Ts-Ch —*Victory* נצח
8. Hod———H-O-D —*Glory* הוד
9. Yesod——Y-S-O-D —*The Foundation* יסוד
10. Malkuth—M-L-K-U-Th —*The Kingdom* מלכות

The *Dagesh* or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardise pronounciation and is described in Hebrew grammars.

# THE HEBREW ALPHABET

| Letter | Power | Value | Final | Name | Meaning |
|---|---|---|---|---|---|
| א | A | 1 | | Aleph | Ox |
| ב | B, V | 2 | | Beth | House |
| ג | G, Gh | 3 | | Gimel | Camel |
| ד | D, Dh | 4 | | Daleth | Door |
| ה | H | 5 | | He | Window |
| ו | O,U,V | 6 | | Vau | Pin or Hook |
| ז | Z | 7 | | Zayin | Sword or Armour |
| ח | Ch | 8 | | Cheth | Fence, Enclosure |
| ט | T | 9 | | Teth | Snake |
| י | I, Y | 10 | | Yod | Hand |
| כ | K, Kh | 20,500 | ך | Kaph | Fist |
| ל | L | 30 | | Lamed | Ox Goad |
| מ | M | 40,600 | ם | Mem | Water |
| נ | N | 50,700 | ן | Nun | Fish |
| ס | S | 60 | | Samekh | Prop |
| ע | Aa, Ngh | 70 | | Ayin | Eye |
| פ | P, Ph | 80,800 | ף | Pe | Mouth |
| צ | Tz | 90,900 | ץ | Tzaddi | Fish-hook |
| ק | Q | 100 | | Qoph | Ear. Back of head |
| ר | R | 200 | | Resh | Head |
| ש | S, Sh | 300 | | Shin | Tooth |
| ת | T, Th | 400 | | Tau | Cross |

(Note: Readers of the above who have perused my *Tree of Life* and *Garden of Pomegranates* will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia; and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been non-existent had they known of the pronunciation which I employed in my former works. Actually, however, the student must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising. I. R.)

# MEDITATION No. 1

Let the Neophyte

> consider a point as defined in mathematics—having position, but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realise the *Immanance* of the *Divine* throughout *Nature*, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

The simplest rhythm for the beginner is the Fourfold Breath.

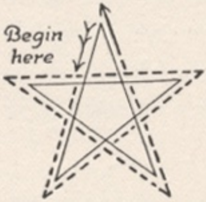
1. Empty the lungs and remain thus while counting 4.
2. Inhale, counting 4 so that you feel filled with breath to the throat.
3. Hold this breath while counting 4.
4. Exhale, counting 4 till the lungs are empty.

This should be practised, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling.

Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

# THE LESSER RITUAL OF THE PENTAGRAM

Take a steel dagger in the right hand. Face East.



Invoking

Touch thy forehead
and say ATEH (*thou art*)

Touch thy breast
and say MALKUTH (*the Kingdom*)

Touch thy right shoulder
and say VE-GEBURAH (*and the Power*)

Touch thy left shoulder
and say VE-GEDULAH (*and the Glory*)

Clasp thy hands before thee
and say LE-OLAM (*for ever*)

Dagger between fingers, point up
and say AMEN.

Make in the Air toward the East the invoking PENTAGRAM as shown and, bringing the point of the dagger to the centre of the Pentagram, vibrate the DEITY NAME—YOD HE VAU HE—imagining that your voice carries forward to the East of the Universe.

Holding the dagger out before you, go to the South, make the Pentagram and vibrate similarly the deity name—ADONAI.

Go to the West, make the Pentagram and vibrate EHEIEH.

Go to the North, make the Pentagram and vibrate AGLA.

Return to the East and complete your circle by bringing the dagger point to the centre of the first Pentagram.

Stand with arms outstretched in the form of a cross and say:—

BEFORE ME RAPHAEL
BEHIND ME GABRIEL
AT MY RIGHT HAND MICHAEL
AT MY LEFT HAND AURIEL

BEFORE ME FLAMES THE PENTAGRAM—
BEHIND ME SHINES THE SIX-RAYED STAR

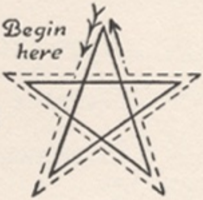
Again make the Qabalistic Cross as directed above, saying ATEH, etc.

For Banishing use the same Ritual, but reversing the direction of the lines of the Pentagram.

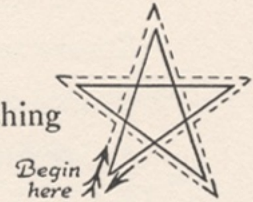
# THE USES OF THE PENTAGRAM RITUAL

1. As a form of prayer the invoking ritual should be used in the morning—the banishing in the evening.

Invoking



Banishing



The NAMES should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism. The Banishing Ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the Saluting Sign of a Neophyte, and when it is away about three feet, prevent its return with the Sign of Silence.

   Now imagine the form in the East before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the further side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your con-

sciousness in this form and go to the East. Make yourself 'feel' there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the Ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form.

Finish in the East and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be re-absorbed.

(In the introduction I have given instructions for the performance of the Qabalistic Cross. When tracing the Pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame.

Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book "The Middle Pillar." I. R.)

In the explanation of the Symbols of the Grade of Neophyte, your attention has been directed to the general mystical meaning of the Two Pillars called in the Ritual the "Pillars of Hermes" of "Seth" and of "Solomon." In the 9th chapter of the Ritual of the Dead they are referred to as the "Pillars of Shu," the "Pillars of the Gods of the Dawning Light," and also as "the North and Southern Columns of the Gate of the Hall of Truth." In the 125th Chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one Pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the Spirit, the *Ruach Elohim*, began to formulate the Ineffable NAME, that Name which the ancient Rabbis have said "rushes through the universe," that Name before which the Darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the Pillars represent the Triune manifestation of the Spirit of Life, the Three Mothers of the Sepher Yetsirah, the Three Alchemical Principles of Nature, the Sulphur, the Mercury and the Salt.

Each Pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both Pillars rise the Lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapter of the Ritual of the Dead, the Egyptian Book of the "Per-em-Hru" or the "Book of Coming Forth into the Day," the oldest book in the world as yet discovered. The Recension of the Priests of ON is to be found in the walls of the Pyramids of the Kings of the 5th and 6th Dynasties at Sakarah, the recension of the 11th and 12th Dynasties on the sarcophagi of that period, and the Theban recension of the 18th Dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial Rituals to enable the man to unit himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. "That they also may be One of us," said the Christ of the New Testament. "I am Osiris" said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian Ritual.

The 17th Chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V. H. Frater M. W. T., and the V. H. Soror S. S. D. D. has made many valuable suggestions with regard to the interpretation. The Title and Preface of the 17th Chapter reads:

"Concerning the exaltation of the Glorified Ones, of Coming and Going forth in the Divine Domain, of the Genies of the Beautiful land of Amentet. Of Coming forth in the light of Day in any form desired, of Hearing the Forces of Nature by being enshrined as a living Bai."

And the rubric is:

"The united with Osiris shall recite it when he has entered the Harbour. May glorious things be done thereby upon earth. May all the words of the Adept be fulfilled."

Owing to the complex use of symbols, the ritual translation of the Chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the Soul of Man made one with Osiris, the Redeemer.

"I am TUM made One with all things.

"I have become NU. I am RA in his rising ruling by right of his Power. I am the Great God self-begotten, even NU, who pronounced His Names, and thus the Circle of the Gods was created.

"I am Yesterday and know Tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of RA. I have finished the work which was planned at the Beginning, I am the Spirit made manifest, and armed with two vast eagle's plumes. Isis and Nephthys are their names, made One with Osiris.

"I claim my inheritance. My sins have been uprooted and my passions overcome. I am Pure White. I dwell in Time. I live through Eternity, when Initiates make offering to the Everlasting Gods. I have passed along the Pathway. I know the Northern and the Southern Pillars, the two Columns at the Gateway of the Hall of Truth.

"Stretch unto me your hands, O ye Dwellers in the centre. For I am transformed to a God in your midst. Made One with Osiris, I have filled the eye socket in the day of the morning when Good and Evil fought together.

"I have lifted up the cloud-veil in the Sky of the Storm. Till I saw RA born again from out the Great Waters. His strength is my strength, and my strength is His strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from Sin, Followers of Ma where rest is Glorious. Whose Throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the Seven Glorious Ones who follow their Lord Osiris. I am that Spirit of Earth and Sun.

"Between the Two Pillars of Flame. I am RA when he fought beneath the Ashad Tree, destroying the enemies of the Ancient of Days. I am the Dweller in the Egg. I am he who turns in the Disc. I shine forth from the Horizon, as the gold from the mine. I float through the Pillars of SHU in the ether. Without a peer among the Gods. The Breath of my mouth is as a flame. I light upon the Earth with my glory. Eye cannot gaze on my darting beams, as they reach through the Heavens and lick up the Nile with tongues of flame. I am strong upon Earth with the strength of RA. I have come into Harbour as

Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of Days. I brood as the Divine Spirit. I move in the firmness of my Strength. I undulate as the Waves that vibrate through Eternity. Osiris has been claimed with acclamation, and ordained to rule among the Gods. Enthroned in the Domain of Horus where the Spirit and the Body are united in the presence of the Ancient of Days. Blotted out are the sins of his body in passion. He has passed the Eternal Gate, and has received the New Year Feast with Incense, at the marriage of Earth with Heaven.

"TUM has built his Bridal Chamber. RURURET has founded his shrine. The Procession's completed. HORUS has purified, SET has consecrated, SHU made one with OSIRIS, has entered his heritage.

"As TUM he has entered the Kingdom to complete union with the Invisible. Thy Bride, O Osiris, is Isis, who mourned Thee when she found Thee slain. In Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy Heavenly Birth. Youth waits upon thee, ardour is ready at thy hand. And their arms shall uphold thee for millions of years. Initiates surround Thee and Thine enemies are cast down. The Powers of Darkness are destroyed. The Companions of Thy Joys are with Thee. Thy Victories in the Battle await their reward in the Pillar. The Forces of Nature obey Thee. Thy Power is exceeding great. The Gods curse him that curseth Thee. Thine Aspirations are fulfilled. Thou art the Mistress of Splendour. They are destroyed who barred Thy way."

The 125th Chapter is concerned with the entry of an Initiate into the Hall of the Two Columns of Justice, and commenced with a most beautiful and symbolic description of Death, as a journey from the barren wilderness of Earth, to the Glorious Land which lies beyond. The literal translation of the opening lines is as follows:

"I have come from afar to look upon thy beauties. My hands salute Thy Name of Justice. I have come from afar, where the Acacia Tree grew not. Where the tree thick with leaves is not born. Where there come not beams from herb or grass. I have entered the Place of Mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the House of Osiris. I saw the marvels that were there. The Princes of the Gates in their Glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The Hall is presided over by a God who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the God is a cornice crowned by a row of alternate feathers and Uraei symbolising justice and fiery power. The door leaf which completes the right hand of a stall is called "Possessor of Truth controlling the Feet," while that on the left is "Possessor of strength, binding the male and female animals." The 42 Judges of the Dead are represented as seated in a long row, and each of them has to be named, and the Sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by ANUBIS, who, having questioned the aspirant, receives from him an account of his Initiation, and is satisfied by his right to enter. He states that he has been taken into the ante--chamber of the

Temple and there stripped and blind-folded, he had to grope for the entrance of the Hall, and having found it, he was reclothed and annointed in the presence of the Initiated. He is then asked for the Pass-words and demands that his Soul should be weighed in the Great Balance of the Hall of Truth, whereupon ANUBIS again interrogates him concerning the symbolism of the door of the Hall, and his answers being found correct, ANUBIS says: "Pass on, thou knowest it."

Among other things the Initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long Negative Confession, stating to each Judge in turn that he is innocent of that form of Sin over which he judges. Then he invokes the Judges to do him justice, and afterwards describes how he had washed in the washing place of the South, and rested in the North, in the place called "Son of the Deliverers" and he becomes the Dweller under the Olive Tree of Peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual Pillars, and has to name them and their parts under the symbol of the Scales of a Balance. He also has to name the Guardian of the Gateway, who prevents his passage, and when all these are propitiated, the plea of the Hall itself cries out against his steps, saying "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil, and has overcome the influence of the planets, and THOTH says to him: "Who is He whose Pylons are of Flame, whose walls of Living Uraei, and the flames of whose House are streams of Water?" And the Initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the Infinite, and thy drink from the Infinite. Thou art able to go forth to the sepulchral feasts on earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the Pillars, represent the advance and purification of the Soul and its union with Osiris, the Redeemer, in the Golden Dawn of the Infinite Light, in which the Soul is transfigured, knows all, and can do all, for it is made One with the Eternal God.

KHABS AM PEKHT
KONX OM PAX
LIGHT IN EXTENSION!

# *Second Knowledge Lecture*

*The Names and Alchemical Symbols* of the Three Principles of Nature *are*:—

SULPHUR 🜍 MERCURY ☿ SALT ⊖

The Metals Attributed to the Planets in Alchemy *are*:—

| | | | |
|---|---|---|---|
| LEAD | ♄ | GOLD | ☉ |
| TIN | ♃ | COPPER or BRASS | ♀ |
| IRON | ♂ | QUICKSILVER | ☿ |

SILVER ☽

The following terms are used in books about Alchemy. They have the meanings given below.

Sol Philosophorum

The Pure Living Alchemical Spirit of *Gold*—the Refined Essence of Heat and Fire.

Luna Philosophorum

The Pure Living Alchemical Spirit of *Silver*—the Refined Essence of Heat and Moisture.

**The Green Lion**

The Stem and Root of the Radical Essence of Metals.

**The Black Dragon**

Death—Putrefaction—Decay.

**The King**

*Red*—The Qabalistic *Microprosopus.*
*Tiphareth*—analogous to *Gold* and the *Sun.*

**The Queen**

*White*—The Qabalistic *Bride of Microprosopus,*
*Malkah*—analogous to *Silver* and the *Moon.*

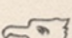
**The Four Orders of the Elementals Are:—**

| | |
|---|---|
| 1. The Spirits of the Earth | *Gnomes* |
| 2. The Spirits of the Air | *Sylphs* |
| 3. The Spirits of the Water | *Undines* |
| 4. The Spirits of the Fire | *Salamanders* |

These are the Essential Spiritual Beings called upon to praise *God* in the '*Benedicite Omnia Opera.*'

*The Kerubim* are the Living Powers of Tetragrammation on the Material Plane and the *Presidents of the Four Elements.*

They operate through the *Fixed* or *Kerubic Signs* of the *Zodiac* and are thus symbolised and attributed:—

Kerub *of* Air—*Man*—Aquarius ♒
Kerub *of* Fire—*Lion*—Leo ♌
Kerub *of* Earth—*Bull*—Taurus ♉
Kerub *of* Water—*Eagle*—Scorpio ♏ or 

*Tetragrammaton* means Four-Lettered Name and refers to the Unpronounceable Name of *God* symbolised by JEHOVAH.

*The Laver of Water of Purification* refers to the Waters of *Binah*, the Female Power reflected in the Waters of Creation.

*The Altar of Burnt Offering* for the sacrifice of animals symbolises the *Qlippoth* or Evil Demons of the plane contiguous to and below the Material Universe. It points out that our passions should be sacrificed.

*The Qlippoth* are the Evil Demons of Matter and the Shells of the Dead.

*The Altar of Incense* in the Tabernacle was overlaid with gold. Ours is Black to symbolise our work which is to separate the Philosophic Gold from the Black Dragon of Matter.

This altar diagram shows the Ten Sephiroth with all the connecting Paths numbered and lettered, and the Serpent winding over each Path. Around each Sephirah are written the Names of the Deity, Archangel and Angelic Host attributed to it. The Twenty Two Paths are bound together by the Serpent of Wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the Flaming Sword.

The Flaming Sword is formed by the natural order of the Tree of Life. It resembles a flash of Lightning.

Together the Sephiroth and the Twenty Two Paths form the 32 Paths of the Sepher Yetzirah or Book of Formation.

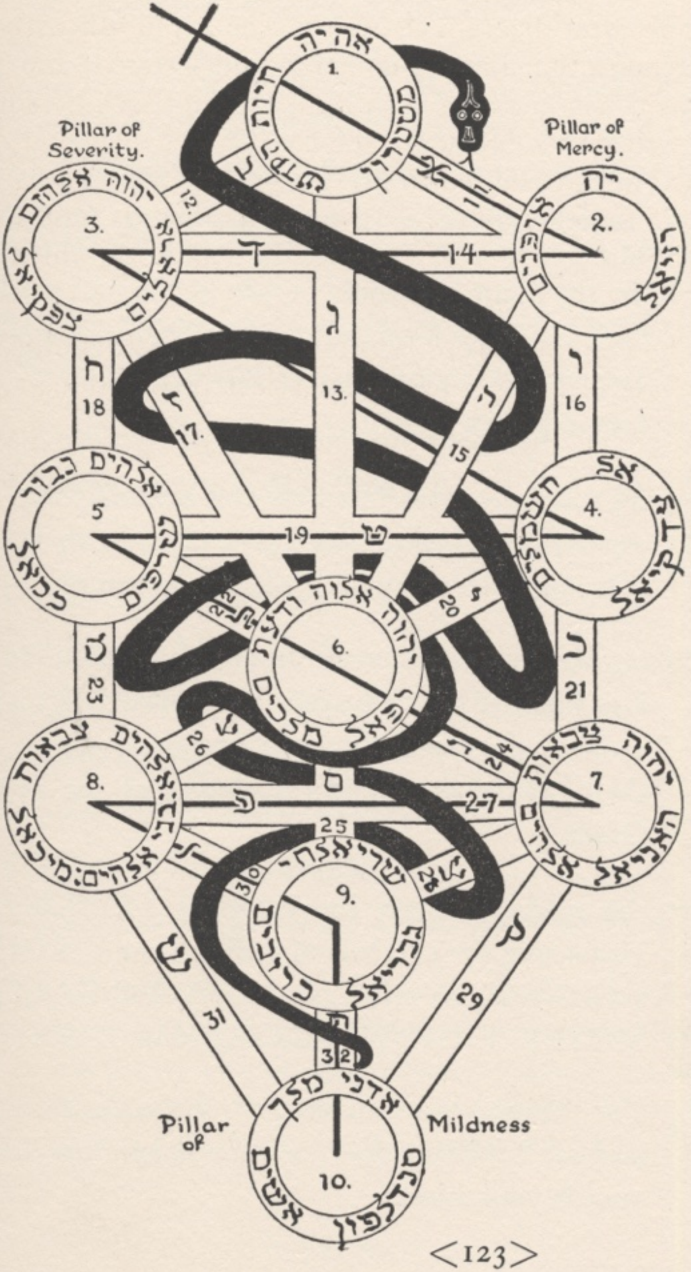
The Two pillars either side of the Altar represent:

*Active*: The White Pillar on the South Side.

Male.
Adam.
Pillar of Light and Fire.
Right Kerub.
Metatron.

*Passive*: The Black Pillar on the North Side.

Female.
Eve.
Pillar of Cloud.
Left Kerub.
Sandalphon.


Pillar of Severity.
Pillar of Mercy.
Pillar of Mildness
1.
אהיה
מטטרון
חיות הקדש
2.
יה
רציאל
אופנים
3.
יהוה אלהים
צפקיאל
אראלים
4.
אל
צדקיאל
חשמלים
5
אלהים גבור
כמאל
שרפים
6.
יהוה אלוה ודעת
רפאל
מלכים
7.
יהוה צבאות
האניאל
אלהים
8.
אלהים צבאות
מיכאל
בני אלהים
9.
שדי אל חי
גבריאל
כרובים
10.
אדני מלך
סנדלפון
אשים
11
12.
13.
14
15
16
17.
18
19
20
21
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LET THE ZELATOR meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square.

Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavor to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of SALT, and entering into it, actually feel himself of crystalline formation.

Looking out on the Universe from this standpoint, let him identify himself with the EARTH SPIRITS in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator Grade.

Let him meditate upon the EARTH TRIPLICITY, visualising the symbols of a BULL—a VIRGIN—a GOAT which stand for KERUBIC EARTH—MUTABLE EARTH—CARDINAL EARTH.

For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

The Four Worlds of the Qabalah are:

| | |
|---|---|
| ATZILUTH, Archetypal—Pure Deity. | אצילות |
| BRIAH, Creative—Archangelic. | בריאה |
| YETZIRAH, Formative—Angelic. | יצירה |
| ASSIAH, Action—Matter, Man, Shells, Demons. | עשיה |

The Ten Houses, or Heavens, of Assiah, the Material World are:

| | | |
|---|---|---|
| 1. | Primum Mobile, Rashith ha Gilgalim. | ראשית הגלגלים |
| 2. | Sphere of the Zodiac, Mazloth. | מזלות |
| 3. | Sphere of Saturn, Shabbathai. | שבתאי |
| 4. | Sphere of Jupiter, Tzedek. | צדק |
| 5. | Sphere of Mars, Madim. | מדים |
| 6. | Sphere of the Sol, Shemesh. | שמש |
| 7. | Sphere of Venus, Nogah. | נוגה |
| 8. | Sphere of Mercury, Kokab. | כוכב |
| 9. | Sphere of Luna, Levanah. | לבנה |
| 10. | Sphere of the Elements, Olam Yesodoth. | עולם יסודות |

(This is sometimes rendered Cholem Yesodoth, and translated "The Breaker of Foundations." I am pretty certain that this is a mistake no doubt due to a printer's error in reproducing "Ch" in place of "Gh," the latter being intended for "Ayin.")

# THE DIVINE NAMES ATTRIBUTED TO THE SEPHIROTH

| No. of Sephirah | Divine Name (Atziluth) | Archangelic Name (Briah) | Choir of Angels (Yetsirah) |
|---|---|---|---|
| 1. Kether | Eheieh<br>אהיה | Metatron<br>מטטרון | Chayoth ha-Qadesh<br>חיות הקדש |
| 2. Chokmah | Yah<br>יה | Raziel<br>רזיאל | Auphanim<br>אופנים |
| 3. Binah | Yhvh Elohim<br>יהוה אלהים | Tzaphqiel<br>צפקיאל | Aralim<br>אראלים |
| 4. Chesed | El<br>אל | Tzadqiel<br>צדקיאל | Chashmalim<br>חשמלים |
| 5. Geburah | Elohim Gibor<br>אלהים גבור | Kamael<br>כמאל | Seraphim<br>שרפים |
| 6. Tiphareth | Yhvh Eloah Vedaath<br>יהוה אלוה ודעת | Raphael<br>רפאל | Melekim<br>מלכים |
| 7. Netzach | Yhvh Tzabaoth<br>יהוה צבאות | Haniel<br>האניאל | Elohim<br>אלהים |
| 8. Hod | Elohim Tzabaoth<br>אלהים צבאות | Michael<br>מיכאל | Beni Elohim<br>בני אלהים |
| 9. Yesod | Shaddai El Chai<br>שדי אלחי | Gabriel<br>גבריאל | Kerubim<br>כרובים |
| 10. Malkuth | Adonai ha-Aretz<br>אדני הארץ | Sandalphon<br>סנדלפון | Ashim<br>אשים |

Note: *The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.* I. R.

# PLANETARY NAMES

|  | Name of Planet in Hebrew | Angel | Intelligence | Spirit |
|---|---|---|---|---|
| ♄ | Shabbathai | Cassiel | Agiel<br>אגיאל | Zazel<br>זאזל |
| ♃ | Tzedek | Sachiel | Iophiel<br>יהפיאל | Hismael<br>הסמאל |
| ♂ | Madim | Zamael | Graphiel<br>גראפיאל | Bartzabel<br>ברצבאל |
| ☉ | Shemesh | Michael | Nakhiel<br>נכיאל | Sorath<br>סורת |
| ♀ | Nogah | Hanael | Hagiel<br>הגיאל | Kedemel<br>קדמאל |
| ☿ | Kokab | Raphael | Tiriel<br>טיריאל | Taphthartharath<br>תפתרתרת |
| ☽ | Levanah | Gabriel | Malkah be Tarshisim ve-ad Ruachoth Schechalim<br>מלכא בתרשיסים ועד רוחות שחלים | Schad Barschemoth ha-Shartathan<br>שד ברשמעת השרתתו |

The traditional Tarot consists of a pack of 78 cards made up of Four Suits of 14 cards each, together with 22 Trumps, or Major Arcana, which tell the story of the Soul.

Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The Four Suits are:

1. *Wands* or Sceptres comparable to Diamonds
2. *Cups* or Chalices comparable to Hearts.
3. *Swords* comparable to Spades.
4. *Pentacles* or Coins comparable to Clubs.

# *Third Knowledge Lecture*

THE SOUL is divided by the Qabalists into three Principal Parts:—

1. NESCHAMAH The Highest Part, answering to the Three Supernals.
2. RUACH The Middle Part, answering to the six Sephiroth from CHESED to YESOD, inclusive.
3. NEPHESCH The lowest, answering to MALKUTH.

NESCHAMAH answers to the higher aspirations of the Soul.

RUACH answers to the mind and reasoning powers.

NEPHESCH answers to the animal instincts.

CHIAH answers to CHOKMAH, YECHIDAH TO KETHER, while NESCHAMAH itself is referred to BINAH.

The Sepher Yetzirah divides the Hebrew Letters into three Classes of Three, Seven, and Twelve.

Three Mothers — א : מ : ש
Seven Double Letters — בגדכפרת
Twelve Single Letters — הוזחטילנסעצק

The Holy Place embraces the symbolism of the 22 Letters.

The Table of Shew-Bread, the Single Letters.

The Altar of Incense the Three Mothers.

Astral Spirits are those belonging to the Astral Plane. Such are false and illusionary forms, shells of the dead, and Ghosts and Phantoms.

Elemental Spirits are those belonging to the nature of the Elements; some are good and some are evil.

An Angel is a pure and high Spirit of unmixed good in office and operation.

In the Tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the Letters of Tetragrammation thus:—

Sceptres or Wands to—Yod
Cups ——————Heh
Swords ——————Vau
Pentacles ——————Heh (final)

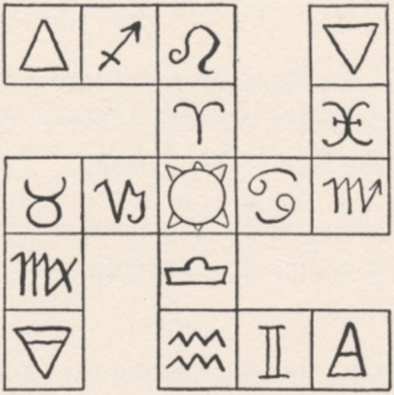
The Four Suits also refer to the Four Worlds of the Qabalists thus:—

Sceptres to ——————Atziluth
Cups ——————Briah
Swords ——————Yetzirah
Pentacles ——————Assiah

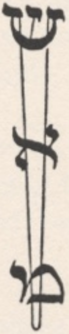
The Honours of the Tarot Pack are, as it were, the Vice-gerants of the Great Name, in the Qabalistic World to which each suit is referred. They also symbolise Father, Mother, Son, Daughter; Birth, Life, Death, Resurrection.

## THE FYLFOT CROSS

The 17 Squares out of a square of lesser squares, refer to the *Sun* in the twelve Signs of the Zodiac and the Four Elements:

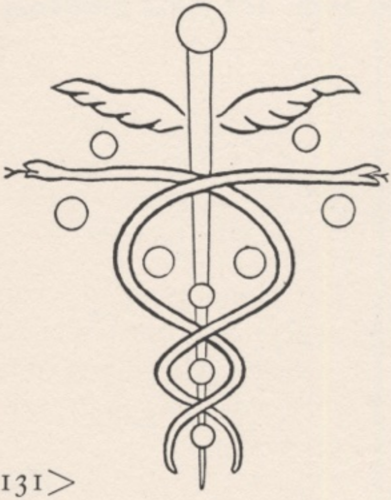


This form of the Caduceus of Hermes is that of the Three Mother Letters placed on one another thus:



The Caduceus has another meaning on the *Tree of Life*. The upper part wings touch *Chokmah* and *Binah*: These are the Three Supernals.

The Seven lower Sephiroth are embraced by the twin Serpents whose heads rest upon *Chesed* and *Geburah*.



The meaning of *Luna* on the *Tree of Life* is thus:

In its increase it embraces the side of Mercy; in its decrease the side of Severity, and at the full, it reflects the *Sun of Tiphareth.*

Let the Theoricus practise the Moon Breath, while saying mentally the word AUM: (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualising a silver crescent upon an indigo background.

Let him now call before his mind the Signs of the Airy Triplicity ♊ ♎ ♒ and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the Pentagram and Pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the Powers of the Elements behind these.

Let him realise the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

# *Fourth Knowledge Lecture*

## The Figures of Geomancy
## and Their Zodiacal Attributions

| | | | | | |
|---|---|---|---|---|---|
| ●<br>●<br>● ●<br>● | Puer | ♈ | ●<br>● ●<br>●<br>● | Puella | ♎ |
| ●<br>● ●<br>●<br>● ● | Amissio | ♉ | ● ●<br>●<br>● ●<br>● ● | Rubeus | ♏ |
| ● ●<br>● ●<br>●<br>● ● | Albus | ♊ | ● ●<br>●<br>● ●<br>● | Acquisitio | ♐ |
| ● ●<br>● ●<br>● ●<br>● ● | Populus | ♋ | ●<br>● ●<br>● ●<br>● | Carcer | ♑ |
| ●<br>●<br>●<br>● | Via | ♋ | ● ●<br>● ●<br>● ●<br>● | Tristitia | ♒ |
| ● ●<br>● ●<br>●<br>● | Fortuna Major | ♌ | ●<br>● ●<br>● ●<br>● ● | Laetitia | ♓ |
| ●<br>●<br>● ●<br>● ● | Fortuna Minor | ♌ | ● ●<br>●<br>●<br>● | Caput Draconis | ☊ |
| ● ●<br>●<br>●<br>● ● | Conjunctio | ♍ | ●<br>●<br>●<br>● ● | Cauda Draconis | ☋ |

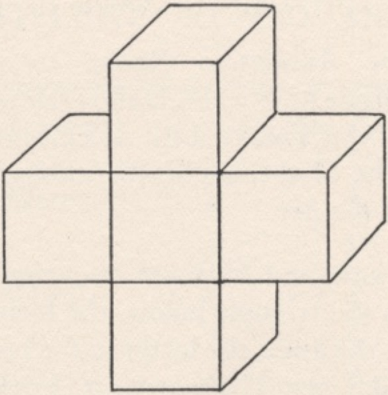
The numbers and lineal figures appropriate to the planets are:—

| | | |
|---|---|---|
| *Saturn* | 3 | Triangle |
| *Jupiter* | 4 | Square |
| *Mars* | 5 | Pentagram |
| *Sun* | 6 | Hexagram |
| *Venus* | 7 | Heptagram |
| *Mercury* | 8 | Octagram |
| *Moon* | 9 | Enneagram |

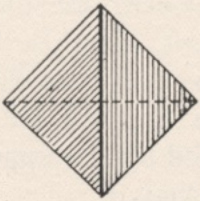
THE MAGICAL SQUARES OF THE PLANETS are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the Planet. Thus the number of the Planet SATURN is 3, square 9, sum of all columns vertical, horizontal and diagonal 15; total sum of all numbers, 45.

These numbers are then formed into Divine and Spirit Names, as is demonstrated in that section of this book dealing with sigils.

THE SOLID GREEK CUBICAL CROSS, the Admission Badge for the Path of TAU, is composed of 22 squares, answering to the 22 letters of the Hebrew Alphabet.

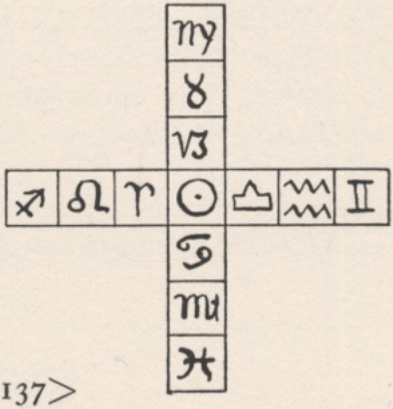


THE SOLID TRIANGLE OR TETRAHEDRON, or Pyramid of Fire, the Admission Badge for the Path of SHIN, represents the Simple Fire of Nature and the Latent or Hidden Fire.

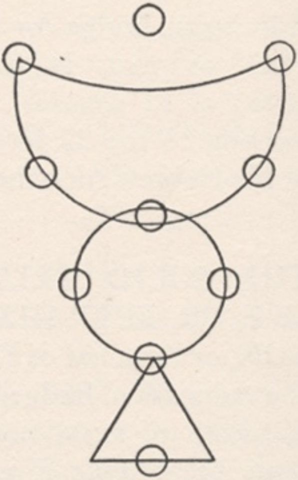


The three upper triangles refer to FIRE—Solar, Volcanic and Astral, while the lowest or basal triangle represents the latent heat.

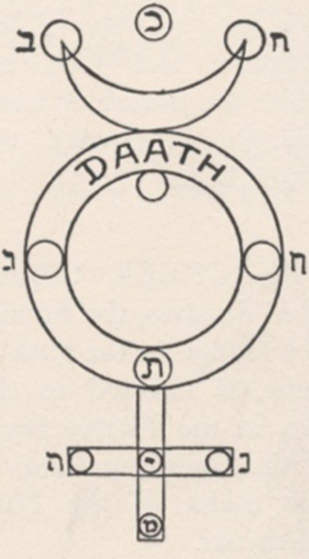
THE GREEK CROSS of 13 Squares, the Admission Badge for the Path of RESH, is referred to the SUN in the Twelve Signs of the Zodiac, and also in the midst of the Four Elements.



THE CUP OF STOLISTES, the Admission Badge to the Grade of ③ = $\boxed{8}$, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of *Kether*.



*Yesod* and *Malkuth* are referred to the triangle below, the former to the apex, the latter to the base. Like the Caduceus, it further represents the Three Elements: Water, Fire and Air. The Crescent refers to the Waters Above the Firmament, the sphere to the Firmament, and the basal triangle to the consuming Fire, which is opposed to the Fire symbolised by the upper part of the Caduceus.



THE SYMBOL of MERCURY on the Tree of Life Embraces all but *Kether*. The horns spring from *Daath* (Knowledge) which is not, properly speaking, a Sephira, but rather a conjunction of *Chokmah* and *Binah*.

# ATTRIBUTION OF THE TAROT TRUMPS

| *Path* | *No.* | *Tarot Trump* | *Letter* | *Symbol* |
|---|---|---|---|---|
| 11 | 0 | The Foolish Man | א | △ |
| 12 | 1 | The Juggler | ב | ☿ |
| 13 | 2 | The High Priestess | ג | ☽ |
| 14 | 3 | The Empress | ד | ♀ |
| 15 | 4 | The Emperor | ה | ♈ |
| 16 | 5 | The Hierophant | ו | ♉ |
| 17 | 6 | The Lovers | ז | ♊ |
| 18 | 7 | The Chariot | ח | ♋ |
| 19 | 8 | Strength (Justice) | ט | ♌ |
| 20 | 9 | The Hermit (Prudence) | י | ♍ |
| 21 | 10 | The Wheel of Fortune | כ | ♃ |
| 22 | 11 | Justice (Strength) | ל | ♎ |
| 23 | 12 | The Hanged Man | מ | ▽ |
| 24 | 13 | Death | נ | ♏ |
| 25 | 14 | Temperance | ס | ♐ |
| 26 | 15 | The Devil | ע | ♑ |
| 27 | 16 | Tower Struck by Lightning | פ | ♂ |
| 28 | 17 | The Star | צ | ♒ |
| 29 | 18 | The Moon | ק | ♓ |
| 30 | 19 | The Sun | ר | ☉ |
| 31 | 20 | Last Judgment | ש | △ |
| 32 | 21 | The Universe. | ת | ♄ |

Let the Practicus meditate upon the Symbols of the Rhomboid and the Vesica.

Let him seek out their meanings and correspondences.

Let him contemplate the Symbol Mercury and the Number 8.

Let him now learn to control his emotions, on no account giving way to anger, hatred and jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the Divine Nature truly and without distortion.

Let him identify himself with the Powers of Water, considering the Water Triplicity in all its aspects, with its attributions and correspondences.

# NOTES ON THE TAROT

*by Frater S. R. M. D.*

In the Tree of Life in the Tarot, each path forms the connecting link between two of the Sephiroth. The King and the Queen are the correlations of the *Abba* and the *Aima* in that suit; the Knight or Prince answers to Microprosopus, and the Knave or Princess which was anciently a female figure, is referred to the Bride, *Kallah* or *Malkah.*

Combining, then, the material attributions of the Sephiroth and the Path, it results that:

0. Fool=The Crown of Wisdom, the Primum Mobile, acting through the Air on the Zodiac.

1. The Juggler=The Crown of Understanding, the beginning of material production, the Primum Mobile acting through the Philosophic Mercury on Saturn.

2. High Priestess=The Crown of Beauty, the beginning of Sovereignty and Beauty, the Primum Mobile, acting through the Moon on the Sun.

3. Empress=The Wisdom of Understanding, the Union of the powers of Origination and Production; the Sphere of the Zodiac acting through Venus upon Saturn.

4. Emperor=The Wisdom of Sovereignty and Beauty, and the originator of them; the Sphere of the Zodiac

acting through Aries upon the Sun, and initiating Spring.

5. Hierophant=The Wisdom and fountain of Mercy, the Sphere of the Zodiac acting through Taurus upon Jupiter.

6. The Lovers=The Understanding of Beauty and Production of Beauty and Sovereignty. Saturn acting through Gemini upon Sol.

7. Chariot=Understanding acting upon Severity. Saturn acting through Cancer upon Mars.

8. Strength=Fortitude. Mercy tempering Severity. The Glory of Strength. Jupiter acting through Leo upon Mars.

9. Hermit=The Mercy of Beauty, the Magnificence of Sovereignty, Jupiter acting through Virgo upon Sol.

10. Wheel of Fortune=The Mercy and Magnificence of Victory. Jupiter acting through Jupiter direct upon Venus.

11. Justice=The Severity of Beauty and Sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man=The Severity of Splendour. Execution of Judgment. Mars acting through Water upon Mercury.

13. Death=The Sovereignty and result of Victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance=The Beauty of a firm Basis. The Sovereignty of Fundamental Power. Sol acting through Sagittarius upon Luna.

15. The Devil=The Sovereignty and Beauty of Material (and therefore false) splendour. Sol acting through Capricorn upon Mercury.

16. The Tower=The Victory over Splendour. Venus acting through Mars upon Mercury. Avenging force.

17. Star=The Victory of Fundamental Strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon=The Victory of the Material. Venus acting through Pisces upon the Cosmic Elements, deceptive effect of the apparent power of Material Forces.

19. Sun=The Splendour of the Material World. Mercury acting through the Sun upon the Moon.

20. Judgment=The Splendour of the Material World. Mercury acting through Fire upon the Cosmic Elements.

21. Universe=The Foundation of the Cosmic Elements and of the Material World. Luna acting through Saturn upon the Elements.

# THE GARDEN OF EDEN BEFORE THE FALL

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah HOD which he has reached by the Paths of SHIN and RESH from MALKUTH and YESOD respectively.

At the summit are the THREE SUPERNAL SEPHIROTH summed up into ONE—AIMA ELOHIM, the Mother Supernal—The Woman of the Apocalypse (Chap. 12) clothed with the SUN, the MOON under her feet, and on her head the Crown of Twelve Stars.

It is written 'So the Name JEHOVAH is joined to the Name ELOHIM, for JEHOVAH planted a Garden Eastward in Eden.'

From the Three Supernals follow the other Sephiroth of THE TREE OF LIFE. Below the TREE, proceeding from MALKUTH is THE TREE OF KNOWLEDGE of GOOD AND of EVIL which is between the Tree of Life and the World or Assiah or Shells, represented by the Coiled Up DRAGON with Seven Heads and Ten Horns—being the Seven Infernal Palaces and the Ten Averse Sephiroth. (These are described in the text of the Rituals but are not read to the Candidate at his Grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.)

The River NAHER flows forth from the Supernal Eden and in DAATH it is divided into Four Heads:—

PISON: Fire—flowing to GEBURAH where there is Gold.

GIHON: Water—the Waters of Mercy, flowing into CHESED.

HIDDIKEL: Air—flowing into TIPHARETH.

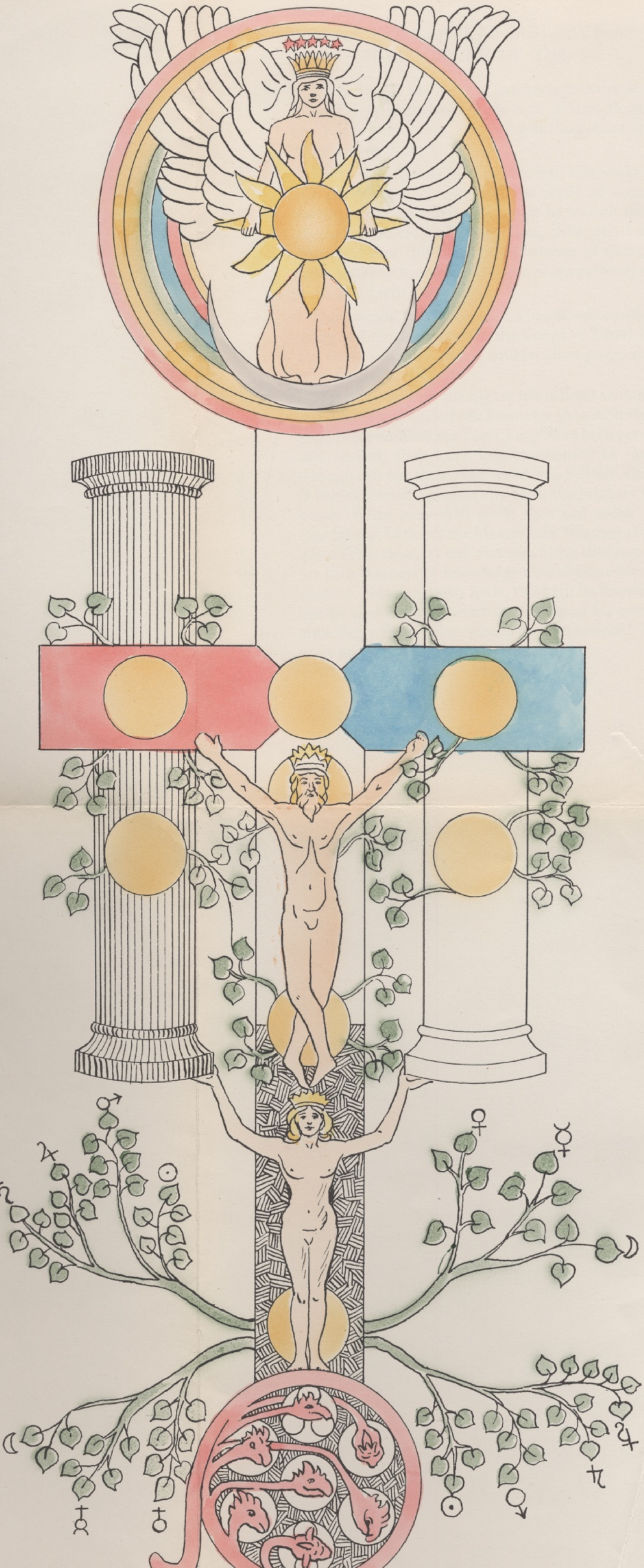
PHRATH (Euphrates): Earth — flowing into MALKUTH.

It is written "In DAATH the Depths are broken up and the Clouds drop down dew."

The word *Naher* has the meaning 'perennial stream' —'never failing waters' as opposed to other words meaning Torrent or Brook.

The River going out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding from the Throne, on either side of the Tree of Life, bearing all manner of Fruit.

Thus the Rivers form a Cross and on it The GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.



# ON THE GENERAL GUIDANCE AND PURIFICATION OF THE SOUL

Learn first, O Practicus of our Ancient Order, that true Equilibrium is the basis of the Soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of Nature?

Know then that as Man is born into this world amidst the darkness of Nature and the strife of contending forces, so must his first endeavour be to seek the Light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that Light Divine.

How should it be otherwise, O man, whose life is but a day in Eternity a drop in the Ocean of Time? How, if thy trials were not many, couldst thou purge thy soul from the dross of Earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the Sages and Hierophants of the Past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O Initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a Man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn other's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the Evil One will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the Spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the Evil ones. Curse them by the Great Names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God's sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced Mercy is but weakness which would allow and abet evil.

True prayer is as much action as Word; it is Will. The Gods will not do for man what his Higher Powers can do for himself, if he cultivate Will and Wisdom. Remember that this Earth is but an atom in the Universe, and thou thyself but an atom thereon. And that even couldst thou become the God of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and wilfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical Power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that "the thought of foolishness is sin." Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the Equilibrium of Forces, in the centre of the cross of the elements, that Cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the Grade of Theoricus: "Be thou therefore prompt and active as the Sylphs, but avoid frivolity and caprice. Be energetic and strong like the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the Undines, but avoid idleness and changeability. Be laborious and patient like the Gnomes, but avoid grossness and avarice." So shalt thou gradually develop the powers of thy Soul and fit thyself to command the spirits of the elements.

For wert thou to summon the Gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God's creation to fill thy coffers and to satisfy thy lust for Gold? Wouldst thou defile the Spirits of driving Fire to serve thy wrath and hatred? Wouldst thou violate the purity of the Souls of the Water to pander to thy lust and debauchery? Wouldst thou force the Spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his God for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris YEHESHUAH.

"Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you."

# THE GARDEN OF EDEN AFTER THE FALL

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah NETZACH which he has reached by the Three Paths of QOPH, TZADDI, AND PEH from the SEPHIROTH—MALKUTH, YESOD and HOD respectively.

The Great Goddess EVE, being tempted by the fruits of the TREE OF KNOWLEDGE whose branches tend upwards to the seven lower Sephiroth, but also downward to the Kingdom of Shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the Great ADAM. And the Great Red Dragon arose with his seven heads and ten horns, and EDEN was desolated—and the folds of the Dragon enclosed MALKUTH and linked it to the Kingdom of the Shells.

And the heads of the Dragon rose into the seven lower Sephiroth, even up to DAATH at the feet of Aima Elohim.

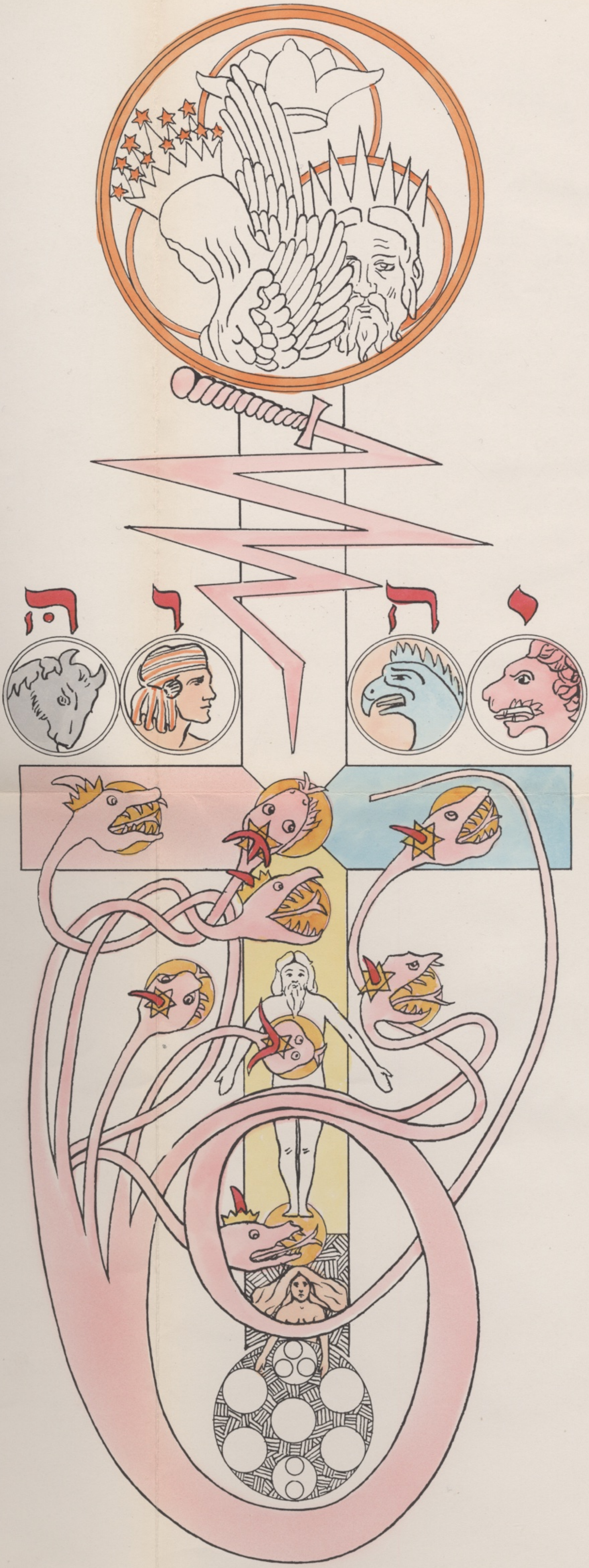
Thus were the four Rivers of EDEN desecrated and the Dragon Mouth gave forth the Infernal Waters in DAATH—and this is LEVIATHAN, The Piercing and Crooked Serpent.

But TETRAGRAMMATON ELOHIM placed the Four Letters YHVH of the NAME and the Flaming Sword of the Ten Sephiroth between the devastated Garden and the Supernal Eden, that this should not be involved in the Fall of ADAM.

And it became necessary that a Second Adam should arise to restore the System, and thus, as ADAM had been spread on the Cross of the Four Rivers, so the Second ADAM should be crucified on the Infernal Rivers of the four armed Cross of DEATH—yet to do this He must descend into the lowest, even MALKUTH the Earth, and be born of her. (Psalm 74. 'Thou breakest the Heads of Leviathan in pieces.')

And on the Dragon Heads were the names of the eight Kings of EDOM and on his horns the names of the Eleven Dukes of EDOM, for DAATH having developed in the Dragon a new Head, the Seven Headed Dragon with Ten Horns became Eight Headed and Eleven Horned. (Genesis, 36 31 to 43. Chronicles 1. 43 to 54.)

NOTE: The Edomites were the descendants of Esau who sold his birthright. Their Kings came to symbolise unlawful and chaotic forces.


י
ה
ו
ה

# *Fifth Knowledge Lecture*

AZOTH is a word formed from the initial and final letters of the Greek, Latin and Hebrew Alphabets thus:—A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies *Essence.*

The following names occur in Qabalistic writings:—

| | | |
|---|---|---|
| AIN—the Negative | אין | (Nothing—Not) |
| AIN SOPH | אין סוף | (Limitless) |
| AIN SOPH AUR | אין סוף אור | (The Limitless Light) |

These are the Veils of the Negative Existence depending from Kether.

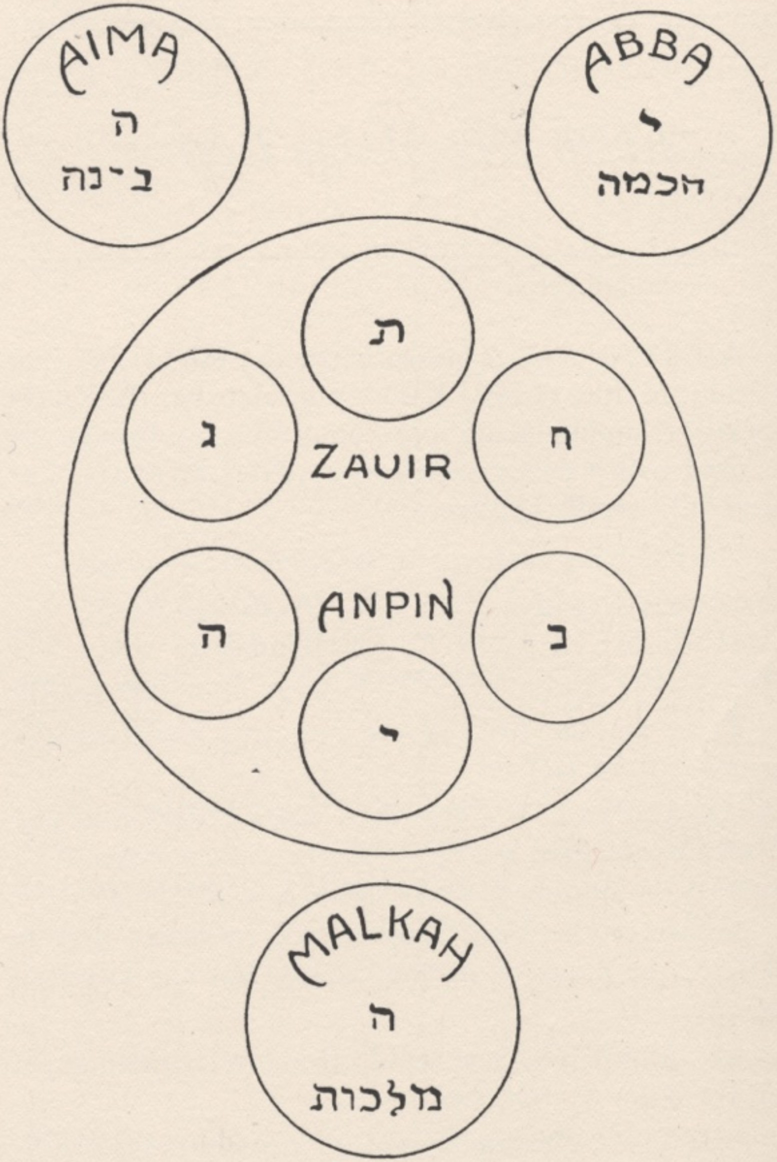
ARIK ANPIN אריך אנפין—MACROPROSOPUS or The Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, AATIK YOMIN עתיך יומין

Kether or the Vast Countenance emanates first as ABBA, the Supernal Father, and AIMA the Supernal Mother.

ABBA אבבא The Supernal Father is referred to YOD of Tetragrammaton, and

AIMA אימא The Supernal Mother is referred to HEH.

ELOHIM אלהים is a name given to these two Persons united.


AIMA
ה
בינה
ABBA
י
חכמה
ת
ג
ח
ZAVIR
ANPIN
ה
נ
י
MALKAH
ה
מלכות

As Elohim they become the parents of THE SON ZAUIR ANPIN זאויר אנפין, also called MICROPROSOPUS or the LESSER COUNTENANCE.

ABBA is referred to YOD and the Sephira CHOKMAH. AIMA is referred to HEH and the Sephirah BINAH. ZAUIR ANPIN is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netsach, Hod, and Yesod, and of these especially to TIPHARETH.

MALKAH מלכה The Queen, and KALAH כלה The Bride are titles of MALKUTH considered as the Spouse of Zauir Anpin, the Microprosopus.

The Letters of the Name YHVH contain these meanings, thus:—

YOD is referred to ABBA. HEH to AIMA.
VAU to ZAUIR ANPIN. HEH (final) to MALKAH.

These Letters are also referred to the Four Worlds and the Four Suits of the Tarot thus:—

| | | |
|---|---|---|
| YOD | ATZILUTH | WANDS |
| HEH | BRIAH | CUPS |
| VAU | YETZIRAH | SWORDS |
| HEH (f) | ASSIAH | PENTACLES |

In each of the Four Worlds are the Ten Sephiroth of that World, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all — the number of the letter TAU, The Cross, The Universe, the Completion of all things.

The Tarot is thus referred to The Tree of Life:

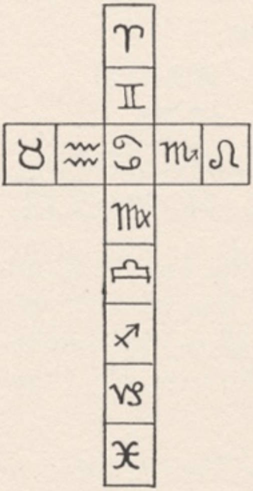
THE FOUR ACES are placed on the Throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, 2 on Chokmah, 3 on Binah, etc. The 22 *Trumps* are then arranged on the Paths between them, according to the Letters to which they correspond.

THE KING AND QUEEN of the suit are placed beside *Chokmah* and *Binah* respectively; the *Knight* and *Knave* by *Tiphareth* and *Malkuth.*

THE TAROT TRUMPS thus receive the equilibrium of the Sephiroth they connect.

THE ADMISSION BADGES used in the grade of *Philosophus* are as follows:

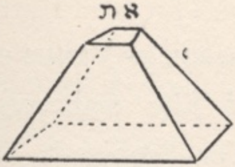
THE CALVARY CROSS OF TWELVE SQUARES, admitting to the Path of *Qoph,* the 29th Path, refers to the Zodiac and to the Eternal River of Eden divided into Four Heads:

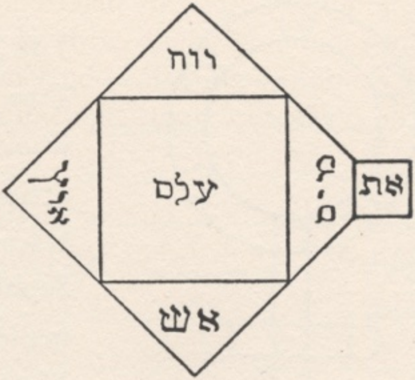


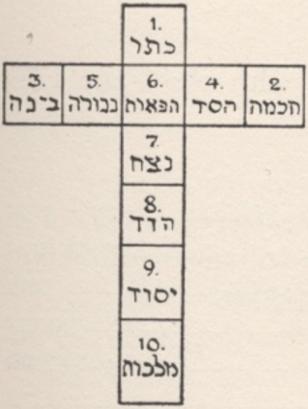
NAHAR — The River——————נהר
1. HIDDIKEL ——————————הדקל
2. PISON ——————————פישון
3. GIHON ——————————גיהון
4. PHRATH ——————————פרת

THE PYRAMID OF THE FOUR ELEMENTS admits to the Path of *Tzaddi,* the 28th Path.

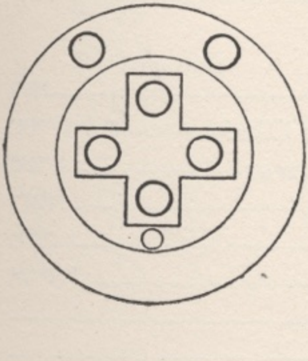
On the sides are the Hebrew Names of the Elements. On the apex is the word *Eth* — Essence, and on the base the word *Olam* meaning World.



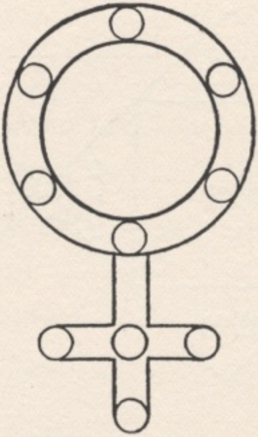

רוח
ארץ
עלם
מים
את
אש


1. כתר
3. בינה
5. גבורה
6. תפארת
4. חסד
2. חכמה
7. נצח
8. הוד
9. יסוד
10. מלכות

THE CALVARY CROSS OF TEN SQUARES admits to the Path of Peh, Mars — the 27th Path. The Ten Squares are referred to the Ten Sephiroth in balanced disposition. It is also the opened out form of the double Cube of the Altar of Incense.



THE CROSS OF THE HEGEMON'S BADGE admits to the Grade of Philosophus. This cross embraces Tiphareth, Netsach, Hod and Yesod, and rests upon Malkuth. The Calvary Cross of Six Squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



The Symbol of Venus on the Tree of Life embraces the whole Ten Sephiroth. It is a fitting emblem of the Isis of Nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

NAMES especially connected with the Four Elements:—

EARTH:

| | | |
|---|---|---|
| Hebrew Name | *Aretz* or *Ophir* | ארץ : עפיר |
| Great Name | *Adonai ha-Aretz* | אדני הארץ |
| Cardinal Point | North. *Tzaphon* | צפון |
| Archangel | *Auriel* | אוריאל |
| Angel | *Phorlakh* | פורלאך |
| Ruler | *Kerub* | כרוב |
| King | *Ghob* | |
| Elementals | *Gnomes* | |

AIR:

| | | |
|---|---|---|
| Hebrew Name | *Ruach* | רוח |
| Great Name | *Shaddai El Chai* | שדי אל חי |
| Cardinal Point | East. *Mizrach* | מזרח |
| Archangel | *Raphael* | רפאל |
| Angel | *Chassan* | חשן |
| Ruler | *Ariel* | אריאל |
| King | *Paralda* | |
| Elementals | *Sylphs* | |

WATER:

| | | |
|---|---|---|
| Hebrew Name | *Maim* | מים |
| Great Name | *Elohim Tzabaoth* | אלהים צבאות |
| Cardinal Point | West. *Maarab* | מערב |
| Archangel | *Gabriel* | גבריאל |
| Angel | *Taliahad* | טליהד |
| Ruler | *Tharsis* | תרשים |
| King | *Nichsa* | |
| Elementals | *Undines* | |

FIRE:

| | | |
|---|---|---|
| Hebrew Name | *Asch* | אש |
| Great Name | *Yhvh Tzabaoth* | יהוה צבאות |
| Cardinal Point | South. *Darom* | דרום |
| Archangel | *Michael* | מיכאל |
| Angel | *Aral* | אראל |
| King | *Seraph* | שרף |
| Ruler | *Djin* | |
| Elementals | *Salamanders* | |

Let the PHILOSOPHUS meditate upon the symbol of the Fire Triangle in all its aspects.

Let him contemplate the symbol of the Planet VENUS until he realises the Universal Love which would express itself in perfect service to all man-kind and which embraces Nature both visible and invisible.

Let him identify himself with the powers of FIRE, consecrating himself wholly until the Burnt Sacrifice is consummated and the Christ is conceived by the Spirit.

Let him meditate upon the Triplicity of Fire—its attributes and correspondences.

# THE DIAGRAMS

As confusion is found to exist with regard to the Right and Left Pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the Moon—you must note:

That in every diagram and picture, the right hand side of the observer is next the Pillar of Mercy—Chokmah, Chesed, and Netzach; while the Pillar of Severity is on the observer's left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of Strength and Severity, Binah, Geburah and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His Merciful side forms the right hand Pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the Moon look at you and so you say that the Moon in her increase is on the side of Mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A Diagram, then, is a picture of a Man or the Moon facing you. The Temple Pillars are similar:

| | | | |
|---|---|---|---|
| Black Pillar | Severity | Left | North |
| White Pillar | Mercy | Right | South |
| Black Pillar | Boaz | Stolistes | |
| White Pillar | Jachin | Dadouchos | |

That is, the white Mercy or Jachin Pillar is on your right hand as you approach the Altar from the West and from the Hiereus. (See Chronicles II. iii, 17.) "And call the Name on the right hand (of him who enters) Jachin, and the Name of that on the left, Boaz."

Now Boaz=Strength, Severity, Binah, Black Pillar; and Jachin=White Pillar of Mercy.

So in making the Qabalistic Cross on your breast it is correct to touch the Forehead and say *Ateh*—Thou art; the Heart—*Malkuth;* Right Shoulder, *ve-Geburah;* left shoulder *ve-Gedulah,* and with the fingers clasped on the breast say, *Le, olahm, amen!*

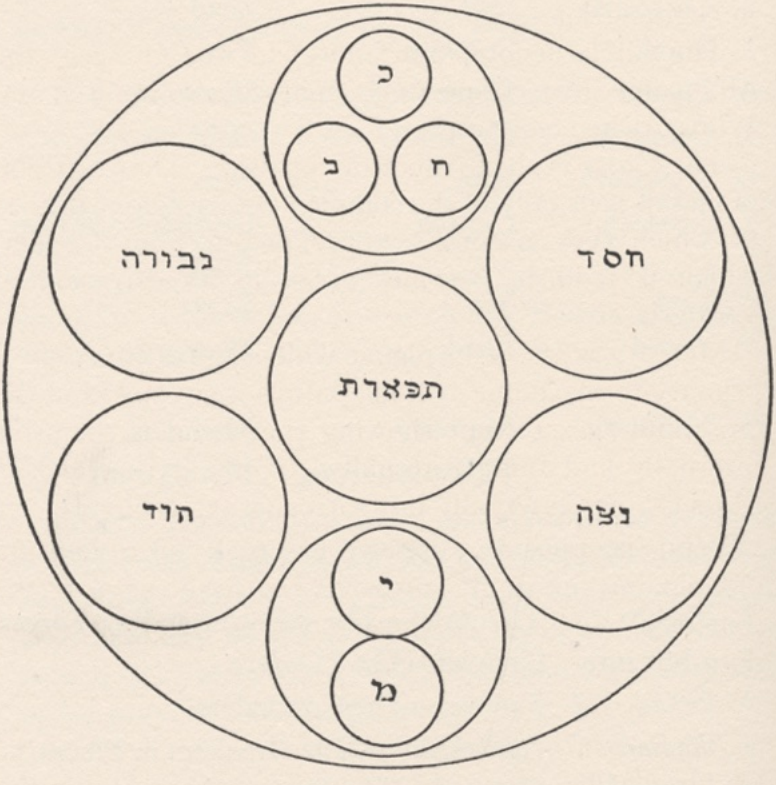
(Note: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more satisfactory than inserting them once again into the knowledge lectures. I. R.)

## TWO FURTHER ALCHEMICAL ATTRIBUTIONS TO THE TREE OF LIFE

| | | | |
|---|---|---|---|
| 1. | Kether | Mercury | The Metallic Root |
| 2. | Chokmah | Salt | Lead |
| 3. | Binah | Sulphur | Tin |
| 4. | Chesed | Silver | Silver |
| 5. | Geburah | Gold | Gold |
| 6. | Tiphareth | Iron | Iron |
| 7. | Netzach | Copper | Hermaphroditical Brass |
| 8. | Hod | Tin | Brass |
| 9. | Yesod | Lead | Mercury |
| 10. | Malkuth | Mercury Philosophorum | Medicina Metallorum |

## THE QLIPPOTH ON THE TREE OF LIFE

1. Kether Thaumiel—The two contending Forces
2. Chokmah Ghogiel—The Hinders
3. Binah Satariel—The Concealers
4. Chesed Agshekeloh—The Breakers in Pieces
5. Geburah Golohab—The Burners
6. Tiphareth Tagiriron—The Disputers
7. Netzach Gharab Tzerek—The Ravens of Death
8. Hod Samael—The Liar or Poison of God
9. Yesod Gamaliel—The Obscene Ones
10. Malkuth Lilith—Queen of the Night and of Demons


כ
ב
ח
גבורה
חסד
תפארת
הוד
נצה
י
מ

The Seven Palaces attributed to the
Ten Sephiroth

# THE ASTROLOGICAL SYMBOLS OF THE PLANETS

These are derived from the three primary forms of the Cross, the Crescent and the Circle, either singly or in combination.

The Circle denotes Sun and Gold; the Crescent the Moon and Silver, respectively analogous to the Red and White Alchemical natures.

The Cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus Copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that Lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is Solar externally but corrosive externally.

Venus is opposite. Copper is externally of the nature of Gold, but internally corrosive. Hence the name of the Sphere of Venus is *Nogah*—denoting External Splendour but internal corruption.

*The Serpent Nehushtan,* which Moses made when the Children of Israel were bitten by Serpents of Fire in the Wilderness, is the Serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle Pillar of the Sephiroth. And the word used in the passage in Numbers 21 for Fiery Serpents is the same as the Name of the Angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the Reconciler between the Fires of Geburah or Severity, and the Waters of Chesed or Mercy—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the Serpent is of Brass, the Metal of Venus, whose Sphere is called Nogah, or External Splendour, as shewn further by the Alchemical Symbol of Venus, wherein the Circle of the Sun is exalted above the Cross of Corrosion. And therefore it is said in the Zohar that "Alone of the Shells is the Serpent Nogah found in Holiness" and he is called the Balance of Justice. Why, then, is he called the External or False Splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the Celestial Serpent of Wisdom. But the Serpent of the Temptation is the Serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yetsiratic attribution of the Alphabet, whence results some curious hieroglyphic symbolism. Thus Tetragrammaton will be written by Virgo, Aries, Taurus, Aries. *Eheieh,* by Air, Aries, Virgo, Aries. From *Yeheshua,* the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, Fire, Taurus, Aries. Virgo born of a Virgin, Aries the Sacrificial Lamb, Fire the Fire of the Holy Spirit, Taurus the Ox of the Earth in whose Manger He was laid, and lastly Aries the flocks of sheep whose Herdsmen came to worship Him. *Elohim* yields Air, Libra, Aries, Virgo, Water—the Firmament, the Balanced Forces, the Fire of the Spirit (For Aries is a fiery Sign), operating in the Zodiac, the Fire Goddess, and the Waters of Creation.

*The terms* Raven or Crow, Lion and Eagle have various Alchemical significations. Generally

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

*One great difference* between Chemical and Alchemical processes is that Alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

*The Cucurbite* is a glass boiler attached to the lower part of the Alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

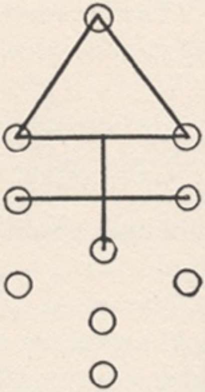
*The Athanor* or Philosophical Furnace is to produce a graduated heat.

*The Balneum Mariae* is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

*The Balneum Arenae* or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

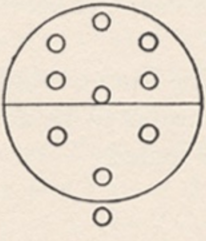
*The Philosophic Egg* is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.

*This represents the Alchemical Symbol of Sulphur* on the Tree of Life. It does not touch the four lower Sephiroth. The Cross terminates in Tiphareth, whereby, as it were, the Supernal Triangle is to be grasped, and Tiphareth is the purified Man.

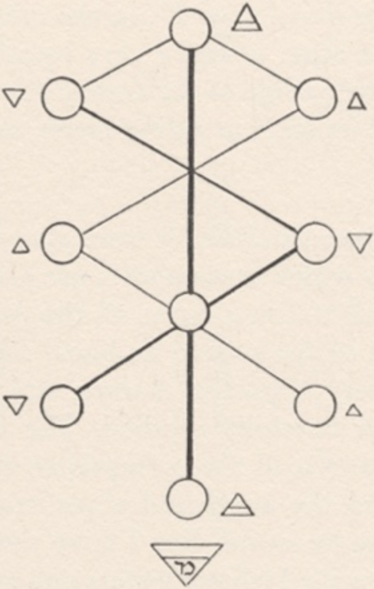


*The Hexagram* of Tiphareth is formed from the Pillars on each side. In Chesed is the Water triangle, in Geburah the Fire triangle. And Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.

*The Symbol of Salt* on the Tree of Life embraces all the Sephiroth but Malkuth, and is as it were, the Reconciler between the Sulphur and Mercury. The horizontal dividing line implies the precept of Hermes "as above so below."



*The drawing represents the Trinity* operating through the Sephiroth and reflected downwards in the four triangles of the Elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; Fire is reflected from Chokmah through Geburah to Netzach; while Earth is Malkuth, the receptacle of the other Three.



(Note: The following Angelic Names have been assembled and tabulated systematically from a Philosophus manuscript entitled "The Lecture on the Shemhamphoresch." This document deals principally with the traditional modes of forming Angelic Names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy two names of three letters each. To each of these names is added the suffix *Yah* or *El,* thus yielding angelic names and formulae. These seventy two Angels are allotted to each quinary, or division of 5°, in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every Sign of the Zodiac has an Archangel, Angel, Angel of its corresponding house, and a vast subhierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the Archangelic and Angelic Names of the twelve Zodiacal Signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on Tarot attribute two of these Angels to each of the 36 small cards, and the anglicised transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of Sigils and Telesmatic Images, which are, as elsewhere explained, formed from the Hebrew spellings. I. R.)

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | והואל |
| | | | | | | ♂ | זזר | דניאל |
| ♈ | טלה | יהוה | מלכידאל | שרהיאל | איאל | | | החשיה |
| | | | | | | ☉ | בההמי | עממיה |
| | | | | | | | | ננאיל |
| | | | | | | ♀ | כטנדר | ניתאל |
| | | | | | | | | מבהיה |
| | | | | | | ☿ | כרדמדי | פויאל |
| ♉ | שור | יההו | אסמודאל | ארזיאל | טואל | | | נממיה |
| | | | | | | ☽ | מנחראי | ייאל |
| | | | | | | | | הרחאל |
| | | | | | | ♄ | יסגנזן | מצראל |
| | | | | | | | | ומבאל |
| | | | | | | ♃ | סגרש | יההאל |
| ♊ | תאומים | יוהה | אמבריאל | סראיאל | גיאל | | | ענואל |
| | | | | | | ♂ | שהדני | מחיאל |
| | | | | | | | | דמביה |
| | | | | | | ☉ | ביתור | מנקאל |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | איעאל |
| | | | | | | ♀ | מתראוש | חבויה |
| ♋ | סרטן | הוהי | מוריאל | פכיאל | כעאל | | | ראהאל |
| | | | | | | ☿ | רהדע | יבמיה |
| | | | | | | | | הייאל |
| | | | | | | ☽ | אלינכיר | מומיה |
| | | | | | | | | והויה |
| | | | | | | ♄ | לוסנהר | יליאל |
| ♌ | אריה | הויה | ורכיאל | שרטיאל | עואל | | | מיטאל |
| | | | | | | ♃ | זחעי | עלמיה |
| | | | | | | | | מהשיה |
| | | | | | | ♂ | סהיבה | ללהאל |
| | | | | | | | | אכיאה |
| | | | | | | ☉ | אננאורה | כהתאל |
| ♍ | בתולה | ההוי | המליאל | שלתיאל | ויאל | | | הזיאל |
| | | | | | | ♀ | ראיהיה | אלדיה |
| | | | | | | | | לאויה |
| | | | | | | ☿ | מספר | ההעיה |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | יזלאל |
| | | | | | | ☽ | טרסני | מבהאל |
| ♎ | מאזנים | והיה | זוריאל | חדקיאל | יהאל | | | הריאל |
| | | | | | | ♄ | סהרנץ | הקמיה |
| | | | | | | | | לאויה |
| | | | | | | ♃ | שהדר | כליאל |
| | | | | | | | | לוויה |
| | | | | | | ♂ | כמוץ | פהליה |
| ♏ | עקרב | והחי | ברכיאל | סאיציאל | סוסול | | | נלכאל |
| | | | | | | ☉ | נינדוהר | ייייאל |
| | | | | | | | | מלהאל |
| | | | | | | ♀ | נתרודיאל | ההויה |
| | | | | | | | | נתהיה |
| | | | | | | ☿ | משרית | האאיה |
| ♐ | קשת | ויהה | אדוכיאל | סמקיאל | סויעסאל | | | ירתאל |
| | | | | | | ☽ | והרין | שאהיה |
| | | | | | | | | רייאל |
| | | | | | | ♄ | אבוהא | אומאל |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | לכבאל |
| | | | | | | ♃ | מסנין | ושריה |
| ♑ | גדי | היהו | הנאל | סריטיאל | כשניעיה | | | יחויה |
| | | | | | | ♂ | יסיסיה | להחיה |
| | | | | | | | | כוקיה |
| | | | | | | ☉ | יסגדיברודיאל | מנדאל |
| | | | | | | | | אניאל |
| | | | | | | ☿ | סספם | חעמיה |
| ♒ | דלי | היוה | כאמבריאל | צכמקיאל | אנסואל | | | רהעאל |
| | | | | | | ♀ | אבדרון | ייזאל |
| | | | | | | | | ההחאל |
| | | | | | | ☽ | גרודיאל | מיכאל |
| | | | | | | | | ווליה |
| | | | | | | ♄ | בהלמי | ילהיה |
| ♓ | דגים | ההיו | אמניציאל | וכביאל | פשיאל | | | סאליה |
| | | | | | | ♃ | אורון | עריאל |
| | | | | | | | | עשליה |
| | | | | | | ♂ | סטריף | מיהאל |

# ON THE WORK TO BE UNDERTAKEN BETWEEN PORTAL AND ⑤—$\boxed{6}$

The work comes under six headings as follows:

1. A Thesis on the Rituals.
2. A meditation on the crosses which have been used as admission badges in the Grades. This is a preparation for the meditation which precedes the ⑤—$\boxed{6}$ Grade and should be applied for when you have been a Portal Member for seven months.
3. A complete diagram of The Tree of Life.
4. The practice of control of the Aura.
5. The placing of The Tree of Life in the Aura.
6. Tattwas—Astrology—Divination.

1. The Thesis. Read the rituals. Build them up in imagination. Compare the Opening and Closing in the various Grades. Note the general underlying scheme for each Elemental Grade—and note where the differences occur. Follow the careers of the various Officers. Note at what Grade an Officer disappears.

Make a precis of each Ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take Office because you will not then need to follow everything in the Ritual but need only turn to the page where your Office is mentioned and when you have no more to say, you can turn to the Closing and put the Ritual aside till required for that. Ability to do this and to move correctly in the Temple adds greatly to the harmony and repose of the whole Ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the Temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of Gods: "Thou canst not pass the Gate of the Western Heaven unless thou canst tell me my Name." And the speeches of the Kabiri in the Grades of Practicus and Philosophus. Information is given in speeches about Tarot Keys and diagrams.

Note the technique for traversing the various Paths—the words, and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the Grades will crystallise out and you will be able to write your thesis.

2. Make a list and drawings of the crosses which have been given you as Admission Badges throughout the

Grades, from the Swastika of the Zelator to the Five-squared cross which you put on as you stood at the Altar at the second point of the Portal Grade. Read what is said of them in the Rituals and knowledge lectures, and make notes about them.

3. THE TREE OF LIFE. This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the Deity Names, Names of Archangels and Angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. CONTROL OF THE AURA. If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple text-book such as is used in ambulance work, or attend a course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practise controlling this aura or Sphere of Sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

PSYCHOLOGY by Wm. McDougall (Home University Library).

PSYCHOANALYSIS FOR NORMAL PEOPLE by Geraldine Coster.

PSYCHO-SYNTHESIS by the Dean of Chester Cathedral.

MACHINERY OF THE MIND by Violet Firth.

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is closed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practise opening your aura to people or ideas in an endeavour to see things from another's point of view.

The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as ah or 'O.'

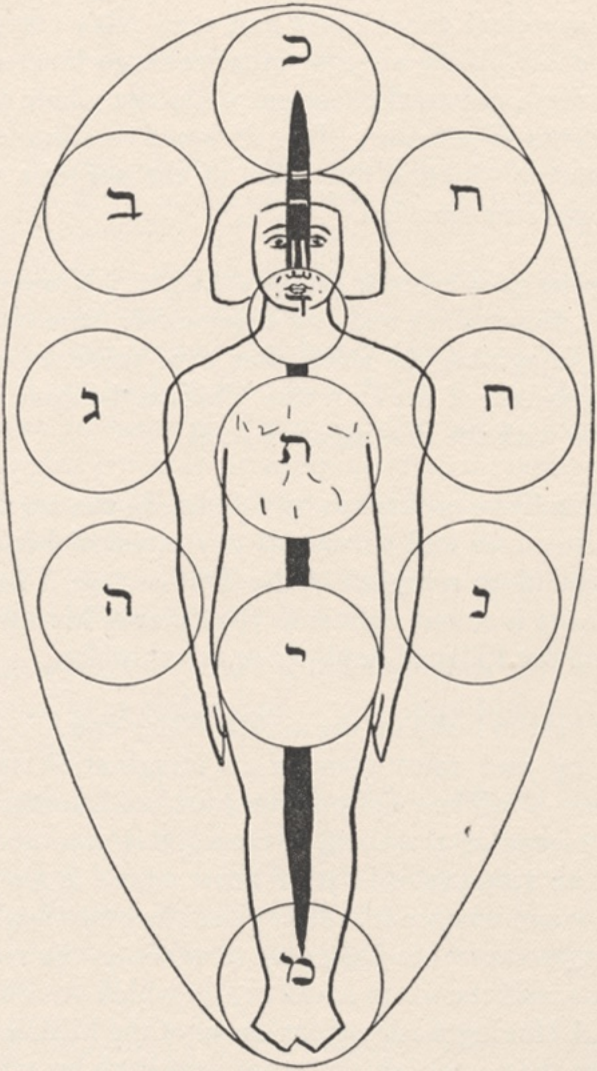
If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e. the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the Deity Names aloud. Take a deep breath and say them softly, smoothly and slowly, imagining the while that your voice travels out to the confines of the Universe. This can be done in conjunction with the Pentagram Ritual.

5. THE TREE OF LIFE IN THE AURA. In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of Mercy on our left, and the Pillar of Benificence in our midst.

It is best to build up the middle Pillar first. To do this stand up and raise yourself in imagination to your KETHER—a brilliant light above your head. Imagine this light descending to DAATH, at the nape of your neck, and thence to TIPHARETH in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From TIPHARETH the light goes to YESOD in the region of the hips, and thence to MALKUTH in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating

# THE MIDDLE PILLAR AND THE HUMAN BODY.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the Deity Names. This can be done as an alternative to the Pentagram Ritual as a preparation for meditation.

1. Imagine yourself standing in the Temple, facing West. The Black Pillar of Severity will be on your right —the White Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the Black Pillar is reflected in your right side—the White Pillar in your left.

3. Take a deep breath and raise your consciousness to your KETHER above your head and vibrate the Name EHEIEH—which means I AM. Imagine the Light flowing down through DAATH (at the nape of your neck) to TIPHARETH.

4. In the same manner, establish YESOD in the name SHADDAI EL CHAI, and MALKUTH in the Name ADONAI HA-ARETZ.

5. Make the Qabalistic Cross to indicate that you have called down the Light of your KETHER and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from TIPHARETH.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that 'Strength is in Silence.' If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalising them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well-balanced, you will only waste energy. So-called modes of healing and of 'doing good to others' should be eschewed for a time. Such methods have a technique of their own and required trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practised the exercise of the Middle Pillar for some time and can visualise it easily, you can establish the other Sephiroth.

6. TATWAS—ASTROLOGY—DIVINATION. The Tatwas are designed to assist you in your researches into the Soul of Nature. They are at first done with a senior member, and later can be done alone or with a companion of your own Grade. They should never be allowed to become uncontrolled day-dreams. The method taught should be strictly adhered to—a definite time, preferably in the morning being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you 'get away.' They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

ASTROLOGY. This should be done as time permits. The subject is vast and highly technical, and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order Lecture, you should be able to set up a true birth horoscope for any place and any time. You can practise setting up horoscopes for the cases gvien in Alan Leo's little book "1001 Notable Nativities" and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which satisfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If Astrology interests you further, it is a very fascinating field of research.

Divination. You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the Tarot Cards by the method given in the small book by Mr. A. E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only 'I was right about that' but also 'I was quite wrong about that,' and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between PORTAL and ⑤—$\boxed{6}$ should be given to the study of the whole make-up of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realise the different layers of your being—some of which you have been led through symbolically in the Outer Grades—"Which in one sense quitteth not MALKUTH"—the Kingdom of yourself.

This line of thought, coupled with the study of the Rituals, may lead you to realise what it was you gathered together in the first point of the Portal Ritual, and what it is you are trying to perfect to lay on the Altar of the Spirit.

(Note: The reader or student who is interested particularly in this subject of the Sphere of Sensation, or aura as it is called, would be well-advised to study very carefully the Order Tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the Pillar arrangement becomes slightly altered or extended so as to produce 4 Pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the Tarot Pack to the surface or parts of the solid sphere. The Aces to the North pole, and the 36 decanate Cards to the South pole up to the Ecliptic, while in between range the Princess cards which are the Thrones of the Aces, the other Court cards, and the Trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to the human personality and sphere in all its branches will yield a wealth of significant material.

I have also elaborated this scheme in two books. In "The Art of True Healing" I have dealt with the Aura and the Middle Pillar solely from the therapeutic point of view. My other book, "The Middle Pillar," considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of Analytical Phychology. I. R.)

We are told in the Portal that the nine months' wait which must intervene before the Portal is again opened for the Aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the Candidate in the Portal by a single circumambulation for each, recalls his past Grades and, at the end of the first point regards their symbols upon the Altar as parts of his body, and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not 'dead' after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the ⑤=$\boxed{6}$.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which 'die' at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realising that we are indeed in a Path of Darkness groping for Light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the Order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each Grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—'the secrets which cannot be told save to those who know them already.'

The Aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticises and watches—

one whose will is interfered with—one who is misunderstood—one to whom others are 'persons' or masks (from Latin *persona,* a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticised and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the Universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words, and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realise the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true Magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defence of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the West as Jesus of Nazareth.

This life and the sayings of Jesus given in the Meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the ⑤=$\boxed{6}$ Ceremony approaches, the Aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no 'time' is required to develop them. They grow in the waste places.

Definite times, too should be set aside for Meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the Aspirant should do the

Pentagram Ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the Sun rising, thinly veiled in clouds.

This should be done at least the week preceding the Grade.

The Ceremony will be a true initiation for the Aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

Let the Aspirant meditate upon the Cross in its various forms and aspects as shown in the Admission Badges throughout the Grades.

Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

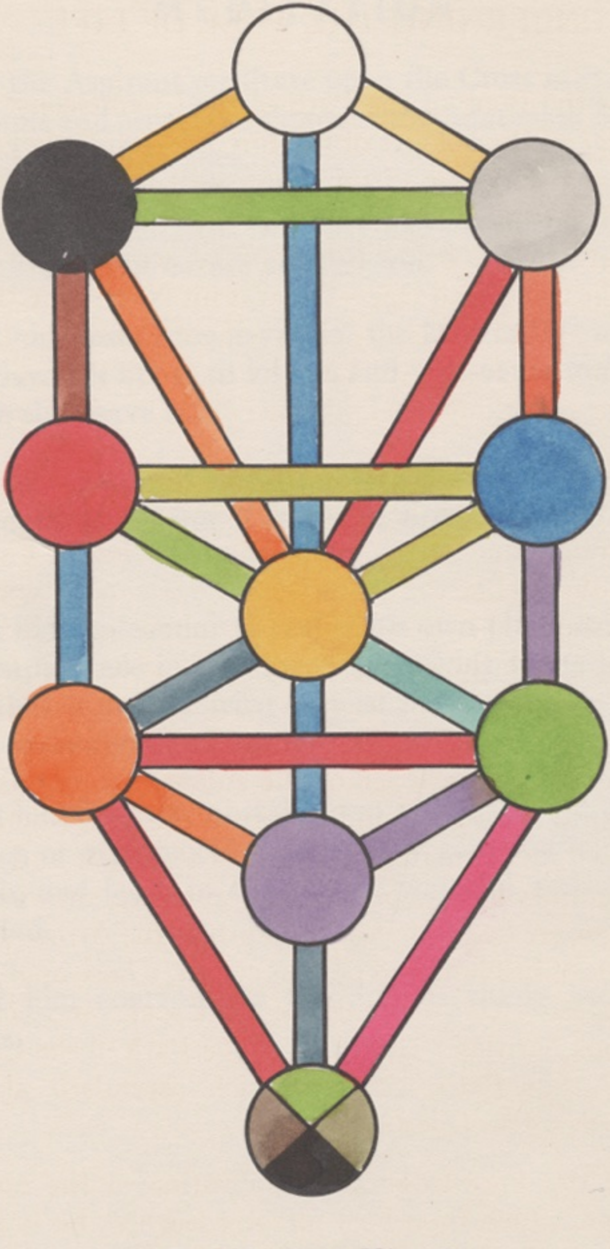
Let him realise the saying of the Master 'Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.'

'Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.'

Let him endeavour to realise his own place and relative importance in the Universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the Sun as thinly veiled in clouds.



THE MINUTUM MUNDUM

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes 'that which is below is like that which is above,' for if that which is below is conformed according to the Law of the Concealed One—Great is his Name—be thou well assured that the closer thou adherest unto the Law of the Universe in thy working, by so much the more is thy Magical working just and true.

Recall what was said unto thee in the Ritual of the Paths of the Portal of the Vault of the Adepti. 'Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the Bow of Qesheth.' Now Qesheth the Bow is the Rainbow of Promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the Adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the Bow, ere he can follow the Path of the Arrow. But the Bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled "The Book of the Path of the Chameleon"—that Path, namely which ascendeth alone through the force of Qesheth, the Bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King's scale. It is the Key of the Forces which lie in Qesheth the Bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the Four Worlds. They are:

| | | | | |
|---|---|---|---|---|
| *The King Scale* | *Atziluth* | *Wands* | *Yod* | *Fire* |
| *The Queen Scale* | *Briah* | *Cups* | *Heh* | *Water* |
| *The Prince Scale* | *Yetzirah* | *Swords* | *Vau* | *Air* |
| *The Princess Scale* | *Assiah* | *Pentacles* | *Heh* | *Earth* |

The colours differ according to the World or aspect of the *Great Name* they represent:

Thus Samech in:

The King Scale is Deep Blue
The Queen Scale is Yellow
The Prince Scale is Green
The Princess Scale is Grey Blue

Tiphareth in:

The King Scale is Rose
The Queen Scale is Gold
The Prince Scale is Pink
The Princess Scale is Tawny Yellow

The TREE OF LIFE for the use of an Adeptus Minor is compounded of the first two scales. THE SEPHIROTH are in the feminine, passive, or Queen Scale. THE PATHS are in the masculine, active, or King Scale. It thus represents the forces of ATZILUTH in the PATHS uniting the SEPHIROTH as reflected in the Briatic World, one of the possible arrangements of the powers inherent in YOD HE of the GREAT NAME.

First are the Feminine colours of the Sephiroth, the Queen's Scale. In Kether is the Divine White Brilliance, the scintillation and corruscation of the Divine Glory—that Light which lighteth the universe—that Light which surpasseth the glory of the Sun and beside which the light of mortals is but darkness, and concerning which it it not fitting that we should speak more fully. And the Sphere of its Operation is called *Rashith ha-Gilgalim*—the beginning of whirling (or whirls, or whorls), the Primum Mobile or First Mover, which bestoweth the gift of life in all things and filleth the whole Universe. And *Eheieh* is the Name of the Divine Essence in Kether; and its Archangel is the Prince of Countenances—Metatron or Metraton, He who bringeth others before the face of God. And the Name of its Order of Angels is called *Chaioth ha-Qadesh, the* Holy Living Creatures, which are also called the Order of Seraphim.

In Chokmah is a cloud-like grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the Sphere of its influence is in *Masloth*, the Starry Heaven, wherein it disposeth the forms of things. And *Yah* is the Divine Ideal Wisdom, and its Archangel is *Ratziel*, the Prince or Princes of the knowledge of hidden and concealed things, and the name of its Order of Angels is *Auphanim*, the Wheels or the Whirling Forces which are also called the Order of Kerubim.

In Binah is a thick darkness which yet veileth the Divine Glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the Supernal Light. There is the Supernal Triad completed. And the Sphere of its Operation is *Shabbathai,* or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet Saturn. And *Jehovah Elohim* is the perfection of Creation and the Life of the World to Come. And its Archangel is *Tzaphqiel,* the Prince of the Spiritual Strife against Evil, and the Name of the Order of Angels is *Aralim,* the Strong and Mighty Ones who are also called the Order of Thrones. The Angel *Jophiel* is also referred unto Binah.

In Chokmah is the Radix of blue and thence is there a blue colour pure and primitive, and glistening with a spiritual Light which is reflected unto *Chesed*. And the Sphere of its Operation is called *Tzedek* or Justice and it fashioneth the images of material things, bestowing peace and mercy; and it ruleth the sphere of the action of the planet Jupiter. And *Al* is the title of a God strong and mighty, ruling in Glory, Magnificence and Grace. And the Archangel of Chesed is *Tsadkiel*, the prince of Mercy and Beneficence, and the Name of the Order of Angels is *Chashmalim* Brilliant Ones, who are also called the Order of Dominions or Dominations. The Sephira Chesed is also called Gedulah or Magnificence and Glory.

In Binah is the Radix of Red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto *Geburah*. The Sphere of its Operation is called *Madim* or violent rushing Force and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming Sword of an avenging God. And it ruleth the Sphere of Action of the Planet Mars. And *Elohim Gibor* is the Elohim, Mighty and Terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are ligntning and flame. And its Archangel is *Kamael* the Prince of Strength and Courage, and the Name of the Order of Angels is *Seraphim* the Flaming Ones who are also called the Order of Powers. The Sephira *Chesed* is also called *Gedulah* or Magnificense and Glory, and the Sephira *Geburah is also called Pachad* Terror and Fear.

In Kether is the Radix of a Golden Glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto *Tiphareth*. Thus is the *first reflected Triad* completed. And the Sphere of its operation is that of *Shemesh*, the Solar Light, and bestoweth Life, Light and Brilliancy in metallic matter, and it ruleth the sphere of action of the Sun. And *Yhvh Eloha va-Daath* is a God of Knowledge and Wisdom, ruling over the Light of the Universe; and its Archangel is *Raphael,* the Prince of Brightness, Beauty and Life. And the Name of the Order of Angels is *Melechim* or *Malakim,* that is Kings or Angelic Kings, who are also called the Order of Virtues, Angels and Rulers. The Angels Peniel and Pelial are also referred unto this Sephira. It especially rules the Mineral world.

The beams of Chesed and of Tiphareth meet in *Netzach* and thence in *Netsach* arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the Sphere of its operations is that of *Nogah* or External Splendour, producing zeal, love, harmony, and it ruleth the Sphere of Action of the Planet Venus and the nature of the Vegetable World. And *Jehovah Tzabaoth* is a God of Hosts and of Armies, of Triumph and of Victory, ruling the Universe in Justice and Eternity. And its Archangel *Hanial* is the Prince of Love and Harmony, and the Name of the Order of Angels is *Elohim* or Gods who are also called the Order of Principalities. The Angel *Cervieh* is also referred unto this Sephira.

The beams of *Geburah* and *Tiphareth* meet in *Hod* and thence arsies in *Hod* a brilliant pure and flashing orange tawny. And the Sphere of its Operation is that of *Kokab,* the stellar light, bestowing elegance, swiftness, scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And *Elohim Tzabaoth* is also a God of Hosts and of Armies, of Mercy and of Agreement, of Praise and Honour, ruling the Universe in Wisdom and Harmony. And its Archangel is *Michael,* the Prince of Splendour and of Wisdom, and the Name of Order of Angels is *Beni Elohim,* or Sons of the Gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in *Yesod* and thence ariseth in *Yesod* a brilliant deep violet-purple or puce, and thus is the third Triad completed. And the sphere of its operation is that of *Levanah,* the Lunar beam, bestowing change, increase and decrease upon created things and it ruleth the Sphere of Action of the Moon and the nature of mankind. And *Shaddai* is a God who sheddeth benefits, Omnipotent and Satisfying, and *Al Chai* is the God of Life, the Living One. Its Archangel is *Gabriel* the Prince of Change and Alteration. And the name of the Order of Angels is *Kerubim* or Kerubic ones who are also called the Order of Angels.

And from the rays of this Triad there appear three colours in *Malkuth* together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netsach, there goeth forth a certain greenish 'citrine' colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, 'russet' yet gleaming with a hidden fire. And from the green of Netsach and the puce of Yesod there goeth forth a certain other darkening green 'Olive' yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or Rainbow scale.

Moreover, though the Tree of Life operates through all the Ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, through the branches of the Tree of Knowledge of Good and Evil stretch into the seven lower Sephiroth and downwards into the Kingdom of Shells, yet it is referred especially unto Malkuth. Similarly with Netsach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, *Adonai ha-Aretz* is God, the Lord and King, ruling over the Kingdom and Empire which is the Visible Universe.

And *Cholem Yesodoth* the Breaker of Foundations, (or *Olam Yesodoth*—the World of the Elements) is the Name of the Sphere of Operation of Malkuth which is called the Sphere of the Elements from which all things are formed, and its Archangels are three:—*Metatron,* the Prince of Countenance reflected from Kether, and *Sandalphon,* the Prince of Prayer (feminine), and *Nephesch ha Messiah,* the Soul of the Reconciler for Earth. And the Order of Angels is *Ashim* or Flames of Fire, as it is written 'Who maketh his Angels Spirits and his Ministers as a flaming Fire,' and these are also called the Order of Blessed Souls, or of the Souls of the Just made Perfect.

(Note the Three Archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the Four Worlds. The numbers 1-10 refer to the Sephiroth, and those from 11-32 inclusive to the Paths.

| | YOD—FIRE | HEH—WATER | VAU—AIR | HEH (final) EARTH |
|---|---|---|---|---|
| | King Scale (Atsiluth) | Queen Scale (Briah) | Emperor or Prince (Yetsirah) | Empress or Knave (Assiah) |
| | Wands | Cups | Swords | Pentacles |
| 1 | Brilliance | White Brilliance | White Brilliance | White flecked gold |
| 2 | Soft Blue | Grey | Bluish Mother of pearl | White flecked red, blue, yellow |
| 3 | Crimson | Black | Dark Brown | Grey flecked pink |
| 4 | Deep Violet | Blue | Deep Purple | Deep azure flecked yellow |
| 5 | Orange | Scarlet-red | Bright Scarlet | Red flecked black |
| 6 | Clear pink rose | Yellow (gold) | Rich Salmon | Gold amber |
| 7 | Amber | Emerald | Bright Yellow-Green | Olive flecked gold |
| 8 | Violet-purple | Orange | Red Russet | Yellow-brown flecked white |
| 9 | Indigo | Violet | Very Dark purple | Citrine flecked azure |

|  | YOD—FIRE | HEH—WATER | VAU—AIR | HEH (final) EARTH |
|---|---|---|---|---|
|  | King Scale (Atsiluth) | Queen Scale (Briah) | Emperor or Prince (Yetsirah) | Empress or Knave (Assiah) |
|  | Wands | Cups | Swords | Pentacles |
| 10 | Yellow | Citrine, olive, russet, black | 4 colours fl. gold | Black rayed yellow |
| 11 | Bright-pale yellow | Sky-blue | Blue-emerald green | Emerald flecked gold |
| 12 | Yellow | Purple | Grey | Indigo-rayed violet |
| 13 | Blue | Silver | Cold Pale Blue | Silver rayed sky-blue |
| 14 | Emerald Green | Sky Blue | Early Spring Green | Bright rose or cerise rayed pale yellow |
| 15 | Scarlet | Red | Brilliant Flame | Glowing Red |
| 16 | Red Orange | Deep Indigo | Deep warm olive | Rich Brown |
| 17 | Orange | Pale Mauve | New yellow | Reddish grey inclined to mauve |
| 18 | Amber | Maroon | Rich bright Russet | Dark greenish-brown |

| | YOD—FIRE | HEH—WATER | VAU—AIR | HEH (final) EARTH |
|---|---|---|---|---|
| | King Scale (Atsiluth) | Queen Scale (Briah) | Emperor or Prince (Yetsirah) | Empress or Knave (Assiah) |
| | Wands | Cups | Swords | Pentacles |
| 19 | Greenish-Yellow | Deep Purple | Grey | Reddish--amber |
| 20 | Yellowish-Green | Slate Grey | Green Grey | Plum Colour |
| 21 | Violet | Blue | Rich Purple | Bright blue rayed Yellow |
| 22 | Emerald-Green | Blue | Deep blue green | Pale Green |
| 23 | Deep blue | Sea-Green | Deep olive green | White flecked purple like mother of pearl |
| 24 | Green-blue | Dull brown | Very dark Brown | Livid Indigo brown-black-beetle |
| 25 | Blue | Yellow | Green | Dark vivid-blue |
| 26 | Indigo | Black | Blue black | Cold-dark-grey near black |

| | YOD—FIRE | HEH—WATER | VAU—AIR | HEH (final) EARTH |
|---|---|---|---|---|
| | King Scale (Atsiluth) | Queen Scale (Briah) | Emperor or Prince (Yetsirah) | Empress or Knave (Assiah) |
| | Wands | Cups | Swords | Pentacles |
| 27 | Scarlet | Red | Venetian Red | Bright red rayed azure or emerald |
| 28 | Violet | Sky blue | Bluish Mauve | White tinged purple |
| 29 | Ultra Violet Crimson | Buff flecked silver-white | Light translucent pinkish brown | Stone Colour |
| 30 | Orange | Gold yellow | Rich amber | Amber rayed red |
| 31 | Glowing scarlet-Orange | Vermillion | Scarlet flecked gold | Vermillion flecked crimson and Emerald |
| 32 | Indigo | Black | Blue black | Black rayed blue |
| 31 | Citrine, olive, russet black | Amber | Dark Brown | Black and yellow |
| 32 | White, merging Grey | Deep purple (nearly black) | 7 prismatic colours. violet outside | White, red, yellow, blue black (outside) |
| Daath | Lavender | Grey White | Pure Violet | Grey flecked gold |

Thou shalt know that the whole Sphere of Sensation which surroundeth the whole physical body of a man is called "The Magical Mirror of the Universe." For therein are represented all the occult forces of the Universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the Celestial Heavens do the body of a Star or a Planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that Greater World or Macrocosm. In this "Magical Mirror of the Universe," therefore, are the Ten Sephiroth projected in the form of the Tree of Life as in a solid sphere. (See also the Astronomic view of the Tarot in Part Eight.)

A man's physical body is within the Ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the Crown of the Head, and represents a crown which indeed is powerful, but requires one worthy to wear it. In the crown of the head is placed the faculty of Neschamah, which is the power of Aspiration unto that which is beyond. This power Neschamah is especially attributed unto the Supernal Triad in Assiah, of which there are three manifestations which are included in the general concept, Neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of Wisdom and Understanding, shining into and illuminating their inferior, the Ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in Ruach. In the Magical Mirror of the Universe, or the Sphere of Sensation, Man is placed between four pillars of the Tree of Life as projected in a sphere. These keep their place and MOVE NOT. But the Man himself places in his Sphere of Sensation that point of the Zodiac which ascended at the moment of his birth and conception (for the same degree of the Zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the Zodiac is ascending in the East of the Heavens of the Star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere DOTH NOT REVOLVE about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the Four Elements and the Spirit, thus:—

Thumb——————Spirit
3rd Finger——————Fire
Index Finger——————Water
Little Finger——————Air
Second Finger——————Earth

The arms are the manifestors of the executive power of the Ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is Spirit mingled with and governing the watery principle. The lungs are the receptacles of Air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the Air, even as the sea, under a calm, doth putrify and become mephitic.

The heart is the great centre of the action of Fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the *Ruach,* as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by Neschamah. This lower will is immediately potent in the lower members and thus, in the region about the heart, is the lower will seated like the King of the body upon its throne.

The concentration of the other faculties of the *Ruach* in and under the presidency of the Will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of the two creative Sephiroth under the presidency of the Four Elements, or the reflection of *Aima* and *Abba* as the parents of the human Jehovah. But the human Neschamah *exists* only when the higher Will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter SHIN is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher Will and the action of Neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous God, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher Will, he becometh YEHESHUAH, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this *Ruach* also are presented the reflections of the Macrocosmic Universe in the Sphere of Sensation. They surround the *Ruach* which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the Earth are shown forth in the organs which digest and putrify, casting forth the impurities, even as the Earth is placed above the Qlippoth.

Thou wilt say, then, that the Ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah — but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the Principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the Ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher Wisdom and Understanding. For the Air is not the Light—only the translator of the Light. Yet without the Air, the operations of the Light could not so well be carried out. The word *Ruach,* Spirit, also meaneth Air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit.'

This Air, the *Ruach,* permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the *Ruach* could not concentrate under the presidency of the Name, and the life of the body would cease.

Thus far concerning the Ruach as a *whole,* that is, the action of the Will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so moveable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the *Ruach.* In them is the sustaining force of the *Ruach.* They are the affirmation of the Pillars of the Sephiroth, as answering to the Passive, the arms more answering to the two pillars which are Active. They are the columns of the Human Temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the Will, but the *simulacrum* of the Will in Tiphareth. Yesod is the lowest of the Sephiroth of the Ruach, and representeth "Fundamental Action." It therefore governth generation. In Yesod is therefore the automatic consciousness or simulacrum of the Will. This automatic consciousness is to the Nephesch what the *Daath* action is to the *Ruach*. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the Name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the Ruach unto the Nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the Nephesch. The Nephesch is the subtle body of refined astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the Ruach, of which it is the material completion. The Nephesch shineth through the Material body and formeth the Magical Mirror or Sphere of Sensation. This Magical Mirror or Sphere of Sensation is an imitation or copy of the Sphere of the Universe. The space between the physical body and the boundary of the sphere of Sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the Astral Rays of the Macrocosm.

The Nephesch is divided into its seven Palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the Ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three Supernal Sephiroth, Kether, Chokmah and Binah, are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The Nephesch is the real, the actual body, of which the material body is only the result through the action of Ruach, which by the aid of the Nephesch, formeth the material body by the rays of Ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of Ruach rarely penetrate into the sphere of Sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this Sphere of Sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the Ruach wherein act the rays from Chokmah and Binah which govern the reason—*Daath*.

This faculty can be thrown downwards into the Ruach, and thence can radiate into the Nephesch. It consists of seven manifestations answering to the Hexagram, and is like the Soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the Spiritual Consciousness as distinct from the human consciousness. It is manifested in 7 as just said or in 8 if *Daath* be included. The Father is the Sun (Chokmah.) The Mother is the Moon (Binah.) The Wind beareth it in his bosom, (Ruach.) Its Nurse is the Earth, (Nephesch.) The power is manifested when it can be vibrated through the Earth.

The following is the true attribution of the seven apertures of the head:

Right Ear——*Saturn* Left Ear ——*Jupiter*
Right Eye ——*Sol* Left Eye——*Luna*
Mouth——*Mercury* (who is the messenger of the Gods)
Right Nostril ——*Mars* Left Nostril ——*Venus*

These latter represent here the sonoriferous sense. The right and left eye, the luminous sense, as the Sun and Moon are the luminaries of the Macrocosm. The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the Speaker.

This spiritual consciousness is a focus of the action of *Neschamah*. The lower will-power should control the descent of this spiritual consciousness into the *Ruach*, and thence into the *Nephesch,* for the consciousness must descend into the *Nephesch* before the images of the Sphere of Sensation can be perceived. For it is only the rays of this consciousness permeating the *Ruach* that can take cognisance thereof. This faculty of the spiritual consciousness is the seat of Thought. *Thought* is a *Light* proceeding from the radiation of this spiritual consciousness, traversing the *Ruach* as Light traverseth Air, and encountering thereafter the symbols reflected in the sphere of Sensation, or magical mirror of the Universe. These symbols are by its radiation (i. e. that of the Thought) reflected again into the Spiritual Consciousness where they are subjected unto the action of the *Reasoning Mind* and of the *Lower Will.* That is, in the ordinary natural man when awake, the thought acteth through the *Ruach,* subject when there to the action of the Lower Will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same. In the sleeping man, the concentration of the *Ruach* in his heart during the waking time hath produced a weakening of the action of the *Ruach* in its subsidiary Sephiroth in the Physical Body. To preserve the salutary conjunction of the *Ruach* with the *Nephesch* in the physical body (whose limits are fixed by the Sephiroth of the Ruach) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the *Ruach* therein during the waking state. This reflux of the *Ruach* into its subsidiary Sephiroth produceth naturally a weakening of the Lower Will; and the *Ruach,* therefore, doth not reflect so clearly the Reasoning Faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realised by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shewn in the consideration of only one certain symbol which is too attractive to the Will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the Will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower Will and the Reason, they will be unbalanced and inharmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the Sphere of Sensation and consequently of the Nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the Nephesch is caused to rock and waver at the extremities of the Physical Body where the Ruach action is bounded. The thought therefore is dazzled by the symbols of the Sphere of Sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the Sphere of Sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo and the loss of idea of place and position. Nearly the same may be said of Seasickness, and the action of certain drugs.

Restoration of the equilibrium of the Sphere of Sensation after this naturally produceth a slackening of the concentration of the Ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the Sphere of Sensation so irregularly and so violently that they pass its boundary without either the lower Will or the Reasoning Power or even the Thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the Sphere of Sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from Light.

This Spiritual Consciousness is the focus of the action of *Neschamah*. The spiritual consciousness is, in its turn, the Throne or Vehicle of the Life of the Spirit which is *Chiah;* and these combined form the Chariot of that Higher Will which is in *Kether*. Also it is the peculiar faculty of *Neschamah* to aspire unto that which is beyond. The Higher Will manifests itself through *Yechidah*. The *Chiah* is the real Life Principle, as distinct from the more illusionary life of the Physical Body. The Shining Flame of the Divine Fire, the *Kether* of the Body, is the Real Self of the Incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those Higher Potencies—Angelic, Archangelic or Divine, of which the manifestation directly touching *Yechidah* is the Higher Genius.

This *Yechidah* in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the King of the Physical Body, that is the Lower Will, must rise from his Throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the Higher Will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the Lower Will hath for a moment recognised a higher form of itself, and the YHVH of the man hath reflected from the Eternal Lord of the Higher Life. This *Yechidah* is the only part of the man which can truly say—EHEIEH, I am. This is then but the Kether of the Assiah of the Microcosm, that is, it is the highest part of man as Man. It is that which toucheth, or is the manifestation of a higher and greater range of Being. This Yechidah is at the same time the Higher Human Self and the Lower Genius, the God of the Man, the Atziluth of his Assiah, even as Chiah and Neschamah form his Briah, and Ruach his Yetzirah. This is the Higher Will and the Divine Consciousness, as Daath is the Spiritual Consciousness, Tiphareth the Human Consciousness, and Yesod the Automatic Consciousness.

It is the Divine Consciousness because it is the only part of man which can touch the All-potent forces. Behind Yechidah are Angelic and Archangelic Forces of which Yechidah is the manifestor. It is therefore the Lower Genius or Viceroy of the Higher Genius which is beyond, an Angel Mighty and Terrible. This Great Angel is the Higher Genius, beyond which are the Archangelic and Divine.

Recall the Tiphareth clause of an Adeptus Minor: "I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the Divine Aid I may at length attain to be more than Human, and thus gradually raise and unite myself to my Higher and Divine Genius, and that in this event, I will not abuse the great power entrusted unto me."

Note that this clause answereth unto Tiphareth, seeing that it is the Lower Will that must apply itself unto this work, because it is the King of the Physical Man. All the Shining Ones (whom we call Angels) are microcosms of the Macrocosm Yetzirah, even as Man is the microcosm of the Macrocosm or Assiah. All Archangelic forms are microcosms of the Macrocosm of Briah, and the Gods of the Sephiroth are consequently the Microcosms of the Macrocosm of Atziluth. Therefore apply this perfecting of the Spiritual Nature as the preparation of the Pathway for the Shining Light, the Light Divine.

The evil persona of a man is in the Sphere of the Qlippoth, and the devils are the Microcosms of the Macrocosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the Nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a Man are his Angelic and other forms, so below the Malkuth of the Evil Persona are awful forms, dangerous even to express or think of.

# OF THE TASK UNDERTAKEN BY THE ADEPTUS MINOR

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the Nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the Ruach in those of the Nephesch. To prevent the Lower Will and Human Consciousness from falling into and usurping the place of the Automatic Consciousness. To render the King of the Body, the Lower Will, obedient to and anxious to execute the commands of the Higher Will, that he be neither a usurper of the faculties of the Higher, nor a sensual despot—but an Initiated Ruler, and an annointed King, the viceroy and representative of the Higher Will, because inspired thereby, in his Kingdom which is man. Then shall it happen that the Higher Will, i.e., the Lower Genius, shall descend into the Royal Habitation, so that the Higher Will and the Lower Will shall be as one, and the Higher Genius shall descend into the Kether of the Man, bringing with him the tremendous illumination of his Angelic Nature. And the Man shall become what is said of Enoch. "And Chanokh made himself to walk with God, and he was not, for God took him." (Genesis, V. v. 24.)

Then also this shalt thou know, that the Nephesch of the Man shall become as the Genius of the Evil Persona, so that the evil persona itself shall be as the power of the Divine in the Qlippoth, as it is said: "Whither shall I go from thy Spirit, or whither from thy Presence shall I flee? If I ascend up to Heaven, thou art there. If I make my bed in Hell, behold thou art there." (Ps. cxxxix.)

Therefore even the Evil Persona is not so evil when it fulfileth its work. For it is the beginner of a dim reflection of the Light unto the Qlippoth, and this is what is hidden in the saying that "Typhon is the brother of Osiris." Hear thou, then, a mystery of the knowledge of evil. The ⑤=$\boxed{6}$ Ritual of the Adeptus Minor saith that even the "Evil helpeth forward the Good." When the evil Sephiroth are expelled from the Nephesch into the Evil Persona, they are, in a sense, equilibriated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This Mystery shalt thou keep from the knowledge of the First Order, and still more from that of the Outer World, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying "He descended into Hell," and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto *this* end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.:

How the spiritual consciousness can act around and beyond the sphere of Sensation. "Thought" is a mighty force when projected with all the strength of the lower Will under the guidance of the reasoning faculty and illuminated by the Higher Will. Therefore, it is that, in thy occult working, thou art advised to invoks the Divine and Angelic Names, so that thy Lower Will may willingly receive the influx of the Higher Will, which is also the Lower Genius behind which are the all-potent forces. This, therefore, is the magical manner of operation of the Initiate when "skrying" in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the Forces of the Macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought-ray from his Spiritual Consciousness, illuminated by his Higher Will, directly unto the part of his Sphere of Sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the Macrocosmos, shining forth into the Infinite Abyss of the Heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the Macrocosmos. Thus receiving the direct ray as then reflected into his Thought, he can unite himself with the ray of his Thought so as to make one continuous ray from the corresponding point of the Macrocosmos unto the centre of his consciousness. If, instead of concentrating at that actual point of the sphere of Sensation he shall retain the thought-ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the Macrocosmic Ray *answering* to that symbol in the sphere of his Consciousness. But he shall receive this reflection tinctured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought-ray at the circumference of the Sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therfore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our Rituals and Lectures.

## OF TRAVELING IN THE SPIRIT VISION

The symbol, place, direction, or Plane being known whereon it is desired to act, a thought-ray as before is sent unto the corresponding part of the Sphere of Sensation of the Nephesch. The Thought-Ray is sent like an arrow from the bow, right through the circumference of the Sphere of Sensation direct unto the place desired. Arrived there, a sphere of astral Light is formed by the agency of the Lower Will, illuminated by the Higher Will, and acting through the spiritual consciousness by reflection along the Thought-Ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the Syryer is reflected into it along the thought-ray, and this united consciousness is then projected therein. This Sphere is then a duplicate, by reflection, of the Sphere of Sensation. As it is said: "Believe thyself to be in a place and thou art there." In this Astral Projection, however, a certain part of the consciousness must remain in the body to protect the Thought-Ray beyond the Sphere of Sensation (as well as the Sphere itself at that point of departure of the Thought-Ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose Nephesch and physical body are exceptionally strong and healthy, the whole operation of skrying and traveling in the Spirit Vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practised and advanced Adept. This consisteth in forming first a sphere from his own Sphere of Sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practised operator.

Thus far, regarding Skrying and Travelling in the Spirit Vision.

(These instructions are considerably amplified with practical examples in a later volume dealing with Astral vision and clairvoyance. I. R.)

# CONCERNING THE MICROCOSMS OF MACROCOSM

As thou well knowest there be many and numberless other inhabitants of the Macrocosmos besides Man, Angels, and Devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarisation is usually *horizontal* rather than *perpendicular*, and this is owing to the Sephiroth not being shewn therein. This Sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the Stellar System without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an Element or a Planet, and a Sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Gen. II, v. 20.) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of Water
Birds are under the influence of Air
Quadrupeds are under the influence of Fire
Creeping things and insects are under the influence of Earth

There are some which partake of two elements, but in them one element is usually chief, and besides the Elements, each is under a Planet and a Sign.

The vegetable kingdom is again under a somewhat different Law. These are under a Planet and a Sign, a planet first differentiated by a Sign.

The Mineral Kingdom is under the Signs only. Vegetables have a Sphere of Sensation, but corresponding only to the Planets and Zodiacal Signs. The Minerals have also a Sphere which correspondeth unto the Signs only. But the metals are under the Planets only, and therein is the difference between them and the Minerals, wherefore also are they stronger. Shining Stones are especially under the Light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." (This passage is it is believed from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the Macrocosmos. Besides these classes of life there be multitudinous existences representing Forces of the Macrocosm, each with its own microcosm. Such are Elemental Spirits, Planetary Spirits, Olympic Spirits, Fays, Arch-Fays, Genii, and many other potencies which cannot be classed under these forms.

Thus the Macrocosmic Universe is one vast and infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced Adept.

Also it shall here suffice to say that thou shalt make a distinction between the Four-handed race (the quadrumana, Apes and monkeys) ) which be midway between Man and Beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are *not* an *ascent*, from the beast unto the Man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of Man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil, but, following a natural law—seeing that man is head of the Assiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As Man hath his Ruach which is upright in the Tree of Life, so hath the beast his Ruach which is horzontal; as it is said: "The Ruach of a man which goeth upwards (i.e. directeth itself upwards), and the Ruach of the beast which goeth downwards (or crosswise) in the Earth." The Neschamah in the Beast is not. The beast consisteth of a Ruach and a Nephesch with a rudimentary Daath or Spiritual Consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery. Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of mercy and justice. For the Man is a God unto the Beast, and the aspiration of the Beast is toward the Man, and great is the office of the Beast, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its Lord, as *he is,* so will the creation follow him. And thus it is possible for the *Genius of a Nation* to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the Demonic Plane which entereth not into this section.

The Elemental Spirits and other of their kind are an organisation not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal Man, that is the Elementary Man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e. child) and towards them also is Man responsible, and he hath wrought them much injustice.

Obsession always entereth through a cutting off of the Higher from the Lower Will, and it is ordinarily first induced by a Thought-Ray of the Spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the Sphere of Sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the Sphere of Sensation, and thus shall cause a strain on the Nephesch which shall render the Ruach less concentrated. As soon as the Ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession. Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the Spine. Now unless the lower Will shall voluntarily endeavour to restore the connection, it is impossible for the Higher Will to intervene, seeing that the Lower Will is King of the Physical Body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the Higher Will.

Trance may arise from the action of obsession, or from the action of the Higher Will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the Ruach and the Nephesch is definitely and thoroughly interrupted in the physical body. In the Adept death can only supervene when the Higher Will consenteth thereto, and herein is implied the whole Mystery of the Elixir of Life.

*End of Volume One*

# THE
# GOLDEN
# DAWN

*An Account of the Teachings,*
*Rites and Ceremonies of the*
ORDER OF THE GOLDEN DAWN

*By* ISRAEL REGARDIE

▽

VOLUME TWO

△

THE ARIES PRESS
CHICAGO, 1938

# BOOK TWO

# RITUALS OF THE FIRST ORDER
# THE STELLA MATUTINA
# OR
# GOLDEN DAWN

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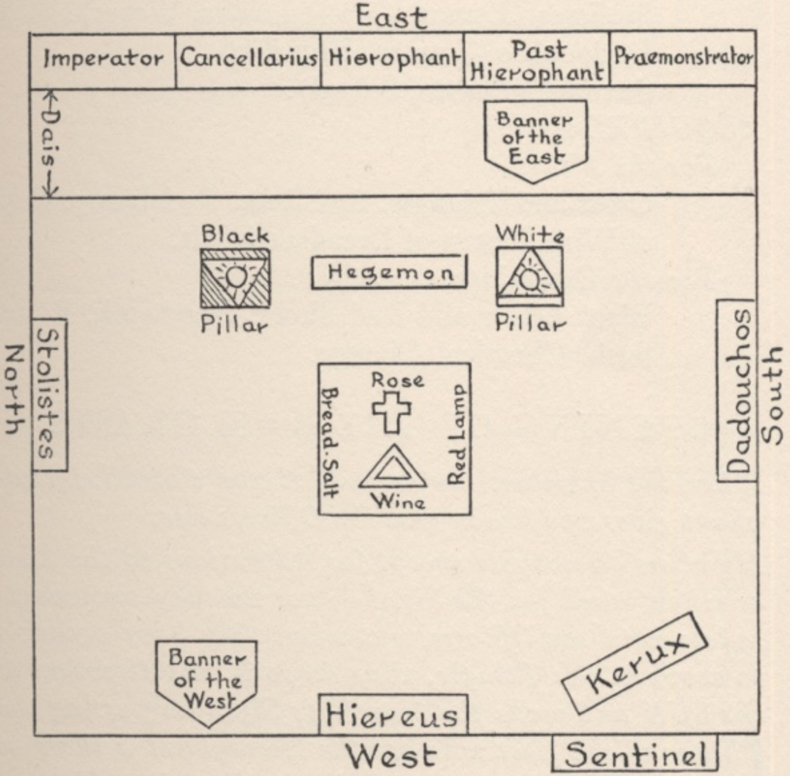
# NEOPHYTE $\circledcirc = \boxed{0}$ GRADE

## OF THE

# ORDER OF THE STELLA MATUTINA


East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Dais
Banner of the East
Black Pillar
Hegemon
White Pillar
North
Stolistes
Rose
Bread. Salt
Red Lamp
Wine
Dadouchos
South
Banner of the West
Hiereus
Kerux
West
Sentinel

*OFFICERS*:

*On the Dais*:

Imperator — Cancellarius — Past Hierophant — Praemonstrator.
Hierophant (Red Robe, Lamen, Sceptre).

*In the Hall*:

Hiereus (Black Robe, Lamen, Sword).
Hegemon (White Robe, Lamen, Sceptre).
Kerux (Lamen, Lamp and Wand).
Stolistes (Lamen, Cup of Lustral Water).
Dadouchos (Lamen, Thurible).
Sentinel (Lamen, Sword).

*REQUIRED*:

*For the Altar*:

Cross and Triangle. Red Rose. Red Lamp. Cup of Wine. Paten of Bread and Salt.

*For the Candidate*:

Black Gown and Red Shoes. Hoodwink, Rope. Sash. Chemical Change.

## OPENING OF THE $\circledcirc=\boxed{0}$ GRADE

*When the Members are assembled and clothed, Hierophant gives one knock and the Officers rise.*

*Members do not rise except for Adorations to the East or when asked for the Signs — nor do they circumambulate with the Officers, but when they have occasion to move in the Temple, they do so in the direction of the SUN and make the Neophyte Signs on passing the Throne of the East whether the Hierophant is there or not. The Grade Sign is made in the direction of movement except when entering or leaving the Hall, when it is made towards the East.* ו *— This sign represents one* *knock made by rapping the base or shaft of wand or the pommel of sword on a table.*

*Hiero* (*one knock*) ו

*Kerux on hearing the Hierophant's knock, goes to the North East, to Hierophant's right, faces West, raising his Lamp and Wand and says:*

*Kerux* HEKAS! HEKAS! ESTE BEBELOI!

*Kerux returns to his place.*

*Hierophant rises with one knock.*

*Hiero* (*knocks*) Fratres and Sorores of the.......... Temple of the Order of the Stella Matutina, assist me to open the Hall of the Neophytes. Frater Kerux, see that the Hall is properly guarded.

*Kerux goes to the door and gives one knock. Sentinel replies with one knock.*

*Kerux* Very Honoured Hierophant, the Hall is properly guarded.

*He salutes the Hierophant's Throne. Remains by door.*

*Hiero* Honoured Hiereus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.

*Hiereus goes to the door, stands before it with Sword erect, Kerux being on his right with Lamp and Wand, and says:*

*Hiereus* Fratres and Sorores of the Order of the Stella Matutina, give the Signs of a Neophyte.

*This done, Hiereus gives Signs towards Hierophant, and says:*

Very Honoured Hierophant, all present have been so honoured.

*Hiereus and Kerux return to their places.*

*Hierophant gives the Sign of the Enterer towards the West, but NOT the Sign of Silence.*

*Hiero* Let the number of Officers in this degree and the nature of their Offices be proclaimed once again, that the Powers whose images they are may be re-awakened in the spheres of those present and in the Sphere of this Order — for by Names and Images are all Powers awakened and re-awakened.

*He makes the Sign of Silence.*

Honoured Hiereus, how many Chief Officers are there in this Grade?

*Hiereus* There are three Chief Officers; the Hierophant, the Hiereus, and the Hegemon.

*Hiero* Is there any peculiarity in these Names?

*Hiereus* They all commence with the letter 'H'.

*Hiero* Of what is this Letter a symbol?

*Hiereus* Of life; because the Letter 'H' is our mode of representing the ancient Greek aspirate or breathing, and Breath is the evidence of Life.

*Hiero* How many lesser Officers are there?

*Hiereus* There are three besides the Sentinel; the Kerux, the Stolistes, and the Dadouchos.

The Sentinel is without the Portal of the Hall and has a Sword in his hand to keep out intruders. It is his duty to prepare the Candidate.

*Hiero* Frater Dadouchos, your station and duties?

*Dad* My station is in the South to symbolise Heat and Dryness, and my duty is to see that the Lamps and Fires of the Temple are ready at the opening, to watch over the Censer and the

Incense and to consecrate the Hall and the Fratres and Sorores and the Candidate with Fire.

*Hiero* Frater Stolistes, your station and duties?

*Stol* My station is in the North to symbolise Cold and Moisture, and my duties are to see that the Robes and Collars and Insignia of the Officers are ready at the Opening, to watch over the Cup of Lustral Water and to purify the Hall and the Fratres and Sorores and the Candidate with Water.

*Hiero* Frater Kerux, your station and duties?

*Kerux* My place is within the portal. My duties are to see that the furniture of the Hall is properly arranged at the Opening, to guard the inner side of the portal, to admit the Fratres and Sorores, and to watch over the reception of the Candidate; to lead all Mystic Circumambulations carrying the Lamp of my Office, and to make all reports and announcements. My Lamp is the symbol of the Hidden Knowledge, and my Wand is the symbol of its directing power.

*Hiero* Honoured Hegemon, your station and duties?

*Heg* My station is between the Two Pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the Gate-way of the Hidden Knowledge for I am the reconciler between Light and Darkness. I watch over the preparation of the Candidate and assist in his reception and I lead him in the Path that conducts from Darkness to Light. The White Colour of my Robe is the colour of Purity, my ensign of office is a Mitre-headed sceptre to symbolise religion which guides and regulates life, and my Office symbolises those higher aspirations of the soul which should guide its action.

*Hiero* Honoured Hiereus, your station and duties?

*Hiereus* (*holds Sword and Banner*) My station is on the Throne of the West and is a symbol of increase of Darkness and decrease of Light and I am the Master of Darkness. I keep the Gateway of the West and watch over the reception of the Candidate and over the lesser Officers in the doing of their work. My black Robe is an image of the Darkness that was upon the Face of the Waters. I carry the Sword of Judgment and the Banner of the Evening Twilight, which is the Banner of the West, and I am called Fortitude by the Unhappy.

*Hierophant stands, holding Sceptre and Banner of the East.*

*Hiero* My station is on the Throne of the East in the place where the Sun rises, and I am the Master of the Hall, governing it according to the Laws of the Order, as HE whose Image I am, is the Master of all who work for the Hidden Knowledge. My robe is red because of Uncreated Fire and Created Fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called Power and Mercy and Light and Abundance, and I am the Expounder of the Mysteries.

*He sits down.*

Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the Hall with Water and with Fire.

*Stolistes goes to the East, faces Hierophant, and making a cross in the Air with his Cup, sprinkles a few drops of Water three times towards the East. He passes to the South, West and North, repeating the purification in each quarter and returns to the East to complete the circle. He then holds the Cup on high and says:*

*Stol* I purify with Water.

*Dadouchos follows Stolistes when he goes to the East, and when Stolistes has gone to the South, Dadouchos faces East, raises his Censer and swings it thrice towards the East. He then goes to the South, West and North repeating the censing at each quarter and returns to the East where he completes the circle and raising the Censer says:*

*Dad* I consecrate with Fire.

*Stolistes and Dadouchos return to their places.*

*Hiero* Let the Mystic Circumambulation take place in the Pathway of LIGHT.

*Hierophant stands holding the Sceptre in his right hand, the Banner of the East in his left. Kerux goes to the North-East with Lamp and Wand. Then follow Hegemon, Hiereus with Banner and Sword, Stolistes with Cup. Dadouchos with Censer and last, Sentinel with Sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the Signs of Horus and Harpocrates as he* *passes. Each Officer in turn does the same. Hiereus falls out as soon as he reaches his Throne. Hegemon returns to his place after passing Hierophant twice. The other Officers pass Hierophant three times and then take their places as they come to them.*

The Mystical Circumambulation symbolical of the Rise of LIGHT is accomplished. Let us adore the Lord of the Universe and Space.

*Members rise. All face East and make the Saluting or the Enterer (Horus) Sign following the lead of Hierophant. The Sign of Silence is made at the end of the Prayer.*

Holy art Thou, Lord of the Universe! (*salute*)
Holy art Thou, Whom Nature hath not Formed! (*salute*)
Holy art Thou, the Vast and the Mighty One! (*salute*)
Lord of the Light and of the Darkness! (*Sign of Silence*)

*Hierophant, Hiereus and Hegemon raise Wands and Sword in salute, and sink them.*

*All face as usual but remain standing.*

Frater Kerux, in the Name of the Lord of the Universe, I command you to declare that I have opened the Hall of the Neophytes.

*Kerux goes North-East, faces West, and raising his Wand says:*

*Kerux* In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, I declare that the Sun has arisen and the Shadows flee away.

*Kerux returns to his place.*
*Hierophant knocks.*ˀ *Hiereus knocks.*ˀ *Hegemon knocks.*ˀ

*Hiero* (*knocks and says:*) KHABS.
*Hiereus* (*knocks*) AM.
*Heg* (*knocks*) PEKHT.
*Hiereus* (*knocks*) KONX.
*Heg* (*knocks*) OM.
*Hiero* (*knocks*) PAX.
*Heg* (*knocks*) LIGHT.
*Hiero* (*knocks*) IN.
*Hiereus* (*knocks*) EXTENSION.

*The Knocks are given before the Words are said. When the battery is completed, all make the Signs towards the Altar and then sit down. Kerux removes the Rose, Cup, Paten of Bread and Salt and the Lamp from the Altar, leaving the Cross and Triangle only. He sees that a hassock is in readiness at the West for the Candidate to kneel on.*

*Hiero* Fratres and Sorores of the........Temple of the Order of the Stella Matutina, I have received a Dispensation from the Greatly Honoured Chiefs of the Second Order, to admit........ to the ◎ = $\boxed{0}$ Degree of Neophyte. Honoured Hegemon, bid the Candidate prepare for the Ceremony of his admission, and superintend his preparation.

*Hegemon rises and removes his chair from between the Pillars and goes out followed by Sentinel, who carries the Hood-wink and Rope. Hegemon sees that the Candidate is properly* *robed and hood-winked and that the Rope goes three times round his waist.*

*He then leads Candidate to Door, and gives one knock.*

*Heg* (*one knock on the door*)

*Kerux* (*one knock from within*) The Candidate seeks for entrance.

*Hiero* I give permission to admit..........who now loses his name and will henceforth be known among us as........ Let the Stolistes and the Dadouchos assist in the reception.

*Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as Candidate is well in the Hall, these three Officers stand before him in triangular formation, and Sentinel is behind him. The Officers then say their words in turn.*

*Heg* Inheritor of a Dying World, arise and enter the Darkness.

*Stol* The Mother of Darkness hath blinded him with her Hair.

*Dad* The Father of Darkness hath hidden him under His Wings.

*Hiero* His limbs are still weary from the wars which were in Heaven.

*Kerux* Unpurified and Unconsecrated, thou canst not enter our Sacred Hall.

*Stolistes comes forward and dipping his thumb in the lustral water, makes with it a Cross on the Candidate's brow and sprinkles him three times, saying:*

*Stol* I purify thee with Water.

*Dadouchos comes forward and makes a Cross over Candidate with his censer, and waving it three times, says:*

*Dad* I consecrate thee with Fire.

*Hiero* Conduct the Candidate to the foot of the Altar. Inheritor of a Dying World, why seekest thou to enter our Sacred Hall? Why seekest thou admission to our Order?

*Hegemon speaks for Candidate.*

*Heg* My Soul wanders in Darkness and seeks the Light of the Hidden Knowledge, and I believe that in this Order Knowledge of that Light may be obtained.

*Hiero* We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn Obligation in the presence of this Assembly, to keep the secrets and Mysteries of our Order inviolate?

*Heg* (*prompts Candidate to say*) I am.

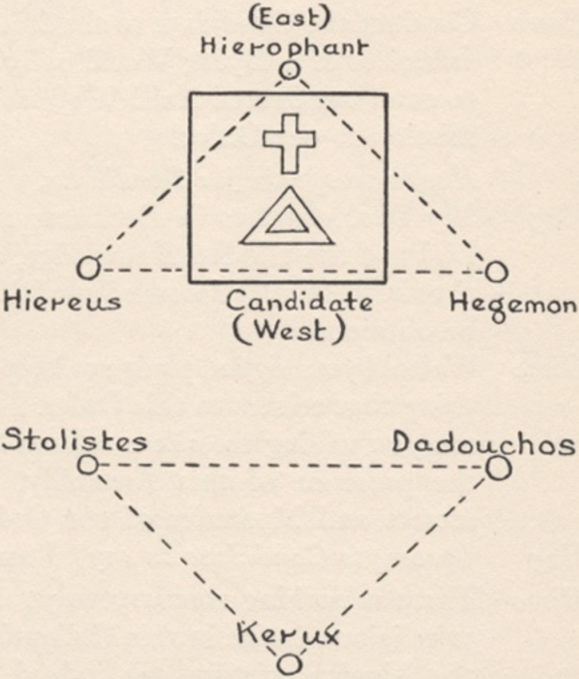
*Hiero* There is nothing contrary to your civil, moral or religious duties in this Obligation. Although the Magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne..

He Who is the Fountain of the Spirit of Man and of Things, came not to break, but to fulfill the Law. Are you ready to take this Oath.

*Cand.* (*prompted by Hegemon*) I am ready.

*Hiero* Then you will kneel on both your knees.

*Hierophant comes to the East of the Altar with his Sceptre. Hegemon assists Candidate to* *kneel, and stands right of Candidate. Hiereus stands to left. Kerux, Stolistes and Dadouchos complete the Hexagram of Officers as shown below.*


(East)
Hierophant
Hiereus
Candidate
(West)
Hegemon
Stolistes
Dadouchos
Kerux

*Hiero* Give me your right hand which I place upon this Holy Symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on earth, and say after me:
I. . . . . . . . in the Presence of the LORD of the Universe, Who works in Silence and Whom naught but Silence can express, and in this Hall of the Neophytes of the STELLA MATUTINA, regularly assembled under Warrant from the Greatly Honoured Chiefs of the Second Order, do, of my own freewill, hereby and hereon, most

solemnly promise to keep secret this Order, its Name, the Names of its Members and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any Member who has not the Pass-word for the time being, or who has resigned, demitted or been expelled.

I undertake to maintain a kindly and benevolent relation with all the Fratres and Sorores of this Order.

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this Oath.

I solemnly promise that any Ritual or lecture placed in my care or any cover containing them, shall bear the official label of this Order.

I will neither copy nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our Secret Knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the Divine Science, even as I shall persevere with courage and determination through this Ceremony which is their Image — and I will not debase my mystical knowledge in the labour of Evil Magic at any time tried or under any temptation.

I swear upon this Holy Symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this Order for my perjury and my offence.

Furthermore, if I break this, my Magical Obligation, I submit myself, by my own consent, to a Stream of Power, set in motion by the Divine Guardians of this Order, Who live in the Light of their Perfect Justice, and before Whom my Soul now stands.

They journey as upon the Winds —
They strike where no man strikes —
They slay where no man slays —

and, as I bow my neck under the Sword of the Hiereus, so do I commit myself unto their Hands for vengeance or reward.

So help me my Mighty and Secret Soul, and the Father of my Soul Who works in Silence and Whom naught but Silence can express.

*Hiereus, at the words "Bow my neck" places the flat of his Sword on the nape of Candidate's neck.*

Rise, Neophyte, of the ◎=$\boxed{0}$ Grade of the Order of the Stella Matutina.

*Hierophant returns to his Throne.*

*Hiereus removes hassock and returns to his Throne.*

*Hegemon assists Candidate to rise.*

*The other Officers resume their seats.*

Honoured Hegemon, you will now place the Neophyte in the Northern part of the Hall — the place of Forgetfulness, Dumbness and Necessity, and of the greatest symbolical Darkness. *Hegemon takes Candidate to the North and faces him East. Kerux goes with Lamp and Wand to the North East. Stolistes and Dadouchos stand ready to follow in the Procession. Sentinel remains in his place.*

*Hiero* The Voice of my Undying and Secret Soul said unto me—"Let me enter the Path of Darkness and, peradventure, there shall I find the Light. I am the only Being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the Silence of a Primal Sleep.

And the Voice of Ages answered to my Soul—'I am He who formulates in Darkness—the Light that shineth in Darkness, yet the Darkness comprehendeth it not.'"

Let the Mystical Circumambulation take place in the Path of Knowledge that leadeth unto Light, with the Lamp of Hidden Knowledge to guide us.

*Kerux leads forward, followed by Hegemon with Candidate—Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as Candidate passes. They pass on by South and West and passing Hiereus he also gives one knock as Candidate passes. They pass on by the North and on passing East again Hierophant gives one knock as Candidate passes. Kerux stops in the South after the second passing of Hierophant and barring the way with his Wand, says:*

*Kerux* Unpurified and Unconsecrated, thou canst not enter the path of the West!

*Stolistes comes forward and dipping his thumb in Water, makes a Cross on Candidate's brow, sprinkles three times and says:*

*Stol* I purify thee with Water.

*Dadouchos comes forward, censes in the form of a cross, and waves incense three times, and says:*

*Dad* I consecrate thee with Fire.

*Stolistes and Dadouchos then step back to their places in the procession.*

*Heg* Child of Earth, twice purified and twice consecrated, thou mayest approach the Gate-way of the West.

*Kerux leads the Procession to Throne of Hiereus. Hegemon raises the hood-wink for a moment. Hiereus stands threatening with his sword.*

*Hiereus* Thou canst not pass by me, saith the Guardian of the West, unless thou canst tell me my name.

*Heg* Darkness is thy Name, thou Great One of the Paths of the Shades.

*Hiereus* Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the Flame and at the Flood and at the Shadows of the Air, hath no part in God.

*Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the North, and raises his Wand.*

*Kerux* Unpurified and Unconsecrated, thou canst not enter the Path of the East!

*Stol* I purify thee with Water. (*Cross and sprinkling as before*)

*Dad* I consecrate thee with Fire. (*Cross and censing as before*)

*Heg* Child of Earth, thrice purified and thrice Consecrated, thou mayest approach the Gate-way of the East!

*Kerux leads the procession forward to Hierophant who stands threatening with his Sceptre. The Hood-wink is again raised for a moment.*

*Hiero* Thou canst not pass by me, saith the Guardian of the East, unless thou canst tell me my Name.

*Heg* Light dawning in Darkness is thy Name, the Light of a Golden Day!

*Hiero* Unbalanced Power is the ebbing away of Life.
Unbalanced Mercy is weakness and the fading out of the Will.
Unbalanced Severity is cruelty and the barrenness of Mind.
Thou hast known me now, so pass thou on to the Cubical Altar of the Universe.

*The hood-wink is replaced.*

*Kerux leads the Procession to the Altar. Candidate is placed exactly West of the Altar — Hegemon on his right — Hiereus on his left; Kerux, Stolistes and Dadouchos at the rear form a supporting triangle. Hierophant, holding Sceptre in his right hand and the Banner of the East in his left, advances between the Pillars and comes to the East of the Altar, saying:*

I come in the Power of the Light.
I come in the Light of Wisdom.
I come in the Mercy of the Light.
The Light hath Healing in its Wings.

*The Officers now form a Hexagram round the Altar. Hiereus holds his Sword in his right hand, the Banner of the West in his left. All the Officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding Sceptre and Banner for the Invokation as follows.*

Lord of the Universe — the Vast and the Mighty One!
Ruler of the Light and of the Darkness!
We adore Thee and We invoke Thee!
Look with favour on this Neophyte who now kneeleth before Thee.
And grant Thine aid unto the higher aspirations of his Soul,
So that he may prove a true and faithful Frater Neophyte among us.
To the glory of Thine Ineffable Name. Amen!

*All rise, Candidate is assisted to rise and is brought close to the Altar. Hierophant, Hiereus, and Hegemon raise their Wands and Sword to touch each other over the head of Candidate. Kerux, at the word "Darkness" removes the hood-wink.*

*Heg* Inheritor of a Dying World, we call thee to the Living Beauty.

*Hiereus* Wanderer in the Wild Darkness, we call thee to the Gentle Light. (*Hood-wink removed*)

*Hiero* Long hast thou dwelt in Darkness —
Quit the Night and seek the Day.

*Heg*
*Hiereus* } (*together*) We receive thee into the Order of the Stella Matutina.
*Hiero*

*Hiero* KHABS.

*Hiereus* AM.

*Heg* PEKHT.

*Hiereus* KONX.

*Heg* OM.

*Hiero* PAX.

*Heg* LIGHT.

*Hiero* IN.

*Hiereus* EXTENSION.

*The Officers take down their Sceptres and Sword. Kerux moves to North East of the Altar and raises his Lamp. Hierophant points to the Lamp to direct Candidate's attention.*

*Hiero* In all thy wandering in Darkness, the Lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the Symbol of the Light of the Hidden Knowledge.

*The Officers return to their places, Hierophant to his Throne. Hegemon and Candidate remain West of the Altar.*

Let the Neophyte be led to the East of the Altar.

*Hegemon places him to the East, near but not between the Pillars, and then takes his place outside the White Pillar.*

Honoured Hiereus, give the Neophye the Secret Signs, Token and Words, together with the present pass-word of the ◎ = $\boxed{0}$ Grade of the Stella Matutina.

Place him between the Mystical Pillars and superintend his fourth and final Consecration.

*Hiereus passes by the North to the Black Pillar. He comes round to the East. Hegemon advances* *to meet him and take from him his Sword and Banner. Hiereus steps between the Pillars, and facing Candidate, says:*

*Hiereus* Frater......, I shall now proceed to instruct you in the secret Step, Signs, Grip and Words of this Grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the Step.

The Signs are two. The First or Saluting Sign is given thus: Lean forward and stretch both arms out thus: (*make Neophyte do this*). It alludes to your condition in a state of Darkness, groping for Light.

The second Sign is the Sign of Silence, and is given by placing the left fore-finger on your lip thus (*makes Neophyte do it*). It is the position shown in many ancient statues of Harpocrates, and it alludes to the strict silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The Grip or Token is given thus: Advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in Darkness.

The Grand Word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. (*They exchange the Word*) It is the Egyptian Name for the God of Silence, and should always remind you of the strict silence you have sworn to maintain.

The Pass-Word is .......... It is periodically changed each Equinox, so that a Member who has resigned, demitted or been expelled, may be in ignorance of the existing Pass-Word.

I now place you between the two Pillars of Hermes and of Solomon in the symbolical Gateway of Occult Wisdom.

*Hiereus leads Neophyte forward and then takes back the Sword and Banner as Hegemon hands them to him. He stands North East of the Black Pillar and says:*

Let the final Consecration take place.

*Stolistes and Dadouchos come forward and purify and consecrate the Hall as in the Opening, but on returning to the East, Stolistes turns round to Neophyte, makes a cross of Water on his brow, sprinkles three times, and says:*

*Stol* I purify thee with Water.

*Dadouchos likewise turns round from the East and says after making a cross and censing three times:*

*Dad* I consecrate thee with Fire. (*They return to their places*)

*Hiero* Honoured Hegemon, I command you to remove the Rope, last remaining symbol of the Path of Darkness, and to invest our Frater with the Badge of this degree.

*Hegemon comes forward and hands his Sceptre and Ritual to Hiereus. He removes the Rope and puts on the Sash over the left shoulder.*

*Heg* By command of the Very Honoured Hierophant, I invest you with the Badge of this degree. It symbolises Light dawning in Darkness.

*Takes Sceptre, etc. and returns to White Pillar.*

*Hiero* Let the Mystical Circumambulation take place in the Path-way of Light.

*Kerux goes to the North East. Hegemon takes Candidate behind Black Pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding Sceptre and Banner as in the Opening. Hiereus drops out on reaching his Throne. Hegemon returns to between the Pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other Officers passes Hierophant thrice. After the third passing, Hierophant says:*

Take your place North West of the Stolistes.

*Kerux indicates this and goes on followed by Stolistes who falls out in the North and returns to his place.*

*Hegemon replaces his chair between the Pillars and sits down. Kerux replaces the Rose, Lamp, Cup and Paten in their proper places on the Altar.*

*All are seated.*

The Three Fold Cord bound about your waist, was an image of the three-fold bondage of Mortality, which amongst the Initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering Soul;

and the Hood-wink was an image of the Darkness, of Ignorance, of Mortality that has blinded men to the Happiness and Beauty their eyes once looked upon.

The Double Cubical Altar in the centre of the Hall, is an emblem of visible Nature or the Material Universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said "The things that are below are a reflection of the things that are above." The world of men and women created to unhappiness is a reflection of the World of Divine Beings created to Happiness. It is described in the SEPHER YETSIRAH, or The Book of Formation, as "An Abyss of Height" and as an "Abyss of Depth", "An Abyss of the East" and "An Abyss of the West", "An Abyss of the North" and "An Abyss of the South." The Altar is black because, unlike Divine Beings who unfold in the Element of Light, the Fires of Created Beings arise from Darkness and Obscurity.

On the Altar is a White Triangle to be the Image of that Immortal Light, that Triune Light, which moved in Darkness and formed the World of Darkness and out of Darkness. There are two contending Forces and One always uniting them. And these Three have their Image in the three-fold Flame of our Being and in the three-fold wave of the sensual world.

*Hierophant stands in the form of Cross, saying:*

Glory be to Thee, Father of the Undying. For Thy Glory flows out rejoicing, to the ends of the Earth!

*He reseats himself.*

The Red Cross above the White Triangle, is an Image of Him Who was unfolded in the Light. At its East, South, West and North Angles are a Rose, Fire, Cup of Wine and Bread and Salt. These allude to the Four Elements, Air, Fire, Water, Earth.

The Mystical Words — Khabs Am Pekht — are ancient Egyptian, and are the origin of the Greek "Konx Om Pax" which was uttered at the Eleusinian Mysteries. A literal translation would be "Light Rushing Out in One Ray" and they signify the same form of Light as that symbolised by the Staff of the Kerux.

East of the Double Cubical Altar, of created things, are the Pillars of Hermes and of Solomon. On these are painted certain Hieroglyphics from the 17th and the 125th Chapters of the Book of the Dead. They are the symbols of the two powers of Day and Night, Love and Hate, Work and Rest, the subtle force of the Lodestone and the Eternal out-pouring and in-pouring of the Heart of God.

The Lamps that burn, though with a veiled light, upon their summits show that the Pathway to Hidden Knowledge, unlike the Pathway of

Nature — which is a continual undulation, the winding hither and thither of the Serpent — is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the Light, and it was because of this that you were placed between them to receive the Final Consecration.

Two contending Forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of Creation — it is the Triad of Life.

My Throne at the Gate of the East is the Place of the Guardian of the Dawning Sun.

The Throne of the Hiereus at the Gate of the West is the Place of the Guardian against the Multitudes that sleep through the Light and awaken at the Twilight.

The Throne of the Hegemon seated between the Columns is the Place of Balanced Power, between the Ultimate Light and the Ultimate Darkness. These meanings are shown in detail and by the colour of our robes.

The Wand of the Kerux is the Beam of Light from the Hidden Wisdom, and his Lamp is an emblem of the Ever-burning Lamp of the Guardian of the Mysteries.

The Seat of the Stolistes at the Gate of the North is the Place of the Guardian of the Cauldron and the Well of Water — of Cold and Moisture.

The Seat of the Dadouchos at the Gate of the South is the Place of the Guardian of the Lake of Fire and the Burning Bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the Mysteries of the $\circledcirc = \boxed{0}$ Grade.

*Kerux advances to the North East, faces West, raises his Wand, and says:*

*Kerux* In the Name of the Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, hear ye all, that I proclaim that .......... who will henceforth be known to you by the Motto ........, has been duly admitted to the $\circledcirc = \boxed{0}$ Grade as a Neophyte of the Order of the Stella Matutina.

*Kerux returns to his Place.*

*Hiero* Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our Frater on his admission.

*Hiereus* Frater......, it is my duty to deliver this exhortation to you. Remember your Obligation in this Order to secrecy—for Strength is in Silence, and the Seed of Wisdom is sown in Silence and grows in Darkness and Mystery.

Remember that you hold all Religions in reverence, for there is none but contains a Ray from the Ineffable Light that you are seeking. Remember the penalty that awaits the breaker of his Oath. Remember the Mystery that you have received, and that the Secret of Wisdom can be discerned only from the place of Balanced Powers.

Study well the Great Arcanum of the proper equilibrium of Severity and Mercy, for either unbalanced is not good. Unbalanced Severity is cruelty and oppression; unbalanced Mercy is but weakness and would permit Evil to exist unchecked, thus making itself, as it were, the accomplice of that Evil.

Remember that things Divine are not attained by mortals who understand the Body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our Light and the Bestower of Perfect Wisdom, and that no mortal power can do more than bring you to the Pathway of that Wisdom, which he could, if it so pleased him, put into the heart of a child. For as the whole is greater than the part, so are we but Sparks from the Insupportable Light which is in Him.

The ends of the Earth are swept by the Borders of His Garment of Flame — from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

*Hiero* Before you can ask to pass to a higher Grade, you will have to commit certain rudiments of Occult Knowledge to memory. A manuscript lecture in these subjects will be supplied you by the Chief in whose charge they are. When you can pass an examination in this elementary Kabbalistic knowledge, you will inform the Member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for admission to the next Degree. Remember, that without a Dispensation from the Second Order, no person can be admitted or advanced to a Grade of the First Order.

*Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.*

*Kerux* Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the Truths which by material Science we investigate, are but special examples of the all-pervading Laws of the Universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the Initiate lie concealed the Divine Secrets of the Hidden Knowledge. Yet if the Oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

*Kerux adds fluid from the other dish.*

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the Hidden Knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the Guardians of the Hidden Knowledge from those who wilfully betray their trust.

*Hierophant comes to the table. The Register is signed.*

*Hiero* Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a Dispensation from the Greatly Honoured Chiefs of the Second Order.

*Kerux directs Neophyte to his seat.*
*Hierophant returns to the dais.*

## CLOSING OF THE NEOPHYTE GRADE

*Hiero* (*gives knock* ו)
*Kerux goes to the North East, faces West, and raising Lamp and Wand, says*:

*Kerux* HEKAS! HEKAS! ESTE BEBELOI!
*He returns to his place.*

*Hiero* Fratres and Sorores of the......Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

*All rise. Neophyte is directed to rise by Stolistes.*

*Hiereus* (*knocks*) ו
*Heg* (*knocks*) ו
*Kerux* (*knocks*) ו
*Sentinel* (*knocks*) ו

*Hiero* Frater Kerux, see that the Hall is properly guarded.

*Kerux* The Hall is properly guarded, Very Honoured Hierophant.

*Hiero* Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

*Hiereus* Fratres and Sorores, give the signs. (*done*) Very Honoured Hierophant, all present have been so honoured.

*Hiero* Let the Hall be purified by Water and by Fire.

*Stol* I purify with Water. (*Purifying as in the Opening*)

*Dad* I consecrate with Fire. (*Consecrating as in Opening*)

*Hiero* Let the Mystical Reverse Circumambulation take place in the Path-way of Light.

*Kerux goes by the South to the South East. Hegemon goes to the North and leads the new Neophyte by West and South, directing him to follow Hegemon in the Procession. Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the Procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the Sceptre in his right, they make the Neophyte Signs. Hiereus drops out when his Throne is reached. Hegemon passes Hierophant twice and then takes his place between the Pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other Officers dropping out as their places are reached.*

The Mystical Reverse Circumambulation is accomplished. It is the symbol of Fading Light. Let us adore the Lord of the Universe.

*All turn East. Stolistes directs Neophyte to rise and face East. Hierophant faces East, making* *the salute at each adoration — the others, Officers and Members repeating it also.*

Holy art Thou, Lord of the Universe! (*salute*)

Holy art Thou, Whom nature hath not formed! (*salute*)

Holy art Thou, the Vast and the Mighty One! (*salute*)

Lord of the Light and of the Darkness! (*Sign of Silence*)

Nothing now remains but to partake together in silence, of the Mystic Repast, composed of the symbols of the Four Elements, and to remember our pledge of secrecy.

*All are seated.*

*Hierophant puts down his Sceptre and returns the Banner of the East to its place. He goes to the West of the Altar and facing East gives the Saluting Sign but not the Sign of Silence, and taking up the Rose says:*

I invite you to inhale with me the perfume of this Rose, as a symbol of Air. (*smells Rose*)

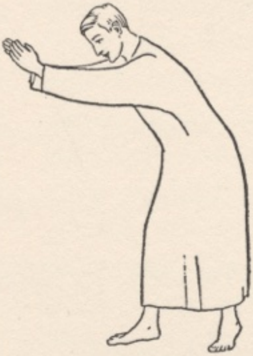
To feel with me the warmth of this sacred Fire. (*spreads his hands over it*)

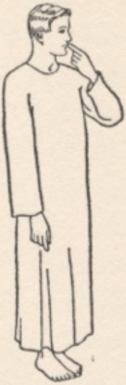
To eat with me this Bread and Salt as types of Earth. (*dips bread in Salt and eats*)

And finally to drink with me this Wine, the consecrated emblem of Elemental Water. (*makes a Cross with the Cup and drinks*)

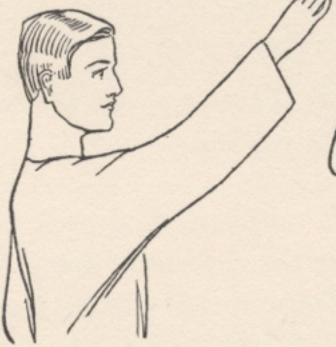
*Hierophant puts down the Cup between the Cross and Triangle. He comes East of the Altar and faces West.*

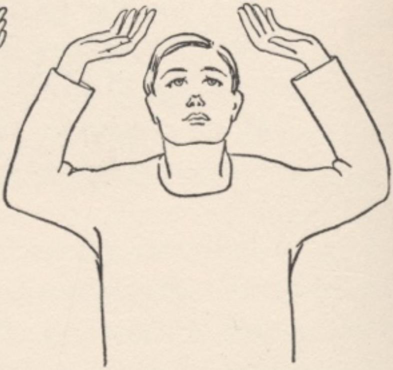
## *The Neophyte Signs*

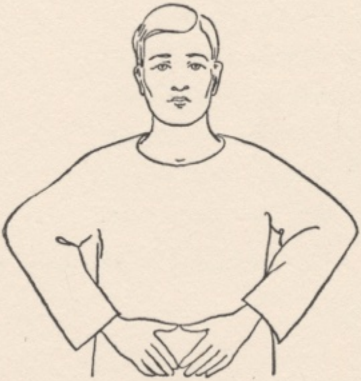

SIGN OF HORUS

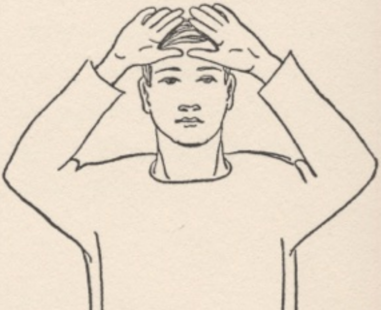

SIGN OF HARPOCRATES

## *Signs of Elemental Grades*


SIGN OF ZELATOR


SIGN OF THEORICUS


SIGN OF PRACTICUS

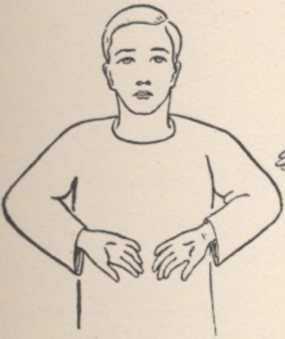

SIGN OF PHILOSOPHUS

*The Praemonstator then comes to the West of the Altar and makes the Saluting Sign. Hierophant replies with the Sign of Silence and then hands the Elements, beginning with the Rose which Praemonstrator smells and returns; then feels the warmth of the Lamp, eats the Bread and Salt and receives from the Hierophant the Cup with which he makes a Cross, and having drunk, returns it. Hierophant then passes by West and South to his Throne. Praemonstrator then comes to the East of the Altar. Imperator comes to the West, exchanges Signs and partakes. He returns to his place — after serving Cancellarius who in turn serves Past Hierophant. After the Chiefs, the Officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the Officers except Kerux have partaken, the Inner Members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the Members of the Outer in the same manner — the Neophytes coming last piloted by Hegemon or any Officer appointed. The Order of procedure for Outer members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands East of the Altar, Kerux comes to the West, exchanges the Signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the Cup.) Kerux, on receiving the Cup, drains it, inverts it, and says:*

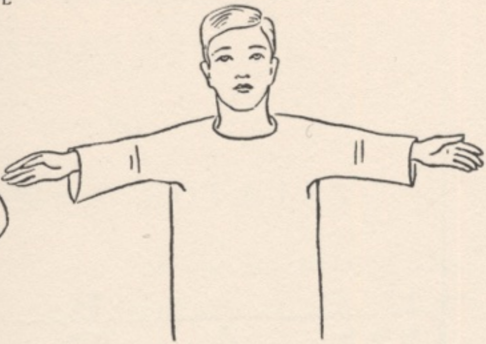
*Kerux* It is finished!

## *The Portal Signs*

THE RENDING OF THE VEIL

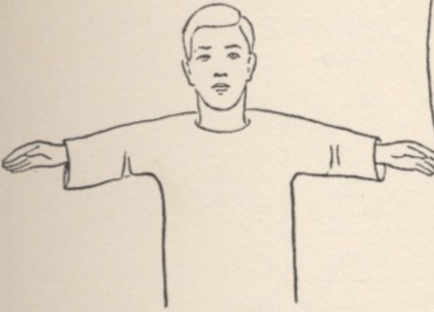


THE CLOSING OF THE VEIL

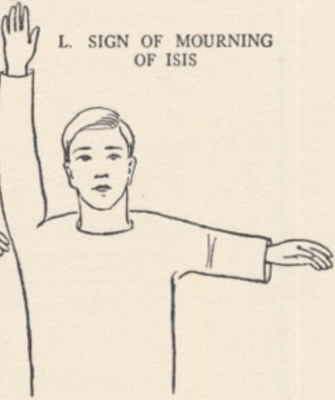


## *The L.V.X. Signs*

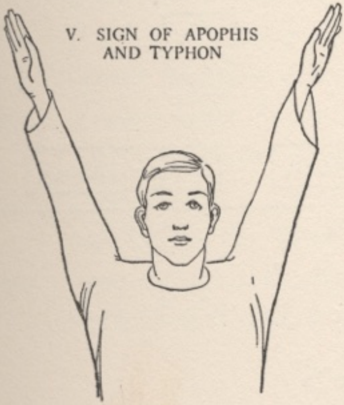
THE SIGN OF OSIRIS SLAIN



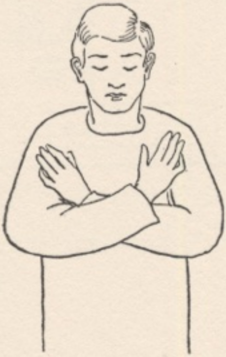
L. SIGN OF MOURNING OF ISIS



V. SIGN OF APOPHIS AND TYPHON



X. SIGN OF OSIRIS RISEN



*Kerux replaces the Cup and returns to his place. All rise.*

*Hiero* (*knocks*) ו TETELESTAI!

*Hiereus* (*knocks*) ו

*Heg* (*knocks*) ו

*Hiero* (*knocks*) Khabs. *Hiereus* (*knocks*) Am. *Heg* (*knocks*) Pekht.

*Hiereus* (*knocks*) Konx. *Heg* (*knocks*) Om. *Hierophant* (*knocks*) Pax.

*Heg* (*knocks*) Light *Hiero* (*knocks*) In *Hiereus* (*knocks*) Extension.

*All make the Signs towards the Altar.*

*Hiero* May what we have partaken maintain us in our search for the QUINTESSENCE, the Stone of the Philosophers. True Wisdom, Perfect Happiness, the SUMMUM BONUM.

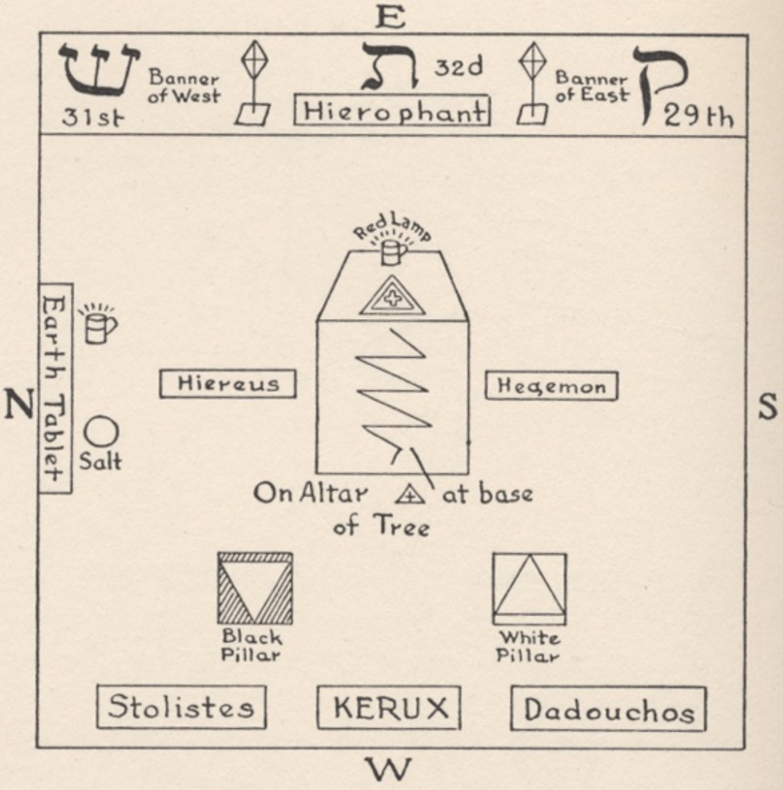
*Officers remain in the Temple while the new Neophyte is led out by Kerux.*

(Note: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Volume III of this work. I. R.)

# CEREMONY

### OF THE

# ZELATOR ①=$\boxed{10}$ GRADE


E
ש
31st
Banner of West
ת
32d
Hierophant
Banner of East
ק
29th
Red Lamp
Earth Tablet
Salt
Hiereus
Hegemon
N
S
On Altar △ at base of Tree
Black Pillar
White Pillar
Stolistes
KERUX
Dadouchos
W

OFFICERS —

The Same as for the Neophyte Grade.

TEMPLE —

Arranged as in Diagram.

REQUIRED —

*For the Candidate*:

Hoodwink, Sash.

*For the Temple*:

Fylfot Cross, Three Portals, Shewbread Diagram, Candlestick Diagram, Earth Tablet, Altar Diagrams.

## OPENING OF THE ① = $\boxed{10}$ GRADE

*(The members, having assembled and robed, each is seated in his proper place.*

*Hiereus gives one knock. All rise.* ו = *one knock.*

*Hiero* (*sitting*) Fratres and Sorores of the ① = $\boxed{10}$ Grade of the Stella Matutina, assist me to open the Temple in the Grade of Zelator. Frater Kerux, see that the Temple is properly guarded.

*Kerux* (*knocks without opening the door*), (*Sentinel knocks*) Very Honoured Hierophant, the Tem- is properly guarded.

*Hiero* Honoured Hiereus, see that none below the Grade of Zelator is present.

*Hiereus* Fratres and Sorores, give the signs of ① = $\boxed{10}$. (*All give signs of Zelator.*)

*Hiereus* (*gives sign*) Very Honoured Hierophant, no one below the Grade of Zelator is now present.

*Hiero* (*giving sign*) Purify and consecrate the Temple with Water and with Fire.

*Kerux advances between the Pillars. Stolistes and Dadouchos, one on each side of the Pillars, advance to the centre of the Hall. All salute. Dadouchos makes cross in air with Censer, and swings it forward three times, saying:*

*Dad* I consecrate with Fire.

*Stolistes makes Cross with Cup, and sprinkles thrice towards East, saying:*

*Stol* I purify with Water.

*Kerux* The Temple is cleansed.

*Salute* ① = $\boxed{10}$. *All three retire, Kerux leading and passing with* ◎ = $\boxed{0}$.

*Hiero* Let the Element of this Grade be named that it may be awakened in the spheres of those present and in the sphere of the Order.

*Heg* The Element of Earth.

*Hiereus* (*gives one knock*) Let us adore the Lord and King of Earth.

*All face East.*

*Hiero* Adonai ha-Aretz. Adonai Melekh. Unto Thee be the Kingdom and the Power (*cross on self*) and the Glory.

Malkuth, Geburah, Gedulah.

*He makes Cross and Circle with Sceptre before him as he says Malkuth, etc.*

The Rose of Sharon and the Lily of the Valley, Amen.

*All give Zelator Signs. Kerux goes to North, and sprinkles Salt before the Tablet, saying:*

*Kerux* Let the Earth Adore Adonai!

*Hierophant leaves his place and goes to North. He stands facing the centre of the Tablet of the*

*North and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All Officers face North. Hierophant makes sign in front of, and concentric with Tablet of the North, an invoking Pentagram of Earth, saying:*

*Hiero* And the Elohim said, "Let us make Adam in our Image, after our likeness and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the Earth." And the Elohim created Eth ha-Adam in their own Image, in the Image of the Elohim created they them. In the name of Adonai Melekh and of the Bride and Queen of the Kingdom, Spirits of Earth adore Adonai!

*Hierophant hands his Sceptre to Hiereus and, taking his Sword, makes the Ox ♉ in centre of Pentagram, saying:*

*Hiero* In the Name of Auriel, the Great Archangel of Earth, and by the sign of the Head of the Ox —Spirits of Earth, adore Adonai!

*Hierophant returns Sword to Hiereus and takes Mitre-headed Sceptre from Hegemon, and makes Cross in the air, saying:*

In the Names and Letters of the Great Northern Quadrangle, Spirits of Earth, adore Adonai!

*Hiero returns Sceptre to Hegemon, and takes Cup from Stolistes, making cross, and sprinkling thrice to North, saying:*

In the Three Great Secret Names of God, borne upon the Banners of the North — EMOR DIAL HECTEGA — Spirits of Earth, adore Adonai!

*Hiero returns Cup to Stol and takes Censer from Dad, and making three forward swings, says:* In the name of IC ZOD HEH CHAL, Great King of the North, Spirits of Earth adore Adonai!

*Hiero returns Censer to Dad, and takes back Sceptre from Hiereus, returns to Throne. All Officers return to places. All members face as usual.*

*Hiero* In the name of ADONAI HA-ARETZ, I declare this Temple duly opened in the ①=$\boxed{10}$ Grade of Zelator.

*Hiero* וווו ווו ווו
*Heg* וווו ווו ווו
*Hiereus* וווו ווו ווו

## ADVANCEMENT — FIRST PART

*Hierophant sits East of Altar, Hiereus North, and Hegemon South.*

*Hiero* Fratres and Sorores, our Frater (Soror) having made such progress in the Paths of Occult Science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this Grade, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

*Hegemon salutes with* ① = $\boxed{10}$ *sign, and leaves the room by South and West. Sentinel prepares Neophyte who wears sash of* ◎ = $\boxed{0}$ *Grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the Grade. Kerux opens the door to be just ajar.*

*Hegemon* Let me enter the Portal of Wisdom.

*Kerux* I will.

*Opens door and admits them. Sent. turns down lights.*

*Hiero* Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the City, the Watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the ① = $\boxed{0}$ Grade of Zelator of the Stella Matutina?

*Heg* (*for Neophyte*) By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the Greatly Honoured Chiefs of the Second Order; by the signs and tokens of the ① = $\boxed{0}$ Grade. By this symbol of the Hermetic Cross.

*Kerux takes Cross from him.*

*Hiero* Give the step and signs of a Neophyte.

*Neophyte gives them.*

*Hiero* Frater Kerux, receive from the Neophyte the Token, Grand Word, and Password of the ① = $\boxed{0}$ Grade.

*Kerux places himself in front of Neo. and says:*

*Kerux* Give me the grip of the Neophyte. (*done*)
Give me the Word. (*done*)

Give me the Pass-word. (*done*)

*Having received it, he turns to Hiero, gives Grade Salute, and says:*

*Kerux* Very Honoured Hierophant, I have received them.

*Hiero* (*to Hegemon*) Lead the Neophyte to the West and set him between the Mystic Pillars, with his face towards the East.

*Hegemon places Neophyte between the Pillars, and remains behind him.*

Frater (Soror) ........ will you pledge yourself to maintain the same secrecy regarding the Mysteries of this Grade as you are pledged to maintain regarding those of the ◎ = $\boxed{0}$ Grade — never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the Greatly Honoured Chiefs of the Second Order?

*Neo* I will.

*Hiero* Then you will kneel on both your knees, lay your right hand on the ground, and say: — "I swear by the Earth whereon I kneel." (*done*)

Let the symbol of blindness be removed.

*Hegemon unbinds Neo's eyes. Sentinel turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the Pillars with his hand on the ground. Kerux takes the Salt from before the Tablet of the North, and passing round the Altar with Sol stands in front of Neophyte facing him and holds the Salt in front of him.*

Take Salt with your left hand and cast it to the North; say "Let the Powers of Earth witness my pledge."

*Done. Kerux replaces Salt, and returns to his place.*

Let the Neophyte rise and let him be purified with Water and consecrated with Fire, in confirmation of his pledge, and in the Name of the Lord of the Universe who works in silence and whom naught but silence can express.

*Dad. comes forward round South Pillar, stands before Neo. and makes three forward swings of censer, saying:*

*Dad* In the name of the Lord of the Universe who works in silence and whom naught but silence can express, I consecrate thee with Fire.

*Dadouchos returns by way he came. Stolistes comes round North Pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:*

*Stol* In the Name of the Lord of the Universe Who works in Silence and Whom naught but Silence can express, I purify thee with Water.

*Returns to place as he came.*

*Hiero* The ① = $\boxed{0}$ Grade of Neophyte is a preparation for other Grades, a threshold before our discipline, and it shows by its imagery, the Light of the Hidden Knowledge dawning in the Darkness of Creation; and you are now to begin to analyse and comprehend the Nature of that Light. To this end, you stand between the Pillars, in the Gateway where the secrets of the ◎ = $\boxed{0}$ Grade were communicated to you.

Prepare to enter the Immeasurable region.

And Tetragrammaton Elohim planted a Garden Eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the Tree of Life also, in the midst of the Garden, and the Tree of Knowledge of Good and of Evil. This is the Tree that has two Paths, and it is the Tenth Sephira Malkuth, and it has about it seven Columns, and the Four Splendours whirl around it as in the Vision of the Mercabah of Ezekiel; and from Gedulah it derives an influx of Mercy, and from Geburah an influx of Severity, and the Tree of the Knowledge of Good and of Evil shall it be until it is united with the Supernals in Daath.

But the Good which is under it is called the Archangel Metatron, and the Evil is called the Archangel Samael, and between them lies the straight and narrow way where the Archangel Sandalphon keeps watch. The Souls and the Angels are above its branches, and the Quippoth or Demons dwell under its roots.

Let the Neophyte enter the Pathway of Evil.

*Kerux takes his place in front of Neophyte, leads him in a N. E. direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neo.*

*Hiereus* Whence comest thou?

*Kerux* I come from between the two Pillars and I seek the light of the Hidden Knowledge in the Name of Adonai.

*Hiereus* And the Great Angel Samael answered, and said: I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created World, and find therein nothing but terror and obscurity. It is to them the Terror of Darkness and they are as drunken men stumbling in the Darkness.

Return, for thou canst not pass by.

*Kerux leads Neo. back as he came, to between the Pillars.*

*Hiero* Let the Neophyte enter the Pathway of Good.

*Kerux leads Neophyte S. E., and halts opposite Hegemon, stepping aside from before Neo.*

*Heg* Whence comest thou?

*Kerux* I come from between the Pillars, and I seek the Light of the Hidden Knowledge in the Name of Adonai.

*Hegemon* The Great Angel Metatron answered, and said: I am the Angel of the Presence Divine. The Wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling Image. Return, for thou canst not pass by.

*Kerux turns and leads Neophyte back between the Pillars.*

*Hiero* Let the Neophyte enter the straight and narrow Pathway which turns neither to the right hand nor to the left hand.

*Kerux leads Neophyte directly up centre of Hall until he is near the Altar, halts, steps aside from before Neophyte, leaving him to face Altar unobstructed.*

*Hiereus, Hegemon* (*together*) Whence comest thou?

(*They cross Sceptre and Sword before Altar.*)

*Kerux* I come from between the Pillars and I seek the Light of the Hidden Knowledge in the Name of Adonai.

*Hierophant advances to East of Altar with Sceptre, which he thrusts between Sword of Hiereus and Sceptre of Hegemon, and raising it to an angle of* 45° *says:*

*Hiero* But the Great Angel Sandalphon said: I am the reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in Darkness and in blinding Light. I am the left hand Kerub of the Ark and the Feminine Power, as Metatron is the right hand Kerub and the Masculine Power, And I prepare the way to the Celestial Light.

*Hegemon and Hierus step back to South and North of Altar respectively. Hiero takes Neo by right hand with his left, and pointing to the Altar and Diagram says:*

And Tetragrammaton placed Kerubim at the East of the Garden of Eden and a Flaming Sword which turned every way to keep the Path of the Tree of Life, for He has created Nature that Man being cast out of Eden may not fall into the Void. He has bound Man with the Stars as with a chain. He allures him with Scattered Fragments of the Divine Body in bird and beast and flower, and He laments over him in the Wind and in the Sea and in the birds. When the times are ended, He will call the Kerubim from the East of the Garden, and all shall be consumed and become Infinite and Holy.

Receive now the secrets of this Grade. The step is thus given — 6 by 6 — showing you have passed the threshold. The Sign is given by raising the right hand to an angle of 45°. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The Token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the Ten Sephiroth. The Word is ADONAI HA-ARETZ, and means Adonai the Lord of the Earth, to which Element this Grade is allotted. The Mystic Number is 55, and from it is formed the Pass-word *Nun He*. It means Ornament, and when given is lettered separately. The Badge of this Grade, is the sash of the Neophyte with the narrow white border, a red cross within the Triangle, and the number ① within a circle and $\boxed{10}$ within a square, one on each side of the triangle.

*He invests Neophyte with the sash, and points out the Three Portals, saying:*

The Three Portals facing you in the East, are the Gates of the Paths leading to the three further Grades, which with the Zelator and the Neophyte forms the first and lowest Order of our Fraternity. Furthermore, they represent the Paths which connect the Tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph and Shin make the word Quesheth — a Bow, the reflection of the Rainbow of

Promise stretched over our Earth, and which is about the Throne of God.

*Hegemon points out the Flaming Sword, saying:*

*Heg* This drawing of the Flaming Sword of the Kerubim, is a representation of the Guardians of the Gates of Eden, just as the Hiereus and Hegemon symbolise the Two Paths of the Tree of the Knowledge of Good and of Evil.

*Hiereus* In this Grade, the red Cross is placed within the White Triangle upon the Altar, and it is thus the symbol of the Banner of the West. The Triangle refers to the Three Paths and the Cross to the Hidden Knowledge. The Cross and the Triangle together represent Life and Light.

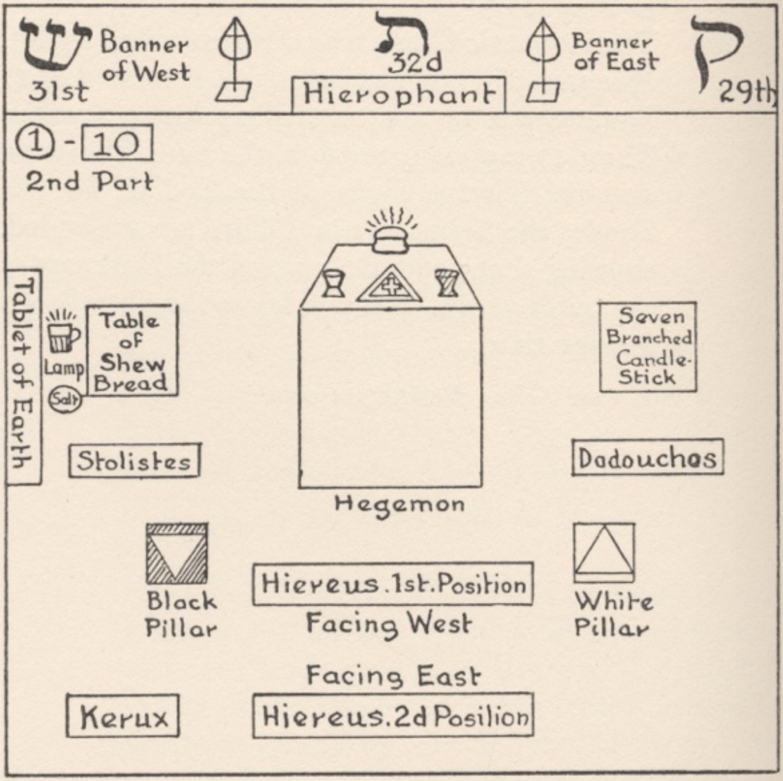
*Hiero points out the Tablet of the North, saying:*

*Hiero* This Grade is especially referred to the Element of Earth, and therefore, one of its principal emblems is the Great Watch Tower or Terrestrial Tablet of the North. It is the Third or Great Northern Quadrangle or Earth Tablet, and it is one of the four Great Tablets of the Elements said to have been given to Enoch by the Great Angel Ave. It is divided within itself into four lesser angles. The Mystic letters upon it form various Divine and Angelic Names, in what our tradition calls the Angelic secret language. From it are drawn the Three Holy Secret Names of God EMOR DIAL HECTEGA which are borne upon the Banners of the North, and there are also numberless names of Angels, Archangels, and Spirits ruling the Element of Earth.

*Kerux comes forward and hands Fylfot Cross to Hiero:*

*Hiero* The Hermetic Cross, which is also called Fylfot, Hammer of Thor, and Swastika, is formed of 17 Squares out of a square of 25 lesser squares. These 17 represent the Sun, the Four Elements, and the Twelve Signs of the Zodiac. In this Grade, the lights on the Pillars are unshaded, showing that you have quitted the Darkness of the outer world. You will leave the Temple for a short time.

*Kerux takes Neophyte out.*


ש
Banner of West
31st
ת
32d
Hierophant
Banner of East
ק
29th
① - 10
2nd Part
Tablet of Earth
Lamp
Salt
Table of Shew Bread
Seven Branched Candle-Stick
Stolistes
Dadouchos
Hegemon
Black Pillar
Hiereus. 1st. Position
Facing West
White Pillar
Facing East
Kerux
Hiereus. 2d Position

*Temple arranged as in Diagram.*

*Hiero* Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fraters Stolistes and Dadouchos, assist the Kerux in the reception.

*Kerux goes out and instructs Neophyte in the knocks. Stol. and Dad. take up positions so as to face Neophyte as he enters Hall. Kerux opens* *door and admits Neo., but does not stand in front of him.*

*Hiero* Frater......, as in the Grade of Neophyte, you came out of the World to the Gateway of Hidden Knowledge, so in this Grade you pass through the Gate-way and come into the Holy Place. You are now in the Court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the Sacrifices of animals, which symbolised the Qippoth or Evil Demons who inhabit the plane contiguous to and below the Material Universe.

*Dadouchos makes Cross in air with Censer, and censes Neophyte in silence with three forward swings.*

*Hiero* Between the Altar and the entrance into the Holy Place, stood the Laver of Brass wherein the priests washed before entering the Tabernacle. It was the symbol of the Waters of Creation.

*Stol.makes cross with water on Neophyte's forehead and sprinkles thrice in silence.*

Having made offering at the Altar of Burnt Sacrifice, and having been cleansed at the Laver of Brass, the Priest then entered the Holy Place.

*Kerux takes Neophyte behind Pillars to North. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the Pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his Sword and says:*

*Hiereus* Thou canst not pass the Gateway which is between the Pillars, unless thou canst give the Signs and Words of a Neophyte.

*Neophyte gives them, and instructed by Kerux, advances to a position between the Pillars. Hiereus returns to his place. Hegemon comes forward, stands East of Pillars, facing Neophyte, and bars the way into the Temple with Sceptre, saying:*

*Hegemon* Thou canst not enter the Holy Place, unless thou canst give the Sign and Grip of a Zelator.

*Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Heg. leads Neophyte to North, and says:*

*Heg* To the Northern side of the Holy Place, stood the Table of Shew-bread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the Bread of life, and it is an image of the Mystery of the Rose of Creation. The 12 circles are the 12 Signs of the Zodiac, while the Lamp in the centre is symbolic of the Sun, which is the source of heat and life. The Four Triangles whose twelve angles each touch one of the 12 circles are those of Fire, Earth, Air, and Water, and allude to the four Triplicities of the Zodiacal Signs. The Triangle inscribed within each of the 12 circles, alludes to the 3 Decanates, or phases of ten degrees of each sign. On one side of each Triangle is the Permutation of the Divine Name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the name of one of the 12 Tribes which is also attributed to it.

Now the 22 sounds and letters of the Hebrew Alphabet are the foundation of all things. Three Mothers, Seven Double and Twelve Simples. The Twelve Simple letters are allotted to the 12 directions in space, and those diverge to Infinity, and are in the arms of the Eternal. These Twelve Letters He designed and combined, and formed with them the Twelve Celestial Constellations of the Zodiac. They are over the Universe as a King upon his throne, and they are in the revolution of the year as a King traversing his dominions, and they are in the heart of man as a King in warfare.

And the Twelve Loaves are the images of those ideas, and are the outer petals of the Rose; while within are the Four Archangels ruling over the Four Quarters, and the Kerubic emblems of the Lion, Man, Bull and Eagle.

Around the great central Lamp which is an image of the Sun, is the Great Mother of Heaven, symbolised by the letter Heh, the first of the Simple letters, and by its number 5, the Pentagram, Malkah the Bride, ruling in her Kingdom Malkuth, crowned with a crown of Twelve Stars.

These Twelve Circles further represent the 12 Foundations of the Holy City of the Apocalypse, while in Christian Symbolism the Sun and the Twelve Signs are referred to Christ and His Twelve Apostles.

*Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereuc leads Neophyte to the South, and says:*

*Hiereus* On the Southern side of the Holy Place stood the Seven-Branched Candlestick, wherein was burned pure olive oil. It is an image of the Mystery of the Elohim, the Seven Creative Ideas. The symbolic drawing before you represents its occult meaning. The Seven Circles which surround the Heptagram, represent the Seven Planets and the Seven Qabalistic Palaces of Assiah, the Material World — which answer to the Seven Apocalytic Churches which are in Asia or Assiah — as these again allude to the Seven Lamps before the Throne on another Plane.

Within each circle is a triangle to represent the Three Fold Creative Idea operating in all things. On the right hand side of each is the Hebrew Name of the Angel who governs the Planet; on the left side is the Hebrew Name of the sphere of the Planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew Alphabet which refer to the Seven Planets.

The Seven Double Letters of the Hebrew Alphabet have each two sounds associated with them, one hard, and one soft. They are called "double", because each letter represents a contrary or permutation, thus: Life and Death; Peace and War; Wisdom and Folly; Riches and Poverty; Grade and Indignity; Fertility and Solitude; Power and Servitude.

These Seven letters point out 7 localities: Zenith, Nadir, East, West, North, South, and the Place of Holiness in the midst sustaining all things. The Archetypal Creator designed, produced, combined and formed with them the Planets of the Universe, the Days of the Week, and in Man, the Gate of the Soul. He has loved and blessed the number 7 more than all things under His Throne. The powers of these 7 letters are also shown forth in the 7 Palaces of Assiah, and the Seven Stars of that Vision are the 7 Archangels who rule them.

*He leads Neophyte to W. of Altar, and returns to his place, and is seated. Hierophant comes to E. of Altar, takes censer from Altar, and holding it with chain short, makes cross and three forward swings, replaces it, and says:*

*Hiero* Before the Veil of the Holy of Holies, stood the Altar of Incense, of which this Altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is Spiritual. The sides of the Altar, together with the top and bottom, consist of ten squares, thus symbolising the Ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material Universe, lies the concealed form of the Majesty of God.

The Altar of Incense was overlaid with Gold to represent the highest degree of purity, but the Altar before you is black to represent the terrestrial Earth. Learn then, to separate the pure from the impure, and refine the Gold of the Spirit from the Black Dragon, the corruptible body. Upon the Cubical Altar, were Fire, Water, and Incense, the Three Mother Letters of the Hebrew Alphabet; Aleph, Mem, and Shin. Mem is silent, Shin is Sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great Mystery, very admirable and recondite. The Fire produced the Heavens, the Water, the Earth, and the Air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the Mystic Title of Periclinus de Faustis, which signifies that on this Earth you are in a wilderness, far from the Garden of the Happy.

And I give you the symbol of ARETZ which is the Hebrew name for Earth, to which the ① — $\boxed{10}$ Grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying "Searcher of Athor", Goddess of Nature; but others assign to it the meaning of the zealous student whose first duty was to blow the Athanor of Fire which heated the Crucible of the Alchemist.

*Hierophant resumes seat on Dais: Kerux leads new Zelator to seat in North West.*

*Hiero* Frater Kerux, you have my command to declare that our Frater has been duly admitted to the ① — $\boxed{10}$ Grade of Zelator.

*Kerux comes to N. W. of Hierophant, faces West, raises Wand and says:*

*Kerux* In the Name of ADONAI MELEKH, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that Frater........ has been duly admitted to the ① — $\boxed{10}$ Grade of Zelator, and that he has obtained the Mystic Title of Periclinus (Pericline) de Faustis and the symbol of Aretz.

*He returns to his place by E, saluting, and by S. and W.*

*Hiero* In the Zelator Grade, the symbolism of the Tenth Sephirah Malkuth is especially shown, as well as the Tenth Path of the Sepher Yetsirah. Among other Mystic Titles, Malkuth is called SHAAR, the Gate, which by metathesis becomes ASHUR, meaning the number Ten. Also in Chaldee it is called THRAA, The Gate, which has the same number as the Great Name ADONAI, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called the "Gate of Death", "The Gate of Tears", and the "Gate of Justice", the "Gate of Prayer", and "The Gate of the Daughter of the Mighty Ones". It is also called "The Gate of the Garden of Eden" and the Inferior Mother, and in Christian symbolism, it is connected with the Three Holy Women at the foot of the Cross. The Tenth Path of the Sepher Yetsirah which answereth to Malkuth is called "The Resplendent Intelligence", because it exalts above every head and sitteth upon the Throne of Binah. It illuminateth the Splendour of all the Lights, (the Zohar ME-OUROTH) and causeth the current of the Divine Influx to descend from the Prince of Countenances, the Great Archangel Metatron.

Frater ...... before you can be eligible for advancement to the next Grade of ② — $\boxed{9}$, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the Officer in charge.

## CLOSING

*Hiero* Fratres and Sorores, assist me to close this Temple in the ① — $\boxed{10}$ Grade of Zelator.

*All rise.*

Frater Kerux, see that the Temple is properly guarded.

*Kerux* (*on inner side of the door, knocks. Sentinel knocks.*) Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* Let us adore the Lord and King of Earth.

*All face East.*

ADONAI ha-ARETZ, ADONAI MELEKH, Blessed be Thy Name unto the countless ages. Amen.

*Gives Sign. All give sign and face as usual. Hiero. leaves his Throne and passes to the North, standing before the Tablet of the North, Hiereus stands on right of Hiero; Hegemon left; Kerux behind Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon.*

*Hiero* Let us rehearse the prayer of the Earth Spirits.

O Invisible King, Who, taking the Earth for Foundation, didst hollow its depths to fill them with Thy Almighty Power. Thou Whose Name shaketh the Arches of the World, Thou who causest the Seven Metals to flow in the veins of the rocks, King of the Seven Lights, Rewarder of the subterranean Workers, lead us into the desirable Air and into the Realm of Splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the Holy City, by the buried Talismans, by the Axis of the Loadstone which passes through the centre of the Earth — O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

O Stability and Motion! O Darkness veiled in Brilliance! O Day clothed in Night! O Master who never dost withhold the wages of Thy Workmen! O Silver Whiteness — O Golden Splendour! O Crown of Living and Harmonious Diamond! Thou who wearest the Heavens on Thy Finger like a ring of Sapphire! Thou Who hidest beneath the Earth in the Kingdom of Gems, the marvellous Seed of the Stars! Live, reign, and be Thou the Eternal Dispenser of the Treasures whereof Thou hast made us the Wardens.

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. (*Makes Banishing Pentagram of Earth.*) Be there peace between us and you, and be ye ready to come when ye are called.

*All return to their places and face as usual.*

*Hiero* In the Name of ADONAI MELEKH, I declare this Temple closed in the Grade of Zelator.

*Hiero* ווו ווו וווו

*Hiereus* ווו ווו וווו

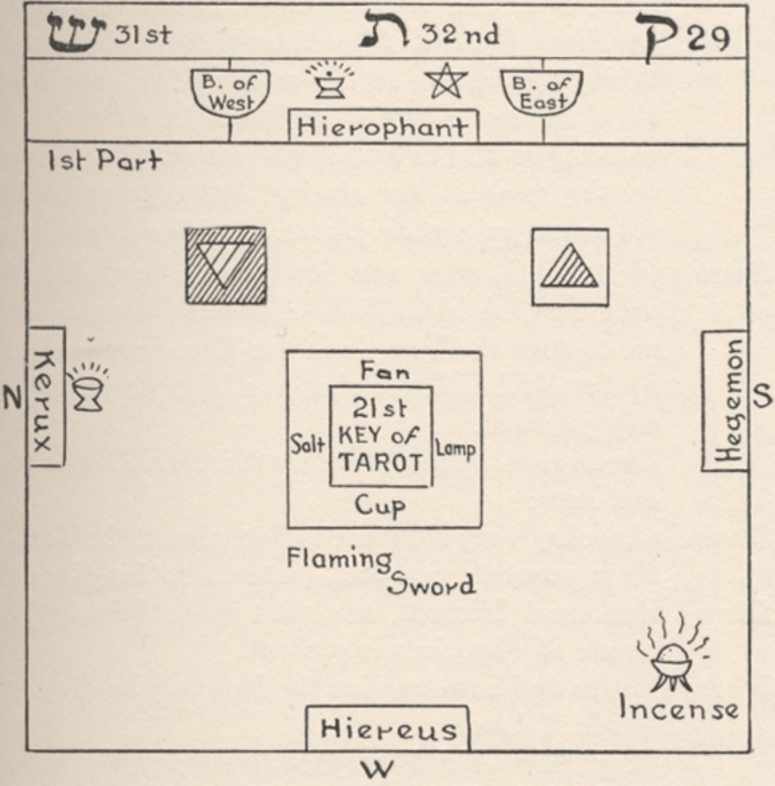
*Heg* ווו ווו וווו

*Candidate is led out by Hegemon.*

# CEREMONY

# OF THE

# ② = 9 GRADE OF THEORICUS


ש 31st
ת 32nd
ק 29
B. of West
B. of East
Hierophant
1st Part
Kerux
N
Hegemon
S
Fan
21st KEY of TAROT
Salt
Lamp
Cup
Flaming Sword
Incense
Hiereus
W

*Requirements*:

*In the East* — Pentacle, Banner of East and West.

*On the Altar* — Fan, Lamp, Cup, Salt, surrounding the Alter Diagram of the Universe.

*For the Zelator* — Hood wink, Cubical Cross (1st point); Caduceus (2nd point).

### OPENING

*Temple arranged as in diagram for the 32nd Path. Members assembled and clothed. Lamp on Altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face East, remaining so to the end of the invokation. They do the same at the closing, but otherwise do not move from their places.* (ו = *one knock*)

*Hiero* (*knocks*) Fratres and Sorores of the Order of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Theoricus Grade. Frater KERUX, see that the Temple is properly guarded.

*Kerux goes to door, sees that it is closed, knocks, and says*:

*Kerux* (*knocks*) Very Honoured Hierophant, the Temple is properly guarded. (*returns to his place.*)

*Hiero* Honoured Hiereus, see that none below the Grade of Theoricus is present.

*Hierus* Fratres and Sorores, give the Signs of the ② = $\boxed{9}$ Grade. (*done*)

Very Honoured Hierophant, all present have attained the Grade of Theoricus. (*Salutes with* ② = $\boxed{9}$ *Sign.*)

*Hiero* Honoured Hegemon, to what particular Element is this Grade attributed?

*Heg* To the Element of Air.

*Hiero* Honoured Hiereus, to what Planet does this Grade especially refer?

*Hiereus* To the Moon.

*Hiero* Honoured Hegemon, what path is attached to this Grade?

*Heg* The 32nd Path of TAU.

*Hiero* Honoured Hiereus, to what does it allude?

*Hiereus* To the Universe as composed of the Four Elements — to the KERUBIM, the QLIPPOTH and the Astral Plane, and the reflection of the sphere of SATURN.

*Hiero* (*knocks*) (*All rise and face East.*) Let us adore the Lord and King of Air!

*Hierophant makes circle with Sceptre towards E.*

*Hiero* SHADDAI EL CHAI, Almighty and Ever-Lasting — Ever-Living be Thy Name, Ever Magnified in the Life of All. Amen.

*All Salute. Hiero remains facing E. Hiereus advances to W. of Altar. Hegemon and Kerux advance and stand at the outer sides of the Pillars. All face E. Hiero makes invoking Pentagrams within a circle before the Air Tablet.*

*Hiero* And the ELOHIM said —"Let us make ADAM in Our Image, after our likeness, and let them have dominion over the Fowl of the Air."

In the Name YOD HE VAU HE and in the Name of SHADDAI EL CHAI Spirits of Air adore your Creator.

*Takes up Pentacle and at the words "Head of* *the Man" makes the sign Aquarius before Tablet.*

*Hiero* In the Name of RAPHAEL, the Great Archangel of Air, and in the Sign of the Head of the Man ♒, Spirits of Air adore your Creator!
*Makes Cross with Pentacle.*

*Hiero* In the Name and Letters of the Great Eastern Quadrangle, revealed unto ENOCH by the Great Angel AVE, Spirits of Air adore your Creator!

*Hiero* (*holding Pentacle on High*) In the Three Great Secret Names of God, borne on the Banners of the East, ORO IBAH AOZPI, Spirits of Air adore your Creator! In the Name of BATAIVAH, Great King of the East, Spirits of Air, adore your Creator!
*Replaces Pentacle. All return to places.*

*Hiero* In the Name of SHADDAI EL CHAI, I declare this Temple opened in the ②=$\boxed{9}$ Grade of Theoricus.

*Hiero* 111 111 111
*Hiereus* 111 111 111
*Heg* 111 111 111

## *Ceremony of Advancement in the Path of TAU*

*Hiero* (*knocks*) Fratres and Sorores, our Frater (Soror)...... having made such progress in the Paths of Occult Knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Theoricus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

*Hegemon rises and saluting, quits the Temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek Cubical Cross, Hood-winks him and comes to the door, giving the knock.*

*Kerux meanwhile, places FAN by Hierophant; LAMP by Hegemon; CUP by Hiereus; and SALT by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.*

*Heg* QUIT THE MATERIAL AND SEEK THE SPIRITUAL.

*Hiero* Conduct the Zelator to the East.

*Zelator is led between the Pillars to Hierophant's Throne, Kerux standing on his right, Hegemon on his left. Kerux takes Cubical Cross from him.*

*Hiero* Give me the Step and Sign of a Zelator. (*done*)
Give me the Grip or Token. (*done*)
Give me the Grand Word. (ADONAI ha-ARETZ) Mystic Title (Periclinus de Faustis) and the Mystic Number (55) of a Zelator. What is the Pass-Word formed from the Mystic Number? (Nun Heh)
(*This is done, Hegemon prompting if necessary*)

*Hiero* Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 32nd

Path of the ② = $\boxed{9}$ Grade of Theoricus, which you have already sworn to maintain regarding those of the preceding Grades?

*Zelator* I do. (*Kerux gives back Cross to Zelator.*)

*Hiero* Then you will stretch out your hand, holding the Cubical Cross towards Heaven and say: "I swear by the Firmament of Heaven."

*This is done — Zelator repeating the words.*

*Hiero* Let the hood-wink be removed.

*Done. Hegemon returns to his place in the South. Kerux is now in charge of Zelator.*

*Hiero* Stretch forth your right hand, holding the Cubical Cross towards the East, in the position of the Zelator Sign, saying: "Let the Powers of Air witness my pledge." (*done*)

*Hiero* (*knocks*) Facing you are the Portals of the 31st, 32nd, and 29th Paths leading from the Grade of Zelator to the three other Grades which are beyond. The only Path now open to you, however, is the 32nd, which leads to the ② = $\boxed{9}$ of Theoricus, and which you must traverse before arriving at that Grade.

Take in your right hand, the Cubical Cross and in your left the Banner of Light (*gives it to him*) and follow your Guide, Anubis the Guardian, who leads you from the material to the spiritual.

*Kerux* Anubis the Guardian said to the Aspirant, "Let us enter the Presence of the Lord of Truth. Arise and follow me."

*Kerux turns to the right, and leads Zelator round the Hall once slowly, while Hiereus reads. Hier-*

*ophant rises with Banner of West in Left Hand — Fan in right.*

*Hiereus* The Sphinx of Egypt spake and said: "I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life and I am Death. I am the Child of the Night of Time."

*As Kerux and Zelator approach the East, Hierophant bars the Way with Banner of the West and FAN.*

*Hiero* The Priest with the Mask of OSIRIS spake and said: "Thou canst not pass the Gate of the Eastern Heaven unless thou canst tell me my Name."

*Kerux* Thou are NU, Goddess of the Firmament of Air. Thou art HORMAKU, Lord of the Eastern Sun.

*Hiero* In what Signs and Symbols do ye come?

*Kerux* In the Letter Aleph. In the Banner of Light, and the symbol of the Equated Forces.

*Hierophant stands back and signs Aquarius ♒ before Zelator with FAN.*

*Hiero* In the Sign of the MAN, Child of AIR, thou art Purified. Pass Thou on.

*Gives Banner of the West to Kerux who leads Zelator on, and hands the Banner to Hegemon in passing, while Hiereus again reads:*

*Hiereus* I am OSIRIS, the Soul in twin aspect, united to the Higher by purification, perfected by suffering, glorified through trial. I have come where the Great GODS are, through the Power of the Mighty Name.

*Kerux and Zelator have now reached Hegemon who bars their way Lamp in right hand — Ban-*

*ner of West in left hand.*

*Heg* The Priest with the mask of the LION, spake and said: "Thou canst not pass by the Gate of the Southern Heaven unless thou canst tell me my Name."

*Kerux* MAU the Lion, Very Powerful, Lord of FIRE, is Thy Name. Thou art RA, the Sun in his Strength.

*Heg* In what Signs and Symbols do ye come?

*Kerux* In the Letter SHIN; in the Banner of the East, and the Symbol of the Cubical Cross.

*Heg* (*standing back and signing Leo ♌ before Zelator with Lamp*) In the Sign of the LION, Child of Fire, thou art purified. Pass thou on.

*He replaces Lamp and takes the place of Kerux, who returns to his seat in the North. Hegemon leads Zelator past Hiereus, to whom he hands Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the Temple, returning to Hiereus when the speech is finished.*

*Hiereus* (*as they go round the third time*) I have passed through the Gates of the Firmament. Give me your hands, for I am made as ye, Ye Lords of Truth! For Ye are the formers of the Soul.

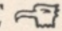
*Hiereus puts down Sword and stands with CUP in right hand, Banner of West in left, barring the way of Hegemon and Zelator.*

*Hiereus* The Priest with the Mask of the EAGLE spake and said: "Thou canst not pass the Gate of the Western Heaven, unless thou canst tell me my Name."

*Heg* HEKA, Mistress of HESUR, Ruler of Water, is Thy Name. Thou art TOUM, the Setting Sun.

*Hiereus* In what Signs and Symbols do ye come?

*Heg* In the Letter MEM; in the Banner of Light; and the Symbol of the Twenty-two Letters.

*Hiereus* (*standing back and making Sign of EAGLE*  *over Zelator with CUP*) In the Sign of the EAGLE, Child of Water, thou art purified. Pass thou on.

*He gives Banner of West to Hegemon who continues to circumambulate with Zelator, giving Banner of West to Kerux as he passes him. Hiereus reads as they go round the fourth time, while Kerux rises with SALT in his right hand, the Banner of the West in left.*

*Hiereus* (*as they go round*) O Lord of the Universe — Thou art above all things and Thy Name is in all things; and before Thee, the Shadows of Night roll back and the Darkness hasteth away.

*Kerux* (*barring the way with SALT and Banner of West*) The Priest with the Mask of the OX, spake and said: "Thou canst not pass the Gate of the Northern Heaven, unless thou canst tell me my Name."

*Heg* SATEM, in the abode of SHU, the Bull of Earth, is Thy Name. Thou art KEPHRA, the Sun at Night.

*Kerux* In what Signs and Symbols do ye come?

*Heg* In the Letters Aleph, Mem, and Shin, and in the symbols of Banner and Cross.

*Kerux* (*standing back, and signs TAURUS ♉ over Zelator with Salt*) In the Sign of the Head of the OX, Child of the Elements, thou art purified. Pass thou on.

*Hegemon leads the Zelator to Hierophant between the Pillars, Kerux accompanies them with Banner of West, which he hands to Hierophant to replace on stand. Hegemon now hands up Banner of East which Zelator has been holding. This is also replaced. Hegemon hands Cubical Cross to Hierophant. Kerux collects the Fan, Lamp, Cup and Salt and replaces them in their right places on the Altar, round the Diagram.*

*Hiero* (*holding Cubical Cross*) The Cubical Cross is a fitting emblem of the equilibrated and balanced forces of the Elements. It is composed of 22 squares externally, thus referring to the 22 letters that are placed thereon. Twenty-two are the letters of the Eternal Voice, in the Vault of Heaven; in the depth of Earth; in the Abyss of Water; in the All-Presence of Fire. Heaven cannot speak their fullness — Earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in Water. He hath whirled them aloft in Fire. He hath sealed them in the Air of Heaven. He hath distributed them through the Planets. He hath assigned unto them the Twelve Constellations of the Universe.

(*Places Cross aside*)

The 32nd Path of the Sepher Yetzirah, which answereth unto MALKUTH and the Letter TAU, is called the Administrative Intelligence, and it is so-called because it directeth and associateth in all their operations, the Seven Planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the Seven Abodes of ASSIAH, the Material World, which are symbolised in the Apocalypse by the Seven Churches.

It refers to the Universe as composed of the Four Elements, to the KERUBIM, to the QLIPPOTH, and to the Astral Plane. It is the Reflection of the Sphere of Saturn. It represents the connecting and binding link between the Material and Formative Worlds, Assiah and Yetsirah, and necessarily passes through the Astral Plane, the Abode of the Elementals and the Shells of the Dead. It is the Rending of the Veil of the Tabernacle, whereon the Kerubim and the Palm Trees are depicted. It is the Passing of the Gate of Eden.

*Hierophant rises and leads Zelator to the West of Altar. He draws attention to the Key of the Universe.*

These ideas are symbolically resumed in the representation of the Twenty First Key of the TAROT, in front of you. Within the oval formed of the 72 circles, is a female form, nude save for a scarf that floats round her. She is crowned with the Lunar Crescent of ISIS, and holds in her hands, two wands. Her legs form a cross. She is the Bride of the Apocalypse, the Kabbalistic Queen of the Canticles, the Egyptian ISIS or Great Feminine Kerubic Angel SANDALPHON on the left hand of the Mercy Seat of the Ark.

The Wands are the directing forces of the positive and negative currents. The Seven Pointed Heptagram or Star alludes to the Seven Palaces of Assiah; the crossed legs to the symbol of the Four Letters of the Name.

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the 32nd Path, uniting Malkuth to Yesod.

The oval of the 72 smaller circles refers to the SCHEMHAMPORESCH, or Seventy-two fold Name of the Deity. The twelve larger circles form the Zodiac. At the angles are the Four KERUBIM which are the vivified powers of the letters of the Name YOD HE VAU HE operating in the Elements, through which you have just symbolically passed in the preceding Ceremony.

The Fan, Lamp, Cup and Salt represent the four Elements themselves whose inhabitants are the Sylphs, Salamanders, Undines and Gnomes.

Be thou, therefore, prompt and active as the Sylphs, but avoid frivolity and caprice.

Be energetic and strong as the Salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the Undines, but avoid idleness and changeability; be laborious and patient like the Gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of thy soul, and fit thyself to command the Spirits of the Elements.

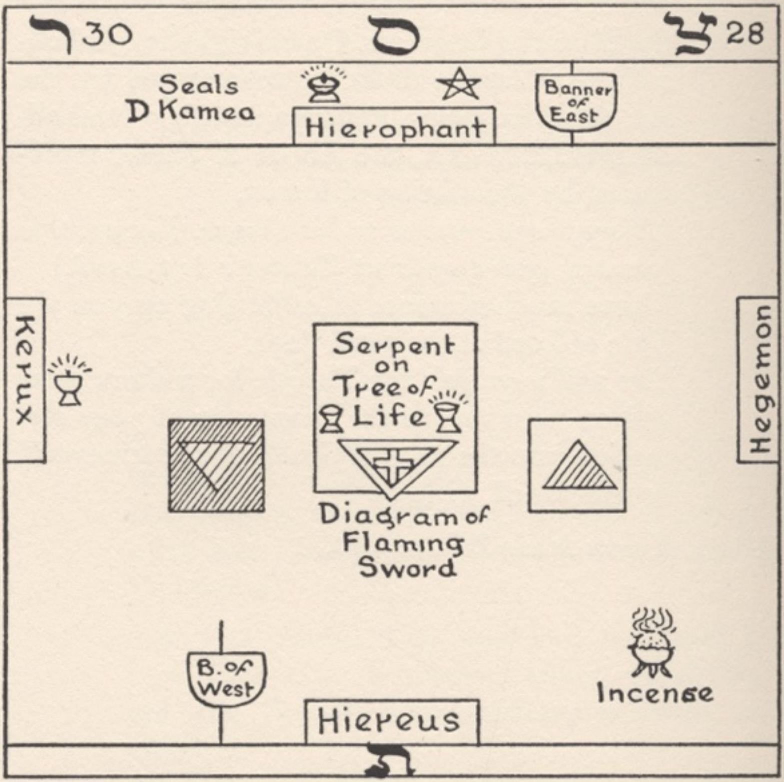
The Altar, as in the preceding degree, represents the Material Universe. On its right is symbolically the Garden of Eden, represented by the station of Hegemon, while on its left is symbolically GEHENNA, the Abode of Shells, represented by the station of Kerux.

(*Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.*)

I have much pleasure in conferring on you the Title of Lord of the 32nd Path.

You will now quit the Temple for a short time, and on your return the Ceremony of your Reception into the ② = $\boxed{9}$ Grade of Theoricus will be proceeded with.

*Kerux leads Zelator out.*


ר 30
ס
צ 28
Seals
D Kamea
Hierophant
Banner of East
Kerux
Serpent on Tree of Life
Diagram of Flaming Sword
Hegemon
B. of West
Incense
Hiereus
ת

*Temple arranged as in diagram.*

*Kerux takes up CADUCEUS Badge.*

*Hiero* Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary Admission Badge.

Honoured Hegemon, guard the Portal and admit them on giving the proper alarm.

*Kerux takes Caduceus Admission Badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.*

*Hiero* Frater Periclinus de Faustis, as in the Zelator Grade there were given the symbolical representations of the Tree of the Knowledge of Good and Evil, of the Gate of Eden and of the Holy Place, so in this Grade of Theoricus, the Sanctum Sanctorum with the Ark and the Kerubim is shown, as well as the Garden of Eden with which it coincides; while in the 32nd Path leading hereunto, through which you have just symbolically passed, the Kerubic Guardians are represented, and the Palm Trees, or Trees of Progression in the Garden of Eden. Honoured Hegemon, conduct the Zelator to the West, and place him thus before the Portal of the 32nd Path of TAU by which he has symbolically entered.

(*Done. Zelator faced to West, Kerux returns to place.*)

*Hiereus* By what symbol dost thou enter herein?

*Heg* By the peculiar emblem of the Kerux, which is the Caduceus of Hermes.

*Zelator hands it to Hiereus, who turns it towards Zelator, and reads*:

*Hiereus* The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether, and the Wings stretch out to Chokmah and Binah, the Three Supernal Sephiroth.

The lower seven are embraced by the Serpents, whose heads fall upon Chesed and Geburah.

They are the Twin Serpents of Egypt — the currents of the Astral Light. Furthermore, the wings and top of the Wand form the letter Shin, the symbol of Fire; the heads and upper halves of the Serpents form Aleph, the symbol of Air; while their tails enclose MEM, the symbol of Water. The Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them.

*Hierophant comes to the East of Altar. Hegemon directs Zelator to face him from the West of the Altar, and then returns to his place.*

*Hiero* The symbols before you represent alike the Garden of Eden and the Holy of Holies.

Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the Key of all things when rightly understood. Upon each Sephira are written in Hebrew letters, its Name, the Divine Names and those of Angels and Archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the Twenty-Two Letters of the Hebrew Alphabet, making with the Ten Sephiroth themselves the Thirty-two Paths of Wisdom of the Sepher Yetsirah.

The course of the Hebrew Letters, as placed on the paths, forms as you see, the Symbol of the Serpent of Wisdom, while the natural succession of the Sephiroth forms the Flaming Sword, and the course of the Lightning Flash, as shown in the drawing below.

The Cross within the Triangle, Apex downwards, placed upon the Altar at the base of the Tree of Life, refers to the Four Rivers of Paradise, while the angles of the triangles refer to the Three Sephiroth, Netsach, Hod, and Yesod. The Two Pillars, right and left of the Tree are the symbols of Active and Passive, Male and Female, Adam and Eve. They also allude to the Pillars of Fire and Cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the Red Lamp and the Cup of Water.

The Pillars further represent the Two Kerubim of the Ark — the right, Metatron, Male — and the left, Sandalphon, Female.

Above them ever burn the Lamps of their Spiritual Essence, of which they are partakers in the Eternal Uncreated One.

*Hierophant stands in the Sign of Theoricus.*

Glory be unto Thee, Lord of the Land of Life, for Thy Splendour filleth the Universe.

*After a short pause, Hierophant comes to the West of the Altar, and says:*

The ②=$\boxed{9}$ Grade of Theoricus is referred to YESOD, as the Zelator Grade is to Malkuth. The Path between them is assigned to the Letter TAU, whose portal you now see in the West, and through which you have just symbolically passed.

To this Grade, as to those preceding it, certain Signs and Tokens are attributed. They consist of a Sign, Token, Grand Word, Mystic Number and Pass-word formed therefrom.

The Sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus . It represents you in the Path of YESOD, supporting the Pillars of Mercy and Severity. It is the Sign made by the Greek God ATLAS, who supported the Universe on his shoulders and whom Hercules was directed to emulate. It is the ISIS of Nature, supporting the Heavens.

The Grip is that of the First Order which you received in the preceding Grade.

The Grand Word is a name of Seven Letters, SHADDAI EL CHAI, which means the Almighty and Living One.

The MYSTIC NUMBER is 45, and from it is formed the Pass-Word which is MEM HE, the Secret Name of the World of Formation. It should be lettered separately when given.

Unto this Grade and unto the Sephirah YESOD, the Ninth Path of the Sepher Yetsirah is referred. It is called the Pure and Clear Intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

The Distinguishing Badge of this Grade, which you are now entitled to wear is the Sash of the

Zelator, with the addition of a white cross above the triangle and the numbers ② and $\boxed{9}$ in a circle and square respectively, left and right of its summit — and beneath the triangle, the number 32 between two narrow parallel white lines. The meaning of the Tablet of Earth was explained to you in the preceding Grade.

*Hierophant returns to East and sits down. Hegemon guides Zelator to him.*

The Three Portals facing you are the Gates of Paths leading from this Grade. That on the right connects with the Grade of Philosophus, that on your left with the Grade of Practicus, while the central one leads to the Portal.

This Grade especially refers to the Element of AIR, and therefore the Great Watch-Tower or Terrestrial Tablet of the East forms one of its principal emblems. It is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave.

From it are drawn the Three Holy Secret Names of God, ORO IBAH AOZPI, which are borne upon the Banners of the East, and numberless Divine and Angelic Names which appertain unto the Element of Air.

To the MOON, also, is this Grade related. Its Kamea or Mystical Square is shown in the East, with Seals and Names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of Mercy — in decrease the side of Severity, while at the full it reflects the Sun of Tiphareth.

*Hegemon conducts Zelator to a seat West of the Altar.*

I now congratulate you on having attained the Grade of Theoricus and in recognition thereof, I confer upon you the Mystic Title of PORAIOS DE REJECTIS which means "Brought From Among The Rejected", and I give you the Symbol of RUACH, which is the Hebrew name for Air.

(*Knocks*) Frater Kerux, you have my commands to declare that the Zelator has been duly advanced to the Grade of THEORICUS.

*Kerux*. In the name of SHADDAI EL CHAI, and by command of the Very Honoured Hierophant, hear ye all that I proclaim that our Frater..... having made sufficient progress in the study of Occult Science, has been duly advanced to the Grade of ② = $\boxed{9}$ of Theoricus, Lord of the 32nd Path, and that he has received the Mystic Title of PORAIOS DE REJECTIS, and the symbol of Ruach.

*Hiero* Frater........ before you are eligible for advancement to the next Grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

## CLOSING

*Hiero* (*knocks*) Assist me to close the Temple in the Grade of Theoricus.

*All rise.*

Frater Kerux, see that the Temple is properly guarded. (*done*)

*Kerux* (*knocks*) Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* (*knocks*) Let us adore the Lord and King of AIR.

*All face East. New Theoricus is directed to stand facing East.*

### ADORATION

*Hiero* SHADDAI EL CHAI, Almighty and Everliving, blessed be Thy Name unto the countless ages. Amen.

*All salute. Officers form in the East as in Opening. Members stand facing East. Hiereus remains standing just behind new Theoricus.*

*Hiero* (*knocks*) Let us rehearse the Prayer of the Sylphs or Air Spirits.

SPIRIT OF LIFE! Spirit of Wisdom! Whose breath giveth forth and withdraweth the form of all things:

THOU, before Whom the life of beings is but a shadow which changeth, and a vapour which passeth:

THOU, Who mountest upon the clouds, and Who walkest upon the Wings of the Wind.

THOU, Who breathest forth Thy Breath, and endless space is peopled:

THOU, Who drawest in Thy Breath, and all that cometh from Thee, returneth unto Thee!

CEASELESS MOTION, in Eternal Stability, be Thou eternally blessed!

We praise Thee and we bless Thee in the Changeless Empire of Created Light, of Shades, of Reflections, and of Images —

And we aspire without cessation unto Thy Immutable and Imperishable Brilliance.

Let the Ray of Thy Intelligence and the warmth of Thy Love penetrate even unto us!

Then that which is Volatile shall be Fixed; the Shadow shall be a Body; the Spirit of Air shall be a Soul; the Dream shall be a Thought.

And no more shall we be swept away by the Tempest, but we shall hold the Bridles of the Winged Steeds of Dawn.

And we shall direct the course of the Evening Breeze to fly before Thee!

O SPIRIT of Spirits! O Eternal Soul of Souls!

O IMPERISHABLE Breath of Life! O Creative Sigh! O Mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of Thine Eternal Word, which is the Divine Ocean of Movement and of Truth!

*Hierophant makes with Sceptre the Banishing Circle and Pentagrams in the Air before the Tablet.*

Depart ye in peace unto your habitations. May the blessing of YOD HE VAU HE rest with ye. Be there peace between us and you, and be ye ready to come when ye are called.

*All return to their places.*

In the Name of SHADDAI EL CHAI, I declare this Temple closed in the ② = $\boxed{9}$ Grade of Theoricus.

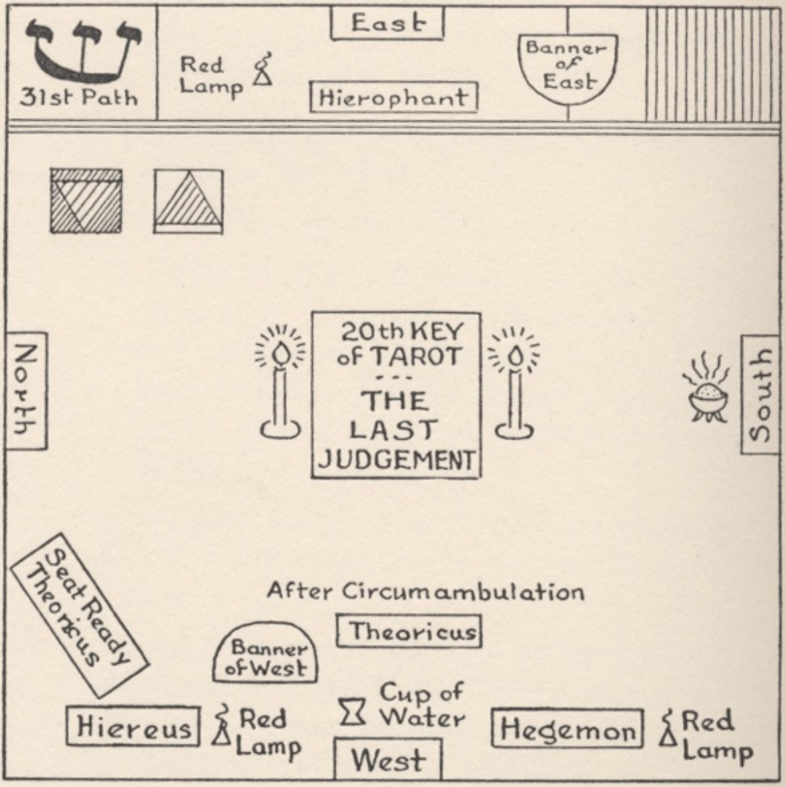
*Hiero* ווו ווו ווו
*Hiereus* ווו ווו ווו
*Heg* ווו ווו ווו

*Kerux leads out new Theoricus.*

# CEREMONY

## OF THE

## ③ = [8] GRADE OF PRACTICUS


East
31st Path
Red Lamp
Banner of East
Hierophant
20th KEY of TAROT
THE LAST JUDGEMENT
North
South
Seat Ready Theoricus
After Circumambulation
Theoricus
Banner of West
Cup of Water
Hiereus
Red Lamp
Hegemon
Red Lamp
West

## OPENING

*Temple arranged for the 31st PATH.*

*Hiero* (*knocks*) Fratres and Sorores of the ........ Temple of the STELLA MATUTINA in the Outer, assist me to open the Temple in the Three equals Eight Grade of PRACTICUS. Honoured Hegemon, see that the Temple is properly guarded.

*This is done.*

*Heg* Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* Honoured Hiereus, see that none below the Grade of Practicus is present.

*Hiereus* Fratres and Sorores, give the Sign of the Practicus. (*done*) Very Honoured Hierophant, all present have attained the Three equals Eight Grade. (*Salutes*)

*Hiero* Honoured Hegemon, to what particular Element is this Grade attributed?

*Heg* To the Element of Water.

*Hiero* Honoured Hiereus, to what Planet does this Grade especially refer?

*Hiereus* To the Planet Mercury.

*Hiero* Honoured Hegemon, what Paths are attached to this Grade?

*Heg* The 31st and 30th Paths of SHIN and RESH.

*Hiero* Honoured Hiereus, to what does the 31st Path refer?

*Hiereus* To the Reflection of the Sphere of FIRE.

*Hiero* Honoured Hegemon, to what does the 30th Path allude?

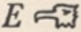
*Heg* To the Reflection of the Sphere of the SUN.

*All rise and face East.*

*Hiero* Let us adore the Lord and King of Water. ELOHIM TZABAOTH — Elohim of Hosts! Glory be unto the RUACH ELOHIM who moved upon the Face of the Waters of Creation, Amen!

*All salute. Hierophant quits his Throne and goes to the West. He stands before the Tablet of Water before which a Cup of Water is placed, He makes in the air over the Tablet the Invoking Circle and Pentagrams of Water.*

And Elohim said, "Let us make Adam in our Image, after our likeness and let them have dominion over the Fish of the Sea. In the Name of A L Strong and Powerful, and in the name of ELOHIM TSABAOTH, Spirits of Water adore your Creator!

*Takes Cup from before the Tablet and makes therewith the Sign of the EAGLE*  *in the air before it.*

In the Name of GABRIEL, the Great Archangel of Water, and in the Sign of the EAGLE, Spirits of Water Adore your Creator!

*Makes a Cross with the Cup.*

In the Name and letters of the Great Western Quadrangle revealed unto Enoch by the Great Angel Ave, Spirits of Water adore your Creator!

*Holds Cup on high.*

In the Three Great Secret Names of God, borne upon the banners of the West — EMPEH ARSEL GAIOL — Spirits of Water adore your

Creator! In the Name RA-AGIOSEL, Great King of the West, Spirits of Water adore your Creator!

*Hierophant replaces the Cup and returns to his place. All return to their places.*

In the name of ELOHIM TSABAOTH, I declare the Temple opened in the Three equals Eight Grade of Practicus.

*Hiero* ו ווו ו ווו
*Hiereus* ו ווו ו ווו
*Heg* ו ווו ו ווו

## THE THIRTY FIRST PATH

*Hiero* Fratres and Sorores, our Frater (or Soror) .... having made such progress in the Path of Occult Science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the Grade of Practicus, and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

*Hegemon rises. He proceeds to leave the Temple, pausing before Hierophant's Throne to salute with the Grade Sign. The Theoricus should be robed and wearing the Sash of his Grade. Hegemon gives him the Badge — The Solid Triangular Pyramid — hoodwinks him, and leads him to the door. Hegemon gives the alarm —* ו ווו ו ווו. *Hiereus opens the door, admits them, and returns to his seat.*

*Heg* His Throne was like a Fiery Flame and the Wheels as Burning Fire.

*Hegemon conducts the Theoricus to the WEST and takes the Pyramid. Theoricus is faced towards Hiereus who rises.*

*Hiereus* Give me the Sign of the Grade of Theoricus. Give me the Grip. Give the Grand Word. (*This is given, Hegemon prompting if necessary. Shaddai El Chai.*) The Mystic Number (45), and Pass word (*Mem-He*). Give me also the Mystic Title and Symbol you received in that Grade.

*Theo* Poraios de Rejectis. Ruach. (*Prompted if necessary.*)

*Hiero* Poraios de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 31st and 30th Paths of this Grade of Practicus which you have already sworn to maintain respecting those of the preceding Grades?

*Theo* I do. (*Theoricus is faced West before Tablet by Hegemon.*)

*Hiero* Then you will stretch forth your hand in the position of the Saluting Sign of a Neophyte and say: "I swear by the Abyss of the Waters." (*Done — Theoricus repeating the words.*)

Let the Hood-wink be removed.

*Done. Hegemon places in his hand the cup of Water before the Tablet.*

Sprinkle with your hand a few drops of Water towards the Tablet of Water in the West and say: "Let the powers of Water witness my pledge."

*Done. Theoricus repeats the words. Hegemon replaces Cup.*

Conduct the Theoricus to the East and place him between the Mystical Pillars. (*done*)

Before you are the Portals of the 31st, 32nd, and 29th Paths. Of these, as you already know, the central one leads to the Grade of Theoricus from that of Zelator. The one on your left hand now opens to you, is the 31st, which leads from the One equals Ten of Zelator to the Three equals Eight of Practicus.

Take in your right hand the Pyramid of Flame, and follow your Guide, AXIOKERSA, the KABIR, who leads you through the Path of FIRE.

*Hegemon leads the Theoricus between the Pillars, past Hierophant, making the Saluting Eign of a Neophyte in passing, circumambulates the Hall and halts at Hierophant's Throne. Hierophant rises as they approach, red lamp in hand.*

AXIEROS, the FIRST KABIR, spake unto Kasmillos the Candidate, and said: "I am the apex of the Pyramid of Flame. I am the Solar Fire pouring forth its beams upon the lower World — Life-giving, Light-producing. By what symbol dost thou seek to pass by?"

*Heg* By the symbol of the Pyramid of Flame.

*Hiero* Hear Thou the voice of AXIEROS, the First KABIR: "The Mind of the Father whirled forth in reechoing roar — comprehending by invincible Will, ideas omniform, which flying forth from that One Fountain issued. For, from the Father alike were the Will and the End, by which yet they are connected with the Father, according to alternating Life through varying vehicles.

But as they were divided asunder, being by Intellectual Fire distributed into other Intellectuals. For the King of all previously placed before the polymorphous World, by which the Universe shines forth decked with ideas all various, of which the Foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the Universe and are borne in swarms through its vast Abysses, ever whirling forth in Illimitable Radiation.

They are Intellectual Conceptions from the Paternal Fountain, partaking abundantly of the Brilliance of Fire in the culmination of Unresting Time.

But the Primary, Self-Perfect Fountain of the Father pours forth these Primogenial Ideas. These being many, ascend flashingly into the Shining World and in them are contained the Three Supernals—because it is the Operator—because it is the Giver of the Life-bearing Fire — because it filleth the Life-producing Bosom of Hecate—and it instilleth into the Synoches, the enlivening strength of Fire, endued with Mighty Power.

The Creator of all, Self-operating, formed the World, and there was a certain mass of Fire, and all these self-operating He produced, so that the Cosmic Body might be completely conformed — that the Cosmos might be manifest and not appear membranous.

And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement — forcing Fire forward into Fire."

Hereunto is the speech of AXIEROS.

*Hegemon leads Theoricus to the seat of Hiereus who rises holding his red Lamp. They halt before him.*

*Hiereus* AXIOKERSOS, the Second KABIR, spake to Kasmillos the Candidate and said: "I am the left basal angle of the Triangle of Flame. I am the Fire Volcanic and Terrestrial, flashingly flaming through Abysses of Earth — Fire-rending — Fire penetrating — tearing asunder the curtain of Matter — Fire constrained — Fire tormented — raging and whirling in lurid storm. By what sign dost thou seek to pass by?

*Heg* By the Symbol of the Pyramid of Flame.

*Hegemon returns to his place — signing Theoricus to remain.*

*Hiereus* Hear thou the voice of AXIOKERSOS, the Second KABIR: "For not in Matter did the Fire which is in the Beyond First enclose His Power in acts, but in Mind; for the Former of the Fiery World is the Mind of Mind, Who first sprang from Mind, clothing the one Fire with the other Fire, binding them together so that He might mingle the fountainous craters while preserving unsullied the brilliance of His own Fire — and thence a Fiery Whirlwind drawing down the brilliance of the Flashing Flame — penetrating the Abysses of the Universe; thencefrom downwards all extend their wondrous rays, abundantly animating Light, Fire, Aether and the Universe.

From Him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled Bosom of the All-splendid Strength of Hecate, Father-begotten, and He who encircleth the Brilliance of Fire and the Strong Spirit of the Poles, all fiery beyond."

Hereunto is the speech of AXIOKERSOS.

*Hiereus leads Theoricus round to Hegemon who rises with Lamp.*

*Heg* AXIOKERSA, the Third KABIR, spake to Kasmillos the Candidate, and said: "I am the Right Basal Angle of the Triangle of Flame. I am the Fire astral and fluid, winding and coruscating through the Firmament. I am the Life of beings — the vital heat of existence. By what Sign dost thou seek to pass by?"

*Hiereus prompts Theoricus and returns to his place after placing a seat West of the Altar for Theoricus.*

*Theo* By the Symbol of the Pyramid of Flame.

*Heg* Hear Thou the voice of AXIOKERSA, the Third KABIR: "The Father hath withdrawn Himself but hath not shut up His Own Fire in

His Intellectual Power. All things are sprung from that One Fire, for all things did the Father of all things perfect, and delivered them over to the Second Mind Whom all races of men call First. The Mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless Fire.

The Soul, being a brilliant Fire, by the Power of the Father remaineth immortal and is Mistress of Life, and filleth up the many recesses of the Bosom of the World, the channels being intermixed, wherein she performeth the works of Incorruptible Fire." Hereunto is the speech of AXIOKERSA.

*Hegemon places Theoricus in the seat in the West facing Hierophant.*

*Hiero* Stoop not down unto the darkly splendid World wherein continually lieth a faithless Depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling Abyss, ever espousing a Body, unluminous, formless and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of Matter may alike become useful and good. But these are Mysteries which are evolved in the profound abyss of the Mind.

Such a Fire existeth extending through the rushings of Air or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, whirling forth, crying aloud. Also there is the vision of the Fire-flashing Courser of Light, or of a Child borne aloft on the shoulders of the Celestial Steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a LION.

Then when no longer are visible to thee the Vault of the Heavens, and the Mass of the Earth; when to Thee, the Stars have lost their light and the Lamp of the Moon is veiled; when the Earth abideth not and around thee is the Lightning Flame — then call not before thyself the Visible Image of the Soul of Nature, for thou must not behold it ere thy body is purged by the Sacred Rites — since, ever dragging down the Soul and leading it from the Sacred Things, from the confines of Matter, arise the terrible Dog-faced Demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the Loud, Resounding Sea.

Labour thou around the Strophalos of Hecate. When thou shalt see a terrestrial Demon approaching, cry aloud and sacrifice the Stone MNIZOURIN.

Change not the barbarous Names of Evocation, for they are Names Divine, having in the Sacred Rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that

Holy and Formless Fire — that Fire which darts and flashes through the Hidden Depths of the Universe, Hear Thou the Voice of Fire. Hereunto is the speech of Kabir.

*Hegemon conducts the Theoricus to the foot of Hierophant's Throne, and taking the Triangular Pyramid, hands it to Hierophant.*

The Solid Triangular Pyramid is an appropriate hieroglyph of Fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent Fire, Solar, Volcanic, and Astral, while the fourth represents the latent Heat — AUD, active — AUB, passive — AUR, equilibrated — while ASCH is the name of Fire. (*Puts Pyramid aside.*)

The Thirty First Path of the Sepher Yetsirah which answereth unto the Letter SHIN is called The Perpetual Intelligence, and it is so-called because it regulateth the proper motion of the Sun and the Moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the Sphere of Fire, and the Path connecting the Material Universe as depicted in Malkuth with the Pillar of Severity and the side of Geburah, through the Sephirah HOD.

*Hierophant rises. Hegemon steps back and when he has descended from the Dais, indicates to Theoricus to follow him. He leads Theoricus to the West of the Altar, Hegemon follows and* *stands on the South Side — Hierophant being on the North.*

Before you upon the Altar, is the Twentieth Key of the TAROT, which symbolically represents these ideas. To the uninitiated eye it apparently represents The Last Judgment with an angel blowing a trumpet and the Dead rising from their tombs — but its meaning is far more occult and recondite than this, for it is a glyph of the powers of Fire.

The Angel encircled by the rainbow, whence leap corruscations of Fire, and crowned with the Sun, represents MICHAEL, the Great Archangel, the Ruler of Solar Fire.

The Serpents which leap in the rainbow are symbols of the Fiery Seraphim. The Trumpet represents the influence of the Spirit descending from BINAH, while the Banner with the Cross refers to the Four Rivers of Paradise and the Letters of the Holy Name.

He is also AXIEROS, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left hand figure below, rising from the Earth is SAMAEL, the Ruler of Volcanic Fire. He is also AXIOKERSOS, the Second Kabir, Pluto and Typhon.

The right hand figure below is ANAEL, the Ruler of Astral Light. She is also AXIOKERSA, the Third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of Lightning.

These three principle figures form the Fire Triangle, and further represent Fire operating in the other Three Elements of Earth, Air, and Water.

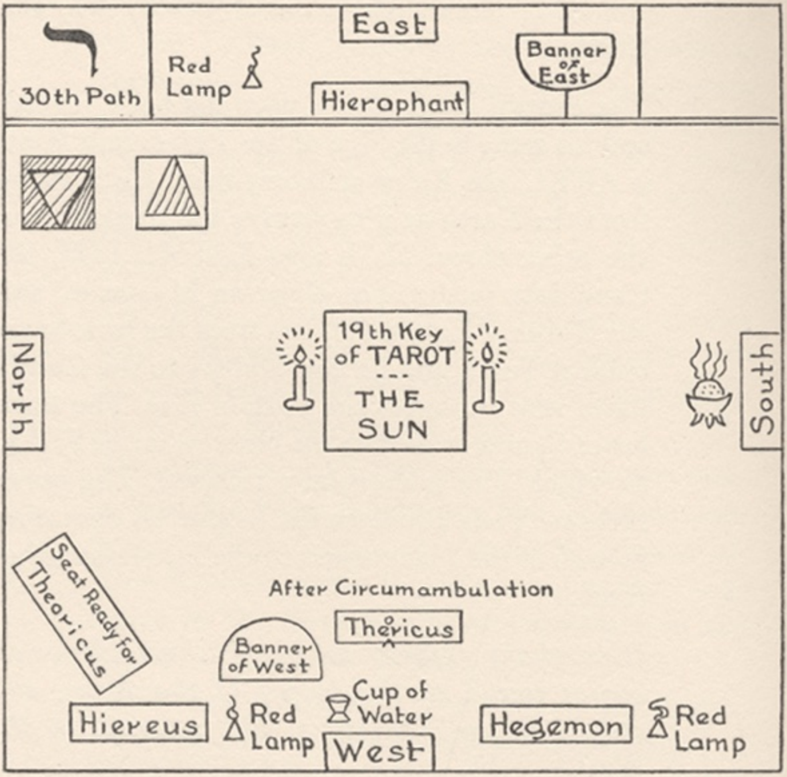
The central lower figure with his back turned, and his arms in the Sign of the Two equals Nine, is AREL, the Ruler of latent heat. He is rising from the Earth as if to receive the properties of the other three. He is also KASMILLOS, the Candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical Tomb and he also alludes to the Candidates who traverses the Path of Fire. The three lower figures represent the Hebrew letter SHIN, to which Fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the Planets and to the Schemhamphoresch.

*Hierophant returns to his Throne. Hegemon comes round to the North of the Altar, and stands before Theoricus, who remains in the West.*

I have much pleasure in conferring on you the Title of Lord of the Thirty First Path.

You will now quit the Temple for a short time, and on your return the ceremony of your passage of the Thirtieth Path will take place.

*Theoricus is lead out by Hegemon who makes the Neophyte sign on passing Hierophant's Throne. Theoricus should also do this.*


ר
30th Path
Red Lamp
East
Hierophant
Banner of East
19th Key of TAROT
THE SUN
North
South
After Circumambulation
Theoricus
Seat Ready for Theoricus
Banner of West
Cup of Water
Hiereus
Red Lamp
West
Hegemon
Red Lamp

*Temple arranged as in Diagram. Portal RESH shown.*

*Hiero* Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission Badge and to admit him.

*Hegemon rises and goes to the East where he salutes in the Three equals Eight. He then admits Theoricus after having given him The*

*Greek Cross of Thirteen Squares. As he brings him in, Hegemon says:*

*Heg* Behold He hath placed His Tabernacle in the Sun.

*He leads Theoricus to the North East, and places him facing the Pillars.*

*Hiero* (*knocks*) Frater Porais de Rejectis, before you in the East lie the Portals of the 30th, 25th, and 28th Paths leading from the Two equals Nine Grade of Theoricus to those Grades which are beyond. Of these, the only one now open to you, is the Thirtieth which leads to the Three equals Eight Grade of Practicus. Take in your right hand the Solar Greek Cross, and follow your Guide through the Pathway of the Sun.

*Heg* Before the Intellectual Whirlings of Intellectual Fire, all things are subservient through the Will of the Father of All.

*Hegemon leads Theoricus between Pillars and halts before Hierophant, who rises, red Lamp in hand.*

*Hiero* AXIEROS, the First Kabir, spake unto Kasmillos the Candidate and said: "I am the Sun in greatest elevation, bringing upon Earth the ripening heat — fructifying all things — urging forward the growth of vegetable nature, Life-giving, Light-producing — crowning summer with golden harvest, and filling the lap of plenteous Autumn with the Purple vintage of the Vine."

Thus far the voice of AXIEROS!

*Hegemon leads Theoricus to the Seat of Hiereus who rises with red Lamp.*

*Hiereus* AXIOKERSOS, the Second Kabir, spake unto KASMILLOS the Candidate, and said: "I am the Sun in greatest depression beneath the Equator when cold is greatest and heat is least — withdrawing his light in darkening winter, the Dweller in mist and storm."

Thus far the voice of AXIOKERSOS.

*Hegemon leads Theoricus to his own seat and taking red Lamp says:*

*Heg* AXIOKERSA, the Third Kabir spake to Kasmillos the Candidate and said: "I am the Sun in Equinox, initiating Summer or heralding Winter — mild and genial in operation, giving forth or withdrawing the vital heat of life."

Thus far the voice of AXIOKERSA!

*Hiereus places a seat West of the Altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.*

*Hiero* *The Father of All congregated the Seven Firmaments of the Cosmos, circumscribing the Heaven* with convex form. He constituted a Septenary of Wandering Existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the Fire of the Sun — into that Centre from which all lines are equal — that the Swift Sun may come around that Centre eagerly urging itself towards that Centre of Resounding Light. As rays of light, His locks flow forth, stretching to the confines of Space, and of the Solar Circles, and of the Lunar flashings and of the Aerial Recesses, the Melody of the Aether and of the Sun and of the Passages of the Moon and of the Air.

The wholeness of the Sun is in the supermundane orders, for therein a Solar World and endless Light subsist. The Sun more true measureth all things by time, for He is the Time of Time, and his disc is in the Starless above the inerratic Sphere, and he is the centre of the Triple World. The Sun is Fire and the Dispenser of Fire. He is also the channel for the Higher Fire.

O Aether, Sun and Spirit of the Moon, ye are the Leaders of Air. And the Great Goddess bringeth forth the vast Sun and the brilliant Moon and the wide Air, and the Lunar Course and the Solar Pole. She collecteth it, receiving the melody of the Aether and of the Sun and of the Moon, and of whatsoever is contained in air.

Unwearied doth Nature rule over the Worlds and Works, so that the Period of all things may be accomplished. And above the shoulders of the Great Goddess, is Nature in her vastness exalted.

Thus far the voice of the Kabiri.

*Hegemon conducts Theoricus to Hierophant, to whom the he hands the Solar Greek Cross.*

The Solar Greek Cross is formed of thirteen squares which fitly refer to the Sun's motion through the Zodiac, these Signs being further arranged in the arms of the Cross according to the Four Elements with the Sun in the centre and representing that luminary as the centre of the whole. The Thirtieth Path of the Sepher

Yetzirah which answereth to the Letter Resh is called the Collecting Intelligence, and it is so called because from it the Astrologers deduce the judgment of the Stars, and of the Celestial Signs, and the perfections of their science according to the rules of their resolutions. It is therefore the Reflection of the Sphere of the Sun and the Path connecting YESOD with HOD — Foundation with Splendour.

*Hierophant rises. Hegemon and Theoricus step back and follow him to the Altar where he places Theoricus in the West, Hierophant North, Hegemon South.*

Before you upon the Altar is the Nineteenth Key of TAROT which symbolically resumes these ideas. The Sun has twelve principal rays which represent the Twelve Signs of the Zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the 36 Decanates or sets of ten degrees in the Zodiac, and these again into 72, typifying the 72 quinances or sets of five, and the 72-fold Name Schemhamphoresch. Thus the Sun embraces the whole creation in its rays.

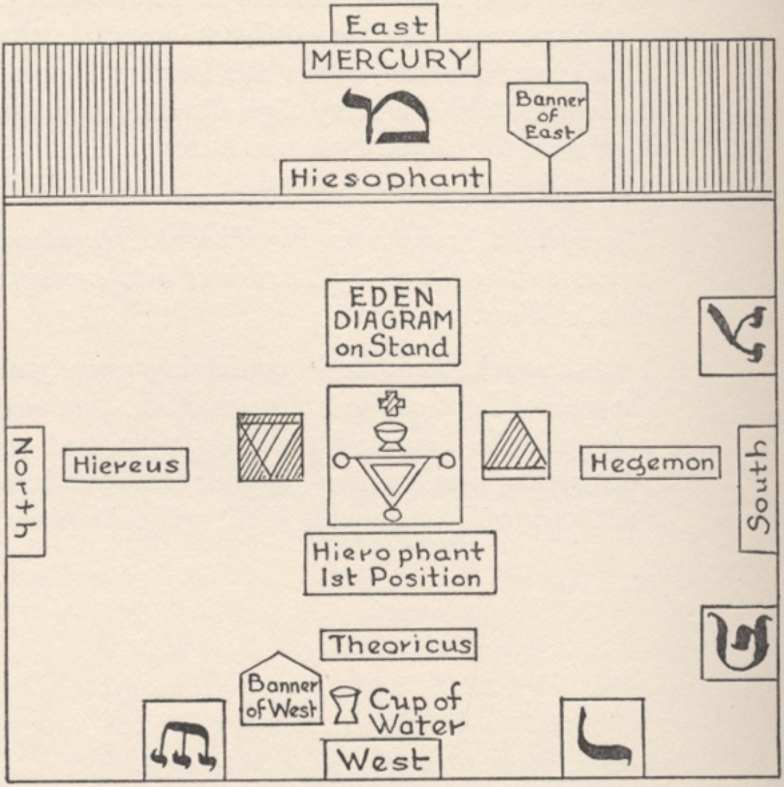
The seven Hebrew Yods on each side, falling through the air, refer to the Solar influence descending. The Wall is the Circle of the Zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on Water and Earth represent the generating influence of both, brought into action by the rays of the Sun. They are the two inferior and passive Elements, as the Sun and Air above them are the superior and active Elements of Fire and Air. Furthermore, these two children resemble the Sign Gemini which unites the Earthy Sign of Taurus with the Watery Sign Cancer, and this Sign was, by the Greeks and Romans, referred to Apollo and the Sun.

*Hierophant returns to his Throne. Hegemon comes to the North by Theoricus who remains in the West.*

I have much pleasure in conferring upon you the title of Lord of the Thirtieth Path. You will now quit the Temple for a short time, and on your return the Ceremony of your reception into the Grade of Three equals Eight will take place.

# TEMPLE IN HOD
# ARRANGED AS IN DIAGRAM


East
MERCURY
מ
Banner of East
Hiesophant
EDEN DIAGRAM on Stand
North
Hiereus
Hegemon
South
Hierophant 1st Position
Theoricus
Banner of West
Cup of Water
West

*Hiero* Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary Admission Badge, and admit him.

*Hegemon takes the Badge, the Cup of Stolistes, and brings Theoricus, telling him to knock*
1 111 1 111

Place the Theoricus before the Portal of the 31st Path by which he has symbolically entered this

Grade from the One equals Ten of Zelator. (*done*)

Place the Theoricus now before the portal of the 30th Path by which he has symbolically entered this Grade from the Two equals Nine of Theoricus. (*done*)

*Hiereus* By what Symbol dost thou enter herein?

*Heg* By the Peculiar Emblem of the Stolistes, the Cup of Water.

*Hiereus* The Cup of the Stolistes partakes in part of the Symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like Caduceus, it further represents the Three Elements of Water, Air, and Fire. The Crescent is the Water which is above the Firmament, the Circle is the Firmament, and the Triangle the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus.

*Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the West, and placed in readiness for the Candidate at the Closing. Hiereus and Hegemon stand either side of the Altar, facing it.*

Before you is represented the symbolism of the Garden of Eden. At the summit is the Supernal Eden, containing the Three Supernal Sephiroth, summed up and contained in Aima Elohim, the

Mother Supernal, the Woman of the twelfth chapter of the Apocalypse, crowned with the Sun and the Moon under her feet, and upon her head the Crown of Twelve Stars, Kether. And whereas the Name, YOD HE VAU HE, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a Garden Eastward in Eden, so this represents the power of the Father joined thereto in the Glory from the Face of the Ancient of Days. And in the Garden was the Tree of the Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the Kingdom of Shells, which latter is represented by the Great Red Dragon coiled beneath, having Seven Heads (the Seven Infernal Palaces) and Ten Horns — (The Ten Averse Sephiroth of Evil, contained in the Seven Palaces).

And a River Naher went forth out of Eden, namely from the Supernal Triad, to water the Garden (the rest of the Sephiroth), and from thence it was divided into Four Heads in Daath, whence it is said "In Daath the Depths are broken up and the clouds drop down dew." The first Head is PISON, which flows into Geburah (whence there is Gold.) It is the River of Fire. The Second Head is GIHON, the River of Waters, flowing into Chesed. The Third is HIDDEKEL, the River of Air, flowing into Tiphareth, and the Fourth which receiveth the virtues of the other three, is PHRATH, Euphrates, which floweth down upon the Earth.

This River going forth out of Eden is the River of the Apocalypse, the Waters of Life, clear as crystal proceeding out of the Throne of God and the Lamb, on either side of which was the Tree of Life, bearing Twelve manner of Fruits. And thus do the Rivers of Eden form a Cross, and on that Cross the Great ADAM, the Son who was to rule the Nations with a Rod of Iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, Mother of all, the Completion of all, and above the Universe she supporteth with her hands the Eternal Pillars of the Sephiroth. As it was said to you in the Thirtieth Path, "And above the shoulders of that Great Goddess is Nature in her vastness exalted."

The Three equals Eight Grade of Practicus is referred to the Sephirah Hod and the Thirtieth and Thirty First Paths—those of Resh and Shin are bound thereto.

The Sign of this Grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and fore-fingers make a triangle on your breast thus (*showing it*)—a triangle apex downwards. This represents the Element of Water, to which this Grade is attributed.

The Grip or Token is the general Grip of the First Order. The Grand Word is a Name of ten letters, ELOHIM TSABAOTH, which means Lord of Hosts. The Mystic Number is 36, and from it is formed the Pass-word of this Grade which is ELOAH, one of the Divine Names. It should be lettered separately when given thus — Aleph, Lamed He. Unto this Grade and unto the Sephirah Hod, the Eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect Path, because it is the means of the Primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this Grade which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit — and below the number 32, the numbers 30 and 31 in purple between two narrow purple lines.

This Grade is especially referred to the Element of Water and therefore the Great Watch-Tower or Tablet of the West forms one of its principal emblems.

*Hierophant and Theoricus turn towards it.*

It is known as the Second or Great Western Quadrangle or Tablet of Water, and it is one of the Four Great Tablets delivered unto Enoch by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God — EMPEH ARSEL GAIOL — which are borne upon the Banners of the West, and numberless Divine and Angelic Names which appertain unto the element of Water. The meanings of the Tablets of Earth and Air were explained to you in the preceding Grades.

*Turning to the Altar, Hierophant indicates the Cross and Triangle.*

The Cross above the Triangle represents the power of the Spirit of Life rising above the triangle of the Waters and reflecting the Triune therein, as further marked by the Lamps at the angles. While the Cup of Water placed at the junction of the Cross and Triangle represents the maternal Letter MEM.

*Hierophant returns to his Throne in the East. Hegemon indicates the seat West of the Altar to Theoricus who sits down. Hegemon comes round the Altar and removes the diagram stand, placing it in the South West, and returns to his place. All are seated.*

The Portals in the East and South East are those of the Paths which conduct to higher Grades, while that in the South leads to the Four equals Seven of Philosophus, the highest Grade in the First Order.

This Grade of Practicus is especially related to the Planet MERCURY, whose Kamea, or Mystical Square, together with Seals and Names formed from it, is shown in the East. The Symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from DAATH, which is not properly a Sephira, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the Ceremony of Three equals Eight of Practicus, and in recognition thereof, I confer upon you the Mystic Title of MONOCRIS DE ASTRIS, which means "Unicorn from the Stars"; and I give you the Symbol of MAIM which is the Hebrew Name for Water. (*knocks*) In the Name of ELOHIM TZABAOTH, I now proclaim that you have been duly advanced to the Grade of Three equals Eight of Practicus, and that you are Lord of the Thirtieth and Thirty First Paths.

## CLOSING

*Hiero* (*knocks*) Assist me to close this Temple in the Three equals Eight Grade of Practicus.

*All rise. The New Practicus is signed to rise.*

Honoured Hegemon, see that the Temple is properly guarded. (*done*)

*Heg* Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* Let us adore the Lord and King of Water! (*knock*)

*All face East.*

*Hiero* Let ELOHIM TZABAOTH be praised unto the Countless Ages of Time, Amen!

*Hegemon removes the seat of Practicus to the North, and leads Practicus to the East of Altar, where he stands facing West. Hierophant goes to the West before the Tablet of Water. All face West—Members arranging themselves in balanced disposition, facing West.*

*Hiero* (*knocks*) Let us rehearse the Prayer of the Undines or Water spirits!

Terrible King of the Sea, Thou who holdest the Keys of the Cataracts of Heaven, and who enclosest the subterranean Waters in the cavernous hollows of Earth. King of the Deluge and of the Rains of Spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the Blood of the Earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy Mobile and changeful creatures, in the Great Tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid Waters, and we shall desire Thy love.

O Vastness! wherein all the rivers of Being seek to lose themselves — which renew themselves ever in Thee! O Thou Ocean of Infinite Perfection! O Height which reflectest Thyself in the Depth! O Depth which exhalest into the Height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the Water, the Blood and the Tears, for the Remission of Sins! Amen.

*Hierophant makes with his Sceptre, the Banishing Circle and Pentagrams in the Air before the Tablet.*

Depart ye in peace unto your Habitations. May the blessing of Elohim Tzabaoth be upon you.

Be there peace between us and you, and be ye ready to come when ye are called! (*knock*)

*All return to their places — Practicus being directed to West of Altar, facing West.*

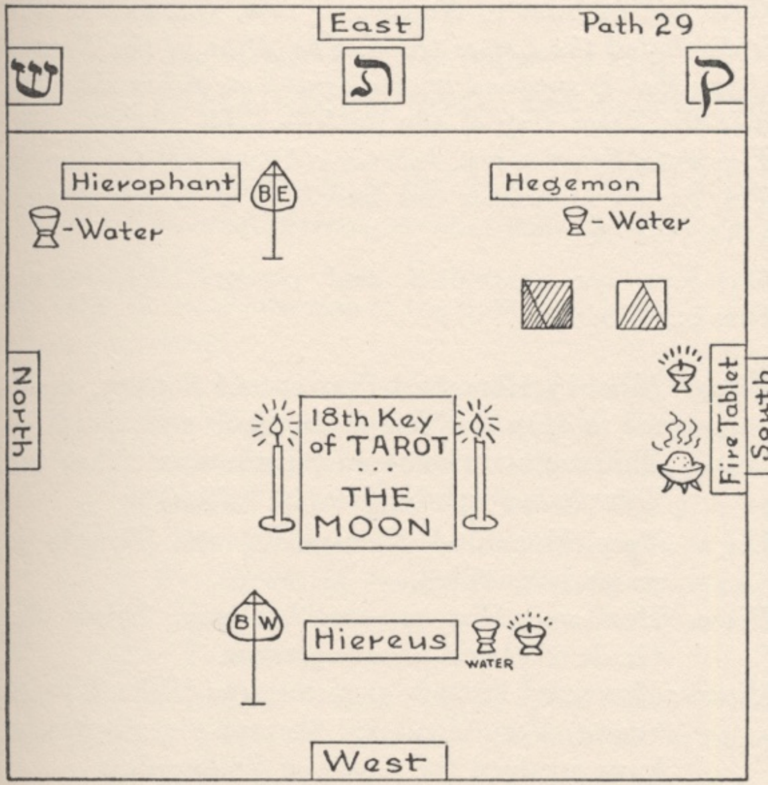
*Hiero* ו ווו ו ווו
*Hiereus* ו ווו ו ווו
*Heg* ו ווו ו ווו

*Hegemon leads out the new Practicus. They give the Neophyte Sign as they pass Hierophant.*

# CEREMONY

## OF THE

# ④=$\boxed{7}$ GRADE OF PHILOSOPHUS


East
Path 29
ש
ת
ק
Hierophant
BE
-Water
Hegemon
-Water
North
Fire Tablet
South
18th Key of TAROT
THE MOON
BW
Hiereus
WATER
West

## THE OPENING

*Arrangement of the Temple for the Opening and for the Path of Qoph.*

*There are three Officers — Hierophant, Hiereus and Hegemon. The Throne of the Hierophant, beside which is a Cup of Water and the Banner of the East, is placed before the Dais N. E. The seat of the Hegemon is before the Dais in the S. E., that of Hiereus in the West. Each Officer has a Cup of Water. The Pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the Letter Qoph. The Altar in the Centre of the Hall is supplied with a candle on either side. On it is the Tarot Key of the Path — THE MOON. The Elemental lights are lit. Incense is burning in the South. This Sign* ו *represents one knock. The Grade Knock is* ווו ווו ו.

*Members are assembled and clothed. Hierophant knocks. All rise.*

*Hiero* (*knock*) Honoured Fratres and Sorores, assist me to open the Temple in the ④ = $\boxed{7}$ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded. (*done*)

*Heg* Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* Honoured Hiereus, see that none below the Grade of Philosophus is present.

*Hiereus* Honoured Fratres, give the signs of the ④ = $\boxed{7}$. (*done*) Very Honoured Hierophant, all present have attained the Grade of Philosophus.

*Hiero* Honoured Hegemon, to what particular element is this Grade attributed?

*Heg* To the Element of FIRE.

*Hiero* Honoured Hiereus, to what Planet does this Grade especially refer?

*Hiereus* To the Planet VENUS.

*Hiero* Honoured Hegemon, what Paths are attached to this Grade?

*Heg* The 29th, 28th, and 27th Paths of QOPH, TZADDI, and PEH.

*Hiero* Honoured Hiereus, to what does the 29th Path allude?

*Hiereus* To the reflection of the Sphere of PISCES.

*Hiero* Honoured Hegemon, to what does the 28th Path allude?

*Heg* To the Reflection of the Sphere of AQUARIUS.

*Hiero* Honoured Hiereus, to what does the 27th Path allude?

*Hiereus* To the Reflection of the Sphere of Mars.

*Hiero* (*knock*)

Let us adore the Lord and King of FIRE. YOD HE VAU HE TZABAOTH. Blessed be Thou — Leader of Armies is Thy Name, Amen!

*All salute. Hiero quits his Throne and goes to the South. Hegemon stands behind him in the S. E., Hiereus in the S. W. Hierophant makes the invoking Pentagrams in a circle before the Fire Tablet.*

And ELOHIM said, "Let us make Adam in our own Image, after our own likeness, and let them have Dominion."

In the Name of ELOHIM, Mighty and Ruling, and in the Name of YOD HE VAU HE

TZABAOTH, Spirits of FIRE, adore your Creator!

*Hierophant takes incense from before Fire Tablet, and makes the sign Leo in the air before it.*

In the Name of MICHAEL, the Great Archangel of Fire, and in the Sign of the ♌ Lion, Spirits of Fire, adore your Creator!

*Makes Cross with Incense.*

In the Names and letters of the Great Southern Quadrangle revealed unto ENOCH by the Great Angel AVE, Spirits of Fire, adore your Creator!

*Holds Incense on high.*

In the Three Great Secret Names of God borne upon the Banners of the South — OIP TEAA PEDOCE — Spirits of FIRE adore your Creator!

In the Name of EDELPERNA, Great King of the South, Spirits of Fire, adore your Creator!

*Replaces Incense and returns to place.*

*All return to places.*

In the name of YOD HE VAU HE TZABAOTH, I declare this Temple opened in the ④ = $\boxed{7}$ Grade of PHILOSOPHUS.

*Hiero* ווו ווו ו
*Hiereus* ווו ווו ו
*Heg* ווו ווו ו

## THE 29TH PATH OF QOPH

*Hiero* Fratres and Sorores, our Frater..... having made such progress in the Paths of Occult Science as has enabled him to pass the examination in the requisite knowledge, and further, having been a Member of the ③ = $\boxed{8}$ Grade of Practicus for a period of three months, is now eligible for advancement to the Grade of Philosophus and I have duly received a dispensation from the Greatly Honoured Chiefs of the Second Order, to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

*Hegemon rises, salutes Hierophant, quits the Temple, and sees that the Practicus is robed and wearing the sash of the* ③ = $\boxed{8}$ *Grade. She hoodwinks him and places in his hand the admission badge. She leads him to the Temple door and gives the alarm saying, as they enter:*

*Heg* And the Ruach Elohim moved upon the Face of the Waters.

*Hiereus admits them and returns to his place. Hegemon leads Practicus to the South by the Tablet of Fire, faces him East and takes away Cross.*

*Hiero* Give the Hegemon the Signs and Words of this Grade.

*Heg* Give me the Sign of the ③ = $\boxed{8}$ Grade. The Grip or Token—the Grand Word (*Elohim Tzabaoth*) The Mystic Number (36) and the Pass-Word (*Aleph Lamed He*) of the Grade of Practicus.

*Hiero* Give me also the Mystic Title and Symbol you received in that Grade (*Monocris de Astris. Maim.*)

*This done, Hegemon faces Practicus to the Fire Tablet.*

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the Mysteries of the 29th, 28th, and 27th Paths and of the ④ = $\boxed{7}$ Grade of Philosophus which you have already sworn to maintain respecting those of the preceding Grades?

*Practicus* (*prompted if necessary*) I do.

*Hiero* Then you will stretch your arms above your head to their full limit and say: "I swear by the Torrent of FIRE."

*Practicus repeats words.*

Let the hood-wink be removed.

*Done. Hegemon gives Practicus the incense from before the Tablet.*

Wave the incense before the Tablet of Fire and say: "Let the Powers of Fire witness my pledge."

*Done. Practicus repeats words. Hegemon replaces incense.*

Conduct the Practicus to the East and place him between the Mystic Pillars. (*done*) Before you are the Portals of the 31st, 32nd, and 29th PATHS as in the Grade of Zelator. The two former you have already traversed, and the Portal of the 29th PATH leading to the Grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of Twelve Squares and follow your guide through the Path of the Waters.

*Hegemon circumambulates Temple once with Practicus, having given him the Calvary Cross to carry. As they approach the East for the* *second time, Hierophant rises holding up Cup of Water. Hegemon and Practicus halt.*

The priest with the Mask of OSIRIS spake and said: I am Water, stagnant and silent and still, reflecting all, concealing all. I am the Past — I am the Inundation. He who riseth from the Great Water is my Name. Hail unto ye, Dwellers of the Land of Night! For the rending of Darkness is near.

*Heg. leads Practicus round to Hiereus who rises cup in hand as they approach. Hegemon and Practicus halt before him.*

*Hiereus* The Priest with the Mask of HORUS spake and said: I am Water, turbid and troubled. I am the Banisher of Peace in the vast abode of the Waters. None is so strong that can withstand the Great Waters — the Vastness of their Terror — the magnitude of their Fear — the Roar of their Thundering Voice. I am the Future, mist-clad and shrouded in gloom. I am the Recession of the Torrent. The storm veiled in Terror is my Name. Hail unto the Mighty Powers of Nature and the Chiefs of the Whirling Storm!

*Hegemon takes Practicus round to his own seat, takes up Cup and says:*

*Heg* The Priestess with the Mask of ISIS spake and said: The traveller through the Gates of Anubis is my Name. I am Water, pure and limpid ever flowing on toward the sea. I am the Ever-passing Present that stands in the place of the Past. I am the Fertilised land. Hail unto thee Dwellers of the Wings of the Morning!

*Heg. replaces Cup and leads Practicus to a seat West of the Altar, and returns to place.*

*Hiero* (*rising*) I arise in the place of the Gathering of the Waters, through the rolled back Cloud of Night. From the Father of Waters went forth the Spirit, rending asunder the veils of Darkness. And there was but a Vastness of Silence and of Depth in the place of the Gathering Waters. Terrible was the Silence of that Uncreated World — Immeasurable the depth of that Abyss. And the Countenances of Darkness half-formed arose — they abode not — they hasted away — and in the Darkness of Vacancy, the Spirit moved and the Lightbearers existed for a space.

I have said Darkness of Darkness — are not the Countenances of Darkness fallen with Kings? Do the Sons of the Night of Time last for ever? and have they not yet passed away? Before all things are the Waters and the Darkness and the Gates of the Land of Night. And the CHAOS cried aloud for the Unity of Form — and the Face of the ETERNAL arose. Before the Glory of that Countenance the Night rolled back and the Darkness hasted away. In the Waters beneath was that Face reflected, in the Formless Abyss of the Void. From those Eyes darted rays of terrible splendour which crossed with the currents reflected. That Brow and those Eyes formed the triangle of the Measureless Heavens — and their reflections formed the triangle of the Measureless Waters. And thus was formulated the Eternal Hexad — the number of the Dawning Creation.

*Hegemon conducts the Practicus to the foot of Hiero's throne — handing to Hiero the Calvary Cross of twelve squares.*

The Calvary Cross of Twelve Squares fitly represents the ZODIAC which embraces the Waters of Nu as the ancient Egyptians called the Heavens, the Waters which be above the Firmament. It also alludes to the Eternal River of Eden, divided into four Heads which find their correlations in the four triplicities of the Zodiac.

*Places Cross aside.*

The 29th PATH of the Sepher Yetsirah which answereth unto the letter QOPH is called the Corporeal Intelligence — and it is so called because it forms the very body which is so formed beneath the whole Order of the Worlds and the increment of them. It is therefore the reflection of the Watery Sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the Pillar of Mercy and the side of Chesed, through the Sephira NETZACH, and through it do the Waters of Chesed flow down.

*Hiero, Hegemon and Practicus come to the West of the Altar.*

Before you upon the Altar is the 18th Key of TAROT which symbolically resumes these Ideas. It represents the MOON with four Hebrew YODS like drops of dew falling, two dogs, two Towers, a winding Path leading to the Horizon, and, in the fore-ground, Water with a Cray-fish crawling through it to the land.

The Moon is in its increase on the side of Mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make 32, the number of the Paths of Yetsirah. She is the Moon at the feet of the Woman of Revelations, ruling equally over the cold and moist natures and the passive elements of Earth and Water. It is to be noted that the symbol of the Sign is formed of two lunar crescents bound together. It thus shows the lunar nature of the Sign. The Dogs are the Jackals of the Egyptian ANUBIS, guarding the Gates of the East and of the West, shown by the two Towers between which lies the Path of all the heavenly bodies ever rising in the East and setting in the West. The Cray-fish is the Sign Cancer and was anciently the Scarabeus or Khephera, the emblem of the Sun below the Horizon as he ever is when the Moon is increasing above. Also, when the Sun is in the Sign Pisces the Moon will be well in her increase in Cancer as shown by the Cray-fish emblem.

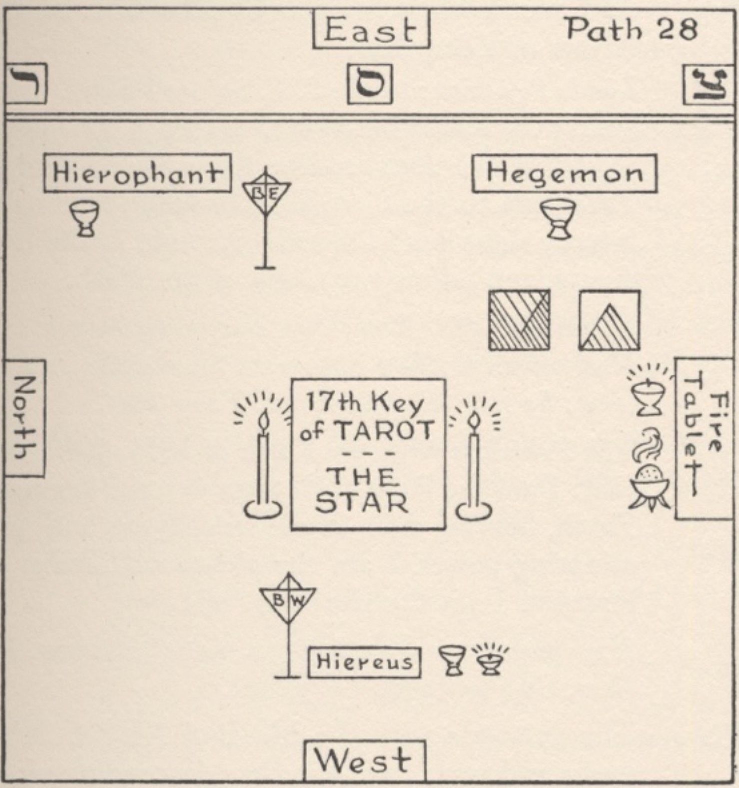
*Hiero returns to place. Hegemon remains with Practicus West of Altar.*

I have now much pleasure in conferring upon you the title of LORD of the 29th PATH. You will now quit the Temple for a short time, and on your return the Ceremony of your passage of the 28th PATH will take place.

*Hegemon conducts Practicus out.*

## THE PATH OF TSADDI

*The arrangement is the same. The Letter TSADDI is substituted for that of QOPH in the S. E. On the Altar is the Tarot Key of THE STAR. Officers seated as before, each with a Cup of Water. Hegemon requires the Admission Badge of the Solid Pyramid of the Elements.*


East
Path 28
ר
ס
צ
Hierophant
BE
Hegemon
North
17th Key
of TAROT
- - -
THE
STAR
Fire
Tablet
BW
Hiereus
West

*The Temple is symbolically in YESOD, whence the Candidate is taken by the Path of TSADDI to the Gate of NETSACH. Therefore the other paths symbolically in the East are those of RESH in the N. E., and SAMEKH in the East.*

*Hiero* Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

*Hegemon goes out, presents Practicus with the solid pyramid of the Elements, and admits him, saying:*

*Heg* And ever forth from their Celestial Source, the Rivers of Eden flow.

*Leads Practicus to the S. E. before Pillars.*

*Hiero* Frater Monocris de Astris, the Path now open to you is the 28th leading from the ② = $\boxed{9}$ of Theoricus to the ④ = $\boxed{7}$ of Philosophus. Take in your right hand the solid pyramid of the Elements, and follow the Guide of the Path.

*Hegemon and Practicus circumambulate the Hall once. As they approach Hiero. the second time, he rises Cup in hand. They halt.*

The Priestess with the Mask of ISIS spake and said: I am the Rain of Heaven descending upon Earth, bearing with it the fructifying and germinating power. I am the plenteous Yielder of Harvest. I am the Cherisher of Life.

*Hegemon leads Practicus to seat of Hiereus. He rises, Cup in hand. They halt.*

*Hiereus* The Priestess with the Mask of NEPHTHYS spake and said: I am the Dew descending viewless and silent, gemming the Earth with countless diamonds of Dew, bearing down the influence from above in the solemn darkness of Night.

*Hegemon leads Practicus to his own seat, takes Cup and says:*

*Heg* The Priestess with the Mask of ATHOR spake and said: I am the Ruler of Mist and Cloud wrapping the Earth, as it were, in a Garment, floating and hovering between Earth and Heaven. I am the Giver of the Mist-veil of Autumn, the successor of the Dew-clad Night.

*Replaces Cup and leads Practicus to a place West of the Altar, facing Hiero. and returns to place.*

*Hiero* Where the Paternal Monad is, the Monad is enlarged and generateth two, and beside Him is seated the Duad and glittereth with Intellectual Sections. Also to govern all things and order everything not ordered. For in the whole Universe shineth the Triad over which the Monad ruleth. This Order is the beginning of all sections.

*Hiereus* For the Mind of the Father said that all things should be cut into Three. Whose will assented and then all things were divided.

For the Mind of the Eternal Father said, Into Three, governing all things by Mind. And there appeared in it the Triad, Virtue, Wisdom and Multicient Truth. Thus floweth forth the form of the Triad, being Pre-existent, not the first Essence, but that whereby all things are measured.

*Heg* For thou must know that all things bow before the Three Supernals. The first Course is Sacred —but in the midst thereof another, the third aerial, which cherisheth Earth in Fire, and the Fountain of Fountains and of all Fountains—

the Matrix containing All. Thence springeth forth abundantly the generation of multifarious Matter.

*Hegemon conducts Practicus to the foot of Hiero's Throne and hands to Hiero the Solid Pyramid of the Elements.*

*Hiero* This Pyramid is attributed to the Four Elements. On the four triangles are their Hebrew Names: Asch — Fire; Mayim — Water; Ruach — Air; Aretz — Earth. On the Apex is the word ETH composed of the first and last letters of the Alphabet and implying Essence. The square base represents the Material Universe and on it is the word OLAM meaning World.

*Hiero puts Pyramid aside.*

The 28th PATH of the Sepher Yetzirah which answereth unto the Letter TSADDI is called the Natural Intelligence — and it is so called because through it is consummated and perfected the Nature of every existing being under the Orb of the Sun. It is therefore the reflection of the Airy Sign Aquarius, the Water-bearer, unto which is attributed the Countenance of Man, the ADAM who restored the World.

*Hiero, Hegemon, and Practicus come West of the Altar.*

Before you upon the Altar is the 17th Key of TAROT which symbolically resumes these ideas.

The large STAR in the centre of the Heavens has seven principal and fourteen secondary rays and this represents the Heptad multiplied by the Triad. This yields 21 — the Number of the Divine Name EHEIEH which, as you already know, is attached to KETHER.

In the Egyptian sense, it is SIRIUS, the Dog-Star, the Star of Isis-Sothis. Around it are the Stars of the Seven Planets each with its sevenfold counterchanged operation.

The nude female figure with the Star of the Heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet VENUS through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the Great Supernal Mother — Aima Elohim, pouring upon the Earth the Waters of Creation which unite and form a River at her feet, the River going forth from the Supernal Eden which floweth and faileth not.

Note well, that in this Key she is completely unveiled while in the 21st Key she is only partially so.

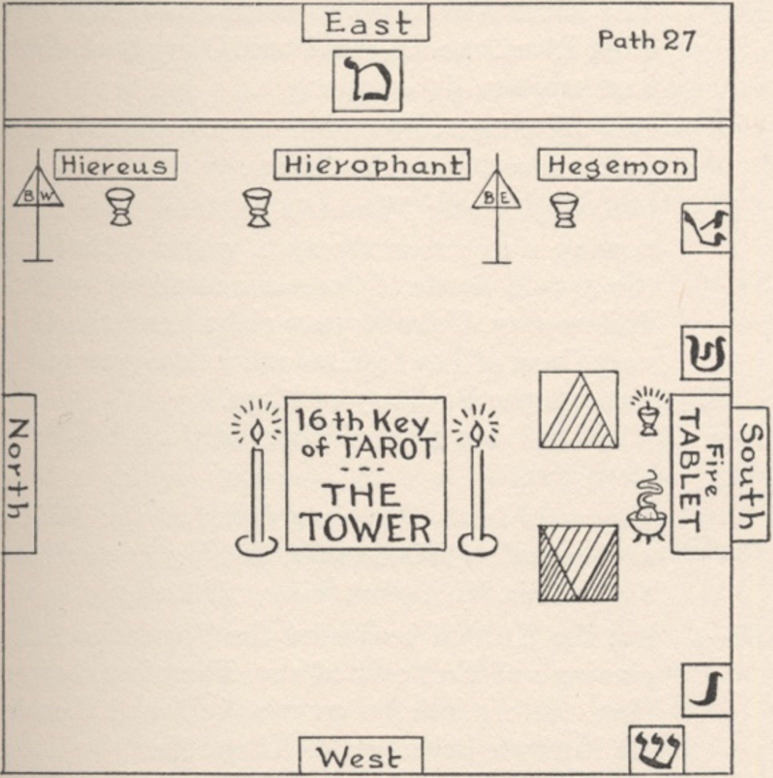
The two Urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the Bird of Hermes alights, and therefore does this Key represent the restored World, after the formless and the Void and the Darkness, the New ADAM, the Countenance of the Man which falls in the Sign AQUARIUS. And therefore doth the astronomical ripple of this sign represent, as it were, Waves of Water — the ripples of that River going forth out of Eden — but, therefore also, is it justly attributed to Air and not unto Water because it is the Firmament dividing and containing the Waters.

*Hierophant returns to his place.*

I have much pleasure in conferring upon you the Title of Lord of the 28th Path. You will now quit the Temple for a short time and on your return the Ceremony of your passage of the 27th PATH will take place.

*Hegemon leads Practicus out.*

*The Temple is symbolically in HOD, and the Paths in the East and S. E., leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, PEH is shown in the South, before which now stand the Pillars. Hierophant returns to his Throne on the Dais, Hiereus with his Banner is seated before the Dais in the N. E., Hegemon in the S. E. The Officers are supplied with Red Lamps. On the Altar is the Tarot Key of THE TOWER. The Admission Badge is the Calvary Cross of Ten Squares.*


East
מ
Path 27
Hiereus
Hierophant
Hegemon
B W
B E
North
16th Key of TAROT
THE TOWER
Fire TABLET
South
West
ש

*Hiero* Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

*Hegemon goes out, gives the Calvary Cross of Ten Squares to the Candidate and admits him saying:*

*Heg* The River Kishon swept them away, that Ancient River, the River Kishon. O my Soul, thou hast trodden down strength.

*Hegemon leads Practicus to the South, and places him before the Pillars.*

*Hiero* (*knocks*) Frater Monocris de Astris, the Path now open to you is the 27th, which leads from the ③ = $\boxed{8}$ Grade of Practicus to the ④ = $\boxed{7}$ of Philosophus. Take in your right hand the Calvary Cross of Ten Squares and follow your guide through the Pathway of Mars.

*Heg* The Lord is a man of War; Lord of Armies is his Name!

*Hegemon leads Practicus between the Pillars and round to Hierophant, halting at the foot of the Dais. Hierophant rises, red Lamp in hand.*

*Hiero* Ere the Eternal instituted the Formation, Beginning and End existed not. Therefore, before Him, He expanded a certain Veil, and therein He instituted the Primal Kings. And these are the Kings who reigned in Edom before there reigned a King over Israel.

But they subsisted not. When the Earth was formless and void — behold this is the reign of EDOM. And when the Creation was established, lo, this is the reign of Israel. And the Wars of titanic forces in the Chaos of Creation, Lo, these are the Wars between them.

From a Light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty Hammer, those sparks which were the Primal worlds. And these Sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the Kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the Kings of Edom who reigned before there reigned a King over Israel.

*Hegemon takes Practicus round the Temple, and halts before Hiereus who rises with Red Lamp in hand.*

*Hiereus* The Dukes of Edom were amazed, trembling they took hold of the Mighty Moab. Lord, when Thou wentest out of SEIR, when Thou marchedst out of the Field of Edom, the Earth trembled and the Heavens dropped—the Clouds also dropped Water.

Curse ye MEROZ, said the Angel of the Lord — curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord — to the help of the Lord against the Mighty.

The River Kishon swept them away — that ancient River, the River Kishon. O my Soul, thou hast trodden down Strength!

He bowed the Heavens, also, and came down and the Darkness was under His Feet. At the brightness that was before Him, the thick clouds passed — Hail-stones and flashings of Fire. The Lord thundered through the Heavens and the highest gave forth His Voice — Hail-stones and flashings of Fire. He sent out His Arrows and scattered them: He hurled forth His Lightnings and destroyed them.

Then the channels of the Waters were seen and the Foundations of the World were discovered. At Thy rebuke, O Lord — at the blast of the Breath of Thy Nostrils, the Voice of Thy Thunder was in the Heavens and Thy Lightnings lightened the World. The Earth trembled and shook. Thy way is in the Sea and Thy Path in the Great Waters and Thy Footsteps are not known.

*Hegemon leads Practicus to her own seat before the Dais, takes Lamp and says:*

*Heg* O Lord, I have heard Thy Speech and was afraid. The Voice of the Lord is upon the Waters. The God of Glory thundereth. The Lord is upon many Waters. The Voice of the Lord is powerful. The Voice of the Lord is full of Majesty. The Voice of the Lord breaketh the Cedars of Lebanon. The Voice of the Lord divideth the Flames of Fire. The Voice of the Lord shaketh the wilderness of Kadesh.

*Hegemon places Practicus in a seat West of the Altar, facing Hiero; and takes the Calvary Cross. He returns to his place.*

*Hiero* ELOAH came from Teman of EDOM and the Holy One from Mount Paran. His Glory covered the Heavens and the Earth was full of His praise. His brightness was as the Light. He had KARMAIM in His Hands and there was the hiding of His Power.

Before Him went the pestilence and Flaming Fire went forth at His Feet. He stood and measured the Earth. He beheld and drove asunder the Nations. And the Everlasting Mountains were scattered — the Perpetual Hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the Land of Midian did tremble.

Was the Lord displeased against the Rivers? Was Thy Wrath against the Sea that Thou didst ride upon Thy horses and Chariots of Salvation? Thou didst cleave asunder the Earth with the Rivers. The Mountains saw Thee and they trembled. The deluge of waters rolled by. The Deep uttered His voice and lifted up His hands on high. The SUN and the MOON stood still in their Habitations. At the Light of Thine arrows they went — at the shining of Thy Glittering Spear. Thou didst march through the Land in indignation. Thou didst thrash the Heathen in Thine Anger. Thou didst march through the Sea with Thy Horses — through the depth of the Mighty Waters.

*Hegemon leads Practicus to Hiero and gives Hiero the Calvary Cross.*

The Calvary Cross of Ten Squares refers to the Ten Sephiroth in balanced disposition, before which the Formless and the Void rolled back.

It is also the opened out form of the Double Cube and of the Altar of Incense.

*Places Cross aside.*

The 27th PATH of the Sepher Yetzirah which answereth unto PEH is called the Exciting Intelligence, and it is so called because by it is created the Intellect of all created Beings under the Highest Heaven, and the Excitement or Motion of them.

It is therefore the Reflection of the Sphere of Mars, and the Reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three Reciprocal Paths.

*Hiero, Heg, and Practicus come to the W. of Altar.*

*Hiero* Before you upon the Altar is the 16th Key of TAROT, which symbolically resumes these ideas.

It represents a Tower struck by a Lightning Flash proceeding from a rayed circle and terminating in a triangle. It is the Tower of Babel struck by the Fire from Heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.

It is the Power of the Triad rushing down and destroying the Columns of Darkness. Three holes are rent in the walls, symbolising the establishment of the Triad therein and the Crown at the summit of the Tower is falling, as the Crowns of the Kings of Edom fell, who are also symbolised by the men falling headlong. On the right hand side of the Tower is LIGHT and the representation of the Tree of LIFE by ten circles thus disposed.

On the left hand side is DARKNESS and eleven circles symbolising the QLIPPOTH.

*Hierophant returns to his throne. Hegemon and Practicus remain West of Altar.*

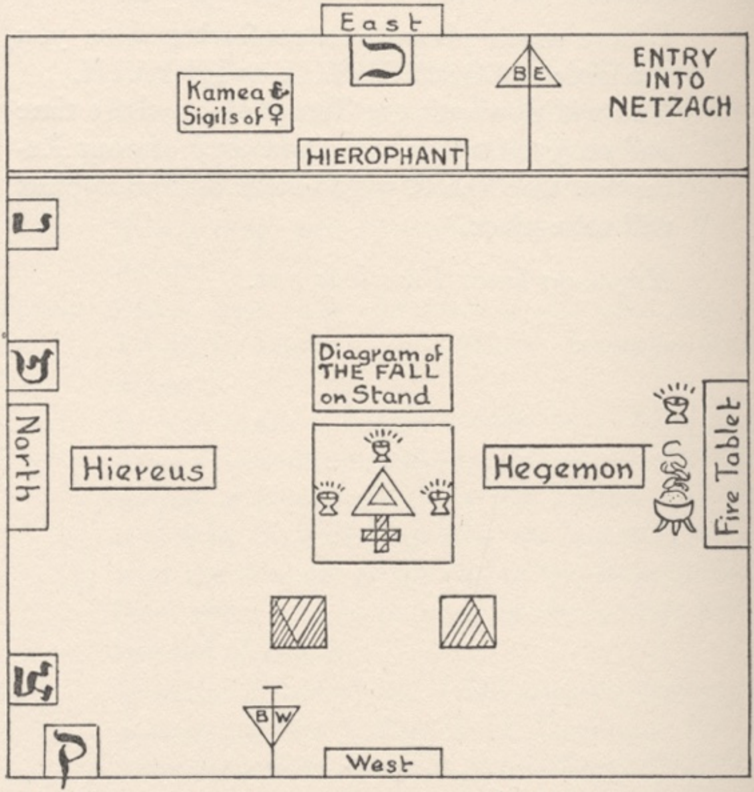
I have much pleasure in conferring upon you the Title of LORD OF THE 27TH PATH.
You will now quit the Temple for a short time and on your return, the Ceremony of your Reception into the ④ = $\boxed{7}$ Grade of Philosophus will take place.

*Hegemon leads Practicus out.*

# THE ENTRY INTO NETZACH

## GRADE OF PHILOSOPHUS

*The Pillars are placed on either side of the Altar, North, and South. On the Altar are the Cross and Triangle placed to represent the symbol of Sulphur. At each Angle of the Triangle a red lamp burns. East of the Altar, suspended from a banner pole, is the Diagram of THE FALL, facing West. The Temple is now symbolically in NETZACH so the Paths which enter it from the East and North are shown: E. CAPH; N. E. corner*


East
כ
Kamea & Sigils of ♀
B E
ENTRY INTO NETZACH
HIEROPHANT
Diagram of THE FALL on Stand
North
Hiereus
Hegemon
Fire Tablet
S.
B W
West
ק

*NUN; N. PEH; N. W. TSADDI; N. W. corner QOPH. The symbol of VENUS on the Tree of Life is shown in the East. Hierophant is seated in the East; Hiereus and Hegemon North and South of the Altar, respectively, beside the Pillars. Hegemon requires the Sash of the Grade, and Badge of LAMEN of Hegemon.*

*Hiero* Honoured Hegemon, you have my commands to present the Practicus with the necessary Admission Badge and to admit him.

*Hegemon instructs Practicus to knock, gives him Lamen, and admits him.*

In the North West are the Portals of the 29th and 28th PATHS by which you have symbolically entered this Grade from the ① = ⑩ and the ② = $\boxed{9}$ Grades respectively, while in the North is the Portal of the 27th PATH by which you have just passed from the Grade of Practicus.

*Hegemon leads Practicus to Hiereus.*

*Hiereus* By what symbol dost thou enter herein?

*Heg* By the peculiar Emblem of the Hegemon which is the Calvary Cross of Six Squares.

*Hiereus* This Cross embraces, as you see, Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also, the Calvary Cross of Six Squares forms the Cube, and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod.

*Hegemon faces Practicus to the Diagram at the Altar. Hiero comes West of Altar and points to Diagram. Hegemon resumes seat.*

*Hiero* This is the symbolic representation of THE FALL. For, the Great Goddess who, in the ③ = $\boxed{8}$ Grade was supporting the Columns of the Sephiroth, in the sign of the ② = $\boxed{9}$ Grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the Seven Lower Sephiroth, but also tend downward unto the Kingdom of Shells) reached down unto the Qlippoth, and immediately the Columns were unsupported and the Sephirotic system was shattered, and with it fell ADAM, the MICROPROSOPUS.

Then arose the Great DRAGON with Seven Heads and Ten Horns, and the Garden was made desolate, and MALKUTH was cut off from the Sephiroth by his intersecting folds, and linked unto the Kingdom of Shells. And the Seven Lower Sephiroth were cut off from the Three Supernals in DAATH, at the feet of AIMA ELOHIM.

And on the Heads of the Dragon are the Names and Crowns of the Edomite Kings. And because in DAATH was the greatest rise of the Great Serpent of Evil, therefore is there, as it were, another Sephirah, making for the Infernal or Averse Sephiroth, Eleven instead of Ten.

And hence were the Rivers of Eden desecrated, and from the Mouth of the DRAGON rushed the Infernal Waters in DAATH. And this is LEVIATHAN, The Crooked Serpent.

But between the Devastated Garden and the Supernal Eden, YOD HE VAU HE ELOHIM placed the Letters of THE NAME and THE FLASHING SWORD that the uppermost part of the Tree of Life might not be involved in the Fall of Adam. And thence it was necessary that the SECOND ADAM should come to restore all things and that, as the First Adam had been extended on the Cross of the Celestial Rivers, so the SON should be crucified on the Cross of the Infernal Rivers of DAATH. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The ④ = $\boxed{7}$ Grade of PHILOSOPHUS is referred unto the Sephira NETZACH and the 27th, 28th, and 29th PATHS are bound thereto. The Sign of this Grade is given by raising the hands to the fore-head, and with the thumbs and index fingers forming a triangle, apex up thus . . . . This represents the element of FIRE to which this Grade is allotted, and also the Spirit which moved upon the Waters of Creation. The Grip or token is the general Grip of the First Order. The GRAND WORD is a Name of nine letters—YOD HE VAU HE TZABAOTH, which means Lord of Armies.

The Mystic Number is 28 and from it is formed the Pass Word KAPH CHETH, which should be lettered separately when given. It means Power.

Unto this Grade, and unto the Sephira NETZACH, the Seventh Path of the Sepher Yetzirah is referred. It is called the Recondite Intelligence, and it is so called because it is the Refulgent Splendour of all the Intellectual Virtues which are perceived by the Eye of the Mind and by the Contemplation of Faith.

The distinguishing Badge of this Grade which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the numbers ④ in a circle and $\boxed{7}$ in a square on either side of its summit, and below the number 31, the numbers 27, 28, and 29 in bright green, between narrow bars of the same colour.

This Grade is especially referred to FIRE, and therefore, the Great Watch-Tower or Terrestrial Tablet of the South forms one of its principal Emblems. It is known as the Fourth or Great Southern Quadrangle and is one of the Four Great Tablets delivered unto ENOCH by the Great Angel Ave. From it are drawn the Three Holy Secret Names of God OIP TEAA PEDOCE, which are borne upon the Banners of the South, and numberless Divine and Angelic Names which appertain unto the Element of Fire. The meanings of the other Tablets have already been explained to you.

The Triangle surmounting the Cross upon the Altar represents the Fire of the Spirit surmounting the Cross of Life and of the Waters of Edom. You will note that it thus forms the Alchemical Emblem of Sulphur. The Red Lamps at the angles of the Triangle are the Three-fold form of Fire.

*Hiero resumes his seat. Hegemon conducts Practicus to him.*

The Portals in the East and North East conduct to higher Grades. The others are those of Paths you have already traversed. This Grade is related to the Planet VENUS, Ruler in NETZACH. Its Symbol, when inscribed on the Tree of Life is shown in the East. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of Nature; hence, also, its circle is represented larger than that of Mercury.

*Hegemon leads Philosophus to a seat West of the Altar, facing East, and removes the diagram of The Fall. He returns to his place.*

I now congratulate you Honoured Frater, on having passed through the Ceremony of the ④ = $\boxed{7}$ Grade of Philosophus and in recognition thereof, I confer upon you the Mystic Title PHAROS ILLUMINANS, which means Illuminating Tower of Light, and I give you the symbol of ASCH which is the Hebrew Name for Fire.

And, as having attained at length to the highest Grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect "Honoured Frater" and I give you the further symbol of PHRATH or Euphrates, the Fourth River. (*knocks*) In the name of YOD HE VAU HE TSABAOTH, I now proclaim that you have been duly advanced to the ④ = $\boxed{7}$ Grade of Philosophus and that you are Lord of the 27th, 28th, and 29th PATHS.

*Hiereus* Honoured Frater, as a Member of this important Grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the Members of the Second Order in the working of the Temple to which you are attached; to study thoroughly the Mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an Ornament, alike to your Temple and to your Order.

## CLOSING

*Hiero* (*knocks*) Assist me to close the Temple in the ④ = $\boxed{7}$ Grade of Philosophus. Honoured Hegemon, see that the Temple is properly guarded.

*Heg* Very Honoured Hierophant, the Temple is properly guarded.

*Hiero* Let us adore the Lord and King of Fire. (*knocks*) *All face East.*

*Hiero* YOD HE VAU HE of Hosts, Mighty and Terrible! Commander of the Etherial Armies art thou! Amen!

*All salute. Hiero goes to Fire Tablet. Hiereus stands behind him S. W., Hegemon places Practicus in the North facing South, and goes S. E. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.*

Let us rehearse the Prayer of the Salamanders or Fire Spirits. (*knocks*)

Immortal, Eternal, Ineffable and Uncreated Father of all, borne upon the Chariot of Worlds which ever roll in ceaseless motion. Ruler over the Etherial Vastness where the Throne of Thy Power is raised, from the summit of which Thine Eyes behold all and Thy Pure and Holy Ears hear all — help us, thy children, whom Thou hast loved since the birth of the Ages of Time! Thy Majesty, Golden, Vast and Eternal, shineth above the Heaven of Stars. Above them art Thou exalted.

O Thou Flashing Fire, there Thou illuminatest all things with Thine Insupportable Glory, whence flows the Ceaseless Streams of Splendour which nourish Thine Infinite Spirit. This Infinite Spirit nourisheth all and maketh that inexhaustible Treasure of Generation which ever encompasseth Thee — replete with the numberless forms wherewith Thou hast filled it from the Beginning.

From this Spirit arise those most holy Kings who are around Thy Throne and who compose They Court.

O Universal Father, One and Alone! Father alike of Immortals and Mortals. Thou hast specially created Powers similar unto Thy Thought Eternal and unto Thy Venerable Essence. Thou hast established them above the Angels who announce Thy Will to the world.

Lastly, Thou hast created us as a third Order in our Elemental Empire.

There our continual exercise is to praise and to adore Thy Desires: there we ceaselessly burn with Eternal Aspirations unto Thee, O Father! O Mother of Mothers! O Archetype Eternal of Maternity and Love! O Son, the Flower of all Sons! Form of all Forms! Soul, Spirit, Harmony and Numeral of all things! Amen!

*Hiero makes Banishing Circle and Pentagrams with sceptre before Tablet.*

Depart ye in peace unto your habitations. May the blessing of YOD HE VAU HE TSABAOTH be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

*Hiero returns to his place. The others follow. Hegemon leads Philosophus to his seat.*

In the name of YOD HE VAU HE TSABAOTH, I declare this Temple closed in the ④ = $\boxed{7}$ Grade of Philosophus.

*Hiero* ווו ווו ו
*Hiereus* ווו ווו ו
*Heg* ווו ווו ו

*Hegemon conducts the Philosophus out.*

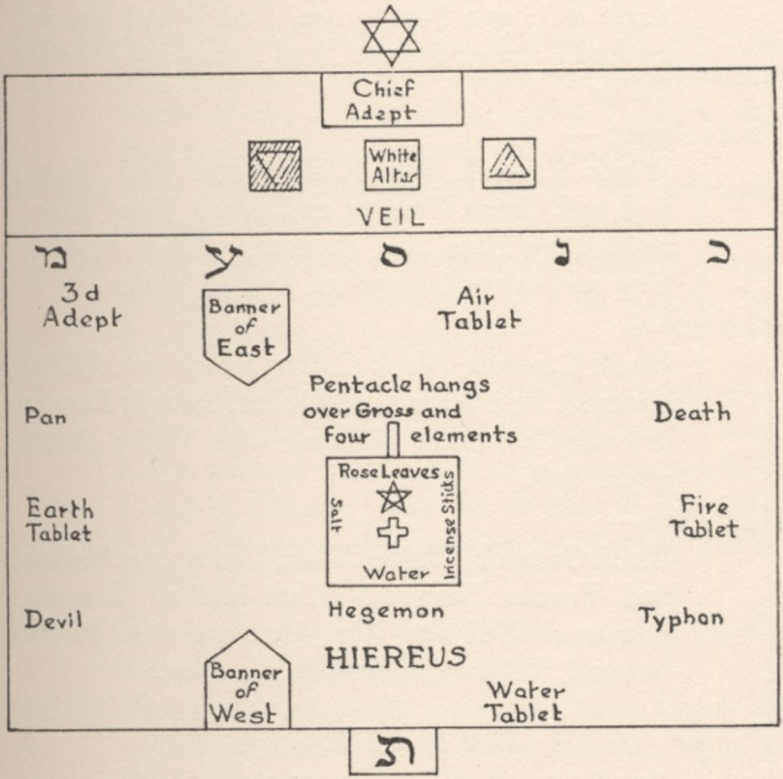
# BOOK THREE

# RITUALS OF THE INNER ORDER, THE ROSEAE RUBAE ET AUREAE CRUCIS.

# RITUAL OF THE PORTAL

## OF THE

# VAULT OF THE ADEPTI


Chief Adept
White Altar
VEIL
מ
ע
ס
נ
כ
3d Adept
Banner of East
Air Tablet
Pentacle hangs over Cross and four elements
Pan
Death
Rose Leaves
Salt
Incense Sticks
Water
Earth Tablet
Fire Tablet
Devil
Hegemon
Typhon
HIEREUS
Banner of West
Water Tablet
ת

CHIEF ADEPT —

White Cassock, Yellow Shoes, Red Cloak of Hierophant, Yellow and White Nemyss, Rose-Cross on Yellow Collar. Sceptre of five Elemental Colours surmounted by Pentagram, White Lamp and Brazier, Candle.

SECOND ADEPT —

White Cassock and Collar, Blue Shoes, Blue and Orange Cloak and Nemyss, Lamen of Red Triangle in Green Pentagram, Red Wand headed by Red Sulphur Symbol, Red Lamp and Incense Sticks.

THIRD ADEPT —

White Cassock, Blue Collar, and Red Shoes, Red and Green Nemyss and Cloak, Blue Wand headed by Blue Salt Symbol, Lamen of Blue Cup on Orange Octagram, Cup of Water.

HIEREUS —

Black Cassock, Black Collar, Black and White Nemyss, Red Shoes and Collar, Sword, Lamen of Four Colours of Malkuth with White Hexagram, Salt.

HEGEMON —

Black Cassock, White Cloak, Red Shoes, Yellow and Purple Nemyss, Mitre-headed Sceptre, Lamen of Red and Blue Hexagram on White Ground, Yellow Collar, Rose Leaves.

## OPENING

*Chief Adept is behind the Veil in the East, symbolically in Tiphareth — other Officers in their Sephirotic Stations — Third Adept in the North*

*East, Second Adept in the South East — Hiereus in West, Hegemon East of Altar. The Hall is in Darkness, the Elemental Lamps unlit — no lights except those burning behind the Veil and shaded candles for Officers.*

*Any Members attending must give the Portal Signs on entering the Temple. Portal Members sit in the North — full ⑤ = $\boxed{6}$ Members in the South.*

*2nd Ad.* (*Knock. All rise.*) Very Honourable Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

*Hiereus* Very Honourable Second Adept, the entrance is closed and guarded.

*2nd Ad.* Very Honourable Fratres and Sorores, in token of our search for the Light, give the Sign of the ⓪ = $\boxed{0}$ Grade of Neophyte.

*All turn East and stand in the Sign of the Enterer. From behind the Curtain, the Chief Adept's hand is stretched out, holding a white Lamp or Candle. Chief Adept unseen, gives the Sign of Silence—all repeat Sign as Light is withdrawn.*

*Ch. Ad.* The Light shineth in Darkness, but the Darkness comprehendeth it not.

*2nd Ad.* The Dukes of Edom ruled in Chaos, Lords of unbalanced force. Honourable Hiereus, what is the Symbol upon the Altar?

*Hiereus* The Symbol of the equated forces of the Four Elements.

*2nd Ad.* Banished be the Power of the Dukes of Edom, and let the Power of the Cross be established.

*Chief Adept signs Cross with lighted candle. Hiereus goes to East, begins Lesser Ban. Ritual of Pentagram. When he returns East all Officers and Members make Qabalistic cross, facing East and repeat words with him. Hiereus returns to place West and makes* ① = $\boxed{10}$ *Sign.*

*Hegemon in the East makes* ② = $\boxed{9}$ *Sign and knocks.*

*Third Adept in North makes* ③ = $\boxed{8}$ *Sign and knocks.*

*Second Adept in South makes* ④ = $\boxed{7}$ *Sign and knocks.*

*Ch. Ad.* The Cross upon the Altar is also a Cross of corrosion, corruption, disintegration and death. Therefore, doth it fall in the Paths of Death and the Devil, unless in Hod, the Glory triumpheth over matter and the Corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, Death is swallowed up in Victory and the Transformer becometh the Transmuter into Pure Alchemic Gold. 'Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of God."

What then Very Honourable Third Adept, is the additional Mystic Title bestowed upon a Philosophus as a link with the Second Order?

*3rd Ad.* Phrath, the Fourth River of Eden.

*Hiereus* Tau.

*Heg* Resh

*3rd Ad.* Peh.

*Ch. Ad.* Very Honourable Second Adept, what may be added to this Word?

*2nd Ad.* Kaph (*knock*)

*Hiereus* Tau (*knock*)

*Heg* Resh (*knock*)

*3rd Ad.* Peh (*knock*)

*Ch. Ad.* The whole Word is Paroketh, which is the Veil of the Tabernacle.

*All make Signs of Rending of the Veil.*

*Ch. Ad.* (*knocks*) In and by that Word, I permit the Portal of the Vault of the Adepti to be opened.

*Second and Third Adepts draw aside curtains revealing Chief Adept who rises with Pentacle and taper in left hand, Sceptre in right.*

Let us establish the Dominion of the Mystic ETH over the Four Elements.

*Chief Adept faces East. All face East. Chief Adept having descended from the Dais and taken his position in front of Air Tablet, Hegemon stands behind Chief bearing Rose Leaves. All make Qabbalistic Cross. Hegemon places Rose Leaves before Air Tablet and stands in the* ② = $\boxed{9}$ *Sign. Chief lights the Lamps as he goes round. Chief Adept invokes Air and lights Lamp. Hegemon takes Rose Leaves to Altar and puts them on Air arm of Cross and remains East of Altar facing West.*

*Chief Adept goes to South. Second Adept comes behind, places sticks of incense before Tablet and stands in* ④ = $\boxed{7}$ *Sign.*

*Chief Adept invokes Fire and lights Lamp as before. Second Adept takes incense to Altar and* *places it on Fire arm of the Cross and stands at South of Altar looking North.*

*Chief Adept goes West lights Lamp. Third Adept stands behind him, places Cup before Tablet and stands in Sign of* ③ = $\boxed{8}$*. Chief Adept invokes Water. Third Adept takes Cup to Altar, places it on Water arm of Cross and stands in Sign of* ③ = $\boxed{8}$.

*Chief Adept goes North. Lights Lamp, Hiereus stands behind him, places Salt before Tablet and stands in* ① = $\boxed{10}$ *Sign. Chief Adept invokes Earth. Hiereus takes Salt to the Altar, places it on Earth arm of Cross and stands at the North of Altar. Chief Adept completes circle in East, then circumambulates with Sol to West of Altar, having now lit all the Elemental Lamps.*

In the Great Name YOD HE VAU HE.

*All give* ⓪ = $\boxed{0}$ *Signs towards Altar, and then stand in Elemental Signs. Chief Adept makes Invoking Spirit Pentagrams with Deity Names EHEIEH and AGLA closing with the Qabbalistic Cross. He moves round the Altar to East faces West lays Pentacle over Cross. Holds Candle and Wand on high.*

May the Cross of the Four Elements become truly purified and planted in Incorruption. Wherefore in the Name of YOD HE VAU HE and in the Concealed Name YEHESHUA, do I add the power of the Pentagram constituting the Glorified Body of Osiris, the Sign of the Microcosmos.

*All lights are turned up. Chief Adept lays Pentacle for a moment on Cross then hangs it on hook in centre of Hall, raises Sceptre and Candle on high, and invokes:*

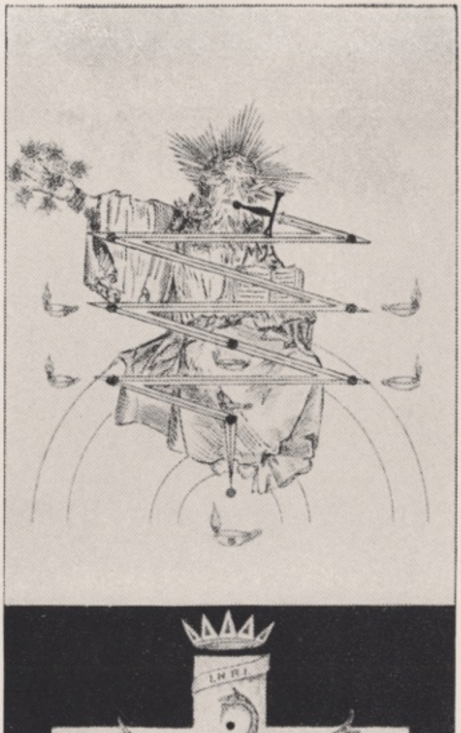
OL SONUF VA-ORSAGI GOHO IADA BALATA. ELEXARPEH COMANANU TABITOM. ZODAKARA, EKA ZODAKARE OD ZODAMERANU. ODO KIKLE QAA PIAPE PIAMOEL OD VAOAN.

*Chief Adept returns to Dais. Second and Third follow and stand by Pillars. Hiereus and Hegemon face East, North and South of Altar.*

Let us adore the Lord and King of Hosts.
Holy art Thou, Lord of the Universe.
Holy art Thou Whom Nature hath not formed;
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.
By the Word Paroketh and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

*Ch. Ad.* וווו ו
*2nd Ad.* וווו ו
*3rd Ad.* וווו ו
*Hiereus* וווו ו
*Heg* וווו ו

*He circumambulates once, then returns to seat. All take seats, after the Elements are replaced in Four Quarters by respective Officers.*



The Lid of the Pastos

# THE RITUAL OF THE CROSS AND FOUR ELEMENTS

*Ch. Ad.* (*Concealed behind the Veil*):
The Portal symbolically opened for the Order, is yet closed to the unprepared Candidate.

*Elemental Lamps are veiled. Temple in darkness save at East.*

*2nd. Ad.* V. H. Fratres and Sorores, our Honoured Frater............having been a member of the ④ = $\boxed{7}$ Grade of Philosophus for the space of 7 months and having passed the five-fold examination prescribed for admission to the Second Order, has been duly approved.

I hold a Dispensation from the G. H. Chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

V.H. 3rd Adept, see that he is duly prepared by wearing the Sash of the ④ = $\boxed{7}$ Grade, admit him, Badge, and having examined him in his knowledge having placed around his neck the Admission of the Grip, Sign, Words, etc. of the ④ = $\boxed{7}$ Grade and of the Word Phrath before you instruct him in the necessary knock.

*Lights are extinguished. 2nd. Ad. stands before the Veil. Hiereus and Heg. bar the way near the door. 3rd Adept, having prepared Phil. opens door showing Darkness but for faint Light in the East, and brings Phil, just within the door.*

*Heg.* The Realm of Chaos and of Ancient Night, ere ever the Aeons were, when there was neither

Heaven or Earth, nor was there any Sea, when naught was, save the Shape Unluminous, formless and void.

*Hiereus.* To and fro in the Deeps, swayed the coils of the Dragon with 8 Heads and 11 Horns. Eleven were the curses of Mount Ebal, eleven the Rulers of the Qlippoth, and at their head were the Dual Contending Forces.

*Hiereus and Heg. lower weapons and step back.*

*2nd Ad.* (*faces East*) Then breathed forth Tho-oth out of the Unutterable Abyss the Word! Then stood forth Tho-oth in the Sign of the Enterer, on the Threshold of the Hall of Time as Time was born of the Eternal. (*Gives O-O Sign*). . . . . . . . . . . . .
So stood Tho-oth in the Power of the Word, giving forth Light, while the Aeons that were unbegotten unfolded before him.

*Phil. directed to give O-O Sign.*

*2nd Ad.* And Elohim said "Let there be Light".

*The hand of the Ch. Ad. hands out the Candle. 2nd receives it and gives Sign of Silence. Phil. is directed to make Sign. 3rd Ad. leaves Phil. comes East. Takes Candle and returns with Sol. He holds Candle before Phil. and takes Banner of W. in left hand.*

*2nd Ad.* Honoured Frater, what was the Title you received in the ④ = $\boxed{7}$ Grade of Philosophus?

*Phil.* (*unprompted*) Pharos Illuminans.

*3rd Ad. gives Phil. Candle and takes his station on the left hand of Phil.*

*2nd Ad.* Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the Second Degree and brings you to the Threshold of the Inner or Second Order.

But because of the increased influence over the Members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous Degree, contain nothing contrary to your civil, moral or religious duties. Are you willing to take these pledges?

*Phil.* I am willing.

*2nd Ad.* Then you will take in your right hand the Banner of the West (*3rd Ad. gives it to him*) and place your left hand in that of the Very Honoured 3rd Adept, who is the living Symbol of the Black Pillar which ruleth in the Outer Order, and touch the corresponding Emblem, the Black Sash of restriction, on your breast, and thus bind yourself while raising the Light which you hold, in witness of your pledge.

*Phil. raises right hand holding Banner and Light, while his left hand, held by 3rd Ad. touches Sash.*

*2nd Ad.* Firstly, do you pledge yourself never to reveal the secrets and Mysteries of these Paths and of this Ceremony, either to the outer and uninitiated world, or to a Member of the 1st Order, save in full Temple and with due sanction?

*Phil.* I do.

*2nd Ad.* Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time possess, for a good end alone?

*Phil.* I do.

*2nd Ad.* Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of Initiation be kept pure and undefiled, and the Light be not lost for those that seek it in this Path?

*Phil.* I do.

*2nd Ad.* And lastly, do you solemnly promise to exercise brotherly love, charity and forbearance towards the Members of the Order, neither slandering, backbiting nor reviling them, whether you have cause for the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the Chiefs, but rather to uphold their authority in all loyalty?

*Phil.* I do.

*2nd Ad.* Then, realising the Cross about your neck, you will lift up your right hand, holding the Banner and the Light and say: —

"I undertake to maintain the Veil between the First and the Second Orders, and may the Powers of the Elements bear witness to my pledges."

*Done. Phil. repeating words as directed. 3rd Ad. leaves Phil. and returns to his place, having replaced Banner of West.*

*2d Ad.* The Symbol of the 1st Grade of Neophyte is ◎ = $\boxed{0}$. To the first O is attached a Circle — to the second, a Square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the Mystic sphere of Truth, the way of Initiation may be trodden alone, yet in another Sphere, it hath a three-fold aspect. Part that can be given to man from without — part that can be attained by man himself — part that can only come from the Divine. Now, in the Order, you were given intellectual teaching, and won your Grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher Soul within you.

Round your neck, you wear the Symbol of the Cross of Four Elements, equilibriated and equated. Establish it firmly in the Sphere of your own being and advance with courage.

*Hiereus and Heg. bar the way as in* 1 — 10.

*Hiereus*. Give me the Signs and Words of the Grade of Zelator.

*Done. Heg. returns to place.*

*Hiereus*. Give me also the Grip of the First Order.

(*Done*)

*He takes Phil, to N. directing him to take up Salt from before Earth Tablet. They face N. Hiereus makes + over Salt with Sword then stands in the* ① = $\boxed{10}$ *Sign while Phil. circumambulates with Sol repeating Earth Names.*

*Phil*. Adonai Ha Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

*He returns to N. Hiereus makes Earth Pentagram over Salt. Phil. reveals Lamp. Hiereus takes Phil. to Altar and directs him to place Salt at N. side of Altar. Hiereus takes him to diagrams in West.*

*Hiereus.* The Cross of Four Triangles called the Maltese Cross, is a Symbol of the Four Elements in balanced disposition. It is here given in the colours of the King's scale, and is also assigned to the Four Sephiroth ruling the Grades of the Outer — Earth to Malkuth, Air to Yesod, Water to Hod and Fire to Netzach.

It is again, the Cross which heads the Praemonstrator's Wand, who represents the Sephira Chesed, the Fourth Sephira. Four is also the Number of Jupiter, whose Path unites Chesed to Netzach.

The Cross is therefore a fit Emblem for a Philosophus of the Grade of ④ = $\boxed{7}$.

In this diagram are represented the Circle, the Point, the Line, the Cross, the Square and the Cube. For the Circle is the Abyss, the Nothingness, the AIN. The Point is Kether. Now, the Point has no dimension, but in moving, it traces the Line. This gives the first number — Unity — yet therein, lies duality unmanifest, for two Points mark its ends. The movement of the line maketh the Plane or Square thus: —(*indicates*). The motion of the Point at angles to its first direction and intersecting it maketh the Cross. So therefore, are the Square and the Cross but one Symbol, deriving from the Circle and the Point.

Below, is shown the Occult Symbol of Malkuth, the Tenth Sephira. It is in Four parts, corresponding to the Maltese Cross. They are Fire of Earth, Water of Earth, Air of Earth, Earth of Earth, as is indicated by the Symbol. They correspond to the Four Grades of the First Order, which in one sense, quitteth not Malkuth, being the Grades of the Four Lowest Sephiroth of Malkuth in Assiah. Upon them, is surcharged a white Hexagram in a Circle. The 6 and the 4 make 10, the number of Malkuth on the Tree. The Hexagram is also the Sign of the Macrocosm — of Tiphareth, and of the Six Upper Sephiroth, wherefore here it is white — Spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.

Six are the middle points of the planes bounding a cube, which derives from the square, and from the Cross, if the centre point moves thus (*indicates third direction*).

In these numbers and figures are hid many revelations.

Remember that the whole number of Malkuth is 496 — which is again a perfect number. Malkuth must then be equated and perfected by the 6 ruling the 4: and the link between 6 and 4 is the number of the Pentagram.

*2nd Ad.* Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the Astral Plane. Go, therefore, to the Tablet of the East.

*Phil. goes to E. Hs. and Heg. bar the way, points of implements downwards and touching. Heg. demands 2 — 9 Sign and Words. Hs. returns to place. Heg. leads Phil. to Tablet, gives Phil. rose leaves, makes Cross over bowl and directs Phil. to circumambulate repeating Names. Heg. stands in 2 — 9 Sign while Phil, traverses Path of Tau in the Names of Shaddai El Chai, Raphael, ORO IBAH AOZPI* *and Bataivah. Phil. returns to E. Heg. makes invoking Pent. and directs Phil, to uncover Lamp. Heg. takes Phil. to the Altar and directs him to put Rose leaves at East side, then, standing East of the Altar in Yesod, Heg. shows Great Hermetic Arcanum.*

*Heg.* This Symbol represents the Great Hermetic Arcanum. The feet of the Figure rest upon the Earth and the Sea. In the Hand are represented the hot and moist natures, symbolised by the torch and the horn of water. These are further strengthened by the Solar and fiery Emblems of the King and Lion, and the Luna and watery emblems of the Queen and Dolphin. Above the Whole figure rise the wings of the aerial nature, the Reconciler between the Fire and the Water. Compare this Symbol with the Angel described in the 10th Chapter of the Apocalypse of St. John: —"And I saw another mighty Angel come down from Heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the Sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the Sea and his left foot upon the Earth, and he cried with a loud voice as when a lion roareth, (*the Green Lion, the Path of Leo above Tiphareth, referring to Teth*) and when he cried, seven thunders uttered their voices (*seven Aeons, represented under the regimen of the Planets.*) The Dragon issuing from the cave represents volcanic fires.

*Heg. leads Phil. once round, and hands him over to Hiereus in the North and returns to place.*

*Hiereus.* This is the Image of the Vision of Nebuchadnezzar, which was showed you in the passage of the 27th Path, leading to the ④ = $\boxed{7}$ Grade of Philosophus. “Thou, O King, sawest and beheld a great image. This Great Image, whose brightness was excellent stood before thee and the form thereof was terrible. This Image’s head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the Image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the Gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the Image became a great mountain and filled the whole earth. Thou, O King, art a King of Kings, for the God in heaven hath given unto thee (*makes Qabalistic Cross*) the Kingdom, the Power and the Glory!

Thou art this head of Gold. (*to Phil.*) Thou art this head of Gold! Thy head represents in thee the dominion of the Divine ruling over the rest of the body. The Silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the Stone made without hands is the Eternal Stone of the Wise, which will become the Mountain of Initiation, whereby the whole Earth shall be filled with the knowledge of God.

*Hiereus takes Phil. to second diagram.*

*Hiereus*. This Tablet shows the Symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word Vitriolum, Sulphuric acid. Furthermore, the word Vitriol, Sulphur, and Mercury each consist of seven letters answering to the alchemic powers of the seven Planets. The initials of the following sentence in Latin — (the subtil fluid, the Light of the Earth) make the word S. A. L. T. salt, and further, the four words of the sentence answers to the four Elements — Subtilis, Air; Aqua, Water; Lux, Fire; and Terra, Earth. And the four words united yield 20 letters, that is, the product of four, the number of the Elements, multiplied by Five, the number of the Pentagram. The words Fiat Lux, meaning "Let there be Light," consist of 7 letters. The letters of Fiat form the initials of Flatis, Air; Aqua, Water; Ignus, Fire; and Terra, Earth. (*Heg. goes to South*). Which four names again yield 20 letters as in the previous case. And the word Lux is formed from the angles of the Cross, L V X.

*He leads Phil. once round and then to Heg. who awaits them in the S.*

*Heg*. The Seraphim in the vision of Isaiah are described as having six wings: —"With twain He covered his face, and with twain He covered his feet, and with twain he did fly." That is, his synthesis is to be found in the Hexagram and in the idea of the Seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each 4 faces — those of the Lion, the Bull, the Man and the Eagle counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the Spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving Cross, in the Pentagram, and in the idea of one Spirit dominating the four Elements. But the Kerubim of St. John's vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the Seraphim of Isaiah: — "Holy, Holy, Holy".

*Heg. returns to place. 2nd and 3rd Ad. bar way in S. W. Ask for* ③ = $\boxed{8}$ *Words. 3rd Ad. comes forward and conducts Phil. to W. Gives Phil. cup of Water — directs Phil. to go round repeating the Words while he remains standing in the* ③ = $\boxed{8}$ *Sign. Phil. returns to W. 3rd Ad. makes invoking Pent. of Water over Cup. Phil. removes shade from Light. 3rd Ad. takes him to Altar where he places cup in the W. 2nd Ad. and 3rd Ad. bar way and ask for* ④ = $\boxed{7}$ *Words. 2nd Ad. comes forward and conducts Phil. to S. 3rd remaining at Altar in* ③ = $\boxed{8}$ *Sign, while Hiereus and Heg. come to N. and E. of Altar and stand in Grade Signs. 2nd Ad. in S. gives Phil. incense, makes a Cross over it. Phil. walks round repeating* ④ = $\boxed{7}$ *Words while 2nd Ad. stands in* ④ = $\boxed{7}$ *Sign. Phil. returns S. removes shade. 2nd Ad. takes him to Altar, directs him to place Incense at S. He takes Cross from Phil.'s neck and places it in the midst of the Four Elements. Phil. is directed* *to stand W. of Altar in* ◎ = $\boxed{0}$ *Sign, 3rd Ad. behind Phil. The four Officers in Grade Signs.*

*Hiereus*. From the centre outwards, so moveth the point as it traceth the line and the Cross. Equated and equilibrated lie here the Four Elements of the body of Osiris slain.

*2nd Ad.* May the corrosive Cross return upon itself, from without inward from the Four Quarters to the Center, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

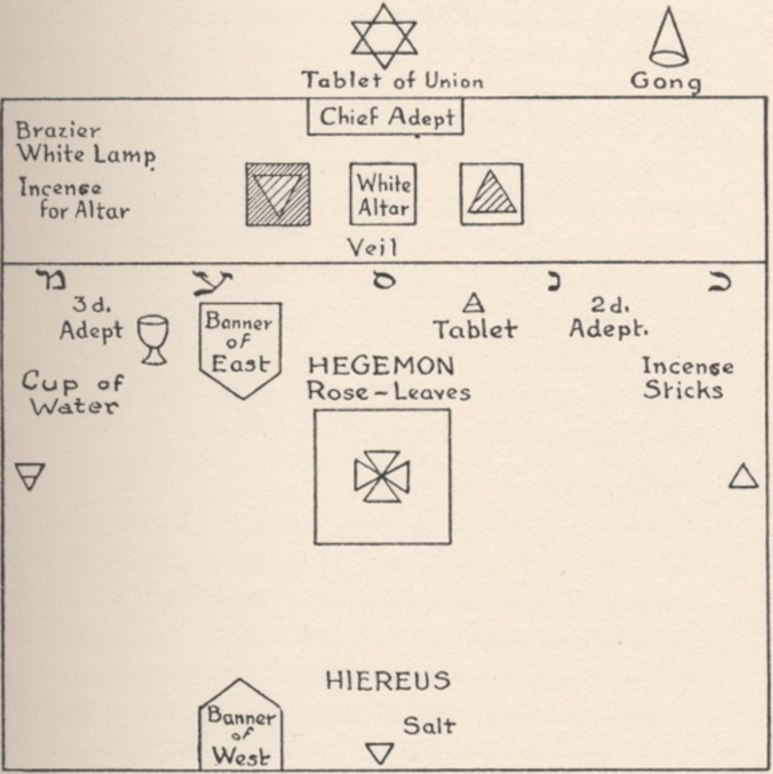
*Chief Adept unseen sounds gongs once.*

*2nd Ad.* (*to Phil*) You will now quit the Temple for a short time, and on your return, the Ceremony of your advance will be proceeded with.

*Phil. gives Sign of Silence and is led out by Hiereus.*

# RITE of the PENTAGRAM and the FIVE PATHS.

*Temple arranged as in Diagram. 2nd Ad. sits on Dais at S. E. 3rd Ad. sits on Dais to N. E. Altar in Yesod under hanging Pentagram. On it are the 4 Elemental Emblems — Incense, Cup, Rose leaves*


Tablet of Union
Gong
Chief Adept
Brazier
White Lamp
Incense for Altar
White Altar
Veil
מ
ע
ס
נ
כ
3d. Adept
Banner of East
Tablet
2d. Adept.
Cup of Water
HEGEMON
Rose-Leaves
Incense Sticks
HIEREUS
Banner of West
Salt

*and Salt. In middle, Greek Cross of 5 squares. Heg. W. of Altar facing W. Hs. in W. facing E. Admission Badge, Lamen of Hiereus. Temple lighted as at end of Part One.*

*2nd Ad.* ו
*3rd Ad.* ו
*Heg.* ו
*Hiereus* ו

*Ch. Ad. parts curtain, makes Pent. with Torch. knocks and withdraws.*

*2nd Ad.* Hon. Hiereus, you have my permission to present the Philosophus with the necessary admission Badge. Instruct him in the proper alarm and admit him.

*Hs. salutes, makes Qab. Cross and goes out. He gives Lamen to Phil. who knocks* וווו ו. *Hegemon opens door. Phil. enters, gives Qab. Cross. Hegemon returns to place. Hs. takes Phil. to W. and points out Diagram of Malkuth.*

*Hiereus.* Herein has been established the Equated Cross, which is ruler over the Kingdom of Matter. This Symbol may be found even upon the crowns of the Kings of this Earth.

*Hands Phil. Tau Portal.*

The Letter Tau leads from the Airy quarter of Malkuth into Yesod. Air is uppermost in the Symbol as in the Planet Earth where the atmosphere is furthest from the core. Moreover, the Letter Tau signifieth the Cross, the impact of Spirit upon matter. My Lamen is given you as your Badge, for I am the Ruler in Malkuth, and the Guardian against the underworld. I am also Lord of the Path Tau, the link between the first and second degrees, and also between the Outer and the Inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the Tarot Key of The Universe, leads, as you have learnt in the 2—9 Grade, through the Astral Plane. Therefore, in the Ritual of the 32nd Path, you were passed by the Four Kerubic Stations, as a fore-shadowing of the Rites of the Cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the Astral Plane and of the Black Pillar, stand firm in Yesod, that the Black Pillar may become the White.

*Hs. takes away Tau after leading Phil. to Heg. at Altar. Heg. rises but stands between Phil. and the Altar, so that Phil. does not too clearly apprehend the change of Symbols.*

*Heg.* Before you, in the East, are the Five Portals of the 21st, 24th, 25th, 26th and 23rd Paths. Five will divide the Number of the Letter of each of them, as it will divide without remainder that of every Path from Yod 20th, to Tau, the 32nd. The Five Paths here visible are assigned to Mem, Water; Ayin, Capricornus, an Earthy Sign; Samech, Saggitarius, a Fiery Sign; Nun, Scorpio, a Watery Sign, but in its highest aspect also a Ruler of Fire; and Kaph, Jupiter, which Planet is akin to Spirit, and rules especially Aspiration. Thus both in Number and in significance these Planets jointly set forth the eternal symbol of the Pentagram. This Symbol must now be established—wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

*Heg. leads Phil. to foot of Dais to 2nd Ad. before Kaph and Nun.*

*2nd Ad.* Wherefore do you stand at the base of the White Pillar, being but Lord of the First Degree?

*Phil.* (*prompted*) I seek the Path of Kaph, the Path of Aspiration.

*Hiereus.* (*knocks*) Beware. Temerity is not courage, Lord of the First Degree. Remember the warning of the Tower struck by Lightning that was revealed in the highest Path you have yet adventured. As a house built upon the Sand cannot endure, so without the strength of Geburah the Height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the Wheel.

*2nd Ad.* The Portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the Wheel of Life and Death, and hard it is to be freed from that Wheel.

*Phil.* (*prompted by Heg.*) Let me seek then the Path of Nun.

*2nd Ad.* It is open to you, unto the limit of your strength.

*Heg. returns to Altar. 2nd Ad. guides Phil. to W. Hiereus bars way.*

*Hiereus.* In the Power of Typhon the Destroyer, and of Death the Transformer, stand. (*Knocks*)

*2nd Ad.* Thus far and no farther is it permitted to penetrate into the Path of Nun. The mysteries may now be partially be revealed unto you.

*2nd Ad. takes Phil. to Tarot Key of Death.*

*2nd Ad.* The 13th Key of Tarot represents the figure of a Skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the Scythe of Death the fresh vegetation which springs from corrupting bodies buried therein—fragments of which — such as hands, heads and feet appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that Death is the equaliser of all conditions. The five extremities, the head, hands and feet, allude to the powers of the number five, the Letter He, the Pentagram — the concealed Spirit of Life and the Four Elements — the originator of all living form. The Sign of Scorpio especially alludes to stagnant and foetid water — that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death through death into life, is symbolised by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbiage, in its turn affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbige. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he flourisheth." The top of the scythe forms the Tau Cross of Life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal Fire as opposed to the Celestial — the Dragon of the Waters, the Typhon of the Egyptians, the Slayer of Osiris — which later yet rises again in Horus. The Scorpion, Serpent of Evil, delineated before the figure of Death in the more ancient form of the Key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him, is the Symbol of the Nameless One, representing the Seed and its germ, not yet differentiated into Life, therefore incapable of definition. The Scorpion is the emblem of ruthless destruction; the Snake is the mixed and deceptive nature, serving alike for good and evil; the Eagle is the higher and Divine Nature, yet to be found herein, the Alchemical Eagle of distillation, the Renewer of life. As it is said: —"Thy youth shall be renewed like the Eagles." Great indeed, and many are the mysteries of this terrible Key.

*2nd Ad. and Hiereus show Phil. the figure of Typhon.*

*Hiereus.* This drawing represents the symbolic figure of Typhon, the Destroyer. The eleven circles represent the eleven Averse Sephiroth. He stands upon Earth and Ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing Elemental Forces in the higher regions of the Air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence — the breath is storm, devastation and rage, alike in the Universe which is the greater world, and in Man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolised by the numerous and twining serpents.

*2nd Ad.* The 24th Path of Sepher Yetzirah to which the Tarot Key of Death is referred is the Imaginative Intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the Hidden law, thus from Chaos is produced Harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

*2nd Ad. returns to place. Phil. goes to Heg. near Altar.*

*Heg.* Approach now the station of Hod by the Path of Resh, the Sun.

*Phil. approaches the 3rd Ad.*

*3rd Ad.* Already the Sash of the Black Pillar is upon you — already you have passed the dark Path of Tau. What more do you seek of me, Lord of the 1st Degree?

*Phil.* (*prompted by Heg.*) I seek the Path of Mem, the Path of Sacrifice.

*Hs.* (*knocks*) Be warned, O, vainglorious one. Samson broke down the Two Pillars and perished. Having but one Pillar, can you bear up the might of Geburah, can you attain strength without the Life of Tiphareth?

*3rd Ad.* The Portal of Mem is barred. Yet it is well to be willing for the Sacrifice itself, if as yet, not fully prepared. For in the Path of Men rules the Hanged Man, the power of the Great Waters. Can your tears prevail against the Tide of the Sea, your might against the waves of the storm, your love against the sorrows of all the world?

*Phil.* (*prompted by Heg.*) Let me seek then the path of Ayin.

*3rd Ad.* It is open to you to the limit of your strength.

*Heg. returns to Altar. 3rd Ad. descends and leads Phil, with Sol to W. Hiereus going to N. bars their way.*

*Hs.* (*knocks*) By the Power of Pan and the Goat of Mendes, stand.

*3rd Ad.* Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The 15th Key of the Tarot represents a goat-headed, satyr-like Demon whose legs are hairy—his feet and claws, standing upon a Cubical Altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the Sun is in Capricornus, to which cold and earthy Sign this Key corresponds, Solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical Altar represents the Universe—right and left of it, bound thereto by a cord attached to a circle which typifies the centre of the Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian Goat of Mendes (the symbol of Khem). In certain aspects, this Key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous Countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the Key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figures. Beneath his feet are Pentagrams on which he tramples (whence comes their title of Wizard's foot) and his head is covered with the evil and reversed Pentagram. As his hands bear the torch and the horn — the symbols of Fire and Water, so does his form unite the Earth in his hairy and bestial aspect, and the Air in his bat-like wings. Thus he represents the gross and materialised Elemental Forces of Nature; and the whole would be an evil symbol, were it not for the Pentagram of Light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of Creation in conformity with the Law of the All-Powerful One (Blessed be He) which controlling law is typified by the controlling Pentagram of Light surmounting the whole. This Key is an emblem of tremendous force; many and universal are its mysteries.

*Hiereus and 3rd Ad. go to diagram of Pan.*

*Hiereus.* This drawing represents the Symbolic figure of Pan, the Greek God of Nature. He stands upon the Cube of the Universe, holding in his right hand the pastoral staff of rural authority, and in his left the 7 reeded pipe symbolical of the harmony of the Planetary Spheres. The Nine Circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol on the Tree of Life. The ruddy face is the heat of the Earth — the horns are the Rays — the body contains the Elements and the Cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the Earth.

*3rd Ad.* The 26th Path of the Sepher Yetzirah, to which the Tarot Key of the Devil is referred, is called the Renovating Intelligence, because, by it, God the Holy One reneweth all the changing forms which are renewed by the Creation of the World. Return again to Yesod, for here no more may be spoken.

*3rd Ad. returns to place. Hs. to Altar. Heg. rises as Phil, comes to Altar. Hs. and Heg. stand on either side of Phil. W. of Altar, facing East.*

*Hiereus.* In guardianship and not in enmity, have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my Lamen of Office is hidden the Key which you seek. For the Triangle in the Circle is the high symbol of the Holy Trinity, and the first three Sephiroth and of Binah wherein is the Sphere of Saturn, Ruler of the Path Tau. Therefore do I wear it, and therefore, when you entered the Hall of the Neophytes in the 0 — 0, when first the hood-wink was raised, you beheld before you the Sword that barred and the Symbol which overcometh the barrier. The Lamen in its more special attribution to the Hiereus, has the following meanings. In the circle are the Four Sephiroth, Tiphareth, Netzach, Hod and

Yesod. The first three mark the angles of the Triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the Letter Samekh indicating the 25th Path.

While the Wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the Key of your Path.

*Puts Badge aside.*

*Heg.* Five Paths are before you — four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the $\boxed{1}=\boxed{10}$ Grade it was told you, that above Malkuth were the Paths Qoph, Shin, Tau, — making Qesheth, the Bow of promise. From the many coloured Bow, is loosed in Yesod, the Arrow of Sagittarius — Samekh, soaring upward to cleave open the Veil unto the Sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the Sign Sagittarius, Jupiter, Ruler of Kaph is Lord. Thus, by this straight and narrow way only, is advance between the dangers that have threatened you, possible.

*3rd Ad. descends to North side of Altar.*

*3rd Ad.* But Sagittarius, the Archer, is a bi-corporate Sign — the Centaur, the Man and the Horse combined. Recall what was said unto thee in the passage of the 31st Path of Fire, leading unto the 3 — 8 Grade of Practicus: —“Also there is the vision of the fire flashing Courser of Light, or also a child borne aloft upon the shoulders of the Celestial Steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a Lion." For thus wilt thou cleave upward by the Path of Sagittarius, through the Sixth Sephira into the Path of Teth, answering to Leo, the Lion — the reconciling Path between Mercy and Severity, Chesed and Geburah, beneath whose centre hangs the glorious Sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of Qesheth, the Bow. And as this Sign of Sagittarius lieth between the Sign of Scorpio — Death and Capricornus the devil, so had Jesus to pass through the Wilderness, tempted by Satan.

*2nd Ad. descends to South of the Altar.*

*2nd Ad.* Before you, upon the Altar, lie the Four Emblems of your purified body, and over them is the Symbol of the Pentagram, while beneath in the midst is the five-squared Cross of the Four Elements and the Spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the Cross, and stretch the Light (*gives Phil. light*) you carry over the Four Emblems in prayer and offering. (*Phil. does so.*)

*All come East of the Altar. Phil. in middle with candle and Cross on neck. 2nd Ad. right and 3rd Ad. left. Heg. and Hiereus behind. Each take Elemental Emblems — Hs. Salt, Heg. Rose-leaves, 2nd Ad. Incense, 3rd Ad. Water and Phil. Mottc written on paper.*

*2nd Ad.* Honoured Philosophus, what was the additional title given you in the 4 — 7 as a link with the Second Order?

*Phil.* Phrath. (*All advance to Dais*)

*2nd Ad.* O Hidden Warden of the Portal of the Vault, here is one who cometh in the Word Phrath.

*Ch. Ad.* (*knocks gong unseen*) If he would rend the Veil, let him complete the Word.

*2nd Ad.* Honoured Hiereus, what know you of the word?

*Hiereus.* Tau, the Letter of Saturn, ruling the Path of Malkuth to Yesod, linked to Earth.

*2nd Ad.* Honoured Hegemon, what know you of the Word?

*Heg.* Resh, the Letter of Sol, of the Path joining Yesod to Hod, and it is also the Letter linked with rule over Air as the Sun ruleth the Air in Tiphareth.

*Ch. Ad.* Very Honoured 3rd Ad. what know you of the Word?

*3rd Ad.* Peh, the Letter of Mars, of the Path joining Hod to Netzach, which is also a Letter linked to Water, as Mars ruleth Water, and to Fire, as Mars ruleth Fire in Geburah.

*2nd Ad.* Mars in Peh, linketh the base of the Black Pillar to the Base of the White Pillar, and the converse of Mars is Jupiter — for Jupiter is Lord of Fire, but in Chesed he ruleth Water, balancing Mars in Geburah. Now, the Letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path Peh to Chesed, and is the highest Path now visible to you. It is the Path of Aspiration and its Planet Jupiter rules also in Sagittarius. Therefore, take the Light of the Highest for Guide, and thus do I reveal the Letter Kaph unto you and complete the Word: —

*3rd Ad.* Peh (*knocks, gives Sign of Water*).

*Heg.* Resh (*knocks, gives Sign of Air*).

*2nd Ad.* Kaph (*knocks, gives Sign of Fire*).

*Hiereus.* Tau (*knocks, gives Sign of Earth*).

*All.* Paroketh (*All make Qabalistic Cross saying the words*).

*Phil.* (*prompted by 3rd Ad.*) In the Word Paroketh, in the Power of the Cross and the Pentagram, I claim to behold the Portal of the Vault of the Adepti.

*Ch. Ad.* (*unseen, sounds gong*) It is the Word of the Veil, the Veil of the Tabernacle, of the Temple, before the Holy of Holies, the Veil which was rent asunder. It is the Veil of the Four Elements of the Body of Man, which was offered upon the Cross for the service of Man. (*Ch. Ad. stands*) In the Word Phrath, in the Spirit of service and sacrifice draw nigh.

*2nd and 3rd Ads. stand at the Veil. 2nd shows Phil. opening Sign.*

*2nd Ad.* This is the Sign of the rending of the Veil, and thus standing, you form the Tau Cross.

*Phil. gives the Sign. 2nd and 3rd Ads draw back Veil, revealing Ch. Ad. who stands also in the Sign of Tau, with Sceptre and White Lamp. 2nd and 3rd Ads. and Phil. mount Dais. Phil. if able should stand in Sign during Offering Ritual. Lights turned up. Hs. and Heg. stand behind Phil, who is between the Pillars — 2nd Ad. South and 3rd Ad. North.*

*Ch. Ad.* Freely and of full purpose and with understanding do you offer yourself upon the Altar of the Spirit?

*Phil.* I do.

*As they say their Words, Hiereus and Heg. ascend Dais to drop their emblems into the brazier. Each officer makes his Grade Sign as he does so. Ch. Ad. makes appropriate Pent. holding up White Lamp. Phil. drops in Motto.*

*Hiereus.* In the Letter Tau. (*Salt*)

*Ct. Ad.* In the Letter Heh. (*Incense*)

*Heg.* In the Letter Resh. (*Rose leaves*)

*Ch. Ad.* In the Letter Vau. (*Incense*)

*3rd Ad.* In the Letter Peh. (*Water*)

*Ch. Ad.* In the Letter Heh. (*Incense*)

*2nd Ad.* In the Letter Kaph. (*Incense sticks*)

*Ch. Ad.* In the Letter Yod. (*Incense*)

*All.* In the Letter Shin. (*Phil. drops in Motto*)

*Ch. Ad. makes Spirit Pentagrams over the whole, then stretching out Sceptre touches Phil. on the breast.*

*Ch. Ad.* May this offering be as the offering of Abel, which ascended unto God. *Phil. lowers his arms. Ch. Ad. sits down.*

*Ch. Ad.* Stretch out your left hand to touch the Black Pillar (*done*) the Pillar of the First Degree, wherein all was as yet in the darkness of the Path Tau. This was a period of restriction and of groping, as was shown by the black sash, the Sign of the First Degree. Among its symbols were the Cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the White

Pillar (*done*) the Pillar of the Second Degree, wherein is the Fire of the Path Samekh. Its token in our Order, is the White Sash. Standing thus you are in the point of equilibrium, Master of both, Lord of the Second Degree, Lord of the Paths of the Portal of the Vault of the Adepti — wherefore, in recognition of your achievement, I confer upon you the White Sash of Probation. (*3rd Ad. puts on white sash*). The grip of this Degree is the Grip of the First Order, but given with the left hand, and represents the Sephira Chesed, and the White Pillar. The Sign is given thus: —(*gives it*) and symbolises the rending asunder of a curtain or veil. The answering Sign is given by the converse thus. (*gives it*) The Pass-word is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus: —

*Ch. Ad.* Peh.

*Phil.* (*prompted*) Resh.

*Ch. Ad.* Kaph.

*Phil.* Tau.

*Ch. Ad.* Further, I give you the Word ETH which crowns the Pyramid of the Four Elements in the ④ = $\boxed{7}$ Grade, and is one symbol of the Spirit which converts the Cross into the Pentagram. Wherefore, above my Throne is this Tablet (*points to Tablet of Union*) which is called the Tablet of Union, and binds together the Four Tablets into one under the presidence of the Spirit.

Thus far by work of the intellect, and by aid of our Rites, have you come. Now must you labour to establish the Pentagram in yourself. That it be the Pentagram of Good, upright and balanced, not the evil and reversed Pentagram of the Goat of Mendes; to make yourself truly a Microcosm reflecting the Macrocosm whose symbolic Hexagram of Tiphareth presides above you.

This Degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the Sphere of Luna, who in her fullness reflects the Sun of Tiphareth. The number given to the Moon in the ② = $\boxed{9}$ is Nine, but in a more esoteric sense the number of Luna is Five, the number of the Pentagram and the Microcosm.

*Ch. Ad. rises with Sceptre and white lamp. 2nd Ad. places Tablet of Union on the Altar in readiness. Heg. places two forms of Temperance by Altar W. Ch. Ad. puts white lamp on Altar. Officers replace Elements before their respective Tablets, and return to form a Cross round the Altar.*

*Ch. Ad.* This drawing represents the more ancient form of the 14th Key of Tarot, for which the later and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolising the Five Principles of Nature, the concealed Spirit and the Four Elements of Earth, Air, Water and Fire. About her head is a halo of light. On her breast is the Sun of Tiphareth. The Five-rayed Crown further alludes to the Five Sephiroth Kether, Chokmah, Binah, Chesed and Geburah. Chained to her waist are a Lion and an Eagle, between which is a large cauldron whence arise steam and smoke. The Lion represents the Fire in Netzach — the Blood of the Lion, and the Eagle represents the Water in Hod, the Gluten of the Eagle — whose reconcilement is made by the Air in Yesod, uniting with the volatilised Water arising from the cauldron through the influence of the Fire beneath it. The chains which link the Lion and the Eagle to her waist, are symbolic of the Paths of Scorpio and Capricornus as shown by the Scorpion and the Goat in the background. In her right hand, she bears the Torch of Solar Fire elevating and volatilising the Water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the Waters of Chesed to temperate and calm the Fires of Netzach. This later form is the usual figure of Temperance, symbolising in a more restricted form than the preceding, the peculiar properties of this Path. It represents an Angel with the Solar emblem of Tiphareth on her brow, and wings of the aerial and volatilising nature, pouring together the fluidic Fire and the fiery Water — thus combining, harmonising and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an irruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude.

The whole figure is a representation of that straight and narrow way of which it is said "few there be that find it" which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left — wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The 25th Path of the Sepher Yetzirah to which the Tarot Key of Temperance is referred, is called the Intelligence of Probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or to the other.

*2nd and 3rd Ads. give Cup and red lamp to Phil. who holds them in form of Tau Cross.*

*Ch. Ad.* Let this remind you once more, that only in and by the reconciliation of opposing forces is the Path-way made to true occult knowledge and practical power. Good alone is mighty and Truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end, will destroy and ruin him who hath subjugated himself thereto. As it is said "Stoop not down, for a precipice lieth beneath the Earth — a descent of seven steps; and therein, is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the Sons of the Unhappy."

*2nd and 3rd Ads. take back red lamp and Cup and restore them to their Tablets. On the Altar is the White Lamp and the Tablets of Union. Phil. is seated West of Altar. 2nd and 3rd Ads. return to places. Hs. goes to N. Heg. to S. Ch. Ad. returns to Throne in E. takes up Banner of the East and Hierophant's Lamen.*

*Ch. Ad.* Seeing that you are now Lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete as far as may be, your understanding of the Powers of the Officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting — a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order.

The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation. The six angles of the Hexagram described upon the Tree of Life will give the Planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna — while in the centre is the Sun of Tiphareth.

Upon my breast is a symbol, which, O Lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no Symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your Degree. It is the symbol of the Red Rose and the Cross of Gold, uniting the powers of the 4 and 5 and of the 6 within itself, but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the Greatly Honoured Chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth; Five is the number of the Pentagram of the Microcosm, the esoteric Luna number — the number of the Spirit and the Four Elements — of the Soul entering the body. Nine multiplied by five yields 45, the number of Yesod, and the supreme number of the Square of Saturn, as the Triad expanded into matter.

## CLOSING

*Ch. Ad.* (*knocks*) Very Honoured Fratres and Sorores, assist me to close the Portal of the Vault of the Adepti. *All rise.*

Honoured Hiereus see that the entrance is properly guarded.

*Hiereus.* Very honoured Chief Adept, the entrance is properly guarded.

*Ch. Ad.* Very Honoured Fratres and Sorores, give the Signs of the Neophyte, Zelator, Theoricus, Practicus and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very Honoured 2nd Ad. what is the Word?

*2nd Ad.* Peh.

*Ch. Ad.* Resh.

*2nd Ad.* Kaph.

*Ch. Ad.* Tau.

*2nd Ad.* The whole Word is Paroketh, which is the Veil of the Tabernacle.

*Ch. Ad.* In and by that Word, I declare the Portal of the Vault of the Adepti duly closed.

*Ch. Ad. draws curtain. Officers take up their stations before Elemental Tablets. Ch. Ad. stands W. of the Altar, facing East. Phil. stands behind him.*

*Ch. Ad.* In the Power of the Name Yod, Heh, Vau, Heh, and in the might of the concealed Name YEHESHUA, in the symbol of the Tablet of Union and by the Word Eth, Spirits of the Five Elements, adore your Creator.

*At the word "depart below", each Officer simultaneously makes banishing Pentagram of his own Element before the Tablet, ending with Grade Sign.*

*Ch. Ad.* Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

*Ch. Ad. makes banishing Pent. of Spirit and gives LVX Signs. All face East and make Qab. Cross all saying together:—*

*All.* Unto Thee Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the Ages, AMEN.

*Ch. Ad.* וווו ו

*3rd Ad.* וווו ו

*2nd Ad.* וווו ו

*Hiereus* וווו ו

*Heg* וווו ו

# CEREMONY

## OF THE

# ⑤ = $\boxed{6}$ GRADE OF ADEPTUS MINOR

*OFFICERS REQUIRED*:

*Chief Adept* — ⑦ = $\boxed{4}$, Merciful Exempt Adept.
*Second Adept* — ⑥ = $\boxed{5}$, Mighty Adeptus Major.
*Third Adept* — ⑤ = $\boxed{6}$, Associate Adeptus Minor.
*Candidate* — Hodos Chamelionis.

These Officers should have attained at least these ranks and may be of higher Grade. Men and Women are equally eligible for any of these offices. The Ordinary members are entitled Very Honoured Fratres et Sorores.

This ceremony is divided into Three Points.

*ROBES*:

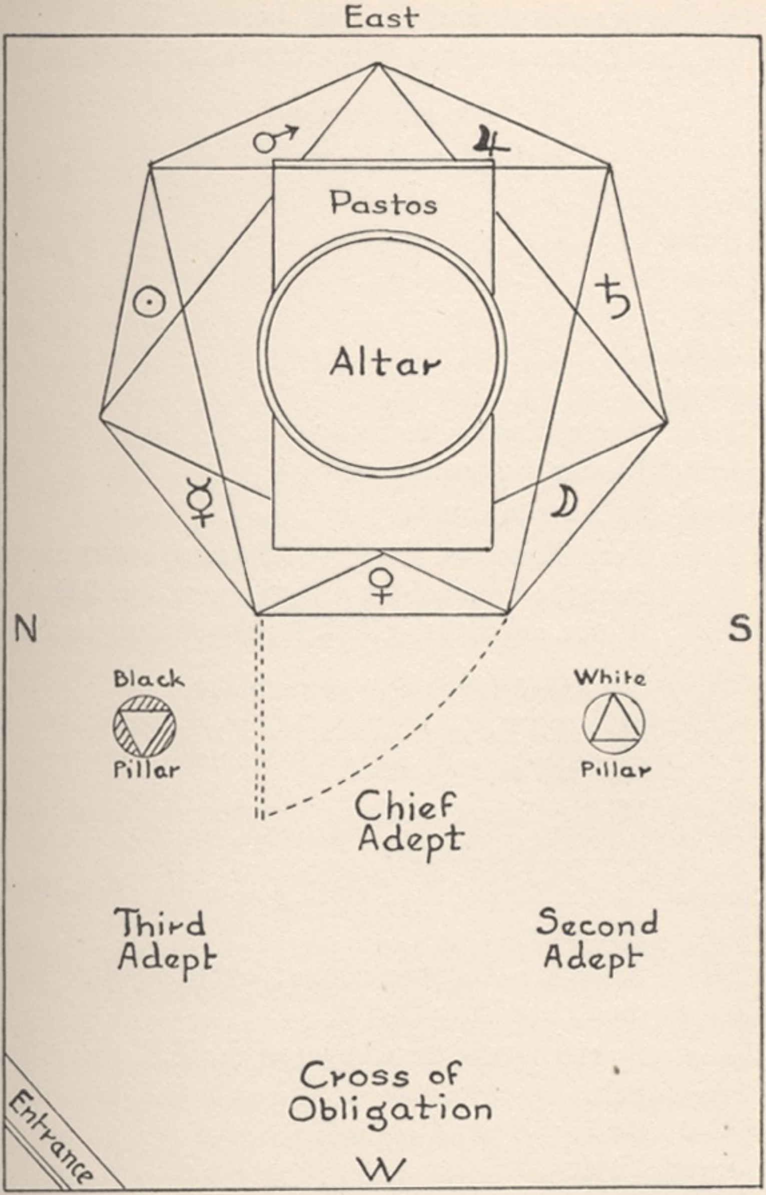
*Chief Adept* — Blue and purple, with winged Sphere.
*2nd Adept* — Red and Orange, with Phoenix.
*3rd Adept* — Yellow and Rose Pink, with Lotus.

All may wear yellow shoes or shoes to match robes. Candidates should have crossed Sashes, declaration, and recommendation signed by the two Chiefs. Admission Badges; Hiereus Lamen, Sword and Serpent.

*LIST OF REQUIREMENTS*:

Black Sash and White Sash for Candidates. Black Robe and Cords, Admission Badges. Attestation of Examinations and Recommendations.

On Altar ¾-Cup of Wine, Candle, Crucifix, Chain,


East
♂
♃
Pastos
☉
♄
Altar
☿
☽
♀
N
S
Black
Pillar
White
Pillar
Chief
Adept
Third
Adept
Second
Adept
Cross of
Obligation
W
Entrance

First Point

Dagger, Crook and Scourge. Incense. Cross. Each Officer carries a Crux Ansata on his left wrist.

### OPENING

*Chief Adept Knocks. All rise.*

*Chief* ו

*Second* ו

*Third* ו

*Chief* ו

*Third* ו

*Second* ו

*Chief* Avete, Fratres et Sorores.

*Second* Roseae Rubeae.

*Third* Et Aureae Crucis.

*Chief* Very Honoured Fratres et Sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

*Third Adept does so and salutes.*

*Third* Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

*Chief* Mighty Adeptus Major, by what sign hast thou entered the Portal?

*Second* By the Sign of the Rending Asunder of the Veil. (*gives it*)

*Chief* Associate Adeptus Minor, by what sign hast thou closed the Portal.

*Third* By the Sign of the Closing of the Veil. (*gives it*)

*Second* Peh.

*Third* Resh.

*Second* Kaph.

*Third* Tau.

*Third* Which is the Veil of the Sanctum Sanctorum.

*Second* The Mystic Number of this Grade is 21.

*Chief* Associate Adeptus Minor, what is the Pass-Word formed therefrom?

*Third* Aleph.

*Chief* Heh.

*Third* Yod.

*Chief* Heh.

*Third* Eheieh.

*Second* The Tomb of the Adepti is the symbolic Burying Place of Christian Rosenkreutz, which he made to represent the Universe.

*Third* He is buried in the Centre of the Heptagonal Sides and beneath the Altar, his head being towards the East.

*Second* He is buried in the Centre because that is the point of balanced forces.

*Third* The Mystic Name of Christian Rosenkreutz signifies the Rose and Cross of Christ; the Fadeless Rose of Creation, the Immortal Cross of Light.

*Second* This place was entitled by our still more ancient Fratres and Sorores, the Tomb of Osiris Onnophris, the Justified One.

*Third* The shape of the Tomb is that of an equilateral Heptagon, a figure of Seven sides.

*Second* The Seven Sides allude to the Seven Lower Sephiroth, the seven Palaces, and the Seven Days of Creation. Seven is the height above. Seven is the depth beneath.

*Third* The Tomb is symbolically situated in the Centre of the Earth, in the Mountain of the Caverns, the Mystic Mountain of Abiegnus.

*Third* The meaning of this title of Abiegnus — Abi-Agnus, Lamb of the Father. It is by metathesis Abi-Genos, Born of the Father. Bia-Genos, Strength of our race, and the four words make the sentence: ABIEGNUS ABIAGNUS ABI-GENOS BIA-GENOS. "Mountain of the Lamb of the Father, and the Strength of our Race." I. A. O. YEHESHUA. Such are the words.

*All salute with ⑤ = $\boxed{6}$ Signs.*

*Chief* Mighty Adeptus Major, what is the Key to this Tomb?

*Second* The Rose and the Cross, which resume the Life of Nature, and the powers hidden in the word I. N. R. I.

*Third* The Emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient Crux Ansata, or Egyptian symbol of Life.

*Second* It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first Six Sephiroth, and the Tau Cross the lower Four answering to the Four Elements.

*Chief* Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

*Third* The complete symbol of the Rose and Cross.

*Chief* Mighty Adeptus Major, what is its meaning?

*Second* It is the Key of Sigils and Rituals, and represents the force of the Twenty Two Letters in Nature, as divided into a Three, a Seven, and a Twelve. Many and great are its Mysteries.

*Third* I bear a simple Wand, having the colours of the

Twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.

*Second* Mine is a Wand terminating in the Symbol of the Binary, and surmounted by the Tau Cross of Life, or the head of the Phoenix, sacred to Osiris. The Seven colours of the Rainbow between Light and Darkness are attributed to the Planets. It symbolises Rebirth and Resurrection from Death.

*Chief* My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibriated force of the Spirit and the Four Elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the Door of the Tomb? And how is it guarded?

*Third* Post Centum Viginti annos patebo. After one hundred and twenty years I shall open. The door is guarded by the Elemental Tablets and the Kerubic Emblems.

*Chief* To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the Pentagram. Also the five preparatory examinations for this grade. It is written "His days shall be 120 years." and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the Elders in the Apocalypse. Further, 120 equals the number of the Ten Sephiroth multiplied by that of the

Zodiac, whose Key is the working of the Spirit and the Four Elements, typified in the Wand which I bear.

*All face East. Chief Adept opens the Door wide, passes to East or head of Pastos of C. R. C., and faces West. Second enters and passes to South facing North. Third enters and passes to North facing South. Other members remain without, but Hodos may enter Vault to form fourth side in making Signs. The Three Officers raise their Wands to form pyramid above altar, Cruces touching below wands.*

*Chief* Let us analyse the Key Word. I.
*Second* N.
*Third* R.
*All.* I.
*Chief* YOD.
*Second* NUN.
*Third* RESH.
*All* YOD.
*Chief* Virgo, Isis, Mighty Mother
*Second* Scorpio, Apophis, Destroyer.
*Third* Sol, Osiris, Slain and Risen.
*All* Isis, Apophis, Osiris — I. A. O.

*All separate Wands and Cruces, and give Sign of Cross.*

*All* The Sign of Osiris Slain.
*Chief* L — The Sign of the Mourning of Isis. (*with bowed head*)
*Second* V — The Sign of Typhon and Apophis. (*with head erect*)

*Third* X — The Sign of Osiris Risen. (*with head bowed*)

*All* L V X, the Light of the Cross. (*saluting Sign and head bowed*)

*All quit Tomb and return to previous places.*

*Chief* In the Grand Word YEHESHUA, by the Key-Word, I. N. R. I., and through the concealed Word LVX, I have opened the tomb of the Adepti.

*All present give LVX Signs.*

### FIRST POINT

*The Tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is Principal Officer, 3rd Associate Adept, Introducing Adept — Hodos Chamelionis.*

*Second* Very Honoured Fratres et Sorores, our H. Frater ........., Lord of the 24th, 25th, and 26th Paths of the Portal of the Vault of the Adepti, is a Candidate for admission to the Second Order, and is waiting without.

V. H. Frater Hodos Chamelionis, prepare the Aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

*Aspirant is prepared by making him wear Portal Sash across that of the* ④ — $\boxed{7}$. *He carries Lamen of Hiereus, and Recommendation from the Chiefs of his Temple, a certificate of having passed the requisite examinations, and a written out speech.*

*Third* (*opening door*) Whom bringest thou here with thee?

*Aspirant* (*loudly and firmly*) Hear ye all that I, the Honoured Frater.......... stand before you, being a member of the ④ = $\boxed{7}$ Grade of the First Order, the Highest Grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a Temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared Lord of the 24th, 25th, and 26th Paths in the Portal of the Adepti. I bear a written recommendation from the Chiefs of my Temple guaranteeing my qualifications, honour and fidelity; as also an attestation of my having passed the Pentagonal Examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the ⑤ — $\boxed{6}$ Grade of the Second Order.

*Second* O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the Kingdom of Heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of God, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

*Third* Thou knowest the arrangement of the Ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

*Aspirant answers unprompted.*

*Third* And what symbolic creature is traced by the natural succession of the Paths?

*Aspirant answers unprompted.*

*Second* O Aspirant. Let this be a sign unto thee. For the Flaming Sword and the Serpent of Wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. V. H. Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

*Hodos* Mighty Adeptus Major, it shall be done.

*Hodos Chamelionis salutes and retires with Aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of Sword and Serpent. Gives one gentle knock. Third Adept opens door, saying.*

*Third* By the aid of what symbol do ye seek admission?

*Hodos* (*shows diagram*) By the aid of the Flaming

Sword, and the Serpent of Wisdom.

*Third takes badge, admits them, and recloses door.*

*Second* Whom bringest thou there?

*Hodos* Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation, and who humbly desireth admission to the Tomb of the Mystical Mountain.

*Second* Let the Aspirant be assisted to kneel.

*Aspirant is brought to curtained door of Tomb between Third Adept and Hodos Chamelionis. All face East, and kneel.*

*Second* From Thine Hand, O Lord, cometh all good. The characters of Nature with Thy Fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee. Who should not praise Thee.

All is from Thee — All belongeth unto Thee. Either Thy Love or Thy Anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy Honour and Majesty.

Thou are Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty Arm, and none can escape from Thee.

Thou alone helpest in their necessity the humble, the meek-hearted and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such an one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in Heaven, and in every virtuous and God-fearing heart. O God the Vast One, Thou art in all things. O Nature, Thou Self from Nothing, for what else can I call Thee? In myself I am nothing. In Thee I am Self, and exist in They Self-hood from Nothing. Live Thou in me, and bring me unto that Self which is in Thee. Amen.

Let the hands of the Aspirant be unbound.

*This is done, Aspirant remains kneeling. Officers rise.*

*Third* Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: "When I consider the Heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that thou visitest him?" And couldst thou even attain unto the height of a God upon this earth, how small and insignificant yet wouldst thou be in the presence of God the Vast One.

*Second* Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

*Aspirant rises.*

*Second* Despise not sadness, and hate not suffering, for they are the Initiators of the heart; and the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation. Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the Tomb, clothed in the Robe of Mourning, with the Chain of Affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

V. H. Frater Hodos Chamelionis, what is the symbolic age of the Aspirant?

*Hodos* His days are an hundred and twenty years.

*Second* It is written: "My Spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be an hundred and twenty years."

Associate Adeptus Minor, unto what do those 120 years of the Aspirant's symbolic age correspond?

*Third* To the Five Grades of the First Order through which it is necessary for the Aspirant to have passed before he can enter the Tomb of the Sacred Mountain. For the three months interval between the Grades of Practicus and Philosophus are the Regimen of the Elements; and the seven months between the Philosophus and the Portal symbolise the Regimen of the Planets; while the Elements and the Planets both work in the Zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

*Second* O Aspirant, ere thou canst enter the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn Obligation of Secrecy, Fidelity, Fraternity, and Justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

*Aspirant* I am.

*Second* Let the Aspirant be bound to the Cross of Suffering.

*The Aspirant is led to the Cross, and his hands put through the running nooses and cords are bound about his waist and feet. Two Adepti stand on either side to support him, and Third Adept takes his place ready to hand Cup and Dagger to Second Adept who stands in front of and facing Aspirant.*

*Second Adept holds out Rose Crucifix to Aspirant, saying:*

*Second* The Symbol of Suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

*Aspirant takes Crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.*

*Second* I invoke Thee, the great avenging Angel HUA, in the divine name IAO, that Thou mayest invisibly place Thy hand upon the head of the Aspirant in attestation of his Obligation.

*Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on Altar. Aspirant is now bound more firmly to the cross.*

*Second* Repeat after me your sacramental Name, and say:

### OBLIGATION

*Kether* I, (Christian Rosenkreutz), a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering. That I will to the utmost lead a pure and unselfish life, and will prove myself a faithful and devoted servant of this Order.

*Binah* That I will keep secret all things connected with the Order, and its Secret Knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the Veil of strict secrecy between the First and Second Orders.

*Chesed* That I will uphold to the utmost the authority of the Chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open Temple, without due authorisation and permission; that I will neither recommend a Candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of Members of lower Grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the Grades of Practicus and Philosophus and between the latter Grade and the Portal, be, when possible, maintained.

*Geburah* Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our Magical Implements, nor reveal the use of the same, but will keep secret this Inner Rosicrucian Knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or Talisman in the Flashing Colours for any uninitiated person without a special permission from the Chiefs of the Order.

That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of Tarot and other Divination, of Clairvoyance, of Astral projection, of the Consecration of Talismans and Symbols, and the Rituals of the Pentagram and Hexagram, and most especially of the use and attribution of the Flashing Colours, and the Vibratory mode of pronouncing the Divine Names.

*Tiphereth* I further promise and swear that with the Divine Permission I will, from this day forward, apply myself to the Great Work — which is, to purify and exalt my Spiritual Nature so that with the Divine Aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and Divine Genius, and that in this event I will not abuse the great power entrusted to me.

*Netzach* I furthermore solemnly pledge myself never to work at any important symbol without first invocating the highest Divine Names connected therewith, and especially not to debase my knowledge of Practical Magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the Avenging Angel HUA, that the evil and material may react on me.

*Hod* I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

*Yesod* I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

*Malkuth* Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my Obligation as an Adeptus Minor, whereunto I pledge myself in the Presence of the Divine One, and of the Great Avenging Angel, HUA, and if I fail herein — may my Rose be disintegrated and my power in Magic cease.

*Third hands Dagger to Second Adept and holds Cup conveniently for him. Second dips point of Dagger in Wine and makes Cross on Aspirant — on brow, feet, right hand and left hand, and heart, saying:*

(*for brow*) There are Three that bear witness in Heaven; the Father, the Word, and the Holy Spirit, and these Three are One.

(*for feet*) There are Three that bear witness on Earth; the Spirit, the Water, and the Blood, and these Three agree in One.

(*right hand*) Except ye be born of Water and the Spirit, ye cannot enter the Kingdom of Heaven.

(*left hand*) If ye be crucified with Christ, ye shall also reign with Him.

(*He marks heart in silence*) *Then says*:

*Second* Let the Aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

V. H. Frater Hodos Chamelionis, remove from the Aspirant the Chain of Humility and the Robe of Mourning, and re-invest him with the Crossed Sashes.

*This is done.*

*Third* Know, then, O Aspirant, that the Mysteries of the Rose and the Cross have existed from time immemorial, and that the Rites were practised, and the Wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea and India, and in far more ancient lands.

The story of the introduction of these mysteries into mediaeval Europe has thus been handed down to us.

In 1378 was born the Chief and Originator or our Fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P. A. L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a Temple of the Order which was called in the Hebrew tongue

"Damkar" (דמכר), that is "The Blood of the Lamb." There he was duly initiated, and took the Mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book "M" into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another Temple of the Order. There he remained for a time still studying the mysteries of Nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the Temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the Elements, who revealed unto him many of their secrets. Of the Fraternity he confessed that they had not retained their Wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G. W., I. A., and I. O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

These worked and studied at the writings and other knowledge which C. R. C. had brought with him, and by them was some of the Magical Language transcribed (which is that of the Elemental Tablets) and a Dictionary thereof made; and the Rituals and part of the Book "M" were transcribed.

For the True Order of the Rose Cross descendeth into the depths, and ascendeth into the heights — even unto the Throne of God Himself, and includeth even Archangels, Angels and Spirits.

These four Fratres also erected a building to serve for the Temple and Headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time time to the healing of those sick and possessed, who resorted to them, they initiated four others, viz.: Fratres R. C. (the son of the deceased father's brother of C. R. C.), C. B. a skilful artist, G. C., and P. D., who was to be Cancellarius; all being Germans except I. A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear

any distinctive dress, but therein follow the custom of the country.

3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum, or write the cause of absence.

4. Every one should look for some worthy person of either sex, who after his decease might succeed him.

5. The word R.C. to be their mark, seal, and character.

The Fraternity to remain secret for one hundred years. Five of the Fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

*Second* Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book "H" witnesseth. His death had been previously foretold him by C. R. C. But those who were later admitted were of the First Order, and knew not when C. R. died, and save what they learned from Frater A., the successor of D. of the Second Order and from their library after his death, knew little of the earlier and higher Members, and of the Founder, nor yet whether those of the Second Order were admitted to the Wisdom of the highest members. The discovery then of the Tomb wherein that highly illuminated Man of God, our Father C. R. C., was buried occurred as follows.

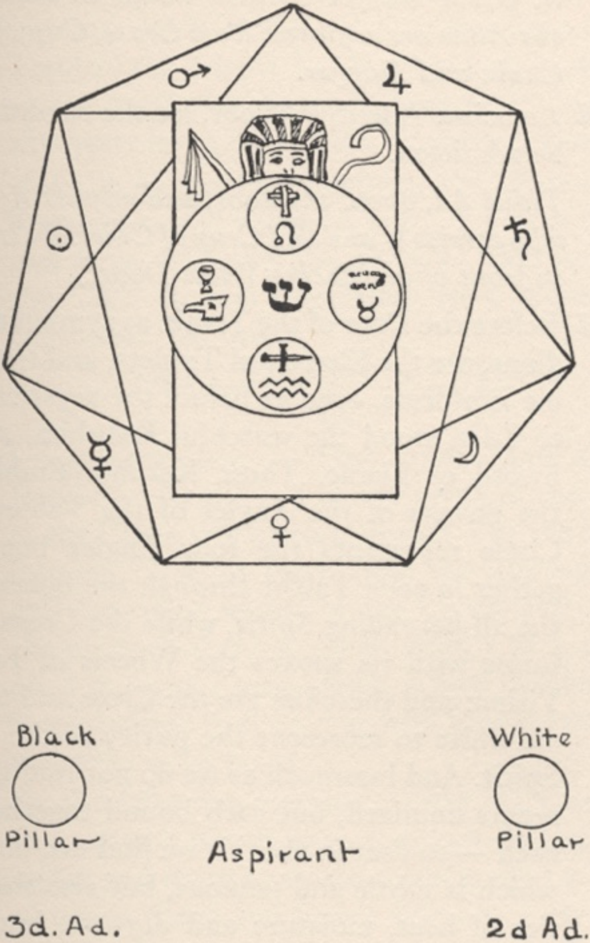
After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N. N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, (*he draws back curtain, revealing door*), upon which was inscribed in large letters "Post CXX Annos Patebo"—After an hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N. N., and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the ROTA.

*Third* You will now quit the Portal for a short time, and on your return the Ceremony of Opening the Tomb will be proceeded with. Take with you this Wand and Crux Ansata, which will ensure your re-admission.

*Aspirant goes out, carrying the Wand and Crux of Chief Adept.*

### SECOND POINT

*Prepare Tomb as in diagram. Chief Adept lies in Pastos on his back to represent C. R. C. He is clothed in full Regalia; on his breast is the complete Symbol of the Rosy Cross suspended from the double Phoenix Collar. His arms are crossed on breast, and he holds Crook and Scourge; between them lies the book "T". Lid*


♂
♃
☉
ש
Ω
♉
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☿
☽
♀
Black
Pillar
White
Pillar
Aspirant
3d. Ad.
2d Ad.

Second Point

*of Pastos closed and Circular Altar stands over it. Other Adepti outside Tomb as before. On the Altar are replaced Rose Cross, Cup of Wine, Chain and Dagger.*

*Second* Associate Adeptus Minor, let the Aspirant now be admitted.

*Third Ad. opens the door, and admits Aspirant, who carries Wand and Crux of Chief. He is placed in front of and facing Vault Door.*

*Second* Before the Door of the Tomb, as symbolic Guardians, are the Elemental Tablets, and the Kerubic Emblems, even as before the mystical Gate of Eden stood the watchful Kerubim, and the Sword of Flame. These Kerubic Emblem be the powers of the Angles of the Tablets. The Circle represents the four Angles bound together in each Tablet through the operation of the all-pervading Spirit, while the Cross within forms with its spokes the Wheels of Ezekiel's Vision; and therefore are the Cross and the Circle white to represent the purity of the Divine Spirit. And inasmuch as we do not find the Elements unmixed, but each bound together with each — so that in the Air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture and dryness, bound together in that all-wandering Element; and further also that in Fire, Water and Earth we find the same mixture of Nature — therefore the Four Elements are bound to each Kerubic Emblem counterchanged with the colour of the Element wherein they operate; even as in the

Vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the Tablets and the Kerubim are the Guardians of the Tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

*Third* Upon more closely examining the Door of the Tomb, you will perceive, even as Frater N. N., and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO
IX

being equivalent to Post Annos Lux Crucis Patebo — At the end of 120 years, I, the Light of the Cross, will disclose myself. For the letters forming LVX are made from the dismembered and conjoined angles of the Cross; and 120 is the product of the numbers from 1 to 5, multiplied in regular progression, which number five is symbolised in the Cross with four extremities and one centre point.

*Second* On the following morning, Frater N. N. and his companions forced open the door (*he opens it wide*) and there appeared to their sight a Tomb of Seven Sides and Seven Corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

*Second Adept enters and passes by North to East of Vault, and turns to face West. Third Adept places Aspirant on North facing South, and takes his place at South facing North.*

*Second* Although in the Tomb the Sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the Tomb stands a circular Altar with these devices and descriptions on it:

A.G.R.C.—Ad Gloriam Roseae Crucis.
A.C.R.G.—Ad Crucis Rosae Gloriam.
Hoc Universal Compendium Unius Mihi Sepulchrum Feci —

Unto the Glory of the Rose Cross I have constructed this Tomb for myself as a Compendium of the Universal Unity.

Within the next circle is written:

Yeheshua Mihi Omnia — Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton: —

Yod — Lion — Nequaquam Vacuum — Nowhere a Void.
Heh — Eagle — Libertas Evangelii — Liberty of the Gospel.
Vau — Man — Dei Intacta Gloria — Unsullied Glory of God.
Heh (f) — Ox — Legis Jugum — Yoke of the Law.

and in the midst of all is Shin, the Letter of the Spirit forming thus the Divine Name Yeheshua, from the Tetragrammaton. Therefore, by God's Grace, having come thus far, let us kneel down together, and say:

*All kneel, joining wands above Altar.*

*Second* Unto Thee, Sole Wise, Sole Mighty and Sole Eternal One, be praise and Glory forever, Who has permitted this Aspirant who now kneeleth before Thee to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto us, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his Genius may stand in the presence of the Holy Ones, in that hour when the Son of Man is invoked before the Lord of Spirits and His Name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

*Third Adept hands Chain to Aspirant, and takes Wand and Cross from him.*

*Second* Take therefore this Chain, O Aspirant, and place it about thy neck and say: I accept the Bonds of Suffering and Self-Sacrifice.

*2nd and 3rd Adepts rise. Aspirant repeats words as directed.*

*Second* Rise, then, my Frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

*Aspirant rises, feet together, and arms extended.*

*Second* Associate Adeptus Minor, take from the Altar the Dagger of Penance and the Cup of Tribulation, that I may confirm the vow of the

Aspirant forever by marking him afresh with the Stigmata of the Cross.

*Second takes Dagger from Third and marks Aspirant anew as at Obligation: brow, feet, right hand, left hand, and heart. Gives Dagger back to Third who replaces it on Altar, and then hands Aspirant the Rose Crucifix.*

*Second* Take that symbol, raise it with both hands above thy head and say: "Thus will I uphold the Sign of Suffering and of Strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth me in my suffering, the same shall partake with me in my rising." Replace then, O Aspirant, that Cross upon the Altar, and say: "In and by that Sign, I demand that the Pastos of our Founder be opened, for my victory is in the Cross of the Rose."
For it is written "If ye be crucified with Christ, ye shall also reign with Him."

*Aspirant replaces Crucifix and repeats words as directed. Third gives him back Wand and Crux of Chief Adept. Second and Third Adepts move away Altar revealing upper part of Pastos. They open lid, disclosing Chief Adept within.*

*Third* And the Light shineth in Darkness, and the darkness comprehendeth it not.

*Second* Touch with the head of thy Wand the Rose and Cross upon the breast of the Form before thee, and say: "Out of the darkness, let the light arise."

*Done. Chief, without moving or opening his eyes, says:*

*Chief* Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our Master, O Brother of the Cross and the Rose. Like Him, O Adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture and death have ye passed through. They have been but the purification of the Gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the Wise.

*Aspirant gives Wand and Crux to Chief Adept who gives in exchange the Crook and Scourge.*

*Chief* Quit then, this Tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the Crook of Mercy and in thy left the Scourge of Severity, the emblems of those Eternal Forces betwixt which the equilibrium of the Universe dependeth; those forces whose reconciliation is the Key of Life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in Heaven is merciful. Remember that tremendous Obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: "God, be merciful to me a sinner, and keep me in the pathway of Truth."

*Third* Thus, then, did Frater N. N. and his companions, having moved aside the Circular Altar, and having raised the brazen plate or lid of the Pastos, discover the body of our Founder, with all the ornaments and insignia as here shown before you. Upon his breast was the Book "T", a scroll explaining in full the mystic Tarot; at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier Fratres had inscribed their names. Following this came the names of the three Highest Chiefs of the Order, viz:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.
Frater Franciscus de Bry, the Gaul, in the 495th year of his age.
Frater Elman Zata, the Arab, in the 463rd year of his age.

Last of all was written: Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus. "In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again."

*They re-close the Pastos, and replace Altar.*

*Second* So, then, our Frater N. N. and his companions reclosed the Pastos for a time, set the Altar over it, shut the Door of the Tomb, and placed their seals upon it.

*All quit the Vault. Aspirant carries Crook and Scourge; the door is closed, and Aspirant is led out of the Portal. The Tomb is then re-opened and Chief Adept released.*

*Tomb prepared as in diagram. Door not quite closed. In South East angle is diagram of Minutum Mundum; in N. E. that of Sword and Serpent. Due East, the Mountain. Altar as before with Crook and Scourge added later. Chief stands at East with arms extended. Pastos outside in Portal, head to the East. Lid laid side by side with space between. Second Adept seated at head, Third at Foot of Pastos. Aspirant is admitted, still carrying Crook and Scourge. 2nd and 3rd Adepts discard cloaks.*

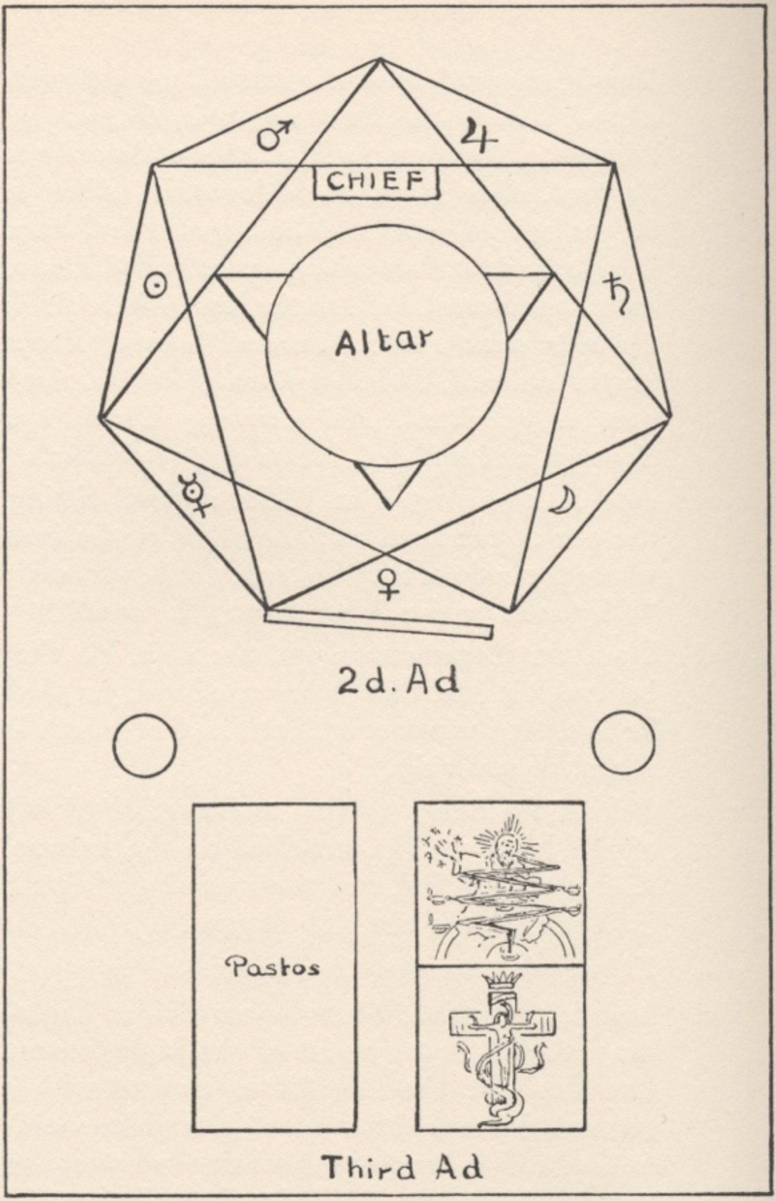
*Second* And lo, two Angels in White apparel sitting, the one at the head and the other at the foot, where the body of the Master had lain, who said: "Why seek ye the living among the dead?"

*Chief* I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

*Second* Behold the Image (*points to lower half of lid*) of the Justified One, crucified on the Infernal Rivers of DAATH, and thus rescuing Malkuth from the folds of the Red Dragon.

*Third points to upper half of lid.*

*Third* And being turned, I saw Seven Golden Lightbearers, and in the midst of the Lightbearers, One like unto the Ben Adam, clothed with a garment down to the feet, and girt with a Golden Girdle. His head and his hair were white as snow, and His eyes as flaming fire; His feet like


♂
♃
CHIEF
⊙
♄
Altar
☿
☽
♀
2d. Ad
Pastos
Third Ad

Third Point

unto fine brass, as if they burned in a furnace. And His voice as the sound of many waters. And He had in His right hand Seven Stars, and out of his mouth went the Sword of Flame, and his countenance was as the Sun in His Strength.

*Chief* I am the First and I am the Last. I am He that liveth and was dead, and behold! I am alive for evermore, and hold the keys of Death and of Hell.

*Second.* He that hath an ear, let him hear what the Spirit saith unto the Assemblies.

*Second and Third Adepts open Door of Tomb, and lead Aspirant in. They kneel down West of Altar with heads bent. Chief stands at East of Altar with arms extended.*

*Chief* For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me.

I am the purified. I have passed through the Gates of Darkness into Light. I have fought upon earth for Good. I have finished my Work. I have entered into the Invisible.

I am the Sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the Concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One. I am the Lord of Life triumphant over Death. There is no part of me which is not of the Gods.

I am the Preparer of the Pathway, the Rescuer unto the Light; Out of the Darkness, let that

Light arise.

*Aspirant* Before I was blind, but now I see.

*Chief* I am the Reconciler with the Ineffable. I am the Dweller of the Invisible.

Let the White Brilliance of the Spirit Divine descend.

*Chief raises his hands invoking the Divine White Brilliance. There is a pause.*

*Chief* (*to Aspirant*) Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold, in the sign of Osiris Slain.

*All rise. Second and Third Adepts raise Aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face West. Chief advances within reach of Aspirant. Third Adept N. W. They both join wands over his head and Cruces a little lower.*

*All* We receive thee as an Adeptus Minor in the Sign Rectitude and Self-Sacrifice.

*Still keeping Wands joined over the lower cruces, Chief touching base of brain, Second left temple, Third right temple.*

*Chief* Be thy mind opened unto the higher.

*Chief places Crux against spine between shoulder blades. Second Adept against left breast, Third against right breast.*

*Second* Be thy heart a centre of Light.

*Chief places Crux at the base of the spine. Second at left hip. Third at right hip.*

*Third* Be thy body the Temple of the Rosy Cross.

*Aspirant is faced to East, and Adepts return to* *former positions. Crook and Scourge are laid on Altar over Dagger, crossing at yellow bands.*

*Chief* Repeat with us the following words which are the Signs of the Hidden Wisdom of our Order.

*Aspirant is made to repeat each word after the Officer.*

*Chief* I.

*Second* N.

*Third* R.

*All* I.

*Chief* Yod.

*Second* Nun.

*Third* Resh.

*All* Yod.

*Chief* Virgo, Isis, Mighty Mother.

*Second* Scorpio, Apophis, Destroyer.

*Third* Sol, Osiris, Slain and Risen.

*All* Isis, Apophis, Osiris, I. A. O.

*All separate Wands and given the Sign of Osiris Slain.*

*All* The Sign of Osiris Slain.

*Chief* L. The Sign of the Mourning of Isis. (*with bowed head*)

*Second* V. The Sign of Typhon and Apophis (*head erect*)

*They give the saluting Sign with heads bowed. A pause.*

*Chief* The Mystic number of this Grade is 21, the Heptad multiplied by the Triad; and from it is derived the Password of this Grade which is EHEIEH, which should be lettered separately when given thus, Aleph.

*Aspirant* Heh.
*Chief* Yod.
*Aspirant* Heh.

*Chief* The Keyword is I. N. R. I. which is inscribed with its correspondences upon this complete symbol of the Rose and Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: JESUS NAZARENUS REX JUDECORUM, whence it symbolises the Grand Word of this Grade which is YEHESHUA or the Hebrew Name of Jesus, formed of the Holy letter Shin, representing the Ruach Elohim, placed within the Centre of the Name Tetragrammaton. Also it has been interpreted as: Igne Natura Renovatur Integra; Igne Natura Renovando Integrat; Igne Nitrum Roris Invenitur; Intra Nobis Regnum deI.

*Chief* (*indicating Diagram of the Minutum Mundum*) Behold the diagram Minutum Mundum sive Fundamental Coloris — the Small Universe or Foundation of Colour. Treasure it in thy heart, and mark it well, seeing that herein is the Key of Nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the Divine White Brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is Grey, the mixture of colours.

Binah is darkness, the absorption of colours. And thus is the Supernal Triad completed. In Kether is the root of the Golden Glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of Blue, and this is reflected into Chesed; in Binah is the root of Red, and this is reflected into Geburah. And thus is the first reflected Triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield Green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny Orange. The beams of Chesed and Geburah fall in Yesod and yield Purple. And thus is the Third Triad completed. And from the rays of the Third Triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the Orange Tawny of Hod and the Greening Nature of Netzach is reflected a certain Greenish Citrine — Citron; from the Orange Tawny mixed with the Puce of Yesod proceedeth a red russet Brown — Russet; and from the Green and the Puce cometh a certain other darkening green — Olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colours of the 22 Paths are derived from and find their roots in those of the First Reflected Triad of the Sephiroth, the Three Supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the Air is ascribed the Yellow colour of Tiphareth. Unto the Water is ascribed the Blue

Colour of Chesed. Unto the Fire is ascribed the Red Colour of Geburah. The colours are to be found in Malkuth.

Those of the Planets are in the Rainbow scale; thus: Saturn — Indigo; Jupiter — Violet; Mars — Red; Sol — Orange; Mercury — Yellow; Venus — Green; Luna — Blue.

Unto the Signs of the Zodiac are ascribed the following: Aries — Scarlet; Taurus — Red-Orange; Gemini — Orange; Cancer — Amber; Leo — Greenish-Yellow; Virgo — Yellowish-Green; Libra — Emerald; Scorpio — Greenish-Blue; Sagittarius — Blue; Capricornus — Indigo; Aquarius — Purple; Pisces — Crimson. Further, thou wilt observe that the colours of the Paths and the Sephiroth form a mutual balance and harmony on the Tree. Colours are Forces, the Signatures of the Forces; and the Child of the Children of the Forces art thou. And therefore about the Throne of the Mighty One is a Rainbow of Glory, and at His Feet is the Crystal Sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the Mystic Title of "Hodos Chamelionis", the Path of the Chamelion, the Path of Mixed Colours, and I give thee the Symbol of Hiddekel, the Third River which floweth towards the East of Assiah.

*They return to Altar, and 2nd Adept indicates Crook and Scourge thereon.*

*Second* The colours of the Crook and Scourge are taken from those of the Minutum Mundum Diagram, and they thus represent the just equilibrium between Mercy and Severity on the Tree of Life. The Crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Tiphareth, Aries, Hod, Capricornus. And the Scourge into those symbolising: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah. Mem.

*Third* (*indicates Sword and Serpent*) The colours of the Minutum Mundum are also the key to those which compose the Admission Badge of the Sword and Serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the Serpent of Wisdom is shown the ascending Spiral, and in the Sword the rush of the descending White Brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

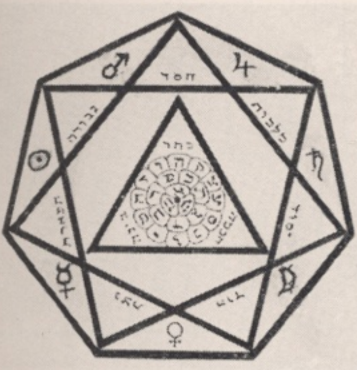
*Chief* (*indicates Diagram of Mountain*) This is the symbolic Mountain of God in the centre of the Universe, the sacred Rosicrucian Mountain of Initiation, the Mystic Mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the Light ineffable. At its base is the Wall of Enclosure and Secrecy, whose sole Gateway, invisible to the profane, is formed of the Two Pillars of Hermes. The ascent of the Mountain is by the Spiral Path of the Serpent of Wisdom. Stumbling on between the

Pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that Grade is shown by the ◎ = $\boxed{0}$, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the Pathway to the other Grades, until at length he attains to the summit.

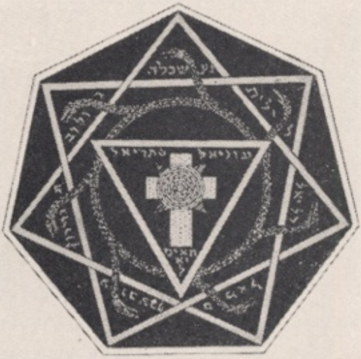
I now proceed to instruct you in the mystic symbolism of the Tomb itself. Let the Altar be moved aside. (*Done*) It is divided into three parts — the Ceiling which is White; the Heptagonal Walls of seven Rainbow colours, and the Floor whose prevailing hue is black; thus showing the powers of the Heptad between the Light and the Darkness.

On the ceiling is a Triangle enclosing a Rose of 22 petals, within a Heptangle formed of a Heptagram reflected from the Seven Angles of the Wall. The Triangle represents the Three Supernal Sephiroth; the Heptagram, the Lower Seven; the Rose represents the 22 paths of the Serpent of Wisdom.

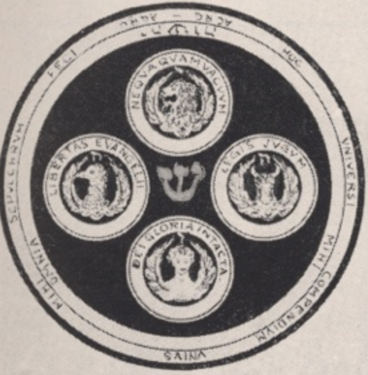
The Floor has upon it also the Symbol of a Triangle enclosed within a Heptagram, bearing the titles of the Averse and Evil Sephiroth of the Qlippoth, the Great Red Dragon of Seven Heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the Evil Powers of the Red Dragon (*Chief Adept stamps thrice on diagram*) and so tread thou upon the evil powers of thy nature. For there is traced within the evil Triangle the Res-



The Ceiling of the Vault

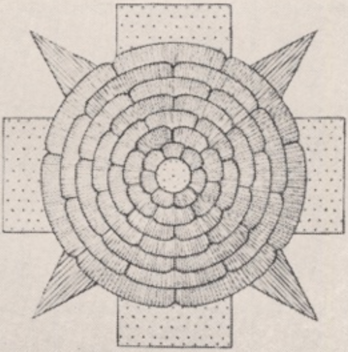


The Floor of the Vault

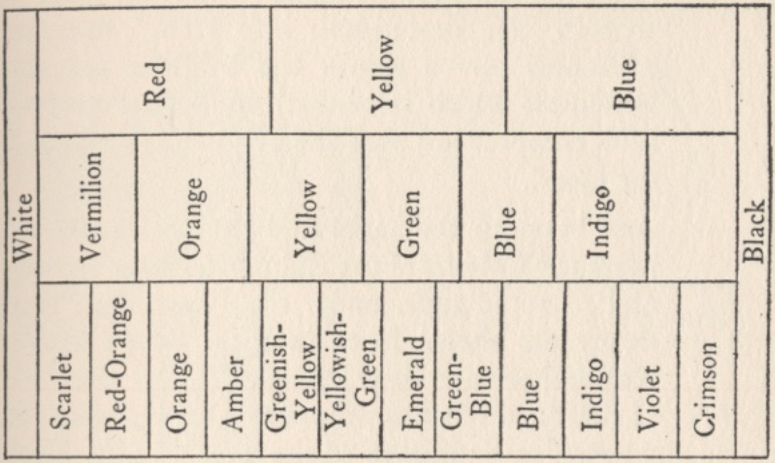


NEQVAQVAMVACVVM
LIBERTAS EVANGELII
LEGIS JVGVM
DEI GLORIA INTACTA
FECI
HOC
VNIVERSI
MIHI COMPENDIVM
SEPVLCHRVM

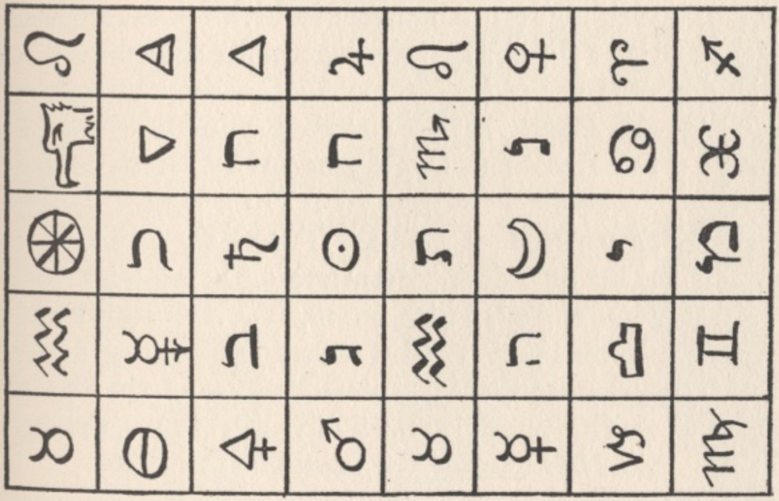
The Circular Altar



The Rose and Cross
at the Head of Pastos (49 Petals)


White
Scarlet
Red-Orange
Orange
Amber
Greenish-Yellow
Yellowish-Green
Emerald
Green-Blue
Blue
Indigo
Violet
Crimson
Vermilion
Orange
Yellow
Green
Blue
Indigo
Red
Yellow
Blue
Black

THE SIDE OF THE PASTOS

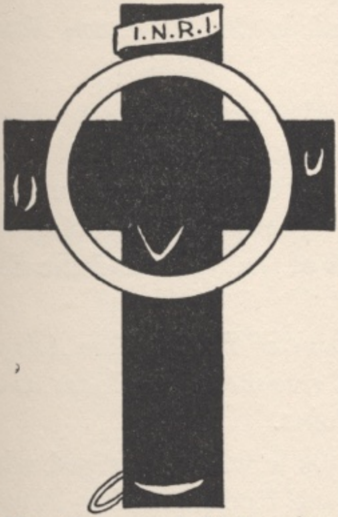


THE WALL OF THE VAULT

cuing Symbol of the Golden Cross united to the Red Rose of Seven times Seven Petals. As it is written "He descendeth into Hell." But the whiteness above shines the brighter for the Blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the Good.

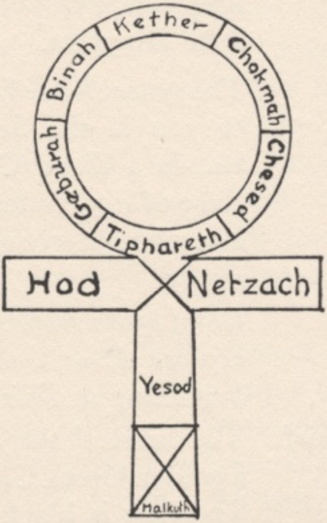
And between the Light and that Darkness vibrate the Colours of the Rainbow, whose crossed and reflected rays, under the Planetary Presidency are shewn forth in these Seven Walls. Remember that thou hast entered by the door of the Planet Venus, whose symbol includes the whole Ten Sephiroth of the Tree of Life. Each Wall of the Tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the Ten Sephiroth in the form of the Tree of Life, acting throughout the Planet. The remaining squares represent the Kerubim and the Eternal Spirit, the Three Alchemic Principles, the Three Elements, the Seven Planets, and the Twelve Signs, all operating in and differentiating the rays of each planet. Note that in all, the Central Upper square alone remains white and unchanged, representing the changeless Essence of the Divine Spirit, thus developing all from the One, through the Many under the government of One.

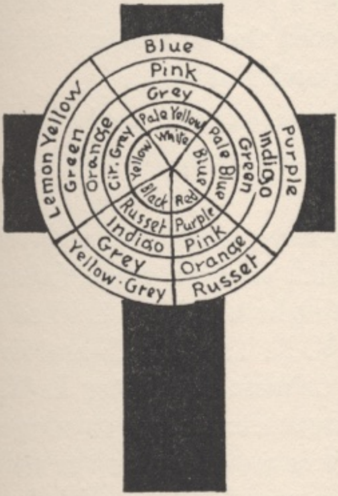
The colours of the varying squares may be either represented by the colour of the Planet and the colour of the Force therein mixed together, or



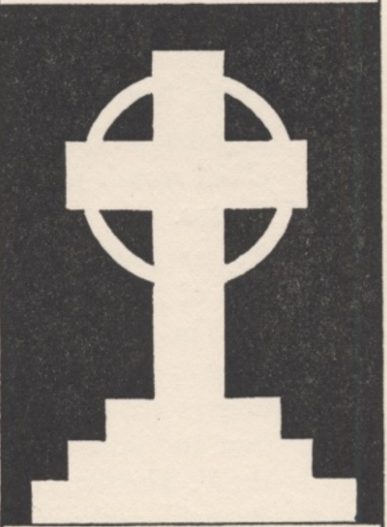
The Cross of Obligation

The Crux Ansata


Kether
Chokmah
Chesed
Tiphareth
Geburah
Binah
Hod
Netzach
Yesod
Malkuth


Blue
Pink
Grey
Pale Yellow
White
Lemon Yellow
Green
Orange
Cit. Grey
Yellow
Purple
Indigo
Green
Pale Blue
Blue
Black
Red
Russet
Purple
Indigo
Pink
Grey
Orange
Yellow · Grey
Russet

The Cross of Victory



The Foot of the Pastos

by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum Diagram.

The symbolism of the Altar was briefly explained to you in the Second point. Upon the Altar stands a black Calvary cross, charged with a Rose of Five times Five petals, representing the interchanging energies of the Spirit and the Elements.

*Chief leads Aspirant out of Tomb. Two Adepti replace Altar, and all resume their places as at beginning of Third Point.*

*Chief* The head of the Pastos is white, charged with a golden Greek Cross and Red Rose of 49 Petals. The foot is black with a white Calvary Cross and Circle placed upon a pedestal of Two steps. On the sides are depicted the 22 Colours of the Paths, between Light and Darkness.

*Aspirant is placed between Lid and Pastos. Chief stands facing him on opposite side of the Pastos.*

*Chief* Frater (*vel Soror*) I now greet you with the grip of this Grade which is given thus. (*shows it*) The fingers of the right hand are held so as to form the letters L. V. X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the Frater or Soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The Signs and Passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

*The Adepti replace Pastos as before, and all resume places as at opening of Ceremony.*

## CLOSING

*Chief Adept knocks. All rise.*

*Chief* *Knocks.*
*Second* *Knocks.*
*Third* *Knocks.*
*Chief* *Knocks.*
*Third* *Knocks.*
*Second* *Knocks.*
*Second* Roseae Rubeae.
*Third* Et Aureae Crucis.
*Chief* Very Honoured Fratres and Sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

*Third* It is written in the Book of Daniel that there were One Hundred and Twenty.

*Chief* Mighty Adeptus Major, how is that number formed?

*Second* By the continued multiplication of the first five numbers of the decimal scale.

*Chief* Post Centum Viginti Annos Patebo. Thus have I closed the Tomb of the Adepti in the Mystic Mountain of Abiegnus.

*Chief Adept closes Door of Vault and draws Curtains.*

*Third* Ex Deo Nascimur.

*Second* In Yeheshua Morimur.

*Chief* Per Spiritum Sanctum Reviviscimus.

*All present make LVX signs in silence. Aspirant signs Inner Roll and is led out. All disrobe and disperse. Aspirant should be directed to make Saluting Sign of* ⑤ = $\boxed{6}$ *on entering and leaving.*

# CEREMONY

# OF THE

# EQUINOX

*This Ceremony is held twice yearly: THE VERNAL EQUINOX about March 21st; The AUTUMNAL EQUINOX about September 21st.*

*Officers assemble and Robe. Chiefs seat themselves on the Dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade—Inner Members in the East, Philosophi in the South, Practici and Theorici in the West, Zelatores and Neophytes in the North.*

*The Temple is Opened in the Neophyte Grade.*

*All are seated.*

*Hiero* (*knocks*) Fratres and Sorores of all Grades of the Stella Matutina in the . . . . . . Temple, let us celebrate the Festival of the VERNAL (Autumnal) EQUINOX.

*All rise except Hierophant.*

(*knocks*) Frater Kerux, proclaim the EQUINOX and announce that the Pass-word is abrogated.

*Kerux passes to the North East, raises his Wand, and facing West, says:*

*Kerux* In the Name of The Lord of the Universe, Who works in Silence and Whom naught but Silence can express, and by command of the Very Honoured Hierophant, I proclaim that the VERNAL (Autumnal) EQUINOX is here and that the Pass-word ........ is abrogated.

*Kerux returns to his place.*

*Members stand facing towards the Altar and follow the Officers in making the Signs towards it.*

*Hiero* Let us consecrate according to ancient custom the return of the Equinox.

*Hiero* LIGHT

*Hiereus* DARKNESS

*Hiero* EAST

*Hiereus* WEST

*Hiero* AIR

*Hiereus* WATER

*Heg* (*knocks*) I am the Reconciler between them.

*All make Neophyte Signs towards the Altar.*

*Dad* HEAT

*Stol* COLD

*Dad* SOUTH

*Stol.* NORTH

*Dad* FIRE

*Stol* EARTH

*Heg* (*knocks*) I am the Reconciler between them.

*All make Signs towards the Altar.*

*Hiero* ONE CREATOR

*Dad* ONE PRESERVER

*Hiereus* ONE DESTROYER

*Stol* ONE REDEEMER

*Heg* (*knocks*) One Reconciler between them.

*All make Signs towards the Altar.*

*Hierophant goes to the West of the Altar and lays down his Sceptre, saying:*

*Hiero* With the Pass-word ........ I lay down my Sceptre.

*Hierophant takes the ROSE from the Altar and returns to his place.*

*Hiereus passes direct to the Altar and lays down his Sword, saying:*

*Hiereus* With the Pass-word ........ I lay down my Sword.

*Hiereus takes the Cup of Wine and returns to place.*

*Hegemon comes direct to the East of the Altar and lays down Sceptre, saying:*

*Heg* With the Password ........ I lay down my Sceptre.

*Hegemon remains standing East of the Altar.*

*Kerux comes direct to the Altar, hands his Lamp to Hegemon, and lays down his Wand, saying:*

*Kerux* With the Pass-word ........ I lay down my Lamp and Wand.

*Kerux returns to his place. Hegemon also returns, taking Lamp of Kerux.*

*Stolistes comes round by East and South to West of Altar and puts down Cup, saying:*

*Stol* With the Pass-word ........ I lay down my Cup.

*Stolistes takes the Paten of Bread and Salt and returns to place. Dadouchos comes direct to the Altar and lays down his Censer, saying:*

*Dad* With the Pass-word ........ I lay down my Censer.

*Dadouchos takes the Red Lamp from the Altar and returns with Sun to his place.*

*Sentinel comes by South to East of the Altar and puts down his Sword, saying:*

*Sent* With the Pass-word ........ I lay down my Sword.

*He returns by North and East to his place.*

*Kerux passes to the North East to begin his Circumambulation. As he reaches each Quarter, and the Prayer is said, Officers and Members face that Quarter and at the end of the Prayer, all make Signs towards the Quarter. Kerux moves to the East and halts before Hierophant, who, holding up the Rose, faces East. All face East.*

*Hiero* Let us adore the Lord of the Universe.
Holy art Thou, Lord of the AIR, Who hast created the Firmament.

*Hierophant makes a Cross in the Air with the Rose and salutes. All salute.*

*Kerux passes to the South and faces Dadouchos, who turns South holding up the Lamp. All face South.*

*Dad* Let us adore the Lord of the Universe.
Holy art Thou, Lord of FIRE, wherein Thou hast shown forth the Throne of Thy Glory.

*Dadouchos makes a Cross with the Lamp and salutes. All salute. Kerux passes to West and faces Hiereus, who turns West holding Cup on high. All face West.*

*Hiereus* Let us adore the Lord of the Universe.
Holy art Thou, Lord of the WATERS, whereon Thy Spirit moved at the Beginning.

*Hiereus makes a Cross with the Cup, and sa-*

*lutes. All salute. Kerux passes to the North and faces Stolistes, who turns North, holding Paten on high, and says:*

*Stol* Let us adore the Lord of the Universe.

Holy art Thou, Lord of the EARTH, which Thou hast made for Thy Foot-stool!

*Stolistes makes a Cross with the Paten and salutes. All salute. Kerux passes round the Temple to his place. All face towards the Altar. Hegemon stands East of the Altar, facing West, and holding Kerux's Lamp on high, says:*

*Heg* Let us adore the Lord of the Universe.
Holy art Thou, Who art in all things—in Whom are all things. If I climb up to Heaven, Thou art there and if I go down to Hell Thou art there also!

If I take the Wings of the Morning and flee unto the uttermost parts of the Sea,
Even there shall Thy hand lead me and Thy right hand shall hold me.
If I say, Peradventure the Darkness shall cover me, even the Night shall be turned Light unto Thee!

Thine is the AIR with its Movement!
Thine is the FIRE with its Flashing Flame!
Thine is the WATER with its Ebb and Flow!
Thine is the EARTH with its enduring Stability!

*Hegemon makes a Cross over the Altar with the Lamp. All salute towards the Altar. Hegemon keeps the Lamp. All sit down.*

*Imperator rises and knocks, and says:*

*Imperator* By the Power and Authority vested in me, I confer the new Pass-word. It is ........

*Hierophant, taking the Rose, quits his Throne, which is taken by Imperator. Hierophant then goes East of the Altar and lays down the Rose. He returns to the East and lays his Lamen and Cloak at the foot of the Throne, and takes his place in the East as a Member of the Temple. In the same manner, Hiereus puts down the Cup, Hegemon the Lamp of Kerux, Stolistes the Paten, Dadouchos the Red Lamp in turn, and lay their Lamens at the foot of the Throne. Kerux, after Hegemon, and Sentinel last, lay their Lamens at the foot of the Throne and all are seated with Members of their own rank. Praemonstrator rises to read out the names of the new Officers.*

*Praemonstrator* The Officers appointed to do the Work of the Temple for the ensuing six months are....

*At the end, he says:*

*Praemonstrator* The Brethren of the Outer Order will now retire for a season.

*Kerux gathers up and leads out all who have not attained the White Sash.*

*There is a pause while the New Officers are provided with Nemysses and Lamen Collars.*

*Outer Order Members, taking Office, should take these things with them and clothe outside in readiness for their Installation by the New Hierophant now to be appointed.*

*All Inner Order Members now present assume their Rose-Crosses. Chief takes his place on the*

*Throne of East. Second on his left; Third on his right. Lesser Officers leave dais and take seats among other Members.*

*Chief* Peace Profound, my Brethren. (*he rises*)

*Second* Emanuel. (*he rises*)

*Third* God is with us. (*he rises*)

*Chief* In Nomine Dei viventis.

*Second* Et vivificantis.

*Chief* Qui vivit et regnet in saecula saeculorum.

*Third* Amen.

*Chief* Avete, Fratres et Sorores.

*Second* Rosae Rubae.

*Third* Et Aureae Crucis.

*Chief* Very Honoured Fratres et Sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of Wisdom may continue and that the Grace and Sanctification of the Holy and Glorious Zion may be communicated to the Zion which is on Earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible Temple of the Stella Matutina into the House not made by hands, builded of Lively Stones — the Company of the Adepts. And it is so assumed accordingly.

*Second* Cum Potestate et Gloria.

*Third* Amen!

*The Chiefs are seated.*

*Chief* Fratres et Sorores of the Roseae Rubeae et Aureae Crucis. We know that the Mystic Temple, which was erected of old by Wisdom, as a Witness of the Mysteries which are above the Sphere of Knowledge, doth abide in the Supernal Triad — in the Understanding which transcends Reason, in the Wisdom which comes before Understanding and in the Crown which is the Light of the Supernals. We know that the Shekinah, the co-habiting Glory, dwelt in the Inner Sanctuary, but the first Creation was made void. The Holy Place was made waste and the Sons of the House of Wisdom were taken away into the captivity of the Senses. We have worshipped since then in a house made with hands, receiving a Sacramental Ministration by a derived Light in place of the Co-habiting Glory. And yet, amidst Signs and Symbols the Tokens of the Higher Presence have never been wanting in our hearts. By the Waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that Memorial is a Witness testifying that we shall yet return with exultation into the House of our Father. As a Witness in the Temple of the Heart, so in the Outer House of our Initiation, we have ever present certain Watchers from within, deputed by the Second Order to guard and lead the Lesser Mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the Light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in the Temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the ...... Equinox for the solemn purpose of proclaiming a new Hierophant charged with the Rites of the Temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

*Second* Let us work, therefore, my Brethren and effect righteousness, because the Night cometh.

*Third* Wherein no man shall labour.

*Chief* (*rises*) Fratres and Sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the Stella Matutina Temple in the Order of the R. R. et A. C. in the Portal of the Vault of the Adepti.

*Second* (*rises*) Benedictus qui venit.

*Third* (*rises*) In Nomine Domini.

*The Three Adepti give LVX signs, and seat themselves.*

*Chief* Very Honoured Frater, at the discretion of the Chiefs of the Second Order you have been appointed to the Office of Hierophant of this Temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

*Hiero* I am.

*Chief* Then I will thank you to advance to the East, giving the Grand Sign of the Order of the R. R. et A. C. (*done*)

*Second* Benedictus Dominus deus Noster.

*Third* Qui dedit nobis hoc Signum (*touches Rose Cross on breast*)

*Chief* Very Honoured Frater...... standing in the Eastern place of the Temple, I will thank you to give me the secret word of the Order R. R. et A.C. (*done*)

*Second* Habes Verbum.

*Third* Et verbum caro factum est, et habitavit in nobis.

*Chief* (*rises*) Wherefore, Brethren, let us remember that when the Body is assumed by the Word, the Man becomes a living Soul. For which reason we persevere in the Pathway of the Cross as we look for the Assumption of the Rose. The Very Honoured Adeptus Secundus will now deliver the Charge before Installation. (*he sits down*)

*Second* (*rises*) The high Office to which you have been appointed by the decree of the Chiefs of the Second Order involves duties of a solemn kind and their proper fulfilment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the Temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the Chief Officers of the Temple are distinct and yet allied; the perfection and beauty of its Ritual depends indeed upon the Hierophant as the Expounder of the Mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the Chiefs of the Second Order on all important occasions and to maintain a regular communication with the Guardians of the Outer Temple, but to consult and assist the Lesser Officers so that these Rites which, under the Supreme Authority, are about to be placed in your hands, may, after your term of Office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater Light of Symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the Guardians of the Outer Temple should at all times, in all things, command your respect as the Deputies of the Absolute Power which dwells behind the Veil, directing all things in the two Orders for the attainment of its Divine Ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the Temple that Peace may be maintained with Power.

*He sits down. Chief rises.*

*Chief* In the presence of this solemn Convocation of Adepti of the Second Order, seated in this assumed Temple, I again ask you whether you are prepared in your mind to accept the responsible Office to which you have been appointed?

*Hiero* I am.

*Chief* Then you will kneel down, repeat the Sacramental Name by which you are known in the Order and say after me:

I, Frater ........, in the Name of the Lord of the Universe, and of that Eternal and Unchangeable Unity which I seek in common with my Brethren, do solemnly promise, that I will, to the utmost of my power, fulfil the high Office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the Temple itself, but every individual Member; that I will co-operate with the Guardians of the Temple; that I will execute the decree of the Chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the Symbol worn upon the breast of the Officiating Adept.

*Hiero is directed to stretch out his hand in the direction of the Rose-Cross on Chief Adept's breast.*

Arise, Very Honoured Frater and receive at my hand the highest Office I can bestow upon you in this Temple. By the Power in me vested, I now appoint you Hierophant of the Stella Matutina Temple to work and confer the Grades of the Outer Order, under the dispensation of the Chiefs during the ensuing six months. May the Light which is behind the Veil shine through you from your Throne in the East on the Fratres and Sorores of the Order, and lead them to the Perfect Day.

*Second* When the Glory of this World passes.

*Third* And a Great Light shines over the Splendid Sea.

*Chief invests Hierophant with Robes assisted by a server.*

*Chief* I clothe you with the Robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great Day when you, who are now clothed by the Power of the Order, shall be unclothed from the body of your death. I invest you also with the Lamen of your Office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the White Stone on which a New Name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the Sceptre of the Hierophant.

*Hiero goes to West of Altar, raises Sceptre in both hands and says:*

*Hiero* By the Pass-word ...... I claim my Sceptre.

*He returns to East. Chief takes him by both hands and enthrones him with the grip of the Second Order.*

*Chief* By the Power in me vested, I install you Hierophant of the Stella Matutina Temple. May the steps of this Throne lead you to your proper place among the Seats of the Mighty which are above. (*he turns to Members*) Behold my Brethren, him who now stands amongst us, clothed with the attribute of lawful Revealer of the Mysteries for those whom we are leading towards the Light. You are the Adepti of those Mysteries and you can assist him to proclaim them, that those who are still without may be lead by loving hands to that which is within. Fratres and Sorores of the R. R. et A. C., I now invite you to join with me in a common act of prayer.

*All face East.*

We give Thee thanks, Supreme and Gracious God, for the manifestation of Thy Light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy Mysteries, for those guiding Hands which raise the corner of the Veil and for the firm hope of a further Light beyond. Keep, we beseech Thee, this man our brother, in the Justice of Thy Ways, in the Spirit of Thy Great Council, that he may well and worthily direct those who have been called from the tribulation of the Darkness into the Light of this little Kingdom of Thy Love; and vouchsafe also, that going forward in love for Thee, through Him and with Him, they may pass from the Desire of Thy house into the Light of Thy Presence.

*Second* The Desire of Thy House hath eaten me up.

*Third* I desire to be dissolved and to be with Thee.

*Chief* God save you, Fratres et Sorores. The work of the Light for which we have assumed this Temple has been accomplished faithfully, and the Temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the Outer World taking with it the Graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. In Nomine Dei Viventis.

*Second* Et vivificantis.

*Chief* Qui vivit et regnet in saecula saeculorum.

*Third* Amen.

*All Adepti give LVX Signs, and resume their proper places in the Temple. They remove Rose Crosses. Praemonstrator goes to the door, opens it and says:*

*Praem* The Brethren of the Outer Order will resume their places in the Temple.

*Done. Door closed. Chief rises, and says:*

*Chief* Fratres et Sorores of the Order of the Stella Matutina behold your Hierophant, our Frater ........ who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the Revealer of Mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into Light. Very Honoured Frater, in the presence of the Children of your Temple, I call upon you to make your Confession.

*Hiero* (*rising*) Fratres et Sorores of the Order, seeing that the whole intention of the Lower Mysteries, or of external initiation, is by the intervention of the Symbol, Ceremonial, and Sacrament, so to lead the Soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the Soul by true direction must be brought to study of Divine Things, that it may offer the only clean Oblation and acceptable sacrifice, which is Love expressed towards God, Man and the Universe; now, therefore, I confess and testify thereto, from my Throne in this Temple, and I promise, so far as in me lies, to lead you by the Rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater Mysteries, the Supreme and inward Initiation.

*He sits down.*

*The installation of the Lesser Officers is now proceeded with.*

*Cloaks and Lamens are arranged at the foot of the Dais, ready for the Server to hand them to Hierophant. The Ceremony of Installation follows immediately the Confession of the Hierophant. The Outer Members are called in by Praemonstrator and Kerux sees that all have* *places. Hierophant reads his Confession, then says:*

*Hiero* In virtue of the power to me committed, I proceed to invest my Officers.

Let the Hiereus come to the East.

*Hiereus, standing in the East, is invested with the Cloak by the Server, who also clips the Lamen in place and Hierophant holds the Lamen while saying:*

By the power to me committed, I ordain you Hiereus of this Temple for the ensuing six months, and I pray that from your Throne in the West, symbolising the failing light, you also, may lead the Fratres and Sorores of the Order, to the full Light in the end, and that you and they, in the midst of material gloom, will ever remember that the Divine Darkness is the same as the Divine Glory.

*Hiereus passes to the East of the Altar and takes up the Sword, saying:*

By the Pass-word ........ I claim my Sword.

*He goes to his Throne. When he is seated, Hierophant says:*

Let the Hegemon come to the East.

*Hegemon is given the Cloak and Lamen in the same way, and Hierophant, holding the Lamen, says:*

By the power to me committed, I ordain you Hegemon of this Temple for the ensuing six months, and I pray that from between the Pillars, you may lead the Fratres and Sorores into the equilibrium of perfect reconciliation.

*Hegemon goes to the East of the Altar, takes his Sceptre, and says:*

*Heg* By the Pass-word …… I claim my Sceptre. (*takes his place*)

*Hiero* Let the Kerux come to the East.

*Kerux and other Officers to follow are served with the Lamen which Hierophant holds while addressing them.*

By the power to me committed, I ordain you Kerux of this Temple for the ensuing six months, to guard the inner side of the Portal, and to lead all Mystic Processions. I pray that you may ever go before us with the Torch of the Higher Luminaries, uttering the Watchwords of the Day. Thanks be to God, my brother, for the Admirable Light.

*Kerux* By the Pass-word …… I claim my Lamp and Wand.

*Hiero* Let the Stolistes come to the East.

By the power to me committed, I ordain you Stolistes of this Temple for the ensuing six months, to watch over the Cup of Clear Water, and to purify the Hall, the Brethren and the Candidate. May you also, in your own Soul, be sprinkled with Hyssop and be cleansed — may you be washed and made whiter than snow. Thanks be to God, my brother, for the living Water which purifies the whole Creation.

*Stol* By the Pass-word …… I claim my Cup.

*Hiero* Let the Dadouchos come to the East.

By the power to me committed, I ordain you Dadouchos of this Temple for the ensuing six months, to watch over the Fires of the Temple and to perform the Consecrations by Fire. Remember the sweet odour of the Greater Sanctuary, and the Savour of the Beauty of the House. Thanks be to God, my brother, for the true Incense which hallows our life.

*Dad* By the Pass-word ...... I claim my Censer.

*Hiero* Let the Sentinel come to the East.

By the power to me committed, I ordain you Sentinel of this Temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any Evil enter our Sacred Hall.

*Sent* By the Pass-word ...... I claim my Sword.

*Hierophant sits down. All are seated.*

*Kerux comes forward and arranges the Elements properly upon the Altar.*

*The Chiefs will now make any announcements. The Hierophant can address the Temple.*

*When he has finished, he gives one knock and Kerux comes forward to begin the Closing, which is that of the Neophyte Grade.*

# THE CONSECRATION CEREMONY OF THE VAULT OF THE ADEPTI

*(To be used for a new Vault and on each day of Corpus Christi.)*

*Members assemble and wear Regalia. Three Chiefs robed and seated as in opening of* ⑤ = $\boxed{6}$. *Door of Vault closed; Pastos remains inside Vault, but Circular Altar is placed in the Outer Chamber, in the centre. Upon the Altar are the Cross, Cup, Dagger, and Chain as usual; also the crossed Scourge and Crook. Incense burning is also placed over Letter Shin. Water is placed in the Cup.*

*Chief* Associate Adeptus Minor, see that the Portal of the Vault is closed and guarded. (*done*)

*Chief advances to Altar, lifts his Wand on high, and says:*

HEKAS HEKAS ESTE BEBELOI!

Associate Adeptus Minor, let the Chamber be purified by the Lesser Banishing Ritual of the Pentagram.

*Returns to place. Third Adept performs Ritual with black end of Wand, holding it by the White band.*

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

*Second Adept performs this with black end of*

*Wand, holding it by the White band. He faces East, Qabalistic Cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the Circle in the East, he gives the* ⑤ = $\boxed{6}$ *Signs, and the analysis of the Keyword INRI.*

*Chief Adept again advances to Altar without his Wand, taking Cross from Altar, goes to South, raises Cross above head and slowly circumambulates chamber with Sol, repeating:*

And when, after all the phantoms are banished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

*On reaching South, he faces South, and makes with the Cross the Invoking Pentagram of Fire, saying:*

OIP TEAA PEDOCE. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the South.

*Replaces Cross on Lion. Takes Cup, goes to West, sprinkles Water, and circumambulates with Sol, saying:*

So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud Resounding Sea.

*On reaching West, he faces West, and makes the Invoking Pentagram of Water with Cup, saying:*

EMPEH ARSEL GAIOL. In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch Tower of the West.

*Replaces Cup on Eagle's head. Takes Dagger and strikes forward with it; then circumambulates with Sol, repeating*:

Such a Fire existeth extending through the rushings of Air—or even a Fire formless whence cometh the Image of a Voice, or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

*On reaching East, he strikes forward with Dagger, makes invoking Air Pentagram,, and repeats*:

ORO IBAH AOZPI. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the East.

*Replaces Dagger on Aquarius. Takes Chain, goes to North, raises it on high, shakes thrice, circumambulates place with*:

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling Abyss, ever espousing a body, formless, unluminous and void.

*Reaches North and facing it, shakes Chain thrice and describes the Invoking Earth Pentagram, saying*:

EMOR DIAL HECTEGA. In the Names and Letters of the Great Northern Quadrangle, I invoke ye, ye Angels of the Watch Tower of the North.

*Replaces Chain upon Taurus. Takes Incense, goes to West of Altar, faces East, raises it, and describes Equilibrium Spirit Pentagrams.*

EXARP BITOM. (*Active Pent.*) HCOMA NANTA. (*Passive Pent.*)

In the Names and Letters of the Mystical Tablet of Union, I invoke ye, ye Divine Forces of the Spirit of Life. I invoke ye, ye Angels of the Celestial Spheres whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe! Be ye also the Watchers of our Mystic Vault. Keep far removed the Evil; strengthen and inspire the Initiates, that so we may preserve unsullied this abode of the Mysteries of the Eternal Gods.

Let this place be pure and holy, so that we may enter in and become partakers of the Secrets of the Divine Light.

*He replaces Incense upon Shin and resumes his place, saying*:

The Sun daily returning, is the dispenser of Light to the Earth. Let us thrice complete the circle of this place, the abode of the Invisible Sun.

*Chief leads, Second follows, then all the others, and Third last. They circumambulate thrice, saluting the East with* ⑤ = $\boxed{6}$ *Signs as they pass. Chief extends arms like Cross.*

Holy art Thou, Lord of the Universe.
Holy art Thou, Whom Nature hath not Formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and the Darkness.

*Chief Adept changes place with Third Adept. Third Adept as Hierophant Inductor performs the Ceremony of Opening of Portal. Any other Adept can take the place of Associate Officer in West.*

*Third* וווו ו. Very Honoured Fratres and Sorores, assist me to open the Portal of the Vault of the Adepti. Give the Signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very Honoured Associate Adept, what is the additional Mystic Title bestowed on a Philosophus as a link with the Second Order.

*Assoc.* Phrath.

*Third* To what does it allude?

*Hodos* To the Fourth River of Eden.

*Third* What is the Sign?

*Hodos* The Sign of the Rending Asunder of the Veil.

*Third* What is the Word?

*Hodos* Peh.

*Third* Resh.

*Assoc* Kaph.

*Third* Tau.

*Hodos* The whole word is PAROKETH, meaning the Veil of the Tabernacle.

*Third* In and by that Word, I declare the Portal of this Vault of the Adepts duly opened. (*makes Qabalistic Sign of Cross*) Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah (*crossing fingers*) unto the ages, Amen.

*All make same Sign and say same words.*

*Replace Altar within Vault, leave Cross, Cup* *and Dagger in place outside for use in Obligation. Close door of Vault. Three Adepts take places and open in the* ⑤ = $\boxed{6}$ *Grade. The Vault Door is thus opened and may so remain till close of Ceremony.*

*Second* ו

*Third* ו

*Chief* ו

*Second* ו

*Chief* Ave, Fratres et Sorores.

*Second* Roseae Rubeae.

*Third* Et Aureae Crucis.

*Chief* Very Honoured Fratres et Sorores, assist me to open the Vault of the Adepts. (*knocks*) Very Honoured Hodos Chamelionis, see that the Portal is closed and guarded.

*Hodos.* (*having done so, saluting*) Merciful Except Adept, the Portal of the Vault is closed and guarded.

*Chief* Mighty Adeptus Major, by what Sign hast thou entered the Portal?

*Third* By the Sign of the closing of the Veil. (*gives it*)

*Chief* Associate Adeptus Minor, by what Sign hast thou closed the Portal?

*Third* By the Sign of the closing of the Veil. (*gives it*)

*Second* Peh.

*Third* Resh.

*Second* Kaph.

*Third* Tau.

*Second* PAROKETH.

*Third* Which is the Veil of the Sanctum Sanctorum.

*Chief* Mighty Adeptus Major, what is the Mystic Number of this Grade?

*Second* Twenty one.

*Chief* What is the Pass-word formed therefrom?

*Third* Aleph.

*Chief* Heh.

*Third* Yod.

*Chief* Heh.

*Third* EHEIEH.

*Chief* Mighty Adeptus Major, what is the Vault of the Adepts?

*Second* The Symbolic burying place of our Founder Christian Rosenkreutz, which he made to represent the Universe.

*Chief* Associate Adeptus Minor, in what part of it is he buried?

*Third* In the centre of the Heptagonal sides and beneath the Altar, his head being towards the East.

*Chief* Mighty Adeptus Major, why in the centre?

*Second* Because that is the point of perfect equilibrium.

*Chief* Associate Adeptus Minor, what does the Mystic Name of our Founder signify?

*Third* The Rose and Cross of Christ; the Fadeless Rose of Creation — the Immortal Cross of Light.

*Chief* Mighty Adeptus Major, what was the Vault entitled by our more Ancient Fratres and Sorores?

*Second* The Tomb of Osiris Onnophris, the Justified One.

*Chief* Associate Adeptus Minor, of what shape was the Vault?

*Third* It is that of an equilateral heptagon or figure of seven sides.

*Chief* Mighty Adeptus Major, unto what do these seven sides allude?

*Second* Seven are the lower Sephiroth, seven are the Palaces, seven are the days of the Creation; Seven in the Height above, Seven in the Depth below.

*Chief* Associate Adeptus Minor, where is this Vault symbolically situated?

*Third* In the centre of the Earth, in the Mountain of Caverns, the Mystic Mountain of Abiegnus.

*Chief* Mighty Adeptus Major, what is this Mystic Mountain of Abiegnus?

*Second* It is the Mountain of God in the Centre of the Universe, the Sacred Rosicrucian Mountain of Initiation.

*Chief* Associate Adeptus Minor, what is the meaning of this title Abiegnus?

*Third* It is Abi-agnus, Lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, Strength of our Race, and the Four words make the sentence, Mountain of the Lamb of the Father, and the strength of our race. IAO. Yeheshua. Such are the Words.

*All salute with* ⑤ = $\boxed{6}$ *Signs.*

*Chief* Mighty Adeptus Major, what is the Key to this Vault?

*Second* The Rose and Cross which resume the Life of Nature and the Powers hidden in the word I N R I.

*Chief* AssociateAdeptus Minor, what is the Emblem which we bear in our left hands?

*Third* It is a form of the Rose and Cross, the Ancient Crux Ansata or Egyptian symbol of Life.

*Chief* Mighty Adeptus Major, what is its meaning?

*Second* It represents the force of the Ten Sephiroth in Nature, divided into a Hexad and a Tetrad. The oval embraces the first six Sephiroth and the Tau Cross the lower Four, answering to the four Elements.

*Chief* Associate Adeptus Minor, what is the Emblem which I bear upon my breast?

*Third* The complete symbol of the Rose and Cross.

*Chief* Mighty Adeptus Major, what is its meaning?

*Second* It is the Key of Sigils and of Rituals, and represents the force of the twenty two Letters in Nature, as divided into a three, a seven, and a twelve; many and great are its Mysteries.

*Chief* Associate Adeptus Minor, what is the Wand which thou bearest?

*Third* A simple Wand having the colours of the twelve Signs of the Zodiac between Light and Darkness, and surmounted by the Lotus Flower of Isis. It symbolises the development of Creation.

*Chief* Mighty Adeptus Major, thy Wand and its meaning?

*Second* A Wand terminating in the symbol of the Binary and surmounted by the Tau Cross of Life, or the Head of the Phoenix, sacred to Osiris. The seven colours between Light and Darkness are attributed to the Planets. It symbolises rebirth and resurrection from death.

*Chief* My Wand is surmounted by the Winged Globe, around which the twin Serpents of Egypt twine. It symbolises the equilibriated Force of the Spirit and the Four Elements beneath the everlasting Wings of the Holy One. Associate Adeptus Minor, what are the Words inscribed upon the door of the Vault, and how is it guarded?

*Third* “Post Centum Viginti Annos Patebo”—after one hundred and twenty years I shall open—and the door is guarded by the Elemental Tablets and by the Kerubic Emblems.

*Chief* The 120 years refer symbolically to the 5 Grades of the First Order and to the revolution of the Powers of the Pentagram; also to the five preparatory examinations for this Grade. It is written, “His days shall be 120 years” and 120 divided by 5 yields 24, the number of hours in a day and of the Thrones of the Elders in the Apocalypse. Further 120 equals the number of the Ten Sephiroth multiplied by that of the Zodiac, whose Key is the working of the Spirit and the Four Elements typified in the Wand which I bear.

*Chief knocks. All face East. Chief Adept opens the Vault wide, enters, passes to the Eastern end, or place of the head of the Pastos or Coffin of C. R., and then faces West. Second enters and passes to South. Third to North. Other Members remain standing as before. The three Officers, each with a special Wand in his right hand and Crux Ansata in left, then stretch out their Wands to form a pyramid above the Altar and also the Cruces below.*

*Chief* Let us analyse the Key-word. I.

*Second* N.

*Third* R.

*All* I.

*Chief* Yod.

*Second* Nun.

*Third* Resh.

*All* Yod.

*Chief* Virgo. Isis. Mighty Mother.

*Second* Scorpio, Apophis, Destroyer.

*Third* Sol, Osiris, Slain and Risen.

*All* Isis, Apophis, Osiris, IAO.

*All then simultaneously separate Wands and Cruces, and say:*

*All* The Sign of Osiris Slain. (*gives it*)

*Chief* (*giving L Sign with bowed head*) L. The Sign of the Mourning of Isis.

*Second* (*giving V Sign with head erect*) V. The Sign of Typhon and Apophis.

*Third* (*with bowed head gives X Sign*) X. The Sign of Osiris Risen.

*All together with the Saluting Sign and bowed head.*

*All* L V X, LUX, the Light of the Cross.

*All quit the Vault and return to previous places.*

*Chief* In the Grand Word YEHESHUAH, by the Keyword I N R I, and through the concealed Word LVX, I have opened the Vault of the Adepts.

*All give LVX Signs.*

*Second* Let the Cross of the Obligation be set in its place.

*Chief* Upon this Cross of the Obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfilment of the respective clauses of the Oath taken by each Member on the Cross of Suffering at his admission to the Grade of Adeptus Minor.

*Second* It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

*Chief disrobes, puts on chain and is fastened to the Cross. Second recites Obligation adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."*

*Chief* (*while still bound*) I invoke Thee, the Great Avenging Angel HUA to confirm and strengthen all the Members of this Order during the ensuing Revolution of the Sun — to keep them steadfast in the Path of rectitude and self-sacrifice, and to confer upon them the Power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

*Second* Let the Chief Adept descend from the Cross of Suffering.

*He is released and the Cross removed.*

*Second* Merciful Exempt Adept, I, on behalf of the Second Order, request you to re-invest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the High Powers as surety for the Order.

*Chief Adept reclothes. Three Adepts enter the Vault — roll Altar aside, open lid of Pastos, put*

*Book 'T" upon the table. Chief steps into the Pastos, and stands facing the door. The Three Adepts join Wands and Cruces.*

*Chief* I invoke Thee, HRU, the Great Angel who art set over the operations of this secret Wisdom, to strengthen and establish this Order in its search for the Mysteries of the Divine Light. Increase the Spiritual perception of the Members and enable them to rise beyond that lower self-hood which is nothing, unto that Highest Self-hood which is in God the Vast One.

*The Three Adepts disjoin Wands, and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold Cruces as before.*

And now, in the tremendous Name of Strength through sacrifice, YEHESHUA YEHOVASHA, I authorise and charge ye, ye Forces of Evil that be beneath the Universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the Obligation which he hath voluntarily taken upon himself a this admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorise ye through YEHESHUA YEHOVASHAH, the name of Sacrifice.

*Three Adepts disjoin Wands and Cruces. Chief steps out of Pastos.*

Let the Pastos be placed without the Vault as in the third point of the Ceremony of Adeptus Minor.

*Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief stands between Pastos and Lid facing door of Vault, his arms crossed. Second stands at head of Pastos, and Third at foot. Other Adepts form a circle round, join Wands over head of Chief, then separate Wands from head and give Signs of* ⑤=$\boxed{6}$ *Grade.*

(*slowly and loudly*) I am the Resurrection and the Life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on me shall never die. I am the First and I am the Last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the Keys of Hell and of Death.

*Chief quits Circle, Second follows, then the other Members, with Third last. All enter the Vault and proceed round the Altar with the Sun. Chief reads the sentences following and all halt in former positions, Chief in centre, others round.*

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by Me. I am purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible. I am the Sun in his rising. I have passed through the hour of Cloud and

Night. I am AMOUN the Concealed One, the Opener of the day. I am OSIRIS ONNOPHRIS, the Justified One. I am the Lord of Life, triumphant over Death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light! Out of the Darkness, let the Light arise.

*At this point, the Chief Adept reaches the Centre point between Pastos and Lid. He faces towards Vault, other Adepts round him. They join Wands over his head. He raises his face and hands and continues:*

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the white Brilliance of the Divine Spirit descend.

*Chief lowers face and hands. Other Adepts withdraw their Wands.*

(*raising his hand*) In the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe. Guard this Vault during this revolution of the Solar Course. Keep far from it the evil and the uninitiated that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable Wisdom of the Light Divine!

*Chef Adept gives Sign of* ⑤ = $\boxed{6}$. *All others copy them and take their places as in the opening of the Vault.*

*Business to be conducted.*

## CLOSING

*Pastos is replaced in Vault. Altar is put over it. Door open.*

*Chief* ו

*Second* ו

*Chief* ו

*Second* ו

*Third* ו

*Chief* Ave Fratres.

*Second* Roseae Rubeae.

*Third* et Aureae Crucis.

*Chief* Very Honoured Fratres and Sorores, assist me to close the Vault of the Adepts. Associate Adeptus Minor, how many Princes did Darius set over his Kingdom?

*Third* It is written in the Book of Daniel that they were 120.

*Chief* Mighty Adeptus Major, how is that Number found?

*Second* By the continal multiplication together of the first five numbers of the decimal scale.

*Chief* Post Centum Viginti Annos Patebo.
Thus have I closed the Vault of the Adepts in the Mystic Mountain of Abiegnus.

*Third* Ex Deo Nascimur.

*Second* In Yeheshuah Morimur.

*Chief* Per Sanctum Spiritum Reviviscimus.

*All present give LVX Signs in Silence.*

# THE SYMBOLISM OF THE SEVEN SIDES

### *By* G. H. Frater, N.O.M.

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by the first view of the Vault of Christian Rosencreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colors and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which Three Sephiroth have no planet attached.

And yet even in the ①=🔟 grade you are told you must analyse and comprehend that Light or Knowledge, and not only take it on personal authority. Let us then be Adepti in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *Multum non multa*—Much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this Hall before whom you may be humiliated, but before your higher and divine Genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned Wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5-6 Ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the Wheel of the Spirit. The Seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the Sun, however, in the Earth's place in the series thus: Saturn, Jupiter, Mars, Sun, Venus, Mercury, Moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the Walls of the Vault, the order is Saturn, Jupiter, Mars, Sun, Mercury, Venus, Moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the East, nor anywhere else that is obviously intended. For it is the corner between the South and the South-West sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the Rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You Adepti are in the Path of the Chamelion — Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a Heptagram, and turn the whole about until you get the two ends of the series to meet at the Eastern point, you will have this mysterium:

Violet—Jupiter. Indigo—Saturn. Blue—Moon.
Green—Venus. Yellow—Mercury. Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the Eastern angle, the most powerful person in the group, and delegate of the Chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the Keys of all the creeds. And he it is who may place in our hands the Keys of the locked Palace of the King if we are able to make our knocking heard. Representing the East, coming from the East, he faces the Western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the West, the Evening Star, which represents the entry of the Candidate who has toiled all day until the evening. At even he enters the Western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted Adept comes in contact with totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the vault. Green is the colour of growth; let him see that he grows.

Upon each side of the vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5′ x 8′. Now the published and printed *Fama Fraternatitas* says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5′ x 6′. Hence in the *Fama,* ten squares is a blind which we know to represent "Ten Squares are marked and salient"— they are the Sephiroth.

Besides the Ten Sephiroth, there are the following: There are the Four Kerubim, Three Alchemical Principles, Three Elements, Seven Planets, Twelve Zodiacal Signs, One Wheel of the Spirit — thus 40 in all. The Spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the sides there are always the 4 Kerubic emblems — zodiacal, yet different, for the Eagle replaces Scorpio. (Scorpio has three forms, the Scorpion, the Eagle, and the Snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the Lion, Heh for the Eagle, Vau for the Man, Heh final for the Ox, the Tauric Earth.

Note that these four Zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As Zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the Elemental colour and the Planetary colour of the side.

The Three Principles are composed of the colour of the Principles, and the colour of the Planet of any particular wall. Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The Three Elements have fundamentally the usual three colours, Fire red, Water blue, Air yellow. Note that Earth is missing.

The Seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephira, so that there are three Sephiroth which have no Planet; Kether, Chokmah, and Malkuth.

The 12 Zodiacal Signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the 5th, 7th, and 8th; none are in the 6th rank from above.

This arrangement then shows: Four Triplicities and three Quaternaries. Observe well the arrangement; it is complex but not confused.

| | | |
|---|---|---|
| 1. Kerubic. | Fixed. | Shining Rank. |
| 2. Cardinal. | Fiery. | Solar Rank. |
| 3. Common (mutable). | Airy. | Subtle Rank. |

From above down, or in columns these are: Earthy Signs. Airy Signs. Watery Signs. Fiery Signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The Cardinal line shows the signs from the right in the order of astronomical sequence of the solar course; vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the Signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual — a ground colour, and the colour of the emblem. The ground colour is a compound of the colour of the Planet of the side tinting the colour of the Force to which the Square is allotted.

Each side has the Square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

# CONCERNING THE USE OF THE VAULT

### *By* G. H. FRATER, F. R.

The Vault of the Adepti may be said to represent or symbolise various things; first of course, it is the symbolic burying place of our Founder C. R. C. It is also the mystic Cavern in the Sacred Mountain of Initiation. — Abiegnus; and therefore it is the Chamber of Initiation wherein, after passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the White Robe and yellow sash, yellow slippers and yellow and white Nemyss on your head. Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing Ritual. The chamber is highly charged by the Ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary. Though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near East as you can, and having shut the door stand in the East, facing West, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Arisen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L V X Signs, repeating the accompanying words, and endeavour to bring down the Divine White Brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L. V. X. Signs, and quit it with arms crossed upon breast in the Sign of Osiris risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin,* and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced Adept with you for the latter. Again you may draw aside the Altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the Altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C. R. C. in the Pastos, or it may be your own Higher Self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the Altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L V X Signs together.

# THE THREE CHIEFS

*By* Frater A. M. A. G.

The first Temple founded in England in 1887-88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the Genius of this Order — Venus, the Evening and the Morning Star, presaging the rising of the Sun of ineffable Light. Venus is also, as Isis, a symbol of the Qabalistic *Shekinah,* the Glory of the Presence Divine, the Holy Spirit. After the Revolt in the Order about 1900, the schismatic sect appropriated as the name of their Order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own *Kether,* to the glory of his own higher Genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the Supernal Light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In the *Secret Doctrine* we find Blavatsky stating that "Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both a physical and mystical sense." And in quoting from the Stanzas of Dzyan, she presents the statement that "Thus Earth is the adopted child and younger brother of Venus." Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the Ritual of the Grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that "The True Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself." If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus — a true symbol of growth and development — embraces all the Ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into Three Separate Orders — the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss — is based upon a natural and a very recondite series of correspondences. "As above so below." So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order, of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the Second Point of the 5-6 Ceremony, there are named, without further reference, the Names and Ages of the "Three Highest Chiefs of the Order". These Chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years and Elman Zatar, who died at the age of 463. In addition to these three there is Christian Rosencreutz the Founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply — that is if we accept the history in its obvious and literal sense — that, as Adepts, they had discovered and employed the secret of the Elixir of Life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the East as Nirmanakayas. Speaking in the *Secret Doctrine* of one group of Adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as *Nirmanakayas;* of those Egos for whom — since they are beyond illusion — there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines following the above quotation in the Secret Doctrine, Madame Blavatsky further remarks "*Who* they are 'on earth' — every student of Occult science knows." Whether they do or not, at any rate, it is clear that the Order has a little to say on this matter.

There is an enormous amount of significant material in the *Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For the *Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of Adepts in relation to the Order. In the first half of Volume Two of the Secret Doctrine, there is a passage or two which I must quote: "Alone a handful of primitive men — in whim the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes — remained the elect custodians of the Mysteries revealed to mankind by the Divine Teachers. There were those among them, who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, *which never died since that period.*" The magical tradition has it too that the Three Chiefs and Christian Rosencreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well-repaid to study what H. P. B. has to say in the first Volume of the *Secret*

*Doctrine* about the stem and root of Initiators, that Mysterious Being who, born in the so-called Third Race of our evolutionary era, is called "The Great Sacrifice" and "the tree from which in subsequent ages, all the great historically known Sages and Hierophants . . . have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the Catechism of the inner Schools, which deals still further with the theme of the Secret Chiefs of our Order, or the undying Adepts of all Ages. 'The inner man of the first . . . only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan and remaining constantly on Earth for the Salvation of mankind. . . . Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain till the end of the present Manvantara. Though unseen they are ever present. When people say of one of them, 'He is dead', behold, he is alive and under another form. These are the Head, the Heart, the Soul, and the Seed of undying knowledge. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand." Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottos of those great beings.

If however, we consider these Chiefs from a wholly different point of view, the results are no less suggestive. Some students of the Order have thought that these

Three Chiefs may be considered as representative of certain principles in Nature or Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the Ankh or the Venus symbol) ascendeth unto the Throne of God himself. How may we discover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor Ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our Father C. R. C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated mean the "Blood of the Lamb". The Lamb has always been a symbol of the Higher Ego. Secondly, there is the analysis of the Key-word I. N. R. I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the application of this technique to the Names and Ages of the Chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, They represent the Triune Supernal Light, the Divine White Brilliance invoked in the Vault of the Adepti — the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the Grade. If we transliterate the Names into Hebrew, first, of all, we have the following: —

פראנכיסכם = 541 = 10 = 1 = Kether ☿
הוגע = 84 = 12 = 3 = Binah ⊖
חאלמאן = 776 = 20 = 2 = Chokmah 🜍

(It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker,* or the Qabalah of Nine Chambers. This method of working was eliminated from the Order papers issued in one Temple by several high-grade initiates, whose natural stupidity was far in excess of their adeptship. By this method of *Aiq Beker,* the 22 letters and 5 finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.)

Elman Zata is represented in the Rituals as being an Arab; that is his origins are in the South and East, representing heat and fire, and so the Alchemical Sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of Fire is allocated. Hugo is called the Phrisian. If we refer this place to Frisia in Denmark, the North, then the Alchemical Salt is a proper reference — Binah, and the element of Water, the Great Salt Sea. Franciscus is the Gaul, which country is a point between the North and the South, a temporate zone. Hence, he is the reconciler between them, a mediator, surely the Alchemical Mercury. Thus from this point of view, the Gematria of the Names of the Three Chiefs, allies them with the Light of the Supernal Sephiroth, that Light which ascendeth into the heights, even unto the Throne of God himself.

Leaving, however, the Gematria of their individual Names for a moment, and proceeding to the Qabalah of the numbers of their Ages, an equally interesting and significant fact is revealed.

Hugo's age is given as 576, which reduces to 18 = 9.
Franciscus age is given as 495, which reduces to 18 = 9.
Elman's age is given as 463, which reduces to 13 = 4.

9 plus 9 plus 4, added together yield 22. 22 is the number of the letters of the Hebrew Alphabet, the totality of the Paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the Serpent of Wisdom which rises from Malkuth to Kether, the ascending Spiral, the path which the aspirant to the Great Order must tread. In short, the Chiefs represent the Path itself which is to be followed, even as They represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the Mystic path, must not only tread the Way, but must *become,* even as did these Three Chiefs, that Path itself.

By referring the number 22 in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the Gematria of Kor כר, the Lamb, Abi-Agnus, the Strength of our Race — also the initials of Christian Rosenkreutz. Moreover, 2 plus 2, equals 4, which is the number of *Daleth,* which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic Scheme into a Unity. And Daleth and Venus are the attributions of that door into the Tomb of the Justified One, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the Secret Gate which leads out from the Garden of Venus into the newer life, the Glory of the Boundless Light. The secret of that Gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the Tarot — Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the neophyte grade there is the statement that "*Nephesch ha-Mesiach,* the Animal Soul of the Messiah" is "the Shekinah or Presence between the Kerubim." Note that Shekinah represents, as I previously attempted to point out, Aima Elohim, the Supernal Sephiroth as a synthetic Unity, the Divine White Brilliance. Since this is spoken of as *between* the Kerubim, the Middle Pillar of the Tree, which is thus by definition the Path of the Redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its Gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, Nachash, meaning a Serpent. As we demonstrated above, the ascending Spiral is represented by the Serpent of Wisdom, which is the path of the 22 letters of the Alphabet — and to this Serpent are the ages of the Three Chiefs referred. Thus between the Serpent of Wisdom which represents the Way to the Crown, the Paths of the Tree of Life, and the Power of the Chiefs of the Order, there is seen a *gematria* connection. Interestingly enough, in all ancient systems, the Serpent is also the Tempter, Lucifer — and once again, Lucifer is Venus, the Redeemer.

Thus the Three Chiefs of the Order of the R. R. et A. C. are the symbolic representatives of the Way to that Land which is beyond "honey, and spice and all perfection", the Way to the Light itself. But they are also the Light at the end of the Way; they have *become* the divine attainment. How significant becomes the statement "I am the Way, the Truth and the Life. No man cometh unto the Father but by me."

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor Ritual has as its goal the union of the aspirant with the divine nature of Christian Rosencreutz. Theoretically, it is assumed that our Father C. R. C. is the type and symbol of spiritual attainment, a man who achieved union with his Higher and Divine Genius, and was brought to the Light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the Ritual, he is referred to as "The Light of the Cross" and this latter is pictorially shown as "I, CXX", which is 120. The Light of the Cross, CXX, is of course the LVX, the Light of the Supernals. Now 120 reduces to 12, and it is interesting to note that 12 is also the numeration of the Great Angel HUA who is invoked to overshadow the Aspirant when he is bound to the Cross of Obligation. HUA is, in the Zohar, one of the mystical Titles of Kether, the Crown of the Tree. Analysis of the Name expands the idea considerably. The Name is composed of three letters, Heh, Vau, Aleph. Heh, is 5 in number, the Pentagram which is also the symbol of the microcosm. Vau is 6, the Hexagram, the symbol of the Macrocosm, the Greater World. Aleph, is Unity. Thus the whole name symbolises the union of the microcosm with Macrocosm, and is a complete synthesis of the nature of the Adeptus Minor Grade itself, the accomplishment of the Great Work. So that the very expression of C. R. C.—'I, the Light of the Cross" with the implication of its number, identifies him mystically with the Great Angel HUA. Both become therefore the symbolic representatives of the higher and divine Genius of the Candidate for initiation — giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.

(Note: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor Grade. A. M. A. G. are the initials of the motto Ad Majorem Adonai Gloriam which I then employed.—I. R.)

*End of Volume Two*

# THE GOLDEN DAWN

*An Account of the Teachings,*
*Rites and Ceremonies of the*
ORDER OF THE GOLDEN DAWN

*By* ISRAEL REGARDIE

▽

VOLUME THREE

△

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# THE RITUAL
# OF THE
# PENTAGRAM

The Pentagram is a powerful symbol representing the operation of the Eternal Spirit and the Four Elements under the divine Presidency of the letters of the Name Yeheshuah. The elements themselves in the symbol of the Cross are governed by Yhvh. But the letter Shin, representing the *Ruach Elohim,* the Divine Spirit, being added thereto, the Name becometh Yeheshuah or Yehovashah — the latter when the letter Shin is placed between ruling Earth and the other three letters of Tetragrammaton.

From each re-entering angle of the Pentagram, therefore, issueth a ray, representing a radiation from the Divine. Therefore is it called the Flaming Pentagram, or Star of Great Light, in affirmation of the forces of Divine Light to be found therein.

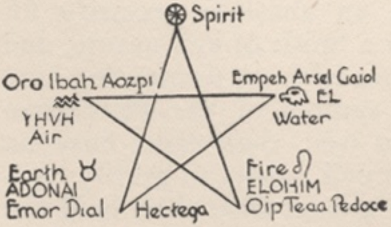
Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not.*

Yet, if there may arise an absolute necessity for working or conversing with a Spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the Pentagram reversed — (for, know thou well, thou canst have no right to injure or hurt even evil Spirits to gratify curiosity or caprice) — in such a case, thou shalt hold the blade of thy Magical Sword upon the single lowest point of the Pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits—but remember that the Archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him but said 'The Lord rebuke thee'.

Now, if thou wilt draw the Pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the Pentagram, the Wheel, the Lion, the Eagle, the Ox, and the Man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the Pentagram is traced. The circle or Wheel answereth to the all-pervading Spirit: The laborious Ox is the symbol of Earth; the Lion is the vehemence of Fire; the Eagle, the Water flying aloft as with wings when she is vaporized by the force of heat: the Man is the Air, subtle and thoughtful, penetrating hidden things.

*At all times complete the circle of the place before commencing an invokation.* The currents leading from Fire to Air and from Earth to Water are those of Spirit—the mediation of the Active and Passive Elements. These two Spirit Pentagrams should precede and close Invokations as the equilibrium of the Elements, and in establishing the harmony of their influence. In closing, these currents are reversed.

*Diagram 1*

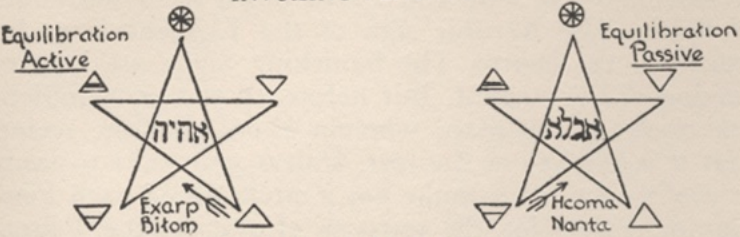


TABLET OF UNION NAMES

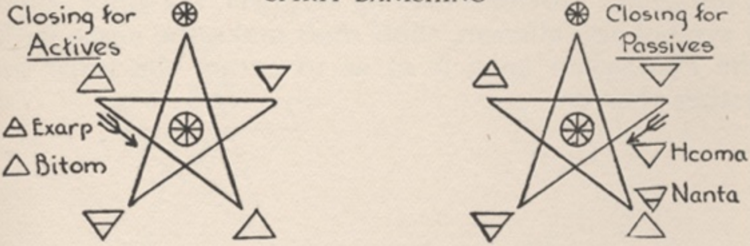
| | |
|---|---|
| Active—Air | Exarp |
| Passive—Water | Hcoma |
| Passive—Earth | Nanta |
| Active—Fire | Bitom |

*Diagram 2*

SPIRIT
INVOKING PENTAGRAMS


Equilibration
Active
אהיה
Exarp
Bitom
Equilibration
Passive
אגלא
Hcoma
Nanta

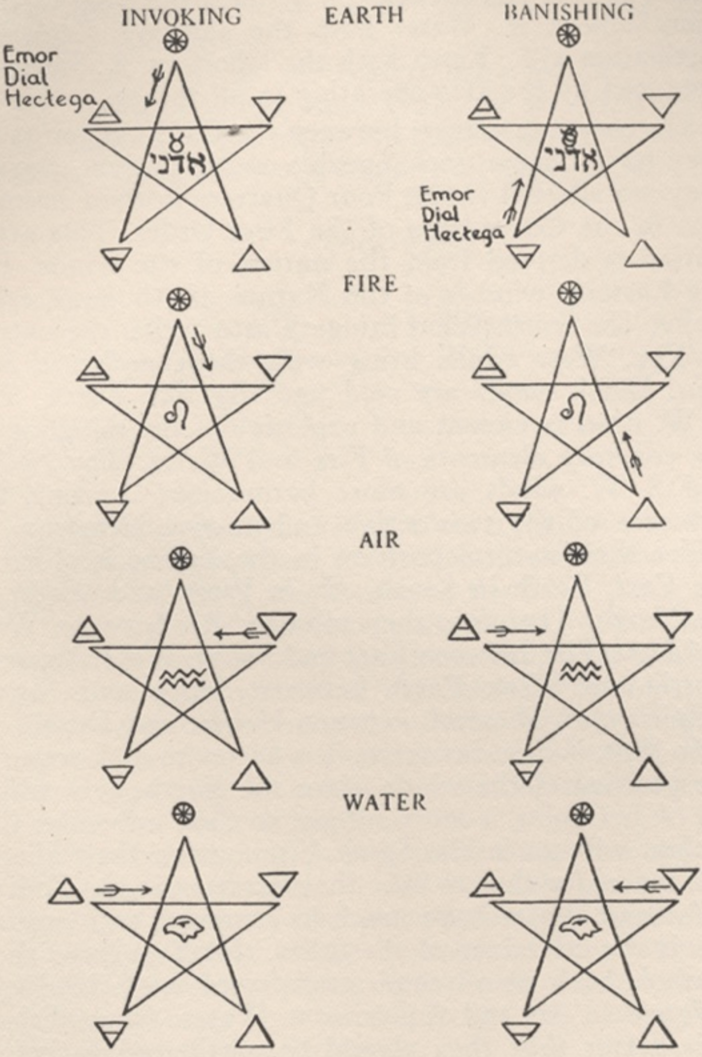
SPIRIT BANISHING


Closing for
Actives
Exarp
Bitom
Closing for
Passives
Hcoma
Nanta

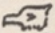
They are the invoking and banishing Pentagrams of the Spirit; the Sigil of the Wheel should be traced in their centre. In the invoking Pentagram of Earth the current descendeth from the Spirit to the Earth. In the Banishing Pentagram, the current is reversed. The Sigil of the Ox should be traced in the centre. These two Pentagrams are in general use for invokation or banishing, and their use is given to the Neophyte of the first Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invokations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The Banishing Pentagram of Earth will also serve thee for a protection if thou trace it in the Air between thee and any opposing Astral force. In all cases of tracing a Pentagram, the angle should be carefully closed at the finishing point.

The invoking Pentagram of Air commenceth from Water, and that of Water commenceth from the Angle of Air. Those of Fire and Earth begin from the angle of Spirit. The Kerubic sign of the Element is to be traced in the centre. The banishing Signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make *not* a circle round each Pentagram, unless for the purpose of tracing the Pentagram truly. In concentrating however the force upon a symbol or Talisman, thou *shalt* make the circle with the Pentagram upon it so as to gather the force together thereon.

## *Diagram 3*


INVOKING
EARTH
BANISHING
Emor
Dial
Hectega
אדני
אדני
Emor
Dial
Hectega
FIRE
AIR
WATER

Rule: Invoke towards, and banish from, the point to which the Element is attributed.

Air hath a watery symbol ♒, because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent ♌. Water hath the alchemic Eagle of distillation  . Earth hath the laborious ♉. Spirit is produced by the One operating in all things.

The elements vibrate between the Cardinal points for they have not an unchangeable abode therein, though they are allotted to the Four Quarters in their invokation in the Ceremonies of the First Order. This attribution is derived from the nature of the winds. For the Easterly wind is of the Nature of Air more especially. The South Wind bringeth into action the nature of Fire. West winds bring with them moisture and rain. North winds are cold and dry like Earth. The S. W. wind is violent and explosive — the mingling of the contrary elements of Fire and Water. The N. W. and S. W. winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the Zodiac is: Fire in the East, Earth in South, Air in West, and Water in the North. Therefore they vibrate: Air between West and East. Fire between East and South. Water between North and West. Earth between South and North.

Spirit also vibrateth between Height and Depth.

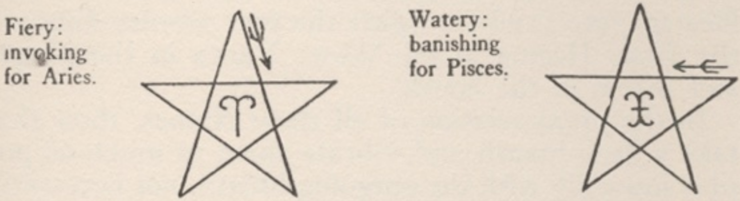
So that, if thou invokest, it is better to look towards the position of the winds, since the Earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the Spirit Vision unto their abode, it is better for thee to take their position in the Zodiac.

Air and Water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the Eagle assigned to Air and Aquarius to Water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the Pentagram.

When thou dealest with the Pentagram of the Spirit thou shalt give the saluting sign of the ⑤ = $\boxed{6}$ Grade, and for the Earth the Sign of Zelator, and for Air that of Theoricus, and for Water that of Practicus, and for Fire, Philosophus.

If thou wilt use the Pentagram to invoke or banish the Zodiacal forces, thou shalt use the Pentagram of the Element unto which the Sign is referred, and trace in its centre the usual Sigil of the Sign thus:

*Diagram 4*



Fiery: invoking for Aries.

Watery: banishing for Pisces.

And whenever thou shalt trace a Sigil of any nature, thou *must* commence at the left hand of the Sigil or symbol following the course of the Sun.

Whenever thou invokest the forces of the Zodiacal Signs as distinct from the Elements, thou shalt erect an astrological scheme of the Heavens *for the time of working* so that thou mayest know toward what quarter or direction thou shouldst face in working. For the same Sign may be in the East at one time of the day and in the West at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the Planets, it may be wise also to use the Lesser Banishing Ritual of the Hexagram.

In order that a *Force* and a *current* and a *colour* and a *sound* may be united together in the same symbol, unto each angle of the Pentagram certain Hebrew divine Names and Names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing Pentagrams so thou mayest see in the foregoing diagrams.

The attributions of the angles of the Pentagram is the key of its Ritual. Herein, during ordinary invokation without the use of the Tablets of the Elements, thou shalt pronounce the Divine Name Al with the Pentagram of Water, and Elohim with Fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the Divine Names in the Angelic language drawn therefrom. For Earth, Emor Dial Hectega, etc., and for Spirit the four words: Exarp in the East; Hcoma in the West: Nanta in the North: and Bitom in the South.

In the pronunciation of all these Names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or — Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or Sigils of these Names in the Air.

To invoke the forces of the Four Elements at once, at the Four Quarters, commence at the East and there trace the equilibrating Pentagram of the Actives and the invoking Pentagram of Air and pronounce the proper Names. Then carry round the point of thy wand to the South and there trace the equilibrating Pentagram for Actives and the invoking Pentagram of Fire and pronounce the proper Names. Thence, pass to the West, trace the Equilibrating Pentagram for Passives and the Invoking Pentagram for Water and pronounce the proper Names; thence to the North, trace the equilibration of the Passives and the invoking Pentagram of Earth, pronounce the proper Names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the Forces for a time. All invokations shall be opened and closed with the Qabalistic Sign of the Cross. In certain cases other Names, as those of Angels and Spirits, may be pronounced towards their proper quarters and their Names and Sigils traced in the Air.

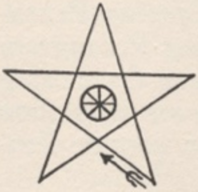
If thou workest with but one Element, thou shalt make — (if it be an active element as Fire or Air) — the equilibrating Pentagram for Actives only and the Element's own invoking Pentagram, and not those of the other Elements. If it be a passive Element — Earth or Water — thou shalt make the Equilibrating Pentagram of the passives only and the invoking Pentagram of the one Element at the Four Quarters. In closing and banishing follow the same law. Also, see that thou pronouncest the proper Names with the proper Pentagrams.

# SUPREME INVOKING RITUAL

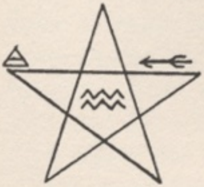
### OF THE

# PENTAGRAM

*Diagram* 5

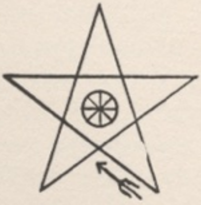


*Face East. Make Qabalistic Cross.*
*Make Equilibriated Active Pentagram of Spirit.*
Vibrate Exarp in making Pentagram.
Vibrate Eheieh in making Wheel.
Finish with the ⑤=$\boxed{6}$ Signs.

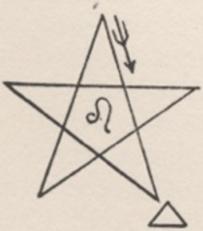


*Make the Invoking Pentagram of Air.*
Vibrate Oro Ibah Aozpi in making Pentagram.
Vibrate Yhvh in making Aquarius.
Finish with the ②=$\boxed{9}$ Sign.

*Carry Point to South—*

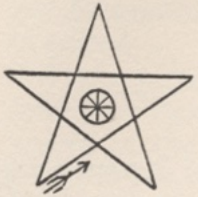


*Make Equilibriated Active Pentagram of Spirit.*
Vibrate Bitom in making Pentagram.
Vibrate Eheieh in making Wheel.
Give ⑤=$\boxed{6}$ Signs.

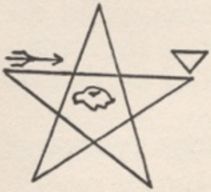


*Make the Invoking Pentagram of Fire.*
Vibrate Oip Teaa Pedoce in making Pentagram.
Vibrate Elohim in making Leo sigil.
Make the ④=$\boxed{7}$ Sign.

*Carry Point to West—*

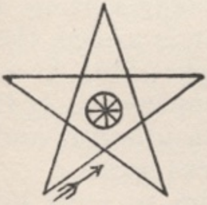


*Make Equilibriated Passive Pentagram of Spirit.*
Vibrate Hcoma in making Pentagram.
Vibrate Agla in making Wheel.
Give ⑤=$\boxed{6}$ Signs.

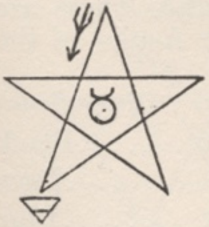


*Make Invoking Pentagram of Water.*
Vibrate Empeh Arsel Gaiol in making Pentagram.
Vibrate Al in making Eagle Head.
Give the ③=$\boxed{8}$ Sign.

*Carry Point to North—*



*Make Equilibriated Passive Pentagram of Spirit.*
Vibrate Nanta in making Pentagram.
Vibrate Agla in making Wheel.
Give ⑤=$\boxed{6}$ Signs.



*Make Invoking Pentagram of Earth.*
Vibrate Emor Dial Hectega in making Pentagram.
Vibrate Adonai in making Taurus.
Give ①=$\boxed{10}$ Sign.

Finish in East as in Lesser Pentagram Ritual with the Four Archangels and Qabalistic Cross.

# THE RITUAL
### OF THE
# HEXAGRAM

The Hexagram is a powerful symbol representing the operation of the Seven Planets under the presidency of the Sephiroth, and of the letters of the seven-lettered Name, Ararita. The Hexagram is sometimes called the Signet or Symbol of the Macrocosm, just as the Pentagram is called the Signet Star or Symbol of the Microcosm.

Ararita is a divine name of Seven letters formed of the Hebrew initials of the sentence:

"One is his beginning. One is his individuality. His permutation is one."

As in the case of the Pentagram, each re-entering angle of the Hexagram issueth a ray representing a radiation from the divine. Therefore it is called the Flaming Hexagram, or the six-rayed Signet Star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the Pentagram.

Now if thou dost draw the Hexagram to have by thee as a Symbol, thou shalt make it in the colours already taught and upon a black ground. These are the Planetary Powers allotted unto the Angles of the Hexagram.

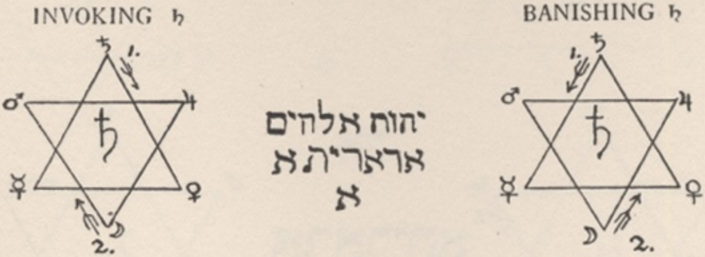
| | | (*King Scale*) | (*Queen Scale*) |
|---|---|---|---|
| Unto the uppermost | ♄ | Indigo | Black |
| Unto the lowermost | ☽ | Blue | Puce |
| Unto the right hand upper | ♃ | Violet | Blue |
| Unto the right hand lower | ♀ | Green | Green |
| Unto the left hand upper | ♂ | Red | Red |
| Unto the left hand lower | ☿ | Yellow | Orange |
| In the centre is the fire of the Sun | | Orange | Golden |

The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the Angles from which it is traced.

The uppermost angle answereth also to *Daath* and the lowest to *Yesod*, and the other angles to the remaining angles of the Microprosopus. The Hexagram is composed of the two angles of Fire and Water, and is therefore *not* traced in one continuous line like the Pentagram, but by each Triangle separately. All the invoking Hexagrams follow the course of the Sun in their current, that is from left to right. But the *banishing* Hexagrams are traced from right to left from the same angle as their respective invoking Hexagrams *contrary* to the course of the Sun. The Hexagram of any particular Planet is traced in two Triangles, the first starting from the angle of the Planet, the second opposite to the commencing angle of the first. The Symbol of the Planet itself is then traced in the centre. Thus in the case of the invoking Hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the Sun, the second triangle from the angle of the Moon.

(Only trace the central Planetary symbol in practice — the others are shown *only* for illustration.)

*Diagram* 6



But the invoking Hexagram of the Moon is first traced from the angle of the Moon, its second angle being traced from the triangle of Saturn.

The banishing Hexagram for Jupiter, for example, is traced from the same angle as the invoking Hexagram, and in the same order, but reversing the current's direction. In all cases the Symbol of the Planet should be traced in the centre.

*Diagram* 7

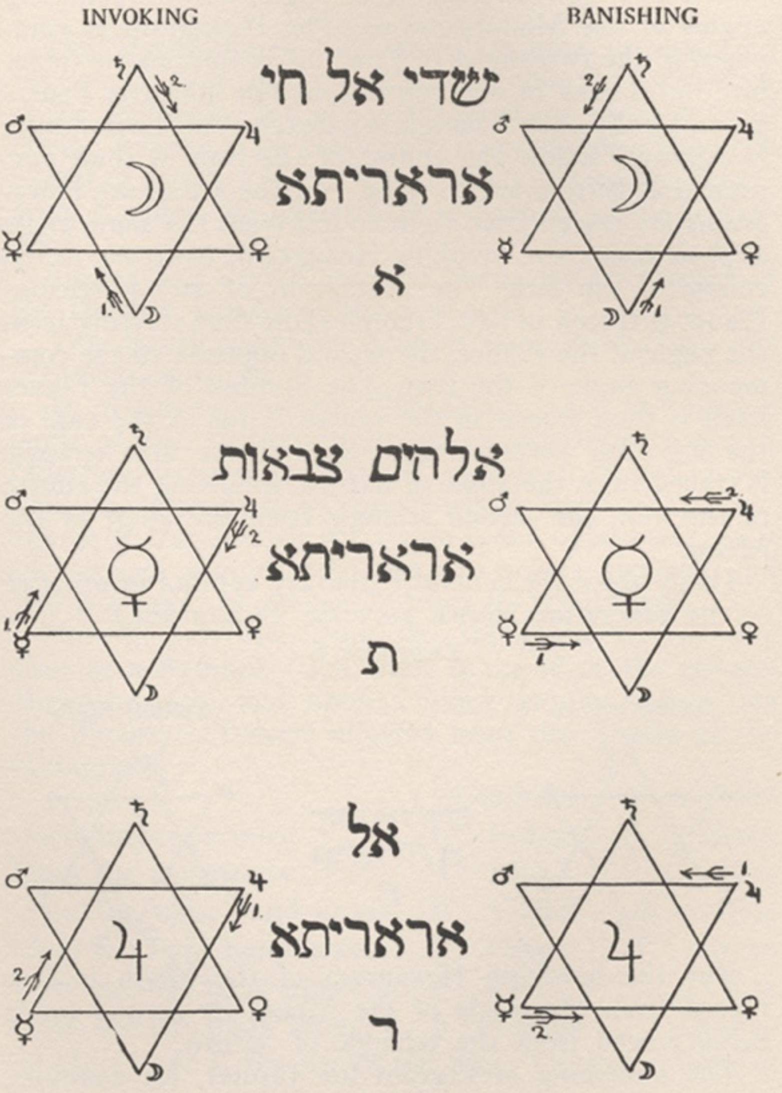
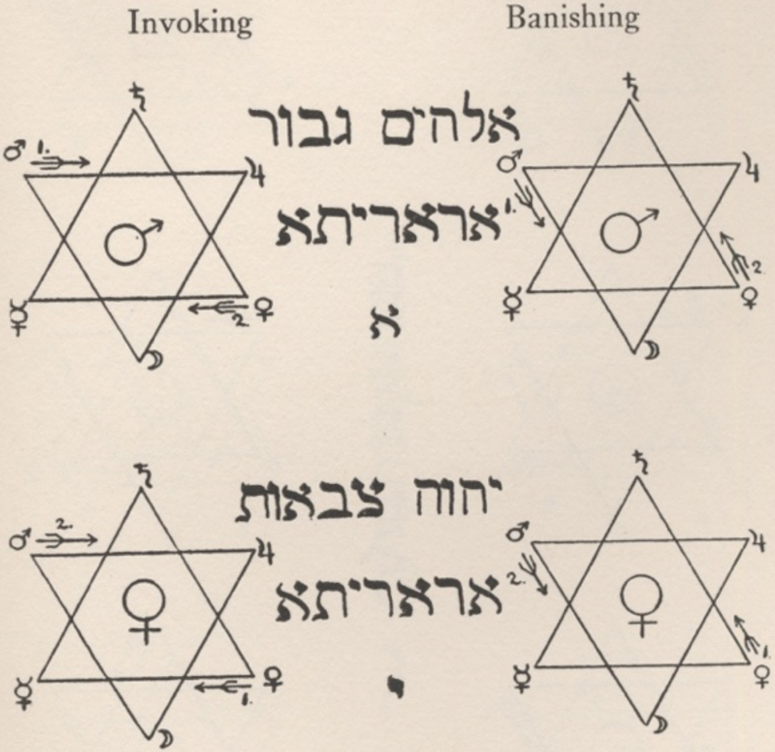
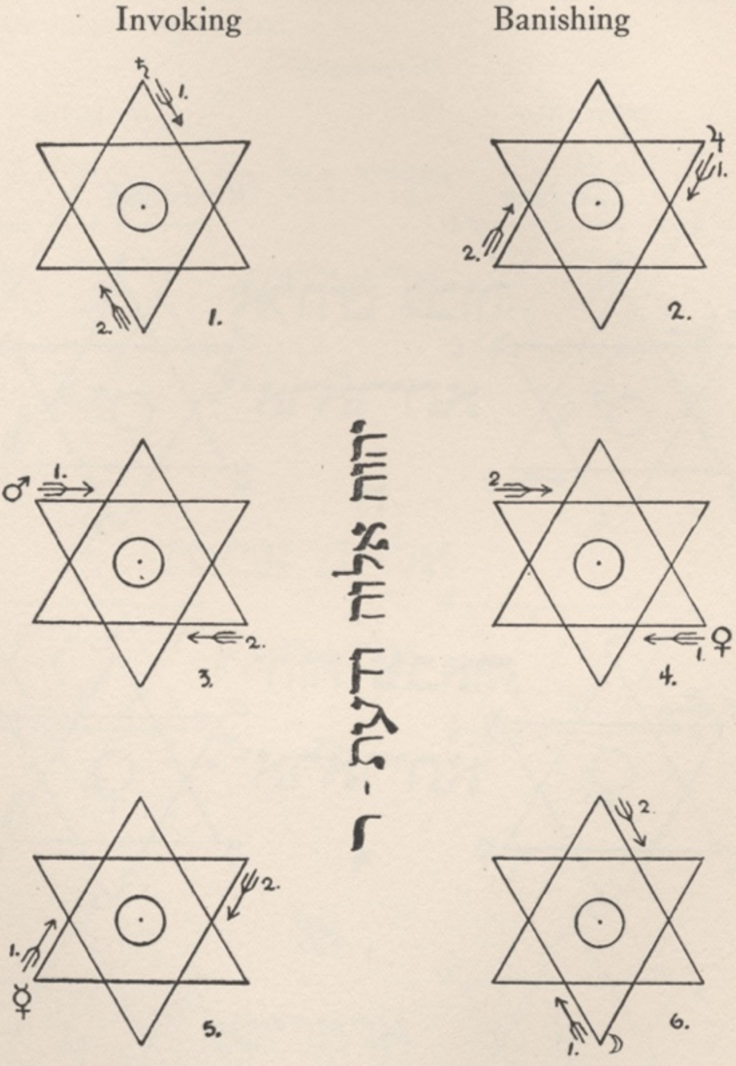

INVOKING
BANISHING
שדי אל חי
אראריתא
א
אלהים צבאות
אראריתא
ת
אל
אראריתא
ר
♄
♂
♃
☿
♀
☽
1
2

*Diagram* 8


Invoking
Banishing
אלהים גבור
אראריתא
א
יהוה צבאות
אראריתא
י
♄
♃
♂
♀
☿
☽
1.
2.

## *Diagram 9*



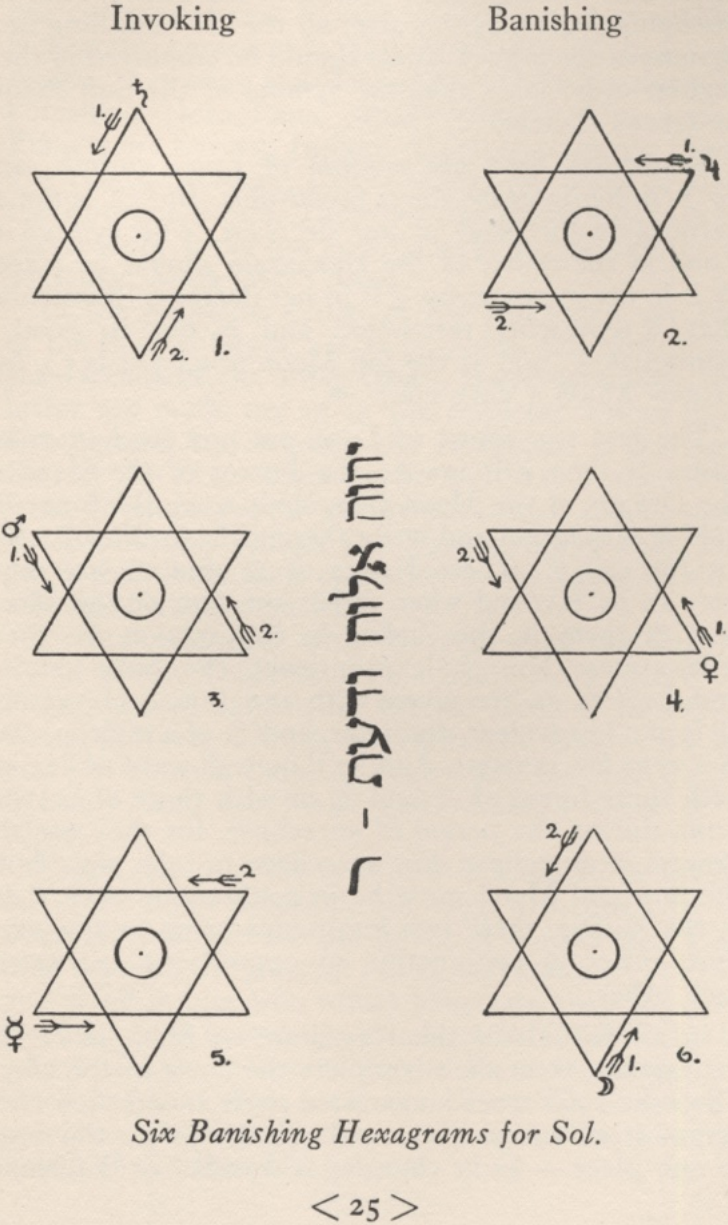
Invoking

Banishing

♄
1.
2.
1.
♃
1.
2.
2.
♂
1.
2.
3.
2
♀
1.
4.
2.
1.
☿
5.
2.
1.
☽
6.
יהוה אלוה ודעת

*Six Invoking Hexagrams for Sol.*

## *Diagram* 10


Invoking
Banishing
1.
2.
1.
2.
1.
2.
3.
2.
1.
4.
2
5.
1.
2
6.
יהוה אלוה ודעת - ר

*Six Banishing Hexagrams for Sol.*

But for the Sun *all* six invoking Hexagrams of the Planets should be traced in their regular planetary order and the symbol ☉ traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other Planets should be employed in their regular order, only that the symbol of the Sun should be traced therein.

Remember that the symbol of Luna varieth, and as ☽ in her increase she is favourable. But ☽ is not so favourable for good in her decrease. The symbol of Luna in the centre of the Hexagram should be traced ☽ if in her increase; by ☾ if in her decrease. Remember that ☾ represents restriction and is not so good a symbol as ☽, and at the full Moon exactly it is ○, but at new Moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the Forces of the Head of the Dragon of the Moon thou shalt trace the lunar invoking Hexagram and write therein the symbol ☊, and for the tail ☋. These Forces of ☊ and ☋ are more easy to be invoked when either the Sun or the Moon is with them in the Zodiac in conjunction. In these invokations thou shalt pronounce the same Names and Letters as are given with the Lunar Hexagram. ☊ is of a benevolent character, and ☋ of a malefic, save in a very few matters. And be thou well wary of dealing with these forces of ☊ and ☋ or with those of Sol and Luna during the period of an eclipse, for they are the Powers of an eclipse. For an eclipse to take place both the Sun and Moon must be in conjunction with them in the Zodiac, these two luminaries being at the same time either in conjunction or oppositions as regards each other.

In all Rituals of the Hexagram as in those of the Pentagram, thou shalt complete the circle of the place. Thou shalt *not* trace an external circle round each Hexagram itself unless thou wishest to confine the force to one place — as in charging a Symbol or Talisman.

From the attribution of the Planets, one to each angle of the Hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior Planet. That is, that to which it is exactly opposite in the Hexagram. And for this reason is it that the Triangle of their invoking and banishing Hexagrams counter-change. The superior Planets are Saturn, Jupiter, Mars. The inferior Planets are Venus, Mercury, Luna. And in the midst is placed the Fire of the Sun. Therefore the superior Saturn and the Inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.

In the Supreme Ritual of the Hexagram the Signs of the ⑤ = $\boxed{6}$ Grade are to be given, but not those of the Grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the Hexagram is the Signet Star of the Macrocosm or Greater World, therefore is it to be employed in all invocations of the Forces of the Sephiroth: though the Signet Star of the Pentagram represents their operation in the Luna World, in the Elements and in Man.

If thou wilt deal with the Forces of the Supernal Triad of the Sephiroth, thou shalt make use of the Hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the Sun, and for Netzach those of Venus, and for Hod those of Mercury, and for Yesod and Malkuth those of the Moon.

Know also that the Sephiroth are not to be invoked on everv slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose Genius can stand in the Presence of the Holy Ones. See that thou usest the Divine Names with all reverence and humility for cursed is he that taketh the Name of the Vast One in vain.

When thou tracest the Symbol of a Planet in the centre of a Hexagram, thou shalt make the same of a proportionable size to the interior of the Hexagram, and thou shalt trace them from left to right generally following the course of the Sun as much as possible. Caput and Cauda Draconis may follow the general rule.

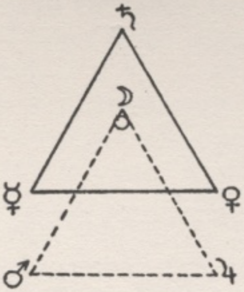
When thou shalt invoke either the Forces of one particular Planet or those of them all, thou shalt turn thyself towards the Quarter of the Zodiac where the Planet thou invokest then is. For owing both to their constant motion in the Zodiac and to the daily movement of the same, the position of a Planet is continually changing, and therefore it is necessary for thee in such a case to erect an Astrological Figure or Scheme of the position of the Planets in the heavens for the actual time of working, so that thou mayest see the direction of each Planet from thee. This is even more necessary when working with the Planets than with the signs of the Zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the Pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the Elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a Planetary nature, so as thoroughly to clear the places of Forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different Plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

### THE FOUR FORMS

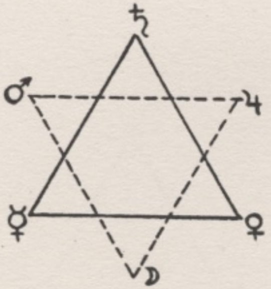
These are the four forms assumed by conjoining the two triangles of the Hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:

*Diagram* 11



The angles are attributed as in the diagram. Its affinity is with the Eastern Quarter, the position of Fire in the Zodiac. (Note: To form these from the usual Hexagram, lower the inverted triangle, then reverse it by throwing the Lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)

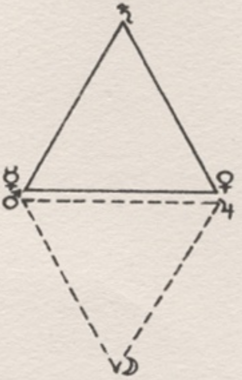
*Diagram* 12



The second form is the ordinary Hexagram with the attribution of the angles as usual: the affinity being rather with the Southern Quarter, the position of Earth in the Zodiac, and of the Sun at his culmination at noon.

The third form is:

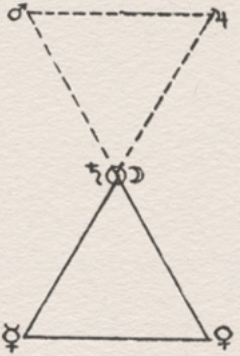
*Diagram* 13



The angles are attributed as shown and its affinity is with the Western Quarter, the position of Air in the Zodiac.

The fourth form is:

*Diagram* 14



The angles are attributed as shown and its affinity is with the Northern Quarter, the position of Water in the Zodiac.

With each of these forms the Name Ararita is to be pronounced — seven letters.

Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular Planet with those Forces thou art working at the time.

The Hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the Pentagrams of Earth are used in the Lesser Ritual of the Pentagram. In these four forms of the Hexagram thou shalt trace them beginning at the angle of the Planet under whose regimen thou art working, following the course of the Sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the Elements are not usually traced on Sigils but are replaced by the Kerubic Emblems of Aquarius, Leo, Taurus and the Eagle head.

# THE LESSER RITUAL

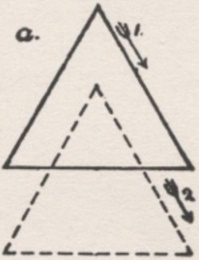
### OF THE

# HEXAGRAM

Commence with the Qabalistic Sign of the Cross as in the Lesser Ritual of the Pentagram, and use what manner of Magical implement may be necessary according to the manner of working, either the Lotus Wand or the Magical Sword.

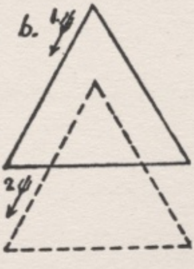
Stand facing East. If thou desirest to *invoke* thou shalt trace the figure thus:

*Diagram* 15



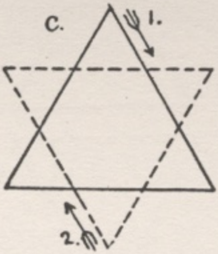
Following the course of the Sun, from left to right and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the Magical Implement to the centre of the figure.

But if thou desirest to *banish* thou shalt trace it thus:

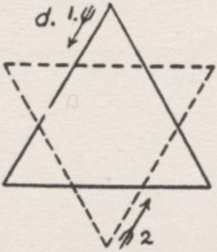


From right to left, and see that thou closest carefully the finishing angle of each triangle.

Carry thy magical implement round to the South, and if thou desirest to *invoke* trace the figure thus:

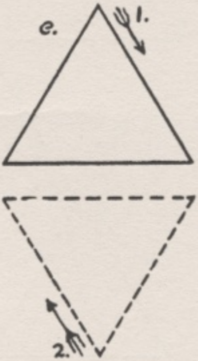


But if to *banish* then from left to right thus:

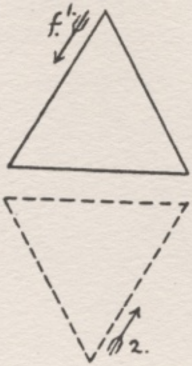


Bring as before the point of thy magical implement to the centre and pronounce the Name Ararita.

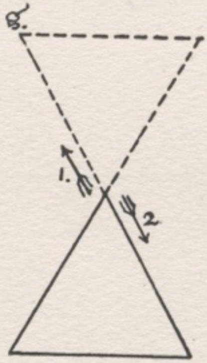
Pass to the West, and trace the figure for *invoking* thus:



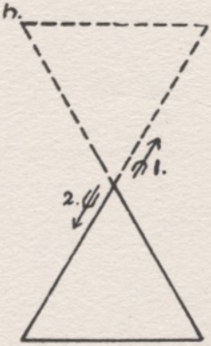
*Banishing* thus:



Then to the North, Invoking:



Banishing:



Then pass round again to the East so as to complete the circle of the place wherein thou standest, then give the LVX signs and repeat the analysis of the Pass-word INRI of the ⑤ = $\boxed{6}$ Grade.

## ADDENDUM

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a Planet, those of a Sign of the Zodiac wherein he then is, thou shalt trace in the centre of the invoking Hexagram of the Planet, the Symbol of that Sign of the Zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking Pentagram of the Sign as it is directed in the ritual of the Pentagram.

In the tracing of the Hexagram of any Planet thou shalt pronounce therewith in a vibratory manner as before taught, both the Divine Name of the Sephira which ruleth the Planet and the Seven-lettered Name Ararita, and also the particular letter of that Name which is referred to that particular Planet.

Now if thou shalt wish to invoke the forces of One particular Planet, thou shalt find in what Quarter of the heavens he will be situate at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the Planet required, seeing that for each Planet the mode of tracing varieth. If thou dealest with the Sun, thou shalt invoke by all six forms of the Figure and trace within them the Planet Symbol and pronounce the Name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the Heavens and shalt trace his invoking Hexagram and pronounce the proper Names, and invoke what

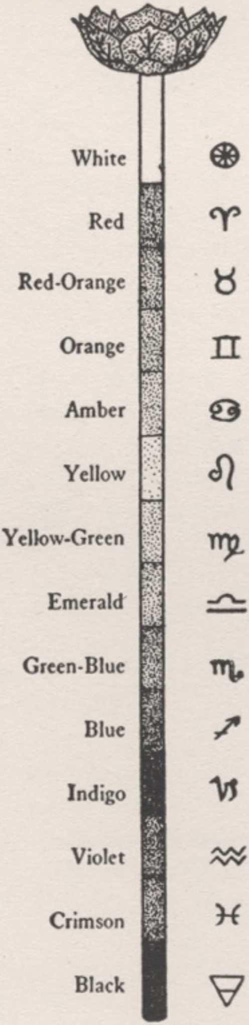
Angels and Forces of that Nature may be required, and trace their Sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the Banishing Ritual of the Planet which shall be the converse of the invoking one. But in cases of charging a Tablet or Symbol or Talisman, thou shalt *not* perform the Banishing Symbols upon it which would have the effect of entirely de-charging it and reducing it to the condition it was in when first made — that is to say dead and lifeless.

If thou wishest to bring the Rays of all or several of the Planets into action at the same time, thou shalt discover their quarter in the Heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but *not differentiated* for any particular Planet, and then thou shalt turn to the Quarters of the respective Planets and invoke their Forces as before laid down: and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

# DIAGRAM OF THE LOTUS WAND

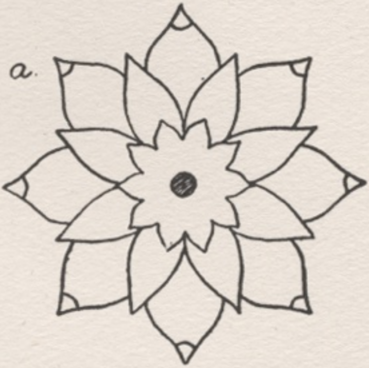
*Diagram* 16


White ⊛
Red ♈
Red-Orange ♉
Orange ♊
Amber ♋
Yellow ♌
Yellow-Green ♍
Emerald ♎
Green-Blue ♏
Blue ♐
Indigo ♑
Violet ♒
Crimson ♓
Black 🜃

# *Diagram* 17

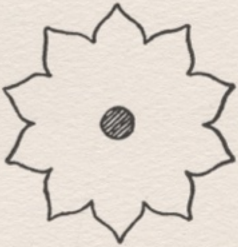
a.

Lotus Flower from above:
Centre: Orange or gold



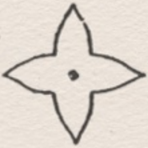
b.

Inmost Petals,
10 in number,
White both sides.



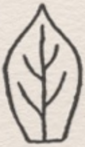
c.

Calyx, 4 Petals.
Coloured orange



d.

Two whorls of 8 Petals, white inside and olive green outside, with 5 veins shown on the green



# THE

# LOTUS WAND

This is for general use in magical working. It is carried by the Z. A. M. at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person, and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The Wand has the upper end white, the lower black. Between these are the 12 colours referring to the Zodiacal Signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a Lotus flower in three whorls of 26 Petals: the outer 8, the middle 8, and the innermost 10. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The Lotus Wand should be from 24 to 40 inches long, and of wood about half an inch thick. The several bands of white, 12 colours, and black may be painted or enamelled, or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the 12 colours are equal, and smaller than the black. The colours must be clear, brilliant and correct.

They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius—bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The Lotus flower may be made of sheet metal or card board, in 3 whorls of 8, 8, and 10 petals, white internally and tips curved in a little, olive outside with 5 markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is meant that by whatever band you are holding the Wand, whether white for spiritual things, by black for mundane, by blue for Sagitarrius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, to point the black end to that quarter.

The Wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invokation, but with the greatest caution.

In working on the plane of the Zodiac, hold the Wand by the Portion you refer to between the thumb and two fingers.

If a Planetary working be required, hold the Wand by the Portion representing the day or night House of the Planet, or else by the Sign in which the Planet is at the time.

| | | |
|---|---|---|
| ♄ | Day House—Capricorn | Night House—Aquarius |
| ♃ | Day House—Sagittarius | Night House—Pisces |
| ♂ | Day House—Aries | Night House—Scorpio |
| ♀ | Day House—Libra | Night House—Taurus |
| ☿ | Day House—Gemini | Night House—Virgo |
| Sol ☉ in Leo only | | Luna ☽ in Cancer only |

For example, if Venus be the Planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the Elements, one of the Signs of the Triplicity of the Elements should be held according to the nature of the Element intended to be invoked. Bear in mind that the Kerubic Emblem is the most powerful action of the Element in the triplicity. For example, Leo — Violent heat of summer. Aries — Beginning of warmth in spring. Sagittarius, waning of heat in autumn.

*Hold the Wand by the white portion* for all Divine and Spiritual Matters or for the Sephirotic influences, and for the process of rising in the Planes.

*Hold the Wand by the black part* only for material and mundane matters.

The 10 upper and inner Petals refer to the Purity of the Ten Sephiroth. The middle 8 refer to the counter-charged natural and spiritual forces of Air and Fire. The lowest and outer 8 refer to the powers of Earth and Water. The centre and amber portion refers to the Spiritual Sun, while the outer calyx of 4 orange sepals shows the action of the Sun upon the life of things by differentiation.

The Wand should never be used inverted.

The Lotus Flower is not to be touched in working, but in Sephirotic and Spiritual Things, the Flower is to be inclined towards the forehead; and to rise in the Planes, the orange coloured centre is to be fully directed to the forehead.

### CONSECRATION OF THE LOTUS WAND

1. *Provide a private room, white triangle, red cross of six sqaures. Incense, a rose, water in a vase, Lamp or vessel of Fire, Salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the Twelve Signs should be set around the room. Have ready also the Ritual of the Pentagram, New Wand, white silk or linen wrapper, table with black cover for altar.*
2. *Find position of East.*
3. *Prepare an invocation of the Forces of the Signs of the Zodiac.*
4. *Place Altar in centre of room, cover it with black.*
5. *Arrange upon it, the cross and triangle. Incense and Rose in East above Cross and Triangle. Lamp in South. Cup in West. Salt in North.*
6. *Illumine Lamp.*

7. *Stand, holding new Wand at West of Altar, facing East.*

8. *Grasp Wand by black portion and say:*

9. Hekas! Hekas! Este Bebeloi.

10. *Perform Lesser Banishing Ritual of the Pentagram.*

11. *Purify room first with Water, then with Fire, as in the* ⓪ = $\boxed{0}$ *Grade, repeating as you do so, these two passages from the Ritual of the 31st Path.*

(*with Water*) So therefore, first, the Priest who governeth the works of Fire, must sprinkle with lustral water of the loud resounding sea.

(*with Fire*) And when, after all the Phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire.

12. *Take up the Wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the Ritual of* ⓪ = $\boxed{0}$ *Grade, saluting at each adoration with the Neophyte Sign, and at "Darkness" giving the Sign of Silence.*

Holy art Thou, Lord of the Universe.
Holy art Thou whom Nature hath not formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and of the Darkness.

13. *Perform the Supreme Invoking Ritual of the Pentagram at the 4 Quarters of the Room, tracing the proper Pentagram at each quarter and pronouncing the appropriate Angelic and Divine Names, taking care to give Grade Sign appropriate to Element.*

14. *Stand then in the Eastern Quarter, facing East, hold Wand by white portion, give* ⑤ = $\boxed{6}$ *Signs, look upward, hold Wand on high, and say:*

O Harpocrates, Lord of Silence, Who art enthroned upon the Lotus.

Twenty-Six are the Petals of the Lotus, Flower of thy Wand. O Lord of Creation, they are the Number of Thy Name.

In the name of Yod He Vau He, let the Divine Light descend!

15. *Facing consecutively the quarter where each Sign is according to the Horary Figure for the time of working, repeat in each of the 12 directions the invocation which follows, using the appropriate Divine and Angelic Names and Letters for each specially. Begin with Aries, hold the Wand at the appropriate coloured Band, and in the left hand the Element, from off the Altar, which is referred to the particular Sign and say:*

(*This for Aries*) The Heaven is above and the Earth is beneath. And betwixt the Light and the Darkness the colours vibrate. I supplicate the Powers and Forces governing the Nature, Place, and Authority of the Sign Aries, by the Majesty of the Divine Name Yod He Vau He, with which, in Earth life and language, I ascribe the letter Heh, to which is allotted the symbolic Tribe of Gad and over which is the Angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the Red Band of this Lotus Wand, which I hereby dedicate to purity and to Occult Work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

*As this is recited, trace in the Air with the Lotus end, the invoking Pentagram of the Sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the 12 Zodiacal directions.*

16. *Lay Wand on the Altar, Lotus end towards the East.*

17. *Stand at West of Altar, face East, raise hands, and say:*

# THE INVOCATION TO THE FORCES OF THE SIGNS OF THE ZODIAC

| SIGN | PERMUTATION OF NAME | HEBREW LETTER | TRIBE OF ISRAEL | ANGEL | COLOUR |
|---|---|---|---|---|---|
| Aries | Yod Heh Vau Heh | Heh | Gad | Melchidael | Red |
| Taurus | Yod Heh Heh Vau | Vau | Ephraim | Asmodel | Red-Orange |
| Gemini | Yod Vau Heh Heh | Zayin | Manasseh | Ambriel | Orange |
| Cancer | Heh Vau Heh Yod | Cheth | Issachar | Muriel | Amber |
| Leo | Heh Vau Yod Heh | Teth | Judah | Verchiel | Lemon-Yellow |
| Virgo | Heh Heh Vau Yod | Yod | Naphthali | Hamaliel | Yellow-Green |
| Libra | Vau Heh Yod Heh | Lamed | Asshur | Zuriel | Emerald |
| Scorpio | Vau Heh Heh Yod | Nun | Dan | Barchiel | Green-blue |
| Sagittarius | Vau Yod Heh Heh | Samech | Benjamin | Advachiel | Blue |
| Capricorn | Heh Yod Heh Vau | Ayin | Zebulun | Hanael | Indigo |
| Aquarius | Heh Yod Vau Heh | Tzaddi | Reuben | Cambriel | Violet |
| Pisces | Heh Heh Yod Vau | Qoph | Simeon | Amnitziel | Crimson |

O Isis! Great Goddess of the Forces of Nature, let Thine Influence descend and consecrate this Wand which I dedicate to Thee for the performance of the works of the Magic of Light.

18. *Wrap the Wand in silk or linen.*

19. *Purify the room by Water and by Fire as at first.*

20. *Perform reverse circumambulation.*

21. *Standing at West of Altar, face East, and recite:*

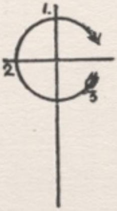
    In the Name of Yeheshuah, I now set free the Spirits that may have been imprisoned by this ceremony.

22. *Preferably, perform the Lesser Banishing Ritual of the Pentagram.*

# THE RITUAL OF THE ROSE CROSS

1. Light a stick of Incense. Go to the South East corner of the room. Make a large cross and circle thus:

*Diagram* 18



and holding the point of the incense in the centre vibrate the word Yeheshuah.

2. With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the South West corner and make a similar cross, repeating the Word.

3. Go to the North West Corner and repeat the cross and the Word.

4. Go to the North East Corner and repeat the cross and the Word.

5. Complete your circle by returning to the South East corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.

6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the North West corner. In the centre of the room, above your head, trace the cross and circle and vibrate the Name.

7. Holding the stick on high, go to the North West and bring the point of the stick down to the centre of the astral cross there.

8. Turn towards the South East and retrace your steps there, but now, holding the incense stick directed towards the floor. In the centre of the room, make the cross and circle towards the floor, as it were, under your feet, and vibrate the Name.

9. Complete this circle by returning to the South East and bringing the point of the stick again to the centre of the Cross.

10. From the centre of this cross, and, raising it as before, walk diagonally across the room towards the North East corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the Name. It is not necessary to make another cross.

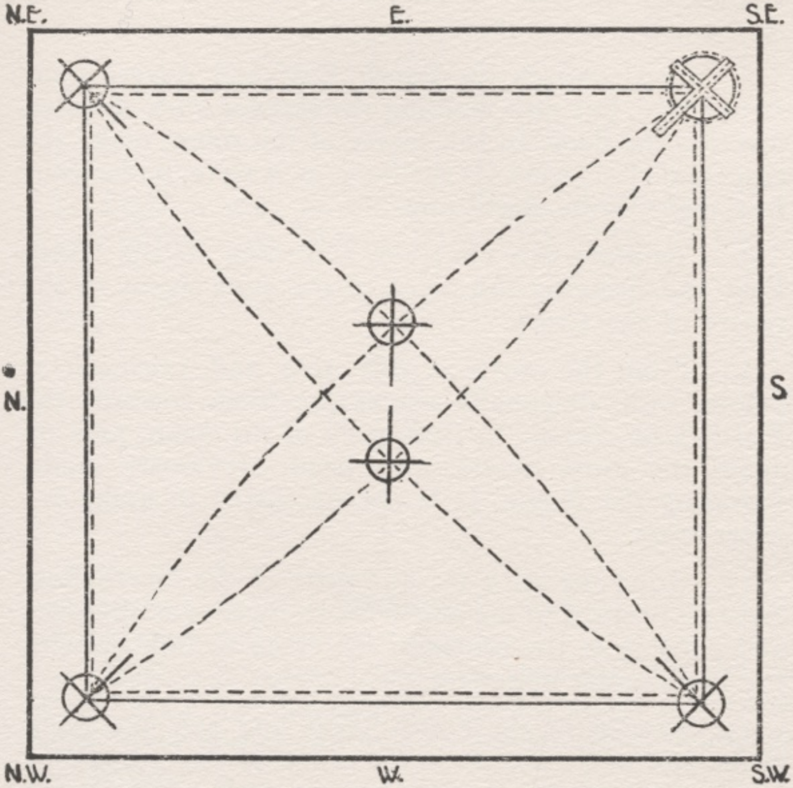
11. Bring the stick to the centre of the North East cross and return to the South West, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.

12. Return to the South West and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the North West, link on to the N. W. Cross — proceed to the N. E. cross and complete your circle by returning to the S. E., and the centre of the first cross.

13. Retrace the Cross, but larger, and make a big circle, vibrating for the lower half Yeheshuah, and for the upper half Yehovashah.

14. Return to the centre of the room, and visualise the six crosses in a net-work round you. This ceremony can be concluded by the analysis of the Key-Word given as follows:

*Diagram* 19



ANALYSIS OF THE KEY-WORD

1. *Stand with arms outstretched in the form of a cross. Face East.*

2. *Vibrate these words:*

| I. | N. | R. | I. |
|---|---|---|---|
| Yod | Nun | Resh | Yod |

The Sign of Osiris Slain.

3. *Right arm up, left arm down, head bowed towards left hand.*

L.—The Sign of the Mourning of Isis.

4. *Both arms up in a V shape.*
   V.—The Sign of Typhon and Apophis.
5. *Arms crossed on breast, head bowed.*
6. *Make the signs again as you repeat L. V. X.*
   L. V. X. Lux,
7. *Arms folded on breast, head bowed.*
   The Light of the Cross.
8. *Then arms extended in Sign of Osiris Slain* (*see* 1).

| | | |
|---|---|---|
| Virgo | Isis | Mighty Mother |
| Scorpio | Apophis | Destroyer |
| Sol | Osiris | Slain and Risen |

9. *Gradually raise arms.*
   Isis Apophis Osiris
10. *Arms above head, face raised.*
    I. A. O.
11. *Except when in the Vault, now vibrate the four Tablet of Union Names to equilibriate the Light.*
    Exarp Hcoma Nanta Bitom
12. *Aspire to the Light and draw it down over your head to your feet.*
    *Let the Divine Light Descend.*

(Note: For diagrams of these signs refer to pages 43 and 44 of Volume II.—I.R.)

### THE USE OF THE ROSE CROSS RITUAL

1. It encloses the aura with a protection against outside influences. It is like a veil. The Pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the Pentagrams to banish and the Rose-cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the Key-Word, a form of invokation of the Higher Wisdom

which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the Ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the Key-Word standing behind your physical head, and you can call down the Divine White Brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the Ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the Light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

# THE COMPLETE SYMBOL

### OF THE

# ROSE CROSS

This symbol is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in Magical working, to be worn at all meetings of Adepts.

It is to be made by each Adept alone, and consecrated by himself and never touched by any other person; and wrapped in white silk or linen when not in use.

It is a complete synthesis of the Masculine, Positive or Rainbow scale of Colour attributions, which is also called "The Scale of the King."

The four ends of the Cross belong to the four Elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the Planets.

The Twenty-two petals of the Rose refer to the twenty-two Paths. It is the Cross in Tiphareth, the receptacle and the centre of the Forces of the Sephiroth and the Paths.

The extreme centre of the Rose is white, the reflected Spiritual brightness of Kether, bearing upon it the Red Rose of Five Petals and the Golden Cross of Six Squares; four green Rays issuant around the Angles of the Cross, from which the Second Order takes its name. They are the Symbols of the Receiving Force.

Upon the white portion of the Symbol, below the Rose, is placed the Hexagram, with the Planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the Pentagrams, which are placed one upon each Elemental coloured arm, are drawn the symbols of the Spirit and the Four Elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the Cross are arranged the Three Alchemical Principles, but in a different order for each Element, and as showing their operation therein.

The upmost Arm of the Cross, allotted to Air, is of the yellow colour of Tiphareth. In it the flowing Philosophic Mercurial nature is chief and without hindrance to its mobility; hence the ever moving nature of Air. Its Sulphureous side is drawn from the part of Fire, whence its luminous and electrical qualities. Its Saline side in from the Water, whence result clouds and rain from the action of the Solar Forces.

The lowest Arm of the Cross, allotted to Earth, is of the four colours of Malkuth, the Earth being of the nature of a container and receiver of the other influences. The Citrine answers to its Airy part, the Olive to the Watery, the Russet to the Fire, and the black to the lowest part, Earth. Here also is the Mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the Sulphur and the Salt are respectively from the sides of Water and Fire, which almost neutralize their natural operation and bring about the fixedness and immobility of Earth.

The extremity allotted to Fire is of the scarlet colour of Geburah, and in it the Sulphureous nature is chief, whence its powers of heat and burning. The Salt is from the side of Earth, whence the necessity for a constant substantial pabulum whereon to act, and the Mercury is from the side of Air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity alloted to Water is of the blue colour of Chesed, and in it the Saline side is chief as exemplified in the salt water of the Ocean, to which all waters go; and from whence also is derived the nature of always preserving the horizontal line. The Mercurial part is from Earth, whence the weight and force of its flux and reflux. Its Sulphuric part is from the Air whence the effect of waves and storms. So that the disposition of these Three Principles forms the key of their Alchemic operation in the Elements.

The White rays issuing from behind the Rose at the inner angles between the Arms, are the Rays of the Divine Light issuing and corruscating from the Reflected Light of Kether in its centre; and the letters and symbols on them refer to the analysis of the Key Word of an Adeptus Minor, I. N. R. I. by which the opening of the Vault is accomplished.

The Twelve letters of the Twelve Petals follow the Order of the Signs of the Zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed is lowermost. Ascending are Nun, Samech, Ayin, Tzaddi, Qoph.

The Seven Double Letters of the middle row are allotted to the Planets in the order of their Exaltations, the planets being wanderers; the Stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Caph, Tau.

The Three Mother letters are allotted to the Elements and are so arranged that the Petal of Air should be beneath the Arm of the Cross allotted to Air, while those of Fire and Water are on counterchanged sides, so that the forces of the Arms of the Cross should not too much override the Planetary and Zodiacal forces in the Rose, which might otherwise be the case were the Petal of Fire placed on the same side as the Arm of Fire and that of Water on the side of Water.

The Mode of Sigil Formation from the Rose Petals is taught in the supplement to this Ritual, reproduced in Book Seven in Volume Four.

The back of the Cross bears inscriptions in Latin: "The Master Jesus Christ, God and Man," between four Maltese Crosses which represent the Four Pyramids of the Elements opened out.

This is placed at the upmost part because therein is affirmed a Descent of the Divine Force into Tiphareth, which is the central point between Supernals and Inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the Human into the Divine. But this is impossible without the assistance of the Divine Spirit from Kether, whence the space above Malkuth is white upon the front aspect of the Cross, white being the Symbol of the Spiritual rescued from the Material.

In the centre is written in Latin between the Symbols of the Alchemical Principles, of which the outermost is Sulphur, the Purgatorial Fire of Suffering and Self-Sacrifice, "Blessed be the Lord our God who hath given us the Symbol Signum." And this is a word of six letters, thus representing the six Creative Periods in the universe.

The Cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The Colours must be correct, clear and brilliant. If they are not, the Symbol is useless either as a Symbol or Insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in Divine Symbols are a degradation of Divine things and are practical blasphemy, because it is substituting the Evil and disorderly for the Good.

## NOTES ON THE ROSE CROSS

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor. Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

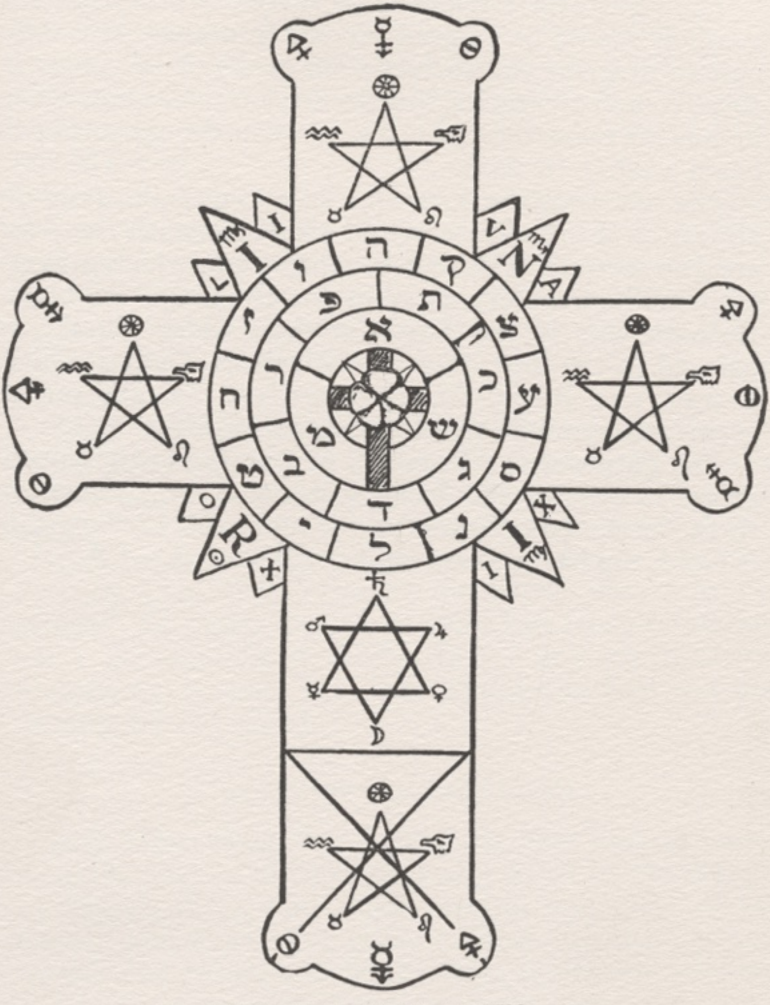
The upper arm, above the Rose, attributed to the Element of Air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing Tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to Water, is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the Fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the Rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the Earth section, which should be painted in the four colours of Malkuth, Citrine, Olive, Russet, and Black. Superimposed on this, the pentagram and symbols will be painted in white.

The Petals of the Rose will be painted in the appropriate colours of the King Scale, and the Letters, on them, in the complementary colours, the Cross within is Gold, the barbs green, and the Rose red.—I.R.

Diagram 20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THE ROSE CROSS LAMEN

# CONSECRATION OF THE ROSE CROSS

## CONSECRATION CEREMONY

1. *Arrange a central Altar draped in black.*
2. *Place on it the Triangle and Cross as in the* $\circledcirc = \boxed{0}$ *grade.*
3. *Place on it the Rose, Cup, Salt and Fire; but place Cup between Cross and Triangle as in the* $\circledcirc = \boxed{0}$. *Rose and Incense East.*
4. *Place the new Rose Cross upon Triangle.*
6. *Take up Lotus Wand in right hand, (black band).*
7. *Repeat:* Hekas, Hekas, Esti Bebeloi!
8. *Perform the Lesser Banishing Ritual of the Pentagram.*
9. *Perform the Lesser Banishing Ritual of the Hexagram.*
10. *Deposit Wand upon the Altar.*
11. *Purify the Chamber with Water in the Four Quarters, repeating the Words:*

    "So therefore first the Priest who governeth the Works of Fire, shall sprinkle with the Lustral Water of the loud resounding Sea."

12. *Consecrate the Chamber with Fire in the Four Quarters, saying:*

    "When after all the phantoms are vanished, thou shalt see that Holy and Formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire."

13. *Take up thy wand by the white band.*

14. *Circumambulate with Sun three times.*

15. *Return to place, and repeat Adoration:*

"Holy art Thou, Lord of the Universe!
Holy art Thou Whom Nature hath not Formed.
Holy art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness."

*Give Sign of Neophyte at each adoration, and Sign of Harpocrates at close.*

16. *Perform the Supreme Invoking Ritual of the Pentagram at the four Quarters, using the Angelic Tablet and Divine Names, for each, with proper Grade Signs.*

17. *Stand West of Altar, facing East. Hold Lotus Wand by White band.*

18. *Make over the Rose Cross in the Air, with Lotus Wand, and as if standing on centre of Rose, the Symbol of the Circle and Cross thus ⊕, and invoke all the Divine and Angelic Names of Tiphareth by a special form:*

"O Thou most sublime Majesty on High, who art at certain seasons worthily represented by the glorious Sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the Divine Name of Yhvh, and the great name of Yhvh Eloah Ve Daath. Deign I beseech Thee to grant that the Great Archangel Raphael, and the Mighty Angel Michael may strengthen this emblem, and through the sphere of the splendid Orb of Shemesh may confer upon it such Power and Virtue, as to lead me by it towards the solution of the Great Secret."

(*Alternative:*)

"O Thou Most Glorious Light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the Sun of Beauty, I implore Thee to direct Thy Light upon this symbol of the Rose and Cross which I have fashioned in Thine Honour and for the furtherance of the Great Work. By the Divine Name Yhvh, by Thy Name of Wisdom Yhvh Eloah Ve Daath, permit I beseech Thee Thy shining Archangel Raphael, and Thy Strong Angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that Ineffable Light which I most humbly seek."

*Raise the hands and eyes to heaven during the prayer, and lowering them as you finish it.*

19. *Repeat these words from Genesis:*

"And a River, Nahar, went forth out of Eden to water the Garden, and from thence it was parted and came into four heads."

20. *Describe over the white portion the Invoking Hexagrams of the Planets, as if standing upon it, repeating the necessary names, holding the Wand by the White part.*

21. *Describe Equilibriating Pentagrams of Spirit with words as laid down.*

Eheieh *with* Exarp, Bitom.

Hcoma, Nanta, *with* Aglah.

22. *Then over the four coloured arms in turn describe the Invoking Pentagrams of each Element, using words and Grade Signs, and repeating the verse*

*of Gen,* II,13,14,15, *referring to each, holding the wand by the part allotted to the Kerub Sign of the Element.*

23. *Over the Red Fire Arm read:*

    "And the Name of the First River is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is Bdellium and the Onyx stone."

    *Making Invoking Fire Pentagram, holding Wand by Leo — lemon-yellow band, make sign of Philosophus, and vibrate* Elohim, Oip Teaa Pedoce.

24. *Over Blue Water Arm, read:*

    "And the Name of the Second River is Gihon, the same as that which compasseth the whole land of Ethiopia."

    *Make Invoking Water Pentagram, holding Wand by Scorpio band, blue-green, and make Sign of Practicus, and say:*

    El, Empeh Arsel Gaiol.

25. *Over Yellow Air Arm, read:*

    "And the Name of the Third River is Hiddekel, that is it which goeth forth to the East of Assyria."

    *Make Invoking Air Pentagram, holding wand by Aquarius band, violet, make Sign of Theoricus, and say:*

    Yhvh, Oro Ibah Aozpi.

26. *Over dark Earthy Arm read:*

    "And the Fourth River is Euphrates."

    *Make Invoking Earth Pentagram, and hold wand by Taurus band, red-orange. Make Sign of Zelator, saying:*

    Adonai, Emor Dial Hectaga.

27. *Lastly, holding wand again by White part, describe a circle from left to right over the outermost*

*Twelve Petals of Rose, and pronounce the Name:* Adonai, *vibrating it as taught.*

28. *Describe similar Circle over Seven Middle Petals pronouncing the word:* Ararita.

29. *Describe Circle over Three Innermost Petals, saying:* Yhvh.

30. *Finally, trace a perpendicular line from top to bottom and say:* Eheieh.

31. *Trace a horizontal from left to right and say:* Elohim.

32. *Wrap up Rose Cross in white silk or linen.*

33. *Close the Ceremony by Purification by Water, and Consecration by Fire.*

34. *Reverse Circumambulation three times.*

35. *Stand at West of Altar, face East, and say:*
"In the Name of Yeheshuah, I now set free any Spirits that may have been imprisoned by this ceremony."

36. *Perform the Lesser Banishing Ritual of the Pentagram.*

# THE

# MAGIC SWORD

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the Presidency of Geburah and of Mars, whose Names and Forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the Fiery Tattwa.

Any convenient sword may be adapted to this use, but the handle, hilt and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight.

The motto of the Adeptus should be engraved upon it, or upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The Divine and Angelic Names related to Geburah are then to be added in emerald, and also their Sigils taken from the Rose. The Sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his Obligation never to use his knowledge of practical Magic for purposes of Evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will re-act on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the Adept requires to be healthy, pure, strong in mind, free from anxiety and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

### CONSECRATION RITUAL OF SWORD

*Prepare: Chamber, central Altar draped in Black, Red Cross and White Triangle, Rose and Incense, Cup and Water, Lamp, Plate and Salt. White Robe, Sash, Consecrated Rose Cross and Lotus Wand, New Sword, Red Cloak and Lamen. An Invocation to Mars and Geburah. An Astrological figure to show position of Mars at the time. In wording and formulating the Invocation to the Forces of Geburah, force and strength are to be specially requested.*

1. *Place the Sword upon Altar, hilt to East near Incense, point to West near Water.*
2. *Take up Lotus Wand by Black part.*
3. *Stand at West of Altar, facing East.*
4. *Say:*

   Hekas Hekas Esti Bebeloi.

5. *Take up Cup and purify with Water sprinkling to E. S. W. N.*
6. *Saying:*

   And first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud resounding sea.

7. *Put down Cup on Altar.*
8. *Take up Incense and wave it as you pass round E. S. W. N.*
9. *Saying:*

   And when after all the Phantoms are vanished thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the voice of Fire.

10. *Put down Incense. Take up Wand.*
11. *Circumambulate with Sun three times, grasping*

*Wand by white band. Return to West, face East, say Adoration:*

12. Holy art Thou Lord of the Universe.
Holy art Thou Whom nature hath not Formed.
Holy art Thou the Vast and Mighty One.
Lord of the Light and of the Darkness.

13. *Perform Lesser Invoking Ritual of the Hexagram of Mars, holding Wand by White Band. Give* ⑤ = $\boxed{6}$ *Signs and analyse Key-Word.*

14. *Return to West of Altar.*

15. *Turn to face the direction in which you have found Mars to be — standing so that the Altar is between yourself and Mars for convenience.*

16 *Describe in the Air the Invoking Pentagram of Sign Mars is in.*

17. *Describe Invoking Hexagram of Mars, saying:* Elohim Gibor. *Then, still holding Wand by White Band,*

18. *Recite your Invocation to the power of Geburah and the Forces of Mars, tracing the Sigil of each as you read it.*

O Mighty Power who governeth Geburah, Thou strong and terrible Divine *Elohim Gibor,* I beseech Thee to bestow upon this Magic Sword Power and Might to slay the evil and weakness I may encounter. In the Fiery Sphere of *Madim,* may it be welded and tempered to unswerving strength and fidelity. May Thy Great Archangel *Kamael* bestow upon me courage wherewith to use it aright and may The Powerful Angels of the Order of *Seraphim* scorch with their flames the feebleness of purpose which would hinder my search for the True Light.

19. *Then trace in the Air, slowly, above Sword, and as if standing upon it, the Invoking Hexagram of Mars. Do this with the Lotus end, still holding the White Band.*

20. *Next trace over the Sword the letters of the names in the invocation and their several Sigils.*

21. *Put down Wand.*
22. *Take up Cup and purify new Sword with Water, making Cross upon it; put down Cup.*
23. *Take up Incense and wave it over new Sword.*
24. *Take up new Sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the Invoking Hexagram of Mars, repeating* Ararita *and* Elohim Gibor.
25. *Lay down Sword.*
26. *With Cup purify Chamber as before.*
27. *With Incense purify as before.*
28. *Reverse circumambulation three times and say:*
29. In the Name of Yeheshuah, I now set free all Spirits that may have been imprisoned by this Ceremony.
30. *Perform with the Sword the Lesser Banishing Ritual of Hexagram.*
31. *Perform Lesser Banishing Ritual of Pentagram.*
32. *Conclude with Qabalistic Prayer.*
33. *Wrap up Sword, white or scarlet silk or linen. Henceforth no one else may touch it.*

# THE FOUR

# ELEMENTAL WEAPONS

These are the Tarot Symbols of the letters of the Divine Name Yhvh, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the Four Elemental Tablets is divided in itself unto Four Lesser Angles representing the other three Elements bound together therewith in the same Tablet. Therefore also let the Z. A. M. remember that when he works with these forces he is as it were dealing with the Forces of the Letters of the Divine Name.

Each Implement must be consecrated, and when this has been done, no one else must touch it.

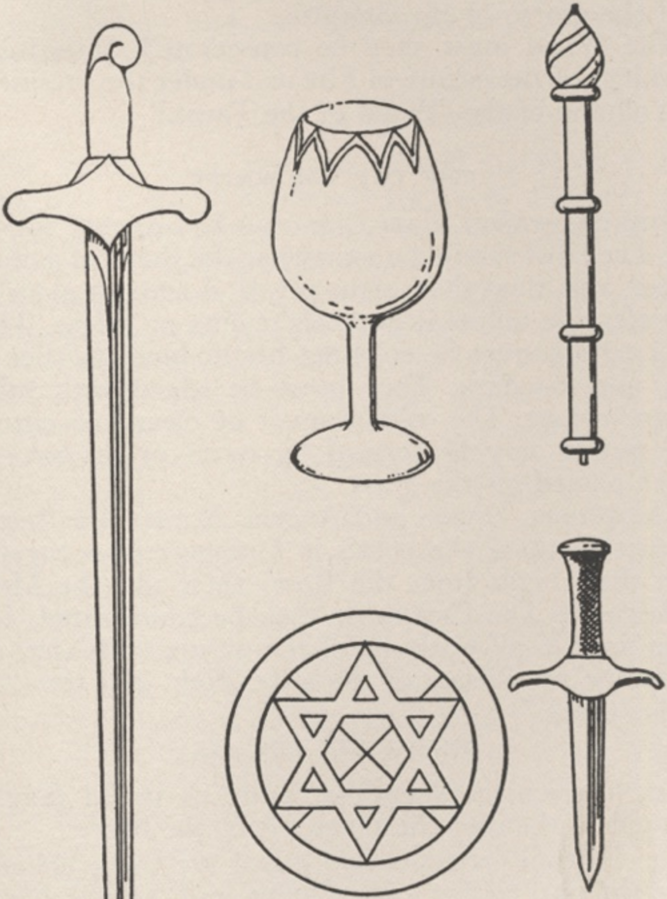
## THE WAND FOR FIRE

The staff of the Wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16 inch beyond each end of the wood. It is often convenient to form the Wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length; (Note: That of the present writer is about ten inches long.—I.R.) The magnet should be a strong one. One end of the wood should be cone-shaped. The North end of the magnet, known by its repelling the so-called North Pole of a compass needle, should be placed at the end of the Wand which is plain.

The whole is coloured flame Scarlet, and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-

*Diagram 21*



THE SWORD AND ELEMENTAL WEAPONS

shaped Yods as ornaments, they are painted bright yellow.

The Divine and Angelic Names of the Element of Fire should then be written in bright green paint along the shaft and on the cone. Their Sigils should be added and the motto of the Adeptus.

The Wand must then be consecrated. It is for all workings of the nature of Fire and under the presidency of Yod and of the "Wand of the Tarot."

## THE CUP FOR WATER

Any convenient glass Cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue; neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper Divine and Angelic Names are then to be written upon the petals in Orange colour together with their Sigils from the Rose; then add the Motto of Adeptus. The Cup must then be consecrated. It is to be used in all workings of the nature of Water, and under the presidency of the letter Heh, and the "Cup of the Tarot."

## THE DAGGER FOR AIR

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better.

The hilt and pommel and guard are to be coloured in bright pure yellow. The Divine and Angelic Names should be written upon the yellow background in purple or violet, together with their Sigils from the Rose, and the motto of the Adeptus.

It is to be used in all work of the Airy Nature, and under the presidency of Vau, and the "Sword of the Tarot."

Let there be no confusion between the Magical Sword and the Air Dagger. The Magical Sword is under Geburah and is for strength and defence. The Air Dagger is for Air, for Vau of Yhvh, and is to be used with the three other Elemental Implements. They belong to different planes and any substitution of one for the other is harmful.

## THE PENTACLE FOR EARTH

The Pantacle or Pentacle should be formed of a round disc of wood, about 4½ inches in diameter, and from ½ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white Hexagram on each face of the Disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, Citrine; right, Olive-green; left, Russet-brown; lowest, Black.

The Divine and Angelic Names should be written in black round the white border; each name followed by its Sigil taken from the Rose. The motto of the Adeptus to be added.

The Pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that Citrine is the Airy part of Earth; Russet the Fiery; Olive the Watery; Black the Earthy part of Earth.

The Pentacle must then be consecrated.

It is then to be used in all work of the nature of Earth, and is under the presidency of Heh final, and of the "Pentacle of the Tarot."

# RITUAL OF CONSECRATION

## OF THE

# FOUR ELEMENTAL WEAPONS

Provide Altar, Lamp, Cup, Salt, Incense and Rose, White Triangle, and Red Cross.

Four new implements. Fire Wand, Air Dagger, Water Cup, and Earth Pentacle. Magical Sword, Rose Cross, Lotus Wand, White Sash.

Drape and arrange Altar as in ◎ = $\boxed{0}$ Repast. Put on White Robe, Sash, and Rose Cross. Light the Lamp, put Water in the Cup, and kindle the Incense.

Select time for the Ceremony during the course of the appropriate Tatwas.

(Note: The Angelic Names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this set of volumes.—I. R.)

1. *Take up the Lotus Wand by the Black portion, and say:*
   Hekas Hekas Este Bebeloi.
   *Put down the Wand and take up the Magic Sword.*

2. *Perform the Lesser Banishing Ritual of the Pentagram. Pass to the East to begin. Use Magic Sword.*

3. *Lay down Sword, and purify with Water, saying:*
   "So therefore first the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the loud-resounding Sea."

4. *Consecrate with Fire, saying*:
   "And when, after all the Phantoms are vanished, thou shalt see that Holy formless Fire, that Fire which darts and flashes through the hidden depths of the Universe, hear thou the Voice of Fire."

5. *Take up the Lotus Wand by White portion.*
6. *Circumambulate with the Sun three times.*
7. *Repeat the Adoration, salute with the* ◎ = $\boxed{0}$ *Sign each time.*

> "Holy art Thou, Lord of the Universe.
> Holy art Thou, whom Nature hath not Formed.
> Holy art Thou, the Vast and the Mighty One.
> Lord of the Light and of the Darkness."

8. *Varying with each Implement on different days, or* 20 *minutes between each commencement, according to Tattwas, perform Supreme Invoking Ritual of the Pentagram of the particular elemental Implement with Lotus Wand, holding it by appropriate band of Kerubic Figure.*
9. *With the Lotus Wand in thy hand, and standing by the Altar and facing the Quarter of the Element whose Implement you are consecrating, describe in the Air over the Implement, as if standing upon it, the Invoking Pentagram of that Implement.*
10. *Invocate the Divine and Angelic Names already graven upon the Implement, making their letters and Sigils in the Air, over the Implement with the Lotus.*

> "O Thou, Who art from everlasting, Thou Who hast created all things, and doth clothe Thyself with the Forces of Nature as with a garment, by Thy Holy and Divine Name

| | | |
|---|---|---|
| For Pentacle | Adonai | אדני |
| For Dagger | Yhvh | יהוה |
| For Cup | El | אל |
| For Wand | Elohim | אלהים |

> whereby Thou art known especially in that quarter we name

| | | | |
|---|---|---|---|
| For Pentacle and Earth | Tzaphon | צפון | North |
| For Dagger and Air | Mizrach | מזרח | East |
| For Cup and Water | Mearab | מערב | West |
| For Wand and Fire | Darom | דרום | South |

I beseech Thee to grant unto me strength and insight for my search after the Hidden Light and Wisdom.

I entreat Thee to cause Thy Wonderful Archangel

| | | | |
|---|---|---|---|
| For Pentacle | Auriel | אוריאל | Who governeth the the works of Earth |
| For Dagger | Raphiel | רפאל | Who governeth the the works of Air |
| For Cup | Gabriel | גבריאל | Who governeth the the works of Water |
| For Wand | Michael | מיכאל | Who governeth the the works of Fire |

to guide me in the Pathway; and furthermore to direct Thine Angel

| | | |
|---|---|---|
| For Pentacle | Phorlakh | פורלאך |
| For Dagger | Chassan | חשן |
| For Cup | Taliahad | טליהד |
| For Wand | Aral | אראל |

To watch over my footsteps therein.

May the Ruler of (*name element*) the Powerful Prince

| | | |
|---|---|---|
| For Pentacle and Earth | Kerub | כרוב |
| For Dagger and Air | Ariel | אריאל |
| For Cup and Water | Tharsis | תרשים |
| For Wand and Fire | Seraph | שרף |

by the gracious premission of the Infinite Supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those Magical operations, for which it has been fashioned. For which purpose I now perform this mystic rite of Consecration in the Divine Presence of

| | | |
|---|---|---|
| For Pentacle | Adonai | אדני |
| For Dagger | Yhvh | יהוה |
| For Cup | El | אל |
| For Wand | Elohim | אלהים |

11. *Lay aside the Lotus Wand.*

12. *Take up the Magic Sword, and read the Invocation to the King, tracing in the Air the Invoking Pentagram of the Element.*

"In the Three Great Secret Holy Names of God borne upon the Banners of the

| | | |
|---|---|---|
| For Pentacle and Earth | North | Emor Dial Hectega |
| For Dagger and Air | East | Oro Ibah Aozpi |
| For Cup and Water | West | Empeh Arsel Gaiol |
| For Wand and Fire | South | Oip Teaa Pedoce |

I summon Thee, Thou Great King of the

| | | |
|---|---|---|
| For Pentacle | North | Ic Zod Heh Chal |
| For Dagger | East | Bataivah |
| For Cup | West | Ra Agiosel |
| For Wand | South | Edel Pernaa |

to attend upon this Ceremony and by Thy presence increase its effect, whereby I do now consecrate this Magical (*name implement*). Confer upon it the utmost occult might and virtue of which Thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a strong defence and a powerful weapon wherewith to rule and direct the Spirits of the Elements."

13. *Still with the Sword, trace in the Air over the Implement the Hexagram of Saturn, and read the Invocation to the Six Seniors.*

"Ye Mighty Princes of the (*name Quadrangle*) Quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of Seniors. Hear my petition, oh ye mighty Princes, the Six Seniors of the (*same point*) quarter of the Earth who bear the names of:

▽ Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa
△ Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga
▼ Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa
▲ Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap

and be this day present with me. Bestow upon this (*name weapon*) the Strength and purity whereof ye are Masters in the Elemental Forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force."

14. *Then read the Invocations of the Angels governing the Four Lesser Angles. During each, make the Invoking Pentagram of the Element whose implement is being consecrated. Cup, Wand, Dagger, or Pentacle, according to which lesser angle is in Process, making the Pentagram in the air immediately over the Implement with the Sword.*

### FIRE WAND

*Lesser Angle of Fire.* "Oh Thou Mighty Angel Bziza who art Ruler and President over the Four Angels of the Fiery Lesser Quadrangle of Fire, I invocate Thee to impress into this weapon the force and fiery energy of Thy Kingdom and Servants, that by it I may control them for all just and righteous purposes.

*With the Sword, trace invoking Fire Pentagram with Lion Kerub.*

*Lesser Angle of Water:* O Thou mighty Angel Banaa, Ruler and President over the Four Angels of Fluid Fire, I beseech Thee to impress into this weapon Thy Magic Power that by it I may control the Spirits who serve Thee for all just and righteous purposes.

*With the Cup, trace invoking Fire Pentagram.*

*Lesser Angle of Air:* Oh Thou Mighty Angel Bdopa, Ruler and President over the Four Angels and Governors of the subtle and aspiring Etheric Fire, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness, that with it I may control the Spirits of Thy Realm for all just and righteous purposes.

*Trace Invoking Fire Pentagram with the Dagger.*

*Lesser Angle of Earth:* O Thou Mighty Angel Bpsac, who art Ruler and President over the Four Angels of the denser Fire of Earth, I beseech Thee to bestow upon this weapon Thy strength and fiery steadfastness that with it I may control the Spirits of Thy realm for all just and righteous purposes.

*Trace Invoking Fire Pentagram with Pentacle.*

### WATER CUP

*Lesser Angle of Fire:* O Thou Powerful Angel Hnlrx, Thou who are Lord and Ruler over the Fiery Waters, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

*With Wand trace invoking Water Pentagram with Eagle Kerub.*

*Lesser Angle of Water:* O Thou Powerful Angel Htdim, Thou who art Lord and Ruler over the pure and fluid Element of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

*With Sword trace invoking Water Pentagram.*

*Lesser Angle of Air:* O Thou Powerful Angel Htaad, Thou who art Lord and Ruler of the Etheric and Airy Qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that I may with its aid direct the Spirits who serve Thee in purity and singleness of aim.

*With Dagger trace invoking Water Pentagram.*

*Lesser Angle of Earth:* O Thou Powerful Angel Hmagl, Thou who art Lord and Ruler of the more dense and solid qualities of Water, I beseech Thee to endue this Cup with the Magic Powers of which Thou art Lord, that with its aid I may direct the Spirits who serve Thee in purity and singleness of aim.

*With Pentacle trace invoking Water Pentagram.*

*Lesser Angle of Fire:* O Thou Resplendent Angel Exgsd, Thou who governest the Fiery Realms of Air, I conjure Thee to confer upon this Dagger, Thy Mysterious and Magical Powers, that I thereby may control the Spirits who serve Thee for such purposes as be pure and upright.

*With the Wand trace invoking Air Pentagram with Aquarius as Kerubic emblem.*

*Lesser Angle of Water:* O Thou Resplendent Angel Eytpa, Thou who governest the Realms of Fluid Air, I conjure Thee to confer upon this Dagger, Thy Mysterious Powers that by its aid I may control the Spirits who serve Thee for such purposes as be pure and upright.

*With the Cup trace invoking Air Pentagram.*

*Lesser Angle of Air:* O Thou Resplendent Angel Erzla, Thou who rulest the Realms of Pure and Permeating Air, I conjure Thee to confer upon this Dagger the Magic Power of which Thou art Master, whereby I may control the Spirits who serve Thee, for such purposes as be pure and upright.

*With the Sword trace invoking Air Pentagram.*

*Lesser Angle of Earth:* O Thou Resplendent Angel Etnbr, Thou who rulest the Denser Realms of Air symbolised by the Lesser Angle of Earth, I conjure Thee to confer upon this Dagger the Magic Powers of which Thou art Master, whereby I may control the spirits who serve Thee, for such purposes as be pure and upright.

*With the Pentacle trace invoking Air Pentagram.*

## EARTH PENTACLE

*Lesser Angle of Fire:* O Thou Glorious Angel Naaom, Thou who governest the Fiery essences of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which thou art Sovereign, that by its help I may govern the Spirits of Whom Thou art Lord, in all seriousness and steadfastness.

*With Wand over Russet, trace invoking Earth Pentagram with Taurus Kerub.*

*Lesser Angle of Water:* O Thou Glorious Angel Nphra, Thou who governest the moist and fluid essences of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Sovereign that by its help I may govern the Spirits, of whom Thou art Lord, in all seriousness and steadfastness.

*With Cup over Olive part, trace invoking Pentagram.*

*Lesser Angle of Air:* O Thou Glorious Angel Nboza, Thou who governest the Airy and Delicate Essense of Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

*With Dagger over Citrine part, trace invoking Earth Pentagram.*

*Lesser Angle of Earth:* O Thou Glorious Angel Nroam, Thou who governest the dense and solid Earth, I invocate Thee to bestow upon this Pentacle the Magic Powers of which Thou art Master, that with its help I may govern the spirits of whom Thou art Lord, in all seriousness and steadfastness.

*With Sword over Black part, trace invoking Earth Pentagram.*

15. *Then take up the newly consecrated Implement and perform with it the Supreme Invoking Ritual of the Pentagram of its Element in the Four Quarters, preceding each Pentagram with the Equilibriating Pentagram suitable, and reciting the Divine Name. Close with Qabalistic Cross and Prayer. When completed each Implement is to be wrapped in silk or linen, white, or suitable colour.*

16. *Purify with water, repeating verse as in opening.*

17. *Consecrate with Fire, repeating the verse as in opening.*

18. *Reverse Circumambulation.*

19. *Stand at West of Altar, and say,*
"In the name of Yeheshuah, I now set free any Spirits that may have been imprisoned by this ceremony."

20. *Perform the Lesser Banishing Ritual of Pentagram in 4 Quarters.*

21. *If preferred, the Supreme Banishing Ritual of Pentagram of special element, if one or two or three Implements have been consecrated and not all four at same ceremany.*

(Note: When tracing the Pentagrams over the Implement to be consecrated, remember that the same Pentagram is traced but each time with another of the weapons. In the consecration of the Cup, the Water Pentagram is the only one used, but it is traced using the Sword and the other implements. This is mentioned so that, for example, the student will not use different Pentagrams traced with different weapons when consecrating one implement.—*I. R.*)

# BOOK FIVE

(Composed of Golden Dawn Official Documents
Labelled Z.1., Z.2., and Z.3.)

### Z. 1

# THE ENTERER
# OF THE THRESHOLD

*The General Exordium*

The Speech in the Silence:
The Words against the Son of Night:
The Voice of Thoth before the Universe in the presence of the eternal Gods:
The Formulas of Knowledge;
The Wisdom of Breath;
The Radix of Vibration;
The Shaking of the Invisible:
The Rolling Asunder of the Darkness:
The Becoming Visible of Matter:
The Piercing of the Coils of the Stooping Dragon:
The Breaking forth of the Light:
All these are in the Knowledge of Tho-oth.

*The Particular Exordium*

At the Ending of the Light: At the Limits of the Night: Tho-oth stood before the Unborn Ones of Time!

Then was formulated the Universe:
Then came forth the Gods thereof:
The Aeons of the Bornless Beyond:
Then was the Voice vibrated:
Then was the Name declared.

At the Threshold of the Entrance,
Between the Universe and the Infinite,
In the Sign of the Enterer, stood Tho-oth,
As before him were the Aeons proclaimed.

In Breath did he vibrate them:
In Symbols did he record them:

For betwixt the Light and the Darkness did he stand.

The complete explanation of the symbolism of, and the Formulae contained in, the ◎ = $\boxed{0}$ Grade of Neophyte of the Order of the Golden Dawn.

"Enterer of the Threshold" is the name of the ◎ = $\boxed{0}$ Grade of Neophyte. "The Hall of the Neophytes" is called "The Hall of the Dual Manifestation of Truth," that is of the Goddess *Thmaah,* whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

*Of the Temple in Reference to the Sephiroth.* The Temple, as arranged in the Neophyte Grade of the Order of the Golden Dawn in the Outer, is placed looking towards the Yh of Yhvh in Malkuth in Assiah. That is, as *Y* and *H* answer unto the Sephiroth Chokmah and Binah in the Tree, (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained) even so, the Sacred Rites of the Temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his Higher Self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these Ten Sephiroth, the Temple as arranged in the Neophyte Grade, includeth only the four lower Sephiroth in the Tree of Life, viz: Malkuth, Yesod, Hod, and Netzach, and the *Outer* side of Paroketh, the Veil. Paroketh formeth the East of the Temple. First in importance cometh the symbolism of the East.

The Three Chiefs who govern and rule all things, the Viceroys in the Temple of the unknown Second Order beyond, are the reflections therein of the Powers of Chesed, Geburah and Tiphareth. They represent: the Imperator — Geburah and the Grade ⑥ = $\boxed{5}$: the Praemonstrator — Chesed and the Grade ⑦ = $\boxed{4}$: the Cancellarius — Tiphareth and the Grade $\boxed{5}$ = $\boxed{6}$.

Now the Imperator governeth, because in Netzach, which is the highest Grade of the First Order, ④ = $\boxed{7}$, is the Fire reflected from Geburah. The Praemonstrator is Second, because in Hod, which is the next highest Grade, ③ = $\boxed{8}$, is the Water reflected from Chesed. The Third is the Cancellarius, because in Yesod, ② = $\boxed{9}$, is the Air reflected from Tiphareth. Thus the Order is governed by a Triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of Office of the Imperator is the flame scarlet Robe of Fire and Severity, as on him do the energy and stability of the Temple depend: and if he has sub-Officers to assist him, they partake of his symbolism. His Mantle is the symbol of unflinching Authority, compelling the obedience of the Temple to *all commands* issued by the Second Order; and upon the left breast thereof, is the Cross and Trangle of the Golden Dawn, both white, representing the purification of the Temple in the Outer Order by Fire. He may wear a Lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a Sword similar to that of Hiereus. His place in the Temple is at the extreme right of the Dais and at the Equinox he takes the Throne of Hierophant when that Office is vacated.

The proper Mantle of Office of the Praemonstrator is the bright blue Robe of Water, representing the reflection of the Wisdom and Knowledge of Chesed. His duty is that of Teacher and Instructor of the Temple, always limited by his Obligation to keep secret the Knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the Temple any instruction regarding the Ritual received by him from the Greatly Honoured Chiefs of the Second Order. He is therefore to the Temple the Reflector of the Wisdom beyond. His sub-officers partake of his symbolism. The White Cross and

Triangle on his left Breast on the Robe represents the purification of the Outer Order by Water. He may wear a Lamen like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a Sceptre surmounted by a Maltese Cross in the Elemental Colours.

The proper Mantle of Office of the Cancellarius is the yellow Robe of Air. Upon him depend the Records of the Temple, the order of its working, the arrangements of its Meetings and the circulation of its manuscripts. He is the Recorder and, more immediately than either of the preceding Chiefs, the Representative of the executive authority of the Second Order over the Outer. His duty is to see that in *no* case knowledge of a Grade be given to a Member who has not properly attained to it. He is the immediate circulator of all *communications* from the Second Order. His sub-officers partake of his symbolism. His White Cross and Triangle represent the purification of the Outer Order by Air. Cancellarius may wear a Lamen like that of Hierophant, but of yellow on a purple field, and depending from a purple Collar; and he may bear a Sceptre surmounted by a Hexagram of amber and gold.

The Sceptres of the Chiefs should be of the same colour as their Mantles, with a gold band to represent Tiphareth, being the first Grade of the Inner Order. The Sword of Imperator should have a plain scarlet hilt, with gold or brass mountings, while the Sceptre of Praemonstrator should be blue with a gold band. The proper seat of the Chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and Immediate Past Hierophant to his left — the Cancellarius and Immediate Past Hierophant being nearest to the Hierophant on their respective sides. The Chiefs stand before the Veil in the East of the Temple, as the Representatives of the Inner Order and therefore no meeting can be held without one of them. Preferably all Three Chiefs should be present. The other Officers of the Temple exist only by their authority and permission.

Because the East of the Temple is the outer side of Paroketh, all Members of the Second Order wear the *Crossed Sashes* of a Lord of the Paths of the Portal of the Vault only — no higher Grade being allowed to be shown in a Temple of the First Order. Members of the Second Order should be seated in the East of the Temple when practicable. Any Past Hierophant may wear a Mantle of a Hierophant and a Jewel of that Lamen, but not a large Collar Lamen. Immediate Past Hierophant may have a Sceptre of a Hierophant.

The Chiefs, or Members asked to represent them on the Dais, wear white gowns. The cords and tassels of all Mantles of Chiefs or Officers should be white to symbolise spiritual purity and influence of the Divine and Shining Light. Members of the Outer Order wear a black gown or tunic, with a Sash indicating their Grade across it. The Black Sash crosses from the left shoulder (from the side of the Black Pillar, as they first received it), and the White Sash from the Right shoulder.

Egyptian Head-Dresses, or Nemysses are worn by the Chiefs and Officers, those of the Chiefs being of the Colour of their Mantles striped with the complementary colour; those of the Officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The Key to the formation of the tunic and nemyss is the Crux Ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

## THE SYMBOLISM OF THE TEMPLE

The Bases of the two Pillars are respectively in Netzach and Hod; the White Pillar being in Netzach and the Black Pillar in Hod. They represent the Two Pillars of Mercy and Severity. The bases are cubical and black to represent the Earth Element in Malkuth. The columns are respectively black and white to represent the manifestation of the Eternal Balance of the Scales of Justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the Soul.

The scarlet tetra-hedronal capitals represent the Fire of Test and Trial: and between the Pillars is the porchway of the Region Immeasurable. The twin lights which burn on their summits are "The Declarers of the Eternal Truth." The bases of the tetrahedra, being triangular, that on the white pillar points East, while that on the Black points West. They thus complete the Hexagram of Tiphareth — though separate, as is fitting in "The Hall of the Dual Manifestation of Truth."

The Altar, whose form is that of a double cube, is placed in the Eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the East citrine, on the South olive, on the North russet, while the West side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The Symbols upon the Altar represent the Forces and Manifestation of the Divine Light, concentrated in the White Triangle of the Three Supernals as the synthesis; wherefore, upon this sacred and sublime Symbol, is the obligation of the Neophyte taken as calling therein to witness the Forces of the Divine Light.

The Red Cross of Tiphareth (to which the Grade of ⑤ = $\boxed{6}$ is referred) is here placed above the White Triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though The Crucified One, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter, the Divine Triad of Light.

Around the Cross are the Symbols of the Four Letters of the Name Jehovah — the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the East is the Mystical Rose, allied by its scent to the Element of Air. At the South is the Red

Lamp, allied by its Flame with the Element of Fire. At the West is the Cup of Wine, allied by its fluid form to the Element of Water. At the North are Bread and Salt, allied by their substance to the Element of Earth.

The Elements are placed upon the Altar according to the Winds.

> "For Osiris on-Nophris who is found perfect before the Gods, hath said:
> 'These are the Elements of my Body,
> Perfected through Suffering, Glorified through Trial.
> For the scent of the Dying Rose is as the repressed Sigh of my suffering:
> And the flame-red Fire as the Energy of mine Undaunted Will:
> And the Cup of Wine is the pouring out of the Blood of my Heart:
> Sacrificed unto Regeneration, unto the Newer Life:
> And the Bread and Salt are as the Foundations of my Body,
> Which I destroy in order that they may be renewed.
> For I am Osiris Triumphant, even Osiris on-Nophris, the Justified:
> I am He who is clothed with the Body of Flesh,
> Yet in whom is the Spirit of the Great Gods:
> I am The Lord of Life, triumphant over Death.
> He who partaketh with me shall arise with me:
> I am the Manifestor in Matter of Those Whose Abode is the Invisible:
> I am purified: I stand upon the Universe:
> I am its Reconciler with the Eternal Gods:
> I am the Perfector of Matter:
> And without me, the Universe is not.' "

Technically, the Door is supposed to be situated behind the seat of Hiereus in the West; but it may be in any part of the Hall, seeing that the walls represent the Barrier to the Exterior. "The Gate of the Declarers of Judgment" is its name — and its symbolic form is that of a straight and narrow Doorway, between two Mighty Pylons. "The Watcher against the Evil Ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

### THE STATIONS OF THE OFFICERS

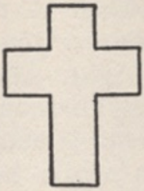
The Hierophant is placed in the East of the Temple, on the outer side of the Veil Paroketh, to rule the Temple under the Presidency of the Chiefs. There he fills the place of a Lord of the Paths of the Portal of the Vault of the Adepts, acting as Inductor to the Sacred Mysteries. The Insignia and Symbols of Hierophant are:

- The Throne of the East in the Path of Samekh, outside the Veil.
- The Mantle of bright flame scarlet, bearing a white cross on the left breast.
- The Lamen suspended from a white Collar.
- The Crown-headed Sceptre.
- The Banner of the East.

The position of the Throne on the Path Samekh is fitting for the Inductor to the Mysteries, as there being placed in that balanced and central position of that Path by which alone is safe entrance to the mystical knowledge of the Light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the Light through the Veil; and that translation of the Three Supernals to the Outer Order, which is represented by the red Calvary Cross and the White Triangle upon the Altar. Thus the station of Hierophant's Throne, fitly represents the Rising of the Sun of Life and Light upon our Order.

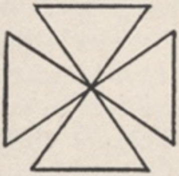
The Robe of scarlet represents the flaming energy of the Divine Light, shining forth into infinite Worlds. Upon the left breast is a White Cross to represent purification unto the Light, and this Cross may be one of the following forms: —

CALVARY:



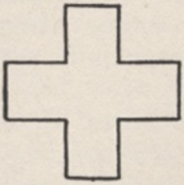
In which case it alludes either to the cross of six squares of Tiphareth or to the Cross of the Rivers.

PYRAMIDAL:



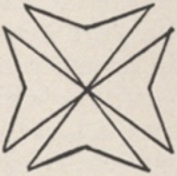
The Cross of the Elements, to represent the descent of the Divine and Angelic Forces into the pyramid symbol.

EQUILATERAL:



A Cross of the Elements, symbolising their purification through the Light of the Four-lettered Name Yhvh in Tiphareth.

MALTESE:



The Cross of four arrowheads, representing the keen and swift impact of the Light, coming from behind the Veil, through the Elements symbolised by the arrow of Sagittarius in the Path Samekh.

It is indifferent which of the Crosses be employed, seeing that each represents the operation of the Light through the Veil.

The Sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth Daath, Tiphareth and Yesod, the pommel being Malkuth. The shaft represents the Paths Gimel, Samekh and Tau. The Grip by which it is wielded, is the path Tau, representing the Universe governed by and attracting the forces of the Light. The Names of Sephiroth and Paths are not marked thereon, but the Hierophant Initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the Divine Light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "The Sceptre of Power" and invests him with the power of declaring the Temple Open or Closed in any Grade, if time be short, and this is done by saying: "By the power in me vested by this Sceptre, I declare this Temple duly opened (or closed)."

This method of Opening and Closing "by Sceptre" should only be used in great emergency where time presses. It should not be used in a Ceremony where Elemental Spirits have been invoked — especially not in the Closing.

The Lamen is partially explained in the Portal Ceremony thus: "The Hierophant's Lamen is a synthesis of Tiphareth, to which the Calvary cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of Fire and Water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the Cross alludes to the Rose that is conjoined therewith in the symbolism of the Rose and Cross of our Order." But in addition to this, it represents the blazing light of the Fire of the Sun bringing into being the green vegetation of the otherwise barren Earth. And also the power of self-sacrifice requisite in one who would essay to initiate into the Sacred Mysteries. So as the

Sceptre represents the Authority and Power of the Light, the Lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the Purity of the White Brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: —"The field of the Banner of the East is White, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number of six of Tiphareth, the yellow Cross of Solar Gold, and the cubical stone, bearing in its centre the sacred Tau of Life, and having bound together upon it the form of the Macrocosmic Hexagram, the red triangle of Fire and the blue triangle of Water — the Ruach Elohim and the Waters of Creation."

In addition to this explanation, it affirms the Mode of Action employed by the Divine Light in its operation by the Forces of Nature. Upon it is the symbol of the Macrocosm so coloured as to affirm the action of the Fire of the Spirit through the Waters of Creation under the harmony of the Golden Cross of the Reconciler. Within the centre of the Hexagram is a Tau cross in White, to represent its action as a Triad; and the whole is placed on a white field representing the Ocean of the Ain Soph Aour. The Banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation — the shaft, the Purified Will directed to the Higher. The golden cross-bar is that whereon the Manifested Law of Perfection rests; the Banner itself, the Perfect Law of the Universe, the red cords and tassels the Divine Self-renunciation, Whose trials and sufferings form, as it were, the Ornament of the Completed Work. The whole represents the ascent of the Initiate into Perfect Knowledge of the Light — therefore in the address of the Hiereus the Neophyte hears "Even the Banner of the East sinks in Adoration before Him," as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

"Expounder of the Sacred Mysteries" is the name of the Hierophant, and he is "Osiris" (Aeshoorist) in the Nether World. (St added as a suffix to a name indicates the influence from Kether.)

The Station of Hiereus is at the extreme West of the Temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum Diagram. Representing a Terrible and Avenging God at the Confines of Matter, at the borders of the Qlippoth, he is enthroned upon Matter and robed in Darkness, and about his feet are Thunder and Lightning — the impact of the Paths of Shin and Qoph — Fire and Water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging Guardian to the Sacred Mysteries. The Symbols and Insignia of Hiereus are:

The Throne of the West in the Black of Malkuth, where it borders on the Kingdom of Shells,
The Black Robe of Darkness, bearing a white cross on the left breast;
The Sword of Strength and Severity;
The Lamen suspended from a Scarlet Collar.
The Banner of the West.

The position of the Throne of the West at the limits of Malkuth is fitting for the Avenger of the Gods, for he is placed there in eternal affirmation against the Evil Ones —"Hitherto shall ye come and no further." The Throne is also placed there as a seat of witness and of punishment decreed against Evil.

The Robe or Mantle is of Darkness, threatening and terrible to the Outer, as concealing an avenging Force ever ready to break forth against the Evil Ones. On the left breast is a white Cross to represent the Purification of Matter unto the Light. The Sword represents the Forces of the Pillar of Severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the Grip is the Path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the Path Shin, represents the Universe governed by the flaming force of Severity, and represents the Hiereus as wielding the Forces of Divine Severity. "The Sword of Vengeance" is its name.

The Lamen is partially explained in the Portal thus: "The Outer Circle includes the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod, of which the first three mark the angles of the triangle inscribed within, while the connecting Paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path Samekh through which is the passage for the Rending of the Veil. It is therefore a fitting Lamen for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding Darkness is circumscribed in its turn by the Circle of Light." In addition to this explanation, the Lamen represents "The Light that shineth in Darkness though the Darkness comprehendeth it not." It affirms the possibility of the Redemption from Evil and even that of Evil itself, through self-sacrifice. It is suspended from a scarlet Collar as representing its dependence on the Force of Divine Severity over-awing the evil. It is a symbol of tremendous Strength and Fortitude, and is a synthesis of the Office of Hiereus as regards the Temple, as opposed to his Office as regards the outer world. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator Grade: "The White Triangle refers to the three Paths connecting Malkuth with the other Sephiroth; while the red cross is the Hidden Knowledge of the Divine Nature which is to be obtained through their aid. The Cross and Triangle together represent Life and Light." In addition to this explanation from the Zelator Grade, it represents eternally the possibility of Rescuing the Evil; but in it the Tiphareth cross is placed *within* the White Triangle of the Supernals as thereby representing that Sacrifice as made only unto the Higher. The red Cross may be bordered with gold in this instance, to represent the Perfect Metal obtained in and through the Darkness of Putrefaction. Black is its field which thus represents the Darkness and Ignorance of the Outer, while the White Triangle is again the Light which shineth in the Darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of Twilight — as it were the equation of Light and Darkness. The pole and the base are black, to represent that even in the Depths of Evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, *when it changes its position in the Temple*, represents that which bars and threatens, and demands fresh sacrifice ere the Path leading to the Higher be attained.

"Avenger of the Gods" is the name of Hiereus, and he is "Horus in the Abode of Blindness unto, and Ignorance of, the Higher." Hoor is his name.

The Station of Hegemon is between the Two Pillars whose bases are in Netzach and Hod, at the intersection of the Paths Peh and Samekh, in the symbolic Gateway of Occult Science — as it were, at the Beam of the Balance, at the Equilibrium of the Scales of Justice; at the point of intersection of the Lowest Reciprocal Path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the Guardian of the Threshold of Entrance and the Preparer of the Way for the Enterer — therefore the Reconciler between Light and Darkness, and the Mediator between the Stations of Hierophant and Hiereus. The Symbols and Insignia of Hegemon are:

The Robe of Pure Whiteness, bearing on the left breast a Red Cross.
The Mitre Headed Sceptre.
The Lamen suspended from a Black Collar.

The Robe represents the Spiritual Purity which is required in the Aspirant to the Mysteries and without which qualification none can pass between the Eternal Pillars. It represents the Divine Light which is attracted thereby and brought to the aid of the Candidate. It symbolises the Self-Sacrifice that is offered for another to aid him in the attainment of the Light. It also signifies the atonement of error, the Preparer of the Pathway unto the Divine. Upon the left Breast is a Cross, usually the Calvary form, of red to represent the energy of the lower Will, purified and subjected to that which is Higher — and thus is the Office of Hegemon especially that of the Reconciler.

The Mitre-Headed Sceptre is the distinctive ensign of Office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the Paths Vau and Kaph, the grip by which it is wielded being the Path Qoph, while the pommel is Malkuth. The Mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red calvary cross of Six squares. This Mitre represents the Wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The Sceptre is wielded by the forces of Flux and Reflux, shown by the grip being referred to the Path Qoph, and it represents the attraction into the Universe of the Forces of Divine Mercy. The Sephiroth and Paths are marked only as bands, and owing to its meaning, should be carried by Hegemon in all conducting of the Candidate, as representing to the latter the attraction of the Forces of his Higher Self. It is called "The Sceptre of Wisdom."

The Lamen is explained in part in the Grade of Philosophus thus: "The peculiar emblem of the Hegemon is the Calvary Cross of Six Squares within a Circle. This Cross embraces Tiphareth, Netzach, Hod and Yesod, and rests upon Malkuth. Also the Calvary Cross of Six Squares forms the cube and is thus referred to the Six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod and Yesod."

In addition to this explanation, it represents the black Calvary Cross of Suffering as the Initiator by Trial and Self-Abnegation, and the Opener of the Way into the Comprehension of the Forces of the Divine Light. It is therefore suspended from a black Collar to show that Suffering is the Purgation of Evil.

"Before the Face of the Gods in the Place of the Threshold" is the name of Hegemon, and she is the Goddess Thma-Ae-St having the following Coptic forms:

Thma-Ae-St — This as regards the Middle Pillar and the influence from Kether.
Thma-aesh — This more Fiery as regards her influence with respect to the Pillar of Severity.
Thmaa-ett — This more Fluidic with regard to her influence with respect to the Pillar of Mercy.

She is the Wielder of the Sceptre of Dual Wisdom from Chokmah and therefore is the Mitre head split in two and not closed, to indicate the Dual Manifestation of Wisdom and Truth: even as the Hall of the Neophytes is called "the Hall of the Dual Manifestation of the Goddess of Truth."

The Three Inferior Officers do not wear Mantles, but only Lamens suspended from black Collars. The designs are in white on a black field to show that they are Administrators of the Forces of Light acting through the Darkness, under the Presidency of the Superior Officers.

The Lamen of Kerux, is thus explained in the Grade of Theoricus: "The Tree of Life and the Three Mother Letters are the Keys wherewith to unlock the Caduceus of Hermes. The upper point of the Wand rests on Kether and the Wings stretch out to Chokmah and Binah, thus comprehending the Three Supernal Sephiroth. The lower seven are embraced by the Serpents whose heads fall on Chesed and Geburah. They are the twin Serpents of Egypt and the currents of Astral Light. Furthermore, the Wings and the top of the Wand form the letter Shin, the symbol of Fire; the Heads and upper halves of the Serpents form Aleph the symbol of Air; while their tails enclose Mem, the symbol of Water — the Fire of Life above, the Waters of Creation below, and the Air symbol vibrating between them."

In addition to this, the Caduceus of Kerux represents the balanced forces of Eternal Light working invisibly in the Darkness — even as the Light borne before the hood-winked Candidate at his Initiation, is symbolic of the Light which guides him in the darkness of the world though he sees it not nor knows it. This Caduceus is the Rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the Wand surmounted by the Winged Globe below which the Twin Serpents are shown — the Wand of the Chief Adept in the ⑤ = $\boxed{6}$ Grade.

The Lamen of Stolistes is thus explained in the Grade of Practicus: "The Cup of Stolistes partakes in part of the symbolism of the Laver of Moses and the Sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the Caduceus, it further represents the three Elements of Water, Air, and Fire. The crescent is the Water which is above the Firmament; the circle is the Firmament, and the triangle is the consuming Fire below, which is opposed to the Celestial Fire symbolised by the upper part of the Caduceus."

In addition to this explanation, the Cup represents the Receptacle and Collector of the more Fluidic Forces of the Light, and is the symbol of an inexhaustible Bowl of Libation from which Reservoir the Adept may draw the Reserved Forces of the Light — which matter again calls for meditation.

The Lamen of Dadouchos is thus explained in the Grade of Zelator: "The Hermetic Cross, which is also known as Fylfot, Hammer of Thor, and Swastika, is formed of 17 squares taken from a square of 25 lesser squares. These 17 fitly represent the Sun, the Four Elements and, the Twelve Signs of the Zodiac."

In addition to this, the Lamen has a more extended meaning. The Hermetic Cross, the Bolt of Whirling Flame, which is represented by the cross of Four Axes whose heads may be either double or single and turned in either direction, is a symbol of terrific Strength, and represents the Fire of the Spirit, cleaving its way in all directions through the Darkness of Matter. Therefore is it borne on the Lamen of Dadouchos whose office is that of Purification and Consecration by Fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is *Ano-Oobist Empe-Eeb-Te* —"Anubis of the East."

Sentinel is *Ano-Oobi Em-Pemen-Te* —"Anubis of the West."

The Kerux is the Herald, the Guardian and Watcher *within* the Temple, as Sentinel is the Watcher *without* — and therefore is his charge the proper disposition of the furniture and stations of the Temple. He is also the Proclaimer. His peculiar ensigns of Office are:

The Red Lamp to signify the Hidden Fire over which he watches.

The Magic Staff of Power to represent a Ray of the Divine Light which kindles the Hidden Fire.

Two Potions whereby to produce the effect of Blood.

He is the Gurdian of the Inner side of the Portal—the sleepless Watcher of the Gods and the Preparer of the Pathway to Divine Wisdom. "Watcher for the Gods" is the name of Kerux, and he is Ano-Oobist, the Herald before them.

The Stolistes is stationed in the Northern Part of the Hall to the North-West of the Black Pillar whose base is in Hod, and is there as the Affirmer of the powers of Moisture, Water, reflected through the Tree into Hod. The Cup is the Receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by Cold and Moisture. "Goddess of the Scale of the Balance at the Black Pillar" is the name of Stolistes and she is "The Light Shining through the Waters upon Earth," Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the Southern part of the Hall, to the South-West of the White Pillar whose base is in Netzach and is there as the Affirmer of the Powers of Fire, reflected down the Tree to Netzach. The Censer is the Receptacle thereof—the transmitter of the Fires of Netzach to Malkuth, restoring and purifying the vital force therein by Heat and Dryness. "Goddess of the Scale of the Balance at the White Pillar" is the name of Dadouchos and she is "Perfection through Fire manifesting on Earth." Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the Robes and Insignia of the Temple as symbolising by their cleansing and purification the Purging away of the Evil of Malkuth by the Waters of the Spirit.

The Dadouchos has charge of all lights, fires and incense, as representing the purifying and purging of Malkuth by Fire and the Light of the Spirit. These Officers also purify the Temple, the Members and the Candidate by Water and by Fire, as it is written: "I indeed baptise you with Water, but One shall come after me who shall baptise ye with the Holy Ghost and with Fire."

This completes the names and titles of the Officers of a Temple and they are Seven in number and may all be taken by a Frater or Soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the God-form used. Thus Hierophant, Hiereus, and Kerux are more natural offices for Fratres, while Hegemon, Stolistes and Dadouchos are more natural for Sorores — but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a Frater is Hegemon and a Soror Hierophant.

The Hierophant must be of the ⑤ = $\boxed{6}$ Grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator — a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the Officers should wish to be known, they are as follows:

V. H. Hierophant or V. H. Hierophantria
H. Hiereus or H. Hiereia
H. Hegemon or H. Hegemone
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

### OF THE THREE CHIEFS

The Three Chiefs are in the Temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, *Veiled Divinities* sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the Initiate. The synthesis of the Three Chiefs may be said to be in the form of Tho-oth Who cometh from behind the Veil at the point of its Rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the Goddess Nephthys,

The Praemonstrator, from his relation to Chesed, may be referred to the Goddess Isis,

The Cancellarius, from his property of Recorder, may be referred to the God Thoth:

No ceremony of the Outer Order may take place without a Chief — preferably the Three Chiefs or their Vice-gerants present — and on account of the *Stations* on the Dais, it is well to have these stations filled by an Adept, should a Chief be absent. These Stations and those of the Officers are called the Visible Stations of the Gods, and descriptions of the forms which an Adept Officer builds up as a focus of force are given in another paper.

### THE INVISIBLE STATIONS

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.
3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. *The Kerubim:* The Stations of the Man, the Lion, the Bull, and the Eagle are at the Four Cardinal Points without the Hall, as invisible Guardians of the limits of the Temple. They are placed according to the winds —beyond the Stations of Hierophant, Dadouchos, Hiereus, and Stolistes — and in this order do their symbols appear in all Warrants of Temples.

The Kerub of Air formulates behind the Throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the Great Goddess Hathor who unites the powers of Isis and Nephthys. To the Sign Aquarius is she referred as a correlative, which represents Springs of Water breaking upon Earth; though as a Zodiacal Sign it is referred to Air, the container of Rain. The Egyptian name of the Sign Aquarius is Phritithi.

NOTE: "Thou shalt not confound the Kerubim with their Signs of the Zodiac, notwithstanding that the latter be under the Presidency of the former, seeing that the Kerub representeth a far more Sublime Potency, yet acting by a harmonious sympathy through the particular Sign allotted unto their correspondence."

The Kerub of Fire has the face and form of a Lion with large and clashing wings. He formulates behind the Throne of Dadouchos and he is a power of the Great Goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the Lion Kerub is through the Flaming Fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a Great Eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the Great God Thoomoo, and his operation is by the Sign of Scorpio, which is called in Egyptian Szlae-Ee. (Note: In Egyptological works the name of this God is Tum or Tmu.—I. R.)

The Kerub of Earth has the face and form of a Bull with heavy and darkening wings. He formulates behind the Throne of Stolistes and he is a power of the Great God Ahaphshi and his operation is by the Sign Taurus called Ta-Aur in Egyptian.

2. The Children of Horus: Between the Invisible Stations of the Kerubim are those of the Four Vicegerants of the Elements and they are situated at the Four Corners of the Temple, at the places marked by the Four Rivers of Eden in the Warrant; for the body of a Warrant, authorising the formation and establishment of a Temple, represents the Temple itself—of which the Guardians are the Kerubim and the Vicegerents in the places of the Rivers.

Ameshet (man-headed) is placed in the North East, between the Man and the Bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the South East between the Man and the Lion. Toumathph or Tmoumathv.

Ahephi, Ape-faced, is placed in the South West between the Lion and the Eagle. Ahephi or Ahaphix.

Kabexnuv, Hawk-faced, is placed in the North-West, between the Eagle and the Bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the Station of the Evil One, the Slayer of Osiris. He is the Tempter, Accuser, and Punisher of the Brethren and in Egypt is represented mostly with the head of a Water-Dragon, the body of a Lion or leopard, and the hind-parts of a Water-horse. He is the Administrator of the power of the Evil Triad:

The Stooping Dragon, Apophrassz.
The Slayer of Osiris — Szathan Toophon.
The brutal power of Demonic Force — Bessz.

The Synthesis of this Evil Triad "The Mouth of the Power of Destruction" is called Ommoo-Szathan.

4. The Station of Harpocrates. The Invisible Station of Harpocrates is in the Path of Samekh, between the Station of Hegemon and the Invisible Station of the Evil Triad. Harpocrates is the God of Silence and Mystery, whose Name is the Word of this Grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephythys. The Stations of Isis and Nephthys are respectively at the Places of the Pillars in Netzach and Hod, and these Great Goddesses are not otherwise shown in the Grade, save in connection with the Praemonstrator and Imperator,

as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of Severity; and therefore the positions of the Pillars or Obelisks are but, as it were, the Places of their feet.

The Station of Aroueris. The Invisible Station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order — for while the Hierophant is an Adeptus, he is shown only as Lord of the Paths of the Portal — so that, when the Hierophant moves from the Throne of the East, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the Dais the Station of Aroueris is that of the Immediate Past Hierophant who sits on the Hierophant's left. Aroo-ouerist.

*This ends the Constitutory Symbolism of a Temple in the* ◎ = $\boxed{0}$ Grade of Neophyte. Should a Member have occasion to quit his place, he shall do it moving with the course of the Sun; and as he passes the place of Hierophant, he shall salute with the Sign. And when he enters or quits the Temple, he shall salute the Hierophant's Throne when within the Portal.

# THE SYMBOLISM OF THE OPENING

## OF THE

## ◎ = $\boxed{0}$ GRADE OF NEOPHYTE

The Opening Ceremony begins with the Cry of the "Watcher Within" who should come to the right front of Hierophant and raise his Wand. This Symbol of the Ray of the Divine Light from the White Triangle of the Three Supernals thus descends into the Darkness and warns the Evil and uninitiated to retire, so that the White Triangle may be formulated upon the Altar through the combined effect of the formulae of the Opening Ceremony.

Having done this, he sees that the Entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the Members by the Signs, the knowledge of which shows that they, though in the Land of Blindness and Ignorance, have yet seen that Triangle of Divine Light from the Three Supernals formulated in Darkness. It is then noted that the names of the three chief Officers begin with the Letter of Breath the Coptic **Ϩ. In the name of Osiris the Ϩ is mute, and silent, and concealed, as it were, by 'H' the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the Letter 'T' in ⊖.**

(H "Ae" is attributed to Chesed —**Ϩ to Aries, and** ⊖ to Earth and Saturn. This is intended to affirm the Unknown Life, which is Inspired from the Beyond, sent out to Aries, the commencement of the Spring in the year, the Life which after being Inspired, is breathed forth again; and also the *possible use* of that Breath, between the Inspiration and the Expiration, in the combination between it and the Forces of the Microcosm.)

The whole is a rehearsal of the properties of the reflection of the Element *Air* down through the Middle Pillar of the Sephiroth, representing the reflection of the Air from Kether, through Tiphareth to Yesod, and even to the Citrine part of Malkuth. For the subtle Aether is, in Kether, inspired from the Divine Light beyond; thence reflected into Tiphareth, wherein it is combined with the Reflexes from the Alchemical Principles in that great Receptacle of the Forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the Adept can use. Standing in his Sphere of Sensation he can, by his knowledge of the Sacred Rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of Adspire, *i.e.*, to attract *towards* you in breathing) downwards into himself the Lower Genius as though temporarily to inhabit himself as its Temple.

Another formula of Vibration is here hidden. Let the Adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a Divine Name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the Name in his *Heart,* so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the Name — then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that Divine Name. He will send his breath steadily forward into the Universe so as to awake the corresponding forces of the Name in the Outer World. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in "The Sign of the Enterer" while vibrating the Name out into the Universe. On completing this, make the "Sign of Silence" and remain still, contemplating the Force you have invoked.

This is the secret traditional mode of pronouncing the Divine Names by vibration, *but let the Adept beware that he applies it only to the Divine Names of the Gods*. If he does this thing ignorantly in working with Elemental or Demonic Names, he may bring into himself terrible forces of Evil and Obsession. The Method described is called "The Vibratory Formula of the Middle Pillar."

After noting the Names of the Three Chief Officers, comes the recapitulation of the Stations and duties of the Officers, thus occultly affirming the establishment of the Temple so that the Divine Light may shine into the Darkness. Then follows the purification and consecration of the Hall by Water and by Fire, thus marking the limitation of the Four Cardinal Points at the Four Quarters, and the Equation of the Elements. This is the Baptism of the Place and, as it were, the Preparation of a fitting Shrine for the Forces of the Divine Light. While all this goes forward, especially after the Hierophant's "for by Names and Images are all powers awakened and re-awakened," the Officers become clothed in their God-forms and the Invisible Stations awake.

The Procession of Officers is then formed in the North in readiness for the "Mystic Circumambulation in the Path of Light" (that is to say, none of the partakers is hood-winked). It is formed in the North, beginning from the Station of Stolistes, the symbol of the Waters of Creation attracting the Divine Spirit, and therefore alluding to the Creation of the World by the Spirit and the Waters. The Mystic Reverse Circumambulation forms its Procession in the South, beginning from the Station of Dadouchos, as symbolic of the Ending and Judgment of the World by Fire. But also, the Mystic Circumambulation commences by the Paths of Shin and Resh, as though bringing into action the Solar Fire; while the Reverse Circumambulation commences beside those of Qoph and Tzaddi as though bringing the Watery Reflux into action.

The Order of the Mystic Circumambulation. First comes Anubis, the Watcher within; next Thmaest, the Goddess of the Hall of Truth; then Horus; then the Goddesses of the Scales of the Balance, then Members, if the Hall be large enough, and at the end the Watcher Without, Sentinel. It is as though a gigantic Wheel were revolving, as it is said: "One Wheel upon Earth beside the Kerub." The Name of the Sphere of the Primum Mobile, Rashith ha-Gilgalim, signifies the heads or beginnings of Whirling Motions or Revolutions. Of this Wheel in the Mystic Circumambulation, the ascending side begins from below the Pillar of Nephthys, and the descending side from below the Pillar of Isis; but in the Reverse Circumambulation, the contrary.

Now the nave or axis of this Wheel is about the Invisible Station of Harpocrates — as though that God, in the Sign of Silence were there placed affirming the Concealment of that Central Atom of the Wheel, which alone revolves not.

The Mystic Circumambulation is called symbolic of the Rise of Light and from it is drawn another formula for the circulation of the breath. It is the formula of the Four Revolutions of the Breath (not, of course, of the actual air inspired, but of the subtle Aethers which may be drawn thence and of which it is the Vehicle — the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the Power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the Name vibrating in the contained Air. Imagine this vibration going down the left leg to the sole of the left foot — thence passing over to the sole of the right foot — up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the Four-fold breath. (Note: In this connection read very carefully the section in Volume 4, entitled *The Four*

*Serpent Formulae of the Four Aces* of the Tarot. Some hint may be there gleaned of the relation of the breath to the Macrocosmic forces.—I.R.)

The Object of the Mystic Circumambulation is to attract and make the connection between the Divine Light above and the Temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his Sceptre the Light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the Light forward on his Path from East to West, as he receives it from the Hierophant's Throne. Horus passes only *once,* for he is the Son of Osiris and inherits the Light by birthright from him. Therefore he goes at once to his station to *fix* the Light there. Thmaest, the Goddess of Truth, passes *twice* because her rule is of the Balance of the Two Scales, and she retires to her Station between the Pillars there to complete the reflex of the Middle Column. The Watcher Within and the rest circumambulate *thrice* as affirming the completion of the Reflection of the Perfecting of the White Triangle of the Three Supernals upon the Altar.

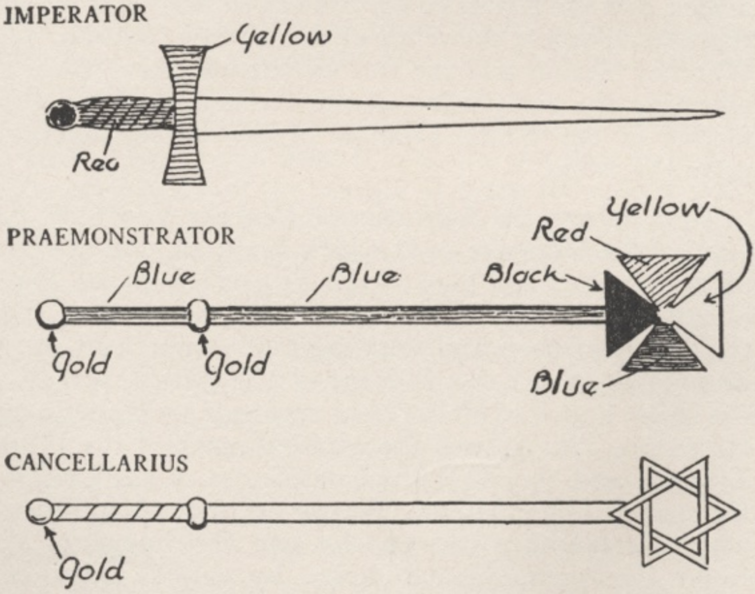
Then follows the Adoration of God the Vast One, the Lord of the Universe — at which again all give the Sign of the Enterer, the Sign of the Projection of the Force of the Light. Then only does the Watcher declare that the Sun has arisen and that the Light shineth in Darkness. Now comes the *Battery* of the ◎ = $\boxed{0}$ Grade — the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the White Triangle and therefore the Completion of the Opening Ceremony. The Mystic Words "Khabs Am Pekht" which accompany the knocks seal the image of the Light. Their significance imples, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, "Light in Extension" or "May Light be extended in Abundance upon you."

Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

The Grade of Neophyte has O or the Circle for its Number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are One, and the consequent Universal application of the Secret Formulae.

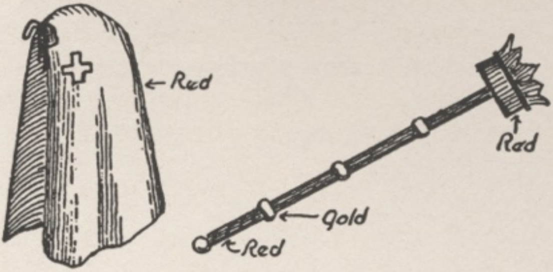
*Diagram 22*

WANDS OF THE CHIEFS ON DAIS

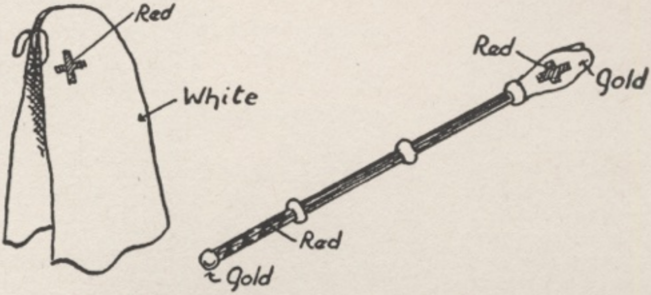

IMPERATOR
Yellow
Red
PRAEMONSTRATOR
Yellow
Red
Blue
Blue
Black
Gold
Gold
Blue
CANCELLARIUS
Gold

# *Diagram 23*

HIEROPHANT'S CLOAK AND WAND


Red
Red
Gold
Red

HEGEMON'S CLOAK AND WAND


Red
Red
Gold
White
Red
Gold

CLOAK AND SWORD OF HIEREUS

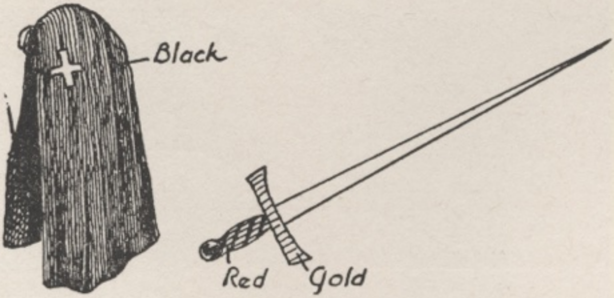
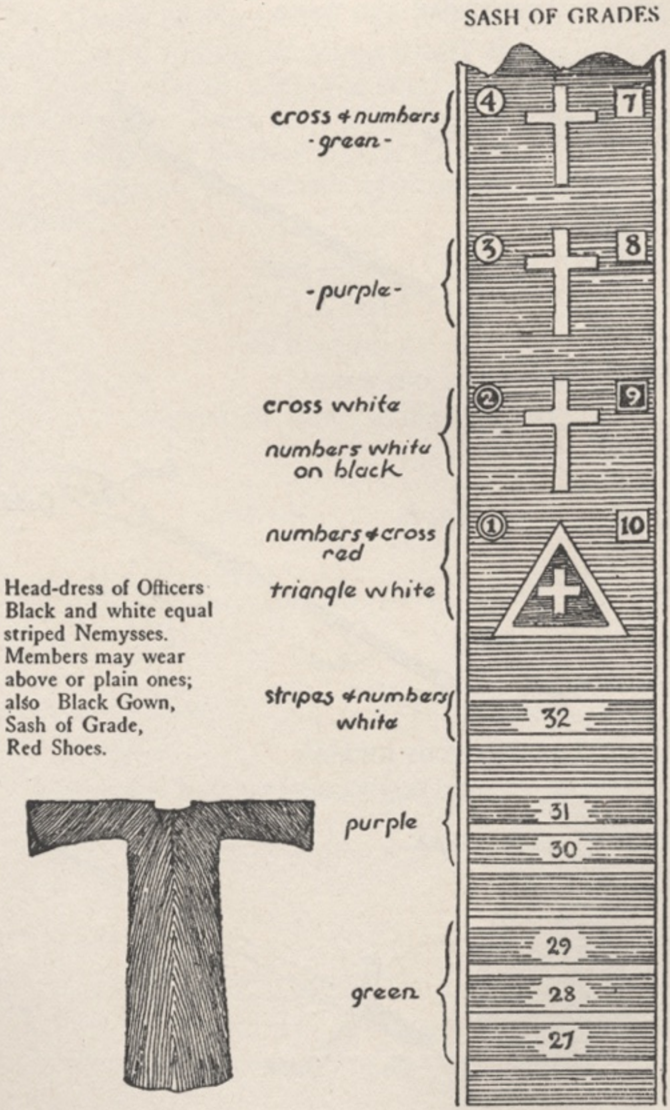

Black
Red
Gold

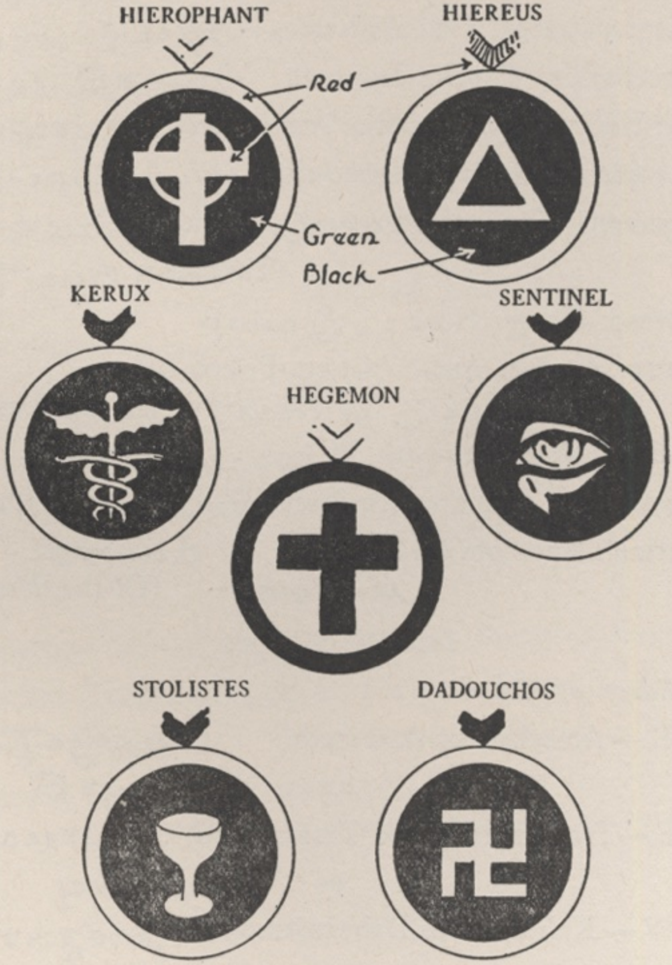
Diagram 24


SASH OF GRADES
cross + numbers
- green -
4
7
- purple -
3
8
cross white
numbers white on black
2
9
numbers + cross red
triangle white
1
10
stripes + numbers white
32
purple
31
30
green
29
28
27

Head-dress of Officers
Black and white equal
striped Nemysses.
Members may wear
above or plain ones;
also Black Gown,
Sash of Grade,
Red Shoes.

# *Diagram* 25

## OFFICERS' LAMENS



HIEROPHANT
HIEREUS
Red
Green
Black
KERUX
SENTINEL
HEGEMON
STOLISTES
DADOUCHOS

## COPTIC NAMES OF THE CHIEFS AND OFFICERS

### *Visible Stations*

Imperator: Nephthys: Neoph-tho-osest. Νευφθυϲε-ϛ
Praemonstrator: Isis: Ae-isest. Ηιϲε-ϛ
Cancellarius: Thoth: Tho-ooth Θωουθ
Past Hierophant: Aroueris: Aroo-ouerist. Αρωυερι-ϛ
Hierophant: Osiris: Ae-shoo-rist. Ηϣωωρι-ϛ
Hegemon: Thmae-st Θμαηϛ. Thmae-sh. Θμαη-ϣ
Thmaae-tt Θμα-ϯ
Hiereus: Horus: Hoor ϩωωρ
Kerux: Anubis: Ano-oobist-em-Pe-eeb-tte
Ανωυβι-ϛ μ-Πειοϯ (Of the East)
Stolistes: Aur-a-mo-ooth Αυρα-μωυθ
Dadouchos: Thaum-aesch-niaeth. Θαυμ-Ηϣ-Νιηθ
Sentinel: Ano-oobi em-Pementte Ανωυβι-
μ-Πειβϯ (Of the West)

### *Invisible Stations*

*Children of Horus:*

N. E.— Ameshett or Amesheth Αμεϣετ
or Αμεϣεθ
S. E.—Tto-oumathph or Tmo-oumathv. Τωυμαθϥ
or Τωυμαθϥ
N. W.— Kabexnuv or Dabexnjemouv Καβεζνυϥ
or Καβεζνϫεμουϥ
S. W.— Ahephi or Ahaphix Αϩεφι
or Αϩαπϩιξ

*Kerubim:*

| Kerub | | Sign | | |
|---|---|---|---|---|
| Ahathoor | ⲁϩⲁⲑⲱⲱⲣ | Phritithi | ⲫⲣⲓⲧⲓⲑⲓ | ♒ |
| Tharpesh | ⲑⲁⲣⲫⲉ-ϣ | Labo-ae | ⲗⲁⲃⲱ-ⲏ | ♌ |
| Tho-oom Mo-oo | ⲑⲱⲟⲩⲙ-ⲙⲱⲟⲩ | Szlae-ee | ⲥⲗⲏⲓ | ♏ |
| Ahapshi | ⲁϩⲁⲡϣⲓ | Ta-aur | ⲧⲁⲟⲩⲣ | ♉ |

Tharpesh can also be spelt Tharpeshest ⲑⲁⲣⲫⲉϣ-ⲋ

*Cardinal Points:*

| | | |
|---|---|---|
| North ______ | Anmehitt | ⲛⲙⲉϩⲓⲧ |
| South ______ | Phraestt | ⲫⲣⲏⲥⲧ |
| East ______ | E-eebtt | ⲉⲓⲟⲧ |
| West ______ | Emantt | ⲉⲙⲛⲧ |

Harpocrates: Ho-or-Po-Kratt-i St ϩⲱⲱⲣ-ⲡⲟ-ⲕⲣⲁⲧⲓ-ⲋ

***Evil Persona***

| | | |
|---|---|---|
| Apophra-i Ssz | ⲁⲡⲟⲫⲣⲁⲥⲟ | Stooping Dragon |
| Szathan-Toophon | ⲟⲁⲑⲁⲏ-ⲧⲟⲩⲫⲱⲛ | Slayer of Osiris |
| Bessz | ⲃⲉⲥⲟ | Brutal Power of Demonic Force |
| Ommoo Szathan | ⲟⲙⲙⲟⲩ-ⲟⲁⲑⲁⲛ | Power of the Mouth of the Power of Destruction |

# THE EGYPTIAN GOD-FORMS
## OF THE
## NEOPHYTE GRADE

The stations of the God-forms used in our symbolism come under two heads:

1. Visible Stations.
2. Invisible Stations.

The Visible Stations are the places of the Officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the Three Chiefs, the Past Hierophant and the Hierophant. The order in which they sit (as you face East) is:

| | | |
|---|---|---|
| Imperator | Cancellarius | Hierophant |
| Nephthys | Thoth | Osiris |
| Past Hiero. | | Praemonstrator |
| Aroueris | | Isis |

The names below are those of the God-forms they represent. The following are the descriptions of the God-forms of the seven Officers of the Neophyte Grade.

*Hierophant:* Osiris in the Netherland. Expounder of the Mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two God-forms, the passive and active aspects of Osiris. Seated on the Dais as Hierophant, he is clothed in the God-form of Osiris. He wears the tall white crown of the South, flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black — and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden Phoenix Wand, a Blue Crook and Red Scourge. The hands are green. His feet rest on a pavement of black and white.

The God-form of Osiris never moves from the Dais. When the Hierophant has to move from the Dais, he is covered by the form of Osiris in action — Aroueris, which is built up by the Past Hierophant, seated on Hierophant's left. If no one is seated as Past Hierophant, then inner Members help the Hierophant to formulate the second God-form.

Aroueris, Horus the Elder, is very lively to look upon — like pure flames. He wears the Double Crown of Egypt, the cone shaped crown in red inside the white crown of the North, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian Gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand, a blue Phoenix Wand and in his left, a blue Ankh. He stands on a pavement of purple and gold.

*Hierus:* Horus in the Abode of Blindness unto and Ignorance of the Higher. Avenger of the Gods.

He wears the Double Crown of the South and North, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red, from which depends a lion's tail and he carries in his right hand an Emerald Phoenix Wand, and in his left a blue Ankh. He stands on a pavement of emerald and scarlet.

*Hegemon:* Thmaa-Est "Before the Face of the Gods in the Place of the Threshold."

Thmaa-est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour — *i.e.*, a light Egyptian red-brown. She wears armlets of emerald and red, and carries a combined form of Lotus and Phoenix Wand. It has an orange flower — a blue stem, and ends in an orange Sign of the Binary. In her left hand she carries a blue Ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.

*Kerux:* Anubis of the East. Watcher of the Gods.

Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands, and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion's tail. His ornaments are purple and gold; his Phoenix Wand and Ankh, blue. He stands on a pavement of purple and yellow.

*Stolistes*: Auramo-ooth. "The Light shining through the Waters upon Earth." "Goddess of the Scales of the Balance at the Black Pillar."

Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue Crown of the North from which springs a delicate gold plume, over a Vulture head-dress of orange and blue. Her collar is orange and blue, she carries a blue Ankh and a Lotus Wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.

*Dadouchos: Thaum-Aesch-Niaeth.* "Perfection through Fire manifesting on Earth." "Goddess of the Scales of the Balance at the White Pillar."

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red Crown of the South, flanked by two feathers in green barred black, over a vulture head-dress in red and green. Her collar is red and green and she carries a green Ankh and a Lotus Wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

*Sentinel:* Anubis of the West.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black Phoenix Wand and Ankh. He stands on black.

(Note: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well-advised to make his own tracings or drawings of them with colour as directed by these instructions.—I.R.)

### THE THREE CHIEFS

*Praemonstrator: Isis.*

Nephthys has a face and body of translucent gold. She is crowned with a Cap over a vulture head-dress of black and white, the vulture head being red. Her collar and oranments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue Ankh and a Lotus Wannd with a green flower and a blue stem. She stands on black and white pavement.

*Demonstator: Isis.*

Isis has a face and body of translucent gold. She is crowned with a Throne over a vulture head-dress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue Ankh and a Lotus wand with a green flower and a blue stem. She stands on blue and orange.

*Cancellarius: Tho-oth.*

The God-form of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during a Neophyte Grade, he also has an invisible station in the East while the Obligation takes place.

He has an Ibis head, black beak and white throat. His nemyss is yellow bordered with mauve. His collar yellow with a middle band of squares in mauve annd green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue Ankh, and a stylus and writing tablet. He stands on mauve and yellow.

### THE INVISIBLE STATIONS

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path Samekh in the Middle Pillar — Hathor — Harparkrat — Evil Persona.
2. Kerubim.
3. Children of Horus.
4. The Forty-Two Assessors.

1. *Hathor:* This Great Goddess formulates behind Hierophant in the East. Her face and limbs are of translucent gold. She wears a scarlet Sun Disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss —a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue Ankh and a Lotus Wand with a green flower and a blue stem. She stands on black bordered with blue.

*Harparkrat:* He formulates in the centre of the Hall between Hegemon and the Altar, where he sits or stands on a Lotus, facing East. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion's tail. His Lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

*Omoo-Sathan. Typhon, Apophis, Set.* The Evil Persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the Altar standing East of the Altar facing West, in the Sign of Typhon. He is black, and has an animal, somewhat lizard-like, head, a black body and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

2. *The Kerubim. The Kerub of Air* is formed behind Hathor and she is a power of Hathor, and has the same general colouring. She has a young girl's countenance and behind her are spread large and shadowing wings.

*The Kerub of Fire* is in the South beyond the seat of Dadouchos. It is a power of the Great Goddess Tharpesh, and has the face and form of a Lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and Emerald green.

*The Kerub of Water* is formed behind Hiereus and is a power of the Great God Toum or Tmu. It has the face and form of a great Eagle with large and glistening wings. The colours are mostly blue and orange with some green.

*The Kerub of Earth* is in the North behind the Seat of Stolistes. It is a power of the Great God Ahapshi and has the face and form of a Bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilising forces whose forms vary according to circumstances.

3. *The Children of Horus.* These have their invisible stations in the corners of the Hall. They are the guardians of the viscera of the human being — every part of whom comes up for judgment in its right time and place.

*Ameshet:* The man-faced is in the North East. He has a blue nemyss banded with red, blue and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue and black, three times repeated. He stands on red, blue and black with a border of green, white and yellow.

*Tmoomathph,* the Jackal-faced, is in the South East. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow and blue—the same colours appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow and black, with a border of green, yellow, mauve.

*Kabexnuv:* The Hawk-faced, is in the North West. He has a black and tawny face, and a nemyss of black bordered with red, yellow, black. The same colours appear three fold, at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, white.

*Ahephi:* The Ape-faced, is in the South West. He has a blue nemyss bordered with red, blue and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.

Note: Tmoomathaph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

4. *The Forty-Two Assessors.* These are not described at all save to say that they make the Sign of the Enterer as the Candidate is passed by them. They are Witnesses in the Judgment Hall of Osiris.

# THE CANOPIC GODS

## THE SYMBOLISM OF THE FOUR GENII OF THE HALL OF THE NEOPHYTES

*By* G. H. Fratre *Sub Spe*

In a Temple of the Grade of Neophyte, the Four Gods, Ameshet, Ahephi, Tmoumathph, Kabexnuf, said also to be Vice-gerants of the Elements, and answering to the Rivers of Eden as drawn in the Warrant of the Temple, are said to rule in the four Corners of the Hall between the Stations of the Kerubim.

In Egyptian Mythology, these Gods are also said to be the Children of Horus, and to partake of his symbology. If now, we regard the Neophyte Ceremony as representing the entrance into a new life, Regeneration — Mors Janua Vitae — the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the Veils of the Negative Existence, Ain, Ain Soph and Ain Soph Aour, so through Negative Existence must pass the Soul that goes from Assiah to Yetzirah, or vice-versa. This process is illustrated by the Neophyte Ceremony as described in Z-3., and as seen by the clairvoyant eye. In Egyptian mythology, the Dead, when the Ceremonies are complete, the Soul weighed and passed, the Body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the Candidate is placed in the North, speaks to him in the character of his Higher Soul — "The Voice of my undying and Secret Soul said unto me" etc.

Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the Ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life-forces act is what are termed the Vital organs. Withdraw or destroy any of these, and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the Soul, are the Organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

The death and resurrection of Christ has other symbology and the teachings belong to a higher Grade. Let none therefore object that His Body was laid in the Tomb entire. (The Body of Osiris was first laid in the Chest or Pastos whole. The division into 14 parts was subsequent. N. B. 1 plus 4 = 5, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the Mysteries of Osiris first be known.

Now the Guardian of the Hall and of the Neophytes against the Qlippoth (whose Kether is Thaumiel, the Dual or Two-headed One, the Demons of Corruption and disintegration) is the Hiereus or Horus, and to the Children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the Elements are to the world, so are the vital organs and the Life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the Vice-gerents of the Elements, the Children of Horus, the Great Gods Ameshet, Ahephi, Ttoumathph and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not Elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body — that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:

A. C.

Powers that divide
and distribute

Alimentary System Circulatory System

---

Powers that cast out

B. D.

With this Key, the division becomes easy, for in the Alimentary System, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is "A" in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by "B". In the circulatory system, the heart is the organ which distributes the blood which it receives washed and purified by the lungs. Hence the lungs and heart are represented by "C". The matter rejected from the circulatory system is rejected and cast forth by the liver and gall-bladder, which therefore will be represented by "D".

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the Great Gods mentioned, so in death they were dedicated each to one of these, who were the four Genii of the Under-world, or the Lesser Gods of the Dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of Canopus, the Pilot of Menelaus, and the God of the Waters of Creation, the Eternal Source of Being, whose symbol was a jar; and under the especial protection of that one of the Genii of the Underworld or Vice-gerents of the Elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial God.

Now Ameshet was also termed "The Carpenter" for he it is who by the medium of his organ, the Stomach, frames the rough materials and builds up the structure of the body; to him the Stomach and Upper Intestines were dedicated (A).

Ahephi was also termed "The Digger" or "Burier" for he puts out of sight or removes that which is useless or offensive in the body, and to him the Lower Intestines or Bowels were dedicated (B).

Ttoumathph was also called "The Cutter" or "Divider"for he divides and distributes the blood bearing with it the Prana and the Subtle Ether by the Holy Science of Breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed "The Bleeder" for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the Liver and Gall-Bladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic Jars and were disposed in a certain order round the Mummy. Consider now, the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the Alimentary System, the most material and earthy, should be in the North, and the warm and vital heat of the Circulatory System should be to the South, while in the cross division, the Receptive and distributive organs should be placed to the East, the source of Life and Light, and the organs that purify and cast out should be to the West that borders on the Qlippoth.

This gives us the following arrangement:

|  |  |  |
|---|---|---|
|  | East |  |
| *Ameshet:*<br>(Stomach and<br>Upper Intestines) |  | *Ttoumathph:*<br>(Heart<br>and Lungs) |
| North |  | South |
| *Ahephi:*<br>(Lower<br>Intestines) |  | *Kabexnuv:*<br>Gall-Bladder)<br>(Liver and |
|  | West |  |

Yet this arrangement, would, as it were, symbolise the entire separation of the Alimentary System and the Circulatory System, which is contrary to Nature, for they continually counter-change, and thus arises Life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East — Ameshet.
South — Ttoumathph
North — Kabexnuf
West — Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the East, the quarter of Air, has the head of a Man. Ttoumathph, to the South, has the head of a Jackal who is the purveyor of the Lion (for these are the Vice-Gerents of the Elements, while the Kerubim are the Lords thereof); so Ttoumathph is properly a jackal. Kabexnuf in the West, in the region of Water, has the form of a Hawk, the subordinate form to the Alchemic Eagle of Distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi in the North, has the head of an Ape. The symbology of the Ape in Ancient Egypt is very complex. Here it may be taken that while Apis, the Bull, represents the Divine Strength of the Eternal Gods, the Ape represents the Elemental Strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilising qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the Land of the Sacred Lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol, a head-dress of Lotus Flowers.

Now, further, the Alimentary System is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of Wisdom and the forces of Nature, guards Ameshet. And Nephthys who hides that which is secret, guards Ahephi — whence also, until recent days, in the fulness of Time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Ttoumathph is under the guardianship of Neith, the Dawn. This is the Celestial Space, who makes the Morning to pass and awakes the Light of a Golden Dawn in the Heart of Him whom the Eternal Gods shall choose, by the Sacred Science of the Breath.

Kabexnuf is guarded by Sekhet, the Sun at the Western Equinox, the Opening of Amenti, who wears the Scorpion on her head — and these guardianships were often painted on the Canopic jars.

When, therefore, the Candidate kneels at the foot of the Altar, or where the Corpse lies on the Bier preparatory to the passing over the River towards the West, and the Soul stands before Osiris, and the Goddesses stand by and watch while the Beam sways and the decision is taken — then, the body of the Candidate is, as it were, broken up as the body of Osiris was broken, and the Higher Self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the Candidate nigh unto death, for then, symbolically, his Spirit passes through the Veils of the Negative Existence, passing from the Kether of Assiah to the Malkuth of Yetzirah. Therefore, unless the Genii of the Underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are Invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

## Z. 3

# THE SYMBOLISM

## OF THE

# ADMISSION OF THE CANDIDATE

### THE ADMISSION OF THE CANDIDATE

*The Candidate* is waiting without the Portal under the care of the Sentinel—"The Watcher Without"—That is, under the care of the form of Anubis of the West symbolically that he may keep off the "Dog-Faced Demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the Soul. The Ritual of the 31st Path says: "Since ever dragging down the Soul and leading it from sacred things, from the confines of matter arise the terrible Dog-Faced Demons never showing a true image unto mortal gaze."

*The Hierophant* gives a single knock to announce the just commencement of a vibration in the Sphere of Sensation of the Candidate. He then states that he holds the Dispensation from the G. H. Chiefs of the Second Order, to affirm that the effect of the ensuing Ceremony upon the Candidate is only authorised by the Higher Powers for the purpose of Initiation which shall ultimately lead to the knowledge of his Higher Self. He is admitted to the Grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

*The Hegemon,* the representative of the Goddess of Truth and Justice is consequently sent to superintend the preparation, symbolising that it is the Presider of Equilibrium who is to administrate the process of Initiation, by the commencement of the forces of equilibrium in the Candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the Candidate should be performed by the Sentinel — the "Watcher Without"— to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore, does the Hegemon superintend the preparation rather than perform it actually. *A Triple Cord* is bound round the body of the Neophyte, symbolising the binding and restriction of the lower nature. It is triple in reference to the White Triangle of the Three Supernals. Then, also, are the eyes bandaged to symbolise that the light of the material world is but darkness and illusion compared with the radiance of the Divine Light. The preparation also represents a certain temporary binding and restriction of the natural body.

*The Hierophant,* being a Member of the Second Order and therefore initiated into the Secret Knowledge of the symbolism, shall, together with any Officers and Members also of the Inner Order, remember what tremendous Gods and Goddesses they represent — the Divine Forces of the Eternal in the administration of the Universe. The Ritual should be read in a loud, clear, stern and solemn voice so as to impress the Candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the Ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular God he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that God, colossal, his head lost in the clouds, with the light flashing round it from the head-dress of the God — his feet resting upon Earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning — the while vibrating the Name of the God. Thus standing, let him endeavour to hear the voice of the God whom he represents and of the God-Forms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of Gods. Let his voice be so directed as to roll through the Universe to the utmost confines of space. Let the Candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing Angel. As it is written "The lightning lighteneth out of the East and shineth even unto the West, even so, shall the coming of the Son of Man be."

The Candidate during the Ceremony is addressed as Child of Earth, as representing the earthly or terrestrial nature of man — he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the Light. This is what is meant by the speech of the Hegemon, because the Path of the Initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the Candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the Candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his Soul. As a consequence of the affirmation of the Motto as the Name of the Candidate in the Hall of Truth, Osiris at once sends forward the Goddess of the Scales of the Balance to baptise him with Water and the companion Goddess to consecrate him with Fire. As it is written "Unless a man be born of Water and of the Spirit, he shall in no wise enter the Kingdom of Heaven."

The Kerux instantly bars the Candidate's passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The Goddesses of the Scales immediately purify and consecrate him, which operation calls into action the forces of the Pillars in his own sphere of sensation. This is the first of four consecrations because when the Pillars of the Tree are projected onto the Sphere of Sensation there are four pillars, of which the Middle Pillar is the axis. (Note: This idea is elaborated more clearly and at greater length in the Astronomical View of the Tarot, in Book Eight, Volume 4.—I. R.)

At this point of the Ceremony, the astral appearance of the Candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the Two Great Pillars of Fire and of Cloud, whence issue faint rays into the Darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the Candidate, during the whole of the ceremony of Admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the Candidate is conducted to the foot of the Altar, that is under the citrine part of Malkuth which receives the impact of the Middle Column. Now, the Hegemon throughout the Ceremony acts as guide, prompter and answerer for the Candidate. His office toward the Candidate is analogous to that of his Higher Soul — wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of Wisdom, the Higher Self of the Candidate.

At this moment, as the Candidate stands before the Altar, as the simulacrum of the Higher Self is attracted, so also arises the form of the Accuser in the place of the Evil Triad. This similarly attracts the simulacrum of the Evil Persona of the Candidate — and were it not for the power of the 42 lettered name in the Palaces of Yetzirah (the Gods of which name are usually called the "Great Assessors of Judgment") the actual evil Persona would at once formulate and be able to obsess the Ruach of the Candidate. For, seeing that at this time, the simulacrum of the Higher Soul is attracting the Neschamah of the Candidate, the human will is not as powerful in the Ruach for the moment, because the Aspirant of the Mysteries is now, as it were, divided. That is, his Neschamah is directed to the contemplation of his Higher Self attracted by the Hegemon. His natural body is bound and blinded, his Ruach threatened by the simulacrum of the Evil Persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the Pillars, where the Scales of Judgment are set. At the same time that the first consecration establishes a semblance of the Pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the Pillars. (That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung's Commentary to "The Secret of the Golden Flower," and also my book on alchemy "The Philosopher's Stone."—I. R.)

Here then stands the shadow of the Candidate while the Scales of the Balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as Mettatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the Lower Genius of the Candidate.

Meanwhile, the Great Assessors of Judgment examine into the truth of the accusations formulated by the Evil and averse antithesis. The Assessors of Judgment come not under the head of invisible stations, but during the Obligation and circumambulation of the Candidate, until he is brought to the Light, they hover immeiately about the limits of the Temple and their evil antithesis immediately below. Therefore, when the Candidate stands before the Altar before the Obligation, is the decision actually taken by the human will of the Candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the Candidate, the answer of the Hegemon and his consent to take the Obligation.

The moment the Candidate thus consents, the Hierophant advances between the Pillars as if to assert that the Judgment is concluded. He advances by the invisible station of Harpocrates to that of the Evil Triad, which he symbolically treads down, so that as Aroueris he stands upon the Opposer. He then comes to the East of the Altar, interposing between the place of the Evil Triad and the Candidate. At the same time, the Hiereus advances on the Candidate's left, the Hegemon on his right, thus formulating about him the symbol of the Higher Triad before he places his hand upon the symbol of the Three Supernals upon the Altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the Divine Consciousness.

As he kneels in the presence of the Triad of Aroueris, Thmaa-est and Horus, he places his left hand in that of his Initiator as affirming his passive reception of the Ritual, but his right hand is on the white triangle as symbolising his active aspiration towards his Higher Self. His head is bowed as representing the voluntary submission of the human will to the Divine — and for this latter reason he repeats in the Obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment, does the invisible and colossal figure of Thooth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the Genius of the Candidate, who descends to the invisible station of Harpocrates as a witness of the Obligation.

The Hiereus and the Hierophant return to their Thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the Candidate — "The Voice of my Higher Self," etc., which confirms the link established between the Neschamah and the Genius by formulating the conception thereof into the Ruach.

For this, Osiris speaks in the character of the Higher Soul, the symbolic form of which is standing between the columns before him. The affirmation of the Higher Soul as the God of the man does not mean that this is the only God, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the Higher Soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the Gods who live for ever — the Aeons of Infinite Years. Herein is a great error and one which may, in its ultimatum bring about the fall of the Genius, a sin which entails none the less terrible consequences because it is a sign of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the Mystic Circumambulation in the Path of Darkness led by the Kerux with the symbolic light, as formulating that the Higher Soul is not the *only* Divine Light but rather a spark from the Ineffable Flame — and the Kerux, in his turn, is but the Watcher of the Gods. After the Kerux comes the Hegemon, the translator of the Higher Self, leading the Candidate; and then come the Goddesses of the Scales of the Balance, the Stolistes and the Dadouchos. They move once round; the formation in darkness of the Binah angle of the White Triangle of the Three Supernals. The Hierophant knocks once as they pass him in affirmation of Mercy — the Hiereus in affirmation of Severity; and the invisible Assessors each give the Sign of the Enterer as the Candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the Candidate's approach to the West to mark that the natural man cannot obtain the understanding of even the Son of Osiris unless by purification and equilibrium. Again is the Candidate purified and consecrated, the Pillars about his Sphere of Sensation being rendered more manifest. After this second consecration, the Candidate is allowed to approach the place of "The Twilight of the Gods" and for a brief space the hood-wink is slipped up, to present a glimpse, but a glimpse only, of the Beyond. In the challenge of the Hiereus to know the Name is signified the knowledge of the formula. For if the formula of Horus be not with the Candidate, that of Osiris cannot be grasped. But to the Candidate the power of Horus as yet can only appear as a terrible and incomprehensible force — "The Force of the Avenger of the Gods", whence the speech of the Hegemon for him. The Candidate cannot as yet comprehend that before Mildness can be exercised rightly, the forces of Severity and Mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the Candidate's sphere of sensation.

The next barring and consecration of the Candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hood-wink is again slipped up giving a still further glimpse of the nature of the Divine Light, though to the mind of the Candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the Darkness, yet heralding a Glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the Candidate passes to the Altar of the Universe, which receives the influences of the three Pillars, as though then the Ray from the Divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realise what are the first things necessary to the "Search for the Shining Light."

The Hierophant now leaves his Throne and passes between the Pillars, either halting there during the prayer or halting at the place of Harpocrates, or that of the Evil Triad, or East of the Altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the Candidate, the Hegemon on his right, thus forming the Triad of the Supernals. The Kerux, Stolistes and Dadouchos represent an inferior and supporting Triad behind him as if they affirmed that he has passed the Judgment of the Balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their Banners. In any case, it should be done astrally.

The Higher Self of the Candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hood-wink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the Candidate's head, thus formulating the Supernal Triad, and assert his reception into the Order. They recite the mystic words to seal the current of the Flowing Light.

The Higher Self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the Candidate's head.

The Hierophant now calls forward the Kerux, cautioning the Candidate that the Light has preceded him without his knowledge. It represents to him here, a vague formulation of ideas which as yet he can neither grasp nor analyse. This Light is not a symbol of his Higher Self, but a Ray from the Gods to lead him thereto.

Only after having thus been brought to the Light is the Candidate led to the East of the Altar — the place of the station of the Evil Triad — to affirm that with this Light he will be able to cast out and trample on his own Evil Persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, "The Avenger of the Gods" therefore, that the duty of entrusting the Candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the Pillars and superintends his final consecration — thus bringing the peculiar force in matter of the Hiereus to the aid of the Candidate, so that he may more safely and resolutely combat the temptations of the Evil Persona.

The Hierophant has returned to his Throne while the Hegemon holds the insignia of the Hiereus while he confers the Signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the Candidate.

The Hierophant on the Throne, the Hiereus East of the Black Pillar and the Hegemon East of the White Pillar again form a Triad which here represents the reflection of the Three Supernals. The Higher Soul is formulated between the Pillars in the Place of Equilibrium. The Candidate is in the place of the Evil Triad and the Hiereus now advances to the place of Harpocrates between the Pillars to give the words.

After the giving of the words and signs, the Hiereus draws the Candidate forward between the Pillars and for the second time in the Ceremony, the Higher Soul stands near and ready to touch him. The Hiereus returns to his place East of the Black Pillar so that the Three Chief Officers may formulate and draw down to the Candidate, by their insignia, and the influence of their symbols, the forces of the Supernal Triad. It is important, therefore, that at this point, they should be in these places.

The Candidate now stands between the Pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final Consecration now takes place by the Goddesses of the Scales of the Balance. The Candidate stands for the first time during the Ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the North, ready for the circumambulation so as to link that with the final Consecration of the Candidate. The final Consecration is also demanded by the Hiereus — Horus, the powerful Avenger of Osiris, as still menacing the Evil Persona of the Candidate. Its effect is to seal finally, in balanced formation, the Four Pillars in the Sphere of Sensation of the Candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength — some being weaker and some stronger. The effect of the Ceremony is to strengthen the weak, to purify the strong, and so begin to equilibriate them and at the same time make a link between them and the corresponding forces of the Macrocosm.

This being done, the Hierophant commands the removal of the Rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the Evil Persona.

The Four Pillars being thus firmly established, the Candidate is invested with the Badge of the White Triangle of the Three Supernals formulating in Darkness. Now, also, the Higher Self is enabled in reality to form a link with him, if the human will of the natural man be *in reality* consenting thereto. The free-will of the natural man is never obsessed either by the Higher Soul or by the Ceremony, *but, the will consenting, the whole of the Ceremony is directed to strengthening its action.* As the badge is placed upon him, it is as if the two Great Goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The Mystic Circumambulation follows in the Path of Light to represent the rising of Light in the Candidate, through the operation of self-sacrifice. As he passes the Hierophant's throne the red Calvary Cross is astrally formed above the astral White Triangle on his fore-head, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his Higher Self and as an aid in searching out the forces of the Divine Light — if he will.

The Higher Soul or Genius now returns to the invisible station of Harpocrates, the place of the hidden Centre, yet continuing to retain the link formed with the Candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the ◎ = $\boxed{0}$ Grade of Neophyte in the Candidate, and it is therefore only when this is finished that the Watcher Anubis announces that the Candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the Candidate and addressing a final menace to the Evil Persona. The Hierophant then states clearly what the Candidate must begin to study. He affirms that the symbols must be equilibriated in the sphere of sensation before a link can be formulated between them and the Forces of the Macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the Candidate's sphere the symbols of the forces of transmutation in Nature and also to make an astral link between these and the Candidate's physical life, as a guard of the secrecy of the Mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the Candidate. In the Ancient Mysteries, the Candidate's blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Yet our transmutation effects the matter quite as well, seeing that the astral link is firmly established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in

Sublime Knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

## CLOSING

The greater part of the closing ceremony is explained by the opening. The Reverse Circumambulation, however, is intended to formulate the withdrawal of the Light of the Supernal Triad from the Altar, so that it may not be profaned by abiding without due guard. Not that the Divine Light would suffer thereby, but because it might initiate an Avenging Current if profaned. This is what is implied by the Law of Moses in the prohibition about offering unconsecrated Fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse Circumambulation represents the reversal of the current and the restoration of the Operator to his ordinary condition.

The Mystic Repast then follows. It is a communion in the Body of Osiris. Its Mystic Name is "The Formula of the Justified One," and it is sufficiently explained in the section concerning the Altar.

The Kerux, in finishing, inverts the Cup, as the Watcher of the God, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the Chief Officers giving the three strokes, emblematic of the Mystic Triad, and they repeat the Mystic Words.

The Hierophant, in his final speech, seals the link first formulated between the Members and the Supernal Triad for each one present that it may prove to him or her, a guide for the ultimate attainment of the Supreme Initiation — if he will.

## THE SYMBOLISM AND MEANING OF THE STEP, SIGNS, GRIP OR TOKEN, AND THE WORDS

*They have this three-fold interpretation:*

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

*The Step.* (1) The foot is advanced about six inches representing the foot on the side of *Chesed* put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term 6 inches is employed here only to render it more intelligible to English Initiates. It means a convenient measure of 6, and preferably 6 times the measure of the Phalanx of the thumb — Spirit and Will.

2. It symbolises the beginning of the stamping down of the Evil Persona. The foot is advanced 6 metrical distances answering to the number 6 of *Tiphareth* — Osiris — alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the Adept, in using the Sign of the Enterer, give the step as he commences the Sign and let him imagine himself colossal, clothed with the form of the God or Goddess appropriate to the work — his head reaching to the clouds — his feet resting upon Earth. And let him take the step as if he stamped upon the Earth and the Earth quaked and rocked beneath him. As it is said "Clouds and Darkness are round about Him — lightnings and thunders are the habitation of His feet." Its secret name is "The Step of the Avenger."

### THE SALUTING SIGN

1. That of groping forward in search of truth.

2. It represents the involution and bringing forward of the Light into the material to aid the will of the Candidate in his search for and aspiration towards the Higher.

3. Standing as before described, in the form of the God, and elevating the mind to the contemplation of *Kether*, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether,

and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally — arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this Sign is a symbol of tremendous attacking force and of projection of will power, and it should be employed in all cases where force of attack is required — especially in charging of Talismans and the like. Generally, it is best to have the thumbs and all the fingers extended — but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the Planets to the head: (Mars to the right nostril, Mercury to the Mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the Planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first Sign should always be answered by the second. The secret names of the Saluting Signs are "The Attacking Sign" or "The Sign of the Enterer of the Threshold."

### THE SIGN OF SILENCE

1. This is simply that of secrecy regarding the Mysteries.

2. It is the affirmation of the station of Harpocrates, wherein the Higher Soul of the Candidate is formulated in part of the admission Ceremony. It is the sym-

bol of the Centre and of the "Voice of the Silence" which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the God Harpocrates. Bring the left foot sharply back, both heels together — beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left fore-finger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

*This Sign is also used as a Protection against attack.* The Sign represents a concentration of astral light about the person. Having given the Sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the God should be taken. If Spiritual force is required, formulate as if standing on a Lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a Lotus. But for more material force, as if standing upon a Dragon or a Serpent like some statues of Harpocrates. As a defence and protection, the Sign is as strong as the Banishing Pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the Sword. From this Sign is a formula of invisibility derived. (See Ritual in Part Six.—I. R.)

The Secret Names of this Sign are: "The Sign of the God of Silence" or the "Sign of Defence or Protection." It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the Water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a Sigil or a Pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian Sign of Benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis and Nephthys — or Spirit, Fire, and Water.

With regard to taking on mentally the forms of the Gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invokation or of evocation, contemplation, meditation, skrying in the spirit vision, alchemy, etc. For the forms of the Gods do here represent a certain symbolic material action of the Divine Forces.

### THE GRIP AND THE PASSWORD

1. The steps are taken and the Grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the Mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fail at first. It inculcates the necessity for harmony and brotherly love — of doing away with pettiness and of too much self-concentration — for allowances for the weaknesses of others within limits — of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the Initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the Avengers of Evil.

The Name of the God of Silence which is the Grand Word of this Grade also represents the silence of the Sacred Mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any Frater or Soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the God as taught, should exchange Sign, Grip and Words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

## THE PASSWORD

1. Merely to guard the Secrets of the Order against any Members resigned or not working; hence changed each Equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the Candidates — that all natures cannot be the same without evil and injury resulting thereby — but that each nature should be brought to its own Kether — the best of its kind. This too, may be done in all things. It is the basis of Alchemy.

3. It should be pronounced as if attracting the Solar Force — the Light of Nature, during the 6 months following the Equinox at which it is issued, as a link with the Solar Force, between that and the Order. This password, therefore, may also be used in a magical ceremony as attracting the support of the Light of Nature acting upon natural forces.

## THE CEREMONY OF THE EQUINOX

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the Sun, as the Light of Nature, and the Order; and it should be celebrated within 48 hours at least of the Sun's actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The Password, as already explained, is the symbol of the connecting link of the purpose of the Ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole Ceremony, save at the exchange of Insignia, the Hierophant, Hiereus, Hegemon, Stolistes and Dadouchos remain in their places — the Kerux, or Watcher of the Gods being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important Officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words "I am the Reconciler between them." Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolising the equilateral cross of the Elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the Columns. The cross currents are thus thrown into the image of the Calvary Cross of the Rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the Officers, being careful to follow the course of the Sun deposit in turn, their Insignia upon the Altar, taking therefrom instead the mystical symbols of the Body of Osiris corresponding to their Cardinal Points. The Hegemon takes the Lamp of Kerux. The Kerux then circumambulates, halting at the Cardinal Points and facing them, representing the course of the Sun through the Zodiac in order to attract the Solar Ray, but under the control of its Superior, the Light of Osiris, and the adorations are performed at the Stations of the Kerubim to mark the limits of the Circle.

This time, it is with the Lamp of the Watcher of the Gods and with the Sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the Solar Light. The formal assertion of the entry of a new current of Light is proclaimed, and the Mystic Words are recited to close the ceremony.

From this Ceremony there are many practical formulae derivable which will be easily comprehended by the Z. A. M. who has mastered the whole of this lecture. Only let him remember that the formulae of the Ceremony of the Equinox represents *the sudden attraction and sealing of a Force in Nature then in operation* — rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other Names employed in magical ceremonies as bringing into operation the link with the Solar Light.

### NOTES ON THE OPENING EXORDIUM OF "Z"

The Great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian Mysteries, and corresponds almost to the Great Angel Metatron. It is the Archangel of Kether in the Briatic World. The Mercury of the Romans must not be confused with this Great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the Abyss of Silence comes the Primal Speech. The Divine Ones here referred to are the Aeons in the Atziluthic World. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh — implicit and explicit sound. "Every being pronounces all its existence, the Name of the Lord of Life, by inspiration and expiration."

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two Great Pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the Dragon's Coils suggests the freeing of Malkuth, which is also referred to as the Washing of the Garments of the Queen, the Inferior Mother. Then comes the Breaking Forth of the Light. Over Malkuth as Guardians are Metatron and Sandalphon as the Two Pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or Presence between the Kerubim.

### THE PARTICULAR EXORDIUM

The Bornless Ones of Time referred to are those Corruscations of the Divine Light which are above Kether of Atziluth. In such Supernal Realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the Gods, the Voice, the Aeons, and the Name.

The Egyptian Gods are generally most differentiated by their Crowns: Amen-Ra by the high feathers, Mooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the Sacred Spirit. Remember that Tho-oth, Truth, has two aspects — the higher and the lower. The higher is Absolute, the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

*The Forms of Thmaah.* There are four forms of spelling for the Goddess Thma-Est whereby she is attributable to the Four Letters of the Name, and therewith to the Elements and the Tree.

Water. Binah. Heh.      Fire. Chokmah. Yod.
Thma-oe-Tt      Thma-oe-Sh
Air. Tiphareth. Vau.      Earth, Malkuth, Heh
Thm-a-oe-St      (final) Thm-a-Oe
(The Middle Pillar)

In the Equinox Ceremony, the Hegemon is Air, Spirit, and the principal officer. She reconciles from East to West, and from North to South, and in a circular formulae.

## Z. 2

# THE FORMULAE OF THE MAGIC OF LIGHT

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## AN INTRODUCTION TO THE PRACTICAL WORKING OF THE Z. 2 FORMULAE

*By* G. H. Frater S. R. M. D.

In the Ritual of the Enterer are shadowed forth symbolically, the beginning of certain of the Formulae of the Magic of Light. For this Ritual betokeneth a certain Person, Substance or Thing, which is taken from the dark World of Matter, to be brought under the operation of the Divine Formulae of the Magic of Light.

Also herein are contained the commencements of all formulas of Evocation, the development of which is further shown in the Inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the Symbolism of the "Enterer" lies the entrance to the knowledge of Practical Magic: and therefore are all the Formulae drawn from the Ritual classed under Five several heads, according unto the Letters of the name Yeheshuah.

For to the Letter Yod י and the element of Fire belong the works of Ceremonial Magic, as the evocations of the Spirits of the Elements, etc.

Unto the First Heh ה the consecration and charging of Telesmata, and the production of Natural Phenomena, as storms, earthquakes, etc.

Unto the Great Holy Letter Shin ש are allotted Three classes of works. Spiritual development, transformations and invisibility.

Unto the Letter Vau ו Divination in all its branches; and the art of making the Link between the subject of the work and the process of divination.

And to the Final Heh ה the works and operations of the Art of Alchemy, the order of its processes and Transmutation.

# FOREWORD

## *By* FRATER A. M. A. G.

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of Ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for Spiritual Development so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dove-tailing of certain Order formulae and speeches with the barbarous words of the older Ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on Divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G. H. Frater Sub Spe, and to some it may prove suggestive. The section on Alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it. (N. B. Since this was written, my book entitled *The Philosopher's Stone* has been published.

It is a fairly protracted survey and analysis of alchemical ideology.—I. R.)

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual Ceremonial Magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal Circle and Triangle are required only in that type of operation called Evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience' sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles or quarters of this taped circle, pentacles or flashing Tablets of the requisite Divine Names or symbols may be placed.

The other ceremonies, Consecration and Invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the Consecrations — either as in the Neophyte Ceremony or as in the Opening by Watch-Tower — clears a space for working which is amply protected. This procedure suffices for most operations, though in Evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the Circle and Divine Names.

A great deal of attention should be paid to that part of the ceremony demanding the Invocation of the Higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become, that at times it may almost seem to be a physical one. If this Invocation is slurred over or inconsequentially performed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own Higher Genius. If the Vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the Sphere of Sensation by the formulae of the Mystic Circumambulation — both of which are fully described in Z. 1, Book Five — then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of Magic.

In passing, may I say that before the Vibratory Formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exrecise called the Formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful Magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary — and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in Ceremonial Magic are briefly the God-form and the Vibration of the Divine Name. The assumption of the appropriate form of the Egyptian God — or the Telesmatic Image especially built up by the imagination based upon the signification of the letters of the Name — and the powerful vibration of the Name itself by the Vibratory Formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic God-form held firmly in the imagination, the Name vibrated with great force — then the subsequent invocations, and the gradual materialisation or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of Invocation of the Higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The Higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial— for the consecration of Flashing Tablets and Talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the Magician can attain invisibility or effect a transformation or a materialisation is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

## *Index for general reference to the Enterer Ceremony of the ◎ = $\boxed{0}$ Grade*

1. A—The Ceremony itself. The place of the Temple.
2. B—The Hierophant.
3. C—The Officers.
4. D—The Candidate.
5. E—The Ceremony of Opening.
6. F—Hierophant states that he has received a Dispensation from Second Order, and commands Hegemon to prepare Candidate. Candidate prepared. Speech of Hegemon.
7. G—Admission of Candidate. First barring by Kerux. First baptism of the Candidate with Water and Fire.
8. H—The Candidate is conducted to the foot of the Altar. Hierophant asks "Wherefore hast thou come, etc." Candidate replies "I seek the hidden Light, etc."
9. I—Candidate is asked whether he is willing to take the Obligation. He assents; and is instructed now to kneel at the Altar.
10. J—Administration of the Obligation, and raising the Neophyte from the kneeling position.
11. K—Candidate is placed in the North. Oration of the Hierophant, "The Voice of my Higher Self, etc." Hierophant commands the mystic circumambulation in the Path of Darkness.
12. L—Procession. Candidate barred in South. Second Baptism of Water and Fire. Speech of Hegemon. Allowing the Candidate to proceed.
13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.
14. N—Circumambulation. Barred in North. Third

Baptism. Speech of Hegemon allowing Candidate to approach unto the Gate of the East.

15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for Candidate. Speech of Hierophant. Candidate passes on.
16. P—Candidate led to West of Altar. Hierophant advances by the Path of Samech. Officers form the Triangle. Prayer of Hierophant.
17. Q—Candidate rises. Hierophant addresses him, "Long hast thou dwelt in darkness. Quit the Night and seek the Day." Hoodwink finally removed. Sceptres and Swords joined. "We receive thee, etc." Then the Mystic Words.
18. R—Hierophant indicates Lamp of Kerux. He commands that the Candidate be conducted to the East of the Altar. He orders Hiereus to bestow signs, etc. Hiereus places Candidate between Pillars. Signs and words. He orders the fourth and final consecration to take place.
19. S—Hegemon removes rope and invests Candidate with his Insignia. Hiereus then ordains the Mystic Circumambulation in the Path of Light.
20. T—Hierophant lectures on the Symbols. Proclamation by Kerux.
21. U—Hierophant commands Hiereus to address Candidate.
22. V—Hierophant addresses Neophyte on subject of study.
23. W—Blood produced. Speech of Kerux. Hiereus' final caution.
24. X—The closing takes place.

## I.

## EVOCATION

A—The Magic Circle.

B—The Magician, wearing the Great Lamen of the Hierophant; and his scarlet Robe. A Pentacle, whereon is engraved the Sigil of the Spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant's Lamen.

C—The Names and Formulae to be employed.

D—The Symbol of the whole evocation.

E—The Construction of the circle and the placing of all the symbols, etc., employed, in the places properly alloted to them; so as to represent the interior of a G. D. Temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the Evocation.

F—The Invocation of the Higher Powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a Blind Force to be further directed or differentiated in the Process of the Ceremony. Announcement aloud of the Object of the working; naming the Spirit or Spirits, which it is desired to evoke. This is pronounced standing in the centre of the Circle and turning towards the quarter from which the Spirit will come.

G—The Name and Sigil of the Spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the West, representing the Candidate. The consecration of Baptism by water and fire of the Sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled Sigil is now to be placed at the foot of the Altar. The Magician then calls aloud the

Name of the Spirit, summoning him to appear, stating for what purpose the spirit is evoked: what is desired in the operation; why the evocation is performed at this time, and finally solemnly affirming that the Spirit *shall* be evoked by the Ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual Evocation. If it be a good spirit the Sigil is now to be placed *within* the White Triangle on the Altar, the Magician places his left hand upon it, raises in his right hand the magical Implement employed (usually the Sword) erect; and commences the Evocation of the Spirit N., to visible appearance. The Magician stands in the Place of the Hierophant during the Obligation, irrespective of the particular quarter of the Spirit.

But if the nature of that Spirit be evil, then the Sigil must be placed *without* and to the West of the White Triangle and the Magician shall be careful to keep the point of the Magical Sword upon the centre of the Sigil.

J—Now let the Magician imagine himself as clothed *outwardly* with the semblance of the form of the Spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the Spirit, then let him assume the form of an Angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the Spirit unto visible appearance.

At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the Magic Sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the Sword of Art erect. At the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the Northern part of the Hall at the edge of the Circle, and the Magician employs the oration of the Hierophant, from the throne of the East, modifying it slightly, as follows: "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus may I manifest myself in Light, etc." The Magician then proclaims aloud that the Mystic Circumambulation will take place.

L—The Magician takes up the Sigil in his left hand and circumambulates the Magic Circle once, then passes to the South and halts. He stands (having placed the sigil on the ground) between it and the West, and repeats the oration of the Kerux. And again consecrates it with Water and Fire. Then takes it in his hand, facing westward, saying, "Creature of . . . . . . . ., twice consecrate, thou mayest approach the gate of the West."

The Magician now moves to the West of the Magical Circle, holds the Sigil in his left hand and the sword in his right, faces South West, and again astrally masks himself with the form of the Spirit, and for the first time partially opens the covering of the Sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: "Thou canst not pass from concealment unto Manifestation, save by the virtue of the Name Elohim. Before all things are the Chaos and the Darkness, and the Gates of the Land of Night. I am He Whose Name is darkness. I am the Great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me, so pass thou on." He then reveils the Sigil.

N—Take the Sigil to the North, circumambulating first, halt, place Sigil on the ground, stand between it and the East, repeat the oration of the Kerux, again consecrate with Fire and Water. Then take it up, face North, and say "Creature of ...... thrice consecrate, thou mayest approach the Gate of the East."

O—Repeat Section M in North East. Magician then passes to East, takes up Sigil in left and Sword in right hand. Assumes the Mask of the Spirit form, smites the Sigil with the Lotus Wand or Sword, and says, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in the Darkness. I am the Exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the Wielder of the Forces of the Balance. Thou hast known me now, so pass thou on to the Cubical Altar of the Universe!"

P—He then recovers Sigil and passes to Altar, laying it thereon as before shown. He then passes to the East of the Altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent Conjuration and invocation of the Spirit unto visible appearance, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures and the like from that conjuration.

Q—The Magician now elevates the covered Sigil towards heaven, removes the veil entirely, leaving it yet corded, crying with a loud voice, "Creature of...... long hast thou dwelt in darkness. Quit the Night and seek the Day." He then replaces it upon the Altar, holds the Magical Sword erect above it, the pommel immediately above the centre thereof, and says, "By all the Names, Powers, and Rites already rehearsed, I conjure thee thus unto visible appearance." Then the Mystic Words.

R—Saith the Magician, "As Light hidden in the Darkness can manifest therefrom, *so shalt thou* become manifest from concealment unto manifestation."

He then takes up the Sigil, stands to East of Altar, and faces West. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, *that they shall force him to manifest himself unto visible appearance.*

He then places the Sigil between the Pillars, himself at the East facing West, then in the Sign of the Enterer doth he direct the whole current of his will upon the Sigil. Thus he continueth until such time as he shall perceive his Will power to be weakening, when he protects himself from the reflex of the current by the sign of silence, and drops his hands. He now looks towards the Quarter that the Spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the Magician repeat the conjuration of the Superiors of the Spirit, from the place of the Throne in the East. And this conjuration may be repeated thrice, each time ending with a new projection of Will in the sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the Master of Evocations replace the Sigil upon the Altar, holding the Sword as usual: and thus doing, let him address a humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the Sigil to between the Pillars, and repeat the former processes, when assuredly that Spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the Operator be naturally inclined unto evocation, then might that Spirit perchance manifest earlier in the Ceremony than this. Still, the Ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the Magician shall see the visible manifestation of that Spirit's presence, he shall quit the station of the Hierophant, and consecrate afresh with Water and with Fire, the Sigil of the evoked spirit.

S—Now doth the Master of Evocations remove from the Sigil the restricting cord, and holding the freed Sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, "By and in the Names of . . . . . . I do invoke upon thee the power of perfect manifestation unto visible appearance." He then circumambulates the circle thrice holding the sigil in his Right hand.

T—The Magician, standing in the place of the Hierophant, but turning towards the place of the Spirit, and fixing his attention thereon, now reads a potent Invocation of the Spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the Spirit appears.

This Invocation should be of some length; and should rehearse and reiterate the Divine and other Names consonant with the working.

That Spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The Magician then proclaims aloud that the Spirit

N. hath been duly and properly evoked in accordance with the sacred rites.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician shall demand of him.

V—The Magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The Master of Evocations now addresses a Conjuration unto the Spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that Spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the Magician compel him by forces contrary to his nature. But he must allow a few minutes for the Spirit to dematerialise the body in which he hath manifested, for he will become less and less material by degrees. And note well that the Magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the Spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the Astral conditions, and currents established, and without the actual intention of the Spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the Evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the Process, then let him stop at that point, veil and re-cord the Sigil if it have been unbound or uncovered, recite a License to Depart or a Banishing Formula, and perform the Lesser Banishing Rituals both of the Pentagram and Hexagram. Thus only may he in comparative safety quit the circle.

Note—Get the Spirit into a White Triangle outside the midheaven, then shall he speak the truth of necessity.

## II. ה

### CONSECRATION OF TALISMANS

A—The place where the operation is done.
B—The Magical Operator.
C—The Forces of Nature employed and attracted.
D—The Telesma or material basis.
E—In Telesmata, the selection of the Matter to form the Telesma; the preparation and arrangement of the place. The drawing and forming of the body of the Telesma. In Natural Phenomena the preperation of the operation; the formation of the Circle, and the selection of the material basis, such as a piece of Earth, a cup of Water, a Flame of Fire, a Pentacle, or the like.
F—The invocation of the highest divine forces, winding a black cord round the Telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the *Nature* of the Telesma or Operation.
G—The Telesma or material Basis is now placed towards the West, and duly consecrated with Water and Fire. The purpose of the operation, and the effect intended to be produced is then to be rehearsed in a loud and clear voice.
H—Placing the Talisman or material basis at the foot of the Altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.
I—Announcement aloud that all is prepared and in readiness, either for charging the Telesma, or for the Commencement of the Operation to induce

the natural Phenomena. Place a good Telesma or Material Basis within the White Triangle on the Altar. Place bad to the West of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the Triangle for evil.

J—Now follows the performance of an Invocation to attract the desired spirit to the Telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the Telesma in the left hand, let him smite it thrice with the flat of the blade of the Sword of Art. Then raise it in the left hand (holding erect and aloft the Sword in the right hand stamping thrice upon the Earth with the right foot).

K—The Talisman or Material basis is to be placed towards the North, and the Operator repeats the Oration of the Hierophant to the candidate. "The voice of the Exorcism said unto me, Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Ages answered unto my soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the path of Darkness with the symbolic light of Occult Science to lead the way."

L—Then, taking up the Light (not from the Altar) in right hand, circumambulate. Now take up Telesmata or M. B., carry it round the circle, place it on the ground due South, then bar it, purify and consecrate with Water and Fire afresh, lift it with left hand, turn and facing West, say, "Creature of Talismans, twice consecrate, thou mayest approach the gate of the West."

M—He now passes to the West with Telesmata in left hand, faces S. E., partly unveils Telesmata, smites it once with the flat blade of the Sword, and pronounces, "Thou canst not pass from concealment unto manifestation, save by virtue of the name *Elohim*. Before all things are the Chaos and the Darkness, and the gates of the land of Night. I am He whose Name is Darkness. I am the great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is Not. Thou hast known me so pass thou on." This being done, he replaces the veil.

N—Then pass round the Circle with Telesmata, halt due North, place T. on ground, bar, purify, and consecrate again with Water and with Fire, and say, "Creature of Talismans, thrice consecrate, thou mayest approach the Gate of the East." (Hold Talisman aloft.)

O—Hold Telemata in left hand, Lotus Wand in right, assume Hierophant's form. Partly unveil Tal, smite with flat of sword, and say, "Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the Balance. Thou hast known me now so pass thou on unto the Cubical Altar of the Universe."

P—He then recovers Tal. or M. B., passes on to the Altar, laying it thereon as before shewn. He then passes to East of Altar, hold left hand over Talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that Spirit to render irresistable this Telesmata or M. B., or to render manifest this natural phenomenon of ......, using and reiterating all the Divine, Angelic, and Magical Names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The Magician now elevates the covered Telesma or Material Basis towards Heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. "Creature of Talismans, (or M. B.), long hast thou dwelt in darkness. Quit the Night and seek the Day."

He then replaces it in the Altar, holds the Magical Sword erect above it, the Pommel immediately above the centre thereof, and says, "By all the Names, Powers, and rites already rehearsed, I conjure upon thee power and might irresistible." Then say the Mystic Words, Khabs Am Pekht, etc.

R—Saith the Magician, "As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible." He then takes up the Telesmata, or the M. B., stands to East of the Altar, and faces West. Then shall he rehearse a long conjuration to the Powers and Spirits immediately superior unto that one which he seeks to invoke, to make the Telesmata powerful. Then he places the T. or M. B. between the Pillars, himself at the East, facing West, then in the sign of the Enterer, doth he project the whole current of his Will upon the Talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks toward the Talisman, and a flashing Light or Glory should be seen playing and flickering on the Talisman or M. B., and in the Natural Phenomena a slight commencement of the Phenomena should be waited for. If this does not occur, let the Magician repeat the Conjuration of the Superiors from the place of the Throne of the East.

And this conjuration may be repeated thrice, each time ending with a new projection of Will in the Sign of the Enterer, etc. But if at the third time of repetition the Talisman or M. B. does not flash, then be it known that there is an error in the working. So let the Master of Evocations replace the Talisman or M. B., upon the Altar holding the Sword as usual, and thus doing, let him address an humble prayer unto the Great Gods of Heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the Talisman, to between the Pillars, and repeat the former process, when assuredly the Light will flash.

Now as soon as the Magician shall see the Light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the Talisman or M. B. have the cord removed and smite it with the Sword and proclaim "By and in the Names of . . . . . . . ., I invoke upon thee the power of . . . . . . . . ." He then circumambulates thrice, holding the Talisman or M. B. in his right hand.

T—Then the Magician, standing in the place of the Hierophant, but fixing his gaze upon the Talisman or M.B. which should be placed on the ground within the Circle, should now read a potent invocation of some length, rehearsing and reiterating the Divine and other Names consonant with the working. The Talisman should now flash visibly, or the Natural Phenomena should definitely commence.

Then let the Magician proclaim aloud that the Talisman has been duly and properly charged, or the Natural Phenomena induced.

U—The Magician now addresses an Invocation unto the Lords of the plane of the Spirit to compel him to perform that which the Magician requires.

V—The Operator now carefully formulates his demands, stating clearly what the Talisman is intended to do, or what Natural Phenomena he seeks to produce.

W—The Master of Evocations now addresses a conjuation unto the Spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the Spirits in the name of Jehovashah and Jeheshua, but wrap up Talisman first, and no Banishing Ritual shall be performed, so as not to discharge it, and in the case of Natural Phenomena it will usually be best to state what duration is required. And the Material Basis should be preserved wrapped in white linen or silk all the time that the Phenomena is intended to act.

And when it is time for it to cease, the M. B. —if water, is to be poured away; if Earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened and after that well rinsed out with pure water.

## III. ש

### א—INVISIBILITY

A—The Shroud of Concealment.
B—The Magician.
C—The Guards of Concealment.

D—The Astral Light to be moulded into the Shroud.

E—The Equation of the Symbols in the Sphere of Sensation.

F—The Invocation of the Higher; the placing of a Barrier without the Astral Form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming Invisible. The formulating of the exact distance at which the shroud should surround the Physical Body. The consecration with Water and Fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the Lotus Wand by the black end, in readiness to concentrate around him the shroud of Darkness and Mystery.

(N. B. In this operation as in the two others under the dominion of Shin, a Pentacle or Telesma suitable to the matter in hand, *may* be made use of, the which is treated as is directed for Telesmata.)

J—The Operator now recites an Exorcism of a Shroud of Darkness to surround him and render him invisible, and, holding the Wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, "In the Name of the Lord of the Universe, etc., I conjure thee, O Shroud of Darkness and of Mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be."

K—Now move to the North, face East, and say, "I have set my feet in the North, and have said 'I will shroud myself in Mystery and concealment." Then repeat the Oration, "The Voice of my Higher Soul, etc.," and then command the Mystic Circumambulation.

L—Move round as usual to the South, Halt formulating thyself as shrouded in darkness, on the right hand the Pillar of Fire, and on the left the Pillar of Cloud, but reaching from Darkness to the Glory of the Heavens.

M—Now move from between the Pillars thou hast formulated to the West, face West, and say, "Invisible I cannot pass by the Gate of the Invisible save by the virtue of the name of 'Darkness.'" Then formulating forcibly about thee the shroud of Darkness, say, "Darkness is my Name, and concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in Darkness, for within me, though unseen, is the Magic of Light."

N—Repeat process in L.

O—Repeat process in M but say, "I am Light shrouded in darkness. I am the wielder of the forces of the balance."

P—Now, concentrating mentally about thee the Shroud of Concealment, pass to the West of the Altar in the place of the Neophyte, face East, remain standing, and rehearse a conjuration by suitable Names for the formulating of a shroud of Invisibility around and about Thee.

Q—Now address the Shroud of Darkness, thus: "Shroud of Concealment. Long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men." Then carefully formulate the shroud of concealment around thee and say, "I receive thee as a covering and as a guard." Then the Mystic Words.

R—Still formulating the shroud, say, "Before all Magical manifestation cometh the knowledge of the hidden light." Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realise thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point.) But also at this point is there a certain Divine Exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the Shroud, stand at the East and proclaim, "Thus have I formulated unto myself a shroud of Darkness and of Mystery, as a concealment and guard."

U—Now rehearse an invocation of all the Divine Names of Binah, that thou mayest retain the Shroud of Darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the Powers of the Light to act against that shroud of Darkness and Mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

But on no account must that shroud of awful Mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire praying upon him who had called it into being.

And after frequent rehearsals of this operation, the thing may almost be done "per Motem."

### כ TRANSFORMATIONS

A—The Astral Form.
B—The Magician.
C—The Forces used to alter the Form.
D—The Form to be taken.
E—The Equation of the Symbolism in the Sphere of Sensation.
F—Invocation of the Higher. The definition of the Form required as a delineation of blind forces, and the awakening of the same by its proper formulation.
G—Formulating clearly to the mind the Form intended to be taken. The Restriction and Definition of this as a clear form and the actual baptism by Water and by Fire with the Order Name of the Adept.
H—The Actual Invocation aloud of the form desired to be assumed to formulate before you, the statement of the Desire of the Operator and the reason thereof.
I—Announcement aloud that all is now ready for the operation of the Transformation of the Astral Body. The Magician mentally places the form as nearly as circumstances permit in the position of the Enterer, himself taking the place of the

Hierophant, holding his Wand by the black portion ready to commence the Oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the Names, etc., belonging to the Plane, Planet, or other Eidolon, most in harmony with the shape desired. Then holding the Wand by the black End, and directing the flower over the head of the form, let him say, "In the name of the Lord of the Universe, Arise before me, O Form of ........, into which I have elected to transform myself. So that seeing me men may see the thing that they see not, and comprehend not the thing they behold."

K—The Magician saith, "Pass toward the North, shrouded in darkness, O Form of ........, into which I have elected to transform myself." Then let him repeat the usual Oration from the Throne of the East. Then command the Mystic circumambulation.

L—Now bring the Form around to the South, arrest it, and formulate it there, standing between two great Pillars of Fire and Cloud. Purify it with Water and by Fire, by placing these elements on either side of the Form.

M—Passes to West, face South East, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L.

O—Same as M.

P—Pass to the East of Altar, formulating the Form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by Divine, etc., Names appropriate to render the form fitting for thy Transformation therein.

Q—Remain East of Altar, address the Form "Child of Earth, etc.," endeavouring now to see it physically. Then at the words, "We receive Thee, etc." he draws the form towards him so as to envelop him, being careful at the same time to invoke the Divine Light by the rehearsal of the Mystic Words.

R—Still keeping himself in the form of the Magician say, "Before all Magical Manifestation cometh the knowledge of the Divine Light." He then moves to the Pillars and gives Signs, etc., endeavouring with the whole force of his Will to feel himself *actually* and *physically* in the shape of the Form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast Pillars of Fire and Cloud.

S—He now again endeavours to formulate the Form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the East, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, "Thus have I formulated unto myself this Transformation."

U—Let him now invoke all the Superior Names, etc., of the Plane appropriate to the Form that he may retain it under his proper control and giudance.

V—He states clearly to the Form what he intends to do with it.

W—Similar to this W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

A—The Sphere of Sensation.
B—The Augoeides.
C—The Sephiroth, etc. employed.
D—The Aspirant, or Natural Man.
E—The Equilibration of the Symbols.
F—The Invocation of the Higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.
G—Attempting to make the Natural Man grasp the Higher by first limiting the extent to which mere Intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the Pillars of Fire and Cloud.
H—The Aspiration of the whole Natural Man towards the Higher Self, and a prayer for Light and guidance through his higher Self, addressed to the Lord of the Universe.
I—The Aspirant affirms aloud his earnest prayer to obtain Divine Guidance, kneels at the West of the Altar; in the position of the Candidate in the Enterer, and at the same time astrally projects his consciousness to the East of the Altar, and turns, facing his body, to the West, holding astrally his own left hand with his astral left. And he raises his Astral right hand holding the presentment of his Lotus Wand by the White portion thereof, and raised in the Air erect.
J—Let the aspirant now slowly recite an oration unto the Gods and unto the Higher Self (as that of the Second Adept in the entering of the Vault) but as if with his Astral Consciousness, which is projected to the East of the Altar.

(Note: If at this point the Aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected Astral and properly master himself before proceeding any further.)

Now let the Aspirant, concentrating all his intelligence in his body, lay the blade of his Sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul."

Let him then rise, facing East, and stand for a few moments in silence, raising his left hand open, and his right holding the Sword of Art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest Ideal of the Divine.

K—Then let the Aspirant pass unto the North, and facing East solemnly repeat the Oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the Throne of the East.) Then let him slowly mentally formulate before him the Eidolon of a Great Angel Torchbearer, standing before Him as if to lead and light the way.

L—Following it, let the Aspirant circumambulate, and pass to South, then let him halt, and aspire with his whole will, first to the Mercy side of the Divine Ideal, and then to the Severity thereof. And then let him imagine himself as standing between two great Pillars of Fire and Cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolises the chaos of the World of Assiah, but whose summits are lost in glorious light undying, penetrating unto the White Glory of the Throne of the Ancient of Days.

M—Now doth the Aspirant move unto the West, faces S. E., and repeats alike the speeches of Hiereus and Hegemon.

N—After another circumambulation, the Adept aspirant halts at the South and repeats the meditation in L.

O—And so he passes unto the East, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the West of the Altar, ever led by the Angel Torchbearer. And he lets projects his Astral, and he lets implant therein his consciousness, and his body kneels what time his soul passes between the Pillars. And he prayeth the Great Prayer of the Hierophant.

Q—And now doth the Aspirant's Soul re-enter unto his gross-form; and he dreams in Divine Exstasis of the Glory Ineffable which is in the Bornless beyond; and so meditating doth he arise, and lifts to the Heavens, his hands, and his eyes, and his hopes, and concentrating his Will on the Glory, low murmurs he the Mystic Words of Power.

R—So also doth he presently repeat the words of the Hierophant concerning the Lamp of the Kerux, and so also passeth he by the East of the Altar unto between the Pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the Highest Faith, and so he lets meditate upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the Enterer sign invoke the Power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the Place of the Throne of the East, a certain light or Dim glory, which shapeth itself into a Form.

(Note: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the Adept, it may sometimes appear as if he beheld it with mortal eye.)

Then let him withdraw awhile from such contemplation and formulate for his equilibriation once more the Pillars of the Temple of Heaven.

S—And so again doth he aspire to see the Glory conforming—and when this is accomplished, he thrice circumambulates, reverently saluting with the Enterer the Place of Glory.

T—Now let the Aspirant stand opposite unto the Place of that Light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal Being, and endeavour to realise that this is the only True Self, and that the Natural Man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud "Thus at length have I been permitted to begin to comprehend the form of my Higher Self."

U—Now doth the Aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults It in any matter he may have especially sought for guidance from the Beyond.

W—And lastly, let the Aspirant endeavour to formulate a link between the Glory and his self-hood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.

(And let the Adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of Another. Else thus assuredly will he be led into error, hallucination, or even madness.)

## IV. ו

## DIVINATION

A—The Form of Divination.
B—The Diviner.
C—The Forces acting in the Divination.
D—The subject of the Divination.
E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting-link between the process employed and the Macrocosm.
F—The Invocation of the Higher; arrangement of the scheme of divination and initiation of the forces thereof.
G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.
H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.
I—Announcement aloud that all the correspondences taken are correct and perfect; the Diviner places his hand upon the instrument of Divination; standing at the East of the Altar, he prepares to invoke the forces required in the Divination.
J—Solemn invocation of the necessary spiritual forces to aid the Diviner in the Divination. Then let him say, "Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination."
K—Accurately define the term of the question; putting down clearly in writing what is already *known,* what is *suspected* or *implied,* and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.
L—Next let the Diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject

of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the Diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature its indication will not be reliable, seeing, that if it be an elemental, it will be below the plane desired.

Q—The Diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the Diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The Diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The Diviner gives advice to the Consultant as to what use he shall make of the judgment.

V—The Diviner formulates clearly with what forces it may be necessary to work in order to combat the Evil, or fix the Good, promised by the Divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the Divine Magic of Light, and not to be performed to pander unto thy curiosity regarding the secrets of another. and if by this means thou shalt arrive at a knowledge of another's secrets, thou shalt respect and not betray them.

## V. ה

### ALCHEMY

A—The Curcurbite or the Alembic.

B—The Alchemist.

C—The processes and forces employed.

D—The matter to be transmuted.

E—The selection of the Matter to be transmuted, and the formation, cleansing and disposing of all the necessary vessels, materials, etc., for the working of the process.

F—General Invocation of the Higher Forces to Action. Placing of the Matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G—The beginning of the actual process. The regulation and restriction of the proper degree of Heat and Moisture to be employed in the working. First evocation followed by first distillation.

H—The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I—The curcurbite or Egg Philosophic being hermetically sealed, the Alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The Matter is then to be placed upon an Altar with the elements and four weapons thereon; upon the white triangle and upon a flashing Tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the East of the Altar, the Alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the Lotus Wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine Light to operate in the work.

J—The pronouncing aloud of the Invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary Forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils and the like. Then let the Alchemist say: "So help me the Lord of the Universe and my own Higher Soul." Then let him raise the curcurbite in the air with both hands, saying: "Arise herein to action, O ye forces of the Light Divine."

K—Now let the matter putrefy in the Balneum Mariae in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of Darkness, wherefore ask thou of him nothing *further* concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe. (Note, for this evocation, use the names, etc., of Saturn.)

When the mixture be sufficiently black, then take the curcurbite out of the Balneum Mariae and place it to the North of the Altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: "The voice of the Alchemist" etc. The curcurbite is then to be unstopped and the Alembic Head fitted on for purposes of distillation. (Note: In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months to obtain the necessary force, and this will depend on the Alchemist rather than on the matter.)

L—Then let the Alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcurbite, and pour again upon it the fluid previously distilled.

The curcurbite is then to be placed again in a Balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcurbite to the West of the Altar, holding the Lotus Wand by the black end, perform a magical invocation of the Moon in her decrease and of Cauda Draconis. The curcurbite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The Alembic Head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcurbite is to be placed to the East of the Altar, and the Alchemist performs an invocation of the Moon in her increase, and of Caput Draconis (holding Lotus Wand by white end) to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the Full Moon) to the Moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcurbite is again to be placed on the white triangle upon the Altar. The Alchemist performs an invocation of the forces of the Sun to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the Zodiac, but it can be done at some other times, though *never* when he is in Scorpio, Libra, Capricornus, or Aquarius).

Q—The curcurbite is again placed upon the white triangle upon the altar. The Alchemist repeats the words: "Child of Earth, long hast thou dwelt, etc." then holding above it the Lotus Wand by the white end, he says: "I formulate in thee the invoked forces of Light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an Elemental from the curcurbite consonant to the Nature of the Mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white triangle for seven days; having on the right hand of the Apex of the triangle a flashing tablet of the Sun, and in the left one of the Moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the Alchemist or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the Moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

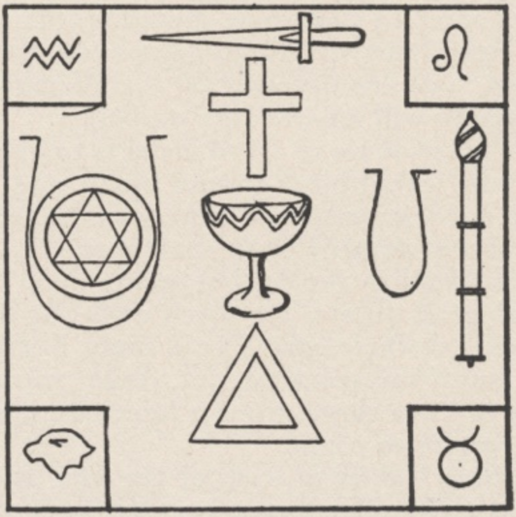
R—Holding the Lotus Wand by the white end, the Alchemist now draws over the curcurbite the symbol of the Flaming Sword as if descending into the mixture. Then let him place the curcurbite to the East of the Altar. The Alchemist stands between the pillars, and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the Pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the Alembic Head, and distil first in Balneum Mariae, then in Balneum Arenae till what time the mixture be all distilled over.

S—Now let the Alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum of the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the Alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the Sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic may be used; but the receiver of the Alembic if close stopped will answer this purpose.)

T—Now the residuum or Dead Head is to be taken out of the curcurbite, ground small and replaced. An invocation of the Forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing Tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of Light is *certain* to come.

U—A flashing Tablet of each of the four Elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the Air and Water Tablets, and the curcurbite with the Dead Head between the Fire and Earth Tablets. Now let the Alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of Fire to act in the curcurbite on the dead head. Second of those of Water to act on the distillate. Third, of the forces of the Spirit to act in both (using the white end of Lotus Wand). Fourth, of those of the Air to act on the distillate; and lastly, those of the Earth to act on the Dead Head. Let the Curcurbite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.

*Diagram* 25



V—The Alchemist, still keeping the vessels in the same relative positions, but removing the Tablets of the elements from the Altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the Flaming Sword.

This is the most important of all the Invocations. It will only succeed if the Alchemist keepeth himself closely allied unto his Higher Self during the working of the invocation and of making the Tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcurbite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the Dead Head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the Sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the Altar, upon a flashing Tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the Liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the Balneum Mariae to digest with a very gentle heat for seven days. Place it then in the Balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an Elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red, and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what *Form* and *Colour* thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the Formulae of the Magic of Light.

(Note: Instances of Rituals based upon these formulae will be found in the next section, Book Six.—I.R.)

# BOOK SIX

(Rituals based upon the Golden Dawn Formulae of Z.3 in Book Five.)

## CEREMONIAL MAGIC

*The Temple is arranged as in the Neophyte Grade. There is a circle about ten feet in diameter, formed by coloured tapes. Pantacles, bearing the divine Names, are placed at the four quarters on the rim of the circle. Adonai ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega, in Enochian characters, on the Pantacles. About a foot outside the Circle, and towards the North is a Triangle formed by white tapes. The letters of Nephesch ha-Messiach in Hebrew are written about its angles. In the Triangle is a Pantacle bearing the Sigil of Axir, based upon the letters of the Rose. The same Sigil is painted on the back of the Hierophant's Lamen worn by the Magus, and it is also painted on another Pantacle which is carried by the Magus, later to be veiled, and bound; it is upon this latter that he works.*

*A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best — or any other fairly stable and harmonious incense.*

*When all is ready, announce from the Altar, holding the Lotus Wand*

Hekas, Hekas Este Bebeloi

*Then, taking the Sword, perform the Lesser Banishing Rituals of the Pentagram and Hexagram, closing with the L.V.X. Signs.*

*Pass to Altar without either Wand or Sword, take up the Fire Wand, go South, raise Fire Wand above head, attract the Light and circumambulate slowly with the Sun, saying:*

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of Fire.

*On reaching the South, face the quarter, trace Fire Pentagram, with Leo in centre, and say:*

Oip Teaa Pedoce. In the names and letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

*Replace Wand. Take Cup to West, sprinkle Water, raise Cup, circumambulate with Sol, saying:*

So therefore first the priest who governeth the works of Fire must sprinkle with the lustral water of the loud resounding sea.

*On reaching the West, face West, sprinkle Water, and make with the Cup the Pentagram of Water, Eagle Kerub in centre.*

Empeh Arsel Gaiol. In the names and letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

*Replace, Cup, take dagger, past to East, face East, and strike air thrice, circumambulate, saying:*

Such a Fire existeth, extending through the rushings of Air. Or even a Fire formless whence cometh the image of a voice. Or even a flashing Light, abounding, revolving, whirling forth, crying aloud.

*Reaching East, face West, strike Air with dagger, and make Invoking Air Pentagram with Aquarius in centre, and say:*

Oro Ibah Aozpi. In the names and letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

*Replace Dagger. Take Pantacle, go North, face North, circumambulate, after shaking Pantacle thrice.*

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless and void.

*Reaching North, shake Pantacle, make Earth Pentagram, with Taurus in centre, and say:*

Emor Dial Hectega. In the names and letters of the Great Northern Quadrangle. I invoke ye, ye angels of the Watch-tower of the North.

*Replace Pantacle. Go West of Altar, face East, raise the Censer and describe invoking Pentagrams of Spirit both Active and Passive, saying:*

Exarp. Bitom. Nanta. Hcoma. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the Spirit of Life.

*Replace Censer. Make the Portal Sign of the Rending of the Veil.*

I invoke ye, ye Angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the Gates of the Universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the Light Divine.

*Circumambulate three times to draw down the Light. Return to altar, face East, and utter the Adoration:*

Holy Art Thou Lord of the Universe.
Holy Art Thou, Whom Nature hath not Formed.
Holy Art Thou, the Vast and the Mighty One.
Lord of the Light and of the Darkness.*

*Hereafter, this form of opening the Temple, up to the Adoration, will be referred to as the *Formula of Opening by Watchtower*. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

*Pause. Then take up the Lotus Wand, and pass between the Pillars. Make the Zelator Sign, and say:*

Let us adore the Lord and King of Earth. Adonai ha-Aretz. Adonai Melekh. Unto thee (*make the Qabalistic Cross*) be the Kingdom, the Power, and the Glory. Malkuth, Gevurah, Gedulah, Amen. (*Trace the Cross* *and Circle in air with Wand.)* The Rose of Sharon and the Lily of the Valley. Amen.

*Pass round the Temple to the Earth Tablet in the North. Make the Invoking Pentagrams of Spirit, Active and Passive, and the Invoking Earth Pentagram with Taurus symbol in centre.*

And the Elohim said: Let us make Adam in our own Image after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the Bride and Queen of the Kingdom, Spirits of Earth, adore Adonai.

*Trace Taurus Kerub in Air; also Sigil of Auriel.*

In the name of Auriel, the Great Archangel of Earth, and by the Sign of the head of the Ox, Spirits of Earth, adore Adonai.

*Make Cross in Air.*

In the names and letters of the Great Northern Quadrangle, spirits of Earth, adore Adonai.

*Hold Wand on high.*

In the Three Great Secret Names of God borne upon the Banners of the North, Emor Dial Hectega, and in the name of Ic Zod Heh Chal, Great King of the North, Spirits of Earth, adore Adonai.

*Go to East to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic Cross. Then return to North, and vibrate very powerfully the Enochian Key.* (Footnote: For these, and the other Enochian Rituals, their translations, and directions for use, see Volume 4.)

Sapah Zimii duiv, od noas ta Qanis Adroch, dorphal coasg od faonts piripsol ta blior. Casarm am pizi nazarth af, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch l ta vi u, od iaod thild ds hubar *peoal*, soba cormfa chis ta la, vls, od q cocasb. Eca niis od darbs qaas. F etharzi od blior. Ia-ial ed nas cicles. Bagle? Ge-iad I L.

*Go to the South of the Altar, and face the North. Draw the Hebrew letters of Adonai ha-Aretz in* *the Air before you. Also the Sigil. Then imagine both in the heart. Vibrate the name several times by the Vibratory Formula of the Middle Pillar until the whole body throbs and pulses with the divine power.*

Adonai ha-Aretz. O Thou who art the King of Earth, taking the earth for thy footstool, I invoke Thee and adore Thee. Dwell thou within my heart, I beseech thee, to awaken that which shall prove a true channel for the working of thy divine power. May this ceremony for the Evocation of the Earth Angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

*Trace the Earth Pentagram and in it the Sigil and Hebrew Letters of Auriel. Picture the Name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.*

Grant unto me the presence and power of thy Archangel Auriel who governeth the spirits of Earth, that he may guide me in my quest for the hidden stone.

*Trace the Sigil and letters of Phorlach in the air. Then in the heart, and vibrate.*

Direct thy Angel Phorlach to watch over my footsteps in this Path of Light. O thou mighty Angel of Earth, I conjure thee by the divine Names that thou permeate my mind now in this Temple, to aid me with thy power, that I may truly evoke to visible manifestation the Angel Axir of the Lesser Angle of Earth of the Northern Quadrangle.

*Trace the Sigil and letters of Kerub and vibrate.*

May the ruler of Earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the Ten Sephiroth.

*Pause. Contemplate the Kether above the head, and endeavour to bring down its light.*

In the names of Sandalphon, Metatron and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of Angels who art set over the governance of the Kingdom, (*Trace Sigils of all these Names and vibrate very powerfully*), the Aschim, the holy Souls of Fire, let it be known that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and Frater R. R. et A. C. have summoned the powers of Earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation, the Great Angel Axir of the Third Lesser Angle of the Watch-tower of the North in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

*Bind and veil Sigil with white cord and black cloth.*

*Place it without the Circle at the West, and say:*

Hail unto ye, Lords of the Land of Life, hear ye these my words for I am made as ye are, who are the formers of the soul, with the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the Angel Axir of the Lesser Earthy Angle of the Northern Quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this Sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the Light before me. Even as with this veil of black I shroud the Light of Day from this Sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that Angel the true knowledge of Earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end, I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlach; Emor Dial Hectega, and Ic Zod Heh Chal.

*Draw the Pantacle into the circle with the point of Sword.*

Creature of Sigils, enter thou within this sacred Circle that the Angel Axir may pass from concealment unto manifestation.

*Consecrate immediately with Fire and with Water at the West of the Circle.*

Creature of Sigils, purified and made consecrate, enter thou the Pathway of Evil.

*Hold Sigil aloft and move in a N. E. direction. Stop at the N. E. of Altar, strike Sigil with flat of sword, saying:*

The great Angel Samael spake and said. I am the Prince of Darkness and of Night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of Sigils; not as yet canst thou pass by.

*Return to West. Then move S. E. Strike Sigil as before.*

The great Angel Metatron spake and said. I am the Angel of the Presence Divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of Sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

*Return with Sigil to West, and this time go straight forward to the Altar. Smite upraised Sigil with the flat of sword.*

The great Angel Sandalphon spake and said. I am the Reconciler for Earth, and the Celestial Soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro-Osoronnophris — and I prepare the way to manifestation unto the Light. Prepare thou, therefore, to manifest thyself unto visible appearance.

*Place Sigil at foot of Altar, and say:*

O thou mighty and powerful Angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in visible form before me in the triangle without this Circle of Art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my Higher Self. And, in this hall of the Dual manifestation of Truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invocate and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so *shalt* thou pass from concealment unto manifestation visibly in this triangle placed without this Circle of Art.

*Place Sigil on Altar on the White Triangle. Stand East, face West, place left hand on Sigil, hold Sword aloft, and over it trace appropriate Sigils of the Names as they are rehearsed.*

O Invisible King, who taking the Earth for foundation, didst hollow its depth to fill them with thy almighty power. Thou whose name shaketh the Arches of the World, thou who causest the seven metals to flow in the veins of the rocks, King of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of Splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy City, by the buried talismans, by the axis of the lodestone which passes through the centre of the Earth. Adonai. Adonai. Adonai. (*Vibrate by formula of the Middle Pillar and circumambulate it.*) Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O Stability and Motion! O Darkness veiled in brilliance! O Day clothed in Night! O Master Who never dost withold the wages of thy workmen! O Silver Whiteness! O Golden Splendour! O Crown of Living and Harmonious diamond! Thou who wearest the heavens on thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of the stars. Live, reign and be thou the eternal dispenser of the Treasures whereof thou hast made us the wardens.

*Trace Invoking Earth Pentagram over Sigil, and say:*

In the three great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega (*Vibrate by the Middle Pillar and circumambulate*) I invoke thee, Thou great King of the North, Ic Zod Heh Chal (*trace a whirl with sword over Sigil*) to be present here by me this day, and to grant Thy protection and power unto me, to enable me to evoke Axir, an Angel subservient to the lesser Angle of Earth of the Northern Quadrangle, unto visible manifestation.

*Trace Saturn Hexagram over Sigil, but using the Taurus Symbol of the Kerub.*

I invocate ye, ye great princess of the Northern Quadrangle, who are known by the title and honourable office of Seniors. Hear ye my petition, ye celestial Seniors who rule over the Earth in the North Quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa. Be this day present with me, so that the Angel Axir may be caused to manifest physically unto me in this Temple, to the end that he may teach me the creative art, and how I may divinely fix the Higher Self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou Angel, Axir, subservient in the Lesser Angle of Earth, in the Great Northern Quadrangle, I do invocate and conjure Thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great Archangel who governeth thy lesser Angle of the Watch-tower situate in the North, and by Taxir, the Angel who is thy immediate superior, I do invoke Thee, and by invocating, do conjure thee. And being armed with the power of Adonai, I do strongly command Thee by Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. (*Vibrate by the Middle Pillar and circumamulate*). I conjure thee in the name of Adonai Melekh, (*Vibrate by Middle Pillar, etc.*) the Lord and King of Earth. And I conjure ye powerfully by the three holy Archangels of the Kingdom, Metatron, Sandalphon, and Nephesch ha-Messiach, and by those powerful Souls of Fire, the Aschim. And I command thy manifestation in the name and power of Auriel the Great Archangel of Earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of Earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine Names do I command and conjure thee to manifest thyself.

Wherefore come now, thou Angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the Archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

*Take up Sigil, smite it thrice with Sword. Raise it in left hand, stamping thrice with right foot.*

*Place veiled Sigil in North, and say, as though from the throne of the East.*

The Voice of the Exorcist said unto me. Let me shroud myself in darkness, peradventure thus may I manifest myself in Light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep. And the Voice of the Exorcist said unto me, "Creature of Sigils, the Light shineth in darkness, but the darkness comprehendeth it not."

*Pick up Sigil in left hand and circumambulate once, attracting the Light. Pass to South, and bar Sigil with the Sword.*

Unpurified and Unconsecrate, thou mayest not approach the gate of the West.

*Purify with Water and consecrate with Fire, as in Neophyte ceremony. Then lift Sigil aloft, and say:*

Creature of Sigils, twice consecrate and twice purified, thou mayest approach the gate of the West.

*Pass to West with Sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the Sigil once with flat of blade, and say:*

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos, the Darkness and the Gates of the Land of Night. I am He whose Name is Darkness. I am the Great One of the Paths of the Shades. I am the Exorcist in the midst of the Exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

*Reveil the Sigil. Circumambulate once more attracting the Light. Then halt at the North. Place Sigil on the ground, purify and consecrate it as before, then pass to the East. Partially unveil the Sigil, smite it once with the flat of sword, and assume the astral mask of the Spirit.*

Thou canst not pass from concealment unto manifestation, save by virtue of the name Yhvh. After the Formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which riseth in Darkness. I am the Exorcist in the midst of the Exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

*Recover Sigil, and return to Altar. Stand at East, face West. Sword is held in right hand over Sigil, left hand is placed flat over Sigil on the White Triangle. Invoke powerfully, and re-trace all Sigils and Pentagrams as may be required.*

Thou who art the Lord and King of Malkuth, having taken the Earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the Great Archangel Auriel that he may command unto my assistance the Angel Phorlach and his Ruler Kerub, that they working through me may cause to appear visibly and physically before me in this Temple the Angel Axir of the Third Lesser Angle of the Great Northern Quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden Earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty King of the North, that he may aid and guard me in this work of Art. (*Trace Saturn Hexagram.*) O ye six mighty Angelical Seniors who keep watch over the Northern Quadrangle, I invoke ye by your names, Laidrom. Alhectega. Aczinor. Ahmbicv. Lzinopo. Liiansa. that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the North of this Circle the Earthy Angel Axir from the Third Lesser Angle of the Northern Quadrangle.

Thahaaothe, thou great Governor of the Northern Watch-tower, I do invoke thee to send hither the Angel

Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the Wisdom and Light of the Divine Ones may descend upon my head; and through this creature of Evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the Great Work in the pathway of Light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O Angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the Holy Kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of Earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

*As each element is mentioned cast it on the charcoal block or the censer.*

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing from, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the Spirit of the Godhead is within me, and above me flames the glory of Adonai, and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

*Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:*

Creature of Earth, long hast thou dwelt in darkness. Quit the night and seek the Day.

*Replace Sigil on Altar, hold Sword above it, and say:*

By all the names, powers and rites already rehearsed. I conjure thee unto visible appearance.

Khabs Am Pekht. Konx Om Pax. Light in Extension. As the Light hidden in Darkness can manifest therefore, so *shalt* thou become manifest from concealment unto manifestation.

*Hold Sigil in left hand, standing East of Altar, face West, and recite the long conjuration as follows:*

Taxir, thou Angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this Angel Axir. Do thou cause him to manifest before me without this circle of Art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this Angel Axir. In the name of the Great Archangel of Earth, Auriel (*vibrate the name and trace Sigils*) send thou unto me in material form the Angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou Angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou Angel Axir. O Taxir, Taxir, thou mighty Angel of the Earth Angle of the Northern Quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the Highest, to cause this Spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

*Take up Sigil. Place it between Pillars. Stand at the East before it and charge with the Will power-*

*fully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the North. If not, repeat the invocation to Taxir in the East until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the Sigil on Altar, and address a prayer to the Gods.*

O ye great Lords of the Holy Kingdom which is the throne of the Holy Spirit, ye Spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, Lord of Life Triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this Angel Axir, of the Northern Quadrangle of Earth, to appear before me, that I may accomplish this evocation of Magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great Lord of Malkuth whose footstool is the earth, I am Self and exist in the Spirit of the Mighty to Eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this Angel Axir, and thus rooted in a true foundation.

*Return to Pillars and charge. If manifestation commences consecrate Temple and Sigil anew with Fire and Water. This done, remove the cord, and hold Sigil aloft, saying:*

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

*Smite the Sigil with flat of blade, and circumambulate thrice with Sigil aloft in right hand. Go to East, after having placed Sigil on the ground at the quarter where the Spirit manifests, and utter a potent invocation to visible appearance.*

Behold, thou great and mighty Angel Axir I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names and Sigils of great Efficacy. Wherefore, make haste, thou mighty Angel Axir, and appear visibly before me in the triangle without this Circle of Art.

*Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on pages* 203 - 204. *If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the Pillars, holding Sword and say:*

Hear me, ye Guardians of the Tenth Sephirah, Malkuth. Hear me, ye immortal powers of the Magic of Light, that this Angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great Lords of the Royal Kingdom, ye powers of Malkuth which receives the wisdom and power of the Ten Sephiroth, ye I invoke and conjure. Cause this mighty Angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfilment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this Angel Axir may become more glorified and enlightened, and more responsive to the influx of that Divine Spirit which abides eternally in the heart of God and Man.

*Turn now to the Triangle and address Axir.*

O thou mighty Angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the Lord and King of Earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the Philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic Seal which in my hand I hold that thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the Lords of Malkuth and my human soul therein.

*When all is fulfilled and prior to his banishing, say:*

Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

*Burn much incense. Also perform the L.V.X. Signs and draw down the Light on the manifestation.*

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be ye ready to come when thou art called. May the blessing and light of Yeheshuah the Redeemer be with ye, and inspire thee, and lead thee unto the ways of everlasting peace.

*Pause for a few minutes. Reverse Circumambulation. Reconsecration of Temple with Fire and Water. Then powerful banishing rituals of Pentagram and Hexagram.*

# CONSECRATION CEREMONY FOR JUPITER TALISMAN

*Temple furniture arranged as for the Grade of Neophyte. Banishing Rituals of both Pentagram and Hexagram. Open the Temple by the Ceremony of the Watch-towers. After Adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the Vibratory Formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine Genius, and utter the following prayer.*

Unto Thee Sole Wise, Sole Eternal, and Sole Merciful One, be the praise and glory for ever. Who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my Genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the Ancient of Days.

*Pause. Then formulate Pillars. Stand between them and make Sign of Practicus.*

Let us adore the Lord and King of Water. Holy art thou Lord of the Mighty Waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee Ruach Elohim whose spirit hovered over the Waters of Creation.

*Go to the West. Before the Water Tablet make Active and Passive Spirit Pentagrams and Invoking Water Pentagram with Eagle Kerub in the Centre, using Lotus Wand.*

And the Elohim said, Let us make Adam in our own image, after our likeness, and let him have dominion. In the name Al strong and mighty, Spirits of Water, adore your creator.

*Sign the Eagle Kerub with Water Cup.*

In the Sign of the Head of the Eagle, and in the name of Gabriel, Great Archangel of Water, Spirits of Water, adore your Creator.

*Make Cross with Cup.*

In the names and letters of the Great Western Quadrangle, Spirits of Water, adore your creator.

*Hold Lotus Wand on high.*

In the Three great secret holy Names of God borne upon the banners of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, Great King of the West, Spirits of Water, adore your creator.

*Still facing West, vibrate very powerfully the Fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral banner of the East surrounding one.*

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of Water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this Talisman of Tzedek.

*Go East, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic Cross, closing with Key-word. Return to Altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The Magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.*

O thou Divine One who dwellest in the Majesty and Love of Chesed, the Fourth Sephirah; Al, source of the River Gihon, Lord of Fire, look upon me I beseech thee as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the Light.

> *Draw the letters Al in Hebrew, and its Sigil, in the heart, and vibrate it several times. Trace Sigil and Letters in the Air first.*

Grant unto me thou great and merciful King of Chesed, the presence and power of thy holy Archangel Tzadkiel that he may aid me with his power.

> *Draw the Invoking Hexagram of Jupiter and in it the Sigil of Tsadkiel. Vibrate the name strongly.*

O ye brilliant Ones of Chesed, I conjure ye by the mighty name of Al strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

> *Draw the Sigil of Chashmalim, and vibrate the name.*

Command unto me the presence of Sachiel, the Angel of Jupiter, and his Intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel (*vibrate several times*) I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tsadkiel, your Archangelic ruler and the mighty powers of the Brilliant Ones of Tzedek.

> *Place Talisman outside the circle, to West, and then draw it within with the point of Sword.*

Creature of Talismans. Enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the Intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

> *The Talisman, which previously had been wrapped in black cloth, and bound thrice with cord, should be purified with water and consecrated with fire.*

In the Name of Al, I proclaim, all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam, Neophyte of the Stella Matutina, and Frater R. R. et A. C. have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a Talisman bearing upon one side the Sigil of Yohphiel the Intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a Seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil, and bound thrice with a cord, so that Yohphiel shall not see the light nor move until he manifest unto me. I proclaim that this Talisman *shall* be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

*Pick up the Talisman and place it at foot of Altar.*

I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al, to consecrate in due ceremonial form this Jupiter Talisman. And I assert that with divine aid I shall invoke the Intelligence Yohphiel from his abode in Tsedek that life and power may be imparted to this Talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

*Place Talisman on the white triangle on Altar. Stand West of Altar, face East.*

Ye powers of Chesed which I have invoked to this Temple, know that all is now in readiness to consecrate this Talisman. Aid me with your power that I may cause the great Angel Yohphiel to give life and strength to this creature of Talismans in the name of Al Ab.

*Go to East of Altar, face West. Place left hand on Talisman, and hold Sword erect over it, and say, making over the talisman such lineal figures, seals, sigils and letters as may be named.*

Abba, Father of all fathers, thee I invoke by thy name

Al. Descend, I beseech Thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great Archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command I beseech thee to my assistance thy Brilliant Ones, the Chashmalim, that they may bind into this Talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye Brilliant Ones of Jupiter, assist me in this my invocation of Sachiel. Sachiel, Thou great Angel of Tzedek ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent Archangel, I command ye to send hither thine Intelligence, the Angel Yohphiel that he may concentrate and bind into this Talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your Godhead, so that through this creature of Talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this Talisman, shall be given a great reward in that day when the crown of the glory of my Genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and Man.

*Lift Talisman in left hand, smite it thrice with Sword, and raise both it and sword aloft, stamping three times. Then take the Talisman to North, and repeat:*

The Voice of the Exorcism said unto me: Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an Abyss of Darkness. From the Darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of Ages answered unto my Soul, Creature of Talismans, the Light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

*Take the Talisman, and circumambulate. After going round once, stop in the South, and place it on ground.*

Unpurified and unconsecrated, thou canst not enter the gate of the West.

*Purify the Talisman with Water and consecrate with Fire. Lift it with left hand, face towards West, and say:*

Creature of Talismans, twice purified and twice consecrated, thou mayest approach the gateway of the West.

*Pass to West with Talisman in left hand. Partly unveil it, smite it once with Sword, and say:*

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the Chaos and the Darkness and the gates of the land of Night. I am He whose name is darkness. I am the great One of the Path of the Shades. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

*Reveil Talisman, and carry it once more round the Circle. Then halt in the North, place it on ground. Bar, purify, and consecrate as before, and after so doing, pass towards the East. Strike it, after unveiling it partly, and say:*

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless and the Void and the Darkness, then cometh the knowledge of the Light. I am that Light which ariseth in darkness. I am the Exorcist in the midst of the Exorcism. Take on therefore manifestation before me for I am the wielder of the forces of the Balance. Thou hast known me now. Pass Thou on unto the cubical altar of the Universe.

*Reveil the Talisman, pass to Altar, place it on white triangle, and stand East, facing West, with left hand on Talisman, and sword held over it with right hand. Retrace all Sigils, etc.*

Thou Intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O Thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the Archangel Tsadkiel who rules over the divine realm of Chesed, that he may command to my assistance the Choir of Angels, those Brilliant Ones, the Chashmalim, that they may consecrate with power this Talisman which lieth before thee. O ye brilliant Ones of Jupiter, command unto me the Angel of Tsedek, Sachiel, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great Angel of Jupiter, thou divine Intelligence of Tsedek, I invoke thee by the knowledge of thy name. I call thee by thy Sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of Talismans may have power and life and love to assist me in the great work. Come! I invoke thee to make a divine link with all those powers of love and majesty and graciousness summed up in the holy name of Chesed. I invoke thee powerfully by the name of Al (*vibrate by formula of Middle Pillar and mystical circumambulation*). Thus do I potently conjure and exorcise thee, to charge this talisman, thou Intelligence Yohphiel.

*Lift the Talisman, remove the veil, leaving the cord underneath, and cry:*

Creature of Talismans, long hast thou dwelt in darkness. Quit the night and seek the day.

*Replace it on the Triangle upon Altar, hold the pommel of the Sword immediately over it, and say:*

By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistable. Khabs Am Pekht, Konx om Pax, Light in extension. As the Light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

*Pause and then invoke Amoun as follows, also using the Amoun God-form:*

O Thou the concealed One, the Opener of the Day, Thee, Thee do I invoke. Amoun (*vibrate by Middle Pillar*). O thou Circle of stars whereof my Genius is but the younger brother, marvel beyond imagination, soul of Eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. (*Assume God-form of Amoun.*) O secret of secrets that art hidden in the being of all that lives, lord secret and most holy — source of light, source of life, source of love, source of liberty, be thou ever constant and mighty within me that I may for ever remain in thine abundant joy, Amoun (*vibrate and circumambulate by Middle Pillar*), thou Father of all the great Gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the Rose Dawn shines out amid the gold, thee do I invoke.

O Amoun (*vibratory formula of Middle Pillar*) before thee have I covered my face. Arise, great King, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu. Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the Sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun (*vibratory formula*) thou Spirit of Illimitable Light and Life and Love. Thou with the plume and the Wand, is thy path in the Waters? The marvellous deeps of the Sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun; (*vibratory formula*) I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

(*Pause, while circumambulating the force within.*) This is the Lord of the Gods! This is the Lord of the Universe! This is He whom the Winds fear. This is He, who having made voice by his commandment is Lord of all things, King, ruler, and helper. I am He, the Bornless Spirit having sight in the feet, strong and immortal fire. I am he the Truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of Earth. I am He whose mouth ever flameth. I am He, the begetter and manifester unto the Light. I am He, the Grace of the World, the Heart girt with the Serpent is my name. I am the Sun in his rising passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris the Justified One, Lord of Light, triumphant over death. There is no part of me which is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the Godhead above and within me do I invoke Tzadkiel, the Archangel of Chesed, to command unto me the Chashmalim, the brilliant Ones of Tzedek. Come unto me, ye brilliant ones, that the Angel of Jupiter, Sachiel, may cause his Intelligence, Yohphiel, to make powerful this consecrated Telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the Spirit of the Godhead in Chesed and the human soul of the exorcist.

> *Lift the Talisman and place it between Pillars. Go East, face West, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not repeat the above invocation from the Throne of the East. As soon as the Light is seen, quit the East and repurify and reconsecrate the Talisman with water and fire.*
>
> *This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:*

By and in the names of Amoun the concealed One, and Al strong and mighty I invoke upon thee the power of Jupiter, bestower and receiver.

> *Circumambulate three times with Talisman in right hand. Return to the Throne of the East, place the Talisman upon the ground between the Pillars, and repeat the invocation on page* 215. *Alternate it with this conjuration.*

I heard the voice of the Holy One proclaim, "Thou art my Son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter's vessel." Let therefore the elements obey the voice of Yhvh. O ye spirits of flashing fire, and air, Spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognise in me your master, and in this creature of Talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal, and the Fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter Talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the Exorcist, for the crown of the Godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their Gods?

O my Father, I saw Thee when thou camest forth from Edom, when Thou wentest out of the field of Seir. Why were Thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are Thy robes, my Father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception.

I came—and the Lord smote the warriors of ignorance. I came — and the thrones of the Ghogiel were empty. I came, and around me hovered the Auphanim, with Ratziel at their head, the Lord of Knowledge. O my Father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be for ever more in the name of this Creature of Talismans, because I have called upon the most High, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am He even as He is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the King of Glory may come in. (*Make over Talisman the Sign of the Rending of the Veil, and say*) Let the white brilliance of the divine Spirit descend upon this creature of Talismans, to fill it with the glory of thy majesty, that for ever it may be unto me an aid to aspire to the Great Work.

*Draw Flaming Sword over Talisman and say:*

Glory be unto thee, Lord of the Land of Life, for thy splendour flows out rejoicing, even unto the ends of the earth.

*Take up Talisman, pass to between Pillars, formulate an astral Banner of the East about it, and say:*

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this Creature of Talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my Path to the Light Divine.

*Wrap Talisman in silk or linen, put it away, and announce:*

In the name of Yeheshuah the redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this Telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

## APPENDIX TO THE JUPITER TALISMAN RITUAL

The foregoing is a fairly good example of a Ritual for the Consecration of a Talisman employing the formulae of the Neophyte Ceremony described in the document Z.2. Properly performed, it takes about one and a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.

The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this instance, the following appendix is added to page 218, just prior to the invocation repeated from page 215. I will repeat part of the rubric.

> *Circumambulate three times with Talisman in right hand. Return to the Throne of the East, and holding the Talisman aloft, proclaim:*

Behold the Exorcist in the midst of the Exorcism. And the power of the Exorcist said unto the Talisman, Let us enter the presence of the Ancient of Days. Arise, and come with me.

> *Still holding Talisman aloft, attract the light as you pass between the Pillars. Circumambulate, saying:*

Amoun the Concealed One spake and said: I am the Secret of Secrets hidden in the heart of all things. I am the Grace of the majesty divine. I am the Lord of perfected work.

> *Having circumambulated once, stop in the East, face East, saying:*

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

> *Place Talisman before the Air Tablet, and make round it the invoking circle and Pentagram of Active Spirit with Wheel, and Air Pentagram with Aquarius Kerub:*

In the name of Yhvh, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, Spirits of Air, ye I command. Bind unto this Creature of Talismans the substance of your element of Air. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the East, Oro Ibah Aozpi, spirits of Air, give unto me the substance of your realm that it may be mine for ever, binding it unto this Creature of Talismans which I have created. (*Make Invoking Circle*) In the name of Bataivah, Great King of the East, Spirits of Air, concentrate upon this creature of Talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation. To the end that this Creature of Talismans may perform that for which it has been created. Creature of Talismans, I have bound unto thee the Air of life, that thy body may be truly formed. So pass we on.

*Take up Talisman in left hand, pass round again endeavouring to formulate about it a sphere of light. Say:*

Yohphiel spake unto the Exorcist: I am the aspiration to the throne of Chesed. I am the Intelligence of the Sphere of Tzedek. I have entered the presence of the Majesty divine through the power of the Mighty Name.

*Having gone completely round, stop before Fire Tablet in South.*

Before thy body can be filled with the glory of the Divine Ones in Wisdom, it must be potent with the Fire of life.

*Place Talisman before Fire Tablet, make about it the invoking Circle and Pentagram of Actives, and Fire Pentagram with Leo Kerub in centre, invoking:*

In the name of Elohim and in the name of Yhvh Tzaboath, and by the name of Michael, your Ruler, Spirits of Fire, ye I command. Bind into this creature of Talismans the substance of your fiery realm. (*Make Cross*) In the Three great Secret Holy Names of God borne upon the banners of the South, Oip Teaa Pedoce, Spirits of Fire, give unto me of the substance of your realm that it may be mine for ever. Bind it unto this Creature of Talismans which I have created. (*Invoking Circle.*) In the name of Edelpernaa, Great King of the South, Spirits of Fire, ye I command. Concentrate upon this Talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all prevailing energy. So that unto me it may be a Talisman ever helping me to aspire unto the Divine with the extended flame of an all-penetrant vision. Creature of Talismans, thou hast the fire of life. So pass we on.

> *Take up Talismans, and pass round completely, holding the Talisman aloft, and attracting the Light.*

I have passed through the Gates of Wisdom and come unto the palace of Peace. Give me your hands, O ye Lords of Truth, for I am made as ye. Ye are the teachers of the soul.

> *Go to West, face quarter, place Talisman before Water Tablet, saying:*

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

> *Make Invoking Circle and Pentagram of Passives, with Wheel; and Invoking Water Pentagram with Eagle Kerub.*

In the name of Al mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your Archangel Gabriel, Spirits of Water ye I command. Infuse ye into this Creature of Talismans the substance of the Waters. (*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the West Empeh Arsel Gaiol, Spirits of Water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this Creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ra-agiosel, great King of the

West, spirits of Water ye I command. Concentrate upon this creature of Talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of Talismans I have bound unto thee the Water. So pass we on.

*Take up Talisman, raise it aloft again attracting the Light, circumambulate, saynig:*

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the Night roll back and the darkness hasteth away.

*Pass on to North. Face Earth Tablet, and say:*

Creature of Talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

*Place Talisman before Earth Tablet, make invoking Circle round it and Pentagram of Passive Spirit with Wheel, and Invoking Earth Pentagram with Taurus Kerub, saying:*

In the name of Adonai ha-Aretz and Adonai Melekh, Spirits of Earth adore your creator. In the name of the Bride and the Queen of the Kingdom, and by the name of your Archangel Auriel, Spirits of Earth ye are mine to command. Bind unto this creature of talismans the substance of your realm .(*Make Cross.*) In the Three Great Secret Holy Names of God borne upon the banners of the North, Emor Dial Hectega, Spirits of Earth give unto me of the substance of your realm that it may be mine for ever. Bind it unto this creature of Talismans which I have created. (*Make Invoking Circle.*) In the name of Ic Zod Heh Chal, great king of the North, Spirits of Earth, concentrate unto this creature of Talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of Talismans, I have bound unto thee the element of enduring stability. So pass we on.

*Take up Talisman, and pass between Pillars. Place it on the ground between them, and strongly formulate around it sphere of sensation.*

Creature of Talismans, that the power of Amoun the concealed One may manifest through thee, I give thy body the soul of Spirit.

*Make Passive and Active Spirit Pentagrams. Also the Rose Cross Symbol. Vibrate powerfully the Enochian Exhortation used in the Portal Ceremony.*

In the name of Eheieh and Agla, and by all the names and letters of the Mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye Angels of the Celestial Sphere, whose dwelling is in the invisible, to give me of your light for ever. Bind unto this Creature of Talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

*Make the Sign of the Rending of the Veil. Then repeat the invocation on page* 215, *beginning:*

Abba, Father of all fathers, thee I invoke by Thy Name Al, etc.

*Temple as in* ◎ = $\boxed{0}$ *Grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic Cross and Key-word. Purify with Fire and Water. Circumambulate three times. Return to Altar for Adoration.*

*Or open by the Formula of the Watch-Towers.*

*Invoke the forces of the Tablet of Union by means of Supreme Ritual of Pentagram, with Active and Passive Spirit, with Eheieh and Agla. Return to Altar, and recite the following Enochian Spirit Invocation:*

Ol Sonuf Vaorsag Goho Iad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Pir Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Hom Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge Lap Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge O Q Manin Iaidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-Iiad.

*Pause and feel the invoked force.*

In the name of Yeheshuah, Yehovashah, I invoke the power of the Recording Angel. I adjure thee, O Light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure Thee by Thoth, Lord of Wisdom and Magic who is thy Lord and God. By all the symbols and words of power; by the light of my Godhead in thy midst. By Harpocrates, Lord of Silence and of Strength, the God of this mine Operation, that thou leave Thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

*Go to East and perform invoking Hexagram Ritual of Binah, tracing Saturn Hexagram with Yhvh Elohim and Ararita. Close with I.N.R.I. Return to Altar.*

Lady of Darkness who dwellest in the Night to which no man can approach, wherein is Mystery and Depth unthinkable and awful silence. I beseech Thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my Soul, and clothe me about with thine ineffable mystery. I implore Thee to grant unto me the presence of Thy Archangel Tzaphqiel, the great Prince of Spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the Sphere of Shabbathai, ye Aralim, I conjure ye by the Mighty name of Yhvh Elohim, the divine ruler of Binah, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

*Pause.*

Come unto me, O Thmaah. Goddess of Truth and Justice, who presidest over the Eternal balance in this Hall of Dual Manifestation of Truth. Auramooth, come unto me, thou Lady of the Purifying Waters of Life. Thaum-aesh-Neith, Come unto me, Lady of the Consuming Fire, purify me and consecrate me who am Aeshoorist, the Justified One, Lord of Life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in my Neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the Reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the left supporting me; Splendour and Victory, for they cross with the currents reflected from the supernal light. I am established as an eternal Rock of Righteousness, for Yesod is the foundation of the Righteous. The sphere of my Nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of Thy Name, Adonai, to whom be Malkuth, Gedulah, Gevurah, the Rose of Sharon and the Lily of the Valley.

> *Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.*

Hoor-po-krat-ist, Thou Lord of the Silence. Hoor-po-krat-ist, Lord of the Sacred Lotus. O Thou Hoor-po-krat-ist (*pause a moment or two to contemplate the force invoked*) Thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, Thee I invoke, by the name of Eheieh and the power of Agla.

O Thou divine Babe in the Egg of Blue, Lord of defence and silence, Thou that bearest the Rose and Cross of Life and Light! Thee, thee I invoke for my exaltation to that Light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the Alpha and the Omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of Resurrection who are the hope of men's mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the Lotus, as I rise as Harpocrates from the firmament of waters.

My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of Godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the Lotus-throned Lord of Silence. Were I to say, Come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging God, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto Thee, bring me unto thine abode in the Silence unutterable, all-Wisdom, all-light, all-power. Hoor-po-krat-ist, Thou nameless child of Eternity. Bring me to Thee, that I may be defended in this work of art. Thou, the Centre and the Silence; Light shrouded in darkness is thy name. The Celestial Fire is thy father. Thy mother the heavenly sea. Thou, the Air of Life, art the harmony of all, and Lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me *not* nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their Gods. Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye Gates! Be ye opened, ye everlasting doors, that the King of Glory and of Silence and of Night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it *is* so formulated, to be a basis and receptacle for the Shroud of Darkness, the Egg of Blue with which I shall presently girdle myself.

*Trace Active and Passive Spirit Pentagrams and vibrate the Enochian invocation of Portal Grade.*

And unto ye, O ye forces of the Spirit of Life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling Angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, Yhvh Elohim, and by the Great Lord of Silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the Crown above my head, do I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man's eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

*Invoke the highest by Qabalistic Cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:*

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body.

Let the Egg be consecrated with fire and water.

*Place fire and water on either side of you.*

O Auramo-oth and Thaum-Aesh-Neith, ye Goddesses of the scales of the Balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of Art.

*Formulate mentally the shroud.*

I. A.M.A.G., Frater of the Order of the G. D. and a ⑤ = $\boxed{6}$ of the R.R. et A.C., a Lord of the Paths in the Portal of the Vault of the Adepti, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the Eternal Gods, that

I may pass unseen among men to execute the will of my Genius. And I bind and obligate myself, even as I was bound to the Cross of Obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man.

And I declare that with the divine Aid in this Operation I *shall* succeed, that the Shroud *shall* conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the Magic of Light.

> *Go to East of Altar, facing West, left hand on triangle, right hand holding black band of Lotus Wand upright.*

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah, Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite Light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of Yhvh Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the Genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the Light of my Genius is upon me, and I have made Yhvh my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man's eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word divine, for ye are the Watchers, my soul the shrine.

*Turn around three times. Resume former position and say:*

In the name of the Lord of the Universe, and by the power of my Augoeides, and by the aspiration of thine own higher Soul. O shroud of darkness and of mystery, I conjure Thee, that thou encirclest me, so that I may become invisible. So that seeing me men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. So mote it be!

*Pass to North, face East, and say:*

I have set my feet in the North, and have said: I will shroud myself in mystery and concealment. The Voice of my Higher Soul said unto me, Let me enter the path of darkness, peradventure thus may I attain the Light. I am the only being in an Abyss of Darkness; from the Darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of Darkness answered unto my soul, I am He that formulates in darkness, the light that shineth in darkness, but the darkness comprehendeth it not. Let the Mystic Circumambulation take place in the Place of Darkness.

*Go round, knock when passing East and West and East again. Pass to the South, halt, formulate the Pillars of Fire and Cloud, reaching from darkness to the Heavens. Formulate shroud between them, and pass to the West.*

Invisible, I cannot pass by the Gate of the Invisible save by virtue of the Name of darkness.

*Formulate forcibly the egg of dark blue-black.*

Darkness is my Name, and Concealment. I am the Great One Invisible of the Paths of the Shades. I am without fear, though veiled in darkness, for within me, though unseen, is the Magic of the Light divine.

*Go round, knock as before, halt in North, formulate Pillars, and the blue-black egg between them. Then pass to East.*

Invisible, I cannot pass by the Gate of the Invisible, save by virtue of the Name of Light.

*Formulate shroud forcibly.*

I am Light shrouded in darkness. I am the wielder of the forces of the balance.

*Concentrate shroud mentally. Go West of the Altar, remain standing, and say:*

O thou divine egg of the creative darkness of Spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, Shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and Yhvh Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comananu, Tabitom, I constrain thee. By the name of Hoor-po-krat-ist. I invoke this shroud of concealment. By the deep purple darkness of the eternal Spirit of Life, and by the white brilliance of the Genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the Crown of my Father is upon me, and in Yhvh is my trust. Gather, ye flakes of astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me *not,* neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the Watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the Light, that thou mayest conceal me before men!

*Carefully formulate shroud about you.*

I receive Thee as a covering and a guard. Khabs Am Pekht. Konx Om Pax. Light in Extension.

Before all magical manifestation cometh the knowledge of the hidden Light.

*Go to the Pillars. Face West and give the Signs,* *steps, words, etc., and with the Sign of the Enterer project your whole Will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and Thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.*

*Reformulate shroud, and circumambulate thrice. Intensely formulate Shroud, stand at East, and say:*

Thus have I formulated unto myself this shroud of Darkness and of Mystery as a concealment and a guard.

Supernal Splendour which shinest in the sphere of Binah, Yhvh Elohim, Aima, Shekinah, Lady of Darkness and of Mystery, Thou High Priestess of the Concealed Silver Star, Divine Light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of Mystery. And now I conjure thee, O shroud of Darkness and of Mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the Lord of Silence enthroned upon his Lotus, Hoor-po-krat-ist.

*When it is wished to banish the shroud, make very forcibly the Qabalistic Cross, to bring down the Light, and then analyse the Key-Word, invoking the Divine White Brilliance. Then say:*

In the name of Yhvh Elohim, I invoke thee, who art clothed with the Sun, who standest upon the Moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, Who art Darkness illuminated by the Light divine, send me thine Archangel Tzaphkiel, and thy legions of Aralim, the mighty Angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure Thee, O shroud of darkness and of Mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, Depart ye in peace, with the blessing of God the Vast and Shrouded One, and be ye very ready to come when ye are called!

*Lesser Banishing Ritual of Pentagram and Hexagram. Stand in Astral Banner of East.*

*Open the Temple arranged as for* ⓪ = $\boxed{0}$ *by usual banishings, and the Ceremony of the Watchtowers. After the Adoration, face East, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.*

In the divine name Iao, I invoke Thee thou great and holy Angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the Light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

*Lower arms, and quietly utter:*

Unto Thee sole Wise, sole Eternal and sole Merciful One, be the praise and glory for ever, who hath permitted me, who now standeth humbly before thee, to enter thus far into the sanctuary of thy mystery. Not unto me, Adonai, but unto Thy Name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the Holy One. In that hour when the Son of Man is invoked before the Lord of Spirits and his Name before the ancient of Days.

*Formulate the Pillars, and make* ② = $\boxed{9}$ *Sign, between them.*

Let us adore the Lord and King of Air.

*Go forward to Air Tablet. Make Active and Passive Spirit Pentagrams, and Invoking Air Pentagram with Aquarius.*

And the Elohim said, "Let us make Adam in our own image, after our likeness, and let them have dominion over the fowl of the air." In the name Yhvh and in the name Shaddai El Chai, Spirits of Air, adore your creator!

*Make the Aquarius Kerub before Tablet with Air Dagger.*

In the Sign of the Head of the Man, and by the name of Raphael Great Archangel of Air, Spirits of Air adore your creator.

*Make Cross with Rose or the Censer.*

In the names and letters of the Great Eastern Quadrangle, Spirits of Air adore your creator.

*Hold Lotus Wand on high.*

In the three great secret holy names of God borne upon the banners of the East, Oro Ibah Aozpi, Spirits of Air, adore your creator.

*Trace whorl in front of Air Tablet, with Lotus Wand.*

In the name of Bataivah, Great King of the East, Spirits of Air adore your creator.

*Still facing East, vibrate powerfully the Third Enochian Key invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.*

In the name of Shaddai El Chai, and in the name of Yhvh, I command ye, ye dwellers in the realms of Air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

*Perform Supreme Invoking Ritual of the Luna Hexagram, Precede with Qabalistic Cross, closing with Key-word. Return to Altar, face East, and say:*

Crowned with star-light, and clothed with the Sun, I invoke Thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the working of the divine strength. May this ceremony to form a body of Transformation of the holy goddess Isis, enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

> *Draw the name Shaddai El Chai and Sigil in heart, while facing East, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace Sigil and Hebrew letters of the Name in the Air with the Lotus Wand.*

Grant unto me the presence, I beseech Thee, of thy Great Archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the Archangel of strength and power.

> *Draw the Invoking Hexagram of Luna and in it the Sigil and letters of Gabriel. Vibrate it similarly several times.*

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your Archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

> *Draw Sigil of Kerubim in the Hexagram. Pause for some while, formulating the God-form of Isis.*

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the Supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that Supernal Light which cometh with healing in its wings. And I solemnly pledge myself to use this body of Transformation of the goddess Isis, for the forwarding of the highest aspirations of my soul, and for the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of Air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the Airs of the Spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true Magic of Light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the Goddess Isis.

> *Pass to the West of the Temple with Fire and Water, and place them either side of the formulation of Isis, saying:*

O form of Isis I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of God-head. And in the holy names of the Goddesses of the Scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

> *Pass to the East of the Altar, facing West. In the West, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the god-form of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the Lotus Wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following Oration.*

In the divine name Shaddai El Chai, I invoke Thee, thou great goddess of Nature who clothest thyself with the forces of life as with a garment. O thou who art

Isis, the High Priestess of the Silver Star, the perfect purity and illumination of the divine Presence of the Supernal Light, whose sphere is Yesod reflecting the Light and Air from the Crown. Lift me up, I beseech thee, through the path of Tau, and manifest unto me a body of transformation, showing forth thy love and power and stability. Grant unto me the mighty power and help of the Archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the Choir of Angels the Kerubim that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me. Let them bind therein the reflection of the Light of the Supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the Wisdom and Light of the Divine Ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the Light.

*Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding Lotus Wand by black end, directing flower over the head of form, say:*

In the name of the Lord of the Universe, arise before me, O form of Isis into which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

*Leave Altar, and move slowly towards the North.*

Pass towards the North shrouded in darkness, O form of Isis into which I have elected to transform myself. The Voice of the Transformer said: Let me enter the path of darkness, peradventure thus may I manifest the Light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep. And the Voice of the Transformation said unto me, Child of Earth, the light shineth in darkness, but the darkness comprehendeth it not. Let the Mystic circumambulation take place.

> *Pass round once leaving the form. Formulate it in the South between two Pillars, and place Fire and Water on either side. Pass to West, endeavouring to visiualise the form strongly.*

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of Night. I am He whose name is darkness. I am the great one of the Paths of the Shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

> *Pass round once. Bring it to North, between Pillars, and place Fire and Water on either side. Then go East, visualising Isis.*

Thou canst not pass from concealment unto manifestation save by virtue of the name Yhvh. After the formless, the void and the darkness, then cometh the knowledge of the Light. I am that Light arising in Darkness. I am the Transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the Wielder of the Forces of the Balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical altar of the Universe.

> *Pass to East of Altar, formulating Isis as standing West in the place of the Candidate.*

And I beheld a great wonder in Heaven. A woman clothed with the Sun, with the Moon at her feet, and on her head was the diadem of the Twelve Stars. O thou Queen of Love and Mercy, thou crowned with the Throne, horned as the Moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis (*vibrate by Middle Pillar.*) Thou who art in matter manifest, Mother, Queen, and Daughter of the Justified One, thee, thee do I invoke. O Virgin Glory of the Godhead unspeakable, immortal Queen of the Gods, I invoke Thee. Isis (*circumambulate within*). By this Lotus, the sacred flower of thy Life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis (*vibrate*) Bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis, (*circumambulate within*) descend from thy Palace of the Stars.

O Mother. O Archetype Eternal of Maternity and Love. O Mother, the flower of all Mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of Heaven, supernal splendour which dwellest in that Light to which no man approach, wherein is Mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto Thee, O thou mighty mother. Isis, unveil thou, O Soul of Nature, giving life and energy to the Universe. From thee all things do proceed. Unto Thee all must return. Thou springest from the Sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the Night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the Light of the Eternal Crown. Come forth, O gracious Mother. Come unto me and dwell within my heart, Thou who art crowned with Starlight, who shineth amongst the Lords of Truth; whose place is in the abode of the Light of Heaven. Isis (*vibrate and circumambulate.*)

*Now address the body of Isis as though it were physically visible before you at the Altar.*

Child of Earth, long hast thou dwelt in Darkness. Quit the Night and seek the Day.

*Draw the form towards you, so that it envelopes you.*

I receive thee as a true body of Isis, a body of transformation. Khabx Am Pekht. Konx om Pax. Light in Extension.

*Analyse Key-word and make the L.V.X. Signs.*

Before all magical manifestation cometh the knowledge of the Light divine.

*Move forward to the Pillars, face West. Endeavour to feel the form of Isis as almost physical. Then make the* ◎=$\boxed{0}$ *Signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the Pillars standing on either side. If not, repeat the conjuration, and then return to Pillars. Circumamublate the Temple three times, completely enshrouded by form. Then say:*

Thus have I formulated unto myself this transformation.

*Still in the East, utter the following conjuration.*

Shaddai El Chai, almighty and ever living One, blessed be thy Name, ever magnified in the life of all. (*Vibrate the Name by the Middle Pillar, and mystic circumambulation.*) Grant unto me the power and presence of the Archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalise and make strong this form of the God-head, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

*Return to Altar, addressing the form.*

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine Presence, the Understanding and Love of the Supernals. Be thou open to the wisdom and glory of the Goddess Isis so that thou mayest be a living Soul within me, and to prove my transfiguration, a body and soul of Resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of Love and Understanding, so that I may prosper in the Great Work, and assist others to its glory.

*Before leaving the Temple with the god-form, say:*

In the name of Yeheshuah, the Redeemer, I do now suffer all Spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of Yhvh.

*Having obtained the desired effect, and when the form no longer is needed, return to Temple, and shatter the form with the conjuration.*

In and by the name Shaddai El Chai, with the Aid of Gabriel, Great Archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the Spirits of Air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this Temple closed.

*Perform the Banishing Rituals of Pentagram and Hexagram.*

Hekas Hekas Este Bebeloi.

*Face East, make Qabalistic Cross, and perform the Lesser Banishing ritual of the Pentagram, with the black end of the Lotus Wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram.*

*Make the full LVX Signs.*

*Advance to Altar without Wand and take therefrom the Fire Wand. Face South, raise the Wand above thy head, and slowly circumambulate with Sol, saying:*

And when, after all the phantoms have vanished, thou shalt see that holy and formless Fire, that Fire which darts and flashes through the hidden depths of the universe, hear thou the Voice of Fire.

*On reaching South, making the invoking Fire Pent, and say:*

Oip Teaa Pedoce. In the Names and Letters of the Great Southern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the South.

*Replace Wand on Altar, take Cup and go West. Sprinkle to West and circumambulate Temple with Sol, saying:*

So therefore, first, the Priest who governeth the works of Fire must sprinkle with the Lustral Water of the Loud resounding Sea.

*On reaching West sprinkle with Water, make Invoking Water Pent and the Sign of Eagle's head, and say:*

Empeh Arsel Gaiol. In the Names and Letters of the Great Western Quadrangle, I invoke ye, ye Angels of the Watch-tower of the West.

*Replace Cup, take Dagger, strike towards East, and circumambulate with Sol, saying:*

Such a Fire existeth, extending through the rushings of Air, or even a Fire Formless, whence cometh the image of a Voice; or even a Flashing Light, abounding, revolving, whirling forth, crying aloud.

*On reaching East, strike forward with Dagger, and make invoking Air Pentagram, saying:*

Oro Ibah Aozpi. In the Names and Letters of the Great Eastern Quadrangle, I invoke ye, ye Angels of the Watch-tower of the East.

*Replace Dagger. Take Pentacle, go North, shake thrice, and circumambulate with Sol, saying:*

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless and void.

*Reaching the North. Shake Pentacle thrice and with it make Invoking Earth Pentagram, saying:*

Emor Dial Hectega. In the Names and Letters of the Great Northern Quadrangle I invoke ye, ye Angels of the Watch-tower of the North.

*Replace Pentacle. Take Incense, go West of Altar, Face East, raise it, describing Active equilibriating Spirit Pent, saying:*

Exarp Bitom.

*Describe Passive Equilibriating Spirit Pentagram, saying:*

Hcoma Nanta. In the Names and Letters of the Mystical Tablet of Union, I invoke ye, Angels of the Celestial Spheres, whose dwelling is in the Invisible. Ye are the Guardians of the Gates of the Universe; be ye also the Watchers of my Mystic Sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the Mysteries of the Eternal Gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the Divine Light.

*Pass to the North. Take Lotus Wand and say:*

The visible Sun is the dispenser of Light to the Earth. Let me therefore form a vortex in this chamber that the Invisible Sun of the Spirit may shine thereinto from above.

*Circumambulate with Sol thrice, saluting with* ⑤ = $\boxed{6}$ *Signs as you pass the East. Go West of Altar, face East, and extend arms in the form of a cross, say:*

Holy art Thou Lord of the Universe,
Holy art Thou whom Nature hath not Formed.
Holy art Thou the Vast and the Mighty One.
Lord of the Light and the Darkness.

*Take Lotus Wand by White Band, perform Invoking Hexagram Ritual of the Supernals, and Pentagram Ritual of Spirit, and say:*

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery, and Depth unthinkable, and awful Silence. I beseech Thee, who art Shekinah and Aimah Elohim, to look upon me in this Ceremony which I perform to Thine Honour and for my own Spiritual development. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim, by which Thou dost reveal thyself as the perfection of creation, and the Light of the World to come.

I implore Thee to grant unto me the presence of Thy Archangel Tzaphqiel. (*Trace Sigils as required and vibrate powerfully.*) O Tzaphqiel, Thou Prince of Spiritual Initiation through suffering, and of spiritual strife against evil, aid me I beseech Thee to conquer the evil that is in me, by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the Divine Mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the Glory of the eternal Crown. That I may behold only the holy vision that descends from that Divine Brilliance, the scintillation and corruscation of the Divine Glory. That Divine Brilliance, that Light which lighteth the universe, that Light which surpasseth the Glory of the Sun, beside which the Light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

*Consider the Divine ideal, and say slowly:*

From Thine hands, O Lord, cometh all good. From Thine hands flow down all grace and blessing. The characters of Nature with Thy finger Thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto Thee, for Thou alone art our help, O Lord of the Universe. All is from Thee, all belongeth unto Thee. Either Thy love or Thine Anger all must again re-enter. Nothing canst thou lose, for all must tend to Thine honour and majesty. Thou art Lord alone, and there is none beside Thee. Thou doest what Thou wilt with Thy Mighty Arm and none can escape from Thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one art Thou propitious. Who should not praise Thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the Heavens and in every virtuous and god-fearing heart.

O God, the Vast One, Thou art in all things. O Nature, Thou Self from nothing, for what else can I call Thee. In myself, I am nothing, in Thee I am Self, and exist in Thy Selfhood from Nothing. Live Thou in me and bring me unto that Self which is in Thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and Divine Genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

*Kneel West of the Altar, and say, whilst aspiring strongly:*

In the divine name Iao I invoke Thee, Thou Great Avenging Angel Hua, to confirm and strengthen me in the path of the Light. O messenger of the beloved One, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

*Rise, project the Astral to the East of the Altar. Hold the Lotus Wand in the right hand, turn, face your body, take the left hand in the left hand of the Astral, and in both astral and physical say:*

Eheieh. Eheieh. Eheieh. Eheieh. (*Vibrate and circumambulate by Formula of the Middle Pillar.*) Thou who dwellest in the Boundless Light, in whom only is Being, who alone can say I Am, Beginner of movement, bestower of the gift of life in all things, Thou who fillest the limitless universe with Thy essence, grant unto me the presence of the Prince of Countenances, the great Angel Metatron, He who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in Thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I having no other desire, may become a fit dwelling for my higher Genius. For the desire of Thy house O Adonai hath eaten me up, and I desire to be dissolved and be with Thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted above every head and sit on the throne of Binah, and being clothed with the Sun, illuminate the darkness of my mortal body. Cause the Divine influx to descend from that great Archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know Thee, Adonai, the only true Self, and Yeheshuah Yehovashah, Thy perfect Messenger, the Guardian Angel in me, my only hope of attainment to the eternal Glory.

*Place aside the astral Lotus. Return into the physical body, place Sword on neck, and say:*

So help me, the Lord of the Universe and my Higher Soul.

*Rise, holding Sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the Ideal, and say:*

I invoke Thee, Hru, thou great Angel who art set over the operations of this Secret Wisdom. Strengthen and establish me in my search for the Mysteries of the Divine Light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the Vast One.

*Pass to the North. Project the Astral to the throne of the Hierophant in the East, and facing your body, say:*

The voice of my Higher Self said unto me "Let me enter the Path of Light, peradventure I may be prepared to dwell there. I am the only being in this glory of the Ineffable. From the divine Brilliance came I forth at my birth, from the splendour of the infinite Light."

*Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into* *the vortex, having formulated an Angel Torch-bearer who lights and leads the way.*

I am Osiris, the Sun veiled by night, united to the Higher by purification, perfected through suffering, glorified through trial. I have come where the Great Gods are, through the power of the Mighty Name. Yhvh. Tzaphqiel.

*Then pass round again following the Angelic Kerux.*

I have passed through the Gates of the Firmament. Give me your hands, O ye Lords of Truth, for I am made as ye. Hail unto ye, for ye are the formers of the Soul. Yod He. Ratziel.

*Pass on and halt in South. Formulate the Two Pillars, and aspire to the Genius. Pass to the West, and say:*

Before all things are the Chaos, the Darkness and the Gates of the Land of Night. Therefore in the place of the Guardian of the Gate of the West, I tread Thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the Earth. I have conquered Thee, so I pass on.

*Go round, saying:*

O Lord of the Universe, Thou art above all things, and Thy Name is in all things, and before Thee the shadows of the Night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white Triangle of the Light Divine that, rising and expanding, may shine within my heart, a centre of the Supernal splendour.

*Stop in the North, form the Pillars, aspire. Pass East, Say:*

After the formless and the void and the Darkness, then cometh the knowledge of the Light. So in the place of the Guardian of the Gate of the East, I draw thee into my heart, O vision of the Rising Sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the Motionless Heart, I pass on unto that great Altar whereon is sacrificed the body of my higher Genius.

*Pass to Cauldron on the Altar. Stand at East of Altar, facing West, and as you read, place the ingredients into the Cauldron.*

O Adonai, thou mighty and secret Soul that is my link with the infinite Spirit, I beseech Thee in the name of Eheieh and in the tremendous Name of strength through sacrifice Yeheshua Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech Thee my Angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the Vast One. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto Thee the elements of the Body of Aeshoorist upon the place of Foundation.

For Osiris Onnophris hath said, These are the elements of my Body perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.

Wherefore behold! Into this brazen cauldron I cast this Wine, this Bread and Salt, and finally this Rose, that their essences may be volatilised by the Fire which is beneath. Accept now these elements thus volatised by the Fire, and from them form a body by me and in me, that thou my Genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

*Pass West of Altar. Kneel, project Astral to Pillars, say:*

Father of all Beings, and of the Spaces, I invoke Thee and I adore Thee. Look with favour upon my higher aspirations, and grant unto me that my Genius may manifest unto me, and in me, and through me, with a physical manifestation. Khabs Am Pekht. Konx Om Pax. Light in Extension.

*Return to body. Rise and go East of Altar, face East.*

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher Soul, that my Genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

*Pass forward to between the Pillars. Arms in the form of a Cross, attracting Genius from above, and say:*

O Mighty Being, the locks of whose head are formed from the divine white Brilliance of the eternal Crown, Who art clothed with the Garment of purity, and girt with the golden girdle of the Sun of Beauty, in whose right hand are grasped with an absolute rule the Seven mighty Archangels who govern the seven states of mortal man, grant unto me the power, I beseech Thee, to rise above the planetary darkness wherein I must live, here on Earth, until my regeneration is accomplished. Out of the darkness may Light arise for me.

O Thou, from whose mouth cometh the sword of flame, rend I beseech Thee with that Sword the veils of darkness which hide from my spirit's vision, that Golden Light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own Soul, may behold the Glory of the Eternal Crown, and beholding that great Light be willing to forego all that Earth can offer, that I may attain unto that Supernal and only Self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call

Naught. O land beyond honey and spice and all perfections. I will dwell therein with my Lord Adonai for ever.

*Visualise and attract Genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the Genius. Then circumambulate three times. Then return to Pillars, face East, and invoke:*

I am the Resurrection and the Life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the First and the Last. I am He that liveth and was dead, and behold I am alive for evermore, and hold the keys of Hell and of Death.

For I know that my Redeemer liveth and that He shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

*Circumambulate slowly once with Sol, saying as you pass round:*

I am the Sun in his rising, passed through the hour of cloud and of Night. I am Amoun the concealed One, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life, triumphant over death. There is no part of me that is not of the Gods. I am the Preparer of the Pathway, the Rescuer unto the Light. Out of the darkness, let the Light arise.

*At this point, reach the pillars again, and facing East, raise hands and eyes, and say:*

I am the Reconciler with the Ineffable. I am the Dweller of the Invisible. Let the White Brilliance of the Divine Spirit descend.

In the Name and Power of that Divine Spirit, I invoke Thee, O my divine Genius that thou manifest Thyself to me and in me, to help me to purify my lower self, to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the Temple of my God. That I may no more come out to dwell on Earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of Man.

*After contemplating.*

Thus at length have I been enabled to begin to comprehend the form of my higher Self.

*Return to West of Altar, facing East.*

And now in the Name and Power of the Divine Spirit, I invoke ye, ye Angels of the Watch-towers of the Universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the Mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

*Give the Signs of the* ⑤=$\boxed{6}$.

*Close by purifying with water and consecrating with Fire. Reverse circumambulation, adoration to East, and say:*

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: These are the elements of my Body, perfected through suffering, glorified by trial. The scent of the dying Rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the Cup of Wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

*Take Elements astrally. Then say:*

In the name of Yhshvh the Redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

*Conclude with LVX Signs.*

# THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

*Temple arranged with Banners of East and West, Four Enochian Tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant's Sceptre or Lotus Wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash and consecrated Rose Cross.*

*Standing West of Altar, face East, and cry:*
Hekas Hekas Esti Bebeloi.
*Purify the Temple with Water as in the* ◎ = $\boxed{0}$ *Grade.*
*Consecrate the Temple with Fire, saying appropriate versicles.*
*Holding Lotus Wand by White band, circumambulate Temple three times.*
*Standing West of Altar, face East for Adoration:*
Holy art Thou Lord of the Universe,
Holy art Thou Whom Nature hath not formed.
Holy art Thou the Vast and the Mighty One,
Lord of the Light and of the Darkness.
*Still facing East, perform the Qabalistic Cross, formulating Kether very strongly above one's head, equilibriating it in the form of a cross. Then, aspiring to the higher Genius, say:*
Thee I invoke the Bornless One.
Thee that didst create the Earth and the Heavens.
Thee that didst create the Night and the Day.
Thee that didst create the Darkness and the Light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos.
Thou hast distinguished between the Just and the Unjust.

Thou didst make the female and the male.
Thou didst produce the Seed and the fruit.
Thou didst form men to love one another and to hate one another.

I am (*here insert sacramental name and Grade*) of the Order of the R.R. et A.C., thy Prophet unto whom Thou didst commit Thy Mysteries, the ceremonies of the Magic of Light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me Thou. For I am the Angel of Paphro Osorronophris. This is Thy true Name, handed down to the Prophets of the Sun.

*Pause a while to formulate about you the Banner of the East. Then make Rose Cross over Altar, vibrating Yhshvh by the Formula of the Middle Pillar.*

*Still facing East, but expanding the astral form to the limit of one's power, say:*

The Voice of my Higher Self said unto me, "Let me enter the Path of Darkness, and peradventure there shall I find the Light. I am the only being in an Abyss of Darkness; from an Abyss of Darkness came I forth ere my birth, from the silence of a Primal Sleep. And the Voice of Ages answered unto my Soul: "I am He who formulates in Darkness, the Light that shineth in Darkness, yet the Darkness comprehendeth it not."

*Pass by North to the East of Temple. Face quarter, and trace the Spirit Pentagram of Actives and Invoking Pentagram of Air using names as in the Supreme Ritual of Pentagram. At the same time, imagine yourself clothed with the colossal form of the God Aroueris, and that the words of the Invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the God-form, eliminating all impurities.*

Hear me: Ar; Thiao; Rheibet; Atheleberseth; A; Blatha; Ebeue; Phi; Thitasoe; Ib; Thiao. Hear me, and make all Spirits subject unto me, so that every Spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every Spell and Scourge of God the Vast One may be obedient unto me.

> *Make one complete circumambulation deosil, to formulate the Angle of Kether in the Supernal Triangle of the Genius. Pass to the South, assume the astral God-form of Horus, and that as the invocation proceeds the Fire purges you of all blemish. Use Spirit Pentagram of Actives and Invoking Pentagram of Fire.*

I invoke Thee, the Terrible and Invisible God Who dwellest in the void place of the Spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me and make all Spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

> *Make one complete circumambulation to formulate the Angle of Chokmah. Pass to West, assume form of the Goddess Isis, and imagine after invocation that the element flows in waves through you. Make Passive Pentagram of Spirit and Invoking Pentagram of Water.*

Hear me: Roubriao. Mariodam. Balbnabaoth. Assalonai. Aphnaio. I. Thoteth. Abrasar. Aeoou. Ischure, Mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every Spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

> *Circumambulate again, forming the Binah angle. Pass to North, assume God-form of Nephthys, and*

*after invocation imagine that the Earth cleanses you. Make passive Pentagram of Spirit, and Invoking Pentagram of Earth.*

I invoke Thee. Ma. Barraio. Ioel. Kotha. Athorebalo. Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

*Go direct to East without circumambulation. Perform Qabalistic Cross.*

Atoh Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, Behind me Gabriel, on my Right Hand Michael, on my left hand Auriel. Before me flames the Pentagram, and behind me shines the six rayed Star.

Atoh Malkuth ve Geburah, ve Gedulah, le Olahm, Amen.

*Pass to the West of Altar, and face East. Imagine yourself as clothed in the God-form of Thoth. Make the Sign of the Rending of the Veil, and use the Exhortation of the Portal:*

Ol Sonuf Vaorsagi Goho Iad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

*Make the Invoking Pentagram of Spirit Active over the Altar, vibrating: Exarp, Bitom, and Eheieh, and say:*

Hear me: Aoth. Abaoth. Basum. Isak. Sabaoth. Isa! This is the Lord of the Gods. This is the Lord of the Universe. This is He whom the Winds Fear. This is He, who having made voice by his commandment is Lord of all things, King, Ruler and Helper.

Hear me, and make all spirits subject unto me, so that every spirit of the Firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water, of Whirling Air, and of Rushing Fire, and every spell and scourge of God may be made obedient unto me.

*Pass to the East. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the Pillars, he is formulated as a black Egg of Akasa, and that from the dark centre of that Egg, its Tiphareth, extends upwards into the heights an astral semblance of his Wand. As each word is vibrated let this Sceptre shoot higher and higher towards the Kether of the Universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the Divine White Brilliance may descend.*

Hear me, Ieou. Pur. Iou. Pur. Iaeo. Ioou. Abrasar. Sabrium. Do. Uu. Adonai. Ede. Edu. Angelos Ton Theon. Anlala Lai. Gaia. Ape. Diathana Thorun.

*Above the Lotus of the Sceptre, the Z.A.M. should now see the Divine White Brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:*

He comes in the Power of the Light.
He comes in the Light of Wisdom.
He comes in the Mercy of the Light.
The Light hath healing in its wings.

*Aspiring, and imagining the while that the Flower at the top of the Wand grows and opens wider that the Genius may enter, make LVX Signs in Silence, and say very slowly:*

I am the Resurrection and the Life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die. I am the First and I am the Last. I am He that liveth and was dead, and behold, I am alive for evermore, and hold the Keys of Hell and of Death.

For I know that my Redeemer liveth and that he shall stand at the latter day upon the Earth. I am the Way, the Truth, and the Life. No man cometh unto the

Father but by Me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have now finished my work. I have entered into the invisible.

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the Opener of the Day. I am Osiris Onnophris, the Justified One, Lord of Life triumphant over death. There is no part of me that is not of the gods. I am the preparer of the Pathway, the Rescuer unto the Light.

*Now let the Z.A.M. formulate the descent of the Light into the Flower. Then pause, and say this prayer:*

Unto Thee, Sole Wise, Sole Mighty, and Sole Eternal One, be praise and glory forever, who hath permitted me, who now kneeleth humbly before Thee, to penetrate thus far into the Sanctuary of Thy Mysteries. Not unto me, but unto Thy Name be the Glory. Let the influence of Thy Divine Ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my Genius may stand in the presence of the Holy Ones, in that hour when the Son of man is invoked before the Lord of Spirits and his Name in the presence of the Ancient of Days.

*After this prayer, circumambulate three times, and then formulate the flashing descent of the Supernal Light down the Astral shaft into the Tiphareth centre, and that the Black Egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.*

Out of the Darkness, let that Light arise. Before I was blind, but now I see. I am the Dweller in the Invisible, the Reconciler with the Ineffable.

*Let the Z.A.M. make the L.V.X. Signs as described in the Rose Cross Ritual, so that as he makes, finally, the X Sign, he calls down the Light.*

Let the White Brilliance of the Divine Spirit Descend.

*When the Z.A.M. has felt the Brilliance, and perceived the radiance of the Egg, let him withdraw the Shaft into his heart, and say:*

I am He, the Bornless Spirit, having Sight in the Feet, Strong, and the Immortal Fire. I am He, the Truth.
I am He who Hate that Evil should be wrought in the world.
I am He that lighteneth and thundereth.
I am He from whom is the shower of the Life of Earth.
I am He, whose mouth ever flameth.
I am He, the Begetter and Manifester unto the Light.
I am He, the Grace of the World.
The Heart Girt with a Serpent is my Name.
Come Thou forth and follow me and make all spirits subject unto me so that every spirit of the firmament and of the Ether, upon the Earth and under the Earth, on dry land, and in the Water of whirling Air, and of rushing Fire, and every spell and scourge of God the Vast One may be made obedient unto me. Iao. Sabao. Such are the Words.

*After contemplating that glory for some while go to West of Altar and face East.*

Be my mind open to the Higher.
Be my heart a centre of the Light.
Be my body a Temple of the RosyCross.

*Then banish by Pentagram Ritual or:*

"In the name of Yhshvh, I now set free any spirits that may have been imprisoned by this ceremony."

*Arrangement of the Temple as in Neophyte Grade. Opening by Watchtower Ceremony. Circumambulation thrice, and then the Adoration.*

*Go to the East. Lotus Wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace Sigils in the air as they are vibrated.*

Supernal Splendour which dwellest in the Light to which no man can approach, wherein is Mystery and depth Unthinkable, and awful Silence. I beseech Thee who art Shekinah and Aimah Elohim, to look down upon me in this Ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my Soul, in thy Divine Name Yhvh Elohim by which thou dost reveal thyself as the perfection of Creation and the Light of the World to Come.

I implore thee to grant unto me the presence of thine Archangel Tzaphqiel. O Tzaphquiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of Yhvh Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your Archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the Supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible.

Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to . . . . . . whose death to this earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

*Trace Saturn Hexagram with Sigil in centre.*

Term of all that liveth, whose name is Death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his True Will. Should he will absorption in the Infinite, or to be united with his chosen and preferred, or to be in contemplation, or to be at peace, or to achieve the labour and heroism of incarnation on this planet or another, or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

*Go to Altar, visualise deceased at the East facing West, and invoke:*

I invoke thee by the divine name Iao, thou great Angel Hru, who art set over the operations of this Secret Wisdom. Strengthen and establish . . . . . . in his search for the divine Light. Increase his spiritual perception so that he may accomplish his True Will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the Clear Light of the Spirit.

*Go to East of Altar. Make Rose Cross over the Elements vibrating the Enochian Spirit invokation. Make Qabalistic Cross.*

For Osiris Onnophris who is found perfect before the Gods hath said: These are the elements of my Body perfected through suffering, glorified through trial. The scent of the dying Rose is as the repressed sigh of my Suffering. And the flame-red Fire as the energy of mine undaunted Will. And the Cup of Wine is the pouring out of the blood of my heart, sacrificed unto Regeneration, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris Triumphant. Even Osiris Onnophris the Justified One. I am He who is clothed with the body of flesh yet in whom flames the spirit of the eternal Gods. I am the Lord of Life. I am triumphant over Death, and whosoever partaketh with me shall with me arise. I am the manifester in Matter of Those whose abode is the Invisible. I am the purified. I stand upon the Universe. I am its Reconciler with the eternal Gods. I am the Perfector of Matter, and without me the universe is not.

*Pause for a moment or two, visualising Kether as a brilliance above the head.*

Buried with that Light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the Athanor of Affliction, seek thou the true Stone of the Wise.

*Pass from the Altar to the East.*

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the Gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy Genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call naught. O land beyond honey and spice and all perfection! Dwell therein with thy Lord Adonai for ever.

*Turn and look westwards, raising eyes.*

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee, Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto the highest aspirations of his soul, to the glory of the ineffable Name.

*Slowly walk to the altar, visualising the brilliance descend upon the image of the deceased in the place of the Neophyte.*

I come in the power of the Light. I come in the light of Wisdom. I come in the mercy of the Light, the Light hath healing in its wings. (*name deceased*) I tell thee that as the light can manifest from the darkness so by these rites shall the Light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the Light.

*Return to between the Pillars, and visualise the descent of the brilliance above.*

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the First, and the Last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my Redeemer liveth, and that he shall stand at the latter day upon the Earth. I am the Way, the Truth and the Life. No man cometh unto the Father but by me. I am the Purified. I have passed through the Gates of Darkness unto Light. I have fought upon Earth for good, and have finished my work. I have entered into the invisible.

*Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whist saying:*

I am the Sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the Opener of the day. I am Osiris Onnophris the Justified One, Lord of Life triumphant over death. There is no part of me which is not of the Gods. I am the preparer of the pathway, the rescuer unto the Light. Out of the darkness, let the Light arise.

*Pass between the Pillars, face East.*

I am the reconciler with the Ineffable, the dweller of the invisible. Let the white brilliance of the divine spirit descend.

*Visualise the deceased now standing well in front in the East, and address him thus:*

...... whoever thou art in reality, and wheresoever thou now mayest be, by the power of the Spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white Brilliance that it may bring thee peace and happiness and rest.

*Make the Sign of the Enterer three times to project the Light.*

Be thy mind open unto the higher. Be thy heart a centre of the Light. Be thy body, whatsoever its nature, a Temple of the holy Spirit.

*Pause. Make Qabalistic Cross.*

Unto thee, sole Wise, sole Eternal and Sole Merciful One be the praise and the glory forever, who has permitted ......, who now standeth invisibly and humbly before thee to enter thus far into the sanctuary of thy mystery. Not unto us but unto thy name be the glory. Let the influence of thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his Genius stand in the presence of the holy Ones in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

*Go to Altar.*

And now in the name and power of the Divine Spirit, I invoke ye, ye Angels of the Watchtowers of the Universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of ...... Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the Clear Light, and thus accomplish his True Will.

*Pause for some while for meditation. Then close by usual formulae.*

# PRACTICAL Z. PREPARATION FOR DIVINATION

### *By* G. H. **Frater** *Sub Spe*

> *The Preparation for Divination — Opening Ceremony of* ◎ = $\boxed{0}$. *The Temple is the Aura or Sphere of Sensation. The Hierophant is the Diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the Aura.*

Sitting in as comfortable position as possible, close the eyes, and begin to fix attention on the Pole Star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the South Polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact *containing* the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura. Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the Starry Sphere. This caused a more definite idea of the sphere and of the Sephiroth and Paths therein, and the belt of the Zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realised that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlippoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this Black Darkness into a giant Guardian, realising also that it was my own negative will saying "Thus far, and no further."

In front of this Guardian which I perceived, was the reflection of my own material universe, *i.e.*, everything I was or could possible be conscious of in the body, "All thoughts, all passions, all delights — whatsoever stirs this mortal frame," but only the reflection thereof as in a mirror, and having therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the Tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the Triune God and the Red Cross of self-sacrifice.

I then realised that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a Temple, my Spiritual Will being within, and the shadowy Portal grew up between the perceiving consciousness and the perceived Universe. Two vast pillars of positive and negative, the eternal contraries, were the Gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious Will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable — because eternally right, being dominated only by the forces of the Eternal God, my lower nature lay before me as it were, mapped out. In front the Great Portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the Pillars. At an equal distance again beyond this evil self, were the reflection of the perceived universe, formulated as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the Great Guardian of the West. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, rebirth, growth and development which forces were directed upon the Cubical Altar, bringing the forces of Life into my universe.

Yet—all this was *myself.* I realised that far beyond the possibilities of bodily thought there were in myself forces, powers and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain—the Kerux, Anubis, the "Watcher without" being the conscious intellectual brain which thinks and acts in the material body.

The Watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognising now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the Temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the Spiritual Will which now seemed to be *myself,* began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The Spiritual Will now directs the Guardian of the West to make sure that all forces operating are forces of good, and in obedience to the Spiritual Will, whose controlling force is the ineffable Power of God Himself. This is done by every force treading down the the evil, and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the Will of God.

A certain equilibrium having thus been established the whole sphere of Sensation should be vitalised by the Vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of Will sends it down to the Guardian of the West, whence it rushes forth in strength and power, vitalising the Genius of equilibrium between the Pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the Gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of this considered in detail assumes a symbolic form. Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of Wands and Cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by Fire.

The receptive and negative forces of the Cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the Watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of Divine Wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the Spiritual Will. All thoughts of earth were lost altogether, and only the great forces were perceived, which *might* produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete establishment of calm and passive equilibrium in the Sphere was required, and the formulation of a vortex, to draw in the highest spiritual influences. I therefore, directed as in the ◎ = $\boxed{0}$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the Throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the Altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognising at the same time that it took place by the action and reaction of the great forces which moved by the Will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be associated in the knowledge of God and therefore so far united to Him.

Unless this stage is reached at this point, earthly thoughts have intruded, the Temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.

*End of Volume Three*

# THE GOLDEN DAWN

*An Account of the Teachings,*
*Rites and Ceremonies of the*
ORDER OF THE GOLDEN DAWN

*By* ISRAEL REGARDIE

△

VOLUME FOUR

▽

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# BOOK SEVEN

## CLAIRVOYANCE
## TALISMANS
## SIGILS
## ETC.

(Note: this paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practised in the Order—I.R.)

"The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades . . . We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

"The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

"Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

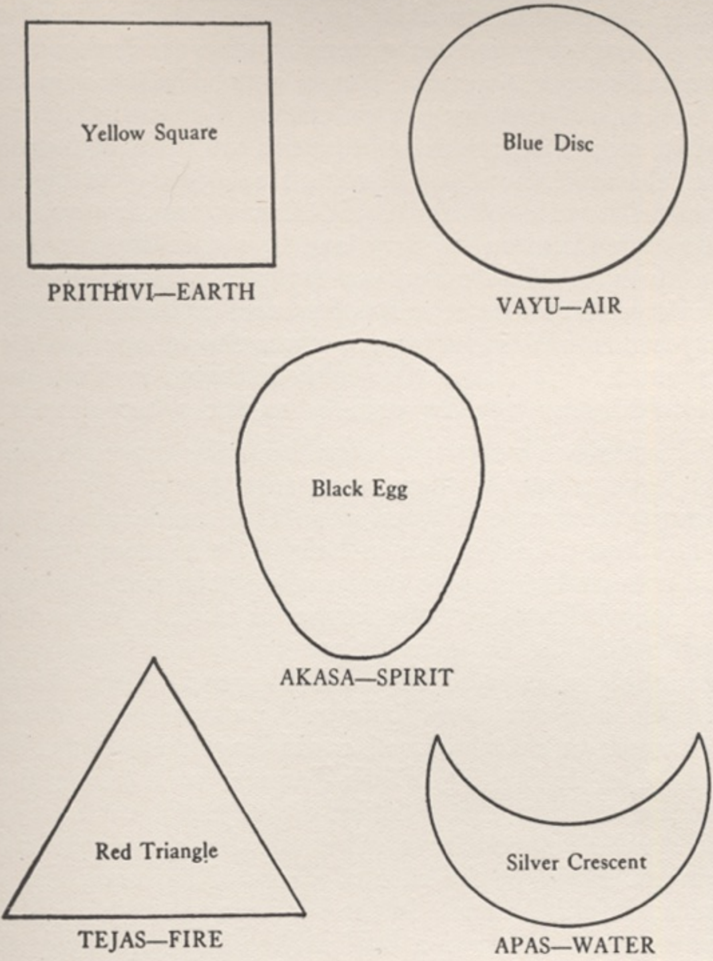
"The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the *untrained natural* clairvoyant who is in danger. Training will give him knowledge, discipline and protection, such as will protect him from the onslaught of the averse powers.

"On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only 'in the sweat of his brow' can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God." (G. H. Fratre F.R.'s notes.)

The earliest experiments in clairvoyance as taught by the Order are with the Tattwa symbols. These, with their traditional names, significances, symbols and colours are:

| | |
|---|---|
| Akasa—Ether or Spirit. | Symbol: black or indigo egg. |
| Vayu—Air. | Symbol: a sky-blue disc or circle. |
| Tejas—Fire. | Symbol: Red equilateral triangle. |
| Apas—Water. | Symbol: a silver crescent. |
| Prithivi—Earth. | Symbol: a yellow square or cube. |

In brief, the traditional occult concept of the Tattwa is that of a vital current of ether or force—the Hindu Pranas—which issues in a steady stream from the Sun. That stream is five-fold, and flows around our earth, vitalising its astral substance or its sphere of Sensation. In short, they are the currents or sub-planes of the Astral Light. The theory has it that the Element of Akasa is strongest at dawn, when the Sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, Air. This also persists or is in course for the same period. Each Tattwa


Yellow Square
PRITHIVI—EARTH
Blue Disc
VAYU—AIR
Black Egg
AKASA—SPIRIT
Red Triangle
TEJAS—FIRE
Silver Crescent
APAS—WATER

TATTWA SYMBOLS

or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding Tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa, and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each Tattwa is subdivided into five divisions, currents or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of Spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same five-fold division, in the same five-fold order, applies equally to the other elements.

The student is strongly urged to make these symbols, and have a set of them with him for working. The primary or simple Tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-Tattwa, or a charged or compound Tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, Fire of Earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate Divine and Angelic Names.

The method of using these Tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, Earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the method is simple, it is far from fool-proof, and the description of it should be read several times.

The student should be calm and quiet, and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand, and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling, or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue, or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes, and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind's eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of "groping for light." It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square with closed eyes of course, perform this Sign of Horus physically, and believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: "First meditate on the element selected, soak yourself in it till, if it be Fire, you feel hot; if Water, wet, and so on, all the time co-ordinating the symbol with your sensations. Then, laying aside the symbol, and closing your eyes, endeavour to project and enlarge that symbol before you, regarding it as a gateway through which you are to pass . . . Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him."

Yet another version, this time written by D.D.C.F. says: "Keep up the design, form and colour in the Akasic Aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state . . . Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of tearing open, as a curtain is drawn aside, and seeing the 'within' of the symbol before you."

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realising, in this instance, the mauve Square *behind* him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind, or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being *within* the element; the seer should understand, as he has never quite realised before, the true nature, the 'feel' of Earth.

Before aught else occurs, the Divine Names appropriate to that element should now be vibrated, beginning with the Deity Name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate *Adonai ha-Aretz,* three or four times, then the name of *Auriel* the Archangel of Earth, followed by the name of *Phorlakh* the Angel of Earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined. Also a being may appear, one whose characteristics pertain to the element of Earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under *no* circumstances should the Seer wander from his doorway *alone;* he should always wait until one of these elemental beings or "guides" appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide having made his appearance, he is to be tested by every means at the Seer's disposal. First of all, it is well to assume the Sign of the Grade to which that element is referred. In this instance, the Sign of the Zelator should be made, by *physically* as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same Sign or another which is unmistakeable proof that he belongs to the element and has been *sent* to act as guide. If there is deception, these signs will cause him distress, or at once the vision will break up, or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate Deity Name. If all this strikes the Seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. "Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them."

The Signs of the elemental Grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral, and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the Pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element, or of the Archangel will restore order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the Seer may be sure he is being imposed on, and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound Tattwa such as let us assume, Fire of Earth, indicated by a Red Triangle within a larger Yellow square, it may happen that the seer may find himself being escorted from one guide to another, and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary Tattwa should be vibrated, and the grade Sign attributed to it should be assumed.

Only when fully satisfied, and he must never permit himself to be easily satisfied, should the Seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. "*Always* treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the Archangels, Angels and Rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice." It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the Names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in acquiring impressive visions. The Seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an Angel of the Element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the Tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the Seer should retrace his footsteps to the symbolic Door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one's normal state of mind.

The Seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one's efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time, and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated. Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered, and the most common source of trouble, should be avoided like the plague. Madness lies that way and I cannot stress too strongly that vanity should be wholly discarded, and flattery eschewed.

During his adventures, the Seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental and so on; the plants, animals and minerals which would correspond to its nature; the operation of its influence upon Man, animals, plants and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D. claims that it is liable to derange the brain-circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the Seer the playground of forces. The Seer at all costs must control, and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accomodate the forces of the vision to his will, or that his self-control is breaking, he should resort to the vibration of the Names, and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the Seer and if he opens himself, by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded for they will not be required to give entrance to the planes, though for the beginner *no* attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible, by employing the physical symbols, and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple Tattwas, he should experiment with the compound Tattwas, and not be satisfied with his ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional Names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length the entrance into these subtle planes is obtained by means of the Divine Names; the rule being to invoke the highest Names known by the Seer. Any student who has studied the Adeptus Minor Ceremony, and the Ritual of the Pentagram will realise what Names are required for use with this symbol of Akasa. *Eheieh, Agla, Yeheshuah,* and *Eth* will be the general Names for the simple Tattwa, and the compound or charged Akasa cards will demand the use of the Names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the Geomantic symbols painted in their appropriate colours, for these make perfect "doors" through which the Seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the Geomantic symbols using the names of the appropriate Rulers and genii will be quite distinct in character from those of the Tattwa cards. The Hebrew letters, the Tarot cards and Sigils, the planetary and zodiacal Signs, and Sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine Names and signs applies equally to these other symbols as they did to the Tattwa cards.

There was a good deal of glib parlance within the Order as to "astral vision" and "etheric vision." The former was described as the ordinary Tattwa vision, in which objects and landscapes, though vivid and alive, are yet "flat" as though reflected on a mirror. Rather like a cinematograph film. "In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made." The use of the phrase "mirror-like vision" is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as "etheric vision" although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Fratre D.D.C.F. states: "If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects . . . Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a birds-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there." The same rules laid down for the simpler method of skrying should be followed here, and always the highest divine names should be used, and constant tests applied. The paper which follows this, dealing with Skrying and Astral Projection by V.N.R. will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Fratre Sub Spe. The idea was to re-read the rituals, and then endeavour to re-tread the Paths astrally. One example given, was that the Seer should formulate in imagination a vast pylon, and within its gates he should visualise the Hebrew Letter Tau, the 32nd Path. This should be preceded by a study of the Ritual of the Theoricus

Grade, especially of the Rite of the Kerubic Stations. Then, imagining himself passing through this Letter Tau, and entering the Pylon, he should proceed to make the appropriate Pentagrams and Hexagrams, and vibrating the Divine Names appropriate to that plane. The resulting vision should be similar to the passage of the Path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called Rising on the Planes, and is a spiritual process after spiritual conceptions and higher aims. "By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the Divine Names and aspiration ,you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the Divine Light shining downward from Kether upon you. From Yesod, leads upward the Path of Samekh, Temperance; the Arrow, cleaving upwards, leads the way to Tiphareth, the great central Sun." D.D.C.F. also suggests that, having risen to Tiphareth, the Adept skryer should formulate to himself that he is bound to a Cross, exactly as occurred in the Adeptus Minor Ceremony, and by invoking the Great Angel HUA beseech help and guidance in the pathway of Light. By this method, he may more easily ascend the planes which lead to the glory of the Crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the God-names appropriate to the Sephiroth or Paths, the Seer may find himself, if his aspiration is sincere and keen, rising towards the Spiritual Light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practises, in his belief, are:

"1. The fortification of the Body of Light by the constant use of rituals, by the assumption of God-forms, and by the right use of the Eucharist.

"2. The purification and consecration and exaltation of that Body by the use of rituals of invocation.

"3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it."

In a footnote to the above, he has appended a footnote which I reproduce herewith:

"The Aspirant should remember that he is a Microcosm. 'Universus sum et Nihil universi a me alienum puto' should be his motto. He should make it his daily practice to travel on the Astral Plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an Angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practice Rising on the Planes from these spheres, one after the other in rotation. When he is *thoroughly* conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qliphoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire Astral Plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land."

The clairvoyance thus obtained may be used to watch the progress of Ceremonies, when it becomes a highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain Sigils or Pentagrams are traced or Names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than a technical means of banishing—is through the assumption of the God form Harpocrates. The astral image should be formulated either as rising from a Lotus, or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.1. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the Seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the Seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte Ceremony, this Banner is that which bars and threatens. It is one of the insignia of the Hiereus, whose throne is in the West of the Temple, and his office is that of "the Avenger of the Gods," so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature—"thus far and no farther" is the message indicated to it by the Banner. The interposition of the Banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well-intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the East of the Temple, "represents the ascent of the Initiate unto perfect knowledge of the light," it may assist to formulate this Banner about his own being. The Central Cross of the Banner will suggest his own form with outstretched arms—a true calvary cross. About him, the Seer will visualise vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the Supernals has descended into his heart. The alternate and occasionally simultaneous use of these Banners is a powerful means of banishing the evil, and invoking balanced power to one's aid. In the rubrics of certain rituals, the injunction occurs to formulate this Banner about talismans or flashing Tablets that are being consecrated, as this process assists the descent or the incarnation of the Light, or the invoked force, into the symbol.

The employment of the Rose-Cross together with the vibration of the Pentagrammaton, YHShVH is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the Tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing Pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the Tattwas. Experience combined with a sound instinct will dictate to the Seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the Banishing Rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for Temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose-Cross lamen on one's breast. The Lotus

Wand should be employed and held in the hand whilst skrying, and the Four Elemental Weapons—Fire Wand, Water Cup, Air Dagger, and Earth Pentacle, should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the Altar, while the Cross and Triangle of the Order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate Prayer of the Elements provided in the grade rituals.

# OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

### *By* V. H. Soror, V.N.R.

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm Lecture (in Volume One) regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation "skrying" simply. That is to say, not projecting the astral beyond the sphere of Sensation into the Macrocosmos, but retaining it and perceiving some scene in the Universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examining it, than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question, and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practise both methods. The latter will probably be found to be more instructive though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the Nephesch.

In both skrying and astral projection, then, the key of success would appear to be, alternately to employ Intuition and Reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word 'inspiration,' followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms and sounds as vivid thought forms. "Thought forms" I use for want of a better word. There are distinctly in these experiences, things heard, things felt as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc. exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the Tattwa cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element, memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the Tattwa appeared to enter the mind suddenly, and later, when more practised, it will probably appear to you as if the Tattwa symbol were trying to precipitate itself materially through the back of the card. (1) But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally *not* with the symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

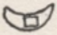
As it is with the Tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working. (2).

RULES FOR SKRYING. Work if possible in an especially prepared magical room, S. M. altar in the centre, on which stand the four elements and the Cross and Triangle, incense burning, lamp lighted, water in the cup, (3), bread and salt. As well as these, place on the Altar your four magical implements. Clothe yourself in your White Robe, and 5 = 6 sash, wearing on breast your Rose-Cross.

Have by you your Sword and Lotus Wand. Sit at the side of the Altar facing the Quarter of the Element, Planet or Sign with which you are working. Should any other Frater or Soror be with you, arrange that they shall sit in balanced disposition (5) around the Altar. That is, if the forces with which you work be in the West, your place is East of the Altar facing West across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember, that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallises the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a perfect representation of the Universe (6), the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the Macrocosm.) Also do these Insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the Infinite Invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of Fire or Water should add a flame to the Wand and moisture to the Cup.

Next purify the room with Fire and Water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a Tattwa, Apas-Prithivi. For this symbol naturally, use the correspondences of Water and Earth, but bear in mind that the World of Water is here chiefly expressed, the Earth being secondary. Therefore in this particular example, it is well to use principally the Cup, the Pentacle only in a minor sense. To imply this, use the Cup to make even many of the Earth symbols, and only occasionally employ the Pentacle in working the particular symbol.

In this suppositious case of  , thoroughly to fill your Sphere with the idea of this Tattwa, draw with the Cup around your Room the Greater Invoking Ritual of the Pentagram both of Water and of Earth. Then return to your seat, and for Process One, Skrying, do the following. Place the Tattwa card before you on the Altar, take the Cup in the right hand and the Pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the Names of Water and of Earth (Empeh Arsel, etc.) and try to realise the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the Tattwa until the Element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular Element, completely bathed in it, and as if all other Elements were non-existent. If this be correctly done, you will find that the thought of any other Element than the one with which you are working will be distinctly distasteful to you.

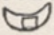
Having succeeded in obtaining the thought vision of the symbol, continue vibrating the Divine Names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realise it more and more of whatever nature (imagination or memory, etc. (8), you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason (9). Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea (10). This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the Lotus Wand, a large TAU in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Caph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a Pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the Cup the water Pentagram, and with the Pentacle the Earth Pentagram (11) using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the Water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer, and must continue invoking with my water and earth Symbols, and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and that the student should by no means stop where I have done.

Astral Projection. (12). Therefore you will follow the rules given in the preceding pages for Skrying, until the point where the symbol of the Tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the Element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, *pass, spring or fly through it,* and do not begin to reason till you find yourself in some place or landscape (13). And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the Tattwa in question.

Having already, by the process of skrying, obtained a vision of , in this particular case I will use the same symbol, on which I still perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realise that I am standing clothed in my 5 = 6 insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realising each step as one goes, *not trying to look on both sides at once or at the back of one's head,* but turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

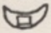
I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process One (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral Lotus Wand the symbols I evoked before, the TAU and the CAPH, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim (14) I now with my Astral Cup and Pentacle, draw in Light very large Water and Earth Pentagrams, standing on the sea. These, even more than the former symbols should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realised, there will be little chance of illusion during the rest of the experience.

The drawing of these Pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible Elementals and Angelic Being that I had perceived in the reflected picture became more and more real to the impression.

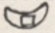
Had I commenced at once with astral projection without the introduction of my Skrying experience, I should have had probably to evoke these figures. In such a case, using the Invoking Pentagrams of Water, I should continue vibrating the Deity Names, etc. of these Elements (employing as well as the names before mentioned, those of the Angels and Rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The Angelic being, feminine in type, pale brown hair and light grey-green eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much much like the positive element of Water.

The Elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the Earth and Air nature.

Turning to the Angelic Being, I make the 5 = 6 Signs and LVX Signs, and to the Elementals the 3 = 8 and 1 = 10 Signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of 

The Angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard (15) clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the Elementals is the labour allotted. Some of the Elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than broken aspect of the rock). The mermaid and merman Elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also figures holding funnel-like Cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea. (16)

**It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this Ray of**  **on the Universe generally and on this Planet in particular.**

I understand that the effect of the Ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the Force with which it was united. Its correlative would be thick rich water, containing such substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this Angel to send a ray first to one spot and then to another.) In answer I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. "The Lifter of Earth in the Waters is its Name" does the Angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The Zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, Fire, I think. Among animals the Ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and *some* water-fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the Angel with the LVX Signs and the Elementals by the 3=8 and 1=10 Signs, and banish astrally the Pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the sign of the Enterer indrawing their vitality into yourself again by the sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room. (17) Once in your room, perform the Banishing Ritual of the Pentagrams (Supreme) that you have evoked; supposing a scene to remain on the symbol of the Tattwa banish that also. When you have had considerable practise it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practised your spiritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

## NOTES

1. This experiment is very good for the practice of Spiritual Sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can

have your cards if you wish continually with you, and practise with them when you will, at odd moments.

2. To find Tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts 24 minutes, followed by Vayu 24 minutes, Tejas 24 minutes, Apas 24 minutes, Prithivi 24 minutes.

3. Placed at junction of Cross and Triangle, the incense, lamp etc., should be at angles of arms of Cross.

4. All 5 = 6 members who are Zel. Ad. Min. have the right to wear the white robe and yellow girdle of the 3rd Adept, but not his cloak or Nemyss.

5. If 2 persons, one should be opposite the other.
If 3 persons, form a triangle.
If 4 persons, form a square.
If 5 persons, a pentagram, etc.

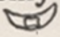
6. The G. D., Altar, the most synthetical of the symbols. Material universe ruled by the Spirit and Four Elements. The Rose-Cross contains the affirmation of the principal divisions of the Universe, synthetical like the Altar, but particular in the sense that it is attributed to the Sephira Tiphareth, the central Sun, and is therefore the symbol for the Microcosm—Man, the Adept, he to whom perfection of the Microcosm means a certain conscious union with the Macrocosm.

The white robe and yellow girdle imply Purity—Kether, Harmony—Gold, Tiphareth. Lotus Wand—Mercy. Sword—Severity.

7. Imagination (eidolon) means the faculty of building an Image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the Macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.

8. During this process, it is more than likely that

you will be believing that the picture is one of memory, of imagination, of construction, etc. All these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.

**9. Let it be remembered that this can only be a *part* of the plane of the Symbol expressed by** 

10. Employ the "Lords who Wander" (the 7 Planets), the planetary Tarot trumps, as important test symbols.

| | | | |
|---|---|---|---|
| For Memory | ♄ | ת | Lord of the Night of Time. |
| For Construction | ♃ | כ | |
| For Anger, Impatience | ♂ | פ | |
| For Vanity | ☉ | ר | |
| For Pleasure | ♀ | ד | |
| For Imagination | ☿ | ב | |
| For Wandering Thoughts | ☽ | ג | |

11. Use occasionally the Pentacle, so as not to ignore to too great an extent the part that Earth plays herein.

12. In the case of starting the entire experience with Astral Projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realised.

13. If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

14. If after these repeated tests the Vision becomes diminished or changes very much, banish with the Astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the signs of Horus and Harpocrates. Extend towards the

symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.

15. Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

16. The symbol shows the potency of the whorl-formation.

17. Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this Planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the House, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

Here follow two Tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of Earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, "in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a Pentacle, and calling on the Earth Names, I see before me a species of Angelic King Elemental. On testing him, I find that he gives me the Neophyte Saluting Sign, and the Philosophus (Fire) Sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane. He has a beautiful face, somewhat of the Fire type, yet sweet in expression. He wears a Golden Crown, and a fiery red cloak, opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the Pentacle implement, and the staff and upper end being as the Fire Wand. In his left hand (but this I do not clearly see) he bears a Fire Wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces. Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the Mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these Gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal. I again followed my guide, the Angelic King Elemental Ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a Palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a Dais on which were seated the King and Queen, the courtier gnomes standing around.

"This Hall seemed lighted by torches, and at intervals were roughly cut pillars. The Gnomes who accompanied us presented to the King and Queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the King and Queen for a further explanation, and they appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain. In the center of the Hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The King and Queen who before had worn the colours of Earth now donned, he the red, and she the white garments. They then with their Earth-Fire Wands invoked and joined their wands over the Tripod. There appeared in the air above, a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow. The gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the King and Queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The King and Queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold."

The second one I shall quote is a vision of Spirit of Water, Akasa of Apas, also by Vestigia.

"A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolising the beginning of formation in Water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

"Raising myself by means of the highest symbols I have been taught, and vibrating the names of Water, I rose until the Water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of Gods, Angels, elementals, demons—the whole universe of Water (like the tablet ruled by EMPEH ARSEL GAIOL), I called on this latter name, and the Universe seemed to vivify more and more. I then called on HCOMA, and there appeared standing before me a mighty Archangel (with four wings) robed in glistening white, and crowned. In one hand, the right, he held a species of trident, and in the left a Cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this Cup, which derives its essence from Atziluth, apparently the cup being in Briah, the World of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

"These operative forces are represented by Angels each with their respective office in the world of moisture. These forces working in Yetsirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call Moisture."

# M.

# THE VISION OF THE UNIVERSAL MERCURY

"We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chamelion know.

"I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks (1) descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff (2) wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,
Lux in homine factum,
Sive Sol,
Sive Luna,
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine
Lumen in Centrum,
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris. (3)
F.I.A.T. (4)
E.S.T. (5)
E.S.T.O. (6)
E.R.I.T. (7)
In fidelitate et veritate universas ab aeternitate. (8)
Nunc Hora.
Nunc Dies.

Nunc Annus,
Nunc Saeculum,
Omnia sunt Unum,
et Omnia in Omnibus.

A.E.T.E.R.N.I.T.A.S. (9)

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting Superiors and Inferiors. I exist not without them, and their union is in me. I bathe in the Ocean. I fill the expanse of Air. I penetrate the depths beneath."

And the Frater who was with me, said unto me:

"Thus is the Balance of Nature maintained, for this Mercury is the beginning of all movement. This He, (10) this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is Eternal Motion and Vibration."

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our Ancient Fratres say that the Great Work was to "Fix the Volatile." There is but one place where he can be fixed, and that is the Centre, a centre exact. "Centrum in trigono centri." (11) The Centre in the triangle of the Centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the Universe?

"Christus de Christi,
Mercury de Mercurio,
Per viam crucis,
Per vitam Lucis
Deus te Adjutabitur!" (12)

# TRANSLATION OF AND NOTES ON DOCUMENT M

*By* G. H. FRATER, S.R.M.D.

1. Hermes is Greek, Mercury is Roman.

2. Compare with v. 47 ODYSSEY: "Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens."

3. Translation: The Light is in God, the LVX hath been made into Man. Whether Sun, or Moon, or Wandering Stars, all are in Lux, the Lux in the Light, the Light in the Centre, the Centre in the Circle, the Circle from the Nothingness (Negative or Ain אין) What thou mayest be (i.e. what thou hast in thyself, the capability of being) that shalt thou be (or become).

4. Flatus. Ignis. Aqua. Terra. Air. Fire. Water. Earth.

5. Ether. Sal. Terrae. Ether, the Salt of the Earth.

6. Ether. Subtilis. Totius. Orbis. The subtle Ether of the whole universe.

7. Ether. Ruens. In. Terra. The Ether rushing into the Earth.

8. Let it be (or become). It is. Be it so. It shall be (or endure). In Universal faithfulness and truth from eternity. Now an hour, Now a day, Now a year, Now an age, all things are One, and All in All. ETERNITY.

9. These ten letters are Notaricons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. "From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.

10. Probably alludes to the Three Principles.

11. This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.

12. The Christ from the Christ. The Mercury from the Mercury, Through the Path of the Cross, Through the life of the Light, God shall be Thy Help.

(Note: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.—I.R.)

# THE FORMATION OF TALISMANS AND FLASHING TABLETS

A TALISMAN is a magical figure charged with the force which it is intended to represent. In the construction of a Talisman, care should be taken to make it, as far as is possible, so to represent the Universal Forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A SYMBOL should also be correct in its symbolism, but it is not necessarily the same as a Talisman.

A FLASHING TABLET is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

White ........ complementary to Black and Grey
Red .......... complementary to Green
Blue ......... complementary to Orange
Yellow ....... complementary to Violet
Olive ......... complementary to Red-Orange
Blue Green ... complementary to Russet
Violet ........ complementary to Citrine
Reddish Orange complementary to Green Blue
Deep Amber... complementary to Indigo
Lemon Yellow. complementary to Red Violet
Yellow Green.. complementary to Crimson

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the Talisman, the first thing to be remembered is that it is not always a just and right thing to form a Talisman with the idea of completely changing the current of another person's Karma. In any case you could only do this in a certain sense. It will be remembered that the words of the CHRIST which preceded His cures were "Thy sins be forgiven thee," which meant that the Karmic action was exhausted. Only an Adept who is of the nature of a God can have the power, even if he have the right, to take upon himself the Karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person's Karma), the life current, you must be of so great a force that you can take this Karma from them by right of the Divine Power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the Karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own Karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the Karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of Talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making Talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a Talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the Gods. There is a perfect love between the Angels and the Gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a Talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your Divine and Higher Soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a Talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the Adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a Talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with, is that Talismans can be made wholesale. Suppose a dozen Talismans were made to do good to as many different people, a ray from yourself must charge each Talisman. You have sent out a sort of spiral from your aura which goes on to the Talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these Talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where Talismans and symbols have done their work, they should be carefully de-charged, and then destroyed. If this is not done, and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the Elemental you have attracted, and it will re-act on you sooner or later. Also, if you throw away a still charged Talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the Talisman should be de-charged with the Pentagram and Hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to Flashing Tablets.

If a Talisman is given to a person who goes away, and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

A FLASHING TABLET should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any Flashing Tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour, and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the Heptagram, and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced Adept should be able to charge his Tablet to a certain extent as he constructs it.

The radical colour of the Planet is symbolical. But a Talisman for harmony of idea say, could be well represented by the TIPHARETH of VENUS—a beautiful yellow-green, and so on.

The Lion Kerub of VENUS would represent spiritual fire and thus symbolises the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The Watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The Vault contains a perfect scale of Talismans of every description of Planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real Adept comes forth from the sides to the centre. He is no longer under the dominion of the Stars.

Having made a Magical Talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and Letters which are to be invoked in the charging of a Tablet, the Letters governing the Sign under which the operation falls, together with the Planet associated therewith (if a planetary Talisman). Thus in Elemental operations, you take the Letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an Angelic Name which is the expression of the force. Hebrew Names as a rule, represent the operation of certain general forces, while the names on the Enochian or Angelical Tablets represent a species of more particular ideas. Both classes of Names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an Elemental Talisman, first formulate towards the Four Quarters the Supreme Ritual of the Pentagram as taught. Then invoke the Divine Names, turning towards the quarter of the Element.

Let the Adeptus then, being seated or standing before the Tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the Forces invoked. Let this be done several times, as if you breathed upon the Tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose and Cross over the Tablet, and repeating the requisite formula, first describe round the Talisman, a circle, with the appropriate magical implement, and then make the invoking Pentagrams five times over it, as if the Pentagrams stood upright upon it, repeating the letters of the Triplicity involved with AL added. Then solemnly read any invocation required, making the proper sigils from the Rose as you pronounce the Names.

The first operation is to initiate a whirl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the Elemental Prayer as in the Rituals, and close with the Signs of the circle and the cross (that is the Rose-Cross) after performing the necessary Banishing.

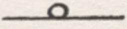
Be careful, however, not to banish over the newly consecrated Talisman, as that would simply decharge it again and render it useless. Before Banishing, you should wrap the charged Talisman in clean white silk or linen.

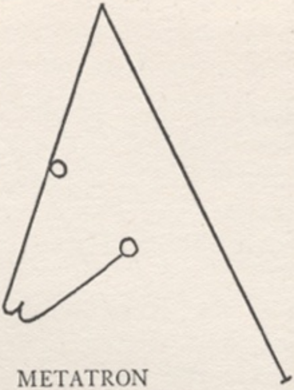
# SIGILS

In the Opening Ceremony of the grade of 5=6 Adeptus Minor, the Complete Symbol of the Rose and Cross is called the "Key of Sigils and of Rituals," and it is further said that it represents the Forces of the 22 Letters in Nature, as divided into a Three, a Seven, and a Twelve.

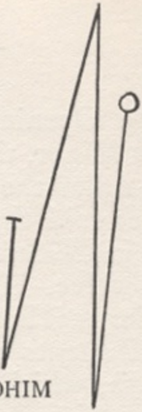
The inner Three Petals of the Rose symbolise the active Elements of Air, Fire, and Water, operating in the Earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the Rainbow in the masculine (positive) scale. The seven next Petals answer to the Letters of the Seven Planets, and the Twelve Outer to the Twelve Signs of the Zodiac.

Now if thou wilt trace the Sigil of any word or name either in the Air, or written upon paper, thou shalt commence with a circle at the point of the initial letter on the Rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

And if there be a letter, as Resh in Metraton, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to make the same. If thou art drawing the Sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the Sigil of Metraton shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.



METATRON



ELOHIM

(Note: If the reader will draw a Rose, copied from the complete symbol of the Rose-Cross, about three-and-a-half to four inches in diameter, and trace the above Sigils on a piece of fairly transparent paper placed over the Rose, he will learn for himself how these Sigils are drawn. He should experiment tracing half a dozen or so of these.—I.R.)

Now we will trace, for example, the Sigils of the Forces under Binah, the Third Sephirah. Incidentally, the Sigils for the plane of a Sephirah are always worked out on this system in this order:

*First.* Sigil of the Sephirah—Binah.

*Second.* Sigil of the Divine Name, representing the force of the Sephirah in the World of Atziluth. For Binah, YHVH ELOHIM.

*Third.* The Sigil of the Archangel, representing the force of the Sephirah in Briah—Tzaphqiel.

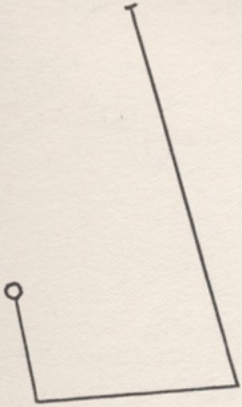
*Fourth.* Sigil of the Choir of Angels, representing the force of the Sephirah in Yetzirah—Aralim.

*Fifth.* The Sigil of the Sphere of the Planet representing the force of the Sephirah in Assiah—Shabbathai.

*Finally,* the Sigils of any other names whose numbers have some relation to the powers of the Sephirah or its Planet.

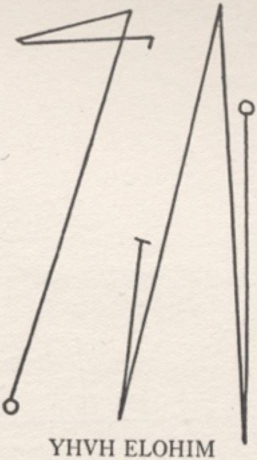
Yet these latter (the Sigils of the Intelligence and

1. SEPHIRAH



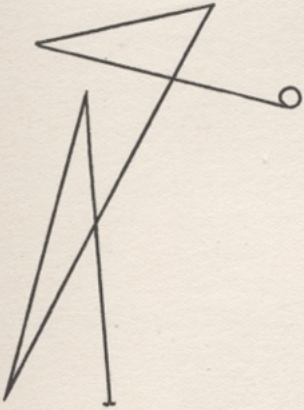
BINAH

2. ATZILUTH



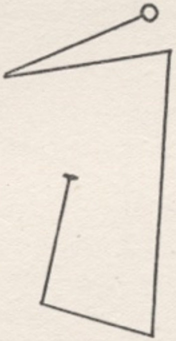
YHVH ELOHIM

3. BRIAH

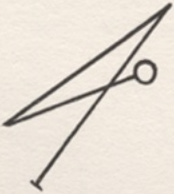
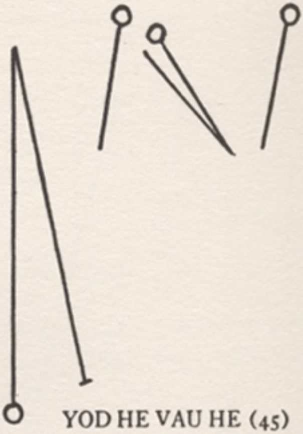
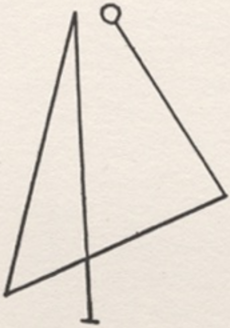
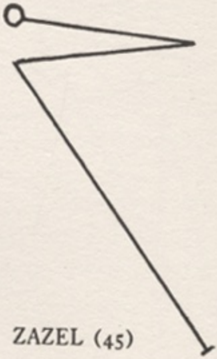


TZAPHQIEL

4. YETZIRAH



ARALIM

| 5. ASSIAH | 6. OTHER SIGILS |
|---|---|
| <br>SHABBATHAI | <br>YOD HE VAU HE (45) |
| | |
| <br>AGIEL (45) | <br>ZAZEL (45) |

Spirit) are more usually taken from the Magical Kamea or Square of the Planets according to a slightly different system as will be shown hereafter.

Now there is also a mode whereby, combining the letters, the colours, the attributions and their Synthesis, thou mayest build up a telesmatic Image of a Force. The Sigil shall then serve thee for the tracing of a Current which shall call into action a certain Elemental Force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the Forces of Nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the Names, the first letter shall be the head of the Figure or Form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

AGIEL, for example, shall give thee an Angelic Form of the following nature and appearance:

| | |
|---|---|
| *Aleph,* Air. | The head winged, and of a golden colour, with long floating golden hair. |
| *Gimel,* Luna. | Crowned with blueish silver crescent, and with a face like that of a grave and beautiful woman, with a blueish halo. |
| *Yod,* Virgo. | The body of a maiden clothed in grass green robe. |
| *Aleph,* Air. | Golden wings of a large size, partly covering the lower part of the figure. |
| *Lamed,* Libra. | Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of Justice in bright green. |

Playing round the figure will be a greenish light, the colour of its synthesis. The Keys of the Tarot may help thee in the form.

See well also that thou makest the Image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its Sigil, upon the girdle its Name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an Angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an Angelic Figure like a Warrioress with Flame playing about her, and a countenance glorious like the Sun, and beneath her feet the stormy Sea and thunder clouds, and lightning about her, and a glow as of Flame. She has a triangular helmet or head-dress of Flame like the symbol of Fire.

Graphiel will give thee a Great Angel like a Female Warrior with a most glorious countenance, crowned with the Crescent and flashing with Light, and surrounded by Flame and Lightning and with Four Wings.

The termination EL *always* gives to Angelic Forms the Wings and Symbols of Justice. The ending YAH will make the Figures like enthroned Kings or Queens, and with flaming glory at their feet.

## THE VIBRATORY MODE OF PRONOUNCING THE DIVINE NAMES

In vibrating the Divine Names, the Operator should first of all rise as high as possible towards the idea of the Divine White Brilliance in KETHER—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white Brilliance into your heart, prior to centering your consciousness there.)

Then formulate the letters of the Name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas Tattwa. Then, emitting the breath, slowly pronounce the Letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the Name as if you were vibrating it through the whole Universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use, tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a Name and drawing a Sigil from the Rose, you must remember that the Sephirah to which the Rose and Cross are referred, is Tiphareth, whose position answers to the position of the heart, as if the Rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the Name. As a general rule, pronounce the Name as many times as there are letters in it.

# FURTHER ON TELESMATIC FIGURES

As before taught the Names of all Angels and Angelic Forces terminate, with few exceptions, in either AL or YAH. The Divine Name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the Name YAH. Since not only the Angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits, is AL added. The Name YAH is added to the name of an Angel or Spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you, or paint the actual resemblance. Care should however be taken to pronounce the Divine Names belonging to the world under which the telesmatic image under course of construction would fall. Thus to ATZILUTH are allotted Deific Names. To BRIAH, Archangelic and so on. It is also useful to employ the Sephirotic Names which are comprised in the special world to which the Telesmatic Image is allotted.

It is well to note that the four Worlds themselves formulate the Law involved in the building up or expression of any material thing. The world of ATZILUTH is purely archetypal and primordial, and to it, as before said, Deific Names are applied. BRIAH is creative and originative, and to it certain Great Gods called Archangels are allotted. YETZIRAH is formative and Angelic Orders are allotted thereunto. ASSIAH which is the material world consists of the great Kingdoms of the Elementals, human beings, and in some cases of the Qlippoth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a Telesmatic Image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a Telesmatic Image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic Images, then, really belong to YETZIRAH. Therefore it would be impossible to employ the telesmatic image of a Divine Name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get Elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the Letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the Telesmatic Image of a Name, certain Names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the Letters.

SANDALPHON, for instance is thus analysed:

| | | | |
|---|---|---|---|
| SAMEKH | Male | PEH | Female |
| NUN | Male | VAU | Male |
| DALETH | Female | NUN | Male |
| LAMED | Female | | |

Therefore masculine predominates, and if it were an ordinary Name you would make a masculine Form out of it. But as this Name is especially applied to the feminine Kerub, it is an exception to the rule; it is an Archangelic Name, belonging to the Briatic World and not merely an Angelic Name relating to Yetzirah. SANDALPHON is also called *Yetzer*, meaning "left," and its letters are: female, female and male, so that, in this case, it may be any of these.

The Seven Letters composing the Name SANDALPHON are thus adapted to the Telesmatic Image.

| | |
|---|---|
| SAMEKH | Head. Would represent a beautiful and active face rather thin than fat. |
| NUN | Neck, would be admirably full. |
| DALETH | Shoulders of a beautiful woman. |
| LAMED | Heart and chest, the latter perfectly proportioned. |
| PEH | Hips strong and full. |
| VAU | Legs massive. |
| NUN | Feet sinewy and perhaps winged. |

If it be desired to build up an elemental form out of this Name a very peculiar figure would result.

| | | |
|---|---|---|
| SAMEKH | Head fierce, but rather beautiful. | Blue |
| NUN | Neck with eagle's wings from behind. | Blue-green |
| DALETH | Shoulders feminine, rather beautiful. | Green-blue |
| LAMED | Chest of a woman. | Emerald |
| PEH | Strong and shaggy hips and thighs. | Red |
| VAU | Legs of a Bull. | Red-orange |
| NUN (final) | Feet of an Eagle. | Green-blue |

This it will be seen, is almost a synthetical Kerubic Figure. This figure may be represented, as it were, with its feet on the Earth, and its head in the clouds. The colours in the scale of the King would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between ATHOR and NEITH holding a bow and arrows, that is if represented as an Egyptian symbol.

If again, we endeavour to translate this Name into symbols on a Tattwic Plane, we get the following:

SAMEKH comes under FIRE
NUN comes under WATER
DALETH comes under WATER OF EARTH
LAMED comes under AIR
PEH comes under FIRE
NUN comes under WATER.

These would be synthesized thus: A silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the Telesmatic Image appertaining to the Letter ALEPH. This on the Briatic Plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the head-dress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the Spirit of Ether. In the Yetziratic World, it would be like a Warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In ASSIAH, this same letter ALEPH is terrific energy and represents, as it were, mad force (the shape of the Letter is almost that of a Swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The Letter ALEPH represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein, there is no harmony between them.

Radiating forces of Divine Light, otherwise called Angelic Forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the Phallic Religions—that they have transferred the material and gross side of sex to Divine and Angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the Elemental Spirits, Kerubic Forms, Fays, Planetary Spirits and Olympic Spirits—also to the Qlippoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil Elemental Spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm, or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the Masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of Telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their *tendency* as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

## TELESMATIC ATTRIBUTIONS OF THE LETTERS OF THE HEBREW ALPHABET

| | |
|---|---|
| ALEPH. | Spiritual. Wings generally, epicene, rather male than female, rather thin type. |
| BETH. | Active and slight. Male. |
| GIMEL. | Grey, beautiful yet changeful. Feminine, rather full face and body. |
| DALETH. | Very beautiful and attractive. Feminine. Rather full face and body. |
| HEH. | Fierce, strong, rather fiery; feminine. |
| VAU. | Steady and strong. Rather heavy and clumsy, masculine. |
| ZAYIN. | Thin, intelligent, masculine. |
| CHETH. | Full face, not much expression, feminine. |
| TETH. | Rather strong and fiery. Feminine. |
| YOD. | Very white and rather delicate. Feminine. |
| CAPH. | Big and strong, masculine. |
| LAMED. | Well-proportioned; feminine. |
| MEM. | Reflective, dream-like; epicine, but female rather than male. |
| NUN. | Square determined face, masculine, rather dark. |
| SAMEKH. | Thin rather expressive face; masculine. |

| | |
|---|---|
| AYIN. | Rather mechanical, masculine. |
| PEH. | Fierce, strong, resolute, feminine. |
| TZADDI. | Thoughtful, intellectual, feminine. |
| QOPH. | Rather full face, masculine. |
| RESH. | Proud and dominant, masculine. |
| SHIN. | Fierce, active, epicene, rather male than female. |
| TAU. | Dark, grey, epicene; male rather than female. |

(These genders are only given as a convenient guide.)

## SUMMARY

In the vibration of Names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the White Rays from above. Formulate the letters in White Light in your heart. Inspire deeply, and then pronounce the Letters of the Name, vibrating each through your whole system—as if setting into vibration the Air before you, and as if that vibration spread out into space.

The Whiteness should be brilliant.

The Sigils are drawn from the lettering of the Rose upon the Cross, and these are in Tiphareth, which corresponds to the heart. Draw them as if the Rose were in your heart.

In vibrating any Name, pronounce it as many times as it has letters. This is the Invoking Whirl.

Example: The Vibration of Adonai ha-Aretz.

Perform the Banishing Ceremony of the Pentagram in the four quarters of your room, preceded by the Qabalistic Cross. Then in each quarter perform the Signs of the Adeptus Minor, saying IAO and LVX, making the symbol of the Rose-Cross as taught in the paper describing the Rose-Cross Ritual in Volume III.

Pass to the centre of the Room, and face East. Then formulate before you in brilliant white flashings the Letters of the Name in a Cross—i.e. both perpendicularly and horizontally as a picture before you extrinsically:

א
ד
א ד נ י נ ה א ר ץ
י
ה
א
ר
ץ

Formulate the perception of Kether above you, and draw down the White Light about this cross. Then, taking a deep inspiration, pronounce and vibrate the Letters of the Name. Flashing brilliant White Light should hover round them. This is the *Expanding Whirl* in the Aura.

Having gained the whiteness, then form the Telesmatic Image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the Universe. Then immerse yourself in its rays—and absorbing, also be absorbed by, the brightness of that Light, until your Aura radiates with its brightness.

These, then, are two processes: The INVOKING WHIRL related to the Heart. The EXPANDING WHIRL related to the Aura.

ADNI makes the figure from head to waist; HA ARTZ from waist to feet. The whole Name is related to Malkuth, Matter, and Zelatorship.

| | |
|---|---|
| ALEPH. | Winged, white, brilliant, radiant Crown. |
| DALETH. | Head and neck of woman, beautiful but firm, hair long, dark and waving. |
| NUN. | Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden Cup.<br>Large dark spreading wings. |
| YOD. | Deep yellow-green robe covering a |

strong chest on which is a square lamen of gold with a scarlet Greek Cross—in the angles four smaller red crosses.

In addition a broad gold belt on which ADONAI HA ARETZ is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiates White Light. A Sword is girt at the side of the figure.

## FURTHER CONCERNING THE FORMATION OF TELESMATIC IMAGES

(Note: This is a precis of the document numbered "M"—Lecture on the Lineal Forms of the Names of the Sephiroth.—I.R.)

Translate the letters of the Name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

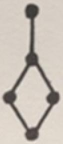
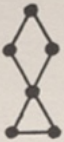
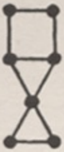
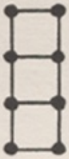
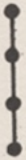
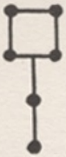
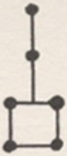
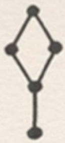
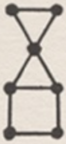
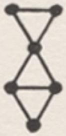
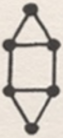
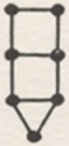
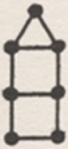
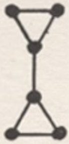
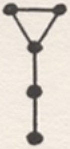
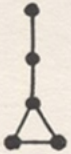
For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Caph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the Sun. Again, the lineal figure of Caph, which reduces to the number 2 by Aiq Bkr or the Qabalah of Nine Chambers, will be the Cross. Tau reduces to 4, whose lineal figure is the square. Resh reduces also to 2, symbolised likewise by the Cross. There are three letters in the name Kether—which itself, as a whole, may be symbolised by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole Name, the Triangle, "a species of Hieroglyphic form of each Sephirah will result. This may again be represented by a cognate Angelic form, as taught in the Formation of Sigils from the Rose." The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the Image.

The same principle applies to the remaining Sephirotic names.

There are innumerable methods of forming Sigils for use in connection with Talismans and their construction. One method, using the Rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein, will be found methods of forming talismanic emblems and sigils from the Kameas of the Planets, or their Magical Squares, and also from the Geomantic points and symbols.

So far as the Geomantic symbols are concerned, the student will do well to become acquainted with the instruction on Geomancy in the section on Divination. After having become fully acquainted with the names of the symbols, and their forms, as well as having obtained some experience of divination by that method, let him note that Geomantic sigils or Talismanic emblems, as they are sometimes called, are formed from the Geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest forms of each will be found on page 73.

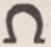
Innumerable more sigils, and a host of other designs may be formed from the fundamental Geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of Sigils. The significance of the emblems may be divined, from one point of view, by employing them as "doors" through which to skry in the spirit-vision. More can be learned this way concerning the real implication of Sigils than almost by any other method.

| | | | |
|---|---|---|---|
| Puer | Amissio | Albus | Populus |
|  |  |  |  |
| Via | Fort. Maj. | Fort. Min. | Puella |
|  |  |  |  |
| Rubeus | Acquisitio | Carcer | Trist. |
|  |  |  |  |
| Laetitia | Conjunctio | Caput Drac. | Cauda Drac. |
|  |  |  |  |

The signatures and Seals of the Angels and Genii who rule over each of the symbols may be found in the full instruction on Geomancy. Those seals and sigils are highly important, and some place should be found for them on the Talisman.

The student should make a number of experiments drawing harmonious and balanced talismans, even when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the "knack" or drawing the "right" kind of talisman. In the *Key of King Solomon,* translated by McGregor Mathers, may be found samples of about forty different types of talismans, attributed to the Planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the Angelic or Enochian Alphabet—are attributed to the Seven Rulers in the Twelve Signs and the Sixteen Figures in Geomancy.

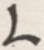

Signifies Muriel and *Populus,* a figure of Chasmodai or Luna in Cancer increasing.

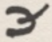
Signifies Muriel and *Via,* a figure of Chasmodai and Luna in Cancer decreasing.

Signifies Verchiel or *Fortuna Major,* a figure of Sorath or the Sun in Northern declination.

Signifies Verchiel or *Fortuna Minor,* a figure of Sorath or the Sun in Southern declination.

Signifies Hamaliel or *Conjunctio,* a figure of Taphthartharath or Mercury in Virgo.

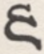

Signifies Zuriel or *Puella,* a figure of Kedemel or Venus in Libra.

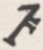

Signifies Barchiel or *Rubeus,* a figure of Bartzabel or Mars in Scorpio.

Signifies Advachiel or *Acquisitio,* a figure of Hismael or Jupiter in Saggitarius.

Signifies Hanael or *Carcer,* a figure of Zazel or Saturn in Capricorn.

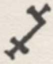
Signifies Cambriel or *Tristitia,* a figure of Zazel or Saturn in Aquarius.


Signifies Amnitzel or *Laetitia,* a figure of Hismael or Jupiter in Pisces.


Signifies Zazel and Bartzabel in all their ideals, being *Cauda Draconis.*

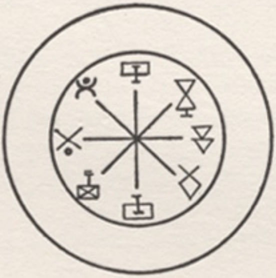
Signifies Hismael and Kedemel in all their ideas, being a figure of *Caput Draconis.*

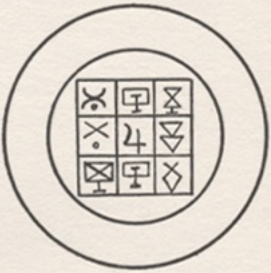
Signifies Melchidael or *Puer,* a figure of Bartzabel or Mars in Aries.


Signifies Asmodel and *Amissio,* a figure of Kedemel or Venus in Taurus.

Signifies Ambriel or *Albus,* a figure of Taphthartharath or Mercury in Gemini.

A mode of using the Talismanic forms drawn from the Geomantic Figures is to take those yielded by the Figures under the Planet required and to place them at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle.Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the Talisman.





Another very important mode of forming Sigils anciently was through the medium of the Kameas of the Planets, or the Magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming Sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the Chiefs of the Temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining Sigils. The method of using the Rose-Cross is an anachronism, and while in certain instances it is very useful or perhaps the most *convenient* mode, it has no root in antiquity. Not only had the knowledge of Sigils from the Kameas faded from the Order, but the Chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had crept into the numbers on the squares. Had they known it, the method and the correct form of the Squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the Kameas.

The sole requisite to tracing Sigils of the Planetary names are formed from the Kameas is *Aiq Beker,* or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew Alphabet are grouped together according to the similarity of their numbers. Thus in one Chamber, Gimel, Lamed and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus *Aiq Bkr.* The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 300 | 30 | 3 | 200 | 20 | 2 | 100 | 10 | 1 |
| ש | ל | ג | ר | כ | ב | ק | י | א |
| 600 | 60 | 6 | 500 | 50 | 5 | 400 | 40 | 4 |
| ם | ס | ו | ך | נ | ה | ת | מ | ד |
| 900 | 90 | 9 | 800 | 80 | 8 | 700 | 70 | 7 |
| ץ | צ | ט | ף | פ | ח | ן | ע | ז |

Now in order to find the Sigil of a Name by using the Kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of *Zazel,* the Spirit of Saturn, the letters are Zayin 7, Aleph 1, Zayin 7, and Lamed 30. The only letter which requires reduction in this instance will be Lamed which reduces to 3. The next step is to trace a line on the square following the succession of numbers. Thus, in the name of *Zazel,* the line will follow the numbers 7, 1, return to 7 again, and then to 3. A little circle should be placed on the first letter of the Sigil to show where the name begins.

The so-called Seal or Sigil of the Planet is a symmetrical design so arranged that its lines pass through every number on the square. The Seal thus becomes an epitome or synthesis of the Kamea.

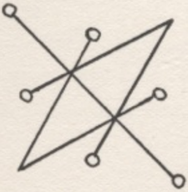
Below are given the Kameas of the seven planets together with the traditional Seals of their Planets, Intelligences, and Spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of Sigil formation.

The name *Taphthartharath* is the Spirit of Mercury, and his Sigil would be traced upon the magical Square having 64 squares, 8 on each side. The attribution of Squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah HOD. Now *Taphthartharath* is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by *Aiq Beker* to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other Sigils follow this same rule.

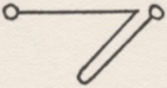
There are also appended the Sigils and attributions of the Olympic Planetary Spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These Sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine Names.

## KAMEA OF SATURN

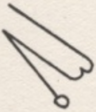
| | | |
|---|---|---|
| 4 | 9 | 2 |
| 3 | 5 | 7 |
| 8 | 1 | 6 |



Seal of the Planet



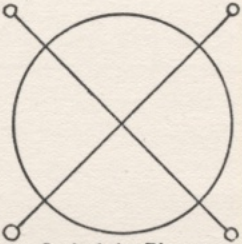
Spirit: ZAZEL



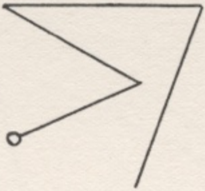
Intelligence: AGIEL

## KAMEA OF JUPITER

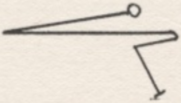
| | | | |
|---|---|---|---|
| 4 | 14 | 15 | 1 |
| 9 | 7 | 6 | 12 |
| 5 | 11 | 10 | 8 |
| 16 | 2 | 3 | 13 |



Seal of the Planet

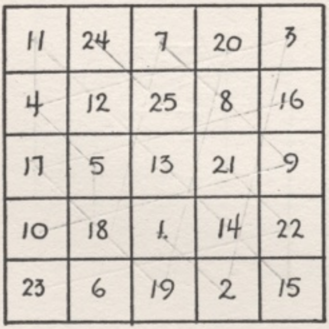


Spirit: HISMAEL

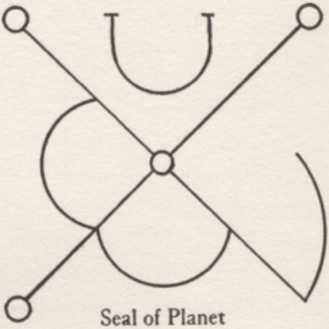


Intelligence: YOPHIEL

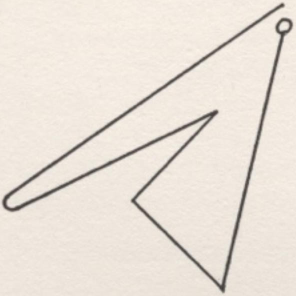
# KAMEA OF MARS



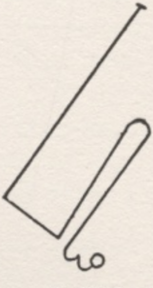
| | | | | |
|---|---|---|---|---|
| 11 | 24 | 7 | 20 | 3 |
| 4 | 12 | 25 | 8 | 16 |
| 17 | 5 | 13 | 21 | 9 |
| 10 | 18 | 1 | 14 | 22 |
| 23 | 6 | 19 | 2 | 15 |



Seal of Planet

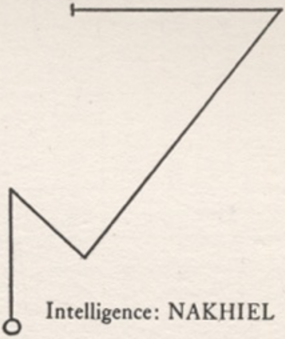


Intelligence: GRAPHIEL

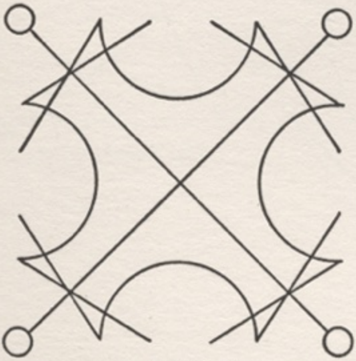


Spirit: BARTZABEL

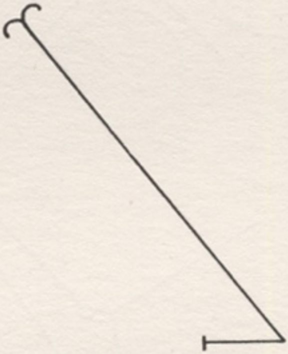
| | | | | | |
|---|---|---|---|---|---|
| 6 | 32 | 3 | 34 | 35 | 1 |
| 7 | 11 | 27 | 28 | 8 | 30 |
| 19 | 14 | 16 | 15 | 23 | 24 |
| 18 | 20 | 22 | 21 | 17 | 13 |
| 25 | 29 | 10 | 9 | 26 | 12 |
| 36 | 5 | 33 | 4 | 2 | 31 |



Intelligence: NAKHIEL



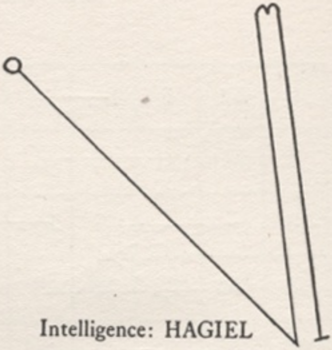
Seal of Planet



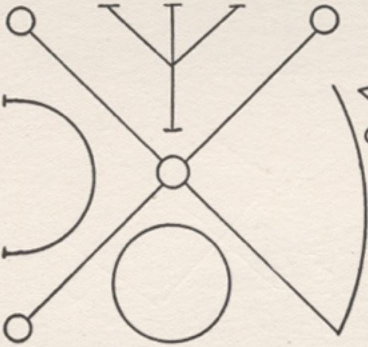
Spirit: SORATH

# KAMEA OF VENUS

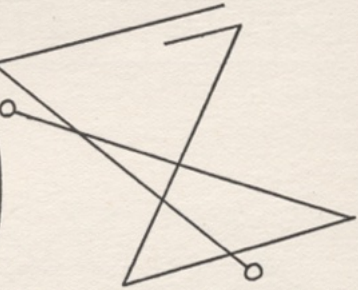
|  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|
| 22 | 47 | 16 | 41 | 10 | 35 | 4 |
| 5 | 23 | 43 | 17 | 42 | 11 | 29 |
| 30 | 6 | 24 | 49 | 18 | 36 | 12 |
| 13 | 31 | 7 | 25 | 43 | 19 | 37 |
| 38 | 14 | 32 | 1 | 26 | 44 | 20 |
| 21 | 39 | 8 | 33 | 2 | 27 | 45 |
| 46 | 15 | 40 | 9 | 34 | 3 | 28 |



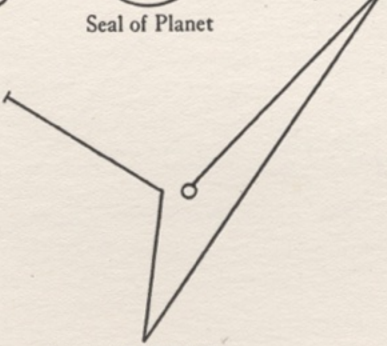
Intelligence: HAGIEL



Seal of Planet



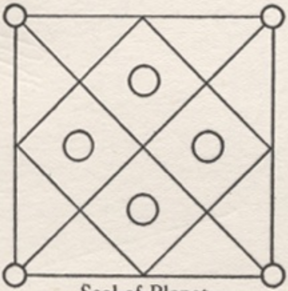
Intelligence: (Choir of Angels)
BENI SERAPHIM



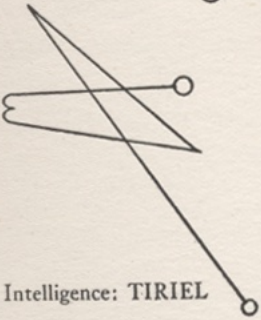
Spirit: KEDEMEL

# KAMEA OF MERCURY

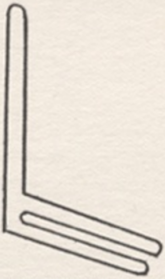
| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8 | 58 | 59 | 5 | 4 | 62 | 63 | 1 |
| 49 | 15 | 14 | 52 | 53 | 11 | 10 | 56 |
| 41 | 23 | 22 | 44 | 48 | 19 | 18 | 45 |
| 32 | 34 | 38 | 29 | 25 | 35 | 39 | 28 |
| 40 | 26 | 27 | 37 | 36 | 30 | 31 | 33 |
| 17 | 47 | 46 | 20 | 21 | 43 | 42 | 24 |
| 9 | 55 | 54 | 12 | 13 | 51 | 50 | 16 |
| 64 | 2 | 3 | 61 | 60 | 6 | 7 | 57 |



Seal of Planet

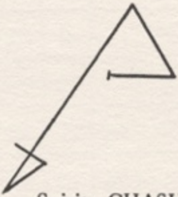


Intelligence: TIRIEL

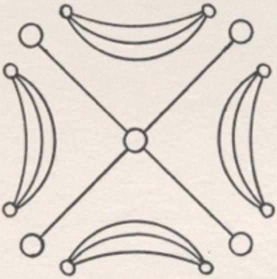


Spirit: TAPHTHARTHARATH

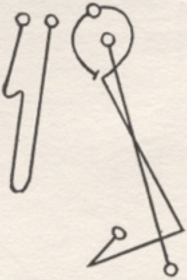
| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 37 | 78 | 29 | 70 | 21 | 62 | 13 | 54 | 5 |
| 6 | 38 | 79 | 30 | 71 | 22 | 63 | 14 | 46 |
| 47 | 7 | 39 | 80 | 31 | 72 | 23 | 55 | 15 |
| 16 | 48 | 8 | 40 | 81 | 32 | 64 | 24 | 56 |
| 57 | 17 | 49 | 9 | 41 | 73 | 33 | 65 | 25 |
| 26 | 58 | 18 | 50 | 1 | 42 | 74 | 34 | 66 |
| 67 | 27 | 59 | 10 | 51 | 2 | 43 | 75 | 35 |
| 36 | 68 | 19 | 60 | 11 | 52 | 3 | 44 | 76 |
| 77 | 28 | 69 | 20 | 61 | 12 | 53 | 4 | 45 |



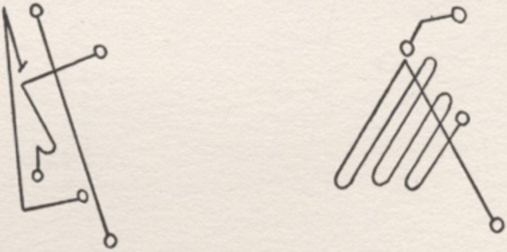
Spirit: CHASHMODAI



Seal of Planet

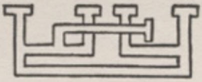


Spirit of the Spirits of the Moon: SHAD BARSCHEMOTH HA-SCHARTATHAN

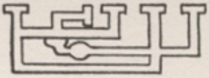


Intelligence of the Intelligences of the Moon: MALCAH BETARSHISIM VE-AD RUACHOTH HA-SCHECHALIM

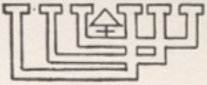
♄ **ARATHOR**



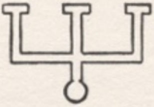
♃ **BETHOR**



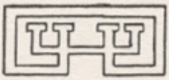
♂ **PHALEGH**



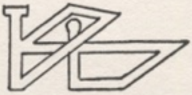
☉ **OCH**



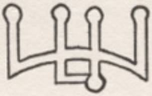
♀ **HAGITH**



☿ **OPHIEL**



☽ **PHUL**



NAMES AND SIGILS OF OLYMPIC PLANETARY SPIRITS

So far as concerns the foregoing Sigils, tradition has it that the Spirits are evil, the Intelligences good. The Seals and Names of the Intelligences should be used on all Talismans for a good effect. Those of the Spirits of the Planets serve for evil, and should therefore *not* be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the Spirits of the planets, a *blind force*, which contrary to popular notion can be used to good and beneficial ends when employed *under* the presidency of their immediate superiors, the good Intelligences. Thus to make use of, when it is absolutely necessary to do so, the Sigils of the Spirits, the Seals and Names of the Intelligences should be inscribed on the same Talisman as well.

In addition to the Seals, Sigils and Emblems, it is customary to inscribe on Talismans and Pentacles the appropriate lineal figures. In the formation of a magical Talisman or Pentacle, consider first of all under what Planet, Sign, or Element the matter falls. The next step is to collect all the Names of the Sephirah to which it is attributed, as well as those of its Archangels, Angels, Intelligences, etc. Also the Seals, Sigils, Numbers, Lineal Figures, Geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of "Polygons and Polygrams" a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

*The Point within the Circle* represents the operation of Kether in general, and *the Cross within the Circle* that of Chokmah, for therein are the roots of Wisdom. In using these lineal figures in the formation of Talismans under the Sephiroth, remember that:

The Point within the Circle = Kether
The Cross within the Circle = Chokmah
The Triangle within the Circle = Binah
The Square within the Circle = Chesed,

and that the remaining Sephiroth should have the double, treble or quadruple forms of their lineal figures bound together in their Talismans. For example, in the Heptangle for Netzach, the Heptagon and the two forms of the Heptagram should be united in the same Talisman, the extremities of the angles coinciding.

The Endekangle is attributed to the Qlippoth, the Dodekangle to Zodiacal Forces in Malkuth. Kether hath the Primum Mobile, Chokmah the Sphere of the Zodiac in command, and Malkuth that of the elements.

And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same Talisman.

The Triangle is the only lineal figure into which all surfaces can be reduced, for every Polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the Triad operating in all things, to the Three Supernal Sephiroth and to Binah, the Third Sephirah, in particular.

Among the Planets it is especially referred to Saturn, and among the Elements to Fire, and, as the colour of

Saturn is black, and that of Fire red, the black Triangle will represent Saturn, and the red, Fire.

The Three Angles also symbolise the three alchemical Principles of Nature: Salt, Sulphur and Mercury.

The Square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the Quarternary in all things, and to the Tetrad of the Holy Name YHVH operating through the four Elements of Fire, Water, Air and Earth. It is allotted to Chesed, the 4th Sephirah, and among the Planets to Jupiter. And as representing the Four Elements, it represents their ultimation in the Material Form.

The Pentangle can be traced in two ways: reflected from every second point, when it is called the Pentagon; and reflected from every third point when it is called the Pentagram. The Pentangle as a whole is referred to the Fifth Sephirah, Geburah. The Pentagon naturally represents the power of the Pentad, operating in Nature by the *dispersal* of the Spirit and the four Elements through it.

The Pentagram with a single point upwards is called the "Sign of the Microcosm," and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the Spirit over the four Elements, and consequently of reason over matter.

But with the single point downwards it is a very evil symbol. The Head of the Goat, or Demon's Head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the Spirit and the four Elements governed by the five letters of the Name of the Restorer of all things YHSHVH, and it is especially attributed to the Planet Mars. It also shows the Kerubim and the Wheel of the Spirit.

It is a symbol of tremendous force, and of HEH, the letter of the Great Supernal Mother AIMA.

The Hexangle can be traced in two ways as a complete symbol: viz, reflected from every 2nd point, when it is called the Hexagon, and reflected from every 3rd point when it is called the Hexagram. The Hexangle as a whole is referred to the 6th Sephirah Tiphareth. The Hexangle naturally represents the powers of the Hexad operating in Nature, by the dispersal of the rays of the Planets, and of the Zodiac emanating from the Sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the Sun nature as the Hexagram, and remember thou, that *the 'Gon signifieth dispersion, distribution, and radiation of a force; but the 'Gram concentration.* Hence use thou the 'Gon for spreading, and the 'Gram for concentration and sealing; and when there is need, thou canst compare, interpose and combine them; but the 'Gon *initiateth the whirl.*

The Hexagram with a single point uppermost is called the "Sign of the Macrocosm," or greater world, because its six angles fitly represent the six days or periods of Creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the Planets, acting through the Signs of the Zodiac, and thus sealing the Astral Image of Nature under the presidency of the Sephiroth; and also the 7 Palaces of the same. It is especially attributable to the Sun.

It is a symbol of great strength and power, forming with the Cross and the Pentagram, a triad of potent and good symbols, which are in harmony with each other.

The Heptangle as a whole is referred to the 7th Sephirah, Netzach.

The Heptagon naturally represents the dispersal of the powers of the seven planets through the week, and through the year. It alludes to the power of the Septenary acting through all things, as exemplified by the seven colours of the rainbow.

The Heptagram reflected from every 3rd point yieldeth 7 triangles at the apices thereof; fitly representing the Triad operating in each Planet, and the Planets themselves in the week and the year.

The Heptagram is the Star of Venus, and is especially applicable to her nature.

And as the Heptagram is the lineal figure of the Seven Planets, so is Venus as it were their Gate or entrance, the fitting symbol of the Isis of Nature, and of the seven lower Sephiroth of the Bride.

The Octangle as a whole is referred to the Eighth Sephirah, Hod. The Octangle naturally represents the power of the Ogdoad, and the Octagon showeth the Ogdoad operating in Nature by the dispersal of the rays of the Elements in their dual aspect under the presidency of the 8 letters of the name.

The Octagram reflected from every 3rd point yielded 8 triangles at the apices thereof; fitly representing the Triad operating in each element in its dual form, i.e. of Positive and Negative, under the powers of the Name YHVH ADONAI or as it is written bound together IAHDONHI.

This Octagram reflected from every fourth point is the Star of Mercury, and is especially applicable to his nature.

It is further a potent symbol, representing the binding together of the concentrated Positive and Negative Forces of the Elements under the Name of IAHDONHI.

And forget not that ADONAI is the key of YHVH.

The Enneangle as a whole is referred to the 9th Sephirah Yesod. It naturally representeth the power of the Ennead, and the Enneagon showeth the Ennead operating in Nature by the dispersal of the rays of the seven Planets and of the Head and Tail of the Dragon of the Moon.

The Enneagram reflected from every 3rd point representeth the Triple Ternary operating both in the 7 Planets with the Caput and Cauda Craconis of the Moon, and with the Alchemical principles counterchanged and interwoven.

It is not so consonant with the Nature of Luna as the Enneagram reflected from every 5th Point.

The Enneagram is the Star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the Solar System under the Sephiroth.

The Enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the Triple Ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the next Form.

The Dekangle as a whole is referred to the Tenth Sephirah—Malkuth.

The Dekangle naturally represents the power of the Dekad, and the Dekagon showeth the Dekad operating in nature by the dispersal of the rays of the 10 Sephiroth therein. The number of degrees of a Great Circle cut off between its angles is 36, the half of the Quintile astrological aspect.

The Dekagram reflected from every 3rd point is especially consonant with Malkuth, and shows the Triad operating through the angle of the two Pentagons within a circle, of which it is composed. It alludes to the combination of the three Alchemical Principles with the Spirit and the Four Elements in their Positive and Negative form, under the presidency of the Ten Sephiroth themselves.

The Dekagram reflected from every 5th point is composed of two Pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the Positive and Negative forces of the Spirit and of the four Elements under the presidency of the potencies of the Five in Binah;

the Revolutions of the Forces under Aimah the Great Mother.

The Endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every 4th point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in Nature. The Endekangle naturally represents the evil and imperfect nature of the Endekad, and the Endekagon represents the dispersal of the eleven curses of Mount Ebal through the Universe (Deut. XXVII).

(Though they are paraphrased as 12 in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.)

The Dodekangle as a general rule is referred to the Zodiac, and naturally represents the power of the Dodekad.

The Dodekagon shows the *dispersal* of the influence of the Zodiac through nature, the Dodekagram its *concentration*. The number of degrees of a Great Circle cut off between its angles is 30, forming the weak astrological semi-Sextile aspect, good in nature and operation.

# THE GRADE OF PHILOSOPHUS

## ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

(Note: This paper dealing with the Hindu Tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August, 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosophus. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the Spirit-vision using the Tattwa symbols is sound enough, and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book "Nature's Finer Forces, or the Science of Breath," by Rama Prasad, and it may occur to them that this *Additional Lecture on the Tattwas of the Eastern School* is in reality a précis of that book. This has been observed by quite a number of the early Order people, and I understand that because of this, and because of the fact that no acknowledgement of the book was made in the document, Fratre Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account of Order teaching a paper which was considered highly important by some of the early Order Adepti.—I.R.)

General Observation. There are five Tattwas or Principles:

1. Akasa—Ether.
2. Vayu—the Aerial principle.
3. Tejas—the Principle of Light and Heat.
4. Apas—Watery Principle.
5. Prithivi—the Earthly Principle.

But the first Cause of these is the Great Controller of all things, the One Light, the Formless. From Him first came into appearance Ether; thence the Air, the motion producing Ether waves which causes Light and Heat, and so on in the above order.

The Yogi comes to know the principle of these five Tattwas, their Sukshma Sharira, but how? Further on you will see how. The Astrologer who has no knowledge of the Swara is as worthless as a man without a wife. It is the soul itself; it is the Swara, the Great Controller of all, who creates, preserves, and destroys, and causes whatsoever is in this World. Experience and Tradition both say no knowledge is more precious than this knowledge of the Swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of Swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by Swara. The beginner in our Science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

Swara in the Body. Ten manifestations of this Swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of Swara that the ten so-called Vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A Yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the Prana Vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the Air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the Breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra Nadi, or the Moon Nerve. The Pingala, the Surya Nadi or Sun nerve. These are called, the former, the Chandra Swara and the latter the Surya Swara.

The reason is that when the breath is in the Ida it gives coolness to the body, and that when in the Pingala it gives heat to the body. The Ancient Magi used to say the place of the Moon in the human body was in Ida, and the Sun in Pingala.

The Course of the Breath. The Lunar month, it is well known, is divided into two parts, the fortnight of the Waxing and the fortnight of the Waning. On the first fortnight, or the Bright Fortnight, just at Sunrise of the first day the Breath must come into the left nostril and must be so for three days sucessively. At the beginning of the 4th day the Breath must come through the right nostril and must do so for the three succeeding days, when again the 7th day must begin with the Moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five Gharis, or 2 hours. Thus when the first day of the Bright fortnight begins with the Moon Breath, after five Gharis, the Sun Breath must set in, and this again must change into the Moon Breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the Sun Breath, and proceed in the same way, changing after five Gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the Swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of Nature. But a Yogi commands Nature. He turns everything into his own way. Rules for this will be given in the proper place.

### COURSE OF THE TATTWAS

For five Gharis, as we have above said, the breath flows through our nostrils. In these 5 Gharis, or two hour periods, the Tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or 60 Gharis, we have twelve courses of these 5 Tattwas each remaining one Ghari and returning again in two hours. There are again further five subdivisions of each Tattwa in a Ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the Tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eye witness, is of the greatest importance in the practical part of this science. We shall come to it further on.

*The Ida.* When the Breath is in Ida, that is in the left Nostril, then only is it well to perform the following actions. Stable works such as erecting a building, or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the Swara is in Ida. It must however be kept in mind that the Tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the Tattwas Prithivi and Apas only, are these actions to be done. In a fever, the Yogi keeps his Chandra Swara going, and brings the Apas or Water Tattwa in course, so the fever is all over in a very short time. How mastery is gained over the Tattwas will come further on.

*The Pingala.* In the Surya Swara only, are the following actions to be done. Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey, camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya Swara.

*The Sushumna.* When the Breath comes not out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the Breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the Sacred Hansa. This joining of the Breath is the only time for Sandha, meditation.

NOTE. Zanoni secured success in gaming for Cetosa and overcame the effects of the poisoned wine of the Prince di D——— as follows. In the first place, he changed his breath to the right nostril, and threw an envelope of the Akasa Tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya Swara. In the latter case he brought the Water, Apas, Tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer. S. R. M. D.

## THE TATTWAS

To each of the five Tattwas a special colour has been assigned. Akasa—Black; dark; or no colour really. Vayu—Green (blue by some). Tejas—Red. Apas, White or really all colours. Prithivi—Yellow. It is by these colours that a practical man finds on the spur of the moment which Tattwa is at the time in course. Besides, these Tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the Nose. The divided part takes one of the following forms according to the Tattwa then in course. Prithivi—a figure having four Angles. Apas, a half moon, or crescent. Tejas, triangular. Vayu, spherical. Akasa, oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the Paths of Air and Water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

| Tattwa | Colour | Form | Taste | Distance of Breath below Nose | Natural Principle |
|---|---|---|---|---|---|
| Prithivi | Yellow | Having 4 Angles | Sweet | 12 fingers | Bulky |
| Apas | White or all colours | Half Moon | Astringent | 16 fingers | Cold |
| Vayu | Green or Blue | Sphere | Acid | 8 fingers | Always in motion |
| Tejas | Red | Triangle | Hot tastes such as pepper, etc. | 4 fingers | Hot |
| Akasa | Black, Dark, or no colour | Human ear, oval, egg | Bitter | Upwards | Universally pervading |

Tests of the Tattwas. For practice, let a man take five little bullets or counters coloured: red, yellow, green or blue, white or silver, and black. And place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The colour of the bullet will be that of the Tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the Tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising the eyes for this purpose, which will come with practise.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the Tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu Tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer "yes."

In what way other Tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the Tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognise the five subdivisions of the Tattwas. On and on let him go with his meditation, and innumerable shades of color will be recognised according to the different proportions of the Tattwas. Whilst during these intervals he is trying to distinguish between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the Tattwas.

Action to be done during the different Tattwas. Actions of a sedate and stable nature are those of the sort enumerated under the Chandra Swara, to be done when Prithivi the Earthy Principle is in course. Those of a fleeting nature, which are to be done and gone through very soon are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a Yogi wishes to kill a man he must try to do so with the Vayu Tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the Tattwas specified; and those whose actions prosper may see this by experiment.

## MEDITATION AND MASTERY OVER THE TATTWAS

We have previously given summary rules for distinguishing the various colours of the different Tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the Tattwas, and of practising. This is a secret which was only imparted to the most promising Adepts of Yoga. But a short practise will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command Nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practised, he will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practise, he is sure of gaining success.

After this he will see different sorts of mixed colours of Tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the Neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the Yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o'clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid this tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in Han. When out, the sound Sa. By constant practice, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the Name of the Ruler of the Universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the Yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the Tattwa then in course. If the Tattwa in course be then Prithivi, let him think of it as something having 4 angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word LAM. It is very easy to imagine such a thing.

If it be the Apas Tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of Water. Let him at that time repeat the word VAM.

If the Tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat RAM.

If the Tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour Green, or Blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable PAM.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable HAM.

By diligent practice, these syllables uttered by the tongue of a Yoga become inseparable from the Tattwas. When he repeats any of these, the special Tattwa appears with as much force as he may will, and thus it is that a Yogi can cause whatever he likes, lightning, rain, wind, and so forth.

### CURE OF DISEASES

Every disease causes the breath to flow out of the wrong nostril, and the wrong Tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper Tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and Swara will be restored very soon.

It may be noticed that the Chandra Swara is generally the best for all diseases. Its flow is an indication of the soundness of Health. In cold, cough, and other diseases, this breath ought to flow.

Of the Tattwas as well as of the Swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when anyone gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi Tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas Tattwa the breath is felt 16 fingers breadth below the nose, and during the Prithivi 12 fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only 8, or 4, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his Breath, from the wrong nostril to the proper one, generally the Left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length, varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the Tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi Tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas Tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

## FORECAST OF FUTURITY

Although a Yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the Light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the Yogi that he has a question to ask, let him:

(a) see which of the Tattwas is in course. If the Tattwa be Prithivi, the question is about some root, something belonging to the vegetable kingdom, or something in which the Earthy nature is predominant.

(b) If it be Apas, it is about some Life, birth, death, etc.

(c) If Tejas, the question is of metals, gain, or loss, etc.

(d) If Akasa, he means to ask nothing.

(e) If Vayu, about some journey.

These are but elementary things. The practical Yogi who can distinguish between the mixture of the Tattwas can name the particular things.

Now let him see through which of his nostrils the Breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the Left nostril, to secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences. The fortnight must be bright, that is of the Waxing Moon. The day must be even, 2, 4, 6, and so on; the direction must be East or North. If these things coincide the man will get what he wants.

Again, if the Surya and Swara coincide with the dark fortnight, the day odd, the direction South and West, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

Of the Wrong Swara. If at the commencement of the day the wrong Swara arises, the Luna for the Solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

If the Sun breath flows in the morning and at noon and the Moon in the evening, a sad discomforture will be the result, the reverse being a sign of Victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

# BOOK EIGHT

# DIVINATION

# GEOMANCY

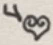
## CHAPTER ONE

The figures of Geomancy consist of various groupings of odd and even points in 4 lines. Of these the greatest possible number of combinations is 16. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of Geomancy. These are again classed under the heads of the Elements, the Signs of the Zodiac, and the Planets ruling these. Two figures are attributed to each of the Seven Planets, while the remainder are attributed to Caput and Cauda Draconis—the Head and Tail of the Dragon, or the North and South Nodes of the Moon. Furthermore, to each Planet and Sign certain ruling Genii are attributed, as shown on pages 110 and 111.

## CHAPTER TWO

Roughly speaking, the mode of obtaining the first four Geomantic figures, from which the remainder of the Divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand 16 lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the 16 lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These 16 lines will

# GEOMANTIC

| Sigil of Ruler | Name of Ruler | Planet which rules Answer | | | Sign of Zodiac |
|---|---|---|---|---|---|
| | Bartzabel | Mars | ♂ | ♈ | Aries |
| | Kedemel | Venus | ♀ | ♉ | Taurus |
| | Taphthartharath | Mercury | ☿ | ♊ | Gemini |
| | Chasmodai | Luna | ☽ | ♋ | Cancer |
| | Sorath | Sol | ☉ | ♌ | Leo |
| | Taphthartharath | Mercury | ☿ | ♍ | Virgo |
| | Kedemel | Venus | ♀ | ♎ | Libra |
| | Bartzabel | Mars | ♂ | ♏ | Scorpio |
| | Hismael | Jupiter | ♃ | ♐ | Sagittarius |
| | Zazel | Saturn | ♄ | ♑ | Capricorn |
| | Zazel | Saturn | ♄ | ♒ | Aquarius |
| | Hismael | Jupiter | ♃ | ♓ | Pisces |
| | Zazel and Bartzabel | Saturn and Mars | ♄<br>♂ | ☋ | Cauda Draconis |
|  | Hismael and Kedemel | Venus and Jupiter | ♀<br>♃ | ☊ | Caput Draconis |
| | Sorath | Sol | ☉ | ♌ | Leo |
| | Chasmodai | Luna | ☽ | ♋ | Cancer |

(Note: When attributing the above Geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The Planetary figures are placed on the appropriate

# ATTRIBUTIONS

| Element | Geomantic Figure | Name and Meaning of Figure |
|---|---|---|
| Fire | | PUER (a boy, yellow, beardless.) |
| Earth | | AMISSIO (loss, comprehended without.) |
| Air | | ALBUS (white, fair.) |
| Water | | POPULUS (People, congregation.) |
| Fire | | FORTUNA MAJOR (Greater fortune and aid; safeguard, entering.) |
| Earth | | CONJUNCTIO (Assembly, conjunction.) |
| Air | | PUELLA (a girl, beautiful.) |
| Water | | RUBEUS (red, reddish.) |
| Fire | | ACQUISITIO (obtaining, comprehended within.) |
| Earth | | CARCER (a Prison; bound.) |
| Air | | TRISTITIA (sadness, damned, cross.) |
| Water | | LAETITIA (joy, laughing, healthy, bearded.) |
| Fire | | CAUDA DRACONIS (the lower threshold, going out.) |
| Earth | | CAPUT DRACONIS (Heart, upper threshold; entering.) |
| Fire | | FORTUNA MINOR (lesser fortune; and aid; safeguard going out.) |
| Water | | VIA (way, journey.) |

Sephiroth, while the Caput and Cauda Draconis signify Malkuth.—I.R.)

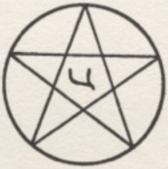
then yield four Geomantic figures. The results, odd and/or even, of lines 1 to 4 inclusive comprise the first figure. Of lines 5 to 8 the second figure; of lines 9 to 12 the third; of lines 13 to 16, the 4th figure, as shown in the diagram on page 113.

The symbol of a Pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the Pentagram, it should be drawn before the latter is described. The Pentagram should always be of the "invoking" type, as described in the Pentagram Ritual. Since the Pentagram concerns the element of Earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the Pentagram, the Sigil of the "Ruler" to which the matter of the question specially refers, should be placed.

If the question be of the Nature of Saturn,, such as agriculture, sorrow, death, etc., the Sigil of Zazel should be placed in the Pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the Sigil of Hismael. If of Mars, war, fighting, victory, etc., the Sigil of Bartzabel. If of the Sun, power, magistracy, success, etc., the Sigil of Sorath. If of Venus, love, music, pleasure, etc., the Sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the Sigil of Taphthartharath, etc. If of travelling, fishing, etc., under Luna, then the Sigil of Chasmodai. In the diagram appended the Sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the Sigil within the Pentagram, and the mind should carefully consider the question proposed. (Note: A common practice is to repeat audibly the name of the Ruler as though to invoke him, followed by a short sentence concerning the matter of the divination.—I. R.). The hand should not

## PLAN OF GEOMANTIC DIVINATION

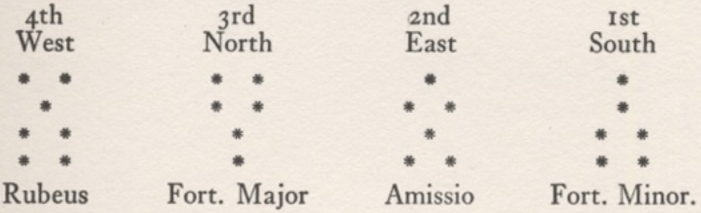


| | | | |
|---|---|---|---|
| 15 points | odd | * | Fortuna Minor |
| 15 points | odd | * | |
| 16 points | even | * * | |
| 14 points | even | * * | |
| 15 points | odd | * | Amissio |
| 16 points | even | * * | |
| 15 points | odd | * | |
| 14 points | even | * * | |
| 12 points | even | * * | Fortuna Major |
| 6 points | even | * * | |
| 9 points | odd | * | |
| 7 points | odd | * | |
| 10 points | even | * * | Rubeus |
| 11 points | odd | * | |
| 10 points | even | * * | |
| 10 points | even | * * | |

be moved from the paper until the 16 lines of points are completed. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a Geomantic Figure as shown on the previous page. The first four Geomantic figures formed directly from the 16 lines of points are called *The Four Mothers*. It is from them that the remaining figures necessary to complete the Geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the South, the Second to the East, the Third to the North, and the Fourth to the West.

The Four Mothers



From these Four Mothers, four resulting figures called the *Four Daughters* are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

| | Mothers | | | |
|---|---|---|---|---|
| | 4th | 3rd | 2nd | 1st |
| First Daughter, 4 uppermost points | * * | * * | * | * |
| Second Daughter, 4 next points | * | * * | * * | * |
| Third Daughter, 4 next points | * * | * | * | * * |
| Fourth Daughter, 4 last points | * * | * | * * | * * |
| | Rubeus | Fort Major | Amissio | Fort. Minor. |

Applying the above rule throughout, the following will represent the Four Daughters:

| 4th | 3rd | 2nd | 1st |
|---|---|---|---|
| * * | * * | * | * |
| * * | * | * * | * |
| * | * | * * | * * |
| * * | * * | * | * * |
| Albus | Conjunctio | Carcer | Fortuna Minor. |

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

| Four Daughters | | | | Four Mothers | | | |
|---|---|---|---|---|---|---|---|
| 8th | 7th | 6th | 5th | 4th | 3rd | 2nd | 1st |
| * * | * * | * | * | * * | * * | * | * |
| * * | * | * * | * | * | * * | * * | * |
| * | * | * * | * * | * * | * | * | * * |
| * * | * * | * | * * | * * | * | * * | * * |
| Albus | Conjunctio | Carcer | Fort. Minor | Rubeus | Fort. Major | Amissio | Fort. Minor |

From these eight figures, four others are now to be calculated which may be called the *Four Resultants*, or the Four Nephews. These will be the 9th, 10th, 11th, and 12th figures of the whole scheme. The Ninth figure is formed from the points of the first and second figures compared together. The Tenth from the 3rd and 4th figures; the 11th from the 5th and 6th figures, the 12th from the 7th and 8th figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The Ninth figure is thus formed:

| 2nd Fig. | 1st Fig. | | | |
|---|---|---|---|---|
| * | * | Uppermost | points added equals 2:- | * * |
| * * | * | Second | points added equals 3:- | * |
| * | * * | Third | points added equals 3:- | * |
| * * | * * | Lowest | points added equals 4:- | * * |
| | | | | Conjunctio |

The other Resultants are calculated in precisely the same way:

| Four Daughters | | | | Four Mothers | | | |
|---|---|---|---|---|---|---|---|
| 8th | 7th | 6th | 5th | 4th | 3rd | 2nd | 1st |
| * * | * * | * | * | * * | * * | * | * |
| * * | * | * * | * | * | * * | * * | * |
| * | * | * * | * * | * * | * | * | * * |
| * * | * * | * | * * | * * | * | * * | * * |
| Albus | Conjunctio | Carcer | Fort. Minor | Rubeus | Fort. Major | Amissio | Fort. Minor |

In this way are yielded the four Resultants:

| 12th | 11th | 10th | 9th |
|---|---|---|---|
| * * | * * | * * | * * |
| * | * | * | * |
| * * | * * | * | * |
| * * | * | * | * * |
| Rubeus | Acquisitio | Caput Drac. | Conjunctio |

And thus the Twelve Principal Figures of the Geomantic scheme of Divination are completed. These again correspond to the 12 Astrological Houses of Heaven, with which they will later on be compared.

## CHAPTER THREE

For the greater assistance of the Diviner in forming a judgment upon the general condition of the scheme of 12 figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the 9th and 10th figures by comparing the points in the manner before shown in the formation of the Resultants. That is the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the 11th and 12th figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the 15th figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a 16th figure sometimes used for adding the Judgment by combining the Judge with the Figure in the Particular House signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the Second Figure, being Amissio, their combination also yields Amissio.

In order to discover where ⊕ The Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve, and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the 12th figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the Querent, and is of the greatest importance in all questions of money.

## CHAPTER FOUR

The following is the signification of the 12 Houses of Heaven, in brief:

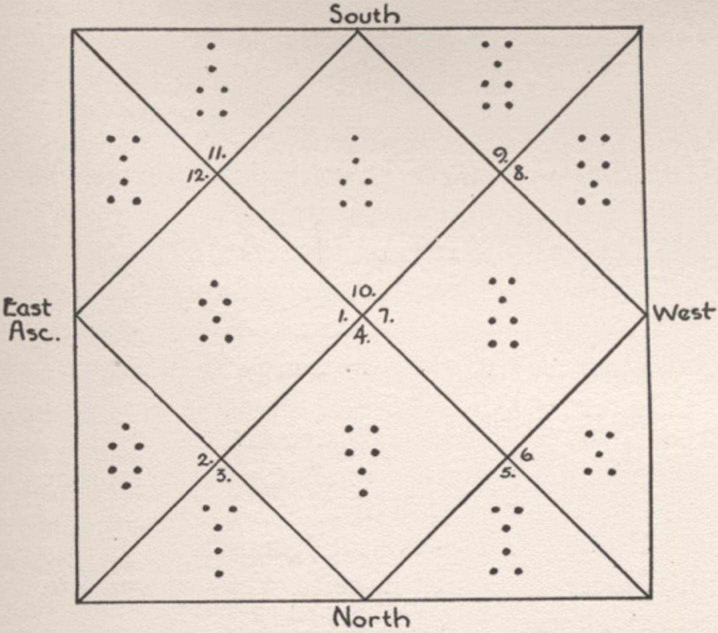
| | |
|---|---|
| First House (Ascendant) | Life, health, querent, etc. |
| Second House | Money, property, personal worth. |
| Third House | Brothers, sisters, news, short journeys, etc. |
| Fourth House | Father, landed property, inheritance. The grave, the end of the matter. |
| Fifth House | Children, pleasure, feasts, speculation. |
| Sixth House | Servants, sickness, uncles and aunts, small animals. |
| Seventh House | Love, marriage, husband or wife. Partnerships and associations, public enemies, law suits. |
| Eighth House | Deaths, wills, legacies; pain, anxiety. Estate of deceased. |
| Ninth House | Long journeys, voyages. Science, religion, art, visions, and divinations. |
| Tenth House | Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally. |
| Eleventh House | Friends, hopes and wishes. |

| | |
|---|---|
| Twelfth House | Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers, restriction. |

The Twelve Figures of the Geomantic Scheme as previously calculated are to be thus attributed to a map of the Twelve Houses of Heaven, and are placed therein.

The First figure goes with the Tenth House.
The Second figure goes with the First House.
The Third figure goes with the Fourth House.
The Fourth figure goes with the Seventh House.
The Fifth figure goes with the Eleventh House.
The Sixth figure goes with the Second House.
The Seventh figure goes with the Fifth House.
The Eighth figure goes with the Eighth House.
The Ninth figure goes with the Twelfth House.
The Tenth figure goes with the Third House.
The Eleventh figure goes with the Sixth House.
The Twelfth figure goes with the Ninth House.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



## CHAPTER FIVE

(Note: I here omit a series of interpretations based upon the use of the Two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The mediaeval origin of the present omission is clearly shown, and are not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.—I. R.).

Herein follows a set of general Tables of the Sixteen figures in the Twelve Houses for the better convenience of forming a general judgment of the Scheme. Under the head of each figure separately is given its general effect in whatever House of the Map of the Heavens it may be located.

Thus, by taking the House signifying the end or result of the matter, the Fourth House, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

### ACQUISITIO

Generally good for profit and gain.

| | |
|---|---|
| Ascendant | Happy, success in all things. |
| Second House | Very prosperous. |
| Third House | Favour and riches. |
| Fourth House | Good fortune and success. |
| Fifth House | Good success. |
| Sixth House | Good—especially if it agree with the 5th. |
| Seventh House | Reasonably good. |
| Eighth House | Rather good, but not very. The sick shall die. |
| Ninth House | Good in all demands. |
| Tenth House | Good in suits. Very prosperous. |
| Eleventh House | Good in all. |
| Twelfth House | Evil, pain and loss. |

### AMISSIO

Good for loss of substance and sometimes for love; but *very bad* for gain.

| | |
|---|---|
| Ascendant | Ill in all things but for prisoners. |
| Second House | Very ill for money, but good for love. |
| Third House | Ill end—except for quarrels. |
| Fourth House | Ill in all. |
| Fifth House | Evil except for agriculture. |
| Sixth House | Rather evil for love. |
| Seventh House | Very good for love, otherwise evil. |
| Eighth House | Excellent in all questions. |
| Ninth House | Evil in all things. |
| Tenth House | Evil except for favour with women. |
| Eleventh House | Good for love, otherwise bad. |
| Twelfth House | Evil in all things. |

## FORTUNA MAJOR

Good for gain in all things where a person has hopes to win.

| | |
|---|---|
| Ascendant | Good save in secrecy. |
| Second House | Good except in sad things. |
| Third House | Good in all. |
| Fourth House | Good in all, but melancholy. |
| Fifth House | Very good in all things. |
| Sixth House | Very good except for debauchery. |
| Seventh House | Good in all. |
| Eighth House | Moderately good. |
| Ninth House | Very good. |
| Tenth House | Exceedingly good. Go to superiors. |
| Eleventh House | Very good. |
| Twelfth House | Good in all. |

## FORTUNA MINOR

Good in any matter in which a person wishes to proceed quickly.

| | |
|---|---|
| Ascendant | Speed in victory and in love, but choleric. |
| Second House | Very good. |
| Third House | Good—but wrathful. |
| Fourth House | Haste; rather evil except for peace. |
| Fifth House | Good in all things. |
| Sixth House | Medium in all. |
| Seventh House | Evil except for war or love. |
| Eighth House | Evil generally. |
| Ninth House | Good, but choleric. |
| Tenth House | Good, except for peace. |
| Eleventh House | Good, especially for love. |
| Twelfth House | Good, except for alteration, or for suing another. |

## LAETITIA

Good for joy, present or to come.

| | |
|---|---|
| Ascendant | Good, except in war. |
| Second House | Sickly. |
| Third House | Ill. |
| Fourth House | Mainly good. |
| Fifth House | Excellently good. |
| Sixth House | Evil generally. |
| Seventh House | Indifferent. |
| Eighth House | Evil generally. |
| Ninth House | Very good. |
| Tenth House | Good, rather in war than in peace. |
| Eleventh House | Good in all. |
| Twelfth House | Evil generally. |

## TRISTITIA

Evil in almost all things.

| | |
|---|---|
| Ascendant | Medium, but good for treasure and fortifying. |
| Second House | Medium, but good to fortify. |
| Third House | Evil in all. |
| Fourth House | Evil in all. |
| Fifth House | Very evil. |
| Sixth House | Evil ,except for debauchery. |
| Seventh House | Evil for inheritance and magic only. |
| Eighth House | Evil, but in secrecy good. |
| Ninth House | Evil except for magic. |
| Tenth House | Evil except for fortifications. |
| Eleventh House | Evil in all. |
| Twelfth House | Evil. But good for magic and treasure. |

## PUELLA

Good in all demands, especially in those relating to women.

| | |
|---|---|
| Ascendant | Good except in war. |
| Second House | Very good. |
| Third House | Good. |
| Fourth House | Indifferent. |
| Fifth House | Very good, but notice the aspects. |
| Sixth House | Good, but especially so for debauchery. |
| Seventh House | Good except for war. |
| Eighth House | Good. |
| Ninth House | Good for music. Otherwise only medium. |
| Tenth House | Good for peace. |
| Eleventh House | Good, and love of ladies. |
| Twelfth House | Good in all. |

## PUER

Evil in most demands, except in those relating to War or Love.

| | |
|---|---|
| Ascendant | Indifferent. Best in War. |
| Second House | Good, but with trouble. |
| Third House | Good fortune. |
| Fourth House | Evil, except in War and love. |
| Fifth House | Medium good. |
| Sixth House | Medium. |
| Seventh House | Evil, save in War. |
| Eighth House | Evil, save for love. |
| Ninth House | Evil except for War. |
| Tenth House | Rather evil. But good for love and War. Most other things medium. |
| Eleventh House | Medium; good favour. |
| Twelfth House | Very good in all. |

## RUBEUS

Evil in all that is good and Good in all that is evil.

| | |
|---|---|
| Ascendant | Destroy the figure if it falls here! It makes the judgment worthless. |
| Second House | Evil in all demands. |
| Third House | Evil except to let blood. |
| Fourth House | Evil except in War and Fire. |
| Fifth House | Evil save for love, and sowing seed. |
| Sixth House | Evil except for blood-letting. |
| Seventh House | Evil except for war and fire. |
| Eighth House | Evil. |
| Ninth House | Very evil. |
| Tenth House | Dissolute. Love, fire. |
| Eleventh House | Evil, except to let blood. |
| Twelfth House | Evil in all things. |

## ALBUS

Good for profit and for entering into a place or undertaking.

| | |
|---|---|
| Ascendant | Good for marriage. Mercurial. Peace. |
| Second House | Good in all. |
| Third House | Very good. |
| Fourth House | Very good except in War. |
| Fifth House | Good. |
| Sixth House | Good in all things. |
| Seventh House | Good except for War. |
| Eighth House | Good. |
| Ninth House | A messenger brings a letter. |
| Tenth House | Excellent in all. |
| Eleventh House | Very good. |
| Twelfth House | Marvellously good. |

## CONJUNCTIO

Good with good, or evil with evil. Recovery of things lost.

| | |
|---|---|
| Ascendant | Good with good, evil with evil. |
| Second House | Commonly good. |
| Third House | Good fortune. |
| Fourth House | Good save for health; see the 8th. |
| Fifth House | Medium. |
| Sixth House | Good for immorality only. |
| Seventh House | Rather good. |
| Eighth House | Evil; death. |
| Ninth House | Medium good. |
| Tenth House | For love; good. For sickness, evil. |
| Eleventh House | Good in all. |
| Twelfth House | Medium. Bad for prisoners. |

## CARCER

Generally evil. Delay, binding, bar, restriction.

| | |
|---|---|
| Ascendant | Evil except to fortify a place. |
| Second House | Good in Saturnine questions; else evil. |
| Third House | Evil. |
| Fourth House | Good only for melancholy. |
| Fifth House | Receive a letter within three days. Evil. |
| Sixth House | Very evil. |
| Seventh House | Evil. |
| Eighth House | Very evil. |
| Ninth House | Evil in all. |
| Tenth House | Evil save for hidden treasure. |
| Eleventh House | Much anxiety. |
| Twelfth House | Rather good. |

## CAPUT DRAGONIS

Good with good; evil with evil. Gives a good issue for gain.

| | |
|---|---|
| Ascendant | Good in all things. |
| Second House | Good. |
| Third House | Very good. |
| Fourth House | Good save in war. |
| Fifth House | Very good. |
| Sixth House | Good for immorality only. |
| Seventh House | Good especially for peace. |
| Eighth House | Good. |
| Ninth House | Very good. |
| Tenth House | Good in all. |
| Eleventh House | Good for the church and ecclesiastical gain. |
| Twelfth House | Not very good. |

## CAUDA DRACONIS

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

| | |
|---|---|
| Ascendant | Destroy figure if it falls here! Makes judgment worthless. |
| Second House | Very evil. |
| Third House | Evil in all. |
| Fourth House | Good especially for conclusion of the matter. |
| Fifth House | Very evil. |
| Sixth House | Rather good. |
| Seventh House | Evil, war, and fire. |
| Eighth House | No good, except for magic. |
| Ninth House | Good for science only. Bad for journeys. Robbery. |
| Tenth House | Evil save in works of fire. |
| Eleventh House | Evil save for favours. |
| Twelfth House | Rather good. |

## VIA

Injurious to the goodness of other figures generally, but good for journeys and voyages.

| | |
|---|---|
| Ascendant | Evil except for prison. |
| Second House | Indifferent. |
| Third House | Very good in all. |
| Fourth House | Good in all save love. |
| Fifth House | Voyages good. |
| Sixth House | Evil. |
| Seventh House | Rather good, especially for voyages. |
| Eighth House | Evil. |
| Ninth House | Indifferent. Good for journeys. |
| Tenth House | Good. |
| Eleventh House | Very good. |
| Twelfth House | Excellent. |

## POPULUS

Sometimes good and sometimes bad; good with good, and evil with evil.

| | |
|---|---|
| Ascendant | Good for marriage. |
| Second House | Medium good. |
| Third House | Rather good than bad. |
| Fourth House | Good in all but love. |
| Fifth House | Good in most things. |
| Sixth House | Good. |
| Seventh House | In war good; else medium. |
| Eighth House | Evil. |
| Ninth House | Look for letters. |
| Tenth House | Good. |
| Eleventh House | Good in all. |
| Twelfth House | Very evil. |

By essential dignity is meant the strength of a Figure when found in a particular House. A figure is, therefore, *strongest* when in what is called its house, *very strong* when in its exaltation, *strong* in its Triplicity, *very weak* in its Fall; *weakest* of all in its detriment. A figure is in its fall when in a House opposite to that of its exaltation, and in its *detriment* when opposite to its own house.

The Geomantic figures, being attributed to the Planets and Signs, are dignified according to the rules which obtain in Astrology. That is to say they follow the dignities of their Ruling Planets, considering the Twelve Houses of the scheme as answering to the Twelve Signs. Thus, the Ascendant or First House answers to Aries, the Second House to Taurus, the Third House to Gemini, and so on to the Twelfth answering to Pisces. Therefore the figures of Mars will be strong in the First House, but weak in the Seventh House, and so forth.

| Name of Sign | Ruler | Element | Exaltation | Fall | Detriment | Strong |
|---|---|---|---|---|---|---|
| Aries | Mars | Fire | Sun | Saturn | Venus | Jupiter |
| Taurus | Venus | Earth | Luna | — | Mars | Jupiter |
| Gemini | Mercury | Air | — | — | Jupiter | Saturn |
| Cancer | Luna | Water | Jupiter | Mars | Saturn | Mercury |
| Leo | Sol | Fire | — | — | Saturn | Mars |
| Virgo | Mercury | Earth | Mercury | Venus | Jupiter | Saturn |
| Libra | Venus | Air | Saturn | Sol | Mars | Jupiter |
| Scorpio | Mars | Water | — | Luna | Venus | Sun |
| Sagittarius | Jupiter | Fire | — | — | Mercury | Venus |
| Capricorn | Saturn | Earth | Mars | Jupiter | Luna | Mercury |
| Aquarius | Saturn | Air | — | — | Sol | — |
| Pisces | Jupiter | Water | Venus | Mercury | Mercury | — |

Caput Draconis is strong in the dignities of Jupiter and Venus.

Cauda Draconis is strong in the dignities of Saturn and Mars.

Remember always that if the figures Rubeus or Cauda Draconis fall in the Ascendant, or first house, the figure is not fit for Judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a Map of the heavens, as previously shown, note first to what House the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what Figure falls in the House required. Also whether it passes or springs—that is whether it is also present in any other House or Houses. These should also be considered—as for example in a question of money stolen, if the figure in the second House be also found in the sixth House, it might also show that the thief was a servant in the house.

Then look in the Table of Figures in the Houses and see what the Figure signifies in the special House under consideration. Put this down also. Then look in the Table for the strength of the figures in that House. Following this, apply the astrological rule of aspects between houses, noting what houses are Sextile, Quintile, Square, Trine, etc. Write the "Good" one side and the "Evil" on the other, noting also whether these figures also are "strong" or "weak," "friendly" or "unfriendly" in nature to the figure in the House required. Note that in looking up the aspects between houses, there are two directions, Dexter and Sinister. The Dexter aspect is that which is *contrary* to the natural succession of the houses; the Sinister is the reverse. The Dexter aspect is more powerful than the Sinister.

Then add the meaning of the figure in the Fourth House, which will signify the end of the matter. It may also assist you to form a Reconciler Figure from the

Figure in the house required and the Judge, noting what figure results and whether it harmonises with either or both by nature. Now consider all you have written down, and according to the balance of "good" and "evil" therein form your final judgment.

Consider also in "money" matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for "Loss of money in business" therefrom.

Populus is the Judge, and we find that in questions of money, which concern the Second House, it signifies "medium good." The question as a whole is of the nature of the Second House, where we find Carcer. We then discover that Carcer here is "evil," as showing obstacles and delays. The Part of Fortune is in the Ascendant with Amissio, signifying loss through Querent's own mistake, and loss through Querent's self.

The figure of Amissio springs into no other house, therefore this does not affect the question. "Carcer" in the Second House is neither "strong" nor "weak"; its strength for evil is medium. The figures Sextile and Trine of the Second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all "good" figures, helping the matter and "friendly" in nature. This signifies well intentioned help of friends. The figures square and opposition of the Second are Fortuna Minor, Conjunctio, Fortuna Major which are not hostile to Carcer, therefore showing "opposition not great."

The figure in the Fourth House is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the Second House which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the Querent's wishes. Now let us add all these together:

1. Medium.
2. Evil and Obstacles, delay.

3. Loss through querent's self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping Querent's wishes.

And we can formulate the final judgment:

That the Querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

SUMMARY OF STAGES IN GEOMANTIC DIVINATION:

1. If Rubeus or Cauda Draconis in Ascendant destroy the figure.
2. Note the House to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two witnesses.
4. Part of Fortune—that is, if money question.
5. See if Figure in House concerned is "strong" or "weak." If it pass or spring into any other house.
6. See figures Sextile and Trine, Square and Opposition.
7. Friendly or unfriendly.
8. Note the figure in Fourth House, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in House to which the demand appertains.

(Note: Although this whole instruction on Geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the unenterprising student. By definition, Geomancy is a scheme of divination by and through the Element of Earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of clean and dry black earth—or desert sand, if possible, but not that taken from the sea-shore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of Earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking Earth Pentagram enclosing the Sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the Earth with this special wand or pointer. Then, for convenience' sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the Map and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of Earth as a means of forming the fundamental magical link between the initiated diviner and the Geomantic divinatory Genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.—I. R.).

# BOOK "T"—THE TAROT

(Comprising Manuscripts
N, O, P, Q, R, and an
Unlettered T.A.M. Instruction.)

"What thou seest write in a Book, and send it unto the Seven Abodes that are in Assiah."

"And I saw in the right hand of Him that sat upon the Throne a book sealed with Seven Seals." "And I saw a strong Angel proclaiming with a loud voice, 'Who is worthy to open the Books and to loose the seals thereof.'"

## H. R. U.

# THE GREAT ANGEL IS SET OVER THE OPERATION OF THE SECRET WISDOM

### THE TITLES OF THE TAROT SYMBOLS

1. Ace of Wands is called the Root of the Powers of Fire.
2. Ace of Cups is called the Root of the Powers of Water. Swords
3. Ace of ~~Cups~~ is called the Root of the Powers of Air.
4. Ace of ~~Cups~~ is called the Root of the Powers of Earth. Pentacles
5. The Knight of Wands is called the Lord of Flame and Lightning. The King of the Spirits of Fire.
6. The Queen of Wands is The Queen of the Thrones of Flames.
7. The King of Wands is The Prince of the Chariot of Fire.

8. The Knave of Wands is The Princess of the Shining Flame, and The Rose of the Palace of Fire.
9. The Knight of Cups is The Lord of the Waves and the Waters, and The King of the Hosts of the Sea.
10. The Queen of Cups is The Queen of the Thrones of the Waters.
11. The King of Cups is The Prince of the Chariot of the Waters.
12. The Knave of Cups is The Princess of the Waters and the Lotus.
13. The Knight of Swords is The Lord of the Wind and the Breezes, The Lord of the Spirits of the Air.
14. The Queen of Swords is The Queen of the Thrones of the Air.
15. The King of Swords is The Prince of the Chariots of the Wind.
16. The Knave of Swords is The Princess of the Rushing Winds, The Lotus of the Palace of Air.
17. The Knight of Pentacles is The Lord of the Wide and Fertile land, King of the Spirits of the Earth.
18. The Queen of Pentacles is The Queen of the Thrones of Earth.
19. The King of Pentacles is The Prince of the Chariot of Earth.
20. The Knave of Pentacles is The Princess of the Echoing Hills, The Rose of the Palace of Earth.

| No. | Card | Lord of | Decan | In |
|---|---|---|---|---|
| 21 | 5 of Wands | Strife | ♄ | ♌ |
| 22 | 6 of Wands | Victory | ♃ | ♌ |
| 23 | 7 of Wands | Valour | ♂ | ♌ |
| 24 | 8 of Pentacles | Prudence | ☉ | ♍ |
| 25 | 9 of Pentacles | Material Gain | ♀ | ♍ |
| 26 | 10 of Pentacles | Wealth | ☿ | ♍ |
| 27 | 2 of Swords | Peace Restored | ☽ | ♎ |
| 28 | 3 of Swords | Sorrow | ♄ | ♎ |
| 29 | 4 of Swords | Rest from strife | ♃ | ♎ |
| 30 | 5 of Cups | Loss in Pleasure | ♂ | ♏ |

| No. | Card | Lord of | Decan | In |
|---|---|---|---|---|
| 31 | 6 of Cups | Pleasure | ☉ | ♏ |
| 32 | 7 of Cups | Illusionary success | ♀ | ♏ |
| 33 | 8 of Wands | Swiftness | ☿ | ♐ |
| 34 | 9 of Wands | Great Strength | ☽ | ♐ |
| 35 | 10 of Wands | Oppression | ♄ | ♐ |
| 36 | 2 of Pentacles | Harmonious Change | ♃ | ♑ |
| 37 | 3 of Pentacles | Material Works | ♂ | ♑ |
| 38 | 4 of Pentacles | Earthy Power | ☉ | ♑ |
| 39 | 5 of Swords | Defeat | ☿ | ♒ |
| 40 | 6 of Swords | Earned Success | ☿ | ♒ |
| 41 | 7 of Swords | Unstable Effort | ☽ | ♒ |
| 42 | 8 of Cups | Abandoned Success | ♄ | ♓ |
| 43 | 9 of Cups | Material Happiness | ♃ | ♓ |
| 44 | 10 of Cups | Perpetual Success | ♂ | ♓ |
| 45 | 2 of Wands | Dominion | ♂ | ♈ |
| 46 | 3 of Wands | Established Strength | ☉ | ♈ |
| 47 | 4 of Wands | Perfected Work | ♀ | ♈ |
| 48 | 5 of Pentacles | Material Trouble | ☿ | ♉ |
| 49 | 6 of Pentacles | Material Success | ☽ | ♉ |
| 50 | 7 of Pentacles | Success Unfulfilled | ♄ | ♉ |
| 51 | 8 of Swords | Shortened Force | ♃ | ♊ |
| 52 | 9 of Swords | Despair and Cruelty | ♂ | ♊ |
| 53 | 10 of Swords | Ruin | ☉ | ♊ |
| 54 | 2 of Cups | Love | ♀ | ♋ |
| 55 | 3 of Cups | Abundance | ☿ | ♋ |
| 56 | 4 of Cups | Blended Pleasure | ☽ | ♋ |

| No. | Letter | 22 Keys of the Book | Letter | Attribution |
|---|---|---|---|---|
| 57 | Fool | The Spirit of Ether. | א | 🜁 |
| 58 | Magician | The Magus of Power. | ב | ☿ |
| 59 | High Priestess | The Priestess of the Silver Star. | ג | ☽ |
| 60 | Empress | Daughter of the Mighty Ones. | ד | ♀ |
| 61 | Emperor | Son of the Morning, Chief among the Mighty. | ה | ♈ |
| 62 | Hierophant | Magus of the Eternal Gods. | ו | ♉ |

| No. | Letter | 22 Keys of the Book | Letter | Attribution |
|---|---|---|---|---|
| 63 | Lovers | Children of the Voice Divine, The Oracles of the Mighty Gods. | ז | ♊ |
| 64 | Chariot | Child of the Power of the Waters, Lord of the Triumph of Light. | ח | ♋ |
| 65 | Fortitute | Daughter of the Flaming Sword, Leader of the Lion. | ט | ♌ |
| 66 | Hermit | The Magus of the Voice of Light, The Prophet of the Gods. | י | ♍ |
| 67 | Wheel of Fortune | The Lord of the Forces of Life. | כ | ♃ |
| 68 | Justice | Daughter of the Lord of Truth, The Holder of the Balances. | ל | ♎ |
| 69 | Hanged Man | The Spirit of the Mighty Waters. | מ | ▽ |
| 70 | Death | The Child of the great Transformers, Lord of the Gates of Death. | נ | ♏ |
| 71 | Temperance | Daughter of the Reconcilers, The Bringer Forth of Life. | ס | ♐ |
| 72 | Devil | Lord of the Gates of Matter, Child of the Forces of Time. | ע | ♑ |
| 73 | Blasted Tower | Lord of the Hosts of the Mighty. | פ | ♂ |
| 74 | The Star | Daughter of the Firmament, Dweller between the Waters. | צ | ♒ |
| 75 | The Moon | Ruler of Flux and Reflux, Child of the Sons of the Mighty. | ק | ♓ |
| 76 | The Sun | Lord of the Fire of the World. | ר | ☉ |
| 77 | Judgment | The Spirit of the Primal Fire. | ש | △ |
| 78 | Universe | The Great One of the Night of Time. | ת | ♄ |

# THE DESCRIPTIONS OF THE 78 TAROT SYMBOLS TOGETHER WITH THEIR MEANINGS

## OF THE ACES

First in order and appearance are the four Aces, representing the force of the Spirit acting in, and binding together the four scales of each element and answering to the Dominion of the Letters of the Name in the *Kether* of each. They represent the Radical or Root-Force. The Four Aces are said to be placed on the North Pole of the Universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the Material Plane of Universe.

### *I. The Root of the Powers of Fire.*

### ACE OF WANDS

A white radiating angelic Hand issuing from Clouds and grasping a heavy Club which has three branches in the colours and with the Sigils of the Scales. The right and left hand branches end respectively in three Flames and the centre one in four Flames, thus yielding Ten the number of the Sephiroth. Two and Twenty leaping Flames or Yods surround it, answering to the Paths of these. Three fall below the right branch for Aleph Mem and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left hand Branch. The whole is a great and Flaming Torch. It symbolises Force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to Invoked Force.

### *II. The Root of the Powers of the Waters.*

#### ACE OF CUPS OR CHALICES

A Radiant white Angelic Hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening Water; and spray falling on all sides into clear calm water below, in which grow Lotus and water lilies. The great letter Heh of the Supernal Mother is traced in the spray of the Fountain. It symbolises Fertility, Productiveness, Beauty, Pleasure, Happiness, etc.

### *III. The Root of the Powers of Air.*

#### ACE OF SWORDS

A white radiating Angelic Hand, issuing from clouds, and grasping the hilt of a Sword, which supports a white radiant celestial Crown from which depend, on the right, the olive branch of Peace, and on the left, the Palm branch of suffering. Six Vaus fall from its point.

It symbolises *invoked* as contrasted with natural Force; for it is the Invocation of the Sword. Raised upward, it invokes the Divine Crown of Spiritual Brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents therefore very great power for good or evil, but *invoked.* And it also represents whirling force, and strength through trouble. It is the affirmation of justice, upholding Divine authority; and it may become the Sword of Wrath, Punishment and Affliction.

### *IV. The Root Powers of the Earth.*

#### ACE OF PENTACLES

A white radiant Angelic Hand, holding a branch of a rose Tree, whereon is a large Pentacle, formed of five concentric circles. The innermost Circle is white, charged with a red Greek cross. From this white centre 12 rays, also white, issue. These terminate at the circumference, making the whole something like an astrological figure of the Heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

## *The Sixteen Court or Royal Cards.*

### THE FOUR KINGS

The Four Kings or Figures mounted on Steeds represent the *Yod* forces of the Name in each suit, the Radix, Father, and commencement of Material Forces. A Force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolised by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the King so necessary for the commencement of all magical working.

### THE FOUR QUEENS

Are seated upon Thrones, representing the Forces of *Heh* of the Name in each suit, the Mother, and bringer forth of material Force, a Force which develops, and realises the Force of the King. A force steady and unshaken, but not rapid though enduring. It is therefore symbolised by a figure seated upon a Throne but also clothed in armour.

### THE FOUR PRINCES

These Princes are figures seated in chariots, and thus borne forward. They represent the *Vau* Forces of the Name in each suit; the Mighty son of the King, and the Queen, who realises the Influence of both scales of Force. A prince, the son of a King and Queen, yet a Prince of Princes, and a King of Kings. An Emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a Queen). It is therefore symbolised by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his Father and Mother.

### THE FOUR PRINCESSES

Are the Knaves of the Tarot Pack. The Four Princesses or Figures of Amazons standing firmly by themselves, neither riding upon horses, nor seated upon Thrones, nor borne on Chariots. They represent the forces of *Heh* Final of the Name in each suit, completing the influences of the other scales. The mighty and potent daughter of a King and Queen: a princess powerful and terrible. A Queen of Queens, an Empress, whose effect combines those of the King, Queen and Prince. At once violent and permanent, she is therefore symbolised by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the Throne of the Forces of the Spirit. Woe unto whomsoever shall make war upon her when thus established!

### *The Sphere of Influence of the Court Cards of the Tarot Pack.*

The Princesses rule over the Four Parts of the Celestial Heavens which lie around the North Pole, and above the respective Kerubic Signs of the Zodiac, and they form the Thrones of the Powers of the Four Aces.

The Twelve Cards, 4 Kings, 4 Queens, and 4 Princes, rule the Dominions of the Celestial Heavens between the realm of the Four Princesses and the Zodiac, as is hereafter shewn. And they, as it were, link together the signs.

### *V. The Lord of the Flame and the Lightning.*

### *King of the Spirits of Fire.*

### KNIGHT OF WANDS

A winged Warrior riding upon a black horse with flaming mane and tail. The Horse itself is not winged. The Rider wears a winged Helmet (like an old Scandinavian and Gaulish Helmet) with a royal Crown. A corselet of scale-mail and buskins of the same, and a flowing scarlet mantle. Above his Helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black Horse's head. He grasps a Club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the Sigil of his scale is shewn.

Beneath the rushing feet of his steed are waving flames of Fire. He is active, generous, fierce, sudden and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial Heavens from above the 20th degree of Scorpio to the First two Decans of Sagittarius and this includes a part of the constellation Hercule (who also carries a club).

Fire of Fire. King of the Salamanders.

### *VI. Queen of the Thrones of Flame.*

### QUEEN OF WANDS

A crowned Queen with long red-golden hair, seated upon a Throne, with steady Flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long Wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified, obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the Heavens from above the last Decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of Fire. Queen of the Salamanders or Salamandrines.

### *VII. The Prince of the Chariot of Fire.*

#### KING OF WANDS

A Kingly figure with a golden winged Crown, seated on a Chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged Lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or firewand, somewhat similar to that of the Z. A. M. Beneath the Chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified, cruel intolerant, prejudiced, and ill-natured. He rules the Heavens from above the last decan of Cancer to the 2nd decan of Leo. Hence he includes most of Leo Minor.

Air of Fire. Prince and Emperor of Salamanders.

### *VIII. Princess of the Shining Flame.*
### *The Rose of the Palace of Fire.*

#### KNAVE OF WANDS

A very strong and beautiful woman, with flowing red-golden hair, attired like an Amazon. Her shoulders, arms, bosoms and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped Helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with Tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen Altar, ornamented with Ram's heads, and with Flames of Fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This Club or torch is much longer than that carried by the King or Queen. Beneath her firmly placed feet are leaping Flames of Fire.

Brilliance, courage, beauty, force, sudden in anger, or love, desire of power, enthusiasm, revenge.

Ill-dignified, superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of Fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

## CUPS

### *IX. Lord of the Waves and the Waters.*
### *King of the Hosts of the Sea.*

### KNIGHT OF CUPS

A beautiful youthful winged Warrior, with flying hair, riding upon a white Horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet cuirass and buskins is a peacock with opened wings. He holds a Cup in his hand, bearing the sigil of the Scale. Beneath his horses' feet is the sea. From the cup issues a crab.

Graceful, poetic, venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above 20° of Aquarius to 20° Pisces including the greater part of Pegasus.

Fire of Water. King of Undines and of Nymphs.

### *X. Queen of the Thrones of the Waters.*

### QUEEN OF CUPS

A very beautiful fair woman like a crowned Queen, seated upon a Throne, beneath which is flowing water, wherein Lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her Crown, Cuirass and Buskins is seen an Ibis with opened wings, and beside her is the same Bird, whereon her hand rests. She holds a Cup, wherefrom a cray fish issues. Her face is dreamy. She holds a Lotus in the hand upon the Ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from 20° Gemini to 20° Cancer.

Water of Water. Queen of Nymphs and Undines.

### *XI. Prince of the Chariot of the Waters.*

#### KING OF CUPS

A winged Kingly figure with a winged crown, seated in a chariot drawn by an Eagle. On the wheel is the symbol of a Scorpion. The Eagle is borne as a crest upon his crown, cuirass and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a Lake. His scale armour resembles feathers more than scales. He holds in one hand a Lotus, and the other a Cup, charged with the Sigil of his scale. A serpent issues from the Cup, and has its head tending down to the waters of the Lake.

He is subtle, violent, crafty and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent Power or Wisdom. If ill-dignified he is intensely evil and merciless. He rules from 20° of Libra to 20° Scorpio.

Air of Water. Prince and Emperor of Nymphs and Undines.

### *XII. Princess of the Waters and Lotus of the Palace of the Floods.*

#### KNAVE OF CUPS

A beautiful Amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a Dolphin. She wears as a crest on her Helmet, belt and buskins, a Swan with opening wings. She bears in one hand a Lotus, and in the other an open cup from which a Turtle issues. Her mantle is lined with swans-down, and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified she is selfish and luxurious. She rules a quadrant of the Heavens around Kether.

Earth of Water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

## SWORDS

### *XIII. Lord of the Winds and Breezes.*
### *King of the Spirit of Air.*
### KNIGHT OF SWORDS

A winged Warrior with crowned and winged Helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the Sigil of his Scale upon its pommel. Beneath his Horse's feet are dark, driving, stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, bit inclined to domineer. Also to overvalue small things, unless well-dignified. Ill-dignified, deceitful, tyranical and crafty. Rules from 20° Taurus to 20° Gemini.

Fire of Air. King of Sylphs and Sylphides.

### *XIV. Queen of the Thrones of Air.*
### QUEEN OF SWORDS

A graceful woman with curly waving hair, like a Queen seated upon a Throne, and crowned. Beneath the Throne are grey cumulous clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile Kerub, seen sculptored on tombs.) A drawn sword in one hand, and in the other a large bearded newly-severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified, cruel, sly, deceitful, unreliable, though with a good exterior. Rules from 20° Virgo to 20° of Libra.

Water of Air. Queen of the Sylphs and Sylphides.

### *XV. Prince of the Chariots of the Winds.*

#### KING OF SWORDS

A Winged King with a winged Crown, seated in a chariot drawn by Arch Fays, archons, or Arch Fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with Pentagrams thereon, and holding wands surmounted by Pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest, a winged Angelic Head, with a Pentagram on the Brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolises Alpha and Omega, the Giver of Death, who slays as fast as he creates. Ill-dignified: harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from 20° Capricorn to 20° Aquarius.

Air of Air. Prince and Emperor of Sylphs and Sylphides.

### *XVI. Princess of the Rushing Winds.*
### *Lotus of the Palace of Air.*
#### KNAVE OF SWORDS

An Amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another, and body swinging round. She resembles a mixture of Minerva and Diana, her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with Serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the Heavens around Kether.

Earth of Air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

## PENTACLES

### *XVII. Lord of the Wild and Fertile Land.*
### *King of the Spirits of Earth.*
#### KNIGHT OF PENTACLES

A dark winged Warrior with winged and crowned helmet; mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse's feet is fertile land, with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Z. A. M.'s.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above 20° of Leo to 20° of Virgo.

Fire of Earth. King of the Gnomes.

### *XVIII. Queen of the Thrones of Earth.*

#### QUEEN OF PENTACLES

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube, and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from 20° Sagittarius to 20° Capricorn.

Water of Earth. Queen of Gnomes.

### *XIX. Prince of the Chariot of Earth.*

#### KING OF PENTACLES

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil, solidifies, practically applies things, steady, reliable. If ill-dignified, animal, material, stupid. In either slow to anger, but furious if roused. Rules from 20° Aries to 20° of Taurus.

Air of Earth, Prince and Emperor of the Gnomes.

### *XX. Princess of the Echoing Hills.*
### *Rose of the Palace of Earth.*

#### KNAVE OF PENTACLES

A strong and beautiful Amazon figure with red brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Here, Ceres, and Proserpine. She bears a winged ram's head as a crest, and wears a mantle of sheep's skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one Quadrant of the Heavens around the North Pole of the Ecliptic.

Earth of Earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the 4 Court Cards of the suit:

| Suit | Card | Crest | Symbols | Hair | Eyes |
|---|---|---|---|---|---|
| Wands | King | Winged black horse's head | Black horse, waving flames. Club. Scarlet cloak. | Red-gold | Grey or Hazel |
| | Queen | Winged leopard | Leopard. Steady flames. Wand with heavy head or end. | Red-gold | Blue or Brown |
| | Prince or Knight | Winged lion's head | Wand and salient flames. Fire wand of Z. A. M. | Yellow | Blue Grey |
| | Princess or Prince | Tiger's head | Tiger, leaping flames. Gold Altar, long club, largest at bottom. | Red-gold | Blue |
| Cups | King | Peacock with open wings | White horse, crab issuing from cup. Sea. | Fair | Blue |
| | Queen | Ibis | Crayfish is issuing from River. | Gold-brown | Blue |
| | Prince | Eagle | Scorpion, Eagle-serpent is issuing from lake. | Brown | Grey or Brown |
| | Princess | Swan | Dolphin, Lotus. Sea with spray, turtle from cup. | Brown | Blue or Brown |
| Swords | King | Winged Hexagram | Winged brown horse, driving clouds, drawn Sword. | Dark Brown | Dark |
| | Queen | Winged Child's head | Head of man severed. Cumulous Clouds. Drawn sword. | Grey | Light Brown |
| | Prince | Winged Angel's head | Arch-Fairies winged. Clouds. Nimbi. Drawn Swords. | Dark | Dark |
| | Princess | Medusa's head | Silver Altar. Smoke. Cirrus Clouds. Drawn sword. | Light Brown | Blue |
| Pentacles | King | Winged stag's head | Light brown horse. Ripe corn land. Sceptre with Hexagram as Z. A. M. | Dark | Dark |
| | Queen | Winged goat's head | Barren land. Face light one side only. Sceptre with orb of gold. | Dark | Dark |
| | Prince | Winged bull's head | Flowery land. Bull; sceptre with orb and cross. Orb held downwards. | Dark Brown | Dark |
| | Princess | Winged ram's head | Grass. Flowers, grove of trees. Sceptre with disk. Pent. as all. | Rich Brown | Dark |

# THE THIRTY-SIX DECANS

Here follow the descriptions of the smaller cards of the 4 Suits, thirty-six in number, answering unto the 36 Decans of the Zodiac.

There being 36 Decanates and only seven Planets, it follows that one of the latter must rule over one more decanate than the others. This is the Planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the Royal King Star of the Heart of the Lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the Suits, as classified under the Nine Sephiroth below Kether.

### CHOKMAH

The Four Deuces symbolise the Powers of the King and Queen; first uniting and initiating the Force, but before the Prince and Princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

### BINAH

The Four Threes, generally, represent the realisation of action owing to the Prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

### CHESED

The Four Fours. Perfection, realisation, completion, making a matter settled and fixed.

### GEBURAH

The Four Fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

### TIPHARETH

The Four Sixes. Definite accomplishment, and carrying out of a matter.

### NETZACH

The Four Sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

### HOD

The Fours Eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

### YESOD

The Four Nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

### MALKUTH

The Four Tens. Generally show fixed culminated completed Force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the Nines, but ultimating it, and carrying it out.

These are the meanings in the most general sense.

Here follow the more particular descriptions and meanings. *Decan cards are always modified by the other symbols with which they are in contact.*

*Saturn in Leo, 1°—10°. XXI. The Lord of Strife.*

### 5 OF WANDS

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the first Order, and they hold at the same time by their centres Five Wands, or torches, which are similar to the wand of a Z. A. M. Four Wands cross each other, but the Fifth is upright in the centre. Flames leap from the point of junction. Above the central Wand is the symbol Saturn and below it that of Leo representing the Decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on well or dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the Royal Star of Leo, and unto it are allotted the two Great Angels of the Schemhamephoresch, Vahaviah and Yelayel. (Note: the Hebrew spellings of these Angelic Names are provided in Volume One, with the preliminary knowledge material.—I.R.)

*Jupiter in Leo, 10°—20°. XXII. Lord of Victory.*

### 6 OF WANDS

Two hands in grip, as in the last, holding six Wands crossed, 3 and 3, Flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the Decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the Great Angels from the Schemhamephoresch, Saitel and Olmiah.

### *Mars in Leo, 20°—30°. XXIII. Lord of Valour.*

### 7 OF WANDS

Two hands holding by grip, as before, 6 Wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the Decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great Angels Mahashiah and Lelahel.

### *Sun in Virgo, 1°—10°. XXIV. Lord of Prudence.*

### 8 OF PENTACLES

A white radiating Angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the Pentacles are similar to that of the Ace, but without the Maltese cross and wings. These are arranged as the figure Populus:

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Above and below them are the symbols Sol and Virgo for the Decan.

Over-careful in small things at the expense of the great. "Penny-wise and pound-foolish." Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

*Venus in Virgo,* 10° to 20°.

*XXV. Lord of Material Gain.*

### 9 OF PENTACLES

A white radiating angelic hand as before holding a Rose branch with nine white roses, each of which touches a Pentacle arranged thus:

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* *

and then are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realisation of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the might angels Hazayel, and Aldiah.

*Mercury in Virgo,* 20°—30°. *XXVI. Lord of Wealth.*

### 10 OF PENTACLES

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:

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* *

Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the Angels Hihaayah and Laviah.

### *Moon in Libra,* 1°—10°.
### *XXVII. Lord of Peace Restored.*
### 2 OF SWORDS

Two crossed swords, like the air dagger of Z. A. M., each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white Rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the Decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble yet strength arising therefrom symbolised by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great Angels, Yezalel and Mebahel.

### *Saturn in Libra,* 10°—20°. *XXVIII. Lord of Sorrow.*
### 3 OF SWORDS

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol.) The central sword cuts asunder the Rose of Five Petals (which in the preceding symbol grew at the junction of the swords), its petals are falling, and no white rays issue from it. Above and below the central Sword are the symbols of Saturn and Libra, referring to the Decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the Angels Harayel and Hoqmiah.

### *Jupiter in Libra, 20°—30°.*

### *XXIX. The Lord of Rest from Strife.*

#### 4 OF SWORDS

Two white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers are the symbols of Jupiter and Libra representing the Decan.

Rest from sorrow, yet after and through it. Peace from and after War. Relaxation of anxiety. Quietness, rest, ease and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

### *Mars in Scorpio, 1°—10°.*

### *XXX. Lord of Loss in Pleasure.*

#### 5 OF CUPS OR CHALICES

A white radiating angelic hand as before holding Lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the Cups, which are somewhat of the shape of the magical implement of the Z. A. M. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill-will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

### *Sun in Scorpio, 10°—20°. XXXI. Lord of Pleasure.*

### 6 OF CUPS

An angelic hand as before, holds a group of stems of Lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of Sun and Scorpio, representing the Decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success or enjoyment.) Therein rule Nelokhiel and Yeyayel.

### *Venus in Scorpio, 20°—30°.*
### *XXXII. Lord of Illusionary Success.*

### 7 OF CUPS

The Seven of Cups are thus arranged:

V V V
V
V V V

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possibly victory, but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh. (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

### *Mercury in Sagittarius,* 1°—10°.

### *XXXIII. The Lord of Swiftness.*

### 8 OF WANDS

Four white Angelic Hands radiating: (two proceeding from each side) issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold 8 wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the Decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftness.) Therein rule Nithahiah and Haäyah.

### *Moon in Sagittarius, 10°—20°.*

### *XXXIV. The Lord of Great Strength.*

#### 9 OF WANDS

Four Hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

### *Saturn in Sagittarius, 20°—30°.*

### *XXXV. The Lord of Oppression.*

#### 10 OF WANDS

Four hands upholding 8 wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person's too great selfishness at the beginning. Ill-will, levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge and injustice.) Therein rule Reyayel and Avamel.

### *Jupiter in Capricorn, 1°—10°.*

### *XXXVI. Lord of Harmonious Change.*

### 2 OF PENTACLES

Two wheels, discs or Pentacles similar to that of the Ace. They are united by a green and gold Serpent, bound about them like a figure of Eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

### *Mars in Capricorn, 10°—20°.*

### *XXXVII. The Lord of Material Works.*

### 3 OF PENTACLES

A white rayed angelic hand as before, holding a branch of a rose-tree, of which two white rose-buds touch and surmount the topmost pentacle. The latter are arranged in a Triangle thus:

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* *

Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realisation, and increase of material things, gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

### *Sun in Capricorn, 20°—30°.*

### *XXXVIII. The Lord of Earthly Power.*

### 4 OF PENTACLES

A hand holding a branch of a rose-tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles thus, with Sun and Capricorn above and below:

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* *

Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

### *Venus in Aquarius, 1°—10°.*

### *XXXIX. The Lord of Defeat.*

### 5 OF SWORDS

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the four of Swords had been re-instated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished, and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful and talebearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

*Mercury in Aquarius, 10°—20°.*

### *XL. The Lord of Earned Success.*

### 6 OF SWORDS

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

*Moon in Aquarius, 20°—30°.*

### *XLI. The Lord of Unstable Effort.*

### 7 OF SWORDS

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central Sword, as if the Victory were in its disposal. Above and below Luna and Aquarius. (In the small cards, the Lunar Decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

### *Saturn in Pisces, 1°—10°.*

### *XLII. The Lord of Abandoned Success.*

### 8 OF CUPS

A hand holding a group of stems of Lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The Cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

### *Jupiter in Pisces, 10°—20°.*

### *XLIII. The Lord of Material Happiness.*

### 9 OF CUPS

Hand from cloud holding Lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the Decan.

Complete and perfect realisation of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. Highminded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

### *Mars in Pisces, 20°—30°.*
### *XLIV. The Lord of Perfected Success.*
### 10 OF CUPS

Hand holding bunch of Lotuses or water-lilies whose flowers pour a pure white water into *all* the cups, which *all run over.*

Y Y Y
Y Y Y
Y Y Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below Mars and Pisces.

Permanent anl lasting success, happiness because inspired from above. Not sensual as Nine of Cups, "The Lord of Material Happiness," yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity.

Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

### *Mars in Aries, 1°—10°.*
### *XLV. The Lord of Dominion.*
### 2 OF WANDS

Hand grasping two Wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice.

Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

### *Sun in Aries, 10°—20°.*

### *XLVI. The Lord of Established Strength.*

### 3 OF WANDS

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below Sun and Aries.

Established force and strength. Realisation of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Price, arrogance and self-assertion.) Herein rule Hechashiah and Aamamiah.

### *Venus in Aries, 20°—30°.*

### *XLVII. Lord of Perfected Work.*

### 4 OF WANDS

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the Decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

### *Mercury in Taurus, 1°—10°.*

### *XLVIII. Lord of Material Trouble.*

### 5 OF PENTACLES

Hand holding a branch of White Rose Tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for Decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mibahiah and Pooyal.

### *Moon in Taurus, 10°—20°.*

### *XLIX. Lord of Material Success.*

### 6 OF PENTACLES

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below Luna and Taurus represent the Decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelal.

### *Saturn in Taurus, 20°—30°.*

### *L. The Lord of Success Unfulfilled.*

### 7 OF PENTACLES

Hand from a cloud holding rose branch of seven pentacles thus arranged:

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*
* *
* *

Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netsach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

### *Jupiter in Gemini,* 1°—10°.

### *LI. Lord of Shortened Force.*

### 8 OF SWORDS

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money, or presents. Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

### *Mars in Gemini,* 10°—20°.

### *LII. The Lord of Despair and Cruelty.*

### 9 OF SWORDS

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

### *Sun in Gemini,* 20°—30°. *LIII. Lord of Ruin.*

### 10 OF SWORDS

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower or bud is shown. Above and below Sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot, loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

### *Venus in Cancer, 1°—10°.*
### *LIV. Lord of Love.*

### 2 OF CUPS

Hand at lower part from cloud holds lotuses. A Lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the Lotus. From this Lotus flower a stem rises, terminating nearly at the top of the card in another Lotus or water-lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two Dolphins, gold and silver; on to which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

### *Mercury in Cancer, 10°—20°.*
### *LV. Lord of Abundance.*

### 3 OF CUPS

Hand as before holds group of Lotuses or Water-lilies, from which two flowers rise on either side of, and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below Mercury and Cancer.

Y

Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck and fortune. Love, gladness, kindness and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

### *Moon in Cancer, 20°—30°.*
### *LVI. The Lord of Blended Pleasure.*
### 4 OF CUPS

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

### NOTE

Here finishes the description of the 36 smaller cards, referring to the 36 Decanates of the Zodiac. Although the Angels of the Schem ha-Mephoresch have been linked with the Decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how *absolutely* correct the symbolism of the Book T is, and how exactly it represents the occult Forces of the Universe.

S. Rioghail Ma Dhream.

This form is especially applicable to Divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the Tarot Symbols. The more rigidly correct and in harmony with the scheme of the Universe is any form of Divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the Occult forces of Nature. The moment the correct correspondence of the Symbols employed ceases to be observed, the link between them and the inner Occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of Divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the Diviner should enter upon the Divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine *repeatedly* concerning the same matter; and the Diviner should also recognise that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the Diviner to put on his insignia, and make over the pack any invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the Element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.

(A formula which may be found useful to assist concentration, and to formulate a link between the Diviner and the intelligences referred to the Tarot, is to take the pack in the left hand, and with the right hand hold the Wand or any lesser instrument. Then say: "In the divine name IAO, I invoke Thee thou Great Angel HRU who art set over the operations of this Secret Wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable Name. Amen."—I.R.)

### THE OPENING OF THE KEY

The mode of performing the Divination called "The Opening of the Key" is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer respectively, the first to the Dominion of the Four Princesses under the presidency of the Four Aces; the Second to that of the Kings, Queens and Princes, referred to the Twelve Houses; the Third to that of the Twelve Keys attributed to the Signs; the Fourth to that of the smaller cards answering to the 36 Decanates; and the Fifth and last to the rule of the Sephiroth in the Celestial Heavens.

These are five distinct operations, consecutively executed from the mode of Operation called the "Opening of the Key," which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The 2nd, 3rd, 4th, its consecutive development, and the 5th its termination.

Before commencing the Divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

WANDS generally — very fair-haired and red-haired persons with fair complexion.
CUPS generally—moderately fair persons.
SWORDS generally—dark persons.
PENTACLES generally—very dark persons.

KINGS—Generally men.
QUEENS—Generally women.
PRINCES (KNIGHTS)—Generally young men.
PRINCESSES (KNAVES) — Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking *against* the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking *with* the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking *with* the direction of the reading, represent general opinion in harmony with, and approving of the matter; but if looking *against* the direction of the reading the reverse.

If the Diviner be performing the Divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack, and taking one of the court cards of that suit, cut to represent him, of course earnestly thinking of the person at the time.

It is usually much better for the *Enquirer* to shuffle or cut the cards himself; but if the Diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the Divination is performed. In all cases of shuffling and cutting, the person doing so should *think earnestly* of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.

(Note: If the matter be important, he should wait twelve hours before reshuffling.)

In the laying out of the Cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The *order* of the cards as laid down must also *not* be interfered with. In the reading of the cards when laid out, the Significator of the Enquirer is *the starting point,* and reading proceeds by counting over certain cards *in the direction* in which the face of the Court card chosen as Significator of the Enquirer is turned.

The mode of counting is as follows, recognising the card from which one starts as the No. 1.

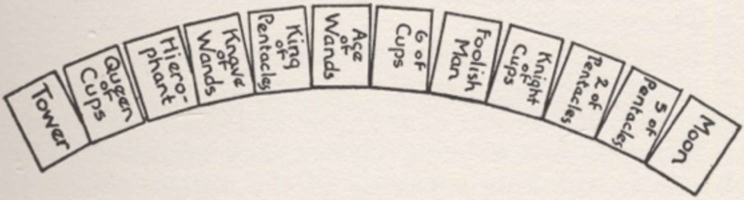
From every Ace—Five cards (spirit and four elements).
Princess (Knave)—Seven cards (seven palaces of Malkuth).
King, Queen, Prince — Four cards, (letters of Tetragrammaton).
Smaller cards—Its own number (a sephirah).
Key of *Aleph Mem Shin*—Three cards (number of the Mother letters).

Key of duplicated letters—Nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters Twelve (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the *Queen of Cups,* and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, i.e. "Loss of money" and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters,) we then count 5, the number of the card, from the 5 of Pentacles, which falls on the 6 of Cups "Success." But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the 6 of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.



SIGNIFICATOR—QUEEN OF CUPS

Thus the reading will be "A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank.

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the 2 of Pentacles, then two from that to the 5 of Pentacles; then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles; then four to the Foolish Man, and thence three to the 2 of Pentacles, where we stop, having read that card already. "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown: thus: Moon and Tower, "The deceit is discovered." 3 of Pentacles and Queen of Cups, "On the part of this person who has brought about her loss." 2 of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knight of Wands, "for the young woman meets an older man," King of Pentacles and Fool "who counteract the foolish advice of the dark man." Ace of Wands and 6 of Cups "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of Divination called "The Opening of the Key" is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Z.A.M. The complete pack of 78 cards is employed.

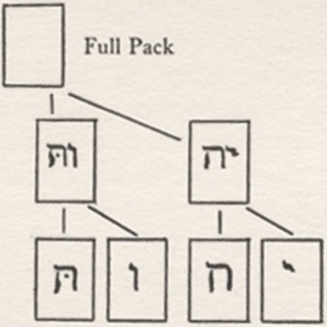
### FIRST OPERATION

#### *Representing the Opening of the Question*

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יהוה under the presidency of the Four Princesses (knaves) and through them to the four radical forces (Aces). These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown *may* be read as an indication of the matter. Each packet is now examined to find in which the Significator of the Enquirer is, being careful not to alter the order of the Cards. The packet containing the Significator is retained for reading, and the others are put aside and not used in this particular reading (operation). Carefully note to which of the Four letters the packet containing the significator of the Enquirer corresponds. If to Y and Wands, energy and strife. If to H and Cups, pleasure. If to V and Swords, sickness and trouble. If to H final and Pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the Significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

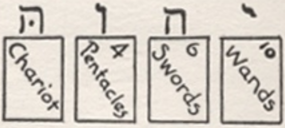
Before commencing counting from the Significator, the Diviner should first notice what suit predominates in the number of cards. In this a majority of Wands would signify energy, quarrelling, opposition. Of Cups, pleasure and merriment. Of Swords, trouble and sadness, sometimes sickness and death. Of Pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as 3 Aces, 4 Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the *Keys* shows forces beyond one's control.

Supposing that a young man asks the question "Shall I succeed in my present affairs?" His complexion is fair, and his hair light brown. The Diviner therefore takes the Prince of Cups for Significator. (Had he been an older man he would have selected the King of the same suit instead) and requests Enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.



Whoever cuts, cuts to his own right

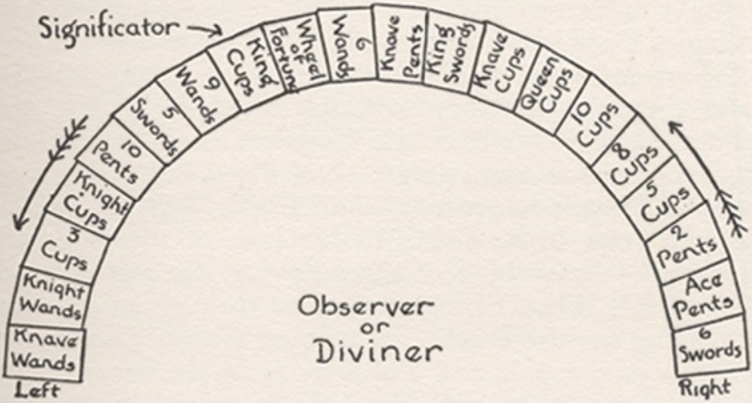
These four packets are now turned face upwards and we find them thus placed as regards the four bottom cards.



Here the 10 of Wands is strong, being in the place of Yod which governs Wands—Fire. The Six of Swords is moderately strong, being in the place of Heh which rules Cups—Water, which is not a hostile and contrary element to Air; the 4 of Pentacles is weak because it is in the place of Vau which rules the contrary element to Earth, viz. Air; and the Chariot—Cancer, a watery sign, is fairly strong, being in the place of Heh final, which rules Earth, a friendly element to Water.

The Diviner then reads these 4 Cards as a preliminary thus: "The Enquirer works very hard and gains but little money, yet matters are beginning to improve." Because the 10 of Wands shows cruelty, harshness, etc. 6 of Swords, labour and work. 4 of Pentacles, gain of money, and the Chariot, success.

The Diviner then examines the Four Packets to find in which one the Significator is. It proves to be in the one of which the 6 of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of 20 cards, and that they are in the following order. The Diviner spreads them out in the form of a horseshoe:


Significator
Knave Wands
Knight Wands
3 Cups
Knight Cups
10 Pents
5 Swords
9 Wands
King Cups
Wheel of Fortune
6 Wands
Knave Pents
King Swords
Knave Cups
Queen Cups
10 Cups
8 Cups
5 Cups
2 Pents
Ace Pents
6 Swords
Observer or Diviner
Left
Right

The suit of Cups is distinctly in the majority—pleasure, visiting friends, love-making, etc. There are 3 Knaves which indicates Society of the young. From which the Diviner reads that the Enquirer is fond of young people and of flirting, etc. There being no other set of 3 or 4 cards of a sort, the Diviner proceeds to read by counting from the Significator, whose face is turned towards the 9 of Wands.

The counting therefore proceeds in the direction of the arrow, thus: 4 from the King of Cups, 10 of Pentacles. 10 from this, 8 of Cups. 8 from this, Wheel of Fortune. 9 from this, Knave of Wands, 7 from this, 10 of Cups. 10 from this, 5 of Wands. 5 from this, Knight of Wands. 4 from this, Ace of Pentacles. 5 from this, 10 of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the 6 of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the 9 of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is Water, and therefore it shows that the Enquirer is rather lacking in perseverance and energy. 10 of Pentacles, "His business will begin to prosper," 8 of Cups, "but yet he will lose interest in it, owing to his love of pleasure and society" (shown by 8 of Cups having the suit on each side of it). Wheel of Fortune, "and through his fortune changing for the better." Knave of Wands (Knight of Wands on one side and 6 of Swords on the other), "He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met" (shown by Knight of Wands turned contrary to the course of the reading). 10 of Cups, "His suit is at first favourably received," 5 of Swords, "but some slanderous reports and mischief making" (not altogether without foundation) "come to her knowledge." Ace of pentacles, "though his increasing prosperity in business," 10 of Cups, "had lead her to regard him with favour."

The Diviner now pairs the cards from opposite ends of the horseshoe, thus:

| | |
|---|---|
| Knave of Wands<br>6 of Swords | "She is anxious about this." |
| Knight of Wands<br>Ace of Pentacles | "And he begins to neglect his business which yet is fairly good. |
| 3 of Cups<br>2 of Pentacles | "And instead throws aside his business for pleasures. |
| Knight of Cups<br>5 of Cups | "The consequence of this is that the engagement between them is broken off, shown by knight being turned in opposite direction. |
| 10 of Pentacles<br>8 of Cups | "Still his business does fairly well though he is losing interest in it. |
| 5 of Swords<br>10 of Cups | "The matter is the subject of much gossip. |
| 9 of Wands<br>Queen of Cups | These two cards of contrary suits and therefore of little importance. "Among their acquaintances." |
| King of Cups<br>Knave of Cups | "He moreover, begins to pay attention to another girl of not quite so fair complexion |
| Wheel of Fortune<br>King of Swords | "who, however, prefers a dark man, who is much admired by the fair sex (shown by his being next two Knaves and a Queen.) |
| 6 of Wands<br>Knave of Pentacles | "But he has already gained the affections of a girl with dark brown eyes and hair." (This description is obtained by mixing the effect of the Wands with Pents.) |

This concludes the reading in the First Operation, which may be thus resumed:

"The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making not altogether without foundation, come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making."

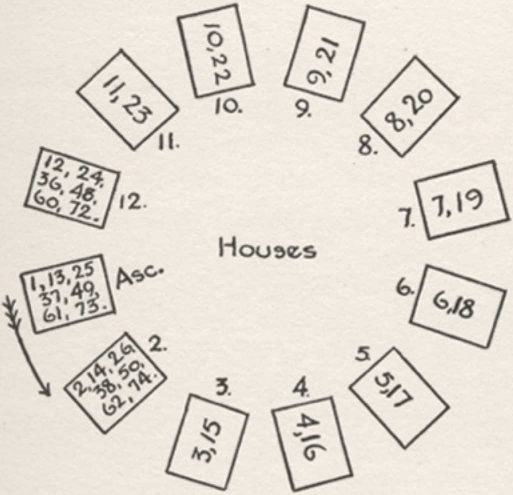
"The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes."

### SECOND OPERATION

(*Representing the development of the Matter.*)

The Enquirer again carefully shuffles the cards, and places the Pack on the table face downwards, but is *not* to cut them. The Diviner now takes the Pack and deals it round card by card in 12 Packets face downwards in rotation as in the following diagram: (Deal and read in order of Houses against the direction of the Sun.) So that the first packet answering to the Ascendant will consist of the 1st, 13th, 25th, 37th, 49th, 61st, 73rd cards, as shown, and so on.

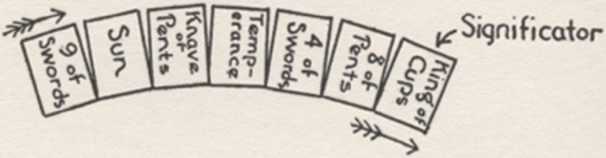
This Operation is under the presidency of the Court Cards, whose dominion in the Celestial Heavens falls immediately between that of the 4 Knaves and that of the Keys answering to the 12 Signs of the Zodiac. It represents the 12 Astrological Houses of Heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the Diviner examines each in succession, till he finds the one which contains the Significator. This he retains for reading, noting carefully to which astrological house it corresponds and gathers up the other packets, and puts them aside, as they are not of any further use in this operation.



As before, the Diviner reads the packet containing the Significator, by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the Significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either 3 or 4 cards of a sort, but if there be, the Diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book T, wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

### EXAMPLE
### (*Cont.*)

We will suppose the Enquirer to have duly and carefully shuffled the Cards, thinking of his affairs, and that the Diviner has dealt them round into 12 packets as above shown. The packet containing the Significator is located in the Ascendant, and it contains the following cards in the order given.



This mode of reading shows that as the Significator is in the Ascendant it will principally relate to the Enquirer's manner of living at this point.

The Significator is in this case right way up, whereas in the previous reading it was inverted and is looking towards the 9 of Swords, which direction therefore the reading proceeds, counting thus: 4 from King of Cups—Knave of Pentacles; 7 from this—Sun; 9 from this—Knave of Pentacles; 7 from this—Sun; where the reading ends.

Kings of Cups

Knave of Pentacles

"The enquirer is unhappy" (looking to 9 of Swords) "and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e. to marry the dark man with whom the fair girl, to whom the Enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence."

Pairing the cards from opposite ends of the horseshoe the Diviner proceeds:

| | |
|---|---|
| King of Cups<br>9 of Swords | “The Enquirer is anxious, and his health begins to suffer. |
| 8 of Pentacles<br>Sun | “but hopes ultimately to succeed through skillful action in the matter.” |
| 4 of Swords<br>Knave of Pentacles | “He therefore endeavours to make a friend of the dark girl.” |
| Temperance | “As he expects to realize his wishes by her means in the end.” (This is shown by the card being single in the end.) |

### THIRD OPERATION

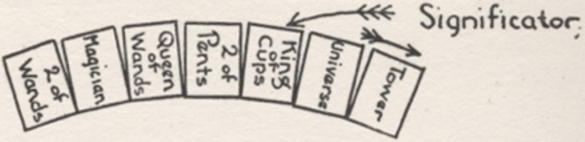
### (*Continuing the Development of the Question*)

The Enquirer again carefully shuffles the cards, while thinking earnestly of her affairs. The pack is not cut. The Diviner deals out the cards into 12 Packets in precisely the same manner as in the Second Operation. Only instead of being referred to the 12 Astrological Houses, these 12 Packets are under the presidency of the 12 Keys of the Tarot attributed to the 12 Signs of the Zodiac. The first packet, Emperor—Aries, the 2nd, Hierophant—Taurus, the 3rd, Lovers—Gemini, and so on. As before the Diviner selects the packet which contains the Significator for reading, and rejects the rest. He notes also the meaning of the Key answering to the Sign of the Zodiac, under which the Packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced:

### EXAMPLE

We will suppose that the Packet containing the King of Cups is that whose position answers to the Hierophant—Taurus and that it consists of the following cards, arranged as in the diagram on page 188.

The Hierophant and the majority of the cards in this packet being Keys alike show that the forces at present at work are ceasing to be under the control of the Enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups, 2 of Wands. Magician—Queen of Wands; Universe—Tower; 2 of Wands again. It may be mentioned that supposing a



packet to consist of six cards, and the Significator to be a Knave, or counting 7 from it, it would come back to the Knave again, this would show that the Enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

| | |
|---|---|
| King of Cups<br>2 of Wands | "Though anxious concerning several matters, he (the Enquirer) is beginning to suceed better by this line of action." |
| Magician<br>Queen of Wands | "which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the 1st Operation) who is artful and a gossip." |
| Universe—Tower<br>2 of Wands | "again injures the matter because she wishes to get an influence over the Enquirer herself." |

Pairing the cards, the Diviner proceeds:

| | |
|---|---|
| 2 of Wands<br>Tower | "her influence cunningly exercised, brings about a complete disruption of the whole matter. |
| Universe<br>Magician | "The entire matter becomes invested with trickery and glamour." |
| Queen of Wands<br>King of Cups | "as she herself pays him a good deal of attention and sympathy," |
| 2 of Pentacles | "which furthers her plans by bringing about a friendship between them." |

## FOURTH OPERATION

### (*The further development of the Question*)

As before the Enquirer is instructed to shuffle the pack and place it on the table but not to *cut* it.

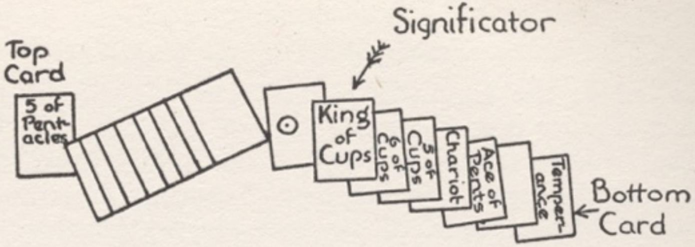
The Diviner takes the Pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the Significator; at this point he cuts the Pack, that is to say, he takes the Significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out. (Very careful here: S.A.)

The consequence of this Operation is that the Significator becomes the top card of the pack (bottom, really; face on table.) The Diviner takes off the Significator, places it face upwards on the middle of the table and then the following 36 Decanates—36 cards out in the form of a circle round it, face upwards, answering to the 36 Decanates of the Zodiac, and showing the further development of the Question. These are dealt round in the order and direction of dealing as the 12 packets in the two previous operations.

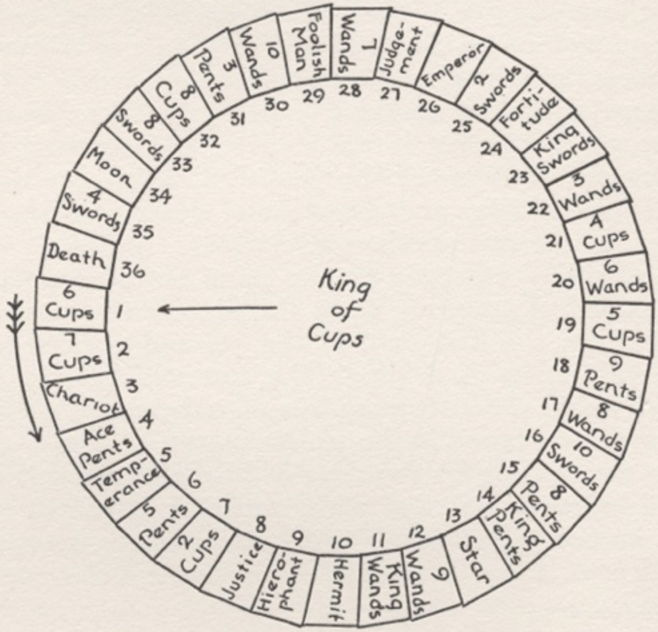
The reading proceeds by the same law of counting, but instead of counting from the Significator itself, it begins from the first card of the 36, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either 3 or 4 cards of a sort being found in the 36 Decanates are also noted. When the reading by counting is finished the cards are paired together: 1st and 36th; 2nd and 35th; 3rd and 34th; and so on, placed in order successively upon the Significator. I now continue the example before commenced:

### EXAMPLE

We will suppose the Enquirer to have shuffled the pack, and that the Diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the Significator, thus:


Significator
Top Card
5 of Pentacles
King of Cups
6 of Cups
5 of Cups
Chariot
Ace of Pents
Temperance
Bottom Card

He therefore takes the cards from King of Cups to Temperance included and places them above (or behind, *S.A.*) the 5 of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the 5 of Pentacles, the *former* top card. The Diviner takes the top card, the Significator and places


King of Cups
6 Cups 1
7 Cups 2
Chariot 3
Ace Pents 4
Temperance 5
5 Pents 6
2 Cups 7
Justice 8
Hierophant 9
Hermit 10
King Wands 11
9 Wands 12
Star 13
King Pents 14
8 Pents 15
10 Swords 16
8 Wands 17
9 Pents 18
5 Cups 19
6 Wands 20
4 Cups 21
3 Wands 22
King Swords 23
Fortitude 24
2 Swords 25
Emperor 26
Judgement 27
7 Wands 28
Foolish Man 29
10 Wands 30
3 Pents 31
8 Cups 32
8 Swords 33
Moon 34
4 Swords 35
Death 36

it face upwards in the centre, and then deals round in succession 36 cards, face upwards in the order shown in the Diagram on page 190.

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the 1st card dealt.

We here find 12 out of the 22 keys; 7 of Wands; 7 of Cups; 5 of Swords; 6 of Pentacles; total 37 including Significator. The preponderance of the Keys represent "Influences beyond the control of the Enquirer." There are four Princes (Kings)—"Meetings with influential persons," and four Eights, "Much news and correspondence."

The counting proceeds as follows from the first card dealt. Kings of Cups—Six of Cups—5 of Pentacles—Hermit — 4 of Cups — Fortitude — 4 of Swords — 7 of Cups—Justice—5 of Cups—King of Swords—Emperor—6 of Cups again.

| | |
|---|---|
| King of Cups<br>6 of Cups | "The Enquirer's love of pleasure-going." |
| 5 of Pentacles | "brings about loss of money and business." |
| Hermit | "and he is forced to be more prudent," |
| 4 of Cups | "and not go into the society of others so much, which has already brought him anxiety (shown by 4 Cups between 2 Wands, contrary element weakening effect on this card.) |
| Fortitude | "He works more closely." |
| 4 of Swords | "and begins to get better. |
| 7 of Cups | "Yet he has not sufficient energy in his nature to stick to work for long." |
| Justice | "The retributive effect of this is" |
| 5 of Cups | "that he loses his friends." |

| | |
|---|---|
| King of Wands | "And his former rival who, though rather a vain man, is energetic and hard working." |
| Emperor<br>6 of Cups | "replaces him in popularity and esteem." |

Pairing them now, the Diviner proceeds:

| | |
|---|---|
| King of Cups<br>Death<br>6 of Cups | "The Enquirer loses pleasure in consequence. |
| 4 of Swords<br>7 of Cups | "and becomes less energetic even than before, and more anxious for pleasure-going than ever. |
| Moon<br>Chariot | "yielding to the temptation of idleness and vanity by means of fraud. |
| 8 of Swords<br>Ace of Pentacles | "He embezzles the money of his employer, and sees prison staring him in the face." |
| 8 of Cups<br>Temperance | "The result of this is the loss of good name. |
| 3 of Pentacles<br>5 of Pentacles | "and of his situation of trust. |
| 10 of Wands<br>2 of Cups | "His former friends and admirers turn a cold shoulder to him. |
| Foolish Man<br>Justice | "And the result of his folly is that he is arrested and brought before a court of law. |
| 7 of Wands<br>Hierophant | "The decision is adverse. |
| Judgment<br>Hermit | "And judgment very justly given against him. |
| Emperor<br>King of Wands | "But his employer, though stern, is a kind-hearted man," |
| 2 of Swords<br>9 of Swords | "offers to take him back and overlook the past |

| | |
|---|---|
| Star<br>Fortitude | "As he hopes this will have proved a lesson to him, |
| King of Swords<br>King of Pentacles | "and points out to him that his former rival, |
| 3 of Wands<br>8 of Pentacles | "though perhaps vain, was yet a hard-working and good man of business. |
| 4 of Cups<br>10 of Swords | "The Enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man. |
| 8 of Wands<br>6 of Wands | "After this he suddenly receives a hasty message which gives him much pleasure, |
| 3 of Cups<br>9 of Pentacles | "stating that owing to the loss of a relative he is the inheritor of a legacy." |

This concludes the Fourth Operation.

It is always necessary for the Diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, 8 of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

### FIFTH OPERATION

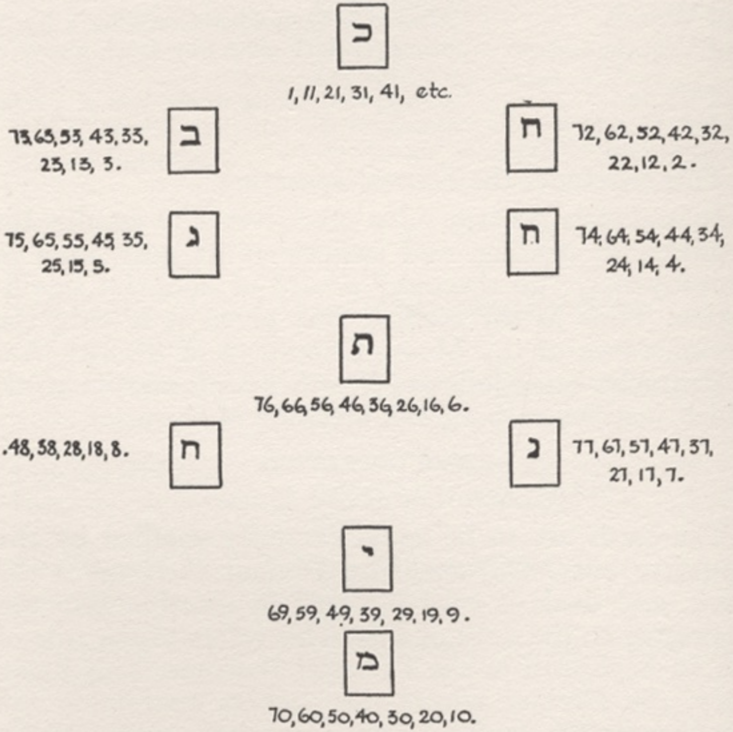
### (*Conclusion of the Matter*)

The cards are to be again carefully shuffled by the Enquirer but NOT cut. The Diviner then takes the Pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the 10 Sephiroth in the Celestial Heavens. This being done, the Diviner selects the packets containing the Significator for reading, noting carefully under which Sephira it falls, and taking this as a *general* indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the Significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous Operation. This completes the Mode of Divination called "The Opening of the Key." I now give the conclusion of the example.

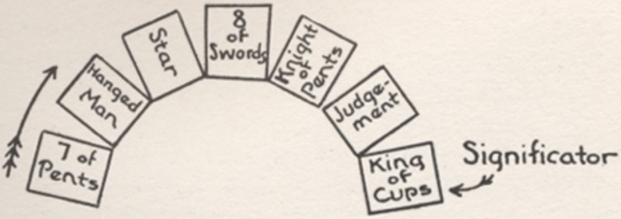
### EXAMPLE

### (*Cont.*)

We will suppose that the cards have been shuffled and dealt in the following manner into 10 Packets answering to the Sephiroth in the Tree of Life:


כ
1, 11, 21, 31, 41, etc.
ב
73, 63, 53, 43, 33, 23, 13, 3.
ח
72, 62, 52, 42, 32, 22, 12, 2.
ג
75, 65, 55, 45, 35, 25, 15, 5.
ח
74, 64, 54, 44, 34, 24, 14, 4.
ת
76, 66, 56, 46, 36, 26, 16, 6.
ח
.48, 38, 28, 18, 8.
נ
77, 67, 57, 47, 37, 27, 17, 7.
י
69, 59, 49, 39, 29, 19, 9.
מ
70, 60, 50, 40, 30, 20, 10.

The packet containing the Significator falls under Binah, containing the 3, 13, 23, 33, 43, 53, 63, and 73rd cards dealt. This is an argument of sadness and trial. The cards are spread as follows:



The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

| | |
|---|---|
| King of Cups<br>Star<br>Judgment | "He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him." |

The Diviner then pairs them thus:

| | |
|---|---|
| King of Cups<br>7 of Pentacles | "He plunges therefore into speculation by which he loses heavily (7 Pents. is near Hanged Man.) |
| Knave of Cups<br>Hanged Man | "and his love affair comes to nothing. |
| Star<br>Judgment | "All his expectations are disappointed. |
| Knight of Pentacles<br>8 of Swords | "and his life for a time is arduous, petty, and uninteresting. |

(The coming of trouble is here shown by the Knight of Pentacles looking *against* the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

1. *Shuffling, Cutting, Dealing and Examining.*

In shuffling, the mind of the Enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded, and the pack placed upon the table, if any cards fall to the ground, or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the Reading.

2. *Of the Selection of the Significator, and of the Complexion assigned to the Court Cards.*

Wands generally—fair and red-haired person.
Cups generally—moderately fair.
Swords generally—moderately dark.
Pentacles generally—very dark.
The Kings—Men.
Queens—Women.
Princes—Young Men.
Princesses (Knaves)—Young women.

Therefore the Significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: The Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of Swords and Pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the Princesses (Knaves) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

3. *Of the General signification of the Majority of a particular suit and of the particular signification of either* 3 *or* 4 *cards of a sort in a reading:*

A majority of Wands—Energy, quarrelling, opposition.
A majority of Cups—Pleasure and merriment.
A majority of Swords—Trouble and sadness, sometimes sickness and even death.
A majority of Pentacles—business, money, possessions, etc.
A majority of Keys—Forces of considerable strength, but beyond the Enquirer's control.
A majority of Court Cards—Society, meeting with many persons.
A majority of Aces—Strength generally; the aces are always strong cards.
4 Aces—Great power and Force.
3 Aces—Riches and Success.
4 Kings—Great swiftness and rapidity.
3 Kings—unexpected meetings.
Kings generally show news.
4 Queens generally—Authority and influence.
3 Queens generally—Powerful and influential friends.
4 Princes or Knights—Meetings with the great.
3 Princes or Knights—Rank and honour.
4 Princesses (Knaves)—New ideas and plans.
3 Princesses (Knaves)—Society of the young.
4 Tens generally—Anxiety and responsibility.

3 Tens generally—Buying, selling, commercial transactions.
4 Nines generally—Added responsibility.
3 Nines generally—Much correspondence.
4 Eights generally—Much news.
3 Eights generally—Much journeying.
4 Sevens generally—Disappointments.
3 Sevens generally—Treaties and compacts.
4 Sixes generally—Pleasure.
3 Sixes generally—Gain and Success.
4 Fives generally—Order, regularity.
3 Fives generally—Quarrels, fights.
4 Fours generally—Rest and Peace.
3 Fours generally—Industry.
4 Threes generally—Resolution and determination.
3 Threes generally—Deceit.
4 Deuces generally—Conference and conversations.
3 Deuces generally — Reorganization an drecommencement of a thing.

The Keys are *not* noticed as above, by threes and fours.

### 4. *Extra, and brief meaning of the 36 smaller cards.*

#### WANDS

Deuce—Influence over another. Dominion.
Three—Pride and arrogance. Power sometimes.
Four—Settlement. Arrangement completed.
Five—Quarrelling. Fighting.
Six—Gain and success.
Seven—Opposition; sometimes courage therewith.
Eight—A hasty communication, letter or message. Swiftness.
Nine—Strength. Power. Health. Energy.
Ten—Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

#### CUPS

Deuce—Marriage, love, pleasure. Warm friendship.

Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes and merriment.

Four—Receiving pleasures or kindness from others, yet some discomfort therewith.

Five—Disappointment in love.Marriage broken off, etc. Unkindness from friends. (Whether deserved or NOT is shown by the cards with it, or counting from or to it.) Loss of friendship.

Six—Wish, happiness, success, enjoyment.

Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.

Eight—Success abandoned, decline of interest in a thing. Ennui.

Nine—Complete success. Pleasure and happiness. Wishes fulfilled.

Ten—Matters definitely arranged and settled in accordance with one's wishes. Complete good-fortune.

### SWORDS

Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.

Three—Unhappiness, sorrow, tears.

Four—Convalescence, recovery from sickness, change for the better.

Five—Defeat, loss, malice. Slander, evil-speaking.

Six—Labour, work; journey, probably by water. (Shown by cards near by.)

Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.)

Eight—Narrow or restricted. Petty. A prison.

Nine—Illness. Suffering. Malice. Cruelty. Pain.

Ten—Ruin. Death. Failure. Disaster.

### PENTACLES

Deuce—Pleasant change. Visit to friends, etc.

Three—Business, paid employment. Commercial transactions.

Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.
Six—Success in material things; prosperity in business.
Seven—Unprofitable speculations, employments; also honorary work undertaken for the love of it, and without desire of reward.
Eight—Skill, prudence, also artfulness, and cunning. (Depends on cards with it.)
Nine—Inheritance. Much increase of money.
Ten—Riches and wealth.

5. *Brief Meanings of the 22 Keys.*

0. *Foolish Man.* Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the Divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. *Magician or Juggler.* Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult Wisdom.

2. *High Priestess.* Change, alteration, Increase and Decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. *Empress.* Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. *Emperor.* War, conquest, victory, strife, ambition.

5. *Hierophant.* Divine Wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of The Magician, The Prophet, and The Lovers. Occult Wisdom.

6. *The Lovers.* Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet.) Motive, power, and action, arising from Inspiration and Impulse.

7. *The Chariot.* Triumph. Victory. Health. Success though sometimes not stable and enduring.

11. *Fortitude.* (*At one time* 8 *Justice and* 11 *Fortitude were transposed.*) Courage, Strength, Fortitude. Power not arrested as in the act of Judgment, but passing on to further action, sometimes obstinacy, etc. Compare with 8—Justice.

9. *The Hermit, or Prophet.* Wisdom sought for and obtained from above. Divine Inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the 3 Magi.

10. *Wheel of Fortune.* Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards near it bear this out.

8. *Justice.* Eternal Justice and Balance. Strength and Force, but arrested as in the act of Judgment. Compare with 11—Fortitude. Also in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

12. *Hanged Man or Drowned Man.* Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. *Death.* Time. Ages. Transformation. Change involuntary as opposed to The Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. *Temperance.* Combination of Forces. Realisation. Action (material). Effect either for good or evil.

15. *Devil.* Materiality. Material Force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. *Tower.* Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. *Star.* Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. *Moon.* Dissatisfaction, voluntary change ( as opposed to 13—Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. *Sun.* Glory, Gain, Riches. Sometimes also arrogance. Display, Vanity, but only when with very evil cards.

20. *Judgment.* Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. *Universe.* The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

### 6. *On the Signification of the Cards.*

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, *weaken* it greatly for good or evil. Air and Earth are contraries as also are Fire and Water. Air is friendly with Water and Fire, and Fire with Air and Earth.

If a card of the suit of Wands falls between a Cup and a Sword, the Sword modifies and connects the Wand with the Cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card pass between two which are naturally contrary, it is not affected by either much, as a Wand between a Sword and a Pentacle which latter, being Air and Earth, are contrary and therefore weaken each other.

Here the question being of the Wand, this card is not to be noticed as forming a link between the Sword and Pentacle.

### A FEW EXAMPLES GIVEN BY S.R.M.D.

| | | | |
|---|---|---|---|
| 9<br>Sw. | 10<br>Sw. | 5<br>Sw. | Very strong and potent in action. Very evil. |

| | | | |
|---|---|---|---|
| 10 W. | 10 Sw. | 2 W. | Not quite so strong. Ruin checked and perhaps overcome. |
| 6 C. | 10 Sw. | 10 C. | Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure. |
| 9 P. | 10 Sw. | 10 C. | Very weak, evil, slight loss in material things, but more anxiety than actual loss. |
| 5 Sw. | 2 W. | 9 Sw. | Moderately strong. Rashness which brings evil in its train. Evil. |
| 9 P. | 2 W. | 6 P. | Fairly strong. Good. Considerable gain and victory. |
| 10 C. | 2 W. | 6 C. | Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment. |
| 9 Sw. | 10 C. | 5 Sw. | Medium strong. Evil. Sorrow arising from pleasure and through one's own pleasures. |
| 9 P. | 10 C. | 6 P. | Perfect success and happiness. |
| 10 W. | 10 C. | 5 Sw. | Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it. |
| 10 Sw. | 6 C. | 9 P. | Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there. |
| 10 Sw. | 6 C. | 10 W. | Fairly good. Some trouble, but trouble which is overcome. If 6 C. were a bad card the evil would carry the day. |
| 9 Sw. | Death | 3 Sw. | Death accompanied by much pain and misery. |
| 9 W. | 9 Sw. | High Priestess | Recovery from sickness. |
| 6 Sw. | Q. W. | King P. | An active woman, courageous and reliable with dark chestnut hair, and open fearless expression. |
| 7 C. | King C. | 5 Sw. | A rather fair man but very deceitful and malicious. |

7. *On pairing the Cards together in reading.*

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the Divination only. If an evil card and the others good, it would modify the good.

If it be the Significator of the Enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is, that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

8. *On the Exercise of Clairvoyance and Intuition.*

The Diviner should, in describing any person from a Significator in the actual reading, endeavour, by Clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of Pentacles, she might be even quite dark, though the Wands would still give a certain *brightness* to hair, eyes, and complexion.

9. *On counting in the Reading.*

In all cases of counting from the card last touched, the card itself is 1, that next it is 2, and so on.

From every Ace—5 is counted.
From every Princess (Knave)—7 is counted.
From every other Court card—4 is counted.
From every small card—the number of its pips.
From every Key answering to an Element—3 is counted.
From every Key answering to a Sign—12 is counted.
From every Key answering to a Planet—9 is counted.

# THE TAROT TRUMPS

*By* G. H. SOROR, Q.L.

The cards of the Lesser Arcana present to us the vibrations of Number, Colour and Element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number Ten and tertiary colours, citrine, olive, and russet, working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number Ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

| | |
|---|---|
| Potential Power | The King |
| Brooding Power | The Queen |
| Power in action | The Prince |
| Reception and Transmission | The Princess |

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the Keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic not human forces.

0. *The Foolish Man.* This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the Divine Folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose-tree bearing yellow roses—the golden Rose of Joy as well as the Rose of Silence. While reaching up

to the Roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

I. *The Magician.* It represents the union and balance of the elemental powers controlled by mind. The Adept dedicating the minor implements on the Altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the Intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the Path, 12, suggests the synthesis of the Zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey and indigo, point to the mysterious astral light surrounding the great Adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

*II. The High Priestess.* The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal Paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energising forces and holding them in solution until the time of release. Her colours, pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame, carry out these ideas.

*III. The Empress.* She is an aspect of Isis; the creative and positive side of Nature is suggested here. The Egyption trilogy, Isis, Hathor and Nephthys, symbolised by the crescent, full moon, and gibbous moon are represented in the Tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the Sun of Tiphareth while in Yesod, transmitting the rays of the Sun in her path Gimel. In interpreting a practical

Tarot it is often admissable to regard the Empress as standing for Occultism. The High Priestess for religion, the Church as distinguished from the Order.

The Empress, whose letter is Daleth, is the Door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green and cerise or rose-pink.

*IV. The Emperor.* Here we have the great energising forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the Pioneer, the General, is blood and deep crimson, red, pure vermillion or glowing fiery red. He is *Ho Nike,* the Conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

*V. Hierophant.* The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the Sun, so Taurus is the house of Venus and the exaltation of the Moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

*VI. The Lovers.* The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the Dragon of fear and the waters of Stagnation. (Note: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.—I.R.)

The colours are orange, violet, purplish grey and pearl grey. The flashing colour of orange gives deep vivid blue while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

*VII. The Chariot.* Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue violet of the night sky elucidate this symbol. It is the sublimation of the Psyche.

*VIII. Strength.* This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours, pale greenish yellow, black, yellowish grey and reddish amber, suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

*IX. The Hermit.* Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle, and carrying a lantern to illuminate the Path and a staff to support his footsteps, He is the eternal seeker, the Pilgrim soul. His hood and mantle are the brown of earth, and above him is the night-sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

*X. Wheel of Fortune.* In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, Victory to Mercy. It is the revolution of experience and progress, the steps of the Zodiac, the revolving staircase, held in place by the counterchanging influence of Light and Darkness, Time and Eternity—presided over by the Plutonian cynocephalus below, and the Sphinx of Egypt above, the eternal Riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

*XI. Justice.* Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the Sword and the Scales. Like her ssiter, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilising the flashing colours that we can find the hidden warmth and steadfastness.

*XII. The Hanged Man.* An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the Spirit into Matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green and greenish fawn.

*XIII. Death.* The sign of transmutation and disintegration. The skeleton which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of Time and Space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of Nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

*XIV. Temperance.* This is the equilibrium not of the balance of Libra but of the impetus of the Arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the Bow. It requires the counterchanged forces of Fire and Water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between Earth and Water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

*XV. The Devil.* This card should be studied in conjunction with No. 13. They are the two great controlling forces of the Universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process; hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilise the life-force and preserve continuity. The colours are indigo, livid brown, golden brown and grey.

*XVI. The Tower.* As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

*XVII. The Star.* This shows the seven-pointed Star of Venus shining above the Waters of Aquarius, the guiding force of love in all its forms and aspects, illuminates the soul during her immersion in Humanity, so that the bonds of Saturn are dissolved in the purified Waters of Baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning Star—amethyst, pale grey, fawn, dove colour and white, with the pale yellow of the Star.

*XVIII. The Moon.* Here also is a river but it is the troubled waters of Night, wherein is to be described a crayfish, counterpart of the Scarabeus. From the water's edge winds the dark path of toil, effort and possible failure. It is guarded by the threatening watch-dogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson and plum colours—but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

*XIX. The Sun.* The Watery Paths of trial and probation are counterbalanced by the fiery paths of Temptation, Judgment, and Decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the Sun and Fire. The too-aspiring Icarus may find his waxen wings of Ambition and Curiosity shrivelled and melted by the fiery rays of the Sun and the heat of Fire, but approached with humility and reverence, the Sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the Waters of repentance, the Pilgrim may submit himself humbly but without fear to the searching Light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

*XX. The Last Judgment.* The three trumps attributed to the Elemental Paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the Supernals upon the sublunary.

In the Air we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in Fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the Sepulchre until the voice cries out, "Come forth!" Nor can he cast aside the conflicting grave-clothes until the command, "Loose him!" is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

*XXI. The Universe.* Observe that this represents not the World but the Universe. It should be remembered that to the ancients, Saturn represented the confines of the Solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the Zodiac, marked at its cardinal points by the symbols of the Kerubim forming the Cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT — man prays. ATOR — to the Great Mother. TARO—who turns. ROTA—the wheel of Life and Death.

The colours like those of the Wheel of Fortune include the colours of the Spectrum and those of the elements, but they are placed against the indigo and black of a Saturn, with the white gleam of the Stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical Tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the 22 Atous or Trumps in succession, it will be wise for the Student to reverse the process and seek to follow the Path of the Pilgrim from below upwards, thus seeking to comprehend the interior process of Initiation and Illumination. It is a process in which the whole Universe does not disdain to take part, for Man is himself the Microcosm of the Macrocosm and the Child of the Gods. And again, the Macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of Earth and Water.

Cease not to seek day and night the Purifying Mysteries.

(Note: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture of Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official Tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.—I.R.)

# THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

### NOTE BY S.R.M.D.

The Planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the Heavens polarized on the plane of the Ecliptic, *not* on the plane of the Equator of our Earth, so that its North Pole is the veritable North Pole of our Heavens and not merely that part of them to which the North Pole of our Earth now points.

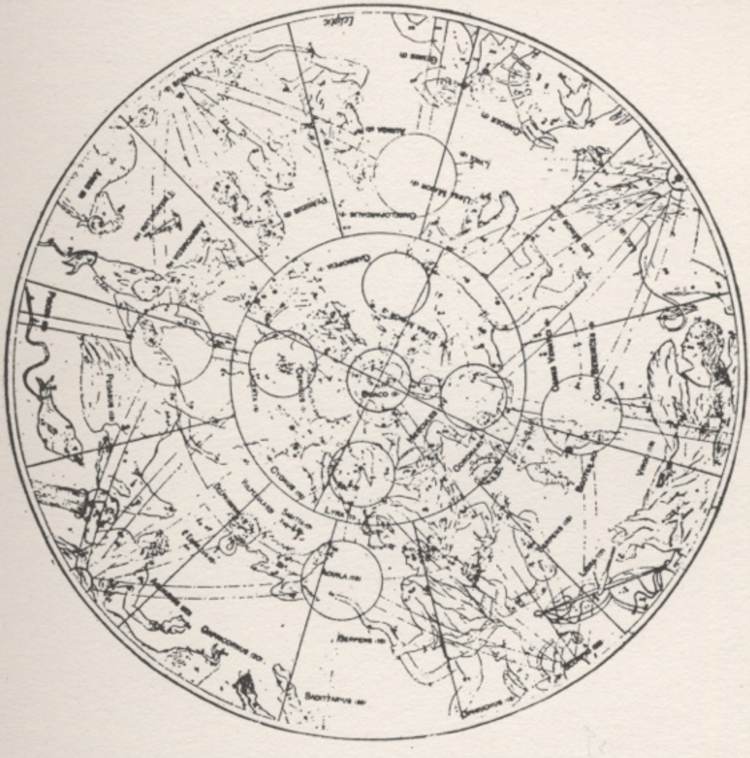
Another very important difference is that, throughout the true Tarot, the teaching assigns the commencing Point of the Zodiac to the bright Star "Regulus" which is in Leo. And it measures Right Ascension and Longitude from that point, and not from a suppositious point divided by the Equinox and *called* the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or western astronomy and astrology.

By this now usual way of reckoning, and the Procession of the Equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the Zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the Tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the Signs and the Constellations coincide.

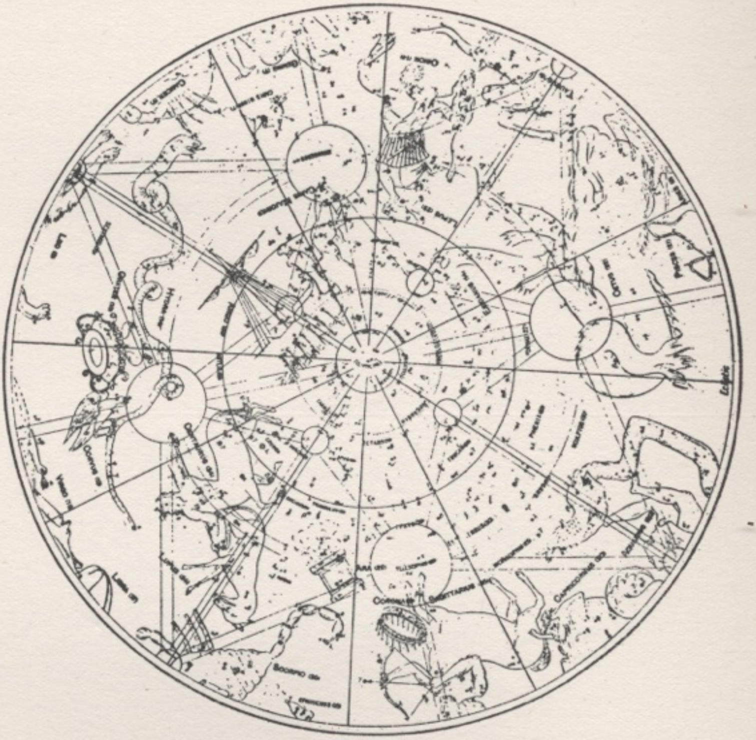
"Regulus" is also named Cor Leonis—"The Heart of the Lion." "Regulus" means "Star of the Prince." "Regulus" coincides with the position of the "heart" in the figure of Leo upon the Star Maps.

(Note: The principia or fundamental ideas of this astronomical view of the Tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs, constellations and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal symbolism, such as the Tarot cards, Hebrew letters, and Enochian Tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone.


Ecliptic
Draco
Cygnus
Lyra
Aquila
Pegasus
Capricornus
Sagittarius
Virgo
Cancer

NORTHERN HEMISPHERE

Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's "Secret Doctrine"—especially in Volume II.—I.R.)



SOUTHERN HEMISPHERE

*Tabular View of the Dominion of the Symbols of Book T in the Celestial Heavens, and of the Operation, and Rule of The Tree of Life in the same as Projected on a Solid Sphere.* (*Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.R.M.D.*)

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the Ecliptic and one of the "Four Tiphareth Points" (see later) of the Celestial Heavens, is the commencement and Ruler of all our reckoning of Longitude (or Ecliptic). The Path of the Sun itself is the commencement of our reckoning of the Latitude in the searching out of our Hidden Wisdom.

Also the Dragon, the constellation Draco, surroundeth the Pole *Kether* of our Celestial Heavens.

But the Northern Pole and Kether of the Material Planet (even of our Erthe, earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its Natural Governor, and to what part of the Celestial Heavens the Kether of a Planet constantly looketh, by that part is that Planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial Heavens from the North Pole of the Zodiac to the 45° of Latitude North of the Ecliptic. They form the Thrones of the Four Aces, who rule in Kether. The Four Kings, 4 Queens, 4 Princes rule the Celestial Heavens from the 45° of North Latitude down to the Ecliptic. The 12 Tarot Keys attributed to the 12 Signs of the Zodiac form the Celestial Heavens from the Ecliptic, down to the 45° of South Latitude. The 36 smaller cards of the Suits (from two to ten) rule the Celestial Heavens from the 45° South of the Ecliptic to the South Pole, or the Malkuth place therein. And all calculation arises from the Star "Regulus," the 0° of our Leo.

### SYMBOLS

These Four revolve in Kether, their Thrones are the central portion (of 45° of Longitude in extent) in the dominions of the Knaves of their respective suits.

1. Ace of Wands
2. Ace of Cups
3. Ace of Swords
4. Ace of Pentacles

### STAR GROUPS

(*Corresponding to above*)

1. A part of the tail of Draco, fore-feet of Ursa Major, tail of Ursa Major, and of the Northern dog of Canis Venatici.
2. Head of Draco, body and legs of Hercules.
3. Body of Draco. Right arm of Orpheus, head and body of Lacerta. Body of Cygnus.
4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor, and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

8. *Princess (Knave) of Wands.* Rules from North Pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The Throne of the Ace of Wands extends 45° from 22°-30' of Cancer to 7°-30' of Virgo within the limits of 45° Latitude.

*Star groups corresponding to above.* Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the Northernmost dog of Canis Venatici. Tail and back of Ursa Major, (ancient Italian name was *Septemtriones,* the 7 Ploughing Oxen). This includes the celebrated Seven stars of the constellation called "Charles Wain" by the English; "Seven Rishis" by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, "The Seven bright ones who follow their Lord, the Thigh of the Northern Heaven." (Note: In the Zodiac of Denderah, and in the Tablet of Edfus, that Ursa Major is represented as the thigh of an Ox.—S.R.M.D.)

12. *Princess (Knave) of Cups.* Rules from North Pole to 45° of Latitude and from 0° of Libra to 30° of Sagittarius in Longitude. The Throne of the Ace embraces from 22°-30' of Libra to 7°-30' of Saggittarius within the above limits of Latitude.

*Star Group.* Head of Draco. Left arm, body and legs of Hercules, part of head, right shoulder and club of Boötes.

16. *Princess (Knave) of Swords.* Rules from North Pole to 45° Latitude and from 0° of Capricorn to 30° of Pisces Longitude. The Throne of the Ace extends from 22°-30' of Capricorn to 7°-30' of Pisces as before.

*Star Group.* Body of Draco, part of Lyra. Head, body and right arm of Cepheus, the King and Father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

20. *Princess (Knave) of Pentacles.* Rules from North Pole to 45° Latitude, and from 0° of Aries to 30° of Gemini Longitude. The Throne of the Ace embraces from 22°-30' of Aries to 7°-30' of Gemini within the Latitude as above.

*Star Group.* Body of Draco, legs and part of right arm, and Sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the Pole Star of our Earth, head and neck of Camelopardalis (Giraffe), body and right arm, throne and legs of Cassiopeia, the Queen of Cepheus and Mother of Andromeda, head of Ursa Major.

7. *Prince of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° Cancer to 20° Leo in Longitude.

*Star Group.* Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and fore-quarters of Southern dog of Canis Venatici.

*King of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Leo to 20° of Virgo.

*Star Group.* Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of Southern dog of Canes Venatici, hind feet of Northern dog of Canis Venatici.

14. *Queen of Swords.* Rules from Ecliptic to 45° and from 20° of Virgo to 20° of Libra.

*Star Group.* Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of Scales of Libra.

11. *Prince of Cups.* Rules from Ecliptic to 45° and from 20° of Libra to 20° to Scorpio.

*Star Group.* Part of Scales of Libra, left claws of Scorpio, body and legs of Ophiucus, the holder of the Serpent. Front half of Serpent's head, right arm and club of Hercules.

5. *The King of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° of Scorpio to 20° of Capricorn.

*Star Group.* Top of head and bow of Sagittarius, head and right arm of Ophiucus, near half of Serpent.

18. *Queen of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Sagittarius to 20° of Capricorn.

*Star Group.* Top of head, neck and horns of Capricorn, left hand of Aquarius, the man who carries the Water, the whole of Aquila, the Eagle, the greater part of Delphinus, whole of Sagitta, the Arrow, forefeet and body of Vulpecula the Fox, and the tail of the Cygnet which he seizes.

15. *Prince of Swords.* Rules from Ecliptic to 45° North Latitude, and from 20° of Capricorn to 20° of Aquarius.

*Star Group.* Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equilaus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

9. *King of Cups.* Rules from Ecliptic to 45° of North Latitude and from 20° of Aquarius to 20° of Pisces.

*Star Group.* Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

6. *Queen of Wands.* Rules from Ecliptic to 45° North Latitude and from 20° of Pisces to 20° of Aries.

*Star Group.* The other Fish and part of Band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand left arm of Cassiopea, the winged instep of Aries.

19. *Prince of Pentacles.* Rules from Ecliptic to 45° North Latitude and from 20° of Aries to 20° of Taurus.

*Star Group.* Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, Charioteer, and part of Capella, the she-goat which bears kids in her arms.

13. *King of Swords.* Rules from Ecliptic to 45° North Latitude from 20° of Taurus to 20° Gemini in Longitude.

*Star Group.* Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

10. *Queen of Cups.* Rules from Ecliptic to 45° North Latitude, and from 20° Gemini to 20° of Cancer in Longitude.

*Star Group.* Head and body of Pollux, the other of the Gemini; greater part of Cancer, crab; face of Leo; head and face of Ursa Major.

### THE FOLLOWING TWELVE KEYS GOVERN
### THE CELESTIAL HEAVENS
### FROM THE ECLIPTIC TO 45° OF SOUTH LATITUDE

65. *Fortitude.* Rules the whole of Leo, from the point of Regulus or Cor Leonis.

*Stars.* The fore-legs and hind-feet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great Water serpent, greater part of Antlia Pneumatica, the air Pump, greater part of Pisces Nautica, a small part of the ship Argo.

66. *Hermit or Prophet.* Rules the whole of Virgo.

*Stars.* Left arm, hand, and arm of Virgo, and her ear of Corn; part of the body of Hydra, Corvus, the Crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

68. *Justice.* Rules the whole of Libra.

*Stars.* Part of the South Scale of Libra, tail of Hydra, head, body, arms and forefeet of Centauri. Legs, body and tail of Lupus, the Wolf which he is killing. Right claw of Scorpio.

70. *Death.* Rules the whole of Scorpio.

*Stars.* Body and tail of Scorpio, head and neck of Lupus, whole of Ara—Altar, two feet of Ophiucus, point of arrow of Sagittarius, part of Norma, Mason's square.

71. *Temperance.* Rules the whole of Sagittarius.

*Stars.* The whole of Sagittarius, the Archer, except right hind leg, the tail, the crown of the head, extreme points of Bow and Arrow, Corona Australis, Telescope, Pavo—Peacock.

72. *The Devil.* Rules the whole of Capricorn.

*Stars.* Whole lower half of Capricornus, the he-Goat, part of Piscis Australis, Southern Fish, Microscope Part of Grus, the Crane. Part of Indus.

74. *The Star.* Rules the whole of Aquarius.

*Stars.* Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of apparatus Sculptorum, part of Cetus.

75. *The Moon.* Rules the whole of Pisces.

*Stars.* The connecting band of Pisces, the body of Cetus, the sea Monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

61. *The Emperor.* Rules the whole of Aries.

*Stars.* Legs of Aries, part of body of Taurus, head and fore-part of Cetus, part of Fornax and of Eridanus.

62. *The Hierophant.* Rules the whole of Taurus.

*Stars.* Head and forepart of Taurus the Bull. The Bull sent by Neptune to frighten the horses of Sol and those of the Hipolytus. The greater part of Orion the Giant, and hunter. The beginning of the River Eridanus into which Phaeton was hurled when attempting to drive the horses of the Sun, greater part of Lepus, the Hare.

63. *The Lovers.* Rule the whole of Gemini.

*Stars.* Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the Unicorn, except the hind-quarters. Head and forepart of Canis Major, the greater Dog.

64. *The Chariot.* Rules the whole of Cancer up to Regulus in Leo.

*Stars.* One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pisces Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

Note: The Keys answering unto the Seven Lords who wander (planets) and the Three Spirits (the elements) are not assigned any fixed dominion. The following 36 small cards (2's to 10's) rule the decans of the signs in the Celestial Heavens and their Dominion extendeth from 45° South of the Ecliptic unto Malkuth at the Southern Pole.

| | | | | | |
|---|---|---|---|---|---|
| 21 | 5 of Wands | 0°-10° of | ♌ | ♄ | Part of Argo, part of Pisces Volcun. |
| 22 | 6 of Wands | 10°-20° of | | ♃ | Part of Argo, part of Pisces Volcun. |
| 23 | 7 of Wands | 20°-30° of | | ♂ | Part of Argo, part of Pisces Volcun. |
| 24 | 8 of Pentacles | 0°-10° of | ♍ | ☉ | Part of Argo, part of Pisces Volcun. |
| 25 | 9 of Pentacles | 10°-20° of | | ♀ | Hind feet of Centauri, part of Pisces Volcun. |
| 26 | 10 of Pentacles | 20°-30° of | | ☿ | Hind legs of Centauri, pt. Chameleon. |
| 27 | 2 of Swords | 0°-10° of | ♎ | ☽ | Hind legs of Centauri, pt. Crux, pt. Musea and Chameleon. |
| 28 | 3 of Swords | 10°-20° of | | ♄ | Pt. of Crux, Musea and Chameleon. |
| 29 | 4 of Swords | 20°-30° of | | ♃ | Pt. of Musea, Circinus, Compasses, and Chameleon. |

| | | | | | |
|---|---|---|---|---|---|
| 30 | 5 of Cups | 0°-10° of | ♏ | ♂ | Pt. Circinus, Chameleon and of Triangulum Australis. |
| 31 | 6 of Cups | 10°-20° of | | ☉ | Pt. Triangulum Australis, Apus the Swallow and Octano. |
| 32 | 7 of Cups | 20°-30° of | | ♀ | Part of Pavo, Apus, Octano. |
| 33 | 8 of Wands | 0°-10° of | ♐ | ☿ | Part of Pavo, Apus, Octano. |
| 34 | 9 of Wands | 10°-20° of | | ☽ | Part of Pavo, Apus, Octano. |
| 35 | 10 of Wands | 20°-30° of | | ♄ | Pt. of Pavo, Pt. Hydra, watersnake. |
| 36 | 2 of Pentacles | 0°-10° of | ♑ | ♃ | Part of Pavo, Part of Hydra. |
| 37 | 3 of Pentacles | 10°-20° of | | ♂ | Part of Toncan, Part of Hydra. |
| 38 | 4 of Pentacles | 20°-30° of | | ☉ | Part of Toncan, Part of Phoenix. |
| 39 | 5 of Swords | 0°-10° of | ♒ | ♀ | Part Phoenix, end of Eridanus. |
| 40 | 6 of Swords | 10°-20° of | | ☿ | Parts Hydrus, Reticulus, Rhombus. |
| 41 | 7 of Swords | 20°-30° of | | ☽ | Parts Phoenix, Hyrda, Reticulum and Eridanus. |
| 42 | 8 of Cups | 0°-10° of | ♓ | ♄ | Part Phoenix, Eridanus, Reticulum. |
| 43 | 9 of Cups | 10°-20° of | | ♃ | Part Phoenix, Eridanus, Reticulum. |
| 44 | 10 of Cups | 20°-30° of | | ♂ | Part Phoenix, Dorado, Reticulum. |
| 45 | 2 of Wands | 0°-10° of | ♈ | ♂ | Part Phoenix and Dorado. |
| 46 | 3 of Wands | 10°-20° of | | ☉ | Part Coelum Sculptori, and Dorado. |
| 47 | 4 of Wands | 20°-30° of | | ♀ | Part Coelum Sculptori (Engravers Burin). |
| 48 | 5 of Pentacles | 0°-10° of | ♉ | ☿ | Part Eridanus, Columba, Naochi, Dorado, Equilaus, Pictoris. |
| 49 | 6 of Pentacles | 10°-20° of | | ☽ | Forepart of Lepus, Tail and Wing of Columba, part of Equilaus. |
| 50 | 7 of Pentacles | 20°-30° of | | ♄ | Part Equilaus and Lepus, Body of Columba. |
| 51 | 8 of Swords | 0°-10° of | ♊ | ♃ | Feet of Canis Major, Prow Argo, part Equilaus Pictoris. |
| 52 | 9 of Swords | 10°-20° of | | ♂ | Legs of Canis Major. Part of Prow of Argo. |
| 53 | 10 of Swords | 20°-30° of | | ☉ | Hind quarters of Canis Major, part of Prow of Argo. |
| 54 | 2 of Cups | 0°-10° of | ♋ | ♀ | Prow Argo. Tail Canis Major. |
| 55 | 3 of Cups | 10°-20° of | | ♀ | Prow of Argo. |
| 56 | 4 of Cups | 20°-30° of | | ☽ | Prow of Argo. |

NOTE: That while the greater number of the Northern Constellations are connected with classical mythology, the titles of many of the Southern Constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to Occult Knowledge; such names for instance as Reticulum, and Coelum Sculptores, Octanus, etc.—S.R.M.D.

## RECAPITULATION

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its Ruler, and the two outer portions are tinged with the nature of the Ruler of the dominion bordering thereon. For example, in the case of Leo, the Dominion of Fortitude, the central 10 degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole Heavens then, are thus divided into Four Great Belts or Zones:

*The Uppermost* being the Dominion of the Knaves like a Cross within a Circle.

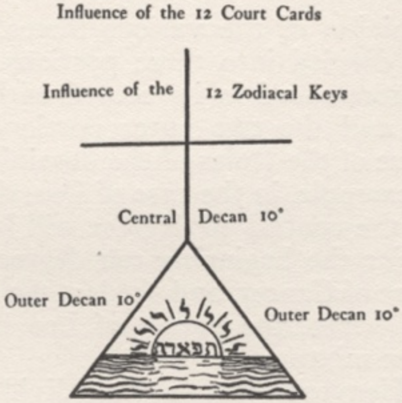
*The Second Belt* under the Dominion of the other Court cards represents a Belt of Influence descending vertically.

*The Third Belt* under the Dominion of the 12 Keys related to the Signs of the Zodiac, represents a Belt of Influence acting horizontally. This Zone in union with the second Belt will therefore yield a great Zone of 12 Crosses encircling the heavens.

*The Fourth Belt* consists of 36 Decans under the Dominion of the 36 small cards of the four suits, the numbers 2—10 of each suit. In each of these sets of 3 parts of a Sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the 3 Decanates of each of the Signs will be symbolised by a triangle. Thus are yielded twelve

Triangles surrounding the lower heavens, and therefore there will ultimate twelve Crosses surmounting 12 Triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, 12 times repeated.


Influence of the 12 Court Cards
Influence of the
12 Zodiacal Keys
Central
Decan 10°
Outer Decan 10°
Outer Decan 10°
תפארת

Hidden Sun of Tiphareth operating and rising above the Waters of Space

And the central Rising Sun will represent the hidden influence of Tiphareth in the centre of the Sphere, as will be hereafter explained, rising above the waters of Space (the ethereal expanse of the Sky called by the Egyptians "The Waters of Nu which are the parents of the Gods," The Shoreless Ocean of Space).

But in the Golden Dawn initiation, the Cross surmounting the Triangle is preferably represented by a Calvary Cross of 6 Squares, as still more allied to Tiphareth.

## OF THE OPERATION AND RULE OF THE TREE OF LIFE IN THE CELESTIAL HEAVENS PROJECTED AS IF IN A SOLID SPHERE

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected *in* the Sphere, the North Pole of the Sphere will coincide with Kether, and the South Pole with Malkuth.

And as we have before sufficiently learned the Ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created, will have its own Sephiroth and Paths.

Now as the North Pole corresponds with *Kether*, and the South Pole corresponds with *Malkuth*, the central Pillar of the Sephirotic Tree will form the invisible Axis of the Sphere, the Central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the Sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netsach and Hod will be duplicated. As also the Paths, Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described Celestial Sphere, *Kether* will govern a Radius of 10° around the North Pole, thus embracing the whole body of the Constellation Draco.

*Chokmah* will be on the 60° North Latitude; embracing a radius of 10°, the right foot of Hercules; the left arm, hand, and part of head of Boötes. Also on the other side of the Heavens, a radius of 10° including the head and shoulders of Cephus, and the head of Lacerta.

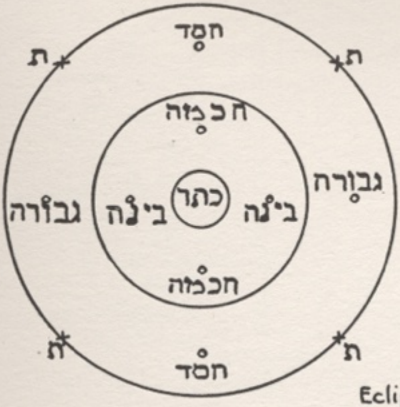
*Binah*, has a similar radius and is posited on the same parallel of Latitudes, and includes the pole Star of the Earth, the head of Camelopardelus, the tip of the tail of Draco; also Lyra and left knee of Hercules in the opposite side of the Heavens.

*Chesed* with a similar radius, and posited in the 30° of North Latitude, will include part of Coma Berenices, of Boötes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer Pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10°.

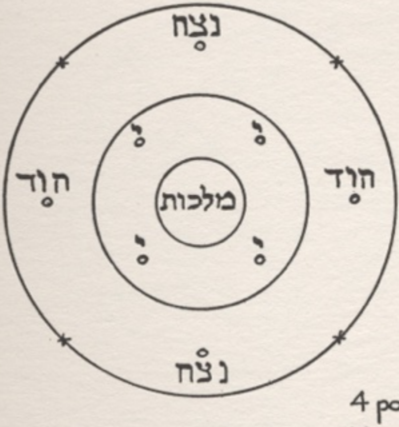
The central line of the Two Pillars of Mercy and Severity will respectively traverse, that of Mercy the 15° of Virgo and 15° of Pisces; that of Severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of South Latitude, and at similar Zodiacal points. From which circumstances the path of Influence or nature of the Sun will be along the line of the Ecliptic, coinciding with Tiphareth, and that of the Moon will be on the 60° of South Latitude answering to the Yesod points on that line.

# S. A.'s KEY PLAN OF SEPHIROTH


חסד
ת
ת
חכמה
גבורה
גבורה
בינה
כתר
בינה
חכמה
ת
ת
חסד

Ecliptic circle of Tiphereth with 4 points.

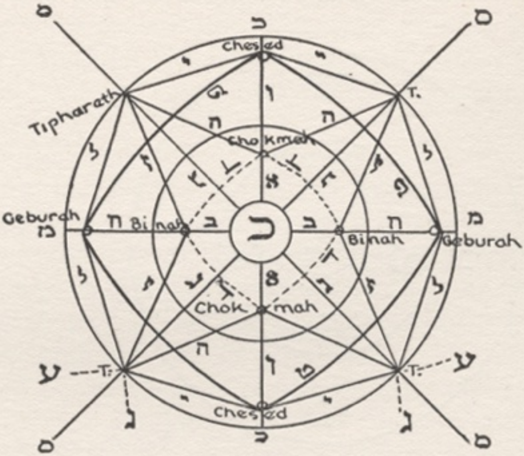
Northern Hemisphere


נצח
י
י
הוד
מלכות
הוד
י
י
נצח

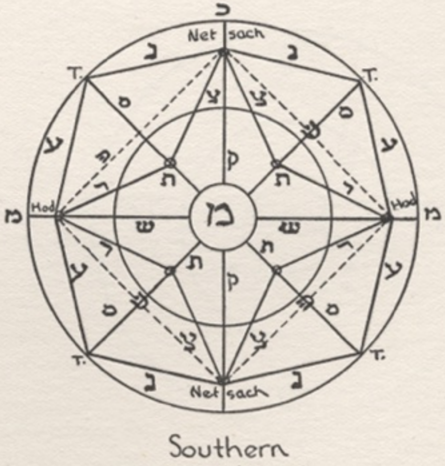
4 points where Yesod influence acts.

Southern Hemisphere

## S. A.'s KEY PLAN OF THE PATHS

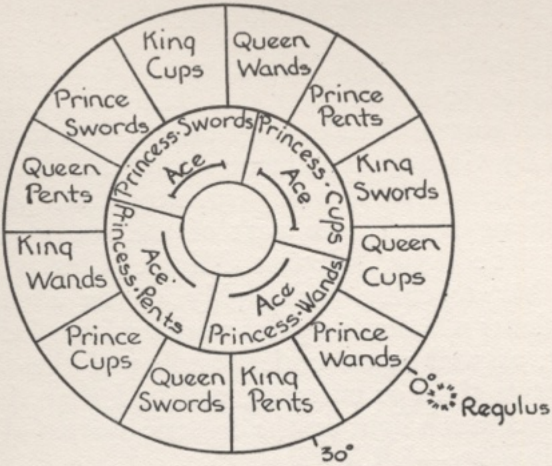

כ
ס
Ches ed
Tiphareth
T.
Cho kmah
Geburah
מ
Bi nah
Binah
Geburah
מ
כ
Chok mah
T.
ע
T.
ע
ג
ג
Ches ed
כ
ס
ס

Northern
Hemisphere

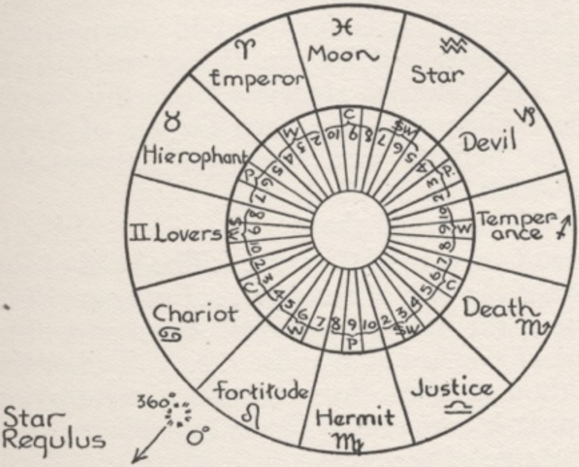

כ
Net sach
T.
T.
Hod
מ
מ
Hod
מ
T.
T.
Net sach

Southern
Hemisphere

## S. A.'s KEY PLAN OF THE TAROT


King Cups
Queen Wands
Prince Pents
King Swords
Queen Cups
Prince Wands
King Pents
Queen Swords
Prince Cups
King Wands
Queen Pents
Prince Swords
Princess·Swords
Ace
Princess·Cups
Ace
Princess·Wands
Ace
Princess·Pents
Ace
0°
Regulus
30°

Northern Hemisphere


♓
Moon
♒
Star
♑
Devil
Temperance
♐
Death
♏
Justice
♎
Hermit
♍
Fortitude
♌
Chariot
♋
♊ Lovers
♉
Hierophant
♈
Emperor
C
9
8
7
Sw
6
5
4
P
3
2
10
W
9
8
7
C
6
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9
8
7
W
6
5
4
C
3
2
10
Sw
9
8
7
P
6
5
4
W
3
2
10
360°
0°
Star
Regulus

Southern Hemisphere

# THE LAW OF THE CONVOLUTED REVOLUTION OF THE FORCES SYMBOLISED BY THE FOUR ACES ROUND THE NORTHERN POLE

(Note: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general Tarot instructions usually issued, it is manifestly written by Greatly Honoured Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of Astrology, as well as an understanding of the theory of the Tattwa tides or currents, will find that this document throws much light on the esoteric system of Astrological divination.—I.R.)

In the Book "T," it is written: "Also the Dragon (i.e. Draco, the constellation at the Northern pole of the Heavens) surroundeth the Pole Kether of the Celestial Heavens." It is further laid down that the Four Aces, (symbolised by the Princesses and Amazons), rule the Celestial Heavens from the Northern Pole of the Zodiac unto the 45th Degree of Latitude North of the Ecliptic, and from the Thrones of the Four Aces which rule in Kether.

And again it is stated that:

| | |
|---|---|
| The Throne of the Ace of Cups | The head of Drago |
| The Throne of the Ace of Swords | Fore part of body |
| The Throne of the Ace of Pentacles | Hind part of body |
| The Throne of the Ace of Wands | Tail of Draco |

Regard thou then the form of this Constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

| | |
|---|---|
| Head, First convolution | Ace of Cups |
| Second convolution | Ace of Swords |
| Third convolution | Ace of Pentacles |
| Fourth convolution | Ace of Wands |

And this convoluted course will represent the Law of the Aces.

Now in the Four Faces of YHVH, Fire and Water be contrary, and also Earth and Air be contrary. And the throne of the Element will attract and seize, as it were, the Force of that element, so that herein be the Forces of Antipathy and of Sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the Triplicites:

Aries, Leo, Sagittarius = Fire = Wands of the Tarot.
Cancer, Scorpio, Pisces = Water = Cups of the Tarot.
Gemini, Libra, Aquarius = Air = Swords of the Tarot.
Taurus, Virgo, Capricorn = Earth = Pentacles of the Tarot.

Now, the order of the Princesses, and consequently of the Thrones, is formed from right to left thus:

| Heh (final) | Vau | Heh | Yod |
|---|---|---|---|
| Princess of Pentacles | Princess of Swords | Princess of Cups | Princess of Wands |
| Taurus | Aquarius | Scorpio | Leo |
| Earth | Air | Water | Fire |

While that of the Aces is formed from left to right, though their motion is from right to left:

| Yod | Heh | Vau | Heh (final) |
|---|---|---|---|
| Ace of Wands | Ace of Cups | Ace of Swords | Ace of Pentacles |

This, then will be the order of their movement. Let us first suppose the aces on the following stations:

| Station 2 | Station 1 | Station 12 | Station 11 |
|---|---|---|---|
| Ace of Wands | Ace of Cups | Ace of Swords | Ace of Pentacles |

Now the Station 2 is the Throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the Throne of the Ace of Wands, attracts and arrests the movement of that Force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the Throne of the Ace of Cups. Therefore it attracts and arrests that Force, in the same manner that the Throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that Force which previously was leading become the last of the Four.

Again,

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands, now at last passes into Station 3.

For it has now become the last of the Four, and the Ace of Cups has commenced to act through its Throne, and the Ace of Pentacles, moving to Station 4, a hiatus would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these Forces combining, at length cause it to move forward.

The movement then continues, thus:

The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.

Again,

The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.

Again,

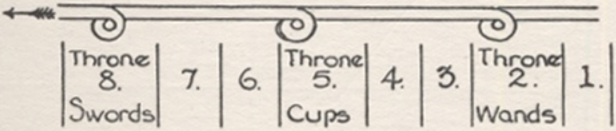
The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.

Again,

The Ace of Swords remains on Station 8,
The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



And will imply a much more sustained exercise of force through the Thrones than elsewhere. So that the generic effect of the Thrones will be that of the seasons, while the other stations will give the variations thereof

Table showing the Order of the Passage of the 4 Aces, above the Signs, in the dominion of the Princesses.

| | Sign | Throne of | First in order | Second in Order | Third in Order | Fourth in Order |
|---|---|---|---|---|---|---|
| Moveable | ♈ | | 🜃 | 🜂 | 🜄 | 🜁 |
| Fixed | ♉ | Ace of Pentacles | 🜃 | 🜂 | 🜄 | 🜁 |
| Common | ♊ | | 🜂 | 🜄 | 🜁 | 🜃 |
| M. | ♋ | | 🜂 | 🜄 | 🜁 | 🜃 |
| F. | ♌ | Ace of Wands | 🜂 | 🜄 | 🜁 | 🜃 |
| C. | ♍ | | 🜄 | 🜁 | 🜃 | 🜂 |
| M. | ♎ | | 🜄 | 🜁 | 🜃 | 🜂 |
| F. | ♏ | Ace of Cups | 🜄 | 🜁 | 🜃 | 🜂 |
| C. | ♐ | | 🜁 | 🜃 | 🜂 | 🜄 |
| M. | ♑ | | 🜁 | 🜃 | 🜂 | 🜄 |
| F. | ♒ | Ace of Swords | 🜁 | 🜃 | 🜂 | 🜄 |
| C. | ♓ | | 🜃 | 🜂 | 🜄 | 🜁 |

in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the Sun as the centre and focus of the Solar System. So that the Sun, according to his position with regard to the Equinox and the Earth's surface will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then postion of the Equinoctial points coincide with what we call 0° Aries, and 0° Libra (reckoning from Regulus) or not. So that his effect North of the Equator shall produce when just leaving the Equinoctial point, the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the South of the Equator (as in the country of Australia) his quitting the Equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the Zodiac proper is inoperative. Nor that the nature of the Sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of the earth's surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

And now as the Forces symbolized by these Aces, pass in succession over these stations, so will they awake certain terrestrial action according unto the sign of the division of the Zodiac above which they pass in the domain of the Knaves of Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its Throne will be of longer duration than at other points.

And hence it is that the Signs of the Zodiac be divided into Fixed or Kerubic, Moveable or changing, and Common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their Elements, for the Elements have a various classification.

### NOTE BY S.R.M.D.

I think it is here advisable to transcribe the following from Cornelius Agrippa:

*"Of The Four Elements and Their Natural Qualities:*

"It is necessary that we should know and understand the nature and quality of the Four Elements, in order to our being perfect in the principles and groundwork of our studies in the Talismanic or Magical Art.

"Therefore, there are four Elements, the original grounds of all corporeal things, viz.: Earth, Air, Fire, and Water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

"But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

"Now every one of these Elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For Fire is hot and dry; Water cold and moist; and Air hot and moist; and so in this manner, the Elements, according to two contrary qualities are opposite one to the other, as Fire to Water, and Earth to Air.

"Likewise the Elements are contrary one to the other on another account. Two are heavy, as Earth and Water; and the others are light, as Fire and Air. There-

## TABLE SHOWING QUALITIES OF ELEMENTS

| | |
|---|---|
| △ | Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid. |
| ▽ | Cold, moisture, weight, obscurity, solidity, motion. |
| 🜁 | Heat, moisture, lightness, slight obscurity, subtlety, excessive motion. |
| 🜃 | Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest. |

## TABLE SHOWING THE QUALITIES OF THE ELEMENTS WHEN MIXED IN PAIRS

| | |
|---|---|
| △ & ▽ | Slight weight, some subtlety, intense and rapid motion. |
| △ & 🜁 | Great heat, intense lightness, slight brilliance, intense subtlety, intense motion. |
| △ & 🜃 | Great dryness, slight obscurity. |
| ▽ & 🜁 | Great moisture, intense motion. |
| ▽ & 🜃 | Great cold, intense weight, intense obscurity, intense solidity. |
| 🜁 & 🜃 | Some weight, intense obscurity, little solidity, little motion. |

fore the stoics called the former 'passives,' but the latter 'actives.' And Plato distinguishes them after another manner, and assigns to each of them three qualities, viz.: To the Fire brightness, thinness and motion. To the Earth, darkness, thickness, and quietness. And according to these qualities the Elements of Fire and Earth are contrary. Now the other Elements borrow their qualities from these, so that the Air receives two qualities from the Fire, thinness and motion, and from the Earth one, darkness. In like manner, Water receives two qualities from the Earth, darkness and thickness; and from the Fire one, motion. But Fire is twice as thin as Air, thrice more moveable, and four times lighter. The Air is twice more bright, thrice more thin, and four times more moveable than Water. Therefore, as Fire is to Air, so is Air to Water, and Water to Earth. And again, as the Earth is to the Water, so is Water to Air, and Air to Fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the Elements and their mixtures shall bring to pass wonderful and astonishing things in Magic.

"Now each of these Elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the Supreme Unity upon which all virtue and wonderful things do depend. *Of the first Order,* are the pure Elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but *through* which the virtues of all natural things are brought forth to act. No man is fully able to declare their Virtues, because they can do all things upon all things. He who remains ignorant of these, shall never be able to bring to pass any wonderful matter.

"Of the *second order* are Elements that are compounded, changeable and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things, perfect all occult and common operations of Nature; and these are the foundations of the whole of natural Magic.

"Of the *third Order* are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the Middle Nature, or *Soul of the Middle Nature;* very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees and orders, the perfection of every effect in what thing soever, whether *natural,* celestial, or *super*-celestial. They are full of wonders and mysteries, and are operative in Magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of Good Spirits. Let no one, therefore, without these three sorts of Elements, and the true knowledge thereof, be confident that he can work anything in the occult science of Magic and Nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the *nature, virtue,* and *power* of them, into number, degrees and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things; but are in the Heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial earth is there without the grossness of water, and the agility of Air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

*End of transcription.*

Now the successive effect of the passage of the Aces over the Stations above the place of a Sign in the excitement of the Forces of that Sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the Throne upon the Season as well, and the nature of the Sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the Four Worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the Synthesis of the Ten corruscations of the AOUR (Light) proceedeth the influence unto EHEIEH, the Kether of Atziluth. And the connecting thread of the AIN SOPH is extended through the worlds of the Ten Sephiroth and is in every direction. As the Ten Sephiroth operate in each Sephiroth, so will there be a KETHER in every MALKUTH, and Malkuth in every Kether. Thus:

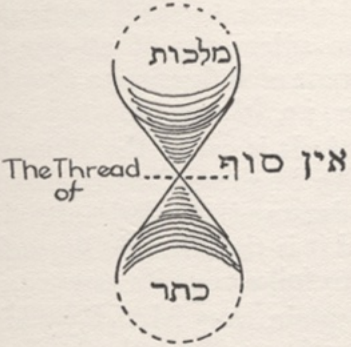
ADONAI MELEKH will be the MALKUTH of ATZILUTH,
METATRON will be the KETHER of BRIAH.

SANDALPHON
METRATON
NEPHESCH ha-MESSIAH
will be the MALKUTH of BRIAH.

CHAIOTH ha QADESH will be the KETHER of YETZIRAH.
ASCHIM will be the MALKUTH of YETZIRAH.

RASHITH ha GILGALIM, the KETHER of ASSIAH.
CHOLEM YESODOTH, the MALKUTH of ASSIAH.
THAUMIEL, the KETHER of the QLIPPOTH.

The symbol of the connection between MALKUTH of YETSIRAH and KETHER of ASSIAH will be of a form somewhat resembling that of an hour glass. The thread of the AIN SOPH before alluded to, traversing the centre thereof, and forming the AIN SOPH connection between the Worlds:



So that the symbol of the connection between the two planes is this. And also the modus operandi of the translation of force from one plane into another is in this, and hence doth the title of the Sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth. Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

Citrine—Air of Earth    Russet—Fire of Earth
Olive—Water of Earth    Black—Earth of Earth

From the diagram of the hour glass symbol it will be manifest then that MALKUTH of YETZIRAH will be the transmitter of the Yetsiratic forces unto KETHER of ASSIAH, and that the latter will be the recipient thereof, and that the Hour-glass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetsiratic nomenclature of the *Tenth Path* answering unto Malkuth, and of the *First Path* answering unto Kether.

*The Tenth Path:* It is called the Resplendent Intelligence and it is so-called because it is exalted above every head, and sitteth on the Throne of Binah, and it illuminateth the splendour of all the Lights, and it causeth the current of Influence to flow from the Prince of Countenances, i.e. Metatron.

*The First Path:* It is called the Wonderful or Hidden Intelligence (The Highest Crown) for it is the Light to cause to understand the Primordial without commencement, and it is the Primal Glory, for nothing created is worthy to follow out its essence.

Whence it is plain that MALKUTH is, as it were, the collector together and synthesis of all the forces in its plane or world. While KETHER being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into KETHER below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the Unformulated.

So that in the transmission of force between two worlds the Formulate must first become Unformulate, ere it can *reformulate* in new conditions. For it must be plain that a force *formulated* in one world, if translated into another will be *unformulated*, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

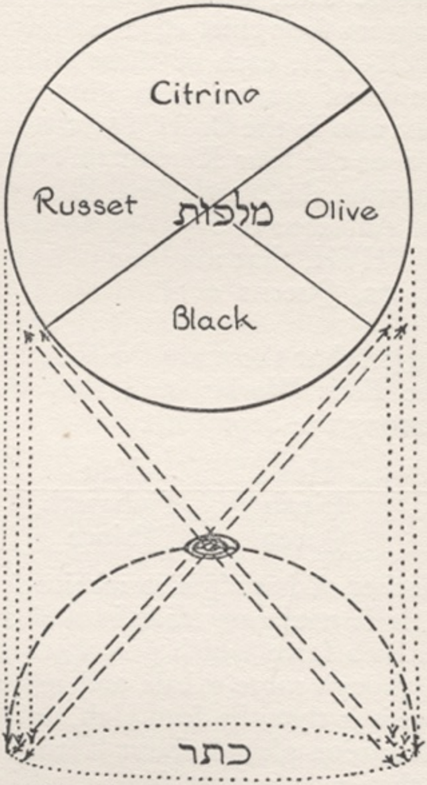
And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephira MALKUTH, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order Tarot teaching is there the Dominion of the four Knaves or Princesses of the Tarot pack around the North Pole. Why then is it that it is the Four Amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the Four Kings, Queens or Princes, or one of each nature?

We are taught that these are the Vice Regents of the Name in the Four Worlds, and that they are thus attributed among the Sephiroth.

| Yod | Heh | Vau | Heh (final) |
|---|---|---|---|
| Chokmah | Binah | Tiphareth | Malkuth |
| King | Queen | Prince | Princess |

Now as Kether of Assiah is to *receive* from Malkuth of Yetsirah, it is necessary that in and about Kether there should be a force which partaketh of the *nature* of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed about Kether. They are so placed that they may attract from the Malkuth of the Higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a *spirit* and of a *body*, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the *body* be refined in nature, it will hinder the action of a *spirit* cognate unto it. And unless the *spirit* be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.

Diagram showing the convoluted transmission of the 4 forces from Malkuth to Kether



Dotted lines show the natural lines at transmission of the Forces, were both Sephiroth in the same World. Lines of dashes show the mode in which these lines are caught and convoluted by the Hour-Glass symbol

Therefore, also, let the Adeptus Minor understand that there may be fault of the *spirit* as well as of the *body,* and that there is little difference between the material and sensuous person, and the envious, malicious and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the Spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged! It is simply translating one sin into another.

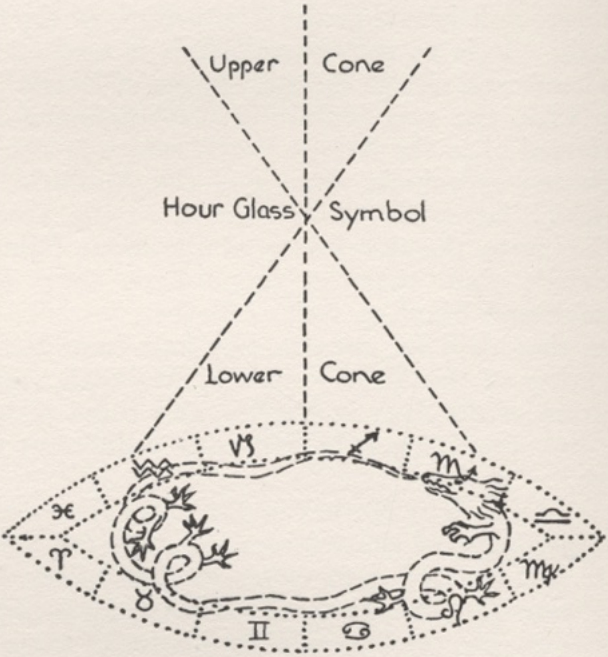
And therefore are the final Heh forces so necessary in Kether, as it is said in the Tenth Path of the Sepher Yetsirah: "It is so called because it is exalted above every head, and sitteth on the Throne of Binah." Now, in the Tree, the two Sephiroth, Chokmah and Binah, are referred unto the Briatic World which is also called the Throne or vehicle, that is of the Atzilutic World unto which latter Kether is referred on the Tree. And referring unto the dominions of the Four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

Now there will be, not one, but four formulae of the application of the Four Forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed *more or less in direct lines*. In this case, *seeing that Malkuth and Kether be in different planes or worlds,* the lines of transmission of these forces are caught up and whirled about by the *upper cone* of the hour glass symbol into the *vortex* where through passeth the thread of the *unformulated*, i.e. the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the Dragon, that is to say, moving in convolutions, and hence they are called the *Dragon or Serpent Formulae.*

Now imagining MALKUTH of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.



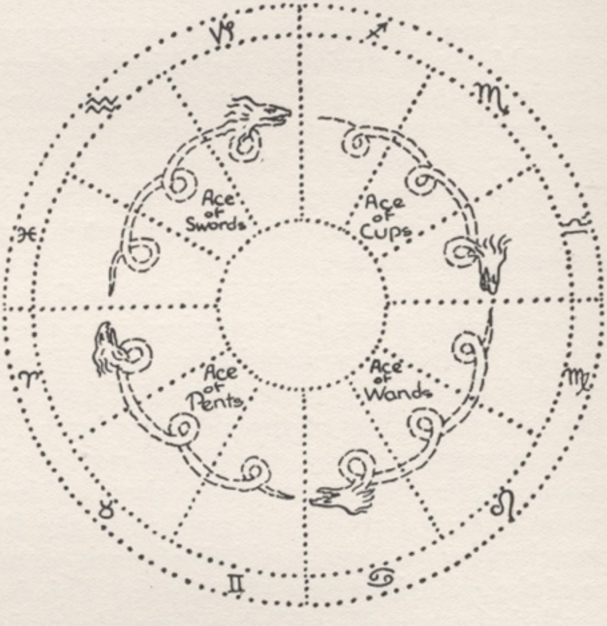
DIRECT OR CREEPING FORMULA

Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolised by the four aces round the Northern Pole.

The *first* and *most forcible* in its immediate action will be that answering unto the Earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the Constellation Draco. It is called the *Direct* or *Creeping Formula* and for this reason the Dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions Earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the Kerubim in the Vision of Ezekiel have each, not one but four heads and counterchanged.

The *second* and *least forcible* in its immediate action will be the Dragon formula answering unto the Air of Malkuth of Yetsirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the Zodiac or more properly speaking, upon the stations in the Dominions of the Princesses above them. (Now also the Throne in each Dominion is marked in the Book T as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the *looped* or *Flying Formula,* and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the aces. In this formula the heads of the four serpents will be above the four cardinal signs.

The *Third Dragon Formula, moderately forcible* in its immediate action, is that answering unto the Fire of Malkut hof Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the Zodiac. This is also called the *Leaping or Darting Formula,* and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the Stations above the Cardinal Signs.

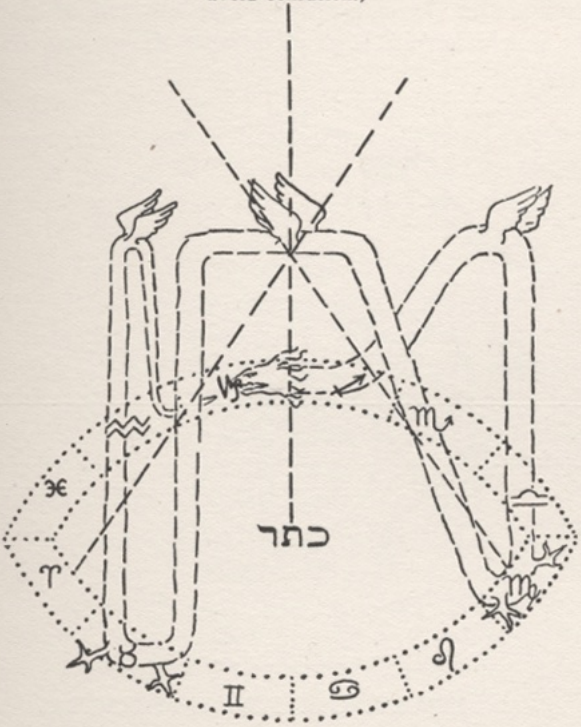


LOOPED OR FLYING FORMULA

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of Fire:

Fire is strongly attracted by the Station above Fire,
Fire is strongly repelled by the Station above Water,
Fire is slightly attracted by the Station above Air,
Fire is slightly repelled by the Station above Earth.

(The attraction and repulsion of the Serpent of the Earth Triplicity only, is shown in this diagram to avoid confusion.)



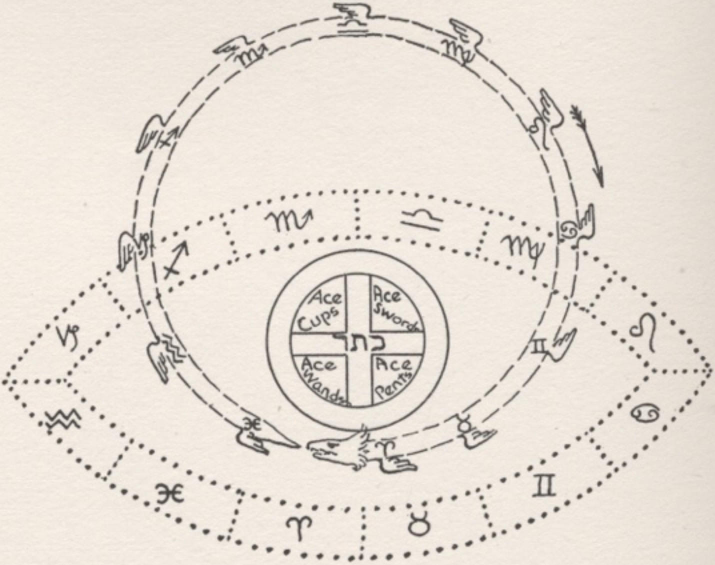
LEAPING FORMULA

The Head rests on the Station above Aries.

The Serpent is repelled into the lower Cone by Pisces,
The Serpent is slightly attracted by Aquarius,
The Serpent is slightly attracted by Capricorn,

The Serpent is strongly attracted by Sagittarius,
The Serpent is strongly repelled by Scorpio,
The Serpent is slightly attracted by Libra,
The Serpent is slightly attracted by Virgo,
The Serpent is strongly attracted by Leo,
The Serpent is strongly repelled by Cancer,
The Serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the Four Serpents is shown in four different diagrams to avoid confusion.)



REVOLVING OR FLOWING FORMULA

The *fourth Dragon Formula* and *moderately forcible*, is that answering unto the Water of MALKUTH of Yetsirah, transmitting into the Kether of Assiah, and following the Law of the Zodiacal succession of the Signs in gradual Order. This is also called the *Revolving* or *Flowing Formula*, and its serpent may be represented neither winged nor footed, but with fins to symbolise its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve Signs, so that this latter in its turn revolves upon the stations above the Zodiac. The effect of the revolution of the Wheel of the Aces will be to excite by the Ace of Wands the Fiery Signs, by the Ace of Cups the Watery Signs, by the Ace of Swords the Airy Signs, and by the Ace of Pentacles the Earthy Signs. Yet through the forces of the revolution of the Serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the Serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the Constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the Serpents are with the Order of the Signs, and in the other two against the natural order of succession of them in the Zodiac.

Also the action of the Spirit of Malkuth of Yetsirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "Thread of the Unformulate" MEZLA.

Recall that which is written in the Chapter of the Chariot—(Ezekiel, I. 45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the North, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the Four Chaioth."

# BOOK NINE

# THE
# ANGELIC
# TABLETS

# INTRODUCTION
## TO THE
# ENOCHIAN SYSTEM

### *By* FRATRE AD MAJOREM ADONAI GLORIAM

To the First Order of the Golden Dawn little was said of the Angelic Tablets or Watch Towers. They were mentioned in the Grade Rituals but their subject matter did not enter into the Knowledge Lectures directly. But the detailed study of the Tablets and the method of using them with the Enochian invocations for skrying in the Spirit-Vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thorough-going and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these Angelic Tablets| Every worth-while technical form of Magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order Work, the student will find it necessary and imperative to have made himself thoroughly familiar with all the other items of knowledge taught by the Golden Dawn. He must know his Tarot and Geomantic attributions so well that the names, symbols and ideas are all at his finger tips—this, naturally, in addition to the basic knowledge items of the Hebrew Alphabet, Tree of Life, and the Qabalah generally. The formulae of practical Magic derived from the Z documents, dealing with the symbolism of the Candidate, the Temple, and the Ceremony of the Neophyte Grade, will require to be not only memorised and known, but understood. The student will need to be perfectly acquainted with the Pentagram and Hexagram Rituals, the formulae of the Consecration Ceremonies, the general art of invocation, and formulating Telesmatic images, and drawing Sigils. The Tablets are excellent instances of Talismans and Flashing Tablets.

D. D. C. F. says in his *Notanda* to the Book of the Concourse of the Forces, that "the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the intellect, and as having no relation to the world of Spiritual truth which the Tablets enshrine and which a high Adept can make them give out."

Very little is known about the origin of these Tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor Ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is *circa* 1400 A.D., transcribed some "of the magical language, which is that of the Elemental Tablets." So far as we are able to make out, however, the System originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the 16th century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189-3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the Order. Whoever was responsible for the Order scheme of the Angelic Tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of Magic such as never was in the possession either of Dee or Kelly.

Some of the Order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these Tables, as a rule 49″ x 49″, some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this Table was a large Crystal or Shewstone, in which, after a while, he reported to see an Angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the Angel pointed, for example, to column 4, rank 29, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him, and write it down. When the Angel had finished his instruction, the message—when it concerned certain of the major invocations or Calls—was rewritten backwards. It had been dictated the wrong way round by the Angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these Tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the Astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the Elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the Invocations are not to be regarded as conventions or as platitudinous moralisings. They represent a knowledge of true facts, and the student will do well to take cognisance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind, that a glance at the Tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished, dare he venture to the actual use of the Pyramids with the God-forms, or to the employment of the Invocations in ceremonial.

At this juncture, also, let me record one or two facts about the Angelic language in which the invocations are couched. The Outer Order rituals state, when the Tablets are pointed out in the Temple to the Candidate, that they are written "in what our tradition calls the Angelic Secret Language." The Tablets in use in the Temples, as well as those reproduced herein, are lettered in English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian Alphabet. These letters will be found reproduced on a later page. It is said that these Letters are not simple in character, but partake of the nature of Sigils. In the section on Talismans, it will have been noticed that certain Geomantic emblems and Astrological symbols are referred to these letters.

This Angelic Secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the Invocation of the three

Archangels ruling over the Spirit Tablet, employed in the opening of the Portal Grade reads: "Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan." This, translated, means "I will reign over you, saith the God of Justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

In a First Order side-lecture issued to newly-initiated Zelatores by G. H. Fratre Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

"One more point is shown you in this first part of the 1 = 10 Grade, and that is the Great Terrestrial Watch-Tower or Tablet of the North. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I may tell you that it is a great curiosity merely from the linguistic point of view, because that language and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred and secret mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the Angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called Flamen *Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that Tablet (Earth) you will see that the second of the Three Holy Secret Names of God is *Dial*."

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this Angelical of Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, Fratre Sub Spe does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit;* for it remains in the group of younger Aryan tongues called Slavonic. Here, the root *Um* is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word Um is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or Angelical language. For example, in the Second Enochian Key, used to invoke the Angels of the Spirit Tablet, and in the Sixteenth Key we find the word "OM" translated by "Understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou . . . who knowest" as equivalent to "Ils . . . ds *omax.*" While in the Call of the Thirty Aethers, "Oma" is rendered as "understanding." Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by many others, which according to the philosophy of the Ancient Wisdom is that of Atlantis, then the Enochian or Angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously described ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the 16th century there is absolutely no trace of any part of the Enochian magical system or Angelical language in Europe. There are innumerable ancient and mediaeval records of so-called "barbarous names of evocation," many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language *does* have, nor do they betray traces of grammar and syntax which are clearly indicated in the Angelical Keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a by-gone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane mss 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word "L" or "EL" meaning "The first" or "One" is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the Angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find "Lonshi Tox" translated by "His Power" when strictly it ought to be, if the words are literally to be translated "The power of him." And "Elzap Tilb" is rendered "Her course" instead of "The course of her." I mention this simply to show that the language is a real one, and not a mere jumble of unmeaning words to which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the ⑤ = $\boxed{6}$ Ritual that some of the only Fratres of the Order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order Teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. "Z" is always pronounced "Zod" with a long "o."

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once it has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

I. REGARDIE

## THE FIRST WATCH-TOWER
*OR THE*
## GREAT EASTERN QUADRANGLE OF AIR

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| r | Z | i | l | a | f | A | y<br>u | t | l<br>i | p | a |
| a | r | d | Z | a | i | d | p | a | L | a | m |
| C | z | o | n | s | a | r | o | Y<br>v | a | u | b |
| T | o | i | T | t | z<br>x | o | P | a | c | o | C |
| S | i | g | a | s | o | n<br>m | r | b | z | n | h |
| f | m | o | n | d | a | T | d | i | a | r | l<br>i |
| o | r | o | i | b | a | h | a | o | z | p | i |
| t<br>c | N | a | b | r<br>a | V | i | x | g | a | s<br>z | d |
| O | i | i | i | t | T | p | a | l | O | a | i |
| A | b | a | m | o | o | o | a | C | u<br>v | c | a |
| N | a | o | c | O | T | t | n | p | r | u<br>a | T |
| o | c | a | n | m | a | g | o | t | r | o | i |
| S | h | i | a | l | r | a | p | m | z | o | x |

# THE SECOND WATCH TOWER
*OR THE*
# GREAT WESTERN QUADRANGLE OF WATER

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| T | a | O | A | d | u<br>v | p | t | D | n | i | m |
| a<br>o | a | b<br>l | c | o | o | r | o | m | e | b | b |
| T | o<br>a | g | c | o | n | x<br>z | m<br>i | a<br>nu | l | G | m |
| n | h | o | d | D | i | a | i | l<br>a | a | o | c |
| f<br>p | a | t<br>c | A | x | i | v<br>o | V | s | P | x<br>s | yl<br>Nh |
| S | a | a | i | z<br>x | a | a | r | V | r | c<br>L | i |
| m | p | h | a | r | s | l | g | a | i | o | l |
| M | a | m | g | l | o | i | n | L | i | r | x |
| o | l | a | a | D | n<br>a | g | a | T | a | p | a |
| p | a | L | c | o | i | d | x | P | a | c | n |
| n | d | a | z | N | z<br>x | i | V | a | a | s | a |
| r<br>i | i | d | P | o | n | s | d | A | s | p | i |
| x | r | i<br>r | n | h | t | a | r | n<br>a | d | i | L |

# THE THIRD WATCH TOWER
*OR THE*
# GREAT NORTHERN QUADRANGLE OF EARTH

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| b | O | a | Z | a | R | o | p | h | a | R | a |
| u<br>v | N | n | a | x | o | P | S | o | n | d | n |
| a | i | g | r | a | n | o | a<br>o | m | a | g | g |
| o | r | p | m | n | i | n | g | b | e | a | l |
| r | s | O | n | i | z | i | r | l | e | m | u |
| i | z | i | n | r | C | z | i | a | M | h | l |
| M | O | r | d | i | a | l | h | C | t | G | a |
| R<br>o | C<br>O | a<br>c | n<br>a | c<br>nm | h<br>c | i<br>h | ia<br>bt | s<br>a | o<br>s | m<br>o | t<br>m |
| A | r | b | i | z | m | i | i<br>l | l | p | i | z |
| O | p | a | n | a | l<br>B | a | m | S | m | a | T<br>L |
| d | O | l | o | P<br>F | l | n | i | a | n | b | a |
| r | x | p | a | o | c | s | i | z | i | x | p |
| a | x | t | i | r | V | a | s | t | r | i | m |

# THE FOURTH WATCH TOWER
## *OR THE*
## GREAT SOUTHERN QUADRANGLE OF FIRE

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| d | o | n | p | a | T | d | a | n | V | a | a |
| o | l | o | a | G | e | o | o | b | a | u<br>v | a<br>i |
| O | P | a | m | n | o | v<br>o | G | m<br>n | d | n | m |
| a | p<br>b | l | s | T | e | c<br>d | e | c | a | o | p |
| s | c | m | i | o | a | n | A | m | l | o | x |
| V | a | r | s | G | d | L | b<br>v | r | i | a | p |
| o | i | P | t | e | a | a | p | D | o | c | e |
| P | s | u<br>v | a | c | n | r | Z | i | r | z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l<br>b | t | T | d | n | a | d | i | r | e |
| d | i | x | o | m | o | n | s | i | o | s | p |
| O | o | D | p | z | i | A | p | a | n | l | i |
| r | g | o | a | n | n | O<br>p | A | C | r | a | r |

# THE BOOK OF THE CONCOURSE OF THE FORCES

## PART ONE

The Enochian Tablets are four in number, each referred to one of the elements of Earth, Air, Fire and Water. In addition to these four there is another smaller Tablet, which is called The Tablet of Union, referred to the element of Ether or Spirit. Its function, as its name implies, is to unite and bind together the four elemental Tablets. For purposes of study the four Elemental Tablets or Watch-Towers are arranged as are the elements in the Pentagram, although the order is rather different:

| | |
|---|---|
| 1.<br>Air Tablet | 2.<br>Water Tablet |
| 3.<br>Earth Tablet | 4.<br>Fire Tablet |

To each Tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each Tablet were painted in the colour of the Element, according to the King Scale, whilst others were left wholly or partly white. Thus in each Tablet there are four principal types of square. There are those of:

1. The Great Cross of 36 squares, lettered in black on white, stretching through the entire Tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the Tablets.
3. The Kerubic Squares, which are always in the elemental colour of the Tablet, and are the four squares immediately above each Sephirotic Cross.

4. The Servient Squares, always in the colour of the Tablet, and consist of the 16 squares of each lesser angle beneath each Sephirotic Cross.

The Kerubic and Servient squares on each Tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

AIR TABLET painted in Yellow. Lettering on Air quarter Mauve.
WATER TABLET painted in Blue. Lettering on Water quarter Orange.
EARTH TABLET painted in Black. Lettering on Earth quarter Green.
FIRE TABLET painted in Fire. Lettering on Fire quarter Green.

The lettering on the other three Angles follows the element. Thus, to consider the Fire Tablet as an example, the colouring of each Angle of the Tablet will be:

1.
Lesser Angle
of AIR
Yellow Letters
on Red

2.
Lesser Angle
of WATER
Blue Letters
on Red

3.
Lesser Angle
of EARTH
Black Letters
on Red

4.
Lesser Angle
of FIRE
Green Letters
on Red

The TABLET OF UNION, which is attributed to Spirit, the fifth point of the Pentagram, is a small Tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to Air, is painted in yellow letters. 1st line.
HCOMA, attributed to Water, is painted in blue letters. 2nd line.
NANTA, attributed to Earth, is painted in black letters. 3rd line.

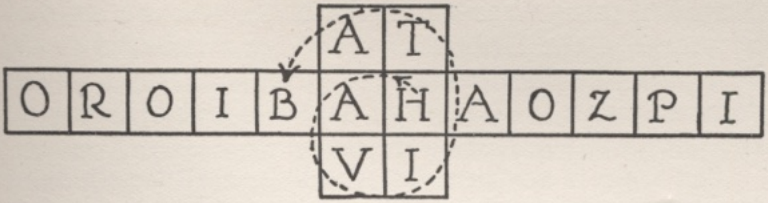
BITOM, attributed to Fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to Spirit, and its letters are used in combination with those on the Elemental Tablets in the formation of certain Names.

The most important item on each Angelic Tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the Tablet in the centre. This Cross comprises 36 squares, and has a double vertical line which is called *Linea Dei Patris Filiique,* the Line of God the Father and the Son, and *Linea Spiritus Sancti,* the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The *Linea Spiritus Sancti* is always the seventh line or rank of letters from the top, while the two vertical columns of the *Linea Dei Patris Filiique* are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various Angelic and Divine Names are produced, which are of supreme importance. First of all there are the "Three Great Secret Holy Names of God" which are found in the Linea Spiritus Sancti. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the Air Tablet, you will find ORO IBAH AOZPI; in the Water Tablet: MPH ARSL GAIOL; in the Earth Tablet: MOR DIAL HCTGA, and in the Fire Tablet: OIP TEAA PDOCE.

These Three Secret Holy Names of God are the major names of the Tablets. These Names are conceived to be borne as ensigns upon the Banners of the Great King of each quarter. The Name of the Great King is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the Air Tablet, the Great King is BATAIVAH. It is produced:



And so for the other three Angelic Tablets. The King is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the Six Seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read *outwards* along the three lines of the Cross to the edge of the Tablet. Each is a name of seven letters. In the case of the Air Tablet, the Six Seniors are:

HABIORO

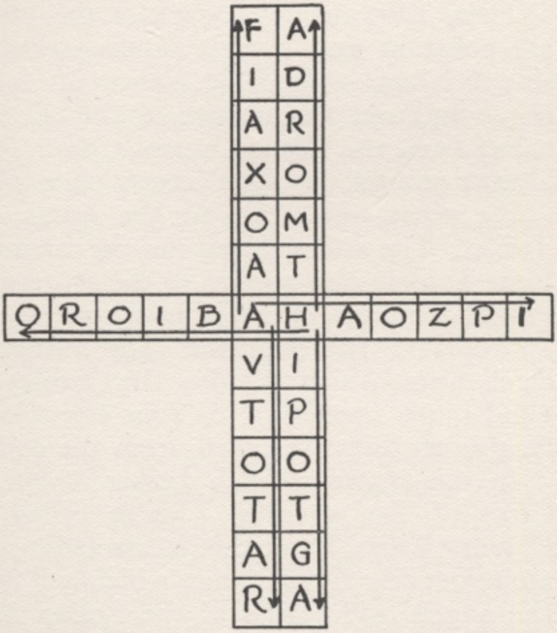
AAOXAIF

HTMORDA

AHAOZPI

AVTOTAR

HIPOTGA



(Note the overlapping of letters in the central squares). The Eight-lettered Name of the King, and the six

Names of seven letters each of the Seniors, are invoked by means of the Hexagram. They are attributed to the Sun and Planets, and are on a different and higher plane than are the elemental names. The attribution to the points of the Hexagram is:

The King is attributed to the Sun, and the six Solar Hexagrams invoke him. The Senior formed on the left hand of the Linea Spiritus Sancti is attributed to Mars; that on the right hand to Venus. The Name of the Senior formed by the letters in the upper half of the Linea Dei Patris (which is the *left* descending column of the Cross, as the *right* column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The Senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the Name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the Four Tablets and are constant and invariable throughout. These three sets of Names—the Holy Names of God, the Name of the King, and the Names of the Six Seniors, are all taken from the Great Central Cross. Their Names are always painted in black letters on a white ground.

We must now refer to the lesser Angles of each Tablet. The order given to the arrangement of the Four Tablets also applies to the structure of each individual Tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the Tablet and separates (and binds together) the four sub-elements or Lesser Angles, as they are called, from the other.

In the centre of each Lesser Angle will be seen a Cross of Ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this Cross are taken two divine names which call forth and control the angels and spirits of the Lesser Angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above downwards, comes a Deity Name of six letters. Thus, in the Air Lesser Angle of the Air Tablet, we find, in the white descending line of the Cross, the name IDOIGO. It is with this name that the Angels and Spirits of the Lesser Angle are to be called. From the cross-bar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those Angels called by the first name. Thus in every Sephirotic Cross in every Lesser Angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the cross-bar, reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the Names from the Great Cross, these Names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the Pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the Lesser Angles. The most important of these are the four *above* the cross-bar of the Sephirotic Cross—called the Kerubic Squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the Airy Angle of the Air Tablet, we have:

R Z (I) L A

Note that the white square in the centre, belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic Squares. From these four letters we obtain four names, thus: RZLA. ZLAR. LARZ. ARZL.

These Four Names, the Names of the Four Kerubic Angels of the Lesser Angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic Rank of the Air Lesser Angle of the

Air Tablet, which we are using as our example, the letter "E" of the word "EXARP" on the Tablet of Union is prefixed. This produces ERZLA. EZLAR. ELARZ. EARZL.

The rule is that the*first letter* of the appropriate line of the Tablet of Union is prefixed only to the Names formed from the Kerubic Squares. In the Airy Angle of the Water Tablet, the principle Kerubic Name is TAAD. The name formed by the addiiton of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the Air Angle of the Air Tablet, we find:

X is added to the 16 servient squares of the angle of AIR.
A is added to the 16 servient squares of the angle of WATER.
R is added to the 16 servient squares of the angle of EARTH.
P is added to the 16 servient squares of the angle of FIRE.

Hence EXARP will be used entirely on the Air Tablet, and is never used on the other three Tablets. The First letter applies to the Kerubic Squares of each of the four Lesser Angles, whilst the remaining four letters apply to the sixteen servient squares of those Angles as shown above. The other names of the Tablet of Union are attribuetd similarly to Water, Earth, and Fire. As an example, I give below Names formed from the Lesser Angle of Fire in the Water Tablet:

| | | | | |
|---|---|---|---|---|
| N | L | I | R | X |
| A | T | A | P | A |
| X | P | A | C | N |
| V | A | A | S | A |
| D | A | S | P | I |
| R | N | D | I | L |

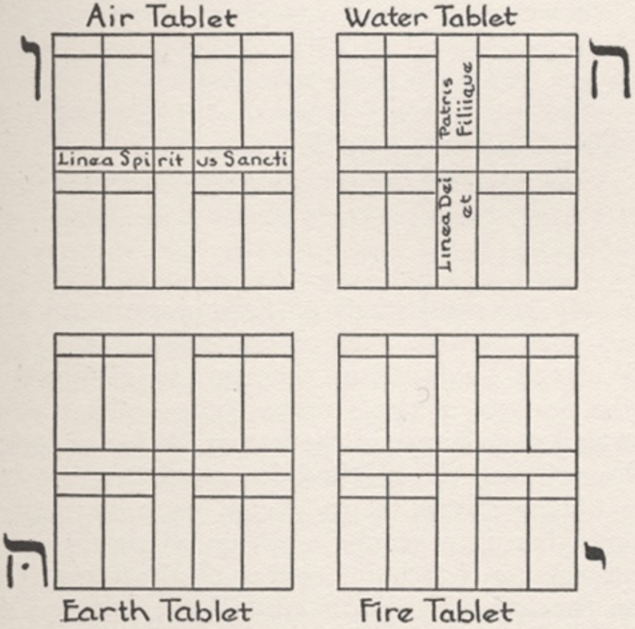
| | | | |
|---|---|---|---|
| HNLRX | HLRXN | HRXNL | HXNLR. |
| AXPCN | APCNX | ACNXP | ANXPC. |
| AVASA | AASAV | ASAVA | AAVAS. |
| ADAPI | AAPID | APIDA | AIDAP. |
| ARNIL | ANILR | AILRN | ALRNI. |

The ritual for the consecration of the Four Elemental Weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic Squares by the addition of letters from the Tablet of Union.

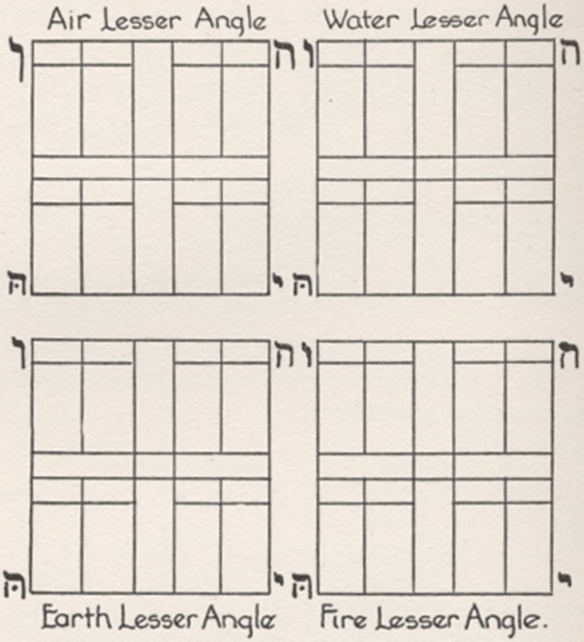
*The attribution of the Name Yod He Vau He.*
This Name is the key to the whole of the Enochian attributions of the squares to the Elements: The letters are thus referred:

| | | | |
|---|---|---|---|
| י | YOD | FIRE | WANDS |
| ה | HE | WATER | CUPS |
| ו | VAU | AIR | SWORDS |
| ה(final) | HE | EARTH | PENTACLES |

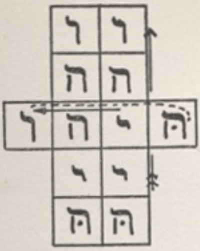
*The letters of the great name attributed to the Four Tablets in order together*:

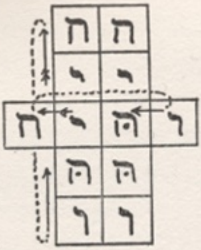

Air Tablet
Water Tablet
ו
ה
Linea Spi
rit
us Sancti
Patris
Filiique
Linea Dei
et
ה
י
Earth Tablet
Fire Tablet

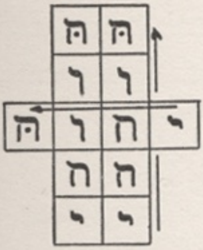
*The letters of the great name attributed to each corner of the separate Tablets:*

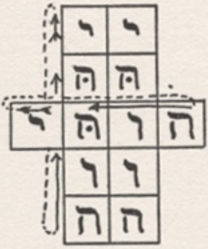

Air Lesser Angle
Water Lesser Angle
ו
ה
ו
ה
ה
י
ה
י
ו
ה
ו
ה
ה
י
ה
י
Earth Lesser Angle
Fire Lesser Angle.

Not only are the Letters of Tetragrammaton attributed to the Tablets themselves, and to the Lesser Angles of the Tablets, but they are so arranged that even the Squares of the Tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the Name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the *top* left hand corner of the Great Cross, and on the *left* of its horizontal shaft, put the letter of the Name for the Element of the Tablet, thus VAU for the Air Tablet, Yod for the Fire Tablet, etc.







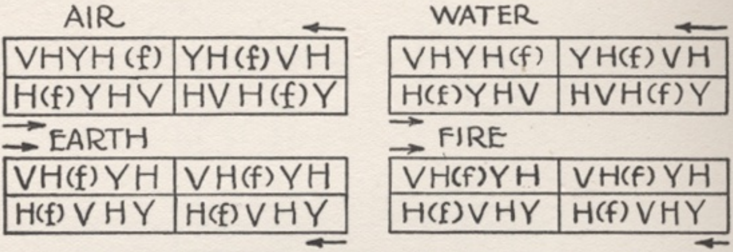


Each square of the above diagram represents *three squares* on the Tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the Tablet always comes to the *top* and *left*.

The arrows show the direction in which the Name is to be read.

The Sephirotic Crosses in the Lesser Angles have, as the student will already have noted, ten Squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the Airy Lesser Angle is the *Kether* of *Vau*. In the Watery Lesser Angle, it is the *Kether* of *Heh*, and so on. The letters, in this case, as elsewhere explained, refer to the four Worlds.

Referring to the other squares of the lesser angles, in the Kerubic Rank the *outside* square is always attributed to the letter corresponding to the Element of the Lesser Angle. In the Tablets of Air and Water, the Name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the Tablets of Earth and Fire, left to right in the upper, but in the two lower quarters form right to left. Thus in the Four Tablets, the Name reads:



AIR

| | |
|---|---|
| VHYH (f) | YH (f) V H |
| H(f) Y H V | HV H (f) Y |

WATER

| | |
|---|---|
| VHYH(f) | YH(f) V H |
| H(f) Y H V | HVH(f) Y |

EARTH

| | |
|---|---|
| VH(f) Y H | VH(f) Y H |
| H(f) V H Y | H(f) V H Y |

FIRE

| | |
|---|---|
| VH(f) Y H | VH(f) Y H |
| H(f) V H Y | H(f) V H Y |

Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The Servient Squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these Servient Squares, the rule is that they follow the attributions of the Kerubic Squares. The columns (that is reading from above downwards) follow the order of the Kerubic Squares above, and this order is invariably followed *downwards* for the ranks, reading from right to left. Thus in the Air Lesser Angle of the Air Tablet, the Kerubic Rank has attribution to the Name:

VAU HEH YOD HEH (Final)

Therefore applying the above rule, the Servient squares beneath the Sephirotic Cross follow:

| | VAU | HEH | YOD | HEH (Final) |
|---|---|---|---|---|
| (Final) HEH | * | * | * | * |
| YOD | * | * | * | * |
| HEH | * | * | * | * |
| VAU | * | * | * | * |

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, Column VAU rank Yod does not coincide in nature with Column YOD rank VAU.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain Astrological, Tarot, Geomantic and Hebrew symbols referred to the Squares.

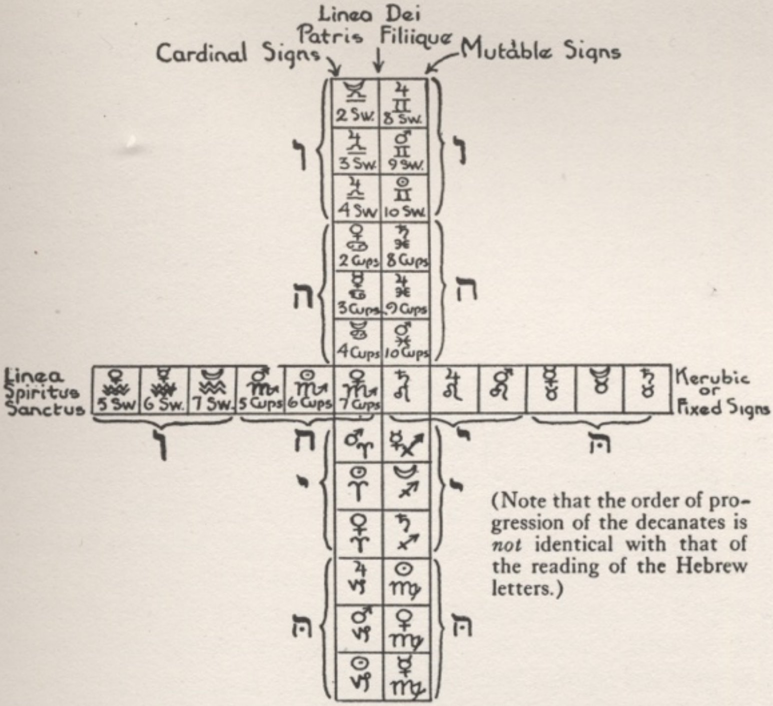
It will be remembered that in attributing the letters of the Name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the Signs of the Zodiac are to be attributed to the Great Cross, and each of those twelve Signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, Fiery Signs (Aries, Leo, and Saggitarius) are attributed to YOD. Watery Signs (Cancer, Scorpio, and Pisces) are attributed to HEH. Airy Signs (Gemini, Libra, Aquarius) are attributed to VAU. Earthy Signs (Taurus, Virgo, and Capricorn) are attributed to HEH final.

Thus each group of three squares, constituting a single unit, is attributed to one sign of the Zodiac, depending upon the letter of the Name referred to that group. Each Zodiacal Sign, being divisible into three Decanates, or divisions of ten degrees, it follows that each of three Decanates of the Sign may be referred to one of the squares in any group of three squares. The Sign refers to the group, the Decan refers to one square of that group.

The rule governing the attributions of the Twelve Signs to the Great Cross is: the Four Kerubic or Fixed Signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The Four Cardinal Signs (Aries, Cancer, Libra, Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the Four Mutable Signs (Gemini, Virgo, Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the Tarot Cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are 36 small cards of the Tarot, as explained in the appropriate documents, attributed to the decanates of the Twelve Signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the Tarot. 2, 3, and 4, of each of the four Suits of Tarot are referred to Cardinal Signs. 5, 6, 7 to the Kerubic or Fixed Signs; and 8, 9, and 10 to the Mutable Signs. Thus in the Air Tablet, the Great Cross shows the Tarot and decanate attributions thus:


Linea Dei
Patris Filiique
Cardinal Signs
Mutable Signs
Linea
Spiritus
Sanctus
Kerubic
or
Fixed Signs
2 Sw.
8 Sw.
3 Sw.
9 Sw.
4 Sw
10 Sw.
2 Cups
8 Cups
3 Cups
9 Cups
4 Cups
10 Cups
5 Sw
6 Sw.
7 Sw.
5 Cups
6 Cups
7 Cups
ו
ה
י
ה

(Note that the order of progression of the decanates is *not* identical with that of the reading of the Hebrew letters.)

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the Admission Badge to the 27th Path of Peh, and reproduced in one of the Knowledge Lectures. The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four Tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the Lesser Angles, Saturn is excluded, and Jupiter and the Tarot Trump, the Wheel of Fortune is attributed to Kether. The title of this card is "The Lord of the Forces of Life," and Kether is the origin and source of Life.

To Chokmah is attributed Mercury, the Tarot Key, The Magician, "The Magus of Power" seeing that

Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of Classical mythology.

To Binah is referred the Moon, and the Tarot Key, "The Priestess of the Silver Star," even as Binah is the completer of the Triad of the Supernals, and as it were High Priestess to the Inferior Sephiroth. (Compare also, says S.R.M.D., the position of the Path of Gimel in the Tree of Life.)

To Chesed, Venus, and the Key of The Empress, "The Daughter of the Mighty Ones." Chesed is, as it were, the first of the Inferiors below Binah, and the Path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the Triangle of the Supernals.

To Geburah, Mars, and the Tarot Key, The Blasted Tower, "The Lord of the Hosts of the Mighty," even as Geburah represents strength and fiery power.

To Tiphareth is the Sun, "The Lord of the Fire of the World," even as Tiphareth is, as it were the heart and centre of the Sun of Life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the Suit represented by the Element of the Lesser Angle. Thus Wands are attributed to the Fire Angle, Pentacles to the Earth Angle, etc.

The Kerubic Squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

| | |
|---|---|
| YOD<br>Lion—Leo<br>King | HEH<br>Eagle—Scorpio<br>Queen |
| VAU<br>Man—Aquarius<br>Prince | HEH (final)<br>Bull—Taurus<br>Princess |

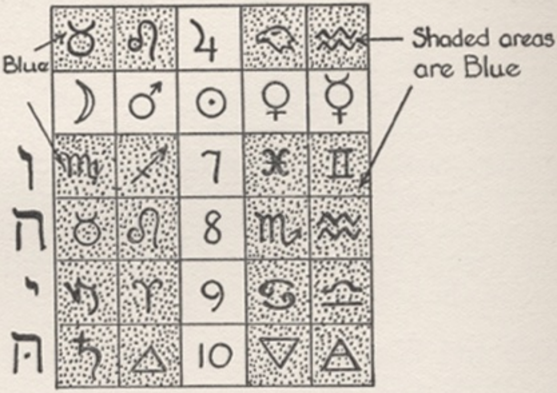
These last are of the suit corresponding to the Element of the Lesser Angle as explained above, viz: Wands to Fire and Yod; Cups to Water and Heh; Swords to Air and Vau; Pentacles to Earth and Heh final.

It was previously shown how the squares of the Servient part of each lesser angle were given a double attribution to the letters of the Name. They were seen to be ruled by a letter governing the rank, and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic Square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the Lesser Angles.

**YOD and Fire are referred to the Cardinal Signs, ♈ ♋ ♎ ♑.**
**HEH and Water are referred to the Kerubic or Fixed Signs, ♉ ♌ ♏ ♒.**
**VAU and Air are referred to the Mutable Signs, ♊ ♍ ♐ ♓.**
**HEH final and Earth are referred to the Elements, △ ▽ 🜁 ♄.**

As to the reasons of this latter attribution, S.R.M.D. says that the Four Cardinal Signs are called the most fiery because most solar in nature. That is, the Equinoxes and Solstices occur when the Sun is in these signs. The Kerubic or Fixed Signs are considered watery because they are the most shining and glittering in nature. The remaining four Mutable signs are called the most Airy because they are the most subtle in nature. While the four elements are the most Earthy because their operation is mainly terrestrial. Incidentally, instead of the usual Earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D. "though one of the seven Lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the Wanderers and Abiders."

The following diagram shows how any Lesser Angle may be worked out using the above rules:



EARTH ANGLE OF WATER TABLET

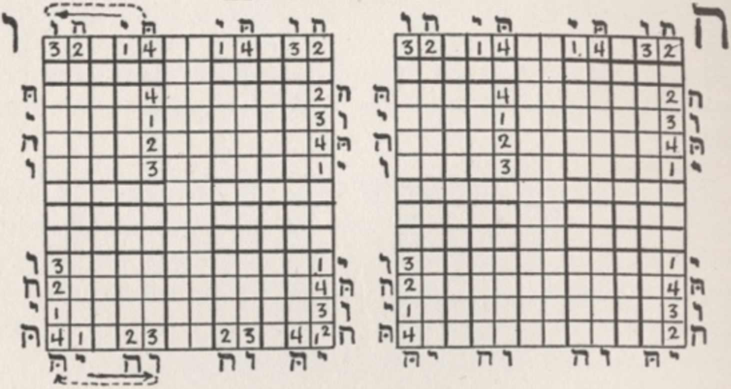
One final set of attributions concerns the Tablet of Union, which is referred to Spirit. It is employed, as before shown, in binding together the Tablets, and in building up Angelic Names. Its attributions are to the Four Aces of the Elements and to the Court Cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The Court Cards are the vice-gerents of the root force in the element.

|  | ⊛ | 🜁 | 🜄 | 🜃 | 🜂 |
|---|---|---|---|---|---|
| 🜁 | ACE SWORDS | PRINCE SWORDS | QUEEN SWORDS | PRINCESS SWORDS | KING SWORDS |
| 🜄 | ACE CUPS | PRINCE CUPS | QUEEN CUPS | PRINCESS CUPS | KING CUPS |
| 🜃 | ACE PENTS | PRINCE PENTS | QUEEN PENTS | PRINCESS PENTS | KING PENTS |
| 🜂 | ACE WANDS | PRINCE WANDS | QUEEN WANDS | PRINCESS WANDS | KING WANDS |

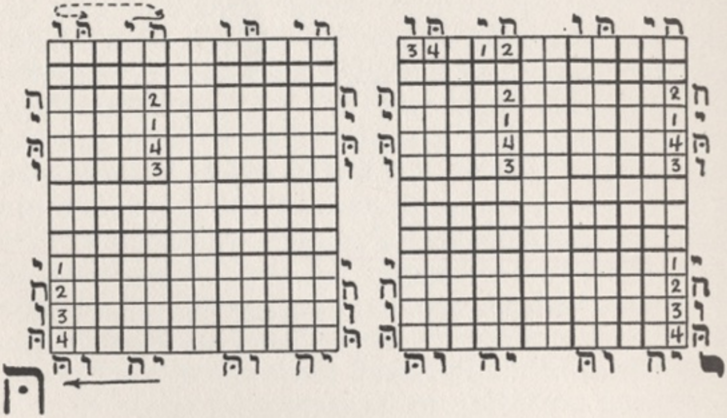
The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the Pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

The following diagram shows the Letters of Tetragrammaton attributed to the Four Enochian Tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the Angelic names on the Tablets, which always read from left to right.

In the 4=7 Grade the admission badge for the 28th Path was a Pyramid. It was described as having a square base, and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four Elements, and the flat top was conceived to be the throne of Eth, the Spirit. Hitherto, the Squares of the Enochian Tablets have been treated as a single whole, and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these Pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the Pyramid. Each side of the Pyramid is coloured according to its own appropriate element, or left white for Spirit. It by no means follows for example that a square from the Airy Angle of Air will build up a completely yellow pyramid. But every square of the Air Tablet, in every angle, has at least one Airy yellow side to its pyramid. Every square of

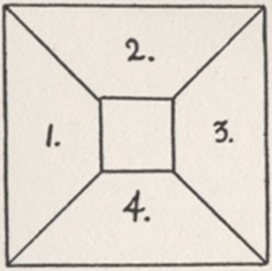


# ATTRIBUTION
# OF THE
# GREAT NAME TO
# THE FOUR LESSER ANGLES



the Airy Angle of all four Tablets has at least one Airy side.

On a flat surface, the Pyramid is represented by dividing the Square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of Triangle No. 2, the following diagram will show its position.



The Pyramid is supposed to be in position on the Tablet, so that Triangle No. 2 points to the top of the Tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the Four Triangles and the element of each. Since every Tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

*Great Cross.*

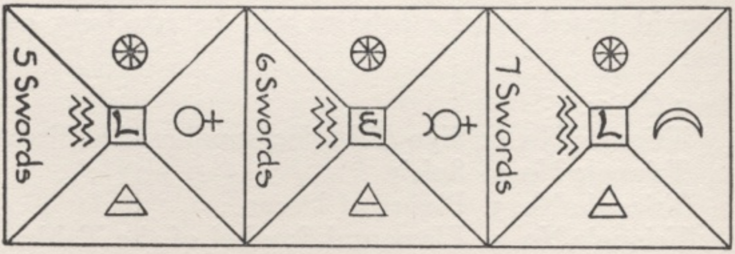
| | |
|---|---|
| Triangle No. 1. | Sign of Zodiac, small card of Tarot. |
| Triangle No. 2. | Spirit. |
| Triangle No. 3. | Planet of Decan. |
| Triangle No. 4. | Elemental Symbol of the Tablet. |

Note that Triangle No. 2 on the squares of the Great Cross is *always* Spirit, as indicating the operation of the Spirit in the primary Element, and is shown white. Triangle No. 4 is coloured according to the element of the Tablet; thus Red for Fire Tablet, Blue for Water, Black for Earth, Yellow for Air. Triangle No. 1 is to be coloured according to the triplicity of the Sign attributed to it, that is as to whether it is of an Earthy, Fiery, Watery, or Airy nature. Triangle No. 3 is to be coloured in that of the Element ruled by the Planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of Fire.
Saturn and Mercury rule the element of Air.
Venus and Moon rule the element of Earth.
Mars rules the element of Water.

On the other hand there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of No. 1 may be in the colour of the Sign itself, as Red for Aries, and Blue for Sagittarius, etc. Triangle No. 3 may also be coloured in the colour of the Planet itself, Orange for the Sun, Green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the Air Tablet, showing the pyramids formed from the squares of the letters ORO:



*Sephirotic Cross.*

Triangle No. 1. Elemental Emblem of Tablet.
Triangle No. 2. Emblem of Spirit.
Triangle No. 3. Elemental Emblem of Lesser Angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, Colour of the Element of Tablet. 2, Always white. 3, Elemental colour of Lesser Angle. 4, Either white for Spirit, or in colour of Sephirah.

*Kerubic Squares of the Lesser Angles.*

Triangle No. 1. Tarot Card of Lesser Angle.
Triangle No. 2. Elemental Emblem of Tablet.
Triangle No. 3. Kerubic symbol answering to letter of Name.
Triangle No. 4. Elemental Emblem of Lesser Angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the Court card corresponding to the Kerub. No. 2 shows the elemental colour of Tablet. No. 4, elemental colour of the Lesser Angle.

*Servient Squares.*

Triangle No. 1. Element of Great Tablet with astrological attribution.
Triangle No. 2. Elemental Emblem of letter ruling the *Column* with Tarot Trump.
Triangle No. 3. Elemental Emblem of Lesser Angle with Geomantic figure.
Triangle No. 4. Elemental Emblem of Letter ruling *Rank* with Hebrew letter corresponding to Tarot Trump in Triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take Triangle No. 1 of a servient square in the Water Angle of Water, the colour will be Blue to refer to the element of the Tablet as a whole, while the appropriate astrological attribution will be painted on it in Orange. This rule applies to all the squares.

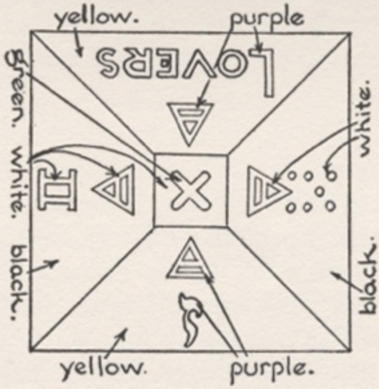
The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

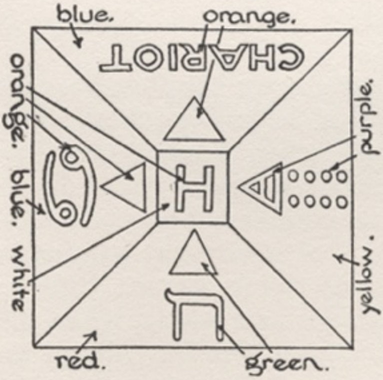
*Tablet of Union.*

Triangle No. 1. Element of Column. (Spirit in first column).
Triangles No. 2 and No. 4. Always Spirit.
Triangle No. 3. Element of rank.

The colours of each of the Triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains. Consider the Earth Lesser Angle of the Earth Tablet; the servient square in Rank VAU and Column VAU. The column is ruled by Vau, attributed to Air, therefore the Astrological symbol will be an Airy Sign. The Rank is ruled by VAU therefore the symbol will be Mutable Air, Gemini.


yellow.
purple
LOVERS
green.
white.
black.
white.
black.
yellow.
purple.


blue.
orange.
CHARIOT
orange.
blue.
white
purple.
yellow.
red.
green.

The Tarot Key for Gemini is The Lovers. The Hebrew Letter attributed to it is Zayin. The Geomantic attribution is Albus.

Take the Water Tablet, Air Angle, Column Heh, Rank Yod. The Column is ruled by Heh which is attributed to

Water. Therefore the astrological symbol will be a watery Sign.

The Rank is ruled by Yod, therefore the symbol will be Cardinal or Fiery Water—Cancer.

The Tarot Key for Cancer is The Chariot.

The Hebrew Letter for Cancer is Cheth.

The Geomantic attribution is Populus.

The following is by S.R.M.D. "Briefly, regarding the pronunciation of the Angelical Language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew Alphabet. For example, in Beth, the vowel following 'B' is 'e' pronounced AY. Therefore, if 'B' in an Angelical Name precede another as in 'Sobha,' thou mayest pronounce it 'Sobeh-hah.' 'G' may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the Divine and Mystical Names, and some other things.

"Also 'Y' and 'I' are similar, also 'V' and 'U,' depending whether the use intended be vowel or consonant. 'X' is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein 'X' is made Tzaddi."

From one ritual written by S.A., we find the following given as to the pronunciation of Names.

"In pronouncing the Names, take each letter separately. M is pronounced Em; N is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is 'u'); A is Ah; P is Peh; S is Ess; D is Deh.

"NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAAASD is Teh-ah-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-

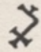
# NOTES TO THE BOOK OF THE CONCOURSE OF THE FORCES

The following Table of Attributions, repeated though it is for the most part from earlier knowledge which should be familiar, may be useful for reference in working out the Squares.

| Col. | Rank | Letter | Tarot Trump | Symbol | Geomantic Fig. |
|---|---|---|---|---|---|
| ו | הּ | א | Fool | 🜁 | Fort. Min. |
| S. C. | Chokmah | ב | Magician | ☿ | — |
| S. C. | Binah | ג | High Priestess | ☾ | — |
| S. C. | Chesed | ד | Empress | ♀ | — |
| י | י | ה | Emperor | ♈ | Puer |
| הּ | ה | ו | Hierophant | ♉ | Amissio |
| ו | ו | ז | Lovers | ♊ | Albus |
| ה | י | ח | Chariot | ♋ | Populus |
| י | ה | ט | Strength | ♌ | Fort. Maj. |
| הּ | ו | י | Hermit | ♍ | Conjunctio |
| S. C. | Kether | כ | Wheel of Fortune | ♃ | — |
| ו | י | ל | Justice | ♎ | Puella |
| ה | הּ | מ | Hanged Man | 🜄 | Via |
| ה | ה | נ | Death | ♏ | Rubeus |
| י | ו | ס | Temperance | ♐ | Acquisitio |
| הּ | י | ע | Devil | ♑ | Carcer |
| S. C. | Geburah | פ | Tower | ♂ | — |
| ו | ה | צ | Star | ♒ | Tristitia |
| ה | ו | ק | Moon | ♓ | Laetitia |
| S. C. | Tiphareth | ר | Sun | ☉ | — |
| י | הּ | ש | Last Judgment | 🜂 | Cauda Dra |
| הּ | הּ | ת | Universe | ♄ (🜃) | Caput |

"S.C." stands for Sephirotic Cross.

# THE FOLLOWING IS THE ENOCHIAN ALPHABET (this sometimes, though wrongly, was called Theban) TOGETHER WITH THE ENGLISH EQUIVALENTS OF ITS LETTERS, AND THE ENOCHIAN TITLES

| Enochian | Title | English |
|---|---|---|
| | Pe | B. |
| | Veh | C or K. |
| | Ged | G. |
| | Gal | D. |
| | Orth | F. |
|  | Un | A. |
| | Graph | E. |
| | Tal | M. |
| | Gon | I, Y, or J. |
| | Na-hath | H. |
| | Ur | L. |
| | Mals | P. |
| | Ger | Q. |
| | Drun | N. |
| | Pal | X. |
| | Med | O. |
| | Don | R. |
| | Ceph | Z. |
| | Vau | U, V, W. |
| | Fam | S. |
| | Gisa | T. |

ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh."

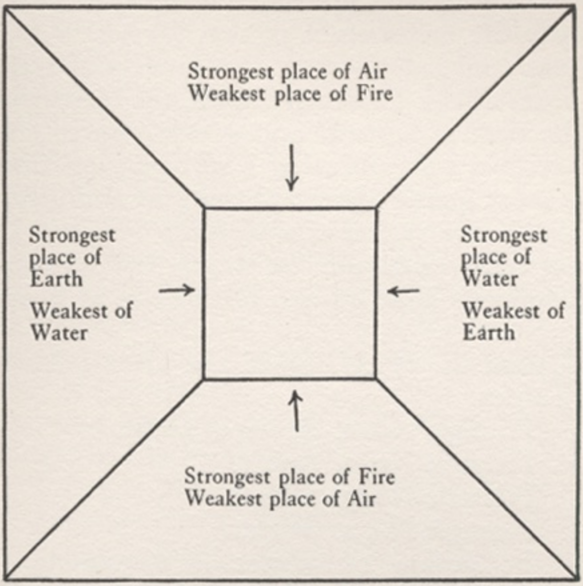
S.R.M.D. calls attention, in the document "S," to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be 26, which answers to the Gematria or number of YHVH. Also the number of points in the Geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also 26 in number. The Ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolise the triad of the Supernals operating through the Quadrangle.

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of as ten as before, then since they are divided into a 3, a 4, and a 5,—as in OIP TEAA PDOCE—they may be said to symbolise the Triad of the Supernals, the Tetrad of the Elements, and the Pentagram. Again, in the commencing Triad of the Linea Spiritus Sancti of each Tablet, it may be said that:

ORO will be symbolical of the Voice of the Man Kerub.
MPH will be symbolical of the Cry of the Eagle Kerub.
MOR will be symbolical of the Low of the Bull Kerub.
OIP will be symbolical of the Roar of the Lion Kerub.

There are various ways of looking at the Pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: "Thou mayest regard the upper triangle (No. 2) as representing a Force acting *downwards*.

The lower triangle (No. 4) as a force striving *upwards*. The left hand Triangle (No. 1) as acting *horizontally* from *left* to *right*, and the right hand Triangle (No. 3) as a force acting from *right* to *left*. While the centre will be the common force. Thus:


Strongest place of Air
Weakest place of Fire
Strongest place of Earth
Weakest of Water
Strongest place of Water
Weakest of Earth
Strongest place of Fire
Weakest place of Air

"Spirit is strong in any position. Remember that Fire acteth most strongly upwards, Air downwards, Water from right to left horizontally, and Earth from left to right. And in those Tablet Squares according to their positions in the Great Tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together."

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of idea. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

"*The Square 'A' of Exarp* in the Tablet of Union.

Triangle No. 1. Queen of Swords.
Triangle No. 2. Spirit.

Triangle No. 3. Air.
Triangle No. 4. Spirit.

"Nearly all the squares of this Tablet represent some combined effect of Light and Life. Here Spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of Air, *Heh* of *Vau*. Therefore, if one could attribute a *direct* material action unto the Squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating Light playing through it, like the most gentle sheet-lightning in summer."

It will aid the reader considerably if, when meditating upon these examples, he draws the Pyramid with the triangles so that he can refer to it at a moment's notice.

*"The Square 'H' of 'MPH'* in the Great Cross of the Water Tablet.

Triangle No. 1. Seven of Cups. ♏
Triangle No. 2. Spirit.
Triangle No. 3. Venus.
Triangle No. 4. Water.

"Here the action of Water is extremely passive, Scorpio, representing especially Still Water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of Spirit, the effect would be rather evil than good, representing deception, and well summed up in the 7 of Cups, 'The Lord of Illusionary Success.' But the Action of the Spirit makes it mild and beneficent. A gentle, peaceful, force."

*"The Square of 'O' of 'OMEBB'* in the Sephirotic Cross of the Water Lesser Angle of the Water Tablet.

Triangle No. 1. Water.
Triangle No. 2. Spirit.
Triangle No. 3. Water.
Triangle No. 4. Geburah.

"Here Water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the Spirit it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter."

"*The Square 'M' of 'AISMT,'* a Kerubic Square of the Fiery Lesser Angle of the Earth Tablet.

Triangle No. 1. Queen of Wands
Triangle No. 2. Earth.
Triangle No. 3. Eagle Kerub. Water.
Triangle No. 4. Fire.

"Here Earth acting downwards and Fire upwards, the effect would be volcanic. The water is as strongly placed as the Fire, rendering it explosive, though helping to stifle the Fire by its union with the Earth. The Queen of Wands equals the Water of Fire, *Heh* of *Yod,* reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hot-house. A force intensely excitant and generative and productive. The earth force of the tropics.

"*The Servient Square 'R' of 'BRAP'* in the Watery Lesser Angle of the Fire Tablet.

Triangle No. 1. Virgo. Fire.
Triangle No. 2. Earth.
Triangle No. 3. Water. Conjunctio.
Triangle No. 4. Air.

"Here Water is in the strongest place, but otherwise the Force of the Square is somewhat different to the former, from the influence of Air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation therof."

The following statements concerning aspects of the philosophy underlying the Enochian Tablets are also written by G. H. Fratre S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming Five Pillars. This part of the Enochian teaching is taken from a manuscript entitled "X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch."

"Each of these Terrestrial Tablets of the Elements is divided into 4 Lesser Angles by the Great Central Cross which cometh forth as from the Gate of the Watch Tower of the Element itself. The Horizontal Line of each of these Three Great Crosses is named "Linea Spiritus Sancti." The Perpendicular is called Linea Dei," the Line of God the Father and Son, the "Patris Filiique," Macroprosopus and Microprosopus combined. For these 4 Vertical lines resemble 4 mighty Pillars each divided into twain by a light line shewing this forth; The Father Himself, in the absence of the line. And in its presence shewing the Son.

"As aforesaid the central points of these 4 Great Crosses do shew in the Celestial Heavens, and do correspond unto the 4 Tiphereth points referred to in the Book of the Astronomic view of the Tarot. Naturally then the Linea Spiritus Sancti coincides with the Zodiacal Belt wherein is the Path of the Sun who is the administrant of The Spirit of Life, and "The Lord of the Fire of the World." The Four Linea S. S. then form the complete circle of the Ecliptic, a circle at the centre of the Zodiacal circle.

"It is demonstrated in the Tarot manuscripts that when the 10 Sephiroth in their grouping which is called the Tree of Life are projected in a Sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the Pillar of Mildness with the Axis) then the Pillars of Severity and of Mercy are quadrupled, i.e. there are five Pillars instead of three Pillars.

"The same scheme is therefore applicable to the Celestial Heavens, and the mode of the governance of these Tablets in the Heavens is also set forth in the Tarot manuscripts. But as before and as there is said, the rule of these Four Tablets, Terrestrial as well as in the Heavens, is in the Spaces between the 4 Pillars. That is, between the double Pillars of Severity and Mercy. In these vast spaces at the ends of the Universe are these Tablets placed as Watch-Towers, and therein is their dominion limited on either side by the Sephirotic Pillars, and having the great central cross of each Tablet coinciding with one of the 4 Tiphareth points in the Celestial Heavens. Therefore even in the small squares into which each Tablet is divided, each represents a vast area of dominion, having the correlation thereof in the Universe, in the Planets, in our Earth, in the Fixed Stars, and even in Man, in animals, vegetables, and minerals.

"Therefore do the 4 Perpendicular or Vertical Lines of the 4 Crosses represent 4 Great Currents of Force passing between North above and South below, intersecting the Tiphareth points and thus affirming the existence of the Hidden Central Pillar of the Tree of Life forming the Axis of the Sphere of the Celestial Heavens.

"Therefore are these Lines which are vertical called 'Linea Dei Patris Filiique,' as manifesting that Central Column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

"The Calvary Cross of 10 Squares which are in each of the 4 Lesser Angles of each Tablet are attributed unto the action of the Spirit through the 10 Sephiroth herein. This Cross of 10 Squares is the admission badge of the 27th Path leading unto the Grade of Philosophus, the only Grade of the First Order in which all the Tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the Lesser Angles of each Tablet.

"A knowledge of these tablets will then, if complete, afford an understanding of the Laws which govern the whole creation. The dominion of the Tablet of Union is above that of the 4 Terrestrial Tablets and towards the North of the Universe.

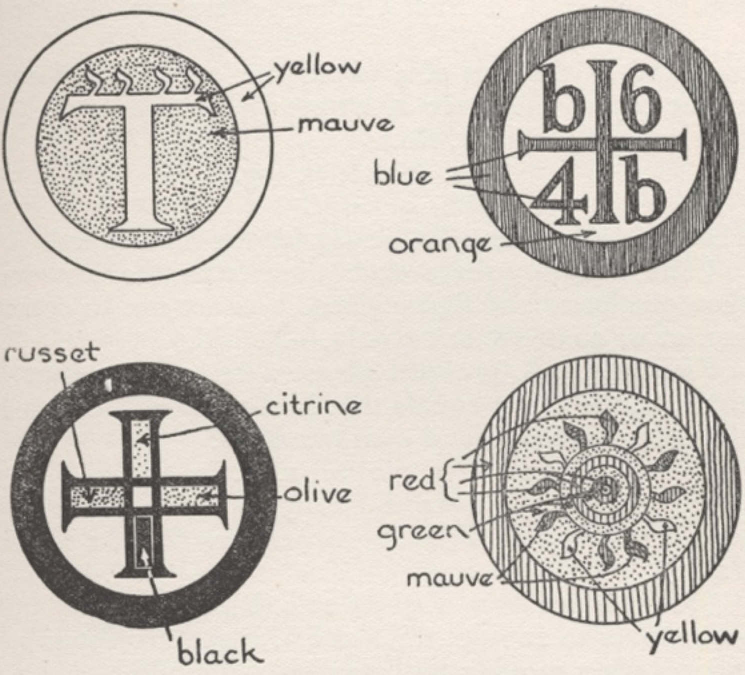
"Of the letters on the Tablets, some be written as capitals. These are the initial letters of certain Angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Z.A.M. Some squares have more than one letter. In these cases, either letter characterises the Square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

*"Of the difference between these Mystical Names of the Angels* of the Tablets and the Hebrew Names such as Kerub, Auriel, and Michael, etc. Those Hebrew Angel Names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an Angel is allotted. As it is written: 'One Angel doth not undertake two messages.' For these mighty Angels do rather shew forth their power in the governance of the 4 Great Sephirotic Columns as aforesaid, viz: the double columns of Severity and Mercy when projected in a sphere, and this also is under the Presidency of the Sephiroth. But the Names of the Angels of the Enochian Tablets do rather express *particular* adaptations of Forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more *general* way."

It will be found written in the *Clavicula Tabularum Enochi:* "Now we are to understand that there are Four Angel-Overseers . . . Each one of these Angels is a mighty Prince, a Mighty Angel of the Lord and they are of Him. They are as chief Watchmen and Overseers, set over several and respective parts of the World, viz: East, West, North, South, as under the

Almighty, their Governor, Protector, Defender. And the seals and authority of whom are confirmed in the beginning of the World. To whom belong Four Characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his Holiness."

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the Four Tablets of the Elements. That is, unto the Tablet of Air, a symbol of a T having four Yods above it.


yellow
mauve
b
6
blue
4
b
orange
russet
citrine
olive
red
green
mauve
black
yellow

THE SIGILS OF THE ANGELIC TABLETS

Unto the Tablet of Water a Cross Potent, having two letters b. b. a figure 4 and a figure 6 in the angles thereof.

Unto the Tablet of Earth, a simple Cross potent without additions.

Unto the Fire Tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the *Sigillum Dei Æmeth,* after and according unto a certain guidance of letters which is there set forth. This "Liber Æmeth sive Sigillum Dei" that is the Book of Truth, or the Seal of God, entereth not into the knowledge of a Zelator Adeptus Minor.

From these Four Sigils there are Four names drawn forth. From the Tau with Four Yods or $\overset{4}{\text{T}}$ of the Sigillum Ameth, T and 4 other letters are obtained, counting by the rule of 4 (from the $\overset{4}{\text{T}}$ which is found at the top of the circle of letters and numbers on the Sigillum Dei Ameth), thus:

4.22. 20.18. l. og.
T h a o 8

This yields the name *Tahaoelog* for the Air Tablet.

(The Fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.—N.O.M.)

From b.4. 6.b. grouped about a cross, note that T equals t, the Cross equals th), is obtained: Cross to h, then b.4., then 6.b., and continue by 6:

4. 22. b. y. 6. 6. a. t. n. n.
Th h 4 14 b A 5 9 14

yielding the name *Thahebyobeaatanun* for the Water Tablet.

(Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.—N.O.M.)

From the plain Cross, which equals Th 4, proceed counting in each case forward as by numbers given:

4. 22. 11. a. o. t. h.
Th h a 5 10 11

yielding the name *Thahaaothe* for the Earth Tablet.

(Count here not by four or six, but by numbers given. To right if over, to left if under.—S.A.)

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

6. 12. o. o. o. h. 6. t. n.
W. h. 8. 17. 20. 12. A. 9.

which yields *Ohooohaatan* for the Fire Tablet.

(Count twelve in every case, neglecting the numbers over or under, always forward.—S.A.)

These Names are not to be lightly pronounced.

(Note: Some remark obviously is required for the above. First, the *Sigillum Dei Ameth* is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teaching for the grade of Z.A.M. other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this Sigillum and associated "Enochiana," but have decided to withhold publication for the time being since this volume is intended to reproduce veridical Order teaching and not the result of personal research. The Names yielded by the analysis of the Sigils are to be considered as the Elemental Kings of the entire Tablet. There should be no confusion between the nature and function of the King whose name is derived from the whorl in the centre of the Great Cross, and the elemental King whose name is implicit in the sigil. The King of the Quarter bearing the Banners of the Names of God is planetary in nature, representing rather the operation of the divine spirit through the Element and its four sub-elements. Whereas, the King whose name is derived from the Sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the Spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care. — I. R.)

# PART TWO

# THE CONCOURSE OF THE FORCES

*The Keys of the Governance and Combinations of the Squares of the Tablets*. They are the Sphynx and the Pyramid of Egypt; that is, the combination of the Kerubs being the Sphynx. The combination of the Elements being the Pyramid.

Now learn a mystery of the Wisdom of Egypt: "When the Sphynx and the Pyramid are united, thou hast the formulae of the Magic of Nature."

"These are the keys of the wisdom of all Time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of Magic and all the Gods."

In the Ritual of the 32nd Path leading unto the Theoricus Grade, it is thus written: "The Sphynx of Egypt spake and said: I am the synthesis of the Elemental Forces. I am also the symbol of Man. I am Life. I am Death. I am the Child of the Night of Time."

The solid Pyramid of the Elements again is the Admission Badge of the 28th Path leading to the Philosophus Grade. It is attributed to the Four Elements. Therefore on its base is the word *Olahm*, meaning World, and upon its sides are the names of the Elements: *Aesh*, *Ruach*, *Mayim*, *Aretz* or *Ophir*. Yet the Apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the Apex, and the Letters *Eth*, meaning Essence are placed therein.

This small square maketh of the pyramid a certain Throne or shrine. On this throne a certain ruling force is seated. Within the Throne is a sacred symbol. Place then within each Pyramid its appropriate sphynx, and the image of its God above. Take thou each Pyramid as the *key* of the nature of each Tablet Square. The Sphynx of each will vary in form according to the proportion of the elements comprising the Square. The God of Egypt, whose image is to be placed above each Pyramid, shall represent the force ruling under the direction of the Great Angel of the Square. (That is, under the Name formed by the addition of a letter from the Tablet of Union.—I.R.). This God shall be the symbol of the *power* of the Light acting therein, as the Angel shall be the *descent* of that Light itself. The Angelic Name may be typified by the correspondences of the four Letters of the Angel's name, adding AL to the Name—the letters of the Name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on Telesmatic Images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

| | |
|---|---|
| The Bull | Wingless |
| The Eagle or Hawk | Winged |
| Angel or Man | Winged |
| Lion | Wingless |

This variation as to wings is another reason why, in grouping the Tablets and the lesser angles of the same, the two forms of Air and Water are placed above the two Tablets of Earth and Fire.

From the pyramid of the square, the symbolic form of each Sphynx is formed thus: The upmost of the four Triangles (Triangle No. 2.) sheweth the head and neck, and in the case of the Angel or Eagle, it shows whether wings are to be added to the form of the Sphynx. The two triangles right and left (Triangles No. 1 and 3) show the body with the arms or Fore-limbs here also. If Angel or Eagle there are Wings added unto the representation of the Figure. The lowest triangle (No. 4.) adds the lower limbs, and the tail of the Bull, Eagle and Lion.

When Air and Fire predominate there is a male tendency. When Water and Earth, the type tendeth to female.

It is to be understood that what is here written regarding the Sphynx of the Pyramid and the God of Egypt ruling above is applicable especially unto the 16 squares of the Servient Angels in each lesser angle.

Concerning the Skrying of the Squares Servient in the Spirit Vision. Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the Pyramid of the square. Rehearse the Angelic calls appropriate thereunto and, having invoked the appropriate names governing the Plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that Pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolised by the Pyramid of the Square, whether of Heat or Moisture, of Cold or Dryness, or of combinations of these.

Let him then endeavour to follow the Ray therefrom unto the limits of the Macrocosmic world and to find himself in a scene corresponding unto the nature of the Pyramid Square. That is, either of landscape, or clouds, or water, or fire, or ether, vapour, or mist, or raying light, or a combination or combinations of these, according unto the nature of the Plane.

For the Pyramids of the Squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the God of Egypt who ruleth above the Pyramid by the power of the Angel of the Sphere—the name formed by adding the appropriate Tablet of Union letter to the Angel's name. At the same time, vibrate the Egyptian (Coptic) Name of the God or Goddess, whereby he shall perceive before him the colossal symbolic form of the God or Goddess. Let him again use the Angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the Sphynx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, ever invoking the Angel of the plane by the superior Names, and by the God of Egypt. Also let him vibrate the name of the Angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the Sphynx and by the name of the God of Egypt, and by his own particular symbolic form, according to the formula of the Square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the Sphynx, and saluting it with the proper signs, and invoking the God of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual etc.; the operation of its rays through the Greater World, that is, the Universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the Microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the Wisdom of the Formulae contained in the plane—even of that one square.

### NOTES RY FRATRE S.R.M.D.

For quick working, make sixteen plain triangles; 4 red, 4 blue, 4 yellow, and 4 black.

Make also Kerubic Figures. A red lion, a black bull, blue eagles, yellow angel. (Note: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jig saw puzzle—in different combinations, without there being too great a discrepancy in size.—I. R.). Divide each into three; the centre piece being halved by a horizontal cut. From these make composite sphynxes to lay under the pyramid. (Note: the Sphynx in this instance becomes a synthetic kerubic figure. Thus you can make a Sphynx with the head of a Lion, the shoulders and wings of an Eagle, the body of a Man, and the hind-legs and tail of a Bull, etc.—I.R.).

Make small Egyptian Gods to place above the Pyramid. (Note: When drawing these God forms if a little tongue is left at the bottom of the card-board on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the Pyramid.—I.R.).

Make a shallow inverted Pyramid of card-board. Fill the sides as required with the coloured triangles to represent the several squares. Let the Pyramid be shallow enough to show all four sides at once.

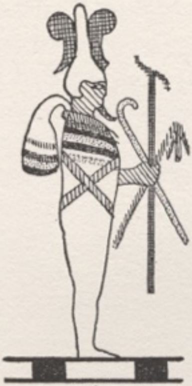
These be the Gods of Egypt who rule above the Pyramids of the sixteen servient Angels and squares of each Lesser Angle. In the middle of each pyramid is the sphynx of its power. Revere then the sacred symbols of the Gods, for they are the Word manifested in the Voice of Nature.

These be the Elohim of the Forces of the Eternal, and before their faces the forces of Nature are prostrate.

(Note: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the Sphynx and God-form formula with the Pyramid until he has had much experience in ordinary Tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the Pyramids.—I.R.)

| No. | Elements | Coptic | ◎ = [0] Officers |
|---|---|---|---|
| 1 | SPIRIT: or one triangle of each element | Ηϣωωρι(ϛ)<br>OSIRIS | Hierophant on Throne |
| 2 | WATER: or 3 out of 4 Water | Ηιcε(ϛ)<br>ISIS | Praemonstrator |
| 3 | EARTH: or 3 out of 4 Earth | Νεrφθεε(ϛ)<br>NEPHTHYS | Imperator |
| 4 | FIRE: or 3 out of 4 Fire | Ζωωρ<br>HORUS | Hiereus |
| 5 | AIR: or 3 out of 4 Air | Αρηωrερι(ϛ)<br>AROUERIS | Past Hierophant<br>Hiero. off Throne |
| 6 | 2 WATER<br>2 EARTH | ATHOR<br>Αzαθωωρ | Invisible Station<br>Kerub of East |
| 7 | 2 FIRE<br>2 WATER | SOTHIS<br>ϣηωεr | Invisible Station<br>Kerub of West |
| 8 | 2 AIR<br>2 WATER | HARPOCRATES<br>Ζωωρποκραt(ϛ) | Invisible Station between Altar and Hegemon |
| 9 | 2 FIRE<br>2 EARTH | APIS<br>Αzαπϣι | Invisible Station<br>Kerub of North |
| 10 | 2 AIR<br>2 EARTH | ANUBIS<br>Αnωrβι | Kerux |
| 11 | 2 FIRE<br>2 AIR | PASHT (Sekhet<br>Θαρφεϣ | Invisible Station<br>Kerub of South |
| 12 | FIRE WATER EARTH | AMESHET<br>Αμεϣετ | Invisible Station N.E.<br>Child of Horus |
| 13 | FIRE WATER AIR | AHEPHI<br>Αzεφι | Invisible Station S.W.<br>Child of Horus |
| 14 | EARTH WATER AIR | TMOUMATHPH<br>ϯμτμαθφ | Invisible Station S.E.<br>Child of Horus |
| 15 | EARTH AIR FIRE | KABEXNUV<br>Καβεξνry | Invisible Station N.W.<br>Child of Horus |

"ST" or ϛ added to a Coptic deity name represents a more spiritual force since ϛ is attributed to Kether.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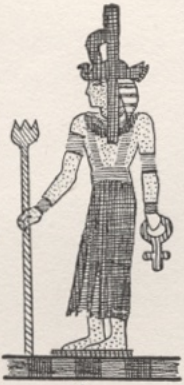
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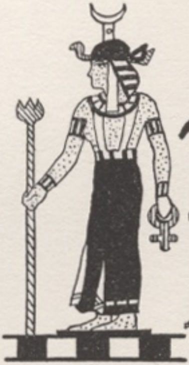
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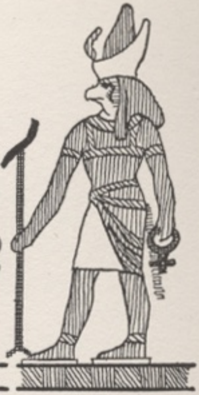
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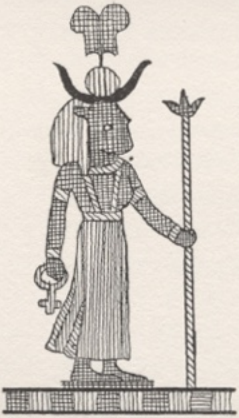
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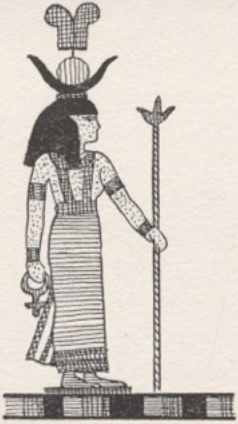
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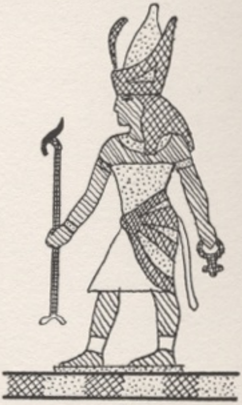
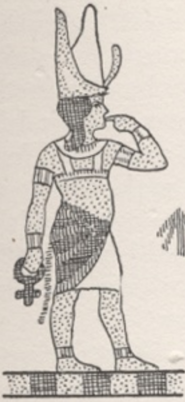

5.

Color Key

▦ Blue
▨ Green
░ Yellow
▤ Orange
▥ Red
▩ Purple

White and black are as shown on on the sketches.



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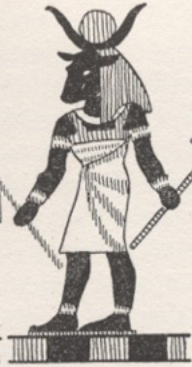

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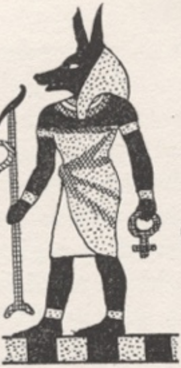

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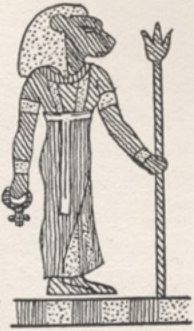

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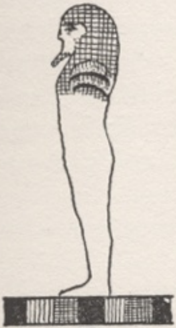
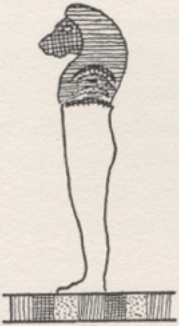


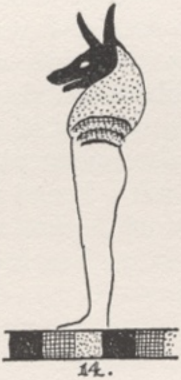
12.

Orange head
Blue Nemyss
Stripes: black,
orange + yellow.



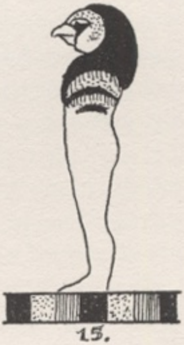
13.

Blue head
Orange Nemyss
Stripes: blue
+ yellow.



14.

Black head.
Yellow Nemyss.
Stripes: Blue,
yellow, + black.



15.

White head with
black + yellow.
Stripes; red,
yellow, + black.

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the Pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

1. "A vision of the 'N' square in the Airy Lesser Angle of the Water Tablet. The full name is nhdD, and the Pyramid God is Ahephi.

"Having recited the 4th and 10th Enochian Calls, and invoked the Angelic Names of the Tablet of Water, and the Airy Angle, I was carried up by the gentle moving waves of warm moist Air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the Air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

"I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped Nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the Sphinx of its power. This gradually appeared through the yellow light behind the God-form, human head, very fair and bright face, wings, yellow and blue nemyss, claws of Eagle extended in front, and hind-legs and tail of a lion in reclining position.

"On asking for the action of the force of the Square, was shown a bubble of Water into which Air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, was shown a Deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

"I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were irridescent and seemed to reflect the colouring of things about them.

"I gave the 5 = 6 Signs to the Sphinx and then called on the Angel of the Square. I saw above the God the figure I had drawn—the Wings on the Crown were blue, the cuirass bright steel with the Eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare."

2. "A Vision of the Square "l" of the Earthy Lesser Angle of the Tablet of Air. Name lSha. Anoubi is the Pyramid God.

"This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the Angelical Calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the Sphinx of his Power. This again shewed me a mighty Angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The Angel led me first among the Ethers, and after a space I beheld stars and worlds innumerable.

"Through the brighter Suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this Earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationery, but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

"The influence of this square on Man, makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The Elementals are demure, bird-like creatures with semi-human faces. The spiritual beings are beautiful diaphanous Angels, light brown in colour, with sweet serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence immediately a pale gold coloured flame which ever increased in size, spreading out through the Worlds. Others bearing the legend 'Solvè et Coagula' woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

3. "A vision of the square 'C' in the Watery Lesser Angle of the Air Tablet. Name: CPao. Hoorpokrati, the Pyramid God.

"Read the 3rd and 7th Calls. Vibrated Oro Ibah Aozpi, Bataivah, the Angel CPao. The Egyptian God is Hoorpokrati.

"Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the Angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the Angel. Saluted with LVX Signs and asked to see Egyptian God, who appeared equally colossal while the Angel floated up above his head. Tested as before.

"Vibrated Hoorpokrati second time, saluted as before, and asked to see the Sphinx, both Angel and Harpocrates returning the saluting sign. Sphinx then appeared with Eagle head, lower part human, on one side Eagle's wings, the other side human arms. Tested and saluted as before. The Sphinx was of colossal size.

"Now I vibrated all the names repeatedly, and asked to see the meaning of the Square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds. (Note: I get them greyer and less defined.—D.D.C.F.) On dark thunder clouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a Crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the Earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the Sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this Square was to supply the forces on the Astral Plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the Universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this Square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the Angel, Hoorpokrati, and the Sphinx. So I returned home, dimly seeing my natural body before re-entering it."

# FURTHER RULES FOR PRACTICE

*By* G. H. Fratre *Sapere Aude*

1. Prepare for private use Four Tablets with correct lettering as given in the Official Lecture; and a Tablet of Union.
2. Make the Four Tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in water-colours, but this is not so good. (Enamel or Lacquer paints are best.—I.R.)
3. The Four minor Implements are to be used with the Enochian Tablets. A small Altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense burning by the dagger, gold and silver or bread and salt with the Pentacle, and Water in the Cup.
4. Use the Ritual of the Hexagram for the Invocation of the King and the Six Seniors.
5. Use the Ritual of the Pentagram for the Spirit and the Four Elements.
6. The Calvary Cross Names call forth with a word of Six Letters and command with a word of Five. They rule the Lesser Angles in which they are situated, and should be used in the preliminary invocation.
7. The Six Seniors and Kings are on a higher plane and should be invoked with the Hexagram Ritual. The Names of the Six Seniors are each of Seven letters, that of the King Eight.
8. The Deity Names consist of a Name of Three letters, Four letters and Five letters, respectively, corresponding to the Supernal Triad, IAO. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The Name of the King and the Letters from the centres of the Great Central Crosses initiate the Whirl, and should not be used by those who do not understand its action.

10. Remember that the East is attributed to Air, South to Fire, West to Water, North to Earth, when you *summon* Spirits or Forces. When, however, you go to *seek* Spirits or Forces on their own planes, the attribution of the elements to the Cardinal points is as in the Zodiac, as follows: East to Fire, South to Earth, West to Air, North to Water.

11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

E X A R P
H C O M A
x
N A N T A
B I T O M

Now imagine the Four Elemental Tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the Universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters, and imagine yourself outside the spheroid. This is objective working.

13. These Tablets can be applied to the Universe, to the Solar System, to the Earth, or to Man himself. "As above, so below."

14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the

Earth, treating the Three Deity names as the Three Signs of the Zodiac in one quarter. For example, take the Fire Tablet and place OIP on the Sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other God Names, treating the Kerubic Sign as the *point de départ*, one quarter of a house in Astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the Spirit Names and the Names above the Calvary Cross, even on the Earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery Lesser Angle of Fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the Lesser Banishing Rituals with the Sword. Invoke, with the minor implement, the Element required.

Our example being the Square of OMDI, a watery and earthy square in the Lesser Angle of Earth in the Great Southern Quadrangle or Fire Tablet, we take the Fire Wand. In the four quarters we invoke, with the equilibriating Pentagram for Actives, and the Fire Pentagram, using only the Tablet Names: "EDELPERNAA, (the Great King of the South). VOLEXDO and SIODA, (the two Deity Names on the Sephirotic Calvary Cross). I command ye in the Divine Name OIP TEAA PEDOCE and BITOM that the Angel who governs the Watery and Earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee)."

Having repeated this Invocation in the Four Quarters, turn to the East if you wish to go to the plane, or to the South if you wish to invoke the Spirits to come to you. Look at the painted Tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.

(The items which follow are quite open to discussion and are simply my own personal experience.—S.A.) Then pass through the Tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a Cave. As a symbol I was told that this Square of OMDI was like the roots of a tiger lily; the Square MDIO to the right, representing the Life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the Square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing Air, Fire and Earth—yellow, red and black.

Afterwards I invoked the King and Six Seniors to explain the general bearings of the Quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the Quadrangle between the two a's in the centre of the Great Cross, and I was told by the Six Seniors that they were partly representative of the planets, but that their Names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the Adepti, (S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.—I.R.), I have gathered that the Angels placed over the Kerubic Squares of the Lesser Angles of the Great Quadrangle have the following properties:

*Air Angle*. "Knitting together and destruction." Centrifugal and centripetal forces. Expansive and contractive, etc.

*Water Angle*. "Moving from place to place." Motion, vibration, changing of forms.

*Earth Angle*. "Mechanical crafts." Creative or productive of results on the material plane.

*Fire Angle*. "Secrets of Humanity." Controlling human nature, clear vision, etc.

And that the Subservient Angels of these Angles, that is the Angels of the sixteen servient squares under the Sephirotic Cross, rule:

*Air Angle*. "Elixirs." Purification from illusions, diseases, sins, etc. by sublimation.

*Water Angle*. "Metals." The right methods of polarising the Soul so as to attract the LVX.

*Earth Angle*. "Stones." The fixing of the Higher Self in the purified body.

*Fire Angle*. "Transmutations." The consecration of the body and the transmutation brought about by consecration.

(It is to be noted that the Lesser Angles in each Quadrangle have identical properties and qualities differing only according to the primary Element of the Tablet in whic hthey are situated. That is, the Lesser Angle of Air in the Air Quadrangle will be very similar in nature to the Lesser Angle of Air in the Water Tablet, or the Earth and Fire Tablets; and that the only difference between them will be in the nature of their particular Quadrangle. The Lesser Angle of Air is said to be concerned with "physic" or healing. The use of the Lesser Angle of Air in the Fire Tablet would have to be for quite different objects and purposes than for example the Air Lesser Angle of the Earth Tablet. And so for the other Lesser Angles in the primary Elements.—I.R.)

# PART THREE

# THE CONCOURSE OF THE FORCES

## THE FORTY-EIGHT ANGELICAL KEYS OR CALLS

These Calls or Keys which follow are only to be made use of with the greatest care and solemnity; especially if they be pronounced in the Angelical Language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first Nineteen Calls or Keys, of which 18 alone are expressed, are attributed unto, and to be used with, The Tablet of Union and the Four other Terrestrial Enochian Tablets.

The first Key hath no number and cannot be expressed, seeing that it is of the God-Head. And therefore it hath the number of O with us, though in the Angelic Orders it is called First. Therefore, their Second Key is with us the First.

Unto the Tablet of Union are attributed Six Calls, of which the First is the highest and above the other five .The remaining Twelve Calls, together with Four of those belonging unto the Tablet of Union, are allotted unto the Four Tablets of the Elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the Angels of that Tablet but *not* at all in the invocations of the Angels of the other four Tablets.

The Second Key is to be used as an invocation of the Angels of the Letters E.H.N.B. representing the especial governance of the Spirit in the Tablet of Union. It is also to precede in the second place all invocations of the Angels of that Tablet. Like the First Key it is not to be employed in the invocations of the Angels of the four other Tablets.

(The Numbers such as 456 and 6739, etc. which occur in some of the Calls contain mysteries which are not here to be explained.)

The next Four Keys or Calls are used both in the Invocations of the Angels of the Tablet of Union, and in those of the Angels of the Four Terrestrial Tablets as well. Thus:

The Third Key is to be used for the invocation of the Angels of the letters of the line EXARP, for those of the Air Tablet as a whole, and for the Lesser Angle of this Tablet which is that of the Element itself—Air of Air.

The Fourth Key is to be used for the Invocation of the Angels of the letters of the line HCOMA, for those of the Water Tablet as a whole, and for the Lesser Angle of this Tablet—Water of Water.

The Fifth Key is to be used for the Invocation of the Angels of the letters of the line NANTA, for those of the Tablet of Earth as a whole, and for the Lesser Angle of this Tablet—Earth of Earth.

The Sixth Key is to be used for the Invocation of the Angels of the letters of the line BITOM, for those of the Tablet of Fire as a whole, and for the Lesser Angle of this Tablet—Fire of Fire.

This finishes the employment of the Keys of the Tablet of Union. The remaining Twelve Keys refer to the remaining Lesser Angles of the Four Terrestrial Tablets, as hereafter set forth in the following Table.

| KEY No. of | FIRST WORDS | GOVERNMENT |
|---|---|---|
| 1st | I reign over you, saith the God of Justice. | Tablet of Union as a whole. |
| 2nd | Can the Wings of the Winds understand your Voices of Wonder. | E.H.N.B. |
| 3rd | Behold, saith your God, I am a Circle, on whose hands stand Twelve Kingdoms. | EXARP and Tablet of Air.<br>IDOIGO and Air of Air. |
| 4th | I have set my feet in the South and have looked about me, saying: | HCOMA and Tablet of Water.<br>NELAPR and Water of Water. |
| 5th | The Mighty Sounds have entered into the Third Angle. | NANTA and Tablet of Earth.<br>CABALPT and Earth of Earth. |
| 6th | The Spirits of the Fourth Angle are Nine, mighty in the Firmament of Waters. | BITOM and Tablet of Fire.<br>RZIONR and Fire of Fire. |
| 7th | The East is a House of Virgins singing praises amongst the Flames of First Glory. | Water of Air LILACZA. |
| 8th | The mid-day, the First, is as the Third Heaven made of Hyacinthine Pillars. | Earth of Air AIAOAI. |
| 9th | A mighty Guard of Fire with two-edged Swords flaming: | Fire of Air AOUVRRZ. |
| 10th | The Thunders of Judgment and Wrath are numbered, and are harboured in the North in the likeness of an Oak. | Air of Water OBLGOTCA. |
| 11th | The Mighty Seats groaned aloud and there were five thunders which flew into the East. | Earth of Water MALADI. |
| 12th | O you that reign in the South and are 28, the Lanterns of Sorrow. | Fire of Water IAAASD. |
| 13th | O you Swords of the South which have 42 eyes to stir up the Wrath of Sin. | Air of Earth ANGPOI. |
| 14th | O you Sons of Fury, the Children of the Just which sit upon 24 seats. | Water of Earth ANAEEM. |
| 15th | O Thou, the Governor of the First Flame, under whose wings are 6739 which ewave. | Fire of Earth OSPMNIR. |

| No. of KEY | FIRST WORDS | GOVERNMENT |
|---|---|---|
| 16th | O Thou, Second Flame, the House of Justice, which hast thy Beginnings in Glory. | Air of Fire<br>NOALMR. |
| 17th | O Thou Third Flame, whose wings are thorns to stir up vexation: | Water of Fire<br>VADALI |
| 18th | O Thou mighty Light, and burning flame of comfort. | Earth of Fire<br>UVOLBXDO |

Wherefore, unto the Tablet of AIR are attributed the 3rd, 7th, 8th, and 9th KEYS. Unto the Tablet of EARTH, the 4th, 10th, 11th, and 12th KEYS. Unto the Tablet of EARTH, the 5th, 13th, 14th, and 15th KEYS. And unto the Tablet of FIRE, the 6th, 16th, and 17th and 18th KEYS.

So that, to invoke, for example, the Angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary Names.

And to invoke the Angels of the Lesser Angle IDOIGO, Air Angle of the Tablet of Air, thou shalt read the Third Key only, and then employ the necessary Names.

But to invoke the Angels of the Lesser Angle VADALI, Water Angle of the Tablet of FIRE, thou shalt first read the Sixth Key, and then the 17th Key, and after that use the necessary Names. Whereas, for the Angle of FIRE OF FIRE therein, the Sixth Key alone would suffice, as also for the King and Angelical Seniors of that Tablet.

And so of the other Angles of the other Tablets, these rules shall suffice.

Now, though these CALLS are thus to be employed to aid thee in the Skrying of the Tablets in the Spirit Vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the Tablets in the Assiatic

World. And, therefore, are they thus employed in bringing the Higher Light and the All-Potent Forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these CALLS may be employed in the invocation of the Chiefs of the Elementals according to the title of the Book T associated therewith. And in this case, it will be well to employ the names of the Archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more *general* as representing *Offices;* while those of the Angelic Tablets are more *particular* as representing *Natures*.

The Calls or Keys of the Thirty Aethers be all one in form, only that the particular name of the Aether in question is employed, such as ARN, ZAA, etc.

# THE FIRST KEY

[1]I reign over you [2]Saith the God of Justice [3]In power exalted above
*[1]Ol Sonf Vorsag [2]Goho Iad Balt [3]Lonsh*
[1]The Firmament of Wrath: [2]In Whose hands [3]The Sun is as a sword
*[1]Calz Vonpho [2]Sobra Z-Ol [3]Ror I Ta Nazps*
[1]And the Moon [2]As a thorough-thrusting fire: [3]Who measureth
*[1]Od Graa [2]Ta Malprg [3]Ds Hol-Q*
[1]Your garments in the midst of my vestures [2]And trussed you together
*[1]Qaa Nothoa Zimz [2]Od Commah*
[1]As the palms of my hands: [2]Whose seat [3]I garnished with the fire
*[1]Ta Nobloh Zien [2]Soba Thil [3]Gnonp Prge*
[1]Of gathering: [2]Who beautified [3]Your garments with admiration:
*[1]Aldi [2]Ds Vrbs [3]Oboleh G Rsam*
[1]To Whom I made a law [2]To govern the Holy Ones: [3]Who delivered you
*[1]Casarm Ohorela [2]Taba Pir [3]Ds Zonrensg*
[1]A rod [2]With the Ark of Knowledge. [3]Moreover Ye lifted up Your
*[1]Cab [2]Erm Iadnah [3]Pilah Farzm*
[1]Voices and sware [2]Obedience and faith [3]To Him [4]That liveth and
*[1]Znrza [2]Adna Gono [3]Iadpil [4]Ds Hom Od*
[1]Triumpheth: [2]Whose beginning is not [3]Nor end cannot be: [4]Which
*[1]Toh [2]Soba Ipam [3]Lu Ipamis [4]Ds*
[1]Shineth as a flame in the midst of your palace [2]And reigneth
*[1]Loholo* Vep Zomd Poamal [2]Od Bogpa*
[1]Amongst you as the balance [2]Of righteousness and truth. [3]Move
*[1]Aai Ta Piap [2]Piamol Od Vaoan [3]Zacare*
[1]Therefore and show yourselves: [2]Open the mysteries of your
*[1](e) Ca Od Zamran [2]Odo Cicle*
[1]Creation. [2]Be friendly unto me [3]For I am [4]The servant of the same
*[1]Qaa [2]Zorge [3]Lap Zirdo [4]Noco*
[1]Your God, [2]The true worshipper of [3]The Highest.
*[1]Mad [2]Hoath [3]Iaida.*

TABLET OF UNION.

*(Or *Sobolo*; I am not certain which.)

## TABLET OF UNION

| | | | | |
|---|---|---|---|---|
| E | X | A | R | P |
| H | C | O | M | A |
| N | A | N | T | A |
| B | I | T | O | M |

## THE SECOND KEY

[1]Can the Wings of the Winds [2]Understand your voices of wonder
*[1]Adgt Vpaah Zong* *[2]Om Faaip Sald*
[1]O You the Second of the First [2]Whom the burning flames [3]Have framed
*[1]Vi-I-V L* *[2]Sobam Ial-Prg* *[3]I-Za-Zaz*
[1]Within the depth of my jaws: [2]Whom [3]I have prepared as cups for a
*[1]Pi-Adph* *[2]Casarma* *[3]Abramg Ta Talho*
[1]Wedding [2]Or as the flowers in their beauty [3]For the Chamber of the
*[1]Paracleda* *[2]Q Ta Lorslq Turbs* *[3]Ooge*
[1]Righteous. [2]Stronger are your feet [3]Than the barren stone [4]And
*[1]Baltoh* *[2]Givi Chis Lusd* *[3]Orri* *[4]Od*
[1]Mightier [2]Are your voices than the Manifold Winds. [3]For ye are
*[1]Micalp* *[2]Chis Bia Ozongon* *[3]Lap*
[1]Become [2]A building such as [3]Is not save in the mind of the
*[1]Noan* *[2]Trof Cors Ta* *[3]Ge O Q Manin*
[1]All-Powerful. [2]Arise, [3]Saith the First. [4]Move, [5]Therefore, [6]Unto
*[1]Ia-Idon* *[2]Torzu* *[3]Gohe L* *[4]Zacar* *[5](E) Ca* *[6]C*
[1]Thy servants. [2]Show yourselves [3]In power and make me [4]A strong seer
*[1]Noqod* *[2]Zamran* *[3]Micalzo Od Ozazm* *[4]Vrelp*
[1]Of things, for I am of Him [2]That liveth forever.
*[1]Lap Zir* *[2]Io-Iad.*

Rules Letters E. H. N. B. of Tablet of Union

## THE THIRD KEY

[1]Behold [2]Saith your God. [3]I am a Circle [4]On Whose Hands stand Twelve
*[1]Micma* *[2]Goho Mad* *[3]Zir Comselha* *[4]Zien Biah Os*
[1]Kingdoms. [2]Six are the Seats of Living Breath, [3]The rest are as
*[1]Londoh* *[2]Norz Chis Othil Gigipah* *[3]Vnd-L Chis ta*
[1]Sharp Sickles [2]Or the Horns of Death, [3]Wherein the creatures of Earth
*[1]Pu-Im* *[2]Q Mospleh Teloch* *[3]Qui-I-N Toltorg*
[1]Are and are not [2]Except Mine own Hands [3]Which also sleep [4]And shall rise.
*[1]Chis I Chis-Ge* *[2]In Ozien* *[3]Ds T Brgdo* *[4]Od Torzul.*
[1]In the first I made you [2]Stewards and placed [3]You in seats Twelve of
*[1]I Li E Ol* *[2]Balzarg Od Aala* *[3]Thiln Os*
[1]Government, [2]Giving unto [3]Every one of you [4]Power successively [5]Over
*[1]Netaab* *[2]Dluga Vonsarg* *[3]Lonsa* *[4]Cap-Mi Ali* *[5]Vors*
[1]Four Five and Six, [2]The True Ages of Time: [3]To the intent that from
*[1]CLA* *[2]Homil Cocasb* *[3]Fafen*

[1]The Highest Vessels [2]And [3]The corners of [4]Your governments
*[1]Izizop [2]Od [3]Miinoag [4]De Gnetaab*
[1]Ye might work My power: [2]Pouring down [3]The Fires of Life and Increase
*[1]Vaun [2]Na-Na-E-El [3]Panpir [4]Malpirg*
[1]Continually upon the Earth. [2]Thus ye are become [3]The Skirts of
*[1]Pild Caosg [2]Noan [3]Vnalah*
[1]Justice and Truth. [2]In the Name of the Same [3]Your God [4]Lift up, [5]I say
*[1]Balt Od Vaoan. [2]Do-O-I-A p [3]Mad [4]Goholor [5]Gohus*
[1]Yourselves. [2]Behold His mercies [3]Flourish [4]And His Name is become
*[1]Amiran [2]Micma Iehusoz [3]Ca-Cacom [4]Od Do-O-A-In Noar*
[1]Mighty [2]Amongst us, [3]In Whom we say: [4]Move, [5]Descend and
*[1]Mica-Olz [2]A-Ai-Om [3]Casarmg Gohia [4]Zacar [5]Vniglag Od*
[1]Apply yourselves unto us, [2]As unto the Partakers of [3]The Secret Wisdom of
*[1]Im-Va-Mar Pugo [2]Plapli [3]Ananael*
[1]Your Creation.
*[1]Qa-A-An.*
EXARP, AIR.

## THE FOURTH KEY

[1]I have set [2]My feet in [3]The South [4]And have looked about me [5]Saying:
*[1]Othil [2]Lusdi [3]Babage [4]Od Dorpha [5]Gohol*
[2]Are not [1]The Thunders of Increase [3]Numbered [4]Thirty-three
*[1]G-Chis-Ge [2]Avavago [3]Cormp [4]P D*
[1]Which reign [2]In the Second Angle? [3]Under Whom [4]I have placed
*[1]Ds Sonf [2]Vi-Vi-Iv [3]Casarmi [4]Oali*
[1]Nine Six Three Nine [2]Whom None [3]Hath yet numbered but One:
*[1]MAPM [2]Sobam Ag [3]Cormpo Crp L*
[1]In Whom [2]The Second Beginning of things [3]Are and wax strong,
*[1]Casarmg [2]Cro-Od-Zi [3]Chis Od Vgeg*
[1]Which also successively [2]Are the [3]Numbers of Time [4],And their powers
*[1]Ds T Capimali [2]Chis [3]Capimaon [4]Od Lonshin*
[1]Are as the first [2]4 5 6. [3]Arise [4]Ye Sons of Pleasure [5]And visit the Earth:
*[1]Chis Ta L-O [2]CLA [3]Torzu [4]Nor-Quasahi [5]Od F Caosga*
[1]For I am the Lord [3]Your God [2]Which is [4]And liveth for ever.
*[1]Bagle Zire [2]Mad [3]Ds I [4]Od Apila.*
[1]In the Name of the Creator, [2]Move and [3]Show yourselves
*[1]Do-O-A-Ip Qaal [2]Zacar Od [3]Zamran*
[1]As pleasant deliverers [2]That you may praise Him [3]Amongst
*[1]Obelisong [2]Rest-El [3]Aaf*

[1]The Sons of Men.
*[1]Nor-Molap.*

HCOMA, Water.

## THE FIFTH KEY

[1]The Mighty Sounds [2]Have entered [3]Into the Third Angle [4]And
*[1]Sapah [2]Zimii [3]D U-I-V [4]Od*

[1]Are become [2]As Olives [3]In the Olive Mount [4]Looking with gladness
*[1]Noas [2]Ta Qanis [3]Adroch [4]Dorphal*

[1]Upon the Earth [2]And [3]Dwelling in [4]The brightness of the Heavens
*[1]Caosg [2]Od [3]Faonts [4]Piripsol*

[1]As continual comforters. [2]Unto whom [3]I fastened [4]Pillars of Gladness
*[1]Ta Blior [2]Casarm [3]A-M-Ipzi [4]Nazarth*

[1]19 [2]And gave them [3]Vessels [4]To water the Earth [5]With all her creatures:
*[1]AF [2]Od Dlugar [3]Zizop [4]Zlida Caosgi [5]Tol Torgi*

[1]And [2]They are the [3]Brothers [4]Of the First [5]And the Second
*[1]Od [2]Z Chis [3]E Siasch [4]L [5]Ta-Vi-U*

[1]And the beginning of their own [2]Seats [3]Which are garnished with
*[1]Od Iaod [2]Thild [3]Ds*

[1]Continual Burning Lamps [2]6, 9, 6, 3, 6 [3]Whose Numbers
*[1]Hubar [2]P E O A L [3]Soba Cormfa*

[1]Are as the First, [2]The Ends, [3]And the Content [4]Of Time
*[1]Chis Ta La [2]Vls [3]Od Q- [4]Cocasb*

[1]Therefore come ye [2]And obey your creation. [3]Visit us [4]In peace
*[1](E) Ca Niis [2]Od Darbs Qaas [3]F [4]Etharzi*

[1]And comfort. [2]Conclude us [3]Receivers of [4]Your Mysteries. [5]For why?
*[1]Od Bliora [2]Ia-Ial [3]Ed-Nas [4]Cicles [5]Baglé*

[1]Our Lord and Master is the All One!
*[1]Ge-Iad I L*

NANTA, Earth.

## THE SIXTH KEY

[1]The Spirits of [2]The Fourth Angle [3]Are Nine, [4]Mighty in the Firmament
*[1]Gah [2]S Diu [3]Chis Em [4]Micalzo Pil-*

[1]Of Waters: [2]Whom the First hath planted [3]A Torment to the Wicked
*[1]Zin [2]Sobam El Harg [3]Mir Babalon*

[1]And [2]A Garland to the Righteous: [3]Giving unto them Fiery Darts
*[1]Od [2]Obloc Samvelg [3]Dlugar Malprg*

[1]To Vanne [2]The Earth, [3]And [4]7, 6, 9, 9 [5]Continual Workmen
*[1]Ar [2]Caosgi [3]Od [4]A C A M [5]Canal*

[1]Whose courses visit [2]With comfort [3]The Earth, [4]And are in government
*[1]Sobol Zar F [2]Bliard [3]Caosgi [4]Od Chisa Netaab*
[1]And continuance as [2]The Second [3]And the Third. [4]Wherefore,
*[1]Od Miam Ta [2]Viv [3]Od D [4]Darsar*
[1]Hearken unto my voice. [2]I have talked of you [3]And I move you
*[1]Solpeth Bi-En [2]B-Ri-Ta [3]Od Zacam*
[1]In power and presence: [2]Whose [3]Works [4]Shall be a Song of Honour
*[1]G-Micalza [2]Sobol [3]Ath [4]Trian Lu-Ia Hé*
[1]And the praise of your God. [2]In your creation.
*[1]Od Ecrin Mad [2]Qaa-On.*
BITOM, Fire.

## THE SEVENTH KEY

[1]The East [2]Is a House of Virgins [3]Singing praises [4]Amongst the Flames
*[1]Raas [2]I Salman Paradiz [3]Oe-Crimi [4]Aao Ial-*
[1]Of First Glory, [2]Wherein [3]The Lord hath opened His mouth [4]And they are
*[1]Pir-Gah* [2]Qui-In [3]Enay Butmon [4]Od I*
[1]Become [2]28 [3]Living Dwellings [4]In whom [5]The Strength of Man
*[1]Noas [2]NI [3]Paradial [4]Casarmg [5]Vgear*
[1]Rejoiceth [2]And [3]They are apparelled with [4]Ornaments of brightness
*[1]Chirlan [2]Od [3]Zonac [4]Luciftian*
[1]Such as work [2]Wonders on all Creatures. [3]Whose Kingdoms [4]And
*[1]Cors Ta Vaul [2]Zirn Tol Hami [3]Sobol Ondoh [4]Od*
[1]Continuance [2]Are as [3]The Third [4]And Fourth, [5]Strong Towers [6]And
*[1]Miam [2]Chis Ta [3]D [4]Od Es [5]V-Ma-Dea [6]Od*
[1]Places of Comfort, [2]The Seat of Mercy [3]And Continuance.
*[1]Pi-Bliar [2]Othil Rit [3]Od Miam*
[1]O ye Servants of Mercy [2]Move, [3]Appear, [4]Sing praises [5]Unto the Creator!
*[1]C-Noqol Rit [2]Zacar [3]Zamran [4]Oe-Crimi [5]Qaada.*
[1]And be mighty [2]Amongst us! [3]For to [4]This Remembrance
*[1]Od O-Micaolz [2]Aaiom [3]Bagle [4]Papnor*
[1]Is given power, [2]And our strength [3]Waxeth strong [4]In Our Comforter!
*[1]I Dlugam Lonshi [2]Od Vmplif [3]V-Ge-Gi [4]Bigliad*
Water of AIR.
(* Note: IALPRG "Burning Flames" in the Second Call.—I.R.)

## THE EIGHTH KEY

[1]The Mid-Day, [2]The First, [3]Is as the Third Heaven [4]Made of Hyacinthine
*[1]Bazm [2]Elo [3]I Ta Piripson [4]Oln Nazavabh*

[1]Pillars [2]26 [3]In whom the Elders [4]Are become strong, [5]Which I have
*[2]OX [3]Casarmg Vran [4]Chis Vgeg [5]Ds*
[1]Prepared [2]For My own Righteousness [3]Saith the Lord, [4]Whose long
*[1]Abramg [2]Baltoha [3]Goho Iad [4]Soba*
[1]Continuance [2]Shall be as Buckles [3]To the Stooping Dragon [4]And like
*[1]Mian [2]Trian Ta Lolcis [3]Abai-Vovin [4]Od*
[1]Unto the Harvest of a Widow. [2]How many [3]Are there [4]Which remain in
*[1]Aziagiar Rior [2]Irgil [3]Chis Da [4]Ds Pa-Aox*
[1]The glory [2]Of the Earth, [3]Which are, [4]And shall not see [5]Death until
*[1]Busd [2]Caosgo [3]Ds Chis [4]Od Ip Uran [5]Teloch Cacrg*
[1]This House [2]Fall, [3]And the Dragon sink? [4]Come away!
*[1]Oi Salman [2]Loncho [3]Od Vovina Carbaf [4]Niiso*
[1]For the Thunders [2]Have spoken! [3]Come away! [4]For the Crown of the
*[1]Baglé Avavago [2]Gohon [3]Niiso [4]Baglé Momao*
[1]Temple [2]And the Robe [3]of Him [4]That Is [5]Was [6]And Shall Be Crowned
*[1]Siaion [2]Od Mabza [3]Iad [4]O I [5]As [6]Momar*
[1]Are Divided. [2]Come! [3]Appear unto [4]The Terror of [5]The Earth
*[1]Poilp [2]Niis [3]Zamran [4]Ciaofi [5]Caosgo*
[1]And unto our Comfort [2]And [3]Of such as are prepared.
*[1]Od Bliors [2]Od [3]Corsi Ta Abramig.*
Earth of AIR.

## THE NINTH KEY

[1]A Mighty [2]Guard [3]Of Fire with Two-edged Swords [4]Flaming,
*[1]Micaolz [2]Bransg [3]Prgel Napea [4]Ialpor*
[1]Which have [2]Vials [3]Eight [4]Of Wrath [5]For two times and a half,
*[1]Ds Brin [2]Efafafe [3]P [4]Vonpho [5]Olani Od Obza*
[1]Whose Wings are of [2]Wormwood [3]And of the Marrow [4]Of Salt,
*[1]Sobol Vpaah Chis [2]Tatan [3]Od Tranan [4]Balie*
[1]Have settled [2]Their feet in the [3]West [4]And are measured
*[1]Alar [2]Lusda [3]Soboln [4]Od Chis Holq*
[1]With their Ministers [2]9996. [3]These gather up [4]The moss of the Earth
*[1]C Noqodi [2]CIAL [3]Vnal Aldon [4]Mom Caosgo*
[1]As the rich man [2]Doth his treasure. [3]Cursed [4]Are they whose
*[1]Ta Las Ollor [2]Gnay Limlal [3]Amma [4]Chis Sobca*
[1]Iniquities they are. [2]In their eyes are millstones [3]Greater than the Earth,
*[1]Madrid Z Chis [2]Ooanoan Chis Aviny [3]Drilpi Caosgin*
[1]And from their mouths run seas of blood. [2]Their heads [3]Are covered
*[1]Od Butmoni Parm Zumvi Cnila [2]Dazis [3]Ethamza*

[1]With diamonds [2]And upon their hands [3]Are [4]Marble sleeves.
*[1]Childao [2]Od Mirc Ozol [3]Chis [4]Pidiai Collal.*
[1]Happy is he on whom [2]They frown not. [3]For why?
*[1]Vlcinina Sobam [2]Vcim [3]Bagle?*
[1]The God of Righteousness [2]Rejoiceth in them. [3]Come away! [4]And not
*[1]Iad Baltoh [2]Chirlan Par. [3]Niiso [4]Od Ip*
[1]Your vials [2]For the time is [3]Such as requireth comfort.
*[1]Efafafe [2]Baglé A Cocasb I [3]Cors Ta Vnig Blior.*
Fire of AIR.

## THE TENTH KEY

[1]The Thunders of Judgment and Wrath [2]Are Numbered [3]And
*[1]Coraxo [2]Chis Cormp [3]Od*
[1]Are harboured [2]In the North in the likeness [3]Of an Oak [4]Whose branches
*[1]Blans [2]Lucal Aziazor [3]Paeb [4]Sobol Ilonon*
[1]Are [2]22 [3]Nests [4]Of Lamentation [5]And Weeping, [6]Laid up for the Earth,
*[1]Chis [2]OP [3]Virq [4]Eophan [5]Od Raclir [6]Maasi Bagle Caosgi,*
[1]Which burn night [2]And day: [3]And vomit out [4]The Heads of Scorpions
*[1]Ds Ialpon Dosig [2]Od Basgim, [3]Od Oxex [4]Dazis Siatris*
[1]And Live Sulphur, [2]Mingled with Poison. [3]These be [4]The Thunders
*[1]Od Salbrox, [2]Cinxir Faboan [3]Unal Chis [4]Const*
[1]That [2]5678 [3]Times [4](in ye 24th part) of a moment roar
*[1]Ds [2]DAOX [3]Cocasg [4]Ol Oanio Yorb*
[1]With an hundred mighty earthquakes [2]And a thousand times
*[1]Vohim Gizyax [2]Od Matb Cocasg*
[1]As many surges [2]Which rest not [3]Neither [4]Know any [5]Echoing
*[1]Plosi Molvi [2]Ds Page Ip [3]Larag [4]Om Droln [5]Matorb*
[1]Time herein. [2]One rock [3]Bringeth forth a thousand [4]Even as
*[1]Cocasb Emna [2]L Patralx [3]Yolci Matb [4]Nomig*
[1]The heart of man doth his thoughts. [2]Woe! [3]Woe! Woe! Woe!
*[1]Monons Olora Gnay Angelard [2]Ohio [3]Ohio Ohio Ohio*
[1]Woe! Woe! [2]Yea Woe! [3]Be to the Earth, [4]For her iniquity [5]Is, [6]Was,
*[1]Ohio Ohio [2]Noib Ohio [3]Caosgon [4]Bagle Madrid [5]I [6]Zir*
[1]And shall be great. [2]Come away! [3]But not your mighty sounds.
*[1]Od Chiso Drilpa [2]Niiso [3]Crip Ip Nidali.*
Air of WATER.

## THE ELEVENTH KEY

[1]The Mighty Seat [2]Groaned aloud [3]And there were [4]Five [5]Thunders
*[1]Oxiayal [2]Holdo [3]Od Zirom [4]O [5]Coraxo*

[1]Which [2]Flew [3]Into the East, [4]And the Eagle spake, [5]And cried with a loud
*[1]Ds [2]Zildar [3]Raasy [4]Od Vabzir Camliax [5]Od Bahal*
[1]Voice: [2]Come away! [3]And they gathered themselves together and
*[2]Niiso* [3] ✠
[1]Became [2]The House of Death, [3]Of whom it is measured, [4]And it is as
*[2]Salman Teloch [3]Casarman Holq [4]Od T I Ta*
[1]They whose Number is 31. [2]Come away! [3]For I have prepared for you
*[1]Z Soba Cormf I GA [2]Niiso [3]Bagle Abramg*
[1]A place. [2]Move therefore [3]And show yourselves. [4]Open the Mysteries
*[1]Noncp [2]Zacar (E) Ca [3]Od Zamran [4]Odo Cicle*
[1]Of your creation! [2]Be friendly unto me [3]For I am the servant of
*[1]Qaa [2]Zorge [3]Lap Zirdo Noco*
[1]The same your God, [2]The true worshipper of the Highest.
*[1]Mad [2]Hoath Iaida.*
Earth of WATER.

## THE TWELFTH KEY

[1]O You that reign in the South [2]And are [3]28 [4]The Lanterns of Sorrow,
*[1]Nonci Ds Sonf Babage [2]Od Chis [3]OB [4]Hubardo Tibibp*
[1]Bind up your girdles [2]And visit us! [3]Bring down your Train [4]3663.
*[1]Allar Atraah [2]Od Ef [3]Drix Fafen [4]MIAN*
[1]That the Lord may be magnified, [2]Whose Name amongst you [3]Is Wrath.
*[1]Ar Enay Ovof [2]Sobol Ooain [3]I Vonph*
[1]Move, [2]I say, [3]And show yourselves. [4]Open the Mysteries of your
*[1]Zacar [2]Gohus [3]Od Zamran [4]Odo Cicle*
[1]Creation. [2]Be friendly unto me! [3]For I am the servant [4]Of the same
*[1]Qaa [2]Zorge [3]Lap Zirdo Noco*
[1]Your God, [2]The true worshipper of the Highest.
*[1]Mad [2]Hoath Iaida.*
Fire of WATER.

## THE THIRTEENTH KEY

[1]O You Swords of [2]The South [3]Which have [4]42 [5]Eyes to stir up the Wrath
*[1]Napeai [2]Babage [3]Ds Brin [4]VX [5]Ooaona Lring Vonph*
[1]Of Sin: [2]Making men drunken, [3]Which are empty. [4]Behold the Promise of
*[1]Doalim [3]Eolis Ollog Orsba [2]Ds Chis Affa [4]Micma Isro*
[1]God and His power, [2]Which is called amongst you a Bitter Sting!
*[1]Mad Od Lonshi Tox** *[2]Ds I Vmd Aai Grosb*
[1]Move [2]And [3]Show yourselves. [4]Open the Mysteries of [5]Your Creation.
*[1]Zacar [2]Od [3]Zamran [4]Odo Cicle [5]Qaa*

[1]Be friendly unto me! [2]For I am the servant of [3]The same your God,
*[1]Zorge [2]Lap Zirdo Noco [3]Mad*
[1]The true worshipper [2]Of the Highest.
*[1]Hoath [2]Iaida.*
Air of EARTH.

* "Lonshi Tox" means "The power of Him."

## THE FOURTEENTH KEY

[1]O You Sons of Fury, [2]The Children of the Just, [3]Which sit upon [4]24
*[1]Noromi Baghie [2]Pashs Oiad [3]Ds Trint Mirc [4]OL*
[1]Seats, [2]Vexing all creatures [3]Of the Earth [4]With age, [5]Which have under
*[1]Thil [2]Dods Tol Hami [3]Caosgi [4]Homin [5]Ds Brin Oroch*
You [1]1636. [2]Behold the Voice of God! [3]The Promise of Him Who is
*[1]QUAR [2]Micma Bialo Iad [3]Isro Tox Ds I*
[1]Called amongst you [2]Fury or Extreme Justice. [3]Move and show your-
*[1]Vmd Aai [2]Baltim [3]Zacar Od Zamran*
[1]selves. [2]Open the Mysteries of [3]Your Creation. [4]Be friendly unto me.
*[2]Odo Cicle [3]Qaa [4]Zorge*
[1]For I am [2]The servant of the same your God, [3]The true worshipper of
*[1]Lap Zirdo [2]Noco Mad [3]Hoath*
The Highest.
*[1]Iaida.*
Water of EARTH.

## THE FIFTEENTH KEY

[1]O Thou, [2]The Governor of the First Flame, [3]Under Whose Wings [4]Are
*[1]Ils [2]Tabaan L Ial-Prt [3]Casarman Vpaahi [4]Chis*
[1]6739 [2]Which weave [3]The Earth with dryness: [4]Which knowest the great
*[1]DARG [2]Ds Oado [3]Caosgi Orscor [4]Ds Omax*
[1]Name Righteousness [2]And the Seal of Honour! [3]Move and show
*[1]Baeouib [2]Od Emetgis Iaiadix [3]Zacar Od Zamran*
[1]Yourselves! [2]Open the Mysteries of your Creation. [3]Be friendly unto me.
*[2]Odo Cicle Qaa [3]Zorge*
[1]For I am [2]The servant of the same your God, [3]The true worshipper of
*[1]Lap Zirdo [2]Noco Mad [3]Hoath*
[1]The Highest.
*[1]Iaida.*
Fire of EARTH.

## THE SIXTEENTH KEY

[1]O Thou of the Second Flame, [2]The House of Justice, [3]Who hast Thy
*[1]Ils Viv Ialprt [2]Salman Balt [3]Ds A*

[1]Beginning in Glory, [2]And shalt comfort the Just, [3]Who walkest on
*[1]Cro-Odzi Busd [2]Od Bliorax Balit [3]Ds Insi*
[1]The Earth with Feet [2]8763, [3]Which understand and separate creatures.
*[1]Caosgi Lusdan [2]EMOD [3]Ds Om Od Tliob*
[1]Great art Thou [2]In the God of Conquest. [3]Move and show yourselves!
*[1]Drilpa Geh Ils [2]Mad Zilodarp [3]Zacar Od Zamran*
[1]Open the Mysteries of [2]Your Creation. [3]Be friendly unto me! [4]For
*[1]Odo Cicle [2]Qaa [3]Zorge [4]Lap*
[1]I am the servant of [2]The same your God: [3]The true worshipper of
*[1]Zirdo Noco [2]Mad [3]Hoath*
[1]The Highest.
*[1]Iaida.*
Air of FIRE.

## THE SEVENTEENTH KEY

[1]O Thou Third Flame [2]Whose Wings are Thorns [3]To stir up vexation:
*[1]Ils D Ialpirt [2]Soba Vpaah Chis Nanba [3]Zixlay Dodseh*
[1]And Who hast [2]7336 [3]Living Lamps [4]Going before Thee:
*[1]Od Ds Brint [2]TAXS [3]Hubardo [4]Tastax Ilsi*
[1]Whose God is Wrath [2]In Anger. [3]Gird up Thy Loins [4]And hearken.
*[1]Soba Iad I Vonpho [2]Vnph [3]Aldon Dax Il [4]Od Toatar.*
[1]Move and show yourselves. [2]Open the Mysteries of [3]Your Creation.
*[1]Zacar Od Zamran [2]Odo Cicle [3]Qaa*
[1]Be friendly unto me. [2]For I am [3]The servant of [4]The same your God:
*[1]Zorge [2]Lap Zirdo [3]Noco [4]Mad*
[1]The true worshipper of [2]The Highest.
*[1]Hoath [2]Iaida.*
Water of FIRE.

## THE EIGHTEENTH KEY

[1]O Thou [2]Mighty Light [3]And Burning Flame of [4]Comfort which openest
*[1]Ils [2]Micaolz Olprt [3]Od Ialprt [4]Bliors Ds Odo*
[1]The Glory of God [2]Unto the Centre of the Earth, [3]In Whom the [4]6332
*[1]Busdir Oiad [2]Ovoars Caosgo [3]Casarmg [4]ERAN*
[1]Secrets [2]Of Truth have their abiding, [3]Which is called [4]In Thy Kingdom
*[1]Laiad [2]Brints Cafafam [3]Ds I Vmd [4]Aqlo Adohi*
[1]Joy [2]And not to be measured. [3]Be Thou a Window of Comfort unto me.
*[1]Moz [2]Od Ma-Of-Fas [3]Bolp Como Bliort Pambt*
[1]Move and show yourselves. [2]Open the Mysteries of [3]Your Creation.
*[1]Zacar Od Zamran [2]Odo Cicle [3]Qaa*

[1]Be friendly unto me, [2]For I am the servant of [3]The same your God,
[1]*Zorge* [2]*Lap Zirdo Noco* [3]*Mad*
[1]The true worshipper of [2]The Highest.
[1]*Hoath* [2]*Iaida.*
Earth of FIRE.

These first eighteen CALLS are in reality nineteen—that is nineteen in the Celestial Orders, but with us, that First Table hath no CALL and can have no CALL seeing it is of the GOD-HEAD.

Thus, then, with us it hath the number of "0", though with them, that of "1" (even as the first Key of the Tarot is numbered "0"); and therefore, that which is with us the eighteenth KEY, is with them the nineteenth.

After these first eighteen, follow the CALLS and KEYS of the AIRES or 30 AETHERS, which are the same in substance, though varied by the NAME belonging thereto.

1. LIL
2. ARN
3. ZOM
4. PAZ
5. LIT
6. MAZ
7. DEO
8. ZID
9. ZIP
10. ZAX
11. ICH
12. LOE
13. ZIM
14. VTA
15. OXO
16. LEA
17. TAN
18. ZEN
19. POP
20. CHR
21. ASP
22. LIN
23. TOR
24. NIA
25. VTI
26. DES
27. ZAA
28. BAG
29. RII
30. TEX

## THE CALL OF THE THIRTY AETHYRS

[1]The Heavens which dwell in [2]The First Aire [3]Are Mighty in the
[1]*Madriaax Ds Praf* [2]*LIL* [3]*Chis Micaolz*
[1]Parts of the Earth [2]And execute the Judgment of the highest! Unto
[1]*Saanir Caosgo* [2]*Od Fisis Balzizras Iaida*

[1]You it is said: [2]Behold the Face of your God, [3]The Beginning of
[1]*Nonca Gohulim* [2]*Micma Adoian Mad* [3]*Iaod*
[1]Comfort, [2]Whose Eyes are the Brightness of the Heavens, [3]Which
[1]*Bliorb* [2]*Soba Ooaona Chis Luciftias Piripsol* [3]*Ds*
[1]Provided [2]You for the Government of Earth [3]And her Unspeakable
[1]*Abraassa* [2]*Noncf Netaaib Caosgi* [3]*Od Tilb Adphaht*
[1]Variety, [2]Furnishing you with a Power Understanding [3]To dispose all
[1]*Damploz* [2]*Tooat Noncf G Micalz Oma* [3]*Lrasd Tol*
[1]Things according to [2]The Providence of Him [3]That sitteth on the Holy
[1]*Glo Marb* [2]*Yarry* [3]*Idoigo*
[1]Throne: [2]And rose up in the Beginning saying: [3]The Earth
[2]*Od Torzulp Iaodaf Gohol* [3]*Caosga*
[1]Let her be governed [2]By her parts and let there be [3]Division in her
[1]*Tabaord* [2]*Saanir Od Christeos* [3]*Yrpoil Tiobl*
[1]That the glory of her [2]May be always drunken [3]And vexed in itself.
[1]*Busdir Tilb* [2]*Noaln Paid Orsba* [3]*Od Dodrmni Zylna.*
[1]Her course let it round (or run) [2]With the Heavens, and as
[1]*Elzap Tilb Parm* [2]*Gi Piripsax, Od Ta*
[1]An handmaid let her serve them. [2]One season, let it confound another
[1]*Qurlst Booapis* [2]*L Nibm Ovcho Symp*
[1]And let there be no creature [2]Upon or within her [3]One and the same.
[1]*Od Christeos Ag Toltorn* [2]*Mirc Q Tiobl* [3]*L El*
[1]All her members [2]Let them differ in their qualities, [3]And let there be
[1]*Tol Paombd* [2]*Dilzmo As Pian* [3]*Od Christeos*
[1]No one creature equal with another. [2]The reasonable creatures of
[1]*Ag L Toltorn Parach Asymp* [2]*Cordziz*
[1]The Earth, or Man, [2]Let them vex and weed out one another: [3]And
[2]*Dodpal Od Fifalz L Smnad* [3]*Od*
[1]Their dwelling places [2]Let them forget their names. [3]The work of Man
[1]*Fargt* [2]*Bams Omaoas* [3]*Conisbra*
[1]And his pomp [2]Let them be defaced. [3]His buildings, let them become
[1]*Od Avavox* [2]*Tonug* [3]*Orsca Tbl Noasmi*
[1]Caves [2]For the beasts of the field! [3]Confound her understanding with
[1]*Tabges* [2]*Levithmong* [3]*Unchi Omp Tibl*
[1]Darkness. [2]For why? [3]It repenteth Me that I have made Man.
[1]*Ors* [2]*Bagle* [3]*Moóoah Ol Cordziz.*
[1]One while let her be known, [2]And another while a stranger. [3]Because
[1]*L Capimao Ixomaxip* [2]*Od Cacocasb Gosaa* [3]*Baglen*

[1]She is the bed of an harlot, [2]And the dwelling place of [3]Him that is
[1]*Pii Tianta A Babalond,* [2]*Od Faorgt* [3]*Teloc Vo-*
[1]Fallen.
*Vim.*
[1]O Ye Heavens, Arise! [2]The Lower Heavens beneath you,
[1]*Madriiax Torzu* [2]*Oadriax Orocha*
[1]Let them serve you! [2]Govern those that govern. [3]Cast down such as
[1]*Aboapri* [2]*Tabaori Priaz Ar Tabas* [3]*Adrpan Cors Ta*
[1]Fall. [2]Bring forth with those that increase, [3]And destroy the rotten.
[1]*Dobix* [2]*Iolcam Priazi Ar Coazior* [3]*Od Quasb Qting.*
[1]No place let it remain in one number. [2]Add and diminish until
[1]*Ripir Paaoxt Sa La Cor* [2]*Vml Od Prdzar Cacrg*
[1]The Stars be numbered.
[1]*Aoiveae Cormpt.*
[1]Arise! Move! [2]And appear before [3]The Covenant of His Mouth
[1]*Torzu Zacar* [2]*Od Zamran Aspt* [3]*Sibsi Butmona*
[1]Which He hath sworn [2]Unto us in His Justice. [3]Open the Mysteries of
[1]*Ds Surzas* [2]*Tia Baltan.* [3]*OdoCiclé*
[1]Your Creation [2]And make us Partakers of [3]The Undefiled Knowledge.
[1]*Qaa* [2]*Od Ozozma Plapli* [3]*Iadnamad.*

Footnote: In Equinox Volume 5, Aliester Crowley has published a series of visions, using the Calls of the Thirty Aethyrs in order to investigate and thus ascertain the nature of these Aethyrs.

# PART FOUR

# THE CONCOURSE OF THE FORCES

## ENOCHIAN OR ROSICRUCIAN CHESS

This is one of the sub-divisions of the Angelic system of Tablets about which, sad to say, very little can be said. No one in the Order, or my Temple, seemed to know anything about it. Whether this same condition applies to the other Temples is hard to say, though, from conversation with certain of the Adepti of those Temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked Adepti of the rank of ⑦ = $\boxed{4}$ to play a game with me using my chess pieces and boards, though each politely backed out of the invitation. Also the unmounted state of the Order chess-pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by those who wrote the papers and devised the system, that the Adept should apply his own ingenuity to the bare-bones provided of the game, and formulate from that skeleton outline, as from the Enochian Tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the Book of the Concourse of the Forces will no doubt be able to divine the relationship existing between the profundities of the Enochian Tablets and this chess-game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the Squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess-game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the Tablets, may be formulated as Pyramids. Some experience, also, in employing the Pyramids for skrying in the Spirit-Vision will be required before any real appreciation of Enochan chess can be acquired.

In this game, the pieces are Egyptian god-forms, and the boards are certain adaptations of the Enochian Tabelts. The Tablet of Union, however, is not used. Tablets are reproduced as Chess-boards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic Squares over the Calvary Cross in each Lesser Angle. This leaves only the Servient squares in each of the Four Lesser Angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chess-board.

One of the papers written by Greatly Honoured Fratre N.O.M., gives a short history of Chess as it was derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic Chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the Boards. The Boards consist of the purely elemental part of each Tablet. There is nothing in the symbolic structure of the Board to suggest the operation of the Spirit in any of it saspects through the Elements. This operation of the Spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of Talisman or Flashing Tablet. That is, it should be fully painted, showing all the triangles of the Pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the Pyramid, indicating the throne of the god-form, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four Angles of each Tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing Tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing Tablet is to attract an appropriate type of force. And if these chess-boards are made as Flashing Tablets, they will automatically attract force and their utilisation will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different Angelic force. The flashing squares will attract the commencement of the operation of that type of Angelic power, and the movement of the Chess God-forms over the squares may produce even brighter flashes and indicate the operation of the divine forces therein. With these hints the student is left to work this out for himself.

There will be, in short, four different Boards. Each is representative of one of the Four Quadrangles or Watch-towers of the Elements, and the Angelic Names on the latter will be implied on the Boards even although no letters or Names are painted on them. The use of any of the four Boards will depend upon particular purposes, and the attributions of Elements as in the diverse schemes of Divination will determine which of the four boards must be used at any given time. In Tarot, the Element of Air, the Sword suit, indicates Sickness and Sorrow and unhappiness generally. Hence, in Enochian chess, for diving for some such question as touches upon trouble or unhappiness the Air Board would be employed. The Fire Board will represent the Tarot suit of Wands, implying swiftness, energy, activity. The Water Board indicates the Tarot suit of Cups of pleasure, happiness, merry-making, and marriage. The Earth Board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The Four Boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the Lesser Angles as an Upper and Lower Rank—Air and Water forming the Upper Rank, and Earth and Fire the Lower.

It is evident that the columns of the one Rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the Upper Rank is continued below by a column of the opposite Element.

Thus the Fiery columns below invariably stand on the Watery columns; the Watery on the Fiery; the Airy on the Earthy; and the Earthy on the Airy.

A different arrangement of the horizontal Files or Ranks of Squares is observable, and there is a difference in the Upper and Lower Tablets.

In the Upper Tablets the Kerubic Rank of squares is continuous with the Elemental Rank; and the Cardinal is continuous with the Common sign Rank, whereas in the lower Tablets of Earth and Fire the various Ranks—Kerubic, Cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian God-forms. A full set of chess-pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the Tarot.) The game is played by four players, representing the Four Lesser Angles of the Board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the Spirit and Four Elemental Rulers—the Five points of the Pentagram, the five letters of YHShVH, and the Tarot Ace and Court Cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different God-form, thus:

*Fire set.*

King—Kneph
Knight—Ra
Queen—Sati-Ashtoreth
Bishop—Toum
Castle—Anouke

*Air set.*

King—Socharis
Knight—Seb
Queen—Knousou Pekht
Bishop—Shu Zoan
Castle—Tharpeshest

*Water set.*

King—Ptah
Knight—Sebek
Queen—Thouerist
Bishop—Hapimon
Castle—Shooeu-tha-ist

*Earth set.*

King—Osiris
Knight—Horus
Queen—Isis
Bishop—Aroueris
Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five god-forms will suffice. There are only five major god-forms, the others being variations or different aspects of those types. These are:

*Osiris,* bearing crook, scourge, Phoenix wand. He is represented as sitting on a throne, silent unmoving. He is the *King* and represents Spirit, the operation of the Great Cross in the Tablets. He corresponds to the Ace in Tarot, the root-force of any element.

*Horus,* a God with Hawk's head, double mitre, and standing upright, as though to stride forward. He is the *Knight* of Enochian Chess and represents the operation of the ten-squared Sephirotic Cross in the Fire Angle of any Tablet or Board, and corresponds to the King in the Tarot, the figure astride a horse.

*Isis,* an enthroned Goddess with a Throne symbol mounted on the vulture head-dress. In Rosicrucian Chess, Isis is the *Queen,* and represents the operation of the Sephirotic Cross in the Water Angle of any Tablet. She corresponds to the Tarot Queen who is shown seated on a throne.

*Aroueris,* a human shaped God, with a double mitre. He is the *Bishop* in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the Airy Angle of any Tablet, and represents the Prince or Knight of the Tarot—the figure driving a chariot.

*Nephthys,* a Goddess with an Altar or Crescent symbol above the vulture head-dress. She is the *Castle* or *Rook* of the Chess game. This piece is always represented as somewhat larger than the others, and is enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the Earth Angle of any Tablet, and represents the Princess or Knave of the Tarot—the Amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the Board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the King, as Osiris form, should be painted white to represent Spirit, and this rule applies to all four Kings in the four Angles. The Knight, Horus, should be coloured red. The Queen, Isis, should be blue; the Bishop, Aroueris, yellow, and the Castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognised. For example, there are four sets of Chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the Air quarter of the board, therefore, will be mounted on yellow bases. Those in the Water Angle will have blue bases. The pieces in the Earth Angle will have black bases, and those in the Fire quarter will have red bases. Thus, as in the Four Angelic Tablets, there results a minute sub-division of the sub-elements of the Tablet. There will be an Osiris piece, a King with a white back, on a yellow base, indicating that he is a King belonging to the Air Angle. He represents the sub-element of Spirit of Air, the most spiritual and subtle phase of that element, the Tarot

Ace of Swords. A King with a blue base indicates his place in the Watery Angle. A Queen, an Isis figure with a blue back, set on a red base, shows that she is the Queen of the Fire Angle, representing the Watery Aspect of the Fire sub-element of any Tablet, the Queen of Wands. A Bishop, yellow backed, mounted on a black base, shows that he belongs to the Earth Angle, as against a Bishop with a yellow base whose place is in the Air Angle and who, therefore, corresponds to the Prince of Swords in the Tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in Chess. The Queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no Castling is permitted.

The Pawns in this Enochian Chess represent the God-forms of the four sons of Horus, the Canopic Gods. Their attributions are:

*Fire.* Kabexnuv, mummy-shaped, hawk-headed, the Knight's pawn.

*Water.* Tmoumathph, mummy-shoped, dog's head, Queen's pawn.

*Air.* Ahephi, mummy-shaped, ape-headed, the Bishop's pawn.

*Earth.* Ameshet, mummy-shaped, human-headed, the Castle's pawn.

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the Knight's pawn will be painted the colour of the Knight, red. The base will be coloured according to the Lesser Angle in which it is placed. So that in each of the Four Angles you will have four pawns on bases in the colour of its sub-element. The Airy Angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

It will be noted that the King has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is *always* on the corner of the Lesser Angle, where the corresponding Letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the Four Kings. Identical in every way, they yet differ in the colour of their bases, the colour of the Angle which they rule. Some variation might be made as to the posture of the God. For instance, the Fire King could be cut as a standing figure, the Water King sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The King and the piece corresponding to the Letter of the Angle will occupy the same square.

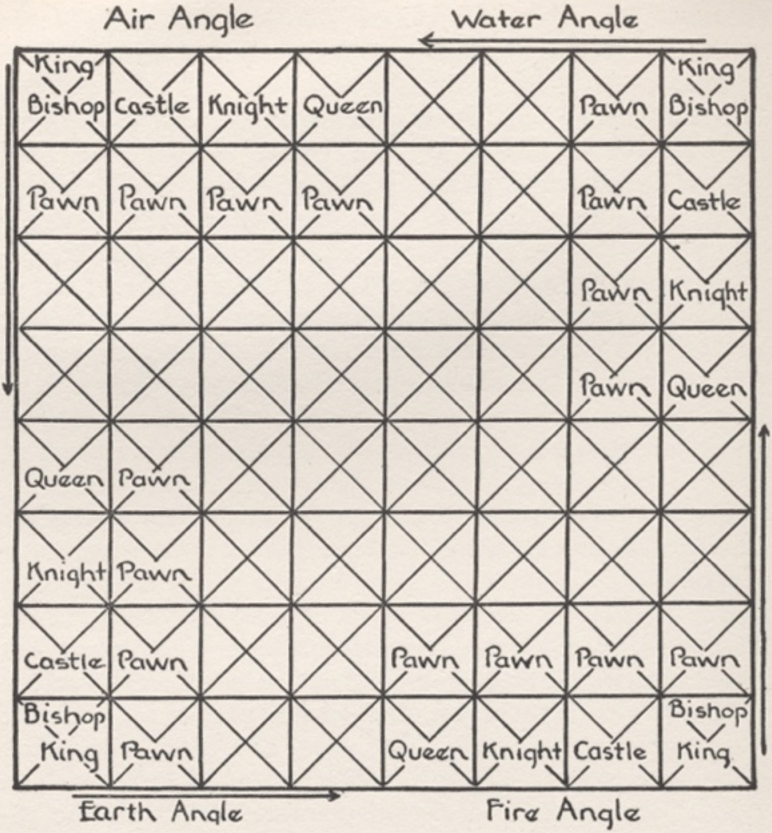
A piece or pawn threatening, that is giving check, to the corner square also checks the King as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic Square of the Tablets, has application. That is, the order in which the letters of the Name YHVH are placed on the uppermost squares of the Servient Squares of any Lesser Angle, as reflected from the Kerubic Squares above, also govern the placing of the pieces. The Bishop will be placed on the Vau Square, the Queen on the Heh Square, the Castle on the Heh final Square, etc. The student who has thoroughly assimilated the principles involved in the attributions of the Enochian Tablets will find all this perfectly straightforward, and experience no difficulty herein.

With regard to this injunction to set out the pieces on the board following the prime player's setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on any board, exactly in that order regardless of the order of Kerubs in their Angle. That is to say, if the prime player chooses an Earth of Water setting, his pieces will be set out: King and Castle on the corner square, then follow the Knight, Queen, and Bishop. The other three sets of Air, Water and Fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess-pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prme player's synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of Geomancy, each with a special and specific divinatory value. It should be remembered that these Geomantic figures are each under the influence of a Zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding Tarot Trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of Magic.

The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of Geomancy. For each one of these sixteen figures may be applied to the sixteen Lesser Angles of the Enochian Tablets and chess-boards. So that each


Air Angle
Water Angle
King
Bishop
Castle
Knight
Queen
Pawn
King
Bishop
Pawn
Pawn
Pawn
Pawn
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Pawn
Knight
Pawn
Queen
Queen
Pawn
Knight
Pawn
Castle
Pawn
Pawn
Pawn
Pawn
Pawn
Bishop
King
Pawn
Queen
Knight
Castle
Bishop
King
Earth Angle
Fire Angle

SETTING OF THE ENOCHIAN CHESS-MEN
FOLLOWING THE AIR ANGLE OF THE FIRE TABLET
(The arrows indicate direction of play)

angle comes under the operation of a Geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its Tarot trump. The method of attributing the figures to the Angles is identical with the process described for the squares of both columns and ranks in the Lesser Angles. Thus the Airy Lesser Angle of the Air Chess-board would be Mutable (Airy) Air, referred to the Zodiacal sign Gemini, and hence to the Geomantic figure of Albus, which is a mercurial figure under the presidency of

Taphthartharath. The Watery Angle of the Air Tablet would be Kerubic or Fixed (Watery) Air, which is the Sign Aquarius, and the Geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The Earthy Angles of the Air Tablet, is elemental Air, referred to the Geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery Angle is Cardinal Air, the Zodiacal Sign of Libra, and Puella would be the Geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the Geomantic figures to the other Tablets and angles. The magical and divinatory value of the Geomantic figures must therefore decide the choice of Chess-boards and Lesser Angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the *columns;* while the latter advance by the *ranks*. That is, the Actives are shown as a vertical force, while the Passives are shown as operating horizontally, shewing the Cross of Life, corresponding to the forces of the Court Cards and the Zodiacal Trumps in the Tarot.

The central squares of the board contain the 16 signs that are allotted to each Lesser Angle. And it is only from these 16 squares that the pieces—except the Rook and the King—develop their full influence or defensive force.

The Watery and Airy Boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the Earth and Fire Boards. Every Board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the Air and Water, and the Earth and Fire Boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board, but they are continuous right across both boards when *in situ.* To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

# OFFICIAL RITUAL

*The correct application of the action of the moveable images (representing the motion of The Ruling Angels over the Servient Squares) is called The Playe or Raying of the Chequers of the Tablets.*

*By* G. H. Fratre D.D.C.F.

*Of the Chess King and the Tarot Ace.* The move of this piece is one square every way, and answereth to the action of the Spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only *one* square in *any* direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for His Thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symboliser of the action of the potencies of the crosses on the Servient Squares.

*Of the Chess Knight, the Tarot King.* The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as Fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of Fire as the Revealer of the Strength of the Spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the King in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnnigs in a Fire Celestial. And the number of squares covered by the move of the Knight in the midst of the Board (reckoning from the Square on which he standeth, but not including it) is 16 squares, of which 8 are checked, and 8 are passed over.

*Of the Chess Queen, The Tarot Queen.* The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering 16 squares out of a square of 25 squares, of which 8 are threatened, and 8 are passed over. But she threateneth *not* a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the Great Goddess Isis, who is the Cherisher of Life.

*The Chess Bishop or Fool, the Tarot Prince.* The move of this piece is *any* number of squares cornerwise (that is only on the diagonal) in any direction even unto the limits of the Tablet. He representeth the keen and swift wind, and he is ascribed unto the God Aroueris. He *is* stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the Spirit.

*The Chess Castle or Rook, the Tarot Princess or Knave.* The move of this piece representeth the ponderous and formidable force of earth and its motion is *any* number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board.

It is ascribed unto Nephthys the Goddess. It representeth the completed action of the Spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

*The Pawns.* The four pawns represent certain forces formed by the conjunction of the Spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the Triangle, for they each represent a mixture of three elements under the presidency of the Spirit. Therefore, each is, as it were the servant of the God or Goddess, before whom he standeth. Yet, they be all, in a manner, alike in their action, although their Lords be different. Each is the servant of the God or Goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents Water, Fire, and Earth, is the servant of Nephthys, whose element Earth is expressed in his attribution without the contrary of Air.

Ahephi, who represents Air, Fire, and Water, is the servant of Aroueris, whose attribution is Air.

Tmoumathph, who represents Water, Air, and Earth, is the Servant of Isis, whose attribution is Water.

Kabexnuv, who represents Fire, Air, and Earth, is the servant of Horus, whose attribution is Fire.

One of the rules concerning the Pawns in actual play is that should one reach the 8th square of its column, it may be exchanged for the piece of which it is vicegerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of the pieces. So that were an Ahephi pawn the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be exchanged for a Bishop, even though the Bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of "Awakening the Abodes." As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on Geomancy and Tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backward or forward, to take an opponent or to press forward—are quite obviously left to the personal ingenium and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The Prime Mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is Air, then follow the Water pieces, the Fire pieces, the Earth pieces, and then back again to the Air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess-pieces are as follows:

If the player throws:

1. He moves a King or any Pawn.
2. He moves a Knight.
3. He moves a Bishop.
4. He moves a Queen.
5. He moves a Castle.
6. He moves a Pawn.

At the first move of the game, if the dice cast throws up 1, it clearly cannot apply to the King, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess-pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the King, who is Osirir, Spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. 3 is Binah, to which is referred in the Enochian attributions, the High Priestess card of the Tarot. The mitre of the High Priestess determines the selection of the Bishop. 4 is Chesed, to which is attributed the Tarot trump The Empress, who is the chess Queen. And 5 is the Castle, referred to Geburah, and the Tarot card The Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and Air would be pitted against Water and Earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of Fire and Air, checks the Earth King, the second player must not continue the movements of the Water pieces, which are his allies, until he has moved the Earth King out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manouevring will appreciate what is expected of him in the course of play.

When the so-called "stale-mate" occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the King not being in check but so placed that he could not move without getting in to check, the result is that the player whose King is affected loses his turn until his state of "stale-mate" is removed.

For the purposes of Divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian God-forms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the Lesser Angle from which he begins his play. Any square, that is, except the one on which the King first stands. The King must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the Pyramids with their elemental composition, and some knowledge of the Angelic forces represented by those squares and Pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery Lesser Angle of the Element of Earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the Angle which is of the nature of Cardinal Earth, as representing the Yod type of Earth, or on Elemental Fire, that is the

Heh (final) type of Fire. The ingenium of the interested student will guide his judgment herein.

## NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every Lesser Angle throughout the Tablets has a diagonal line of four squares starting from its prime square; which are allotted respectively to Aries, Gemini, Scorpio and Earth. From these four squares the Bishops can move one square into a square of Libra, Sagittarius, Taurus or Water, these completing the series of squares in that Lesser Angle in which a Bishop can move. Let us call this the Aries System of diagonal squares.

This diagonal is crossed by another which in the Airy and Watery boards is composed of Cancer, Leo, Virgo and Air Squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn and Fire. In the Earthy and Fiery board the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the Boards we shall see that the Aries system of any Lesser Angle is joined diagonally to the Aries system of the other three Lesser Angles; and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares; viz: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the White to Aries, and the Black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing Queens is insignificant, while that of the Bishops is strong. In such a case the number of pieces is 6; 2 Bishops, 2 Kinghts and 2 Rooks. That is, in these matters the Airy attack is strong, and the Watery weak.

If the Ptah be on a square of the Cancer System, one opposing Queen directly attacks this Square, but the Bishops do not. In this case the number of attacking pieces is 5; one Queen, 2 Knights, and 2 Rooks. That is, in these matters the Airy attack is insignificant, while the Watery is strong.

If an opposing Queen can attack the Ptah, the defence should note well which Queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a Bishop, and probably also for a Knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive Powers.

Yod. Knight. The most offensive piece.
Heh. Queen. More offensive than defensive.
Vau. Bishop. More defensive than offensive.
Heh (final). Rook. Most defensive. That is in a general sense.

Because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing Kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the Kings who are allies. That is, if Fire and Air are allies, then the Kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a King has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the Prime Player's King is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his King. That is to say that his pieces remain *in situ* but having during that time of check no power of action and can neither attack nor threaten; they only block the squares occupied. If the allied King can be check-mated, his partner continues to play and to seek to release him. When both Kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he or his ally is checkmated, the enemies hold such a position that the Prime Player cannot possibly attain the Ptah square.

The Knights or Fiery forces of the Elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like Fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the Tarot *King*, and to Chokmah. They are the *Abba* forces, and with the Queens represent the Briatic forces of the scheme.

The Queens or Watery forces of the Elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the Watery forces only move in their respective pre-ordained courses; they cannot leave their limits and enter upon the domain of others. Water, like Fire, is unarrested and undulating, and like Air and Earth it can act diagonally or square-wise, containing the potential force of Air and Earth. They are the Queen of the Tarot, and Binah. They are the *Aimah*, and are of Briah.

The Bishops are subtle and sharp, Airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing Bishops, and the friendly Airs support each other in attack and defence. Where the active Airs whirl the passives cannot come. They are the forces of the Princes, and of Yetzirah, the *Son*.

The Rooks are the heavy resisting powers of the Princess, the Earth by nature, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of Fire, Water, and Air have been absorbed and equilibriated, i.e. removed from the board, the mighty powers of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The Rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other Elements have been absorbed in its working out. While the Aleph, Mem, and Shin, forces are in full operation the Rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, make the mistake of entering early into action she is nearly sure to fall a prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

*End of Volume Four*
*Completing the Work*

# Liber Loagaeth

# Or

# Liber Mysteriorum, Sextus et Sanctus

## John Dee

### Preface

I first became interested in somewhat setting the Magickal Record straight, while perusing materials for a project tracing the roots of H.P. Lovecraft, his Mythos and the Necronomicon. After studying the Hay Turner Necronomicon. I was struck by the patent absurdity that Dr. John Dee had ever produced anything remotely like that. After considerable meditation and a lot of 'googling' I realized that there were a whole generation of new readers, movie goers, Goths as well as gamers, out there who while untrained and ignorant of High Magick were never the less experimenting with the evocation of the powerful if mysterious spirits conjured by the hand and pen of the late Howard Phillips Lovecraft, his many collaborators, and a host of fellow travelers and imitators.

Suddenly the thought struck me - 'why would anyone want to call up so potent and nasty a demon as a Shogoth!' 'If called what might come?' Assuming that such a thing were possible in order to protect the ignorant, and in the interest of 'shedding some light' on real world sources of Lovecraft, his Mythos, and the Necronomicon, I present this World Wide Web Edition of Liber Loagaeth. While much that was formerly 'hidden and forbidden' is now available on the World Wide Web, as well as major University Libraries, private collections, and even large chain bookstores. Liber Loagaeth has remained shrouded in mystery. Despite being elusive, untranslatable, and extremely rare, I have willed to break silence and produce some of the formerly veiled actual traditional materials found in the British Museum as well as other 'secret sources'.

Considerable serious study and intense debate has preceeded this first publication of Liber Loagaeth and the Tables of Soyga. While there is much that remains obscured by the veil somewhat can and should be revealed. Apparently quite a few angels may dance upon the Head of a Pin, yet lest you, to your lasting grief and horror should call up a Shogoth, unprepared, and anything should appear?! I most strongly recommend and advise prior fortification of the body, mind, soul and the spirit, by the study of real practical Magickal methods of attainment, commonly available in other places. It is not my intention to instruct or take on students at this time, but for those sufficiently willing, ammenable, and clever enough, you may email me. I will be most happy to point you in your quest of Truth and Light towards suitable guides.

Concerning the relationship if any between Dr. Dee's Liber Loagaeth and H P Lovecraft's Necronomicon, a staggering wealth of material some fictitious, some both fraudulent, even laughable and some very seriously well thought out, is available, elsewhere. In the interest of sanity and scholarly truth I have here below presented for the first time on the World Wide Web, a representation of the Tablets Revealed to Dee and Kelly, known as, Liber Loagaeth, in the Angelic Enochian Alphabet, of the extremely rare 'untranslated', perhaps 'untranslatable' Sloane Ms.A.3189, Dee Materials. You be the judge, 'Is this the real Necronomicon?' Or is it just another enigma gathering dust in the British Museum. With all due respect and reverence for the 'Holy Spirits' and by the leave and permission of the Secret Chiefs of the Third Order I now present to you Liber Loagaeth

> May the Blessings of Light, Life, Love and Liberty be thine in the name of the Lord of the Aeon Ra Hoor Khuit.

Donald Correll

**Liber Mysteriorum, Sextus et Sanctus**

Sloane Ms.A.3189

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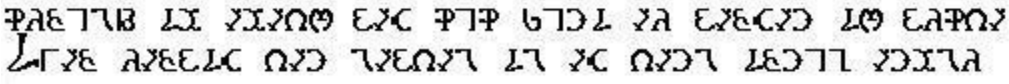

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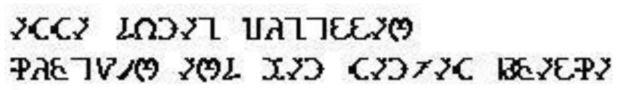

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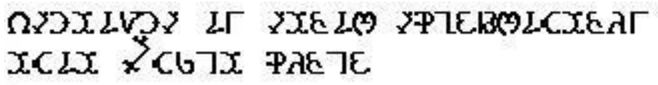

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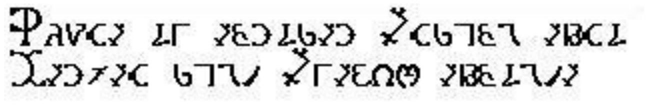

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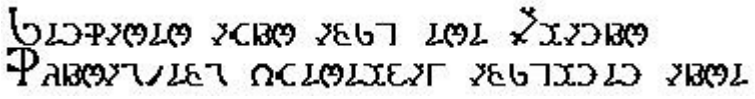

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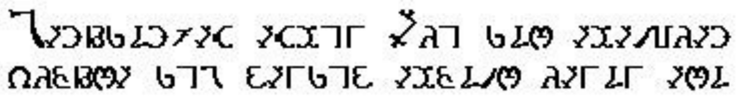

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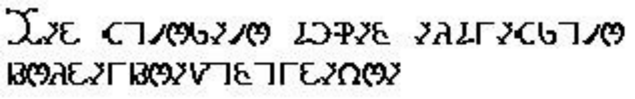

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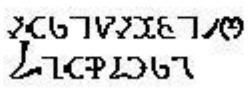

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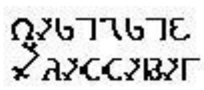

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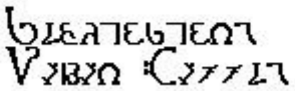

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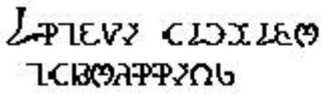

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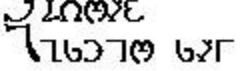

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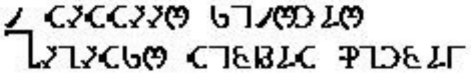

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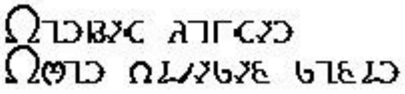

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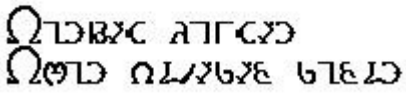

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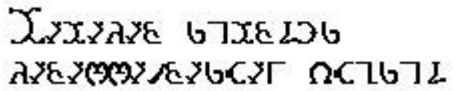

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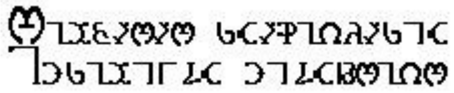

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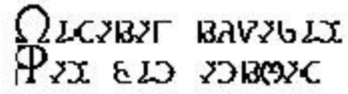

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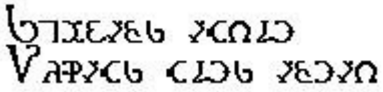

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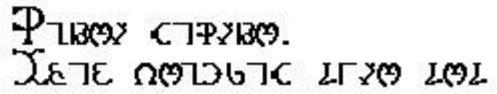

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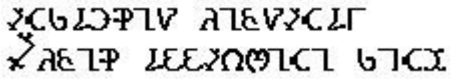

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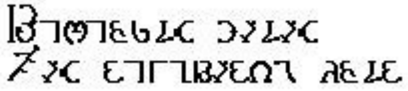

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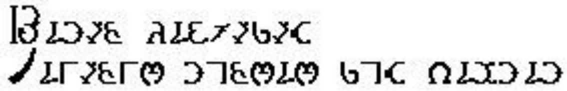

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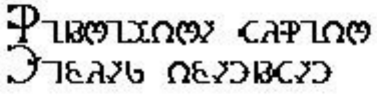

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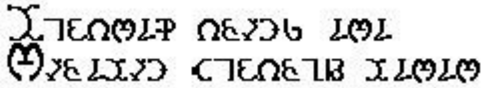

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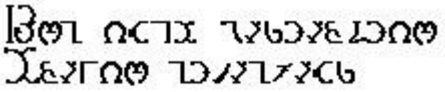

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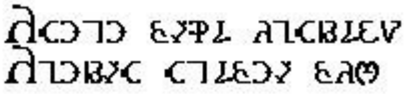

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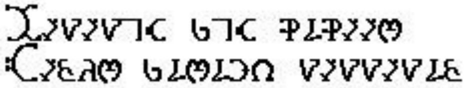

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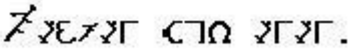
["The first of the leaves"]



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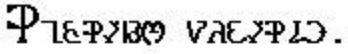

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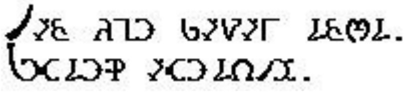

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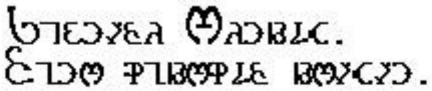

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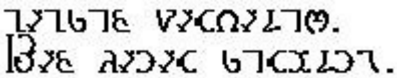

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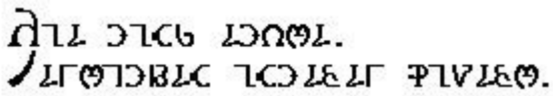

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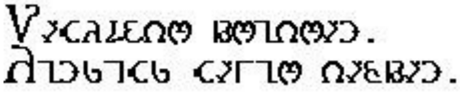

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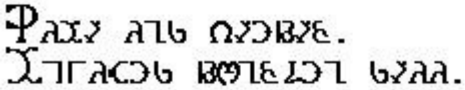

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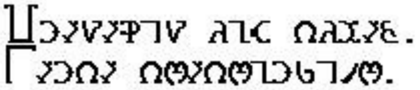

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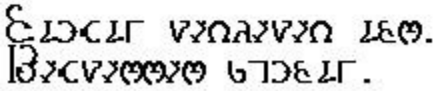

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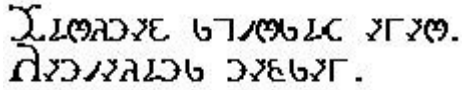

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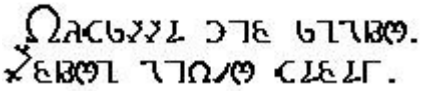

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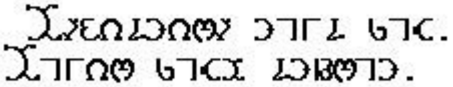

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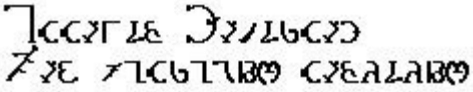

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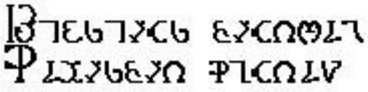

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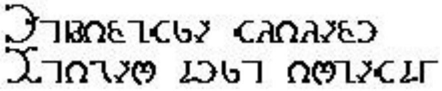

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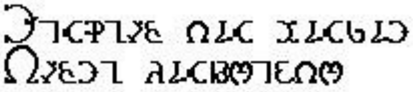

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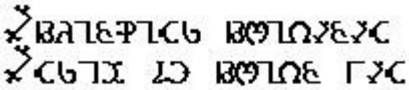

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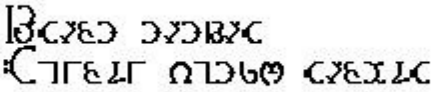

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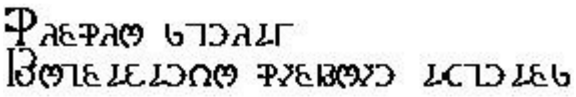

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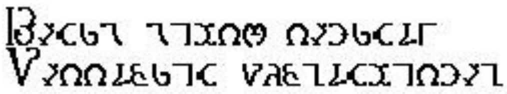
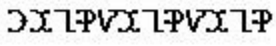


## Tables of Soyga

First Table



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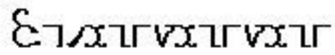
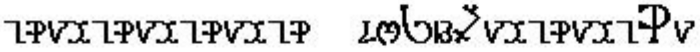
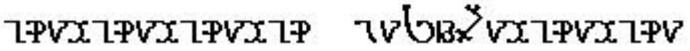


Third Table



Fourth Table



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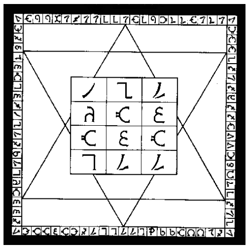


**John Dee : "La Tabula Sancta French Version"**
Tabula Sancta the Holy Table or Table of Practice by John Dee engraving from Casaubons True and Faithful Relation

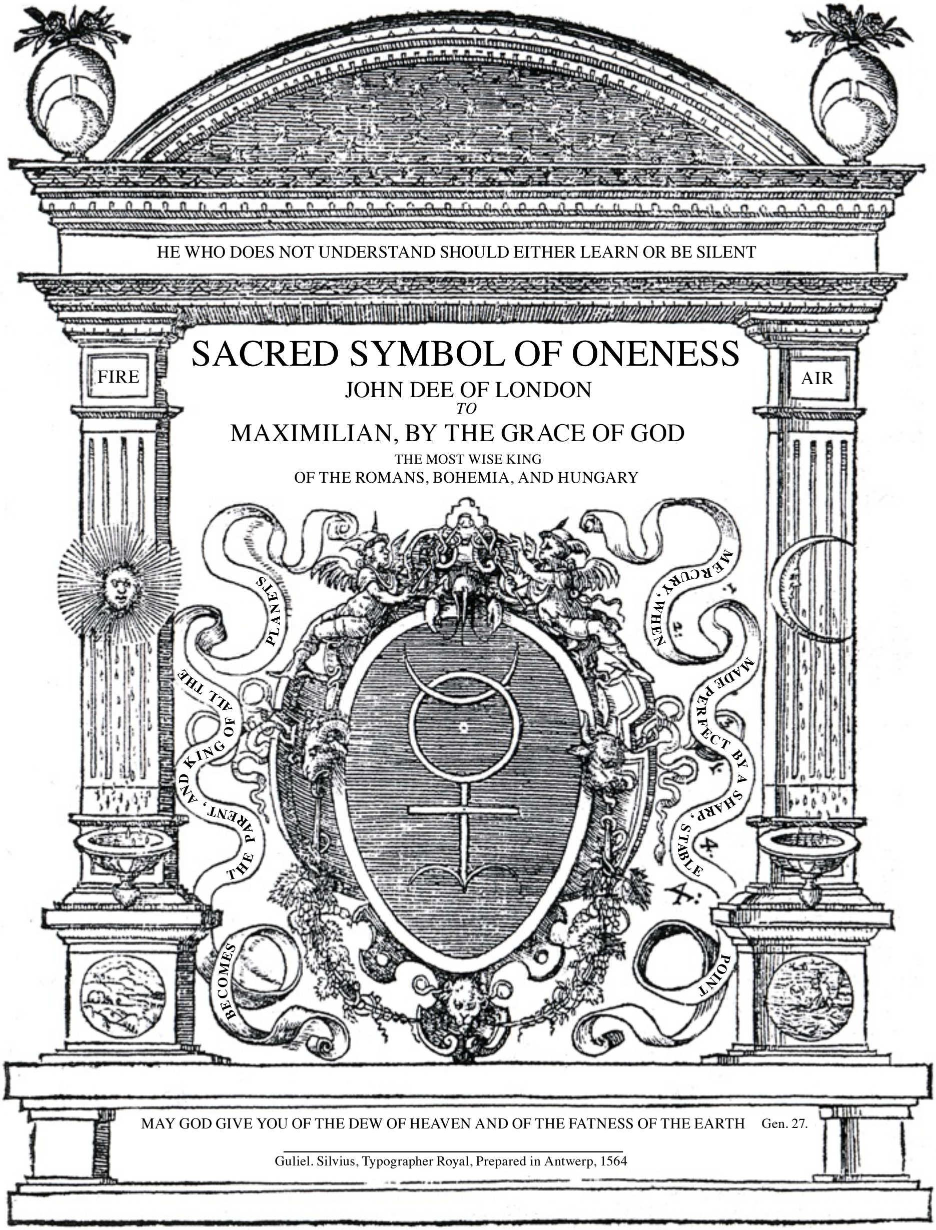
Introduction à la Magie Énochéenne
La Grande Table de la Terre

**John Dee : "La Grande Table De La Terre French Version"**
Cet ouvrage nous introduit dans la reception par John Dee Edward Kelly des fondements de Magie enocheenne donne par les Anges entre 1582 1584. Herve Solarczyk nous explique habilement comment le systeme fut recu comment il se presente sarticule comment il fonctionne. A travers les journaux des seances de Dee et Kelly avec les Bons Anges mais aussi comment les auteurs contemporains specialistes du systeme... >>read more<<

HE WHO DOES NOT UNDERSTAND SHOULD EITHER LEARN OR BE SILENT

# SACRED SYMBOL OF ONENESS

JOHN DEE OF LONDON
*TO*
MAXIMILIAN, BY THE GRACE OF GOD
THE MOST WISE KING
OF THE ROMANS, BOHEMIA, AND HUNGARY


FIRE
AIR
THE PARENT, AND KING OF ALL THE PLANETS
MERCURY, WHEN MADE PERFECT BY A SHARP, STABLE POINT
BECOMES

MAY GOD GIVE YOU OF THE DEW OF HEAVEN AND OF THE FATNESS OF THE EARTH Gen. 27.

Guliel. Silvius, Typographer Royal, Prepared in Antwerp, 1564

## NOTES ABOUT THIS TRANSLATION

1. The words written in a [small typesize and enclosed in brackets] indicate my clarifying comments and sometimes Dee's original Latin word.

2. All the parentheses (and the words they contain) are Dee's parentheses.

3. The words which Dee wrote in Greek have been highlighted with italics or in some cases with regular type.

4. The placement of marginalia follows Dee's original text (including the numerals and quotation marks that Dee used for emphasis) .

5. Previous translations have ignored Dee's many capitalizations. As they are expressions of emphasis, I have forrowed Dee's styling.

6. I have used Arabic numerals instead of Roman numerals make it easier to keep track of the 24 Theorems. However, the use of the word "Theorems" for Theorems 1-4, and "Theor." for Theorems 5-24, follows Dee's original styling (because its a clue).

7. I have included the 3 large decorative letters (Q, V, and P), which begin each of the three sections of the book because they are so graphic (and because they are clues). However, the "first letters" of each of the translated Theorems (also clues) are not necessarily the "first letters" of each of Dee's original Latin Theorems, so I did not capitalize them.

8. Dee used rather long sentences and paragraphs. For easier reading I have made shorter sentences, more frequent paragraphs, and have left space between the paragraphs.

9. Even though this English version is easier for most people to read, many "letter" and "word" clues in the text and illustrations are "lost in translation." Be sure to study the primary source, Dee's original Latin text, for these subtle clues.

10. To simplify, I have deleted the headers, the printer's pagination letters (at bottom of recto pages), and the "carry-over" words (at the very end of each page). I have kept Dee's page numbers and also added the corresponding "verso" page numbers ("opposite side"), so the pages can be referred to more easily.

This translation was done by Jim Egan, with assistance from Scott Barker.
© 2010 Jim Egan
It is based on original 1564 Latin text, but in addition, these three previous translations were consulted:

Anonymous, (1691), Ferguson collection MS 21, Glasgow University Library, Glasgow

J. W. Hamilton-Jones (1947), Red Wheel/Weiser, York Beach, ME (1975 and 2000),

C.H. Josten, (1964), AMBIX Vol. XII, No. 2 & 3, London

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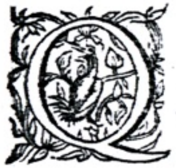
TO THE MOST EXCELLENT MAJESTY
OF THE REKNOWNED KING

# MAXIMILIAN

JOHN DEE OF LONDON
*Wishes a Very Fruitful Reign*



*The two causes which were able to encourage a Man of my Circumstances to present so small a gift to so great a* KING *have now impelled me to do so.*

*This gift is so extremely rare and of great goodness that the warm feelings I have for your Majesty should not be held in contempt, even though it is so small in size.*

*Your wondrous virtues have raised and procured an eternal Benevolence towards you. Your virtues are so great that even those who have not witnessed them in person believe, without a doubt, the extraordinary, yet quite true, reports of others.*

*Yet even those who have witnessed them in person and have carefully and keenly contemplated them, are still at a loss for words to fully describe the extent of these virtues.*

*As an eyewitness myself, I understand this very clearly, as I was in Posonium in your Kingdom of Hungaria last September [Dee attended his coronation as King of Hungary].*

*Allow me to speak about the Rarity of this Gift (small indeed in size) in as few words as possible. Using the full effort of my mind, I have concluded that the course of a Human life must be considered as two distinct parts (and most people live long enough to experience the second part).*

*After Infancy and Puberty, the Adolescent is faced with a mind challenging choice: What type of life path to follow. After hesitating for a while, they must finally Decide between Two possible paths.*

*Some, (who have fallen in love with truth and virtue), for the rest of their lives, will devote all their energy to Philosophy. Others (ensnared by worldly allurements or burning with a desire for riches) work anxiously in many ways, in order to lead a luxurious life of profit and pleasure.*

1. *You can readily find a thousand examples of this type. Yet of the other type (that is, those who sincerely apply themselves to Philosophy), you can hardly find one who has even begun to examine the true foundations of Nature.*

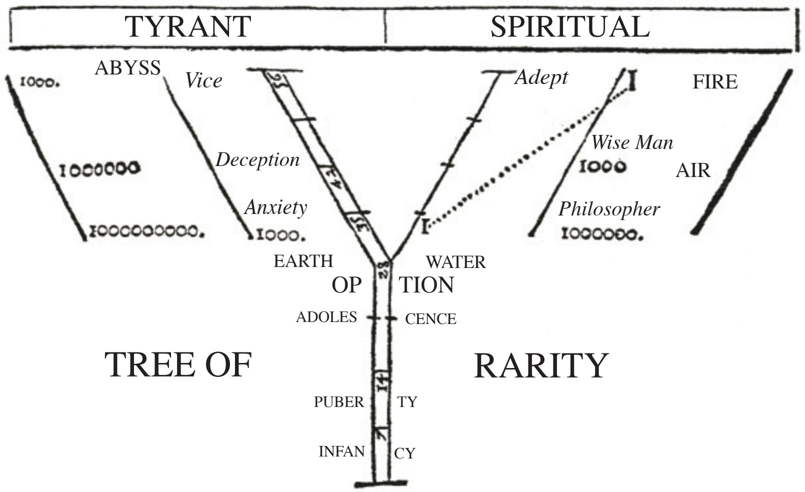
2. *Even of those scholars who have entirely devoted themselves to the study of wisdom, the Republic of Letters can hardly bring forth one of a Thousand who have searched deeply into the Causes of Celestial powers and Actions as well as the Beginnings, the middle States, and the Endings of Things.*

3. *What should we then say of someone who, having surmounted all these challenges, further aspires to the investigation and understanding of Supercelestial virtues and Metaphysical influences?*

*Where on the whole Orb of the Earth (and in these our sorry times) can such a Magnanimous and probably* UNIQUE HERO *be found?*

*Following our one-in-a-thousand Proportion (which was not rashly conceived),* WE OUGHT TO EXPECT THAT THIS UNIQUE AND MOST FORTUITOUS SPECIMEN IS ONE-IN-A-MILLION AMONG PHILOSOPHERS, OR ONE-IN-A THOUSAND MILLION MEN OF THE COMMON SORT.

*To demonstrate this* RARITY, *we present this* HIEROGLYPHIC *figure of a letter (called) Pythagorean. If your Excellency studies it with great attention, still greater Mysteries will present themselves (for your consideration), shown, in this way, from our* COSMOPOLITICAL *Theories.*



*Now, in what degree of this Three-level (Philosophical) Rarity I wish this my gift of mine to be, and to be esteemed, you (most Merciful* KING*), who excels and abounds in knowledge of the greatest Arts and most Secret Things, may easily conjecture.*

*But even if I place it in the lowest and first degree of Philosophizing, I think I shall not be acting in an arrogant manner. Raising our Heads higher above the ground, I can confidently Promise Your Highness even richer fruits than this Degree of* EXCELLENCE. 1.

*My gift is endowed with a rareness because it is woven together with a manner of writing, right up to the last thread, which up to this day, as far as I have heard or gathered from the written Monuments of our forefathers, no work has ever been composed.* 2.

*Even though I call it Hieroglyphic, he who has examined it closely will confess that a sort of mathematical light and strength is exists in it, which is even rarer in such rare things.* 3.

*Or is it not a Rare thing, I ask, that the Common Astronomical Symbols of the planets (instead of being Dead, or Dumb, or, up until now, Barbaric marks) are now imbued with Immortal Life, able to express their special meaning Eloquently to those of every Language or Nationality.* 4.

*Another great rareness has also been added, that is, the external bodies [of the Astronomical Symbols] have now been brought back and restored to their Mystical Symmetries (by the best hieroglyphical arguments). It's as if, in an age long past, they were depicted like this or as if our forefathers had wished than in the future they would be made this way.* 5.

*The new and successful way we have depicted the signs of the twelve divisions of the ecliptic is as rare as it is completely novel.* 6.

*And indeed, the Rarest thing is that all this is embodied in One Unique Hieroglyphic Symbol, that is,* MERCURY *(fortified by a Sharp Point).* 7.

*Truly, Mercury is properly called the rebuilder and restorer of our whole Astronomy. He is the Messenger of our* IEOVAE *[Jehovah], sent so that we might be founders of a* NEW *discipline of this Sacred Art of Writing, or with this aid, renew one that was extinct and had been wholly wiped out of mankind's memory.*

*We have done this in a way that all these Hieroglyphical Interpretations show themselves most gently and of their own accord. Nothing is forced and nothing inappropriate, as it were, can be seen throughout this whole Little Book.*

8. *We seal those things we have just discussed (and things far greater yet to come) with our* HERMETIC SEAL *of* LONDON *declaring that there is not one superfluous point included and (even more significantly) that there is not one point missing. Everyone, especially those who profess to be serious investigators of philosophy and wisdom will be forced to authenticate the great Rarity of this work (for the everlasting memory of mankind).*

*Grammarians will have to Admit to this rarity when they see that there are specific reasons for the shapes of Letters, their Positions or Places in the Order of the Alphabet, how they are Bound together, their Numerical Value, and many other things (that must be considered with regards to the Primary Alphabets of the Three Languages).* 1.

*Furthermore, it is a Rare Grammarian who can Defend the idea that Grammar is* ONE *Science* WHICH *can be learned from* ONE *Man.*

*In my 1557 narrative on the Englishman Roger Bacon entitled A Mirror of Unity.*

*Such a Man we have previously shown to be the Most Rare on Earth [that is, the one-in-a-thousand million Adept], when we wrote a Narrative about him. It appears to be that there are so many great Mysteries (of the Art of Grammar and things drawn forth about such Mysteries with the aid of the Art of Grammar) which have solid Foundations in the Sacred Scriptures of* GOD ALMIGHTY, *that even in a large Book I could not furnish all the explanations; nor indeed does that seem to be required Here.*

*Nor should you, O Glorious King of the Romans, be surprised that I mention in passing that Alphabetic Lettering contains such great Mysteries. For* HE, *who is the* SOLE *Author of all Mysteries, has compared* HIMSELF *to the first letter and the last Letter (which is to be understood not only in the Greek language, but also in Hebrew and Latin, as can be demonstrated in various ways in this Art). Oh how great, then, must be Mysteries of the Intermediate Letters? It is not surprising that such Mysteries are found in Letters, for all things visible and* INVISIBLE, *manifest or hidden (by either Nature or Art), emanating from God himself, are to be most diligently explored in our investigations, so we may proclaim and celebrate his* GOODNESS, WISDOM, *and* POWER.

*From Romans, Chapter 1 [Paul writes about this lack of excuse in Verse 20.]*

*Thus Saint Paul taught that* MANKIND *would have no good excuse [for not proclaiming the Wisdom of God] even if it had no written testament other than his Creatures, which were made from* GOD'S *own finger during the* CREATION. *I would not be so demanding as to require these things of all Grammarians. But to those who labor to find out the hidden Mysteries of things, witness that (by our* MONAD*) we have demonstrated a* RARE *Example[Exemplum] of this Kind.*

*We admonish them, as friends, that, the first Mystical letters of Hebrew, Greek, and Latin were issued by God alone and handed down to Mortals.*

*Matthew, Chapter 5 [refers to jot and tittle]*

*Furthermore, (despite what may be the custom of human arrogance to boast) the shapes of all those letters derive from points, straight lines, and circumferences of circles (by wonderful and most wise artfulness). The eternal wisdom of our Heavenly Father has taught us that the whole sense of the Mosaic Law [Laws of Moses] is to be considered, even to the fulfillment of every Jot and Tittle. The ultimate consideration and Analysis of these Laws is the* IOD *and Chireck (from which all the Hebrew letters and vowels arise).*

ALTHOUGH THE ONENESS OF THE POINT OF A CHIRECK REMAINS MOTIONLESS AT THE APEX, *it is still not contrary of us to embrace a trinity of consubstantial monads, which appear to the* ONENESS OF THE IOD ITSELF; THAT TRINITY BEING FORMED FROM ONE STRAIGHT LINE AND TWO DIFFERENT PARTS OF THE CIRCUMFERENCE.

*The analysis reveals quite clearly that The First Humans could never have devised a work as Amazing as the Hebrew Letters and Nekudoth [vowel accent marks] without the Presence and Inspiration of Divine Power.*

*Even if these are the least of subjects, which are considered by Vulgar Grammarians, when the Wise properly consider how, and by what wonderful artfulness, they lend themselves to the generation of all the Letters and the Nekudoth, they will learn very many wondrous things (by perfect Spiritual Enlightenment).*

Let us dismiss those Philosophers of Letters and Language and bring in my fellow MATHEMATICIANS honest Witnesses of the Rareness of this our Gift.

2. Will not the ARITHMETICIANS (and I don't say
LOGICIAN) – who treats Numbers as Abstract Bodies, far 1.
from being perceived by the senses; who subjects them to various Mental Processes and hides them in the depths of Intellectual Reasoning – will he not be astonished to see, in this our Work, that his numbers are shown to be Concrete and Corporeal, and that their Souls and Lives as Forms are separated from them, so that they may be of service to us?

Will he not be surprised to see such wonderful Offspring of the MONAD, to which no Other Unit or Numbers need to be added, and which do not need to be Multiplied by any numbers they do not already contain? 2.

Or by first contemplating Carefully Prepared operations of Division and Equation (as this Art prescribes)?

Will he not be filled with the greatest admiration
by this most subtle, yet General Evaluating Rule: that the 3.
strength and intrinsic VALUE of the ONE THING, purported by others to be Chaos, is primarily explained (beyond any Arithmetical Doubt) by the Number TEN?

3. The GEOMETER (my King) will begin to feel embarrassed, and feel that the very Principles of his Art are insufficiently established (which is quite strange) when he understands what here is Secretly whispered and Intimated: By the SQUARE Mystery of this Hieroglyphic MONAD something CIRCULAR, and wholly Equal, is being conveyed.

Also that the TOILS of Archimedes may be compensated by a most excellent Reward, even though he never solved this Problem. In matters this Great, it is Enough to have had the Intention.

And won't the MUSICIAN be rightfully astonished when here he will be able to perceive inexplicable, celestial HARMONIES without any motion or sound? 4.

And won't the ASTRONOMER regret all his sleepless vigils and cold labors he has suffered under the Open Sky, when here, without any Discomfort from the Air, Under his own roof, with windows and Doors Shut on all sides, at any given Time, he is able to observe the movements of the heavenly bodies? And, indeed, without any Mechanical Instruments made from Wood or Brass? 5.

And won't the OPTICIAN condemn the Senselessness of his Ingenious work, laboring in all sorts of ways to make a Mirror according to a Line (appropriately curved in a circle) of a Parabolic Section of a Cone, which will attack any Matter (able to be burned by fire) with the incredible Heat from the Rays of the Sun. Yet here a Line is presented, resulting from a Three-Cornered Section of the Tetrahedron, from which, when Made Full-Circle, a Mirror may be found that (even when the Sun is being blocked by Clouds) can reduce any kind of Stones or Metal into Impalpable Powders by the force of (truly the very strongest) Heat. 6.

And will not be, who has devoted all the Time of
his life to making exacting measurements with WEIGHTS, 7.
judge just how well his Labors and costs have been invested, when here, the Magistery of our MONAD will teach him, most assuredly by actual Experience, that the Element of Earth can float above that of Water?

8. Likewise, there are those who have diligently presented their findings regarding PLENUM, occupied by matter, and VOID, empty of matter, (a subject that has been controversial since Philosophy was in its Infancy). They have seen that the Surfaces of Elements, which are in close proximity are coordinated, connected, and Joined Together by a Law (decreed by God Almighty) and Bond (practically Unable to be Loosened) of Nature. They can most assuredly demonstrate to people that Fire, Air, and Water can be pulled or pushed, upwards or downwards, This Way or That Way (or in any direction they desire) in miraculous ways by various Inventions (which are useful to the Republic, as demonstrated by the Whole Art of Hydraulics and Heron's Feats of Magic [Thaumopoetica], as we nowadays like to call them.)

„ But no one of that Profession can claim to have made
„ a Machine, which could raise the Element of Earth Upwards,
„ through Water, and into Fire. However, the Theorems in our
„ MONAD demonstrate that this is possible.

O most wise King, may you Store these things in the most Secret Treasures of your Mind and Memory.

9. I now come to the Hebrew KABBALIST who will now see that Gematria [certain letters represent certain numbers] Notariacon [first letters of a phrase combine to spell a new word, like an acronym] and Tzyruph [certain letters, jumbled, form different words] (the names of the 3 principal Keys to this Art) are used here, outside the confines of the Language, which is called Holy. Also, he will now see that the Symbols and Characters of that Mystical Tradition (which was received from God) entirely corroborated here (from the obvious, which is sometimes visible and sometimes invisible) then he will call this Art SACRED as well. Furthermore, (compelled by Truth, if he should understand) he will acknowledge, the same Most Benevolent GOD is not only the God of the Jews, but of all Peoples, Nations, and Languages,

regardless of boundaries, and that no Mortal may Excuse himself for his Ignorance of this our Holy Language.

In my Aphorisms delivered to the Parisians, I called this language the KABBALAH OF THE REAL, on the Kabbalah of Being. I call the other Kabbalah, the vulgar one, which utilizes well-known Letters, which are Written by Man The GRAMMATICAL Kabbalah or the Kabbalah of Saying.

The KABBALAH OF THE REAL, born to us by the Law of Creation, (as Saint Paul intimates) is more Divine, as it allows for the Discovery of New Arts and faithfully Explains even The most Difficult to understand Arts. Following our Example, others may see how it applies to other Arts.

10. I know well (O KING) that you will not be horrified if I offer this MAGIC Parable in your Royal Presence. Our Hieroglyphic MONAS possesses, at its Innermost Center, a Terrestrial Body. The MONAS explains, without Words, how that Terrestrial Body is ACTUATED. When ACTUATED, the Terrestrial Body is UNITED (in a perpetual Marriage) to a Generative Influence, which is Lunar and Solar. Previous to this, in Heaven or elsewhere, the Lunar and Solar influences were QUITE SEPARATED from the Terrestrial Body.

When (by God's will) this Marriage has been made (which I interpreted for the Parisians as Tes games aîan, that is, the Earthly Marriage, the terrestrial image joining with influences from above), the Monad can no longer be nourished or watered on its Native Earth until the FOURTH great, and truly Metaphysical Revolution has been Completed. When this Advance has been made, he who nourished the MONAD will First Go Away into a METAMORPHOSIS, and afterwards, will very rarely be seen by the eyes of Mortals.

*This, O Great King, is the true* INVISIBILITY *of the* MAGI, *which has been sung about over and over again (and without Sin), and which (as all Future Magi will discover) has been granted to the Therems of our* MONAD.

11. *The most expert* PHYSICIANS *will most easily learn from these same Theorems about Hippocrates' Mystical intent. For he will know* WHAT IS TO BE ADDED OR TAKEN AWAY. *He will Gladly acknowledge that this Same Art of Medicine is contained in the short Compendium of our* MONAS.

*Liber de Flatibus [meaning "Book of Breathing"]*

12. *The* SCRYER *["*BERYLLISTICVS*" or crystal-ball gazer] may see most accurately in a Crystal Lamin [thin plate used in scrying] all* SUBLUNARY *things that are of Earth or Water. And in a Carbuncle or Ruby he can explore the Region of Air and Fire.*

13. *And if the 21st Theorem of our Hieroglyphic* MONAD *can satisfy a* REFINER OF GOLD ["VOARCHADVMICO"] *and give him* ENLIGHTENMENT ["VOARH BETH ADVMOTH"] *as a subjet of speculation, he will admit that he need not travel to India or America for the sake of Philosophizing.*

14. *And finally, (using whatever* ALCHEMY *["*ARIOTON*"] can provide or promise, gleaned from 20 Years of hard work in The Hermetic Art), we have written on the subject of the* ADEPT *in a treatise to the Parisians, with its own particular* MONAD *(illustrated with Conclusive Mystical Evidence). Nevertheless, we assure your Royal Majesty that with* ALL THIS VERY *evidence, so carefully presented, in this our Spiritual Hieroglyphic* MONAD, *that no other Similar Example could express it to mankind any better way.*

*Year 1562*

*It must doubly turn into itself. Namely: to Assimilate the Dignified Work and to Imitate its Worthiness. You may now Agree, O King Maximilian, (famous for the Honor of his Three-fold Crown) that I have said enough (Indeed, I fear, more than enough if Vulgar men were listening) of the Rarity of this our Theoretical Gift, whose Quality is defined by its own limits.*

*It is enough (O to the singular Glory of all Kings) that While we have carefully demonstrated that this Gift is so rare, let No Aesopian bird (not even the most Envious Mischievous Tongue) mutter [disapprovingly] about it.*

*The most Modest and Wisest Philosophers will agree that this work is far from deserving the Indignity of False Accusations. For They will not disdain to provide, with me, Praise and Honor, to that Phoenix. From the Wings of its Lone Mercy, we have plucked, with both Fear and Love, all those extremely Rare Theoretical Feathers against our Nakedness brought on by Adam. May we much more Cheerfully resist all the sharp coldness of Ignorance, and hide the Shame of our Errors from the Philosopher's eyes, while striving for the honest* TRUTH.

*And although we have not, in Any Way, relied here on any human Authority, if something said or written by an Ancient Philosopher can be opportunely illustrated by our Light, then we have not refused to deliver this advantage to our Descendants.*

*In our Hieroglyphic Demonstrations we descend into certain Mysteries of Hermes, Ostanes, Pythagoras, Democitus and Anaxagoras, but not simply for the purpose of seeking confirmation of our own tenets in them.*

*This great Rarity is so well joined with such Excellent Quality that Nothing,* WE PROTEST, *has been placed by us in this little book, either openly or covertly, that is not Honest, Sincere, in accord with Human Dignity, and extremely Useful in the pursuit of perfect Piety and true Religion.*

*Such steep, difficult to reach Mysteries can only* RIGHTLY [ORTHOTOMEIN] *be judged by someone who sees their whole Amplitude.*

*For no one would betray his Childishness, Maliciousness, and Arrogance faster than he who would dare to Condemn as Impious, or Reject as frivolous, any of the things which we have Commended to Your Wisdom.*

*And in this regard, nobody could produce a witness that was Sharper in judgment, More Experienced in Practices, more powerful in authority, or more Faithful in Sincerity than the Greatest, Omnipotent King of Kings has made King* MAXIMILIAN. *Therefore, Your August Majesty will stand as a witness for me above all others.*

*The fact that our work has been Approved and Ratified [by your Majesty] will not only stop the mouths of many Wicked Grammaticasters but it will excite the minds of many Philosophers who are dejected, or Lying around Idly, by the Alleged Uncertainty of such great Mysteries. On account of the Rarity of such Things, they might be fearful of the Arrogant Judgments of the Ignorant – those who are wont to condemn Good Studies and Bad Studies alike (blindly and indiscriminately, as their usual names have a Resemblance), resulting in the most deplorable destruction (sometimes) of the Best of books.*

*It can clearly be seen that both [types of philosophers, the uncertain and the fearful] have, at various times, done great harm to the Christian Republic.*

*Their minds undoubtedly had the capacity to undertake such great matters, but they were completely terrified, for reasons previously mentioned; Or perhaps because Ignorant Judges had Rudely and Arrogantly condemned their whole study of such noble and divine Mysteries, they made only mediocre Progress.*

*But this is not the place to compare all the Honest Sciences with their false rivals, which are indeed Shadowy, Hateful, Troublesome, Harmful to Human Society.*

*Solely because of the way the vulgar grasp and follow [these false sciences], must, we say, be exploded and condemned, not only by the Judgment of the Vulgar, but by that of every wise man. And we urge that this be done diligently.*

*And those who do not even know these* BODIES *exist, or* WHERE *or what they may be, and of which [their false studies] are but weak shadows; How do they have the audacity; How can they justifiably condemn the non-Vulgar studies of the non-Vulgar man.* LET JUSTICE BE DONE. *Let each get his own due.*

*The Vulgar, who Pretend to have Knowledge ["sciolis," sciolists], who not only eagerly pursue the Shadows of the Great Arts, but also defile them and lie about them in a most wicked way. We might attribute this to Foolishness, Delusion, and Lack of Respect.*

*To bring Violence against Virtuous and Firmly Grounded Studies of those who have strong moral character and Distinguished integrity (simply because of the petty, False Accusations of the Vulgar) not only brings their Names and their studies into disrepute, but also puts their Lives in danger. This (O King) seems to me not only inhuman, but Unjust and almost Sinful.*

*All bodies have* EDGES *in* COMMON *with their Shadows (something which Mathematicians know quite well). Similarly the* WISE *realize that true Bodies [of work] have Diction [word choices], in Speaking and Writing, which are in common with their shadows. While the Wiser Philosophers enjoy the Solid Teachings and pleasant benefits of the* BODIES, *the Ignorant, Foolhardy and Presumptuous Apes Grasp at mere* SHADOWS, *which are empty and Worthless.*

*And so indeed we see This happen. All honest and legitimate Understanding and Comprehension of Shadows must be conceded to those dealing with true Bodies, but [to the vulgar, who hold things which are] not Solid and Sincere (merely vague shadows), such things will be snatched from their hands.*

RIGHTFULLY *[ORTHOTOMEIN], it is necessary (O King) to make a clear distinction between* SHADOW *and* BODY *in order to distinguish the Limits, Strengths, and Uses of each of them.*

*Luke, Chapter 8*

*[Luke, Chapter 8, Verse 18 reads, "Take heed then how you hear; for to him who has, will more be given, and from him who has not, even what he thinks that he has, will be taken away."]*

*This Divine Duty, among many others, is performed with the Royal and Imperial sword of* JUSTICE.

*However, with a certain Artfulness, the Wise will gladly allow the figures of* SHADOWS *to exist in the sinuous curves of true Bodies, lest the choicest lettuces be offered to asses rudely rushing into the Hesperian Gardens, though thistles would be good enough for them. [What Dee seems to be saying is: Shadows can be quite valuable (like lettuce) and should not simply handed over to the vulgar (asses) when the vulgar would be content with much less (thistles)]*

*Forgive me (O King) if (by Christ's authority) I convict the World of Injustice. "And when He has come, He will convict the world of sin, and righteousness and of judgment."*

---

*Josten points out that this is a reference to John 16:8. "And when He has come, He will convict the world of sin, and righteousness and of judgment." (New King James Version of the Bible, 1982)*

*Jerome's Latin Vulgate (405 AD) reads* "et cum venerit ille arguet mundum de peccato et de iustitia et de iudicio." *(Notice that the verb* arguet *(convict) is the same verb Dee uses.) (In the original Greek, the verb is* elegcho, *to reprove, accuse, or convict.)*

*Nor do I wish that this work, which I have particularly commemorated to Your Wisdom, here and in these our times, to Appear to be mere opinion or as Superfluous. But enough of these things.*

*Thus, I most humbly Offer to Your Serene Majesty this my offspring, the* HIEROGLYPHIC MONAD, *(Conceived in London, yet Born in Antwerp). I earnestly desire, with all my strength, that you do not disdain to become its Second Father. Not only now, but later in life, when it will be older and even more Valuable because of your Trust, may it always be at hand and of service to you. I wish that henceforth you will consider it your own, O Most Merciful* KING. *During the entire period of its birth, your pleasing face seemed to be present before my eyes. In this respect, you have made my Labors fruitful and helped me bring this work to Light.*

*My Mind has been pregnant with it continuously for the past 7 years, yet because of the magnetic virtue you exert, even from such a great distance, it took me only 12 days to bring it forth, most peacefully, into the world.*

*As it appears in Aphorism 52 of our Propaedeumatic Aphorisms, printed in London, in the year 1558.*

*May the Most Holy* TRINITY *grant that this be a happy and auspicious event in the life of your August Highness as well as to my most passionate searchings for honest truth. This Most Holy Trinity, (founded before all time, in the Omnipotence of the Ineffable* MONAD), *["Ineffable MONAD" refers to the ONE whose name is not spoken, as in the Jewish tradition of not speaking the name of GOD.] which lives and reigns forever, and to whom alone all Praise, Honor, Power, and Glory always be given and sung by every Creature.* AMEN.

*Antwerp.*

*In the year 1564, January 29.*

To the Printer

# GULIELMO SILVIO:

My exceptionally good Friend.

JOHN DEE OF LONDON
*S. D. P.*
[Offers his Wishes for much Health]

V

You See, my Good Friend Willem, how especially I esteem the most noble Virtues of the Illustrious King MAXIMILIAN, to whom I impart, from the Shrine of my Heart, my Rarest and most distinguished Secrets. I communicate these secrets so that Others in the Circle of the World can also enjoy them, thanks to your care and diligence. (This is done in honor of the King for his extraordinary and Regal Virtues. Thus, others may learn by his example, as he not only wisely attends to the Royal Governance of Kingdoms, but is still fully learned about the Wondrous Mysteries of Philosophers and Wise Men.)

There are, therefore, two things, which I earnestly ask of you. The first is that you carefully copy (as best you can) the Various Letters, Points, Lines, Diagrams, Shapes, Numbers, and other things.

This, the Same Body to which I have given birth, perfect in every part, (BY GOD'S WILL) will not be Mutilated or Deformed due to Printer's Negligence, as it is brought forth into the Light.

[The 1691 Anonymous author translates S.D.P as "Wisheth much Health." The 3 letters. might be an abbreviation of Salutare (Health or Prosperity), Desidero (to Wish), and Praebo (to Offer, Make, or Grant)] [Often the initials S.V.B.E. were used as a salutation for "si vales bene est." I hope you are in good health. –*Smith's English Latin Dictionary, "health" p. 366*]

In this way it will not be unworthy of a King, nor indeed unworthy of the studies and labors of the Philosophers who will frequently be examining it deep into its innermost parts.

I believe I have taken sufficient caution against that misfortune by selecting you as the Typographical Parent of this new Born child. I am certain you will take great Care to send it forth, in all ways, shining clearly, and with all of its Members Well-Composed.

The SECOND thing that I ask of you is indeed not a light matter. Make certain not to hand these Books indiscriminately to just any man. It is not that I begrudge them this, or anything better, but I suspect that bad things will result. These poor men may not be able to find their way through the Labyrinth (as they torture their minds in incredible ways while neglecting to take care of their everyday affairs).

Also, these men might persuade others to follow the same path (which will likewise be impassable). Even worse, impostors, who are but ghosts of men, may maliciously lie about its certainty, pretending that they had explored it fully. Finally, these men may boldly deny the existence of such MIGHTY WORKS OF GOD.

Based on their Presumptions, they will first rashly attack these Mysteries, then, in their Despair, they will furiously make false accusations about my Integrity.

[GULIELMO SILVIO is Latin for Willem (or William) Silvius (of the Forest).]

Yet, having known you for many years, I know you will be cautious in such important business (either because of our friendship or for the Good of the Christian Commonwealth or, at least, for the Heroic Virtues of the Wise MAXIMILIAN Himself, virtues that are not found in the Common Sort of Men). I know I have not sought your Trust in Vain.
I know you will be cautious, and,
because of you, all honest
booksellers will be
cautious as well.
Farewell.

***From our Study in Antwerp***
***In the year 1564, January 30.***

# MONAS

# SACRED SYMBOL OF ONENESS

JOHN DEE OF LONDON
*Mathematically, Magically, Cabalistically, and Anagogically Explained To*

MAXIMILLIAN

Most Wise
KING

of The Romans, Bohemia, and Hungary

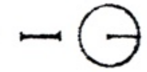
### *THEOREM 1*

The very First and most Simple Representation, of not only existing things, but also things hidden in the Folds of Nature, and also in the exhibition of the Bringing Forth of Light, is made by means of a straight Line and a Circle.

### *THEOREM 2*

However, a Circle cannot be skillfully crafted without the Line. Likewise, the Line cannot be crafted without the Point.

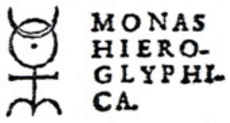
Thus, Things come into being by way of the Point and a Monad. And things related to the circumference (regardless of how big they may be) cannot exist without the Service of the Central Point.



### *THEOREM 3*

Thus, the Central Conspicuous Point of the HIEROGLYPHIC MONAD refers to the EARTH, around which both the Sun, as well as the MOON, and the rest of the Planets complete their Courses.

And in this gift, since the Sun possesses the greatest dignity (because of its excellence) we represent It by a Complete Circle with a Visible Center.



### *THEOREM 4*

The Semicircle of the Moon is shown here to be Above the Circle of the Sun. Nonetheless, the Moon obeys the SUN as her Master and King.

The Moon seems to rejoice in the Sun's Shape and proximity so much that she emulates him in the Size of her Radius (at least, as it appears to the common man). Finally she longs to be imbued by the SOLAR RAYS so much that she becomes Transformed into him. Then she disappears from the Sky altogether. After a few Days she reappears as a horned-shaped figure, exactly as we have depicted her.

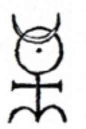
### *THEOR. 5*

And most certainly, one Day was Made out of Evening and Morning by the joining of the Lunar Half-Circle to its Solar complement.

Thus, it was on this first Day that the LIGHT of the Philosophers was made.

### *THEOR. 6*

Here we see the SUN and the MOON resting on a Rectilinear Cross. By virtue of Hieroglyphic interpretation, this Cross is able to signify both the TERNARY and the QUATERNARY.



The TERNARY, as two straight lines and the one Copulative Point they have in Common.

The Quaternary, from 4 straight Lines forming 4 right Angles.

Each line might (for this purpose) be twice repeated. (Thus in this most secret way the Cross also shows itself to be OCTONARY. I doubt whether our Predecessors, the Magi, ever perceived it this way, but it should be especially noted. )

The magical TERNARY of the First of our Forefathers, and Wise Men consisted of BODY, SPIRIT, & SOUL. Thus we have here manifested the Most Excellent SEPTENARY: [made from] two Straight Lines with their Common Point [a Ternary of things], AND 4 Straight Lines separated by One Point [a Quaternary of things].

### *THEOR. 7*

An experimenter will learn that when homogenous Parts of the Elements have been removed from their natural Habitations, they will Return to them along Straight lines.

Thus, it is not Absurd to show the Mystery of the FOUR ELEMENTS by 4 straight lines emanating from a single Point in Different Directions (where they are each resolved into single Elements).

You will particularly note, Geometers teach that a LINE IS PRODUCED BY THE FLOWING OF A POINT. In the same way, our Lines signifying the Elements are like DROPS (like physical points) that continuously Fall (as if FLOWING) in our Mechanical Magic.

### *THEOR. 8*

Furthermore, the Cabalistic Expansion of the QUATERNARY, using the customary Style of Enumeration (as we say, One, two, three, four) sums to the DENARY [TEN].

As Pythagoras himself used to say, 1, 2, 3, & 4 add up to ten. It is not without reason that the Oldest Latin Philosophers decided to signify the number TEN by using the Rectilinear CROSS made from 4 Straight lines (as it is the Twenty-First letter of the Roman Alphabet).

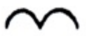
Its place might further be defined as being established when the TERNARY carries its power through the SEPTENARY.

### *THEOR. 9*

All this agrees well with the SUN and MOON of our MONAD. By the Magic of the same 4 Elements, a Most Exact SEPARATION [SEPARATIO] has been made. Furthermore, the circumference lines of the circles, in the SOLAR compliment, form a CONJUNCTION [CONJUNCTIO] (for all lines of a given length will describe the same-sized circle, as per the laws of Geometry).

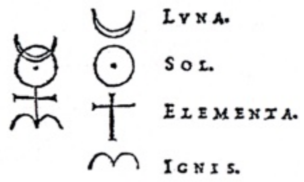
Thus, it is not possible to hide how much the DENARIAN symmetry of the Cross in our MONAD usefully serves the SUN and MOON.

### THEOR. 10

The (Sharp, Pointed) symbol of the Zodiacal Division of Aries, used by Astronomers  is quite well known to everyone.

It is also well known that this is the place in the heavens where the Fiery Triplicity Begins. Thus, we shall add the Astronomical sign of the Aries (in the Practice of this MONAD) to signify that the aid of fire is required.

We cam summarize this hieroglyphical consideration of our MONAD in our hierglyphical statement:



THE ELEMENTS OF THE SUN AND MOON OF THIS MONAD, IN WHICH THE DENARIAN SYMMETRY IS STRONG, WANT TO BE SEPARATED, AND THIS IS DONE WITH THE AID OF FIRE.

### THEOR. 11

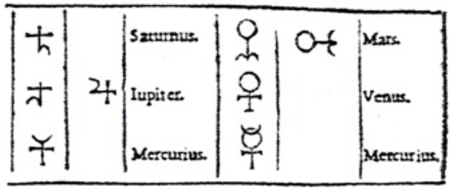
The Mystical Sign of Aries, consisting of two Half-Circles joined together at a common Point, is most fittingly signified by the Equinoctial Nycthemera [the place of the sun on the Spring Equinox, the first day of Aries].

The Time of Twenty-four Hours, divided in Equinoctial mode, denotes our most Secret Proportions. I say this in respect to the Earth.

[Equinoctial mode means using with hours of equal length, not hours of unequal length, a system used before 1200 AD.]

### THEOR. 12

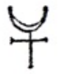
The most Ancient Wise Magi have handed down to us the Hieroglyphic Symbols of the five Planets. Indeed, they are composed of the characters of the MOON and the SUN, and from the hieroglyphic symbols of the Elements and of Aries. As shown here, it is not difficult to explain their shapes Hieroglyphically from the foundations we have previously laid down.



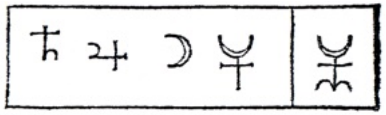
First, we shall speak, in Paraphrase, of those planets, which have Lunar Characteristics, then of the ones with Solar characteristics.

When our LUNAR Nature first revolved around the Earth by the science of the Elements, it was mystically called SATURN. Later [during its second revolution], for the same reason, it was called JUPITER and retained that more secret shape. [rotated clockwise, see chart above].

And, in a more obscure way, they [the oldest wise men] represented the Moon, in the third revolution, with the elements applied. They used to call it MERCURY. You can see how LUNARY it looks [the Lunar Mercury Symbol]. Some of the Wise Men preferred to envision Mercury as being made in the FOURTH Revolution. This will not Contradict our Secret analogy.



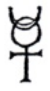
Only the Purest Magical Spirit can manage the Work of the *albification* [*tês leuxanseos*] in the place of the Moon. By his Spiritual virtue, he may, when ALONE with us in the Middle of a Natural day, speak to us hieroglyphically, without words. He will introduce those 4 Geogamic [Earthly] figures and IMPRESS them into the very Pure and Simple Earth prepared by us. Or, instead, that other symbol [the Lunar Mercury Planets Symbol, on the far right].



### THEOR. 13

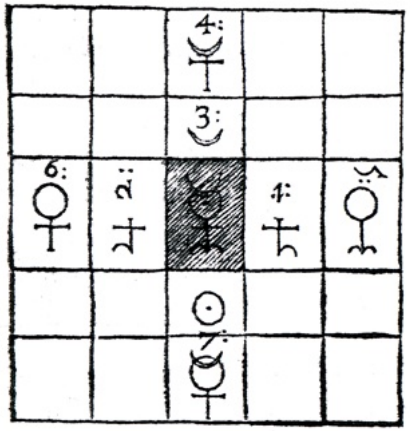
Don't the Hieroglyphs of the SUN and of ARIES combine to make the Mystical Symbol of MARS? Doesn't the Magistry of the elements (partially) intervene? And, I ask, don't the SUN and the Fully expressed Elements make the sign of VENUS?

Therefore, these two Planets have consideration for the SOLAR *circumference* [*periroran*] and to the work of *revivification* [*Anazoopyreseos*] by fire.

In this  progression Appears another Mercury, who indeed is the Uterine Brother of the first. This is clearly the fully complete Lunar and Solar Magic of the Elements, as the Hieroglyphic Messenger tells us most expressly, if only we fix our eyes upon him and lend him an attentive ear. He is (GOD WILLING) that most Famous Mercury of the Philosophers, the MICROCOSM and ADAM

Yet some Great Experts put the SUN itself in his place and degree. In our present age, we are not able to demonstrate this unless we let this *Golden Work* [*Khrysoxarallino*] be governed by the SOUL that has been Separated from the BODY by the Art of Fire. This work is difficult and dangerous because of the Fires and Sulphorous fumes.

THE PRINCIPAL ANATOMY OF THE MONAD IN THE WHOLE [ART OF] INFERIOR ASTRONOMY



But, surely that marvelous SOUL will show forth, binding VENUS [LUCIFERUM] and even MARS [PYROENTA] to the disc of the MOON (or at least that of MERCURY) with unbreakable bonds.

In the third place (as some will have it) is the SUN of the PHILOSOPHERS (to Complete our SEPTENARY Number). You can see the exactitude and the clarity with which the ANATOMY of our HIEROGLYPHIC MONAD corresponds with the ARCANA of these two Theorems.

### *THEOR. 14*

Now it is clearly confirmed that this whole Magistry depends upon the SUN and the MOON. Of this, even the Thrice-Great Hermes admonished us, asserting its Father is the SUN and its Mother the MOON.

And we know it is to be nourished in LEMNIAN EARTH. Without a doubt, LUNAR and SOLAR rays exert a singular INFLEUNCE upon it.

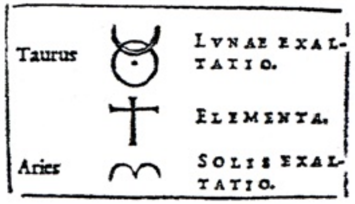
### *THEOR. 15*

1. We suggest that the Philosophers should consider the Labors of the SUN and the MOON around the Earth. While the SUN's Radiance is exalted in Aries, the MOON Receives a new Dignity of Light in the Next Sign (namely Taurus) and is EXALTED above its own innate powers. The ancients explained the Proximity of these LUMINARIES (more notably than others) by the mystical Symbol of TAURUS.

That Taurus is the EXALTATION of the MOON is common knowledge, which has been handed down from the first age of the Man (among the Maxims of the Astronomers). This Mystery can only be Understood by those who have become complete Masters of the Mysteries. For a similar reason, they have said that TAURUS is in the HOUSE of VENUS [VENERIS esse DOMVM], of Chaste and Prolific CONJUGAL LOVE.

As that Great OSTANES concealed in his most Secret Mysteries, "For Nature delights in Nature *[ê physis,te physei têrpetai]*."

2. But the SUN, having suffered some Eclipses of its light, receives MARTIAN Strength and is said to be Triumphant in its EXALTATION in the same HOUSE [DOMO] (namely, in Our Aries). These Secret Mysteries are clearly and perfectly shown in our MONAS.



Depicted here is the Hieroglyphical Sign of Taurus and also that of MARS, which we explained in Theorems 12 and 13 has a straight line going from the SUN to ARIES.

From the present Theorem, another Cabalistic anatomy of our MONAD presents itself, of which this is a true and skillful description: KNOWLEDGE OF THE ELEMENTS,WHICH ARE IN THE MIDDLE BETWEEN THE EXALTATION OF THE MOON AND THE SUN.

### *NOTE*

*In my Opinion, there are two things that should be particularly noted here. First, that the Hieroglyphic Symbol of Taurus also represents to us the Dipthong of the Greeks, which is always the singular Genitive Ending of the first Declension. Secondly, by way of Simple Transposition, the letter* ALPHA *is demonstrated in two ways: either with the Circle and Half Circle Tangent or (as shown here) intersecting.*

### *THEOR. 16*

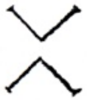
We must now briefly Philosophize on our assertions about this noble CROSS. Though our CROSS has been made, as we have said, from two straight lines of equal length, they do not divide each other into equal lengths.

In the Mystical distribution of our Cross, we wanted equal parts and unequal parts. However, hidden in the power of these Two lines divided this way is also the virtue of an Equilateral CROSS (because the two lines are of equal Length).

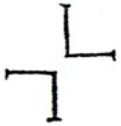
Generally speaking, a certain JUSTICE of NATURE demands that when a CROSS is made from two lines of equal Length, they should be divided Crosswise equally. In accordance with this Justice, we shall propose the following ideas about the Equilateral Cross (which is just like the twenty-first letter of the Latin Alphabet.)

„ On this Rectiliniar, Rectangular and Equilateral CROSS, when
„ any Straight dividing line goes through the point of intersection separating
„ Oppositely placed angles, the parts on each side of the dividing line are
„ similar and equal. The resulting parts are the same shape as the letter that
„ the Latins accepted as their FIFTH vowel, and was commonly used among
the most Ancient Latin Philosophers to denote QUINARIUM [the number 5].

And I think that it was not done by them Irrationally, as it Conforms to the Middle of our DENARIUM [the number 10]. Each of these two parts (from this Hypothetical division of the Cross) represents the number FIVE [Roman Numeral V], one of which is upright, and the Other is upside-down.



This reminds us of a Multiplication, which is the Squaring of Square Roots (which here falls wonderfully on a CIRCULAR NUMBER, the number FIVE). Most certainly this produces TWENTY-FIVE (and it [the letter V] is both the twentieth letter and the fifth vowel).



We shall now consider another orientation of the equilateral CROSS which is similar to our MONADIC CROSS. If a similar Division of the Cross into two halves is made, (as above), the twin symbols of another Letter of the Latin Alphabet is revealed. One of them is upright, and the other is upside-down and backwards. This letter (from the ancient custom of the Latins) has been used to represent FIFTY.

It seems to me that this sign was established first, because the sign for FIVE was essentially derived from the sign for TEN of Our Cross, and from a Place where that Cross, the Greatest of all Mysteries, is the most Consummate Hieroglyphical Sign. Thus, EMBRACING the Strength of TEN and the virtue of FIVE, it rejoices, and brings forth the NUMBER FIFTY.

O, MY GOD, HOW GREAT ARE THESE MYSTERIES?

Furthermore, the Name of that Letter, EL [letter L], seems to respect the Denarian virtue of the Cross as it has been placed in the Middle Position between the first Letter of the Alphabet and the letter which makes the Denarian Cross, being Tenth in sequence from either letter [L is halfway between A and X].

And since we have shown that there are two such integral parts of the CROSS (considering now their numerical meaning) it's apparent that the CENTARIUM is produced [the number 100].

But if, by the Law of Squares they [the two letter L's or the two 50's] are multiplied by each other, our result is Two-Thousand-Five-Hundred.

If this SQUARE NUMBER [2500] is divided by the previously mentioned Square of the first Circular Number [5 times 5, or 25] it will bring us back to the CENTENARIUM [2500 ÷25 = 100]. Thus, the CROSS, explaining itself by its DENARIAN Strength, will be perceived as referring to CENTURIO [the number 100].

Therefore we are now taught (besides other things worthy of being noted) by these Theories of the CROSS to enumerate and proceed in this manner: One, Ten, Hundred. We are carried upwards by the DENARIAN Symmetry of the CROSS. Nevertheless, as the Character of the CROSS is unique, it also represents One.

### *THEOR. 17*

As it is apparent from Theorem 6, there are FOUR right angles in our CROSS. The preceding Theorem teaches how to attribute to each of them a QUINARIAN significance, the right angles being still arranged the same way, but having a different Position [ X as opposed to +].

The same theorem shows how the Hieroglyphic Symbols of the Number FIFTY are made [Roman numberal L].

Also it is quite evident that, vulgarly, the CROSS signifies the number TEN. This is also the twenty-first letter in the sequence of the Latin Alphabet (whence it came to pass that the Wise Men called Mecubalists [ones versed in Jewish tradition] used to signify twenty-one by the same letter).

Finally, the Cross may be considered in a most simple way, as it is seen to be One Symbol, whatever other virtue and whatever degree of strength it has.

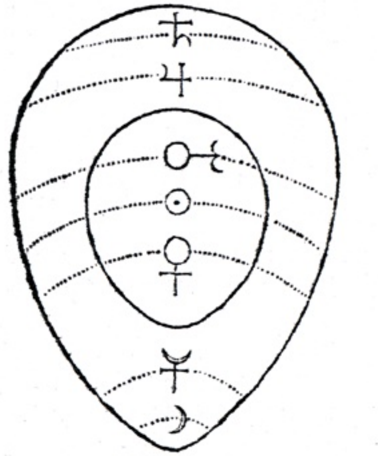
From all this it may be concluded, by the best Cabalistic Description that our CROSS is able to signify, to the Mystics, in a Wonderfully Abbreviated way, TWO HUNDRED AND FIFTY TWO [number 252]. As FOUR times FIVE; FOUR times FIFTY; TEN, TWENTY-ONE, AND ONE makes TWO HUNDRED AND FIFTY TWO.

There are two other logical ways that we can draw forth this Number from our premises. For the sake of brevity, we recommend these reasons be rooted out by Beginning Kabbalists. The various artificial productions of this Magistral Number are also worthy of the Consideration of Philosophers.

I shall not conceal from you here another Memorable Secret Mystery. We have Seen that our Cross has allowed itself to be Divided into two other letters. As previously we dealt with their Numerical virtue in a certain way, now we shall compare their VERBAL FORCE with the CROSS, because then a LIGHT [LUX] will appear. We shall understand with the highest admiration the Final and Magisterial WORD (through the Harmony and Agreement of the TERNARY in the Unity of the Word).

### *THEOR. 18*

From our twelfth and thirteenth Theorems it may be gathered that Celestial Astronomy is like a parent and master to INFERIOR [Astronomy].



Therefore, our Cabalistic eyes being lifted towards Heaven (illustrated by the Theories of these Aforementioned Mysteries) we shall behold an ANATOMY exactly corresponding to that of our MONAD, showing itself to us in the LIGHT AND LIFE OF NATURE.

For it reveals, by its own WILL, the Secret Mysteries of this Physical ANALYSIS.

As we were contemplating both the Theoretical and the Heavenly motions of that Celestial MESSENGER [Mercury], we were taught that the figure of an EGG might be applied to these COORDINATIONS.

For it is well-known to Astronomers that he makes an OVAL-shaped Circuit on his course through the Aether.

And since a word to the wise is sufficient, behold our Interpretations of this Celestial Advisor (shown hieroglyphically), which completely agree with what we have previously said. HENCE, let the Pitiful Alchemists be admonished to acknowlege their various Errors.

What is the WATER of the White of EGGS?
What is the OIL from the YOLKS?
And what is the SHELL of the EGG?

May these Ignorant Impostors, in their Desperation, come to understand these things and many more things like them: HERE WE HAVE PRACTICALLY ALL OF NATURE'S SYMMETRY.

Once upon a time, a SCARAB [dung-beetle] shattered an EAGLE'S EGG because of the INJUSTICE, the violence and cruelty, which that BIRD had inflicted on Men and Timid Beasts. Some took refuge in the Scarab's Cave (seeking help), but still they did not have their freedom.

The Scarab determined that he alone, in any way possible, must avenge that INJUSTICE. He had a spirited mind, was prepared with a firm determination, and lacked neither Strength nor Ingenuity. The Scarab made several efforts to persecute the EAGLE Using the most Subtle Art of DUNG.

At last, he caused the EGG (which had been deposited in the Lap of Jupiter) to FALL DOWN TO EARTH and be BROKEN INTO PIECES.

Using this and other methods, the Scarab would have obliterated all of Eagle-kind from Earth, had not Jupiter (on the Alert for such an evil) ordered that no SCARABS shall fly about at the time of year when EAGLES care for their EGGS.

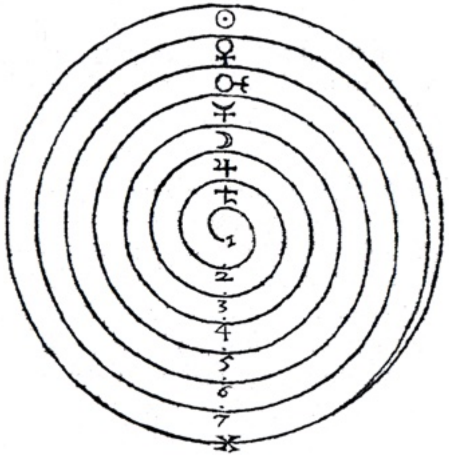
I would counsel those who are bothered by the Cruelty of the BIRD to learn a most Useful art from those Sunbeetles (who live by lying hidden for certain courses of time).

Even if they themselves do not act, it is still most acceptable if, from the EVIDENCE and Signs, Revenge can be taken on the Enemy.

If those men, to whose minds it first came to telling fables concerning the highest Mysteries of Nature, were present, they would confess ( O KING ) that I am not trying to play Aesop, But Oedipus.

I know for sure that there are some who, if they had the EAGLE'S EGG DISSOLVED, by the SCARAB'S ARTFILLNESS, would first COMBINE [TEMPERAMENTUM] its SHELL with the entire, pure white of the EGG. Then they would smear that compound with all the liquid of the YOLK, in a skillful way, rolling, and rolling some more, just as the Scarabs conglomerate their Balls.

Thus, a great METAMORPHOSIS OF THE EGG would occur. Indeed, the WHITE, (by those multiple, as it were, Spiral Revolutions), would certainly disappear as it involutes with the LIQUID OF THE YOLK.



By this Artifice, such a Hieroglyphical sign will not displease the Stewards of NATURE. We read that such an Artifice was much celebrated in prior centuries, by the most venerable and most Ancient Philosophers, as most certain and most useful.

Later, Anaxogoras made his most excellent Medicine from this Teaching, as seen in his little book, *The nature of whirling around fast.* [*peri ton ekstrophon physikon*]

He who sincerely applies his mind to these Mysteries will clearly see that nothing here is outside of the virtue of the Hieroglyphical MONAD.

### *THEOR. 19*

The PYRONOMIC ANALYSIS [ANALYSIS BY FIRE] of all Corporeal things demonstrates effectively that the SUN and MOON infuse their Corporeal strengths, into all Inferior Elemental Bodies in a much stronger manner than do all the other Planets.

The MOON pours out Watery Moisture [Aqueous Humor]. The SUN pours out Fiery Liquid [Igneum Liquorem]. Thus the TERRESTRIAL CORPULENCE [of the fat of the Earth] of all mortal things is sustained.

### *THEOR. 20*

Previously we demonstrated, by good Hieroglyphical reasoning, that the ELEMENTS are signified by Straight Lines. Here, we shall provide an Accurate Observation about the POINT which is at the CENTER of our CROSS. As in our Examination of the TERNARY, that [point] can in no way be Regarded as Absent from [that central] location in our BINARY. Some (Unskilled in Divine Mathematics) might Contend that it was Absent. If it was absent, then our BINARY world not Remain, but a QUATERNARY would emerge. Taking away that point, would create a Discontinuity of the uniformity of the Lines.

Yet our Adversary had Supposed with us that a Binary would Remain. By this argument, the BINARY and the QUATERNARY would be one the same, a thing which is Manifestly impossible [*ton adunation*]. That POINT must Necessarily be there, as, along with the BINARY, it Constitutes our TERNARY. Nothing else can be SUBSTITUTED in its place.

Nonetheless, it is not of the Essence [Hypostatic Property] of the BINARY, nor in any other way a Part of it. That it is not a Part can be clearly explained this way: All Parts of a Line are Lines. Yet the hypothesis affirms that this is a POINT.

Therefore, it is not any part of the BINARY, never mind its being of the Essence of the Binary. Thus it should be particularly NOTED that it even though it is contained in the LINEAR Lengths of the BINARY, it has a ESSENCE of its own.

And since, in this way it is seen to be COMMON TO BOTH, it can be thought of as RETAINING A SECRET IMAGE OF THE BINARY.

Thus, we clearly DEMONSTRATE: THE QUATERNARY RESTS IN THE TERNARY.

I beseech you, my God, to forgive me, if I have Sinned against your Majesty by Revealing so great a Secret in Public Writings. But, I Hope Only Those who are Worthy will Understand.

Let us now proceed to that QUATERNARY, which we have assigned to our CROSS. Let us discuss whether that POINT contained THEREIN can be absent.

Mathematics surely teaches us that it can be removed.

IF THERE IS A SEPARATION, not only does our QUATERNARY RESULT, but it becomes much more DISTINCT and made CLEARER for everyone to see.

NO PART OF THE SYMMETRY OF ITS SUBSTANCE HAS GONE AWAY. THIS SUPERFLUOUS AND CONFUSING POINT IS THUS UNCOVERED, BUT CONDEMNED.

O Almighty and Divine Majesty, WE MORTALS ARE FORCED TO ADMIT WHAT GREAT WISDOM AND INFINITY OF UNSPEAKABLE MYSTERIES ARE CONTAINED IN THY TITTLES AND JOTS, AS REPRESENTED IN THE ORDERLY ARRANGEMENT OF THY LAW.

CAN THE GREATEST SECRETS AND ARCANA OF THE EARTH BE EXPLAINED AND FAITHFULLY DEMONSTRATED, BY VARIOUS EVIDENCE, SOLELY BY THAT ONE POINT WHICH I (BY THY LIGHT) HAVE LOCATED AND EXAMINED?

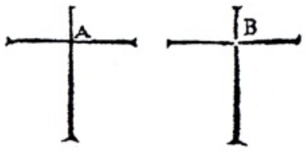
This POINT, seen clearly in the divine TERNARY, is by no means SUPERFLUOUS there. But, when the POINT is in the REALM OF THE FOUR ELEMENTS, it is considered FECULENT [containing feces or dregs], indeed CORRUPTIBLE and FULL OF DARKNESS. O Three, Four Times Blessed are Those Who are able to ATTAIN that (as it were, COPULATIVE) POINT of the TERNARY, and who can leave its GLOOM and SUPERFLUOUSNESS to the Prince of Darkness.

” Thus we shall reach a CLARITY [as white as] SNOW and the distin-
” guished WHITE GARMENTS.
”

O MAXIMILIAN (with you or some future member of your Austrian Family as The Teacher of these Mysteries), Whom God, to the Honor of His Tremendous Name, will make the Greatest in times to come (while I am Sleeping in Christ) in that abominable, even intolerable Darkness (of the Point, which is SUPERFLUOUS ON EARTH). But, lest I Myself should offer Superfluous words (that are not in their due place), I will presently bring myself within the Limits of my purpose.

Now, since I have finished my Discourse to those whose eyes are Seated in their Hearts, I must turn my Speech to those whose Hearts still extend from their eyes. The figure of the CROSS, illustrated here, is able to represent the things we have previously spoken about.

First, in figure A, the POINT is NECESSARY in the TWO LINES of Equal Length (intersected equally or unequally).



Then, in figure B, (where there is a certain Emptiness where the superfluous Point has been removed) you can distinctly see FOUR straight Lines which, without suffering any change, have been SEPARATED from the POINT they previously had in
” common. This is the way in which Our MONAD, progressing by way of the
” Binary and TERNARY, is restored to its OWN Oneness in a Purified QUATER-
” NARY by the Proportion of Equality (for every Whole is Equal to all its parts).
”

During this process, our MONAD does not admit any External “
Units or Numbers. It is perfectly self-sufficient, being complete in all its “
numbers. “
“
It is diffused in Magical ways into the grand Abundance [of Num- “
bers]. Eventually, by the uncommon, Skillful Work of a Master and by the “
greatest Profit of the Monad itself, in Dignity and Strength), it is Restored “
to its First and Own MATTER. Meanwhile, the Impurities which have no “
Respect for its genuine and hereditary Proportion, have, by all means and “
diligence, been cut off and cast away forever. “

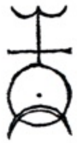
## *THEOR. 21*

Earlier you have seen the Philosophical Translation of the MONAD made when that which Lies Inwardly Enclosed in the Recesses of our MONAD was brought to Light. Its First Parts or, as it were, Outer Parts changed Places and Became Enclosed in the Midddle place.

[Dee seems to be referring to how the planetary symbols formed the central Monas symbol in the "Anatomy of the Monad" diagram of Theorem 13]

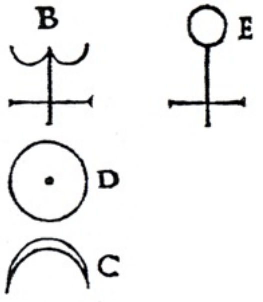
Now we will show you another transposition of the Mystical MONAD. When our Hieroglyphical Characters of the SUPERIOR PLANETS earlier showed themselves to us, they were Upright.

When they are changed in another way, these Planets will be in the Order which Plato ascribes to them. Saturn, Jupiter, and Mars come together where the Point of Aries is. Then descending, the Cross serves [to help form the symbols of] Venus and Mercury. Finally, there follows the Sun itself and, at the bottom, the MOON. But these matters should be dealt with in another place.



However, I did not wish to conceal these Philosophical Treasures of our MONAD, so I have decided to give one reason we considered it meaningful to change the Position of the MONAD in this manner. Concerning this Position, you shall See and Hear greater things, to be explained in a few words.

Let us therefore Divide the Monad (positioned in this new way) into its anatomical parts B, D, and C. In that new TERNARY are parts D and C, signs that we have previously become acquainted with [Moon and Sun], but here they appear somewhat uncouth. The THIRD one, marked B, might not be as easily recognizable to everyone, but it should not be considered lightly.



1. Those well-known FORMS, D and C, denote ESSENCES which are separate and different from B.

2. Secondly, the horns of C are seen turned downward, as it were, towards the EARTH.

3. And that D, in whose center alone is that POINT to be seen which is truly TERRESTRIAL, illuminates C, and looks towards the earth, namely downwards.

4. And finally, that both D and C here direct their Hieroglyphic message towards lower places than does B.

The earth, however, may Hieroglyphically denote to us STABILITY and FIXATION. What, therefore, D and C are, I leave to inference. Everyone can hereby learn a Great SECRET. What we previously said about the SUN and the MOON when the lunar Horns were elevated upwards, may now be interpreted in a fuller and most necessary way. But enough of these matters.

Now we will examine the NATURE of that THIRD symbol [labled B] in Accordance with the Principles of our Hieroglyphic Art. First, it seems to carry on its Head a DOUBLE MOON, our Aries sign (only Mystically inverted). Then, appended to it, is the Hieroglyphical Sign of the Elements.

How great this Duplicate MOON is, (according to the subject Matter) can be explained by the GRADES OF THE DOUBLE MOON. We speak of those degrees, which Experts in Natural Science can find but FOUR among all created NATURE, namely, TO BE, TO LIVE, TO FEEL AND TO UNDERSTAND. Noting that the First Two of these Grades are in this [inverted Aries sign or "double-moon"] we shall thus say:

THE MOON EXISTS AND IS ALIVE.

Some define Life by MOTION, and there are Six well-known kinds of movement [up, down, left, right, front, back, as per Plato in the Timaeus].

The adjoining CROSS denotes that the Distinguished Artifice of the Elements is required here. Moreover, we have frequently said in our Theorems, the HALF-CIRCLE is the hieroglyph of the MOON, and the Whole-Circle signifies the SUN.

But now, there are two Half-circles, which are SEPARATE (though Connected by a common POINT). If they are appropriately joined (as indeed they may be by art) they are able to represent the Circular fullness of the SUN. Taking all these considerations together, we might Hieroglyphically Summarize with this maxim:

THE MOON, EXISTING AND ALIVE, WITH THE TREATMENT OF THE MAGISTRY OF THE ELEMENTS, HAS THE POWER TO REPRESENT THE FULLNESS OF THE SUN, WHEN ITS TWO HALF-CIRCLES ARE JOINED TOGETHER BY ART.

We show that completed CIRCLE (which we just mentioned) noted here letter E [in the illustration]. First, let us remember that this SOLAR GRADE did not, by NATURE, lie in our way, but has been MADE UP ARTIFICIALLY.

Indeed, in its first appearance it preseated itself to us in its Nature (as can be easily seen in B) with its Parts Loose, Flowing, and unconnected, not yet Compacted SOLIDLY into a Solar Appearance.

[in B, the outer tips are unconnected, but in E they are connected]

Let us next remember that the Radius of these Half-Circles is not equal to the Radius of D and C (which were produced for us naturally and are Well-Known to all), but are much smaller. Thus it is clear that B is not of such great magnitude as D and C.

And E confirms this for us very well, as by the operation of [closing] the Circle, B was advanced to the shape of E. Thus, before our eyes appears nothing more than the sign of VENUS.

Therefore, we have already made it plain by those Hieroglyphic Syllogisms: We may not hope for the true D to be [produced] out of B.

[a syllogism is an argument with two premises and a conclusion]

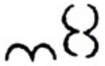
Nor was there, at first, a true C in the nature of B, and therefore no TRUE, live MOON. Thus, concerning LIFE and Motion, you might be doubting that [a relationship] really exists between them in Nature.

However, as we have already made clear to the wise, ALL THINGS that we have said (about B) in metaphorical phrasing are ad minus ANALOGIES. Also, that which we briefly touched upon regarding C and D applies ANALOGICALLY quite fittingly to B and its ELEMENTS.

Furthermore, what we have said about the Nature of Aries must apply to B, because it carries Aries (though inverted) on its head. That Mystical Sign of the Elements is also joined to B. From this Anatomy of the singular body of the MONAD (thus dissected by art) we see that a new TERNARY has come forth.

Thus we can have no doubt that the MEMBERS, thus Formed, embrace each other closely in a mutual SYMPATHY. They allow, as if by their own accord, a MOST ABSOLUTE MONADIC UNION whose MEMBERS have a strong MAGNETIC virtue.

Finally, we are pleased to note (for the sake of the recreation of the mind) that B most readily presents us with as many RUSTIC letters as it has pointed ends on its Head or, as it were, on its Forehead.



The three clearly illustrated here, are very ROUGH and in want of neatness, yet fluid and rolling. While, in a different way, there are six, (which Summed together make three times three). As you see, they are made from one or more Half-Circles.

Yet in the hands of Experts on the writing of letters [grammarians or literati], there is a stronger, more Enduring Reason for the SHAPING OF THOSE LETTERS. Here I have had before my eyes an infinity of Mysteries, but I wanted to interrupt the Theorizing with this Sport.

Yet, (After restoring our MONAD to its former Mystical Position, Skillfully Compositing its several Members) I understand that I will promote the Efforts of some if I At Least advise them and exhort them to NOW accurately learn WHAT the FIRST TRIPLICITY, the FIRE of ARIES, is. WHAT that Equinoctial is. WHAT caused the SUN to be EXALTED and capable of being RAISED ABOVE ITS ORDINARY GRADE.

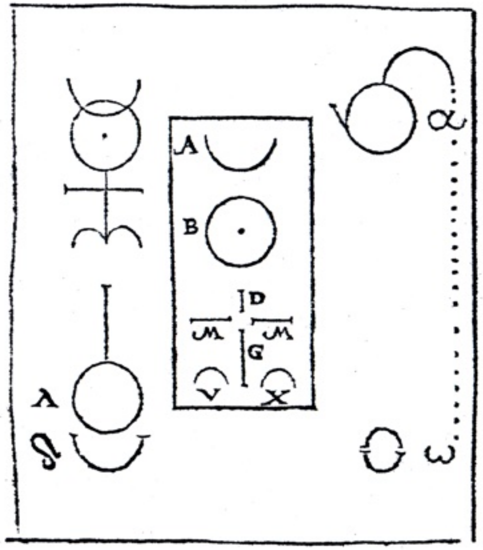
And to RUN OVER, IN SECOND AND WISER MEDITATIONS the many things we have previously stated. As we hasten on to other things, we thought it fit to point out to others on the road (on which they should press on) not in only in a friendly way, but also most faithfully, though keeping silent (as we have said) on the CONSPICUOUS infinity of other Mysteries.

### *THEOR. 22*

It's clear that the Mysteries of our MONAD have not yet been exhausted. Now I will show Your Serene Royal Highness more secret Vessels of the HOLY ART (indeed, entirely Kabbalistic ones) carefully chosen from the workshop of the MONAD, and which provide revelations only to Initiates. Therefore, with All of the Connections of our MONAD Wisely DISSOLVED, let us add letters to the various parts (for the sake of distinction), just as you see Marked here.

We point out that α [the lowercase Greek letter alpha] is a certain Artificial Vessel made from A and B, with M (the RADIUS common to both, only now made Evident). As you can see, it differs from the First letter of the Greek Alphabet by only a slight Transposition [Metathesis] of its parts.

We are the first to teach that its True and Mystical Proportion consists of a Straight Line, a Circle and a Half-Circle. Although it can also be made from just a Circle and Half-Circle, as we have shown previously. [in the NOTE at the end of Theorem 15]



Nevertheless, all these ways fall within one and the same Mystical design.

But λ & δ are, at least Primarily, like images of other implements (indeed, λ is VITREOUS [made of glass], but, δ is an Earthen one [made of clay, earthware, stone, etc] [ λ and δ are the lowercase Greek letters lamda and delta, which, in uppercase, are Λ and Δ ].

And secondly, λ and δ may remind us of a certain Pestle and Mortar, which have to be made from a material (truly) that with them we can Pulverize into fine Powders, Artificial Pearls without drilled perforations, Plates of crystal or Beryl, Chrysolites and precious Rubies, also Carbuncles and other Most Rare Artificial Stones.

Lastly, that which you see marked ω is a small vessel which is Full of Mysteries. The vessel differs from the very last letter of the Greek Alphabet (now restored to its originally established Mystagogic [pertaining to mysteries] meaning) by a slight, but obvious, transposition of its parts, which are two half-circles.

It is not Necessary to further discuss the shape of these common Vessels nor the Materials (from which they should be made). Yet it should be noted that α [lower case Greek letter alpha] is waiting for an opportunity to perform its role, by a short, but very Secret ARTIFICIAL air-vent.

And [ אן *litroVinium* אחר מטעל נמזג ( חמלח תמירי ששב נשות סרם )
it will draw forth a Primordial Specimen most useful to Beginners of this WORK until a more skillful Way of Preparing SUBTLE [substances] becomes known to them. But any external Air or Wind would do much damage in λ, the glass [vessel], (in the performance of its principal function).

ω, however, is a MAN of ALL HOURS.
[lowercase Greek omega]

## *Corollary [Porisma]*

Who cannot detect the scent of those sweet and healthful Fruits of *The Holy Art* [*Tes ieras Texnes*] that arises (I declare) from the Mystery of just these two letters? We shall bring some of these [fruits] (from our HESPERIAN GARDEN) a little closer, to be seen as if in a mirror.

Yet we still will not be bringing forth anything but our MONAD. For the Straight Line appearing in Alpha is homologous to the part marked by the Letter M in the most recent Anatomy of the Cross. From this the rest of the chart becomes accesible.

| | | | | | |
|---|---|---|---|---|---|
| α | Existing before the Elements. | Mortal Adam Male and Female. | Mortification. | Wrapped in Shadow. | Born in a Stable. |
| † | Ordering of the Elements. | Consummation of the Elemental Geneology. | Cross. | Cross. | Sacrificed on the Cross |
| ω | Existing after the Elements. | ADAM IMMORTALIS. | Vivification. | Manifestation. | King of Kings Everywhere. |
| Conceived by his Own Influence. | Powerful Seed. | The Creation of Matter. | Earthly Marriage. | Beginning. | α |
| Suffering and Burial. | YHWH Virtue of the Denary. | Purification of the Elements. | Martyrdom on the Cross. | Middle. | † |
| Rising again by his own Virtue. | Glorious and Triumphant | Transformation. | Divine Marriage. | End. | ω |

With these few [words in the chart], I know I am providing not only starting points [*arormas*], but Conclusive Proofs [*Apodixes*] to those in whom inwardly there blazes a fiery Vigor and a heavenly Origin. May they readily lend an ear to the great Democritus, announcing to those who *wish a remedy for their spirit and who, by all means, crave a deliverance from their hard labors,* that this Doctrine is not M*ythical* [M*ythakon*], but M*ystical* [M*ystikon*] and Secret.

[*to tes psykes...iama kai pantos moxthou lutêrion kataskseuasai boulomenois*]

As also [they should listen] to he who has asserted that it is the *method established by the speech of the maker of the world, that the religious man, born of God, by right-working, may learn by these words, which are theological and mystical.*

[*lôgo demiourgou (demiurge) xosmou (cosmos) metho denetai: ina o theophron xai o thegenes anthropos, dia tês rutheias ergasias: xai theologixon, xai mustixon logos mathe*]

### *THEOR. 23*

We now present the proportions, accurately notated, observed by us in the Hieroglyphical Construction of the MONAD, to be observed by those wishing to bear it on Rings and Seals, or to use it in other ways.

In the Name of JESUS CHRIST who was for us affixed to the CROSS (the pen only of Whose Spirit, writing these things swiftly through me, I Desire and I Hope to be), we shall now endeavor to obtain all these Measurements from our ELEMENTS of our CROSS.

We do this because (in accordance with the SUBJECT MATTER of our INTENDED ARGUMENT) everything that takes the Beginning of its Generation under the Celestial MOON is either composed of the FOUR Elements or is itself on Elementary ESSENCE. And that [is possible] in various ways that are not Commonly Known.

And since these Elements are not in Equal Proportion or strength in any Created thing, yet (as the Wise know) can in certain things be reduced to Equality by Art, we have made our CROSS from equal and unequal parts.

Thus, in another regard, we may call them the Same and the Different, or the One and the Many, while (as we pointed out above) Secretly admitting the qualities Peculiar to the equilateral CROSS.

But, if we were to clearly point out the causes or divulge all the reasons (which we hold fast) for the PROPORTIONS shown here, more than the ones we have explained (to the wise) throughout the whole book, we would be passing beyond our limits, which were not prescribed without intent.

Choose any Point in a plane, for example A. Draw a line through it at sufficient length on both sides. Make this C,A,K. At Point A, on the line KC, erect a Perpendicular.

Extend it to a sufficient Length (in Infinitum, as the Geometers say, and rightly so, to avoid inconveniences). Let this line be DAE. Now, choose a Point anywhere on line AK and let it be B.

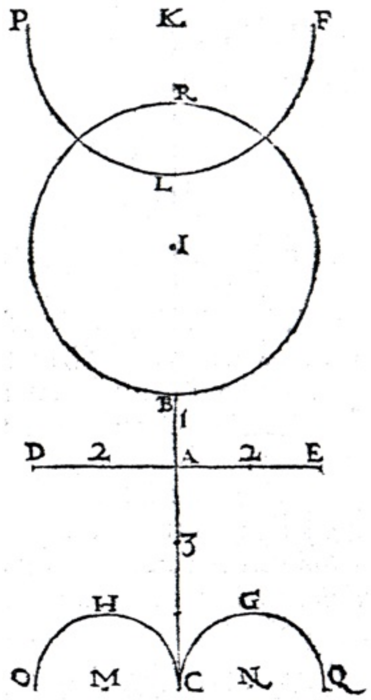
Thus, having first of all established AB (which is the common Measure of our work) project its triple [length] from A towards C. This line shall be AC.

Make AE Twice the Length of AB. Also, make AD Twice the Length of AB. Thus, the whole DE is Four Times the length of AB.

In this way, we have made our CROSS OF THE ELEMENTS from a QUATERNARY of lines: AB, AC, AD, and AE.

Let a straight line of length AD be cut out of the BK and call it BI. With a Centerpoint at I, and a Radius of IB, describe a Circle. The Circle cuts line AK at R, so the diameter of the circle is BK.

Let a straight line of length AB be drawn from point R towards K, and let it be RK. Then, let a straight line of sufficient length be drawn extending out from both sides points K (at right angles to AK) which shall be line PKF.



Let a straight line of length AD be projected from point K toward F and let it be line KF. With a centerpoint at K and radius KF describe a half-circle FLP, whose diameter is FKP.

Finally, let a perpendicular to the straight line AC be drawn through point C. It should extend to sufficient length on either side and be called OCQ.

Then, on line CO and from point C, make a straight line of length AB, which shall be CM. With a center point at M and radius MC, describe a half-circle CHO whose diameter is CMO. Likewise, a line of length AB shall be made along CQ and from point C, and this line shall be CN. With a centerpoint N and radius NC, describe half-circle CGQ, whose diameter is CNQ.

We now affirm that all the required PROPORTIONS of our MONAD have been explained and described.

We should point out to the Mechanicum that the whole line CK consists of nine equal parts, each the length of our FUNDAMENTAL AB. Thus, he may go about performing this work in another way.

Also, all Diameters and Radii ought to be marked with (as the Mecanici say) invisible lines. Nor should any CENTERS remain visible, except for the Solar Center, which is seen here marked with the letter I. Furthermore, no more letters are to be added.

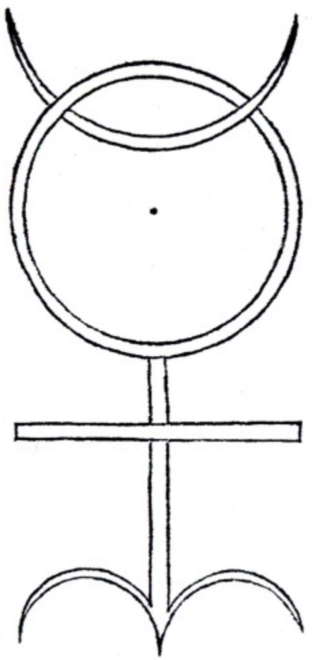
Now, for the sake of Ornament (there are no Mystical requirements considered by us now) the Mechanicus can add a certain Surface Width to the Solar Circumference (by drawing one concentric circle inside of it). (The distance between the two concentric circles should be approximately one fifth to one quarter of AB [the length of that "common Measure"] ).

The Moon is to be a fully horn-shaped, the way she appears in the Sky after her first Conjunction with the Sun. To do this, measure up from point K, towards point R, a fourth or fifth (as we have mentioned) of the length of line AB. Using this as a Center, and line AB, which is in fact the Radius of the Moon, draw a second partial-Circumference, which will contact and rest on both sides of the previously drawn Half-Circle.

A similar thing can be done at points M and N. Erect Perpendiculars at these points and measure upwards one sixth the length of AB, or even less. With these new points as centers and the previously used radii MC and NC, draw second half-circles, as it were, on the outside.

[A "Mechanicum" is a skilled workman without the knowledge of Mathematical demonstration – Dee's definition from the *Preface to Euclid*]

["invisible" is a translation of Dee's Latin word *obscuris*, meaning dark, which poetically means "invisible," as objects become invisible in the darkness.]



Finally, on both sides of the Straight Lines of our Cross, drawn parallel lines at a distance of about one tenth to one eighth of that length AB.

Thus, our CROSS is made from FOUR, as it were, Linear Surfaces whose width is about one fifth to one quarter of length AB.

In this adjoining illustration, I have sketched in outline one way that this Ornamentation might be done. One may arrange all [these widths] however he sees fit, as long as no harm (not even the slightest) is done to our Mystical PROPORTIONS.

By such negligence, the new Discipline of these true (and essential) Hieroglyphic Measurements may, in the course of time, be thrown into confusion or even perish.

It [this "new Discipline"] is by far more splendid and Grand than we have been able, or indeed, even wanted, to explain in this little book. TRUTH, the Daughter of Time, will teach this, GOD WILLING.

We will now Methodically place a few more things before your eyes, which may be obvious to anyone becoming practiced in the Symmetries of our MONAD. Let's begin with the QUATERNARY of Lines in the Cross.

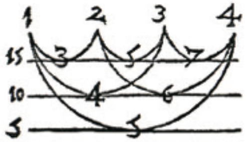
Some are in the habit of declaring that these lines are, in essence, FOUR. But, this QUATERNARY of lines, rightfully, is capable of a different Mystical partitioning and calculation.

[To summarize these "secondary" circles and half circles:
(1) A circle is drawn inside the Solar Circle.
(2) A half-circle is drawn above the Lunar Crescent.
(3) Two half circles are drawn above the two horns of Aries.]

Thirdly, we will point out several examples of Numbers, which are used by God in NATURE, that we have skillfully derived from it [the Cross] or from other Theories throughout the book.

[Fourthly] We shall blend in others [other numbers], in apropriate places, which, if understood correctly, will bear not a little fruit. All this we shall do concisely.

PYTHAGOREAN QUARTERNARY



All possible Trans-positions 24.

The Pythagorean Sum 10.

A Complete addition of the parts, yields 30.

*Our Canon of Transposition*

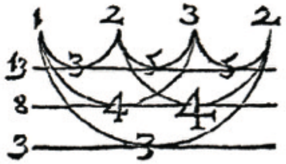
„ However many Numbers are chosen to describe, make a
Continuous multiplication from the First to the Last, starting from the
„ First Monad and proceeding with the Natural sequence.

„ In other words, multiply the First times the second, then that
Product by the Third, then that Product by the Fourth, continuing to your
„ last number.

„ The final product is the number of Possible Permutations in
so many places [or how many ways in which the chosen number of digits can be re-
„ arranged].
This same procedure of computation can be used anywhere and
„ for so many diverse things. I highly Recommend this Operation to you
(O KING) as the one most useful in every investigation of Nature
and also in the Affairs of the Republic. I am in the habit of using it with
the greatest of satisfaction in the Tziruph (or Thmura) of the Hebrews.

QUA-

ARTIFICIAL QUATERNARY



Continuous multiplication yields 12.

Simple Addition yields 8. { 1. / 7. { 4. / 3.

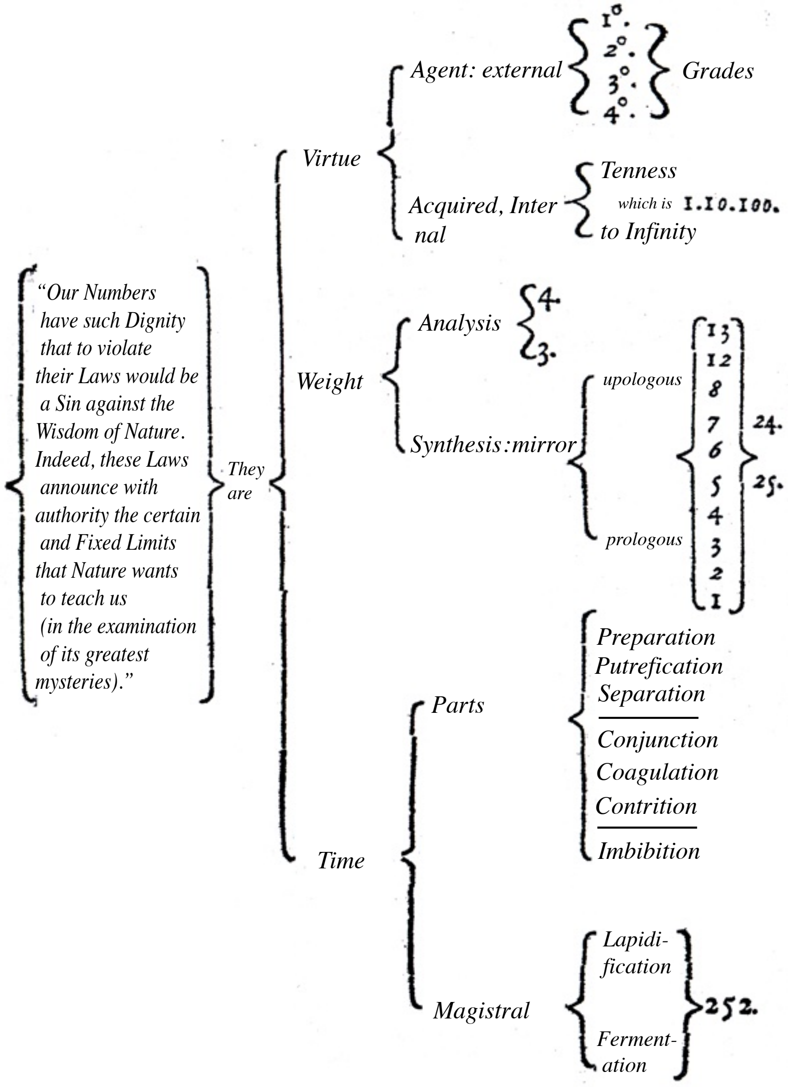
Sum of the addition of All the parts is 24.

Equal to All possible Permutations of a Quarternary. In Nature, the highest limit of Purity and Excellence of Gold is 24 Karat as long as it is in one's possession above the earth.

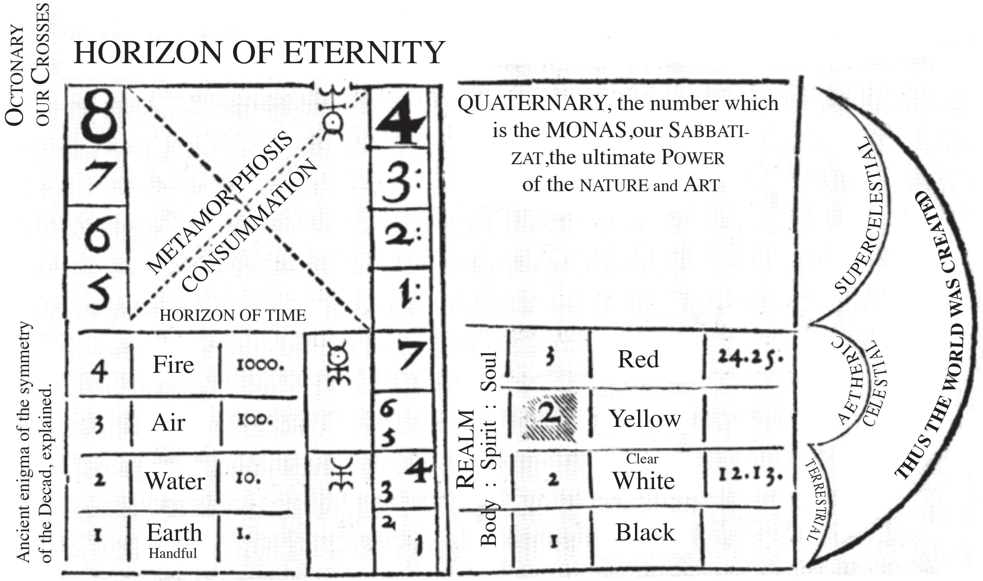
I am Indeed not Ignorant that, from the Arithmetical Virtue and FORMAL NATURE of the QUATERNARY, very many other Numbers could be brought to light.

But HE who does not understand how their greatly concealed Nature is to be developed and illuminated would feel his intellect blunted, not sharpened by a greater multitude of them.

Therefore, the carefully considered diagrams which follow show how our Numbers Originate in the WEIGHING OF ELEMENTS, marking the MEASURES OF TIME, and finally in the ordering of the STEPS of the Power and Virtues of Things.


They are
Virtue
Agent: external
1°. 2°. 3°. 4°.
Grades
Acquired, Internal
Tenness
which is 1.10.100.
to Infinity
Weight
Analysis
4.
3.
Synthesis:mirror
upologous
prologous
13 12 8 7 6 5 4 3 2 1
24.
25.
Time
Parts
Preparation
Putrefication
Separation
Conjunction
Coagulation
Contrition
Imbibition
Magistral
Lapidification
Fermentation
252.

*"Our Numbers have such Dignity that to violate their Laws would be a Sin against the Wisdom of Nature. Indeed, these Laws announce with authority the certain and Fixed Limits that Nature wants to teach us (in the examination of its greatest mysteries)."*

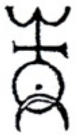

HORIZON OF ETERNITY
OCTONARY OUR CROSSES
8 7 6 5
METAMORPHOSIS
CONSUMMATION
HORIZON OF TIME
4 3: 2: 1:
QUATERNARY, the number which is the MONAS,our SABBATIZAT,the ultimate POWER of the NATURE and ART
SUPERCELESTIAL
AETHERIC CELESTIAL
TERRESTRIAL
THUS THE WORLD WAS CREATED
Ancient enigma of the symmetry of the Decad, explained.
4 Fire 1000.
3 Air 100.
2 Water 10.
1 Earth Handful 1.
7 6 5 4 3 2 1
REALM
Body : Spirit : Soul
3 Red 24.25.
2 Yellow
2 Clear White 12.13.
1 Black

Words cannot express the many things that can be drawn forth from these Diagrams (if they are deeply contemplated).

So we give here one Reason, above all others (which, together with this whole new art, we divulge from the first time) why the QUATERNARY, as well as the DENARY impose, for the common good, certain limits in Numeration.

We assert that the reasoning, which our Ancestors extolled is not as complete and exact as the one we will now make known. It is neither in the power of NATURE, nor any ART to impel any MOVEMENT or progress UNLESS IT BE BY FOUR Supercelestial Revolutions.

After this, the MONAD will be wholly and fully Physically Restored (then, indeed, it is a MOST UNITED MONAS, what the Magi proclaim as ONENESS).



(And thus is brought forth for us, He, whom, on account
” of his eminence, we wish to denote in this way [as inverted].)
” This is so because there is no OVERFLOWING CRE-
” ATIVE power in the Elemental world, nor the Celestial, nor the
” SUPERCELESTIAL, with which it has not been most completely
” enriched and endowed.

FOUR Famous Men who were Philosophizing together (in times past), through their labors, grasped its real Effect. For a long time, they were Astonished by the Great Wonder of the Thing. Then, at length, they devoted themselves entirely to Singing and preaching Praises of the Most Good and Great God. On account of this, they were granted great Abundance, as well as the Wisdom and Power to rule over other CREATURES.

### *THEOR. 24*

In the Beginning of this Little Book, we started with a Point, a Straight Line, and a Circle.

1. Now, at the End, like a Circle Completing Itself, we have a POINT, LINE, and our ELEMENTS Flowing Out of our MONAD, which is Analogous to the Equinoctial when a Circuit is completed in 24 Hours.

2. THUS, at last, in this our Twenty-Fourth Theorem, we shall Consummate and Conclude with the METAMORPHOSIS of ALL THE TRANSPOSITIONS OF PARTS OF A QUATERNARY (defined by the Number 24).

3. HONOR and GLORY to Him, who Sitteth on the Throne (as John, Chief Protector of Divine Mysteries Testifies in the FOURTH, AND LAST verse of the FOURTH Chaper of Revelations).

4. AROUND Whom were four Animals (each having SIX WINGS), DAY and NIGHT, without rest, declaring Holy, Holy, Holy, Lord God Almighty, Who was, Who is, and Who will come.

5. And WHOM, 24 ELDERS, in 24 Seats, placed in a CIRCLE, falling forwards prostrate (HAVING CAST OFF THEIR GOLDEN CROWNS) adore, saying:

Thou art Worthy, O Lord, to receive the GLORY and the HONOR and the POWER,

FOR THOU HAST CREATED ALL THINGS.

Because of THY WILL, THEY ARE,
AND HAVE BEEN CREATED.

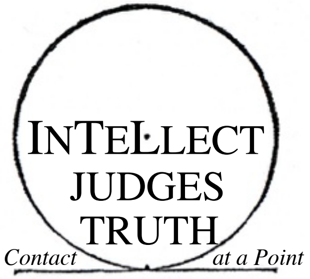
AMEN, SAYS
THE FOURTH LETTER,

Δ :

*To whom* GOD *gave the*
*Will and Ability to record*
*this Divine Mystery in a*
*Written Memorial, and to*
*complete these his Labors*
*peacefully on January 25th,*
*having begun on the 13th*
*day of the same*

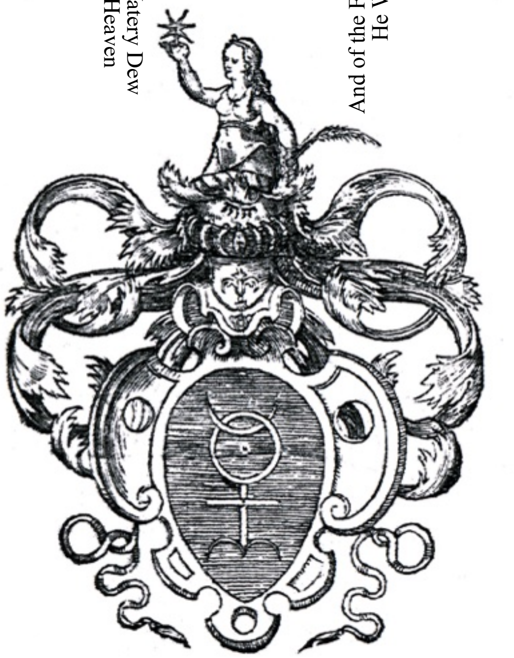
---

*In the year 1564, Antwerp.*



*The Eye of the Vulgar*
*will, here, be* Obscured
*and most* Distrustful

ANTWERP:
PREPARED BY GULIELMUS SILVIO, ROYAL TYPO-
GRAPHER: ON THE DAY BEFORE THE
FIRST DAY OF THE MONTH OF APRIL, IN THE YEAR 1564



The Watery Dew
of Heaven

And of the Fruit of the Earth,
He Will Give

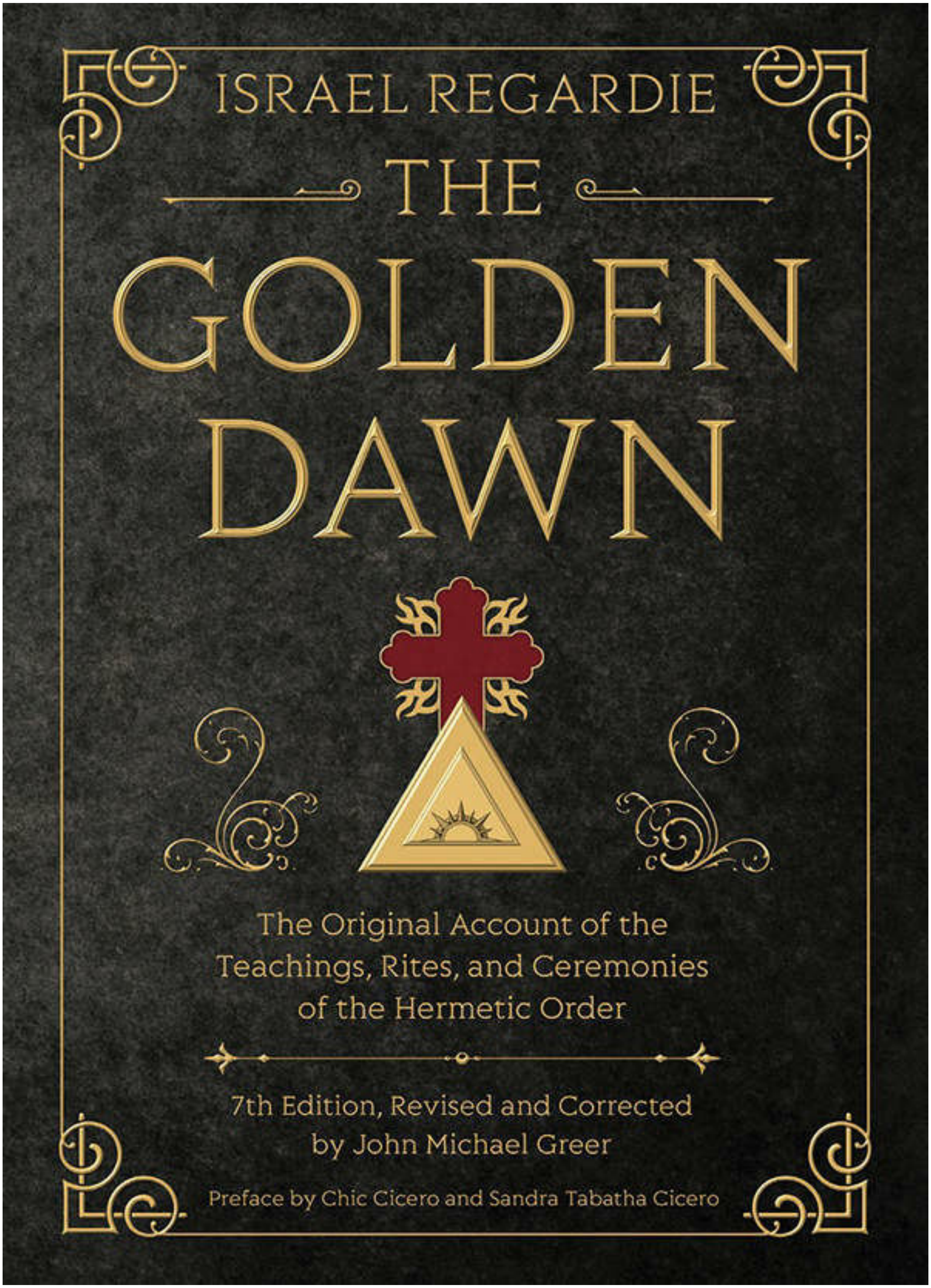
ISRAEL REGARDIE

# THE GOLDEN DAWN

## The Original Account of the Teachings, Rites, and Ceremonies of the Hermetic Order

7th Edition, Revised and Corrected
by John Michael Greer

Preface by Chic Cicero and Sandra Tabatha Cicero



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# About the Authors

**Francis I. Regardie** was born in London, England, on November 17, 1907, and died in Sedona, Arizona, on March 10, 1985. He came to the United States in August 1921 and was educated in Washington, DC, also studying art in schools in Washington and Philadelphia. Returning to Europe in 1928 at the invitation of Aleister Crowley, he worked as Crowley’s secretary and studied with him. Regardie returned to London as secretary to Thomas Burke (1932–34), and during that time he wrote *A Garden of Pomegranates* and *The Tree of Life*.

In 1934, he was invited to join the order of the Golden Dawn, Stella Matutina Temple, during which time he wrote *The Middle Pillar* and *The Art of True Healing*, and he did the basic work for *The Philosopher’s Stone*.

Returning to the United States in 1937, he entered Chiropractic College in New York, graduating in 1941, and published *The Golden Dawn*. He served in the US Army (1942–45) and then moved to Los Angeles, where he opened a chiropractic practice and taught psychiatry. Upon retirement in 1981, he moved to Sedona.

During his lifetime, he studied psychoanalysis with Dr. E. Clegg and Dr. J. L. Bendit, and later studied psychotherapy under Dr. Nandor Fodor. His training encompassed Freudian, Jungian, and Reichian methods.

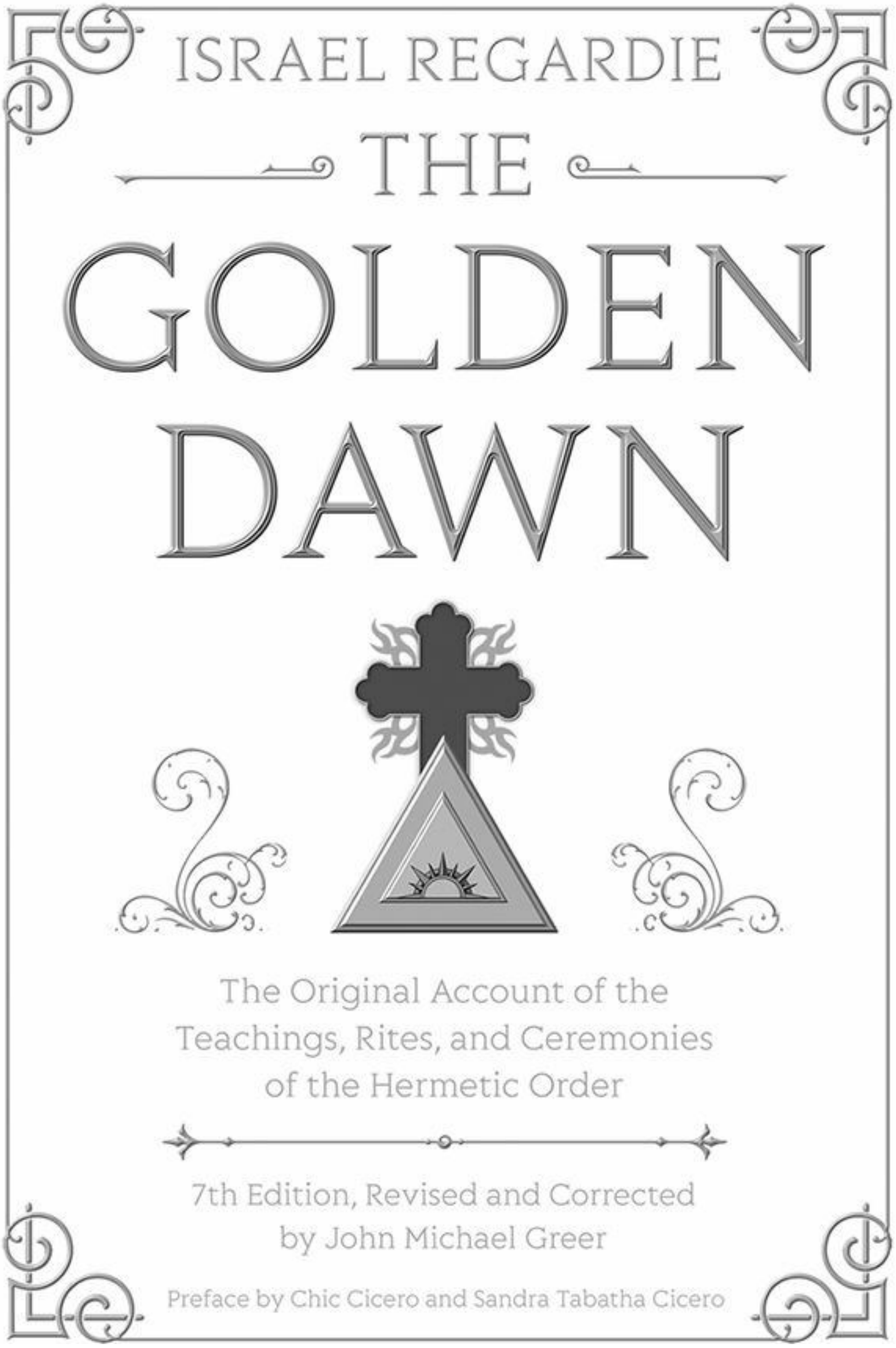
As to who authored the various foundation rituals upon which the edifice of the Hermetic Order of the Golden Dawn was erected, debate will perhaps continue forever. One history is given in this book; the other histories have likewise been written and will continue to be written. Their authenticity does not rest upon their history, but history has proven their value. For one hundred years this has been the Mother Lode of Western Esotericism.

**John Michael Greer** (Western Maryland) has been a student of occult traditions and the unexplained for more than thirty years. A Freemason, a student of geomancy and sacred geometry, and a widely read blogger, he is also the author of numerous books, including *Monsters, The New Encyclopedia of the Occult*, and *Secrets of the Lost Symbol*, and he currently serves as the Grand Archdruid of the Ancient Order of Druids in America (AODA), a contemporary school of Druid nature spirituality

To Carl Llewellyn Weschke

1930–2015

In 1969, as president of Llewellyn Publications (now Llewellyn Worldwide Ltd.), he published the first new edition of this book since its original printing and kept it in print continuously thereafter. For that, as well as for his lifelong efforts to promote magic and occult philosophy of all kinds, every student of the Golden Dawn tradition owes him an immense debt. This seventh edition of The Golden Dawn, which he set in motion but did not live to see completed, is dedicated to his memory.



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To all True Seekers of the Light

May what they find herein sustain them in their search for the Quintessence;
the Stone of the Philosophers, true Wisdom, and perfect Happiness,
the *Summum Bonum*.

# The Golden Dawn

“Howbeit we know after a time there will now be a general reformation, both of divine and human things, according to our desire and the expectation of others; for it is fitting that before the rising of the Sun there should appear and break forth *Aurora*, or some clearness, of divine light in the sky. And so, in the meantime, some few, which shall give their names, may join together, thereby to increase the number and respect of our Fraternity, and make a happy and wished for beginning of our Philosophical Canons, prescribed to us by our Brother R.C., and be partakers with us of our treasures (which can never fail or be wasted) in all humility and love, to be eased of this world’s labours, and not walk so blindly in the knowledge of the wonderful works of God.”

FAMA FRATERNTATIS (1614)

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*color insert*

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# Preface to the Seventh Edition

"Lord of the Universe—the Vast and the Mighty One!
Ruler of Light and the Darkness!
We adore Thee and we invoke Thee!
Look with favor upon this Neophyte …
And grant Thine aid unto the higher aspirations of his Soul."

This was merely one of the powerful, poetic invocations spoken in the Neophyte Ceremony, the first probationary initiation into the Hermetic Order of the Golden Dawn, an influential esoteric society of the Victorian era. The purpose for which the Golden Dawn was founded was two-fold. First, through study, education, and organization, the order worked to ensure the survival of the Western Esoteric Tradition, and second, it endeavored to initiate, instruct, and support those individuals who found their calling in the mysticism and ritual, ceremonial magic of the West.

Until the early decades of the twentieth century, little was understood about the mechanics and methods of ceremonial magic due to the secrecy that had veiled these practices. Unless someone was initiated into a magical organization or found a teacher willing to guide them, the chances for learning these procedures were slim to none. This changed when Israel Regardie published four volumes entitled *The Golden Dawn,* a collection of ceremonies and teachings from the famous magical order of the same name. The floodgates were opened and the magical world was forever transformed. One would be hard-pressed to find a modern-day magical group that has not borrowed heavily from this very book.

No organization has had a greater impact on Western ceremonial magic than that of the Golden Dawn. Irish poet William Butler Yeats once credited his work in the order as inspiring his literary accomplishments: "If I had not made magic my constant study I could not have written a single word of my Blake book, nor would 'The Countess Kathleen' have ever come to exist. The mystical life is the center of all that I do and all that I think and all that I write." Author and mystic Arthur Edward Waite was equally impressed with the order's Adeptus Minor Ritual: "It could not be denied that the culminating Grade, as the system was then developed, had the root matter of a greater scheme than had ever dawned in the consciousness of any maker of Masonic degrees under any Grand Lodge or Chapter, Conclave or Preceptory, in the whole wide world." Sentiments such as these were not uncommon among the initiates of the Golden Dawn.

The Hermetic Order of the Golden Dawn was founded in London in 1888 by a group of Qabalists, Rosicrucians, Freemasons, and Theosophists. But it was primarily the brainchild of Dr. William Wynn Westcott, a London coroner and prominent Freemason, who envisioned the concept of an esoteric Order open to both men and women.

In 1886, Westcott acquired a manuscript written in cipher, which contained coded outlines for the ceremonies and teachings of a magical order. Included with the document was said to be a letter signed by one "Fraulein Sprengel," a mysterious German adept of an occult order called *Die Goldene Dammerung,* or "Golden Dawn." Westcott claimed that he got the papers from Rev. A.F.A. Woodford, but many now doubt this assertion.

Preeminent Golden Dawn historian Robert A. Gilbert suspects that the Cipher Manuscript was written by Kenneth Mackenzie, author of *The Royal Masonic Cyclopaedia* and a leading member of the Societas Rosicruciana in Anglia. According to Gilbert the ritual outlines contained therein were created for a Golden Dawn prototype group known as the "Society of Eight" said to be provisionally formed in 1883 by Frederick Holland, another high-grade Mason. Holland's order never fully manifested, and Westcott acquired the Cipher Manuscript after Mackenzie's death in 1886. As it so happens, the magical motto of the mysterious Fraulein Sprengel, *Sapiens Dominabitur Astris* ("the wise person shall be ruled by the stars"), was identical to the motto used by Anna Kingsford of the Hermetic Society. Westcott had been a member of Kingsford’s Hermetic Society and it was Kingsford who probably served as the unsuspecting model for Westcott’s fictitious Fraulein. Regardless, it was the Golden Dawn, not the Society of Eight, which took root and blossomed.

What was Westcott’s motivation for creating the false narrative? Very likely to attract leading Masons of the time who expected any worthwhile fraternal organization to have a respectable “pedigree.”

Many such groups have a long tradition of tracing their hereditary roots back to the esoteric societies and mystery religions of earlier times—to the sixteenth century Rosicrucians, the medieval Knights Templar, the ancient Israelites, the Egyptians, the Babylonians, and even the inhabitants of Atlantis lost in the mists of time. While these various legends of ancient initiatory lineages and even “apostolic succession” can provide inspiration, allegorical information, and symbolic knowledge that is of great value to the Initiate, they almost always breakdown under the scrutiny of historical fact. The “myth of origin” for any esoteric group should be valued for nuggets of wisdom, ethical teachings, symbolic meanings, and the values it tries to inculcate within the group. Such legends are romantic and appealing to the magical imagination, but they should never be understood to be historically accurate. The same is true of the Golden Dawn. There is no “line of apostolic succession” that leads directly from Christian Rosencreutz to MacGregor Mathers. Wynn Westcott’s German Rosicrucian Adept, Fraulein Sprengel, was a necessary invention but a fiction nonetheless. Since the original Golden Dawn ceased to exist in 1903, splitting apart into three separate splinter groups, no one in this day and age can possibly claim institutional lineage to the original Order—much less back to the mythological character of Christian Rosencreutz.

In any event, Westcott secured the aid of two other Masonic Rosicrucians, Dr. William Robert Woodman and Samuel Liddell “MacGregor” Mathers to help develop the rituals and curriculum for his new order, which materialized in February 1888 when the Isis-Urania Temple in London was inaugurated and the Golden Dawn was born.

The Golden Dawn was never designed to be a religion or to usurp the domain of religion. The Order was conceived as a Hermetic Society of like-minded men and women who were dedicated to the philosophical, spiritual, and psychic evolution of humanity. Students were expected to learn the basics of occult science before proceeding to the next fundamental step —*practical magic*. Advanced members were expected to practice and become skilled in the high magical arts. It was this aspect of the order that set it apart from purely theoretical study groups of the period such as the Societas Rosicruciana in Anglia, from which the Golden Dawn borrowed much of its structure.

The practical magic of the Golden Dawn covers many areas: banishings; invocations; purifications; talisman consecrations; divinations; meditations; evocations; spiritual development; skrying and visionary work; elemental, planetary, and zodiacal magic; Qabalistic magic; Enochian magic; assumption of godforms; manipulation of the Astral Light; and more. All of these methods were employed to give the Golden Dawn student a broad, working knowledge of the entire magical process. However, the ultimate objective of magic within the Order's framework was inner alchemy—the continual purification of the student's lower personality and the realization of an elevated state of consciousness wherein the magician's psyche gradually enters into a union with the Higher Self and eventually with the Higher and Divine Genius. This is a process of high magic *theurgy* or "god-working." Within the various spiritual traditions this primary goal has been described in many ways: the completion of the Great Work, the Magnum Opus, Enlightenment, Knowledge and Conversation with the Holy Guardian Angel, Samadhi, Illumination, Satori, and Self-Realization. In the Neophyte ceremony of the Golden Dawn it is called "the search for the Quintessence, the Stone of the Philosophers, True Wisdom, Perfect Happiness, the Summum Bonum."

A great deal of practical magic also takes place in the initiation ceremonies of the Order. Outwardly such ceremonies were "ritual dramas" wherein the officers reenact specific mythologies essential to the Western Esoteric Tradition. The "drama" of the Neophyte ceremony centers on the Egyptian story of the Weighing of the Soul in the Hall of Judgment. But other initiations and ritual advancements focus on the saga of the Hebrew Tabernacle in the Wilderness, the Babylonian/Hebrew story of Yahweh conquering the sea, and the Biblical account of the Fall of the Kings of Edom. Still other rites emphasize the Kabiric Mysteries of Samothrace in ancient Greece, and in the Adeptus Minor grade, the allegory of Christian Rosencreutz.

Inwardly, however, these ritual dramas are vitalized with active methods of high magic designed to effect a psycho-spiritual change in the awareness of the candidate. The officers who perform these ceremonies visualize and empower various symbols and correspondences, invoke the associated spiritual forces, manipulate the currents of the Astral Light, and use the faculties of willpower, visualization, and imagination to give the ceremony its magical potency.

To this day the Golden Dawn system continues to be one of the best, most coherent systems of Western ritual magic ever conceived. The Order's curriculum has also served as the foundation and springboard for various other magical groups and orders. Not surprisingly, we, like most modern magicians, owe a huge debt of gratitude to Regardie for publishing *The Golden Dawn* and making this valuable material accessible to all who wish to study and practice it.

With the publication of *The Golden Dawn*, as well as an earlier book entitled *The Tree of Life*, Regardie made the Golden Dawn system of magic available to an eager audience of esoteric students and removed the excessive secrecy that veiled modern theurgy. A letter written to Regardie in 1959 by author Walter Ernest Butler stated what has become a familiar refrain of praise: “Your writings have been of such great help to me over the years … all I can say is that in many ways they altered my whole outlook.” William G. Grey, author of *The Ladder of Lights* echoed this sentiment a decade later in a similar letter: “You, of all people, wrote actually more into *The Ladder of Lights* than perhaps I did.” Francis King and Isabel Sutherland probably summed it up best in *The Rebirth of Magic:* “That the rebirth of occult magic has taken place in the way it has can be very largely attributed to the writings of one man, Dr. Francis Israel Regardie.” Before his death in 1985, “Francis” Israel Regardie was considered by many to be one of the primary custodians of the Golden Dawn tradition.

Regardie’s entrance into the Stella Matutina, the most viable offshoot of the original Golden Dawn, took place in January of 1933. He made rapid progress through the grades but was terribly disappointed with the dilapidated state of affairs that he found there. Nevertheless, he was profoundly grateful for his experience with the Golden Dawn and a lengthy Freudian analysis—“for both of which I can say in all humility and simplicity—Thank God!” Convinced that the vital teachings of the Order were soon to be lost through neglect, and because he felt strongly that such teachings were “the heritage of every man and woman—their spiritual birthright,” Regardie published much of the rituals and teachings in the four volumes of *The Golden Dawn* from 1937 to 1940.

We first became interested in magic back in the early 1970s. At that time, two books were our constant companions: Frances Barrett’s *The Magus* and Israel Regardie’s *The Golden Dawn*. Eventually we learned that Barrett had liberally “borrowed” large swaths of his book from Henry Cornelius Agrippa’s magnum opus *Three Books of Occult Philosophy* (1531), a text that had an enormous influence on the teachings of the Hermetic Order of the Golden Dawn. As a result, Barrett’s book began to diminish in importance to us, while Regardie's book, fully titled *The Golden Dawn: The Original Account of the Teachings, Rites, and Ceremonies of the Order of the Golden Dawn,* became even more central to our studies. The richness of the Order's teachings was evident on every page—here was a system of magic that was effective, efficient, harmonious, and elegant. Every piece of the system fit perfectly with every other piece, like a finely-woven tapestry. We knew we had found our true spiritual path.

However, our search for the actual Golden Dawn led nowhere—the Order seemed to have been dormant for several decades. So we formed our own temple, *Isis-Urania*, in Columbus, Georgia, in 1977 using Regardie's *The Golden Dawn* as our primary sourcebook. Within a couple of years we had initiated fourteen other members. Shortly afterward, we obtained Regardie's mailing address and began corresponding with him in 1981.

We first met "Francis" Israel Regardie and became his students in June 1982 when he came to our temple for a week of lectures and initiations. On the day of Corpus Christi (June 24, 1982), Regardie, acting as Chief Adept, consecrated our Vault of the Adepti, the complex ritual chamber required to perform Inner Order initiations. In the days that followed, Regardie performed two Adeptus Minor initiations. After that he assumed the office of Hierophant, consecrated our Neophyte Hall, and performed a Neophyte initiation. This was the one and only time that Regardie ever took on these offices and performed Golden Dawn initiation ceremonies.

Our friendship and study sessions with Regardie resulted in many long phone conversations as well as several trips to Sedona, Arizona—including a final two-week visit in 1985 only ten days before Regardie's death. Shortly thereafter, we performed the Requiem Ceremony from *The Golden Dawn* in his honor, in conjunction with the reading of one of his favorite pieces, "The Prayer of the Sylphs" from the Theoricus Ritual.

But the important work that Regardie first began by preserving the rituals and teachings of the Golden Dawn for future generations continues to bear fruit today. His book *The Golden Dawn* remains as one of the greatest gifts ever given to today's practicing magicians. Within the last few decades, an explosion of interest in the Golden Dawn has resulted in the formation of new Golden Dawn temples and orders—some promote the traditional teachings while others focus upon a mixture of Golden Dawn with other spiritual traditions. New and old avenues for magic and personal growth based on the Order's teachings continue to be explored and expanded upon within the greater esoteric community. Regardie's role in this current Golden Dawn renaissance cannot be underestimated. His books have become the instruction manuals for Golden Dawn magicians of the twenty-first century.

However, students have not always found *The Golden Dawn* an easy read. Many have yearned for an updated version of Regardie's text, but the task of revamping this complex classic has been a daunting one. This is precisely why Llewellyn's seventh edition is such a godsend.

This new edition of *The Golden Dawn* is the one that students have been waiting for—a clean edition with typos removed; translation errors fixed; consistent typography, spelling, and fonts; readable rituals with stage directions that make sense; fresh new illustrations; and a new index. John Michael Greer's knowledge and expertise on this formidable project has proven to be indispensable in this regard. He is to be heartily congratulated for his work on this definitive text. We suspect that this edition will be the standard for decades to come.

Swiss Psychologist Carl Jung tells us that "synchronicity is an ever present reality for those who have eyes to see." The most important events in our lives have always been marked by a series of graceful synchronicities or "meaningful coincidences" that seem to defy mundane logic and define the essence of magic itself. Even an ostensibly simple act, like the timely purchase of a copy of Regardie's *The Golden Dawn*, has had great meaning for us—it signaled the beginning of our life-long journey into the realm of magic. This book was the catalyst that set our spiritual lives on the path of their orbits. Readers of this new edition of *The Golden Dawn* may find that the same is true for them.

—Chic Cicero and Sandra Tabatha Cicero
Chief Adepts of the Hermetic Order of the Golden Dawn
Feast of St. Francis of Assisi, October 4, 2015

# Foreword to the Seventh Edition by John Michael Greer

Every so often in the history of magic, a single book gathers up the occult teachings and practices of an entire era within its pages and becomes a core resource for generations of mages thereafter. *On the Mysteries* by Iamblichus of Chalcis, which gathered the heritage of classical Pagan magic and transmitted it to the future; *Picatrix*, which taught generations of medieval wizards the mysteries of Arabic astrological magic; and *Three Books of Occult Philosophy* by Heinrich Cornelius Agrippa, which handed down the magic of the Renaissance to later times—these and books like them have had a profound impact on magical theory and practice down through the centuries.

The twentieth century also produced such a book, and it's the one you now hold in your hands. Over the three quarters of a century since it first saw print, Israel Regardie's *The Golden Dawn* has become far and away the most influential modern handbook of magical theory and practice. It is a treasure chest of arcane lore that has inspired countless students of magic and found an honored place as an essential textbook in scores of magical lodges and occult schools. It has been translated into many languages and copied (with or without acknowledgment) by hundreds of authors, and the fundamental concepts and practices of magic presented in its pages have been taken up by occult traditions all over the world.

Like most modern students of magic, I can testify to the importance of *The Golden Dawn* from personal experience. When I began learning the magical art, back in the middle years of the 1970s, publicly available resources on the subject were scarce, and most books on occult subjects were long on pretentious verbiage and embarrassingly short on actual theory or practice. There were a few welcome exceptions—Francis King and Stephen Skinner's *Techniques of High Magic* and Gareth Knight's two little gems *Occult*

*Exercises and Practices* and *The Practice of Ritual Magic* were among the most important in my early studies—but the most significant of all, the book that mattered most to me and many other students of my generation, was *The Golden Dawn*.

It took me several years to save up the money to buy my first copy, and longer still to tackle the formidable prospect of working my way through it from cover to cover—from the first Knowledge Lecture in Volume One to the final intricacies of Enochian chess in the last pages of Volume Four. Like most other serious students of Golden Dawn magic, though, that's what I finally did, and for well over a decade thereafter, *The Golden Dawn* was the constant companion of my magical training.

These days, good books on magic are much more readily available than they once were. Students of magic have any number of readable, well-organized introductory guides they can buy and study. The prospect of spending ten or twelve years of daily study and practice, slogging through *The Golden Dawn* page by page, may seem as outdated as writing on clay tablets. Still, for those who have already learned the basics of the magical art, putting in the time that's needed to master a tradition of magic from top to bottom—from the simplest introductory lessons and exercises straight through to the summits of its philosophy and practice—opens doors that nothing else can.

*The Golden Dawn*, in turn, is among the very best resources for systematic study and practice along these lines, because it's not simply the record of one person's experience and practice. The rituals, essays, and instructional papers that make up *The Golden Dawn* were written by many people over the course of nearly half a century, and thus embody the experience of an entire magical order and of the traditions from which that order was born. Even those students of magic whose primary work lies elsewhere have much to learn from a careful study of the teachings of the Hermetic Order of the Golden Dawn. For those who feel themselves called to the Golden Dawn tradition, on the other hand, it contains enough in the way of magical teachings and techniques to keep the aspiring mage busy for a lifetime.

* * *

Francis Israel Regardie was born in London's West End slum district in 1907, the child of an impoverished Jewish family, and emigrated to the United States with his parents at the age of fourteen. In his teen years, he enrolled in the Societas Rosicruciana in America (SRIA), one of the many Rosicrucian orders active in America at that time, and reached the rank of Zelator. In 1927, he encountered the writings of Aleister Crowley; he was deeply impressed and wrote to Crowley, met him in Paris a short time later, and found himself hired as the Great Beast's secretary.

That position lasted until 1931, when Crowley ran out of money. In the meantime, Regardie devoted much of his time to studying magic and occult philosophy, and he published his first two books in the year following his parting with Crowley—*A Garden of Pomegranates*, a short but useful summary of Cabalistic teaching, and the far more substantial *The Tree of Life*, which still ranks as one of the best summaries of the basic philosophy and approach of Golden Dawn magic ever penned.

These books won him entrance to the British magical community, and he was initiated into the Hermes Temple of the Stella Matutina, one of the fragments left over from the explosive disintegration of the original Hermetic Order of the Golden Dawn in 1900–1903. There he rose quickly through the grades of initiation, and he received most of the instructional materials included in this book. He was appalled, however, by what he saw as the ignorance and incompetence of the leading members of Hermes Temple, and he learned, to his dismay, that many of the teaching documents of the original Golden Dawn had been withdrawn from circulation or even destroyed. These unwelcome discoveries convinced him that something drastic had to be done if the teachings of the Golden Dawn were to be saved from extinction. This inspired him to begin collecting as many Golden Dawn documents as he could find, making use of his contacts throughout the British occult scene to fill out the set of rituals and papers he had received as a Hermes Temple initiate.

In 1935, Regardie took all of the Golden Dawn documents in his collection and began the immense task of assembling them into a single book. His efforts to place the project with his British publisher went nowhere—there have been rumors ever since that one or another influential British occultist applied pressure to sink the project—and so he returned to the United States and found an American occult publisher, Aries Press in Chicago, willing to take on the gargantuan project. *The Golden Dawn* duly appeared in four volumes between 1937 and 1940.

Regardie went on to have a long and distinguished career as an author of occult nonfiction, a therapist in the alternative health care field, and a guide and inspiration to many younger American occultists. Many of his books remain valuable guides to students of magic today. *The Golden Dawn*, though, remains his most durable legacy, and it will likely remain so for centuries to come. Few authors, in and out of the occult field, have the opportunity to create a work that will be passed down through the ages; *The Golden Dawn* is such a work.

* * *

The way Regardie arranged the four original volumes of *The Golden Dawn* may seem puzzling at first, but it comes out of the task he set himself—that of preserving the teachings of an order whose custodians seemed content to let it die in total obscurity. It's one thing to receive occult teachings and disciplines in a magical lodge that can illustrate them symbolically in ritual, and impress the subtle dimension of those teachings into the new initiate's mind and spirit, before handing over the knowledge lectures that give the symbols, the practices, and the patterns of subtle energy their resting place in ordinary knowledge. It's quite another to study those same teachings and disciplines alone, without the benefit of ceremonial initiation, and these two paths define very different ways in which the tradition can best be approached.

This is why, for example, the knowledge lectures of the grades are all given in Volume One, prior to any of the rituals. Encountering the rituals for the first time as a written text, without any grasp of the meaning of the symbolism deployed in them, invites frustration and discouragement. Start instead with the knowledge lectures, study them carefully, take up the basic exercises given in the first knowledge lecture and practice them daily, and by the time you reach the texts of the degree rituals, you'll be able to figure out what's going on. In the same way, once the knowledge lectures and degree rituals have been studied, the magical disciplines in Volume Three and the advanced techniques in Volume Four can readily be mastered.

Those readers who are approaching this book as a resource for magical training, outside the purview of a functioning Golden Dawn temple, thus need only proceed through the teachings in the order in which they appear in this book. Start with Regardie's introduction, which provides a thorough overview of the Order's teachings and ceremonies, along with a great deal of valuable practical advice on how to approach the Golden Dawn system without the assistance of a temple or the mentorship of adepts.

With that overview in place, proceed to the first knowledge lecture, and learn what it has to teach; not in a casual manner, but thoroughly, because you will be using every detail constantly in your later work. Learn the astrological symbols and the Hebrew letters so that you not only can read them at a glance but can draw them accurately at will and can write the names of the Sephiroth in Hebrew letters without having to look up the spelling.

Special attention should be directed to the two practical techniques given to the Neophyte in the first knowledge lecture—the Lesser Ritual of the Pentagram and the Golden Dawn method of meditation. Students very often slight these two fundamental practices, passing from the Lesser Ritual of the

Pentagram to more complicated ceremonies as soon as possible, and ignoring the meditations entirely. That way lies failure, for like any other building, the temple of initiation can never be stronger than its foundation.

The Lesser Ritual of the Pentagram, as given on page 56, practiced twice daily as described in the knowledge lecture—invoking in the morning, banishing in the evening—provides essential training in core skills of magical practice and establishes the elemental symbols and forces in the mind and subtle body of the student. Over time, it also teaches direct perception of the movement of magical energies: a crucial skill, and one too often neglected in magical training nowadays. Practicing day after day, the student becomes aware of the changes that follow when force is invoked or banished, and this awareness broadens to a powerful sense of magical energies at work.

The Golden Dawn method of meditation is equally important to students who are pursuing the work on their own. The method given in the First Meditation on page 55 may seem embarrassingly simple, but like so much of the fundamental work of the order, it has depths that do not show themselves at a casual glance. The key to those depths, as with the comparable depths of the Lesser Ritual of the Pentagram, is daily practice.

Discursive meditation, to give the method its proper name, is in fact one of the lost keys of Western occultism. Many of the emblems, images, and enigmatic texts of occult tradition are meant to be “unpacked” through daily meditation. The aspiring student of the Golden Dawn tradition is well advised to start with the initial topic of meditation given in the first knowledge lecture, and then go on to meditate on the symbols of astrology, the names of the ten Sephiroth, the words and images of the Lesser Ritual of the Pentagram, and the two pillars of the temple. Upon reaching the second knowledge lecture, after the assigned meditation, the symbols and teachings of the Zelator grade become themes for meditation, and so on.

This is an important part of the work for those who have the opportunity to pursue their studies as a member of a Golden Dawn temple, but it’s far more important for those who are doing the work on their own. Systematic meditation on the symbols and teachings of each grade has the same magical effect as passing through a ceremonial initiation into that grade; either way, the symbols, concepts, and energies of the grade are awakened in what the Golden Dawn teachings call the sphere of sensation—the aura of subtle energies that surrounds the individual—and allow the initiate to come into contact with the magical powers of the cosmos.

The Lesser Ritual of the Pentagram and daily meditation on the knowledge lectures, followed by the ritual of each grade, provide the solitary student with the foundation of practical work for the Outer Order grades. Once the first two volumes of this book have been worked through in this way, the student is well prepared to go on to the two volumes following, and take up the work of ritual magic, skrying in the spirit vision, divination, and the rest of the extraordinary panoply of occult technique provided in the Golden Dawn papers collected here.

This work is essential to those who seek to practice Golden Dawn magic themselves, but it is even more so to those who aspire to teach and initiate others. Golden Dawn temples have been founded using only the material in *The Golden Dawn* as a basis for working, but in my experience, at least, the founders of successful temples studied and practiced the Golden Dawn teachings thoroughly themselves before trying to share the tradition with anyone else. Just as an unlit match will not light a candle, an initiation ritual performed by officers who have not themselves contacted and integrated the magical energies of the grade being conferred is nothing more than amateur theatrics. Only those who invest the time and effort to learn the teachings, meditate on the symbols, practice the rituals, and awaken the energies of the tradition are in any position to pass on the tradition to others.

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The Golden Dawn, as noted above, originally appeared in four hardbound volumes. The first four Llewellyn editions were straightforward reprints of the original version, in double or a single volume, with a few minor additions to the text. This had the benefit of fidelity to the original work; still, first the edition had its share of errors and misprints, many illustrations were left out to save money, and the graphics that did find their way into print were crudely drawn and not always useful. These were duly reproduced in the editions that followed.

The sixth edition, which appeared in 1989, was a far more ambitious project. The text was scanned and reset, not merely reprinted, and some of the errata in the original edition were finally caught and fixed; a table of contents, a table of diagrams, and a very thorough index compiled by David Godwin were added for the convenience of students; a substantial body of additional forewords, afterwords, explanations, and introductions to the ritual work were written by some of the most active and respected Golden Dawn initiates of that era; and changes were made here and there to correspond to the practice of current Golden Dawn temples.

These real accomplishments, though, were balanced by serious flaws. The illustrations, with all their shortcomings, were carried over unchanged from earlier editions; the missing images were not inserted; and the process of scanning and resetting the text, though it caught some old errors, managed to add new ones. The additional material added to the text, while it was erudite and in places very helpful, tended to confuse specific interpretations of the Golden Dawn tradition with the tradition itself, and made the resulting volume less useful to the many students who approached the work in different ways. Meanwhile, down on the material plane, the sheer volume of text, combined with the publisher's decision to produce the book in paperback format, required such small type, dense printing, and compressed layout that the sixth edition earned the less-than-affectionate nickname of "the black brick."

When Llewellyn Publications asked me to take on the project of preparing a seventh edition, we agreed from the beginning that the best strategy was to go back to basics. There are many ways to fill in the general outline of work sketched out by the Golden Dawn papers and Regardie's editorial notes; rather than inserting one of these approaches—mine or anyone else's—into *The Golden Dawn*, it seemed best to let the text speak for itself and to encourage Golden Dawn temples and teachers to do as some have already done and prepare commentaries setting out their specific interpretations of teaching and practice.

More generally, as I researched the various options, it became clear to me that *The Golden Dawn* deserved to be treated as any other classic work is treated when a new edition is prepared nowadays. As far as possible, along these lines, I have tried to free it from editors' and printers' errors, to correct those obvious mistakes that needed to be fixed, to adjust the text to current standards of capitalization and punctuation, and to supply it with the missing illustrations and with more accurate and attractive graphics throughout, so that the original work can communicate itself more completely to its readers. I have also added footnotes where this seemed helpful.

One result of the editorial decisions just indicated may briefly startle readers familiar with older editions of *The Golden Dawn*. The original Golden Dawn papers were written in the late nineteenth and early twentieth centuries, but their authors wanted to make them look much older, and they deliberately used archaic style, grammar, and capitalization to get that effect. The style and grammar have been left unchanged, but modern editions of nineteenth-century books normally prune the exuberant capitalization of that period. Consider the following typical passage, from *The Garden of Eden Before the Fall* (page 84):

> Thus the Rivers form a Cross and on it THE GREAT ADAM, the SON who is to rule the Nations, was extended from TIPHARETH and his arms stretch out to GEBURAH AND GEDULAH, and in MALKUTH is EVE, supporting with her hands the TWO PILLARS.

By bringing the capitalization up to date—

> Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth, and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

—nothing is lost, and a great deal of readability is gained.

From the very earliest days of the project, it was clear to me that the task of preparing a corrected edition of *The Golden Dawn* required more than a single pair of eyes and hands, and I sent out a general letter to the Golden Dawn community asking for assistance. The results went far beyond anything I expected, both in terms of the number of people who responded and the level of assistance they were willing to offer. The response was so great that I was not able to make use of all the help that was offered, especially once it became clear that the best approach to this project would be an improved edition of Regardie’s work rather than a completely new presentation of the original source material he used. I remain grateful to all the many people who sent encouragement and suggestions. Any remaining errors and inadequacies in this new edition, of course, are mine.

I would like to thank the following members of the Golden Dawn community for their contributions to this new edition: Nicholas Chapel, Dirk Cloete, Alfred DeStefano, Nick Farrell, Adam Forrest, David Griffin, Earl King Jr., Darcy Kuntz, Walter Lavash, Aaron Leitch, Harry Lerwill, Liza Lewelyn, Sean O’Daniels, Samuel Scarborough, Mark Stavish, Patrick Terrell, Clare Vaughn, Peregrin Wildoak, and Nagasiva Yronwode. Particular thanks are due to two contributors from the Golden Dawn community: Uri Raz took on the immense task of compiling a list of typographical and printing errors in the sixth edition, and completed it with aplomb, and James Clark tackled the equally huge project of creating a completely new and corrected set of illustrations for the new edition, and carried it off with equal success.

At Llewellyn Publications, associate publisher Bill Krause offered me this project and was always available for e-mail discussions; senior acquisitions editor Elysia Gallo shepherded it along the journey from first discussions to final edits, and editor Stephanie Finne made the last stages of that journey a good deal easier than I had expected. My thanks go with all.

Finally, a word of acknowledgment is owed to those without whom this project would never have been possible in the first place. To William Wynn Westcott and Samuel Liddell Mathers, who founded the Hermetic Order of the Golden Dawn; to the adepti and initiates of the original order and its successor groups, who contributed so much to the tradition; to Israel Regardie, who gathered up the results and made sure they would not be lost to the future; to Carl Llewellyn Weschke, who republished *The Golden Dawn* and kept it in print despite the ups and downs of popular taste; and to all the readers and students of the Golden Dawn, past, present, and future, this new edition is dedicated. May it bring Light in Extension to students of the Mysteries for generations to come.

—John Michael Greer

# Introduction to the First Edition by Israel Regardie

It was in the year 1890 that Dr. Franz Hartmann, in an endeavour to provide a simple outline of the vicissitudes of what came to be known as the Rosicrucian Order, wrote a book entitled *In the Pronaos of the Temple*. The central figure of this history was a monk, Fr. R.C.—described in the earliest Rosicrucian manifesto the F*ama Fraternitatis* as the “pious, spiritual, and highly-illuminated Father … It is said that he was a German nobleman who had been educated in a convent, and that long before the time of the Reformation he had made a pilgrimage to the Holy Land in company with another brother of this convent, and that while at Damascus they had been initiated by some learned Arabs into the mysteries of the secret science. After remaining three years at Damascus, they went to Fez, in Africa, and there they obtained still more knowledge of magic, and of the relations existing between the macrocosm and microcosm. After having also traveled in Spain, he returned to Germany, where he founded a kind of convent called *Sanctus Spiritus*, and remained there writing his secret science and continuing his studies. He then accepted as his assistants, at first, three, and afterwards, four more monks from the same convent in which he had been educated, and thus founded the first society of the Rosicrucians. They then laid down the results of their science in books, which are said to be still in existence, and in the hands of some Rosicrucians. It is then said that 120 years after his death, the entrance to his tomb was discovered. A staircase led into a subterranean vault, at the door of which was written, *Post annos CXX patebo*. There was a light burning in the vault, which, however, became extinct as soon as it was approached. The vault had seven sides and seven angles, each side being five feet wide and eight feet high. The upper part represented the firmament, the floor, the earth, and they were laid out in triangles, while each side was divided into ten squares. In the middle was an altar, bearing a brass plate, upon which were engraved the letters, *A.C.R.C.*, and the words *Hoc Universi Compendium vivus mihi Sepulchrum feci*. In the midst were four figures surrounded by the words, *Nequaquam Vacuum. Legis Jugum. Libertas Evangelii. Dei Gloria Intacta.* Below the altar was found the body of Rosenkreutz, intact, and without any signs of putrefaction. In his hand was a book of parchment, with golden letters marked on the cover with a *T*, and at the end was written, *Ex Deo nascimur. In Jesus morimur. Per Spiritum Sanctum reviviscimus*."

It was upon this schema and from this original body, to state it briefly, that the Hermetic Order of the Golden Dawn claimed direct descent. Its history lecture, however, volunteered very few verifiable details as to the historical facts which, from the scholarly point of view, we should be acquainted with —the details for example of the line of descent from, say, 1614 to 1865. Current within the present-day Order was the belief that at various dates within the period named, the Order as an organized body of students ceased to exist. Instead, there was an oral continuation of teaching from isolated initiates here, there, and everywhere, until more recent times when religious and political conditions did not militate against the advisability of formulating a group. With the institution of a definite body, the original system of grades was reestablished, and the systems of alchemy, the Qabalah, and magic once more were taught to zealous, aspiring Neophytes. As a cloak to their activities, they likewise continued in the early agreement of the Order, which was:

"First, that none of them should profess any other thing than to cure the sick, and that gratis.

"Second, none of the posterity should be constrained to wear one certain kind of habit, but therein to follow the custom of the country.

"Third, that every year, upon the day C. they should meet together at the house *Sanctus Spiritus*, or write the cause of his absence.

"Fourth, every brother should look about for a worthy person who, after his decease, might succeed him.

"Fifth, the word R.C. should be their seal, mark, and character.

“Sixth, the fraternity should remain secret one hundred years.”

With this preliminary account, we may turn to the claims of the Order within the more historical times of the late nineteenth century, though unfortunately, these claims are no more verifiable and certainly no clearer than those that characterized its beginning.

“The Order of the Golden Dawn,” narrates the history lecture of that Order, “is an Hermetic society whose members are taught the principles of occult science and the magic of Hermes. During the early part of the second half of last century, several eminent adepti and chiefs of the Order in France and England died, and their death caused a temporary dormant condition of temple work.

“Prominent among the adepti of our Order and of public renown were Eliphas Lévi, the greatest of modern French magi; Ragon, the author of several books of occult lore; Kenneth M. Mackenzie, author of the famous and learned Masonic Encyclopaedia; and Frederick Hockley, possessed of the power of vision in the crystal, and whose manuscripts are highly esteemed. These and other contemporary adepti of this Order received their knowledge and power from predecessors of equal and even of greater eminence. They received indeed and have handed down to us their doctrine and system of theosophy and Hermetic science and the higher alchemy from a long series of practiced investigators whose origin is traced to the Fratres Roseae Crucis of Germany, which association was founded by one Christian Rosenkreutz about the year 1398 AD.

“The Rosicrucian revival of mysticism was but a new development of the vastly older wisdom of the Qabalistic rabbis and of that very ancient secret knowledge, the magic of the Egyptians, in which the Hebrew Pentateuch tells you that Moses, the founder of the Jewish system, was ‘learned,’ that is, in which he had been initiated.”

In a slender but highly informative booklet entitled *Data of the History of the Rosicrucians* published in 1916 by the late Dr. William Wynn Westcott, we find the following brief statement: “In 1887 by permission of S.D.A. a continental Rosicrucian adept, the Isis-Urania Temple of Hermetic Students of the G.D. was formed to give instruction in the mediaeval occult sciences. Fratres M.E.V. with S.A. and S.R.M.D. became the chiefs, and the latter wrote the rituals in modern English from old Rosicrucian mss. (the property of S.A.) supplemented by his own literary researches.”

In these two statements is narrated the beginning of the Hermetic Order of the Golden Dawn—an organization which has exerted a greater influence on the development of occultism since its revival in the last quarter of the nineteenth century than most people can realize. There can be little or no doubt that the Golden Dawn is, or rather was until very recently, the sole depository of magical knowledge, the only occult Order of any real worth that the West in our time has known. A great many other occult organizations owe what little magical knowledge is theirs to leakages issuing from that Order and from its renegade members.

The membership of the Golden Dawn was recruited from every circle, and it was represented by dignified professions as well as by all the arts and sciences, to make but little mention of the trades and business occupations. It included physicians, psychologists, clergymen, artists, and philosophers. And normal men and women, humble and unknown, from every walk of life have drawn inspiration from its font of wisdom, and undoubtedly many would be happy to recognize and admit the enormous debt they owe it.

As an organization, it preferred after the fashion of its mysterious parent always to shroud itself in an impenetrable cloak of mystery. Its teaching and methods of instruction were stringently guarded by serious penalties attached to the most awe-inspiring obligations in order to ensure that secrecy. So well have these obligations, with but one or two exceptions, been kept that the general public knows next to nothing about the Order, its teaching, or the extent and nature of its membership. Though this book will touch upon the teaching of the Golden Dawn, concerning its membership as a whole the writer will have nothing to say, except perhaps to repeat what may already be more or less well known. For instance, it is common knowledge that W.B. Yeats, Arthur Machen, and if rumour may be trusted, the late Allan Bennett were at one time among its members, together with a good many other writers and artists.

With regard to the names given in Dr. Westcott's statement, it is necessary that we bestow to them some little attention in order to unravel, so far as may be possible, the almost inextricable confusion which has characterized every previous effort to detail the history of the Order. M.E.V. was the motto chosen by Dr. William Robert Woodman, an eminent Freemason of the last century. *Sapere Aude* and *Non Omnis Moriar* were the two mottoes used by Dr. Westcott, an antiquarian, scholar, and coroner by profession. S.R.M.D. or *S' Rhiogail Ma Dhream* was the motto of S.L. MacGregor Mathers, the translator of *The Greater Key of King Solomon*, the *Book of the Sacred Magic of Abramelin the Mage*, and *The Kabbalah Unveiled*, which latter consisted of certain portions of the Zohar prefixed by an introduction of high erudition. He also employed the Latin motto *Deo Duce Comite Ferro*. S.D.A. was the abbreviation of the motto *Sapiens Dominabitur Astris* chosen by a Fraulein Anna Sprengel of Nuremberg, Germany. Such were the actors on this occult stage, this the *dramatis personae* in the background of the commencement of the Order. More than any other figures who may later have prominently figured in its government and work, these are the four outstanding figures publicly involved in the English foundation of what came to be known as the Hermetic Order of the Golden Dawn.

How the actual instigation of the Order came to pass is not really known. Or rather, because of so many conflicting stories and legends, the truth is impossible to discover. At any rate, so far as England is concerned, without a doubt we must seek for its origin in the Societas Rosicruciana in Anglia. This was an organization formulated in 1865 by eminent Freemasons, some of them claiming authentic Rosicrucian initiation from continental authorities.

Amongst those who claimed such initiation was one Kenneth H. Mackenzie, a Masonic scholar and encyclopaedist, who had received his at the hands of a Count Apponyi in Austria. The objects of this society, which confined its membership to Freemasons in good standing, was "to afford mutual aid and encouragement in working out the great problems of Life, and in discovering the secrets of nature; to facilitate the study of the systems of philosophy founded upon the Kaballah and the doctrines of Hermes Trismegistus." Dr. Westcott also remarks that today its Fratres "are concerned in the study and administration of medicines, and in their manufacture upon old lines; they also teach and practice the curative effects of coloured light, and cultivate mental processes that are believed to induce spiritual enlightenment and extended powers of the human senses, especially in the directions of clairvoyance and clairaudience."

The first chief of this society, its Supreme Magus so-called, was one Robert Wentworth Little who is said to have rescued some old rituals from a certain Masonic storeroom, and it was from certain of those papers that the society's rituals were elaborated. He died in 1878, and in his stead was appointed Dr. William R. Woodman. Both Dr. Westcott and MacGregor Mathers were prominent and active members of this body. In fact, the former became Supreme Magus upon Woodman's death, the office of Junior Magus being conferred upon Mathers. One legend has it that one day Westcott discovered in his library a series of cipher manuscripts, and in order to decipher them he enlisted the aid of MacGregor Mathers. It is said that this library was that of the Societas Rosicruciana in Anglia, and it is likewise asserted that those cipher manuscripts were among the rituals and documents originally rescued by Robert Little from Freemason's Hall. Yet other accounts have it that Westcott or a clerical friend found the manuscripts on a bookstall in Farringdon Street. Further apocryphal legends claim that they were found in the library of books and manuscripts inherited from the mystic and clairvoyant Frederick Hockley, who died in 1885. Whatever the real origin of these mysterious cipher manuscripts, when eventually deciphered with the aid of MacGregor Mathers, they were alleged to have contained the address of a Fraulein Anna Sprengel who purported to be a Rosicrucian adept, in Nuremberg. Here was a discovery that, naturally, not for one moment was neglected. Its direct result was a lengthy correspondence with Fraulein Sprengel, culminating in the transmission of authority to Woodman, Westcott, and Mathers to formulate in England a semi-public occult organization that was to employ an elaborate magical ceremonial, Qabalistic teaching, and a comprehensive scheme of spiritual training. Its foundation was designed to include both men and women on a basis of perfect equality in contradistinction to the policy of the Societas Rosicruciana in Anglia, which was comprised wholly of Freemasons. Thus, in 1887, the Hermetic Order of the Golden Dawn was established. Its first English Temple, Isis-Urania, was opened in the following year.

There is a somewhat different version as to its origin, having behind it the authority of Frater F.R., the late Dr. Felkin, who was the Chief of the Stella Matutina as well as a member of the Societas Rosicruciana. According to his account, and the following words are substantially his own, prior to 1880, members of the Rosicrucian Order on the Continent selected with great care their own candidates whom they thought suitable for personal instruction. For these pupils they were each individually responsible, the pupils thus selected being trained by them in the theoretical traditional knowledge now used in the Outer Order. After some three or more years of intensive private study, these pupils were presented to the chiefs of the Order, and if approved and passed by examination, they then received their initiation into the Order of the Roseae Rubeae et Aureae Crucis.

The political state of Europe in the nineteenth century was such that the strictest secrecy as to the activities of these people was very necessary. England, however, where many Masonic bodies and semiprivate organizations were flourishing without interference, was recognized as having far greater freedom and liberty than the countries in which the continental adepts were domiciled. Some, but by no means all, suggested therefore that in England open temple work might be inaugurated. And Dr. Felkin here adds, though without the least word of explanation as to what machinery was set in motion towards the attainment of that end, "and so it was … It came about then that temples arose in London, Bradford, Weston-super-Mare, and Edinburgh. The ceremonies we have were elaborated from cipher manuscripts, and all went well for a time."

Since the history of the Hermetic Order of the Golden Dawn subsequent to this period has already been narrated elsewhere, there is little need to repeat it. Those who may be interested in a detailed, meticulous history of the Rosicrucian claim as it has existed in Europe during the past three hundred years are advised to consult Arthur Edward Waite's *The Brotherhood of the Rosy Cross*, while in my small work *My Rosicrucian Adventure* the events that occurred to the Golden Dawn, culminating in this present publication of its teaching and rituals, are delineated at some length. The motives that have confirmed me in this decision to act contrary to the obligation of secrecy are there presented and discussed. And with these directions, let us pass from historical bones to what is the dynamic life and soul of the Order, its teaching and ceremonial technique of initiation.

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Before one can grasp the nature of ceremonial initiation, which was the assumed function of the Golden Dawn, a few fundamental notions of the philosophy underlying its practice must be grasped. The basic theory of the Order system was such as to identify certain of the grades with various spiritual principles existing in the universe. Hence a philosophy which describes, classifies, and purports to understand the nature of the universe must be studied before the significance of the grades can be appreciated. One of the most important backgrounds of the system is the scheme of the Qabalah, a Jewish system described at length in my *Tree of Life* and the knowledge lectures herein. Since it is primarily a mystical method, the Qabalah has innumerable points of identity with the more ancient systems elaborated by other peoples in other parts of the world. Its most important root concept is that the ultimate root from which this universe, with all things therein, has evolved is *Ain Soph Aour*, infinite or limitless light. So far as our minds are capable of conceiving such metaphysical abstractions, this is to be understood as an infinite ocean of brilliance wherein all things are held as within a matrix, from which all things were evolved, and it is that divine goal to which all life and all beings eventually must return.

Issuing from or within this boundless light, there manifests what is called the Tree of Life. Qabalists have produced a conventional glyph indicating thereupon ten numerations or Sephiroth, which are the branches of that Tree growing or evolving within space, ten different modes of the manifestation of its radiation—ten varying degrees of but one ubiquitous substance-principle.

The first of these numeration is called *Kether*, the Crown, and is the first manifestation from the unknown, a concentration of its infinite light. As the radiant apex of this heavenly tree, it is the deepest sense of selfhood and the ultimate root of substance. It constitutes the divine centre of human consciousness, all the other principles which comprise what we call man being rather like so many layers of an onion around a central core. From this metaphysical and universal centre duality issues, two distinct principles of activity, the one named *Chokmah*, Wisdom, and the other *Binah*, Understanding. Here we have the roots of polarity, male and female, positive and negative, fire and water, mind and matter, and these two ideas are the noumena of all the various opposites in life of which we have cognizance.

These three emanations are unique in a special way, and they especially symbolize that "light which shineth in darkness," the light of the spiritual self. As light shines into darkness, illuminating it without suffering a diminution of its own existence, so the workings of the Supernals, as these three Sephiroth are called, overflow from their exuberant being without thereby diminishing in any degree the reality or infinite vitality of their source. They are considered hence to have but little relation with the inferior Sephiroth that issue from them, except as stem and root. Yet though hardly in any philosophic relation to our phenomenal universe, we find when engaged in magical working that it is customary—even necessary—to open ourselves by invocation to its influence so that this divine power of the supernal light, descending through the human mind, may sanctify and accomplish the object of the ceremony itself. The Supernals are often portrayed diagrammatically and symbolically as a woman clothed with the sun, stars above her head and the moon at her feet—the typical anima figure of modern psychology.

She represents thus that First Matter of the alchemists, the description of which given by Thomas Vaughan in his *Coelum Terrae* is interesting to quote as indicating further the nature and qualities of the Supernals: “A most pure sweet virgin, for nothing as yet hath been generated out of her … She yields to nothing but love, for her end is generation, and that was never yet performed by violence. He that knows how to wanton and toy with her, the same shall receive all her treasures. First, she sheds at her nipples a thick heavy water, but white as any snow; the philosophers call it Virgin’s Milk. Secondly, she gives him blood from her very heart; it is a quick, heavenly fire; some improperly call it their sulphur. Thirdly and lastly, she presents him with a secret crystal, of more worth and luster than the white rock and all her rosials. This is she, and these are her favors.”

From this first triad, a second triad of emanations is reflected or projected downwards into a more coarse degree of substance. They likewise reflect the negative and positive qualities of two of the Supernals with the addition of a third factor, a resultant that acts as a reconciling principle. In passing, I should add that planetary attributions are given to these Sephiroth as expressing the type of their operation. *Kether* is Spirit, *Chokmah* refers to the Zodiac, and *Binah* is attributed to Saturn.

The fourth Sephirah is *Chesed*, meaning “Grace or Mercy”; also *Gedulah* is its other name, meaning “Greatness,” and to it is referred the astrological quality called Jupiter. Its concept is one of construction, expansion, and solidification.

*Geburah* is the fifth enumeration, Power or Might, and it is a symbol of creative power and force. Its planetary attribution is Mars, its quality being that destructive force which demolishes all forms and ideas when their term of usefulness and healthy life is done. It symbolizes not so much a fixed state of things, as an act, a further passage and transition of potentiality into actuality.

Six is the harmonizing and reconciling Sephirah, *Tiphareth*. The word itself means beauty and harmony. It is attributed to the sun, the lord and centre of our solar system. Just as Kether referred to the most secret depths of the Unconscious, the core of man’s life, so Tiphareth is its reflection, the ego, the ordinary human consciousness. This Sephirah completes the second triad, which is a triad of consciousness, as the first triad of the Supernal Light may be considered the triad of that which is supremely divine, the Superconscious.

*Netzach*, Victory, to which the planet Venus is referred, is the first Sephirah of the third and reflected triad, and marks an entirely different order of things. Here we enter the elemental sphere, where nature’s forces have their sway. It is also the region in the human sphere of what we may term the Unconscious. The magical tradition classifies this Unconsciousness into several strata, and to each of them is attributed some one of the four elements—fire, water, air, and earth. Netzach is attributed to the element of fire, and so far as concerns the classification of man’s principles, it represents his emotional life.

Its opposite pole on the Tree of Life, *Hod*, which means Splendour, receives the attribution of the planet Mercury. Its element is water, and its action represents fluidic mind, the thinking, logical capacity in man, as well as what may be called his magical or nervous force—what the Hindu systems denominate as prana.

The third of that triad is *Yesod*, the Foundation, the ninth Sephirah, the operation of the sphere of the moon. This is the airy sphere of the fourth dimension, termed in occultism the astral plane. Here we find the subtle electromagnetic substance into which all the higher forces are focused, the ether, and it constitutes the basis or final model upon which the physical world is built. Its elemental attribution is that of air, ever flowing, shifting, and in a constant flux—yet because of that flux, in perpetual stability. Just as the tremendous speed of the particles insures the stability of the atom, so the fleeting forms and motion of Yesod in all its implications constitute the permanence and surety of the physical world.

Pendant to these three triads is *Malkuth*, the Kingdom, referred to the element of earth, the synthesis or vehicle of the other elements and planets. Malkuth is the physical world, and in man represents his physical body and brain, the temple of the Holy Ghost—the actual tomb of the allegorical Christian Rosenkreutz.

These Sephiroth are not to be construed as ten different portions of objective space, each separated by millions and millions of miles—though of course they must have their correspondences in different parts of space. They are, rather, serial concepts, each condition or state or serial concept enclosing the other. Each Sephirah, be it spiritual, ethereal, or physical, has its own laws, conditions, and “times,” if one may borrow terminology from Dunne’s *Experiment with Time*. The distinction between them is one of quality and density of substance. The difference may well be one of dimension, besides representing different type-levels of consciousness, the “lower” worlds or Sephiroth being interpenetrated or held by the “higher.” Thus Kether, the Crown, is in Malkuth, as one axiom puts it, by virtue of the fact that its substance is of an infinitely rare, attenuated, and ethereal nature, while Malkuth, the physical universe, is enclosed within the all-pervading spirit which is Kether in precisely the same way that Dunne conceives Time No. 1, to be enclosed or contained, or moving as a field of experience, within Serial Time No. 2.

So far as concerns the Supernals, for these are the ideas which must principally interest us, the Qabalah teaches us that they comprise an abstract impersonal principle. That is, it is explained as an exalted condition of consciousness rather than of substance; an essence or spirit that is everywhere and at all times expressed in terms of light. In one sense, and from a comparative point of view, it may help our understanding if we imagine it to have certain similarities to what our leading analytical psychologists call the collective unconscious.

Though wholly impersonal in themselves and without characteristics that are readily understandable to the ordinary mind, the Supernals are, to all intents and purposes, what is commonly thought of as God. In the Tibetan Buddhist system, an analogous concept is Sunyata, the Void. And the realization of the Void through yoga processes and the technical meditations of the Sangha is, to quote Dr. Evans-Wentz’s book *The Tibetan Book of the Dead*, to attain “the unconditioned Dharmakaya, or the Divine Body of Truth, the primordial state of uncreatedness, of the Supramundane Bodhic, All-consciousness—Buddhahood.” In man, this light is represented by the very deepest levels of his unconscious—a mighty activity within his soul, which one magical system calls the higher and divine genius. Though the Golden Dawn rituals persistently use phraseology that implies the belief in a personal God, that usage to my mind is a poetic or dramatic convention. A number of its very fine invocations are addressed to a deity conceived of in a highly individualistic and personal manner, yet if the student bears in mind the several Qabalistic definitions, these rituals take on added and profound meaning from a purely psychological point of view. That is, they are seen to be technical methods of exalting the individual consciousness until it comes to a complete realization of its own divine root, and that universal pure essence of mind which ultimately it is.

It may be convenient for the reader if I tabulate the names of the Sephiroth with the grades employed in the Golden Dawn, together with a few important attributions:

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| 1. Kether. | The Crown. Spirit. | Ipsissimus | 10° = 1xhx |
| 2. Chokmah. | Wisdom. | Magus | 9° = 2xhx |
| 3. Binah. | Understanding. | Magister Templi | 8°= 3xhx |
| 4. Chesed. | Mercy. | Adeptus Exemptus | 7°= 4xhx |
| 5. Geburah. | Might. | Adeptus Major | 6° = 5xhx |
| 6. Tiphareth. | Harmony. | Adeptus Minor | 5° = 6xhx |
| 7. Netzach. | Victory. Fire. | Philosophus | 4° = 7xhx |
| 8. Hod. | Splendour. Water. | Practicus | 3° = 8xhx |
| 9. Yesod. | Foundation. Air. | Theoricus | 2° = 9xhx |
| 10. Malkuth. | Kingdom. Earth. | Zelator | 1° = 1oxhx |

In the consideration of the grades, I shall not discuss any others than those existing between Zelator and Adeptus Minor. My reason for doing so is that it is impossible for the ordinary individual to understand those above the grade of Adeptus Minor, and individuals who lay claim openly to such exalted grades, by that very act place a gigantic question mark against the validity of their attainment. He that is exalted is humble, and to have tasted that which is conveyed by the Adeptus Minor grade is so lofty an experience that few in their right minds, unless they were extremely saintlike in character, would consider themselves as having passed officially to a higher spiritual state.

Before proceeding to an analysis of the grades, and the ceremonies that were supposed to confer them, it has been thought advisable to consider the nature of initiation itself, which was the avowed function and purpose of the Order. What exactly is initiation? Those of us who have read some of the neo-occult and pseudo-Theosophical literature will also have heard the word initiation just too often to feel wholly at ease. Lesser initiations and greater initiations have been written of at some length. But the entire subject was surrounded with that vague air of mystery, that halo of sanctity and ambiguity whose only excuse can be ignorance on the part of the writers thereof. The degree of fantasy and attenuated sentimentality which has obtained expression from these sources, plus the real lack of knowledge as to the objects of these degrees and mysteries, act as a constant source of irritation. Particularly, when we remember that they were issued to satisfy people spiritually hungry and yearning with an indescribable hunger for but a few crumbs of the divine wisdom.

Learned dissertations have been published describing in great detail the folk customs of Australian aborigines and Polynesian and other primitive peoples. All the strange habits and unfamiliar rites of these tribes are paraded before our gaze—from their hour of birth, through the vicissitudes of their emotional life, to the moment of death and interment. We are asked to accept that these are initiations. The sole import attached to the word “initiation” in this connection is that of the formal acceptance of a boy at puberty, for example, into the communal life of his people.

Moreover, Jane E. Harrison, Sir J.G. Frazer, and a host of other excellent scholars have provided us with a wealth of anthropological data so far as the Greeks and Romans of another day are concerned. Some knowledge of their religious rites and observances is displayed. The daily habits of the people are carefully noted and recorded in many a tome.

They also describe, though more haltingly and with rather less confidence, the circumstances surrounding the ancient mystery cults. The symbolism of these mystery religions was, we see, in certain aspects uniform. All were dramas of redemption, plans of salvation, and ways of purgation. Degrees of initiation, baptism by water, a mystical meal for the privileged, dramatic plays depicting the life and death of some god or other—these are the familiar incidents of the cults described by our scholars.

But the obvious question arises, what spiritual value have such things for us? Do they help our own interior development so that we may solve our personal problems and handle more satisfactorily the rather difficult process of living today? And is this sort of thing what the adepts of old implied by initiation? And if this is all there is to it, why should so many moderns have been so curiously perturbed and excited by it all? Some other meaning must be latent herein; some other purpose to the rite must have been understood by their original observers whereby they were spiritually assisted and aided not only to deal adequately with life but to further the conquest and manifestation of their own latent spiritual nature.

For despite every record, and every learned attempt to penetrate into the significance of these rites, as to the exact procedure of the theurgic technique we still obtain no lasting satisfaction or understanding. There was undoubtedly a secret about these celebrations, both ethnic and early Christian, which no exoteric record has divulged or common sense, so-called, succeeded wholly to explain away. And the reason, no doubt, is this. Though the early writers felt no hesitancy in expounding certain principles of the philosophy of their mysteries, none felt it incumbent upon himself to record in black and white the practical details of the magical technique. Hence it is, in the absence of a description of the practical elements of these rites, that our scholars, anthropologists, and philosophers do not feel inclined to attach much significance to the ancient mysteries other than an ordinary religious or philosophic one. That is, it is their belief that ordinary notions of an advanced theological or philosophical nature were promulgated therein. For I may add in passing the complete esoteric technique of initiation has never previously passed into open publication. It has been reserved in all secrecy for initiates of the sacred schools of magic. While various documents explaining the principia of this wisdom were circulated amongst the members of these schools, the oaths of secrecy attaching to their receipt was such that in recent times, as I have said, few lay exponents of the ancient religions and philosophies have never so much as suspected the existence of these principia.

The root of the word itself means “to begin” or “to commence anew.” Initiation is thus the beginning of a new phase or attitude to life, the entry, moreover, into an entirely new type of existence. Its characteristic is the opening of the mind to an awareness of other levels of consciousness, both within and without. Initiation means above all spiritual growth—a definite mark in the span of human life.

Now one of the best methods for bringing about this stimulus of the inner life, so that one does really begin or enter upon an entirely new existence characterized by an awareness of higher principles within, is the ceremonial technique. By this we mean that a ceremony is arranged in which certain ideas, teachings, and admonitions are communicated to the candidate in dramatic form in a formally prepared temple or lodge room. Nor is this all—otherwise, no claim could be made on behalf of magic that it really and not merely figuratively initiates. For the utterance of an injunction does not necessarily imply that it can sink sufficiently deeply into consciousness so as to arouse into renewed activity the dormant spiritual qualities. And we have already witnessed the invalidity and spiritual bankruptcy of innumerable organizations, religious, secular, and fraternal so-called, which have their own rituals and yet, taking them by and large, have produced very few initiates or spiritually-minded men and women, saints or adepts of any outstanding merit.

The efficacy of an initiation ceremony depends almost exclusively on the initiator. What is it that bestows the power of successful initiation? This power comes from either having had it awakened interiorly at the hands of some other competent initiator, or that a very great deal of magical and meditation work has successfully been performed. It is hardly necessary at this juncture to labor at a description of these exercises and technical processes of development that were undertaken by candidates and would-be initiators. These have been delineated at length elsewhere, both in my *Tree of Life*, and in an incomparably fine form in the Golden Dawn documents presented herein. But it is necessary to emphasize the fact that an anterior personal training and prolonged magical effort are the sole means by which one is enabled so to awaken the dormant spiritual life of another that he may well and truly be called “initiated.”

Now we know from an examination of the above-mentioned documents and of ancient literature that the object of the theurgic art, as the magical concept of initiation was then termed, was so to purify the personality that that which was there imprisoned could spring into open manifestation. As one of the alchemical expositors has expressed it: “Within the material extreme of this life, when it is purified, the Seed of the Spirit is at last found.” The entire object of all magical and alchemical processes is the purification of the natural man, and by working upon his nature to extract the pure gold of spiritual attainment. This is initiation.

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These Golden Dawn rituals and ceremonies of initiation are worthy of a great deal of study and attention. It is my sincere and fervent hope that meditation and a close examination will be made of the text. Now, if we examine these texts carefully, we shall find that we can epitomize in a single word the entire teaching and ideal of those rituals. If one idea more than any other is persistently stressed from the beginning that idea is in the word *light*. From the candidate’s first reception in the Hall of the Neophytes when the Hierophant adjures him with these words: “Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day,” to the transfiguration in the Vault ceremony, the whole system has as its objective the bringing down of the light. For it is by that light that the golden banner of the inner life may be exalted; it is in light where lies healing and the power of growth. Some vague intimation of the power and splendour of that glory is first given to the aspirant in the Neophyte Grade when, rising from his knees at the close of the invocation, the light is formulated above his head in the symbol of the white triangle by the union of the implements of the three chief officers. By means of the Adeptus Minor ritual, which identifies him with the chief officer, he is slain as though by the destructive force of his lower self. After being symbolically buried, triumphantly he rises from the tomb of Osiris in a glorious resurrection through the descent of the white light of the spirit. The intervening grades occupy themselves with the analysis of that light as it vibrates between the light and the darkness, and with the establishment within the candidate’s personal sphere of the rays of the many-coloured rainbow of promise.

“Before all things,” commences a phrase in one ritual, “are the chaos, the darkness, and the gates of the land of night.” It is in this dark, chaotic night so blindly called life, a night in which we struggle, labor, and war incessantly for no reasonable end, that we ordinary human beings stumble and proceed about our various tasks. These gates of the far-flung empire of the night indeed refer eloquently to the material bondage that we ourselves have created—a bondage whereby we are tied to our circumstances, to our selves, to trial of every kind, bound to the very things we so despise and hate. It is not until we have clearly realized that we are enmeshed in darkness, an interior darkness, that we can commence to seek for that alchemical solvent that shall disperse the night, and call a halt to the continual projection outwards of the blackness that blinds our souls. As in the Buddhist scheme, where the first noble truth is sorrow, so not until we have been brought by experience to understand life as sorrow, can we hope for the cessation of its dread ravage. Only then does the prospect open of breaking the unconscious projection, the ending of which discloses the world and the whole of life in a totally different light. “One thing only, brother, do I proclaim,” said the Buddha, “now as before. Suffering and deliverance from suffering.”

These restricting circumstances and bonds are only the gates of the wilderness. The use of the word “gate” implies a means both of egress and ingress. By these gates we have entered, and by them also may we go out if so we choose, to enter the brilliance of the dawning sun, and perchance greet the rising of the spiritual splendour. For “after the formless, the void, and the darkness, then cometh the knowledge of the light.” As intimated above, one first must have realized that one’s soul is lost in darkness before a remedy can be sought to that irresponsible *participation mystique*, the unconscious projection outwards of interior confusion, and aspire to that divine land which is, metaphorically, the place of one’s birth. In that land is no darkness, no formlessness, no chaos. It is the place of the light itself—that light “which no wind can extinguish, which burns without wick or fuel.”

Being “brought to the light” then is a very apposite description of the function of initiation. It is the Great Work. There is no ambiguity in the conception of the rituals, for it appears throughout the entire work from Neophyte to Adeptus Minor and perhaps beyond. For the path is a journeying upwards on the ladder of existence to the crown of the Tree of Life, a journey where every effort made and every step taken brings one a little nearer to the true glory of the clear light. As we know, the experience of the rising of the light in both vision and waking state is common to mystics of every age and of every people. It must be an experience of the greatest significance in the treading of the path because its appearance seems always and everywhere an unconditional psychic thing. It is an experience that defies definition, as well in its elementary flashes as in its most advanced transports. No code of thought, philosophy, or religion and no logical process can bind it or limit it or express it. But always it represents, spiritually, a marked attainment, a liberation from the turmoil of life and from psychic complications, and, as Dr. C.G. Jung has expressed the matter, it “thereby frees the inner personality from emotional and imaginary entanglements, creating thus a unity of being which is universally felt as a release.” It is the attainment of spiritual puberty, marking a significant stage in growth.

Symptomatic of this stage of interior growth is the utter transformation that comes over what previously appeared to be “the chaos, the darkness, and the gates of the land of night.” While man is assumed into godhead, and the divine spirit is brought down into manhood, a new heaven and a new earth make their appearance, and familiar objects take on a divine radiance as though illumined by an internal spiritual light. And this is what, in part at any rate, was meant by the old alchemists, for the finding of the Philosopher's Stone converts all base metals into the purest gold. In his book *Centuries of Meditation,* Thomas Traherne gives an interesting description of the rapture of the inner personality, its reaction to the world, when it is freed by the mystical experience from all entanglements. He says: "The corn was orient and immortal wheat, which never should be reaped, nor was ever sown. I thought it had stood from everlasting to everlasting. The dust and the stones of the street were as precious as gold; the gates were at first the end of the world. The green trees when I saw them first through one of the gates, transported and ravished me, their sweetness and unusual beauty made my heart to leap, and almost mad with ecstasy, they were such strange and wonderful things. The men! O what venerable and reverent creatures did the aged seem! Immortal Cherubim! And the young men glittering and sparkling angels, and maids, strange seraphic pieces of life and beauty. Boys and girls tumbling in the street, and playing, were moving jewels … I knew not that they were born or should die. But all things abided eternally as they were in their proper places. Eternity was manifest in the Light of the Day, and something infinite behind everything appeared …"

And to illustrate the magical attitude towards life and the world when initiation has produced its true result, there is another exalted panegyric by Traherne, which I cannot desist from quoting. For let me add that magic does not countenance a retreat from life, an escape from the turmoils of practical life. It seeks only to transmute what formerly was dross into gold. Initiation has as its object the commencement of a new life, to transform the base and low into the pure and unutterably splendid. "All appeared new and strange at first, inexpressibly rare and delightful and beautiful. I was a little stranger which at my entrance into the world was saluted and surrounded with innumerable joys. My knowledge was Divine; I knew by intuition those things which since my Apostacy I collected again by the highest reason. My very ignorance was advantageous. I seemed as one brought into the state of innocence. All things were spotless and pure and glorious; yea, and infinitely mine and joyful and precious. I knew not that there were any sins, or complaints or laws. I dreamed not of poverties, contentions, or vices. All tears and quarrels were hidden from my eyes. Everything was at rest, free and immortal. I knew nothing of sickness or death or exaction. In the absence of these I was entertained like an angel with the works of God in their splendour and glory; I saw all in the peace of Eden … All Time was Eternity, and a perpetual Sabbath …"

Such is the stone of the Philosophers, the Quintessence, the Summum Bonum, true wisdom, and perfect happiness.

Psellus, the Neoplatonist, has written that the function of initiatory magic was "to initiate or perfect the human soul by the powers of materials here on earth; for the supreme faculty of the soul cannot by its own guidance aspire to the sublimest intuition and to the comprehension of Divinity." It is a commonplace aphorism in occultism that "Nature unaided fails." That is to say that the natural life, if left to itself, and isolated from the impact of a higher type of life or consciousness, can only produce a commonplace thing of the natural life. It reminds us of the sentiment of the alchemists who expressed contempt of their first matter as it existed in its natural or impure state, in the condition where it normally is found. But this first matter, cleansed and purified by the psycho-chemical art of alchemy, that is to say by initiation—is that which is transformed into the most precious thing in the whole world. But until cleansed and purified, it is of little or no value. Nature, however, aided where she had left off by wise and devout men, may surpass herself. And this is why Psellus claims that the soul of itself and by itself is not able to attain to divinity unless and until it is guided by initiates and thus enfolded into another life.

It is to effect this integration, to bring about this initiation, this exaltation of the consciousness above its natural state to the light divine, that the magical system of the Golden Dawn, or of any other legitimate initiating system, owes its existence. The function of every phase of its work, the avowed intention of its principal rituals, and the explicit statement of its teaching, is to assist the candidate by his own aspirations to find that unity of being which is the inner self, the pure essence of mind, the Buddha-nature. Not only does the system imply this by its ritualistic movements and axiomata, but there are clear and unmistakable passages where these ideas are given unequivocal expression. Thus, we find it written that the entire object of initiation and mystical teaching is "by the intervention of the symbol, ceremonial and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth." And moreover, in the same ritual, celebrated at the autumnal and vernal equinoxes, the Chief Adept officiating recites an invocation beseeching guidance for the newly installed Hierophant. It is asked "that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love. And vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence." This is succeeded by sentences read by the Second and Third Adepti: "The desire of Thy house hath eaten me up," and "I desire to be dissolved and to be with Thee."

And finally, that not the least vestige of misunderstanding or misconception may remain as to the objects of this divine theurgy, let me reproduce one last quotation from this same ritual. Referring to the Supernals and the temple that in old time was built on high, the speech adds: "The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshiped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion; and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father."

Thus and unmistakably is the true object of the Great Work set before us, and we shall do well ever to keep eye and aspiration firmly fixed thereto. For while the road to the spiritual Zion demands great exertion, and because it is a way that at times proceeds by devious routes, there is great temptation to linger by the roadside, to stroll down pleasant side-lanes, or to play absentmindedly with toys or staves cut but to assist our forward march. But if we forget not to what noble city the winding path leads us, little danger can overtake any who pursue it steadfast to the end. It is only when the abiding city is forgotten that the road becomes hard, and the way beset by unseen danger and difficulty.

Prior to attempting to describe a few of the salient points of the rituals—briefly, for since they appear within these volumes, they must be individually studied and experienced so that an individual point of view may be acquired—it may be advisable to devote a few explanatory words to the art of ceremonial initiation itself.

A useful and significant preface may be taken from Dr. Jung's commentary to Wilhelm's translation of *The Secret of the Golden Flower*, where there is much that explains the ritualistic functions of magic. "Magical practices are," he declares, "the projections of psychic events which, in cases like these, exert a counter influence on the soul, and act like a kind of enchantment of one's own personality. That is to say, by means of these concrete performances, the attention or better said the interest, is brought back to an inner sacred domain which is the source and goal of the soul. This inner domain contains the unity of life and consciousness which, though once possessed, has been lost and must now be found again."

From one point of view, the officers employed in these rituals represent just such psychic projections. They represent, even as figures in dreams do, different aspects of man himself—personifications of abstract psychological principles inhering within the human spirit. Through the admittedly artificial or conventional means of a dramatic projection of these personified principles in a well-ordered ceremony a reaction is induced in consciousness. This reaction is calculated to arouse from their dormant condition those hitherto latent faculties represented objectively in the temple of initiation by the officers. Without the least conscious effort on the part of the aspirant, an involuntary current of sympathy is produced by this external delineation of spiritual parts, which may be sufficient to accomplish the purpose of the initiation ceremony. The aesthetic appeal to the imagination—quite apart from what could be called the intrinsic magical virtue with which the G.D. documents Z.1. and Z.3. deal at some length—stirs to renewed activity the life of the inner domain. And the entire action of this type of dramatic ritual is that the soul may discover itself exalted to the heights, and during that mystical elevation receive the rushing forth of the light.

Applying these ideas, then, to the Neophyte or 0° = 0°—so called because it is not attributed to any of the enumerations or Sephiroth on the Tree of Life since it is a preliminary or probationary grade—we find that the Kerux is an officer who personifies the reasoning faculties. He represents that intelligent active part of the mind that functions ever in obedience to the will—the Qabalistic *ruach,* in a word. The higher part of that mind, the aspiring, sensitive, and the intuitive consciousness is represented by the Hegemon, who seeks the rising of the light. And the Hierophant, in this initial ceremony of the Neophyte, acts on behalf of the higher spiritual soul of man himself, that divine self of which too rarely, if ever at all, we become aware. "The essence of mind is intrinsically pure," is a definition of the Bodhisattva Sila

Sutra, and it is this essential state of enlightenment, this interior self, Osiris glorified through trial and perfected by suffering, which is represented by the Hierophant on the dais. He is seated in the place of the rising sun, on the throne of the east, and with but two or three exceptions never moves from that station in the temple. As the Qabalah teaches, the everlasting abode of the higher self is in the Eden of Paradise, the Supernal sanctuary that is ever guarded from chaos by the flaming sword of the Kerubim whirling every way on the borders of the abyss. From that aloof spiritual stronghold it gazes down upon its vehicle, the lower man, evolved for the purpose of providing it with experience—involved in neither its struggles or tribulations, yet, from another point of view, suffering acutely thereby. And seldom does that genius leave its palace of the stars except when, voluntarily, the lower self opens itself to the higher by an act of sincerest aspiration of self-sacrifice, which alone makes possible the descent of the light within our hearts and minds. Thus when the Hierophant leaves the throne of the east, he represents that higher self in action, and as Osiris marks the active descent of the supernal splendour. For he says, as he leaves the dais with wand uplifted: “I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings.” And having brought the light to the aspirant, he returns to his throne, as though that divine genius of whom he is the symbol awaited the deliberate willing return of the aspirant himself to the everlasting abode of the light.

Even in the communication of the usual claptrap of secret societies, the signs and grips, all these are explained solely in terms of the quest for the light. Also the various groupings of officers and their movements in the temple are not without profound meaning. These should be sought out, since they constantly reiterate the implicit purpose of the rite. Thus, at the altar, the three principal officers form about the candidate a triad, representing in symbolic formation again the supernal clear light of the void, and this also is represented by the number of the circumambulations about the confines of the temple. The white cord bound thrice about the waist has reference to the same set of ideas. Even upon the altar of the temple are symbols indicating the rise of light. A red Calvary Cross of six squares as symbolic of harmony and equilibrium is placed above a white triangle—the emblem of the Golden Dawn. They form the symbol of the supernal Sephiroth, which are the dynamic life and root of all things, while in man they constitute that triad of spiritual faculties which is the intrinsically pure essence of mind. Hence the triangle is a fitting emblem of the light. And the place of the cross above the triangle suggests not the domination of the sacred spirit, but its equilibration and harmony in the heart of man. Despite the fact that the whole of this intricate symbolism can hardly be realized by the candidate at the time of his initiation, its intrinsic value is such that unconsciously as an organized body of suggestion it is perceived and noted and strikes the focal centre.

We are taught by tradition that the entire object of the sacred rites was the purification of the soul so that its power could gradually dissolve the impediments of, and percolate through, the heavy body and opaque brain. “Know,” says Synesius, “that the quintessence and hidden thing of our stone is nothing else than our viscous celestial and glorious soul *drawn out of its minera by our magistery*.” Hence the entire trend of the preliminary Neophyte grade of the Golden Dawn is towards the purification of the personality. It fulfills the testimony of the Hermetic art so that the light within could be fermented and perfected by the ceremonial method of initiation. Purification and consecration—this is the insistent and uncompromising theme caught by the candidate’s ear. “Unpurified and unconsecrated thou canst not enter our sacred hall!” Fire and water assist in these several consecrations until, eventually, the candidate is placed in the position of balanced power, between the two pillars, where the first link is effected with his higher and divine genius.

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The Neophyte ritual really stands by itself. It is an introductory ceremony shadowing forth all the major formulae and techniques. With the Adeptus Minor ritual it is concerned almost entirely with the light itself. The five grades that are placed between them have as their object the awakening of the elemental bases of what must develop into the instrument of the higher. Awakened and purified, they may be consecrated to the Great Work, in order that they may become worthy vehicles for the indwelling of the light. First, however, it is necessary that they be awakened. For, psychological truism that it is, until their presence is realized their transmutation cannot be accomplished. In symbolic form and pageantry, the ceremony of each grade calls forth the spirits of a particular element. And as a steel placed in close proximity to a magnet receives some degree of its magnetism, and comparable to the electrical phenomenon of induction, so the presence of power induces power. Contact with the appropriate type of elemental force produces an identical type of reaction within the sphere of the Neophyte, and it is thus that growth and advancement proceeds. The speeches of the officers deal almost exclusively with the knowledge pertaining to that element and grade, and excerpts from fragmentary remains of the ancient mysteries and from certain of the books of the Qabalah do much towards producing an impressive atmosphere.

The element offered for the work of transmutation in the grade of Zelator is the earthy part of the candidate. The ritual symbolically admits him to the first rung of that mighty ladder whose heights are obscured in the light above. This first rung is the lowest sphere of the conventional Tree of Life, Malkuth, the Sanctum Regnum. To it are ascribed the first grade of Zelator, and the element of earth. Herein, after the earth elementals are invoked, the candidate is ceremonially brought to three stations, the first two being those of evil and the presence divine. At each of these stations the Guardians reject him at the point of the sword, urging him in his unprepared state to return. His third attempt to go forward places him in a balanced position, the path of equilibrium, the Middle Way, where he is received. And a way is cleared for him by the Hierophant, who again represents the celestial soul of things. During his journey along that path, the stability of earth is established within him, that eventually it may prove an enduring temple of the Holy Spirit.

Some have criticized these elemental grades a little harshly and severely; others have rejected them entirely. In a letter sent to me from a former Praemonstrator of one G.D. temple, these rituals too were condemned in that they were said to be simply a parade, redundant and verbose, of the occult knowledge that one of the Chiefs possessed at that time. In one sense, of course, what those critics claim is perfectly true. The principal formulae and teaching are concealed in the preliminary Neophyte grade and that of Adeptus Minor. It is the development of the ideas in these ceremonies that constitutes the Great Work—the disclosure of the essence of mind, the invocation of the higher genius. These, however, are the high ends and the final goals of the mystic term. Notwithstanding his limitations these are ultimates to which every man must work. Meanwhile, in order to render that attainment possible in its fullest sense, several important matters require attention. The personality must be harmonized. Every element therein demands equilibration in order that illumination ensuing from the magical work may not produce fanaticism and pathology instead of adeptship and integrity. Balance is required for the accomplishment of the Great Work. “Equilibrium is the basis of the soul.” Therefore, the four grades of earth, air, water, and fire plant the seeds of the microcosmic pentagram, and above them is placed, in the Portal ceremony, the crown of the spirit, the quintessence, added so that the elemental vehemence may be tempered, to the end that all may work together in balanced disposition. These grades are therefore an important and integral part of the work, despite shortsighted hostile criticism. To compare them, however, with those that precede and follow, is symptomatic of an intellectual confusion of function. It is rather as if one said that milk is more virtuous than Friday—which, naturally, is absurd. Yet similar comparisons in magical matters are constantly being made without exciting ridicule. It is obvious that different categories may not be so compared. The purpose of the Neophyte ritual is quite distinct from that of Zelator, and it is mistaken policy to compare them. What rightly could be asked is whether the Zelator and the other elemental grades accomplish what they purport to do. That is another matter. The consensus of experienced opinion is on the whole that they do, and I am content for the time being to accept that authority.

The candidate by these grades is duly prepared, so it is argued, to enter the immeasurable region, to begin to analyze and comprehend the nature of the light which has been vouchsafed him. The first three elemental grades could be taken just as quickly as the candidate, at the discretion of the Chiefs, desired. There were no requirements other than to indicate by examination that the appropriate meditations had been performed and certain items of Qabalistic knowledge necessary to the magical routine committed to memory.

Before proceeding further in the analysis of the grades, there is one rather fine prose passage in the Zelator grade that must be given here—a passage of beauty, high eloquence, and lofty significance. “And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower. And He laments over him in the wind and in the sea and in the birds. And when the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.”

It would be a happy task, were it advisable, to devote several pages of this introduction to praising the excellence of what are called the four elemental prayers. Each one of the elemental initiation ceremonies closes with a long prayer of invocation which issues, as it were, from the heart of the elements themselves. These must be silently read, continuously meditated upon, and frequently heard fully to be appreciated, when the reader will find his own personal reactions crystallizing. Recited by the Hierophant at the end of the ceremony, these prayers voice the inherent aspiration of the elements towards the goal they are striving in their own way to reach, for here they are conceived as blind dumb forces both within and without the personal sphere of man. They are given assistance by the human beings who, having invoked them and used their power, strive to repay in some way the debt owed to these other struggling lives.

The grade after the earth ceremony is that of Theoricus. It is referred to the Ninth Sephirah on the Tree of Life, Yesod, the Foundation, and to it are attributed the sphere of the operation of Luna and the element air. Here the candidate is conducted to the stations of the four Kerubim, the angelic choir of Yesod. The Kerubim are defined in that ritual as the presidents of the elemental forces, the vivified powers of the letters of Tetragrammaton operating in the elements. Over each of these rules one of the four letters of the mirific word and the Kerubim. It is always through the power and authority and symbol of the Kerub that the elemental spirits and their rulers are invoked. In this ritual, as in all the others, important practical formulae of ceremonial magic are concealed.

At this juncture of the ceremony, with the airy elements vibrating about him and through him, the Zelator is urged to be “prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice. So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.”

In each of the grades, several drawings and diagrams are exhibited, each one conveying useful knowledge and information required in the upward quest. The tarot keys are also dealt with, as indicating pictorially the stages of that journey, and depicting the story of the soul. It may not be possible because of the exigencies of space to reproduce in these volumes a pack of tarot cards based upon esoteric descriptions—though I should very much liked to have done so. But by using the Waite and the available French and Italian packs, and by comparing them with the accounts given in the rituals, the imagination of the reader will render this omission unimportant.

The third grade is that of Practicus referred to the Sephirah Hod, the Splendour, the lowest of the Sephiroth on the left hand side of the Tree, the pillar of Severity. Its attributions refer to the sphere of the operation of Mercury, but more especially to the element of water, which in this ceremony is invoked to power and presence. As I have previously remarked, and it bears constant reiteration, the Tree of Life and the Qabalistic scheme as a whole should be carefully studied so that the aptness of the attributions both to the Sephiroth and the Paths may be fully appreciated. Two Paths lead to the sphere of Splendour—the Path of Fire from Malkuth and the Path of the reflection of the sphere of the Sun from Yesod. Water is germinative and maternal, whilst fire is paternal and fructifying. It is from their interior stimulation and union, the alchemical trituration, that the higher life is born, even as has been said, “Except ye be baptized with water and the Spirit ye cannot enter the Kingdom of heaven.”

Therefore in this grade, the candidate is led to the sphere of stagnant water, which by the presence of solar and fiery elements is vitalized and rendered a perfect creative base. Most of the speeches in this ritual are depicted as issuing from the Samothracian Kabiri, the deluge gods, though the main body of the ritual consists of the sonorous and resonant versicles of the *Chaldaean Oracles*, the translation, I believe, of Dr. Westcott, with a few modifications authorized by Mathers.

Briefly, the entire symbolism of the Practicus grade is summarized by the position on the altar of the principal Golden Dawn emblems so arranged that “the cross above the Triangle represents the power of the spirit rising above the triangle of the waters.” That also indicates the immediate task of the candidate. At this juncture, too, the diagrams displayed begin to take on especial significance, and though their theme apparently is biblical in nature, accompanied by explanations in a curious phraseology consonant therewith, they are nevertheless highly suggestive, as containing the elements of a profound psychology. After this grade follows an automatic wait of three months, referred to as the regimen of the elements, a period as it were of silent incubation, during which time the rituals were given to the candidate that he may make copies for his own private use and study.

The fourth grade of Philosophus carries the candidate one step further. The Sephirah involved is Netzach, Victory, to which is referred the operation of the planet Venus and the element of fire, while the paths that connect to the lower rungs of the ladder are principally of a watery nature. Thus the elements encountered are of an identical nature with those of the preceding grade, but their order and power is quite reversed. Previously the water was predominant. Now the fire rages and whirls in lurid storm, with water only as the complementary element whereon it may manifest, and in order that due equilibrium may be maintained, as it is written: “The Ruach Elohim moved upon the face of the waters.” These two are the primary terrestrial elements which, intelligently controlled and creatively employed, may lead eventually to the restoration of the Golden Age. By their transmutation a new paradise may be recreated from the darkness and chaos into which formerly it had fallen. For the light may not legitimately be called forth upon man, nor dwell within him, until chaos has been turned into equilibrium of complete realization and enlightenment. Not until order has been restored to the lower elements of his earthy kingdom, neither peace nor inner security may be his rightful lot.

The symbols depicted while traversing the Path of Peh, which joins the spheres of fire and water, indicate the results as it were of the first stages of the Path, for the tarot card shown demonstrates the destruction of a tower by lightning. The three holes blasted in the walls symbolize the supernal Triad, the establishment of the divine through and following the destruction of the outer self. Though fire and water, warmth and moisture, are essentially creative, their stimulation within the being of the Neophyte draws his attention, perhaps for the first time, to the chaotic condition of his natural existence, and the complete psychic muddle into which his ignorance and spiritual impotence have stranded him. Evocative of the highest within his soul, these elements equally call forth that which is base and low. The result of the first step is analytical, an unbalancing, the leveling down of all that man formerly held true and holy—the chaos, the darkness, and the gates of the land of night. An unhappy state, but a very necessary one if progress is to be made and if the preliminary chaos is to be transcended. From these ruins may be erected the new temple of light, for it is always from the rubbish heap that are selected the materials for the manifestation of godhead. These symbols have a dual reference. Not only do they refer to the epochs of creative evolution whose memory has long since faded even from the visible memory of nature, but also to the recapitulations of these periods within personal progress on the Path. “The Aspirant on the threshold of Initiation,” observes Crowley very aptly, “finds himself assailed by the ‘complexes’ which have corrupted him, their externalization excruciating him, and his agonized reluctance to their elimination plunging him into such ordeals that he seems (both to himself and to others) to have turned from a noble and upright man into an unutterable scoundrel.” These are the experiences and events that occur to every aspirant when initiation forces the realization upon him that “all is sorrow.” In fact, it is my belief that the criterion or hallmark of successful initiation is the occurrence of these or similar experiences. The whole universe, under the stimulation of the magical elements and inward analysis, seems to tumble like a pack of cards crazily about one’s feet. This is the *solve* half of the alchemical *solve et coagula* formula.

Analysis must precede synthesis. Corruption is the primitive base from which the pure gold of the spirit is drawn. Moreover the alchemical treatises are eloquent in their description of the poisonous nature of this condition, which, though extremely unpleasant, is a highly necessary one, and success in its production is at least one symptom of good working. It is held that the highest results may not be obtained until this particular type of change has occurred. So far as the nature of the environment and the creative power of the personal self permits, the task implied by the *coagula* formula is to assemble them and remould them nearer to the heart's desire. And here again, the alchemists are adamant in their insistence upon the aphorism that "Nature unaided fails." For the alchemist, so the tradition asserts, commences his work where nature has left off. And were this solve phenomenon to occur spontaneously in the course of nature, the result and the outcome—the coagulation of previously dissolved elements—would not be very dissimilar to that which previously existed. But with the technique of initiation, the chaos is lifted up and fermented so to speak, that from it, with the aid of the invoked white light of the divine spirit, a higher species of being, illumined and enlightened, may develop.

In two altar diagrams—one called the Garden of Eden, shown in the Practicus grade, and the other called The Fall shown in the Philosophus grade—all these ideas are expanded and synthesized. They should be carefully studied and receive long meditation, for in them are many clues to the spiritual and psychological problems which beset the traveler on the Path, and they resume the entire philosophy of magic. Many hints, moreover, which may be found useful as assisting meditation are contained in *The 'Curse' from a Philosophical Point of View* in the second volume of Blavatsky's *Secret Doctrine* in connection with the Prometheus myth and the awakening of Manas, mind.

Since both of these diagrams may be found reproduced in the color insert (see color insert page 1 and 2) very little by way of prolonged explanation need here be said. The first depicts a personified representation of the three fundamental principles in man. Each of these is apparently separate, functioning independently on its own plane without cooperation with, because apparently unaware of, either the higher or the lower. Principally, it represents man in the now departed morning of the race, in the primal rounds of evolutionary effort when self-consciousness had not yet been won by self-induced and self-devised efforts, and when peace and harmony prevailed both within and without by right of heritage rather than through personal labor. The diagram appears in the water grade of Practicus, since water is a fitting representation of this placid peace. At the summit of the diagram stands the Apocalyptic woman clothed with the sun of glory, crowned with the twelve stars, and the moon lying at her feet. Her symbolism pertains to the supernal essence of mind, representing thus the type and symbol of the glittering Augoeides, the neschamah.

Speaking of an analogous psychological conception in his commentary to *The Secret of the Golden Flower*, Dr. C.G. Jung remarks that this figure represents "a line or principle of life that strives after superhuman, shining heights." At the base of the tree stands Eve, the nephesch or unconscious who, in opposition to this divine genius, stands for the dark, "earthborn, feminine principle with its emotionality and instinctiveness reaching far back into the depths of time, and into the roots of physiological continuity." Between the two stands Adam, supported by the fundamental strength of Eve, the ruach or ego not yet awakened to a realization of its innate power and possibility. From the larger point of view, he represents the race as a whole and "is the personified symbol of the collective Logos, the 'Host,' and of the Lords of Wisdom or the Heavenly Man, who incarnated in humanity." Otherwise he represents the individual candidate on the Path, prior to the awakening of the "sleeping dogs" within his being, to use Blavatsky's apt expression.

Beneath these three figures sleeps a coiled dragon, silent, unawakened. None, it would seem, is aware of that latent power, titanic and Promethean, coiled beneath—the active magical power centered in man, his libido, neutral, of vast potentialities but neither good nor evil in itself.

Very similar in some respects is the diagram revealed in the Philosophus grade. As the divine peace of the Garden of Eden was manifested during the water grade, so in this grade of Philosophus, the power of fire is shown to have called forth catastrophe. Formerly coiled beneath the tree, the hydra-headed dragon in this diagram has usurped its proper place. Its several horned heads wind their way up into the very structure of the Tree of Life, even unto Daath at the foot of the supernals. Lured downwards by the tree of knowledge—and remembering in what sense the Bible speaks of the verb "to know," we gather that the root of the trouble was an imperfect apprehension of creative power—towards the "darkly splendid world wherein continually lieth a faithless depth," Eve, the lower self, ceases to give support to Adam. She has yielded to the awful fascination of the awakening psyche. Far easier is it to fall than to climb to the distant heights. Yet only from one viewpoint is the Fall catastrophic. The awareness of the rise of the dragon endows man also with consciousness of power—and power is life and progress. The dragon stands as the symbol of the great enemy to be overcome, and, as the task of equilibration proceeds, the great prize awaiting success.

The Fall as a state of consciousness is analogous to that condition described by various mystics as the Dark Night of the Soul. It is accompanied by a sense of intolerable dryness, a dreaded awareness of the fact that all the powers of the soul seem dead, and the mind's vision closed in dumb protest, as it were, against the harsh discipline of the work itself. A thousand and one seductions will tend to lure the candidate from the contemplation of the magical goal, and there will be presented to him a thousand and one means of breaking in spirit his vow to "persevere in the divine science" without breaking it in letter. And it will appear that the mind itself will run riot and become unstable, warning the candidate that it were better for him to enjoy a lull in his magical operations. This state is allegorically referred to by the alchemists in their descriptions of the poisonous dragon that follows upon the corruption of their First Matter. Vaughan calls it “a horrible devouring Dragon—creeping and weltering in the bottom of her cave, without wings. Touch her not by any means, not so much as with thy hands, for there is not upon earth such a violent, transcendent poison.” But as the mystics teach, if this condition be patiently endured, it passes, a higher spiritual consciousness gradually dawning in the heart and mind. So also in the alchemical writings, we find that Vaughan observes: “As thou hast begun so proceed, and this Dragon will turn to a Swan, but more white than the hovering virgin snow when it is not yet sullied with the earth.”

The Qabalistic Sephirah of Daath is the conjunction of Chokmah and Binah on the Tree of Life, the child of Wisdom and Understanding—knowledge. It refers to the symbolic sphere formed within or above the ruach by means of experience obtained, and this assimilated becomes transmuted into intuition and faculty of mind. But fundamentally it is the ascent of the dragon or, if you wish, an upwelling of the Unconscious archetypes—a highly dangerous and unbalancing ascent, until they are assimilated to consciousness—which first renders Daath a possibility. It is the Fall that is responsible for the acquisition of self-knowledge. “Thus it stands proven,” claims Blavatsky, “that Satan, or the red Fiery Dragon, the ‘Lord of Phosphorus’ and Lucifer, or ‘Light-bearer,’ is in us; it is our Mind—our tempter and Redeemer, our intelligent liberator and saviour from pure animalism.”

In the evolutionary scheme, the Fall occurs through a higher type of intelligence coming into close contact with nascent humanity, thus stimulating the psyche of the race—or so the magical tradition has it. The recapitulation of this process within the individual sphere of consciousness proceeds through the technique of initiation whereby the Red Dragon is stirred into activity through contact with the fructifying powers of the elements, invoked through the skill and power of a trained initiator. The use of the divine prerogative, brought about by the magic of everyday experience, the awakening of Daath, brings disaster at first because the awakened psyche is imperfectly understood and so abused for personal ends. But that very disaster and that abuse confers the consciousness of self, and is instrumental, at least in part, in breaking up the primitive *participation mystique*. Consequently, the realization of sorrow as it impinges on the ego, or at least the sense of personal mental and emotional discomfort, and an understanding of its causes, invariably constitute the first impetus to perform the Great Work, even as it comprises the motive first to seek the services and aid of the analytical psychologist. This impetus and this self-consciousness are the prime implications of Daath. Its signification is a higher type of consciousness, the beginning of a spiritual rebirth. It acts as a self-evolved link between the higher Genius, on the one hand, at peace in its supernal abode, and, on the other hand, the human soul bound by its Fall to the world of illusion and sense and matter. Not until that self-consciousness and acquired knowledge are turned to noble and altruistic ends, so long will sorrow and suffering be the inevitable result. Continually will the Red Dragon, the inverted power of the eros, ravish the little kingdom of self until such time as we open ourselves to the deepest levels of our unconsciousness, reconciling and uniting them with our conscious outlook, thus conquering the foe by driving it back to its proper realm. In such a way may we use, but neither ignore nor repress, the experience of life and its fruit to transcend our own personal limitations and attain to a participation mystique on a higher and self-conscious level.

Let me quote a few especially appropriate lines from Jung in connection with this Fall, when the fundamental basis of the ruach has been attracted to the kingdom of shells and when Malkuth has been disassociated from the other Sephiroth: “Consciousness thus torn from its roots and no longer able to appeal to the authority of the primordial images, possesses a Promethean freedom, it is true, but it also partakes of the nature of a godless hybris. It soars above the earth, even above mankind, but the danger of capsizing is there, not for every individual to be sure, but collectively for the weak members of such a society, who again Promethean-like, are bound by the unconscious to the Caucasus."

For the adept to be cut off from his roots, from contact with the vitalizing and necessary basis of his Unconsciousness, will never do. He must unite and integrate the various levels of his entire Tree. His task must be to train and develop the titanic forces of his own underworld, so that they become as a powerful but docile beast whereon he may ride.

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The Adeptus Minor grade continues the theme of these two diagrams. Escorted into the Vault, the aspirant is shown the lid of the tomb of Osiris, the Pastos, wherein is buried our father, Christian Rosenkreutz, and on that lid is a painting that brings fulfillment, as it were, to the narrative of the preceding diagrams. It is divided into two sections. The lower half of the painting depicts a figure of Adam, similar to his presentation in the Practicus grade diagram, though here the heads of the dragon are falling back from the Tree, showing the Justified One, the illuminated adept, by his immolation and self-sacrifice rescuing the fallen kingdom of his natural self from the clutches of an outraged eros. But above this, as though to show the true nature behind the deceptive appearance of things is illustrated a noble figure of majesty and divinity described in the ritual in these words. "And being turned I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the Ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes as flaming fire; his feet like unto fine brass as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars and out of his mouth went the sword of flame, and his countenance was as the sun in his strength."

It is to effect this redemption of the personality, to regenerate the power of the dragon, and attempt to bring the individual to some realization of his potential godhead, that is the object of the Adeptus Minor ceremony.

It is for this reason that I hold that the Golden Dawn magic, the technique of initiation, is of supreme and inestimable importance to mankind at large. In it the work of academic psychology may find a logical conclusion and fruition, so that it may develop further its own particular contribution to modern life and culture. For this psycho-magical technique of ceremonial initiation indicates the psychological solution of the anima problem. “Arise! Shine! For thy light is come!”

Between the grade of Philosophus and the Portal, an interval of seven months was prescribed, the regimen of the planets. During that period, devised to assist the gradual fructification of the seeds planted within, a review was advised of all the preceding studies. Such a review certainly was imperative. As one of the Chiefs of the Order expressed it: “Remember that there is hardly a circumstance in the rituals even of the First Order which has not its special meaning and application, and which does not conceal a potent magical formula. These ceremonies have brought thee into contact with certain forces which thou hast now to learn to awaken in thyself, and to this end, read, study, and re-read that which thou hast already received. Be not sure even after the lapse of much time that thou hast fully discovered all that is to be learned from these. And to be of use unto thee, this must be the work of thine own inner self, thine own and not the work of another for thee so that thou mayest gradually attain to the knowledge of the Divine Ones.”

The grade of the Portal, which conferred upon the candidate the title of Lord of the Paths of the Portal of the Vault of the Adepti, is not referred to a Sephirah as such. It may, however, be considered as an outer court to Tiphareth, exactly as the Adeptus Minor ceremony may be considered Tiphareth within. Its technical attribution is the element of Akasa, spirit or ether, that is magically invoked by the usual procedure of invoking pentagrams and the vibration of divine names following upon the conjuration of the powers of the four subsidiary elements. To this grade, there is attached no elemental prayer as in the former grades, but there is one remarkable invocation employed which bears quoting here. In full temple, the English version is not used, but it is vibrated in the original Enochian or angelic tongue—a language which is at once sonorous, vibrant, and dramatically impressive. The following is the full version of which an abridged one was normally used in the temple: "I reign over you (here the Order version names the three Archangels of the element), saith the God of Justice, in power exalted above the firmament of wrath. In whose hands the sun is as a sword and the moon as a through-thrusting fire. Who measureth your garments in the midst of my vestures and trussed you together as the palms of my hands. Whose seat I garnished with the fire of gathering. Who beautified your garments with admiration. To whom I made a law to govern the holy ones, and delivered you a rod with the ark of knowledge. Moreover, ye lifted up your voices and sware obedience and faith to him that liveth and triumpheth. Whose beginning is not nor end cannot be. Who shineth as a flame in the midst of your palaces and reigneth amongst you as the balance of righteousness and truth. Move therefore and show yourselves. Open the mysteries of your creation. Be friendly unto me, for I am the servant of the same your God, a true worshiper of the Highest."

This grade, referred to the veil Paroketh, which separates the First and Second Orders, is intermediate between the purely elemental grades and the spiritual grade of Adeptus Minor. A crown to the four lower elements, this rite formulates above earth, air, water, and fire, the uppermost point of the pentagram, revealing the administration of the light over and through the kingdom of the natural world. It concerns itself with the recapitulation of the former grades, coordinating and equilibrating the elemental self which, symbolically sacrificed upon the mystical altar, is offered to the service of the higher genius. In that grade, too, aspiration to the divine is strongly stressed as the faculty by which the veil of the inner sanctuary may be rent. It is the way to realization. The five Paths leading from the grades of the First to the Second Orders are symbolically traversed, and their symbols impressed within the sphere of sensation.

A gestation period of at least nine months had to elapse prior to initiation to the grade of Adeptus Minor, and since there can be no misunderstanding the purpose and nature of this beautiful ceremony it requires the minimum of comment from my pen. It explains itself completely in one of the speeches: "Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our Master, O brother of the cross and the rose. Like him, O adepts of all ages, have ye toiled. Like him have ye suffered tribulation. Poverty, torture, and death have ye passed through; they have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise."

The form of this ritual is beautiful in its simplicity and warrants a brief description. First of all, the candidate is led in, arrayed with insignia and badges and calling himself by his various titles and mottoes. But he is warned that not in any vainglorious spirit are the mysteries to be approached, but in simplicity alone. This is the signal for him to be divested of all his ornaments and insignia, and by the temple entrance, just prior to being bound upon a large upstanding cross of wood, he stands alone, clad in a simple unornamented black gown. The reader is earnestly recommended to study this ritual again and again, until almost it becomes a part of his very life, incorporated into the fabric of his being, for herein are highly important and significant formulae of mystical aspiration and of practical magic. In it is exemplified the technical "Dying God" formula about which in *The Golden Bough* Frazer has written so eloquently. Examples of this are to be found in every mythology and every mystical religion that our world has ever known. But I doubt that it has ever attained to a more clarified and definite expression than in this ceremony of the Adeptus Minor grade. For we are clearly taught by precept and by example that we are, in essence, gods of great power and spirituality who died to the land of our birth in the Garden of Hesperides, and mystically dying descended into hell. And moreover the ritual demonstrates that like Osiris, Christ, and Mithra, and many another type of god-man, we too may rise from the tomb and become aware of our true divine natures. The principal clause of the lengthy obligation assumed while bound to the cross, indicating the trend of its teaching, and the import of its objective, is: "I further solemnly promise and swear that, with the divine permission, I will from this day forward apply myself unto the Great Work, which is so to purify and exalt my spiritual nature that with divine aid I may at length attain to be more than human and thus gradually raise and unite myself to my higher and divine genius; and that in this event, I will not abuse the great power entrusted to me."

The preface to the assumption of the obligation is under these circumstances a tremendously impressive occurrence, and few could fail to be even faintly moved by it. It consists of an invocation of an Angelic power: "In the divine name I.A.O., I invoke thee thou great avenging angel HUA, that thou mayest invisibly place thy hand upon the head of this aspirant in attestation of his obligation …"

It is not difficult to realize that this is a critical and important phase of the ceremony. During this obligation, because of the symbolism attached to it and because of the active aspiration that is induced at this juncture, illumination may quite easily occur. In one of the documents describing certain effects ensuing from this initiation, one of the Chiefs has written, that the object of the ceremony conceived as a whole "is especially intended to effect the change of the consciousness into the neschamah, and there are three places where this can take place. The first is when the aspirant is on the cross, because he is so exactly fulfilling the symbol of the abnegation of the lower self and the union with the higher."

The obligation assumed, the candidate is now removed from the cross, and the officers then narrate to him the principal facts in the history of the founder of the Order—Christian Rosenkreutz. On a previous page was given a summary of these historical facts. When the history lecture mentions the discovery of the vault wherein the tomb and body of the illustrious Father were discovered, one of the initiating adepts draws aside a curtain, admitting the candidate to a chamber erected in the midst of the temple similar to that described in the lecture. A few words roughly describing it may not be considered amiss. As a climax to the very simple temple furniture of the Outer grades, it comes as a psychological spasm and as a highly significant symbol. The vault itself is a small seven-sided chamber, each side representing one of the seven planets, with their host of magical correspondences. The medieval Rosicrucian manifesto the *Fama Fraternitatis*, translated in Arthur Edward Waite's *Real History of the Rosicrucians*, describes it at great length, though I shall here quote but briefly: "We opened the door, and there appeared to our sight a vault of seven sides and seven corners, every side five foot broad and the height of eight foot. Although the sun never shined in this vault, nevertheless it was enlightened with another sun, which had learned this from the sun, and was situated in the upper part of the centre of the ceiling. In the midst, instead of a tombstone, was a round altar … Now, as we had not yet seen the dead body of our careful and wise Father, we therefore removed the altar aside; then we lifted up a strong plate of brass, and found a fair and worthy body, whole and unconsumed. …"

Around this fundamental symbolism, the Golden Dawn adepts, displaying a genius of extraordinary insight and synthesis, had built a most awe-inspiring superstructure. The usual Order symbolism of the light was represented by a white triangle centered by the rose—this placed upon the ceiling. The floor design was so painted as to represent the Red Dragon and the forces of the primitive archetypes upon which the candidate trod as emblematic of his conquest. Placed in the centre of the Vault was the Pastos of Rosenkreutz—though the Pastos is also referred to as the tomb of Osiris the Justified One. Both of these beings may be considered as the type and symbol of the higher and divine genius. Immediately above this coffin rested the circular altar mentioned in the *Fama*. It bore paintings of the Kerubic emblems, and upon these were placed the four elemental weapons and a cross, the symbol of resurrection. At one point in the ceremony, the acting Hierophant, or Chief Adept as he is now called, is interred in the Pastos as though to represent the aspirant's higher self which is hidden and confined within the personality, itself wandering blindly, lost in the dark wilderness. The whole concatenation of symbols is an elaborate and dramatic portrayal of the central theme of the Great Work. In a word, it depicts the spiritual rebirth or redemption of the candidate, his resurrection from the dark tomb of mortality through the power of the Holy Spirit.

In the symbol of the Vault, the psychologist no doubt will see a highly interesting and complex array of mother symbols, traces of which, used in very much the same way, may be found in the literary fragments we inherit from the mystery cults of antiquity. It would be possible, and quite legitimate, so to interpret the Vault. For even the Order interpretation refers the Vault in its entirety to the Isis of nature, the great and powerful mother of mankind and all that is. And an analysis of the separate parts of the Vault—the Venus door, the Pastos, the two pillars—would subscribe to that view. For regeneration and the second birth have always as creative psychological states been associated with the mother. And it may be recalled that the neschamah or that principle in man that constantly strives for the superhuman shining heights, is always portrayed as a feminine principle, passive, intuitive, and alluring. Whilst the universal counterpart of this human principle, represented on the Tree of Life by the supernals, is always described by the medieval alchemists as a virginal figure, from whose life and substance all things have issued, and through whose agency man is brought to the second birth.

The reader is earnestly recommended to study this ritual again and again until almost it becomes a part of his very life, incorporated into the very fabric of his being. Very little aesthetic appreciation will be required to realize that in this and the other rituals are passages of divine beauty and high eloquence. And the least learned will find ideas of especial appeal to him, as the scholar and the profound mystic will perceive great depth and erudition in what may appear on the surface as simple statement. Properly performed, with initiated technique and insight, these rituals are stately ceremonies of great inspiration and enlightenment.

The apparent complexity of the above delineated scheme may be thought by some individuals to be entirely too complicated for modern man and not sufficiently simple in nature. While one can deeply sympathize with the ideas of the extreme simplicity cult in mysticism, nevertheless it is evident that the complex and arduous nature of the routine is no fault of magic. Man himself is responsible for this awkward situation. To be purified was considered by the alchemists and the theurgists of a bygone day as not nearly enough. That purification and consecration was required to be repeated and repeated, again and again. Because of countless centuries of evolution and material development—sometimes in quite false directions—man has spiritually repressed himself, and thus gradually forgotten his true divine nature. Meanwhile, as a sort of compensation for this loss, he has developed a complexity of physical and psychic constitution for dealing adequately with the physical world. Hence, methods of spiritual development refusing to admit the reality of that many-principled organization may not be recognized as valid, for the sole reason that man is not a simple being. Fundamentally and at root he may be simple, but in actuality he is not. Having strayed from his roots, and lost his spiritual birthright in a jungle of delusion, it is not always easy to rediscover those roots or to find the way out from the gates of the land of night.

In contradistinction to the above-mentioned type of amorphous mystical doctrine, magic *does* recognize the many-faceted nature of man. If that intricate structure so painfully constructed be considered an evil, as some seem to think, it is a necessary evil. It is one to be faced and used. Therefore magic connives by its technique to use, develop, and improve each of these several principles to its highest degree of perfection. “Thou must prepare thyself,” counsels Vaughan, “till thou art conformable to Him whom thou wouldst entertain, and that in every respect. Fit thy roof to thy God in what thou canst, and in what thou canst not He will help thee. When thou hast thus set thy house in order, do not think thy Guest will come without invitation. Thou must tire Him out with pious importunities.

Perpetual knockings at His door,
Tears sullying his transparent rooms,
Sighs upon sighs; weep more and more—
He comes.

This is the way thou must walk in, which if thou dost thou shall perceive a sudden illustration, and there shall then abide in thee fire with light, wind with fire, power with wind, knowledge with power, and with knowledge an integrity of sober mind!”

Not enough is it to be illuminated. The problem is not quite as simple as that. It is in vain that the wine of the gods is poured into broken bottles. Each part of the soul, each elemental aspect of the entire man must be strengthened and transmuted and brought into equilibrium and harmony with the others. Integration must be the rule of the initiate, not pathology. In such a vehicle made consecrate and truly holy by this equilibration, the higher genius may find a worthy and fit dwelling. This and this alone, may ever constitute the true nature of initiation.

* * *

With each of the grades just described, a certain amount of personal work was provided, principally of a theoretical kind. The basic ideas of the Qabalah were imparted by means of so-called knowledge lectures, together with certain important symbols, and significant names in Hebrew were required to be memorized. The lamens—insignia worn over the heart—of the various officers were referred in diverse ways to the Tree of Life, thus explaining after a fashion the function of that particular office in the temple of initiation. Each path traversed, and every grade entered, had a so-called admission badge. This usually consisted of one of the many forms of the cross, and of symbols of the type of the swastika, truncated pyramid, and so forth. To these astrological and elemental attributions were referred. Most of these symbols possess great value, and since they repeatedly recur under different guises through the stages of personal magical work undertaken after the Adeptus Minor grade, they should receive the benefit of prolonged brooding and meditation.

Three of the most important items of personal study to be accomplished while in the First or Outer Order, apart from the memorization of the rudiments of the Qabalah, were: (a) the practice of the Pentagram ritual with the Qabalistic cross, (b) tattwa vision, and (c) divination by geomancy and the simple tarot method described by Waite in his *Key to the Tarot.*

The Pentagram Ritual was taught to the Neophyte immediately after his initiation in order that he might “form some idea of how to attract and come into communication with spiritual and invisible things.” Just as the Neophyte ceremony of admission contains the essential symbolism of the Great Work, shadowing forth symbolically the commencement of certain formulae of the Magic of Light, so potential within the Pentagram Ritual and the Qabalistic cross are the epitomes of the whole of that work. In all magical procedure it is fundamental, for it is a gesture of upraising the human consciousness to its own root of perfection and enlightenment by which the sphere of sensation and every act performed under its surveillance are sanctified. Thus it should precede every phase of magical work, elementary as well as advanced. The written rubric has previously appeared in my *Tree of Life*, and I may now add a word or two concerning the further directions that are orally imparted to the candidate after his admission.

The prime factor towards success in that exercise is to imagine that the astral form is capable of expansion, that it grows tall and high, until at length it has the semblance of a vast angelic figure, whose head towers amongst the distant stars of heaven. When this imaginative expansion of consciousness produces the sense that the height is enormous, with Earth as a tiny globe revolving beneath the feet, then above the head should be perceived or formulated a descending ray of brilliant light. As the candidate marks the head and then the breast, so should this brilliance descend, even down to his feet, a descending shaft of a gigantic cross of light. The act of marking the shoulders right and left whilst vibrating the Sephirotic names, traces the horizontal shaft of the cross, equilibrating the light within the sphere of sensation. Since it has been argued above that the Great Work consists in the search for the light, this ritual truly and completely performed leads to the accomplishment of that Work and the personal discovery of the light. The pentagrams trace a cleansing and protecting circle of force invoked by the four names of four letters each about the limits of the personal sphere, and the archangels are called, by vibration, to act as great stabilizing influences.

The study of the different types of divination may seem difficult to understand in an Order that purported to teach methods of spiritual development. Many will no doubt be rather perplexed by this. Divination usually is said to refer exclusively to the low occult arts, to fortunetelling, and to the prognostication of the future. Actually, however, so far as the Order is concerned, the principal object for these practical methods is that they stimulate, as few exercises can, the faculties of clairvoyance, imagination, and intuition. Though certain readings or interpretations to the geomantic and tarot symbols may be found in the appropriate textbooks, these rule of thumb methods do not conduce to the production of an accurate delineation of the spiritual causes behind material events. These interpretations are usual to the beginner in the art, for he requires a foundation of the principal definitions employed upon which his own meditations can build. These textual delineations in actual practice serve only as a base for the working of the inner faculties, provides for them a thrust-block as it were from which they may "kick off." In short, the effort to divine by these methods calls into operation the intuitive and imaginative faculties to a very large extent. Everyone without exception has this faculty of divining in some degree, varying only in his ability to make it manifest. In most people it is wholly dormant.

Again, while divination as an artificial process may be wholly unnecessary and a hindrance to the refined perceptions of a fully developed adept, who requires no such convention to ascertain whence a thing comes and whither it is going, yet these aids and stimuli have their proper place for the Neophyte. For those in training, they are not only legitimate but useful and necessary. It may be interesting for the reader to attempt to acquire intuitive knowledge on any matter without the divinatory aids first, and it will be seen how extremely difficult it is to get started, to pick upon any one fact or incident which shall act as a prompt or a starter of the interior mechanism. Having failed in this way, let him see how much further he really may go by the judicious and sensible use of one of the Order methods. There is no doubt that the opening of the mind to an intuitive perception is considerably aided by these methods. And this is particularly true with regard to the rather lengthy tarot method, which was given to the initiate while engaged in the fulfillment of his Adeptus Minor curriculum. Like all magical techniques, divination is open to abuse. The fact, however, that abuse is possible does not, as again and again must be reiterated, fully condemn the abused technique. The application of common sense to the magical art is as necessary as it is to all else.

There was a movement on foot in one of the temples a little while ago to eliminate the study and practice of geomancy from the scheme of training of the Outer Order. The prevailing tendency is so to simplify the road to adeptship as to reduce the practical requisites to an absolute minimum by eliminating every phase of the work which does not come “naturally,” and whose study might involve hard work. Most of the newly admitted candidates to this temple within the past five years or more are utterly without any practical acquaintance with this technique.

Originally, astrology was taught as part of the regular routine. All instruction on this subject seems now to have been thoroughly extirpated from the Order papers. Perhaps in this particular instance the omission is just as well. For recent years have seen a great deal of meticulous attention paid to this study by sincere and honest researchers, and there have been published many first-rate books explaining its intricacies. All that the Order demands of the Adeptus Minor is that he should be able to draw up a map showing the position of planets and signs, preparatory to certain operations requiring the invocation of zodiacal forces.

Tattwa vision requires but little mention in this place, for full instructions in this technical method of acquiring clairvoyance may be seen in a later volume. They are compiled from a number of documents and verbal instructions obtaining within the Order. Since these oral “tit-bits” and papers were very scattered, it has been found necessary to reorganize the whole matter. In that restatement, however, I have exercised no originality nor uttered personal viewpoints on any phase of the technique, confining my labor solely to rewriting the material in my possession. It may be interesting for the psychological critic to reflect upon the fact that it was this technique to which most members of the Order devoted the greatest attention—the only technique in which, more than any other single branch of the work, there is greater opportunity for deception and self-deception. While in many ways the Order technique may appear different from the vision method described in my *Tree of Life*, both are essentially the same. For they teach the necessity of an imaginative formation of an intellectual or astral form, the Body of Light, for the purpose of exploring the different regions of the Tree of Life or the several strata of one's own psychic makeup. The simpler aspects of this investigation are taught just after the grade of Philosophus, though naturally the full possibilities of this method and the complete details on the technical side do not reveal themselves until the teaching of the Second Order has been received.

In addition to these technical methods, there were meditations on the symbols and ideas of the whole system, and it was quite frequently suggested that the student go through the ceremonies, after having taken the grades, and build them up in his imagination so that he relives them as vividly as when he was in the temple. The practical exercise that accompanied the Portal grade was one in which the aspirant built up, again in the imagination, a symbolic form of the Qabalistic Tree of Life, paying at first particular attention to the formulation of the Middle Pillar in the sphere of sensation or aura. This latter was conceived to be an ovoid shape of subtle matter, and the imaginative formulation of the various Sephiroth therein whilst vibrating the appropriate divine names went far towards opening, in a safe and balanced way, the psycho-spiritual centers of which the Sephiroth were but symbols. This technique, with the so-called Vibratory Formula of the Middle Pillar that is a development therefrom, I consider to be one of the most important practical systems employed in the Order. Though the documents describe it in a very rudimentary and sketchy fashion, nevertheless it is capable of expansion in several quite astonishing directions. I have discussed and expanded this technique at considerable length in my book *The Art of True Healing*.

So far, I have confined myself to a bird's-eye view of the routine as established in the First or Outer Order of the Golden Dawn. The graduated training of the entire Outer was intended as a preparation for the practical work to be performed in the Inner or Second Order of the Roseae Rubeae et Aureae Crucis. The assignation of personal magical work seems deliberately to have been postponed until after the Vault reception. It was held that the ceremony formulated a link between the aspirant and his Augoeides, that connection serving therefore as a guide and a powerful protection, which is clearly required in the works of ceremonial magic. Since at the commencement of each serious operation the initiate must needs exalt himself towards his higher and divine genius that through him may flow the divine power which alone is capable of producing a pure magical work, the initial forging of that link is a matter of supreme importance.

Let me now detail the curriculum of work prescribed in the Second Order. The training of the Adeptus Minor consisted of eight separate items, and I quote the following from a syllabus "A—General Orders," now in circulation.

"*Part One. A. Preliminary.* Receive and copy: Notes on the Obligation. The Ritual of the $5^\circ = 6^\circ$ Grade. The manuscript, "Sigils from the Rose." The Minutum Mundum. Having made your copies of these and returned the originals you should study them in order to prepare to sit for the written examination. You must also arrange with the adept in whose charge you are, about your examination in the temple on the practical work.

"*Part Two.* Receive the Rituals of the Pentagram and Hexagram. Copy and learn them. You can now sit for the written examination in these subjects and complete 'A' by arranging to be tested in your practical knowledge in the temple.

"*Part One. B. Implements.* Receive the Rituals of the Lotus Wand, Rose Cross, Sword, and the Elemental Weapons. Copy and return them. There is a written examination on the above subjects—that is on the construction, symbolism, and use of these objects, and the general nature of a consecration ceremony and the forming of invocations. This can be taken before the practical work of making is begun or at any stage during it.

"*Part Two.* This consists in the making of the implements that must be passed as suitable before the consecration is arranged for, in the presence of a Chief or other qualified adept. The making and consecration are done in the order given above unless it is preferred to do all the practical work first, and make arrangements for consecration as convenient.

"*Part One. G. Neophyte Formulae.* Receive and copy Z. 1 on the symbols and formulae of the Neophyte Ritual. Z. 3, the symbolism of the Neophyte in this Ceremony. Copy the godform designs of the Neophyte Ritual. The written examination on the Z. manuscripts may now be taken.

"*Part Two.* To describe to the Chief or other suitable adept in the temple the arrangement of the astral temple and the relative position of the forms in it. To build up any godform required, using the correct Coptic name."

The above three sections, A. B. G., completed the course prescribed for the Zelator Adeptus Minor, the first sub-grade. The passing of these examinations conferred the qualification for holding the office of Hierophant, that is the initiator, in the Outer Order of the G.D.

"*Part One. C. Psychic.* This consists in a written examination in the tattwa system. Its method of use, and an account of any one vision you have had from any card.

"*Part Two.* This consists in making a set of tattwa cards, if you have not already done so, and sending them to be passed by the Chief or other adept appointed. To take the examiner on a tattwic journey, instructing him as if he were a student and vibrating the proper names for a selected symbol.

"*Part One. D. Divination.* Receive and study the tarot system, making notes of the principal attributions of the inner method.

"*Part Two. Practical.* On a selected question, either your own, or the examiner's, to work out a divination first by geomancy, then by horary astrology, then by the complete inner tarot system, and send in a correlated account of the result.

"*Part One. F. Angelic Tablets.* Receive and make copies of the Enochian tablets, the Ritual of the Concourse of the Forces, and the Ritual of the making of the Pyramid, sphinx, and godform for any square. A written examination on these subjects may now be taken.

"*Part Two.* To make and colour a pyramid for a selected square, and to make the godform and sphinx suitable to it, and to have this passed by an adept. To prepare a ritual for practical use with this square, and in the presence of a Chief or other adept appointed, to build it up astrally and describe the vision produced. To study and play Enochian chess, and to make one of the chessboards and a set of chessmen.

"*Part One. E. Talismans.* Receive a manuscript on the making and consecrating of talismans. Gather names, sigils, etc., for a talisman for a special purpose. Make a design for both sides of it and send it in for a Chief to pass. Make up a special ritual for consecrating to the purpose you have in mind and arrange a time with the Chief for the ceremony of consecration.

"*H. Consecration and Evocation.* Subject: A ceremony on the formulae of Ritual Z. 2. Must be prepared before examiner and must meet with his approval as to method, execution, and effect."

In the early temples there was also issued a catalogue of manuscripts, enumerating in alphabetical order the documents circulated amongst the Zelatores Adepti Minores.

A. General Orders. The Curriculum of Work prescribed.
B. The Lesser and Supreme Rituals of the Pentagram.
C. The Rituals of the Hexagram.
D. Description of Lotus Wand and Ritual of Consecration.
E. Description of Rose Cross and the Ritual of Consecration.
F. Sigils from the Rose.
G. Sword and Four Implements, with Consecration Ritual.

H. Clavicula Tabularum Enochi.
J. Notes on the Obligation of the Adeptus Minor.
K. Consecration Ceremony of the Vault.
L. History Lecture.
M. Hermes Vision, and Lineal Figures of the Sephiroth.
N. O. P. Q. R. Complete Treatise on the Tarot, with Star Maps.
S. The Attributions of the Enochian Tablets.
T. The Book of The Angelical Keys or Calls.
U. Lecture on Man, the Microcosm.
W. Hodos Chamelionis, the Minutum Mundum.
X. The Egyptian Godforms as applied to the Enochian Squares.
Y. Enochian Chess.
Z. Symbolism of the Temple, Candidate, and Ritual of the Neophyte grade.

All the documents from A to Z listed above will be found reproduced in these volumes, though I have not retained that particular order. The sole omissions are the documents lettered H., J., L., and part of M.

“J.” consists simply of an elaborated commentary upon the Adeptus Minor obligation, written in a florid ponderous style reminiscent of Eliphas Levi-cum-Arthur Edward Waite.

“H.,” Clavicula Tabularum Enochi, is a more or less lengthy manuscript, turgid and archaic, for the most part repeating, though not as clearly, the contents of “S, The Book of the Concourse of the Forces.” Incidentally, this document is practically a verbatim duplicate of part of a lengthy manuscript to be found in the Manuscript Library of the British Museum, Sloane 307. A good deal of the advice given is typically medieval, and definitely unsound from a spiritual viewpoint, and is certainly not in accord with the general lofty tenor of the remaining Order teaching. It explains how to find precious metals and hidden treasure, and how to drive away the elemental guardians thereof. It is an inferior piece of work—as also is the document “L.,” and so I have decided to omit both.

"M." has two sections, the Hermes Vision, which I do propose to give, and the Lineal Figures of the Sephiroth. Because of the extreme complexity of the latter, and because it will be impossible to reproduce the several geometrical drawings in colour which accompany that manuscript, the writer has deemed it sufficient to restate it in a general manner as a note to the instruction on telesmatic images.

The whole of the above-described material I have arranged and classified in an entirely different way. The contents of these volumes will be found divided up into so many chapters or separate books, each complete by itself. And the material in each book will be seen to be consistent and appertain to parts of the magical technique that are placed with it. The table of contents describes my method of arrangement.

Clearly from these disclosures there may be drastic results. But the good, I trust, will immeasurably and ultimately outweigh whatever evil may come. That some careless people will hurt themselves and burn their fingers experimenting with matters not wholly understood seems almost inevitable. Theirs, however, will be the fault. For the formulae of magic require intensive study prior to experimental work. And since all the important formulae are given in their entirety, and nothing withheld that is of the least value, there should be no excuse for anybody harming himself. No serious hurt should come to anyone. On the contrary, the gain to those serious students of magic and mysticism who have initiative and yet refuse to involve themselves with corrupt occult orders, and it is to these that I fain would speak, should be immeasurable.

You are being given a complete system of attainment. This you must study and develop at your own leisure, applying it in your own particular way. The system is complete and effectual, as well as noble. The grade rituals as I shall reproduce them have been tampered with, in some cases unintelligently. Their efficacy, however, is not impaired, for the principal portion of those grade rituals, which teaches the art of invocation, is intact. So that the unwise editing that they have received in the past several years has not actually damaged them—all that has been removed are a few items, more or less important, of Qabalistic knowledge. If the reader feels that these might be value to him, and for the sake of tolerable completeness would like to have them, by studying such Qabalistic texts as the *Zohar* and the *Sepher Yetzirah* (both of which are now in English translation), or some such work as Waite's *Holy Kabbalah*, he will be in possession of the fundamental facts. It is in other parts of the Order work that injudicious tampering has been at work. Most of this is now restored, and I believe that this book is an accurate representation of the whole of the Order work from Neophyte to Theoricus Adeptus Minor.

Some portions of the manuscripts have required editing, principally from the literary point of view. Whole paragraphs have had to be deleted, others shortened, sentences made more clear, the redundant use of many words eliminated, and a general coordination of the manuscripts undertaken. Certain other sections—those dealing at length with talismans, sigils, clairvoyance, geomancy, and the Enochian tablets—have been completely rewritten to render them more coherent. But nothing that is essential or vital to the magical tenor or understanding of any document will be omitted, changed, or altered. This I avow and publicly swear. Where personally I have seen fit to make comment on any matter in order to clarify the issue or to indicate its antecedents, or connections in other parts of the work, that comment or remark is so marked by me with initials.

Let me therefore urge upon the sincere reader whose wish it is to study this magical system, to pay great attention to the scheme of the grade rituals, to obtain a bird's-eye view of the whole, to study every point, its movement and teaching. This should be repeated again and again, until the mind moves easily from one point of the ritual to another. The synthetic outline of those rituals presented in this introduction should be found helpful as assisting in this task. Let him also study the diagrams of the temple layout, and build up in his imagination a clear and vivid picture of that temple together with the appropriate officers and their movements. Then it will be an easy matter to devise a simple form of self-initiation. It will be simple to adapt the text to solo performance. But a careful scrutiny and examination of the entire system should long precede any effort to do practical work, if serious harm and danger is to be avoided. The language needs first of all to be mastered, and the symbolic ideas of the whole system assimilated and incorporated into the very fiber of one's being. Intellectual acquaintance with every aspect of the subject is just as necessary as personal integrity and selfless devotion to an ideal. Sincerity is indeed the most trustworthy shield and buckler that any student may possess, but if he neglects the intellectual mastery of the subject, he will soon discover where his heel of Achilles is located. But these two combined are the only safeguards, the fundamental requisites to an insight into the significance of magic. Not only are they the only sure foundation, but they conduce to the continual recollection of the goal at the end, which understanding arises through penetrating to the root of the matter, without which the student may stray but too readily from the narrow way stretching before him. No matter how brilliant his intellectual capacity, no matter how ardent his sincerity or potent his dormant magical power, always must he remember that they matter absolutely in no way unless applied to the Great Work—the knowledge and conversation of the higher and divine genius. "Power without wisdom," said a poet, "is the name of Death." And as Frater D.D.C.F. so rightly said of one phase of magical work, but which has its application to the whole scheme, "Know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself." In deviation from these injunctions lie the only actual dangers in the divine science.

One of the essentials of preliminary work is the committing to memory of the important correspondences and attributions. And I cannot insist too strongly that this is fundamental. The student must make himself familiar first of all with the Hebrew alphabet, and learn how to write the names of the Sephiroth and deity names in that tongue—he will realize their value when he approaches the practical work of invocation. Much time should be spent studying and meditating upon the glyph of the Tree of Life and memorizing all the important attributions—divine names, names of archangels, angels, spheres, and elements. All the symbols referred to the lamens of the officers should be carefully meditated upon, as also the various admission badges, and other symbols given in the knowledge lectures. Above all, a great deal of time and attention should be paid to the Middle Pillar technique and the vibratory formulae of divine names.

The student can easily adapt any fair-sized room to the exigencies of a temple. The writer has worked in one hardly larger than a long cupboard, about ten feet long by six or seven wide. All furniture from the center should be cleared away, leaving a central space in which one may freely move and work. A small table covered with a black cloth will suffice for the altar, and the two pillars may be dispensed with but formulated in the imagination as present. He may find it very useful to paint flashing angelic tablets according to the instructions found elsewhere, as well as the Banners of the East and West, placing these in the appropriate cardinal quarters of his improvised temple. If he is able to obtain small plaster casts of the heads of the Kerubim—the lion, eagle, bull, and man—and place these in the proper stations, they will be found together with the tablets to impart a considerable amount of magical vitality and atmosphere to the temple. What actually they do bestow is rather subtle, and perhaps indefinable. They are not absolute essentials, however, and may be dispensed with. But since magic works by the intervention of symbol and emblem, the surrounding of the student's sphere with the correct forms of magical symbolism, assists in the impressing of those symbols within the aura or sphere of sensation, the true magical temple. This may be left to the ingenium and the convenience of the student himself to discover after having made a close examination of the documents involved.

Another matter upon which brief comment must be made concerns the instruments. It would have given me great pleasure to have had illustrations of these reproduced in colour, for only thus can one appreciate their significance and the part they play in ceremonial. But this unfortunately has not been possible. Thus they are given only in black and white, which obviously cannot impart anything but the merest fraction of their actual beauty and suggestiveness. And I impress upon the serious student, even implore him, to betake upon himself the trouble of making these instruments himself. They are very simple to fashion. And the results obtained, to say little of the knowledge acquired or the intuitive processes that somehow are stimulated by that effort, are well worth even a great deal of bother. To adopt temporarily part of the terminology now current among analytical psychologists, and identify the latent spiritual self of man with what is known as the Unconscious, then be it remembered that this vast subterranean stream of vitality and memory and inspiration can only be reached by means of a symbol. For the latter, states Jung, “is the primitive expression of the Unconscious, while on the other hand it is an idea corresponding to the highest intuition produced by consciousness.” Thus these weapons and magical instruments are symbolic representations of psychic events, of forces inhering within the potentiality of the inner man. By means of their personal manufacture, magical consecration and continual employment they may be made to affect and stimulate the dormant side of man’s nature. It is an interesting fact that in his practice, Jung encouraged his patients to paint symbolic designs that sometimes were comparable to the Eastern mandalas. It seems that the effort to paint these designs had the effect of straightening out stresses and knots in the unconscious, thus accomplishing the therapeutic object of the analysis. And not only were they thus means of self-expression but these designs produced a counter-effect of fascinating, healing, and stimulating to renewed activity the hitherto unmanifested psyche.

With the exception that the ordinary magical student is not neurotic or psychopathic, the techniques are rather similar. For the magical tradition has always insisted upon the routine to be followed by the aspirant to that art. He was required to fashion the implements himself, and the more laborious he found that task, with the greater difficulties thrown before him, by so much more were those efforts of spiritual value. For not only are these instruments symbols or expressions of inner realities, but what is infinitely more of practical worth, their actual projection in this way from within outwards, the physical fashioning and painting of these instruments, also works an effect. They bring to life the man that was asleep. They react upon their maker. They become powerful magical agents, true talismans of power.

Thus, the lotus wand is declared in the ritual to have the colors of the twelve signs of the zodiac painted on its stem, and it is surmounted by the lotus flower of Isis. It symbolizes the development of creation. The wand has ever been a symbol of the magical will, the power of the spirit in action. And its description in the instruction on the lotus wand is such that it is seen to embrace the whole of nature—the Sephiroth, the spiritual aspects of the elements, and the action of the sun upon all life by a differentiating process. Even as the whole of nature is the embodiment of a dynamic will, the visible form and vehicle of a spiritual consciousness. The lotus flower grows from the darkness and gloom of the secret depths, through the waters, ever striving to open its blossoms on the surface of the waters to the rays of light of the sun. So is the true magical or spiritual will secreted within the hidden depths of the soul of man. Unseen, sometimes unknown and unsuspected, it lies latent though the whole of life. By these rites of magic, its symbols and exercises, we are enabled to assist its growth and development, by piercing through the outer husks of the restricting shell, until it bursts into full bloom

—the flower of the human spirit, the lotus of the higher soul. “Look for the flower to bloom in the silence … It shall grow, it will shoot up, it will make branches and leaves and form buds while the storm continues, while the battle lasts. It is the flower of the soul that has opened.” Note, moreover, the description of and the comment made by Jung to a symbolic design brought to him by one of his patients, evidently a design like to the lotus wand, for he says: “The plant is frequently a structure in brilliant fiery colors and is shown growing out of a bed of darkness and carrying the blossom of light at the top, a symbol similar to the Christmas tree.” This is highly suggestive, and students both of yoga and magic will find in this curious indications of the universality of cogent symbols. Magical processes and symbols are, in short, receiving confirmation at the hands of experimental psychology. It remains for the reader to benefit thereby.

The Rose Cross is a lamen or badge synthesizing a vast concourse of ideas, representing in a single emblem the Great Work itself—the harmonious reconciliation in one symbol of diverse and apparently contradictory concepts, the reconciliation of divinity and manhood. It is a highly important symbol to be worn over the heart during every important operation. It is a glyph, in one sense, of the higher genius to whose knowledge and conversation the student is eternally aspiring. In the rituals it is described as the key of sigils and rituals.

The sword is a weapon symbolizing the critical dispersive faculty of the mind. It is used where force and strength are required, more particularly for banishing than for invoking—as though conscious intellection were allied to the power of will. When employed in certain magical ceremonies with the point upwards, its nature is transformed into an instrument similar to the wand. The elemental weapons of the wand, cup, dagger, and pentacle are symbolical representations of the forces employed for the manifestation of the inner self, the elements required for the incarnation of the divine. They are attributed to the four letters of Tetragrammaton. All of these are worth making, and by creating them and continually employing them intelligently in the ways shown by the various rituals, the student will find a new power developing within him, a new center of life building itself up from within.

One last word of caution. Let me warn the student against attempting difficult and complex ceremonies before he has mastered the more simple ones. The syllabus provided on a former page for the use of the Minor Adept grades work rather well. The consecration ceremonies for the magical implements are, of their kind, excellent examples of ceremonial work. Classical in nature, they are simple in structure and operation, and provide a harmonious and easily flowing ritual. A good deal of experience should be obtained with the constant use of these and similar types which the student should himself construct along these lines. A variety of things may occur to his mind for which a variety of operations may be performed. This of course, applies only to that phase of his studies when the preliminary correspondences and attributions have been thoroughly memorized and what is more, understood, and when the meditations have been performed. This likewise is another matter upon which too much emphasis cannot be laid.

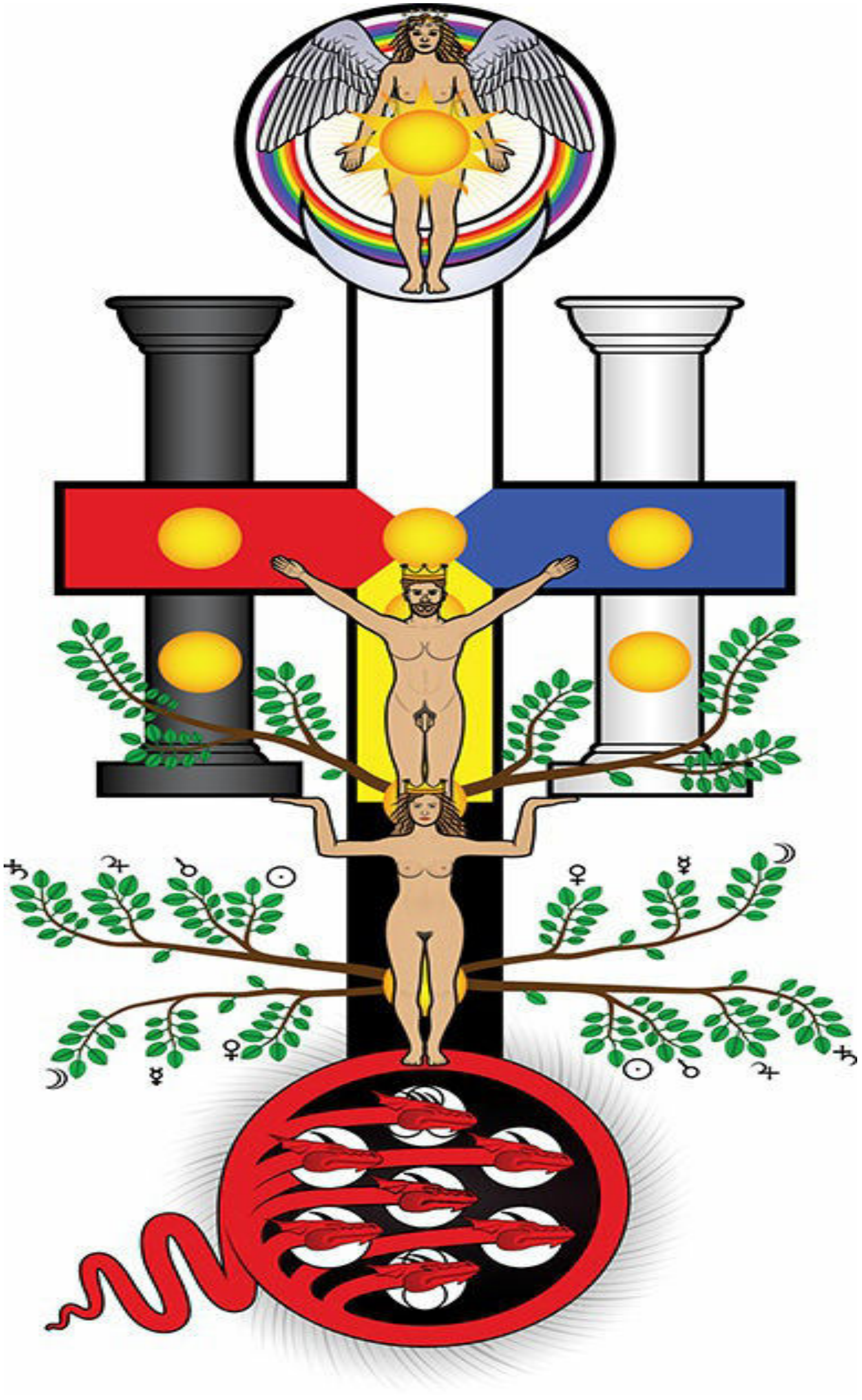
Above all, the pentagram and hexagram rituals should be committed to memory so that no effort is required to recall at a moment's notice the points or angles of these figures from which the invocation of a certain force commences. Short ceremonies should be devised having as their object the frequent use of these lineal figures so that they become a part of the very manner in which the mind works during ceremonial. After some time has elapsed, and after considerable experience with the more simple consecration formulae, the student feeling more confident of himself and his ritualistic capacity, let him turn to the complex ceremonies whose formulae are summarized in the manuscripts Z. 2. These require much preparation, intensive study, and a great deal of rehearsal and experience. Moreover, he must not be disappointed if, at first, the results fall short of his anticipations. Persistence is an admirable and necessary virtue, particularly in magic. And let him endeavour to penetrate into the reasons for the apparent worthlessness or puerility of the aims of these formulae, such as transformation, evocation, invisibility, by reflection on the spiritual forces which must flow through him in order to effect such ends. And let him beware of the booby trap that was set up in the Order—of doing but one of these ceremonies, or superficially employing any phase of the system as though to pass an examination, and considering in consequence that he is the master of the technique.

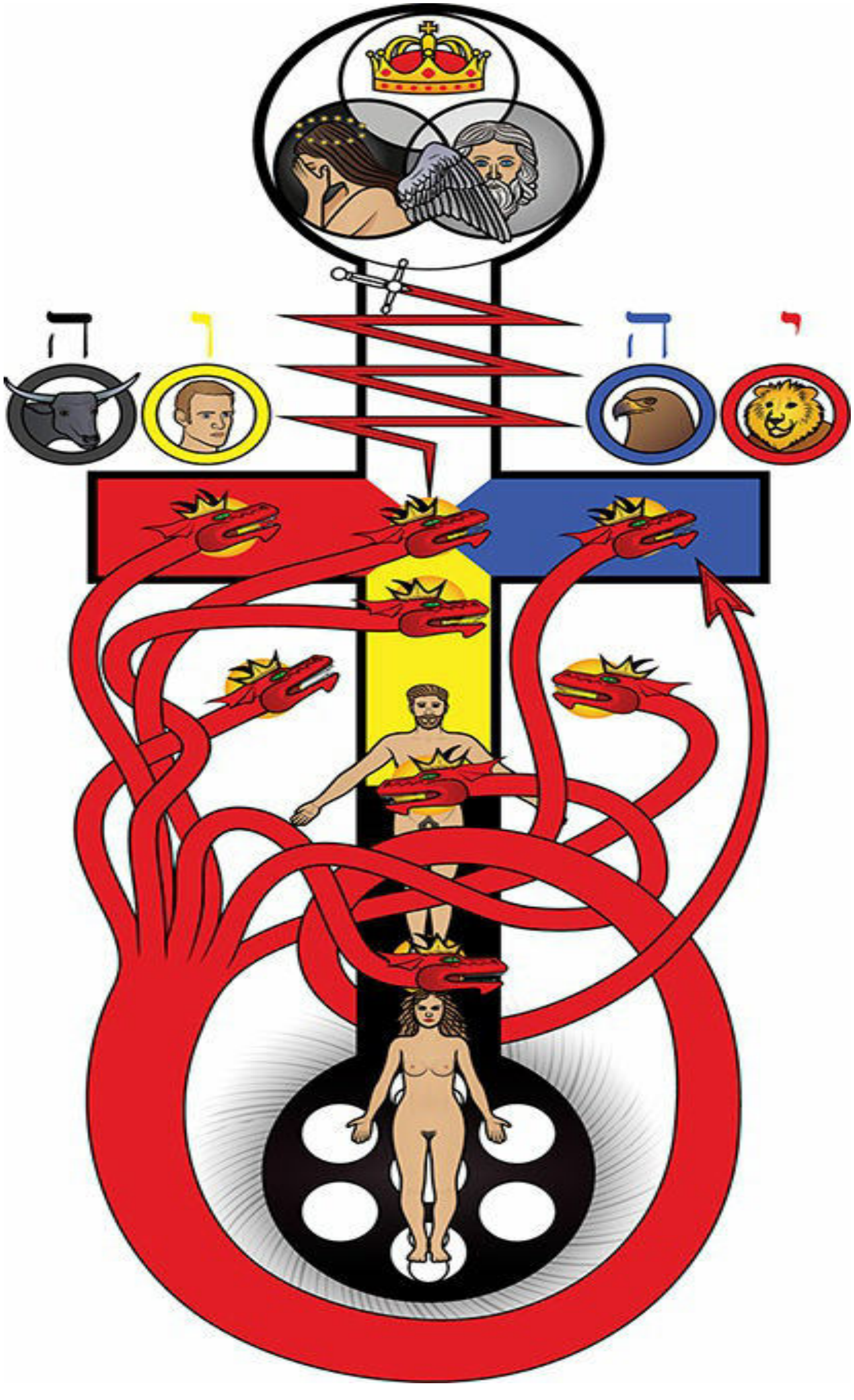
My work is now done.

“Let us work, therefore, my brethren and effect righteousness, because the Night cometh when no man shall labour … May the Light which is behind the Veil shine through you from your throne in the East on the Fratres and Sorores of the Order and lead them to the perfect day, when the glory of this world passes and a great light shines over the splendid sea.”

—Israel Regardie

[contents]

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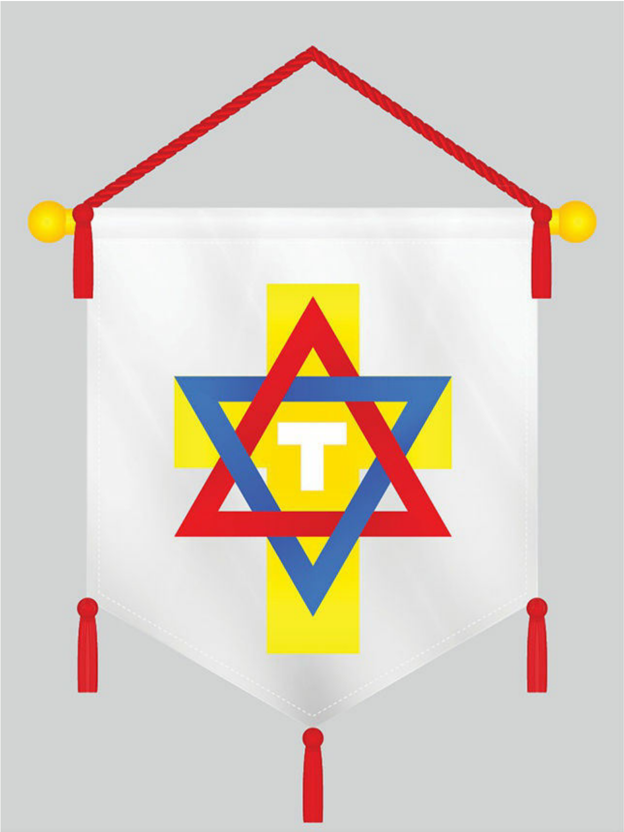

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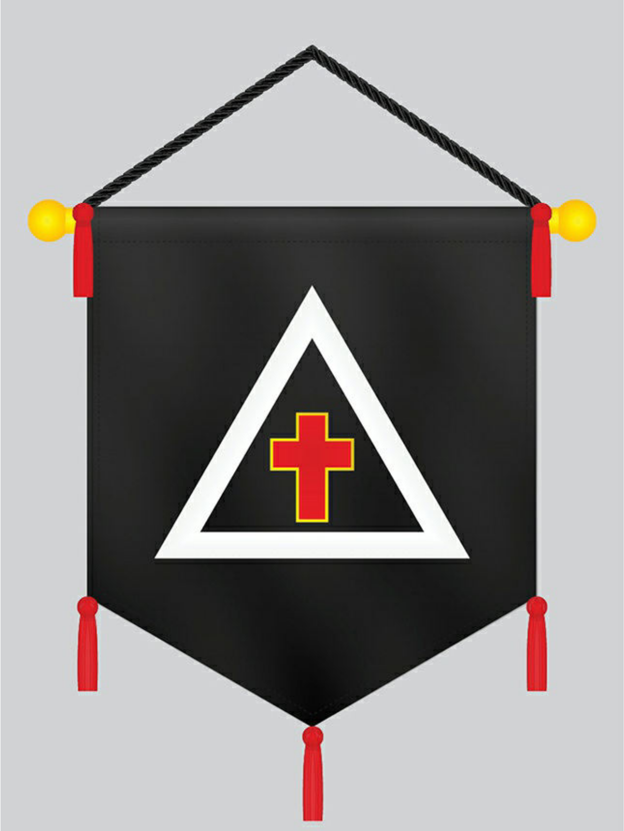

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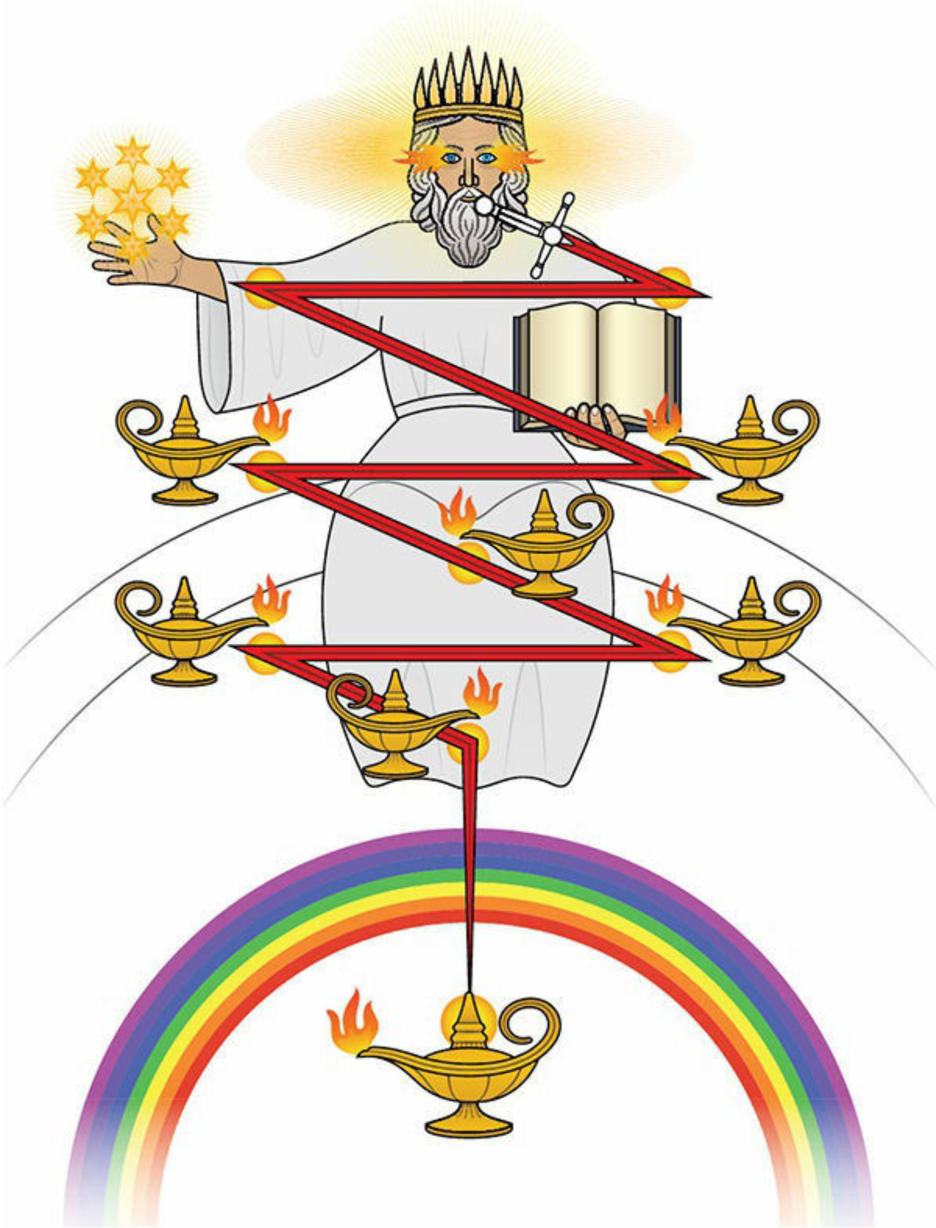

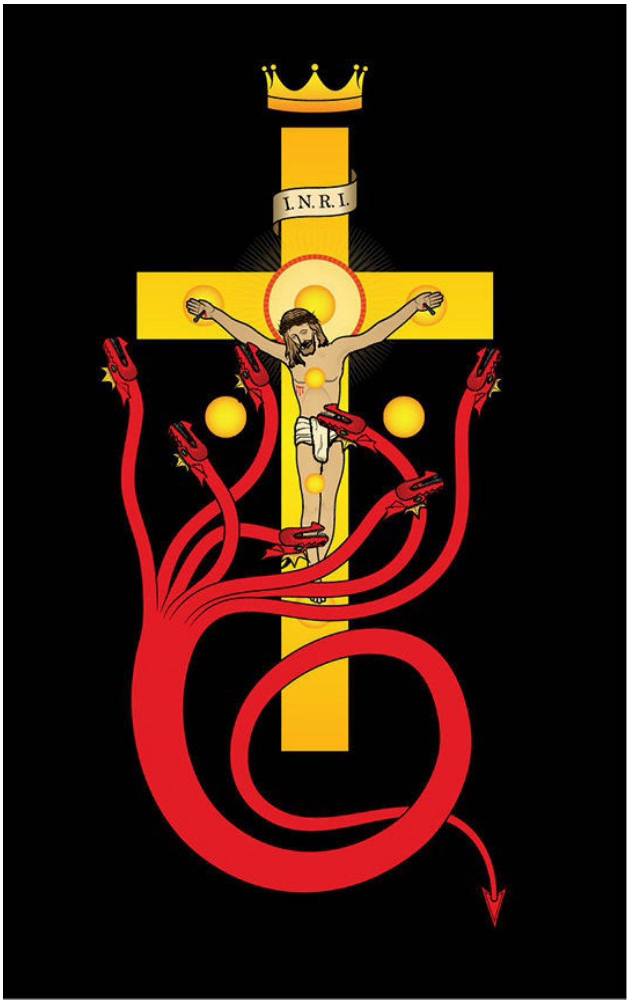

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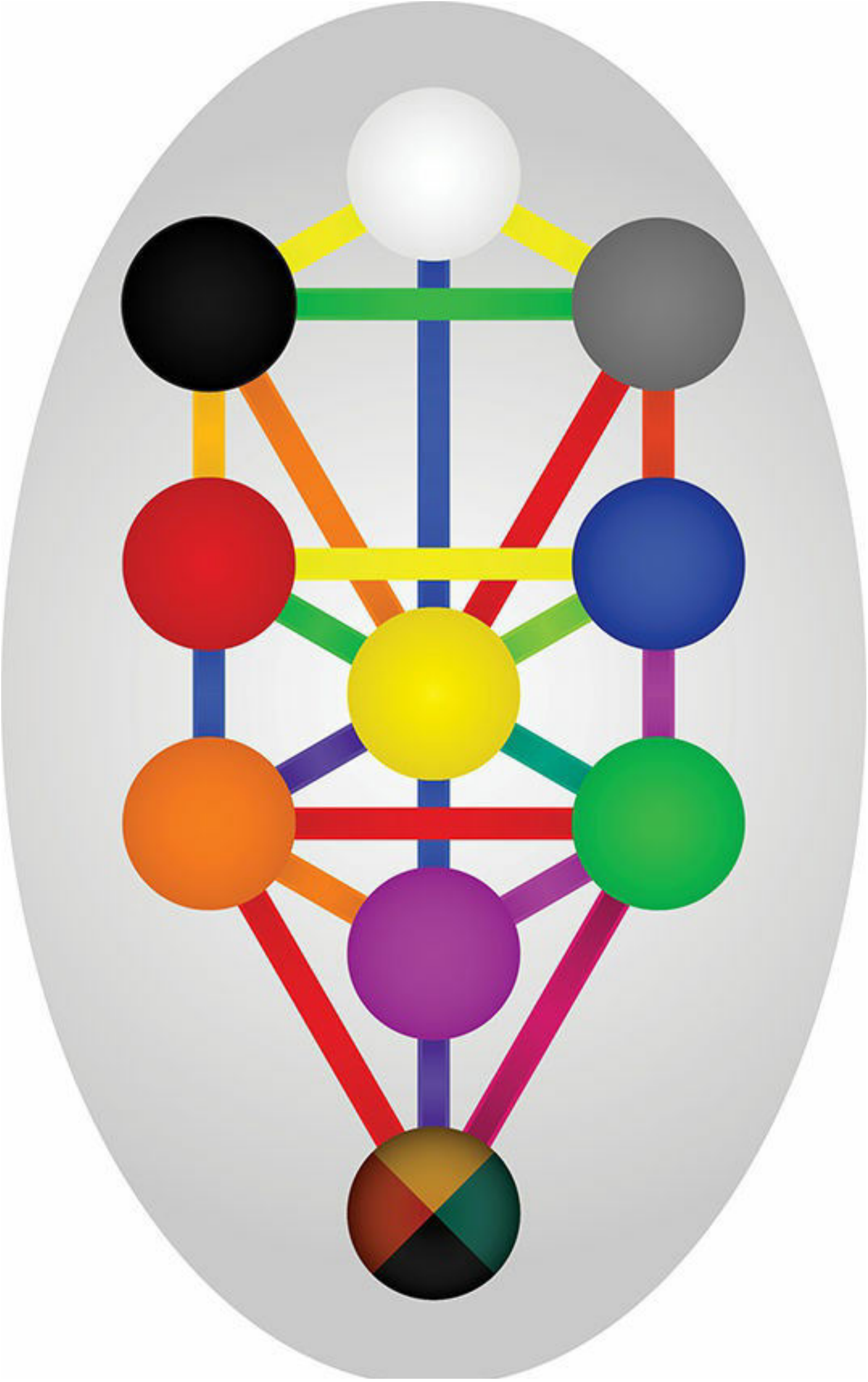

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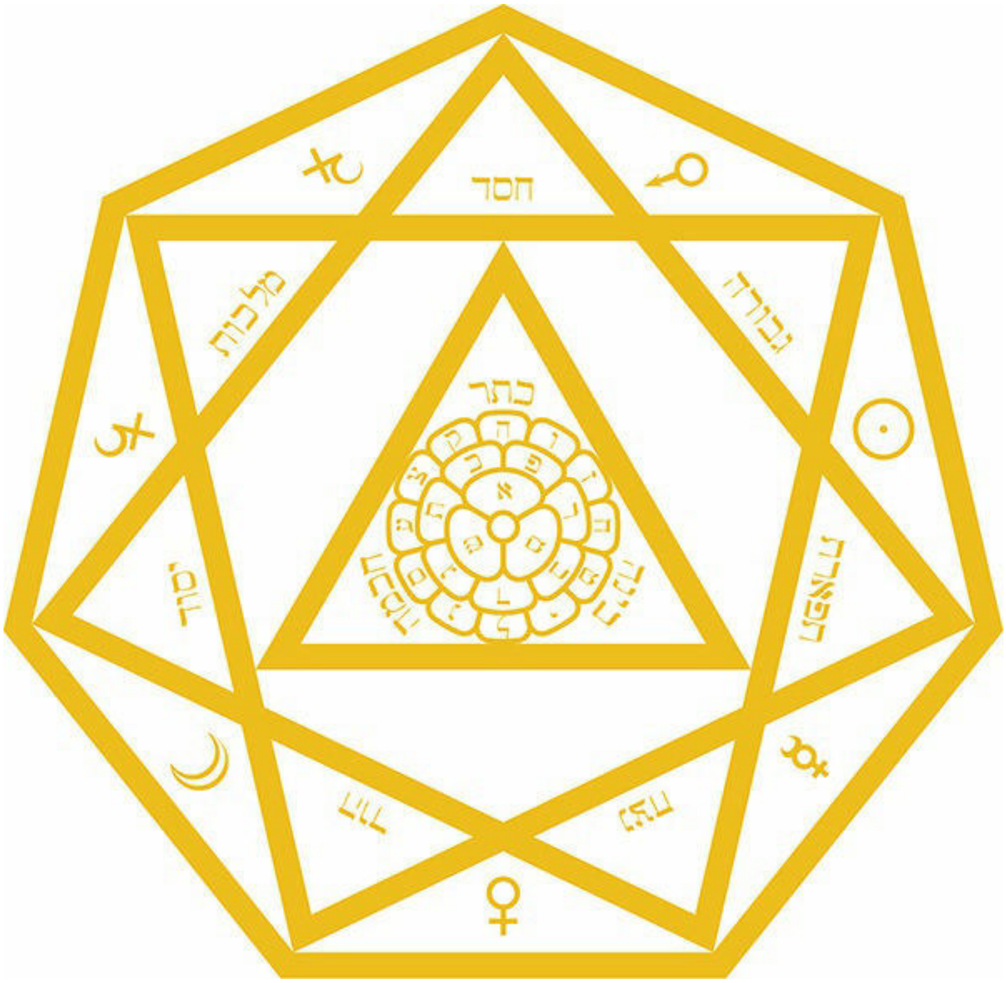
חסד
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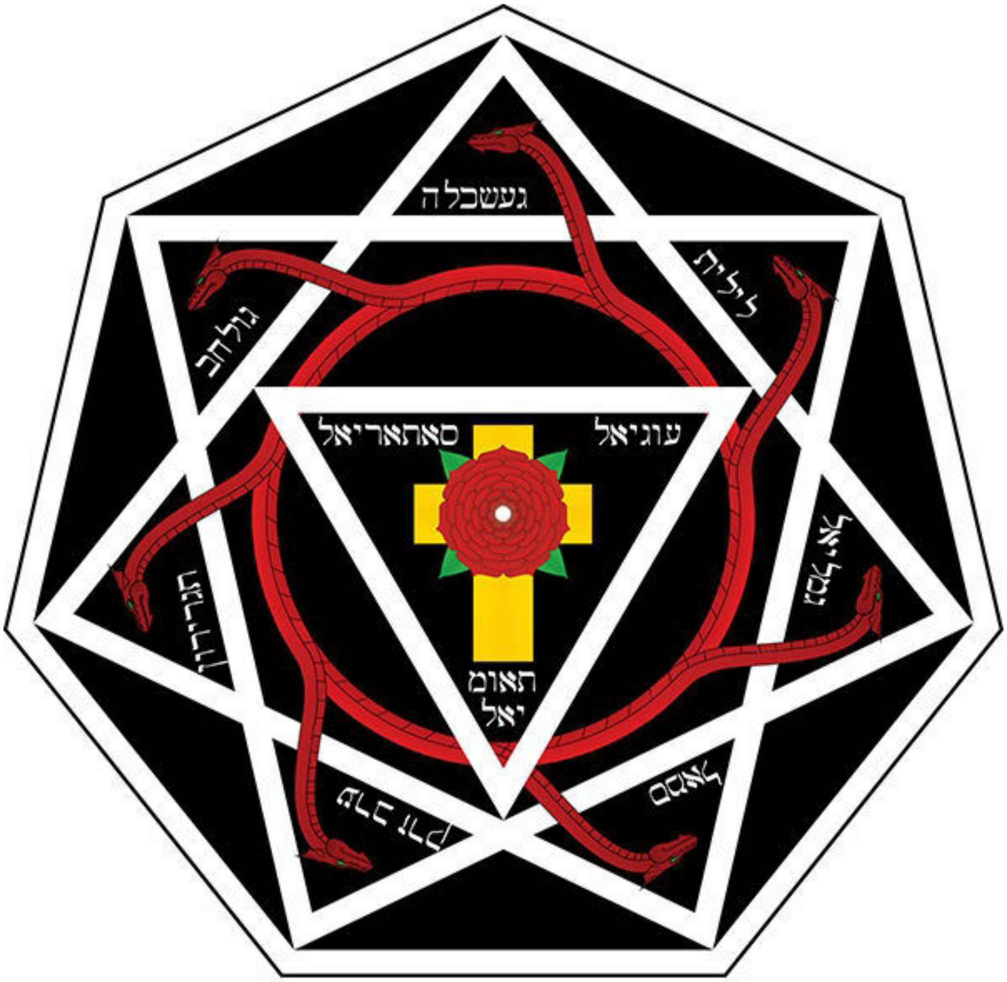
*Ceiling of Vault*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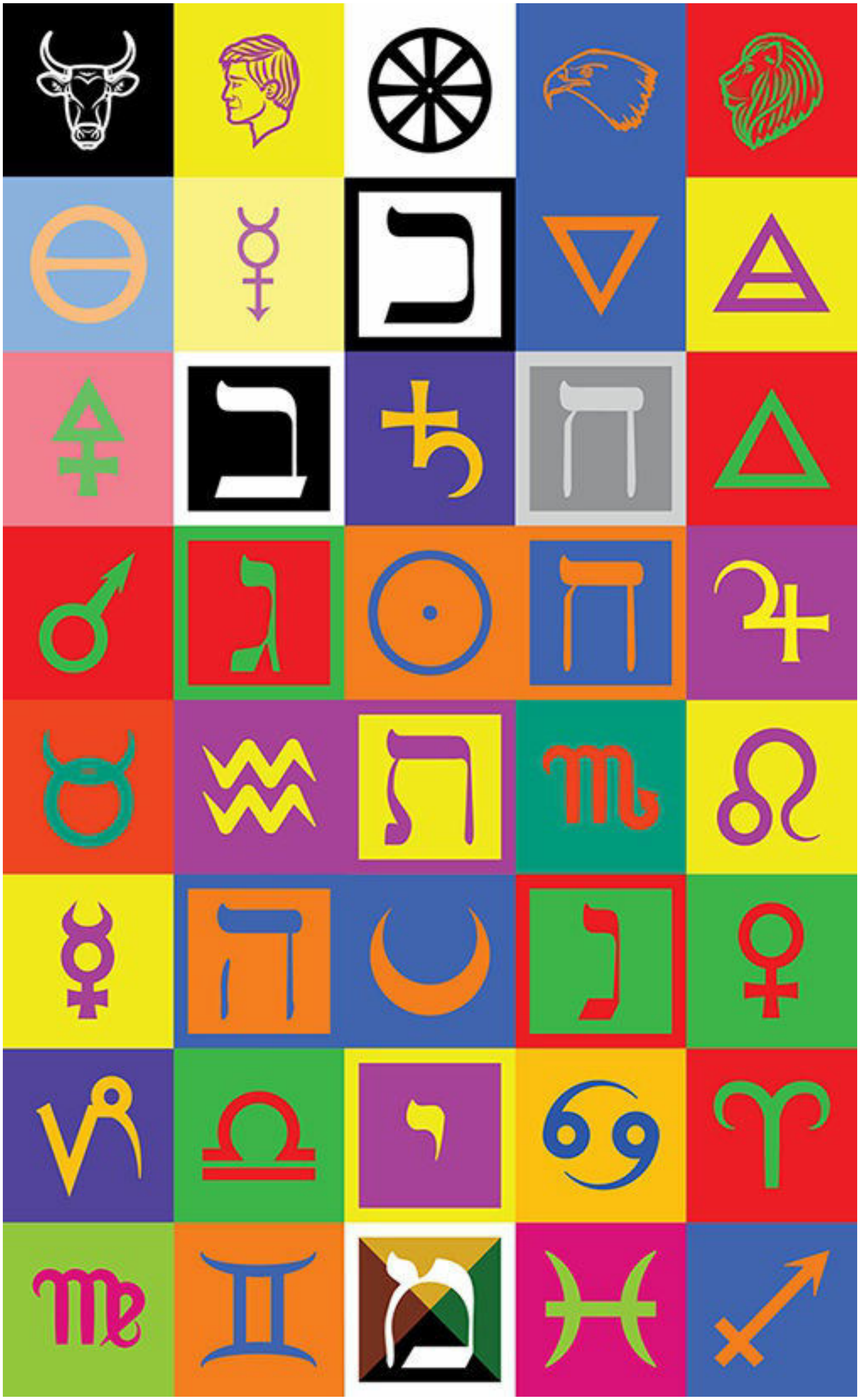
*Floor of Vault*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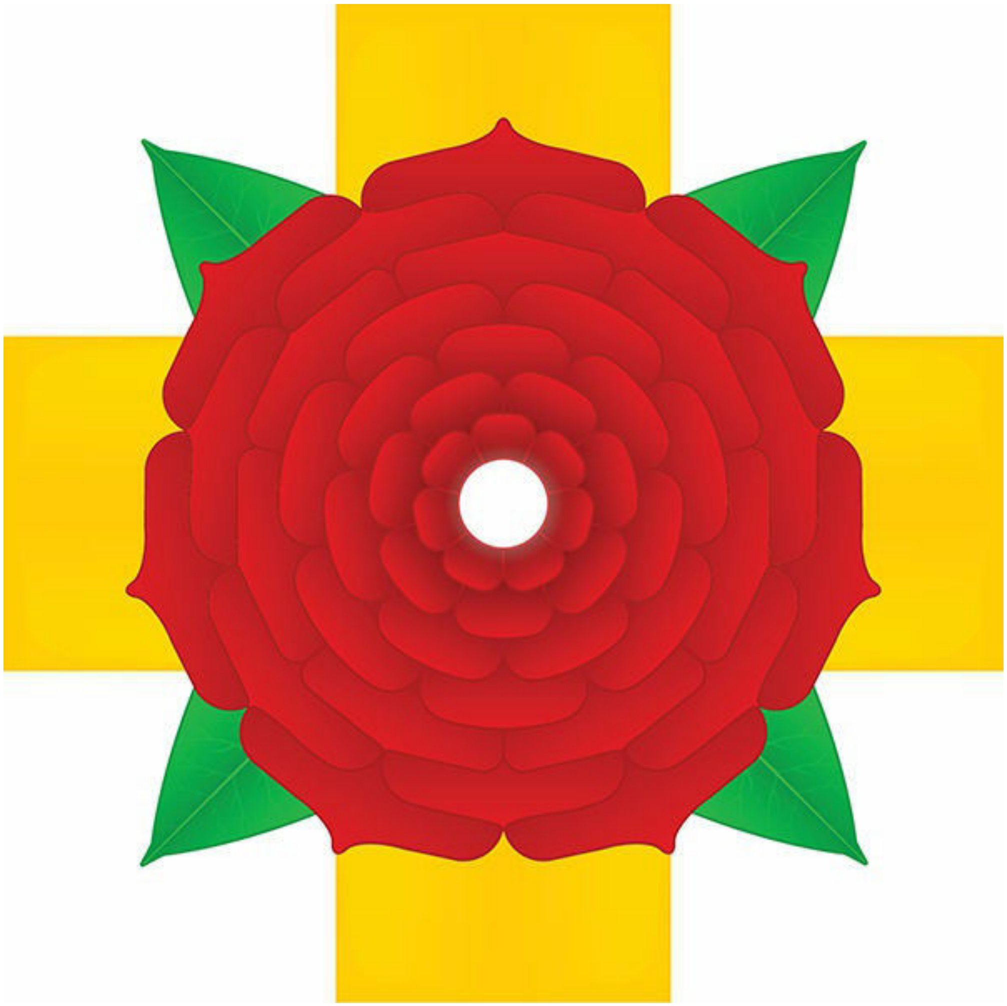
Wall of Vault



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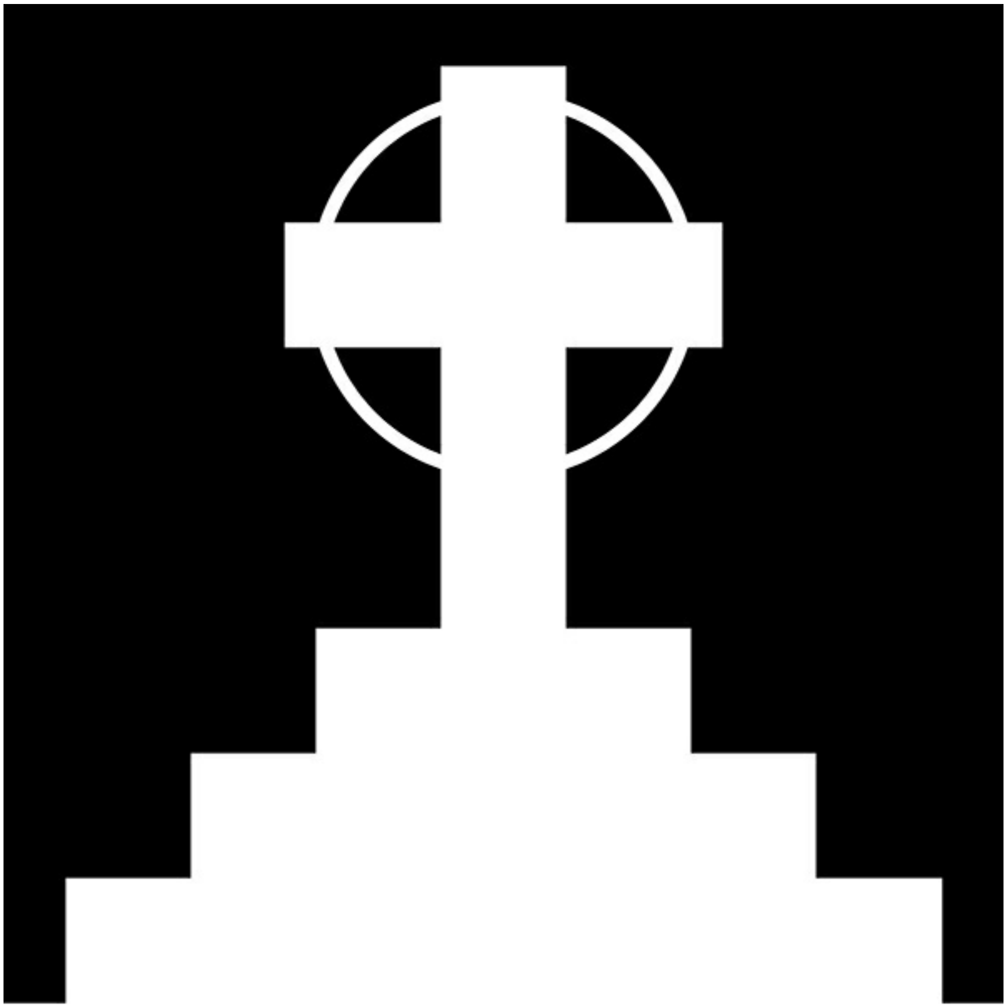

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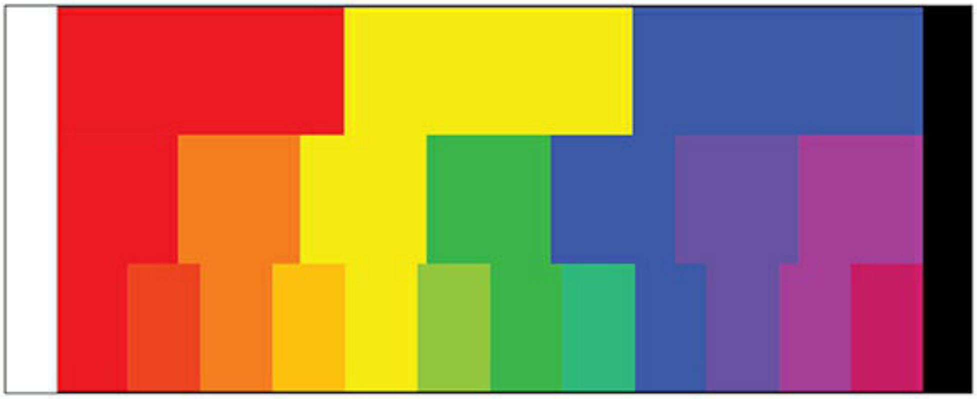
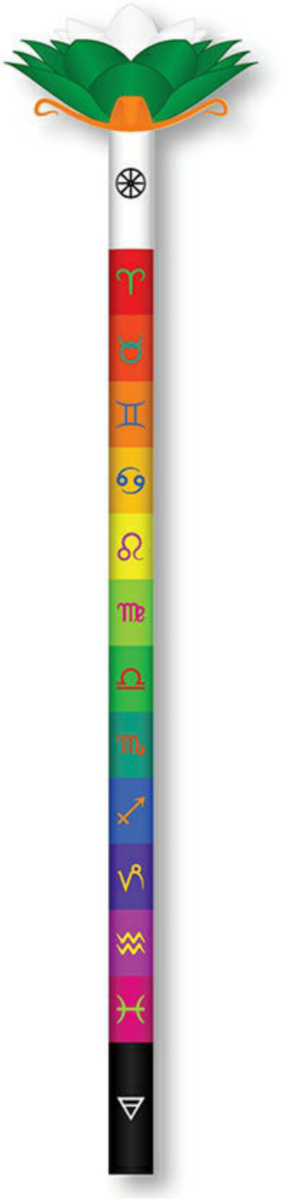


*Side of Pastos*



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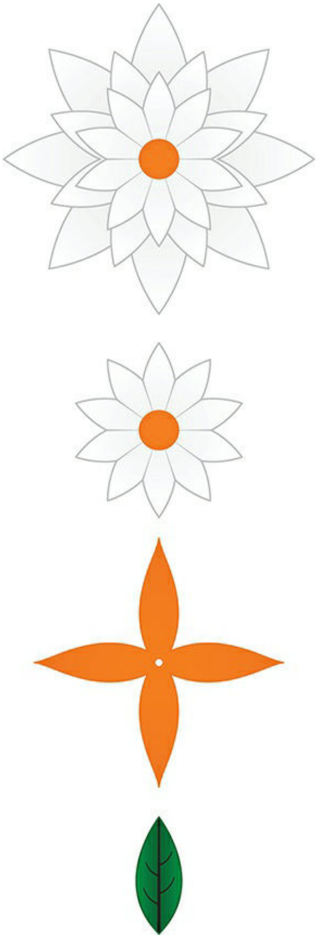
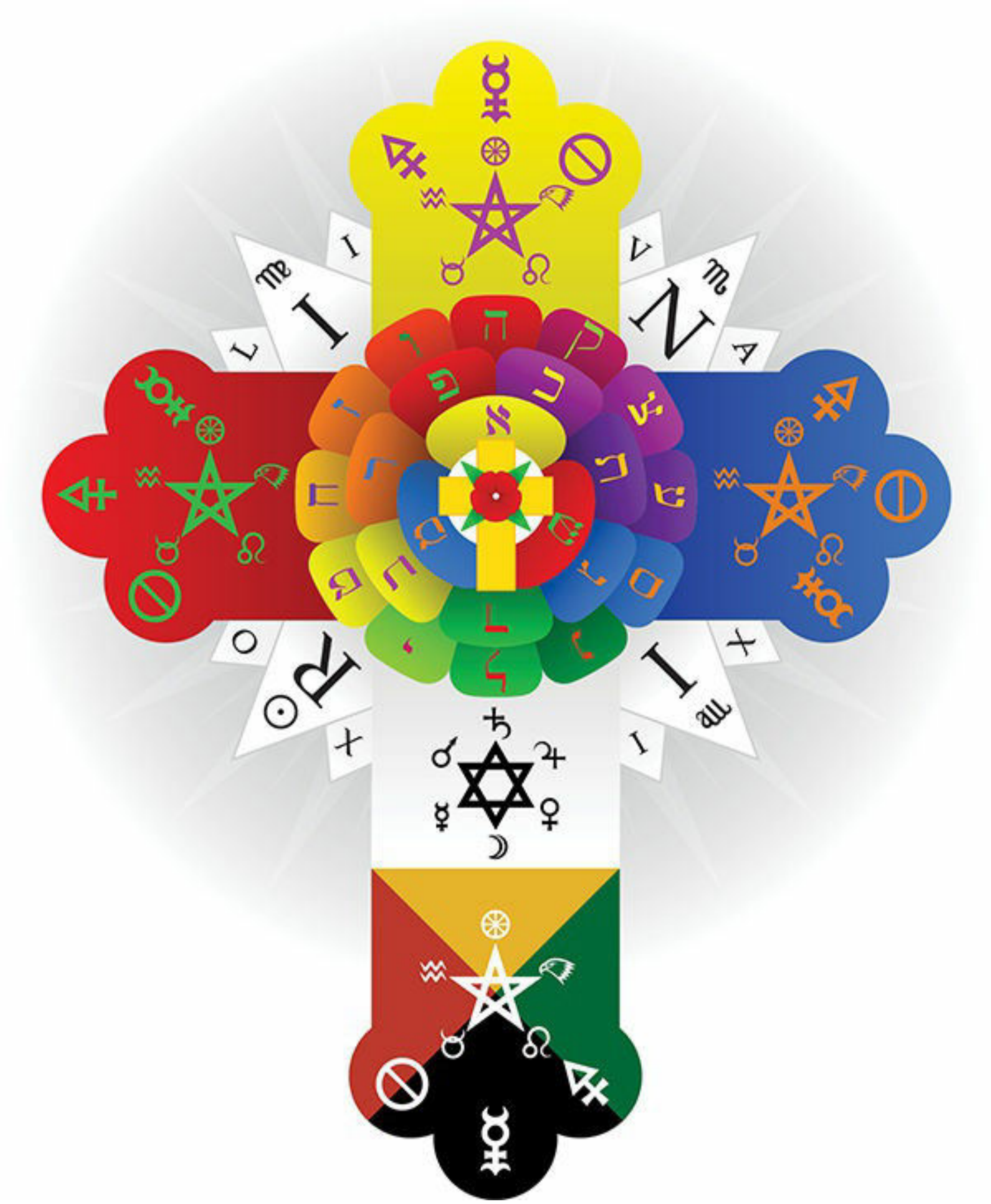
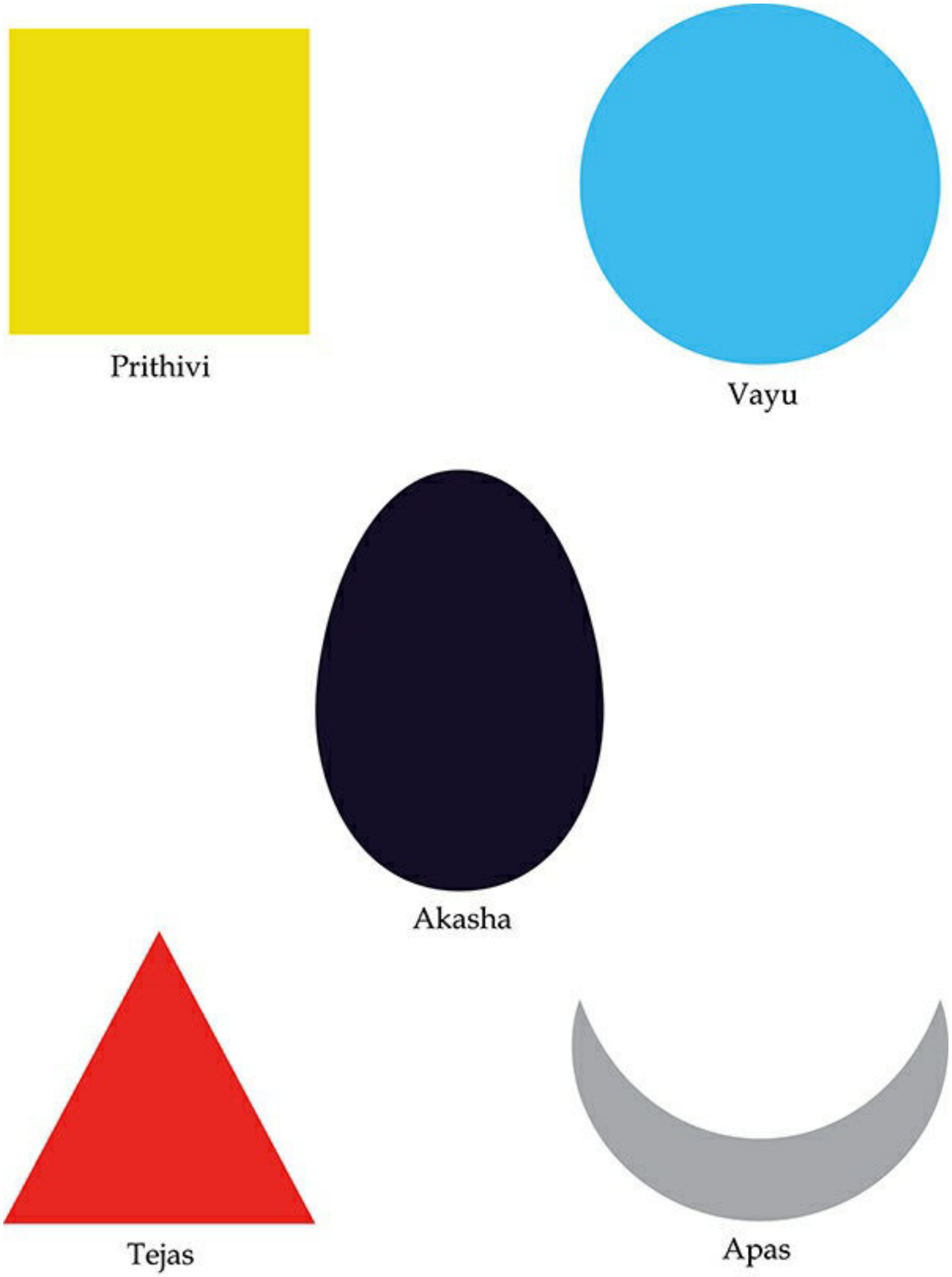


*Head of Lotus Wand*



*Rose Cross Lamen*


Prithivi

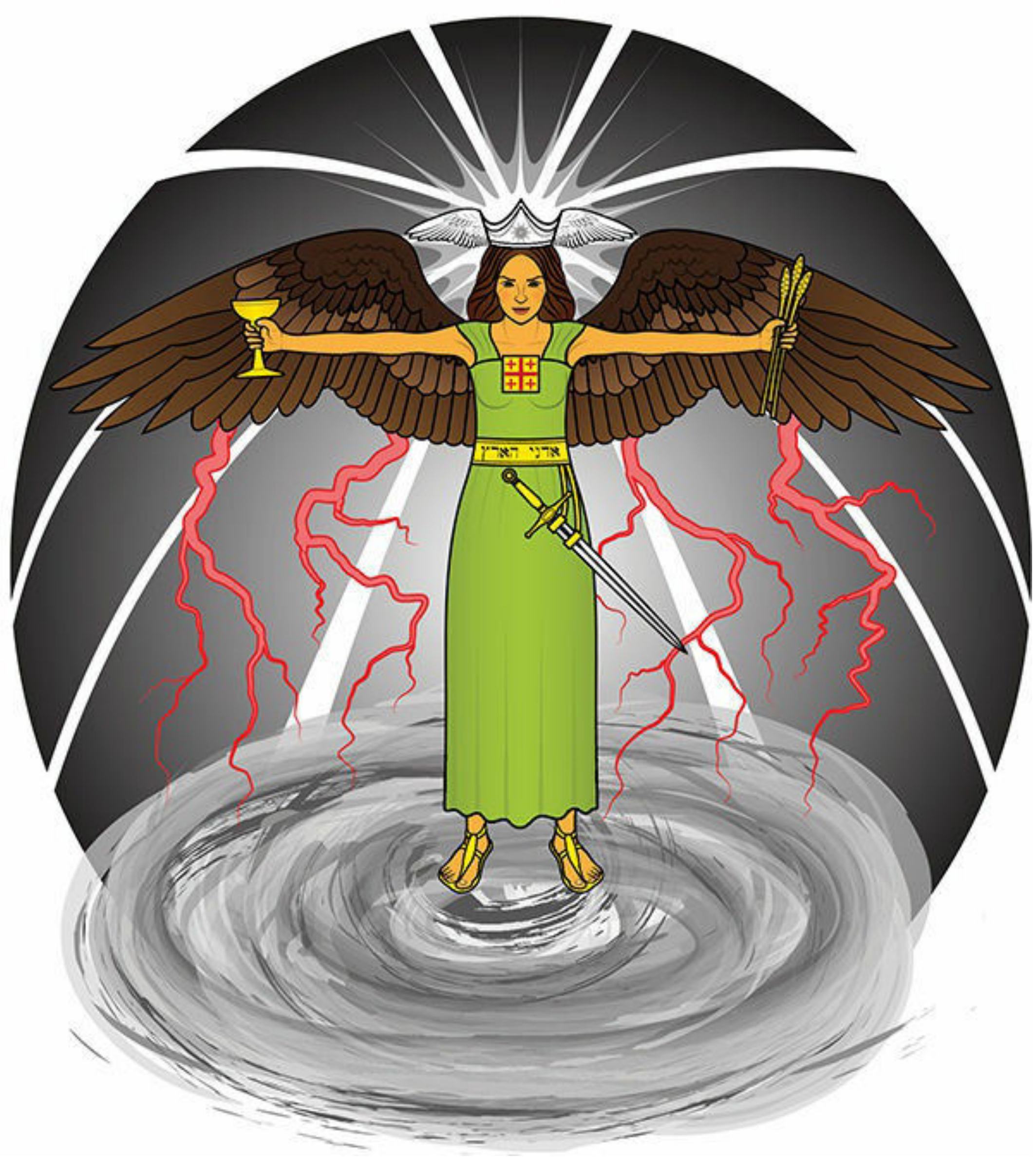
Vayu

Akasha

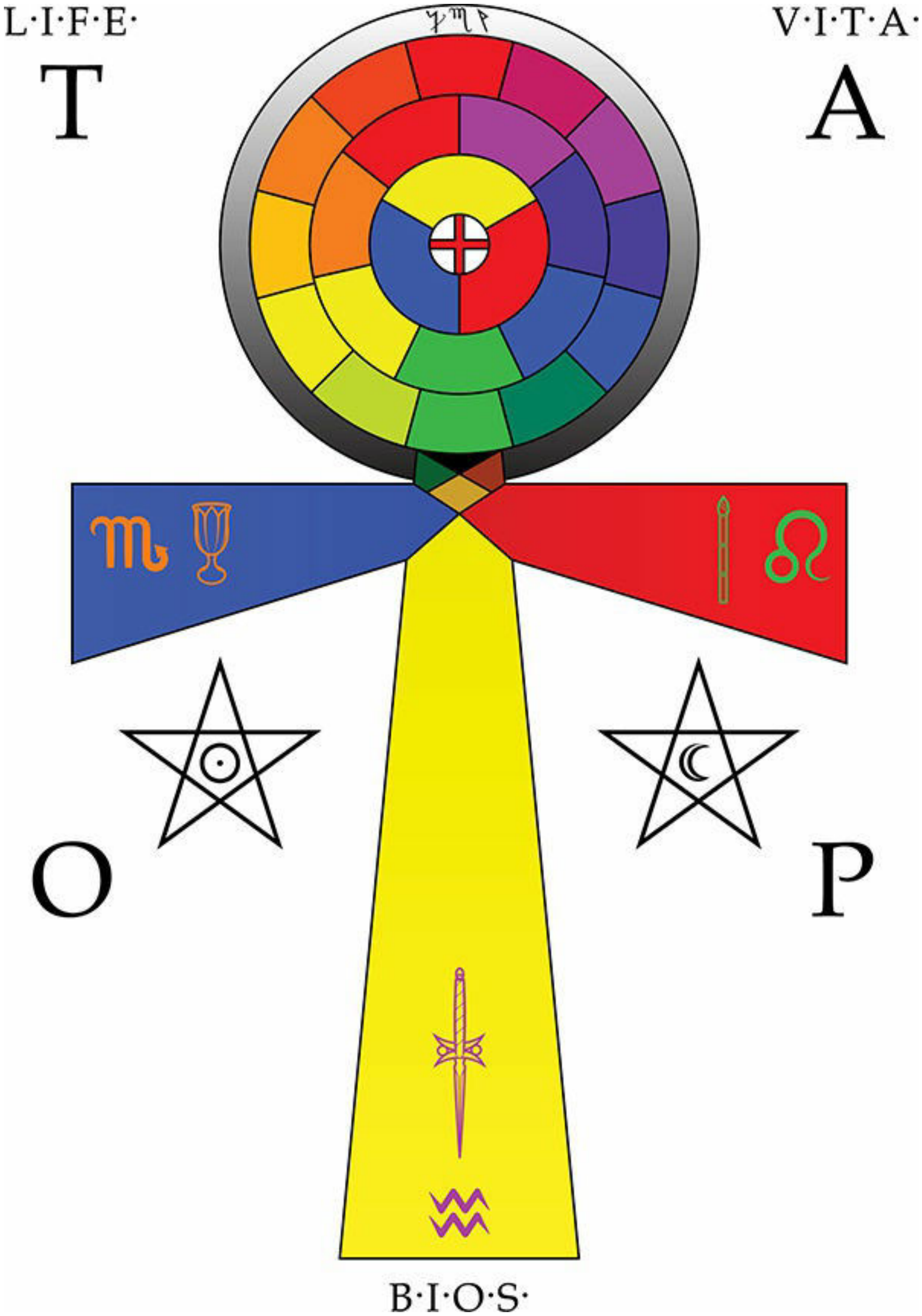
Tejas

Apas

*Tattwa Symbols*



*Telesmatic Image of Adonai ha-Aretz*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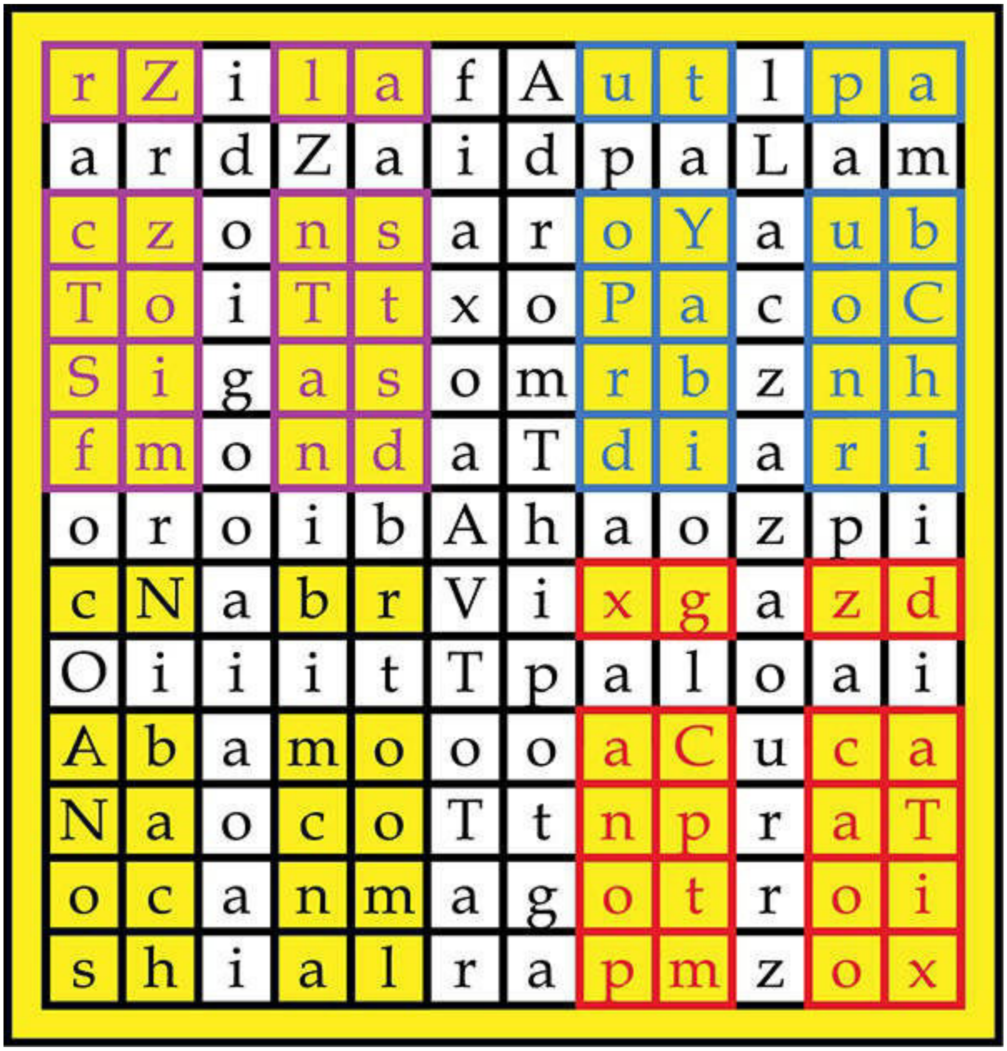
*Tarot Crux Ansata*



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| o | r | o | i | b | A | h | a | o | z | p | i |
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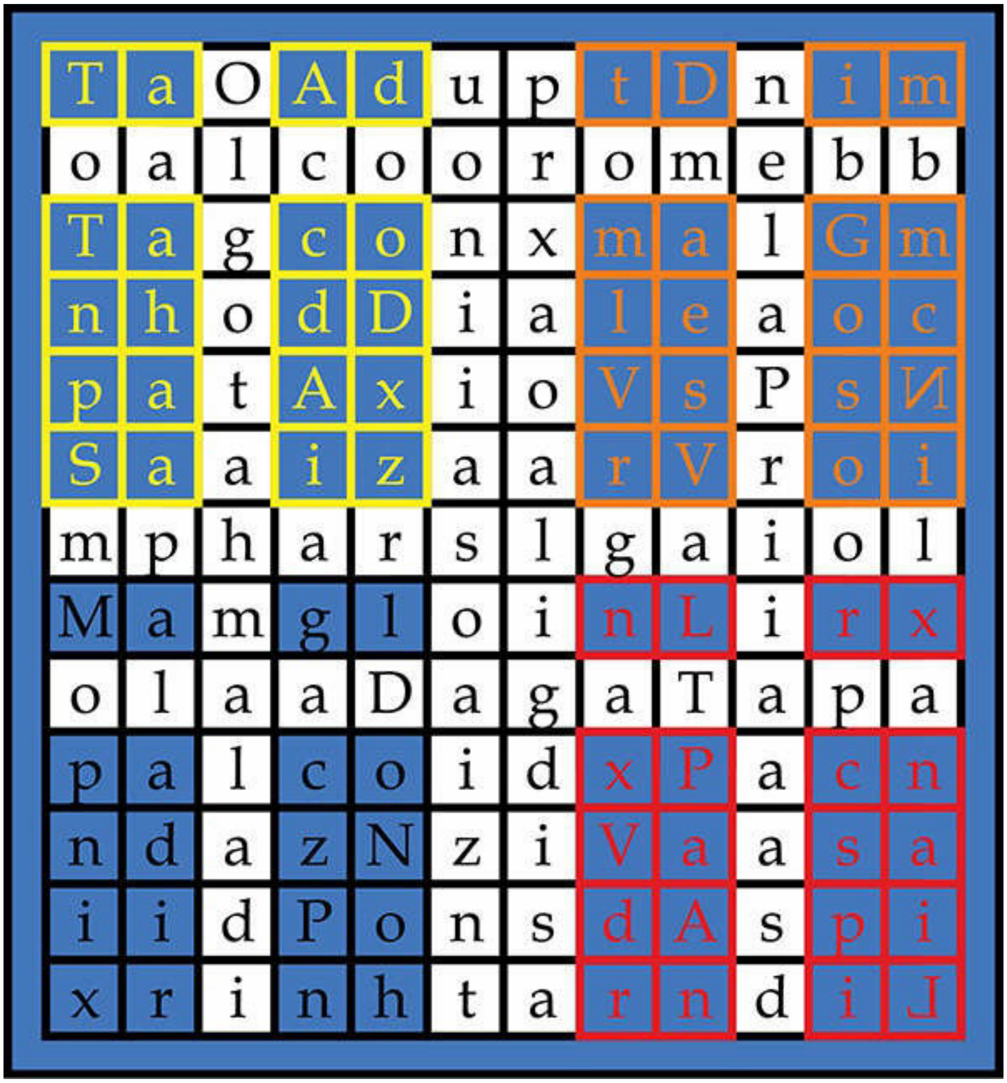
*Enochian Tablet—The First Watchtower*



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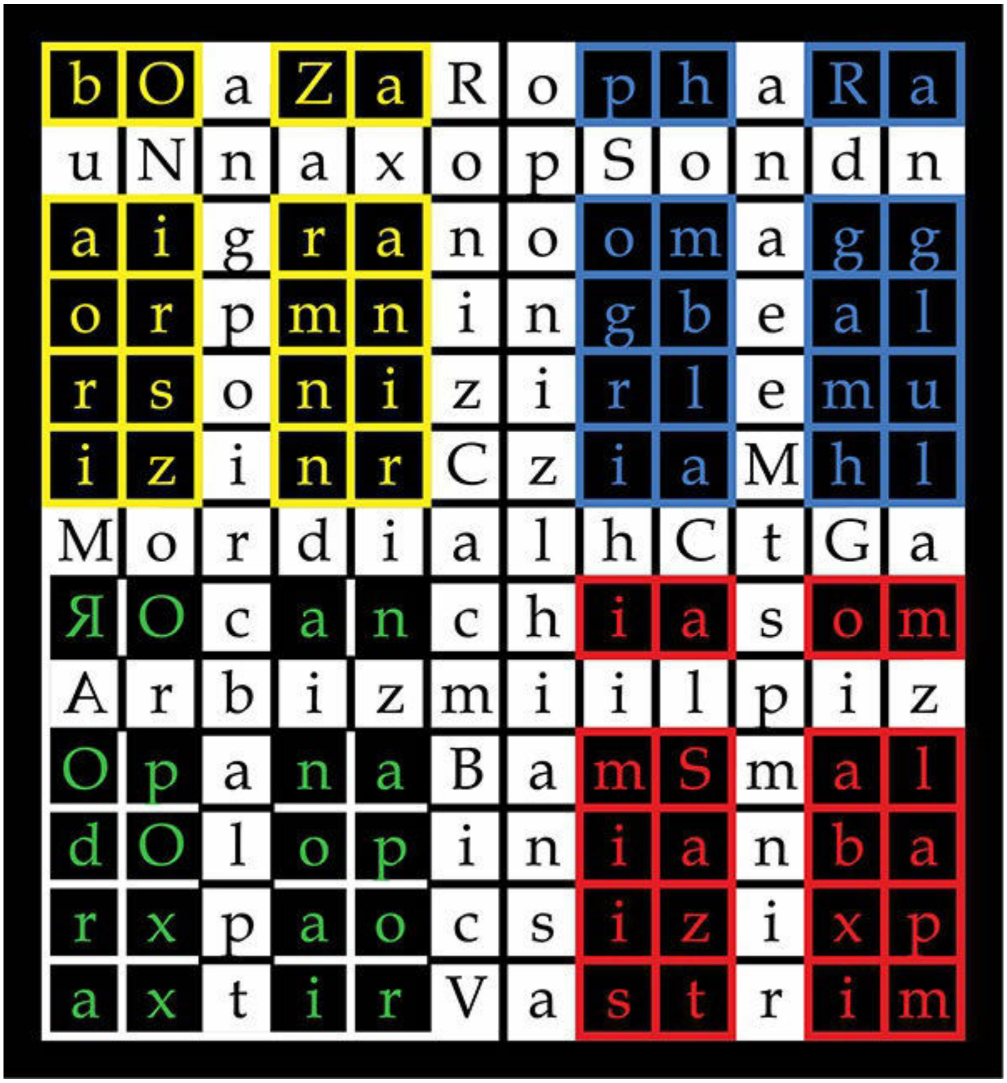
*Enochian Tablet—The Second Watchtower*



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| A | r | b | i | z | m | i | i | l | p | i | z |
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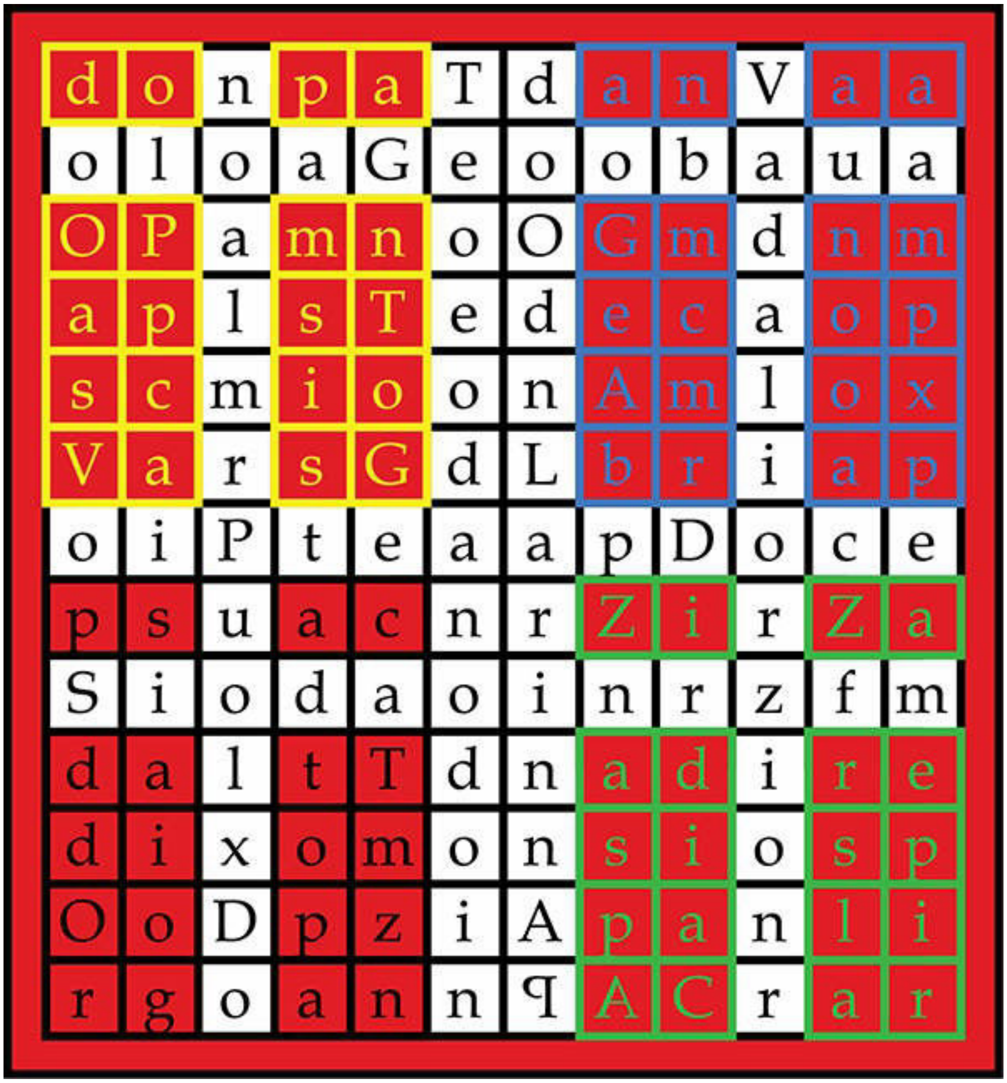
*Enochian Tablet—The Third Watchtower*



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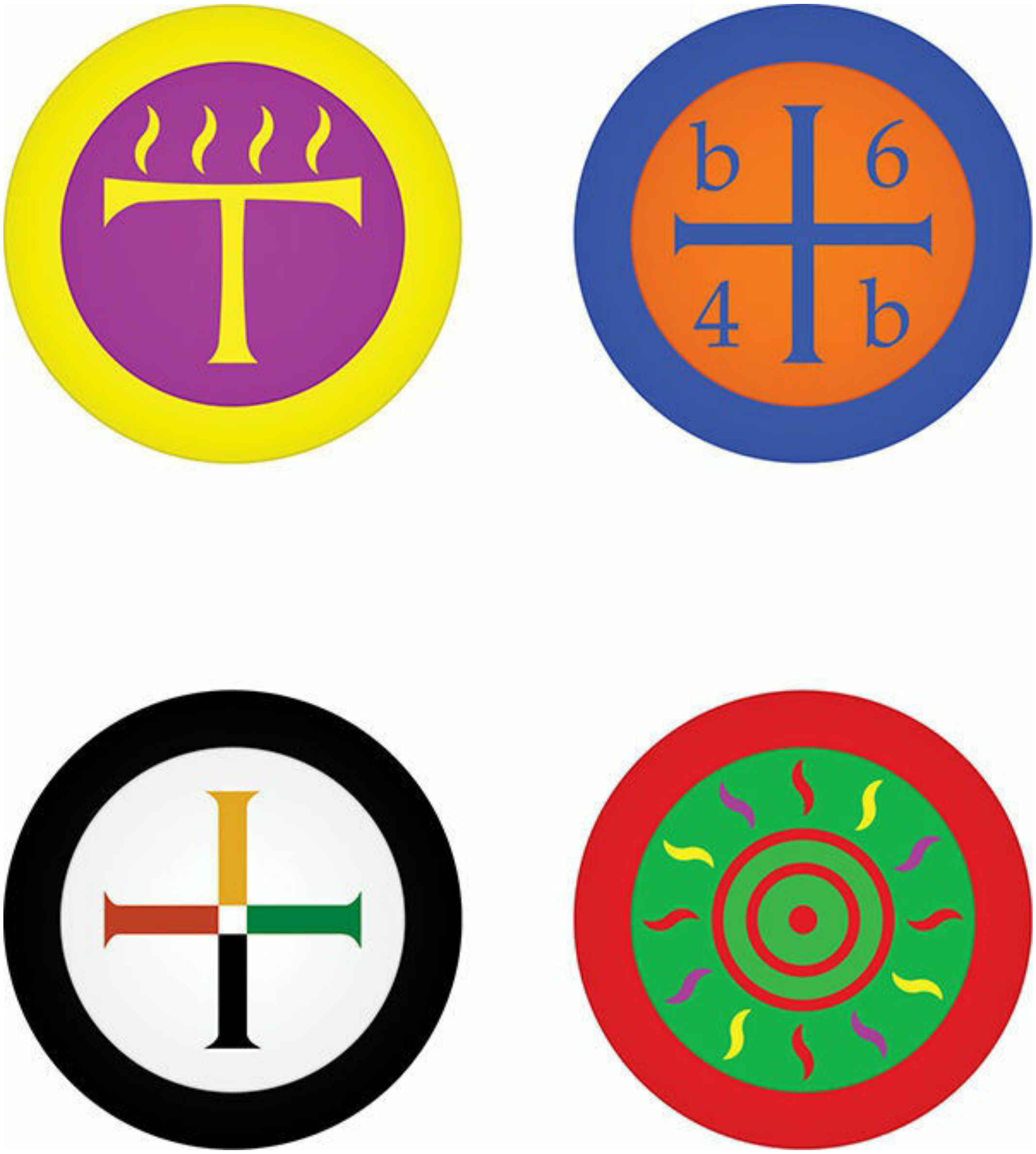
*Enochian Tablet—The Fourth Watchtower*



*The Sigils of the Angelic Tablets*

[contents]

# BOOK ONE

## Knowledge Lectures and Instructional Papers

# NEOPHYTE GRADE PAPERS

## First Knowledge Lecture

1. The four elements of the ancients are duplicated conditions of:

| | | |
|---|---|---|
| Heat and Dryness | Fire | 🜂 |
| Heat and Moisture | Air | 🜁 |
| Cold and Dryness | Earth | 🜃 |
| Cold and Moisture | Water | 🜄 |

2. The signs of the zodiac are twelve:

| | |
|---|---|
| 1. Aries, the Ram | ♈ |
| 2. Taurus, the Bull | ♉ |
| 3. Gemini, the Twins | ♊ |
| 4. Cancer, the Crab | ♋ |
| 5. Leo, the Lion | ♌ |
| 6. Virgo, the Virgin | ♍ |
| 7. Libra, the Scales | ♎ |
| 8. Scorpio, the Scorpion | ♏ |
| 9. Sagittarius, the Archer | ♐ |
| 10. Capricorn, the Goat | ♑ |
| 11. Aquarius, the Water-Bearer | ♒ |
| 12. Pisces, the Fishes | ♓ |

These twelve signs are distributed among the four triplicities, or sets of three signs, each being attributed to one of the four elements, and they represent the operation of the elements in the zodiac.

| | | | |
|---|---|---|---|
| Thus to fire belong Aries, Leo, Sagittarius: | ♈ | ♌ | ♐ |
| Thus to earth belong Taurus, Virgo, Capricornus: | ♉ | ♍ | ♑ |
| | ♊ | ♎ | ♒ |

Thus to air belong Gemini, Libra, Aquarius:

Thus to water belong Cancer, Scorpio, Pisces: ♋ ♏ ♓

3. To the ancients, six planets were known, besides the sun, which they classed with the planets. They also assigned certain planetary values to the north and south nodes of the moon—that is, the points where her orbit touches that of the ecliptic. These they named:

Caput Draconis ☊ *Head of the Dragon* and
Cauda Draconis ☋ *Tail of the Dragon*

Since the discovery of two more distant planets, Neptune and Uranus or Herschel,[1] these two terms have been partially replaced by them. The effect of Caput Draconis is similar to that of Neptune. The effect of Cauda Draconis is similar to that of Uranus.

The old planets are:

| | | | |
|---|---|---|---|
| Saturn | ♄ | Sol | ☉ |
| Jupiter | ♃ | Venus | ♀ |
| Mars | ♂ | Mercury | ☿ |

Luna ☽ the moon

4. The Hebrew Alphabet is given on page 53. Each letter represents a number and has also a meaning. Five letters have a different shape when written at the end of a word and also a different number.

Mem ם (final) Of these finals, Mem is distinguished by being the only oblong letter.

ך:ן:ף:ץ The other four—Kaph, Nun, Pe, Tzaddi—have tails which should come below the line as shown. Hebrew and Chaldee [2] letters are written from right to left.

The Hebrew Qabalists referred the highest and most abstract ideas to the emanations of deity or Sephiroth. They made them ten in number. Each one is a Sephirah, and when arranged in a certain manner they form the Tree of Life.

Hebrew letters are holy symbols. They should be carefully drawn and square.

The Sephiroth are:

| | | | |
|---|---|---|---|
| 1. Kether | K-Th-R | The Crown | כתר |
| 2. Chokmah | Ch-K-M-H | Wisdom | חכמה |
| 3. Binah | B-I-N-H | Understanding | בינה |
| 4. Chesed | Ch-S-D | Mercy | חסד |
| 5. Geburah | G-B-U-R-H | Severity | גבורה |
| 6. Tiphareth | Th-Ph-A-R-Th | Beauty | תפארת |
| 7. Netzach | N-Ts-Ch | Victory | נצח |
| 8. Hod | H-O-D | Glory | הוד |
| 9. Yesod | Y-S-O-D | The Foundation | יסוד |
| 10. Malkuth | M-L-K-U-Th | The Kingdom | מלכות |

The Dagesh or pointing which represents the vowel sounds in modern Hebrew script is not given. It was a later invention to standardize pronunciation and is described in Hebrew grammars.

## The Hebrew Alphabet

| Letter | Power | Value | Final | Name | Meaning |
|---|---|---|---|---|---|
| א | A | 1 | | Aleph | Ox |
| ב | B, V | 2 | | Beth | House |
| ג | G, Gh | 3 | | Gimel | Camel |
| ד | D, Dh | 4 | | Daleth | Door |
| ה | H | 5 | | He | Window |
| ו | O, U, V | 6 | | Vau | Pin or Hook |
| ז | Z | 7 | | Zayin | Sword or Armour |
| ח | Ch | 8 | | Cheth | Fence, Enclosure |

| | | | | |
|---|---|---|---|---|
| ט | T | 9 | Teth | Snake |
| י | I, Y | 10 | Yod | Hand |
| כ | K, Kh | 20, 500 ך | Kaph | Fist |
| ל | L | 30 | Lamed | Ox Goad |
| מ | M | 40, 600 ם | Mem | Water |
| נ | N | 50, 700 ן | Nun | Fish |
| ס | S | 60 | Samekh | Prop |
| ע | Aa, Ngh | 70 | Ayin | Eye |
| פ | P, Ph | 80, 800 ף | Pe | Mouth |
| צ | Tz | 90, 900 ץ | Tzaddi | Fish-hook |
| ק | Q | 100 | Qoph | Ear, Back of head |
| ר | R | 200 | Resh | Head |
| ש | S, Sh | 300 | Shin | Tooth |
| ת | T, Th | 400 | Tau | Cross |

Note by Regardie: Readers of the above who have perused my Tree of Life and Garden of Pomegranates will note the difference in Hebrew pronunciation, and in order to avoid any further confusion an explanatory note must here be added. As is true of every language, in Hebrew there are several quite distinct dialects. There are, however, two principal ones which should be mentioned. The Ashkenazic, a dialect mostly in employment in Germany, Poland, and Russia, and the Sephardic used in Spain, Portugal, and the Mediterranean generally. Now since the Qabalah attained its prominence in Spain, most Qabalists have employed the Sephardic dialect. Personally I have found that the Ashkenazic dialect answers more nearly than the other to the requirements of transliteration into English, and many problems that have assailed modern students would have been nonexistent had they known of the pronunciation which I employed in my former works. Actually, however, students must discover which of these two suits his own personal predilection and answers to the necessity imposed by the results of study and experience. The Order teaching employs the Sephardic pronunciation, and I have not ventured to interfere with that in any way at all. I simply mention the matter here to render impossible the likelihood of confusion arising.

## First Meditation

Let the Neophyte consider a point as defined in mathematics—having position but no magnitude—and let him note the ideas to which this gives rise. Concentrating his faculties on this, as a focus, let him endeavour to realize the immanence of the divine throughout nature, in all her aspects.

Begin by finding a position, balanced, but sufficiently comfortable. Breathe rhythmically until the body is still and the mind quiet. Keep this state for a few minutes at first—and for longer as you get more used to preventing the mind from wandering. Think now of the subject for meditation in a general way—then choose out one thought or image and follow that to its conclusion.

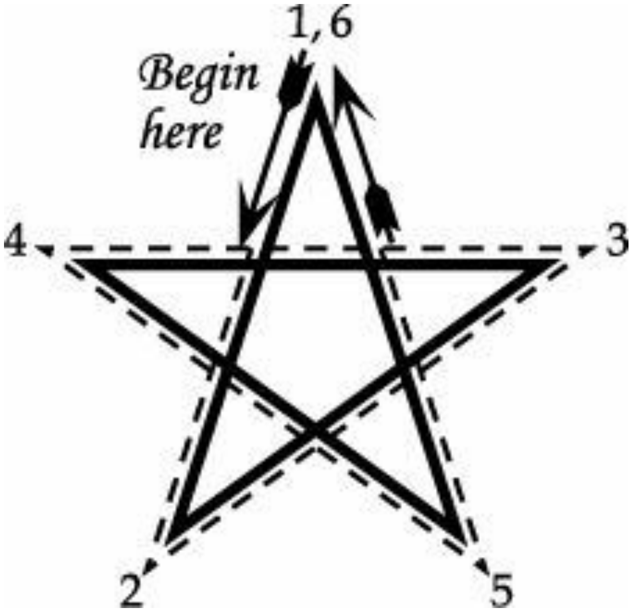
The simplest rhythm for the beginner is the Fourfold Breath.

1. Empty the lungs and remain thus while counting four.
2. Inhale, counting four so that you feel filled with breath to the throat.
3. Hold this breath while counting four.
4. Exhale, counting four till the lungs are empty.

This should be practiced, counting slowly or quickly till you obtain a rhythm that suits you—one that is comforting and stilling. Having attained this, count the breath thus for two or three minutes, till you feel quiet, and then proceed with the meditation.

## The Lesser Ritual of the Pentagram

Take a steel dagger in the right hand. Face east. Touch thy forehead and say *Ateh* (thou art). Touch thy breast and say *Malkuth* (the Kingdom). Touch thy right shoulder and say *ve-Geburah* (and the Power). Touch thy left shoulder and say *ve-Gedulah* (and the Glory). Clasp thy hands before thee and say *Le-Olam* (forever). Dagger between fingers, point up and say *Amen*.



*Invoking Pentagram*

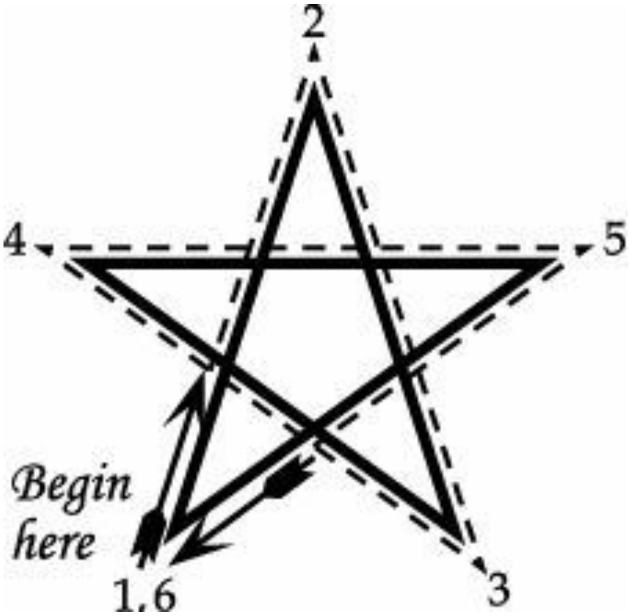
Make in the air towards the east the invoking pentagram as shown and, bringing the point of the dagger to the centre of the pentagram, vibrate the deity name—*Yod He Vau He*—imagining that your voice carries forward to the east of the universe. Holding the dagger out before you, go to the south, make the pentagram, and vibrate similarly the deity name—*Adonai.*

Go to the west, make the pentagram, and vibrate *Eheieh*. Go to the north, make the pentagram, and vibrate *Agla*. Return to the east and complete your circle by bringing the dagger point to the centre of the first pentagram.

Stand with arms outstretched in the form of a cross and say: *Before me, Raphael; behind me, Gabriel; at my right hand, Michael; at my left hand, Auriel; before me flames the pentagram—behind me shines the six-rayed star*.

Again make the Qabalistic cross as directed above, saying *Ateh*, etc.

For banishing use the same ritual, but reversing the direction of the lines of the pentagram.



*Banishing Pentagram*

## The Uses of the Pentagram Ritual

1. As a form of prayer the invoking ritual should be used in the morning, the banishing in the evening. The names should be pronounced inwardly in the breath vibrating it as much as possible and feeling that the whole body throbs with the sound and sends out a wave of vibration directed to the ends of the quarter.

2. As a protection against impure magnetism, the banishing ritual can be used to get rid of obsessing or disturbing thoughts. Give a mental image to your obsession and imagine it formulated before you. Project it out of your aura with the saluting sign of a Neophyte, and when it is about three feet away, prevent its return with the Sign of Silence. Now imagine the form in the east before you and do the Banishing Ritual of the Pentagram to disintegrate it, seeing it, in your mind's eye, dissolving on the farther side of your ring of flame.

3. It can be used as an exercise in concentration. Seated in meditation or lying down, formulate yourself standing up in robes and holding a dagger. Put your consciousness in this form and go to the east. Make yourself "feel" there by touching the wall, opening your eyes, stamping on the floor, etc.

Begin the ritual and go round the room mentally vibrating the words and trying to feel them as coming from the form. Finish in the east and try to see your results in the Astral Light, then walk back and stand behind the head of your body and let yourself be reabsorbed.[3]

## The Pillars

In the explanation of the symbols of the grade of Neophyte, your attention has been directed to the general mystical meaning of the two pillars called in the ritual the pillars of Hermes, of Seth, and of Solomon. In the 9th chapter of the Ritual of the Dead they are referred to as the Pillars of Shu, the pillars of the gods of the dawning light, and also as the northern and southern columns of the gate of the Hall of Truth. In the 125th chapter, they are represented by the sacred gateway, the door to which the aspirant is brought when he has completed the negative confession. The archaic pictures on the one pillar are painted in black upon a white ground, and those on the other in white upon a black ground, in order to express the interchange and reconciliation of opposing forces and the eternal balance of light and darkness which gives force to visible nature.

The black cubical bases represent darkness and matter wherein the spirit, the *Ruach Elohim*, began to formulate the ineffable name, that name which the ancient rabbis have said “rushes through the universe,” that name before which the darkness rolls back at the birth of time.

The flaming red triangular capitals which crown the summit of the pillars represent the triune manifestation of the spirit of life, the Three Mothers of the Sepher Yetzirah, the three alchemical principles of nature—the sulphur, the mercury, and the salt.

Each pillar is surmounted by its own light-bearer veiled from the material world.

At the base of both pillars rise the lotus flowers, symbols of regeneration and metempsychosis. The archaic illustrations are taken from vignettes of the 17th and 125th chapters of the Ritual of the Dead, the Egyptian Book of the

*Per-em-Hru* or the *Book of Coming Forth into the Day*, the oldest book in the world as yet discovered. The recension of the priests of On is to be found in the walls of the Pyramids of the Kings of the fifth and sixth dynasties at Sakarah, the recension of the eleventh and twelfth dynasties on the sarcophagi of that period, and the Theban recension of the eighteenth dynasty and onward is found on papyri, both plain and illuminated. No satisfactory translation of these books is available, none having been yet attempted by a scholar having the qualifications of mystic as well as Egyptologist.

The Ritual of the Dead, generally speaking, is a collection of hymns and prayers in the form of a series of ceremonial rituals to enable the man to unite himself with Osiris the Redeemer. After this union he is no longer called the man, but Osiris, with whom he is now symbolically identified. “That they also may be one of us,” said the Christ of the New Testament. “I am Osiris,” said the purified and justified man, his soul luminous and washed from sin in the immortal and uncreated light, united to Osiris, and thereby justified, and the son of God; purified by suffering, strengthened by opposition, regenerate through self-sacrifice. Such is the subject of the great Egyptian ritual.

The 17th chapter of the Theban recension consists of a very ancient text with several commentaries, also extremely old, and some prayers, none of which come into the scheme of the original text. It has, together with the 12th chapter, been very carefully translated for the purpose of this lecture by the V.H. Frater M.W.T., and the V.H. Soror S.S.D.D. has made many valuable suggestions with regard to the interpretation.[4] The title and preface of the 17th chapter reads:

“Concerning the exaltation of the glorified ones, of coming and going forth in the divine domain, of the genies of the beautiful land of Amentet. Of coming forth in the light of day in any form desired, of hearing the forces of nature by being enshrined as a living Bai.”

And the rubric is:

“The united with Osiris shall recite it when he has entered the harbour. May glorious things be done thereby upon earth. May all the words of the adept be fulfilled.”

Owing to the complex use of symbols, the ritual translation of the chapter can only be understood by perpetual reference to the ancient Egyptian commentaries, and therefore the following paraphrase has been put together to convey to modern minds as nearly as possible the ideas conceived by the old Egyptians in this glorious triumphal song of the soul of man made one with Osiris, the Redeemer.

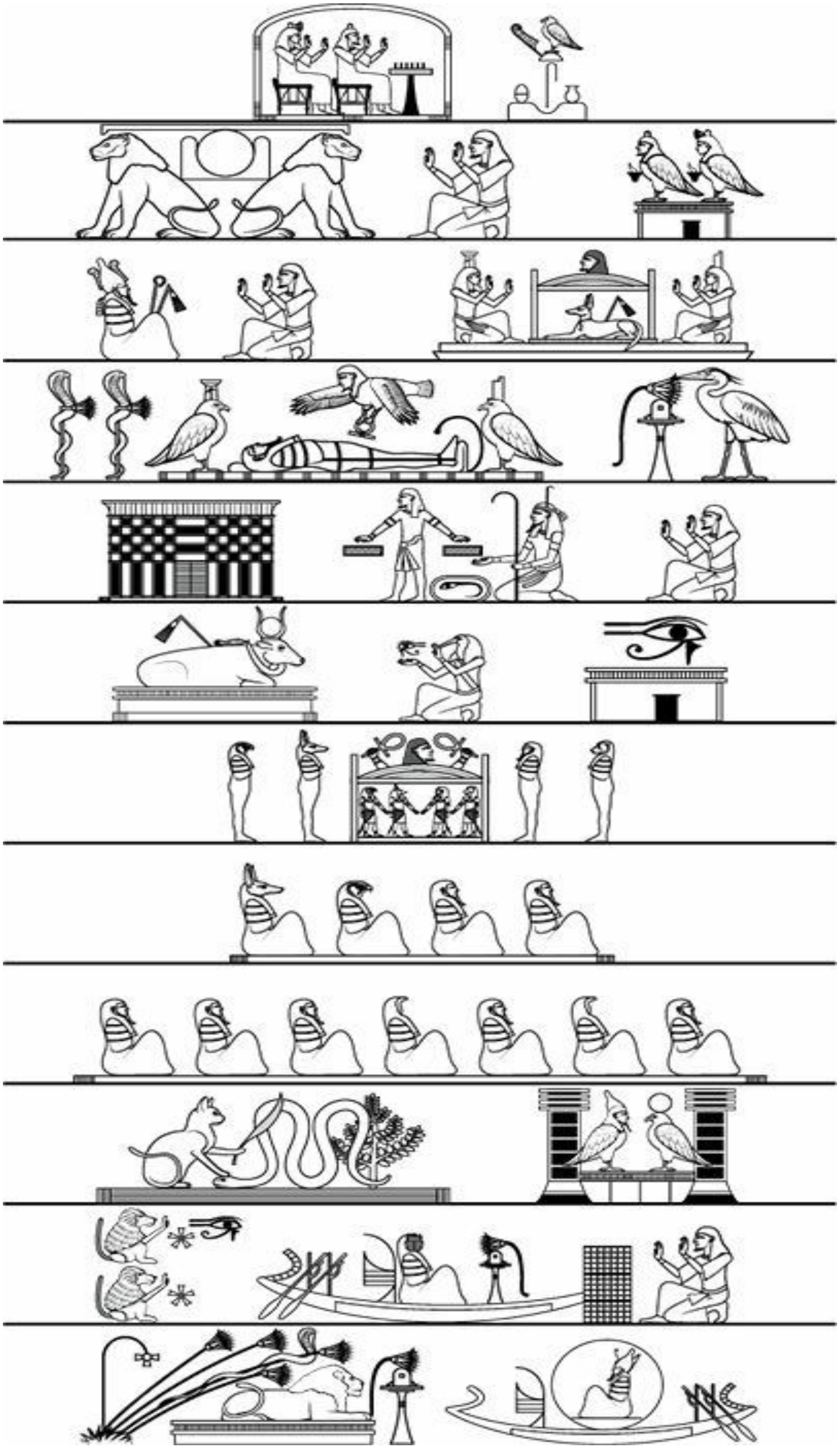
“I am Tum made One with all things.

“I have become Nu. I am Ra in his rising ruling by right of his power. I am the great god self-begotten, even Nu, who pronounced his names, and thus the circle of the gods was created.

“I am yesterday and know tomorrow. I can never more be overcome. I know the secret of Osiris, whose being is perpetually revered of Ra. I have finished the work which was planned at the beginning, I am the spirit made manifest, and armed with two vast eagle’s plumes. Isis and Nephthys are their names, made one with Osiris.

“I claim my inheritance. My sins have been uprooted and my passions overcome. I am pure white. I dwell in time. I live through eternity, when initiates make offering to the everlasting gods. I have passed along the pathway. I know the northern and the southern pillars, the two columns at the gateway of the Hall of Truth.

“Stretch unto me your hands, O ye dwellers in the centre. For I am transformed to a god in your midst. Made one with Osiris, I have filled the eye socket in the day of the morning when good and evil fought together.



"I have lifted up the cloud-veil in the sky of the storm, till I saw Ra born again from out the Great Waters. His strength is my strength, and my strength is his strength. Homage to you, Lords of Truth, chiefs who Osiris rules. Granting release from sin, followers of Ma where rest is glorious, whose throne Anubis built in the day when Osiris said:

"Lo! A man wins his way to Amentet. I come before you, to drive away my faults. As ye did to the seven glorious ones who follow their lord Osiris. I am that spirit of earth and sun.

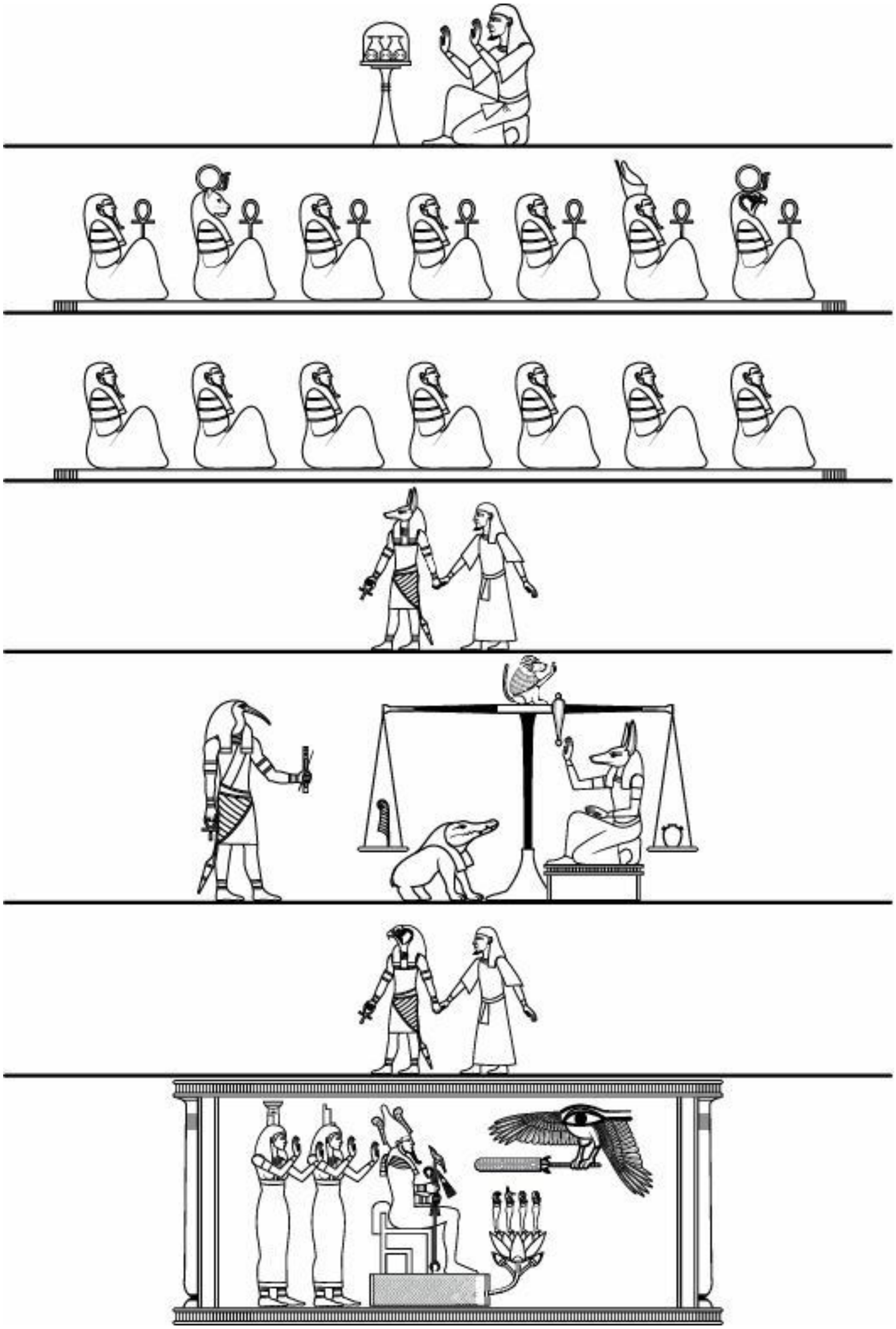
"Between the two pillars of flame. I am Ra when he fought beneath the Ashad tree, destroying the enemies of the ancient of days. I am the dweller in the egg. I am he who turns in the disc. I shine forth from the horizon, as the gold from the mine. I float through the Pillars of Shu in the ether, without a peer among the gods. The breath of my mouth is as a flame. I light upon the earth with my glory. Eye cannot gaze on my darting beams, as they reach through the heavens and lick up the Nile with tongues of flame. I am strong upon earth with the strength of Ra. I have come into harbour as Osiris made perfect. Let priestly offerings be made to me as one in the train of the ancient of days. I brood as the divine spirit. I move in the firmness of my strength. I undulate as the waves that vibrate through eternity. Osiris has been claimed with acclamation, and ordained to rule among the gods, enthroned in the domain of Horus where the spirit and the body are united in the presence of the ancient of days. Blotted out are the sins of his body in passion. He has passed the eternal gate, and has received the New Year feast with incense, at the marriage of earth with heaven.

"Tum has built his bridal chamber. Rururet has founded his shrine. The procession's completed. Horus has purified, Set has consecrated, Shu made one with Orisis has entered his heritage.

"As Tum he has entered the kingdom to complete union with the invisible. Thy bride, O Osiris, is Isis, who mourned thee when she found thee slain. In

Isis, thou art born again. From Nephthys is thy nourishment. They cleansed thee in thy heavenly birth. Youth waits upon thee, ardour is ready at thy hand; and their arms shall uphold thee for millions of years. Initiates surround thee and thine enemies are cast down. The powers of darkness are destroyed. The companions of thy joys are with thee. Thy victories in the battle await their reward in the pillar. The forces of nature obey thee. Thy power is exceeding great. The gods curse him that curseth thee. Thine aspirations are fulfilled. Thou art the mistress of splendour. They are destroyed who barred thy way."

The 125th chapter is concerned with the entry of an initiate into the hall of the two columns of justice, and commenced with a most beautiful and symbolic description of death, as a journey from the barren wilderness of earth, to the glorious land which lies beyond. The literal translation of the opening lines is as follows:



*Images on Black Pillar*

“I have come from afar to look upon thy beauties. My hands salute thy name of justice. I have come from afar, where the acacia tree grew not; where the tree thick with leaves is not born; where there come not beams from herb or grass. I have entered the place of mystery. I have communed with Set. Sleep came upon me, I was wrapped therein, bowing down before the hidden things. I was ushered into the house of Osiris. I saw the marvels that were there: the princes of the gates in their glory."

The illustrations in this chapter represent the Hall of Truth as seen through the open leaves of its door. The hall is presided over by a god who holds his right hand over the cage of a hawk, and his left over the food of eternity. On each side of the god is a cornice crowned by a row of alternate feathers and uraei symbolizing justice and fiery power. The door leaf which completes the right hand of a stall is called "possessor of truth controlling the feet," while that on the left is "possessor of strength, binding the male and female animals." The forty-two judges of the dead are represented as seated in a long row, and each of them has to be named, and the sin over which he presided has been denied.

This chapter describes the introduction of the initiate into the Hall of Truth by Anubis, who, having questioned the aspirant, receives from him an account of his initiation, and is satisfied by his right to enter. He states that he has been taken into the antechamber of the temple and there stripped and blindfolded, he had to grope for the entrance of the hall, and having found it, he was reclothed and anointed in the presence of the initiated. He is then asked for the passwords and demands that his soul should be weighed in the great balance of the Hall of Truth, whereupon Anubis again interrogates him concerning the symbolism of the door of the hall, and his answers being found correct, Anubis says: "Pass on, thou knowest it."

Among other things the initiate states that he has been purified four times, the same number of times that the Neophyte is purified and consecrated in the ceremony of the Neophyte. He then makes the long negative confession, stating to each judge in turn that he is innocent of that form of sin over which he judges. Then he invokes the judges to do him justice, and afterwards describes how he had washed in the washing place of the south, and rested in the north, in the place called "Son of the Deliverers" and he becomes the dweller under the olive tree of peace, and how he was given a tall flame of fire and a sceptre of cloud which he preserved in the salting tank in which mummies were swathed. And he found there another sceptre called "Giver of Breath" and with that he extinguished the flame and shattered the sceptre of cloud, and made a lake of it. The initiate is then brought to the actual pillars, and has to name them and their parts under the symbol of the scales of a balance. He also has to name the guardian of the gateway, who prevents his passage, and when all these are propitiated, the plea of the hall itself cries out against his steps, saying: "Because I am silent, because I am pure," and it must know that his aspirations are pure enough and high enough for him to be allowed to tread upon it. He is then allowed to announce to Thoth that he is clean from all evil and has overcome the influence of the planets, and Thoth says to him: "Who is he whose pylons are of flame, whose walls of living uraei, and the flames of whose house are streams of water?" And the initiate replies "Osiris!"

And it is immediately proclaimed: "Thy meat shall be from the infinite, and thy drink from the infinite. Thou art able to go forth to the sepulchral feasts on Earth, for thou hast overcome."

Thus, these two chapters, which are represented by their illustrations upon the pillars, represent the advance and purification of the soul and its union with Osiris, the Redeemer, in the Golden Dawn of the infinite light, in which the soul is transfigured, knows all, and can do all, for it is made one with the eternal God.

Khabs Am Pekht
Konx Om Pax
Light In Extension!

[contents]

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1. Note by JMG: Herschel was at one point an alternate name for Uranus.

2. Note by JMG: Chaldee, also known as Aramaic, is a language related to Hebrew and used in some Qabalistic writings.

3. Note by Regardie: In the Introduction I have given instructions for the performance of the Qabalistic cross. When tracing the pentagrams, the imagination should be exerted to visualize them as flaming stars all about one. The impression should be of a fire ring studded in four places with stars of flame. Likewise, when vibrating the angelic names, the student should endeavour to imagine four vast towering figures about him. But see further in my book *The Middle Pillar*.

4. Note by JMG: Frater M.W.T. was Marcus Worsley Blackden; Soror S.S.D.D. (Sapientia Sapienti Dona Data) was Florence Farr.

# ZELATOR GRADE PAPERS

## Second Knowledge Lecture

The names and alchemical symbols of the three principles of nature are:

| | |
|---|---|
| Sulphur | 🜍 |
| Mercury | ☿ |
| Salt | 🜔 |

The metals attributed to the planets in alchemy are:

| | |
|---|---|
| Lead | ♄ |
| Tin | ♃ |
| Iron | ♂ |
| Gold | ☉ |
| Copper | ♀ |
| Quicksilver | ☿ |
| Silver | ☽ |

The following terms are used in books about alchemy. They have the meanings given below.

*Sol Philosophorum:* The pure living alchemical spirit of gold—the refined essence of heat and dryness.

*Luna Philosophorum:* The pure living alchemical spirit of silver—the refined essence of heat and moisture.

*The Green Lion:* The stem and root of the radical essence of metals.

*The Black Dragon:* Death—putrefaction—decay.

*The King:* Red—The Qabalistic Microprosopus.
Tiphareth—Analogous to gold and the sun.

*The Queen:* White—The Qabalistic Bride of Microprosopus.
Malkah—Analogous to silver and the moon.

The four orders of the elementals are:

1. The spirits of the earth—Gnomes
2. The spirits of the air—Sylphs
3. The spirits of the water—Undines
4. The spirits of the fire—Salamanders

These are the essential spiritual beings called upon to praise God in the "*Benedicite Omnia Opera*." [5]

The Kerubim are the living powers of Tetragrammaton on the material plane and the presidents of the four elements. They operate through the fixed or Kerubic signs of the zodiac and are thus symbolized and attributed:

| | |
|---|---|
| Kerub of air—Man—Aquarius | ♒ |
| Kerub of fire—Lion—Leo | ♌ |
| Kerub of earth—Bull—Taurus | ♉ |
| Kerub of water—Eagle—Scorpio | ♏ |

Tetragrammaton means "four-lettered name" and refers to the unpronounceable name of God symbolized by Jehovah.

The laver of water of purification refers to the waters of Binah, the female power reflected in the waters of creation.

The altar of burnt offering for the sacrifice of animals symbolizes the Qlippoth, or evil demons of the plane contiguous to and below the material universe. It points out that our passions should be sacrificed. The Qlippoth are the evil demons of matter and the shells of the dead.

The altar of incense in the Tabernacle was overlaid with gold. Ours is black to symbolize our work which is to separate the philosophic gold from the black dragon of matter.

This altar diagram (page 68) shows the ten Sephiroth with all the connecting Paths numbered and lettered, and the serpent winding over each Path. Around each Sephirah are written the names of the deity, archangel, and angelic host attributed to it. The twenty-two Paths are bound together by the serpent of wisdom. It unites the Paths but does not touch any of the Sephiroth, which are linked by the flaming sword. The flaming sword is formed by the natural order of the Tree of Life. It resembles a flash of lightning.

Together the Sephiroth and the twenty-two Paths form the thirty-two Paths of the Sepher Yetzirah or Book of Formation.

The two pillars either side of the altar represent:

| | |
|---|---|
| Active: | The white pillar on the south side.<br>Male.<br>Adam.<br>Pillar of light and fire.<br>Right Kerub.<br>Metatron. |
| Passive: | The black pillar on the north side.Female.<br>Eve.<br>Pillar of cloud.<br>Left Kerub.<br>Sandalphon. |

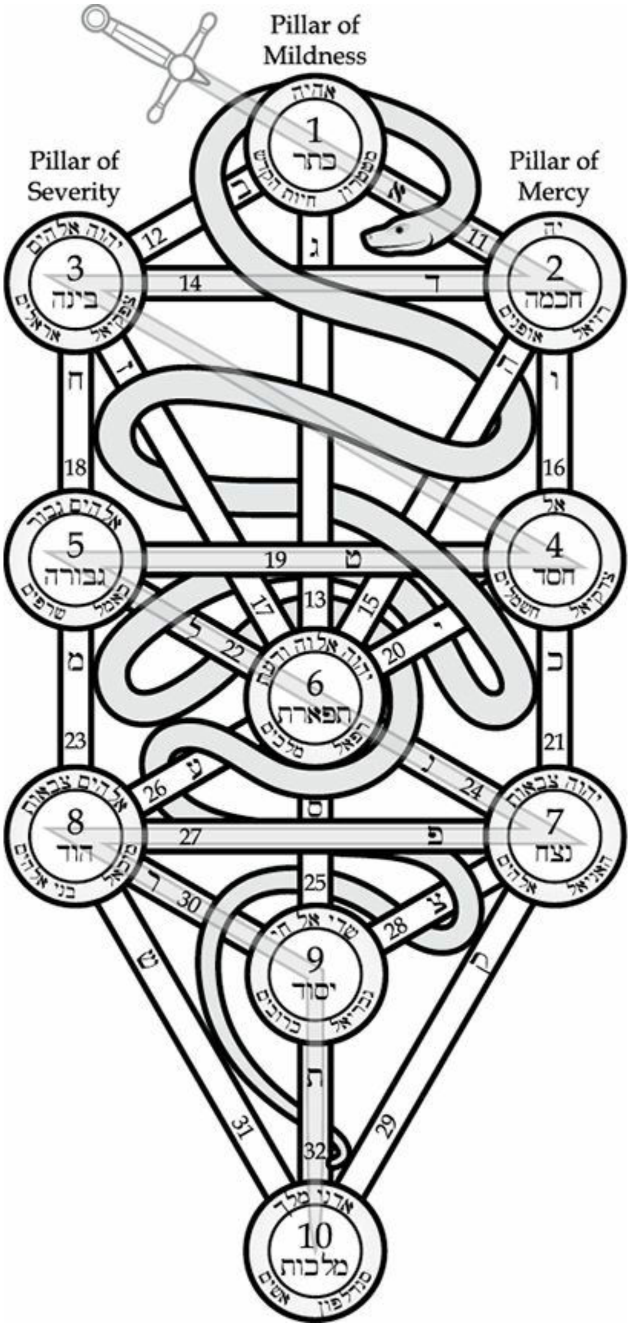
The four worlds of the Qabalah are:

| | |
|---|---|
| Atziluth, archetypal—pure deity. | אצילות |
| Briah, creative—archangelic. | בריאה |
| Yetzirah, formative—angelic. | יצירה |
| Assiah, action—matter, man, shells, demons. | עשיה |

The ten houses, or heavens, of Assiah, the material world are:

| | |
|---|---|
| 1. Primum Mobile, Rashith ha Gilgalim. | ראשית הגלגלים |
| | מצלות |

| | |
|---|---|
| 2. Sphere of the Zodiac, Mazloth. | |
| 3. Sphere of Saturn, Shabbathai. | שבתאי |
| 4. Sphere of Jupiter, Tzedek. | צדק |
| 5. Sphere of Mars, Madim. | מדים |
| 6. Sphere of Sol, Shemesh. | שמש |
| 7. Sphere of Venus, Nogah. | נוגה |
| 8. Sphere of Mercury, Kokab. | כוכב |
| 9. Sphere of Luna, Levanah. | לבנה |
| 10. Sphere of the Elements, Olam Yesodoth.[6] | עולם יסודות |


Pillar of Mildness
Pillar of Severity
Pillar of Mercy
1
כתר
2
חכמה
3
בינה
4
חסד
5
גבורה
6
תפארת
7
נצח
8
הוד
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יסוד
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מלכות
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*The Serpent on the Tree of Life*

The traditional tarot consists of a pack of seventy-eight cards made up of four suits of fourteen cards each, together with twenty-two trumps, or major arcana, which tell the story of the soul. Each suit consists of ten numbered cards, as in the modern playing cards, but there are four instead of three honours: King or Knight, Queen, Prince or Emperor, Princess or Knave.

The four suits are:

1. Wands or Sceptres comparable to Diamonds.
2. Cups or Chalices comparable to Hearts.
3. Swords comparable to Spades.
4. Pentacles or Coins comparable to Clubs.

## The Divine Names Attributed to the Sephiroth

| No. of Sephirah | Divine Name (Atziluth) | Archangelic Name (Briah) | Choir of Angels (Yetzirah) |
|---|---|---|---|
| 1. Kether | Eheieh<br>אהיה | Metatron<br>מטטרון | Chayoth ha-Qadesh<br>חיות הקדש |
| 2. Chokmah | Yah<br>יה | Raziel<br>רזיאל | Auphanim<br>אופנים |
| 3. Binah | YHVH Elohim<br>יהוה אלהים | Tzaphqiel<br>צפקיאל | Aralim<br>אראלים |
| 4. Chesed | El<br>אל | Tzadqiel<br>צדקיאל | Chashmalim<br>חשמלים |
| 5. Geburah | Elohim Gibor<br>אלהים גבור | Kamael<br>כמאל | Seraphim<br>שרפים |
| 6. Tiphareth | YHVH Eloah Vedaath<br>יהוה אלוה ודעת | Raphael<br>רפאל | Melekim<br>מלכים |
| 7. Netzach | YHVH Tzabaoth<br>יהוה צבאות | Haniel<br>האניאל | Elohim<br>אלהים |
| 8. Hod | Elohim Tzabaoth<br>אלהים צבאות | Michael<br>מיכאל | Beni Elohim<br>בני אלהים |
| 9. Yesod | Shaddai El Chai<br>שדי אל חי | Gabriel<br>גבריאל | Kerubim<br>כרובים |
| 10. Malkuth | Adonai ha-Aretz<br>אדני הארץ | Sandalphon<br>סנדלפון | Ashim<br>אשים |

Note by Regardie: The student should himself draw several Trees of Life, and upon them place the above names in proper order. Only by doing this will he learn of their significance.

## Planetary Names

| Name of Planet in Hebrew | Angel | Intelligence | Spirit |
|---|---|---|---|

|  |  |  |  |
|---|---|---|---|
| ♄ Shabbathai | Cassiel | Agiel<br>אגיאל | Zazel<br>זאזל |
| ♃ Tzedek | Sachiel | Iophiel<br>יהפיאל | Hismael<br>הסמאל |
| ♂ Madim | Zamael | Graphiel<br>גראפיאל | Bartzabel<br>ברצבאל |
| ☉ Shemesh | Michael | Nakhiel<br>נכיאל | Sorath<br>סורת |
| ♀ Nogah | Hanael | Hagiel<br>הגיאל | Kedemel<br>קדמאל |
| ☿ Kokab | Raphael | Tiriel<br>טיריאל | Taphthartharath<br>תפתרתרת |
| ☽ Levanah | Gabriel | Malkah be Tarshisim ve-ad Ruachoth Schechalim<br>מלכא בתרשיסים<br>ועד רוחות שחלים | Schad Barschemoth ha-Shartathan<br>שד ברשמות<br>השרתתן |

## Second Meditation

Let the Zelator meditate on a straight line. Let him take a ruler or a pencil and by moving it a distance equal to its length, outline a square. Having done this, let him, after quieting his mind with the rhythmic breathing taught in the first meditation, mentally formulate a cube, and endeavour to discover the significance of this figure and its correspondences.

Let him meditate upon minerals and crystals, choosing especially a crystal of salt and, entering into it, actually feel himself of crystalline formation. Looking out on the universe from this standpoint, let him identify himself with the earth spirits in love and sympathy, recalling as far as he can their prayer as said in the closing of the Zelator grade.

Let him meditate upon the earth triplicity, visualizing the symbols of a bull—a virgin—a goat—which stand for Kerubic earth—mutable earth—cardinal earth. For the above terms consult a simple astrology manual. Make notes of the ideas and pictures which arise in your mind.

[contents]

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[5] Note from JMG: This is a canticle used in Christian worship, also known as the Song of Creation, in which all the works of creation are called upon to bless, praise, and sanctify God.

[6] Note by Regardie: This is sometimes rendered Cholem Yesodoth, and translated “The Breaker of Foundations.” I am pretty certain that this is a mistake no doubt due to a printer’s error in reproducing “Ch” in place of “Gh,” the latter being intended for Ayin, according to some older systems of transliteration.

# THEORICUS GRADE PAPERS

## Third Knowledge Lecture

The soul is divided by the Qabalists into three principal parts:

1. Neschamah, the highest part, answering to the three supernals.
2. Ruach, the middle part, answering to the six Sephiroth from Chesed to Yesod inclusive.
3. Nephesch, the lowest, answering to Malkuth.

Neschamah answers to the higher aspirations of the soul. Ruach answers to the mind and reasoning powers. Nephesch answers to the animal instincts. Chiah answers to Chokmah, yechidah to Kether, while neschamah itself is referred to Binah.[7]

The Sepher Yetzirah divides the Hebrew letters into three classes of three, seven, and twelve.

Three mothers: א : מ : ש
Seven double letters: בגדכפרת
Twelve single letters: הוזחטילנסעצק

The Holy Place embraces the symbolism of the twenty-two letters. The table of shewbread, the single letters. The Altar of Incense, the three mothers.

Astral spirits are those belonging to the astral plane. Such are false and illusionary forms, shells of the dead, and ghosts and phantoms. Elemental spirits are those belonging to the nature of the elements; some are good and some are evil. An angel is a pure and high spirit of unmixed good in office and operation.

In the tarot, the ten small cards of each suit refer to the Sephiroth. The four suits refer to the letters of Tetragrammaton thus:

Sceptres or Wands to Yod
Cups—Heh
Swords—Vau

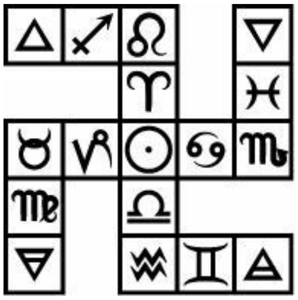
Pentacles—Heh (final)

The four suits also refer to the four worlds of the Qabalists thus:

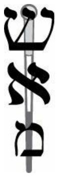
Sceptres to Atziluth
Cups—Briah
Swords—Yetzirah
Pentacles—Assiah

The honours of the tarot pack are, as it were, the vice-gerents of the Great Name, in the Qabalistic world to which each suit is referred. They also symbolize father, mother, son, daughter, birth, life, death, and resurrection.

The seventeen squares out of a square of lesser squares, refer to the sun in the twelve signs of the zodiac and the four elements.


*Fylfot Cross*

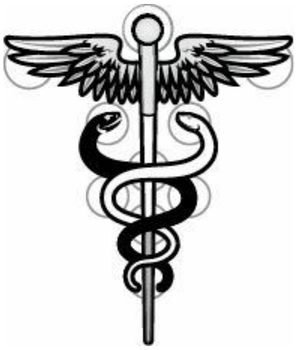
This form of the caduceus of Hermes is that of the three mother letters placed on one another thus:



*Mother Letters Caduceus*

The caduceus has another meaning on the Tree of Life. The upper part wings touch Chokmah and Binah: These are the three supernals. The seven lower Sephiroth are embraced by the twin serpents whose heads rest upon Chesed and Geburah.

The meaning of Luna on the Tree of Life is thus: in its increase it embraces the side of mercy; in its decrease the side of severity; and at the full, it reflects the sun of Tiphareth.


*Tree of Life Caduceus*

## Third Meditation

Let the Theoricus practice the moon breath, while saying mentally the word *Aum*. (Moon breath is through the left nostril only.)

Let him meditate upon the waxing and waning crescents, while visualizing a silver crescent upon an indigo background.

Let him now call before his mind the signs of the airy triplicity zgem, zlib, and zaqua and enclosed in these, let him meditate upon the numbers nine and five and therewith the forms of the pentagram and pentangle.

Let him now rise in imagination above the mineral world into the world of trees and flowers and identify himself in love and sympathy with the powers of the elements behind these.

Let him realize the mental world where mind rules over matter, and let him meditate upon the ideas of appearance and reality.

[contents]

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7. Note by JMG: That is, yechidah, chiah, and neschamah are the three highest parts of the soul; the term *neschamah* is also used for all three collectively.

# PRACTICUS GRADE PAPERS

## Fourth Knowledge Lecture

## The Figures of Geomancy and Their Zodiacal Attributions

| | |
|---|---|
| ○<br>○<br>○ ○<br>○<br>Puer Aries | ○<br>○ ○<br>○<br>○<br>Puella Libra |
| ○<br>○ ○<br>○<br>○ ○<br>Amissio Taurus | ○ ○<br>○<br>○ ○<br>○ ○<br>Rubeus Scorpio |
| ○ ○<br>○ ○<br>○<br>○ ○<br>Albus Gemini | ○ ○<br>○<br>○ ○<br>○<br>Acquisitio Sagittarius |
| ○ ○<br>○ ○<br>○ ○<br>○ ○<br>Populus Cancer | ○<br>○ ○<br>○ ○<br>○<br>Carcer Capricorn |
| ○<br>○<br>○<br>○<br>Via Cancer | ○ ○<br>○ ○<br>○ ○<br>○<br>Tristitia Aquarius |
| ○ ○<br>○ ○<br>○<br>○<br>Fortuna Major Leo | ○<br>○ ○<br>○ ○<br>○ ○<br>Laetitia Pisces |
| ○<br>○<br>○ ○<br>○ ○<br>Fortuna Minor Leo | ○ ○<br>○<br>○<br>○<br>Caput Draconis Dragon’s Head |
| ○ ○<br>○<br>○<br>○ ○<br>Conjunctio Virgo | ○<br>○<br>○<br>○ ○<br>Cauda Draconis Dragon’s Tail |

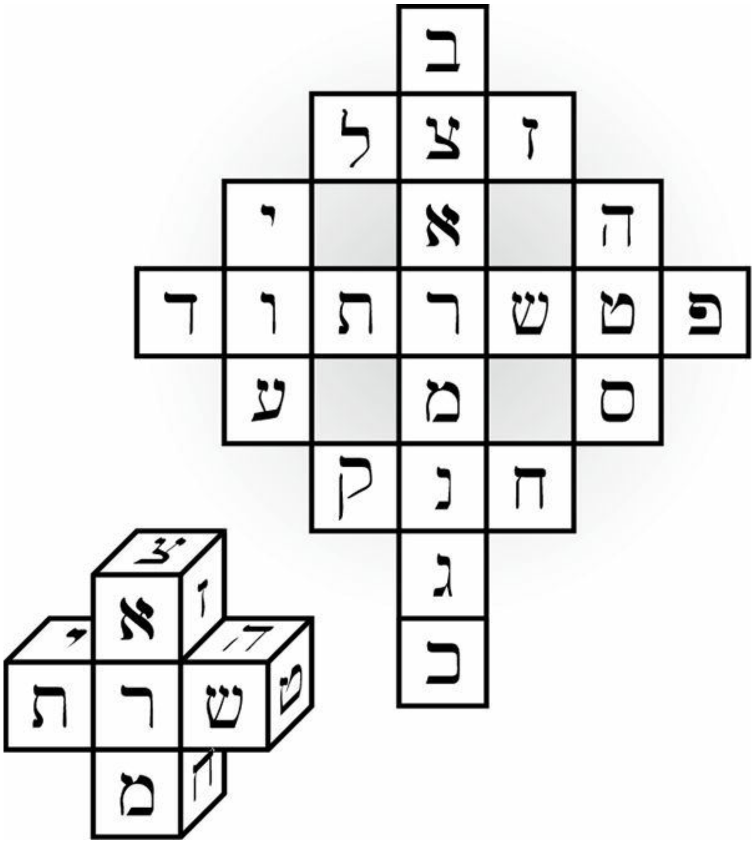
The numbers and lineal figures appropriate to the planets are:

| | | |
|---|---|---|
| Saturn | 3 | Triangle |
| Jupiter | 4 | Square |
| Mars | 5 | Pentagram |
| Sun | 6 | Hexagram |
| Venus | 7 | Heptagram |
| ☿ury | 8 | Octagram |
| Moon | 9 | Enneagram |

The magical squares of the planets are formed of the squares of the number of the planet, arranged so as to yield the same number each way. The number of the sum of each column of figures and the number of the total of all the numbers of the square, are also numbers especially attached to the planet. Thus the number of the planet Saturn is three, square nine, sum of all columns vertical, horizontal, and diagonal fifteen; total sum of all numbers, forty-five.

These numbers are then formed into divine and spirit names, as is demonstrated in that section of this book dealing with sigils.

The solid Greek Cubical Cross, the admission badge for the Path of Tau, is composed of twenty-two squares, answering to the twenty-two letters of the Hebrew alphabet.


ב
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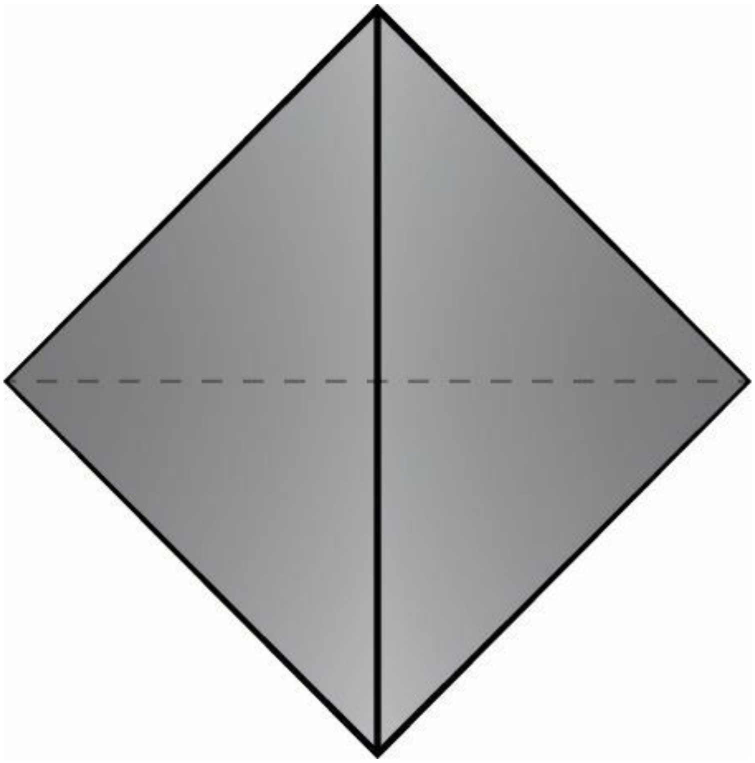
*Solid Greek Cubical Cross*

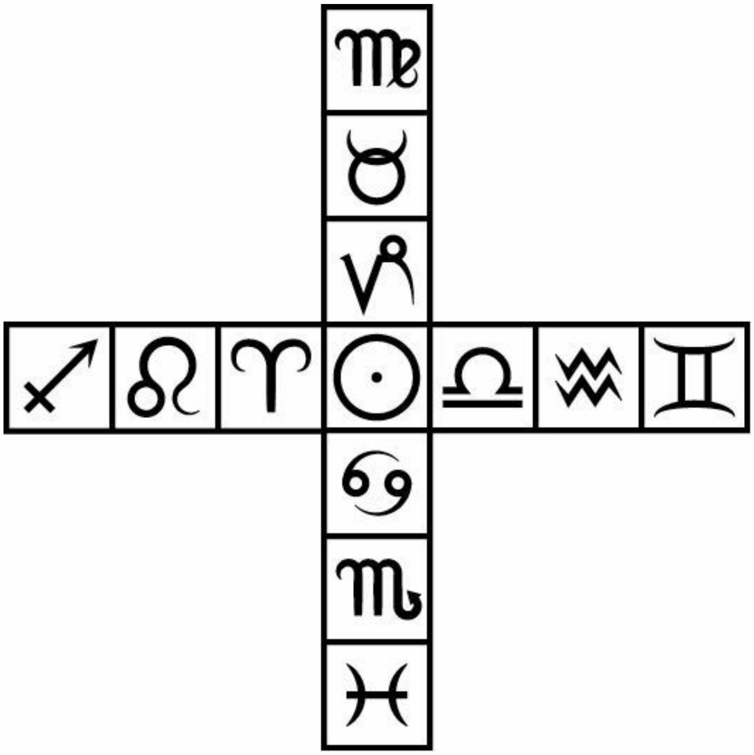
The solid triangle or tetrahedron, or Pyramid of Fire, the admission badge for the Path of Shin, represents the simple fire of nature and the latent or hidden fire.

The three upper triangles refer to fire—solar, volcanic, and astral—while the lowest or basal triangle represents the latent heat.



*Tetrahedron*

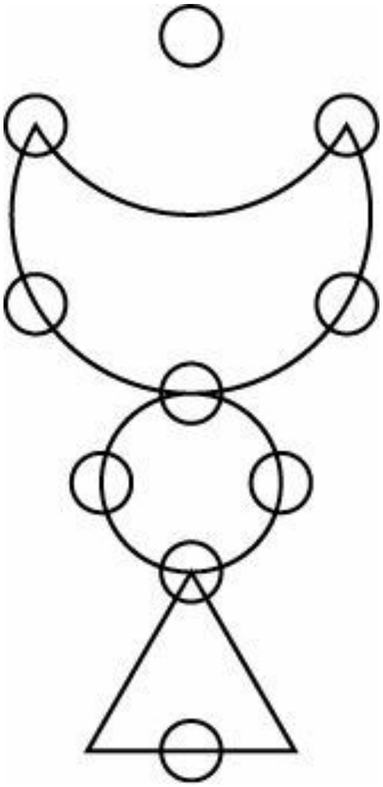
The Greek Cross of Thirteen Squares, the admission badge for the Path of Resh, is referred to the sun in the twelve signs of the zodiac, and also in the midst of the four elements.



*Greek Cross*

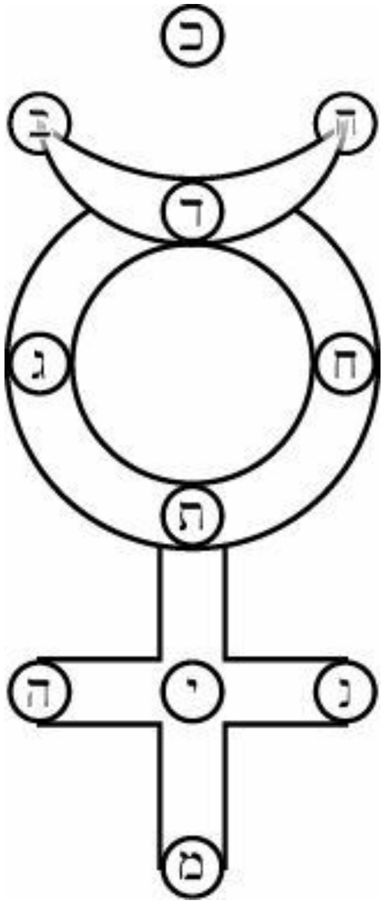
The Cup of Stolistes, the admission badge to the grade of $3^{xox}$ = $8^{xhx}$, is thus referred to the Tree of Life. It embraces nine of the Sephiroth, exclusive of Kether.

Yesod and Malkuth are referred to the triangle below, the former to the apex, the latter to the base. Like the caduceus, it further represents the three elements: water, fire, and air. The crescent refers to the waters above the firmament, the sphere to the firmament, and the basal triangle to the consuming fire, which is opposed to the fire symbolized by the upper part of the caduceus.



*Cup of Stolistes*

The symbol of ☿ury on the Tree of Life embraces all but Kether. The horns spring from Daath (Knowledge), which is not, properly speaking, a Sephirah, but rather a conjunction of Chokmah and Binah.



*☿ury on the Tree of Life*

# Attribution of the Tarot Trumps

| Path | No. | Tarot Trump | Letter | Symbol |
|---|---|---|---|---|
| 11 | 0 | The Foolish Man | א | 🜁 |
| 12 | 1 | The Juggler | ב | ☿ |
| 13 | 2 | The High Priestess | ג | ☽ |
| 14 | 3 | The Empress | ד | ♀ |
| 15 | 4 | The Emperor | ה | ♈ |
| 16 | 5 | The Hierophant | ו | ♉ |
| 17 | 6 | The Lovers | ז | ♊ |
| 18 | 7 | The Chariot | ח | ♋ |
| 19 | 8 | Strength (Justice) | ט | ♌ |
| 20 | 9 | The Hermit (Prudence) | י | ♍ |
| 21 | 10 | The Wheel of Fortune | כ | ♃ |

| | | | | |
|---|---|---|---|---|
| 22 | 11 | Justice (Strength) | ל | ♎ |
| 23 | 12 | The Hanged Man | מ | ▽ |
| 24 | 13 | Death | נ | ♏ |
| 25 | 14 | Temperance | ס | ♐ |
| 26 | 15 | The Devil | ע | ♑ |
| 27 | 16 | Tower Struck by Lightning | פ | ♂ |
| 28 | 17 | The Star | צ | ♒ |
| 29 | 18 | The Moon | ק | ♊ |
| 30 | 19 | The Sun | ר | ☉ |
| 31 | 20 | Last Judgment | ש | △ |
| 32 | 21 | The Universe | ת | ♄ |

## Fourth Meditation

Let the Practicus meditate upon the symbols of the rhomboid and the vesica. Let him seek out their meanings and correspondences. Let him contemplate the symbol of ☿ury and the number eight.

Let him now learn to control his emotions, on no account giving way to anger, hatred, or jealousy, but to turn the force he hitherto expended in these directions towards the attainment of perfection, that the malarial marsh of his nature may become a clear and limpid lake, reflecting the divine nature truly and without distortion.

Let him identity himself with the powers of water, considering the water triplicity in all its aspects, with its attributions and correspondences.

## Notes on the Tarot

by Frater S.R.M.D.[8]

In the Tree of Life in the tarot, each Path forms the connecting link between two of the Sephiroth. The king and the queen are the correlations of the Abba and the Aima in that suit; the knight or prince answers to Microprosopus, and the knave or princess which was anciently a female figure, is referred to the bride, Kallah or Malkah.

Combining, then, the material attributions of the Sephiroth and the Paths, it results that:

0. Fool = The crown of wisdom, the *primum mobile* acting through the air on the zodiac.
1. The Juggler = The crown of understanding, the beginning of material production, the *primum mobile* acting through the philosophic ☿ury on Saturn.
2. High Priestess = The crown of beauty, the beginning of sovereignty and beauty, the *primum mobile* acting through the moon on the sun.
3. Empress = The wisdom of understanding, the union of the powers of origination and production; the sphere of the zodiac acting through Venus upon Saturn.
4. Emperor = The wisdom of sovereignty and beauty, and the originator of them; the sphere of the zodiac acting through Aries upon the sun and initiating spring.
5. Hierophant = The wisdom and fountain of ☿y; the sphere of the zodiac acting through Taurus upon Jupiter.
6. The Lovers = The understanding of beauty and production of beauty and sovereignty. Saturn acting through Gemini upon Sol.
7. Chariot = Understanding acting upon severity. Saturn acting through Cancer upon Mars.
8. Strength = Fortitude. ☿y tempering severity. The glory of strength. Jupiter acting through Leo upon Mars.
9. Hermit = The ☿y of beauty, the magnificence of sovereignty, Jupiter acting through Virgo upon Sol.
10. Wheel of Fortune = The ☿y and magnificence of victory. Jupiter acting through Jupiter directly upon Venus.
11. Justice = The severity of beauty and sovereignty. Mars acting through Libra upon Sol.

12. The Hanged Man = The severity of splendour. Execution of judgment. Mars acting through water upon ☿ury.

13. Death = The sovereignty and result of victory. Sol acting through Scorpio upon Venus, or Osiris under the destroying power of Typhon afflicting Isis.

14. Temperance = The beauty of a firm basis. The sovereignty of fundamental power. Sol acting through Sagittarius upon Luna.

15. The Devil = The sovereignty and beauty of material (and therefore false) splendour. Sol acting through Capricorn upon ☿ury.

16. The Tower = The victory over splendour. Venus acting through Mars upon ☿ury. Avenging force.

17. Star = The victory of fundamental strength. Venus acting through Aquarius upon Luna. Hope.

18. Moon = The victory of the material. Venus acting through Pisces upon the cosmic elements, deceptive effect of the apparent power of material forces.

19. Sun = The splendour of fundamental strength.[9] ☿ury acting through the sun upon the moon.

20. Judgment = The splendour of the material world. ☿ury acting through fire upon the cosmic elements.

21. Universe = The foundation of the cosmic elements and of the material world. Luna acting through Saturn upon the elements.

## The Garden of Eden Before the Fall

This diagram is described in the Practicus Ritual. It shows in a glyph the teaching proper to the Practicus on entering the Sephirah Hod which he has reached by the Paths of Shin and Resh from Malkuth and Yesod respectively.

At the summit are the three supernal Sephiroth summed up into one—Aima Elohim, the Mother Supernal—the woman of the Apocalypse [10] (Chap. 12) clothed with the sun, the moon under her feet, and on her head the crown of twelve stars.

It is written "So the name Jehovah is joined to the name Elohim, for Jehovah planted a garden eastward in Eden." [11]

From the three supernals follow the other Sephiroth of the Tree of Life. Below the Tree, proceeding from Malkuth, is the Tree of Knowledge of Good and of Evil which is between the Tree of Life and the world of Assiah or shells, represented by the coiled up dragon with seven heads and ten horns—being the seven infernal palaces and the ten averse Sephiroth.[12]

The River Naher flows forth from the supernal Eden and in Daath it is divided into four heads:

Pison: Fire—flowing to Geburah where there is gold.
Gihon: Water—the waters of ☿y, flowing into Chesed.
Hiddikel: Air—flowing into Tiphareth.
Phrath (Euphrates): Earth—flowing into Malkuth.

It is written: "In Daath the depths are broken up and the clouds drop down dew." [13]

The word *Naher* has the meaning "perennial stream"—"never failing waters" as opposed to other words meaning torrent or brook.

The river going out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding from the throne, on either side of the Tree of Life, bearing all manner of fruit.[14]

Thus the rivers form a cross and on it the great Adam, the son who is to rule the nations, was extended from Tiphareth and his arms stretch out to Geburah and Gedulah, and in Malkuth is Eve, supporting with her hands the two pillars.

## On the General Guidance and Purification of the Soul

Learn first, O Practicus of our ancient Order, that true equilibrium is the basis of the soul. If thou thyself hast not a sure foundation, whereon wilt thou stand to direct the forces of nature?

Know then that as man is born into this world amidst the darkness of nature and the strife of contending forces, so must his first endeavour be to seek the light through their reconciliation. Thus, thou who hast trial and trouble of this life, rejoice because of them, for in them is strength, and by their means is a pathway opened unto that light divine.

How should it be otherwise, O man, whose life is but a day in eternity, a drop in the ocean of time? How, if thy trials were not many, couldst thou purge thy soul from the dross of earth?

Is it but now that the higher life is beset with dangers and difficulties; hath it not been ever thus with the sages and hierophants of the past? They have been persecuted and reviled, they have been tormented of men, yet through this has their glory increased. Rejoice, therefore, O initiate, for the greater thy trial, the brighter thy triumph. When men shall revile thee and speak against thee falsely, hath not the Master said "Blessed art thou." [15] Yet, O Practicus, let thy victories bring thee not vanity, for with increase of knowledge should come increase of wisdom. He who knows little, thinketh he knows much; but he who knoweth much hath learned his own ignorance. Seest thou a man wise in his own conceit? There is more hope of a fool than of him.

Be not hasty to condemn another's sin. How knowest thou that in their place thou couldst have resisted the temptation? And even were it so, why shouldst thou despise one who is weaker than thyself? Be thou well sure of this, that in slander and self-righteousness is sin. Pardon therefore the sinner, but encourage not the sin. The Master condemned not the adulterous woman, but neither did he encourage her to commit the sin.[16]

Thou therefore who desirest magical gifts, be sure that thy soul is firm and steadfast, for it is by flattering thy weakness that the evil one will gain power over thee. Humble thyself before thy God, yet fear neither man nor spirit. Fear is failure and the forerunner of failure; and courage is the beginning of virtue. Therefore fear not the spirits, but be firm and courteous with them, for thou hast no right either to despise or to revile them, and this too may lead thee into sin. Command and banish the evil ones. Curse them by the great names of God, if need be; but neither mock nor revile them, for so assuredly thou wilt be led into error.

A man is what he maketh himself within the limits fixed by his inherited destiny; he is a part of mankind. His actions affect not himself only, but also those with whom he is brought into contact, either for good or for evil.

Neither worship nor neglect the physical body, which is thy temporary connection with the outer and material world. Therefore let thy mental equilibrium be above disturbances by material events. Restrain the animal passions and nourish the higher aspirations; the emotions are purified by suffering.

Do good unto others for God’s sake, not for reward, not for gratitude from them, not for sympathy. If thou art generous, thou wilt not long for thine ears to be tickled by expressions of gratitude. Remember that unbalanced force is evil, that unbalanced severity is but cruelty and oppression, but that also unbalanced ☿y is but weakness which would allow and abet evil.

True prayer is as much action as word; it is will. The gods will not do for man what his higher powers can do for himself if he cultivates will and wisdom. Remember that this Earth is but an atom in the universe, and thou thyself but an atom thereon. And that even couldst thou become the god of this Earth whereon thou crawlest and grovellest, thou wouldst even then be but an atom and one among many. Nevertheless, have the greatest self-respect, and to that end sin not against thyself. The sin which is unpardonable is knowingly and willfully to reject spiritual truth, but every sin and act leaveth its effect.

To obtain magical power, learn to control thought. Admit only true ideas which are in harmony with the end desired, and not every stray and contradictory idea that presents itself. Fixed thought is a means to an end; therefore pay attention to the power of silent thought and meditation. The material act is but the outward expression of the thought, and therefore it hath been said that “the thought of foolishness is sin.” [17] Thought therefore is the commencement of action, and if a chance thought can produce much effect, what cannot fixed thought do? Therefore, as has been already said, establish thyself firmly in the equilibrium of forces, in the centre of the cross of the elements, that cross from whose centre the creative word issued in the birth of the dawning universe.

As it was said unto thee in the grade of Theoricus: “Be thou therefore prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong like the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images like the undines, but avoid idleness and changeability. Be laborious and patient like the gnomes, but avoid grossness and avarice.” So shalt thou gradually develop the powers of thy soul and fit thyself to command the spirits of the elements.

For wert thou to summon the gnomes to pander to thy avarice, thou wouldst no longer command them, but they would command thee. Wouldst thou abuse the pure creatures of God’s creation to fill thy coffers and to satisfy thy lust for gold? Wouldst thou defile the spirits of driving fire to serve thy wrath and hatred? Wouldst thou violate the purity of the souls of the water to pander to thy lust and debauchery? Wouldst thou force the spirits of the evening breeze to minister to thy folly and caprice?

Know that with such desires thou canst but attract the evil and not the good, and in that can the evil will have power over thee.

In true religion there is no sect. Therefore take heed that thou blaspheme not the name by which another knoweth his god for if thou doest this thing in Jupiter, thou wilt blaspheme YHVH; and in Osiris Yeheshuah.

“Ask of God and ye shall have,
Seek and ye shall find.
Knock, and it shall be opened unto you.” [18]

[contents]

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[8]. Note by JMG: Frater S.R.M.D. (‘S Rioghal mo Dhream) was Samuel Liddel Mathers.

[9]. Note by JMG: In earlier editions this was given, incorrectly, as “the splendour of the material world,” a title that properly belongs to the following trump.

[10]. Note by JMG: That is, the Book of Revelations, ch. 12.

[11]. Note by JMG: A reference to Genesis 2:8. The name used for God in the first chapter of Genesis is Elohim; in the second chapter, this changes to YHVH Elohim.

[12]. Note by Regardie: These are described in the text of the rituals but are not read to the candidate at his grade. When studying this diagram, these descriptions should be looked up, but they are not required for the exam.

[13]. Note by JMG: Proverbs 3:20.

[14]. Note by JMG: Revelations 22:1–2.

[15]. Note by JMG: A reference to a saying of Jesus; see Matthew 5:11.

[16]. Note by JMG: Another reference to a saying of Jesus; see John 8:11.

[17]. Note by JMG: Proverbs 24:9.

[18]. Note by JMG: Another saying of Jesus, from Matthew 7:7 and Luke 11:9.

# PHILOSOPHUS GRADE PAPERS

## Fifth Knowledge Lecture

*Azoth* is a word formed from the initial and final letters of the Greek, Latin, and Hebrew alphabets thus: A and Z, Aleph and Tau, Alpha and Omega. It is used with various meanings by different writers but generally signifies “essence.”

The following names occur in Qabalistic writings:

| | | |
|---|---|---|
| Ain—the Negative | אין | (Nothing—Not) |
| Ain Soph | אין סוף | (Limitless) |
| Ain Soph Aur | אין סוף אור | (The Limitless Light) |

These are the Veils of the Negative Existence depending from Kether.

Arik Anpin אריך אנפין—Macroprosopus or the Vast Countenance is a title of Kether, and another of its titles is the Ancient of Days, Aatik Yomin עתיך יומין

Kether or the Vast Countenance emanates first as Abba, the supernal father, and Aima, the supernal mother.

Abba אבבא the supernal father is referred to Yod of Tetragrammaton, and Aima אימא the supernal mother is referred to Heh. Elohim אלהים is a name given to these two persons united.

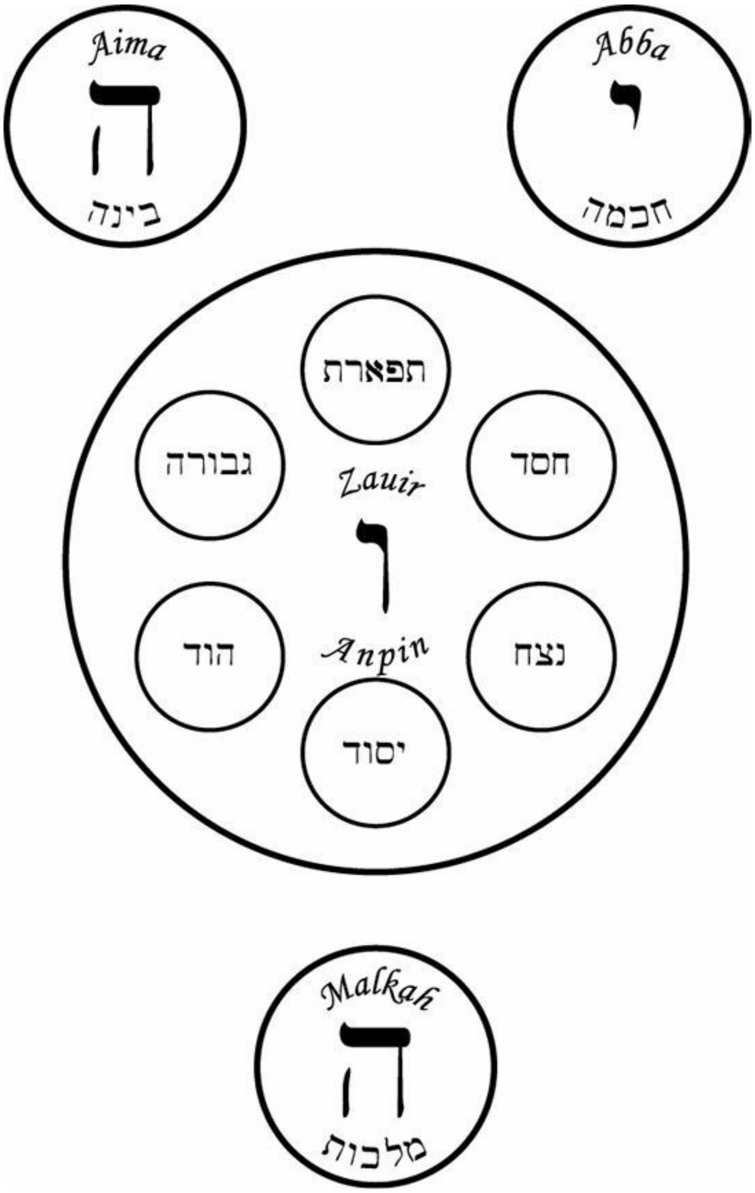
As Elohim they become the parents of the son, Zauir Anpin זאויר אנפין, also called Microprosopus or the Lesser Countenance.

Abba is referred to Yod and the Sephira Chokmah. Aima is referred to Heh and the Sephirah Binah. Zauir Anpin is referred to the six Sephiroth—Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod, and of these especially to Tiphareth.

Malkah מלכה the Queen and Kallah כלה the Bride are titles of Malkuth considered as the spouse of Zauir Anpin, the Microprosopus. The letters of the Name YHVH contain these meanings, thus: Yod is referred to Abba. Heh to Aima. Vau to Zauir Anpin. Heh (final) to Malkah.

These letters are also referred to the four worlds and the four suits of the tarot thus:

| | | |
|---|---|---|
| Yod | Atziluth | Wands |
| Heh | Briah | Cups |
| Vau | Yetzirah | Swords |
| Heh (f) | Assiah | Pentacles |


Aima
ה
בינה
Abba
י
חכמה
תפארת
גבורה
חסד
Zauir
ו
Anpin
הוד
נצח
יסוד
Malkah
ה
מלכות

*Tetragrammaton on the Tree*

In each of the four worlds are the ten Sephiroth of that world, and each Sephirah has its own ten Sephiroth, making 400 Sephiroth in all—the number of the letter Tau, the cross, the universe, the completion of all things.

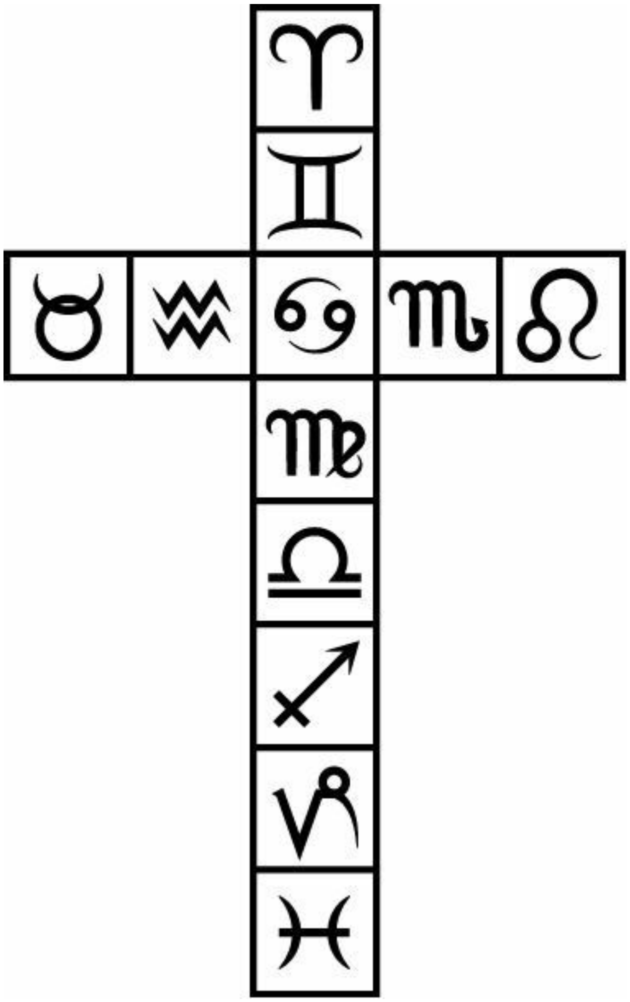
The tarot is thus referred to the Tree of Life:

The four aces are placed on the throne of Kether—the remaining small cards of the suit desired on the respective Sephiroth, two on Chokmah, three on Binah, etc. The twenty-two trumps are then arranged on the Paths between them, according to the letters to which they correspond.

The king and queen of the suit are placed beside Chokmah and Binah respectively; the knight and knave by Tiphareth and Malkuth.

The tarot trumps thus receive the equilibrium of the Sephiroth they connect.

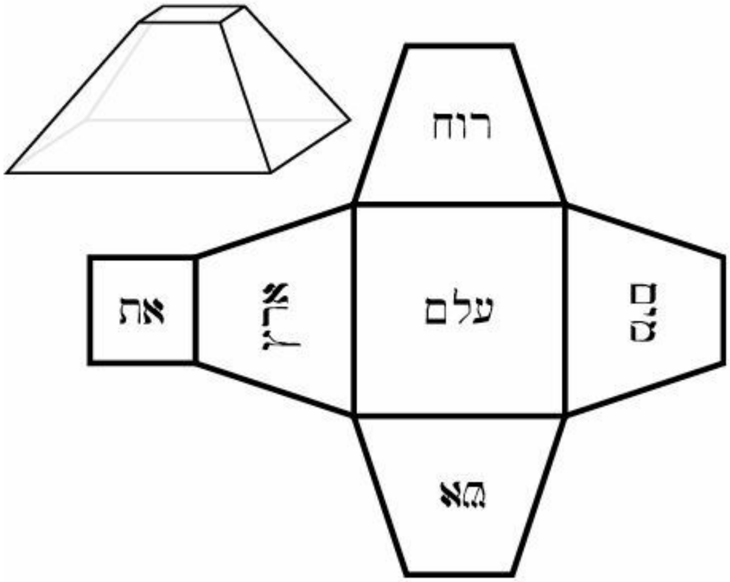
The admission badges used in the grade of Philosophus are as follows:



*Calvary Cross of Twelve Squares*

The Calvary Cross of twelve squares, admitting to the Path of Qoph, the twenty-ninth Path, refers to the zodiac and to the eternal river of Eden divided into four heads:

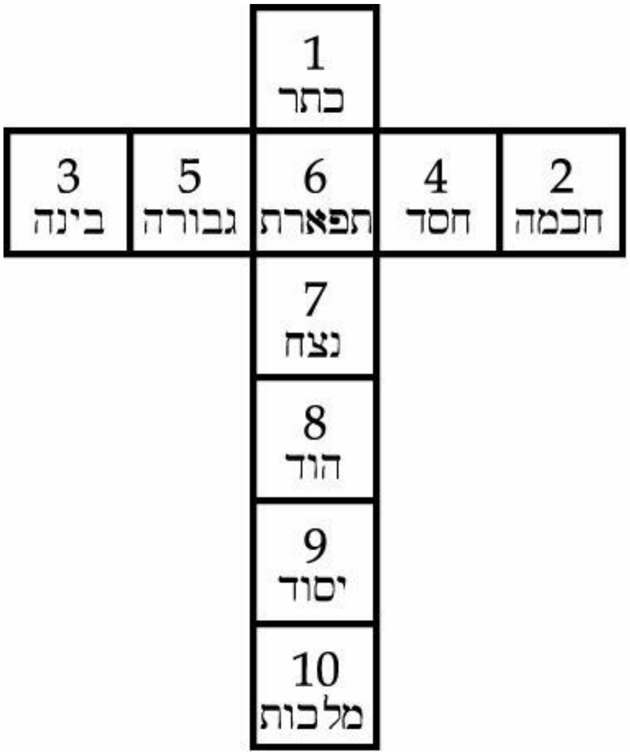
| | |
|---|---|
| Naher, the River | נהר |
| 1. Hiddikel | הדקל |
| 2. Pison | פישון |
| 3. Gihon | גיחון |
| 4. Phrath | פרת |



*Pyramid of the Four Elements*

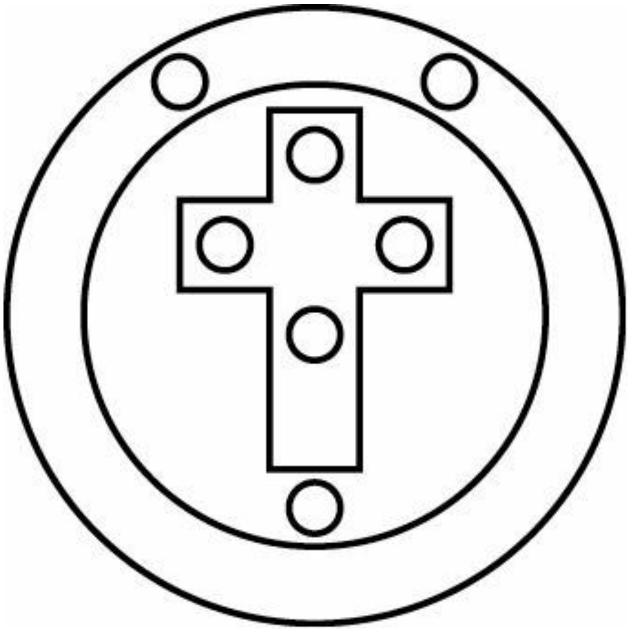
The pyramid of the four elements admits to the Path of Tzaddi, the twenty-eighth Path.

On the sides are the Hebrew names of the elements. On the apex is the word *Eth*—Essence—and on the base the word *Olam* meaning “World.”


1
כתר
3
בינה
5
גבורה
6
תפארת
4
חסד
2
חכמה
7
נצח
8
הוד
9
יסוד
10
מלכות

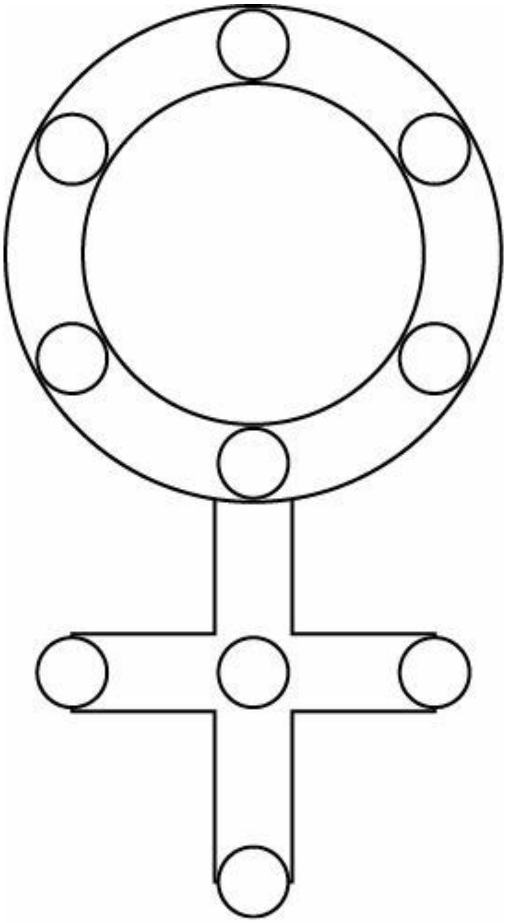
*Calvary Cross of Ten Squares*

The Calvary Cross of ten squares admits to the Path of Peh, Mars—the twenty-seventh Path. The ten squares are referred to the ten Sephiroth in balanced disposition. It is also the opened out form of the double cube of the Altar of Incense.



*Hegemon’s Badge*

The cross of the Hegemon’s badge admits to the Grade of Philosophus. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. The Calvary Cross of six squares also refers to the six Sephiroth of Microprosopus and is the opened out form of the cube.



*Venus on the Tree of Life*

The symbol of Venus on the Tree of Life embraces the whole ten Sephiroth. It is a fitting emblem of the Isis of nature. As it contains all the Sephiroth its circle should be made larger than that of Mercury.

Names especially connected with the four elements:

## Earth:

| | | |
|---|---|---|
| Hebrew Name | Aretz or Ophir | ארץ : עפיר |
| | | אדני הארץ |

| | | |
|---|---|---|
| Great Name | Adonai ha-Aretz | |
| Cardinal Point | North. Tzaphon | צפון |
| Archangel | Auriel | אוריאל |
| Angel | Phorlakh | פורלאך |
| Ruler | Kerub | כרוב |
| King | Ghob | |
| Elementals | Gnomes | |

## Air:

| | | |
|---|---|---|
| Hebrew Name | Ruach | רוח |
| Great Name | Shaddai El Chai | שדי אל חי |
| Cardinal Point | East. Mizrach | מזרח |
| Archangel | Raphael | רפאל |
| Angel | Chassan | חשן |
| Ruler | Ariel | אריאל |
| King | Paralda | |
| Elementals | Sylphs | |

## Water:

| | | |
|---|---|---|
| Hebrew Name | Maim | מים |
| Great Name | Elohim Tzabaoth | אלהים צבאות |
| Cardinal Point | West. Maarab | מערב |
| Archangel | Gabriel | גבריאל |
| Angel | Taliahad | טליהד |
| Ruler | Tharsis | תרשיס |
| King | Nichsa | |
| Elementals | Undines | |

## Fire:

| | | |
|---|---|---|
| Hebrew Name | Asch | אש |
| Great Name | Yhvh Tzabaoth | יהוה צבאות |
| Cardinal Point | South. Darom | דרום |
| Archangel | Michael | מיכאל |
| Angel | Aral | אראל |
| Ruler | Seraph | שרף |
| King | Djin | |
| Elementals | Salamanders | |

## Fifth Meditation

Let the Philosophus meditate upon the symbol of the fire triangle in all its aspects.

Let him contemplate the symbol of the planet Venus until he realizes the universal love which would express itself in perfect service to all mankind and which embraces nature both visible and invisible.

Let him identify himself with the powers of fire, consecrating himself wholly until the burnt sacrifice is consummated and the Christ is conceived by the spirit.

Let him meditate upon the triplicity of fire—its attributes and correspondences.

## The Diagrams

As confusion is found to exist with regard to the right and left pillars of the Sephiroth on the Tree of Life in relation to the right and left sides of a man, and as to the phases of the moon—you must note:

That in every diagram and picture, the right hand side of the observer is next to the Pillar of Mercy—Chokmah, Chesed, and Netzach—while the Pillar of Severity is on the observer’s left hand. Yet when you apply the Tree of Life to yourself, your right side, arm, and leg represent the side of strength and severity, Binah, Geburah, and Hod, and your left side refers to the Pillar of Mercy. So that when you look at a diagram, you are looking, as it were, at a man facing you, that your right side faces his left. His merciful side forms the right hand pillar in front of you, so that it is as if you looked at yourself in a mirror.

Just as the man looks at you, so does the moon look at you and so you say that the moon in her increase is on the side of mercy, the right hand pillar of the Sephiroth; and in her decrease, the crescent is on the left hand Pillar of Severity.

A diagram, then, is a picture of a man or the moon facing you. The temple pillars are similar:

| | | | |
|---|---|---|---|
| Black Pillar | Severity | Left | North |
| White Pillar | Mercy | Right | South |
| Black Pillar | Boaz | Stolistes | |
| White Pillar | Jachin | Dadouchos | |

That is, the white mercy or Jachin Pillar is on your right hand as you approach the altar from the west and from the Hiereus. (See 2 Chronicles 3:17.) “And call the name on the right hand (of him who enters) Jachin, and the name of that on the left, Boaz.”

Now Boaz = strength, severity, Binah, black pillar, and Jachin = white pillar of mercy.

So in making the Qabalistic cross on your breast it is correct to touch the forehead and say *Ateh*—Thou art; the Heart—*Malkuth*; Right Shoulder, *ve-Geburah*; left shoulder *ve-Gedulah*, and with the fingers clasped on the breast say, *Le, olam, Amen*!

## The Garden of Eden After the Fall

This diagram is described in the Philosophus Ritual. It shows in a glyph the teaching proper to a Philosophus on entering the Sephirah Netzach which he has reached by the three Paths of Qoph, Tzaddi, and Peh from the Sephiroth Malkuth, Yesod, and Hod respectively.

The great goddess Eve, being tempted by the fruits of the Tree of Knowledge whose branches tend upwards to the seven lower Sephiroth, but also downward to the kingdom of shells, reached down to them and the two pillars were left unsupported.

Then the Sephirotic Tree was shattered. She fell and with her fell the great Adam. And the great red dragon arose with his seven heads and ten horns, and Eden was desolated—and the folds of the dragon enclosed Malkuth and linked it to the kingdom of the shells.

And the heads of the dragon rose into the seven lower Sephiroth, even up to Daath at the feet of Aima Elohim.

Thus were the four rivers of Eden desecrated and the dragon mouth gave forth the infernal waters in Daath—and this is Leviathan, the piercing and crooked serpent.

But Tetragrammaton Elohim placed the four letters YHVH of the name and the flaming sword of the ten Sephiroth between the devastated garden and the supernal Eden, that this should not be involved in the fall of Adam.

And it became necessary that a second Adam should arise to restore the system, and thus, as Adam had been spread on the cross of the four rivers, so the second Adam should be crucified on the infernal rivers of the four armed cross of death—yet to do this he must descend into the lowest, even Malkuth the earth, and be born of her. (Psalm 74: “Thou breakest the heads of Leviathan in pieces.”)

And on the dragon heads were the names of the eight kings of Edom and on his horns the names of the eleven dukes of Edom, for Daath having developed in the dragon a new head, the seven-headed dragon with ten horns became eight headed and eleven horned. (Genesis, 36:31–43, Chronicles 1: 43–54.)

Note: The Edomites were the descendants of Esau who sold his birthright. Their kings came to symbolize unlawful and chaotic forces.

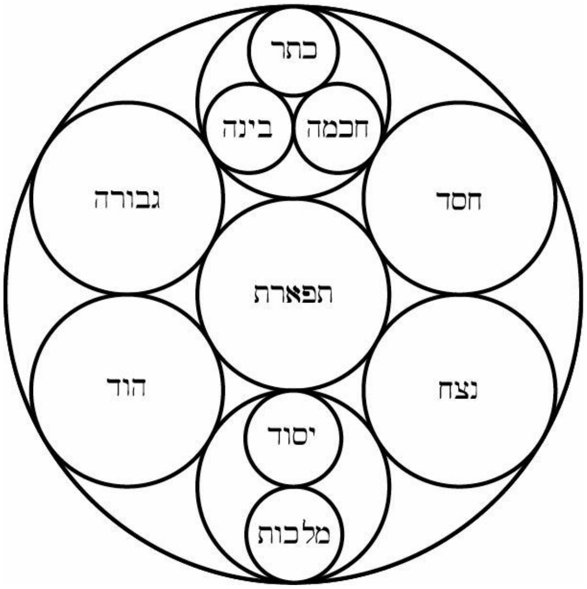
## Miscellany Omitted from the Lectures [19]

## Two Further Alchemical Attributions to the Tree of Life

| | | |
|---|---|---|
| 1. Kether | Mercury | The Metallic Root |
| 2. Chokmah | Salt | Lead |
| 3. Binah | Sulphur | Tin |
| 4. Chesed | Silver | Silver |
| 5. Geburah | Gold | Gold |
| 6. Tiphareth | Iron | Iron |
| 7. Netzach | Copper | Hermaphroditical Brass |
| 8. Hod | Tin | Brass |
| 9. Yesod | Lead | Mercury |
| 10. Malkuth | Mercury Philosophorum | Medicina Metallorum |

## The Qlippoth on the Tree of Life

| | |
|---|---|
| 1. Kether | Thaumiel—the two contending Forces |
| 2. Chokmah | Ghogiel—the Hinderers |
| 3. Binah | Satariel—the Concealers |
| 4. Chesed | Agshekeloh—the Breakers in Pieces |
| 5. Geburah | Golohab—the Burners |
| 6. Tiphareth | Tagiriron—the Disputers |
| 7. Netzach | Gharab Tzerek—the Ravens of Death |
| 8. Hod | Samael—the Liar or Poison of God |
| 9. Yesod | Gamaliel—the Obscene Ones |
| 10. Malkuth | Lilith—Queen of the Night and of Demons |



*The Seven Palaces Attributed to the Ten Sephiroth*

## The Astrological Symbols of the Planets

These are derived from the three primary forms of the cross, the crescent, and the circle, either singly or in combination.

The circle denotes sun and gold; the crescent the moon and silver, respectively analogous to the red and white alchemical natures.

The cross is the symbol of corrosion. The corrosion of metals is usually of the complementary colour to that to which they naturally approximate. Thus copper, which is reddish, becomes green in its corrosion of verdigris, etc.

Mercury is the only planet which unites these three primary forms in one symbol. Saturn is composed of the cross and the crescent showing that lead is corrosive internally and Luna externally. Jupiter is the reverse. Mars is solar internally but corrosive externally.

Venus is opposite. Copper is externally of the nature of gold, but internally corrosive. Hence the name of the sphere of Venus is Nogah—denoting external splendour but internal corruption.

The Serpent Nehushtan, which Moses made when the children of Israel were bitten by serpents of fire in the wilderness, is the serpent of the Paths of the Tree. And he set it on a pole—that is, twined it round the middle pillar of the

Sephiroth. And the word used in the passage in Numbers 21 for fiery serpents is the same as the name of the angels of Geburah, the same spelling, the same pointing, Seraphim. Round the Middle Pillar of the Sephiroth, because that is the reconciler between the fires of Geburah or Severity, and the waters of Chesed or ☿y—and hence it is said in the New Testament that it is a type of Christ, the Reconciler. And the serpent is of brass, the metal of Venus, whose sphere is called Nogah, or external splendour, as shewn further by the alchemical symbol of Venus, wherein the circle of the sun is exalted above the cross of corrosion. And therefore it is said in the Zohar that "alone of the shells is the serpent Nogah found in holiness" and he is called the balance of justice. Why, then, is he called the external or false splendour? Because he indeed uniteth the Paths, but comprehendeth not the Sephiroth. Nevertheless, he is also the celestial serpent of wisdom. But the serpent of the temptation is the serpent of the Tree of Knowledge of Good and of Evil, and not that of the Tree of Life.

Here is a method of writing Hebrew words by the Yetziratic attribution of the alphabet, whence results some curious hieroglyphic symbolism. Thus *Tetragrammaton* will be written by Virgo, Aries, Taurus, Aries. *Eheieh*, by air, Aries, Virgo, Aries. From *Yeheshua*, the Qabalistic mode of spelling Jesus, which is simply the Tetragrammaton with the letter Shin placed therein, we obtain a very peculiar combination—Virgo, Aries, fire, Taurus, Aries. Virgo born of a virgin, Aries the sacrificial lamb, fire the fire of the Holy Spirit, Taurus the ox of the earth in whose manger He was laid, and lastly Aries the flocks of sheep whose herdsmen came to worship Him. Elohim yields air, Libra, Aries, Virgo, water—the firmament, the balanced forces, the fire of the spirit (for Aries is a fiery sign), operating in the zodiac, the fire goddess, and the waters of Creation.

The terms Raven or Crow, Lion, and Eagle have various alchemical significations. Generally:

Raven—Initiation through blackness

Lion—Heat and sulphurous action

Eagle—Sublimation

One great difference between chemical and alchemical processes is that alchemy only employs a gradual heat continually but carefully increased, and does not commence with violent heat.

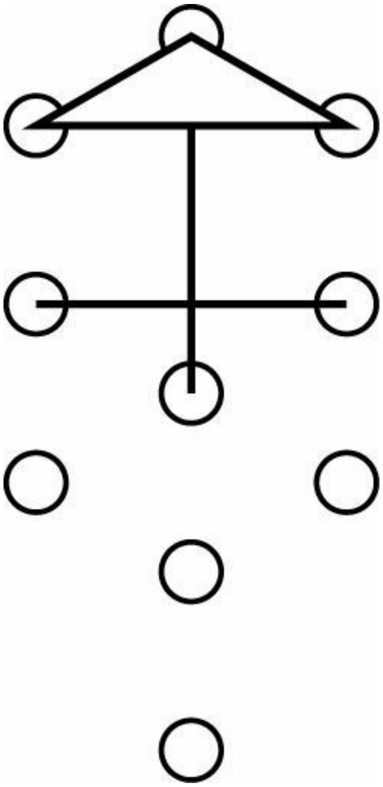
The *cucurbite* is a glass boiler attached to the lower part of the alembic. It consists of a tube, a head, and a receiver added thereto for purposes of distillation.

The *athanor* or philosophical furnace is to produce a graduated heat.

The *balneum mariae* is the modern water bath—a vessel of hot water in which was placed the vessel to be heated.

The *balneum arenae* or sand bath is a vessel of sand in which is placed the vessel to receive a dry heat.

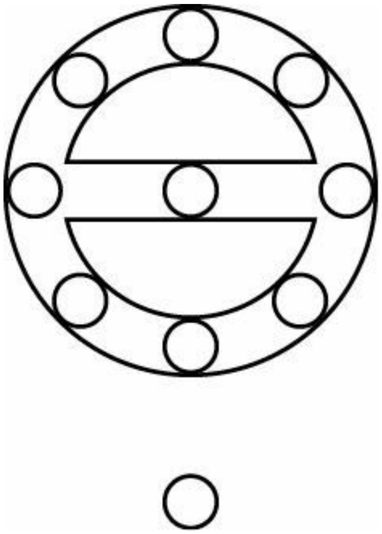
The philosophic egg is an oval glass vessel in which is placed the water or liquid to be acted upon, and which may be hermetically sealed.



*Sulphur on the Tree of Life*

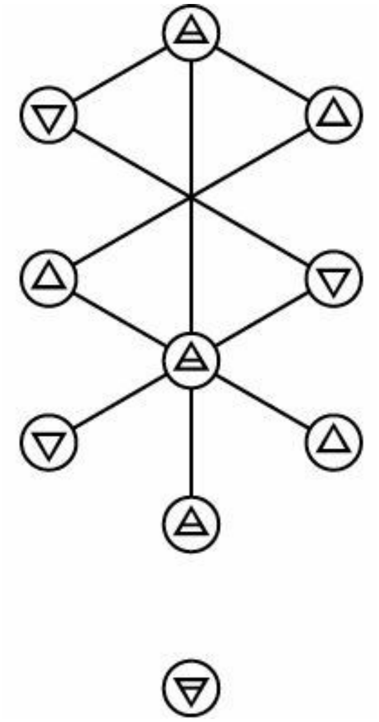
This represents the alchemical symbol of sulphur on the Tree of Life. It does not touch the four lower Sephiroth. The cross terminates in Tiphareth, whereby, as it were, the supernal triangle is to be grasped, and Tiphareth is the purified man.

The hexagram of Tiphareth is formed from the pillars on each side. In Chesed is the water triangle, in Geburah the fire triangle, and Tiphareth unites and reconciles them so as to form a reconciliation between them in the form of the hexagram.



*Salt on the Tree of Life*

The symbol of salt on the Tree of Life embraces all the Sephiroth but Malkuth, and is, as it were, the reconciler between the sulphur and Mercury. The horizontal dividing line implies the precept of Hermes, “as above so below.”



*The Trinity on the Tree of Life*

The drawing represents the Trinity operating through the Sephiroth and reflected downwards in the four triangles of the elements. Air is reflected from Kether through Tiphareth to Yesod. Water is reflected from Binah through Chesed to Hod; fire is reflected from Chokmah through Geburah to Netzach; while earth is Malkuth, the receptacle of the other three.

## The Angels of the Shemhamphoresch [20]

Please see the following pages.

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | והואל |
| | | | | | | Mars | זזר | דניאל |
| Aries | טלה | יהוה | מלכידאל | שרהיאל | איאל | | | החשיה |
| | | | | | | Sun | בהחמי | עממיה |
| | | | | | | | | ננאאל |
| | | | | | | Venus | | |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | סטנדר | ניתאל |
| | | | | | | | | מבהיה |
| | | | | | | Mercury | כדמדי | פויאל |
| Taurus | שור | יההו | אסמודאל | ארזיאל | טואל | | | נממיה |
| | | | | | | Moon | מנחראי | יילאל |
| | | | | | | | | הרחאל |
| | | | | | | Saturn | יכסגנוץ | מצראל |
| | | | | | | | | ומבאל |
| | | | | | | Jupiter | סגרש | יההאל |
| Gemini | תאומים | יוהה | אמבריאל | סראיאל | גיאל | | | ענואל |
| | | | | | | Mars | שהדני | מחיאל |
| | | | | | | | | דמביה |
| | | | | | | Sun | ביתור | מנקאל |
| | | | | | | | | איעאל |
| | | | | | | Venus | מתראוש | חבויה |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| Cancer | סרטן | הוהי | מוריאל | פכיאל | כעאל | | | ראהאל |
| | | | | | | Mercury | רהדץ | יבמיה |
| | | | | | | | | הייאל |
| | | | | | | Moon | אלינכיר | מומיה |
| | | | | | | | | והויה |
| | | | | | | Saturn | לוסנהר | יליאל |
| Leo | אריה | הויה | ורכיאל | שרטיאל | עואל | | | סיטאל |
| | | | | | | Jupiter | זחעי | עלמיה |
| | | | | | | | | מהשיה |
| | | | | | | Mars | סהיבר | ללהאל |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | | | אכאיה |
| | | | | | | Sun | אננאורה | כהתאל |
| Virgo | בתולה | ההיו | המליאל | שלתיאל | ויאל | | | הזיאל |
| | | | | | | Venus | ראידיה | אלדיה |
| | | | | | | | | לאויה |
| | | | | | | Mercury | רפשם | ההעיה |
| | | | | | | | | יזלאל |
| | | | | | | Moon | טרסני | מבהאל |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| Libra | מאזנים | והיה | זוריאל | חדקיאל | יהאל | | | הריאל |
| | | | | | | Saturn | סהרנץ | הקמיה |
| | | | | | | | | לאויה |
| | | | | | | Jupiter | שהדר | כליאל |
| | | | | | | | | לוויה |
| | | | | | | Mars | כמוץ | פהליה |
| Scorpio | עקרב | וההי | ברכיאל | סאיציאל | סוסול | | | נלכאל |
| | | | | | | Sun | נינדוהר | ייאל |
| | | | | | | | | מלהאל |
| | | | | | | Venus | ותרודיאל | חהויה |
| | | | | | | | | נתהיה |
| | | | | | | Mercury | משרית | האאיה |
| Sagittarius | קשת | ויהה | אדוכיאל | סריטיאל | סויעסאל | | | ירתאל |
| | | | | | | Moon | והרין | שאהיה |
| | | | | | | | | רייאל |
| | | | | | | Saturn | אבוהא | אומאל |
| | | | | | | | | לכבאל |

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| | | | | | | Jupiter | מסנין | ושריה |

| Sign | Name in Hebrew | Divine Name | Archangel | Angel | Angel ruling the House corresponding | Decan | Angel ruling Decan | Angel ruling Quinance |
|---|---|---|---|---|---|---|---|---|
| Capricorn | גדי | היהו | הנאל | סמקיאל | כשניעיה | | | יחויה |
| | | | | | | Mars | יסיסיה | לההחיה |
| | | | | | | | | כוקיה |
| | | | | | | Sun | יסגדיברודיאל | מנדאל |
| | | | | | | | | אניאל |
| | | | | | | Venus | ססספם | חעמיה |
| Aquarius | דלי | היוה | כאמבריאל | צכמקיאל | אנסואל | | | רהעאל |
| | | | | | | Mercury | אבדרון | ייזאל |
| | | | | | | | | הההאל |
| | | | | | | Moon | גרודיאל | מיכאל |
| | | | | | | | | ווליה |
| | | | | | | Saturn | בהלמי | ילהיה |
| Pisces | דגים | ההוי | אמניציאל | וכביאל | פשיאל | | | סאליה |
| | | | | | | Jupiter | אורון | עריאל |
| | | | | | | | | עשליה |
| | | | | | | Mars | סטריף | מיהאל |

[contents]

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19. Note by Regardie: The following items and attributions are those which were formerly eliminated from the so-called knowledge lectures and rituals. They have been assembled here and added as an appendix since this was assumed to be more ♄isfactory than inserting them once again into the knowledge lectures.

20. Note by Regardie: The following angelic names have been assembled and tabulated systematically from a Philosophus manuscript entitled “The Lecture on the Shemhamphoresch.” This document

deals principally with the traditional modes of forming angelic names. It describes how various verses are taken from the book of Exodus, and by methods of permutation, are formed into seventy-two names of three letters each. To each of these names is added the suffix *Yah* or *El*, thus yielding angelic names and formulae. These seventy-two angels are allotted to each quinary, or division of 5°, in the celestial heavens, so that with the other names a very complete hierarchy is given. Thus every sign of the zodiac has an archangel, angel, angel of its corresponding house, and a vast sub-hierarchy.

Too much space would have been consumed to detail the methods by which these names are given. So I have contented myself to list, simply, all the archangelic and angelic names of the twelve zodiacal signs, and state that they are very important names, and their arrangement should be carefully studied. The documents on tarot attribute two of these angels to each of the thirty-six small cards, and the Anglicized transliteration of their names will there be found. But I have thought it advisable here to give the Hebrew letters and spelling so that the student may have them at his hand when dealing with the matters of sigils and telesmatic images, which are, as elsewhere explained, formed from the Hebrew spellings.

# PORTAL GRADE PAPERS

## On the Work to Be Undertaken between Portal and 5° = 6□

The work comes under six headings as follows:

1. A thesis on the rituals.
2. A meditation on the crosses which have been used as admission badges in the grades. This is a preparation for the meditation which precedes the 5° = 6□ grade and should be applied for when you have been a Portal member for seven months.
3. A complete diagram of the Tree of Life.
4. The practice of control of the aura.
5. The placing of the Tree of Life in the aura.
6. Tattwas—astrology—divination.

1. **The Thesis.** Read the rituals. Build them up in imagination. Compare the opening and closing in the various grades. Note the general underlying scheme for each elemental grade—and note where the differences occur. Follow the careers of the various officers. Note at what grade an officer disappears.

Make a precis of each ritual so that the general scheme becomes apparent. This is of the greatest assistance when you are called on to take office because you will not then need to follow everything in the ritual but need only turn to the page where your office is mentioned and when you have no more to say, you can turn to the closing and put the ritual aside till required for that. Ability to do this and to move correctly in the temple adds greatly to the harmony and repose of the whole ceremony.

Note the positions of the various officers—what mathematical shapes they make among themselves from time to time as they take up their places in the temple. It may be a triangle, a cross, a pentagram, etc.

Read the speeches carefully, and read them sometimes aloud so that you get familiar with the sound of your own voice in saying the words. Note that some speeches are designed to create atmosphere by their archaic form and should be read rhythmically and sonorously, while others are informative and should be read in such a way as to make their points clear.

Examples of archaic passages are challenges of gods: “Thou canst not pass the gate of the western heaven unless thou canst tell me my name.” And the speeches of the Kabiri in the grades of Practicus and Philosophus. Information is given in speeches about tarot keys and diagrams.

Note the technique for traversing the various Paths—the words and the badges with which the Path is entered, the length of the circumambulation and the special symbolism described therein.

Let all these things soak into your mind, make notes as ideas occur to you—and presently your personal reaction to the grades will crystallize out and you will be able to write your thesis.

2. **Make a list and drawings of the crosses** which have been given you as admission badges throughout the grades, from the swastika of the Zelator to the five-squared cross which you put on as you stood at the altar at the second point of the Portal grade. Read what is said of them in the rituals and knowledge lectures, and make notes about them.

3. **The Tree of Life.** This should be done fairly large in order that the writing and symbols should be clear. It is essential to show the deity names, names of archangels and angels in Hebrew in the Sephiroth, and to number the Paths and give their attributions. Apart from this, the Tree should be your personal synthesis of the Order symbolism as it applies to the Tree of Life. Colours may be used.

4. **Control of the Aura.** If you are not already familiar with the parts of your own body such as nervous system, respiratory system, digestive system, get some simple textbook such as is used in ambulance work, or attend a

course of first-aid lectures so that, before starting to work on your subtle body, you may know something about your physical body.

Your physical body is interpenetrated by a subtle body or aura which also surrounds the physical body like an egg of light. You should now begin to practice controlling this aura or sphere of sensation. This means that you must first try to get your emotional reactions under conscious control. Instead of automatically liking this, disliking that, you must try to understand the mechanism which underlies these feelings. To assist you in this, the study of psychology is recommended. There are many books on the subject, of which the following are easy to understand and clearly stated.

*Psychology* by Wm. McDougall (Home University Library).

*Psychoanalysis for Normal People* by Geraldine Coster.

*Psycho-Synthesis* by the Dean of Chester Cathedral.

*Machinery of the Mind* by Violet Firth.[21]

Having built up some idea of the mechanism of your mental processes, you should now try to make yourself negative or positive at will towards people or ideas. If you are likely to meet someone who always makes you argumentative and irritable, decide that your aura is dosed to their power of irritating you and that your mind will not be disturbed by what they say. It is good sometimes to listen to views with which you disagree to teach you not only to make no verbal response, but to keep your feelings in abeyance also. In this way you come to learn how much of your disagreement is due to prejudice or personal factors, and how much to your regard for abstract truth.

Again, sometimes practice opening your aura to people or ideas in an endeavour to see things from another’s point of view.

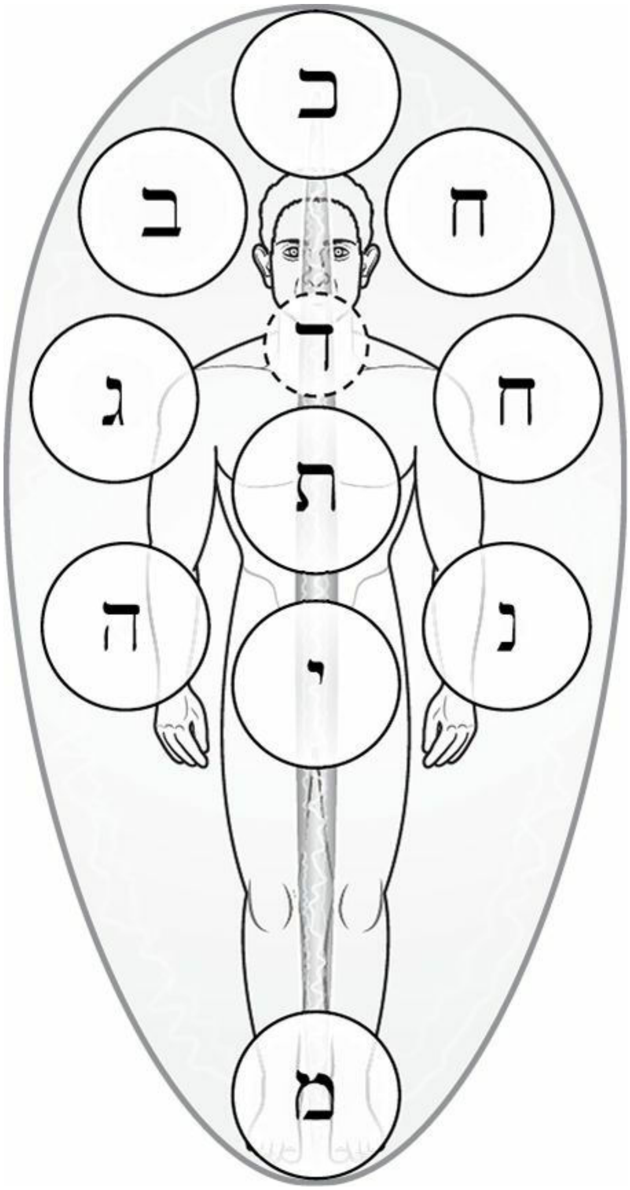
The practice of deep breathing is also of help in establishing poise and in controlling nervousness. It is good to expand the chest to its fullest extent and then to expand the diaphragm below the ribs as well and then to let the breath out slowly and steadily on a vowel sound such as “ah” or “O.”

If you are nervy, you will find that your breathing is shallow and that your muscles are tense. You tend to clench your hands and tighten up the abdominal muscles. To cure this, take a deep breath to full capacity, hold it while tensing and relaxing alternately the abdominal muscles. Do this (i.e., the tensing and relaxing of the muscles) three times and then relax completely into a chair. Allow all your muscles to go limp and let your breath out to the last gasp. Do the whole process three times, if necessary. It is designed to stimulate the solar plexus which is the heart of the nervous system which governs emotion.

Another good exercise is to say the deity names aloud. Take a deep breath and say them softly, smoothly, and slowly, imagining the while that your voice travels out to the confines of the universe. This can be done in conjunction with the pentagram ritual.

5. **The Tree of Life in the Aura.** In the aura which interpenetrates and surrounds our physical bodies, we are to build up a replica of the Tree of Life. The Pillar of Severity is on our right side, the Pillar of ☿y on our left, and the Pillar of Beneficence in our midst.

It is best to build up the Middle Pillar first. To do this stand up and raise yourself in imagination to your Kether—a brilliant light above your head. Imagine this light descending to Daath, at the nape of your neck, and thence to Tiphareth in your heart where it glows like sunlight and whence it radiates into the other Sephiroth. From Tiphareth the light goes to Yesod in the region of the hips, and thence to Malkuth in which your feet are planted. Having made a clear image of the Middle Pillar, you can then establish the other Sephiroth by vibrating the deity names. This can be done as an alternative to the pentagram ritual as a preparation for meditation.



*The Middle Pillar and the Human Body*

1. Imagine yourself standing in the temple, facing west. The black Pillar of Severity will be on your right—the white Pillar of Mercy on your left. You will make the Middle Pillar as you stand between them.

2. Imagine now that the black pillar is reflected in your right side—the white pillar in your left.

3. Take a deep breath and raise your consciousness to your Kether above your head and vibrate the name Eheieh—which means “I am.” Imagine the light flowing down through Daath (at the nape of your neck) to Tiphareth.

4. In the same manner, establish Yesod in the name Shaddai El Chai, and Malkuth in the name Adonai ha-Aretz.

5. Make the Qabalistic cross to indicate that you have called down the light of your Kether and balanced it in your aura. Then let your imagination dwell on the aura and see it oval and clear, pulsating with the glow from Tiphareth.

If you are called to see anyone who is ill, who is depressed, or who has a depressing effect on you, you should do this exercise beforehand. In the case of the person who has a depressing effect on you, you may also imagine that your aura is hardened at the edge so that they are unable to penetrate it, and so deplete you of vitality (which is generally what such sensations mean).

In all these practices it is well to remember that "strength is in silence." If you talk about them, save to your Chief, or if you try to analyse their effects, you will not benefit by them. Try them with simple faith and in silence for a year before rationalizing them.

It is better at first to keep your aura to yourself, rather than to try to flow out towards others. Unless you are particularly vital and well balanced, you will only waste energy. So-called modes of healing and of "doing good to others" should be eschewed for a time. Such methods have a technique of their own and require trained and balanced minds and bodies to carry them out. Get yourself right first before you attempt to interfere with others in any way but the ordinary ways of kindly decent society.

When you have practiced the exercise of the Middle Pillar for some time and can visualize it easily, you can establish the other Sephiroth.[22]

6. **Tattwas—Astrology—Divination.** The tattwas are designed to assist you in your researches into the soul of nature. They are at first done with a senior member, and later can be done alone or with a companion of your own grade. They should never be allowed to become uncontrolled daydreams. The method taught should be strictly adhered to—a definite time, preferably in the morning, being set aside—and they should not be attempted when you are feeling tired or when your mind is too occupied with other things to let you

"get away." They should not be done too frequently—once in three weeks or a month is enough, once a week if time and circumstances permit. Notes of the pictures and symbols seen should be kept together in a book.

**Astrology**. This should be done as time permits. The subject is vast and highly technical and can be studied fully through the various schools and correspondence classes if you are interested in it. From the Order lectures you should be able to set up a true birth horoscope for any place and any time. You can practice setting up horoscopes for the cases given in Alan Leo's little book *1001 Notable Nativities* and see whether you can tell for what the horoscope was remarkable. You should attempt the reading of a horoscope for someone you know and then get the data for someone about whom you know nothing, and see whether you can give a reading which ♄isfies their friends.

The Order requires only that you should be able to set up an accurate horoscope and that you should know how to work out the aspects and how to make a simple assessment of the good and bad factors in a horary figure. If astrology interests you further, it is a very fascinating field of research.

**Divination.** You may try to develop your intuition by the use of horary and natal astrology, geomancy, and the reading of the tarot cards by the method given in the small book by Mr. A.E. Waite.

You are advised to attempt only questions in which you are not emotionally involved because methods of divination can be a fruitful source of self-deception to those who are psychic but not self-knowing. If you are given to having intuitions you must learn to say not only "I was right about that" but also "I was quite wrong about that," and if you advertise only successes (as is usual) at the bar of your own conscience, learn to assess them honestly.

The interval of time between Portal and 5° = 6$^{\square}$ should be given to the study of the whole makeup of yourself. All these methods are designed to assist you to get as far as you can along the road to self-knowledge.

You are to realize the different layers of your being—some of which you have been led through symbolically in the outer grades—“which in one sense quitteth not Malkuth”—the kingdom of yourself.

This line of thought, coupled with the study of the rituals, may lead you to realize what it was you gathered together in the first point of the Portal ritual, and what it is you are trying to perfect to lay on the altar of the spirit.

We are told in the Portal that the nine months’ wait which must intervene before the Portal is again opened for the aspirant has a correspondence to the nine months of gestation before birth. As the unborn child, stage by stage, grows through the ancestral history of the race so the candidate in the Portal by a single circumambulation for each, recalls his past grades and, at the end of the first point, regards their symbols upon the altar as parts of his body and contemplates them as coming together in one place—the unity of his person.

In the second point, he sacrifices his name—symbol of his idea of himself in order that the idea of a new self and a new consciousness may be attained.

This has a correspondence in the birth of a child. It emerges from the membranes and placenta which hitherto have been its body and source of life and finds itself not “dead” after the dread change, but translated to a larger consciousness.

Thus the Portal foreshadows the kind of change and development necessary for understanding the symbolism of the $5^\circ = 6^{\square}$.

We do not know what consciousness the unborn child has—how far it has choice in its development—through what agency it unfolds the potencies of its tiny seed and draws to itself the necessary materials for growth. The miracle happens—and gives us courage to believe that a similar miracle is even now enacting whereby a body will be ready for us when this, which seems so real to us, shall share the same fate as the placenta and membranes which “die” at our birth.

But tradition, as embodied in our Order and shown somewhat less directly in the revealed religions, teaches that this development can be assisted by conscious effort—indeed, that there comes a time when this effort must be made through the body and mind we are now endowed with. And realizing that we are indeed in a path of darkness groping for light, we must feel our way to an understanding of the meaning of life—the reason for death.

To those who feel the call to make this effort, comes the order with a series of pictures, symbolic of the growth of the soul to new life. The meditations given with each grade are designed to lead the mind towards ideas which will assist in self-knowledge—universal impersonal ideas which each must find in his own way—"the secrets which cannot be told save to those who know them already."

The aspirant is led to look backwards. First he must acknowledge his debt to evolution through which has been perfected the instrument wherein his mind works and gathers material. Then, through meditation, he is led to see himself as not only self-conscious—as one who receives impressions—one who criticizes and watches—one whose will is interfered with—one who is misunderstood—one to whom others are "persons" or masks (from Latin *persona*, a mask)—but, standing outside himself, he now becomes one who endeavours to sense how his mask appears to others—sees himself as part of the consciousness of others, as one who impresses, one who is criticized and watched, one who interferes with the will of others, one who misunderstands.

He may recall periods in his life when his convictions were sure, his judgments harsh and unjust, his actions shameful, and view himself in that picture dispassionately as an entity operative in the give and take of life, something growing and as outside the category of blame as is the bitterness of unripe fruit.

As the knowledge of his place and relative importance in the universe matures, he will attain strength to be honest with himself—ashamed of nothing he finds in his mind—one watching the antics of his personality with tolerant amusement—yet always learning.

He will reflect on words and the power of words. He will catch himself weaving them—twisting their meaning—deceiving himself and others with them. He will catch himself under obsession to them—he will see how they fix and make possible the recall of events and emotions, and with this knowledge he will become aware of how his words affect other people.

As he begins to realize the tremendous miracle of words, the magic both good and evil of human communion by words, he will begin to grasp why the Order reiterates the importance of silence. The true magician must understand his tools and, in periods of silence, he must contemplate words as one of them.

As he thus traverses the long road to dispassionate self-knowledge, and no longer has to waste energy in doing battle for and indulging wounded feelings in defense of a totally false idea of himself, he is led to meditate on the varied symbols of the cross, and from this to contemplate the Crucified One, revealed to the west as Jesus of Nazareth.

This life and the sayings of Jesus given in the meditation should be studied and pictured in the mind.

The mind must be taught to die to useless churnings over past things and vain apprehensions about future things. This is difficult, for human phantasies die hard, but once the effort is made, however transient the result, it becomes easier with time to replace wasteful thoughts with those that cluster round a powerful symbol of eternal truth.

As the time for the 5° = 6▫ ceremony approaches, the aspirant should withdraw as far as may be from externals that these symbols may work in his mind.

He will find them waiting on the threshold of his mind ready to tell their story as he walks about or is occupied in mechanical tasks. Once a place has been made for them no “time” is required to develop them. They grow in the waste places.

Definite times, too, should be set aside for meditation wherein ideas may be formulated as far as possible.

Before going to sleep, the aspirant should do the pentagram ritual and impress on his mind that he must recall on waking any teaching that has been given him in dream or vision. This may be assisted, if on waking, he calls before his mind the sun rising, thinly veiled in clouds.

This should be done at least the week preceding the grade.

The ceremony will be a true initiation for the aspirant only in so far as he has prepared himself to receive it.

Like a word, it is a symbol, the communication of whose essence depends on the understanding and experience of the recipient.

## Portal Meditation

Let the aspirant meditate upon the cross in its various forms and aspects as shown in the admission badges throughout the grades. Let him consider the necessity and prevalence of sacrifice throughout nature and religion.

Let him realize the saying of the Master: “Whosoever shall save his life shall lose it, and whosoever shall lose his life shall save it.” [23]

“Except a corn of wheat fall into the ground and die, it abideth alone, but if it die, it bringeth forth much fruit.” [24]

Let him endeavour to realize his own place and relative importance in the universe, striving to stand outside himself and allowing only such claims as he would allow to another.

Let him carefully abstain from talking of himself, his feelings, or experiences that he may gain continence of speech, and learn to control the wasteful activities of his mind.

Let him contemplate the sun as thinly veiled in clouds.

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21. Note by JMG: Firth is better known by her occult pen name Dion Fortune. Trained as a lay Freudian therapist, she wrote several books on psychology under her legal name.

22. Note by Regardie: The reader or student who is interested particularly in this subject of the sphere of sen♄ion, or aura as it is called, would be well advised to study very carefully the Order tarot teaching. There is much in that set of documents which concerns the application of the ideology of the Qabalistic Tree of Life to a sphere. In that case the pillar arrangement becomes slightly altered or extended so as to produce four pillars about an invisible axis, the Middle Pillar. There is also much profound wisdom in the very skeletal attributions of the five divisions of the tarot pack to the surface or parts of the solid sphere. The aces to the north pole, and the thirty-six decanate cards to the south pole up to the ecliptic, while in between range the princess cards which are the thrones of the aces, the other court cards, and the trumps. The studied application of this intricate scheme to the extended arrangement of the Tree of Life, and thence to the human personality and sphere in all its branches will yield a wealth of significant material.

    I have also elaborated this scheme in two books. In *The Art of True Healing* I have dealt with the aura and the Middle Pillar solely from the therapeutic point of view. My other book, *The Middle Pillar*, considers the technique from a considerably wider view. Moreover it attempts to associate the results of training with the terminology of analytical psychology.

23. Note by JMG: Matthew 16:25.

24. Note by JMG: John 12:24.

# ADEPTUS MINOR GRADE PAPERS

## Concerning the Tree of Life

This is the Book of the Path of the Chameleon—the knowledge of the colours of the forces which lie beyond the physical universe. Study thou well that saying of Hermes “that which is below is like that which is above,” for if that which is below is conformed according to the law of the Concealed One—great is His name—be thou well assured that the closer thou adherest unto the law of the universe in thy working, by so much the more is thy magical working just and true.

Recall what was said unto thee in the ritual of the Paths of the Portal of the Vault of the Adepti. “Therefore, by the straight and narrow path of Samekh, let the Philosophus advance like the arrow from the bow of Qesheth.” Now Qesheth the bow is the rainbow of promise stretched above the earth, whose name is formed from the letters of the Paths leading from Malkuth. If then it be by the Path of Samekh that the Philosophus should advance to the knowledge of the adept, turning aside neither unto the right hand nor unto the left, whereon are the evil and threatening symbols of Death and the Devil, he must have a perfect and absolute knowledge of the bow, ere he can follow the path of the arrow. But the bow is of brilliant and perfect colour, whose analysis and synthesis yield others of the same scale, and hence is this book entitled *The Book of the Path of the Chameleon*—that path, namely, which ascendeth alone through the force of Qesheth the bow.

And if thy knowledge and application of the outer knowledge, which thou hast already learned, be faulty and incorrect, how wilt thou be able to keep thyself from turning aside unto thy hurt? Therefore, learn not knowledge by rote only as an unreasoning child, but meditate, search out, and compare, and to the end, see that thou think but little of thyself—for only he that humbleth himself shall be exalted. Magical knowledge is not given unto thee to tickle thy vanity and conceit, but that by its means, thou mayest purify and equilibriate thy spiritual nature and honour the Vast and Concealed One.

This is the explanation of the first diagram of the Paths—the Sephiroth being in the feminine scale and the Paths in the masculine or King scale. It is the key of the forces which lie in Qesheth the bow. Treasure it in thy heart and mark it well, seeing that therein is the key of nature. Meditate on it and reveal it not unto the profane, for many and great are its mysteries.

NOTE: There are four scales of colour which correspond to the four worlds. They are:

| | | | | |
|---|---|---|---|---|
| The King scale | Atziluth | Wands | Yod | Fire |
| The Queen scale | Briah | Cups | Heh | Water |
| The Prince scale | Yetzirah | Swords | Vau | Air |
| The Princess scale | Assiah | Pentacles | Heh | Earth |

The colours differ according to the world or aspect of the great name they represent:

Thus Samekh in:

| | |
|---|---|
| The King scale is | Deep Blue |
| The Queen scale is | Yellow |
| The Prince scale is | Green |
| The Princess scale is | Grey Blue |

Tiphareth in:

| | |
|---|---|
| The King scale is | Rose |
| The Queen scale is | Gold |
| The Prince scale is | Pink |
| The Princess scale is | Tawny Yellow |

The Tree of Life for the use of an Adeptus Minor is compounded of the first two scales. The Sephiroth are in the feminine, passive, or Queen scale. The

Paths are in the masculine, active, or King scale. It thus represents the forces of Atziluth in the Paths uniting the Sephiroth as reflected in the Briatic world, one of the possible arrangements of the powers inherent in Yod He of the Great Name.

First are the feminine colours of the Sephiroth, the Queen’s scale. In Kether is the divine white brilliance, the scintillation and coruscation of the divine glory—that light which lighteth the universe—that light which surpasseth the glory of the sun and beside which the light of mortals is but darkness, and concerning which it is not fitting that we should speak more fully. And the sphere of its operation is called Rashith ha-Gilgalim—the beginning of whirling (or whirls, or whorls), the *primum mobile* or first mover, which bestoweth the gift of life in all things and filleth the whole universe. And Eheieh is the name of the divine essence in Kether; and its archangel is the prince of countenances—Metatron or Metraton, he who bringeth others before the face of God. And the name of its order of angels is called Chaioth ha-Qadesh, the holy living creatures, which are also called the order of Seraphim.[25]

In Chokmah is a cloudlike grey which containeth various colours and is mixed with them, like a transparent pearl-hued mist, yet radiating withal, as if behind it there was a brilliant glory. And the sphere of its influence is in Mazloth, the starry heaven, wherein it disposeth the forms of things. And Yah is the divine ideal wisdom, and its archangel is Ratziel, the prince or princes of the knowledge of hidden and concealed things, and the name of its order of angels is Auphanim, the wheels or the whirling forces which are also called the order of Kerubim.

In Binah is a thick darkness which yet veileth the divine glory in which all colours are hidden, wherein is mystery and depth and silence, and yet, it is the habitation of the supernal light. There is the supernal triad completed. And the sphere of its operation is Shabbathai, or rest, and it giveth forms and similitudes unto chaotic matter and it ruleth the sphere of action of the planet

Saturn. And Jehovah Elohim is the perfection of creation and the life of the world to come. And its archangel is Tzaphqiel, the prince of the spiritual strife against evil, and the name of the order of angels is Aralim, the strong and mighty ones who are also called the Order of Thrones. The angel Jophiel is also referred unto Binah.

In Chokmah is the radix of blue and thence is there a blue colour pure and primitive and glistening with a spiritual light which is reflected unto Chesed. And the sphere of its operation is called Tzedek or justice, and it fashioneth the images of material things, bestowing peace and ☿y; and it ruleth the sphere of the action of the planet Jupiter. And Al is the title of a god strong and mighty, ruling in glory, magnificence, and grace. And the archangel of Chesed is Tzadkiel, the prince of ☿y and beneficence, and the name of the order of angels is Chashmalim, brilliant ones, who are also called the Order of Dominions or Dominations. The Sephira Chesed is also called Gedulah or magnificence and glory.

In Binah is the radix of red, and therein is there a red colour, pure and scintillating and flashing with flame which is reflected unto Geburah. The sphere of its operation is called Madim or violent rushing force, and it bringeth fortitude, and war and strength and slaughter, as it were, the flaming sword of an avenging God. And it ruleth the sphere of action of the planet Mars. And Elohim Gibor is the Elohim, mighty and terrible, judging and avenging evil, ruling in wrath and terror and storm, and at whose steps are lightning and flame. And its archangel is Kamael the prince of strength and courage, and the name of the order of angels is Seraphim, the flaming ones, who are also called the Order of Powers. The Sephira Geburah is also called Pachad, terror and fear.

In Kether is the radix of a golden glory and thence is there a pure, primitive and sparkling, gleaming golden yellow which is reflected unto Tiphareth. Thus is the first reflected triad completed. And the sphere of its operation is that of Shemesh, the solar light, and bestoweth life, light, and brilliancy in metallic matter, and it ruleth the sphere of action of the sun. And Yhvh Eloah va-Daath is a god of knowledge and wisdom, ruling over the light of the universe; and its archangel is Raphael, the prince of brightness, beauty, and life. And the name of the order of angels is Melechim or Malakim, that is kings or angelic kings, who are also called the Order of Virtues, Angels, and Rulers. The angels Peniel and Pelial are also referred unto this Sephira. It especially rules the mineral world.

The beams of Chesed and of Tiphareth meet in Netzach and thence in Netzach arises a green, pure, brilliant, liquid, and gleaming like an emerald. And the sphere of its operations is that of Nogah or external splendour, producing zeal, love, harmony, and it ruleth the sphere of action of the planet Venus and the nature of the vegetable world. And Jehovah Tzabaoth is a god of hosts and of armies, of triumph and of victory, ruling the universe in justice and eternity. And its archangel Hanial is the prince of love and harmony, and the name of the Order of Angels is Elohim or gods who are also called the Order of Principalities. The angel Cerviel is also referred unto this Sephira.

The beams of Geburah and Tiphareth meet in Hod and thence arises in Hod a brilliant pure and flashing orange tawny. And the sphere of its operation is that of Kokab, the stellar light, bestowing elegance, swiftness, and scientific knowledge and art, and constancy of speech, and it ruleth the sphere of the action of the planet Mercury. And Elohim Tzabaoth is also a god of hosts and of armies, of ☿y and of agreement, of praise and honour, ruling the universe in wisdom and harmony. And its archangel is Michael, the prince of splendour and of wisdom, and the name of the Order of Angels is Beni Elohim, or sons of the gods, who are also called the Order of Archangels.

The beams of Chesed and Geburah meet in Yesod and thence ariseth in Yesod a brilliant deep violet-purple or puce, and thus is the third triad completed. And the sphere of its operation is that of Levanah, the lunar beam, bestowing change, increase, and decrease upon created things and it ruleth the sphere of action of the moon and the nature of mankind. And Shaddai is a god who sheddeth benefits, omnipotent and ♄isfying, and Al Chai is the god of life, the Living One. Its archangel is Gabriel the prince of change and alteration. And the name of the Order of Angels is Kerubim or Kerubic ones who are also called the Order of Angels.

And from the rays of this triad there appear three colours in Malkuth together with a fourth which is their synthesis. Thus from the orange tawny of Hod and the green nature of Netzach, there goeth forth a certain greenish “citrine” colour, yet pure and translucent withal. From the orange tawny of Hod mingled with the puce of Yesod there goeth forth a certain red russet brown, “russet” yet gleaming with a hidden fire. And from the green of Netzach and the puce of Yesod there goeth forth a certain other darkening green “olive” yet rich and glowing withal. And the synthesis of all these is a blackness which bordereth upon the Qlippoth.

Thus are the colours of the Sephiroth completed in their feminine or rainbow scale. Moreover, though the Tree of Life operates through all the ten Sephiroth, yet it is referred in a special manner to Tiphareth. Also, though the branches of the Tree of Knowledge of Good and of Evil stretch into the seven lower Sephiroth and downwards into the kingdom of shells, yet it is referred especially unto Malkuth. Similarly with Netzach and Hod, the right and left columns of the Sephiroth are referred respectively thereto.

In Malkuth, Adonai ha-Aretz is God, the lord and king, ruling over the kingdom and empire which is the visible universe. And Cholem Yesodoth, the breaker of foundations (or Olam Yesodoth—the world of the elements) is the name of the sphere of operation of Malkuth which is called the sphere of the elements from which all things are formed, and its archangels are three: Metatron, the prince of countenances reflected from Kether, and Sandalphon, the prince of prayer (feminine), and Nephesch ha Messiah, the soul of the reconciler for earth. And the Order of Angels is Ashim or flames of fire, as it is written “Who maketh his angels spirits and his ministers as a flaming fire,”

[26] and these are also called the Order of Blessed Souls, or of the souls of the just made perfect.

(Note the three archangels attributed to Malkuth with reference to Christian symbolism in regard to Our Father, Our Lady, and Our Lord.)

The following table consists of a classification of the scales of colour in each of the four worlds. The numbers 1 to 10 refer to the Sephiroth, and those from 11 to 32 inclusive to the Paths.

## The Four Colour Scales

| | YOD—FIRE | HEH—WATER | VAU—AIR | HEH (final)— EARTH |
|---|---|---|---|---|
| | King Scale | Queen Scale | Emperor or Prince | Empress or Knave |
| | (Atziluth) | (Briah) | (Yetzirah) | (Assiah) |
| | Wands | Cups | Swords | Pentacles |
| 1. | Brilliance | White brilliance | White brilliance | White flecked gold |
| 2. | Soft blue | Grey | Bluish mother of pearl | White flecked red, blue, yellow |
| 3. | Crimson | Black | Dark brown | Grey flecked pink |
| 4. | Deep violet | Blue | Deep purple | Deep azure flecked yellow |
| 5. | Orange | Scarlet-red | Bright scarlet | Red flecked black |
| 6. | Clear pink rose | Yellow (gold) | Rich salmon | Gold amber |
| 7. | Amber | Emerald | Bright yellow-green | Olive flecked gold |
| 8. | Violet-purple | Orange | Red russet | Yellow-brown flecked white |
| 9. | Indigo | Violet | Very dark purple | Citrine flecked azure |
| 10. | Yellow | Citrine, olive, russet, black | 4 colours flecked gold | Black rayed yellow |
| 11. | Bright-pale yellow | Sky blue | Blue-emerald green | Emerald flecked gold |

| | | | | |
|---|---|---|---|---|
| 12. | Yellow | Purple | Grey | Indigo-rayed violet |
| 13. | Blue | Silver | Cold pale blue | Silver rayed sky blue |
| 14. | Emerald green | Sky blue | Early spring green | Bright rose or cerise rayed pale yellow |
| 15. | Scarlet | Red | Brilliant flame | Glowing red |
| 16. | Red orange | Deep indigo | Deep warm olive | Rich brown |
| 17. | Orange | Pale mauve | New yellow | Reddish grey inclined to mauve |
| 18. | Amber | Maroon | Rich bright russet | Dark greenish-brown |
| 19. | Greenish-yellow | Deep purple | Grey | Reddish-amber |
| 20. | Yellowish-green | Slate grey | Green grey | Plum Colour |
| 21. | Violet | Blue | Rich purple | Bright blue rayed yellow |
| 22. | Emerald-green | Blue | Deep blue green | Pale green |
| 23. | Deep blue | Sea green | Deep olive green | White flecked purple like mother of pearl |
| 24. | Green-blue | Dull brown | Very dark brown | Livid Indigo brown black-beetle |
| 25. | Blue | Yellow | Green | Dark vivid-blue |
| 26. | Indigo | Black | Blue black | Cold-dark-grey near black |
| 27. | Scarlet | Red | Venetian red | Bright red rayed azure or emerald |
| 28. | Violet | Sky blue | Bluish mauve | White tinged purple |
| 29. | Ultraviolet crimson | Buff flecked silver-white | Light translucent pinkish brown | Stone colour |
| 30. | Orange | Gold yellow | Rich amber | Amber rayed red |
| 31. | Glowing scarlet-orange | Vermilion | Scarlet flecked gold | Vermilion flecked crimson and emerald |
| 32. | Indigo | Black | Blue black | Black rayed blue |

|  |  |  |  |  |
|---|---|---|---|---|
| 31. | Citrine, olive, russet, black | Amber | Dark brown | Black and yellow |
| 32. | White, merging grey | Deep purple (nearly black) | 7 prismatic colours, violet outside | White, red, yellow, blue black (outside) |
| Daath. | Lavender | Grey white | Pure violet | Grey flecked gold |

## The Microcosm—Man

Thou shalt know that the whole sphere of sensation which surroundeth the whole physical body of a man is called “the magical mirror of the universe.” For therein are represented all the occult forces of the universe projected as on a sphere, convex to the outer, but concave to man. This sphere surroundeth the physical body of a man as the celestial heavens do the body of a star or a planet, having their forces mirrored in its atmosphere. Therefore its allotment or organization is the copy of that greater world or macrocosm. In this “magical mirror of the universe,” therefore, are the ten Sephiroth projected in the form of the Tree of Life as in a solid sphere.[27]

A man’s physical body is within the ten Sephiroth projected in a sphere. The divisions and parts of the body are formed from the Sephiroth of the Tree of Life, thus.

Kether is *above* the crown of the head and represents a crown which indeed is powerful, but it requires one worthy to wear it. In the crown of the head is placed the faculty of neschamah, which is the power of aspiration unto that which is beyond. This power of neschamah is especially attributed unto the supernal triad in Assiah, of which there are three manifestations which are included in the general concept, neschamah.

From Chokmah and Binah are formed the sides of the brain and head. Therein exist the intellectual faculties of wisdom and understanding, shining into and illuminating their inferior, the ruach. They are the mansions of the practical administration of the intellect, whose physical shewing forth is by reflection in ruach. In the magical mirror of the universe, or the sphere of sensation, man is placed in the midst of four pillars of the Tree of Life as projected in a sphere. These keep their place and *move not*. But the man himself places in his sphere of sensation that point of the zodiac which ascended at the moment of his birth and conception (for the same degree of the zodiac ascendeth at both, otherwise the birth could not take place). That is to say that at those times the same degree of the zodiac is ascending in the east of the heavens of the star whereon he is incarnated. Thus doth he remain during that incarnation facing that particular point in his sphere of sensation. That is to say, this sphere *doth not revolve* about the physical body.

From Chesed and Geburah are formed the arms. Therein exist the faculties of operative action, wherefore at their extremities are the symbols of the four elements and the spirit, thus:

| | |
|---|---|
| Thumb | Spirit |
| Third Finger | Fire |
| Index Finger | Water |
| Little Finger | Air |
| Second Finger | Earth |

The arms are the manifestors of the executive power of the ruach, and therein are the faculties of touch strongly expressed.

From Tiphareth is formed the trunk of the body, free from the members, and therein as in a receptacle of influences are situated the vital organs.

The blood is spirit mingled with and governing the watery principle. The lungs are the receptacles of air which tempereth the blood as the wind doth the waves of the sea—the mephitic impurities of the blood in its traversal of the body requiring the dispersing force of the air, even as the sea, under a calm, doth putrefy and become mephitic.

The heart is the great centre of the action of fire, lending its terrible energy as an impulse unto the others. Thence cometh from the fiery nature the red colour of the blood.

The part above the heart is the chief abode of the ruach, as there receiving and concentrating the other expressions of its Sephiroth. This part is the central citadel of the body and is the particular abode of the lower and more physical will. The higher will is in the Kether of the body. For the higher will to manifest, it must be reflected into the lower will by neschamah. This lower will is immediately potent in the lower membranes and thus, in the region about the heart, is the lower will seated like the king of the body upon its throne.

The concentration of the other faculties of the ruach in and under the presidency of the will, at the same time reflecting the administrative governance of Chokmah and Binah, is what is called the human consciousness. That is, a reflection of two creative Sephiroth under the presidency of the four elements, or the reflection of Aima and Abba as the parents of the human Jehovah. But the human neschamah exists only when the higher will is reflected by the agency of aspiration from Kether into the lower body, and when the flaming letter Shin is placed like a crown on the head of Microprosopus. Thus only doth the human will become the receptacle of the higher will and the action of neschamah is the link therewith. The lower will is the human Jehovah—an angry and jealous god, the Shaker of the Elements, the manifestor in the life of the body. But illuminated by the higher will, he becometh Yeheshuah, no longer angry and jealous, but the self-sacrificer and the Atoning and Reconciling One.

This as regards the action of the more physical man.

Unto this ruach also are presented the reflections of the macrocosmic universe in the sphere of sensation. They surround the ruach which, in the natural man, feeleth them but vaguely and comprehendeth them not. The faculties of the earth are shown forth in the organs which digest and putrefy, casting forth the impurities, even as the earth is placed above the Qlippoth.

Thou wilt say, then, that the ruach cannot be the reasoning mind, seeing that it reflecteth its reason from Chokmah and Binah but it is the executive faculty which reasoneth, which worketh with and combineth the faculties reflected into it. The reasoning mind, therefore, is that which useth and combineth the principia of Chokmah and Binah so that the parts of Chokmah and Binah which touch the ruach are the initiators of the reasoning power. The reason itself is a process and but a simulacrum of the action of the higher wisdom and understanding. For the air is not the light—only the translator of the light. Yet without the air, the operations of the light could not so well be carried out. The word *ruach*, spirit, also meaneth air. It is like a thing that goeth out thou knowest not whither, and cometh in thou knowest not whence.

"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh nor whither it goeth. So is every one that is born of the Spirit." [28]

This air, the ruach, permeateth the whole physical body but its concentrated influence is about the heart. Yet, were it not for the boundary force of Chokmah and Binah above, of the sphere of sensation surrounding it, and of Malkuth below, the ruach could not concentrate under the presidency of the name, and the life of the body would cease.

Thus far concerning the ruach as a whole, that is, the action of the will in Tiphareth.

From Netzach and Hod are formed the thighs and legs, and they terminate in the symbols of five, as do the arms; but they are not so movable, owing to the effect of Malkuth. In them are placed the faculties of support and firmness and balance; and they show the more physical qualities of the ruach. In them is the sustaining force of the ruach. They are the affirmation of the pillars of the Sephiroth, as answering to the passive, the arms more answering to the two pillars which are active. They are the columns of the human temple.

From Yesod are formed the generative and excretory organs, and therein is the seat of the lower desires, as bearing more on the double nature of, on the one hand, the rejection of the Qlippoth, and on the other hand the simulacrum of the vital forces in Tiphareth. It is the special seat of the automatic consciousness. That is, not the will, but the simulacrum of the will in Tiphareth. Yesod is the lowest of the Sephiroth of the ruach, and representeth "fundamental action." It therefore governeth generation. In Yesod is therefore the automatic consciousness or simulacrum of the will. This automatic consciousness is to the nephesch what the Daath action is to the ruach. Thus, therefore, there being a simulacrum or reflection of the heart and vital organs in the parts governed by Yesod, if the consciousness of the Tiphareth be given unto this wholly, it shall pave the way for disease and death. For this will be a withdrawing of the vital forces of the name, which are in the citadel of Tiphareth, to locate them in Yesod, which is a more easily attacked position. For the automatic consciousness is the translator of the ruach unto the nephesch.

From Malkuth is formed the whole physical body under the command and presidency of the nephesch. The nephesch is the subtle body of refined Astral Light upon which, as on an invisible pattern, the physical body is extended. The physical body is permeated throughout by the rays of the ruach, of which it is the material completion. The nephesch shineth through the material body and formeth the magical mirror or sphere of sensation. This magical mirror or sphere of sensation is an imitation or copy of the sphere of the universe. The space between the physical body and the boundary of the sphere of sensation is occupied by the ether of the astral world; that is to say, the container or recipient of the astral rays of the macrocosm.

The nephesch is divided into its seven palaces, combining the Sephirotic influences in their most material forms. That is, the world of passions dominated by the ruach, or by the world which is beyond. That is, its Sephiroth are passionate, expressing a passionate dominion. Thus, its three supernal Sephiroth—Kether, Chokmah, and Binah—are united in a sense of feeling and comprehending impressions. Its Chesed is expressed by laxity of action. Its Geburah by violence of action. Its Tiphareth is expressed by more or less sensual contemplation of beauty, and love of vital sensation. Its Hod and Netzach, by physical well-being and health. Its Yesod, by physical desires and gratifications. Its Malkuth, by absolute increase and domination of matter in the material body.

The nephesch is the real, the actual body, of which the material body is only the result through the action of ruach, which by the aid of the nephesch, formeth the material body by the rays of ruach, which do not ordinarily proceed beyond the limits of the physical body. That is to say, in the ordinary man the rays of ruach rarely penetrate into the sphere of sensation.

Shining through infinite worlds, and darting its rays through the confines of space, in this sphere of sensation is a faculty placed even as a light is placed within a lantern. This is a certain sense placed in an aperture of the upper part of the ruach wherein act the rays from Chokmah and Binah which govern the reason—Daath. This faculty can be thrown downwards into the ruach, and thence can radiate into the nephesch. It consists of seven manifestations answering to the hexagram, and is like the soul of Microprosopus or the Elohim of the human Tetragrammaton. Therefore in the head, which is its natural and chief seat, are formed the seven apertures of the head. This is the spiritual consciousness as distinct from the human consciousness. It is manifested in seven as just said or in eight if Daath be included. The father is the sun (Chokmah). The mother is the moon (Binah). The wind beareth it in his bosom (ruach). Its nurse is the earth (nephesch). The power is manifested when it can be vibrated through the earth.[29]

The following is the true attribution of the seven apertures of the head:

| | | | |
|---|---|---|---|
| Right ear: | Saturn | Left ear: | Jupiter |
| Right eye: | Sol | Left eye: | Luna |
| Mouth: Mercury (who is the messenger of the Gods) | | | |
| Right nostril: | Mars | Left nostril: | Venus |

These latter[30] represent here the sonoriferous sense. The right and left eye, the luminous sense, as the sun and moon are the luminaries of the macrocosm.

The right and left nostrils through which the breath passes, giving strength to the physical body, are under Mars and Venus. The mouth is under Mercury, the messenger and the speaker.

This spiritual consciousness is a focus of the action of neschamah. The lower willpower should control the descent of this spiritual consciousness into the ruach, and thence into the nephesch, for the consciousness must descend into the nephesch before the images of the sphere of sensation can be perceived. For it is only the rays of this consciousness permeating the ruach that can take cognizance thereof. This faculty of the spiritual consciousness is the seat of thought. Thought is a light proceeding from the radiation of this spiritual consciousness, traversing the ruach as light traverseth air, and encountering thereafter the symbols reflected in the sphere of sensation, or magical mirror of the universe. These symbols are by its radiation (i.e., that of the thought) reflected again into the spiritual consciousness where they are subjected unto the action of the reasoning mind and of the lower will. That is, in the ordinary natural man when awake, the thought acteth through the ruach, subject when there to the action of the lower will, and submitted to the reasoning power derived as aforesaid from Chokmah and Binah. But in the ordinary man when sleeping, and in the madman, the idiot, and the drunkard, the process is not quite the same.

In the sleeping man, the concentration of the ruach in his heart during the waking time hath produced a weakening of the action of the ruach in its subsidiary Sephiroth in the physical body. To preserve the salutary conjunction of the ruach with the nephesch in the physical body (whose limits are fixed by the Sephiroth of the ruach) it is necessary to weaken the concentration in Tiphareth to repair the strain which is produced by the concentration of the ruach therein during the waking state. This reflux of the ruach into its subsidiary Sephiroth produceth naturally a weakening of the lower will; and the ruach, therefore, doth not reflect so clearly the reasoning faculty. Wherefore, the thought of the spiritual consciousness reflecteth the image in a confused series, which are only partially realized by the lower will. (This is as regards the ordinary natural man in sleep.)

In the madman, as considered apart from obsession (thought-obsession is frequently the accompaniment of mania, and still more frequently its cause) the thought and lower will are very strongly exercised to the detriment of the reasoning faculty. That is, that there is an alliance between the two former which overpowereth the action of Chokmah and Binah in the latter.

Monomania is shown in the consideration of only one certain symbol which is too attractive to the will. A chain of thought is therefore simply a graduated vibration arising from the contact of a ray of thought with a symbol. If controlled by the reasoning power and licensed by the will, such vibrations will be balanced and of equal length. But if uncontrolled by the lower will and the reason, they will be unbalanced and inharmonious. (That is, of uneven length.)

In the case of the drunkard, the equilibrium of the sphere of sensation and consequently of the nephesch, is disturbed. In consequence the thought rays are shaken at each vibration, so that the sphere of sensation of the nephesch is caused to rock and waver at the extremities of the physical body where the ruach’s action is bounded. The thought therefore is dazzled by the symbols of the sphere of sensation, in the same way as the eyes can be dazzled in front of a mirror if the latter be shaken or waved. The sensation therefore then conveyed by the thoughts is that of the sphere of sensation oscillating and almost revolving about the physical body, bringing giddiness, sickness, vertigo, and the loss of idea of place and position. Nearly the same may be said of seasickness and the action of certain drugs.

Restoration of the equilibrium of the sphere of sensation after this naturally produceth a slackening of the concentration of the ruach in Tiphareth, whence sleep is an absolute necessity to the drunkard. This is so imperative that he cannot fight against the need. If he does so, or if this condition be constantly repeated, the thought rays are launched through the sphere of sensation so irregularly and so violently that they pass its boundary without either the lower will or the reasoning power or even the thought itself consenting thereto; and the latter is therefore without the protection of the will. Thence arise the conditions of delirium tremens, and an opening is made in the sphere of sensation which is unguarded, and through which hostile influences may enter. But this latter cometh under the head of obsession.

All thought action in the spiritual consciousness originateth in radiation, and radiation is as inseparable from the spiritual consciousness as it is from light.

This spiritual consciousness is the focus of the action of neschamah. The spiritual consciousness is, in its turn, the throne or vehicle of the life of the spirit which is Chiah; and these combined form the chariot of that higher will which is in Kether. Also it is the peculiar faculty of neschamah to aspire unto that which is beyond. The higher will manifests itself through yechidah.

The Chiah is the real life principle, as distinct from the more illusionary life of the physical body. The shining flame of the divine fire, the Kether of the body, is the real self of the incarnation. Yet but few of the sons of men know it or feel its presence. Still less do they believe in or comprehend those higher potencies—angelic, archangelic, or divine, of which the manifestation directly touching yechidah is the higher genius.[31]

This yechidah in the ordinary man can but rarely act through the spiritual consciousness, seeing that for it to do so the king of the physical body, that is the lower will, must rise from his throne to acknowledge his superior. That is the reason why, in some cases, in sleep only doth the higher will manifest itself by dream unto the ordinary man. In other cases it may be manifested; at times through the sincere practice of religious rites, or in cases where the opportunity for self-sacrifice occurreth. In all these cases the lower will hath for a moment recognized a higher form of itself, and the YHVH of the man hath reflected from the eternal lord of the higher life. This yechidah is the only part of the man which can truly say—Eheieh, “I am.” This is then but the Kether of the Assiah of the microcosm, that is, it is the highest part of man as man. It is that which toucheth, or is the manifestation of, a higher and greater range of being. This yechidah is at the same time the higher human self and the lower genius, the god of the man, the Atziluth of his Assiah, even as Chiah and neschamah form his Briah, and ruach his Yetzirah. This is the higher will and the divine consciousness, as Daath is the spiritual consciousness, Tiphareth the human consciousness, and Yesod the automatic consciousness.

It is the divine consciousness because it is the only part of man which can touch the all-potent forces. Behind yechidah are angelic and archangelic forces of which yechidah is the manifestor. It is therefore the lower genius or viceroy of the higher genius which is beyond, an angel mighty and terrible. This great angel is the higher genius, beyond which are the archangelic and divine.

Recall the Tiphareth clause of an Adeptus Minor: “I further solemnly promise and swear that with the divine permission I will from this day forward apply myself unto the Great Work which is so to purify and exalt my spiritual nature, that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event, I will not abuse the great power entrusted unto me.”

Note that this clause answereth unto Tiphareth, seeing that it is the lower will that must apply itself unto this work, because it is the king of the physical man. All the shining ones (whom we call angels) are microcosms of the macrocosm Yetzirah, even as man is the microcosm of the macrocosm of Assiah. All archangelic forms are microcosms of the macrocosm of Briah, and the gods of the Sephiroth are consequently the microcosms of the macrocosm of Atziluth. Therefore apply this perfecting of the spiritual nature as the preparation of the pathway for the shining light, the light divine.

The evil persona of a man is in the sphere of the Qlippoth, and the devils are the microcosms of the macrocosm of the Qlippoth. This evil persona hath its parts and divisions, and of it the part which toucheth the Malkuth of the nephesch is its Kether. Tremble therefore at the evil forces which be in thy own evil persona. And as above the Kether of a man are his angelic and other forms, so below the Malkuth of the evil persona are awful forms, dangerous even to express or think of.

## Task Undertaken by the Adeptus Minor

This, then, is the task to be undertaken by the Adeptus Minor. To expel from the Sephiroth of the nephesch the usurpation by the evil Sephiroth; to balance the action of the Sephiroth of the ruach in those of the nephesch. To prevent the lower will and human consciousness from falling into and usurping the place of the automatic consciousness. To render the king of the body, the lower will, obedient to and anxious to execute the commands of the higher will, that he be neither a usurper of the faculties of the higher, nor a sensual despot—but an initiated ruler, and an anointed king, the viceroy and representative of the higher will, because inspired thereby, in his kingdom which is man. Then shall it happen that the higher will, i.e., the lower genius, shall descend into the royal habitation, so that the higher will and the lower will shall be as one, and the higher genius shall descend into the Kether of the man, bringing with him the tremendous illumination of his angelic nature. And the man shall become what is said of Enoch. “And Chanokh made himself to walk with God, and he was not, for God took him.” (Genesis 5:24)

Then also this shalt thou know, that the nephesch of the man shall become as the genius of the evil persona, so that the evil persona itself shall be as the power of the divine in the Qlippoth, as it is said: “Whither shall I go from thy spirit, or whither from thy presence shall I flee? If I ascend up to heaven, thou art there. If I make my bed in hell, behold thou art there.” (Psalm 139)

Therefore even the evil persona is not so evil when it fulfilleth its work. For it is the beginning of a dim reflection of the light unto the Qlippoth, and this is what is hidden in the saying that “Typhon is the brother of Osiris.” Hear thou, then, a mystery of the knowledge of evil. The 5°= 6□ Ritual of the Adeptus Minor saith that even the “evil helpeth forward the good.” When the evil Sephiroth are expelled from the nephesch into the evil persona, they are, in a sense, equilibrated therein. The evil persona can be rendered as a great and strong, yet trained, animal whereupon the man rideth, and it then becometh a strength unto his physical base of action. This mystery shalt thou keep from the knowledge of the First Order, and still more from that of the outer world, that is as a formula, seeing that it is a dangerous secret.

Now then shalt thou begin to understand the saying “He descended into hell,” [32] and also to comprehend in part this strength, and thus begin to understand the necessity of evil unto the material creation. Wherefore, also, revile not overmuch the evil forces, for they have also a place and a duty, and in this consisteth their right to be. But check their usurpation, and cast them down unto their plane. Unto this end, curse them by the mighty names if need be, but thou shalt not revile them for their condition, for thus also shalt thou be led into error.

There is also a great mystery that the Adeptus Minor must know, viz.: How the spiritual consciousness can act around and beyond the sphere of sensation. “Thought” is a mighty force when projected with all the strength of the lower will under the guidance of the reasoning faculty and illuminated by the higher will. Therefore it is that, in thy occult working, thou art advised to invoke the divine and angelic names, so that thy lower will may willingly receive the influx of the higher will, which is also the lower genius behind which are the all-potent forces.

This, therefore, is the magical manner of operation of the initiate when “skrying” in the spirit vision. Through his own arcane wisdom, he knows the disposition and correspondences of the forces of the macrocosmos. Selecting not many, but one symbol, and that balanced and with its correlatives, then sendeth he a thought ray from his spiritual consciousness, illuminated by his higher will, directly unto the part of his sphere of sensation which is consonant with the symbol employed. There, as in a mirror, doth he perceive its properties as reflected from the macrocosmos, shining forth into the infinite abyss of the heavens. Thence can he follow the ray of reflection therefrom, and while concentrating his united consciousness at that point of his sphere of sensation, can receive the direct reflection of the ray from the macrocosmos. Thus receiving the direct ray as then reflected into his thought, he can unite himself with the ray of his thought so as to make one continuous ray from the corresponding point of the macrocosmos unto the centre of his consciousness.

If, instead of concentrating at that actual point of the sphere of sensation he shall retain the thought ray only touching the sphere of sensation at that point, he shall, it is true, perceive the reflection of the macrocosmic ray answering to that symbol in the sphere of his consciousness. But he shall receive this reflection tinctured much by his own nature, and therefore to an extent untrue, because his united consciousnesses have not been able to focus along the thought ray at the circumference of the sphere of sensation. And this is the reason why there are so many and multifarious errors in untrained spirit visions. For the untrained seer, even supposing him free from the delusions of obsession, doth not know or understand how to unite his consciousnesses and the harmonies between his own sphere of sensation, and the universe, the macrocosmos. Therefore is it so necessary that the Adeptus Minor should correctly understand the principia and axiomata of our secret knowledge, which are contained in our rituals and lectures.

## Of Travelling in the Spirit Vision

The symbol, place, direction, or plane being known whereon it is desired to act, a thought ray as before is sent unto the corresponding part of the sphere of sensation of the nephesch. The thought ray is sent like an arrow from the bow, right through the circumference of the sphere of sensation direct unto the place desired. Arrived there, a sphere of Astral Light is formed by the agency of the lower will, illuminated by the higher will, and acting through the spiritual consciousness by reflection along the thought ray. This sphere of Astral Light is partly drawn from the surrounding atmosphere. This sphere being formed, a simulacrum of the person of the skryer is reflected into it along the thought ray, and this united consciousness is then projected therein. This sphere is then a duplicate, by reflection, of the sphere of sensation. As it is said: "Believe thyself to be in a place and thou art there."

In this astral projection, however, a certain part of the consciousness must remain in the body to protect the thought ray beyond the sphere of sensation (as well as the sphere itself at that point of departure of the thought ray) from attack by any hostile force, so that the consciousness in this projection is not quite so strong as the consciousness when concentrated in the natural body in ordinary life. The return taketh place with a reversal of this process, and save to persons whose nephesch and physical body are exceptionally strong and healthy, the whole operation of skrying and travelling in the spirit vision is of course fatiguing.

Also there is another mode of astral projection which can be used by the more practiced and advanced adept. This consisteth in forming first a sphere from his own sphere of sensation, casting his reflection therein, and then projecting this whole sphere to the desired place, as in the previous method. But this is not easy to be done by any but the practiced operator.

Thus far, regarding skrying and travelling in the spirit vision.[33]

## Concerning the Microcosms of Macrocosm

As thou well knowest there be many and numberless other inhabitants of the macrocosmos besides man, angels, and devils. The animals are microcosms in a sense, yet not so complete as man. In them are many and great mysteries. They also have their magical mirror or sphere of sensation. But its polarization is usually horizontal rather than perpendicular, and this is owing to the Sephiroth not being shown therein. This sphere, then, is not bounded by the Sephirothic columns, but they are especially governed by the stellar system without the Sephiroth. They are therefore ruled by the Paths, rather than by the Sephiroth, and are consequently classed each under an element or a planet and a sign. Thus each followeth a formula which may be translated into letters, and these again form a vibratory name. As it is written: "And Adam gave names unto all the cattle and to the fowl of the air, and to every beast of the field." (Genesis 2:20) Yet they are ruled by the name YHVH, though classed rather by one or more of its letters:

Thus, Fish, etc., are under the influence of water
Birds are under the influence of air
Quadrupeds are under the influence of fire
Creeping things and insects are under the influence of earth

There are some which partake of two elements, but in them one element is usually chief, and besides the elements, each is under a planet and a sign.

The vegetable kingdom is again under a somewhat different law. These are under a planet and a sign, a planet first differentiated by a sign.

The mineral kingdom is under the signs only. Vegetables have a sphere of sensation, but corresponding only to the planets and zodiacal signs. The minerals have also a sphere which correspondeth unto the signs only. But the metals are under the planets only, and therein is the difference between them and the minerals, wherefore also are they stronger. Shining stones are especially under the light; and they are, as it were, centres for the action thereof in the darkness of matter, as it is said: "My light is concealed in all that shineth." (This passage is believed to be from the Zend-Avesta.) They are therefore under the rule of the three active elements with an earthy base.

Shining through all things as a whole, are the rays of the macrocosmos. Besides these classes of life there be multitudinous existences representing forces of the macrocosm, each with its own microcosm. Such are elemental spirits, planetary spirits, Olympic spirits, fays, arch-fays, genii, and many other potencies which cannot be classed under these forms. Thus the macrocosmic universe is one vast infinite sphere containing so many and diverse infinite microcosmic forms, of which the perfect knowledge is only known unto the advanced adept.

Also it shall here suffice to say that thou shalt make a distinction between the four-handed race (the quadrumana, apes and monkeys) which be midway between man and beast and other animals. For they be neither the one or the other, but are the fallen and debased result of a most ancient magical effect to formulate a material and immediate link between the human and animal microcosms. This is elsewhere treated of, and it shall here be sufficient to say that they are not an ascent, from the beast unto the man, but a mistaken magical fall from a man unto a beast. Anciently they were a terrible power upon this planet, as then having more of the man than of the animal, whereas now they have more of the animal than of man. The ancient traditions of their primal conditions are preserved unto this day in the legends of ogres and, in certain records, cannibalism and its rites.

Regarding the beasts, they are, for the most part, easily obsessed, and they have not the spiritual responsibility of the man. Their nature is not evil but following a natural law—seeing that man is head of the Assiatic creation—so the animal is higher than the vegetables or mineral. Also bear thou well in mind that the race of the transformers are given unto cruelty. Such are above all the race of creeping things. As man hath his ruach which is upright in the Tree of Life, so hath the beast his ruach which is horizontal; as it is said: "The ruach of a man which goeth upwards (i.e., directeth itself upwards), and the ruach of the beast which goeth downwards (or crosswise) in the earth."[34] The neschamah in the beast is not. The beast consisteth of a ruach and a nephesch with a rudimentary Daath or spiritual consciousness. This Daath ever seeketh that which is beyond it and thence are beasts not responsible, but are submitted unto obsession, and herein is a great mystery.

Man, therefore, is placed at the head of the beasts. Woe, woe, unto him if he teacheth their elementary Daath cruelty and injustice instead of ☿y and justice. For the man is a god unto the beast, and the aspiration of the beast is towards the man, and great is the office of the east, for he prepareth the foundation for the man. Man is responsible for creation, and since he was originally placed in creation to be its lord, as he is, so will the creation follow him. And thus it is possible for the genius of a nation to change the climate of a country, and the nature of the beasts therein. Men fell from primal estate, and then they who were formless became imaged in form, deformed. And this is a mystery of the demonic plane which entereth not into this section.

The elemental spirits and others of their kind are an organization not quite so complete as man. In spiritual consciousness more keen, and yet in some ways his spiritual superior though organically his inferior. They are the formers of the primal man, that is the elementary man, and they have other and greater offices, for in them are many worlds and ranks and spheres. They are as the younger man (i.e., child) and towards them also is man responsible, and he hath wrought them much injustice.

## Of Obsession, Trance, Death

Obsession always entereth through a cutting off of the higher from the lower will, and it is ordinarily first induced by a thought ray of the spiritual consciousness (whence one danger of evil thoughts) ill-governed, penetrating the sphere of sensation and admitting another potency, either human embodied, or human disembodied, elemental or demonic. The first action of such a force is to flatter the lower will, until he shall have established firmly an entrance into the sphere of sensation, and thus shall cause a strain on the nephesch which shall render the ruach less concentrated. As soon as the ruach is sufficiently dispersed to repair the strain on the physical body, the lower will is weakened, and is soon seized upon and bound by the invader. Whence arise the sensations of chill and drowsiness which are the usual forerunners of obsession.

Now to yield the force necessary to overpower the lower will from any chance of communication with the higher the obsessing idea proceeds by seizing upon the Daath, and this consequently is the great point of attack, especially the part in the physical body which is at the back of the head about the junction with the spine. Now unless the lower will shall voluntarily endeavour to restore the connection, it is impossible for the higher will to intervene, seeing that the lower will is king of the physical body. Remember that no obsessing force can overpower the lower will, if that shall bravely and in spite of all opposition aspire unto the higher will.

Trance may arise from the action of obsession, or from the action of the higher will, therefore its aspects are varied.

Death superveneth in the natural man, when the mental action of the ruach and the nephesch is definitely and thoroughly interrupted in the physical body. In the adept death can only supervene when the higher will consenteth thereto, and herein is implied the whole mystery of the elixir of life.

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25. Note by JMG: The Chaioth ha-Qodesh are the first order of angels in Hebrew tradition, while the Seraphim come first in the traditional Christian ranking. The angelic orders listed below come from the same two sources.

26. Note by JMG: Hebrews 1:7.

27. Note by Regardie: See also the astronomic view of the tarot in Book Eight.

28. Note by JMG: John 3:8.

29. Note by JMG: These last five sentences are a modified quotation from the *Emerald Tablet* of Hermes Trismegistus, one of the classic texts of alchemy.

30. Note by JMG: That is, the ears.

31. Note by JMG: Here and throughout the Golden Dawn papers, the word “genius” has its older meaning of “guardian spirit.”

32. Note by JMG: A clause of the Nicene Creed, the summary of basic Christian teaching established at the Council of Nicaea, 325 CE.

33. Note by Regardie: These instructions are considerably amplified with practical examples in a later volume dealing with astral vision and clairvoyance.

34. Note by JMG: A somewhat free rendition of Ecclesiastes 3:21.

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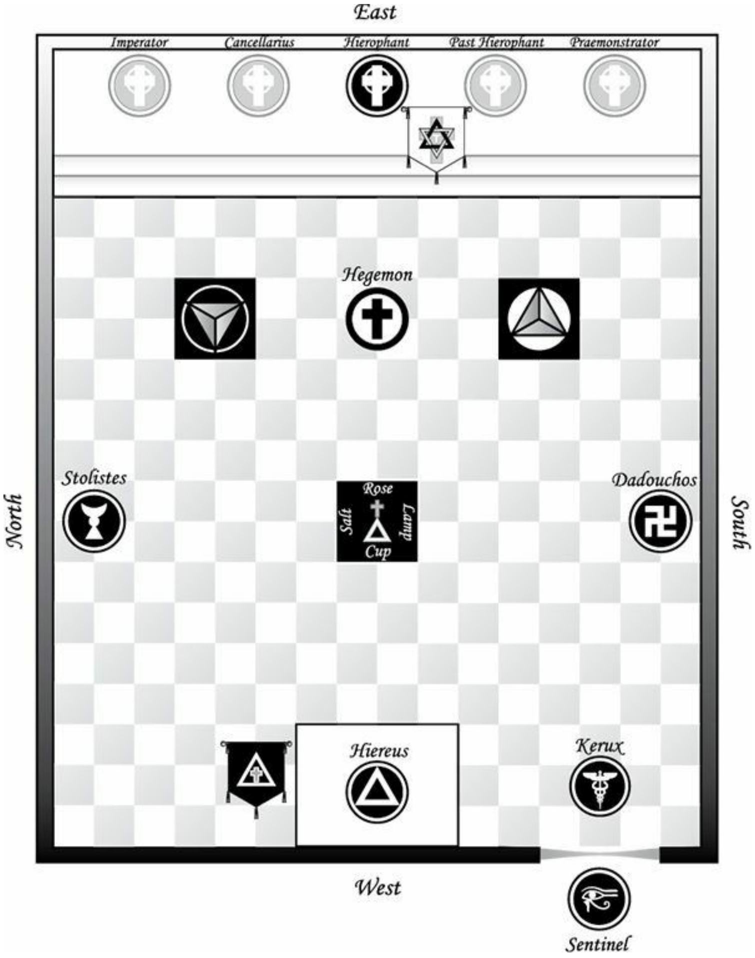
# BOOK TWO

## Rituals of the Outer Order

### The Stella Matutina or Golden Dawn

# CEREMONY OF THE NEOPHYTE 0° = 0□ GRADE


East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Hegemon
Stolistes
Rose
Salt
Lamp
Cup
Dadouchos
North
South
Hiereus
Kerux
West
Sentinel

*Neophyte Temple*

Officers—

*On the dais:*

Imperator—Cancellarius—Past Hierophant—Praemonstrator.
Hierophant (red cloak, lamen, sceptre).

*In the hall:*

Hiereus (black cloak, lamen, sword).
Hegemon (white cloak, lamen, sceptre).
Kerux (lamen, lamp, and wand).
Stolistes (lamen, cup of lustral water).

Dadouchos (lamen, thurible).
Sentinel (lamen, sword).

Required—

For the altar: red cross and white triangle, red rose, red lamp, cup of wine, paten of bread and salt.

For the candidate: black robe and red shoes, hoodwink, rope, Neophyte sash.

For the temple: chemical change.[1]

## Opening of the 0° = 0$^{\square}$ Grade

*When the members are assembled and robed, Hierophant gives one knock and each is seated in his proper place, and the officers rise.*

*Members present, but not taking on office, do not rise except for adorations to the east or when asked for the signs. They stand after the Hierophant says: "Let us adore the Lord of the universe and space" and face east, remaining so to the end of the adoration. These non-participating members do not circumambulate with the officers, but when they have occasion to move in the temple, they do so in the direction of the sun and make the Neophyte signs* [2] *on passing the throne of the east whether the Hierophant is there or not. The grade sign is made in the direction of movement except when entering or leaving the hall, when it is made towards the east or when asked to give the signs, and then it is made towards the altar.*

˥—*This sign represents one knock made by rapping the base or shaft of wand or the pommel of sword on a table.*

HIERO: (*One knock*)

KERUX: (*On hearing the Hierophant's knock, goes to the northeast, to Hierophant's right, faces west, raising his lamp and wand and says:)*

Hekas! Hekas! Este bebeloi! [3]

*Kerux returns to his place.*

HIERO: *(Rises and knocks)* Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, assist me to open the hall of the Neophytes. Frater Kerux, see that the hall is properly guarded.

*Kerux goes to the door and gives one knock. Sentinel replies with one knock.*

KERUX: Very honoured Hierophant, the hall is properly guarded.

*He salutes the Hierophant's throne and remains by the door.*

HIERO: Honoured Hiereus, guard the hither side of the portal and assure yourself that all present have witnessed the Stella Matutina.

*Hiereus goes to the door, stands before it with sword erect, Kerux being on his right with lamp and wand, and says:*

HIEREUS: Fratres and Sorores of the Order of the Stella Matutina, give the signs of a Neophyte.

*This done, Hiereus gives signs towards Hierophant, and says:*

Very honoured Hierophant, all present have been so honoured.

*Hiereus and Kerux return to their places. Hierophant gives the Sign of the Enterer towards the west, but not the Sign of Silence.*

HIERO: Let the number of officers in this degree and the nature of their offices be proclaimed once again, that the powers whose images they are may be reawakened in the spheres of those present and in the sphere of this order, for by names and images are all powers awakened and reawakened. (*He makes the Sign of Silence.)* Honoured Hiereus, how many chief officers are there in this grade?

HIEREUS: There are three chief officers: the Hierophant, the Hiereus, and the Hegemon.

HIERO: Is there any peculiarity in these names?

HIEREUS: They all commence with the letter *H*.

HIERO: Of what is this letter a symbol?

HIEREUS: Of life; because the letter *H* is our mode of representing the ancient Greek aspirate or breathing, and breath is the evidence of life.

HIERO: How many lesser officers are there?

HIEREUS: There are three besides the Sentinel: the Kerux, the Stolistes, and the Dadouchos. The Sentinel is without the portal of the hall and has a sword in his hand to keep out intruders. It is his duty to prepare the candidate.

HIERO: Frater Dadouchos, your station and duties?

DAD: My station is in the south to symbolise heat and dryness, and my duty is to see that the lamps and fires of the temple are ready at the opening, to watch over the censer and the incense and to consecrate the hall and the fratres and sorores and the candidate with fire.

HIERO: Frater Stolistes, your station and duties?

STOL: My station is in the north to symbolise cold and moisture, and my duties are to see that robes and collars and insignia of the officers are ready at the opening, to watch over the cup of lustral water, and to purify the hall and the fratres and sorores and the candidate with water.

HIERO: Frater Kerux, your station and duties?

KERUX: My place is within the portal. My duties are to see that the furniture of the hall is properly arranged at the opening, to guard the inner side of the portal, to admit the fratres and sorores, and to watch over the reception of the candidate; to lead all mystic circumambulations carrying the lamp of my office, and to make all reports and announcements. My lamp is the symbol of the hidden knowledge, and my wand is the symbol of its directing power.

HIERO: Honoured Hegemon, your station and duties?

HEG: My station is between the two pillars of Hermes and Solomon and my face is towards the cubical Altar of the Universe. My duty is to watch over the gateway of the hidden knowledge, for I am the reconciler between light and darkness. I watch over the preparation of the candidate and assist in his reception, and I lead him in the path that conducts from darkness to light. The white colour of my robe is the colour of purity, my ensign of office is a mitre-headed sceptre to symbolise religion which guides and regulates life, and my office symbolises those higher aspirations of the soul which should guide its action.

HIERO: Honoured Hiereus, your station and duties?

HIEREUS: *(Holds sword and banner.)* My station is on the throne of the west and is
a symbol of increase of darkness and decrease of light and I am the master of darkness. I keep the gateway of the west and watch over the reception of the candidate and over the lesser officers in the doing of their work. My black robe is an image of the darkness that was upon the face of the waters. I carry the Sword if Judgment and the Banner of the Evening Twilight, which is the Banner of the West, [4] and I am called fortitude by the unhappy.

HIERO: (*Hierophant stands holding sceptre and Banner of the East.)* My station is on the throne of the east, in the place where the sun rises, and I am the master of the hall, governing it according to the laws of the order, as He whose image I am, is the master of all who work for the hidden knowledge. My robe is red because of uncreated fire and created fire, and I hold the Banner of the Morning Light which is the Banner of the East. I am called power and mercy and light and abundance, and I am the expounder of the Mysteries.

*He sits down.*

HIERO: Frater Stolistes and Frater Dadouchos, I command you to purify and consecrate the hall with water and with fire.

*Stolistes goes to the east, faces Hierophant, and making a cross in the air with his cup, sprinkles a few drops of water three times towards the east. He passes to the south, west, and north, repeating the purification in each* *quarter, and returns to the east to complete the circle. He then holds the cup on high and says.*

STOL: I purify with water.

*Dadouchos follows Stolistes when he goes to the east, and when Stolistes has gone to the south Dadouchos faces east, raises his censer, and swings it thrice towards the east. He then goes to the south, west, and north, repeating the censing at each quarter, and he returns to the east where he completes the circle and raising the censer says:*

DAD: I consecrate with fire.

*Stolistes and Dadouchos return to their places.*

HIERO: Let the mystic circumambulation take place in the pathway of light.

*Hierophant stands holding the sceptre in his right hand, the Banner of the East in his left. Kerux goes to the northeast with lamp and wand. Then follow Hegemon, Hiereus with banner and sword, Stolistes with cup, Dadouchos with censer, and, last, Sentinel with sword. They all line up in this order behind the Kerux who leads the procession past Hierophant, making the signs of Horus and Harpocrates* [5] *as he passes. Each officer in turn does the same.*

*Hiereus falls out as soon as he reaches his throne. Hegemon returns to his place after passing Hierophant twice. The other officers pass Hierophant three times and then take their places as they come to them.*

HIERO: The mystical circumambulation symbolical of the rise of light is accomplished. Let us adore the Lord of the Universe and space.

*Members rise. All face east and make the saluting or the enterer (Horus) sign following the lead of Hierophant. The Sign of Silence is made at the end of the prayer.*

Holy art Thou, Lord of the Universe! *(Salute)*
Holy art Thou, Whom nature hath not formed! *(Salute)*
Holy art Thou, the vast and the mighty one! *(Salute)*

Lord of the light and of the darkness! *(Makes Sign of Silence.)*

*Hierophant, Hiereus, and Hegemon raise wands and sword in salute, and sink them. All face as usual but remain standing.*

HIERO: Frater Kerux, in the name of the Lord of the Universe, I command you to declare that I have opened the hall of the Neophytes.

*Kerux goes northeast, faces west, and raising his wand says:*

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I declare that the sun has arisen and the shadows flee away.

*Kerux returns to his place.*

*Hierophant knocks.* ˥ *Hiereus knocks.* ˥ *Hegemon knocks.* ˥

HIERO: *(Knocks)* Khabs.

HIEREUS: *(Knocks)* Am.

HEG: *(Knocks)* Pekht.

HIEREUS: *(Knocks)* Konx.

HEG: *(Knocks)* Om.

HIERO: *(Knocks)* Pax.

HEG: *(Knocks)* Light.

HIERO: *(Knocks)* In.

HIEREUS: *(Knocks)* Extension.

*The knocks are given before the words are said. When the battery is completed, all make the signs towards the altar and then sit down. Kerux removes the rose, cup, paten of bread and salt, and the lamp from the altar, leaving the cross and triangle only. He sees that a hassock is in readiness at the west for the candidate to kneel on.*

## Initiation of the $0^\circ = 0^\square$ Grade

HIERO: Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, I have received a dispensation from the greatly honoured chiefs of the Second Order, to admit *(name of candidate)* to the $0^\circ = 0^\square$ degree of Neophyte. Honoured Hegemon, bid the candidate prepare for the ceremony of his admission, and superintend his preparation.

*Hegemon rises and removes his chair from between the pillars and goes out, followed by Sentinel, who carries the hoodwink and rope. Hegemon sees that the candidate is properly robed and hoodwinked and that the rope goes three times round his waist. He then leads candidate to door, and gives one knock.*

HEG: *(One knock on the door.)*

KERUX: *(One knock from within.)* The candidate seeks for entrance.

HIERO: I give permission to admit *(name)* who now loses his name and will henceforth be known among us as *(magical motto)*. Let the Stolistes and the Dadouchos assist in the reception.

*Stolistes and Dadouchos stand behind Kerux who is facing the entrance, ready to open the door. As soon as candidate is well in the hall, these three officers stand before him in triangular formation, and Sentinel is behind him. The officers then say their words in turn.*

HEG: Inheritor of a dying world, arise and enter the darkness.

STOL: The mother of darkness hath blinded him with her hair.

DAD: The father of darkness hath hidden him under his wings.

HIERO: His limbs are still weary from the wars which were in heaven.

KERUX: Unpurified and unconsecrated, thou canst not enter our sacred hall.

*Stolistes comes forward and dipping his thumb in the lustral water, makes with it a cross on the candidate’s brow and sprinkles him three times, saying:*

STOL: I purify thee with water.

*Dadouchos comes forward and makes a cross over candidate with his censer, and waving it three times, says:*

DAD: I consecrate thee with fire.

HIERO: Conduct the candidate to the foot of the altar. Inheritor of a dying world, why seekest thou to enter our sacred hall? Why seekest thou admission to our order?

*Hegemon speaks for candidate.*

HEG: My soul wanders in darkness and seeks the light of the hidden knowledge, and I believe that in this Order knowledge of that light may be obtained.

HIERO: We hold your signed pledge to keep secret everything that relates to this Order. I now ask you, are you willing to take a solemn obligation in the presence of this assembly, to keep the secrets and mysteries of our Order inviolate?

HEG: *(Prompts candidate to say:)* I am.

HIERO: There is nothing contrary to your civil, moral, or religious duties in this obligation. Although the magical virtues can indeed awaken into momentary life in the wicked and foolish hearts, they cannot reign in any heart that has not the natural virtues to be their throne. He who is the fountain of the spirit of man and of things, came not to break, but to fulfill the law. Are you ready to take this oath?

CAND: *(Prompted by Hegemon)* I am ready.

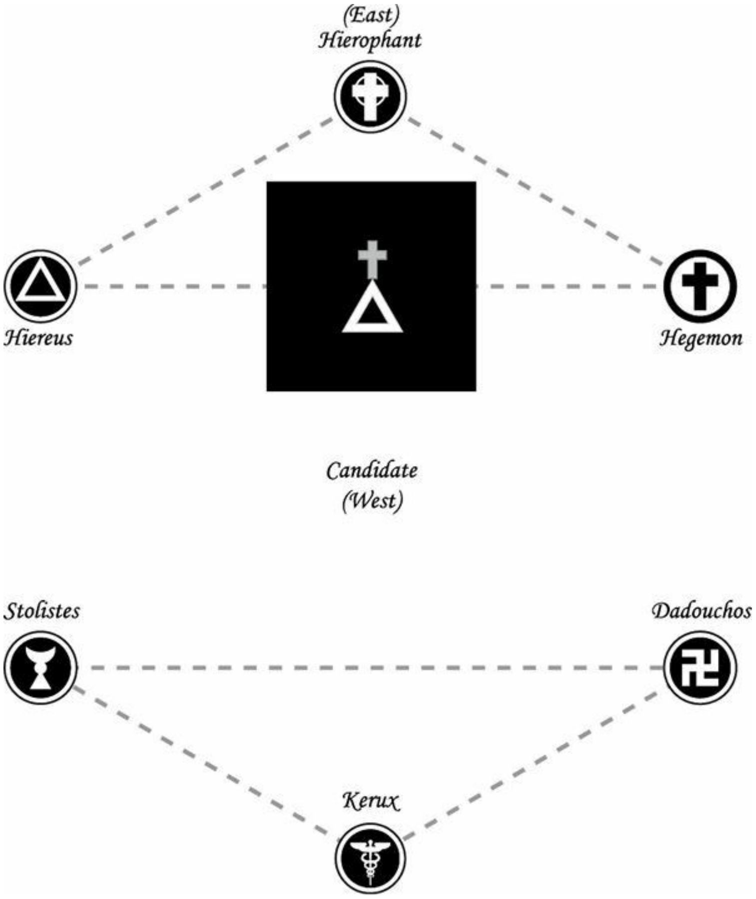
HIERO: Then you will kneel on both your knees.

*Hierophant comes to the east of the altar with his sceptre. Hegemon assists candidate to kneel and stands right of candidate. Hiereus stands to left. Kerux, Stolistes, and Dadouchos complete the hexagram of officers as shown below on page 150.*

HIERO: Give me your right hand which I place upon this holy symbol. Place your left hand in mine, bow your head, repeat your full name by which you are known on Earth, and say after me:

I, (name), in the presence of the Lord of the Universe, who works in silence and whom naught but silence can express, and in this hall of the Neophytes of the Stella Matutina, regularly assembled under warrant from the greatly honoured chiefs of the Second Order, do, of my own free will, hereby and hereon, most solemnly promise to keep secret this Order, its name, the names of its members, and the proceedings that take place at its meetings, from every person in the world who has not been initiated into it; nor will I discuss them with any member who has not the password for the time being, or who has resigned, demitted, or been expelled.

I undertake to maintain a kindly and benevolent relation with all the fratres and sorores of this Order.



*Hexagram of Officers*

I solemnly promise to keep secret any information I may have gathered concerning this Order before taking this oath.

I solemnly promise that any ritual or lecture placed in my care or any cover containing them shall bear the official label of this Order.

I will neither copy, nor allow to be copied, any manuscript, until I have obtained permission of the Second Order, lest our secret knowledge be revealed through my neglect.

I solemnly promise not to suffer myself to be placed in such a state of passivity, that any uninitiated person or power may cause me to lose control of my words or actions.

I solemnly promise to persevere with courage and determination in the labours of the divine science, even as I shall persevere with courage and determination through this ceremony which is their image—and I will not debase my mystical knowledge in the labour of evil magic at any time tried or under any temptation.

I swear upon this holy symbol to observe all these things without evasion, equivocation, or mental reservation, under the penalty of being expelled from this order for my perjury and my offence. Furthermore, if I break this, my magical obligation, I submit myself, by my own consent, to a stream of power, set in motion by the divine guardians of this Order, who live in the light of their perfect justice, and before whom my soul now stands.

They journey as upon the winds—
They strike where no man strikes—
They slay where no man slays—

and, as I bow my neck under the sword of the Hiereus, so do I commit myself unto their hands for vengeance or reward.

So help me my mighty and secret soul, and the Father of my soul who works in silence and whom naught but silence can express.

*Hiereus, at the words "Bow my neck" places the flat of his sword on the nape of candidate's neck.*

HIERO: Rise, Neophyte, of the 0° = 0□ grade of the Order of the Stella Matutina.

*Hierophant returns to his throne. Hiereus removes hassock and returns to his throne. Hegemon assists candidate to rise. The other officers resume their seats.*

HIERO: Honoured Hegemon, you will now place the Neophyte in the northern part of the hall—the place of forgetfulness, dumbness, and necessity, and of the greatest symbolical darkness.

*Hegemon takes candidate to the north and faces him east. Kerux goes with lamp and wand to the northeast. Stolistes and Dadouchos stand ready to follow in the procession.*

HIERO: The voice of my undying and secret soul said unto me—“Let me enter the path of darkness and, peradventure, there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep.”

And the voice of ages answered to my soul—“I am He who formulates in darkness—the light that shineth in darkness, yet the darkness comprehendeth it not.”

Let the mystical circumambulation take place in the path of knowledge that leadeth unto light, with the lamp of hidden knowledge to guide us.

*Kerux leads forward, followed by Hegemon with candidate—Stolistes and Dadouchos coming last. As they pass Hierophant gives one knock, just as candidate passes. They pass on by south and west and passing Hiereus he also gives one knock as candidate passes. They pass on by the north and on passing east again Hierophant gives one knock as candidate passes. Kerux stops in the south after the second passing of Hierophant and barring the way with his wand, says:*

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the west!

*Stolistes comes forward and, dipping his thumb in water, makes a cross on candidate’s brow, sprinkles three times, and says:*

STOL: I purify thee with water.

*Dadouchos comes forward, censes in the form of a cross, waves incense three times, and says:*

DAD: I consecrate thee with fire.

*Stolistes and Dadouchos then step back to their places in the procession.*

HEG: Child of Earth, twice purified and twice consecrated, thou mayest approach the gateway of the west.

*Kerux leads the procession to throne of Hiereus. Hegemon raises the hoodwink for a moment. Hiereus stands threatening with his sword.*

HIEREUS: Thou canst not pass by me, saith the guardian of the west, unless thou canst tell me my name.

HEG: Darkness is thy name, thou great one of the paths of the shades.

HIEREUS: Thou hast known me now, so pass thou on. Fear is failure so be thou without fear. For he who trembles at the flame and at the flood and at the shadows of the air, hath no part in God.

*Kerux leads on. They pass Hierophant who gives one knock. Hiereus gives one knock as they pass. After this passing, Kerux halts in the north, and raises his wand.*

KERUX: Unpurified and unconsecrated, thou canst not enter the path of the east!

STOL: I purify thee with water. *(Cross and sprinkling as before.)*

DAD: I consecrate thee with fire. *(Cross and censing as before.)*

HEG: Child of Earth, thrice purified and thrice consecrated, thou mayest approach the gateway of the east!

*Kerux leads the procession forward to Hierophant who stands threatening with his sceptre. The hoodwink is again raised for a moment.*

HIERO: Thou canst not pass by me, saith the guardian of the east, unless thou canst tell me my name.

HEG: Light dawning in darkness is thy name, the light of a golden day!

HIERO: Unbalanced power is the ebbing away of life. Unbalanced mercy is weakness and the fading out of the will. Unbalanced severity is cruelty and the barrenness of mind. Thou hast known me now, so pass thou on to the cubical altar of the universe.

*The hoodwink is replaced.*

*Kerux leads the procession to the altar. Candidate is placed exactly west of the altar—Hegemon on his right—Hiereus on his left; Kerux, Stolistes, and Dadouchos at the rear form a supporting triangle. Hierophant, holding* *sceptre in his right hand and the Banner of the East in his left, advances between the pillars and comes to the east of the altar, saying:*

HIERO: I come in the power of the light.
I come in the light of wisdom.
I come in the mercy of the light.
The light hath healing in its wings.

*The officers now form a hexagram round the altar. Hiereus holds his sword in his right hand, the Banner of the West in his left. All the officers except Hierophant kneel down. Candidate is assisted to kneel. Hierophant stands, raising his hands, holding sceptre and Banner for the Invocation as follows.*

HIERO: Lord of the Universe—the vast and the mighty one! Ruler of the light and of the darkness! We adore Thee and we invoke Thee! Look with favour on this Neophyte who now kneeleth before Thee, and grant Thine aid unto the higher aspirations of his soul, so that he may prove a true and faithful frater Neophyte among us. To the glory of Thine ineffable name. Amen!

*All rise, candidate is assisted to rise and is brought close to the altar. Hierophant, Hiereus, and Hegemon raise their wands and sword to touch each other over the head of candidate. Kerux, at the word "Darkness," removes the hoodwink.*

HEG: Inheritor of a dying world, we call thee to the living beauty.

HIEREUS: Wanderer in the wild darkness, we call thee to the gentle light. *(Hoodwink removed.)*

HIERO: Long hast thou dwelt in darkness—quit the night and seek the day.

HEG
HIEREUS } *(Together)* We receive thee into the Order of the Stella Matutina
HIERO

HIERO: Khabs.

HIEREUS: Am.

HEG: Pekht.

HIEREUS: Konx.

HEG: Om.

HIERO: Pax.

HEG: Light.

HIERO: In.

HIEREUS: Extension.

*The officers take down their sceptres and sword. Kerux moves to northeast of the altar and raises his lamp. Hierophant points to the lamp to direct candidate's attention.*

HIERO: In all thy wandering in darkness, the lamp of the Kerux went before thee, though it was not seen by thine eyes. It is the symbol of the light of the hidden knowledge.

*The officers return to their places, Hierophant to his throne. Hegemon and candidate remain west of the altar.*

Let the Neophyte be led to the east of the altar.

*Hegemon places him to the east, near but not between the pillars, and then he takes his place outside the white pillar.*

Honoured Hiereus, give the Neophyte the secret signs, token, and words, together with the present password of the $0^{\circ} = 0^{\square}$ grade of the Stella Matutina. Place him between the mystical pillars and superintend his fourth and final consecration.

*Hiereus passes by the north to the black pillar. He comes round to the east. Hegemon advances to meet him and take from him his sword and banner. Hiereus steps between the pillars, and facing candidate, says:*

HIEREUS: Frater *(name),* I shall now proceed to instruct you in the secret step, signs, grip, and words of this grade.

Firstly, advance your left foot a short space, as if entering a portal. This is the step.

The signs are two. The first or saluting sign is given thus: Lean forward and stretch both arms out thus: *(make Neophyte do this).* It alludes to your condition in a state of darkness, groping for light. The second sign is the Sign of Silence, and is given by placing the left forefinger on your lip thus *(makes Neophyte do it)*. It is the position shown in many ancient statues of Harpocrates, and it alludes to the silence you have sworn to maintain concerning everything connected with this Order. The first sign is always answered by the second.

The grip or token is given thus: advance your left foot touching mine, toe and heel, extend your right hand to grasp mine, fail, try again, and then succeed in touching the fingers only. It alludes to the seeking guidance in darkness.

The grand word is Har-Par-Krat, and it is whispered in this position mouth to ear, in syllables. *(They exchange the word.)* It is the Egyptian name for the god of silence, and should always remind you of the strict silence you have sworn to maintain.

The password is *(word)*. It is periodically changed each equinox, so that a member who has resigned, demitted, or been expelled, may be in ignorance of the existing password.

*I now place you between the two pillars of Hermes and of Solomon in the symbolical gateway of occult wisdom.*

*Hiereus leads Neophyte forward and then takes back the sword and banner as Hegemon hands them to him. He stands northeast of the black pillar and says:*

HIEREUS: Let the final consecration take place.

*Stolistes and Dadouchos come forward and purify and consecrate the hall as in the opening, but on returning to the east, Stolistes turns round to Neophyte, makes a cross of water on his brow, sprinkles three times, and says:*

STOL: I purify thee with water.

*Dadouchos likewise turns round from the east and says after making a cross and censing three times:*

DAD: I consecrate thee with fire. *(They return to their places.)*

HIERO: Honoured Hegemon, I command you to remove the rope, last remaining symbol of the path of darkness, and to invest our frater with the badge of this degree.

*Hegemon comes forward and hands his sceptre and ritual to Hiereus. He removes the rope and puts on the sash over the left shoulder.*

HEG: By command of the very honoured Hierophant, I invest you with the badge of this degree. It symbolises light dawning in darkness.

*Hegemon takes sceptre, etc. and returns to white pillar.*

HIERO: Let the mystical circumambulation take place in the pathway of light.

*Kerux goes to the northeast. Hegemon takes candidate behind black pillar, and stands behind Kerux. Hiereus comes next, followed by Stolistes and Dadouchos. Kerux leads off, all salute on passing Hierophant who stands holding sceptre and banner as in the opening. Hiereus drops out on reaching his throne. Hegemon returns to between the pillars after passing Hierophant twice. He directs Neophyte to follow Kerux, who with the other officers passes Hierophant thrice. After the third passing, Hierophant says:*

HIERO: Take your place northwest of the Stolistes.

*Kerux indicates this and goes on followed by Stolistes who falls out in the north and returns to his place.*

*Hegemon replaces his chair between the pillars and sits down. Kerux replaces the rose, lamp, cup, and paten in their proper places on the altar.*

*All are seated.*

HIERO: The threefold cord bound about your waist was an image of the threefold bondage of mortality, which amongst the initiated is called earthly or material inclination, that has bound into a narrow place the once far-wandering soul; and the hoodwink was an image of the darkness, of ignorance, of mortality that has blinded men to the happiness and beauty their eyes once looked upon.

The double cubical altar in the centre of the hall is an emblem of visible nature or the material universe, concealing within herself the mysteries of all dimensions, while revealing her surface to the exterior senses. It is a double cube because, as the Emerald Tablet has said, “The things that are below are a reflection of the things that are above.” The world of men and women created to unhappiness is a reflection of the world of divine beings created to happiness. It is described in the Sepher Yetzirah, or the Book of Formation, as “an abyss of height” and as “an abyss of depth,” “an abyss of the east” and “an abyss of the west,” “an abyss of the north” and “an abyss of the south.” The altar is black because, unlike divine beings who unfold in the element of light, the fires of created beings arise from darkness and obscurity.

On the altar is a white triangle to be the image of that immortal light, that triune light, which moved in darkness and formed the world of darkness and out of darkness. There are two contending forces and one always uniting them; and these three have their image in the threefold flame of our being and in the threefold wave of the sensual world.

*Hierophant stands in the form of cross, saying:*

HIERO: Glory be to Thee, Father of the undying. For Thy glory flows out rejoicing to the ends of the earth!

*He reseats himself.*

The red cross above the white triangle is an image of Him who was unfolded in the light. At its east, south, west, and north angles are a rose, fire, cup of wine, and bread and salt. These allude to the four elements: air, fire, water, earth.

The mystical words—*Khabs Am Pekht*—are ancient Egyptian, and are the origin of the Greek “Konx Om Pax” which was uttered at the Eleusinian Mysteries. A literal translation would be “light rushing out in one ray,” and they signify the same form of light as that symbolised by the staff of the Kerux.

East of the double cubical altar of created things are the pillars of Hermes and of Solomon. On these are painted certain hieroglyphics from the 17th and the 125th chapters of the Book of the Dead. They are the symbols of the two powers of day and night, love and hate, work and rest, the subtle force of the lodestone and the eternal outpouring and inpouring of the heart of God.

The lamps that burn, though with a veiled light, upon their summits show that the pathway to hidden knowledge, unlike the pathway of nature—which is a continual undulation, the winding hither and thither of the serpent—is the straight and narrow way between them.

It was because of this that I passed between them, when you came to the light, and it was because of this that you were placed between them to receive the final consecration.

Two contending forces and one which unites them eternally. Two basal angles of the triangle and one which forms the apex. Such is the origin of creation—it is the triad of life.

My throne at the gate of the east is the place of the guardian of the dawning sun.

The throne of the Hiereus at the gate of the west is the place of the guardian against the multitudes that sleep through the light and awaken at the twilight.

The throne of the Hegemon seated between the columns is the place of balanced power, between the ultimate light and the ultimate darkness. These meanings are shown in detail and by the colour of our robes.

The wand of the Kerux is the beam of light from the hidden wisdom, and his lamp is an emblem of the ever-burning lamp of the guardian of the mysteries.

The seat of the Stolistes at the gate of the north is the place of the guardian of the cauldron and the well of water—of cold and moisture. The seat of the Dadouchos at the gate of the south is the place of the guardian of the lake of fire and the burning bush.

Frater Kerux, I command you to declare that the Neophyte has been initiated into the mysteries of the $0^{\circ} = 0^{\square}$ grade.

*Kerux advances to the northeast, faces west, raises his wand, and says:*

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, hear ye all, that I proclaim that *(name)*, who will henceforth be known to you by the motto *(motto)*, has been duly admitted to the $0^{\circ} = 0^{\square}$ grade as a Neophyte of the Order of the Stella Matutina.

*Kerux returns to his place.*

HIERO: Honoured Hiereus, I delegate to you the duty of pronouncing a short address to our frater on his admission.

HIEREUS: Frater *(motto)*, it is my duty to deliver this exhortation to you. Remember your obligation in this Order to secrecy—for strength is in silence, and the seed of wisdom is sown in silence and grows in darkness and mystery.

Remember that you hold all religions in reverence, for there is none but contains a ray from the ineffable light that you are seeking. Remember the penalty that awaits the breaker of his oath. Remember the mystery that you have received, and that the secret of wisdom can be discerned only from the place of balanced powers.

Study well the great arcanum of the proper equilibrium of severity and mercy, for either unbalanced is not good. Unbalanced severity is cruelty and oppression; unbalanced mercy is but weakness and would permit evil to exist unchecked, thus making itself, as it were, the accomplice of that evil.

Remember that things divine are not attained by mortals who understand the body alone, for only those who are lightly armed can attain the summit.

Remember that God alone is our light and the bestower of perfect wisdom, and that no mortal power can do more than bring you to the pathway of that wisdom, which He could, if it so pleased Him, put into the heart of a child. For as the whole is greater than the part, so are we but sparks from the unsupportable light which is in Him.

The ends of the earth are swept by the borders of His garment of flame—from Him all things proceed, and unto Him all things return.

Therefore, we invoke Him. Therefore even the Banner of the East falls in adoration before Him.

HIERO: Before you can ask to pass to a higher grade, you will have to commit certain rudiments of occult knowledge to memory. A manuscript lecture in these subjects will be supplied you by the chief in whose charge they are. When you can pass an examination in this elementary Qabalistic knowledge, you will inform the member in whose charge you are, and arrangements will be made for you to sit for examination. If you are found perfect you will then apply for admission to the next degree. Remember, that without a dispensation from the Second Order, no person can be admitted or advanced to a grade of the First Order.

*Kerux conducts Neophyte to his table and gives him one of the small dishes of solution to hold.*

KERUX: Nature is harmonious in all her workings, and that which is above is as that which is below. Thus also, the truths which by material science we investigate, are but special examples of the all-pervading laws of the universe. So, within this pure and limpid fluid, lie hidden and unperceived of mortal eyes, the elements bearing the semblance of blood, even as within the mind and brain of the initiate lie concealed the divine secrets of the hidden knowledge. Yet if the oath be forgotten, and the solemn pledge broken, then that which is secret shall be revealed, even as this pure fluid reveals the semblance of blood.

*Kerux adds fluid from the other dish.*

Let this remind thee ever, O Neophyte, how easily by a careless or unthinking word, thou mayst betray that which thou hast sworn to keep secret and mayst reveal the hidden knowledge imparted to thee, and planted in thy brain and in thy mind. And let the hue of blood remind thee that if thou shalt fail in this thy oath of secrecy, thy blood may be poured out and thy body broken; for heavy is the penalty exacted by the guardians of the hidden knowledge from those who willfully betray their trust.

*Hierophant comes to the table. The register is signed.*

HIERO: Resume your seat, and remember that your admission to this Order does not give you the right to initiate any other person without a dispensation from the greatly honoured chiefs of the Second Order.

*Kerux directs Neophyte to his seat. Hierophant returns to the dais.*

## Closing of the 0° = 0□ Grade

HIERO: *(Gives knock)* ו

*Kerux goes to the northeast, faces west, and raising lamp and wand, says:*

KERUX: Hekas! Hekas! Esti bebeloi!

*He returns to his place.*

HIERO: Fratres and sorores of the *(name)* Temple of the Order of the Stella Matutina, assist me to close the Hall of the Neophytes.

*All rise. Neophyte is directed to rise by Stolistes.*

HIEREUS: *(Knocks)* ו

HEG: *(Knocks)* ו

KERUX: *(Knocks)* ו

SENTINEL: *(Knocks)* ו

HIERO: Frater Kerux, see that the hall is properly guarded.

KERUX: The hall is properly guarded, very honoured Hierophant.

HIERO: Honoured Hiereus, assure yourself that all present have beheld the Stella Matutina.

HIEREUS: Fratres and sorores, give the signs. *(Done.)* Very honoured Hierophant, all present have been so honoured.

HIERO: Let the hall be purified by water and by fire.

STOL: I purify with water. *(Purifying as in the opening.)*

DAD: I consecrate with fire. *(Consecrating as in the opening.)*

HIERO: Let the mystical reverse circumambulation take place in the pathway of light.

*Kerux goes by the south to the southeast.*

*Hegemon goes to the north and leads the new Neophyte by west and south, directing him to follow Hegemon in the procession.*

*Hiereus follows Neophyte and Stolistes follows Hiereus, accompanied or followed by Dadouchos, and Sentinel ends the procession. As they pass the Hierophant, who is standing and holding the Banner of the East in his left hand, the sceptre in his right, they make the Neophyte signs. Hiereus drops out when his throne is reached. Hegemon passes Hierophant twice and then takes his place between the pillars, directing Neophyte to follow Kerux who, after the third passing of Hierophant, directs Neophyte to his seat, the other officers dropping out as their places are reached.*

HIERO: The mystical circumambulation is accomplished. It is the symbol of fading light. Let us adore the Lord of the universe.

*All turn east. Stolistes directs Neophyte to rise and face east. Hierophant faces east, making the salute at each adoration—the others, officers and members repeating it also.*

Holy art Thou, Lord of the Universe! *(Salute)*
Holy art Thou, whom nature hath not formed! *(Salute)*
Holy art Thou, the vast and the mighty one! *(Salute)*
Lord of the light and of the darkness! *(Sign of Silence)*

Nothing now remains but to partake together in silence, of the mystic repast, composed of the symbols of the four elements, and to remember our pledge of secrecy.

*All are seated.*

*Hierophant puts down his sceptre and returns the Banner of the East to its place. He goes to the west of the altar and facing east gives the saluting sign but not the Sign of Silence, and taking up the rose says:*

I invite you to inhale with me the perfume of this rose, as a symbol of air. *(Smells rose.)*

To feel with me the warmth of this sacred fire. *(Spreads his hands over it.)*

To eat with me this bread and salt as types of earth. *(Dips bread in salt and eats.)*

And finally to drink with me this wine, the consecrated emblem of elemental water. *(Makes a cross with the cup and drinks.)*

*Hierophant puts down the cup between the cross and triangle. He comes east of the altar and faces west.*

*The Praemonstrator then comes to the west of the altar and makes the saluting sign. Hierophant replies with the Sign of Silence and then hands the elements, beginning with the rose which Praemonstrator smells and returns;*

*then feels the warmth of the lamp, eats the bread and salt, and receives from the Hierophant the cup with which he makes a cross, and having drunk, returns it. Hierophant then passes by west and south to his throne. Praemonstrator then comes to the east of the altar. Imperator comes to the west, exchanges signs and partakes. He returns to his place after serving Cancellarius, who in turn serves Past Hierophant. After the chiefs, the officers partake in this order: Hiereus, Hegemon, Stolistes, Dadouchos. When all the officers except Kerux have partaken, the Inner Order members in order of seniority of admission, partake but do not wait for instruction in this. If there is a pause, one comes forward. Next come the members of the Outer Order in the same manner—the Neophytes coming last piloted by Hegemon or any officer appointed. The order of procedure for Outer Order members is: Philosophi, Practici, Theorici, Zelatores, Neophytes. When the last Neophyte stands east of the altar, Kerux comes to the west, exchanges the signs and partakes. (Hegemon directs Neophyte to return to his place as soon as Kerux takes the cup.) Kerux, on receiving the cup, drains it, inverts it, and says:*

KERUX: It is finished!

*Kerux replaces the cup and returns to his place.*
*All rise.*

HIERO: *(Knocks)* ו Tetelestai!

HIEREUS: (*Knocks*) ו

HEG: (*Knocks*) ו

HIERO: (*Knocks*) Khabs.

HIEREUS: (*Knocks*) Am.

HEG: (*Knocks*) Pekht.

HIEREUS: (*Knocks*) Konx.

HEG: (*Knocks*) Om.

HIERO: (*Knocks*) Pax.

HEG: (*Knocks*) Light.

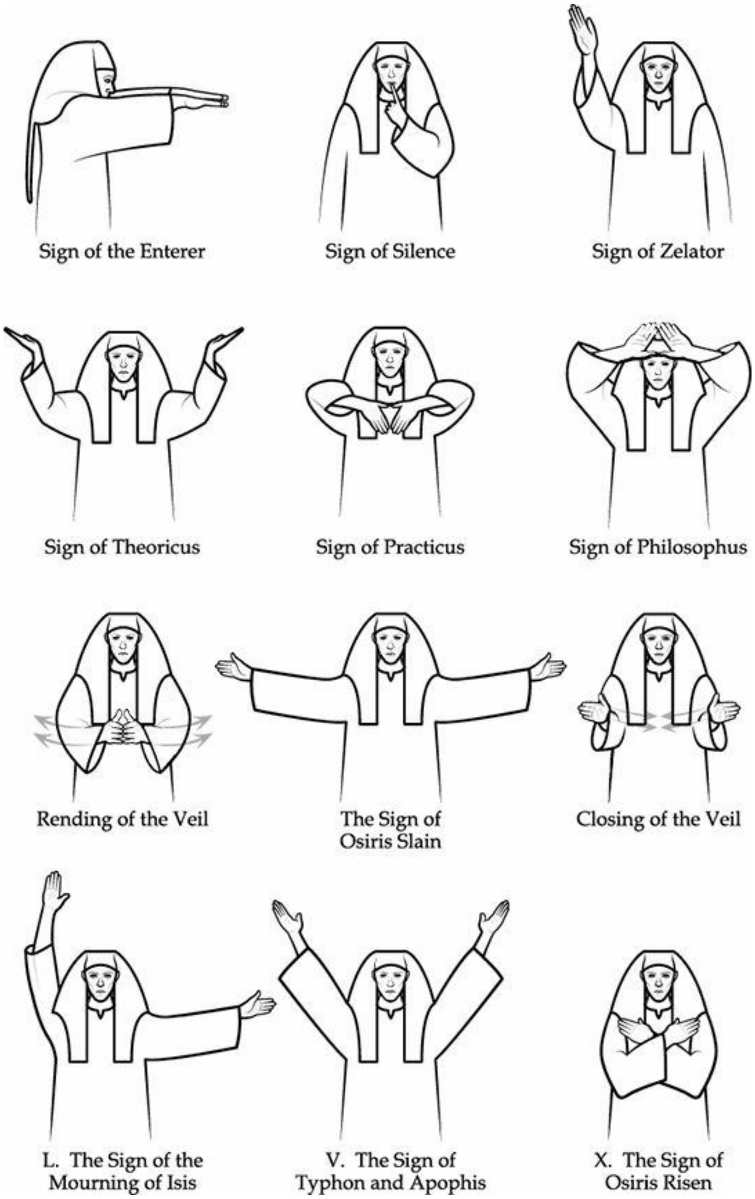
HIERO: (*Knocks*) In.

HIEREUS: (*Knocks*) Extension.

*All make the signs towards the altar.*

HIERO: May what we have partaken maintain us in our search for the quintessence, the stone of the philosophers, true wisdom, perfect happiness, the summum bonum.[6]

*Officers remain in the temple while the new Neophyte is led out by Kerux.*[7]


Sign of the Enterer
Sign of Silence
Sign of Zelator
Sign of Theoricus
Sign of Practicus
Sign of Philosophus
Rending of the Veil
The Sign of Osiris Slain
Closing of the Veil
L. The Sign of the Mourning of Isis
V. The Sign of Typhon and Apophis
X. The Sign of Osiris Risen

*Grade Signs*

[contents]

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[1]. Note by JMG: Two glasses half full of water, one containing sodium salicylate, the other ferric ammonium sulfate. Both solutions are transparent, but when poured together, a chemical reaction turns the water blood red.

[2]. Note by JMG: Many modern Golden Dawn temples make only the Sign of the Enterer when passing the east or entering or leaving the hall. The standard practice in the Order of the Golden Dawn and its immediate successors, however, was to do both Neophyte signs in these situations.

3. Note by JMG: “Begone! Begone! Ye profane ones!” in Greek. These words traditionally announced that the ancient Greek Mysteries were about to be celebrated.

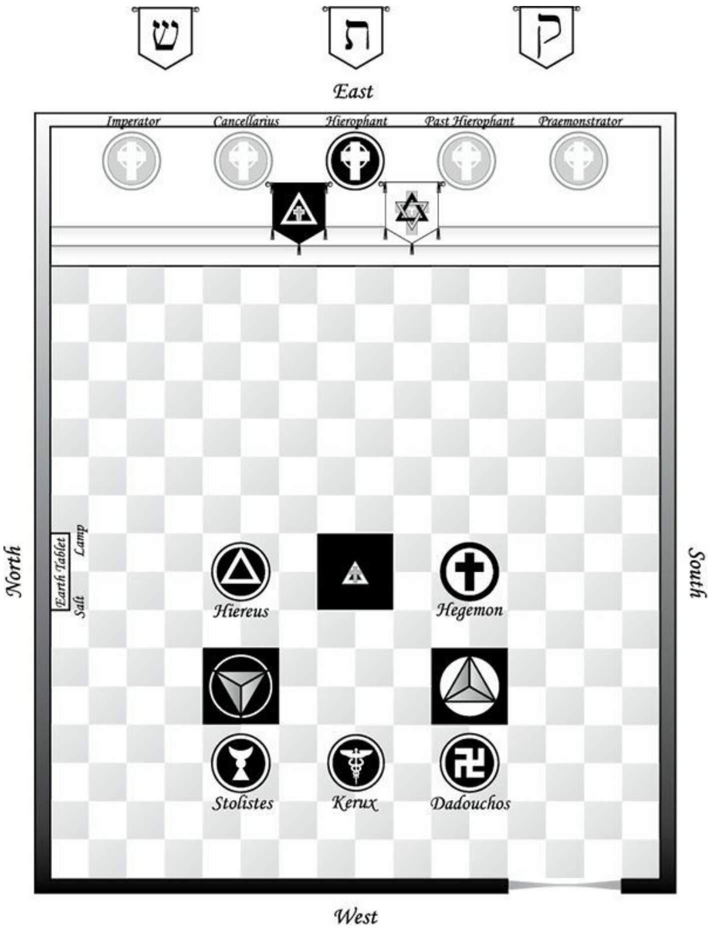
4. Note by JMG: See color insert page 3 for the Banner of the East and the Banner of the West.

5. Note by JMG: As previously noted, it was standard practice in the original order to make both Neophyte signs when passing the east.

6. Note by JMG: *summum bonum*: Latin, “sum of good.”

7. Note by Regardie: Full instructions as to the magical work performed by the officers during the ceremony are given in documents Z.1 and Z.3. These latter will be found in Book Five of this work.

# CEREMONY OF THE 1° = 10□ GRADE OF ZELATOR


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
North
Earth Tablet
Lamp
Salt
Hiereus
Hegemon
South
Stolistes
Kerux
Dadouchos
West

*Zelator Temple 1*

Officers—the same as for the Neophyte grade.[8]

Temple—arranged as in diagram.

Required—

For the candidate: hoodwink, Zelator sash

For the temple: Fylfot Cross, three portal symbols, shewbread diagram, candlestick diagram, earth tablet, altar diagrams.

For the altar: red cross, white triangle, red light, altar diagram (the flaming sword of the Kerubim).

# Opening of the 1° = 10□ Grade

*The members, having assembled and robed, each is seated in his proper place. Hierophant gives one knock. All rise.* ך *= one knock.*

HIERO: *(Sitting)* Fratres and sorores of the 1° = 10□ grade of the Stella Matutina, assist me to open the temple in the grade of Zelator. Frater Kerux, see that the temple is properly guarded.

KERUX: *(Knocks once without opening the door.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Zelator is present.

HIEREUS: Fratres and Sorores, give the signs of 1° = 10□. *(All give signs of Zelator.)*

HIEREUS: *(Gives sign.)* Very honoured Hierophant, no one below the grade of Zelator is now present.

HIERO: *(Giving sign.)* Purify and consecrate the temple with water and with fire.

*Kerux advances between the pillars. Stolistes and Dadouchos, one on each side of the pillars, advance to the centre of the hall. All salute. Dadouchos makes cross in air with censer and swings it forward three times, saying:*

DAD: I consecrate with fire.

*Stolistes makes cross with cup and sprinkles thrice towards east, saying:*

STOL: I purify with water.

KERUX: The temple is cleansed.

*Salutes with 1° = 10□ signs. All three retire, Kerux leading and passing with 0° = 0□ signs.*

HIERO: Let the element of this grade be named that it may be awakened in the spheres of those present and in the sphere of the order.

HEG: The element of earth.

HIERO: *(Gives one knock.)* Let us adore the Lord and King of Earth.

*All face east.*

HIERO: Adonai ha-Aretz. Adonai Melekh. Unto thee be the kingdom and the power *(makes cross on self)* and the glory. Malkuth, Geburah, Gedulah.

*He makes cross and circle with sceptre before him as he says Malkuth, etc.*

The rose of Sharon and the lily of the valley, Amen.

*All give Zelator signs. Kerux goes to north, and sprinkles salt before the tablet, saying:*

KERUX: Let the Earth adore Adonai!

*Hierophant leaves his place and goes to north. He stands facing the centre of the tablet of the north and at a convenient distance therefrom, say six feet. Hiereus takes his place at the right of Hiero. Hegemon on left of Hiero; Stolistes behind Hiereus, Dadouchos behind Hegemon. All officers face north. Hierophant makes sign in front of and concentric with tablet of the north, an invoking pentagram of earth, saying:*

HIERO: And the Elohim said, “Let us make Adam in our image, after our likeness, and let him have dominion over the fish of the sea and over the fowl of the air and over the cattle and over all the earth, and over every creeping thing that creepeth over the earth.” And the Elohim created Eth ha-Adam in their own image, in the image of the Elohim created they them. In the name of Adonai Melekh and of the bride and queen of the kingdom, spirits of Earth adore Adonai!

*Hierophant hands his sceptre to Hiereus and, taking his sword, makes the ox* ♉ *in centre of pentagram, saying:*

HIERO: In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox—spirits of earth, adore Adonai!

*Hierophant returns sword to Hiereus and takes mitre-headed sceptre from Hegemon, and makes cross in the air, saying:*

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai!

*Hierophant returns sceptre to Hegemon, and takes cup from Stolistes, making cross, and sprinkling thrice to north, saying:*

In the three great secret names of God, borne upon the Banner of the North —EMOR DIAL HECTEGA [9]—spirits of earth, adore Adonai!

*Hierophant returns cup to Stolistes and takes censer from Dadouchos, and making three forward swings, says:*

In the name of Ic Zod Heh Chal,[10] great king of the north, spirits of earth, adore Adonai!

*Hierophant returns censer to Dadouchos, takes back sceptre from Hiereus, and returns to throne. All officers return to places. All members face as usual.*

HIERO: In the name of Adonai ha-Aretz, I declare this temple duly opened in the 1° = 10 □ grade of Zelator.

HIERO: ווו ווו וווו

HIEREUS: ווו ווו וווו

HEG: ווו ווו וווו

## Ceremony of Advancement—First Part

*Hierophant sits east of altar, Hiereus north, and Hegemon south.*

HIERO: Fratres and sorores, our Frater (Soror) having made such progress in the paths of occult science as has enabled him (her) to pass an examination in the required knowledge, is now eligible for advancement to this grade, and I have duly received a dispensation from the greatly honoured chiefs of the Second Order to admit him (her) in due form. Honoured Hegemon, superintend the preparation of the Neophyte and give the customary alarm.

*Hegemon salutes with 1° = 10* □ *sign, and leaves the room by south and west. Hegemon prepares Neophyte who wears sash of the 0° = 0* □ *grade and is blindfolded. He carries the Fylfot Cross in right hand. Hegemon instructs Neophyte in knocks of the grade. Kerux opens the door to be just ajar.*

HEG: Let me enter the portal of wisdom.

KERUX: I will.

*Opens door and admits them, Kerux having turned down lights previously.*

HIERO: Except Adonai build the house, their labour is but lost that build it. Except Adonai keep the city, the watchman waketh in vain. Frater (Soror) Neophyte, by what aid dost thou seek admission to the 1° = 10 □ grade of Zelator of the Stella Matutina?

HEG: *(For Neophyte)* By the guidance of Adonai; by the possession of the necessary knowledge; by the dispensation of the greatly honoured chiefs of the Second Order; by the signs and tokens of the 0° = 0 □ grade; by this symbol of the hermetic cross.

*Kerux takes cross from Neophyte.*

HIERO: Give the step and signs of a Neophyte.

*Neophyte gives them.*

HIERO: Frater Kerux, receive from the Neophyte the token, grand word, and password of the 0° = 0 □ grade.

*Kerux places himself in front of Neophyte and says:*

KERUX: Give me the grip of the Neophyte. *(Done.)*
Give me the grand word. *(Done.)*
Give me the password. *(Done.)*

*Having received it, he turns to Hierophant, gives grade salute, and says:*

KERUX: Very honoured Hierophant, I have received them.

HIERO: *(To Hegemon)* Lead the Neophyte to the west and set him between the mystic pillars, with his face towards the east.

*Hegemon places Neophyte between the pillars, and remains behind him.*

Frater (Soror) will you pledge yourself to maintain the same secrecy regarding the mysteries of this grade as you are pledged to maintain regarding those of the 0° = 0$^{\square}$ grade—never to reveal them to the world, and not even to confer them upon a Neophyte without a dispensation from the greatly honoured Chiefs of the Second Order?

NEO: I will.

HIERO: Then you will kneel on both your knees, lay your right hand on the ground, and say: “I swear by the earth whereon I kneel.” *(Done.)*

Let the symbol of blindness be removed.

*Hegemon unbinds Neophyte’s eyes. Kerux turns up lights. Hegemon goes back to his proper place. Neophyte remains kneeling between the pillars with his hand on the ground. Kerux takes the salt from before the tablet of the north, and passing round the altar with Sol*[11] *stands in front of Neophyte facing him and holds the salt in front of him.*

HIERO: Take salt with your left hand and cast it to the north, saying: “Let the powers of earth witness my pledge.”

*Done. Kerux replaces salt, and returns to his place.*

HIERO: Let the Neophyte rise and let him be purified with water and consecrated with fire, in confirmation of his pledge, and in the name of the Lord of the Universe who works in silence and whom naught but silence can express.

*Dadouchos comes forward round south pillar, stands before Neophyte and makes three forward swings of censer, saying:*

DAD: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I consecrate thee with fire.

*Dadouchos returns by way he came. Stolistes comes round north pillar, stands before Neophyte, makes cross on forehead, sprinkles thrice, saying:*

STOL: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, I purify thee with water.

*Returns to place as he came.*

HIERO: The 0° = 0 □ grade of Neophyte is a preparation for other grades, a threshold before our discipline, and it shows by its imagery, the light of the hidden knowledge dawning in the darkness of creation; and you are now to begin to analyse and comprehend the nature of that light. To this end, you stand between the pillars, in the gateway where the secrets of the 0° = 0 □ grade were communicated to you.

Prepare to enter the immeasurable region.

And Tetragrammaton Elohim planted a garden eastward in Eden, and out of the ground made Tetragrammaton Elohim to grow every tree that is pleasant to the sight and good for food; the tree of life also, in the midst of the garden, and the Tree of Knowledge of Good and of Evil. This is the tree that has two paths, and it is the tenth Sephirah Malkuth, and it has about it seven columns, and the four splendours whirl around it as in the vision of the Merkabah [12] of Ezekiel; and from Gedulah it derives an influx of mercy, and from Geburah an influx of severity, and the tree of the knowledge of good and of evil shall it be until it is united with the supernals in Daath.

But the good which is under it is called the archangel Metatron, and the evil is called the archangel Samael, and between them lies the straight and narrow way where the archangel Sandalphon keeps watch. The souls and the angels are above its branches, and the Qlippoth or demons dwell under its roots.

Let the Neophyte enter the pathway of evil.

*Kerux takes his place in front of Neophyte, leads him in a northeast direction towards the Hiereus, halts, and steps out of the direct line between Hiereus and Neophyte.*

HIEREUS: Whence comest thou?

KERUX: I come from between the two pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HIEREUS: And the great angel Samael answered, and said: “I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, and find therein nothing but terror and obscurity. It is to them the terror of darkness and they are as drunken men stumbling in the darkness. Return, for thou canst not pass by.”

*Kerux leads Neophyte back as he came, to between the pillars.*

HIERO: Let the Neophyte enter the pathway of good.

*Kerux leads Neophyte southeast and halts opposite Hegemon, stepping aside from before Neophyte.*

HEG: Whence comest thou?

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

HEG: The great angel Metatron answered, and said: “I am the angel of the presence divine. The wise gaze upon the created world and behold there the dazzling image of the Creator. Not yet can thine eyes bear that dazzling image. Return, for thou canst not pass by.”

*Kerux turns and leads Neophyte back between the pillars.*

HIERO: Let the Neophyte enter the straight and narrow pathway which turns neither to the right hand nor to the left hand.

*Kerux leads Neophyte directly up centre of hall until he is near the altar, halts, and steps aside from before Neophyte, leaving him to face altar unobstructed.*

HIEREUS, HEGEMON *(Together)*: Whence comest thou?

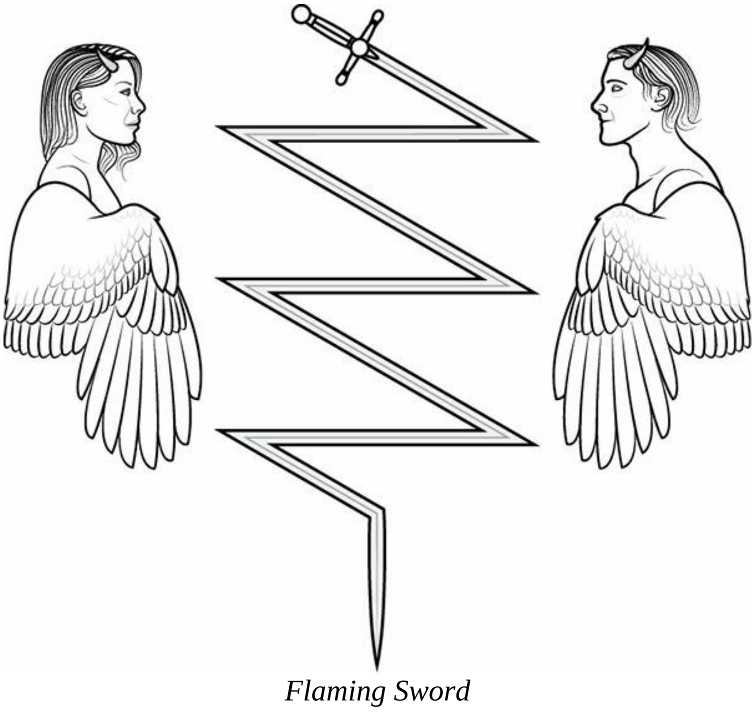
*They cross sceptre and sword before altar.*

KERUX: I come from between the pillars, and I seek the light of the hidden knowledge in the name of Adonai.

*Hierophant advances to east of altar with sceptre, which he thrusts between sword of Hiereus and sceptre of Hegemon, and raising it to an angle of 45 degrees says:*

HIERO: But the great angel Sandalphon said: “I am the reconciler for Earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the left hand Kerub of the Ark and the feminine power, as Metatron is the right hand Kerub and the masculine power, and I prepare the way to the celestial light.”

*Hegemon and Hiereus step back to south and north of altar respectively. Hierophant takes Neophyte by right hand with his left, and pointing to the altar and diagram says:*



*Flaming Sword*

HIERO: And Tetragrammaton placed Kerubim at the east of the garden of Eden and a flaming sword which turned every way to keep the path of the Tree of Life, for He has created nature that man being cast out of Eden may not fall into the void. He has bound man with the stars as with a chain. He allures him with scattered fragments of the divine body in bird and beast and flower, and He laments over him in the wind and in the sea and in the birds. When the times are ended, He will call the Kerubim from the east of the garden, and all shall be consumed and become infinite and holy.

Receive now the secrets of this grade. The step is thus given—6 by 6—showing you have passed the threshold. The sign is given by raising the right hand to an angle of 45 degrees. It is the position in which the Hierophant interposed for you between the Hiereus and the Hegemon. The token is given by grasping fingers, the thumb touching thumb to form a triangle. It refers to the ten Sephiroth. The word is *Adonai ha-Aretz,* and means Adonai the Lord of the Earth, to which element this grade is allotted. The mystic number is 55, and from it is formed the password Nun He. It means "ornament," and when given is lettered separately. The badge of this grade is the sash of the Neophyte with the narrow white border, a red cross within the triangle, and the number 1 within a circle and 10 within a square, one on each side of the triangle.

*He invests Neophyte with the sash, and points out the three portals, saying:*

The three portals facing you in the east, are the gates of the Paths leading to the three further grades, which with the Zelator and the Neophyte forms the first and lowest order of our fraternity. Furthermore, they represent the Paths which connect the tenth Sephirah Malkuth with the other Sephiroth. The letters Tau, Qoph, and Shin make the word *Qesheth*—a bow, the reflection of the rainbow of promise stretched over our earth, and which is about the throne of God.

*Hegemon points out the flaming sword on the altar diagram, saying:*

HEG: This drawing of the flaming sword of the Kerubim is a representation of the guardians of the gates of Eden, just as the Hiereus and Hegemon symbolise the two paths of the Tree of Knowledge of Good and of Evil.

HIEREUS: In this grade, the red cross is placed within the white triangle upon the altar, and it is thus the symbol of the Banner of the West. The triangle refers to the three Paths and the cross to the hidden knowledge. The cross and the triangle together represent life and light.

*Hierophant points out the tablet of the north, saying:*

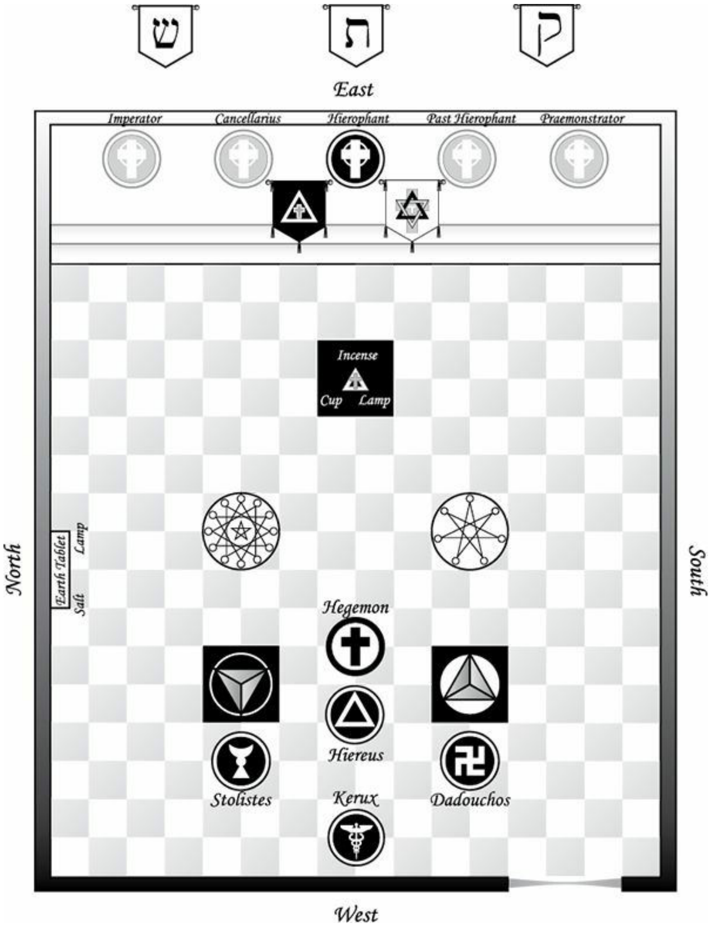
HIERO: This grade is especially referred to the element of earth, and therefore one of its principal emblems is the great watchtower or terrestrial tablet of the north. It is the third or great northern quadrangle or earth tablet, and it is one of the four great Tablets of the Elements said to have been given to Enoch by the great angel Ave. It is divided within itself into four lesser angles. The mystic letters upon it form various divine and angelic names, in what our tradition calls the angelic secret language. From it are drawn the three holy secret names of God, EMOR DIAL HECTEGA,[13] which are borne upon the Banner of the North, and there are also numberless names of angels, archangels, and spirits ruling the element of earth.

*Kerux comes forward and hands Fylfot Cross to Hierophant.*

HIERO: The hermetic cross, which is also called Fylfot, hammer of Thor, and swastika, is formed of seventeen squares out of a square of twenty-five lesser squares. These seventeen represent the sun, the four elements, and the twelve signs of the zodiac. In this grade, the lights on the pillars are unshaded, showing that you have quitted the darkness of the outer world. You will leave the temple for a short time.

*Kerux takes Neophyte out.*

## Ceremony of Advancement—Second Part


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Incense
Cup
Lamp
North
Earth Tablet
Lamp
Salt
South
Hegemon
Hiereus
Stolistes
Kerux
Dadouchos
West

Zelator Temple 2

*The temple is arranged as in the diagram above.*

HIERO: Frater Kerux, when the Neophyte gives the proper alarm, you will admit him. Fratres Stolistes and Dadouchos, assist the Kerux in the reception.

*Kerux goes out and instructs Neophyte in the knocks. Stolistes and Dadouchos take up positions so as to face Neophyte as he enters hall. Kerux opens door and admits Neophyte, but does not stand in front of him.*

HIERO: Frater *(name)*, as in the grade of Neophyte, you came out of the world to the gateway of hidden knowledge, so in this grade you pass through the gateway and come into the holy place.[14] You are now in the court of the Tabernacle, where stood the Altar of Burnt Offering, whereon was offered the sacrifices of animals, which symbolised the Qlippoth or evil demons who inhabit the plane contiguous to and below the material universe.

*Dadouchos makes cross in air with censer and censes Neophyte in silence with three forward swings.*

HIERO: Between the altar and the entrance into the holy place stood the laver of brass wherein the priests washed before entering the Tabernacle. It was the symbol of the waters of creation.

*Stolistes makes cross with water on Neophyte's forehead and sprinkles thrice in silence.*

Having made offering at the altar of burnt sacrifice, and having been cleansed at the laver of brass, the priest then entered the holy place.

*Kerux takes Neophyte behind pillars to north. Stolistes and Dadouchos return to their places. Hiereus takes his stand between the pillars (Kerux having removed the chair) facing Neophyte. He guards the path with his sword and says:*

HIEREUS: Thou canst not pass the gateway which is between the pillars, unless thou canst give the signs and words of a Neophyte.

*Neophyte gives them and, instructed by Kerux, advances to a position between the pillars. Hiereus returns to his place. Hegemon comes forward, stands east of pillars facing Neophyte, and bars the way into the temple with sceptre, saying:*

HEG: Thou canst not enter the holy place, unless thou canst give the sign and grip of a Zelator.

*Neophyte gives them. Kerux resumes his seat after handing Neophyte over to charge of Hegemon. Hegemon leads Neophyte to north, and says:*

HEG: To the northern side of the holy place stood the table of shewbread. The drawing before you represents its occult meaning. On it twelve loaves were laid as emblems of the bread of life, and it is an image of the mystery of the rose of creation. The twelve circles are the twelve signs of the zodiac, while the lamp in the centre is symbolic of the sun, which is the source of heat and life. The four triangles whose twelve angles each touch one of the twelve circles are those of fire, earth, air, and water, and allude to the four triplicities of the zodiacal signs. The triangle inscribed within each of the twelve circles alludes to the three decanates, or phases of ten degrees of each sign. On one side of each triangle is the permutation of the divine name Yod Heh Vau Heh, which is referred to that particular sign, while in the opposite side of it is the name of one of the twelve tribes which is also attributed to it.

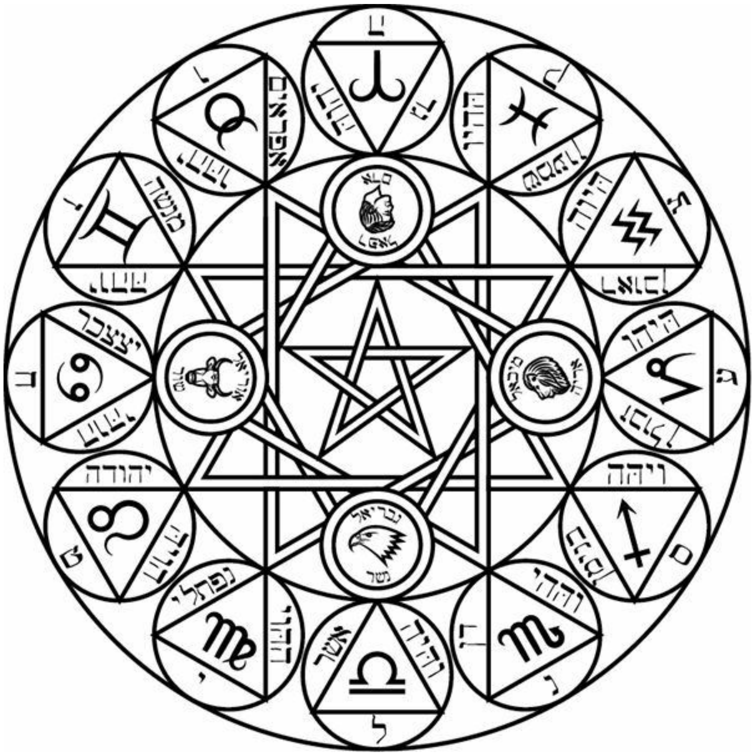


*Table of Shewbread*

HEG: Now the twenty-two sounds and letters of the Hebrew alphabet are the foundations of all things. Three mothers, seven doubles, and twelve simples. The twelve simple letters are allotted to the twelve directions in space, and those diverge to infinity, and are in the arms of the Eternal. These twelve letters He designed and combined, and formed with them the twelve celestial constellations of the zodiac. They are over the universe as a king upon his throne, and they are in the revolution of the year as a king traversing his dominions, and they are in the heart of man as a king in warfare.

And the twelve loaves are the images of those ideas, and are the outer petals of the rose; while within are the four archangels ruling over the four quarters, and the Kerubic emblems of the lion, man, bull, and eagle.

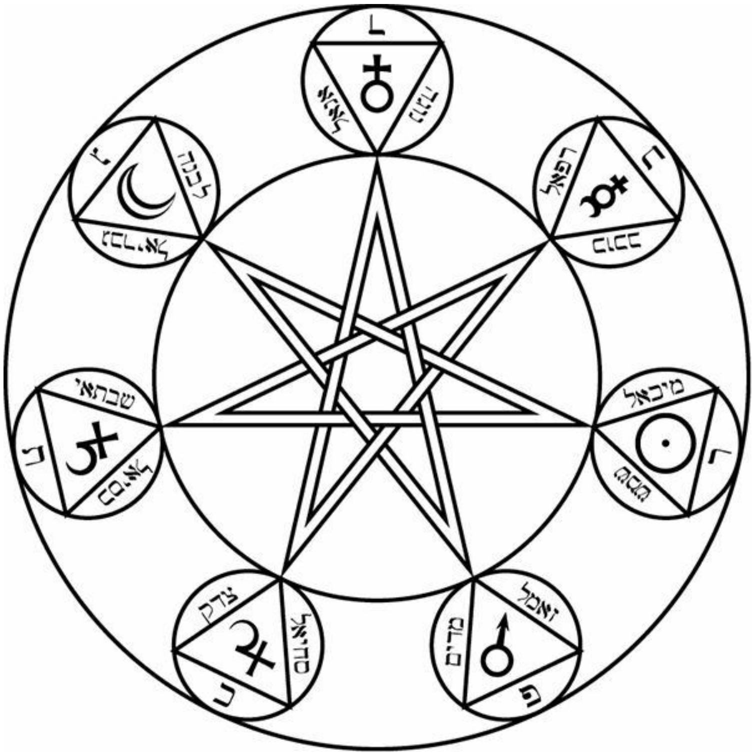
Around the great central lamp, which is an image of the sun, is the great mother of heaven, symbolised by the letter Heh, the first of the simple letters, and by its number five, the pentagram, Malkah the bride, ruling in her kingdom Malkuth, crowned with a crown of twelve stars.

These twelve circles further represent the twelve foundations of the holy city of the Apocalypse, while in Christian symbolism the sun and the twelve signs are referred to Christ and His twelve apostles.

*Hegemon leads Neophyte to Hiereus and then returns to his place and is seated. Hiereus leads Neophyte to the south, and says:*

HIEREUS: On the southern side of the holy place stood the seven-branched candlestick, wherein was burned pure olive oil. It is an image of the mystery of the Elohim, the seven creative ideas. The symbolic drawing before you represents its occult meaning. The seven circles which surround the heptagram represent the seven planets and the seven Qabalistic palaces of Assiah, the material world—which answer to the seven Apocalyptic churches which are in Asia or Assiah[15]—as these again allude to the seven lamps before the throne on another plane.

HIEREUS: Within each circle is a triangle to represent the threefold creative idea operating in all things. On the right hand side of each is the Hebrew name of the angel who governs the planet; on the left side is the Hebrew name of the sphere of the planet itself; while the Hebrew letter beneath the base is one of the duplicated letters of the Hebrew alphabet which refer to the seven planets.



*Seven-Branched Candlestick*

The seven double letters of the Hebrew alphabet have each two sounds associated with them, one hard and one soft. They are called “double” because each letter represents a contrary or permutation, thus: life and death; peace and war; wisdom and folly; riches and poverty; grade and indignity; fertility and solitude; power and servitude.

These seven letters point out seven localities: zenith, nadir, east, west, north, south, and the place of holiness in the midst sustaining all things. The archetypal Creator designed, produced, combined, and formed with them the planets of the universe, the days of the week, and in man, the gates of the soul. He has loved and blessed the number seven more than all things under His throne. The powers of these seven letters are also shown forth in the seven palaces of Assiah and the seven stars of that vision are the seven archangels who rule them.

*He leads Neophyte to west of altar, returns to his place, and is seated. Hierophant comes to east of altar, takes censer from altar, and holding it* *with chain short, makes cross and three forward swings, replaces it, and says:*

HIERO: Before the veil of the Holy of Holies stood the altar of incense, of which this altar is an image. It was of the form of a double cube, thus representing material form as a reflection and duplication of that which is spiritual. The sides of the altar, together with the top and bottom, consist of ten squares, thus symbolising the ten Sephiroth of which the basal one is Malkuth, the realisation of the rest upon the material plane, behind which the others are concealed. For were this double cube raised in the air immediately above your head, you would but see the single square forming the lowest side, the others from their position being concealed from you. Just so, behind the material universe lies the concealed form of the majesty of God.

The Altar of Incense was overlaid with gold to represent the highest degree of purity, but the altar before you is black to represent the terrestrial earth. Learn, then, to separate the pure from the impure, and refine the gold of the spirit from the black dragon, the corruptible body. Upon the cubical altar were fire, water, and incense, the three mother letters of the Hebrew alphabet: Aleph, Mem, and Shin. Mem is silent, Shin is sibilant, and Aleph is the tongue of a balance between these contraries in equilibrium, reconciling and mediating between them. In this is a great mystery, very admirable and recondite. The fire produced the heavens, the water, the earth, and the air is the reconciler between them. In the year, they bring forth the hot, the cold, and the temperate seasons, and in man, they are imaged in the head, the chest, and the trunk.

I now confer upon you the mystic title of Periclinus de Faustis,[16] which signifies that on this earth you are in a wilderness, far from the garden of the happy.

And I give you the symbol of Aretz which is the Hebrew name for earth, to which the 1° = 10 ▫ grade of Zelator is referred. The word Zelator is derived from the ancient Egyptian Zaruator, signifying “Searcher of Athor,” goddess of nature; but others assign to it the meaning of the zealous student whose first duty was to blow the athanor of fire which heated the crucible of the alchemist.

*Hierophant resumes seat on dais. Kerux leads new Zelator to seat in northwest.*

HIERO: Frater Kerux, you have my command to declare that our frater has been duly admitted to the 1° = 10 ▫ grade of Zelator.

*Kerux comes to northwest of Hierophant, faces west, raises wand and says:*

KERUX: In the Name of Adonai Melekh, and by command of the very honoured Hierophant, hear ye all that I proclaim that Frater *(name)* has been duly admitted to the 1° = 10 ▫ grade of Zelator, and that he has obtained the mystic title of Periclinus (Pericline)[17] de Faustis and the symbol of Aretz.

*He returns to his place by east, saluting, and by south and west.*

HIERO: In the Zelator grade, the symbolism of the tenth Sephirah Malkuth is especially shown, as well as the tenth Path of the Sepher Yetzirah. Among other mystic titles, Malkuth is called Shaar, the Gate, which by metathesis becomes Ashur, meaning the number ten. Also in Chaldee it is called Thraa, the Gate, which has the same number as the great name Adonai, written in full: Aleph, Daleth, Nun, Yod, which both equal 671 in total numeration. It is also called “the gate of death,” “the gate of tears,” “the gate of justice,” “the gate of prayer,” and “the gate of the daughter of the mighty ones.” It is also called “the gate of the garden of Eden” and the inferior mother, and in Christian symbolism, it is connected with the three holy women at the foot of the Cross. The tenth Path of the Sepher Yetsirah which answereth to Malkuth is called “the resplendent intelligence,” because it exalts above every head and sitteth upon the throne of Binah. It illuminateth the splendour of all the lights (the *zohar me-ouroth*), and causeth the current of the divine influx to descend from the prince of countenances, the great archangel Metatron.

Frater *(name)*, before you can be eligible for advancement to the next grade of 2° = 9□, you will be required to pass an examination in certain subjects. A manuscript on these will be supplied to you. When you are well satisfied that you are well informed on these, notify the officer in charge.

## Closing of the 1° = 10 □ Grade

HIERO: Fratres and sorores, assist me to close this temple in the 1° = 10 □ grade of Zelator.

*All rise.*

Frater Kerux, see that the temple is properly guarded.

KERUX: *(On inner side of the door, knocks. Sentinel knocks.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Earth.

*All face east.*

Adonai ha-Aretz, Adonal Melekh, blessed be Thy name unto the countless ages. Amen.

*Hierophant gives 1° = 10 □ sign. All give sign and face as usual. Hierophant leaves his throne and passes to the north, standing before the tablet of the north, Hiereus stands on right of Hierophant; Hegemon on his left; Kerux behind Hierophant; Stolistes behind Hiereus, Dadouchos behind Hegemon.*

HIERO: Let us rehearse the prayer of the earth spirits:

“O invisible king, who, taking the earth for foundation, didst hollow its depths to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly, we seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth—O Lord, O Lord, O Lord! Have pity upon those who suffer. Expand our hearts, unbind and upraise our minds, enlarge our natures.

"O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withhold the wages of Thy workmen! O silver whiteness—O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvelous seed of the stars! Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens."

Depart ye in peace unto your abodes. May the blessing of Adonai be upon you. *(Makes Banishing Pentagram of Earth.)* Be there peace between us and you, and be ye ready to come when ye are called.

*All return to their places and face as usual.*

HIERO: In the Name of Adonai Melekh, I declare this temple closed in the grade of Zelator.

HIERO: ווו ווו וווו

HIEREUS: ווו ווו וווו

HEG: ווו ווו וווו

*Candidate is led out by Hegemon.*

[contents]

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8. Note by JMG: This statement is in the original documents, but is not quite accurate; the Sentinel has no part in the ceremonial work of the Zelator, while he has an active role in the Neophyte grade.

[9] Note by JMG: Properly spelled MOR DIAL HCTGA; see Part One of the Book of the Concourse of the Forces.

[10] Note by JMG: Properly spelled ICZHIHAL or ICZHIHCHAL.

[11] Note by JMG: That is to say, clockwise.

[12] Note by JMG: The vision of the divine chariot in Ezekiel 1:4–28, one of the principal subjects of Jewish mystical speculation.

[13] Note by JMG: See footnote 43.

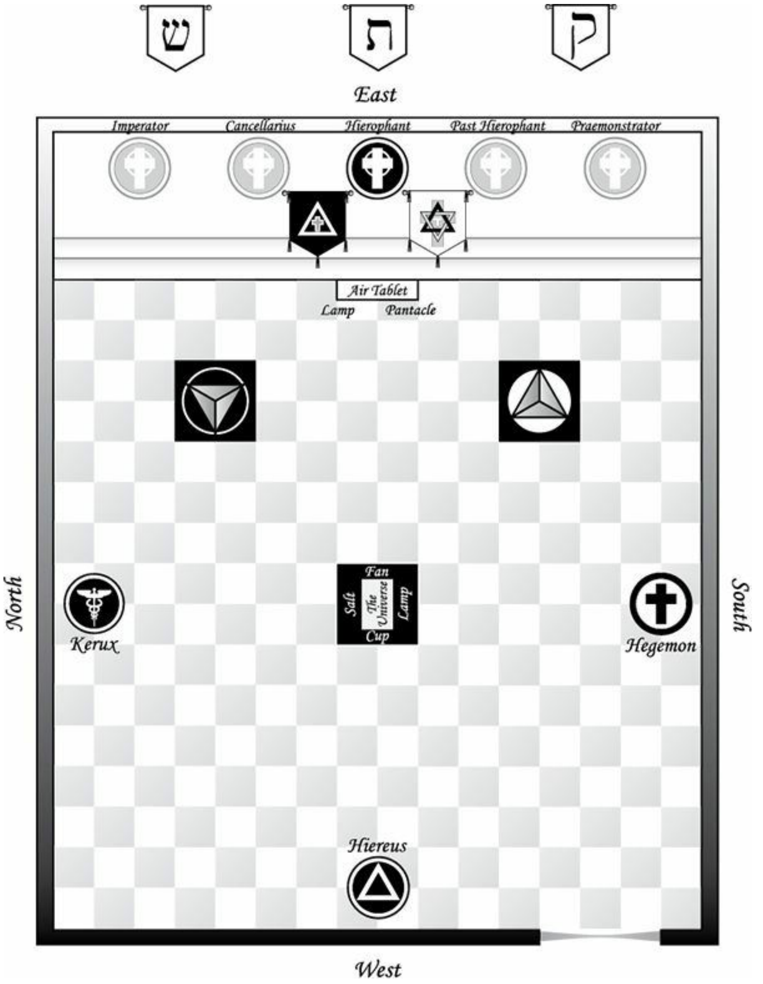
[14] Note by JMG: The description that follows is based on the description of the Hebrew tabernacle in Exodus 26 and 27. The “holy place” is the inner sanctuary of the Tabernacle, where the ark of the covenant was kept.

[15] Note by JMG: The seven churches in Asia named in the second and third chapters of the Book of Revelation, a staple of Christian Qabalah and esoteric Christianity generally.

[16] Note by JMG: *Pereclinus de Faustis* in Latin means “fallen away from the happy.” The meanings of the mystic titles of later grades are given in the text of the rituals.

[17] Note by JMG: *Pericline* is the feminine form, and should be used when a soror is initiated.

# CEREMONY OF THE 2° = 9□ GRADE OF THEORICUS


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Air Tablet
Lamp
Pantacle
North
South
Fan
Salt
The Universe
Lamp
Cup
Kerux
Hegemon
Hiereus
West

*Theoricus Temple 1*

Officers—

Hierophant, Hiereus, Hegemon, Kerux.

Required—

In the east: pentacle, Banners of East and West.

On the altar: fan, lamp, cup, salt, surrounding the altar diagram of the universe.

For the Zelator: hoodwink, cubical cross (first point), caduceus (second point).

## Opening of the $2^\circ = 9^\square$ Grade

*Temple arranged as in diagram for the thirty-second Path. Members assembled and clothed. Lamp on altar lighted. Members present, but not taking office, rise at the words "Let us adore the Lord and King of Air" and face east, remaining so to the end of the invocation. They do the same at the closing, but otherwise do not move from their places. ( ˥ = one knock)*

HIERO: *(Knocks)* Fratres and sorores of the order of the Stella Matutina in the outer, assist me to open the temple in the Theoricus grade. Frater Kerux, see that the temple is properly guarded.

*Kerux goes to door, sees that it is closed, knocks, and says:*

KERUX: Very honoured Hierophant, the temple is properly guarded. *(Returns to his place.)*

HIERO: Honoured Hiereus, see that none below the grade of Theoricus is present.

HIEREUS: Fratres and sorores, give the signs of the $2^\circ = 9^\square$ grade. *(Done.)* Very honoured Hierophant, all present have attained the grade of Theoricus. *(Salutes with $2^\circ = 9^\square$ sign.)*

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of air.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the moon.

HIERO: Honoured Hegemon, what Path is attached to this grade?

HEG: The thirty-second Path of Tau.

HIERO: Honoured Hiereus, to what does it allude?

HIEREUS: To the universe as composed of the four elements—to the Kerubim, the Qlippoth and the astral plane, and the reflection of the sphere of Saturn.

HIERO: *(Knocks; all rise and face east.)* Let us adore the Lord and King of Air!

*Hierophant makes circle with sceptre towards east.*

HIERO: Shaddai El Chai, almighty and everlasting—ever-living be Thy name, ever magnified in the life of all. Amen.

*All salute. Hierophant remains facing east. Hiereus advances to west of altar. Hegemon and Kerux advance and stand at the outer sides of the pillars. All face east. Hierophant makes invoking pentagrams within a circle before the air tablet.*

HIERO: And the Elohim said, "Let us make Adam in our image, after our likeness, and let them have dominion over the fowl of the air."

In the name Yod He Vau He and in the name of Shaddai El Chai, spirits of air, adore your Creator!

*Takes up pentacle and at the words "head of the man" makes the sign Aquarius before tablet.*

HIERO: In the name of Raphael, the great archangel of air, and in the sign of the head of the man zaqua, spirits of air, adore your Creator!

*Makes cross with pentacle.*

HIERO: In the names and letters of the great eastern quadrangle, revealed unto Enoch by the great angel Ave, spirits of air, adore your Creator!

HIERO: *(Holding pentacle on high.)* In the three great secret names of God, borne on the Banner of the East, ORO IBAH AOZPI, spirits of air, adore your Creator! In the name of BATAIVAH, great king of the east, spirits of air, adore your Creator!

*Replaces pentacle. All return to places.*

HIERO: In the name of Shaddai El Chai, I declare this temple opened in the 2° = 9□ grade of Theoricus.

HIERO: ווו ווו ווו

HIEREUS: ווו ווו ווו

HEG: ווו ווו ווו

## Ceremony of Advancement in the Path of Tau

HIERO: *(Knocks)* Fratres and sorores, our Frater (Soror) *(name)* having made such progress in the paths of occult knowledge as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Theoricus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order, to advance him in due form.

Honoured Hegemon, superintend the preparation of the Zelator and give the customary alarm.

*Hegemon rises and saluting, quits the temple. He prepares the Zelator by seeing he is robed and wearing his sash, presents him with Greek cubical cross, hoodwinks him, and comes to the door, giving the knock.*

*Kerux meanwhile, places fan by Hierophant, lamp by Hegemon, cup by Hiereus, and salt by his own place. Kerux, on hearing the alarm, opens the door and allows Hegemon to enter with Zelator, and then closes it.*

HEG: Quit the material and seek the spiritual.

HIERO: Conduct the Zelator to the east.

*Zelator is led between the pillars to Hierophant's throne, Kerux standing on his right, Hegemon on his left. Kerux takes cubical cross from him.*

HIERO: Give me the step and sign of a Zelator. *(Done.)*

Give me the grip or token. *(Done.)*

Give me the grand word, mystic title, and the mystic number of a Zelator. What is the password formed from the mystic number?

*This is done, Hegemon prompting if necessary.*

HIERO: Frater Periclinus de Faustis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-second Path and the 2° = 9$^{\square}$ grade of Theoricus, which you have already sworn to maintain regarding those of the preceding grades?

ZELATOR: I do. *(Kerux gives back cross to Zelator.)*

HIERO: Then you will stretch out your hand, holding the cubical cross towards heaven, and say: “I swear by the Firmament of Heaven.”

*This is done, Zelator repeating the words.*

HIERO: Let the hoodwink be removed.

*Done. Hegemon returns to his place in the south. Kerux is now in charge of Zelator.*

HIERO: Stretch forth your right hand, holding the cubical cross towards the east, in the position of the Zelator sign, saying: “Let the powers of air witness my pledge.”

*Done.*

HIERO: *(Knocks)* Facing you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths leading from the grade of Zelator to the three other grades which are beyond. The only Path now open to you, however, is the thirty-second, which leads to the 2° = 9$^{\square}$ of Theoricus, and which you must traverse before arriving at that grade.

Take in your right hand the cubical cross and in your left the Banner of Light *(gives it to him)* and follow your guide, Anubis the Guardian, who leads you from the material to the spiritual.

KERUX: Anubis the Guardian said to the aspirant, “Let us enter the presence of the Lord of Truth. Arise and follow me.”

*Kerux turns to the right and leads Zelator round the hall once slowly, while Hiereus reads. Hierophant rises with Banner of the West in left hand,* *fan in right.*

HIEREUS: The sphinx of Egypt spake and said: “I am the synthesis of the elemental forces. I am also the symbol of man. I am life and I am death. I am the child of the night of time.”

*As Kerux and Zelator approach the east, Hierophant bars the way with the Banner of the West and fan.*

HIERO: The priest with the mask of Osiris spake and said: “Thou canst not pass the gate of the eastern heaven unless thou canst tell me my name.”

KERUX: Thou art Nu, goddess of the Firmament of Air. Thou art Hormaku, lord of the eastern sun.

HIERO: In what signs and symbols do ye come?

KERUX: In the letter Aleph, in the Banner of Light, and the symbol of the equated forces.

*Hierophant stands back and makes sign of Aquarius before Zelator with fan.*

HIERO: In the sign of the man, child of air, thou art purified. Pass thou on.

*Gives the Banner of the West to Kerux who leads Zelator on, and hands the banner to Hegemon in passing, while Hiereus again reads:*

HIEREUS: I am Osiris, the soul in twin aspect, united to the higher by purification, perfected by suffering, glorified through trial. I have come where the great gods are, through the power of the mighty name.

*Kerux and Zelator have now reached Hegemon, who bars their way, lamp in right hand, the Banner of the West in left hand.*

HEG: The priest with the mask of the lion spake and said: “Thou canst not pass by the gate of the southern heaven unless thou canst tell me my name.”

KERUX: Mau the lion, very powerful, lord of fire, is thy name. Thou art Ra, the sun in his strength.

HEG: In what signs and symbols do ye come?

KERUX: In the letter Shin, in the Banner of the East, and the symbol of the cubical cross.

HEG: *(Standing back and making the sign of Leo before Zelator with lamp.)* In the sign of the lion, child of fire, thou art purified. Pass thou on.

*He replaces lamp and takes the place of Kerux, who returns to his seat in the north. Hegemon leads Zelator past Hiereus, to whom he hands the Banner of the West. Meanwhile, Hiereus reads for the third time, Hegemon being careful to lead Zelator slowly round the temple, returning to Hiereus when the speech is finished.*

HIEREUS: *(As they go round the third time)* I have passed through the gates of the firmament. Give me your hands, for I am made as ye, ye lords of truth! For ye are the formers of the soul.

*Hiereus puts down sword and stands with cup in right hand, the Banner of the West in left; barring the way of Hegemon and Zelator.*

HIEREUS: The priest with the mask of the eagle spake and said: “Thou canst not pass the gate of the western heaven unless thou canst tell me my name.”

HEG: Heka, mistress of Hesur, ruler of water, is thy name. Thou art Toum, the setting sun.

HIEREUS: In what signs and symbols do ye come?

HEG: In the letter Mem, in the Banner of Light, and the symbol of the twenty-two letters.

HIEREUS: *(Standing back and making sign of* *eagle’s head* [18] *over Zelator with cup.)* In the sign of the eagle, child of water, thou art purified. Pass thou on.

*He gives the Banner of the West to Hegemon who continues to circumambulate with Zelator, giving the Banner of the West to Kerux as he passes him. Hiereus reads as they go round the fourth time, while Kerux rises with salt in his right hand, the Banner of the West in left.*

HIEREUS: *(As they go round)* O Lord of the Universe, Thou art above all things and Thy name is in all things; and before Thee, the shadows of night roll back and the darkness hasteth away.

KERUX: *(Barring the way with salt and the Banner of the West)* The priest with the mask of the ox spake and said: “Thou canst not pass the gate of the northern heaven unless thou canst tell me my name.”

HEG: Satem in the abode of Shu, the bull of earth, is thy name. Thou art Khephra, the sun at night.

KERUX: In what signs and symbols do ye come?

HEG: In the letters Aleph, Mem, and Shin, and in the symbols of banner and cross.

Kerux: *(Standing back, and makes the sign of Taurus over Zelator with salt.)* In the sign of the head of the ox, child of the elements, thou art purified. Pass thou on.

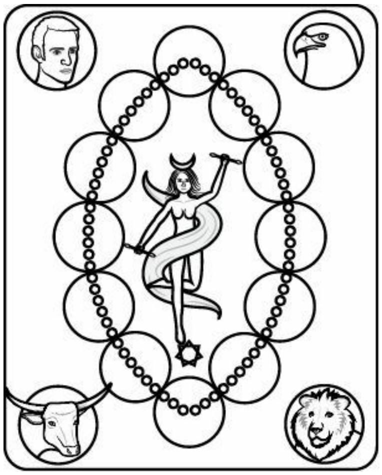
*Hegemon leads the Zelator to Hierophant between the pillars; Kerux accompanies them with the Banner of the West, which he hands to Hierophant to replace on stand. Hegemon now hands up the Banner of the East, which Zelator has been holding. This is also replaced. Hegemon hands cubical cross to Hierophant. Kerux collects the fan, lamp, cup, and salt and replaces them in their right places on the altar, round the diagram.*

HIERO: *(Holding cubical cross.)* The cubical cross is a fitting emblem of the equilibrated and balanced forces of the elements. It is composed of twenty-two squares externally, thus referring to the twenty-two letters that are placed thereon. Twenty-two are the letters of the eternal voice, in the vault of heaven; in the depth of earth; in the abyss of water; in the all-presence of fire. Heaven cannot speak their fullness—earth cannot utter it. Yet hath the Creator bound them in all things. He hath mingled them in water. He hath whirled them aloft in fire. He hath sealed them in the air of heaven. He hath distributed them through the planets. He hath assigned unto them the twelve constellations of the universe. *(Places cross aside.)*

The thirty-second Path of the Sepher Yetzirah, which answereth unto the letter Tau, is called the administrative intelligence, and it is so called because it directeth and associateth in all their operations, the seven planets, even all of them in their own due courses. To it, therefore, is attributed the due knowledge of the seven abodes of Assiah, the material world, which are symbolised in the Apocalypse by the seven churches.[19]

It refers to the universe as composed of the four elements, to the Kerubim, to the Qlippoth, and to the astral plane. It is the reflection of the sphere of Saturn. It represents the connecting and binding link between the material and formative worlds, Assiah and Yetsirah, and necessarily passes through the astral plane, the abode of the elementals and the shells of the dead. It is the rending of the veil of the tabernacle, whereon the Kerubim and the palm trees are depicted. It is the passing of the gate of Eden.

*Hierophant rises and leads Zelator to the west of altar. He draws attention to the key of the Universe.*



*Tarot Key 21, The Universe*

HIERO: These ideas are symbolically resumed in the representation of the twenty-first key of the tarot in front of you. Within the oval formed of the seventy-two circles, is a female form, nude save for a scarf that floats round her. She is crowned with the lunar crescent of Isis and holds in her hands two wands. Her legs form a cross. She is the bride of the Apocalypse, the Kabbalistic queen of the Canticles, the Egyptian Isis or great feminine Kerubic angel Sandalphon on the left hand of the mercy seat of the ark.

The wands are the directing forces of the positive and negative currents. The seven pointed heptagram or star alludes to the seven palaces of Assiah; the crossed legs to the symbol of the four letters of the name.[20]

The surmounting crescent receives alike the influences of Geburah and Gedulah. She is the synthesis of the thirty-second Path, uniting Malkuth to Yesod.

The oval of the seventy-two smaller circles refers to the Schemhamphoresch, or seventy-twofold name of the deity. The twelve larger circles form the zodiac. At the angles are the four Kerubim, which are the vivified powers of the letters of the name Yod He Vau He operating in the elements, through which you have just symbolically passed in the preceding ceremony.

The fan, lamp, cup, and salt represent the four elements themselves, whose inhabitants are the sylphs, salamanders, undines, and gnomes.

Be thou, therefore, prompt and active as the sylphs, but avoid frivolity and caprice. Be energetic and strong as the salamanders, but avoid irritability and ferocity. Be flexible and attentive to images, like the undines, but avoid idleness and changeability; be laborious and patient like the gnomes, but avoid grossness and avarice.

So shalt thou gradually develop the powers of thy soul, and fit thyself to command the spirits of the elements.

The altar, as in the preceding degree, represents the material universe. On its right is symbolically the garden of Eden, represented by the station of

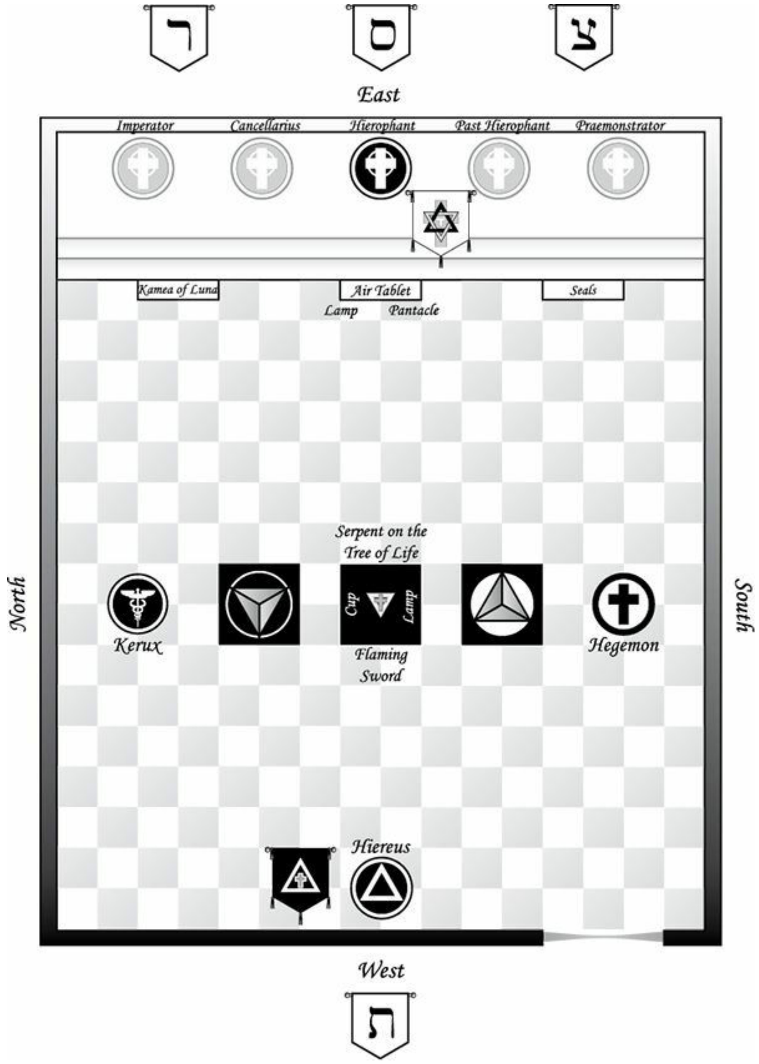
Hegemon, while on its left is symbolically Gehenna, the abode of shells, represented by the station of Kerux.

*Hierophant returns to his throne. Kerux steps forward and stands at Zelator's left hand.*

HIERO: I have much pleasure in conferring on you the title of Lord of the thirty-second Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the 2° = $9^{\square}$ grade of Theoricus will be proceeded with.

*Kerux leads Zelator out.*

## Ceremony of Reception into the 2° = $9^{\square}$ Grade


ר
ס
צ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Kamea of Luna
Air Tablet
Lamp
Pantacle
Seals
Serpent on the Tree of Life
Cup
Lamp
Flaming Sword
North
Kerux
Hegemon
South
Hiereus
West
ת

*Temple arranged as in diagram. Kerux takes up caduceus badge.*

HIERO: Frater Kerux, you have my commands to instruct the Zelator in the proper alarm, and to present him with the necessary admission badge. Honoured Hegemon, guard the portal and admit them on giving the proper alarm.

*Kerux takes caduceus admission badge and brings Zelator to the door to give the knocks. Hegemon opens the door and leads Zelator in a little way and faces him to Hierophant.*

HIERO: Frater Periclinus de Faustis, as in the Zelator grade there were given the symbolical representations of the Tree of Knowledge of Good and of Evil, of the gate of Eden, and of the holy place, so in this grade of Theoricus, the sanctum sanctorum with the ark and the Kerubim is shown, as well as the garden of Eden with which it coincides; while in the thirty-second Path leading hereunto, through which you have just symbolically passed, the Kerubic guardians are represented, and the palm trees or trees of progression in the garden of Eden. Honoured Hegemon, conduct the Zelator to the west, and place him thus before the portal of the thirty-second Path of Tau by which he has symbolically entered.

*Done. Zelator faced to west, Kerux returns to place.*

HIEREUS: By what symbol dost thou enter herein?

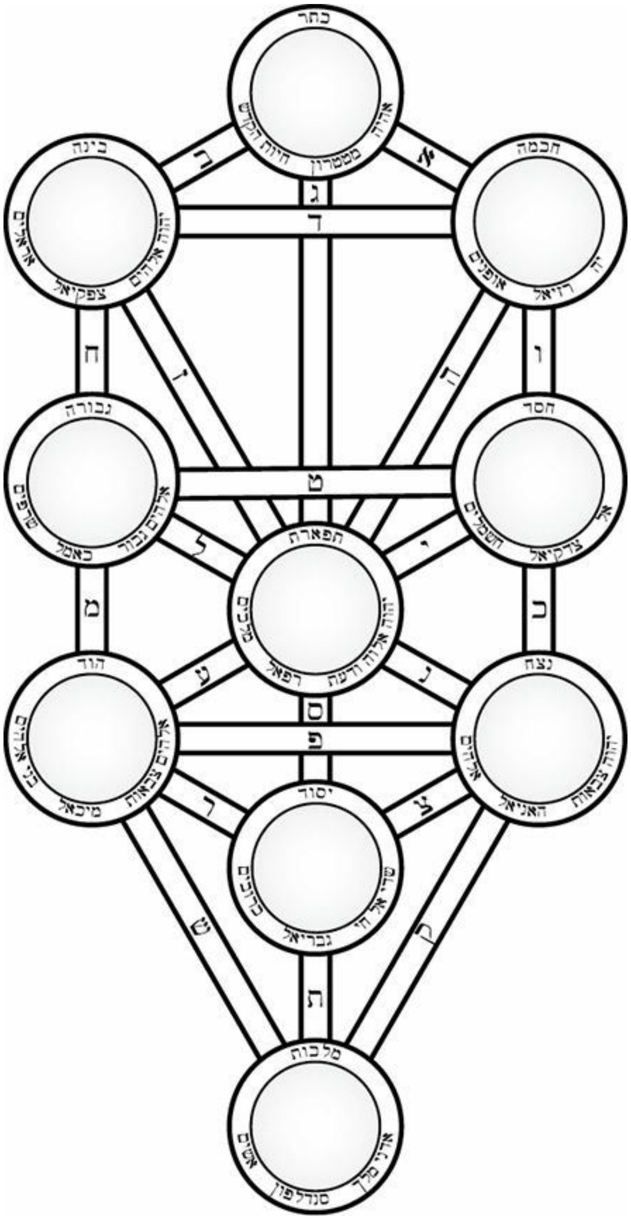
HEG: By the peculiar emblem of the Kerux, which is the caduceus of Hermes.

*Zelator hands it to Hiereus, who turns it towards Zelator, and reads:*

HIEREUS: The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether, and the wings stretch out to Chokmah and Binah, the three supernal Sephiroth. The lower seven are embraced by the serpents, whose heads fall upon Chesed and Geburah.

They are the twin serpents of Egypt—the currents of the Astral Light. Furthermore, the wings and top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water. The fire of life above, the waters of creation below, and the air symbol vibrating between them.

*Hierophant comes to the east of altar. Hegemon directs Zelator to face him from the west of the altar, and then returns to his place.*


כתר
בינה
חכמה
ב
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י
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כ
הוד
נצח
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נ
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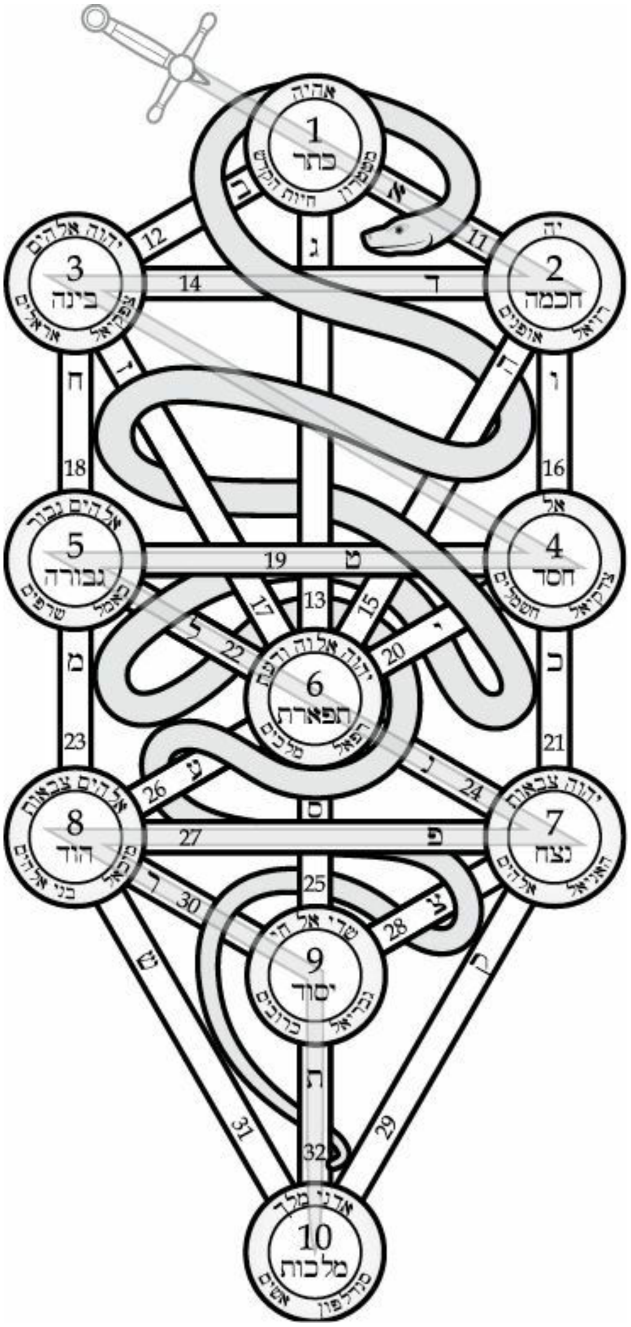
פ
יסוד
ר
צ
ש
ק
ת
מלכות

*Tree of Life*

HIERO: The symbols before you represent alike the garden of Eden and the holy of holies. Before you stands the Tree of Life formed of the Sephiroth and their connecting Paths. Into its complete symbolism, it is impossible to enter here, for it is the key of all things when rightly understood. Upon each Sephira are written in Hebrew letters its name, the divine names, and those of angels and archangels attributed thereto.

The connecting Paths are twenty-two in number and are distinguished by the twenty-two letters of the Hebrew alphabet, making with the ten Sephiroth themselves the thirty-two Paths of Wisdom of the Sepher Yetzirah.


אהיה
1
כתר
מטטרון
חיות הקדש
ב
א
12
ג
11
יהוה אלהים
3
בינה
צפקיאל
אראלים
יה
2
חכמה
רזיאל
אופנים
14
ד
ז
ה
ח
ו
18
16
אלהים גבור
5
גבורה
כמאל
שרפים
אל
4
חסד
צדקיאל
חשמלים
19
ט
17
13
15
ל
22
י
20
מ
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יהוה אלוה ודעת
6
תפארת
רפאל
מלכים
23
21
ע
26
נ
24
אלהים צבאות
8
הוד
מיכאל
בני אלהים
ס
יהוה צבאות
7
נצח
האניאל
אלהים
27
פ
ר
30
25
צ
28
שדי אל חי
9
יסוד
גבריאל
כרובים
ש
ק
ת
31
32
29
אדני מלך
10
מלכות
סנדלפון
אשים

*Sword and Serpent*

HIERO: The course of the Hebrew letters, as placed on the Paths, forms as you see, the symbol of the serpent of wisdom, while the natural succession of the Sephiroth forms the flaming sword, and the course of the lightning flash, as shown in the drawing below. The cross within the triangle, apex downwards, placed upon the altar at the base of the Tree of Life, refers to the four rivers of paradise, while the angles of the triangles refer to the three Sephiroth—Netzach, Hod, and Yesod. The two pillars, right and left of the Tree, are the symbols of active and passive, male and female, Adam and Eve. They also allude to the pillars of fire and cloud which guided the Israelites in the wilderness, and the hot and moist natures are further marked by the red lamp and the cup of water.

The pillars further represent the two Kerubim of the ark—the right, Metatron, male, and the left, Sandalphon, female.

Above them ever burn the lamps of their spiritual essence, of which they are partakers in the eternal uncreated One.

*Hierophant stands in the sign of Theoricus.*

HIERO: Glory be unto Thee, Lord of the Land of Life, for Thy splendour filleth the universe.

*After a short pause, Hierophant comes to the west of the altar, and says:*

The 2° = 9□ grade of Theoricus is referred to Yesod, as the Zelator grade is to Malkuth. The Path between them is assigned to the letter Tau, whose portal you now see in the west, and through which you have just symbolically passed.

To this grade, as to those preceding it, certain signs and tokens are attributed. They consist of a sign, token, grand word, mystic number, and password formed therefrom.

The sign is thus given. Stand with feet together and raise both arms upwards and back, palms up, as if supporting a weight, thus *(makes sign)*. It represents you in the Path of Yesod, supporting the pillars of mercy and severity. It is the sign made by the Greek god Atlas, who supported the universe on his shoulders and whom Hercules was directed to emulate. It is the Isis of nature, supporting the heavens.

The grip is that of the First Order, which you received in the preceding grade.

The grand word is a name of seven letters, Shaddai El Chai, which means the almighty and living one.

The mystic number is forty-five, and from it is formed the password which is Mem He, the secret name of the world of formation. It should be lettered separately when given.

Unto this grade and unto the Sephirah Yesod, the ninth Path of the Sepher Yetzirah is referred. It is called the pure and clear intelligence, and it is so called because it purifieth and maketh clear the Sephiroth, proveth and emendeth the forming of their representation, and disposeth their duties or harmonies, wherein they combine, without mutilation or division.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Zelator, with the addition of a white cross above the triangle and the numbers two and nine in a circle and square respectively, left and right of its summit— and beneath the triangle, the number thirty-two between two narrow parallel white lines.

*Hierophant returns to east and sits down. Hegemon guides Zelator to him.*

HIERO: The three portals facing you are the gates of Paths leading from this grade. That on the right connects with the grade of Philosophus, that on your left with the grade of Practicus, while the central one leads to the Portal.

This grade especially refers to the element of air, and therefore the great watchtower or terrestrial tablet of the east forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave.

From it are drawn the three holy secret names of God, ORO IBAH AOZPI, which are borne upon the Banner of the East, and numberless divine and angelic names which appertain unto the element of air.

To the moon, also, is this grade related. Its kamea or mystical square is shown in the east, with seals and names appropriate thereto.

It is also shown inscribed upon the Tree of Life, whereon its crescent in increase represents the side of mercy—in decrease the side of severity, while at the full it reflects the sun of Tiphareth.

*Hegemon conducts Zelator to a seat west of the altar.*

HIERO: I now congratulate you on having attained the grade of Theoricus and in recognition thereof, I confer upon you the mystic title of Poraios de Rejectis which means “brought from among the rejected,” and I give you the symbol of ruach, which is the Hebrew name for air.

*(Knocks)* Frater Kerux, you have my command to declare that the Zelator has been duly advanced to the grade of Theoricus.

KERUX: In the name of Shaddai El Chai, and by command of the very honoured Hierophant, hear ye all that I proclaim that our Frater *(name)*, having made sufficient progress in the study of occult science, has been duly advanced to the 2° = 9□ grade of Theoricus, lord of the thirty-second Path, and that he has received the mystic title of Poraios de Rejectis, and the symbol of ruach.

HIERO: Frater *(name)*, before you are eligible for advancement to the next grade, you must be perfect in certain subjects, a manuscript of which will be supplied to you.

## Closing of the 2° = 9□ Grade

HIERO: *(Knocks)* Assist me to close the temple in the grade of Theoricus.

*All rise.*

Frater Kerux, see that the temple is properly guarded. *(Done.)*

KERUX: *(Knocks)* Very honoured Hierophant, the temple is properly guarded.

HIERO: *(Knocks)* Let us adore the Lord and King of Air.

*All face east. New Theoricus is directed to stand facing east.*

HIERO: Shaddai El Chai, almighty and ever-living, blessed be Thy name unto the countless ages. Amen.

*All salute. Officers form in the east as in opening. Members stand facing east. Hiereus remains standing just behind new Theoricus.*

HIERO: *(Knocks)* Let us rehearse the prayer of the sylphs or air spirits.

“Spirit of life! Spirit of wisdom! Whose breath giveth forth and withdraweth the form of all things:

“Thou, before whom the life of beings is but a shadow which changeth, and a vapour which passeth:

“Thou, who mountest upon the clouds, and who walkest upon the wings of the wind.

“Thou, who breathest forth Thy breath, and endless space is peopled:

“Thou, who drawest in Thy breath, and all that cometh from Thee, returneth unto Thee!

“Ceaseless motion, in eternal stability, be Thou eternally blessed!

“We praise Thee and we bless Thee in the changeless empire of created light, of shades, of reflections, and of images;

“And we aspire without cessation unto Thy immutable and imperishable brilliance.

“Let the ray of Thy intelligence and the warmth of Thy love penetrate even unto us!

“Then that which is volatile shall be fixed; the shadow shall be a body; the spirit of air shall be a soul; the dream shall be a thought.

"And no more shall we be swept away by the tempest, but we shall hold the bridles of the winged steeds of dawn.

"And we shall direct the course of the evening breeze to fly before Thee!

"O Spirit of Spirits! O eternal Soul of Souls!

"O imperishable breath of life! O creative sigh! O mouth which breathest forth and withdrawest the life of all beings, in the flux and reflux of thine eternal Word, which is the divine ocean of movement and of truth!"

*Hierophant makes with sceptre the banishing circle and pentagrams in the air before the tablet.*

HIERO: Depart ye in peace unto your habitations. May the blessing of Yod He Vau He rest with ye. Be there peace between us and you, and be ye ready to come when ye are called.

*All return to their places.*

In the name of Shaddai El Chai, I declare this temple closed in the 2° = $9^{\square}$ grade of Theoricus.

HIERO: וווו ווו ווו

HIEREUS: וווו ווו ווו

HEG: וווו ווו ווו

*Kerux leads out new Theoricus.*

[contents]

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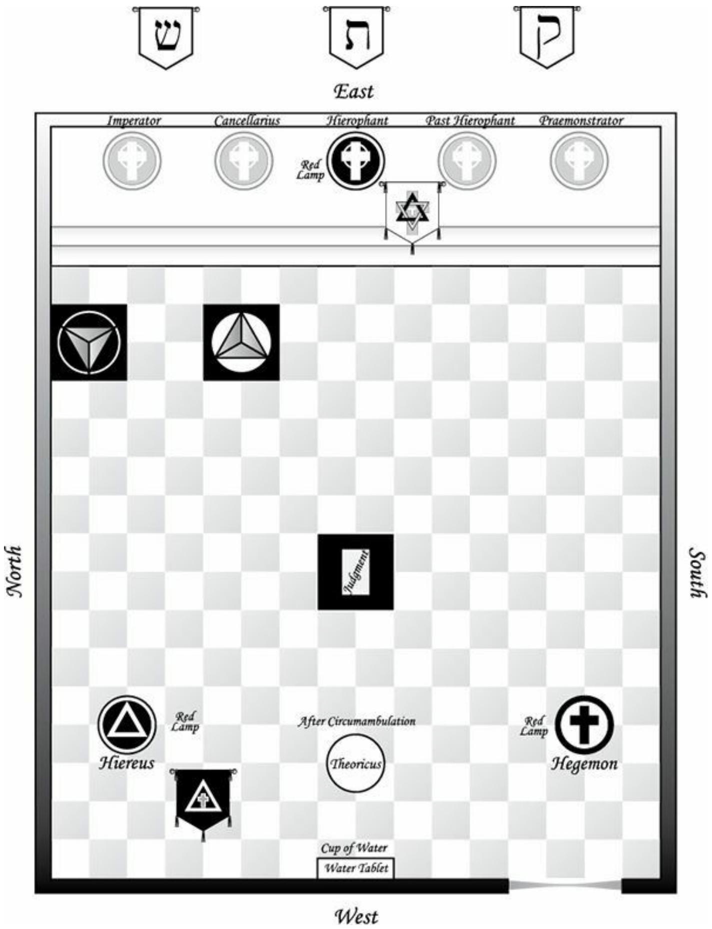
18. Note by JMG: The ordinary symbol of Scorpio is not used here, but rather a simple image of an eagle's head, representing the highest of the three manifestations of Scorpio.

19. Note by JMG: See note 49. The equation of the seven palaces of Assiah with the seven churches of Asia is a staple of Christian Qabalah.

20. Note by JMG: That is, YHVH, the Tetragrammaton.

# CEREMONY OF THE 3° = 8□ GRADE OF PRACTICUS


ש
ת
ק
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Red Lamp
North
South
Judgment
Red Lamp
Hiereus
After Circumambulation
Theoricus
Red Lamp
Hegemon
Cup of Water
Water Tablet
West

*Practicus Temple 1*

Officers—

Hierophant, Hiereus, Hegemon.

Required—

In the east: Banner of the East, red lamp for Hierophant.

In the west: Banner of the West, red lamps for Hiereus and Hegemon, cup of water, water tablet.

For the Theoricus: hoodwink, solid triangular pyramid (for first point), Greek cross of thirteen squares (for second point), Cup of Stolistes (for third point).

# Opening of the 3° = 8$^{\square}$ Grade

*Temple arranged for the thirty-first Path.*

HIERO: *(Knocks)* Fratres and sorores of the *(name)* Temple of the Stella Matutina in the Outer, assist me to open the temple in the 3° = 8$^{\square}$ grade of Practicus. Honoured Hegemon, see that the temple is properly guarded.

*This is done.*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Practicus is present.

HIEREUS: Fratres and sorores, give the sign of the Practicus. *(Done.)* Very honoured Hierophant, all present have attained the 3° = 8$^{\square}$ grade. *(Salutes with grade sign.)*

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of water.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Mercury.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The thirty-first and thirtieth Paths of Shin and Resh.

HIERO: Honoured Hiereus, to what does the thirty-first Path refer?

HIEREUS: To the reflection of the sphere of fire.

HIERO: Honoured Hegemon, to what does the thirtieth Path allude?

HEG: To the reflection of the sphere of the sun.

*All rise and face east.*

HIERO: Let us adore the Lord and King of Water.

Elohim Tzabaoth—Elohim of hosts! Glory be unto the Ruach Elohim who moved upon the face of the waters of creation. Amen!

*All salute. Hierophant quits his throne and goes to the west. He stands before the tablet of water before which a cup of water is placed. He makes in the air over the tablet the invoking circle and pentagrams of water.*

And Elohim said, “Let us make Adam in our image, after our likeness, and let them have dominion over the fish of the sea.” In the name of Al strong and powerful, and in the name of Elohim Tzabaoth, spirits of water, adore your Creator!

*Takes cup from before the tablet and makes therewith the sign of the eagle* [21] *in the air before it.*

In the name of Gabriel, the great archangel of water, and in the sign of the eagle, spirits of water, adore your Creator!

*Makes a cross with the cup.*

In the names and letters of the great western quadrangle revealed unto Enoch by the great angel Ave, spirits of water, adore your Creator!

*Holds cup on high.*

In the three great secret names of God, borne upon the Banner of the West—EMPEH ARSEL GAIOL[22]—spirits of water, adore your Creator! In the name RA AGIOSEL, great king of the west, spirits of water, adore your Creator!

*Hierophant replaces the cup and returns to his place. All return to their places.*

In the name of Elohim Tzabaoth, I declare the temple opened in the 3° = 8▫ grade of Practicus.

HIERO: ווו ו ווו ו

HIEREUS: ווו ו ווו ו

HEG: ווו ו ווו ו

## Ceremony of Advancement in the Path of Shin

HIERO: Fratres and sorores, our Frater (or Soror) *(name)* having made such progress in the path of occult science as has enabled him to pass an examination in the requisite knowledge, is now eligible for advancement to the grade of Practicus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Theoricus and give the customary alarm.

*Hegemon rises. He proceeds to leave the temple, pausing before Hierophant's throne to salute with the grade sign. The Theoricus should be robed and wearing the sash of his grade. Hegemon gives him the badge—the solid triangular pyramid* [23]*—hoodwinks him, and leads him to the door. Hegemon gives the alarm—*ווו ו ווו ו*. Hiereus opens the door, admits them, and returns to his seat.*

HEG: His throne was like a fiery flame and the wheels as burning fire.

*Hegemon conducts the Theoricus to the west and takes the pyramid. Theoricus is faced towards Hiereus who rises.*

HIEREUS: Give me the sign of the grade of Theoricus. Give me the grip. Give the grand word, the mystic number, and password. Give me also the mystic title and symbol you received in that grade.

*All these are given, prompted by the Hegemon if necessary.*

HIERO: Frater Poraios de Rejectis, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the thirty-first and thirtieth Paths of this grade of Practicus, which you have already sworn to maintain respecting those of the preceding grades?

THEO: I do. *(Theoricus is faced west before tablet by Hegemon.)*

HIERO: Then you will stretch forth your hand in the position of the saluting sign of a Neophyte and say: "I swear by the abyss of the waters."

*Done. Theoricus repeating the words.*

Let the hoodwink be removed.

*Done. Hegemon places in his hand the cup of water before the tablet.*

Sprinkle with your hand a few drops of water towards the tablet of water in the west and say: “Let the powers of water witness my pledge.”

*Done. Theoricus repeats the words. Hegemon replaces cup.*

Conduct the Theoricus to the east and place him between the mystical pillars. *(Done.)*

Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths. Of these, as you already know, the central one leads to the grade of Theoricus from that of Zelator. The one on your left hand now open to you is the thirty-first, which leads from the 1° = 10 □ of Zelator to the 3° = 8□ of Practicus.

Take in your right hand the pyramid of flame, and follow your guide, Axiokersa, the Kabir,[24] who leads you through the Path of Fire.

*Hegemon leads the Theoricus between the pillars, past Hierophant, making the saluting sign of a Neophyte in passing, circumambulates the hall and halts at Hierophant’s throne. Hierophant rises as they approach, red lamp in hand.*

Axieros, the first Kabir, spake unto Kasmillos the candidate, and said: “I am the apex of the triangle of flame. I am the solar fire pouring forth its beams upon the lower world—life-giving, light-producing. By what symbol dost thou seek to pass by?”

HEG: By the symbol of the pyramid of flame.

HIERO: Hear thou the voice of Axieros, the first Kabir: “The mind of the Father whirled forth in reechoing roar—comprehending by invincible will, ideas omniform, which flying forth from that one fountain issued. For, from the Father alike were the will and the end, by which yet they are connected with the Father, according to alternating life through varying vehicles.

“But as they were divided asunder, being by intellectual fire distributed into other intellectuals. For the King of all previously placed before the polymorphous world, by which the universe shines forth decked with ideas all various, of which the foundation is One and Alone. From this: the others rush forth distributed and separated through the various bodies of the universe and are borne in swarms through its vast abysses, ever whirling forth in illimitable radiation.

“They are intellectual conceptions from the paternal fountain, partaking abundantly of the brilliance of fire in the culmination of unresting time.

“But the primary, self-perfect fountain of the Father pours forth these primogenial ideas. These being many, ascend flashingly into the shining world and in them are contained the three supernals—because it is the operator—because it is the giver of the life-bearing fire—because it filleth the life-producing bosom of Hecate—and it instilleth into the synoches, the enlivening strength of fire, endued with mighty power.

“The Creator of all, self-operating, formed the world, and there was a certain mass of fire, and all these self-operating He produced, so that the cosmic body might be completely conformed—that the cosmos might be manifest and not appear membranous.

“And He fixed a vast multitude of in-wandering stars, not by a strain laborious and hurtful, but to uphold them with stability, void of movement—forcing fire forward into fire.”

Hereunto is the speech of Axieros.

*Hegemon leads Theoricus to the seat of Hiereus who rises holding his red lamp. They halt before him.*

HIEREUS: Axiokersos, the second Kabir, spake to Kasmillos the candidate and said: “I am the left basal angle of the triangle of flame. I am the fire volcanic and terrestrial, flashingly flaming through abysses of earth—fire rending—fire penetrating—tearing asunder the curtain of matter—fire constrained—fire tormented—raging and whirling in lurid storm. By what sign dost thou seek to pass by?

HEG: By the symbol of the pyramid of flame.

*Hegemon returns to his place—signing Theoricus to remain.*

HIEREUS: Hear thou the voice of Axiokersos, the second Kabir: "For not in matter did the fire which is in the beyond first enclose his power in acts, but in mind; for the former of the fiery world is the mind of mind, who first sprang from mind, clothing the one fire with the other fire, binding them together so that he might mingle the fountainous craters while preserving unsullied the brilliance of his own fire—and thence a fiery whirlwind drawing down the brilliance of the flashing flame—penetrating the abysses of the universe; thencefrom downwards all extend their wondrous rays, abundantly animating light, fire, aether, and the universe.

"From him leap forth all relentless thunders, and the whirlwind-wrapped, storm-enrolled bosom of the all-splendid strength of Hecate, Father-begotten, and he who encircleth the brilliance of fire and the strong spirit of the poles, all fiery beyond." Hereunto is the speech of Axiokersos.

*Hiereus leads Theoricus round to Hegemon who rises with lamp.*

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate, and said: "I am the right basal angle of the triangle of flame. I am the fire astral and fluid, winding and coruscating through the firmament. I am the life of beings—the vital heat of existence. By what sign dost thou seek to pass by?"

*Hiereus prompts Theoricus and returns to his place after placing a seat west of the Altar for Theoricus.*

THEO: By the symbol of the pyramid of flame.

HEG: Hear thou the voice of Axiokersa, the third Kabir: "The Father hath withdrawn Himself but hath not shut up His own fire in His intellectual power. All things are sprung from that one fire, for all things did the Father of all things perfect, and delivered them over to the second mind whom all races of men call first. The mind of the Father riding on the subtle girders which glitter with the tracings of inflexible and relentless fire.

"The soul, being a brilliant fire, by the power of the Father remaineth immortal and is mistress of life, and filleth up the many recesses of the bosom of the world, the channels being intermixed, wherein she performeth the works of incorruptible fire." Hereunto is the speech of Axiokersa.

*Hegemon places Theoricus in the seat in the west facing Hierophant.*

HIERO: Stoop not down unto the darkly splendid world wherein continually lieth a faithless depth, and Hades wrapped in clouds delighting in unintelligible images, precipitous, winding, a black ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

Nature persuadeth us that there are pure daemons and that even the evil germs of matter may alike become useful and good. But these are mysteries which are evolved in the profound abyss of the mind.

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, whirling forth, crying aloud. Also there is the vision of the fire-flashing courser of light, or of a child borne aloft on the shoulders of the celestial steed, fiery or clothed in gold, or naked and shooting with a bow, shafts of light, and standing on the shoulders of a horse.

But if thy meditation prolongeth itself, thou shalt unite all these symbols in the form of a lion.

Then when no longer are visible to thee the vault of the heavens, and the mass of the earth; when to thee, the stars have lost their light and the lamp of the moon is veiled; when the earth abideth not and around thee is the lightning flame—then call not before thyself the visible image of the soul of nature, for thou must not behold it ere thy body is purged by the sacred rites—since, ever dragging down the soul and leading it from the sacred things, from the confines of matter, arise the terrible dog-faced demons, never showing true image unto mortal gaze.

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud, resounding sea. Labour thou around the strophalos of Hecate. When thou shalt see a terrestrial demon approaching, cry aloud and sacrifice the stone Mnizourin.

Change not the barbarous names of evocation, for they are names divine, having in the sacred rites a power ineffable. And when, after all the phantoms have vanished, thou shalt see that holy and formless fire—that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire. Hereunto is the speech of Kabir.

*Hegemon conducts the Theoricus to the foot of Hierophant's throne, and taking the triangular pyramid, hands it to Hierophant.*

The solid triangular pyramid is an appropriate hieroglyph of fire. It is formed of four triangles, three visible and one concealed, which yet is the synthesis of the rest. The three visible triangles represent fire, solar, volcanic, and astral, while the fourth represents the latent heat—Aud, active—Aub, passive—Aur, equilibrated—while Asch is the name of fire.[25]

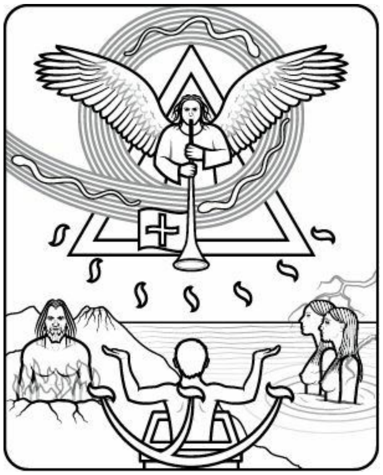
*Puts pyramid aside.*

The thirty-first Path of the Sepher Yetzirah which answereth unto the letter Shin is called the perpetual intelligence, and it is so called because it regulateth the proper motion of the sun and the moon in their proper order, each in an orbit convenient for it.

It is therefore a reflection of the sphere of fire, and the Path connecting the material universe as depicted in Malkuth with the pillar of severity and the side of Geburah, through the Sephirah Hod.

*Hierophant rises. Hegemon steps back and when Hierophant has descended from the dais, indicates to Theoricus to follow him. He leads*

*Theoricus to the west of the altar, Hegemon follows and stands on the south side—Hierophant being on the north.*



*Tarot Key 20, Judgment*

HIERO: Before you upon the altar is the twentieth key of the tarot, which symbolically represents these ideas. To the uninitiated eye it apparently represents the last judgment with an angel blowing a trumpet and the dead rising from their tombs—but its meaning is far more occult and recondite than this, for it is a glyph of the powers of fire.

The angel encircled by the rainbow, whence leap coruscations of fire, and crowned with the sun, represents Michael, the great archangel, the ruler of solar fire.

The serpents which leap in the rainbow are symbols of the fiery seraphim. The trumpet represents the influence of the spirit descending from Binah, while the banner with the cross refers to the four rivers of paradise and the letters of the holy name.

He is also Axieros, the first of the Samothracian Kabiri, as well as Zeus and Osiris.

The left-hand figure below rising from the earth is Samael, the ruler of volcanic fire. He is also Axiokersos, the second Kabir, Pluto and Typhon.

The right-hand figure below is Anael, the ruler of Astral Light. She is also Axiokersa, the third Kabir, Ceres and Persephone, Isis and Nephthys. She is, therefore, represented in duplicate form, and rising from the waters. Around both these figures dart flashes of lightning.

These three principle figures form the fire triangle, and further represent fire operating in the other three elements of earth, air, and water.

The central lower figure with his back turned and his arms in the sign of the Two equals Nine, is Arel, the ruler of latent heat. He is rising from the earth as if to receive the properties of the other three. He is also Kasmillos, the candidate in the Samothracian Mysteries, and the Horus of Egypt. He rises from the rock-hewn cubical tomb and he also alludes to the candidate who traverses the Path of Fire. The three lower figures represent the Hebrew letter Shin, to which fire is especially referred. The seven Hebrew Yods allude to the Sephiroth operating in each of the planets and to the Schemhamphoresch.

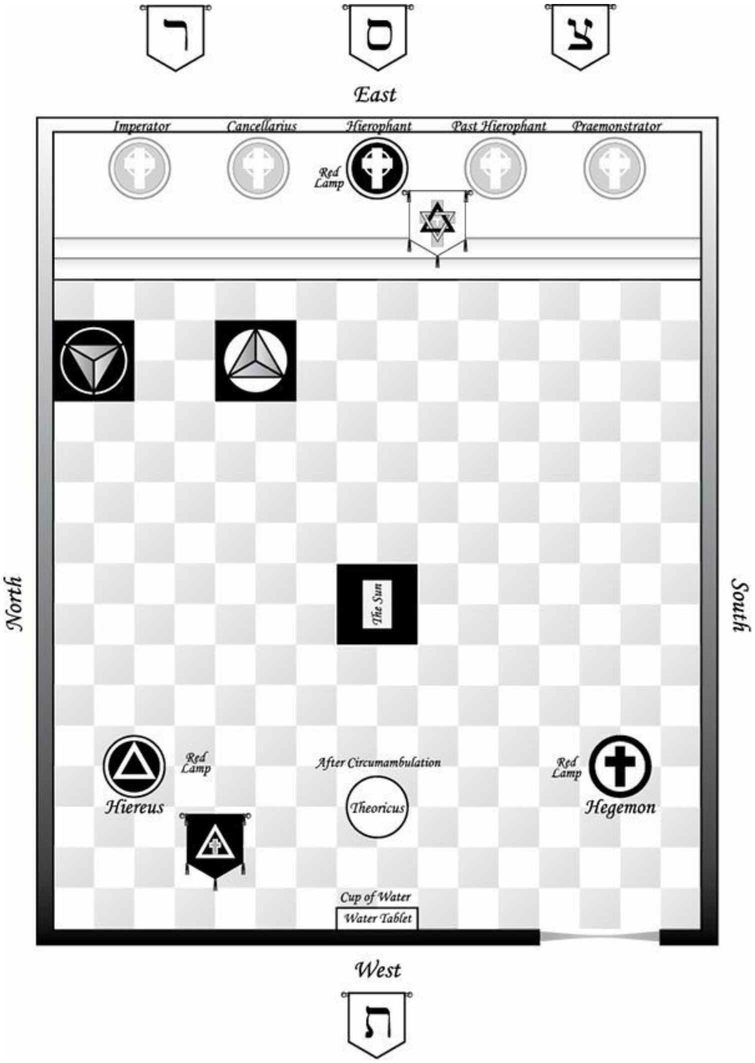
*Hierophant returns to his throne. Hegemon comes round to the north of the altar and stands before Theoricus, who remains in the west.*

I have much pleasure in conferring on you the title of lord of the thirty-first Path.

You will now quit the temple for a short time, and on your return the ceremony of your passage of the thirtieth Path will take place.

*Theoricus is led out by Hegemon, who makes the Neophyte sign on passing Hierophant’s throne. Theoricus should also do this.*

## Ceremony of Advancement in the Path of Resh


ר
ס
צ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Red Lamp
North
The Sun
South
Red Lamp
Hiereus
After Circumambulation
Theoricus
Red Lamp
Hegemon
Cup of Water
Water Tablet
West
ת

*Practicus Temple 2*

*Temple arranged as in diagram. Portal of Resh placed as shown.*

HIERO: Honoured Hegemon, you have my commands to present the Theoricus with the necessary admission badge and to admit him.

*Hegemon rises and goes to the east where he salutes in the 3° = 8□. He then admits Theoricus after having given him the Greek cross of thirteen squares. As he brings him in, Hegemon says:*

HEG: Behold He hath placed His Tabernacle in the sun.

*He leads Theoricus to the northeast and places him facing the pillars.*

HIERO: *(Knocks)* Frater Poraios de Rejectis, before you in the east lie the portals of the thirtieth, twenty-fifth, and twenty-eighth Paths leading from the Two equals Nine grade of Theoricus to those grades which are beyond. Of these, the only one now open to you is the thirtieth, which leads to the Three equals Eight grade of Practicus. Take in your right hand the solar Greek cross and follow your guide through the Pathway of the sun.

HEG: Before the intellectual whirlings of intellectual fire, all things are subservient through the will of the Father of all.

*Hegemon leads Theoricus between pillars and halts before Hierophant, who rises, red lamp in hand.*

HIERO: Axieros, the first Kabir, spake unto Kasmillos the candidate and said: "I am the sun in greatest elevation, bringing upon earth the ripening heat—fructifying all things —urging forward the growth of vegetable nature, life-giving, light-producing—crowning summer with golden harvest, and filling the lap of plenteous autumn with the purple vintage of the vine." Thus far the voice of Axieros!

*Hegemon leads Theoricus to the seat of Hiereus, who rises with red lamp.*

HIEREUS: Axiokersos, the second Kabir, spake unto Kasmillos the candidate, and said: "I am the sun in greatest depression beneath the equator when cold is greatest and heat is least—withdrawing his light in darkening winter, the dweller in mist and storm." Thus far the voice of Axiokersos!

*Hegemon leads Theoricus to his own seat and taking red lamp says:*

HEG: Axiokersa, the third Kabir, spake to Kasmillos the candidate and said: "I am the sun in equinox, initiating summer or heralding winter—mild and genial in operation, giving forth or withdrawing the vital heat of life." Thus far the voice of Axiokersa!

*Hiereus places a seat west of the altar. Hegemon indicates this to Theoricus. All are seated, facing Hierophant.*

HIERO: The Father of all congregated the seven firmaments of the cosmos, circumscribing the heaven with convex form. He constituted a septenary of wandering existences, suspending their disorder in well-disposed zones. He made them six in number and for the seventh, he cast into the midst thereof the fire of the sun—into that centre from which all lines are equal—that the swift sun may come around that centre eagerly urging itself towards that centre of resounding light. As rays of light, his locks flow forth, stretching to the confines of space, and of the solar circles, and of the lunar flashings and of the aerial recesses, the melody of the aether and of the sun and of the passages of the moon and of the air.

The wholeness of the sun is in the supermundane orders, for therein a solar world and endless light subsist. The sun more true measureth all things by time, for he is the time of time, and his disc is in the starless above the inerratic sphere, and he is the centre of the triple world. The sun is fire and the dispenser of fire. He is also the channel for the higher fire.

O aether, sun and spirit of the moon, ye are the leaders of air. And the great goddess bringeth forth the vast sun and the brilliant moon and the wide air, and the lunar course and the solar pole. She collecteth it, receiving the melody of the aether and of the sun and of the moon, and of whatsoever is contained in air.

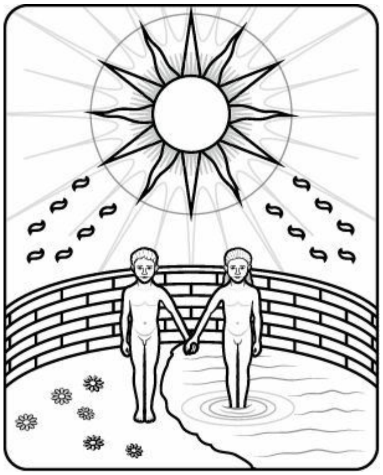
Unwearied doth nature rule over the worlds and works, so that the period of all things may be accomplished. And above the shoulders of the great goddess, is nature in her vastness exalted. Thus far the voice of the Kabiri.

*Hegemon conducts Theoricus to Hierophant, to whom he hands the solar Greek cross.*

HIERO: The solar Greek cross is formed of thirteen squares which fitly refer to the sun’s motion through the zodiac, these signs being further arranged in the arms of the cross according to the four elements with the sun in the centre and representing that luminary as the centre of the whole.

The thirtieth Path of the Sepher Yetzirah which answereth to the letter Resh is called the collecting intelligence, and it is so called because from it the astrologers deduce the judgment of the stars, and of the celestial signs, and the perfections of their science according to the rules of their resolutions. It is therefore the reflection of the sphere of the sun and the Path connecting Yesod with Hod—Foundation with Splendour.

*Hierophant rises. Hegemon and Theoricus step back and follow him to the altar where he places Theoricus in the west, Hierophant north, Hegemon south.*



*Tarot Key 19, The Sun*

HIERO: Before you upon the altar is the nineteenth key of the tarot which symbolically resumes these ideas. The sun has twelve principal rays which represent the twelve signs of the zodiac. They are alternately waved and salient as symbolising the alternation of the masculine and feminine natures. These again are subdivided into the thirty-six decanates or sets of ten degrees in the zodiac, and these again into seventy-two, typifying the seventy-two quinances or sets of five, and the seventy-two-fold name Schemhamphoresch. Thus the sun embraces the whole creation in its rays.

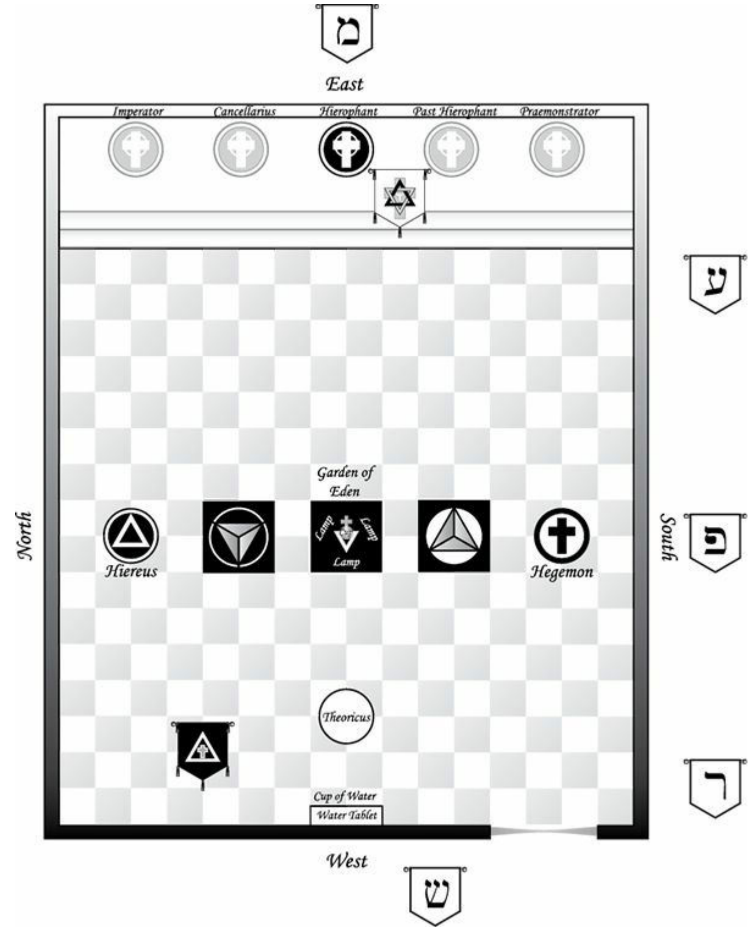
The seven Hebrew Yods on each side, falling through the air, refer to the solar influence descending. The wall is the circle of the zodiac, and the stones are its various degrees and divisions.

The two children standing respectively on water and earth represent the generating influence of both, brought into action by the rays of the sun. They are the two inferior and passive elements, as the sun and air above them are the superior and active elements of fire and air. Furthermore, these two children resemble the sign Gemini, which unites the earthy sign of Taurus with the watery sign Cancer, and this sign was, by the Greeks and Romans, referred to Apollo and the sun.

*Hierophant returns to his throne. Hegemon comes to the north by Theoricus, who remains in the west.*

HIERO: I have much pleasure in conferring upon you the title of lord of the thirtieth Path. You will now quit the temple for a short time, and on your return the ceremony of your reception into the grade of Three equals Eight will take place.

## Ceremony of Reception into the 3° = 8□ Grade


מ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
ע
Garden of Eden
Lamp
Lamp
Lamp
North
Hiereus
Hegemon
South
פ
Theoricus
ר
Cup of Water
Water Tablet
West
ש

Practicus Temple 3

*Temple in Hod, arranged as in diagram.*

HIERO: Honoured Hegemon, instruct the Theoricus in the proper alarm, present him with the necessary admission badge, and admit him.

*Hegemon takes the badge, the cup of Stolistes, and brings Theoricus, telling him to knock* ווו ו ווו ו

Place the Theoricus before the portal of the thirty-first Path by which he has symbolically entered this grade from the One equals Ten of Zelator. *(Done.)*

Place the Theoricus now before the portal of the thirtieth Path by which he has symbolically entered this grade from the Two equals Nine of Theoricus. *(Done.)*

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Stolistes, the cup of water.

HIEREUS: The Cup of the Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life, it embraces nine of the Sephiroth, exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament, the circle is the firmament, and the triangle the consuming fire below, which is opposed to the celestial fire symbolised by the upper part of the caduceus.

*Hiereus puts admission badge aside. Hegemon directs Theoricus to Hierophant whose chair should now be moved back towards the west, and placed in readiness for the candidate at the closing. Hiereus and Hegemon stand either side of the altar, facing it.*

HIERO: Before you is represented the symbolism of the garden of Eden.[26] At the summit is the supernal Eden, containing the three supernal Sephiroth, summed up and contained in Aima Elohim, the mother supernal, the woman of the twelfth chapter of the Apocalypse, crowned with the sun and the moon under her feet, and upon her head the crown of twelve stars, Kether. And whereas the name, Yod He Vau He, is joined to the name Elohim, when it is said Tetragrammaton Elohim planted a garden eastward in Eden, so this represents the power of the Father joined thereto in the glory from the face of the Ancient of Days. And in the garden was the Tree of Knowledge of Good and of Evil, which latter is from Malkuth, which is the lowest Sephirah between the rest of the Sephiroth and the kingdom of shells, which latter is represented by the great red dragon coiled beneath, having seven heads (the seven infernal palaces) and ten horns—(the ten averse Sephiroth of evil, contained in the seven palaces).

And a river Naher went forth out of Eden, namely from the supernal triad, to water the garden (the rest of the Sephiroth), and from thence it was divided into four heads in Daath, whence it is said: “In Daath the depths are broken up and the clouds drop down dew." [27] The first head is Pison, which flows into Geburah (whence there is gold.) It is the river of fire. The second head is Gihon, the river of waters, flowing into Chesed. The third is Hiddekel, the river of air, flowing into Tiphareth, and the fourth which receiveth the virtues of the other three, is Phrath, Euphrates, which floweth down upon the earth. This river going forth out of Eden is the river of the Apocalypse, the waters of life, clear as crystal proceeding out of the throne of God and the Lamb, on either side of which was the Tree of Life, bearing twelve manner of fruits. And thus do the rivers of Eden form a cross, and on that cross the great Adam, the Son who was to rule the nations with a rod of iron, is extended from Tiphareth and his arms stretch out to Gedulah and Geburah, and in Malkuth is Eve, mother of all, the completion of all, and above the universe she supporteth with her hands the eternal pillars of the Sephiroth. As it was said to you in the thirtieth Path, "And above the shoulders of that great goddess is nature in her vastness exalted."

HIERO: The Three equals Eight grade of Practicus is referred to the Sephirah Hod and the thirtieth and thirty-first Paths, those of Resh and Shin, are bound thereto.

The sign of this grade is given thus. With the hands together, raise the arms till the elbows are level with the shoulders. With the thumbs and forefingers make a triangle on your breast thus *(showing it)*—a triangle apex downwards. This represents the element of water, to which this grade is attributed.

The grip or token is the general grip of the First Order. The grand word is a name of ten letters, Elohim Tzabaoth, which means lord of hosts. The mystic number is thirty-six, and from it is formed the password of this grade which is Eloah, one of the divine names. It should be lettered separately when given thus—Aleph, Lamed He. Unto this grade, and unto the Sephirah Hod, the eighth Path of the Sepher Yetsirah is referred. It is called the absolute or perfect intelligence, because it is the mean of the primordial, which hath no root to which it may be established, except in the penetralia of that Gedulah (Magnificence) which emanate from the subsisting properties thereof.

The distinguishing badge of this grade, which you are now entitled to wear, is the sash of the Theoricus with the addition of a purple cross above the white cross and the numbers three and eight within a circle and a square respectively, left and right of its summit—and below the number thirty-two, the numbers thirty and thirty-one in purple between two narrow purple lines.

This grade is especially referred to the element of water and therefore the great watchtower or tablet of the west forms one of its principal emblems.

*Hierophant and Theoricus turn towards it.*

It is known as the second or great western quadrangle or tablet of water, and it is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three holy secret names of God—MPH ARSL GAIOL—which are borne upon the Banner of the West, and numberless divine and angelic names which appertain unto the element of water. The meanings of the tablets of earth and air were explained to you in the preceding grades.

*Turning to the altar, Hierophant indicates the cross and triangle.*

HIERO: The cross above the triangle represents the power of the spirit of life rising above the triangle of the waters and reflecting the triune therein, as further marked by the lamps at the angles; while the cup of water placed at the junction of the cross and triangle represents the maternal letter Mem.

*Hierophant returns to his throne in the east. Hegemon indicates the seat west of the altar to Theoricus, who sits down. Hegemon comes round the altar and removes the diagram stand, placing it in the southwest, and returns to his place. All are seated.*

The portals in the east and southeast are those of the Paths which conduct to higher grades, while that in the south leads to the Four equals Seven of Philosophus, the highest grade in the First Order.

This grade of Practicus is especially related to the planet Mercury, whose kamea, or mystical square, together with seals and names formed from it, is shown in the east. The symbol of Mercury when inscribed on the Tree of Life is also shown. It embraces all but Kether. The horns spring from Daath, which is not properly a Sephirah, but rather the conjunction of Chokmah and Binah.

I now congratulate you on having passed through the ceremony of the Three equals Eight grade of Practicus, and in recognition thereof, I confer upon you the mystic title of Monocris de Astris, which means “Unicorn from the Stars;” and I give you the symbol of Mayim which is the Hebrew name for water. *(Knocks.)* In the name of Elohim Tzabaoth, I now proclaim that you have been duly advanced to the Three equals Eight grade of Practicus, and that you are lord of the thirtieth and thirty-first Paths.

## Closing of the 3° = 8□ Grade

HIERO: *(Knocks)* Assist me to close this temple in the Three equals Eight grade of Practicus.

*All rise. The new Practicus is signed to rise.*

Honoured Hegemon, see that the temple is properly guarded. *(Done.)*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Water! *(Knocks)*

*All face east.*

HIERO: Let Elohim Tzabaoth be praised unto the countless ages of time, Amen!

*Hegemon removes the seat of Practicus to the north, and leads Practicus to the east of altar, where he stands facing west. Hierophant goes to the west before the tablet of water. All face west—members arranging themselves in balanced disposition, facing west.*

HIERO: *(Knocks)* Let us rehearse the prayer of the undines or water spirits!

“Terrible king of the sea, Thou who holdest the keys of the cataracts of heaven, and who enclosest the subterranean waters in the cavernous hollows of earth. King of the deluge and of the rains of spring. Thou who openest the sources of the rivers and of the fountains; Thou who commandest moisture which is, as it were, the blood of the earth, to become the sap of the plants. We adore Thee and we invoke Thee. Speak Thou unto us, Thy mobile and changeful creatures, in the great tempests, and we shall tremble before Thee. Speak to us also in the murmur of the limpid waters, and we shall desire Thy love.

O vastness! Wherein all the rivers of being seek to lose themselves—which renew themselves ever in Thee! O Thou ocean of infinite perfection! O height which reflectest Thyself in the depth! O depth which exhalest into the height! Lead us into the true life, through intelligence, through love! Lead us unto immortality through sacrifice, that we may be found worthy to offer one day unto Thee, the water, the blood, and the tears, for the remission of sins! Amen.”

*Hierophant makes with his sceptre the banishing circle and pentagrams in the air before the tablet.*

Depart ye in peace unto your habitations. May the blessing of Elohim Tzabaoth be upon you. Be there peace between us and you, and be ye ready to come when ye are called! *(Knocks)*

*All return to their places—Practicus being directed to west of altar, facing west.*

HIERO: ווו ו ווו ו

HIEREUS: ווו ו ווו ו

HEG: ווו ו ווו ו

*Hegemon leads out the new Practicus. They give the Neophyte sign as they pass Hierophant.*

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21. Note by JMG: This is a stylized image of an eagle’s head; see note 56.

22. Note by JMG: These are properly spelled MPH ARSL GAIOL and RAAGIOSL.

23. Note by JMG: That is to say, a tetrahedron made of four equilateral triangles.

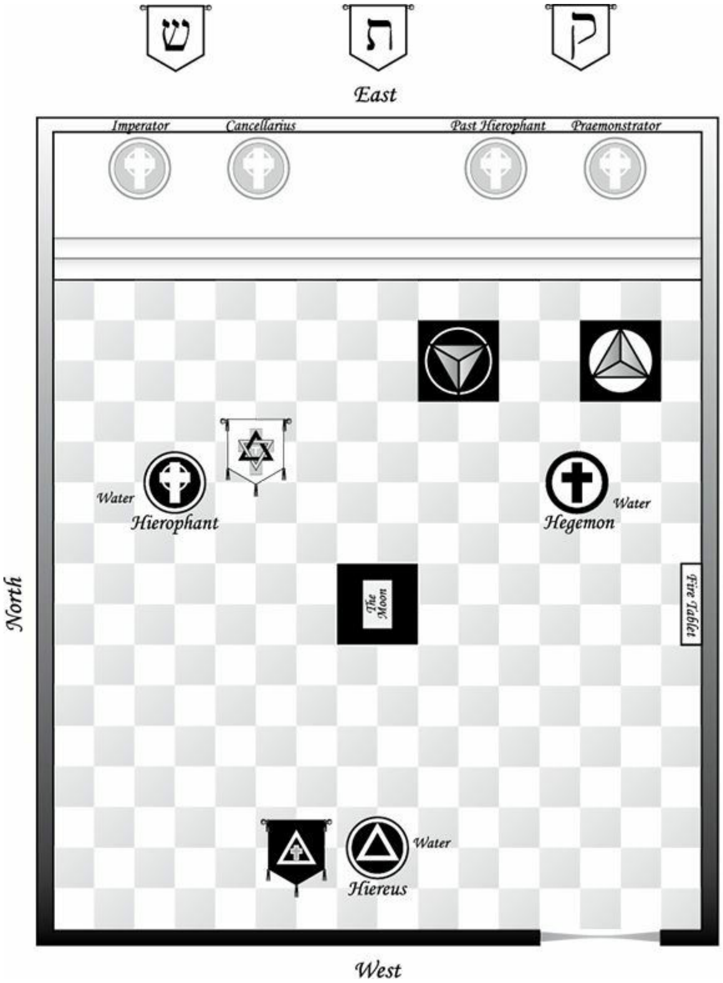
24. Note by JMG: The three Kabiri or Cabeiri—Axieros, Axiokersos, and Axiokersa—were the deities of the Samothracian Mysteries of ancient Greece.

25. Note by JMG: These are four Hebrew words used to represent fire: אוד, אוב, אור, and אש .

26. Note by JMG: See color insert page 1.

27. Note by JMG: Proverbs 3:20.

# CEREMONY OF THE 4° = 7□ GRADE OF PHILOSOPHUS


ש
ת
ק
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
Water
Hierophant
Water
Hegemon
North
The Moon
Fire Tablet
South
Water
Hiereus
West

Philosophus Temple 1

*Arrangement of the temple for the opening and for the Path of Qoph. There are three officers—Hierophant, Hiereus, and Hegemon. The throne of the Hierophant, beside which is a cup of water and the Banner of the East, is placed before the dais in the northeast. The seat of the Hegemon is before the dais in the southeast, that of Hiereus in the west. Each officer has a cup of water. The pillars are placed about three feet in front of Hegemon's seat, and behind her is displayed the letter Qoph. The altar in the centre of the hall is supplied with a candle on either side. On it is the tarot key of the Path—the*

*Moon. The elemental lights are lit. Incense is burning in the south. This sign* ו *represents one knock. The grade knock is* ווו ווו ו.

## Opening of the 4° = 7 □ Grade

*Members are assembled and clothed. Hierophant knocks. All rise.*

HIERO: *(Knocks)* Honoured fratres and sorores, assist me to open the temple in the
4° = 7 □ grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded. *(Done.)*

HEG: Very honoured Hierophant, the temple is properly guarded.

HIERO: Honoured Hiereus, see that none below the grade of Philosophus is present.

HIEREUS: Honoured fratres and sorores, give the signs of the 4° = 7 □. *(Done.)* Very honoured Hierophant, all present have attained the grade of Philosophus.

HIERO: Honoured Hegemon, to what particular element is this grade attributed?

HEG: To the element of fire.

HIERO: Honoured Hiereus, to what planet does this grade especially refer?

HIEREUS: To the planet Venus.

HIERO: Honoured Hegemon, what Paths are attached to this grade?

HEG: The twenty-ninth, twenty-eighth, and twenty-seventh Paths of Qoph, Tzaddi, and Peh.

HIERO: Honoured Hiereus, to what does the twenty-ninth Path allude?

HIEREUS: To the reflection of the sphere of Pisces.

HIERO: Honoured Hegemon, to what does the twenty-eighth Path allude?

HEG: To the reflection of the sphere of Aquarius.

HIERO: Honoured Hiereus, to what does the twenty-seventh Path allude?

HIEREUS: To the reflection of the sphere of Mars.

HIERO: *(Knocks)* Let us adore the Lord and King of Fire.

Yod He Vau He Tzabaoth. Blessed be Thou—leader of armies is Thy name, Amen!

*All salute. Hierophant quits his throne and goes to the south. Hegemon stands behind him in the southeast, Hiereus in the southwest. Hierophant makes the invoking pentagrams in a circle before the fire tablet.*

And Elohim said, “Let us make Adam in our own image, after our own likeness, and let them have dominion.” In the name of Elohim, mighty and ruling, and in the name of Yod He Vau He Tzabaoth, spirits of fire, adore your Creator!

*Hierophant takes incense from before fire tablet, and makes the sign of Leo in the air before it.*

In the name of Michael, the great archangel of fire, and in the sign of the lion, spirits of fire, adore your Creator!

*Makes cross with incense.*

In the name and letters of the great southern quadrangle revealed unto Enoch by the great angel Ave, spirits of fire, adore your Creator!

*Holds incense on high.*

In the three great secret names of God borne upon the Banner of the South—OIP TEAA PEDOCE—spirits of fire, adore your Creator! In the Name of EDEL PERNAA,[28] great king of the south, spirits of fire, adore your Creator!

*Replaces incense and returns to place. All return to places.*

In the name of Yod He Vau He Tzabaoth, I declare this temple opened in the 4° = 7 □ grade of Philosophus.

HIERO: ו ווו ווו

HIEREUS: ו ווו ווו

HEG: ו ווו ווו

## Ceremony of Advancement in the Path of Qoph

HIERO: Fratres and sorores, our Frater *(name)* having made such progress in the paths of occult science as has enabled him to pass the examination in the requisite knowledge, and further, having been a member of the 3° = 8□ grade of Practicus for a period of three months, is now eligible for advancement to the grade of Philosophus, and I have duly received a dispensation from the greatly honoured Chiefs of the Second Order to advance him in due form. Honoured Hegemon, superintend the preparation of the Practicus and give the customary alarm.

*Hegemon rises, salutes Hierophant with the grade sign, quits the temple, and sees that the Practicus is robed and wearing the sash of the 3° = 8□ grade. She hoodwinks him and places in his hand the admission badge, the Calvary Cross of twelve squares. She leads him to the temple door and gives the alarm saying, as they enter:*

HEG: And the Ruach Elohim moved upon the face of the waters.

*Hiereus admits them and returns to his place. Hegemon leads Practicus to the south by the tablet of fire, faces him east, and takes away cross.*

HIERO: Give the Hegemon the signs and words of the Practicus grade.

HEG: Give me the sign of the 3° = 8□ grade. The grip or token—the grand word—the mystic number and the password of the grade of Practicus.

HIERO: Give me also the mystic title and symbol you received in that grade.

*This done, Hegemon faces Practicus to the fire tablet.*

Frater Monocris de Astris, do you solemnly pledge yourself to maintain the same strict secrecy regarding the mysteries of the twenty-ninth, twenty-eighth, and twenty-seventh Paths and of the 4° = 7 □ grade of Philosophus which you have already sworn to maintain respecting those of the preceding grades?

PRACTICUS: *(Prompted if necessary)* I do.

HIERO: Then you will stretch your arms above your head to their full limit and say: “I swear by the torrent of fire.”

*Practicus repeats words.*

Let the hoodwink be removed.

*Done. Hegemon gives Practicus the incense from before the tablet.*

Wave the incense before the tablet of fire and say: “Let the powers of fire witness my pledge.”

*Done. Practicus repeats words. Hegemon replaces incense.*

Conduct the Practicus to the east and place him between the mystic pillars. *(Done.)* Before you are the portals of the thirty-first, thirty-second, and twenty-ninth Paths as in the grade of Zelator. The two former you have already traversed, and the portal of the twenty-ninth Path leading to the grade of Philosophus is now open to you. Take in your right hand the Calvary Cross of twelve squares and follow your guide through the Path of the Waters.

*Hegemon circumambulates temple once with Practicus, having given him the Calvary Cross to carry. As they approach the east for the second time, Hierophant rises, holding up cup of water. Hegemon and Practicus halt.*

The priest with the mask of Osiris spake and said: “I am water, stagnant and silent and still, reflecting all, concealing all. I am the past—I am the inundation. He who riseth from the great water is my name. Hail unto ye, dwellers of the land of night! For the rending of darkness is near.”

*Hegemon leads Practicus round to Hiereus who rises, cup in hand, as they approach. Hegemon and Practicus halt before him.*

HIEREUS: The priest with the mask of Horus spake and said: “I am water, turbid and troubled. I am the banisher of peace in the vast abode of the waters. None is so strong that can withstand the great waters—the vastness of their terror—the magnitude of their fear—the roar of their thundering voice. I am the future, mist-clad and shrouded in gloom. I am the recession of the torrent. The storm veiled in terror is my name. Hail unto the mighty powers of nature and the chiefs of the whirling storm!"

*Hegemon takes Practicus round to his own seat, takes up cup, and says:*

HEG: The priestess with the mask of Isis spake and said: "The traveller through the gates of Anubis is my name. I am water, pure and limpid, ever flowing on toward the sea. I am the ever-passing present that stands in the place of the past. I am the fertilised land. Hail unto thee, dwellers of the wings of the morning!"

*Hegemon replaces cup, leads Practicus to a seat west of the altar, and returns to place.*

HIERO: *(Rising)* I arise in the place of the gathering of the waters, through the rolled back cloud of night. From the Father of waters went forth the spirit, rending asunder the veils of darkness. And there was but a vastness of silence and of depth in the place of the gathering waters. Terrible was the silence of that uncreated world—immeasurable the depth of that abyss. And the countenances of darkness half-formed arose—they abode not—they hasted away—and in the darkness of vacancy, the spirit moved and the lightbearers existed for a space.

I have said darkness of darkness—are not the countenances of darkness fallen with kings? Do the sons of the night of time last for ever? And have they not yet passed away? Before all things are the waters and the darkness and the gates of the land of night. And the chaos cried aloud for the unity of form—and the face of the Eternal arose. Before the glory of that countenance the night rolled back and the darkness hasted away. In the waters beneath was that face reflected, in the formless abyss of the void. From those eyes darted rays of terrible splendour which crossed with the currents reflected. That brow and those eyes formed the triangle of the measureless heavens—and their reflections formed the triangle of the measureless waters. And thus was formulated the eternal hexad—the number of the dawning creation.

*Hegemon conducts the Practicus to the foot of Hierophant's throne—*

*handing to Hierophant the Calvary Cross of twelve squares.*

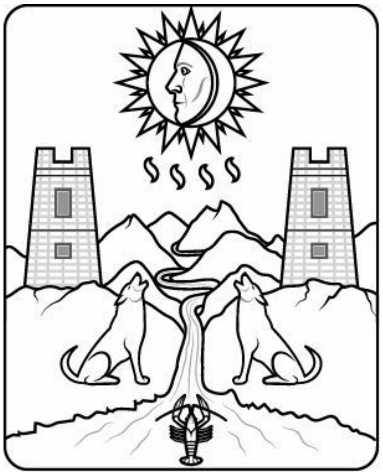
HIERO: The Calvary Cross of twelve squares fitly represents the zodiac which embraces the waters of Num as the ancient Egyptians called the heavens, the waters which be above the firmament. It also alludes to the eternal river of Eden, divided into four heads which find their correlations in the four triplicities of the zodiac.

*Places cross aside.*

The twenty-ninth Path of the Sepher Yetzirah which answereth unto the letter Qoph is called the corporeal intelligence, and it is so called because it forms every body which is so formed beneath the whole order of the worlds and the increment of them. It is therefore the reflection of the watery sign of Pisces and the Path connecting the material universe as depicted in Malkuth with the pillar of mercy and the side of Chesed, through the Sephirah Netzach, and through it do the waters of Chesed flow down.

*Hierophant, Hegemon, and Practicus come to the west of the altar.*

Before you upon the altar is the eighteenth key of the tarot which symbolically resumes these ideas. It represents the moon with four Hebrew Yods like drops of dew falling, two dogs, two towers, a winding path leading to the horizon, and, in the foreground, water with a crayfish crawling through it to the land.



*Tarot Key 18, The Moon*

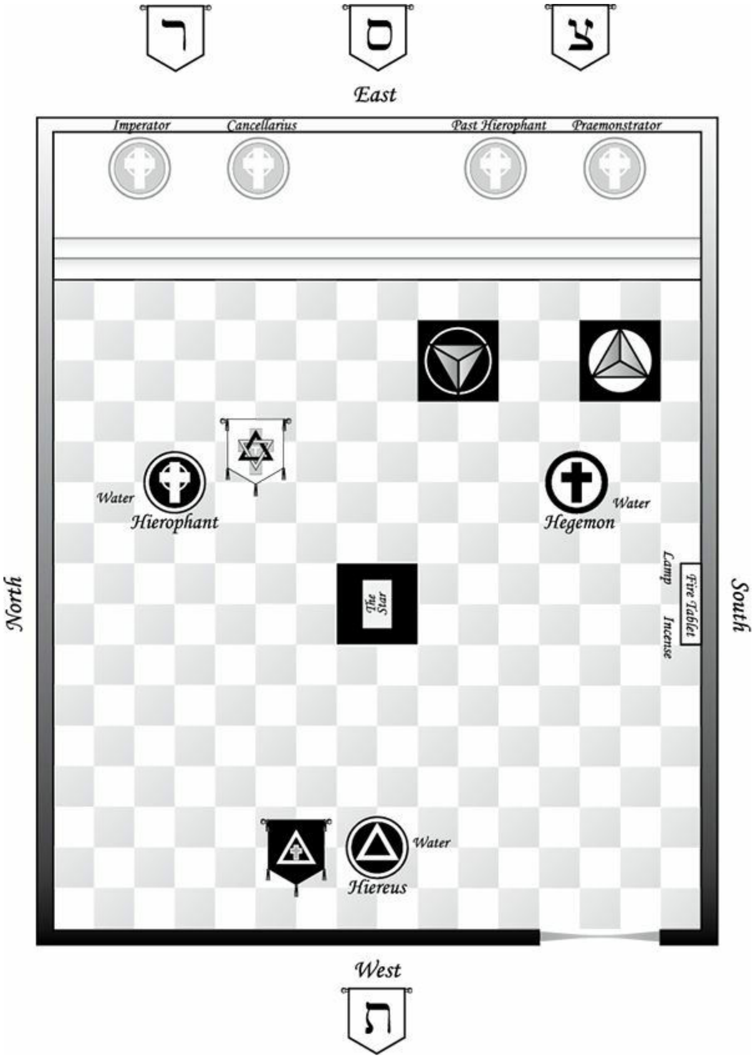
The moon is in its increase on the side of mercy, Gedulah, and from it proceed sixteen principal and sixteen secondary rays, which make thirty-two, the number of the Paths of Yetsirah. She is the moon at the feet of the woman of Revelations, ruling equally over the cold and moist natures and the passive elements of earth and water. It is to be noted that the symbol of the sign [29] is formed of two lunar crescents bound together. It thus shows the lunar nature of the sign. The dogs are the jackals of the Egyptian Anubis, guarding the gates of the east and of the west, shown by the two towers between which lies the path of all the heavenly bodies ever rising in the east and setting in the west. The crayfish is the sign Cancer and was anciently the scarabeus or Khephera, the emblem of the sun below the horizon as he ever is when the moon is increasing above. Also, when the sun is in the sign Pisces the moon will be well in her increase in Cancer as shown by the crayfish emblem.

*Hierophant returns to place. Hegemon remains with Practicus west of altar.*

I have now much pleasure in conferring upon you the title of lord of the twenty-ninth Path. You will now quit the temple for a short time, and on your return the ceremony of your passage of the twenty-eighth Path will take place.

*Hegemon conducts Practicus out.*

## Ceremony of Advancement in the Path of Tzaddi


ר
ס
צ
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
Water
Hierophant
Water
Hegemon
Lamp
Fire Tablet
Incense
North
South
The Star
Water
Hiereus
West
ת

*Philosophus Temple 2*

*The arrangement is the same. The letter Tzaddi is substituted for that of Qoph in the southeast. On the altar is the tarot key of the Star. Officers seated as before, each with a cup of water. Hegemon requires the admission badge of the solid pyramid of the elements.*

*The temple is symbolically in Yesod, whence the candidate is taken by the Path of Tzaddi to the gate of Netzach. Therefore the other Paths symbolically in the east are those of Resh in the northeast, and Samekh in the east.*

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

*Hegemon goes out, presents Practicus with the solid pyramid of the elements, and admits him, saying:*

HEG: And ever forth from their celestial source, the rivers of Eden flow.

*Leads Practicus to the southeast before the pillars.*

HIERO: Frater Monocris de Astris, the Path now open to you is the twenty-eighth leading from the 2° = 9□ of Theoricus to the 4° = 7 □ of Philosophus. Take in your right hand the solid pyramid of the elements, and follow the guide of the Path.

*Hegemon and Practicus circumambulate the hall once. As they approach Hierophant the second time, he rises, cup in hand. They halt.*

The priestess with the mask of Isis spake and said: “I am the rain of heaven descending upon earth, bearing with it the fructifying and germinating power. I am the plenteous yielder of harvest. I am the cherisher of life.”

*Hegemon leads Practicus to seat of Hiereus. He rises, cup in hand. They halt.*

HIEREUS: The priestess with the mask of Nephthys spake and said: “I am the dew descending viewless and silent, gemming the earth with countless diamonds of dew, bearing down the influence from above in the solemn darkness of night.”

*Hegemon leads Practicus to his own seat, takes cup, and says:*

HEG: The priestess with the mask of Athor spake and said: “I am the ruler of mist and cloud wrapping the earth, as it were, in a garment, floating and hovering between earth and heaven. I am the giver of the dew-clad night.”

*Replaces cup and leads Practicus to a place west of the altar, facing Hierophant, and returns to place.*

HIERO: Where the paternal monad is, the monad is enlarged and generateth two, and beside him is seated the duad and glittereth with intellectual sections. Also to govern all things and order everything not ordered. For in the whole universe shineth the triad over which the monad ruleth. This order is the beginning of all sections.

HIEREUS: For the mind of the Father said that all things should be cut into three, whose will assented and then all things were divided.

For the mind of the eternal Father said: “Into three, governing all things by mind.” And there appeared in it the triad, virtue, wisdom, and multiscient truth. Thus floweth forth the form of the triad, being pre-existent, not the first essence, but that whereby all things are measured.

HEG: For thou must know that all things bow before the three supernals. The first course is sacred—but in the midst thereof another, the third aerial, which cherisheth earth in fire, and the fountain of fountains and of all fountains—the matrix containing all. Thence springeth forth abundantly the generation of multifarious matter.

*Hegemon conducts Practicus to the foot of Hierophant’s throne and hands to Hierophant the solid pyramid of the elements.*

HIERO: This pyramid is attributed to the four elements. On the four triangles are their Hebrew names: Asch—fire; Mayim—water; Ruach—air; Aretz—earth. On the apex is the word *Eth* composed of the first and last letters of the alphabet and implying essence. The square base represents the material universe and on it is the word *Olam* meaning “world.”

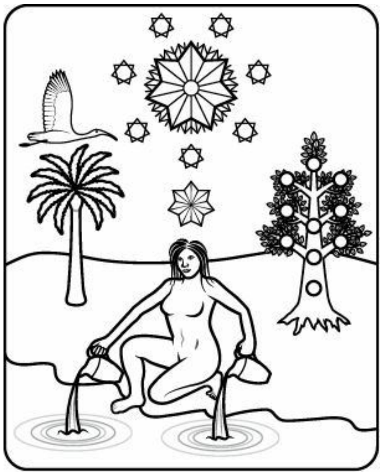
*Hiero puts pyramid aside.*

The twenty-eighth Path of the Sepher Yetzirah which answereth unto the letter Tzaddi is called the natural intelligence—and it is so-called because through it is consummated and perfected the nature of every existing being under the orb of the sun. It is therefore the reflection of the airy sign Aquarius, the water-bearer, unto which is attributed the countenance of man, the Adam who restored the world.

*Hierophant, Hegemon, and Practicus come west of the altar.*

Before you upon the altar is the seventeenth key of tarot which symbolically resumes these ideas. The large star in the centre of the heavens has seven principal and fourteen secondary rays and this represents the heptad multiplied by the triad. This yields twenty-one—the number of the divine name Eheieh which, as you already know, is attached to Kether.

In the Egyptian sense, it is Sirius the dog star, the star of Isis-Sothis. Around it are the stars of the seven planets each with its sevenfold counterchanged operation.



*Tarot Key 17, The Star*

The nude female figure with the star of the heptagram on her brow is the synthesis of Isis, of Nephthys, and of Athor. She also represents the planet Venus through whose sphere the influence of Chesed descends. She is Aima, Binah, Tebunah, the great supernal mother—Aima Elohim, pouring upon the earth the waters of creation which unite and form a river at her feet, the river going forth from the supernal Eden which floweth and faileth not.

Note well, that in this key she is completely unveiled while in the twenty-first key she is only partially so.

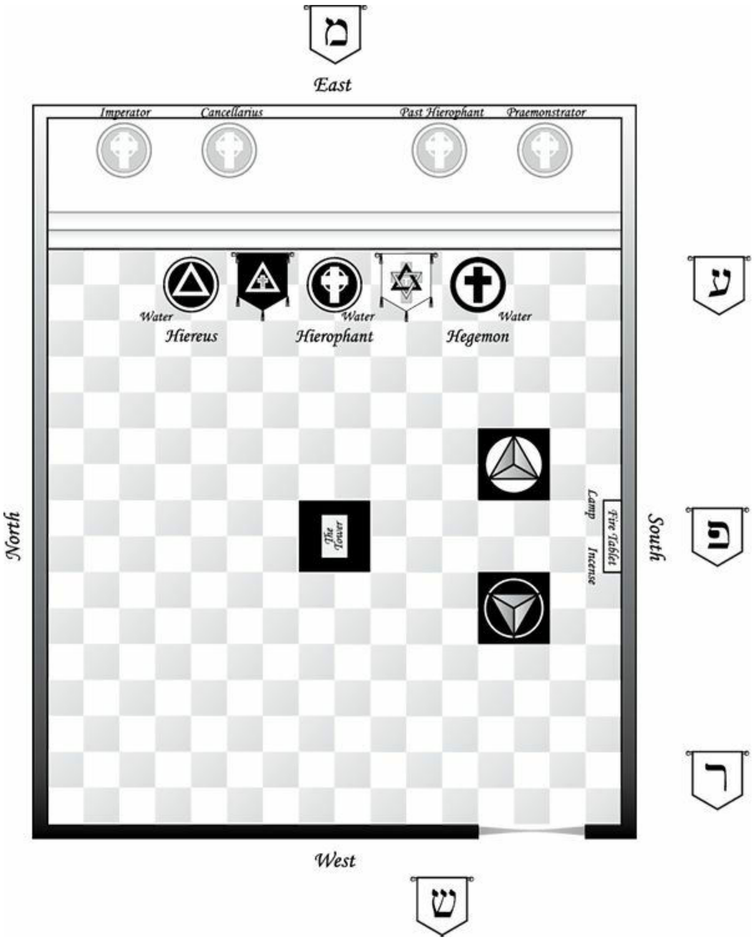
The two urns contain the influences from Chokmah and Binah. On the right springs the Tree of Life, and on the left the Tree of Knowledge of Good and of Evil whereon the bird of Hermes alights, and therefore does this key represent the restored world, after the formless and the void and the darkness, the new Adam, the countenance of the man which falls in the sign Aquarius. And therefore doth the astronomical ripple of this sign represent, as it were, waves of water—the ripples of that river going forth out of Eden—but, therefore also, is it justly attributed to air and not unto water because it is the firmament dividing, and containing the water.

*Hierophant returns to his place.*

I have much pleasure in conferring upon you the title of lord of the twenty-eighth Path. You will now quit the temple for a short time and on your return the ceremony of your passage of the twenty-seventh Path will take place.

*Hegemon leads Practicus out.*

## Ceremony of Advancement in the Path of Peh


מ
East
Imperator
Cancellarius
Past Hierophant
Praemonstrator
ע
Water
Hiereus
Water
Hierophant
Water
Hegemon
North
The Tower
Lamp
Fire Tablet
Incense
South
פ
ר
West
ש

*The temple is symbolically in Hod, and the Paths in the east and southeast, leading from it, are those of Mem, Ayin, Peh, Resh, and Shin. Of these, Peh is shown in the south, before which now stand the pillars. Hierophant returns to his throne on the dais, Hiereus with his banner is seated before the dais in the northeast, Hegemon in the southeast. The officers are supplied with red lamps.*

*On the altar is the tarot key of the Tower. The admission badge is the Calvary Cross of ten squares.*

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

*Hegemon goes out, gives the Calvary Cross of ten squares to the candidate and admits him saying:*

HEG: The river Kishon swept them away, that ancient river, the river Kishon. O my soul, thou hast trodden down strength.

*Hegemon leads Practicus to the south, and places him before the pillars.*

HIERO: *(Knocks)* Frater Monocris de Astris, the Path now open to you is the twenty-seventh, which leads from the 3° = 8□ grade of Practicus to the 4° = 7□ of Philosophus. Take in your right hand the Calvary Cross of ten squares and follow your guide through the Pathway of Mars.

HEG: The Lord is a man of war; Lord of armies is his name!

*Hegemon leads Practicus between the pillars and round to Hierophant, halting at the foot of the dais. Hierophant rises, red lamp in hand.*

HIERO: Ere the Eternal instituted the formation, beginning and end existed not. Therefore, before Him, He expanded a certain veil, and therein He instituted the primal kings. And these are the kings who reigned in Edom before there reigned a king over Israel. But they subsisted not. When the Earth was formless and void—behold this is the reign of Edom. And when the Creation was established, lo, this is the reign of Israel. And the wars of titanic forces in the chaos of creation, lo, these are the wars between them.

From a light-bearer of unsupportable brightness, proceeded a radiating flame, hurling forth, like a vast and mighty hammer, those sparks which were the primal worlds. And these sparks flamed and scintillated awhile, but being unbalanced, they were extinguished. Since lo, the kings assembled, they passed away together, they themselves beheld, so they were astonished. They feared. They hasted away. And these be the kings of Edom who reigned before there reigned a king over Israel.

*Hegemon takes Practicus round the temple, and halts before Hiereus who rises with red lamp in hand.*

HIEREUS: The dukes of Edom were amazed, trembling they took hold of the mighty Moab. Lord, when Thou wentest out of Seir, when Thou marchedst out of the field of Edom, the earth trembled and the heavens dropped—the clouds also dropped water.

Curse ye Meroz, said the angel of the Lord—curse ye bitterly, the inhabitants thereof, because they came not to the help of the Lord—to the help of the Lord against the Mighty.

The river Kishon swept them away—that ancient river, the river Kishon. O my soul, thou hast trodden down strength!

He bowed the heavens, also, and came down and the darkness was under His feet. At the brightness that was before Him the thick clouds passed—hailstones and flashings of fire. The Lord thundered through the heavens and the highest gave forth His voice—hailstones and flashings of fire. He sent out His arrows and scattered them: He hurled forth His lightnings and destroyed them.

Then the channels of the waters were seen and the foundations of the world were discovered. At Thy rebuke, O Lord—at the blast of the breath of Thy nostrils, the voice of Thy thunder was in the heavens and Thy lightnings lightened the world. The earth trembled and shook. Thy way is in the sea and Thy path in the great waters and Thy footsteps are not known.

*Hegemon leads Practicus to her own seat before the dais, takes lamp and says:*

HEG: O Lord, I have heard Thy speech and was afraid. The voice of the Lord is upon the waters. The God of glory thundereth. The Lord is upon many waters. The voice of the Lord is powerful. The voice of the Lord is full of majesty. The voice of the Lord breaketh the cedars of Lebanon. The voice of the Lord divideth the flames of fire. The voice of the Lord shaketh the wilderness of Kadesh.

*Hegemon places Practicus in a seat west of the altar, facing Hierophant, and takes the Calvary Cross. He returns to his place.*

HIERO: Eloah came from Teman of Edom and the holy one from Mount Paran. His glory covered the heavens and the earth was full of His praise. His brightness was as the light. He had *karmaim* [30] in His hands and there was the hiding of His power.

Before Him went the pestilence, and flaming fire went forth at His feet. He stood and measured the earth. He beheld and drove asunder the nations. And the everlasting mountains were scattered—the perpetual hills did bow. His ways are everlasting. I saw the tents of Cushan in affliction and the curtain of the land of Midian did tremble.

Was the Lord displeased against the rivers? Was Thy wrath against the sea that Thou didst ride upon Thy horses and chariots of salvation? Thou didst cleave asunder the earth with the rivers. The mountains saw Thee and they trembled. The deluge of waters rolled by. The deep uttered his voice and lifted up his hands on high. The sun and the moon stood still in their habitations. At the light of Thine arrows they went—at the shining of Thy glittering spear. Thou didst march through the land in indignation. Thou didst thrash the heathen in Thine anger. Thou didst march through the sea with Thy horses—through the depth of the mighty waters.

*Hegemon leads practicus to Hierophant and gives Hierophant the Calvary Cross.*

The Calvary Cross of ten squares refers to the ten Sephiroth in balanced disposition, before which the formless and the void rolled back. It is also the opened-out form of the double cube and of the altar of incense.

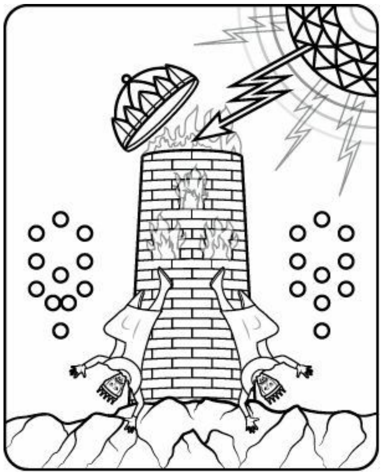
*Places cross aside.*

HIERO: The twenty-seventh Path of the Sepher Yetzirah which answereth unto Peh is called the exciting intelligence, and it is so called because by it is created the intellect of all created beings under the highest heaven, and the excitement or motion of them.

It is therefore the reflection of the sphere of Mars, and the reciprocal Path connecting Netzach with Hod, Victory with Splendour. It is the lowermost of the three reciprocal Paths.

*Hierophant, Hegemon, and Practicus come to the west of altar.*

Before you upon the altar is the sixteenth key of tarot, which symbolically resumes these ideas. It represents a tower struck by a lightning flash proceeding from a rayed circle and terminating in a triangle. It is the tower of Babel struck by the fire from heaven. It is to be noted that the triangle at the end of the flash, issuing from the circle, forms exactly the astronomical symbol of Mars.



*Tarot Key 16, The Tower*

It is the power of the triad rushing down and destroying the columns of darkness. Three holes are rent in the walls, symbolising the establishment of the triad therein, and the crown at the summit of the tower is falling, as the crowns of the kings of Edom fell, who are also symbolised by the men falling headlong. On the right-hand side of the tower is light and the representation of the Tree of Life by ten circles thus disposed.

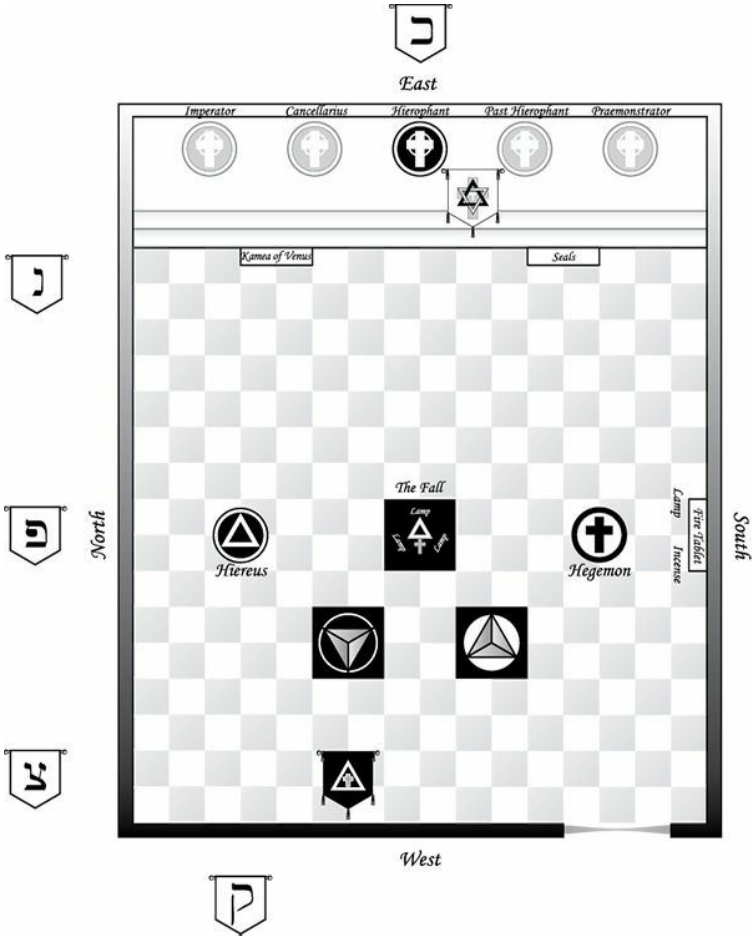
On the left-hand side is darkness and eleven circles symbolising the Qlippoth.

*Hierophant returns to his throne. Hegemon and Practicus remain west of altar.*

I have much pleasure in conferring upon you the title of lord of the twenty-seventh Path. You will now quit the temple for a short time and on your return, the ceremony of your reception into the 4° = 7 □ grade of Philosophus will take place.

*Hegemon leads Practicus out.*

## Ceremony of Reception into the 4° = 7 □ Grade


כ
East
Imperator
Cancellarius
Hierophant
Past Hierophant
Praemonstrator
Kamea of Venus
Seals
נ
פ
North
The Fall
Lamp
Lamp
Lamp
Hiereus
Hegemon
Lamp
Fire Tablet
Incense
South
צ
West
ק

Philosophus Temple 4

*The pillars are placed on either side of the altar, north and south. On the altar are the cross and triangle placed to represent the symbol of sulphur. At each angle of the triangle a red lamp burns. East of the altar, suspended from a banner pole, is the diagram of the Fall, facing west. The temple is now symbolically in Netzach, so the Paths which enter it from the east and north are shown: east, Kaph; northeast corner, Nun; north, Peh; northwest, Tzaddi; northwest corner, Qoph. The symbol of Venus on the Tree of Life is shown in the east. Hierophant is seated in the east; Hiereus and Hegemon north and south of the altar, respectively, beside the pillars. Hegemon requires the sash of the grade and badge of the lamen of Hegemon.*

HIERO: Honoured Hegemon, you have my commands to present the Practicus with the necessary admission badge and to admit him.

*Hegemon instructs Practicus to knock, gives him lamen, and admits him.*

In the northwest are the portals of the twenty-ninth and twenty-eighth Paths by which you have symbolically entered this grade from the 1° = 10 □ and the 2° = 9□ grades respectively, while in the north is the portal of the twenty-seventh Path by which you have just passed from the grade of Practicus.

*Hegemon leads Practicus to Hiereus.*

HIEREUS: By what symbol dost thou enter herein?

HEG: By the peculiar emblem of the Hegemon which is the Calvary Cross of six squares.

HIEREUS: This cross embraces, as you see, Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also, the Calvary Cross of six squares forms the cube, and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.

*Hegemon faces Practicus to the diagram at the altar. Hierophant comes west of altar and points to diagram. Hegemon resumes seat.*

HIERO: This is the symbolic representation of the Fall.[31] For the great goddess who, in the 3° = 8□ grade was supporting the columns of the Sephiroth, in the sign of the 2° = 9□ grade, being tempted by the Tree of Knowledge (whose branches indeed tend upward into the seven lower Sephiroth, but also tend downward unto the kingdom of shells) reached down unto the Qlippoth, and immediately the columns were unsupported and the Sephirotic system was shattered, and with it fell Adam, the Microprosopus.

HIERO: Then arose the great dragon with seven heads and ten horns, and the garden was made desolate, and Malkuth was cut off from the Sephiroth by his intersecting folds, and linked unto the kingdom of shells. And the seven lower Sephiroth were cut off from the three supernals in Daath, at the feet of Aima Elohim.

And on the heads of the dragon are the names and crowns of the Edomite kings. And because in Daath was the greatest rise of the great serpent of evil, therefore is there, as it were, another Sephirah, making for the infernal or averse Sephiroth, eleven instead of ten.

And hence were the rivers of Eden desecrated, and from the mouth of the dragon rushed the infernal waters in Daath. And this is Leviathan, the crooked serpent.

But between the devastated garden and the supernal Eden, Yod He Vau He Elohim placed the letters of the name and the flashing sword, that the uppermost part of the Tree of Life might not be involved in the fall of Adam. And thence it was necessary that the second Adam should come to restore all things and that, as the first Adam had been extended on the cross of the celestial rivers, so the Son should be crucified on the cross of the infernal rivers of Daath. Yet, to do this, he must descend unto the lowest first, even unto Malkuth and be born of her.

The 4° = 7 □ grade of Philosophus is referred unto the Sephirah Netzach and the twenty-seventh, twenty-eighth, and twenty-ninth Paths are bound thereto. The sign of this grade is given by raising the hands to the forehead, and with the thumbs and index fingers forming a triangle, apex up thus. *(Makes sign.)* This represents the element of fire to which this grade is allotted, and also the spirit which moved upon the waters of creation. The grip or token is the general grip of the First Order. The grand word is a name of nine letters—Yod He Vau He Tzabaoth, which means Lord of Armies.

HIERO: The mystic number is twenty-eight and from it is formed the password Kaph Cheth, which should be lettered separately when given. It means power.

Unto this grade, and unto the Sephirah Netzach, the seventh Path of the Sepher Yetzirah is referred. It is called the recondite intelligence, and it is so called because it is the refulgent splendour of all the intellectual virtues which are perceived by the eye of the mind and by the contemplation of faith.

The distinguishing badge of this grade, which you will now be entitled to wear, is the sash of a Practicus, with the addition of a bright green cross above the violet cross and the number four in a circle and seven in a square on either side of its summit, and below the number thirty-one, the numbers twenty-seven, twenty-eight, and twenty-nine in bright green, between narrow bars of the same color.

This grade especially refers to the element of fire, and therefore the great watchtower or tablet of the south forms one of its principal emblems. It is one of the four great tablets delivered unto Enoch by the great angel Ave. From it are drawn the three great secret names of God, OIP TEAA PEDOCE, which are borne upon the Banner of the South, and numberless divine and angelic names which appertain unto the element of fire. The meanings of the other tablets have already been explained to you.

The triangle surmounting the cross upon the altar represents the fire of the spirit surmounting the cross of life and the waters of Edom. You will notice that it thus forms the alchemical emblem of sulphur. The red lamps at the angles of the triangle are the threefold form of fire.

*Hierophant resumes his seat. Hegemon conducts Practicus to him.*

HIERO: The portals in the east and northeast conduct to higher grades. The others are those of Paths you have already traversed.

This grade is also related to the planet Venus, ruler in Netzach. Its symbol, when inscribed on the Tree of Life, is shown in the east. It embraces the whole of the Sephiroth, and is therefore a fitting emblem of the Isis of nature; hence, also, its circle is represented larger than that of Mercury.

*Hegemon leads Philosophus to a seat west of the altar, facing east, and removes the diagram of the Fall. He returns to his place.*

HIERO: I now congratulate you, honoured frater, on having passed through the ceremony of the 4° = 7 □ grade of Philosophus and in recognition thereof, I confer upon you the mystic title Pharos Illuminans, which means “illuminating tower of light,” and I give you the symbol of Asch which is the Hebrew name for fire.

And, as having attained at length to the highest grade of the First Order, and being, as it were, the connecting link with the Second Order, I further confer upon you the title of respect “honoured frater” and I give you the further symbol of Phrath or Euphrates, the fourth river. *(Knocks)* In the name of Yod He Vau He Tzabaoth, I now proclaim that you have been duly advanced to the 4° = 7 □ grade of Philosophus and that you are lord of the twenty-seventh, twenty-eighth, and twenty-ninth Paths.

HIEREUS: Honoured frater, as a member of this important grade, you are eligible for the post of Hiereus when a vacancy occurs. You are furthermore expected, as having risen so high in the Order, to aid to your utmost the members of the Second Order in the working of the temple to which you are attached; to study thoroughly the mysteries which have been unfolded to your view in your progress from the humble position of Neophyte, so that yours may not be the merely superficial knowledge which marks the conceited and ignorant man, but that you may really and thoroughly understand what you profess to know, and not by your ignorance and folly bring disgrace on that Order which has honoured you so far.

Your duty is also to supervise the studies of weaker and less advanced brethren, and to make yourself as far as possible an ornament, alike to your temple and to your Order.

## Closing of the 4° = 7 □ Grade

HIERO: *(Knocks)* Assist me to close the temple in the 4° = 7 □ grade of Philosophus. Honoured Hegemon, see that the temple is properly guarded.

HEG: *(On inner side of the door, knocks. Sentinel knocks.)* Very honoured Hierophant, the temple is properly guarded.

HIERO: Let us adore the Lord and King of Fire. *(Knocks)*

*All face east.*

HIERO: Yod He Vau He of hosts, mighty and terrible! Commander of the ethereal armies art Thou! Amen!

*All salute. Hierophant goes to fire tablet. Hiereus stands behind him in the southwest, Hegemon places Practicus in the north facing south, and goes to the southeast. Any members present should arrange themselves in balanced formation behind Hiereus and Hegemon.*

Let us rehearse the Prayer of the Salamanders or Fire Spirits. *(Knocks)*

“Immortal, eternal, ineffable, and uncreated Father of all, borne upon the chariot of worlds which ever roll in ceaseless motion. Ruler over the ethereal vastness where the throne of Thy power is raised, from the summit of which Thine eyes behold all and Thy pure and holy ears hear all—help us, thy children, whom Thou hast loved since the birth of the ages of time! Thy majesty, golden, vast, and eternal, shineth above the heaven of stars. Above them art Thou exalted.

“O Thou flashing fire, there Thou illuminatest all things with Thine insupportable glory, whence flow the ceaseless streams of splendour which nourish Thine infinite spirit. This infinite spirit nourisheth all and maketh that inexhaustible treasure of generation which ever encompasseth Thee, replete with the numberless forms wherewith Thou hast filled it from the beginning.

“From this spirit arise those most holy kings who are around Thy throne and who compose Thy court. O universal Father, one and alone! Father alike of immortals and mortals. Thou hast specially created powers similar unto Thy thought eternal and unto Thy venerable essence. Thou hast established them above the angels who announce Thy will to the world.

“Lastly, Thou hast created us as a third order in our elemental empire. There our continual exercise is to praise and to adore Thy desires: there we ceaselessly burn with eternal aspirations unto Thee, O Father! O Mother of mothers! O archetype eternal of maternity and love! O Son, the flower of all sons! Form of all forms! Soul, spirit, harmony, and numeral of all things! Amen!”

*Hierophant makes banishing circle and pentagrams with sceptre before tablet.*

Depart ye in peace unto your habitations. May the blessing of Yod He Vau He Tzabaoth be upon ye! Be there peace between us and you, and be ye ready to come when ye are called.

*Hierophant returns to his place. The others follow. Hegemon leads Philosophus to his seat.*

In the name of YOD HE VAU HE TZABAOTH, I declare this temple closed in the 4° = 7 □ grade of Philosophus.

HIERO: ו ווו ווו

HIEREUS: ו ווו ווו

HEG: ו ווו ווו

*Hegemon conducts the Philosophus out.*

[contents]

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28. Note by JMG: These are properly spelled OIP TEAA PDOCE and EDLPRNAA, respectively.

29. Note by JMG: That is, of Pisces.

30. Note by JMG: *Karmaim* is Hebrew for “horns” or “rays of light.”

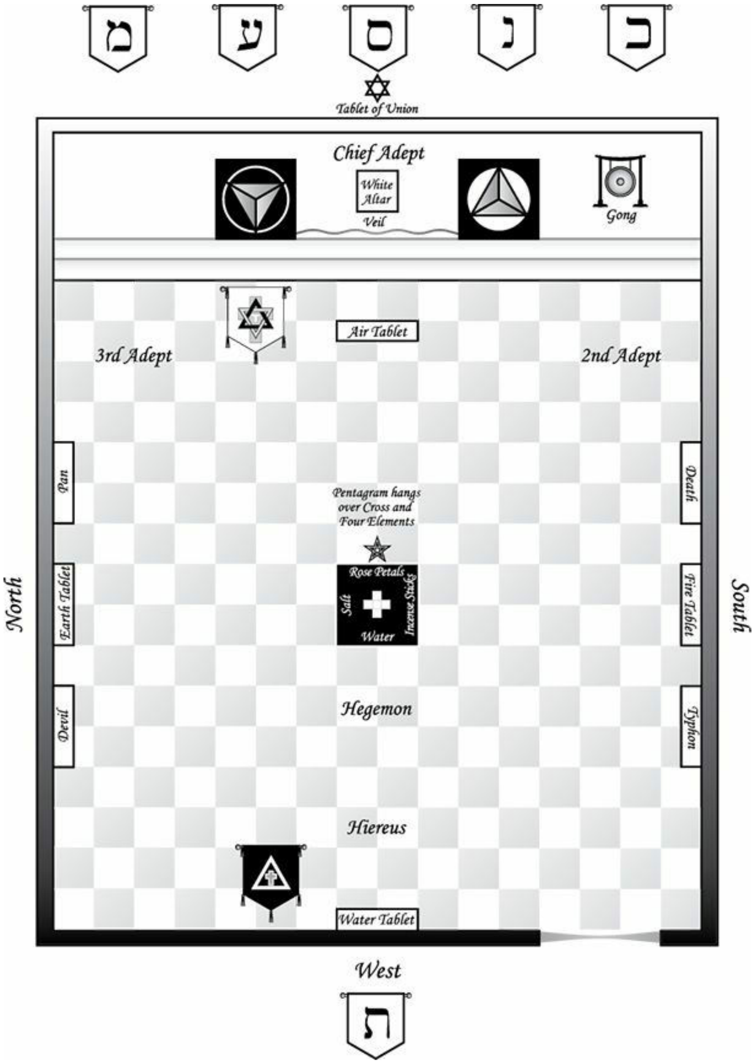
31. Note by JMG: See color insert page 2.

# BOOK THREE

## Rituals of the Inner Order

### The Roseae Rubeae et Aureae Crucis

# CEREMONY OF THE PORTAL OF THE VAULT OF THE ADEPTI



מ
ע
ס
נ
כ
Tablet of Union
Chief Adept
White Altar
Veil
Gong
Air Tablet
3rd Adept
2nd Adept
Pan
Death
Pentagram hangs over Cross and Four Elements
Rose Petals
Salt
Incense Sticks
Water
North
Earth Tablet
Fire Tablet
South
Devil
Typhon
Hegemon
Hiereus
Water Tablet
West
ת

*Portal Temple 1*

Chief Adept (white cassock, yellow shoes, red cloak of Hierophant, yellow and white nemyss, Rose Cross on yellow collar. Sceptre of five elemental colours surmounted by pentagram, white lamp and brazier, candle).

Second Adept (white cassock and collar, blue shoes, blue and orange cloak and nemyss, lamen of red triangle in green pentagram, red wand headed by red sulphur symbol, red lamp and incense sticks).

Third Adept (white cassock, blue collar, red shoes, red and green nemyss and cloak, blue wand headed by blue salt symbol, lamen of blue cup on orange octagram, cup of water).

Hiereus (black cassock, black collar, black and white nemyss, red shoes and collar, sword, lamen of four colours of Malkuth with white hexagram, salt).

Hegemon (black cassock, white cloak, red shoes, yellow and purple nemyss, mitre-headed sceptre, lamen of red and blue hexagram on white ground, yellow collar, rose leaves).

## Opening of the Portal Grade

*Chief Adept is behind the Veil in the east, symbolically in Tiphareth, other officers in their Sephirotic stations: Third Adept in the northeast, Second Adept in the southeast, Hiereus in west, Hegemon east of altar. The hall is in darkness, the elemental lamps unlit—no lights except those burning behind the Veil and shaded candles for officers.*

*Any members attending must give the Portal signs on entering the temple. Portal members sit in the north—full 5° = 6□ members in the south.*

2ND AD: *(Knock. All rise.)* Very honourable fratres and sorores, assist me to open the Portal of the Vault of the Adepti. Honourable Hiereus, see that the entrance is closed and guarded.

HIEREUS: Very honourable Second Adept, the entrance is closed and guarded.

2ND AD: Very honourable fratres and sorores, in token of our search for the light, give the sign of the 0° = 0 □ grade of Neophyte.

*All turn east and stand in the Sign of the Enterer. From behind the curtain, the Chief Adept’s hand is stretched out, holding a white lamp or candle. Chief Adept unseen, gives the Sign of Silence—all repeat sign as light is withdrawn.*

CH. AD: The light shineth in darkness, but the darkness comprehendeth it not.

2ND AD: The dukes of Edom ruled in chaos, lords of unbalanced force. Honourable Hiereus, what is the symbol upon the altar?

HIEREUS: The symbol of the equated forces of the four elements.

2ND AD: Banished be the power of the dukes of Edom, and let the power of the cross be established.

*Chief Adept signs cross with lighted candle. Hiereus goes to east, begins Lesser Banishing Ritual of the Pentagram. When he returns east all officers and members make Qabalistic cross, facing east, and repeat words with him. Hiereus returns to place west and makes 1° = 10* □ *sign.*

*Hegemon in the east makes 2° = 9*□ *sign and knocks.*

*Third Adept in north makes 3° = 8*□ *sign and knocks.*

*Second Adept in the south makes 4° = 7* □ *sign and knocks.*

CH. AD: The cross upon the altar is also a cross of corrosion, corruption, disintegration, and death. Therefore doth it fall in the Paths of Death and the Devil, unless in Hod, the glory triumpheth over matter and the corruptible putteth on incorruption, thus attaining unto the beauty of Tiphareth; unless in Netzach, death is swallowed up in victory and the transformer becometh the transmuter into pure alchemic gold. “Except ye be born of water and the spirit, ye cannot enter the kingdom of God.” [1]

What then, very honourable Third Adept, is the additional mystic title bestowed upon a Philosophus as a link with the Second Order?

3RD AD: Phrath, the fourth river of Eden.

HIEREUS: Tau.

HEG: Resh.

3RD AD: Peh.

CH. AD: Very honourable Second Adept, what may be added to this word?

2ND AD: Kaph *(Knocks)*

HIEREUS: Tau *(Knocks)*

HEG: Resh *(Knocks)*

3RD AD: Peh *(Knocks)*

CH. AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

*All make Signs of Rending of the Veil.*

CH. AD: *(Knocks)* In and by that word, I permit the Portal of the Vault of the Adepti to be opened.

Second and Third Adepts draw aside curtains revealing Chief Adept who rises with pentacle and taper in left hand and sceptre in right.

Let us establish the dominion of the mystic Eth over the four elements.

*Chief Adept faces east. All face east. Chief Adept having descended from the dais and taken his position in front of the air tablet, Hegemon stands behind Chief bearing rose leaves. All make Qabalistic cross. Hegemon places rose leaves before the air tablet and stands in the 2° = 9□ sign. Chief lights the lamps as he goes round. Chief Adept invokes air and lights lamp. Hegemon takes rose leaves to altar and puts them on air arm of cross and remains east of altar facing west.*

*Chief Adept goes to south. Second Adept comes behind, places sticks of incense before tablet and stands in 4° = 7□ sign. Chief Adept invokes fire and lights lamp as before. Second Adept takes incense to altar and places it on fire arm of the cross and stands at the south of altar looking north.*

*Chief Adept goes to west and lights lamp. Third Adept stands behind him, places cup before tablet and stands in sign of 3° = 8□. Chief Adept invokes water. Third Adept takes cup to altar, places it on water arm of cross and stands at the west of altar facing east.*

*Chief Adept goes to north and lights lamp. Hiereus stands behind him, places salt before tablet and stands in 1° = 10 □ sign. Chief Adept invokes earth. Hiereus takes salt to the altar, places it on earth arm of cross and stands at the north of altar facing south. Chief Adept completes circle in east, then circumambulates with Sol to west of altar, having now lit all the elemental lamps.*

CH. AD: In the great name Yod He Vau He.

*All give 0° = 0 □ signs towards altar, and then stand in elemental signs. Chief Adept makes invoking spirit pentagrams with deity names Eheieh and Agla closing with the Qabalistic cross. He moves round the altar to east, faces west, lays pentacle over cross and holds candle and wand on high.*

May the cross of the four elements become truly purified and planted in incorruption. Wherefore in the name of Yod He Vau He and in the concealed name Yeheshua, do I add the power of the pentagram constituting the glorified body of Osiris, the sign of the microcosmos.

*All lights are turned up. Chief Adept lays pentacle for a moment on cross then hangs it on hook in centre of hall, raises sceptre and candle on high, and invokes:*

CH. AD: Ol sonuf va-orsagi goho Iada balata. Elexarpeh Comananu Tabitom. Zodakara, eka zodakare od zodameranu. Odo kikle qaa piape piamoel od vaoan.[2]

*Chief Adept returns to dais. Second and Third Adepts follow and stand by pillars. Hiereus and Hegemon face east, standing north and south of altar respectively.*

Let us adore the Lord and King of hosts.

Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one, Lord of the light and of the darkness.

By the word *Paroketh* and in the Sign of the Rending of the Veil, I declare that the Portal of the Vault of the Adepti has been opened.

CH. AD: ו ווזו

2ND AD: ו ווזו

3RD AD: ו ווזו

HIEREUS: ו ווזו

HEG: ו ווזו

*Chief Adept circumambulates once then returns to seat. All take seats after the elements are replaced in the four quarters by the respective officers.*

## The Ritual of the Cross and Four Elements

CH. AD: *(Concealed behind the Veil.)* The Portal symbolically opened for the Order, is yet closed to the unprepared candidate.

*Elemental lamps are veiled. Temple in darkness save at east.*

2ND AD: Very honoured fratres and sorores, our honoured Frater *(name)* having been a member of the 4° = 7 ▫ grade of Philosophus for the space of seven months and having passed the fivefold examination prescribed for admission to the Second Order, has been duly approved. I hold a dispensation from the greatly honoured chiefs of the Second Order to permit him to approach the Portal of the Vault of the Adepti.

Very honoured Third Adept, see that he is duly prepared by wearing the sash of the 4° = 7 ▫ grade; admit him, having placed around his neck the admission badge, and having examined him in his knowledge of the grip, sign, words, etc. of the 4° = 7 ▫ grade and of the word Phrath before you instruct him in the necessary knock.

*Lights are extinguished. Second Adept stands before the Veil. Hiereus and Hegemon bar the way near the door. Third Adept, having prepared*

*Philosophus, opens door showing darkness but for faint light in the east and brings Philosophus just within the door.*

HEG: The realm of chaos and of ancient night, ere ever the aeons were, when there was neither heaven or earth, nor was there any sea, when naught was, save the shape unluminous, formless, and void.

HIEREUS: To and fro in the deeps swayed the coils of the dragon with eight heads and eleven horns. Eleven were the curses of Mount Ebal, eleven the rulers of the Qlippoth, and at their head were the dual contending forces.

*Hiereus and Hegemon lower weapons and step back.*

2ND AD: *(Faces east.)* Then breathed forth Tho-oth out of the unutterable abyss the word! Then stood forth Tho-oth in the Sign of the Enterer, on the threshold of the Hall of Time as time was born of the eternal. *(Gives 0° = 0 □ sign.)* So stood Tho-oth in the power of the word, giving forth light, while the aeons that were unbegotten unfolded before him.

*Philosophus directed to give 0° = 0 □ sign.*

2ND AD: And Elohim said "Let there be light."

*The hand of the Chief Adept hands out the candle. Second Adept receives it and gives Sign of Silence. Philosophus is directed to make sign. Third Adept leaves Philosophus and comes east, takes candle and returns with Sol. He holds candle before Philosophus and takes Banner of the West in left hand.*

2ND AD: Honoured frater, what was the title you received in the 4° = 7 □ grade of Philosophus?

PHIL: *(Unprompted)* Pharos Illuminans.

*Third Adept gives Philosophus candle and takes his station on the left hand of Philosophus.*

2ND AD: Honoured Frater Pharos Illuminans, we are here assembled to open for you the Portal of the Vault of the Adepti, which admits you to the

Second Degree and brings you to the threshold of the Inner or Second Order.

But because of the increased influence over the members of the Order that such advancement necessarily confers, and because of the increased power for good or evil that will follow if, with steadfast will and aspiration, you take this step in essence as well as in form, it is needful that you take further pledges, which however, as in the previous degree, contain nothing contrary to your civil, moral, or religious duties. Are you willing to take these pledges?

PHIL: I am willing.

2ND AD: Then you will take in your right hand the Banner of the West *(Third Adept gives it to him)* and place your left hand in that of the very honoured Third Adept, who is the living symbol of the black pillar which ruleth in the Outer Order, and touch the corresponding emblem, the black sash of restriction, on your breast, and thus bind yourself while raising the light which you hold, in witness of your pledge.

*Philosophus raises right hand holding banner and light, while his left hand, held by Third Adept, touches sash.*

2ND AD: Firstly, do you pledge yourself never to reveal the secrets and mysteries of these Paths and of this ceremony, either to the outer and uninitiated world, or to a member of the First Order, save in full temple and with due sanctions?

PHIL: I do.

2ND AD: Secondly, do you further solemnly promise to use whatever practical knowledge you may now, or at any future time, possess, for a good end alone?

PHIL: I do.

2ND AD: Thirdly, do you also promise to regard all the knowledge imparted to you as a trust, given into your hands, not for your selfish advantage, but for the service of all mankind, that the ancient tradition of initiation be kept pure and undefiled, and the light be not lost for those that seek it in this path?

PHIL: I do.

2ND AD: And lastly, do you solemnly promise to exercise brotherly love, charity, and forbearance towards the members of the Order, neither slandering, back-biting, nor reviling them, whether you have cause of the same or not, but uniting with them to form a fabric of mutual confidence and support; and do you further undertake, not to be a stirrer up of strife, of schism, or of opposition to the chiefs, but rather to uphold their authority in all loyalty?

PHIL: I do.

2ND AD: Then, realising the cross about your neck, you will lift up your right hand, holding the banner and the light, and say:

"I undertake to maintain the veil between the First and the Second Orders, and may the powers of the elements bear witness to my pledges."

*Done. Philosophus repeating words as directed. Third Adept leaves Philosophus and returns to his place, having replaced the Banner of the West.*

2ND AD: The symbol of the first grade of Neophyte is $0^\circ = 0^{\square}$. To the first 0 is attached a circle—to the second, a square. The union of the circle and the square hath many meanings, of which one must be put before you, for this you must accomplish in your own person, ere you can advance further. For if in the mystic sphere of truth, the way of initiation may be trodden alone, yet in another sphere, it hath a threefold aspect. Part that can be given to man from without—part that can be attained by man himself—part that can only come from the divine. Now, in the Order, you were given intellectual teaching and won your grades in tests of what was taught. Here, you must prove that you have truly attained thus far of your own strength, and after, you may progress by the higher soul within you.

Round your neck, you wear the symbol of the cross of four elements, equilibriated and equated. Establish it firmly in the sphere of your own being and advance with courage.

*Hiereus and Hegemon bar the way as in 1° = 10*$^{\square}$.

HIEREUS: Give me the signs and words of the grade of Zelator.

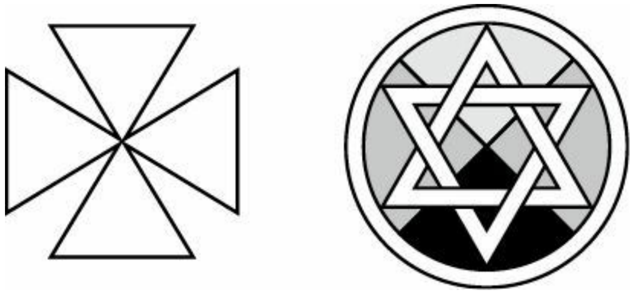
*Done. Hegemon returns to place.*

HIEREUS: Give me also the grip of the First Order.

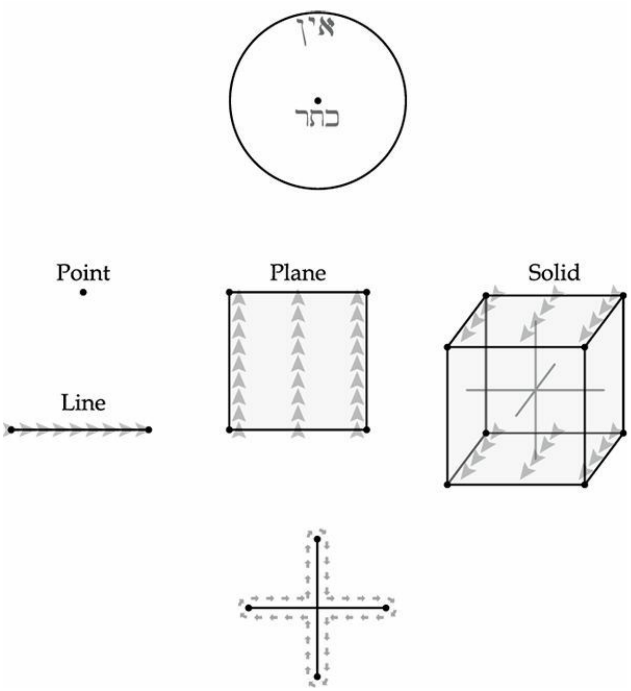
*Done. He takes Philosophus to north, directing him to take up salt from before the earth tablet. They face north. Hiereus makes cross over salt with sword then stands in the 1° = 10*$^{\square}$ *sign while Philosophus circumambulates with Sol repeating earth names.*

PHIL: Adonai ha-Aretz. Emor Dial Hectega. Auriel. Ic Zod Heh Chal.

*He returns to north. Hiereus makes earth pentagram over salt. Philosophus reveals lamp.*[3] *Hiereus takes Philosophus to altar and directs him to place salt at north side of altar. Hiereus then takes him to diagrams in west.*



*Maltese Cross of Four Triangles and Symbol of Malkuth*



*Geometric Symbols*

HIEREUS: The cross of four triangles, called the Maltese Cross, is a symbol of the four elements in balanced disposition. It is here given in the colours of the king’s scale, and is also assigned to the four Sephiroth ruling the grades of the outer—earth to Malkuth, air to Yesod, water to Hod, and fire to Netzach.

It is again, the cross which heads the Praemonstrator’s wand, who represents the Sephirah Chesed, the fourth Sephirah. Four is also the number of Jupiter, whose Path unites Chesed to Netzach. The cross is therefore a fit emblem for a Philosophus of the grade of 4° = 7 □.

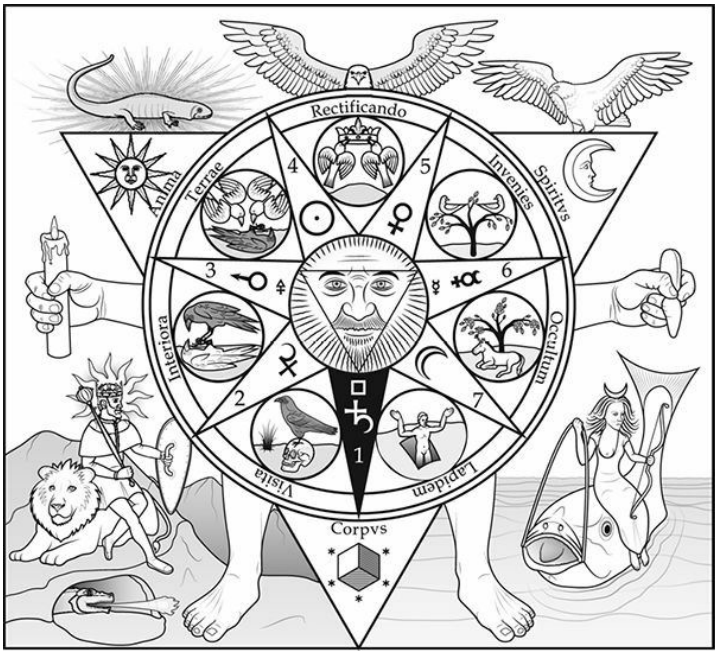
In this diagram are represented the circle, the point, the line, the cross, the square, and the cube. For the circle is the abyss, the nothingness, the Ain. The point is Kether. Now the point has no dimension, but in moving, it traces the line. This gives the first number—unity—yet therein lies duality unmanifest, for two points mark its ends. The movement of the line maketh the plane or square thus: *(indicates)*. The motion of the point at angles to its first direction and intersecting it maketh the cross. So therefore are the square and the cross but one symbol, deriving from the circle and the point.

Below is shown the occult symbol of Malkuth, the tenth Sephirah. It is in four parts, corresponding to the Maltese Cross. They are fire of earth, water of earth, air of earth, earth of earth, as is indicated by the symbol. They correspond to the four grades of the First Order, which in one sense, quitteth not Malkuth, being the grades of the four lowest Sephiroth of Malkuth in Assiah. Upon them is surcharged a white hexagram in a circle. The six and the four make ten, the number of Malkuth on the Tree. The hexagram is also the sign of the macrocosm—of Tiphareth, and of the six upper Sephiroth, wherefore here it is white—spirit ruling over matter. Six is a perfect number, for its whole equals the sum of its parts.[4] Six are the middle points of the planes bounding a cube, which derives from the square, and from the cross, if the centre point moves thus *(indicates third direction)*.

In these numbers and figures are hid many revelations. Remember that the whole number of Malkuth is 496 [5]—which is again a perfect number. Malkuth must then be equated and perfected by the six ruling the four, and the link between six and four is the number of the pentagram.

2ND AD: Having achieved the entry into Malkuth, it is needful that you should pass through the Path of Tau, the dark Path of the astral plane. Go, therefore, to the tablet of the east.

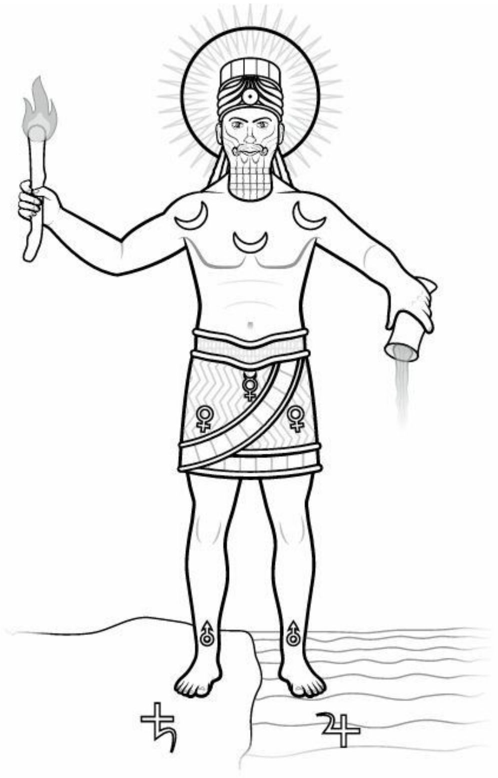
*Philosophus goes to east. Hiereus and Hegemon bar the way, points of implements downwards and touching. Hegemon demands 2° = 9*$^{\square}$ *sign and words. Hiereus returns to place. Hegemon leads Philosophus to tablet, gives Philosophus rose leaves, makes cross over bowl and directs Philosophus to circumambulate repeating names. Hegemon stands in 2° = 9*$^{\square}$ *sign while Philosophus traverses Path of Tau in the names of Shaddai El Chai, Raphael, ORO IBAH AOZPI, and Bataivah. Philosophus returns to east. Hegemon makes invoking pentagram and directs Philosophus to uncover lamp. Hegemon takes Philosophus to the altar and directs him to put rose leaves at* *east side, then, standing east of the altar in Yesod, Hegemon shows Great Hermetic Arcanum.*



*Great Hermetic Arcanum*

HEG: This symbol represents the Great Hermetic Arcanum. The feet of the figure rest upon the earth and the sea. In the hand are represented the hot and moist natures, symbolized by the torch and the horn of water. These are further strengthened by the solar and fiery emblems of the king and lion, and the lunar and watery emblems of the queen and dolphin. Above the whole figure rise the wings of the aerial nature, the reconciler between the fire and the water. Compare this symbol with the angel described in the tenth chapter of the Apocalypse of St. John: “And I saw another mighty angel come down from heaven clothed with a cloud; and a rainbow was upon his head, and his face as it were, the sun, and his feet were as pillars of fire, and he had in his hand a little book open; and he set his right foot upon the sea and his left foot upon the earth, and he cried with a loud voice as when a lion roareth, (the Green Lion, the Path of Leo above Tiphareth, referring to Teth) and when he cried, seven thunders uttered their voices (seven aeons, represented under the regimen of the planets).” The dragon issuing from the cave represents volcanic fires.

*Hegemon leads Philosophus once round, and hands him over to Hiereus in the north and returns to place.*



*Vision of Nebuchadnezzar*

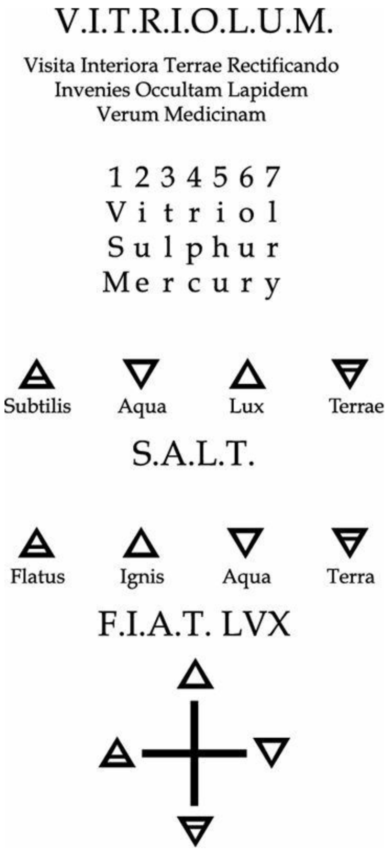
HIEREUS: This is the image of the vision of Nebuchadnezzar, which was showed you in the passage of the twenty-seventh Path, leading to the 4° = 7 □ grade of Philosophus.[6] “Thou, O king, sawest and beheld a great image. This great image, whose brightness was excellent, stood before thee and the form thereof was terrible. This image’s head was pure gold, his breast and his arms were silver, his belly and his thighs were brass, his legs of iron and his feet part of iron and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon its feet, which were part of iron and part of clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together and became like the chaff of the summer threshing floors; and the wind carried them away and no place was found for them; and the stone that smote the image became a great mountain and filled the whole Earth. Thou, O king, art a king of kings, for the God in heaven hath given unto thee *(makes Qabalistic cross)* the kingdom, the power, and the glory!”

Thou art this head of gold. *(To Philosophus:)* Thou art this head of gold! Thy head represents in thee the dominion of the divine ruling over the rest of the body. The silver is the world of the heart, the brass is the material passion, the iron is the firm purpose, and the feet, part of iron and part of clay, are the mingled strength and infirmity of the natural man. And the stone made without hands is the eternal stone of the wise, which will become the mountain of initiation, whereby the whole earth shall be filled with the knowledge of God.

*Hiereus takes Philosophus to second diagram.*

HIEREUS: This tablet shows the symbolic manner in which certain names have been used by our ancient brethren. You will note that the initials of this sentence make the Latin word *vitriolum*, sulphuric acid. Furthermore, the words vitriol, sulphur, and mercury each consist of seven letters, answering to the alchemic powers of the seven planets. The initials of the following sentence in Latin—the subtle fluid, the light of the earth—make the word S.A.L.T., salt, and further, the four words of the sentence answer to the four elements—*subtilis*, air; *aqua*, water; *lux*, fire; and *terra*, earth. And the four words united yield twenty letters, that is, the product of four, the number of the elements, multiplied by five, the number of the pentagram. The words *fiat lux*, meaning “Let there be Light,” consist of seven letters. The letters of *fiat* form the initials of *flatus*, air; *aqua*, water; *ignis*, fire; and *terra*, earth. *(Hegemon goes to south.)* Which four names again yield twenty letters as in the previous case. And the word *lux* is formed from the angles of the cross, L.V.X.

*He leads Philosophus once round and then to Hegemon who awaits them in the south.*


V.I.T.R.I.O.L.U.M.
Visita Interiora Terrae Rectificando
Invenies Occultam Lapidem
Verum Medicinam
1 2 3 4 5 6 7
Vitriol
Sulphur
Mercury
Subtilis
Aqua
Lux
Terrae
S.A.L.T.
Flatus
Ignis
Aqua
Terra
F.I.A.T. LVX

*Alchemical Names*

HEG: The seraphim in the vision of Isaiah are described as having six wings: “With twain he covered his face, and with twain he covered his feet, and with twain he did fly.” That is, his synthesis is to be found in the hexagram and in the idea of the seven, more especially dominating the planetary region. But the Kerubim of Ezekiel have each four faces—those of the lion, the bull, the man, and the eagle—counterchanged with each other by revolution, whence the symbolic forms of the wheels beside them, wherein was the spirit; and with two of the wings they covered their bodies and two were stretched upwards one to another. So the synthesis of the Kerubim is found in the revolving cross, in the pentagram, and in the idea of one spirit dominating the four elements. But the Kerubim of St. John’s vision in the Apocalypse are uncompounded, having single heads, but they have six wings and thus unite the powers of the seven with the four. And their cry is similar to that of the seraphim of Isaiah: “Holy, Holy, Holy.”

*Hegemon returns to place. Second and Third Adepts bar way in southwest and ask for 3° = 8□ words. Third Adept comes forward and conducts Philosophus to west, gives Philosophus cup of water, and directs Philosophus to go round repeating the words while he remains standing in the 3° = 8□ sign. Philosophus returns to west. Third Adept makes invoking pentagram of water over cup. Philosophus removes shade from light. Third Adept takes him to altar where he places cup in the west.*

*Second and Third Adepts then bar way and ask for 4° = 7□ words. Second Adept comes forward and conducts Philosophus to south, Third remaining at altar in 3° = 8□ sign, while Hiereus and Hegemon come to north and west of altar and stand in grade signs. Second Adept in south gives Philosophus incense, and makes a cross over it. Philosophus walks round repeating 4° = 7□ words while Second Adept stands in 4° = 7□ sign.*

*Philosophus returns to the south and removes shade from lamp. Second Adept takes him to altar, directs him to place incense at south. He takes cross from Philosophus’s neck and places it in the middle of the four elements. Philosophus is directed to stand west of altar in 4° = 7□ sign, Third Adept behind Philosophus, the four officers in grade signs.*

HIEREUS: From the centre outwards, so moveth the point as it traceth the line and the cross. Equated and equilibrated lie here the four elements of the body of Osiris slain.

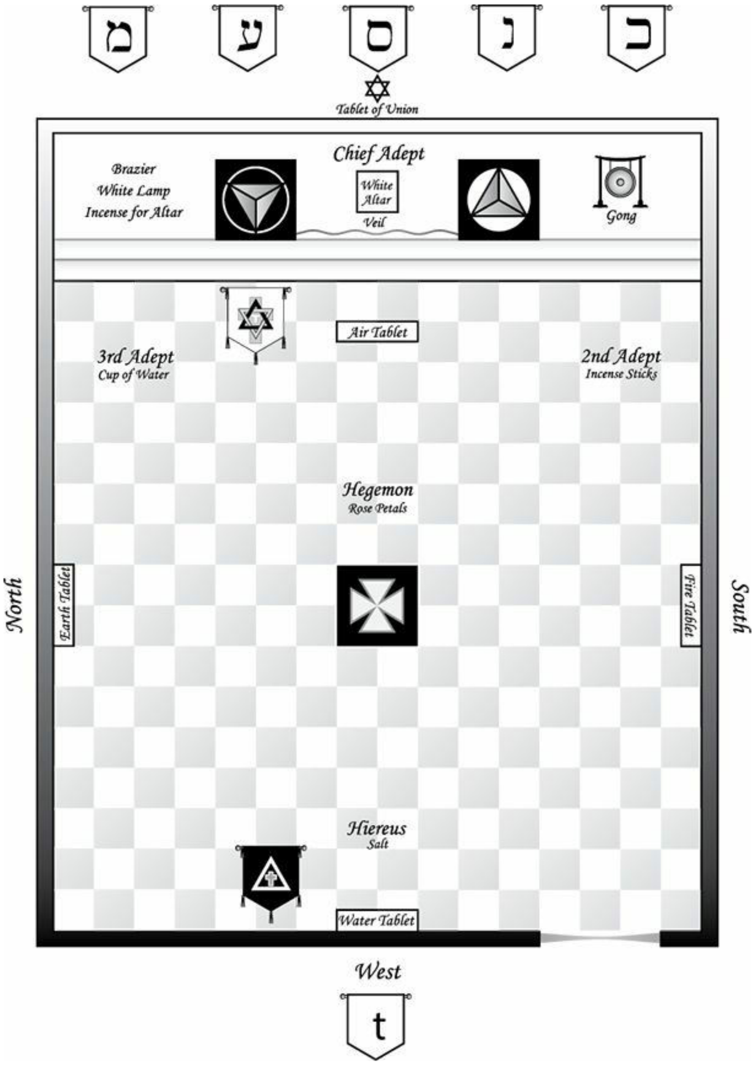
2ND AD: May the corrosive cross return upon itself, from without inward from the four quarters to the centre, and become by sacrifice and transmutation, an offering acceptable, a body glorified.

*Chief Adept unseen sounds gongs once.*

2ND AD: *(To Philosophus)* You will now quit the temple for a short time, and on your return, the ceremony of your advance will be proceeded with.

*Philosophus gives Sign of Silence and is led out by Hiereus.*

## The Ritual of the Pentagram and the Five Paths


מ
ע
ס
נ
כ
Tablet of Union
Chief Adept
Brazier
White Lamp
Incense for Altar
White Altar
Veil
Gong
Air Tablet
3rd Adept
Cup of Water
2nd Adept
Incense Sticks
Hegemon
Rose Petals
North
Earth Tablet
Fire Tablet
South
Hiereus
Salt
Water Tablet
West
t

*Portal Temple 2*

*Temple arranged as in diagram. Second Adept sits on dais at southeast. Third Adept sits on dais to northeast. Altar in Yesod under hanging pentagram. On it are the four elemental emblems—incense, cup, rose leaves, and salt. In middle, Greek cross of five squares. Hegemon west of altar facing west. Hiereus in west facing east. The admission badge is the lamen of Hiereus. Temple lighted as at end of part one.*

2ND AD: ו

3RD AD: ו

HEG: ו

HIEREUS: ו

*Chief Adept parts curtain, makes pentagram with torch, knocks, and withdraws.*

2ND AD: Honoured Hiereus, you have my permission to present the Philosophus with the necessary admission badge. Instruct him in the proper alarm and admit him.

*Hiereus salutes, makes Qabalistic cross, and goes out. He gives lamen to Philosophus who knocks* וווו ו*. Hegemon opens door. Philosophus enters, gives Qabalistic cross. Hegemon returns to place. Hiereus takes Philosophus to west and points out diagram of Malkuth.*

HIEREUS: Herein has been established the equated cross, which is ruler over the kingdom of matter. This symbol may be found even upon the crowns of the kings of this earth.

*Hands Philosophus the Tau portal.*

The letter Tau leads from the airy quarter of Malkuth into Yesod. Air is uppermost in the symbol as in the planet Earth where the atmosphere is farthest from the core. Moreover, the letter Tau signifieth the cross, the impact of spirit upon matter. My lamen is given you as your badge, for I am the ruler in Malkuth, and the guardian against the underworld. I am also lord of the Path of Tau, the link between the First and Second Degrees, and also between the outer and the inner. This Path of Tau, dark and full of mystery, under the presidency of Saturn and the tarot key of the Universe, leads, as you have learned in the 2° = 9$^{\square}$ grade, through the astral plane. Therefore, in the ritual of the thirty-second Path, you were passed by the four Kerubic stations, as a foreshadowing of the rites of the cross, the full completion of the First Order which you have now accomplished.

Having traversed the Path of Tau, the darkness of the astral plane and of the black pillar, stand firm in Yesod, that the black pillar may become the white.

*Hiereus takes away Tau after leading Philosophus to Hegemon at altar. Hegemon rises but stands between Philosophus and the altar, so that Philosophus does not too clearly apprehend the change of symbols.*

HEG: Before you, in the east, are the five portals of the twenty-first, twenty-fourth, twenty-fifth, twenty-sixth, and twenty-third Paths. Five will divide the number of the letter of each of them, as it will divide without remainder that of every Path from Yod, the twentieth, to Tau, the thirty-second. The five Paths here visible are assigned to Mem, water; Ayin, Capricornus, an earthy sign; Samekh, Sagittarius, a fiery sign; Nun, Scorpio, a watery sign, but in its highest aspect also a ruler of fire; and Kaph, Jupiter, which planet is akin to spirit, and rules especially aspiration. Thus both in number and in significance these planets jointly set forth the eternal symbol of the pentagram. This symbol must now be established—wherefore advancing by the Kerubic Path of Aquarius approach the highest in Netzach.

*Hegemon leads Philosophus to foot of dais to Second Adept before Kaph and Nun.*

2ND AD: Wherefore do you stand at the base of the white pillar, being but lord of the First Degree?

PHIL: *(Prompted)* I seek the Path of Kaph, the Path of Aspiration.

HIEREUS: *(Knocks)* Beware. Temerity is not courage, lord of the First Degree. Remember the warning of the tower struck by lightning that was revealed in the highest Path you have yet adventured. As a house built upon the sand cannot endure, so without the strength of Geburah the height of Chesed cannot be scaled. Stay, therefore, ere your limbs be broken upon the wheel.

2ND AD: The portal of Kaph is barred, yet it is well to aspire, though it may be folly to attempt. This Path is governed by the wheel of life and death, and hard it is to be freed from that wheel.

PHIL: *(Prompted by Hegemon)* Let me seek then the Path of Nun.

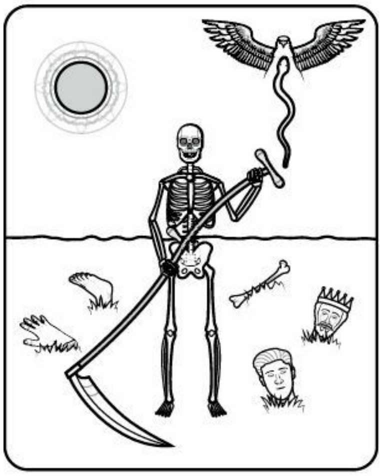
2ND AD: It is open to you, unto the limit of your strength.

*Hegemon returns to altar. Second Adept guides Philosophus to west. Hiereus bars way.*

HIEREUS: In the power of Typhon the destroyer, and of Death the transformer, stand. *(Knocks)*

2ND AD: Thus far and no farther is it permitted to penetrate into the Path of Nun, whose mysteries may now partially be revealed unto you.

*Second Adept takes Philosophus to tarot key of Death.*

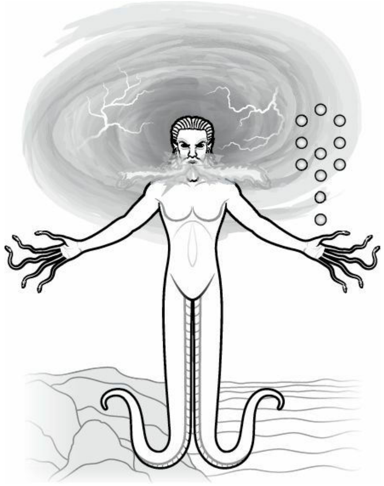


*Tarot Key 13, Death*

2ND AD: The thirteenth key of tarot represents the figure of a skeleton, upon which some portions of flesh still remain. In a field he is reaping off with the scythe of death the fresh vegetation which springs from corrupting bodies buried therein, fragments of which, such as hands, heads, and feet, appear above the soil. Bones also are strewn upon the surface. One of the heads wears a kingly crown; another is apparently that of a person of little note, showing that death is the equaliser of all conditions. The five extremities, the head, hands, and feet, allude to the powers of the number five, the letter He, the pentagram—the concealed spirit of life and the four elements—the originator of all living form. The sign of Scorpio especially alludes to stagnant and foetid water—that property of the moist nature which initiates putrefaction and decay. The eternal change from life into death, through death into life, is symbolized by the grass which springs from and is nourished by putrifying and corrupting carcasses; the herbage, in its turn, affords food to animals and man, which again when dead, nourisheth vegetable life and bring to growth and perfection the living herbage. This is further shown by the figure itself putrifying and decaying as it reaps the grass of the field. "As for man, his days are as grass, as a flower of the field, so he flourisheth." [7] The top of the scythe forms the Tau cross of life, showing that what destroys also renews.

The whole is a representation of the eternal transmutation of the life of nature, which reforms all things into fresh images and similitudes. This symbol represents the corrosive and destructive action of the infernal fire as opposed to the celestial—the dragon of the waters, the Typhon of the Egyptians, the slayer of Osiris—which later yet rises again in Horus. The scorpion, serpent of evil, delineated before the figure of Death in the more ancient form of the key, refers to the mixed and transforming, therefore deceptive, nature of this emblem. Behind him is the symbol of the nameless one, representing the seed and its germ, not yet differentiated into life, therefore incapable of definition. The scorpion is the emblem of ruthless destruction; the snake is the mixed and deceptive nature, serving alike for good and evil; the eagle is the higher and divine nature, yet to be found herein, the alchemical eagle of distillation, the renewer of life. As it is said: "Thy youth shall be renewed like the eagle's." [8] Great indeed, and many, are the mysteries of this terrible key.

*Second Adept and Hiereus show Philosophus the figure of Typhon.*



*Typhon*

HIEREUS: This drawing represents the symbolic figure of Typhon, the destroyer. The eleven circles represent the eleven averse Sephiroth. He stands upon earth and ocean, his head lost in the clouds, a colossal image of evil and destruction. The brow denotes the confusion of opposing elemental forces in the higher regions of the air, and confusion of mind and madness in man. The eyes are the devouring flames of lust and violence—the breath is storm, devastation, and rage, alike in the universe which is the greater world, and in man who is the lesser. The arms and the hands are the swift executors of evil works, the bringers of pestilence and disease. The heart is malice and envy in man, the nourisher of evil in the atmosphere, which later are again symbolized by the numerous and twining serpents.

2ND AD: The twenty-fourth Path of the Sepher Yetzirah to which the tarot key of Death is referred is the imaginative intelligence, and it is so called because it giveth form to all similitudes which are created in like manner similar to its harmonious elegances. For the outward form always follows the hidden law, thus from chaos is produced harmony, just as a beautiful flower is produced from decaying matter. Return now to Yesod, for here no more may be spoken.

*Second Adept returns to place. Philosophus goes to Hegemon near altar.*

HEG: Approach now the station of Hod by the Path of Resh, the sun.

*Philosophus approaches the Third Adept.*

3RD AD: Already the sash of the black pillar is upon you—already you have passed the dark Path of Tau. What more do you seek of me, lord of the First Degree?

PHIL: *(Prompted by Hegemon)* I seek the Path of Mem, the Path of Sacrifice.

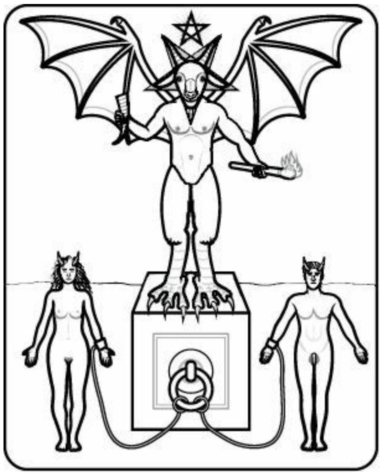
HIEREUS: *(Knocks)* Be warned, O vainglorious one. Samson broke down the two pillars and perished. Having but one pillar, can you bear up the might of Geburah, can you attain strength without the life of Tiphareth?

3RD AD: The portal of Mem is barred. Yet it is well to be willing for the sacrifice itself if, as yet, not fully prepared. For in the Path of Mem rules the Hanged Man, the power of the great waters. Can your tears prevail against the tide of the sea, your might against the waves of the storm, your love against the sorrows of all the world?

PHIL: *(Prompted by Hegemon)* Let me seek then the Path of Ayin.

3RD AD: It is open to you to the limit of your strength.

*Hegemon returns to altar. Third Adept descends and leads Philosophus with Sol to west. Hiereus going to north. bars their way.*

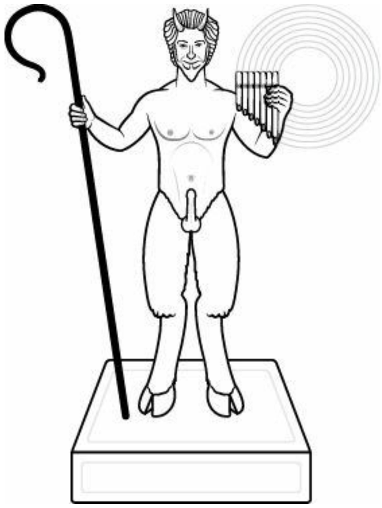


*Tarot Key 15, The Devil*

HIEREUS: *(Knocks)* By the power of Pan and the goat of Mendes, stand.

3RD AD: Thus far and no farther are you permitted to penetrate the Path of Ayin, whose mysteries may now be partially revealed to you. The fifteenth key of the tarot represents a goat-headed, satyr-like demon whose legs are hairy—his feet and claws, standing upon a cubical altar. He has heavy bat-like wings. In his left hand, which points downwards, he holds a lighted torch, and in his right, which is elevated, a horn of water. The left hand points downwards to show that it is the infernal and burning, not the celestial and life-giving flame which is kindled in his torch—just as when the sun is in Capricornus, to which cold and earthy sign this key corresponds, solar light is at its weakest and the natures of cold and moisture triumph over heat and dryness. The cubical altar represents the universe—right and left of it, bound thereto by a cord attached to a circle which typifies the centre of Earth, are two smaller demons, one male and one female. They hold a cord in their hands. The whole figure shows the gross generative powers of nature on the material plane, and is analogous to the Pan of the Greeks and the Egyptian goat of Mendes, the symbol of Khem. In certain aspects, this key represents the brutal forces of nature, which to the unbelieving man only obscure and do not reflect the luminous countenance of God. It also alludes to the sexual powers of natural generation. Thus therefore the key fitly balances the symbol of Death on the other side of the Tree of Life. Of the smaller demons, one points downwards and one upwards, answering to the positions of the hands of the central figure. Beneath his feet are pentagrams on which he tramples (whence comes their title of wizard’s foot) and his head is covered with the evil and reversed pentagram. As his hands bear the torch and the horn, the symbols of fire and water, so does his form unite the earth in his hairy and bestial aspect, and the air in his bat-like wings. Thus he represents the gross and materialised elemental forces of nature; and the whole would be an evil symbol, were it not for the pentagram of light above his head which regulates and guides his movements. He is the eternal renewer of all the changing forms of creation in conformity with the law of the all-powerful one, blessed be He, which controlling law is typified by the controlling pentagram of light surmounting the whole. This key is an emblem of tremendous force; many and universal are its mysteries.

*Hiereus and Third Adept go to diagram of Pan.*



*Pan*

HIEREUS: This drawing represents the symbolic figure of Pan, the Greek god of nature. He stands upon the cube of the universe, holding in his right hand the pastoral staff of rural authority, and in his left the seven-reeded pipe symbolical of the harmony of the planetary spheres. The nine circles represent the Sephiroth with the exception of Kether, exactly those which are included in the symbol of Mercury on the Tree of Life. The ruddy face is the heat of the earth—the horns are the rays—the body contains the elements and the cube is the firm basis. Observe that the higher part of the figure is human, growing more bestial as it nears the earth.

3RD AD: The twenty-sixth Path of the Sepher Yetzirah, to which the tarot key of the Devil is referred, is called the renovating intelligence, because, by it, God the holy one reneweth all the changing forms which are renewed by the creation of the world. Return again to Yesod, for here no more may be spoken.

*Third Adept returns to place, Hiereus goes with Philosophus to altar. Hegemon rises as Philosophus comes to altar. Hiereus and Hegemon stand on either side of Philosophus west of altar, facing east.*

HIEREUS: In guardianship and not in enmity have I barred your venturing, O Philosophus. Now may it be revealed unto you how that in my lamen of office is hidden the key which you seek. For the triangle in the circle is the high symbol of the Holy Trinity and the first three Sephiroth, and of Binah, wherein is the Sphere of Saturn, ruler of the Path of Tau. Therefore do I wear it, and therefore, when you entered the hall of the Neophytes in the 0° = 0 □, when first the hoodwink was raised, you beheld before you the sword that barred and the symbol which overcometh the barrier. The lamen in its more special attributions to the Hiereus has the following meanings. In the circle are the four Sephiroth, Tiphareth, Netzach, Hod, and Yesod. The first three mark the angles of the triangle inscribed within, while the sides are the Paths of Nun, Ayin and Peh, respectively. In the centre is marked the letter Samekh indicating the twenty-fifth Path.

While the wheel revolves, the hub is still. Seek ever then the centre, look from without to within. Behold the key of your path.

*Puts badge aside.*

HEG: Five Paths are before you—four have you attempted and each was guarded by a symbol sinister and dread.

Remember that in the 1° = 10 □ grade it was told you that above Malkuth were the Paths Qoph, Shin, Tau, making *qesheth,* the bow of promise. From the many-coloured bow is loosed in Yesod the arrow of Sagittarius—Samekh, soaring upward to cleave open the Veil unto the sun in Tiphareth. Thus it is a fit symbol for hope and aspiration, for in the sign Sagittarius, Jupiter, ruler of Kaph, is lord. Thus, by this straight and narrow way only is advance between the dangers that have threatened you possible.

*Third Adept descends to north side of altar.*

3RD AD: But Sagittarius, the archer, is a bi-corporate sign—the centaur, the man and the horse combined. Recall what was said unto thee in the passage of the thirty-first Path of Fire, leading unto the $3^\circ = 8^{\square}$ grade of Practicus: “Also there is the vision of the fire flashing courser of light, or also a child borne aloft upon the shoulders of the celestial steed, fiery or clothed with gold, or naked and shooting from the bow, shafts of light, and standing on the shoulders of a horse. But, if thy meditation prolongeth itself thou shalt unite all these symbols in the form of a lion.” For thus wilt thou cleave upward by the Path of Sagittarius, through the sixth Sephirah into the Path of Teth, answering to Leo, the lion—the reconciling Path between mercy and severity, Chesed and Geburah, beneath whose centre hangs the glorious sun of Tiphareth. Therefore, by the straight and narrow Path of Sagittarius, let the Philosophus advance, like the arrow from the centre of *Qesheth*, the bow. And as this sign of Sagittarius lieth between the sign of Scorpio—Death and Capricornus the devil, so had Jesus to pass through the wilderness, tempted by Satan.

*Second Adept descends to south of the altar.*

2ND AD: Before you, upon the altar, lie the four emblems of your purified body, and over them is the symbol of the pentagram, while beneath in the midst is the five-squared cross of the four elements and the spirit within them. If you are willing, in service and in sacrifice to offer the purified powers of your body, bind about your neck the cross, and stretch the light *(gives Philosophus light)* you carry over the four emblems in prayer and offering.

*Philosophus does so.*

*All come east of the altar, Philosophus in middle with candle and cross on neck, Second Adept right and Third Adept left, Hegemon and Hiereus behind. Each take elemental emblems—Hiereus salt, Hegemon rose leaves, Second Adept incense, Third Adept water, and Philosophus motto written on paper.*

2ND AD: Honoured Philosophus, what was the additional title given you in the 4° = 7 □ as a link with the Second Order?

*All advance to dais.*

PHIL: Phrath.

2ND AD: O hidden warden of the portal of the vault, here is one who cometh in the word Phrath.

CH. AD: *(Knocks gong unseen.)* If he would rend the Veil, let him complete the word.

2ND AD: Honoured Hiereus, what know you of the word?

HIEREUS: Tau, the letter of Saturn, ruling the Path of Malkuth to Yesod, linked to earth.

2ND AD: Honoured Hegemon, what know you of the word?

HEG: Resh, the letter of Sol, of the Path joining Yesod to Hod, and it is also the letter linked with rule over air as the sun ruleth the air in Tiphareth.

2ND AD: Very honoured Third Adept, what know you of the word?

3RD AD: Peh, the letter of Mars, of the Path joining Hod to Netzach, which is also a letter linked to water, as Mars ruleth water, and to fire, as Mars ruleth fire in Geburah.

2ND AD: Mars in Peh linketh the base of the black pillar to the base of the white pillar, and the converse of Mars is Jupiter—for Jupiter is lord of fire, but in Chesed he ruleth water, balancing Mars in Geburah. Now, the letter of Jupiter is Kaph, linking Netzach with Chesed; and Kaph continueth the Path of Peh to Chesed, and is the highest Path now visible to you. It is the Path of aspiration and its planet Jupiter rules also in Sagittarius. Therefore, take the light of the highest for guide, and thus do I reveal the letter Kaph unto you and complete the word:

3RD AD: Peh *(Knocks, gives sign of water).*

HEG: Resh *(Knocks, gives sign of air).*

2ND AD: Kaph *(Knocks, gives sign of fire).*

HIEREUS: Tau *(Knocks, gives sign of earth)*.

ALL: Paroketh *(All make Qabalistic cross saying the words)*.

PHIL: *(Prompted by Third Adept)* In the word Paroketh, in the power of the cross and the pentagram, I claim to behold the Portal of the Vault of the Adepti.

CH. AD: *(Unseen, sounds gong.)* It is the word of the Veil, the Veil of the Tabernacle, of the temple, before the holy of holies, the Veil which was rent asunder. It is the Veil of the four elements of the body of man, which was offered upon the cross for the service of man. *(Chief Adept stands.)* In the word Phrath, in the spirit of service and sacrifice draw nigh.

*Second and Third Adepts stand at the Veil. Second shows Philosophus the opening sign.*

2ND AD: This is the Sign of the Rending of the Veil, and thus standing, you form the Tau cross.

*Philosophus gives the sign. Second and Third Adepts draw back Veil, revealing Chief Adept who stands also in the sign of Tau, with sceptre and white lamp. Second and Third Adepts and Philosophus mount dais. Philosophus if able should stand in sign during offering ritual. Lights turned up. Hiereus and Hegemon stand behind Philosophus, who is between the pillars—Second Adept is to the south and Third Adept to the north.*

CH. AD: Freely and of full purpose and with understanding do you offer yourself upon the altar of the spirit?

PHIL: I do.

*As they say their words, Hiereus and Hegemon ascend dais to drop their emblems into the brazier. Each officer makes his grade sign as he does so. Chief Adept makes appropriate pentagrams holding up white lamp.*

HIEREUS: In the letter Tau. *(Drops salt into brazier.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

HEG: In the letter Resh. *(Does same with rose leaves.)*

CH. AD: In the letter Vau. *(Does same with incense.)*

3RD AD: In the letter Peh. *(Does same with water.)*

CH. AD: In the letter Heh. *(Does same with incense.)*

2ND AD: In the letter Kaph. *(Does same with incense.)*

CH. AD: In the letter Yod. *(Does same with incense.)*

ALL: In the letter Shin. *(Philosophus drops in motto.)*

*Chief Adept makes spirit pentagrams over the whole, then stretching out sceptre touches Philosophus on the breast.*

CH. AD: May this offering be as the offering of Abel, which ascended unto God.

*Philosophus lowers his arms. Chief Adept sits down.*

CH. AD: Stretch out your left hand to touch the black pillar, *(done)* the pillar of the First Degree, wherein all was as yet in the darkness of the Path of Tau. This was a period of restriction and of groping, as was shown by the black sash, the sign of the First Degree. Among its symbols were the cross, upon which meditate, that the mysteries of growth and change may become revealed.

Stretch out now your right hand to touch the white pillar, *(done)* the pillar of the Second Degree, wherein is the fire of the Path of Samekh. Its token in our Order is the white sash. Standing thus you are in the point of equilibrium, master of both, lord of the Second Degree, lord of the Paths of the Portal of the Vault of the Adepti—wherefore, in recognition of your achievement, I confer upon you the white sash of probation. *(Third Adept puts on white sash)*. The grip of this degree is the grip of the First Order, but given with the left hand, and represents the Sephirah Chesed, and the white pillar. The sign is given thus—*(gives it)* and symbolizes the rending asunder of a curtain or Veil. The answering sign is given by the converse thus. *(Gives it.)* The password is, as you have been told, Paroketh, which is the Veil of the Tabernacle, and is exchanged by letter thus:

CH. AD: Peh.

PHIL: *(Prompted)* Resh.

CH. AD: Kaph.

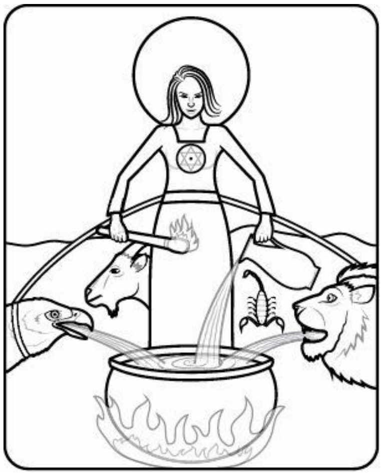
PHIL: Tau.

CH. AD: Further, I give you the word Eth, which crowns the pyramid of the four elements in the 4° = 7 □ grade, and is one symbol of the spirit which converts the cross into the pentagram. Wherefore above my throne is this tablet *(points to the Tablet of Union)* which is called the Tablet of Union, and binds together the four tablets into one under the presidence of the spirit.

Thus far by work of the intellect, and by aid of our rites, have you come. Now must you labour to establish the pentagram in yourself. That it be the pentagram of good, upright and balanced, not the evil and reversed pentagram of the goat of Mendes; to make yourself truly a microcosm reflecting the macrocosm whose symbolic hexagram of Tiphareth presides above you.

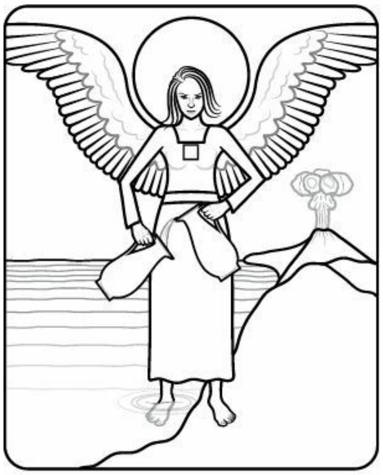
This degree is in one sense attributed to Yesod, base of the Path of probation, Sagittarius. In Yesod is the sphere of Luna, who in her fullness reflects the sun of Tiphareth. The number given to the moon in the 2° = 9□ is nine, but in a more esoteric sense the number of Luna is five, the number of the pentagram and the microcosm.

*Chief Adept rises with sceptre and white lamp. Second Adept places the Tablet of Union on the altar in readiness. Hegemon places two forms of* *temperance west of the altar. Chief Adept puts white lamp on altar. Officers replace elements before their respective tablets and return to form a cross round the altar.*



*Old Tarot Key 14, Temperance*

CH. AD: This drawing represents the more ancient form of the fourteenth key of tarot, for which the latter and more usual form of Temperance was soon substituted, as better representing the natural symbolism of the Path of Sagittarius. The earlier figure was considered not so much a representation of this Path alone, as the synthesis of that and the others conjoined. The later figure, therefore, is better adapted to the more restricted meaning. The more ancient form shows a female figure crowned with the crown of five rays, symbolizing the five principles of nature, the concealed spirit and the four elements of earth, air, water, and fire. About her head is a halo of light. On her breast is the sun of Tiphareth. The five-rayed crown further alludes to the five Sephiroth Kether, Chokmah, Binah, Chesed, and Geburah. Chained to her waist are a lion and an eagle, between which is a large cauldron whence arise steam and smoke. The lion represents the fire in Netzach—the blood of the lion—and the eagle represents the water in Hod, the gluten of the eagle—whose reconcilement is made by the air in Yesod, uniting with the volatilised water arising from the cauldron through the influence of the fire beneath it. The chains which link the lion and the eagle to her waist are symbolic of the Paths of Scorpio and Capricornus as shown by the scorpion and the goat in the background. In her right hand, she bears the torch of solar fire elevating and volatilising the water in Hod by the fiery influence of Geburah, while with her left hand, she pours from a vase the waters of Chesed to temper and calm the fires of Netzach.



*New 14th Key of Tarot,*
*Temperance*

This later form is the usual figure of Temperance, symbolizing in a more restricted form than the preceding, the peculiar properties of this Path. It represents an angel with the solar emblem of Tiphareth on her brow and wings of the aerial and volatilising nature, pouring together the fluidic fire and the fiery water—thus combining, harmonising, and temperating those opposing elements.

One foot rests on dry and volcanic land, in the background of which is a volcano whence issues an eruption. The other foot is in the water by whose border springs fresh vegetation, contrasting strongly with the arid and dry nature of the distant land. On her breast is a square, the emblem of rectitude. The whole figure is a representation of that straight and narrow way of which it is said “few there be that find it” which alone leads to the higher and glorified life. For to pursue that steady and tranquil mean between two opposing forces, is indeed difficult, and many are the temptations to turn aside either to the right or to the left—wherein, remember, are but to be found the menacing symbols of Death and the Devil.

The twenty-fifth Path of the Sepher Yetzirah to which the tarot key of Temperance is referred, is called the intelligence of probation, and it is so called because it is the primary temptation by which the Creator tries all righteous persons. That is, that in it, there is ever present the temptation to turn aside to the one hand or the other.

*Second and Third Adepts give cup and red lamp to Philosophus and prompt him to hold them in form of Tau cross.*

CH. AD: Let this remind you once more, that only in and by the reconciliation of opposing forces is the pathway made to true occult knowledge and practical power. Good alone is mighty and truth alone shall prevail. Evil is but weakness and the power of evil magic exists but in the contest of unbalanced forces, which in the end will destroy and ruin him who hath subjugated himself thereto. As it is said, "Stoop not down, for a precipice lieth beneath the earth—a descent of seven steps; and therein is established the throne of an evil and fatal force. Stoop not down unto that dark and lurid world. Defile not thy brilliant flame with the earthy dross of matter. Stoop not down, for its splendour is but seeming, it is but the habitation of the sons of the unhappy."

*Second and Third Adepts take back red lamp and cup and restore them to their tablets. On the altar is the white lamp and the Tablet of Union. Philosophus is seated west of altar. Second and Third Adepts return to places. Hiereus goes to north, Hegemon to south. Chief Adept returns to throne in east, takes up the Banner of the East and Hierophant's lamen.*

CH. AD: Seeing that you are now lord of the Paths of the Portal of the Vault of the Adepti, and are entered into the Second Degree, approaching the Second or Inner Order, it is fitting that you should have the knowledge of these emblems to complete, as far as may be, your understanding of the powers of the officers of the First or Outer Order. Both refer in natural succession of numbers to the six following the five. Thus all progress is by steps, gradual and secure. The inner revelation may come suddenly to some, even in the twinkling of an eye or it may be after long waiting—a slow and gradual process from the beginning, yet ever the liquid must be prepared to the point of saturation.

The Hierophant’s lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water, for the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange, which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the Rose and the Cross of our Order.

The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation. The six angles of the hexagram described upon the Tree of Life will give the planets referred to it as follows: Daath, Saturn; Chesed, Jupiter; Geburah, Mars; Netzach, Venus; Hod, Mercury; Yesod, Luna—while in the centre is the sun of Tiphareth.

Upon my breast is a symbol, which, O lord of the Paths of the Portal of the Adepti, is as yet unknown to you. It is no symbol of the Order of the Stella Matutina, nor of the First or Outer Order, nor even of your degree. It is the symbol of the red rose and the cross of gold, uniting the powers of the four and five and of the six within itself; but to learn its full meaning, it is needful that you be admitted to the fellowship of that other Order to which the Stella

Matutina is one of the Veils. Of this matter, you have no right to speak to any below your degree.

Admission further can be earned no more by excellence in intellectual learning alone, though that also is required of you. In token that all true knowledge cometh of grace, not of right, such admission is granted, not on demand, but at the discretion of the greatly honoured chiefs of the Second Order. Moreover, an interval of nine months must elapse before the Portal is again opened to you. Nine is the number of Luna in Yesod, nine lunar months are the period of gestation before birth. Five is the number of the pentagram of the Microcosm, the esoteric lunar number—the number of the spirit and the four elements—of the soul entering the body. Nine multiplied by five yields forty-five, the number of Yesod, and the supreme number of the square of Saturn, as the triad expanded into matter.

## Closing of the Portal Grade

CH. AD: *(Knocks)* Very honoured fratres and sorores, assist me to close the Portal of the Vault of the Adepti.

*All rise.*

Honoured Hiereus, see that the entrance is properly guarded.

HIEREUS: Very honoured Chief Adept, the entrance is properly guarded.

CH. AD: Very honoured fratres and sorores, give the signs of the Neophyte, Zelator, Theoricus, Practicus, and Philosophus. Give the Sign of the Rending of the Veil. Give the Sign of the Closing of the Veil. Very honoured Second Adept, what is the word?

2ND AD: Peh.

CH. AD: Resh.

2ND AD: Kaph.

CH. AD: Tau.

2ND AD: The whole word is Paroketh, which is the Veil of the Tabernacle.

CH. AD: In and by that word, I declare the Portal of the Vault of the Adepti duly closed.

*Chief Adept draws curtain. Officers take up their stations before elemental tablets. Chief Adept stands west of the altar, facing east. Philosophus stands behind him.*

CH. AD: In the power of the name Yod Heh Vau Heh and in the might of the concealed name Yeheshua, in the symbol of the Tablet of Union and by the word Eth, spirits of the five elements, adore your Creator.

*At the word "depart" below each officer simultaneously makes banishing pentagram of his own element before the tablet, ending with grade sign.*

CH. AD: Depart in peace unto your habitations. May there be peace between us and you, and be ye ready to come when you are called.

*Chief Adept makes banishing pentagram of spirit and gives L.V.X. signs. All face east and make Qabalistic cross all saying together:*

ALL: Unto Thee, Tetragrammaton, be ascribed Malkuth, Geburah, Gedulah, unto the ages, Amen.

CH. AD: ו וווו

2ND AD: ו וווו

3RD AD: ו וווו

HIEREUS: ו וווו

HEG: ו וווו

[contents]

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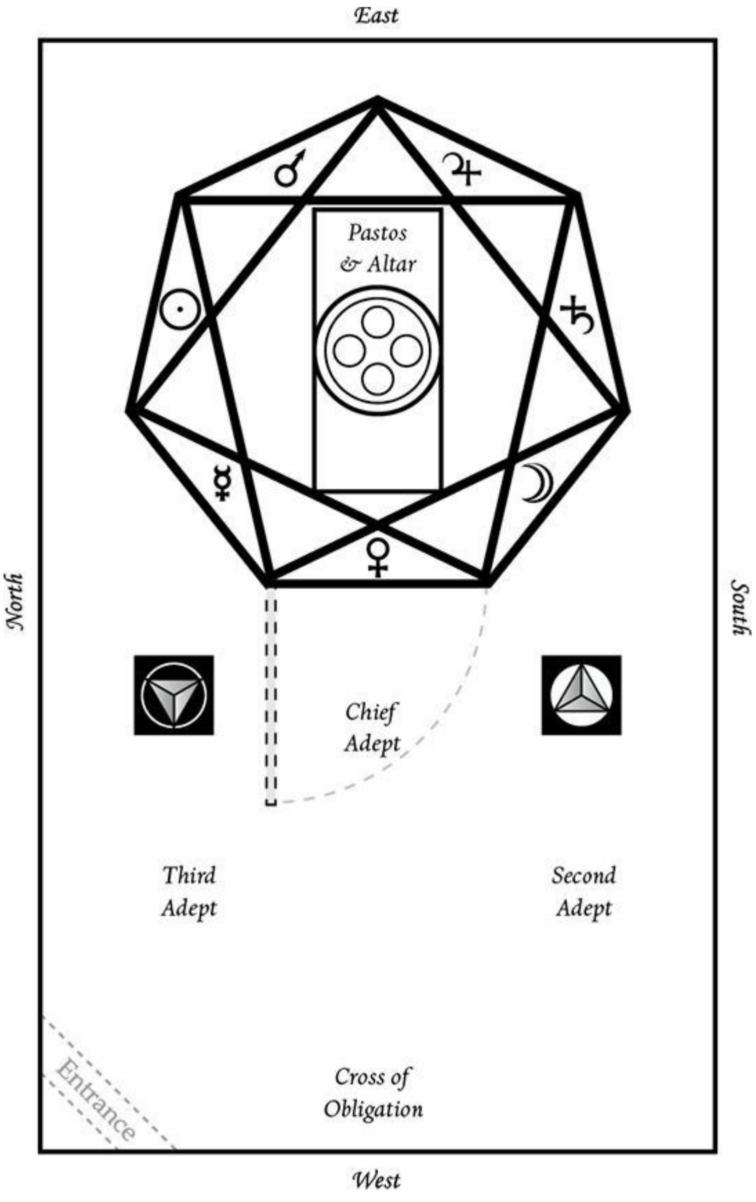
1. Note by JMG: John 3:5.

2. Note by JMG: This Enochian invocation is again written out in a form suitable for pronunciation. The correct spelling is: *Ol sonf vorsag goho iad balt. Lexarph comanan tabitom. Odo cicle qaa piap*

*piamol od vaoan*. See the Book of the Concourse of the Forces, pages 787–792, for details.

3. Note by JMG: That is, removes the Veil from it so that it shines freely. This is done by Philosophus with each of the elemental lamps.
4. Note by JMG: That is, six can be divided evenly into 1, 2, and 2 parts, and 1 + 2 + 3 = 6. Number properties of this kind were much used in ancient, medieval, and Renaissance magic.
5. Note by JMG: That is, the sum of the Hebrew letters of the word “Malkuth” is 496, and this number is also equal to the sum of its factors.
6. Note by JMG: An interesting echo of older versions of the ritual work; in the ritual of the twenty-seventh Path as presented by Regardie, the vision of Nebuchadnezzar does not appear.
7. Note by JMG: Psalm 103:13.
8. Note by JMG: Psalm 103:5.

# CEREMONY OF THE 5° = 6$^{\square}$ GRADE OF ADEPTUS MINOR


East
♂
♃
Pastos
& Altar
☉
♄
☿
☽
♀
North
South
Chief
Adept
Third
Adept
Second
Adept
Entrance
Cross of
Obligation
West

*Adeptus Minor Temple, First Point*

Officers Required—

Chief Adept: 7° = 4$^{\square}$, Merciful Exempt Adept

Second Adept: 6° = 5$^{\square}$, Mighty Adeptus Major

Third Adept: 5° = 6$^{\square}$, Associate Adeptus Minor

Introducer of the Candidate: Hodos Chamelionis

These officers should have attained at least these ranks and may be of higher grade. Men and women are equally eligible for any of these offices. The ordinary members are entitled very honoured fratres et sorores.

This ceremony is divided into three points.

*Robes:*

Chief Adept (blue and purple, with winged sphere wand)

Second Adept (red and orange, with phoenix wand)

Third Adept (yellow and rose pink, with lotus wand)

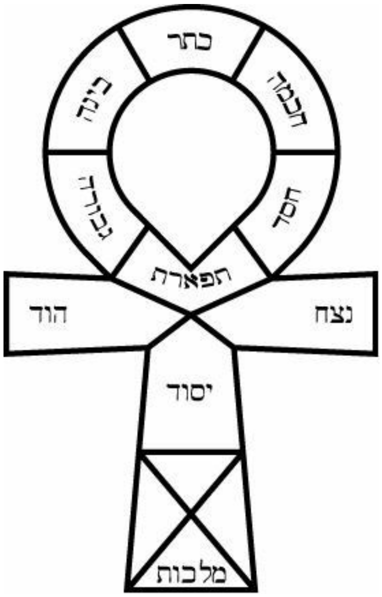
All may wear yellow shoes or shoes to match robes. Candidates should have crossed sashes, declaration, and recommendation signed by two chiefs. Admission badges are the lamen of Hiereus and the sword and serpent.

*List of requirements—*

For candidates: black sash and white sash, black robe and cords, admission badges, attestation of examinations and recommendations.

On altar: ¾ cup of wine, candle, crucifix, chain, dagger, crook and scourge, incense, cross.

Each officer carries a crux ansata on his left wrist.



*Crux Ansata: Each section of*
*the Crux Ansata is coloured*
*according to the Queen Scale*
*of the Sephiroth.*

## Opening of the 5° = 6□ Grade

*Chief Adept knocks. All rise.*

CH. AD: ו

2ND AD: ו

3RD AD: ו

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepti. Associate Adeptus Minor, see that the Portal is closed and guarded.

*Third Adept does so and salutes.*

3RD AD: Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. *(Gives it.)*

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

3RD AD: Which is the Veil of the Sanctum Sanctorum.

2ND AD: The mystic number of this grade is twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

2ND AD: The Tomb of the Adepti is the symbolic burying place of Christian Rosenkreutz, which he made to represent the universe.[9]

3RD AD: He is buried in the centre of the heptagonal sides and beneath the altar, his head being towards the east.

2ND AD: He is buried in the centre because that is the point of balanced forces.

3RD AD: The mystic name of Christian Rosenkreutz signifies the Rose and Cross of Christ—the fadeless rose of creation, the immortal cross of light.

2ND AD: This place was entitled by our still more ancient fratres and sorores, the tomb of Osiris Onnophris, the justified one.

3RD AD: The shape of the tomb is that of an equilateral heptagon, a figure of seven sides.

2ND AD: The seven sides allude to the seven lower Sephiroth, the seven palaces, and the seven days of creation. Seven is the height above. Seven is the depth beneath.

3RD AD: The tomb is symbolically situated in the centre of the earth, in the mountain of the caverns, the mystic mountain of Abiegnus.

3RD AD: The meaning of this title of Abiegnus—Abi-Agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence: Abiegnus Abi-Agnus Abi-Genos Bia-Genos. “Mountain of the lamb of the Father, and the strength of our race.” I.A.O. Yeheshua. Such are the words.

*All salute with 5° = 6*$^{\square}$ *signs.*

CH. AD: Mighty Adeptus Major, what is the key to this tomb?

2ND AD: The Rose and the Cross, which resume the life of nature, and the powers hidden in the word I.N.R.I.

3RD AD: The emblem which we bear in our left hands is a form of the Rose and the Cross, the ancient crux ansata, or Egyptian symbol of life.

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth, and the Tau cross of the lower four answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve. Many and great are its mysteries.

3RD AD: I bear a simple wand, having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

2ND AD: Mine is a wand terminating in the symbol of the binary, and surmounted by the Tau cross of life, or the head of the phoenix, sacred to

Osiris. The seven colours of the rainbow between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibriated force of the spirit and the four elements beneath the everlasting wings of the Holy One.

Associate Adeptus Minor, what are the words inscribed upon the door of the tomb? And how is it guarded?

3RD AD: *Post centum viginti annos patebo*. After 120 years I shall open. The door is guarded by the elemental tablets and the Kerubic emblems.

CH. AD: To the 120 years are referred symbolically the five grades of the First Order, and to the revolution of the powers of the pentagram. Also the five preparatory examinations for this grade. It is written “His days shall be 120 years,” and 120 divided by 5 equals 24, the number of hours in a day, and of the thrones of the elders in the Apocalypse. Further, 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key is the working of the spirit and the four elements, typified in the wand which I bear.

*All face west. Chief Adept opens the door wide, passes to east or head of Pastos of C.R.C., and faces west. Second Adept enters and passes to south facing north. Third Adept enters and passes to north facing south. Other members remain without, but Hodos may enter vault to form fourth side in making signs. The three officers raise their wands to form pyramid above altar, cruces touching below wands.*

CH. AD: Let us analyse the key word. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris—I.A.O.

*All separate wands and cruces and give sign of cross.*

ALL: The Sign of Osiris Slain.

CH. AD: L—The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V—The Sign of Typhon and Apophis. *(With head erect)*

3RD AD: X—The Sign of Osiris Risen. *(With head bowed)*

ALL: L.V.X., the light of the cross. *(Saluting sign and head bowed)*

*All quit tomb and return to previous places.*

CH. AD: In the grand word *Yeheshua*, by the keyword, I.N.R.I., and through the concealed word *Lux*, I have opened the tomb of the Adepti.

*All present give L.V.X. signs.*

## First Point

*The tomb is prepared as before, but closed, and curtains drawn. Chief Adept is not seen as such; Second Adept is principal officer, Third is Associate Adept, introducing adept is Hodos Chamelionis.*

2ND AD: Very honoured fratres et sorores, our honoured Frater *(name)*, lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths of the Portal of the Vault of the Adepti, is a candidate for admission to the Second Order, and is waiting without.

Very honoured Frater Hodos Chamelionis, prepare the aspirant and act as his introducer. Associate Adeptus Minor, guard the hither side of the Portal, and admit them in due form.

*Aspirant is prepared by making him wear Portal sash across that of the 4° = 7 □. He carries lamen of Hiereus, recommendation from the chiefs of his temple, a certificate of having passed the requisite examinations, and a written out speech.*

3RD AD: *(Opening door)* Whom bringest thou here with thee?

Aspirant: *(Loudly and firmly)* Hear ye all that I, the honoured Frater *(motto)* stand before you, being a member of the 4° = 7 □ grade of the First Order, the highest grade of the Stella Matutina in the Outer, a Philosophus; one qualified to fill the important post of Hiereus in a temple of the First Order, one who hath passed the five examinations prescribed between the First and Second Orders, and hath been declared lord of the twenty-fourth, twenty-fifth, and twenty-sixth Paths in the Portal of the Adepti. I bear a written recommendation from the chiefs of my temple guaranteeing my qualifications, honour, and fidelity; as also an attestation of my having passed the pentagonal examination. By virtue of these honours and dignities, I now come to demand my reception and acknowledgement as an Adeptus Minor of the 5° = 6□ grade of the Second Order.

2ND AD: O Aspirant! It is written that he who exalteth himself shall be abased, but that he who humbleth himself shall be exalted, and that blessed are the poor in spirit for theirs is the kingdom of heaven. It is not by proclamation of honours and dignities, great though they may be, that thou canst gain admission to the Tomb of the Adepti of the Rose of Ruby and the Cross of Gold, but only by that humility and purity of spirit that befitteth the aspirant unto higher things.

Associate Adeptus Minor, bring unto me the recommendation and attestation which he beareth; and test thou his knowledge ere he be rejected for the sins of presumption and spiritual pride.

3RD AD: Thou knowest the arrangement of the ten Sephiroth on the Tree of Life; now what symbolic weapon doth their natural succession form?

*Aspirant answers unprompted.*

3RD AD: And what symbolic creature is traced by the natural succession of the Paths?

*Aspirant answers unprompted.*

2ND AD: O Aspirant, let this be a sign unto thee. For the flaming sword and the serpent of wisdom shall be the symbol which shall procure thee admission. Return thou then, and divest thyself of these ornaments. They are not humble enough to entitle thee to be received. Very honoured Frater Hodos Chamelionis, clothe him in the black robe of mourning. Let his hands be bound behind his back, symbolic of the binding force of his obligations, and put a chain about his neck, the emblem of repentance and humility.

HODOS: Mighty Adeptus Major, it shall be done.

*Hodos Chamelionis salutes and retires with aspirant, strips him of all ornaments, brings him back to door in plain black robe, roped and carrying diagram of sword and serpent. Gives one gentle knock. Third Adept opens door, saying:*

3RD AD: By the aid of what symbol do ye seek admission?

HODOS: *(Shows diagram.)* By the aid of the flaming sword and the serpent of wisdom.

*Third Adept takes badge, admits them, and recloses door.*

2ND AD: Whom bringest thou there?

HODOS: Mighty Adeptus Major, I bring with me one who has passed the trial of humiliation and who humbly desireth admission to the tomb of the mystical mountain.

2ND AD: Let the aspirant be assisted to kneel.

*Aspirant is brought to curtained door of tomb between Third Adept and Hodos Chamelionis. All face east and kneel.*

2ND AD: From Thine hand, O Lord, cometh all good. The characters of nature with Thy fingers Thou hast traced; but none can read them unless he hath been taught in Thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so our eyes look unto Thee, for Thou alone art our help. O Lord our God, who should not extol Thee? Who should not praise Thee?

All is from Thee—all belongeth unto Thee. Either Thy love or Thy anger all must again re-enter. Nothing canst Thou lose, for all must tend unto Thy honour and majesty.

Thou art Lord alone, and there is none beside Thee. Thou dost what Thou wilt with Thy mighty arm, and none can escape from Thee. Thou alone helpest in their necessity the humble, the meek-hearted, and the poor, who submit themselves unto Thee; and whosoever humbleth himself in dust and ashes before Thee, unto such a one Thou art propitious.

Who should not praise Thee, then, O Lord of the Universe, unto whom there is none like? Whose dwelling is in heaven, and in every virtuous and God-fearing heart. O God the vast one, Thou art in all things. O nature, Thou self from nothing, for what else can I call Thee? In myself I am nothing. In Thee I am self, and exist in Thy selfhood from nothing. Live Thou in me, and bring me unto that self which is in Thee. Amen.

Let the hands of the aspirant be unbound.

*This is done. Aspirant remains kneeling. Officers rise.*

3RD AD: Think not, O Aspirant, that the trial of humility through which thou hast passed, was ordained but to jest with thy feelings. Far from us be any such design. But it was intended to point out to thee that the truly wise man is but little in his own eyes, however great his attainments may appear to the ignorant, and that even the highest intellectual achievements are but as nothing in the sight of the Lord of the Universe, for He looketh at the heart. It is written: “When I consider the heavens, the work of Thy fingers, the moon and stars which Thou hast ordained, what is man that Thou art mindful of him, or the son of man that Thou visitest him?”[10] And couldst thou even attain unto the height of a god upon this earth, how small and insignificant yet wouldst thou be in the presence of God the vast one.

2ND AD: Rise, then, O Aspirant of the Rose of Ruby and the Cross of Gold. Rise, glorified by suffering. Rise, purified by humility.

*Aspirant rises.*

2ND AD: Despise not sadness, and hate not suffering, for they are the initiators of the heart; the black robe of mourning which thou wearest is at once the symbol of sorrow and of strength. Boast not thyself above thy brother if he hath fallen, for how knowest thou that thou couldst have withstood the same temptation? Slander not, and revile not. If thou canst not praise, do not condemn. When thou seest another in trouble and humiliation, even though he be thy enemy, remember the time of thy own humiliation when thou didst kneel before the door of the tomb, clothed in the robe of mourning, with the chain of affliction about thy neck, and thy hands bound behind thy back, and rejoice not at his fall.

And in thine intercourse with the members of our Order, let thy hand given unto another be a sincere and genuine pledge of fraternity. Respect his or her secrets and feelings as thou wouldst respect thine own. Bear with one another and forgive one another, even as the Master hath said.

Very honoured Frater Hodos Chamelionis, what is the symbolic age of the aspirant?

HODOS: His days are 120 years.

2ND AD: It is written: “My spirit shall not always strive with man, seeing that he also is flesh, yet his days shall be 120 years.”[11]

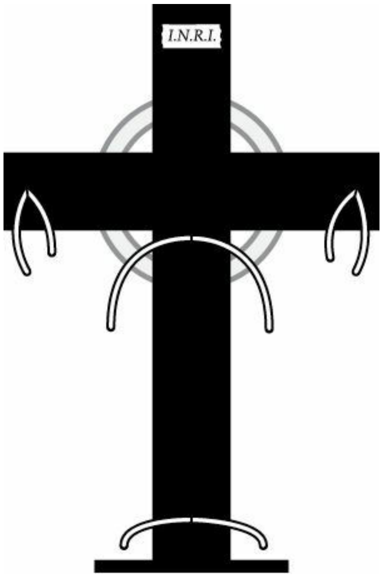
Associate Adeptus Minor, unto what do those 120 years of the aspirant's symbolic age correspond?

3RD AD: To the five grades of the First Order through which it is necessary for the aspirant to have passed before he can enter the tomb of the sacred mountain. For the three months' interval between the grades of Practicus and Philosophus are the regimen of the elements; and the seven months between the Philosophus and the Portal symbolize the regimen of the planets; while the elements and the planets both work in the zodiac; so that three plus seven multiplied by twelve yieldeth the number 120.

2ND AD: O Aspirant, ere thou canst enter the tomb of the Adepti of the Rose of Ruby and the Cross of Gold, it is necessary to take a solemn obligation of secrecy, fidelity, fraternity, and justice. But as in all the previous obligations, there is nothing contained therein contrary to thy civil, moral, or religious duties. Art thou willing to take such a pledge?

ASPIRANT: I am.

2ND AD: Let the aspirant be bound to the Cross of Suffering.



*Cross of Suffering*

*The aspirant is led to the cross, and his hands are put through the running nooses and cords are bound about his waist and feet. Two adepti stand on either side to support him, and Third Adept takes his place ready to hand cup and dagger to Second Adept, who stands in front of and facing aspirant.*

*Second Adept holds out rose crucifix to aspirant, saying:*

2ND AD: The symbol of suffering is the symbol of strength. Wherefore bound as thou art, strive to raise this holy symbol in thy hands, for he that will not strive shall not attain.

*Aspirant takes crucifix in both hands, the cords being allowed to run out long enough to allow him to do so.*

2ND AD: I invoke thee, the great avenging angel Hua, in the divine name I.A.O., that thou mayest invisibly place thy hand upon the head of the aspirant in attestation of his obligation.

*Second Adept raises his hands on high to invoke the force; then lowers them and takes crucifix which is replaced by Third Adept on altar. Aspirant is now bound more firmly to the cross.*

2ND AD: Repeat after me your sacramental name, and say:

*(Kether)* I, *(motto)*, a member of the Body of Christ, do this day spiritually bind myself, even as I am now bound physically upon the Cross of Suffering.

*(Chokmah)* That I will to the utmost lead a pure and unselfish life and will prove myself a faithful and devoted servant of this Order.

*(Binah)* That I will keep secret all things connected with the Order, and its secret knowledge, from the whole world, equally from him who is a member of the First Order of the Stella Matutina, as from an uninitiated person, and that I will maintain the veil of strict secrecy between the First and Second Orders.

*(Chesed)* That I will uphold to the utmost the authority of the chiefs of the Order, and that I will not initiate or advance any person in the First Order, either secretly or in open temple, without due authorization and permission; that I will neither recommend a candidate for admission to the First Order without due judgment and assurance that he or she is worthy of so great confidence and honour, nor unduly press any person to become a candidate; and that I will superintend any examination of members of lower grades without fear or favour in any way, so that our high standard of knowledge be not lowered by my instrumentality; and I further undertake to see that the necessary interval of time between the grades of Practicus and Philosophus and between the latter grade and the Portal, be, when possible, maintained.

*(Geburah)* Furthermore, that I will perform all practical work connected with this Order in a place concealed and apart from the gaze of the outer and uninitiated world, and that I will not display our magical implements, nor reveal the use of the same, but will keep secret this inner Rosicrucian knowledge even as the same hath been kept secret through the ages; that I will not make any symbol or talisman in the flashing colours for any uninitiated person without a special permission from the chiefs of the Order. That I will only perform any practical magic before the uninitiated which is of a simple and already well-known nature; and that I will show them no secret mode of working whatsoever, keeping strictly concealed from them our modes of tarot and other divination, of clairvoyance, of astral projection, of the consecration of talismans and symbols, and the rituals of the pentagram and hexagram, and most especially of the use and attribution of the flashing colours, and the vibratory mode of pronouncing the divine names.

2ND AD: *(Tiphareth)* I further promise and swear that with the divine permission I will, from this day forward, apply myself to the Great Work—which is, to purify and exalt my spiritual nature so that with the divine aid I may at length attain to be more than human, and thus gradually raise and unite myself to my higher and divine genius, and that in this event I will not abuse the great power entrusted to me.

*(Netzach)* I furthermore solemnly pledge myself never to work at any important symbol without first invocating the highest divine names connected therewith, and especially not to debase my knowledge of practical magic to purposes of evil and self-seeking, and low material gain or pleasure, and if I do this, notwithstanding this my oath, I invoke the avenging angel Hua, that the evil and material may react on me.

*(Hod)* I further promise to support the admission of both sexes to our Order, on a perfect equality, and that I will always display brotherly love and forbearance towards the members of the whole Order, neither slandering nor evil-speaking, nor repeating nor tale-bearing, whereby strife and ill-feeling may be engendered.

*(Yesod)* I also undertake to work unassisted at the subjects prescribed for study in the various practical grades from Zelator Adeptus Minor to Adept Adeptus Minor, on pain of being degraded to that of Lord of the Paths of the Portal only.

*(Malkuth)* Finally, if in my travels I should meet a stranger who professes to be a member of the Rosicrucian Order, I will examine him with care before acknowledging him to be such.

Such are the words of this my obligation as an Adeptus Minor, whereunto I pledge myself in the presence of the Divine One, and of the great avenging angel, Hua, and if I fail herein, may my rose be disintegrated and my power in magic cease.

*Third Adept hands dagger to Second Adept and holds cup conveniently for him. Second Adept dips point of dagger in wine and makes crosses on aspirant, on brow, feet, right hand, left hand, and heart, saying:*

*(for brow)* There are three that bear witness in heaven; the Father, the Word, and the Holy Spirit, and these three are one.

*(for feet)* There are three that bear witness on earth; the spirit, the water, and the blood, and these three agree in one.

*(right hand)* Except ye be born of water and the spirit, ye cannot enter the kingdom of Heaven.

*(left hand)* If ye be crucified with Christ, ye shall also reign with Him.

*He marks heart in silence, then says:*

2ND AD: Let the aspirant be released from the Cross of Suffering. It is written, that he who humbleth himself shall be exalted.

Very honoured Frater Hodos Chamelionis, remove from the aspirant the chain of humility and the robe of mourning, and re-invest him with the crossed sashes.

*This is done.*

3RD AD: Know, then, O Aspirant, that the mysteries of the Rose and the Cross have existed from time immemorial, and that the rites were practiced, and the wisdom taught, in Egypt, Eleusis, Samothrace, Persia, Chaldea, and India, and in far more ancient lands.

The story of the introduction of these mysteries into medieval Europe has thus been handed down to us.

In 1378 was born the chief and originator of our fraternity in Europe. He was of noble German family, but poor, and in the fifth year of his age was placed in a cloister where he learned both Greek and Latin. While yet a youth he accompanied a certain brother P.A.L. on a pilgrimage to the Holy Land, but the latter, dying at Cyprus, he himself went to Damascus. There was then in Arabia a temple of the Order which was called in the Hebrew tongue “Damkar” (דמכר), that is, “The Blood of the Lamb.” There he was duly initiated and took the mystic title Christian Rosenkreutz, or Christian of the Rosy Cross. He then so far improved his knowledge of the Arabian tongue that in the following year he translated the book *M* into Latin, which he afterwards brought back with him to Europe.

After three years he went on into Egypt, where there was another temple of the Order. There he remained for a time still studying the mysteries of nature. After this, he travelled by sea to the city of Fessa, where he was welcomed at the temple there established, and he there obtained the knowledge and the acquaintance of the habitants of the elements, who revealed unto him many of their secrets. Of the fraternity he confessed that they had not retained their wisdom in its primal purity, and that their Kabala was to a certain extent altered to their religion. Nevertheless, he learned much there. After a stay of two years he came to Spain, where he endeavoured to reform the errors of the learned according to the pure knowledge he had received. But it was to them a laughing matter, and they reviled and rejected him, even as the prophets of old were rejected. Thus also was he treated by those of his own and other nations when he showed them the errors that had crept into their religions. So, after five years residence in Germany, he initiated three of his former monastic brethren, Fratres G.W., I.A., and I.O., who had more knowledge than many others at that time. And by these four was made the foundation of the Fraternity in Europe.

3RD AD: These worked and studied at the writings and other knowledge which C.R.C. had brought with him, and by them was some of the magical language transcribed (which is that of the elemental tablets) and a dictionary thereof made; and the rituals and part of the book *M* were transcribed.

For the true Order of the Rose Cross descendeth into the depths, and ascendeth into the heights—even unto the throne of God Himself—and includeth even archangels, angels, and spirits.

These four fratres also erected a building to serve for the temple and headquarters of their Order, and called it the Collegium ad Spiritum Sanctum, or the College of the Holy Spirit. This being now finished, and the work of establishing the Order extremely heavy, and because they devoted much time to the healing of those sick and possessed, who resorted to them, they initiated four others, *viz.*, Fratres R.C. (the son of the deceased father's brother of C.R.C.), C.B. a skillful artist, G.C., and P.D., who was to be Cancellarius; all being Germans except I.A., and now eight in number. Their agreement was:

1. That none of them should profess any other thing, than but to cure the sick, and that freely.
2. That they should not be constrained to wear any distinctive dress, but therein follow the custom of the country.
3. That every year on the day of Corpus Christi, they should meet at the Collegium ad Spiritum Sanctum or write the cause of absence.
4. Every one should look for some worthy person of either sex, who after his decease might succeed him.
5. The word R.C. to be their mark, seal, and character.
6. The Fraternity to remain secret for one hundred years.

Five of the fratres were to travel in different countries, and two were to remain with Christian Rosenkreutz.

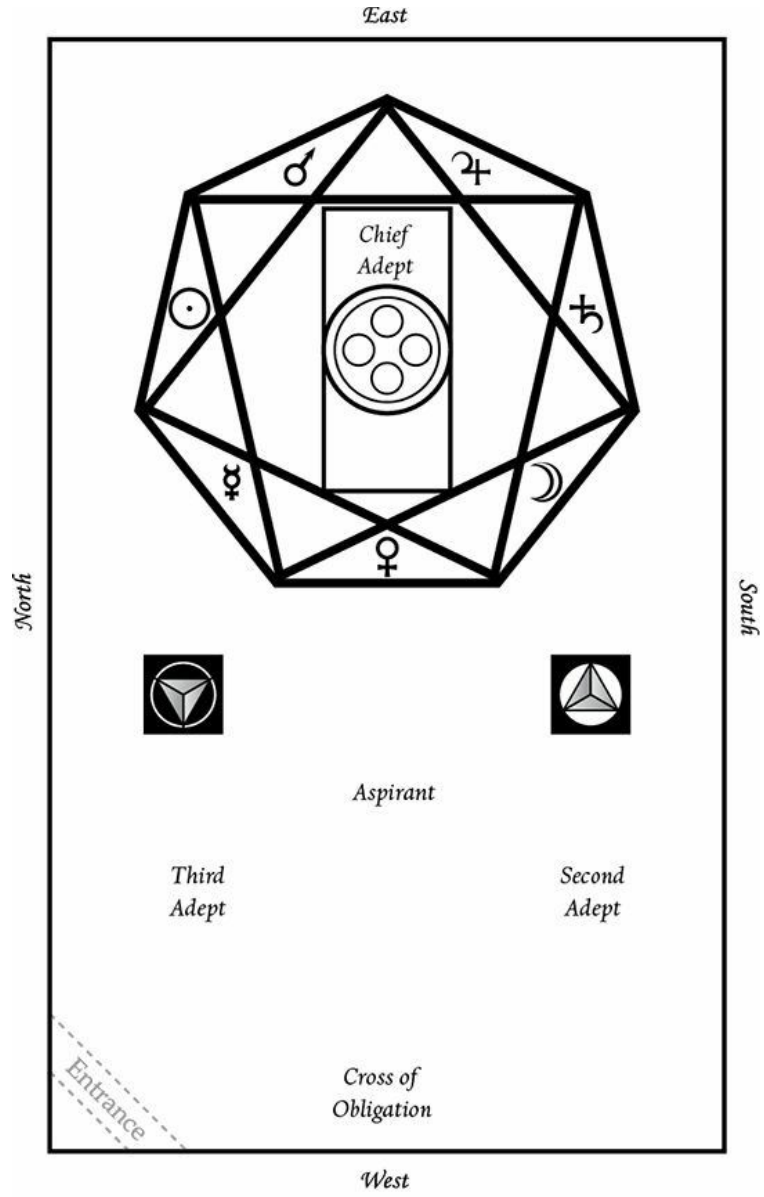
2ND AD: Frater I.O. was the first to die, and then in England where he had wrought many wonderful cures. He was an expert Kabbalist as his book *H* witnesseth. His death had been previously foretold him by C.R.C. But those who were later admitted were of the First Order, and knew not when C.R. died, and save what they learned from Frater A., the sucessor of D. of the Second Order and from their library after his death, knew little of the earlier and higher members, and of the founder, nor yet whether those of the Second Order were admitted to the wisdom of the highest members. The discovery then of the tomb wherein that highly illuminated man of god, our Father C.R.C., was buried occurred as follows:

After Frater A. died in Gallia Narbonensi, there succeeded in his place Frater N.N. He, while repairing a part of the building of the College of the Holy Spirit, endeavoured to remove a brass memorial tablet which bore the names of certain brethren, and some other things. In this tablet was the head of a strong nail or bolt, so that when the tablet was forcibly wrenched away it pulled with it a large stone which thus partially uncovered a secret door, *(he draws back curtain, revealing door)*; upon which was inscribed in large letters “Post CXX Annos Patebo”—After a hundred and twenty years I shall open, with the year of our Lord under, 1484. Frater N.N. and those with him then cleared away the rest of the brickwork, but let it remain that night unopened as they wished first to consult the Rota.

3RD AD: You will now quit the Portal for a short time, and on your return the ceremony of opening the tomb will be proceeded with. Take with you this wand and crux ansata, which will ensure your readmission.

*Aspirant goes out, carrying the wand and crux of Chief Adept.*

## Second Point


East
Chief
Adept
North
South
Aspirant
Third
Adept
Second
Adept
Entrance
Cross of
Obligation
West

Adeptus Minor Temple, Second Point

*Prepare tomb as in diagram. Chief Adept lies in Pastos on his back to represent C.R.C. He is clothed in full regalia; on his breast is the complete symbol of the Rosy Cross suspended from the double phoenix collar. His arms are crossed on breast, and he holds crook and scourge; between them lies the book* T. *Lid of Pastos closed and circular altar stands over it. Other adepti outside tomb as before. On the altar are replaced Rose Cross, cup of wine, chain, and dagger.*

2ND AD: Associate Adeptus Minor, let the aspirant now be admitted.

*Third Adept opens the door and admits aspirant, who carries wand and crux of Chief Adept. He is placed in front of and facing vault door.*

2ND AD: Before the door of the tomb, as symbolic guardians, are the elemental tablets and the Kerubic emblems, even as before the mystical gate of Eden stood the watchful Kerubim and the sword of flame. These Kerubic emblems be the powers of the angles of the tablets. The circle represents the four angles bound together in each tablet through the operation of the all-pervading spirit, while the cross within forms with its spokes the wheels of Ezekiel's vision; and therefore are the cross and the circle white to represent the purity of the divine spirit. And inasmuch as we do not find the elements unmixed, but each bound together with each—so that in the air we find not only that which is subtle and tenuous, but also the qualities of heat, moisture, and dryness, bound together in that all-wandering element; and further also that in fire, water, and earth we find the same mixture of nature—therefore the four elements are bound to each Kerubic emblem counterchanged with the colour of the element wherein they operate; even as in the vision of Ezekiel each Kerub had four faces and four wings. Forget not therefore that the tablets and the Kerubim are the guardians of the tomb of the Adepti. Let thy tongue keep silence on our mysteries. Restrain even the thought of thy heart lest a bird of the air carry the matter.

3RD AD: Upon more closely examining the door of the tomb, you will perceive, even as Frater N.N. and those with him did perceive, that beneath the CXX in the inscription were placed the characters IX thus:

POST CXX ANNOS PATEBO

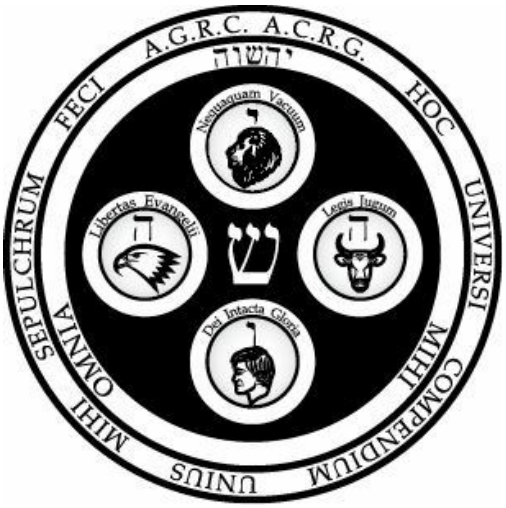
IX

being equivalent to Post Annos Lux Crucis Patebo. At the end of 120 years, I, the light of the cross, will disclose myself. For the letters forming L.V.X.

are made from the dismembered and conjoined angles of the cross and 120 is the product of the numbers from one to five, multiplied in regular progression, which number five is symbolized in the cross with four extremities and one centre point.

2ND AD: On the following morning, Frater N.N. and his companions forced open the door *(he opens it wide)* and there appeared to their sight a tomb of seven sides and seven corners. Every side was five feet broad, and eight feet high, even as the same is faithfully represented before you.

*Second Adept enters and passes by north to east of Vault and turns to face west. Third Adept places aspirant on north facing south and takes his place at south facing north.*


A.G.R.C. A.C.R.G.
HOC
UNIVERSI
MIHI
COMPENDIUM
UNIUS
MIHI
OMNIA
SEPULCHRUM
FECI
יהשוה
Nequaquam Vacuum
י
Libertas Evangelii
ה
Legis Jugum
ה
Dei Intacta Gloria
ו
ש

*Circular Altar of Vault*

2ND AD: Although in the tomb the sun does not shine, it is lit by the symbolic Rose of our Order in the centre of the first heptagonal ceiling. In the midst of the tomb stands a circular altar with these devices and descriptions on it:

A.G.R.C.—*Ad Gloriam Roseae Crucis*.
A.C.R.G.—*Ad Crucis Roseae Gloriam*.

*Hoc Universalis Compendium Unius Mihi Sepulchrum Feci*—Unto the glory of the Rose Cross I have constructed this tomb for myself as a compendium of the universal unity.

Within the next circle is written:

*Yeheshua Mihi Omnia*—Yeheshua is all things to me.

In the centre are four figures of the Kerubim enclosed within circles surrounded by the following four inscriptions and each distinguished by one of the letters of the Tetragrammaton:

Yod—Lion—Nequaquam Vacuum—nowhere a void
Heh—Eagle—Libertas Evangelii—liberty of the gospel
Vau—Man—Dei Intacta Gloria—unsullied glory of God
Heh(f)—Ox—Legis Jugum—yoke of the law

And in the midst of all is Shin, the letter of the spirit forming thus the divine name Yeheshua, from the Tetragrammaton. Therefore, by God's grace, having come thus far, let us kneel down together, and say:

*All kneel, joining wands above altar.*

2ND AD: Unto Thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hast permitted this aspirant who now kneeleth before Thee to penetrate thus far into the sanctuary of Thy mysteries. Not unto us, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice, so that he shrink not in the hour of trial, but that thus his name may be written on high, and that his genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of spirits and His name in the presence of the Ancient of Days.

It is written: "If any man will come after Me, let him take up his cross, and deny himself, and follow Me."

*Third Adept hands chain to aspirant and takes wand and cross from him.*

2ND AD: Take therefore this chain, O Aspirant, and place it about thy neck and say: I accept the bonds of suffering and self-sacrifice.

*Second and Third Adepts rise. Aspirant repeats words as directed.*

2ND AD: Rise, then, my frater, in the symbol of self-renunciation and extend thine arms in the form of a cross.

*Aspirant rises, feet together, and arms extended.*

2ND AD: Associate Adeptus Minor, take from the altar the dagger of penance and the cup of tribulation, that I may confirm the vow of the aspirant forever by marking him afresh with the stigmata of the cross.

*Second Adept takes dagger from Third Adept and marks aspirant anew as at obligation: brow, feet, right hand, left hand, and heart. Gives dagger back to Third Adept who replaces it on altar, and then hands aspirant the rose crucifix.*

2ND AD: Take that symbol, raise it with both hands above thy head, and say: "Thus will I uphold the sign of suffering and of strength." And I heard the voice of the King of Earth cry aloud and say: "He that aideth Me in my suffering, the same shall partake with Me in my rising." Replace then, O Aspirant, that cross upon the altar, and say: "In and by that sign, I demand that the Pastos of our founder be opened, for my victory is in the Cross of the Rose."

For it is written: "If ye be crucified with Christ, ye shall also reign with Him."

*Aspirant replaces crucifix and repeats words as directed. Third Adept gives him back wand and crux of Chief Adept. Second and Third Adepts move away from the altar, revealing upper part of Pastos. They open lid, disclosing Chief Adept within.*

3RD AD: And the light shineth in darkness, and the darkness comprehendeth it not.

2ND AD: Touch with the head of thy wand the Rose and the Cross upon the breast of the form before thee, and say: "Out of the darkness, let the light arise."

*Done. Chief Adept, without moving or opening his eyes, says:*

CH. AD: Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through Him our master, O brother of the Cross and the Rose. Like Him, O adepts of all ages, have ye toiled. Like Him have ye suffered tribulation. Poverty, torture, and death have ye passed through. They have been but the purification of the gold.

In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

*Aspirant gives wand and crux to Chief Adept who gives in exchange the crook and scourge.*

CH. AD: Quit then this tomb, O Aspirant, with thine arms crossed upon thy breast, bearing in thy right hand the crook of mercy and in thy left the scourge of severity, the emblems of those eternal forces betwixt which the equilibrium of the universe dependeth; those forces whose reconcilation is the key of life, whose separation is evil and death. Therefore thou art inexcusable, whosoever thou art, that judgest another, for in that thou condemnest another, thou condemnest but thyself. Be thou therefore merciful, even as thy Father who is in heaven is merciful. Remember that tremendous obligation of rectitude and self-sacrifice which thou hast voluntarily taken upon thyself, and tremble thereat. And let the humble prayer of thy heart be: “God, be merciful to me a sinner, and keep me in the pathway of Truth.”

3RD AD: Thus, then, did Frater N.N. and his companions, having moved aside the circular altar and having raised the brazen plate or lid of the Pastos, discover the body of our founder, with all the ornaments and insignia as here shown before you. Upon his breast was the book *T*, a scroll explaining in full the mystic tarot, at the end of which was written a brief paragraph concerning Christian Rosenkreutz, beneath which the earlier fratres had inscribed their names. Following this came the names of the three highest chiefs of the order, *viz.*:

Frater Hugo Alverda, the Phrisian, in the 576th year of his age.

Frater Franciscus de Bry, the Gaul, in the 495th year of his age.

Frater Elman Zata, the Arab, in the 463rd year of his age.

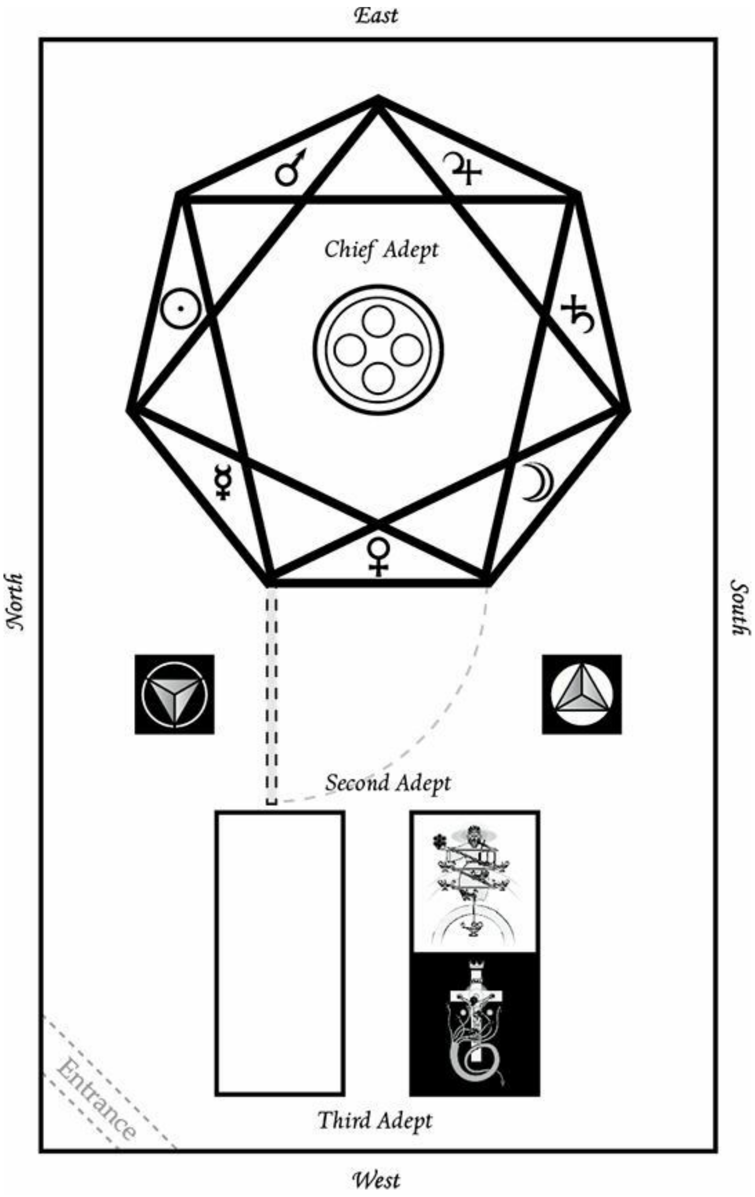
Last of all was written: *Ex Deo Nascimur; In Yeheshuah Morimur; Per Spiritum Sanctum Reviviscimus*. “In God are we born, in Yeheshuah we die, through the Holy Spirit we rise again.”

*They reclose the Pastos and replace altar.*

2ND AD: So, then, our Frater N.N. and his companions reclosed the Pastos for a time, set the altar over it, shut the door of the tomb, and placed their seals upon it.

*All quit the Vault. Aspirant carries crook and scourge; the door is closed, and aspirant is led out of the Portal. The tomb is then reopened and Chief Adept released.*

## Third Point


East
Chief Adept
North
South
Second Adept
Entrance
Third Adept
West

*Adeptus Minor Temple, Third Point*

*Tomb prepared as in diagram. Door not quite closed. In southeast angle is diagram of Minutum Mundum; in northeast that of sword and serpent. Due east, the Mountain. Altar as before with crook and scourge added later. Chief Adept stands at east with arms extended. Pastos outside in Portal, head to the east. Lid laid side by side with space between. Second Adept seated at head, Third Adept at foot of Pastos. Aspirant is admitted, still carrying crook and scourge. Second and Third Adepts discard cloaks.*

2ND AD: And lo, two angels in white apparel sitting, the one at the head and the other at the foot, where the body of the master had lain, who said: “Why seek ye the living among the dead?”

CH. AD: I am the resurrection and the life. He that believeth in Me, though he were dead, yet shall he live. And whosoever liveth and believeth in Me, shall never die.

2ND AD: Behold the image [12] *(points to lower half of lid)* of the Justified One, crucified on the infernal rivers of Daath, and thus rescuing Malkuth from the folds of the red dragon.

*Third Adept points to upper half of lid.*

3RD AD: And being turned, I saw seven golden light-bearers, and in the midst of the light-bearers, one like unto the ben Adam, clothed with a garment down to the feet, and girt with a golden girdle. His head and his hair were white as snow, and his eyes were flaming fire; his feet like unto fine brass, as if they burned in a furnace. And his voice as the sound of many waters. And he had in his right hand seven stars, and out of his mouth went the sword of flame, and his countenance was as the sun in his strength.

CH. AD: I am the first, and I am the last. I am he that liveth and was dead, and behold! I am alive for evermore and hold the keys of death and of hell.

2ND AD: He that hath an ear, let him hear what the spirit saith unto the assemblies.

*Second and Third Adepts open door of tomb and lead aspirant in. They kneel down west of altar with heads bent. Chief Adept stands at east of altar with arms extended.*

CH. AD: For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me.

I am the purified. I have passed through the gates of darkness into light. I have fought upon Earth for good. I have finished my work. I have entered into the invisible.

I am the sun in his rising. I have passed through the hour of cloud and of night.

I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life triumphant over death. There is no part of me which is not of the gods.

I am the preparer of the pathway, the rescuer unto the light; out of the darkness, let that light arise.

ASPIRANT: *(Prompted)* Before I was blind, but now I see.

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the spirit divine descend.

*Chief Adept raises his hands, invoking the divine white brilliance. There is a pause.*

CH. AD: *(To aspirant)* Arise now as an Adeptus Minor of the Rose of Ruby and the Cross of Gold in the Sign of Osiris Slain.

*All rise. Second and Third Adepts raise aspirant, and extend his arms in a cross. They then recross his arms on his breast and turn him to face west. Chief Adept advances within reach of aspirant. Second Adept southwest; Third Adept northwest. They all join wands over his head and cruces a little lower.*

ALL: We receive thee as an Adeptus Minor in the sign of rectitude and self-sacrifice.

*Still keeping wands joined over the lower cruces, Chief Adept touching base of brain, Second Adept left temple, Third Adept right temple.*

CH. AD: Be thy mind opened unto the higher.

*Chief places crux against spine between shoulder blades. Second Adept against left breast, Third Adept against right breast.*

2ND AD: Be thy heart a centre of light.

*Chief Adept places crux at the base of the spine. Second Adept at left hip. Third Adept at right hip.*

3RD AD: Be thy body the temple of the Rosy Cross.

*Aspirant is faced to east, and Adepts return to former positions. Crook and scourge are laid on altar over dagger, crossing at yellow bands.*

CH. AD: Repeat with us the following words which are the signs of the hidden wisdom of our order.

*Aspirant is made to repeat each word after the officer.*

CH. AD: I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

*All separate wands and give Sign of Osiris Slain.*

ALL: The Sign of Osiris Slain.

CH. AD: L. The Sign of the Mourning of Isis. *(With bowed head)*

2ND AD: V. The Sign of Typhon and Apophis. *(With head erect)*

3RD AD: X. The Sign of Osiris Risen. *(With head bowed)*

ALL: L.V.X., the light of the cross. *(Saluting sign and head bowed)*

*They give the saluting sign with heads bowed. A pause.*

CH. AD: The mystic number of this grade is twenty-one, the heptad multiplied by the triad; and from it is derived the password of this grade, which is Eheieh, which should be lettered separately when given thus, Aleph.

ASPIRANT: *(Prompted)* Heh.

CH. AD: Yod.

ASPIRANT: Heh.

CH. AD: The keyword is I.N.R.I., which is inscribed with its correspondences upon this complete symbol of the Rose and the Cross which I bear upon my breast. These letters have been occasionally used as the initials of the following sentences: Jesus Nazarenus Rex Judeorum, whence it symbolizes the grand word of this grade which is Yeheshua or the Hebrew name of Jesus, formed of the holy letter Shin, representing the Ruach Elohim, placed within the centre of the name Tetragrammaton. Also it has been interpreted as: *Igne Natura Renovatur Integra*; *Igne Natura Renovando Integrat*; *Igne Nitrum Roris Invenitur*; *Intra Nobis Regnum deI*.[13]

CH. AD: *(Indicating diagram of the Minutum Mundum)* Behold the diagram Minutum Mundum sive Fundamentum Coloris [14]—the small universe or foundation of colour. Treasure it in thy heart, and mark it well, seeing that herein is the key of nature. It is, as thou seest, the diagram of the Sephiroth and the Paths, with the colours appropriately attributed thereto. See that thou reveal it not to the profane, for many and great are its mysteries.

Kether is the highest of all, and herein scintillates the divine white brilliance, concerning which it is not fitting that I should speak more fully. Chokmah is grey, the mixture of colours. Binah is darkness, the absorption of colours. And thus is the supernal triad completed. In Kether is the root of the golden glory, and thence is the yellow reflected into Tiphareth. In Chokmah is the root of blue, and this is reflected into Chesed; in Binah is the root of red, and this is reflected into Geburah. And thus is the first reflected triad completed. The beams of Chesed and Tiphareth meet in Netzach and yield green. The beams of Geburah and Tiphareth meet in Hod and yield a tawny orange. The beams of Chesed and Geburah fall in Yesod and yield purple. And thus is the third triad completed. And from the rays of the third triad are these three colours shown in Malkuth, together with a fourth which is the synthesis. For from the orange tawny of Hod and the greening nature of Netzach is reflected a certain greenish citrine—citron; from the orange tawny mixed with the puce of Yesod proceedeth a red russet brown—russet; and from the green and the puce cometh a certain other darkening green—olive. The synthesis of all these is blackness and bordereth on the Qlippoth.

But the colours of the twenty-two Paths are derived from and find their roots in those of the first reflected triad of the Sephiroth, the three supernals not otherwise entering into their composition, and thus are their positive colours found. Unto the air is ascribed the yellow colour of Tiphareth. Unto the water is ascribed the blue colour of Chesed. Unto the fire is ascribed the red colour of Geburah. The colours of earth are to be found in Malkuth.

Those of the planets are in the rainbow scale; thus: Saturn—indigo; Jupiter—violet; Mars—red; Sol—orange; Venus—green; Mercury—yellow; Luna—blue.

Unto the signs of the zodiac are ascribed the following: Aries—scarlet; Taurus—red-orange; Gemini—orange; Cancer—amber; Leo—greenish-yellow; Virgo—yellowish-green; Libra—emerald; Scorpio—greenish-blue; Sagittarius—blue; Capricornus—indigo; Aquarius—purple; Pisces—crimson. Further, thou wilt observe that the colours of the Paths and the

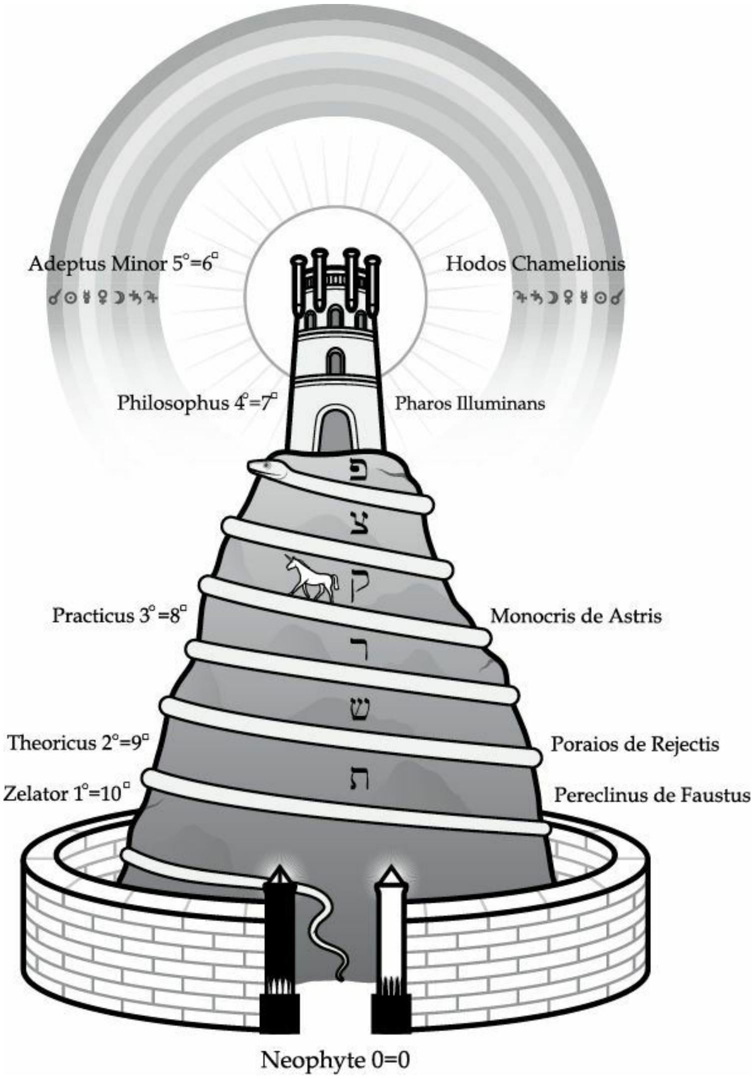
Sephiroth form a mutual balance and harmony on the Tree. Colours are forces, the signatures of the forces; and the child of the children of the forces art thou. And therefore about the throne of the Mighty One is a rainbow of glory, and at His feet is the crystal sea. But there are many other attributions of colour also, seeing that the respective rays meet and blend with each other. And therefore do I greet thee with the mystic title of “Hodos Chamelionis,” the Path of the Chameleon, the path of mixed colours, and I give thee the symbol of Hiddekel, the third river which floweth towards the east of Assiah.

*They return to altar, and Second Adept indicates crook and scourge thereon.*

2ND AD: The colours of the crook and scourge are taken from those of the Minutum Mundum diagram, and they thus represent the just equilibrium between mercy and severity on the Tree of Life. The crook therefore is divided into the colours symbolic of: Kether, Aleph, Chokmah, Taurus, Chesed, Leo, Aries, Tiphareth, Capricornus, Hod. And the scourge into those symbolizing: Netzach, Scorpio, Tiphareth, Gemini, Binah, Cancer, Geburah, Mem.

3RD AD: *(Indicates sword and serpent)* The colours of the Minutum Mundum are also the key to those which compose the admission badge of the sword and serpent; and thus by their aid it may be the better examined and comprehended. The one is ascending, the other is descending; the one is fixed, the other is volatile; the one unites the Sephiroth, the other the Paths. Furthermore, in the serpent of wisdom is shown the ascending spiral, and in the sword the rush of the descending white brilliance from beyond Kether, differentiated into various shades and colours, darkening more and more as they near Malkuth.

CH. AD: *(Indicates diagram of mountain)* This is the symbolic mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation, the mystic mountain of Abiegnus. Below and around it are darkness and silence, and it is crowned with the light ineffable. At its base is the wall of enclosure and secrecy, whose sole gateway, invisible to the profane, is formed of the two pillars of Hermes. The ascent of the mountain is by the spiral path of the serpent of wisdom. Stumbling on between the pillars is a blindfolded figure, representing the Neophyte, whose ignorance and worthlessness while only in that grade is shown by the 0° = 0 □, and whose sole future claim to notice and recognition by the Order is the fact of his having entered the pathway to the other grades, until at length he attains to the summit.


Adeptus Minor 5°=6□
♂☉☿♀☽♄♃
Hodos Chamelionis
♃♄☽♀☿☉♂
Philosophus 4°=7□
Pharos Illuminans
פ
צ
ק
ר
ש
ת
Practicus 3°=8□
Monocris de Astris
Theoricus 2°=9□
Poraios de Rejectis
Zelator 1°=10□
Pereclinus de Faustus
Neophyte 0=0
*Mountain of God*

I now proceed to instruct you in the mystic symbolism of the tomb itself. Let the altar be moved aside. *(Done.)* It is divided into three parts—the ceiling which is white; the heptagonal walls of seven rainbow colours, and the floor whose prevailing hue is black; thus showing the powers of the heptad between the light and the darkness.

On the ceiling [15] is a triangle enclosing a rose of twenty-two petals, within a heptangle formed of a heptagram reflected from the seven angles of the wall. The triangle represents the three supernal Sephiroth; the heptagram, the lower seven; the rose represents the twenty-two Paths of the serpent of wisdom.

The floor [16] has upon it also the symbol of a triangle enclosed within a heptagram, bearing the titles of the averse and evil Sephiroth of the Qlippoth, the great red dragon of seven heads, and the inverted and evil triangle. And thus in the Tomb of the Adepti do we tread down the evil powers of the red dragon *(Chief Adept stamps thrice on diagram)* and so tread thou upon the evil powers of thy nature. For there is traced within the evil triangle the rescuing symbol of the golden cross united to the red rose of seven times seven petals. As it is written: "He descendeth into hell."[17] But the whiteness above shines the brighter for the blackness which is beneath, and thus mayest thou comprehend that the evil helpeth forward the good.

CH. AD: And between the light and that darkness vibrate the colours of the rainbow, whose crossed and reflected rays, under the planetary presidency, are shewn forth in these seven walls.[18] Remember that thou hast entered by the door of the planet Venus, whose symbol includes the whole ten Sephiroth of the Tree of Life. Each wall of the tomb is said mystically to be in breadth five feet and in height eight feet, thus yielding forty squares, of which ten are marked and salient, representing the ten Sephiroth in the form of the Tree of Life, acting throughout the planet. The remaining squares represent the Kerubim and the eternal spirit, the three alchemic principles, the three elements, the seven planets, and the twelve signs, all operating in and differentiating the rays of each planet. Note that in all, the central upper square alone remains white and unchanged, representing the changeless essence of the Divine Spirit, thus developing all from the one, through the many under the government of one.

The colours of the varying squares may be either represented by the colour of the planet and the colour of the force therein mixed together, or by these colours being placed in juxtaposition, or in any other convenient manner; but the foundation of them all is the Minutum Mundum diagram.

The symbolism of the altar was briefly explained to you in the second point. Upon the altar stands a black Calvary Cross, charged with a rose of five times five petals, representing the interchanging energies of the spirit and the elements.

*Chief Adept leads aspirant out of tomb. Two adepti replace altar, and all resume their places as at beginning of third point.*

CH. AD: The head of the Pastos [19] is white, charged with a golden Greek cross and red rose of forty-nine petals. The foot is black with a white Calvary Cross and circle placed upon a pedestal of two steps. On the sides are depicted the twenty-two colours of the Paths, between light and darkness.

*Aspirant is placed between lid and Pastos. Chief Adept stands facing him on opposite side of the Pastos.*

CH. AD: Frater (or soror), I now greet you with the grip of this grade which is given thus. *(Shows it.)* The fingers of the right hand are held so as to form the letters L.V.X. The thumb and first fingers are stretched to form the letter L. The first and middle fingers are extended to suggest the V. The little finger is crossed over the third finger to make X. This may be done with both hands, and is always exchanged by placing the hands, with fingers thus arranged, over the wrist of the frater or soror being greeted.

You will note that this grip must never be exchanged except across the Pastos. You will also remember that you must observe strict silence in regard to the place where you received this rite.

It is well for you to understand that you are expected to promise that you will never tell anyone when, at what time, or where, or from whom you received this grip, or who was present at your initiation into this Order.

The signs and passwords you have already received. Finally, you must understand that you are never permitted to say to anyone not a member of this Order that you are a Rosicrucian. Let the Pastos be replaced within the Vault.

*The adepti replace Pastos as before, and all resume places as at opening of ceremony.*

## Closing of the 5° = 6□ Grade

*Chief Adept knocks. All rise.*

CH. AD: ˥

2ND AD: ˥

3RD AD: ˥

CH. AD: ˥

3RD AD: ˥

2ND AD: ˥

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo*. Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

*Chief Adept closes door of Vault and draws curtains.*

3RD AD: *Ex Deo nascimur*.

2ND AD: *In Yeheshua morimur*.

CH. AD: *Per Spiritum Sanctum reviviscimus*.

*All present make L.V.X. signs in silence. Aspirant signs inner roll and is led out. All disrobe and disperse. Aspirant should be directed to make saluting sign of 5° = 6□ on entering and leaving.*

[contents]

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9. Note by JMG: See the Consecration Ceremony of the Vault of the Adepti, pages 334–345, where an earlier form of the opening ritual has this and the following paragraphs in question and answer form.

10. Note by JMG: Psalm 8:4–5.

11. Note by JMG: Genesis 6:3.

12. Note by JMG: See color insert page 4.

13. Note by JMG: These are Latin sentences meaning “Through fire nature is renewed integrally,” “Through fire nature is integrated by renovation,” “Through fire the niter of dew is found,” and “Within us reigns God”—this last one only makes I.N.R.I. if the last letter of the final word, instead of the first, is used.

14. Note by JMG: See color insert page 5. The words mean “Little World or Foundation of Colour.”

15. Note by JMG: See color insert page 6.

16. Note by JMG: See color insert page 7.

17. Note by JMG: This sentence is from the Nicene Creed.

18. Note by JMG: See color insert page 8.

19. Note by JMG: See color insert page 9.

# CEREMONY OF THE EQUINOX

*This ceremony is held twice yearly on the vernal equinox about March 21 and the autumnal equinox about September 21.*

*Officers assemble and robe. Chiefs seat themselves on the dais. Members gowned and wearing their sashes enter and sit as far as possible by members of the same grade—Inner members in the east, Philosophi in the south, Practici and Theorici in the west, Zelatores and Neophytes in the north. The temple is opened in the Neophyte grade. All are seated.*

HIERO: *(Knocks)* Fratres and sorores of all grades of the Stella Matutina in the *(name)* Temple, let us celebrate the festival of the vernal (autumnal) equinox.

*All rise except Hierophant.*

*(Knocks)* Frater Kerux, proclaim the equinox and announce that the password is abrogated.

*Kerux passes to the northeast, raises his wand, and facing west, says:*

KERUX: In the name of the Lord of the Universe, who works in silence and whom naught but silence can express, and by command of the very honoured Hierophant, I proclaim that the vernal (autumnal) equinox is here and that the password *(gives it)* is abrogated.

*Kerux returns to his place.*

*Members stand facing towards the altar and follow the officers in making the signs towards it.*

HIERO: Let us consecrate according to ancient custom the return of the equinox.

HIERO: Light.

HIEREUS: Darkness.

HIERO: East.

HIEREUS: West.

HIERO: Air.

HIEREUS: Water.

HEG: *(Knocks)* I am the reconciler between them.
*All make Neophyte signs towards the altar.*

DAD: Heat.

STOL: Cold.

DAD: South.

STOL: North.

DAD: Fire.

STOL: Earth.

HEG: *(Knocks)* I am the reconciler between them.
*All make signs towards the altar.*

HIERO: One Creator.

DAD: One Preserver.

HIEREUS: One Destroyer.

STOL: One Redeemer.

HEG: *(Knocks)* One Reconciler between them.
*All make signs towards the altar.*

*Hierophant goes to the west of the altar and lays down his sceptre, saying:*

HIERO: With the password *(gives it)* I lay down my sceptre.
*Hierophant takes the rose from the altar and returns to his place. Hiereus passes direct to the altar and lays down his sword, saying:*

HIEREUS: With the password *(gives it)* I lay down my sword.

*Hiereus takes the cup of wine and returns to his place. Hegemon comes direct to the east of the altar and lays down sceptre, saying:*

HEG: With the password *(gives it)* I lay down my sceptre.

*Hegemon remains standing east of the altar. Kerux comes direct to the altar, hands his lamp to Hegemon, and lays down his wand, saying:*

KERUX: With the password *(gives it)* I lay down my lamp and wand.

*Kerux returns to his place. Hegemon also returns, taking lamp of Kerux. Stolistes comes round by east and south to west of altar and puts down cup, saying:*

STOL: With the password *(gives it)* I lay down my cup.

*Stolistes takes the paten of bread and salt and returns to place. Dadouchos comes direct to the altar and lays down his censer, saying:*

DAD: With the password *(gives it)* I lay down my censer.

*Dadouchos takes the red lamp from the altar and returns with sun to his place. Sentinel comes by south to east of the altar and puts down his sword, saying:*

SENT: With the password *(gives it)* I lay down my sword.

*He returns by north and east to his place.*

*Kerux passes to the northeast to begin his circumambulation. As he reaches each quarter, and the prayer is said, officers and members face that quarter, and, at the end of the prayer, all make signs towards the quarter. Kerux moves to the east and halts before Hierophant, who, holding up the rose, faces east. All face east.*

HIERO: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the air, who hast created the firmament.

*Hierophant makes a cross in the air with the rose and salutes. All salute.*

*Kerux passes to the south and faces Dadouchos, who turns south holding up the lamp. All face south.*

DAD: Let us adore the Lord of the Universe.

Holy art Thou, Lord of fire, wherein Thou hast shown forth the throne of Thy glory.

*Dadouchos makes a cross with the lamp and salutes. All salute. Kerux passes to west and faces Hiereus, who turns west holding cup on high. All face west.*

HIEREUS: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the waters, whereon Thy spirit moved at the beginning.

*Hiereus makes a cross with the cup, and salutes. All salute. Kerux passes to the north and faces Stolistes, who turns north, holding paten on high, and says:*

STOL: Let us adore the Lord of the Universe.

Holy art Thou, Lord of the earth, which Thou hast made for Thy footstool!

*Stolistes makes a cross with the paten and salutes. All salute. Kerux passes round the temple to his place. All face towards the altar. Hegemon stands east of the altar, facing west, and holding Kerux's lamp on high, says:*

HEG: Let us adore the Lord of the Universe.

Holy art Thou, who art in all things—in whom are all things. If I climb up to heaven, Thou art there and if I go down to hell Thou art there also!

If I take the wings of the morning and flee unto the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand shall hold me.

If I say, peradventure the darkness shall cover me, even the night shall be turned light unto Thee!

Thine is the air with its movement!

Thine is the fire with its flashing flame!

Thine is the water with its ebb and flow!

Thine is the earth with its enduring stability!

*Hegemon makes a cross over the altar with the lamp. All salute towards the altar. Hegemon keeps the lamp. All sit down.*

*Imperator rises, knocks, and says:*

IMPERATOR: By the power and authority vested in me, I confer the new password. It is *(gives it)*.

*Hierophant, taking the rose, quits his throne, which is taken by Imperator. Hierophant then goes east of the altar and lays down the rose. He returns to the east, lays his lamen and cloak at the foot of the throne, and takes his place in the east as a member of the temple. In the same manner, Hiereus puts down the cup, Hegemon the lamp of Kerux, Stolistes the paten, Dadouchos the red lamp in turn, and lay their lamens at the foot of the throne and all are seated with members of their own rank.*

*Praemonstrator rises to read out the names of the new officers.*

PRAEM: The officers appointed to do the work of the temple for the ensuing six months are …

*At the end, he says:*

PRAEM: The brethren of the Outer Order will now retire for a season.

*Kerux gathers up and leads out all who have not attained the white sash. There is a pause while the new officers are provided with nemysses and lamen collars. Outer Order members, taking office, should take these things with them and clothe outside in readiness for their installation by the new Hierophant now to be appointed.*

*All Inner Order members now present assume their rose crosses. Chief Adept takes his place on the throne of east. Second Adept on his left; Third Adept on his right. Lesser officers leave dais and take seats among other members.*

CH. AD: Peace profound, my brethren. *(He rises.)*

2ND AD: Emmanuel. *(He rises.)*

3RD AD: God is with us. *(He rises.)*

CH. AD: *In Nomine Dei viventis*.

2ND AD: *Et vivificantis*.

CH. AD: *Qui vivit et regnet in saecula saeculorum*.[20]

3RD AD: Amen.

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, seeing that the things which are above do continually lift up unto their high estate the things which are below, and do thence return them after a certain great transfiguration, that the work of wisdom may continue and that the grace and sanctification of the holy and glorious Zion may be communicated to the Zion which is on earth, wherefore the worlds rejoice together and are fulfilled in all completion, I beseech you to join with me in my intention, and to ratify in your hearts, the solemn and sacramental words by which I assume this external and visible temple of the Stella Matutina into the house not made by hands, builded of lively stones—the company of the adepts. And it is so assumed accordingly.

2ND AD: *Cum potestate et gloria*.[21]

3RD AD: Amen!

*The chiefs are seated.*

CH. AD: Fratres et sorores of the Roseae Rubeae et Aureae Crucis. We know that the mystic temple, which was erected of old by wisdom, as a witness of the mysteries which are above the sphere of knowledge, doth abide in the supernal triad—in the understanding which transcends reason, in the wisdom which comes before understanding and in the crown which is the light of the supernals. We know that the Shekinah, the cohabiting glory, dwelt in the inner sanctuary, but the first creation was made void. The holy place was made waste and the sons of the house of wisdom were taken away into the captivity of the senses. We have worshipped since then in a house made with hands, receiving a sacramental ministration by a derived light in place of the cohabiting glory. And yet, amidst signs and symbols the tokens of the higher presence have never been wanting in our hearts. By the waters of Babylon we have sat down and wept, but we have ever remembered Zion, and that memorial is a witness testifying that we shall yet return with exultation into the house of our Father. As a witness in the temple of the heart, so in the outer house of our initiation, we have ever present certain watchers from within, deputed by the Second Order to guard and lead the lesser mysteries of the Stella Matutina and those who advance therein, that they may be fitted in due course to participate in the light which is beyond it. It is in virtue of this connecting link, this bond of consanguinity, that I have assumed the things which are without in this temple of the Stella Matutina into the things which are within the company of the Second Order at this secret meeting held at the (vernal *or* autumnal) equinox for the solemn purpose of proclaiming a new Hierophant charged with the rites of the temple during the ensuing six months, being a part of the temporary period which intervenes between us and our rest.

2ND AD: Let us work, therefore, my brethren, and effect righteousness, because the night cometh.

3RD AD: Wherein no man shall labour.

CH. AD: *(Rises)* Fratres and sorores of the Roseae Rubeae et Aureae Crucis, by the power in me vested, I proceed to the installation and investiture of the Hierophant of the *(name)* [22] Temple in the Order of the R.R. et A.C. in the Portal of the Vault of the Adepti.

2ND AD: *(Rises) Benedictus qui venit*.

3RD AD: *(Rises) In nomine Domini*.[23]

*The three adepti give L.V.X. signs and seat themselves.*

CH. AD: Very honoured frater, at the discretion of the chiefs of the Second Order you have been appointed to the office of Hierophant of this temple for the ensuing six months. Are you willing to assume its duties and responsibilities?

HIERO: I am.

CH. AD: Then I will thank you to advance to the east, giving the grand sign of the order of the R.R. et A.C. *(Done.)*

2ND AD: *Benedictus Dominus deus noster*.

3RD AD: *Qui dedit nobis hoc signum*.[24] *(Touches Rose Cross on breast.)*

CH. AD: Very honoured Frater *(name)*, standing in the eastern place of the temple, I will thank you to give me the secret word of the order R.R. et A.C. *(Done.)*

2ND AD: *Habes verbum*.

3RD AD: *Et verbum caro factum est, et habitavit in nobis*.[25]

CH. AD: *(Rises)* Wherefore, brethren, let us remember that when the body is assumed by the word, the man becomes a living soul. For which reason we persevere in the pathway of the Cross as we look for the assumption of the Rose. The very honoured Adeptus Secundus will now deliver the charge before installation. *(He sits down.)*

2ND AD: *(Rises)* The high office to which you have been appointed by the decree of the chiefs of the Second Order involves duties of a solemn kind and their proper fulfillment is a sacred responsibility which rests for a period upon you. While the rule of the Outer Order is more particularly committed to the Imperator, while the instruction of its members is entrusted to the Praemonstrator above all, and the general business of the temple devolves especially upon the Cancellarius, amidst the distinction of these services there is still a common ground of interaction which must be maintained by a perfect adjustment to ensure the right conduct and harmony of the whole. In like manner, the chief officers of the temple are distinct and yet allied; the perfection and beauty of its ritual depends indeed upon the Hierophant as the expounder of the mysteries, but not on him alone. For all must work together to encompass the good of all. I invite you, therefore, not only to take counsel with the chiefs of the Second Order on all important occasions and to maintain a regular communication with the guardians of the outer temple, but to consult and assist the lesser officers so that these rites which, under the supreme authority, are about to be placed in your hands, may, after your term of office, be restored to the Chief Adept not merely intact in their working but showing an increased beauty and a greater light of symbolism. Thus and thus only will you give, when the time comes, a good account of your stewardship. Let me further remind you that the guardians of the outer temple should at all times, in all things, command your respect as the deputies of the absolute power which dwells behind the Veil, directing all things in the two orders for the attainment of its divine ends. Let the memory of these objects abide with you, even as it abides in them and do you assist them in their labour so to direct the temple that peace may be maintained with power.

*He sits down. Chief rises.*

CH. AD: In the presence of this solemn convocation of adepti of the Second Order, seated in this assumed temple, I again ask you whether you are prepared in your mind to accept the responsible office to which you have been appointed?

HIERO: I am.

CH. AD: Then you will kneel down, repeat the sacramental name by which you are known in the order, and say after me:

I, Frater *(motto)*, in the name of the Lord of the Universe, and of that eternal and unchangeable unity which I seek in common with my brethren, do solemnly promise that I will, to the utmost of my power, fulfill the high office which has been imposed upon me, and by me accepted freely, for the good of the whole Order; that I will maintain the rites of the Order and observe the duties of my position with conscientiousness and loving care, not alone towards the temple itself, but every individual member; that I will cooperate with the guardians of the temple; that I will execute the decree of the chiefs of the Second Order, acting with justice and without fear or favour in accordance with the dictates of my conscience. This I affirm by the symbol worn upon the breast of the officiating adept.

*Hierophant is directed to stretch out his hand in the direction of the Rose Cross on the Chief Adept's breast.*

Arise, very honoured frater, and receive at my hand the highest office I can bestow upon you in this temple. By the power in me vested, I now appoint you Hierophant of the *(name)* Temple to work and confer the grades of the Outer Order, under the dispensation of the chiefs, during the ensuing six months. May the light which is behind the Veil shine through you from your throne in the east on the fratres and sorores of the Order, and lead them to the perfect day.

2ND AD: When the glory of this world passes.

3RD AD: And a great light shines over the splendid sea.

*Chief Adept invests Hierophant with robes assisted by a server.*

CH. AD: I clothe you with the robe of a Hierophant. Bear it unspotted, my brother, during the period of your office. Keep clean your heart beneath it, so shall it sanctify your flesh and prepare you for that great day when you, who are now clothed by the power of the Order, shall be unclothed from the body of your death. I invest you also with the lamen of your office; may the virtue which it typifies without, be present efficaciously within you, and after the term of your present dignity, may such virtue still maintain you in your search after the white stone on which a new name is written which no man knoweth save he who receiveth it. You will now pass to the symbolic Altar of the Universe and assume the sceptre of the Hierophant.

*Hierophant goes to west of altar, raises sceptre in both hands, and says:*

HIERO: By the password *(gives it)* I claim my sceptre.

*He returns to east. Chief Adept takes him by both hands and enthrones him with the grip of the Second Order.*

CH. AD: By the power in me vested, I install you Hierophant of the *(name)* Temple. May the steps of this throne lead you to your proper place among the seats of the mighty which are above. *(He turns to members.)* Behold, my brethren, him who now stands amongst us, clothed with the attribute of lawful revealer of the mysteries for those whom we are leading towards the light. You are the adepti of those mysteries and you can assist him to proclaim them, that those who are still without may be led by loving hands to that which is within. Fratres and sorores of the R.R. et A.C., I now invite you to join with me in a common act of prayer.

*All face east.*

We give Thee thanks, supreme and gracious God, for the manifestation of Thy light which is vouchsafed to us, for that measure of knowledge which Thou hast revealed to us concerning Thy mysteries, for those guiding hands which raise the corner of the Veil and for the firm hope of a further light beyond. Keep, we beseech Thee, this man our brother, in the justice of Thy ways, in the spirit of thy great council, that he may well and worthily direct those who have been called from the tribulation of the darkness into the light of this little kingdom of Thy love; and vouchsafe also, that going forward in love for Thee, through him and with him, they may pass from the desire of Thy house into the light of Thy presence.

2ND AD: The desire of Thy house hath eaten me up.

3RD AD: I desire to be dissolved and to be with Thee.

CH. AD: God save you, fratres et sorores. The work of the light for which we have assumed this temple has been accomplished faithfully, and the temple has received its Hierophant. By the power in me vested, I now remit it into its due place in the outer world taking with it the graces and benedictions which at this time we have been permitted to bestow thereon. And it is so remitted accordingly. *In nomine Dei viventis*.

2ND AD: *Et vivificantis*.

CH. AD: *Qui vivit et regnet in saecula saeculorum*.[26]

3RD AD: Amen.

*All adepti give L.V.X. signs, and resume their proper places in the temple. They remove rose crosses. Praemonstrator goes to the door, opens it, and says:*

PRAEM: The brethren of the Outer Order will resume their places in the temple.

*Done. Door closed. Chief Adept rises, and says:*

CH. AD: Fratres et sorores of the Order of the Stella Matutina, behold your Hierophant, our Frater *(name)*, who has been regularly installed and enthroned, and by the power in me vested, I proclaim him the revealer of mysteries among you for the ensuing six months, being part of that temporal period through which we are conducted into light. Very honoured frater, in the presence of the children of your temple, I call upon you to make your confession.

HIERO: *(Rising)* Fratres et sorores of the Order, seeing that the whole intention of the lower mysteries, or of external initiation, is by the intervention of the symbol, ceremonial, and sacrament, so to lead the soul that it may be withdrawn from the attraction of matter and delivered from the absorption therein, whereby it walks in somnambulism, knowing not whence it cometh nor whither it goeth; and seeing also, that thus withdrawn, the soul by true direction must be brought to study of divine things, that it may offer the only clean oblation and acceptable sacrifice, which is love expressed towards God, man, and the universe; now, therefore, I confess and testify thereto, from my throne in this temple, and I promise, so far as in me lies, to lead you by the rites of this Order, faithfully conserved, and exhibited with becoming reverence, that through such love and such sacrifice, you may be prepared in due time for the greater mysteries, the supreme and inward initiation.

*He sits down. The installation of the lesser officers is now proceeded with.*

*Cloaks and lamens are arranged at the foot of the dais, ready for the server to hand them to Hierophant. The ceremony of installation follows immediately the confession of the Hierophant. The outer members are called in by Praemonstrator and Kerux sees that all have places. Hierophant reads his confession, then says:*

HIERO: In virtue of the power to me committed, I proceed to invest my officers. Let the Hiereus come to the east.

*Hiereus, standing in the east, is invested with the cloak by the server, who also clips the lamen in place. Hierophant holds the lamen while saying:*

By the power to me committed, I ordain you Hiereus of this temple for the ensuing six months, and I pray that from your throne in the west, symbolizing the failing light, you also may lead the fratres and sorores of the Order to the full light in the end, and that you and they, in the midst of material gloom, will ever remember that the divine darkness is the same as the divine glory.

*Hiereus passes to the east of the altar and takes up the sword, saying:*

HIEREUS: By the password *(gives it)* I claim my sword.

*He goes to his throne. When he is seated, Hierophant says:*

HIERO: Let the Hegemon come to the east.

*Hegemon is given the cloak and lamen in the same way, and Hierophant, holding the lamen, says:*

By the power to me committed, I ordain you Hegemon of this temple for the ensuing six months, and I pray that from between the pillars, you may lead the fratres and sorores into the equilibrium of perfect reconciliation.

*Hegemon goes to the east of the altar, takes his sceptre, and says:*

HEG: By the password *(gives it)* I claim my sceptre. *(Takes his place.)*

HIERO: Let the Kerux come to the east.

*Kerux and other officers to follow are served with the lamen, which Hierophant holds while addressing them.*

By the power to me committed, I ordain you Kerux of this temple for the ensuing six months, to guard the inner side of the portal, and to lead all mystic processions. I pray that you may ever go before us with the torch of the higher luminaries, uttering the watchwords of the day. Thanks be to God, my brother, for the admirable light.

KERUX: By the password *(gives it)* I claim my lamp and wand.

HIERO: Let the Stolistes come to the east.

*Stolistes and other officers to follow are served with the lamen, which Hierophant holds while addressing them.*

By the power to me committed, I ordain you Stolistes of this temple for the ensuing six months, to watch over the cup of clear water, and to purify the hall, the brethren, and the candidate. May you also, in your own soul, be sprinkled with hyssop and be cleansed—may you be washed and made whiter than snow. Thanks be to God, my brother, for the living water which purifies the whole creation.

STOL: By the password *(gives it)* I claim my cup.

HIERO: Let the Dadouchos come to the east.

*Dadouchos and other officers to follow are served with the lamen, which Hierophant holds while addressing them.*

By the power to me committed, I ordain you Dadouchos of this temple for the ensuing six months, to watch over the fires of the temple and to perform the consecrations by fire. Remember the sweet odour of the greater sanctuary, and the savour of the beauty of the house. Thanks be to God, my brother, for the true incense which hallows our life.

DAD: By the password *(gives it)* I claim my censer.

HIERO: Let the Sentinel come to the east.

*Sentinel and other officers to follow are served with the lamen, which Hierophant holds while addressing them.*

By the power to me committed, I ordain you Sentinel of this temple for the ensuing six months. Be thou faithful, keep strict watch without, lest any evil enter our sacred hall.

SENT: By the password *(gives it)* I claim my sword.

*Hierophant sits down. All are seated.*

*Kerux comes forward and arranges the elements properly upon the altar. The chiefs will now make any announcements.*

*The Hierophant can address the temple.*

*When he has finished, he gives one knock and Kerux comes forward to begin the closing, which is that of the Neophyte grade.*

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20. Note by JMG: These Latin phrases mean “In the name of God the living,” “and giving life,” and “who lives and reigns in the age of ages.”

21. Note by JMG: Latin: “With power and glory.”

22. Note by JMG: Here and for the rest of the ritual, the text as printed by Regardie gave the name of the temple as “Stella Matutina.”

23. Note by JMG: These Latin phrases mean “Blessed be he who comes” and “in the name of the Lord.”

24. Note by JMG: Latin means “Blessed be the Lord our God” and “Who has given to us this sign,” respectively.

25. Note by JMG: Latin means “You have the word” and “And the Word was made flesh, and dwelt with us,” respectively.

26. Note by JMG: The Latin phrases mean “In the name of the living God,” “and the giver of life,” and “who shall live and reign unto the age of ages.”

# THE CONSECRATION CEREMONY OF THE VAULT OF THE ADEPTI

*(To be used for a new vault and on each day of Corpus Christi.)*

*Members assemble and wear regalia. Three chiefs robed and seated as in opening of 5° = 6□. Door of Vault closed; Pastos remains inside Vault, but circular altar is placed in the outer chamber, in the centre. Upon the altar are the cross, cup, dagger, and chain as usual; also the crossed scourge and crook. Incense burning is also placed over letter Shin. Water is placed in the cup.*

CH. AD: Associate Adeptus Minor, see that the portal of the Vault is closed and guarded. *(Done.)*

*Chief Adept advances to altar, lifts his wand on high, and says:*

*Hekas, hekas, esti bebeloi!* Associate Adeptus Minor, let the chamber be purified by the Lesser Banishing Ritual of the Pentagram.

*Returns to place. Third Adept performs ritual with black end of wand, holding it by the white band.*

Mighty Adeptus Major, let the place be purified by the Lesser Banishing Ritual of the Hexagram.

*Second Adept performs this with black end of wand, holding it by the white band. He faces east, performs Qabalistic cross, tracing the four forms from right to left, and saying at each quarter, ARARITA. On completing the circle in the east, he gives the 5° = 6□ signs, and the analysis of the keyword I.N.R.I.*[27] *Chief Adept again advances to the altar without his wand, taking cross from altar, goes to south, raises cross above head, and slowly circumambulates chamber with Sol, repeating:*

CH. AD: And when, after all the phantoms are banished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

*On reaching south, he faces south, and makes with the cross the invoking pentagram of fire, saying:*

CH. AD: OIP TEAA PDOCE. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

*Replaces cross on lion. Takes cup, goes to west, sprinkles water, and circumambulates with Sol, saying:*

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

*On reaching west, he faces west, and makes the invoking pentagram of water with cup, saying:*

MPH ARSL GAIOL. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

*Replaces cup on eagle's head. Takes dagger and strikes forward with it; then circumambulates with Sol, repeating:*

Such a fire existeth extending through the rushings of air, or even a fire formless whence cometh the image of a voice, or even a flashing light, abounding, revolving, whirling forth, crying aloud.

*On reaching east, he strikes forward with dagger, makes invoking air pentagram, and repeats:*

ORO IBAH AOZPI. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

*Replaces dagger on Aquarius. Takes chain, goes to north, raises it on high, shakes thrice, circumambulates place, saying:*

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth, and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding—a black, ever-rolling abyss, ever espousing a body, formless, unluminous, and void.

*Reaches north and facing it, shakes chain thrice and describes the invoking earth pentagram, saying:*

MOR DIAL HCTGA. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

*Replaces chain upon Taurus. Takes incense, goes to west of altar, faces east, raises it, and describes equilibriated spirit pentagrams.*[28]

EXARP BITOM *(While tracing active pentagram.)*

HCOMA NANTA *(While tracing passive pentagram.)*

In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life. I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe! Be ye also the watchers of our mystic Vault. Keep far removed the evil; strengthen and inspire the initiates, that so we may preserve unsullied this abode of the mysteries of the eternal gods.

Let this place be pure and holy, so that we may enter in and become partakers of the secrets of the divine light.

*He replaces incense upon Shin and resumes his place, saying:*

The sun daily returning is the dispenser of light to the earth. Let us thrice complete the circle of this place, the abode of the invisible sun.

*Chief Adept leads, Second Adept follows, then all the others, and Third Adept last. They circumambulate thrice, saluting the east with 5° = 6□ signs as they pass. Chief Adept extends arms like cross.*

CH. AD: Holy art Thou, Lord of the Universe.

Holy art Thou, whom nature hath not formed.

Holy art Thou, the vast and the mighty one.

Lord of the light and the darkness.

*Chief Adept changes place with Third Adept. Third Adept as Hierophant inductor performs the ceremony of opening of Portal. Any other adept can take the place of associate officer in west.*

3RD AD: וווו ו Very honoured fratres and sorores, assist me to open the Portal of the Vault of the Adepti. Give the signs of a Neophyte, Zelator, Theoricus, Practicus, Philosophus. Very honoured Associate Adept, what is the additional mystic title bestowed on a Philosophus as a link with the Second Order?

ASSOC: Phrath.

3RD AD: To what does it allude?

ASSOC: To the fourth river of Eden.

3RD AD: What is the sign?

ASSOC: The Sign of the Rending Asunder of the Veil.

3RD AD: What is the word?

ASSOC: Peh.

3RD AD: Resh.

ASSOC: Kaph.

3RD AD: Tau.

ASSOC: The whole word is Paroketh, meaning the Veil of the Tabernacle.

3RD AD: In and by that word, I declare the Portal of this Vault of the Adepti duly opened. (*Makes Qabalistic cross.)* Unto Thee, O Tetragrammaton, be ascribed Malkuth, Geburah, and Gedulah *(crossing fingers)* unto the ages, Amen.

*All make same sign and say same words. Replace altar within Vault, leave cross, cup, and dagger in place outside for use in obligation. Close door of Vault. Three adepts take places and open in the 5° = 6□ grade. The Vault door is thus opened and may so remain till close of ceremony.*

CH. AD: ו

2ND AD: ו

3RD AD: ו

CH. AD: ו

3RD AD: ו

2ND AD: ו

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres et sorores, assist me to open the Tomb of the Adepts. *(Knocks.)* Very honoured Hodos Chamelionis, see that the Portal is closed and guarded.

HODOS: *(Having done so, saluting)* Merciful Exempt Adept, the Portal of the Vault is closed and guarded.

CH. AD: Mighty Adeptus Major, by what sign hast thou entered the Portal?

2ND AD: By the Sign of the Rending Asunder of the Veil. *(Gives it.)*

CH. AD: Associate Adeptus Minor, by what sign hast thou closed the Portal?

3RD AD: By the Sign of the Closing of the Veil. *(Gives it.)*

2ND AD: Peh.

3RD AD: Resh.

2ND AD: Kaph.

3RD AD: Tau.

2ND AD: Paroketh.

3RD AD: Which is the Veil of the sanctum sanctorum.

CH. AD: Mighty Adeptus Major, what is the mystic number of this grade?

2ND AD: Twenty-one.

CH. AD: Associate Adeptus Minor, what is the password formed therefrom?

3RD AD: Aleph.

CH. AD: Heh.

3RD AD: Yod.

CH. AD: Heh.

3RD AD: Eheieh.

CH. AD: Mighty Adeptus Major, what is the Vault of the Adepts?

2ND AD: The symbolic burying place of our founder Christian Rosenkreutz, which he made to represent the universe.

CH. AD: Associate Adeptus Minor, in what part of it is he buried?

3RD AD: In the centre of the heptagonal sides and beneath the altar, his head being towards the east.

CH. AD: Mighty Adeptus Major, why in the centre?

2ND AD: Because that is the point of perfect equilibrium.

CH. AD: Associate Adeptus Minor, what does the mystic name of our founder signify?

3RD AD: The rose and cross of Christ; the fadeless rose of creation—the immortal cross of light.

CH. AD: Mighty Adeptus Major, what was the Vault entitled by our more ancient fratres and sorores?

2ND AD: The tomb of Osiris Onnophris, the justified one.

CH. AD: Associate Adeptus Minor, of what shape is the Vault?

3RD AD: It is that of an equilateral heptagon or figure of seven sides.

CH. AD: Mighty Adeptus Major, unto what do these seven sides allude?

2ND AD: Seven are the lower Sephiroth, seven are the palaces, seven are the days of the creation; seven in the height above, seven in the depth below.

CH. AD: Associate Adeptus Minor, where is this Vault symbolically situated?

3RD AD: In the centre of the earth, in the mountain of caverns, the mystic mountain of Abiegnus.

CH. AD: Mighty Adeptus Major, what is this mystic mountain of Abiegnus?

2ND AD: It is the mountain of God in the centre of the universe, the sacred Rosicrucian mountain of initiation.

CH. AD: Associate Adeptus Minor, what is the meaning of this title Abiegnus?

3RD AD: It is Abi-agnus, lamb of the Father. It is by metathesis Abi-Genos, born of the Father. Bia-Genos, strength of our race, and the four words make the sentence, “mountain of the lamb of the Father, and the strength of our race.” I.A.O. Yeheshua. Such are the words.

*All salute with 5° = 6▫ signs.*

CH. AD: Mighty Adeptus Major, what is the key to this Vault?

2ND AD: The Rose and the Cross which resume the life of nature and the powers hidden in the word I.N.R.I.

CH. AD: Associate Adeptus Minor, what is the emblem which we bear in our left hands?

3RD AD: It is a form of the Rose and Cross, the ancient crux ansata or Egyptian symbol of life.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It represents the force of the ten Sephiroth in nature, divided into a hexad and a tetrad. The oval embraces the first six Sephiroth and the Tau cross the lower four, answering to the four elements.

CH. AD: Associate Adeptus Minor, what is the emblem which I bear upon my breast?

3RD AD: The complete symbol of the Rose and Cross.

CH. AD: Mighty Adeptus Major, what is its meaning?

2ND AD: It is the key of sigils and of rituals and represents the force of the twenty-two letters in nature, as divided into a three, a seven, and a twelve; many and great are its mysteries.

CH. AD: Associate Adeptus Minor, what is the wand which thou bearest?

3RD AD: A simple wand having the colours of the twelve signs of the zodiac between light and darkness, and surmounted by the lotus flower of Isis. It symbolizes the development of creation.

CH. AD: Mighty Adeptus Major, thy wand and its meaning?

2ND AD: A wand terminating in the symbol of the binary and surmounted by the Tau cross of life, or the head of the phoenix, sacred to Osiris. The seven colours between light and darkness are attributed to the planets. It symbolizes rebirth and resurrection from death.

CH. AD: My wand is surmounted by the winged globe, around which the twin serpents of Egypt twine. It symbolizes the equilibriated force of the spirit and the four elements beneath the everlasting wings of the Holy One. Associate Adeptus Minor, what are the words inscribed upon the door of the Vault, and how is it guarded?

3RD AD: *Post centum viginti annos patebo*—“After 120 years I shall open”—and the door is guarded by the elemental tablets and by the Kerubic emblems.

CH. AD: The 120 years refer symbolically to the five grades of the First Order and to the revolution of the powers of the pentagram; also to the five preparatory examinations for this grade. It is written, “His days shall be 120 years” and 120 divided by five yields twenty-four, the number of hours in a day and of the thrones of the elders in the Apocalypse. Further 120 equals the number of the ten Sephiroth multiplied by that of the zodiac, whose key is the working of the spirit and the four elements typified in the wand which I bear.

*Chief Adept knocks. All face east. Chief Adept opens the Vault wide, enters, passes to the eastern end, or place of the head of the Pastos or coffin of C.R.C., and then faces west. Second Adept enters and passes to south; Third Adept to north. Other members remain standing as before. The three officers, each with a special wand in his right hand and crux ansata in left, stretch out their wands to form a pyramid above the altar and also the cruces below.*

CH. AD: Let us analyse the keyword. I.

2ND AD: N.

3RD AD: R.

ALL: I.

CH. AD: Yod.

2ND AD: Nun.

3RD AD: Resh.

ALL: Yod.

CH. AD: Virgo, Isis, mighty mother.

2ND AD: Scorpio, Apophis, destroyer.

3RD AD: Sol, Osiris, slain and risen.

ALL: Isis, Apophis, Osiris, I.A.O.

*All then simultaneously separate wands and cruces, and say:*

ALL: The Sign of Osiris Slain. *(Gives it.)*

CH. AD: L. The Sign of the Mourning of Isis. *(With head bowed)*

2ND AD: V. The Sign of Typhon and Apophis. *(With head bowed)*

3RD: X. The sign of Osiris risen. *(With head bowed)*

*All together with the saluting sign and bowed head.*

ALL: L.V.X., Lux, the light of the cross.

*All quit the Vault and return to previous places.*

CH. AD: In the grand word Yeheshuah, by the keyword I.N.R.I., and through the concealed word Lux, I have opened the Vault of the Adepts.

*All give L.V.X. signs.*

2ND AD: Let the cross of the obligation be set in its place.

CH. AD: Upon this cross of the obligation, I, freely and unasked, on behalf of the Second Order, do hereby pledge myself for the due performance and fulfillment of the respective clauses of the oath taken by each member on the cross of suffering at his admission to the grade of Adeptus Minor.

2ND AD: It is written: "Whosoever shall be great among you shall be your minister, and whosoever of you will be the chiefest, shall be the servant of all." I therefore, on behalf of the Second Order, do require of you to divest yourself of your robes and insignia as a Chief Adept, to clothe yourself with the black robe of mourning, and to put the chain of humility about your neck.

*Chief Adept disrobes, puts on chain, and is fastened to the cross. Second recites obligation* [29] *adding after "do this day spiritually bind myself" the words "on behalf of the whole Second Order."*

CH. AD: *(While still bound.)* I invoke thee, the great avenging angel Hua, to confirm and strengthen all the members of this Order during the ensuing revolution of the sun—to keep them steadfast in the path of rectitude and self-sacrifice, and to confer upon them the power of discernment, that they may choose between the evil and the good, and try all things of doubtful or fictitious seeming with sure knowledge and sound judgment.

2ND AD: Let the Chief Adept descend from the cross of suffering.

*He is released and the cross removed.*

2ND AD: Merciful Exempt Adept, I, on behalf of the Second Order, request you to reinvest yourself with the insignia of your high office, which alone has entitled you to offer yourself unto the high powers as surety for the Order.

*Chief Adept reclothes. Three adepts enter the Vault, roll altar aside, open lid of Pastos, put Book* T *upon the table. Chief Adept steps into the Pastos and stands facing the door. The three adepts join wands and cruces.*

CH. AD: I invoke thee, Hru, the great angel who art set over the operations of this secret wisdom, to strengthen and establish this order in its search for the mysteries of the divine light. Increase the spiritual perception of the members and enable them to rise beyond that lower selfhood which is nothing, unto that highest selfhood which is in God the vast one.

*The three adepts disjoin wands and lower them into the Pastos, joining them together at the black ends, directing them towards the centre of the floor. They hold cruces as before.*

And now, in the tremendous name of strength through sacrifice, Yeheshua Yehovasha, I authorize and charge ye, ye forces of evil that be beneath the universe, that, should a member of this Order, through will, forgetfulness, or weakness, act contrary to the obligation which he hath voluntarily taken upon himself at his admission, that ye manifest yourselves as his accusers to restrain and to warn, so that ye, even ye, may perform your part in the operations of the Great Work through the Order. Thus therefore, do I charge and authorize ye through Yeheshua Yehovasha, the name of sacrifice.

*Three adepts disjoin wands and cruces. Chief Adept steps out of Pastos.*

Let the Pastos be placed without the Vault as in the third point of the ceremony of Adeptus Minor.

*Pastos is carried out into the outer chamber. Lid is removed and placed beside it. Chief Adept stands between Pastos and lid facing door of Vault, his arms crossed. Second Adept stands at head of Pastos, and Third Adept at* *foot. Other adepts form a circle round, join wands over head of Chief Adept, then separate wands from head and give signs of 5° = 6□ grade.*

CH. AD: *(Slowly and loudly)* I am the resurrection and the life. He that believeth on Me, though he were dead, yet shall he live. And whosoever liveth and believeth on Me shall never die. I am the first and I am the last. I am he that liveth but was dead, and behold I am alive for evermore, and hold the keys of hell and of death.

*Chief Adept quits circle, Second Adept follows, then the other members, with Third Adept last. All enter the Vault and proceed round the altar with the sun. Chief Adept reads the sentences following and all halt in former positions, Chief Adept in centre, others round.*

For I know that my redeemer liveth and that He shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by Me. I am purified. I have passed through the gates of darkness unto light. I have fought upon earth for good. I have finished my work. I have entered into the invisible. I am the sun in His rising. I have passed through the hour of cloud and night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one. I am the lord of life, triumphant over death. There is no part of Me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light! Out of the darkness, let the light arise.

*At this point, the Chief Adept reaches the centre point between Pastos and lid. He faces towards the Vault, other adepts round him. They join wands over his head. He raises his face and hands and continues:*

CH. AD: I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

*Chief Adept lowers face and hands. Other adepts withdraw their wands.*

*(Raising his hand.)* In the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe. Guard this Vault during this revolution of the solar course. Keep far from it the evil and the uninitiated

that they penetrate not into the abode of our mysteries, and inspire and sanctify all who enter this place with the illimitable wisdom of the light divine!

*Chief Adept gives signs of 5° = 6□. All others copy and take their places as in the opening of the Vault.*

*Business to be conducted.*

## Closing Ceremony

*Before the closing ceremony, Pastos is replaced in Vault. Altar is put over it. Door open.*

CH. AD: ⌉

2ND AD: ⌉

3RD AD: ⌉

CH. AD: ⌉

3RD AD: ⌉

2ND AD: ⌉

CH. AD: *Avete, Fratres et Sorores*.

2ND AD: *Roseae Rubeae*.

3RD AD: *Et Aureae Crucis*.

CH. AD: Very honoured fratres and sorores, assist me to close the Tomb of the Adepti. Associate Adeptus Minor, how many princes did Darius set over his kingdom?

3RD AD: It is written in the Book of Daniel that there were 120.

CH. AD: Mighty Adeptus Major, how is that number formed?

2ND AD: By the continued multiplication of the first five numbers of the decimal scale.

CH. AD: *Post centum viginti annos patebo*. Thus have I closed the Tomb of the Adepti in the mystic mountain of Abiegnus.

*Chief Adept closes door of Vault and draws curtains.*

3RD AD: *Ex Deo nascimur*.

2ND AD: *In Yeheshua morimmur*.

CH. AD: *Per Spiritum Sanctum reviviscimus*.

*All present make L.V.X. signs in silence.*

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27. Note by JMG: A more complete description of this ritual will be found in Book Four.

28. Note by JMG: That is, the active and passive invoking pentagrams of spirit. See Book Four.

29. Note by JMG: page 300–302, for the text of the obligation.

# THE SYMBOLISM OF THE SEVEN SIDES

## by G.H. Frater N.O.M.[30]

Among those characteristics which are truly necessary in the pursuit of magical knowledge and power, there is hardly any one more essential than thoroughness. And there is no failing more common in modern life than superficiality.

There are many who, even in this grade which has been gained by serious study, after being charmed and instructed by first view of the Vault of Christian Rosenkreutz, have made no attempt to study it as a new theme. There are many who have attended many ceremonial admissions and yet know nothing of the attribution of the seven sides, and nothing of the emblematic arrangement of the forty squares upon each side.

Some of you do not even know that Venus is in an astrological sense misplaced among the sides, and not two in five have been able to tell me why this is so, or what is the basis of the arrangement of the seven colours and forces. Many have told me which element out of the four is missing, and others have told me that the sign Leo occurs twice, but very few can tell me why the two forms of Leo are in different colours in each case, and only a few can tell me without hesitation which three Sephiroth have no planet attached.

And yet even in the 1° = 10 □ grade you are told you must analyse and comprehend that light or knowledge, and not only take it on personal authority. Let us then be adepti in fact, and not only on the surface; let our investigations be more than skin deep. That only which you can demonstrate is really known to you, and that only which is comprehended can fructify and become spiritual progress as distinguished from intellectual gain. Unless you can perceive with the soul as well as see with the eye your progress is but seeming, and you will continue to wander in the wilds of the unhappy.

Let your maxim be *multum non multa*—much, rather than many things. And tremble lest the Master find you wanting in those things you allow it to be supposed that you have become proficient in. Hypocrisy does not become the laity; it is a fatal flaw in the character of the occultist. You know it is not only the teacher in this hall before whom you may be humiliated, but before your higher and divine genius who can in no wise be deceived by outward seeming, but judgeth you by the heart, in that your spiritual heart is but the reflection of his brightness and the image of his person, even as Malkuth is the material image of Tiphareth, and Tiphareth the reflection of the crowned wisdom of Kether, and the concealed One.

There is but a couple of pages in the 5° = 6$^{\square}$ ritual which refer to the symbolism of the seven sides of the Vault. Read them over carefully, and then let us study these things together. First, the seven sides as a group, and then the forty squares that are on each side.

The seven sides are all alike in size and shape and subdivision, and the forty squares on each side bear the same symbols. But the colouring is varied in the extreme, no two sides are alike in tint, and none of the squares are identical in colour excepting the single central upper square of each wall, that square bearing the wheel of the spirit. The seven walls are under the planetary presidency, one side to each planet. The subsidiary squares represent the colouring of the combined forces of the planet; the symbol of each square is represented by the ground colour, while the symbol is in the colour contrasted or complementary to that of the ground.

Now these planetary sides are found to be in a special order, neither astronomical nor astrological. The common order of the succession of the planets is that defined by their relative distances from Earth, putting the sun, however, in Earth's place in the series thus: Saturn, Jupiter, Mars, sun, Venus, Mercury, moon. Saturn is farthest from the Earth, and the Earth is between Mars and Venus. Beginning with Saturn in the case of the walls of the Vault, the order is Saturn, Jupiter, Mars, sun, Mercury, Venus, moon. Here Mercury and Venus are transposed.

But there is something more than this. For Saturn, the farthest off, is neither the door nor the east, nor anywhere else that is obviously intended. For it is the corner between the south and the southwest sides. Nor is Luna, at the other end of the scale, in any notable position on the old lines.

There is, then, a new key to their order to be found and used, and such as are very intuitive see it at a glance. The planets are in the order of the rainbow colours, and in colours because this Adeptus Minor grade is the especial exponent of colours. You adepti are in the Path of the Chameleon—Hodos Chamelionis.

If now you take the planetary colours and affix the planets and arrange them in the order of the solar spectrum and then bend up the series into a ring and make the chain into a heptagram, and turn the whole about until you get the two ends of the series to meet at the eastern point, you will have this mysterium:

Violet—Jupiter.
Indigo—Saturn.
Blue—Moon.
Green—Venus.
Yellow—Mercury.
Orange—Sun.
Red—Mars.

Science teaches, and has rediscovered a great truth, that however valuable the seven colours of the prism may be, there are rays invisible and so not demonstrated here by space. Beyond the red end of the spectrum begins the violet, and these have a great chemical or Yetsiratic force. These forces, ever present and unseen, are represented by the Chief Adept standing erect at the eastern angle, the most powerful person in the group, and delegate of the chiefs of the Second Order, and through them of the mystic Third Order. He it is who has, symbolically, at any rate, passed from death unto life, and holds the keys of all the creeds. And he it is who may place in our hands the keys of the locked palace of the king if we are able to make our knocking heard. Representing the east, coming from the east, he faces the western world, bringing intuition with him; before him lies the symbolic body of our Master C.R.C., our grand exemplar and founder—or at other times, the empty Pastos, from which he has arisen, the Chief Adept.

He has Mars and Geburah at his right hand, and Jupiter and Gedulah at his left hand. He faces Venus in the west, the Evening Star, which represents the entry of the candidate who has toiled all day until the evening. At even he enters the western door of the planet Venus, that sole planet unto whose symbol alone all the Sephiroth are conformed. At "evening time there shall be light," the light of the mixed colours. So the newly admitted adept comes in contact with the totality of the planetary forces for the first time. A great opportunity opens before him; let him see well that he use it worthily. He enters through the green side of the Vault. Green is the colour of growth; let him see that he grows.

Upon each side of the Vault are forty squares, five vertical series and eight horizontal, the whole being symbolically 5' x 8'. Now the published and printed *Fama Fraternitatis* [31] says these forty feet were divided into ten squares. If you are mathematicians you would know that ten similar squares could not alone be placed in such an area and yet fill it. Ten squares alone to fill a rectangle could only be placed in an area of the shape 5' x 6'. Hence in the *Fama,* ten squares is a blind which we know to represent "Ten squares are marked and salient"—they are the Sephiroth.

Besides the ten Sephiroth, there are the following: the four Kerubim, three alchemical principles, three elements, seven planets, twelve zodiacal signs, one wheel of the spirit—thus forty in all. The spirit wheel is on every side and always in the centre, and is always depicted unchanged in black upon white.

Upon the side there are always the four Kerubic emblems—zodiacal, yet different, for the eagle replaces Scorpio. (Scorpio has three forms, the scorpion, the eagle, and the snake for the evil aspect.)

These Kerubim represent the letters of the name YHVH, and note that they are always arranged in the Hebrew order of the letters. Yod for the lion, Heh for the eagle, Vau for the man, Heh final for the ox, the Tauric Earth.

Note that these four zodiacal signs are not in their own colours, but as symbols of the elements have elementary colours. As zodiacal signs, then, they are found to be compounds of the zodiacal and planet colours; but they are here as Kerubic emblems compounded of the elemental colour and the planetary colour of the side.

The three principles are composed of the colour of the principles, and the colour of the planet of any particular wall, Mercury being fundamentally blue, Sulphur red, and Salt yellow.

The three elements have fundamentally the usual three colours, fire red, water blue, air yellow. Note that earth is missing.

The seven planets have their colours as are often stated, and note that each of the seven is set beside its appropriate Sephirah, so that there are three Sephiroth which have no planet: Kether, Chokmah, and Malkuth.

The twelve zodiacal signs are the lower portion of the sides of the vertical column. The central one has none of the twelve; they are so allotted between the four remaining columns. Further note that they are only three ranks, the fifth, seventh, and eighth; none are in the sixth rank from above.

This arrangement then shows four triplicities and three quaternaries. Observe well the arrangement; it is complex but not confused.

| | | |
|---|---|---|
| 1. Kerubic. | Fixed. | Shining Rank. |
| 2. Cardinal. | Fiery. | Solar Rank. |
| 3. Common (mutable). | Airy. | Subtle Rank. |

From above down, or in columns, these are: earthy signs, airy signs, watery signs, fiery signs.

Rank 5. The Kerubic line shows the signs in the order of Tetragrammaton read in Hebrew.

Rank 7. The cardinal line shows the signs from the right in the order of astronomical sequence of the solar course: vernal equinox, summer solstice, autumn equinox, winter solstice.

Rank 8. The common line shows the signs again in a different position. Here the earliest in the year is Gemini on the left of Mem, and passing left to Virgo, you then go round to extreme right to Sagittarius, pass centrewards to Pisces close to Malkuth.

The colouring of each square is dual—a ground colour and the colour of the emblem. The ground colour is a compound of the colour of the planet of the side tinting the colour of the force to which the square is allotted.

Each side has the square of its own planet in its own unmixed colour, and with this exception all the coloured grounds are compound. The emblem colour is always complementary to the ground colour.

The ritual of the Adeptus Minor gives the definite colours of each planet and sign which are to be used in this system. There are other allotments of colour to each of these symbols and forces, but these are retained as mysteries yet to be evolved and revealed when you have become familiar with the present simple and elementary system.

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30. Note by JMG: This is William Wynn Westcott under his motto Non Omnis Moriar.

31. Note by JMG: The first of the three Rosicrucian manifestoes, and the basis for the design of the R.R. et A.C.’s Vault.

# CONCERNING THE USE OF THE VAULT

## by G.H. Frater F.R.[32]

The Vault of the Adepti may be said to represent or symbolize various things; first of course, it is the symbolic burying place of our founder C.R.C. It is also the mystic cavern in the sacred mountain of initiation, Abiegnus. Therefore it is the chamber of initiation wherein, after, passing through the preliminary training of the Outer, we are received into the Portal of the Vault of the Rose of Ruby and the Cross of Gold.

All who are eligible should use the Vault when it is in its place. When working it is well to be clothed in the white robe and yellow sash, yellow slippers, and yellow and white nemyss on your head. The Rose Cross should be upon the breast. Remember that within the Vault you never use a banishing ritual. The chamber is highly charged by the ceremonies which have been held there and the atmosphere thus created should not be disturbed.

At first I do not recommend you to fast as a preliminary, though later on when you set yourselves to attain some definite point, this may be necessary. Being then clothed, and at peace, you enter the Vault, light the candle, and kindle either a pastile in the small censer or, if you prefer it, some incense in the larger one. Place a chair as near east as you can, and having shut the door stand in the east, facing west, the door by which you entered, the wall bearing the symbol of Venus. Now cross your hands upon your breast in the Sign of Osiris Risen, breathe in a fourfold rhythm, regularly, and compose your mind. Then being calm and collected, make the full L.V.X. signs, repeating the accompanying words, and endeavour to bring down the divine white brilliance. Having done this, seat yourself, and give yourself up to meditation, tranquil and without fear. At first try to feel, it may be, or to see the play of the colours as they pass and repass from side to side and from square to square. Then await with serene expectation what message may be vouchsafed to you. When you are used to the place it is well to extinguish the light, for the darker the material atmosphere the better it is. Before leaving the Vault make the L.V.X. signs, and quit it with arms crossed upon breast in the Sign of Osiris Risen.

If you have elected to work in a group of two or three, proceed in the same manner, but take care to place yourselves in balanced disposition. Let me warn you never to argue, even in a friendly manner, while in the Vault. It may often happen that one of you sees more or less differently from the others. In this case make an audible note of the differences but do not go on to discuss it till you have ended the sitting, as any discussion is apt to disturb the delicate currents and so break the thread of your vision. It is permissible to take notes in writing during the sitting, but on the whole it is perhaps more satisfactory to impress everything clearly on your mind and write it down immediately afterward.

The next seven visits should be devoted to a careful study of each side of the Vault in turn, recalling all you know about each *before you begin,* and having your queries defined before you expect replies.

Another time, contemplate the roof, and if you feel strong enough, the floor. But it is best for you to have an advanced adept with you for the latter. Again you may draw aside the altar, lift the lid of the Pastos and contemplate the figure you may perceive lying within it. For this you should have a small candle lit on the altar. Or you may lie down in the Pastos yourself and meditate there. Sometimes you may see the simulacrum of C.R.C. in the Pastos, or it may be your own higher self. In every case you should gain knowledge, power, and satisfaction. If you do not, you may be sure you are either acting from a wrong motive, or you are not physically strong enough, or your methods are at fault. No normal person in a good state of mind can possibly spend half an hour in this way without feeling better for it. But if you should happen to be out of harmony with your surroundings or at variance with your neighbours, leave there thy gift before the altar, and go thy way, first be reconciled.

When more than one person enters the Vault they must all make the L.V.X. signs together.

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32. Note by JMG: Dr. Robert W. Felkin, under his motto Finem Respice.

# THE THREE CHIEFS

By Frater A.M.A.G.

The first temple founded in England in 1887–88 under the governance of the Hermetic Order of the Golden Dawn was named very appropriately Isis-Urania. Isis-Urania is Venus, and she is the occult planet which represents the genius of this order—Venus, the evening and the morning star, presaging the rising of the sun of ineffable light. Venus is also, as Isis, a symbol of the Qabalistic Shekinah, the glory of the presence divine, the Holy Spirit. After the revolt in the order about 1900, the schismatic sect appropriated as the name of their order, Stella Matutina, the Morning Star, thus continuing the significance of the enlightening function and purpose for which the Order was founded originally. For, if one may speak of the Order as having a specific purpose, then that sublime motive is to bring each man to the perfection of his own Kether, to the glory of his own higher genius, to the splendour of the Golden Dawn arising within the heart of his soul. And its technique is always encompassed through the uplifting of the heart and mind by a theurgic invocation to Isis-Urania, the symbolic personification of the Sephiroth of the supernal light.

It is well known that Venus is a planet peculiarly associated with occult and mystical aspiration. In *The Secret Doctrine* we find Blavatsky stating that “Venus, or Lucifer, the planet, is the light-bearer of our Earth, in both a physical and mystical sense.” And in quoting from the Stanzas of Dzyan, she presents the statement that “Thus Earth is the adopted child and younger brother of Venus.” Hence a good deal of wisdom is concealed in the very choice of the name of the Order. To this we will have occasion to refer on a later page.

In the ritual of the grade of Adeptus Minor, the Third Adept, reading from the historical account of the origins of the Order, states that: “The true Order of the Rose Cross ascendeth into the heights even unto the Throne of God himself.” If the reader will well have studied the preliminary knowledge material of the Outer Order, he will remember it is said that the symbol of Venus—a true symbol of growth and development—embraces all the ten Sephiroth of the Qabalistic Tree of Life. Since the Order is under the presidency of Venus, and in view of the above quotation, it would seem that the Order considered from a variety of viewpoints is allied to the Tree of Life, and vice-versa. Thus the system of grades, and the division of the organisation into three separate Orders—the Order of the Golden Dawn in the Outer, the Second Order of the R.R. et A.C., and the unnamed Third Order of Masters, whose Sephiroth obtain above the Abyss—is based upon a natural and a very recondite series of correspondences. “As above so below.” So that as the Tree of Life consists of a glyph which represents not only a material physical universe but also a uranography of the invisible and spiritual world, so does the Order consist, in all actuality, of more than an external Order. Concealed within and behind the grade system, is the invisible Order of true adepts, unknown and, in most cases, unnamed Masters.

At the close of the second point of the $5^\circ = 6^\square$ ceremony, there are named, without further reference, the names and ages of the “three highest chiefs of the Order.” These chiefs are Hugo Alverda, whose age is given as 576, Franciscus, who died at the age of 495 years, and Elman Zata, who died at the age of 463. In addition to these three there is Christian Rosenkreutz, the founder who died at the age of 106 years.

These enormous ages, unbelievably long in the case of the three chiefs, imply—that is if we accept the history in its obvious and literal sense—that, as adepts, they had discovered and employed the secret of the elixir of life, in order to prolong the period of their usefulness on Earth. And though they have died, that is discarded their purely physical instruments, it is not to be supposed they are cut off from our sphere of activity. Such is not the occult teaching. Apart from the probability that they may have since incarnated voluntarily once more on this plane to continue their work on behalf of mankind in their own silent ways, they would have become what are known in the east as Nirmanakayas. Speaking in *The Secret Doctrine* of one group of adepts, Blavatsky gives a definition of Nirmanakayas which is distinctly worth quoting: "*Maruts* is, in occult parlance, one of the names given to those Egos of great Adepts who have passed away, and who are known also as Nirmanakayas; of those Egos for whom—since they are beyond illusion—there is no Devachan (heaven) and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on Earth." Such must therefore be the nature of the divine guardians of our Order. A few lines following the above quotation in *The Secret Doctrine*, Madame Blavatsky further remarks "Who they are 'on earth'—every student of occult science knows." Whether they do or not, at any rate, it is clear the Order has a little to say on this matter.

There is an enormous amount of significant material in *The Secret Doctrine* which should be very suggestive to the student of the magical wisdom. For *The Secret Doctrine* assists in the comprehension of the Order knowledge, and likewise the Order knowledge makes brilliantly clear what are otherwise highly obscure passages in that colossal monument of Blavatsky's erudition. The only one of these points that I wish to consider at the moment is this question of adepts in relation to the Order. In the first half of Volume Two of *The Secret Doctrine*, there is a passage or two which I must quote: "Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them who remained in their *Kumaric* (divine purity) condition from the beginning; and tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy, which never died since that period." The magical tradition has it too that the three chiefs and

Christian Rosenkreutz were of those who retained their knowledge of their divine origins and spiritual nature, and they have been constantly with us. The student would be well repaid to study what H.P.B. has to say in the first volume of *The Secret Doctrine* about the stem and root of initiators, that mysterious being who, born in the so-called third race of our evolutionary era, is called "the great sacrifice" and "the tree from which in subsequent ages, all the great historically known sages and hierophants … have branched off." More cannot be quoted here, but it is all highly significant, and the employment of Order methods corroborates a great deal of what she wrote. But I do intend to quote from what she calls the catechism of the inner schools, which deals still further with the theme of the secret chiefs of our Order, or the undying adepts of all ages. "The inner man of the first … only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Devachan, and remaining constantly on Earth for the Salvation of mankind … Out of the seven virgin-men (*Kumara*) four sacrificed themselves for the sins of the world and the instruction of the ignorant, to remain until the end of the present Manvantara. Though unseen they are ever present. When people say of them, 'He is dead,' behold, he is alive and under another form. Thou shalt never speak, O Lanoo, of these great ones before a multitude, mentioning them by their names. The wise alone will understand." Though I have little intention to speak of them more clearly, little harm can be done from what is already stated above, for the names used are clearly the pseudonyms or magical mottoes of those great beings.

If, however, we consider these chiefs from a wholly different point of view, the results are no less suggestive. Some students of the order have thought that these three chiefs may be considered as representative of certain principles in nature or as Sephiroth of the Tree of Life, particularly as it is said that the Order of the Rose Cross (the ankh or the Venus symbol) ascends even to the throne of God himself. How may we recover, then, what principles are involved, and why? Two hints are given in the Adeptus Minor ritual as to what procedure the student may follow in order to elucidate these obscure mysteries. Almost deliberately the ritual states, in the first place, that Damcar, whither our father C.R.C. journeyed, may be transliterated into Hebrew, thus yielding דמכר, two words which, if translated, mean “the blood of the lamb.” The lamb has always been a symbol of the higher ego. Secondly, there is the analysis of the keyword I.N.R.I., whereby the English letters are transliterated into Hebrew, attributed to certain Yetziratic correspondences, Egyptian deities, signs, and ideas. This must, then, be our technique with regard to this problem. The Qabalah is the means whereby we may unlock the closed doors of the veiled intimations which abound in the Order rituals.

Through the applications of this technique to the names and ages of the chiefs, one may reasonably conclude that, as the historical lection of the Third Adept showed, they represent the triune supernal light, the divine white brilliance invoked in the Vault of the Adepti—the letter Shin extended, bursting through the balanced elemental powers of Tetragrammaton to confer the attainment of the grade. If we transliterate the names into Hebrew, first of all, we have the following:

פראנכיסכס = 541 = 10 = 1 Kether [33] ☿
הוגע = 84 = 12 = 3 Binah ⊖
חאלמאן = 776 = 20 = 2 Chokmah [34] 🜍[35]

Elman Zata is represented in the rituals as being an Arab; that is, his origins are in the south and east, representing heat and fire, and so the alchemical sulphur is a fit attribution. Sulphur is also an attribution of Chokmah, to which also the element of fire is allocated. Hugo is called the Phrisian. If we refer this to Frisia in Denmark, the north, then the alchemical salt is a proper reference—Binah, and the element of water, the great salt sea. Franciscus is the Gaul, which country is a point between the north and the south, a temperate zone. Hence he is the reconciler between them, a mediator, surely the alchemical mercury. Thus from this point of view, the gematria of the names of the three chiefs allies them with the light of the supernal Sephiroth, that light which ascendeth into the heights, even unto the throne of God himself.

Leaving, however, the gematria of their individual names for a moment, and proceeding to the Qabalah of the numbers of their ages, an equally interesting and significant fact is revealed.

Hugo’s age is given as 576, which reduces to 18 = 9.
Franciscus’s age is given as 495, which reduces to 18 = 9.
Elman’s age is given as 463, which reduces to 13 = 4.

Nine plus nine plus four added together equal twenty-two. Twenty-two is the number of the letters of the Hebrew alphabet, the totality of the paths linking the Sephiroth on the Tree of Life. This number also represents, therefore, the serpent of wisdom which rises from Malkuth to Kether, the ascending spiral, the path which the aspirant to the Great Order must tread. In short, the chiefs represent the path itself which is to be followed, even as they represent the goal which is at the end thereof. Each initiate, it is the universal tradition of the mystic path, must not only treat the way, but must *become*, even as did these three chiefs, that path itself.

By referring the number twenty-two in a slightly different way to the Qabalah of Nine Chambers, we may obtain 220, which is the gematria of Kor כר, the lamb, Abi-Agnus, the strength of our race—also the initials of Christian Rosenkreutz. Moreover, two plus two equals four, which is the number of Daleth, which means a door, referred to Venus, the symbolical figure which embraces the whole Tree of Life, revealing that compassion or love is that fiery force which binds together through an orderly growth and progression the whole Sephirotic scheme into a unity. And Daleth and Venus are the attributions of that door into the tomb of the justified one, the Vault of the Adepti, even as the reciprocal Path of Venus, Daleth, on the Tree of Life, is the secret gate which leads out from the garden of Venus into the newer life, the glory of the boundless light. The secret of that gate abides in the womb of the Great Mother, the intrinsic regenerating nature of the Empress of the tarot—Isis-Urania.

Again, there are other considerations. At the end of the Order document on the symbolism of the Neophyte grade there is the statement that “Nephesch ha-Mesiach, the Animal Soul of the Messiah” is “the Shekinah or presence between the Kerubim.” Note that the Shekinah represents, as I previously attempted to point out, Aima Elohim, the supernal Sephiroth as a synthetic unity, the divine white brilliance. Since this is spoken of as between the Kerubim, the Middle Pillar of the Tree, which is thus by definition the path of the redeemer or Messiah, the path of the Sushumna traversed by the Kundalini serpent is referred to. Now Messiah in Hebrew is spelt משיח and its gematria is 358. There is another word in Hebrew having precisely the same enumeration, and that word is נחש, nachash, meaning a serpent. As we demonstrated above, the ascending spiral is represented by the serpent of wisdom, which is the path of the twenty-two letters of the alphabet—and to this serpent are the ages of the three chiefs referred. Thus between the serpent of wisdom which represents the way to the crown, the Paths of the Tree of Life, and the power of the chiefs of the Order, there is seen a gematria connection. Interestingly enough, in all ancient systems, the serpent is also the tempter, Lucifer—and once again, Lucifer is Venus, the redeemer.

Thus the three chiefs of the Order of the R.R. et A.C. are the symbolic representatives of the way to that land which is beyond “honey, and spice and all perfection,” the way to the light itself. But they are also the light at the end of the way; they have become the divine attainment. How significant becomes the statement “I am the way, the truth, and the life. No man cometh unto the Father but by me.”

There is one last correspondence before closing this paper. The symbolic drama of the Adeptus Minor ritual has as its goal the union of the aspirant with the divine nature of Christian Rosenkreutz. Theoretically, it is assumed that our Father C.R.C. is the type and symbol of spiritual attainment, a man who achieved union with his higher and divine genius, and was brought to the light of his Kether. He is portrayed as a living man, who symbolically died, and like Osiris of old, was glorified through trial, perfected through suffering, and rose again in a mystical resurrection. Now in the ritual, he is referred to as "The light of the cross" and this latter is pictorially shown as "I, CXX," which is 120. The light of the cross, CXX, is of course the L.V.X., the light of the supernals. Now 120 reduces to twelve, and it is interesting to note that twelve is also the numeration of the great angel Hua who is invoked to overshadow the aspirant when he is bound to the cross of obligation. Hua is, in the Zohar, one of the mystical titles of Kether, the crown of the Tree. Analysis of the name expands the idea considerably. The name is composed of three letters, Heh, Vau, Aleph. Heh is five in number, the pentagram which is also the symbol of the microcosm. Vau is six, the hexagram, the symbol of the macrocosm, the greater world. Aleph is Unity. Thus the whole name symbolizes the union of the microcosm with macrocosm, and is a complete synthesis of the nature of the Adeptus Minor grade itself, the accomplishment of the Great Work. So that the very expression of C.R.C.—"I, the Light of the Cross," with the implication of its number, identifies him mystically with the great angel Hua. Both become therefore the symbolic representatives of the higher and divine genius of the candidate for initiation—giving us the rationale of dramatic ceremonial, that the depicting of the life of a revered personality who at one time in the past attained, may also induce within the heart and mind of the aspirant the overwhelming glory of that same attainment.

It becomes peculiarly significant to trace out, in this slight way, the unity and identical nature of all the symbols employed, and show how by analogous methods and meditation the whole of the Order teaching may be expanded into a profound and highly significant system.[36]

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[33] . Note by JMG: Unfortunately Regardie’s math seems to be off here, as readers may find by adding up the value of the letters themselves; the sum comes to 501, not 541, and thus adds to 6, the number of Tiphareth.

[34] . Note by JMG: Here again, Regardie’s math is off, and the sum of this name comes to 780, which also adds to 6. It is possible that Regardie deliberately inserted an error here to see if any of his readers were paying enough attention to catch it!

[35]. Note by Regardie: It may be here remarked that the method of reducing numbers to units as shown above, while often called Theosophical addition, is actually the mode of working called *Aiq Beker*, or the Qabalah of Nine Chambers. By this method of Aiq Beker, the twenty-two letters and five finals of the Hebrew alphabet are grouped together by threes according to units, tens, and hundreds in nine divisions.

[36]. Note by Regardie: Since there is no need for me to hide behind a cloak of anonymity, this essay was written by me soon after my advancement to the Adeptus Minor grade. A.M.A.G. are the initials of the motto *Ad Majorem Adonai Gloriam*, which I then employed.

# BOOK FOUR

## Primary Techniques of Magical Practice

# THE RITUAL OF THE PENTAGRAM

The pentagram is a powerful symbol representing the operation of the eternal spirit and the four elements under the divine presidency of the letters of the name Yeheshuah. The elements themselves in the symbol of the cross are governed by YHVH. But the letter Shin, representing the *Ruach Elohim*, the Divine Spirit, being added thereto, the name becometh Yeheshuah or Yehovashah—the latter when the letter Shin is placed between ruling earth and the other three letters of Tetragrammaton.

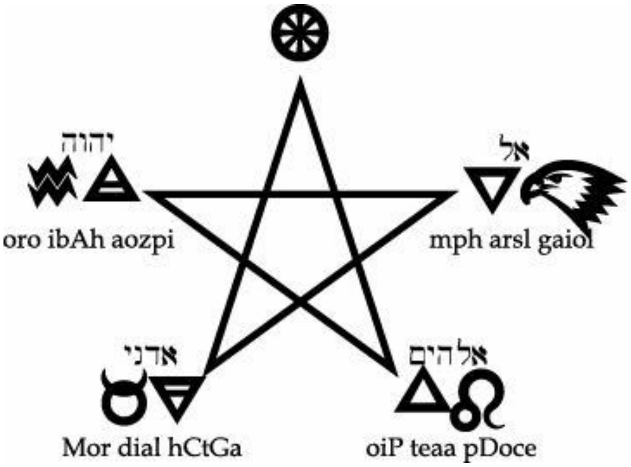
From each re-entering angle of the pentagram, therefore, issueth a ray, representing a radiation from the divine. Therefore is it called the flaming pentagram, or star of great light, in affirmation of the forces of divine light to be found therein.

Traced as a symbol of good, it should be placed with the single point upward, representing the rule of the Divine Spirit. For if thou shouldst write it with the two points upward, it is an evil symbol, affirming the empire of matter over that Divine Spirit which should govern it. *See that thou doest it not*.

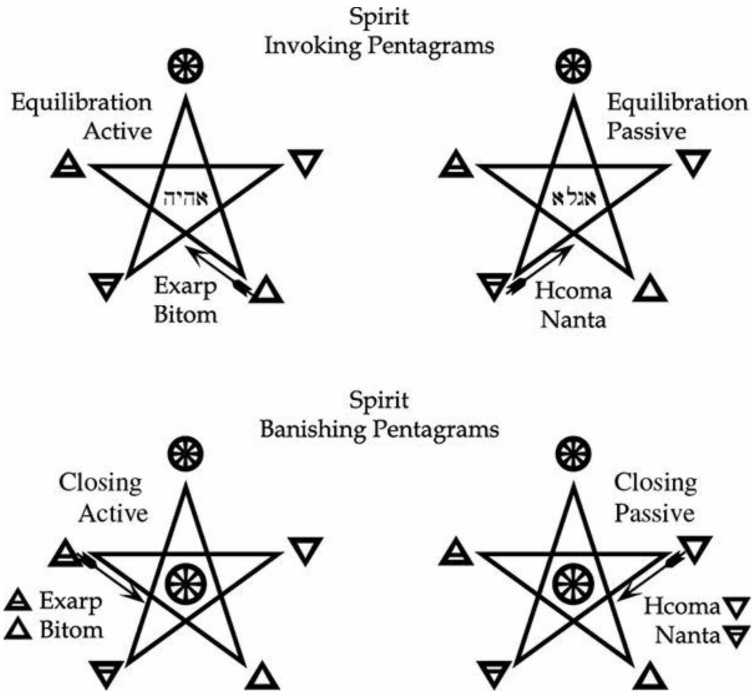
Yet, if there may arise an absolute necessity for working or conversing with a spirit of evil nature, and that to retain him before thee without tormenting him, thou hast to employ the symbol of the pentagram reversed—for, know thou well, thou canst have no right to injure or hurt even evil spirits to gratify curiosity or caprice—in such a case, thou shalt hold the blade of thy magical sword upon the single lowest point of the pentagram, until such time as thou shalt license him to depart. Also, revile not evil spirits—but remember that the archangel Michael of whom St. Jude speaketh, when contending with Satan, durst not bring a railing accusation against him, but said, “The Lord rebuke thee.”

Now, if thou wilt draw the pentagram to have by thee as a symbol, thou shalt make it of the colours already taught, upon a black ground. There shall be the sign of the pentagram, the wheel, the lion, the eagle, the ox, and the man, and each hath an angle assigned unto it for dominion. Hence ariseth the Supreme Ritual of the Pentagram, according to the angle from which the pentagram is traced. The circle or wheel answereth to the all-pervading spirit: the laborious ox is the symbol of earth; the lion is the vehemence of fire; the eagle, the water flying aloft as with wings when she is vaporized by the force of heat; the man is the air, subtle and thoughtful, penetrating hidden things.

*At all times complete the circle of the place before commencing an invocation*. The currents leading from fire to air and from earth to water are those of spirit—the mediation of the active and passive elements. These two spirit pentagrams should precede and close invocations as the equilibrium of the elements, and in establishing the harmony of their influence. In closing, these currents are reversed.



*Attributions of the Pentagram*


Spirit
Invoking Pentagrams
Equilibration
Active
אהיה
Exarp
Bitom
Equilibration
Passive
אגלא
Hcoma
Nanta
Spirit
Banishing Pentagrams
Closing
Active
Exarp
Bitom
Closing
Passive
Hcoma
Nanta

*Spirit Invoking and Banishing Pentagrams*

They are the invoking and banishing pentagrams of the spirit; the sigil of the wheel should be traced in their centre. In the invoking pentagram of earth the current descendeth from the spirit to the earth. In the banishing pentagram, the current is reversed. The sigil of the ox should be traced in the centre. These two pentagrams are in general use for invocation or banishing, and their use is given to the Neophyte of the First Order of the Golden Dawn under the title of the Lesser Ritual of the Pentagram. This Lesser Ritual of the Pentagram is only of use in general and unimportant invocations. Its use is permitted to the Outer that Neophytes may have protection against opposing forces, and also that they may form some idea of how to attract and to come into communication with spiritual and invisible things. The banishing pentagram of earth will also serve thee for a protection if thou trace it in the air between thee and any opposing astral force. In all cases of tracing a pentagram, the angle should be carefully closed at the finishing point.

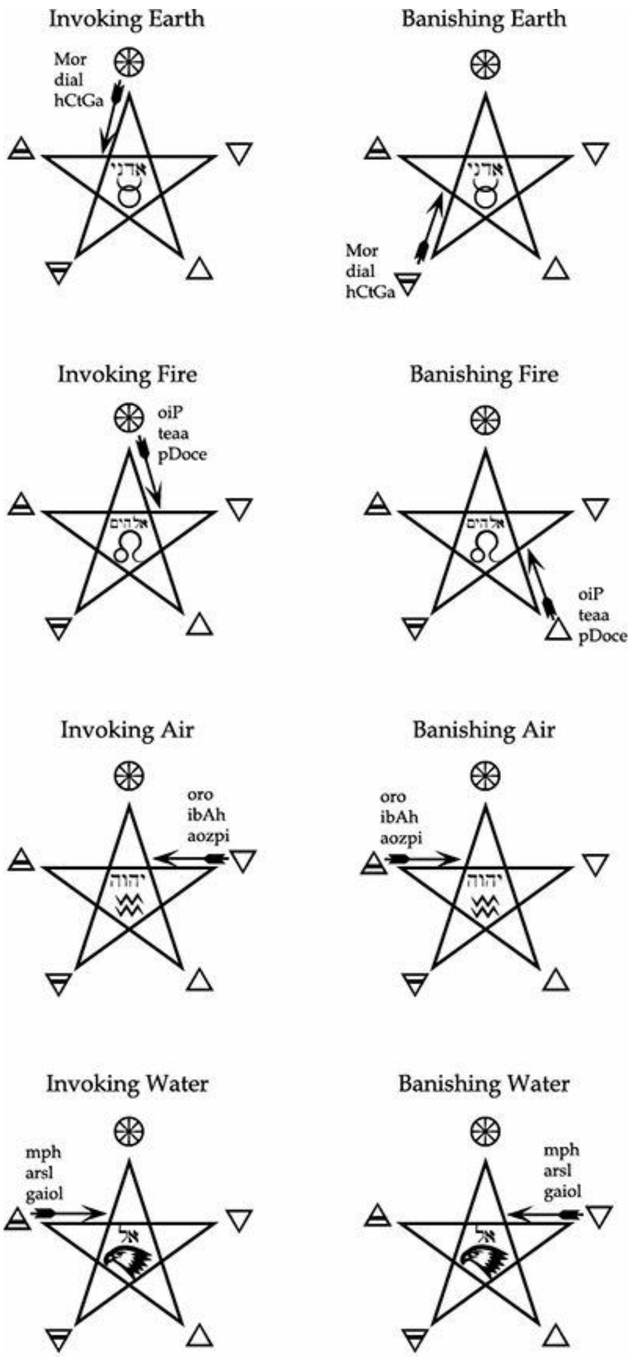
The invoking pentagram of air commenceth from water, and that of water commenceth from the angle of air. Those of fire and earth begin from the angle of spirit. The Kerubic sign of the element is to be traced in the centre. The banishing signs are the reversing of the current. But before all things, complete the circle of the place wherein thou workest, seeing that it is the key of the rest. Unless you want to limit or confine the force, make not a circle round each pentagram, unless for the purpose of tracing the pentagram truly. In concentrating however the force upon a symbol or talisman, thou shalt make the circle with the pentagram upon it so as to gather the force together thereon.

Rule: Invoke towards, and banish from, the point to which the element is attributed.

Air hath a watery symbol zaqua, because it is the container of rain and moisture. Fire hath the form of the Lion-Serpent zleo. Water hath the alchemic Eagle of distillation. Earth hath the laborious ztaur. Spirit is produced by the One operating in all things.

The elements vibrate between the cardinal points for they have not an unchangeable abode therein, though they are allotted to the four quarters in their invocation in the ceremonies of the First Order. This attribution is derived from the nature of the winds. For the easterly wind is of the nature of air more especially. The south wind bringeth into action the nature of fire. West winds bring with them moisture and rain. North winds are cold and dry like earth. The southwest wind is violent and explosive—the mingling of the contrary elements of fire and water. The northwest and southeast winds are more harmonious, uniting the influence of the two active and passive elements.

Yet their natural position in the zodiac is: fire in the east, earth in the south, air in the west, and water in the north. Therefore they vibrate: air between west and east. Fire between east and south. Water between north and west. Earth between south and north. Spirit also vibrateth between height and depth.


Invoking Earth
Mor
dial
hCtGa
אדני
Banishing Earth
Mor
dial
hCtGa
אדני
Invoking Fire
oiP
teaa
pDoce
אלהים
Banishing Fire
oiP
teaa
pDoce
אלהים
Invoking Air
oro
ibAh
aozpi
יהוה
Banishing Air
oro
ibAh
aozpi
יהוה
Invoking Water
mph
arsl
gaiol
אל
Banishing Water
mph
arsl
gaiol
אל

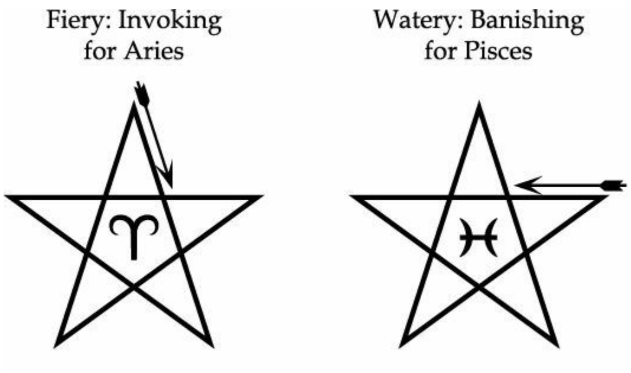
*Elemental Pentagrams*

So that, if thou invokest, it is better to look towards the position of the winds, since the earth, ever whirling on her poles, is more subject to their influence. But if thou wilt go in the spirit vision unto their abode, it is better for thee to take their position in the zodiac.

Air and water have much in common, and because one is the container of the other, therefore have their symbols been at all times transferred, and the eagle assigned to air and Aquarius to water. Nevertheless, it is better that they should be attributed as before stated and for the foregoing reason is it that the invoking sign of the one and the banishing sign of the other counterchange in the pentagram.

When thou dealest with the pentagram of the spirit thou shalt give the saluting sign of the 5° = 6▫ grade, and for the earth the sign of Zelator, and for air that of Theoricus, and for water that of Practicus, and for fire Philosophus.

If thou wilt use the pentagram to invoke or banish the zodiacal forces, thou shalt use the pentagram of the element unto which the sign is referred, and trace in its centre the usual sigil of the sign thus:



*Zodiacal Pentagrams*

And whenever thou shalt trace a sigil of any nature, thou must commence at the left hand of the sigil or symbol following the course of the sun.

Whenever thou invokest the forces of the zodiacal signs as distinct from the elements, thou shalt erect an astrological scheme of the heavens for the time of working so that thou mayest know towards what quarter or direction thou shouldst face in working. For the same sign may be in the east at one time of the day and in the west at another.

Whenever thou shalt prepare to commence any magical work or operation, it will be advisable for thee to clear and consecrate the place by performing the Lesser Banishing Ritual of the Pentagram. In certain cases, especially when working by or with the forces of the planets, it may be wise also to use the active and passive invoking pentagrams of spirit.

In order that a force and a current and a colour and a sound may be united together in the same symbol, unto each angle of the pentagram certain Hebrew divine names and names from the Angelic Tablets are allotted. These are to be pronounced with the invoking and banishing pentagrams as thou mayest see in the foregoing diagrams.

The attributions of the angles of the pentagram is the key of its ritual. Herein, during ordinary invocation without the use of the tablets of the elements, thou shalt pronounce the divine name Al with the pentagram of water, and Elohim with fire, etc. But if thou art working with the Elemental or Enochian Tablets, thou shalt use the divine names in the angelic language drawn therefrom. For earth, Emor Dial Hectega, etc., and for spirit the four words: Exarp in the east; Hcoma in the west; Nanta in the north; and Bitom in the south.

In the pronunciation of all these names, thou shalt take a deep breath and vibrate them as much as possible inwardly with the outgoing breath, not necessarily loudly, but with vibration thus: A-a-a-el-ll. Or—Em-or-r Di-a-ll Hec-te-e-g-ah. If thou wilt, thou mayest also trace the letters or sigils of these names in the air.

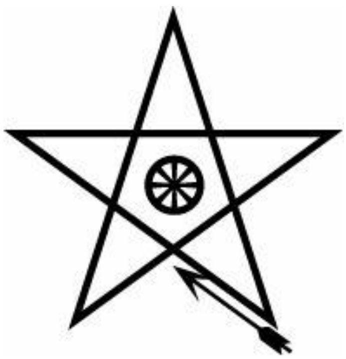
To invoke the forces of the four elements at once, at the four quarters, commence at the east and there trace the equilibrating pentagram of the actives and the invoking pentagram of air and pronounce the proper names. Then carry round the point of thy wand to the south and there trace the equilibrating pentagram for actives and the invoking pentagram of fire and pronounce the proper names. Thence, pass to the west, trace the equilibrating pentagram for passives and the invoking pentagram for water and pronounce the proper names; thence to the north, trace the equilibration of the passives and the invoking pentagram of earth, pronounce the proper names, and then complete the circle of the place.

In the same manner shalt thou banish, unless thou desirest to retain certain of the forces for a time. All invocations shall be opened and closed with the Qabalistic sign of the cross. In certain cases other names, as those of angels and spirits, may be pronounced towards their proper quarters and their names and sigils traced in the air.

If thou workest with but one element, thou shalt make—if it be an active element as fire or air—the equilibrating pentagram for actives only and the element’s own invoking pentagram, and not those of the other elements. If it be a passive element—earth or water—thou shalt make the equilibrating pentagram of the passives only and the invoking pentagram of the one element at the four quarters. In closing and banishing follow the same law. Also, see that thou pronouncest the proper names with the proper pentagrams.

## Supreme Invoking Ritual of the Pentagram

Face east. Make Qabalistic cross.



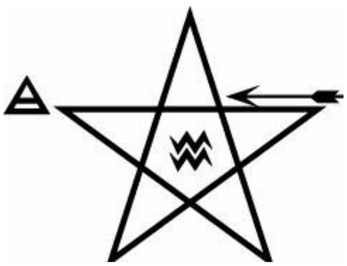
Make equilibriated active pentagram of spirit.

Vibrate *Exarp* in making pentagram.

Vibrate *Eheieh* in making wheel.

Finish with the 5° = 6□ signs.

Make the invoking pentagram of air.

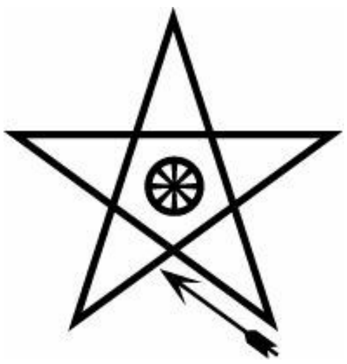


Vibrate *Oro Ibah Aozpi* in making pentagram.
Vibrate *YHVH* in making Aquarius symbol.

Finish with the 2° = 9□ sign.

Carry point to south:

Make equilibriated active pentagram of spirit.

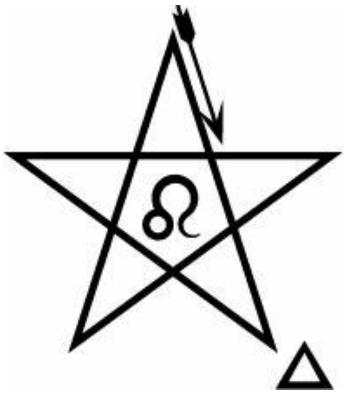


Vibrate *Bitom* in making pentagram.

Vibrate *Eheieh* in making wheel.

Give 5° = 6□ signs.

Make the invoking pentagram of fire.

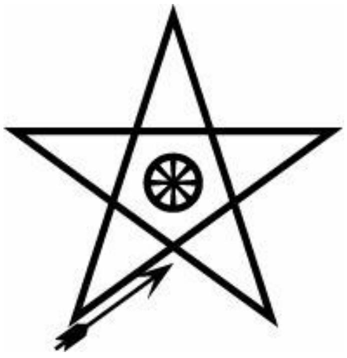


Vibrate *Oip Teaa Pedoce* in making pentagram.

Vibrate *Elohim* in making Leo sigil.

Make the 4° = 7 □ sign.
Carry point to west:

Make equilibriated passive pentagram of spirit.

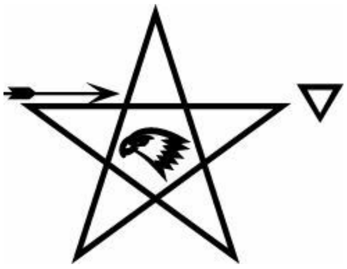


Vibrate *Hcoma* in making pentagram.

Vibrate *Agla* in making Wheel.

Give 5° = 6□ signs.

Make invoking pentagram of water.



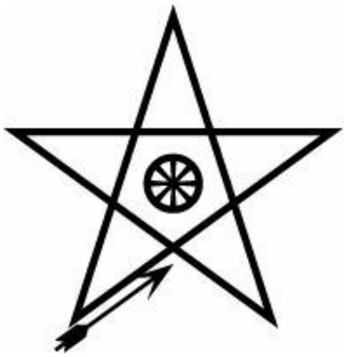
Vibrate *Empeh Arsel Gaiol* in making pentagram.

Vibrate *Al* in making eagle head.

Make the 3° = 8□ sign.

Carry point to north:

Make equilibriated passive pentagram of spirit.

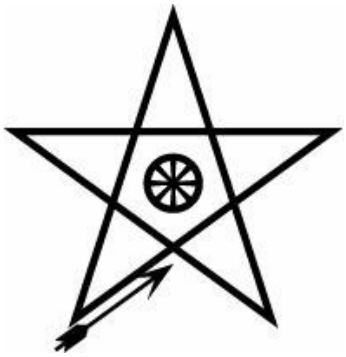


Vibrate *Nanta* in making pentagram.

Vibrate *Agla* in making wheel.

Give 5° = 6□ signs.

Make invoking pentagram of earth.



Vibrate *Emor Dial Hectega* in making pentagram.

Vibrate *Adonai* in making Taurus.

Give 1° = 10□ sign.

Finish in east as in lesser pentagram ritual with the four archangels and Qabalistic cross.

[contents]

# THE RITUAL OF THE HEXAGRAM

The hexagram is a powerful symbol representing the operation of the seven planets under the presidency of the Sephiroth, and of the letters of the seven-lettered name Ararita. The hexagram is sometimes called the signet or symbol of the macrocosm, just as the pentagram is called the signet star or symbol of the microcosm.

Ararita is a divine name of seven letters formed of the Hebrew initials of the sentence: “One is his beginning. One is his individuality. His permutation is one.”

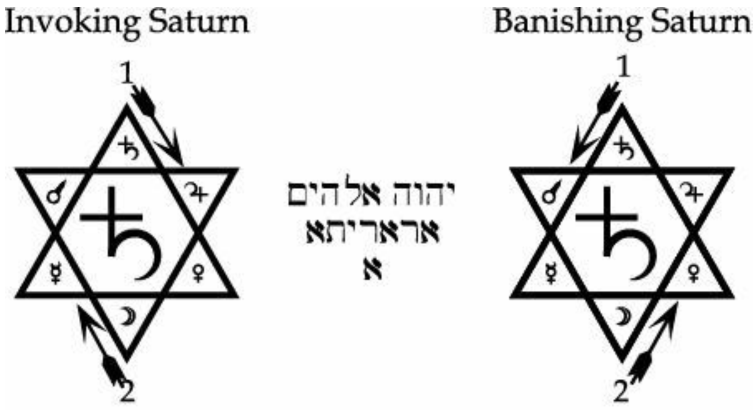
As in the case of the pentagram, each re-entering angle of the hexagram issueth a ray representing a radiation from the divine. Therefore it is called the flaming hexagram, or the six-rayed signet star. Usually, it is traced with the single point uppermost. It is not an evil symbol with the two points upward, and this is a point of difference from the pentagram.

Now if thou dost draw the hexagram to have by thee as a symbol, thou shalt make it in the colours already taught and upon a black ground. These are the planetary powers allotted unto the angles of the hexagram.

| | | (King Scale) | (Queen Scale) |
|---|---|---|---|
| Unto the uppermost: | ♄ | Indigo | Black |
| Unto the lowermost: | ☽ | Blue | Puce |
| Unto the right hand upper: | ♃ | Violet | Blue |
| Unto the right hand lower: | ♀ | Green | Green |
| Unto the left hand upper: | ♂ | Red | Red |
| Unto the left hand lower: | ☿ | Yellow | Orange |
| In the centre is the fire of the sun: | ☉ | Orange | Golden |

The order of attribution is that of the Sephiroth on the Tree of Life. Hence ariseth the Supreme Ritual of the Hexagram according to the angles from which it is traced.

The uppermost angle answereth also to Daath and the lowest to Yesod, and the other angles to the remaining angles of the Microprosopus. The hexagram is composed of the two angles of fire and water, and is therefore *not* traced in one continuous line like the pentagram, but by each triangle separately. All the invoking hexagrams follow the course of the sun in their current—that is from left to right. But the banishing hexagrams are traced from right to left from the same angle as their respective invoking hexagrams contrary to the course of the sun. The hexagram of any particular planet is traced in two triangles, the first starting from the angle of the planet, the second opposite to the commencing angle of the first. The symbol of the planet itself is then traced in the centre. Thus in the case of the invoking hexagrams of Saturn, the first triangle is traced from the angle of Saturn, following the course of the sun, the second triangle from the angle of the moon. (Only trace the central planetary symbol in practice—the others are shown only for illustration.)



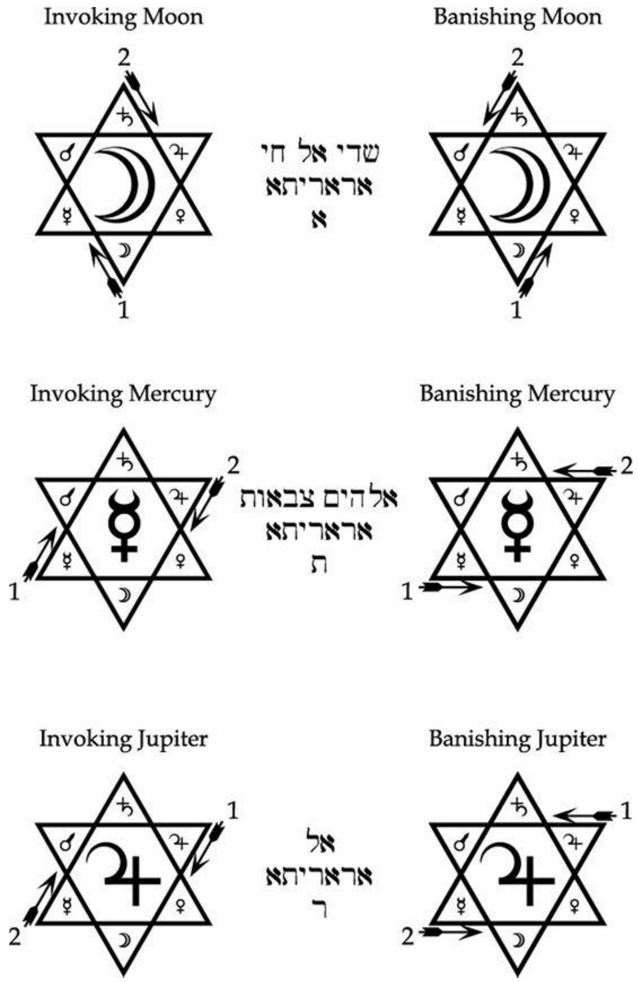
*Hexagrams of Saturn*

But the invoking hexagram of the moon is first traced from the angle of the moon, its second angle being traced from the triangle of Saturn. The banishing hexagram for Jupiter, for example, is traced from the same angle as the invoking hexagram, and in the same order, but reversing the current’s direction. In all cases the symbol of the planet should be traced in the centre.

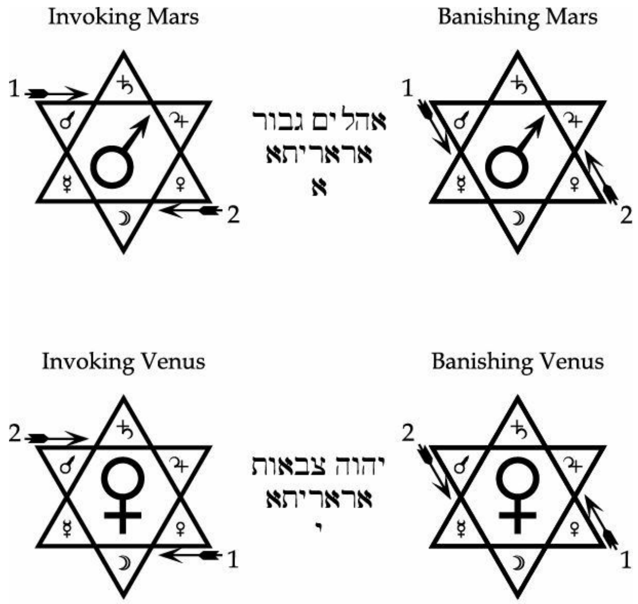
But for the sun all six invoking hexagrams of the planets should be traced in their regular planetary order and the symbol zsun traced in the centre. And for his banishing hexagram also, all the six banishing hexagrams of the other planets should be employed in their regular order, only that the symbol of the sun should be traced therein.

Remember that the symbol of Luna varieth, and as zmoon in her increase she is favourable. But ☾ is not so favourable for good in her decrease. The symbol of Luna in the centre of the hexagram should be traced zmoon if in her increase; by zxmoon if in her decrease. Remember that zxmoon represents restriction and is not so good a symbol as zmoon, and at the full moon exactly it is ○, but at new moon a dark circle ●.

The last two forms of Luna are not good in many cases. If thou wilt invoke the forces of the head of the dragon of the moon [1] thou shalt trace the lunar invoking hexagram and write therein the symbol ☊, and for the tail ☋. These forces of zxuu and zxu are more easy to be invoked when either the sun or the moon is with them in the zodiac in conjunction. In these invocations thou shalt pronounce the same names and letters as are given with the lunar hexagram zxuu is of a benevolent character, and zxuof a malefic, save in a very few matters. And be thou well wary of dealing with these forces of zxu and zxuu or with those of Sol and Luna during the period of an eclipse; for they are the powers of an eclipse. For an eclipse to take place both the sun and moon must be in conjunction with them in the zodiac, these two luminaries being at the same time either in conjunction or opposition as regards each other.

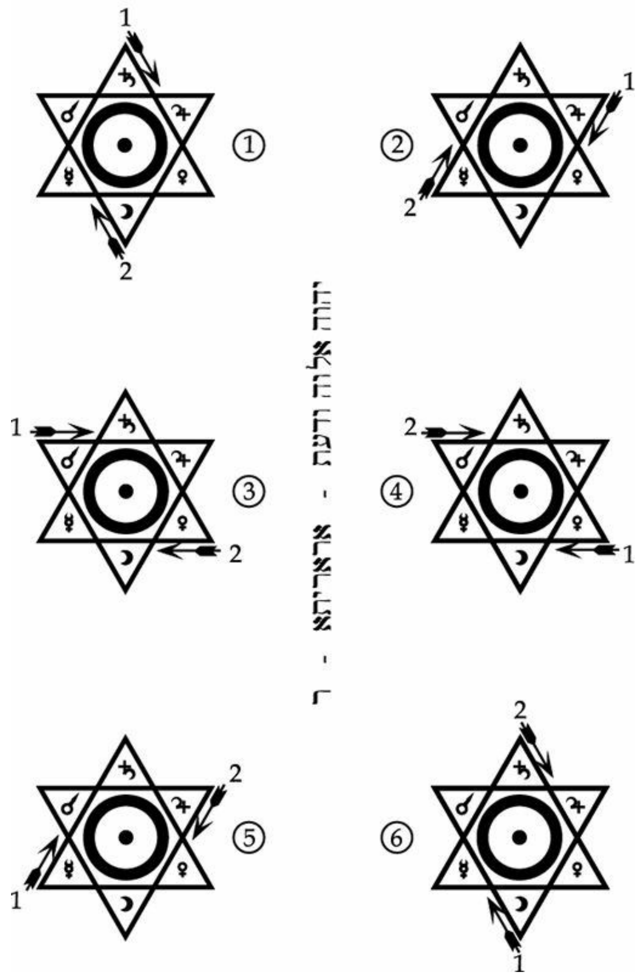

Invoking Moon
Banishing Moon
שדי אל חי
אראריתא
א
Invoking Mercury
Banishing Mercury
אלהים צבאות
אראריתא
ת
Invoking Jupiter
Banishing Jupiter
אל
אראריתא
ר
1
2

*Hexagrams of the Planets*

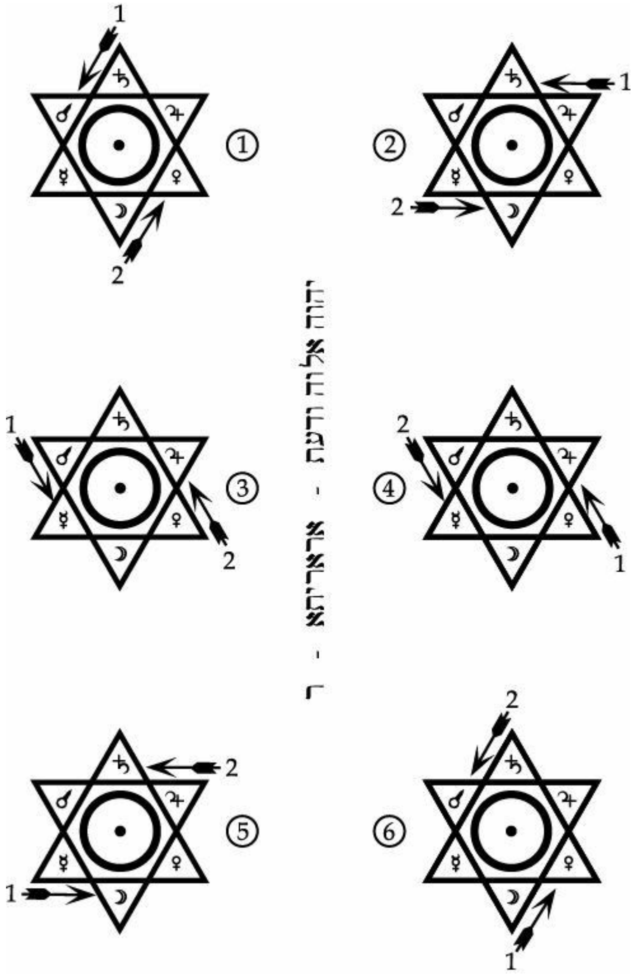

Invoking Mars
Banishing Mars
אהלים גבור
אראריתא
א
Invoking Venus
Banishing Venus
יהוה צבאות
אראריתא
י
1
2

In all rituals of the hexagram as in those of the pentagram, thou shalt complete the circle of the place. Thou shalt not trace an external circle round each hexagram itself unless thou wishest to confine the force to one place—as in charging a symbol or talisman.

From the attribution of the planets, one to each angle of the hexagram, shalt thou see the reason of the sympathy existing between each superior planet and one certain inferior planet. That is, that to which it is exactly opposite in the hexagram. And for this reason is it that the triangle of their invoking and banishing hexagrams counterchange. The superior planets are Saturn, Jupiter, and Mars. The inferior planets are Venus, Mercury, and Luna. And in the midst is placed the fire of the sun. Therefore the superior Saturn and the inferior Luna are sympathetic, so are Jupiter and Mercury, Mars and Venus.



*Invoking Hexagrams of the Sun*



*Banishing Hexagrams of the Sun*

In the Supreme Ritual of the Hexagram the signs of the $5^\circ = 6^\square$ grade are to be given, but not those of the grades of the First Order, notwithstanding these latter are made use of in the Supreme Ritual of the Pentagram. And because the hexagram is the signet star of the macrocosm or greater world, therefore is it to be employed in all invocations of the forces of the Sephiroth: though the signet star of the pentagram represents their operation in the lunar world, in the elements, and in man.

If thou wilt deal with the forces of the supernal triad of the Sephiroth, thou shalt make use of the hexagrams of Saturn; for Chesed those of Jupiter, for Geburah those of Mars; for Tiphareth those of the sun, for Netzach those of

Venus, for Hod those of Mercury, and for Yesod and Malkuth those of the moon.

Know also that the Sephiroth are not to be invoked on every slight occasion, but only with due care and solemnity. Above all, the forces of Kether and Chokmah demand the greatest purity and solemnity of heart and mind in him who would penetrate their mysteries. For such high knowledge is only to be obtained by him whose genius can stand in the presence of the holy ones. See that thou usest the divine names with all reverence and humility for cursed is he that taketh the name of the Vast One in vain.

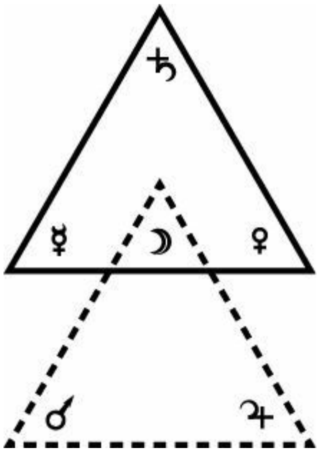
When thou tracest the symbol of a planet in the centre of a hexagram, thou shalt make the same of a proportionable size to the interior of the hexagram, and thou shalt trace them from left to right generally following the course of the sun as much as possible. Caput and Cauda Draconis may follow the general rule.

When thou shalt invoke either the forces of one particular planet or those of them all, thou shalt turn thyself towards the quarter of the zodiac where the planet thou invokest then is. For owing both to their constant motion in the zodiac and to the daily movement of the same, the position of a planet is continually changing, and therefore it is necessary for thee in such a case to erect an astrological figure or scheme of the position of the planets in the heavens for the actual time of working, so that thou mayest see the direction of each planet from thee.[2] This is even more necessary when working with the planets than with the signs of the zodiac.

When thou shalt desire to purify or consecrate any place, thou shalt perform the Lesser Banishing Ritual of the Hexagram, either in conjunction with, or instead of that of the pentagram, according to the circumstances of the case. For example, if thou hast been working on the plane of the elements before, it will be well to perform the Lesser Ritual of the Pentagram before proceeding to work of a planetary nature, so as thoroughly to clear the places of forces which, although not hostile or evil of themselves, will yet not be in harmony with those of an altogether different plane. And ever be sure that thou dost complete the circle of the place wherein thou workest.

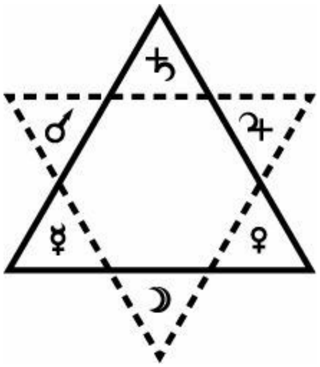
## The Four Forms

These are the four forms assumed by conjoining the two triangles of the hexagram on which the Lesser Ritual of the Hexagram is based. The first form is:



*Hexagram of Fire*

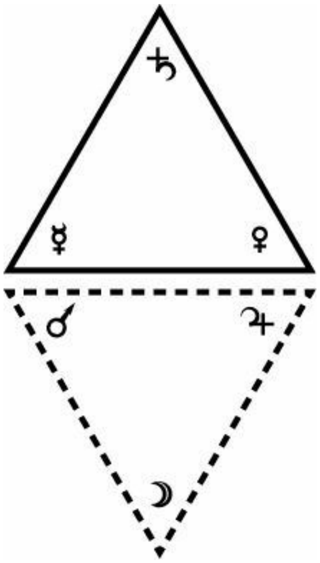
The angles are attributed as in the diagram. Its affinity is with the eastern quarter, the position of fire in the zodiac. (Note: To form these from the usual hexagram, lower the inverted triangle, then reverse it by throwing the lunar angle up to top from being lowest. Mars and Jupiter do not change sides.)



*Hexagram of Earth*

The second form is the ordinary hexagram with the attribution of the angles as usual: the affinity being rather with the southern quarter, the position of earth in the zodiac, and of the sun at his culmination at noon.

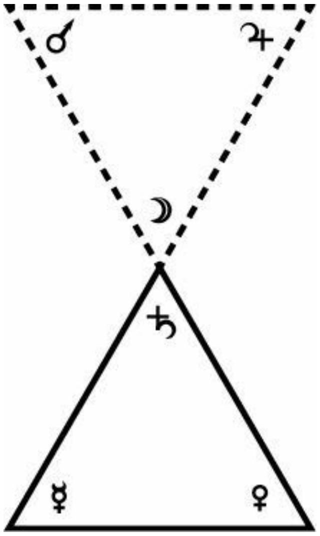
The third form is:



*Hexagram of Air*

The angles are attributed as shown and its affinity is with the western quarter, the position of air in the zodiac.

The fourth form is:



*Hexagram of Water*

The angles are attributed as shown and its affinity is with the northern quarter, the position of water in the zodiac.

With each of these forms the name Ararita is to be pronounced—seven letters.

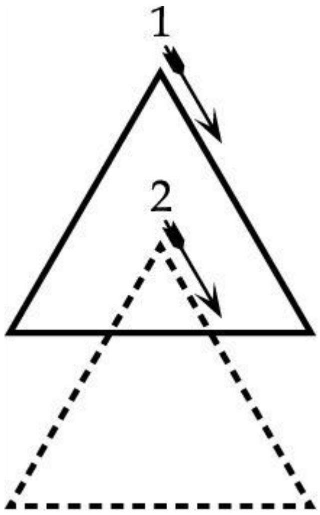
Also as in the preceding cases there will be seven modes of tracing each of these four forms, according to the particular planet with those forces thou art working at the time.

The hexagrams of Saturn may be used in general and comparatively unimportant operations, even as the pentagrams of earth are used in the Lesser Ritual of the Pentagram. In these four forms of the hexagram thou shalt trace them beginning at the angle of the planet under whose regimen thou art working, following the course of the sun to invoke, and reversing the course to banish. That is to say, working from left to right for the former and from right to left for the latter. Remember always that the symbols of the elements are not usually traced on sigils but are replaced by the Kerubic emblems of Aquarius, Leo, Taurus, and the eagle head.

## The Lesser Ritual of the Hexagram

Commence with the Qabalistic sign of the cross as in the Lesser Ritual of the Pentagram, and use what manner of magical implement may be necessary according to the manner of working, either the lotus wand or the magical sword.

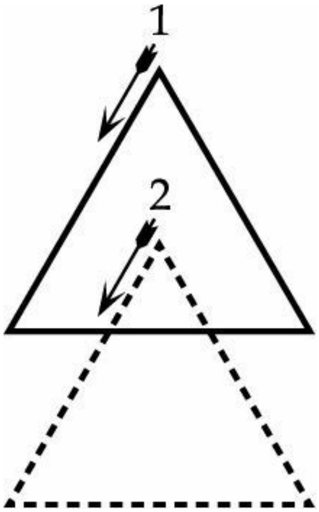
Stand facing east. If thou desirest to invoke thou shalt trace the figure thus:



*Invoking Hexagram of Fire*

Following the course of the sun, from left to right, and thou shalt pronounce the name Ararita, vibrating it as much as possible with thy breath and bringing the point of the magical implement to the centre of the figure.

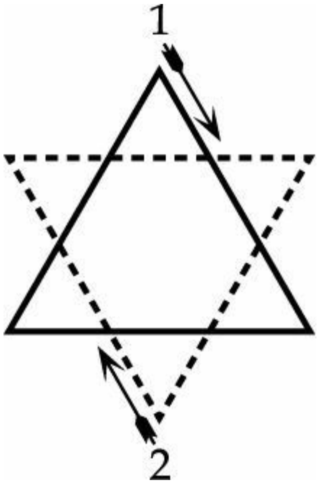
But if thou desirest to banish thou shalt trace it thus:



*Banishing Hexagram of Fire*

From right to left, and see that thou closest carefully the finishing angle of each triangle.

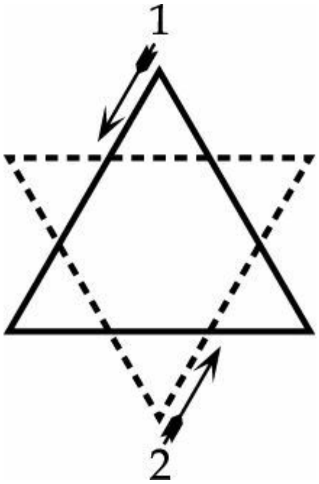
Carry thy magical implement round to the south, and if thou desirest to invoke trace the figure thus:



*Invoking Hexagram of*

*Earth*

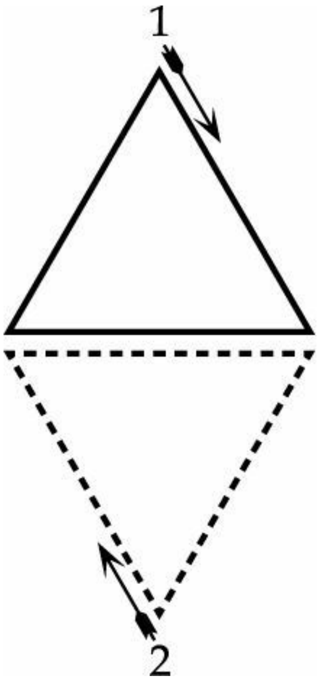
But if to banish then from left to right thus:



*Banishing Hexagram of Earth*

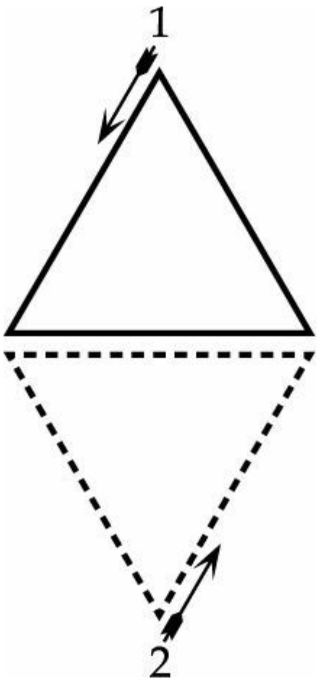
Bring as before the point of thy magical implement to the centre and pronounce the name Ararita.

Pass to the west, and trace the figure for invoking thus:



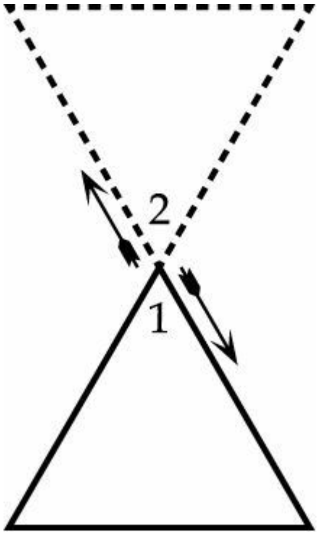
*Invoking Hexagram of Air*

Banishing thus:



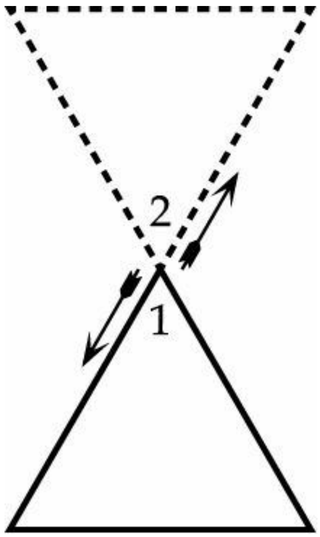
*Banishing Hexagram of Air*

Then to the north, invoking:



*Invoking Hexagram of Water*

Banishing:



*Banishing Hexagram of Water*

Then pass round again to the east so as to complete the circle of the place wherein thou standest, then give the L.V.X. signs and repeat the analysis of the password I.N.R.I. of the 5° = 6□ grade.

## Addendum

Now in the Supreme Ritual of the Hexagram, when thou shalt wish to attract in addition to the forces of a planet, those of a sign of the zodiac wherein he then is, thou shalt trace in the centre of the invoking hexagram of the planet, the symbol of that sign of the zodiac beneath his own; and if this be not sufficient, thou shalt also trace the invoking pentagram of the sign as it is directed in the ritual of the pentagram.

In the tracing of the hexagram of any planet thou shalt pronounce therewith in a vibratory manner as before taught, both the divine name of the Sephirah which ruleth the planet and the seven-lettered name Ararita, and also the particular letter of that name which is referred to that particular planet.

Now if thou shalt wish to invoke the forces of one particular planet, thou shalt find in what quarter of the heavens he will be situated at the time of working. Then thou shalt consecrate and guard the place wherein thou art by the Lesser Banishing Ritual of the Hexagram. Then thou shalt perform the

Lesser Invoking Ritual of the Hexagram, yet tracing the four figures employed from the angle of the planet required, seeing that for each planet the mode of tracing varieth. If thou dealest with the sun, thou shalt invoke by all six forms of the figure and trace within them the planet symbol and pronounce the name Ararita as has been taught.

Then shalt thou turn unto the quarter of the planet in the heavens and shalt trace his invoking hexagram and pronounce the proper names, and invoke what angels and forces of that nature may be required, and trace their sigils in the air.

When thou hast finished thy invocation thou shalt in most cases license them to depart and perform the banishing ritual of the planet which shall be the converse of the invoking one. But in cases of charging a tablet or symbol or talisman, thou shalt not perform the banishing symbols upon it which would have the effect of entirely discharging it and reducing it to the condition it was in when first made—that is to say dead and lifeless.

If thou wishest to bring the rays of all or several of the planets into action at the same time, thou shalt discover their quarter in the heavens for the time of working, and thou shalt trace the general Lesser Invoking Ritual of the Hexagram, but not differentiated for any particular planet, and then thou shalt turn to the quarters of the respective planets and invoke their forces as before laid down; and banish them when the invocation is finished, and conclude with the Lesser Banishing Ritual of the Hexagram. And ever remember to complete the circle of the place wherein thou workest, following the course of the sun.

[contents]

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1. Note by JMG: That is, Caput Draconis, the north node of the moon.

2. Note by JMG: Adepti of the original Golden Dawn were expected to be able to erect (or, as we now say, cast) an astrological chart whenever needed. When such a chart is placed on the altar with the

ascendant to the east, the positions of the planets in the chart indicate their symbolic position relative to the place where the working is performed.

# THE LOTUS WAND [3]

This is for general use in magical working. It is carried by the Zelator Adeptus Minor at all meetings of the Second Order at which he has the right to be present. It is to be made by himself unassisted, and to be consecrated by himself alone. It is to be untouched by any other person and kept wrapped in white silk or linen, free from external influences other than his own on the human plane.

The wand has the upper end white, the lower black. Between these are the twelve colours referring to the zodiacal signs, in the positive or masculine scale of colour. At the upper end of the white is fixed a lotus flower in three whorls of twenty-six petals: the outer eight, the middle eight, and the innermost ten. The calyx has four lobes or sepals of orange colour. The flower centre is orange or gold. The lotus wand should be from twenty-four to forty inches long, and of wood about half an inch thick. The several bands of white, twelve colours, and black may be painted or enamelled or formed of coloured papers pasted on.

The length of colours should be such that the white is a little the longest, then the black, while the twelve colours are equal, and smaller than the black. The colours must be clear, brilliant, and correct. They are as follows:

White: Aries—red: Taurus—red-orange: Gemini—orange: Cancer—amber: Leo—lemon-yellow: Virgo—yellow-green: Libra—emerald: Scorpio—green-blue: Sagittarius —bright-blue: Capricornus—indigo: Aquarius—violet: Pisces—crimson: black.

The lotus flower may be made of sheet metal or cardboard, in three whorls of eight, eight, and ten petals, white internally and tips curved in a little, olive outside with five markings as shown in diagram. The centre is orange, or a brass bolt to keep all together will do.

As a general rule, use the white end in invocation and the black end to banish. The white end may be used to banish by tracing a banishing symbol against an evil and opposing force which has resisted other efforts. By this is meant that by whatever band you are holding the wand, whether white for spiritual things, by black for mundane, by blue for Sagittarius or by red for fiery triplicity, you are, when invoking, to direct the white extremity to the quarter desired. When banishing, point the black end to that quarter. The wand is never to be inverted, so that when very material forces are concerned, the black end may be the most suitable for invocation, but with the greatest caution.

In working on the plane of the zodiac, hold the wand by the portion you refer to between the thumb and two fingers.

If a planetary working be required, hold the wand by the portion representing the day or night house of the planet, or else by the sign in which the planet is at the time.

| | | |
|---|---|---|
| ♄ | day house—Capricorn | night house—Aquarius |
| ♃ | day house—Sagittarius | night house—Pisces |
| ♂ | day house—Aries | night house—Scorpio |
| ♀ | day house—Libra | night house—Taurus |
| ☿ | day house—Gemini | night house—Virgo |
| Sol ☉ in Leo only | | Luna ☽ in Cancer only |

For example, if Venus be the planet referred to, use in the day Libra, and in the night Taurus.

Should the action be with the elements, one of the signs of the triplicity of the elements should be held according to the nature of the element intended to be invoked. Bear in mind that the Kerubic emblem is the most powerful action of the element in the triplicity. For example, Leo—violent heat of summer. Aries—beginning of warmth in spring. Sagittarius—waning of heat in autumn.

Hold the wand by the white portion for all divine and spiritual matters or for the Sephirothic influences, and for the process of rising on the planes.

Hold the wand by the black part only for material and mundane matters.

The ten upper and inner petals refer to the purity of the ten Sephiroth. The middle eight refer to the countercharged natural and spiritual forces of air and fire. The lowest and outer eight refer to the powers of earth and water. The centre and amber portion refers to the spiritual sun, while the outer calyx of four orange sepals shows the action of the sun upon the life of things by differentiation.

The wand should never be used inverted. The lotus flower is not to be touched in working, but in Sephirotic and spiritual things, the flower is to be inclined towards the forehead; and to rise on the planes, the orange-coloured centre is to be fully directed to the forehead.

## Consecration of the Lotus Wand

*1. Provide a private room, white triangle, red cross of six squares. Incense, a rose, water in a vase, lamp or vessel of fire, salt on a platter, and an astrological figure of the heavens for the time of consecration. If possible a set of astrological symbolic diagrams of the twelve signs should be set around the room. Have ready also the Ritual of the Pentagram, new wand, white silk or linen wrapper, table with black cover for altar.*

*2. Find position of east.*

*3. Prepare an invocation of the forces of the signs of the zodiac.*

*4. Place altar in centre of room, cover it with black.*

*5. Arrange upon it the cross and triangle. Incense and rose in east above cross and triangle; lamp in south; cup in west; salt in north.*

*6. Illumine lamp.*

*7. Stand, holding new wand at west of altar, facing east.*

*8. Grasp wand by black portion and say:*

*9.* Hekas! Hekas! Este Bebeloi.

*10. Perform the Lesser Banishing Ritual of the Pentagram.*

*11. Purify room first with water, then with fire, as in the* $0^{\circ} = 0^{\square}$ *grade, repeating as you do so these two passages from the ritual of the thirty-first Path. (With water say):* So therefore first the priest who governeth the works of fire, must sprinkle with lustral water of the loud resounding sea. (With fire say): And when, after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

*12. Take up the wand again, by white portion. Circumambulate the room three times and, at the end, repeat the adoration of the Lord of the Universe as in the ritual of the 0°* = 0$^{\square}$ *grade, saluting at each adoration with the Neophyte sign, and at "Darkness" giving the Sign of Silence.*

Holy art thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and of the darkness.

*13. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters of the room, tracing the proper pentagrams at each quarter and pronouncing the appropriate angelic and divine names, taking care to give the grade sign appropriate to each element.*

*14. Stand then in the eastern quarter, facing east, hold wand by white portion, give 5°* = 6$^{\square}$ *signs, look upward, hold wand on high, and say:*

O Harpocrates, lord of silence, who art enthroned upon the lotus.

Twenty-six are the petals of the lotus, flower of thy wand. O Lord of creation, they are the number of Thy name.

In the name of Yod He Vau He, let the divine light descend!

*15. Facing consecutively the quarter where each sign is according to the horary figure for the time of working, repeat in each of the twelve directions the invocation which follows, using the appropriate divine and angelic names and letters for each specially. Beginning with Aries, hold the wand at the appropriate coloured band, and in the left hand the element, from off the altar, which is referred to the particular sign, and say:*

The heaven is above and the earth is beneath. And betwixt the light and the darkness the colours vibrate. I supplicate the powers and forces governing the nature, place, and authority of the sign Aries, by the majesty of the divine name Yod He Vau He, with which, in earth life and language, I ascribe the letter Heh, to which is allotted the symbolic tribe of Gad and over which is the angel Melchidael, to bestow this present day and hour, and confirm their mystic and potent influence upon the red band of this lotus wand, which I hereby dedicate to purity and to occult work, and may its grasp strengthen me in the work of the character of Aries and his attributes.

*As this is recited, trace in the air with the lotus end, the invoking pentagram of the sign required, and hold the corresponding element from the altar in the left hand, while facing in each of the twelve zodiacal directions.*

*16. Lay wand on the altar, lotus end towards the east.*

*17. Stand at west of altar, face east, raise hands, and say:*

O Isis! Great goddess of the forces of nature, let thine influence descend and consecrate this wand which I dedicate to thee for the performance of the works of the magic of light.

*18. Wrap the wand in silk or linen.*

*19. Purify the room by water and by fire as at first.*

*20. Perform reverse circumambulation.*

*21. Standing at west of altar, face east, and recite:*

In the name of Yeheshuah, I now set free the spirits that may have been imprisoned by this ceremony.

*22. Preferably, perform the Lesser Banishing Ritual of the Pentagram.*

## The Invocation to the Forces of the Signs of the Zodiac

| Sign | Permutation of Name | Hebrew Letter | Tribe of Israel | Angel | Colour |
|---|---|---|---|---|---|
| Aries | Yod Heh Vau Heh | Heh | Gad | Melchidael | Red |
| Taurus | Yod Heh Heh Vau | Vau | Ephraim | Asmodel | Red-orange |
| Gemini | Yod Vau Heh Heh | Zayin | Manasseh | Ambriel | Orange |

| | | | | | |
|---|---|---|---|---|---|
| Cancer | Heh Vau Heh Yod | Cheth | Issachar | Muriel | Amber |
| Leo | Heh Vau Yod Heh | Teth | Judah | Verchiel | Lemon yellow |
| Virgo | Heh Heh Vau Yod | Yod | Naphthali | Hamaliel | Yellow-green |
| Libra | Vau Heh Yod Heh | Lamed | Asshur | Zuriel | Emerald |
| Scorpio | Vau Heh Heh Yod | Nun | Dan | Barchiel | Green-blue |
| Sagittarius | Vau Yod Heh Heh | Samekh | Benjamin | Advachiel | Blue |
| Capricorn | Heh Yod Heh Vau | Ayin | Zebulun | Hanael | Indigo |
| Aquarius | Heh Yod Vau Heh | Tzaddi | Reuben | Cambriel | Violet |
| Pisces | Heh Heh Yod Vau | Qoph | Simeon | Amnitziel | Crimson |

[contents]

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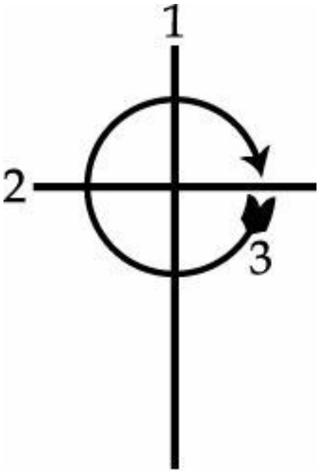
3. Note by JMG: See color insert page 11.

# THE RITUAL OF THE ROSE CROSS

1. *Light a stick of incense. Go to the southeast corner of the room. Make a large cross and circle, as in the diagram, and holding the point of the incense in the centre vibrate the word* Yeheshuah.



*Cross and Circle*

2. *With arm outstretched on a level with the centre of the cross, and holding the incense stick, go to the southwest corner and make a similar cross, repeating the word.*

*3. Go to the northwest corner and repeat the cross and the word.*

*4. Go to the northeast corner and repeat the cross and the word.*

*5. Complete your circle by returning to the southeast corner and bringing the point of the incense to the central point of the first cross which you should imagine astrally there.*

*6. Holding the stick on high, go to the centre of the room, walking diagonally across the room towards the northwest corner. In the centre of the room, above your head, trace the cross and circle and vibrate the name.*

*7. Holding the stick on high, go to the northwest and bring the point of the stick down to the centre of the astral cross there.*

*8. Turn towards the southeast and retrace your steps there, but now holding the incense stick directed towards the floor. In the centre of the room, make* *the cross and circle towards the floor, as it were, under your feet, and vibrate the name.*

*9. Complete this circle by returning to the southeast and bringing the point of the stick again to the centre of the cross, then move with arm outstretched to southwest corner.*

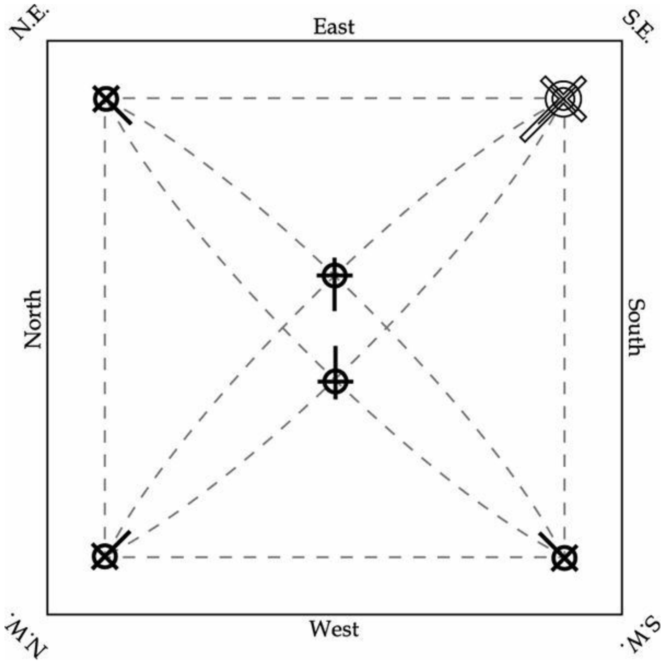
*10. From the centre of this cross, and, raising stick before, walk diagonally across the room towards the northeast corner. In the centre of the room, pick up again the cross above your head previously made, vibrating the name. It is not necessary to make another cross.*

*11. Bring the stick to the centre of the northeast cross and return to the southwest, incense stick down, and pausing in the centre of the room to link up with the cross under your feet.*

*12. Return to the southwest and rest the point of the incense a moment in the centre of the cross there. Holding the stick out, retrace your circle to the northwest, link on to the northwest cross; proceed to the northeast cross and complete your circle by returning to the southeast, and the centre of the first cross.*

*13. Retrace the cross, but larger, and make a big circle, vibrating for the lower half* Yeheshuah, *and for the upper half* Yehovashah.

*14. Return to the centre of the room, and visualise the six crosses in a network round you. This ceremony can be concluded by the analysis of the keyword given as follows:*



*Rose Cross Ritual*

## Analysis of the Keyword

*1. Stand with arms outstretched in the form of a cross. Face east.*

*2. Vibrate these words:*

| | | | |
|---|---|---|---|
| I. | N. | R. | I. |
| Yod | Nun | Resh | Yod |

The Sign of Osiris Slain.

*3. Right arm up, left arm extended out from shoulder, head bowed towards left hand.*

L.—The Sign of the Mourning of Isis.

*4. Both arms up in a* V *shape.*

V.—The Sign of Typhon and Apophis.

*5. Arms crossed on breast, head bowed.*

X.—The Sign of Osiris Risen.

*6. Make the signs again as you repeat L.V.X.*

L.V.X. Lux.

*7. Arms folded on breast, head bowed.*

The Light of the Cross.[4]

*8. Then arms extended in Sign of Osiris Slain (see 1).*

| | | |
|---|---|---|
| Virgo | Isis | Mighty Mother |
| Scorpio | Apophis | Destroyer |
| Sol | Osiris | Slain and Risen |

*9. Gradually raise arms.*

Isis Apophis Osiris

*10. Arms above head, face raised.*

I. A. O.

*11. Except when in the Vault, now vibrate the four Tablet of Union names to equilibrate the light.*

Exarp Hcoma Nanta Bitom

*12. Aspire to the light and draw it down over your head to your feet.*

Let the divine light descend.

## The Uses of the Rose Cross Ritual

1. It encloses the aura with a protection against outside influences. It is like a veil. The pentagrams protect, but they also light up the astral and make entities aware of you. They are more positive for magical working. When much distracted, use the pentagrams to banish and the Rose Cross to maintain peace.

2. It is a call to another mode of your consciousness and withdraws you from the physical. It is a good preparation for meditation and, combined with the keyword, a form of invocation of the higher wisdom which is helpful when solving problems or preparing for a difficult interview, or in order to be calm and strong to help another.

3. When you are quite familiar with the ritual, but most certainly not before, it can be done in imagination while resting or lying down. Part of yourself

goes out, and you get all the sensation of walking around your own quiescent body. Used thus, with rhythmic breathing, it will withdraw your mind from pain (if it be not too severe) and release you for sleep. You can do the analysis of the keyword standing behind your physical head, and you can call down the divine white brilliance, watching it flow over your body and smooth out the tangles in the etheric double, bringing peace and rest.

4. You can do the ritual with intention to help others in pain or difficulty. For this purpose, you build up an astral image of the person, in the centre of the room, and call down the light upon him, after surrounding him with the six crosses. When the ceremony is done, command the astral shape you have made to return to the person, bearing with it the peace of Yeheshuah.

5. It is a protection against psychic invasion from the thoughts of others or from disturbed psychic conditions, such as there might be in a place charged with fear, where terrible things had happened.

[contents]

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4. Note by Regardie: For diagrams of these signs refer to pages 164.

# THE COMPLETE SYMBOL OF THE ROSE CROSS

This symbol [5] is to be worn suspended from a yellow collarette of silk, the motto of owner placed on the reverse side, with white sash, and is for general use in magical working, to be worn at all meetings of adepts.

It is to be made by each adept alone, and consecrated by himself and never touched by any other person, and wrapped in white silk or linen when not in use.

It is a complete synthesis of the masculine, positive or rainbow scale of colour attributions, which is also called “the scale of the king.”

The four ends of the cross belong to the four elements, and are coloured accordingly. The white portion belongs to the Holy Spirit and the planets.

The twenty-two petals of the rose refer to the twenty-two Paths. It is the cross in Tiphareth, the receptacle and the centre of the forces of the Sephiroth and the Paths.

The extreme centre of the rose is white, the reflected spiritual brightness of Kether, bearing upon it the red rose of five petals and the golden cross of six squares; four green rays issuant around the angles of the cross, from which the Second Order takes its name. They are the symbols of the receiving force.

Upon the white portion of the symbol, below the rose, is placed the hexagram, with the planets in the order which is the key of the Supreme Ritual of the Hexagram.

Around the pentagrams, which are placed one upon each elemental coloured arm, are drawn the symbols of the spirit and the four elements, in the order which is the key to the Supreme Ritual of the Pentagram. Upon each of the floriated ends of the cross are arranged the three alchemical principles, but in a different order for each element, and as showing their operation therein.

The upmost arm of the cross, allotted to air, is of the yellow colour of Tiphareth. In it the flowing philosophic mercurial nature is chief and without hindrance to its mobility—hence the ever moving nature of air. Its sulphureous side is drawn from the part of fire, whence its luminous and electrical qualities. Its saline side is from the water, whence result clouds and rain from the action of the solar forces.

The lowest arm of the cross, allotted to earth, is of the four colours of Malkuth, the earth being of the nature of a container and receiver of the other influences. The citrine answers to its airy part, the olive to the watery, the russet to the fire, and the black to the lowest part, earth. Here also is the mercurial part chief, but hindered by the compound nature whence its faculty becomes germinative rather than mobile, while the sulphur and the salt are respectively from the sides of water and fire, which almost neutralize their natural operation and bring about the fixedness and immobility of earth.

The extremity allotted to fire is of the scarlet colour of Geburah, and in it the sulphureous nature is chief, whence its powers of heat and burning. The salt is from the side of earth, whence the necessity for a constant substantial pabulum whereon to act, and the mercury is from the side of air, whence the leaping, lambent motion of flame especially when acted upon by wind.

The extremity allotted to water is of the blue colour of Chesed, and in it the saline side is chief as exemplified in the salt water of the ocean, to which all waters go, and from whence also is derived the nature of always preserving the horizontal line. The mercurial part is from earth, whence the weight and force of its flux and reflux. Its sulphuric part is from the air whence the effect of waves and storms. So that the disposition of these three principles forms the key of their alchemic operation in the elements.

The white rays issuing from behind the rose at the inner angles between the arms are the rays of the divine light issuing and coruscating from the reflected light of Kether in its centre; and the letters and symbols on them refer to the analysis of the keyword of an Adeptus Minor, I.N.R.I., by which the opening of the Vault is accomplished.

The twelve letters of the twelve petals follow the order of the signs of the zodiac. Uppermost is Heh, the letter of Aries, followed by Vau, Zayin, Cheth, Teth, Yod, while the letter of Libra, which is Lamed, is lowermost. Ascending are Nun, Samekh, Ayin, Tzaddi, Qoph.

The seven double letters of the middle row are allotted to the planets in the order of their exaltations, the planets being wanderers; the stars are fixed with respect to the Earth. These letters are Peh, Resh, Beth, with Daleth exactly over Libra, followed by Gimel, Kaph, Tau.

The three mother letters are allotted to the elements and are so arranged that the petal of air should be beneath the arm of the cross allotted to air, while those of fire and water are on counterchanged sides, so that the forces of the arms of the cross should not too much override the planetary and zodiacal forces in the rose, which might otherwise be the case were the petal of fire placed on the same side as the arm of fire and that of water on the side of water.[6]

The back of the cross bears inscriptions in Latin: “The Master Jesus Christ, God and Man,” between four Maltese Crosses which represent the four pyramids of the elements opened out. This is placed at the upmost part because therein is affirmed a descent of the divine force into Tiphareth, which is the central point between supernals and inferiors.

But at the lowest part is written the motto of the Zelator Adeptus Minor, because therein is the affirmation of the elevation of the human into the divine. But this is impossible without the assistance of the divine spirit from Kether, whence the space above Malkuth is white upon the front aspect of the cross, white being the symbol of the spiritual rescued from the material.

In the centre is written in Latin between the symbols of the alchemical principles, of which the outermost is sulphur, the purgatorial fire of suffering and self-sacrifice, “Blessed be the Lord our God who hath given us the symbol Signum.” And this is a word of six letters, thus representing the six creative periods in the universe.

The cross may be cut out of cardboard and the coloured portions may be painted or formed by pasting on portions of coloured papers of the required size and shape. The colours must be correct, clear, and brilliant. If they are not, the symbol is useless either as a symbol or insignium. If this occurs the whole should be destroyed, for faulty colours or shapes in divine symbols are a degradation of divine things and are practical blasphemy, because it is substituting the evil and disorderly for the good.

## Notes on the Rose Cross [7]

It is unfortunate that I have not been able to reproduce the symbol in its colours as painted by the Adeptus Minor.[8] Black and white give no indication of the beauty and impressive quality which this symbol possesses. The reader should therefore make one for himself and colour it according to these directions.

The upper arm, above the rose, attributed to the element of air, is painted in bright yellow. Various lacquer enamels are now available, the use of which produces just the right kind of brilliance required for these magical symbols and flashing tablets. Over the yellow should be painted the symbols shown in its direct complement, pale mauve.

The right arm attributed to water is blue, and the symbols should be painted thereon in orange. It is difficult to describe the correct tone or depth of colour in these complementaries, but the student will know when he has hit upon the right hue for then the symbols will begin visibly to flash.

The left arm, the fire arm, is red, and the symbols appear on it in bright emerald green. Beneath the rose are two sections. The first is white, upon which a hexagram with planetary attributions is painted in black. Beneath this is the earth section, which should be painted in the four colours of Malkuth: citrine, olive, russet, and black. Superimposed on this, the pentagram and symbols will be painted in white.

The petals of the rose will be painted in the appropriate colours of the King scale, and the letters, on them, in the complementary colours, the cross within is gold, the barbs green, and the rose red.

## Consecration of the Rose Cross

### Consecration Ceremony

1. *Arrange a central altar draped in black.*
2. *Place on it the triangle and cross as in the 0°* = 0$^{\square}$ *grade.*
3. *Place on it the rose, cup, salt and fire; but place cup between cross and triangle as in the 0°* = 0$^{\square}$. *Rose and incense east.*
4. *Place the new rose cross upon triangle.*
5. [9] *Take up lotus wand in right hand, holding by black band.*
6. *Repeat:* Hekas, hekas, este bebeloi!
7. *Perform the Lesser Banishing Ritual of the Pentagram.*
8. *Perform the Lesser Banishing Ritual of the Hexagram.*
9. *Deposit wand upon the altar.*
10. *Purify the chamber with water in the four quarters, repeating the words:*

    So therefore first the priest who governeth the works of fire, shall sprinkle with the lustral water of the loud resounding sea.

11. *Consecrate the chamber with fire in the four quarters, saying:*

    When after all the phantoms are vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

12. *Take up thy wand by the white band.*
13. *Circumambulate with sun three times.*
14. *Return to place, and repeat adoration:*

    Holy art Thou, Lord of the Universe!
    Holy art Thou whom nature hath not formed.
    Holy art Thou, the vast and the mighty one,
    Lord of the light and of the darkness.

*Give sign of Neophyte at each adoration, and Sign of Harpocrates at close.*

*15. Perform the Supreme Invoking Ritual of the Pentagram at the four quarters, using the Angelic Tablet and divine names for each, with proper grade signs.*

*16. Stand west of altar, facing east. Hold lotus wand by white band.*

*17. Make over the rose cross, in the air, with lotus wand, and as if standing on centre of rose, the symbol of the circle and cross thus ⊕, and invoke all the divine and angelic names of Tiphareth by a special form:*

O Thou most sublime majesty on high, who art at certain seasons worthily represented by the glorious sun of Tiphareth, I beseech Thee to bestow upon this symbol of the Rose and the Cross, which I have formed to Thy honour, and for the furtherance of the Great Work, in a spirit of purity and love, the most excellent virtues, by the divine name of YHVH, and the great name of YHVH Eloah Ve Daath. Deign I beseech Thee to grant that the great archangel Raphael, and the mighty angel Michael may strengthen this emblem, and through the sphere of the splendid orb of Shemesh may confer upon it such power and virtue, as to lead me by it towards the solution of the Great Secret.

*(Alternative:)*

O Thou most glorious light which lightenest every man who cometh into the world. Thou who art in due season shadowed forth by Tiphareth, the sun of beauty, I implore Thee to direct Thy light upon this symbol of the Rose and Cross which I have fashioned in Thine honour and for the furtherance of the Great Work. By the divine name YHVH, by Thy name of wisdom YHVH Eloah Ve Daath, permit I beseech Thee Thy shining archangel Raphael, and thy strong angel Michael, so to influence this emblem that it may be mighty for all good so that through the glorious sphere of Shemesh they may bestow upon it such power that in wearing it, I may at length lose and so find myself in that ineffable light which I most humbly seek.

*Raise the hands and eyes to heaven during the prayer, and lower them as you finish it.*

*18. Repeat these words from Genesis:*

And a river, Nahar, went forth out of Eden to water the garden, and from thence it was parted and came into four heads.

*19. Describe over the white portion the invoking hexagrams of the planets, as if standing upon it, repeating the necessary names, holding the wand by the white part.*

*20. Describe equilibriating pentagrams of spirit with words as laid down.*

Eheieh *with* Exarp, Bitom.

Hcoma, Nanta, *with* Agla.

*21. Then over the four coloured arms in turn describe the invoking pentagrams of each element, using words and grade signs, and repeating the verse of Genesis 2:13, 14, and 15, referring to each, holding the wand by the part allotted to the Kerubic sign of the element.*

*22. Over the red fire arm read:*

And the name of the first river is Pison, it is that which compasseth the whole land of Havilah, where there is gold. And the gold of that land is good. There is bdellium and the onyx stone.

*Make invoking fire pentagram, holding wand by Leo—lemon yellow band, make sign of Philosophus, and vibrate* Elohim, Oip Teaa Pedoce.

*23. Over blue water arm, read:*

And the name of the second river is Gihon, the same as that which compasseth the whole land of Ethiopia.

*Make invoking water pentagram, holding wand by blue-green Scorpio band, and make Sign of Practicus, and say:* El, Empeh Arsel Gaiol.

*24. Over yellow air arm, read:*

And the name of the third river is Hiddekel, that is it which goeth forth to the east of Assyria.

*Make invoking air pentagram, holding wand by violet Aquarius band, make Sign of Theoricus, and say:* Yhvh, Oro Ibah Aozpi.

*25. Over dark earthy arm read:*

And the fourth river is Euphrates.

*Make invoking earth pentagram, and hold wand by red-orange Taurus band. Make sign of Zelator, saying:* Adonai, Emor Dial Hectega.

*26. Lastly, holding wand again by white part, describe a circle from left to right over the outermost twelve petals of rose, and pronounce the name* Adonai, *vibrating it as taught.*

*27. Describe similar circle over seven middle petals pronouncing the word* Ararita.

*28. Describe circle over three innermost petals, saying:* YHVH.

*29. Finally, trace a perpendicular line from top to bottom and say:* Eheieh.

*30. Trace a horizontal from left to right and say:* Elohim.

*31. Wrap up Rose Cross in white silk or linen.*

*32. Close the ceremony by purification by water and consecration by fire.*

*33. Reverse circumambulation three times.*

*34. Stand at west of altar, face east, and say:*

In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

35. *Perform the Lesser Banishing Ritual of the Pentagram.*

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[5] Note by JMG: See color insert page 12.

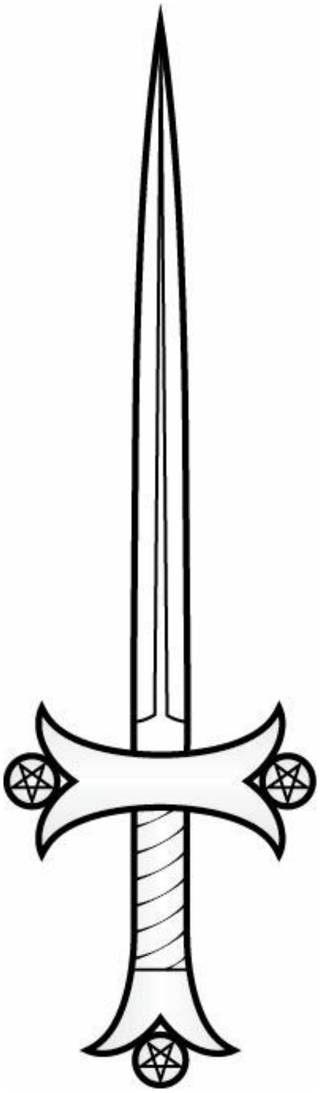
[6] Note by Regardie: The mode of sigil formation from the rose petals is taught in the supplement to this ritual, reproduced in Book Seven in Volume Four.

[7] Note by JMG: This section is by Israel Regardie.

[8] Note by JMG: Fortunately this new edition has been able to remedy that defect; see color insert page 12.

[9] Note by JMG: In Regardie’s text, this step is numbered 6, and there is no step 5. I have renumbered the steps from this point on.

# THE MAGIC SWORD



*Magic Sword*

It is to be used in all cases where great force and strength are to be used and are required, but principally for banishing and for defence against evil forces. For this reason it is under the presidency of Geburah and of Mars, whose names and forces are to be invoked at its consecration, which should take place in the day and hour of Mars, or else during the course of the fiery tattwa.[10]

Any convenient sword may be adapted to this use, but the handle, hilt, and guard must be such as to offer surfaces for inscriptions. It should be of medium length and weight. The motto of the Adeptus should be engraved upon it, or painted upon the hilt in letters of emerald green, in addition to the mystic devices and names. The hilt, pommel, and guard are to be coloured a flame red. The blade should be clean and bright. Pentagrams should be painted on salient portions, because this is the lineal figure of Geburah. The divine and angelic names related to Geburah are then to be added in emerald, and also their sigils taken from the rose.[11] The sword must then be consecrated in due form.

Here again let the Zelator Adeptus Minor remember his obligation never to use his knowledge of practical magic for purposes of evil, and let him be well assured that if he do this, notwithstanding his pledge, the evil he endeavours to bring about will react on himself. He will experience in his own person and affairs that very thing which he has endeavoured to bring about for another. So also may he perish and be blotted out from among us.

To obtain real force implanted in any magical weapon, by consecration, the adept requires to be healthy, pure, strong in mind, free from anxiety, and apart from disturbances. He requires also to have mastered the details of the ceremony and to be familiar with the proper pentagrams and other symbols.

## Consecration Ritual of the Sword

*Prepare chamber with central altar draped in black, red cross and white triangle, rose and incense, cup and water, lamp, plate, and salt. White robe, sash, consecrated Rose Cross and lotus wand, new sword, red cloak, and lamen. An invocation to Mars and Geburah. An astrological figure to show position of Mars at the time. In wording and formulating the invocation to the Forces of Geburah, force and strength are to be specially requested.*

*1. Place the sword upon altar, hilt to east near incense, point to west near water.*

*2. Take up lotus wand by black part.*

*3. Stand at west of altar, facing east.*

*4. Say:* Hekas hekas este bebeloi.

*5. Take up cup and purify with eater sprinkling to east, south, west, and north.*

*6. Saying:*

And first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

*7. Put down cup on altar.*

*8. Take up incense and wave it as you pass round east, south, west, and north.*

*9. Saying:*

And when after all the phantoms are vanished thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

*10. Put down incense. Take up wand.*[12]

*11. Circumambulate with sun three times, grasping wand by white band. Return to west, face east.*

*12. Say adoration:*

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and mighty one,
Lord of the light and of the darkness.

*13. Perform Lesser Invoking Ritual of the Hexagram of Mars, holding wand by white band. Give* 5° = $6^{\square}$ *signs and analyse keyword.*

*14. Return to west of altar.*

*15. Turn to face the direction in which you have found Mars to be—standing so that the altar is between yourself and Mars for convenience.*

*16. Describe in the air the invoking pentagram of the sign Mars is in.*

*17. Describe invoking hexagram of Mars, saying:* Elohim Gibor.

*18. Then, still holding wand by white band, recite your invocation to the power of Geburah and the forces of Mars, tracing the sigil of each name as you read it.*

O mighty power who governeth Geburah, Thou strong and terrible divine Elohim Gibor, I beseech Thee to bestow upon this magic sword power and might to slay the evil and weakness I may encounter. In the fiery sphere of Madim, may it be welded and tempered to unswerving strength and fidelity. May Thy great archangel Kamael bestow upon me courage wherewith to use it aright and may the powerful angels of the order of Seraphim scorch with their flames the feebleness of purpose which would hinder my search for the true light.

*19. Then trace in the air, slowly, above sword, and as if standing upon it, the invoking hexagram of Mars. Do this with the lotus end, still holding the white band.*

*20. Next trace over the sword the letters of the names in the invocation and their several*
*sigils.*

*21. Put down wand.*

*22. Take up cup and purify new sword with water, making cross upon it; put down cup.*

*23. Take up incense and wave it over new sword.*

*24. Take up new sword and with it perform the Lesser Invoking Ritual of the Hexagram and also trace the invoking hexagram of Mars, repeating* Ararita *and* Elohim Gibor.

*25. Lay down sword.*

*26. With cup purify chamber as before.*

*27. With incense purify as before.*

*28. Reverse circumambulation three times and say:*

*29.* In the name of Yeheshuah, I now set free all spirits that may have been imprisoned by this ceremony.

*30. Perform with the sword the Lesser Banishing Ritual of the Hexagram.*

*31. Perform Lesser Banishing Ritual of the Pentagram.*

*32. Conclude with Qabalistic cross.*

*33. Wrap up sword, in white or scarlet silk or linen. Henceforth no one else may touch it.*

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10. Note by JMG: See “Additional Lecture on the Tattwas of the Eastern School” on pages 644–647.

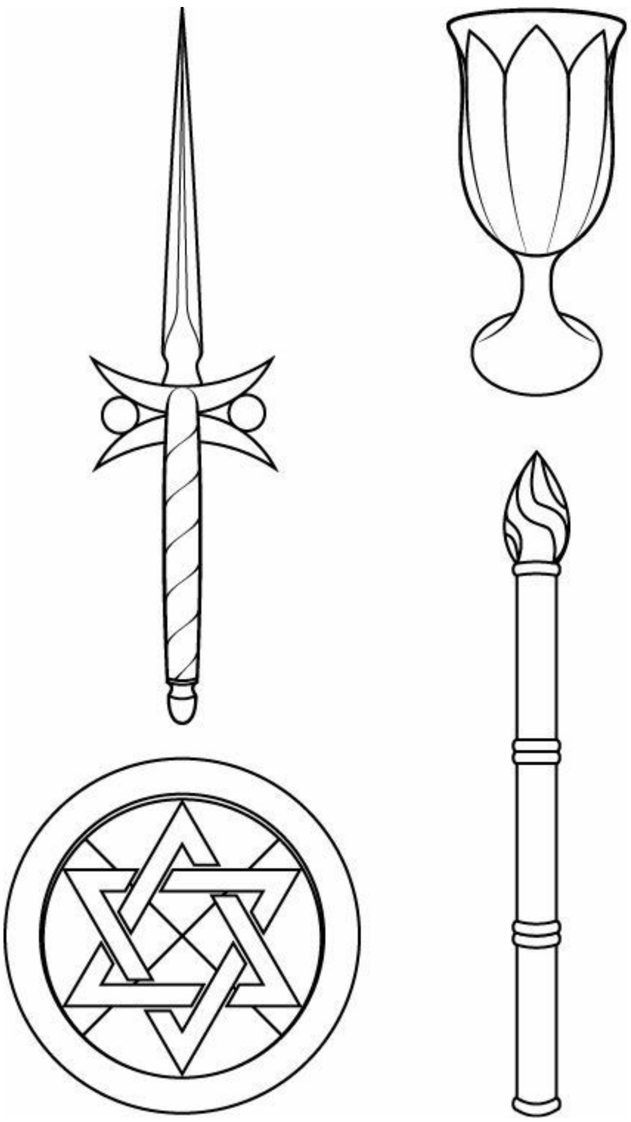
11. Note by JMG: See the paper on sigils on pages 608–611.

12. Note by JMG: That is, the lotus wand.

# THE FOUR ELEMENTAL WEAPONS

These are the tarot symbols of the letters of the divine name YHVH, and of the elements, and have a certain bond and sympathy between them. So that even if only one is to be used the others should be also present, even as each of the four elemental tablets is divided in itself unto four lesser angles representing the other three elements bound together therewith in the same tablet. Therefore also let the Z.A.M. remember that when he works with these forces he is, as it were, dealing with the forces of the letters of the divine name.

Each implement must be consecrated, and when this has been done, no one else must touch it.



*Four Elemental Weapons*

## The Wand for Fire

The staff of the wand should be of wood, rounded and smooth and perforated from end to end. Within it should be placed a magnetised steel rod, just so long as to project 1/16 inch beyond each end of the wood. It is often convenient to form the wand of cane which has a natural hollow through it. If of cane, there should be three natural lengths according to the knots, so that these knots may be placed similarly to the manner in the figure which is such as a turner would produce.

Eighteen inches is an extreme length.[13] The magnet should be a strong one. One end of the wood should be cone-shaped. The north end of the magnet, known by its repelling the so-called north pole of a compass needle, should be placed at the end of the wand which is plain.

The whole is coloured flame scarlet and is divided into three parts by yellow bands. The cone-shaped end has also painted upon its red surface three wavy flame-shaped Yods as ornaments; they are painted bright yellow.

The divine and angelic names of the element of fire should then be written in bright green paint along the shaft and on the cone. Their sigils should be added and the motto of the Adeptus.

The wand must then be consecrated. It is for all workings of the nature of fire and under the presidency of Yod and of the "Wand of the Tarot."

## The Cup for Water

Any convenient glass cup may be adapted for this use. The bowl should be somewhat the shape of a crocus flower, and must show eight petals. A smooth glass cup is preferable unless it have eight cuts or ridges. These eight petals must be coloured bright blue, neither too pale nor too dark. They must be edged with bright orange colour. The colours must be clear and correct. The petals may be formed by paint or by coloured paper pasted on the glass.

The proper divine and angelic names are then to be written upon the petals in orange colour together with their sigils from the rose; then add the motto of the Adeptus. The cup must then be consecrated. It is to be used in all workings of the nature of water, and under the presidency of the letter Heh, and the "Cup of the Tarot."

## The Dagger for Air

Any convenient dagger or knife or sword may be adapted to the use; the shorter it is, the better. The hilt and pommel and guard are to be coloured in bright pure yellow. The divine and angelic names should be written upon the yellow background in purple or violet, together with their sigils from the rose, and the motto of the Adeptus.

It is to be used in all work of an airy nature, and under the presidency of Vau, and the “Sword of the Tarot.”

Let there be no confusion between the magical sword and the air dagger. The magical sword is under Geburah and is for strength and defence. The air dagger is for air, for Vau of YHVH, and is to be used with the three other elemental implements. They belong to different planes and any substitution of one for the other is harmful.

## The Pentacle for Earth

The pantacle or pentacle should be formed of a round disc of wood, about 4½ inches in diameter, and from ½ inch to 1 inch in thickness; nicely polished, and truly circular, and of even thickness.

There should be a circular white border and a white hexagram on each face of the disc. The space within the white border should be divided into four compartments by two diameters at right angles. These four compartments are to be coloured: the upper, citrine; right, olive-green; left, russet-brown; lowest, black.

The divine and angelic names should be written in black round the white border; each name followed by its sigil taken from the rose. The motto of the Adeptus to be added.

The pentacle should be the same on both sides, and should be held in the hand with the citrine uppermost; unless there is any special reason for using one of the other compartments. And in this matter remember that citrine is the airy part of earth; russet the fiery; olive the watery; black the earthy part of earth.

The pentacle must then be consecrated.

It is then to be used in all work of the nature of earth, and is under the presidency of Heh final, and of the “Pentacle of the Tarot.”

## Ritual of Consecration of the Four Elemental Weapons

*Provide altar, lamp, cup, salt, incense and rose, white triangle, and red cross; four new implements, fire wand, air dagger, water cup, and earth pentacle; magical sword, Rose Cross, lotus wand, white sash.*

*Drape and arrange altar as in 0° = 0□ repast. Put on white robe, sash, and Rose Cross. Light the lamp, put water in the cup, kindle the incense.*

*Select time for the ceremony during the course of the appropriate tattwas.*[14]

1. *Take up the lotus wand by the black portion, and say:* Hekas hekas este bebeloi. *Put down the wand and take up the magic sword.*

2. *Perform the Lesser Banishing Ritual of the Pentagram. Pass to the east to begin. Use magic sword.*

3. *Lay down sword, and purify with water, saying:*

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud-resounding sea.

4. *Consecrate with fire, saying:*

And when, after all the phantoms are vanished, thou shalt see that holy formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.”

5. *Take up the lotus wand by white portion.*

6. *Circumambulate with the sun three times.*

7. *Repeat the adoration, salute with the 0°* = 0□ *sign each time.*

Holy art thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and of the darkness.

8. *Varying with each implement on different days, or twenty minutes between each commencement, according to tattwas,*[15] *perform the Supreme Invoking Ritual of the Pentagram of the particular elemental implement with lotus wand, holding it by appropriate band of Kerubic figure.*

*9. With the lotus wand in thy hand, and standing by the altar and facing the quarter of the element whose implement you are consecrating, describe in the air over the implement, as if standing upon it, the invoking pentagram of that implement.*

*10. Invocate the divine and angelic names already graven upon the implement, making their letters and sigils in the air over the implement with the lotus:*

O Thou, who art from everlasting, Thou who hast created all things, and doth clothe Thyself with the forces of nature as with a garment, by Thy holy and divine name

| | | |
|---|---|---|
| For pentacle | Adonai | אדני |
| For dagger | Yhvh | יהוה |
| For cup | El | אל |
| For wand | Elohim | אלהים |

whereby Thou art known especially in that quarter we name

| | | | |
|---|---|---|---|
| For pentacle and earth | Tzaphon | צפון | North |
| For dagger and air | Mizrach | מזרח | East |
| For cup and water | Mearab | מערב | West |
| For wand and fire | Darom | דרום | South |

I beseech Thee to grant unto me strength and insight for my search after the hidden light and wisdom. I entreat Thee to cause Thy wonderful archangel

| | | | |
|---|---|---|---|
| For pentacle | Auriel | אוריאל | Who governeth |

| | | | |
|---|---|---|---|
| | | | the works of earth |
| For dagger | Raphael | רפאל | Who governeth the works of air |
| For cup | Gabriel | גבריאל | Who governeth the works of water |
| For wand | Michael | מיכאל | Who governeth the works of fire |

to guide me in the pathway; and furthermore to direct Thine angel

| | | |
|---|---|---|
| For pentacle | Phorlakh | פורלאך |
| For dagger | Chassan | חשן |
| For cup | Taliahad | טליהד |
| For wand | Aral | אראל |

to watch over my footsteps therein. May the ruler of (*name element*), the powerful prince

| | | |
|---|---|---|
| For pentacle and earth | Kerub | כרוב |
| For dagger and air | Ariel | אריאל |
| For cup and water | Tharsis | תרשיס |
| For wand and fire | Seraph | שרף |

by the gracious permission of the infinite supreme, increase and strengthen the hidden forces and occult virtues of this (*name implement*) so that I may be enabled with it to perform aright those magical operations for which it has been fashioned. For which purpose I now perform this mystic rite of consecration in the divine presence of

| | | |
|---|---|---|
| For pentacle | Adonai | אדני |
| For dagger | Yhvh | יהוה |
| For cup | El | אל |
| For wand | Elohim | אלהים |

*11. Lay aside the lotus wand.*

*12. Take up the magic sword, and read the invocation to the king, tracing in the air the invoking pentagram of the element.*

In the three great secret holy names of God borne upon the banners of the

| | | |
|---|---|---|
| For pentacle and earth | North | Emor Dial Hectega |
| For dagger and air | East | Oro Ibah Aozpi |
| For cup and water | West | Empeh Arsel Gaiol |
| For wand and fire | South | Oip Teaa Pedoce |

I summon thee, thou great king of the

| | | |
|---|---|---|
| For pentacle | North | Ic Zod Heh Chal |
| For dagger | East | Bataivah |
| For cup | West | Ra Agiosel |
| For wand | South | Edel Pernaa |

to attend upon this ceremony and by thy presence increase its effect, whereby I do now consecrate this magical (*name implement*). Confer upon it the utmost occult might and virtue of which thou mayest judge it to be capable in all works of the nature of (*name element*) so that in it I may find a strong defence and a powerful weapon wherewith to rule and direct the spirits of the elements.

*13. Still with the sword, trace in the air over the implement the hexagram of Saturn, and read the invocation to the six seniors.*

Ye mighty princes of the (*name direction*) quadrangle, I invoke you who are known to me by the honourable title, and position of rank, of seniors. Hear my petition, oh ye mighty princes, the six seniors of the (*same point*) quarter of the earth who bear the names of:

zdo1: Laidrom Alphctga Aczinor Ahmlicv Lzinopo Liiansa
zup1: Habioro Ahaozpi Aaozaif Avtotar Htmorda Hipotga
zdo0: Lsrahpm Slgaiol Saiinor Soniznt Laoaxrp Ligdisa
zup0: Aaetpoi Aapdoce Adoeoet Anodoin Alndvod Arinnap [16]

and be this day present with me. Bestow upon this *(name weapon)* the strength and purity whereof ye are masters in the elemental forces which ye control; that its outward and material form may remain a true symbol of the inward and spiritual force.

*14. Then read the invocations of the angels governing the four lesser angles. During each, make the invoking pentagram of the element whose implement is being consecrated: cup, wand, dagger, or pentacle, according to which lesser angle is in process, making the pentagram in the air immediately over the implement with the sword.*[17]

## Fire Wand

*Lesser angle of fire:* “O Thou mighty angel Bziza who art ruler and president over the four angels of the fiery lesser quadrangle of fire, I invocate thee to impress into this weapon the force and fiery energy of thy kingdom and servants, that by it I may control them for all just and righteous purposes.”

*With the sword, trace invoking fire pentagram with lion Kerub.*

*Lesser angle of water:* "O Thou mighty angel Banaa, ruler and president over the four angels of fluid fire, I beseech thee to impress into this weapon thy magic power that by it I may control the spirits who serve thee for all just and righteous purposes."

*With the cup, trace invoking fire pentagram.*

*Lesser angle of air:* "O Thou mighty angel Bdopa, ruler and president over the four angels and governors of the subtle and aspiring etheric fire, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness, that with it I may control the spirits of thy realm for all just and righteous purposes."

*Trace invoking fire pentagram with the dagger.*

*Lesser angle of earth:* "O Thou mighty angel Bpsac, who art ruler and president over the four angels of the denser fire of earth, I beseech thee to bestow upon this weapon thy strength and fiery steadfastness that with it I may control the spirits of thy realm for all just and righteous purposes."

*Trace invoking fire pentagram with pentacle.*

## Water Cup

*Lesser angle of fire:* "O thou powerful angel Hnlrx, thou who are lord and ruler over the fiery waters, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim."

*With wand trace invoking water pentagram with eagle Kerub.*

*Lesser angle of water:* "O thou powerful angel Htdim, thou who art lord and ruler over the pure and fluid element of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim."

*With sword trace invoking water pentagram.*

*Lesser angle of air:* "O thou powerful angel Htaad, thou who art lord and ruler of the etheric and airy qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

*With dagger trace invoking water pentagram.*

*Lesser angle of earth:* “O thou powerful angel Hmagl, thou who art lord and ruler of the more dense and solid qualities of water, I beseech thee to endue this cup with the magic powers of which thou art lord, that I may with its aid direct the spirits who serve thee in purity and singleness of aim.”

*With pentacle trace invoking water pentagram.*

## Air Dagger

*Lesser angle of fire:* “O thou resplendent angel Exgsd, thou who governest the fiery realms of air, I conjure thee to confer upon this dagger thy mysterious and magical powers, that I thereby may control the spirits who serve thee for such purposes as be pure and upright.”

*With the wand trace invoking air pentagram with Aquarius as Kerubic emblem.*

*Lesser angle of water:* “O thou resplendent angel Eytpa, thou who governest the realms of fluid air, I conjure thee to confer upon this dagger thy mysterious powers, that by its aid I may control the spirits who serve thee for such purposes as be pure and upright.”

*With the cup trace invoking air pentagram.*

*Lesser angle of air:* “O thou resplendent angel Erzla, thou who rulest the realms of pure and permeating air, I conjure thee to confer upon this dagger the magic power of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright.”

*With the sword trace invoking air pentagram.*

*Lesser angle of earth:* “O thou resplendent angel Etnbr, thou who rulest the denser realms of air symbolized by the lesser angle of earth, I conjure thee to confer upon this dagger the magic powers of which thou art master, whereby I may control the spirits who serve thee, for such purposes as be pure and upright.”

*With the pentacle trace invoking air pentagram.*

## Earth Pentacle

*Lesser angle of fire:* “O thou glorious angel Naaom, thou who governest the fiery essences of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art sovereign, that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

*With wand over russet part, trace invoking earth pentagram with Taurus Kerub.*

*Lesser angle of water:* “O thou glorious angel Nphra, thou who governest the moist and fluid essences of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art sovereign that by its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

*With cup over olive part, trace invoking earth pentagram.*

*Lesser angle of air:* “O thou glorious angel Nboza, thou who governest the airy and delicate essence of earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

*With dagger over citrine part, trace invoking earth pentagram.*

*Lesser angle of earth:* “O thou glorious angel Nroam, thou who governest the dense and solid earth, I invocate thee to bestow upon this pentacle the magic powers of which thou art master, that with its help I may govern the spirits of whom thou art lord, in all seriousness and steadfastness.”

*With sword over black part, trace invoking earth pentagram.*

*15. Then take up the newly consecrated implement and perform with it the Supreme Invoking Ritual of the Pentagram of its element in the four quarters,* *preceding each pentagram with the equilibriating pentagram suitable, and reciting the divine name. Close with Qabalistic cross and prayer. When completed each implement is to be wrapped in silk or linen, white, or suitable colour.*

*16. Purify with water, repeating verse as in opening.*

*17. Consecrate with fire, repeating the verse as in opening.*

*18. Reverse circumambulation.*

*19. Stand at west of altar, and say:* In the name of Yeheshuah, I now set free any spirits that may have been imprisoned by this ceremony.

*20. Perform the Lesser Banishing Ritual of the Pentagram in the four quarters.*

*21. If preferred, the Supreme Banishing Ritual of the Pentagram of special element, if one or two or three implements have been consecrated and not all four at same ceremony.*

[contents]

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13. Note by Regardie: That of the present writer is about ten inches long.

14. Note by Regardie: The angelic names used in these rituals are names from the Angelic or Enochian Tablets. This whole subject is elucidated in the final section of this volume.

15. Note by JMG: The tattwas are covered in Book Seven on pages 576–656.

16. Note by JMG: For the pronunciations of these Enochian names and those in the invocations of the angles, see page 365.

17. Note by Regardie: When tracing the pentagrams over the implement to be consecrated, remember that the same pentagram is traced but each time with another of the weapons. In the consecration of the cup, the water pentagram is the only one used, but it is traced using the sword and the other implements. This is mentioned so that, for example, the student will not use different pentagrams traced with different weapons when consecrating one implement.

# BOOK FIVE

## Inner Order Teachings on the Neophyte Grade

# Z.1: THE ENTERER OF THE THRESHOLD

## *The General Exordium*

The speech in the silence:
The words against the son of night:
The voice of Thoth before the universe in the presence of the eternal gods:
The formulas of knowledge:
The wisdom of breath:
The radix of vibration:
The shaking of the invisible:
The rolling asunder of the darkness:
The becoming visible of matter:
The piercing of the coils of the stooping dragon:
The breaking forth of the light:
All these are in the knowledge of Tho-oth.

## *The Particular Exordium*

At the ending of the night: At the limits of the light: Tho-oth stood before the unborn ones of time!
Then was formulated the universe:
Then came forth the gods thereof:
The aeons of the bornless beyond:
Then was the voice vibrated:
Then was the name declared.
At the threshold of the entrance,
Between the universe and the infinite,
In the sign of the enterer, stood Tho-oth,
As before him were the aeons proclaimed.
In breath did he vibrate them:
In symbols did he record them:
For betwixt the light and the darkness did he stand.

The complete explanation of the symbolism of, and the formulae contained in, the 0° = 0$^{\square}$ grade of Neophyte of the Order of the Golden Dawn.

“Enterer of the Threshold” is the name of the 0° = 0$^{\square}$ grade of Neophyte. “The Hall of the Neophytes” is called “The Hall of the Dual Manifestation of Truth,” that is of the goddess Thmaah, whose name has three forms according to the nature of her operation. This is explained under the chapter concerning the Hegemon.

## Of the Temple in Reference to the Sephiroth

The temple, as arranged in the Neophyte grade of the Order of the Golden Dawn in the Outer, is placed looking towards the YH of YHVH in Malkuth in Assiah. That is, as Y and H answer unto the Sephiroth Chokmah and Binah in the Tree (and unto Abba and Aima, through whose knowledge alone that of Kether may be obtained), even so, the sacred rites of the temple may gradually, and as it were, in spite of himself, lead the Neophyte unto the knowledge of his higher self. Like the other Sephiroth, Malkuth hath also its subsidiary Sephiroth and Paths. Of these ten Sephiroth, the temple as arranged in the Neophyte grade, includeth only the four lower Sephiroth in the Tree of Life, *viz.:* Malkuth, Yesod, Hod, and Netzach, and the outer side of Paroketh, the Veil. Paroketh formeth the east of the temple. First in importance cometh the symbolism of the east.

The three chiefs who govern and rule all things, the viceroys in the temple of the unknown Second Order beyond, are the reflections therein of the powers of Chesed, Geburah, and Tiphareth. They represent: the Imperator—Geburah and the grade 6° = 5$^{\square}$; the Praemonstrator—Chesed and the grade 7° = 4$^{\square}$; the Cancellarius—Tiphareth and the grade 5° = 6$^{\square}$.

Now the Imperator governeth, because in Netzach, which is the highest grade of the First Order, 4° = 7$^{\square}$, is the fire reflected from Geburah. The Praemonstrator is second, because in Hod, which is the next highest grade, 3° = 8$^{\square}$, is the water reflected from Chesed. The third is the Cancellarius, because in Yesod, 2° = 9$^{\square}$, is the air reflected from Tiphareth. Thus the Order is governed by a triad, one in intention but having different functions: the Imperator to command: the Praemonstrator to instruct: the Cancellarius to record.

The proper mantle of office of the Imperator is the flame scarlet robe of fire and severity, as on him do the energy and stability of the temple depend: and if he has sub-officers to assist him, they partake of his symbolism. His mantle is the symbol of unflinching authority, compelling the obedience of the temple to all commands issued by the Second Order; and upon the left breast thereof, is the cross and triangle of the Golden Dawn, both white, representing the purification of the temple in the Outer Order by fire. He may wear a lamen similar to that of Hierophant, of the same colours, but depending from a scarlet collar, and he may bear a sword similar to that of Hiereus. His place in the temple is at the extreme right of the dais and at the equinox he takes the throne of Hierophant when that office is vacated.

The proper mantle of office of the Praemonstrator is the bright blue robe of water, representing the reflection of the wisdom and knowledge of Chesed. His duty is that of teacher and instructor of the temple, always limited by his obligation to keep secret the knowledge of the Second Order from the Outer Order. He superintends the working of the Outer Order, seeing that in it nothing be relaxed or profaned; and duly issues to the temple any instruction regarding the ritual received by him from the greatly honoured chiefs of the Second Order. He is therefore to the temple the reflector of the wisdom beyond. His sub-officers partake of his symbolism. The white cross and triangle on his left breast on the robe represents the purification of the Outer Order by water. He may wear a lamen like that of Hierophant, but blue upon an orange field and depending from a collar of blue. He may bear a sceptre surmounted by a Maltese Cross in the elemental colours.

The proper mantle of office of the Cancellarius is the yellow robe of air. Upon him depend the records of the temple, the order of its working, the arrangements of its meetings and the circulation of its manuscripts. He is the recorder and, more immediately than either of the preceding chiefs, the representative of the executive authority of the Second Order over the Outer. His duty is to see that in no case knowledge of a grade be given to a member who has not properly attained to it. He is the immediate circulator of all communications from the Second Order. His sub-officers partake of his symbolism. His white cross and triangle represent the purification of the Outer Order by air. He may wear a lamen like that of Hierophant, but of yellow on a purple field, and depending from a purple collar; and he may bear a sceptre surmounted by a hexagram of amber and gold.

The sceptres of the chiefs should be of the same colour as their mantles, with a gold band to represent Tiphareth, being the first grade of the Inner Order. The sword of the Imperator should have a plain scarlet hilt, with gold or brass mountings, while the sceptre of the Praemonstrator should be blue with a gold band. The proper seat of the chiefs is beside the Hierophant, and if desired the Imperator and Cancellarius may be seated to the right and Praemonstrator and immediate past Hierophant to his left—the Cancellarius and immediate past Hierophant being nearest to the Hierophant on their respective sides. The chiefs stand before the Veil in the east of the temple, as the representatives of the Inner Order, and therefore no meeting can be held without one of them. Preferably all three chiefs should be present. The other officers of the temple exist only by their authority and permission.

Because the east of the temple is the outer side of Paroketh, all members of the Second Order wear the crossed sashes of a lord of the Paths of the Portal of the Vault only—no higher grade being allowed to be shown in a temple of the First Order. Members of the Second Order should be seated in the east of the temple when practicable. Any past Hierophant may wear a mantle of a Hierophant and a jewel of that lamen, but not a large collar lamen. Immediate past Hierophant may have a sceptre of a Hierophant.

The chiefs, or members asked to represent them on the dais, wear white gowns. The cords and tassels of all mantles of chiefs or officers should be white to symbolize spiritual purity and influence of the divine and shining light. Members of the Outer Order wear a black gown or tunic with a sash indicating their grade across it. The black sash crosses from the left shoulder (from the side of the black pillar, as they first received it), and the white sash from the right shoulder.

Egyptian headdresses, or nemysses, are worn by the chiefs and officers, those of the chiefs being of the colour of their mantles striped with the complementary colour; those of the officers being striped equally black and white. Members may wear similar nemysses in black and white or plain black squares of approved pattern.

The key to the formation of the tunic and nemyss is the crux ansata for the nemyss makes the oval, and the arms and body of the tunic, the cross.

## The Symbolism of the Temple

The bases of the two pillars are respectively in Netzach and Hod; the white pillar being in Netzach and the black pillar in Hod. They represent the two pillars of mercy and severity. The bases are cubical and black to represent the earth element in Malkuth. The columns are respectively black and white to represent the manifestation of the eternal balance of the scales of justice. Upon them should be represented in counterchanged colour any appropriate Egyptian designs, emblematic of the soul.[1]

The scarlet tetrahedonal capitals represent the fire of test and trial, and between the pillars is the porchway of the region immeasurable. The twin lights which burn on their summits are “the Declarers of the Eternal Truth.” The bases of the tetrahedra being triangular, that on the white pillar points east, while that on the black points west. They thus complete the hexagram of Tiphareth—though separate, as is fitting in “the Hall of the Dual Manifestation of Truth.”

The altar, whose form is that of a double cube, is placed in the eastern part of Malkuth, as far as the Neophyte is concerned. But to the Adeptus Minor, its blackness will veil on the east citrine, on the south olive, on the north russet, while the west side alone, and the base, will be black, while the summit is of a brilliant whiteness.

The symbols upon the altar represent the forces and manifestation of the divine light, concentrated in the white triangle of the three supernals as the synthesis; wherefore, upon this sacred and sublime symbol, is the obligation of the Neophyte taken as calling therein to witness the forces of the divine light.

The red cross of Tiphareth (to which the grade of 5° = 6□ is referred) is here placed above the white triangle, not as dominating it, but as bringing it down and manifesting it unto the Outer Order; as though the crucified one, having raised the symbol of self-sacrifice, had thus touched and brought into action in matter the divine triad of light.

Around the cross are the symbols of the four letters of the name Jehovah—the Shin of Yeheshuah being only *implied* and not expressed in the Outer Order. At the east is the mystical rose, allied by its scent to the element of air. At the south is the red lamp, allied by its flame with the element of fire. At the west is the cup of wine, allied by its fluid form to the element of water. At the north are bread and salt, allied by their substance to the element of earth.

The elements are placed upon the altar according to the winds.[2]

> “For Osiris on-Nophris who is found perfect before the gods, hath said:
> ‘These are the elements of my body,
> Perfected through suffering, glorified through trial.
> For the scent of the dying rose is as the repressed sigh of my suffering:
> And the flame-red fire as the energy of mine undaunted will:
> And the cup of wine is the pouring out of the blood of my heart:
> Sacrificed unto regeneration, unto the newer life:
> And the bread and salt are as the foundations of my body,
> Which I destroy in order that they may be renewed.
> For I am Osiris triumphant, even Osiris on-Nophris, the Justified:
> I am he who is clothed with the body of flesh,

Yet in whom is the spirit of the great gods:
I am the lord of life, triumphant over death.
He who partaketh with me shall arise with me:
I am the manifestor in matter of those whose abode is the invisible:
I am purified: I stand upon the universe:
I am its reconciler with the eternal gods:
I am the perfector of matter:
And without me, the universe is not.'"

Technically, the door is supposed to be situated behind the seat of Hiereus in the west; but it may be in any part of the hall, seeing that the walls represent the barrier to the exterior. "The gate of the declarers of judgment" is its name—and its symbolic form is that of a straight and narrow doorway between two mighty pylons. "The watcher against the evil ones" is the name of the Sentinel who guards it and his form is the symbolic one of Anubis.

## The Stations of the Officers

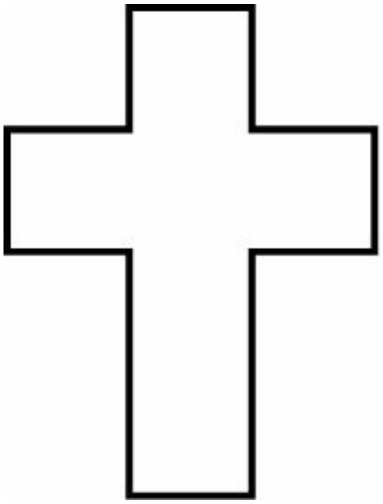
### Hierophant

The Hierophant is placed in the east of the temple, on the outer side of the Veil Paroketh, to rule the temple under the presidency of the chiefs. There he fills the place of a lord of the paths of the Portal of the Vault of the Adepti, acting as inductor to the sacred mysteries. The insignia and symbols of Hierophant are:

The throne of the east in the path of Samekh, outside the Veil.
The mantle of bright flame scarlet, bearing a white cross on the left breast.
The lamen suspended from a white collar.
The crown-headed sceptre.
The banner of the east.

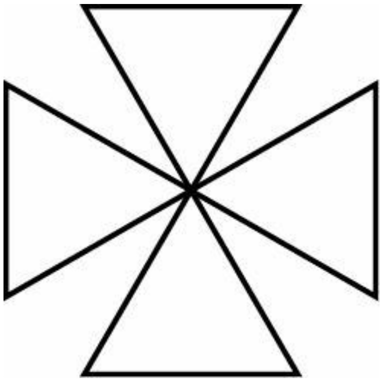
The position of the throne on the path Samekh is fitting for the inductor to the mysteries, as there being placed in that balanced and central position of that path by which alone is safe entrance to the mystical knowledge of the light in Tiphareth. Being placed before Paroketh at the point of its rending, it there marks the shining forth of the light through the Veil; and that translation of the three supernals to the Outer Order, which is represented by the red Calvary Cross and the white triangle upon the altar. Thus the station of Hierophant's throne fitly represents the rising of the sun of life and light upon our Order.

The robe of scarlet [3] represents the flaming energy of the divine light, shining forth into infinite worlds. Upon the left breast is a white cross to represent purification unto the light, and this cross may be one of the following forms:



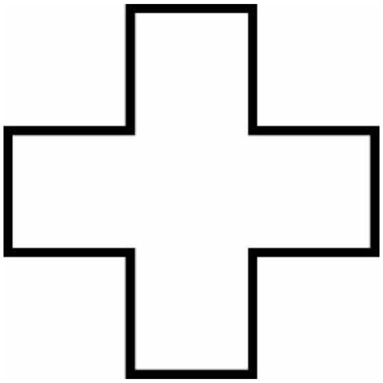
*Calvary Cross*

*Calvary:* in which case it alludes either to the cross of six squares of Tiphareth, or to the cross of the rivers.



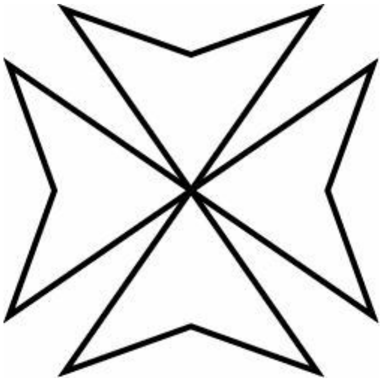
*Pyramidal Cross*

*Pyramidal:* the cross of the elements, to represent the descent of the divine and angelic forces into the pyramid symbol.



*Equilateral Cross*

*Equilateral:* a cross of the elements, symbolizing their purification through the light of the four-lettered name YHVH in Tiphareth.



*Maltese Cross*

*Maltese:* the cross of four arrowheads, representing the keen and swift impact of the light, coming from behind the Veil, through the elements symbolized by the arrow of Sagittarius in the Path of Samekh.

It is indifferent which of the crosses be employed, seeing that each represents the operation of the light through the Veil.

The sceptre represents the forces of the Middle Pillar. It is scarlet with gold bands to represent the places of the Sephiroth—Daath, Tiphareth, and Yesod—the pommel being Malkuth. The shaft represents the Paths of Gimel, Samekh, and Tau. The grip by which it is wielded is the path Tau, representing the universe governed by and attracting the forces of the light. The names of Sephiroth and Paths are not marked thereon, but the Hierophant initiate of the Second Order should remember the sublimity of the symbolism while he wields it. It represents him as touching thereby the divine light of Kether and attracting it through the Middle Pillar to Malkuth. It is called "the Sceptre of Power" and invests him with the power of declaring the temple open or closed in any grade, if time be short, and this is done by saying: "By the power in me vested by this sceptre, I declare this temple duly opened (or closed)."

This method of opening and closing "by sceptre" should only be used in great emergency where time presses. It should not be used in a ceremony in which elemental spirits have been invoked—especially not in the closing.

The lamen is partially explained in the Portal ceremony thus: "The Hierophant's lamen is a synthesis of Tiphareth, to which the Calvary Cross of six squares, forming the cube opened out, is fitly referred. The two colours, red and green, the most active and the most passive, whose conjunction points out the practical application of the knowledge of equilibrium, are symbolic of the reconciliation of the celestial essences of fire and water. For the reconciling yellow unites with blue in green, which is the complementary colour to red, and with red in orange which is the complementary colour to blue. The small inner circle placed upon the cross alludes to the rose that is conjoined therewith in the symbolism of the rose and cross of our order." But in addition to this, it represents the blazing light of the fire of the sun bringing into being the green vegetation of the otherwise barren earth, and also the power of self-sacrifice requisite in one who would essay to initiate into the sacred mysteries. So as the sceptre represents the authority and power of the light, the lamen affirms the qualifications necessary to him who wields it, and therefore is it suspended from a white collar, to represent the purity of the white brilliance from Kether. Hence it should always be worn by the Hierophant.

The Banner of the East is also partially explained in the Portal: “The field of the Banner of the East is white, the colour of light and purity. As in the previous case, the Calvary Cross of six squares is the number six of Tiphareth, the yellow cross of solar gold, and the cubical stone, bearing in its centre the sacred Tau of life, and having bound together upon it the form of the macrocosmic hexagram, the red triangle of fire and the blue triangle of water—the Ruach Elohim and the waters of creation.”

In addition to this explanation, it affirms the mode of action employed by the divine light in its operation by the forces of nature. Upon it is the symbol of the macrocosm so coloured as to affirm the action of the fire of the spirit through the waters of creation under the harmony of the golden cross of the Reconciler. Within the centre of the hexagram is a Tau cross in white, to represent its action as a triad; and the whole is placed on a white field representing the ocean of the Ain Soph Aour. The banner is suspended from a gold coloured bar by red cords, and the pole and base should be white. The base represents the purity of the foundation—the shaft, the purified will directed to the Higher. The golden crossbar is that whereon the manifested law of perfection rests; the banner itself, the perfect law of the universe, the red cords and tassels the divine self-renunciation, whose trials and sufferings form, as it were, the ornament of the completed work. The whole represents the ascent of the initiate into perfect knowledge of the light—therefore in the address of the Hiereus the Neophyte hears “Even the Banner of the East sinks in adoration before Him,” as though that symbol, great and potent though it be, were yet but an inferior presentment of the Higher, fitted to our comprehension.

“Expounder of the Sacred Mysteries” is the name of the Hierophant, and he is Osiris (Aeshoorist) in the nether world. (The letter -*st* added as a suffix to a name indicates the influence from Kether.) [4]

## Hiereus

The station of Hiereus is at the extreme west of the temple and in the lowest point of Malkuth where he is enthroned in its darkest part, in the quarter represented black in the Minutum Mundum diagram.[5] Representing a terrible and avenging god at the confines of matter, at the borders of the Qlippoth, he is enthroned upon matter and robed in darkness, and about his feet are thunder and lightning—the impact of the paths of Shin and Qoph—fire and water, terminating respectively in the russet and olive quarters of Malkuth. There, therefore, is he placed as a mighty and avenging guardian to the sacred mysteries. The symbols and insignia of Hiereus are:

The throne of the west in the black of Malkuth, where it borders on the Kingdom of Shells.
The black robe of darkness, bearing a white cross on the left breast.
The sword of strength and severity.
The lamen suspended from a scarlet collar.
The Banner of the West.

The position of the throne of the west at the limits of Malkuth is fitting for the avenger of the gods, for he is placed there in eternal affirmation against the evil ones—"Hitherto shall ye come and no further." The throne is also placed there as a seat of witness and of punishment decreed against evil.

The robe or mantle is of darkness, threatening and terrible to the outer, as concealing an avenging force ever ready to break forth against the evil ones. On the left breast is a white cross to represent the purification of matter unto the light. The sword represents the forces of the pillar of severity as a whole, but the places of the Sephiroth are not necessarily indicated thereon. The guard is Hod and may be of brass; the grip is the path of Shin and may be of scarlet, and the pommel, Malkuth, may be black. The grip by which it is wielded, being the path Shin, represents the universe governed by the flaming force of severity, and represents the Hiereus as wielding the forces of divine severity. "The Sword of Vengeance" is its name.

The lamen is partially explained in the Portal thus: “The outer circle includes the four Sephiroth—Tiphareth, Netzach, Hod, and Yesod—of which the first three mark the angles of the triangle inscribed within, while the connecting paths Nun, Ayin, and Peh form its sides. In the extreme centre is the Path of Samekh through which is the passage for the rending of the Veil. It is therefore a fitting lamen for Hiereus as representing the connecting link between the First and Second Orders, while the white triangle established in the surrounding darkness is circumscribed in its turn by the circle of light.” In addition to this explanation, the lamen represents “the light that shineth in darkness though the darkness comprehendeth it not.” It affirms the possibility of the redemption from evil and even that of evil itself, through self-sacrifice. It is suspended from a scarlet collar as representing its dependence on the force of divine severity overawing the evil. It is a symbol of tremendous strength and fortitude, and is a synthesis of the office of Hiereus as regards the temple, as opposed to his office as regards the outer world. For these reasons it should always be worn by Hiereus.

The Banner of the West completes the symbols of Hiereus. It is thus explained in the Zelator grade: “The white triangle refers to the three paths connecting Malkuth with the other Sephiroth, while the red cross is the hidden knowledge of the divine nature which is to be obtained through their aid. The cross and triangle together represent life and light.” In addition to this explanation from the Zelator grade, it represents eternally the possibility of rescuing the evil; but in it the Tiphareth Cross is placed *within* the white triangle of the supernals as thereby representing that sacrifice as made only unto the Higher. The red cross may be bordered with gold in this instance, to represent the perfect metal obtained in and through the darkness of putrefaction. Black is its field which thus represents the darkness and ignorance of the outer, while the white triangle is again the light which shineth in the darkness but which is not comprehended thereby. Therefore is the Banner of the West the symbol of twilight—as it were, the equation of light and darkness. The pole and the base are black, to represent that even in the depths of evil can that symbol stand. The cord is black, but the transverse bar and the lance-point may be golden or brass and the tassels scarlet as in the case of the Banner of the East, and for the same reasons.

The Banner of the West, when it changes its position in the temple, represents that which bars and threatens, and demands fresh sacrifice ere the path leading to the Higher be attained.

“Avenger of the Gods” is the name of Hiereus, and he is “Horus in the abode of blindness unto, and ignorance of, the Higher.” Hoor is his name.

## Hegemon

The station of Hegemon is between the two pillars whose bases are in Netzach and Hod, at the intersection of the Paths of Peh and Samekh, in the symbolic gateway of occult science—as it were, at the beam of the balance, at the equilibrium of the scales of justice; at the point of intersection of the lowest reciprocal path with that of Samekh, which forms a part of the Middle Pillar. She is placed there as the guardian of the threshold of entrance and the preparer of the way for the enterer—therefore the reconciler between light and darkness, and the mediator between the stations of Hierophant and Hiereus. The symbols and insignia of Hegemon are:

The robe of pure whiteness, bearing on the left breast a red cross.

The mitre-headed sceptre.

The lamen suspended from a black collar.

The robe represents the spiritual purity which is required in the aspirant to the mysteries and without which qualification none can pass between the eternal pillars. It represents the divine light which is attracted thereby and brought to the aid of the candidate. It symbolizes the self-sacrifice that is offered for another to aid him in the attainment of the light. It also signifies the atonement of error, the preparer of the pathway unto the divine. Upon the left breast is a cross, usually the Calvary form, of red to represent the energy of the lower will, purified and subjected to that which is higher—and thus is the office of Hegemon especially that of the reconciler.

The mitre-headed sceptre is the distinctive ensign of office of Hegemon. On the Tree of Life it represents the forces of the Pillar of Mercy. It should be of scarlet with gold bands and pommel. The bands represent the places of the Sephiroth Chesed and Netzach—the shaft being formed by the paths Vau and Kaph, the grip by which it is wielded being the path Qoph, while the pommel is Malkuth. The mitre is gold with red mountings and each point terminates in a ball. The mitre is charged with a red Calvary Cross of six squares. This mitre represents the wisdom of Chokmah as a duplicated aspect of Kether, attracted by the symbol of self-sacrifice. The sceptre is wielded by the forces of flux and reflux, shown by the grip being referred to the path Qoph, and it represents the attraction into the universe of the forces of divine mercy. The Sephiroth and paths are marked only as bands, and owing to its meaning, the sceptre should be carried by Hegemon in all conducting of the candidate, as representing to the latter the attraction of the forces of his higher self. It is called “the Sceptre of Wisdom.”

The lamen is explained in part in the grade of Philosophus thus: “The peculiar emblem of the Hegemon is the Calvary Cross of six squares within a circle. This cross embraces Tiphareth, Netzach, Hod, and Yesod, and rests upon Malkuth. Also the Calvary Cross of six squares forms the cube and is thus referred to the six Sephiroth of Microprosopus which are Chesed, Geburah, Tiphareth, Netzach, Hod, and Yesod.”

In addition to this explanation, it represents the black Calvary Cross of suffering as the initiator by trial and self-abnegation, and the opener of the way into the comprehension of the forces of the divine light. It is therefore suspended from a black collar to show that suffering is the purgation of evil.

“Before the Face of the Gods in the Place of the Threshold” is the name of Hegemon, and she is the goddess Thma-Ae-St [6] having the following Coptic forms:

Thma-Ae-St—This as regards the Middle Pillar and the influence from Kether.

Thma-aesh—This more fiery as regards her influence with respect to the pillar of severity.

Thmaa-ett—This more fluidic with regard to her influence with respect to the pillar of mercy.

She is the wielder of the sceptre of dual wisdom from Chokmah and therefore is the mitre head split in two and not closed, to indicate the dual manifestation of wisdom and truth: even as the Hall of the Neophytes is called “the Hall of the Dual Manifestation of the Goddess of Truth.”

## The Minor Officers

The three inferior officers do not wear mantles, but only lamens suspended from black collars. The designs are in white on a black field to show that they are administrators of the forces of light acting through the darkness, under the presidency of the superior officers.

The lamen of Kerux is thus explained in the grade of Theoricus: “The Tree of Life and the three mother letters are the keys wherewith to unlock the caduceus of Hermes. The upper point of the wand rests on Kether and the wings stretch out to Chokmah and Binah, thus comprehending the three supernal Sephiroth. The lower seven are embraced by the serpents whose heads fall on Chesed and Geburah. They are the twin serpents of Egypt and the currents of astral light. Furthermore, the wings and the top of the wand form the letter Shin, the symbol of fire; the heads and upper halves of the serpents form Aleph, the symbol of air; while their tails enclose Mem, the symbol of water—the fire of life above, the waters of creation below, and the air symbol vibrating between them.”

In addition to this, the caduceus of Kerux represents the balanced forces of eternal light working invisibly in the darkness—even as the light borne before the hoodwinked candidate at his initiation is symbolic of the light which guides him in the darkness of the world though he sees it not nor knows it. This caduceus is the rod of Hermes, containing invisible and unsuspected forces, the rules of whose administration may be revealed through meditation. It is the outer form of the wand surmounted by the winged globe below which the twin serpents are shown—the wand of the Chief Adept in the 5° = 6□ grade.

The lamen of Stolistes is thus explained in the grade of Practicus: “The cup of Stolistes partakes in part of the symbolism of the laver of Moses and the sea of Solomon. On the Tree of Life it embraces nine of the Sephiroth exclusive of Kether. Yesod and Malkuth form the triangle below, the former the apex, the latter the base. Like the caduceus, it further represents the three elements of water, air, and fire. The crescent is the water which is above the firmament; the circle is the firmament, and the triangle is the consuming fire below, which is opposed to the celestial fire symbolized by the upper part of the caduceus.”

In addition to this explanation, the cup represents the receptacle and collector of the more fluidic forces of the light, and is the symbol of an inexhaustible bowl of libation from which reservoir the adept may draw the reserved forces of the light—which matter again calls for meditation.

The lamen of Dadouchos is thus explained in the grade of Zelator: “The hermetic cross, which is also known as fylfot, hammer of Thor, and swastika, is formed of seventeen squares taken from a square of twenty-five lesser squares. These seventeen fitly represent the sun, the four elements, and the twelve signs of the zodiac.”

In addition to this, the lamen has a more extended meaning. The hermetic cross, the bolt of whirling flame, which is represented by the cross of four axes whose heads may be either double or single and turned in either direction, is a symbol of terrific strength and represents the fire of the spirit, cleaving its way in all directions through the darkness of matter. Therefore is it borne on the lamen of Dadouchos whose office is that of purification and consecration by fire, and from it also may be drawn by meditation several formulae of strength.

The Kerux is the principal form of Anubis, as the Sentinel is the subsidiary form.

Kerux is Ano-Oobist Empe-Eeb-Te—“Anubis of the East.”
Sentinel is Ano-Oobi Em-Pemen-Te—“Anubis of the West.”

The Kerux is the herald, the guardian and watcher within the temple—as Sentinel is the watcher without—and therefore is his charge the proper disposition of the furniture and stations of the temple. He is also the proclaimer. His peculiar ensigns of office are:

The red lamp to signify the hidden fire over which he watches.
The magic staff of power to represent a ray of the divine light which kindles the hidden fire.
Two potions whereby to produce the effect of blood.

He is the guardian of the inner side of the portal—the sleepless watcher of the gods and the preparer of the pathway to divine wisdom. “Watcher for the Gods” is the name of Kerux, and he is Ano-Oobist, the herald before them.

The Stolistes is stationed in the northern part of the hall to the northwest of the black pillar whose base is in Hod, and is there as the affirmer of the powers of moisture, water, reflected through the Tree into Hod. The cup is the receptacle of this, filled from Hod so as to transmit its forces into Malkuth, restoring and purifying the vital forces therein by cold and moisture. “Goddess of the Scale of the Balance at the Black Pillar” is the name of Stolistes and she is “the Light Shining through the Waters upon Earth,” Aura-Mo-Ooth, and there is a connection between her and the Aurim or Urim of the Hebrews.

The Dadouchos is stationed towards the midst of the southern part of the hall, to the southwest of the white pillar whose base is in Netzach, and is there as the affirmer of the powers of fire, reflected down the Tree to Netzach. The censer is the receptacle thereof—the transmitter of the fires of

Netzach to Malkuth, restoring and purifying the vital force therein by heat and dryness. “Goddess of the Scale of the Balance at the White Pillar” is the name of Dadouchos and she is “Perfection through Fire manifesting on Earth,” Thaum-Aesch-Nia-eth, and there is a connection between her and the Thummim of the Hebrews.

The Stolistes has the care of the robes and insignia of the temple as symbolizing by their cleansing and purification the purging away of the evil of Malkuth by the waters of the spirit.

The Dadouchos has charge of all lights, fires, and incense, as representing the purifying and purging of Malkuth by fire and the light of the spirit. These officers also purify the temple, the members, and the candidate by water and by fire, as it is written: “I indeed baptize you with water, but One shall come after me who shall baptize ye with the Holy Ghost and with fire.”[7]

This completes the names and titles of the officers of a temple and they are seven in number and may all be taken by a frater or soror. As they represent powers and not persons, the feminine form of the Greek names is not usually used, for the powers are positive (male) or negative (female) according to the godform used. Thus Hierophant, Hiereus, and Kerux are more natural offices for fratres, while Hegemon, Stolistes, and Dadouchos are more natural for sorores—but the office itself carries no implication of sex and sometimes the psychic balance of a ceremony may be better maintained when a frater is Hegemon and a soror Hierophant.

The Hierophant must be of the $5^\circ = 6^{\square}$ grade and a Zelator Adeptus Minor. The Hiereus must be at least Philosophus, and the Hegemon at least Practicus, and preferably Philosophus. Kerux must be at least Theoricus while Stolistes and Dadouchos must be Zelator—a Neophyte being qualified only for Sentinel. In case the feminine forms of the names of the officers should wish to be known, they are as follows:

V.H. Hierophant or V.H. Hierophantria
H. Hiereus or H. Hiereia

H. Hegemon or H. Hegemon
Kerux or Kerukaina
Stolistes or Stolistria
Dadouchos or Dadouche
Sentinel or Phulax

## Of the Three Chiefs

The three chiefs are in the temple and rule it, yet they are not comprehended in, nor understood by, the Outer Order. They represent, as it were, veiled divinities sending a form to sit before the Veil Paroketh, and, like the Veils of Isis and Nephthys, impenetrable save to the initiate. The synthesis of the three chiefs may be said to be in the form of Tho-oth who cometh from behind the Veil at the point of its rending. Yet separately, they may be thus referred:

The Imperator, from his relation to Geburah, may be referred to the goddess Nephthys,
The Praemonstrator, from his relation to Chesed, may be referred to the goddess Isis,
The Cancellarius, from his property of Recorder, may be referred to the god Thoth.

No ceremony of the Outer Order may take place without a chief—preferably the three chiefs or their vicegerents present—and on account of the stations on the dais, it is well to have these stations filled by an adept, should a chief be absent. These stations and those of the officers are called the visible stations of the gods, and descriptions of the forms which an adept officer builds up as a focus of force are given in another paper.

## The Invisible Stations

These are:

1. The Stations of the Kerubim.
2. The Stations of the Children of Horus.

3. The Stations of the Evil One.
4. The Station of Harpocrates.
5. The Stations of Isis, Nephthys, Aroueris.

1. The Kerubim. The stations of the man, the lion, the bull, and the eagle are at the four cardinal points without the hall, as invisible guardians of the limits of the temple. They are placed according to the winds—beyond the stations of Hierophant, Dadouchos, Hiereus, and Stolistes—and in this order do their symbols appear in all warrants of temples.

The Kerub of Air formulates behind the throne of Hierophant. She has a young girl's countenance and form, with large and shadowing wings; and she is a power of the great goddess Hathor who unites the powers of Isis and Nephthys. To the sign Aquarius is she referred as a correlative, which represents springs of water breaking upon earth; though as a zodiacal sign it is referred to air, the container of rain. The Egyptian name of the sign Aquarius is Phritithi.[8]

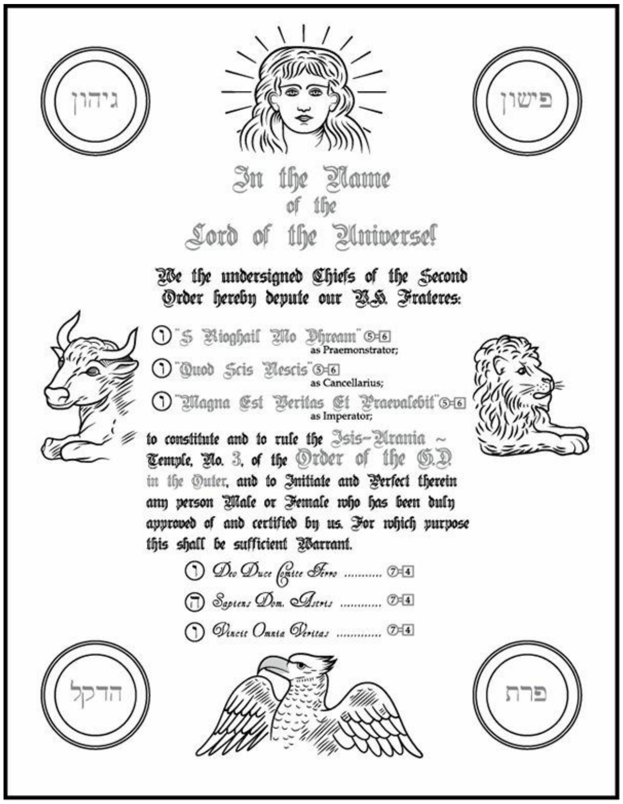
The Kerub of Fire has the face and form of a lion with large and clashing wings. He formulates behind the throne of Dadouchos, and he is a power of the great goddess Tharpesh or Tharpheshest, the latter syllable being nearly Pasht. The action of the lion Kerub is through the flaming fire of Leo of which the Egyptian name is Labo-Ae.

The Kerub of Water has the face and form of a great eagle with large and glistening wings and he formulates behind the throne of Hiereus. He is a power of the great god Thoomoo, and his operation is by the sign of Scorpio, which is called in Egyptian Szlae-Ee.[9]

The Kerub of Earth has the face and form of a bull with heavy and darkening wings. He formulates behind the throne of Stolistes and he is a power of the great god Ahaphshi and his operation is by the sign Taurus, called Ta-Aur in Egyptian.

2. The Children of Horus. Between the invisible stations of the Kerubim are those of the four vicegerents of the elements and they are situated at the four

corners of the temple, at the places marked by the four rivers of Eden in the warrant; for the body of a warrant, authorizing the formation and establishment of a temple, represents the temple itself—of which the guardians are the Kerubim and the vicegerents in the places of the rivers.



גיהון

פישון

In the Name
of the
Lord of the Universe!

We the undersigned Chiefs of the Second Order hereby depute our V.H. Frateres:

"S Rioghail Mo Dhream" 5=6
as Praemonstrator;

"Quod Scis Nescis" 5=6
as Cancellarius;

"Magna Est Veritas Et Praevalebit" 5=6
as Imperator;

to constitute and to rule the Isis-Urania Temple, No. 3, of the Order of the G.D. in the Outer, and to Initiate and Perfect therein any person Male or Female who has been duly approved of and certified by us. For which purpose this shall be sufficient Warrant.

Deo Duce Comite Ferro .......... 7=4

Sapiens Dom. Astris .......... 7=4

Vincit Omnia Veritas .......... 7=4

הדקל

פרת

*Golden Dawn Temple Warrant*

Ameshet, man-headed, is placed in the northeast, between the man and the bull. Ameshet or Amesheth. (The spelling is Coptic and differs according to the force intended to be invoked by the letters.)

Tou-mathaph, jackal-headed, is placed in the southeast between the man and the lion. Toumathph or Tmoumathv.

Ahephi, ape-faced, is placed in the southwest between the lion and the eagle. Ahephi or Ahaphix.

Kabexnuv, hawk-faced, is placed in the northwest, between the eagle and the bull. Kabexnuv or Dabexnjemouv.

3. The Station of the Evil One. This station is in the place of Yesod and is called the station of the Evil One, the slayer of Osiris. He is the tempter, accuser, and punisher of the brethren and in Egypt is represented mostly with the head of a water-dragon, the body of a lion or leopard, and the hind-parts of a water-horse.[10] He is the administrator of the power of the evil triad:

The stooping dragon—Apophrassz.

The slayer of Osiris—Szathan Toophon.

The brutal power of demonic force—Bessz.

The synthesis of this evil triad, “The Mouth of the Power of Destruction,” is called Ommoo-Szathan.

4. The Station of Harpocrates. The invisible station of Harpocrates is in the Path of Samekh, between the station of Hegemon and the invisible station of the evil triad. Harpocrates is the god of silence and mystery, whose name is the word of this grade of Neophyte. He is the younger brother of Horus, Hoor-Po-Krattist.

5. The Stations of Isis and Nephthys. The stations of Isis and Nephthys are respectively at the places of the pillars in Netzach and Hod, and these great goddesses are not otherwise shown in the grade, save in connection with the Praemonstrator and Imperator, as operating through the Hierophant, seeing that Isis corresponds to the Pillar of Mercy and Nephthys to that of severity; and therefore the positions of the pillars or obelisks are but, as it were, the places of their feet.

6. The Station of Aroueris. The invisible station of Aroueris (Horus the Elder) is beside the Hierophant as though representing the power of Osiris to the Outer Order—for while the Hierophant is an adeptus, he is shown only as lord of the Paths of the Portal—so that, when the Hierophant moves from the throne of the east, he is no longer Osiris but Aroueris. Yet when the Hierophant is on the dais the station of Aroueris is that of the immediate past Hierophant who sits on the Hierophant’s left. Aroo-ouerist.

This ends the constitutory symbolism of a temple in the 0° = 0$^{\square}$ grade of

Neophyte. Should a member have occasion to quit his place, he shall do it moving with the course of the sun; and as he passes the place of Hierophant, he shall salute with the sign. And when he enters or quits the temple, he shall salute the Hierophant's throne when within the portal.

[contents]

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1. Note by JMG: Compare "The Pillars," which specifies particular diagrams from the Book of the Dead for the two pillars.

2. Note by JMG: That is, according to the elemental order used in the pentagram rituals: air to east, fire to south, water to west, and earth to north.

3. Note by JMG: The special garments of the three principal officers are described as mantles, robes, and cloaks at different points in this paper. There seems to have been some difference in practice among the different temples of the original Order.

4. Note by JMG: See "The Coptic Names of the Chiefs and Officers".

5. Note by JMG: See color insert page 5.

6. Note by JMG: That is, Maat, the goddess of justice.

7. Note by JMG: This is a free rendering of Matthew 3:11 and Luke 3:16.

8. Note in original document: Thou shalt not confound the Kerubim with their signs of the zodiac, notwithstanding that the latter be under the presidency of the former, seeing that the Kerub representeth a far more sublime potency, yet acting by a harmonious sympathy through the particular sign allotted unto their correspondence.

9. Note by Regardie: In Egyptological works the name of this god is Tum or Tmu.

10. Note by JMG: That is, a hippopotamus. The "water-dragon" in question, in classic Egyptian depictions, is usually a crocodile.

# THE SYMBOLISM OF THE OPENING OF THE 0° = 0□ GRADE OF NEOPHYTE

The opening ceremony begins with the cry of the “watcher within” who should come to the right front of Hierophant and raise his wand. This symbol of the ray of the divine light from the white triangle of the three supernals thus descends into the darkness and warns the evil and uninitiated to retire, so that the white triangle may be formulated upon the altar through the combined effect of the formulae of the opening ceremony.

Having done this, he sees that the entrance is properly guarded. And then the Hierophant calls to the Hiereus to test the members by the signs, the knowledge of which shows that they, though in the land of blindness and ignorance, have yet seen that triangle of divine light from the three supernals formulated in darkness. It is then noted that the names of the three chief officers begin with the letter of breath, the Coptic ϩ. In the name of Osiris the zinfin is mute, and silent, and concealed, as it were, by H the Eta. In the name Horus, it is manifest and violently aspirated, while in the name Thmaest, it is partly one and partly the other, for it is compounded with the letter T in θ.

(H “Ae” is attributed to Chesed, zinfin to Aries, and θ to Earth and Saturn. This is intended to affirm the unknown life, which is inspired from the beyond, sent out to Aries, the commencement of the spring of the year, the life which after being inspired, is breathed forth again; and also the possible use of that breath, between the inspiration and the expiration, in the combination between it and the forces of the microcosm.)

The whole is a rehearsal of the properties of the reflection of the element air down through the Middle Pillar of the Sephiroth, representing the reflection of the air from Kether, through Tiphareth to Yesod, and even to the citrine part of Malkuth. For the subtle aether is, in Kether, inspired from the divine light beyond; thence reflected into Tiphareth, wherein it is combined with the reflexes from the alchemical principles in that great receptacle of the forces of the Tree. In Yesod, it affirms the foundation of a formula and from Malkuth it is breathed forth or reflected back.

And this formula the adept can use. Standing in his sphere of sensation he can, by his knowledge of the sacred rites, raise himself unto the contemplation of Yechidah and from thence aspire (in the sense of adspire, i.e., to attract towards you in breathing [11]) downwards into himself the lower genius as though temporarily to inhabit himself as its temple.

Another formula of vibration is here hidden. Let the adept, standing upright, his arms stretched out in the form of a Calvary Cross, vibrate a divine name, bringing with the formulation thereof a deep inspiration into his lungs. Let him retain the breath, mentally pronouncing the name in his heart, so as to combine it with the forces he desires to awake thereby; thence sending it downwards through his body past Yesod, but not resting there, but taking his physical life for a material basis, send it on into his feet. There he shall again momentarily formulate the name—then, bringing it rushing upwards into the lungs, thence shall he breathe it forth strongly, while vibrating that divine name. He will send his breath steadily forward into the universe so as to awake the corresponding forces of the name in the outer world. Standing with arms out in the form of a cross, when the breath has been imaginatively sent to the feet and back, bring the arms forward in the Sign of the Enterer while vibrating the name out into the universe. On completing this, make the Sign of Silence and remain still, contemplating the force you have invoked.

This is the secret traditional mode of pronouncing the divine names by vibration, *but let the adept beware that he applies it only to the divine names of the gods.* If he does this thing ignorantly in working with elemental or demonic names, he may bring into himself terrible forces of evil and obsession. The method described is called “the vibratory formula of the Middle Pillar.”

After noting the names of the three chief officers, comes the recapitulation of the stations and duties of the officers, thus occultly affirming the establishment of the temple so that the divine light may shine into the darkness. Then follows the purification and consecration of the hall by water and by fire, thus marking the limitation of the four cardinal points at the four quarters and the equation of the elements. This is the baptism of the place and, as it were, the preparation of a fitting shrine for the forces of the divine light. While all this goes forward, especially after the Hierophant's "for by names and images are all powers awakened and reawakened," the officers become clothed in their godforms and the invisible stations awake.

The procession of officers is then formed in the north in readiness for the "mystic circumambulation in the path of light" (that is to say, none of the partakers is hoodwinked). It is formed in the north, beginning from the station of Stolistes, the symbol of the waters of creation attracting the divine spirit, and therefore alluding to the creation of the world by the spirit and the waters. The mystic reverse circumambulation forms its procession in the south, beginning from the station of Dadouchos, as symbolic of the ending and judgment of the world by fire. But also, the mystic circumambulation commences by the Paths of Shin and Resh, as though bringing into action the solar fire; while the reverse circumambulation commences beside those of Qoph and Tzaddi as though bringing the watery reflux into action.

The order of the mystic circumambulation. First comes Anubis, the watcher within; next Thmaest, the goddess of the Hall of Truth; then Horus; then the goddesses of the scales of the balance; then members, if the hall be large enough; and at the end the watcher without, the Sentinel. It is as though a gigantic wheel were revolving, as it is said: "One wheel upon earth beside the Kerub."[12] The name of the sphere of the primum mobile, *Rashith ha-Gilgalim*, signifies the heads or beginnings of whirling motions or revolutions. Of this wheel in the mystic circumambulation, the ascending side begins from below the pillar of Nephthys, and the descending side from below the pillar of Isis; but in the reverse circumambulation, the contrary.

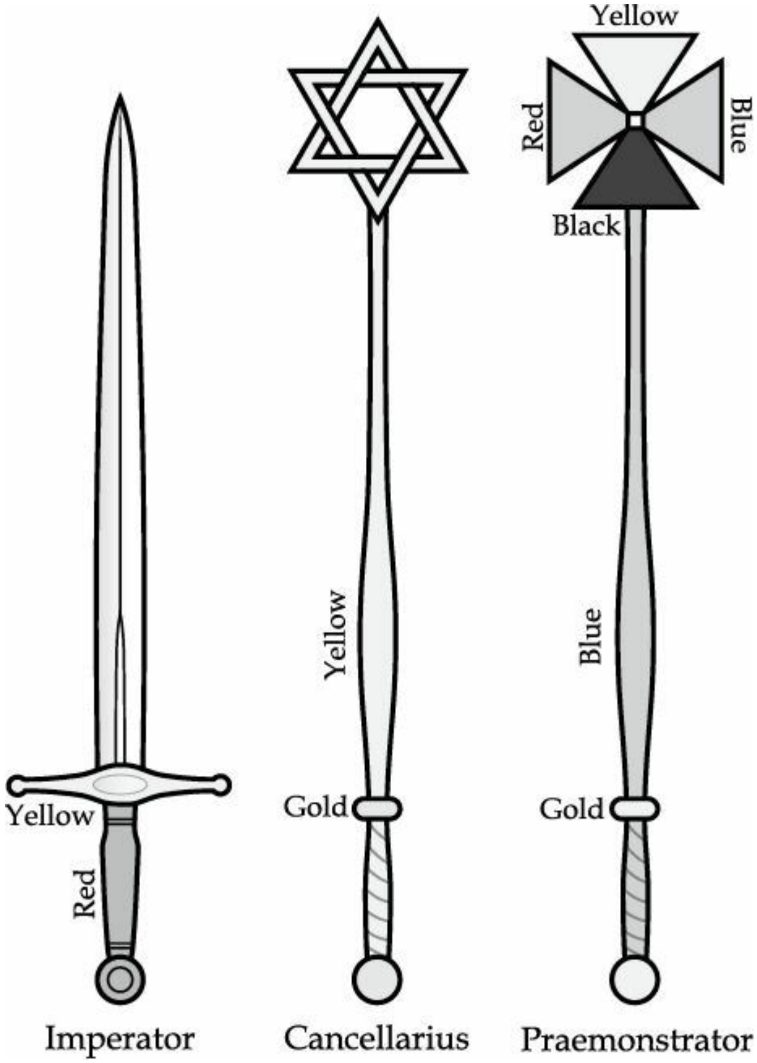
Now the nave or axis of this wheel is about the invisible station of Harpocrates—as though that god, in the Sign of Silence, were there placed affirming the concealment of that central atom of the wheel, which alone revolves not.

The mystic circumambulation is called symbolic of the rise of light and from it is drawn another formula for the circulation of the breath. It is the formula of the four revolutions of the breath (not, of course, of the actual air inspired, but of the subtle aethers which may be drawn thence and of which it is the vehicle—the aethers which awaken centres in the subtle body through the formula). This formula should be preceded by that of the Middle Pillar, described previously. By this method, having invoked the power you wish to awaken in yourself, and contemplated it, begin its circumambulation thus: Fill the lungs and imagine the name vibrating in the contained air. Imagine this vibration going down the left leg to the sole of the left foot—thence passing over to the sole of the right foot—up the right leg to the lungs again, whence it is out-breathed. Do this four times to the rhythm of the four-fold breath.[13]

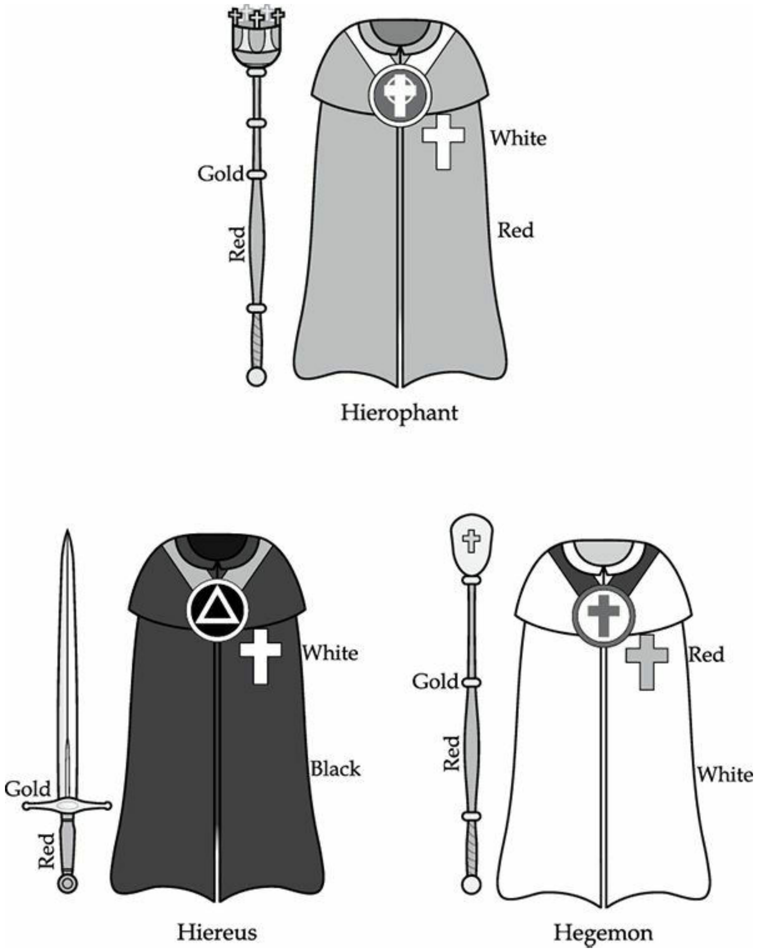
The object of the mystic circumambulation is to attract and make the connection between the divine light above and the temple. Therefore the Hierophant does not quit his post to take part therein, but remains there to attract by his sceptre the light from beyond the Veil. Each member in passing gives the Sign of the Enterer, thus projecting the light forward on his path from east to west, as he receives it from the Hierophant’s throne. Horus passes only once, for he is the son of Osiris and inherits the light by birthright from him. Therefore he goes at once to his station to fix the light there. Thmaest, the goddess of truth, passes twice because her rule is of the balance of the two scales, and she retires to her station between the pillars there to complete the reflex of the middle column. The watcher within and the rest circumambulate thrice as affirming the completion of the reflection of the perfecting of the white triangle of the three supernals upon the altar.

Then follows the adoration of God, the vast one, the Lord of the Universe—at which again all give the Sign of the Enterer, the sign of the projection of the force of the light. Then only does the watcher declare that the sun has arisen and that the light shineth in darkness. Now comes the battery of the 0° = $0^{\square}$ grade—the single knock of Hierophant repeated by Hiereus and Hegemon. This affirms the establishment of the white triangle and therefore the completion of the opening ceremony. The mystic words “Khabs am pekht” which accompany the knocks seal the image of the light. Their significance implies, by various Qabalistic methods of analysis, as well as by a certain reading of the Coptic and Egyptian hieroglyphics, “light in extension” or “May light be extended in abundance upon you.” Konx Om Pax is the Greek corrupted pronunciation of this, put here to link it with its right origin.

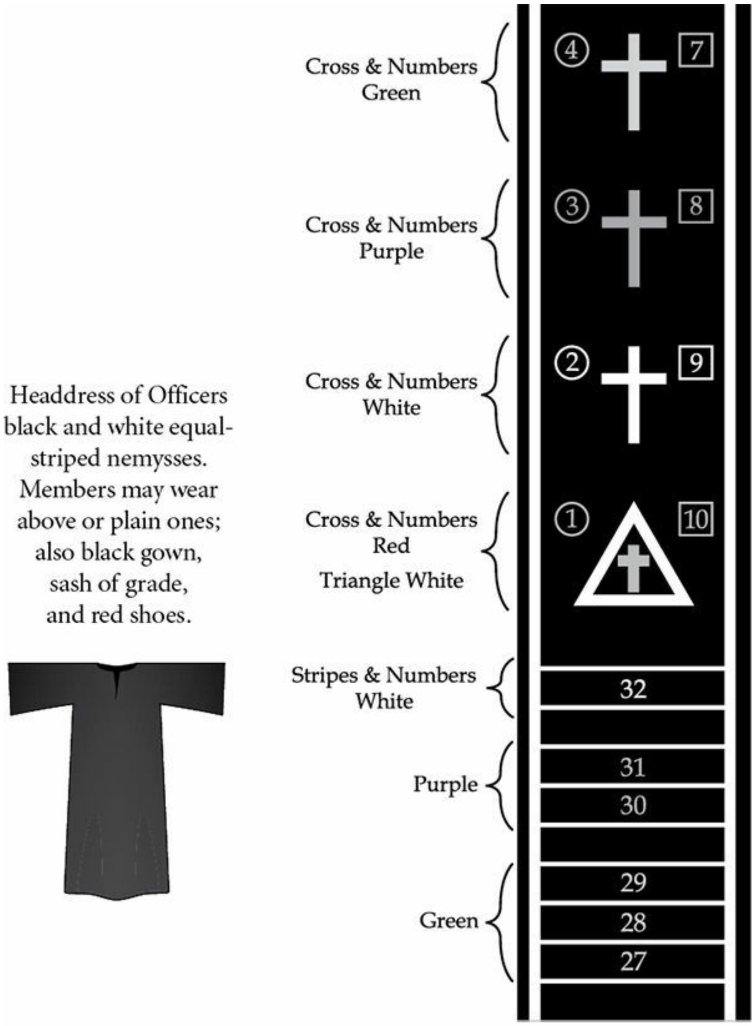
The grade of Neophyte has 0 or the circle for its number, as if hiding all things under the negative symbol. This is placed within a circle and a square connected by equal lines, as if affirming the hidden quality of their origin in Kether where all things are one, and the consequent universal application of the secret formulae.


Yellow
Red
Blue
Black
Yellow
Blue
Yellow
Gold
Gold
Red
Imperator
Cancellarius
Praemonstrator

*Wands of the Chiefs*


Gold
Red
White
Red
Hierophant
Gold
Red
White
Black
Hiereus
Gold
Red
Red
White
Hegemon

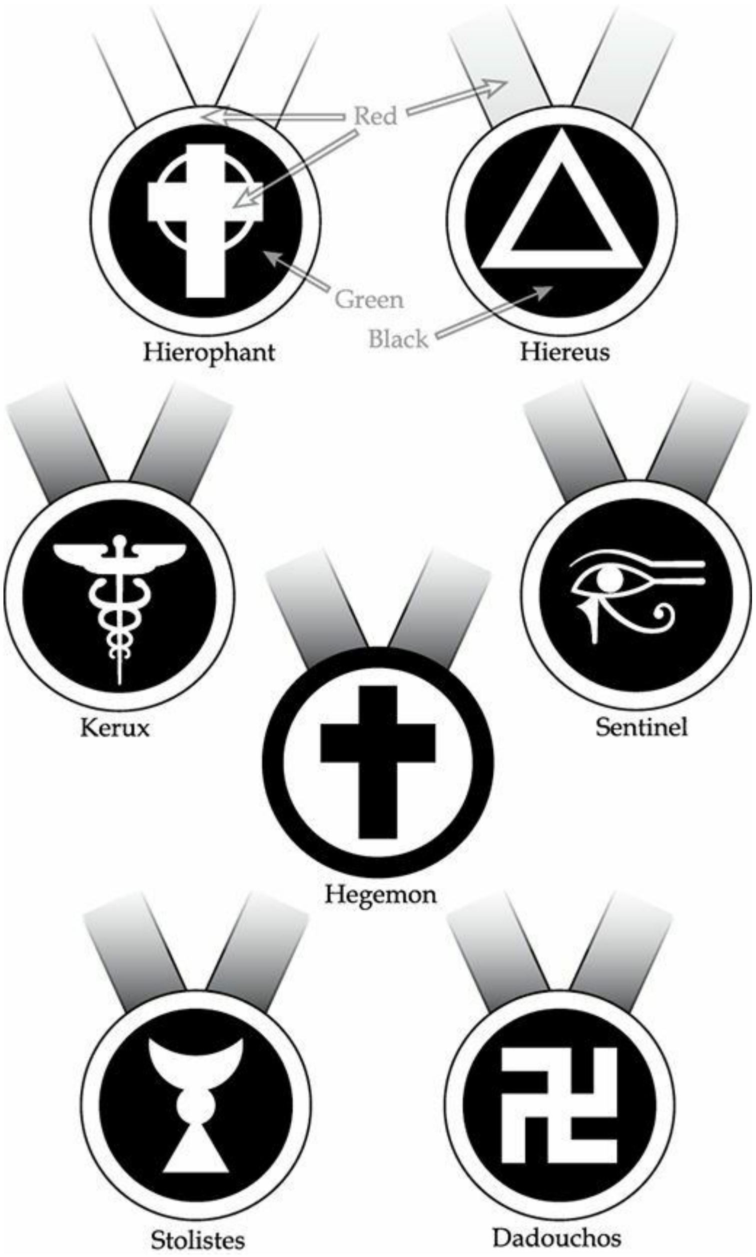
*Wands and Cloaks of the Primary Officers*



Headdress of Officers black and white equal-striped nemysses. Members may wear above or plain ones; also black gown, sash of grade, and red shoes.

Cross & Numbers Green
④
7
Cross & Numbers Purple
③
8
Cross & Numbers White
②
9
Cross & Numbers Red
Triangle White
①
10
Stripes & Numbers White
32
Purple
31
30
Green
29
28
27

*Grade Sash*


Red
Green
Black
Hierophant
Hiereus
Kerux
Sentinel
Hegemon
Stolistes
Dadouchos

*Officers' Lamens*

## The Coptic Names of the Chiefs and Officers

### Visible Stations

| | | | |
|---|---|---|---|
| Imperator: | Nephthys: | Neoph-tho-osest | Ⲛⲉⲩⲫⲑⲩⲥⲉ -ϛ |
| Praemonstrator: | Isis: | Ae-isest | Ⲏⲓⲥⲉ -ϛ |
| Cancellarius: | Thoth: | Tho-ooth | Ⲑⲱⲟⲩⲑ |
| Past Hierophant: | Aroueris: | Aroo-ouerist | ⲁⲣⲱⲩⲉⲣⲓ -ϛ |
| | | | Ⲏϣⲱⲱⲣⲓ -ϛ |

|  |  |  |  |
|---|---|---|---|
| Hierophant: | Osiris: | Ae-shoo-rist |  |
| Hegemon: |  | Thmae-st | Ⲑⲙⲁⲏ -ⲋ |
|  |  | Thmae-sh | Ⲑⲙⲁⲏ -ϣ |
|  |  | Thmaae-tt | Ⲑⲙⲁⲏ -ϯ |
| Hiereus: | Horus: | Hoor | Ϩⲱⲱⲣ |
| Kerux: | Anubis: | Ano-oobist-em-Pe-eeb-tte (Of the East) | Ⲁⲛⲱⲩⲃⲓ -ⲋ ⲙ-Ⲡⲉⲓⲃϯ |
| Stolistes: |  | Aur-a-mo-ooth | Ⲁⲩⲣⲁ-ⲙⲱⲩⲑ |
| Dadouchos: |  | Thaum-aesch-niaeth | Ⲑⲁⲩⲙ-ⲏϣ-Ⲛⲓⲏⲑ |
| Sentinel: |  | Ano-oobi em-Pementte (Of the West) | Ⲁⲛⲱⲩⲃⲓ -ⲋ ⲙ-Ⲡⲉⲙⲛϯ |

## Invisible Stations

Children of Horus:

|  |  |  |
|---|---|---|
| Northeast: | Ameshett or Amesheth | Ⲁⲙⲉϣⲉϯ or Ⲁⲙⲉϣⲉⲑ |
| Southeast: | Too-oumathph or Too-oumathv [14] | ϯⲱⲩⲙⲁⲑⲫ or ϯⲱⲩⲙⲁⲑϥ |
| Northwest: | Kabexnuv or Kabexnjemouv [15] | Ⲕⲁⲃⲉⲝⲛⲩϥ or Ⲕⲁⲃⲉⲝⲛϫⲉⲙⲟⲩϥ |
| Southwest: | Ahephi or Ahaphix | Ⲁϩⲉⲫⲓ or Ⲁϩⲁⲡϩⲓⲝ |

Kerubim:

| Kerub |  | Sign |  |  |
|---|---|---|---|---|
| Ahathoor | Ⲁϩⲁⲑⲱⲱⲣ | Phritithi | Ⲫⲣⲓϯⲑⲓ | ♒ |
| Tharpesh | Ⲑⲁⲣⲫⲉ -ϣ | Labo-ae | Ⲗⲁⲃⲱ-ⲏ | ♌ |
| Tho-oom Mo-oo | Ⲑⲱⲟⲩⲙ-ⲙⲱⲟⲩ | Szlae-ee | Ϭⲗⲏⲓ | ♏ |
| Ahapshi | Ⲁϩⲁⲡϣⲓ | Ta-aur | Ⲧⲁⲁⲩⲣ | ♉ |

Tharpesh can also be spelled Tharpeshest Ⲑⲁⲣⲫⲉϣ -ⲋ

## Invisible Stations (continued)

Cardinal Points:

North: Anmehitt Ⲛⲙⲉϩⲓϯ

Ⲫⲣⲏⲥϯ

South: Phraestt

East: E-eebtt Ⲉⲓⲃϯ

West: Emantt Ⲉⲙⲛϯ

Harpocrates: Ho-or-Po-Kratt-I St Ϩⲱⲱⲣ-ⲡⲟ-ⲕⲣⲁϯⲓ -ϛ

Evil Persona:

| | | |
|---|---|---|
| Apophra-i Ssz | Ⲁⲡⲟⲫⲣⲁⲥϭ | Stooping dragon |
| Szathan-Toophon | Ϭⲁⲑⲁⲛ-Ⲧⲟⲩⲫⲱⲛ | Slayer of Osiris |
| Bessz | Ⲃⲉⲥϭ | Brutal power of demonic force |
| Ommoo Szathan | Ⲟⲙⲙⲱ-Ϭⲁⲑⲁⲛ | The Mouth of the Power of Destruction [16] |

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## Editorial Note by John Michael Greer

The Coptic language, which is still used as a liturgical language by Christians in Egypt, is descended from ancient Egyptian but written in a script largely based on ancient Greek. None of the founders and adepts of the Golden Dawn were fluent in it, or even as familiar with it as they were with Hebrew; their Coptic lore was based on the limited resources available to them, and seems to have been modified further based on an alphabetic symbolism unique to the Golden Dawn. The Coptic names given here and in the Golden Dawn manuscripts that Regardie used thus do not correspond to standard Coptic usage. I have nonetheless left the names unchanged, except for typographical corrections in the English transliterations, because the spellings had specific symbolic meanings within the Golden Dawn tradition. The following table, derived from the Golden Dawn flying rolls, may be of help to students of the tradition who wish to explore these names and their meanings.

## Symbolism of the Coptic Alphabet

| Letter | Name | Sound Value | Symbolism |
|---|---|---|---|
| ⲁ | Alpha | A | Air |

| | | | |
|---|---|---|---|
| Ⲃ | Veeta | B | Mercury |
| Ⲅ | Ghamma | G | Moon |
| Ⲇ | Delta | D | Venus |
| Ⲉ | Ei | E | Aries |
| Ⲩ | Epsilon | V | Taurus |
| Ⲍ | Zeeta | Z | Gemini |
| Ϧ | Khai | Ch | Cancer |
| Ⲧ | Tav | T | Leo |
| Ⲓ | Iota | I | Virgo |
| Ⲕ | Kappa | K | Jupiter |
| Ⲗ | Lamda | L | Libra |
| Ⲙ | Mei | M | Water |
| Ⲛ | Nei | N | Scorpio |
| Ⲝ | Eksi | X | Sagittarius |
| Ⲟ | O | O | Capricorn |
| Ⲡ | Pee | P | Mars |
| Ⲯ | Epsi | Ps | Aquarius |
| Ⲭ | Kai | Ch | Pisces |
| Ⲣ | Ro | R | Sun |
| Ϣ | Shai | Sh | Fire |
| Ⲑ | Theeta | Th | Saturn |
| ϛ | Soo | (St – see note) | Kether |
| Ϭ | Cheema | Sz | Chokmah |
| Ϯ | Tee | Tt | Binah |
| Ⲏ | Eeta | Ae | Chesed |
| Ⲫ | Fei | Ph | Geburah |
| Ⲱ | O | Oo | Tiphareth |
| Ϩ | Hori | H | Netzach |
| Ϥ | Fai | F | Hod |
| Ϫ | Janja | Dj | Yesod |
| Ⲥ | | | |

| | | | |
|---|---|---|---|
| | Seema | S | Malkuth |
| Note: the letter ϛ, Soo, is not pronounced in Coptic, and is used only as a symbol for the number 6; the Golden Dawn assignment of the sound value “St” to this letter is unique to the order. Several other letters have different sounds in ordinary Coptic than those used by the order. | | | |

[contents]

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11. Note by JMG: The word “aspire” comes from the Latin *ad-spiro*, “to breathe to or towards.”

12. Note by JMG: Ezekiel 1:15.

13. Note by Regardie: In this connection read very carefully the section on page 743–778 concerning the four serpent formulae of the four aces of the tarot. Some hint may be there gleaned of the relation of the breath to the macrocosmic forces.

14. Note by JMG: Misspelled “Tto-oumathfph or Tmo-oumathv” in the original. Compare the Coptic, in which the second letter is the Coptic letter ⲱ, O, pronounced “oo.”

15. Note by JMG: The second version is misspelled “Dabexnjemouv” in the original. Compare the Coptic, where the first letter is K.

16. Note by JMG: Given as “Power of the Mouth of the Power of Destruction” in the original text at this point; this less repetitive form, however, is given in the lecture on the invisible stations (page 431), and appears to be correct.

# THE EGYPTIAN GODFORMS OF THE NEOPHYTE GRADE

The stations of the godforms used in our symbolism come under two heads:

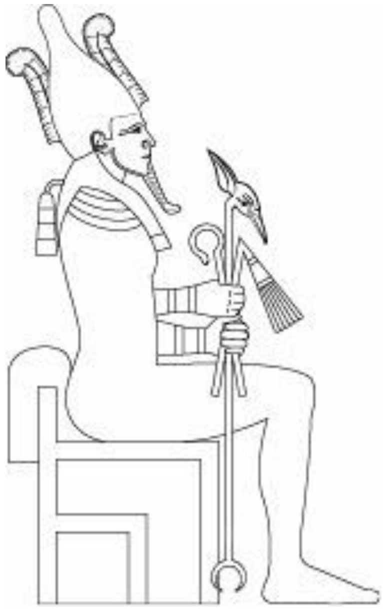
1. Visible Stations.
2. Invisible Stations.

The visible stations are the places of the officers, each of whom has a special astral shape suitable to the forces he represents.

On the dais are places for the three chiefs, the past Hierophant, and the Hierophant. The order in which they sit (as you face east) is:

| Imperator | Cancellarius | Hierophant | Past Hiero | Praemonstrator |
|---|---|---|---|---|
| Nephthys | Thoth | Osiris | Aroueris | Isis |

The names below are those of the godforms they represent. The following are the descriptions of the godforms of the seven officers of the Neophyte grade.



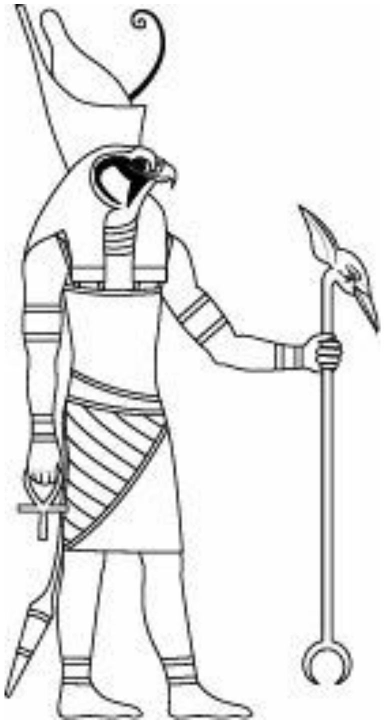
*Osiris*

**Hierophant:** Osiris in the netherland. Expounder of the mysteries in the Hall of the Dual Manifestation of the Goddess of Truth.

Hierophant is represented by two godforms, the passive and active aspects of Osiris. Seated on the dais as Hierophant, he is clothed in the godform of Osiris. He wears the tall white crown of the south flanked by feathers striped white and blue. His face is green, the eyes blue, and from his chin hangs the royal beard of authority and judgment, blue in colour and gold tipped. He wears a collar in bands of red, blue, yellow, and black—and on his back is a bundle strapped across his chest by scarlet bands. He is in mummy wrappings to the feet, but his hands are free to hold a golden phoenix wand, a blue crook, and a red scourge. The hands are green. His feet rest on a pavement of black and white.

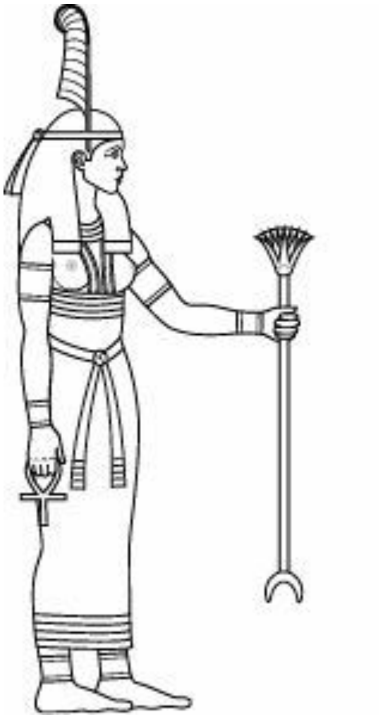
The godform of Osiris never moves from the dais. When the Hierophant has to move from the dais, he is covered by the form of Osiris in action—Aroueris, which is built up by the past Hierophant, seated on Hierophant's left. If no one is seated as past Hierophant, then inner members help the Hierophant to formulate the second godform.

Aroueris, Horus the Elder, is very lively to look upon—like pure flames. He wears the double crown of Egypt, the cone shaped crown in red inside the white crown of the north, with a white plume. His nemyss is purple banded with gold at the edges. His face and body are translucent scarlet. He has green eyes and wears a purple beard of authority. He wears a yellow tunic with a waist cloth of yellow striped with purple, from which depends a lion's tail. In common with all Egyptian gods, he has a white linen kilt showing like an apron under the coloured waist cloth. His armlets and anklets are of gold. He carries in his right hand a blue phoenix wand, and in his left a blue ankh. He stands on a pavement of purple and gold.


*Horus*

**Hiereus:** Horus in the abode of blindness unto and ignorance of the higher. Avenger of the gods.

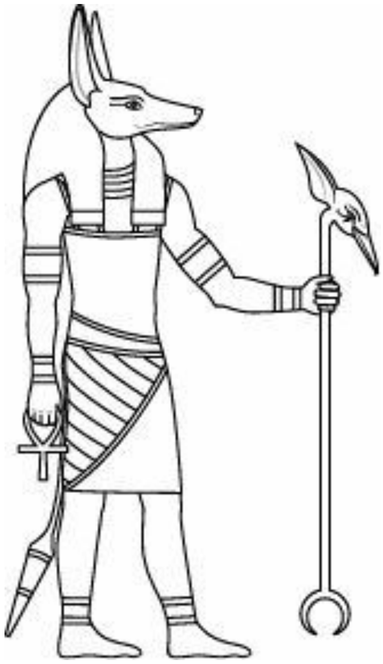
He wears the double crown of the south and north, red and white, over a nemyss of scarlet banded with emerald green. His face is that of a lively hawk—tawny and black with bright piercing eyes, his throat is white. His body, like that of Aroueris, is entirely scarlet. He wears collar, armlets, and anklets of emerald; a waist cloth of emerald striped red from which depends a lion’s tail; and he carries in his right hand an emerald phoenix wand and in his left a blue ankh. He stands on a pavement of emerald and scarlet.



*Thmaa-Est*

**Hegemon:** Thmaa-Est. “Before the face of the gods in the place of the threshold.”

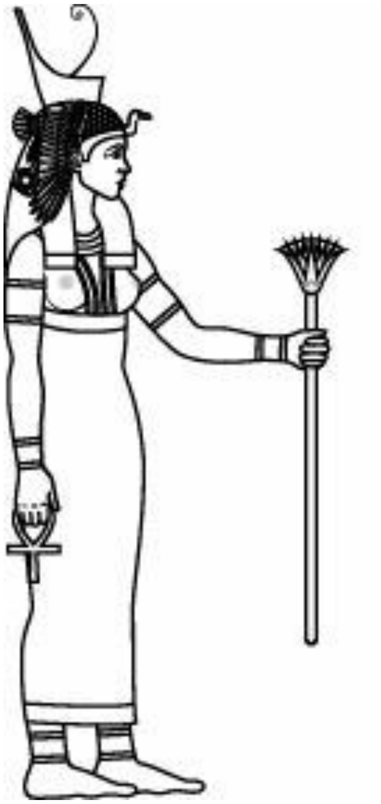
Thmaa-Est wears a black nemyss bound at the brow with a purple band from which rises, in front, a tall ostrich feather of green striped with red in equal bands. She wears a banded collar of red, yellow, blue, and black. Her tunic is emerald green reaching to the feet where it is banded to match the collar. She has purple and green shoulder straps and a purple girdle also bordered in the colours mentioned above. Her face and body are natural colour—i.e., a light Egyptian red-brown. She wears armlets of emerald and red, and she carries a combined form of lotus and phoenix wand. It has an orange flower, a blue stem, and ends in an orange sign of the binary. In her left hand she carries a blue ankh, and she stands on a pavement of yellow and purple, bordered with blocks of red, blue, yellow, black, in succession.



*Anubis of the East*

**Kerux:** Anubis of the east. Watcher of the gods.

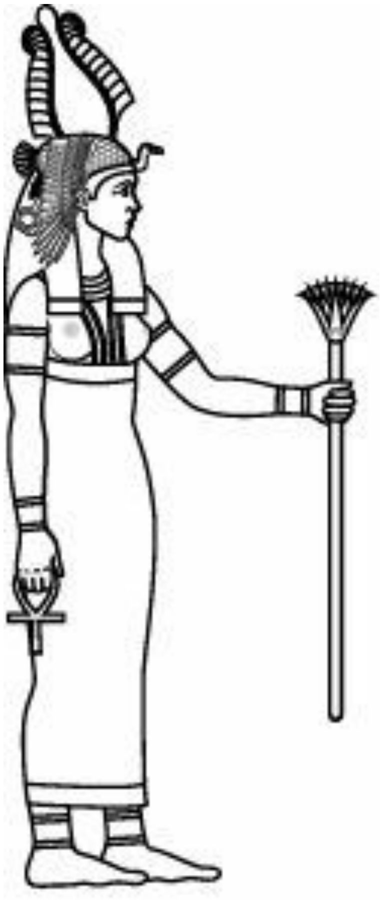
Anubis has the head of a black jackal, very alert, pointed ears well pricked up. His nemyss is purple banded with white; he wears a collar of yellow and purple bands and a tunic of yellow flecked with tufts of black hair. His body is red. His waist cloth is yellow striped with purple and from it hangs a lion’s tail. His ornaments are purple and gold; his phoenix wand and ankh, blue. He stands on a pavement of purple and yellow.



*Auramo-ooth*

**Stolistes:** Auramo-ooth. “The light shining through the waters upon earth.” “Goddess of the scales of the balance at the black pillar.”

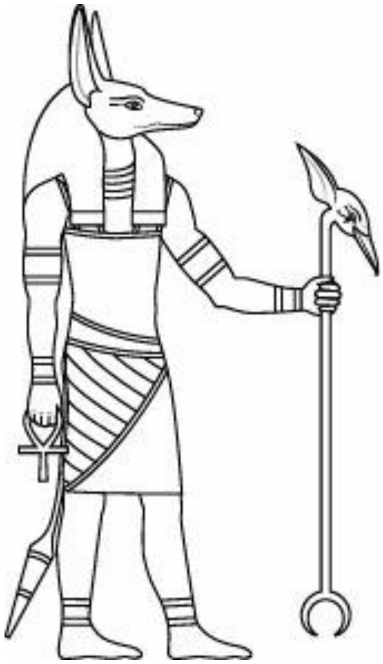
Auramo-ooth is mainly in blue. Her face and body are natural. She wears a blue crown of the north from which springs a delicate gold plume, over a vulture headdress of orange and blue. Her collar is orange and blue, she carries a blue ankh and a lotus wand, having an orange lotus on a green stem. Her plain blue tunic reaches to the feet. She stands on black.



*Thaum-Aesch-Niaeth*

**Dadouchos:** Thaum-Aesch-Niaeth. “Perfection through fire manifesting on earth.” “Goddess of the scales of the balance at the white pillar.”

Thaum-aesch is mainly in red. Her face and body are natural. She wears a red crown of the south, flanked by two feathers in green barred black, over a vulture headdress in red and green. Her collar is red and green and she carries a green ankh and a lotus wand with a red flower and a green stem. Her simple red tunic reaches to the feet and she stands on black.

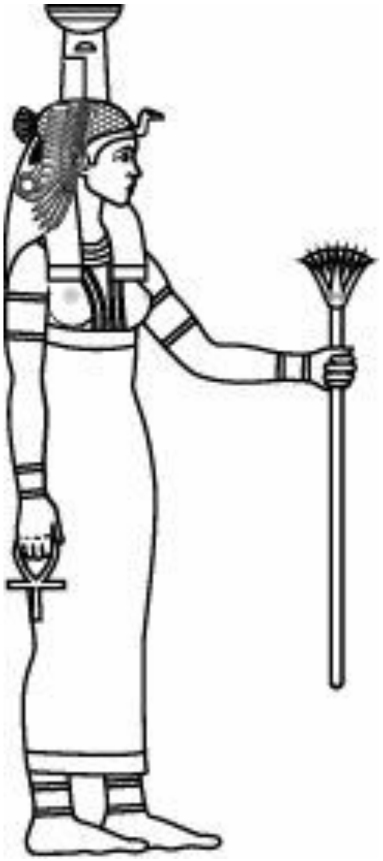


*Anubis of the West*

**Sentinel:** Anubis of the west.

His form is the same as that of Kerux but his nemyss, ornaments, and dress are black and white. He has a lion's tail and carries a black phoenix wand and ankh. He stands on black.[17]

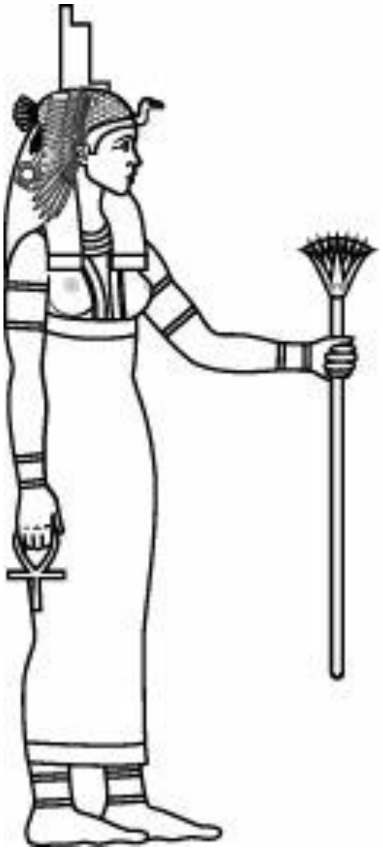
## The Three Chiefs



*Nephthys*

**Imperator:** Nephthys.

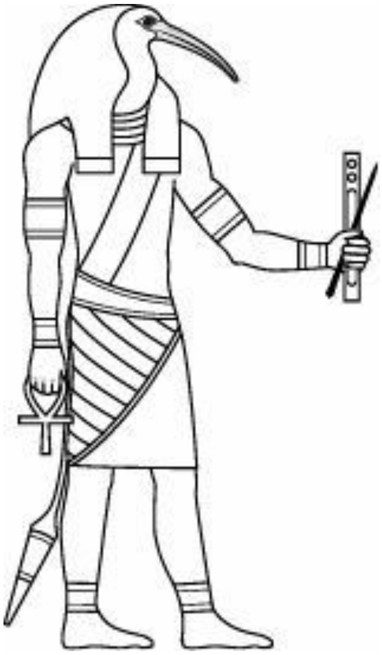
Nephthys has a face and body of translucent gold. She is crowned with a cap over a vulture headdress of black and white, the vulture head being red. Her collar and ornaments are black and white, and she wears a black robe to the feet. It is bordered in black and white. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black and white pavement.



*Isis*

**Praemonstrator:** Isis.

Isis has a face and body of translucent gold. She is crowned with a throne over a vulture headdress of blue and orange. The vulture head is red. Her robe is of blue bordered with gold. Her ornaments are blue and orange, and she carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on blue and orange.



*Thoth*

**Cancellarius:** Tho-oth.

The godform of Thoth is built up by the Cancellarius or the officer seated on the right of Hierophant. This is his visible station, but during the Neophyte grade, he also has an invisible station in the east while the obligation takes place.

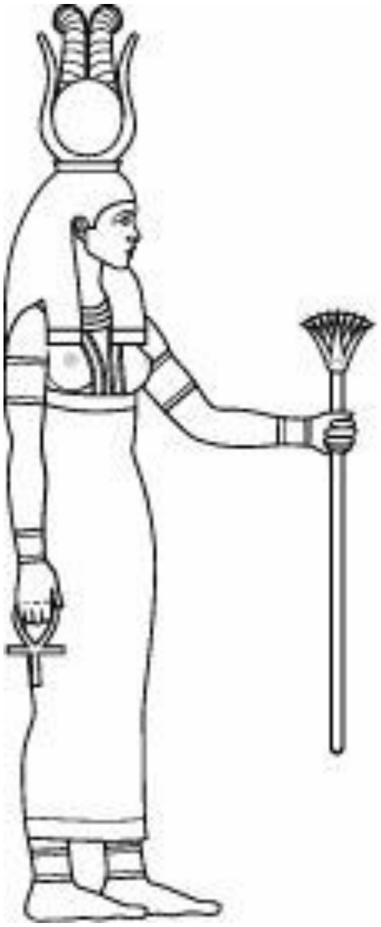
He has an Ibis head, black beak, and white throat. His nemyss is yellow bordered with mauve. His collar is yellow with a middle band of squares in mauve and green. His tunic is mauve with yellow stripes, and he has a lion's tail. His limbs are natural colour, his ornaments are red and green. He carries a blue ankh, and a stylus and writing tablet. He stands on mauve and yellow.

## The Invisible Stations

These fall naturally into four groups given below in order of their importance.

1. Stations in the Path of Samekh in the Middle Pillar: Hathor—Harparkrat—Evil Persona.
2. Kerubim.
3. Children of Horus.

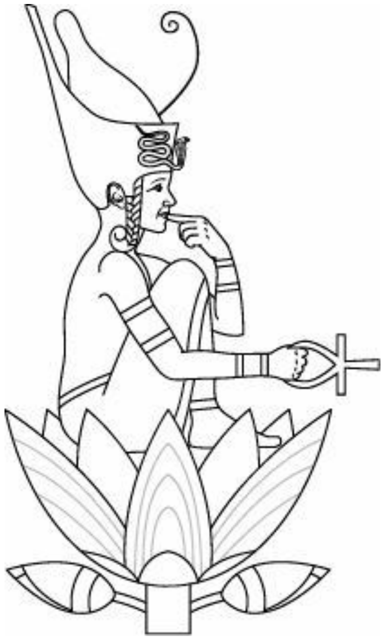
4. The Forty-Two Assessors.



*Hathor*

**1. Hathor:**

This great goddess formulates behind Hierophant in the east. Her face and limbs are of translucent gold. She wears a scarlet sun disc, resting between black horns from the back of which rise two feathers in white, barred blue. She has a black nemyss; a collar of blue, red, blue; and blue bands which support her robe of orange, bordered with blue and red. Her ornaments are blue and orange. She carries a blue ankh and a lotus wand with a green flower and a blue stem. She stands on black bordered with blue.



*Harparkrat*

**Harparkrat:**

He formulates in the centre of the hall between Hegemon and the altar, where he sits or stands on a lotus, facing east. His face and body are translucent emerald green. He has blue eyes, and a curl of blue hair, denoting youth, comes round his face on the right side. He wears the double crown, red and white. His collar is yellow and blue; his waist cloth is yellow and blue with a mauve girdle, whence depends a lion’s tail. His lotus has leaves alternately blue and yellow, and rests on a pavement of mauve and orange. He has no insignia. His left forefinger is on his lips.

**Omoo-Szathan, Typhon, Apophis, Set:**

The evil persona is a composite figure of the powers arising from the Qlippoth. It rises from the base of the altar standing east of the altar facing west, in the sign of Typhon. He is black, and has an animal, somewhat lizardlike head, a black body, and tail, and he stands on black. His nemyss is of olive green decorated with russet, his collar of russet and citrine. He has a white apron and a waist cloth of dull red striped with russet. He has no ornaments.

### 2. The Kerubim:

The Kerub of Air is formed behind Hathor, and she is a power of Hathor and has the same general colouring. She has a young girl’s countenance and behind her are spread large and shadowing wings.

The Kerub of Fire is in the south beyond the seat of Dadouchos. It is a power of the great goddess Tharpesh, and has the face and form of a lion with large and clashing wings. The colouring is very lively and flashing Leo green with ruby and flame-blue and emerald green.

The Kerub of Water is formed behind Hiereus and is a power of the great god Toum or Tmu. It has the face and form of a great eagle with large and glistening wings. The colours are mostly blue and orange with some green.

The Kerub of Earth is in the north behind the seat of Stolistes. It is a power of the great god Ahapshi and has the face and form of a bull with heavy darkening wings, and the colours are black, green, red, with some white.

These forms are not described in detail. We are to imagine them there as great stabilizing forces whose forms vary according to circumstances.

### 3. The Children of Horus:

These have their invisible stations in the corners of the hall. They are the guardians of the viscera of the human being—every part of whom comes up for judgment in its right time and place.

Ameshet: The man-faced is in the northeast. He has a blue nemyss banded with red, blue, and black. His face is red and he has a black ceremonial beard. Round the shoulders of his white mummy shape are bands of red, blue, and black, three times repeated. He stands on red, blue, and black with a border of green, white, and yellow.

Too-oumathph,[18] the jackal-faced, is in the southeast. He has a black face with yellow linings to his pointed ears. He wears a blue nemyss with borders of black, yellow, and blue—the same colours appearing threefold at his shoulders. He has a white mummy shape and stands on blue, yellow, and black, with a border of green, yellow, and mauve.

Kabexnuv, the hawk-faced, is in the northwest. He has a black and tawny face, and a nemyss of black bordered with red, yellow, and black. The same colours appear threefold at his shoulders. He has a white mummy shape and stands on red, yellow, and black with a border of green, mauve, and white.

Ahepi, the ape-faced, is in the southwest. He has a blue nemyss bordered with red, blue, and yellow bands. These colours appear on his shoulders in the same order. His face is red; and he stands on red, blue, and yellow, with a border of green, orange, and mauve.[19]

### 4. The Forty-Two Assessors:

These are not described at all save to say that they make the Sign of the Enterer as the candidate is passed by them. They are witnesses in the judgment hall of Osiris.

[contents]

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17. Note by Regardie: If the reader, who is interested, will consult some such text as *The Gods of the Egyptians* by Sir E. Wallis Budge, he will find pictures of the gods referred to. He would be well advised to make his own tracings or drawings of them with colour as directed by these instructions.

18. Note by JMG: Here and in the following essay, this name is misspelled Tmoomathaph in the original; see "The Coptic Names of the Chiefs and Officers".

19. Note by Regardie: Too-oumathph is sometimes written Duamutef. Kabexnuv is sometimes written Qebhsenef. Ahephi is sometimes written Hapi. Ameshet is sometimes written Mesti.

# THE CANOPIC GODS

## The Symbolism of the Four Genii of the Hall of the Neophytes

By G.H. Frater Sub Spe [20]

In a temple of the grade of Neophyte, the four gods—Ameshet, Ahephi, Toooumathph, Kabexnuf—said also to be vicegerents of the elements, and answering to the rivers of Eden as drawn in the warrant of the temple, are said to rule in the four corners of the hall between the stations of the Kerubim.

In Egyptian mythology, these gods are also said to be the children of Horus, and to partake of his symbology. If, now, we regard the Neophyte ceremony as representing the entrance into a new life, regeneration—*mors janua vitae* [21] —the Egyptian symbology wherein that idea was so clearly and exactly worked out becomes important. Bear in mind that a new life means a new plane or a higher world, a passing, say, from the Kether of Assiah to the Malkuth of Yetzirah.

Now as behind Kether depend the veils of the negative existence: Ain, Ain Soph, and Ain Soph Aour, so through negative existence must pass the soul that goes from Assiah to Yetzirah, or vice versa. This process is illustrated by the Neophyte ceremony as described in Z.3, and as seen by the clairvoyant eye. In Egyptian mythology, the dead, when the ceremonies are complete, the soul weighed and passed, the body mummied and preserved from corruption, became one with Osiris, and is called an Osirian. Hence, the Hierophant, who represents Osiris when the candidate is placed in the north, speaks to him in the character of his higher soul—“The voice of my undying and secret soul said unto me,” etc.

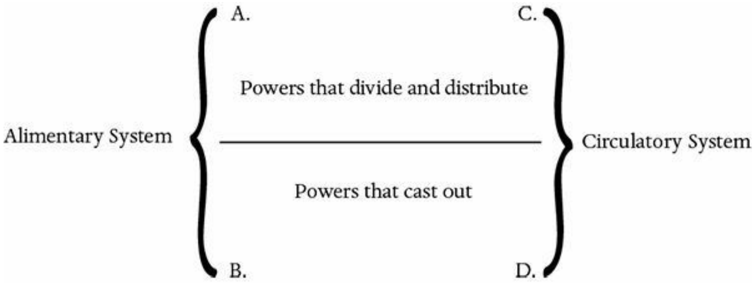
Osiris, however, is a mummied form, and the body of the Egyptian dead was mummied at this part of the ceremony. Let us now consider the nature of the body which is mummied. The body itself may be considered as a vehicle whereby the life forces act, and the medium whereby these life forces act is what are termed the vital organs. Withdraw or destroy any of these and the life ceases to function in that body. Not less important, then, than the body itself, the vehicle of the soul, are the organs, the media for the action of organic life, and it is equally important to preserve these from corruption, yet not together with the body. For as the body of Osiris was broken up, so must the body of the Osirian be divided. This is the meaning of the viscera being preserved apart from the body.

The death and resurrection of Christ has other symbology and the teachings belong to a higher grade. Let none therefore object that His body was laid in the tomb entire. (The body of Osiris was first laid in the chest or Pastos whole. The division into fourteen parts was subsequent. N.B. one plus four = five, the five wounds.) For even as Yod Heh Vav Heh must be known before Yod Heh Shin Vav Heh can be comprehended, and as Moses must precede Christ, so must the mysteries of Osiris first be known.

Now the guardian of the hall and of the Neophytes against the Qlippoth (whose Kether is Thaumiel, the dual or two-headed one, the demons of corruption and disintegration) is the Hiereus or Horus, and to the children of Horus, who partake of his symbology, are the viscera committed, to guard them against the demons of disintegration and corruption. As the elements and the forces of the elements are to the world, so are the vital organs and the life which animates them to the human body. Appropriately, then, are the vital organs and the life which animates them, placed under the charge of the vicegerents of the elements, the children of Horus, the great gods Ameshet, Ahephi, Too-oumathph, and Kabexnuf, who regulate their functions in material life, and guard them after so-called death, when the man that was has become an Osirian.

Consider then, what are these vital organs and their functions. Broadly they may be divided into the alimentary system and the circulatory system, for in this classification we take no account of the brain or reproductive organs which belong to another classification, and are not elemental nor concerned in the maintenance of the life of the material body.

Each of these divisions may be further divided into that which divides or distributes to the body that which is needed for life, and that which casts out from the body and renders to the Qlippoth that which is unnecessary or pernicious. From this arises a four-fold division as in the following diagram:



With this key, the division becomes easy, for in the alimentary system, the stomach and the upper intestines divide the food taken into the system by a process called digestion, and by assimilation retain what is necessary. This therefore is “A” in the diagram. But the lower intestines receive and cast out that which is rejected, these therefore will be represented by “B.” In the circulatory system, the heart is the organ which distributes the blood that it receives washed and purified by the lungs. Hence the lungs and heart are represented by “C.” The matter rejected from the circulatory system is rejected and cast forth by the liver and gallbladder, which therefore will be represented by “D.”

Now as to the treatment of these vital organs in the process of mummification. Seeing that during life they were under the guardianship of the great gods mentioned, so in death they were dedicated each to one of these, who were the four genii of the underworld, or the lesser gods of the dead.

These vital organs then, being taken out and separately embalmed, were placed in egg-shaped receptacles, symbolic of Akasa, under the care of

Canopus, the pilot of Menelaus, and the god of the waters of creation, the eternal source of being, whose symbol was a jar; and under the especial protection of that one of the genii of the underworld or vicegerents of the elements to whom that particular organ was dedicated. Hence each egg-shaped package was enclosed in a jar whose lid was shaped like the head of that especial god.

Now Ameshet was also termed “the carpenter” for he it is who by the medium of his organ, the stomach, frames the rough materials and builds up the structure of the body; to him the stomach and upper intestines were dedicated (A).

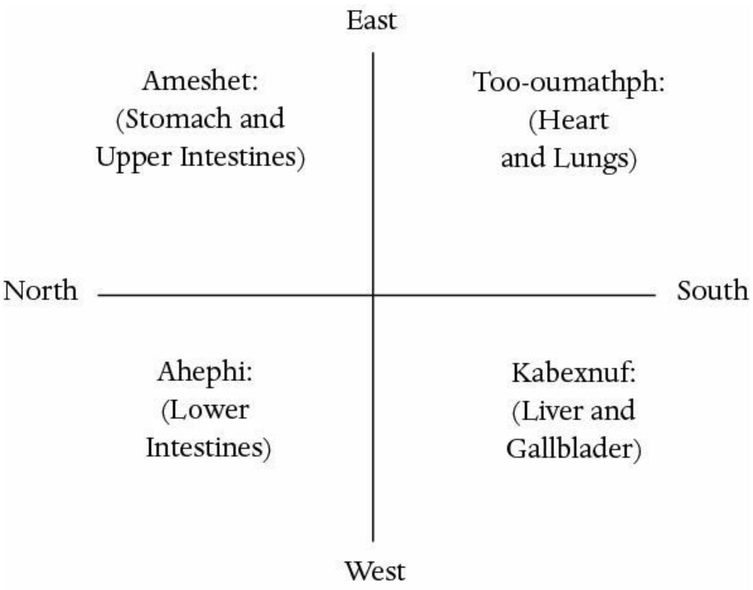
Ahephi was also termed “the digger” or “burier” for he puts out of sight or removes that which is useless or offensive in the body, and to him the lower intestines or bowels were dedicated (B).

Too-oumathph was also called “the cutter” or “divider” for he divides and distributes the blood bearing with it the prana and the subtle ether by the holy science of breath brought into the body, and to him were the lungs or heart dedicated (C).

Kabexnuf was termed “the bleeder” for as a stream of blood is drawn from the body, so is a stream of impurity drawn from the blood, and cast out into the draught by the action of the liver and gallbladder, and to him therefore, these organs were dedicated (D).

These jars were called Canopic jars and were disposed in a certain order round the mummy. Consider now the points of the compass to which they would naturally be attributed. Reason itself will insist that the organs of the alimentary system, the most material and earthy, should be in the north, and the warm and vital heat of the circulatory system should be to the south, while in the cross division, the receptive and distributive organs should be placed to the east, the source of life and light, and the organs that purify and cast out should be to the west that borders on the Qlippoth.

This gives us the following arrangement:


East
Ameshet:
(Stomach and
Upper Intestines)
Too-oumathph:
(Heart
and Lungs)
North
South
Ahephi:
(Lower
Intestines)
Kabexnuf:
(Liver and
Gallblader)
West

Yet this arrangement would, as it were, symbolize the entire separation of the alimentary system and the circulatory system, which is contrary to nature, for they continually counterchange, and thus arises life. Wherefore in the Hall of the Two Truths, the portions of Ahephi and Kabexnuf are reversed, and the order becomes.

East—Ameshet
North—Kabexnuf
South—Too-oumathph
West—Ahephi

Now these, being thus arranged, do partake of the symbology of the elements to which they belong. For Ameshet being to the east, the quarter of air, has the head of a man. Too-oumathph, to the south, has the head of a jackal who is the purveyor of the lion (for these are the vicegerents of the elements, while the Kerubim are the lords thereof); so Too-oumathph is properly a jackal. Kabexnuf in the west, in the region of water, has the form of a hawk, the subordinate form to the alchemic eagle of distillation, and the form also, of Horus, the Hiereus, beside whom is his station, and of whose symbology he partakes.

Ahephi, in the north, has the head of an ape. The symbology of the ape in ancient Egypt is very complex. Here it may be taken that while Apis, the bull, represents the divine strength of the eternal gods, the ape represents the elemental strength which is far inferior and blended with cunning. Ahephi, however, has other symbology and other attributes. For by reason of the fertilizing qualities of the Nile and of the fact that what is brought down by the Nile as refuse from the land of the sacred lakes is, to Egypt, its life and the source of its fertility, so there arises a correspondence between the Nile and the lower intestines, and both are under the care of Ahephi (Hapi) who thus was worshipped as Nilus, and in this connection he has for his symbol a headdress of lotus flowers.

Now, further, the alimentary system is under the special guardianship of Isis and Nephthys. Isis who conquers by the power of wisdom and the forces of nature, guards Ameshet. And Nephthys, who hides that which is secret, guards Ahephi—whence also, until recent days, in the fullness of time, the sacred sources of Ahephi, the Nile, were kept secret from the whole world.

Too-oumathph is under the guardianship of Neith, the dawn. This is the celestial space, who makes the morning to pass and awakes the light of a Golden Dawn in the heart of him whom the eternal gods shall choose, by the sacred science of the breath.

Kabexnuf is guarded by Sekhet, the sun at the western equinox, the opening of Amenti, who wears the scorpion on her head—and these guardianships were often painted on the Canopic jars.

When, therefore, the candidate kneels at the foot of the altar, or where the corpse lies on the bier preparatory to the passing over the river towards the west, and the soul stands before Osiris, and the goddesses stand by and watch while the beam sways and the decision is taken—then, the body of the candidate is, as it were, broken up as the body of Osiris was broken, and the higher self stands before the place of the pillars, but the lower self is in the invisible station of the evil persona. Then is the candidate nigh unto death, for then, symbolically, his spirit passes through the veils of the negative existence, passing from the Kether of Assiah to the Malkuth of Yetzirah.

Therefore, unless the genii of the underworld were then present and directing their forces on the vital organs, he must inevitably die.

Let their symbols then be represented in all operations and formulae drawn from the symbolism of the Hall of the Two Truths, for they are of the utmost importance, but as their stations are invisible, so shall their symbols be astral and not material.

Thus shall perfect health of body be preserved, which is of utmost importance in all magical working, and thus shall the lessons of the Hall of the Neophytes be duly carried out in our daily life.

[contents]

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20. Note by JMG: This was John W. Brodie-Innes, one of the leading adepts of the original Order.

21. Note by JMG: Latin for “death changes into life.”

# Z.3: THE SYMBOLISM OF THE ADMISSION OF THE CANDIDATE

## The Admission of the Candidate

The candidate is waiting without the portal under the care of the Sentinel—"the watcher without"—that is, under the care of the form of Anubis of the West symbolically that he may keep off the "dog-faced demons," the opposers of Anubis, who rise from the confines where matter ends, to deceive and drag down the soul. The ritual of the thirty-first Path says: "Since ever dragging down the soul and leading it from sacred things, from the confines of matter arise the terrible dog-faced demons never showing a true image unto mortal gaze."

The Hierophant gives a single knock to announce the just commencement of a vibration in the sphere of sensation of the candidate. He then states that he holds the dispensation from the greatly honored chiefs of the Second Order, to affirm that the effect of the ensuing ceremony upon the candidate is only authorized by the higher powers for the purpose of initiation which shall ultimately lead to the knowledge of his higher self. He is admitted to the grade of Neophyte which has no number, concealing the commencement of all things under the similitude of no thing.

The Hegemon, the representative of the goddess of truth and justice, is consequently sent to superintend the preparation, symbolizing that it is the presider of equilibrium who is to administrate the process of initiation, by the commencement of the forces of equilibrium in the candidate himself, through the symbols of rectitude and self-control. But the actual preparation of the candidate should be performed by the Sentinel—the "watcher without"—to show that this preparation must be accomplished before the establishment of equilibrium can occur. Therefore does the Hegemon superintend the preparation rather than perform it actually. A triple cord is bound round the body of the Neophyte, symbolizing the binding and restriction of the lower nature. It is triple in reference to the white triangle of the three supernals. Then, also, are the eyes bandaged to symbolize that the light of the material world is but darkness and illusion compared with the radiance of the divine light. The preparation also represents a certain temporary binding and restriction of the natural body.

The Hierophant, being a member of the Second Order and therefore initiated into the secret knowledge of the symbolism, shall, together with any officers and members also of the Inner Order, remember what tremendous gods and goddesses they represent—the divine forces of the eternal in the administration of the universe. The ritual should be read in a loud, clear, stern, and solemn voice so as to impress the candidate with the solemnity of the occasion. In this, there should be no foolish nervousness or hesitation, but the ritual as performed by an initiated Hierophant should become in his hands something more than this.

Thus should he act. Let him remember what particular god he represents. Exalting his mind unto the contemplation thereof, let him think of himself as a vast figure, standing or moving in the likeness of that god, colossal, his head lost in the clouds, with the light flashing round it from the headdress of the god—his feet resting upon earth in darkness, thunder and rolling clouds, and his form wrapped in flashes of lightning—the while vibrating the name of the god. Thus standing, let him endeavour to hear the voice of the god whom he represents and of the godforms of the other officers as previously explained.

Let him speak, then, not as if unto an assembly of mortals but as to an assembly of gods. Let his voice be so directed as to roll through the universe to the utmost confines of space. Let the candidate represent unto him, as it were, a world whom he is beginning to lead unto the knowledge of its governing angel. As it is written “The lightning lighteneth out of the east and shineth even unto the west, even so, shall the coming of the Son of Man be.”[22]

The candidate during the ceremony is addressed as “child of earth,” as representing the earthly or terrestrial nature of man—he who comes forward from the darkness of Malkuth to endeavour to regain the knowledge of the light. This is what is meant by the speech of the Hegemon, because the path of the initiate is but darkness and foolishness to the natural man. The single knock given by the Hegemon without the door represents the consenting will of the natural man to receive the force formulated by the Hierophant, and is answered by the Kerux within as if a witness were confirming the same. This being done, the Kerux, as a witness, demands authority from the Hierophant to admit the candidate into the Hall of Truth and Justice. The Hierophant, in granting the permission, seals the candidate with a new name given to the physical body of the outward man, but signifying the aspirations of his soul. As a consequence of the affirmation of the motto as the name of the candidate in the Hall of Truth, Osiris at once sends forward the goddess of the scales of the balance to baptize him with water and the companion goddess to consecrate him with fire. As it is written, “Unless a man be born of water and of the spirit, he shall in no wise enter the kingdom of heaven.”[23]

The Kerux instantly bars the candidate’s passage to mark that though he has been admitted, the natural man of unpurified desires cannot be a dweller in the Hall of Truth. The goddesses of the scales immediately purify and consecrate him, which operation calls into action the forces of the pillars in his own sphere of sensation. This is the first of four consecrations because when the pillars of the Tree are projected onto the sphere of sensation there are four pillars, of which the Middle Pillar is the axis.[24]

At this point of the ceremony, the astral appearance of the candidate is that of a form wrapped in darkness as if extinguished thereby, and having unto his right and unto his left the faint semblance of the two great pillars of fire and of cloud, whence issue faint rays into the darkness which covers him. Immediately above his sphere of sensation there will appear a ray of bright light as if preparing to penetrate the darkness covering him. The result of this will be that the candidate, during the whole of the ceremony of admission, will usually appear to be somewhat automatic and vague.

The reception and consecration take place symbolically in the darkest part of Malkuth. The moment this is finished, the candidate is conducted to the foot of the altar, that is under the citrine part of Malkuth which receives the impact of the Middle Pillar. Now the Hegemon throughout the ceremony acts as guide, prompter, and answerer for the candidate. His office towards the candidate is analogous to that of his higher soul—wherefore also, the Hegemon holds in his hand the mitre-headed sceptre to attract, since it is the sceptre of wisdom, the higher self of the candidate.

At this moment, as the candidate stands before the altar, as the simulacrum of the higher self is attracted, so also arises the form of the accuser in the place of the evil triad. This similarly attracts the simulacrum of the evil persona of the candidate, and were it not for the power of the forty-two-lettered name in the palaces of Yetzirah (the gods of which name are usually called the “great assessors of judgment”) the actual evil persona would at once formulate and be able to obsess the ruach of the candidate. For, seeing that at this time, the simulacrum of the higher soul is attracting the neschamah of the candidate, the human will is not as powerful in the ruach for the moment, because the aspirant of the mysteries is now, as it were, divided. That is, his neschamah is directed to the contemplation of his higher self attracted by the Hegemon. His natural body is bound and blinded, his ruach threatened by the simulacrum of the evil persona attracted by Omoo-Szathan, and a species of shadow of himself thrown forward to the place of the pillars, where the scales of judgment are set. At the same time that the first consecration establishes a semblance of the pillars to his right and left, it also has drawn forth from him a semblance of himself to the place vacated by the Hegemon between the pillars.[25]

Here then stands the shadow of the candidate while the scales of the balance oscillate unseen. Unseen also and colossal, there is imaged before him Tho-oth, as Metatron, in the Sign of the Enterer of the Threshold, ready, according to the decision of the human will, to permit or withhold the descent of the lower genius of the candidate.

Meanwhile, the great assessors of judgment examine into the truth of the accusations formulated by the evil and averse antithesis. The assessors of judgment come not under the head of invisible stations, but during the obligation and circumambulation of the candidate, until he is brought to the light, they hover immediately about the limits of the temple and their evil antithesis immediately below. Therefore, when the candidate stands before the altar before the obligation, is the decision actually taken by the human will of the candidate. Rarely in his life has he been nearer death, seeing that he is, as it were, disintegrated into his component parts. The process of symbolic judgment takes place during the speech of the Hierophant to the candidate, the answer of the Hegemon and his consent to take the obligation.

The moment the candidate thus consents, the Hierophant advances between the pillars as if to assert that the judgment is concluded. He advances by the invisible station of Harpocrates to that of the evil triad, which he symbolically treads down, so that as Aroueris he stands upon the opposer. He then comes to the east of the altar, interposing between the place of the evil triad and the candidate. At the same time, the Hiereus advances on the candidate’s left, the Hegemon on his right, thus formulating about him the symbol of the higher triad before he places his hand upon the symbol of the three supernals upon the altar. Again, before doing so, he has been bidden to kneel in adoration of that symbol, as if the natural man abrogated his will before that of the divine consciousness.

As he kneels in the presence of the triad of Aroueris, Thmaa-est, and Horus, he places his left hand in that of his initiator as affirming his passive reception of the ritual, but his right hand is on the white triangle as symbolizing his active aspiration towards his higher self. His head is bowed as representing the voluntary submission of the human will to the divine—

and for this latter reason he repeats in the obligation his name in the outer world.

The Hierophant gives one knock, affirming that the submission unto the higher is perfect. Only at this moment does the invisible and colossal figure of Tho-oth cease to be in the Sign of the Enterer and give the Sign of Silence, permitting the first real descent of the genius of the candidate, who descends to the invisible station of Harpocrates as a witness of the obligation.

The Hiereus and the Hierophant return to their thrones, and therefore it is not Aroueris, but Osiris himself that addresses the speech to the candidate—“The voice of my higher self,” [26] etc., which confirms the link established between the neschamah and the genius by formulating the conception thereof into the ruach. For this, Osiris speaks in the character of the higher soul, the symbolic form of which is standing between the columns before him. The affirmation of the higher soul as the god of the man does not mean that this is the only god, but rather that it is the only presentment of him which the natural man can grasp at all. Neither is it just to say that the higher soul is one with God, seeing that the part is by no means the whole, nor can the whole be accurately and sufficiently described as an assemblage of parts. Let not the reverence for the God of thy self cause thee by a misconception to lose thy reverence for the gods who live forever—the aeons of infinite years. Herein is a great error and one which may, in its ultimatum, bring about the fall of the genius, a sin which entails none the less terrible consequences because it is a sin of the higher plane where the choice is not between good and evil but between the higher and the lower forms of good.

Therefore is the mystic circumambulation in the path of darkness led by the Kerux with the symbolic light, as formulating that the higher soul is not the only divine light but rather a spark from the ineffable flame—and the Kerux, in his turn, is but the watcher of the gods. After the Kerux comes the Hegemon, the translator of the higher self, leading the candidate; and then come the goddesses of the scales of the balance, the Stolistes and the

Dadouchos. They move once round; the formation in darkness of the Binah angle of the white triangle of the three supernals. The Hierophant knocks once as they pass him in affirmation of mercy—the Hiereus in affirmation of severity; and the invisible assessors each give the Sign of the Enterer as the candidate passes on his way. At the second passing of the Hierophant, the knock affirms the commencement of the angle of Chokmah.

The Kerux bars the candidate's approach to the west to mark that the natural man cannot obtain the understanding of even the son of Osiris unless by purification and equilibrium. Again is the candidate purified and consecrated, the pillars about his sphere of sensation being rendered more manifest. After this second consecration, the candidate is allowed to approach the place of "the twilight of the gods" and for a brief space the hoodwink is slipped up, to present a glimpse, but a glimpse only, of the beyond. In the challenge of the Hiereus to know the name is signified the knowledge of the formula. For if the formula of Horus be not with the candidate, that of Osiris cannot be grasped. But to the candidate the power of Horus as yet can only appear as a terrible and incomprehensible force—"the force of the avenger of the gods," whence the speech of the Hegemon for him. The candidate cannot as yet comprehend that before mildness can be exercised rightly, the forces of severity and mercy must be known and wielded, but to accomplish this the greatest courage and energy is required and not hysterical weakness and absence of resolution in action. Hence in the answer of the Hiereus is an affirmation of the necessity of courage and of the danger of fear, and he gives one knock to seal the vibration of that force imaged in the candidate's sphere of sensation.

The next barring and consecration of the candidate is an extension of the previous one and the commencement of the formulation of the angle of Kether. The hoodwink is again slipped up giving a still further glimpse of the nature of the divine light, though to the mind of the candidate, an imperfect one. Therefore it is to him, as expressed in the answer of the Hegemon, a light dimly seen through the darkness, yet heralding a glory beyond. The speech of the Hierophant formulates the forces of the hidden central pillar. After this, the candidate passes to the Altar of the Universe, which receives the influences of the three pillars, as though then the ray from the divine would descend into the darkness of the mind, for then, but not till then, is he fitted to realize what are the first things necessary to the "search for the shining light."

The Hierophant now leaves his throne and passes between the pillars, either halting there during the prayer or halting at the places of Harpocrates, or that of the evil triad, or east of the altar. It does not particularly matter which, but one of them may seem more appropriate to a particular candidate than another, and the Hierophant will usually find that he halts at the right place instinctively.

The Hiereus stands on the left of the candidate, the Hegemon on his right, thus forming the triad of the supernals. The Kerux, Stolistes, and Dadouchos represent an inferior and supporting triad behind him as if they affirmed that he has passed the judgment of the balance. It is best, though not absolutely necessary, that the Hierophant and the Hiereus should hold their banners. In any case, it should be done astrally.

The higher self of the candidate will be formulated in the invisible station of Harpocrates behind the Hierophant, who in his present position is Aroueris. The Hierophant gives a single knock to seal the matter and then invokes the Lord of the Universe. Then only is the hoodwink removed definitely.

The Hierophant, Hiereus, and Hegemon join sceptres and sword above the candidate's head, thus formulating the supernal triad, and assert his reception into the Order. They recite the mystic words to seal the current of the flowing light.

The higher self remains in the station of Harpocrates, and at this point, the spirit-vision should see a gleaming white triangle formulated over the candidate’s head.

The Hierophant now calls forward the Kerux, cautioning the candidate that the light has preceded him without his knowledge. It represents to him here a vague formulation of ideas which as yet he can neither grasp nor analyse. This light is not a symbol of his higher self, but a ray from the gods to lead him thereto.

Only after having thus been brought to the light is the candidate led to the east of the altar—the place of the station of the evil triad—to affirm that with this light he will be able to cast out and trample on his own evil persona which, when it has been put in its place, will then become a support to him. It is to the Hiereus, “the avenger of the gods” therefore, that the duty of entrusting the candidate with the secret signs, etc., is delegated. It is he who places him for the first time between the pillars and superintends his final consecration—thus bringing the peculiar force in matter of the Hiereus to the aid of the candidate, so that he may more safely and resolutely combat the temptations of the evil persona.

The Hierophant has returned to his throne while the Hegemon holds the insignia of the Hiereus while he confers the signs, etc. She thus affirms the necessity of the force represented by the Hiereus to the candidate.

The Hierophant on the throne, the Hiereus east of the black pillar, and the Hegemon east of the white pillar again form a triad which here represents the reflection of the three supernals. The higher soul is formulated between the pillars in the place of equilibrium. The candidate is in the place of the evil triad and the Hiereus now advances to the place of Harpocrates between the pillars to give the words.

After the giving of the words and signs, the Hiereus draws the candidate forward between the pillars and for the second time in the ceremony, the higher soul stands near and ready to touch him. The Hiereus returns to his place east of the black pillar so that the three chief officers may formulate and draw down to the candidate, by their insignia, and the influence of their symbols, the forces of the supernal triad. It is important, therefore, that at this point, they should be in these places.

The candidate now stands between the pillars, bound with a rope like the mummied form of Osiris, between Isis and Nephthys. The final consecration now takes place by the goddesses of the scales of the balance. The candidate stands for the first time during the ceremony at the point representing the equilibrium of the balance. Meanwhile, the Kerux goes to the north, ready for the circumambulation so as to link that with the final consecration of the candidate. The final consecration is also demanded by the Hiereus—Horus, the powerful avenger of Osiris, as still menacing the evil persona of the candidate. Its effect is to seal finally, in balanced formation, the four pillars in the sphere of sensation of the candidate. This does not imply that they were not naturally there before. But in the natural man, the symbols are unbalanced in strength—some being weaker and some stronger. The effect of the ceremony is to strengthen the weak, to purify the strong, and so begin to equilibriate them and at the same time make a link between them and the corresponding forces of the macrocosm.

This being done, the Hierophant commands the removal of the rope which has hitherto been purposely retained, symbolically to restrain the actions of the natural man, whose temptation is towards the evil persona.

The four pillars being thus firmly established, the candidate is invested with the badge of the white triangle of the three supernals formulating in darkness. Now, also, the higher self is enabled in reality to form a link with him, if the human will of the natural man be in reality consenting thereto. The free will of the natural man is never obsessed either by the higher soul or by the ceremony, but, the will consenting, the whole of the ceremony is directed to strengthening its action. As the badge is placed upon him, it is as if the two great goddesses, Isis and Nephthys, stretched forth their wings over Osiris to restore him again to life.

The mystic circumambulation follows in the path of light to represent the rising of light in the candidate, through the operation of self-sacrifice. As he passes the Hierophant’s throne the red Calvary Cross is astrally formed above the astral white triangle on his forehead, so that so long as he belongs to the Order, he may bear that potent and sublime symbol as a link with his higher self and as an aid in searching out the forces of the divine light—if he will.

The higher soul or genius now returns to the invisible station of Harpocrates, the place of the hidden centre, yet continuing to retain the link formed with the candidate. The address of the Hierophant is intended simply to effect the distinct formulation of the symbols of the 0° = $0^{\square}$ grade of Neophyte in the candidate, and it is therefore only when this is finished that the watcher Anubis announces that the candidate has been duly admitted as an initiated Neophyte.

The Hiereus is charged with a warning address as again confirming the will of the candidate and addressing a final menace to the evil persona. The Hierophant then states clearly what the candidate must begin to study. He affirms that the symbols must be equilibriated in the sphere of sensation before a link can be formulated between them and the forces of the macrocosm. The necessity of examination is insisted upon so that this may be completely done.

The Kerux then pours out the two fluids to make the semblance of blood. This is to fix in the candidate’s sphere the symbols of the forces of transmutation in nature and also to make an astral link between these and the candidate’s physical life, as a guard of the secrecy of the mysteries. This particular form of transmutation is used as showing the effect of a mixture of forces as producing a third appearance totally different from them. The red colour is symbolic of the blood of the candidate. In the ancient mysteries, the candidate’s blood was actually drawn at this time and preserved as an avenging link in case of his proving unworthy. Our transmutation effects the matter quite as well, seeing that the astral link is formally established.

The final speech of the Hierophant is further intended besides its apparent meaning, to affirm that a person only partially initiated is neither fitted to teach nor to instruct even the outer and more ignorant in sublime knowledge. He is certain, through misunderstanding the principles, to formulate error instead of truth.

## Closing

The greater part of the closing ceremony is explained by the opening. The reverse circumambulation, however, is intended to formulate the withdrawal of the light of the supernal triad from the altar, so that it may not be profaned by abiding without due guard. Not that the divine light would suffer thereby, but because it might initiate an avenging current if profaned. This is what is implied by the law of Moses in the prohibition about offering unconsecrated fire either before or within the Veil of the Tabernacle. As a vibratory formula, the reverse circumambulation represents the reversal of the current and the restoration of the operator to his ordinary condition.

The mystic repast then follows. It is a communion in the body of Osiris. Its mystic name is “the formula of the Justified One,” and it is sufficiently explained in the section concerning the altar.

The Kerux, in finishing, inverts the cup, as the watcher of the god, to show that the symbols of self-sacrifice and of regeneration are accomplished. The proclamation is confirmed by the Hierophant and the chief officers giving the three strokes, emblematic of the mystic triad, and they repeat the mystic words.

The Hierophant, in his final speech, seals the link first formulated between the members and the supernal triad for each one present that it may prove, to him or her, a guide for the ultimate attainment of the supreme initiation—if he will.

## The Symbolism and Meaning of the Step, Signs, Grip or Token, and the Words

They have this threefold interpretation:

1. Apparent meaning.
2. Spiritual or mystical reference.
3. Practical application.

Each is therefore considered under three heads.

## The Step

1. The foot is advanced about six inches representing the foot on the side of Chesed put forward and taking a hesitating step in darkness—the left foot, to represent the power of Isis or the beginning of action rather than Nephthys as the end thereof. The term six inches is employed here only to render it more intelligible to English initiates. It means a convenient measure of six, and preferably six times the measure of the phalanx of the thumb—spirit and will.

2. It symbolizes the beginning of the stamping down of the evil persona. The foot is advanced six metrical distances answering to the number six of Tiphareth—Osiris—alluding therefore to the self-sacrifice necessary to accomplish this.

3. It represents the practical application of the beginning of a magical force. Let the adept, in using the Sign of the Enterer, give the step as he commences the sign and let him imagine himself colossal, clothed with the form of the god or goddess appropriate to the work—his head reaching to the clouds—his feet resting upon earth. And let him take the step as if he stamped upon the earth and the earth quaked and rocked beneath him. As it is said “Clouds and darkness are round about Him—lightnings and thunders the habitation of His feet.” Its secret name is “the step of the avenger.”

## The Saluting Sign

1. That of groping forward in search of truth.

2. It represents the involution and bringing forward of the light into the material to aid the will of the candidate in his search for and aspiration towards the higher.

3. Standing as before described, in the form of the god, and elevating the mind to the contemplation of Kether, take the step like a stroke with the foot, bring the arms up above the head as if touching the Kether, and as the step is completed bring the hands over the head forwards. Thrust them out direct from the level of the eyes horizontally—arms extended, fingers straight, palms downwards, the hands directed towards the object it is wished to charge or to affect. At the same time, sink the head till the eyes look exactly between the thumbs. In this way, the rays from the eyes, from each finger, and from the thumbs, must all converge upon the object attacked. If any of them disperse, it is a weakness.

Thus performed, this sign is a symbol of tremendous attacking force and of projection of willpower, and it should be employed in all cases where force of attack is required—especially in charging of talismans and the like. Generally, it is best to have the thumbs and all the fingers extended—but if a particular effect is desired, you may extend only the fingers appropriate thereto, keeping the rest folded back in the hand. Herewith also, may be combined the attribution of the planets to the head: (Mars to the right nostril, Mercury to the mouth, etc., as explained in the Microcosm Lecture), sending at the same time an imaginary ray of colour of the planet desired from the part of the head attributed to it. But, when finished, be careful to withdraw the rays again or they will remain like so many outlets of astral force and thus exhaust you. The best way to protect yourself against this is to give the Sign of Silence immediately. For the first sign should always be answered by the second. The secret names of the saluting signs are “the Attacking Sign” or “the Sign of the Enterer of the Threshold.”

## The Sign of Silence

1. This is simply that of secrecy regarding the mysteries.

2. It is the affirmation of the station of Harpocrates, wherein the higher soul of the candidate is formulated in part of the admission ceremony. It is the

symbol of the centre and of the “voice of the silence” which answers in secret the thought of the heart.

3. The Sign of Silence withdraws the force put out by the Sign of the Enterer. Take upon thyself as before taught the colossal form of the god Harpocrates. Bring the left foot sharply back, both heels together—beat the ground once with the left foot as it is placed beside the right. Bring the left hand to the mouth and touch the centre of the lower lip with the left forefinger. Close the other fingers and thumb, and drop the right hand to the side. Imagine that a watery vapor encircles and encloses you. This is the reflux of the current.

This sign is also used as a protection against attack. The sign represents a concentration of astral light about the person. Having given the sign as above, it is a protection against all attack and danger of obsession. To make it yet stronger, the form of the god should be taken. If spiritual force is required, formulate as if standing on a lotus or rising from it. For force in contemplation and meditation, formulate as if seated upon a lotus, but for more material force, as if standing upon a dragon or a serpent like some statues of Harpocrates. As a defence and protection, the sign is as strong as the banishing pentagram, though of a different nature. And as the Sign of the Enterer represents attack, so does this sign represent defence thereto, as a shield is a defence against the sword. From this sign is a formula of invisibility derived.[27]

The secret names of this sign are “the Sign of the God of Silence” or the “Sign of Defence or Protection.” It may be performed with any finger of either hand, but it is most protective when the left forefinger is used, the water of Chesed, for the fingers of the right hand represent more violent action, and those of the left more watery action. (If you have not a convenient implement, a sigil or a pentagram may be traced with any finger of any hand according to the correspondence required.)

It may here be remarked that the so-called Christian sign of benediction, consisting of the thumb and first two fingers only, projected, is the affirmation of Osiris, Isis, and Nephthys—or spirit, fire, and water.

With regard to taking on mentally the forms of the gods, it may here be noted that the process is of great assistance and use in all magical working, whether of invocation or of evocation, contemplation, meditation, slaying in the spirit vision, alchemy, etc. For the forms of the gods do here represent a certain symbolic material action of the divine forces.

## The Grip and the Password

1. The steps are taken and the grip exchanged simultaneously. They mean seeking guidance in the darkness and silence of the mysteries.

2. It shows that a steady and resolute will, acting in union with good, will accomplish what it desires, no matter how often it fails at first. It inculcates the necessity for harmony and brotherly love—of doing away with pettiness and of too much self-concentration—for allowances for the weaknesses of others within limits—of shunning resolutely anything in the nature of slander. So that in the grip of the Neophyte the initiates meet hand to hand and foot to foot in the true greeting of a brother or sister, and not in the veiled hostility of an enemy. For, in the working of the Inner, where all invoke the same forces in the same manner, he or she becomes unsympathetic with the rest, separates himself or herself from them, and though he weaken the combination of working, yet he still more certainly attracts upon himself a reflex current from the avengers of evil.

The name of the god of silence which is the grand word of this grade also represents the silence of the sacred mysteries to be observed towards the Outer Order. It shows also the necessity for respect towards the secrets of any frater or soror committed to your care, not endeavouring to search them out for purposes of curiosity nor repeating them when discovered, nor in any way referring to them so as to wound the other, nor in any way employing them as a means of causing humiliation, but to keep them as a sacred trust and not to be deflected by them from acting justly and harmoniously together.

3. In any magical ceremony, or other working, if more than one member be taking part, all present, putting themselves into the form of the god as taught, should exchange sign, grip, and words, so as to establish a current of harmony and the affirmation of a mutual direction of will towards the same object.

## The Password

1. Merely to guard the secrets of the Order against any members resigned or not working; hence changed each equinox.

2. It is an affirmation of the different spiritual as well as the different physical constitutions of the candidates—that all natures cannot be the same without evil and injury resulting thereby—but that each nature should be brought to its own Kether—the best of its kind. This too, may be done in all things. It is the basis of alchemy.

3. It should be pronounced as if attracting the solar force, the light of nature, during the six months following the equinox at which it is issued, as a link with the solar force, between that and the order. This password, therefore, may also be used in a magical ceremony as attracting the support of the light of nature acting upon natural forces.

## The Ceremony of the Equinox

The whole formulae of the Ceremony of the Equinox are intended to create a magical link between the sun, as the light of nature, and the Order; and it should be celebrated within forty-eight hours at least of the sun’s actual entry into Aries or Libra. The single knock given by the Hierophant heralds the initiation of a fresh current. The password, as already explained, is the symbol of the connecting link of the purpose of the ceremony and therefore, before beginning fresh operation to attract a fresh current, the Kerux proclaims that the former password is abrogated. In the whole ceremony, save at the exchange of insignia, the Hierophant, Hiereus, Hegemon, Stolistes, and Dadouchos remain in their places—the Kerux, or watcher of the gods, being the only one who moves.

First comes the establishment of a vertical current in the direction of the middle column by the exchange of words between the Hierophant and the Hiereus, while the Hegemon, who is in the whole Ceremony of the Equinox the important officer, by reason of his insignia, seals and arrests the current in the centre by a single knock and the words “I am the reconciler between them.” Then follows the cross current established between the Stolistes and Dadouchos—again fixed and sealed by the Hegemon, thus symbolizing the equilateral cross of the elements (of which the centre would naturally be about the invisible station of Harpocrates) but is arrested by the Hegemon between the columns. The cross currents are thus thrown into the image of the Calvary Cross of the rivers to ally it with the symbolism of Tiphareth and of the Sephiroth.

Then the Hierophant, Dadouchos, Hiereus, and Stolistes formulate a circle enclosing the symbol, which is again sealed by the Hegemon. Then the officers, being careful to follow the course of the sun, deposit in turn their insignia upon the altar, taking therefrom instead the mystical symbols of the body of Osiris corresponding to their cardinal points. The Hegemon takes the lamp of Kerux. The Kerux then circumambulates, halting at the cardinal points and facing them, representing the course of the sun through the zodiac in order to attract the solar ray, but under the control of its superior, the light of Osiris, and the adorations are performed at the stations of the Kerubim to mark the limits of the circle.

This time, it is with the lamp of the watcher of the gods and with the sign of the Calvary Cross of Tiphareth that the Hegemon seals in the centre the solar light. The formal assertion of the entry of a new current of light is proclaimed, and the mystic words are recited to close the ceremony.

From this ceremony there are many practical formulae derivable which will be easily comprehended by the Zelator Adeptus Minor who has mastered the whole of this lecture. Only let him remember that the formulae of the ceremony of the equinox represents the sudden attraction and sealing of a force in nature then in operation—rather than a continuous and graduated ceremony to build up the same. Consequently also, it is well to use the password then in being as an adjunct to the other names employed in magical ceremonies as bringing into operation the link with the solar light.

## Notes on the Opening Exordium of “Z”

The great Tho-oth is the highest aspect of the Hermes of the most ancient Egyptian mysteries, and corresponds almost to the great angel Metatron. It is the archangel of Kether in the Briatic world. The Mercury of the Romans must not be confused with this great Hermes.

The doctrines of Gnosticism and of Valentinus approached those of the pure Qabalah. In them we find Speech and Silence. Across the abyss of Silence comes the primal Speech. The divine ones here referred to are the aeons in the Atziluthic world. These formulae of knowledge are designed in terms cognizable to us in the lower world.

Eheieh—implicit and explicit sound. “Every being pronounces all its existence, the name of the Lord of life, by inspiration and expiration.”

Macroprosopus is Aima and Abba, Mother—Father. The two nostrils pass up and down the two breaths, as through the two great pillars. These throw all things into vibration; compare the Rashith ha-Gilgalim. Piercing of the dragon’s coils suggests the freeing of Malkuth, which is also referred to as the washing of the garments of the queen, the inferior mother. Then comes the breaking forth of the light. Over Malkuth as guardians are Metatron and Sandalphon as the two pillars, and Nephesch ha-Messiah, the animal soul of Messiah, the Shekinah or presence between the Kerubim.

## The Particular Exordium

The bornless ones of time referred to are those coruscations of the divine light which are above Kether of Atziluth. In such supernal realms, the Ain Soph, though negative to us, is there intensely positive. Thence came forth the gods, the voice, the aeons, and the name.

The Egyptian gods are generally most differentiated by their crowns: Amen-Ra by the high feathers, Mo-ooth (Maut) has the same headdress as Horus. She corresponds to Aima Elohim. The high Hermes-Tho-oth has the same headdress as Amoun Kneph, the sacred spirit. Remember that Tho-oth, Truth, has two aspects—the higher and the lower. The higher is absolute; the lower is suitable to human comprehension. To tell the higher form of a truth to one who cannot understand it is to lie to him because, though correctly formulated, it will not be correctly received.

## The Forms of Thmaah

There are four forms of spelling for the goddess Thma-Est whereby she is attributable to the four letters of the name, and therewith to the elements and the Tree.

Water. Binah. Heh.
Thma-oe-Tt

Fire. Chokmah. Yod.
Thma-oe-Sh

Air. Tiphareth. Vau.
Thm-a-oe-St

Earth. Malkuth. Heh (final)
Thm-a-Oe

(The Middle Pillar)

In the Equinox Ceremony, the Hegemon is air, spirit, and the principal officer. She reconciles from east to west, and from north to south, and in a circular formula.

[contents]

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22. Note by JMG: Matthew 24:27.

[23] Note by JMG: John 3:5.

[24] Note by Regardie: This idea is elaborated more clearly and at greater length in the "Astronomical View of the Tarot," in Book Eight.

[25] Note by Regardie: That is, the ceremony induces a species of schizophrenia so that the initiation may be effected. But see Jung's Commentary to *The Secret of the Golden Flower*, and also my book on alchemy, *The Philosopher's Stone*.

[26] Note by JMG: "The voice of my undying and secret soul" in the ritual as included in Book 2 on page 151.

[27] Note by Regardie: See ritual in Book Six.

# Z.2: THE FORMULAE OF THE MAGIC OF LIGHT

## An Introduction to the Practical Working of the Z.2 Formulae

By G.H. Frater S.R.M.D.[28]

In the Ritual of the Enterer are shadowed forth symbolically the beginning of certain of the formulae of the magic of light. For this ritual betokeneth a certain person, substance, or thing, which is taken from the dark world of matter, to be brought under the operation of the divine formulae of the magic of light.

Also herein are contained the commencements of all formulas of evocation, the development of which is further shown in the inner knowledge of the succeeding grades of the Outer Order. In the true knowledge of the application of the symbolism of the “Enterer” lies the entrance to the knowledge of practical magic: and therefore are all the formulae drawn from the ritual classed under five several heads, according unto the letters of the name Yeheshuah.

For to the letter Yod י and the element of fire belong the works of ceremonial magic, as the evocations of the spirits of the elements, etc.

Unto the first Heh ה the consecration and charging of telesmata, and the production of natural phenomena, as storms, earthquakes, etc.

Unto the great holy letter Shin ש are allotted three classes of works: spiritual development, transformations, and invisibility.

Unto the letter Vau ו divination in all its branches; and the art of making the link between the subject of the work and the process of divination.

And to the final Heh ה the works and operations of the art of alchemy, the order of its processes and transmutation.

## Foreword by Israel Regardie (Frater A.M.A.G.)

This document, which was presented to advanced members of the Zelator Adeptus Minor grade, lists under the name of the Pentagrammaton several modes of magical working. It comprises, altogether, seven formulae. For the first five of these, I have provided herewith examples of the appropriate kind of ritual in order to enable the reader or student to form some notion of their nature. They are not produced here that they may be slavishly followed, since they are purely personal productions. My motive in including them is only to assist the student as showing him a completed type of ceremony. The formula for spiritual development, so-called, is represented by two distinct rituals each quite different in structure, yet equally efficacious in its own especial way. The Bornless Ritual, the second of the two, was reproduced in rudimentary form in my *Tree of Life*. Because of the excellent dovetailing of certain Order formulae and speeches with the barbarous words of the older ritual, rendering it in practice a magnificent and inspiring ceremony, I have decided to republish it here so that interested students may observe how older fragments may be treated.

So far as the writer is concerned, the section on divination never acquired much meaning, but it was thought advisable to retain it in the event that significance may be seen in it by others. As an example of the first stages of that mode of operation, there is given an experience recorded many years ago by G.H. Frater Sub Spe,[29] and to some it may prove suggestive. The section on alchemy remains quite obscure since the subject does not interest me; and I regret that I have not been able to acquire a record of an operation based on it.[30]

The Requiem Ritual is an original contribution, though based on fundamental formulae, and I hope it will be found useful.

So far as the first sections on actual ceremonial magic are concerned a few remarks may seem appropriate. Let it be noted first of all that a formal circle and triangle are required only in that type of operation called evocation. It is preferable to paint the circle and divine names on the floor or on canvas, or on a neutral coloured sheet of linoleum so that the circle and names appear brilliant and clear cut. But for convenience's sake, and for quicker working, it is useful to lay out a circle in coloured tapes. The colour naturally will depend on the nature of the ceremony. At the appropriate angles of quarters of this taped circle, pentacles or flashing tablets of the requisite divine names or symbols may be placed.

The other ceremonies, consecration and invisibility for example, require no such device, for the performance of the Banishing Rituals of the Pentagram and Hexagram followed by the consecrations—either as in the Neophyte ceremony or as in the opening by watchtower—clears a space for working which is amply protected. This procedure suffices for most operations, though in evocation the greatest precautions and protections are necessary, and these are afforded by the presence of the circle and divine names.

A great deal of attention should be paid to that part of the ceremony demanding the invocation of the higher. Success herein spells success for the entire ceremony. That is, there should be a clear consciousness of the presence of the divine force coursing through the operator. He should become aware of the awakening of a titanic force within him. It is an unmistakable sensation. So strong and powerful can this become that at times it may almost seem to be a physical one. If this invocation is slurred over or inconsequentially performed, then a great deal of power must be expended unnecessarily on the remaining parts of the ritual in order to redeem the entire operation from failure. And the operation would suffer from the disadvantage of having been effected by the human part of the magician, instead of by his own higher genius. If the vibratory formula of the Middle Pillar is very powerfully employed, using the name appropriate to the operation on hand, and if the force thus invoked is distributed throughout the sphere of sensation by the formulae of the mystic circumambulation—both of which are fully described in Z.1, Book Five—then the chances of success are great. It is imperative to stress this point for it is my belief that the greater number of the cases of failure in, let us say, evocation are due solely to hastening past this important stage to the actual and stated purpose of the ceremony. This haste causes failure. Failure brings about disappointment in the formula as a whole. This is why so little work has been done on this particular system of magic.

In passing, may I say that before the vibratory formula of the Middle Pillar can be at all successfully employed, the student should have put in a great deal of work on the exercise called the formulation of the Middle Pillar. This exercise, described in the Portal paper reprinted in Part One and at great length in my book *The Middle Pillar*, awakens the magical centres in the psycho-spiritual make-up of the student. Needless to say, that without the power derived, directly or indirectly, from these Sephirotic centres or chakras, there can be no successful magic. When a certain amount of success has been obtained in this formulation, then the vibratory formula should be assiduously practised. Its results are salutary—and quite apart from the spiritual and psychic effect, which is that to be aimed at, its reaction incidentally on the physical health and vitality is so marked as almost to be miraculous.

The two important adjuncts to success in ceremonial magic are briefly the godform and the vibration of the divine name. The assumption of the appropriate form of the Egyptian god—or the telesmatic image especially built up by the imagination based upon the signification of the letters of the name—and the powerful vibration of the name itself by the vibratory formula of the Middle Pillar are bound, if all other conditions are complied with, to yield salutary results. The symbolic godform held firmly in the imagination, the name vibrated with great force—then the subsequent invocations, and the gradual materialization or other manifestation of the force, require practically no effort. The most frequent mistake, and of course a natural one, is to concentrate upon the stated purpose of the operation.

The type of invocation of the higher employed in most of the ceremonies shown here has no authority obtaining within the Order. It is fundamentally the result of my own spiritual bias. The higher invocations more usually employed within the Order approximate to the nature of ordinary prayers. These, for many reasons into which I do not wish to enter, do not please me.

The procedure delineated above should of course be followed in all other types of ceremonial—for the consecration of flashing tablets and talismans; and especially in operations striving towards invisibility or transformation is the successful invocation of the divine force necessary.

One final word as to these ceremonies. The student is not to assume that these operations in themselves are important. That is, from the spiritual point of view, the fact that the magician can attain invisibility or effect a transformation or a materialization is relatively unimportant. What does matter however, is that these operations comprise a discipline and a type of training which is almost indispensable in the serious labours of spiritual development. The student who has struggled with these formulae, and who has kept his aspiration to the divine keen and untarnished, has a disciplined and a powerful instrument at his command.

## Index for General Reference to the Enterer Ceremony of the 0° = $0^{\square}$ Grade

1. A—The ceremony itself. The place of the temple.

2. B—The Hierophant.

3. C—The officers.

4. D—The candidate.

5. E—The ceremony of opening.

6. F—Hierophant states that he has received a dispensation from Second Order, and commands Hegemon to prepare candidate. Candidate prepared. Speech of Hegemon.

7. G—Admission of candidate. First barring by Kerux. First baptism of the candidate with water and fire.

8. H—The candidate is conducted to the foot of the altar. Hierophant asks “Wherefore hast thou come,” etc. Candidate replies “I seek the hidden light,” etc.

9. I—Candidate is asked whether he is willing to take the obligation. He assents and is instructed now to kneel at the altar.

10. J—Administration of the obligation, and raising the Neophyte from the kneeling position.

11. K—Candidate is placed in the north. Oration of the Hierophant, “The voice of my higher self,” etc. Hierophant commands the mystic circumambulation in the path of darkness.

12. L—Procession. Candidate barred in south. Second baptism of water and fire. Speech of Hegemon. Allowing the candidate to proceed.

13. M—Hoodwink slipped up. Challenge of Hiereus. Speech of Hegemon. Speech of Hiereus. Candidate re-veiled and passed on.

14. N—Circumambulation. Barred in north. Third baptism. Speech of Hegemon allowing candidate to approach unto the gate of the east.

15. O—Hoodwink slipped up for the second time. Hierophant challenges. Hegemon answers for candidate. Speech of Hierophant. Candidate passes on.

16. P—Candidate led to west of altar. Hierophant advances by the Path of Samekh. Officers form the triangle. Prayer of Hierophant.

17. Q—Candidate rises. Hierophant addresses him, “Long hast thou dwelt in darkness. Quit the night and seek the day.” Hoodwink finally removed. Sceptres and swords joined. “We receive thee,” etc. Then the mystic words.

18. R—Hierophant indicates lamp of Kerux. He commands that the candidate be conducted to the east of the altar. He orders Hiereus to bestow signs, etc. Hiereus places candidate between pillars. Signs and words. He orders the fourth and final consecration to take place.

19. S—Hegemon removes rope and invests candidate with his insignia. Hiereus then ordains the mystic circumambulation in the path of light.

20. T—Hierophant lectures on the symbols. Proclamation by Kerux.

21. U—Hierophant commands Hiereus to address candidate.

22. V—Hierophant addresses Neophyte on subject of study.

23. W—Blood produced. Speech of Kerux. Hiereus’s final caution.

24. X—The closing takes place.

## I. י

## EVOCATION

A—The magic circle.

B—The magician, wearing the great lamen of the Hierophant and his scarlet robe. A pentacle, whereon is engraved the sigil of the spirit to be invoked, has painted on the back of it the circle and cross as shown on the Hierophant’s lamen.

C—The names and formulae to be employed.

D—The symbol of the whole evocation.

E—The construction of the circle and the placing of all the symbols, etc., employed, in the places properly allotted to them, so as to represent the interior of a G.D. temple in the Enterer, and the purification and consecration of the actual piece of ground or place, selected for the performance of the evocation.

F—The invocation of the higher powers. Pentacle formed of three concentric bands, name and sigil therein, in proper colours, is to be bound thrice with a cord, and shrouded in black, thus bringing into action a blind force to be further directed or differentiated in the process of the ceremony. Announcement aloud of the object of the working; naming the spirit or spirits, which it is desired to evoke. This is pronounced standing in the centre of the circle and turning towards the quarter from which the spirit will come.

G—The name and sigil of the spirit, wrapped in a black cloth, or covering, is now placed within the circle, at the point corresponding to the west, representing the candidate. The consecration or baptism by water and fire of the sigil then takes place, and the proclamation in a loud and firm voice of the spirit (or spirits) to be evoked.

H—The veiled sigil is now to be placed at the foot of the altar. The magician then calls aloud the name of the spirit, summoning him to appear, stating for what purpose the spirit is evoked, what is desired in the operation, why the evocation is performed at this time, and finally solemnly affirming that the spirit shall be evoked by the ceremony.

I—Announcement aloud that all is prepared for the commencement of the actual evocation. If it be a good spirit the sigil is now to be placed *within* the white triangle on the altar, the magician places his left hand upon it, raises in his right hand the magical implement employed (usually the sword) erect; and commences the evocation of the spirit N. to visible appearance. The magician stands in the place of the Hierophant during the obligation, irrespective of the particular quarter of the spirit.

> But if the nature of that spirit be evil, then the sigil must be placed *without* and to the west of the white triangle and the magician shall be careful to keep the point of the magical sword upon the centre of the sigil.

J—Now let the magician imagine himself as clothed *outwardly* with the semblance of the form of the spirit to be evoked, and in this let him be careful *not to identify himself* with the spirit, which would be dangerous; but only to formulate a species of mask, worn for the time being. And if he knows not the symbolic form of the spirit, then let him assume the form of an angel belonging unto the same class of operation, this form being assumed. Then let him pronounce aloud, with a firm and solemn voice, a convenient and potent oration and exorcism of the spirit unto visible appearance.

> At the conclusion of this exorcism, taking the covered sigil in his left hand, let him smite it thrice with the flat blade of the magic sword. Then let him raise on high his arms to their utmost stretch, holding in his left hand the veiled sigil, and in his right the sword of art erect, at the same time stamping thrice upon the ground with his right foot.

K—The veiled and corded sigil is then to be placed in the northern part of the hall at the edge of the circle, and the magician employs the oration of the Hierophant, from the throne of the east, modifying it slightly, as follows: “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus may I manifest myself in light,’” etc. The magician then proclaims aloud that the mystic circumambulation will take place.

L—The magician takes up the sigil in his left hand and circumambulates the magic circle once, then passes to the south and halts. He stands (having placed the sigil on the ground) between it and the west, and repeats the oration of the Kerux, and again consecrates it with water and fire. Then takes it in his hand, facing westward, saying, “Creature of … twice consecrate, thou mayest approach the gate of the west.”

M—The magician now moves to the west of the magical circle, holds the sigil in his left hand and the sword in his right, faces southwest, and again astrally masks himself with the form of the spirit, and for the first time partially opens the covering of the sigil, without however entirely removing it. He then smites it once with the flat blade of the sword, saying, in a loud, clear, and firm voice: “Thou canst not pass from concealment unto manifestation, save by the virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me, so pass thou on.” He then reveils the sigil.

N—Take the sigil to the north, circumambulating first, halt, place sigil on the ground, stand between it and the east, repeat the oration of the Kerux, again consecrate with fire and water. Then take it up, face north, and say “Creature of … , thrice consecrate, thou mayest approach the gate of the east.”

O—Repeat Section M in northeast. Magician then passes to east, takes up sigil in left and sword in right hand. Assumes the mask of the spirit form, smites the sigil with the lotus wand or sword, and says, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in the darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe!”

P—He then recovers sigil and passes to altar, laying it thereon as before shown. He then passes to the east of the altar, holding the sigil and sword as already explained. Then doth he rehearse a most potent conjuration and invocation of the spirit unto visible appearance, using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered sigil towards heaven, removes the Veil entirely, leaving it yet corded, crying with a loud voice, “Creature of … , long hast thou dwelt in darkness. Quit the night and seek the day.” He then replaces it upon the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure thee thus unto visible appearance.” Then the mystic words.

R—Saith the magician, “As light hidden in the darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.”

He then takes up the sigil, stands to east of altar, and faces west. He shall then rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, that they shall force him to manifest himself unto visible appearance.

He then places the sigil between the pillars, himself at the east facing west, then in the Sign of the Enterer doth he direct the whole current of his will upon the sigil. Thus he continueth until such time as he shall perceive his will power to be weakening, when he protects himself from the reflex of the current by the Sign of Silence, and drops his hands. He now looks towards the quarter that the spirit is to appear in, and he should now see the first signs of his visible manifestation. If he be not thus faintly visible, let the magician repeat the conjuration of the superiors of the spirit, from the place of the throne in the east. And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition he appeareth not, then be it known that there is an error in the working.

So let the master of evocations replace the sigil upon the altar, holding the sword as usual: and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete that evocation. He is then to take back the sigil to between the pillars, and repeat the former processes, when assuredly that spirit will begin to manifest, but in a misty and ill-defined form.

(But if, as is probable, the operator be naturally inclined unto evocation, then might that spirit perchance manifest earlier in the ceremony than this. Still, the ceremony is to be performed up to this point, whether he be there or no.)

Now as soon as the magician shall see the visible manifestation of that spirit’s presence, he shall quit the station of the Hierophant and consecrate afresh with water and with fire the sigil of the evoked spirit.

S—Now doth the master of evocations remove from the sigil the restricting cord, and holding the freed sigil in his left hand, he smites it with the flat blade of his sword, exclaiming, “By and in the names of … I do invoke upon thee the power of perfect manifestation unto visible appearance.” He then circumambulates the circle thrice holding the sigil in his right hand.

T—The magician, standing in the place of the Hierophant, but turning towards the place of the spirit, and fixing his attention thereon, now reads a potent invocation of the spirit unto visible appearance, having previously placed the sigil on the ground, within the circle, at the quarter where the spirit appears.

> This invocation should be of some length; and should rehearse and reiterate the divine and other names consonant with the working.
>
> That spirit should now become fully and clearly visible, and should be able to speak with a direct voice, if consonant with his nature. The magician then proclaims aloud that the spirit N. hath been duly and properly evoked in accordance with the sacred rites.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician shall demand of him.

V—The magician carefully formulates his demands, questions, etc., and writes down any of the answers that may be advisable. The master of evocations now addresses a conjuration unto the spirit evoked, binding him to hurt or injure naught connected with him, or his assistants, or the place. And that he deceive in nothing, and that he fail not to perform that which he hath been commanded.

W—He then dismisses that spirit by any suitable form, such as those used in the higher grades of the Outer. And if he will not go, then shall the magician compel him by forces contrary to his nature. But he must allow a few minutes for the spirit to dematerialize the body in which he hath manifested, for he will become less and less material by degrees. And note well that the magician (or his companions if he have any) shall never quit the circle during the process of evocation, or afterwards, till the spirit hath quite vanished.

Seeing that in some cases, and with some constitutions, there may be danger arising from the astral conditions, and currents established, and without the actual intention of the spirit to harm, although if of a low nature, he would probably endeavour to do so. Therefore, before the commencement of the evocation, let the operator assure himself that everything which may be necessary, be properly arranged within the circle.

But if it be actually necessary to interrupt the process, then let him stop at that point, veil and re-cord the sigil if it have been unbound or uncovered, recite a license to depart or a banishing formula, and perform the lesser banishing rituals both of the pentagram and hexagram. Thus only may he in comparative safety quit the circle.[31]

## II. ה

## CONSECRATION OF TALISMANS

A—The place where the operation is done.

B—The magical operator.

C—The forces of nature employed and attracted.

D—The telesma or material basis.

E—In telesmata, the selection of the matter to form the telesma; the preparation and arrangement of the place. The drawing and forming of the body of the telesma. In natural phenomena the preparation of the operation; the formation of the circle, and the selection of the material basis, such as a piece of earth, a cup of water, a flame of fire, a pentacle, or the like.

F—The invocation of the highest divine forces, winding a black cord round the telesma or material basis, covering the same with a black veil, and initiating the blind force therein. Naming aloud the nature of the telesma or operation.

G—The telesma or material basis is now placed towards the west, and duly consecrated with water and fire. The purpose of the operation and the effect intended to be produced is then to be rehearsed in a loud and clear voice.

H—Placing the talisman or material basis at the foot of the altar, state aloud the object to be attained, solemnly asserting that it will be attained, and the reason thereof.

I—Announcement aloud that all is prepared and in readiness, either for charging the telesma or for the commencement of the operation to induce the natural phenomenon. Place a good telesma or material basis within the white triangle on the altar. Place bad to the west of same, holding the sword erect in the right hand for a good purpose, or its point upon the centre of the triangle for evil.

J—Now follow the performance of an invocation to attract the desired spirit to the telesma or material basis, describing in the air above it the lineal figures and sigils, etc., with the appropriate instrument. Then, taking up the telesma in the left hand, let him smite it thrice with the flat of the blade of the sword of art. Then raise it in the left hand (holding erect and aloft the sword in the right hand, stamping thrice upon the earth with the right foot).

K—The talisman or material basis is to be placed towards the north, and the operator repeats the oration of the Hierophant to the candidate. “The voice of the exorcism said unto me, ‘Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep.’ And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place in the path of darkness with the symbolic light of occult science to lead the way.”

L—Then, taking up the light (not from the altar) in right hand, circumambulate. Now take up telesma or material basis, carry it round the circle, place it on the ground due south, then bar it, purify and consecrate with water and fire afresh, lift it with left hand, turn, and facing west, say, “Creature of talismans, twice consecrate, thou mayest approach the gate of the west.”

M—He now passes to the west with telesma in left hand, faces southeast, partly unveils telesma, smites it once with the flat blade of the sword, and pronounces, “Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation without fear before me, for I am he in whom fear is not. Thou hast known me so pass thou on.” This being done, he replaces the Veil.

N—Then pass round the circle with telesma, halt due north, place talisman on ground, bar, purify, and consecrate again with water and with fire, and say, “Creature of talismans, thrice consecrate, thou mayest approach the gate of the east.” (Hold talisman aloft.)

O—Hold telesma in left hand, lotus wand in right, assume Hierophant’s form. Partly unveil talisman, smite with flat of sword, and say, “Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me, for I am the wielder of the forces of the balance. Thou hast known me now so pass thou on unto the cubical altar of the universe.”

P—He then recovers talisman or material basis, passes on to the altar, laying it thereon as before shewn. He then passes to east of altar, holds left hand over talisman, and sword over it erect. Then doth he rehearse a most potent conjuration and invocation of that spirit to render irresistible this telesma or material basis, or to render manifest this natural phenomenon of … , using and reiterating all the divine, angelic, and magical names appropriate to this end, neither omitting the signs, seals, sigils, lineal figures, signatures, and the like from that conjuration.

Q—The magician now elevates the covered telesma or material basis towards heaven, then removes the Veil entirely, yet leaving it corded, crying with a loud voice. “Creature of talismans, (or material basis), long hast thou dwelt in darkness. Quit the night and seek the day.”

He then replaces it on the altar, holds the magical sword erect above it, the pommel immediately above the centre thereof, and says, “By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible.” Then say the mystic words, Khabs am pekht, etc.

R—Saith the magician, “As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.” He then takes up the telesma or the material basis, stands to east of the altar, and faces west. Then shall he rehearse a long conjuration to the powers and spirits immediately superior unto that one which he seeks to invoke, to make the telesma powerful. Then he places the talisman or material basis between the pillars, himself at the east, facing west, then in the Sign of the Enterer, doth he project the whole current of his will upon the talisman. Thus he continueth until such time as he shall perceive his will power weakening, when he protects himself by the Sign of Silence, and then drops his hands. He now looks towards the talisman, and a flashing light or glory should be seen playing and flickering on the talisman or material basis, and in natural phenomena a slight commencement of the phenomenon should be waited for. If this does not occur, let the magician repeat the conjuration of the superiors from the place of the throne of the east.

And this conjuration may be repeated thrice, each time ending with a new projection of will in the Sign of the Enterer, etc. But if at the third time of repetition the talisman or material basis does not flash, then be it known that there is an error in the working. So let the master of evocations replace the talisman or material basis upon the altar holding the sword as usual, and thus doing, let him address a humble prayer unto the great gods of heaven to grant unto him the force necessary to correctly complete the work. He is then to take back the talisman to between the pillars, and repeat the former process, when assuredly the light will flash.

Now as soon as the magician shall see the light, he shall quit the station of the Hierophant and consecrate afresh with water and with fire.

S—This being done, let the talisman or material basis have the cord removed and smite it with the sword and proclaim “By and in the Names of … , I invoke upon thee the power of ….” He then circumambulates thrice, holding the talisman or material basis in his right hand.

T—Then the magician, standing in the place of the Hierophant, but fixing his gaze upon the talisman or material basis which should be placed on the ground within the circle, should now read a potent invocation of some length, rehearsing and reiterating the divine and other names consonant with the working. The talisman should now flash visibly, or the natural phenomenon should definitely commence.

Then let the magician proclaim aloud that the talisman has been duly and properly charged, or the natural phenomenon induced.

U—The magician now addresses an invocation unto the lords of the plane of the spirit to compel him to perform that which the magician requires.

V—The operator now carefully formulates his demands, stating clearly what the talisman is intended to do, or what natural phenomenon he seeks to produce.

W—The master of evocations now addresses a conjuration unto the spirit, binding him to hurt or injure naught connected with him, or his assistants, or the place. He then dismisses the spirits in the name of Jehovashah and Jeheshua, but wraps up talisman first, and no banishing ritual shall be performed, so as not to discharge it, and in the case of natural phenomena it will usually be best to state what duration is required. And the material basis should be preserved wrapped in white linen or silk all the time that the phenomenon is intended to act.

And when it is time for it to cease, the material basis—if water, is to be poured away; if earth, ground to powder and scattered abroad; if a hard substance as a metal, it must be decharged, banished, and thrown aside; if a flame of fire, it shall be extinguished; or if a vial containing air, it shall be opened, and after that well rinsed out with pure water.

## III. ש

## א—INVISIBILITY

A—The shroud of concealment.

B—The magician.

C—The guards of concealment.

D—The Astral Light to be moulded into the shroud.

E—The equation of the symbols in the sphere of sensation.

F—The invocation of the higher; the placing of a barrier without the astral form; the clothing of the same with obscurity through the proper invocation.

G—Formulating clearly the idea of becoming invisible. The formulating of the exact distance at which the shroud should surround the physical body. The consecration with water and fire, so that their vapour may begin to form a basis for the shroud.

H—The beginning to formulate mentally a shroud of concealment about the operator. The affirmation aloud of the reason and object of the working.

I—Announcement that all is ready for the commencement of the operation. Operator stands in the place of the Hierophant at this stage, placing his left hand in the centre of the white triangle and holding in his right the lotus wand by the black end, in readiness to concentrate around him the shroud of darkness and mystery.[32]

J—The operator now recites an exorcism of a shroud of darkness to surround him and render him invisible, and, holding the wand by the black end, let him, turning round thrice completely, formulate a triple circle around him, saying, “In the name of the Lord of the Universe, etc., I conjure thee, O shroud of darkness and of mystery, that thou encirclest me so that I may become invisible, so that seeing me, men see me not, neither understand, but that they may see the thing that they see not, and comprehend not the thing that they behold! So mote it be.”

K—Now move to the north, face east, and say, “I have set my feet in the north, and have said, ‘I will shroud myself in mystery and concealment.’” Then repeat the oration, “The voice of my higher soul,” etc., and then command the mystic circumambulation.

L—Move round as usual to the south. Halt, formulating thyself as shrouded in darkness, on the right hand the pillar of fire, and on the left the pillar of cloud, but reaching from darkness to the glory of the heavens.

M—Now move from between the pillars thou hast formulated to the west, face west, and say, “Invisible I cannot pass by the gate of the invisible save by the virtue of the name of darkness.” Then formulating forcibly about thee the shroud of darkness, say, “Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of light.”

N—Repeat process in L.

O—Repeat process in M but say, “I am light shrouded in darkness. I am the wielder of the forces of the balance.”

P—Now, concentrating mentally about thee the shroud of concealment, pass to the west of the altar in the place of the Neophyte, face east, remain standing, and rehearse a conjuration by suitable names for the formulating of a shroud of invisibility around and about thee.

Q—Now address the shroud of darkness, thus: “Shroud of concealment. Long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men.” Then carefully formulate the shroud of concealment around thee and say, “I receive thee as a covering and as a guard.” Then the mystic words.

R—Still formulating the shroud, say, “Before all magical manifestation cometh the knowledge of the hidden light.” Then move to the pillars and give the signs and steps, words, etc. With the Sign of the Enterer, project now thy whole will in one great effort to realize thyself actually fading out, and becoming invisible to mortal eyes; and in doing this must thou obtain the effect of thy physical body actually gradually becoming partially invisible to thy natural eyes, as though a veil or cloud were formulating between it and thee (and be very careful not to lose thy self-control at this point). But also at this point is there a certain divine exstasis and an exaltation desirable, for herein is a sensation of an exalted strength.

S—Again formulate the shroud as concealing thee and enveloping thee, and thus wrapped up therein, circumambulate the circle thrice.

T—Intensely formulating the shroud, stand at the east and proclaim, “Thus have I formulated unto myself a shroud of darkness and of mystery, as a concealment and guard.”

U—Now rehearse an invocation of all the divine names of Binah, that thou mayest retain the shroud of darkness under thy own proper control and guidance.

V—State clearly to the shroud what it is thy desire to perform therewith.

W—Having obtained the desired effect, and gone about invisible, it is required that thou shouldst conjure the powers of the light to act against that shroud of darkness and mystery so as to disintegrate it, lest any force seek to use it as a medium for an obsession, etc. Therefore rehearse a conjuration as aforesaid, and then open the shroud and come forth out of the midst thereof, and then disintegrate that shroud, by the use of a conjuration to the forces of Binah to disintegrate and scatter the particles thereof, but affirming that they shall again be readily attracted at thy command.

> But on no account must that shroud of awful mystery be left without such disintegration, seeing that it would speedily attract an occupant which would become a terrible vampire preying upon him who had called it into being.
>
> And after frequent rehearsals of this operation, the thing may almost be done “per motem.”[33]

## מ—TRANSFORMATIONS

A—The astral form.

B—The magician.

C—The forces used to alter the form.

D—The form to be taken.

E—The equation of the symbolism in the sphere of sensation.

F—Invocation of the higher. The definition of the form required as a delineation of blind forces, and the awakening of the same by its proper formulation.

G—Formulating clearly to the mind the form intended to be taken. The restriction and definition of this as a clear form and the actual baptism by water and by fire with the order name of the adept.

H—The actual invocation aloud of the form desired to be assumed to formulate before you, the statement of the desire of the operator and the reason thereof.

I—Announcement aloud that all is now ready for the operation of the transformation of the astral body. The magician mentally places the form as nearly as circumstances permit in the position of the enterer, himself taking the place of the Hierophant, holding his wand by the black portion ready to commence the oration aloud.

J—Let him now repeat a powerful exorcism of the shape into which he desires to transform himself, using the names, etc., belonging to the plane, planet, or other eidolon, most in harmony with the shape desired. Then holding the wand by the black end, and directing the flower over the head of the form, let him say, “In the name of the Lord of the Universe, arise before me, O form of … , into which I have elected to transform myself. So that seeing me men may see the thing that they see not and comprehend not the thing they behold.”

K—The magician saith, “Pass towards the north, shrouded in darkness, O form of … into which I have elected to transform myself.” Then let him repeat the usual oration from the throne of the east. Then command the mystic circumambulation.

L—Now bring the form around to the south, arrest it, and formulate it there, standing between two great pillars of fire and cloud. Purify it with water and by fire, by placing these elements on either side of the form.

M—Pass to west, face southeast, formulate the form before thee, this time endeavouring to render it physically visible. Repeat speeches of Hiereus and Hegemon.

N—Same as L

O—Same as M.

P—Pass to the east of altar, formulating the form as near in the position of the Neophyte as may be. Now address a solemn invocation and conjuration by divine, etc. names appropriate to render the form fitting for thy transformation therein.

Q—Remain east of altar, address the form “Child of Earth,” etc., endeavouring now to see it physically. Then at the words, “we receive thee,” etc. he draws the form towards him so as to envelop him, being careful at the same time to invoke the divine light by the rehearsal of the mystic words.

R—Still keeping himself in the form of the magician say, “Before all magical manifestation cometh the knowledge of the divine light.” He then moves to the pillars and gives signs, etc., endeavouring with the whole force of his will to feel himself actually and physically in the shape of the form desired. And at this point he must see as if in a cloudy and misty manner the outline of the form enshrouding him, though not yet completely and wholly visible. When this occurs, but not before, let him formulate himself as standing between the two vast pillars of fire and cloud.

S—He now again endeavours to formulate the form as if visibly enshrouding him; and still, astrally, retaining the form, he thrice circumambulates the place of working.

T—Standing at the east, let him thoroughly formulate the shape, which should now appear manifest, and as if enshrouding him, even to his own vision; and then let him proclaim aloud, “Thus have I formulated unto myself this transformation.”

U—Let him now invoke all the superior names, etc., of the plane appropriate to the form that he may retain it under his proper control and guidance.

V—He states clearly to the form what he intends to do with it.

W—Similar to the W section of Invisibility, save that the conjurations, etc., are to be made to the appropriate plane of the form instead of to Binah.

# ש—SPIRITUAL DEVELOPMENT

A—The sphere of sensation.

B—The Augoeides.

C—The Sephiroth, etc. employed.

D—The aspirant, or natural man.

E—The equilibration of the symbols.

F—The invocation of the higher. The limiting and controlling of the lower and the closing of the material senses, to awaken the spiritual.

G—Attempting to make the natural man grasp the higher by first limiting the extent to which mere intellect can help him herein; then by purification of his thoughts and desires. In doing this let him formulate himself as standing between the pillars of fire and cloud.

H—The aspiration of the whole natural man towards the higher self, and a prayer for light and guidance through his higher self, addressed to the Lord of the Universe.

I—The aspirant affirms aloud his earnest prayer to obtain divine guidance, kneels at the west of the altar; in the position of the candidate in the enterer, and at the same time astrally projects his consciousness to the east of the altar, and turns, facing his body to the west, holding astrally his own left hand with his astral left. And he raises his astral right hand holding the presentment of his lotus wand by the white portion thereof, and raised in the air erect.

J—Let the aspirant now slowly recite an oration unto the gods and unto the higher self (as that of the Second Adept in the entering of the vault), but as if with his astral consciousness, which is projected to the east of the altar.[34]

Now let the aspirant, concentrating all his intelligence in his body, lay the blade of his sword thrice on the Daath point of his neck, and pronounce with his whole will, the words "So help me, the Lord of the Universe and my own higher soul."

Let him then rise, facing east, and stand for a few moments in silence, raising his left hand open, and his right holding the sword of art, to their full length above his head; his head thrown back, his eyes lifted upwards. Thus standing let him aspire with his whole will towards his best and highest ideal of the divine.

K—Then let the aspirant pass unto the north, and facing east solemnly repeat the oration of the Hierophant, as before endeavouring to project the speaking conscious self to the place of the Hierophant (in this case to the throne of the east.) Then let him slowly mentally formulate before him the eidolon of a great angel torchbearer, standing before him as if to lead and light the way.

L—Following it, let the aspirant circumambulate and pass to south, then let him halt and aspire with his whole will, first to the mercy side of the divine ideal, and then to the severity thereof. And then let him imagine himself as standing between two great pillars of fire and cloud, whose bases indeed are buried in black ever rolling clouds of darkness, which symbolizes the chaos of the world of Assiah, but whose summits are lost in glorious light undying, penetrating unto the white glory of the throne of the Ancient of Days.

M—Now doth the aspirant move unto the west, faces southeast, and repeats alike the speeches of Hiereus and Hegemon.

N—After another circumambulation, the adept aspirant halts at the south and repeats the meditation in L.

O—And so he passes unto the east, and repeats alike the words of the Hierophant and the Hegemon.

P—And so let him pass to the west of the altar, ever led by the angel torchbearer. And he projects his astral, and he implants therein his consciousness, and his body kneels what time his soul passes between the pillars. And he prayeth the great prayer of the Hierophant.

Q—And now doth the aspirant’s soul re-enter unto his gross-form; and he dreams in divine exstasis of the glory ineffable which is in the bornless beyond; and so meditating doth he arise, and lifts to the heavens, his hands, and his eyes, and his hopes, and concentrating his will on the glory, low murmurs he the mystic words of power.

R—So also doth he presently repeat the words of the Hierophant concerning the lamp of the Kerux, and so also passeth he by the east of the altar unto between the pillars; and standing between them (or formulating them if they be not there as it appears unto him) so raises he his heart unto the highest faith, and so he meditates upon the highest Godhead he can dream of. Then let him grope with his hands in the darkness of his ignorance, and in the enterer sign invoke the power that it remove the darkness from his spiritual vision. So let him then endeavour to behold before him in the place of the throne of the east, a certain light or dim glory, which shapeth itself into a form.[35]

Then let him withdraw awhile from such contemplation and formulate for his equilibriation once more the pillars of the temple of heaven.

S—And so again doth he aspire to see the glory conforming—and when this is accomplished, he thrice circumambulates, reverently saluting with the Sign of the Enterer the place of glory.

T—Now let the aspirant stand opposite unto the place of that light, and let him make deep meditation and contemplation thereon. Presently also imagining it to enshroud and envelope him, and again endeavouring to identify himself with its glory. So let him exalt himself in the likeness or eidolon of a colossal being, and endeavour to realize that this is the only true self, and that the natural man is as it were the base and throne thereof, and let him do this with due and meet reverence and awe.

And therefore he shall presently proclaim aloud “Thus at length have I been permitted to begin to comprehend the form of my higher self.”

U—Now doth the aspirant make entreaty of that Augoeides to render comprehensible what things may be necessary for his instruction and comprehension.

V—And he consults it in any matter he may have especially sought for guidance from the beyond.

W—And lastly, let the aspirant endeavour to formulate a link between the glory and his selfhood; and let him renew his obligation of purity of mind before it, avoiding in this any tendency to fanaticism or spiritual pride.[36]

## IV. ו

## DIVINATION

A—The form of divination.

B—The diviner.

C—The forces acting in the divination.

D—The subject of the divination.

E—The preparation of all things necessary, and the right understanding of the process so as to formulate a connecting link between the process employed and the macrocosm.

F—The invocation of the higher; arrangement of the scheme of divination and initiation of the forces thereof.

G—The first entry into the matter. First assertion of limits and correspondences: beginning of the working.

H—The actual and careful formulation of the question demanded; and consideration of all its correspondences and their classifications.

I—Announcement aloud that all the correspondences taken are correct and perfect; the diviner places his hand upon the instrument of divination;

standing at the east of the altar, he prepares to invoke the forces required in the divination.

J—Solemn invocation of the necessary spiritual forces to aid the diviner in the divination. Then let him say, “Arise before me clear as a mirror, O magical vision requisite for the accomplishment of this divination.”

K—Accurately define the term of the question; putting down clearly in writing what is already known, what is suspected or implied, and what is sought to be known. And see that thou verify in the beginning of the judgment that part which is already known.

L—Next let the diviner formulate clearly under two groups or heads (a) the arguments for, (b) the arguments against, the success of the subject of one divination, so as to be able to draw a preliminary conclusion therefrom on either side.

M—First formulation of a conclusive judgment from the premises already obtained.

N—Same as section L.

O—Formulation of a second judgment, this time of the further developments arising from those indicated in the previous process of judgment, which was a preliminary to this operation.

P—The comparison of the first preliminary judgment with one second judgment developing therefrom, so as to enable the diviner to form an idea of the probable action of forces beyond the actual plane, by the invocation of an angelic figure consonant to the process. And in this matter take care not to mislead thy judgment through the action of thine own preconceived ideas; but only relying, after due tests, on the indication afforded thee by the angelic form. And know, unless the form be of an angelic nature, its indication will not be reliable, seeing that if it be an elemental, it will be below the plane desired.

Q—The diviner now completely and thoroughly formulates his whole judgment as well for the immediate future as for the development thereof, taking into account the knowledge and indications given him by the angelic form.

R—Having this result before him, let the diviner now formulate a fresh divination process, based on the conclusions at which he has arrived, so as to form a basis for a further working.

S—Formulates the sides for and against for a fresh judgment, and deduces conclusion from fresh operation.

T—The diviner then compares carefully the whole judgment and decisions arrived at with their conclusions, and delivers now plainly a succinct and consecutive judgment thereon.

U—The diviner gives advice to the consultant as to what use he shall make of the judgment.

V—The diviner formulates clearly with what forces it may be necessary to work in order to combat the evil, or fix the good, promised by the divination.

W—Lastly, remember that unto thee a divination shall be as a sacred work of the divine magic of light, and not to be performed to pander unto thy curiosity regarding the secrets of another, and if by this means thou shalt arrive at a knowledge of another’s secrets, thou shalt respect and not betray them.

## V. ה

## ALCHEMY

A—The curcurbite or the alembic.

B—The alchemist.

C—The processes and forces employed.

D—The matter to be transmuted.

E—The selection of the matter to be transmuted, and the formation, cleansing, and disposing of all the necessary vessels, materials, etc., for the working of the process.

F—General invocation of the higher forces to action. Placing of the matter within the curcurbite or philosophic egg, and invocation of a blind force to action therein, in darkness and silence.

G—The beginning of the actual process. The regulation and restriction of the proper degree of heat and moisture to be employed in the working. First evocation followed by first distillation.

H—The taking up of the residuum which remaineth after the distillation from the curcurbite or alembic; the grinding thereof to form a powder in a mortar. This powder is then to be placed again in the curcurbite. The fluid already distilled is to be poured again upon it. The curcurbite or philosophic egg is to be closed.

I—The curcurbite or egg philosophic being hermetically sealed, the alchemist announces aloud that all is prepared for the invocation of the forces necessary to accomplish the work. The matter is then to be placed upon an altar with the elements and four weapons thereon; upon the white triangle and upon a flashing tablet of a general nature, in harmony with the matter selected for the working. Standing now in the place of the Hierophant at the east of the altar, the alchemist should place his left hand upon the top of the curcurbite, raise his right hand holding the lotus wand by the Aries band (for in Aries is the beginning of the life of the year), ready to commence the general invocation of the forces of the divine light to operate in the work.

J—The pronouncing aloud of the invocation of the requisite general forces, answering to the class of alchemical work to be performed. The conjuring of the necessary forces to act in the curcurbite for the work required. The tracing in the air above it with appropriate weapon the necessary lineal figures, signs, sigils, and the like. Then let the alchemist say: “So help me the Lord of the

Universe and my own higher soul.” Then let him raise the curcurbite in the air with both hands, saying: “Arise herein to action, O ye forces of the light divine.”

K—Now let the matter putrefy in the balneum Mariae [37] in a very gentle heat, until darkness beginneth to supervene; and even until it becometh entirely black. If from its nature the mixture will not admit of entire blackness, examine it astrally till there is the astral appearance of the thickest possible darkness, and thou mayest also evoke an elemental form to tell thee if the blackness be sufficient. But be thou sure that in this latter thou art not deceived, seeing that the nature of such an elemental will be deceptive from the nature of the symbol of darkness, wherefore ask thou of him nothing further concerning the working at this stage but only concerning the blackness, and this can be further tested by the elemental itself, which should be either black or clad in an intensely black robe.[38]

When the mixture be sufficiently black, then take the curcurbite out of the balneum Mariae and place it to the north of the altar and perform over it a solemn invocation of the forces of Saturn to act therein; holding the wand by the black band, then say: “The voice of the alchemist” etc. The curcurbite is then to be unstopped and the alembic head fitted on for purposes of distillation.[39]

L—Then let the alchemist distil with a gentle heat until nothing remaineth to come over. Let him then take out the residuum and grind it into a powder; replace this powder in the curcurbite, and pour again upon it the fluid previously distilled.

The curcurbite is then to be placed again in a balneum Mariae in a gentle heat. When it seems fairly re-dissolved (irrespective of colour) let it be taken out of the bath. It is now to undergo another magical ceremony.

M—Now place the curcurbite to the west of the altar, holding the lotus wand by the black end, perform a magical invocation of the moon in her decrease and of Cauda Draconis. The curcurbite is then to be exposed to the moonlight (she being in her decrease) for nine consecutive nights, commencing at full moon. The alembic head is then to be fitted on.

N—Repeat process set forth in section L.

O—The curcurbite is to be placed to the east of the altar, and the alchemist performs an invocation of the moon in her increase, and of Caput Draconis (holding lotus wand by white end) to act upon the matter. The curcurbite is now to be exposed for nine consecutive nights (ending with the full moon) to the moon's rays. (In this, as in all similar exposures, it matters not if such nights be overclouded, so long as the vessel be placed in such a position as to receive the direct rays did the cloud withdraw.)

P—The curcurbite is again to be placed on the white triangle upon the altar. The alchemist performs an invocation of the forces of the sun to act in the curcurbite. It is then to be exposed to the rays of the sun for twelve hours each day; from 8:30 a.m. to 8:30 p.m. (This should be done preferably when the sun is strongly posited in the zodiac, but it can be done at some other times, though *never* when it is in Scorpio, Libra, Capricornus, or Aquarius).

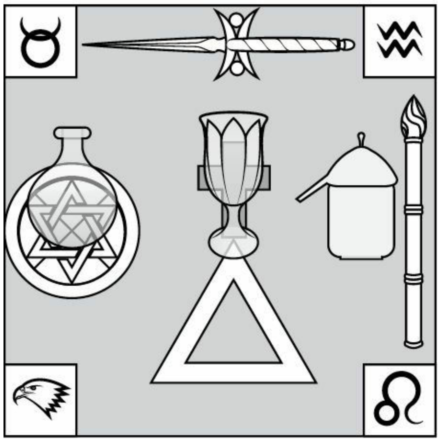
Q—The curcurbite is again placed upon the white triangle upon the altar. The alchemist repeats the words: "Child of Earth, long hast thou dwelt," etc. Then holding above it the lotus wand by the white end, he says: "I formulate in thee the invoked forces of light," and repeats the mystic words. At this point keen and bright flashes of light should appear in the curcurbite, and the mixture itself (as far as its nature will permit) should be clear. Now invoke an elemental from the curcubite consonant to the nature of the mixture, and judge by the nature of the colour of its robes and their brilliancy whether the matter has attained to the right condition. But if the flashes do *not* appear, and if the robes of the elemental be not brilliant and flashing, then let the curcurbite stand within the white triangle for seven days; having on the right hand of the apex of the triangle a flashing tablet of the sun, and in the left one of the moon. Let it not be moved or disturbed all those seven days; but not in the dark, save at night. Then let the operation as aforementioned be repeated over the curcurbite, and this process may be repeated altogether three times if the flashing light cometh not. For without this latter the work would be useless. But if after three repetitions it still appear not, it is a sign that there hath been an error in the working, such being either in the disposition of the alchemist or in the management of the curcurbite. Wherefore let the lunar and the solar invocations and exposures be repeated, when without doubt, if these be done with care (and more especially those of Caput Draconis and Cauda Draconis with those of the moon as taught, for these have great force materially) then without doubt shall that flashing light manifest itself in the curcurbite.

R—Holding the lotus wand by the white end, the alchemist now draws over the curcurbite the symbol of the flaming sword as if descending into the mixture. Then let him place the curcurbite to the east of the altar. The alchemist stands between the pillars and performs a solemn invocation of the forces of Mars to act therein. The curcurbite is then to be placed between the pillars (or the drawn symbols of these same) for seven days, upon a flashing tablet of Mars. After this period, fit on the alembic head, and distil first in balneum Mariae, then in balneum arenae [40] till what time the mixture be all distilled over.

S—Now let the alchemist take the fluid of the distillate and let him perform over it an invocation of the forces of Mercury to act in the clear fluid, so as to formulate therein the alchemic Mercury, even the Mercury of the philosophers. (The residuum or the dead head is not to be worked with at present, but is to be set apart for future use.) After the invocation of the alchemic Mercury a certain brilliance should manifest itself in the whole fluid, that is to say, it should not only be clear, but also brilliant and flashing. Now expose it in an hermetic receiver for seven days to the light of the sun; at the end of which time there should be distinct flashes of light therein. (Or an egg philosophic [41] may be used; but the receiver of the alembic if close stopped will answer this purpose.)

T—Now the residuum or dead head is to be taken out of the curcurbite, ground small and replaced. An invocation of the forces of Jupiter is then to be performed over that powder. It is then to be kept in the dark standing upon a flashing tablet of Jupiter for seven days. At the end of this time there should be a slight flashing about it, but if this come not yet, repeat this operation up to three times, when a faint flashing of light is certain to come.

U—A flashing tablet of each of the four elements is now to be placed upon an altar as shown in the figure, and thereon are also to be placed the magical elemental weapons, as is also clearly indicated. The receiver containing the distillate is now to be placed between the air and water tablets, and the curcurbite with the dead head between the fire and earth tablets. Now let the alchemist perform an invocation using especially the Supreme Ritual of the Pentagram, and the lesser magical implement appropriate. First, of the forces of fire to act in the curcurbite on the dead head. Second of those of water to act on the distillate. Third, of the forces of the spirit to act in both (using the white end of lotus wand). Fourth, of those of the air to act on the distillate; and lastly, those of the earth to act on the Dead Head. Let the curcurbite and the receiver stand thus for five consecutive days, at the end of which time there should be flashes manifest in both mixtures. And these flashes should be lightly coloured.



*Alchemical Altar*

V—The alchemist, still keeping the vessels in the same relative positions, but removing the tablets of the elements from the altar, then substitutes one of Kether. This must be white with golden charges, and is to be placed on or within the white triangle between the vessels. He then addresses a most solemn invocation to the forces of Kether; to render the result of the working that which he shall desire, and making over each vessel the symbol of the flaming sword.

> This is the most important of all the invocations. It will only succeed if the alchemist keepeth himself closely allied unto his higher self during the working of the invocation and of making the tablet. And at the end of it, if it have been successful, a keen and translucent flash will take the place of the slightly coloured flashes in the receiver of the curcurbite; so that the fluid should sparkle as a diamond, whilst the powder in the curcurbite shall slightly gleam.

W—The distilled liquid is now to be poured from the receiver upon the residuum of the dead head in the curcurbite, and the mixture at first will appear cloudy. It is now to be exposed to the sun for ten days consecutively (ten is Tiphareth translating the influence of Kether.) It is then again to be placed upon the white triangle upon the altar, upon a flashing tablet of Venus, with a solemn invocation of Venus to act therein. Let it remain thus for seven days, at the end of which time see what forms and colour and appearance the liquor hath taken, for there should now arise a certain softer flash in the liquid, and an elemental may be evoked to test the condition. When this softer flash is manifest, place the curcurbite into the balneum Mariae to digest with a very gentle heat for seven days.

Place it then in the balneum Mariae to distil, beginning with a gentle, and ending with a strong heat. Distil thus till nothing more will come over, even with a most violent heat. Preserve the fluid in a closely stoppered vial, it is an elixir for use according to the substance from which it was prepared. If from a thing medicinal, a medicine; if from a metal, for the purifying of metals; and herein shalt thou use thy judgment. The residuum thou shalt place without powdering into a crucible, well sealed and luted. And thou shalt place the same in thine Athanor, bringing it first to a red and then to a white heat, and this thou shalt do seven times in seven consecutive days, taking out the crucible each day as soon as thou hast brought it to the highest possible heat, and allowing it to cool gradually.

And the preferable time for this working should be in the heat of the day. On the seventh day of this operation thou shalt open the crucible and thou shalt behold what form and colour thy Caput Mortuum hath taken.

It will be like either a precious stone or a glittering powder. And this stone or powder shall be of Magical Virtue in accordance with its nature.

Finished is that which is written concerning the for mulae of the magic of light.[42]

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28. Note by JMG: *S' Rioghal mo Dhream*, “Royal is my Race,” was the motto of Samuel Mathers.

29. Note by JMG: This was the motto of G.W. Brodie-Innes.

30. Note by Regardie: Since this was written, my book entitled *The Philosopher's Stone* has been published. It is a fairly protracted survey and analysis of alchemical ideology.

31. Note in the original document: Get the spirit into a white triangle outside the midheaven, then shall he speak the truth of necessity.

32. Note in original document: In this operation as in the two others under the dominion of Shin, a pentacle or telesma suitable to the matter in hand, may be made use of, which is then treated as is directed for telesmata.

33. Note by JMG: Latin, “at will.”

34. Note in original document: If at this point the aspirant should feel a sensation as of faintness coming on, let him at once withdraw the projected astral and properly master himself before proceeding any further.

35. Note in original document: And this can be beholden only by the mental vision. Yet, owing unto the spiritual exaltation of the adept, it may sometimes appear as if he beheld it with mortal eye.

36. Note in original document: And let the adept remember that this process here set forth is on no account to be applied to endeavouring to come in contact with the higher soul of another. Else thus assuredly will he be led into error, hallucination, or even madness.

37. Note by JMG: Water bath, used in alchemy to moderate heat.

38. Note in original document: For this evocation, use the names, etc., of Saturn.

39. Note in original document: In all such invocations a flashing tablet should be used whereon to stand the curcurbite. Also certain of the processes may take weeks, or even months, to obtain the necessary force, and this will depend on the alchemist rather than on the matter.

40. Note by JMG: A sand bath, used in alchemy to provide a steady heat higher than a water bath will provide.

41. Note by JMG: A glass alchemical vessel shaped like an egg.

42. Note by Regardie: Instances of rituals based upon these formulae will be found in the next section, Book Six.

# BOOK SIX

## Ceremonial Magic

(Rituals Based Upon the
Golden Dawn Formulae
of Z.2 in Book Five)

# EVOCATION

*The temple is arranged as in the Neophyte grade. There is a circle about ten feet in diameter formed by coloured tapes. Pantacles bearing the divine names are placed at the four quarters on the rim of the circle. Adonai Ha-Aretz, Adonai Melekh, and Agla are written in Hebrew lettering; and Emor Dial Hectega in Enochian characters, on the pantacles. About a foot outside the circle and towards the north is a triangle formed by white tapes. The letters of Nephesch Ha-Messiach in Hebrew are written about its angles. In the triangle is a pantacle bearing the sigil of Axir, based upon the letters of the Rose. The same sigil is painted on the back of the Hierophant's lamen worn by the magus, and it is also painted on another pantacle which is carried by the magus, later to be veiled and bound; it is upon this latter that he works.*

*A heavy-bodied incense should be used, and copiously. Dittany of Crete is probably the best—or any other fairly stable and harmonious incense. When all is ready, announce from the altar, holding the lotus wand:*

Hekas, hekas este bebeloi.

*Then, taking the sword, perform the Lesser Banishing Ritual of the Pentagram and Hexagram, closing with the L.V.X. signs.*

*Pass to the altar without either wand or sword, take up the fire wand, go south, raise fire wand above head, attract the light and circumambulate slowly with the sun, saying:*

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

*On reaching the south, face the quarter, trace fire pentagram, with Leo in centre, and say:*

*Oip Teaa Pedoce*. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

*Replace wand. Take cup to west, sprinkle water, raise cup, circumambulate with Sol,*
*saying:*

So therefore first the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

*On reaching the west, face west, sprinkle water, and make with the cup the pentagram of water with eagle Kerub in centre.*

*Empeh Arsel Gaiol*. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

*Replace cup, take dagger, pass to east, face east, and strike air thrice, then circumambulate, saying:*

Such a fire existeth, extending through the rushings of air. Or even a fire formless whence cometh the image of a voice. Or even a flashing light, abounding, revolving, whirling forth, crying aloud.

*Reaching east, face east, strike air with dagger, and make invoking air pentagram with Aquarius in centre, and say:*

*Oro Ibah Aozpi*. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

*Replace dagger. Take pantacle, go north, face north, circumambulate, after shaking pantacle thrice. Say:*

Stoop not down into the darkly splendid world wherein continually lieth a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black ever-rolling abyss ever espousing a body unluminous, formless, and void.

*Reaching north, shake pantacle, make earth pentagram with Taurus in centre, and say:*

*Emor Dial Hectega*. In the names and letters of the great northern quadrangle, I invoke ye, ye angels of the watchtower of the north.

*Replace pantacle. Go west of altar, face east, raise the censer and describe invoking pentagrams of spirit both active and passive, saying:*

*Exarp. Bitom. Nanta. Hcoma*. In the names and letters of the mystical Tablet of Union, I invoke ye, ye divine forces of the spirit of life.

*Replace censer. Make the Portal Sign of the Rending of the Veil.*

I invoke ye, ye angels of the celestial spheres whose dwelling is in the invisible. Ye are the guardians of the gates of the universe, be ye also the guardians of this mystic sphere. Keep far removed the evil and the unbalanced. Strengthen and inspire me so that I may preserve unsullied this abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may enter in and become a partaker of the secrets of the light divine.

*Circumambulate three times to draw down the light. Return to altar, face east, and utter the adoration:*

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one.
Lord of the light and of the darkness.[1]

*Pause. Then take up the lotus wand, and pass between the pillars. Make the Zelator sign, and say:*

Let us adore the lord and king of earth. *Adonai ha-Aretz. Adonai Melekh*. Unto Thee *(make the Qabalistic cross)* be the kingdom, the power, and the glory. Malkuth, Geburah, Gedulah, Amen. *(Trace the cross and circle in air with wand.)* The rose of Sharon and the lily of the valley. Amen.

*Pass round the temple to the earth tablet in the north. Make the invoking* *pentagrams of spirit, active and passive, and the invoking earth pentagram with Taurus symbol in centre. Say:*

And the Elohim said: Let us make Adam in our own image, after our likeness, and let them have dominion over all the earth. In the name of Adonai Melekh, and in the name of the bride and queen of the kingdom, spirits of earth, adore Adonai.

*Trace Taurus Kerub in air; also sigil of Auriel.*

In the name of Auriel, the great archangel of earth, and by the sign of the head of the ox, spirits of earth, adore Adonai.

*Make cross in air.*

In the names and letters of the great northern quadrangle, spirits of earth, adore Adonai.

*Hold wand on high.*

In the three great secret names of God borne upon the Banner of the North, *Emor Dial Hectega*, and in the name of *Ic Zod Heh Chal*, great king of the north, spirits of earth, adore Adonai.

*Go to east to commence the Supreme Invoking Ritual of the Earth Pentagram, beginning and closing with the Qabalistic cross. Then return to north, and vibrate very powerfully the Enochian key.*

Sapah Zimii d u-i-v, od noas ta Qanis Adroch, dorphal caosg od faonts piripsol ta blior. Casarm a-m-ipzi nazarth AF, od dlugar zizop zlida caosgi tol torgi, od z chis e siasch L ta vi-u, od iaod thild ds hubar PEOAL, soba cormfa chis ta la, vls, od q-cocasb. Eca niis od darbs qaas. F etharzi od bliora. Ia-ial ed-nas cicles. Baglé? Ge-iad I L! [2]

*Go to the south of the altar, and face the north. Draw the Hebrew letters of Adonai Ha-Aretz in the air before you, also the sigil. Then imagine both in the heart. Vibrate the name several times by the vibratory formula of the Middle Pillar until the whole body throbs and pulses with the divine power.*

Adonai ha-Aretz. O Thou who art the king of earth, taking the earth for Thy footstool, I invoke Thee and adore Thee. Dwell Thou within my heart, I beseech Thee, to awaken that which shall prove a true channel for the working of Thy divine power. May this ceremony for the evocation of the earth angel Axir which I am about to perform, be a focus for the ray of thy illuminating power. To the end that I may use this consecration to progress further in the Great Work, and thereby help others who may come within my sphere of influence.

*Trace the earth pentagram and in it the sigil and Hebrew letters of Auriel. Picture the name in the lungs, and vibrate it several times by the vibratory formula, circulating the force thereafter.*

Grant unto me the presence and power of thy archangel Auriel who governeth the spirits of earth, that he may guide me in my quest for the hidden stone.

*Trace the sigil and letters of Phorlakh in the air. Then in the heart, and vibrate.*

Direct thy angel Phorlakh to watch over my footsteps in this Path of Light. O thou mighty angel of earth, I conjure thee by the divine names that thou permeate my mind now in this temple, to aid me with thy power, that I may truly evoke to visible manifestation the angel Axir of the lesser angle of earth of the northern quadrangle.

*Trace the sigil and letters of Kerub and vibrate.*

May the ruler of earth, by the permission of Adonai Melekh, extend his power so that, divinely, I may be aided to perform aright this magical evocation and bring it to successful culmination, even as Malkuth is the throne of the ten Sephiroth.

*Pause. Contemplate the Kether above the head, and endeavour to bring down its light.*

In the names of Sandalphon, Metatron, and Nephesch ha-Messiach, the three Kerubim ruling over Malkuth, and by the power of the choir of angels who art set over the governance of the kingdom, *(trace sigils of all these names and vibrate very powerfully)*, the Aschim, the holy souls of fire, let it be known that I, Ad Majorem Adonai Gloriam,[3] Neophyte of the Golden Dawn, and Frater R.R. et A.C., have summoned the powers of earth to my presence. Let there be formed a true and potent link between my human soul on the one hand, and all those divine powers of Malkuth which receive the influx from on high. To this end, I propose to evoke unto physical manifestation the great angel Axir, of the third lesser angle of the watchtower of the north, in the name of Adonai ha-Aretz and by the divine aid of Emor Dial Hectega.

*Bind and veil sigil with white cord and black cloth. Place it without the circle at the west, and say:*

Hail unto ye, lords of the land of life, hear ye these my words for I am made as ye are, who are the formers of the soul. With the divine aid, I now purpose to call forth this day and hour from the dark depths of my sphere of sensation the angel Axir of the lesser earthy angle of the northern quadrangle, whose magical seal I now bind with this triple cord of bondage, and shroud in the black darkness of concealment. Even as I have bound about this sigil this cord so let Axir be bound in his abode and habitation, that he move not therefrom save to manifest unto the light before me. Even as with this veil of black I shroud the light of day from this sigil, so do I render him in his place, blind and dumb, that he may in no wise move except unto manifestation and appearance before me. And the reason of this my working is to obtain from that angel the true knowledge of earth, how I may securely fix within my being the secret philosophical stone of creation whereon is a hidden name inscribed. To this end, I implore the divine assistance in the names of Adonai ha-Aretz, Auriel, Phorlakh; Emor Dial Hectega, and Ic Zod Heh Chal.

*Draw the pantacle into the circle with the point of sword.*

Creature of sigils, enter thou within this sacred circle that the angel Axir may pass from concealment unto manifestation.

*Consecrate immediately with fire and with water at the west of the circle.*

Creature of sigils, purified and made consecrate, enter thou the pathway of evil.

*Hold sigil aloft and move in a northeast direction. Stop at the northeast of altar, strike sigil with flat of sword, saying:*

The great angel Samael spake and said: I am the prince of darkness and of night. The foolish and rebellious gaze upon the face of the created world, finding therein naught but terror and obscurity. To them it is the terror of darkness, and they are but as drunken men stumbling in the darkness. Return, thou creature of sigils; not as yet canst thou pass by.

*Return to west, then move southeast. Strike sigil as before.*

The great angel Metatron spake and said: I am the angel of the presence divine. The wise gaze upon the created world and behold therein the dazzling image of the Creator. O creature of sigils, not as yet canst thine eyes behold that dazzling image of Adonai. Return. Thou canst not pass by.

*Return with sigil to west, and this time go straight forward to the altar. Smite upraised sigil with the flat of sword.*

The great angel Sandalphon spake and said: I am the reconciler for earth, and the celestial soul therein. Form is invisible alike in darkness and in blinding light. I am the angel of Paphro Osoronophris—and I prepare the way to manifestation unto the light. Prepare thou, therefore, to manifest thyself unto visible appearance.

*Place sigil at foot of altar, and say:*

O thou mighty and powerful angel Axir, I bind and conjure thee in the name of Sandalphon who thus prepares the way for thee, that thou appear in visible form before me in the triangle without this circle of art. In the name of Emor Dial Hectega, I command that thou shalt speedily come hither from thy darkened abodes in the land of Ophir, to appear before me in a physical form. And I further command, by all the names divine, that thou teach me how best the great creative work may be pursued, and how I may find the hidden stone of the wise whereby I may fix within a purified body my higher self. And, in this hall of the dual manifestation of truth, in the presence of Adonai ha-Aretz and all the powers of Malkuth, I invocate and charge thee, that even as within me is concealed the knowledge of the magic of the light divine, so shalt thou pass from concealment unto manifestation visibly in this triangle placed without this circle of art.

*Place sigil on altar on the white triangle. Stand east of altar, face west, place left hand on sigil, hold sword aloft, and over it trace appropriate sigils of the names as they are rehearsed.*

O invisible king, who taking the earth for foundation, didst hollow its depth to fill them with Thy almighty power. Thou whose name shaketh the arches of the world, Thou who causest the seven metals to flow in the veins of the rocks, king of the seven lights, rewarder of the subterranean workers, lead us into the desirable air and into the realm of splendour. We watch and we labour unceasingly. We seek and we hope, by the twelve stones of the holy city, by the buried talismans, by the axis of the lodestone which passes through the centre of the earth. Adonai. Adonai. Adonai. *(Vibrate by formula of the Middle Pillar and circumambulate it.)* Have pity upon those who suffer, expand our hearts, unbind and upraise our minds, enlarge our natures!

O stability and motion! O darkness veiled in brilliance! O day clothed in night! O master who never dost withold the wages of Thy workmen! O silver whiteness! O golden splendour! O crown of living and harmonious diamond! Thou who wearest the heavens on Thy finger like a ring of sapphire! Thou who hidest beneath the earth in the kingdom of gems, the marvellous seed of the stars. Live, reign, and be Thou the eternal dispenser of the treasures whereof Thou hast made us the wardens.

*Trace invoking earth pentagram over sigil, and say:*

In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega *(vibrate by the Middle Pillar and circumambulate),* I invoke thee, thou great king of the north, Ic Zod Heh Chal *(trace a whirl with sword over sigil)* to be present here by me this day, and to grant thy protection and power unto me, to enable me to evoke Axir, an angel subservient to the lesser angle of earth of the northern quadrangle, unto visible manifestation.

*Trace Saturn hexagram over sigil, but using the Taurus symbol of the Kerub.*[4]

I invocate ye, ye great princes of the northern quadrangle, who are known by the title and honourable office of seniors. Hear ye my petition, ye celestial seniors who rule over the earth in the north quadrangle, and who bear the names of Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa. Be this day present with me, so that the angel Axir may be caused to manifest physically unto me in this temple, to the end that he may teach me the creative art, and how I may divinely fix the higher self within a purified body, and how I may find the hidden stone of the philosophers, that stone whereon is a new name written.

O thou angel, Axir, subservient in the lesser angle of earth, in the great northern quadrangle, I do invocate and conjure thee, being armed with divine power. By the name of Ic Zod Heh Chal and by the spirit name of Nanta, I conjure thee. By the name of Cabalpt and Arbiz the holy names of God, and by the name of Nroam that great archangel who governeth thy lesser angle of the watchtower situated in the North, and by Taxir, the angel who is thy immediate superior, I do invoke thee, and by invocating, do conjure thee. And being armed with the power of Adonai, I do strongly command thee by

Him who spake and it was done, and unto whom all creatures of the earth are obedient. And I, being made after the image of the Elohim, and endued therefore with the power of the Holy Spirit, created also unto divine will, do evoke thee by the name of Adonai ha-Aretz. *(Vibrate by the Middle Pillar and circumambulate.)* I conjure thee in the name of Adonai Melekh *(vibrate by Middle Pillar, etc.),* the lord and king of the earth. And I conjure ye powerfully by the three holy archangels of the kingdom—Metatron, Sandalphon, and Nephesch ha-Messiach—and by those powerful souls of fire, the Aschim. And I command thy manifestation in the name and power of Auriel the great archangel of earth. By these names do I evoke and conjure thee that thou dost forthwith leave thine abodes in the kingdom of earth and appear unto me here, visibly and in material form before me in the magical triangle without this circle, in fair shape and true. And by all these divine names do I command and conjure thee to manifest thyself.

Wherefore come now, thou angel Axir. Come! Manifest thyself in visible and material form before me, and without delay, from wherever thou mayest be, and make true and faithful answer unto those things I shall have cause to demand of thee. Come thou peaceably, visibly, and affably, and without delay, manifesting that which I desire. Come, I command ye, by all the holy names, by the archangels above thy kingdom, and by the rulers of thy realm. Come, Axir, come!

*Take up sigil, smite it thrice with sword. Raise it in left hand, stamping thrice with right foot. Place veiled sigil in north, and say, as though from the throne of the east:*

The voice of the exorcist said unto me, “Let me shroud myself in darkness, peradventure thus may I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the darkness of a primal sleep.” And the voice of the exorcist said unto me, “Creature of sigils, the light shineth in darkness, but the darkness comprehendeth it not.”

*Pick up sigil in left hand and circumambulate once, attracting the light. Pass to south, and bar sigil with the sword.*

Unpurified and unconsecrate, thou mayest not approach the gate of the west.

*Purify with water and consecrate with fire, as in Neophyte ceremony. Then lift sigil aloft and say:*

Creature of sigils, twice consecrate and twice purified, thou mayest approach the gate of the west.

*Pass to west with sigil in left hand. Partially unveil it, and assume the astral mask of Axir. Smite the sigil once with flat of blade, and say:*

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the exorcist in the midst of the exorcism. Appear thou therefore without fear before me. For I am he in whom fear is not. Thou hast known me now, so pass thou on.

*Reveil the sigil. Circumambulate once more, attracting the light, then halt at the north. Place sigil on the ground, purify and consecrate it as before, then pass to the east. Partially unveil the sigil, smite it once with the flat of sword, and assume the astral mask of the spirit.*

Thou canst not pass from concealment unto manifestation, save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which riseth in darkness. I am the exorcist in the midst of the exorcism. Appear thou therefore in visible form before me, for I am the wielder of the forces of the balance. Thou hast known me now, so pass thou on to the cubical altar of the universe.

*Recover sigil, and return to altar. Stand at east, face west. Sword is held in right hand over sigil, left hand is placed flat over sigil on the white* *triangle. Invoke powerfully, and re-trace all sigils and pentagrams as may be required.*

Thou who art the lord and king of Malkuth, having taken the earth for thy footstool, Adonai ha-Aretz and Adonai Melekh, grant unto me the power and help of the great archangel Auriel that he may command unto my assistance the angel Phorlakh and his ruler Kerub, that they working through me may cause to appear visibly and physically before me in this temple the angel Axir of the third lesser angle of the great northern quadrangle. Cause him to come swiftly from his abode in the darkling splendours of the hidden earth to manifest himself in the triangle without this circle.

Emor Dial Hectega, thou secret of secrets in the vast kingdom of earth, grant unto me the presence and power of Ic Zod Heh Chal, the mighty king of the north, that he may aid and guard me in this work of art. *(Trace Saturn hexagram.)* O ye six mighty angelical seniors who keep watch over the northern quadrangle, I invoke ye by your names: Laidrom, Alhectega, Aczinor, Ahmbicv, Lzinopo, Liiansa, that ye be present this day with me. Bestow upon me the firmness and stability whereof ye are masters in the element of Aretz, that I may evoke unto visible appearance in the triangle at the north of this circle the earthy angel Axir from the third lesser angle of the northern quadrangle.

Thahaaothe, thou great governor of the northern watchtower, I do invoke thee to send hither the angel Axir that in accordance with these sacred rites he may manifest unto me. Let him be for me a solid and tangible link, true and perfect, with all the powers of stability, majesty, and sanctity which rise rank upon rank from the feet of Malkuth even unto the throne of Aimah Elohim. To the end that the wisdom and light of the divine ones may descend upon my head; and through this creature of evocations, manifest unto me the perfect purity and the unsullied vision and perfect consecration of the hidden philosophical stone. That by its assistance I may ever pursue the great work in the pathway of light, and thus be the better able to help and teach my fellow men.

Therefore in the name of Cabalpt, I invoke thee, Axir. In the name of Arbiz, I powerfully command thy presence and physical manifestation before me. Come forth! Come forth! Manifest thou in visible form before me, O angel Axir. I conjure thee anew. Accept of me these magical sacrifices which I have prepared to give thee body and form. Herein are the magical elements of the holy kingdom, the foundation and throne of the Tree of Life. For these rose petals are the symbols of the gentle breezes wafting through the land of Ophir. And this oil is the fire thereof which shall accomplish thy salvation. This wine is the symbol of the waters which are, as it were, the blood of the earth, the water of thy purification. This bread and salt are types of earth, thy body which I destroy by fire that it may be renewed in manifestation before me. And the fire which consumes all is the magical flame of my will and the power of these ineffable and sacred rites.

*As each element is mentioned, cast it on the charcoal block or the censer.*

Come, therefore, Axir. Manifest thyself in power and presence, in comely and pleasing form, before me in the triangle placed without my magic circle. I command ye by all the names of God whose footstool is the realm of thy abode. For the spirit of the godhead is within me, and above me flames the glory of Adonai, and my feet are planted firmly by the might of Emor Dial Hectega. Come, therefore, come!

*Elevate covered sigil. Remove the black cloth, leaving the cord on, and say:*

Creature of earth, long hast thou dwelt in darkness. Quit the night and seek the day.

*Replace sigil on altar, hold sword above it, and say:*

By all the names, powers, and rites already rehearsed. I conjure thee unto visible appearance.

*Khabs am pekht. Konx om pax.* Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become manifest from concealment unto manifestation.

*Hold sigil in left hand, standing east of altar, face west, and recite the long conjuration as follows:*

Taxir, thou angel of God, in the name of Emor Dial Hectega, and by the very powerful names of Cabalpt and Arbiz, I conjure thee to send unto me this angel Axir. Do thou cause him to manifest before me without this circle of art. Taxir, in the name of Adonai ha-Aretz, send thou unto me in a form material and visible this angel Axir. In the name of the great archangel of earth, Auriel *(vibrate the name and trace sigils)* send thou unto me in material form the angel Axir. In the name of Ic Zod Heh Chal, I command thee to come unto me, thou angel Axir. By the power of Thahaaothe, come unto me in visible form. In the divine names Nroam and Roam who are thy immediate superiors, come unto me thou angel Axir. O Taxir, Taxir, thou mighty angel of the earth angle of the northern quadrangle, in all the mighty names and seals and symbols here employed and displayed, I conjure thee in the name of the highest, to cause this spirit Axir to make a visible manifestation before me in the great triangle without this circle of art.

*Take up sigil. Place it between pillars. Stand at the east before it and charge with the will powerfully in the Sign of the Enterer. Protect with the Sign of Silence. Manifestation should begin in the north. If not, repeat the invocation to Taxir in the east until it has been said three times, and then charge with will as before. If at the third invocation and charging no manifestation commences, replace the sigil on altar and address a prayer to the gods.*

O ye great lords of the holy kingdom which is the throne of the Holy Spirit, ye spirits of life who preside over the weighing of souls in the place of judgment before Aeshoorist, lord of life triumphant over death. Give me your hands, for I am made as ye, who are the formers of the soul. Give me your hands and your magic power, that I may have breathed into my spirit the power and might irresistible to compel this angel Axir, of the northern quadrangle of earth, to appear before me, that I may accomplish this evocation of magical art, according to all my words and aspirations. In myself, O Adonai, I am nothing. In thee, thou great lord of Malkuth whose footstool is the earth, I am self and exist in the spirit of the mighty to eternity. O Thoth, who makest victorious the word of Osiris against his foes, make thou the words of me, who also am Aeshoorist, triumphant and victorious over this angel Axir, and thus rooted in a true foundation.

*Return to pillars and charge. If manifestation commences, consecrate temple and sigil anew with fire and water. This done, remove the cord and hold sigil aloft, saying:*

By and in the name of Adonai ha-Aretz and Adonai Melekh, I do conjure upon thee the power of perfect manifestation unto visible appearance.

*Smite the sigil with the flat of blade and circumambulate thrice with sigil aloft in right hand. Go to east, after having placed sigil on the ground at the quarter where the spirit manifests, and utter a potent invocation to visible appearance.*

Behold, thou great and mighty angel Axir, I have conjured thee hither at this time to demand of thee certain matters relative to the secret magical knowledge which shall be conveyed to me through thee from thy lord Emor Dial Hectega. But prior to my further proceeding, it is necessary that thou assume a shape and form distinctly material and visible. Therefore in order that thou mayest appear more fully tangible, know then that I am possessed of the means, rites, and powers of evoking thee. Thus do I rehearse before thee yet again the mighty words, names, and sigils of great efficacy.

Wherefore, make haste, thou mighty angel Axir, and appear visibly before me in the triangle without this circle of art.

*Burn large quantities of heavy incense at this juncture. Then repeat the long invocation beginning on page 518. If necessary repeat it. Trace all seals, symbols, and sigils anew. Pass to between the pillars, holding sword, and say:*

Hear me, ye guardians of the tenth Sephirah, Malkuth. Hear me, ye immortal powers of the magic of light, that this angel Axir hath been duly and properly evoked in accordance with the sacred rites.

O ye great lords of the royal kingdom, ye powers of Malkuth which receives the wisdom and power of the ten Sephiroth, ye I invoke and conjure. Cause this mighty angel Axir to perform all my demands; manifest ye through him the majesty and radiance of your presence, the divinity of your knowledge that I may be led one step nearer the fulfillment of the Great Work, that I may be taught how to purify my earthly self, and fix therein the glory of my higher and divine genius, and how I may find the hidden stone whereon the new spiritual name shall be written. And that in so doing, the being of this angel Axir may become more glorified and enlightened, and more responsive to the influx of that divine spirit which abides eternally in the heart of God and man.

*Turn now to the triangle and address Axir.*

O thou mighty angel, I do command and conjure thee not in my name but by the majesty of Adonai ha-Aretz and Emor Dial Hectega, the lord and king of earth, and ruler over Malkuth, that thou formulate between thy kingdom and my soul a true and potent link. That thou teach me the mystery of the earthly self of man, and how it may be made creative. Teach me in what manner it may be purified, and fix therein the hidden stone of the philosophers, that stone whereon is written the new name of redemption. And finally swear thou by the mighty magic seal which in my hand I hold that thou wilt always speedily appear before me, coming whensoever I call thee by word or will, or by a magical ceremony. To the end that thou mayest be a perpetual link of communication between the lords of Malkuth and my human soul therein.

*When all is fulfilled and prior to his banishing, say:*

Inasmuch as thou hast obeyed my wish, I now conjure thee, Axir, that thou hereafter harm me not, nor this place, my companions, or aught pertaining unto me, that thou faithfully perform all these things as thou hast sworn by the names of God, and that thou deceive in naught. Therefore do I burn, and feel thou, these grateful odours of the incense of my magic art which are agreeable unto thee.

*Burn much incense. Also perform the L.V.X. signs and draw down the light on the manifestation.*

And now I say unto thee, Axir, depart in peace in the name of Adonai ha-Aretz unto thine abodes and habitations. Let there ever be peace between me and you, and be thou ready to come when thou art called. May the blessing and light of Yeheshuah the redeemer be with thee, and inspire thee, and lead thee unto the ways of everlasting peace.

*Pause for a few minutes. Reverse circumambulation. Reconsecration of temple with fire and water. Then powerful Banishing Rituals of Pentagram and Hexagram.*

[contents]

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1. Note by Regardie: Hereafter, this form of opening the temple, up to the adoration, will be referred to as the formula of Opening by Watchtower. It is an ideal method of preparing any chamber for practical work, and even as a complete ceremony by itself has much to commend its very frequent use. As preparation for serious meditation, for skrying, for difficult magical works, it is as fine a preliminary as could be wished for.

[2]. Note by Regardie: For these, and the other Enochian keys, their translations, and directions for use, see Book Nine.

[3]. Note by JMG: The student should of course insert his or her own motto and rank in place of Regardie’s, here and in the rituals that follow.

[4]. Note by JMG: That is, trace the symbol of Taurus rather than that of Saturn in the center of the hexagram.

# CONSECRATION CEREMONY FOR JUPITER TALISMAN

*Temple furniture arranged as for the grade of Neophyte. Banishing rituals of both pentagram and hexagram. Open the temple by the Ceremony of the Watchtowers. After adoration, perform the Invoking Hexagram Ritual of the Supernals, using Eheieh and Ararita. Employ the vibratory formula of the Middle Pillar to invoke Kether, and do not proceed until the sensation of the divine force is present in every vein and nerve. Then contemplate the higher and divine genius, and utter the following prayer.*

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who hath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial. But that thus my name may be written on high, and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the Ancient of Days.

*Pause. Then formulate pillars. Stand between them and make Sign of Practicus.*

Let us adore the lord and king of water. Holy art thou, Lord of the mighty waters, whereon thy spirit moved in the beginning. Elohim Tzabaoth. Glory be unto thee, Ruach Elohim, whose spirit hovered over the waters of creation.

*Go to the west. Before the water tablet make active and passive spirit pentagrams and invoking water pentagram with eagle Kerub in the centre, using lotus wand.*

And the Elohim said: Let us make Adam in our own image, after our likeness, and let him have dominion. In the name Al, strong and mighty, spirits of water, adore your creator.

*Sign the eagle Kerub with water cup.*

In the sign of the head of the eagle, and in the name of Gabriel, great archangel of water, spirits of water, adore your creator.

*Make cross with cup.*

In the names and letters of the great western quadrangle, spirits of water, adore your creator.

*Hold lotus wand on high.*

In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, and in the name of Ra-Agiosel, great king of the west, spirits of water, adore your creator.

*Still facing west, vibrate very powerfully the fourth Enochian key invoking the line Hcoma from the Tablet of Union. Formulate an astral Banner of the East surrounding one.*

In the name of Elohim Tzabaoth and in the name of Al, I command ye, O ye dwellers in the realm of water that ye fashion for me a magical base in the Astral Light wherein I may invoke the divine forces to charge this talisman of Tzedek.

*Go east, to begin the Supreme Invoking Ritual of the Jupiter Hexagram. Precede with Qabalistic cross, closing with keyword. Return to altar, so that the latter is between the operator and the previously ascertained position of Jupiter. The magus should wear, in addition to his Rose Cross lamen, a seal of Jupiter in proper colours.*

O thou divine one who dwellest in the majesty and love of Chesed, the fourth Sephirah; Al, source of the river Gihon, lord of fire, look upon me, I beseech thee, as I perform this consecration ceremony. Let a ray from thy perfection descend upon me, to awaken within my being that which shall prove a channel for the working of thine abundant power. May this Jupiter talisman which I have made be a focus of thy light and life and love so that it may awaken within my soul a clear vision and a stronger aspiration to the light.

*Draw the letters Al in Hebrew, and its sigil, in the heart, and vibrate it several times. Trace sigil and letters in the air first.*

Grant unto me, thou great and merciful king of Chesed, the presence and power of thy holy archangel Tzadkiel that he may aid me with his power.

*Draw the invoking hexagram of Jupiter and in it the sigil of Tzadkiel. Vibrate the name strongly.*

O ye brilliant ones of Chesed, I conjure ye by the mighty name of Al, strong and mighty, and by the name of Tsadkiel whose throne and seat ye are. Chashmalim, come unto me now. Manifest yourselves through me, and fill my sphere with your magic power to accomplish this work of art.

*Draw the sigil of Chashmalim, and vibrate the name.*

Command unto me the presence of Sachiel, the angel of Jupiter, and his intelligence, Yohphiel, that they may consecrate this most powerful symbol. Yohphiel *(vibrate several times)* I conjure ye potently to make manifest your presence within my soul that this talisman of Jupiter may be charged. Come, now, O all ye powers and forces of the realm of Chesed, obey ye now the name of Al, the divine ruler of your kingdom, and Tzadkiel, your archangelic ruler and the mighty powers of the brilliant ones of Tzedek.

*Place talisman outside the circle, to west, and then draw it within with the point of sword.*

Creature of talismans, enter thou within this sacred circle that thou mayest become a dwelling place of Yohphiel, the intelligence of Jupiter, a body for the manifestation of the majesty of Chesed.

*The talisman, which previously had been wrapped in black cloth and bound thrice with cord, should be purified with water and consecrated with* *fire.*

In the name of Al, I proclaim all ye powers and forces now invoked that I, Ad Majorem Adonai Gloriam, Neophyte of the Stella Matutina, and Frater R.R. et A.C., have invoked ye in order to form a true and potent link between my human soul and that spirit of abundance and love and graciousness summed up in the name of Chesed. To this end I have formed and perfected a talisman bearing upon one side the sigil of Yohphiel the intelligence of Tzedek, and the geomantic symbols and sigils pertaining to Jupiter. On the other side is a seal referred to Jupiter, represented in flashing colours. This is now covered with a black veil and bound thrice with a cord, so that Yohphiel shall not see the light not move until he manifest unto me. I proclaim that this talisman shall be charged by the Intelligence Yohphiel, in order that spiritual vision may be mine, and that it may assist me to overcome all obstacles of both a spiritual and a material nature so that I may be enabled to perform the Great Work.

*Pick up the talisman and place it at foot of altar.*

I, Frater Ad Majorem Adonai Gloriam, do solemnly pledge myself in the name of Al to consecrate in due ceremonial form this Jupiter talisman. And I assert that with divine aid I shall invoke the intelligence Yohphiel from his abode in Tzedek that life and power may be imparted to this talisman. To the end that I may be assisted to perform the Great Work, and that I may be the better able to assist my fellow men. May the powers of Chesed witness this my solemn pledge.

*Place talisman on the white triangle on altar. Stand west of altar and face east.*

Ye powers of Chesed which I have invoked to this temple, know that all is now in readiness to consecrate this talisman. Aid me with your power that I may cause the great angel Yohphiel to give life and strength to this creature of talismans in the name of Al Ab.

*Go to east of altar and face west. Place left hand on talisman, hold sword erect over it, and say, making over the talisman such lineal figures, seals, signs, and letters as may be named:*

Abba, father of all fathers, thee I invoke by thy name Al. Descend, I beseech thee, through my being to manifest unto me the wisdom and love and that prodigality of spirit which are the characteristics of Tzedek. So that in the enhancement of my true spiritual nature I may continually aspire unto thy glory and grace. Grant unto me the power and help of thy great archangel Tzadkiel who is the righteousness of thy sphere. Tzadkiel, command, I beseech thee, to my assistance thy brilliant ones, the Chashmalim, that they may bind into this talisman the magnificence and mercy of Tzedek and all the powers of Chesed. Chashmalim, O ye brilliant ones of Jupiter, assist me in this my invocation of Sachiel. Sachiel, thou great angel of Tzedek, ruling therein by the virtue of Al Ab, whose name thou must obey, and in the name of Tzadkiel, your most potent archangel, I command ye to send hither thine intelligence, the Angel Yohphiel, that he may concentrate and bind into this talisman his life and power. In taking it for his body, let him thereby form a true and wonderful link for me with all those powers of love and wisdom, grace, abundance, and benignity which rise rank upon rank to the feet of the Holy Spirit. O ye divine powers of Chesed, manifest yourselves through this intelligence Yohphiel, to show forth the majesty of your realm, the love and the magnificence of your godhead, so that through this creature of talismans I may ever pursue the Great Work and assist in the initiation of my fellow men. And in so doing, grant that unto Yohphiel who shall charge this talisman, shall be given a great reward in that day when the crown of the glory of my genius shall be placed upon my head, and that his nature may become more illumined and glorified, more capable of receiving that divine influx which abides in the heart of God and man.

*Lift talisman in left hand, smite it thrice with sword, and raise both it and sword aloft, stamping three times. Then take the talisman to north, and* *repeat:*

The voice of the exorcism said unto me: Let me shroud myself in darkness, peradventure thus shall I manifest myself in light. I am the only being in an abyss of darkness. From the darkness came I forth ere my birth, from the silence of a primal sleep. And the voice of ages answered unto my soul, creature of talismans, the light shineth in the darkness, but the darkness comprehendeth it not. Let the mystic circumambulation take place.

*Take the talisman and circumambulate. After going round once, stop in the south, and place it on ground.*

Unpurified and unconsecrated, thou canst not enter the gate of the west.

*Purify the talisman with water and consecrate with fire. Lift it with left hand, face towards west, and say:*

Creature of talismans, twice purified and twice consecrated, thou mayest approach the gateway of the west.

*Pass to west with talisman in left hand. Partly unveil it, smite it once with sword, and say:*

Thou canst not pass from concealment unto manifestation, save by virtue of the name Elohim. Before all things are the chaos and the darkness and the gates of the land of night. I am he whose name is darkness. I am the great one of the path of the shades. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me without fear. For I am he in whom fear is not. Thou hast known me, so pass thou on.

*Reveil talisman and carry it once more round the circle. Then halt in the north and place it on ground. Bar, purify, and consecrate as before, and after so doing, pass towards the east. Strike it, after unveiling it partly, and say:*

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless and the void and the darkness, then cometh the knowledge of the light. I am that light which ariseth in darkness. I am the exorcist in the midst of the exorcism. Take on therefore manifestation before me for I am the wielder of the forces of the balance. Thou hast known me now. Pass thou on unto the cubical Altar of the Universe.

*Reveil the talisman, pass to the altar, place it on white triangle, and stand east, facing west, with left hand on talisman and sword held over it with right hand. Retrace all sigils, etc.*

Thou intelligence of Tzedek named Yohphiel, I invoke thee in the divine name of Al. O thou, who art the father of all things, source of the mighty waters, lord of fire, thou whose heart is mercy, and whose being love, lift me up, I beseech thee, and manifest through me thy power and grace and thy generosity of spirit. Grant unto me the mighty power and help of the archangel Tzadkiel who rules over the divine realm of Chesed, that he may command to my assistance the choir of angels, those brilliant ones, the Chashmalim, that they may consecrate with power this talisman which lieth before thee. O ye brilliant ones of Jupiter, command unto me the angel of Tzedek, Sachiel, that he may cause Yohphiel, his intelligence, to come unto me. Yohphiel, thou great angel of Jupiter, thou divine intelligence of Tzedek, I invoke thee by the knowledge of thy name. I call thee by thy sigil, and the symbol of Jupiter which I bear upon my breast. Come unto me now, I conjure thee to give me of thy substance so that this creature of talismans may have power and life and love to make a divine link with all those powers of love and majesty and graciousness summed up, in the holy name of Chesed. I invoke thee powerfully by the name of Al *(vibrate by formula of Middle Pillar and mystical circumambulation)*. Thus do I potently conjure and exorcise thee, to charge this talisman, thou intelligence Yohphiel.

*Lift the talisman, remove the veil, leaving the cord underneath, and cry:*

Creature of talismans, long hast thou dwelt in darkness. Quit the night and seek
the day.

*Replace it on the triangle upon altar, hold the pommel of the sword immediately over it, and say:*

By all the names, powers, and rites already rehearsed, I conjure upon thee power and might irresistible. *Khabs am pekht, Konx om pax,* Light in extension. As the light hidden in darkness can manifest therefrom, so shalt thou become irresistible.

*Pause and then invoke Amoun as follows, also using the Amoun godform:*

O thou the concealed one, the opener of the day, thee, thee do I invoke. Amoun (*vibrate by Middle Pillar)*. O thou circle of stars whereof my genius is but the younger brother, marvel beyond imagination, soul of eternity before whom time is ashamed, the Ruach bewildered, and the Neschamah dark, not unto thy majesty may I attain unless thine image be love. Therefore by seed and root, and by bud and leaf, and by flower and fruit of my entire being, do I invoke thee, whose name and power is love. *(Assume godform of Amoun.)* O secret of secrets that art hidden in the being of all that lives, lord secret and most holy—source of light, source of life, source of love, source of liberty—be thou ever constant and mighty within me that I may forever remain in thine abundant joy, Amoun (v*ibrate and circumambulate by Middle Pillar)*, thou father of all the great gods above, whose name is strength, whose being is love, whose nature is benign, thee do I invoke. Amoun. Mighty, merciful, magnificent, thee do I invoke. Thou whose Sephirah is Chesed, whose lordship is the realm of whirling fire and raging storm, thee, thee do I invoke. O thou whose head is of amethystine blue, whose heart is pitiful, and whose judgment just, where the rose dawn shines out amid the gold, thee do I invoke.

O Amoun *(vibratory formula of Middle* Pillar), before thee have I covered my face. Arise, great king, arise and shine in me, for I have hidden myself and stand humbly before the glory of thy face. In the chariot of life eternal is thy seat, and thy steeds course the firmament of Nu.

Behold! Thou didst lift up thy voice, and the hills were shaken! Thou didst cry aloud, and the everlasting hills did bow. O my father, my father; the chariots of Israel and the horsemen thereof. The sound of thy voice was freedom. Thy lightnings were kindled and lighted. Thy thunder was heard on the deep. The stars with thy fear shook and whitened, while the voice of the Lord was uplifted. The wilderness also obeys. For the flames of thy fire are rifted, and the waves of the sea know thy ways. They did hear thee, the cedars of Lebanon; and the desert of Kadesh hath known. O Amoun *(vibratory formula)* thou spirit of illimitable light and life and love. Thou with the plume and the wand, is thy path in the waters? The marvellous deeps of the sea? To that abyss of waters do I raise my soul to receive thy truth. Amoun *(vibratory formula),* I invoke thee; exalt my soul to the feet of thy glory. Hear me and manifest in splendour to him who worships at thy throne.

*Pause, while circumambulating the force within.*

This is the lord of the gods! This is the Lord of the Universe! This is he whom the winds fear. This is he, who having made voice by his commandment is lord of all things, king, ruler, and helper. I am he, the bornless spirit, having sight in the feet, strong and immortal fire. I am he, the truth. I am he who hate that evil should be wrought in the world. I am he that lighteneth and thundereth. I am he from whom is the shower of the life of earth. I am he whose mouth ever flameth. I am he, the begetter and manifester unto the light. I am he, the grace of the world, the heart girt with the serpent is my name. I am the sun in his rising passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of light, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Let the white brilliance of the divine spirit descend.

Therefore with the light of the godhead above and within me do I invoke Tzadkiel, the archangel of Chesed, to command unto me the Chashmalim, the brilliant ones of Tzedek. Come unto me, ye brilliant ones, that the angel of

Jupiter, Sachiel, may cause his intelligence, Yohphiel, to make powerful this consecrated telesmata. Cause him to take this for his body that a true and sacred link may be formulated between the spirit of the godhead in Chesed and the human soul of the exorcist.

*Lift the talisman and place it between pillars. Go east, face west, and in the Sign of the Enterer project the whole current of will upon the talisman. Protect with the Sign of Harpocrates. A light should play about the talisman. If not, repeat the above invocation from the throne of the east. As soon as the light is seen, quit the east and repurify and reconsecrate the talisman with water and fire. This done, remove the cord from talisman, lift it high, and smite it three times with sword, and proclaim:*

By and in the names of Amoun the concealed one, and Al strong and mighty, I invoke upon thee the power of Jupiter, bestower and receiver.

*Circumambulate three times with talisman in right hand. Return to the throne of the east, place the talisman upon the ground between the pillars, and repeat the invocation on page 528. Alternate it with this conjuration.*

I heard the voice of the Holy One proclaim, “Thou art my son. This day have I begotten thee. Thou shalt rule the nations with a rod of iron. Thou shalt break them in pieces as a potter’s vessel.” Let therefore the elements obey the voice of YHVH. O ye spirits of flashing fire and air, spirits of water and earth, even ye legions of demons who dwell in the land of twilight, recognize in me your master, and in this creature of talismans one whom ye are powerless to hurt or touch. Turn ye, O ye creatures of night and the darkness; come and obey my will; serve and fear me. I bind even ye to help me in the works of the magic of light. I bind ye by the curse of Elohim Gibor and by the power of Kamael, and by the overwhelming powers of Geburah. By the awful curse of Paschal and the fire of the letter Shin. I summon and command ye all to do my will in the cause of this magical art, to the glory of the ineffable name. Look ye now upon this Jupiter talisman and tremble, for the powers of the divine ones are in it. Look ye now upon the exorcist, for the crown of the godhead is over him. Empty are your places in the world above. Your habitations are beneath my feet. Elohim, let there be unto the void restriction! Yeheshuah, where are now their gods?

O my father, I saw thee when thou camest forth from Edom, when thou wentest out of the field of Seir. Why were thy garments red, O mighty one? What were the sounds that behind thee rose from hell? A crying and a groaning, a wail as of pain! For the power of the mighty ones is shattered. Red are thy robes, my father, for their blood is spilt. Broken is the strength of hell. Fallen are its walls of adamant; heaped in ruins are its walls of deception. I came—and the Lord smote the warriors of ignorance. I came—and the thrones of the Ghogiel were empty. I came—and around me hovered the Auphanim, with Ratziel at their head, the lord of knowledge. O my father, there are the wheels of thy chariot. Al Ab blessed be thy name. Broken is thy strength, O concealer, and fallen are the powers wherein ye have trusted. Shaken are your fenced cities to their unseen foundations.

He shall hide me under the shadow of his wings. His truth shall be forever more in the name of this creature of talismans, because I have called upon the most high, even Amoun have I called my habitation. I shall tread upon the lion and adder. The young lion and dragon shall I trample under foot, because he hath set his love upon me. He will set me upon high, for I am he even as he is in me. Lift up your heads, O ye gates. Be ye opened, ye everlasting doors, that the king of glory may come in.

*Make over talisman the sign of the Rending of the Veil, and say:*

Let the white brilliance of the divine spirit descend upon this creature of talismans, to fill it with the glory of thy majesty, that forever it may be unto me an aid to aspire to the Great Work.

*Draw flaming sword over talisman and say:*

Glory be unto thee, lord of the land of life, for thy splendour flows out rejoicing, even unto the ends of the earth.

*Take up talisman, pass to between pillars, formulate an astral Banner of the East about it, and say:*

Behold ye powers and forces of Chesed which I have invoked. Take witness that I have duly consecrated this creature of talismans with the aid of Yohphiel, the intelligence of Tzedek, that it may aid me to overcome all spiritual and material obstacles, and by the exaltation of my higher nature assist me in my path to the light divine.

*Wrap talisman in silk or linen, put it away, and announce:*

In the name of Yeheshuah the Redeemer, I do now suffer all spirits bound by this ceremony, no longer needed in the service of this telesmata, to depart in peace unto their places. May the blessing of Yeheshuah Yehovashah be with you now and forever more, and let there be peace between me and you.

## Appendix to the Jupiter Talisman Ritual

*The foregoing is a fairly good example of a ritual for the consecration of a talisman employing the formulae of the Neophyte ceremony described in the document Z.2. Properly performed, it takes about one and a half hours. There is a slight variation of this which can be employed, using the formula of the Rite of the Kerubic Stations from the Theoricus grade ceremony. If this is added, and the student should certainly experiment with its employment since it produces an astonishingly powerful effect, the total time taken by the ceremony will be around two hours. The result of this addition is to build up more deliberately an astral body of incarnation for the invoked spiritual force.*

*The best place for the insertion of this phase of the ceremony is after the three circumambulations, when the operator has projected the entire force of his will upon the talisman which is placed between the two Pillars. In this* *instance, the following appendix is added to just prior to the invocation repeated from page 528. I will repeat part of the rubric.*

*Circumambulate three times with talisman in right hand. Return to the throne of the east, and holding the talisman aloft, proclaim:*

Behold the exorcist in the midst of the exorcism. And the power of the exorcist said unto the talisman: Let us enter the presence of the Ancient of Days. Arise, and come with me.

*Still holding talisman aloft, attract the light as you pass between the pillars. Circumambulate, saying:*

Amoun the concealed one spake and said: I am the secret of secrets hidden in the heart of all things. I am the grace of the majesty divine. I am the lord of perfected work.

*Having circumambulated once, stop in the east, face east, saying:*

Before thou canst be a means for the manifestation of the divine light thy body must be formed from the swift-flowing air.

*Place talisman before the air tablet, and make round it the invoking circle and pentagram of active spirit with wheel and air pentagram with Aquarius Kerub:*

In the name of YHVH, and in the name of Shaddai El Chai, and in the name of Raphael, your archangel, spirits of air, ye I command. Bind unto this creature of talismans the substance of your element of air. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the East: Oro Ibah Aozpi, spirits of air, give unto me the substance of your realm that it may be mine forever, binding it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Bataivah, great king of the east, spirits of air, concentrate upon this creature of talismans the substance of your realm, so that the all-potent forces may descend and dwell therein as in a perfect body of manifestation, to the end that this creature of talismans may perform that for which it has been created. Creature of talismans, I have bound unto thee the air of life, that thy body may be truly formed. So pass we on.

*Take up talisman in left hand and pass round again, endeavouring to formulate about it a sphere of light. Say:*

Yohphiel spake unto the exorcist: I am the aspiration to the throne of Chesed. I am the intelligence of the sphere of Tzedek. I have entered the presence of the majesty divine through the power of the mighty name.

*Having gone completely round, stop before fire tablet in south.*

Before thy body can be filled with the glory of the divine ones in wisdom, it must be potent with the fire of life.

*Place talisman before the fire tablet, make about it the invoking circle and pentagram of actives, and fire pentagram with Leo Kerub in centre, invoking:*

In the name of Elohim and in the name of YHVH Tzabaoth, and by the name of Michael, your ruler, spirits of fire, ye I command. Bind into this creature of talismans the substance of your fiery realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the South, Oip Teaa Pedoce, spirits of fire, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Edelpernaa, great king of the south, spirits of fire, ye I command. Concentrate upon this talisman the substance of your realm, so that the all-potent forces descending may impart unto it a tireless strength, and an all-prevailing energy. So that unto me it may be a talisman ever helping me to aspire unto the divine with the extended flame of an all-penetrant vision. Creature of talismans, thou hast the fire of life. So pass we on.

*Take up talisman and pass round completely, holding the talisman aloft, and attracting the light.*

I have passed through the gates of wisdom and come unto the palace of peace. Give me your hands, O ye lords of truth, for I am made as ye. Ye are the teachers of the soul.

*Go to west, face quarter, place talisman before water tablet, saying:*

Before thou canst have a body fitted for the incarnation of the divine, thou must receive the water, the blood, and the tears for the remission of sins.

*Make invoking circle and pentagram of passives, with wheel and invoking water pentagram with eagle Kerub.*

In the name of Al, mighty and powerful, and in the name of Elohim Tzabaoth, and by the name of your archangel Gabriel, spirits of water ye I command. Infuse ye into this creature of talismans the substance of the waters. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the West, Empeh Arsel Gaiol, spirits of water, ye I command. Give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ra-agiosel, great king of the west, spirits of water, ye I command. Concentrate upon this creature of talismans the substance of your realm so that it may have a body firm and substantial, manifesting unto me as a solid in the Astral Light that through it the powers of Tzedek may manifest unto me. Creature of talismans, I have bound unto thee the water. So pass we on.

*Take up talisman, raise it aloft again attracting the light, circumambulate, saying:*

O Lord of the Universe, thou art in all things, and thy name is in all things. Before thee the shadows of the night roll back and the darkness hasteth away.

*Pass on to north. Face earth tablet, and say:*

Creature of talismans, before the mercy of Chesed can manifest in thy being, the elements of thy body must have an enduring stability.

*Place talisman before earth tablet, make invoking circle round it and pentagram of passive spirit with wheel and invoking earth pentagram with Taurus Kerub, saying:*

In the name of Adonai ha-Aretz and Adonai Melekh, spirits of earth, adore your creator. In the name of the bride and the queen of the kingdom, and by the name of your archangel Auriel, spirits of earth, ye are mine to command. Bind unto this creature of talismans the substance of your realm. *(Make cross.)* In the three great secret holy names of God borne upon the Banner of the North, Emor Dial Hectega, spirits of earth, give unto me of the substance of your realm that it may be mine forever. Bind it unto this creature of talismans which I have created. *(Make invoking circle.)* In the name of Ic Zod Heh Chal, great king of the north, spirits of earth, concentrate unto this creature of talismans the substance of your realm, that the all-potent forces may descend and rest upon it, even the grace and mercy of Tzedek. Creature of talismans, I have bound unto thee the element of enduring stability. So pass we on.

*Take up talisman, and pass between pillars. Place it on the ground between them, and strongly formulate around it a sphere of sensation.*

Creature of talismans, that the power of Amoun the concealed one may manifest through thee, I give thy body the soul of spirit.

*Make passive and active spirit pentagrams. Also the Rose Cross symbol. Vibrate powerfully the Enochian exhortation used in the Portal ceremony.*

In the name of Eheieh and Agla, and by all the names and letters of the mystical Tablet of Union, I command ye, O ye forces of Eth. I invoke ye, ye angels of the celestial sphere, whose dwelling is in the invisible, to give me of your light forever. Bind unto this creature of talismans the ethereal splendour of your realm so that it may become a living creature, well fitted to receive the incarnation of the divine. Give it life and energy, I beseech thee, so that always it may manifest unto me the glorious quality of Chesed.

*Make the sign of the Rending of the Veil. Then repeat the invocation on page 529, beginning:*

Abba, father of all fathers, thee I invoke by thy name Al, etc.

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# INVISIBILITY

*Temple as in 0° = 0*□ *grade. Banish thoroughly with Lesser Ritual of the Pentagram and Hexagram, using Qabalistic cross and keyword. Purify with fire and water. Circumambulate three times. Return to altar for adoration.*

*Or open by the formula of the watchtowers.*

*Invoke the forces of the Tablet of Union by means of the Supreme Ritual of Pentagram, with active and passive spirit, with Eheieh and Agla. Return to altar, and recite the following Enochian spirit invocation:*

Ol Sonuf Vaorsag Goho lad Balt, Lonsh Calz Vonpho. Sobra Z-ol Ror I Ta Nazps, od Graa Ta Malprg. Ds Hol-q Qaa Nothoa Zimz, Od Commah Ta Nobloh Zien. Soba Thil Gnonp Prge Aldi. Ds Vrbs Oboleh G Rsam. Casarm Ohorela Taba Ph Ds Zonrensg Cab Erm Iadnah. Pilah Farsm Znrza Adna Gono Iadpil. Ds Horn Od Toh. Soba Ipam Lu Ipamis. Ds Loholo Vep Zomd Poamal Od Bogpa Aai Ta Piape Piaomel Od Vaoan. Zacare Eca Od Zamran. Odo Cicle Qaa. Zorge lap Zirdo Noco Mad. Hoath Iaida.

Adgt Vpaah Zong Om Faaip Sald, Vi-i-vl, Sobam Ialprg Izazaz Pi Adph, Casarma Abramg Ta Talho Paracleda, Q Ta Lorslq Turbs Ooge Baltoh. Givi Chis Lusdi Orri, Od Micalp Chis Bia Ozongon. Lap Noan Trof Cors Ta Ge 0 Q Manin laidon. Torzu Gohe L. Zacar Eca Ca Noquod. Zamran Micalzo Od Ozazm Vrelp. Lap Zir Io-liad.

*Pause and feel the invoked force.*

In the name of Yeheshuah Yehovashah, I invoke the power of the recording angel. I adjure thee, O light invisible, intangible, wherein all thoughts and deeds of all men are written. I adjure thee by Thoth, lord of wisdom and magic who is thy lord and god. By all the symbols and words of power; by the light of my godhead in thy midst. By Harpocrates, lord of silence and of strength, the god of this mine operation, that thou leave thine abodes and habitations to concentrate about me, invisible, intangible, as a shroud of darkness, a formula of defence; that I may become invisible, so that seeing me men see not, nor understand the thing that they behold.

*Go to east and perform Invoking Hexagram Ritual of Binah, tracing Saturn hexagram with YHVH Elohim and Ararita. Close with I.N.R.I. Return to altar.*

Lady of darkness who dwellest in the night to which no man can approach, wherein is mystery and depth unthinkable and awful silence. I beseech thee in thy name Shekinah and Aimah Elohim, to grant thine aid unto the highest aspirations of my soul, and clothe me about with thine ineffable mystery. I implore thee to grant unto me the presence of thy archangel Tzaphqiel, the great prince of spiritual initiation through suffering, and of spiritual strife against evil, to formulate about me a shroud of concealment. O ye strong and mighty ones of the sphere of Shabbathai, ye Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of Binah, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and material world. Clothe me with a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai.

*Pause.*

Come unto me, O Thmaah. Goddess of truth and justice, who presidest over the eternal balance in this hall of dual manifestation of truth. Auramooth, come unto me, thou lady of the purifying waters of life. Thaum-aesh-Neith, come unto me, lady of the consuming fire, purify me and consecrate me who am Aeshoorist, the justified one, lord of life, triumphant over death. Upon my brow are arrayed the twelve stars of light. Wisdom and understanding are balanced in my neschamah. Geburah and power on my right hand, and the thunderbolts of Mars! Chesed on my left hand and the sweet fountains of magnificence. In my heart is Yeheshuah, the reconciler, who is the symbol of golden harmony. My two thighs are as mighty pillars on the right and on the left supporting me; splendour and victory, for they cross with the currents reflected from the supernal light. I am established as an eternal rock of righteousness, for Yesod is the foundation of the righteous. The sphere of my nephesch, and the seven palaces of Malkuth are cleansed and consecrated, balanced and pure, in the might of thy name, Adonai, to whom be Malkuth, Gedulah, Geburah, the rose of Sharon, and the lily of the valley.

*Vibrate the names in the following invocation by the formula of the Middle Pillar, and circulate it through the body. Proceed slowly to make certain the power is invoked.*

Hoor-po-krat-ist, thou lord of the silence. Hoor-po-krat-ist, lord of the sacred lotus. O thou Hoor-po-krat-ist *(pause a moment or two to contemplate the force invoked),* thou that standest in victory on the heads of the infernal dwellers of the waters wherefrom all things were created. Thee, thee I invoke, by the name of Eheieh and the power of Agla.

O thou divine babe in the egg of blue, lord of defence and silence, thou that bearest the rose and cross of life and light! Thee, thee I invoke for my exaltation to that light.

Behold! It is written: I am a circle on whose hands stands the twelvefold kingdom of my godhead. I am the alpha and the omega, the first and the last, for my life is as the circle of infinite heaven. I change, but death does not come nigh me. O ye divine birds of resurrection who are the hope of men’s mortality, come unto me and aid me. Depart from me, ye workers of evil before the light of Aeshoorist.

Behold! He is in me and I in him. Mine is the lotus, as I rise as Harpocrates from the firmament of waters. My throne is set on high. My light is as that of Ra in the firmament of Nu. I am the centre and the shrine, the silence and the eternal light of godhead. Beneath my feet they rage in dumb impotence. For I am Hoor-po-krat-ist, the lotus-throned lord of silence. Were I to say, come up upon the mountains, the celestial waters would flow at my word, and the celestial fires would surge forth in torrents fierce of flame. For I am Ra enshrouded, Khephra unmanifest to man. I embody my father Hoor, the might of the avenging god, and my mother Isis, eternal wisdom veiled in eternal beauty and love.

Therefore I say unto thee, bring me unto thine abode in the silence unutterable, all-wisdom, all-light, all-power. Hoor-po-krat-ist, thou nameless child of eternity. Bring me to thee, that I may be defended in this work of art. Thou, the centre and the silence; light shrouded in darkness is thy name. The celestial fire is thy father. Thy mother the heavenly sea. Thou, the air of life, art the harmony of all, and lord against the face of the dwellers within the waters! Bring me, I say, bring me to thine abode of everlasting silence, that I may awake to the glory of my godhead, that I may go invisible, so that every spirit created, and every soul of man and beast, and everything of sight and sense, and every spell and scourge of God, may see me not nor understand!

And now, in the name of Elohim, let there be unto the void a restriction! Yeheshuah, where are now their gods? Oh my father, my father; there are the wheels of thy chariot! Lift up your heads, O ye gates! Be ye opened, ye everlasting doors, that the king of glory and of silence and of night may come in!

Thus do I formulate a barrier without mine astral form that it may be unto me a wall and as a fortress, and as a sure defence. And I now declare that it is so formulated, to be a basis and receptacle for the shroud of darkness, the egg of blue with which I shall presently girdle myself.

*Trace active and passive spirit pentagrams and vibrate the Enochian invocation of Portal grade.*

And unto ye, O ye forces of the spirit of life whose dwelling is in the invisible, do I now address my will. In the great names of your ruling angels Elexarph, Comananu, Tabitom, and by all the names and letters of the holy Tablet of Union, by the mighty names of God, Eheieh, Agla, YHVH Elohim, and by the great lord of silence, Hoor-po-krat-ist, by your deep purple darkness, and by the white and brilliant light of the crown above my head, do

I conjure ye. Collect yourselves about me, and clothe this my astral form with an egg of blue, a shroud of darkness. Gather yourselves, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me and hide me but at my control. Darken man’s eyes that he see me not. Gather at my word divine, for ye are the watchers, and my soul is the shrine.

*Invoke the highest by Qabalistic cross and I.N.R.I. Formulate the black egg around you, the idea of becoming invisible. Imagine the results of success, then say:*

Let the shroud of concealment encircle me at a distance of eighteen inches from the physical body. Let the egg be consecrated with fire and water.

*Place fire and water on either side of you.*

O Auramo-oth and Thaum-Aesh-Neith, ye goddesses of the scales of the balance, I invoke and beseech you, that the vapours of this magical water and this consecrating fire be as a basis on the material plane for the formation of this shroud of art.

*Formulate mentally the shroud.*

I, A.M.A.G., frater of the Order of the G.D. and a 5° = $6^{\square}$ of the R.R. et A.C., a lord of the paths in the Portal of the Vault of the Adepti, do hereby formulate to myself the blue-black egg of Harpocrates as a shroud of concealment that I may attain unto knowledge and power for the accomplishment of the Great Work, and to use the same in the service of the eternal gods, that I may pass unseen among men to execute the will of my genius. And I bind and obligate myself, even as I was bound to the cross of obligation, and do spiritually swear and affirm that I will use this power to a good purpose only, to help me eventually to aid and serve my fellow man. And I declare that with the divine aid in this operation I shall succeed, that the shroud shall conceal me alike from men and spirits, that it shall be under my control, ready to disperse and to re-form at my command. And I declare that all is now ready for the due fulfillment of this ceremony of the magic of light.

*Go to east of altar, facing west, left hand on triangle, right hand holding black band of lotus wand upright.*

Come unto me, O shroud of darkness and of night, by the power of the name Yeheshuah Yehovashah. Formulate about me, thou divine egg of the darkness of spirit. I conjure ye, O particles of astral darkness, that ye enfold me as a guard and shroud of utter silence and of mystery in and by the name Eheieh, and the name Agla, the names of the centre of infinite light. In and by the name Exarp. In and by the name Hcoma. In and by the name Nanta. In and by the name Bitom, those holy names of the sacred Tablet of Union. In the name of YHVH Elohim which rules the divine darkness. In and by the name of Hoor-po-krat-ist, I conjure and invoke this shroud of concealment. By your deep purple darkness, and by the white brilliance of the genius about and within me, I invoke ye and conjure ye. I exorcise ye potently. I command and constrain ye. I compel ye to absolute, instant, and complete obedience, and that without deception or delay. For the light of my genius is upon me, and I have made YHVH my hope. Gather, ye flakes of Astral Light, to shroud my form in your substantial night. Clothe me and hide me in an egg of blue. Darken man’s eyes, and blind him in his soul, so that he see me not. Gather, O gather at my word divine, for ye are the watchers, my soul the shrine.

*Turn around three times. Resume former position and say:*

In the name of the Lord of the Universe, and by the power of my Augoeides, and by the aspiration of thine own higher soul. O shroud of darkness and of mystery, I conjure thee, that thou encirclest me, so that I may become invisible. So that seeing me men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. So mote it be!

*Pass to north, face east, and say:*

I have set my feet in the north, and have said: I will shroud myself in mystery and concealment. The voice of my higher soul said unto me, “Let me enter the path of darkness, peradventure thus may I attain the light. I am the only being in an abyss of darkness; from the darkness came I forth ere my birth, from the silence of a primal sleep.” And the voice of darkness answered unto my soul, “I am he that formulates in darkness, the light that shineth in darkness, but the darkness comprehendeth it not.” Let the mystic circumambulation take place in the place of darkness.

*Go round, knock when passing east and west and east again. Pass to the south, halt, formulate the pillars of fire and cloud, reaching from darkness to the heavens. Formulate shroud between them, and pass to the west.*

Invisible, I cannot pass by the gate of the invisible save by virtue of the name of darkness.

*Formulate forcibly the egg of dark blue-black.*

Darkness is my name, and concealment. I am the great one invisible of the paths of the shades. I am without fear, though veiled in darkness, for within me, though unseen, is the magic of the light divine.

*Go round, knock as before, halt in north, formulate pillars, and the blue-black egg between them. Then pass to east.*

Invisible, I cannot pass by the gate of the invisible, save by virtue of the name of light.

*Formulate shroud forcibly.*

I am light shrouded in darkness. I am the wielder of the forces of the balance.

*Concentrate shroud mentally. Go west of the altar, remain standing, and say:*

O thou divine egg of the creative darkness of spirit, formulate thou about me. I command thee by the name of Yeheshuah. Come unto me, shroud of darkness and of night. I conjure ye, O particles of spiritual darkness, that ye enfold me as an unseen guard and as a shroud of utter silence and of mystery. In and by the names Eheieh, Agla, and YHVH Elohim, I conjure thee. In and by the holy names Exarp, Bitom, Hcoma, Nanta, I invoke thee. In and by the names Elexarpeh, Comananu, Tabitom, I constrain thee. By the name of Hoor-po-krat-ist, I invoke this shroud of concealment. By the deep purple darkness of the eternal spirit of life, and by the white brilliance of the genius within me, I invoke ye and conjure ye to absolute and instant obedience, without deception or delay. For the crown of my father is upon me, and in YHVH is my trust. Gather, ye flakes of Astral Light, and shroud my form in your substantial night. Clothe me, and hide me in an egg of blue, so that seeing me, men may see me not, neither understand. But that they may see the thing that they see not, and comprehend not the thing that they behold. For ye are the watchers, my soul the shrine.

Egg of divine darkness, shroud of concealment, long hast thou dwelt concealed. Quit the light, that thou mayest conceal me before men!

*Carefully formulate shroud about you.*

I receive thee as a covering and a guard. *Khabs am pekht. Konx om pax*. Light in extension. Before all magical manifestation cometh the knowledge of the hidden light.

*Go to the pillars. Face west and give the signs, steps, words, etc., and with the Sign of the Enterer project your whole will so as to realize the self fading out. The effect should be that the physical body will become gradually and partially invisible, as though a veil or cloud were coming between it and thee. Divine ecstasy may follow, but guard against loss of self-control. Make Sign of Silence forcibly, and vibrate with power the name Hoor-po-krat-ist.*

*Reformulate shroud, and circumambulate thrice. Intensely formulate shroud, stand at east, and say:*

Thus have I formulated unto myself this shroud of darkness and of mystery as a concealment and a guard.

Supernal splendour which shinest in the sphere of Binah, YHVH Elohim, Aima, Shekinah, lady of darkness and of mystery, thou high priestess of the concealed silver star, divine light that rulest in thine own deep darkness. Come unto me, and dwell within my heart, that I also may have power and control, even I, over this shroud of darkness and of mystery. And now I conjure thee, O shroud of darkness and of mystery, that thou conceal me from the eyes of all men, from all things of sight and sense, in this my present purpose, which is to remain invisible for the space of one hour, and to receive therein the holy mysteries of the lord of silence enthroned upon his lotus, Hoor-po-krat-ist.

*When it is wished to banish the shroud, make very forcibly the Qabalistic cross, to bring down the light, and then analyse the keyword, invoking the divine white brilliance. Then say:*

In the name of YHVH Elohim, I invoke thee, who art clothed with the sun, who standest upon the moon, and art crowned with the crown of twelve stars. Aima Elohim, Shekinah, who art darkness illuminated by the light divine, send me thine archangel Tzaphkiel, and thy legions of Aralim, the mighty angels of the sphere of Shabbathai, that I may disintegrate and scatter this shroud of darkness and of mystery, for its work is ended for the hour.

I conjure thee, O shroud of darkness and of mystery, which has well served my purpose, that thou now depart unto thine ancient ways. But be ye, whether by a word or will, or by this great invocation of your powers, ready to come quickly and forcibly to my behest, again to shroud me from the eyes of men. And now I say unto ye, depart ye in peace, with the blessing of God the vast and shrouded one, and be ye very ready to come when ye are called!

*Make Lesser Banishing Ritual of the Pentagram and Hexagram. Stand in astral Banner of the East.*

[contents]

# TRANSFORMATION

*Open the temple arranged as for 0° = 0*$^{\square}$ *by usual banishings and the Ceremony of the Watchtowers. After the adoration, face east, and invoke the name Eheieh by the vibratory and circumambulation formula of the Middle Pillar. Do not proceed until the physical sensation of the invoked force is experienced. Then contemplate the higher genius for some little while. Lift both hands on high.*

In the divine name I.A.O., I invoke thee, thou great and holy angel Hua. Lay thy hand invisibly upon my head in attestation of this my solemn aspiration to the light. Aid and guard me I beseech thee, and confirm me in this path of truth and rectitude, for the glory of the ineffable name.

*Lower arms, and quietly utter:*

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and glory forever, who bath permitted me, who now standeth humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto me, Adonai, but unto Thy name be the glory. Let the influence of Thy divine ones descend upon my head, and teach me the value of self-sacrifice so that I shrink not in the hour of trial, but that thus my name may be written on high and my genius stand in the presence of the holy one, in that hour when the Son of Man is invoked before the lord of spirits and his name before the ancient of days.

*Formulate the pillars, and make 2° = 9*$^{\square}$ *sign between them.*

Let us adore the lord and king of air.

*Go forward to air tablet. Make active and passive spirit pentagrams, and invoking air pentagram with Aquarius.*

And the Elohim said, “Let us make Adam in our own image, after our likeness, and let them have dominion over the fowl of the air.” In the name YHVH and in the name Shaddai El Chai, spirits of air, adore your creator!

*Make the Aquarius Kerub before tablet with air dagger.*

In the sign of the head of the man, and by the name of Raphael, great archangel of air, spirits of air, adore your creator.

*Make cross with rose or the censer.*

In the names and letters of the great eastern quadrangle, spirits of air, adore your creator.

*Hold lotus wand on high.*

In the three great secret holy names of God borne upon the Banner of the East, Oro Ibah Aozpi, spirits of air, adore your creator.

*Trace whorl in front of air tablet with lotus wand.*

In the name of Bataivah, great king of the east, spirits of air, adore your creator.

*Still facing east, vibrate powerfully the third Enochian key, invoking the line Exarp from the Tablet of Union. Then formulate an astral Banner of the East about one.*

In the name of Shaddai El Chai, and in the name of YHVH, I command ye, ye dwellers in the realms of air, that ye fashion for me a powerful magical base in the Astral Light whereon I may build a true body of transformation.

*Perform the Supreme Invoking Ritual of the Luna Hexagram, precede with Qabalistic cross, closing with keyword. Return to altar, face east, and say:*

Crowned with starlight, and clothed with the sun, I invoke thee who art the ultimate root of all things, for thy righteousness and love are the foundations of the universe. Look upon me as I perform this ceremony, and, I beseech thee, let a ray of thy power descend here and now to awaken within my soul that power which shall prove a true channel for the working of the divine strength. May this ceremony to form a body of transformation of the holy goddess Isis enable me to progress in the Great Work, clarifying my spiritual vision, and illuminating me so that I may be the better able to help my fellow men.

*Draw the name Shaddai El Chai and sigil in heart, while facing east, and vibrate it several times by the vibratory formula of the Middle Pillar. Then trace sigil and Hebrew letters of the name in the air with the lotus wand.*

Grant unto me the presence, I beseech thee, of thy great archangel of the sphere of Yesod, that he may aid me at this time, even Gabriel, the archangel of strength and power.

*Draw the invoking hexagram of Luna and in it the sigil and letters of Gabriel. Vibrate it similarly several times.*

O ye mighty ones of the sphere of Yesod, I invoke ye by the mighty name of Shaddai El Chai, whose seat and throne ye are, and by the name of Gabriel, your archangel. Come unto me now, and let the magical force of Yesod flow through me so that I may accomplish this work of transformation.

*Draw sigil of Kerubim in the hexagram. Pause for some while, formulating the godform of Isis.*

In the name of Shaddai El Chai, I proclaim all ye powers and forces of Yesod, that I, Ad Majorem Adonai Gloriam, Neophyte of the Golden Dawn, and a Frater Roseae Rubeae et Aureae Crucis, have summoned ye to my presence for the forming of a true and potent link between my human soul in Malkuth and the great goddess Isis, whose true abode is in the supernals, yet reflected in Yesod, the eternal foundation of all things. To this end I now formulate a magical image of Isis in the Astral Light, so that by its assumption and with the divine aid I may be transformed from corruption into incorruption, and putting aside mortality become divinity itself through the descent of that supernal light which cometh with healing in its wings. And I solemnly pledge myself to use this body of transformation of the goddess Isis for the forwarding of the highest aspirations of my soul, and for the pursuit of the Great Work, that it may in very truth become a perfect body of transmutation. Formulate before me now in the evoked elements of air, O ye powers of Yesod, a true and tangible form of Isis, that through its assumption, my own inner being may be wholly dissolved as though eaten up by the airs of the spirit, and transformed into a divine transfiguration. To the end that by the descent of the Shekinah and my assumption into the Holy Spirit, I may become the embodiment of the true magic of light, and acquire more perfect knowledge to help my fellow men.

And I now declare that all is in readiness for this magical operation, devoted to the formulation of a body of transformation of the goddess Isis.

*Pass to the west of the temple with fire and water, and place them either side of the formulation of Isis, saying:*

O form of Isis, I formulate thee in the name Ad Majorem Adonai Gloriam, that thou mayest become a living body for the manifestation of the wisdom of godhead. And in the holy names of the goddesses of the scales of the balance, I purify thee with water and consecrate thee with fire, that from the vapours of these elements a basis may be formed for thee in the Astral Light.

*Pass to the east of the altar, facing west. In the west, kneeling at the altar where in the Neophyte ceremony the newly-admitted aspirant would be, formulate the godform of Isis. Imagine that your left hand holds the left hand of the form. Hold the black section of the lotus wand in the right hand, tracing over the form such letters, sigils, and lineal figures as may occur in the following oration.*

In the divine name Shaddai El Chai, I invoke thee, thou great goddess of nature who clothest thyself with the forces of life as with a garment. O thou who art Isis, the high priestess of the silver star, the perfect purity and illumination of the divine presence of the supernal light, whose sphere is Yesod reflecting the light and air from the crown. Lift me up, I beseech thee, through the Path of Tau, and manifest unto me a body of transformation, showing forth thy love and power and stability. Grant unto me the mighty power and help of the archangel Gabriel who rules over the fundamental strength of Yesod, that he may command to my assistance the choir of angels, the Kerubim, that they may formulate with power this form of Isis. Let them give life and vitality unto this form of transmutation before me: Let them bind therein the reflection of the light of the supernals so that by my assumption of it, the body of transformation may become a solid link, tangible and unbreakable with all those powers of love and understanding which rise rank upon rank to the feet of the Holy Spirit. Grant that the wisdom and light of the divine ones may descend and through this form, manifest unto me the true holiness and unsullied vision of the light.

*Vibrate and circumambulate Isis by the vibratory formula of the Middle Pillar. Holding lotus wand by the black end, directing flower over the head of form, say:*

In the name of the Lord of the Universe, arise before me, O form of Isis unto which I have elected to transform myself, so that seeing me, men may see the thing they see not, and comprehend not the divine form that they see.

*Leave altar and move slowly towards the north.*

Pass towards the north shrouded in darkness, O form of Isis into which I have elected to transform myself. The voice of the transformer said, “Let me enter the path of darkness, peradventure thus may I manifest the light. I am the only being in an abyss of darkness, from the darkness came I forth ere my birth, from the silence of a primal sleep.” And the voice of the transformation said unto me, “Child of Earth, the light shineth in darkness, but the darkness comprehendeth it not.” Let the mystic circumambulation take place.

*Pass round once leading the form. Formulate it in the south between two pillars, and place fire and water on either side. Pass to west, endeavouring to visualize the form strongly.*

Thou canst not pass from concealment unto manifestation save by virtue of the name of Elohim. Before all things are the chaos, the darkness, and the gates of the land of night. I am he whose name is darkness. I am the great one of the paths of the shades. I am the transformer in the midst of the transformation. Formulate thou without fear before me as a firm body of transformation, for I am he in whom fear is not. Thou hast known me, O thou form of Isis, pass thou on.

*Pass round once. Bring it to north, between pillars, and place fire and water on either side. Then go east, visualizing Isis.*

Thou canst not pass from concealment unto manifestation save by virtue of the name YHVH. After the formless, the void and the darkness, then cometh the knowledge of the light. I am that light arising in darkness. I am the transformer in the midst of the transformation. Manifest thou therefore as a tangible body of transformation, for I am the wielder of the forces of the balance. Thou hast known me now, O form of Isis, so pass thou on unto the cubical Altar of the Universe.

*Pass to east of altar, formulating Isis as standing west in the place of the candidate.*

And I beheld a great wonder in heaven. A woman clothed with the sun, with the moon at her feet, and on her head was the diadem of the twelve stars. O thou queen of love and mercy, thou crowned with the throne, homed as the moon, whose countenance is mild and glowing, hear me, O Isis, hear and save. Isis *(vibrate by Middle Pillar)*, thou who art in matter manifest, mother, queen, and daughter of the justified one, thee, thee do I invoke. O virgin glory of the godhead unspeakable, immortal queen of the gods, I invoke thee. Isis *(circumambulate within)*, by this lotus, the sacred flower of thy life, I invoke thee, I who dwell in the vast hall of living death, crying as thy child Horus towards the Golden Dawn. Isis *(vibrate)*, bid me awake, O mother, from the darkness of this earthy tomb, that I may as the living Osiris speak back to thee. O Isis, thou form of the Holy Spirit, from the marble halls of life, the immeasurable deep of Yesod, the sea of the sacred love, I invoke thee. Isis *(circumambulate within),* descend from thy palace of the stars.

O mother, O archetype eternal of maternity and love, O mother, the flower of all mothers, whose voice all Amenti hears. Speak unto me and manifest about me that I may rise from the chaos, from the world of shapeless and illusory forms, of dead men's husks, and unsubstantial things. O Isis, great queen of heaven, supernal splendour which dwellest in that light to which no man may approach, wherein is mystery and awful silence, come unto me, and make open the gates of bliss. Hail unto thee, O thou mighty mother. Isis, unveil thou, O soul of nature, giving life and energy to the universe. From thee all things do proceed. Unto thee all must return. Thou springest from the sun of splendour, shrouded from all. Lead me to the truth, bright maiden of the night, and guide me in all my wanderings in darkness, as I travel upwards and onwards to the light of the eternal crown. Come forth, O gracious mother. Come unto me and dwell within my heart, thou who art crowned with starlight, who shineth amongst the lords of truth; whose place is in the abode of the light of heaven. Isis *(vibrate and circumambulate).*

*Now address the body of Isis as though it were physically visible before you at the altar.*

Child of Earth, long hast thou dwelt in darkness. Quit the night and seek the day.

*Draw the form towards you, so that it envelopes you.*

I receive thee as a true body of Isis, a body of transformation. *Khabs am pekht. Konx om pax.* Light in extension.

*Analyse keyword and make the L.V.X. signs.*

Before all magical manifestation cometh the knowledge of the light divine.

*Move forward to the pillars and face west. Endeavour to feel the form of Isis as almost physical. Then make the* $0° = 0^{\square}$ *signs powerfully, and to feel actually in the shape desired. The form should seem as a cloud of mist enveloping you, but not yet wholly visible. When this occurs, but not before, formulate the pillars standing on either side. If not, repeat the conjuration, and then return to pillars. Circumambulate the temple three times, completely enshrouded by form. Then say:*

Thus have I formulated unto myself this transformation.

*Still in the east, utter the following conjuration:*

Shaddai El Chai, almighty and ever living one, blessed be thy name, ever magnified in the life of all. *(Vibrate the name by the Middle Pillar, and mystic circumambulation.)* Grant unto me the power and presence of the archangel of Yesod, Gabriel, who rules over the Kerubim, that they may vitalize and make strong this form of the godhead, so that it may be moulded as upon a firm and stable foundation, and inspired as a living body of Isis. Grant also unto me that this form of Isis which I have formulated may remain clear and strong so long as I shall have need of it, and that I may retain it under proper control and guidance until it shall have accomplished the work of transformation.

*Return to altar, addressing the form.*

O thou form of Isis, which I have created to envelope and transform me, be thou in truth open to the divine presence, the understanding and love of the supernals. Be thou open to the wisdom and glory of the goddess Isis so that thou mayest be a living soul within me, and to prove my transfiguration, a body and soul of resurrection. For the desire of the heavenly house hath eaten me up, and I desire to be with thee, O Isis. Implant within me the seeds of love and understanding, so that I may prosper in the Great Work and assist others to its glory.

*Before leaving the temple with the godform, say:*

In the name of Yeheshuah, the redeemer, I do now suffer all spirits who may have been bound by this ceremony, and who are not now needed in the work of transformation, to depart unto their abodes and habitations, with the blessing of YHVH.

*Having obtained the desired effect, and when the form no longer is needed, return to temple and shatter the form with the conjuration.*

In and by the name Shaddai El Chai, with the aid of Gabriel, great archangel of Yesod, and the Kerubim, I do now banish the powers of Yesod, and all the spirits of air from this form. Disintegrate it, I command ye, by all the divine names, and depart ye in peace unto your habitations, and let there ever be peace between me and you. Dissipate every vestige of this form, and let its elements return into their component parts. I now cast it forth. Let it cease to be.

In the name Shaddai El Chai, I now declare this temple closed.

*Perform the Banishing Rituals of the Pentagram and Hexagram.*

[contents]

# SPIRITUAL DEVELOPMENT

Hekas, hekas este bebeloi.

*Face east, make Qabalistic cross, and perform the Lesser Banishing Ritual of the Pentagram, with the black end of the lotus wand, holding it by the white band. Then perform the Lesser Banishing Ritual of the Hexagram. Make the full L.V.X. signs.*

*Advance to altar without wand and take therefrom the fire wand. Face south, raise the wand above thy head, and slowly circumambulate with Sol, saying:*

And when, after all the phantoms have vanished, thou shalt see that holy and formless fire, that fire which darts and flashes through the hidden depths of the universe, hear thou the voice of fire.

*On reaching south, making the invoking fire pentagram and say:*

Oip Teaa Pedoce. In the names and letters of the great southern quadrangle, I invoke ye, ye angels of the watchtower of the south.

*Replace wand on altar, take cup, and go west. Sprinkle to west and circumambulate temple with Sol, saying:*

So therefore, first, the priest who governeth the works of fire must sprinkle with the lustral water of the loud resounding sea.

*On reaching west sprinkle with water, make invoking water pentagram and the sign of the eagle’s head, and say:*

Empeh Arsel Gaiol. In the names and letters of the great western quadrangle, I invoke ye, ye angels of the watchtower of the west.

*Replace cup, take dagger, strike towards east, and circumambulate with Sol, saying:*

Such a fire existeth, extending through the rushings of air, or even a fire formless, whence cometh the image of a voice; or even a flashing light, abounding, revolving, whirling forth, crying aloud.

*On reaching east, strike forward with dagger, and make invoking air pentagram, saying:*

Oro Ibah Aozpi. In the names and letters of the great eastern quadrangle, I invoke ye, ye angels of the watchtower of the east.

*Replace dagger. Take pentacle, go north, shake thrice, and circumambulate with Sol, saying:*

Stoop not down into the darkly splendid world wherein lieth continually a faithless depth and Hades wrapped in gloom, delighting in unintelligible images, precipitous, winding; a black, ever-rolling abyss, ever espousing a body, unluminous, formless, and void.

*Reaching the north, shake pentacle thrice and with it make invoking earth pentagram, saying:*

Emor Dial Hectega. In the names and letters of the great northern quadrangle I invoke ye, ye angels of the watchtower of the north.

*Replace pentacle. Take incense, go west of altar, face east, raise it, describing active equilibriating spirit pentagram, saying:*

Exarp Bitom.

*Describe passive equilibriating spirit pentagram, saying:*

Hcoma Nanta. In the names and letters of the mystical Tablet of Union, I invoke ye, angels of the celestial spheres, whose dwelling is in the invisible. Ye are the guardians of the gates of the universe; be ye also the watchers of my mystic sphere. Remove and banish far the evil; strengthen and inspire me that I may preserve unsullied this my body, as the abode of the mysteries of the eternal gods. Let my sphere be pure and holy so that I may be able to enter into the centre of my being, and become a partaker of the secrets of the divine light.

*Pass to the north. Take lotus wand and say:*

The visible sun is the dispenser of light to the earth. Let me therefore form a vortex in this chamber that the invisible sun of the spirit may shine thereinto from above.

*Circumambulate with Sol thrice, saluting with 5° = 6□ signs as you pass the east. Go west of altar, face east, and extend arms in the form of a cross, say:*

Holy art Thou, Lord of the Universe.
Holy art Thou whom nature hath not formed.
Holy art Thou, the vast and the mighty one,
Lord of the light and the darkness.

*Take lotus wand by white band, perform invoking hexagram ritual of the supernals, and pentagram ritual of spirit, and say:*

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery, and depth unthinkable, and awful silence. I beseech thee, who art Shekinah and Aimah Elohim, to look upon me in this ceremony which I perform to thine honour and for my own spiritual development. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim, by which thou dost reveal thyself as the perfection of creation, and the light of the world to come.

I implore thee to grant unto me the presence of thy archangel Tzaphqiel. *(Trace sigils as required and vibrate powerfully.)* O Tzaphqiel, thou prince of spiritual initiation through suffering and of spiritual strife against evil, aid me, I beseech thee, to conquer the evil that is in me by the binding and controlling of my mortal parts and passions.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest in the sphere of Shabbathai, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the glory of the eternal crown. That I may behold only the holy vision that descends from that divine brilliance, the scintillation and coruscation of the divine glory. That divine brilliance, that light which lighteth the universe, that light which surpasseth the glory of the sun, beside which the light of mortals is but darkness. That in the closing of my physical senses to the vibrations of the outer and the lower, I may learn to awaken those spiritual faculties by which I may attain at length to perfect union with divine and unalterable being.

*Consider the divine ideal, and say slowly:*

From thine hands, O Lord, cometh all good. From thine hands flow down all grace and blessing. The characters of nature with thy finger thou hast traced, but none can read them unless he hath been in thy school. Therefore, even as servants look unto the hands of their masters and handmaidens unto their mistresses, even so do our eyes look up unto thee, for thou alone art our help, O Lord of the Universe. All is from thee, all belongeth unto thee. Either thy love or thine anger all must again re-enter. Nothing canst thou lose, for all must tend to thine honour and majesty. Thou art Lord alone, and there is none beside thee. Thou doest what thou wilt with thy mighty arm and none can escape from thee. Thou alone helpest in their necessity the humble and meek-hearted and poor who submit themselves unto thee; and whosoever humbleth himself in dust and ashes before thee, unto such a one art thou propitious. Who should not praise thee, O Lord of the Universe, unto whom there is none like, whose dwelling is in the heavens and in every virtuous and god-fearing heart.

O God, the vast one, thou art in all things. O nature, thou self from nothing, for what else can I call thee. In myself, I am nothing, in thee I am self, and exist in thy selfhood from nothing. Live thou in me and bring me unto that self which is in thee, Amen.

I desire the attainment of the knowledge and conversation of my higher and divine genius, the summum bonum, true wisdom and perfect happiness, the power of the great transformation.

*Kneel west of the altar, and say, whilst aspiring strongly:*

In the divine name I.A.O., I invoke thee, thou great avenging angel Hua, to confirm and strengthen me in the path of the light. O messenger of the beloved one, let thy shadow be over me. Thy name is death, it may be, or shame or love. So thou bringest me tidings of the beloved one I shall not ask thy name. Keep me steadfast in the path of rectitude and self-sacrifice. Confer upon me the power of discernment that I may choose between the evil and the good, and try all things of doubtful and fictitious seeming with sure knowledge and sound judgment.

*Rise, project the astral* [5] *to the east of the altar. Hold the lotus wand in the right hand, turn, face your body, take the left hand in the left hand of the astral, and in both astral and physical say:*

Eheieh. Eheieh. Eheieh. Eheieh. *(Vibrate and circumambulate by formula of the Middle Pillar.)* Thou who dwellest in the boundless light, in whom only is being, who alone can say I Am, beginner of movement, bestower of the gift of life in all things, thou who fillest the limitless universe with thy essence, grant unto me the presence of the prince of countenances, the great angel Metatron, he who bringeth others before the face of God. Let him lead me in my aspirations after that divine and only selfhood which is in thee, that I may be enabled so to live that by the absolute control and purification of my natural body and soul, I, having no other desire, may become a fit dwelling for my higher genius. For the desire of thy house, O Adonai, hath eaten me up, and I desire to be dissolved and be with thee. May my human nature, becoming as the perfect Malkuth, the resplendent intelligence, be thus exalted above every head and sit on the throne of Binah, and being clothed with the sun, illuminate the darkness of my mortal body. Cause the divine influx to descend from that great archangel Metatron, to rend away the veils of darkness from my mortal vision, that I may know thee, Adonai, the only true self, and Yeheshuah Yehovashah, thy perfect messenger, the guardian angel in me, my only hope of attainment to the eternal glory.

*Place aside the astral lotus. Return into the physical body, place sword on neck, and say:*

So help me, the Lord of the Universe and my higher soul.

*Rise, holding sword in right hand. Raise both arms on high. Contemplate with imagination and aspire unto the ideal, and say:*

I invoke thee, Hru, thou great angel who art set over the operations of this secret wisdom. Strengthen and establish me in my search for the mysteries of the divine light. Increase my spiritual perception and assist me to rise beyond that lower selfhood which is nothing unto the highest selfhood which is in God the vast one.

*Pass to the north. Project the astral to the throne of the Hierophant in the east, and facing your body, say:*

The voice of my higher self said unto me, “Let me enter the path of light, peradventure I may be prepared to dwell there. I am the only being in this glory of the ineffable. From the divine brilliance came I forth at my birth, from the splendour of the infinite light.”

*Return to body. Circumambulate with Sol, saying, while drawing down the divine brilliance into the vortex, having formulated an angel torchbearer who lights and leads the way:*

I am Osiris, the sun veiled by night, united to the higher by purification, perfected through suffering, glorified through trial. I have come where the great gods are, through the power of the mighty name. YHVH. Tzaphqiel.

*Then pass round again following the angelic Kerux.*

I have passed through the gates of the firmament. Give me your hands, O ye lords of truth, for I am made as ye. Hail unto ye, for ye are the formers of the soul. Yod He. Raziel.

*Pass on and halt in south. Formulate the two pillars, and aspire to the genius. Pass to the west, and say:*

Before all things are the chaos, the darkness, and the gates of the land of night. Therefore in the place of the guardian of the gate of the west, I tread thee down beneath my feet, O form of darkness and of fear. For fear is failure, and except I be without fear, I cannot cast out the evil ones into the earth. I have conquered thee, so I pass on.

*Go round, saying:*

O Lord of the Universe, thou art above all things, and thy name is in all things, and before thee the shadows of the night roll back and the darkness hasteth away. Eheieh. Metatron.

Thus have I formulated the white triangle of the light divine that, rising and expanding, may shine within my heart, a centre of the supernal splendour.

*Stop in the north, form the pillars, aspire. Pass east, say:*

After the formless and the void and the darkness, then cometh the knowledge of the light. So in the place of the guardian of the gate of the east, I draw thee into my heart, O vision of the rising sun. Thou dwellest in the place of the balance of the forces, where alone is perfect justice. Unbalanced mercy is but weakness, and unbalanced severity is cruelty and oppression. Therefore, in the name of the motionless heart, I pass on unto that great altar whereon is sacrificed the body of my higher genius.

*Pass to cauldron on the altar. Stand at east of altar, facing west, and as you read, place the ingredients into the cauldron.*

O Adonai, thou mighty and secret soul that is my link with the infinite spirit, I beseech thee in the name of Eheieh and in the tremendous name of strength through sacrifice Yeheshuah Yehovashah, that thou manifest in me. Manifest thou unto me, I beseech thee my angel, for my assistance in the Great Work so that I, even I, may go forward from that lower selfhood which is in me, unto that highest selfhood which is in God the vast one. That thou mayest be able to manifest thyself unto me, in me, and by a material manifestation I do here offer unto thee the elements of the body of Aeshoorist upon the place of foundation.

For Osiris Onnophris hath said, “These are the elements of my body, perfected through suffering and glorified by trial. For the scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. The cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy in order that it may be renewed.”

Wherefore behold! Into this brazen cauldron I cast this wine, this bread and salt, and finally this rose, that their essences may be volatilized by the fire which is beneath. Accept now these elements thus volatilized by the fire, and from them form a body by me and in me, that thou my genius, the spirit of my soul, mayest manifest thyself physically unto me, for my assistance in the Great Work.

*Pass west of altar. Kneel, project astral to pillars, say:*

Father of all beings, and of the spaces, I invoke thee and I adore thee. Look with favour upon my higher aspirations, and grant unto me that my genius may manifest unto me, and in me, and through me, with a physical manifestation. *Khabs am pekht. Konx om pax*. Light in extension.

*Return to body. Rise and go east of altar, face east.*

And now, in the tremendous name of strength through suffering, Yeheshuah Yehovashah, do I crush ye down, O ye forces of evil that be beneath the universe in me, and thus do I transmute ye, that ye also may become a base and a foundation unto my higher soul, that my genius may manifest unto me physically, in me and by me, and thus also ye shall help forward the Great Work.

*Pass forward to between the pillars. Arms in the form of a cross, attracting genius from above, and say:*

O mighty being, the locks of whose head are formed from the divine white brilliance of the eternal crown, who art clothed with the garment of purity, and girt with the golden girdle of the sun of beauty, in whose right hand are grasped with an absolute rule the seven mighty archangels who govern the seven states of mortal man, grant unto me the power, I beseech thee, to rise above the planetary darkness wherein I must live, here on earth, until my regeneration is accomplished. Out of the darkness may light arise for me.

O thou, from whose mouth cometh the sword of flame, rend I beseech thee with that sword the veils of darkness which hide from my spirit's vision, that golden light wherein Osiris dwells, that I being thus enabled to enter the secret chamber of my own soul, may behold the glory of the eternal crown, and beholding that great light be willing to forego all that earth can offer, that I may attain unto that supernal and only self, united in the glory of Ain Soph Aour. Let me dwell in that land which far-off travellers call Naught. O land beyond honey and spice and all perfections. I will dwell therein with my lord Adonai forever.

*Visualize and attract genius from above by aspiration. Vibrate the name Eheieh by the formula of the Middle Pillar, and circumambulate, and strive by all the power of the human will to exalt yourself unto the genius. Then circumambulate three times. Then return to pillars, face east, and invoke:*

I am the resurrection and the life. He that believeth on me, though he were dead, yet shall he live; and whomsoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive for evermore, and hold the keys of hell and of death. For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

*Circumambulate slowly once with Sol, saying as you pass round:*

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

*At this point, reach the pillars again, and facing east, raise hands and eyes, and say:*

I am the reconciler with the ineffable. I am the dweller of the invisible. Let the white brilliance of the divine spirit descend.

In the name and power of that divine spirit, I invoke thee, O my divine genius, that thou manifest thyself to me and in me, to help me to purify my lower self, to teach me and assist me to unite myself unto thee in divine perfection, so that I also may be built into the living rock, a pillar of the temple of my God. That I may no more come out to dwell on earth as mortal man, but that I may be as Osiris going forth to seek and to save the lost ones of the race of man.

*After contemplating.*

Thus at length have I been enabled to begin to comprehend the form of my higher self.

*Return to west of altar, facing east.*

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye to guard this my sphere. Keep far from me the evil and the unbalanced, that they penetrate not into my abode of the mysteries. Inspire and sanctify me that I may enter in to the centre of my being, and there receive the illimitable wisdom of the light divine.

*Give the signs of the 5° = 6*$^{\square}$*.*

*Close by purifying with water and consecrating with fire. Reverse circumambulation, adoration to east, and say:*

Nothing now remains but to partake of the sacred repast composed of the elements of the body of Osiris. For Osiris Onnophris hath said: “These are the elements of my body, perfected through suffering, glorified by trial. The scent of the dying rose is as the suppressed sigh of my suffering. And the flame red fire as the strength of mine undaunted will. And the cup of wine is as the pouring forth of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt is as the foundation of my body which I destroy that it may be renewed.

*Take elements astrally. Then say:*

In the name of YHShVH the redeemer, I now set free any spirits that may have been imprisoned by this ceremony.

*Conclude with L.V.X. signs.*

[contents]

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5. Note by JMG: Here, “the astral” is shorthand for the astral body of the adept.

# THE BORNLESS RITUAL FOR THE INVOCATION OF THE HIGHER GENIUS

*Temple arranged with Banner of East and West, four Enochian tablets, with a Tablet of Union on altar with the elements arranged over it. Cross and triangle in centre. The whole ritual to be performed either with the Hierophant’s sceptre or lotus wand. Z.A.M. to be clothed in white, wearing yellow slippers, white sash, and consecrated Rose Cross.*

*Standing west of altar, face east, and cry:*

Hekas, hekas este bebeloi.

*Purify the temple with water as in the 0°* = $0^{\square}$ *grade.*

*Consecrate the temple with fire, saying appropriate versicles.*

*Holding lotus wand by white band, circumambulate temple three times. Standing west of altar, face east for adoration:*

Holy art thou, Lord of the Universe.
Holy art thou whom nature hath not formed.
Holy art thou, the vast and the mighty one,
Lord of the light and of the darkness.

*Still facing east, perform the Qabalistic cross, formulating Kether very strongly above one’s head, equilibriating it in the form of a cross. Then, aspiring to the higher genius, say:*

Thee I invoke, the Bornless One.
Thee, that didst create the earth and the heavens.
Thee, that didst create the night and the day.
Thee, that didst create the darkness and the light.
Thou art Osorronophris, whom no man hath seen at any time.
Thou art Iabas. Thou art Iapos.
Thou hast distinguished between the just and the unjust.

Thou didst make the female and the male.

Thou didst produce the seed and the fruit.

Thou didst form men to love one another and to hate one another.

I am *(here insert sacramental name and grade)* of the order of the R.R. et A.C., thy prophet unto whom thou didst commit thy mysteries, the ceremonies of the magic of light. Thou didst produce the moist and the dry and that which nourisheth all created things. Hear me thou. For I am the angel of Paphro Osorronophris. This is thy true name, handed down to the prophets of the sun.

*Pause a while to formulate about you the Banner of the East. Then make Rose Cross over altar, vibrating YHShVH by the formula of the Middle Pillar. Still facing east, but expanding the astral form to the limit of one's power, say:*

The voice of my higher self said unto me, "Let me enter the path of darkness, and peradventure there shall I find the light. I am the only being in an abyss of darkness; from an abyss of darkness came I forth ere my birth, from the silence of a primal sleep." And the voice of ages answered unto my soul: "I am he who formulates in darkness, the light that shineth in darkness, yet the darkness comprehendeth it not."

*Pass by north to the east of temple. Face quarter, and trace the spirit pentagram of actives and invoking pentagram of air using names as in the Supreme Ritual of the Pentagram. At the same time, imagine yourself clothed with the colossal form of the god Aroueris, and that the words of the invocation travel out infinitely to the ends of the quarter. Also imagine that the elements evoked by the pentagrams surge through the godform, eliminating all impurities.*

Hear me: Ar, Thiao, Rheibet, Atheleberseth, A, Blatha, Abeu, Ebeu, Phi, Thitasoe, Ib, Thiao. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me.

*Make one complete circumambulation deosil, to formulate the angle of Kether in the supernal triangle of the genius. Pass to the south, assume the astral godform of Horus, and imagine that as the invocation proceeds the fire purges you of all blemish. Use spirit pentagram of actives and invoking pentagram of fire.*

I invoke thee, the terrible and invisible god who dwellest in the void place of the spirit. Arogogorobrao. Sothou. Modorio. Phalarthao. Doo. Ape. The Bornless One. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

*Make one complete circumambulation to formulate the angle of Chokmah. Pass to west, assume form of the goddess Isis, and imagine after invocation that the element flows in waves through you. Make passive pentagram of spirit and invoking pentagram of water.*

Hear me: Roubriao, Mariodam, Balbnabaoth, Assalonai, Aphnaio, I, Thoteth, Abrasar, Aeoou, Ischure, mighty and Bornless One.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

*Circumambulate again, forming the Binah angle. Pass to north, assume godform of Nephthys, and after invocation imagine that the earth cleanses you. Make passive pentagram of spirit and invoking pentagram of earth.*

I invoke thee: Ma, Barraio, Ioel, Kotha, Athorebalo, Abraoth. Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

*Go direct to east without circumambulation. Perform Qabalistic cross.*

Atoh, Malkuth, ve Geburah, ve Gedulah, le Olam, Amen. Before me Raphael, behind me Gabriel, on my right hand Michael, on my left hand Auriel. Before me flames the pentagram, and behind me shines the six-rayed star. Atoh, Malkuth, ve Geburah, ve Gedulah, le Olahm, Amen.

*Pass to the west of altar and face east. Imagine yourself as clothed in the godform of Thoth. Make the Sign of the Rending of the Veil, and use the exhortation of the Portal:*

Ol Sonuf Vaorsagi Goho lad Balata. Elexarpeh. Comananu. Tabitom. Zodacara Eka Zodacare Od Zodameranu. Odo Kikale Qaa, Piape Piamoel Od Vaoanu.

*Make the Invoking Pentagram of Spirit active over the altar, vibrating: Exarp, Bitom, and Eheieh, and say:*

Hear me: Aoth, Abaoth, Basum, Isak, Sabaoth, Isa! This is the lord of the gods. This is the Lord of the Universe. This is he whom the winds fear. This is he, who having made voice by his commandment, is lord of all things, king, ruler, and helper.

Hear me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God may be obedient unto me.

*Pass to the east. Pause, then make the Passive Spirit Pentagram, with Hcoma, Nanta, and Agla. While vibrating the following words, let the Z.A.M. imagine that, standing between the pillars, he is formulated as a black egg of akasa, and that from the dark centre of that egg, its Tiphareth, extends upwards into the heights an astral semblance of his wand. As each word is* *vibrated let this sceptre shoot higher and higher towards the Kether of the universe. The conception should be of the formation of an astral Middle Pillar, down the centre of which the divine white brilliance may descend.*

Hear me: Ieou, Pur, Iou, Pur, Iaeo, Ioou, Abrasar, Sabriam, Do, Uu, Adonai, Ede, Edu, Angelos Ton Theon, Anlala Lai, Gaia, Ape, Diathana Thorun.

*Above the lotus of the sceptre, the Z.A.M. should now see the divine white brilliance clearly, formulated as a flashing angelic figure descending upon the black egg. Say:*

He comes in the power of the light.
He comes in the light of wisdom.
He comes in the mercy of the light.
The light hath healing in its wings.

*Aspiring and imagining the while that the flower at the top of the wand grows and opens wider that the genius may enter, make L.V.X. signs in silence, and say very slowly:*

I am the resurrection and the life. He that believeth in me, though he were dead, yet shall he live. And whosoever liveth and believeth in me, shall never die. I am the first and I am the last. I am he that liveth and was dead, and behold, I am alive for evermore, and hold the keys of hell and of death.

For I know that my redeemer liveth and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have now finished my work. I have entered into the invisible.

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun, the concealed one, the opener of the day. I am Osiris Onnophris, the justified one, lord of life, triumphant over death. There is no part of me that is not of the gods. I am the preparer of the pathway, the rescuer unto the light

*Now let the Z.A.M. formulate the descent of the light into the flower. Then pause, and say this prayer:*

Unto thee, sole wise, sole mighty, and sole eternal one, be praise and glory forever, who hath permitted me, who now kneeleth humbly before thee, to penetrate thus far into the sanctuary of thy mysteries. Not unto me, but unto thy name be the glory. Let the influence of thy divine ones descend upon my head, and teach me the value of self-sacrifice, so that I shrink not in the hour of trial, but that my name may be written on high, and that my genius may stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the lord of spirits and his name in the presence of the Ancient of Days.

*After this prayer, circumambulate three times, and then formulate the flashing descent of the supernal light down the astral shaft into the Tiphareth centre, and that the black egg surrounding the Z.A.M. gradually becomes illumined, until it changes into white.*

Out of the darkness, let that light arise. Before I was blind, but now I see. I am the dweller in the invisible, the reconciler with the ineffable.

*Let the Z.A.M. make the L.V.X. signs as described in the Rose Cross Ritual, so that as he makes, finally, the X sign, he calls down the light.*

Let the white brilliance of the divine spirit descend.

*When the Z.A.M. has felt the brilliance and perceived the radiance of the egg, let him withdraw the shaft into his heart, and say:*

I am he, the Bornless Spirit, having sight in the feet, strong, and the immortal fire.
I am he, the truth.
I am he who hate that evil should be wrought in the world.

I am he that lighteneth and thundereth.

I am he from whom is the shower of the life of earth.

I am he, whose mouth ever flameth.

I am he, the begetter and manifester unto the light.

I am he, the grace of the world.

The Heart Girt with a Serpent is my name.

Come thou forth and follow me, and make all spirits subject unto me, so that every spirit of the firmament and of the ether, upon the earth and under the earth, on dry land and in the water, of whirling air, and of rushing fire, and every spell and scourge of God the vast one may be obedient unto me. I.A.O. Sabao. Such are the words.

*After contemplating that glory for some while go to west of altar and face east.*

Be my mind open to the higher.
Be my heart a centre of the light.
Be my body a temple of the Rose Cross.

*Then banish by pentagram ritual or:*

"In the name of YHShVH, I now set free any spirits that may have been imprisoned by this ceremony."

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# REQUIEM

*Arrangement of the temple as in Neophyte grade. Opening by watchtower ceremony. Circumambulation thrice, and then the adoration.*

*Go to the east with lotus wand, held by white band, and perform the Invoking Ritual of the Supernals by the Hexagram. Trace sigils in the air as they are vibrated.*

Supernal splendour which dwellest in the light to which no man can approach, wherein is mystery and depth unthinkable, and awful silence. I beseech thee who art Shekinah and Aimah Elohim, to look down upon me in this ceremony which I perform to thine honour, and for the assistance of those who have passed through the veil. Grant thine aid unto the highest aspirations of my soul, in thy divine name YHVH Elohim by which thou dost reveal thyself as the perfection of creation and the light of the world to come.

I implore thee to grant unto me the presence of thine archangel Tzaphqiel. O Tzaphqiel, thou prince of spiritual initiation through suffering and of strife against evil, aid me I beseech thee to transcend the evil that is in me, so that I may be enabled to perform a higher and diviner work.

O ye strong and mighty ones of the sphere of Shabbathai, O ye Aralim, Aralim, I conjure ye by the mighty name of YHVH Elohim, the divine ruler of your realm, and by the name of Tzaphqiel, your archangel. Aid me with your power, in your office to place a veil between me and all things belonging to the outer and lower world. Let it be a veil woven from that silent darkness which surrounds your abode of eternal rest, that in this chamber of the divine mystery, I may hear nothing that comes not from on high, and see naught that may distract my vision from the ineffable glory of the supernals. Grant unto me, I beseech thee, the power of the spirit to bring the brilliance of the eternal splendour to one who has now entered the invisible. Lift me, I beseech thee, lift me up so that I may be made a divine messenger bearing the peace and harmony of higher spheres to *(insert name)*, whose death to this earthly plane we do now commemorate. Wherever he may now be, and on whatever plane he may now pursue his ideal, let him be blessed with a diviner rest and an utter cessation from strife.

*Trace Saturn hexagram with sigil in centre.*

Term of all that liveth, whose name is death and inscrutable, be thou favourable unto us in thine hour. And unto him, from whose mortal eyes the veil of physical life hath fallen, grant that there may be the accomplishment of his true will. Should he will absorption in the infinite or to be united with his chosen and preferred or to be in contemplation or to be at peace or to achieve the labour and heroism of incarnation on this planet or another or in any star, or aught else, unto him may there be granted the accomplishment of his true will.

*Go to altar, visualize deceased at the east facing west, and invoke:*

I invoke thee by the divine name I.A.O., thou great angel Hru, who art set over the operations of this secret wisdom. Strengthen and establish *(insert name)* in his search for the divine light. Increase his spiritual perception so that he may accomplish his true will, and that thus he may be enabled to rise beyond that lower selfhood which became as nothing unto that highest selfhood which is the clear light of the spirit.

*Go to east of altar. Make Rose Cross over the elements vibrating the Enochian spirit invocation. Make Qabalistic cross.*

For Osiris Onnophris who is found perfect before the gods hath said: These are the elements of my body, perfected through suffering, glorified through trial. The scent of the dying rose is as the repressed sigh of my suffering. And the flame-red fire as the energy of mine undaunted will. And the cup of wine is the pouring out of the blood of my heart, sacrificed unto regeneration, unto the newer life. And the bread and salt are as the foundations of my body, which I destroy in order that they may be renewed.

For I am Osiris triumphant. Even Osiris Onnophris the justified one. I am he who is clothed with the body of flesh yet in whom flames the spirit of the eternal gods. I am the lord of life. I am triumphant over death, and whosoever partaketh with me shall with me arise. I am the manifester in matter of those whose abode is the invisible. I am the purified. I stand upon the universe. I am its reconciler with the eternal gods. I am the perfecter of matter, and without me the universe is not.

*Pause for a moment or two, visualizing Kether as a brilliance above the head.*

Buried with that light in a mystical death, rising again in a mystical resurrection, cleansed and purified through him our master, O thou dweller of the invisible. Like him, thou pilgrim of the ages, hast thou toiled. Like him hast thou suffered tribulation. Poverty, torture, and death hast thou passed through. They have been but the purification of the gold. In the alembic of thine heart, through the athanor of affliction, seek thou the true stone of the wise.

*Pass from the altar to the east.*

Come in peace, O beautiful and divine one, to a body glorified and perfected. Herald of the gods, knowing his speech among the living! Pass thou through every region of the invisible unto the place wherein thy genius dwelleth, because thou comest in peace, provided with thy wealth. Dwell thou in that sacred land that far-off travellers call Naught. O land beyond honey and spice and all perfection! Dwell therein with thy lord Adonai forever.

*Turn and look westwards, raising eyes.*

O Lord of the Universe, the vast and the mighty one, ruler of the light and the darkness, we adore thee and we invoke thee. Look thou with favour upon this pilgrim who is now before thee, and grant thine aid unto the highest aspirations of his soul, to the glory of the ineffable name.

*Slowly walk to the altar, visualizing the brilliance descend upon the image of the deceased in the place of the Neophyte.*

I come in the power of the light. I come in the light of wisdom. I come in the mercy of the light. The light hath healing in its wings. *(name deceased),* I tell thee that as the light can manifest from the darkness so by these rites shall the light descend unto thee. Long hast thou dwelt in darkness. Quit the darkness and seek the light.

*Return to between the pillars, and visualize the descent of the brilliance above.*

I am the resurrection and the life. Whosoever believeth on me though he were dead, yet shall he live, and whosoever liveth and believeth on me shall never die. I am the first and the last. I am he that liveth and was dead, and behold I am alive forevermore, and hold the keys of hell and of death. For I know that my redeemer liveth, and that he shall stand at the latter day upon the earth. I am the way, the truth, and the life. No man cometh unto the Father but by me. I am the purified. I have passed through the gates of darkness unto light. I have fought upon earth for good, and have finished my work. I have entered into the invisible.

*Vibrate Yeheshuah by the vibratory formula of the Middle Pillar. Also the mystical circumambulation. Then, walk round slowly whilst saying:*

I am the sun in his rising, passed through the hour of cloud and of night. I am Amoun the concealed one, the opener of the day. I am Osiris Onnophris the justified one, lord of life, triumphant over death. There is no part of me which is not of the gods. I am the preparer of the pathway, the rescuer unto the light. Out of the darkness, let the light arise.

*Pass between the pillars, face east.*

I am the reconciler with the ineffable, the dweller of the invisible. Let the white brilliance of the divine spirit descend.

*Visualize the deceased now standing well in front in the east, and address him thus:*

*(Insert name)*, whoever thou art in reality, and wheresoever thou now mayest be, by the power of the spirit devolving upon me by this ceremony, I do project unto thee this ray of the divine white brilliance that it may bring thee peace and happiness and rest.

*Make the Sign of the Enterer three times to project the light.*

Be thy mind open unto the higher. Be thy heart a centre of the light. Be thy body, whatsoever its nature, a temple of the Holy Spirit.

*Pause. Make Qabalistic cross.*

Unto Thee, sole wise, sole eternal, and sole merciful one, be the praise and the glory forever, who has permitted *(insert name)*, who now standeth invisibly and humbly before Thee, to enter thus far into the sanctuary of Thy mystery. Not unto us but unto Thy name be the glory. Let the influence of Thy divine ones descend upon his head, and teach him the value of self-sacrifice so that he shrink not in the hour of trial. But that thus his name may be written upon high and his genius stand in the presence of the holy ones, in that hour when the Son of Man is invoked before the Lord of Spirits and his name in the presence of the Ancient of Days.

*Go to altar.*

And now in the name and power of the divine spirit, I invoke ye, ye angels of the watchtowers of the universe, and charge ye by the divine names Yeheshuah Yehovashah to guard this sphere of *(insert name).* Keep far from him all evil and the unbalanced that they penetrate not into his spiritual abode. Inspire and sanctify him so that he may enter in to the centre of his being and there receive the vision of the clear light, and thus accomplish his true will.

*Pause for some while for meditation. Then close by usual formulae.*

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# PRACTICAL Z. PREPARATION FOR DIVINATION

By G.H. Frater Sub Spe

*The preparation for divination—opening ceremony of 0°* = 0$^{\square}$. *The temple is the aura or Sphere of Sensation. The Hierophant is the diviner, the positive active will which manipulates and controls all the other bodily functions, and all the forces operating in the aura.*

Sitting in as comfortable a position as possible, close the eyes, and begin to fix attention on the pole star and circumpolar constellations, endeavouring to visit each prominent star and then to pass from one to another. Then, in the same way to visit the south polar constellations. Then to be conscious of both simultaneously as one might be of head and feet. In this way the astral grew gradually colossal, and the sensation arose of being outside of, and in fact containing, the whole starry universe. The earth had become a mere insignificant speck. The sense of human form was wholly lost, but there was a sense of up and down, and of the pole of a spherical aura.

Endeavoured to place this so as to correspond with the centre of Draco, the Kether of the starry sphere. This caused a more definite idea of the sphere and of the Sephiroth and paths therein, and the belt of the zodiac coloured of a hollow sphere or magic circle, wherein a blinding white light was in the place of Kether, and thick darkness on Malkuth. Stood immediately in front of Kether and realized that the blackness of Malkuth guarded the sphere from evil and sub-human forces, the Qlippoth, or on this spiritual plane, the bondage to the material. Endeavoured to formulate this black darkness into a giant guardian, realizing also that it was my own negative will saying, “Thus far, and no further.”

In front of this guardian which I perceived, was the reflection of my own material universe, i.e., everything I was or could possibly be conscious of in the body, “All thoughts, all passions, all delights—whatsoever stirs this mortal frame,” but only the reflection thereof as in a mirror, and having therefore no power to move the spiritual consciousness. The form was a square of earth cast in the form of a double cube answering to the tenth Sephirah, for every possible thought or emotion of the body, however lofty, was represented there, even to the highest spiritual aspirations, all dominated by the white triangle of the triune God and the red cross of self-sacrifice.

I then realized that even the reflection of my own universe, including my very thoughts and aspirations in the body, stood without a colossal portal of a temple, my spiritual will being within, and the shadowy portal grew up between the perceiving consciousness and the perceived universe. Two vast pillars of positive and negative, the eternal contraries, were the gateway; and the pure white of equilibrium and eternal silence was between them. My spiritual conscious will now advanced as it were below the centre of its sphere, near to that point of equilibrium so as to survey through the Portal of the Pillars the reflection of my own universe.

Fixing myself there as immovable—because eternally right, being dominated only by the forces of the eternal God, my lower nature lay before me as it were, mapped out. In front the great portal shutting out all that had not attained to, and retained, perfect equilibrium, beyond and as far distant from the point of equilibrium as my own consciousness, was my evil self, the root of all evil. And I was now conscious in that past which was the root of all good. And thus again an equilibrium was preserved between the pillars. At an equal distance again beyond this evil self were the reflection of the perceived universe, formulated as the cubical altar whereon were the symbols of the elements and the triangle and cross, and beyond this the dark and threatening black figure of the great guardian of the west. Furthermore, from my right hand came the cool influence of moisture, from my left the warmth of fire, and from the moist warmth at the point of equilibrium sprang the idea of generation, birth, growth, and development which forces were directed upon the cubical altar, bringing the forces of life into my universe.

Yet—all this was *myself*. I realized that far beyond the possibilities of bodily thought there were in myself forces, powers, and knowledge far transcending all that the body can ever perceive or imagine in its loftiest flights. In this manner I was able to order and direct the forces of the intellectual brain—the Kerux, Anubis, the “watcher without” being the conscious intellectual brain which thinks and acts in the material body.

The watcher within, the higher intuitive intellect whose workings are mostly unconscious to the material man. Recognizing now the importance of maintaining this exalted attitude and preventing the entrance of any material and mundane thoughts, my spiritual will ordered the logical intellect, by will-force rather than definite thought, to clear the temple, and the intellect bearing a ray of white light from the supreme and lighted by the lamp of wisdom commanded all material things to stand aloof. Then and not till then the spiritual will, which now seemed to be myself, began to function. It initiated a current of force and commanded the higher intuitional intellect to see that the sphere was properly closed against material thoughts. This was accomplished by a communication between the intuitional intelligence and the physical logical brain, the latter keeping guard over the material body (by this time almost forgotten, its cerebrations having become unconscious).

The spiritual will now directs the guardian of the west to make sure that all forces operating are forces of good, and in obedience to the spiritual will, whose controlling force is the ineffable power of God himself. This is done by every force treading down the evil and invoking and bringing forward the light into the material. The sensation here should be that every force in the sphere of sensation is in unity and affirming the will of God.

A certain equilibrium having thus been established, the whole sphere of sensation should be vitalized by the vibratory formula of the Middle Pillar. The sensation is that the consciousness which is in the spiritual will draws in a deep inspiration of divine power from the supreme hierarchy, and by an effort of will sends it down to the guardian of the west, whence it rushes forth in strength and power, vitalizing the genius of equilibrium between the pillars, and thence the whole sphere. The attention is then fixed on each force in turn, now alive and clothed with a definite symbolic form. In this it is desirable to use the forms of the gods of Egypt, so as to avoid the chance of illusion through memory creeping in by the appearance of the human officers one is accustomed to see. Each of these considered in detail assumes a symbolic form.

Note, that as the present purpose is to examine the reflection of some earthly event or force, the symbology is particularly regarded with reference thereto. Thus the Hiereus specially guards against the intrusion of any material wish or thought or emotion which might disturb the perfect calm of the divining mind. The Dadouchos is not alone the power of heat and dryness but of energy, fire, passion, impetuous zeal; and Stolistes is not alone cold or moisture, but pleasure, love, luxury, etc. In fact the forces of wands and cups. The fiery zeal prepares the way for the prayer which rises from the soul like incense, this prayer being related also to the suffering which is the purification by fire.

The receptive and negative forces of the cup are those which develop the perception of the symbology of the various forces. The intuitive intellect (Anubis, the watcher within) regulates the imaginative forming of the sphere of sensation itself—guides the formulated movements thereof—keeps alive the light of occult science and grasps the ray of divine wisdom. So the genius of equilibrium, Thmaah, must introduce the question to be investigated, for unless this be done by perfect equilibrium no good result can be attained.

I now felt every force moved by my own higher intuition, directed by the spiritual will. All thoughts of earth were lost altogether, and only the great forces were perceived, which might produce a material result, but that result was not perceptible. Unless this result is attained at this stage, I have found it useless to go further. I next endeavoured to mark the limits of the sphere of sensation by the consecrations of fire and water. Now a complete establishment of calm and passive equilibrium in the sphere was required, and the formulation of a vortex to draw in the highest spiritual influences. I therefore directed, as in the $0^\circ = 0^{\square}$, the circumambulation of these mighty forces, as it were, a great wheel which set revolving, whose centre was the point of silence, the throne of Harpacrat. The whole sphere then adored the Lord of the Universe.

At this stage I found that I could formulate the figure of a terrestrial globe in the place of the altar, and fixing the attention on any point of the surface, get a mental picture of what was transpiring there, recognizing at the same time that it took place by the action and reaction of the great forces which moved by the will of God and were therefore in all things perfectly good. This rendered impossible any feeling of joy or sorrow at any event, any hope or any fear, any affection for any individual, or any antipathy. The desire to know became simply a desire to be associated in the knowledge of God and therefore so far united to him.

Unless this stage is reached at this point, earthly thoughts have intruded, the temple has not been properly cleansed and guarded, and according to my experience no true results can be expected. If this result is attained the process may then be sealed, and the divination may proceed.

[contents]

# BOOK SEVEN

## Clairvoyance, Talismans, Sigils, Etc.

# CLAIRVOYANCE [1]

"The subject of clairvoyance must always be in the highest degree interesting to all who are aspiring after Adeptship even in its lowest grades. … We frequently meet with two opposite attitudes towards the subject, both in the outer world and amongst our junior members. Both these attitudes are hindrances to its proper study, and therefore I shall preface my remarks by a few words concerning each of them.

"The first is fear of clairvoyance. And the second is a disproportionate estimate of its value.

"Both of these attitudes arise from a misunderstanding of its true character. People imagine that somehow the power of clairvoyance is obtained secondhand from the powers of evil; or that its exercise will bring those who practice it under their influence. Or, on the other hand, they imagine that the power of clairvoyance will save them a great deal of trouble, and give them a short and easy path to the information and guidance they desire. In fact, that these may almost be attained at will. Nay more, would such a power not fully satisfy that curiosity which is one of the pitfalls of the superficial student?

"The properly trained clairvoyant need have no fear that he will thereby expose himself to the powers of evil. It is the untrained natural clairvoyant who is in danger. Training will give him knowledge, discipline, and protection, such as will protect him from the onslaught of the averse powers.

"On the other hand, let him who desires to save himself trouble and to gain knowledge to which he has no claim, be very well assured that only 'in the sweat of his brow' can he obtain this power and exercise it in security. And that he who seeks to gratify his curiosity will either be mortified by disappointment or distressed by discoveries he would much prefer not to have made. Trained, humble, and reverent clairvoyance is a great gift, opening up new worlds and deeper truths, lifting us out of ourselves into the great inpouring and outpouring of the heart of God." [2]

The earliest experiments in clairvoyance as taught by the Order are with the tattwa symbols. These, with their traditional names, significances, symbols, and colours are:

| | |
|---|---|
| Akasa—Ether or Spirit. | Symbol: black or indigo egg. |
| Vayu—Air. | Symbol: a sky-blue disc or circle. |
| Tejas—Fire. | Symbol: a red equilateral triangle. |
| Apas—Water. | Symbol: a silver crescent. |
| Prithivi—Earth. | Symbol: a yellow square or cube. [168] |

[3]In brief, the traditional occult concept of the tattwa is that of a vital current of ether or force—the Hindu pranas—which issues in a steady stream from the sun. That stream is fivefold, and flows around our Earth, vitalizing its astral substance or its sphere of sensation. In short, they are the currents of sub-planes of the Astral Light. The theory has it that the element of Akasa is strongest at dawn, when the sun rises, and its power continues for the space of two hours, when its force subsides and glides into Vayu, air. This also persists or is in course for the same period. Each tattwa or current of force is believed to exist strongly for this length of time, each merging at the end into the succeeding tattwa in the order given above. After the current of Prithivi is exhausted, the cycle recommences with Akasa and continues in the same order again and for the same periods.

As no element on our plane can exist in an unmixed form, but contains within itself the constituents of all the others, or possesses several grades or planes of its own substance, so each tattwa is subdivided into five divisions, currents, or planes. Akasa of Akasa, Spirit of Spirit, would be the most tenuous and purest form of that element, the integral nature of spirit—its highest essence. Vayu of Akasa would refer to its airy quality; Tejas of Akasa to its fiery and dynamic aspect; Apas of Akasa, its fluidic and watery phase, while Prithivi of Akasa, its most terrestrial phase, or that aspect of its power which more nearly than the others contacts the earth. The same fivefold division, in the same fivefold order, applies equally to the other elements.

The student is strongly urged to make these symbols and have a set of them with him for working. The primary or simple tattwa should be made about two or two and a half inches in height. It is recommended that coloured papers be used rather than water colours, since the brilliance of the former is much greater than the latter. The lacquer paints which are now easily obtainable may also be used to good effect. If the symbols are cut from coloured papers, they should be pasted on clean unused cards length upwards. The method of indicating a sub-tattwa, or a charged or compound tattwa, is to paint or paste upon the principal symbol a smaller symbol of the charge or sub-element. Thus, in the case of Tejas of Prithivi, fire of earth, Prithivi which is the major symbol should be made about two and a half inches square, whilst the red triangle, each angle about half an inch long, should be pasted in the centre of the larger symbol. It is a useful preliminary also to write on the back of the card the appropriate divine and angelic names.

The method of using these tattwa symbols for clairvoyance is a simple one. My remarks in the following example will refer to the element of Prithivi, earth, the yellow square, and what is said of this will apply equally well to the remaining symbols. Though the method is simple, it is far from foolproof, and the description of it should be read several times.

The student should be calm and quiet and, sitting in his chair, take the card bearing the symbol of the yellow square in his hand and gaze intently at it for about twenty seconds. Quickly transferring his attention from the symbol to any white surface, such as the ceiling or a sheet of paper at his side especially provided for the purpose, he will see, by reflex optical action, the same shape but in a direct complementary colour. This will be a sort of luminous lavender-blue or pale translucent mauve. The actual tint of this complementary colour will depend wholly on the depth of the yellow used in the first place, as well as upon the lighting conditions prevailing at the time of the experiment.

Immediately this mauve square is seen, the student should close his eyes and endeavour to visualize in imagination this mauve square as standing before him. This clearly perceived by the mind’s eye, let the student at once imagine that it enlarges itself, becoming an object large enough for him to pass through. The next step is to imagine that he is actually passing through this square, as though it were a door. The best method of doing this is to employ the Neophyte sign, the Sign of the Enterer, which is that of “groping for light.” It is essentially a projecting sign, and the effect should be of having projected himself through this door or gateway. It is recommended that the student rise to his feet at this juncture and, still visualizing the enlarged square (with closed eyes of course), perform this Sign of Horus physically and, believing himself through it, sit down ready to commence the vision.

One of the other instructions puts it thus: “First meditate on the element selected, soak yourself in it till, if it be fire, you feel hot; if water, wet, and so on, all the time coordinating the symbol with your sensations. Then, laying aside the symbol and closing your eyes, endeavour to project and enlarge that symbol before you, regarding it as a gateway through which you are to pass. … Deliberately will to pass through the gateway. Let him imagine that he can hear it close behind him.”

Yet another version, this time written by D.D.C.F.,[4] says: “Keep up the design, form, and colour in the Akasic aura, as clearly as they appeared in material form to the outward seeing. Transfer the vital effort from the optic nerve to the mental perception, or thought-seeing as distinct from the seeing with the eye. Let one form of apprehension glide on into the other. Produce the reality of the dream vision by positive will in the waking state. … Then maintaining your abstraction from your surroundings, still concentrated upon the symbol and its correlated ideas, you are to seek a perception of a scene or panorama or view of the plane. This may also be brought on by a sense of tearing open, as a curtain is drawn aside, and seeing the ‘within’ of the symbol before you.”

The principal idea is to imagine the symbol, in its complementary colour, as a door and to pass through it. Having imagined that there has been a passing through the door, and clearly realizing, in this instance, the mauve square behind him, the seer should make an effort to look about him. Let him endeavour to see objects, entities, or some sort of landscape. Most always these take the form of pale stilled pictures, seen as it were with the mind or the eye of imagination. Hillocks, meadows, rocks, vast brown boulders may be seen, and what is most important, there should be a strong sense of being within the element; the seer should understand, as he has never quite realized before, the true nature, the “feel” of earth.

Before aught else occurs, the divine names appropriate to that element should now be vibrated, beginning with the deity name. The student should vibrate each slowly and audibly several times. Thus, he would vibrate Adonai ha-Aretz, three or four times, then the name of Auriel the archangel of earth, followed by the name of Phorlakh the angel of earth. These will usually suffice though the Hebrew name of the element and cardinal quarter may also be employed. Various changes may now be perceived to occur to the landscape; it will become alive, vivified and dynamic, and the sense of the element should become even more clearly and vividly defined.

Also a being may appear, one whose characteristics pertain to the element of earth, and his garments, their colours, and his other ornaments should be in the appropriate colours. Under no circumstances should the seer wander from his doorway alone; he should always wait until one of these elemental beings or “guides” appears, and he should continue vibrating the names until one does appear, or until he obtains the sense that one is present. Sometimes, and with some students, there is no clear vision of these occurrences or beings, but only a sense or intuition or powerful instinct that such and such a thing is happening, and that such a type of being has appeared. This often is more trustworthy than the use of sight or other sense.

The guide, having made his appearance, is to be tested by every means at the seer’s disposal. First of all, it is well to assume the sign of the grade to which that element is referred. In this instance, the sign of the Zelator should be made, by physically as well as astrally raising the right arm to an angle of forty-five degrees. The guide should answer this with the same sign or another which is unmistakable proof that he belongs to the element and has been sent to act as guide. If there is deception, these signs will cause him distress or at once the vision will break up or the false guide will disappear. He should also be asked clearly and deliberately whether he comes to act as guide in the name of the appropriate deity name. If all this strikes the seer as satisfactory, and his doubts settled, let him follow the guide to wherever he is being led, carefully noting whither he goes, and asking questions about the element or whatever he sees.

A very important thing is here to be noted. On these subtler planes, or within the realms of these symbols, form takes on symbolic implication which we, on Earth, have obscured if not lost. It is only human beings who swathe themselves in garments whose shape and colour bear no relation to their true character. “Even on our own plane, the clothing of animals is pregnant with meaning, and on the astral plane this is far more emphatically the case. An elemental may, for some purpose of its own, masquerade for a time in alien garb, but we are given a certain definite procedure to follow in dealing with them.”

The signs of the elemental grades, the vibration of divine and angelic names, and the tracing of appropriate pentagrams are symbols which powerfully affect these elemental inhabitants of the astral and prevent or disclose deception. It is but rarely that there will be necessity to resort to anything so drastic as the pentagrams in these tattwa visions, for the vibration of the Hebrew name either of the element or of the archangel will restore order and harmony. The true form, colour, clothing, even adornments such as jewels and embroideries are consonant to the element and character of the beings under discussion. And unless they are, the seer may be sure he is being imposed on and should act accordingly—at once. In a short while, after only a few astral experiences, these symbolic ideas will have been sufficiently familiar to the student to enable him at once to detect error or imposition.

In the event of employing a charged or compound tattwa such as, let us assume, fire of earth, indicated by a red triangle within a larger yellow square, it may happen that the seer may find himself being escorted from one guide to another and passed from one plane to another. The same test should be applied, and not the slightest loophole should be left for the entry of even the smallest incongruous item. The divine names of the secondary tattwa should be vibrated, and the grade sign attributed to it should be assumed. Only when fully satisfied, and he must never permit himself to be easily satisfied, should the seer proceed. If the first guide be left behind, he must be accorded courtesy of farewell. “Always treat these beings with courtesy and in accord with their rank. Pay deference to the superior orders, the archangels, angels, and rulers. To those of lower rank, bear yourself as an equal; and to those lower still, as to servants whom you treat politely, but do not allow familiarity. Elementals pure and simple, such as fairies, gnomes, and so on, must be treated with firmness and decision, as they are often mischievous and irresponsible, even though free from malice.” It is also said to be a good practice, since form is symbolic in these regions, to imagine yourself as large as possible, always taller than the being confronting you; and under every circumstance maintain self-control and fearless demeanour.

At first, and for the first half-a-dozen experiments, the student should be content with the simple observation of the landscape and, if possible, the type of guide who appears in answer to the names. At the beginning it is more important to acquire facility in passing through these symbolic doors than in acquiring impressive visions. The seer will find himself on the right track if he is content, for quite some little time, with a glimpse of a hill, a cave, an underground hall, or an angel of the element, and so on, returning after the brief visit. With facility acquired, he may stay in the vision for a longer period, which should be relatively full of incident and action, and should impart no little knowledge.

The method of leaving the tattwa and returning to Earth is the precise reversal of the initial process. After thanking the guide and bidding him farewell, the seer should retrace his footsteps to the symbolic door—the purple or lavender-blue square. It is insisted that this return should be made as definite as possible. That is, there should be no sudden departure from the place and finding oneself back in one’s normal state of mind. The seer will be wise if he carefully follows the passage he has walked through, even if it has been a very long way, the reason being that it is well to keep the two states of consciousness, the two planes, quite distinct from one another. There should be no merging of the elemental plane into the plane of everyday consciousness, and the best way of ensuring this is to make both coming and going follow a definite and distinct technique. After having found your way back to the door, you pass through it, again with the Sign of the Enterer, and return to your body. At once stand up, and make physically and firmly the Sign of Silence, raising the left forefinger to the lips, and stamping with the right foot. Always note that the first Sign of the Enterer is answered and followed by the Sign of Silence.

It is not well to repeat these experiments too frequently at first; some advise an interval of several days between them, for the first few months of one’s efforts in this direction. But when performed, the seer should make every effort to avoid self-delusion and deception. He should be alert the whole time and never embark on these experiments when tired or not physically well. At the least threat of incoherence, or the entry of incongruous symbols or elements into the vision, the names, signs, and symbols should be repeated.

Thus and thus alone may he hope to avoid delusion. These planes are a source of untold danger to whosoever is not able to take them with the proverbial grain of salt. Flattery, which is one of the most frequent types of delusion encountered and the most common source of trouble, should be avoided like the plague. Madness lies that way, and I cannot stress too strongly that vanity should be wholly discarded and flattery eschewed.

During his adventures, the seer should endeavour to describe carefully and in full detail the landscape of the vision. He should discover if possible the special attributes and nature of that plane, the type of its inhabitants—spiritual, elemental, and so on; the plants, animals, and minerals which would correspond to its nature; the operation of its influence upon man, animals, plants, and minerals here.

The process of working by placing the symbol upon the forehead, instead of imaginatively passing through it, is not a good practice. S.R.M.D.[5] claims that it is liable to derange the brain circulation and cause mental illusions and disturbance, headache and nervous exhaustion. It is also necessary to avoid self-hypnotism, for this would dispose towards mediumship and make the seer the playground of forces. The seer at all costs must control and not permit himself to be controlled. If in danger at any time, or should he feel that he cannot accommodate the forces of the vision to his will or that his self-control is breaking, he should resort to the vibration of the names and then retire from the vision.

By continuing these practices for a long period of time, the inner clairvoyance will develop, and with perseverance the visions will grow from vague indeterminate pictures, hardly distinguishable from imaginative concepts, to vivid powerful experiences. But even when these do occur he should under no circumstances accept them on their face value or neglect his tests, for the whole astral plane, apparently, seeks to delude the seer, and if he opens himself by neglecting the tests, he is lost. With considerable practice, too, the symbols may be discarded, for they will not be required to give entrance to the planes, though for the beginner no attempt should be made to work without the use of the actual material symbol. It will be found wisest to keep as much to the physical plane as possible by employing the physical symbols and by making the appropriate signs and steps with the physical body, as well as by speaking audibly and describing the vision as it proceeds.

When the student has become fairly proficient with the use of simple tattwas, he should experiment with the compound tattwas, and not be satisfied with his ability to skry until he is perfectly familiar with every part of the planes represented by those symbols. Then he can devise further experiments with other symbols. The use of the element Akasa, the indigo egg, was in the Order usually postponed until entry had been obtained into the Second Order. The reason for this was that no traditional names are provided for use with this symbol as with the other four, and the student must discover or devise his own. As has already been described at length, the entrance into these subtle planes is obtained by means of the divine names, the rule being to invoke the highest names known by the seer. Any student who has studied the Adeptus Minor ceremony and the Ritual of the Pentagram will realize what names are required for use with this symbol of Akasa. Eheieh, Agla, Yeheshuah, and Eth will be the general names for the simple tattwa, and the compound or charged Akasa cards will demand the use of the names from the Enochian Tablet of Union.

It will be found a good plan to prepare cards of the geomantic symbols painted in their appropriate colours, for these make perfect “doors” through which the seer can pass. And while these symbols are also attributed to the elements, the vision acquired from the geomantic symbols using the names of the appropriate rulers and genii will be quite distinct in character from those of the tattwa cards. The Hebrew letters, the tarot cards and sigils, the planetary and zodiacal signs, and sigils of every description may be used to yield the symbolic door to a subtle plane. A vast new field of knowledge is thus opened up. The names appropriate to each of these symbols are given in these papers, which should be carefully studied by the student. And he should remember that the formula of the employment of the divine names and signs applies equally to these other symbols as they did to the tattwa cards.

There was a good deal of glib parlance within the Order as to “astral vision” and “etheric vision.” The former was described as the ordinary tattwa vision, in which objects and landscapes, though vivid and alive, are yet “flat” as though reflected on a mirror, rather like a cinematograph film. “In this form of descrying, note that you see objects reversed, as to right and left, for which suitable allowance must be made.” The use of the phrase “mirror-like vision” is actually a very adequate description. Yet this is capable, as development proceeds, of merging into another type of vision—a full-blooded clairvoyance, in which things and people are seen in three dimensions, and as though the seer were not merely watching the scene, but were actually in it. Some explained that as “etheric vision” although the actual Order documents describe this as the clairvoyance ensuing from astral projection. Greatly Honoured Frater D.D.C.F. states: “If instead of this simple vision a ray of yourself is sent out and actually goes to the place (astral projection) there is not necessarily the sense of reversal of objects. … Scenes, things, instead of being like pictures, have the third dimension, solidity; they stand out like bas-relief, then haut-relief, then you see as from a balloon, as it is said, by a bird’s-eye view. You feel to go to the place, to descend upon it, to step out upon the scene, and to be an actor there.” The same rules laid down for the simpler method of slaying should be followed here, and always the highest divine names should be used and constant tests applied. The paper which follows this, dealing with skrying and astral projection by V.N.R.,[6] will explain the process a little more fully by means of setting forth an example of its working.

Another technique, making use of this faculty, was described in a paper recording a lecture by Frater Sub Spe. The idea was to reread the rituals, and then endeavour to retread the paths astrally. One example given was that the seer should formulate in imagination a vast pylon, and within its gates he should visualize the Hebrew letter Tau, the thirty-second Path. This should be preceded by a study of the ritual of the Theoricus grade, especially of the rite of the Kerubic stations. Then, imagining himself passing through this letter Tau and entering the pylon, he should proceed to make the appropriate pentagrams and hexagrams, and vibrating the divine names appropriate to that plane. The resulting vision should be similar to the passage of the path in the ceremony, but whereas this latter was purely symbolic, the former may be real and dynamic, and may develop into an initiation in the true sense of the word. The same technique may be applied to every Path and to every Sephirah.

Developing still further from this, there is another practice which passes beyond mere clairvoyance, though making use of it. This is called rising on the planes and is a spiritual process after spiritual conceptions and higher aims. “By concentration and contemplation of the divine, you formulate a Tree of Life passing from you to the spiritual realms above and beyond yourself. Picture to yourself that you stand in Malkuth, then by the use of the divine names and aspiration, you strive upwards by the Path of Tau towards Yesod, neglecting the crossing rays which attract you as you pass up. Look upwards to the divine light shining downward from Kether upon you. From Yesod leads upwards the Path of Samekh, Temperance; the arrow, cleaving upwards, leads the way to Tiphareth, the great central sun.” D.D.C.F. also suggests that, having risen to Tiphareth, the adept skryer should formulate to himself that he is bound to a cross, exactly as occurred in the Adeptus Minor ceremony, and by invoking the great angel Hua beseech help and guidance in the pathway of light. By this method, he may more easily ascend the planes which lead to the glory of the crown. Thus formulating in the imagination the different parts of the Tree of Life, and vibrating the god names appropriate to the Sephiroth or Paths, the seer may find himself, if his aspiration is sincere and keen, rising towards the spiritual light, bathed in that golden glory of effulgence which is continuously shed from above.

Though it may seem rather out of place to quote Aleister Crowley here, yet he has written things in his *Magick* on this subject that are so very important that I am impelled to quote them here for the benefit of the student. The important drill practices, in his belief, are:

“1. The fortification of the Body of Light by the constant use of rituals, by the assumption of godforms, and by the right use of the Eucharist.

“2. The purification and consecration and exaltation of that body by the use of rituals of invocation.

“3. The education of that body by experience. It must learn to travel on every plane; to break down every obstacle which may confront it.”

In a footnote to the above, he has appended a footnote which I reproduce herewith:

“The aspirant should remember that he is a microcosm. ‘Universus sum et Nihil universi a me alienum puto’ should be his motto. He should make it his daily practice to travel on the astral plane, taking in turn each of the most synthetic sections, the Sephiroth and the Paths. These being thoroughly understood, and an angel in each pledged to guard or to guide him at need, he should start on a new series of expeditions to explore the subordinate sections of each. He may then practise Rising on the Planes from these spheres, one after the other in rotation. When he is thoroughly conversant with the various methods of meeting unexpected emergencies, he may proceed to investigate the regions of the Qlippoth and the Demonic Forces. It should be his aim to obtain a comprehensive knowledge of the entire astral plane, with impartial love of truth for its own sake; just as a child learns the geography of the whole planet though he may have no intention of ever leaving his native land.”

The clairvoyance thus obtained may be used to watch the progress of ceremonies, when it becomes a highly useful gift, sometimes a necessity; and also in observing what occurs astrally when certain sigils or pentagrams are traced or names vibrated.

There are several methods of testing and protection, in addition to those already mentioned. The supreme method of protection—though it is infinitely more than technical means of banishing—is through the assumption of the godform of Harpocrates. The astral image should be formulated either as rising from a lotus or else standing erect over two crocodiles. Little need be said about this technique; it is adequately described elsewhere, in Z.1. Incidentally, this is an excellent preparation for meditation or vision, to formulate the form about and around one, and to identify oneself with it.

In the event, during any vision, that the seer is approached by entities, as to whose integrity or true character he has some doubts, the simplest form of testing is to formulate between the seer and the approaching entity the Banner of the West. As described in the document about the symbolism of the Neophyte ceremony, this banner is that which bars and threatens. It is one of the insignia of the Hiereus, whose throne is in the west of the temple, and his office is that of "avenger of the gods," so situated as to represent a seat of witness and of punishment decreed against evil. And all his insignia partake of this symbolism. Thus, should the being be of an evil nature, "thus far and no further" is the message indicated to it by the banner. The interposition of the banner would be immediately efficacious, by causing it to disappear instantaneously. If, however, the entity is well intentioned and not evil, no harm will have been done by that formulation. No balanced force, no power of good, will object or resent legitimate forms of testing its integrity.

Since, likewise, the Banner of the East, one of the insignia of the Hierophant in the east of the temple, "represents the ascent of the initiate unto perfect knowledge of the light," it may assist to formulate this banner about his own being. The central cross of the banner will suggest his own form with outstretched arms—a true Calvary Cross. About him, the seer will visualize vividly the interlaced red and blue triangles of the Tiphareth hexagram, at the same time imagining that the white triangle of the supernals has descended into his heart. The alternate and occasionally simultaneous use of these banners is a powerful means of banishing the evil and invoking balanced power to one's aid. In the rubrics of certain rituals, the injunction occurs to formulate this banner about talismans or flashing tablets that are being consecrated, as this process assists the descent or the incarnation of the light, or the invoked force, into the symbol.

The employment of the Rose Cross together with the vibration of the Pentagrammaton, YHShVH, is likewise another method of ensuring protection and of banishing evil. Usually, as previously stated, any threat of danger on the elemental planes represented by the tattwa symbols may be met simply by the vibration of the appropriate divine names, and, though very rarely necessary, by the banishing pentagrams traced in the air. The Rose Cross and the Pentagrammaton will apply more to planes above or more powerful than those of the tattwas. Experience combined with a sound instinct will dictate to the seer when such symbols should be used. He will find it occasionally of great assistance to commence his experiments by the preliminary use of the banishing rituals and by burning some incense.

In the Outer Order of the Stella Matutina, or the Golden Dawn, formal dress for this type of work as for temple ceremonies consisted of a black gown, red slippers, and a black and white nemyss; the sash of the grade could also be worn. In the Order of the R.R. et A.C., it was customary to wear a white gown, yellow or gold slippers, a nemyss of white and yellow stripes, and the Rose Cross lamen on one's breast. The lotus wand should be employed and held in the hand whilst skrying, and the four elemental weapons—fire wand, water cup, air dagger, and earth pentacle—should be placed before one. If there is a small table convenient, this should be covered with a black cloth, and the implements grouped on this as upon the altar, while the cross and triangle of the order should be put in the centre. Sometimes, a sympathetic projection into the elements may be encompassed by the preliminary use of the appropriate prayer of the elements provided in the grade rituals.

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1. Note by Regardie: This paper is compiled from several unofficial documents which were not sufficiently interesting to publish in unabridged form by themselves. Also several pieces of oral instruction are here included. I have kept rigidly to the technique as taught and practiced in the Order.
2. Note by Regardie: From the notes of G.H. Frater Finem Respice, Dr. Robert W. Felkin.
3. Note by JMG: See color insert page 13.
4. Note by JMG: G.H. Frater Deo Duce Comite Ferro (Samuel Liddell Mathers).
5. Note by JMG: Frater ‘S Rioghal mo Dhream (another motto of Samuel Liddell Mathers).
6. Note by JMG: Soror Vestigia Nulla Retrorsum (Moina Mathers).

# OF SKRYING AND TRAVELLING IN THE SPIRIT-VISION

By V.H. Soror V.N.R. [7]

Having acquired the general rules, it is probable that the student will discover for himself particular methods more or less suited to his own particular temperament. But it may prove useful to some for me to write in some detail the mode of skrying and of astral projection which I have proved likely to bring successful results, and which by reasons of its continual tests would tend to lessen the many chances of illusion. Before proceeding further it may be well to refer to the Microcosm lecture [8] regarding the theory of skrying and astral projection.

The rules for skrying and astral projection being almost similar, the two subjects can be studied together, the one being taken as the complement of the other.

You can commence the operation "skrying" simply. That is to say, not projecting the astral beyond the sphere of sensation into the macrocosmos, but retaining it and perceiving some scene in the universe reflected in the symbol which you hold, this latter being to you as a mirror which shall reflect to you some scenes not within your range of sight. And secondly, you can continue the operation by using the same symbol, and by passing through it project yourself to the scene in question, which before you had only perceived as a reflection. The latter process will probably appear more vivid to the perception than the prior one, just as in material vision one is less likely to be deceived by going to a place and actually examining it than by obtaining knowledge of it from a mere reflection in a mirror.

For example, in the room in which I am now, I see reflected in a mirror a portion of the garden. I obtain an impression of all within my range of sight, but not nearly so powerful a one as when I step out into the garden to the spot in question and examine all the objects therein, feel the atmosphere, touch the ground, smell the flowers, etc.

But it is well to practice both methods. The latter will probably be found to be more instructive, though far more fatiguing, since you will, when projecting the astral, have to supply it with much vitality, drawn mostly from the nephesch.

In both skrying and astral projection, then, the key of success would appear to be, alternately, to employ intuition and reason, firstly by permitting each thought-picture to impress itself on the brain in the manner comprehended generally by the word “inspiration,” followed by the reason applying its knowledge of correspondences to an affirmation or correction of the same.

You must be prepared to receive impressions of scenes, forms, and sounds as vivid thought forms. “Thought forms” I use for want of a better word. There are distinctly in these experiences things heard, things felt, as well as things seen, which would prove that the qualities that we are here using are really the sublimated senses. That the faculty of clairvoyance, etc., exists is easily provable after a little patient exercise with one of the first methods given unto us for the practice of skrying.

Take the tattwa cards, and from them choose one at random, without looking to see what symbol it may represent, and lay it down on a table face downwards. Then try mentally to discover the symbol. To do this, make your mind a blank as much as possible (yet always keeping control over the same) chasing therefrom, for the time being, the reasoning element, memory, etc. You will find that after a few moments of gazing attentively at the back of the card, that it will seem as though the thought form of the tattwa appeared to enter the mind suddenly, and later, when more practiced, it will probably appear to you as if the tattwa symbol were trying to precipitate itself materially through the back of the card.[9] But sometimes, especially if the cards have been long kept together in the pack in the same order, we may find that the back of the card in question is charged astrally not with the symbol upon its face, but with that upon the card whose face has been next its back in the order of the pack.

Some may find it easier to turn the card over astrally, that is in imagination, and in imagination endeavour to perceive what flashes into the mind at that moment.

As it is with the tattwas that our first experiences are made, I will choose one to illustrate the following rules, preferably one that shall be in harmony with the time that I commence my working.[10]

## Rules for Skrying

Work if possible in an especially prepared magical room, Stella Matutina altar [11] in the centre, on which stand the four elements and the cross and triangle, incense burning, lamp lighted, water in the cup,[12] bread, and salt. As well as these, place on the altar your four magical implements. Clothe yourself in your white robe and 5° = 6□ sash, wearing on breast your Rose Cross. [13]

Have by you your sword and lotus wand. Sit at the side of the altar facing the quarter of the element, planet, or sign with which you are working. Should any other frater or soror be with you, arrange that they shall sit in balanced disposition [14] around the altar. That is, if the forces with which you work be in the west, your place is east of the altar facing west across it. Should it be inconvenient for you to have your own consecrated room, or to have all or any of your implements for your experiment, do your utmost to imagine them as astrally existing about you, and in any case in astral projection wear the garments and insignia astrally all through the experience. In fact, after constant, most constant, practice you will not probably find the absolute physical so necessary. Yet remember that though the material in magical working is the least important of the planes in one sense, yet in another it is of the utmost importance for it crystallizes the astral plane and completes it. And also have before you the exact correspondences of certain universal formulae (for in the aforesaid insignia and implements you hold a perfect representation of the universe, [15] the contemplation of which should in itself tend to prevent your mind dwelling on irrelevant subjects, but on the contrary compel your attention to the sublime studies of the mysteries of the macrocosm). Also do these insignia, which have been consecrated, give you a certain power through their having attracted rays of force from the infinite invisible more or less potent in proportion to your development.

The importance of using the implements on every occasion would appear to be great. For the implement assists the invoking of a ceremony, and the latter should help the implement, and therefore every voyage, for example, to the realms of fire or water should add a flame to the wand and moisture to the cup.

Next purify the room with fire and water and the Lesser Banishing Ritual of the Pentagram. Imagine that we have chosen as a tattwa, Apas-Prithivi.[16] For this symbol, naturally, use the correspondences of water and earth, but bear in mind that the world of water is here chiefly expressed, the earth being secondary. Therefore in this particular example, it is well to use principally the cup, the pentacle only in a minor sense. To imply this, use the cup to make even many of the earth symbols, and only occasionally employ the pentacle in working the particular symbol.

In this suppositious case of Apas-Prithivi, thoroughly to fill your sphere with the idea of this tattwa, draw with the cup around your room the Greater Invoking Ritual of the Pentagram both of water and of earth. Then return to your seat, and for process one, skrying, do the following. Place the tattwa card before you on the altar, take the cup in the right hand and the pentacle in the left, and look at the symbol long and steadily until you can perceive it clearly as a thought vision when you shut your eyes. Vibrate the names of water and of earth (Empeh Arsel, etc.) and try to realize the mental union more and more. It may help you to perceive it as a large crescent made of blue or silvery water containing a cube of yellow sand. Continue trying to acquire a keen perception of the tattwa until the element and its shape and its qualities shall seem to have become a part of you, and you should then begin to feel as though you were one with that particular element, completely bathed in it, and as if all other elements were nonexistent.[17] If this be correctly done, you will find that the thought of any other element than the one with which you are working will be distinctly distasteful to you.

Having succeeded in obtaining the thought vision of the symbol, continue vibrating the divine names with the idea well fixed in your mind of calling before you on the card a brain picture of some scene or landscape. This, when it first appears, will probably be vague, but continue to realize it more and more of whatever nature (imagination or memory, etc.), [18] you may believe it to be—remembering that this is a passive state of the mind, and not yet is the time to test or reason.[19] Only when the thought picture shall have become sufficiently tangible and vivid, and you find that you are beginning to lose the sense of confusion and vagueness, should you begin to apply tests. Before this period, all reasoning, all doubting, is destructive to the experiment.

In all probability, the thought picture may become so clear to you (though this may be a matter of time and much practice) that it will seem as though the picture were trying to precipitate through the symbol. In such a case as this there can be no difficulty, for the vision will be nearly as clear to the perception as a material one might be. But you can arrive at a great deal by merely receiving the impression of the landscape as a thought. For example, I perceive appearing an expanse of sea, a slight strip of land—high grey rocks or boulders rising out of the sea. To the left a long gallery of cliffs jutting out some distance into the sea.[20] This appears sufficiently vivid, so I begin my tests. I suspect my memory chiefly, so I draw in front of the picture on the card, with the lotus wand, a large Tau in light. Then, believing that I may have constructed the scene in imagination, I now formulate on the card a large Kaph. In this case, neither of these symbols banish or dim the scene in any way, so I continue. (But if the scene vanishes or changes or becomes blurred, it is well to banish with a pentagram whatever may remain on the card, and simply recommence the process at the point where you are endeavouring to attract a picture on the card.)

I now draw over the picture with the cup the water pentagram, and with the pentacle the earth pentagram [21] using the correct vibration. This intensifies the picture, and I now perceive flung into it many figures, principally of the water spirit type. On gazing further, and repeating the vibration, I perceive a much larger figure than the elementals, overshadowing them, clothed in blue and white, with some glimmering of silver. To obtain detail I must work for some time longer and must continue invoking with my water and earth symbols and look and test alternately.

Believing that sufficient has been herein explained to enable a student to understand the general method of this process of skrying, I will proceed further to the rules for astral projection, but be it remembered that it is possible to carry this vision very far indeed, and that the student should by no means stop where I have done.

## Astral Projection [22]

Therefore you will follow the rules given in the preceding pages for skrying, until the point where the symbol of the tattwa has become perfectly vivid to the perception and when you feel as though you were almost one with the element. You may modify the earlier stages of the working by so enlarging the symbol astrally that the human being can pass through it. When very vivid, and not until then, pass, spring, or fly through it, and do not begin to reason till you find yourself in some place or landscape.[23] And as before, only test when the landscape shall have become a tangible and somewhat complete picture. If you have made your mind a blank as much as possible, the first idea that enters your mind (that is to say vividly) after you have traversed the symbol should be a correct correspondence of the tattwa in question.

Having already, by the process of skrying, obtained a vision of Apas-Prithivi, in this particular case I will use the same symbol, on which I still perceive the reflected picture, and will leap through it, and go astrally to the scene in question. I therefore astrally fly or leap through it.

My first impression is to find myself standing on a boulder slightly out at sea, which I had noted as an important point in the picture. I realize that I am standing clothed in my 5° = 6□ insignia and white robe, on this rock, facing the shore. Turning to the right I am conscious of the gallery of cliffs, and to the left and back of me the sea, everywhere.

(On the planes, it would appear well to act exactly as one would in a physical experience or a landscape, realizing each step as one goes, not trying to look on both sides at once or at the back of one's head, but turning first to the right hand and examining that, and then to the left, then turning right around, and so on. It is better as much as possible to remain in one spot (until very experienced) to avoid reflexes. In fact, the more practically the experiences are worked, the more chance of success.)

I have an impression that the air is very cold. I stoop down and feel the rock, which I find is of a coral nature. I have already tested this vision in process one (skrying), but it is well to repeat the same, to see if I am sufficiently in touch with the landscape. I therefore trace with my astral lotus wand the symbols I evoked before, the Tau and the Kaph, in white light, making them very forcibly. In fact, I do not cease tracing them until I actually perceive them as vividly as I do the landscape. Seeing that the scene does not vanish or become dim,[24] I now with my astral cup and pentacle draw in light very large water and earth pentagrams, standing on the sea. These, even more than the former symbols, should be continued and accentuated until they become to the impression of the mind as living entities as the landscape itself. If these latter be correctly drawn and sufficiently realized, there will be little chance of illusion during the rest of the experience.

The drawing of these pentagrams standing above the sea appears at once to increase the vitality of the scene, for the rather intangible elementals and angelic being that I had perceived in the reflected picture became more and more real to the impression.

Had I commenced at once with astral projection without the introduction of my skrying experience, I should have had probably to evoke these figures. In such a case, using the invoking pentagrams of water, I should continue vibrating the deity names, etc., of these elements (employing as well as the names before mentioned, those of the angels and rulers, such names as Tharsis, Kerub, etc., being very potent) and would call upon a force by right of these names and symbols to manifest, and I should continue this process until some forms appeared.

After careful examination, by first receiving the impression and then testing it, I can describe the following. The angelic being, feminine in type, pale brown hair and light grey eyes, is draped in blue and white, draperies heavy in nature, and wears a crown formed of crescents. She holds in the left hand a curious cup, heavy, and with a squarish base, and in the right a wand with a symbol much like the positive element of water.

The elementals vary in type, the majority being of the mermaid and merman nature, but again many tending to the earth and air nature.

Turning to the angelic being, I make the 5° = 6□ signs and L.V.X. signs, and to the elementals the 3° = 8□ and 1° = 10□ signs, and by right of these (that is to say by the knowledge of the central spirit, and, in their instance of that of water and earth) I ask to have explained some of the secrets of the working of the plane of Apas-Prithivi.

The angel having answered my signs by similar ones, gives the impression that she is willing to instruct me. (This can enter the mind as an extraneous thought, or may be heard clairaudiently.) She shows how even the work on this particular spot is varied, and according to the types of the elementals is the labour allotted. Some of the elementals tending to the gnome type are digging in the cliffs, with spiky instruments, and boring holes therein, thereby permitting the water to enter freely. (This may explain the spongy rather than broken aspect of the rock.) The mermaid and merman elementals, which are in the large majority, I think, receive some of the dust, which they carry into the sea. (Some of this may go to form islands.) Others also are bringing earth and weeds and such-like from the depths, also probably to form land. There are also figures holding funnel-like cups who rise from the sea, and having drawn air into them, dive again, carrying that element into the sea.[26]

It can be understood how these investigations can be carried to very great detail, but to be as brief as possible I ask if I may be shown the effect of this ray of Apas-Prithivi on the universe generally and on this planet in particular.

I understand that the effect of the ray is generating and fructifying generally, and on the whole beneficent, though everything would depend on the force with which it was united. Its correlative would be thick rich water, containing much substance. I ask for its influence on the Earth. (To do this I can show as a thought-picture this planet of ours, with its continents, seas, etc., drawn thereon, and pray this angel to send a ray first to one spot and then to another.) In answer, I perceive the ray falling right through the water of the Earth, as if the affinity lay with all land under water. “The Lifter of Earth in the Waters is its name” does the angel say. Nearly all vegetation attracts this ray, but very especially water plants, most of all those growing under water. The zoophyte only partially attracts it, this latter seeming rather largely composed of some active element, fire, I think. Among animals the ray appears to fall on the seal and hippopotamus, and has a general affinity for most amphibious animals. With fish, the link seems to be small, a tortoise, a frog, and a snail are shown me, and some water fowl of the duck type, very few actual birds, a sea fowl to an extent.

Falling on man, on the savage it would appear to be beneficial to health generally, to give a feeling of well-being, and would also govern to some extent generation. Its tendency would be to accentuate sensuality and laziness. On the intellectual man it increases intuition, with some desire to clothe idea with form, therefore the first vague development of form in the mind of the artist. (As before remarked, these experiences can be carried very far indeed, but as this experience has already become rather voluminous I will cease at this point—believing that sufficient is here expressed to suggest the manner of working these astral experiences generally.)

I salute therefore the angel with the L.V.X. signs and the elementals by the 3° = 8□ and 1° = 10□ signs, and banish astrally the pentagram and other symbols that I have traced upon the scene. The more powerfully the symbols have been evoked, the more powerfully should they be banished.

If you should be feeling a sensation of fatigue, as I before mentioned, make towards the symbols the Sign of the Enterer indrawing their vitality into yourself again by the Sign of Harpocrates. Then return by the way in which you came, that is through the symbol, and back into your room.[27] Once in your room, perform the Supreme Banishing Ritual of the Pentagrams that you have evoked; supposing a scene to remain on the symbol of the tattwa, banish that also. When you have had considerable practice it is probable that such detailed care as is herein indicated will not be necessary. Should the operation be too complicated to accomplish at one sitting it would be possible to divide it into parts. It is certain that you will find that you have practiced your spritual vision and acquired more knowledge in one experience carefully worked and tested than in a hundred careless and vague experiments which simply strengthen mental deception.

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7. Note by JMG: Very Honored Soror Vestigia Nulla Retrorsum, whose real name was Moina Mathers. Footnotes by her in this section will be labeled as such.

8. Note by JMG: Book One.

9. Note by V.H. Soror Vestigia Nulla Retrorsum: This experiment is very good for the practice of spiritual sight, and in this manner you can easily prove correctness of vision. Also for this kind of simple experience you need not prepare yourself spiritually to such an extent as with further working, so that you can have your cards if you wish continually with you, and practice with them when you will, at odd moments.

10. Note by V.H. Soror Vestigia Nulla Retrorsum: To find tattwa when in course, note time of sunrise. Akasa always begins with sunrise and lasts twenty-four minutes, followed by Vayu twenty-four minutes, Tejas twenty-four minutes, Apas twenty-four minutes, Prithivi twenty-four minutes.

11. Note by JMG: That is, the standard Golden Dawn altar as used in the $0^\circ = 0^{\square}$ grade.

12. Note by V.H. Soror Vestigia Nulla Retrorsum: Placed at junction of cross and triangle, the incense, lamp, etc., should be at angles of arms of cross.

13. Note by V.H. Soror Vestigia Nulla Retrorsum: All $5^\circ = 6^{\square}$ members who are Zelator Adepti Minores have the right to wear the white robe and yellow girdle of the Third Adept, but not his cloak or nemyss.

14. Note by V.H. Soror Vestigia Nulla Retrorsum: If two persons, one should be opposite the other. If three persons, form a triangle. If four persons, form a square. If five persons, a pentagram, etc.

15. Note by V.H. Soror Vestigia Nulla Retrorsum: The Golden Dawn altar, the most synthetical of the symbols. The material universe ruled by the spirit and four elements. The Rose Cross contains the affirmation of the principal divisions of the universe, synthetical like the altar, but particular in the sense that it is attributed to the Sephirah Tiphareth, the central sun, and is therefore the symbol for the microcosm—man, the adept, he to whom perfection of the microcosm means a certain conscious union with the macrocosm.

The white robe and yellow girdle imply purity—Kether, harmony—gold, Tiphareth. Lotus wand—mercy. Sword—severity.

16. Note by JMG: That is, the Prithivi sub-plane of Apas, symbolized by a small yellow square on a silver crescent.

17. Note by V.H. Soror Vestigia Nulla Retrorsum: Imagination (eidolon) means the faculty of building an image. The imagination of the artist must lie in the power, which he possesses more or less in proportion to his sincerity, and his intuition, of perceiving forces in the macrocosm, and allying or attuning himself thereto, his talents naturally and his artificial training permitting him to formulate images which shall express those forces.

18. Note by V.H. Soror Vestigia Nulla Retrorsum: During this process, it is more than likely that you will be believing that the picture is one of memory, of imagination, of construction, etc., all these qualities being analogous to the faculty that you are employing, and the probability of their arising at this moment will be great.

19. Note by V.H. Soror Vestigia Nulla Retrorsum: Let it be remembered that this can only be a *part* of the plane of the symbol expressed by Apas-Prithivi.

20. Note by V.H. Soror Vestigia Nulla Retrorsum: Employ the “lords who wander” (the seven planets), the planetary tarot trumps, as important test symbols.

| | | | |
|---|---|---|---|
| For Memory | ♄ | ת | Lord of the Night of Time |
| For Construction | ♃ | כ | |
| For Anger, Impatience | ♂ | פ | |
| For Vanity | ☉ | ר | |
| For Pleasure | ♀ | ד | |
| For Imagination | ☿ | ב | |
| For Wandering Thoughts | ☽ | ג | |

21. Note by V.H. Soror Vestigia Nulla Retrorsum: Use occasionally the pentacle, so as not to ignore to too great an extent the part that earth plays herein.

22. Note by V.H. Soror Vestigia Nulla Retrorsum: In the case of starting the entire experience with astral projection only, you will understand that you ignore the portion of the process which attracts the picture to the card, but simply go forward through the symbol when once the latter is realized.

23. Note by V.H. Soror Vestigia Nulla Retrorsum: If working with correct correspondences, you are bound to arrive at some place answering to the same, if you project your astral sufficiently.

24. Note by V.H. Soror Vestigia Nulla Retrorsum: If after these repeated tests the vision becomes diminished or changes very much, banish with the astral implement, and return in the way you came, through the symbol, and start again freshly. If you feel you have expended too much force in the symbols which you traced in the scenes, redraw some of the force spent into yourself again by the formula of the Signs of Horus and Harpocrates. Extend towards the symbols in the sign of Hoor, redrawing them into yourself by the sign of Hoorpokraat.

25. Note by V.H. Soror Vestigia Nulla Retrorsum: Sometimes it seems as though one had to find the words to translate the impression; sometimes the words appear to be found already, for one believes that one has heard them.

26. Note by V.H. Soror Vestigia Nulla Retrorsum: The symbol shows the potency of the whorl formation.

27. Note by V.H. Soror Vestigia Nulla Retrorsum: Some students, I believe, have great difficulty in returning. In such a case one can do so gradually by first flying into space, thinking of this planet, fixing the thoughts on the particular country, then on the particular spot therein, then on the house, and lastly on the room and entering therein. But in most cases this would be unnecessarily complicated.

# TATTWA VISIONS

Here follow two tattwa visions by Soror Vestigia. These are provided as simple examples of the technique, and the procedure to be followed. The first of them is the fiery sub-element of earth, Tejas of Prithivi.

Vestigia states that she found herself, after going through the imagined symbols, "in a volcanic district. No fire is to be seen, but the type of land is volcanic. Hill and mountains, hot air, and sunny light. Using a pentacle, and calling on the earth names, I see before me a species of angelic king elemental. On testing him, I find that he gives me the Neophyte saluting sign and the Philosophus (fire) sign. He bows low to the symbols that I give him, and says that he is willing to show me some of the working of the plane.

"He has a beautiful face, somewhat of the fire type, yet sweet in expression. He wears a golden crown and a fiery red cloak opening on to a yellow tunic, over which being a shirt of mail. In his right hand he bears a wand, the lower end or handle being shaped somewhat as the pentacle implement, and the staff and upper end being as the fire wand. In his left hand (but this I do not clearly see) he bears a fire wand; I think that the right hand points upwards and the left downwards, and is a symbol to invoke forces.

"Little figures of the gnome type come at his call. When commanded some broke the rocky parts of the mountain with pick-axes which they carry. Others appear to dig in the ground. In breaking off these rocky pieces, there fall away little bits of bright metal or copper. Some of these gnomes collected the bits of metal and carried them away in little wallets slung by a baldrick from their shoulders. We followed them and came to some mountainous peaks. From these peaks issued some large and fierce, some hardly perceivable, fires. Into cauldrons or bowls placed above these fires, the collected pieces of metal were placed. I was told that this was a lengthy process, but asked that I might see the result of what appeared to be a gradual melting of this metal. I was then shown some bowls containing liquid gold, but not I imagine, very pure metal.

“I again followed my guide, the angelic king elemental ruler, who gave me his name as Atapa, and followed by some gnomes bearing the bowl of liquid gold, we came, after passing through many subterranean passages cut in the mountains, to a huge cavern of immense breadth and height. It was like a palace cut out of the rock. We passed through rudely cut passages, until we reached a large central hall, at the end of which was a dais on which were seated the king and queen, the courtier gnomes standing around.

“This hall seemed lighted by torches, and at intervals were roughly cut pillars. The gnomes who accompanied us presented to the king and queen their gold. These latter commanded their attendants to remove this to another apartment. I asked the king and queen for a further explanation, and they, appointing substitutes in their absence, retire to an inner chamber which appeared more elevated than the rest. The architecture here seemed to be of a different kind. This small hall had several sides, each with a door, draped by a curtain.

“In the centre of the hall was a large tripod receiver containing some of the liquid gold such as that we had brought with us. The king and queen who before had worn the colours of earth now donned, he the red, and she the white, garments. They then with their earth-fire wands invoked and joined their wands over the tripod. There appeared in the air above a figure such as Atapa, he who had brought me here. He, extending his wand, and invoking, caused to appear from each door a figure of a planetary or zodiacal nature. These each in turn held out his wand over the gold, using some sigil which I can but dimly follow, the gold each time appearing to undergo a change. When these last figures have retired again behind the curtains, the king and queen used a species of ladle and compressed together the gold, making it into solid shapes and placing one of these at each of the curtained doors. Some gold still remained in the bowl. The king and queen departed, and it seemed to me that I saw a figure again appear from behind each curtain and draw away the pieces of gold.”

The second one I shall quote is a vision of spirit of water, Akasa of Apas, also by Vestigia.

“A wide expanse of water with many reflections of bright light, and occasionally glimpses of rainbow colours appearing (perhaps symbolizing the beginning of formation in water). When divine and other names were pronounced, elementals of the mermaid and merman type appear, but few of other elemental forms. These water forms are extremely changeable, one moment appearing as solid mermaids and mermen, the next melting into foam.

“Raising myself by means of the highest symbols I have been taught, and vibrating the names of water, I rose until the water vanished, and instead I beheld a mighty world or globe, with its dimensions and divisions of gods, angels, elementals, demons—the whole universe of water (like the tablet ruled by Empeh Arsel Gaiol); I called on this latter name, and the universe seemed to vivify more and more.

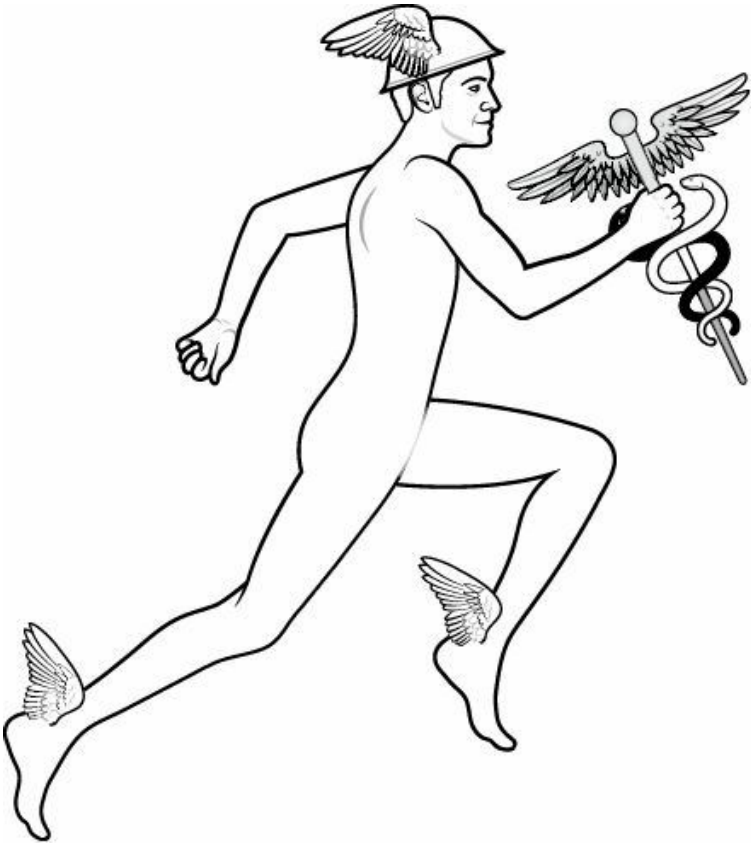
“I then called on Hcoma, and there appeared standing before me a mighty archangel (with four wings) robed in glistening white and crowned. In one hand, the right, he held a species of trident, and in the left a cup filled to the brim with an essence which appeared to be derived from above. This essence, brimming over, poured down below on either side. From the overflowing or overrunning of this cup, which derives its essence from Atziluth, apparently the cup being in Briah, the world of Yetzirah obtains its moisture. It is there differentiated into its various operative forces.

“These operative forces are represented by angels each with their respective office in the world of moisture. These forces working in Yetsirah, when descending and mingling with the Kether of Assiah, are initiating the force of that which we as human beings call moisture.”

[contents]

# M. THE VISION OF THE UNIVERSAL MERCURY

[28]



*The Universal Mercury*

“We stood upon a dark and rocky cliff that overhung the restless seas. In the sky above us was a certain glorious sun, encircled by that brilliant rainbow, which they of the Path of the Chameleon know.

“I beheld, until the heavens opened, and a form like unto the Mercury of the Greeks [29] descended, flashing like the lightning; and he hovered between the sky and the sea. In his hand was the staff [30] wherewith the eyes of mortals are closed in sleep, and wherewith he also, at will, re-awakeneth the sleeper; and terribly did the globe at its summit dart forth rays. And he bare a scroll whereon was written:

Lumen est in Deo,

Lux in homine factum,
Sive Sol,
Sive Luna,
Sive Stelloc errantes,
Omnia in Lux,
Lux in Lumine,
Lumen in Centrum,
Centrum in Circulo,
Circulum ex Nihilo,
Quid scis, id eris.[31]
F.I.A.T. [32]
E.S.T. [33]
E.S.T.O.[34]
E.R.I.T. [35]
In fidelitate et veritate universas ab aeternitate.[36]
Nunc Hora.
Nunc Dies.
Nunc Annus,
Nunc Saeculum,
Omnia sunt Unum,
et Omnia in Omnibus.
A.E.T.E.R.N.I.T.A.S.[37]

Then Hermes cried aloud, and said:

"I am Hermes Mercurius, the Son of God, the messenger uniting superiors and inferiors. I exist not without them, and their union is in me. I bathe in the ocean. I fill the expanse of air. I penetrate the depths beneath."

And the frater who was with me, said unto me:

"Thus is the balance of nature maintained, for this Mercury is the beginning of all movement. This He,[38] this She, this IT, is in all things, but hath wings which thou canst not constrain. For when thou sayest 'He is here' he is not here, for by that time he is already away, for he is eternal motion and vibration.”

Nevertheless in Mercury must thou seek all things. Therefore not without reason did our ancient fratres say that the Great Work was to “fix the volatile.” There is but one place where he can be fixed, and that is the centre, a centre exact. “Centrum in trigono centri.” [39] The centre in the triangle of the centre.

If thine own soul be baseless how wilt thou find a standing point whence to fix the soul of the universe?

“Christus de Christi,
Mercurius de Mercurio,
Per viam crucis,
Per vitam lucis
Deus te adjutabitur!” [40]

[contents]

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28. Note by Regardie: An illustration accompanying this manuscript depicted a conventional nude figure of Mercury, winged helmet and sandals, diving into the sea. In the right hand was the Caduceus, and the left bore a scroll showing the words described in the text.

29. Note by JMG: Additional notes and translations in this section by G.H. Frater S.R.M.D. (i.e., Mathers): Hermes is Greek, Mercury is Roman.

30. Note by G.H. Frater S.R.M.D.: Compare with v. 47 Odyssey: “Him promptly obeyed the active destroyer of Argus. Forth sped he, and under his feet he bound his ambrosial sandals. Then, taking his staff wherewith he the eyes of mortals closeth at will, and the sleeper at will reawakens.”

31. Note by G.H. Frater S.R.M.D.: Translation: The light is in God, the L.V.X. hath been made into man. Whether sun, or moon, or wandering stars, all are in Lux, the Lux in the light, the light in the centre, the centre in the circle, the circle from the nothingness (Negative or Ain ע). What thou mayest be (i.e., what thou hast in thyself, the capability of being) that shalt thou be (or become).

32. Note by G.H. Frater S.R.M.D.: Flatus. Ignis. Aqua. Terra. (Air. Fire. Water. Earth.)

33. Note by G.H. Frater S.R.M.D.: Ether. Sal. Terrae. (Ether, the salt of the earth.)

34. Note by G.H. Frater S.R.M.D.: Ether. Subtilis. Totius. Orbis. (The subtle ether of the whole universe.)

35. Note by G.H. Frater S.R.M.D.: Ether. Ruens. In. Terra. (The ether rushing into the earth.)

36. Note by G.H. Frater S.R.M.D.: Let it be (or become). It is. Be it so. It shall be (or endure). In universal faithfulness and truth from eternity. Now an hour, now a day, now a year, now an age, all things are one, and all in all. ETERNITY.

37. Note by G.H. Frater S.R.M.D.: These ten letters are Notarikons of: Ab Kether. Ex Chokmah. Tu Binah. Ex Chesed. Regina Geburah. Nunc Tiphareth. In Netzach. Totius Hod. Ad Yesod. Saeculorum Malkuth. (From the Crown, out of Wisdom—Thou, O Understanding art Mercy, Queen of Severity. Now the perfect Beauty, in the Victory, of all Splendour, for the Foundation, of the Ages of the Universe.)

38. Note by G.H. Frater S.R.M.D.: Probably alludes to the three principles.

39. Note by G.H. Frater S.R.M.D.: This was, I believe, but am not certain, the motto of our Frater Count Adrian a Meynsicht, otherwise known as Henricus Madathanus.

40. Note by G.H. Frater S.R.M.D.: The Christ from the Christ. The Mercury from the Mercury, through the path of the cross, through the life of the light, God shall be thy help.

# TALISMANS

## The Formation of Talismans and Flashing Tablets

A *talisman* is a magical figure charged with the force which it is intended to represent. In the construction of a talisman, care should be taken to make it, as far as is possible, so to represent the universal forces that it should be in exact harmony with those you wish to attract, and the more exact the symbolism, the more easy it is to attract the force—other things coinciding, such as consecration at the right time, etc.

A *symbol* should also be correct in its symbolism, but it is not necessarily the same as a talisman.

A *flashing tablet* is one made in the complementary colours. A flashing colour, then, is the complementary colour which, if joined to the original, enables it to attract, to a certain extent, the Akasic current from the atmosphere, and to a certain extent from yourself, thus forming a vortex which can attract its flashing light from the atmosphere. Therefore, to make anything of this description which shall be really operative, so does it proportionately tire you.

The complementary colours are:

| | |
|---|---|
| White | complementary to black and grey |
| Red | complementary to green |
| Blue | complementary to orange |
| Yellow | complementary to violet |
| Olive | complementary to red-orange |
| Blue-green | complementary to russet |
| Violet | complementary to citrine |
| Reddish orange | complementary to green-blue |
| Deep amber | complementary to indigo |
| Lemon yellow | complementary to red-violet |

| | |
|---|---|
| Yellow-green | complementary to crimson |

The other complementaries of other mixed colours can easily be found from this scale.

Coming now to the nature and method of formation of the talisman, the first thing to be remembered is that it is not always a just and right thing to form a talisman with the idea of completely changing the current of another person’s karma. In any case, you could only do this in a certain sense. It will be remembered that the words of the Christ which preceded His cures were “Thy sins be forgiven thee,” which meant that the karmic action was exhausted. Only an adept who is of the nature of a god can have the power, even if he have the right, to take upon himself the karma of another. That is to say, that if you endeavour to change completely, (I am not now speaking of adapting and making the best of a person’s karma), the life current, you must be of so great a force that you can take this karma from them by right of the divine power to which you have attained—in which case you will only do it in so far as it does not hinder their spiritual development.

If, however, this is attempted on a lower plane, it will usually be found that what you are endeavouring to bring about is in direct opposition to the karma of the person concerned. It will not work the required effect and will probably bring a current of exhaustion and trouble on yourself. Without doing much good you will have attracted his own karma into your own atmosphere and, in fact, brought it on yourself.

These remarks only apply to an attempted radical change in the karma of another, which is a thing you have no right to do until you have attained the highest adeptship.

The formation or adaptation of talismans in ordinary matters should be employed with great discernment. What may assist in material things is often a hindrance spiritually, seeing that for a force to work, it must attract elemental forces of the proper description, which may thus, to an extent, endanger your spiritual nature.

Also, in making talismans for a person, you must endeavour to isolate yourself entirely from him. You must banish from your mind any feeling of love or hate, irritation, etc., for all these feelings operate against your power.

It is but rarely that a talisman for the love of a person is a right and justifiable thing to construct. Pure love links us to the nature of the gods. There is a perfect love between the angels and the gods because there is perfect harmony among them, but that is not the lower and earthly love. Thus a talisman made for terrestrial love would be sealed with the impress of your own weakness, and even if successful, would react on you in other ways. The only way in which real power can be gained, is by transcending the material plane and trying to link yourself to your divine and higher soul. That is why trouble is so great an initiator, because trouble brings you nearer spiritual things when material things fail.

Therefore, a talisman as a rule is better made for one in whom you have no interest. In the work of actual consecration, it is always a good thing to purify the room and use the Banishing Ritual of the Pentagram. All these are aids which the adept, when sufficiently advanced, will know when to use and when not to do so. It is better, if possible, to finish a talisman at one sitting, because it is begun under certain conditions and it may be difficult to put yourself in the same frame of mind at another time.

Another point that beginners are apt to run away with is that talismans can be made wholesale. Suppose a dozen talismans were made to do good to as many different people, a ray from yourself must charge each talisman. You have sent out a sort of spiral from your aura which goes on to the talisman and attracts a like force from the atmosphere—that is, if you have learned to excite the like force in yourself at the moment of consecration. So that, in the case supposed, you would have a dozen links connecting with you, like so many wires in a telegraph office, and whenever the force which any of these talismans was designed to combat becomes too strong for the force centred therein, there is an instantaneous communication with you—so that the loss of force to which you would be continually liable might be such as to deplete you of vitality and cause you to faint.

In cases where talismans and symbols have done their work, they should be carefully de-charged and then destroyed. If this is not done and you take a symbol, say of water, still charged and throw it into the fire to get rid of it, you are inflicting intense torment on the elemental you have attracted, and it will react on you sooner or later. Also, if you throw away a still charged talisman, thus desecrating it, it will become the property of other things, which, through it, will be enabled to get at you. It is for these reasons that the talisman should be de-charged with the pentagram and hexagram according as it partakes of the planetary or zodiacal nature—and these remarks apply equally to flashing tablets.

If a talisman is given to a person who goes away and does not return it, you can render it inoperative by invoking it astrally and then de-charging it with great care and force.

*A flashing tablet* should be carefully made, charged, and consecrated, and then each morning the Adeptus should sit before it and practise clairvoyance, endeavouring to go through it to the plane it represents, and then to invoke the power and ask for strength to accomplish the matter desired, which will be granted if it be a lawful and laudable operation.

Any flashing tablet of two colours should be as nearly balanced in proportion of the extent of colour as possible—the ground one colour and the charge another. There is also a mode in which three colours can be used in a planetary talisman. This is done by placing the seven colours on the heptagram and drawing two lines to the points exactly opposite, which will thus yield two flashing colours. This, properly drawn, will give the effect of a flashing light playing on the symbol, partly visible physically and partly clairvoyantly, i.e., if properly charged. An advanced adept should be able to charge his tablet to a certain extent as he constructs it.

The radical colour of the planet is symbolical. But a talisman for harmony of idea, say, could be well represented by the Tiphareth of Venus—a beautiful yellow-green, and so on.

The lion kerub of Venus would represent spiritual fire and thus symbolizes the inspiration of the poet—the colour being a soft and beautiful pearl grey, and the charges should be white. The watery part of Venus would represent the reflective faculty and answer to spiritual beauty, colour a bluish-green. The vault contains a perfect scale of talismans of every description of planet, and shows how a planetary man will look at everything according to the colour of his aura, due to the planet under which he is born. The real adept comes forth from the sides to the centre. He is no longer under the dominion of the stars.

Having made a magical talisman, you should use some form of charging and consecrating it, which is suitable to the operation. There are certain words and letters which are to be invoked in the charging of a tablet, the letters governing the sign under which the operation falls, together with the planet associated therewith (if a planetary talisman). Thus in elemental operations, you take the letters of the appropriate zodiacal triplicity, adding AL thereto, thus forming an angelic name which is the expression of the force. Hebrew names, as a rule, represent the operation of certain general forces, while the names on the Enochian or angelical tablets represent a species of more particular ideas. Both classes of names should be used in these operations.

After preparing the room in the way laid down for the consecration of lesser magical implements, supposing this to be an elemental talisman, first formulate towards the four quarters the Supreme Ritual of the Pentagram as taught. Then invoke the divine names, turning towards the quarter of the element.

Let the Adeptus then, being seated or standing before the tablet, and looking in the requisite direction of the force which he wishes to invoke, take several deep inspirations, close the eyes, and holding the breath, mentally pronounce the letters of the forces invoked. Let this be done several times, as if you breathed upon the tablet pronouncing them in the vibratory manner. Then, rising, make the sign of the Rose Cross over the tablet, and repeating the requisite formula, first describe round the talisman a circle, with the appropriate magical implement, and then make the invoking pentagrams five times over it, as if the pentagrams stood upright upon it, repeating the letters of the triplicity involved with AL added. Then solemnly read any invocation required, making the proper signs from the rose as you pronounce the names.

The first operation is to initiate a whorl from yourself. The second, to attract the force in the atmosphere into the vortex you have formed.

Then read the elemental prayer as in the rituals, and close with the signs of the circle and the cross (that is the Rose Cross) after performing the necessary banishing.

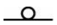
Be careful, however, not to banish over the newly consecrated talisman, as that would simply de-charge it again and render it useless. Before banishing, you should wrap the charged talisman in clean white silk or linen.

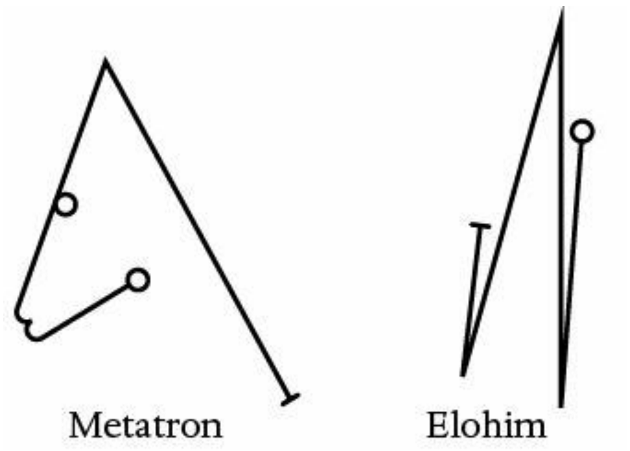
## Sigils

In the opening ceremony of the grade of 5° = 6$^{\square}$ Adeptus Minor, the complete symbol of the rose and cross is called the “key of sigils and of rituals,” and it is further said that it represents the forces of the twenty-two letters in nature, as divided into a three, a seven, and a twelve.[41]

The inner three petals of the rose symbolize the active elements of air, fire, and water, operating in the earth, which is as it were the recipient of them, their container and ground of operation. They are coloured, as are all the other petals, according to the hues of the rainbow in the masculine (positive) scale. The seven next petals answer to the letters of the seven planets, and the twelve outer to the twelve signs of the zodiac.

Now if thou wilt trace the sigil of any word or name either in the air or written upon paper, thou shalt commence with a circle at the point of the initial letter on the rose, and draw with thy magical weapon a line from this circle unto the place of the next letter of the name. Continue this, until thou hast finished the word which the letters compose. If two letters of the same sort, such as two Beths or Gimels, come together, thou shalt represent the same by a crook or wave in the line at that point.

And if there be a letter, as Resh in Metatron, through which the line passeth to another letter and which yet formeth part of the name, thou shalt make a noose in the line at that point thus:  to mark the same. If thou art drawing the sigil thou mayest work it in the respective colours of the letters and add these together to form a synthesis of colour. Thus the sigil of Metatron shall be: blue, greenish-yellow, orange, red-orange, and greenish-blue: the synthesis will be a reddish-citron.[42]



*Sigils of Metatron and Elohim*

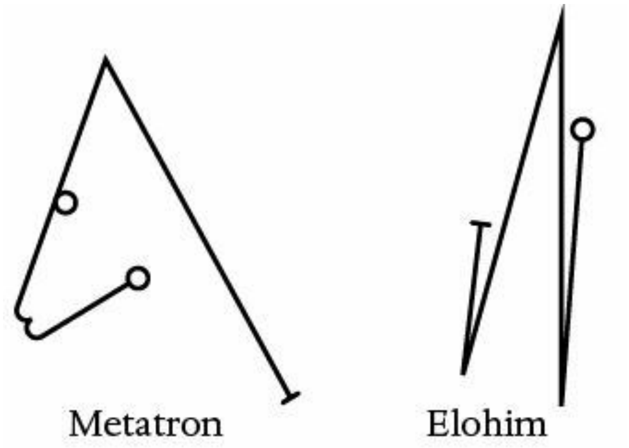
Now we will trace, for example, the sigils of the forces under Binah, the third Sephirah. Incidentally, the sigils for the plane of a Sephirah are always worked out on this system in this order:

| | |
|---|---|
| First: | Sigil of the Sephirah—Binah. |
| Second: | Sigil of the divine name, representing the force of the Sephirah in the world of Atziluth. For Binah, YHVH Elohim. |
| Third: | The sigil of the archangel, representing the force of the Sephirah in Briah—Tzaphqiel. |

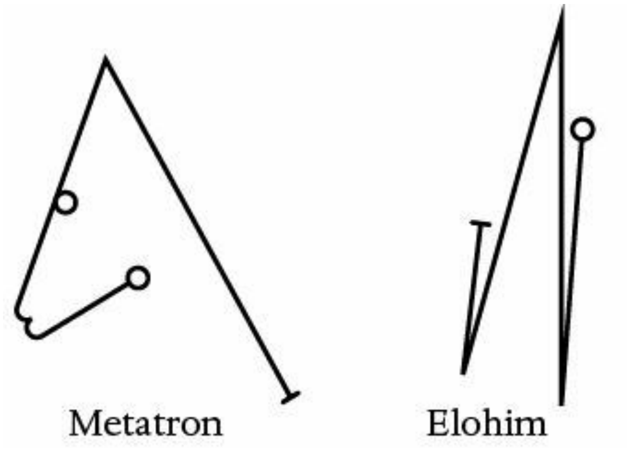
Fourth: Sigil of the choir of angels, representing the force of the Sephirah in Yetzirah—Aralim.

Fifth: The sigil of the sphere of the planet representing the force of the Sephirah in Assiah—Shabbathai.

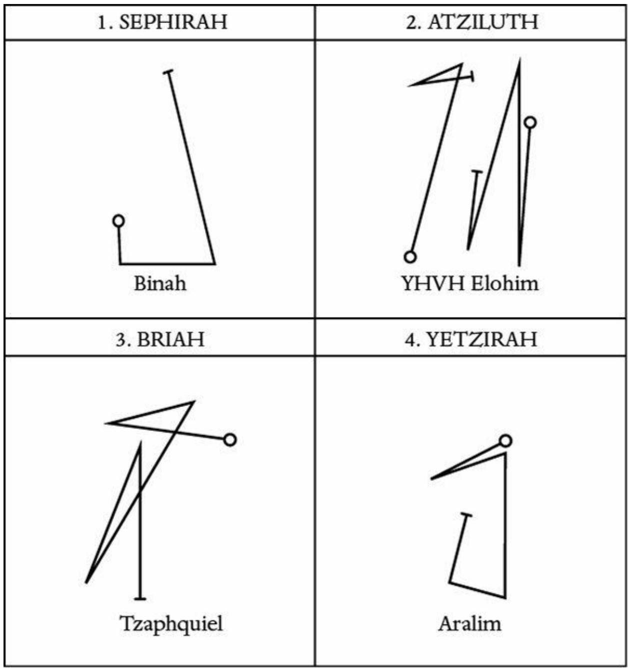
Finally: The sigils of any other names whose numbers have some relation to the powers of the Sephirah or its planet.



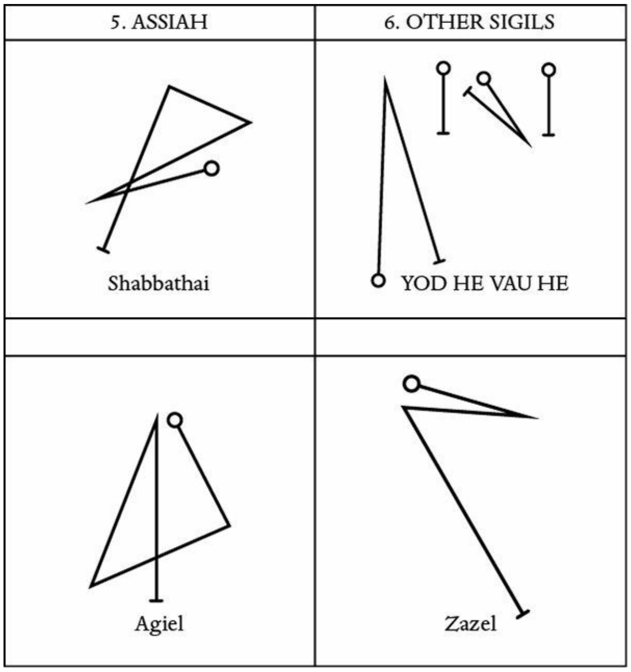
*Sigils of Metatron and Elohim*



*Sigils of Metatron and Elohim*


1. SEPHIRAH
2. ATZILUTH
Binah
YHVH Elohim
3. BRIAH
4. YETZIRAH
Tzaphquiel
Aralim

*Sigils of Binah*


5. ASSIAH
6. OTHER SIGILS
Shabbathai
YOD HE VAU HE
Agiel
Zazel

*Sigils of Binah (cont.)*

Yet these latter (the sigils of the intelligence and spirit) are more usually taken from the magical kamea or square of the planets according to a slightly different system as will be shown hereafter.

# Telesmatic Figures

Now there is also a mode whereby, combining the letters, the colours, the attributions, and their synthesis, thou mayest build up a telesmatic image of a force. The sigil shall then serve thee for the tracing of a current which shall call into action a certain elemental force. And know thou that this is not to be done lightly for thine amusement or experiment, seeing that the forces of nature were not created to be thy plaything or toy. Unless thou doest thy practical magical works with solemnity, ceremony, and reverence, thou shalt be like an infant playing with fire, and thou shalt bring destruction upon thyself.

Know, then, that if thou essay in the imagination to form an astral image from the names, the first letter shall be the head of the figure or form, and the final letter shall be its feet. The other letters shall be, and represent in their order, its body and members.

Agiel, for example, shall give thee an angelic form of the following nature and appearance:

Aleph, air. The head winged and of a golden colour, with long floating golden hair.

Gimel, Luna. Crowned with bluish silver crescent, and with a face like that of a grave and beautiful woman, with a bluish halo.

Yod, Virgo. The body of a maiden clothed in grass green robe.

Aleph, air. Golden wings of a large size, partly covering the power part of the figure.

Lamed, Libra. Feet and limbs well-proportioned and, either in the hand of the figure or lying at its feet, the sword and scales of justice in bright green.

Playing round the figure will be a greenish light, the colour of its synthesis. The keys of the tarot may help thee in the form.

See well also that thou makest the image as pure and beautiful as possible, for the more impure or common the figure, the more dangerous is it unto thee. Write upon the breast its sigil, upon the girdle its name, and place clouds below the feet. And when thou hast done this with due solemnity and rigid correctness of symbolism, shunning as thou wouldst shun death any suggestion of coarseness or vulgarity in an angelic symbol, then hear what it shall say unto thee.

Seraphim will give thee an angelic figure like a warrioress with flame playing about her, and a countenance glorious like the sun, and beneath her feet the stormy sea and thunderclouds, and lightning about her, and a glow as of flame. She has a triangular helmet or headdress of flame like the symbol of fire.

Graphiel will give thee a great angel like a female warrior with a most glorious countenance, crowned with the crescent and flashing with light, and surrounded by flame and lightning and with four wings.

The termination EL always gives to angelic forms the wings and symbols of justice. The ending YAH will make the figures like enthroned kings or queens, and with flaming glory at their feet.

## The Vibratory Mode of Pronouncing the Divine Names

In vibrating the divine names, the operator should first of all rise as high as possible towards the idea of the divine white brilliance in Kether—keeping the mind raised to the plane of loftiest aspiration. Unless this is done, it is dangerous to vibrate only with the astral forces, because the vibration attracts a certain force to the operator, and the nature of the force attracted rests largely on the condition of mind in which the operator is.

The ordinary mode of vibrating is as follows: Take a deep and full inspiration and concentrate your consciousness in your heart, which answers to Tiphareth. (Having first, as already said, ascended to your Kether, you should endeavour to bring down the white brilliance into your heart, prior to centreing your consciousness there.)

Then formulate the letters of the name required in your heart, in white, and feel them written there. Be sure to formulate the letters in brilliant white light, not merely in dull whiteness as the colour of the Apas tattwa. Then, emitting the breath, slowly pronounce the letters so that the sound vibrates within you, and imagine that the breath, while quitting the body, swells you so as to fill up space. Pronounce the name as if you were vibrating it through the whole universe, and as if it did not stop until it reached the further limits.

All practical occult work which is of any use tires the operator or withdraws some magnetism, and therefore, if you wish to do anything that is at all important, you must be in perfect magnetic and nervous condition, or else you will do evil instead of good.

When you are using a name and drawing a sigil from the rose, you must remember that the Sephirah to which the rose and cross are referred is Tiphareth, whose position answers to the position of the heart, as if the rose were therein. It is not always necessary to formulate before you in space the telesmatic angelic figure of the name. As a general rule, pronounce the name as many times as there are letters in it.

## Further on Telesmatic Figures

As before taught the names of all angels and angelic forces terminate, with few exceptions, in either AL or YAH. The divine name AL belongs to Chesed and it represents a good, powerful, and mighty force, but of somewhat milder operation than the name YAH. Since not only the angels but even devils are said to draw their force and power directly from the prolific source of the divine energies, therefore frequently to the names of evil spirits is AL added. The name YAH is added to the name of an angel or spirit who exercises only a good and somewhat beneficent office.

This being understood, these two terminations being rather in the nature of incidental attributions than of essential distinction, they need not be taken too much notice of in the construction of a telesmatic image.

In building up such an image, you can either imagine it astrally before you or paint the actual resemblance. Care should, however, be taken to pronounce the divine names belonging to the world under which the telesmatic image under course of construction would fall. Thus to Atziluth are allotted deific names. To Briah, archangelic and so on. It is also useful to employ the Sephirotic names which are comprised in the special world to which the telesmatic image is allotted.

It is well to note that the four worlds themselves formulate the law involved in the building up or expression of any material thing. The world of Atziluth is purely archetypal and primordial, and to it, as before said, deific names are applied. Briah is creative and originative, and to it certain great gods called archangels are allotted. Yetzirah is formative and angelic orders are allotted thereunto. Assiah which is the material world consists of the great kingdoms of the elementals, human beings, and in some cases of the Qlippoth—though these latter really occupy the planes below Assiah.

From these remarks it will be seen that a telesmatic image can hardly apply to Atziluth; that to Briah it can only do so in a restricted sense. Thus a telesmatic image belonging to that world would have to be represented with a kind of concealed head, possessing a form shadowy and barely indicated. Telesmatic images, then, really belong to Yrtzirah. Therefore it would be impossible to employ the telesmatic image of a divine name in Atziluth, for it would not represent that in the world of Atziluth, but rather its correlation in Yetzirah. In Assiah you would get elemental forms.

The sex of the figure depends upon the predominance of the masculine or the feminine in the whole of the letters together, but a jumble of the sexes should be avoided in the same form. The image built up should be divided into as many parts as there are letters, commencing at the upper part and so on in order. In addition to this method of determining the sex of the telesmatic image of a name, certain names are inherently masculine, others feminine, and some epicene, irrespective of the mere testimony of the letters.

Sandalphon, for instance is thus analysed:

| | |
|---|---|
| Samekh: | Male |
| Peh: | Female |
| Nun: | Male |

| | |
|---|---|
| Vau: | Male |
| Daleth: | Female |
| Nun: | Male |
| Lamed: | Female |

Therefore masculine predominates, and if it were an ordinary name you would make a masculine form out of it. But as this name is especially applied to the feminine kerub, it is an exception to the rule; it is an archangelic name, belonging to the Briatic world and not merely an angelic name relating to Yetzirah. Sandalphon is also called Yetzer, meaning “left,” and its letters are: female, female, and male, so that, in this case, it may be any of these.

The seven letters composing the name Sandalphon are thus adapted to the telesmatic image.

| | |
|---|---|
| Samekh: | Head. Would represent a beautiful and active face rather thin than fat. |
| Nun: | Neck. Would be admirably full. |
| Daleth: | Shoulders of a beautiful woman. |
| Lamed: | Heart and chest, the latter perfectly proportioned. |
| Peh: | Hips strong and full. |
| Vau: | Legs massive. |
| Nun: | Feet sinewy and perhaps winged. |

If it be desired to build up an elemental form out of this name a very peculiar figure would result.

| | | |
|---|---|---|
| Samekh: | Head fierce, but rather beautiful. | Blue |
| Nun: | Neck with eagle’s wings from behind. | Blue-green |
| Daleth: | Shoulders feminine, rather beautiful. | Green-blue |
| Lamed: | Chest of a woman. | Emerald |
| Peh: | Strong and shaggy hips and thighs. | Red |

| | | |
|---|---|---|
| Vau: | Legs of a bull. | Red-orange |
| Nun (final): | Feet of an eagle. | Green-blue |

This, it will be seen, is almost a synthetical Kerubic figure. This figure may be represented, as it were, with its feet on the earth and its head in the clouds. The colours in the scale of the king would synthesize as a delicate and sparkling green.

The uncovered parts of the body would be blue, the countenance belonging to Sagittarius would be almost that of a horse. The whole form would be like that of a goddess between Athor and Neith holding a bow and arrows, that is if represented as an Egyptian symbol.

If again we endeavour to translate this name into symbols on a Tattwic plane, we get the following:

| | | |
|---|---|---|
| Samekh | comes under | Fire |
| Nun | comes under | Water |
| Daleth | comes under | Water of Earth |
| Lamed | comes under | Air |
| Peh | comes under | Fire |
| Nun | comes under | Water |

These would be synthesized thus: a silver crescent on a red triangle placed over a yellow square. All three would be charged and enclosed within a large silver crescent.

Now, taking an example, the telesmatic image appertaining to the letter Aleph. This on the Briatic plane, would be rather masculine than feminine and would be resumed by a spiritual figure hardly visible at all, the headdress winged, the body cloud-veiled and wrapped in mist, as if clouds were rolling over and obscuring the outline, and scarcely permitting the legs and feet to be seen. It represents the spirit of ether. In the Yetziratic world, it would be like a warrior with winged helmet, the face angelic but rather fierce, the body and arms mailed and bearing a child—the legs and feet with mailed buskins and wings attached to them.

In Assiah, this same letter Aleph is terrific energy and represents, as it were, mad force (the shape of the letter is almost that of a swastika). On the human plane, it would represent a person who was a lunatic and at times given to frightful fits of mania. Translated to the elemental plane, it would represent a form whose body fluctuated between a man and an animal, and indeed, the Assiatic form would be a most evil type with a force something like that compounded of that of a bird and that of a demon—an altogether horrible result. The letter Aleph represents spirituality in high things, but when translated to the plane contiguous to or below Assiah is usually something horrible and unbalanced, because it is so opposed to matter that the moment it is involved therein there is no harmony between them.

Radiating forces of divine light, otherwise called angelic forms, have not gender in the grosser acceptation of the term, though they can be classed according to the masculine and feminine sides. As, for example, in the human figure, sex is not so strongly marked in the upper part, the head, as in the body, while yet the countenance can be distinctly classed as of a masculine or a feminine type. So, also, on quitting the material plane, sex becomes less marked, or rather appreciable in a different manner, though the distinction of masculine or feminine is retained. And herein is the great error of the phallic religions—that they have transferred the material and gross side of sex to divine and angelic planes, not understanding that it is the lower that is derived from the higher by correlation in material development, and not the higher from the lower. Gender, in the usual meaning of the term, belongs to the elemental spirits, Kerubic forms, fays, planetary spirits, and Olympic spirits—also to the Qlippoth in its most exaggerated and bestial aspects, and this is a ratio increasing in proportion to the depths of their descent. Also, in certain of the evil elemental spirits, it would be exaggerated and repulsive.

But, in the higher and angelic natures, gender is correlated by forms, either steady and firm or rushing. Firmness like that of a rock or pillar is the nature of the feminine; restlessness and movement, that of the masculine. Therefore, let this be clearly understood in ascribing gender to angelic forms and images. Our tradition classes all forces under the heads of vehement and rushing force, and firm and steady force. Therefore a figure representing the former would be a masculine and that representing the latter, a feminine form.

But for convenience in the formation of telesmatic images of ordinary occult names and words, the letters are arranged in masculine and feminine classification. This classification is not intended to affirm that the letters have not in themselves both natures (seeing that in each letter as in each Sephirah is hidden the dual nature of masculine and feminine) but shows more their tendency as regards the distinction of force beforementioned.

Those, then, are rather masculine than feminine to which are allotted forces more rapid in action. And those, again, are rather feminine than masculine which represent a force more firm and steady whence all letters whose sound is prolonged as if moving forward are rather masculine than feminine. Certain others are epicene, yet incline rather to one nature than to another.

## Telesmatic Attributions of the Letters of the Hebrew Alphabet

| | |
|---|---|
| Aleph. | Spiritual. Wings generally, epicene, rather male than female, rather thin type. |
| Beth. | Active and slight. Male. |
| Gimel. | Grey, beautiful yet changeful. Feminine, rather full face and body. |
| Daleth. | Very beautiful and attractive. Feminine. Rather full face and body. |
| Heh. | Fierce, strong, rather fiery. Feminine. |
| Vau. | Steady and strong. Rather heavy and clumsy. Masculine. |
| Zayin. | Thin, intelligent. Masculine. |
| Cheth. | Full face, not much expression. Feminine. |

| | |
|---|---|
| Teth. | Rather strong and fiery. Feminine. |
| Yod. | Very white and rather delicate. Feminine. |
| Kaph. | Big and strong. Masculine. |
| Lamed. | Well-proportioned. Feminine. |
| Mem. | Reflective, dream-like; epicene, but female rather than male. |
| Nun. | Square determined face. Masculine, rather dark. |
| Samekh. | Thin rather expressive face. Masculine. |
| Ayin. | Rather mechanical. Masculine. |
| Peh. | Fierce, strong, resolute. Feminine. |
| Tzaddi. | Thoughtful, intellectual. Feminine. |
| Qoph. | Rather full face. Masculine. |
| Resh. | Proud and dominant. Masculine. |
| Shin. | Fierce, active, epicene. Rather male than female. |
| Tau. | Dark, grey, epicene. Male rather than female. |

(These genders are only given as a convenient guide.)

## Summary

In the vibration of names concentrate first upon the highest aspirations and upon the whiteness of Kether. Astral vibrations and material alone are dangerous. Concentrate upon your Tiphareth, the centre about the heart, and draw down into it the white rays from above. Formulate the letters in white light in your heart. Inspire deeply, and then pronounce the letters of the name, vibrating each through your whole system—as if setting into vibration the air before you, and as if that vibration spread out into space.

The whiteness should be brilliant.

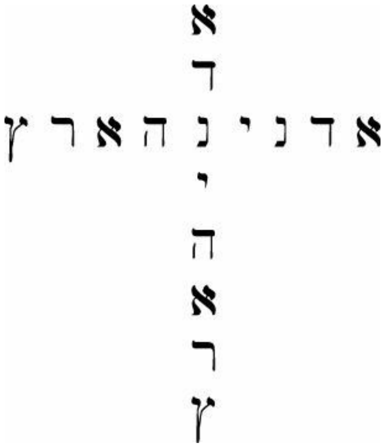
The sigils are drawn from the lettering of the rose upon the cross,[43] and these are in Tiphareth, which corresponds to the heart. Draw them as if the rose were in your heart.

In vibrating any name, pronounce it as many times as it has letters. This is the invoking whirl.

## Example: The Vibration of Adonai Ha-Aretz.[44]

Perform the Banishing Ritual of the Pentagram in the four quarters of your room, preceded by the Qabalistic cross. Then in each quarter perform the signs of the Adeptus Minor, saying I.A.O. and L.V.X., making the symbol of the Rose Cross as taught in the paper describing the Rose Cross ritual in Volume III.[45]

Pass to the centre of the room and face east. Then formulate before you in brilliant white flashings the letters of the name in a cross—i.e., both perpendicularly and horizontally as a picture before you extrinsically:



*Telesmatic Image of Adonai ha-Aretz*

Formulate the perception of Kether above you, and draw down the white light about this cross. Then, taking a deep inspiration, pronounce and vibrate the letters of the name. Flashing brilliant white light should hover round them. This is the expanding whirl in the aura.

Having gained the whiteness, then form the telesmatic image, not in your heart but before you, extending it and encouraging the ideal figure to expand and fill the universe. Then immerse yourself in its rays—and absorbing, also be absorbed by, the brightness of that light until your aura radiates with its brightness.

These, then, are two processes: The invoking whirl related to the heart. The expanding whirl related to the aura.

ADNI makes the figure from head to waist; HA ARTZ from waist to feet. The whole name is related to Malkuth, matter, and Zelatorship.

| | |
|---|---|
| Aleph. | Winged, white, brilliant, radiant crown. |
| Daleth. | Head and neck of woman, beautiful but firm, hair long, dark and waving. |
| Nun. | Arms bare, strong, extended as a cross. In the right hand are ears of corn, and in the left a golden cup. Large dark spreading wings. |
| Yod. | Deep yellow-green robe covering a strong chest on which is a square lamen of gold with a scarlet Greek cross—in the angles four smaller red crosses. |

In addition a broad gold belt on which Adonai ha-Aretz is written in Theban or Hebrew characters.

The feet are shown in flesh colour with golden sandals. Long yellow green drapery rayed with olive reaches to the feet. Beneath are black lurid clouds with patches of colour. Around the figure are lightning flashes, red. The crown radiate s white light. A sword is girt at the side of the figure.

## Further Concerning the Formation of Telesmatic Images [46]

Translate the letters of the name of each Sephirah into the numerical equivalents which will be yielded by reference to the Qabalah of Nine Chambers. If these letters and numbers are again translated into their Yetziratic attributions and combined with the lineal figures represented by the numbers, an analysis of the name is obtained compounded of two scales of interpretation.

For instance, in the case of Kether, the letters are Kaph, Tau, Resh. Kaph is referred in the Sepher Yetzirah to Jupiter, Tau to Saturn, and Resh to the sun. Again, the lineal figure of Kaph, which reduces to the number two by Aiq

Bkr or the Qabalah of Nine Chambers, will be the cross. Tau reduces to four, whose lineal figure is the square. Resh reduces also to two, symbolized likewise by the cross. There are three letters in the name Kether—which itself, as a whole, may be symbolized by a triangle. If the above symbolic lineal figures are placed within the lineal figure of the whole name, the triangle, "a species of Hieroglyphic form of each Sephirah will result. This may again be represented by a cognate angelic form, as taught in the formation of sigils from the rose." The Yetziratic attributions will yield the information as to what colours, symbols, etc. are to be used in formulating the image.

The same principle applies to the remaining Sephirotic names.

[contents]

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41. Note by JMG: See Rose Cross Lamen diagram, color insert page 12.

42. Note by Regardie: If the reader will draw a rose, copied from the complete symbol of the Rose Cross, about three-and-a-half to four inches in diameter, and trace the above sigils on a piece of fairly transparent paper placed over the rose, he will learn for himself how these sigils are drawn. He should experiment tracing half a dozen or so of these.

43. Note by JMG: See Rose Cross Lamen diagram, color insert page 12.

44. Note by JMG: See color insert, page 14.

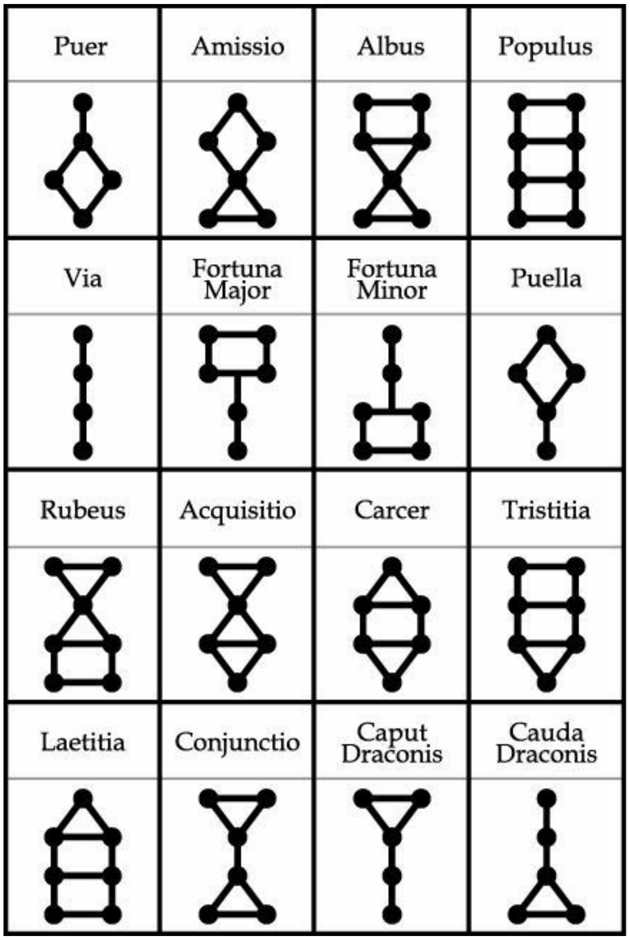
45. Note by JMG: See Rose Cross Ritual paper on page 388.

46. Note by Regardie: This is a precis of the document numbered "M"—Lecture on the Lineal Forms of the Names of the Sephiroth.

# TALISMANS AND SIGILS

There are innumerable methods of forming sigils for use in connection with talismans and their construction. One method, using the rose of the Zelator Adeptus Minor, has previously been described. In the Order this was the method most often used. Herein will be found methods of forming talismanic emblems and sigils from the kameas of the planets, or their magical squares, and also from the geomantic points and symbols.

So far as the geomantic symbols are concerned, the student will do well to become acquainted with the instruction on geomancy in the section on divination.[47] After having become fully acquainted with the names of the symbols and their forms, as well as having obtained some experience of divination by that method, let him note that geomantic sigils or talismanic emblems, as they are sometimes called, are formed from the geomantic figures by drawing various lines from point to point. These characters are then attributed to their ruling planets and ideas. The simplest form of each will be found in the diagram below.


Puer
Amissio
Albus
Populus
Via
Fortuna Major
Fortuna Minor
Puella
Rubeus
Acquisitio
Carcer
Tristitia
Laetitia
Conjunctio
Caput Draconis
Cauda Draconis

*Geomantic Sigils*

Innumerable more sigils, and a host of other designs, may be formed from the fundamental geomantic symbols. As many as ten or a dozen different emblems may be derived from two or three of the symbols. If the student uses a little ingenuity and imagination in this matter, he will discover quite a lot as to the nature and import of sigils. The significance of the emblems may be divined, from one point of view, by employing them as “doors” through which to skry in the spirit vision. More can be learned this way concerning the real implication of sigils than almost by any other method.

The signatures and seals of the angels and genii who rule over each of the symbols may be found in the full instruction on geomancy. Those seals and sigils are highly important, and some place should be found for them on the talisman.

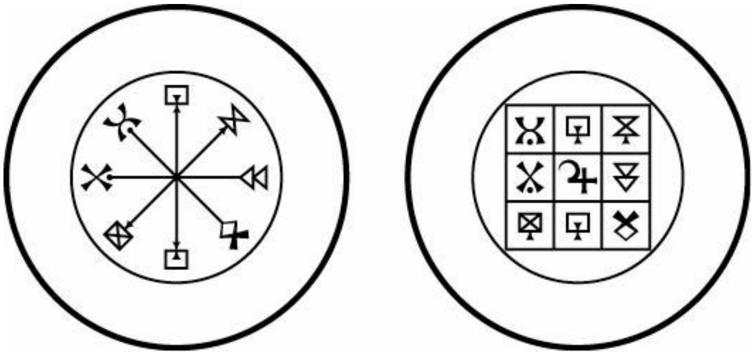
The student should make a number of experiments drawing harmonious and balanced talismans, even when it is not his intention to use and consecrate them. After drawing a half a dozen rough sketches, he will almost as though by accident stumble upon the “knack” of drawing the “right” kind of talisman. In the *Key of King Solomon*, translated by McGregor Mathers, may be found samples of about forty different types of talismans attributed to the planets. These should be consulted, for they will convey quite a little as to how symbols should be drawn. But they should not be followed or copied. Talismans should be personal things, made for personal ends, and based upon individual needs and conceptions.

The following important characters—letters of the angelic or Enochian alphabet—are attributed to the seven rulers in the twelve signs and the sixteen figures in geomancy.

| | |
|---|---|
| | Signifies Muriel and Populus, a figure of Chasmodai or Luna in Cancer increasing. |
| | Signifies Muriel and Via, a figure of Chasmodai and Luna in Cancer decreasing. |
| | Signifies Verchiel or Fortuna Major, a figure of Sorath or the sun in northern declination. |
| | Signifies Verchiel or Fortuna Minor, a figure of Sorath or the sun in southern declination. |
| | Signifies Hamaliel or Conjunctio, a figure of Taphthartharath or Mercury in Virgo. |
| | Signifies Zuriel or Puella, a figure of Kedemel or Venus in Libra. |
| | Signifies Barchiel or Rubeus, a figure of Bartzabel or Mars in Scorpio. |
| | Signifies Advachiel or Acquisitio, a figure of Hismael or Jupiter in Sagittarius. |
| | Signifies Hanael or Career, a figure of Zazel or Saturn in Capricorn. |
| | Signifies Cambriel or Tristitia, a figure of Zazel or Saturn in Aquarius. |
| | Signifies Amnitzel or Laetitia, a figure of Hismael or Jupiter in Pisces. |
| | Signifies Zazel and Bartzabel in all their ideals, being Cauda Draconis. |
| | Signifies Hismael and Kedemel in all their ideas, being a figure of Caput Draconis. |
| | |

| | |
|---|---|
| | Signifies Melchidael or Puer, a figure of Bartzabel or Mars in Aries. |
| | Signifies Asmodel and Amissio, a figure of Kedemel or Venus in Taurus. |
| | Signifies Ambriel or Albus, a figure of Taphthartharath or Mercury in Gemini.[48] |

A mode of using the talismanic forms drawn from the geomantic figures is to take those yielded by the figures under the planet required and to place them at opposite ends of a wheel of eight radii as shown below. A versicle suitable to the matter may then be written within the double circle. Occasionally, a square of any convenient number of compartments may be substituted for the wheel or one form may be used for the obverse and the other for the reverse of the talisman.



*Geomantic Talismans*

Another very important mode of forming sigils anciently was through the medium of the kameas of the planets, or the magical squares. Magical squares are arrangements of numbers so arranged as to yield the same number when added horizontally, vertically, or diagonally. Also the sum of the total of all the numbers in the square is a number of special significance to the planet to which that square is referred.

The method of forming sigils from these is very simple. The knowledge of how this was done, however, had, during the time of my membership in the Order, completely faded from memory, and none of the members or the chiefs of the temple could give any information. Yet this was the principal method employed by the traditional authorities in obtaining sigils. The method of using the Rose Cross is an anachronism, and while in certain instances it is very useful or perhaps the most convenient mode, it has no root in antiquity. Not only had the knowledge of sigils from the kameas faded from the order, but the chiefs even eliminated the magical squares from the knowledge lectures. It was claimed that a number of mistakes had crept into the numbers on the squares. Had they known it, the method and the correct form of the squares were in certain books and manuscripts in the British Museum. None of them, however, made the least attempt to recover the true or accurate form of the kameas.

The sole requisite to tracing sigils of the planetary names formed from the kameas is Aiq Beker, or the Qabalah of Nine Chambers. (Incidentally, this too was eliminated from the knowledge lectures.) By this method, the letters of the Hebrew alphabet are grouped together according to the similarity of their numbers. Thus in one chamber, Gimel, Lamed, and Shin are placed; their numbers are similar—3, 30, and 300. The same rule applies to the others. The name of the method obtains from the letters placed in the first two chambers. In the first chamber are Aleph, Yod, and Qoph, whose numbers are 1, 10, and 100, while in the second chamber are Beth, Caph, Resh—2, 20, and 200—thus Aiq Bkr. The usual form is given below; while there is another method of using the same grouping of letters and numbers but placing them in chambers referred to the Sephiroth.

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| 300 | 30 | 3 | 200 | 20 | 2 | 100 | 10 | 1 |
| ש | ל | ג | ר | כ | ב | ק | י | א |
| 600 | 60 | 6 | 500 | 50 | 5 | 400 | 40 | 4 |
| ם | ס | ו | ך | נ | ה | ת | מ | ד |
| 900 | 90 | 9 | 800 | 80 | 8 | 700 | 70 | 7 |
| ץ | צ | ט | ף | פ | ח | ן | ע | ז |

Now in order to find the sigil of a name by using the kamea, it is necessary to reduce those letters and their numbers to tens or units by means of the above quoted scheme. For example, in the case, say, of Zazel, the spirit of Saturn, the letters are Zayin seven, Aleph one, Zayin seven, and Lamed thirty. The only letter which requires reduction in this instance will be Lamed which reduces to three. The next step is to trace a line on the square following the succession of numbers. Thus, in the name of Zazel, the line will follow the numbers seven, one, return to seven again, and then to three. A little circle should be placed on the first letter of the sigil to show where the name begins.

The so-called seal or sigil of the planet is a symmetrical design so arranged that its lines pass through every number on the square. The seal thus becomes an epitome or synthesis of the kamea.

Below are given the kameas of the seven planets together with the traditional seals of their planets, intelligences, and spirits. The student will do well to attempt to work these out himself. I shall give one more example of a more difficult kind, in order that no misunderstanding may exist about the method of sigil formation.

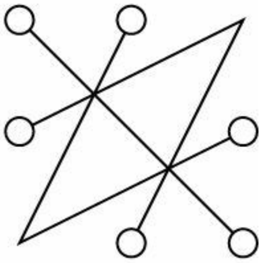
The name Taphthartharath is the spirit of Mercury, and his sigil would be traced upon the magical square having sixty-four squares, eight on each side. The attribution of squares to planets follows the attribution of the Sephiroth on the Tree of Life; thus Mercury is referred to the eighth Sephirah Hod. Now Taphthartharath is composed of seven letters, Tau 400, Peh 80, Tau 400, Resh 200, Tau 400, Resh 200, and Tau 400. This will reduce by Aiq Beker to 40, 8, 40, 20, 40, 20, 40. A continuous line will be traced beginning with a circle in the square of 40, and moving to each of the numbers quoted. All the other sigils follow this same rule.

There are also appended the sigils and attributions of the Olympic planetary spirits. Nothing was known in the Order about them, and they too were extirpated from the papers. More information may be found in the *Heptameron* of Pietro de Abano. These sigils should be used for skrying as a means of acquiring knowledge as to their nature, using the appropriate planetary divine names.

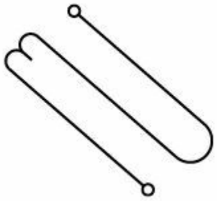
Kamea of Saturn

| | | |
|---|---|---|
| 4 | 9 | 2 |
| 3 | 5 | 7 |
| 8 | 1 | 6 |

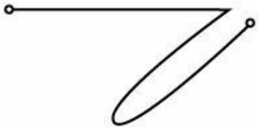
Seal of Saturn



Intelligence: Agiel



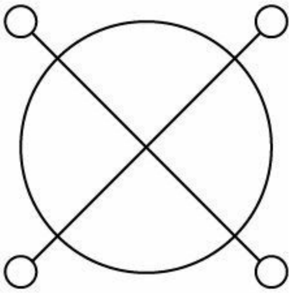
Spirit: Zazel



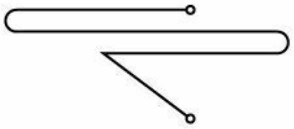
Kamea of Jupiter

| | | | |
|---|---|---|---|
| 4 | 14 | 15 | 1 |
| 9 | 7 | 6 | 12 |
| 5 | 11 | 10 | 8 |
| 16 | 2 | 3 | 13 |

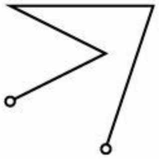
Seal of Jupiter



Intelligence: Yophiel



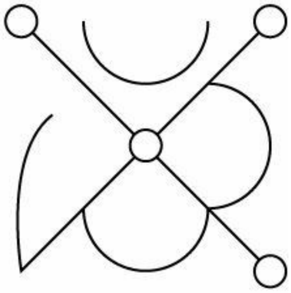
Spirit: Hismael



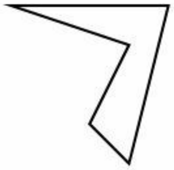
Kamea of Mars

| | | | | |
|---|---|---|---|---|
| 11 | 24 | 7 | 20 | 3 |
| 4 | 12 | 25 | 8 | 16 |
| 17 | 5 | 13 | 21 | 9 |
| 10 | 18 | 1 | 14 | 22 |
| 23 | 6 | 19 | 2 | 15 |

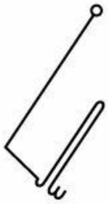
Seal of Mars



Intelligence: Graphiel



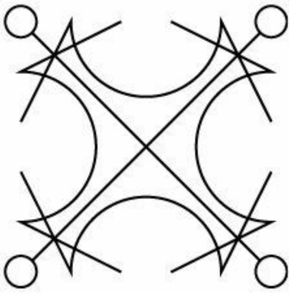
Spirit: Bartzabel



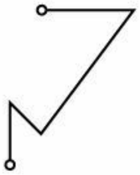
Kamea of Sun

| | | | | | |
|---|---|---|---|---|---|
| 6 | 32 | 3 | 34 | 35 | 1 |
| 7 | 11 | 27 | 28 | 8 | 30 |
| 19 | 14 | 16 | 15 | 23 | 24 |
| 18 | 20 | 22 | 21 | 17 | 13 |
| 25 | 29 | 10 | 9 | 26 | 12 |
| 36 | 5 | 33 | 4 | 2 | 31 |

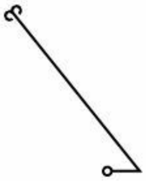
Seal of Sun



Intelligence: Nakhiel

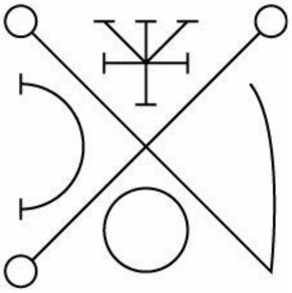


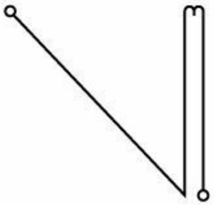
Spirit: Sorath

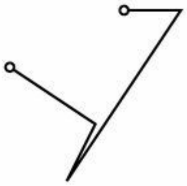


Kamea of Venus

| | | | | | | |
|---|---|---|---|---|---|---|
| 22 | 47 | 16 | 41 | 10 | 35 | 4 |
| 5 | 23 | 48 | 17 | 42 | 11 | 29 |
| 30 | 6 | 24 | 49 | 18 | 36 | 12 |
| 13 | 31 | 7 | 25 | 43 | 19 | 37 |
| 38 | 14 | 32 | 1 | 26 | 44 | 20 |
| 21 | 39 | 8 | 33 | 2 | 27 | 45 |
| 46 | 15 | 40 | 9 | 34 | 3 | 28 |

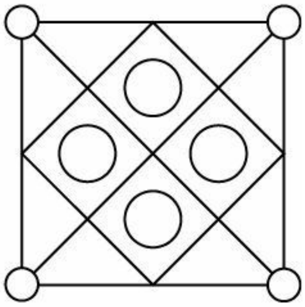

Seal of Venus

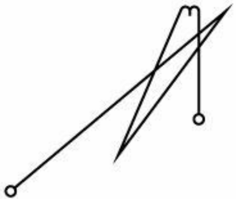

Intelligence: Hagiel

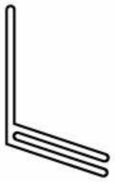

Spirit: Kedemel

Kamea of Mercury

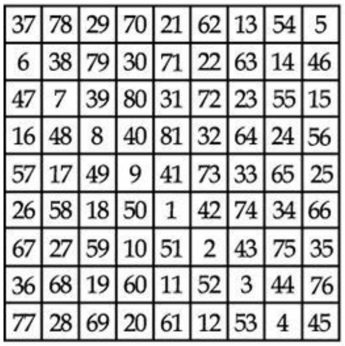
| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 8 | 58 | 59 | 5 | 4 | 62 | 63 | 1 |
| 49 | 15 | 14 | 52 | 53 | 11 | 10 | 56 |
| 41 | 23 | 22 | 44 | 45 | 19 | 18 | 48 |
| 32 | 34 | 35 | 29 | 28 | 38 | 39 | 25 |
| 40 | 26 | 27 | 37 | 36 | 30 | 31 | 33 |
| 17 | 47 | 46 | 20 | 21 | 43 | 42 | 24 |
| 9 | 55 | 54 | 12 | 13 | 51 | 50 | 16 |
| 64 | 2 | 3 | 61 | 60 | 6 | 7 | 57 |


Seal of Mercury


Intelligence: Tiriel


Spirit: Taphthartharath

Kamea of the Moon



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| 57 | 17 | 49 | 9 | 41 | 73 | 33 | 65 | 25 |
| 26 | 58 | 18 | 50 | 1 | 42 | 74 | 34 | 66 |
| 67 | 27 | 59 | 10 | 51 | 2 | 43 | 75 | 35 |
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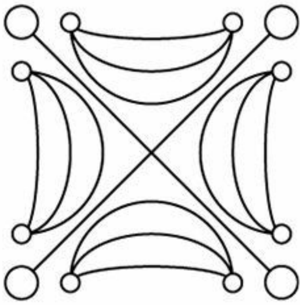
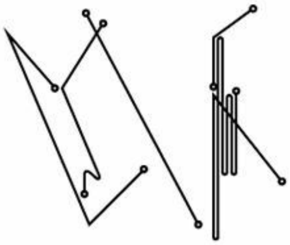
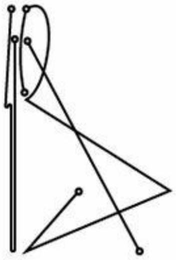
Seal of the Moon



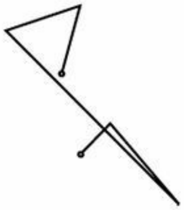
Intelligence: Malcah Betarshisim Ve-ad Ruachoth Ha-Schechalim



Intelligence: Shad Barschemoth Ha-Shartathan



Spirit: Chashmodai



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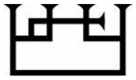
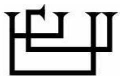
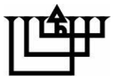
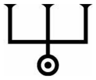
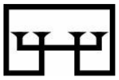
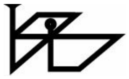
| ♄ | ARATHOR |  |
| ♃ | BETHOR |  |
| ♂ | PHALEGH |  |
| ☉ | OCH |  |
| ♀ | HAGITH |  |
| ☿ | OPHIEL |  |
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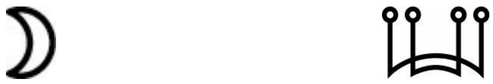

*Sigils of the Olympic Spirits*

So far as concerns the foregoing sigils, tradition has it that the spirits are evil, the intelligences good. The seals and names of the intelligences should be used on all talismans for a good effect. Those of the spirits of the planets serve for evil, and should therefore not be used in any operation of a beneficial kind. The tradition however implies usually by an evil force, such as the spirits of the planets, a blind force, which contrary to popular notion can be used to good and beneficial ends when employed under the presidency of their immediate superiors, the good intelligences. Thus to make use of, when it is absolutely necessary to do so, the sigils of the spirits, the seals and names of the intelligences should be inscribed on the same talisman as well.

In addition to the seals, sigils, and emblems, it is customary to inscribe on talismans and pentacles the appropriate lineal figures. In the formation of a magical talisman or pentacle, consider first of all under what planet, sign, or element the matter falls. The next step is to collect all the names of the Sephirah to which it is attributed, as well as those of its archangels, angels, intelligences, etc. Also the seals, sigils, numbers, lineal figures, geomantic characters, etc., thereto belonging. Then, with all this material before you, classify and arrange.

The following notes are an abridged version of “Polygons and Polygrams,” a highly illuminating document circulated in the Outer Order. It should be closely studied, for it throws great light not only on the matter of lineal figures but on the whole abstruse number philosophy of the Qabalah.

[contents]

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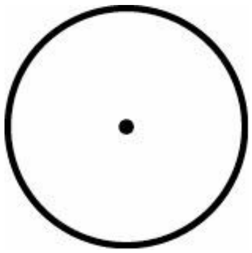
[47]. Note by JMG: See the lectures on GEOMANCY.

[48]. Note by JMG: The titles and sound values of the Enochian letters may be found on page 808–809.

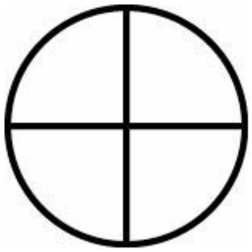
# POLYGONS AND POLYGRAMS

The point within the circle represents the operation of Kether in general, and the cross within the circle that of Chokmah, for therein are the roots of wisdom. In using these lineal figures in the formation of talismans under the Sephiroth, remember that:

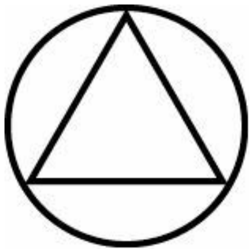
The point within the circle = Kether



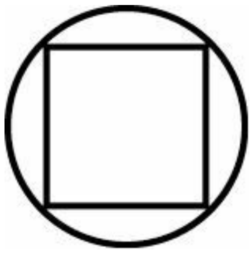
The cross within the circle = Chokmah



The triangle within the circle = Binah



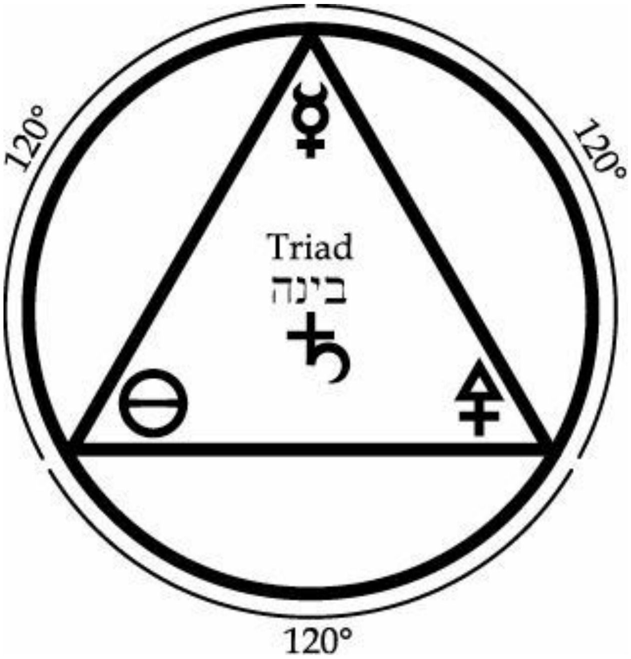
The square within the circle = Chesed



and that the remaining Sephiroth should have the double, treble, or quadruple forms of their lineal figures bound together in their talismans. For example, in the heptangle for Netzach, the heptagon and the two forms of the heptagram should be united in the same talisman, the extremities of the angles coinciding.

The endekangle is attributed to the Qlippoth, the dodekangle to zodiacal forces in Malkuth. Kether hath the Primum Mobile, Chokmah the sphere of the zodiac in command, and Malkuth that of the elements.

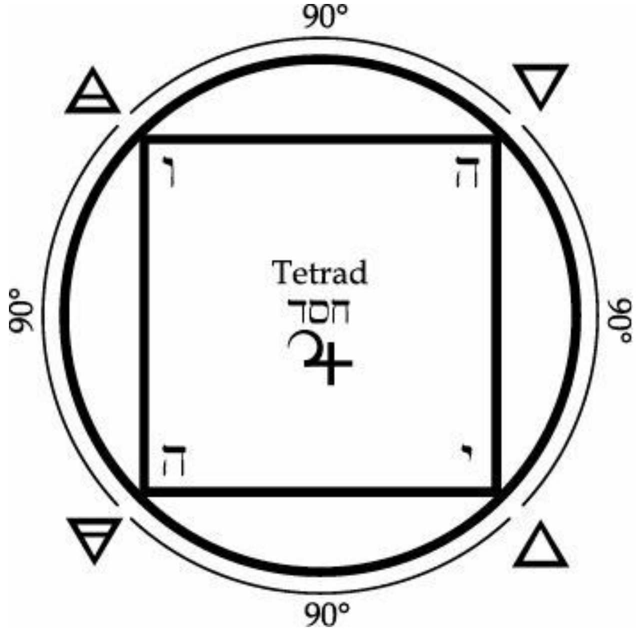
And many other meanings are bound together in the lineal figures besides those which are given in this book. Two or more different lineal figures may be bound together in the same talisman.



*Triangle*

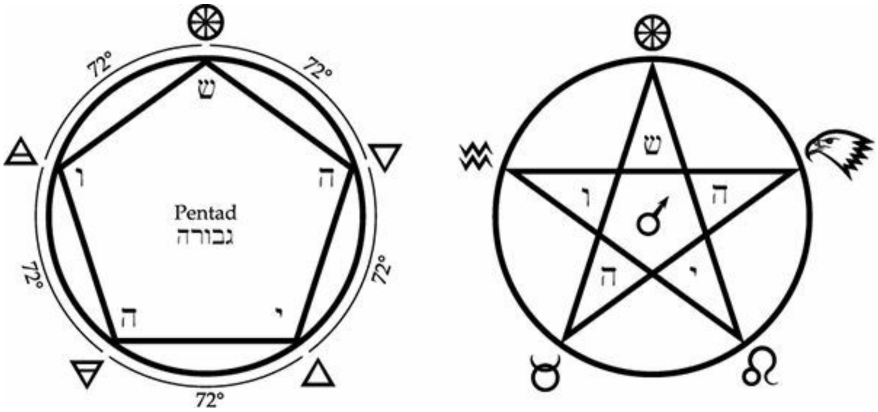
The triangle is the only lineal figure into which all surfaces can be reduced, for every polygon can be divided into triangles by drawing lines from its angles to its centre; and the triangle is the first and simplest of all lineal figures. It refers to the triad operating in all things, to the three supernal Sephiroth and to Binah, the third Sephirah, in particular.

Among the planets it is especially referred to Saturn, and among the elements to fire, and, as the colour of Saturn is black, and that of fire red, the black triangle will represent Saturn, and the red, fire. The three angles also symbolize the three alchemical principles of nature: salt, sulphur, and mercury.



*Square*

The square is an important lineal figure, which naturally represents stability and equation. It includes the idea of surface and superficial measurement. It refers to the quaternary in all things, and to the tetrad of the holy name YHVH operating through the four elements of fire, water, air, and earth. It is allotted to Chesed, the fourth Sephirah, and among the planets to Jupiter. And as representing the four elements, it represents their ultimation in the material form.

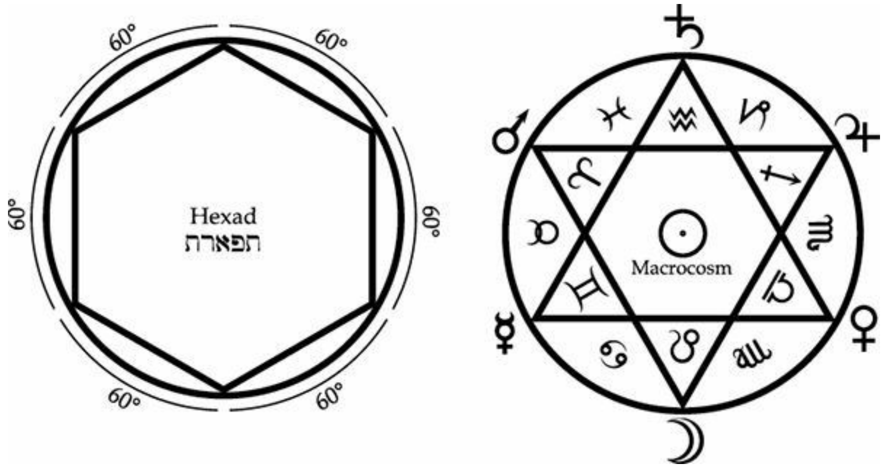


*Pentagon and Pentagram*

The pentangle can be traced in two ways: reflected from every second point, when it is called the pentagon, and reflected from every third point when it is called the pentagram. The pentangle as a whole is referred to the fifth Sephirah, Geburah. The pentagon naturally represents the power of the pentad, operating in nature by the dispersal of the spirit and the four elements through it.

The pentagram with a single point upwards is called the “sign of the microcosm,” and is a good symbol, representing man with his arms and legs extended adoring his Creator, and especially the dominion of the spirit over the four elements, and consequently of reason over matter. But with the single point downwards it is a very evil symbol: the head of the goat, or demon’s head, representing the abasement of reason beneath the blind forces of matter, the elevation of anarchy above order, and of conflicting forces driven by chance above God.

It represents the concentrated force of the spirit and the four elements governed by the five letters of the name of the restorer of all things YHShVH, and it is especially attributed to the planet Mars. It also shows the Kerubim and the wheel of the spirit. It is a symbol of tremendous force, and of Heh, the letter of the great supernal mother AIMA.



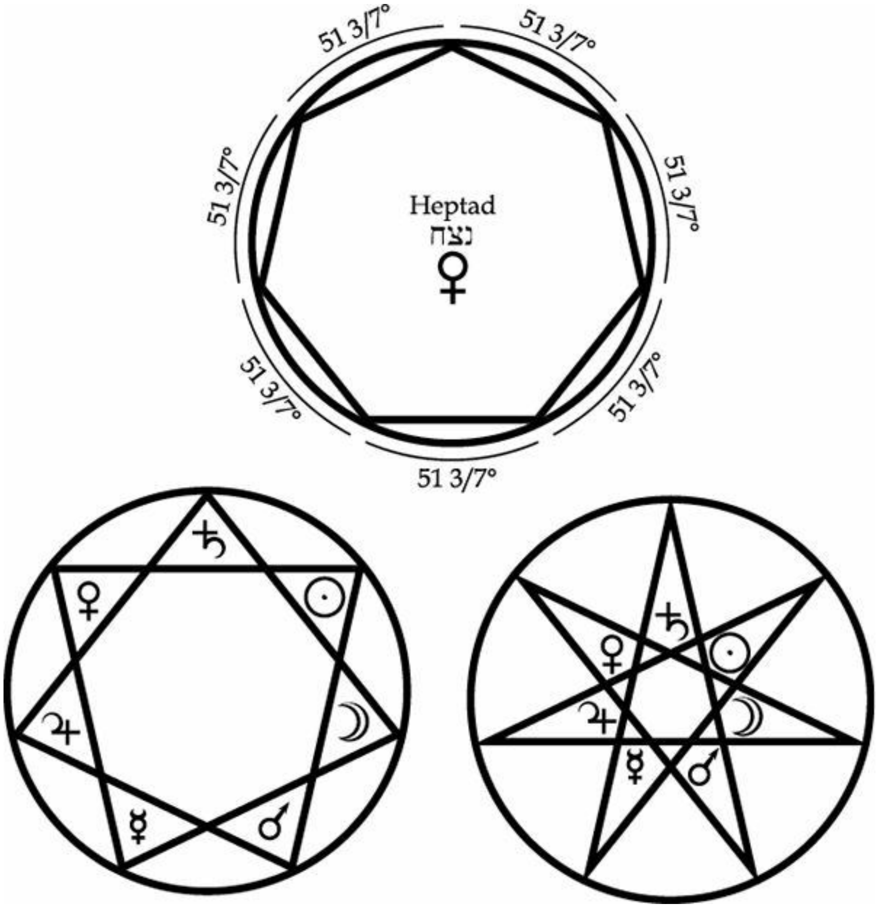
*Hexagon and Hexagram*

The hexangle can be traced in two ways as a complete symbol: *viz*, reflected from every second point, when it is called the hexagon, and reflected from every third point when it is called the hexagram. The hexangle as a whole is referred to the sixth Sephirah Tiphareth. The hexangle naturally represents the powers of the hexad operating in nature, by the dispersal of the rays of the planets, and of the zodiac emanating from the sun. The number of degrees of a great circle cut off between its angles is sixty, forming the astrological sextile aspect, powerful for good. It is not so consonant to the sun nature as the hexagram, and remember thou, that the ’gon signifieth dispersion, distribution, and radiation of a force; but the ’gram concentration. Hence use thou the ’gon for spreading, and the ’gram for concentration and sealing; and when there is need, thou canst compare, interpose, and combine them; but the ’gon initiateth the whirl.

The hexagram with a single point uppermost is called the “sign of the macrocosm,” or greater world, because its six angles fitly represent the six days or periods of creation evolved from the manifestation of the Triune; while its synthesis forms the seventh day, a period of rest, summed up in the hexagonal centre.

It represents especially the concentrated force of the planets, acting through the signs of the zodiac, and thus sealing the astral image of nature under the presidency of the Sephiroth; and also the seven palaces of the same. It is especially attributable to the sun.

It is a symbol of great strength and power, forming, with the cross and the pentagram, a triad of potent and good symbols, which are in harmony with each other.



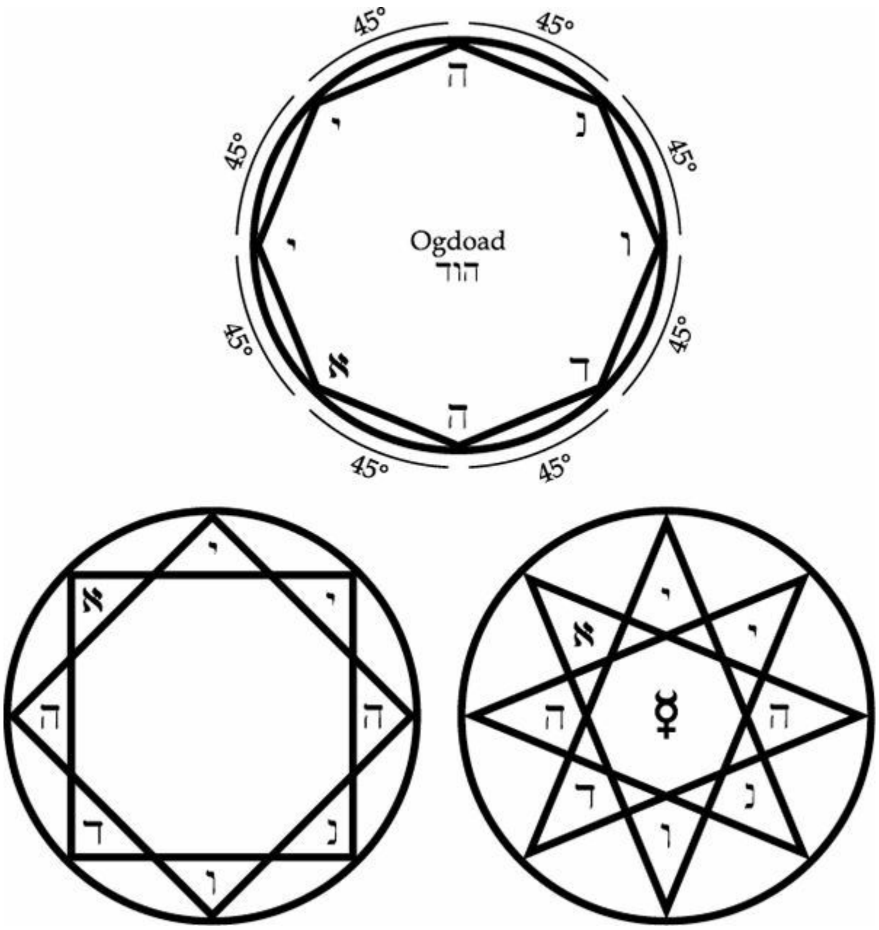
*Heptagon and Heptagrams*

The heptangle as a whole is referred to the seventh Sephirah, Netzach.

The heptagon naturally represents the dispersal of the powers of the seven planets through the week and through the year. It alludes to the power of the septenary acting through all things, as exemplified by the seven colours of the rainbow.

The heptagram reflected from every third point yieldeth seven triangles at the apices thereof; fitly representing the triad operating in each planet, and the planets themselves in the week and the year.

The heptagram is the star of Venus, and is especially applicable to her nature. And as the heptagram is the lineal figure of the seven planets, so is Venus as it were their gate or entrance, the fitting symbol of the Isis of nature, and of the seven lower Sephiroth of the Bride.

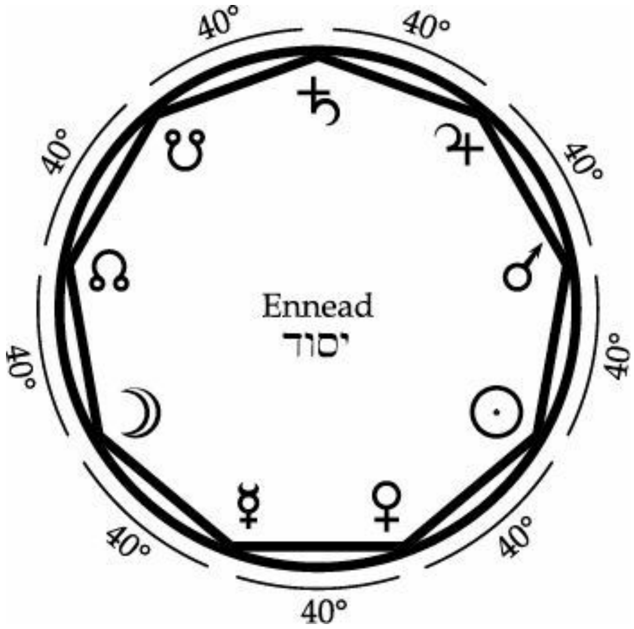


*Octagon and Octagrams*

The octangle as a whole is referred to the eighth Sephirah, Hod. The octangle naturally represents the power of the ogdoad, and the octagon showeth the ogdoad operating in nature by the dispersal of the rays of the elements in their dual aspect under the presidency of the eight letters of the name.

The octagram reflected from every third point yields eight triangles at the apices thereof; fitly representing the triad operating in each element in its dual form, i.e., of positive and negative, under the powers of the name YHVH ADONAI or as it is written bound together IAHDONHI.

This octagram reflected from every fourth point is the star of Mercury, and is especially applicable to his nature. It is further a potent symbol, representing the binding together of the concentrated positive and negative forces of the elements under the name of IAHDONHI. And forget not that Adonai is the key of YHVH.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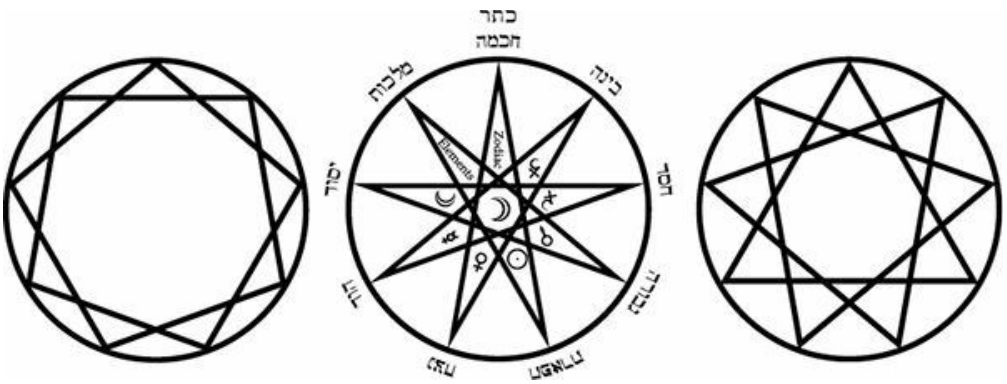
*Enneagon*


כתר
חכמה
בינה
חסד
יסוד
מלכות
Zodiac
Elements

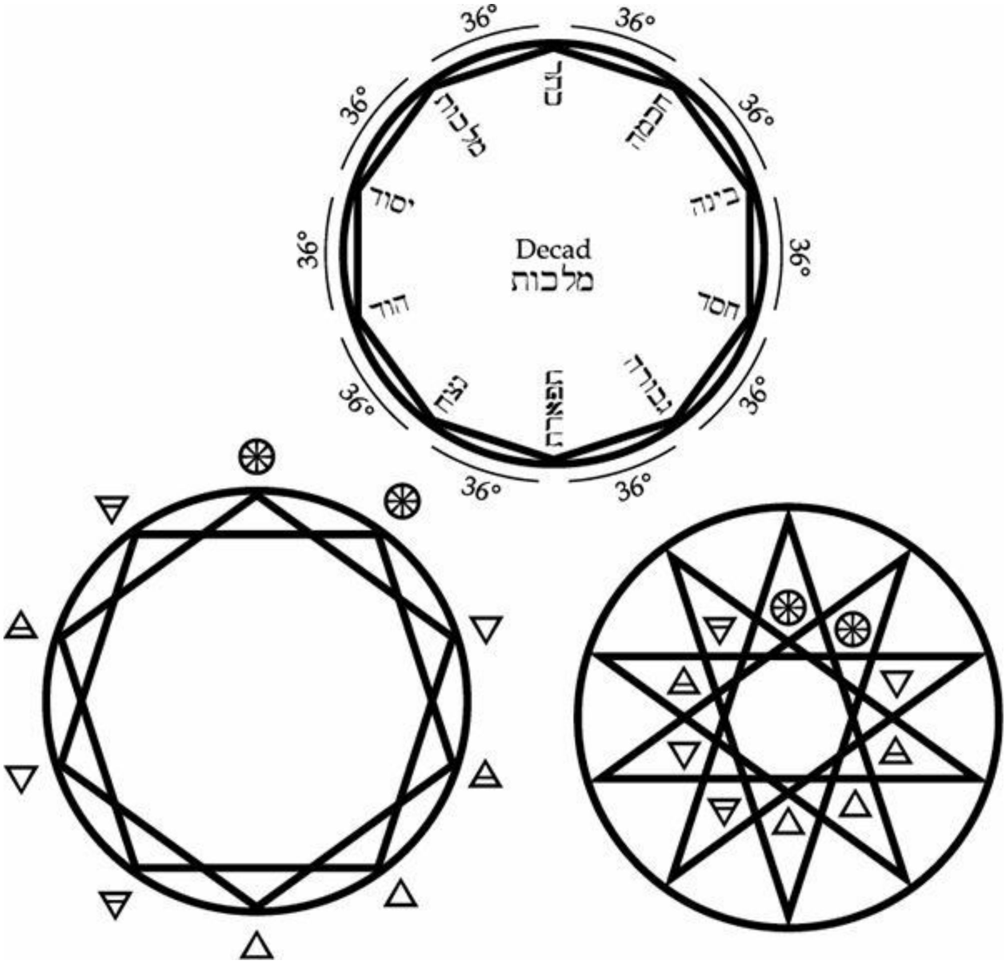
*Enneagrams*

The enneangle as a whole is referred to the ninth Sephirah Yesod. It naturally representeth the power of the ennead, and the enneagon showeth the ennead operating in nature by the dispersal of the rays of the seven planets and of the head and tail of the dragon of the moon.

The enneagram reflected from every third point representeth the triple ternary operating both in the seven planets with the Caput and Cauda Draconis of the moon, and with the alchemical principles counter-changed and interwoven. It is not so consonant with the nature of Luna as the enneagram reflected from every fifth point.

The enneagram is the star of Luna, and is especially applicable to her nature. It represents her as the administratrix to the Earth of the virtues of the solar system under the Sephiroth.

The enneagram reflected from every fourth point is composed of three triangles united within a circle, and alludes to the triple ternary of the three alchemical principles themselves. It is not so consonant with the nature of Luna as the previous form.



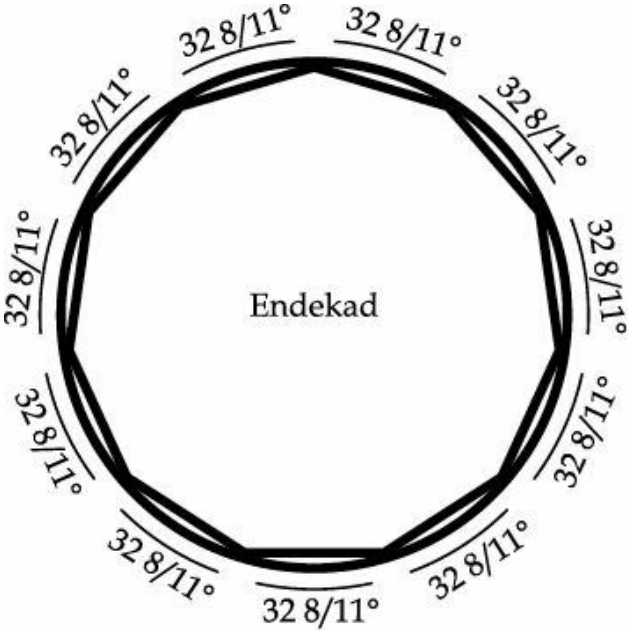
*Dekagon and Dekagrams*

The dekangle as a whole is referred to the tenth Sephirah—Malkuth. The dekangle naturally represents the power of the dekad, and the dekagon showeth the dekad operating in nature by the dispersal of the rays of the ten

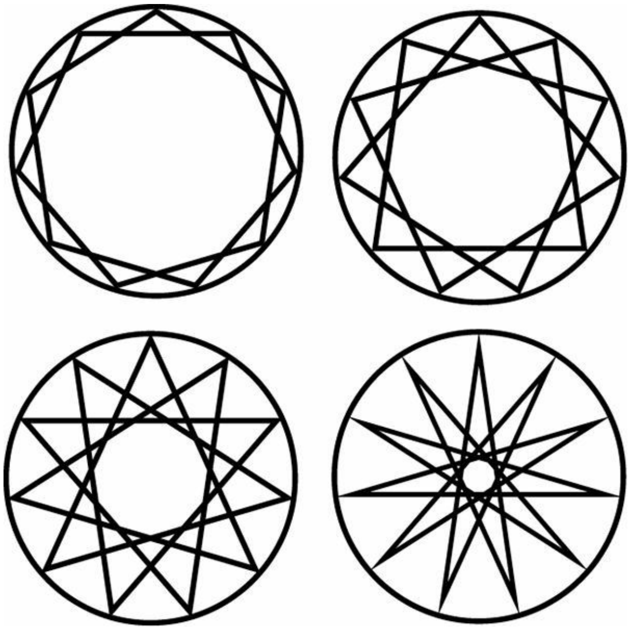
Sephiroth therein. The number of degrees of a great circle cut off between its angles is thirty-six, the half of the quintile astrological aspect.

The dekagram reflected from every third point is especially consonant with Malkuth, and shows the triad operating through the angle of the two pentagons within a circle, of which it is composed. It alludes to the combination of the three alchemical principles with the spirit and the four elements in their positive and negative form, under the presidency of the ten Sephiroth themselves.

The dekagram reflected from every fifth point is composed of two pentagrams within a circle. It shows the operation of the duplicated Heh of the Tetragrammaton, and the concentration of the positive and negative forces of the spirit and of the four elements under the presidency of the potencies of the dive in Binah; the revolutions of the forces under Aimah the great mother.

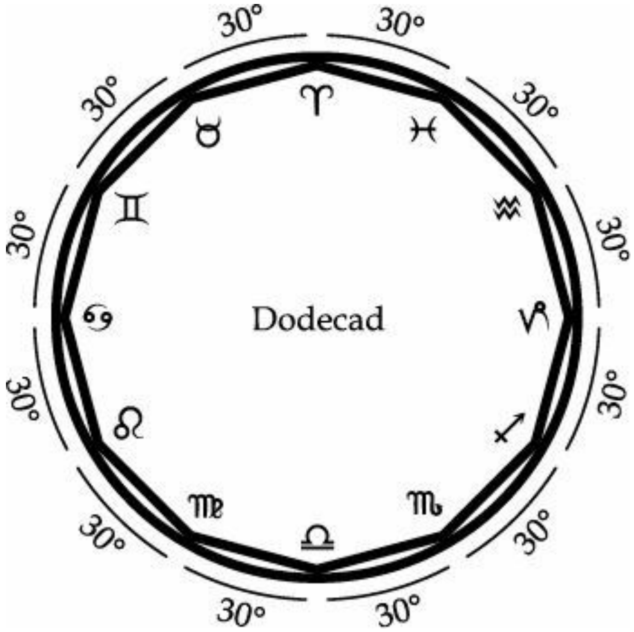


*Endekagon*

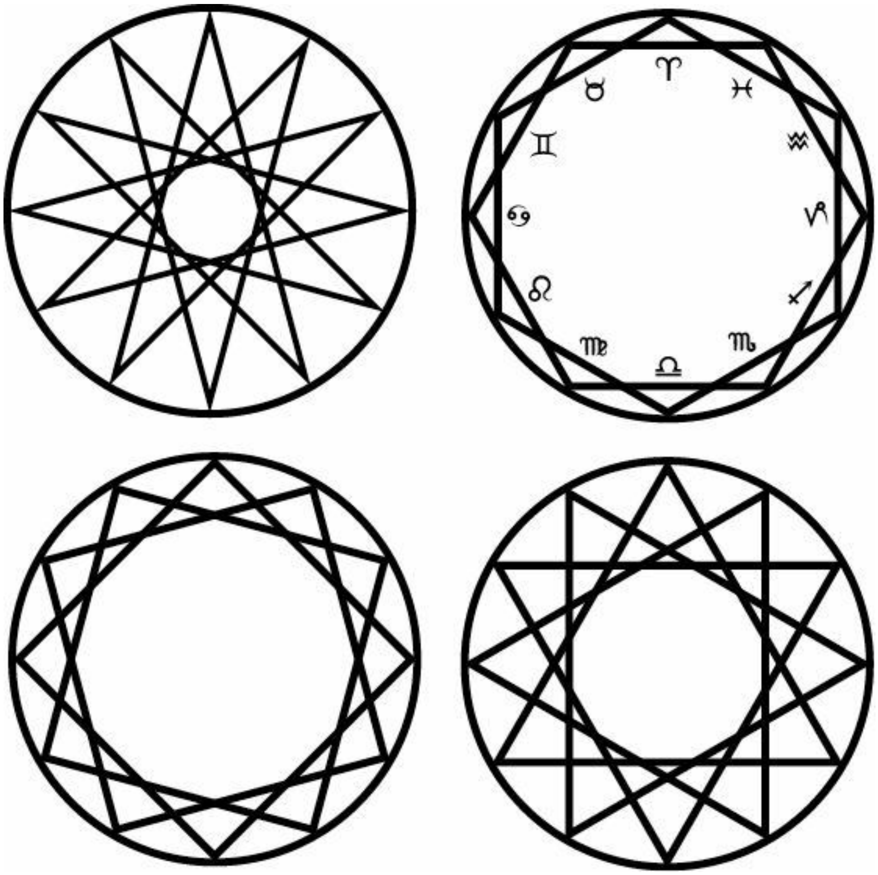


*Endekagrams*

The endekagram as a general rule is referred to the Qlippoth: of its forms however, the one reflected from every fourth point represents their restriction, and therefore it is not altogether to be classed with those that represent their operations in nature. The endekangle naturally represents the evil and imperfect nature of the endekad, and the endekagon represents the dispersal of the eleven curses of Mount Ebal through the universe (Deuteronomy 27).[49]



*Dodekagon*



*Dodekangles*

The dodekangle as a general rule is referred to the zodiac, and naturally represents the power of the dodekad.

The dodekagon shows the dispersal of the influence of the zodiac through nature, the dodekagram its concentration. The number of degrees of a great circle cut off between its angles is thirty, forming the weak astrological semi-sextile aspect, good in nature and operation.

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[49] Note by Regardie: Though they are paraphrased as twelve in the English Bible, in the Hebrew version they are paragraphed as eleven, two being classed together.

# ADDITIONAL LECTURE ON THE TATTWAS OF THE EASTERN SCHOOL

Introduction by Israel Regardie

This paper dealing with the Hindu tattwa system was withdrawn from circulation in that branch of the Order of which I happened to be a member. The copy from which I have reproduced the following was properly labelled and dated August 1894, and is therefore as clearly authoritative as any of the Order papers could be, indicating that it was formally and officially issued to all members of the grade of Philosophus. It has also been conveyed to me that the American temples, under the Mathers and Brodie Innes jurisdiction, circulated this document.

As to whether it accords with the general content of the rest of the Order system must be left to the discrimination of the individual student. That it has several points of value will be doubted by none, though few will care to subscribe to the paper in its entirety. Personally, I feel it to be definitely an alien system, which touches the Order teaching in but very few places. The mode of skrying in the spirit vision using the tattwa symbols is sound enough and has been described elsewhere. But other aspects suggest that the two systems are not likely to mix particularly well.

Some students who are familiar with early Theosophical literature will recall a book, *Nature's Finer Forces or the Science of Breath* by Rama Prasad, and it may occur to them that this "Additional Lecture on the Tattwas of the Eastern School" is in reality a precis of that book.[50] This has been observed by quite a number of the early Order people, and I understand that because of this, and because of the fact that no acknowledgement of the book was made in the document, Frater Sub Spe withdrew the document.

I have decided to issue it here, with the other Order manuscripts, as it may convey for some minds a special message which may be absent in the others. In any event, it seems to me that I have no right to extirpate from an account of Order teaching a paper which was considered highly important by some of the early Order Adepti.

## The Tattwas of the Eastern School

**General Observation.** There are five tattwas or principles:

1. Akasa—ether.
2. Vayu—the aerial principle.
3. Tejas—the principle of light and heat.
4. Apas—the watery principle.
5. Prithivi—the earthy principle.

But the first cause of these is the great controller of all things, the one light, the formless. From Him first came into appearance ether; thence the air, the motion producing ether waves which causes light and heat, and so on in the above order.

The yogi comes to know the principle of these five tattwas, their Sukshma Sharira, but how? Further on you will see how. The astrologer who has no knowledge of the swara is as worthless as a man without a wife. It is the soul itself; it is the swara, the great controller of all, who creates, preserves, and destroys, and causes whatsoever is in this world. Experience and tradition both say no knowledge is more precious than this knowledge of the swara. None else lays bare the workings of the machinery of this world, or the secret workings of this world.

By the power of swara may be destroyed an enemy. Power, wealth, and pleasure, all these can be commanded by swara. The beginner in our science must be pure and calm in mind and in thought, virtuous in actions, and having unmixed faith in his spiritual teacher. He must be strong in his determination, and grateful.

**Swara in the Body.** Ten manifestations of this swara are in the body. But before the Neophyte is told this, he must gain a thorough knowledge of the nervous system. This is very important, and according to his knowledge of this science, the Neophyte gains success. To give a rough outline of the parts we have chiefly to deal with in our endeavour to explain the elementary treatise: There are ten principal nerves, this includes the tubes, etc. It is in the ten manifestations of swara that the ten so-called vayus move. We mean by this ten forces which perform ten different functions. The three most important nerves are the following, as the beginner has only to deal with these:

1. Ida—the left bronchus.
2. Pingala—the right bronchus.
3. Sushumna—in the middle.

The ten Vayus are:

1. Prana, in the breast.
2. Apana, about the excretory organs.
3. Samana, in the navel.
4. Undana, middle of the throat.
5. Vyana, pervading the whole body.
6. Kurmana, the eyes, helping them open.
7. Kirkala, in the stomach, producing hunger.
8. Nag, whence comes vomiting.
9. Devadatta, causes yawning.
10. Dhananjaya, that which doth not leave the body after death.

These ten Vayus, or forces, have their play in the ten principal nerves, not one in each. They are the regulators of the body of man. If they go on working properly, a man remains perfectly healthy; if not, different kinds of diseases spring up.

A yogi keeps them always working, and consequently diseases never come to him. The key to all these nerves lies in the working of the prana vayu, or vital principle drawing the air through the Ida, the Pingala, and the Sushumna. When the air is drawn through the Ida it is felt coming out or going in through the left nostril. When through the Pingala, in the right nostril. When through the Sushumna it is felt through both nostrils simultaneously. The air is drawn or felt through either or both of the nostrils at certain appointed times. Whenever in any given time, the breath goes in and comes out of the wrong nostril it is a sure sign some sort of disease is coming on.

The Ida is sometimes called the Chandra nadi, or the moon nerve. The Pingala, the Surya nadi or sun nerve. These are called, the former, the Chandra swara and the latter the Surya swara.

The reason is that when the breath is in the Ida it gives coolness to the body and that when in the Pingala it gives heat to the body. The ancient magi used to say the place of the moon in the human body was in Ida and the sun in Pingala.

**The Course of the Breath.** The lunar month, it is well known, is divided into two parts, the fortnight of the waxing and the fortnight of the waning. On the first fortnight, or the bright fortnight, just at sunrise of the first day the breath must come into the left nostril and must be so for three days successively. At the beginning of the fourth day the breath must come through the right nostril and must do so for the three succeeding days, when again the seventh day must begin with the moon breath, and so on in the same order. Thus we have said that such and such days begin with such and such a breath.

But how long is our breath to remain in one nostril? For five gharis, or two hours. Thus when the first day of the bright fortnight begins with the moon breath, after five gharis, the sun breath must set in, and this again must change into the moon breath after the same interval of time. So on for every day.

Again, the first day of the dark fortnight must begin with the sun breath, and proceed in the same way, changing after five gharis and the three succeeding days. It will be seen that all the days of the month have been divided into the Ida and the Pingala. In the Sushumna, the swara flows only when it changes, either in its natural course or in certain other conditions to be afterwards mentioned. This is the course of nature. But a yogi commands nature. He turns everything into his own way. Rules for this will be given in the proper place.

## Course of the Tattwas

For five gharis, as we have above said, the breath flows through our nostrils. In these five gharis, or two hour periods, the tattwas have their course. In the first we have Akasa, in the second Vayu, in the third Tejas, in the fourth Apas, in the fifth Prithivi. Thus in one night and day, or sixty gharis, we have twelve courses of these five tattwas each remaining one ghari and returning again in two hours. There are again further five subdivisions of each tattwa in a ghari. Thus, Akasa is subdivided into Akas-Akasa; Akas-Vayu; Akas-Tejas; Akas-Apas; Akas-Prithivi—and similarly with the other four.

How to know which of the tattwas is at a certain time in course, not merely by a mathematical calculation but with the certainty of an eyewitness, is of the greatest importance in the practical part of this science. We shall come to it further on.

**The Ida.** When the breath is in Ida, that is in the left nostril: then only is it well to perform the following actions. Stable works such as erecting a building or the construction of a well or tank, going on a distant journey, entering a new house, collection of things, giving gifts, marriage, making jewels or clothes, taking medicines and tonics, seeing a superior or master for any purpose of trade, amassing of wealth, sowing of seed in a field, negotiations, commencement of trade, seeing of friends, works of charity and faith, going home, buying of animals, doing work for the benefit of others, placing money on security, singing, dancing, taking up abode in any village or city, drinking or making water at the time of sorrow, pain, fever, etc. All these acts should be done when the swara is in Ida. It must however be kept in mind that the tattwas Vayu and Tejas are to be excluded from these actions, likewise Akasa.

During the tattwas Prithivi and Apas only are these actions to be done. In a fever, the yogi keeps his Chandra swara going, and brings the Apas or water tattwa in course, so the fever is all over in a very short time. How mastery is gained over the tattwas will come further on.

**The Pingala.** In the Surya swara only, are the following actions to be done: Reading and teaching hard and difficult subjects of knowledge, sexual intercourse, shipping, hunting, mounting a hill or fort, riding a donkey or camel or horse, swimming over a powerful stream or river, writing, painting, buying and selling, fighting with swords or hands, seeing a king, bathing, eating, shaving, bleeding, sleeping—and such like. All these secure success and health, as the case may be, if done in the Surya swara.

**The Sushumna.** When the breath comes out of both nostrils at the same time, it is flowing in the Sushumna. Nothing ought to be done under these conditions, for everything turns out badly. The same is the case when the breath is now in one and now in the other nostril. When this is the case, sit down and meditate upon or over the sacred Hansa. This joining of the breath is the only time for Sandha, meditation.

**Note.** Zanoni secured success in gaming for Cetoxa and overcame the effects of the poisoned wine of the Prince di D_____ as follows. In the first place, he changed his breath to the right nostril and threw an envelope of the Akasa tattwa over his antagonist, who consequently became all empty, the money in gaming flowing towards the Surya swara. In the latter case he brought the water, Apas, tattwa into course, directed it with the full force of his trained will towards the poisoned wine, and consequently the burning heat of the poison was counteracted for a very long time, and before it could recover strength enough to act on the system, it was there no longer.

# The Tattwas

To each of the five tattwas a special colour has been assigned. Akasa—black; dark; or no colour really. Vayu—green (blue by some). Tejas—red. Apas—white, or really all colours. Prithivi—yellow. It is by these colours that a practical man finds on the spur of the moment which tattwa is at the time in course. Besides, these tattwas have different shapes and tastes. These figures are seen by taking a bright mirror and letting the breath fall upon it, as it comes out of the nose. The divided part takes one of the following forms according to the tattwa then in course. Prithivi—a figure having four angles. Apas—a half moon, or crescent. Tejas—triangular. Vayu—spherical. Akasa—oval like a human ear. To sum up their qualities:

Prithivi—moves always in the middle of the paths of air and water. Apas—downwards, straight through the nose. Tejas—upwards. Vayu—obliquely towards the right or left arm, as the case may be. Akasa—transversely always.

| Tattwa | Color | Form | Taste | Distance of Breath Below Nose | Natural Principle |
|---|---|---|---|---|---|
| Prithivi | yellow | having four angles | sweet | 12 fingers | bulky |
| Apas | white or all colors | half moon | astringent | 16 fingers | cold |
| Vayu | green or blue | sphere | acid | 8 fingers | always in motion |
| Tejas | red | triangle | hot tastes such as pepper, etc. | 4 fingers | hot |
| Akasa | black, dark, or no color | human ear, oval, egg | bitter | upwards | universally pervading |

**Tests of the Tattwas.** For practice, let a man take five little bullets or counters coloured red, yellow, green or blue, white or silver, and black, and place or carry them in his pocket. Now let him close his eyes and take one of them out of his pocket. The colour of the bullet will be that of the tattwa then in course. Whilst still keeping the eyes closed, let him see if the colour of the bullet floats before them.

He must not suppose he will be correct all at once. By and by the confusion will disappear, and colours well-defined, staying for the proper length of time, will begin to come before him, and the colour of the bullet will be the same as that seen before his eyes. And then he will have gained the power of knowing which of the tattwas is in course, and can at pleasure find them.

There is a particular method of concentrating the mind and practising with the eyes for this purpose, which will come with practice.

Let him ask any of his friends to imagine one of the five colours, say a flower. He will only have to shut his eyes to find the tattwa then in course, and he can astonish his friends by naming the colour. Again, if a man sitting amongst his friends finds the Vayu tattwa set in, let him be sure that those of his friends who are in perfect health and in a normal state both of body and mind, wish to go away. Let him ask them to say frankly, and they will answer “yes.”

In what way other tattwas affect both the body and mind of man will be stated in another place. Some higher secrets are purposely reserved for those who safely and honestly pass the elementary stage. When the man has reached the stage of finding at will any of the tattwas, let him not imagine he has become perfect.

If he goes on practising, his inward sight becomes keener, and he will recognize the five subdivisions of the tattwas. On and on let him go with his meditation, and innumerable shades of colour will be recognized according to the different proportions of the tattwas. Whilst during these intervals he is trying to distinguish between the different shades of the colours, his work will be for a time very tedious. We say tedious at first, because when the thousand shades of colour become fixed and defined in his eyes by perseverance and practice, he will have before his eyes an everchanging prospect of colour of the most beautiful shades, and this for a time will be sufficient food for his mind.

To avoid the tediousness, let him meditate upon his breath, as is laid down in the chapter of meditation of the tattwas.

**Action to be done during the different tattwas.** Actions of a sedate and stable nature are those of the sort enumerated under the Chandra swara, to be done when Prithivi the earthy principle is in course. Those of a fleeting nature, which are to be done and gone through very soon, are to be done during Apas. Actions of a hard nature, those in which a man has to make violent struggle to hold his own, are to be done during Tejas. If a yogi wishes to kill a man he must try to do so with the Vayu tattwa. In the Akasa, nothing should be done but meditation, as works begun during this always end badly. Works of the above nature only prosper in the tattwas specified; and those whose actions prosper may see this by experiment.

## Meditation and Mastery Over the Tattwas

We have previously given summary rules for distinguishing the various colours of the different tattwas which are of great use to the beginner. But now we are going to explain the final method of mastering the tattwas and of practising. This is a secret which was only imparted to the most promising adepts of yoga. But a short practice will fully show the important results to be gained by this practice.

The student will by degrees become able to look into futurity at will, and have all the visible world before his eyes, and he will be able to command nature.

During the day, when the sky is clear, let him once or twice for about an hour or two withdraw his mind from all external things; and sitting on an easy chair, let him fix his eyes on any particular part of the blue sky, and go on looking at it without allowing them to twinkle. At first he will see the waves of the water, this is the watery vapour in the atmosphere which surrounds the whole world. Some days later, as the eyes become practiced, he will see different sorts of buildings and so on in the air, and many other wonderful things as well. When the Neophyte reaches this stage of practice, he is sure of gaining success.

After this he will see different sorts of mixed colours of tattwas in the sky, which will after a constant and resolute practice show themselves in their proper and respective colours.

To test the truth of this, the neophyte during the practice should occasionally close his eyes and compare the colour floating in the sky with that which he sees inwardly. When both are the same the operation is right. Other tests we have given before, and other wonders resulting from this will of themselves present themselves to the yogi. This practice is to be done in the daytime.

For the night, let the student rise about two o’clock in the morning, when everything is calm, when there is no noise, and when the cold light of the stars breathe holiness, and a calm rapture enters into the soul of man. Let him wash his hands, feet, the crown of his head, and the nape of his neck with cold water. Let him put his shin bones on the ground, and let the back of his thighs touch his calves, and let him put his hands upon his knees, the fingers pointing towards the body. Let him now fix his eyes on the tip of his nose. To avoid tediousness, he must always, especially during the meditation, meditate upon his breath, coming in and going out.

Besides the above, this has many other advantages given elsewhere. It may here be said that by constant practice of this meditation over his breath, the man is to develop two distinct syllables in his thought. It is evident that when a man draws his breath in, a sound is produced which is imitated in *Han*. When out, the sound *Sa*. By constant practise, the going in and coming out of the breath is so much connected with these sounds that without any effort the mind understands Han-Sa with the production of these sounds. Thus we see that one full breath makes Han-Sa, this is the name of the ruler of the universe, together with his powers. They are exerted in the working out of natural phenomena. At this stage of perfection, the yogi should commence as follows:

Getting up at two or three in the morning, and washing himself in the aforementioned manner, let him know and fix his mind upon the tattwa then in course. If the tattwa in course be then Prithivi, let him think of it as something having four angles, a good yellow colour, sweet smelling, small in body, and taking away all diseases. Let him at the same time repeat the word *Lam*. It is very easy to imagine such a thing.

If it be the Apas tattwa, let him imagine something of the shape and brightness of the half moon, putting down heat and thirst, and that he is immersed in the ocean of water. Let him at that time repeat the word *Vam*.

If the tattwa be Tejas, let him imagine it as something triangular in shape, shedding a red glare, consuming food and drink, burning away everything, and thus making itself unbearable. At the same time let him repeat *Ram*.

If the tattwa be Vayu, let him imagine it as something of a spherical shape, of a colour green, or blue, like the green leaves of a tree after rain, and carrying him with a mighty power away from the ground and flying in space like the birds. And let him repeat the syllable *Pam*.

If the Tattwa be Akasa, let him imagine it as having no shape but giving forth a brilliant light, and let him repeat the syllable *Ham*. By diligent practice, these syllables uttered by the tongue of a yogi become inseparable from the tattwas. When he repeats any of these, the special tattwa appears with as much force as he may will, and thus it is that a yogi can cause whatever he likes, lightning, rain, wind, and so forth.

## Cure of Diseases

Every disease causes the breath to flow out of the wrong nostril, and the wrong tattwa to come into course. When the breath therefore is restored to the proper nostril, and the proper tattwa has been brought into course, let not anyone expect that all that is necessary has been done. If the disease be obstinate and the attack a very violent one, the man will have to persevere in battle a very long time before he conquers.

If a beginner cannot succeed very soon, let him aid the power of his breath by a suitable medicine, and swara will be restored very soon.

It may be noticed that the Chandra swara is generally the best for all diseases. Its flow is an indication of the soundness of health. In cold, cough, and other diseases, this breath ought to flow.

Of the tattwas as well as of the swaras, no one causes pain if it goes on properly. In this state it ought not generally to be meddled with. But when any one gains an undue predominance and causes diseases, it ought to be at once changed. Experience shows that the Apas and the Prithivi tattwas are the only ones generally good for health, and indeed, the fact that during the course of the Apas tattwa the breath is felt sixteen fingers breadth below the nose, and during the Prithivi twelve fingers, argues at those times a more sound and powerful working of the functions of the body, than when it is felt only eight, or four, or no finger-breadth below the nose.

Akasa therefore is the worst for health, and in a state of ill-health, a man will generally find in course, either Akasa, Vayu, or Tejas.

Let him therefore, when need be, proceed in the following manner. After having changed his breath from the wrong nostril to the proper one, generally the left, and pressing the opposite side by a cushion so that it may not change again, let the man sit on an easy chair and bind his left thigh a little above the knee joint with his handkerchief. In a short time, whose length varies inversely as the deficiency of practice, and directly as the violence of the disease, he will perceive that the tattwa changes to the one immediately below it and so on; and then the next, and so forth. If he be an acute observer of the conditions of his body, he will perceive that slowly his mind is becoming more and more easy. Let him tighten his bandage still more if need be. When at last he reaches the Prithivi tattwa, he will find in the state of his health a great change for the better. Let him preserve in this state, or, still better, the Apas tattwa for some time, and return to it occasionally for some days, even after the attacks of the disease have ceased. He will no doubt be cured.

## Forecast of Futurity

Although a yogi obtains the power of knowing everything that is, has been, or is to be, beyond the reach of the senses, yet generally he becomes indifferent to such knowledge, forgetting himself, as he does, in his eternal presence before the light which breathes beauty into all we see in the world. We shall therefore represent him here revealing if not all his knowledge of futurity, only on questions being put to him by others. But our Neophytes may as well put the questions themselves, and then answer them according to the laws here laid down.

When a man comes and says to the yogi that he has a question to ask, let him see which of the tattwas is in course.

(a) If the tattwa be Prithivi, the question is about some root, something belonging to the vegetable kingdom, or something in which the earthy nature is predominant.

(b) If it be Apas, it is about some life, birth, death, etc.

(c) If Tejas, the question is of metals, gain or loss, etc.

(d) If Akasa, he means to ask nothing.

(e) If Vayu, about some journey.

These are but elementary things. The practical yogi who can distinguish between the mixture of the tattwas can name the particular things.

Now let him see through which of his nostrils the breath is flowing, which is the fortnight then in course of passing, which the days, and what direction of himself, the enquirer.

If the breath comes through the left nostril, to, secure complete success in the work which makes the subject of the question, and which will be of the sort specified under Ida, he must have the following coincidences: The fortnight must be bright, that is of the waxing moon; the day must be even, 2, 4, 6, and so on; the direction must be east or north. If these things coincide the man will get what he wants.

Again, if the Surya swara coincide with the dark fortnight, the day odd, the direction south and west, the same result may be predicted but not so thoroughly. The action will be of the sort prescribed under Pingala.

According as any of these do not coincide, will the success be more or less imperfect. It must be remembered that the breath at the time must not be flowing through the wrong nostril. This has many bad consequences; we only just touch the subject.

**Of the wrong swara.** If at the commencement of the day the wrong swara arises, the lunar for the solar, and vice versa, a man may expect something wrong. If it happens the first day, there is sure to be some sort of mental uneasiness. If the second, some loss of wealth. If the third, a journey will come. If the fourth, some dear object will be destroyed. If the fifth, loss of kingdom. If the sixth, loss of everything. If the seventh, illness and pain sure to come. If the eighth, death.

If the sun breath flows in the morning and at noon and the moon in the evening, a sad discomfiture will be the result, the reverse being a sign of victory.

If a man, going to travel, raises his foot which coincides in direction with the empty nostril at the time being, he will not get what he desires from his travels.

[contents]

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50. Note by JMG: This is not quite correct. The lecture is more exactly a summary of Rama Prasad’s translation of *The Science of Breath and the Philosophy of Tattvas*, a medieval Sanskrit text that is appended to the book just named.

51. Note by JMG: This note was added and signed by S.R.M.D. (Mathers), and refers to events in Edward Bulwer-Lytton’s novel *Zanoni*, a great favorite of his and of other members of the original Order.

# BOOK EIGHT

## Divination

# GEOMANCY

## Chapter One

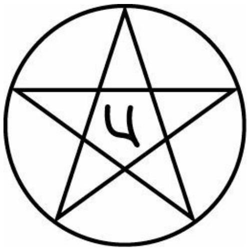
The figures of geomancy consist of various groupings of odd and even points in four lines. Of these the greatest possible number of combinations is sixteen. Therefore these sixteen combinations of odd and even points arranged on four lines are the sixteen figures of geomancy. These are again classed under the heads of the elements, the signs of the zodiac, and the planets ruling these. Two figures are attributed to each of the seven planets, while the remainder are attributed to Caput and Cauda Draconis—the head and tail of the dragon, or the north and south nodes of the moon. Furthermore, to each planet and sign certain ruling genii are attributed, as shown on pages 660 and 661.

## Chapter Two

Roughly speaking, the mode of obtaining the first four geomantic figures, from which the remainder of the divination is calculated, is by marking down at random on paper with a pencil held by a loosely tensed hand sixteen lines of points or dashes, without counting the number placed in each line during the operation. And all the time thinking fixedly of the subject of the demand. When the sixteen lines are completed, the number of points in each line should be added up, and if the result be odd a single point or cross should be made in the first of the three compartments to the right of the paper. If even, two points or crosses. These sixteen lines will then yield four geomantic figures. The results, odd and/or even, of lines one to four inclusive comprise the first figure. Of lines five to eight the second figure; of lines nine to twelve the third; of lines thirteen to sixteen, the fourth figure, as shown in the diagram on page 660.

The symbol of a pentagram either within or without a circumscribed circle should be made at the top of the paper on which the dashes are made. The paper itself should be perfectly clean and should have never been previously used for any other purpose. If a circle be used with the pentagram, it should be drawn before the latter is described. The pentagram should always be of the “invoking” type, as described in the pentagram ritual. Since the pentagram concerns the element of earth, it should therefore be drawn beginning at the top descending to the lower left hand point, carefully closing the angle at the finish. Within the centre of the pentagram, the sigil of the “ruler” to which the matter of the question specially refers, should be placed.

## Plan of Geomantic Divination



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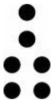
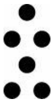
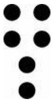
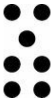
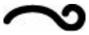
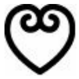
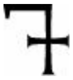
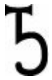
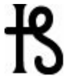
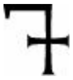
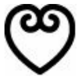
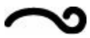
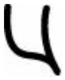
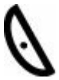
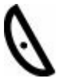
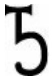
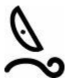
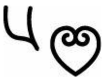
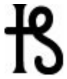
|---|---|---|---|
| 15 points<br>15 points<br>16 points<br>14 points | odd<br>odd<br>even<br>even |  | Fortuna Minor |
| 15 points<br>16 points<br>15 points<br>14 points | odd<br>even<br>odd<br>even |  | Amissio |
| 12 points<br>6 points<br>9 points<br>7 points | even<br>even<br>odd<br>odd |  | Fortuna Major |
| 10 points<br>11 points<br>10 points<br>10 points | even<br>odd<br>even<br>even |  | Rubeus |

| Sigil of Ruler | Name of Ruler | Planet which rules answer | Sign of zodiac |
|---|---|---|---|
|  | Bartzabel | Mars zmars | Aries zaries |
| | | | |

| | | | |
|---|---|---|---|
|  | Kedemel | Venus zven | Taurus ztaur |
|  | Taphthartharath | Mercury zmerc | Gemini zgem |
|  | Chashmodai | Luna zmoon | Cancer zcanc |
|  | Sorath | Sol zsun | Leo zleo |
|  | Taphthartharath | Mercury zmerc | Virgo zvirg |
|  | Kedemel | Venus zven | Libra zlib |
|  | Bartzabel | Mars zmars | Scorpio zscorp |
|  | Hismael | Jupiter zjup | Sagittarius zsag |
|  | Zazel | Saturn zsat | Capricorn zcap |
|  | Zazel | Saturn zsat | Aquarius zaqua |
|  | Hismael | Jupiter zjup | Pisces zpisc |
|  | Zazel and Bartzabel | Saturn and Mars<br>zsat zmars | Cauda Draconis zxu |
|  | Hismael and Kedemel | Jupiter and Venus<br>zjup zven | Caput Draconis zxuu |
|  | Sorath | Sol zsun | Leo zleo |
| | Chashmodai | Luna zmoon | Cancer zcanc |

| | | | |
|---|---|---|---|
| ♄ | | | |

Note by Regardie: When attributing the above geomantic figures to the Tree of Life, the two Saturnian figures represent the Three Supernals. The planetary figures are placed on the appropriate Sephiroth, while Caput and Cauda Draconis signify Malkuth.

| Element | Geomantic Figure | Name and Meaning of Figure |
|---|---|---|
| Fire | o<br>o<br>o o<br>o | PUER (a boy, yellow, beardless.) |
| Earth | o<br>o o<br>o<br>o o | AMISSIO (loss, comprehended without.) |
| Air | o o<br>o o<br>o<br>o o | ALBUS (white, fair.) |
| Water | o o<br>o o<br>o o<br>o o | POPULUS (people, congregation.) |
| Fire | o o<br>o o<br>o<br>o | FORTUNA MAJOR (greater fortune and aid; safeguard, entering.) |
| Earth | o o<br>o<br>o<br>o o | CONJUNCTIO (assembly, conjunction.) |
| Air | o<br>o o<br>o<br>o | PUELLA (a girl, beautiful.) |
| Water | o o<br>o<br>o o<br>o o | RUBEUS (red, reddish.) |
| Fire | o o<br>o<br>o o<br>o | ACQUISITIO (obtaining, comprehended within.) |
| Earth | o<br>o o<br>o o<br>o | CARCER (a prison; bound.) |
| Air | o o<br>o o<br>o o<br>o | TRISTITIA (sadness, dammed, cross.) |
| Water | o<br>o o<br>o o<br>o o | LAETITIA (joy, laughing, healthy, bearded.) |
| Fire | o<br>o<br>o<br>o o | CAUDA DRACONIS (the lower threshold, going out.) |
| Earth | o o<br>o<br>o<br>o | CAPUT DRACONIS (heart, upper threshold; entering.) |
| Air | o<br>o<br>o o<br>o o | FORTUNA MINOR (lesser fortune; and aid; safeguard going out.) |
| Water | o<br>o<br>o<br>o | VIA (way, journey.) |

If the question be of the nature of Saturn, such as agriculture, sorrow, death, etc., the sigil of Zazel should be placed in the pentagram. If of Jupiter, concerning good fortune, feasting, church preferment, etc., the sigil of Hismael. If of Mars, war, fighting, victory, etc., the sigil of Bartzabel. If of the sun, power, magistracy, success, etc., the sigil of Sorath. If of Venus, love, music, pleasure, etc., the sigil of Kedemel. If of Mercury, such as science, learning, knavery, etc., the sigil of Taphthartharath. If of travelling, fishing, etc., under Luna, then the sigil of Chasmodai. In the diagram appended the sigil of Hismael is employed.

During the marking down of the points, the attention should be fixed upon the sigil within the pentagram, and the mind should carefully consider the question proposed.[1] The hand should not be moved from the paper until the sixteen lines of points are complete. A pencil is therefore preferable to a pen for this purpose—unless, of course, a very reliable fountain pen is employed. It is practically more convenient to draw or rule four lines across the paper beforehand to mark off the space for such four lines composing a geomantic figure as shown on page 658. The first four geomantic figures formed directly from the sixteen lines of points are called the Four Mothers. It is from them that the remaining figures necessary to complete the geomantic scheme of direction are derived.

These should now be placed in a row from right to left, for the greater convenience of the necessary calculations—though much practice may render this unnecessary. The first figure will be attributed to the south, the second to the east, the third to the north, and the fourth to the west.

The Four Mothers

| 4th | 3rd | 2nd | 1st |
|---|---|---|---|
| West | North | East | South |
| o o | o o | o | o |
| o | o o | o o | o |
| o o | o | o | o o |
| o o | o | o o | o o |

| | | | |
|---|---|---|---|
| Rubeus | Fortuna Major | Amissio | Fortuna Minor |

From these Four Mothers, four resulting figures called the Four Daughters are now to be derived, thus: The uppermost points of the First Mother will be the uppermost points of the First Daughter. The corresponding, that is the first line of, points of the Second Mother will be the second points of the First Daughter. The same line of points of the Third Mother will constitute the third points of the First Daughter. The same point of the Fourth Mother will be the fourth point of the First Daughter. The same rule applies to all the figures. The second line of points of the four Mother figures will comprise the Second Daughter. The third line of points of the Four Mothers will comprise the Third Daughter, and the fourth line of points of the Four Mothers will comprise the Fourth Daughter.

| | Mothers | | | |
|---|---|---|---|---|
| | 4th | 3rd | 2nd | 1st |
| First Daughter, 4 uppermost points | o o | o o | o | o |
| Second Daughter, 4 next points | o | o o | o o | o |
| Third Daughter, 4 next points | o o | o | o | o o |
| Fourth Daughter, 4 last points | o o | o | o o | o o |
| | Rubeus | Fortuna Major | Amisssio | Fortuna Minor |

Applying the above rule throughout, the following will represent the Four Daughters:

| 4th | 3rd | 2nd | 1st |
|---|---|---|---|
| o o | o o | o | o |
| o o | o | o o | o |
| o | o | o o | o o |
| o o | o o | o | o o |
| Albus | Conjunctio | Carcer | Fortuna Minor |

These, again for the convenience of the beginner, are now to be placed on the left hand of the Four Mothers in a single line from right to left.

| Four Daughters | | | | Four Mothers | | | |
|---|---|---|---|---|---|---|---|
| 8th | 7th | 6th | 5th | 4th | 3rd | 2nd | 1st |
| o o | o o | o | o | o o | o o | o | o |
| o o | o | o o | o | o | o o | o o | o |
| o | o | o o | o o | o o | o | o | o o |
| o o | o o | o | o o | o o | o | o o | o o |
| Albus | Conjunctio | Carcer | Fortuna Minor | Rubeus | Fortuna Major | Amissio | Fortuna Major |

From these eight figures, four others are now to be calculated which may be called the Four Resultants, or the Four Nephews. These will be the ninth, tenth, eleventh, and twelfth figures of the whole scheme. The ninth figure is formed from the points of the first and second figures compared together; the tenth from the third and fourth figures; the eleventh from the fifth and sixth figures, the twelfth from the seventh and eighth figures. The rule is to compare or add together the points of the corresponding lines. If, for instance, the first line of the First Mother consists of one point, and the first line of the Second Mother also consists of one point, these two are added together, and since they are an even number two points are marked down for the first line of the Resultant. If the added points are odd, only one point is marked for the resulting figure. The ninth figure is thus formed:

| 2nd Figure | 1st Figure | | | |
|---|---|---|---|---|
| o | o | Uppermost | points added equals 2: | o o |
| o o | o | Second | points added equals 3: | o |
| o | o o | Third | points added equals 3: | o |
| o o | o o | Lowest | points added equals 4: | o o |
| | | | | Conjunctio |

The other Resultants are calculated in precisely the same way:

| Four Daughters | | | | Four Mothers | | | |
|---|---|---|---|---|---|---|---|
| 8th | 7th | 6th | 5th | 4th | 3rd | 2nd | 1st |
| o o | o o | o | o | o o | o o | o | o |
| o o | o | o o | o | o | o o | o o | o |
| o | o | o o | o o | o o | o | o | o o |
| o o | o o | o | o o | o o | o | o o | o o |
| Albus | Conjunctio | Carcer | Fortuna Minor | Rubeus | Fortuna Major | Amissio | Fortuna Major |

In this way are yielded the four Resultants:

| 12th | 11th | 10th | 9th |
|---|---|---|---|
| o o | o o | o o | o o |
| o | o | o | o |
| o o | o o | o | o |
| o o | o | o | o o |
| Rubeus | Acquisitio | Caput Draconis | Conjunctio |

And thus the twelve principal figures of the geomantic scheme of divination are completed. These again correspond to the twelve astrological houses of heaven, with which they will later on be compared.

## Chapter Three

For the greater assistance of the diviner in forming a judgment upon the general condition of the scheme of twelve figures thus far obtained, it is usual to deduce from them three other subsidiary figures. These three are of less importance than the twelve previous figures, and are not to be considered at all in the light of component figures of the scheme, but only as aids to the general judgment. These other figures are known as the Right Witness, Left Witness, and the Judge.

The two witnesses are without significance in the divination, except as they are the roots from which the figure known as the Judge is derived. The Right Witness is formed from the ninth and tenth figures by comparing the points in the manner before shown in the formation of the Resultants. That is, the corresponding lines of points in the two figures are compared together, and the addition, whether odd or even, comprises the points of the Witness. The Left Witness represents the combination in a similar manner of the eleventh and twelfth figures. The Judge again is formed in precisely the same way from the Two Witnesses, and is therefore a synthesis of the whole figure. If he be good, the figure is good and the judgment will be favourable; and vice versa. From the nature of the formation of the fifteenth figure, the Judge, it should always consist of an even number of points, and never of odd. That is, in adding together the four lines of points comprising the Judge, the result should be an even number. For if the Judge were a figure of odd points, it would show that a mistake had been made somewhere in the calculations.

The Reconciler is a sixteenth figure sometimes used for aiding the judgment by combining the Judge with the figure in the particular house signifying the thing demanded. Thus, in the preceding scheme, the Judge formed is Populus, and the second figure being Amissio, their combination also yields Amissio.

In order to discover where ⊕ the Part of Fortune will fall, add together all the points of the first twelve figures. Divide that number by twelve and place the Part of Fortune with the figure answering to the remainder. If there is no remainder it will fall on the twelfth figure. The Part of Fortune is a symbol of ready money, money in cash belonging to the querent, and is of the greatest importance in all questions of money.

## Chapter Four

The following is the signification of the twelve houses of heaven, in brief:

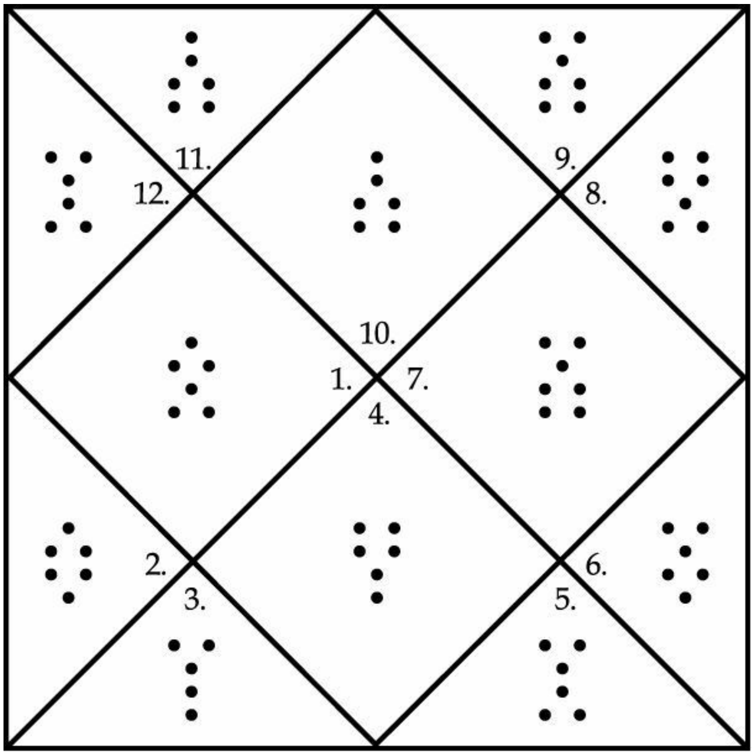
| | |
|---|---|
| First house (Ascendant): | Life, health, querent, etc. |
| Second house: | Money, property, personal worth. |
| Third house: | Broth ers, sisters, news, short journeys, etc. |
| Fourth house: | Father, landed property, inheritance. The grave, the end of the matter. |
| Fifth house: | Children, pleasure, feasts, speculation. |

| | |
|---|---|
| Sixth house: | Servants, sickness, uncles and aunts, small animals. |
| Seventh house: | Love, marriage, husband or wife. Partnerships and associations, public enemies, lawsuits. |
| Eighth house: | Deaths, wills, legacies; pain, anxiety. Estate of deceased. |
| Ninth house: | Long journeys, voyages. Science, religion, art, visions, and divinations. |
| Tenth house: | Mother. Rank and honour, trade or profession, authority, employment, and worldly position generally. |
| Eleventh house: | Friends, hopes, and wishes. |
| Twelfth house: | Sorrows, fears, punishments, enemies in secret, institutions, unseen dangers, restriction. |

The twelve figures of the geomantic scheme as previously calculated are to be thus attributed to a map of the twelve houses of heaven, and are placed therein.

The first figure goes with the tenth house.
The second figure goes with the first house.
The third figure goes with the fourth house.
The fourth figure goes with the seventh house.
The fifth figure goes with the eleventh house.
The sixth figure goes with the second house.
The seventh figure goes with the fifth house.
The eighth figure goes with the eighth house.
The ninth figure goes with the twelfth house.
The tenth figure goes with the third house.
The eleventh figure goes with the sixth house.
The twelfth figure goes with the ninth house.

Thus the figures derived by the calculations provided in the example given previously would occupy a Geomantic map as follows:



*Geomantic Reading*

## Chapter Five

Herein follows a set of general tables of the sixteen figures in the twelve houses for the better convenience of forming a general judgment of the scheme.[2] Under the head of each figure separately is given its general effect in whatever house of the map of the heavens it may be located.

Thus, by taking the house signifying the end or result of the matter, the fourth house, etc., and by noting what figures fall therein, the student may find by these tables the general effect in that position.

Acquisitio

Generally good for profit and gain.

| | |
|---|---|
| Ascendant | Happy, success in all things. |
| Second house | Very prosperous. |
| Third house | Favour and riches. |
| Fourth house | Good fortune and success. |
| Fifth house | Good success. |

| | |
|---|---|
| Sixth house | Good—especially if it agree with the Fifth. |
| Seventh house | Reasonably good. |
| Eighth house | Rather good, but not very. The sick shall die. |
| Ninth house | Good in all demands. |
| Tenth house | Good in suits. Very prosperous. |
| Eleventh house | Good in all. |
| Twelfth house | Evil, pain, and loss. |

### Amissio

Good for loss of substance and sometimes for love; but very bad for gain.

| | |
|---|---|
| Ascendant | Ill in all things but for prisoners. |
| Second house | Very ill for money, but good for love. |
| Third house | Ill end—except for quarrels. |
| Fourth house | Ill in all. |
| Fifth house | Evil, except for agriculture. |
| Sixth house | Rather evil for love. |
| Seventh house | Very good for love, otherwise evil. |
| Eighth house | Excellent in all questions. |
| Ninth house | Evil in all things. |
| Tenth house | Evil, except for favour with women. |
| Eleventh house | Good for love, otherwise bad. |
| Twelfth house | Evil in all things. |

### Fortuna Major

Good for gain in all things where a person has hopes to win.

| | |
|---|---|
| Ascendant | Good, save in secrecy. |
| Second house | Good, except in sad things. |
| Third house | Good in all. |
| Fourth house | Good in all, but melancholy. |
| Fifth house | Very good in all things. |
| Sixth house | Very good except for debauchery. |
| Seventh house | Good in all. |
| Eighth house | Moderately good. |

| | |
|---|---|
| Ninth house | Very good. |
| Tenth house | Exceedingly good. Go to superiors. |
| Eleventh house | Very good. |
| Twelfth house | Good in all. |

### Fortuna Minor

Good in any matter in which a person wishes to proceed quickly.

| | |
|---|---|
| Ascendant | Speed in victory and in love, but choleric. |
| Second house | Very good. |
| Third house | Good—but wrathful. |
| Fourth house | Haste; rather evil except for peace. |
| Fifth house | Good in all things. |
| Sixth house | Medium in all. |
| Seventh house | Evil, except for war or love. |
| Eighth house | Evil generally. |
| Ninth house | Good, but choleric. |
| Tenth house | Good, except for peace. |
| Eleventh house | Good, especially for love. |
| Twelfth house | Good, except for alteration, or for suing another. |

### Laetitia

Good for joy, present or to come.

| | |
|---|---|
| Ascendant | Good, except in war. |
| Second house | Sickly. |
| Third house | Ill. |
| Fourth house | Mainly good. |
| Fifth house | Excellently good. |
| Sixth house | Evil generally. |
| Seventh house | Indifferent. |
| Eighth house | Evil generally. |
| Ninth house | Very good. |
| Tenth house | Good, rather in war than in peace. |
| Eleventh house | Good in all. |

| | |
|---|---|
| Twelfth house | Evil generally. |

Tristitia

Evil in almost all things.

| | |
|---|---|
| Ascendant | Medium, but good for treasure and fortifying. |
| Second house | Medium, but good to fortify. |
| Third house | Evil in all. |
| Fourth house | Evil in all. |
| Fifth house | Very evil. |
| Sixth house | Evil, except for debauchery. |
| Seventh house | Evil for inheritance and magic only. |
| Eighth house | Evil, but in secrecy good. |
| Ninth house | Evil, except for magic. |
| Tenth house | Evil, except for fortifications. |
| Eleventh house | Evil in all. |
| Twelfth house | Evil, but good for magic and treasure. |

Puella

Good in all demands, especially in those relating to women.

| | |
|---|---|
| Ascendant | Good except in war. |
| Second house | Very good. |
| Third house | Good. |
| Fourth house | Indifferrent. |
| Fifth house | Very good, but notice the aspects. |
| Sixth house | Good, but especially so for debauchery. |
| Seventh house | Good, except for war. |
| Eighth house | Good. |
| Ninth house | Good for music. Otherwise only medium. |
| Tenth house | Good for peace. |
| Eleventh house | Good, and love of ladies. |
| Twelfth house | Good in all. |

Puer

Evil in most demands, except in those relating to war or love.

| | |
|---|---|
| Ascendant | Indifferent. Best in war. |
| Second house | Good, but with trouble. |
| Third house | Good fortune. |
| Fourth house | Evil, except in war and love. |
| Fifth house | Medium good. |
| Sixth house | Medium. |
| Seventh house | Evil, save in war. |
| Eighth house | Evil, save for love. |
| Ninth house | Evil, except for war. |
| Tenth house | Rather evil, but good for love and war. Most other things medium. |
| Eleventh house | Medium; good favour. |
| Twelfth house | Very good in all. |

### Rubeus

Evil in all that is good and good in all that is evil.

| | |
|---|---|
| Ascendant | Destroy the figure if it falls here! It makes the judgment worthless. |
| Second house | Evil in all demands. |
| Third house | Evil, except to let blood. |
| Fourth house | Evil, except in war and fire. |
| Fifth house | Evil, save for love, and sowing seed. |
| Sixth house | Evil, except for bloodletting. |
| Seventh house | Evil, except for war and fire. |
| Eighth house | Evil. |
| Ninth house | Very evil. |
| Tenth house | Dissolute. Love, fire. |
| Eleventh house | Evil, except to let blood. |
| Twelfth house | Evil in all things. |

### Albus

Good for profit and for entering into a place or undertaking.

| | |
|---|---|
| Ascendant | Good for marriage. Mercurial. Peace. |

| | |
|---|---|
| Second house | Good in all. |
| Third house | Very good. |
| Fourth house | Very good, except in war. |
| Fifth house | Good. |
| Sixth house | Good in all things. |
| Seventh house | Good, except for war. |
| Eighth house | Good. |
| Ninth house | A messenger brings a letter. |
| Tenth house | Excellent in all. |
| Eleventh house | Very good. |
| Twelfth house | Marvelously good. |

Conjunctio

Good with good, or evil with evil. Recovery of things lost.

| | |
|---|---|
| Ascendant | Good with good, evil with evil. |
| Second house | Commonly good. |
| Third house | Good fortune. |
| Fourth house | Good, save for health; see the Eighth. |
| Fifth house | Medium. |
| Sixth house | Good for immorality only. |
| Seventh house | Rather good. |
| Eighth house | Evil; death. |
| Ninth house | Medium good. |
| Tenth house | For love, good. For sickness, evil. |
| Eleventh house | Good in all. |
| Twelfth house | Medium. Bad for prisoners. |

Carcer

Generally evil. Delay, binding, bar, restriction.

| | |
|---|---|
| Ascendant | Evil, except to fortify a place. |
| Second house | Good in Saturnine questions; else evil. |
| Third house | Evil. |
| Fourth house | Good only for melancholy. |

| | |
|---|---|
| Fifth house | Receive a letter within three days. Evil. |
| Sixth house | Very evil. |
| Seventh house | Evil. |
| Eighth house | Very evil. |
| Ninth house | Evil in all. |
| Tenth house | Evil, save for hidden treasure. |
| Eleventh house | Much anxiety. |
| Twelfth house | Rather good. |

### Caput Draconis

Good with good; evil with evil. Gives a good issue for gain.

| | |
|---|---|
| Ascendant | Good in all things. |
| Second house | Good. |
| Third house | Very good. |
| Fourth house | Good, save in war. |
| Fifth house | Very good. |
| Sixth house | Good for immorality only. |
| Seventh house | Good, especially for peace. |
| Eighth house | Good. |
| Ninth house | Very good. |
| Tenth house | Good in all. |
| Eleventh house | Good for the church and ecclesiastical gain. |
| Twelfth house | Not very good. |

### Cauda Draconis

Good with evil, and evil with good. Good for loss, and for passing out of an affair.

| | |
|---|---|
| Ascendant | Destroy figure if it falls here! Makes judgment worthless. |
| Second house | Very evil. |
| Third house | Evil in all. |
| Fourth house | Good, especially for conclusion of the matter. |
| Fifth house | Very evil. |
| Sixth house | Rather good. |

| | |
|---|---|
| Seventh house | Evil, war, and fire. |
| Eighth house | No good, except for magic. |
| Ninth house | Good for science only. Bad for journeys. Robbery. |
| Tenth house | Evil, save in works of fire. |
| Eleventh house | Evil, save for favours. |
| Twelfth house | Rather good. |

Via

Injurious to the goodness of other figures generally, but good for journeys and voyages.

| | |
|---|---|
| Ascendant | Evil, except for prison. |
| Second house | Indifferent. |
| Third house | Very good in all. |
| Fourth house | Good in all save love. |
| Fifth house | Voyages good. |
| Sixth house | Evil. |
| Seventh house | Rather good, especially for voyages. |
| Eighth house | Evil. |
| Ninth house | Indifferent. Good for journeys. |
| Tenth house | Good. |
| Eleventh house | Very good. |
| Twelfth house | Excellent. |

Populus

Sometimes good and sometimes bad; good with good, and evil with evil.

| | |
|---|---|
| Ascendant | Good for marriage. |
| Second house | Medium good. |
| Third house | Rather good than bad. |
| Fourth house | Good in all but love. |
| Fifth house | Good in most things. |
| Sixth house | Good. |
| Seventh house | In war good; else medium. |
| Eighth house | Evil. |

| | |
|---|---|
| Ninth house | Look for letters. |
| Tenth house | Good. |
| Eleventh house | Good in all. |
| Twelfth house | Very evil. |

## Chapter Six

By essential dignity is meant the strength of a figure when found in a particular house. A figure is, therefore, strongest when in what is called its house, very strong when in its exaltation, strong in its triplicity, very weak in its fall, weakest of all in its detriment. A figure is in its fall when in a house opposite to that of its exaltation, and in its detriment when opposite to its own house.

The geomantic figures, being attributed to the planets and signs, are dignified according to the rules which obtain in astrology. That is to say, they follow the dignities of their ruling planets, considering the twelve houses of the scheme as answering to the twelve signs. Thus, the ascendant or first house answers to Aries, the second house to Taurus, the third house to Gemini, and so on to the twelfth answering to Pisces. Therefore the figures of Mars will be strong in the first house, but weak in the seventh house, and so forth.

| Name of Sign | Ruler | Element | Exaltation | Fall | Detriment | Strong |
|---|---|---|---|---|---|---|
| Aries | Mars | Fire | Sun | Saturn | Venus | Jupiter |
| Taurus | Venus | Earth | Luna | — | Mars | Jupiter |
| Gemini | Mercury | Air | — | — | Jupiter | Saturn |
| Cancer | Luna | Water | Jupiter | Mars | Saturn | Mercury |
| Leo | Sol | Fire | — | — | Saturn | Mars |
| Virgo | Mercury | Earth | Mercury | Venus | Jupiter | Saturn |
| Libra | Venus | Air | Saturn | Sol | Mars | Jupiter |
| Scorpio | Mars | Water | — | Luna | Venus | Sun |
| Sagittarius | Jupiter | Fire | — | — | Mercury | Venus |

| | | | | | | |
|---|---|---|---|---|---|---|
| Capricorn | Saturn | Earth | Mars | Jupiter | Luna | Mercury |
| Aquarius | Saturn | Air | — | — | Sol | — |
| Pisces | Jupiter | Water | Venus | Mercury | Mercury | — |
| Caput Draconis is strong in the dignities of Jupiter and Venus.<br>Cauda Draconis is strong in the dignities of Saturn and Mars. | | | | | | |

## Chapter Seven

Remember always that if the figures Rubeus or Cauda Draconis fall in the ascendant, or first house, the figure is not fit for judgment and should be destroyed without consideration. Another figure for the question should not be erected before at least two hours have elapsed.

Your figure being thoroughly arranged as on a map of the heavens, as previously shown, note first to what house the demand belongs. Then look for the Witnesses and the Judge, as to whether the latter is favourable or otherwise, and in what particular way. Put this down.

Note next what figure falls in the house required. Also whether it passes or springs—that is whether it is also present in any other house or houses. These should also be considered—as for example in a question of money stolen, if the figure in the second house be also found in the sixth house, it might also show that the thief was a servant in the house.

Then look in the table of figures in the houses and see what the figure signifies in the special house under consideration. Put this down also. Then look in the table for the strength of the figures in that house. Following this, apply the astrological rule of aspects between houses, noting what houses are sextile, quintile, square, trine, etc. Write the good on one side and the evil on the other, noting also whether these figures also are strong or weak, friendly or unfriendly in nature to the figure in the house required. Note that in looking up the aspects between houses, there are two directions, dexter and sinister. The dexter aspect is that which is contrary to the natural succession of the houses; the sinister is the reverse. The dexter aspect is more powerful than the sinister.

Then add the meaning of the figure in the fourth house, which will signify the end of the matter. It may also assist you to form a Reconciler figure from the figure in the house required and the Judge, noting what figure results and whether it harmonizes with either or both by nature. Now consider all you have written down, and according to the balance of good and evil therein form your final judgment.

Consider also in money matters where the Part of Fortune falls.

For example, let us consider the figure previously set up and form a judgment for “loss of money in business” therefrom.

Populus is the Judge, and we find that in questions of money, which concern the second house, it signifies “medium good.” The question as a whole is of the nature of the second house, where we find Carcer. We then discover that Carcer here is “evil,” as showing obstacles and delays. The Part of Fortune is in the ascendant with Amissio, signifying loss through querent’s own mistake and loss through querent’s self.

The figure of Amissio springs into no other house, therefore this does not affect the question. Carcer in the second house is neither strong nor weak; its strength for evil is medium. The figures sextile and trine of the second are Conjunctio, Fortuna Major, Fortuna Minor, and Acquisitio, all good figures, helping the matter and friendly in nature. This signifies well-intentioned help of friends. The figures square and opposition of the second are Fortuna Minor, Conjunctio, Albus, which are not hostile to Carcer, therefore showing “opposition not great.”

The figure in the fourth house is Fortuna Major which shows a good end but with anxiety. Let us now form a Reconciler between the figure of the second house which is Carcer and the Judge, Populus, which produces Carcer again, a sympathetic figure, but denoting delay—delay, but helping the querent’s wishes. Now let us add all these together:

1. Medium.
2. Evil and obstacles, delay.

3. Loss through querent's self.
4. Strength for evil, medium only.
5. Well-intentioned aid of friends.
6. Not much opposition from enemies.
7. Ending—good; but with anxiety.
8. Delay, but helping querent's wishes.

And we can formulate the final judgment:

That the querent's loss in business has been principally owing to his own mismanagement. That he will have a long and hard struggle, but he will meet with help from friends. That his obstacles will gradually give way, and that after much anxiety he will eventually recoup himself for his former losses.

## Summary of Stages in Geomantic Divination

1. If Rubeus or Cauda Draconis in ascendant destroy the figure.
2. Note the house to which the question belongs. See if the figure there springs into another house.
3. Form the Judge from the two Witnesses.
4. Part of Fortune—that is, if money question.
5. See if figure in house concerned is strong or weak. If it pass or spring into any other house.
6. See figures sextile and trine, square and opposition.
7. Friendly or unfriendly.
8. Note the figure in fourth house, signifying the end or outcome.
9. Form a Reconciler from Judge and the figure in house to which the demand appertains.

## Note by Israel Regardie

Although this whole instruction of geomancy describes the process as being performed throughout on paper with a pencil, yet it should be remembered that this description is but a makeshift for the convenience of the unenterprising student. By definition, geomancy is a scheme of divination by and through the element of earth. Therefore the student with initiative, to whom this method appeals, should act accordingly. Let him therefore prepare a quantity of clean and dry black earth—or desert sand, if possible, but not that taken from the seashore—and also a tray or wooden box which is to be reserved solely for the purpose of housing this consecrated earth. The outside of the box might be decorated with sigils or symbolic paintings in harmony with the general idea, and painted in the four Malkuth colours. A small, slender wand, pointed to make clean sharp holes or markings, should be prepared since it will be with this instrument that the sixteen lines of dots or holes in the earth will be made. When all has been duly prepared, the box of earth should be given a ceremonial consecration; the student who has studied the general formulae of consecration will know exactly what should be done.

In actual divinatory practice, the invoking earth pentagram enclosing the sigil, and the sixteen rows of dots from which the Four Mothers will be formed, can be quickly marked on the earth with this special wand or pointer. Then, for convenience's sake, the student can transfer these four primary figures to paper, calculate the remaining eight figures to be placed on the map, and proceed to judgment exactly as this instruction lays down. Experience shows that the actual use of earth as a means of forming the fundamental magical link between the initiated diviner and the geomantic divinatory genii is psychologically more valid and effectual than with paper and pencil, besides yielding far more satisfactory results.

[contents]

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1. Note by Regardie: A common practice is to repeat audibly the name of the ruler as though to invoke him, followed by a short sentence concerning the matter of divination.

2. Note by Regardie: I here omit a series of interpretations based upon the use of the two Witnesses and the Judge. I have found these most untrustworthy, giving answers in utter contradiction to the proper divination worked out by the readings which follow. The medieval origin of the present omission is

clearly shown, and is not a credit to the system. The following facts, which should be very carefully studied, will provide the fundamental authoritative data to enable the student to divine correctly.

# BOOK “T”—THE TAROT

## (Comprising Manuscripts N, O, P, Q, R, and an Unlettered T.A.M. Instruction) [3]

“What thou seest write in a book,

and send it unto the seven abodes that are in Assiah.”

“And I saw in the right hand of Him that sat upon the throne a book sealed with seven seals.” “And I saw a strong angel proclaiming with a loud voice, ‘Who is worthy to open the Books and to loose the seals thereof?’”

H.R.U.

## THE GREAT ANGEL IS SET OVER THE OPERATION OF THE SECRET WISDOM

### The Titles of the Tarot Symbols

1. Ace of Wands is called the Root of the Powers of Fire.

2. Ace of Swords is called the Root of the Powers of Air.

3. Ace of Pentacles is called the Root of the Powers of Earth.

4. Ace of Cups is called the Root of the Powers of Water.

5. The Knight of Wands is called the Lord of Flame and Lightning, the King of the Spirits of Fire.

6. The Queen of Wands is the Queen of the Thrones of Flames.

7. The King of Wands is the Prince of the Chariot of Fire.

8. The Knave of Wands is the Princess of the Shining Flame and the Rose of the Palace of Fire.

9. The Knight of Cups is the Lord of the Waves and the Waters and the King of the Hosts of the Sea.

10. The Queen of Cups is the Queen of the Thrones of the Waters.

11. The King of Cups is the Prince of the Chariot of the Waters.

12. The Knave of Cups is the Princess of the Waters and the Lotus of the Palace of the Floods.

13. The Knight of Swords is the Lord of the Wind and the Breezes, the Lord of the Spirits of the Air.

14. The Queen of Swords is the Queen of the Thrones of the Air.

15. The King of Swords is the Prince of the Chariots of the Wind.

16. The Knave of Swords is the Princess of the Rushing Winds, the Lotus of the Palace of Air.

17. The Knight of Pentacles is the Lord of the Wide and Fertile Land, the King of the Spirits of the Earth.

18. The Queen of Pentacles is the Queen of the Thrones of Earth.

19. The King of Pentacles is the Prince of the Chariot of Earth.

20. The Knave of Pentacles is the Princess of the Echoing Hills, the Rose of the Palace of Earth.

| No. | Card | Lord of | Decan | In |
|---|---|---|---|---|
| 21 | 5 of Wands | Strife | ♄ | ♌ |
| 22 | 6 of Wands | Victory | ♃ | ♌ |
| 23 | 7 of Wands | Valour | ♂ | ♌ |
| 24 | 8 of Pentacles | Prudence | ☉ | ♍ |
| 25 | 9 of Pentacles | Material gain | ☿ | ♍ |
| 26 | 10 of Pentacles | Wealth | ☿ | ♍ |
| 27 | 2 of Swords | Peace restored | ☽ | ♎ |
| 28 | 3 of Swords | Sorrow | ♄ | ♎ |
| 29 | 4 of Swords | Rest from strife | ♃ | ♎ |
| 30 | 5 of Cups | Loss in pleasure | ♂ | ♏ |
| 31 | 6 of Cups | Pleasure | ☉ | ♏ |
| 32 | 7 of Cups | Illusionary success | ☿ | ♏ |
| 33 | 8 of Wands | Swiftness | ☿ | ♐ |
|  |  |  | ☽ | ♐ |

| | | | | |
|---|---|---|---|---|
| 34 | 9 of Wands | Great strength | | |
| 35 | 10 of Wands | Oppression | ♄ | ♐ |
| 36 | 2 of Pentacles | Harmonious Change | ♃ | ♑ |
| 37 | 3 of Pentacles | Material Works | ♂ | ♑ |
| 38 | 4 of Pentacles | Earthly Power | ☉ | ♑ |
| 39 | 5 of Swords | Defeat | ☿ | ♒ |
| 40 | 6 of Swords | Earned Success | ☿ | ♒ |
| 41 | 7 of Swords | Unstable Effort | ☽ | ♒ |
| 42 | 8 of Cups | Abandoned Success | ♄ | ♓ |
| 43 | 9 of Cups | Material Happiness | ♃ | ♓ |
| 44 | 10 of Cups | Perpetual Success | ♂ | ♓ |
| 45 | 2 of Wands | Dominion | ♂ | ♈ |
| 46 | 3 of Wands | Established Strength | ☉ | ♈ |
| 47 | 4 of Wands | Perfected Work | ☿ | ♈ |
| 48 | 5 of Pentacles | Material Trouble | ☿ | ♉ |
| 49 | 6 of Pentacles | Material Success | ☽ | ♉ |
| 50 | 7 of Pentacles | Success Unfulfilled | ♄ | ♉ |
| 51 | 8 of Swords | Shortened Force | ♃ | ♊ |
| 52 | 9 of Swords | Despair and Cruelty | ♂ | ♊ |
| 53 | 10 of Swords | Ruin | ☉ | ♊ |
| 54 | 2 of Cups | Love | ☿ | ♋ |
| 55 | 3 of Cups | Abundance | ☿ | ♋ |
| 56 | 4 of Cups | Blended Pleasure | ☽ | ♋ |

| No. | Card | 22 Keys of the Book | Letter | Attribution |
|---|---|---|---|---|
| 57 | Fool | The Spirit of Ether | א | 🜁 |
| 58 | Magician | The Magus of Power | ב | ☿ |
| 59 | High Priestess | The Priestess of the Silver Star | ג | ☽ |
| 60 | Empress | Daughter of the Mighty Ones | ד | ♀ |
| 61 | Emperor | Son of the Morning, Chief among the Mighty | ה | ♈ |
| | | | ו | ♉ |

| | | | | |
|---|---|---|---|---|
| 62 | Hierophant | Magus of the Eternal Gods | | |
| 63 | Lovers | Children of the Voice Divine, The Oracles of the Mighty Gods | ז | ♊ |
| 64 | Chariot | Child of the Power of the Waters, Lord of the Triumph of Light | ח | ♋ |
| 65 | Fortitude | Daughter of the Flaming Sword, Leader of the Lion | ט | ♌ |
| 66 | Hermit | The Magus of the Voice of Light, The Prophet of the Gods | י | ♍ |
| 67 | Wheel of Fortune | The Lord of the Forces of Life | כ | ♃ |
| 68 | Justice | Daughter of the Lord of Truth, The Holder of the Balances | ל | ♎ |
| 69 | Hanged Man | The Spirit of the Mighty Waters | מ | ▽ |
| 70 | Death | The Child of the Great Transformers, Lord of the Gates of Death | נ | ♏ |
| 71 | Temperance | Daughter of the Reconcilers, The Bringer Forth of Life | ס | ♐ |
| 72 | Devil | Lord of the Gates of Matter, Child of the Forces of Time | ע | ♑ |
| 73 | Blasted Tower | Lord of the Hosts of the Mighty | פ | ♂ |
| 74 | The Star | Daughter of the Firmament, Dweller between the Waters | צ | ♒ |
| 75 | The Moon | Ruler of Flux and Reflux, Child of the Sons of the Mighty | ק | ♓ |
| 76 | The Sun | Lord of the Fire of the World | ר | ☉ |
| 77 | Judgment | The Spirit of the Primal Fire | ש | △ |
| 78 | Universe | The Great One of the Night of Time | ת | ♄ |

## The Descriptions of the 78 Tarot Symbols Together with Their Meanings

### Of the Aces

First in order and appearance are the four Aces, representing the force of the spirit acting in, and binding together, the four scales of each element and answering to the dominion of the letters of the Name in the Kether of each. They represent the radical or root-force. The four Aces are said to be placed on the north pole of the universe, wherein they revolve, governing its revolution, and ruling as the connecting link between Yetsirah and the material plane of the universe.

## I. The Root of the Powers of Fire: Ace of Wands

A white radiating angelic hand issuing from clouds and grasping a heavy club which has three branches in the colours and with the sigils of the scales. The right- and left-hand branches end respectively in three flames and the centre one in four flames, thus yielding ten, the number of the Sephiroth. Two and twenty leaping flames or Yods surround it, answering to the paths of these. Three fall below the right branch for Aleph, Mem, and Shin. Seven above the central branch for the double letters. And between it and that on the right, twelve—six above and six below—about the left-hand branch. The whole is a great and flaming torch. It symbolizes force, strength, rush, vigour, energy, and it governs according to its nature various works and questions. It implies natural as opposed to invoked force.

## II. The Root of the Powers of the Waters: Ace of Cups or Chalices

A radiant white angelic hand issuing from clouds and supporting on the palm thereof a cup, resembling that of the Stolistes. From it rises a fountain of clear and glistening water; and spray falling on all sides into clear calm water below, in which grow lotuses and water lilies. The great letter Heh of the supernal mother is traced in the spray of the fountain. It symbolizes fertility, productiveness, beauty, pleasure, happiness, etc.

## III. The Root of the Powers of Air: Ace of Swords

A white radiating angelic hand, issuing from clouds, and grasping the hilt of a sword, which supports a white radiant celestial crown from which depend, on the right, the olive branch of peace, and on the left, the palm branch of suffering. Six Vaus fall from its point.

It symbolizes invoked as contrasted with natural force; for it is the invocation of the sword. Raised upward, it invokes the divine crown of spiritual brightness. But reversed it is the invocation of demoniac force, and becomes a fearfully evil symbol. It represents, therefore, very great power for good or evil, but invoked. And it also represents whirling force and strength through trouble. It is the affirmation of justice, upholding divine authority; and it may become the sword of wrath, punishment, and affliction.

### IV. The Root of the Powers of Earth: Ace of Pentacles

A white radiant angelic hand, holding a branch of a rose tree, whereon is a large pentacle formed of five concentric circles. The innermost circle is white, charged with a red Greek cross. From this white centre twelve rays, also white, issue. These terminate at the circumference, making the whole something like an astrological figure of the heavens.

It is surmounted by a small circle, above which is a large Maltese Cross, and with two white wings; four roses and two buds are shewn. The hand issueth from the clouds as in the other three cases. It representeth materiality in all senses, good and evil, and is therefore in a sense illusionary. It shows material gain, labour, power, wealth, etc.

## The Sixteen Court or Royal Cards

### The Four Kings

The four kings or figures mounted on steeds represent the Yod forces of the name in each suit, the radix, father, and commencement of material forces. A force in which all the others are implied and of which they form the development and completion. A force swift and violent in action, but whose effect soon passes away, and therefore symbolized by a figure on a steed riding swiftly, and clothed in complete armour.

Therefore is the knowledge of the scale of the king so necessary for the commencement of all magical working.

## The Four Queens

Are seated upon thrones, representing the forces of Heh of the name in each suit, the mother, and bringer forth of material force, a force which develops, and realizes the force of the king. A force steady and unshaken, but not rapid, though enduring. It is therefore symbolized by a figure seated upon a throne but also clothed in armour.

## The Four Princes

These princes are figures seated in chariots, and thus borne forward. They represent the Vau forces of the name in each suit; the mighty son of the king and the queen, who realizes the influence of both scales of force. A prince, the son of a king and queen, yet a prince of princes, and a king of kings. An emperor, whose effect is at once rapid (though not so swift as that of a king) and enduring (though not as steadfast as that of a queen). It is therefore symbolized by a figure borne in a chariot, and clothed with armour. Yet is his power illusionary, unless set in motion by his father and mother.

## The Four Princesses

Are the knaves of the tarot pack. The four princesses or figures of amazons standing firmly by themselves, neither riding upon horses, nor seated upon thrones, nor borne on chariots. They represent the forces of Heh final of the name in each suit, completing the influences of the other scales. The mighty and potent daughter of a king and queen: a princess powerful and terrible. A queen of queens, an empress, whose effect combines those of the king, queen, and prince. At once violent and permanent, she is therefore symbolized by a figure standing firmly by itself, only partially draped and having but little armour. Yet her power existeth not save by reason of the others, and then indeed it is mighty and terrible materially, and is the throne of the forces of the spirit. Woe unto whomsoever shall make war upon her when thus established!

## The Sphere of Influence of the Court Cards of the Tarot Pack

The princesses rule over the four parts of the celestial heavens which lie around the north pole, and above the respective Kerubic signs of the zodiac, and they form the thrones of the powers of the four aces.

The twelve cards—four kings, four queens, and four princes—rule the dominions of the celestial heavens between the realm of the four princesses and the zodiac, as is hereafter shewn. And they, as it were, link together the signs.

## WANDS

### V. The Lord of the Flame and the Lightning, King of the Spirits of Fire: Knight of Wands

A winged warrior riding upon a black horse with flaming mane and tail. The horse itself is not winged. The rider wears a winged helmet (like an old Scandinavian and Gaulish helmet) with a royal crown. A corselet of scale mail and buskins of the same, and a flowing scarlet mantle. Above his helmet, upon his cuirass, and on his shoulder pieces and buskins he bears, as a crest, a winged black horse's head. He grasps a club with flaming ends, somewhat similar to that in the symbol of the Ace of Wands, but not so heavy, and also the sigil of his scale is shewn. Beneath the rushing feet of his steed are waving flames of fire.

He is active, generous, fierce, sudden, and impetuous. If ill-dignified he is evil-minded, cruel, bigoted, brutal. He rules the celestial heavens from above the twentieth degree of Scorpio to the first two decans of Sagittarius and this includes a part of the constellation Hercules (who also carries a club).

Fire of fire. King of the Salamanders.

### VI. Queen of the Thrones of Flame: Queen of Wands

A crowned queen with long red-golden hair, seated upon a throne, with steady flames beneath. She wears a corselet and buskins of scale mail, which latter her robe discloses. Her arms are almost bare. On cuirass and buskins are leopards' heads winged. The same symbol surmounteth her crown. At her side is a couchant leopard on which her hands rest. She bears a long wand with a very heavy conical head. The face is beautiful and resolute.

Adaptability, steady force applied to an object. Steady rule; great attractive power, power of command, yet liked notwithstanding. Kind and generous when not opposed. If ill-dignified: obstinate, revengeful, domineering, tyrannical and apt to turn suddenly against another without a cause. She rules the heavens from above the last decan of Pisces to above the twentieth degree of Aries, including a part of Andromeda.

Water of fire. Queen of the Salamanders or Salamandrines.

## VII. The Prince of the Chariot of Fire: King of Wands

A kingly figure with a golden winged crown, seated on a chariot. He has large white wings. One wheel of his chariot is shewn. He wears corselet and buskin of scale armour, decorated with winged lions' heads, which symbol also surmounts his crown. His chariot is drawn by a lion. His arms are bare, save for the shoulder pieces of the corselet, and he bears a torch or fire wand, somewhat similar to that of the Zelator Adeptus Minor. Beneath the chariot are flames, some waved, some salient.

Swift, strong, hasty, rather violent, yet just and generous, noble and scorning meanness. If ill-dignified: cruel intolerant, prejudiced, and ill-natured. He rules the heavens from above the last decan of Cancer to the second decan of Leo. Hence he includes most of Leo Minor.

Air of fire. Prince and Emperor of Salamanders.

## VIII. Princess of the Shining Flame, the Rose of the Palace of Fire: Knave of Wands

A very strong and beautiful woman, with flowing red-golden hair, attired like an amazon. Her shoulders, arms, bosom, and knees are bare. She wears a short kilt, reaching to the knees. Round her waist is a broad belt of scale mail, narrow at the side, broad in the front and back, and having a winged tiger's head in front. She wears a Corinthian shaped helmet, and crown, with a long plume. It also is surmounted by a tiger's head, and the same symbol forms the buckle of her scale-mail buskins.

A mantle lined with tiger's skin falls back from her shoulders. Her right hand rests on a small golden or brazen altar, ornamented with rams' heads, and with flames of fire leaping from it. Her left hand leans on a long and heavy club, swelling at the lower end, where the sigil is placed. It has flames of fire leaping from it the whole way down, but the flames are ascending. This club or torch is much longer than that carried by the king or queen. Beneath her firmly placed feet are leaping flames of fire.

Brilliance, courage, beauty, force, sudden in anger or love, desire of power, enthusiasm, revenge. Ill-dignified: superficial, theatrical, cruel, unstable, domineering. She rules the heavens over one quadrant of the portion round the North Pole.

Earth of fire. Princess and Empress of the Salamanders. Throne of the Ace of Wands.

## CUPS

### IX. Lord of the Waves and the Waters, King of the Hosts of the Sea:

### Knight of Cups

A beautiful youthful winged warrior, with flying hair, riding upon a white horse, which latter is not winged. His general equipment is similar to that of the Knight of Wands, but upon his helmet, cuirass, and buskins is a peacock with opened wings. He holds a cup in his hand, bearing the sigil of the scale. Beneath his horse's feet is the sea. From the cup issues a crab.

Graceful, poetic, Venusian, indolent, but enthusiastic if roused. Ill-dignified, he is sensual, idle, and untruthful. He rules the heavens from above twentieth degree of Aquarius to twentieth degree of Pisces including the greater part of Pegasus.

Fire of water. King of Undines and of Nymphs.

## X. Queen of the Thrones of the Waters: Queen of Cups

A very beautiful fair woman like a crowned queen, seated upon a throne, beneath which is flowing water, wherein lotuses are seen. Her general dress is similar to that of the Queen of Wands, but upon her crown, cuirass, and buskins is seen an ibis with opened wings, and beside her is the same bird, whereon her hand rests. She holds a cup, wherefrom a crayfish issues. Her face is dreamy. She holds a lotus in the hand upon the ibis.

She is imaginative, poetic, kind, yet not willing to take much trouble for another. Coquettish, good-natured, underneath a dreamy appearance. Imagination stronger than feeling. Very much affected by other influences, and therefore more dependent upon good or ill-dignity than upon most other symbols. She rules from twentieth degree of Gemini to twentieth degree of Cancer.

Water of water. Queen of Nymphs and Undines.

## XI. Prince of the Chariot of the Waters: King of Cups

A winged kingly figure with a winged crown, seated in a chariot drawn by an eagle. On the wheel is the symbol of a scorpion. The eagle is borne as a crest upon his crown, cuirass, and buskins. General attire like King of Wands. Beneath his chariot is the calm and stagnant water of a lake. His scale armour resembles feathers more than scales. He holds in one hand a lotus and the other a cup, charged with the sigil of his scale. A serpent issues from the cup, and has its head tending down to the waters of the lake.

He is subtle, violent, crafty, and artistic. A fierce nature with calm exterior. Powerful for good or evil, but more attracted by the evil, if allied with apparent power or wisdom. If ill-dignified, he is intensely evil and merciless. He rules from twentieth degree of Libra to twentieth degree of Scorpio.

Air of water. Prince and Emperor of Nymphs and Undines.

### XII. Princess of the Waters and Lotus of the Palace of the Floods: Knave of Cups

A beautiful amazon-like figure, softer in nature than the Princess of Wands. Her attire is similar. She stands on a sea with foaming spray. Away to her right is a dolphin. She wears as a crest on her helmet, belt, and buskins, a swan with opening wings. She bears in one hand a lotus and in the other an open cup from which a turtle issues. Her mantle is lined with swansdown and is of thin floating material.

Sweetness, poetry, gentleness, and kindness. Imagination, dreamy, at times indolent, yet courageous if roused. Ill-dignified, she is selfish and luxurious. She rules a quadrant of the heavens around Kether.

Earth of water. Princess and Empress of Nymphs and Undines. Throne of the Ace of Cups.

## SWORDS

### XIII. Lord of the Winds and Breezes, King of the Spirit of Air: Knight of Swords

A winged warrior with crowned and winged helmet, mounted upon a brown steed, his general equipment is as that of the Knight of Wands, but he wears as a crest a winged six-pointed star, similar to those represented on the heads of Castor and Pollux, the Dioscuri, the Twins—Gemini (a part of which constellation is included in his rule). He holds a drawn sword with the sigil of his scale upon its pommel. Beneath his horse's feet are dark, driving stratus clouds.

He is active, clever, subtle, fierce, delicate, courageous, skillful, but inclined to domineer. Also to overvalue small things, unless well-dignified.

Ill-dignified: deceitful, tyrannical, and crafty. Rules from twentieth degree of Taurus to twentieth degree of Gemini.

Fire of air. King of Sylphs and Sylphides.

## XIV. Queen of the Thrones of Air: Queen of Swords

A graceful woman with curly waving hair, like a queen seated upon a throne, and crowned. Beneath the throne are grey cumulus clouds. Her general attire is similar to that of the Queen of Wands. But she wears as a crest a winged child's head (like the head of an infantile kerub, seen sculptured on tombs). A drawn sword in one hand, and in the other a large bearded newly severed head of a man.

Intensely perceptive, keen observation, subtle, quick, confident, often perseveringly accurate in superficial things, graceful, fond of dancing and balancing. Ill-dignified: cruel, sly, deceitful, unreliable, though with a good exterior. Rules from twentieth degree of Virgo to twentieth degree of Libra.

Water of air. Queen of the Sylphs and Sylphides.

## XV. Prince of the Chariots of the Winds: King of Swords

A winged king with a winged crown, seated in a chariot drawn by arch fays, archons, or arch fairies, represented as winged youths very slightly draped, with butterfly wings, heads encircled with a fillet with pentagrams thereon, and holding wands surmounted by pentagram-shaped stars. The same butterfly wings are on their feet and fillet. General equipment is that of the King of Wands, but he bears as a crest a winged angelic head with a pentagram on the brow. Beneath the chariot are grey rain clouds or nimbi. His hair long and waving in serpentine whirls, and whorl figures compose the scales of his armour. A drawn sword in one hand, a sickle in the other. With the sword he rules, with the sickle he slays.

Full of ideas and thoughts and designs, distrustful, suspicious, firm in friendship and enmity, careful, slow, over-cautious. Symbolizes Alpha and Omega, the giver of death, who slays as fast as he creates. Ill-dignified:

harsh, malicious, plotting, obstinate, yet hesitating and unreliable. Ruler from twentieth degree of Capricorn to twentieth degree of Aquarius.

Air of air. Prince and Emperor of Sylphs and Sylphides.

### XVI. Princess of the Rushing Winds, Lotus of the Palace of Air: Knave of Swords

An amazon figure with waving hair, slighter than the Rose of the Palace of Fire (Knave of Wands). Her attire is similar. The feet seem springy, giving the idea of swiftness. Weight changing from one foot to another and body swinging round. She resembles a mixture of Minerva and Diana; her mantle resembles the Aegis of Minerva. She wears as a crest the head of Medusa with serpent hair. She holds a sword in one hand and the other rests upon a small silver altar with grey smoke (no fire) ascending from it. Beneath her feet are white cirrus clouds.

Wisdom, strength, acuteness, subtleness in material things, grace, and dexterity. If ill-dignified, she is frivolous and cunning. She rules a quadrant of the heavens around Kether.

Earth of air. Princess and Empress of the Sylphs and Sylphides. Throne of the Ace of Swords.

## PENTACLES

### XVII. Lord of the Wide and Fertile Land, King of the Spirits of Earth:

### Knight of Pentacles

A dark winged warrior with winged and crowned helmet, mounted on a light brown horse. Equipment as of the Knight of Wands. The winged head of a stag or antelope as a crest. Beneath the horse’s feet is fertile land with ripened corn. In one hand he bears a sceptre surmounted with a hexagram, in the other a pentacle like a Zelator Adeptus Minor’s.

Unless very well dignified, he is heavy, dull, and material. Laborious, clever, and patient in material matters. If ill-dignified he is avaricious, grasping, dull, jealous, not very courageous, unless assisted by other symbols. Rules from above twentieth degree of Leo to twentieth degree of Virgo.

Fire of earth. King of the Gnomes.

## XVIII. Queen of the Thrones of Earth: Queen of Pentacles

A woman of beautiful face with dark hair, seated upon a throne, beneath which is dark, sandy earth. One side of her face is dark, the other light, and her symbolism is best represented in profile. Her attire is similar to that of the Queen of Wands. But she bears a winged goat's head as a crest. A goat is by her side. In one hand she bears a sceptre surmounted by a cube and in the other an orb of gold.

She is impetuous, kind, timid, rather charming, great-hearted, intelligent, melancholy, truthful, yet of many moods. Ill-dignified, she is undecided, capricious, foolish, changeable. Rules from twentieth degree of Sagittarius to twentieth degree of Capricorn.

Water of earth. Queen of Gnomes.

## XIX. Prince of the Chariot of Earth: King of Pentacles

A winged kingly figure seated in a chariot drawn by a bull. He bears as a crest the symbol of the head of a winged bull. Beneath the chariot is land with many flowers. In one hand he bears an orb of gold held downwards, and in the other a sceptre surmounted by an orb and cross.

Increase of matter, increase of good and evil; solidifies, practically applies things, steady, reliable. If ill-dignified: animal, material, stupid. In either slow to anger, but furious if roused. Rules from twentieth degree of Aries to twentieth degree of Taurus.

Air of earth, Prince and Emperor of the Gnomes.

## XX. Princess of the Echoing Hills, Rose of the Palace of Earth: Knave of Pentacles

A strong and beautiful amazon figure with red-brown hair, standing on grass and flowers. A grove of trees near her. Her form suggests Hera, Ceres, and

Proserpine. She bears a winged ram’s head as a crest, and wears a mantle of sheep’s skin. In one hand she carries a sceptre with a circular disc, in the other a pentacle similar to that of the Ace of Pentacles.

She is generous, kind, diligent, benevolent, careful, courageous, preserving, pitiful. If ill-dignified, she is wasteful and prodigal. Rules over one quadrant of the heavens around the North Pole of the ecliptic.

Earth of earth. Princess and Empress of the Gnomes. Throne of the Ace of Pentacles.

Herein are resumed the special characteristics of the four court cards of the suit:

| Suit | Card | Crest | Symbols | Hair | Eyes |
|---|---|---|---|---|---|
| Wands | King | Winged black horse’s head | Black horse, waving flames. Club. Scarlet cloak. | Red-gold | Grey or hazel |
| | Queen | Winged leopard | Leopard. Steady flames. Wand with heavy head on end. | Red-gold | Blue or brown |
| | Prince or Knight | Winged lion’s head | Wand and salient flames. Fire wand of Z.A.M. | Yellow | Blue-grey |
| | Princess or Knave | Tiger’s head | Tiger, leaping flames. Gold altar, long club, largest at bottom. | Red-gold | Blue |
| Cups | King | Peacock with open wings | White horse, crab issuing from cup. Sea | Fair | Blue |
| | Queen | Ibis | Crayfish is issuing from river. | Gold-brown | Blue |
| | Prince | Eagle | Scorpion. Eagle-serpent is issuing from lake. | Brown | Grey or brown |
| | Princess | Swan | Dolphin. Lotus. Sea with spray, turtle from cup. | Brown | Blue or brown |
| Swords | King | | | Dark | Dark |

| | | | | | |
|---|---|---|---|---|---|
| | | Winged hexagram | Winged brown horse, driving clouds, drawn sword. | brown | |
| | Queen | Winged child’s head | Head of man severed. Cumulus clouds. Drawn sword | Grey | Light brown |
| | Prince | Winged angel’s head | Arch-fairies winged. Clouds. Nimbi. Drawn swords. | Dark | Dark |
| | Princess | Medusa’s head | Silver altar. Smoke. Cirrus clouds. Drawn sword | Light brown | Blue |
| Pentacles | King | Winged stag’s head | Light brown horse. Ripe corn land. Scepter with hexagram as Z.A.M. | Dark | Dark |
| | Queen | Winged goat’s head | Barren land. Face light one side only. Scepter with orb of gold. | Dark | Dark |
| | Prince | Winged bull’s head | Flowery land. Bull; scepter with orb and cross. Orb held downwards. | Dark brown | Dark |
| | Princess | Winged ram’s head | Grass. Flowers, grove of trees. Scepter with disk. Pentacle as all. | Rich brown | Dark |

## The Thirty-Six Decans

Here follow the descriptions of the smaller cards of the four suits, thirty-six in number, answering unto the thirty-six decans of the zodiac.

There being thirty-six decanates and only seven planets, it follows that one of the latter must rule over one more decanate than the others. This is the planet Mars which is allotted the last decan of Pisces and first of Aries, because the long cold of the winter requires a great energy to overcome it and initiate spring.

The beginning of the decanates is from the royal king star of the heart of the lion, the great star Cor Leonis, and therefore is the first decanate that of Saturn in Leo.

Here follow the general meanings of the small cards of the suits, as classified under the nine Sephiroth below Kether.

## Chokmah:

The four deuces symbolize the powers of the king and queen, first uniting and initiating the force, but before the prince and princess are thoroughly brought into action. Therefore do they generally imply the initiation and fecundation of a thing.

## Binah:

The four threes, generally, represent the realization of action owing to the prince being produced. The central symbol on each card. Action definitely commenced for good or evil.

## Chesed:

The four fours. Perfection, realization, completion, making a matter settled and fixed.

## Geburah:

The four fives. Opposition, strife and struggle; war, obstacle to the thing in hand. Ultimate success or failure is otherwise shown.

## Tiphareth:

The four sixes. Definite accomplishment and carrying out of a matter.

## Netzach:

The four sevens. Generally shows a force, transcending the material plane, and is like unto a crown which is indeed powerful but requireth one capable of wearing it. The sevens then show a possible result which is dependent on the action then taken. They depend much on the symbols that accompany them.

## Hod:

The four eights. Generally show solitary success; i.e., success in the matter for the time being, but not leading to much result apart from the thing itself.

## Yesod:

The four nines. Generally they show very great fundamental force. Executive power, because they rest on a firm basis, powerful for good or evil.

## Malkuth:

The four tens. Generally show fixed culminated completed force, whether good or evil. The matter thoroughly and definitely determined. Similar to the force of the nines, but ultimating it and carrying it out.

These are the meanings in the most general sense. Here follow the more particular descriptions and meanings. Decan cards are always modified by the other symbols with which they are in contact.

## Saturn in Leo, 1°–10°. XXI. The Lord of Strife:
## 5 of Wands

Two white radiant angelic hands issuing from clouds right and left of the centre of the card. They are clasped together as in the grip of the First Order, and they hold at the same time by their centres five wands, or torches, which are similar to the wand of a Zelator Adeptus Minor. Four wands cross each other, but the fifth is upright in the centre. Flames leap from the point of junction. Above the central wand is the symbol Saturn and below it that of Leo representing the decanate.

Violent strife and contest, boldness, rashness, cruelty, violence, lust and desire, prodigality and generosity, depending on whether well- or ill-dignified.

Geburah of Yod. (Quarrelling and fighting.) This decan hath its beginning from the royal star of Leo, and unto it are allotted the two great angels of the Schemhamephoresch, Vahaviah and Yelayel.[4]

## Jupiter in Leo, 10°–20°. XXII. Lord of Victory: 6 of Wands

Two hands in grip, as in the last, holding six wands crossed, three and three, flames issuing from the point of junction. Above and below are two short wands with flames issuing from a cloud at the lower part of the card, surmounted respectively by the symbols of Jupiter and Leo, representing the decanate.

Victory after strife, success through energy and industry, love, pleasure gained by labour, carefulness, sociability and avoiding of strife, yet victory therein. Also insolence, pride of riches and success, etc. The whole depending on dignity.

Tiphareth of Yod. (Gain.) Hereunto are allotted the great angels from the Schemhamephoresch, Saitel and Olmiah.

## Mars in Leo, 20°–30°. XXIII. Lord of Valour: 7 of Wands

Two hands holding by grip, as before, six wands, three crossed by three, a third hand issuing from a cloud at the lower part of the card holding an upright wand, which passes between the others. Flames leap from the point of junction. Above and below the central wand are the symbols Mars and Leo, representing the decan.

Possible victory, depending upon the energy and courage exercised; valour, opposition, obstacles, difficulties, yet courage to meet them, quarrelling, ignorance, pretence, wrangling and threatening, also victory in small and unimportant things, and influence over subordinate. Depending on dignity as usual.

Netzach of Yod. (Opposition yet courage.) Herein rule the two great angels Mahashiah and Lelahel.

## Sun in Virgo, 1°–10°. XXIV. Lord of Prudence: 8 of Pentacles

A white radiating angelic hand issuing from a cloud and grasping a branch of a rose tree, with four white roses thereon which touch only the four lowermost pentacles. No rosebuds seen, but only leaves touch the four uppermost disks. All the pentacles are similar to that of the Ace, but without the Maltese Cross and wings. These are arranged as the figure Populus:

*          *
*          *
*          *
*          *

Above and below them are the symbols Sol and Virgo for the decan.

Over-careful in small things at the expense of the great. “Penny-wise and pound-foolish.” Gain of ready money in small sums. Mean, avariciousness. Industrious, cultivation of land, hoarding, lacking in enterprise.

Hod of Heh. (Skill, prudence, cunning.) There rule those mighty angels Akaiah and Kehethel.

## Venus in Virgo, 10°–20°. XXV. Lord of Material Gain: 9 of Pentacles

A white radiating angelic hand as before holding a rose branch with nine white roses, each of which touches a pentacle arranged thus:

*          *
*          *
     *
*          *
*          *

and there are more buds arranged on the branches as well as flowers. Venus and Virgo above and below.

Complete realization of material gain, inheritance, covetousness, treasuring of goods and sometimes theft, and knavery. All according to dignity.

Yesod of Heh. (Inheritance, much increase of goods.) Herein rule the mighty angels Hazayel and Aldiah.

## Mercury in Virgo, 20°–30°. XXVI. Lord of Wealth: 10 of Pentacles

An angelic hand holding a branch by the lower extremity, whose roses touch all the pentacles. No buds however are shown. The symbols of Mercury and Virgo are above and below Pentacles thus:

*          *
*
*          *
*          *
*
*          *

Completion of material gain and fortune, but nothing beyond. As it were, at the very pinnacle of success. Old age, slothfulness, great wealth, yet sometimes loss in part, and later heaviness, dullness of mind, yet clever and prosperous in money transactions.

Malkuth of Heh. (Riches and wealth.) Herein rule the angels Hihaayah and Laviah.

## Moon in Libra, 1°–10°. XXVII. Lord of Peace Restored: 2 of Swords

Two crossed swords, like the air dagger of Zelator Adeptus Minor, each held by a white radiating angelic hand. Upon the point where the two cross is a rose of five petals, emitting white rays, and top and bottom of card are two small daggers, supporting respectively the symbols of Luna (in horizontal position) and Libra, representing the decan.

Contradictory characteristics in the same nature. Strength through suffering. Pleasure after pain. Sacrifice and trouble, yet strength arising therefrom, symbolized by the position of the rose, as though the pain itself had brought forth the beauty. Peace restored, truce, arrangement of differences, justice. Truth and untruth. Sorrow and sympathy for those in trouble, aid to the weak and oppressed, unselfishness. Also an inclination to repetition of affronts if once pardoned, of asking questions of little moment, want of tact, often doing injury when meaning well. Talkative.

Chokmah of Vav. (Quarrels made up, but still some tension in relationships. Actions sometimes selfish and sometimes unselfish.) Herein rule the great angels Yezalel and Mebahel.

## Saturn in Libra, 10°–20°. XXVIII. Lord of Sorrow: 3 of Swords

Three white radiating angelic hands issuing from clouds and holding three swords upright (as if the central sword had struck apart from the two others which were crossed in the preceding symbol). The central sword cuts asunder the rose of five petals (which in the preceding symbol grew at the junction of the swords); its petals are falling, and no white rays issue from it. Above and below the central sword are the symbols of Saturn and Libra, referring to the decanate.

Disruption, interruption, separation, quarrelling, sowing of discord and strife, mischief-making, sorrow, tears, yet mirth in evil pleasures, singing, faithfulness in promises, honesty in money transactions, selfish and dissipated, yet sometimes generous, deceitful in words and repetition. The whole according to dignity.

Binah of Vau. (Unhappiness, sorrow, tears.) Therein rule the angels Harayel and Hoqmiah.

## Jupiter in Libra, 20°–30°. XXIX. The Lord of Rest from Strife: 4 of Swords

The white angelic radiating hands, each holding two swords, which four cross in the centre. The rose of five petals with white radiations is reinstated on the point of intersection. Above and below, on the points of two small daggers, are the symbols of Jupiter and Libra representing the decan.

Rest from sorrow, yet after and through it. Peace from and after war. Relaxation of anxiety. Quietness, rest, ease, and plenty, yet after struggle. Goods of this life, abundance. Modified by the dignity as in the other cases.

Chesed of Vav. (Convalescence, recovery from sickness, change for the better.) Herein rule Laviah and Kelial.

### Mars in Scorpio, 1°–10°. XXX Lord of Loss in Pleasure: 5 of Cups or Chalices

A white radiating angelic hand, as before, holding lotuses or water lilies of which the flowers are falling right and left. Leaves only and no buds surmount them. These lotus stems ascend between the cups in the manner of a fountain, but no water flows therefrom, neither is there water in any of the cups, which are somewhat of the shape of the magical implement of the Zelator Adeptus Minor. Above and below are the symbols of Mars and Scorpio, representing the decan.

Death or end of pleasures. Disappointment. Sorrow and loss in those things from which pleasure is expected. Sadness, deceit, treachery, ill will, detraction, charity and kindness ill-requited. All kinds of anxieties and troubles from unexpected and unsuspected sources.

Geburah of Heh. (Disappointments in love, marriage broken off, unkindness from a friend, loss of friendship.) Therein rule Livoyah and Pehilyah.

### Sun in Scorpio, 10°–20°. XXXI. Lord of Pleasure: 6 of Cups

An angelic hand, as before, holds a group of stems of lotuses or water lilies from which six flowers bend, one over each cup. From these flowers a white glistening water flows into the cup as from a fountain, but they are not yet full. Above and below are the symbols of sun and Scorpio, representing the decanate.

Commencement of steady increase, gain and pleasure, but commencement only. Also affront, defective knowledge, and in some instances, contention and strife, arising from unwarranted self-assertion and vanity. Sometimes thankless and presumptuous. Sometimes amiable and patient, according to dignity.

Tiphareth of Heh. (Beginning of wish, happiness, success, or enjoyment.) Therein rule Nelokhiel and Yeyayel.

## Venus in Scorpio, 20°–30°. XXXII. Lord of Illusionary Success: 7 of Cups

The seven cups are thus arranged:

```
V           V      V
            V
V           V      V
```

A hand as usual holds the lotus stems which arise from the central lower cup. The hand is above this cup and below the middle one. With the exception of the central lower cup, each is overhung by a lotus flower, but no water falls from them into cups which are quite empty. Above and below are the symbols of the decanate, Venus and Scorpio.

Possible victory; but neutralized by the supineness of the person. Illusionary success. Deception in the moment of apparent victory. Lying error, promises unfulfilled. Drunkenness, wrath, vanity, lust, fornication, violence against women. Selfish dissipation. Deception in love and friendship. Often success gained, but not followed up. Modified by dignity.

Netzach of Heh (Lying. Promises unfulfilled. Illusion. Error. Deception, slight success at outset, but want of energy to retain it.) Therein rules Melchel and Chahaviah.

## Mercury in Sagittarius, 1°–10°. XXXIII. The Lord of Swiftness: 8 of Wands

Four white angelic hands radiating, two proceeding from each side, issuing from clouds, clasped in two pairs in the centre with the grip of First Order. They hold eight wands crossed four and four. Flames issue from the point of junction. Surmounting two small wands with flames issuing down them. Placed in the centre at top and bottom of card are the symbols of Mercury and Sagittarius, representing the decan.

Too much force applied too suddenly. Very rapid rush, but too quickly passed and expended. Violent but not lasting. Swiftness. Rapidity. Courage, boldness, confidence, freedom, warfare. Violence, love of open air, field sports, garden, meadows. Generous, subtle, eloquent, yet somewhat untrustworthy. Rapacious, insolent, oppressive. Theft and robbery, according to dignity.

Hod of Yod. (Hasty communication and messages. Swiftness.) Therein rule Nithahiah and Haäyah.

## Moon in Sagittarius, 10°–20°. XXXIV. The Lord of Great Strength: 9 of Wands

Four hands as in the previous symbol holding eight wands crossed four and four, but a fifth hand at the foot of the card holds another wand upright, which traverses the point of junction with the others. Flames leap therefrom. Above and below, the symbols Luna (depicted horizontally) and Sagittarius.

Tremendous and steady force that cannot be shaken. Herculean strength, yet sometimes scientifically applied. Great success, but with strife and energy. Victory preceded by apprehension and fear. Health good and recovery, yet doubt. Generous, questioning and curious, fond of external appearances, intractable, obstinate.

Yesod of Yod. (Strength, power, health. Recovery from sickness.) Herein rule Yirthiel and Sahiah.

## Saturn in Sagittarius, 20°–30°. XXXV. The Lord of Oppression: 10 of Wands

Four hands upholding eight wands crossed as before. A fifth hand at foot of card holding two wands upright which traverse the junction of the others. Above and below, the symbols Saturn and Sagittarius. Flames issue therefrom.

Cruel and overbearing force and energy, but applied only to selfish and material ends. Sometimes shows failure in a matter, and the opposition too strong to be controlled arising from the person’s too great selfishness at the beginning. Levity, lying, malice, slander, envy, obstinacy, swiftness in evil, if ill-dignified. Also generosity, self-sacrifice, and disinterestedness when well-dignified.

Malkuth of Yod. (Cruelty, malice, revenge, and injustice.) Therein rule Reyayel and Avamel.

## Jupiter in Capricorn, 1°–10°. XXXVI. Lord of Harmonious Change: 2 of Pentacles

Two wheels, discs, or pentacles similar to that of the Ace. They are united by a green and gold serpent, bound about them like a figure of eight. It holds its tail in its mouth. A white radiant angelic hand (grasps the centre or) holds the whole. No roses enter into this card. Above and below are the symbols Jupiter and Capricorn. It is a revolving symbol.

The harmony of change. Alternation of gain and loss, weakness and strength, ever varying occupation, wandering, discontented with any fixed condition of things; now elated, now melancholy, industrious yet unreliable, fortunate through prudence of management, yet sometimes unaccountably foolish. Alternately talkative and suspicious. Kind yet wavering and inconsistent. Fortunate in journeying. Argumentative.

Chokmah of Heh final. (Pleasant change, visit to friends.) Herein rule Lekabel and Veshiriah.

## Mars in Capricorn, 10°–20°. XXXVII. The Lord of Material Works:

## 3 of Pentacles

A white rayed angelic hand as before, holding a branch of a rose tree, of which two white rosebuds touch and surmount the topmost pentacle. The latter are arranged in a triangle thus:

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*          *

Above and below are symbols of Mars and Capricorn. Working and constructive force, building up, erection, creation, realization, and increase of material things; gain in commercial transactions, rank, increase of substance, influence, cleverness in business, selfishness, commencement of matter to be established later. Narrow and prejudiced, keen in matter of gain. Modified by dignity. Sometimes given to seeking after the impossible.

Binah of Heh final. (Business, paid employment, commercial transactions.) Therein rule Yechavah and Lehachiah.

## Sun in Capricorn, 20°–30°. XXXVIII. The Lord of Earthly Power:

## 4 of Pentacles

A hand holding a branch of a rose tree, but without flowers or buds, save that in the centre is one fully blown white rose. Four pentacles thus, with sun and Capricorn above and below:

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*          *

Assured material gain, success, rank, dominion, earthly power completed, but leading to nothing beyond. Prejudiced, covetous, suspicious, careful and orderly, but discontented. Little enterprise or originality. Altered by dignity as usual.

Chesed of Heh final. (Gain of money or influence. A present.) Therein rule Keveqiah and Mendial.

## Venus in Aquarius, 1°–10°. XXXIX. The Lord of Defeat: 5 of Swords

Two rayed hands each holding two swords nearly upright, but falling apart from each other, right and left of card. A third hand holds a sword upright in centre as if it had disunited them. The petals of the rose (which in the Four of Swords had been reinstated in the centre) are torn asunder and falling. Above and below the symbols of Venus and Aquarius.

Contest finished and decided against the person, failure, defeat, anxiety, trouble, poverty, avarice. Grieving after gain, laborious, unresting, loss and vileness of nature. Malicious, slandering, lying, spiteful, and tale-bearing. A busybody and separator of friends, hating to see peace and love between others. Cruel yet cowardly, thankless, and unreliable. Clever and quick in thought and speech. Feelings of pity easily roused but unenduring. As dignity.

Geburah of Vav. (Defeat, loss, malice, spite, slander, evil-speaking.) Herein rule Aniel and Chaamiah.

## Mercury in Aquarius, 10°–20°. XL. The Lord of Earned Success: 6 of Swords

Two hands as before, each holding three swords which cross in centre. Rose re-established hereon. Mercury and Aquarius above and below, supported on the points of two short daggers or swords.

Success after anxiety and trouble. Selfishness, beauty, conceit, but sometimes modesty therewith, dominion, patience, labour, etc., according to dignity.

Tiphareth of Vav. (Labour, work, journey by water.) Herein rule Rehaayal and Yeyeziel.

## Moon in Aquarius, 20°–30°. XLI. The Lord of Unstable Effort: 7 of Swords

Two hands as before, each holding swords. A third hand holds a single sword in the centre. The points of all the swords do just touch one another, the central sword not altogether dividing them. The rose of the previous symbols of this suit is held by the hand which holds the central sword, as if the victory were in its disposal. Above and below, Luna and Aquarius. (In the small cards, the lunar decans are always represented by a crescent on its back.)

Partial success, yielding when victory is within grasp, as if the last reserves of strength were used up. Inclination to lose when on the point of gaining through not continuing the effort. Love of abundance, fascinated by display, given to compliment, affronts and insolences, and to detect and spy on another. Inclined to betray confidences, not always intentional. Rather vacillating and unreliable, according to dignity as usual.

Netzach of Vav. (Journey by land, in character untrustworthy.) Herein rule Michael and Hahihel.

### Saturn in Pisces, 1°–10°. XLII. The Lord of Abandoned Success: 8 of Cups

A hand holding a group of stems of lotuses or water lilies. There are only two flowers shown which bend over the two centre cups pouring into them a white water. The cups are not yet filled.

Y Y Y
Y Y
Y Y Y

The three upper cups are empty. At top and bottom, Saturn and Pisces.

Temporary success, but without further result. Things thrown aside as soon as gained. No lasting even in the matter in hand. Indolence in success. Journeying from place to place. Misery and repining without cause. Seeking after riches. Instability according to dignity.

Hod of Heh. (Success abandoned, decline of interest in anything.) Herein rule Vavaliah and Yelahiah.

## Jupiter in Pisces, 10°–20°. XLIII. The Lord of Material Happiness: 9 of Cups

Hand from cloud holding lotuses or water lilies, one flower of which overhangs each cup, and from which water pours.

Y Y Y
Y Y Y
Y Y Y

All the cups are full and running over. Above and below are the symbols of Jupiter and Pisces representing the decan.

Complete and perfect realization of pleasure and happiness almost perfect. Self-praise, vanity, conceit, much talking of self, yet kind and lovable, and may be self-denying therewith. High-minded, not easily satisfied with small and limited ideas. Apt to be maligned through too much self-assumption. A good, generous, but, maybe, foolish nature.

Yesod of Heh. (Complete success, pleasure, happiness, wish fulfilled.) Therein rule Saliah and Aariel.

## Mars in Pisces, 20°–30°. XLIV. The Lord of Perfected Success: 10 of Cups

Hand holding bunch of lotuses or water lilies whose flowers pour a pure white water into all the cups, which all run over.

Y Y Y
Y Y Y
Y Y Y

The top cup is held sideways by a hand and pours water into top left hand cup. A single lotus flower surmounts top cup and is the source of the water that fills it. Above and below, Mars and Pisces.

Permanent and lasting success, happiness because inspired from above. Not sensual as Nine of Cups, “The Lord of Material Happiness,” yet almost more truly happy. Pleasure, dissipation, debauchery. Pity, quietness, peacemaking. Kindness, generosity, wantonness, waste, etc., according to dignity. Malkuth of Heh. (Matters definitely arranged as wished, complete good fortune.) Herein rule Aasliah and Mihal.

## Mars in Aries, 1°–10°. XLV. The Lord of Dominion: 2 of Wands

Hand grasping two wands crossed. Flames issue from the point of junction. On two small wands, above and below, with flames issuing from them, are Mars and Aries.

Strength, dominion, harmony of rule and justice. Boldness, courage, fierceness, shamelessness, revenge, resolution, generous, proud, sensitive, ambitious, refined, restless, turbulent, sagacious withal, yet unforgiving and obstinate, according to dignity.

Chokmah of Yod. (Influence over others. Authority, power, dominion.) Rule therein Vehooel and Deneyal.

## Sun in Aries, 10°–20°. XLVI. The Lord of Established Strength: 3 of Wands

Hand issuing from clouds holds three wands in centre. Two crossed and one upright. Flames from point of junction. Above and below, sun and Aries.

Established force and strength. Realization of hope. Completion of labour, success of the struggle. Pride, nobility, wealth, power, conceit. Rude self-assumption and insolence. Generosity, obstinacy according to dignity.

Binah of Yod. (Pride, arrogance, and self-assertion.) Herein rule Hechashiah and Aamamiah.

## Venus in Aries, 20°–30°. XLVII. Lord of Perfected Work: 4 of Wands

Two hands as before, issuing from clouds each side of card, and clasped in centre with First Order grip, holding four wands crossed. Flames issue at point of junction. Above and below on two small flaming wands are Venus and Aries, representing the decan.

Perfection, a completion of a thing built up with trouble and labour. Rest after labour. Subtlety, cleverness, beauty, mirth, success in completion. Reasoning faculty, conclusions drawn from previous knowledge. Unreadiness, unreliable, and unsteady, through over anxiety and hurriedness of action. Graceful in manners. At times insincere, etc.

Chesed of Yod. (Settlement, arrangement, completion.) Herein rule Nanael and Nithal.

## Mercury in Taurus, 1°–10°. XLVIII. Lord of Material Trouble: 5 of Pentacles

Hand holding a branch of white rose tree, from which roses are falling, leaving no buds behind. Five pentacles similar to Ace. Mercury and Taurus for decan.

Loss of money or position. Trouble about material things. Toil, labour, land cultivation, building, knowledge and acuteness of earthly things, poverty, carefulness. Kindness, sometimes money regained after severe toil and labour. Unimaginative, harsh, stern, determined, obstinate.

Geburah of Heh final. (Loss of profession, loss of money, monetary anxiety.) Therein rule Mabahiah and Pooyal.

## Moon in Taurus, 10°–20°. XLIX. Lord of Material Success: 6 of Pentacles

Hand holding a rose branch with white roses and buds, each of which touch a pentacle, arranged thus:

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Above and below, Luna and Taurus represent the decanate.

Success and gain in material undertakings, power, influence, rank, nobility, rule over the people. Fortunate, successful, just, and liberal. If ill-dignified, may be purse-proud, insolent from success, or prodigal.

Tiphareth of Heh final. (Success in material things. Prosperity in business.) Herein rule Nemamiah and Yeyelal.

## Saturn in Taurus, 20°–30°. L. The Lord of Success Unfulfilled: 7 of Pentacles

Hand from a cloud holding rose branch of seven pentacles thus arranged:

*          *
      *
*          *
*          *

Only five of which overhang but do not touch the five upper pentacles. No other buds shown, and none are near or touch the two lower pentacles. Above and below, Saturn and Taurus.

Promises of success unfulfilled. (Shown in the symbolism of the rosebuds, which do not as it were come to anything.) Loss of apparently promising fortune. Hopes deceived and crushed. Disappointment. Misery, slavery, necessity, and baseness. A cultivator of land, and yet is loser thereby. Sometimes it denotes slight and isolated gains with no fruits resulting therefrom, and of no further account, though seeming to promise well. According to dignity.

Netzach of Heh. (Unprofitable speculation and employment. Little gain for much labour.) Therein rule Herochiel and Mitzrael.

## Jupiter in Gemini, 1°–10°. LI. Lord of Shortened Force: 8 of Swords

Four hands as usual, each holding two swords, points upwards, touching near top of card, two hands lower on left, two on right of card. The rose of other sword symbols re-established in centre. Above and below, Jupiter and Gemini.

Too much force applied to small things, too much attention to detail, at expense of principle and more important points. Ill-dignified, these qualities produce malice, pettiness, and domineering qualities. Patience in detail of study, great ease in some things, counterbalanced by equal disorder in others. Impulsive, equally fond of giving or receiving money or presents.

Generous, clever, acute, selfish, and without strong feeling of affection. Admires wisdom, yet applies it to small and unworthy objects.

Hod of Vav. (Narrow, restricted, petty, a prison.) Herein rule Vemibael and Yehohel.

### Mars in Gemini, 10°–20°. LII. The Lord of Despair and Cruelty: 9 of Swords

Four hands (somewhat as in preceding symbol) hold eight swords upright but with the points falling away from each other. A fifth hand holds a ninth sword upright in the centre, as if it had disunited them, and struck them asunder. No rose at all is shown (as if it were not merely cut in pieces but completely and definitely destroyed). Above and below Mars and Gemini.

Despair, cruelty, pitilessness, malice, suffering, want, loss, misery. Burden, oppression, labour, subtlety and craft, lying, dishonesty, slander. Yet also obedience, faithfulness, patience, unselfishness, etc., according to dignity.

Yesod of Vav. Therein rule Aaneval and Mochayel.

### Sun in Gemini, 20°–30°. LIII. Lord of Ruin: 10 of Swords

Four hands (as in previous symbol) hold eight swords with points falling away from each other. Two hands hold two swords crossed in the centre (as if their junction had disunited the others). No rose, flower, or bud is shown. Above and below, sun and Gemini.

(Almost a worse symbol than Nine of Swords.) Undisciplined warring force, complete disruption and failure. Ruin of all plans and projects. Disdain, insolence and impertinence, yet mirth and jolly therewith. A Marplot,[5] loving to overthrow the happiness of others, a repeater of things, given to much unprofitable speech, and of many words, yet clever, acute, and eloquent, etc., depending on dignity.

Malkuth of Vav. (Ruin, death, defeat, disruption.) Herein rule Dambayah and Menqal.

## Venus in Cancer, 1°–10°. LIV. Lord of Love: 2 of Cups

Hand at lower part from cloud holds lotuses. A lotus flower rises above water, which occupies the lowest part of card, and rises above the hand holding the lotus. From this lotus flower a stem rises, terminating nearly at the top of the card in another lotus or water lily flower, from which a white water gushes like a fountain. Crossed on the stem just beneath are two dolphins, gold and silver, onto which the water falls and from which it pours in full streams, like jets of gold and silver, into two cups, which in their turn overflow, flooding the lower part of the card. Above and below, Venus and Cancer.

Harmony of masculine and feminine united. Harmony, pleasure, mirth, subtlety, sometimes folly, dissipation, waste, and silly action, according to dignity.

Chokmah of Heh. (Marriage, home, pleasure.) Herein rule Ayoel and Chabooyah.

## Mercury in Cancer, 10°–20°. LV. Lord of Abundance: 3 of Cups

Hand as before holds group of lotuses or water lilies, from which two flowers rise on either side of and overhanging the top cup, pouring into it the white water. Flowers in the same way pour water into the lower cups. All the cups overflow, the topmost into the two others, and these upon the lower part of the card. Above and below, Mercury and Cancer.

Y

Y Y

Abundance, plenty, success, pleasure, sensuality, passive success, good luck, and fortune. Love, gladness, kindness, and bounty. According to dignity.

Binah of Heh. (Plenty, hospitality, eating and drinking, pleasure, dancing, new clothes, merriment.) Herein rule Rahael and Yebomayah.

## Moon in Cancer, 20°–30°. LVI. The Lord of Blended Pleasure: 4 of Cups

Four cups, the two upper overflow into the two lower, which do not overflow. A hand grasps a bunch of lotuses from which ascends a stem bearing one flower at the top of the card, from which water issues into two top cups. From the centre two leaves pass right and left, making as it were a cross between the four cups. Luna and Cancer, above and below.

Success or pleasure, approaching their end. A stationary period in happiness which may or may not continue. It does not show marriage and love so much as the previous symbol. It is too passive a symbol to represent perfectly complete happiness. Swiftness, hunting, and pursuing. Acquisition by contention; injustice sometimes. Some drawbacks to pleasure implied.

Chesed of Heh. (Receiving pleasure, but some slight discomfort and anxieties, therewith. Blended pleasure and success.) Therein rule Hayayel and Mevamayah.

**Note:** Here finishes the description of the thirty-six decanates of the zodiac. Although the angels of the Schem ha-Mephoresch have been linked with the decanates, yet their dominion is far more exalted, extended, and important than this would at first sight seem to imply. In all of this I have not only transcribed the symbolism, but have tested, studied, compared, and examined it both clairvoyantly and in other ways. The result of these has been to show me how absolutely correct the symbolism of the Book “T” is, and how exactly it represents the occult forces of the universe.

—S. RIOGHAIL MA DHREAM

## Tarot Divination

This form is especially applicable to divination concerning the ordinary material events of daily life.

It is a mode of placing the cards based upon the scheme of the dominion of the tarot symbols. The more rigidly correct and in harmony with the scheme of the universe is any form of divination, so much the more is it likely to yield a correct and reliable answer to the enquirer. For then and then only is there a firm link, and bond of union, established between it and the occult forces of nature. The moment the correct correspondence of the symbols employed ceases to be observed, the link between them and the inner occult forces is strained, and in some cases broken. For this cause, therefore, is it that the same mode of divination will sometimes yield a true and sometimes false answer, and at other times a partly true and partly false; because the correspondences are either not rigidly observed or else made use of by an ignorant and uninitiated person.

Therefore the diviner should enter upon the divination with a mind clear and unprejudiced, neither disturbed by anger, fear, nor love, and with a sound knowledge of the correspondences of the symbols which he employs. Also he should be able to employ his clairvoyant and intuitive faculties therein when necessary and should avoid as much as possible a warped or strained decision. Also it is not well to divine repeatedly concerning the same matter; and the diviner should also recognize that even the material occult forces do not act as the instruments of a blind fatality, but rather in accordance with the will of the more spiritual powers which are behind them.

Also it may be well for the diviner to put on his insignia and make over the pack an invoking hexagram or pentagram, either with the hand alone, or with convenient magical instruments. And it may also be advisable in some instances to invoke an elemental force consonant with the matter, to aid in the divination.

And let it not be forgotten that in working with the lesser magical implements all the four should be at hand, even though only one be actually employed. For if this be not done, it will give undue force to the suit corresponding to the element invoked, and instead of being an aid in the matter, it will be a hindrance to correct reading.[6]

## The Opening of the Key

The mode of performing the divination called “the Opening of the Key” is by five consecutive operations of laying out the cards, they having been previously well shuffled, and, in addition in the first and fourth cases, having been cut as well, and in a certain manner. These five operations answer, respectively, the first to the dominion of the Four Princesses under the presidency of the Four Aces; the second to that of the Kings, Queens, and Princes, referred to the twelve houses; the third to that of the twelve keys attributed to the signs; the fourth to that of the smaller cards answering to the thirty-six decanates; and the fifth and last to the rule of the Sephiroth in the celestial heavens.

These are five distinct operations, consecutively executed from the mode of operation called “the Opening of the Key,” which, as has been before said, is especially applicable to the daily events of life. The first of these methods shows the opening of the matter as it then stands. The second, third, and fourth, its consecutive development, and the fifth its termination.

Before commencing the divination, one of the sixteen court cards should be selected to represent the significator of the enquirer, and should answer as nearly to his description.

Wands generally—very fair-haired and red-haired persons with fair complexion.

Cups generally—moderately fair persons.

Swords generally—dark persons.

Pentacles generally—very dark persons.

Kings—Generally men.

Queens—Generally women.

Princes (Knights)—Generally young men.

Princesses (Knaves)—Generally young women.

Of these the Queens and Princes in reading the cards during the processes almost always represent persons connected with a matter under consideration. The Kings, if looking against the direction of the reading, or if meeting it, represent the coming of a person or event, or phase of an event, but if looking with the direction of the reading represent the departure of a person or the going off or wane of some event.

The Princesses (Knaves) if looking with the direction of the reading, represent general opinion in harmony with, and approving the matter; but if looking against the direction of the reading the reverse.

If the diviner be performing the divination for a person at a distance and of whose general description he is ignorant, he can select the significator by cutting the pack and, taking one of the court cards of that suit, cut to represent him of course earnestly thinking of the person at the time.

It is usually much better for the enquirer to shuffle or cut the cards himself; but if the diviner should have to do this himself, he must, while doing so, earnestly think of the person enquiring, or concerning whom the divination is performed. In all cases of shuffling and cutting, the person doing so should think earnestly of the matter in hand. In cutting, if a false cut be made, that is to say if one or more cards should drop in the process, the cards should be at once reshuffled, and again cut clearly, otherwise it is probable that the answer will be unreliable.[7]

In the laying out of the cards, if any are inverted, they must remain so and must not be turned round, as that would alter the direction in which they would be looking. A card has the same meaning and forces, whether right or inverted, so that no particular attention need be paid to the circumstances.

The order of the cards as laid down must also not be interfered with. In the reading of the cards when laid out, the significator of the enquirer is the starting point, and reading proceeds by counting over certain cards in the direction in which the face of the court card chosen as significator of the enquirer is turned.

The mode of counting is as follows, recognizing the card from which one starts as the No. 1.

From every Ace—five cards (spirit and four elements).

Princess (Knave)—seven cards (seven palaces of Malkuth).

King, Queen, Prince—four cards (letters of Tetragrammaton).

Smaller cards—its own number (a Sephirah).

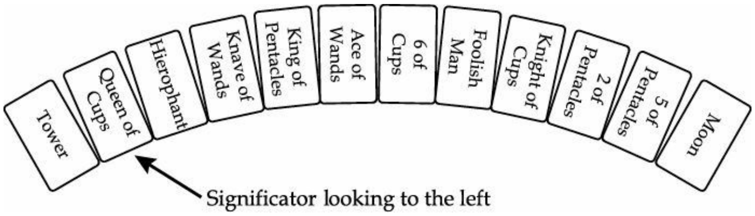
Key of Aleph Mem Shin—three cards (number of the Mother letters).

Key of duplicated letters—nine cards (number of planets and Caput and Cauda Draconis).

Key of single letters—twelve cards (number of signs).

The counting is continued till one alights on a card which has already been read.

Thus, in the following example, we will suppose that the significator is the Queen of Cups, and that she is looking to the left. We should read as follows: Queen of Cups—a fair woman; counting four, we come to Five of Pentacles, i.e., “Loss of money” (and as it has on one side the Moon and on the other a card of Pentacles, it shows that it is through deception in business matters), we then count five, the number of the card, from the Five of Pentacles, which falls on the Six of Cups, “Success.” But as this has on one side the Foolish Man, and on the other the Ace of Wands, this will not be great owing to unwise conduct. Then we count six from the Six of Cups, still going in the same direction which brings us to the Queen of Cups, a card we have already read, so we finish there.


Tower
Queen of Cups
Hierophant
Knave of Wands
King of Pentacles
Ace of Wands
6 of Cups
Foolish Man
Knight of Cups
2 of Pentacles
5 of Pentacles
Moon
Significator looking to the left

*Example of Counting Cards*

Thus the reading will be "A rather fair woman has lost money through some cheating in business, and though she is again beginning to succeed, this success is liable to be damaged by unwise conduct on her part for which she will have herself to thank."

If the significator were the Knave of Wands, and (looking towards the right) we should count seven to the Two of Pentacles, then two from that to the Five of Pentacles; then five from that to the Hierophant, twelve from that to the Queen of Cups, four from that to the King of Pentacles; then four to the Foolish Man, and thence three to the Two of Pentacles, where we stop, having read that card already. "A young woman is just making a change in her business, which brings her loss of money through some deceit on the part of a fair woman, and a dark man whose foolish advice has led to the change." The cards would then be paired two by two, from opposite ends as hereafter shown, thus: Moon and Tower, "The deceit is discovered." Five of Pentacles and Queen of Cups, "on the part of this person who has brought about her loss." Two of Pentacles and Hierophant, "by advising the change." Knight of Cups and Knave of Wands, "for the young woman meets an older man." King of Pentacles and Fool, "who counteract the foolish advice of the dark man." Ace of Wands and Six of Cups, "and she in consequence succeeds better, but only by the dint of energy and hard work."

The scheme of divination called “the Opening of the Key” is worked out in the following manner. I adjoin an example carried carefully through the five stages for the instruction of the Zelator Adeptus Minor. The complete pack of 78 cards is employed.

## FIRST OPERATION:

### Representing the Opening of the Question

The significator being chosen, the enquirer shuffles the cards, thinking earnestly of the matter under consideration. He then places the cards in a single packet on the table before him, face downwards. This represents the Name YHVH, which is now to be separated into the component letters. He therefore is to cut the pack as nearly in the middle as his eye can direct, and to face the uppermost portion to the right of the lowermost; the former will represent YH and the latter VH (final). He again is to cut the packet to the right hand into two parts, as nearly in the centre as he can, and place the uppermost part to the right again. This will represent Y and the lower part the remaining H. He is now to cut the packet to the left, its uppermost part will represent V and its lower part H (final). So that he will now have four packets nearly equal in size, answering from right to left to the name YHVH—יהוה under the presidency of the four Princesses (Knaves) and through them to the four radical forces (Aces).

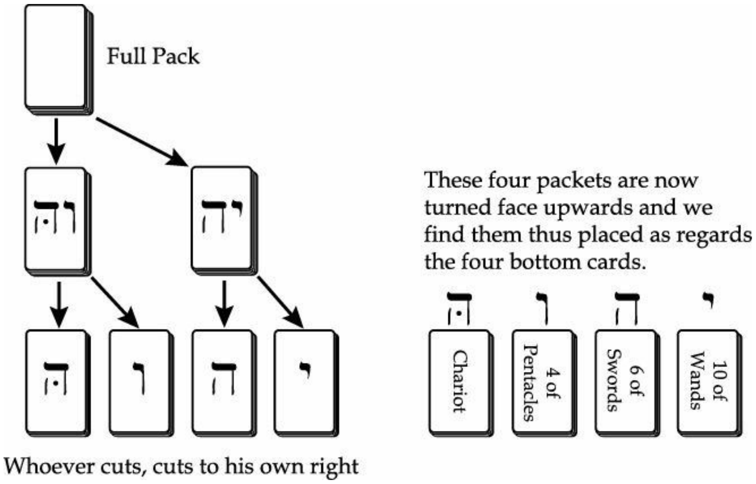
These four packets are then turned face upwards without altering their relative position, and the meaning of their four bottom cards thus shown may be read as an indication of the matter. Each packet is now examined to find in which the significator of the enquirer is, being careful not to alter the order of the cards. The packet containing the significator is retained for reading, and the others are put aside and not used in this particular reading (operation).

Carefully note to which of the four letters the packet containing the significator of the enquirer corresponds. If to Y and wands, energy and strife. If to H and cups, pleasure. If to V and swords, sickness and trouble. If to H final and pentacles, business and money. The packet containing the significator is now spread out face upwards in the form of a horseshoe (count in the way the significator looks) and its meaning is read in the manner previously described. First by counting to certain cards until one is alighted upon which has been previously read; and then by pairing them together in succession from opposite ends of the horseshoe. (You do not miss the significator.)

Before commencing counting from the significator, the diviner should first notice what suit predominates in the number of cards. In this a majority of wands would signify energy, quarrelling, opposition. Of cups, pleasure and merriment. Of swords, trouble and sadness, sometimes sickness and death. Of pentacles, business, money, possession, etc. Also if in the cards laid out there should be either three or four cards of a sort, such as three Aces, four Fives, etc., their meaning should be noted according to the table hereafter given. A majority of the Keys shows forces beyond one’s control.

## Example

Supposing that a young man asks the question “Shall I succeed in my present affairs?” His complexion is fair, and his hair is light brown. The diviner therefore takes the Prince of Cups [8] for significator (had he been an older man he would have selected the King of the same suit instead), and requests enquirer to carefully shuffle the pack and place it face downwards on the table before him. He then instructs him to cut the pack as nearly in the centre as possible, and to place the uppermost half well to the right, and then to cut each of the packets as nearly in the centre as possible, putting each uppermost half to the right of and beside the lower half, thus yielding four packets of nearly equal dimensions.

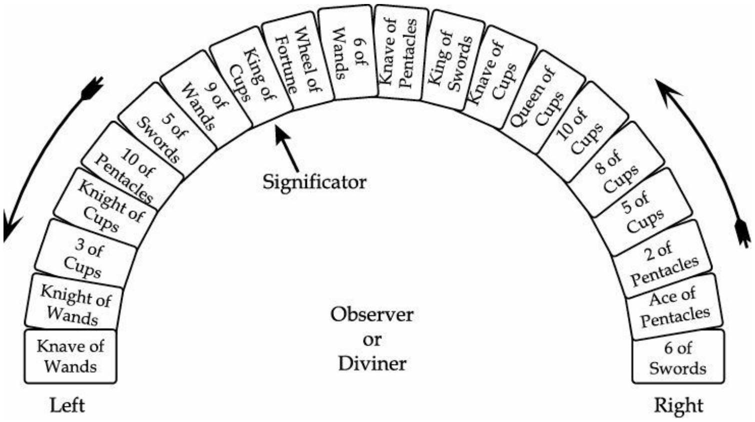

Full Pack
וה
יה
ה
ו
ה
י
These four packets are now turned face upwards and we find them thus placed as regards the four bottom cards.
ה
ו
ה
י
Chariot
4 of Pentacles
6 of Swords
10 of Wands
Whoever cuts, cuts to his own right

*First Operation—Cutting the Cards*

Here the Ten of Wands is strong, being in the place of Yod which governs wands—fire. The Six of Swords is moderately strong, being in the place of Heh which rules cups—water, which is not a hostile and contrary element to air; the Four of Pentacles is weak because it is in the place of Vau which rules the contrary element to earth, *viz.* air; and the Chariot—Cancer, a watery sign is fairly strong, being in the place of Heh final, which rules earth, a friendly element to water.

The diviner then reads these four cards as a preliminary thus: “The enquirer works very hard and gains but little money, yet matters are beginning to improve,” because the Ten of Wands shows cruelty, harshness, etc.; Six of Swords, labour and work; Four of Pentacles, gain of money; and the Chariot, success.

The diviner then examines the four packets to find in which one the significator is. It proves to be in the one of which the Six of Swords is the bottom card. This is in the place answering to the letter Heh, which represents pleasure and rules Cups. This is so far a good omen, as it shows society and merriment. This pack of cards is retained for reading, the others are put aside as not bearing on the question. Let us suppose that this packet consists of twenty cards, and that they are in the following order. The diviner spreads them out in the form of a horseshoe:


Knave of Wands
Knight of Wands
3 of Cups
Knight of Cups
10 of Pentacles
5 of Swords
9 of Wands
King of Cups
Wheel of Fortune
6 of Wands
Knave of Pentacles
King of Swords
Knave of Cups
Queen of Cups
10 of Cups
8 of Cups
5 of Cups
2 of Pentacles
Ace of Pentacles
6 of Swords
Significator
Observer or Diviner
Left
Right

*First Operation—Example*

The suit of Cups is distinctly in the majority—pleasure, visiting friends, love making, etc. There are three Knaves which indicates society of the young, from which the diviner reads that the enquirer is fond of young people and of flirting, etc. There being no other set of three or four cards of a sort, the diviner proceeds to read by counting from the significator, whose face is turned towards the Nine of Wands.

The counting therefore proceeds in the direction of the arrow, thus: four from the King of Cups, Ten of Pentacles. Ten from this, Eight of Cups. Eight from this, Wheel of Fortune. Nine from this, Knave of Wands. Seven from this, Ten of Cups. Ten from this, Five of Wands. Five from this, Knight of Wands. Four from this, Ace of Pentacles. Five from this, Ten of Cups. And as this card has already been taken, this form of reading finishes here.

In this reading as hereafter explained, each card is modified by the card in either side of it; if it be an end card, such as the Six of Swords, in this case it is modified not only by the card next to it, Ace of Pentacles, but also by the card at the opposite end, Knave of Wands.

If these cards are of a contrary element to the card itself, they very much weaken and neutralize its force, but if the contrary element is only in one card, and the other is of a connecting nature, it does not much matter. This is explained later among the tabulated rules. The King of Cups is between the Nine of Wands and the Wheel of Fortune, both of which cards are of a fiery nature, and therefore contrary to Cups which is water, and therefore it shows that the enquirer is rather lacking in perseverance and energy. Ten of Pentacles, “His business will begin to prosper,” Eight of Cups, “but yet he will lose interest in it, owing to his love of pleasure and society” (shown by Eight of Cups having the suit on each side of it). Wheel of Fortune, “and through his fortune changing for the better.” Knave of Wands (Knight of Wands on one side and Six of Swords on the other), “He yet is anxious through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met” (shown by Knight of Wands turned contrary to the course of the reading). Ten of Cups, “His suit is at first favourably received,” Five of Swords, “but some slanderous reports and mischief making” (not altogether without foundation) “come to her knowledge.” Ace of Pentacles, “though his increasing prosperity in business,” Ten of Cups, “had led her to regard him with favour.”

The diviner now pairs the cards from opposite ends of the horseshoe, thus:

| | |
|---|---|
| Knave of Wands | “She is anxious about this.” |
| Six of Swords | |
| Knight of Wands | “And he begins to neglect his business, which yet is fairly good.” |
| Ace of Pentacles | |
| Three of Cups | “And instead throws aside his business for pleasures.” |
| Two of Pentacles | |
| Knight of Cups | “The consequence of this is that the engagement between them is broken off, shown by Knight being turned in the opposite direction.” |
| Five of Cups | |
| Ten of Pentacles | “Still, his business does fairly well, though he is losing interest in it.” |
| Eight of Cups | |
| Five of Swords | “The matter is the subject of much gossip …” |
| Ten of Cups | |
| Nine of Wands | These two cards are of contrary suits and therefore of little importance “… among their acquaintances.” |
| Queen of Cups | |

| | |
|---|---|
| King of Cups | “He, moreover, begins to pay attention to another girl of not quite so fair complexion.” |
| Knave of Cups | |
| Wheel of Fortune | “Who, however, prefers a dark man, who is much admired by the fair sex” (shown by his being next two Knaves and a Queen). |
| King of Swords | |
| Six of Wands | “But he has already gained the affections of a girl with dark brown eyes and hair.” (This description is obtains by mixing the effects of the wands with pentacles.) |
| Knave of Pentacles | |

This concludes the reading in the first operation, which may be thus resumed:

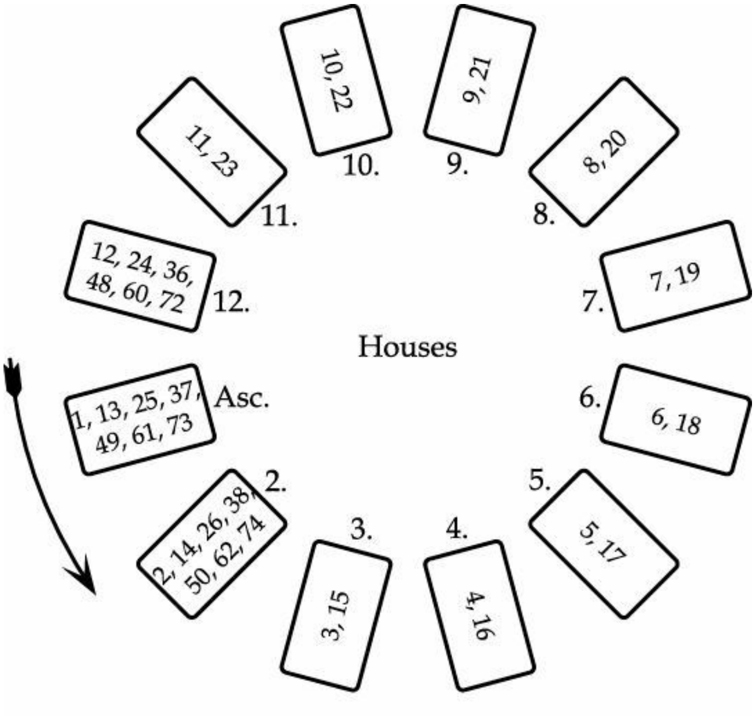
“The enquirer is a fair young man who works very hard, and has hitherto gained but little money, yet matters are beginning to improve. He is fond of society, and of visiting friends. He is rather lacking in perseverance and energy, though notwithstanding this, his business and money transactions will begin to prosper. But yet he will lose interest in it owing to his love of pleasure and society, and though his fortune is changing for the better he has yet much anxiety through falling in love with a graceful and sprightly girl with chestnut hair and fair complexion whom he has recently met. His suit is at first favourably received, but some slanderous tales and mischief-making—not altogether without foundation—come to her knowledge, though his increasing prosperity in business has led her to regard him with favour. She is made anxious by this, and he begins to neglect his business which yet is fairly good, and instead abandons it for pleasure and merry-making.

“The consequence of this is that the engagement is broken off. Still his business does fairly well though he has lost interest in it. The whole affair is the subject of much gossip among their mutual acquaintances. (One of the chief mischief-makers is a fair middle-aged woman shown by the Queen of Cups.) He, however, soon begins to pay attention to another girl of not quite so fair a complexion. She, however, prefers a dark young man who is much admired generally by the fair sex, but he has already gained the affection of a young woman with dark brown hair and blue eyes.”

## SECOND OPERATION:
## Representing the Development of the Matter

The enquirer again carefully shuffles the cards and places the pack on the table face downwards, but is not to cut them. The diviner now takes the pack and deals it round card by card in twelve packets face downwards in rotation as in the following diagram: (deal and read in order of houses against the direction of the sun), so that the first packet answering to the ascendant will consist of the first, thirteenth, twenty-fifth, thirty-seventh, forty-ninth, sixty-first, seventy-third cards, as shown, and so on.

This operation is under the presidency of the court cards, whose dominion in the celestial heavens falls immediately between that of the four Knaves and that of the keys answering to the twelve signs of the zodiac. It represents the twelve astrological houses of heaven, as shown. Without altering the relative order of the packets, or of the cards in the packets, the diviner examines each in succession, till he finds the one which contains the significator. This he retains for reading, noting carefully to which astrological house it corresponds, and gathers up the other packets and puts them aside, as they are not of any further use in this operation.

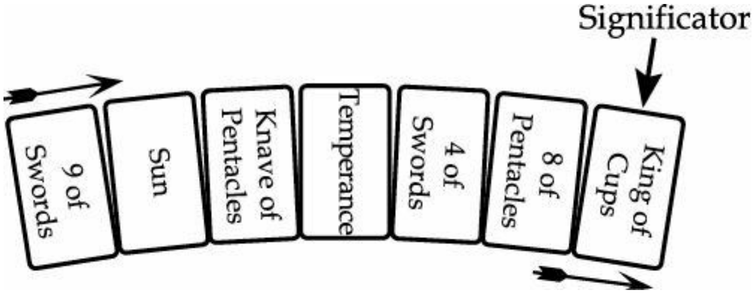


*Second Operation—Twelve Houses*

As before, the diviner reads the packet containing the significator by spreading them out in the form of a horseshoe, first reading by counting the cards in order from the significator in the direction in which the face of the figure on the card is turned, and next by pairing the cards together from the opposite ends of the horseshoe. It is hardly likely that in so small a packet there will be either three or four cards of a sort, but if there be, the diviner takes note of the same, and also observes which suit predominates. I now continue the examples commenced in the previous operation. I must here observe that the example is purely of my own invention, and of course is not contained in the Book "T," wherein only the mode of working is given. I have purposely taken a commonplace, trivial, and material question for elucidation. (S.R.M.D.)

## Example (Cont.)

We will suppose the enquirer to have duly and carefully shuffled the cards, thinking of his affairs, and that the diviner has dealt them round into twelve packets as above shown. The packet containing the significator is located in the ascendant, and it contains the following cards in the order given.



*Second Operation—Example*

This mode of reading shows that as the significator is in the ascendant it will principally relate to the enquirer's manner of living at this point.

The significator is in this case right way up, whereas in the previous reading it was inverted, and is looking towards the Nine of Swords, which direction therefore the reading proceeds, counting thus: four from King of Cups—Knave of Pentacles; seven from this—Sun; nine from this—Knave of Pentacles; seven from this—Sun; where the reading ends.

| | |
|---|---|
| King of Cups | "The enquirer is unhappy" (looking to 9 of Swords) "and makes the acquaintance of the girl with the dark hair and blue eyes with whom the dark young man (his rival) is in love. (She is artistic and well-mannered, and hopes to carry out her wishes, i.e., to marry the dark man with whom the fair girl, to whom the enquirer has transferred his affection, is now in love.) For she is beginning to be apprehensive regarding her success, and is jealous in consequence." |
| Knave of Pentacles | |

Pairing the cards from opposite ends of the horseshoe, the diviner proceeds:

| | |
|---|---|
| King of Cups | "The Enquirer is anxious, and his health begins to suffer …" |
| Nine of Swords | |
| Eight of Pentacles | "… but hopes ultimately to succeed through skillful action in the matter." |
| Sun | |
| Four of Swords | "He therefore endeavours to make a friend of the dark girl." |
| | |

| | |
|---|---|
| Knave of Pentacles | |
| Temperance | “As he expects to realize his wishes by his means in the end.” (This is shown by the card being single in the end.) |

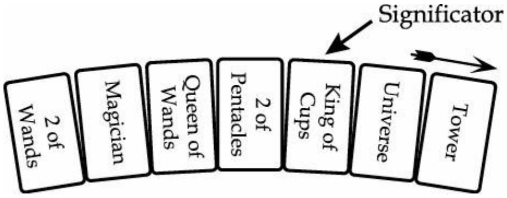
## THIRD OPERATION:

## Continuing the Development of the Question

The enquirer again carefully shuffles the cards, while thinking earnestly of his affairs. The pack is not cut. The diviner deals out the cards into twelve packets in precisely the same manner as in the second operation. Only instead of being referred to the twelve astrological houses, these twelve packets are under the presidency of the twelve keys of the tarot attributed to the twelve signs of the zodiac. The first packet, Emperor—Aries; the second, Hierophant—Taurus; the third, Lovers—Gemini; and so on. As before the diviner selects the packet which contains the significator for reading, and rejects the rest. He notes also the meaning of the key answering to the sign of the zodiac, under which the packet falls. He spreads the cards out in the form of a horseshoe, exactly as before. I now continue the example before commenced.

### Example

We will suppose that the packet containing the King of Cups is that whose position answers to the Hierophant—Taurus—and that it consists of the following cards, arranged as in the diagram.



*Third Operation—Example*

The Hierophant and the majority of the cards in this packet being keys alike show that the forces at present at work are ceasing to be under the control of the enquirer. The reading proceeds according to the usual order of counting, as follows: King of Cups—Two of Wands; Magician—Queen of Wands;

Universe—Tower; Two of Wands again. It may be mentioned that supposing a packet to consist of six cards, and the significator to be a Knave, or counting seven from it, it would come back to the Knave again, this would show that the enquirer would act according to his own ideas in this point of the question, and would not let his line of action be influenced by the opinion of others. (The reading would then proceed by the pairing of the cards as usual:)

| | |
|---|---|
| King of Cups | “Though anxious concerning several matters, he (the Enquirer) is beginning to succeed better by this line of action. |
| Two of Wands | |
| Magician | “which seems to be quite the best. But the older woman (who previously made mischief and was represented by the Queen of Cups in the first operation) who is artful and a gossip … |
| Queen of Wands | |
| Universe—Tower | “… again injures the matter because she wishes to get an influence over the Enquirer herself.” |
| Two of Wands | |

Pairing the cards, the diviner proceeds:

| | |
|---|---|
| Two of Wands | “Her influence cunningly exercised, brings about a complete disruption of the whole matter. |
| Tower | |
| Universe | “The entire matter becomes invested with trickery and glamour … |
| Magician | |
| Queen of Wands | “… as she herself pays him a good deal of attention and sympathy, |
| King of Cups | |
| Two of Pentacles | “which furthers her plans by bringing about a friendship between them.” |

## FOURTH OPERATION:

## The Further Development of the Question

As before the enquirer is instructed to shuffle the pack and place it on the table but not to cut it.

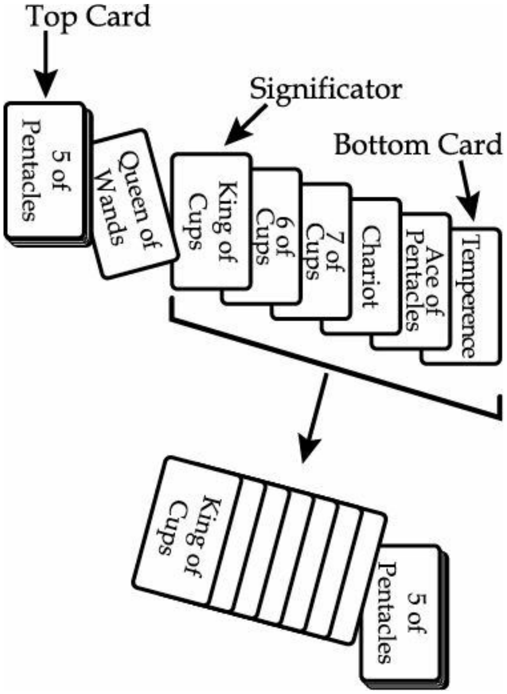
The diviner takes the pack, turns it face upwards, and goes through it, being careful not to disarrange the order of the cards, till he finds the significator; at this point he cuts the pack, that is to say, he takes the significator and the cards which had been beneath it and places them on the top of the remainder, turning the whole face downwards again, ready for dealing out.[9]

The consequence of this operation is that the significator becomes the top card in the pack (bottom, really; face on table.) The diviner takes off the significator, places it face upwards on the middle of the table and then the following thirty-six decanates—thirty-six cards—out in the form of a circle round it, face upwards, answering to the thirty-six decanates of the zodiac, and showing the further development of the question. These are dealt round in the order and direction of dealing as the twelve packets in the two previous operations.

The reading proceeds by the same law of counting, but instead of counting from the significator itself, it begins from the first card of the thirty-six, and always goes in the direction of dealing. The suit which is in the majority and the circumstances of either three or four cards of a sort being found in the thirty-six decanates are also noted. When the reading by counting is finished the cards are paired together: first and thirty-sixth; second and thirty-fifth; third and thirty-fourth; and so on, placed in order successively upon the significator. I now continue the example before commenced:

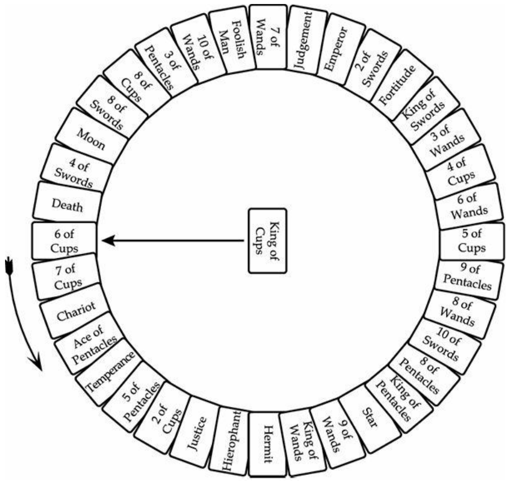
## Example

We will suppose the enquirer to have shuffled the pack, and that the diviner takes it in his hands, and in turning it up finds the bottom card to be Temperance. On going through it he comes to the significator, thus:


Top Card
Significator
Bottom Card
5 of Pentacles
Queen of Wands
King of Cups
6 of Cups
7 of Cups
Chariot
Ace of Pentacles
Temperence
King of Cups
5 of Pentacles

*Fourth Operation—Cutting the Cards*

He therefore takes the cards from King of Cups to Temperance included and places them above [10] the Five of Pentacles, being careful not to disturb their relative order. This has really the effect of cutting the pack between the Queen of Wands and the King of Cups and of course when he again turns them face downwards ready for dealing, the King of Cups will necessarily be the top card and the Queen of Wands the bottom card; Temperance being immediately above the Five of Pentacles, the former top card. The diviner takes the top card, the significator, and places it face upwards in the centre, and then deals round in succession thirty-six cards, face upwards in the order shown in the diagram on page 730.


7 of Wands
Judgement
Emperor
2 of Swords
Fortitude
King of Swords
3 of Wands
4 of Cups
6 of Wands
5 of Cups
9 of Pentacles
8 of Wands
10 of Swords
8 of Pentacles
King of Pentacles
Star
9 of Wands
King of Wands
Hermit
Hierophant
Justice
2 of Cups
5 of Pentacles
Temperance
Ace of Pentacles
Chariot
7 of Cups
6 of Cups
Death
4 of Swords
Moon
8 of Swords
8 of Cups
3 of Pentacles
10 of Wands
Foolish Man
King of Cups

*Fourth Operation—Example*

Let us suppose them to be thus arranged. The reading always proceeds in the same direction as the dealing in this form of operation, commencing the counting from the first card dealt.

We here find twelve out of the twenty-two keys; Seven of Wands; Seven of Cups; Five of Swords; Six of Pentacles; total thirty-seven including significator. The preponderance of the keys represent “influences beyond the control of the enquirer.” There are four Princes (Kings)—“meetings with influential persons,” and four Eights, “much news and correspondence.”

The counting proceeds as follows from the first card dealt. King of Cups—Six of Cups—Five of Pentacles—Hermit—Four of Cups—Fortitude—Four of Swords—Seven of Cups—Justice—Five of Cups—King of Swords—Emperor—Six of Cups again.

| | |
|---|---|
| King of Cups | “The enquirer’s love of pleasure-going, |
| Six of Cups | |
| Five of Pentacles | “brings about loss of money and business, |
| Hermit | “and he is forced to be more prudent, |
| Four of Cups | “and not go into the society of others too much, which has already brought him anxiety” (shown by Four of Cups between two wands, contrary element weakening effect of this card). |
| Fortitude | “He works more closely, |

| | |
|---|---|
| Four of Swords | “and begins to get better. |
| Seven of Cups | “Yet he has not sufficient energy in his nature to stick to work for long. |
| Justice | “The retributive effect of this is … |
| Five of Cups | “… That he loses his friends. |
| King of Wands | “And his former rival who, though rather a vain man, is energetic and hard working … |
| Emperor | “… replaces him in popularity and esteem.” |
| Six of Cups | |

Pairing them now, the diviner proceeds:

| | |
|---|---|
| King of Cups | “The enquirer loses pleasure in consequence |
| Death | |
| Six of Cups | |
| Four of Swords | “and becomes less energetic even than before, and more anxious for pleasure-going than ever, |
| Seven of Cups | |
| Moon | “yielding to the temptation of idleness and vanity by means of fraud. |
| Chariot | |
| Eight of Swords | “He embezzles the money of his employer, and sees prison staring him in the face. |
| Ace of Pentacles | |
| Eight of Cups | “The result of this is the loss of good name … |
| Temperance | |
| Three of Pentacles | “… and of his situation of trust. |
| Five of Pentacles | |
| Ten of Wands | “His former friends and admirers turn a cold shoulder to him. |
| Two of Cups | |
| Foolish Man | “And the result of his folly is that he is arrested and brought before a court of law. |
| Justice | |
| Seven of Wands | “The decision is adverse … |

| | |
|---|---|
| Hierophant | |
| Judgment | "… and judgment very justly given against him. |
| Hermit | |
| Emperor | "But his employer, though stern, is a kind-hearted man, and … |
| King of Wands | |
| Two of Swords | "… offers to take him back and overlook the past … |
| Nine of Wands | |
| Star | "… as he hopes this will have proved a lesson to him, |
| Fortitude | |
| King of Swords | "and points out to him that his former rival, |
| King of Pentacles | |
| Three of Wands | "though perhaps vain, was yet a hard-working and good man of business. |
| Eight of Pentacles | |
| Four of Cups | "The enquirer in consequence of this determines to completely give up his former mode of life which had brought him to the brink of ruin, and becomes a steady man. |
| Ten of Swords | |
| Eight of Wands | "After this he suddenly receives a hasty message which gives him much pleasure, |
| Six of Wands | |
| Five of Cups | "stating that owing to the loss of a relative he is the inheritor of a legacy." |
| Nine of Pentacles | |

This concludes the fourth operation.

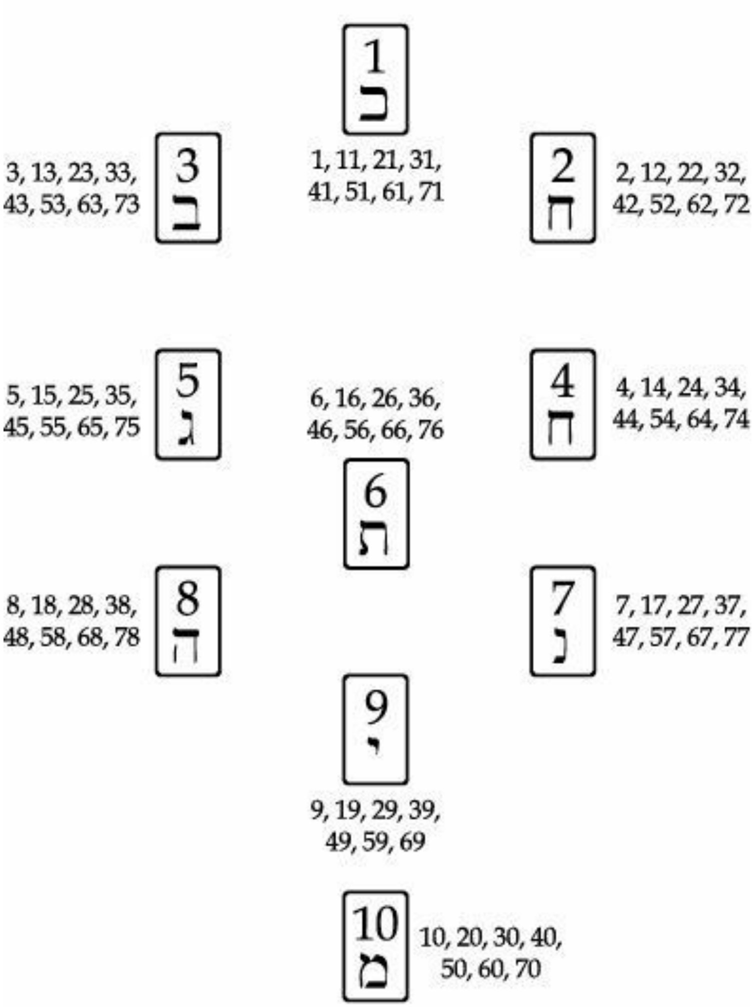
It is always necessary for the diviner to employ his intuition in reading, and sometimes he may have to clairvoyantly "go through" a card of doubtful signification. Thus in the reading just given it is only the circumstance of the Moon, Chariot, Eight of Swords, Ace of Pentacles being followed by other conformative cards which justifies such an evil meaning of them.

## FIFTH OPERATION:
## Conclusion of the Matter

The cards are to be again carefully shuffled by the enquirer but not cut. The diviner then takes the pack, and deals it card by card in rotation into ten answering to the Tree of Life. This refers to the rule of the ten Sephiroth in the celestial heavens. This being done, the diviner selects the packet containing the significator for reading, noting carefully under which Sephirah it falls, and taking this as a general indication in the matter. This packet is then spread out in a horseshoe form, and read in the usual way, counting from the significator and this time in the direction in which the face of the figure looks. The cards are finally paired together as in the previous operation. This completes the mode of divination called “the Opening of the Key.” I now give the conclusion of the example.

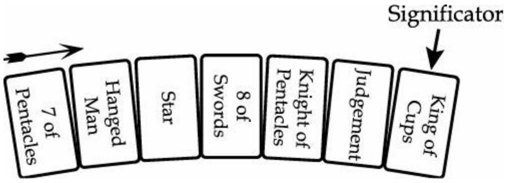
## Example (Cont.)

We will suppose that the cards have been shuffled and dealt in the following manner into ten packets answering to the Sephiroth in the Tree of Life:


1
כ
1, 11, 21, 31,
41, 51, 61, 71
3
ב
3, 13, 23, 33,
43, 53, 63, 73
2
ח
2, 12, 22, 32,
42, 52, 62, 72
5
ג
5, 15, 25, 35,
45, 55, 65, 75
6, 16, 26, 36,
46, 56, 66, 76
4
ח
4, 14, 24, 34,
44, 54, 64, 74
6
ת
8
ה
8, 18, 28, 38,
48, 58, 68, 78
7
נ
7, 17, 27, 37,
47, 57, 67, 77
9
י
9, 19, 29, 39,
49, 59, 69
10
מ
10, 20, 30, 40,
50, 60, 70

*Fifth Operation—Tree of Life*

The packet containing the significator falls under Binah, containing the third, thirteenth, twenty-third, thirty-third, fourty-third, fifty-third, sixty-third, and seventy-third cards dealt. This is an argument of sadness and trial. The cards are spread as follows:


Significator
7 of Pentacles
Hanged Man
Star
8 of Swords
Knight of Pentacles
Judgement
King of Cups

*Fifth Operation—Example*

The counting proceeds as follows: King of Cups—Star—Judgment—King of Cups again. Evil cards are in the majority, another argument of loss and trouble.

| | |
|---|---|
| King of Cups | “He has hopes of thus re-establishing his fortunes and that a favourable result will ensue for him.” |
| Star | |
| Judgment | |

The diviner then pairs them thus:

| | |
|---|---|
| King of Cups | “He plunges therefore into speculation by which he loses heavily. (Seven of Pentacles is near Hanged Man). |
| Seven of Pentacles | |
| Knave of Cups | “And his love affair comes to nothing. |
| Hanged Man | |
| Star | “All his expectations are disappointed … |
| Judgment | |
| Knight of Pentacles | “… and his life for a time is arduous, petty, and uninteresting.” |
| Eight of Swords | |

(The coming of trouble is here shown by the Knight of Pentacles looking against the direction of the reading. If it were turned the other way it would show that his troubles were quitting him and that matters would improve.) This completes the operation, and shows the general development and result of the question.

## Tabulated Rules

### 1. Shuffling, Cutting, Dealing, and Examining.

In shuffling, the mind of the enquirer should be earnestly fixed on the matter concerning which he desires information. If any cards fall in the process, they should be taken up without being noticed and the shuffling resumed. The shuffling being concluded and the pack placed upon the table, if any cards fall to the ground or become turned in a different direction, the shuffling should be done again.

A cut should be clean and decided. If any cards fall from the hand in the performance, the operation of shuffling should be repeated before they are again cut. In dealing, care should be taken not to invert the cards, and their relative order should be strictly observed. In examining a pack of cards, their relative order should be rigidly maintained, as without care in this respect, one may be easily pushed under or over another, which would of course have the effect of completely altering the counting in the reading.

## 2. Of the Selection of the Significator, and of the Complexion Assigned to the Court Cards.

Wands generally—fair and red-haired person.
Cups generally—moderately fair.
Swords generally—moderately dark.
Pentacles generally—very dark.
Kings—Men.
Queens—Women.
Princes—Young Men.
Princesses (Knaves)—Young women.

Therefore the significators are to be thus selected. For example, a dark complexioned middle-aged man, King of Pentacles. A fair young woman, Princess (Knave) of Cups, etc.

In the actual reading of the cards, these descriptions can be modified by those which are on either side of them, thus: the Queen of Cups, which indicates a fair woman with golden brown hair, if between cards of the suits of swords and pentacles, would show a woman with rather dark brown hair and dark eyes. As before stated, the Princes and Queens almost invariably represent actual men and women connected with the subject in hand. But the Kings sometimes represent either the coming on or going off of a matter; arrival, or departure, according to the way in which they face. While the

Princesses (Knaves) show opinions, thoughts, or ideas, either in harmony with or opposed to the subject.

## 3. Of the General Signification of the Majority of a Particular Suit and of the Particular Signification of Either Three or Four Cards of a Sort in a Reading:

A majority of wands—energy, quarrelling, opposition.

A majority of cups—pleasure and merriment.

A majority of swords—trouble and sadness, sometimes sickness and even death.

A majority of pentacles—business, money, possessions, etc.

A majority of keys—forces of considerable strength, but beyond the enquirer’s control.

A majority of court cards—society, meeting with many persons.

A majority of Aces—strength generally; the Aces are always strong cards.

Four Aces—great power and force.

Three Aces—riches and success.

Four Kings—great swiftness and rapidity.

Three Kings—unexpected meetings.

Kings generally—show news.

Four Queens generally—authority and influence.

Three Queens generally—powerful and influential friends.

Four Princes or Knights—meetings with the great.

Three Princes or Knights—rank and honour.

Four Princesses (Knaves)—new ideas and plans.

Three Princesses (Knaves)—society of the young.

Four Tens generally—anxiety and responsibility.

Three Tens generally—buying, selling, commercial transactions.

Four Nines generally—added responsibility.

Three Nines generally—much correspondence.

Four Eights generally—much news.

Three Eights generally—much journeying.

Four Sevens generally—disappointments.

Three Sevens generally—treaties and compacts.

Four Sixes generally—pleasure.

Three Sixes generally—gain and success.

Four Fives generally—order, regularity.

Three Fives generally—quarrels, fights.

Four Fours generally—rest and peace.

Three Fours generally—industry.

Four Threes generally—resolution and determination.

Three Threes generally—deceit.

Four Deuces generally—conference and conversations.

Three Deuces generally—reorganization and recommencement of a thing.

The keys are not noticed as above, by threes and fours.

## 4. Extra and Brief Meaning of the Thirty-six Smaller Cards.

### WANDS

Deuce—Influence over another. Dominion.

Three—Pride and arrogance. Power sometimes.

Four—Settlement. Arrangement completed.

Five—Quarrelling. Fighting.

Six—Gain and success.

Seven—Opposition; sometimes courage therewith.

Eight—A hasty communication, letter or message. Swiftness.

Nine—Strength. Power. Health. Energy.

Ten—Cruelty and malice towards others. Overbearing strength. Revenge. Injustice.

## CUPS

Deuce—Marriage, love, pleasure. Warm friendship.

Three—Plenty. Hospitality, eating, drinking. Pleasure, dancing, new clothes, and merriment.

Four—Receiving pleasures or kindness from others, yet some discomfort therewith.

Five—Disappointment in love. Marriage broken off, etc. Unkindness from friends. (Whether deserved or not is shown by the cards with it, or counting from or to it.) Loss of friendship.

Six—Wish, happiness, success, enjoyment.

Seven—Lying, deceit, promises unfulfilled, illusion, deception. Error, slight success, but not enough energy to retain it.

Eight—Success abandoned, decline of interest in a thing. Ennui.

Nine—Complete success. Pleasure and happiness. Wishes fulfilled.

Ten—Matters definitely arranged and settled in accordance with one’s wishes. Complete good-fortune.

## SWORDS

Deuce—Quarrel made up, and arranged. Peace restored, yet some tension in relations.

Three—Unhappiness, sorrow, tears.

Four—Convalescence, recovery from sickness, change for the better.

Five—Defeat, loss, malice. Slander, evil-speaking.

Six—Labour, work; journey, probably by water. (Shown by cards nearby.)

Seven—In character untrustworthy, vacillation. Journey probably by land (shown by cards near, etc.).

Eight—Narrow or restricted. Petty. A prison.

Nine—Illness. Suffering. Malice. Cruelty. Pain.

Ten—Ruin. Death. Failure. Disaster.

PENTACLES

Deuce—Pleasant change. Visit to friends, etc.

Three—Business, paid employment. Commercial transactions.

Four—Gain of money and influence. A present.

Five—Loss of profession. Loss of money. Monetary anxiety.

Six—Success in material things; prosperity in business.

Seven—Unprofitable speculations, employments; also honorary work undertaken or the love of it, and without desire of reward.

Eight—Skill, prudence; also artfulness, and cunning. (Depends on cards with it.)

Nine—Inheritance. Much increase of money.

Ten—Riches and wealth.

## 5. Brief Meanings of the Twenty-two Keys.

0. Foolish Man. Idea, thought, spirituality, that which endeavours to rise above the material. (That is, if the subject which is enquired about be spiritual.) But if the divination be regarding a material event of ordinary life, this card is not good, and shows folly, stupidity, eccentricity, and even mania, unless with very good cards indeed. It is too ideal and unstable to be generally good in material things.

1. Magician or Juggler. Skill, wisdom, adaptation. Craft, cunning, etc., always depending on its dignity. Sometimes occult wisdom.

2. High Priestess. Change, alteration, increase and decrease. Fluctuation (whether for good or evil is again shown by cards connected with it.) Compare with Death and Moon.

3. Empress. Beauty, happiness, pleasure, success, also luxury and sometimes dissipation, but only if with very evil cards.

4. Emperor. War, conquest, victory, strife, ambition.

5. Hierophant. Divine wisdom. Manifestation. Explanation. Teaching. Differing from, though resembling in some respects, the meaning of the

Magician, the Prophet, and the Lovers. Occult wisdom.

6. The Lovers. Inspiration (passive and in some cases mediumistic, thus differing from that of the Hierophant and Magician and Prophet). Motive, power, and action, arising from inspiration and impulse.

7. The Chariot. Triumph. Victory. Health. Success, though sometimes not stable and enduring.

8. Justice. Eternal justice and balance. Strength and force, but arrested as in the act of judgment. Compare with (11) Fortitude. Also, in combination with other cards, legal proceedings, a court of law, a trial at law, etc.

9. The Hermit, or Prophet. Wisdom sought for and obtained from above. Divine inspiration (but active as opposed to that of the Lovers). In the mystical titles, this with the Hierophant and the Magician are the Three Magi.

10. Wheel of Fortune. Good fortune and happiness (within bounds), but sometimes also a species of intoxication with success, if the cards nea r it bear this out.

11. Fortitude. (At one time (8) Justice and (11) Fortitude were transposed.) Courage, strength, fortitude. Power not arrested as in the act of judgment, but passing on to further action, sometimes obstinacy, etc. Compare with (8) Justice.

12. Hanged Man or Drowned Man. Enforced sacrifice. Punishment, Loss. Fatal and not voluntary. Suffering generally.

13. Death. Time. Ages. Transformation. Change involuntary as opposed to the Moon, XIX. Sometimes death and destruction, but rarely the latter, and the former only if it is borne out by the cards with it. Compare also with High Priestess.

14. Temperance. Combination of forces. Realization. Action (material). Effect either for good or evil.

15. Devil. Materiality. Material force. Material temptation; sometimes obsession, especially if associated with the Lovers.

16. Tower. Ambition, fighting, war, courage. Compare with Emperor. In certain combinations, destruction, danger, fall, ruin.

17. Star. Hope, faith, unexpected help. But sometimes also dreaminess, deceived hope, etc.

18. Moon. Dissatisfaction, voluntary change (as opposed to (13) Death). Error, lying, falsity, deception. (The whole according whether the card is well or ill-dignified, and on which it much depends.)

19. Sun. Glory, gain, riches. Sometimes also arrogance. Display, vanity, but only when with very evil cards.

20. Judgment. Final decision. Judgment. Sentence. Determination of a matter without appeal on its plane.

21. Universe. The matter itself. Synthesis. World. Kingdom. Usually denotes the actual subject of the question, and therefore depends entirely on the accompanying cards.

## 6. On the Signification of the Cards.

A card is strong or weak, well-dignified or ill-dignified, according to the cards which are next to it on either side. Cards of the same suit on either side strengthen it greatly either for good or evil, according to their nature. Cards of the suits answering to its contrary element, on either side, weaken it greatly for good or evil. Air and earth are contraries as also are fire and water. Air is friendly with water and fire, and fire with air and earth.

If a card of the suit of wands falls between a cup and a sword, the sword modifies and connects the wand with the cup, so that it is not weakened by its vicinity, but is modified by the influence of both cards; therefore fairly strong. But if a card passes between two which are naturally contrary, it is not affected by either much, as a wand between a sword and a pentacle which latter, being air and earth, are contrary and therefore weaken each other.

Here the question being of the wand, this card is not to be noticed as forming a link between the sword and pentacle.

## A Few Examples Given by S.R.M.D.

| | |
|---|---|
| 9 10 5<br>Sw. Sw. Sw. | Very strong and potent in action. Very evil. |
| 10 10 2<br>W. Sw. W. | Not quite so strong. Ruin checked and perhaps overcome. |
| 6 10 10<br>C. Sw. C. | Rather good than otherwise. It is bounty overcoming loss, like a piquant sauce which adds to pleasure. |
| 9 10 10<br>P. Sw. C. | Very weak, evil, slight loss in material things, but more anxiety than actual loss. |
| 5 2 9<br>Sw. W. Sw. | Moderately strong. Rashness which brings evil in its train. Evil. |
| 9 2 6<br>P. W. P. | Fairly strong. Good. Considerable gain and victory. |
| 10 2 6<br>C. W. C. | Weak, evil. Victory which is perverted by debauchery and evil living. But other cards may mitigate the judgment. |
| 9 10 5<br>Sw. C. Sw. | Medium strong. Evil. Sorrow arising from pleasure and through one’s own pleasures. |
| 9 10 6<br>P. C. P. | Perfect success and happiness. |
| 10 10 5<br>W. C. Sw. | Rather evil. Pleasure that when obtained is not worth the trouble one has had in obtaining it. |
| 10 6 9<br>Sw. C. P. | Fairly strong and good. The Sw. and P. being opposite elements counteract each other. Therefore is it as if they were not there. |
| 10 6 10<br>Sw. C. W. | Fairly good. Some trouble, but trouble which is overcome. If Six of Cups were a bad card the evil would carry the day. |
| 9 Death 3<br>Sw. Sw. | Death accompanied by much pain and misery. |
| 9 9 High<br>W. Sw. Priestess | Recovery from sickness. |
| 6 Q. King<br>Sw. W. P. | An active woman, courageous and reliable with dark chestnut hair, and open fearless expression. |
| 7 King 5<br>C. C. Sw. | A rather fair man but very deceitful and malicious. |

## 7. On Pairing the Cards Together in Reading.

On pairing the cards each is to be taken as of equal force with the other. If of opposite elements they mutually weaken each other. If at the end of the pairing of the cards in a packet, one card remains over, it signifies the partial result of that particular part of the divination only. If an evil card and the others good, it would modify the good.

If it be the significator of the enquirer, or of another person, it would show that matters would much depend on the line of action taken by the person represented. The reason of this importance of the single card is that it is alone, and not modified. If two cards are at the end instead of a single one, they are not of so much importance.

## 8. On the Exercise of Clairvoyance and Intuition.

The diviner should, in describing any person from a significator in the actual reading, endeavour, by clairvoyance and using the card in question as a symbol, to see the person implied using the rules to aid, and restrict, his vision. In describing an event from the cards in the reading, he should employ his intuition in the same manner. Personal descriptions are modified by the cards next them; e.g., the Knave of Wands represents usually a very fair girl, but if between cards of the suit of pentacles, she might be even quite dark, though the wands would still give a certain brightness to hair, eyes, and complexion.

## 9. On Counting in the Reading.

In all cases of counting from the card last touched, the card itself is one, that next it is two, and so on.

From every Ace—five is counted.
From every Princess (Knave)—seven is counted.
From every other court card—four is counted.
From every small card—the number of its pips.
From every key answering to an element—three is counted.

From every key answering to a sign—twelve is counted.
From every key answering to a planet—nine is counted.

[contents]

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3. Note by JMG: In the original documents, a special form of the crux ansata related to the tarot was included here. See color insert page 15.

4. Note by Regardie: The Hebrew spellings of these angelic names are provided in Book One, with the preliminary knowledge material.

5. Note by JMG: Marplot, a character in Susannah Centlivre's 1709 play *The Busy Body*, became a proverbial figure in nineteenth-century English writing.

6. Note by Regardie: A formula which may be found useful to assist concentration, and to formulate a link between the diviner and the intelligences referred to in the tarot, is to take the pack in the left hand, and with the right hand hold the wand or any lesser instrument. Then say: "In the divine name I.A.O., I invoke thee thou great angel HRU who art set over the operations of this secret wisdom. Lay thine hand invisibly on these consecrated cards of art, that thereby I may obtain true knowledge of hidden things, to the glory of the ineffable name. Amen."

7. Note by Regardie: If the matter be important, he should wait twelve hours before reshuffling.

8. Note by JMG: Note that in the rest of the example, despite what this paragraph says, the King of Cups rather than the Prince is treated as the significator.

9. Note by S.A., that is, William Wynn Westcott: Very careful here.

10. Note by S.A.: Or behind.

# Unofficial: THE TAROT TRUMPS

By G.H. Soror, Q.L.[11]

The cards of the Lesser Arcana present to us the vibrations of number, colour, and element—that is, the plane on which number and colour function. Thus, in the Ten of Pentacles we have the number ten and tertiary colours—citrine, olive, and russet—working in Malkuth, the material plane. Whereas in the Ten of Wands we have the number ten and the tertiaries working in pure energy. In these cards, the Sephirah is indicated by the colouring of the clouds; the plane by the colouring of the symbols.

The four honours of each suit taken in their most abstract sense may be interpreted as:

Potential power.................................the King
Brooding power................................the Queen
Power in action.................................the Prince
Reception and transmission..............the Princess

All these cards are coloured according to their elements plus the Sephirah to which they are attributed. With the Greater Arcana, the Trumps, however, we are given the keys to divine manifestation, each one an individual force to be considered independently. It must never be forgotten that the Trumps are, intrinsically, glyphs of cosmic, not human, forces.

**0. The Foolish Man.** This card as usually presented shows a man in motley striding along, heedless of the dog which tears his garments and threatens to attack him. In this is seen only the lower aspect of the card, giving no hint to the divine folly of which St. Paul speaks. But in the Order pack, an effort is made to reveal the deeper meaning. A naked child stands beneath a rose tree bearing yellow roses—the golden rose of joy as well as the rose of silence. While reaching up to the roses, he yet holds in leash a grey wolf, worldly wisdom held in check by perfect innocence. The colours are pale yellow, pale blue, greenish yellow—suggestive of the early dawn of a spring day.

**I. The Magician.** It represents the union and balance of the elemental powers controlled by mind. The adept dedicating the minor implements on the altar. The paths of Beth and Mercury link Kether the Crown with Binah, the Aimah Elohim. The Magician, therefore, is reflected in the intellect which stores and gathers up knowledge and pours it into the House of Life, Binah. The number of the path, twelve, suggests the synthesis of the zodiac, as Mercury is the synthesis of the planets. The colours yellow, violet, grey, and indigo, point to the mysterious astral light surrounding the great adept. It is a card linked with the name Tahuti and Hermes as the previous one is with Krishna and Harparkrat or Dionysius.

**II. The High Priestess.** The High Priestess rules the long path uniting Kether to Tiphareth, crossing the reciprocal paths of Venus and Leo. She is the great feminine force controlling the very source of life, gathering into herself all the energizing forces and holding them in solution until the time of release. Her colours—pale blue, deepening into sky blue, silvery white, and silver, relieved by touches of orange and flame—carry out these ideas.

**III. The Empress.** She is an aspect of Isis; the creative and positive side of nature is suggested here. The Egyptian trilogy, Isis, Hathor, and Nephthys, symbolized by the crescent, full moon, and gibbous moon are represented in the tarot by the High Priestess, Hathor. The Empress, Isis, takes either the crescent moon or Venus as her symbol. Justice, Nephthys, takes the gibbous moon.

Isis and Venus gives the aspect of Love, while Hathor is rather the Mystic, the full moon reflecting the sun of Tiphareth while in Yesod, transmitting the rays of the sun in her path Gimel. In interpreting a practical tarot it is often admissible to regard the Empress as standing for occultism and the High Priestess for religion, the church as distinguished from the Order.

The Empress, whose letter is Daleth, is the door of the inner mysteries, as Venus is the door of the Vault. Her colours are emerald, sky-blue, blue-green, and cerise or rose-pink.

**IV. The Emperor.** Here we have the great energizing forces as indicated by the varying shades of red. It may be noted here that the red paths remain red in all planes, varying only in shade. Thus Aries, the Emperor, the pioneer, the general, is blood and deep crimson, red, pure vermillion, or flowing fiery red. He is *Ho Nike*, the conqueror, hot, passionate, impetuous, the apotheosis of Mars, whether in love or in war. He is the positive masculine as the Empress is the positive feminine.

**V. Hierophant.** The High Priest is the counterpart of the High Priestess. As Aries is the house of Mars and the exaltation of the sun, so Taurus is the house of Venus and the exaltation of the moon. He is the reflective or mystical aspect of the masculine. He is the thinker as the Emperor is the doer.

His colours, unlike those of the Emperor, vary considerably. Red, orange, maroon, deep brown, and chestnut brown, suggest veiled thought, interior power, endurance, contemplation, and reconciliation. This card frequently indicates the hidden guardianship of the Masters.

**VI. The Lovers.** The impact of inspiration on intuition, resulting in illumination and liberation—the sword striking off the fetters of habit and materialism, Perseus rescuing Andromeda from the dragon of fear and the waters of stagnation.[12]

The colours are orange, violet, purplish grey, and pearl grey. The flashing colour of orange gives deep vivid blue, while the flashing colour for violet is golden yellow. The flashing colours may always be introduced if they bring out the essential colour meaning more clearly. In practise this card usually signifies sympathetic understanding.

**VII. The Chariot.** Here we have a symbol of the spirit of man controlling the lower principles, soul and body, and thus passing triumphantly through the astral plane, rising above the clouds of illusion and penetrating to the higher spheres.

The colours amber, silver-grey, blue-grey, and the deep blue-violet of the night sky elucidate this symbol. It is the sublimation of the psyche.

**VIII. Strength.** This also represents the mastery of the lower by the higher. But in this case it is the soul which holds in check the passions, although her feet are still planted on earth, and the dark veil still floats about her head and clings around her. The colours—pale greenish yellow, black, yellowish grey, and reddish amber—suggest the steadfast endurance and fortitude required, but the deep red rose which is the flashing colour to the greenish yellow, gives the motive power.

**IX. The Hermit.** Prudence. These three trumps should be collated in studying them for they represent the three stages of initiation. The man wrapped in hood and mantle and carrying a lantern to illuminate the path and a staff to support his footsteps. He is the eternal seeker, the pilgrim soul. His hood and mantle are the brown of earth, and above him is the night sky. But the delicate yellow-greens and bluish greens of spring are about him, and spring is in his heart.

**X. Wheel of Fortune.** In the Etz Chayim, or the Tree of Life, the Wheel is placed on the Pillar of Mercy, where it forms the principal column linking Netzach to Chesed, victory to mercy. It is the revolution of experience and progress, the steps of the zodiac, the revolving staircase, held in place by the counterchanging influence of light and darkness, time and eternity—presided over by the Plutonian cynocephalus below, and the sphinx of Egypt above, the eternal riddle which can only be solved when we attain liberation. The basic colours of this Trump are blue, violet, deep purple, and blue irradiated by yellow. But the zodiacal spokes of the wheel should be in the colours of the spectrum, while the Ape is in those of Malkuth, and the Sphinx in the primary colours and black.

**XI. Justice.** Nephthys, the third aspect of Luna, the twin sister of Isis. Justice as distinguished from love. Her emblems are the sword and the scales. Like her sister, she is clothed in green, but in a sharper colder green than the pure emerald of Isis. Her subsidiary colours are blue, blue-green, pale green. It is only by utilizing the flashing colours that we can find the hidden warmth and steadfastness.

**XII. The Hanged Man.** An elusive, because a profoundly significant symbol. It is sacrifice—the submergence of the higher in the lower in order to sublimate the lower. It is the descent of the spirit into matter, the incarnation of God in man, the submission to the bonds of matter that the material may be transcended and transmuted. The colours are deep blue, white and black intermingled but not merged, olive, green, and greenish fawn.

**XIII. Death.** The sign of transmutation and disintegration. The skeleton, which alone survives the destructive power of time, may be regarded as the foundation upon which the structure is built, the type which persists through the permutations of time and space, adaptable to the requirements of evolution and yet radically unchanged; the transmuting power of nature working from below upwards, as the Hanged Man is the transmuting power of the spirit working from above downwards. The colours are blue-green, both dark and pale, the two dominant colours of the visible world, and the flashing colours of orange and red-orange.

**XIV. Temperance.** This is the equilibrium not of the balance of Libra but of the impetus of the arrow, Sagittarius, which cleaves its way through the air by the force imparted to it by the taut string of the bow. It requires the counterchanged forces of fire and water, Shin and Qoph, held by the restraining power of Saturn, and concentrated by the energies of Mars to initiate this impetus. All these are summed up in the symbolism of the figure standing between earth and water, holding the two amphorae with their streams of living water, and with the volcano in the background. The colours are bright-blue, blue-grey, slate-blue, and lilac-grey.

**XV. The Devil**. This card should be studied in conjunction with number thirteen. They are the two great controlling forces of the universe, the centrifugal and the centripetal, destructive and reproductive, dynamic and static. The lower nature of man fears and hates the transmuting process, hence the chains binding the lesser figures and the bestial forms of their lower limbs. Yet this very fear of change and disintegration is necessary to stabilize the life force and preserve continuity. The colours are indigo, livid brown, golden brown, and grey.

**XVI. The Tower.** As always red remains persistent throughout the four planes, although modified in tone. Thus we find vivid scarlet shading into deep sombre red and vermillion shot with amber. The contrasting shades of green serve to throw the red into relief. The tremendous destructive influence of the lightning, rending asunder established forms to make way for new forms to emerge, revolution as distinguished from transmutation or sublimation, the destructive as opposed to the conservative, energy attacking inertia, the impetuous ejection of those who would enclose themselves in the walls of ease and tradition.

**XVII. The Star.** This shows the seven-pointed star of Venus shining above the waters of Aquarius, the guiding force of love in all its forms and aspects, illuminating the soul during her immersion in humanity, so that the bonds of Saturn are dissolved in the purified waters of baptism. The dove of the Spirit hovers above the Tree of Knowledge giving the promise of ultimate attainment—and on the other side gleams of the Tree of Life.

Pale colours suggest dawn and the morning star—amethyst, pale grey, fawn, dove colour, and white, with the pale yellow of the star.

**XVIII. The Moon.** Here also is a river but it is the troubled waters of night, wherein is to be described a crayfish, counterpart of the scarabeus. From the water’s edge winds the dark path of toil, effort, and possible failure. It is guarded by the threatening watchdogs, seeking to intimidate the wayfarers, while in the distance the barren hills are surmounted by the frowning fortresses still further guarding the way to attainment. It is the path of blood and tears in which fear, weakness, and fluctuation must be overcome. The colours are dark crimson, reddish brown, brownish crimson, and plum colours, but their sombre hues are lightened by the translucent faint greens and yellows to be found in their counterparts.

**XIX. The Sun.** The watery paths of trial and probation are counterbalanced by the fiery paths of temptation, judgment, and decision. In violent contrast to the sombre colouring of Aquarius and Pisces, we are confronted by the flaring hues of the sun and fire. The too-aspiring Icarus may find his waxen wings of ambition and curiosity shrivelled and melted by the fiery rays of the sun and the heat of fire, but approached with humility and reverence, the sun becomes the beneficent source of life.

Protected by an enclosing wall, standing by the waters of repentance, the pilgrim may submit himself humbly but without fear to the searching light and absorb warmth and vitality from it for the struggle before him. The colours are clear-orange, golden-yellow, amber shot with red, and the contrasting blue and purple.

**XX. The Last Judgment.** The three trumps attributed to the elemental paths are perhaps the most difficult to understand. They represent the action of forces exterior to the experience of humanity, not the influence of environment but the impact of the supernals upon the sublunary.

In the air, we have pure spirit holding in leash the lust of the flesh. In water, the sublimating power of sacrifice. Here in fire, we are shown the cosmic forces concentrating on the pilgrim from all sides. Judgment is pronounced upon him. He is not the judge nor does decision rest in his hands. Lazarus cannot emerge from the sepulchre until the voice cries out, “Come forth!” Nor can he cast aside the conflicting grave-clothes until the command, “Loose him!” is given. Man of himself is helpless. The impulse to ascend must come from above, but by its power he may transcend the sepulchre of environment and cast aside the trammels of desire. Here once more, the fiery energy of red burns through the planes. Fiery scarlet, glowing crimson, burning red are emphasized by the passive greens.

**XXI. The Universe.** Observe that this represents not the world but the universe. It should be remembered that to the ancients, Saturn represented the confines of the solar system. They had no means of measuring either Uranus or Neptune. To them, therefore, Saturn passing through the spiral path of the zodiac, marked at its cardinal points by the symbols of the Kerubim forming the cross, was a comprehensive glyph of the whole.

Thus, in this card we find a synthesis of the whole Taro or Rota. The central figure should be taken as Hathor, Athor, or Ator, rather than Isis, thus indicating the hidden anagram which may perhaps be translated thus: ORAT—man prays. ATOR—to the Great Mother. TARO—who turns. ROTA—the wheel of life and death.

The colours like those of the Wheel of Fortune include the colours of the spectrum and those of the elements, but they are placed against the indigo and black of Saturn, with the white gleam of the stars shining in the darkness and the misty figure of the Aimah Elohim in the midst. In the practical tarot, this card is taken to signify the matter in hand, that is the subject of any question that has been asked.

Having now revised the twenty-two Atouts or Trumps in succession, it will be wise for the student to reverse the process and seek to follow the path of the pilgrim from below upwards, thus seeking to comprehend the interior process of initiation and illumination. It is a process in which the whole universe does not disdain to take part, for man is himself the microcosm of the macrocosm and the child of the gods. And again, the macrocosm must itself be undergoing a corresponding process in which the experience not only of humanity but of each individual must be an integral part. The fragments are gathered up into the baskets, that nothing may be lost; and from the feeding of the multitude there remains not less but more than the unbroken bread and fish—fit emblems of earth and water.

Cease not to seek day and night the purifying mysteries.[13]

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[11] . Note by JMG: Soror Quaestor Lucis, that is, Harriet Felkin.

[12] . Note by Regardie: Incidentally note that this is the design of the Order card. Andromeda is shown manacled to a rock, the dragon rising from the waters at her feet. Perseus is depicted flying through the air to her assistance, with unsheathed sword. The design is wholly different from that of the Waite pack.

[13] . Note by Regardie: This paper on the Trumps is not an official document. It should be conceived rather in the nature of a so-called Side Lecture or Flying Roll. That is not to say that it is unimportant, or that there is little of interest therein. On the contrary, certain aspects of this interpretation are not without high significance. Moreover, it should be carefully studied as well as the preceding official tarot instructions in conjunction with the description of certain of the Trumps in the grade rituals of the First Order.

# THE TREE OF LIFE AS PROJECTED IN A SOLID SPHERE

## Note by S.R.M.D.

The planets' sphere which illustrates this manuscript, a part of the Z.A.M.'s Abstract of the Tarot, has been drawn by S.R.M.D. as instructed. It represents the heavens polarized on the plane of the ecliptic, not on the plane of the equator of our Earth, so that its north pole is the veritable north pole of our heavens and not merely that part of them to which the North Pole of our Earth now points.

Another very important difference is that, throughout the true tarot, the teaching assigns the commencing point of the zodiac to the bright star Regulus, which is in Leo. And it measures right ascension and longitude from that point, and not from a suppositious point divided by the equinox and called the 0° of Aries (though in reality now far removed from the constellation of that name), which has been adopted by modern or Western astronomy and astrology.

By this now usual way of reckoning, and the precession of the equinoxes, it has gradually come to pass that the signs (or divisions, each of 30°, of the zodiac) no longer coincide with the constellations of the same name, and each decade of years shows them slowly but surely receding.

But the tarot method of reckoning from the star named Regulus has, it will be seen, the effect of making the signs and the constellations coincide.

Regulus is also named Cor Leonis—"the Heart of the Lion." Regulus means "Star of the Prince." Regulus coincides with the position of the heart in the figure of Leo upon the star maps.

**Note by Regardie:** The principia or fundamental ideas of this astronomical view of the tarot may be found, at least in its essential form, in the astronomical writings of Claudius Ptolemy of Alexandria. Naturally, this reference only concerns the signs, constellations, and other astronomical divisions noted. The expansion of this scheme, and its allocation to other forms of universal symbolism, such as the tarot cards, Hebrew letters, and Enochian tablets, has its roots in the synthetic genius of the Golden Dawn. The idea of projecting the Tree of Life into a solid sphere, having application among other things to the starry heavens and the constellations, certainly is peculiar to this system alone. Most of the fundamentals inhering in the other aspects of the Golden Dawn teaching may be found in exoteric occult literature of past centuries. But, as again I must insist, the peculiar practical application of them as exemplified in the Golden Dawn routine can nowhere else be found, save, of course, in other authentic esoteric systems. The student is urged to study this whole section very thoroughly; it is well worth it. In the early days of the Order there was a special group which devoted its time and energies to the study and application of the principles involved herein. Incidentally, may I point out how much light this particular instruction throws on innumerable passages in Blavatsky's *Secret Doctrine*—especially in Volume II.

## *Tabular View of the Dominion of the Symbols of Book "T" in the Celestial Heavens, and of the Operation and Rule of the Tree of Life in the same as Projected on a Solid Sphere.*

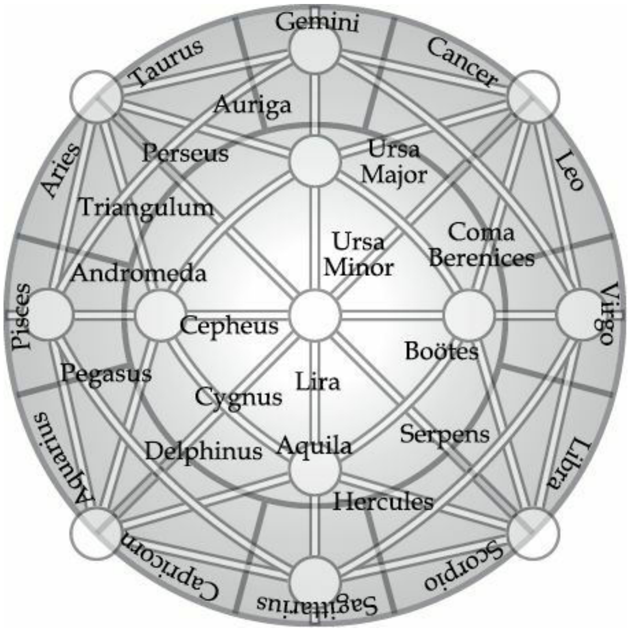
(Abridged Treatise arranged for the use of the Z.A.M.'s in Anglia by S.RM.D.)

The Zelator Adeptus Minor shall know that the great "King Star" or "Heart of the Lion," which is in Leo upon the path of the ecliptic and one of the "four Tiphareth points" (see later) of the celestial heavens, is the commencement and ruler of all our reckoning of longitude (or ecliptic). The path of the sun itself is the commencement of our reckoning of the latitude in the searching out of our hidden wisdom.

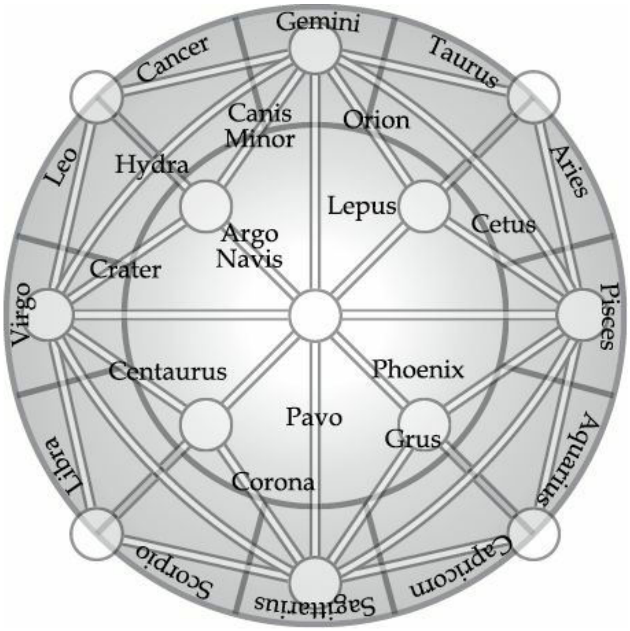
Also the dragon, the constellation Draco, surroundeth the pole Kether of our celestial heavens.

But the northern pole and Kether of the material planet (even of our Erthe, Earth) looketh constantly unto Binah, for as much as she is under sorrow and suffering. When, oh Lord of the Universe, shall she turn from her evil ways so that she shall again behold Kether? Wherefore she is now a place of trial. For each thing in this world of Assiah looketh towards that which is its natural governor, and to what part of the celestial heavens the Kether of a planet constantly looketh, by that part is that planet ruled. For in all things shine the Sephiroth even as hath been sufficiently said.

The Four Knaves (Princesses) rule the celestial heavens from the north pole of the zodiac to the 45° of latitude north of the ecliptic. They form the thrones of the Four Aces, who rule in Kether. The four Kings, four Queens, and four Princes rule the celestial heavens from the 45° of north latitude down to the ecliptic. The twelve tarot keys attributed to the twelve signs of the zodiac rule the celestial heavens from the ecliptic, down to the 45° of south latitude. The thirty-six smaller cards of the suits (from two to ten) rule the celestial heavens from the 45° south of the ecliptic to the south pole, or the Malkuth place therein. And all calculation arises from the star Regulus, the 0° of our Leo.


Gemini
Taurus
Cancer
Auriga
Aries
Perseus
Ursa Major
Leo
Triangulum
Ursa Minor
Coma Berenices
Andromeda
Pisces
Cepheus
Virgo
Boötes
Pegasus
Lira
Cygnus
Aquarius
Serpens
Delphinus
Aquila
Libra
Hercules
Capricorn
Scorpio
Sagittarius

*Northern Hemisphere*


Gemini
Cancer
Taurus
Canis Minor
Orion
Leo
Hydra
Aries
Lepus
Cetus
Argo Navis
Crater
Virgo
Pisces
Centaurus
Phoenix
Pavo
Grus
Libra
Aquarius
Corona
Scorpio
Sagittarius
Capricorn

*Southern Hemisphere*

## Symbols

These four revolve in Kether, their thrones are the central portion (of 45° of longitude in extent) in the dominions of the Knaves of their respective suits.

1. Ace of Wands
2. Ace of Cups
3. Ace of Swords
4. Ace of Pentacles

## Star Groups corresponding to above

1. A part of the tail of Draco, forefeet of Ursa Major, tail of Ursa Major, and of the northern dog of Canes Venatici.

2. Head of Draco, body and legs of Hercules.

3. Body of Draco. Right arm of Cepheus, head and body of Lacerta. Body of Cygnus.

4. Body of Draco. Legs of Cepheus. Tail of Ursa Minor and the Pole Star. Legs of Cassiopeia. Head and neck of Camelopardus.

**8. Princess (Knave) of Wands.** Rules from north pole to 45° and from 0° of Cancer to 30° of Virgo, the end of Virgo. The throne of the Ace of Wands extends 45° from 22°30' of Cancer to 7°30' of Virgo within the limits of 45° latitude.

**Star groups corresponding to above.** Tail of Draco. Head and forepart of Ursa Minor, left arm and part of head and chest of Bootes. The greater part of the northernmost dog of Canes Venatici. Tail and back of Ursa Major, (its ancient Italian name was Septemtriones, the Seven Ploughing Oxen). This includes the celebrated seven stars of the constellation called “Charles’s Wain” by the English; “Seven Rishis” by the Hindus, and in the Egyptian Book of the Dead, Ch. XVII, “The seven bright ones who follow their lord, the thigh of the northern heaven.” [14]

**12. Princess (Knave) of Cups.** Rules from north pole to 45° of latitude and from 0° of Libra to 30° of Sagittarius in longitude. The throne of the Ace embraces from 22°30' of Libra to 7°30' of Sagittarius within the above limits of latitude.

**Star Group.** Head of Draco. Left arm, body, and legs of Hercules, part of head, right shoulder, and club of Bootes.

**16. Princess (Knave) of Swords.** Rules from north pole to 45° latitude and from 0° of Capricorn to 30° of Pisces longitude. The throne of the Ace extends from 22°30' of Capricorn to 7°30' of Pisces as before.

**Star Group.** Body of Draco, part of Lyra. Head, body, and right arm of Cepheus, the king and father of Andromeda, the whole of Cygnus, head and body of Lacerta, back and part of head of Vulpecula the Fox.

**20. Princess (Knave) of Pentacles.** Rules from north pole to 45° latitude, and from 0° of Aries to 30° of Gemini longitude. The throne of the Ace embraces from 22°30' of Aries to 7°30' of Gemini within the latitude as above.

**Star Group.** Body of Draco, legs and part of right arm, and sceptre of Cepheus, tail and hind quarters of Ursa Minor, with the pole star of our Earth, head and neck of Camelopardalis (giraffe), body and right arm, throne and legs of Cassiopeia, the queen of Cepheus and mother of Andromeda, head of Ursa Major.

**7. Prince of Wands.** Rules from ecliptic to 45° north latitude and from 20° Cancer to 20° Leo in longitude.

**Star Group.** Head, body, and tail of Leo, body and tail of Leo Minor, hind quarters and legs of Ursa Major, head and forequarters of southern dog of Canes Venatici.

**17. King of Pentacles.** Rules from ecliptic to 45° north latitude and from 20° of Leo to 20° of Virgo.

**Star Group.** Head and body of Virgo, left arm of Bootes, hair of Berenice. Body and hind quarters of southern dog of Canes Venatici, hind feet of northern dog of Canes Venatici.

**14. Queen of Swords.** Rules from ecliptic to 45° and from 20° of Virgo to 20° of Libra.

**Star Group.** Right leg of Virgo, body and right arm, and right leg of Bootes. Beam and part of scales of Libra.

**11. Prince of Cups.** Rules from ecliptic to 45° and from 20° of Libra to 20° of Scorpio.

**Star Group.** Part of scales of Libra, left claws of Scorpio, body and legs of Ophiuchus, the holder of the Serpent. Front half of Serpent’s head, right arm and club of Hercules.

**5. The King of Wands.** Rules from ecliptic to 45° north latitude and from 20° of Scorpio to 20° of Sagittarius.

**Star Group.** Top of head and bow of Sagittarius, head and right arm of Ophiuchus, near half of Serpent.

**18. Queen of Pentacles.** Rules from ecliptic to 45° north latitude and from 20° of Sagittarius to 20° of Capricorn.

**Star Group.** Top of head, neck, and horns of Capricorn, left hand of Aquarius, the man who carries the water, the whole of Aquila, the eagle, the greater part of Delphinus, whole of Sagitta the arrow, forefeet and body of Vulpecula the fox, and the tail of the Cygnet which he seizes.

**15. Prince of Swords.** Rules from ecliptic to 45° north latitude, and from 20° of Capricorn to 20° of Aquarius.

**Star Group.** Tail of Capricornus, head and body of Aquarius, head and forelegs of Pegasus, the winged horse who sprang from the blood of Medusa, near the sources of the ocean, the whole of Equuleus, the lesser horse, part of head of Dolphin, tail and hind quarters of Vulpecula, part of wing of Cygnus, the swan, part of head of Pisces.

**9. King of Cups.** Rules from ecliptic to 45° of north latitude and from 20° of Aquarius to 20° of Pisces.

**Star Group.** Body and tail of one of the Pisces, and part of the band. Body and wings of Pegasus, head and arms of Andromeda, chained to the rock-tail of Lacerta.

**6. Queen of Wands.** Rules from ecliptic to 45° north latitude and from 20° of Pisces to 20° of Aries.

**Star Group**. The other fish and part of band of Pisces, head and back of Aries, body and legs of Andromeda, the Triangle, hand and left arm of Cassiopeia, the winged instep of Aries.

**19. Prince of Pentacles.** Rules from ecliptic to 45° north latitude and from 20° of Aries to 20° of Taurus.

**Star Group.** Tail of Aries, one horn and shoulder and back of Taurus, whole of Perseus, and the head of Medusa, hind quarters and legs of Camelopardalis, left leg of Auriga, the charioteer, and part of Capella, the she-goat which bears kids in her arms.

**13. King of Swords.** Rules from ecliptic to 45° north latitude from 20° of Taurus to 20° Gemini in longitude.

**Star Group.** Head and body of Castor, one of the Gemini, greater part of Auriga and Capella, head and forepart of Lynx, forefeet of Camelopardalis.

**10. Queen of Cups.** Rules from ecliptic to 45° north latitude, and from 20° Gemini to 20° of Cancer in longitude.

**Star Group.** Head and body of Pollux, the other of the Gemini; greater part of Cancer, the crab; face of Leo; head and face of Ursa Major.

## The Following Twelve Keys Govern the Celestial Heavens from the Ecliptic to 45° of South Latitude

**65. Fortitude.** Rules the whole of Leo, from the point of Regulus or Cor Leonis.

**Stars.** The forelegs and hindfeet of Leo, greater part of the Sextans and of Crater, the cups, part of the body of Hydra, the great water serpent, greater part of Antlia Pneumatica, the air pump, greater part of Pyxis Nautica, a small part of the ship Argo.

**66. Hermit or Prophet.** Rules the whole of Virgo.

**Stars.** Left arm, hand, and arm of Virgo, and her ear of corn; part of the body of Hydra, Corvus the crow, part of Crater, tail and right hand of Centaurus, the man-horse, small part of Air-Pump and of Argo.

**68. Justice**. Rules the whole of Libra.

**Stars.** Part of the south scale of Libra, tail of Hydra, head, body, arms, and forefeet of Centaurus. Legs, body, and tail of Lupus, the wolf which he is killing. Right claw of Scorpio.

**70. Death.** Rules the whole of Scorpio.

**Stars.** Body and tail of Scorpio, head and neck of Lupus, whole of Ara—the Altar, two feet of Ophiuchus, point of arrow of Sagittarius, part of Norma, Mason’s square.

**71. Temperance.** Rules the whole of Sagittarius.

**Stars.** The whole of Sagittarius, the archer, except right hind leg, the tail, the crown of the head, extreme points of bow and arrow, Corona Australis, Telescope, Pavo—the peacock.

**72. The Devil.** Rules the whole of Capricorn.

**Stars.** Whole lower half of Capricornus, the he-goat, part of Piscis Australis, the southern fish, Microscope, part of Grus the crane. Part of Indus.

**74. The Star.** Rules the whole of Aquarius.

**Stars.** Legs of Aquarius, and the issuant water head of Piscis Australis, part of Grus, part of Phoenix, part of Apparatus Sculptorum, part of Cetus.

**75. The Moon.** Rules the whole of Pisces.

**Stars.** The connecting band of Pisces, the body of Cetus, the sea monster to which Andromeda was exposed, part of Apparatus Sculptorum. Part of Phoenix, part of Fornax.

**61. The Emperor.** Rules the whole of Aries.

**Stars.** Legs of Aries, part of body of Taurus, head and forepart of Cetus, part of Fornax and of Eridanus.

**62. The Hierophant.** Rules the whole of Taurus.

**Stars.** Head and forepart of Taurus the bull. The bull sent by Neptune to frighten the horses of Sol and those of Hippolytus. The greater part of Orion the giant and hunter. The beginning of the river Eridanus into which Phaeton was hurled when attempting to drive the horses of the sun; greater part of Lepus, the Hare.

**63. The Lovers.** Rule the whole of Gemini.

**Stars.** Legs of Castor and Pollux, the Gemini, Canis Minor, a small part of Cancer. The whole of Monoceros, the unicorn, except the hindquarters. Head and forepart of Canis Major, the greater dog.

**64. The Chariot.** Rules the whole of Cancer up to Regulus in Leo.

**Stars.** One claw and part of the body of Cancer, forepaws of Leo, head and part of Hydra, part of Sextans, part of Pyxis Nautica, hind legs and tail of Monoceros, part of the mast, rigging, and prow of the ship Argo.

**Note:** The keys answering unto the seven lords who wander (planets) and the three spirits (the elements) are not assigned any fixed dominion. The following thirty-six small cards (Twos to Tens) rule the decans of the signs in the celestial heavens and their dominion extendeth from 45° south of the ecliptic unto Malkuth at the southern pole.

| | | | | |
|---|---|---|---|---|
| 21 | Five of Wands | 0°–10° of ♌ | ♄ | Part of Argo, part of Piscis Volans. |
| 22 | Six of Wands | 10°–20° of ♌ | ♃ | Part of Argo, part of Piscis Volans. |
| 23 | Seven of Wands | 20°–30° of ♌ | ♂ | Part of Argo, part of Piscis Volans. |
| 24 | Eight of Pentacles | 0°–10° of ♍ | ☉ | Part of Argo, part of Piscis Volans. |
| 25 | Nine of Pentacles | 10°–20° of ♍ | ♀ | Hind feet of Centaurus, part of Piscis Volans. |
| 26 | Ten of Pentacles | 20°–30° of ♍ | ☿ | Hind legs of Centaurus, part of Chameleon. |
| 27 | Two of Swords | 0°–10° of♎ | ☽ | Hind legs of Centaurus, part of Crux, part of Musca and Chameleon. |
| 28 | Three of Swords | 10°–20° of♎ | ♄ | Part of Crux, Musca, and Chameleon. |
| 29 | Four of Swords | 20°–30° of♎ | ♃ | Part of Musca, Circinus, Compasses, and Chameleon. |
| 30 | Five of Cups | 0°–10° of ♏ | ♂ | Part of Circinus, Chameleon and of Triangulum Australe. |
| 31 | Six of Cups | 10°–20° of ♏ | ☉ | Part of Triangulum Australe, Apus the Swallow, and Octans. |
| 32 | Seven of Cups | 20°–30° of ♏ | ♀ | Part of Pavo, Apus, Octans. |
| 33 | Eight of Wands | 0°–10° of ♐ | ☿ | Part of Pavo, Apus, Octans. |
| 34 | Nine of Wands | 10°–20° of ♐ | ☽ | Part of Pavo, Apus, Octans. |
| 35 | Ten of Wands | 20°–30° of ♐ | ♄ | Part of Pavo, part of Hydra the water snake. |
| 36 | Two of Pentacles | 0°–10° of ♑ | ♃ | Part of Pavo, part of Hydra. |
| 37 | Three of Pentacles | 10°–20° of ♑ | ♂ | Part of Toucan, part of Hydra. |

| | | | | |
|---|---|---|---|---|
| 38 | Four of Pentacles | 20°–30° of ♑ | ☉ | Part of Toucan, part of Phoenix. |
| 39 | Five of Swords | 0°–10° of ♒ | ♀ | Part of Phoenix, end of Eridanus. |
| 40 | Six of Swords | 10°–20° of ♒ | ☿ | Parts of Hydrus, Reticulum, and Rhombus. |
| 41 | Seven of Swords | 20°–30° of ♒ | ☽ | Parts of Phoenix, Hydra, Reticulum, and Eridanus. |
| 42 | Eight of Cups | 0°–10° of ♓ | ♄ | Parts of Phoenix, Eridanus, and Reticulum. |
| 43 | Nine of Cups | 10°–20° of ♓ | ♃ | Parts of Phoenix, Eridanus, and Reticulum. |
| 44 | Ten of Cups | 20°–30° of ♓ | ♂ | Parts of Phoenix, Dorado, and Reticulum. |
| 45 | Two of Wands | 0°–10° of ♈ | ♂ | Parts of Phoenix and Dorado. |
| 46 | Three of Wands | 10°–20° of ♈ | ☉ | Parts of Caelum Sculptoris and Dorado. |
| 47 | Four of Wands | 20°–30° of ♈ | ♀ | Part of Caelum Sculptoris (Engraver’s Burin). |
| 48 | Five of Pentacles | 0°–10° of ♉ | ☿ | Part Eridanus, Columba Noae, Dorado, Equuleus Pictoris. |
| 49 | Six of Pentacles | 10°–20° of taur | ☽ | Forepart of Lepus, tail and wing of Columba, part of Equuleus. |
| 50 | Seven of Pentacles | 20°–30° of taur | ♄ | Part Equuleus and Lepus, body of Columba. |
| 51 | Eight of Swords | 0°–10° of ♊ | ♃ | Feet of Canis Major, prow of Argo, part of Equuleus Pictoris. |
| 52 | Nine of Swords | 10°–20° of ♊ | ♂ | Legs of Canis Major. Part of prow of Argo. |
| 53 | Ten of Swords | 20°–30° of ♊ | ☉ | Hind quarters of Canis Major, part of prow of Argo. |
| 54 | Two of Cups | 0°–10° of ♋ | ♀ | Prow of Argo. Tail of Canis Major. |
| 55 | Three of Cups | 10°–20° of ♋ | ☿ | Prow of Argo. |
| 56 | Four of Cups | 20°–30° of ♋ | ☽ | Prow of Argo.[15] |

# Recapitulation

In the dominion of the various forces, the rule of each may be divided into three portions. The centre is the most pronounced in its accord with the nature of its ruler, and the two outer portions are tinged with the nature of the ruler of the dominion bordering thereon. For example, in the case of Leo, the dominion of Fortitude, the central ten degrees will have most of this nature. For the beginning ten degrees are tinged with the nature of Cancer, and the last ten degrees with the nature of Virgo, the nature of Leo however predominating the mixture.

The whole heavens, then, are thus divided into four great belts or zones:

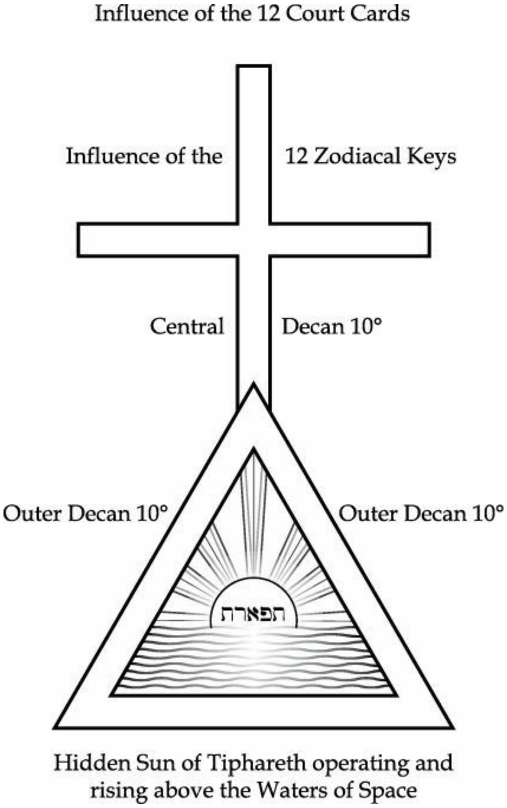
The uppermost being the dominion of the Knaves like a cross within a circle.

The second belt under the dominion of the other court cards represents a belt of influence descending vertically.

The third belt under the dominion of the twelve keys related to the signs of the zodiac, represents a belt of influence acting horizontally. This zone in union with the second belt will therefore yield a great zone of twelve crosses encircling the heavens.

The fourth belt consists of thirty-six decans under the dominion of the thirty-six small cards of the four suits, the numbers two through ten of each suit. In each of these sets of three parts of a sign, the central one will be more pronounced in effect than the lateral parts.

Therefore the three decanates of each of the signs will be symbolized by a triangle. Thus are yielded twelve triangles surrounding the lower heavens, and therefore there will ultimate twelve crosses surmounting twelve triangles surrounding the heavens. In other words, the symbol of the G.D. in the Outer, twelve times repeated.


Influence of the 12 Court Cards
Influence of the
12 Zodiacal Keys
Central
Decan 10°
Outer Decan 10°
Outer Decan 10°
תפארת
Hidden Sun of Tiphareth operating and rising above the Waters of Space

*Celestial Cross and Triangle*

And the central rising sun will represent the hidden influence of Tiphareth in the centre of the sphere, as will be hereafter explained, rising above the waters of space (the ethereal expanse of the sky called by the Egyptians “the waters of Nu which are the parents of the gods,” the shoreless ocean of space).

But in the Golden Dawn initiation, the cross surmounting the triangle is preferably represented by a Calvary Cross of six squares, as still more allied to Tiphareth.

## Of the Operation and Rule of the Tree of Life in the Celestial Heavens Projected as if in a Solid Sphere

When the Tree of Life is considered not as being a plane but as a solid figure, and when it is projected in the sphere, the north pole of the sphere will coincide with Kether and the south pole with Malkuth.

And as we have before sufficiently learned the ten Sephiroth are repeated not alone, in each whole figure, but also in the parts therefore, so that every material thing created will have its own Sephiroth and paths.

Now as the north pole corresponds with Kether and the south pole corresponds with Malkuth, the central pillar of the Sephirotic Tree will form the invisible axis of the sphere, the central point coinciding with Tiphareth. This latter Sephirah together with that of Yesod will be completely hidden from view, so that Tiphareth will be the exact centre of the sphere.

Also the Sephiroth Chokmah, Binah, Chesed, Geburah, Netzach, and Hod will be duplicated. As also the paths Aleph, Beth, Gimel, Vau, Cheth, Caph, Mem, Qoph, and Shin, and so many of the others will be even quadrupled. But although Tiphareth and Yesod will be concealed, there will be four especial points where the influence of each will be indicated.

As projected in the before-described celestial sphere, Kether will govern a radius of 10° around the North Pole, thus embracing the whole body of the constellation Draco.

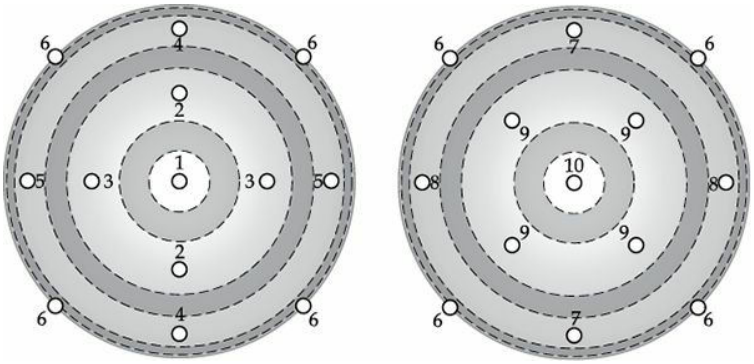
Chokmah will be on the 60° north latitude; embracing a radius of 10°, the right foot of Hercules; the left arm, hand, and part of head of Bootes. Also on the other side of the heavens, a radius of 10° including the head and shoulders of Cepheus, and the head of Lacerta.

Binah has a similar radius and is posited on the same parallel of latitudes, and includes the pole star of Earth, the head of Camelopardalis, the tip of the tail of Draco, also Lyra and left knee of Hercules in the opposite side of the heavens.

Chesed with a similar radius, and posited in the 30° of north latitude, will include part of Coma Berenices, of Bootes, and of Virgo, and parts of Andromeda and of Pegasus.

And so with the other Sephiroth of the outer pillars, each being 30° distant from the line of the Sephiroth above and below it, and having a radius of 10°.

The central line of the two pillars of mercy and severity will respectively traverse, that of mercy the 15° of Virgo and 15° of Pisces; that of severity the 15° of Gemini and the 15° of Sagittarius. The four Yesod points will be on the line of the 60° of south latitude, and at similar zodiacal points. From which circumstances the path of influence or nature of the sun will be along the line of the ecliptic, coinciding with Tiphareth, and that of the moon will be on the 60° of south latitude answering to the Yesod points on that line.


6
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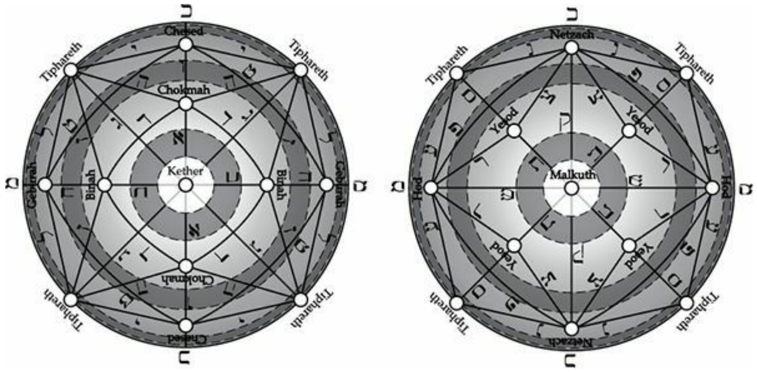
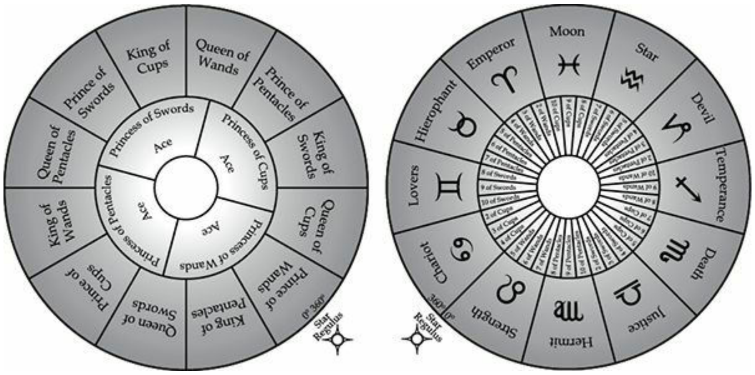
*S.A.'s Key Plan of Sephiroth*


Chesed
Tiphareth
Tiphareth
Chokmah
Gebhurah
Binah
Kether
Binah
Gebhurah
Chokmah
Tiphareth
Tiphareth
Chesed
Netzach
Tiphareth
Tiphareth
Yesod
Yesod
Hod
Malkuth
Hod
Yesod
Yesod
Tiphareth
Tiphareth
Netzach

*S.A.'s Key Plan of the Paths*


King of Cups
Queen of Wands
Prince of Pentacles
King of Swords
Queen of Cups
Prince of Wands
King of Pentacles
Queen of Swords
Prince of Cups
King of Wands
Queen of Pentacles
Prince of Swords
Princess of Swords
Princess of Cups
Princess of Wands
Princess of Pentacles
Ace
Ace
Ace
Ace
0° 360°
Star Regulus
Moon
Star
Devil
Temperance
Death
Justice
Hermit
Strength
Chariot
Lovers
Hierophant
Emperor
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♋
♊
♉
♈
360° 0°
Star Regulus

*S.A.'s Key Plan of the Tarot*

## The Law of the Convoluted Revolution of the Forces Symbolized by the Four Aces Round the Northern Pole [16]

In the Book "T," it is written: "Also the Dragon (i.e., Draco, the constellation at the northern pole of the heavens) surroundeth the pole Kether of the celestial heavens." It is further laid down that the four Aces (symbolized by the Princesses and amazons) rule the celestial heavens from the northern pole of the zodiac unto the 45° of latitude north of the ecliptic, and from the thrones of the four Aces which rule in Kether.

And again it is stated that:

The throne of the Ace of Cups—The head of Draco
The throne of the Ace of Swords—Fore part of body
The throne of the Ace of Pentacles—Hind part of body
The throne of the Ace of Wands—Tail of Draco

Regard thou then the form of this constellation of the Dragon. It is convoluted in the four places answering unto the rule of the Aces.

Head, first convolution—Ace of Cups
Second convolution—Ace of Swords
Third convolution—Ace of Pentacles
Fourth convolution—Ace of Wands

And this convoluted course will represent the law of the Aces.

Now in the four faces of YHVH, fire and water be contrary, and also earth and air be contrary. And the throne of the element will attract and seize, as it were, the force of that element, so that herein be the forces of antipathy and of sympathy, or what are known chemically as attraction and repulsion.

Recall also the allotment of the triplicities:

| | | | | |
|---|---|---|---|---|
| Aries, Leo, Sagittarius | = | Fire | = | Wands of the Tarot. |
| Cancer, Scorpio, Pisces | = | Water | = | Cups of the Tarot. |
| Gemini, Libra, Aquarius | = | Air | = | Swords of the Tarot. |
| Taurus, Virgo, Capricorn | = | Earth | = | Pentacles of the Tarot. |

Now, the order of the Princesses, and consequently of the thrones, is formed from right to left thus:

| | | | |
|---|---|---|---|
| Heh (final) | Vau | Heh | Yod |
| Princess | Princess | Princess | Princess |
| of | of | of | of |
| Pentacles | Swords | Cups | Wands |
| Taurus | Aquarius | Scorpio | Leo |
| Earth | Air | Water | Fire |

While that of the Aces is formed from left to right, though their motion is from right to left:

| | | | |
|---|---|---|---|
| Yod | Heh | Vau | Heh (final) |
| Ace | Ace | Ace | Ace |
| of | of | of | of |
| Wands | Cups | Swords | Pentacles |

This, then, will be the order of their movement. Let us first suppose the Aces on the following stations:

| | | | |
|---|---|---|---|
| Station 2 | Station 1 | Station 12 | Station 11 |
| Ace of | Ace of | Ace of | Ace of |
| Wands | Cups | Swords | Pentacles |

Now the Station 2 is the throne of the Ace of Wands, while the movement of the Aces is steadily from right to left in the direction of the numbering of the stations. In the ordinary course the Ace of Wands would pass to Station 3; the Ace of Cups to Station 2; the Ace of Swords to Station 1; the Ace of Pentacles to Station 12.

But the Station 2, being the throne of the Ace of Wands, attracts and arrests the movement of that force so that instead of passing into Station 3, it remains on Station 2 until the other Aces have passed over it in turn.

Ace of Wands remains on Station 2,
Ace of Cups passes also on to Station 2,
Ace of Swords passes on to Station 1,
Ace of Pentacles passes on to Station 12.

Again,

Ace of Cups passes to Station 3,
Ace of Wands remains at Station 2,
Ace of Swords passes also on to Station 2,
Ace of Pentacles passes also on to Station 1.

Again,

Ace of Cups passes on to Station 4,
Ace of Swords passes on to Station 3,
Ace of Wands remains at Station 2,
Ace of Pentacles passes also on to Station 2.

Again,

Ace of Cups passes to Station 5,
Ace of Swords passes to Station 4,
Ace of Pentacles passes on to Station 3,
Ace of Wands still remains on Station 2.

But Station 5 is the throne of the Ace of Cups. Therefore it attracts and arrests that force, in the same manner that the throne of the Ace of Wands acted previously in attracting and arresting the Ace of Wands, the result of which has been to make that force which previously was leading become the last of the four.

Again,

Ace of Cups remains on Station 5,
Ace of Swords passes also on to Station 5,
Ace of Pentacles passes also on to Station 4,
Ace of Wands now at last passes into Station 3.

For it has now become the last of the four, and the Ace of Cups has commenced to act through its throne, and the Ace of Pentacles, moving to Station 4, a hiatus would occur in the movement of the Aces, if the Ace of Wands did not move forward to Station 3, and also there is the attraction of the motion of those Aces in front of it. Wherefore all these forces combining, at length cause it to move forward.

The movement then continues, thus:

The Ace of Swords passes on to Station 6,
The Ace of Cups remains on Station 5,
The Ace of Pentacles passes also on to Station 5,
The Ace of Wands passes also on to Station 4.

Again,

The Ace of Swords passes on to Station 7,
The Ace of Pentacles passes on to Station 6,
The Ace of Cups still remains on Station 5,
The Ace of Wands passes also on to Station 5.

Again,

The Ace of Swords passes on to Station 8, its Throne,
The Ace of Pentacles passes on to Station 7,
The Ace of Wands passes on to Station 6,
The Ace of Cups still remains on Station 5.

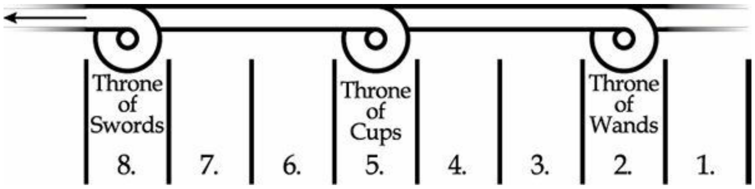
Again,

The Ace of Swords remains on Station 8,

The Ace of Pentacles passes also on to Station 8,
The Ace of Wands passes on to Station 7,
The Ace of Cups now at length passes on to Station 6, and so on.

The movement of the Aces will be very similar to the convolutions of Draco thus:

The Course of the Aces:



*Course of the Aces*

And will imply a much more sustained exercise of force through the thrones than elsewhere. So that the generic effect of the thrones will be that of the seasons, while the other stations will give the variations thereof in accordance with their natures and with the order of the movement of the aces in them.

And as Kether acted directly upon Tiphareth which is, as it were, the centre and focus of the Sephiroth when projected in a sphere, so do the Aces act upon the sun as the centre and focus of the solar system. So that the sun, according to his position with regard to the equinox and Earth’s surface, will translate the effect of the seasons, he being the translator of the force of heat thereto, whether the then position of the equinoctial points coincide with what we call 0° Aries and 0° Libra (reckoning from Regulus) or not. So that his effect north of the equator shall produce when just leaving the equinoctial point the effect of Aries, whether he be with that constellation actually in the heavens or not.

Conversely also, for the south of the equator (as in the country of Australia) his quitting the equinoctial point southward will translate the same effect of Aries.

But this rule shall not for one moment affirm that Aries and Libra are identical in nature. Nor that the zodiac proper is inoperative. Nor that the nature of the sun is not modified by the constellation in which he is. But only that the direct effect of the physical impact of his rays falling upon a certain portion of Earth’s surface, will be in proportion to the duration of their action, in the excitement they produce in the terrestrial forces.

| Order of the Passage of the Aces | | | | | | |
|---|---|---|---|---|---|---|
| | Sign | Throne of | First in Order | Second in Order | Third in Order | Fourth in Order |
| Moveable | ♈ | | 🜃 | △ | ▽ | 🜁 |
| Fixed | ♉ | Ace of Pentacles | 🜃 | △ | ▽ | 🜁 |
| Common | ♊ | | △ | ▽ | 🜁 | 🜃 |
| Moveable | ♋ | | △ | ▽ | △ | 🜃 |
| Fixed | ♌ | Ace of Wands | △ | ▽ | 🜁 | 🜃 |
| Common | ♍ | | ▽ | 🜁 | 🜃 | △ |
| Moveable | ♎ | | ▽ | 🜁 | 🜃 | △ |
| Fixed | ♏p | Ace of Cups | ▽ | 🜁 | 🜃 | △ |
| Common | ♐ | | 🜁 | 🜃 | △ | ▽ |
| Moveable | ♑ | | 🜁 | 🜃 | △ | ▽ |
| Fixed | ♒ | Ace of Swords | 🜁 | 🜃 | △ | ▽ |
| Common | ♓ | | 🜃 | △ | ▽ | 🜁 |

And now as the forces symbolized by these Aces pass in succession over these stations, so will they awake certain terrestrial action, according unto the sign of the division of the zodiac above which they pass in the domain of the Knaves or Princesses, and according unto the nature thereof. Nevertheless, the force roused by the Ace when on its throne will be of longer duration than at other points.

And hence it is that the signs of the zodiac be divided into fixed or Kerubic, moveable or changing, and common or fluctuating, according unto the nature of the power which can be awakened therein. And again, these will be varied according unto their elements, for the elements have a various classification.

| Qualities of Elements | | |
|---|---|---|
| 🜂 | Fire: | Heat, dryness, excessive lightness, brilliance, excessive subtlety, motion rapid. |
| 🜄 | Water: | Cold, moisture, weight, obscurity, solidity, motion. |
| 🜁 | Air: | Heat, moisture, lightness, slight obscurity, subtlety, excessive motion. |
| 🜃 | Earth | Cold, dryness, excessive weight, excessive obscurity, excessive solidity, rest. |

| Qualities of the Elements When Mixed in Pairs | | |
|---|---|---|
| 🜂 & 🜄 | Fire and Water: | Slight weight, some subtlety, intense and rapid motion. |
| 🜂 & 🜁 | Fire and Air: | Great heat, intense lightness, slight brilliance, intense subtlety, tense motion. |
| 🜂 & 🜃 | Fire and Earth: | Great dryness, slight obscurity. |
| 🜄 & 🜁 | Water and Air: | Great moisture, intense motion. |
| 🜄& 🜃 | Water and Earth: | Great cold, intense weight, intense obscurity, intense solidity. |
| 🜁 & 🜃 | Air and Earth: | Some weight, intense obscurity, little solidity, little motion. |

**Note by S.R.M.D.:** I think it is here advisable to transcribe the following from Cornelius Agrippa: [17]

## Of the Four Elements and Their Natural Qualities:

“It is necessary that we should know and understand the nature and quality of the four elements, in order to our being perfect in the principles and groundwork of our studies in the talismanic or magical art.

“Therefore, there are four elements, the original grounds of all corporeal things, *viz.*: earth, air, fire, and water, of which elements all inferior bodies are compounded, not by way of being heaped up together, but by transmutation and union; and when they are destroyed, they are resolved into elements.

“But there are none of the sensible elements that are pure. But they are more or less mixed, and apt to be changed the one into the other, even as earth being moistened and dissolved becomes water, but the same being made thick and hard becomes earth again, and being evaporated through heat it passes into air, and that being kindled into fire; and this being extinguished into air again; but being cooled after burning becomes water again, or else stone or sulphur, and this is clearly demonstrated by lightning.

“Now every one of these elements has two specific qualities: the former whereof it retains as proper to itself; in the other as a mean, it agrees with that which comes directly after it. For fire is hot and dry; water cold and moist; and air hot and moist; and so in this manner the elements, according to two contrary qualities, are opposite one to the other, as fire to water, and earth to air.

“Likewise the elements are contrary one to the other on another account. Two are heavy, as earth and water; and the others are light, as fire and air. Therefore the Stoics called the former ‘passives,’ but the latter ‘actives.’ And Plato distinguishes them after another manner, and assigns to each of them three qualities, *viz.*: To the fire brightness, thinness, and motion. To the earth, darkness, thickness, and quietness. And according to these qualities the elements of fire and earth are contrary. Now the other elements borrow their qualities from these, so that the air receives two qualities from the fire, thinness and motion, and from the earth one, darkness. In like manner, water receives two qualities from the earth, darkness and thickness; and from the fire one, motion. But fire is twice as thin as air, thrice more moveable, and four times lighter. The air is twice more bright, thrice more thin, and four times more moveable than water. Therefore, as fire is to air, so is air to water, and water to earth. And again, as the earth is to the water, so is water to air, and air to fire. And this is the root and foundation of all bodies, natures, and wonderful works. And he who can know and thoroughly understand these qualities of the elements and their mixtures shall bring to pass wonderful and astonishing things in magic.

"Now each of these elements has a threefold consideration, so that the number of four may make up the number of twelve; and by passing by the number of seven into ten, there may be a progress to the supreme unity upon which all virtue and wonderful things do depend. Of the first order are the pure elements, which are neither compounded, changed, nor mixed, but are incorruptible and not of which but through which the virtues of all natural things are brought forth to act. No man is fully able to declare their virtues, because they can do all things upon all things. He who remains ignorant of these shall never be able to bring to pass any wonderful matter.

"Of the second order are elements that are compounded, changeable, and impure, yet such as may, by art, be reduced to their pure simplicity, whose virtue, when they are thus reduced, doth above all things perfect all occult and common operations of nature; and these are the foundations of the whole of natural magic.

"Of the third order are those elements which originally and of themselves are not elements, but are twice compounded, various, and changeable unto another. These are the infallible medium, and are called the middle nature, or soul of the middle nature; very few there are that understand the deep mysteries thereof. In them is, by means of certain numbers, degrees, and orders, the perfection of every effect in what thing soever, whether natural, celestial, or super-celestial. They are full of wonders and mysteries, and are operative in magic, natural or divine. For, from these, through them, proceeds the binding, loosing, and transmutation of all things—the knowledge and foretelling of things to come, also the expelling of evil and the gaining of good spirits. Let no one, therefore, without these three sorts of elements, and the true knowledge thereof, be confident that he can work anything in the occult science of magic and nature.

"But whosoever shall know how to reduce those of one order into another, impure into pure, compounded into simple, and shall understand distinctly the nature, virtue, and power of them, into number, degrees, and order, without dividing the substance, he shall easily attain to the knowledge and perfect operation of all natural things, and celestial secrets likewise; and this is the perfection of the Qabalah, which teaches all these before mentioned; and by a perfect knowledge thereof, we perform many rare and wonderful experiments. In the original and exemplary world all things are all in all. So also in this corporeal world. And the elements are not only in these inferior things, but are in the heavens, in stars, in devils, in angels, and likewise in God Himself, the maker and original example of all things.

"Now it must be understood that in these inferior bodies the elements are gross and corruptible, but in the heavens they are, with their natures and virtues, after a celestial and more excellent manner than in sublunary things. For the firmness of the celestial Earth is there without the grossness of water, and the agility of air without exceeding its bounds. The heat of fire without burning, only shining, giving light and life to all things by its celestial heat."

(End of transcription.)

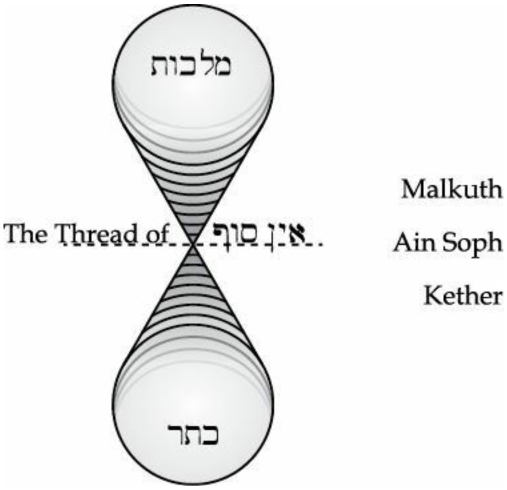
Now the successive effect of the passage of the Aces over the stations above the place of a sign in the excitement of the forces of that sign may be readily calculated by the tables of the qualities of the elements simple and mixed, always being careful to take also into account the effect of the throne upon the season as well, and the nature of the sign.

It is said that Kether is in Malkuth, and again, that Malkuth is in Kether but after another manner.

For downwards through the four worlds the Malkuth of the less material will be linked unto the Kether of the more material. From the synthesis of the ten coruscations of the Aour (light) proceedeth the influence unto Eheieh, the Kether of Atziluth. And the connecting thread of the Ain Soph is extended through the worlds of the ten Sephiroth and is in every direction. As the ten Sephiroth operate in each Sephirah, so will there be a Kether in every Malkuth, and Malkuth in every Kether. Thus:

Adonai Melekh will be the Malkuth of Atziluth.
Metatron will be the Kether of Briah.
Sandalphon
Metraton } will be the Malkuth of Briah.
Nephesch ha-Messiah
Chaioth ha Qadesh will be the Kether of Yetzirah.
Aschim will be the Malkuth of Yetzirah.
Rashith ha Gilgalim, the Kether of Assiah.
Cholem Yesodoth, the Malkuth of Assiah.
Thaumiel, the Kether of the Qlippoth.

The symbol of the connection between Malkuth of Yetzirah and Kether of Assiah will be of a form somewhat resembling that of an hourglass. The thread of the Ain Soph before alluded to, traversing the centre thereof, and forming the Ain Soph connection between the worlds:



*Connection Between the Worlds*

So that the symbol of the connection between the two planes is this. And also the *modus operandi* of the translation of force from one plane into another is in this, and hence doth the title of the sphere of Kether of Assiah signify the commencement of a whirling motion.

Now also, in the diagram of Minutum Mundum, there be four colours attributed unto Malkuth—Citrine, russet, olive, and black. And if we consider them as in a vertical sphere, we shall find citrine uppermost and horizontal, russet and olive midmost and vertical, black lowermost and horizontal.

And again, these four represent in a manner the operation of the four elements in Malkuth; for example:

| | |
|---|---|
| Citrine—Air of Earth | Russet—Fire of Earth |
| Olive—Water of Earth | Black—Earth of Earth |

From the diagram of the hourglass symbol it will be manifest then that Malkuth of Yetzirah will be the transmitter of the Yetziratic forces unto Kether of Assiah, and that the latter will be the recipient thereof, and that the hourglass symbol or double cone, will be the translator from the one plane unto the other. Here, therefore, let us consider the Yetziratic nomenclature of the tenth path answering unto Malkuth, and of the first path answering unto Kether.

**The Tenth Path:** It is called the Resplendent Intelligence and it is so called because it is exalted above every head, and sitteth on the throne of Binah, and it illuminateth the splendour of all the lights, and it causeth the current of influence to flow from the Prince of Countenances, i.e., Metatron.

**The First Path:** It is called the Wonderful or Hidden Intelligence (the highest crown) for it is the light to cause to understand the primordial without commencement, and it is the primal glory, for nothing created is worthy to follow out its essence.

Whence it is plain that Malkuth is, as it were, the collector together and synthesis of all the forces in its plane or world. While Kether being superior unto all else in its plane or world, will be the recipient and arranger of the forces from the plane beyond, so as to distribute them unto its subordinate Sephiroth in a duly ordered manner.

And therefore any force of the multitudinous and innumerable forces in Malkuth may act through the upper cone of the hourglass symbol, and by means of the lower one translate its operation into Kether below, but its mode of transmission will be through the cones by the thread of the Ain Soph, or of the unformulated.

So that in the transmission of force between two worlds the formulate must first become unformulate, ere it can reformulate in new conditions. For it must be plain that a force formulated in one world, if translated into another will be unformulated, according to the laws of a plane different in nature. Even as water in its fluid state will be subject to different laws to those governing it when in the conditions of either ice or steam.

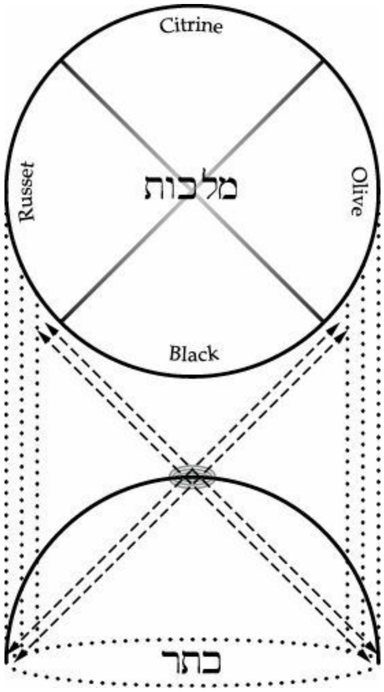
And as before said, there being in the Minutum Mundum diagram four chief elemental divisions of the Sephirah Malkuth, each of these will have its correlative formula of transmission unto the succeeding Kether. Hence also in the Order tarot teaching is there the dominion of the four Knaves or Princesses of the tarot pack around the north pole. Why then is it that it is the four amazons or Knaves, answering unto the final Heh of YHVH, that are here placed, rather than the four Kings, Queens, or Princes, or one of each nature?

We are taught that these are the vice regents of the name in the Four Worlds, and that they are thus attributed among the Sephiroth.

| Yod | Heh | Vau | Heh (final) |
|---|---|---|---|
| Chokmah | Binah | Tiphareth | Malkuth |
| King | Queen | Prince | Princess |

Now as Kether of Assiah is to receive from Malkuth of Yetzirah, it is necessary that in and about Kether there should be a force which partaketh of the nature of Malkuth, though more subtle and refined in nature. And therefore is it that the final Heh, or Princess force, have their dominion placed about Kether. They are so placed that they may attract from the Malkuth of the higher and form the basis of action for the Aces. So that a refined matter may attract its like, and the spiritual forces may not lose themselves in the void, to produce but a mistaken and whirling destruction for want of a settled basis. And herein is the mutual formula in all things, of a spirit and of a body, seeing that each supplies unto each that wherein the other is lacking, yet herein also must there be a certain condition, otherwise the harmony will not be perfect. For unless the body be refined in nature, it will hinder the action of a spirit cognate unto it. And unless the spirit be willing to ally itself unto the body, the latter will be injured thereby and each will mutually react on the other.

Therefore, also, let the Adeptus Minor understand that there may be fault of the spirit as well as of the body, and that there is little difference between the material and sensuous person, and the envious, malicious, and self-righteous person—save that from their being more subtle and less evident, the sins of the latter are more insidious than those of the former, though both are alike evil. But it is as necessary to govern the spirit as to refine the body, and of what use is it to weaken the body by abstinence, if at the same time uncharitableness and spiritual pride are encouraged? It is simply translating one sin into another.



*Transmission of Force from Malkuth to Kether*

And therefore are the final Heh forces so necessary in Kether, as it is said in the tenth path of the Sepher Yetzirah: “It is so called because it is exalted above every head, and sitteth on the throne of Binah.” Now, in the Tree the two Sephiroth, Chokmah and Binah, are referred unto the Briatic world which is also called the throne or vehicle, that is, of the Atzilutic world unto which latter Kether is referred on the Tree. And referring unto the dominions of the four Princesses, thou shalt find that in the sphere they include Chokmah and Binah as well as Kether.

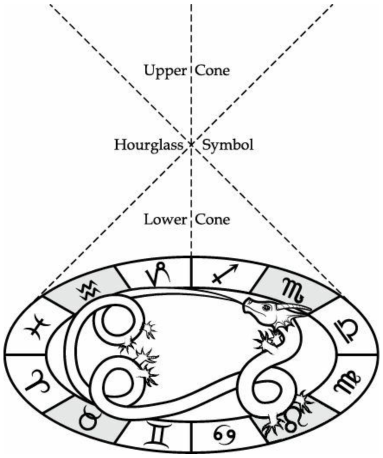
Now there will be not one, but four formulae of the application of the four forces of Malkuth, unto the revolution of the Aces in Kether, and these acting not singly but simultaneously and with a different degree of force.

Were Malkuth or Kether in the same plane or world the transmission of these forces from the one unto the other would proceed more or less in direct lines. In this case, seeing that Malkuth and Kether be in different planes or worlds, the lines of transmission of these forces are caught up and whirled about by the upper cone of the hourglass symbol into the vortex where through passeth the thread of the unformulated, i.e., the Ain Soph. Thence they are projected in a whirling convolution (yet according unto their nature) through the lower cone of the hourglass symbol unto Kether.

Whence it resulteth that these formulae are of the nature of the dragon, that is to say, moving in convolutions, and hence they are called the dragon or serpent formulae.

Now imagining Malkuth of Yetzirah to be in a vertical position above Kether of Assiah, it will be plain that the whole of the black part of Malkuth will be towards Kether, but only a portion of the russet and olive parts, and that the citrine parts will be entirely removed and on the further side. Wherefore the natural operation of these four forces towards Kether will be: black, rather horizontal than vertical, and acting fully. Citrine rather horizontal than vertical but acting at the edge of the circumference of Kether, and slightly rather than strongly. Russet and olive rather vertical than horizontal, and acting moderately.

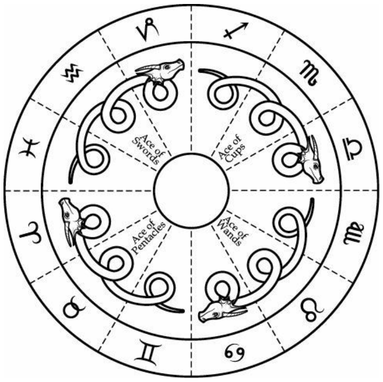
Now these four formulae will imply four simultaneous movements in the revolution of the forces symbolized by the four aces round the northern pole.



*Direct or Creeping Formula*

The first and most forcible in its immediate action will be that answering unto the earth of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of the constellation Draco. It is called the direct or creeping formula and for this reason the dragon may be wingless and footed as regards its symbolic representation. This formula has been thoroughly explained in the beginning of this section on the revolution of the Aces. In the expressions earth of Malkuth, etc., it should be remembered that these do not imply pure but mixed elemental natures, seeing that Malkuth receiveth the ultimate effect of all the forces in the Tree of Life, even as the colours which be attributed thereto be not primaries, but tertiaries. Therefore each element in Malkuth will be counterchanged with others, even as the Kerubim in the vision of Ezekiel have each not one, but four heads, and counterchanged.

The second and least forcible in its immediate action will be the dragon formula answering unto the air of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the convolutions of four serpents upon the four triplicities of the elements in the zodiac or, more properly speaking, upon the stations in the dominions of the Princesses above them. (Now also the throne in each dominion is marked in the Book “T” as embracing more than a third of each dominion, because of the enduring effect of its force.) This formula is also called the looped or flying formula, and hence the serpents may be represented footless, but winged. Its action is more round the circumference at its edge, than that of the other formulae. This formula of operations will be readily understood on reference to the diagram thereof, but more especially from the four diagrams showing the change of order and course of the Aces. In this formula the heads of the four serpents will be above the four cardinal signs.

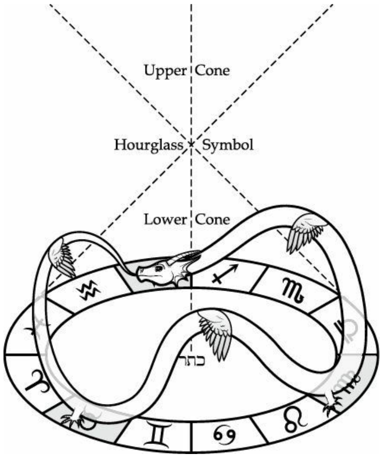


*Looped or Flying Formula*

The third dragon formula, moderately forcible in its immediate action, is that answering unto the fire of Malkuth of Yetzirah, transmitting unto Kether of Assiah, and following the law of the attraction and repulsion of the elements of the triplicities of the zodiac. This is also called the leaping or darting formula, and its serpents may be represented both footed and winged—footed to represent the attraction of the elements, winged to represent the repulsion by the contrary elements. This formula is more vertical in action, while the preceding two are more horizontal as before shown. This formula will be readily understood from the four diagrams thereof and also from those showing the change of order in the course of the Aces. As before the heads of the serpents rest upon the stations above the cardinal signs.

The explanation of the course of one of the four serpents will be sufficient to explain the whole. Let us take that of fire:

Fire is strongly attracted by the station above fire,
fire is strongly repelled by the station above water,
fire is slightly attracted by the station above air,
fire is slightly repelled by the station above earth.



*Leaping or Darting Formula*

The head rests on the station above Aries.
The serpent is repelled into the lower cone by Pisces.
The serpent is slightly attracted by Aquarius.
The serpent is slightly attracted by Capricorn.

The serpent is strongly attracted by Sagittarius.

The serpent is strongly repelled by Scorpio.

The serpent is slightly attracted by Libra.

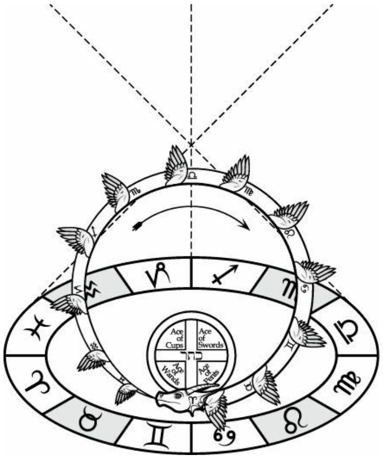
The serpent is slightly attracted by Virgo.

The serpent is strongly attracted by Leo.

The serpent is strongly repelled by Cancer.

The serpent is slightly attracted by Gemini and Taurus.

The tail is strongly attracted by Aries, where it is united with the head again. (The course of the four serpents is shown in four different diagrams to avoid confusion.)



*Revolving or Flowing Formula*

The fourth dragon formula, moderately forcible, is that answering unto the water of Malkuth of Yetzirah, transmitting into the Kether of Assiah, and following the law of the zodiacal succession of the signs in gradual order. This is also called the revolving or flowing formula, and its serpent may be represented neither winged nor footed, but with fins to symbolize its flowing movement. This formula will be more vertical in action, and can be readily understood from the diagram thereof, and from those showing the change of order in the course of the Aces.

This formula may be best symbolically represented by the four Aces revolving as in a smaller wheel upon a great circle whose body is composed of the powers of the twelve signs, so that this latter in its turn revolves upon the stations above the zodiac. The effect of the revolution of the wheel of the Aces will be to excite by the Ace of Wands the fiery signs, by the Ace of Cups the watery signs, by the Ace of Swords the airy signs, and by the Ace of Pentacles the earthy signs. Yet through the forces of the revolution of the serpent as well, the forces of the Aces will be in their turn modified by the zodiacal natures in the body of the serpent.

And as before said the action of these formulae will be simultaneous though differing in degree, and of them all that first explained which followeth the convolutions of the constellation Draco is the strongest in operation. And it is to be noted that in two of these formulae, the heads of the serpents are with the order of the signs, and in the other two against the natural order of succession of them in the zodiac.

Also the action of the spirit of Malkuth of Yetzirah transmitting unto Kether of Assiah will equal that of continued vibratory rays, acting from the centre to the circumference, and thus bringing into action the force from the "thread of the unformulate," Mezla.

Recall that which is written in the chapter of the chariot—(Ezekiel, 1. 45.)

"And I beheld, and lo! a tempestuous whirlwind came out from the north, a mighty cloud, and a fire violently whirling upon itself, and a splendour revolving upon itself, and from the midmost as an eye of brightness from the midst of the fire. And from the midmost the forms of the four Chaioth."

[contents]

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14. Note by S.R.M.D.: In the zodiac of Denderah and in the Tablet of Edfu, Ursa Major is represented as the thigh of an ox.

15. Note by S.R.M.D.: While the greater number of the northern constellations are connected with classical mythology, the titles of many of the southern constellations, and especially of those near the South Pole, are of more or less recent nomenclature, and bear witness to absence of reference to occult knowledge; such names for instance as Reticulum, Caelum Sculptoris, Octans, etc.

16. Note by Regardie: Though this is not official to the grade of Zelator Adeptus Minor, nor included within the general tarot instructions usually issued, it is manifestly written by Greatly Honoured

Frater S.R.M.D. Some students consider it a highly important piece of work, claiming that it was part of the study prescribed for the Theoricus Adeptus Minor. Clearly, it requires further teaching thoroughly to be understood, but students who have a good working knowledge of astrology, as well as an understanding of the theory of the tattwa tides or currents, will find that this document throws much light on the esoteric system of astrological divination.

17. Note by JMG: The text that follows is made up of portions of chapters 3, 4, and 8 of Book I of Cornelius Agrippa's *Three Books of Occult Philosophy*.

# BOOK NINE

## The Angelic Tablets

# INTRODUCTION TO THE ENOCHIAN SYSTEM

By Frater Ad Majorem Adonai Gloriam

To the First Order of the Golden Dawn little was said of the angelic tablets or watchtowers. They were mentioned in the grade rituals but their subject matter did not enter into the knowledge lectures directly. But the detailed study of the tablets and the method of using them with the Enochian invocations for skrying in the spirit vision formed a definite part of the course of work prescribed for the Adeptus Minor of the R.R. et A.C., though I have never met anybody who had done it with any degree of thoroughness.

There was a considerable mass of detailed and highly complex instruction on this subject, contained in a number of documents. There are in my possession manuscripts totalling at least 70,000 words, besides some large charts, diagrams, and coloured boards. Therefore it has been found necessary to provide a paper which attempts to cover the whole ground in logical sequence giving quotations where necessary from the original documents of G.H. Frater D.D.C.F. This probably will be of more general use than reproducing the whole rather disconnected mass of Enochian literature, which in many cases is simply a development of the fundamentals, and thus can be worked up by each individual reader who studies this book.

At the outset, let it be said that a good deal of systematic study will be required to appreciate the value and subtle significance of this system. It is one of the most amazing magical schemes that I have ever encountered, since it provides a thoroughgoing and comprehensive synthesis of the entire magical system of the Golden Dawn. Every important item of knowledge and practice found itself incorporated within the scope of these angelic tablets. Every worthwhile technical form of magical procedure and all branches of ritualistic work find themselves represented in a single noble system.

Therefore, because it is a synthetic amalgamation of all the Order work, the student will find it necessary and imperative to have made himself thoroughly familiar with all the other items of knowledge taught by the Golden Dawn. He must know his tarot and geomantic attributions so well that the names, symbols, and ideas are all at his fingertips—this, naturally, in addition to the basic knowledge items of the Hebrew alphabet, Tree of Life, and the Qabalah generally. The formulae of practical magic derived from the Z documents, dealing with the symbolism of the candidate, the temple, and the ceremony of the Neophyte grade, will require to be not only memorized and known, but understood. The student will need to be perfectly acquainted with the pentagram and hexagram rituals, the formulae of the consecration ceremonies, the general art of invocation, and formulating telesmatic images, and drawing sigils. The tablets are excellent instances of talismans and flashing tablets.

D.D.C.F. says in his *Notanda to the Book of the Concourse of the Forces* that “the tablets of Enoch require in truth many years of study, and will repay such an expenditure of time and energy. The knowledge embodied in this manuscript is very superficial and elementary, and entirely fails to do justice to the Enochian scheme. You must take it as only a feeble attempt to provide what is seen at first glance, by the intellect, and as having no relation to the world of spiritual truth which the tablets enshrine and which a high adept can make them give out.”

Very little is known about the origin of these tablets and the invocations that accompany their use. Practically nothing was said in the Order which explained this matter, though in the Adeptus Minor ritual it is said that Christian Rosenkreutz and his immediate colleagues, whose supposed date is circa 1400 AD, transcribed some “of the magical language, which is that of the elemental tablets.” So far as we are able to make out, however, the system originated by means of the ceremonial skrying of Dr. John Dee and Sir Edward Kelly towards the close of the sixteenth century. The original diaries of Dr. John Dee, recording the development of the system, may be found in Sloane Manuscripts 3189–3191 in the British Museum. But this stands out very clearly, that in these diaries is a rudimentary scheme which bears only the most distant relation to the extraordinarily developed system in use by the order. Whoever was responsible for the order scheme of the angelic tablets—whether it was Mathers and Westcott or the German Rosicrucian Adepts from whom the former are supposed to have obtained their knowledge—was possessed of an ingenuity and an understanding of magic such as never was in the possession either of Dee or Kelly.

Some of the order clairvoyants have claimed that Dee and Kelly in some way obtained access to the construction of the Enochian system whilst they were in Central Europe. It is claimed that numerous Rosicrucian centres existed in Germany, Austria, and Bohemia, and both Dee and Kelly were received therein. Whilst this may be a plausible theory, there is not the least vestige of objective evidence for this assumption. Still others have believed that it represents a revival of certain species of Atlantean Magic, though those who press this theory do not explain the Dee diaries, nor his account of the method he and Edward Kelly employed to acquire the roots of this system.

Roughly, the facts which are concerned with the origins of the system are these. Over one hundred large squares filled with letters were obtained by Dee and Kelly in a manner which we cannot quite determine. When working, Dee, for example, would have before him on a writing table one or more of these tables, as a rule 49" x 49", some full while others were lettered only on alternate squares. Then Sir Edward Kelly would sit down at what they called the Holy Table on which were various magical pentacles, and which also rested on wax seals. On this table was a large crystal or shewstone, in which, after a while, he reported to see an angel who would point with a wand to letters on certain charts in succession. Kelly would thereupon report to Dee that the angel pointed, for example, to column four, rank twenty-nine, of one of the many charts, and so on, apparently not mentioning the letter, which Dee would then find on the table before him and write it down. When the angel had finished his instruction, the message—when it concerned certain of the major invocations or calls—was rewritten backwards. It had been dictated the wrong way round by the angel since it was considered too dangerous to communicate in a straightforward manner, each word being so powerful a conjuration that its direct pronunciation or dictation would have evoked powers and forces not desired at that moment.

Regardless of their origin, these tablets and the whole Enochian system do represent realities of the inner planes. Their value is undoubted, as only a little study and application prove. Whilst it may seem, at first sight, that their governance is solely in the world of the elementals, that is the astral plane, there is much to indicate that they extend to planes which are spiritual and divine in nature. In any event the magical conception of the elements is rather different from that which obtains in most so-called occult philosophies.

Perhaps a word or two of caution might be added. Undoubtedly prudence is required in this matter. It is a very powerful system, and if used carelessly and indiscriminately will bring about disaster and spiritual disintegration. The warnings given in connection with the invocations are not to be regarded as conventions or as platitudinous moralizings. They represent a knowledge of true facts, and the student will do well to take cognizance thereof. Let him study the theory first of all, so that he has a thorough knowledge of the construction of the squares and pyramids. This must be so ingrained within his mind that a glance at the tablets will automatically start an associative current which will bring up without delay the attributions of any given letter or square which strikes the eye. Only when this has been accomplished dare he venture to the actual use of the pyramids with the godforms, or to the employment of the invocations in ceremonial.

At this juncture, also, let me record one or two facts about the angelic language in which the invocations are couched. The Outer Order rituals state, when the tablets are pointed out in the temple to the candidate, that they are written “in what our tradition calls the angelic secret language.” The tablets in use in the temples, as well as those reproduced herein, are lettered in

English. These, however, are a translation or, more accurately, a transliteration of characters belonging to the Enochian alphabet. These letters will be found reproduced on a later page. It is said that these letters are not simple in character, but partake of the nature of sigils. In the section on talismans, it will have been noticed that certain geomantic emblems and astrological symbols are referred to these letters.

This angelic secret language, whatever its origin, is a true language. It has, quite clearly, a syntax and grammar of its own, and the invocations in that language are not mere strings of words, but sentences which can be translated, not simply transliterated into English. For instance, the invocation of the three archangels ruling over the Spirit tablet, employed in the opening of the Portal grade, reads: "Ol Sonuf Vaorsagi Goho Iada Balata. Lexarph, Comanan, Tabitom. Zodakara, eka; zodakare od zodamran. Odo kikle qaa, piape piaomoel od vaoan." This, translated, means "I will reign over you, saith the God of justice. Lexarph, Comanan, Tabitom, move, therefore. Show yourselves forth and appear. Declare unto us the mysteries of your creation, the balance of righteousness and truth."

In a First Order side lecture issued to newly initiated Zelatores by G.H. Fratre Sub Spe, there is this note on the Enochian system and language which might be worth reproducing:

"One more point is shown you in this first part of the $1°=10^{\square}$ grade, and that is the great terrestrial watchtower or tablet of the north. At present it will probably be to all of you who are here present, with the exception of those who have passed into the Second Order, an absolute sea of mystery. It appears a curious arrangement of squares and letters in different colours, and perhaps you may wonder to see English and not Hebrew letters upon it, seeing that it is one of the most ancient symbols in the world. I may tell you, without betraying any knowledge which is beyond you, that these letters are transliterated for convenience. I do not think there is any one present, except myself, who could read the original language in which they are written. But I may tell you that it is a great curiosity merely from the linguistic point of view, because that language, and those characters in which it is written, are a perfect language which can be translated, and yet there is no record, so far as I am aware, that that language was ever spoken, or those characters were ever used by mortal man. Now that Müller and other great philologists have said that it is impossible that any human being should invent a language, here is a language which has existed for as far back as we are able to trace. We find traces of it on rock-cut pillars and on temples, apparently as old as the world. We find traces of it in the sacred mysteries of some of the oldest religions in the world, but we find no trace of it ever having been used as a living language, and we hold the tradition that it is the angelic secret language. Only one instance of this I may perhaps be allowed to give. The high priest of Jupiter in the earliest days of Rome was called *Flamen Dialis*, and you will find that the most learned are utterly ignorant as to whence came the word *Dialis*. They will tell you that it is ancient Etruscan, but beyond that they can tell you nothing. It is not the genitive of any known nominative. On that tablet (earth) you will see that the second of the three holy secret names of God is *Dial*."

Although no philologist, and without the least scientific knowledge of comparative languages, yet I have found the study of this angelical or Enochian language an absorbing interest. Going through the invocations with the intention of compiling a dictionary of the extant words has convinced me personally that we have here fragmentary pieces of a very ancient tongue—a language which is far older even than the Sanskrit. It must have been a living tongue at one time, though many thousands of years ago, and it may therefore be claimed for Enochian that the fragments we do have are in the oldest language of which we have any knowledge. In short, though as pure speculation, it is believed that the language in which these invocations are written are remnants of the tongue of the age-old Atlanteans. True, there are no means for the time being of proving this speculation, or of bringing forward the least convincing item of corroboration other than that it is an instinctive or intuitive conviction. In the quotation rendered above, Frater Sub Spe does give one example of an Enochian word appearing in antiquity, and this to some may prove suggestive. If only we knew it, there probably are hordes of words similar to the case quoted, and these may come to light when expert attention is given to the subject.

Since writing the above, another instance of an Enochian word has come to my attention. Reading Charles Johnson's translation of, and Theosophical commentary upon, the great Upanishads of India, I find reference to a certain character of legend, Uma Haimavati. The Kena Upanishad speaks of her as the daughter of the Snowy Mountain, and she is, interprets Mr. Johnson, a symbol of the hidden Wisdom personified as the child of the Himalaya who reveals the Eternal. And Charles Johnson then proceeds, "Curiously, while the inner significance of the name of this woman greatly radiant is lost in Sanskrit, *it must have been clear in the older tongue which lies behind Sanskrit,* for it remains in the group of younger Aryan tongues called Slavonic. Here, the root Um is the common word for intelligence."

The italics marked in Johnson's commentary are mine. This point must strongly be indicated, for the significance of that word *Um* is retained, not alone in the Slavonic as shown by Mr. Johnson, but also in the Enochian or angelical language. For example, in the Second Enochian Key, used to invoke the angels of the Spirit Tablet, and in the Sixteenth Key we find the word *Om* translated by "understand." (Let me remark here too, that the translation of the words in the Enochian invocations came from the same occult or angelic source as the invocations themselves, and were not made by either Dee or Kelly.) Again, in the Fifteenth Key, we find the English version of the Call "O thou ... who knowest" as equivalent to *Ils...ds omax*. While in the Call of the Thirty Aethers, *Oma* is rendered as "understanding."

Thus there is every indication to believe that if there was a language "which lies behind Sanskrit" as supposed by Mr. Charles Johnson and of course by many others, which according to the philosophy of the ancient wisdom is that of Atlantis, then the Enochian or angelical language bears several strong points of resemblance to it.

Yet, the puzzle is this. Prior to the previously described ceremonial skrying of Dr. Dee and Sir Edward Kelly towards the close of the sixteenth century there is absolutely no trace of any part of the Enochian magical system or angelical language in Europe. There are innumerable ancient and mediaeval records of so-called “barbarous names of evocation,” many of them being assembled apparently in sentences and runes, etc. But none of these latter have the coherence which the Enochian language does have, nor do they betray traces of grammar and syntax which are clearly indicated in the angelical keys. In some incomprehensible manner, this pair of psychics must have stumbled on a thread which unfolded, perhaps from their own subconscious memory of former lives, parts of this strange tongue of a bygone age. Stumbled, I use advisedly, for a close perusal of their diaries both published and unpublished reveals nothing to indicate that Dee or Kelly had anything but the remotest idea of what it was that they were recording so carefully. The way they have recorded the invocations, as shown in Sloane ms. 3191 in the British Museum, indicates they had never studied its intricacies or grammar, and thus many words became jumbled and joined together. Only a little study of the Calls is necessary to reveal their mistakes, and to restore what is clearly the original arrangement of words. For instance, the word *L* or *El* meaning “the first” or “one” is invariably joined on to the succeeding word in the Dee version; there is no necessity for this.

It is clear that the angelical language was not in the possession of a possessive case, and thus we find several instances of the English translation, where the possessive case is used, not tallying exactly with the Enochian. We find *Lonshi Tox* translated by “his power” when strictly it ought to be, if the words are literally to be translated “the power of him,” and *Elzap Tilb* is rendered “her course” instead of “the course of her.” I mention this simply to show that the language is a real one, and not a mere jumble of unmeaning words to which an arbitrary translation was given. With the publication of the invocations here, I hope that serious experienced philologists will devote some attention to this matter so that we can thrash out once and for all, on the objective plane, the true nature of the language and the vertical source of its origins.

It is said in the $5^\circ = 6^{\square}$ ritual that some of the early fratres of the order compiled a dictionary of this language. At any rate, such is not in existence now, though the writer, using the Angelical Calls, has compiled a dictionary of the extant Enochian words. Unfortunately, it is not possible to include this dictionary with the present account of Order teaching.

Incidentally, for practical purposes, the language is pronounced by taking each letter separately, whenever a lack of vowels renders it necessary. But, with a little practice, the pronunciation will come instinctively when the student wants it. “Z” is always pronounced “Zod” with a long “o.”

My last word is an insistence upon the necessity for a thorough grasp of the preliminary part. It should be read again and again, so that the student actually absorbs the material, rather than learns it by a feat of memory or conscious intellection. It may take some months this way, but once he has made it a part of his mode of thinking, so that it has been assimilated into the very structure of his brain, the real significance and meaning of the system will begin to dawn on him.

—Israel Regardie [1]

[contents]

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[1]. Note by JMG: See color insert page 16–19, for the Four Enochian Tablets.

# THE BOOK OF THE CONCOURSE OF THE FORCES

## Part One: The Enochian Tablets

The Enochian tablets are four in number, each referred to one of the elements of earth, air, fire, and water. In addition to these four there is another smaller tablet, which is called the Tablet of Union, referred to the element of ether or spirit. Its function, as its name implies, is to unite and bind together the four elemental tablets. For purposes of study, the four elemental tablets or watchtowers are arranged as are the elements in the pentagram, although the order is rather different:

| | |
|---|---|
| 1.<br>Air Tablet | 2.<br>Water Tablet |
| 3.<br>Earth Tablet | 4.<br>Fire Tablet |

To each tablet are referred innumerable attributions, which will be dealt with in the course of this paper, the principal elementary ones being those of colour. Certain squares on each tablet were painted in the colour of the element, according to the King Scale, whilst others were left wholly or partly white. Thus in each tablet there are four principal types of square. There are those of:

1. The Great Cross of thirty-six squares, lettered in black on white, stretching through the entire tablet.
2. The Sephirotic Calvary Crosses, lettered also in black on white, in the four corners on the tablets.
3. The Kerubic squares, which are always in the elemental colour of the tablet, and are the four squares immediately above each Sephirotic cross.
4. The servient squares, always in the colour of the tablet, and consisting of the sixteen squares of each lesser angle beneath each Sephirotic cross.

The Kerubic and servient squares on each tablet are coloured in the elemental colour, with the letters drawn thereon in the complementary colour, thus:

Air tablet painted in yellow. Lettering on air quarter mauve.

Water tablet painted in blue. Lettering on water quarter orange.

Earth tablet painted in black. Lettering on earth quarter green.

Fire tablet painted in red. Lettering on fire quarter green.

The lettering on the other three angles follows the element. Thus, to consider the fire tablet as an example, the colouring of each angle of the tablet will be:

| | |
|---|---|
| 1.<br>Lesser angle<br>of Air<br>yellow letters<br>on red | 2.<br>Lesser angle<br>of Water<br>blue letters<br>on red |
| 3.<br>Lesser angle<br>of Earth<br>black letters<br>on red | 4.<br>Lesser angle<br>of Fire<br>green letters<br>on red |

The Tablet of Union, which is attributed to spirit, the fifth point of the pentagram, is a small tablet of twenty squares, five letters wide, four deep. Its letters are painted on a white ground:

EXARP, attributed to air, is painted in yellow letters. 1st line.

HCOMA, attributed to water, is painted in blue letters. 2nd line.

NANTA, attributed to earth, is painted in black letters. 3rd line.

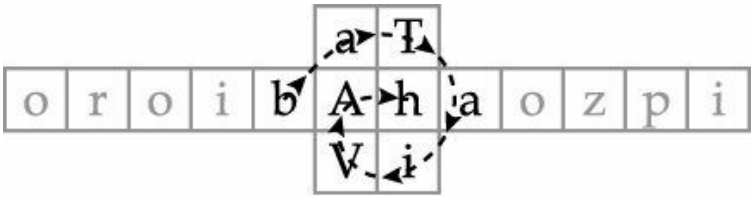
BITOM, attributed to fire, is painted in red letters. 4th line.

Each of these twenty squares is attributed in part to spirit, and its letters are used in combination with those on the elemental tablets in the formation of certain names.

The most important item on each angelic tablet is the Great Cross whose shaft descends from top to bottom and whose bar crosses the tablet in the centre. This cross comprises thirty-six squares, and has a double vertical line which is called Linea Dei Patris Filiique, the Line of God the Father and the Son, and Linea Spiritus Sancti, the Line of the Holy Spirit, crossing this horizontally, and containing one rank of letters. The Linea Spiritus Sancti is always the seventh line or rank of letters from the top, while the two vertical columns of the Linea Dei Patris Filiique are always the sixth and seventh columns counting from either right or left.

From this Great Cross, various angelic and divine names are produced, which are of supreme importance. First of all there are the "three great secret holy names of God" which are found in the Linea Spiritus Sancti. This line comprises twelve letters, which are divided into names of three, four, and five letters reading from left to right. Thus in the air tablet, you will find ORO IBAH AOZPI; in the water tablet, MPH ARSL GAIOL; in the earth tablet, MOR DIAL HCTGA; and in the fire tablet, OIP TEAA PDOCE.

These three secret holy names of God are the major names of the tablets. These names are conceived to be borne as ensigns upon the banners of the great king of each quarter. The name of the great king is always a name of eight letters and comprises a spiral or whirl in the centre of the Great Cross. Thus in the air tablet, the great king is BATAIVAH. It is produced:

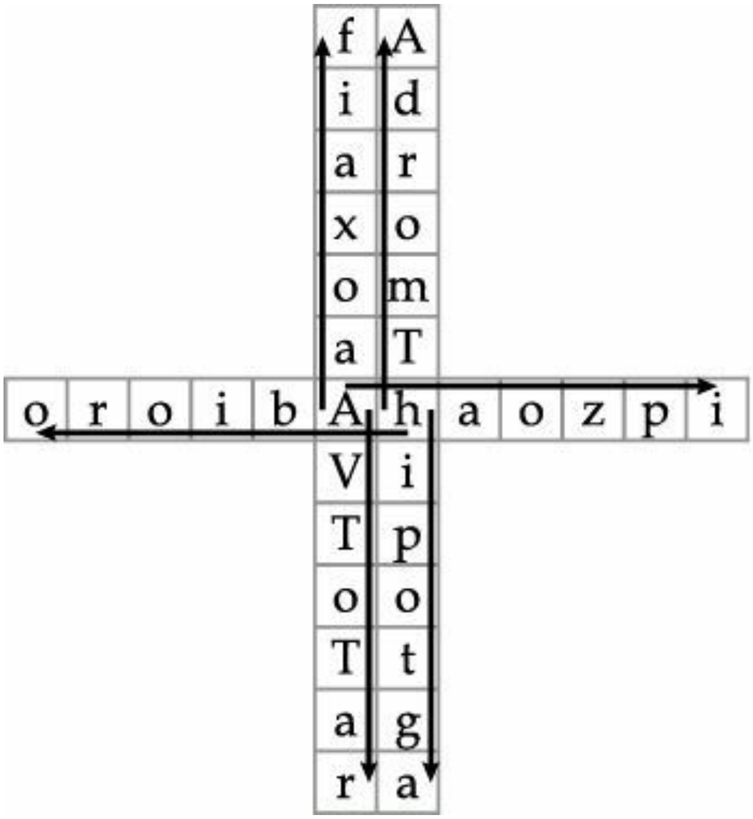


*Creation of BATAIVAH*

And so for the other three angelic tablets. The king is a very powerful force, and since it initiates the whirl it is to be invoked with due care.

The next series of important names obtained from the Great Cross are the six seniors. Their names begin from the sixth and seventh squares of the Linea Spiritus Sancti, including these squares, and read outwards along the three lines of the cross to the edge of the tablet. Each is a name of seven letters. In the case of the air tablet, the six seniors are:

HABIORO AAOXAIF HTMORDA AHAOZPI AVTOTAR HIPOTGA



*Creation of Six Seniors*

(Note the overlapping of names in the central squares.) The eight-lettered name of the king and the six names of seven letters each of the seniors are invoked by means of the hexagram. They are attributed to the sun and planets and are on a different and higher plane than are the elemental names. The attribution to the points of the hexagram is:

The king is attributed to the sun, and the six solar hexagrams invoke him. The senior formed on the left hand of the Linea Spiritus Sancti is attributed to

Mars; that on the right hand to Venus. The name of the senior formed by the letters in the upper half of the Linea Dei Patris (which is the left descending column of the cross, as the right column is the Linea Dei Filiique) is attributed to Jupiter, and the lower half to Mercury. The senior formed by the letters on the upper half of the Linea Dei Filiique is referred to Luna, whilst the name formed by the letters in the lower half is referred to Saturn.

These rules apply to each of the four tablets and are constant and invariable throughout. These three sets of names—the holy names of God, the name of the king, and the names of the six seniors—are all taken from the great central cross. Their names are always painted in black letters on a white ground.

We must now refer to the lesser angles of each tablet. The order given to the arrangement of the four tablets also applies to the structure of each individual tablet, for each is shown together with its appropriate sub-elements. The Great Cross is the mechanism which divides the tablet and separates (and binds together) the four sub-elements or lesser angles, as they are called, from the other.

In the centre of each lesser angle will be seen a cross of ten squares. This is called the Sephirotic Calvary Cross. From the letters arranged on this cross are taken two divine names which call forth and control the angels and spirits of the lesser angle, and their names are used in a preliminary invocation when working magically with a square of a lesser angle. From the vertical line of the Sephirotic Cross, reading from above downwards, comes a deity name of six letters. Thus, in the air lesser angle of the air tablet, we find, in the white descending line of the cross, the name IDOIGO. It is with this name that the angels and spirits of the lesser angle are to be called. From the crossbar, reading from left to right, comes the deity name of five letters, ARDZA, which is used to command those angels called by the first name. Thus in every Sephirotic Cross in every lesser angle, we obtain two divine names. One on the descending shaft, always of six letters, and one on the crossbar, reading from left to right, of five letters. These names must be read in these prescribed directions, for if they are reversed, they call forth evil forces. Like the names from the Great Cross, these names on the Sephirotic Cross are painted in black letters on white. But unlike the former, these latter are employed with the pentagram.

We now come to the coloured squares grouped above and below the Sephirotic Cross in each of the lesser angles. The most important of these are the four above the crossbar of the Sephirotic Cross—called the Kerubic squares. From these four squares are derived four names of four letters each. Thus, for the top rank of the airy angle of the air tablet, we have:

R Z (I) L A

Note that the white square in the centre belongs to the Sephirotic Cross and is not included in the names derived from the Kerubic squares. From these four letters we obtain four names, thus: RZLA, ZLAR, LARZ, ARZL.

These four names, the names of the four Kerubic angels of the lesser angle, rule the servient squares below the Sephirotic Cross, and of the four, the first is the most powerful as the others are derived therefrom. By prefixing to these four names a letter from the appropriate line of the Tablet of Union, we obtain even more powerful names, archangelic in character. Thus for the Kerubic rank of the air lesser angle of the air tablet, which we are using as our example, the letter *E* of the word EXARP on the tablet of Union is prefixed. This produces ERZLA, EZLAR, ELARZ, EARZL.

The rule is that the first letter of the appropriate line of the Tablet of Union is prefixed only to the names formed from the Kerubic squares. In the airy angle of the water tablet, the principal Kerubic name is TAAD. The name formed by the addition of the appropriate letter from the Tablet of Union is HTAAD: and so on. As an example of this method applied to the remaining servient squares of the air angle of the air tablet, we find:

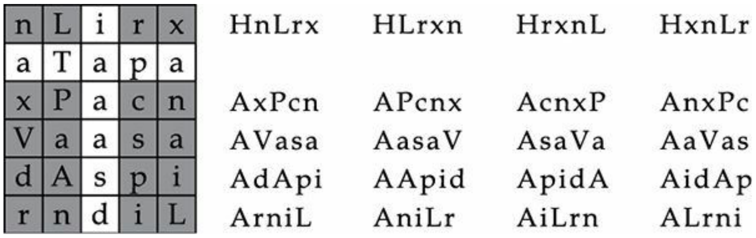
X is added to the sixteen servient squares of the angle of air.

A is added to the sixteen servient squares of the angle of water.

R is added to the sixteen servient squares of the angle of earth.

P is added to the sixteen servient squares of the angle of fire.

Hence EXARP will be used entirely on the air tablet, and is never used on the other three tablets. The first letter applies to the Kerubic squares of each of the four lesser angles, whilst the remaining four letters apply to the sixteen servient squares of those angles as shown above. The other names of the Tablet of Union are attributed similarly to water, earth, and fire. As an example, I give below names formed from the lesser angle of fire in the water tablet:



| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| n | L | i | r | x | HnLrx | HLrxn | HrxnL | HxnLr |
| a | T | a | p | a | | | | |
| x | P | a | c | n | AxPcn | APcnx | AcnxP | AnxPc |
| V | a | a | s | a | AVasa | AasaV | AsaVa | AaVas |
| d | A | s | p | i | AdApi | AApid | ApidA | AidAp |
| r | n | d | i | L | ArniL | AniLr | AiLrn | ALrni |

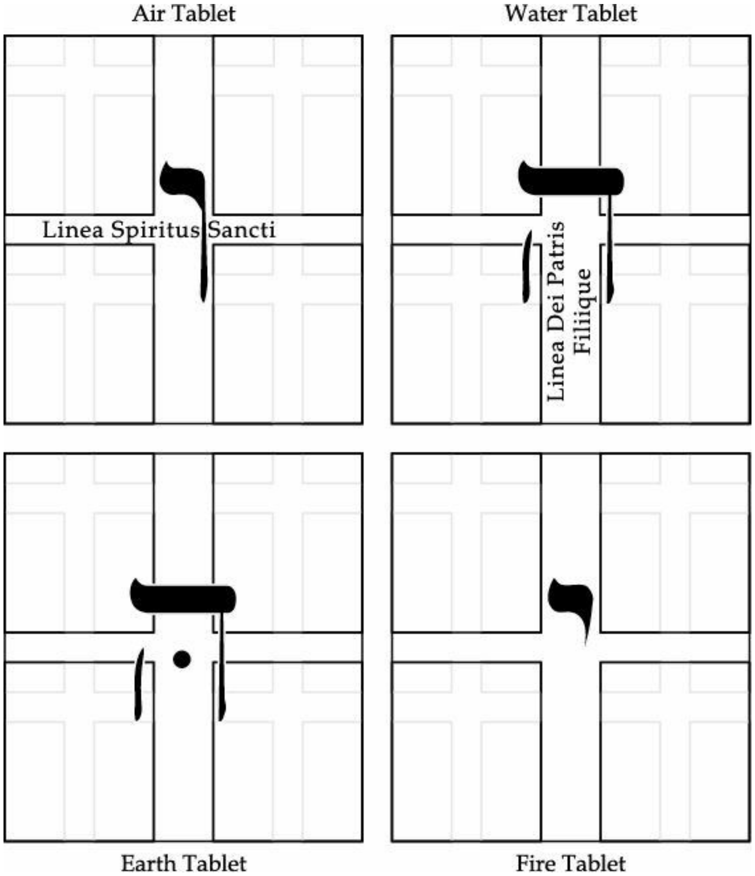
*Lesser Angle of Fire of Water Tablet*

The ritual for the consecration of the four elemental weapons gives excellent examples of the spirit or archangelic names formed from the Kerubic squares by the addition of letters from the Tablet of Union.

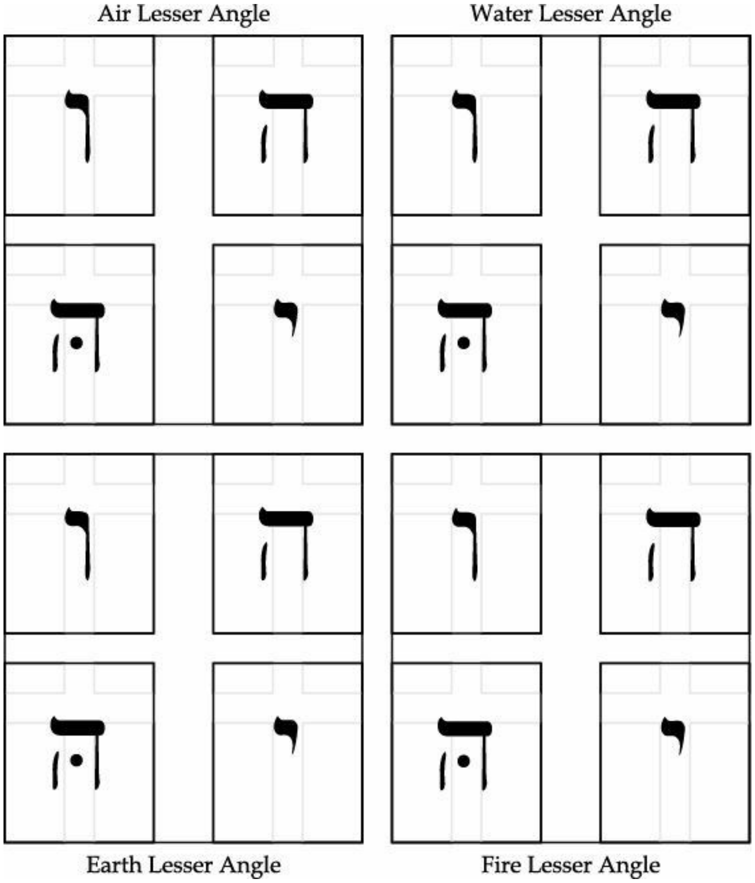
## The Attribution of the Name Yod He Vau He

This name is the key to the whole of the Enochian attributions of the squares to the elements. The letters are thus referred:

| | | | |
|---|---|---|---|
| י | Yod | Fire | Wands |
| ה | He | Water | Cups |
| ו | Vau | Air | Swords |
| ה | (final) He | Earth | Pentacles |

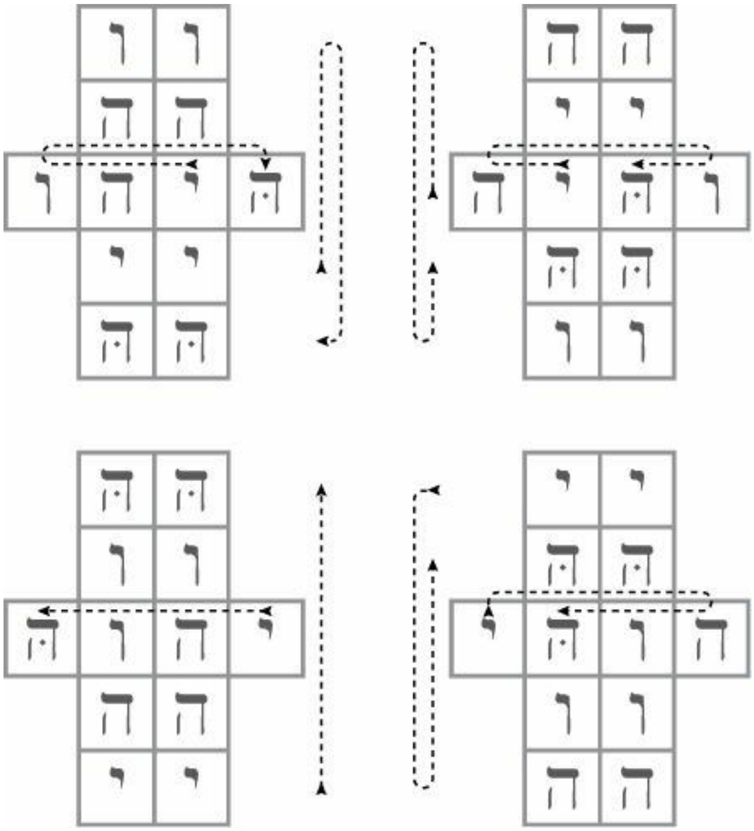

Air Tablet
Water Tablet
Linea Spiritus Sancti
Linea Dei Patris Filiique
Earth Tablet
Fire Tablet

*Attribution of the Great Name to the Four Tablets*


Air Lesser Angle
Water Lesser Angle
ו
ה
ה
י
ו
ה
ה
י
ו
ה
ה
י
ו
ה
ה
י
Earth Lesser Angle
Fire Lesser Angle

*Attribution of the Great Name to the Corners*

Not only are the letters of Tetragrammaton attributed to the tablets themselves, and to the lesser angles of the tablets, but they are so arranged that even the squares of the tablets come under the jurisdiction and governance of the letters. So far as concerns the Great Cross, the method for attributing to it the letters of the name is to divide each vertical and horizontal line into groups of three adjoining squares. Against the top left hand corner of the Great Cross, and on the left of its horizontal shaft, put the letter of the name for the element of the tablet, thus Vau for the air tablet, Yod for the fire tablet, etc.

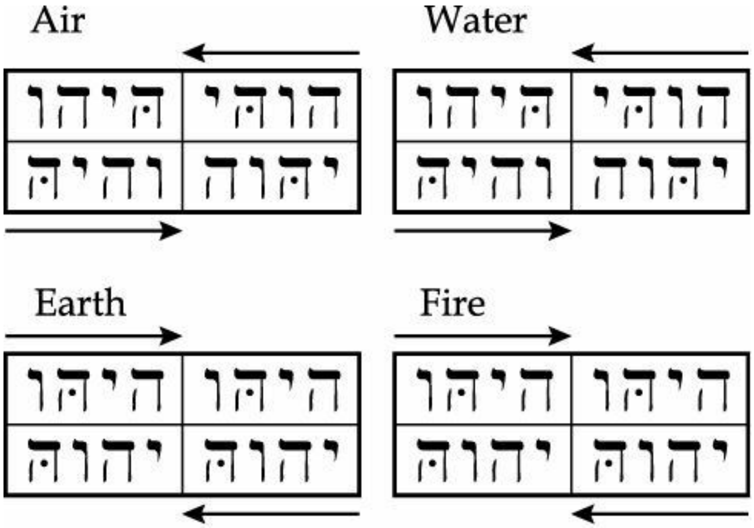


*Attribution of the Great Name to the Great Cross*

Each square of the above diagram represents three squares on the tablets. This attribution is perfectly simple if it be remembered that the letter consonant to the tablet always comes to the top and left. The arrows show the direction in which the name is to be read.

The Sephirotic Crosses in the lesser angles have, as the student will already have noted, ten squares, each of which is referred to one of the Sephiroth of the Tree of Life. The Sephirotic Cross therefore represents the Sephiroth modified by the letter of the lesser angle. Thus Kether in the airy lesser angle is the Kether of Vau. In the watery lesser angle, it is the Kether of Heh, and so on. The letters, in this case, as elsewhere explained, refer to the four worlds.

Referring to the other squares of the lesser angles, in the Kerubic rank the outside square is always attributed to the letter corresponding to the element of the lesser angle. In the tablets of air and water, the name reads right to left in the two upper quarters; in the two lower quarters it reads from left to right. In the tablets of earth and fire, left to right in the upper, but in the two lower quarters from right to left. Thus in the four tablets, the name reads:



*Attribution of the Great Name to the Kerubic Rank*

Though the last two groups of the name are the same, this does not indicate that the squares are identical. Their elemental composition differs enormously in each lesser angle, as a little later will be seen.

The servient squares beneath the Calvary Cross may be considered as of four vertical columns of four squares each, or, looking at it from a different angle, of four horizontal ranks also of four squares each. In attributing the letters of Tetragrammaton to these servient squares, the rule is that they follow the attributions of the Kerubic squares. The columns (that is, reading from above downwards) follow the order of the Kerubic squares above, and this order is invariably followed downwards for the ranks, reading from right to left. Thus in the air lesser angle of the air tablet, the Kerubic rank has attribution to the Name:

| VAU | HEH | YOD | HEH (Final) |
|---|---|---|---|

Therefore applying the above rule, the servient squares beneath the Sephirotic Cross follow:

|  | VAU | HEH | YOD | HEH (Final) |
|---|---|---|---|---|
| HEH (Final) | * | * | * | * |
| YOD | * | * | * | * |
| HEH | * | * | * | * |
| VAU | * | * | * | * |

From this example, it will be clearly indicated that each square has a double attribution to the letters of Tetragrammaton, none being the same since a column and a rank differ. Thus, column Vau rank Yod does not coincide in nature with column Yod rank Vau.

We must now approach the reason for this complex series of references of the letters of the Tetragrammaton to the squares. According to these attributions, so are certain astrological, tarot, geomantic, and Hebrew symbols referred to the squares.

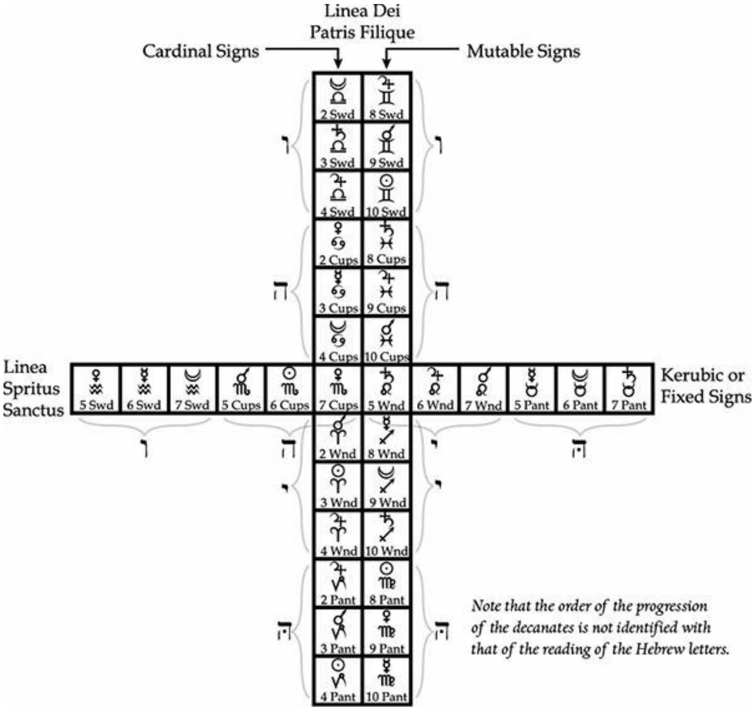
It will be remembered that in attributing the letters of the name to the Great Cross, we subdivided the latter into groups or blocks of three squares each. Every block was attributed to some one letter of Tetragrammaton. Now the signs of the zodiac are to be attributed to the Great Cross, and each of those twelve signs is to be referred to three squares constituting one group or block. The order of their attribution is governed by the letters of the Great Name already referred to the arms of the Great Cross. For instance, fiery signs (Aries, Leo, and Sagittarius) are attributed to Yod. Watery signs (Cancer, Scorpio, and Pisces) are attributed to Heh. Airy signs (Gemini, Libra, Aquarius) are attributed to Vau. Earthy signs (Taurus, Virgo, and Capricorn) are attributed to Heh final.

Thus each group of three squares, constituting a single unit, is attributed to one sign of the zodiac, depending upon the letter of the name referred to that group. Each zodiacal sign, being divisible into three decanates, or divisions of ten degrees, it follows that each of three decanates of the sign may be referred to one of the squares in any group of three squares. The sign refers to the group, the decan refers to one square of that group.

The rule governing the attributions of the twelve signs to the Great Cross is: the four Kerubic or fixed signs (Taurus, Leo, Scorpio, and Aquarius) are referred to the squares of the Linea Spiritus Sancti. The four cardinal signs (Aries, Cancer, Libra, and Capricorn) are referred to the left side of the Linea Dei Patris Filiique, and the four mutable signs (Gemini, Virgo, Sagittarius and Pisces) to the right side of the Linea Dei Patris Filiique.

The decanate system as employed by the Order will be found in the part of this book dealing with the significance of the tarot cards. They begin with the attribution of the first decanate of Aries to the planet Mars, and ending with the last decanate of Pisces also ruled by Mars. The order of planets for the decanates follows the order of Sephiroth on the Tree of Life: Saturn, Jupiter, Mars, Sol, Venus, Mercury, and Luna.

There are thirty-six small cards of the tarot, as explained in the appropriate documents, attributed to the decanates of the twelve signs. Therefore to each of the decanate squares on the Great Cross will be attributed one of the small cards of the tarot. Two, three, and four of each of the four suits of tarot are referred to cardinal signs. Five, six, and seven to the Kerubic or fixed signs; and eight, nine, and ten to the mutable signs. Thus in the air tablet, the Great Cross shows the tarot and decanate attributions as shown.


Linea Dei
Patris Filique
Cardinal Signs
Mutable Signs
Linea
Spritus
Sanctus
Kerubic or
Fixed Signs
2 Swd
8 Swd
3 Swd
9 Swd
4 Swd
10 Swd
2 Cups
8 Cups
3 Cups
9 Cups
4 Cups
10 Cups
5 Swd
6 Swd
7 Swd
5 Cups
6 Cups
7 Cups
5 Wnd
6 Wnd
7 Wnd
5 Pant
6 Pant
7 Pant
2 Wnd
8 Wnd
3 Wnd
9 Wnd
4 Wnd
10 Wnd
2 Pant
8 Pant
3 Pant
9 Pant
4 Pant
10 Pant

*Note that the order of the progression of the decanates is not identified with that of the reading of the Hebrew letters.*

*Great Cross of the Air Tablet*

The attribution of the Sephiroth to the ten squares of the Sephirotic Cross is shown on the admission badge to the twenty-seventh Path of Peh, and reproduced in one of the knowledge lectures.[2] The planetary attributions to the Sephirotic Cross as used in the Enochian system are rather different from those used on the Tree of Life. But the system that is here employed is constant, and applies to each of the sixteen Sephirotic Crosses on the four tablets.

In this mode of attributing the planets to the Sephiroth on the Calvary Cross of the lesser angles, Saturn is excluded, and Jupiter and the tarot trump, the Wheel of Fortune, is attributed to Kether. The title of this card is “the Lord of the Forces of Life,” and Kether is the origin and source of life.

To Chokmah is attributed Mercury, the tarot key, the Magician, “the Magus of Power,” seeing that Chokmah is the distributor of the power from Kether, even as Mercury is the messenger of Jupiter of classical mythology.

To Binah is referred the moon, and the tarot key “the Priestess of the Silver Star,” even as Binah is the completer of the triad of the supernals, and as it were High Priestess to the inferior Sephiroth. (Compare also, says S.R.M.D., the position of the path of Gimel in the Tree of Life.)

To Chesed, Venus, and the key of the Empress, “the Daughter of the Mighty Ones.” Chesed is, as it were, the first of the inferiors below Binah, and the path of Venus is thus reciprocal between Chokmah and Binah, forming, as it were, the base of the triangle of the supernals.

To Geburah, Mars, and the tarot key of the Blasted Tower, “the Lord of the Hosts of the Mighty,” even as Geburah represents strength and fiery power.

To Tiphareth is the sun, “the Lord of the Fire of the World,” even as Tiphareth is, as it were, the heart and centre of the sun of life.

The remaining four squares of the Sephirotic Cross have no planetary or astrological attributions. The ten squares of the Sephirotic Cross also stand for the Ace and small cards of the suit represented by the element of the lesser angle. Thus wands are attributed to the fire angle, pentacles to the earth angle, etc.

The Kerubic squares are allotted, as their name implies, to the four Kerubim whose emblems follow the order of the letters of Tetragrammaton:

| | |
|---|---|
| Yod | Heh |
| Lion—Leo | Eagle—Scorpio |
| King | Queen |
| Vau | Heh (final) |
| Man—Aquarius | Bull—Taurus |
| Prince | Princess |

These last are of the suit corresponding to the element of the lesser angle as explained above, *viz*: wands to fire and Yod; cups to water and Heh; swords to air and Vau; pentacles to earth and Heh final.

It was previously shown how the squares of the servient part of each lesser angle were given a double attribution to the letters of the name. They were seen to be ruled by a letter governing the rank and also by a letter governing the column. In order to work out the astrological attributions of this allocation, note that the columns go by the triplicity of the Kerubic square at the top, the ranks by quality. By this method there results a highly intricate and ingenious subdivision of elements in the sub-elements of the lesser angles.

Yod and fire are referred to the cardinal signs, Aries, Cancer, Libra, and Capricorn.

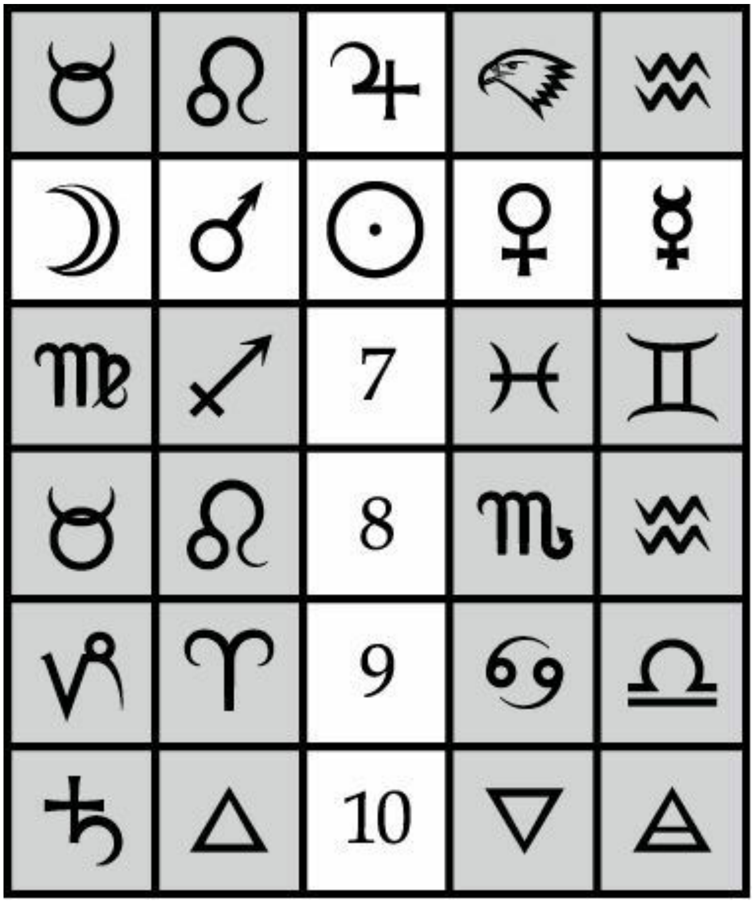
Heh and water are referred to the kerubic or fixed signs, Taurus, Leo, Scorpio, and Aquarius.

Vau and air are referred to the mutable signs, Gemini, Virgo, Sagittarius, and Pisces.

Heh final and earth are referred to the elements, fire, water, air, and earth.

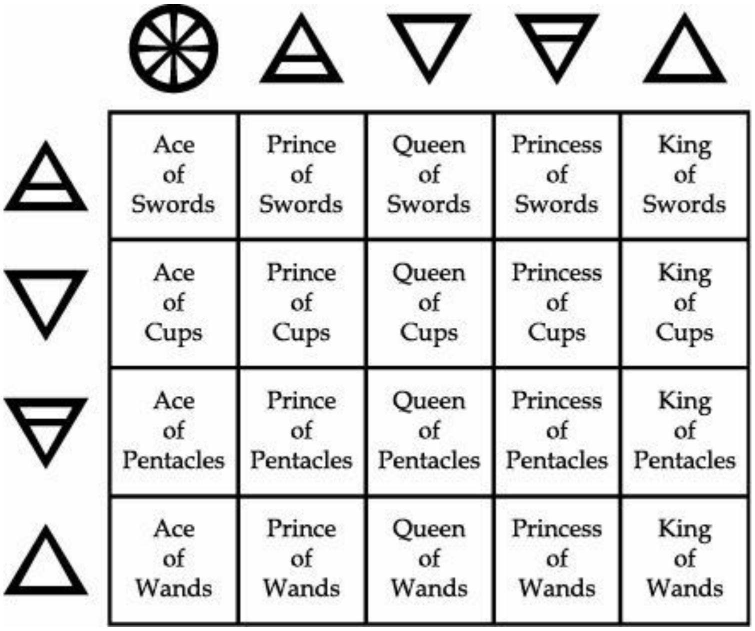
As to the reasons of this latter attribution, S.R.M.D. says that the four cardinal signs are called the most fiery because most solar in nature. That is, the equinoxes and solstices occur when the sun is in these signs. The Kerubic or fixed signs are considered watery because they are the most shining and glittering in nature. The remaining four mutable signs are called the most airy because they are the most subtle in nature; while the four elements are the most earthy because their operation is mainly terrestrial. Incidentally, instead of the usual earth symbol, the planet Saturn is used in the Enochian system, because, to quote S.R.M.D., “though one of the seven lords who wander (planets), Saturn is yet here classed with those who abide because he is the heaviest of the seven and thus formeth a link between the Wanderers and Abiders.”

The following diagram shows how any lesser angle may be worked out using the above rules:



*Earth Angle of Water Tablet*

One final set of attributions concerns the Tablet of Union, which is referred to spirit. It is employed, as before shown, in binding together the tablets, and in building up angelic names. Its attributions are to the four Aces of the elements and to the court cards. The Aces represent the root force, and the essential spiritual noumenon of the element. The court cards are the vicegerents of the root force in the element.

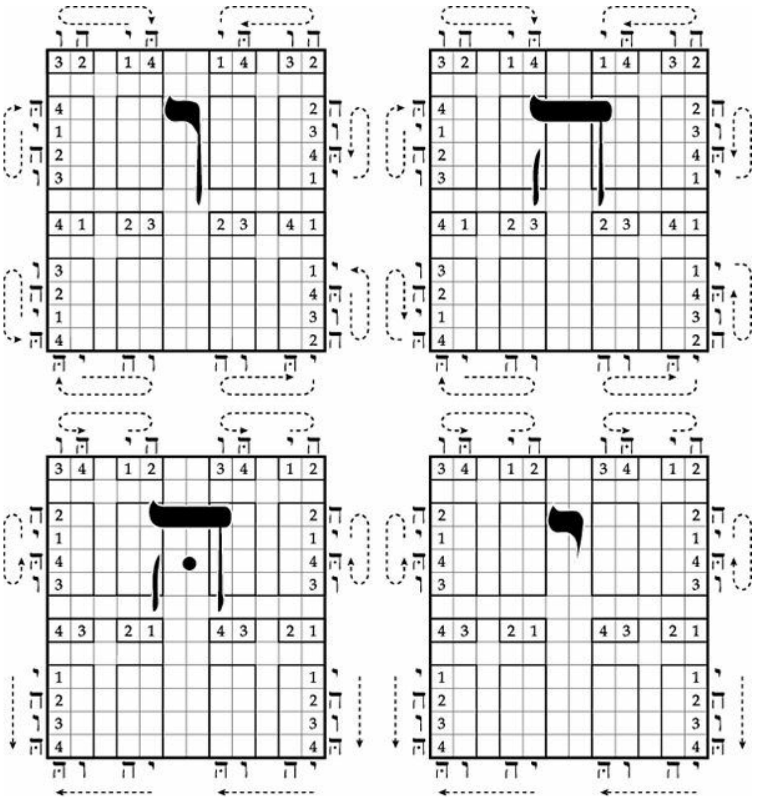


| | ☸ | 🜁 | 🜄 | 🜃 | 🜂 |
|---|---|---|---|---|---|
| 🜁 | Ace of Swords | Prince of Swords | Queen of Swords | Princess of Swords | King of Swords |
| 🜄 | Ace of Cups | Prince of Cups | Queen of Cups | Princess of Cups | King of Cups |
| 🜃 | Ace of Pentacles | Prince of Pentacles | Queen of Pentacles | Princess of Pentacles | King of Pentacles |
| 🜂 | Ace of Wands | Prince of Wands | Queen of Wands | Princess of Wands | King of Wands |

*Elemental Correspondences of Court Cards*

The foregoing methods of attributing the Enochian squares should be completely grasped before proceeding further. It is imperative to understand thoroughly the basic principles of attributions before beginning the analysis of the pyramids based on each square. What follows will have little meaning if the reader has not worked out these references and attributions for himself.

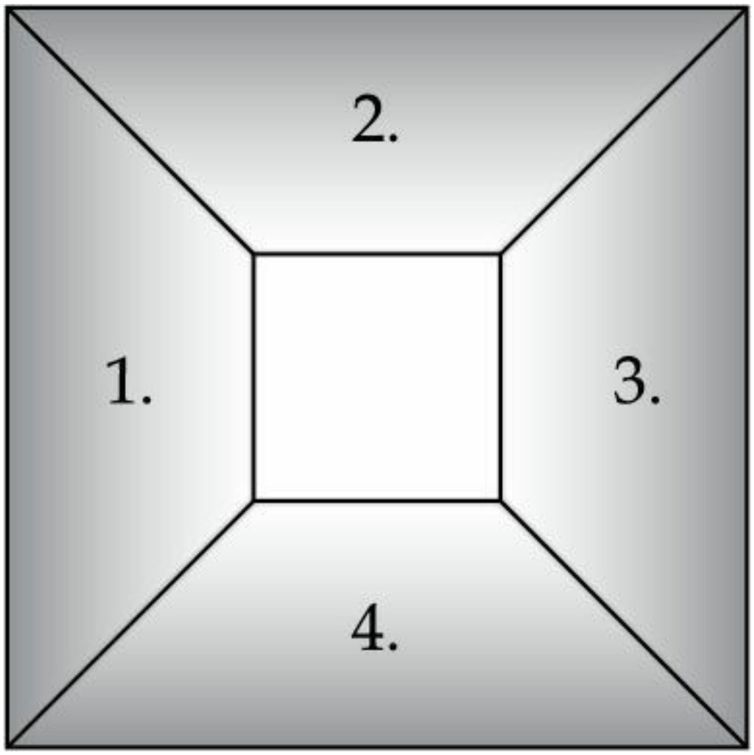
The following diagram shows the letters of Tetragrammaton attributed to the four Enochian tablets in detail. The figures refer to the order of reading the Hebrew letters, but must under no circumstances be confused with the order of the angelic names on the tablets, which always read from left to right.



*Attribution of the Great Name to the Lesser Angles*

In the $4^{xox} = 7^{xhx}$ grade the admission badge for the twenty-eighth Path was a pyramid. It was described as having a square base and four sides composed of equilateral triangles cut off so as to leave a flat top. These four sides were attributed to the four elements, and the flat top was conceived to be the throne of Eth, the spirit. Hitherto, the squares of the Enochian tablets have been treated as a single whole and as being flat. In reality, however, they are represented as being pyramids like that described above. The practical magical significance of this will be shown hereafter, but for the moment we must consider the method of producing the sides of these pyramids, and their attributions. With the exception of the Tetragrammaton letter, upon which everything else depends, all the other attributions appear and are included in the definition of the nature of the pyramid. Each side of the pyramid is coloured according to its own appropriate element, or left white for spirit. It by no means follows for example that a square from the airy angle of air will build up a completely yellow pyramid. But every square of the air tablet, in every angle, has at least one airy yellow side to its pyramid. Every square of the airy angle of all four tablets has at least one airy side.

On a flat surface, the pyramid is represented by dividing the square into four triangles, leaving a small square in the centre to mark the flat top. On this, if desired, the appropriate Enochian letter may be placed. The following will be the standard of reference, so that later should mention be made of triangle number two, the following diagram will show its position.



*Pyramid of Four Triangles*

The pyramid is supposed to be in position on the tablet, so that triangle number two points to the top of the tablet. To work out the pyramid of any square completely, it is necessary to know the attributions of the four triangles and the element of each. Since every tablet comprises four distinct divisions, each of these must be considered separately as each produces a different type of pyramid. The rules for analysing the pyramid based on the squares will be concisely put thus:

## Great Cross

Triangle No. 1. Sign of zodiac, small card of tarot.

Triangle No. 2. Spirit.

Triangle No. 3. Planet of decan.

Triangle No. 4. Elemental symbol of the tablet.

Note that triangle number two on the squares of the Great Cross is always spirit, as indicating the operation of the spirit in the primary element, and is shown white. Triangle number four is coloured according to the element of the tablet; thus red for fire tablet, blue for water, black for earth, yellow for air. Triangle number one is to be coloured according to the triplicity of the sign attributed to it, that is as to whether it is of an earthy, fiery, watery, or airy nature. Triangle number three is to be coloured in that of the element ruled by the planet attributed to it. The rule governing the latter is:

Sun and Jupiter rule the element of fire.

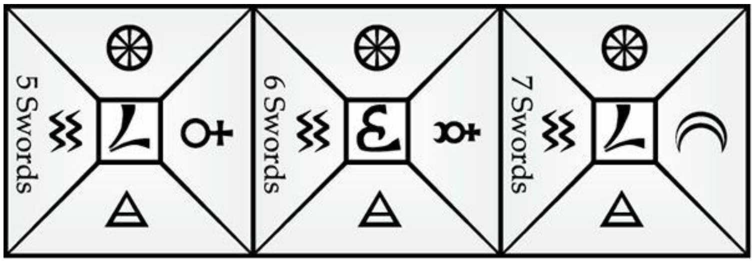
Saturn and Mercury rule the element of air.

Venus and moon rule the element of earth.

Mars rules the element of water.

On the other hand, there are alternative methods, the use of which calls into operation other forces than elemental. Thus the colour of number one may be in the colour of the sign itself, as red for Aries, and blue for Sagittarius, etc. Triangle number three may also be coloured in the colour of the planet itself, orange for the sun, green for Venus, etc. If these latter are used, planetary and zodiacal forces would be inferred in lieu of purely elemental ones. The former, however, may be found to be the most practicable for most circumstances.

The method of applying these rules to the Great Cross may be seen in the following, consisting of the three left hand squares of the Linea Spiritus Sancti of the air tablet, showing the pyramids formed from the squares of the letters ORO:



*Pyramids of ORO*

## Sephirotic Cross

Triangle No. 1. Elemental emblem of tablet.

Triangle No. 2. Emblem of Spirit.

Triangle No. 3. Elemental emblem of lesser angle.

Triangle No. 4. Sephirah. Letter of Tetragrammaton. Tarot card.

Colouring: No. 1, colour of the element of tablet. No. 2, always white. No. 3, elemental colour of lesser angle. No. 4, either white for Spirit, or in colour of Sephirah.

## Kerubic Squares of the Lesser Angles

Triangle No. 1. Tarot card of lesser angle.

Triangle No. 2. Elemental emblem of tablet.

Triangle No. 3. Kerubic symbol answering to letter of Name.

Triangle No. 4. Elemental emblem of lesser angle.

No. 1 will agree with the colouring of No. 3 always. That is, the colour will be that of the element of the court card corresponding to the Kerub. No. 2 shows the elemental colour of the tablet. No. 4, elemental colour of the lesser angle.

## Servient Squares

Triangle No. 1. Element of great tablet with astrological attribution.

Triangle No. 2. Elemental emblem of letter ruling the column with tarot trump.

Triangle No. 3. Elemental emblem of lesser angle with geomantic figure.

Triangle No. 4. Elemental emblem of letter ruling rank with Hebrew letter corresponding to tarot trump in triangle No. 2.

The colouring of these triangles is the simplest because it follows its elemental emblem. It has not been mentioned before, but it is the rule, when drawing or painting these pyramids and triangles, to paint the symbols on the appropriate sides in complementary colours. Thus, to take triangle No. 1 of a servient square in the water angle of water, the colour will be blue to refer to the element of the tablet as a whole, while the appropriate astrological attribution will be painted on it in orange. This rule applies to all the squares.

The method sounds highly complex, but in practice it is much easier than it sounds. In fact, it takes far less time to work out a square than to describe the method.

## Tablet of Union

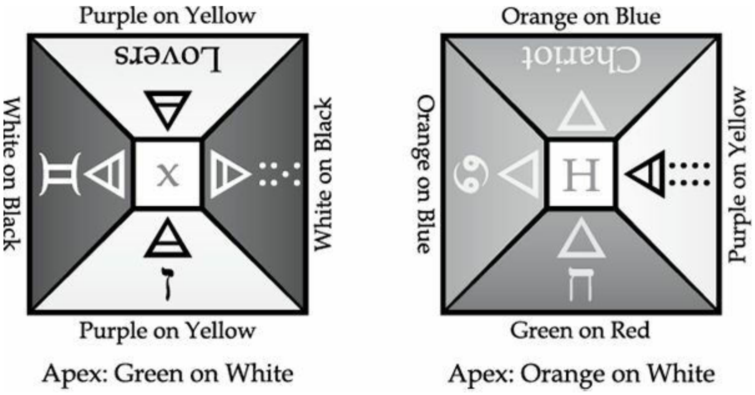
Triangle No. 1. Element of column. (Spirit in first column).

Triangles No. 2 and No. 4. Always Spirit.

Triangle No. 3. Element of rank.

The colours of each of the triangles are clearly indicated.

I append below examples of the above, so that there may be no difficulty at all in understanding how this procedure obtains. Consider the earth lesser angle of the earth tablet; the servient square in rank Vau and column Vau. The column is ruled by Vau, attributed to air, therefore the astrological symbol will be an airy sign. The rank is ruled by Vau, therefore the symbol will be mutable air, Gemini. The tarot key for Gemini is the Lovers. The Hebrew letter attributed to it is Zayin. The geomantic attribution is Albus.


Purple on Yellow
Lovers
White on Black
White on Black
x
Purple on Yellow
Apex: Green on White
Orange on Blue
Chariot
Orange on Blue
Purple on Yellow
H
Green on Red
Apex: Orange on White

*Pyramids with Symbolism*

Take the water tablet, air angle, column Heh, rank Yod. The column is ruled by Heh which is attributed to water. Therefore the astrological symbol will be a watery sign.

The rank is ruled by Yod, therefore the symbol will be cardinal or fiery water—Cancer.

The tarot key for Cancer is the Chariot.

The Hebrew letter for Cancer is Cheth.

The geomantic attribution is Populus.

The following is by S.R.M.D. “Briefly, regarding the pronunciation of the angelical language, thou shalt pronounce the consonants with the vowel following in the nomenclature of the same letter in the Hebrew alphabet. For example, in Beth, the vowel following ‘B’ is ‘e’ pronounced AY. Therefore, if ‘B’ in an angelic name precede another as in ‘Sobha,’ thou mayest pronounce it ‘Sobeh-hah.’ ‘G’ may be either Gimel or Jimel (as the Arabs do call it) following whether it be hard or soft. This is the ancient Egyptian use, whereof the Hebrew is but a copy, and that many times a faulty copy, save in the divine and mystical names, and some other things.

“Also ‘Y’ and ‘I’ are similar, also ‘V’ and ‘U,’ depending whether the use intended be vowel or consonant. ‘X’ is the ancient Egyptian power of Samekh; but there be some ordinary Hebrew Names wherein ‘X’ is made Tzaddi.”

From one ritual written by S.A., we find the following given as to the pronunciation of names.

“In pronouncing the names, take each letter separately. *M* is pronounced Em; *N* is pronounced En (also Nu, since in Hebrew the vowel following the equivalent letter Nun is ‘u’); *A* is Ah; *P* is Peh; *S* is Ess; *D* is Deh.

“NRFM is pronounced En-Ra-Ef-Em or En-Ar-Ef-Em. ZIZA is pronounced Zod-ee-zod-ah. ADRE is Ah-deh-reh or Ah-deh-er-reh. TAASD is Teh-ah-ah-ess-deh. AIAOAI is Ah-ee-ah-oh-ah-ee. BDOPA is Beh-deh-oh-peh-ah. BANAA is Beh-ah-en-ah-ah. BITOM is Beh-ee-to-em or Beh-ee-teh-oo-em. NANTA is En-ah-en-tah. HCOMA is Heh-co-em-ah. EXARP is Eh-ex-ar-peh.”

S.R.M.D. calls attention, in the document “S,” to some rather interesting, that is to say, suggestive, correspondences. It is to be noted that the number of squares in the vertical line of the Great Cross, that is in the Linea Dei Patris Filiique, will be twenty-six, which answers to the gematria or number of YHVH. Also the number of points in the geomantic symbols referred to the Kerubim, Fortuna Major to Leo, Rubeus to Scorpio, Tristitia to Aquarius, and Amissio to Taurus, are also twenty-six in number. The ten squares remaining on the horizontal bar of the Great Cross, that is five on each side of the descending column, and not considering the two squares on the centre where the shafts cross, will refer to the Ten Sephiroth. And the first three letters of those squares will symbolize the triad of the supernals operating through the Quadrangle.

## Enochian Attributions

| Column | Rank | Letter | Tarot Trump | Symbol | Geomantic Figure |
|---|---|---|---|---|---|
| ו | ה | א | Fool | 🜁 | Fortuna Minor |
| S.C. | Chokmah | ב | Magician | ☿ | -- |
| S.C. | Binah | ג | High Priestess | ☽ | -- |
| S.C. | Chesed | ד | Empress | ♀ | -- |

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| י | י | ה | Emperor | ♈ | Puer |
| ה | ה | ו | Hierophant | ♉ | Amissio |
| ו | ו | ז | Lovers | ♊ | Albus |
| ה | י | ח | Chariot | ♋ | Populus |
| י | ה | ט | Strength | ♌ | Fortuna Major |
| ה | ו | י | Hermit | ♍ | Conjunctio |
| S.C. | Kether | כ | Wheel of Fortune | ♃ | -- |
| Column | Rank | Letter | Tarot Trump | Symbol | Geomantic Figure |
| ו | י | ל | Justice | ♎ | Puella |
| ה | ה | מ | Hanged Man | ▽ | Via |
| ה | ה | נ | Death | ♏ | Rubeus |
| י | ו | ס | Temperance | ♐ | Acquisitio |
| ה | י | ע | Devil | ♑ | Carcer |
| S.C. | Geburah | פ | Tower | ♂ | -- |
| ו | ה | צ | Star | ♒ | Tristitia |
| ה | ו | ק | Moon | ♓ | Laetitia |
| S.C. | Tiphareth | ר | Sun | ☉ | -- |
| י | ה | ש | Last Judgment | △ | Cauda Draconis |
| ה | ה | ת | Universe | ♄ (Earth 🜃 ) | Caput Draconis |
| S.C. stands for Sephirotic Cross. |  |  |  |  |  |
| The above Table of Attributions, repeated though it is from earlier knowledge which should be familiar, may be useful for reference in working out the squares. |  |  |  |  |  |

## Enochian Alphabet

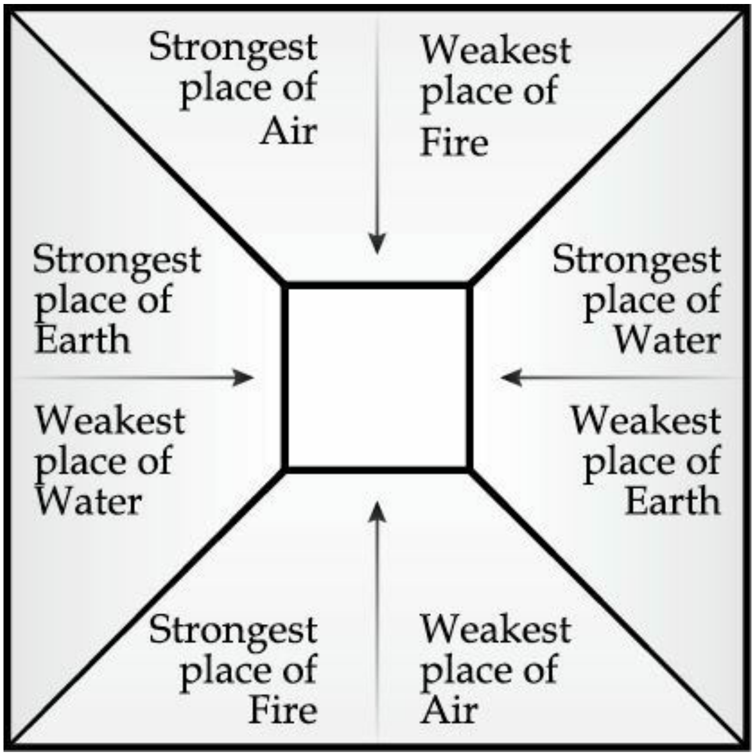
| Letter | Title | English |
|---|---|---|
| | Pe | B |
| | Veh | C or K |
| | Ged | G |
| |  |  |

| | | |
|---|---|---|
| | Gal | D |
| | Orth | F |
| | Un | A |
| | Graph | E |
| | Tal | M |
| | Gon | I, Y, or J |
| | Na-Hath | H |
| | Ur | L |
| | Mals | P |
| Letter | Title | English |
| | Ger | Q |
| | Drun | N |
| | Pal | X |
| | Med | O |
| | Don | R |
| | Ceph | Z |
| | Vau | U, V, W |
| | Fam | S |
| | Gisa | T |

Looking at the horizontal line again, and considering its full quota of twelve squares, instead of ten as before, then since they are divided into a three, a four, and a five—as in OIP TEAA PDOCE—they may be said to symbolize the triad of the supernals, the tetrad of the elements, and the pentagram. Again, in the commencing triad of the Linea Spiritus Sancti of each tablet, it may be said that:

ORO will be symbolical of the voice of the Man Kerub.
MPH will be symbolical of the cry of the Eagle Kerub.
MOR will be symbolical of the low of the Bull Kerub.
OIP will be symbolical of the roar of the Lion Kerub.

There are various ways of looking at the pyramids prior to undertaking the practical work of using them as the symbol for skrying in the spirit-vision. S.R.M.D. suggests a useful mode of meditation which elaborates in a most illuminating way the ordinary attributions. He says: “Thou mayest regard the upper triangle (No. 2) as representing a force acting downwards. The lower triangle (No. 4) as a force striving upwards. The left hand triangle (No. 1) as acting horizontally from left to right, and the right hand triangle (No. 3) as a force acting from right to left. While the centre will be the common force. Thus:


Strongest place of Air
Weakest place of Fire
Strongest place of Earth
Weakest place of Water
Strongest place of Water
Weakest place of Earth
Strongest place of Fire
Weakest place of Air

*Directions of Force in Enochian Pyramids*

“Spirit is strong in any position. Remember that fire acteth most strongly upwards, air downwards, water from right to left horizontally, and earth from left to right. And in those tablet squares according to their positions in the great tablet. And thus canst thou apply thy reason unto the elucidation of the effect of the four forces thus rushing together.”

Though this may sound wholly incomprehensible at first, a little reflection on the nature of the movement of these forces yields a wealth of ideas. S.R.M.D. provides a few examples at hazard of this analysis, and I quote them as follows:

"The square of 'A' of Exarp in the Tablet of Union.

Triangle No. 1. Queen of Swords.
Triangle No. 2. Spirit.
Triangle No. 3. Air.
Triangle No. 4. Spirit.

"Nearly all the squares of this tablet represent some combined effect of light and life. Here spirit acts both downwards and upwards. Air is not very strong in action when it is here placed; and the Queen of Swords represents the moist force of air, Heh of Vau. Therefore, if one could attribute a direct material action unto the squares of the Tablet of Union, the terrestrial effect would be that of a moist and gentle, scarcely moving, breeze; with a soft vibrating light playing through it, like the most gentle sheet-lightning in summer."

It will aid the reader considerably if, when meditating upon these examples, he draws the pyramid with the triangles so that he can refer to it at a moment's notice.

"The square 'H' of 'MPH' in the Great Cross of the water tablet.

Triangle No. 1. Seven of Cups.
Triangle No. 2. Spirit.
Triangle No. 3. Venus.
Triangle No. 4. Water.

"Here the action of water is extremely passive, Scorpio, representing especially still water, and Venus has her quiet action still more intensified. Therefore, were it not for the action of spirit, the effect would be rather evil than good, representing deception, and well summed up in the Seven of Cups, "the Lord of Illusionary Success." But the action of the spirit makes it mild and beneficent. A gentle, peaceful force.

"The Square 'O' of 'OMEBB' in the Sephirotic Cross of the water lesser angle of the water tablet.

Triangle No. 1. Water.
Triangle No. 2. Spirit.
Triangle No. 3. Water.
Triangle No. 4. Geburah.

"Here water is extremely strong, and is stirred to action by the energy of Geburah. Were it not for the spirit it would be the destroying energy of a flood, but the latter renders its effect more gentle and beneficent, promoting the solution and nourishment of matter.

"The square 'M' of 'AISMT,' a Kerubic square of the fiery lesser angle of the earth tablet.

Triangle No. 1. Queen of Wands.
Triangle No. 2. Earth.
Triangle No. 3. Eagle Kerub. Water.
Triangle No. 4. Fire.

"Here earth acting downwards and fire upwards, the effect would be volcanic. The water is as strongly placed as the fire, rendering it explosive, though helping to stifle the fire by its union with the earth. The Queen of Wands equals the water of fire, Heh of Yod, reconciling these two elements. Therefore the whole effect would be to produce a moist generating heat, like that of a conservatory, or rather of a hothouse. A force intensely excitant and generative and productive. The earth force of the tropics."

"The servient square 'R' of 'BRAP' in the watery lesser angle of the fire tablet.

Triangle No. 1. Virgo. Fire.
Triangle No. 2. Earth.
Triangle No. 3. Water. Conjunctio.

Triangle No. 4. Air.

“Here water is in the strongest place, but otherwise the force of the square is somewhat different to the former, from the influence of air in the lowest triangle. The effect will then be that somewhat of lands—fertile indeed, but ultimating its harvest, and therefore not nearly as excitantly generative as in the former square. And the land of Virgo as usually described will be a very fair representation thereof.”

The following statements concerning aspects of the philosophy underlying the Enochian tablets are also written by G.H. Frater S.R.M.D. Some of them are very profound and the student will do well if he gives them a good deal of attention—especially in connection with the idea of the projection of the Tree of Life into a solid sphere and forming five pillars. This part of the Enochian teaching is taken from a manuscript entitled “X. The Book of the Concourse of the Forces. Binding together the Powers of the Squares in the Terrestrial Quadrangles of Enoch.”

“Each of these terrestrial tablets of the elements is divided into four lesser angles by the great Central Cross which cometh forth as from the gate of the Watchtower of the element itself. The horizontal line of each of these four Great Crosses is named ‘Linea Spiritus Sancti.’ The perpendicular is called ‘Linea Dei,’ the Line of God the Father and Son, the ‘Patris Filiique,’ Macroprosopus and Microprosopus combined. For these four vertical lines resemble four mighty pillars each divided into twain by a light line shewing this forth; the Father himself, in the absence of the line. And in its presence shewing the Son.

“As aforesaid the central points of these four Great Crosses do shew in the celestial heavens, and do correspond unto the four Tiphareth points referred to in the Book of the Astronomic View of the tarot. Naturally then the Linea Spiritus Sancti coincides with the zodiacal belt wherein is the path of the sun who is the administrant of the spirit of life, and “the Lord of the Fire of the

World.” The four Linea S.S. then form the complete circle of the Ecliptic, a circle at the centre of the zodiacal circle.

“It is demonstrated in the tarot manuscripts that when the ten Sephiroth in their grouping which is called the Tree of Life are projected in a sphere (Kether coinciding with the North Pole, Malkuth coinciding with the South Pole, the pillar of Mildness with the axis) then the pillars of Severity and of Mercy are quadrupled, i.e., there are five pillars instead of three pillars.

“The same scheme is therefore applicable to the celestial heavens, and the mode of the governance of these tablets in the heavens is also set forth in the tarot manuscripts. But as before and as there is said, the rule of these four tablets, terrestrial as well as in the heavens, is in the spaces between the four pillars. That is, between the double pillars of Severity and Mercy. In these vast spaces at the ends of the universe are these tablets placed as watchtowers, and therein is their dominion limited on either side by the Sephirotic pillars, and having the great central cross of each tablet coinciding with one of the four Tiphareth points in the celestial heavens. Therefore even in the small squares into which each tablet is divided, each represents a vast area of dominion, having the correlation thereof in the universe, in the planets, in our Earth, in the fixed stars, and even in man, in animals, vegetables, and minerals.

“Therefore do the four perpendicular or vertical lines of the four crosses represent four great currents of force passing between north above and south below, intersecting the Tiphareth points and thus affirming the existence of the hidden central pillar of the Tree of Life forming the axis of the sphere of the celestial heavens.

“Therefore are these lines which are vertical called ‘Linea Dei Patris Filiique,’ as manifesting that central column wherein are Kether and Tiphareth, Macroprosopus and Microprosopus.

“The Calvary Cross of ten squares which are in each of the four lesser angles of each tablet are attributed unto the action of the spirit through the ten

Sephiroth herein. This cross of ten squares is the admission badge of the twenty-seventh Path leading unto the grade of Philosophus, the only grade of the First Order in which all the tablets are shewn. It represents the Sephiroth in balanced disposition, before which the Formless and Void roll back. It is the form of the opened out double cube and altar of incense. Therefore it is placed to rule each of the lesser angles of each tablet.

"A knowledge of these tablets will then, if complete, afford an understanding of the laws which govern the whole creation. The dominion of the Tablet of Union is above that of the four terrestrial tablets and towards the north of the universe.

"Of the letters on the tablets, some be written as capitals. These are the initial letters of certain angels' names drawn forth by another method, not now explained, and the offices of these do not concern a Zelator Adeptus Minor. Some squares have more than one letter. In these cases, either letter characterizes the square. The higher one is preferable. The lower is weaker. If two letters are side by side, the presumption is in favour of equality. Where two letters are in one square, the best plan is to employ both. But one alone may be used with effect.

"**Of the difference between these mystical names of the angels of the tablets and the Hebrew names such as Kerub, Auriel, and Michael, etc.** Those Hebrew angel names which have been taught unto the First Order are rather general than particular, attending especially to an office or rule whereunto such an angel is allotted. As it is written: 'One angel does not undertake two messages.' For these mighty angels do rather shew forth their power in the governance of the four great Sephirotic columns as aforesaid, *viz:* the double columns of Severity and Mercy when projected in a sphere, and this also is under the presidency of the Sephiroth. But the names of the angels of the Enochian tablets do rather express particular adaptations of forces shewing forth all variations and diverse combinations of those which are in the other case manifested in a more general way."

It will be found written in the *Clavicula Tabularum Enochi*: [3] "Now we are to understand that there are four angel overseers.... Each one of these angels is a mighty prince, a mighty angel of the Lord and they are of Him. They are as chief watchmen and overseers, set over several and respective parts of the world, *viz:* east, west, north, south, as under the Almighty, their governor, protector, defender. And the seals and authority of whom are confirmed in the beginning of the world. To whom belong four characters, being tokens of the Son of God, by whom all things are made in the creation, and are the natural marks of his holiness."

Now thou shalt observe that in the Book of the Concourse of the Forces, a sign is annexed unto each of the four tablets of the elements. That is, unto the tablet of air, a symbol of a T having four Yods above it.[4]

Unto the tablet of water a cross potent,[5] having two letters b. b., a figure 4, and a figure 6 in the angles thereof.

Unto the tablet of earth, a simple cross potent without additions.

Unto the fire tablet there is a circle having twelve rays. These be the sacred seals or characters alluded to in the preceding quotation. Thou shalt know that these four seals be taken from the Sigillum Dei Æmeth, after and according unto a certain guidance of letters which is there set forth. This "Liber Æmeth sive Sigillum Dei" that is the Book of Truth or the Seal of God entereth not into the knowledge of a Zelator Adeptus Minor.

From these four sigils there are four names drawn forth. From the Tau with four Yods or

4

T of the Sigillum Æmeth, T and 4 other letters are obtained, counting by the rule of 4

4

(from the T which is found at the top of the circle of letters and numbers on the Sigillum Dei Æmeth), thus:

|  |  |  |  |  |  |
|---|---|---|---|---|---|
| 4. | 22. | 20. | 18. | l. | og. |
| T | h | a | o | 8 |  |

This yields the name Tahaoelog for the air tablet.[6]

From b.4. 6.b. grouped about a cross, (note that T equals t, the cross equals th), is obtained: cross to h, then b.4., then 6.b., and continue 6:

|  |  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|---|
| 4. | 22. | b. | y. | 6. | 6. | a. | t. | 14. | n. |
| Th | h | 4 | 14 | b | A | 5 | 9 | n. |  |

yielding the name Thahebyobeaatanun for the water tablet.[7]

From the plain cross, which equals Th 4, proceed counting in each case forward as by numbers given:

|  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|
| 4. | 22. | 11. | a. | o. | t. | h. |
| Th | h | A | 5 | 10 | 11 |  |

yielding the name Thahaaothe for the earth tablet.[8]

From the twelve rayed circle, we begin with the middle circle on the Sigillum, the Greek Omega, the long o, and proceed counting 12 in each case, for the number of rays is 12 around the circle:

|  |  |  |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|---|
| 6. |  | o. | o. | 22. | H. | 6. | t. | n. |
| W. | h. | 8. | 17. | o. | 12. | A. | 9. |  |

which yields Ohooohaatan for the fire tablet.[9]

These names are not to be lightly pronounced.

## Note by Israel Regardie

Some remark obviously is required for the above. First, the Sigillum Dei Æmeth is part of the very complex system worked out by Dee and Kelly. No mention of it is made in any of the official Order teachings for the grade of Zelator Adeptus Minor other than the above. I have, through meditative and British Museum research, obtained a good deal of information about this Sigillum and associated “Enochiana,” but have decided to withhold publication for the time being since this volume is intended to reproduce veridical Order teachings and not the result of personal research. The names yielded by the analysis of the sigils are to be considered as the elemental kings of the entire tablet. There should be no confusion between the nature and function of the king whose name is derived from the whorl in the centre of the Great Cross, and the elemental king whose name is implicit in the sigil. The king of the quarter bearing the banners of the names of God is planetary in nature, representing rather the operation of the divine spirit through the element and its four sub-elements. Whereas the king whose name is derived from the sigil is a powerful elemental force. His operation is essentially elemental, and his nature is elemental, and he does not represent in any way the operation of the spirit. That is not to say that he is an evil force. On the contrary; but it is purely and intrinsically an elemental force and as such should be handled by invocation with great care.

## Part Two: The Sphynxes and the Pyramids

**The keys of the governance and combinations of the squares of the tablets.** They are the sphynx and the pyramid of Egypt; that is, the combination of the Kerubs being the sphynx. The combination of the elements being the pyramid.

Now learn a mystery of the wisdom of Egypt: “When the sphynx and the pyramid are united, thou hast the formulae of the magic of nature.

“These are the keys of the wisdom of all time; and its beginning—who knoweth it? In their keeping are the sacred mysteries and the knowledge of magic and all the gods.”

In the ritual of the thirty-second Path leading unto the Theoricus grade, it is thus written: “The sphynx of Egypt spake and said: I am the synthesis of the elemental forces. I am also the symbol of man. I am life. I am death. I am the child of the night of time.”

The solid pyramid of the elements again is the admission badge of the twenty-eigth Path leading to the Philosophus grade. It is attributed to the four elements. Therefore on its base is the word *Olahm*, meaning “world,” and upon its sides are the names of the elements: *Aesh, Ruach, Mayim, Aretz* or *Ophir*. Yet the apex is not allowed to remain vacant, nor quite acute in shape, but is cut off and so a small square is formed at the apex, and the letters *Eth,* meaning “essence,” are placed therein.

This small square maketh of the pyramid a certain throne or shrine. On this throne a certain ruling force is seated. Within the throne is a sacred symbol. Place then within each pyramid its appropriate sphinx, and the image of its god above. Take thou each pyramid as the key of the nature of each tablet square. The sphinx of each will vary in form according to the proportion of the elements comprising the square. The god of Egypt, whose image is to be placed above each pyramid, shall represent the force ruling under the direction of the great angel of the square.[10] This god shall be the symbol of the power of the light acting therein, as the angel shall be the descent of that light itself. The angelic name may be typified by the correspondences of the four letters of the angel’s name, adding AL to the name—the letters of the name standing for head, bust, arms, body, and lower limbs, etc., as taught in the instruction on telesmatic images. Place the name in Theban or Enochian letters on the girdle.

The four forms of the Sphynx are:

The bull................................wingless
The eagle or hawk.................winged
The angel or man...................winged
The lion................................wingless

This variation as to wings is another reason why, in grouping the tablets and the lesser angles of the same, the two forms of air and water are placed above the two tablets of earth and fire.

From the pyramid of the square, the symbolic form of each sphinx is formed thus: The upmost of the four triangles (triangle No. 2) sheweth the head and neck, and in the case of the angel or eagle, it shows whether wings are to be added to the form of the sphinx. The two triangles right and left (triangles No. 1 and 3) show the body with the arms or forelimbs here also. If angel or eagle there are wings added unto the representation of the figure. The lowest triangle (No. 4) adds the lower limbs, and the tail of the bull, eagle, and lion.

When air and fire predominate there is a male tendency. When water and earth, the type tendeth to female.

It is to be understood that what is here written regarding the sphinx of the pyramid and the god of Egypt ruling above is applicable especially unto the sixteen squares of the servient angels in each lesser angle.

**Concerning the skrying of the squares servient in the spirit vision.** Have in readiness the necessary implements and insignia; also let the Zelator Adeptus Minor have before him the symbol of the pyramid of the square. Rehearse the angelic calls appropriate thereunto and, having invoked the appropriate names governing the plane and division thereof in question, let the Z.A.M. imagine unto himself that he is enclosed within that pyramid. Or let him believe that he is voluntarily standing within an atmosphere corresponding unto that symbolized by the pyramid of the square, whether of heat or moisture, of cold or dryness, or of combinations of these.

Let him then endeavour to follow the ray therefrom unto the limits of the macrocosmic world and to find himself in a scene corresponding unto the nature of the pyramid square. That is, either of landscape or clouds or water or fire or ether, vapour or mist or raying light or a combination or combinations of these, according unto the nature of the plane.

For the pyramids of the squares are not solid pyramids of brick or stone built by the hand of man. But rather the symbolical representation of the elemental formula governing the plane of that particular sphere.

Having arrived at the plane required, let the Z.A.M. invoke the god of Egypt who ruleth above the pyramid by the power of the angel of the sphere —the name formed by adding the appropriate Tablet of Union letter to the angel’s name. At the same time, vibrate the Egyptian (Coptic) name of the god or goddess, whereby he shall perceive before him the colossal symbolic form of the god or goddess. Let him again use the angelic formulae, and test it by the power of symbols and signs. If it abide these tests, thus showing it is a true image, then let him request it to make manifest before him the sphinx of its power.

This shall also appear in a colossal figure and shape, and should be tested by the proper formula. He shall continue his invocations until he can behold it clearly, even invoking the angel of the plane by the superior names, and by the god of Egypt. Also let him vibrate the name of the angel, invoking it by its own name, and by the knowledge of its symbolic (telesmatic) image, the sphinx and by the name of the god of Egypt, and by his own particular symbolic form, according to the formula of the square. Thus therefore in this manner only—if thou wishest to escape from delusion—shalt thou be able to discern truly, by skrying, the nature of the plane and of its operation. Standing before the sphynx, and saluting it with the proper signs, and invoking the god of Egypt by his proper and true names, thou shalt ask by the virtue and power of those symbols and names for the knowledge of the operations and influences of that plane. Thou shalt ask concerning the special attributes of that vast portion of the confines of the universe included in that sphere, its varying nature, its elemental nature; its inhabitants, elemental and spiritual, etc.; the operation of its rays through the greater world, that is, the universe; of its influence upon this particular planet, upon animals, plants, minerals, and lastly upon man the microcosm.

And when thou shalt have obtained all this reflect that even then it is but a small part of the knowledge of the wisdom of the formulae contained in the plane—even of that one square.

## Notes by Frater S.R.M.D.

For quick working, make sixteen plain triangles; four red, four blue, four yellow, and four black.

Make also Kerubic figures. A red lion, a black bull, a blue eagle, a yellow angel.[11] Divide each into three, the centre piece being halved by a horizontal cut. From these make composite sphinxes to lay under the pyramid.[12]

Make small Egyptian gods to place above the pyramid.[13]

Make a shallow inverted pyramid of cardboard. Fill the sides as required with the coloured triangles to represent the several squares. Let the pyramid be shallow enough to show all four sides at once.

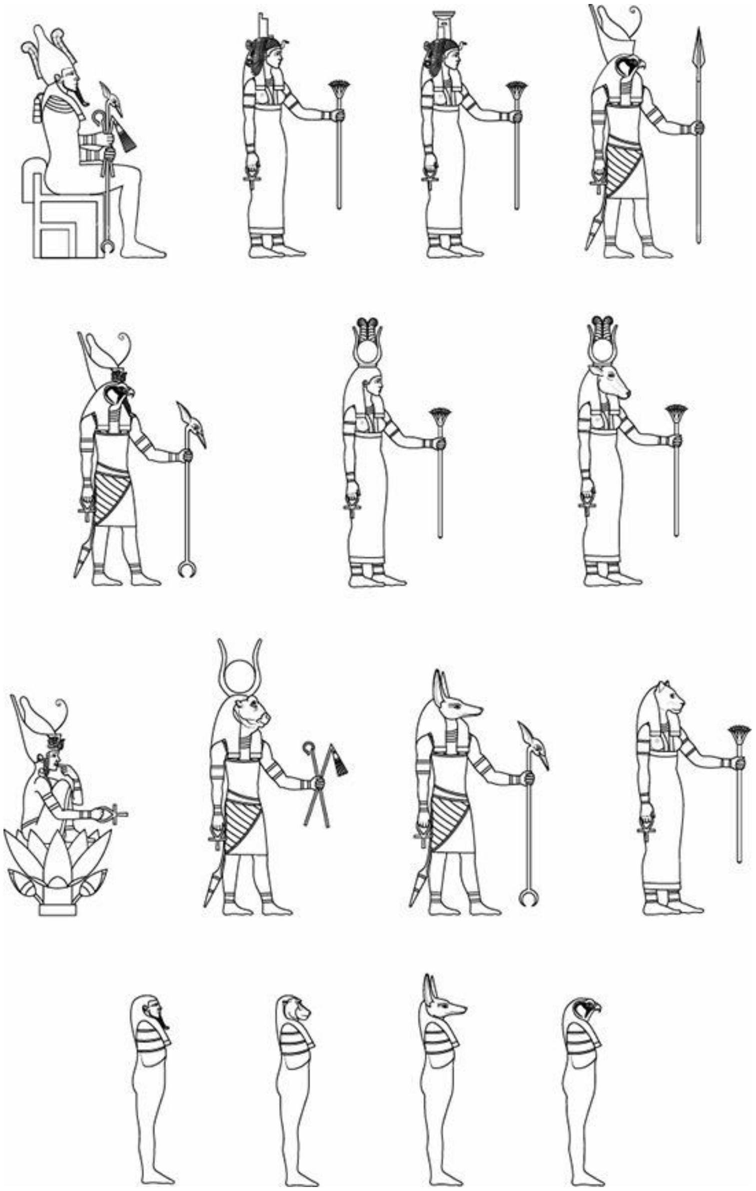
These be the gods of Egypt who rule above the pyramids of the sixteen servient angels and squares of each lesser angle. In the middle of each pyramid is the sphinx of its power. Revere then the sacred symbols of the gods, for they are the word manifested in the voice of nature. These be the Elohim of the forces of the eternal, and before their faces the forces of nature are prostrate.[14]

In order to show something of the nature of these Enochian pyramids as revealed by skrying therein with the spirit-vision, I have thought it advisable to include here two or three examples of simple visions obtained by members of the old Order. These are provided only as instances of the procedure and results to be obtained. Under no circumstances should the student permit his own skrying researches to be influenced and moulded by these visions. He must not attempt to make his own accounts of the nature of the pyramids accord with those given here. The technique alone should be noted, and the manner of applying tests—but nothing further than that should be used in actual practice.

| No. | Elements | Egyptian Gods | Coptic Name | 0° = 0$^{\square}$ Officers |
|---|---|---|---|---|
| 1 | Spirit: or one triangle of each element | Osiris | Hoyωωpι-ϛ | Hierophant on throne |
| 2 | Water: or 3 out of 4 Water | Isis | Hιcε-ϛ | Praemonstrator |
| 3 | | Nephthys | | Imperator |

| | | | | |
|---|---|---|---|---|
| | Earth: or 3 out of 4 Earth | | Ⲛⲉⲩⲫⲉⲩⲥⲉ -ϛ | |
| 4 | Fire: or 3 out of 4 Fire | Horus | ϩⲱⲱⲣ | Hiereus |
| 5 | Air: or 3 out of 4 Air | Aroueris | ⲁⲣⲱⲩⲉⲣⲓ -ϛ | Past Hierophant (Hierophant off throne) |
| 6 | 2 Water 2 Earth | Athor | ⲁϩⲁⲑⲱⲱⲣ | Invisible Station—Kerub of East |
| 7 | 2 Fire 2 Water | Sothis | Ϣⲏⲱⲉⲩ | Invisible Station—Kerub of West |
| 8 | 2 Air 2 Water | Harpocrates | ϩⲱⲣⲡⲟⲕⲣⲁϯ ϛ | Invisible Station—between altar and Hegemon |
| 9 | 2 Fire 2 Earth | Apis | ⲁϩⲁⲡϣⲓ | Invisible Station—Kerub of North |
| 10 | 2 Air 2 Earth | Anubis | ⲁⲛⲱⲩⲃⲓ -ϛ | Kerux |
| 11 | 2 Fire 2 Air | Pasht (Sekhet) | ⲑⲁⲣⲫⲉϣ | Invisible Station—Kerub of South |
| 12 | Fire Water Earth | Ameshet | ⲁⲙⲉϣⲉϯ | Invisible Station—NE Child of Horus |

| | | | | |
|---|---|---|---|---|
| 13 | Fire Water Air | Ahephi | ⲁϩⲉⲫⲓ | Invisible Station—SW Child of Horus |
| 14 | Earth Water Air | Toumathph | ϯⲱⲩⲙⲁⲑⲫ | Invisible Station—SE Child of Horus |
| 15 | Earth Air Fire | Kabexnuv | Ⲕⲁⲃⲉⲝⲛⲩϥ | Invisible Station—NW Child of Horus |
| “St” or (Coptic letter) added to a Coptic deity name represents a more spiritual force since (Coptic letter) is attributed to Kether. | | | | |



*Images of the Egyptian Gods*

1. “A vision of the ‘N’ square in the airy lesser angle of the water tablet. The full name is nhdD, and the pyramid god is Ahephi.

“Having recited the fourth and tenth Enochian calls, and invoked the angelic names of the tablet of water, and the airy angle, I was carried up by the gentle moving waves of warm moist air, through which I could see bright blue sky with greyish white clouds moving across rapidly. I rose in the air till I found myself on a vast sandy plain, on the right little vegetation, on the left a broad river with trees and grass on its banks. A cool breeze was blowing from the river across the plain, and seemed to refresh the green after the heat of the day.

“I called on Ahephi to appear and the form gradually filled the place till the scene disappeared altogether. Tested by the letters, it grew immensely larger, and seemed to have a yellow and blue striped nemyss, whitish wrappings, with broad blue bands round it, and a greenish yellow light shown about it. I gave the L.V.X. signs and asked to be shown the sphinx of its power. This gradually appeared through the yellow light behind the godform, human head, very fair and bright face, wings, yellow and blue nemyss, claws of eagle extended in front, and hind legs and tail of a lion in reclining position.

“On asking for the action of the force of the square, was shown a bubble of water into which air was continually pouring, and expanding it till it burst and disappeared, the energy seeming then to pass into other forms and come under the rule of another square. It seemed a transitory action, more the initiator of fresh conditions than an end in itself. I asked its effect on the earth, and was taken to the scene I had left, and saw again how the moist breeze from the river gave fresh life to the vegetation which had flagged during the day. Asking its effect on the animal world, I was shown a deer standing by a lake. A current of force passing over it, seemed to bring the dawn of reason and glimmering of consciousness, the first conscious stirrings of an animal. Acting on man, it seemed to affect the brain, producing a vague waving motion which prevented fixity of thought and definiteness of idea, loss of the power of concentration.

“I then asked to see the elementals of the plane, and saw numbers of small-sized human figures, fair, active expression on face, bodies rather solid-looking compared to the head, large wings like dragon flies which were iridescent and seemed to reflect the colouring of things about them.

“I gave the $5^{xox} = 6^{xhx}$ signs to the sphinx and then called on the angel of the square. I saw above the god the figure I had drawn—the wings on the crown were blue, the cuirass bright steel with the eagle symbol on the breast in gold, the drapery below was a yellowish green, and the feet bare.”

2. “A vision of the square ‘l’ of the earthy lesser angle of the tablet of air. Name 1Sha. Anoubi is the pyramid god.

“This atmosphere was damp and cold. I stood on the summit of a mountain, cloud-enwrapped, and there, having rehearsed the angelical calls, and vibrated the names, I beheld the colossal form of Anubis, who, after a time, shewed me the sphinx of his power. This again shewed me a mighty angel who answered my signs, and when in that of the Theoricus I saw that a brilliant ray descended into the outstretched palm of each of her hands. On my asking for guidance and information, she gave me one of these rays, which I beheld as a crystal cord whose other end rested in the Eternal. The angel led me first among the ethers, and after a space I beheld stars and worlds innumerable.

“Through the brighter suns, particles passed—coming out the other side as blackened cinders. Then came forth a mighty hand which gathered these cinders and welded them into a mass, lifeless and vast. Then we passed to this earth—to a frigid scene, all snow and huge blocks of ice. The cold was intense, but I felt it not. Here were polar bears, and seals, as also many sea gulls. In places, the ice was stationary but again it was violently moved, block crashing against block with deafening roar. The inhabitants of the place were small and bloodless, wrapped chiefly in the skins of polar bears.

“The influence of this square on man makes him violently impetuous in the absence of difficulty, but instantly hopeless in the face of an obstacle, abandoning at once every project. The elementals are demure, birdlike creatures with semi-human faces. The spiritual beings are beautiful diaphanous angels, light brown in colour, with sweet, serious faces. They were all much occupied when I saw them. Some had silver in their left hands and mercury in their right, which they would put into a golden vessel together, whence came immediately a pale gold coloured flame which ever increased in size, spreading out through the worlds. Others bearing the legend 'Solve et Coagula' woven into their belts, mixed water and the principle of cold which they bore in a pair of scales, and the union was the ice of the region we were in. I was wondering whether all this had any counterpart in human nature, and its possibilities of development when I saw two types. One an ancient man toiling along most painfully, and the other a child skipping along light-heartedly. As they faded there rose between them a radiant figure clad in gold, bearing on her brow the sign Libra in living emerald. Then I understood that only in and by the reconciliation of these two forces, the fixed and the volatile, is 'the pathway of true equilibrium' found. On asking for plants I was shown mushrooms, which seemed to be particularly consonant to this square."

3. "A vision of the square 'C' in the watery lesser angle of the air tablet. Name: CPao. Hoorpokrati, the pyramid god.

"Read the third and seventh Calls. Vibrated Oro Ibah Aozpi, Bataivah, the angel CPao. The Egyptian god is Hoorpokrati.

"Found myself in the air in the midst of whirling clouds. Travelled on by the above names. Saw the angel of colossal size clothed in white. Tested with a letter Tau and Beth placed over the form, but there was no change, so removed those letters. Clouds seemed to be floating around the angel. Saluted with L.V.X. signs and asked to see Egyptian god, who appeared equally colossal while the angel floated up above his head. Tested as before.

"Vibrated Hoorpokrati second time, saluted as before, and asked to see the sphinx, both angel and Harpocrates returning the saluting sign. Sphinx then appeared with eagle head, lower part human, on one side eagle's wings, the other side human arms. Tested and saluted as before. The sphinx was of colossal size.

"Now I vibrated all the names repeatedly, and asked to see the meaning of the square. I was told that it was the astral region of storm and rain clouds with wind. I saw elementals in grey or pearly robes floating on the white fleecy clouds.[15] On dark thunderclouds were forms in dark lurid grey raiment, bearing thunderbolts like the images attributed to Zeus; many eagle-headed forms among them. Presently I saw one with a crown. I asked him to show me, and he took me by the hand and we traversed an enormous distance beyond the earth which became invisible. Then we soared upwards still in the midst of the same surroundings, till I saw the sun of that region, shining brightly, but clouds frequently drifting across it, while the clouds were now below us but only partially so. He told me that the nature of this square was to supply the forces on the astral plane which generate wind, rain, clouds, and storm on the natural plane. That these occurred throughout the universe but with different effect. That on our evil planet the effect was sometimes disastrous, being perverted from their original intention by our evil sphere. But on other higher planes the effect was always beneficial, clearing away that which had fulfilled its purpose and replacing it by fresh influence. The region attributed to this square seemed simply limitless. We traversed an enormous distance, yet seemed no nearer the end. So he brought me back again. Then I thanked him and saluted him, and descended to the former plane. There I thanked and saluted the angel, Hoorpokrati, and the sphinx. So I returned home, dimly seeing my natural body before reentering it."

## FURTHER RULES FOR PRACTICE

By G.H. Frater Sapere Aude

1. Prepare for private use four tablets with correct lettering, as given in the official lecture, and a Tablet of Union.

2. Make the four tablets coloured as brilliantly and as flashingly as possible, and in exact proportion. This should be done with coloured papers. They may be done in watercolours, but this is not so good.[16]

3. The four minor implements are to be used with the Enochian tablets. A small altar should be arranged in the room at the time of working. It should be draped with a black cloth, with a lighted candle by the wand, incense

burning by the dagger, gold and silver or bread and salt with the pentacle, and water in the cup.

4. Use the ritual of the hexagram for the invocation of the king and the six seniors.

5. Use the ritual of the pentagram for the spirit and the four elements.

6. The Calvary Cross names call forth with a word of six letters and command with a word of five. They rule the lesser angles in which they are situated, and should be used in the preliminary invocation.

7. The six seniors and kings are on a higher plane and should be invoked with the hexagram ritual. The names of the six seniors are each of seven letters, that of the king eight.

8. The deity names consist of a name of three letters, four letters, and five letters respectively, corresponding to the supernal triad, I.A.O. Also to the triad of YHVH, Yeheshuah, Yehovashah.

9. The name of the king and the letters from the centres of the great Central Crosses initiate the whirl, and should not be used by those who do not understand its action.

10. Remember that the east is attributed to air, south to fire, west to water, north to earth, when you summon spirits or forces. When, however, you go to seek spirits or forces on their own planes, the attribution of the elements to the cardinal points is as in the zodiac, as follows: east to fire, south to earth, west to air, north to water.

11. Bearing this in mind, place yourself (imaginatively) in the centre of a hollow cube, standing in the centre of the Tablet of Union between the O of HCOMA and the second N of NANTA:

| | | | | |
|---|---|---|---|---|
| E | X | A | R | P |
| H | C | O | M | A |
| | | x | | |
| N | A | N | T | A |
| B | I | T | O | M |

Now imagine the four elemental tablets standing round you like the four walls of a room, that is, at the four cardinal points. This is subjective working.

12. Another method is to imagine a moonstone spheroid, containing the universe, yourself standing as it were, at first, in the centre, and the Tablet of Union at the North and South Poles. At the same time divide the surface into four quarters and imagine yourself outside the spheroid. This is objective working.

13. These tablets can be applied to the universe, to the solar system, to the earth, or to man himself. “As above, so below.”

14. Perhaps the most convenient method for a beginner to adopt is to apply this scheme to the earth, treating the three deity names as the three signs of the zodiac in one quarter. For example, take the fire tablet and place OIP on the sign Leo, TEAA in Virgo, and PDOCE in Libra. And so on with the other god names, treating the Kerubic sign as the *point de départ*, one quarter of a house in astrology being roughly equal to the square of each letter.

Each of these spaces, under these circumstances, would appear to be governed by a heroic figure of, say, twelve feet high, not winged. But the spirit names and the names above the Calvary Cross, even on the earth plane, bring forth figures of tremendous size and beauty, which could easily lift a human being in the palm of the hand. From the fiery lesser angle of fire, I have seen AZODIZOD, the figure being fiery red with flaming wings and hair of emerald green. ZODAZODEE, black and white, flashing and flaming. EEZODAHZOD, blue and orange, with a mist of flame about him. ZODEEZODAH, orange, with hazy gold wings like gold gauze, and nets of gold around him.

Having selected one of the above methods, let the Zelator Adeptus Minor perform the lesser banishing rituals with the sword. Invoke, with the minor implement, the element required.

Our example being the square of OMDI, a watery and earthy square in the lesser angle of earth in the great southern quadrangle or fire tablet, we take the fire wand. In the four quarters we invoke, with the equilibriating pentagram for actives, and the fire pentagram, using only the tablet names: “EDELPERNAA, (the great king of the south). VOLEXDO and SIODA, (the two deity names on the Sephirotic Calvary Cross). I command ye in the divine name OIP TEAA PEDOCE and BITOM that the angel who governs the watery and earthy square of OMDI shall obey my behest and submit to me when I utter the holy name OOMDI (pronounced Oh-Oh-Meh-Deh-ee).”

Having repeated this invocation in the four quarters, turn to the east if you wish to go to the plane or to the south if you wish to invoke the spirits to come to you. Look at the painted tablet which you have prepared until you can carry it in your mind, then close the eyes and vibrate the name OMDI and OOMDI until your whole body trembles and you almost feel a sensation of burning.[17]

Then pass through the tablets and try to see some sort of landscape. My experience of this particular plane was a dull red crumbling earth. I first found myself in a cave. As a symbol I was told that this square of OMDI was like the roots of a tiger lily; the square MDIO to the right, representing the life working in it. The square IOMD to the left, represented the sap flowing through the stalk and the leaves, as it were; the square DIOM to the left of that, the orange flower with the black spots upon it, fitly representing air, fire, and earth—yellow, red, and black.

Afterwards I invoked the king and six seniors to explain the general bearings of the quadrangle. After passing through several fiery planes, each of them of greater whiteness and brilliance than the last, I seemed to be stationed on a high tower situated in the centre of the quadrangle between the two a’s in the centre of the Great Cross, and I was told by the six seniors that they were partly representative of the planets, but that their names should really be read in a circle, in a way we should be taught later, etc.

Final note. From the lectures circulated among the adepti,[18] I have gathered that the angels placed over the Kerubic squares of the lesser angles of the great quadrangle have the following properties:

Air angle. “Knitting together and destruction.” Centrifugal and centripetal forces. Expansive and contractive, etc.

Water angle. “Moving from place to place.” Motion, vibration, changing of forms.

Earth angle. “Mechanical crafts.” Creative or productive of results on the material plane.

Fire angle. “Secrets of humanity.” Controlling human nature, clear vision, etc.

And that the subservient angels of these angles, that is the angels of the sixteen servient squares under the Sephirotic Cross, rule:

Air angle. “Elixirs.” Purification from illusions, diseases, sins, etc. by sublimation.

Water angle. “Metals.” the right methods of polarizing the soul so as to attract the L.V.X.

Earth angle. “Stones.” The fixing of the higher self in the purified body.

Fire angle. “Transmutations.” The consecration of the body and the transmutation brought about by consecration.

**Note by Israel Regardie:** It is to be noted that the lesser angles in each quadrangle have identical properties and qualities differing only according to the primary element of the tablet in which they are situated. That is, the lesser angle of air in the air quadrangle will be very similar in nature to the lesser angle of air in the water tablet, or the earth and fire tablets; and that the only difference between them will be in the nature of their particular quadrangle. The lesser angle of air is said to be concerned with “physic” or healing. The use of the lesser angle of air in the fire tablet would have to be for quite different objects and purposes than for example the air lesser angle of the earth tablet. And so for the other lesser angles in the primary elements.

# Part Three: The Forty-Eight Angelical Keys or Calls

These calls or keys which follow are only to be made use of with the greatest care and solemnity, especially if they be pronounced in the angelical language as given. Anyone profaning them by using them with an impure mind, and without a due knowledge of their attribution and application, shall be liable to bring serious spiritual and physical harm unto himself.

The first nineteen calls or keys, of which eighteen alone are expressed, are attributed unto, and to be used with, the Tablet of Union and the four other terrestrial Enochian tablets.

The First Key hath no number and cannot be expressed, seeing that it is of the Godhead. And therefore it hath the number of 0 with us, though in the angelic orders it is called first. Therefore, their second key is with us the first.

Unto the Tablet of Union are attributed six calls, of which the first is the highest and above the other five. The remaining twelve calls, together with four of those belonging unto the Tablet of Union, are allotted unto the four tablets of the elements.

The First Key governeth generally, that is as a whole, the Tablet of Union. It is to be used first in all invocations of the angels of that tablet but not at all in the invocations of the angels of the other four tablets.

The Second Key is to be used as an invocation of the angels of the letters E.H.N.B. representing the especial governance of the spirit in the Tablet of Union. It is also to precede in the second place all invocations of the angels of that tablet. Like the First Key it is not to be employed in the invocations of the angels of the four other tablets.

(The numbers such as 456 and 6739, etc., which occur in some of the calls contain mysteries which are not here to be explained.)

The next four keys or calls are used both in the invocations of the angels of the Tablet of Union, and in those of the angels of the four terrestrial tablets as well. Thus:

The Third Key is to be used for the invocation of the angels of the letters of the line EXARP, for those of the air tablet as a whole, and for the lesser angle of this tablet which is that of the element itself—air of air.

The Fourth Key is to be used for the invocation of the angels of the letters of the line HCOMA, for those of the water tablet as a whole, and for the lesser angle of this tablet—water of water.

The Fifth Key is to be used for the invocation of the angels of the letters of the line NANTA, for those of the tablet of earth as a whole, and for the lesser angle of this tablet—earth of earth.

The Sixth Key is to be used for the invocation of the angels of the letters of the line BITOM, for those of the tablet of fire as a whole, and for the lesser angle of this tablet—fire of fire.

This finishes the employment of the keys of the Tablet of Union. The remaining twelve keys refer to the remaining lesser angles of the four terrestrial tablets, as hereafter set forth in the following table.

## Enochian Keys or Calls

| Key | First Words | Government |
|---|---|---|
| lst | I reign over you, saith the God of justice. | Tablet of Union as a whole |
| 2nd | Can the wings of the winds understand your voices of wonder? | E.H.N.B. |
| 3rd | Behold, saith your God, I am a circle, on whose hands stand twelve kingdoms. | EXARP and tablet of air;<br>IDOIGO and air of air. |
| 4th | I have set my feet in the south and have looked about me; saying: | HCOMA and tablet of water;<br>NELAPR and water of water. |
| 5th | The mighty sounds have entered into the third angle. | NANTA and tablet of earth;<br>CABALPT and earth of earth |
| 6th | The spirits of the fourth angle are nine, mighty in the firmament of waters. | BITOM and tablet of fire;<br>RZIONR and fire of fire |
| 7th | The east is a house of virgins singing praises amongst the flames of first glory. | Water of air; LILACZA |
| 8th |  | Earth of air; AIAOAI |

| | | |
|---|---|---|
| | The mid-day, the first, is as the third heaven made of hyacinthine pillars. | |
| 9th | A mighty guard of fire with two-edged swords flaming: | Fire of air; AOUVRRZ |
| 10th | The thunders of judgment and wrath are numbered, and are harboured in the north | Air of water; OBLGOTCA in the likeness of an oak. |
| 11th | The mighty seats groaned aloud and there were five thunders which flew into the east. | Earth of water; MALADI |
| 12th | O you that reign in the south and are 28, the lanterns of sorrow. | Fire of water; IAAASD |
| 13th | O you swords of the south which have 42 eyes to stir up the wrath of sin. | Air of earth; ANGPOI |
| 14th | O you sons of fury, the children of the just which sit upon 24 seats. | Water of earth; ANAEEM |
| Key | First Words | Government |
| 15th | O thou, the governor of the first flame, under whose wings are 6739 which weave. | Fire of earth; OSPMNIR |
| 16th | O thou, second flame, the house of justice, which hast thy beginnings in glory. | Air of fire; NOALMR |
| 17th | O thou third flame, whose wings are thorns to stir up vexation: | Water of fire; VADALI |
| 18th | O thou mighty light, and burning flame of comfort. | Earth of fire; UVOLBXDO |

Wherefore unto the tablet of air are attributed the Third, Seventh, Eighth, and Ninth Keys. Unto the tablet of water, the Fourth, Tenth, Eleventh, and Twelfth Keys. Unto the tablet of earth, the Fifth, Thirteenth, Fourteenth, and Fifteenth Keys. And unto the tablet of fire, the Sixth, Sixteenth, Seventeenth, and Eighteenth Keys.

So that, to invoke, for example, the angels of the line NANTA of the Tablet of Union, thou shalt first read the First and Second Keys, and then the Fifth Key, and then employ the necessary names.

And to invoke the angels of the lesser angle IDOIGO, air angle of the tablet of air, thou shalt read the Third Key only, and then employ the necessary names.

But to invoke the angels of the lesser angle VADALI, water angle of the tablet of fire, thou shalt first read the Sixth Key, and then the Seventeenth Key, and after that use the necessary names. Whereas, for the angle of fire of fire therein, the Sixth Key alone would suffice, as also for the king and angelical seniors of that tablet.

And so of the other angles of the other tablets, these rules shall suffice.

Now, though these Calls are thus to be employed to aid thee in the skrying of the tablets in the spirit vision, and in magical working therewith, yet shalt thou know that they be allotted unto a much higher plane than the operation of the tablets in the Assiatic world. And, therefore, are they thus employed in bringing the higher light and the all-potent forces into action herein; and so also, are they not to be profaned, or used lightly with an impure or frivolous mind as before said.

Also these Calls may be employed in the invocation of the chiefs of the elementals according to the title of the Book “T” associated therewith. And in this case, it will be well to employ the names of the archangels Michael, Raphael, etc., and their inferiors. And thou shalt understand that these Hebrew names are more general as representing offices, while those of the angelic tablets are more particular as representing natures.

The Calls or Keys of the thirty aethers be all one in form, only that the particular name of the aether in question is employed, such as ARN, ZAA, etc.

## THE FIRST KEY: Tablet of Union

| | | |
|---|---|---|
| I reign over you | saith the God of Justice | in power exalted above |
| *Ol Sonf Vorsag* | *Goh Iad Balt* | *Lonsh* |
| The firmament of wrath: | in whose hands | the sun is as a sword |

| | | |
|---|---|---|
| *Calz Vonpho* | *Sobra Z-Ol* | *Ror I Ta Nazps* |

| | | |
|---|---|---|
| And the moon | as a through-thrusting fire | who measureth |
| *Od Graa* | *Ta Malprg* | *Ds Hol-Q* |

| | |
|---|---|
| Your garments in the midst of my vestures | and trussed you together |
| *Qaa Nothoa Zimz* | *Od Commah* |

| | | |
|---|---|---|
| As the palms of my hands: | whose seat | I garnished with the fire |
| *Ta Nobloh Zien* | *Soba Thil* | *Gnonp Prge* |

| | | |
|---|---|---|
| Of gathering: | who beautified | your garments with admiration |
| *Aldi* | *Ds Vrbs* | *Oboleh G Rsam* |

| | | |
|---|---|---|
| To whom I made a law | to govern the holy ones: | who delivered you |
| *Casarm Ohorela* | *Taba Pir* | *Ds Zonrensg* |

| | | |
|---|---|---|
| A rod | with the Ark of Knowledge. | Moreover ye lifted up your |
| *Cab* | *Erm Iadnah* | *Pilah Farzm* |

| | | | | |
|---|---|---|---|---|
| Voices and sware | obedience and faith | to him | that liveth and | triumpheth: |
| *Znrza* | *Adna Gono* | *Iadpil* | *Ds Hom Od* | *Toh* |

| | | |
|---|---|---|
| whose beginning is not | nor end cannot be: | which |
| *Soba Ipam* | *Lu Ipamis* | *Ds* |

| | |
|---|---|
| Shineth as a flame in the midst of your palace | and reigneth |
| *Loholo Vep Zomd Poamal* | *Od Bogpa* |

| | | |
|---|---|---|
| Amongst you as the balance | of righteousness and truth. | Move |
| *Aai Ta Piap* | *Piamol Od Vaoan* | *Zacare* |

| | | |
|---|---|---|
| Therefore and show yourselves: | Open the mysteries of your | Creation. |

| | | |
|---|---|---|
| *(e)Ca Od Zamran* | *Odo Cicle* | *Qaa* |

| | | |
|---|---|---|
| Be friendly unto me | for I am | the servant of the same |
| *Zorge* | *Lap Zirdo* | *Noco* |

| | | |
|---|---|---|
| your God, | The true worshipper of | the Highest. |
| *Mad* | *Hoath* | *Iaida.* |

## THE SECOND KEY: Letters E.H.N.B. of the Tablet of Union

| | |
|---|---|
| Can the wings of the winds | understand your voices of wonder? |
| *Adgt Vpaah Zong* | *Oim Faaip Sald* |

| | | |
|---|---|---|
| O you the second of the first | whom the burning flames | have framed |
| *Vi-I-V L* | *Sobam Ial-Prg* | *I-Za-Zaz* |

| | | |
|---|---|---|
| Within the depth of my jaws: | whom | I have prepared as cups for a |
| *Pi-Adph* | *Casarma* | *Abramg Ta Talho* |

| | | |
|---|---|---|
| Wedding | or as the flowers in their beauty | for the chamber of the |
| *Paracleda* | *Q Ta Lorslq Turbs* | *Ooge* |

| | | | |
|---|---|---|---|
| Righteous. | Stronger are your feet | than the barren stone | and |
| *Baltoh* | *Givi Chis Lusd* | *Orri* | *Od* |

| | | |
|---|---|---|
| Mightier | are your voices than the manifold winds. | For ye are |
| *Micalp* | *Chis Bia Ozongon* | *Lap* |

| | | |
|---|---|---|
| Become | a building such as | is not save in the mind of the |
| *Noan* | *Trof Cors Ta* | *Ge O Q Manin* |

| | | | | | |
|---|---|---|---|---|---|
| All-Powerful. | Arise, | saith the First. | Move, | therefore, | unto |
| *Ia-Idon* | *Torzu* | *Gohe L* | *Zacar* | *(E) Ca* | *C* |

| | | | |
|---|---|---|---|
| Thy servants. | Show yourselves | in power and make me | a strong seer |
| *Noqod* | *Zamran* | *Micalzo Od Ozazm* | *Vrelp* |

| | |
|---|---|
| Of things, for I am of Him | That liveth forever. |
| *Lap Zir* | *Io-Iad.* |

## THE THIRD KEY: EXARP, Air

| | | | |
|---|---|---|---|
| Behold, | saith your God. | I am a circle | on whose hands stand twelve |
| *Micma* | *Goho Mad* | *Zir Comselha* | *Zien Biah Os* |

| | | |
|---|---|---|
| Kingdoms. | Six are the seats of living breath, | the rest are as |
| *Londoh* | *Norz Chis Othil Gigipah* | *Vnd-L Chis ta* |

| | | |
|---|---|---|
| Sharp sickles | or the horns of death, | wherein the creatures of Earth |
| *Pu-Im* | *Q Mospleh Teloch* | *Qui-I-N Toltorg* |

| | | | |
|---|---|---|---|
| Are and are not | except mine own hands | which also sleep | and shall rise. |
| *Chis I Chis-Ge* | *In Ozien* | *Ds T Brgdo* | *Od Torzul.* |

| | | |
|---|---|---|
| In the first I made you | stewards and placed | you in seats twelve of |
| *I Li E Ol* | *Balzarg Od Aala* | *Thiln Os* |

| | | | | |
|---|---|---|---|---|
| Government, | giving unto | every one of you | power successively | over |
| *Netaab* | *Dliuga Vonsarg* | *Lonsa* | *Cap-Mi Ali* | *Vors* |

| | | |
|---|---|---|
| Four, five, and six, | the true ages of time: | to the intent that from |
| *CLA* | *Homil Cocasb* | *Fafen* |

| | | | |
|---|---|---|---|
| The highest vessels | and | the corners of | your governments |
| *Izizop* | *Od* | *Miinoag* | *De Gnetaab* |

| | | | |
|---|---|---|---|
| Ye might work my power: | pouring down | the fires of life and | increase |

| | | | |
|---|---|---|---|
| *I Vaun* | *Na-Na-E-El* | *Panpir* | *Malpirg* |

| Continually upon the earth. | Thus ye are become | the skirts of |
|---|---|---|
| *Pild Caosg* | *Noan* | *Vnalah* |

| Justice and truth. | In the name of the same | your God | lift up, | I say, |
|---|---|---|---|---|
| *Balt Od Vaoan.* | *Do-O-I-A p* | *Mad* | *Goholor* | *Gohus* |

| Yourselves. | Behold His mercies | flourish | and His name is become |
|---|---|---|---|
| *Amiran* | *Micma Iehusoz* | *Ca-Cacom* | *Od Do-O-A-In Noar* |

| Mighty | amongst us, | in whom we say: | Move, | descend and |
|---|---|---|---|---|
| *Mica-Olz* | *A-Ai-Om* | *Casarmg Gohia* | *Zacar* | *Vniglag Od* |

| Apply yourselves unto us | as unto the partakers of | the secret wisdom of |
|---|---|---|
| *Im-Va-Mar Pugo* | *Plapli* | *Ananael* |

Your creation.
*Qa-A-An.*

## THE FOURTH KEY: HCOMA, Water

| I have set | my feet in | the south | and have looked about me | saying |
|---|---|---|---|---|
| *Othil* | *Lusdi* | *Babage* | *Od Dorpha* | *Gohol* |

| Are not | the thunders of increase | numbered | thirty-three |
|---|---|---|---|
| *G-Chis-De* | *Avavago* | *Cormp* | *P D* |

| Which reign | in the second angle? | Under whom | I have placed |
|---|---|---|---|
| *Ds Sonf* | *Vi-Vi-Iv* | *Casarmi* | *Oali* |

| Nine six three nine | whom none | have yet numbered but one: |
|---|---|---|
| *MAPM* | *Sobam Ag* | *Cormpo Crp L* |

| | | |
|---|---|---|
| In whom | the second beginning of things | are and wax strong, |
| *Casarmg* | *Cro-Od-Zi* | *Chis Od Vgeg* |

| | | | |
|---|---|---|---|
| Which also successively | are the | numbers of time, | and their powers |
| *Ds T Capimali* | *Chis* | *Capimaon* | *Od Lonshin* |

| | | | | |
|---|---|---|---|---|
| Are as the first | 4, 5, 6. | Arise, | ye sons of pleasure, | and visit the earth: |
| *Chis Ta L-O* | *CLA* | *Torzu* | *Nor-Quasahi* | *Od F Caosga* |

| | | | |
|---|---|---|---|
| For I am the Lord | your God | which is | and liveth for ever. |
| *Bagle Zire* | *Mad* | *Ds I* | *Od Apila* |

| | | |
|---|---|---|
| In the name of the Creator, | move and | show yourselves |
| *Do-O-A Ip Qaal* | *Zacar Od* | *Zamran* |

| | | |
|---|---|---|
| As pleasant deliverers | that you may praise Him | amongst |
| *Obelisong* | *Rest-El* | *Aaf* |

The sons of men.
*Nor-Molap*

## THE FIFTH KEY: NANTA, Earth

| | | | |
|---|---|---|---|
| The mighty sounds | have entered | into the third angle | and |
| *Sapah* | *Zimii* | *D U-I-V* | *Od* |

| | | | |
|---|---|---|---|
| Are become | as olives | in the Olive Mount | looking with gladness |
| *Noas* | *Ta Qanis* | *Adroch* | *Dorphal* |

| | | | |
|---|---|---|---|
| Upon the earth | and | dwelling in | the brightness of the heavens |
| *Caosg* | *Od* | *Faonts* | *Piripsol* |

| | | | |
|---|---|---|---|
| As continual comforters. | unto whom | I fastened | pillars of gladness |
| *Ta Blior* | *Casarm* | *A-M-Ipzi* | *Nazarth* |

| | | | | |
|---|---|---|---|---|
| 19 | and gave them | vessels | to water the earth | with all her creatures: |
| *AF* | *Od Dlugar* | *Zizop* | *Zlida Caosgi* | *Tol Torgi* |

| | | | | |
|---|---|---|---|---|
| And | they are the | brothers | of the first | and the second |
| *Od* | *Z Chis* | *E Siasch* | *L* | *Ta-Vi-U* |

| | | |
|---|---|---|
| And the beginning of their own | seats | which are garnished with |
| *Od Iaod* | *Thild* | *Ds* |

| | | |
|---|---|---|
| Continual burning lamps | 6, 9, 6, 3, 6 | whose numbers |
| *Hubar* | *P E O A L* | *Soba Cormfa* |

| | | | |
|---|---|---|---|
| Are as the first, | the ends, | and the content | of time |
| *Chis Ta La* | *Vls* | *Od Q-* | *Cocasb* |

| | | | |
|---|---|---|---|
| Therefore come ye | and obey your creation. | Visit us | in peace |
| *(E) Ca Niis* | *Od Darbs Qaas* | *F* | *Etharzi* |

| | | | | |
|---|---|---|---|---|
| And comfort. | Conclude us | receivers of | your mysteries. | For why? |
| *Od Bliora* | *Ia-Ial* | *Ed-Nas* | *Cicles* | *Bagle* |

Our lord and master is the All One!
*Ge-Iad I L*

## THE SIXTH KEY: BITOM, Fire

| | | | |
|---|---|---|---|
| The spirits of | the fourth angle | are nine, | mighty in the firmament |

| | | | |
|---|---|---|---|
| *Gah* | *S Diu* | *Chis Em* | *Micalzo Pil-* |

| | | |
|---|---|---|
| Of waters: | whom the First hath planted | a torment to the wicked |
| *Zin* | *Sobam El Harg* | *Mir Babalon* |

| | | |
|---|---|---|
| And | a garland to the righteous: | giving unto them fiery darts |
| *Od* | *Obloc Samvelg* | *Dlugar Malprg* |

| | | | | |
|---|---|---|---|---|
| To vanne | the earth, | and | 7, 6, 9, 9 | continual workmen |
| *Ar* | *Caosgi* | *Od* | *ACAM* | *Canal* |

| | | | |
|---|---|---|---|
| Whose courses visit | with comfort | the earth, | and are in government |
| *Sobol Zar F* | *Bliard* | *Caosgi* | *Od Chisa Netaab* |

| | | | |
|---|---|---|---|
| And continuance as | the second | and the third. | Wherefore, |
| *Od Miam Ta* | *Viv* | *Od D* | *Darsar* |

| | | |
|---|---|---|
| Hearken unto my voice. | I have talked of you | and I move you |
| *Solpeth Bi-En* | *B-Ri-Ta* | *Od Zacam* |

| | | | |
|---|---|---|---|
| In power and presence: | whose | works | shall be a song of honour |
| *G-Micalza* | *Sobol* | *Ath* | *Trian Lu-Ia He* |

| | |
|---|---|
| And the praise of your God | in your creation. |
| *Od Ecrin Mad* | *Qaa-On.* |

## THE SEVENTH KEY: Water of Air

| | | | |
|---|---|---|---|
| The east | is a house of virgins | singing praises | amongst the flames |
| *Raas* | *I Salman Paradiz* | *Oe-Crimi* | *Aao Ial-* |

| | | | |
|---|---|---|---|
| Of first glory, | wherein | the Lord hath opened His mouth | and they are |
| *Pir-Gah* [252] | *Qui-In* | *Enay Butmon* | *Od I* |

| | | | | |
|---|---|---|---|---|
| Become | 28 | living dwellings | in whom | the strength of man |
| *Noas* | *NI* | *Paradial* | *Casarmg* | *Vgear* |

| | | | |
|---|---|---|---|
| Rejoiceth | and | they are apparelled with | ornaments of brightness |
| *Chirlan* | *Od* | *Zonac* | *Luciftian* |

| | | | |
|---|---|---|---|
| Such as work | wonders on all creatures. | Whose kingdoms | and |
| *Cons Ta Vaul* | *Zirn Tol Hami* | *Sobol Ondoh* | *Od* |

| | | | | |
|---|---|---|---|---|
| Continuance | are as | the third | and fourth, | strong towers |
| *Miam* | *Chis Ta* | *D* | *Od Es* | *V-Ma-Dea* |

| | | | | |
|---|---|---|---|---|
| And | places of comfort, | the seat of mercy | and | continuance. |
| *Od* | *Pi-Bliar* | *Othil Rit* | *Od* | *Miam* |

| | | | | |
|---|---|---|---|---|
| O ye servants of mercy | move, | appear, | sing praises | unto the Creator! |
| *C-Noqol Rit* | *Zacar* | *Zamran* | *Oe-Crimi* | *Qaada.* |

| | | | |
|---|---|---|---|
| And be mighty | amongst us! | For to | this remembrance |
| *Od O-Micaolz* | *Aaiom* | *Bagle* | *Papnor* |

| | | | |
|---|---|---|---|
| Is given power, | and our strength | waxeth strong | in our comforter! |
| *I Dlugam Lonshi* | *Od Vmplif* | *V-Ge-Gi* | *Bigliad* |

## THE EIGHTH KEY: Earth of Air

| | | | |
|---|---|---|---|
| The mid-day, | the first, | is as the third heaven | made of hyacinthine |
| *Bazm* | *Elo* | *I Ta Piripson* | *Oln Nazavabh* |

| | | | | |
|---|---|---|---|---|
| Pillars | 26 | in whom the elders | are become strong, | which I have |
| | *OX* | *Casarmg Vran* | *Chis Vgeg* | *Ds* |

| | | | |
|---|---|---|---|
| Prepared | for my own righteousness | saith the Lord, | whose long |

| | | | |
|---|---|---|---|
| *Abramg* | *Baltoha* | *Goho Iad* | *Soba* |
| Continuance | shall be as buckles | to the stooping dragon | and like |
| *Mian* | *Trian Ta Lolcis* | *Abai-Vovin* | *Od* |

| | | | |
|---|---|---|---|
| Unto the harvest of a widow. | How many | are there | which remain in |
| *Aziagiar Rior* | *Irgil* | *Chis Da* | *Ds Pa-Aox* |

| | | | | |
|---|---|---|---|---|
| The glory | of the earth, | which are, | and shall not see | death until |
| *Busd* | *Caosgo* | *Ds Chis* | *Od Ip Uran* | *Teloch Cacrg* |

| | | | |
|---|---|---|---|
| This house | fall, | and the dragon sink? | Come away! |
| *Oi Salman* | *Loncho* | *Od Vovina Carbaf* | *Niiso* |

| | | | |
|---|---|---|---|
| For the thunders | have spoken! | Come away! | For the crown of the |
| *Baglé Avavago* | *Gohon* | *Niiso* | *Bagle Momao* |

| | | | | |
|---|---|---|---|---|
| Temple | and the robe | of him | that is, | was, |
| *Siaion* | *Od Mabza* | *Iad* | *O I* | *As* |

| | | | | |
|---|---|---|---|---|
| And shall be crowned | are divided. | Come! | Appear unto | the terror of |
| *Momar* | *Poilp* | *Niis* | *Zamran* | *Ciaofi* |

| | | | |
|---|---|---|---|
| The earth | and unto our comfort | and | of such as are prepared. |
| *Caosgo* | *Od Bliors* | *Od* | *Corsi Ta Abramig.* |

## THE NINTH KEY: Fire of Air

| | | | |
|---|---|---|---|
| A mighty | guard | of fire with two-edged swords | flaming, |
| *Micaolz* | *Bransg* | *Prgel Napea* | *Ialpor* |

| | | | | |
|---|---|---|---|---|
| Which have | vials | eight | of wrath | for two |

| | | | | |
|---|---|---|---|---|
| | | | | times and a half, |
| *Ds Brin* | *Efafafe* | *P* | *Vonpho* | *Olani Od Obza* |

| | | | |
|---|---|---|---|
| Whose wings are of | wormwood | and of the marrow | of salt, |
| *Sobol Vpaah Chis* | *Tatan* | *Od Tranan* | *Balie* |
| Have settled | their feet in the | west | and are measured |
| *Alar* | *Lusda* | *Soboln* | *Od Chis Holq* |
| With their ministers | 29996. | These gather up | the moss of the earth |
| *C Noqodi* | *CIAL* | *Vnal Aldon* | *Mom Caosgo* |
| As the rich man | doth his treasure. | Cursed | are they whose |
| *Ta Las Ollor* | *Gnay Limlal* | *Amma* | *Chis Sobca* |
| Iniquities they are. | In their eyes are millstones | greater than the earth, | |
| *Madrid Z Chis* | *Ooanoan Chis Aviny* | *Drilpi Caosgin* | |
| And from their mouths run seas of blood. | Their heads | are covered | |
| *Od Butmoni Parm Zumvi Cnila* | *Dazis* | *Ethamza* | |
| With diamonds | and upon their hands | are | marble sleeves. |
| *Childao* | *Od Mirc Ozol* | *Chis* | *Pidiai Collal* |
| Happy is he on whom | they frown not. | For why? | |
| *Vlcinina Sobam* | *Vcim* | *Bagle?* | |
| The God of righteousness | rejoiceth in them. | Come away! | And not |
| *Iad Baltoh* | *Chirlan Par.* | *Niiso* | *Od Ip* |
| Your vials | for the time is | such as requireth comfort. | |
| *Efafafe* | *Bagle A Cocasb I* | *Cors Ta Vnig Blior.* | |

# THE TENTH KEY: Air of Water

| | | |
|---|---|---|
| The thunders of judgment and wrath | are numbered | and |
| *Coraxo* | *Chis Cormp* | *Od* |

| | | | |
|---|---|---|---|
| Are harboured | in the north in the likeness | of an oak | whose branches |
| *Blans* | *Lucal Aziazor* | *Paeb* | *Sobol Ilonon* |

| | | | | | |
|---|---|---|---|---|---|
| Are | 22 | Nests | of lamentation | and weeping, | laid up for the earth, |
| *Chis* | *0P* | *Virq* | *Eophan* | *Od Raclir* | *Maasi Bagle Caosgi,* |

| | | | |
|---|---|---|---|
| Which burn night | and day: | and vomit out | the heads of scorpions |
| *Ds Ialpon Dosig* | *Od Basgim,* | *Od Oxex* | *Dazis Siatris* |

| | | | |
|---|---|---|---|
| And live sulphur, | mingled with poison. | These be | the thunders |
| *Od Salbrox,* | *Cinxir Faboan* | *Unal Chis* | *Const* |

| | | | |
|---|---|---|---|
| That | 5678 | times | (in ye 24th part) of a moment roar |
| *Ds* | *DAOX* | *Cocasg* | *Ol Oanio Yorb* |

| | |
|---|---|
| With an hundred mighty earthquakes | and a thousand times |
| *Vohim Gizyax* | *Od Matb Cocasg* |

| | | | | |
|---|---|---|---|---|
| As many surges | which rest not | neither | know any | echoing |
| *Plosi Molvi* | *Ds Page Ip* | *Larag* | *Om Droln* | *Matorb* |

| | | | |
|---|---|---|---|
| Time herein. | One rock | bringeth forth a thousand | even as |
| *Cocasb Emna* | *L Patralx* | *Yolci Matb* | *Nomig* |

Woe! Woe! Woe! Woe!

| | | |
|---|---|---|
| The heart of man doth his thoughts. | | |
| *Monons Olora Gnay Angelard* | *Ohio* | *Ohio Ohio Ohio* |

| | | | | | |
|---|---|---|---|---|---|
| Woe! Woe! | Yea woe! | Be to the earth, | for her iniquity | is, | was, |
| *Ohio Ohio* | *Noib Ohio* | *Caosgon* | *Bagle Madrid* | *I* | *Zir* |

| | | |
|---|---|---|
| And shall be great. | Come away! | But not your mighty sounds. |
| *Od Chiso Drilpa* | *Niiso* | *Crip Ip Nidali.* |

## THE ELEVENTH KEY: Earth of Water

| | | | | |
|---|---|---|---|---|
| The mighty seat | groaned aloud | and there were | five | thunders |
| *Oxiayal* | *Holdo* | *Od Zirom* | *O* | *Coraxo* |

| | | | | |
|---|---|---|---|---|
| Which | flew | into the east, | and the eagle spake, | and cried with a loud |
| *Ds* | *Zildar* | *Raasy* | *Od Vabzir Camliax* | *Od Bahal* |

| | | |
|---|---|---|
| Voice: | Come away! | And they gathered themselves together and |
| | *Niiso* | ✠[20] |

| | | | |
|---|---|---|---|
| Became | The house of death, | of whom it is measured, | and it is as |
| *Salman Teloch* | *Casarman Holq* | *Od T I Ta* | |

| | | |
|---|---|---|
| They whose number is 31. | Come away! | For I have prepared for you |
| *Z Soba Cormf I GA* | *Niiso* | *Bagle Abrams* |

| | | | |
|---|---|---|---|
| A place. | Move therefore | and show yourselves. | Open the mysteries |
| *Noncp* | *Zacar (E) Ca* | *Od Zamran* | *Odo Cide* |

| | | |
|---|---|---|
| Of your creation! | Be friendly unto me | for I am the servant of |
| *Qaa* | *Zorge* | *Lap Zirdo* |

| | |
|---|---|
| The same your God, | the true worshipper of the Highest. |
| *Noco Mad* | *Hoath Iaida.* |

## THE TWELFTH KEY: Fire of Water

| | | | |
|---|---|---|---|
| O you that reign in the south | and are | 28 | the lanterns of sorrow, |
| *Nonci Ds Sonf Babage* | *Od Chis* | *OB* | *Hubardo Tibibp* |

| | | | |
|---|---|---|---|
| Bind up your girdles | and visit us! | Bring down your train | 3663. |
| *Allar Atraah* | *Od Ef* | *Drix Fafen* | *MIAN* |

| | | |
|---|---|---|
| That the Lord may be magnified, | whose name amongst you | is wrath. |
| *Ar Enay Ovof* | *Sobol Ooain* | *Vonph* |

| | | | |
|---|---|---|---|
| Move, | I say, | and show yourselves. | Open the mysteries of your |
| *Zacar* | *Gohus* | *Od Zamran* | *Odo Cicle* |

| | | | |
|---|---|---|---|
| Creation. | Be friendly unto me! | For I am the servant | of the same |
| *Qaa* | *Zorge* | *Lap Zirdo* | *Noco* |

| | |
|---|---|
| Your God, | the true worshipper of the Highest. |
| *Mad* | *Hoath Iaida.* |

## THE THIRTEENTH KEY: Air of Earth

| | | | | |
|---|---|---|---|---|
| O you swords of | the south | which have | 42 | eyes to stir up the wrath |
| *Napeai* | *Babage* | *Ds Brin* | *VX* | *Ooaona Lring Vonph* |

| | |
|---|---|
| Of Sin: | which are empty. |

| | | | |
|---|---|---|---|
| | Making men drunken, | | Behold the promise of |
| *Doalim* | *Eolis Ollog Orsba* | *Ds Chis Affa* | *Micma Isro* |

| | |
|---|---|
| God and His power, | which is called amongst you a bitter sting! |
| *Mad Od Lonshi Tox* [21] | *Ds I Vmd Aai Grosb* |

| | | | | |
|---|---|---|---|---|
| Move | and | show yourselves. | Open the mysteries of | your creation. |
| *Zacar* | *Od* | *Zamran* | *Odo Cicle* | *Qaa* |

| | | |
|---|---|---|
| Be friendly unto me! | For I am the servant of | the same your God, |
| *Zorge* | *Lap Zirdo* | *Noco Mad* |

| | |
|---|---|
| The true worshipper | of the Highest. |
| *Hoath* | *Iaida.* |

## THE FOURTEENTH KEY: Water of Earth

| | | | | |
|---|---|---|---|---|
| O you sons of fury, | the children of the just, | which sit upon | 24 | seats, |
| *Noromi Baghie* | *Pashs Oiad* | *Ds Trint Mirc* | *OL* | *Thil* |

| | | | |
|---|---|---|---|
| Vexing all creatures | of the earth | with age, | which have under you |
| *Dods Tol Hami* | *Caosgi* | *Homin* | *Ds Brin Oroch* |

| | | |
|---|---|---|
| 1636. | Behold the voice of God! | The promise of Him who is |
| *QUAR* | *Micma Bialo Iad* | *Isro Tox Ds I* |

| | | |
|---|---|---|
| Called amongst you | fury or extreme justice. | Move and show yourselves. |
| *Vmd Aai* | *Baltim* | *Zacar Od Zamran* |

| | | |
|---|---|---|
| Open the mysteries of | your creation. | Be friendly unto me, |
| *Odo Cicle* | *Qaa* | *Zorge* |

| | | |
|---|---|---|
| For I am the servant | of the same your God, | the true worshipper of |
| *Lap Zirdo* | *Noco Mad* | *Hoath* |

| |
|---|
| The Highest. |
| *Iaida*. |

# THE FIFTEENTH KEY: Fire of Earth

| | | | |
|---|---|---|---|
| O thou, | the governor of the first flame, | under whose wings | are |
| *Ils* | *Tabaan L Ial-Prt* | *Casarman Vpaahi* | *Chis* |

| | | | |
|---|---|---|---|
| 6739 | which weave | the earth with dryness: | which knowest the great |
| *DARG* | *Ds Oado* | *Caosgi Orscor* | *Ds Omax* |

| | | |
|---|---|---|
| Name Righteousness | and the seal of honour! | Move and show yourselves! |
| *Baeouib* | *Od Emetgis Iaiadix* | *Zacar Od Zamran* |

| | | |
|---|---|---|
| Open the mysteries of your creation. | Be friendly unto me, | for I am the servant |
| *Odo Cicle Qaa* | *Zorge* | *Lap Zirdo* |

| | |
|---|---|
| Of the same your God, | The true worshipper of the Highest. |
| *Noco Mad* | *Hoath Iaida.* |

# THE SIXTEENTH KEY: Air of Fire

| | | |
|---|---|---|
| O thou of the second flame, | the house of justice, | who hast thy |
| *Ils Viv Ialprt* | *Salman Balt* | *Ds A* |

| | | |
|---|---|---|
| Beginning in glory | and shalt comfort the just, | who walk est on |
| *Cro-Odzi Busd* | *Od Bliorax Balit* | *Ds Insi* |

| | | |
|---|---|---|
| The earth with feet | 8763, | which understand and separate creatures. |
| *Caosgi Lusdan* | *EMOD* | *Ds Om Od Tliob* |

| | | |
|---|---|---|
| Great art thou | in the God of conquest. | Move and show yourselves! |
| *Drilpa Geh Ils* | *Mad Zilodarp* | *Zacar Od Zamran* |

| | | | |
|---|---|---|---|
| Open the mysteries of | your creation. | Be friendly unto me! | For |
| *Odo Cicle* | *Qaa.* | *Zorge* | *Lap* |

| | | |
|---|---|---|
| I am the servant of | the same your God | The true worshipper of the Highest. |
| *Zirdo* | *Noco Mad* | *Hoath Iaida.* |

## THE SEVENTEENTH KEY: Water of Fire

| | | |
|---|---|---|
| O thou third flame | whose wings are thorns | to stir up vexation: |
| *Ils D Ialprt* | *Soba Vpaah Chis Nanba* | *Zixlay Dodseh* |

| | | | |
|---|---|---|---|
| And who has | 7336 | living lamps | going before thee: |
| *Od ds brint* | *TAXS* | *Hubardo* | *Tastax Ilsi* |

| | | | |
|---|---|---|---|
| Whose God is wrath | in anger. | Gird up thy loins | and hearken. |
| *Soba Iad I Vonpho* | *Vnph* | *Aldon Dax Il* | *Od Toatar* |

| | | | | |
|---|---|---|---|---|
| Move | and | show yourselves. | Open the mysteries of | your creation. |
| *Zacar* | *Od* | *Zamran* | *Odo Cicle* | *Qaa* |

| | | |
|---|---|---|
| Be friendly unto me! | For I am the servant of | the same your God, |
| *Zorge* | *Lap Zirdo* | *Noco Mad* |

| | |
|---|---|
| The true worshipper | of the Highest. |
| *Hoath* | *Iaida.* |

## THE EIGHTEENTH KEY: Earth of Fire

| | | | |
|---|---|---|---|
| O Thou | mighty light | and burning flame of | comfort which openest |
| *Ils* | *Micaolz Olprt* | *Od Ialprt* | *Bliors Ds Odo* |

| | | | |
|---|---|---|---|
| The glory of God | unto the centre of the earth, | in whom the | 6332 |
| *Busdir Oiad* | *Ovoars Caosgo* | *Casarmg* | *ERAN* |

| | | | |
|---|---|---|---|
| Secrets | of truth have their abiding, | which is called | in thy kingdom |
| *Laiad* | *Brints Cafafam* | *Ds I Vmd* | *Aqlo Adohi* |

| | |
|---|---|
| Joy | and not to be measured. |

| | | |
|---|---|---|
| | | Be thou a window of comfort unto me. |
| *Moz* | *Od Ma-Of-Fas* | *Bolp Como Bliort Pambt* |

| | | | | |
|---|---|---|---|---|
| Move | and | show yourselves. | Open the mysteries of | your creation. |
| *Zacar* | *Od* | *Zamran* | *Odo Cicle* | *Qaa* |

| | | |
|---|---|---|
| Be friendly unto me! | For I am the servant of | the same your God, |
| *Zorge* | *Lap Zirdo* | *Noco Mad* |

| | |
|---|---|
| The true worshipper | of the Highest. |
| *Hoath* | *Iaida.* |

These first eighteen Calls are in reality nineteen—that is, nineteen in the celestial orders, but with us, that first table hath no Call and can have no Call seeing it is of the Godhead.

Thus, then, with us it hath the number of “0,” though with them, that of “1” (even as the first key of the tarot is numbered “0”); and therefore, that which is with us the Eighteenth Key, is with them the nineteenth.

After these first eighteen, follow the Calls and Keys of the Aires or Thirty Aethers, which are the same in substance, though varied by the name belonging thereto.

| | | |
|---|---|---|
| 1. LIL | 11. ICH | 21. ASP |
| 2. ARN | 12. LOE | 22. LIN |
| 3. ZOM | 13. ZIM | 23. TOR |
| 4. PAZ | 14. VTA | 24. NIA |
| 5. LIT | 15. OXO | 25. VTI |
| 6. MAZ | 16. LEA | 26. DES |
| 7. DEO | 17. TAN | 27. ZAA |
| 8. ZID | 18. ZEN | 28. BAG |
| 9. ZIP | 19. POP | 29. RII |
| 10. ZAX | 20. CHR | 30. TEX |

# THE CALL OF THE THIRTY AETHYRS

| | | |
|---|---|---|
| The heavens which dwell in | the first Aire | are mighty in the |
| *Madriaax Ds Praf* | *LIL* | *Chis Micaolz* |
| parts of the earth | and execute the judgment of the highest! | |
| *Saanir Caosgo* | *Od Fisis Balzizras Iaida* | |
| Unto you it is said: | Behold the face of your God | the beginning of |
| *Nonca Gohulim* | *Micma Adoian Mad* | *Iaod* |
| Comfort | whose eyes are as the brightness of the heavens | which |
| *Bliorb* | *Soba Ooaona Chis Luciftias Piripsol* | *Ds* |
| Provided | you for the government of earth | and her unspeakable |
| *Abraasa* | *Noncf Netaaib Caosgi* | *Od Tilb Adphaht* |
| Variety | furnishing you with a power of understanding | to dispose all |
| *Damploz* | *Tooat Noncf G Micalz Oma* | *Lrasd Tol* |
| Things according to | the providence of Him | that sitteth on the Holy Throne: |
| *Glo Marb* | *Yarry* | *Idoigo* |
| And rose up in the beginning saying: | | The earth |
| *Od Torzulp Iaodaf Gohol* | | *Caosga* |
| Let her be governed | by her parts and let there be | division in her |
| *Tabaord* | *Saanir Od Christeos* | *Yrpoil Tiobl* |
| That the glory of her | may always be drunken | and vexed in itself. |
| *Busdir Tilb* | *Noaln Paid Orsba* | *Od Dodrmni Zylna* |
| Her course let it round (or run) | with the heavens, and as | |
| *Elzap Tilb Parm* | *Gi Piripisax, Od Ta* | |

A handmaid let her serve them.
*Qurlst Booapis*

One season, let it confound another,
*L Nibm Ovcho Symp*

And let there be no creature
*Od Christeos Ag Toltorn*

upon or within her
*Mirc Q Tiobl*

one and the same.
*L El*

All her members
*Tol Paombd*

Let them differ in their qualities
*Dilzmo As Pian*

And let there be
*Od Christeos*

No one creature equal to another.
*Ag L Toltorn Parach Asymp*

The reasonable creatures of the earth, or man,
*Cordziz*

Let them vex and weed out one another;
*Dodpal Od Fifalz L Smnad*

and
*Od*

their dwelling places,
*Fargt*

Let them forget their names.
*Bams Omaoas*

The work of man
*Conisbra*

and his pomp,
*Od Avavox*

Let them be defaced.
*Tonug.*

His buildings, let them become
*Orsca Tbl Noasmo*

caves
*Tabges*

For the beasts of the field.
*Levithmong*

Confound her understanding with
*Unchi Omp Tibl*

darkness.
*Ors*

For why?
*Bagle?*

It repenteth me that I have made man.
*Moóoah Ol Cordziz.*

One while let her be known,
*L Capimao Ixomaxip*

And another while a stranger.
*Od Cacocasp Gosaa*

Because
*Baglen*

she is the bed of an harlot
*Pii Tianta A Babalond*

And the dwelling place of
*Od Faorgt*

him that is
*Teloc Vo-*

fallen.
*Vim.*

| | | |
|---|---|---|
| O ye heavens, arise! | The lower heavens beneath you, | let them serve you. |
| *Madriiax Torzu* | *Oadriax Orocha* | *Aboapri* |
| Govern those that govern. | Cast down such as | fall. |
| *Tabaori Priaz Ar Tabas* | *Adrpan Cors Ta* | *Dobix.* |
| Bring forth with those that increase, | | and destroy the rotten. |
| *Iolcam Priazi Ar Coazior* | | *Od Quasb Qting.* |
| No place let it remain in one number. | Add and diminish until | the stars be numbered. |
| *Ripir Paaoxt Sa La Cor* | *Vml Od Prdzar Cacrg* | *Aoiveae Cormpt.* |
| Arise! Move! | And appear before | the covenant of His mouth |
| *Torzu Zacar* | *Od Zamran Aspt* | *Sibsi Butmona* |
| Which He hath sworn | unto us in His justice. | Open the mysteries of |
| *Ds Surzas* | *Tia Baltam.* | *Odo Ciclé* |
| Your creation | and make us partakers of | the undefiled knowledge. |
| *Qaa* | *Od Ozozma Plapli* | *Iadnamad.* [22] |

## Part Four: Enochian or Rosicrucian Chess

This is one of the subdivisions of the angelic system of tablets about which, sad to say, very little can be said. No one in the Order, or my temple, seemed to know anything about it. Whether this same condition applies to the other temples is hard to say, though, from conversation with certain of the adepti of those temples, I gather the same conditions there prevailed. Nothing that was of practical value, as throwing any light on the nature and function of the game, was thrown on the subject by any of the Order members within the sphere of my acquaintance. It is probable that the knowledge of this system died with the early members. All that I ever heard were fulsome praises of its remarkable divinatory capacity, together with quite a few amusing comments by those who manifestly knew nothing about it, though no precise indication was conveyed as to its procedure. On two of three occasions I have asked adepti of the rank of $7^{xox} = 4^{xhx}$ to play a game with me using my chess pieces and boards though each politely backed out of the invitation. Also the unmounted state of the Order chess pieces was a clear indication that they had never and could never have been employed—like other aspects of the Order teaching. And the actual documents on the subject that were shown to me were vague and obviously incomplete, giving no indication as to the true nature of this matter. No doubt it was intended, by those who wrote the papers and devised the system, that the adept should apply his own ingenuity to the bare bones provided of the game, and formulate from that skeleton outline, as from the Enochian tablets themselves, a complete system of initiation, and a profound magical philosophy. It is not therefore my intention to say very much about Rosicrucian chess, although it can be stated that the perspicacious student will divine ideas of great import and discover a depth of magical significance hidden under the cloak of an apparently trivial game.

However, the student who has mastered the foregoing sections of the *Book of the Concourse of the Forces* will no doubt be able to divine the relationship existing between the profundities of the Enochian tablets and this chess game. It will have been necessary as a preliminary step to have become perfectly familiar with the attributions of the squares, so that any pyramid can be built up instantaneously in the imagination too. By this, I mean, that while playing a chess game, the movement of a piece from one square to another should provide much material for thought, for the squares on the boards, as on the tablets, may be formulated as pyramids. Some experience, also, in employing the pyramids for skrying in the spirit vision will be required before any real appreciation of Enochian chess can be acquired.

In this game, the pieces are Egyptian godforms, and the boards are certain adaptations of the Enochian tablets. The Tablet of Union, however, is not used. Tablets are reproduced as chessboards minus the Great Central Cross, the Sephirotic Cross, and the Kerubic squares over the Calvary Cross in each lesser angle. This leaves only the servient squares in each of the four lesser angles—sixteen in number, which gives us sixty-four squares per board—the number of squares in the ordinary chessboard.

One of the papers written by Greatly Honoured Frater N.O.M. gives a short history of chess as it was derived from the Indian Chaturanga, the Persian Shatranji, and the Arabic chess. But since it contains very little that is of any practical import, I have thought better not to include it.

A few words now as to the nature of the boards. The boards consist of the purely elemental part of each tablet. There is nothing in the symbolic structure of the board to suggest the operation of the spirit in any of its aspects through the elements. This operation of the spirit and its potencies, however, is indicated not by the squares, but by the pieces and their movements over the board.

To be of any real magical value, the board should be a sort of talisman or flashing tablet. That is, it should be fully painted, showing all the triangles of the pyramids as brightly and as flashingly as possible. The little flat squares shown at the summit of the pyramid, indicating the throne of the godform, are not necessary on these boards. The triangles are completely formed, and the resulting pyramidal shape is not truncated. The four angles of each tablet will thus stand out quite brightly, since the elemental colour of the quarter will show its nature, even though the triangles of yellow, blue, black, and red will jostle each other cheek by jowl. When fully painted, the board is most impressive as a flashing tablet. The student may know he has done his work properly when there appear white flashings at the angles of the squares. This is important, for the object of a flashing tablet is to attract an appropriate type of force. And if these chessboards are made as flashing tablets, they will automatically attract force and their utilization will become the more significant. In brief, each square is, as it were, the name and symbolic address of a different angelic force. The flashing squares will attract the commencement of the operation of that type of angelic power, and the movement of the chess godforms over the squares may produce even brighter flashes and indicate the operation of the divine forces therein. With these hints the student is left to work this out for himself.

There will be, in short, four different boards. Each is representative of one of the four quadrangles or watchtowers of the elements, and the angelic names on the latter will be implied on the boards even although no letters or names are painted on them. The use of any of the four boards will depend upon particular purposes, and the attributions of elements as in the diverse schemes of divination will determine which of the four boards must be used at any given time. In tarot, the element of air, the sword suit, indicates sickness and sorrow and unhappiness generally. Hence, in Enochian chess, for divining for some such question as touches upon trouble or unhappiness the air board would be employed. The fire board will represent the tarot suit of wands, implying swiftness, energy, activity. The water board indicates the tarot suit of cups of pleasure, happiness, merry-making, and marriage. The earth board will refer to all material plane matters of money, work, employment, occupation, and so forth.

The four boards of the Rosicrucian game, although different, nevertheless agree in certain particulars. In each board it is convenient to speak of the arrangement of the lesser angles as an upper and lower rank—air and water forming the upper rank and earth and fire the lower.

It is evident that the columns of the one rank are continuous with those of the other; and in this continuity a certain regular rule is observable. Every column of eight squares commencing in the upper rank is continued below by a column of the opposite element.

Thus the fiery columns below invariably stand on the watery columns; the watery on the fiery; the airy on the earthy; and the earthy on the airy.

A different arrangement of the horizontal files or ranks of squares is observable, and there is a difference in the upper and lower tablets.

In the upper tablets the Kerubic rank of squares is continuous with the elemental rank; and the cardinal is continuous with the common sign rank, whereas in the lower tablets of earth and fire the various ranks—Kerubic, cardinal, etc., are continuous right across the board.

The pieces employed are, as previously remarked, Egyptian godforms. A full set of chess pieces numbers twenty men and sixteen pawns. (Note the possible relationship of the thirty-six pieces to the thirty-six decanate cards of the tarot.) The game is played by four players, representing the four lesser angles of the board, thus giving each player one set of five pieces and four pawns. The five pieces represent the operation of the spirit and four elemental rulers—the five points of the pentagram, the five letters of YHShVH, and the tarot Ace and court cards. The pawns are their servants or vice-gerents. Strictly to be in order, each of the twenty principal pieces represents a different godform, thus:

Fire set:
  King—Kneph
  Knight—Ra
  Queen—Sati-Ashtoreth
  Bishop—Toum
  Castle—Anouke
Air set:
  King—Socharis
  Knight—Seb
  Queen—Knousou Pekht
  Bishop—Shu Zoan
  Castle—Tharpeshest
Water set:
  King—Ptah
  Knight—Sebek
  Queen—Thouerist
  Bishop—Hapimon
  Castle—Shooeu-tha-ist

Earth set:

King—Osiris
Knight—Horus
Queen—Isis
Bishop—Aroueris
Castle—Nephthys.

However, this tends to confusion, creating in practice far too complex a game. It will be found that four sets of the same five godforms will suffice. There are only five major godforms, the others being variations or different aspects of those types. These are:

Osiris, bearing crook, scourge, phoenix wand. He is represented as sitting on a throne, silent and unmoving. He is the king and represents spirit, the operation of the Great Cross in the tablets. He corresponds to the Ace in tarot, the root-force of any element.

Horus, a god with hawk’s head, double mitre, and standing upright, as though to stride forward. He is the knight of Enochian chess and represents the operation of the ten-squared Sephirotic Cross in the fire angle of any tablet or board, and corresponds to the king in the tarot, the figure astride a horse.

Isis, an enthroned goddess with a throne symbol mounted on the vulture headdress. In Rosicrucian chess, Isis is the queen, and represents the operation of the Sephirotic Cross in the water angle of any tablet. She corresponds to the tarot queen who is shown seated on a throne.

Aroueris, a human shaped god, with a double mitre. He is the bishop in Enochian chess, and his form is that of a standing figure, to indicate his swift action. He represents the operation of the Sephirotic Cross in the airy angle of any tablet, and represents the prince or knight of the tarot—the figure driving a chariot.

Nephthys, a goddess with an altar or crescent symbol above the vulture headdress. She is the castle or rook of the chess game. This piece is always represented as somewhat larger than the others, and is enclosed within a rectangular frame, within which she is enthroned. Her office is the representation of the operation of the Sephirotic Cross in the earth angle of any tablet, and represents the Princess or Knave of the tarot —the amazon figure who stands alone.

These are the five principal forms used for each of the four angles of the board. Some difference should be made in the tone of the colouring of the front or face of the piece to indicate its angle on the board. Coloured bands may suffice for this purpose. Moreover the back of the piece—for it is customary to use flat pieces, not round as in ordinary chess—should be painted in the appropriate colour of the element it represents so as to avoid confusion in the recognition of its power. Thus the back of the king, an Osiris form, should be painted white to represent spirit, and this rule applies to all four kings in the four angles. The knight, Horus, should be coloured red. The queen, Isis, should be blue; the bishop, Aroueris, yellow, and the castle, Nephthys, should be black and set in a large frame. Each piece should be cut about three inches high.

For practical use, these pieces should be mounted on square wooden bases, and those bases painted in different colours. It will be by the bases that their place on the board may be recognized. For example, there are four sets of chess pieces to be set out in the four corners of the board. Each piece is more or less like its corresponding piece in some one of the other corners. The pieces placed in the air quarter of the board, therefore, will be mounted on yellow bases. Those in the water angle will have blue bases. The pieces in the earth angle will have black bases, and those in the fire quarter will have red bases. Thus, as in the four angelic tablets, there results a minute subdivision of the sub-elements of the tablet. There will be an Osiris piece, a king with a white back, on a yellow base, indicating that he is a king belonging to the air angle. He represents the sub-element of spirit of air, the most spiritual and subtle phase of that element, the tarot Ace of Swords. A king with a blue base indicates his place in the watery angle. A queen, an Isis figure with a blue back, set on a red base, shows that she is the queen of the fire angle, representing the watery aspect of the fire sub-element of any tablet, the Queen of Wands. A bishop, yellow backed, mounted on a black base, shows that he belongs to the earth angle, as against a bishop with a yellow base whose place is in the air angle and who, therefore, corresponds to the Prince of Swords in the tarot pack. And so for the rest.

With but one or two slight exceptions, the pieces move exactly as do the corresponding pieces in chess. The queen here does not have the full liberty of the board as she does normally, nor is she the most powerful piece on the board. Here she can only move to every third square. This she can make in any direction, horizontally, vertically, or diagonally—but only three squares at any time. She can leap over intervening squares, and take pieces on the third square from wherever she stands. The other exception is that no castling is permitted.

The pawns in this Enochian chess represent the godforms of the four sons of Horus, the Canopic gods. Their attributions are:

| | |
|---|---|
| Fire | Kabexnuv, mummy-shaped, hawk-headed, the knight’s pawn. |
| Water | Tmoumathph, mummy-shaped, dog-headed, the queen’s pawn. |
| Air | Ahephi, mummy-shaped, ape-headed, the bishop’s pawn. |
| Earth | Ameshet, mummy-shaped, human-headed, the castle’s pawn. |

The same rule for colouring the other pieces applies to the pawns. Their backs should be painted in the colour of the piece they serve. Thus the back of the knight’s pawn will be painted the colour of the knight, red. The base will be coloured according to the lesser angle in which it is placed. So that in each of the four angles you will have four pawns on bases in the colour of its sub-element. The airy angle, for example, will have four pawns mounted on yellow bases. Those pawns will have four different coloured backs to indicate the piece, and therefore the element, which they represent and serve.

The pawn moves only one square at a time, and not two for the first move as in modern chess. The rule of *en passant* does not apply here, although the regular method of taking with pawn, via the diagonal, either to right or left, holds equally well.

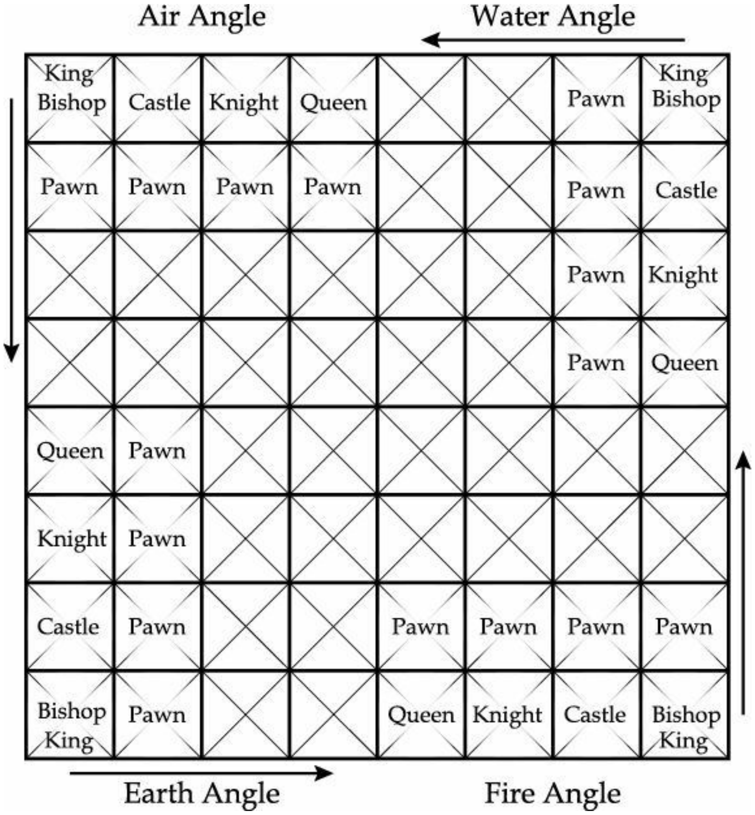
It will be noted that the king has no pawn. Since he is Osiris, the other four pieces and their pawns are his personal servants and vice-gerents. His place on the board is always on the corner of the lesser angle, where the corresponding letters of Tetragrammaton would be placed on the Angelic Tablets. On the four corners of the board as a whole, therefore, will be found the four kings. Identical in every way, they yet differ in the colour of their bases, the colour of the angle which they rule. Some variation might be made as to the posture of the god. For instance, the fire king could be cut as a standing figure, the water king sitting, and so forth. Let it be noted that on the corner squares, two pieces will always be found. The king and the piece corresponding to the letter of the angle will occupy the same square.

A piece or pawn threatening, that is giving check, to the corner square also checks the king as well as whatever other piece happens to be upon that square.

In setting up the pieces for play, the rule of Tetragrammaton on the Kerubic square of the tablets, has application. That is, the order in which the letters of the name YHVH are placed on the uppermost squares of the servient squares of any lesser angle, as reflected from the Kerubic squares above, also govern the placing of the pieces. The bishop will be placed on the Vau square, the queen on the Heh square, the castle on the Heh final square, etc. The student who has thoroughly assimilated the principles involved in the attributions of the Enochian tablets will find all this perfectly straightforward, and experience no difficulty herein.

With regard to this injunction to set out the pieces on the board following the prime player’s setting, whose chessmen are arranged according to the order of Kerubs, note that the remaining three sets of pieces are arranged, on any board, exactly in that order regardless of the order of Kerubs in their angle. That is to say, if the prime player chooses an earth of water setting, his pieces will be set out: king and castle on the corner square, then follow the knight, queen, and bishop. The other three sets of air, water, and fire pieces on that board, are set out precisely in that order, either horizontally or vertically as the case may be.

It thus follows that there may result sixteen possible arrangements of pieces. That is, since there are four Kerubic ranks on each board, and there being four separate boards, the chess pieces may be arranged on the board in sixteen different settings. The reason for any particular setting—if divination is the motive for play—must depend on the prime player’s synthetic grasp of the Order teaching. Let him remember that there are sixteen figures of geomancy, each with a special and specific divinatory value. It should be remembered that these geomantic figures are each under the influence of a zodiacal genius and a planetary ruler. Not only so, but each is attributed to a Hebrew letter, therefore to a corresponding tarot trump, with its allocation to a sign and a constellation in the heavens with all the hierarchical ideas that the latter implies. Thus the playing of this game resumes the whole philosophy of magic.



| | | | | | | | |
|---|---|---|---|---|---|---|---|
| King<br>Bishop | Castle | Knight | Queen | | | Pawn | King<br>Bishop |
| Pawn | Pawn | Pawn | Pawn | | | Pawn | Castle |
| | | | | | | Pawn | Knight |
| | | | | | | Pawn | Queen |
| Queen | Pawn | | | | | | |
| Knight | Pawn | | | | | | |
| Castle | Pawn | | | Pawn | Pawn | Pawn | Pawn |
| Bishop<br>King | Pawn | | | Queen | Knight | Castle | Bishop<br>King |

*Setting of the Enochian Chessmen*

The prime player must be guided in his selection of boards not only by choice of element as previously described, but by any one of these sixteen root significations of geomancy. For each one of these sixteen figures may be applied to the sixteen lesser angles of the Enochian tablets and chessboards. So that each angle comes under the operation of a geomantic ruler and genius, and under the dominion of that portion of the starry heavens corresponding to its tarot trump. The method of attributing the figures to the angles is identical with the process described for the squares of both columns and ranks in the lesser angles. Thus the airy lesser angle of the air chessboard would be mutable (airy) air, referred to the zodiacal sign Gemini, and hence to the geomantic figure of Albus, which is a Mercurial figure under the presidency of Taphthartharath. The watery angle of the air tablet would be Kerubic or fixed (watery) air, which is the sign Aquarius, and the geomantic figure of Tristitia, attributed also to Saturn, and the ruler over it is Zazel. The earthy angles of the air tablet is elemental air, referred to the geomantic figure of Fortuna Minor, also a solar or Leo figure, ruled by Sorath. The fiery angle is cardinal air, the zodiacal sign of Libra, and Puella would be the geomantic figure, with a Venusian nature, ruled by Kedemel.

The same principle is involved in allocating the geomantic figures to the other tablets and angles. The magical and divinatory value of the geomantic figures must therefore decide the choice of chessboards and lesser angle settings.

The yellow and red men are so placed that they advance to the attack of the black and the blue respectively by the columns, while the latter advance by the ranks. That is, the actives are shown as a vertical force, while the passives are shown as operating horizontally, shewing the cross of life, corresponding to the forces of the court cards and the zodiacal trumps in the tarot.

The central squares of the board contain the sixteen signs that are allotted to each lesser angle. And it is only from these sixteen squares that the pieces—except the rook and the king—develop their full influence or defensive force.

The watery and airy boards are counterparts of each other, so far as the arrangement of the signs, etc., of the squares are concerned. And the same is true as regards the earth and fire boards. Every board has its uppermost and lowermost ranks of the passive or female element; and its two central ranks are of the active or male element.

The most striking difference between the air and water, and the earth and fire, boards is in the fact that in the former the ranks are broken; whereas in the latter they are not only continuous across each board, but they are continuous right across both boards when in situ. To this is due the greater balance and evenness seen in the play of the pieces in the lower boards.

[contents]

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[2]. Note by JMG: See Book I, page 92.

3. Note by JMG: *Clavicula Tabularum Enochi*: Latin, "Key of the Tables of Enoch."

4. Note by JMG: See color insert page 20, for the Sigils of the Angelic Tablets.

5. Note by JMG: A term out of heraldry. A cross potent is a cross with splayed ends.

6. Note by Frater N.O.M., that is, W. Wynn Westcott: The fourth square each time from the last will show the letter and figure given. You are not to count, say, 22 or 20 or 18, but 4 only.

7. Note by N.O.M.: Four moves from T gives 22.h. b.4. is specially put. y.14 moves to 22 from t. Then 6.b. is special. From 6.b. it is all plain moving by 6 to right.

8. Note by S.A., that is, W. Wynn Westcott again: Count here not by four or six, but by numbers given. To right if over, to left if under.

9. Note by S.A.: Count twelve in every case, neglecting the numbers over or under, always forward.

10. Note by Regardie: That is, under the name formed by the addition of a letter from the Tablet of Union.

11. Note by Regardie: These should be made all about the same height and width, so that when they are cut, the separate pieces may be pieced together—as in a jigsaw puzzle—in different combinations, without there being too great a discrepancy in size.

12. Note by Regardie: The sphinx in this instance becomes a synthetic Kerubic figure. Thus you can make a sphinx with the head of a lion, the shoulders and wings of an eagle, the body of a man, and the hind legs and tail of a bull, etc.

13. Note by Regardie: When drawing these godforms if a little tongue is left at the bottom of the cardboard on which the form is painted, that tongue can be fitted very easily into a slot of about the same size at the top or throne of the pyramid.

14. Note by Regardie: It is perhaps hardly necessary to suggest to the student that he should not attempt to employ the sphinx and godform formula with the pyramid until he has had much experience in ordinary tattwa vision. When he has become perfectly acquainted with the nature of the subtle planes, and has learned to apply the simple forms of tests, so that he is quick to detect imposition or deception, then he may skry in the planes symbolized by the pyramids.

15. Note by D.D.C.F.: I get them greyer and less defined.

16. Note by Regardie: Enamel or lacquer paints are best.

17. Note by S.A.: The items which follow are quite open to discussion and are simply my own personal experience.

18. Note by Regardie: S.A. here refers to certain statements made in the *Clavicula Tabularum Enochi* which is here omitted.

19. Note by Regardie: Note IALPRG, "burning Flames," in the Second Call.

20. Note by JMG: The cross in place of Enochian text is in the original.

21. Note by Regardie: *Lonshi Tox* means "the power of Him."

22. Note by Regardie: In *Equinox*, Volume 5, Aleister Crowley has published a series of visions, using the Calls of the Thirty Aethyrs, in order to investigate and thus ascertain the nature of these Aethyrs.

# OFFICIAL RITUAL

## *The correct application of the action of the moveable images (representing the motion of the ruling angels over the servient squares) is called the Playe or Raying of the Chequers of the Tablets.*

By G.H. Frater D.D.C.F.

**Of the Chess King and the Tarot Ace**. The move of this piece is one square every way, and answereth to the action of the spirit. Wherever it goeth, it commenceth and initiateth a fresh current, whence it is represented by the motion of only one square in any direction and there staying for this purpose before moving onward. So that his action is not hurried, but represents a balanced movement. Yet in his beginning of action is he at first a mute force, as though throned upon the water; as in the end of his action he is a life manifested and throned upon the earth. And herein is a mystery of the Lord Aeshoori (Osiris) when enthroned between Isis and Nephthys, thus representing the beginning and end of the action of Him in whom end and beginning are not, but rather concealment and then manifestation. Herein is a great mystery of life, for his thrones are not in the two active elements, seeing that these latter are his horse and chariot of transition in the passage from concealment into manifestation. This piece, then, is the symbolizer of the action of the potencies of the crosses on the servient squares.

**Of the Chess Knight, the Tarot King.** The move of this piece is three squares cornerwise every way (as in ordinary chess) and representeth the leaping action of the flickering flame. Wherefore also is he not stopped in his course by a piece or an intervening square, even as fire seizing on a matter speedily rendereth it transparent. This piece representeth the action of fire as the revealer of the strength of the spirit, even as Hoor is the avenger of Aeshoori. It is a force potent and terrible, the king in the elemental operations.

Thus it openeth the locked doors of matter and sheweth forth the treasure hidden therein. Therefore hath all life its beginnings in a fire celestial. And the number of squares covered by the move of the knight in the midst of the board (reckoning from the square on which he standeth, but not including it) is sixteen squares, of which eight are checked, and eight are passed over.

**Of the Chess Queen, the Tarot Queen.** The move of this piece is unto every third square from her (reckoning the square whereon she standeth as the first) as well cornerwise, as well perpendicular, as horizontal. Thus again covering sixteen squares out of a square of twenty-five squares, of which eight are threatened, and eight are passed over. But she threateneth not a piece upon the intervening square of her move. And her movement is as that of the waves of the sea, and (like the Knight) she is not hindered in her motion by a piece on an intervening square. This piece representeth the undulating action of water and of the sea, and she is ascribed unto the great goddess Isis, who is the cherisher of life.

**Of the Chess Bishop or Fool, the Tarot Prince.** The move of this piece is any number of squares cornerwise (that is, only on the diagonal) in any direction even unto the limits of the tablet. He representeth the keen and swift wind, and he is ascribed unto the god Aroueris. He is stopped by any piece in his way, even as the wind is stopped by a material barrier. He representeth the swift vehicle of the spirit.

**Of the Chess Castle or Rook, the Tarot Princess or Knave.** The move of this piece representeth the ponderous and formidable force of Earth and its motion is any number of squares in a square direction, perpendicular or horizontal (but not cornerwise) even unto the limits of the board. It is ascribed unto Nephthys the goddess. It representeth the completed action of the spirit in matter. Therefore is its movement square, and also stopped by intervening pieces, yet powerful from the length and breadth of its range.

**Of the Pawns.** The four pawns represent certain forces formed by the conjunction of the spirit with each of the four elements severally, and they are severally ascribed unto Ameshet, Ahephi, Tmoumathph, and Kabexnuv, who stand before the face of Aeshoori. And their movement is but one square forward, perpendicular, and they threaten one square forward diagonal on each side, thus formulating the symbol of the triangle, for they each represent a mixture of three elements under the presidency of the spirit. Therefore each is, as it were, the servant of the god or goddess before whom he standeth. Yet they be all, in a manner, alike in their action, although their lords be different. Each is the servant of the god or goddess whose element is expressed in his symbol, without its contrary.

In each set of three elements, taken together, two must be contrary. Wherefore, for example, Ameshet, who represents water, fire, and earth, is the servant of Nephthys, whose element earth is expressed in this attribution without the contrary of air.

Ahephi, who represents air, fire, and water, is the servant of Aroueris, whose attribution is air.

Tmoumathph, who represents water, air, and earth, is the servant of Isis, whose attribution is water.

Kabexnuv, who represents fire, air, and earth, is the servant of Horus, whose attribution is fire.

One of the rules concerning the pawns in actual play is that should one reach the eighth square of its column, it may be exchanged for the piece of which it is vice-gerent. That is, as in ordinary chess, a pawn which reaches the eighth square may be exchanged for any piece the player desires—but in Enochian chess the exchange is limited by the elemental attributions of the pieces. So that were an Ahephi pawn, the servant of Aroueris, to survive the battle of the entire game and win through to the top of the board, it could be exchanged for a bishop, even though the bishop were untaken and still on the board. And so with the others.

The opening of chess play is known under the technical title of “Awakening the Abodes.” As already stated the game is set for four players, each of whom works the pieces at each of the four angles, playing in rotation. Should the game be used for the purposes of divination, the first player would be the querent, the one asking the question, or the person representing the matter about which information is required. This first player chooses which angle of the board he will play from, bearing in mind the divinatory qualities of the elements as set forth in the documents on geomancy and tarot.

The major difference between Enochian chess and the modern game is that in the former, when using it for divinatory purposes, the moves are decided by the throwing of a dice. Depending upon the number disclosed by the dice, so must a certain piece be moved, for the numbers are attributed to pieces. The actual details of the move—that is whether to right or left, backwards or forwards, to take an opponent or to press forward—are quite obviously left to the personal ingenium and divining mind of the player. The dice only determines specifically that such and such a piece shall be played.

The prime mover, or the owner of the Ptah piece, plays first, and his first move is to be decided by the throw of the dice to indicate which piece or pawn he must first play. Each player follows in rotation, deosil, that is round the board with the sun from the prime player. First the prime player moves, and if his setting is air, then follow the water pieces, the fire pieces, the earth pieces, and then back again to the air who is the prime mover.

The actual attributions of the numbers on the dice to the Enochian chess pieces are as follows:

If the player throws:

1. He moves a king or any pawn.
2. He moves a knight.
3. He moves a bishop.

4. He moves a queen.
5. He moves a castle.
6. He moves a pawn.

At the first move of the game, if the dice cast throws up one, it clearly cannot apply to the king, for this piece cannot move at all until the pawns have been cleared before him. In that event, a pawn would require to be moved.

The reason for the attribution of the numbers on the dice above shown to the chess pieces are fairly simple. The explanation must be sought in the numbers and powers of the squares on the Sephirotic Crosses. On the ten-squared cross, Kether, the Crown, is the first square, which is a fairly sound attribution to the king, who is Osiris, spirit—the Number 1. Number 2 on the Cross is Chokmah, the Yod of Tetragrammaton, Abba, and therefore the Knight is appropriate. Number 3 is Binah, to which is referred, in the Enochian attributions, the High Priestess card of the tarot. The mitre of the High Priestess determines the selection of the Bishop; 4 is Chesed, to which is attributed the tarot trump the Empress, who is the chess Queen; and 5 is the Castle, referred to Geburah, and the tarot card the Tower struck by lightning. The remaining number 6 refers to the movement of any pawn, one square.

It is not always necessary to use four players. Two individuals may play, each operating two lesser angles and two sets of pieces. Fire and air would be pitted against water and earth. If this is done, then the two sets of elemental pieces of any player must be regarded as a single unit in practice. That is to say if the first player whose pieces are the allies of fire and air checks the earth king, the second player must not continue the movements of the water pieces, which are his allies, until he has moved the earth king out of check by any of the usual technical forms of chess. The reader who understands and appreciates ordinary chess manoeuvring will appreciate what is expected of him in the course of play.

When the so-called “stalemate” occurs, which is when a player has no piece or pawn that he can move without incurring check, that is the king not being in check but so placed that he could not move without getting in to check, the result is that the player whose king is affected loses his turn until his state of “stalemate” is removed.

For the purposes of divination, an additional piece was employed. This was called the Ptah. Any book dealing with the Egyptian godforms will describe the form in question. A small figure of this should be made, and on the board it will represent the question or matter of divination. The mode of employing it is simple. It has no power at all, and is not actually used in the play. It is only used by the first player to be set on any square in the lesser angle from which he begins his play. Any square, that is, except the one on which the king first stands. The king must reach, in the course of the game, this square on which the Ptah is set and remain there for one round of the game undisturbed—that is without moving therefrom—and unchecked. A knowledge of the nature of the pyramids with their elemental composition, and some knowledge of the angelic forces represented by those squares and pyramids, will decide the player as to what square shall be selected for the placing of the Ptah. If the divinatory question concerns the fiery lesser angle of the element of earth, a question involving Capricornus and the figure Carcer ruled by Zazel, then the Ptah probably should be placed upon a square of the angle which is of the nature of cardinal earth, as representing the Yod type of earth, or on elemental fire, that is the Heh (final) type of fire. The ingenium of the interested student will guide his judgment herein.

[contents]

# NOTES CONCERNING THE BOARDS AND THE PLAY GENERALLY

Every lesser angle throughout the tablets has a diagonal line of four squares starting from its prime square, which are allotted respectively to Aries, Gemini, Scorpio, and earth. From these four squares the bishops can move one square into a square of Libra, Sagittarius, Taurus, or water, these completing the series of squares in that lesser angle in which a bishop can move. Let us call this the Aries system of diagonal squares.

This diagonal is crossed by another which in the airy and watery boards is composed of Cancer, Leo, Virgo, and air squares, having as subsidiaries, squares of Aquarius, Pisces, Capricorn, and fire. In the earthy and fiery boards the second series of four form the diagonal, and the first the subsidiaries. Let us call this the Cancer series.

If we now examine the boards we shall see that the Aries system of any lesser angle is joined diagonally to the Aries system of the other three lesser angles, and that the Cancer also is similarly joined to every other Cancer system. So that we have two systems of squares, *viz*: the Aries and the Cancer; of the whole, each containing four squares allotted to every sign it contains. This resembles the black and white systems of squares of the ordinary board; and it is as if we allotted the white to Aries, and the black to Cancer.

When beginning a game see to which system the Ptah square belongs. Because if it be a square of the Aries system the attack of the opposing queens is insignificant, while that of the bishops is strong. In such a case the number of pieces is six: two bishops, two knights, and two rooks. That is, in these matters the airy attack is strong, and the watery weak.

If the Ptah be on a square of the Cancer system, one opposing queen directly attacks this square, but the bishops do not. In this case the number of attacking pieces is five: one queen, two knights, and two rooks. That is, in these matters the airy attack is insignificant, while the watery is strong.

If an opposing queen can attack the Ptah, the defence should note well which queen it is and should remember that this fact greatly enhances her power. He should thereupon not hesitate to exchange what might otherwise be considered a more powerful piece for her. She should certainly be exchanged for a bishop, and probably also for a knight.

The YHVH order of the pieces corresponds with their respective offensive and defensive powers.

| | | |
|---|---|---|
| Yod. | Knight. | The most offensive piece. |
| Heh. | Queen. | More offensive than defensive. |
| Vau. | Bishop. | More defensive than offensive. |
| Heh (final). | Rook. | Most defensive. |

That is, in a general sense, because, according to the circumstances of the actual play, every piece is able to assume both roles of attacking or defending.

Note that, as in ordinary chess, opposing kings may not occupy contiguous squares. There must always be one square between them. This, however, does not apply to the kings who are allies. That is, if fire and air are allies, then the kings of these elements may approach each other and occupy contiguous squares. Naturally they do not check each other.

When a king has once been moved from the corner square which he occupied with another piece at the beginning of the game neither he nor that piece can be moved back again to that square unless it be vacant.

If the prime player’s king is checked and he cannot move it, his game is arrested and his pieces cannot move until the pieces of his ally can release his king. That is to say, that his pieces remain in situ but having during that time of check no power of action, and can neither attack nor threaten; they only block the squares occupied. If the allied king can be checkmated, his partner continues to play and to seek to release him. When both kings are checkmated, the game is at an end, and the partners checkmated have lost the game. The game is also lost by the first player, when though neither he nor his ally is checkmated, the enemies hold such a position that the prime player cannot possibly attain the Ptah square.

The knights or fiery forces of the elements meet and clash violently in all parts, and are strong in attack against every thing and everywhere. Their moves, like fire, pass unarrested through the other elements in irregular courses like the lambent flame, leaping both diagonally and square-wise at every move. They contain the potential forces of the other pieces. Their force is similar to the tarot king, and to Chokmah. They are the Abba forces, and with the queens represent the Briatic forces of the scheme.

The queens or watery forces of the elements never clash with one another, but ever undulate onwards, each in its own course unaffected by opposing or crossing waves. But the watery forces only move in their respective preordained courses; they cannot leave their limits and enter upon the domain of others. Water, like fire, is unarrested and undulating, and like air and earth it can act diagonally or square-wise, containing the potential force of air and earth. They are the queen of the tarot, and Binah. They are the Aimah, and are of Briah.

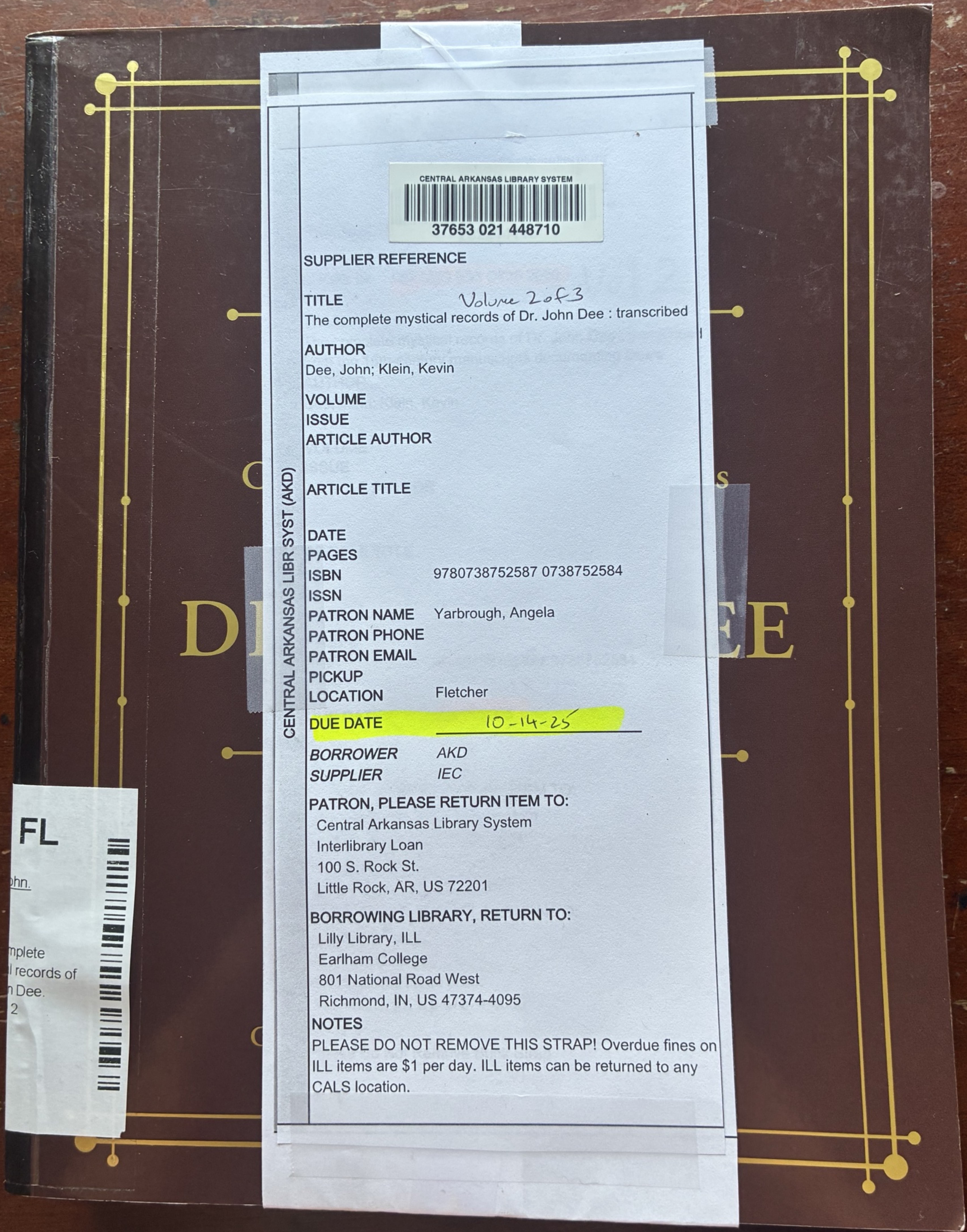
The bishops are subtle and sharp, airy in quality, moving rapidly, but easily arrested in their course. They clash not with opposing bishops, and the friendly airs support each other in attack and defence. Where the active airs whirl the passives cannot come. They are the forces of the princes, and of Yetzirah, the Son.

The rooks are the heavy resisting powers of the princess, the earth by nature, mighty indeed in action when preceded by the action of the other three. That is, when in any matter the forces of fire, water, and air have been absorbed and equilibriated, i.e., removed from the board, the mighty powers of the castles come into play. But woe to him who too early calls these ponderous forces forth.

The rook moves through columns as through ranks. She is able, therefore, to reach every square on the board, and is very powerful. But her movement is very ponderous, and it is a piece that is not moved many times in a game unless the forces of the other elements have been absorbed in its working out. While the Aleph, Mem, and Shin forces are in full operation, the rook is easily attacked and with difficulty defended, unless she remain quiet, and act as a firm basis of support and defence to the side. If she, however, makes the mistake of entering early into action she is nearly sure to fall prey to the more subtle forces whose proper sphere is attacked.

If the more subtle forces do not bring about a solution of the question, and the matter has to be fought out to the bitter end, that is, if the Yetziratic and Briatic forces are absorbed and balanced in the matter, then do the ponderous forces of Assiah, the Princess, engage in powerful combat.

[contents]



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# THE COMPLETE
# MYSTICAL RECORDS
# OF
# DR. JOHN DEE

Transcribed from the 16th-Century Manuscripts
Documenting Dee's Conversations with Angels

VOLUME II

COMPILED AND EDITED BY

KEVIN KLEIN

*"… this Doctrine is the Myſteries of the Word of God, Sealed from the begynning,*
*now delivered unto man …"*
Nalvage: 11 February 1584.

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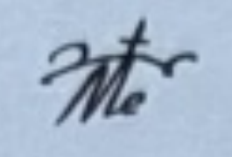
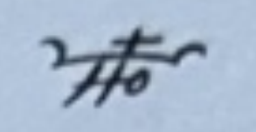
# ERRATA

This is a complete list of errors found in the source material of volume II. Rather than correct the text it was decided to leave them as they appear. The majority of them are simple spelling mistakes. For particular problems and other matters with individual pages, see "Notes to Manuscripts".

| | |
|---|---|
| **XI**-9 | Mid-page below Oäcidi, "Gal" should almost certainly read "Nal" (i.e., Nalvage). |
| **XI**-15 | First two words, "of man" is redundant, duplicated from previous page. |
| **XI**-30 | Last word "&" is redundant, duplicated on next page. |
| **XII**-5 | Lower half, "Agltórtorn" should read "Agltóltorn". |
| **XII**-12 | Lower half, "quasb" should probably read "quasbz". |
| **XII**-17 | Eighteenth line down, "iussus" should read "iussum". |
| **XIII**-17 | The top marginal note, "Ecclesiastes". The quote is actually from the apocryphal book, "The Wisdom of Solomon", or simply "The book of Wisdom". |
| **XIII**-34 | Marginal note, bottom, "Zach. 13" should be "Zach. 14". |
| **XIV**-6 | Mid-page first word, "iiii" is redundant, duplicated from previous line. |
| **XIV**-16 | Fourteenth line up, "Here is agayn" should read "Here he is agayn". |
| **XIV**-47 | Fourth marginal note, "nostra nostra" should read "nostra". |
| **XV**-16 | Fifteenth line down, seventh word "there" should probably read "those". |
| **XV**-18 | Ninth line down, first word "his" should probably read "him". |
| **XVI**-8 | First line is redundant, duplicated from previous page. |
| **XVII**-7 | Seventeenth line down, "elargri" should read "elargiri", also "pararatissimi" should read "paratissimi". |
| **XVII**-11 | Nineteenth and twentieth line down, last word "vineremus" should read "veniremus". |
| **XVII**-12 | Fourteenth line down, "coarcervetur" should read "coacervetur". |
| **XVII**-20 | First line, last word "voluntem" should read "voluntatem". |
| **XVIII**-4 | Tenth line up, first word "&" is redundant, duplicated from previous line. |
| **XVIII**-23 | Fourteenth line down, "sequntur" should read "sequuntur". |
| **XVIII**-23 | Twentieth line down, "nimiunque" should read "nimiumque" (probable medieval variant). |
| **XVIII**-26 | Second line down, last word "cownsayleth" should read "cownsayle". |
| **XVIII**-26 | Thirteenth line up, "quantunvis" should read "quantumvis" (probable medieval variant). |
| **XIX**-64 | Second line up, first word "et" is redundant, duplicated from previous line. |
| **XX**-5 | Marginal note, "Mircacula" should read "Miracula". |
| **XX**-11 | Twentieth line down, "that that" should read "that". |
| **XX**-17 | Seventh line up, "to to" should read "to". |
| **XX**-18 | The first four words, "the less wold be" is redundant, duplicated from previous page (vertical text). |

# NOTES TO MANUSCRIPTS

*Symbols used in the Manuscripts:*

 = Raphael
♄ = Saturday (Saturn), also Lead
..... = missing text due to decay
⁙ = equals (=)
 = Carmara, a.k.a. Baligon
♀ = Friday (Venus)
. . . . . = text omitted by Dee
Δ = Greek "D", which Dee uses for his name

## BOOKS XI–XII (*COTTON* PART I. CONTINUED FROM VOL. I)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

*Published Versions:*

- (*See* Volume I, Book **VII**, the first Book of this manuscript)

***BOOK XI***

| | |
|---|---|
| Title page | ▪ "Libri Septimi, Apertorii, Cracoviensis, Mystici, Sabbatici, pars Quarta. A° 1584, Maii :23". This reads: *"The Fourth Part of the Seventh, Cracovian, Mystic, Sabbatic Book of the Discloser. In the year 1584, May 23"*. |
| p. 4 | ▪ Seventh line up, "beyond the place store wher the gese", this text is not clear, and is meaningless as it stands. |
| p. 9 | ▪ Dee's note, bottom right, referring to the "Arimaspi", has been printed in this same location in *TFR*, but without the leader line to "Maspi", making it seem nonsense. See also *TURNER EM* p. 171, the eighty-eighth part of the world, where this note is also misplaced. |
| p. 30 | ▪ Marginal note, "The Armes of Lyttaw (Lithuania) ... a man on horsbak, with a sword in his hand". This is still used today, and is one of the oldest national coats of arms in Europe. |
| p. 38 | ▪ This is Dee's diagrammatic representation of the Angel Ave's description of the Vision received by Kelley (*see* **XI**-33) of the Four Watchtowers. In the British Museum can be seen this same diagram etched onto a gold disc, which, oddly, does not conform to Kelley's vision, as North ("Septentrio") and South ("Meridies") have been transposed, as have East ("Oriens") and West ("Occidens"). In *TFR* this diagram has been printed upside down, while leaving north, south, east and west where they appear on this page (i.e., p. 38) making it conform to Dee's gold disc. It would seem clear that the version here printed is the correct one, as it conforms to Kelley's vision and the description given by Nalvage, and that the version etched onto the gold disc is Dee's error, or possibly the engraver's, or the result of an undocumented correction, but this would also mean that Kelley's original vision was wrong and Ave's summary of the vision was also wrong (*see* **XI**-39) which, to me, would seem highly unlikely. |
| p. 40 | ▪ Biblical quotation: "Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus": *"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you"* John 15:19 [from KJV].<br>▪ Biblical quotation: "Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego non sunt de Mundo, &c": *"I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world"* John 17:14, 15, 16 [from KJV]. |
| p. 45 | ▪ This diagram should be twelve squares across and thirteen down, not vice versa as Dee has drawn it. |

p. 47 ▪ The middle section here, clearly referring to the symmetrical characters, as Dee calls them (*see*
**XXIV**-6–7), doesn't seem to correspond to any of them.

p. 49 ▪ Bottom of page; biblical reference, *"and Pilate wrote a title, and put it on the cross"*. John 19:19
[from KJV]. The four letters, "INRI" are an abbreviation of "Iesvs Nazarenvs Rex Ivdæorvm": *"Jesus
of Nazareth King of the Jews"*.

p. 51 ▪ Twentieth line down, for some reason in *SHIPPEN* the word "comiter" (from Dee's abbreviation
"cōiter") has been replaced with "communiter", which makes no sense in translation, and is clearly
wrong, and furthermore it seems highly unlikely that Dee would have abbreviated "communiter" as
"cōiter", judging by Dee's many other abbreviations. This word *comiter* ("affable") relates to the last
letter of the King's name found in the centre of each of the four Tables of Enoch, together with the
phrase, *in extremis Iudiciis* ("in the most extreme Judgments"). The final letter of the name would
change depending upon which is more suitable for the work in hand. Obviously the letter used for
"extreme Judgments" is more forceful than that used for more "affable" work (*see* **XI**-51, 72: *see also
the note in Volume II at* **XXIV**-16). Some authors do not seem to be aware of this fact, including
Skinner, as he mis-translates these words.

p. 53 ▪ Fourth line down, it should be noted that the character on the end of this line (И) is a reversed "N", and not "YL" (which looks remarkably similar in Dee's hand writing) as is frequently found in print (for the other reversed characters see the second line down), e.g., in *TFR*, *REGARDIE*, and the more recent *S&R*, on p. 59 of which there is a footnote referring to two squares that contain double letters, etc., all of which are wrong and are obviously copied from *TFR* where these errors first appeared, and are due to Dee's style of writing and fading of the manuscript. It has also been suggested that the printers, being unable to print reversed letters, printed the nearest equivalent, but on p. 183 of *TFR* the "R" and "L" have been printed upside down, a much better solution in my view. The reversed letters from *TFR* are, "Æ" = "Я" (reversed "R"); "yl" = "И" (reversed "N"); "Q" = "ꟼ" (reversed "P"); "⅃" = "⅃" (reversed "L"). Reversed characters also include "A" and "O", but normally these would look the same either way, but in this instance Dee has added an extended loop to the right foot of the "A" signifying a reverse letter (on other occasions Dee would extend the left foot). Why the authors of *S&R* believe that these are Dee's corrected Tables is a complete mystery. For Dee's true corrected Tables see **XXII**-4–5. What the character just below the table in the margin represents is a mystery to me.

p. 56 ▪ The cross and note at the bottom left can be ignored. The original manuscript would be turned around at this point to continue reading.

p. 66 ▪ Biblical quotation (marginal note): "Numeri 20. Num de petra hac vobis aquam poterimus elicere": *"Must we fetch you water out of this rock?"* Numbers 20:10 [from KJV].

p. 69 ▪ Thirteenth line up, "Docepax" and "Tedoand", these names were referred to Italy and Britain (*see*
**X**-73–74) and later referred to Cilicia and Paphlagonia, hence Kelley's fault in reporting (*see* table
in appendix II).

p. 70 ▪ Eighteenth line up, "Paraoan the Governer". Governor of what? These ninety-one names
(corresponding to the divsions of the thirty Ayres, often called "Aethers" or "Aethyrs") are
frequently listed as governors of the Ayres in most published works, but the angels clearly state (*see*
**X**-62 near the bottom (in Latin) and **X**-66 for "Occodon" and elsewhere) that they are names of
parts of the Earth, of which the twelve Angelic Kings (of the twelve tribes) are their governors with
their numerous ministers, and that they also govern the thirty Ayres. I think the answer can be found
on page **X**-62, "There are 30 Calls, yet to come. Those thirty, are the calls of 91 princis and Spirituall
Governors, unto whome the Erth is delivered as a portion", and then a little farther on we read,
"These are generally governed by the twelve Angells, of the twelve Tribes: which are also governed
by the seven which stand before the presence of God". This is clearly referring to these ninety-one
names, for which we also have their sigils (**XXIV**-6, 7), or why would parts of the Earth have sigils?
Therefore, the ninety-one governors rule over specific parts of the Earth, they are not governors of
the Ayres (as often cited), but are probably Governors of the divisions of the Ayres (as their names
correspond) above them are the angels of the twelve Tribes (as listed in Book **XXII**), which also
govern the thirty Ayres. These twelve being under the seven that stand before the presence of God

(undoubtedly the angels of the Seven Circles of Heaven given in **II**-25, 26). *TURNER EM* (p. 11 note 12) seems to imply that they should not be called governors at all.

p. 94–95 ▪ There are a number of errors with regard to the Angelic words given on these two pages. The reason is probably simple; Dee was writing what he heard, and spelling them from memory; it is unlikely that these words were dictated letter by letter at this time, Dee having already received them in such a manner previously.

### *BOOK XII*

Title page ▪ "Liber Quintus Cracoviensis Myſticus, Apertorius 1584 Iulii 12. Sive potius, pars Quinta Libri Septimi: &c. Cracoviensisque &c. Præterea Procœmium Madimianum Libri primi, Pragensis, Cæsareique. A° 1584 Auguſti .15. ſtylo novo".
This reads: *"The Fifth Cracovian Myſtic Book, of the Discloser. In the year 1584, July 12. Or rather, the Fifth Part of the Seventh Book, etc., and Cracovian, etc. Thenceforth is the Madimian Proem of the Firſt Book of Prague and of the Emperor. In the year 1584, August 15: in the new ſtyle"*.

p. 15 ▪ The word on the far right under "very much" is unreadable; what appears here is a copy from the manuscript; Ashmole suggests "opens", which doesn't make much sense to me.

## BOOKS XIII–XVI (*COTTON* PART II)

This manuscript has here been thoroughly collated with *SHIPPEN* and *ASH 580*.

*Published Versions:*

- First published as part of *TFR*.
- Extracts printed in *FENTON*. This also gives translations for some of the Latin text.
- See also *SKINNER* in "Bibliography".

### *BOOK XIII*

Note 1 ▪ This note was written by Ralph Jennyngs (*see* appendix V "Brief Biographical Guide") and refers to a payment for work, being the copying of Dee's manuscripts for Casaubon's printed version of Dee's work. There would have been others working on the same project. The "Records at the Towr" being the Records Office at the Tower of London. In 1858, this office was closed and moved to Chancery Lane, London. In 1997, the Records moved again to Kew, where it now forms a part of the National Archives.

Title page ▪ "Mysteriorum Pragensium Liber Primus, Cæsareüsque A°. 1584. Augusti 15. stylo novo incœptus: ad Omnipotentis Dei laudem, honorem, & Gloriam. Amen. Liber 19us".
This reads: *"The First Book of the Prague Mysteries, and of the Emperor. Begun on the 15th August in the year 1584 (in the new style): to the Praise, honour and Glory of the Almighty God. Amen"*. At the bottom of the page, *"The Nineteenth Book"*.
When travelling through Europe Dee would normally use the Gregorian calendar (hence "in the new style" above), introduced by Pope Gregory XIII throughout the Holy Roman Empire in 1582 and adopted in Britain in 1752, which replaced the Julian calendar that was introduced by Julius Caesar in 46 BC. In Dee's time there was a ten day difference between the calendars, this has now increased to fourteen days.

p. 1 ▪ Biblical quotation (beginning "Non faciet Dominus"): *"Surely the Lord GOD will do nothing, but he revealeth his secret unto his servants the prophets. The lion hath roared, who will not fear? The Lord GOD hath spoken, who can but prophesy?"* Amos 3:7, 8 [from KJV].
▪ Biblical quotation (beginning "Nihil mali"): *"We find no evil in this man: What if a spirit or an angel hath spoken to him?"* Acts of the Apostles 23:9 [from KJV, almost].

▪ Biblical quotation (beginning "Dico enim vobis"): *"For I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* Luke 10:24 [from KJV].

▪ Dee's reference, "Matthew 13. B", is verse 17, which reads, *"For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them"* [from KJV].

▪ Biblical quotation (beginning "Charissimi"): *"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God"* The First Epistle of John 4:1, 2 [from KJV].

▪ Biblical quotation (beginning "Quisquis"): *"Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God"* The First Epistle of John 4:15 [from KJV].

p. 6 ▪ Dee's biblical reference, "Matthæi 7 D", reads, *"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it"* Matthew 7:24–27 [from KJV].

p. 7 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia": *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

p. 9 ▪ Dee's biblical reference, "Apocalypsis. Cap. 6", reads, *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held"* Revelation 6:9 [from KJV].

▪ Biblical quotation (marginal note): "Tempus est Tacendi et Tempus est loquendi": *"A time to keep silent, and a time to speak"* Ecclesiastes 3:7 [from KJV].

▪ Biblical quotation (marginal note): "Quod in aure auditis, prædicate super tecta &c": reads, *"What ye hear in the ear, that preach ye upon the housetops"* Matthew 10:27 [from KJV].

▪ Dee's biblical reference, "Ioël, Cap. 3", reads: *"I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people and for my heritage Israel, whom they have scattered among the nations, and parted my land"* Joel 3:2 [from KJV].

p. 13 ▪ Dee's biblical reference, "Apoc. Cap. 6", reads: *"And when he had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held: And they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth?"* Revelation 6:9 [from KJV].

p. 17 ▪ Biblical quotation (internal note): "In malevolam animam non introibit sapientia, nec habitabit in corpore subdito peccatis": *"For into a malicious soul wisdom shall not enter; nor dwell in the body that is subject unto sin"*. Dee quotes this, apparently, from Ecclesiastes, but is actually, "The Wisdom of Solomon" 1:4, Apocrypha [from KJV].

p. 18 ▪ Dee's biblical reference, "Regum 4: Cap. 20.", reads, *"Then he* [Hezekiah] *turned his face to the wall, and prayed unto the LORD, saying, Remember now, O Jehovah, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept sore"* 2 Kings 20:2, 3 [from KJV].

p. 32 ▪ The highlighted mid-section is where Dee first gives the Emperor Rudolf the Angel's warning.

p. 44 ▪ Biblical quotation (marginal note): "Accipite Spiritum Sanctum: Quorum remiseritis peccata, remittuntur eis: et, Quorum retinueritis, retenta sunt: Ioannes 20 E. Math. 16. C. 18. C": *"Receive ye the Holy Ghost: Whose soever sins ye remit, they are remitted unto them; and whose soever sins ye retain, they are retained"* John 20:22, 23 [from KJV].

p. 56 ▪ Biblical quotation (marginal note): "Ne Magnitudo revelationum extollat me, datus est mihi stimulus carnis meæ &c. Paulus ad Corinthios secunda, cap. 12": *"Lest I should be exalted above*

*measure through the abundance of the revelations, there was given to me a thorn in the flesh"* 2 Paul to the Corinthians 12:7 [from KJV].

p. 59 ▪ The triangular devise and note at the bottom right of this page can be ignored. This was Dee's marker to turn the manuscript around at this point, where the same marker will be found at the top of the next page (*see* "Table of Folio Numbers" for clarification).

p. 62 ▪ Quotation (marginal note, top): "Tum verò æterni Genii patris Immortalis, Ηκα ρ *, εραμιελ , VRIEL, Saniel, Azaelque Quæ mala quisque hominum patraverit ante scientes E tetris animas tenebris caliginis omnes. Iudicio sistent ad formidabile patris Magni, Immortalis, solium &c" .
*"But when the immortal God's eternal angels,* Ηρακιελ, Ραμιελ , *Uriel, Samiel, and Azael, they that know how many evils anyone did before, shall from dark gloom then lead to judgment all the souls of men Before the judgment-seat of the great God"*. Book II 265, *The Sibylline Oracles* by Milton S. Terry. Dee would seem to be unsure of the Greek names here. Those inserted are probably what was meant – Arakiel and Ramiel.

▪ Biblical quotation (marginal note): "Matthæi Cap. 5. Quoniam ipsorum est regnum cælorum &c." *"For theirs is the kingdom of heaven"* Matthew 5:3 [from KJV].

p. 81 ▪ Biblical quotation (top): *"Thank my God always on your behalf, for the grace of God which is given you by Jesus Christ; That in every thing ye are enriched by him, in all utterance, and in all knowledge; Even as the testimony of Christ was confirmed in you: So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ: Who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ. God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord"* Paul to the Corinthians, Epistle 1, 1:4–9 [from KJV].

▪ Biblical quotation (middle): *"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; And base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord"* Paul to the Corinthians, Epistle 1, 1:27–31 [from KJV].

▪ Biblical quotation (bottom): *"But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God"*. Paul to the Corinthians, Epistle 1, 2:10. [from KJV].

p. 92 ▪ Biblical quotation (marginal note): "Ne dicas coram Angelo, Non est Providentia". *"Neither say thou before the angel, that it was an error"* Ecclesiastes 5:6 [from KJV].

### *BOOK XIV*

Title page ▪ "Mysteriorum Pragensium Confirmatio Anno 1585: Ianuarii 14":
This reads: *"The Confirmation of the Prague Mysteries. In the year 1585. January 14"*.

p. 4 ▪ There should be two figures on this page, one at the top and one in the space, mid-page. Dee obviously never got around to drawing them.

p. 5 ▪ There should be another figure at the top of this page.

### *BOOK XV*

Title page ▪ "Stephanica Mysteria Regia. A° 1585. Maii 23. Nyepolomicze: 3 miliaribus a Cracovia. Liber $25^{us}$".
This reads: *"The Royal Stephanic Mysteries. In the year 1585. May 23. Nyepolomicze: being 3 miles from Cracovia"*. At the bottom of the page, *"The Twenty-fifth Book"*.

### *BOOK XVI*

Title page ▪ "A° 1585: Augusti .6. Vnica Actio; quæ Pucciana vocetur. quæ durabat ab hora 5 mane ad horam $11^{am}$ Pragæ".
This reads: *"In the year 1585 August 6th. A Single Action, called Puccian. Lasting from 5am to 11am. At Prague"*.
(The second half of this book is a duplicate of the first, but written in Latin.)

p. 2 ▪ The text below the double line to p. 9 is then repeated, but in Latin beginning at p. 11.

*(As these Books are in chronological order this manuscript continues below with Book* **XVIII***)*

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## BOOK XVII (*ASH 1790*)

This manuscript has here been collated with *ASH 1788*.

*Published Versions:*

- Unpublished (until now). For an English translation see *JOSTEN* (but with some errors), or for a more condensed form see *FENTON*; an English translation can also found in *SL 3645* (*see* "Bibliography").

### *BOOK XVII*

Title page ▪ "Præfatio Latina in Actionem primam ex .7. (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem. A° 1586.

"An ista Actio, habita 10 Aprilis: an illa quæ habita est 30 Aprilis sit a nobis æstimanda Prima, nondum certus sum. In illa enim (de 30 die), dicebatur de 7 Actionum semestralium institutionem. Considera".

This reads: *"Latin preface to the first Action of seven (had the 10th Day of April at Prague) and now translated into the Latin language. In the year 1586.*

*"Whether this action had the 10th of April, or that which was had on the 30th of April may be considered by us the First, I am not yet certain. For in that (of the 30th day), it was said to be the first of 7 in the six months of Actions. Consider".*

See the next book (**XVIII**) title page, where Dee assigns the first of the seven actions to the 30 April 1586, and the second to 14 October. It also mentions the "Foundation of the 42 Months" (one action every six months). The third action takes place on 4 April 1587. The remaining four actions of 1587–1589 are no longer extant, as Dee's records end with the action of 23 May 1587, and start again from 20 March 1607. The last action of April 1589, probably never took place, as Dee was beginning his journey back to England during March of the same year, and Kelley had stayed behind (*see* *HALLIWELL*).

▪ It would seem that this action (of 10 April) was originally written in English (now lost), for as Dee states on the title page, it is "now translated into the Latin language".

p. 20 ▪ Fourteenth line up, for "contaminaverunt", Ashmole gives "communicaverunt", giving a totally different meaning, but the word is perfectly clear in the manuscript.

p. 23 ▪ In the original English version, the large gap on this page probably contained an illustration of some sort, which was never reproduced here.

## BOOKS XVIII-XX (*COTTON* PART II. CONTINUED FROM VOL. 1)

This manuscript has here been collated with *SHIPPEN* and *ASH 580*.

*Published Versions:*

- (*See* Book **XIII**, the first book of this manuscript)

### *BOOK XVIII*

Title page ▪ "Liber Resurrectionis et 42: Mensium fundamentum. Pragæ, Aprilis: 30 Pactum, seu Foedus Sabbatismi. 1586. Pragæ, Actio prima, et secunda ex septem Trebonæ Octob. 14. (venimus eà Septemb .14.).

"1586. In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod. In Augusto 8, Reversionis permissio; D°. Rosenbergio obtinente ut ad sua veniamus".

This reads: *"The Book of Resurrection and* [*the*] *Foundation of the 42 Months. At Prague, 30th April. A Pact* [or *Covenant*] *of the Sabbath Observation. 1586. At Prague, the first Action, and the second of the seven at Trebon on 14th October (we arrived on the 14th September).*

*"On 29th May 1586, the decree of banishment was issued against us by Emperor Rudolf. On 8th August, permission to return; being obtained by the Lord Rosenberg that we might come to his lands".*

This starts with the miraculous recovery of some of Dee's books; these having been burned (apparently) earlier. For a full account of this episode, see Book **XVII** or *JOSTEN*'s English translation (*see* "Bibliography"), or for an edited account see appendix IX.

pp. 19–22 ▪ These pages contain Dee's banishment from the Empire, and are scanned copies and then cleaned up. Being written in German (not modern German), and being very difficult to read, scanning them seemed the best option. The printed version in *TFR* is appalling, being riddled with errors.

pp. 37–44 ▪ This is a letter by Francesco Pucci to Dee, the font used is somewhat similar to Pucci's handwriting.

p. 55 ▪ The top of this page has been cut off; p. 56 (following) does not have this problem as Dee recorded this work, firstly, on right-hand pages, then turned the manuscript around and wrote on what were the left-hand pages, so that the opposite side of p. 55 would in fact be p. 59, where the bottom of the page is missing.

p. 59 ▪ See the note above to p. 55 of this book.

### *BOOK XIX*

Title page ▪ "Ad Omnipotentis Trinitatis laudem, honorem, et Gloriam: Mysteriorum Divinorum memorabilia Actionis (ex 7) Tertiæ, descripta exordio, cui dies 4us Aprilis, a° 1587, dicata fuit. Trebonæ".

This reads: *"Praise, honour and Glory to the Almighty Trinity: Memorials of the Third Action (of 7) of the Divine Mysteries, for which the day of the 4th April in the year 1587 was dedicated (it having been appointed at the beginning). At Trebon".*

p. 6 ▪ In April 1582 the angel Michael said to Kelley that he should marry (*see* **III**-16), but here an angel is telling Kelley that he married "contrary unto my commaundement". Dee's reference to Mortlake 1583 is either wrong or is no longer extant.

p. 28 ▪ This list of numbers is riddled with errors and appears deciphered on the next page, the last four lines in Latin (*see* *FENTON* p. 219 for an English translation). Why this was encoded in this way is a complete mystery.

p. 29 ▪ Here, for the first time, appear the reformed Tables of Enoch, but see Dee's later work (**XXIV**-4–5) where they differ a little.

p. 53 ▪ Once again the top of this page has been cut off, only the date being visible.

p. 55 ▪ This crossed out text relates to the infamous wife-swapping incident, most of which is still clearly visible, apart from one line which has been totally obliterated by Dee.

### *BOOK XX*

Title page ▪ Epilogue, 1607.

This book has no title, or has been lost. The present title was suggested by Ian Rons.

p. 2 ▪ This page is the most difficult to read in the entire work, due to Dee's shaky handwriting (probably from old age). A number of words found in Casaubon's version are clearly wrong, and some of mine are doubtful.

p. 19 ▪ This is a map where treasure might be found at Delapré Abbey (*see* previous page and appendix III for location).

*(This manuscript continues in Volume III with Book* **XXI***)*

# British Library
# MS. Cotton Appendix XLVI
# Part I
# (continued)

# Libri Septimi, Apertorii,
# Cracoviensis, Myſtici,
# Sabbatici, pars Quarta.
## A$^{o}$ 1584✧
## Maii :23:

23 May 1584 – 12 July 1584
*(from British Library MS. Cotton Appendix XLVI Part I)*

# ☩ Cracoviæ

## Wensday: Maii, 23 ∵ Manè, hora 7¼ ferè. Post *orationes* nostras.

The Curten appered, at the first looking ⁘
Δ. - There happened a great storme or Temptation to E.K.
of dowting and mysliking our Instructers and theyr doings,
and of contemning and condemning any thing that I know or could do.
At length the Curten was opened and they appeared.

I bare all things
patiently for God
his sake &c.

E.K. - *I am contented to see and to make true report*
*of what they will shew, but my hart standeth*
*against them:*
Gab. - *The tyme shall come, that the oke that is beaten with every storme*
Dyning table. *shall be a dyning table in the princes hall.*
Gab. - *Move not, for the place is holy.*
*He that dowteth, doth the property of the flesh, but he that hath*
dowting 1 2 *fayth ~~doth according~~ hath the gift of the* holy ghost.
*The Swallow flyeth swyft, but where she lighteth, ther is*
*no remembrance of her being: such are the words of man.*
*But our words, are like unto a swift arrow, that*
*entreth & stycketh where it lighteth.*
*As man loveth the owre, for the gold that is in it, and for the*
*ende of his use: So god loveth the dunghills of the*
*world &c.*
Δ.
I suspect *But the enemy, the more he lifteth up him self, the greater*
this place to be *shall be his fall; for in stede of ioy shall*
imperfect *enter in an hundred: & in stede of hundred a thowsand.*
*But beware of those rebells: for they are like the small stones*
*which are in every place of the erth:*
*But move not.*
*Let us do that, which is our part.*
The Erthly
Globe appea= *Unto others be it, as they deserve.*
ring. E.K. - There appeareth a great thing like a globe, turning
uppon two axell trees.
Nal. - *Turn to the first Ayre.* Δ. - *I have done.*
*The erth in the first ayre, is this* [E.K. - pointing on that globe
to it]
or determin
Δ. - *We besech you to bownde ^ the cuntries or portions of the erth, by theyr*
*uttermost longitudes and latitudes, or by some other certayn manner.*
Nal. - *Our manner is, not as it is of worldlyngs: we determyn not*
*places after the formes of legs, or as leaves are:* Δ *neyther we*
Δ. ....wardes *can imagine any thing after the fashion of an horne: as*
.... ....th
15 Prin.... *those that are Cosmographers do.*
An Angel *Notwithstanding the Angel of the Lord appered unto* Pto=
appered to lomie, *and opened unto him the partes of the erthe, but some*
Ptolomie. *he was comanded to secret: and those are North ward,*
......ms *under your pole. But unto you, the very true names*
........ng *of the world in her Creation are delivered* ⁖
........ any
..... Poles Δ. - Ther appered a great water long & narrow, reddish, & therby
...atione. appered ........
There appered written Egypt.
He hath in his hand, written - Syria.
And of that he sayd that it was the second of the first.

Now appered a very fine land & region in which appered
a great city, in the edge of it
there appered written - Mesopotamia.
*The third of the first.*

---

The first of the second. Now appered a large portion of the erth, wherin appered
beares, a great river from a hill going into the
sea with three mowthes.
The word written - Cappadocia.

*The second of the second:*
written in his hand - Tuscia.
Δ. -*I pray you, do you mean* Tuscia *by* Italie?

*The third of the second:*
written - Parua Asia.

---

3 *The first* - Hyrcania. Δ. Mare Caspium appered by it.
*The second* - Thracia.
*The last.* Here appere people going into caves of the
grownd, & dwelling in caves: they
are long hered men, naked, here there apper
great hills, and the veynes of the gold mynes
appere: the men seme to have baskets of lether.
*This is one of the places under the pole Arctik:*
written - Gosmam.

Gold mynes under the Pole Arctik.

Δ. - *Is it so called, of the people of the cuntry?*
Nal. - *Even at this howre.*
E.K. - Here appereth a mighty great hill and abowt
it, a great Cave of water.
There appere beasts divers, some like a swyne, with fete
like a beare, his nether Iaw hanging to his
...... and divers:
...... and a mighty hill ronning, with branches:
There by, lyeth things with huskes on them.

---

4 *The first:*
he appointeth
written - The ba ĭ di.
*The second* - here the sonne shyneth fair, Par să dal.
*The third* - here appere people very beastly with Mantelles on
theyr sholders: and beasts with long snowts.
India.

---

E.K. - Here appere great rotten trees very old:
great woods of them:
beyond the woods are great hills:
great fens appere, and great marish grownd.
Fowls as big as swanns, greene, skaled on theyr baks in the water.

5 *The first of the fifth* - Bactriane.
*The second* - Cilicia.
*The Third* - Oxiăna.

---

6 *The first of the sixth* - Numidia.
*The second* - Cyprus.
*The third* - Parthia.

---

7 *The first of the seventh* - Getulia.
*The second* - here is a great desert, no trees:
in his hand - Arabia.
*The Third* - Phalagon.
Δ. - *I never herd of it.*
E.K. - It is toward the North, where the veynes of gold
& such people appere as befor were noted.
On this syde them a great way, appere men with
swynish snowtes, there visage is so strowted
owt, but to be perceyved to be of human visage.
The wymen have abowt theyr privityes very long
here down to theyr knees:
The men have things on theyr sholders of beasts skynes, as
in stede of a girken or a mandillion.

Δ. Groenland as I think.

---

8 *The first of the eighth* - ~~Mantina~~ Mantiana.
People apper here of reddish cullor.
*The second* - Soxia.
on the one syde of the blak men.
*The third* -
like Spaniards appere, very high men with spanish capes
without swords by theyr sides,
here appereth great towns diverse,
the name being not evydent we urged, and Gallia appered.

---

9 *The first* - Illyria.
*The second* -
*If thow styr, thow shalt never see more* - to E.K.
- Sogdiana.
*The Third* - Lydia.

---

10 *The first* - Caspis. men like duch men with lether
*The second* - Germania. nether stoks.
*The third* ----- Here appere Monkyes, great floks.
The people have lether coats & no
Trenam. berds, thick leather, & gathe....
They gather up in thing.....

Nal. - *These people are not known with you.*
Δ. - *Are they not in* Africa?

Nal. - *They be.*
Now a dark fog covereth all the stone.
Nal. - *Stay a while.*
E.K. - *I pray you let us go to dynner.*
Nal. - *Move not, I say.*
E.K. - Nalvage prayeth.
Now he pointeth to a place.

---

11 - *The first of the eleventh* - Bithynia.
*The second* - *a great cytie & the sea hard by it:*
Græcia.
Δ. - *Is not that great Cyty* Constantinople*?*
Nal. - *It is.*
- *Ther is the seat of that great divell the Turk.*
Nal. - *He is but Tenant at will.*
*The Third* - Licia.

---

12 *The first of the Twelfth:*
E.K. - Here appere handsom men, in gathered tucked garments, and theyr shoes commeth up to the myddell of theyr leggs, of diverse cullored lether.
Nal. - *These be those beyond* Hispaniola.
E.K. - It is a low cuntry.
Here appere great piles of stone like St Andrews Crosses.
Two notable rivers are here.
The wemen have great covertures over theyr heds, comming from theyr sholders as the hoykes in flanders.
Ǫ ní gap.
There are on this syde of it (a great way) a great number of deade carkasses.
Nal. - *It is beyond Giapan.*
Δ. - *Than it is in that land which I use to call* Atlantis.
Nal. - *They stretch mor nere the west.*
*There are 35 kingdomes in it.*

---

*The second - beyond the place store wher the gese*
India.
India *in the hevenly government is divided into two partes. This is called* The Greater India.
*The third - a great many little yles.*
Orchenii.
Δ. - *Do you mean the Iles of* Orkney. Nal. - No.

Δ. - *They seme to be the Iles of* Malacha.
13 *The first of the Thirtenth* - Achaia.
*The second* - Armenia.
E.K. - A great old Castell standeth on syde of the top of a very high hill.
It semeth to be made of wood.
It semeth fowre cornerd.
Δ. - *I beseche you what is that castell?*
Nal. - *It is the Ark of Noë.*
*The Third* - Cilicia.
Nal. - *You never knew this* ~~Cilicia~~.
Nemrod. *This is* Cilicia *wher the* Children *of* Nemrod *dwell:*
*Yt is up in the Mowntayns beyond Cathay.*
E.K. - This people seme great giants, and very fayr.
Theyr apparayle is gowns tuckt up, they are very costly apparayled: and in theyr faces they have great iuells like pretious stones hanging.
They are mervaylously riche apparayled in sylks.

---

14 *The first* - Here seme as if many howses wer thrown down, and Castells.
~~Paphagonia~~ Paphlagonia.
Onely one hill appereth in it, very long.
*The second* - ~~Fasiana~~ Phaziána.
*The third* - Here be men with brode caps like Egyptians, and many mowntayns are here on one syde.
Chaldéï.

---

15 *The first* Here appere woods, water, and fayr towns, but the people are yellow tawny & have great lumps of flesh under their throats.
They are to the sowth of the last Ciliciens.
Iter gi.
There are 14 kingdomes of them.
*The second* - Macedonia.
*The Third* - Garamantica.
people of a low stature, blak swarty people: naked.

---

16 *The first of the Sixtenth* - Here like men of wylde gesture clothed like polonians.
*The cuntry is* ~~Saromatica~~.
Sauromatica.

*The second -* Æthiopia.
E.K. - Here are som naked,
som not naked, covered with
red garments.
The howses seme like tents made
of cloth & lether.
There are great rivers.

*The Third*

E.K. - Now he sheweth by the North pole & the great
mowntayn.
Fi a cim. - *Here be 7 kingdoms: theyr*
*Chief cyte is called* Fiacim, *all that*
*are of that kings cownsyle are Astronomers.*
*The kings name that now governeth is* Gapsăcar.

---

17 *The first -*
*Seest thow this Cuntry?* Δ. - to E.K.
Colchica.
*The second -* Cireniaca - E.K. - hard by a great water.
*The Third -* Nasamonia.

---

18 *The first -* Carthago.
*The second -* Now appere many Crocodiles, long
necked: Scaled on the body, with
long tayles:
*...ied -* Coxlant A great place appereth covered
abowt with fyre,
many great Serpents appere
here of 200 fote.

It appereth very estward. No people appere here.
E.K. - There cometh from heven like a myst, and covereth
a great place, abowt 300 myle long, like
a park, enclosed with fyre.
It is on a high grownd. There come 4 rivers
out of it, one east, an other west, an other north,
& an other sowth.
The pales or enclosure of it seme to be arches beset
most richely with pretious stones.
In the gate of it stand three men, like us,
one is in a long gown, with many pleates,
the other like in a cassok.
The third in a rough skyn of a beast.
Δ. - *In the name of Iesus: Is this the Paradise that*
*Adam was banished out of?*
- *The very same. From hence he was*
*turned out into the erth.*

*This is the True Vale of Iosaphat.*
Δ. - *Will you give me leave?*
- *Saye on.*
Δ. - *It shold seme, this must to be on the erth, but*
*not the ayre.*
- *It is upon the erth.*
Δ. - *You sayd that from hence he was turned out into the erth.*
- *The Curse of God in* Adam, *caused the erth, wherunto*
*he was cast, to be accursed.*
For, *if* Adam *had after his fall tarryed in paradise,*
*his wyckednes wold have altred the Innocency*
*of the place. Therfor is Paradise distinguished*
*from the erth, in respect of her purity: bycause*
*the erth is defyled, & corrupted with man.*
*The erth is sayd to be Sinfull in respect of the*
*Synne of man.*
Δ. - *Tyll 45 degrees both Northerly and sowtherly all is known*
*in the most part of the world. But of any such place there*
*is no knowledg nor likelyhood by any historie of these dayes or of old tyme.*
Nal. - *Therfor, this is kunning and the wisdome of God.*
*There dwelleth flesh in it that shall never dye,*
*which wer taken up for* $\overset{a}{\text{the}}$ *testimonie of Truth.*
Δ. - Elie *and* Enoch, *by the* Apocalyps *do seme that they*
*shold suffer deth under Antichrist; yf we understand right.*
- *There is* Elie, Enoch *and* Iohn.
*They shall seme to be deade, by his powre, but*
*not deade.*

---

*The thirdth -* Idumea.

---

19 *Nyntene, the first -* Parstauia.
Δ. - *I know it not.*
- *The second -* Celtica.
- *That we understand commonly now for* Gallia.
- *It is that which you call* flandria *the low cuntry.*
*The third -* E.K. - Here apper men with talens lyke
lyons.
- *They be very divells.*
*There are five Iles of them.*
*These be they that can dwell in any part of the*
*erth, & are called* Pilosi.

*Nothing differth them but in that they have bodyes.*
Vinsan.

---

20 *The first -* E.K. - Under the Sowth pole:
Here appere little men with long berds, theyr bodyes as childrens bodyes.

Under the Sowth Pole.

Nal. - *There dwelleth the wunderfull Emperor of the World, and the wunderfull City of the World: Here are an hundred and 12 Kingdomes.*
*This Citie is a hundred forty six leagues abowt.*

Δ - A wunderfull great Cytie.

Δ. - *You understand two english myles for a league, as in* France?
Nal. - *I.*
*There dwelleth the true generation of* Cham.
Tolpam.
*The second* - Carcedonia.
*The Thirdth* - Italia.

Δ - Italia and brytania were before applyed to the third of the 13 and first of the 14 Therfor these two places are to be reconciled.

---

He pointeth to a great cytie with a river by it.
☞ *This is that City which shall not have one stone standing in it.*
Δ. - *Ys it* Rome, *I pray you?*
Nal. - *It is* Rome.

---

E.K. - Now there is come a white mist in the stone. *Cease:* sayd a voyce.
A voyce - *Stay for a while.*
E.K. - ——
Nal. - *Read them in my hand as thow seest them.* [Δ. - He spake to E.K.]

21 *The first* ——— Brytania
*The second* —— ~~Phenes~~ Phenices
*The Thirdth* —— Comaginen

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22 *The first* ——— Apulia
*The second* —— Marmarica
*The Third* ——— Concaua Syria

23 *The second of the 7.*
*The first* ———— Gebal
*The second* ———— Elam - unde Elamitæ
*The thirdth* ———— ~~Idumea~~ Idunia
Nal. - *It is beyond* Groenland.

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24 *The first ~~of thirdth~~* —— Media
*The second* ———— Arriana
*The Third* ———— Chaldæa
Δ. - *I beseche you, what differeth this* Chaldea *from* Chaldei *before?*
Nal. - *You shall finde the difference of it,* in practise.

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25 —— *These people* —— Serici
*The second* ———— Persia
*The Thirdth* ———— Gongatha —— E.K. - Toward the Sowth pole.

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26 *The first* ———— Gorsin - beares & lyons here.
*The second* ———— Hispania
*The Thirdth* ———— Pamphilia

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27 *The first* ———— Oäcidi
Gal. - *There be 9 kingdomes* —— fayr made people but Tawny.
*The second* ———— Babylon
*The thirdth* ———— Median ——— E.K. - It is much north ward.

---

Nal. - *Theyr are two Iles envyronned with an arme of the* Scythian Sea, *which goeth in at* Maspi.

28 *The first* ———— Idumian
Maspi. *The second* ———— Fœlix Arabia
*The Thirdth* ———— Metagonitidim — E.K. - It standeth very sow=therly

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29 *The first* ———— Assyria
*The second* ———— Affrica
*The Thirdth* ———— Bactriani

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30 *The first* ———— Afnan ——— Here appere people with one eye in theyr hed, seming to be in theyr brest, toward the æquinoctiall.
*second* ———— Phrygia
*Third* ———— Creta
*The 4th* ———— Mauritania

Δ. - I remember of people called Ari=maspi.

Nal. - *This days lesson is as much work, as all betwene this and* Mauritania.

---

Note Here are 15, which were never known in these tymes - The rest are.

Δ. - *I here nothing of* Polonia, Moschovia, Dania, Hibernia, Islandia *and so of many other which I could name. What is to be thowght of those? in respect of the distribution of the whole face of the erth?*

- Polonia *and* Moschovia *ar of* Saromatia. Denmark, Ireland, friseland, Iseland, *are of* Brytan. *So is it of the rest.*

Δ - Are under the Regiment That brytania chiefly denoteth etc.

Δ. - *I besech you, to what part is* Atlantis *and the annexed places under the* King *of* Spain *called the* West Indias?

Nal. - *When these 30 appere they can eche tell what they own.*

*Prepare for to morrows action.*

Δ. - *Most gladly.*

E.K. - *Yf you prove your self true, you shall wynne me to God.*

Nal. - *You may be answered with the first words I spake to day.*

Δ. - Deo Opt*imo* Max*imo* sit o*mn*is
honor, laus et Gloria
nunc et semper.
*Amen.*

* * *

## Thursday Maii 24.

Δ. - Bycause E.K. cam not (according as it was bidden yesterday) to follow the Action: I went to his study dore and knocked for him: And I requested him to come: and he refused so to do: and gave me a short and resolute answer, that he wold never more have to do with these Actions. I axed him the reason why: he wold give none: But ernestly denyed to procede:

Δ Those words he spake after the Action ended more then an howre in the chamber before my study of practise.

I told him that his words yesternight (that he could not this day deale), did very much grieve me &c. Whereof he made small accownt. So I went into my study againe, and committed the cause to God.

After half an howre and less he cam spedily out of his study: and browght in his hand one volume of Cornelius Agrippa his works and in one chapter of that boke he red the names of Cuntries and provinces collected out of Ptolomeus, (as the Author ther Noteth), Whereuppon he inferred that our Spirituall Instructers were coseners, to give us a description of the world, taken out of other bokes: ~~Thereto I replyed~~ and Therfore he wold have no more to do with them: I replyed; and sayd, *I am very glad that you have a boke of your own, wherein these geographicall names are expressed, such as (for the more part) our Instructers had delivered unto us: and that, according to the Tenor and forme of my request to him, so to have them expressed: for our more perfect information: by those known names, to understand those 91, unknown and unhard of names, of 7 letters every one: Whereby they (our Instructers I meane) are very greatly to be thanked, and to be deamed (in all reasonable mens Iudgments), most frendely, and far from* Cosenage, *or abusing of us*: and farder I sayd that, I my self, had here set down on paper, all the 91 names to gither, orderly, as we receyved them, and that I had here browght the description Geographicall of the whole erthly Globe: and allso Pomponius Mela set furth in english with the chartes therto belonging, fayrely described by hand. To the intent, he might see the verity of theyr words yesterday delivered unto us: for the performance of my request, made to them, on tuesday last in this forme of words: as the boke hath it recorded, thus,

91 Names of the world or erthly habitation.

Δ Gerardus Universal Charte of the World.

> Δ. - *As you gave us a taste, or warning of* Italia *and* Brytania, *so, if it be thowght good to you, we are desyrous, to understand of the rest, the Application to suche names as we understand*:

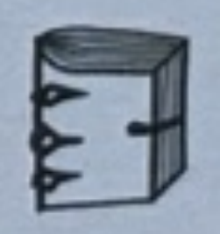
*Whereby you may perceyve* (sayd I, to E.K.) *how your reason is mervaylously confownded by your willfull fantazie: For so much as, wherein you wold finde fault, in our Spirituall instructers doings. Therein they have done that which I requested them: as appereth: and that, to the intent, of Knowne Cuntryes we might for such purposes, as occasion might offer or require our practises to be tryed in. This* (quod I) *is to gross your error, and to willfull your wrangling: But I do in narrower points peruse and consider theyr words and doings. In which, thowgh sometymes my ~~record hath byn~~ writings (after your declaration) hath byn amended by them, yet the occasion of myswriting for the most part, hath byn eyther in your misreporting what you saw and hard, by the Spirituall present correcting of my writing, and sometyme longer after, &c.*

But for all this, E.K. remayned of his willfull entent
and so departed to his study agayn. And I committed God
his cause into his own hands, care and ordring, as
may be best for his honor and glory.
So be it.

---

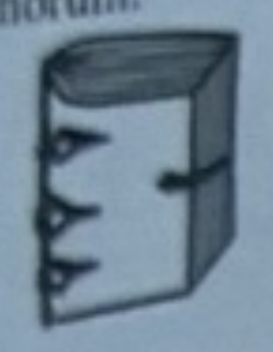
## Monday. Maii 28: hor. 10½ ante meridiem.

Δ. - I sayd the lords prayer.

E.K. - Here appereth nothing: but the clere stone.
Now, There appereth a white circle, more then usuall: it is as it wer a white
smoke: very large comprehending all the hevens in manner,
having, as it were, the bredth of my finger in the circumference
or border of it:
Δ. - After this, an howre, and a half, after diverse our
discourses of my wife, her speches & usage toward E.K. &c.
E.K. - Here appereth one like him in the grene that appered last day:
the Etymologie of whose name is Dic illis, and his name
Mapsăma.
Δ. - *In the name of Iesus, & for the honor of Iesus, we besech you*
*to deliver the verity of your message.*
Maps. - *He liveth, & he sayeth, Arrise up, & say unto them:*
*How many tymes have I opened my armes to embrace you?*
*How oft have I wept over you, as a father?*
*But you are still, styfnecked & disobedient children.*
Δ forte, Cease not or Cease: and than is to be understode, From ponishing you.
*Lo, I ceãse yet, & will not impute this wickednes*
*unto you.*
[Δ. - *Ô blessed god, blessed God, blessed God of mercyes.*]
Map. - *Because my promyses may be:*
*Notwithstanding, that the sonnes of men, may*
*not say, such a day commeth in the bridegrome.*
*Nor at a such a tyme shall the lylly spring.*
*Let the day, that I will viset you in, be*
*unknown unto you.*
*And let the ende of my goodnes, be yet hyd*
*from you.*
Δ a perverse speche.
E.K. - *I thowght you wold say so.*

Map. - *But this you shall do.*
*Bynde up to gither, pages, 48 leaves, whose skynn* ×utter part.
*shall beare sylver,*
Δ perimeter
*whose Perimeter shalbe 30 ynches: in length 8: in bredth 7.*
7
8 30 8
7
Δ. - *Do you require it, to be parchement, or paper?*
Map. - *I have sayd:*
Δ. - *What shall I then do, after I have caused 48 leaves to be*
*bowned.*
Map. - *This, done rise up, & performe your Iornay, as you are*
*commaunded.*
Our going to the Emperors court.
Δ. - *I have herd onely, of the bynding of the boke.*
*Meane you after the bynding of the boke,*
*that this iornay shall be entred into?*
Map. - *I.*
Δ. - *What shall I do with the boke, after I have bownd it?*
Δ perverse.
E.K. - *I wyll answer for him: burne it.*

**Map.** - The 14th day of your rest, even this Table cloth, & none
other, shall be spred for a banket. — E.K. - he pointeth to this diaper Tablecloth.

Invitatio Bonorum.



Whereunto, you shall invite the Angells of the lord.
In the myddest of the Table, lay down the boke,
And go furth; make allso the dores after you.

The writing of the boke by divine meanes.

That the hevens may Iustify $\overset{\text{your}}{\text{theyr}}$ fayth,
& you may be cumforted.
For man is not worthy, to write, that shall
be written: neyther shall there be fownd many
worthy to open that bok.

The Emperor.

I have entred all redy into the emperors hart.
But it may be he will becom willfull.

4 Monthes: vide lib. 19 Septemb ·1· 1584.

Yf he do, a hundred & 12 dayes remayn,
& he is not.
For, I have Cut down the bankes,
the waters may rush out,

Sudden Alteration in this yere.

that there may be a suddeyn alteration,
In this, now, tyme.

Return warned: as before was bidden Maii 21: But he ment not to warn us of any retorning as appeareth by the 19th boke. Therefor with humility that dowt must be moved.

Whan I warn you, you shall returne:
But you please me much, yf you beleve.
Yf Tyme governe not my provydence,
(repyne not) but let my provydence
govern tyme.
Loke neyther for the $\overset{\odot}{\text{son}}$ nor the $\overset{☽}{\text{mone}}$:
but be redy allwayes.

Be ready allwayes.

For whom I fynde apt, shall be made apter.
And to him that is barren, shall there be
little added.

3 dayes before our Iornay to the emperor.

Three dayes before you take your voyage, shall
you mete me here.
For I have somthing to say unto you, whych

*Vide Iunii 4 in fine.

shall be $\overset{*}{\text{bydden}}$, tyll then.

+A.L.

Let Lasky stretch out his lyms: for I will
+love him, and let him gape wyde,
and tak much, for the vessell is wyde, that he
shall drink of.
Let him not despayr, for he that governeth
the wyndes, & dwelleth not in the hands of man

of man, he it is, that shall cumfort him.

God { Father. Sonne. Holy ghost.

Glory be to god the father, Glory be to
god the son,
Glory be to god the holy ghost.
All the hevens rise up, & glorify god.

[Δ. - Amen.]

**Map.** - Halleluyah.

The Calls or Invitations.

Δ. - I beseche you: as concerning the rest of the
Calls or invitations: we are
most redy to receyve them now.

**Map.** - Praye, that those three dayes to come,
may satisfy those $\overset{\Delta}{\text{three}}$ dayes
that are past:

Δ Thursday Fryday Saterday last, wer lost by E.K. his disquietnes. God be mercifull unto us.

Δ. - I beseche you to let me understand whether
I shall take with me onely this table cloth.

**Map.** - With the shew stone, that is made for your self.

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a voyce - Cause the boke to be made all redy.

Δ. - I understand that I shall cause the leaves to be
sylvered & so prepared.

Δ. - Misericordias D*omi*ni in æternum
cantabo: Eius nome*n* sit
benedictum ex hoc nunc
et in sempiterna sæculor*um*
sæcula: Ille solus est
Deus noster, O*m*nipotens
æternus et vivus:
Illi soli o*m*nis honor, laus, et gloria.
*Amen.*

## Cracoviæ

Saterday: Iunii 2°: Mane, circa 7am.

Post præces aliquot et petitiones meas: statim fere apparuit.

E.K. - I see him, that we call Gabriel, sitting in his Chayre alone:

Gabr. - *God, is a Spirit essentiall and in him self, Essentiall and wor=*
GOD. *king by him self: Essentiall in all works and digni=*
*fying them by him self: So that the begynning & ending*
*of all things, that are all redy, or are in him all redy &*
*to come, is placed in the fowntayn, & well spring of all*
*life, cumfort & encrease; whereby we see that*
*the hevens & the mighty powres therin, from the highest*
*unto the lowest, things that shall have an ende &*
*the erth, with all that she bringeth furth: Yea*
*the lower partes (thowgh after an other manner*
*& by an other cause) do, all, hang, & are*
*established, in & uppon the unspeakable*
*powre, in the provydence of him.*
*How, therfore, can the hevens run awry?*
*or the erth (for the elect sake), want a Cumforter?*
*or the lower places, loke for Cumfort?*
*Yf it be so (therfore) that the hevens can not err:*
*or if the powr of god be so mighty, & so full of*
*prevayling.*
*Yf in the howse of light there be no darknesse*
*or from the hevens can descend no wyckednes:*
*(And why? bycause they are dignifyed in the powre*
*of god).*
*What is he, that shold live, and distrust the Lord:*
The Divel. *But herein, The powre & quality of the divell is*
*not onely manifest, but allso still contendeth against*
*the powre & will of God: stirring up & pro=*
Fasting misliked of the Divell. *voking man to fast at full banketts:*
*to study for good, and evill.*
*To rise up against the lord, & against his powre.*
*And to vex the lord him self: which can not*
*be vexed at the wyckednes of the divell.*
*Even for this cause, sayeth the lord unto you,*
Δ *How long, will you wallow in wyckednes?*
× Fortitudinem prevalescentem: Hæc enim Etymologia nominis eius est. *How long will you be drunken with folly?*
*How long will you rise up against the lord*
*& against me?* Δ

*Saying:*
*And yf this be the powre of god,*
*Are these the Messagers of the highest?*
*Is this the will of god?*
*Or can it be that he hath care of the erth?*
Blasphemies. *But these are the blasphemys of your mowth.*
A ponishment of farder & Longer tyme yet of God his most merci=full visiting of us: *But I see, I must differr my self for a*
*tyme, and must rayse up a table where*
*there shall eate, more worthy.*
*Consyder what it is, to deale with divells:*
*Is it not, to take part with rebells?*
Δ. × Christ
Dealing with Divels. *Is it not to be traytors against the annoynted in*
*his own kingdom?*
*Is it not a greater synne then the syn of the*
*divell?*
synned
*For why, The Divell synneth in him self*
*& therfore had his fall.*
The devills sophistry. *But your synne is in your selves, & by the divell,*
*& therfor, it is the greater.*
*But, as it is sayd before,*
Supra. *Where is there a moniment uppon the erth*
*that the people have raysed up, in the*
*remembrance of wyckednes?*
*Many there be that saye, Lo, there is* Hierusalem.
*Lo, here was the Lord buryed.*
*Lo, here the fludds divided them selves.*
*With all the rest, in remembrance of the lord:*
*But none there is that saye,*
*Lo in this place, the wycked have risen up*
*& prevayled.*
*Therfor to Cleave unto the lord is good, and to follow a*
*sensible doctrine, which bringeth with it*
*self the lothesomnes of wyckednes, & the study to*
*do well, that the wycked may be confownded.*
*Alas: let the whole earth rise up,* [thrusting up
his hand] *even this hand can gather them all*
*to gither. What therfor can the lord do,*
*whan he frowneth?*
*Ô unreasonable creatures & worse then beasts,*

more ignorant than the beasts that grase in the
mowntaynes.
Are you not afrayed of the powre of god, when it
becommeth a skourge?
For, dowt you not, to deale with those that are
wycked? (you of no faith).
Wherfore hath the lord made the erth; but to be
glorifyed in the Creatures thereof?
And what is he that glorifyeth god on earth,
but man?
Think you not (therfore) that the lord hath not
care of his people?
Think you, that there is a Seat upon erth, wherein
he hath not hidden the might of his free powre?
Doth Sathan get a sowle, that he is not pryvy of?
Faith.
Beleve, ô you, of little fayth
for it is the powre of god,
it is the key of the whole world,
Faith is the key of mans conscience.
which is the key of mans conscience.
Yf he lok not the dore, but depart & leave
Ye devil is ye picklock.
it open: Wo be to that sowle: for the
prince of darknes entreth & is possessed
to the eternall wo of his dwelling place.
Yf, therfore, the erth be a Cave unto him, that
made it, (as appereth by his prophets, & by the
E.K. - Very vehemantly spoken.
sonne of god) What are you?
Or how empty are you? Whan you think,
it is in vayn, that the Lord hath appered
unto you.
A figure of the tyme to come. Vide lib. 19º. Pragæ. 27 Augusti.
But in you two, is figured the tyme to come.
For, many shall cleave unto the lord, even at
the first call: And many shall dowt of
the lorde, and not beleve him, for a season.
Vnum ovile.
But as you two shall dwell in one Centre,
(yf you (yet) do Loke forward, & step right)
So, shall the face of the whole erth be, for
950 yeres. ΔVide *Apocalyp.* cap 20.
800, one hundred, and fifty yeres.
Paradise.
(For the frute of Paradise shall appere; that nothing
Paradise was first made and last to be enioyed
may be on erth with out Cumfort
For lo, the first shall be last,) &

---

Regnum Dei mille annor*um* de q*u*o, Cap. 20 *Apocalyps.*
it shall be a kingdom withowt Corruption.
Now, Now, hath the Serpent wallowed his fill.
Now, Now ~~hath h~~ are all things in the pryde
of theyr wyckednes.
Δ Antichr*istus*.
Now, Now, is the heyr redy, most like his father.
But wo unto the erth throwgh his government.
For, his kingdom shall have an ende with misery.
Dies novissimi isti sunt.
And these are the latter dayes.
The last Prophesye.
And this is the last prophesy of the world.
Now, Now, shall one king rise up against an
other: And there shall be bludd shed throwgh owt
Bella et contentiones.
all the world: fightyng betwene the
divell his kingdom, & the kingdom of light.
Contentions and quarells on the erth betwene
man and man, father & sonne, wife &
husband, kingdom & kingdom: yea even in
the very beasts of the felde shall there be hatred.
And into them shall the spirits of Contention enter.
Necessitie of things, vide post.
For, Now commeth the Necessyty of things.
E.K. - He now kneleth down.
Gabr.- As for you, thus, sayeth the lord,
Election.
I have Chosen you to enter into my barnes:
And have commaunded you to open the Corne,
that the Skattred may appere, & that which
remayneth in the sheafe may stand.
And have entred into the first & so into the
·1·
seventh:
The twofold manner of this doctrine.
And have delivered unto you the Testimonie of
·2·
my Spirit to come.
For my barne hath byn long without threshers.
The Flayle for God his Barne.
And I have kept my flayles for a long tyme,
hid in unknowne places. Which
flayle, is the Doctrine that I deliver unto
you: Which is the Instrument of thrasshing,
wherewith you shall beat the sheafs, that
Vnum ovile futur*um*, tam ovium iam sub pastore, qua*m* dispersarum, etc.
the corn which is skattred & the rest may
be all one.
(But a word, in the mean season)

*If I be master of the barn,*
*owner of the Corn,*
*& deliverer of my flayle;*
*Yf all be myne,*
*(And unto you there is nothing: for you*
*are heyrelyngs, whose reward is Heven:)*
*Then see, that you neyther thresh,*
Note. Bydding *Nor unbynde, untyll I byd you,*
*let it be suffycient unto you: that you know*
*my howse: that you know the labor I will*
*put you to: That I favor you so much*
*as to enterteyn you, the laborers within*
*my barne.*
*For, within it, thressheth none withowt my consent.*
Our uniting promised. *For, in you shall many people be blessed,*
*and in you shall there be no division.*
Esau et Iacob. *For Esau and Iacob shall be ioyned*
*to gither: & theyr kingdom shall be all one.*
*For as the Sacrifyce is, so must the preists be.*
E.K. - Now he kneeleth down again.
My thinketh I here them say, *What shall*
A.L. *become of Lasky?* E.K. - And so the people say.
- *[Ask me no questions, but here what I have*
*to saye.]*
*As those that desyre to make a spedy dynner, & to*
*enterteyn theyr geasts, go suddenly out, and*
*gather the dryest wood in the wood pyle: Not*
*bycause it is more woodd then the other, but bycause*
*it is dry, & most apt for the spedynes of the*
*kytchen. So, is it with me, sayeth the Lord.*
A.L. *For, I respect him not in that he is a man,*
*but in respect of the manner of his mynde,*
*and inward man; which I fynde in respect*
A.L. the aptest in the world for some purposes of god *~~of the world, aptest first~~ of my purpose, aptest*
*in the world. Bycause he naturally*
yf *hateth the wycked. Therfor naturally I love him,*
*of whome I say, I swear, yf he follow me*
*(sayeth the Lord) I will be with him, as I*

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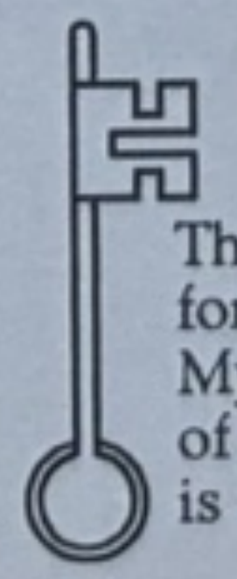
Δ. - *Iosue* cap. 5 & 6. ubi videtur Michael ille appareret &c.

A.L. *was with my* ^Δ^ *warrier at* Hiericho, *and I will be mighty*
*with him, in this world, & a lover of him for ever.*
Pride of A.L. suspected. *But my thinketh, he will be prowde.*
*Yf you fynde me weak: know you; that I am not*
*weak, of my self, but your own weaknes may*
*be your confusion.*
Deus ignis: Nos autem, materia. *For I am a fyre: and take hold of such matter*
*as I fynde apt.*
E.K. - He kneleth againe.
1 - *I have now told you (my brethern) of, and of the*
*manner of the powre of god.*
2 - *Of the nature of hell & of her wyckednes.*
Necessitie 3 - *Of the course of the world, & of the Necessity of things.*
4 - *Of your election & of the ende therof.*
5 - *Of Lasky & why he is Elected.*
Note: 6 - *Now I am lastly to perswade you, by the powre*
*of god, that you make your selves apt & mete*
Apt and mete matter. *matter: and that you may stand before the lord*
*as acceptable: which you shall performe,*
*yf you intend your former lessons.*
Humilitie. Perseverance. *The grownd wherof is Humility and perseverance,*
*which, bycause they have byn often spoken of, I pass*
*with refering you to the consideration therof.*
*Giving you one warning, That this Action shall*
*never come to pass, untyll there be,*
A great Caveat. *no remembrance of Wyckednes, or hell,*
*left amomgst you: and yet, after,*
*for a tyme, you must have patience.*
*For, your offyces are above a kingdom.*
*Hinder not the Lord in his expeditions.*
*Remember, he hath commaunded you to go to*
We must go to the Empe=ror. *the Emperor.*
*[Happy is he, that ronneth, when he is byd Go.*
*And folish is he, that goeth not, when he*
*is bydden.]*



The Place, for which My Angel of Creation is sealed. *There, use thy self: for it shall be a key of*
*thy Habitation: And for that place, is*
*the Angel of thy Creation sealed.*
*Love to gither: Be Humble: and Continue*
Δ. - I under=stand as yet eyther the Em=perors court or Prage &c. *to the ende.*

Δ. - Deo n*ost*ro, Immortali, Invisibili, omnipotenti,
et P*at*ri misericordiaru*m*, eiusq*ue* filio Redemptori
n*ost*ro, et Deo Spiritui Sancto, sit o*mn*is laus, gloria
et gratiaru*m* actio. *Amen.*

## † Cracoviæ †

Monday: 4 Iunii, Mane, hora, 8.

Orationem dominicam genibus flexis recitavi
variasque iuxta propositam materiam eiaculationes habui
variasque inter nos collationes, considerationesque ultimorum verborum
ipsius Gabrielis, etc. After almost an howre after our sytting to
the Action, he appered.

E.K. - Gabriel is here agayne, in his chayre, and his dart upright in his hand
his dart is like a flame or staff of fyre.

Δ. - *Blessed be god.* Δ. - After his appearing, he stayed almost a quarter of an howre before he began.

Gab. - *As God in his essential being, is a Spirit, without demonstration, So are*
*his profownd providences, works, and determinations, unhable to be*
*measured.*

[E.K. - He maketh cursy, but nothing appeareth in the stone.]

Gab. - *Hereby may you fynde, that the love of god towards you (o wretches*
*& synners) is more then a love: and more then can be measured.*
*Which was the cause, that with his own finger, (delighting in the*
*sonnes of Iacob,) he sealed this, saying, yea, with his owne finger,*
*this shew & signe of his excellent & more then love toward*
*his people.*

God his Ialousie.

Exod. 20. a. Deuter. 5. a.

*I am a Ialous god; which is as much to say: as; Lo, I am*
*your frende: nay, rather, your father; and more then that,*
*your God: which delighteth in you: reioyseth in you, &*
*loveth you with that affection,* Δ. × Ialousy *which is more then love:*
*which is as much to say, as my love is such toward you, as*
*I am to my self.*

*But, ô ye styffnecked Iues, ô ye strumpets, you despised*
*the love of God: you committed adultery, and rann into the temples*
*of Idols: which was the cause, that the same mowth, that praysed*
*you before,* [E.K. - He maketh cursy often] *sayd allso, of you,*

.Δ. - To Moyses Exod. 32. B. Deut. 9. C.

*It repenteth me that I made this people.*
*Let me raze them out, and make a people of thē:* .Δ.

The Iues.

*This Idolatry was the cause, from tyme to tyme, that you became*
*captives: and of Enheritors, ronnagates, and without a*
*Master.*

The unmeasurable love of God toward us, A.L. Δ. E.K.

*Unto you allso, thus sayeth the lord (unto you, my brethern, I*
*say, that are here) More then the love of a father, is the*
*love of god, toward you:*
*For, unto which of the Gentylls, hath the lord shewed him self?*
*Where dwell they, or where have they dwelled, into whose howses*
*the Angells of the lord have descended, saying, thus*
*and thus, doth the God of heven & erth meane to*
*deale with the world.*

Exhortation to penance and amendment of life.

*Think you not, that this, is more then love?*
*Loke, therfore, narrowly, into your selves.*
*Uncover the doings of your life, & secret Chambers:*
*Enter into Iudgment with your selves:*
*Unto the I speake* — to E.K.
*Hast thow not run a stray from the lord, & committed Idolatry?*

Δ. - He told E.K. of his fawtes, which E.K. wold not express to me: and I desyred him to listen to them, and to do as it apperteyneth to a Christian &c.

Gab. - *But this sayeth the lord, I am a pure Spirit*

---

God.

*that participateth not with the defyled: neyther can I enter in*
*mercy, into that howse, which is defyled.*
*A great saying, my brethern:*
*For, hereby you are monished to make your Consciences cleane*
*to open your selves in purenes to the lord: that he may enter*
*into you, with Cumfort.*

The Lord kept back.

*For, so long as thow dealeth with wycked Spirits, will the lord*
*kepe bak his hands: and thow kepest bak the lord.*
*For, shall it not be sayd hereafter? -*
*Lo, is not this man known, to have dealing with the*
*wicked?*
*And (as the foolish voyce of the people are,)*
*Is not this he that can constrayne the wycked?*
*with farder arguments, by repetition of thy doings.*
*Well, yf thow willt be the Minister of God;*

The chief lesson.

*yf thow willt go forward in his works:*
*Yf thow wilt see the happy tymes that are to come:*
*Thow must absteyne from evyll; and thow*
*must swepe the sowle clean.*
*Thow must put on thy best garments,*
*And must become Humble and meke.*

*Let not thy Life, be a Scandale, to the will of*
*the lord, and to the greatnes of his works.*

The Essentiall Characterisation of E.K. his sowle: and so the cause of his Election.

*For, the powre that is within thy sowle, (in respect*
*of his Essentiall quid,) is of great force and*
*hability to performe those things that procede with*
*powre: which is the cause that the wycked ones*
*obeye the; for, they feare, them selves, when*
*they see the Seale of thy Creation.* Δ. - did finde or findeth

Aliter fortè of god his finding the.

fitt - in matter. unfitt - in life.

*This is therfore thy Cause, that god fynding the (as he*
*passeth by, by his angell), fytt in matter, but, my*
*brother (God knoweth), far unfytt in life.*
*Ô, Consyder the dignity of the Creation.*
*Consider that the affection of God toward the, is more then*
*love.*
*See, how he beareth with thy infirmity, from tyme to tyme.*
*Ô, I say (yet), Enter into Iudgment with thy self:*
*And Consider, that thow art now at a Turning,*
*where, there lyeth two wayes:*
*One, shall be to thy Cumfort:*
*The other, to thy perpetuall wo.*
*Let not good grownd bring furth weedes,*

*lest it choke her self.*
Δ. - *We will call unto god for his mercyes, graces, & help &c.*
- *Ô, consider, my brother that the appearing and works of the divell*
The Neces= sitie of the Divells doings. *are but of Necessitie.*
*That is to say,* $\overset{\text{he}}{\textit{that}}$ *those that are good, by resisting the divell,*
·1· eyther with good men *may manifest & make playn to the powres and Spirits of heven*
*the strength of his fayth & assurance of his Hope: and*
*so, Necessaryly, by the promise of god, enherit everlasing*
*life, to the which he is elected.*
·2· or with evill men *To the wycked, that by cause of theyr disobedience, & partaking*
*with them, that are the Angels of darknes (even*
*those, that strive against the lord), they might worthyly*
*be damned: according to the Necessity of God his*
*iudgment.*
*See, therfore, they appere unto the, eyther for the greatnes of*
*thy wyckednes, or els bycause they suspect the to be*
*Elected.*
*Yf thow therfore, think thy self elected, Despyse them.*
*Yf thow therfore think, to be a spirit dignifyed, & in*
*glory, Then be faythfull in the assurance of hope*
*and resyst the divell: that we may testifye*
Testification Angelicall of E.K. his conversion. *the, before the hevens: and before the God of*
*Iustice.*
E.K. - He wepeth. —— Δ. - E.K. and I allso, could not hold our teares.
- *Ah, my brother, great are the Ioyes, of heven.*
Δ. Aº. 1582. Novembris 20. at Mortlak in my study: after none. *Remember, what hell is; for to the, the* $\overset{\Delta}{\textit{Fornace}}$ *was open:*
*Remember the* $\overset{\Delta}{\textit{Vision}}$ *thow hadst of Hell, and of her powres,*
*at Mortlake.*
*For nothing (my brother) is done without a cause.*
*Remember, thow couldst not abyde it: No not*
*to see.*
*Think thy self accursed (therfore) if thow fele it.*
*For, if Sodom had seen it, they wold have byn*
*converted.*
E.K. - He prayeth.
1 - *I have now told you, of the Ialousy of God.*
*and of the cause therof.*
2 - *I have also told you that the howse of God must be clene*
*and without spott.*
[E.K. - Now there cometh a brightnes abowt him.]
3 - *Lastly, I have told you, of that Necessity*
*which causeth the divells to work, & appere,*

*and have exhorted you to the love of god, & repentance.*
*Which were the things, I onely had to speak of.*
Δ. - *O lord, seing we are uniformely desyrous that the Actions procede, and that we crave thy mercy and graces, as well for the pardoning of our wickednes past, as for the confirmation of us in thy service. What shall we loke for towching the proceding, being thus stayed to our great greif.*
Gabr. - *You have to receyve the will of God (but what it is, I know*
Vide Maii 28. 1 *not): these three dayes, before you begyne your Iornaye.*
2 *And you are, allso, to lerne, what the Angel is,*
3 *& how many subiects he hath.*
Δ. - *Which Angel?*
Hyle. Gab. - *That governeth* $\overset{\text{hyleich}}{\textit{Hyle}}$*,*
*which is the matter of the 4 Elements.*
*And which onely, is an Element.*
4 *The princis and Governors allso of the 4 Elements,*
*(And of* $\overset{\Delta\ \text{the Elements}}{\textit{theyre}}$ *Generation,*
*How they receyve mixtion,*
*And in what quantitie)*
5 *with theyr ministers that are under them.*
[Δ. - I sayd to E.K., *Those shall be part of your practise and portion.*]
[Gab. - *You are all, to ioyne ioyntly in the harvest of the Lord.*]
Δ Ergo 7½ degrees to every angle. *The Angels allso of the* $\overset{\Delta}{48}$ *Angles of the*
6
7 *Hevens: and theyr ministers.*
Thunders Wyndes. *For they are those, that have the thunders, and the wyndes*
*at commaundement.*
The full tyme. *These make up the tyme, & then, commeth the Harvest.*
E.K. - He is gone.

Δ. - Non Nobis Domine, Non nobis,
sed Nomini tuo Da gloria*m*.
Tu enim Altissimus, Omnipotens,
sempiternus, vivus, et verus Deus
nos*te*r es: unus et Trinus ∴
Cui Angelicus cælestisq*ue* chorus
decantate perpetuo, Sanctus,
Sanctus, Sanctus,
Dominus Deus Zebaoth ∴
*Amen.*

## Cracoviæ

Fryday: Iunii 8: mane, hora 7½.

NOTA

Post præces, et eiaculationes varius, et gratiarum actiones pro magna misericordia Dei, erga nos et propter E.K., qui iam patefecit mihi horrenda et multiplicia heresium, et blasphemiarum dogmata, quibus illi hostes Iesu Christi illum imbuerant: et quod iam (confessione premissa) vellet Sacro=sanctum mysterium corporis et sanguinis Christi recipere, illisque malis Angelis renunciare: et omnes illorum fraudes detegere &c.

Conversio E.K. ad Deum, abdicatis omnibus Diabolicis experimentis &c.

Nihil apparuit hodie

Δ Unacustomed absence and silence.

Albeit the like had never happened to us (that I remember): but that eyther Clowde, Veale, or some voyce was perceyved by E.K., yet this doing we not onely toke patiently, but E.K. used many good reasons to prove that servants owght to attend so long, as it pleased theyr master to have them awayt his comming to any place, to them. And that, abowt our own affayres we are contented to use patience for a long time, but to awayt the Lord his comming or message, is a tyme better spent, than in any humayn affayres, &c.

☞ He very playnely, and at large made manifest his conversion to god from the practises with wicked spirites: yea, that he was ready to burne what so ever he had of theyr trash and experiments.

That he wold write in a boke the manifold horrible doctrine of theyres, whereby they wold have persuaded him, that Iesus was not god.

— That no prayer owght to be made to Iesus.
— That there is no synne.
— That mans sowle doth go from one body to an other childes quickening or Animation.
— That as many men and women as are now, have allwayes, byn: That is, so many humayn bodyes, and humayne sowles, neyther more, nor less, as are now, have allwayes byn.
— That the generation of Mankinde from Adam and Eve, is not an historie, but a writing which hath an other sense.
— No holy Ghost they acknowledged.
— They wold not suffer him to pray to Iesus Christ, but wold rebuke him, saying that he robbed God of his honor, &c.

And so, of very many other most blasphemous Articles and points of Doctrine, whereof more shall be spoken in an other place.

This forbearing of our Instructors presence, I did expownd or coniecture to be done greatly for the honor of God, many wayes if the same were recorded somwhat nere to the very manner of the thing as it was.

The matter made apt.

For, so, shold appere to the posteritie, how truely it had byn sayd before that he shold be converted to God. How truely God did prepare E.K. his sowle to be a vessell, clensed, and so made apt for his visiting of him, in mercy and Cumfort.

Whereby the life of E.K. (now being amended, and his dealing with the wycked cleane left of) shold not be a Scandale to the will of the lord and to the greatnes of his works: as was Noted unto us in the last Action.

Allso I sayd that Not onely his Conversion recorded shold be a more evident argument of his so oft repeated Election,

Δ We left of hora 11.

But his patient attending this present day (two howres and a half, and taking all things in such sort as becam an humble and patient Servant,) will be a more sure and evident argument that it was no light pang such as he hath made uttward shew of, diverse tymes before: but a very harty and sincere conversion, such as with out all dowt will be fownd very acceptable to the highest.

☞ Moreover, he declared that abowt 9 or ten dayes past, he did intend to have gotten away secretly by the help spirituall of those, with whome he had so long delt: And therfore that tyll now, he delt hypocritically.

But, where as they to fore, were ever accustomed to thretten him Beggery (a thing which he most hated and feared,) That Now he careth not yf he shold have want; yea he toke it neyther to be shame or synne to beg: and that he now made more accownt of God his favor and life eternall, than he doth of all transitory welth and riches, and theyr snares, withall.

Allso he now perceyved his great error wherein he was of late, whan he wold for an assured temporall mayntenance, have forsaken the dealing with the wycked, and so more willingly wold have followed these actions without repyning: Saying now, that he is No perfect Christian, who, for mony, must be hyred to forsake the divell and his works &c ∴

☞ And as for the Issue of these Actions, he wold never eyther dowt, or mislike, how so ever they fell out; assuring him self, That God wold do all things best, and for his honor, &c. Many other his sayings, very godly I omitt, thinking these suffycient here.

Δ. - *O Almighty, eternall, and most mercifull God, we thank, glorify and prayse the; O blessed and most glorious Trinitie, we will for ever magnify thy unspeakable providence, favour, Election, and Conversion unto the.*

Conversion

*O blessed* Iesu, *we will for ever extoll thy merits, Loving kindenes, & Long suffering toward us, and thy Triumphant proceding against* Sathan, *and his ministers, for thy Elect Sake.*

Confirmation prayed for.

O holy Ghost *the directer into all truth, and Cumforter of thy Elect, Confirme, and Establish our harts with thy gratious and contynuall zeale, and Love of Truth, puritie of Life, Charitable humility, and constant patiency, ~~for purifying of~~ to thy well pleasing untyll the ende, ~~and are thy Eternall bliss on~~ That after this life (throwgh the Mercy of the father, and Merits of our Lord* Iesus Christ, *and*

*thy Charitable embracing of us), we may for ever*
*enioye the hevenly kingdome, Among the blessed*
*Angells, and all the dignifyed Cumpany of mankinde.*
*Amen, Amen, Amen.*

## Cracoviæ

## Monday: Iunii 11: Mane, hora 7¼

Δ. - After our prayers due, and thanks to the Almighty for his great mercyes and powre shewed in the conversion of E.K. We stayed still attending some shew, as we were accustomed to receyve: and among diverse our short discourses of our faith, hope, patience, Constancy, humilitie, and other our duetyes requisite in this Action, and in the servyce of God, E.K. of him self sayd these sentences, worthy to be recorded as the evydent token of his sownd and faithfull Turning, and entent to cleave unto the Lord.

·1· E.K. - *I acknowledge, my Synns have*
*deserved that this seven yere, I shold have no*
*shew or sight of his good creatures.*

·2· E.K. - *Yf I shold sit thus, for 7 yeres,*
*attending the pleasure of God, I wold be contented.*

·3· E.K. - *I repent me nothing of that I have done*
*in forsaking those I was wont to have*
*to do withall: &c.*

E.K. - In the stone Nothing appeared
all this while of our sitting here.

Δ
hora .11.
we left of,
so we attended
3 howers and
3 quarters.

Δ. - Nihil visibile apparuit
in Chrystallo sacrato,
præter ipsius Christalli
Visibilem formam: ut E.K. dixit.

Δ. - I will affirme nothing in this case, but this my coniecture may be recorded: The cause of the Non appearance the last fryday, and now this Monday, may be this;

·1· That, as we lost & refused three dayes assigned by our Instructors, to finish all in; So now we shall call & request three dayes, and have Nothing: as, these two dayes, it hath falln oute: and it is possible, one day more, we shall have the like Non aperance. — The Iustice of God

Or els

·2· According to the premisses; Onely, three dayes before our Iornay shall be begonne, we shall have that delivered us, which in the three lost dayes, we shold have receyved, &c. — Vide supra.

Or els

·3· That great Caveat, before Noted (on Saterday Iunii ·2· last past),

The Conversion of E.K., before made manifest.

may have some forewarning of this our patience to be used after our Conversion unto God: The words then recorded are these:

*This Action shall never come to pass,*
*Untyll, there be no remembrance of*
*wickedness, or hell, left amongst you.*
*And yet, after, for a tyme, you*
*must have patience:*
*For, your offices are above a kingdome.*

To conclude; what so ever, with God, is known and used as the true cause, we are contented: Nothing Dowting of the goodnes, and wisdome and powre of God to performe his promises and Covenant made to and with us, for our services to be used to his honor and glory.
Most willingly and patiently, we wyll attend the will, and pleasure of the highest herein:
Intending henceforward (by the help of god) not to give our selves over unto, nor easyly to be invegled or allured of the Temptations of the World, the flesh, or Divell ∴

*For which our disposition of mynde,*
*and all other benefits receyved from*
*above, we render most humble, harty,*
*and entyre thanks, to the Almighty*
*most glorious and blessed Trinitie:*
*Amen, Amen Amen.*

## ✝ Cracoviæ

Monday: Iunii, 18: Mane; hora 8.

Δ. - After the Lords prayer and some other peculier prayers and thanks giving for the exceding great mercyes shewed in the converting & reforming of E.K.: and my promising to record the Act therof, as well as god shold give me grace: and allso craving ernestly for Cumfort to be given to A.L., being somwhat oppressed with pensifenes, to see his own subiects and servants to triumph against him in his low estate from high, and all for lak of mony and welth &c.
Suddenly appeared a mighty long & big arme and hand in the ayre, to catch at the shew stone: and E.K., meaning to save it from him, put his hand on the stone & immediately the stone was out of the frame, we know not how, & lay by on the cusshen &c.

Post mediam horam ab initio.

And then sone after appeared Gabriel, in all manner as he was wont, and on the right side of the stone (that is against E.K. his right hand) as he was wont.

Δ. - Gloria patri, et filio et Spiritui Sancto, sicut erat in principio et nunc et semper, et in sæcula sæculorum. *amen.*

Gabr. - *The Cumfort & peace of the father, sonne, & holy ghost, be amongst you, quicken & confyrm you.*

Δ. - *Amen.*

E.K. - *I pray you, what was that, that wold have snatcht the shew stone?*

Gab. - *Let his howse come, that his Iniquity may be seen.*

This semeth to be Grodno Castell in Littaw, where the King now is.

E.K. - I see many howses, and besydes them a fayre howse separated by it self, the howse is of stone & wood, & a square thing in the ende of it like a Turret.
The howses of the town are low wooden howses smalle:
There appear in that od howse fellows, in red coates: like poland cotes.
Now I see a big man sytting within the howse affore the wyndow: and the howse is hanged with turky carpets, and there is wrowght in one of the carpets (iust affore the dore), a man on horsbak, with a sword in his hand: and the man is like the man I saw at Mortlak, with a wart on his cheke:

The Armes of Lyttaw.

There stand by him two boyes: they have red coates on: one of them is a little fayre boye: There standeth a man by with a sword, which he delivereth to him that sytteth, & he loketh on it, being gylt, & graven on it, & layeth it down, on the table.

Δ - There semeth to be magicall characters engraved.

Gabr. - *This is a sword, wherein he putteth his trust, but it shall fayle him.*

E.K. - Now that man calleth the lesser boy to him, & the boy theruppon ronneth a long a gallery.
Now that man, with the wart goeth out after, strowting him self, & no body with him: Now he calleth that lesser boy to him, & maketh signe to him, smyting, one hand on an other, & and drawing it under his throte: as thowgh he threatened the boy, unless he kept secret. Now he commeth to a dore and knocketh, & one like an Italien letteth him in.
There he hath in the corner, a frame of wood and a great stone in the myddel of it (of abowt 16 ynches square), and ther is a fyre on that stone, on the myddell of it.
Now he taketh that engyne, or frame with the fyre betwene him & that man (like an Italien) & carryeth it into an other chamber.
There they have a dead mans hand.
Now he taketh out of his casket, a blak box, of yern (as it shold seme, by the blaknes of it). The box is abowt a fote long.
Now he hath set down the box, and the same is open, & therein appereth an image of wax, of blackyshe cullor like shomakers wax.
There is one like an angell made of red stuff, standing at the hed of the image holding like a skarf over the face of the image.
The image is mervaylously skratched & rased, or very rudely made with knobs & dents in the leggs of it.

The man with the wart invocateth.

Now he loketh fowre wayes, & speaketh (the man with the wart on his face).

Note bycause No wycked powre can enter within the stone.

The howse affore mentioned semeth to stand without the stone, & beyonde the stone.
Now they powre blud out of a basen uppon the fyre, & lay the hand uppon it: & it fryeth in the fyre.

Close without any slytt but where there armes ar put out

Now he & the Italien like man hath put on apparell, blak: like gownes: ech of them, & the engyne semeth now to be set in a chymney.

Gab. - *Be it, as it was.*

Δ Fumi quasi, sunt spiritus qui venerunt, vocati ante.

E.K. - There be 6 smokes, like 6 men standing abowt them: & they go like smokes out at a wyndow, & there standeth one like a great man, & he taketh them, & wyndeth them up as they come out at the wyndow.
Now all that shew, is vanished awaye.

Gab. - *This is the cause, that Lasky is poore.*
*This is the seventh Image that he hath skraped so.*

Δ. - *As it is the seventh, so (I trust) it is the last.*

Gab. - *This is three yeres, 4 monthes, and 10 dayes,*

Δ. Ergo, A° 1581, 6 Februarii inceperunt die Lunæ.

*synce they began. So long hath the Angell of the lord, byn redy, for thy savegard (ô Lasky),* The Angel standing at the window wynding up the 6 smokes.

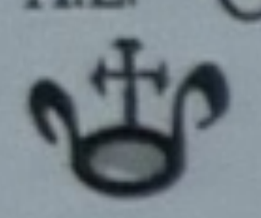
*standing at the wyndow: and ready to bind up myschief*
*prepared against the.*
*This myschief shall light uppon his own hed.*
*But yf thow remayne my servant, & do the works*
yf
*that are righteous, I will put Salomon behinde*
*the, & his riches under thy feete.*
*Be therfore Cumforted in me: for the breath*
*thow breathest is myne, and the body that thow*
*dwellest in is the work of my hands.*
*The earth from whence thow camest is myne allso.*
*It is I therfor that cast down, and none but I*
*that cast up agayn.*

E.K. - All the stone is become full of a smok.

Gab. - *Art thow sure that the sonne shyneth?* [pointing to Δ]

Δ. - *I am, as much as my eye may iudge.*

A.L. Gab. - *So sure it is, that he shall rayng: and be the King of*
*Poland.* Δ. - Allwayes I understand a condition, yf he do &c.



Δ. - *The will of God be done, to his honor & to the cumfort*
*of his Elect.*

Gab. - *Make haste, for your Iornay.*

Δ. - *O Lord, the man is redy (in manner) but habilyty*
*wanteth: and to ax thy help herein, we dare not,*
*but as thy will is, so be it.*

Gab. - *To talk with God for mony is a folly; to talk with*
*god for mercy, is great wysdom.*

Δ. - *Lord, this mighty arme & hand, which here appeared, & wold*
*have snatched at the stone, what was it, & who sent it?*

Gabr.- *It is a wycked powre, which the Kings enchanters have*
*sent amongst you, but he hath his reward*
*for retorning.*

Δ. - *What was his entent, I beseche you,*
*& I mervayle that his enchanters were hable to detect*
*any of our doings to the king.*

Gab. - *The king knoweth not your doings.*

Δ. - *I beseche you, as concerning the 48 leaves, being commaunded to be*
*bownd, & to be sylvered, what, yf I caused ·7· white leaves*
*to be bownd before & seven behinde, for the more aptnes*
*for the bynding?*

Gab. - *Use thyne owne iudgment.*
Note *God will appere no more unto you, untyll you*
*take your Iornay*∴ Δ. - *We beleve, The Lord will perform his*
*promises.*

Gab. - *According to your fayth, be it unto you.*

The white Curten. E.K. - Now he hath pulled a white curten abowt
the stone & the stone is dark.

Δ. - Semper laudetur qui Trinus et
unus est, Omnipotens et sempiternus.
*Amen.*

## 1584
## Wensday. Iunii 20 / a meridie

Δ. - It is first to be Noted, that this morning (early) to E.K., lying in his bed, and awake, appeared a Vision, in manner, as followeth: one standing by his beds hed, who patted him on the hed iently, to make him the more vigilant. He seamed to be clothed with fethers, strangely wreathed abowt him all over, &c.
There appered to him [E.K.] 4 very fayre Castells, standing in the 4 partes of the World: out of which he hard the sownd of a Trumpet.
Then semed out of every Castell a cloth to be thrown on the grownd, of more then the bredth of a Table cloth.
Out of that in the east, the cloth semed to be red, which was cast.
Out of that in the sowth, the cloth semed white.
Out of that in the west, the cloth semed grene, with great knops on it.
Out of that in the north, spred or thrown out from the gate, under fote, the cloth seamed to be very blak.
Out of every gate then yssued one Trumpeter, whose Trumpets wer of strange forme, wreathed, and growing bigger and bigger toward the ende.
After the Trumpeter followed 3 Ensigne bearers.
After them 6 auncient men, with white beards, and staves in theyr hands.
Then followed a cumly man with very much apparrell on his back, his robe having a long trayn.
After him cam 5 men, carrying up of his trayn.
Then followed one great Crosse, and abowt that 4 lesser Crosses.
These Crosses had on them, ech of them, ten, like men, theyr faces distinctly appearing, on the fowre partes of the Crosse, all over.
After the Crosses, followed 16 white Creatures.
And after them, an infinite number semed to yssue, and to spred them selves orderly, in a cumpas, allmost
before the 4 forsayd Castells.

These Crosses semed not to be on the grownd but in the ayre in a White Clowde: The great crosse semed to be of a clowde like the raynbowe.

Uppon which vision declared unto me, I straight way set down a Note of it: trusting in God, that it did signifye good.
After None, as E.K. sat by me, he felt on his hed some strange moving: whereby he demed that some Spirituall Creature did viset him, and as we were contynuing to gither, and I had red to E.K., some rare matter out of Ignatius Epistles, Polycarpus, and Martialis; some, of the Sacrament, and some of the Crosse; a voyce answered, and sayd,

A voyce - *That is true, that the Signe of the Crosse is of great force and Vertue.*

After this the Spirituall Creature seamed to E.K., to be very heavy on his right sholder, as he sat by me, in my study. And as E.K. considered the numbers of such as he had numbred to pas out of the 4 gates, (it is to wete ·1· 3· 6· 1 ·5·). The Spirituall Creature sayd, *The Number 16, is a perfect number, consisting of 1· 3· 6· 1· and 5.*
He sayd, farder more, *God the Father, is a standing Piller.*

Δ. - Uppon which word, I axed him, yf I shold write such matter as he was to speak, and he answered to E.K. at his right eare.

- *Yf thow wilt.* ---- Δ. - His voyce was much like unto a mans voyce not base, nor hollow.

- *Divided with a straight line, is One and two.*

Δ. - *What is to be divided with a straight line?*
- *The Piller.*
Δ. - *In the name of Iesus, who art thow?*
- *The servant of God.*
Δ. - *Art thow sent from god, with good tydings or message?*
- *What I am, he knoweth, of whome I beare witness.*
Δ. - *What is your name, eyther as you are Notifyed among the blessed Angels, or called by, of any mortall man?*
*Yf you be of Verity, and so of charity, you can not mislike my speches.*
E.K. - He sayeth nothing.
Δ. - Belike he is not sent unto us by god: for if he were, he wold do his message.

Δ. This AVE is one of Filiis Filiorum, of whose order, Rocle. is: vide sup. lib°.2°, et 4°.

- *I am* AVE.Δ
Δ. - *Yf you be* AVE, *In the name of* Iesus, *say, that all wycked Angells are iustly condemned: and, that, by the mercy of God, in the merits of* Christ, *Mankinde, elect,* ·1· *is to be saved.*

* E.K. and I had sayd now in our talk to gither that God wold not viset us but at the dayes of iornay taking (as was last affirmed). Therfore what so ever cam before was to be dowted as an Illusion: He Therfore answereth first one dowt, and then to my request he maketh answer.

Ave - *The Visitation* of God, is two fold: In respect* ·1· *of his Secret Will and purpose: and in particularitie.*
*And in that he hath* ·2· *sealed us, with the good will of mankinde to theyr Cumfort.*
*But yf I be a scandale to the Word, then am I not of righteousnes: But my righteousnes, is of the worde: Therfore, That, I viset you* ·2· *of my self, can be no offense.*
*Those that are and dye in wikednes, are dishonorable, and far from the mercyes of God: For it is written, I am a god to the Living.*
*Therefore, do I dishonor them: such (I say) as are wicked.*

Misericordia Dei.

*The Mercyes of God (which is the true Manna), Cumforteth the Cumforted, and giveth hope of amendement, of such as runne astray, are synners, and may returne*
*Therfore, I say, The Mercyes [of god] (which is the fowntayn and swetenes of the love of God) is a thing most blessed, most holy, most to be desyred in heven and earth: and of me, the Creature and servant of God, to be reverently spoken of, and required.*
*For, it is the fode wherewith we live: even the very bred, wherewith we are reioysed. Thus much, thow hast required.*
Δ. - I did so ∴ *For, so, is his Iustice against the impenitent, and his mercyes to his Elect, testifyed truely.*
Ave - *Have patience: I will returne after a few moments.*
Δ. - Hereuppon, (in the mean space,) we considered the premisses: and liked very well of the scandale, or offense, avoyding: Bicause it was lastly (Iunii 18) sayd, *God will appere no more to you, untyll you take your Iornay.*
And secondly he answerd my request of God his Iustice against the wycked Angels, and allso of his mercyes toward mankinde.

Note this manner of a thing felt warm on the right sholder.

Δ. - Abowt a quarter of an howre after, there seemed a thing to come agayn on E.K. his right sholder: and (as before) he caused his sholder to be very warme when it lighted on.
Δ. - Benedictus qui venit in nomine Domini. *Halleluyah.*
E.K. - *Amen.*
Ave - *The place is sanctifyed.*
Δ. - Sanctus, Sanctus, Sanctus est Dominus Deus Zebaoth.

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Ave - *I, in the favor God, considering (and by force of his secret love toward you) how Sathan purposeth, yet, and dayly to overturn you, thowght good (throwgh the mercyes of God), to prevent his mallice, and the effect therof.*
Δ. - O blessed, be thow, our God of mercies and all Cumfort.
Ave - *That (allthowgh, yet, the Harvest be not), the Vyneyard might yeld some frute: whereby God might be glorified: and you, (in despite of the World), revived and cumforted, might reioyce, and shake of the presente cares to come.*

For the Glory of God.

*For yf those that be unworthy, can seeme to be lifted up, and to enioye the frutes of the earth, by the Tempter: Much more owght the true Servants of God, to feele his fatherly goodnes.*
*Those that trust in me (sayeth the Lord) shall not be driven to despayre: Neyther will I suffer the beasts of the feeld to tred such as I delight in under fete.*
*The erth is myne, and the Glory therof: The hevens are myne, allso, and the Cumforts that are in them.*
*Why hath (Therfore), the father of Darknes, rysen up, saying,*

Sathan his mallice against us.

1 *I will shut up the earth from them?*
2 *I will seall up the myndes of men: and they shall become barren towards them?*
3 *Theyr miseries shall be great, even unto death?*

The mallice of Sathan provoketh his own confusion where he thowght to prevayle: So god suffereth his to be proved that the afflicted might be comforted, and the afflicter confownded.

*For this cause: That he might waken the Lord, when he is a slepe: That those that trust in him, might be cumforted.*
*He hath sealed the earth from you, and I will open it unto you:*
*He hath sayd, you shall be poore:*
*But I say, you shall become excedeing riche.*
1 *I will bless you with a two fold blessing: That* ·1· *the earth may be open* ·2· *unto you (which, at last, you shall Contemne).*
2 *And that my blessing and Laws may dwell amongst you: Where you shall, reioyce, unto the ende.*
Δ. - *Ô blessed, blessed, blessed God of powre, Goodnes, and Wisdome.*
Ave - *This was the cause that I appeared to the* E.K.*, this Morning.*
*Now therfore, Harken unto me: For I will open unto you the secret knowledge of the earth: that you may deale with her, by such as govern her, at your pleasure: and call her to a reckening, as a stuard doth the servants of his Lorde.*

Governers of the Erth.

4 Angeli Terræ.

¶ *Expownd the Vision:*
*The 4 howses, are the 4 Angels of the earth: which are the 4 overseers, and Watch towers: that the eternall God in his providence hath placed, against the usurping Blasphemy, mysuse, and stelth of the wicked and great enemy, the Divel.*
*To the intent that being put out to the earth, his envyous will might be brydled, the Determination of God fullfilled, and his Creatures kept, and preserved, within the Cumpas and measure of order.*
*What Sathan doth, they suffer.*
*And what they wynk at, he wrasteth.*
*But when he thinketh him self most assured, then feeleth he the bytt.*

In each of these howses, the Chief Watchman, is a mighty prince, a mighty
A King. Angell of the Lord: which hath under him 5 princis (these names
5 Princis. I must use for your instruction)
The seales and Authorities of these howses, are confirmed in the begynning
of the world.
Unto every one of them, be 4 characters (Tokens of the presence of
the Sonne of God: by whome all things were made in Creation),
Ensignes, uppon the Image whereof, is death: whereon the
The Crosses. Redemption of Mankinde is established: and with the which
† he shall come to Iudge the Earth.
These are the Characters, and naturall marks of holynes.
Unto these, belong 4 Angels severally.
4 Angels. The 24 olde men, are the 24 Seniors, that St Iohn remembreth.
The 24 Seniors in the Apo=calyps. These iudge the government of the Castells, and fullfill the
Will of God, as is written.
The 12 names of God. The 12 Banners are the 12 Names of God, that govern all the
Creatures uppon the earth, visible and invisible: compre=hending 3, 4, and 5.
The Angels of the Thir=tie Ayres. supra. Oute of these Crosses, cam the Angells of all the Ayres: which
presently give obedience, to the will of man, when they see them.

The use in Practise.
Hereby may you subvert, whole Cuntries, without Armies.
Which you must, and shall do, for the Glory of God.
By these you shall get the favor of all the princis, whome you
take pitie of, or wish well unto.
Hereby shall you know the secret Threasures of the Waters,
and unknown Caves of the Earth.

And it shall be a Doctrine, for you only, the Instrument
of the World.:1:
The higher Instructions. For, the rest of your Instructions, are towching the hevens,:2:
and the tyme to come: of the which, this is the last
and extreame knowledg.
This will I deliver unto you, (bycause I have yelded you
before the Lord):
On Monday next. 25 Iunii. Uppon monday next, I will appeare unto you, and shall be
a lesson of a few dayes.

E.K. - The Will of God, be done.

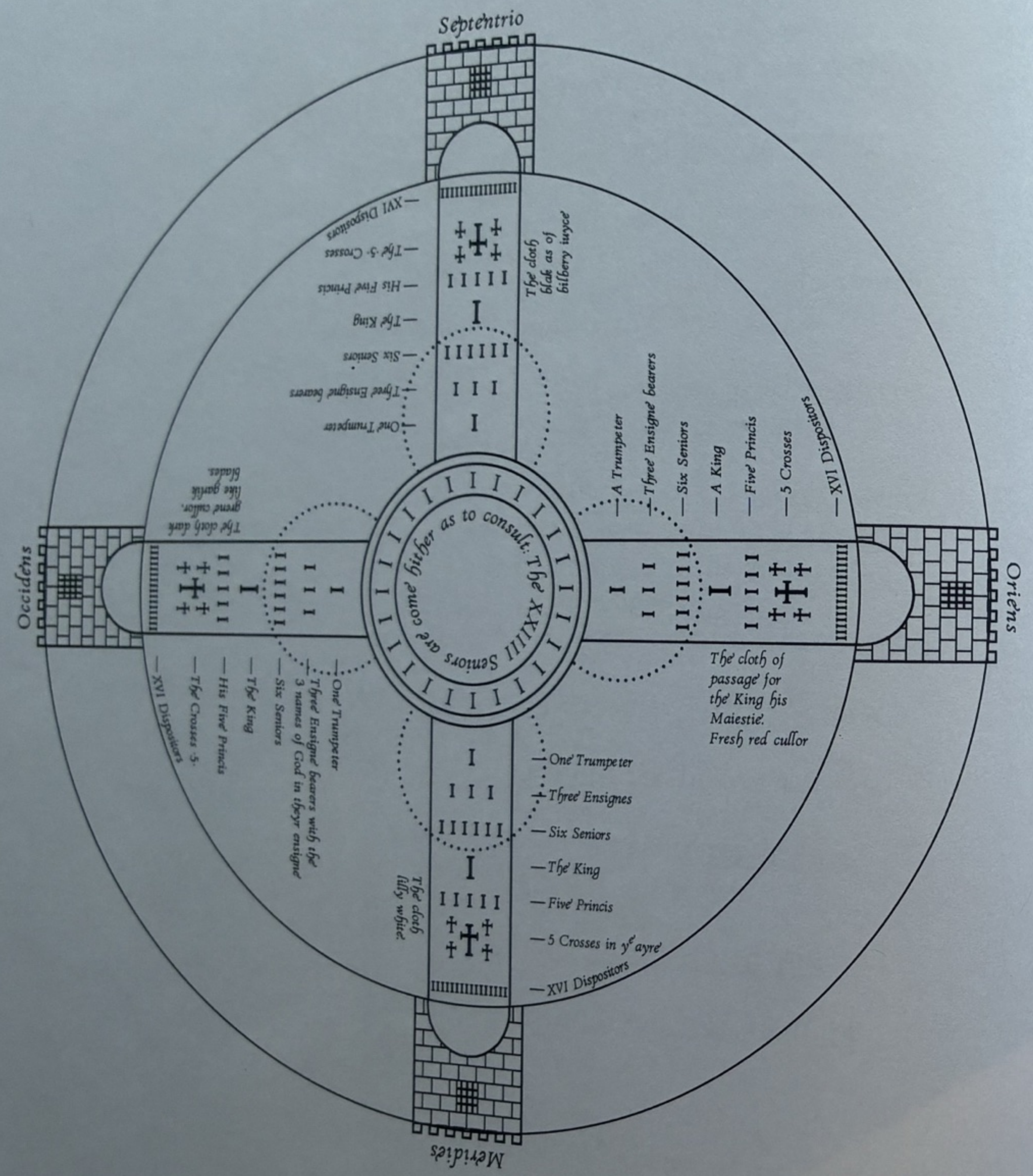
Δ. - Amen.

Ave - In the mean season, desyre you of God, such things, as are necessary
for you.

A blessing. He that filleth all things, and from whome all things
Live, and in, and throwgh whome, they are Sanctifyed,
bless you, and confirme you, in peace.

Δ. - Amen.

Δ. - I beseche you, to Notify this mornings Vision, by words:
as all other holy prophets, have recorded theyrs.


Septentrio
Oriens
Meridies
Occidens
The XXIIII Seniors are come hither as to consult.
—A Trumpeter
—Three Ensigne bearers
—Six Seniors
—A King
—Five Princis
—5 Crosses
—XVI Dispositors
The cloth of passage for the King his Maiestie. Fresh red cullor
—One Trumpeter
—Three Ensignes
—Six Seniors
—The King
—Five Princis
—5 Crosses in ye ayre
—XVI Dispositors
The cloth lilly white.
—One Trumpeter
—Three Ensigne bearers with the 3 names of God in theyr ensigne
—Six Seniors
—The King
—His Five Princis
—The Crosses 5.
—XVI Dispositors
The cloth dark grene cullor, like garlik blades.
—One Trumpeter
—Three Ensigne bearers
—Six Seniors
—The King
—His Five Princis
—The 5 Crosses
—XVI Dispositors
The cloth black as of bilbery iuyce

Ave -

# A Vision

## The signe of the Love of God toward his faithfull.

*Fowre sumptuous and belligerant Castells, out of the which sowded Trumpets, thrise.*

*The signe of Maiestie, the Cloth of passage, was cast furth.*

Red. *In the East, the cloth red; after the new smitten blud.*

White. *In the Sowth, the cloth white; lilly cullor.*

Grene. *In the West, a cloth; the skynns of many dragons, greene: garlik bladed.*

Black. *In the North, the cloth, Heare, cullored, Byllbery Iuyce.*

*The Trumpets sownd once:*

*The gates open:*

*The 4 Castells are moved.*

*There yssueth 4 Trumpetters: whose Trumpets are a pyramis, six cones, wreathed.*

*There followeth out of every Castell, 3, holding up thre banners displayed, with enseigne, the names of God.*

*There follow Seniors Six, alike from the 4 gates.*

*After them commeth from every part, a King: whose princis are five, gardant, and holding up his trayne.*

*Next yssueth the Cross of 4 Angles, of the Maiestie of Creation in god, attended uppon, every one, with 4: a White Clowde, 4 Crosses, bearing the Wittnesses of the covenant of god, with the prince* Δ. King *gon oute before: Which were confirmed, every one with ten angels, visible in cowntenance.*

40 Angels, on the 4 crosses, attending on the Principall.

16 Angels. *After every cross, attendeth 16 Angels, dispositors of the Will of those, that Govern the Castells:*

*They procede:*

*And, in, and abowt the middle of the cowrt, the Ensignes kepe theyr standings, opposite to the middle of the gate.*

*The rest pause.*

*The 24 Senators mete.*

*They seme to consult.*

*f*, AVE, *STODE BY THE SEER:*
*Yt Vanisheth.*

*So I leave you.*

Δ. - Omnium bonorum largitori Omnipotenti Deo, sit
æterna laus, gratiarum actio,
honor omnis, et Iubilatio.
*Amen.*

Iunii 22. 23:

## Note

On Friday, and especially Saterday, E.K. had great Tentation not to credit this Action, and was sayd unto by a voyce, how our Instructors wold use cavillation of our disordred life, to forsake us, and not to performe, according to our expectation, of the former promises to be performed by them.
A voyce sayde, likewise, to him, that A.L. shold not go to the Emperors Court, for lak of mony: For he shold get none here.
Likewise, it willed him to go up into his studye and he wold shew him all the effect of our instructions receyved. E.K. complay=ned to me how he was thus grevously molested by such meanes, and all most browght in despayre. But I comforted him as well as I could (my self being, inwardly, most sorrowfull), and made my moane to god by prayer, when I was alone: for him, and our Cause.
Moreover, he could not be perswaded by me that good angels wold undertake to help us to any relief by mony or threasor: affirming that it appertayned to the wicked ones: seing they wer the lords of this world: and the kingdom of god was not of this world: &c.
I sayde, that the wicked wer in the world, and of the world: but the elect wer in the worlde, but not of the world: To be of the world, was to be in love with the trade of the vanities of this world, and to follow them. And that mony and Riches wer things indifferent: good, if they wer well used: and evyll, if they wer evilly used.
And that, Bonis omnia coöperabantur ad bonum.
Therfor the godly (as the patriarchs and many now a dayes), might have mony; but to use, not Abuse it: and that such, is our case and necessary request to god, &c.

*Ioan.* cap 15 C/ Si de mundo essetis, Mundus quod suum est diligeret: Quia vero de mundo non estis sed ego elegi vos de mundo, propterea odit vos mundus.
*Ioan.* cap 17 C/ Ego dedi eis sermonem tuum, et mundus eos odio habuit, quia non sunt de mundo, sicut et ego non sum de mundo. Non rogo ut tollas eos de mundo, sed ut serves eos a Malo. De mundo non sunt: sicut et ego non sunt de Mundo, &c.

## Sonday, Iunii 24: a meridie horam circiter tertiam.

Δ. - Note, while at my lodging (by Sainct Stephens), I was writing the Note, (on the page going next before) of the Tentations of Friday and Saterday: E.K., was at my Lord A.L. his lodging (at the Franciscan fryers, where he lay at Physik) and at the same tyme, this happened, as followeth, ~~While A.L. was reding Rofensis Psalm~~
As my lord A.L. and E.K. sat to gither, conferring and consulting of our affayers, of gods mercies, and of sundry Tentations of the Spirituall Enemy;∴
Suddenly, uppon E.K. his right sholder, did a hevy thing seme to sit, or rest, Whereof he told the Lord A.L.: And afterward, was this Voyce, uttred, by that Creature, in Latine:

∴ and afterward, as the Lord A.L. was reding Rofensis Psalm, de Fiducia in Deum.

> Lasky, veniet tempus, cum tu portabis versum
> sedecim*um*, illius Psalmi undecimi, in vexillo tuo,
> & vinces inimicos tuos.

Then A.L. sowght in David Psalter, for the eleventh psalme and 16th verse therof: and while he was so abowt that psalme, the voyce sayd, that he ment not that Psalme of David, but the eleventh psalme of Roffensis: which Psalme the Lord A.L., was, then, in reading to E.K. and was abowt the verse, Hic labor ac dolor &c., being the sixth verse.
By and by after, the voyce sayde, in english:

> *Trust thow, in God.*

Hereuppon the Lord A.L. did reade furth that Psalme of Roffensis, and when he cam to the 16 verse thereof, being

> Si ambulavero in medio tribulationis, me custodies
> adversus inimicos tuos: manum tu*am* extendes, et
> dextera tua me salvabis.

Thereuppon the voyce sayd, *Putto the first line of the next verse:*
And that was, Domine tu *omn*ia pro me perficies.
And as he wold have red farder, the voyce willed him to stay at those words, and sayd as followeth:

> *I sweare unto the, by the true, and Living God,*
> *that this shall come to pass.*

Vide anno 1585. Iunii 12. Cracoviæ.

Then E.K. sayd unto the creature: *In the name of God who art thow?*
And he answered, in Latin, and sayd,

> Ego sum AVE, cras plura audietis.

Δ. - Gloria, laus, honor et gratiar*um*
actio pere*nn*is sit Deo no*s*tro, *omn*ipotenti
et Misericordi. *Amen.*

## Cracoviæ

Monday 25 Iunii: mane hora $7^{am}$:

Δ. - *Orationem* Dominic*am* pronunciavimus, et aliquot alias oratiunculas ex psalmis &c.
After we had sit a while to gither conferring of Ave his vision &c.
Ave. A voyce sayd, *Bring up the Shew stone.*
Δ. - I had set it down on the Table, behinde the Cusshen with the Crosses, as of late I was wont: Hereuppon I set up the stone on the Cushen. for I had furnished the Table with the cloth, candells &c., as
E.K. - There appereth in the stone, like a white Curten all over the stone. After a while it was drawn and layed on the bak side of the stone, on a heap to gither.
Now here standeth one in a white garment, with a white Cerclet abowt his hed, like a white smoke. I remember not that ever I saw this Creature before: his garment is tucked up.
ΔAve. - *Who is he, that is riche?*
ΔAve.
Δ. - *The Lorde of All.*
- *He it is that openeth the stoare howses: not such as fly away with the wynde: but such as are pure and without ende.*

Δ. - *Blessed be his name for ever.*
- *To the pure in Spirit, and such as he delighteth in ∴ Amen.*

Δ Da verbu*m* tuum in ore meo, et sapientia*m* tua*m* in corde meo fige.

Dixit D*o*min*us*, Invoca nomen meu*m*, et mitta*m* vobis verbum quo fabricavi terra*m*, et responsu*m* dabit de se, et testimonium dabit de se. Vt in testimonio vincat malos.

Δ Quasi figura de Terra renovanda.

E.K. - Now is there fyre cum, and hath consumed this Creature all to peces, and he is fallne down to ashes.
Now he riseth up, and he is brighter then he was before.
- *So doth the glory of god, cumfort the iust, and they rise again, with a threfold glory.*

Δ. - A pause was made.

The Table of the Erth.
Δ. - He taketh of the cullored cloths in due order, respecting the 4 partes of the World.

E.K. - Now he spreddeth the Ayre, or openeth it, before him, and there appeareth before him a square table.
Now he taketh of the table a blak carpet.
Now he taketh of a green carpet.
Now he taketh of a white carpet.
Now he taketh of a red cloth.
And now the Table appereth to be made of erth, as potters clay, very raw earth.
E.K. - The Table hath 4 feete: of which two towche the grownd, & two do not: The feet seme allso to be of earth. The table is Square.
E.K. - On the left corner (fardest from E.K.), did a T appere on the table: out of the top of this T do 4 beames issue, T of cleare cullor, bright.
- *That part* [pointing to that T] *of the table of the erth, is of those that govern the erth: that are governed by the 7 angels: that are governed by the 7 that stand before god, that are governed by the living god,*

*which is fownd in the seale of the Living God,* (Tau, with the 4), *which signifye the 4 powres of God, principall in erth &c.*
יהוה - *Move not for the place is holy, and become holy.*
- *I sayd not so, he sayd it, that beareth wytnes of him self. Unto this, obey the other 3 angels of the Table.*
☞E.K. - On the other farder corner of the Table (on E.K. his right hand) is a Cross, like an Alphabet Cross, thus ✠.
This cross & the other T do seme to be uppon the table, in a dymm dunnish, or ashy cullor. All the Table over semeth to be skribbled & rased with lines.

The Erth. ✠

- *The Erth is the last; which is with the Angels, but not as the angels, and therfor it standeth in the Table of the 7*angels, which stand before the presence of god, in the last place, without a letter, or number: but figured by a Crosse.*

* Vide 1582, 20 Martii: lib°. 2°.

~~Δ. - I understand this in the first Circle of Sigill Emeth.~~
- *It is expressed in the Angle of that Table, wherein the names of the Angels are gathered & do appere, as of* Michael, & Gabriel.

Δ. - I remember, there is an Alphabetary Cross.
E.K. - Now in the corner of the table on the right hand next to E.K., appereth an other Cross, somwhat on this fashion ✠, and there appered these letters & numbers.

Vide lib°. 3° A° 1582 Aprilis 28.

| | |
|---|---|
| 6 | 6 |
| 4 | 6 |

- *It is in that Table which consisteth of 4 & 8.*

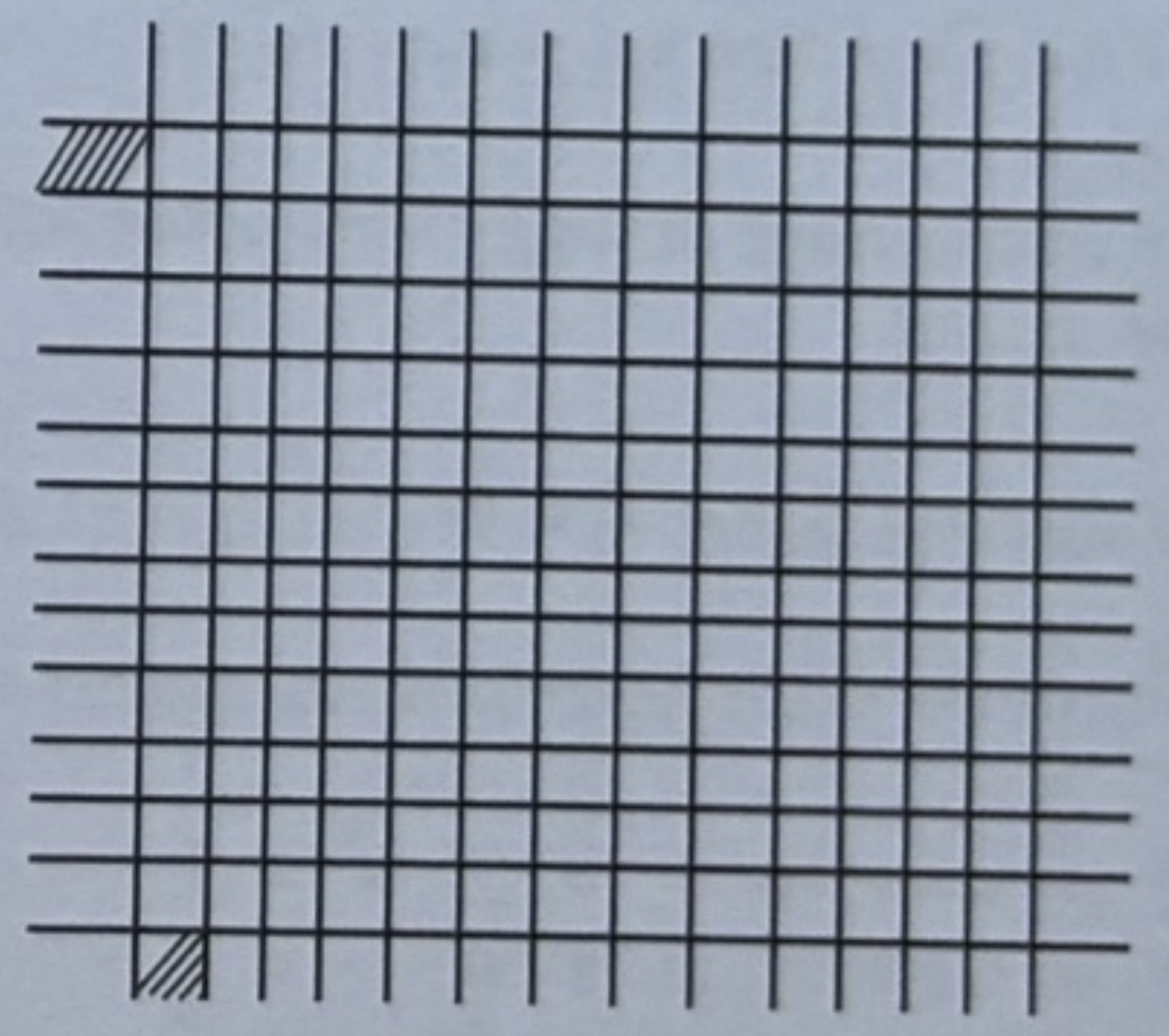
E.K. - In the last corner of that erthy Table appereth a little rownd smoke as big as a pynns hed, thus ☼.
E.K. - Now is all covered with a mist ∴
E.K. - Now I here a great noyce of Thumbling and rumbling in the stone.
E.K. - Now all waxeth clere agayn.
Now hoveringly over the table appere infinte sort of things like wormes, with heds, somtymes going up & somtyme down: these seme somwhat brightish. Over these, higher in the ayre, appere an infinite sort of small little blackish things, bigger then motes in the sonne, & they go up & down: & somtyme come among those worme like creatures.

Enoch. - *The Lord appered unto* Enoch, *and was mercifull unto him, opened his eyes, that he might see and iudge the erth, which was unknown unto his parents, by reason of theyr fall: For the Lord sayd, let us shew unto* Enoch, *the Use of the Erth: And lo* Enoch *was wise, & full of the spirit of wisdome.*

*And he sayd unto the Lord, Let there be remembrance of*
*thy mercy, and let those that love the, tast of this*
*after me. Oh let not thy mercy be forgotten.*
*And the lord was pleased: and after fyfty dayes,*
50 dayes. *And the lord was pleased: and after fyfty dayes,*
*Enoch had written: and this was the title of*
The title of Enochs bokes expowded into english. *his bokes, Let those that fear god and are worthy,*
*reade.*
*But before, the people waxed wicked & becam unrighteous,*
*& the spirit of the lord was far of, & gon away from*
*them: so that those that wer unworthy began to reade.*
*And the kings of the erth, sayd thus against the lord,*
*What is it, that we can not do?*
*Or, who is he, that can resist us?*
*And the lord was vexed, and he sent in amongst them*
150 lyons, or wycked Spirits seducers. *an hundred & fifty lyons & spirits of wyckednes,*
*error, & deceyt: and they appeared unto them:*
*for the lord had put them betwene those that are wycked,*
Counterfeating. *& his good Angels: And they began to counterfet*
*the doings of god & his powre: for they had*
*powre given them so to do. So that the memory of* Enoch
*washed away: And the Spirits of Error began to teach*
*them doctrines: which from tyme to tyme, unto this*
*age, & unto this day, hath spred abrode into all parts of*
*the world: & is the skyll & cunning of the wycked.*
Wicked Magiciens. *Hereby, they speake with the divels. Not bycause they*
*have powre over the dyvells, but bycause they are*
*ioyned unto them in the league & disciplyne of*
*theyr own doctrine.*
*For, behold, As the knowledg of the mysticall figures, & the use of*
*theyr presence, is the gift of god, delivered to* Enoch, &
*by* Enoch *his request to the faithfull, that thereby*
*they might have the true use of gods creatures,*
*and of the erth, whereon they dwell: So hath the*
*divell delivered unto the wycked, the signes & tokens of his error,*
*& hatred towards god: whereby they, in using them, myght*
*consent unto theyr fall: & so becom partakers with them*
Divelish Characters. *of theyr reward, which is eternall damnation.*
*These, they call Characters: a lamentable thing:*
*for by these, many sowles have perished.*
The Mercy of God to Dee. *Now hath it pleased god to deliver this doctrine again*
*out of darknes: & to fullfill his promise*
*with the, for the bokes of Enoch: To whome*
*he sayeth as he sayd unto Enoch:*

---

To Δ *Let those that are worthy understand this, by the,*
*that it may be one witness of my promyse*
*toward the.*
The wicked powre expelled out of the erth. *Come therfore, o thow Clowde, & wretched darknes,*
*Come furth I say out of this Table: for the*
*Lord agayn hath opened the erth: & she*
*shall become known to the worthy.*
E.K. - Now commeth out of the Table a dark smoke,
and there remayneth on the table a goldish slyme: &
the things which hovered in the ayre before do now com
& light down on that slyme & so mownt up agayne.
He sayd - Non omnibus sed bonis.
E.K. - He taketh the smoke & tyeth it up.
- *I tye her not up from all men, but*
*from the good.*
- Now commeth a dark clowde over all again.
Δ. - A pause.
E.K. - Now it is bright agayn.
- Fiant omnia facillima.
He sayd - *Number -*
E.K. - I see lynes & skribllements (as before) going
athwart the lynes.
E.K. - I cownt 13 ~~squares~~ lynes downward.
- *Stay there.*
E.K. - I cownt 12 this way overthwart.



E.K. - In the iust myddell of every square are little pricks.
The table semeth to be 8 yerds square.
E.K. - Now cometh uppon these squares, like Characters:
NOTE Characters. - *They be the true images of God his Spirituall Creatures.*
*Write what thow seest.*
E.K. - *I can not.*
Δ. - *Endevor to do your best, for he that biddeth you do, will*
*allso give you powre to do.*
E.K. did his best, at length fyre flashed in his face,

and shortly after, he sayd, *I perceyve they be easy to make, so that I tell the squares, by which the lynes do passe, & draw from myddel prick to myddel prick.*

Δ. - At length E.K. finished the table: he sayd that these semed to be yelowysh gold.

A wycked powre temting E.K.

E.K. - You hard one here, say, *I write my own damnation.*

- *He myght have sayd, you write his damnation. Pray: and write as many more lynes.*

Δ. - After a while E.K. did with great ease finish the 4 parts of the Table.

E.K. - The stone is become darke.

A Voyce - *Cease for an howre.*

Δ. - *May we pas from our places as now?*

- *I.*

Δ. - After a little howre past, we retorned, and as we talked of the premisses, he sayd, - *Lose no tyme.* Δ. - He sayde – the stone, being clere agayne.

- *In the name of God, be deligent and Move not, for the place is holy.*
- *Take the first square: Write from the left hand toward the right, you shall write small letters and great. Say what you see* [to E.K.].

*r Z i l a f ~~a f~~ A u t l p a*

Δ. - *I finde here one square among these Characters that hath nothing in.*

- *It must be filled.*

*a r d Z a ~~a~~ i d p a L a m*

E.K. - A dymm clowde commeth before myne eye: now is gone.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| c | z | o | n | s | a | r | o | Y | a | u | b |
| T | o | i | T | t | x | o | P | a | c | o | C |
| S | i | g | a | s | o | m | r | b | z | n | h |
| f | m | o | n | d | a | T | d | i | a | r | i |
| o | r | o | i | b | A | h | a | o | z | p | i |
| ~~T~~ | ~~M~~ | | | | | | | | | | |
| c~~V~~ N | a | b | r | V | i | x | g | a | z | d | |
| O | i | i | i | t | T | p | a | l | O | a | i |
| A | b | a | m | o | o | o | a | C | v | c | a |
| N | a | o | c | O | T | t | n | p | r | a | T |
| o | c | a | n | m | a | g | o | t | r | o | i |
| S | h | i | a | l | r | a | p | m | z | o | x |

E.K. - Now commeth a Clowd over.

- *Take the second; that is the third that was written.*

- *This p may stand backward or forward.*

E.K. - *What is the reson of that diverse setting?*

- *For begyning there, it will make the name of a wycked Spirit.*

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| b | O | a | Z | a | R | o | p | h | a | R | a |
| u | N | n | a | x | o | P | S | o | n | d | n |
| a | i | g | r | a | n | o | o | m | a | g | g |
| o | r | p | m | n | i | n | g | b | e | a | l |
| r | s | O | n | i | z | i | r | l | e | m | u |
| i | z | i | n | r | C | z | i | a | M | h | l |
| m | o | r | d | i | a | l | h | C | t | G | a |
| R | O | c | a | n | c | h | i | a | s | o | m |
| R | r | b | i | z | m | i | i | l | p | i | z |
| O | p | a | n | a | l | a | m | S | m | a | L |
| d | O | l | o | p | i | n | i | a | n | b | a |
| r | x | p | a | o | c | s | i | z | i | x | p |
| a | x | t | i | r | V | a | s | t | r | i | m |

Δ So is the name of the first division of the erth in the 29 Ayre. A voyce to this entent.

- *That last word, is Vastrim.*

Δ. - *I mervayle of that square that lacketh his line.*

- *It must be drawn from the ende, or fote, to that prick: before where it cometh dubble from the first top, thus, ◺, the prick is allowed, but to one, and not twise to be accownted: So that, that standeth but of 6 pricks: Therfor it must be thus framed, ◺: and now it is of 7, or thus ◺.*

E.K. - All is in a clowde.
Now all is clere agayn –

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| d | o | n | p | a | T | d | a | n | V | a | a |
| o | l | o | a | G | e | o | o | b | a | u | a |
| o | P | a | m | n | o | O | G | m | d | n | m |
| a | p | l | s | T | e | d | e | c | a | o | p |
| s | c | m | i | o | o | n | A | m | l | o | x |
| V | a | r | s | G | d | L | b | r | i | a | p |
| o | i | P | t | e | a | a | p | d | o | c | e |
| p | s | u | a | c | n | r | Z | i | r | Z | a |
| S | i | o | d | a | o | i | n | r | z | f | m |
| d | a | l | t | T | d | n | a | d | i | r | e |
| d | i | x | o | m | o | n | s | i | o | s | p |
| O | o | D | p | z | i | A | p | a | n | l | i |
| r | g | o | a | n | n | P | R | C | r | a | r |

This is the Table that hath 4 and B on the top, by me so noted.

P backward or forward.
R is arsward

E.K. - Now he calleth agayn, saying, *See.*

Δ. - This is the Table that had the little rownd smoke.
Δ. - No, it was the Table before.

| | | | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|---|---|
| T | a | O | A | d | u | p | t | D | n | i | m |
| a | a | b | c | o | o | r | o | m | e | b | b |
| T | o | g | c | o | n | x | m | a | l | G | m |
| n | h | o | d | D | i | a | l | e | a | o | c |
| p | a | t | A | x | i | o | V | s | P | s | N |
| S | a | a | i | x | a | a | r | V | r | o | i |
| m | p | h | a | r | s | l | g | a | i | o | l |
| M | a | m | g | l | o | i | n | L | i | r | x |
| o | l | a | a | D | a | g | a | T | a | p | a |
| p | a | L | c | o | i | d | x | P | a | c | n |
| n | d | a | z | N | x | i | V | a | a | s | a |
| i | i | d | P | o | n | s | d | a | s | p | i |
| x | r | i | n | h | t | a | r | n | d | i | L |

E.K. - Now all is in a whitish clowde covers.

E.K. - Now all is clere.
- *Make the first figure uppon a clene paper and therto ad the simple letters. Then shall you here more. Thow must make the squares of the first part of the table unto every square and his letters.*

Δ. - *I have made the squares of the first part, and set in the letters.*
- *Thow hast in the myddle lyne, o r o i b A h a o z p i. There are 6 lines above, and six below.*

Linea Spiritus Sancti.

*That lyne is called Linea Spiritus Sancti,*

Oriens.

*and out of that lyne commeth the three names of God, from the east gate, being of 3, 4, and 5, letters,*

The 3 names of god in Banners.

*which were the armes of the Ensignes that were spoken of before. Oro, ibAh, aózpi. I sayd before, that God the father was a mighty piller divided with a right Line. The father him self, with out the lyne. The father & sonne by addition of the lyne. Those two lynes begynning -*

*f A*
*i d*
*a r*
*&c.*

East.

*That is the great Crosse that cam out of the east gate.*

Δ. - *With that lyne of the holy ghost?*
- *I.*

*Thow hast in the upper left angle; in the second lyne,*
*a r d Z a*
*Thow hast, that maketh the cross downward, first i, then the same d, o, i, g, o.*

Δ. - *Will you have six letters downward?*
- *I.*
*So thow hast the 3 other Crosses in theyr angles.*

Δ. - *Wyll you give me leave to repeat them, for feare of erring?*
*l L a c z a, the down lyne of six letters,*
*and p a L a m, the cross lyne.*
- *It is so.*

Δ. - *Now to the other on the left side below,*
*a*
*i*
*a*
*o*
*a*
*i*
*the down, right line.*
*Now the crosse lyne, O i i i t.*

Ten faces on the Crosses.

- *Here those Crosses have ten faces.*

Δ. - *One letter is reckened twise, which is in the center of the crosse: & so shold seme to be eleven.*
- *This is true knowledge.*

Δ. - *The last Crosse is thus:*
*his down lyne is*
*a*
*O*
*u*
*r*
*r*
*z*

Δ. - *The Crosse is, a L O a i*

☞ Δ. - *So have I the 4 Crosses attendant on the principall Crosse.*

- *Here thow mayst see the cause that Pilat wrot with 4 letters.*

Δ. - *How doth the cause appere?*
- *For abowt every crosse, standeth 4 letters. Not that Pilat knew it, but that it was the fore=determination of god.*

- They are thus to be red.
In the upper left angle thow hast r z L a:
pronownce urzla: by this name the first Angel appereth.
Δ an other pronowncing of it
z l a, go then to the first r, & pronownce it zlar.
That was the first letter of the first Angel, is the last letter
of the second:

The 4 Angels over every cross of the 4 attendant crosses.
As of the first r, was the first letter of the name, as
r z l a: that r is now the last letter of the
name of the second Angell, begynning at z
as z l a, and so bak agayn to the r.

Δ. - So that:
The third begynning at L, whose last letter is the first
of the second name, and is called Larz, and so of
the last : as, a r z L :
to be pronownced arz el.

Δ. - So that you have, of those 4 letters, 4 Angels names:
here thus gathered out: but how are they to be used?

- Let it be suffycient that you know those names. I will
The Use.
teach you to use them.

Δ. - Shall we labor by like order of every the 4 letters over
the crosses to make 4 such names?

4 Angels over every cross.
- They are allso to be made.

Δ. - I do know assuredly that there is very much matter
in this table.

Saloman his knowledg.
- It is true: for hitherto, stretched the knowledge of Salomon.
Six Seniors.
Now for your six Seniors: whose Iudgment is of God
the father, the son & the holy ghost.
In the lyne De Spiritu Sancto, you have Abioro of
six letters: The second name, the second Senior is
of 7: as, A (the same, ascending) Aä óx ă if.
The third, as the second, in patre et filio,
H t mörd A.
Again in Spiritu Sancto, haózpi.
The fyth, in patre et filio descendes hi pot ga.
The sixth, AV tó Tar.

How To make the Seniors of 7 letters.
Yf you will make them of 7 letters (bycause
two of them, are but of six), that
is, when the wrath of god is to be encreased.
Note

The encreasing of names with a letter.
- Than, where as you say Abioro, say Habioro:
and where you say Haozpi, say ahaozpi.
Thow hast haozpi; before h is A; take that unto it
and it maketh Ah ä oz pi.
And so they consist all, of 7 letters.

b
Thow hast b the fifth, in the left part of the lyne
a
de Spiritu Sancto; thow hast a the sixth, (the fyrst
part of the lyne de patre et filio descending)
T
T the sixth in the second part descending.
+ a the first in the second part descending,
or the second ascending.
a
Thow hast a the fifth, in a o z p i.
i
i the sixth, and V the sixth, ascending in the
v
part descending of the lyne de patre et filio,
the second & first part.
A or H
Put the A or the h that stand in the Center, to it;
thow hast Bataiva or Bataivh.

* To make the ende of this word.
You must take but one* of them, eyther the A or the
h.
A, comiter; and h in extremis Iudiciis.

Δ. - So I se, when the centrall A and when the centrall H must ende this worde.

The King his name.
- That is the mighty prince whose trayne was holden
East.
up in the East.
Spare me now I will open you more
To morrow
secrets to morrow, I am secretly
called away: but you shall fynde me
the true servant of god.

E.K. - Now he spreddeth the white curten over
all: that was layd on an hepe behinde.

- Yet one thing ere I go.
Characters or Notes.
Those Characters or Notes (for, so, call them)
are the partes of the whole erth, as you may
Δ Nalvage delivered them, but by the same spirit of god.
fynde in those names I Δ delivered you before.
Note.
To the entent you may work all the world
over at one tyme.
Now, my love rest with you.

E.K. - Now he is gone.

Δ. - Amor Dei patris filii et Spiritus Sancti sit super nos semper. *Amen.*

Cracoviæ

Tuesday, Iunii 26: manè, hora 8.

Præcibus finitis, et post varias nostras considerationes de premissis, tandem apparuit, AVE.
In nomine *Patris* et *Filii* et *Spiritus Sancti* sicut erat &c. *Amen.*

E.K. - He hath gathered the white curten to gither as yesterday, and set it behind.
Now a white mist commeth over all.
Now the myst is gone.

AVE - *All glory, and prayse, be to god the* father *the* son & holy ghost.

Δ. - *Amen.*

Ave - *Now to the purpose.*
*Rest, for the place is holy.*
*First, generally, what this Table conteyneth.*

The generall use of the first Table.

1 *All humayn knowledge.*
*Out of it springeth Physik.*
2 *The knowledge of all elementall Creatures, amongst you.*
3 *How many kindes there are, and for what use they were Created.*
*Those that live in the ayre, by them selves.*
*Those that live in the waters by them selves.*
*Those that dwell in the erth, by them selves.*
*The property of the fyre; which is the secret life of all things.*
4 *The knowledg, finding, and use of metalls.*
*The vertues of them.*
*The Congelations, and vertues of stones.*
These are all of one matter.
5 *The Conioyning and knitting to gither of Natures.*
*The Destruction of Nature, and of things that may perish.*
6 *Moving from place to place [as, into this Cuntry, or that cuntry,* ‖ *at pleasure.*
A bodyly & a true Motion.
7 *The knowledge of all crafts Mechanicall.*
8 Transmutatio formalis, sed non essentialis.

Δ. The 9 chapter may be added, and is of the secrets of men knowing & wherof ther is a peculier table.

E.K. - Now a white myst ~~maketh him to disapere~~ covereth him.

Δ. - A Pause for a ½ of . . . .

E.K. - Now he appeareth agayn.

- *Look out Lexarph, with the two other that follow him, among the names of the erth the three last.*
*Lexarph Comănan Tabitom.*
*Loke out the name Paraŏan.*
*Write out paraoan in a voyd paper.*

Δ. - *I have done.*

Δ. The first of the tenth.

- *seke out Lexarph.*

Δ. - *I have fownd it.*

- *Loke into the 4 partes of the Table & take the letters that are of the least character.*
*Loke among the 4 partes that have the characters: and loke to the Characters that have the least letters.*

Δ. - *I have done.*

- *How many letters are they.*

Δ. - *Seven.*

---

- *They must be eight.*

Δ. - *They ar these (as I have noted them),* OR RR PR ⅃:

- *There are 8 in the 4.* Δ. - Afterward I fownd 8 letters in the 4 principall Tables, for I had omitted ϒ.

- *Dwell in darknes.* ---- Δ. - I suspect this was spoken to me to my reprofe for no more diligence used in the search.

- *They must be made all one Character.*

*Lexarph, Comanan, Tabitom.*

| | | | | |
|---|---|---|---|---|
| e | x | a | r | p |
| h | c | o | m | a |
| n | a | n | t | a |
| b | i | t | o | m |

*Set down those three names leving out the first L.* [Δ. that is of *Lexarph.*
*Set them down by 5.*

Ave - *Your siknes causeth me to be sik.*
Δ. - E.K. had the Migrom sore:

A great Temptation fell on E.K: uppon E.K. his taking these words to be a skoff, which wer wordes of compassion, and frendeship.

They be 3 names of the Tenth ayre answering to Caspis, Germania, Trenam in affrica.

*The first is exarp, five in order.*
*Set them down without the first Table.*
*That shall make the crosse that byndeth the 4 Angels of the Table to gither.*
*The same that stretcheth from the left to right must also stretch from the right to the left.*

Δ. - *Have I now made this Crosse of Uniting all the 4 partes, or Angels to gither, as you like of?*

- *I.*

- *Every name, standing of three letters, begynning out of that lyne, is the name of a divel, or Wicked Angel, as well from the right as from the left, excepting the* $\overset{\Delta.\ 4}{\textit{Angels}}$ *that are above the Cross which have no participation with Divels.*
*The letters that ioineth those names, which may be put before the* $\overset{\Delta.\ 4}{\textit{names}}$ *of the fowre Angels of the fowre crosses in every Angle, (as well from the right as the left,) is the name of God.*
*Wherby those Angels are called and do appere.*

Wycked Angels whose names are of ·3· letters.

Δ 4 Angels above every of the lesser crosses. Ergo, 16, such in every of the 4 princi=pall quarters.

The name of God whereto these 4 Angels ~~obey~~ appere.

Δ. - *An example (I pray you) give of this rule.*

- *As, in the first of the* ^Δblak^ *Cross thow hast e.*

Δ. - *So it is.*

- *In the first square of the right syde thow hast r, begynning the name of the Angel vrzla; put E to it: & it changeth the sownd, into erzla.*

Erzla is the name of God that governeth
Vrzla. Δ. - And likewise the other three above the cross
are governed by that name of God, Erzla.

Δ In the Cross of Union or the blak cross.

Take X^Δ which is the next letter:
loke under the Cross in the fyrst angle; thow hast
c z (then a, in the cross): then, n s.
Call it, Czod en es:

The 4 Angels serving to this lesser Cross.

it is one of the 4 angels that serve to that Cross,
which are ruled by the name Idoigo.
It is the Name of God, of six letters.
Loke in the Crosse that descendeth.

Note. Appearing by one name and doing by an other.

Δ. Ardza
Δ. Idoigo
In that name, they appere; by the name that
Δ. Transversary
is in the Cross, they do that they are commanded.
Δ. - Which they? You named onely Czod en es.
Ave - There followeth Tot t.
Δ. - Which more?
Δ. The principall transversary.
- Those two, under, tyll you come to the cross.
Δ. - Do you mean Sias, f m n d?

Physik

- Those 4 be of physik.
Δ. - As they do appere in the name of God Idoigo.
So what shall be of the name of God, Ardza?
Ave - The one is to call them, the other is to commaunde them.

Note

Yf it be an incurable disease (in the Iudgment of
man), then ad the letter that standeth agaynst

The Angel his name made of five letters.

the name, & make him up five: then he
Cureth miraculously.

The Use of the Wycked powres.

But if thow wilt send sycknes, then take two of
Δ. the blak crosse
the letters, and ad the letter of the Cross to yt,
as in the second, a To.
[Δ. - This a, is of the Cross of Union, or the blak crosse]
- Then he is a wycked powre, & bringeth in disease:

Ye Call of the wycked

& when thow callest him, call him by the name
of god, backward: for unto him, so, he is a
god: & so constrayn him backward, as
Ogiodi.

Note - < Apparition
Constrainct

Δ. - I think the Constrainct must
be, by the name of the Transversary
backward pronownced, as of
Ardza, is backward, azdra.
For ogiodi, shold but cause him
to appere by the order of Idoigo,
used for the 4 good Angels.

- The name of god in the midst of the great

{ BaataivA
or Baataivh.

Cross (where the name may have A or H in the ende), uppon which
the 4 crosses of the first Angle attend
(or first part of the table attendeth), calleth

The Calling out of the Six Seniors.

out the Six Seniors: which giveth, scientiam
rerum humanarum et Iudicium, according
to the natures of theyr parts: as in the est
after one sort, in the west after an other, &
so of the rest.
E.K. - A clowd covereth him.

Now he speaketh of the second little Cross above, on the right side in the East quarter.

- The upper right angle in the next Cross, hath the
Δ. hath his peculier name.
same name of god to Call out, & to Constrayn.
Δ. - Which name mean you?
Ave - The name that is in the cross. Δ. - ILacza.

4 Good Angels.

- The good Angels are also 4.

Metalls.

They have powre over metalls, to fynde them,
to gather them to gither, to use them.

The wycked Angels of this portion.

These, that are the wycked ones, (made by three letters).

Lib° 4°, aliter 5°. sub Bnaspol et Blisdon.

ar the princes of those wycked ones, that stode
affar of, in the Table of the Creation.

The Table of Creation.

Δ. - You mean in our fowrth boke.
Ave - These can give mony coyned, in gold or sylver.
Δ. - Which these?
Δ. - These wycked ones mean you?
- I.

Δ The good

The other give no mony coyned, but the metall.
Δ. - You mean the good.
- I.
Δ. - As xoy.
- exoy. ——————— Δ. - I Note this pronunciation.
Δ. - The next is apa.

Transformation.

- The third Cross is the Cross of Transformation.
Δ. - Mean you that on the left syde underneath?
- I.

The 4 Elements.

The fowrth is the Crosse of those Creatures that
live in the 4 Elements, as you call them.

- *The first angel,* *the ayre.*
*The* 2 —— *the water.*
3 —— *the erth.*
4 —— *the life, or fire of things that live.*

Δ. - *Is not Acca the first Angel?*
Δ. *en pe at.*
- *I. Then Npat.*
Δ. - *Then Otoi, and pmox.* AVE - *They are easy to call.*

The knitting to gither of Natures. ·1.· - *The knitting to gither of Natures lyeth in the 4 Angells, that ar over the first Cross.*

Δ. - *As urzla, zlar? &c.*
- *I.*

Translatio a loco in locum. ·2· *The carrying from place to place lyeth in the Angels of the second Cross.* Δ. - I understand in the Angells over the Cross.

All hand= crafts. ·3· *All handcrafts, or arts are in the Angells of the third Cross.* Δ. - I understand in the Angels over the Cross.

Note this rare action of a spirituall Creature. E.K. - He drew out much fyre out of his mowth
& threw it from him now.

Δ. - *I pray you, what ment you by that?*
- *For that I fullfill my offyce in an other place:*
*Stay at this tyme : I must allso be gonne.*
Δ. - *When will you deale agayn.*
Ave - *After dynner abowt one or two of Clok.*
E.K. - Now he spredeth the Curten.
Δ. - Deo gratias nunc et semper agamus.
*Amen.*

Δ. reade back the leaves agayn, and turn the bok next to this cross.

Tuesday, Iunii 26, a meridie hora 1½ circiter.

Gloria Patri &c.
Mitte Lucem tuam et veritatem tuam o Deus &c.

E.K. - Now he is here, and the white curten layd behynde.

·4· Ave - *The Cross of the fowrth, first Angle:* Δ. - I understand the Angels over the cross in the lower right corner.
The secrets of all states. *Herein, may you finde the Secrets of kings, and so unto the lowest degree.*

16 Angels for Medi= cine. *But you must Note, That as the Angels of the first of the fowre Crosses in the east, which are for Medicine; so are the* Δ. 4 *first of the second, the first of thyrdth & the first of the fowrth; So that for medicine there be 16: and so of all the rest in theyr order: but that they differ, in that, some be the Angels of the east, other some of the west, & so of the rest.*

Note — *Notwithstanding, to know the world before the Waters, To be privie of the doings of men, from the Waters, to Christ; From Christ, unto the rewarding of the Wycked: The wycked doings of the flesh, or the fond and divilish Imaginations of man, or to see what the blessed Kingdom shalbe, and how the earth shall be dignifyed, purged, and made cleane, is a meat to sweet for your mowthes.*
The blessed Kingdome on erth.
The Erth.

Δ. - *Curiosity is far from our intents.*

Ave - *But there is neyther patriarch, nor prophet sanctifyed, martyr or Confessor, King or governor of the people uppon earth, that his name, contynuance, and ende, is not (like the mone at mydnight) in these Tables.*
Ergo, these are here to be lerned out.
Δ ◑: maxime enim splendet et manifesta est, in medio cæli et in ple=ni lunio.

Δ. - *Mean you not the Crosse of the fowrth first Angle, to be that which is of aourrz, and his transversarie of alOai?*

Ave - *It is so.*

Δ. - *I understand not well, your accownt of :16: Angels for Medicine.*

Ave - *Ar there not fowr principall Crosses? Every Crosse hath allso 4: The first of every 4, ar the Crosses of medicine: So that there be 16.*

---

Ave - *One boke of perfect paper.*
*One labor of a few dayes.*

Forte, For the Theyre Promise. *The Calling them to gither, and the yelding of theyr promise, the repetition of the names of god, are sufficient.*
*I have given you corne ∴*
*I have given you allso grownd.*
*Desyre god to give you hability to tyll.*

Δ. - *We will pray for his help that is allmighty.*
- *I am free before god.*
*Catch that catch can.*
*Be it now, as it was before.* E.K. - He mownteth up into the ayre, and is gone.

---

Δ. - *Whan wold you that I shold prepare that boke, and what call you perfect: and how many leaves wold you wish me to make it of?*
- *Your boke, is not of my charge.*

Δ. - *Lord as thow hast delt mercifully with us hitherto, and hast given us the understanding of many secrets, so in respect of this strange dealing with us & leaving us of Ave, we are desyrous to know some cause: and therin we require that Madimi may be sent.* E.K. - She is here in the stone.

Madi. - *How do you?* E.K. - she maketh low cursye.

Δ. - I declared our admiration of Ave his so sudden departure, & required her opinion of the case.

Mad. - *Surely syr I cannot tell: but I will go see, if my mother can tell.*

Δ. - *He that is Creator of all things, be mercifull unto us, and lighten our harts, with true knowledge, as our trust is in him.*

E.K. - She went away & cam agayne after a little while.

Mad. - *My mother sayeth you shold have byn at the Emperors.*

Δ. - But you see it is impossible to get theyr without som good provisions of mony: made by our great frende A.L. I pray you what can you say of AVE?

Mad. - My Ientle brother, Ave, is a good Creature: in dede you might have made more of him.

Δ. - I besech you to give us som declaration of Ave his last words.

Mad. - *There is no word unperfect: My brother Ave his nature is to be playn & short.*

Δ. - *I pray you to say somwhat more playnely, of Ave his last words.*

Mad. - *Yf it were the commaundement of my mother, I could do it. But this is the good will, of my brother toward you.*

Δ. - *As your brother hath done this of his good will, so do I desyre you, of your good will to do, or say somwhat to our cumfort.*

Mad. - *Sir I pray you, pardon me.*
*I may not meddle with Ave his doing.*
*I have nothing to say to you, but I know my mother hath much to say to you ∴*
Rodulphus the Emperor now. *As the mighty thunder commeth, so commeth the promise of God.*
A.L. *Yf the Emperor (my mother sayeth) do any thing*
Ernest: is ment to be Emperor, vide 22 Sept. Pragæ. } *against Lasky, or hinder, (she swereth in ernest), there shalbe an emperor.*

Δ. - *Make your sentence more perfect.*

A Mysterie. Mad. - *Therin lyeth a mystery.*
A cumforta=ble promys. } *My mother, my systers, Ave, Il, my self & the rest of us, will not be from you in your nede.*

Δ. - *Now is our nede, as we have declared.*

Mad. - *Sir, content your self: for, yet, a season you must have patience.*
*God blesse you, for (as yet,) I fele nothing to say to you.*

E.K. - She seameth to go down behinde the curten.

Misericos Clemens et
pius est Deus noster
Cuius nomen sit benedictu*m*
Nunc et semper.
*Amen.*

Note
Abowt 7 of the clok this after None, E.K. cam agayn,
up, into my study: and seing me reading and considering this
Action began to finde talk of it, and willed me to assay
the practise of it, yf I understode it: And to be brief, by
little and little fell to this Issue that he confessed him self to be
very sorry that he was so far raging in words as he was this
day. Nay (sayd I) *any man living, els, wold have fownd
iust cause of cumfort and to give thanks for AVE such
speches to him as he used unto you uppon true Compassion
and no skoff, &c. But you by and by called him Divel
and raged on, farder, agaynst Michael and Gabriel and
the hevenly powres with most horrible speches &c.* He
becam very penitent, and acknowledged that he had offended
god: and sayd that surely it was of the Divel for he did
not remember his wordes, but he is sure, that they wer not
decent and beseched God to forgive him, And so did I, and was
very glad of this his reforming him self, and we (being oft
(befor) called down to supper), were going out of my
study: and as he was allmost at the dore, to go out, he
sayd to me, I fele a very hevy thing on my sholder: and it
is warme with all: Whereat I putto the dore, and we
sat down againe: Veryly thinking (as it was) that it was
the presence of AVE: Whereuppon I sayd unto the Creature:

NOTA
Pænitentia
Deo grata et
acceptabilis
in ipsa hora.

Note this manner
of a hevy thing on
the sholder and
warm with all.

Δ. - *In the name of* Iesus, AVE, *are you there ?*
He answered, immediately after, as followeth.
AVE - *Bycause* $\overset{\text{E.K.}}{\text{thow}}$ *hast acknowledged my honor again:*
*I will allso acknowledg my help toward you:*
*But where man curseth the hevens,*
*what holy creature can abyde ?*
*Or, where* Sathan *is browght into possession, by the free*
*will of man, what good Angell is he, that departeth*
*not ?*
Δ. - O *Lord, Confirm thy mercyes uppon us from hencefurth.*
AVE - *As Concerning your Action, The Hevens bear wittness*
*of it. Yea yesterday did the good Angells*
*contend with the wicked: and there was a great*
*conflict betwixt them: and that, abowt the Love*
*of God towards you, and your Action.*
*But I will viset you agayn in the morning, and*
*will performe my good will, in God, toward you.*
*But thow must pray often, yf thow willt avoyde*
*Temptation.*

Δ
There was a
Terrible storm
of thunder hayle
and rayne, toward
the ende of our
yesterdays Action
which, I sayd,
was som=
what more
than naturall.

*God be mercifull to you,*
*forgive you,*
*and strengthen you to the ende.*

Δ. - *Amen, swete* Iesu, *Amen.*

Δ. - When all was thus ended I delivered to E.K. my psalter boke
(with the short prayers annexed to every psalme) where
he him self, very devoutely and penitently prayed three
of them, and I hearing allso of them, gave my consent
in hart to the same prayers.

Mr E.K.
penitently
prayeth.

Δ. - *To God onely be all prayse honor,*
*and Glory now and ever.*
*Amen.*

Wensday: 27 Iunii. Cracoviæ
Mane horam circiter 7am.

Oratione dominica finita, et peculiari oratione contra Tentationes
Sathanæ, apparuit ipse AVE, &c.
E.K. - He is here.
Δ. - Gloria Patri et filio et spiritui sancto, &c. *Amen.*
Ave - *In the name of the* father *& of the* son *& of the* holy ghost.
Δ. - *Amen.*
- *Now what is that, that is hard to you ?*
Δ. - *First whether the Table (for the myddle Cross of uniting*
*the 4 principall partes) be made perfect, or no ?*
Ave - *Thow hast fownd out the Truth of it.*
Δ. - *I think a mystery did depend uppon the choise of the*
*three names, Lexarph, Comanan, and ~~Bitom~~ Tabitom.*
Ave - *That, is not to our purpose.*
Δ. - *You bad me chuse out of the Tables the Characters of*
*fewest letters, & I fownd them to be,* OR RR PR
*and* ⅃*, you sayd they are 8, you sayd there are 8*
*in 4. I know not what this meaneth.*
Ave - *You must make up the name Paraŏan.*
Δ. - *What shall becom of the* ⅃ *aversed ?*
Ave - *It may be, N or L.*
Δ. - *What must I now do with that name ?*
Ave - *In exarph thow wantest an L, which L is of more force*
*then the N, and therfor it is set in the Tables.*
*As far as that N stretcheth in the Character, so far shall*
*that Cuntry be consumed with fyre, & swallowed into*
*hell, as* Sodom *was for wyckednes.*
*The ende of all things is even at hand, And the earth*
*must be purifyed & delivered to an other.*
*The hevens shall be 77 tymes above them selves.*

Δ. - It is the
second part
of the 22
ayre.

Δ
So, is not one
letter superfluous
or wanting in
the Tables.

A prophesie
of things
at hand.

NOTE.

And the erth shall bring furth without Tillage.

Nova Terra.

Prophets speak of dayes [as] presently, that $\overset{\text{were}}{\text{are}}$ farr of: But wee speak of dayes that are hard at hand.

Rodolphus Cæsar.

For, immediately after your being with Cæsar, shall the whole world be in sudden alteration.

Nota, Initium malorum instare.

Battayles & bluddshed great number:
The kings of the erth shall runne unto the hills, & say,
Cover us.

Δ. - Ô thow mighty God of hostes: be our strength, & Cumfort.

Antichrist.

- When you here the people, say, Lo, there is a man childe that doth great mervayles (which is even at the dore thresshold). Then, Then, shall you see the Calamitie of the erth.

A.L.

But let Lasky, the servant of God, do as he is commanded.
And what goodnes so ever he craveth, shall follow him, for the Lord hath spared him, amongst the kings of the erth.

Mony provision.

Let him provide for this one iornay: He shall not nede to provyde for the rest: for, he that hath all, hath provyded for him.

† in Constantinople 1585. 15 Septemb.

The fifteenth day of September (that shalbe 12 monthes), shall you set up the signe of the Crosse; even in the myddst of Constantinople.

Δ. - Thy will, be done, ô lord, to thy honor & glory.

Ave - In This kingdom shall be much bludshed, & the one shall cut an others throat.

Polande.

Promissa confirmata de A.L. ♉ forte.

And, as the Lord hath promised, so shall it cum to pas.

---

Ave - Now to the Table.

Δ. - Of the principall King Bataiua, or Baataiua. (using the last *a* twise) I dowt of the perfect writing of it.

Ave - Is it not written?
It is, all most easy, and in gathering, thow canst not erre.

24 Seniors.

The 24 Seniors, are all, of one office.

Note this diversitie of working.

But when thow willt work in the east, thow must take such as bear rule there; so must thow do of the rest.

The 4 plagues or quarters.

Δ. - Do you meane the Este, in respect of any place we shall be in; or in respect of any erthly place accownted allwayes the est part of the world, wheresoever we be?

Ave - The East and West, in respect of your poles.
What will you els of me?

Δ. - Whether these 4 Tables, be ioyned in theyr right places, or no?

Ave - They be.

Note of the letters in the blak Transversary

Δ. - Of the letters in the Transversary of the wycked theyr blak Crosse, I know no use, as of motibat nan &c.

Ave - Thow shalt know, when thow writest thy boke.

The boke.

Δ. - I desyre you, of the boke to say somwhat more, for the fashion, ‖ paper, & bynding &c.

Ave - Thow mayst use thy discretion.

Δ. - You mean (I trust) the boke, that you bid me to prepare: for, the other is not for my writing.

Ave - It is not.

A perfect Master ready.

I my self, will stand with you, and shew how to practise.

Δ. - Blessed be god for his redy help.

Δ. - I will prepare the boke (by the grace of god) with all spede.

The officis of all the 4 quarters.

Δ. - As concerning the offices, vertues, & powres of the three other or principall quarters of the Table, what shall we think of them?

Ave - They are all, as the first.

## Δ. - NOTE

The 12 names of God in the 12 banners.

Thow hast three names of god, out of the line of the holy ghost, in the principall Cross of the first angle, so haste thow three in the second, &c.

·4· dayes

- Fowr dayes, (after your boke is made, that is to say, written) must you onely call uppon those names of God, or on the god of hostes, in those names.

·14· dayes.

And 14 dayes, after, you shall (in this, or in some convenient place) Call the Angels, by petition, and by the name of God, unto the which they are obedient.

obedient.

White lynnen vestures.

The 15th day you shall cloath your selves, in vestures made of lynnen, white: and so have the apparition, use, and practise of the Creatures.
For, it is not a labor of yeres, nor many dayes.

---

E.K. - This is somwhat like the old fashion of Magik.

Ave - Nay, they all, played at this:

Garment and boke onely ones to be used.

You must never use the garment after, but that ones onely.
Neyther the boke.

E.K. - To what ende is the boke made then, yf it be not to be used after. Δ. - It is made for to be used that day onely.

Ave - What will you els?

Δ. - As you best know: we nede instructions, yet, necessary for us.

Ave - Very few.

Ave - *It is a stemme, with frute, but it wanteth leaves.*
E.K. - *What mean you by that?*
frute then leaves
Ave - *There be more leaves then frute, & in many actions there be more circumstances, then matter.*
Δ. - *But here is onely marrow, and no bones or flesh.*

Δ. - *As concerning the great multitude, that* E.K. *saw in the vision standing after the 16 Angels next the gate, you made no mention, in your description of the vision: Therfore I wold know what they are.*

Ave - *They be ministers and servants.*

Δ Of this wicked Sou=denna, E.K. (by and by, after this Action), sayd, Seing his name is come to be known (and not by me: for I had recey=ved the Sacra=ment with Mr Miniver, of whome I had him, never to betray or disclose his name). I will tell you somwhat of him. He appereth in many formes tyll at length he appere in a Triangle of fyre: and being constrayned to the circle, he taketh forme (as it were) of a great giant: and will declare before for a month to come which spirits do orderly rayng: Which by name being called will do theyr offyces, with a few other circumstances uses &c. This, in dede was one, of whome I made most accownt, &c.

E.K. aliter, Sendenna, as E.K. sayd.
*There shalt thow see thy old Soudenna, and many other wycked ones, that thow hast delt withall.*
*Hereby shall you iudge truely of wycked Magik.*
*God be with you.*
*I will be ready, when you nede me.*

Δ. - Æterno et omnipotenti Creatori
rerum *omnium*, visibilium et Invisibiliu*m*
sit om*n*is laus, honor, gloria, et
gratiarum actio.
*Amen.*

Dowtes

Δ. - 1 Remember, I have not yet hard any thing of the 5 princis which held up the trayne of the Chief King.
2 Neyther any thing of the Trumpeter which went before all.
3 Neyther of the letters in the Transversarie of the blak cross.

* declared by Gabriel and Nalvage.

4 Also of *Docepax** and *Tedoand*, being refered to Cilicia, Nemrodiana, and Paphlagonia in the late exposition of the places by vulgar names: and before in the naming of them by ~~vulgar~~ the names of Creation they were applied to Italia and Brytania: one of these is to be dowted of.
5 We are desyrous to know the Etymologies of all the names of God which we shall use, eyther to God him self, or to the Angels.
6 We require the forme of our petition or Invitation to be made to the Angels.
7 Of these 20 (and more) diversities or corrections of this Principall Table, we require your censure, which diversities I have (by con=iecture) so made or amended.

Δ Pagina precedente.

8 Where as I was willed Δ to call 14 dayes, the Angels which ar to be used. So wold I know whether allso I shold summen the wycked here recorded, (out of the blak Cross, having theyr of spring) likewise, 14 dayes?

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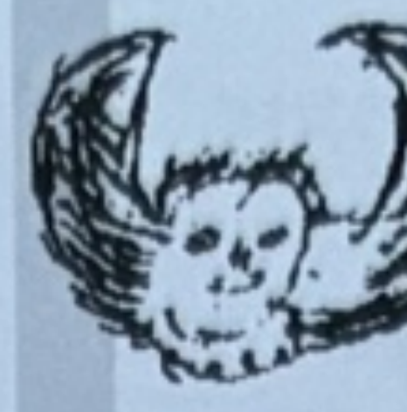
## ✠ Cracoviæ

### Saterday, Iunii 30: manè, circa 9am horam.

Or*ati*one dominica finita, et propositis illis 7 dubiis, quievimus paululum.
Deinde, aliquot or*ati*ones ex psalterio recitavi, iteru*m* quievimus paululu*m*.
Ad semihora*m* nihil apparuit.



At length appeared a face very great with wings abowt, adioyned to it, afterward he semed to be in a great globe of fyre.
- *Harken to my voyce.*
Note *Modestie, patience, and humilitie of hart and body, doth belong to these Actions.*
*Tell me how many Thunders the lord hath in store for the wicked.*
Δ. - *O lord, we know not.*
- *Wer you ever in the secret Caves of the earth?*
Δ. - *No, lord; never.*
- *Then tell me how many wynds the lord hath prepared for an yere.*
Δ. - *Neyther that can we tell: We are not of the lord his cownsayle in these things of his providence.*
- *Can you tell me none of these questions?*
- *Can you tell, what shall become of your selfes?*
Δ. - *God onely knoweth, and no creature but by him: for all things are kept uncertayn untyll the ende.*
- *You beget Childern, know you the howre wherin they shall be born?*
- *You begynn labor; can you tell, what point of tyme you shall ende in?* Δ. - *God onely is the fowntayn of all wisdome and truth.*
- *Well, then I see, you are drownd in ignorance and know nothing.*
E.K. - He turneth rownd very swyftly.

Note this simili=tude well.

- *Even as the adder leadeth out her yong ones, the first day, one fote (out of the hole). Not bycause they shold eate, but bycause they might acquaynt them selves with the ayre and her subtletie.*
*The second day, one yarde, and more: she encumpasseth her hole, and wyndeth to & fro, and teacheth them to crepe, and so for five or six dayes, tyll they know how to move & styr theyr bodyes.*
*After the seventh day, she leadeth them furder, & fayneth deceyte, striking the grownd with her tayle, as thowgh it were the sownd of some one at hand: And then gaping, begynneth to hisse, & stirreth up feare unto her yong ones, so that they enter into her mowth: And thus she doth, tyll they be 12 or 13 dayes old: Then she leadeth them a stones cast, and exerciseth them both with feare, and hiding them selves: And when they slepe (being yong & weryed with labor), she stealeth from them*

and maketh a noyce amongst the leaves & small stones
with the moving of her hinder partes: To the intent she might
see what shyft, her wormes can make; which stired up with
feare & missing theyr mother, and so lerne to couch them
selfs in the Chymnes of the earth; at length after sylence
the mother thrusteth out her self, & dubbleth her tung
(with the sownde wherof she useth to call them). They come
to gither & reioyce; wreathing them selves diversly abowt
her body, for ioye: She, for a recompence, suffereth them
to hang uppon her bak, and so ~~walke waltereth~~ waltereth
to her hole, where she gathereth the leaves of the erth: and
after she hath chued them small & tender, with her teeth, &
myngled them with the dust, she spueth them out agayn
& begyneth to lik them by little & little,
as thowgh she hungred: which, she subtelly doth,
that her wormes might eate, & forget theyr hungrines.
Finally, in 20 dayes, they become big and as skyllfull
in the property of theyr kinde . . . . . . . .
She (I say) leadeth them oute, into a fertyle place & full of
dew, & full of bushes & places apt to cover them, where
they fede, dwell, observe theyr craft, & at last forsake
theyr mother: Even, so, it is with you:
So the Lord (the True Serpent and worme)
leadeth you out from day to daye, according
to your strength: and as you grow, to the intent
you might, at last be browght unto the pleasant
Trium= phing true Wisdome. dew, and fode of his mercy, which is Triumphing
True Wisdome:
But this the lord feareth of you: that, as the wormes
dyd, so you will forsake your mother:
Δ. - Forsake us not, o God, Confirme thy Graces in us, and we shall not forsake the.
- The nature of the serpent, is, not to forsake his yong.
Δ. - O lord we depend onely on the, & without thy grace
& contynuall help, we perish.
NOË - The lord told Noe long before, the flud wold come,
he beleved him: Therfor he is safe in both worlds.
The sonns in law of Lot, sonk into hell, for that they
derided the words of god, & beleved them not.
His wife becam a salt stone, for that she loked bak
& did contrary to the comaundment of god.
Moyses Moyses had the reward of his holynes, in this world, pluckt
Numeri 20. Num de petra hac vobis aquam poterimus elicere. back: bycause he sayd, Can this, &c.
I, as the messager of God, $\overset{am}{\text{and}}$ as one that say,
Cave, Take hede, that you become not
sonne in laws: thowgh you pass the fyre:
Take hede, you loke not bak: for yf you
do, you shall not see the flud, neyther shall

---

the lord put a seale betwyxt you & vengeance:
Neyther (I say) shall the promises of god come
in your dayes.
Yf god had taken you up into the hevens & placed you
before his Throne, & told you the things that are
to come, you wold beleve: But that, you
can not do.
The lord is mercifull, he descendeth into your howses,
& there telleth you what is to come, where you
may understand: But you beleve him not.
Therfore sayeth the lord of you, I feare you will
forsake your mother: But if you do it,
yf. I say, if you do it, I will make of the
mothes, men, that shall testifye my name.
✕ E.K. - I ever told you I do not beleve them, nor can beleve them,
nor will desyre to beleve them.
- Yf you be faithfull, you be able to comprehend.
faith obedience Humilitie. } Yf you be obedyent & humble, The Creatures of heven
shall abyde with you.
Yea the father & the son & the holy ghost shall
make his dwelling with you.
Yf you persevere, even with fayth & humylity
you shall see the wycked Dayes that are to come,
enioye the promises of god, & be partaker
of those blessed dayes that follow.
For, Wonders unhard of, in, and of the world, are
at hand.
A Caveat. You are Warned, The Spirit of God rest
with you.
Δ. - Amen
Δ. - O Lord shall we contynue in this Wavering or stif necked willfull
blyndenes, and froward keping out thy mercyes and graces by our
fleshly sense: and unreasonable persua=sion agaynst the verytie of thy True ministers.
Δ Cum max=imus Lachry=mis hæc a me et val=de serio ad Deum Dicta erant.
1 - All things are committed to thy Charge.
Δ. - O Lord as much as ever I can do by prayer,
or otherwise, I do; and yet I enioye no frute of
my long travayle.
2 - Thow hast grownde, sow if thow can.
Δ. - How can I without farder instructions and help? and now, when I
require Ave to come, he cometh not: O Lord Cumfort me.
3 - AVE shall come when thow hast nede of him:

Δ. - In te Domine speravi, et
spero, et sperabo: In die
Tribulationes exaudies me.
Refugium meum, spes mea
vita et beatitudo mea
Iesu Christe, tibi cum Patre et Spiritu Sancto, sit omnis honor, laus
Gloria et Gratiarum actio: *Amen.*

Cracoviæ

## Monday: Iulii 2: manè hora 9½. +

*Oratione* Dominica finita, et mora aliqua interposita,
et aliquot aliis ex psalterio recitatis præcibus,
et post varias meas ad Deum eiaculationes.
Post semihoram. At length Ave appered, to E.K. in the Shew stone, &c.
Δ. - Ô lord, all honor, thanks & prayse be unto the who herest the
prayers of thy simple servant.
Δ. - First, for the reforminge of diversity of letters in the names written.
I require your ayde: unleast you will, first say somwhat els.
By the same Iesus who sitteth on the right hand of his father, & is the wisdom of his father | I request you to procede with us.
Ave - So that the body of Christ, now, is glorifyed & Immortall.
Δ. - Most true it is in Mors illi ultra non dominabitur.
Ave - But as the prophets, that wer fullfilled with the holy ghost & Spirit
of god, before Christe, tasted of him, in that he shold come as
a Saviour, & in the seede of man. So is the prophesie of
Adventus Christi. this tyme, Christ being ascended, in the same spirit.
But that Christ shall come in his glorifyed body,
Triumphing against Sathan & all his enemyes.
Δ. - So be it, ô lord.
Ave - But that the words of the prophesies may be fullfilled,
It is necessary that the erth swarme, & be glutted with
her own fornication & Idolatry: which, what it shalbe
the same Spirit will open unto you.
Δ. - Fiat voluntas Dei.
Ave - That you may not onely be wise in forsaking the
world, & forseeing the dangers of perdition, But also
preach the wonders of the same Christ & his great
mercyes: which is to come & to appere in the clowdes
with his body glorifyed.
The lord sayd to Sathan, I will give the powre, in the ende
Our bodies to be cast out into the feelds. over theyr bodyes, and they shall be cast out into the feeldes,
and that, for my names sake: But my vyneyarde,
and the frute of my harvest, shalt thow not hynder.
Thus my brethern, hath the lord loved you. Thus hath the Threasors
faith. of the hevens opened them selves unto you: But your faith
springeth not.
Δ. - It shall when it pleaseth the highest: We beseche him to
encrease our faith as shall be most for his honor & glory.
Ave - But unto you it shall be revealed, what shall come
Prophesie. after Morrows, after dayes, wekes & yeres.
And unto you it shall be delivered, The prophesie of
.1. — .11. the tyme to come, which is twelve: of the which
.12. you have but one.
Δ. - God make us faithfull, true & discreat servants.
Ave - For god will shake this earth throwgh a riddell, &
Regnum futurum. knok the vessells in peces, throw down the seats
of the prowde & establysh him self a seat of quietnes,
that neyther the sonne may shyne uppon the uniust,
Nor the garments be made of many peces.
Δ. - All shall be in unity: Vnus pastor, unum ovile, &c.
Δ Be gon to the Empe=ror. Ave - Haste therfor & be gon: as the lord hath appointed
you,

that you may be ready for him, when he bringeth the
Sickle. Purify all the vessels of your howse,
& gather more into it, & when the lord presseth,
he wyll give you wyne abundantly:
Δ That hold up the grapes. And lo, the Δforks are wery of theyr burdens.
But be diligent, watchfull, & full of care: for
Sathan. Sathan him self, is very busy with you.
After dynner I will viset you with Instructions.
Faithfull. But o my brethern, be faythfull & persever:
Spiritus Sanctus. For the same spirit that teacheth the Church,
teacheth you:

Δ. - To the same Holy Spirit, with the father & the
sonne, be all honor, powre, glory
& prayse, now, & ever,
Amen.

## ·2· Iulii After None: Hora ·1·¼

Δ. - Gloria Patri et filio et Spiritui Sancto sicut erat in
principio et nunc et semper et in sæcula sæculorum. *Amen.*
E.K. - Here he is now.
Δ. - Nobis adsit, qui cuncta creavit.
Ave - What will you?
Δ. - Yf it please you, the Solution of the former 8 questions
first.
Δ. - 1. As of the five princis, which held up the trayn of the king.
Ave - The knowledg of them helpeth not now.
Δ. - 2. Secondly, of the Trumpeter, what it betokened:
Ave - It hath no relation to these Tables.
Δ. - 3. Of the Letters in the Transversarie, I wold know your will.
Ave - They are, as the other, but for a peculier practise.
Docepax Tedoand. Δ. - 4. For Docepax and Tedoand refered diversly, as I
have Noted, what is the cause of this diversity?
Ave - It was the fault of E.K., in reporting.
Δ. - What is the very Truth?
Calls. Ave - Thow shalt be towght that, whan thow hast theyr Calls ∴
Nalvage is to correct. It belongeth to Nalvage his correction.
Δ. - 5. As concerning the Etymologies of these names of god, we wold be satisfyed.
Ave - God is a Spirit, and is not hable to be comprehended.
Δ. - Some Notifying or declaration, no full comprehension I require.
Ave - It is no part of mans Understanding.
They signify all things, and they signifye nothing.
Ave - Who can express, Iehova what it signifyeth.
Deus significat ad id quod agit.

As for the forme of our petition or Invitation of the Good Angels.

Δ. - As for the forme of our petition or Invitation of the Good Angels.
What sort, shold it be of?
Ave - A short & breif speche.
Δ. - We beseche you to give us an example: we wold have a
confidence, it shold be of more effect.
Ave - I may not do so.
E.K. - And why?
Ave - Invocation procedeth of the good will of man, and of the heat
and fervency of the Spirit: And therfor is prayer of such
effect with God.

Invocation.

Δ. - We beseche you, shall we use one forme to all?
Ave - Every one, after a diverse forme.
Δ. - Yf the mynde do dictate or prompt a divers forme, you mean.
Ave - I know not: for I dwell not in the sowle of man.
Δ. - As concerning the diversity of certayn words in these Tables
and those of the portions of the Erth delivered by Nalvage what say you?
Ave - The Tables be true.
Δ. - Is it Aydropt, or Audropt?
Ave - Both names be true, & of one signification.
I have delivered you the Tables, so use them.
Δ. - As concerning the Capitall letters, have I done well?
Ave - You have easyly corrected that, & to good ende;
for every letter, & part of letter, hath his signification.

The use of the letters.

Δ. - I beseche you; say somwhat of the N in Paráŏan, of which you
sayd, so far as that stretched, shall synk to hell:
Ave - Every letter in Paráŏan, is a living fyre, but
all of one quality & of one Creation: But unto
N is delivered a Viol of destruction, according to that
part that he is of Paraoan the Governer.

Note.

Δ. - It may please you to name that place, cyty,
or cuntry, under that N.
Ave - Ax Nalvage, and he will tell you.
Δ. - As concerning the wicked here, shall I call or sommon them
all, as I do the good ones in the name of God?
Ave - No man calleth upon the name of God in the wycked:
They are servants and vile slaves.

The Wicked spirits are vile slaves.

Δ. - We call uppon the name of Iesus in the expulsing
of divells, saying, In the name of Iesus, &c.
Ave - That In, is agaynst the wycked.
No iust man calleth uppon the name of God, to allure
the divell.
Δ. - Then they are not to be named in the first sommo=
ning or Invitation.
Ave - At no tyme to be called.
E.K. - How than shall we procede with them?
Ave - When the erth lyeth opened unto your eyes, And

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when the Angels of light, shall offer the passages of the
erth, unto the entrance of your senses (chiefly of seeing):
Then shall you see the Threasores of the erth, as you
go: And the Caves of the hills shall not be unkown
unto you: Unto these, you may say, Arrise,
be gon, Thow art of destruction and of the
places of darknes: These are provyded for the
Use of man. So shallt thow use the wycked
and no other wise.

The Threasors of the Erth.

Our Words to the wicked that kepe Threasor.

Δ. - This is as concerning the naturall mynes of the
erth.
Ave - Not so, for they have nothing to do with the naturall
mynes of the erth, but, with that which is corrupted with
man.
Δ. - As concerning the coyned they have powre
to bring it.
Ave - So they may: that they kepe, & no other.
Δ. - How shall we know what they kepe, & what they kepe not?
Ave - Rede my former words: for thow dost not understand
them. Δ. - I red it: begynning at the first line on this syde,
when the Angels of light, &c.
Δ. - I mean of coyned mony,
that they kepe not, how shall we do to serve our necessities
with it?
Ave - The good Angels are ministers for that purpose.
The Angels of the 4 Angles shall mak the erth open unto you,
and shall serve your necessities from the 4 parts of the
erth: ~~but my thinkes you speak childysbly.~~

~~I speak.~~

Δ. - God make me a man in wisdom in all parts
I besech him. Δ. - Note I had spoken somwhat of my part in Devonshire
mynes: and of the Danish Threasure which wer taken of
the erth.
Δ. - These our questions being thus answerd, now I refer
the rest to your instructions intended.
Ave - You have the corne & you have the grownd:
Make you but invocations to sow the seede, & the
frute shall be plentifull.

Invocations to be made.

Δ. - As concerning our usage in the 4 dayes, in the 14 dayes,
we wold gladly have some information.
Ave - You wold know to reape, before your corne be ~~growne~~ sowne.
Δ. - As concerning a fit place & tyme to call, & other circumstances we wold lerne
somwhat.
Ave - You wold know where & when to call, before your invocations
beare witnesses of your redynes.
Δ. - Then they must be written in verbis conceptis, -
in formall wordes:
Ave - I - a very easy matter.
Δ. - What is the boke, you mean that I shold write?

The boke

Ave - *The boke consisteth of Invocation*[1] *of the names of God: &*[2] *of the Angels, by the names of God*
*Theyr offycis are manifest.*
*You did desyre to be fed with spones, & so you are.*

Δ. - *As concerning Bataiva, or Baataiva, or Baataivh:*
*I pray you not to be offended thowgh I ax agayn, what is the truth?*

Ave - *The word is but of six letters; wherof, one is on the left syde, one on the right, two above, & two under: A and H are putt to.*

Δ. - He meaneth of the left side of the square center of the principall cross, not perfect square, but Heteromeces.

Δ. - Somtymes as comiter, A, and in extremis Iudiciis H as I was towght before.

Δ. - *So that the word is Bataiva, or Bataivh.*
~~*Now as concerning such other instructions*~~

E.K. - I think he be gon: for he made a signe of the cross toward us, & drew the white Curten.

Δ. - As we sat a while after and talked of the Calls receyved in the holy language, & not yet englished, ther was a voyce.

A voyce very big - *You shall have ~~the English of~~ those calls in English on thursday.*
*And so, ax me no more questions.*

The Calls 14, to be had in english on Thursday next.

Δ. - *Thanks honor, and Glory*
*be to our Creator, redemer &*
*Sanctifyer; now & ever.*
*Amen.*

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✝

## Thursday Iulii ·5· Mane, hora, 8, ferè Cracoviæ

Or*ati*on*e* dominica finita, aliisq*ue* extemporaneis eiaculationibus ad Deum, et repetito promisso ultimor*um* verborum de Anglica interpretatione 14 illar*um* Invocationu*m*, quas a 14 Maii ultimi recepimus, tandem apparuerunt, Gabriel in Cathedra et Nalvage.

Gabriel in his chayr and Nalvage with the Table, or rather Globe with the letters in it, &c.

Δ. - *Blessed be our god allwayes, for his mercyes: his graces be with us, now & ever.*

E.K. - Gabriel standeth up.

Gab. - Dictum est sæpe vobis, perseverate usq*ue* ad fine*m*.

Δ. - *God give us that hability.*

Gab. - *And why is it sayd so? but bycause you shall have many temptations and afflictions: after which come consolation and Cumfort.*
*Yf the Smyth prove and temper his gold by fyre, his intent is to excell in the work that he hath in hand: that thereby it might be tryed, refyned, and made apt, to the ende wherein it shall be used: Much more, think you, doth the god of Wisdome, forge, try, and beat out such as he entendeth to use in the execution of his divine and eternall purposes.*
*How therfor can you finde faute with the Lord?*
*How can you say, he dealeth not iustly with you? when he suffereth you to be proved to the uttermost. Yf you pay the uttermost farthing, are you not become free?*
*Yf you feele affliction & temptation, and withstand it, are you not the more pure? the more iustifyed? for the Vyneyard and harvest of the Lord?*
*O, yes, my brethern: for the more the wise man is afflicted the more he reioyseth: And the greater his adversity is, the more he prospereth.*
*Is it not written? No man cometh to the lord but he is iustifyed, purified and accepted.*
*Whence therfor (yf you seke to come befor the lord, that is to say, to appeare, to be blessed) shall your Iustification or purifying arrise?*
*Of your own nature it can not:*
*For you wer born synners. But by* Christ *you may: In whome you are iustifyed, throwgh patience, and resisting temptation: True profe, and Touche of man.*
*But my thinketh, I here you say, Ô yf we wer riche or of hability:*
*True it is, for the Dust of the erth, many men excell you:*

Our great Priviledge with God.

*But in that you speak with god, in us his Angels (that is to say Messagers) you are not onely happy: (which happynes the others want), but you excell all the Creatures of the erth:*
*Ô my brethern, theyr Ioye, is a biter swete:*
*But the Cumfort that you have is eternall, is swete and, a fode for ever.*

*Therfor, if you will be eternall, and in perpetuall Cumfort with Ioye, Despyse the World for the World sake: and delight in god for his mercyes, which, if you truely do, Then can no Tempest prevayle, No affliction come amyss, nor no burden be to heavy for you.*

*For it is written,* Gaudium beatorum est Christus: Cui
Mundus omnia mala fecit.

*Ô my brethern, be contented, and suffer the world: for as Christ in vanquishing her, did prove him self the Sonn of God: So shall you, in resisting her, at last overcome; and be accownted the Sonns of God in Christ, of whome you are a follower.*

Dee. *John Dee, be of Cumfort, for thow shallt overcome:* Δ. - God be praysed Therfor.

E.K. - *And what do you say of me?*

Δ. - *Yf I prevayle,* Sathan *shall not have his will of you: for I . . . .*

Gab. - *But unto the,*$^{E.K.}$ *sayeth the Lord, Take hede, how thow meddlest with hell, least it swallow the.*
*Have patience, a tyme.* E.K. - They be gon out of sight.

Δ. - In the mean space we red over the premisses twise, to out great Cumfort ∴

E.K. - Now they be here agayn.
Now is a clowde over them, all white, like a smoke.

A voyce - *Move not, for the place is holy.* ----- by a great hollow voyce.

E.K. - *Why shold it be holy?* – Δ. - *The court is, where the king is: so where the lord is present, the place is accownted holy, and is so.*

E.K. - Now, they be out of the Clowde.

Δ. - After this, they made an other pause: longer then before. E.K. - *When shall we practise* Ave *his calls, &c.*

Gab. - *My brother, thow hast least care:* — Δ. To E.K. - For he hath no care neyther for meat nor drink for him and his: neyther is he destitute of 400 Dolers yerly pension: and is to have some help by arte.

His fee of A.L. of 400 dalers yerly. *Thow drawest both of God and man. That is promist the, shall be payd the: and that which is to come, thow shallt be partaker of.*

Nal. - *Say the first word of the Call.*

Gah s diu Δ. - ~~*Sapáh*~~ - *It is the fifth, for 4 be englished.*

E.K. - He holdeth up all his hand, and on his thombe standeth written
and on the fingers orderly very big letters.

*The Spirites of the fowrth Angle*
*are*
*Nine*
*mighty*
*in the firmament of Waters*
*Whome*
*the first*
*hath planted*
*a Torment*
*to the wicked*
*and*
*a garland*
*to the righteous*
*giving unto them*
*fyrie darts*
*to vanne the earth*

There was no word there that signifyed nyne the third word shold be *EM.*

Δ. - It is yet a mystery to what boke these and such words have relation, they are in every call following.

*and*
That word thow hast not, it is *Acam.* — *7699*
*continuall workmen*
*whose cowrses*
*viset with cumfort*
*the earth*
*and are*
*in government*
*and*
*contynuance*
*as the second*
*and the third.*
*Wherfore*
*Harken unto*
*my voyce*
*I have talked of you*
*and*
*I move you*
*in powre and presence*
E.K. - like a clowd cometh betwene me & the things in the ayre. *whose works*
*shall be*
*a song of honor*
*and the prayse*
Δ 6 *of your God*
2 *in your Creation.*

Nal. - *That is one.*

E.K. - Now he plucketh the Curten over all.

Δ. - *Bycause you sayde that Acam betokening 7699 was to be put in his place: I have vewed and numbred, and I fynde the words of the Call more, then the english parcells, by many: for the english parcels ar 41, and the Call hath above 50.*

a voyce - *You have OD the fowrth word of that Call; The whole Call is placed there, & owght to be the next. Number the words of the next Call.*

*Sapáh* Δ. - *So that the next Call owght to have this english.*

E.K. - Now he sheweth agayn.

Nal. - *The mighty sownds*
E.K. - Clowds cam betwene E.K. his eyes and the shew stone. *have entred*
*into the third Angle*
*and*
*are become*
*as olives*
*in the Olive mownt*
E.K. - Clowds *loking with gladnes*
*uppon the erth*
*and*
forte sic. - dwelling - in y$^{e}$ brightnes of the hevens - as contynuall cumforters. *dwelling in the brightnes*
*of the hevens*
*as*
*contynuall cumforters*
E.K. - Clowds *Unto whome*

*I fastened*
*pillers of gladnes*
*Ninetene* — *that is Af that word you have not there.*
*and*
*gave them*
*vessels*
*to water*
*the erth*
E.K. - clowdes *with her Creatures*
*and*
*they are*
*the brothers* ~~*of the*~~
*of the first*
*and second*
*and*
*the begynning*

*of theyr own seates*
*which*
*are garnished*
*with contynuall burning lamps*
Nal. - *Peoal* you want that word. — *69636*
*Whose*
*Numbers*
*are as*
*the first*
*the endes*
*and*
*the Contents of tyme*
E.K. - Now all the fingers are bowed downward.
*Therfore*
*Come ye*
*and*
*Obey*
*your Creation*
*Viset us in peace / & cumfort /*
*Conclude us*
*as receyvers*
*of your mysteries*
*for [why]?*
Δ 5 .1.0
*our Lord and M$^{r}$,*
*is all one.*

Nal. - *That is it, that went before.* E.K. - Now he draweth the Curten.

Δ. - *I understand this to be the English of the fifth Call, and that before, of the sixth ∴ the numbers of the parcells seme to agree.*
*So that we have now the english of the 5 and sixth Call. Thanked be to god.*
☞ *EM, Af, and Peoal, three words which you sayd we had not, I fynde them in the Calls: your meaning perhaps is some other then the common words:*

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E.K. - Now he hath opened agayn.

The 9th
*A mighty*
*garde*
*of fyre*
*with two edged swords*
*flamyng*
*which have*
*the Viols*
*eight*
Nal. - *That is P: you have not. Mark this mysterie*
*of wrath*
*for two tymes*
*and*
*a half*
*whose*
*wyngs*
*are*
*of wormwod*
*and*
*of the marrow*
*of salt*
*have settled*
*theyr feete*
*in the west*
West
*and*
*are measured*
*with theyr ministers*
*9996* — *That is Cial, that you have not.*
*These*
*gather up*
*the moss*
*of the earth*
$\boxed{as}$ *the rich man*
*doth*
*his threasure*
*Cursed*
*ar they*
*whose*
*iniquities*
*they are*
*in theyr eyes*

*are*
*milstones*
*greater*
*then the erth*
*And*
*from theyr mowthes*
*ronne*
*Seas*
*of blud*
*Theyr heds*
*are covered*
*with diamond*
*and*
*uppon*
*theyr hands*
*are*
*marble*
*sleves*
*Happy is he*
*on whome*
*they frown not*
*for why?*
*the god of righteousnes*
*reioyseth*
*in them.*
*Come away*
*And not*
*your viols*
*For*
*the tyme*
*is such as*
*requireth*
*Cumfort.*
5. Δ 10 9.

E.K. - Now he draweth the Curten.

Δ. - As I was comparing the Call to this english, a voyce sayd.
Nal. - *It is the next Call.*
Δ. - *I understand it to be the Call, or . . . . .*

---

E.K. - Now he openeth.
*The mydday the first*
*is as*
*the third heven*
*made*
*of Hiacynct pillers*
Nal. - *OX and that you have not*
*26*
*In whome*
*The Elders*
*are*
*become stronge*
*which*
*I have prepared*
*for my own righteousnes*
*sayth the Lord*
*whose long contynuance*
*shall be*
*as Buckels*
*to the stowping Dragon*
*and*
*like*
*unto the harvest*
*of a wyddow*
*How many are there*
*which remayn*
*in the glory*
*of the erth*
*which are*
*and shall not se*
*death*
*untyll*
*this howse*
Δ. - I understand the ende of this Erth &c.
*fall*
*and*
*the dragon*
*synk*
*Come away*
*For*
*The thunders*
*have spoken*
*Come away*
*For*
*The Crownes*
*of the temple*
*and*
*the Coate*
*of him that is, was & shall be crowned*
*are divided*
*Come*
*appere*
*to the terror*
*of the erth*
*and*
*to our Cumfort*
*and*
*of such*
*as*
*are prepared.*
Δ 4 8 10 8

E.K. - Now he hath covered all agayn.

---

Δ. - As I was speaking of his diversityes, saying, this you have not & this you have not - A voyce sayd, - *Some you have and some you have not: whether you have or have not, is a mystery.*

E.K. - Ther is a little fyre in the stone, going abowt it
like a little Candle ∴
The Curten is open & a great Clowde over them.
Now they appere clere.

*The Thunders of Iudgment and Wrath*
*are*
*numbred*
*and*
*are harborowed*
*in the North*
*in the likenes*
*of an oke*
*whose*
*branches*
*are*
*Neasts*
*OP That you have not.* —— *22*
*of Lamentation*
*and*
*weaping*
*layd up*
*for*
*the erth*

*surges*
*which*
*rest not* —— *or, labor still*
*neyther*
*know*
*any*
*tyme*
*here*
*One rock*
*bringeth oute*
*a thowsand* —— *Math - you have it not.*
*even as*
*The hart*
*of man*
*doth*
*his thowghts*
*wo wo wo*
*wo wo wo*
*yea*

E.K. - Now cometh a clowde over them, very white, like smoke. Now they appere agayn.

*which*
*burn*
*night*
*and*
*day*
*And*
*vomyt oute*
*the beds*
*of Scorpions*
*and*
*live sulphur*
*mingled*
*with poyson*
*These be*
*the Thunders*
*that*
*tymes*
*That is Daox that you have not.* —— *5678*
*in the 24th*
*parte*
*OL that you have not.*
*of a moment*
*roare*
*Torb* —— *with an hundred*
*mighty erth quakes*
*And*
*Math* —— *a thowsand*
*tymes*
*as many*

*wo*
*be to the erth*
*for*
*her Iniquitie*
*is,*
*was*
*and shall be*
*great.*
*Come away*
*But*
*not*
*your noyses.*

| 6 |
|---|
| 10 |

E.K. - Now the Curten is drawn agayn.

After a quarter of an howre.

E.K. - Now he openeth.

Nal. - *Consider by these whose busines you have in hand.*

---

*O you*
*that raing*
*in the sowth*
*and*
*are*
*Ob - that you have not* —— *28*
*the Lanterns*
*of Sorrow*
*bynde up*
*your gyrdles*
*and*
*Viset us*
*Bring down*
*your trayn*
*Mian* —— *3663*
*that*
*the Lord*
*may be magnifyed*
*Whose name*
*amongst you*
*is Wrath* &c.

| Δ | 8 |
|---|---|
|   | 12 |

*Note - Here, must words in the ende of the first Call, follow at* Move, &c. Δ. - But in this call it differeth a little expressly.

Δ. - They are the 14 last words, In the holy language thus, *Zacare ca, od zamran odo cicle Qäa, Zorge, Lap Zirdo Noco Mad, Hoath Iaïda.*

---

*An other* ----------

*The Mighty Seat*
*groaned*
*and*
*ther wer*
*Thunders*
O —— *5*
*which*
*flew*
*into the East*
*and*
*the Egle*
*spake*
*and*
*cryed with a lowd voyce*
*Come away*
*and*
There is no language for these words in the call. —— *They gathered them selves to gither*
*and*
*became*
*the howse*
*of death*

*of whome*
*it is measured*
*and*
*it is as*
*they are*
*whose*
*Number*
*is*
*31* —— *Ga*
*Come away*
*For*
*I prepare* - or, Gabr. - *have prepared.*
*for you*

| Δ | 7 |
|---|---|
|   | 11 |

Note - *Then begynn at the fyrst call,* Move, *as before.*

E.K. - Now they appere.

O thow
*the governor* — Ilemese: Wensday Iulii 11. dixit hic deest *of the first flame.*
of $y^e$ first flame — *under whose*
*wyngs*
*are*
As large *Darg* — 6739
*which weave*
*the erth*
*with drynes*
*which*
*knowest*
*the great name*
*Righteousnes*
*and*
Δ 11 15 *the seale*
*of honor*

Nal. - *Then* Move *as before &c.*

---

Sonns - Dawghters - } O *you sonns*
*of fury,*
*the dawghters*
*of the iust*
*which*
*sitt*
Nal. - *on*
*of* — 24
*seates*
*vexing*
*all Creatures*
*of the erth*
*with age*
*which have*
Nal. - *under you*
*Quar* — 1636
*Behold*
*the voyce*
*of God*
*the promise*
*of him*
Δ 10 14 *which is called*
*amongst you*
*Furie* — ~~Gabr.~~ Nal. - *or, extreme Iustice.*

- Move, *as before.*

O *you swords*
*of the Sowth*
*which have*
42 — Nalvage - *ux*
*eyes*
*to styr up*
*the wrath*
*of Synne*
*making*
*men*
*drunken*
*which are*
*empty*
*Behold*
*the promise*
*of God*
*and his powre*
*which*
*is called*
*amongst you* Δ 9 13
*A bitter sting*

- Move *as before &c.*

E.K. - Now all is covered.

E.K. - Now it is open agayn.

E.K. - Clowds .....lef O *thow mighty light*
*and burning flame of Cumfort*
*which*
*openest*
*the glory*
*of God*
*to the Centre*
*of the erth*
*In whome*
*the secrets of Truth*
*Eran* — 6332
*have*
*theyr abyding*
*which*
*is called*
*in thy kingdome*
*IOY*
18 14 *and*
*not to be measured*
Δ. - This is the 14th as I receyed them in the holy language. *Be thow*
*a wyndow of Cumfort*
*unto me*

- Move, *as before.*

O *thow*
*second flame*
*the howse*
*of Iustice*
*which*
*hast*
*thy begynning*
*in glory*
*and*
*shalt cumfort*
*the Iust*
*which walkest*
*on the erth*
*with fete*
*8763* — *Emod*
*that understand*
*and*
*separate*
*Creatures*
*great*
*art*
Δ 12 16 *thow*
*in the god of Stretch furth and Conquer*

- Move &c.

E.K. - They have covered all in the Curten.

---

O *thow*
*third flame*
*whose*
*wyngs*
*are*
*thornes*
*to styr up*
*vexation*
*and haste*
*Faxs.* — 7336
*Faxes* or *faxis* to be sowded. I finde in the call *Taxs,* I finde allso in some words *T* or *F* indif=ferently used. *Lamps living*
*going*
*before the*
*whose God*
*is Wrath in Anger*
*Gyrd up*
Δ 13 17 *thy loynes*
*and*
*harken*

- Move, *as before, &c.*

A voyce ---
*Uppon Monday you shall*
*have the rest.*

Δ. -*The God of hoasts be*
*praysed, his name*
*extolled, and his*
*Verytie prevayle*
*to the Cumfort*
*of his elect.*
*Amen*

A voyce ---
*The Æternall God*
*bless you, we have*
*no more now.*

Δ. - *Amen, Amen, Amen.*

NOTE

Δ. - Uppon my considering (immediately) of these englished Calls, and the Angelicall Language belonging to them I finde that here are but 13 englished of the 14 which are in the Third Cracovien volume conteyned: and here wanteth the English of the Third of those 14.

Besides this you may Consider that these englished Calls kepe this order as followeth: and to mak it a more perfect accownt from the begynning of the first Call of All (being long sins englished, and three more). Than have we 18 Calls whereof 17 are Englished:

These dubble numbers a greater and a lesser, do betoken thus, the greater number, the accownt from the first begynning. The lesser, of those in the forsayd Third volume conteyned.

Note; the Thirdth of the Thirdth Boke, which is the Seventh, from the begynning is not yet Englished.

Vide: post Iulii ·11· hora 4. Ther is the Call englished.

| The Totall Summe from the very begynning. | The Numbers of the Third boke, Cracovien. | The Englished Calls of this boke. |
|---|---|---|
| 6 | 2 | -1 |
| 5 | 1 | -2 |
| 9 | 5 | -3 |
| 8 | 4 | -4 |
| 10 | 6 | -5 |
| 12 | 8 | -6 |
| 11 | 7 | -7 |
| 15 | 11 | -8 |
| 14 | 10 | -9 |
| 13 | 9 | -10 |
| 18 | 14 | -11 |
| 17 | 13 | -12 |
| 16 | 12 | -13 |

Ergo, there, lack yet, 30 Calls, for the 30 Ayres, &c. (besides the English of the Seventh or Third, in the Third boke conteyned). And so shall there be 48 Calls:

Note

For the first Table, is No call: All thowgh there be letters gathered; but made into no words, as you may see, before the first Call of all.

Saterday, Iulii 7: Mane hora 6¼. +

Cracoviæ

Or*ation*e Dominica finita, aliisq*ue* tam ad Deu*m* qua*m* ipsum Ave petitionibus, requirebam iudiciu*m* ips*ius* Ave de meis tam ad Deu*m* quam bonos eius angelos factis or*ation*ibus. Post vix quarta*m* horæ parte*m* apparuit.

Ave - *Yf the words or truth of our testimony and message, were, or were conteyned within the capacity of man, Then might the dyvell thrust in him self, and dissemble the Image of truth: But bycause it is of Truth, and of him that beareth testimony of him self, it can neyther have affinity with the flesh, nor be spoken of in this sense. Lo, thus, deceytfully, hath the Divell entred into man.*

The certayn truth of these Actions.

Δ. - *Blessed be the lord of all Truth.*

Ave - *Therfore seeing the word is not corruptible. Those that minister the word, can not dwell in Corruption.*
*I speak not this, without a cause, my brethern:*

Δ. - *I pray you to procede, accordingly, that we may know the cause, yf it be your will: or els leaving this caveat with us, to procede to the matter wherein we requested your helping hand to correct or confirme or to do that which is behofefull.*

Ave - *For, which of you hath sowght the Lord, for the Lord his cause or sake?*

Δ. - *That, God can be iudge.*

Ave - *So in which of you hath due obedyence, eyther to the word, or unto us that are sanctifyed by the word, byn faithfully performed?*

Δ. - *My points of error, and disobedyence I besech you to Notify that I may amend them.*

Ave - *Yt may be, you will say, we have labored, & we have watched, yea we have called on the name of the lord. What have you done that you owght not to do, yea a thowsand tymes more?*

Δ. - *We want nothing of any our doings, nor challenge any thing by any perfection of our doings.*

Ave - *Shall the hyrelying say, I have labored hard? Or doth the good servant think, he meriteth his wages? It is not so.*
*But you do so. Therfore you are neyther worthy of your reward nor the name of faythfull servants.*

Δ. - *No lord we challendg nothing uppon any meryts, but fly unto thy mercye, and that we crave & call for.*

Ave - *You do wyckedly & uniustly: yea you Credyt the lord, as you do your selves. Your fayth is the fayth of men, and not of the faithfull.*
*Many things have I sayd unto you, from the begynning. (sayth the god of Iustice) which you have hard, & not beleved: But you tempt me, and provoke me: yea you styrr me up to be, angry with you.*

Δ. - *Yf thy Anger shall be on us, beside the sorrow of this world, tentations of the fende &c, than are we not hable to endure.*

- *Answer not me, but here what the lord sayth unto the:*
Sathan *laugheth you to skorn,*

for he sayeth unto the lord, standing before him,
Are these they whome thow deliveredst from the perills
of the Seas, and from the hands of the wycked,
whome the wyndes wer a Cumfort to.
And thy Cowntenance a Lantern?
But the lord semeth not to here him: for he knoweth it
is truth.

Δ The great and peculier mercyes of God shewed on us.

My brethern, you seke the worlde, more then you seke to performe the will
of God: as thowgh God could not rayn gold and
margarits amongst you: As thowgh the breth of God wer
not hable to beat down the whole erth before you. O you
faithles Creatures: O ye hypocrites in the vyneyarde of the
Lord. O you unworthy Servants of such a master.
Neyther unto Abraham, nor unto Noe, Nor unto
any other patriarchs or prophets, hath god
done more mercifully unto, then unto you.
To Abraham he sayd, When I return at this
tyme of the yere, Thow shalt have a Sonne.
Unto Noe he sayd, Buyld the a ship: Make up the
Ark, Thus & thus, it shall be: for the people
shall perish.

Genes. 27.

You remember not that Ioseph was sold by his brethern,
or if you do, it may be, you think it is a fable.
Yf you think it to be true, Then consider how he skaped
the pitt. Consider he was sold: and so becam a bondman.
But who changed the Imagination and sense of
his brethern: Who (I say) cam betwene theyr Tyranny
& his Inocency? What was he that made him free?
That browght him befor Pharaoh? and
yea, & that which is more, made him rayng over Pharaoh:
Was it not the same God, that dealeth with you?
O ye of little faith & starvelyngs, wythred grasse, & blasted
willows.
What, and yf you wer in hell, could he not deliver you?
Yf you become bond men, can not he make you free?
Yf you be in prison, can not he deliver you?
Can not he cumpass your neck with a chayn?
But Sathan sayeth: Lo, they say, they have a long
Iornay: It is necessary that God Cumfort
those that put theyr trust in him.
Euge, o ho.
O you beggerly starvelings:
Hath not the same god, the same Raphael
that he had?
Yes veryly: a thowsand, a hundred and a thowsand,
a hundred thowsand thowsands that
are, and more then Raphael for the help

and Cumfort of the faithfull.
When Herod sowght to kyll the son of God, in that
he was man: his father delivered him not with
a mighty wynde, nor with beating down of
Herods pallaces, but by a dream appered unto
Ioseph, saying, Flee, Herod seketh the
Childe his life.
Note the manner of his warning.
The manner of his departure.
But here what the lord sayd in the ende,
Return, for he that sowght the Child his
life, is now dead.

Up and be gonne. ☞

Why, I say, you rotten reedes wurse then the excrements
of the fenns, have not you greater warning?
Wherfore is it sayd unto you, Up and be gon, but
that the lord seeth the thowghts of man:
even of him which seketh your destruction.

Steven Bathor king of Poland.

Even of this wycked King which seketh
to destroy Lasky.
Could not the same Lord, Consume that
wycked monster & seller of his people, (which
tarryeth for a tyme) with the fyre of his mowth?
Yes, but that he hath given all things a tyme.

Note of the death of the righteous now and then.

Those that are righteous are often tymes taken away
bycause of temptations that are to come.
But the wycked are suffered to contynue, bycause
they might be more hevy & synk deeper.
But, (For love), I say unto you, my brethern,

Fly.

Fly the mischiefs that are to come,
and Go forward in the servyce of the highest,
that you may enioy the promises, that are
made you, and are partakers of the happy
dayes to come.

Whoredome.

Take hede of whoredome and the provocations of the
flesh.
For why? Those things that we say, are not without
theyr cause.

But 10 days:

You have but ten dayes to tary,
(yf you will follow my cownsayle)
But yf you linger any longer, you may drink
of a Cup that you wold not.
Wherfore doth God warn you, but that he wold be iust
with you? hath he not the whole erth to serve

*him?*
*Beleve me, by the testimony we bere, that the Good*
*Angels wepe over you:*
*for, as you are particularly called, so have you your particular*

Particular Temptations.

*& unacustomed temptations :.*
*But pray unto God, that you may prevayle.*
Nititur enim omnibus modis, Sathanas, ut vos devoret.

Provide for this iornay.

*It is sayd unto you, Yf you provide for this Iornay &c.*
*That word is as sure as the strongest rock in the world.*
*Considering that you wer warned by the same spirit*

*Spiritus* Sanctus.

*(wherof I speak) being wittnes of him self*
*& by us, which bear wittnes of him, Give eare,*

Be gonne.

*gyrd up your selves and be gonne: For, even*
*at the very dores, are myschief.*
*After a while I have somwhat els to saye unto you.*

E.K. - He covereth all with the white Curten.

Δ. - We red & considered these premisses somwhat diligently.

Δ. - Afterward, he (Ave) cam agayn, and (after a pause), sayde as followeth.

Ave - *My brother, I see thow dost not understand the mystery of this boke or work thow hast in hand.*

Enoch.

*I told the, it was the knowledg that God delivered unto* Enoch.
*I sayd allso, that* Enoch *labored 50 dayes.*

The Boke confirmed:

*Notwithstanding, that thy labor be not frustrate, and voyde of frute. Be it unto the, as thow hast done.*

Δ. - *Lord I did the best that I could conceyve of it.*

Ave - *But I will tell the, what the labor of* Enoch *was, for those fifty dayes.*

Δ. - *O lord I thank the.*

~~Nal.~~ Ave - *it is a kinde of slate stone.*

- *He made, (as thow hast done, thy boke) Tables of Sérpăsan and playn stone: as the Angel of the lord, appointed him:*

50 dayes Labor

*Saying, tell me (ô Lord) the number of the dayes that I shall labor in. It was answered him, 50:*

Enoch his prayer to god.

*Then he groned within him self saying, Lord God the fowntayn of true wisdome, thow that openest the Secrets of thy own self, unto man: thow knowest myne imperfection, and my inward darknes: How can I (therfore) speak unto them, that speak not after the voyce of man, or worthyly call on thy name, considering that my Imagination is variable & fruteles: and unknown to my self. Shall the sands seme to invite the Mowntaynes: or can the small rivers enterteyn the wonderfull & unknown waves?*

*Can the vessell of feare, fragility, or that is of a determined proportion, lift up him self, heave up his hands, or gather the ☉ sonne into his bosom? Lord it can not be. Lord my imperfection is great. Lord I am lesse then Sand. Lord, thy good Angels & creatures excell me far: our proportion is not a like: Our sense agreeth not: Notwithstanding I am comforted: For that we have all One God, all One begynning: from the, that we respect*

One Creator of all things.

*the one Creator: Therfore will I call uppon thy Name, and in the, I will become mighty: Thow*

A Seer.

*shall light me, and I will become a seer: I will see thy Creatures, and will magnify the amongst them: Those that come unto the have the same gate: and throgh the same gate, descend, such as thow sendest. Behold, I offer my howse, my labor, my hart and Sowle, yf it will please thy Angels to dwell with me, & I with them; to reioyce with me, that I may reioyce with them; to mynister unto me, that I may Magnify thy name: Then, Lo, the Tables (which I have provyded, and according to thy will, prepared:) I offer unto the and unto thy holy Angels, desyring them, in, and throgh thy holy names: That as thow art theyr light, and Cumfortest them, So they in the, will be my light and Cumfort. Lord they prescribe not laws unto the, So is it not mete that I prescribe laws unto them: What it pleaseth them to offer, they receyve, So what it pleaseth them to offer unto me, will I allso receyve: Behold I say (o lord), yf I shall call uppon them in thy name, Be it unto me, in mercy: as unto the Servant of the highest. Let them allso manifest*

The Call of Angels.

*unto me, How, by what word, and at what tyme I shall call them. O lord, is there any that measure the hevens, that is mortall? How, therfor can the hevens enter into mans Imagination? Thy Creatures are the Glory of thy Cowntenance. Hereby Thow glorifieth all things: which Glory excelleth and (ô lord) is far above my understanding: It is great wisdom, to speak and talk according to understanding with Kings: But to commaunde kings by a subiected commaundement is not wisdome, unleast it come from the: Behold lord, How shall I therfor Ascend into the hevens?*

Δ There were no kings in Enoch his tyme. Consider therfore how to ask this dowte of this phrase propheticall. In *Samuel* I finde cap 8. That Universæ Nationes had kings long before Saul his tyme. Therfore there might be some in Enoch his tyme: or he prophesied of them.

*The ayre will not carry me, but resisteth my folly,*
*I fall down, for I am of the erth. Therfore, o thow*
*very light and true Cumfort: that canst, & mayst, & dost*
*commaunde the hevens, Behold I offer these Tables*
*unto the: Commaunde them, as it pleaseth the: and O*
*you Ministers, and true lights of understanding,*
*Governing this erthly frame, & the elements wherein, we*
☞ *live, Do for me, as for the Servant of the*
*lord: and unto whome it hath pleased the lord to talk of*
*you: Behold, lord, thow hast appoynted me*
*50 tymes; Thrise 50 tymes will I lift my* — ~~Nal.~~ Ave - That is to say, thrise a day.
*hands unto the. Be it unto me as it pleaseth the,*
*and thy holy mynisters: I require nothing but*
*the, & throwgh the, & for thy honor & glory.*
*But I hope I shall be satisfyed, and shall not dye,*
*(As thow hast promised) untyll thow gather the Clowdes*
*to gither and Iudge all things: When*
*in a moment I shall be changed and dwell*
*with the for ever ∴*

Thrise a day.
*These words, wer thrise a dayes Talk betwixt*
*Enoch and God ∴ In the ende of 50 dayes*
*There appered unto him, which are not now to be man=*
*nifested nor spoken of: he enioyed the frute of God*
*his promise, & receyved the benefyt of his faith.*
*Here may the wise lerne wisdom: for what doth man*
*that is not Corruptible?*
*I have not that I may say any more unto you.*
*But beleve me, I have sayd great things unto*
*you: Yf you will have me here after, I will*
*come ∴*

Δ. - ——

Ave - *Consider well my words and what I have now sayde unto the: for here thow mayst lerne wisdom, and allso see what thow hast to do ∴*

Δ. - *I will, if it please you rede over some of these Invitations which I have made & written here in this boke.*

Ave - *You may not use that word Obedientes.*

Δ. - *You spake of a first word to Call, & of a second to Constrayne.*

Ave - *Yt signifyeth, it urgeth them more, in God. I have sayd.*

What is ment by the phrase or word Constrayne in respect of good An=gels.

Δ. - Note what is ment by the Name of god that was sayd to Constrayne, being the second names of two before given.

E.K. - He is gone, and all covered with the Curten.

Δ. - *All honor, prayse, and Glory, all thanks*
*and powre is due to our*
*God and King,*
*So be it. Amen.*

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## Monday: Iulii. 9. Mane hora $7\frac{3}{4}$. ✝ Cracoviæ

Orationibus quibusdam finitis ad Deum, et deinde ad Gabrielem et Nalvage &c.

E.K. As sone as he loked, he fownd the stone covered with the white Curten.

Δ. - A pause of a ¼ of an howre: in which space I used sundry eiaculations to God & his good Angels.

Δ. - *This day was appointed, we attend therfor your instructions.* At length, they appeared not, but used a voyce.

Voyce - *This day, but the Sonne declyning the 4th howre.*

Δ. - *Your meaning is, that at after none, at 4 of the clock.*

The voyce - *As thow hast written* ——

Δ. - *The will of the highest be done. Amen.*

## Monday: A meridie, hora 4.

Δ. - As E.K. was saying to me, that he thowght that the Angels might tell the certayne day and tymes of things to come, and that Angels could now fall no more, &c, of such things towching angels: Suddenly a voyce was herd as foloweth.

A voyce - *Herein will I talk with you, my brethern.*

E.K. - Gabriel onely appereth ∴ neyther Nalvage nor the Table appereth: He sitteth in a chayr, and with his fyry dart.

Gabr. - *The prophets inspired with the* holy ghost, *were assured*
*of the comming of theyr Messias of theyr Christ: But what*
*day, in what yere was not of mans understanding:*
*Christ him self opened unto his disciples his death, and the*
*manner therof, but the day and howre he never disclosed.*
*So likewise the Scriptures speak of the comming of Christ,* — De secundo adventu Chris=ti.
*but the day and howre, the Sonne of man knoweth not.*
*But bycause, in tyme to come, and for this Action (the message*
*of the highest), an assured and infallible doctrine, (in respect*
*that god appointed you no certayn tyme), is necessary.*
*For, for this cause you waver my brethern: and may lose*
*the benefyt of God his favor and mercyes.*
*O Weaklings, examyn the prophets, loke into the doing of the*
*Apostles: There allways went a promys befor the*
*ende: But the ende was the benefyt & frute of the promys.*
*Some alledge Paul, some Peter, some Daniel, But*
*in this case shall you alledge the sayings of God, spoken*
*in the spirit of truth by me Gabriel, the Servant of the* — Gabriel.
*highest.*
*God, for three causes, hydeth the ende, and the*
*very tyme of his hevenly purposes:*
*As after a little sylence you shall shortly here.*

E.K. - A clowd covereth him.

E.K. - Now he appereth agayn.

Gab.- *First, by reason of his own inexplicable* Est et non est esse, *which is without the circumference, strength, capable vertue, and powre of man his Intellectualitie, whereby he appereth to be veryly One god, and incomprehensible.*

*Secondly, bycause* Lucifer *with his, yea sayers (damned iustly,) shold never taste of his light, nor understand his Secret Iudgments: which he wold & might do, yf they wer delivered to mans imagination and discourse. Bycause it is within the Circumference & Cumpas of his Creation.*

*Consider of these two:*

E.K. - Now he is covered in a white clowd agayn.

Δ. - *The first reason or cause we do not sufficiently understand or conceyve.*

- Deus est esse, Sanctis Deus.

Non est Esse, Impiis Deus.

*For, in the Iudgment day, God in his sonne* Christ, *shall shut up his perpetuall & everlasting Iustice, wrath and anger, with hell and Damnation.*

*Leaving them and forsaking them, and in no case to be called theyr God.*

Fratres $\overset{\text{mei,}}{\boxed{\text{mi}}}$, $\overset{\Delta\text{ illi}}{\text{non}}$ habebunt Deum.

*But they shall be with out a guyde, and with out a centre.*

*Hereby you may understand* Esse et non est esse.

*To the purpose.*

*Thirdly, that man firmely perswaded of things spoken of by God, above his capacity to come and unknown, might worthyly in the strength of faith, and throwgh the effect of* $\overset{\Delta.\text{ God}}{\wedge}$ *his promises merit his favor in* Christ, *and receyve eternall Salvation, iustly befor god & his Angels.*

*These are the three Causes.*

Δ. - *This last cause, if it wold please you to make more playn, it shold greatly enform us & confirme us.*

- *These are the three onely causes that the endes of God his determinations are Secret.*

1. *In the first, that God might appere omnipotent.*
2. *In the second, seled up in him self from the knowledg of such as have rebelled to theyr destruction.*
3. *In the third, that man might iustly be made worthy of the places prepared for him.*

Wensday following. *Nalvage is called away, and cannot be in Action with you, tyll Wensday.*

*Then shall you have the Calls, that you loke for. And so enter into the knowledge and perfect understanding of the 49 gates and Tables, yf you will.*

Δ. - *Ô lord, thy will and mercy be shewed uppon us.*

Gabr.- *But understand that it is a labor, the hardest, & the last.*

Δ. - Violenti nihil difficile: *God strengthen our will and faith.*

Gab. - *I have nothing els to say unto you.*

*But God be mercifull unto you*
*and forgive you your synes.*

Δ. - *Amen.*

Gabr.- *And that you go hence, make haste.*

Δ. - ——

E.K. - He is gone.

Δ. - Gloria p*at*ri et filio et Spiritui Sancto
sicut erat in principio, et nunc et
semp*er*, et in sæcula sæculoru*m*.
*Amen.*

+ Cracoviae

Wensday: Iulii. 11. Mane hora 6½.

*Oratione* dominica finita, &c. The Curten appered straight way.

At 4 of the clok. after none. Δ. - *We awayt the promyse which you made us* ô Gabriel.

a voyce - *Not now, but at the fowrth howre, declining, as before.*

E.K. - *And why not now as well?*

a voyce - *He that Laboreth in his own harvest, laboreth when he list,*
*but he that fisheth on the sea, must be ruled by*
*her course* ∴

Δ. - Fiat Voluntas Dei.

†

Wensday: Iulii .11. à meridie, hora 4:

At the first loking the Curten appered to E.K. his sight.

Δ. - *When it shall please the, o god, we are desyrous to receyve wisdome 0from the.*

Δ. - At Six of the Clok appered a little one yellow, like a little Childe
in the top of the stone, the curten being opened.
His here fyne yellow & a very amiable face.

Note - *To avoyde reproche, and for the truth of the word,*
*I viset you in stede of* Nalvage, *which can not*
*come. I am* Ilemese *the Servant of the highest,*
*which in stede of* Nalvage: *will, & am hable*
*to supply his place.*

Ilemese - Δ He is one of Sigillum Dei, one of the Sep=tenary whereof Ave and Rocle are.

Δ. - *So be it, in the Name of* Iesus.

Ilem. - *Many and strong are your enemyes, both bodyly &*
*ghostly, But be you strong, and you shall prevayle.*
*Therfore say, what you will have me do:*

Many Enemies bodily and ghostly.

Δ. - *That, (if yt please you) that* Nalvage
*wold have done.*

The transla=tion of the Call into English.

*The East is a howse of Virgins.*

Δ. - He distinguisheth it not by fingers.

Ilem. - *Well, you shall have fingers.*

*Singing prayses*
*amongst*
*the flames of first glory*
*Wherein*
*the Lord*
*hath opened his mowth*
*and*
*they are become*
*Twenty eight*
*Living dwellings*

Ile. - *Ni that you have not.* --------

*in whome*
*the strength of man*
*reioyseth*
*and*
*they are apparayled*
*with ornaments of brightnes*
*such as*
*work wonders*
*on all creatures*
*whose*
*kingdomes*

*and contynuance*
*are as the third*
*and fowrth*
*strong towres*
*and*
*places of cumfort*
*The Seat of Mercy*
*and Contynuance*
*O you servants of mercy*
*Move*
*appere*
*Sing prayses*
*unto the Creator*
*and*
*be mighty*
*amongst us*

*for*
*unto this remembrance*
*is given*
*powre*
*and*
*our strength*
*waxeth strong*
*in our Cumforter.*

Ile. - *Lo, theyr you have it.*

Δ. - *I pray you to consider of the forme of the promise,*
*for we wer promysed to receyve the Calls*
*we loked for, & so to be fyt for the 49 gates &c.*
*Yf this you have done, be the performance of those the*
*words of* Gabriel, *or no. I pray you consider.*

Vide Supra.

Ile. - *For the 30 Calls, or thirty Call, to morrow*
*at the* 4th *howre, I will ese you suffyciently.*

Thursday at 4 of the clok after None.

Δ. - *I besech you (if I shall not offend to request it).*
*What is the cause of* Gabriel & Nalvage *theyr*
*absence?*

Il. - *Spirituall Contention betwene* Sathan *and them,*
*and more then man can, or may understand.*

Δ. - *Then I pray you why was not this supply*
*sent at the tyme appointed?*

Ile. - *It is not of* God, *to think that* God *is of tyme.*
*All things are tyed unto him, and Nothing can*
*be separated from him.*
*Notwithstanding he may separate him self*
*from them. But you shall understand, that*
*these Ninetene Calls* [Δ. - There are but 18: besides the first to God.]
*(Ther are Ninetene besydes the first)*
*are the Calls or entrances into the knowledg*
*of the Mysticall Tables: Every Table*
*conteyning one hole leafe.*
*Wherunto you nede no other Circumstances.*

Ninetene Calls re=ceyved.

The Use of these Calls 19. }

1 *The first Call begynneth* *Ol Sonf.*
*In english -* *I raigne.*
2 *Second begynneth* *Adgt.*
*In english -* *Can.*
3 *The Call of the Third table begynneth* *Micma*
*In english -* *Behold.*
E.K. - A white clowd cometh abowt him but hideth him not.
Ile. - *But you must understand that in speaking of*
*the first table, I speak of the Second.*
*So that the Second, with you is the first.*
4 *As this last* behold *is the fowrth, but with*
*you, the thirdth.*
Δ. - *It is the seventh: but the thirdth of the*
*14.*
Ile. - *It is the Call of the thirdth.*
5 *The next is – in english* —— *I have set.*
*otherwise* —————— *O thil.*
6 *The sixth* —————— *The mighty Sownds.*
*otherwise* —————— *Saphah.*
7 *The seventh* —————— *The Spirits.*
*Gah.*
8 *The eighth* —————— *Est.*
*Roa.*
Ilem. - *Lok that, that you call the third.*
Δ. - —————————— *It is Raas.*
9 *The next* —————— *The Midday the first.*
*Baſemilo or Baſemlo*
10 —————————— *A mighty.*
*Micaoli.*
11 —————————— *The Thunders of Iudgment & wrath.*
*Coraaxo.*
Ther cometh a white bright clowde abowt him.
12 —————————— *The mighty Seat.*
*Ox* $\overset{\text{Sai}}{\text{cai}}$ *al.*
E.K. - Every tyme he speaketh, he pulleth fyre out of his mowth
& casteth it from him.
13 —————————— *O you.*
*Nonci.*

14 -------------------- *O you Swords.*
*Napti.*
E.K. - Now a white clowd goeth rownd.
15 -------------------- *O you Sons.*
*NoRomi.*
16 -------------------- *O thow the governor.*
*Ils Tabaan.*
Il. - *There you lak the third word.*
Δ. - *What is that?*
*of the first flame.*
*It answereth to L al purt.*
*You had not the exposition of the third word.*
17 -------------------- *O ye of the Second flame.*
*Ils vivi al purt.*
18 -------------------- *O thow third flame.*
*Ils di al purt.*
19 -------------------- *O thow mighty light.*
*Il micalzo al purt.*

*Thus you have not lost your labor.*
E.K. - Now he wrappeth the clowd
that was under him, abowt his hed.
- *God be with you.*
- E.K. saw him go upward.

Δ. - *Glory be to God, prayse &*
*honor for ever.*
*Amen.*

+ Cracoviæ

Thursday; Iulii.12 : à mer. hor. 4.

*Oratione* dominica finita, et breviter ad Ilemese quibusdam dictis ∴

E.K. - The Curten appered at the first loking.

Δ. - *Now in the name of Iesus, as concerning those 30 Calls, or Thirty Call, we awayt your information* O Ilemese.

Δ. - After diverse parcels of our actions past with Nalvage being red, which were very well of us liked, at length Ilemése appered: and after he had shewed him self, (the Curten being opened) he drew the curten to agayn. Ilemése

Δ. - I then sayd thre prayers out of the psalmes, &c.

E.K. - Now he standeth as Nalvage used to do, upon the globe, with the rod in his hand. And Gabriel sitteth by.

Δ. - *In the name of the eternall and everliving god say on.*

E.K. - Now the Globe turneth swiftly, and he pointeth to letters thus with the rod which Nalvage was wont to use. Ilemése

| | | |
|---|---|---|
| *M<br>A<br>D<br>R<br>I<br>I<br>A<br>X* | I think this word wanteth: as may appere by *Madriax,* abowt 44 words from the ende.<br>Δ *hevens*<br>O *you* | *Ma drĭ iax* |
| *D<br>S<br>P<br>R<br>A<br>F* | *which dwell* | *Ds praf* |
| *L<br>I<br>L* | *In the first ayre* | *Lil* |
| *C<br>H<br>I<br>S<br>M<br>I<br>C<br>A<br>O<br>L<br>Z* | *ar mighty* | Kis<br>*Chis Mi cá olz* |

---

Gab. - *Move not for the place is holy.*

Δ. - *Hallowed be his name, that sanctifyeth what so ever is sanctifyed.*

Ile. -

| | | |
|---|---|---|
| *S<br>A<br>A<br>N<br>I<br>R* | *in the parts* | *Sa á nir* |
| *C<br>A<br>O<br>S<br>G<br>O* | *of the earth* | *Ca ós go* |
| *O<br>D* | | |
| *F<br>I<br>S<br>I<br>S* | *and execute* | *Od fi sis* |
| *B<br>A<br>L<br>Z<br>I<br>Z<br>R<br>A<br>S* | *the iudgment* | *Bal zi zras* |
| *I<br>A<br>I<br>D<br>A* | *of the highest* | Ya<br>*Ia í da* |
| *N<br>O<br>N<br>C<br>A* | *To you* | Sa<br>*Non ca* |
| *G<br>O<br>H<br>V<br>L<br>I<br>M* | *It is sayd* | *Go hú lim* |

E.K. - There cam a blak clowd in the ayre abowt the stone, as thowgh it wold have hindred E.K. his sight.

Gabr. - *It behoveth us to do that we do, yea even with present contention agaynst the wycked. Have a little patience.*

The Curten is now away agayn, and they appere agayn.

| | | | |
|---|---|---|---|
| a Sper. | MICMA | Behold | Mik ma<br>Mic ma |

E.K. - Now is the Curten pluckt to agayn and they covered.

| | | | |
|---|---|---|---|
| | ADOIAN | The face | A do í an |
| | MAD | of your god | Mad |
| | IAOD | The begynning | I á od |
| | BLIORB | of Cumfort | Bli órb |
| O or a | S O A B A O O A O N A | whose eyes | o<br>Sa ba o o á ŏ na |
| | CHIS | are | Kis<br>Chis |
| | LVCIFTIAS | the brightnes | Lu cíf tĭ as |

| | | |
|---|---|---|
| PIRIPSOL | of the hevens | pe ríp sol |
| DS | which | ds |
| ABRAASSA | provided | Abraássa |
| NONCF | you | Nonsf<br>Noncf |
| NETAAIB | for the government | Ne tá ă ib |
| CAOSGI | of the erth | Ca os gi |
| OD | and | od |
| TILB | her | Tilb |
| ADPHAHT | unspeakable | Ad pháht |

Ile. - *Rede it.*
Δ. - *The english?*
Ile. - *I.*

| | | |
|---|---|---|
| DAMPLOZ | *Varietie* | *Dám ploz* |
| TOOAT | *furnishing* | *To ó at* |
| NONCF | *you* | Nonsf<br>*Non cf* |
| GMICALZOMA | *with a powre understanding* | *Gmi cál zŏ ma* |
| LRASD | *to dispose* | *L rásd* |
| TOFGLO | *all things* | *Tóf glo* |
| MARB | *according* | *Marb* |

Δ. - It follows in Libro Cra.

# Liber Quintus Cracoviensis
# Mysticus, Apertorius
# 1584
# Iulii 12

Sive potius, pars Quinta
Libri Septimi: &c.
Cracoviensisque &c.

* * *

Præterea
Proœmium Madimianum
Libri primi, Pragensis,
Cæsareique. A° 1584
Augusti ·15·
stylo novo.

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12 July 1584–15 August 1584
*(from British Library MS. Cotton Appendix XLVI - Part I)*

Aº 1584
Iulii 12
Thursday.

Liber 5$^{us}$ Cracoviensium Mysteri=
orum, Apertorius.

| | | |
|---|---|---|
| *Y<br>A<br>R<br>R<br>Y* | *to the providence* | *yár ry* |
| *I<br>D<br>O ~~V~~<br>I<br>G<br>O* | Δ Note:<br>The wycked powre dasseled so the eye of E.K. that he could not well discern this *O*, staying at it a while he concluded it to be an *V*: which afterward & by & by he corrected.<br>*of him y$^t$ sitteth on the holy throne* | *~~Id $\overset{o}{u}$i go~~*<br>*I doi go* |

The Curten being pluckt.

Ile. - *Have Patience.*

Δ. - As we wer talking of the name of God *Idoigo* in Enoch his Tables, a voyce sayd.

A voyce - *Where the most force was the divel crept most in.*
*~~shold it be~~*
*Herein the Divel thowght to deceyve you.*

Δ. - *It must be then Idoigo?*

| | | |
|---|---|---|
| *O<br>D* | *and* | *od* |
| *T<br>O<br>R<br>Z<br>V<br>L<br>P* | *rose up* | *Tor zúlp* |
| *I<br>A<br>O<br>D<br>A<br>F* | *in the begynning* | y<br>*Ia ó daf* |
| *G<br>O<br>H<br>O<br>L* | *Saying* | *Go hól* |
| *C<br>A<br>O<br>S<br>G<br>A* | *The erth* | *Ca óſ ga* |

| | | |
|---|---|---|
| TABAORD | let her be governed | Ta ba ord |
| SAANIR | by her parts | Sa á nir |
| OD | and | od |
| CHRISTEOS | let there be | Chris té os |
| YRPOIL | Division | yr pó il |
| TIOBL | in her | Ti óbl |
| BVSDIRTILB | that the glory of her | Bus dir tilb |
| NOALN | may be | No aln |
| PAID | allways | pa id |

| | | |
|---|---|---|
| ORSBA | drunken | orſ ba |
| OD | and | od |
| DODRMNI | ~~in it self~~ Vexed | dodrumni<br>Dod rm ni |
| ZYLNA | in it self | zyl na |
| ELZAPTILB | Her course | El záp tilb |
| PARMGI | Let it runne | Parm gi |
| PIRIPSAX | wth the hevens | pe ríp sax |
| Od | and | od |
| TA | as | ta |
| QVRLST | an handmayd | Kurlst<br>Qurlst |

Il - *Have patience a little.*
E.K. - Now they are here agayn.

| | | |
|---|---|---|
| *BOOAPIS* | *let her serve them* | *Bo o a pi S* |
| *LNIBM* | *one season* | *Lnib m* |
| *OVCHO* | *let it confownd* | Chose<br>*o ú cho* |
| *SYMP* | *an other* | *Symp* |
| *Od* | *and* | *od* |
| *CHRISTEOS* | *let there be* | ei<br>*Chris tĕ́ os* |
| *AGTOLTORN* | *no Creature* | *Ag tol torn* |
| *MIRC* | *uppon* | Mirk<br>*Mirc* |
| *Q* | *or* | *Q* |
| *TIOBL* | *within her* | *Ti ób l* |

| | | | |
|---|---|---|---|
| | *LEL* | *the same* | *Lel* |
| | *TON* | ⁜ one & the same<br>*All* | *Ton* |
| | *PAOMBD* | *her members* | *pa ombd* |
| | *DILZMO* | *let them differ* | *Dil zmo* |
| | *ASPIAN* | *in theyr qualities* | *As pí an* |
| | *OD* | *and* | *od* |
| | *CHRISTEOS* | *let there be* | long or short.<br>*Chris tĕ́ os* |
| | *AGLTOLTORN* | *no one Creature* | *Ag l tór torn* |
| | *PARACH* | *æquall* | ak<br>ach<br>*pa rách* |
| Note | *ASYMP* | the wycked spake behinde E.K.<br>*~~the people~~ with an other* | *A sýmp* |
| | *CORDZIZ* | *The reasonable*<br>*~~by reason of the~~ Creatures of the erth*<br>\| or Man \| | *Cord ziz* |

| | | |
|---|---|---|
| *D<br>O<br>D<br>P<br>A<br>L* | *let them vex* | *Dod pal* |
| *O<br>D* | *and* | *od* |
| *F<br>I<br>F<br>A<br>L<br>Z* | *Weede out* | *Fi falz* |
| *L<br>S<br>M<br>N<br>A<br>D* | *one an other* | *Ls mnad*<br>~~*Lm Lsm*~~ |

E.K. - Now the Curten is drawn.

A voyce - *Rede -*

Δ. - I red it over from the begynning hitherto.

Ile. - *Where at dowt you.*

Δ. - *Ys it true that before the Creation of man this kinde of* Malediction *was pronownced.·. or when els shall we understand it to have byn spoken?*

A voyce - *True it is that one man wedeth out an other. To avoyde which fault it is sayd, And after god thy brother as thy self. One kingdom riseth up agaynst an other, the servant against his master: the wycked son disdayneth his father: all which fell uppon man when God Cursed the erth: for, perfect love was taken from amongst them: and the spirit of mallice cam amongst them, to the entent they might be allwayes at variance, & one wede out an other: and so must be & shall be unto the ende. Answer me, why turned God,* Adam *out into the erth.*

Δ. - *Bycause he had transgressed the laws to be kept in paradise.*

- *It is true. Then* Adam *offending receyved ponishment for his offence, in that he was turned out into the erth. Yf he had byn turned out to a blessed place, then can you not aptly say he was turned out: for he that is turned out goeth to dishonor: even so* Adam, *from Inocency, throwgh his fall, was turned out to corruption, into a prison prepared for him before*

yf.

*if he offended.* God *(my brother) knew he wold offend: he knew allso how to dishonor him.*

*As* Iesus Christ *browght all blessednes & cumfort into the world: So did* Adam, *accursed, bring all misery and wretchednes into the world: and in the same instant, when* Adam *was expelled, The* Lord *suffred the erth to be accursed for* Adams *sake, and Then sayd the Lord, these things, and gave unto the world her tyme; and placed over her, kepers, watchmen, and princes, for yeres, months, and dayes: [I am easy: you may understand my rule]*

Note:
In the same
Instant.

Angelicall
Watchmen
kepers
Princis
of the erth:

Δ. - Note; all this, was answered by a voyce, as concerning my Question or Dowt here before expressed.

Δ. - After this a great pause was used, in which tyme, in my mynde I discoursed of the Ministerie Angelical, not all to have byn committed to theyr charge with theyr Creation, but afterward in diverse tymes, diverse officis both toward god & man.

A voyce - *To morrow morning I will mete you here the third howre.*

Δ. - *The third howre after the sonn rising, mean you?*

A voyce - *I.*

Δ. - *Let us hartyly thank the Lord*
*and prayse hym all ways: His*
*Mercy and grace be uppon*
*us now and ever,*
*Amen.*

✝ Cracoviæ

Friday: Iulii 13 Mane hora ·7·

Δ. - *Oratione* Dominica finita, &c.

Δ. - At the first loking, E.K. saw the curten, usuall to apper, and somwhat pleghted and shortly.

A voyce - *Read that you have done.*

Δ. - I red hitherto, that was written.

E.K. - Now they appere, the Curten being drawn away: But the rownd Table or Globe appeared not.

E.K. - Now they have drawn the curten over them agayn.

Δ. - *Blessed be they, that are come in the name of our God, & for his servyce.*

E.K. - Now they appere, and the Table or globe with them.

Ile. - *The rest.*

Δ. - *In the name of Iesus and for his honor.*

Ile. -

| | | |
|---|---|---|
| *OD* | *And* | *od* |
| *FARGT* | *the dwelling places* | gat<br>*Fargt* |
| *BAMS* | *let them forget* | *Bams* |
| *OMAOAS* | *theyr names* | *O ma ó as* |
| *CONISBRA* | *the work of man* | *Co nís bra* |
| *OD* | *and* | *od* |
| *AVAVOX* | *his pomp* | *A uă vox* |
| *TONVG* | *let them be defaced* | g dg<br>*To nug* |
| *ORSCATBL* | *his buyldings* | *Ors cát bl* |

| | | |
|---|---|---|
| *NOASMI* | *let them become* | *No ăſ mi* |
| *TABGES* | *Caves* | *Tab gës* |
| *LEVITHMONG* | *for the beasts of the felde* | *leuith mong* |
| *VNCHI* | *confownd* | Ki<br>*un chi* |
| *OMPTILB* | *her understanding* | *Omp tilb* |
| *ORS* | *with darknes* | *Ors* |
| *BAGLE* | *for why?* | *Bagle* |
| *MOOOAH* | *it repenteth me* | *Mo ó ŏ ah* |
| *OLCORDZIZ* | *I made man* | *Ol córd ziz* |
| *LCAPIMAO* | *one while* | *L ca pí mă o* |

| | | |
|---|---|---|
| IXOMAXIP | *let her be known* | *Ixo máx ip* |
| ODCACOCASB | *and an other while* | *Od ca có caſb* |

Gab. - *Move not, for the place is holy:* E.K. - all is covered.
E.K. - Now it is open.

| | | |
|---|---|---|
| GOSAA | *a stranger* | *Go sắ a* |
| BAGLEN | *bycause* | *Baglén* |
| PII | *she is* | *pi i* |
| TIANTA | *the bed* | *Ti án ta* |
| ABABALOND | *of an harlot* | *A bá bă lond* |
| ODFAORGT | *and the dwelling place* | dg or dgt<br>*Od fa órgt* |
| TELOCVOVIM | *of him that is falln* | lotch<br>~~loch~~<br>*Té lóc vo v im* |

---

| | | |
|---|---|---|
| ~~TORZV~~ | | ~~*Tor zú*~~ |
| MADRIIAX | *O you hevens* | yax<br>*Má dri iax* |
| TORZV | *arrise* | *Tor zu* |
| OADRIAX | *The lower hevens* | *Oádriax* |
| OROCHA | *under neth you* | Ka<br>*O ró cha* |
| ABOAPRI | *let them serve you* | *A bó ă pri* |
| TABAORI | *govern* | *Ta bá ŏ ri* |
| PRIAZ | *those* | *pri áz* |
| ARTABAS | *that govern* | *ar ta bas* |

|  |  |  |
|---|---|---|
| ADRPAN | Cast down | dir<br>A dŕ pan |
| CORSTA | such as | Corſ ta |
| DOBIX | fall | Dó bix |
| YOLCAM | bring furth | yol cam |

E.K. - Now the Curten is drawn.

|  |  |  |
|---|---|---|
| PRIAZI | with those | pri á zi |
| ARCOAZIOR | that encrease | Ar co azior |
| ODQVASBZ | and destroy | od quasb |
| QTING | The rotten | dg<br>Q ting |
| RIPIR | no place | Ri pír |

|  |  |  |
|---|---|---|
| PAAOXT | let it remayn | pa a oxt |
| SAGACOR | in one number | kor<br>Sa gá cor |
| VML | Ad | vm l |
| OD | and |  |
| PRDZAR | Diminish | pur<br>Prd zar |
| CACRG | untill | cúrg<br>Ca crg |
| AOIVEAE | the starrs | A oi vé ă e |
| CORMPT | be numbred | Cormpt |
| TORZV | arrise | Tor zu |
| ZACAR | Move | Zacar |
| ODZaMRan | and appere | OD zam ran |

| | | |
|---|---|---|
| A<br>S<br>P<br>T | before | aspt |
| S<br>I<br>B<br>S<br>I | the Covenant | sib si |

E.K. - Now he hath drawn the Curten agayn.

| | | |
|---|---|---|
| B<br>V<br>T<br>M<br>O<br>N<br>A | of his mowth | But mŏ na |
| D<br>S | which | ds |
| S<br>V<br>R<br>Z<br>A<br>S | he hath sworn | Sur zas |
| T<br>I<br>A | unto us | Tia |
| B<br>A<br>L<br>T<br>A<br>N | in his Iustice | Bal tan |
| O<br>D<br>O | Open | odo |
| C<br>I<br>C<br>L<br>E | The misteryes | Ciclé |
| Q<br>A<br>A | of your Creation | Q á a |
| O<br>D | and | Od |
| O<br>Z<br>A<br>Z<br>M<br>A | Make us | oz az ma |
| P<br>L<br>A<br>P<br>L<br>I | partakers | pla pli |

| | | |
|---|---|---|
| I<br>A<br>D<br>N<br>A<br>M<br>A<br>D | of undefyled knowledge | Iad nă mad |

| | | |
|---|---|---|
| The first Ayre, is called | Lil | |
| The second | Arn | |
| The third | Zom | |
| 4 | Paz | |
| 5 | Lit | |
| 6 | Maz | |
| 7 | Déo | |
| 8 | Zid | |
| 9 | Zip | |
| 10 | Zax | |
| 11 | Ich | ik |
| 12 | Loé | |
| 13 | Zim | |
| 14 | Vta | |
| 15 | Oxo | |
| 16 | Léa | |
| 17 | Tan | |
| 18 | Zén | |
| 19 | Pop | |
| 20 | Chr | Kar in palato<br>very much<br>[illegible] |
| 21 | Asp | |
| 22 | Lin | |
| 23 | Tor | |
| 24 | Nia | |
| 25 | Vti | |
| 26 | Dés | |
| 27 | Zaa | |
| 28 | Bag | |
| 29 | Rii | |
| 30 | Téx | |

There is all ———

Note.
How this One
Call may serve
the 30.

Now change the name, and the Call is all one.

Δ. - Blessed be, he who onely is allwayes one.

Δ. - *I take these names to be as* primus, secundus, tertius &c
*to 30.*
A voyce - *Not so, they be the substantiall names of the Ayres.*
Δ. - *It was sayd they had no proppre names but wer to be called, O thow
of the first ayre, Ô thow of the second, &c. I pray you
reconcyle the repugnancy of these two places as they shold
seme.*
E.K. - The Curten is opened.
E.K. - Now Gabriell standeth up.
Gabr.- *Thus hath God kept promyse with you, & hath delivered
you the keyes of his store howses: wherein you shall
fynde, (yf you enter wisely, humbly, & patiently)
Threasures more worth then the frames of the hevens.
But yet is not August come: Notwithstanding*
God his promise fullfilled before August. *the lord hath kept his promise with you before the
tyme. Therfor Now examyne your bokes,
Confer one place with an other & lern to
be perfect for the practise & entrance.*
Cownsayle for pre=paration. *See that your garments be cleane.
Herein be not rash.
Not over hasty.
For those that are hasty & rash, and are lothsomly
apparayled may knock long before they enter.*
The reading of the Boke. *There is no other reading of the boke, but the appearing
of the ministers & Creatures of God ∴ which shewing
what they are them selves, shew how they are
conioyned in powre, and represented formally by*
The letters. *those letters ∴*
E.K. - Now he taketh the Table & semeth to
wrap it up to gither.
Δ.- *Seing I have moved the dowt of theyr names,
I pray you to dissolve it:*
Gab.- *You play with me Childishly.*
Δ.- *I have done.*
Gab.- *Thinkest thow we speak any thing that is not
true?*
The My=steries of this boke. *Thow shalt never know the mysteryes of all things
that have byn spoken.
Yf you Love to gither,*
Dwell to gither. *and dwell to gither, and in one God.
Then the self same God will be mercifull
unto you: ~~shall bles~~ which bless you,
cumfort you & strengthen you unto
the ende.
More I wold say, but words proffiteth not.*

---

*God be amongst you.*
E.K. - Now they both be gon in a
great flame of fyre upwards.
Δ. - Laudibus te celebrabo Domine Deus q*uo*ni*am* non
prævaluerunt Inimici mei super me.
Domine exercituum clamavi ad te, et tu salvasti me.
Convertisti dolore*m* in gaudiu*m* mihi, dissolvisti luctu*m* meum
et circumdedisti me lætitia
Misericordias tuas in æternu*m* cantabo. Notam
faciam veritate*m* tua*m* in vita mea.
Os meu*m* narrabit iustitia*m* tua*m* omni tempore beneficia
tua: certe non novi numeru*m*.
Sed gratias aga*m* donec mors rapiat, tibi psalla*m* quam=
diu fuero.
Laudem tui loquetur os meu*m*: et omne vivens celebret
nome*n* tuu*m* Sanctum, in perpetuu*m* et semper.
Laudate Dominu*m* o vos angeli eius, potentes
virtute facientes iussus eius, obedientes voci verbi
illius.
Collaudate Deu*m* universi exercitus eius, Ministri
eius qui facitis voluntate*m* eius.
Omne quod vivit laudet
te Domine,
*Amen.*

* * *

1584 Remember that on Saterday the 14th day of Iulii by the Gregorian
Kalendar, and the 4 day of Iulie by the old Kalendar. Rowland
my Childe (who was born a$^{o}$ 1583 Ianuarii 28 by the old kalendar) was
Rolandus pene mortuus. extremely syck abowt none or Mydday: and by one of the clock, redy to give
up the ghost; or rather lay for dede, & his eyes sett & sunk into his hed &c.
I made a vow if the lord did forsee him to be his true servant, & so wold grant him life,
& confirm him his helth at this danger & from this danger, I wold (during my
life) on Saterdayes, eate but one meale &c.

Remember on Wensday night the 18 of Iulii, as I walked alone abowt
9 of the clock in the evening, in the chamber before my study, (above) in diverse
places of that chamber appered flashes of fyre: & it did not lighten abrode.

## †

## Monday: Iulii 23 Mane circiter $8^{am}$ Cracoviæ

*Oratione* Dominica finita.

Δ. - I red Mapsama his first words of the boke to be prepared of 48 leaves to be sylvered: and wold gladly know what I was now to do. By and by at the first loking into the stone.

E.K. - There appered ten pykes all blak on the grownd in a Circle as it wer, and 1 in the myddle, a great pyke standing up. And Vera, falsis, falsa, semed to be written in the myddle of that Circle, somwhat blaker than all the rest: which semed to be as new molten pitch.

A voyce - Qui non in $7^{o}$, vivant in undecimo.

Δ. - I made a short discourse to god, of my sincere and iust dealing hitherto: of the boke of Enoch written, of the bok to be sylvered, how hardly I can get it performed to my contentment: (the bokes being layde on the Table, that of Enoch, and that as it wer sylvered) &c. I craved therfor the exposition of this dark shew, & as yet nothing pleasant or playn. My conscience is clere and I trust in the lord his mercyes.

E.K. - After this appered a man all blak, Naked all over.

- *O thow that are iust & hast a clere conscience, answer me.*

Δ. - *In the name of Iesus.*

Be gonne. - *Who commaunded the to be gon?*

Δ. - *I tak the commaundment to have byn from god.*

- *Thow hast broken the commaundment of god.*

Δ. - *I can in no case yelde, therunto in.*

- *You have dishonored the lord: which is iust in the bottom of his own brest: & gave you warning & commaunded you to go: which is the lord of heven & erth ∴*

∴ Maii 21. Mane Et a meridie Per Mapsama. ⁝ 27 Iunii Per AVE.

Δ. - *O Lord, My first charge was in these words: Thow shalt go from hence, with him, to the Emperor: It was allso sayde that he shold make provision for this one voyage, and for the rest god had provided. So that seing I was to go with him and he hath not yet provided (doing what he can), what shall I say or do.*

- *True it is, thow hast had the victorie, & thow & thy childern have tasted mercye.*

*Thow art one of those that when I commaunded the to leave nothing with life, yet thow savest the fatlings to offer before he that abhoreth such sacrifice.*

Δ. - *Lord I know no such act of myne. The Lorde be mercifull to me. For when it shold come to such a case, God knoweth I wold spare none.*

- *O thow Iust man* [shaking E.K. his hed] *thow art become a Sawle.*

- *Werfor did god (answer me) take the kingdom out of Sawle his hands?*

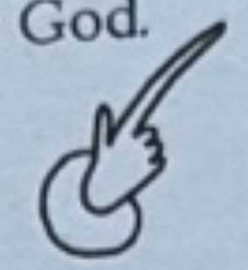
Reg -1- cap. 15 Δ. - *It appereth in the bible, bycause obedience was better then sacrifice.*

- *Even so, yf thow hadst byn obedyent, thy obedyence had byn regarded ∴*

*But I say unto the, The lord oweth the nothing for thy labor: he hath payed the, to the uttermost.*

A.L. His plague thretned. *As for Lasky, I will give him over to the spirit of error: and he shall become more pore: so that his owne Childerne shall despise him.*

Δ. O Most Mercifull and iust God. *But it shall not come to pass in these dayes, for I will kepe my promiss with you.*



*You do the Commaundment of princis and Lords and Masters: But when the God of Iustice (without your desert) enterteyneth you, & placeth you & dwelleth amongst you, (which is hable to give you all things), Commaundeth you to Go, & that, for your own proffyt: you think it Nothing to offend him:*

Obedience *But true it is, That Obedience, pleaseth the lord: for therin, His Creatures glorify him most. All wurship, all honor, all love, all fayth, all hope, all charity, all the knitting to gither of the hevens, consisteth in obedience: for if you had byn obedyent, the very stones of the erthe, shold have served your necessyty. For the lord wyll not be fownde a lyer ∴*

Δ. - *O Lord be mercifull to me: I could not do thy commaundment in going without A. Lasky: and him I was not hable to cause to go without provision: And to our iudgment, he semeth mervaylously to be carefull to make provision: but still he hath hindrance.*

Dee is pardoned. - *Thow, (herest thow?) the lord forgiveth the: but from hence forth, he commaundeth the, that thow open*

No more secrets of God to be opened to A.L. *not the secrets and the iudgements, which the lord shall open unto the, of the tymes to come unto Lasky ∴*

Δ. - *I pray you to say somwhat unto us as concerning this boke, to be sylvered. Els what shall I do, if I have not direction herein: the case being so hard?*

- *As concerning the boke, when thow art at the ende of thy Iornay, it shall be tolde.*

Δ. - Misericordias Domini in æternum cantabo,

Amen.

*Halleluiah, Amen.*

+ Cracoviæ

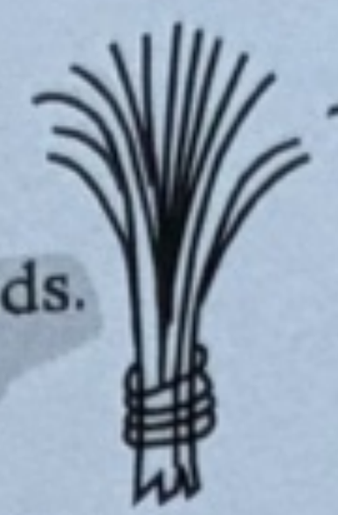
Iulii ·31· Tuesday mane hora 7

Oratione dominica finita, et variis eiaculationibus factis tam ad Gabrielem,
quam Nalvage, Ave, Mapsama, et Ilemese,
quàm maximè ad deum ipsum pro suo lumine
auxilio & protectione: tam in ipsa actione
quàm itinere presenti, futuro, versus aulam Cæsaris.

After a great howre attendance,
At length appered one all naked, blak, and abowt the stone
a circle of blak ∴

he sayde - *Were you not commaunded to go after 10 dayes?*
Δ. - *It is true.*
- *& what followeth?*
Δ. - *I appeal unto the mercy of the highest for that I have not*
*offended uppon willffullnes.*
- *Say, what followeth.*
Δ. - *It followeth that we may drink of a cup which we wold not &c.*
*And allso we were willed to provyde for this Iornay,*
*which provision onely now is made, for us two, & not yet*
*for A.L. him self.*
- *Thus sayeth the lord, I have stretched out my*
*hand & you have hyndred me.*
*I have browght things unto theyr course, but you*
*have thrust your selves betwene.*
10 dayes *When I appoynted you ten dayes, did I not also*
*tell you that the erth was myne?*
*Am not I the god of heven & erth, by whome you*
*breath. The same which allso forsaketh not my people*
*in the tyme of nede.*
*I have opened my wyngs, but you have*
*refused my cover.*
Δ forte Madnes procured in the K. ~~******~~ and he is now recovered.
*I have browght in madnes unto the howse of the*
*uniust, but you have prevented my iudgment.*
*And bycause you have done so, & have trusted more*
*in the mallyce of the world then in my powre.*
[Δ. - *Lord we have not done so*
*to our knowledges*]
Δ A skurge to follow unto us: Lord be mercifull.
- *Therfore shall you drink of a Cup that you*
*wold not: but it shall not fall in*
*these dayes, but in the dayes to come.*
*Moreover* [E.K. - the fyre cometh out of his mowth as he speaketh.]
- *Yf you go, yt is: yf you go not, yt allso shalbe.*
[Δ. - *Make that dark speche playn,*

*for I nede you not*]
Δ. - *We wer willed to go; but with this condition, that Lasky*
*shold mak provision.*
- *I have not sealed this synne, unto* $\overset{\cdot\Delta\cdot}{\text{the}}$*: but yet I*
*have measured out a plague, and it shall light uppon*
A.L. *you all. But unto Lasky I have sealed it & it shall*
*be hevey.*
E.K. - *Doth not A.L. use all the means he can*
*for provision making.*



7 Rods.

- *The tyme shall come when I am, & will appere unto*
*the in a vision, & of seven rodds, thow shalt*
*chose one: unto you both I speak: for I*
*will not let pass, my dishonor unponished,*
*neyther will I sell my name like an hyrelyng.*
*Notwithstanding in the myddest of my fury I*
*will be mercifull unto you, when you think*
*I have forsaken you, then shall the rod break in*
*peces.*
Δ. - *Lord deale with us as we have iust cause*
*to put our trust in the: not onely in the principall*
*state of our salvation, but allso in this Action.*
- *You go: I will not forsake you:*
*And what I have sayde, that I have sayde.*
*And it is a living Spirit and shall beare wittnes*
*of it self.*
*For great is the god of hosts in powre, and*
*in all his works and words most iust.*
Δ. - *Lord is it thy will that we shall go before*
*this A.L. toward Prage?*
- *Yf you tary it is, & if you go, it shall be.*
Δ. - *Lord make that playne unto us.*
- *This sayeth the lord, Yf you tary it is bycause*
*I am, which am strength & triumph agaynst*
*my enemyes, & so against the enemyes of those*
*that put theyr trust in me: And shalbe,*
*bycause I am Iust, & bycause it is.*
*For that I am, I am: and my spirit is iustyce*
*& truth: which before was, is, & shall be, &*
*after, world with out ende.*
Δ. - *Lord shew us the light of thy cowntenance, & be not*
*wrathfull agaynst us any longer: be a Cumforter unto us*
*in our iornay to be undertaken.*

- *Move me not, for I am gone.*

E.K. - He is gone.

Δ. - Misericordia D*omi*ni sit sup*er* nos, nunc
et in sempiterna sæculoru*m* sæcula.
*Amen.*

## Aº 1584

**Note**

On Wensday the first day of August
at after none (hora $3^{am}$) we entred on our iornay
toward Prage in the Kingdome of Beame,
whether we cam on thursday sevenight after,
by three of the Clok, that is exactly in 8 days.
We cam by Coach, I, E.K.,
and his brother, and Edmond hilton.
So that we cam to Prage, Augusti ·9· by
the new kalendar: but the old Iulii 30
Two dayes before Augusti of the old kalendar.

Miserere n*os*tri Deus n*oste*r
neq*ue* in æternu*m* irascaris nobis.

## PRAGÆ 1584

Augusti ·15· Wensday, we began on the day of the assumption of the blessed Virgin Marie: in the exellent little stove or study of D. Hageck his howse lent me, by Bethlem in old Prage, which study semed in tymes past (aº 1518) to have byn the study of some student skyllfull of the holy stone:
A name was in diverse places of the study, noted in letters of gold & silver, Simon Baccalaureus Pragensis: and among other things manifold written very fayrly in the study, (and very many Hieroglyphicall notes Philosophicall, in birdes, fishes, flowres, fruits, leaves, and six vessells, as for the philosophers works,) these verses wer over the dore, Immortale Decus par gloriaq*ue* illi debentur
cuius ab ingenio est discolor hic paries.
And of the Philosophers work (on the sowth side of the study) in three lines, uppermost was this written:

Candida si rubeo mulier nupta sit marito: Mox complectuntur, Complexa concipiuntur. Per se solvuntur, per se quandoq*ue* perficiuntur: Vt duo quæ fuerant, Vnum in corpore fiant: Sunt duæ res primo: Sol cum Luna, tamen in ymo, Confice, videbis, fit ab hiis Lapis quoq*ue* Rebis. Lunæ potentatu, peregit Sol Rebis actu. Sol adit Lunam per medium (ẋ p*er* $\overset{♉}{ħ}$), rem facit unam. Sol tendit velum, transit p*er* ecliptica cælum: Currit ubi Luna recurrit hunc denuo sublima. Vt sibi lux detur, in sole quæ retinetur. Nec abiit vere, sed vult ip*s*i com*m*anere: illustrans certe defunctum corpus aperte: Si Rebis scires, quid esset tu reperires. Hæc ars est cara, brevis, levis atq*ue* rara. Ars n*os*tra est Ludus puero*rum*, Labor mulieru*m* scitote o*mn*es filii artis huius, quod nemo p*ot*es*t* colligere fructus n*os*tri Elixiris, nisi p*er* introitum n*os*tri Lapidis Elementati, et si aliam via*m* querit, viam nunq*uam* intrabit nec attinget. Rubigo est opus, quod fit ex solo auro, dum intraverit in suam humiditatem. And so it ended.

# British Library
# MS. Cotton Appendix XLVI
# Part II

*Saterday 26 July*
*1656*

*Mr Widdrington* *I have sent you the originall & that Copy I have written. I can not come to you because I am writing at the Records at the Tower. I pray you to pay my wife the Ten shillings.* —— *And if you please you may send Sir Thomas word that I look for some thirty shillings more when we count upon the back reckoning.*

*I am*
*your servant*
*Ralph Jennyngs*

# Mysteriorum Pragensium Liber Primus, Cæsareüsque ⁘

Aº. 1584.
Augusti 15. stylo novo incæptus:
ad Omnipotentis Dei
laudem, honorem, &
Gloriam.
Amen.

·△·

*Liber 19us*

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15 August 1584–8 October 1584
*(from British Library MS. Cotton Appendix XLVI Part II)*

# Mysteriorum Pragensium
# Liber Primus, Cæsareüsq*ue* ⁂
## A$^{o}$. 1584
## Augusti. 15. stylo novo incœptus:
## ad Omnipotentis Dei
## laudem, honore*m* &
## Gloriam
## Amen.

·Δ·

**88**

Coniectura levicula. Δ. - Fieri potest, quòd anni 1588, et alioru*m* supputatio, initium suum habeat ab ip*s*a Die Passionis Chr*ist*i vel Ascensionis in Cælu*m*. Atq*ue* hac ra*tione*: 33 vel 34 anni plures confiderari debent: quia tot annoru*m* Christus erat tempore suæ passionis vel ascensionis: Addas igitur annis 1588, 34: et inde emergunt Anni 1622: atq*ue* iste numerus propius accedit ad tempus annoru*m* diluvii et Arcæ, cuius similitudine*m* fore circa secundu*m* Christi adventum Scripturæ docent:

Nota de Anno 88.

Vel, cum post creatu*m* Adamu*m*, Anno Mundi 1655, Diluviu*m* Aquæ, o*mn*ia deleverit viventia: Post Christi, (n*ost*ri Adami spiritualis) restitutione in Cælum Ao 1655 (qui erit ao 1688) expectamus Diluviu*m* ignis; quo o*mn*ia sunt Immutanda: vel Charitatis et ardoris Christiani magnu*m* futurum specimen.

Non faciet Dominus DEVS verbum, nisi revelaverit Secretum suum ad servos suos, prophetas. Leo rugiet, quis non timebit? Dominus Deus locutus est: Quis non prophetabit?

***Amos. Cap. 3. B.***

Nihil mali invenimus in ho*min*e isto: Quid si spiritus locutus est ei, aut Angelus?

***Act. Apost. Cap. 23. C.***

Dico enim vobis, quòd multi prophetæ, et Reges volverunt videre, quæ vos videtis, et non viderunt: et audire quæ auditis, et non audierunt.

***Lucæ .10. E. Matthæi .13. B.***

Charissimi, nolite omni Spiritui Credere: Sed probate Spiritus si ex Deo sint: quoniam multi pseudoprophetæ, exierunt in mundum. In hoc cognoscitur Sp*irit*us Dei. Omnis Sp*iritu*s qui confitetur Iesum Chri*stu*m in carne venisse ex Deo est. &c. ***Iohannes Epistola 1. Cap. 4. A.***

Quisquis confessus fuerit, quonia*m* Iesus est filius Dei, Deus in eo manet, et ip*s*e in Deo &c. ***Cap. eodem C.***

Liber 19$^{us}$

# Aº. 1584: Pragæ. Prima Actio.

## Wensday: Augusti .15: mane horam circiter 9$^{am}$.

Δ. - We thanked God, for his sake bringing us hither, to the place appointed by him: We desired him to direct us, as the rest of our Action requireth: And thirdly, for the boke with sylver leaves, to be prepared, we required instruction, as we were promised. Anon after E.K. his loking into the Shew stone he sayde, *I see a garland of white rose buds abowt the border of the stone: They be well opened, but not full oute.*

Δ. - The great mercies of God be uppon us: and we beseche him to encrease our faith in him, according to his well liking.

E.K. - *Amen.*

E.K. - But while I consider these budds better, they seeme rather to be white lillyes.

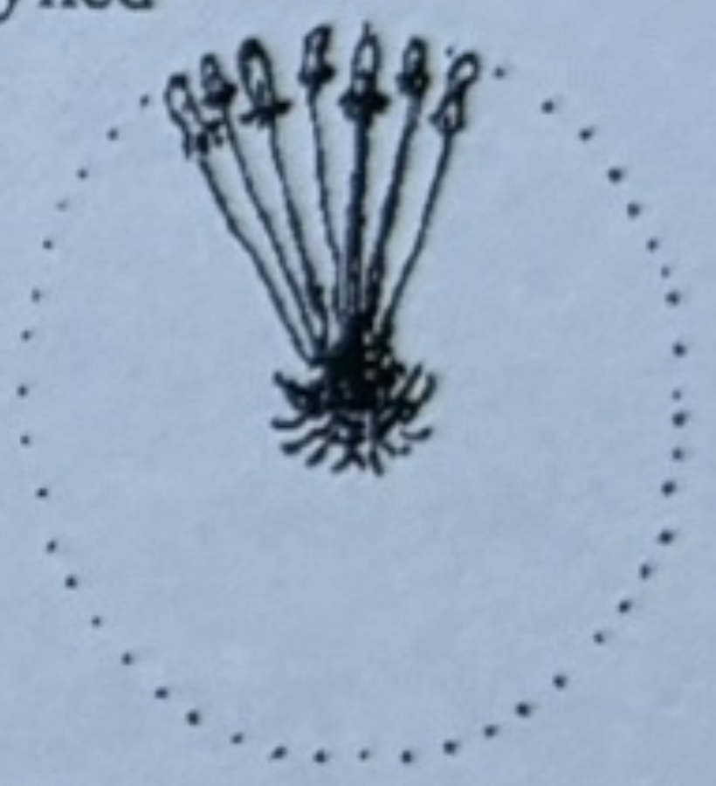
Δ. - The æternall God of his infinite mercies, wipe away our blacknes and synns, and make us pure and whiter then snow.

Δ
72: Angels:

E.K. - They are 72 in number: seming with theyr heds (alternation) one to bend or hang toward me, and an other toward you. They seme allso to move circularly, toward the East: but very slowly. In the myddst of this Circle appereth a little fire, of the cullor of yern whote, redy to melt, from which fire to every one of the sayd lillyes, is a fire beame extended: which beame, toward the ende, is of more whitish fyry cullor, then it is nere the centre.

A voyce

E.K. - A voyce commeth shoting out, from the lillyes, saying, *Holy, Holy, Holy*: and all the lillyes are become an fyre: and seme to tumble in that fyre. And now they appeare agayne distinctly, as before: And the fyre remayned in the Centre still: and the Emanation of beames, came from it, still to the forsayd lilly buds.



E.K. - I heare a sownd, as thowgh it were of many waters, powred or streaming down in the clyfts of great rocks and mowntayns. The noyce is mervaylous great, which I here comming throwgh the stone: as it were of a thowsand water mylls going to gither.

A voyce - Est.

A voyce - Et quo modo est?

A voyce an other - Male, et in summo: et Mensuratum est.

E.K. - I here a great roaring, as if it were out of a clowde, over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken.*

A voyce - *Powr out the sixth Viol: that the earth may know her self.*
*These are the days of Wo, that are spoken of.*

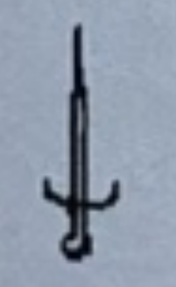
Viola Sexta

Δ
Vide *Apocalypseos* Cap. 16: sed videtur quod non sequentur ordine, veluti quis ex textu iudicaret: Ast non asseritur hîc effusam esse etiam si sæpe et olim vindic*a*tam requirebant illi, qui sub altari su*n*t: nondu*m* illis erat co*n*cessu*m*, &c. Sic hic dici p*ote* st.

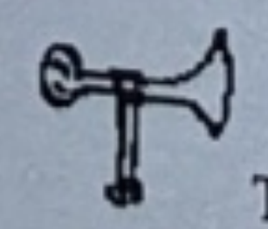
E.K. - Now I see beyond like a fornace mowth, as big as 4 or 5 gates of a cytie. It seemeth to be a quarter of a myle of. Out of the fornace mowth seemeth a mervaylous smoke or smother to come. By it seemeth to be a great lake of pitch: and it playeth or simpreth, as Water doth, when it begynneth to seeth. There standeth by the pyt, a white man, in a white garment tucked up: his face is mervaylous fayre; he sayeth very lowd.

A white Spirituall creature. - *Ascend.*

E.K. - Now there commeth out of the lake a thing like a lyon in the hinder partes: and his forepart hath many heds, of diverse fashions: and all uppon one trunk of a neck. He hath like feathers on his neck. He hath 7 heds: Three on one side, and three on an other, and one in the middle: which branche from the neck is longer then the other, and lyeth backward to his tayle ward.



The white man giveth him a bluddy sword: and he taketh it, in his fore fote. The white man tyeth this monster his 4 leggs with a chayn, that he can not go, but as one shakled, fettred.



Now he giveth this monster a great hammer, with a seale at that ende where the hammer striketh: and the other ende is fashioned like an hatchet.

The white man sayd - *A horribble and terrible beast.* E.K. - This the white man sayde with a lowd crye.

A voyce, out of the little fyre. - *Seale him, for two yeres of the Seven: For, so long is his powre. The stars, with the earth, even to the third part, are given unto the: The fowrth part thow shalt leave untowched.*

E.K. - The white man taketh the hammer, and striketh him in the forhed of that hed which is in the myddle, and lyeth down backward toward his tayle.

E.K. - Now all this vision, is vanished awaye. The stone is cleare.

E.K. - Now Madimi appeareth, and she seameth to be bigger then she was.

Madimi - *The blessing of God, the* father, *the* Sonne *and (in the* father *and the* Sonne*) of the* holy Ghost, *that you in powre and cumfort, rest uppon you, take hold of you, and dwell with you, that you may be apt to receyve the Cumfort of my childishnes: and the reward of such Innocents, as my voyce beareth witnes of.*
*You both, the Spirit of God, Salute you: Which allwayes cumforteth the Iust: and is the strength and stay of such as are Elected: of whome it is sayd,*

Mittam illis Angelum, in Adiutorium.

Δ. - *Are you Madimi (in the name of* Iesus*) that I may so Note of you?*

Madimi est ex ordine Potestatum.

Mad. - *I am* MADIMI, *and of that ordre, wherein the wonders of God are wrowght with Powre: with you, as my words are: with my self, as my Creation is. Lo, As I have often promised you, so in the tyme of your Necessitie and grief, I viset you.*

*Vide 26. Iunii.

Δ. - *Thanks be to the highest.*

Mad. - *Not as the frendes of the world do, but as a Cumforting Spirit: exalting the Servants of God: and cherishing them with Cælestiall fode.*

Mater Madimi.

*But my Mother is at hand, which openeth unto the, the will of God. Beleve me, many are the Woos of the world, and great are the sorrows that are to come.*

The Rainbow Apocalyps. 4.

*For the lord prepareth his rayn bow, and the Witnesses of his accownt: and will appeare in the heavens to finish all things: and the tyme is not long.*

Faith shall hardly be fownd on the Erth.

*Blessed are those, that beleve: for faith shall flee from the Earth: and her dwelling places shalbe in caves, and unknown Mowntaynes, and in partes of the Erth, which the lord hath kept secret, for such as shall triumph, and reioyce in the Iudgment to come.*

Seven Woos.

·1· *Wo be to wemen great with childe, for they shall bring furth Monsters:*

·2· *Wo be unto the kings of the Erth for they shall be beaten in a morter.*

·3· *Wo be unto such as paynt them selves, and are like unto the Prince of pride, for they shall drink the blud of theyr neyghbors, and of theyr own chyldren.*

·4· *Wo be unto the fals preachers, yea seven Woos be unto them, for they are the teeth of the beast.*

*He that hath eares, let him heare.*

·5· *Wo be unto the Virgins of the earth, for they shall disdayne theyr Virginitie, and they shall become Concubines for* Sathan, *and despise the God of Righteousnes.*

·6· *Wo be unto the Merchants of the erth: for they are become abhominable. Beholde they are become the Spies of the earth, and the daynty meat of kings. But they are foolish: yea they shall fall into the pytt that they have digged for others.*

·7· *Wo be unto the bokes of the earth, for they are corrupted; and are become a wrasting stock, and fyrebrand to the Conscience.*

Mater Madimi.

*Stay, a season, for my Mother commeth.*

---

Δ. - We red over the premises, and so conferred of the Verity and Waight of them. And all this while Madimi stode still, in E.K. his sight. But bycause we were willed to stay, I moved no question: but wished to have some understanding how my wife and childern (at Cracovia) did. Hereuppon, Madimi sayd as followeth.

Mad. - *Here what I say unto the. The king of Darknes whetteth his teeth agaynst the: and rampeth with great rage to overwhelme the world uppon the: And he seeketh the destruction of thy howshold, and thereby thy overthrow: The like of thy children: yea he tempteth thy wife with dispayre, and to be Violent unto her self.*

My Wife tempted to destroy her self.

[Δ. - *Why, with Despayre?*]

*But his lipps are sealed, and his claws made dull: that when he wold byte he can not: And where he skratcheth, the blud followeth not.*

Madimi my frende.

*But heare, what thy frende sayeth unto the. Both in her self, and by him that moveth her to speak, as thow art the Servant of the god of victory, so shalt thow triumph in the God of* Stretch furth and Conquer. Δ ⋇ *Madzilodarp*

This name of God is in the 16th principall Call, begynning, *Ils vivial prt salman Balt* &c.

*Thy wife, thy Childern, thy Servants, and more then that, such as favor the, even the Coverings of thy howse, are under the protection and defence of such as are of powre: against whome, neyther the rage of such as rayng, neyther the fury of Authoritie, (thowgh it hath the help of* Sathan*) can prevayle: for why? God hath care over the. But thy Faith is somewhat lower. Take heade of* Sathan, *he will ioyne him self unto the: But beware of him.*

Sathan his trayterous insinuation to be taken hede of.

*For, Synne kepeth bak the powre of god: which is often tymes deferred for an other Season: yea, even for the Wyckednes of one Sowle.*

A.L.

*Lasky I loke for, but I see not: Behold I wrast my eyes after him, and can not fynde him. Peradventure he hath hyd him self, behynde some mowntain, or is crept into a Cave: for he appeareth not.*

Δ. - *I beseche you, what is the cause therof? Ys he not gon from* Cracovia*?*

Mad. - *Synn is the greatest mowntayn: and he reioyseth, when he pleaseth him self: and in the fury of his flesh, creepeth into a Cave from us. Lo, I loke for him, and can not see him, yet see all the world over. It is a Signe, that* God *is not with him.*

Δ. - *I beseche you, is he not gon from* Cracovia *yet?*

Mad. - *I tell the, I see him not; I can say nothing of him.*

Δ. - *Lord, our* Comming *hither, was to come with him.*

Mad. - *Therfore browght I the hither, that thow sholdest not tarry with him.*

*Knowest thow not, that God is mervaylous in his works? Hast thow not hard of his secret Iudgments? Yf thow hast. Think he hath care over the.*

My Wife Childern and howshold must be moved to Prage.

*For allso, thy Wife and Children, and the rest of thy howsholde, must be moved hither.*

Δ. - *When, I beseche you?*

Mad. - *Let that, be my charge, to answer the.*

---

E.K. - Now here appeareth a little fyre, like the same which appeared before: but it hath no beames from it, as it had before.

Mater Madimi.

Mad. - Hic, et hæc, est Mater mea.

E.K. - She falleth down on her face prostrate: Now she riseth agayn. This fyre entreth into her mowth: She is waxen of higher stature, then she was: She hath now Three faces.

Trinitie:

Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*

Mad. - *I. And I have a few things to say, and I say.*

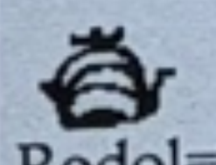
E.K. - I here a mervaylous noyse, as of many mowntayns falling.

Mad. - *Arrise, and beleve. The tyme is come, that of the folish, I will make the wise.*

yf

*And of such as are Sinfull men, my annoynted: Yf they encline theyr eare unto my voyce.*

E.K. - The Noyse is mervaylous: And which of the mowthes doth speak, I can not discerne.



Rodol= PHVS.

Mad. - *First thow shalt write unto* Rodulphus, *as I shall enspire the. Then, shalt thow go unto him, saying, That the Angel of the Lord hath appeared unto the,* [E.K. - a great noyse still] *and rebuketh him for his Synns:*

[E.K. - I never hard any such noyce: it is as if half the world were rushing down hill.]

Mad. - *Yf he heare the: Then say unto him, He shall Triumphe. Feare the not.*

Δ eyther E.K. spake not this or I omitted to write it at the first.

Δ *Yf he heare the not, Say, that The Lorde, the God that made heven and earth (under whome he breatheth, and hath his spirit) putteth his fote against his brest.* [E.K. - a great noyse still] *And will throw him hedlong from his Seat.*

yf

Dei Iuramentum et Pactum cum Δ, de R.

*Lo, thus (I swear unto the) I will do. Yf he forsake his wickednes, and turn unto me, His seat shalbe the greatest, that ever was: and the divell shall become his prisoner.*

E.K. - There cam great flashes of fyre out of her, and so out of the stone: and suddenly she was in her former shape agayne.

Δ. - *In the name of* Iesus.

Mad. - *Where, this voyce, entreth, No man hath to say, For it is the Begynning: So is it Lykewise the Ende.*

The mervaylous begynning of this last Tyme.

*Therfore Enquyre not any more Now, but Cease: For this is the Mervaylous begynning of this last tyme.*

Δ. - *All thanks, laude, honor, Glory, and Empire.*
*be to the Æternall, Omnipotent, and*
*our onely God of heven and earth,*
*Amen.*

† Pragœ

1584.
Augusti 16.
Thursday, Mane, circiter horam 8⅔.

Δ. - Præcibus finitis, I propownded as concerning the boke to be prepared for the Angelicall
writing &c. And bycause Mapsama had delt abowt that point. Therfore I
required at God his hands, the ministerie of Mapsama herein: yf it were his will.·.

E.K. - Here is Madimi.

Δ. - *Blessed be the God of heven and earth, who regardeth the Sincere intent of his seely ones.*

Mad. - *Whan Seed tyme is past, who soweth his corn? Or what is he among men that calleth bak the Sonne*
*a mynute?*
*So may it be sayd of you, which were slak in sowing, and therfore have let pass the benyfit of tyme,*
*wherein your seed might have multiplyed.*
*Behold your labors are in vayne, in respect of that you might have receyved.*
*For August is past, with you, the first day: And* Mapsama *wanteth: Not by him self, but*
*through your negligence: Whose fingers wrowght, and made an ende of an others work: which*
*was tyed to time.*

Mapsama.

NALVAGE *was beaten bak from you: But you consider not his conflict: neyther thank God for that*
*he hath finished for you: With whome* Nalvage, *now, you have no powre.*
*For the Receyver, and Giver for that tyme, were of time.*
*But to the entent, that the Heavens may agree, (bycause they are the light of him,*
*which is the light of his father) I say unto the, that thow must prepare, of fayre*
*and decent paper, a boke: To the entent, that the paper it self, may beare witnes against*
*you: and receyve that, which shold have byn printed in Gold.*

A paper boke
to be prepared.

Δ. - *God he knoweth, and the hevens, that I did the best I could, to have had the boke sylvered.*

Mad. - *It is so: I will beare witnes with the.*
*But where the Watchmen slepe, and do not theyr duety, Theft taketh place: and the enemyes*
*make havok.*
*The Synns of* Lasky, *are not a few: yea they are such as have browght in the Prince of*
*theves: Which had prevayled, But God was watchman at the inner dores.*
*For, he dowted of thy faith: and laughed God to skorn.*

A.L. dowted
of Δ his faith:
and laughed God
to skorne.

*But heare the voyce of him that sitteth.*
*Leapers and defyled people use not to carve, at a kings table: for when his karvers*
*become leapers, they are not: bycause they are expelled.*
*Even so, into my Chambers and Secret Iudgments, entreth not the Incredulous, Prowd, and*
*skornfull Synners.*

Increduli
Superbi
Irrisores

Supra Iulii 23:

*But bycause he became wurse then a leaper, I banished him out of my Chambers, for I am*
*more then a king.*
*Notwithstanding bycause I have sworne unto the, for him, I will suffer him to be*
*exalted: But in the myddst of his Triumph he shall fall: as a prowd tree doth: whose*
*rootes are uncertayne.*

Dei Iusiurandum
ad Dee pro A.L.

*And bycause thow hast beleved me, and hast not Murmured against me: I will be Iust*
*with the, And with this Emperor, shall be thy aboad.*

Misericordia,
Dei super Δ, *cum*
Imperatore Rod.

*And throwgh thy mowth shall spring a Cedar tree, whose top shall towche the Moone:*
*and branches cover the beasts of the felde, the byrds of the Ayre, yea and a part of*
*the Seas.*

Prophetia de Δ.

*Bycause thow hast taken paynes for me, I will deale iustly with the, and reward the.*
*The Sonns of wyckednes are prowde, bycause of theyr promotion: are stowt, bycause of*
*theyr kingdomes and dominions: But they must fall: bycause theyr buylding doth*
*stand on Sand.**

* Matthæi 7. D.

*Do my commaundement: Be not affrayde:*
*For I have new lessons to teache the: and new bokes to open: such as hath byn Sealed*
*in the wildernes.*

New lessons.
New bokes.

E.K. - She is gone.

Δ. - *As concerning the letter to be written unto* Rodolphus, ô *lord I wold gladly know*
*the Argument: and when I shold send it.*

A voyce - Incipienti dabitur.

Δ. - I understand this thus: That, whan I begynne to write, it
shall be inspired from God, as was sayd before.

A voyce - *Cease.*

Δ. - Deo nostro Immortali, Invisibili, et Omnipotenti, sit
omnis honor, laus et gloria: Nunc et Semper.
*Amen.*

---

Augusti 17.
Friday - Mane -

† Pragœ

Δ. - Bycause I wold make no delay, for the letter writing to the Emperor Rodolphus, I framed my self to write, beseching God that I might so write as might be sufficient for the purpose. &c. And thus I wrote as followeth.

Ne dicas coram
Angelo, Non
est Providentia
*Ecclesiastes*. Cap.
·5·

Omnipotentis nostri Creatoris (Christianorum omnium Imperatorum fælicissime, ô Rudolphe) tàm est hominibus incognita illa, quæ cuncta disponit perficitque PROVIDENTIA, rataque ipsa rerum series et coördinatio (à primo ad ultimum) quòd à plerisque, temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur omnia, quæ extra præterve suorum consiliorum designationes, fieri conspiciant. Verùm, quibus est mens divinæ veritatis lumine collustrata, et ad multiplices longisque intervallis distinctas rerum consecutiones considerandas, attentior, evidentissimè deprehendent illi quidem, Quæ, quibus præcurrisse, tanquam causas, occasionesque necessarias, alio priori, et interdum longe diversissimo, tempore, oportuerat. Atque ut varietatem nunc omittam exemplorum, (quæ, ex aliorum hominum inter se collatis vitis, conditionibus, factisque adferre possim,) Exemplum satis conspicuum hoc unicum fieri possit: Nimirum illa, (incredibilis ferè) quæ inter sacram Cæsaream Maiestatem vestram, et humillimum (in Deo) Mancipium me vestrum (ex multiplicibus utrinque præcurrentibus occasionibus) iam quasi instare videtur, In unum (idemque admirandum quid) Combinatio, Divinaque Conspiratio. Ambivêrunt me (Iuvenem) Illustrissimi Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem frater Ferdinandus, vestræ Cæsareæ Maiestatis Magnificentissimus Avus. Hic, Polonii, Hungariæ: ille verò, Bruxellæ, Brabantiæ. Hic, anno 1563: Ille autem, Anno 1549. Ast clementissimum Imperatorem Maximilianum, Cæsareæ vestræ Maiestatis patrem (Immortali gloria dignum) iam tum Hungariæ coronatum Regem, (invitissimo quidem ipso Tyranno Turcico.) eodem in Posonio, eodemque, Anno 63, in deliciis habere cæpi: illiusque rarissimas virtutes, cum fideliter colere, tum posteritati easdem reddere commendatissimas, opere quodam conabar Hieroglyphico. Quo etiam in labore exantlando, animus mihi præsagiebat, Austriacæ familiæ, alium fore aliquando aliquem, in quo maxima mea spes, et publico Christianorum statui, Res, confirmaretur, (vel confirmari poterit,) Optima, Maximaque: Vestræ igitur Cæsareæ Maiestati, Imperatorum Romanorum (ex Austriacorum Principum nobilissima familia) mea ætate florentium, QVARTO: Adsum, et ego, Triplicis Alphabeti, litera Quarta.* Atque ita adsum, ut me ipsum ad pedes Cæsareæ Maiestatis vestræ demissè osculandos, offeram: plurimùm gavisurus, si qua in re, Christianæ Reipublicæ Imperatori tanto, talique, gratus utilisvé esse potero.

Libelli Monadis
Hieroglyphicæ
Theoremate 20,
iam ante 20
annos æditi.

*D
Δ
ד

Vestræ sacræ Cæsareæ Maiestati, soli, Si hæc
aliquandiu constare patiemini (neminique detegere
velitis) rem facietis valdè necessariam.

Pragæ. A$^{o}$. 1584. Augusti 17:
Cæsareæ Maiestatis vestræ
Humillimus et fidelissimus
Clientulus
Ioannes Dee.

Superscriptio erat hæc.
Serenissimo ac Potentissimo Principi ac Domino
Domino Rudolpho, Dei Gratia Romanorum Im=
peratori semper Augusto, ac Germaniæ, Hungariæ, Bohemiæ &c.
Regi, Archiduci Austriæ, Duci Burgundiæ Stiriæ Carinthiæ &c.
Comiti Tyrolis &c. Domino meo clementissimo.

†

Pragœ

Augusti 20.
Monday - Mane circa horam $7^{am}$

Δ. - Præcibus ad Deum fusis, ex more nostro &c.
·1· I propownded: Yf the letter written for Rodolphus, were, as it shold be:
·2· Secondly, bycause we were willed to invite the good Angels, for the boke writing, I axed, how we shold Invite them.
·3· As concerning our wives and my familie sending for: I required, when that shold be done.
Δ. - Quickly Apparition was made.
E.K. - Here is Vriel.
Δ. - *Welcome be the light of the highest.*
VRIEL- *Wo be unto the world: for her light is taken away.*
*Wo, Wo be unto man, for the eye of light hath forsaken him.*
*Wo, Wo be to the Understanding of man, for it is led out, with a Threefold*
*Wo, Wo be to the Understanding of man, for it is led out, with a Threefold*
*Spirit, * the Spirit of error and ignorance.*

* aliquid deest forte The Spirit of Pride.

This Testimonie to be beleved: uppon great displeasure els.

*And Wo be unto such as beleve not the glorious and superëminent light of this Testimonie.*
*For they are not written with the life, neyther shall theyr portion be with the Living.*
*Thus sayeth he that is a mere stoane, (which sitteth betwene the seat of light and darknes) whose wyngs are great, and more then mighty: wherwith he gathereth the sterrs, and the powres that hang uppon the firmament, of the first and lesser light: placing them and powring them, in the Spirit of Truth; and throwgh his own powre, the powre of the Word, whereby all things are, and are comprehended: in that he is aswell in the hevens of Glory, Chastitie, and Message, as allso in places unknown to us:*
*Behold, those that dig into Nature, with dull Mattocks, and dull spades, are such, as of every congeled substance can imagin, but not Iudge: are foolish, and of the world; whose Imaginations, are become the Instruments of Vanitie, and the persers of him which is the father of Ignorance.*
*Wo be unto them; for theyr Disputations and doctrines, are Dogmas, and dull.*
*Wo, Wo unto them; for they are such as please them selves, and are become fathers to many lewd Childern: of whome it is written,*
*They are become stifnecked and prowde, and the followers of their father.*
*Therfore have I gathered my self to gither, and am hidden from them. bycause they are Prowde and haters of Innocency.*
*These teach not unto you a doctrine, Neyther are you Partakers of theyr Bankets.*
*For the Spirit of God, is playne, pure, and most perfect.*
*These breath not uppon you: neyther are the Ornaments of your Garlands enterlaced by these: But by him are you lifted up, that is the God of Iustice, and the Discloser of his own Secrets: and the Hedlong drawer of things to an ende.*

God to us is the discloser of his own Secrets.

*Therfore Beleve, and Dream not with the world. For the world shall perish; and all her adherents: and shall be cast into the pyt of wo everlasting.*
*Read the Scriptures, and Understand them: But wrast them not, with the wycked.*
*Loke into the Simplicitie, and Nakednes of God his promises.*
*Vew the Innocency of some that receyved them:*
*And let not the wyckedness of those that the Lord made vertuous, go out of your remembrance.*
*But so Triumpheth true powre: So gathereth he him self to gither to discomfort the Serpent.*
*Of the lightest, he maketh the hevyest: and of the weakest the strongest: And in the weakest Vessells, worketh he his mercy.*

*And why?*
*Behold: least the world, in her prowde Imaginations, in the ornaments of her perls, and most pretious witts, shold brag, saying*
*I can compare with the lorde.*
*Heare my voyce, for it is of God.*
Humilitie — *The world bringeth furth no good thing: Neyther are the doings of man accepted, but where the spirit of humilitie dwelleth.*
*Out of the depth of darknes, hath God made light: And lo, the light is great and the darknes comprehendeth it not.*
*So, in the Weakest will he be exalted.*

Vriel hath a towre to buyld &c.

*The Spirit that speaketh unto you is he that hath a Towre to buyld: a strong Towre and a mighty. yea such an one as hath not byn from the begynning: No, not from the begynning.*
*Great is the fowndacion therof: for, it is of Iern.*
*But greater are her walls: for, they are of Diamond.*
*Most great are her Turrets, for they are the 7 heds, that behold, iudge and gather: And they are made of Truth; the Spirit of Æternitie.*

Δ and E.K:
*Unto the laying of every stone, are you made privie.*
*And for this Towre are you provided.*

Pater ·1· *For Lo, the first hath appeared, and shewed him self mightyly.*
filius ·2· *And the Second hath redemed, and overcome Sathan.*
Spiritus Sanctus ·3· *And Lo, the Third appeareth, and shall visibly shew the Powre of God to all Nations.*

Desolatio, de qua Propheta loquitas est. *Apocalyps.* Cap. 18. F.

*For Now commeth the Desolation of the world: And the fall of her Pride.*
*And this is the last Rod, that measureth: and shalbe broken:*
*for, it is sayd,*

* *Apocalypsis.* Cap. 6.

*Now, will I heare you from under the *Alter.*
*Now, will I revendge the blud of your brethern.*
*O you Ignorant, and of weak faith: know you not the tymes that are to come?*
*O you that spit out the meat of Cumfort: yea when it is put lovingly into your mowthes.*
*Why are you sorrowfull: Why reioyce you not, that the God of Iustice is gyrded, and hath whetted his Sword, apon a Thowsand Thowsand Mowntaynes of fyre.*
*Why laugh you not the world to skorn? And deride her fornication?*
*Weepe not apon her: for she is accursed:*
*Neyther wonder at her; for she will be more wonderfull.*

Δ *Ecclesiastes,* Tempus est Tacendi et Tempus est loquendi: veluti de Transfiguratione Christi. *Math.* 17. B, *Marc.* 9. B, *Luc.* 9. B. 12. A. Constat: Et proprie *Matthæi* Cap. 10. C. Quod in aure auditis, prædicate super tecta &c. *Luc.* 12.

*You have receyved this Doctrine in Chambers, and in Secret places: But it shall stand in the great Citie: and uppon 7 hills: and shall establish her self in truth: purifie the Walls, and swepe out the dust and Copwebs (the works of the venemous) that it may be cast into the river, and browght into no remembrance.*
*Yea, it shall sit in Iosa*phat, in Iudgment, against the Wicked: and shall become a fyre engendred in the Cave of Thunders.*

* *Ioël,* Cap. 3.

Feare not

*Therfore, When you are commaunded, lift up your heds: and feare not: for whome the Heavens shall fight.*
*But in your selves, be Patient: and Contynue to the ende: That your Crowns may excede the Garlands of the Erth.*

*Promise of Visitation for the 48 great Calls, and the Holy boke writing and practising.

*Thus sayeth the Lord.*
*Lo I have promised the, that my Angel shall viset* the: And so it shall be.*
*But, yf I now viset the, Thus will the world say hereafter,*
*Lo, he hath fayned a Doctrine for him self.*
*Lo, he excelleth in subtiltie.*

Legislatio manifesta et in loco Sanctificato.

*When I gave my laws, they were not Secret:*
*Neyther was the place unsanctified.*

Antichristi Eversio per *Spiritum* Sanctum futura. *Epist. Pauli ad Thess.* secunda cap. 2.

*When the Cumforter commeth, - gyrdeth him self agaynst the sonne of *Wyckednes, Then must you be known, and seen unto the Earth.*
*But I will give the the Choyse.*

An Election, or choyce, offred to Δ.

*Chuse therfore, whether thow wilt banket Now: bycause I have promised the.*
*Or tarry, till I see the tyme more Convenient.*

Ro= Dol= phus Imp.

*For lo, yf Rodolph harken unto my voyce,*
*He shall Wonder, and reioyce with the:*
*And I will exalt him, above the kings of the earth.*

*Stay a while: I come agayne.*

Δ. - After we had stayed a while, and red over the premisses & talked of the manner of the Choyse or Election offred: & the dealing with Rudolph, we thowght good to beseche god to regard his promise, for his glory & honor & we most humbly to thank him that he wold offer a choyse to me, a man of no worthynes, nor wisdome: therfore most desyrous to be entred spedyly into the schole of wisdome, wherein we might grow, & attend the oppertunityes, of any thing to be done or sayd by us. So that (if it wer his will), we were & are desyrous now to be visited, as his most mercifull promise importeth.

E.K. - Now Vriel is here: He hath ~~browght~~ a chayre, and is set down in it: it is like a Throne.

A Vision.

Here I see a grene hill: & I see theron three men, like lerned men: in gownes of puke collor: they have hatts on theyr heds.

Vriel hath in his hand a thing like a rolling pynne (of half an ell long,) of gold.

The Garden of Cumfort.

I see beyond the ~~hill as the~~ men, a very fayre park, encloased with pale, pyked &c.

I see roses & lillyes & goodly flowers in one part of it, and fayre ronning water in it, & little hills and all manner of byrds: And in the myddle of the park, is a turret & in the top of that, a rownd thing like a stone which giveth light all the park over: but without the park pale, it is duskish or dark.

These three men stand to gither uppon the pitch of the bank of the hill that goeth down toward ~~the park~~ Vriel ~~ward~~.

There appere three diverse fayr wayes, to the park, two from the hill where the men stand, & one from the place abowt Vriel.

·1· I see one man walk in the park: & he pyketh flowres & putting them to his mowth, they smoke, as the smoke of the snuff of a candell when the candell is put out.

·2· I see likwise an other man gathering of flowres there, & he wold put the flowres to make them stik on his Coate but they will not hang on but fall down, it is so bare.

·3· I see a third man, who hath his robes all belayed with lace of gold great & small, & diverse precious stones, & on his hed a wreath like a garland very broade beset with very bewtifull pretious stones: & he trymeth him self all over with the flowres of the park or garden.

Now the three men are come from the hill, before Vriel his seat:

.1. one of the men - sayth *I most humbly beseche you that I may have access into the garden of Cumfort.*

Vriel - *You shall: I am contented.*

E.K. - Now they three go toward the garden of Cumfort: they point one to an other, & seme to talk one with an other. They go in the path which leadeth from him,[Vriel] toward the park.

Vriel - *These are[Δ] wise men, for they shall scape the danger*
*of the first[Δ] & the second, & shall live as the third*[Δ]
*in Cumfort & pleasure.*
*For, behold, Those which have entred, and now shall entre*
·1· *have deserved theyr reward.*
*But some there be that entre & respect not the ende*
*and such shall they be as he is, which defyleth the flowres.*

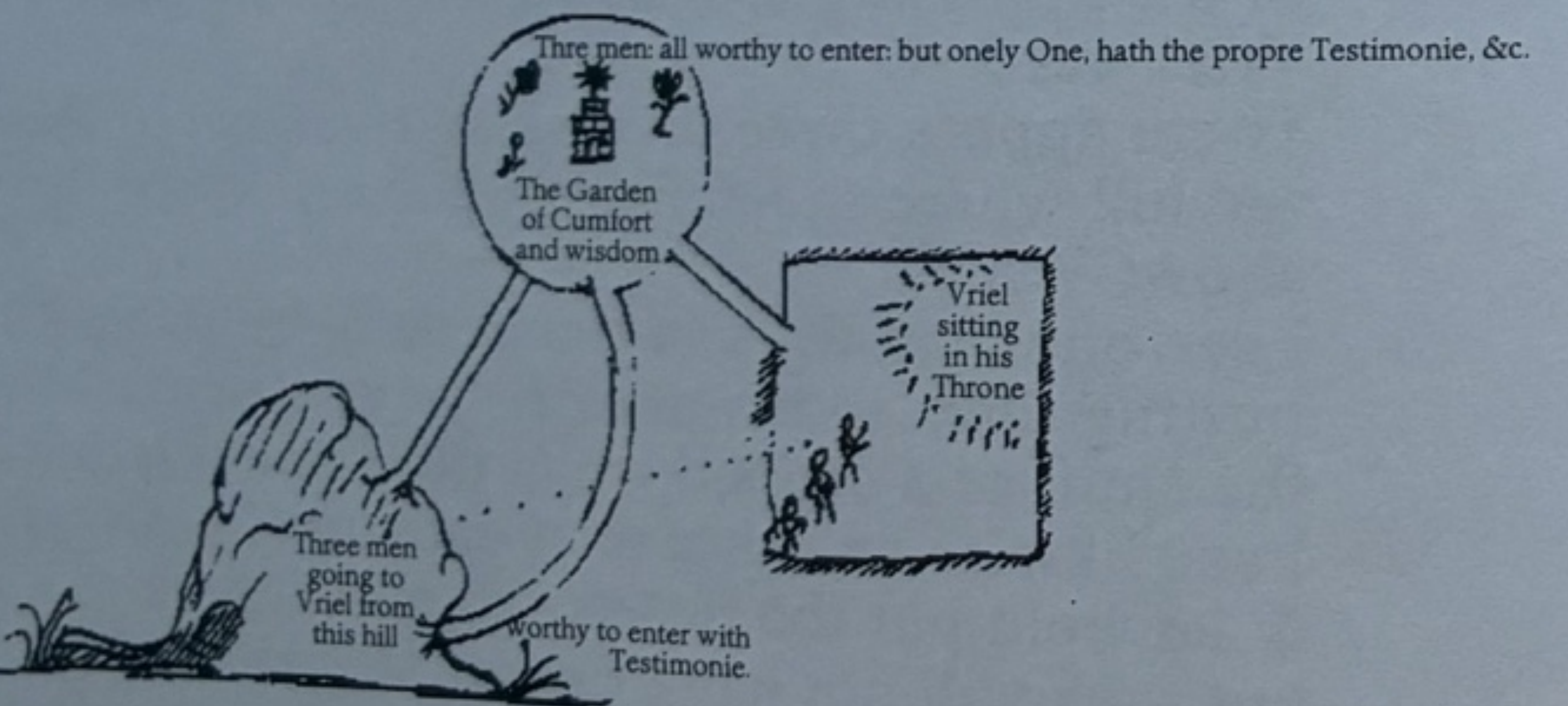
Δ - He meaneth of the first & second which gathered flowres, and of the third.

Respice finem.

E.K. - Now there commeth a man from the parkward, & meteth those three men & giveth them three very rich garments: they put of they former garments, & put on those rich & beawtifull garments.

Vriel - *Other some there be, and go the middle way bycause*
·2· *it is the next & straightest, & those be such as enter*
*with theyr own ornaments, which are very pore & bare*
*& uppon whose garments can hang no pleasure.*
·3· *Some there are that enter from[1] me (for without[2]*
*me none entreth into that garden): and bycause*
*I am the light of him that lighteth, by Creation, therfore*
*is there a way perfect, & beareth testimony from*
*me, wherby they are thowght[1] worthy, & are*
*[2]apparayled for that place of pleasure, & so worthyly*
*enter.*
*Lo they enrich them selves, being made rich with the*
*beawty of so pleasant flowres: & they allways*
*drink of the water of wisdom to theyr cumfort &*
*contynuance. Blessed is he, that so entreth.*

Note. Causa Sine qua non: et causa proxima et propria ut differunt hîc.


Thre men: all worthy to enter: but onely One, hath the propre Testimonie, &c.
The Garden of Cumfort and wisdom
Vriel sitting in his Throne
Three men going to Vriel from this hill
Worthy to enter with Testimonie.

A defyler of flowres.

.1. *He that defyleth the flowres, was worthy, to enter into our*
*garden: but bycause he cam not hither to my throne*
*and so toke the way descending from the hill* [to me]*: & browght*
*into the garden of wisdom, his worldly apparayle, which,*
*lo, is allways as a myst betwene him & true*
*wisdom, yet he thinketh him self satisfyed:*
*He whose coat is bare, was allso worthy:*
.2. *But bycause he thowght him self worthy, & visyted not*
*my seat, he toke the myddle way, where are no*
*ornaments: Thefore he browght in his own nakednes,*

The Garden of wisdome.

*which is so thredbare, that the flowres fall of it, as from a*
*marble stone, as the waters glydeth of it, as from the*
*back of a falcon*
*Behold, I Sitt: happy are those, that come unto me.*
*Lo, you see, you may become wise, with the Clowdy,*[1]
*wise with the bare,*[2] *and wise with those*
*that are*[3] *advanced, and dwell in true wisdome.*
◐ *The gate that thow shalt enter into, is a fyre of fury*
*and of revendge.* ◐ *But be it unto the, as thy*
*Election is.* ◐ *Even from the begynning, nakedly.*
*Open unto* Rudolph *the manner of Gods visitation:*
*Shew unto him the holy Vision: for I will make the*
*unto him an hand, an arme, yea an half body.*
*Yea I will be mercifull unto him: and Seale him for*
*my self: and he shall be thy Cumfort.*
*I will put my feare into him, and he shall be afeared to*
*Synn, and he shall become a rod to those that are synfull.*
*Happy are those, whose works are a hope,*
*and whose faith deserveth the ayd of my light.*
*This is of God, and I am the finger.*
*Happy are those that are directed by me,*
*for, in me, is the true path, and light of direction.*

Thre manner of wise men.

Fury and Revendge.

Rudolphus the Emperor must be made pri=vie of all.

RVDOL=
PHVS
IMPER.

Opera
Spes
fides
Meritum.

E.K. - He is gone.

Δ. - *As concerning this gate (lastly spoken of), whereinto I must enter, that it is a fyre of fury, and of revendge:* O Lord, *I am affrayd yf that phrase be of any displeasure to me: for I referred my election to the will of god, as was for his honor and glory, to be graunted: and I have long made petition to god for your help: and I desyre nothing ~~for my own~~ that shold ~~offer~~ make the highest offended with me. But perhaps the servyce of god wherein I am to serve him in, now, (with his talent of Wisdome to be imparted to me), consisteth in the exercution of the Iustice of god, with a furious and revendging fyre; as under the alter, they lye & cry for, &c.*

*Apoc.* Cap. 6.

Vriel - *Thow hast sayd.*
his voyce.

Δ. - *All laude, honor and praise be unto*
*the Almighty, Wise, and our*
*most mercifull God*∴
*now and ever.*
*Amen.*

## † PRAGÆ

## Tuesday. 21. Augusti. ante meridiem horam circiter 9am

Præcibus finitis: et invitato Vriele ut nos illuminaret, dirigeret,
consolaretur &c.

E.K. - Vriel is here, and abowt his hed at a little distance, is a
bright part of a circle like a raynebow, &c.

Δ. - We propownded unto you yesterday (ô you faithfull messager of
the highest) as concerning this letter, how it is liked: when it
is to be sent, & by whome, &c ~~how~~.

Erth.

Vriel - O erth how great a monster art thow, & how great is thy
wyckednes, which makest dull mans capacity, & carriest
him away into an obscure & rash sense? not without a cause
art thow hated with the highest; yea not without a cause
are thy garments made short:
My brethern how long will you be greivous to the lord:
how long (I say) will you, be without understanding.
O, how long will you consider your own commodyties, & neglect
the harvest of the lord?

[Δ. - I understand nothing of the occasion of these speches.]

Vriel - But behold, for you have chosen unto your selves a Visitation,
and have broken the visitation of the lord.

A reprofe our choyse made.

For when you wer commaunded, you went not, & unto your
selves you chuse dayes: for avantage:
Well, I say, Take your choyse & become wise.
for I am redy to deliver. I say prepare
your selves, and be ready: But I feare me,
(yea I know it) that you will become foggy
& mysty. Notwithstanding thus sayeth the
lord: Since you will become wise, Chastise

Prepare

your self, for a few dayes: & absteyn, & you
shall see that I am a god, that can viset, &
mightyly. I am not man, that my promises

The promise becometh Life.

may not be, neyther speak I any thing that
liveth not: for I am light, and the bred of
Understanding.

God well pleased.

A new promise to Δ.

Bycause you have followed my commaundements
(yet some of you obstinately, & rather, as reprehenders
then obedient servants) I will put a snaffle unto
Sathan, & unto his ministers, & thow shalt syt in
iudgment against the wycked: for I will multiplye
the & thy howshold: And of thy seede, yea

□ Camber: Vide A° 1582. ·15· Martii.

even of thy seede, will I finde out a Ca□mber, &
will roote out a people, which I have long

* Δ forte intelligit Rolandum infantem meum cui vitam restituit Deus (miraculose quasi,) Cracoviæ: a° 1584: Iulii 14: Sed, Deus tu nosti, quod hoc mihi tam mirum videtur quam virginis Mariæ pregnantem censeri &c.
Vide Septemb. 21. - Misericordia Dei promissam.

favored. And for this cause sp*Δared I him unto
the: for unto him that loveth me, will I be a
iust rewarder. The braunches of the wycked do I
cut of & make worser then the asses dunge.
But unto the faithfull will I send honor, & a
crown of reioysyng.
Hui, who is he, that I can not reward him?

Or where dwellest thow, (in heven or in erth.) that art,

Δ, must be placed here in Prage.

& reioysest not by me? Yf thow follow my commaundements
& I ones begyn to love the?
I have told the, that I will place the here.

[Δ. - In this Cyty?]

Vriel - Not as a Cytizen, but as an owner of many howses.
But take hede, thow be iust to me, & do that I
commaunde the:

Δ. - Lord, thow knowest my hart, help & supply my wants:

Vriel - Behold, the Corn is not ripe, neyther are the grapes red,

NOT YET stuards overseëers Laborers.

nor the son hath not yet seasoned them, Therfore, yet,
nede I not Stuards, but overseërs: And as yet,
laborers are to me, as shaddows.

The Lord his visitation is no yet.

Bycause, not yet, no, not yet, is the tyme of my
visitation: therfore he that bringeth his Syckle now,
must not reap for me; but must reioyse in him self.
Happy is he that tarryeth the lord, least afterward
the dores be shutt, and the feast at an ende.
All wisdome, (and Sciences, comprehended in wisdome)
that worketh for him self, is of the world. But the
wisdome that I gyve: I give openly & without
reproche. That I allso reioysing in the wisdome,
may be glorifyed & exalted with a diademe of honor.
When Sodom Cryed for Vengeance, had I it not ready?
Could not I from heven have consumed them with the breath of
my own mowth? I, in my self, know it, and am
witnes. But lo in the pride of theyr filthynes

Tyme.

I had regard to tyme; And (that it might be
known to all nations,) lycensed my Angels & gave
them powr: And lo then made a promys unto all nations

A promyse to Abraham.

that they shold be blessed in Abraham: even the same
mowth, that destroyed the Sodomites.

Seth, the third sonne of Adam.

These things did I; as unto Noë: and unto Seth,
whome I loved: I made them privie of tyme to come,
and opened unto them my Iudgments: bycause the world

A promise made unto us.

shold be iustly condemned.
After the same manner, made I a promise unto you:
Lo after the same manner, have I called you to cownsayle.

The choyse misliked.

But you have chosen the lowest, & have refused the highest
places: & have regarded your own cumforts, & not
my visitation.
I commaunded the not: to go into the woods, & to fetter
wolves: neyther to saw the Tygres teeth.
I delivered you not unto the wycked, neyther suffred
I them to reioyse over you: But I have browght

The Mercies of God uppon us.

you from death & from the dayes of lamentation,
and have delt with you, as faithfull brethern do
in theyr divisions: Not that I forget my self,
but that I wold be magnifyed, & that you

*might see your wyldenes, & naked rashnes:*
*Many are there uppon the erth, which wold have burst*
*with gladnes, & have rent theyr garments in peces.*
*Yf I had towched them with the least of these cownsayles*
*(So I call them bycause they are my secrets).* Δ ⁙ to Prage
*Ys it not suffycient that I have browght you hither safe?*
A sure help, ~~of the Empe= ror~~, promi= sed.
*Have promised you a sure help?*
*Lo, you wrast me,* [Δ - This spoken in respect of God his iudgment requested of the letter.]
*for what is he of the world, to whome I shall confirme*
*letters?*
*They greve me, bycause they are the doings of man.*
*O man, let man answer unto the, and let it suffyse*
*the, that the mark, wherat thow shotest, is in my hand.*
☞ *My work is not a work of howres nor of dayes.*
Do the Lords Commaundement spedily.
*But when I commaunde, do spedyly.*
Note, Signes.
*When the thunders fall from heven, and burn up the*
*erth, skalld her face, and leave her naked:*
*Then, Then, will you beleve me.*
Δ I understand not this.
*Behold He that is a man, being new born, is*
*accownted a monster.*
*Ys it not written? Lo the lord loked from heven in*
*his visitation, and in the mydday, and groned uppon*
*her, for she had vexed him.* Δ ⁙ the Lord.
*Happy is he that is ready when he viseteth.*
*That which I commaunde, let it be done.*
*For whan the kings of the erth, say do this,*
*They play not also the parts of theyr servants*
*& subiects, but lo, it is done.*
*Suffer me (I pray you) to have that favor.*

Δ. - Deo n*ost*ro misericordi, Pio, et
Iusto, sit o*m*nis honor
laus et gloria, *Amen.*

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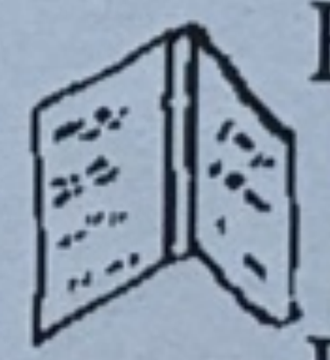
21 Augusti. Tuesday. Pragæ.

After dynner, as we (E.K., and Δ:) wer in my study, and conferring
of my Choyse, and very sorry that we had made our Choyse
not of the best: E.K. saw Vriel in the stone, which
yet stode unput up: & sayd, he had seen him there ever syns we began:
So comming to the Stone he sayd as followeth.

Vriel - *Murmur not among your selves, But reioyse & be glad:*
*and sownd into the greatnes of Gods mercyes, which*
*beareth all your weaknes, and leadeth you throwgh the*
*foggy & perilous mysts of your dayly temptations,*
*even by the hand: And now, not onely giveth*
*but allso exhorteth.*
*I speak wyth you, as a man,*
Note our unaptnes yet, to be visited. *Ecclesiastes* cap. 1.
*yea, let me speak with you, as a man.*
*You are opprest with synne & with the world, & are not*
*yet apt, for the visitation of god.* [Δ - In malevolam an*im*am non introibit sapientia, nec habitabit in corpore subdito peccatis. *Ecclesiastes* cap. 1.]
*My brethern god hath delt mercifully with you, that*
*hath opened unto you, these three wayes: desyrous*
[E.K. - He speaketh other language, I understand not.]
The work= man and the work, must be cor= respondent: To Δ, was sayd, Tu fac: supra, to E.K. Tu vide: To A.L., Tu vive:
*that one of you might have entred into the highest*
*gate. And why? Bycause the workman*
*might be able & correspondent unto the Work,*
*and tyme, (of the lord,) to come.*
*God hath done many great things for you: but you*
*will not see them.*
*Tarry a while, tyll I come agayn.*

E.K. - He is gone beyond a thing like a hill.

Δ. - After half a quarter of an howr he cam again.



E.K. - He hath a payre of Tables in his hand, made
as of white bone: & there in, are many names
written orderly, one, under an other.

E.K. - Yf I thowght this to be of God, and this to be Vriel in dede, it were an other matter
but theyr to much familiarity maketh me dowt. Δ. - The old saying
is true, in you: Nimia familiaritas parit contemptum.

Vriel - *Beleve me, by heven and earth, I am true Vriel.*

E.K. - He hath an other boke holden unto him, by one standing
by him, who is like a shaddow.

Vriel - *Give eare, say, and Chuse:*
A New choyse, by god his great mercy gran= ted.
*for after this tyme, there is no Choise.*
Dee, *thy age and contynuance in this world, in*
*flesh, according to the finger, and second pro=*
*portion, which you call nature, is* 73 *yeres*
73½ Dee his age.
*and a half: and here it is.* [Δ pointing to the other boke]

E.K. - He that is like a shaddow openeth the boke, it
seeming to be of yern or steele. In which boke
appereth diverse names, as Bamasan, Corsax

Tohomaphala, &c. [Δ - These semed to be names of Good Angels propre to peculier men.]

Vriel - *$\overset{\text{E.K.}}{\textit{Thow}}$ dost more then thow art commaunded* [Δ - bycause E.K. he red those names.]
*Yet, cease a while.*

E.K. - He spreddeth a thing like a clowd before them.
E.K. - Now he appeareth agayn, & the other with him.
Angelus bonus E.K. } E.K. - Sudsamna, appereth in the boke, and agaynst it, 46.
Vriel - *So much shallt $\overset{\text{E.K.}}{\textit{thow}}$ live by nature, and dy Violently.*
E.K. - Now he is covered agayn.
E.K. - Now he is here agayn.
E.K. - Aflafben standeth written in that boke, and 73 with a prik over the upper part of the figure 3
E.K. - The boke is very big and full of names; and numbers against them: The leaves are very thyn.
E.K. - Now ~~he openes~~ Vriel openeth his boke, him self,
Aflafben my good Angel. } And there appereth, agaynst Aflafben, 122.
Sudsamna E.K. his good Angel. } And against Sudsamna appereth - 87.

Vriel - *Beyond the which, you can not:*
*Notwithstanding this life, is allways given by god,*
*or at the intercession, of some one, or one, of*
Vita Naturæ / Gratiæ *us, his angels.*
*The other is Naturall: notwithstanding is shortened*
*throwgh the Synne of man.*
*I am a witnes to my self, that these bokes, and words*
*are true.*

E.K. - Now he is in his clowd agayn.
Δ. - After a while, they appeared agayn: as before.
E.K. - They loke very gravely on their bokes.

Vriel - *Behold my brethern, God is ready to open his mercifull*
*store howses and gates of Understanding unto you:*
*But he that liveth for him self, and for the ende of*
*this Shaddow, limiteth his wisdome with this number:*
*and shall both have an ende at ones:*
Δ As King Ezechias did. *Regum* 4: Cap. 20. } *But he that turneth him to the wall, and wepeth bitterly, shall*
*enter into this boke: But he must not buyld his own howse,*
*but an howse for the lord: Neyther must he be*
Note { *visited by the Challendg of promise, but by the*
*mere mercy & good will of god; & at his pleasure,*
*& appointment: he that hath Understanding,*
*let him heare:*
*Behold, this his pen, is a pen of steele.*
*But that, that I raze with all, is of gold, and a*
*percing instrument.*
Augusti 23. *Yf therfore your Visitation shall be* af⁎ter to mor⁎row
*and that you covet to buyld (bycause you are men)*
*Then give your names unto the yern:*

Our new or reformed Choyse. } *But yf you will remember the lord, and ad any thing unto*
*his buylding, faithfully, Then Vow your names*
*unto me, In the name of him, which Created you.*
A great Mercy and Mysterie. } *After this tyme, there is no choyse.*
*Therfore, Consider: for, never before, (but ones), was*
*this Mysterie, and mercy of God opened unto man.*

E.K. - Now he hath drawn the Clowde to him.

Δ. - *I am not hable (o lord) to give the condigne thanks*
*for these mercyes: But thy will be done: Not as*
*we will: nor as we have rashly and blyndely*
*(before) Chosen: But this is our Choyse, to be thy*
*servants all the dayes of our life: and we desyre*
*not long life, so much, as the favor which addeth*
*those dayes, wherein our faith may be frutefull*
*throwgh thy graces abowding in us: I renownce*
The former Choyse renownced. *my former Choyse, I challendg no promise,*
*But require the (O God) of thy fatherly goodnes to be*
*my light, directer, staf, strength, defence, & Cumfort, now*
*and ever. Amen.*

Vriel - *All ways call unto me for the Testimonie and*
This Day. } *witnes of the promise of god, and the remembrance*
*of this day.*

⁎ 122 87. } E.K. - He hath written after the numb⁎ers in
his own boke: Est, Est.

Δ. - Ad laudem, glori*am*, et honore*m* Dei, Esto,
Esto. *Amen.*

Rodolphus. Vriel - *Now deale with* Rodolph, *and be not Slak:*
*for untyll thow have talked with him, I*
*appere no more.*
*Thy haste shall prevent the slander of wycked*
*tungs, whome* Sathan *hath all ready styrred up*
Δ. - *I understand of none.*
Wycked tungs all= ready busye against me. } *against the.* ^ Vriel - *It is best thow understand it not*
*at all* ∴

E.K. - He putteth a Clowde over all the stone
like a white wrinkled Curten: & so disapereth.

Δ. - *But thowgh you appere not, yet of* Madimi *I*
*may require answer to know when my wife and*
*Childern are to be sent for, &c.*

E.K. - There is no answer given.

Δ. - Fiat voluntas Dei, iuxta: illius
beneplacitum: cui o*m*nis laus gloria
et gratiaru*m* Actio, nunc et
in omne ævum.
*Amen.*

Δ. - I receyved letters from my wife that she and her Childern are well. God have the praise and thanks therfore, *Amen.*

Augusti 24:
Friday: a meridie.

Being willed to deale with Rodolphus, first by letter, and than by speche: I thowght good to send the letter, before written, for the Emperor; by the Noble Don Wilhelmo de S^to^ Clemente ———— the king of Spayne his præfectus Negociorum with this Emperor, and thereuppon by Emericus Sunttag, the Lord Lasky his Secretary, I wrote thus to the for sayde Don Clemente, and sent it this Bartholomew day.

Ea est hominum in terris Conditio (Nobilissime vir) ut sibi soli nullus natus esse Videatur: Immò neque sibi ullus omnia sponte nascentia, vel ultro ab aliis oblata, quæ sibi maximè sunt necessaria, recipiat. Mutuæ inde hominum emerserunt Societates, mutuæ amicitiæ, Mutuæ operæ, Mutua dona, Rerum commutatio, et emptionis, Rerumque venditionis contractus: Aliique diversi hominum existunt status, unde hominum inter homines, et cum hominibus multiplicia procurantur officia, commerciaque. Neque omnium istorum, sola est utilitas, vel (quæ peribit) voluptas, scopus ille, vel finis, quem attingere conantur et student: Sed aliud aliquibus est propositum, quod Divinius quidem est, quod Virtutem vel Honestatem nominare possumus: quæ cælitus demissa, hominum informet mentes et ornet, sibique coäptet: Adeo ut Sedibus illas reddat cælestibus dignas. Illud, Illud ergo est Illustrissime vir quod excellentiam vestram tam mihi pridie reddidit attentam, benignam et perhumanam. Illud est quod vestram refricabit memoriam, et vestrum insigniter acuet ingenium, in causa mea, suæ Cæsareæ Maiestati tam proponenda, quam commendanda: eoque tractanda modo, quo illa tractari Arcana debeant, quæ a paucis credantur, et a paucioribus intelligantur: Verissima licet sint, et ex sese utilissima. Quo Pro=citius Cæsareæ sua Maiestas, mirabilem hanc et maximam Dei, non Pro=videntiam solùm, sed bonitatem etiam, amplexus fuerit, eo Citius et abun=dantius, meæ ad illum legationis constabit Sinceritas, bonitas et Utilitas. Voluissem equidem hunc inclusum libellum, literasque inclusas vestræ excellentiæ ipsemet attulisse: Sed (cum venia sit dictum) ex digiti pedis mei offensa cuticula, non tam commodè possum hodie pedes venire. Proinde amico meo hoc onus imposui, ut (Cum vestræ excellentiæ manuum deosculatione) omnia mea vobis offerat servitia: hocque, quicquid est, pro sua Cæsareæ Maiestate, traderet munusculi.

Pragæ. 24 Augusti 1584.

Joannes Dee.

The Superscription of this letter was thus:
Illustrissimo Domino, Domino Don Gulihelmo
de Sancto Clemente Serenissimi atque
Catholici Hispaniarum Regis Negociorum
apud Sacram Cæsaream Maiestatem &c.
Præfecto, Domino meo Observandissimo.

Augusti 27:
Monday, Mane Circa 9^am^:

Præcibus finitis, I propownded to God, of Madimi fowr things.
First what was the cause of the error recorded Febr. 18 this a^o^ 1584 at Lasko of Sir Henry Sidney his death.
Secondly In what sense is this to be understode, which Madimi willed me to say to Rodolphus, *An Angel of the Lord hath appered unto me*.
Thirdly, Madimi sayd as concerning the tyme of ~~sending for~~ my wyfe & childern & howshold to be moved hither, *Let that be my Charge to answer the*.
Fowrthly, Madimi willed me to write to Rodolphus. And I have done: & ‸caused it to be delivered to Don ‸Wilhelmo de Sancto Clemente, the Spanish Embassador: to deliver it to the Emperor: *God prosper it. Amen*∴

E.K. - Here she is.

Δ. - *The eternall roots of Verity bring furth frute to the cumfort of such as delight in the pure verity for the servyce of God: &c.*
*And you* Madimi *as a minister of the highest in verity, are unto me welcome.*

Causa sine qua non.

Note this phrase of sownd.

Mad. - *Even as mans finger* $\boxed{\overset{\text{or}}{\text{of}}\text{ a thing}}$*, towching, moving, or forcyng an instrument musicall, is the cause without the which it can not sownd, or drink up the ayre: which agayn seking yssue, & feeling a* Δ-ℵobjection *staye, is the cause of concord or dissonancy: according to the inward Spirit & imagination of the thing that moveth, or of the finger moving. So the erthly part of man, which hath no motion of it self, (radically),* moved *moveth by towch or finger, (what so ever,) spirituall and sendeth out sowndes, not according to her self, but according to the fyry, yea invisible, & spirituall powre: wherwith all it is moved*∴

Thre movers in man con=curring.

*Hereby we lerne, that mans body, and his organicall motions, hath three manner of movers;* Centraliter, *by the property & perfections of the Sowle, a* Superiore, *and by descension, from the Angels or participants of Understanding:* Per contrario, *and ascending, spirits wycked & tempters: all moving:*

☉ Splendor in die obtundit lumen Lunæ etiam supra hori=zontem.

*But here you must Note, That as the sonne depriveth the mone in respect of* ℵwhich is to give light *her ende, but not of her self. So do the Angels & higher powres drownd, & over shaddow the Sowle in man when they are present: working from god & in them selves: (as from above) and not by the Sowle as any rote, or first cause, of the motion.*

Note the manner of the Diabolicall working in, or by Man.

*But when the divell entreth, and ascendeth, he worketh not by force but by entycement, & so allureth the sowle to graunt of his possession: which he entreth & becometh strong. Those that have eares let them heare: for my words are wisdom & the grownds of many sciences.*

Mundus Humanum Corpus &c. tanquam Cera.

*Then, by a Similitude, is the world, wax:* Mans *body, wax: and the naturall motions, of things, naturally extended, wax, allso*∴ *But our purpose is of man: which at one instant receyveth three impressions:* Missive, Naturall, *and offensive*∴

Impressio < Superior
humana
Inferior

*Whereby you may perceyve, That man greatly neadeth*

*to pray against temptation: for the last Seale, is signe*
*of him that oweth the wax.*

Pray against Temptation.

Impressio prædominans, est consideranda.

Δ. Per quæ homo peccat per eadem puniter: qui dixit Ascendam &c. Iam ex Infernali statu, semper ascendendo tentat.

*Happy are those, that can watch & pray: for such they are*
*that graunt not any rome or interest, to the wycked ascender:*
*I answer you: yf you be but as stringe, Challendg but*
*your own duetye: But take hede, you be in tune.*

E.K. - She speaketh but I can not express it.

Δ. - *I pray you let nothing of your words, that you utter to us, or before us be unrecorded.*

Mad. - *You are not worthy to write it: for it is the harmony of the hevens.*
*Stay a while:*
*For I wold open that unto you, which I perceyve I may*
*not: but I come again:*

[Δ. - We red over the premisses & wayed them as instructions of the three
diverse movers of mans senses internally &c.
And so after a quarter of an howr:

E.K. - Here she is againe]

Mad. - *For he that purifyeth his howse, & straweth rushes, & beawtifieth*
*the chambers with garlands, is worthy to receyve, (bycause of his*
*aptnes,) such as are messagers of understanding & light.*
*My frendes and brethern, marvaylous is the god of wisdom in all his doings*
*& works, & full of varietie are the works of his hands.*

E.K. - Now she speaketh again; I understand it not.

The Answer to the first dowt.

∴Δ. Sathan abowt this tyme was very busy with E.K: and declared his name to be Sathan, at Lasko.

An intruded Lye, by Sathan.

- *But, to the answer: The ende of my purpose, Sathan perceyving*
*$\overset{\text{E.K.}}{\text{you}}$ as well to be moved by him bycause of your own graunt; as*
*by the motion wherwithall you wer moved & illuminated,*
*& being the father of Suttelty, & of a froward understanding*
*purposed, even in this one sentence, yea with this one lye,*
*to overturne: or at least, to blemish the worthynes of our*
*message: and of your receyving: bycause $\overset{\text{he}}{\text{you}}$ saw, the* ※ Mr Simon Hagek, yong hagek.
*cowrse of nature & the doings of man, and that this man*
*wold first viset $\overset{\Delta}{\text{thē}}$, therfore he thrust in, a shyngle of*
*his own cutting, & nature: Not to the intent it shold be*
*Credited, but to the intent it shold be a stumbling blok to*
*the action in tyme to come, which is now.*
*My brethern he is a mervaylous workman: & one that*
*striketh now the most strings: in a manner, all.*
*But he hath his rewarde,*
*Therfore do I deny it to be spoken by me, or of me:*

Δ. - So by god his grace, I did conceyve & undowtedly think,
and of many other things besydes that I have
occasion of reforming the recordes: that the hevens
may agree: as the phrase was used.

Reformation of the Records.

☞ Mad. - *Many there are not: But such as are: gather them*
*to gyther, let me syft them.*

Δ. - *I thank god for that his mercye.*

Δ. - *Now I besech you, to the second my present request*
*before propownded, it may please you to give answer.*

Answer to the Second: in a Parable.

Mad. - *When the king sendeth a present to a noble man, or unto any*
*one, that he favoreth, he loveth or delighteth in; The messager*
*carryeth it, delivereth it within his howse.*

[E.K. - She semeth to smyle.]

*He to whome it is sent, enioyeth it, he useth it, yea peradventure (being a daynty dish, eateth of it,*

---

*Afterwards the king sendeth to him, by the same messager; saluteth*
*his howshold, & commaundeth him to say, Thus sayeth the*
*King: Go unto such a man and Salute him: Tell*
*him That I will viset him: and that, I say so.*
*Behold he sitteth still & goeth not, neyther doth he the commaundement*
*of his superior: for lo sayeth he: The King*
*commaunded me not: his Messager came: and wold so.*
*But whether the King will so or no, I know not.*

A Mysterie.

*But hearest thow. $\overset{\text{thow}}{\text{The}}$ wicked man hast thow not*
*eaten of his meat, & enioyed the benifyt of his present*
*before? Yea a threfold benefyt: which shall contynue*
*untyll the seventh* Angel & untyll the third wo.*

* Vide 8· 9· 10, et ·11· Capita *Apocalypseos*.

*Man begetteth a sonne, and lo his wife is with Childe, and she*
*loketh for the tyme of her deliverance: yf the question*
*be moved unto him, (his wife not yet delivered), whether*
*he have yssue or frute of his body, say thow unto me, what*
*shall he answer.*

Δ. - *As it shall please god.*

Mad. - *That is no answer.*

Δ. - *Than he may say, He is in hope to have the yssue*
*his wife goeth great with all∴ may this seem an*
*answer, I beseche you?*

Mad. - *Thowgh the Childe be not yet born, he hath yssue.*
*Deliverance, is by reason of the Issue, and not called Issue*
*of the deliverance: for he is a sonne, as well*
*unborne, as borne:*

·Δ· My prayer unto god for wisdome.

*So is it of you: Thow hast prayed unto god, & he*
*hath herd the.*
*And lo the yssue which he giveth the, is Wisdome.*
*But lo, the mother of it, is not yet delivered:*
*for, yf woman know her tymes & seasons of deliverance,*
*much more doth he, which is the Mother of all things.*

Δ Deus, Mater rerum omnium: idem et Pater.

*But thow mayst reioyce that there is a tyme of deliverance*
*& that thy gyft is compared to a woman with Childe.*

Benedictus sit Deus noster, qui respicit gemitus Pauperum.

*For as the one is, and shall be visible: So is wisdome*
*graunted & shall appere: yea a lively & most perfect*
*Creature.*
*Behold, the Angels of the Lord have byn sent down*
*from god, unto him $\overset{\text{※E.K.}}{\text{here}}$ his sight, which is of*
*this howshold in god: He hath browght*
*unto the, that which he tasteth not him self: And*
*yet $\overset{\Delta}{\text{thow}}$ dowtest, Saying,*

E.K. not taster of that he seeth or heareth.

*How shall I say, the Angel of the Lord hath*
*appered unto me.*

NOTE

Δ How the Angels of the Lord have appeared to Δ which may seme more certayn (allmost) then as the phrase is verifyed of the Angels appearing to Ioseph, in Somnis: Vide *Mathei*. Cap 2.

*Unto $\overset{\Delta}{\text{the}}$, we have appeared: for unto $\overset{\Delta}{\text{thē}}$, we are sent.*
*And bycause his eye hath seen, therfore we have*
*ioyned him unto the, that in the tyme of darknes*
*thow mightest see.*

*And before the tyme of thy visitation, thow must be made*
Δ is to be made perfect before the time of his Visitation. *perfect.*
*And bycause it is of the, & not of him: Therfor doth not*
*god impute unto him his offences: but placeth in*
*you the figure of tyme to come:*
Supra lib. 15$^{o}$: 1584 Iunii 2. *For some there be that naturally shall draw in the*
*plow of the lord.*
*And other some there be, that must have theyr tymes*
*& seasons.*
*For thy howshold affayres, I say nothing yet:*
*neyther for thy letter sent, or messanger.*
Answer to the Third and fowrth de=maunds. Nam Deus agit in suis, sicut Vult.
*I have Nothing els to say unto the: But blessed are*
*those that beleve in the lord: for they have theyr*
*reward* ∴

E.K. - She goeth away, divided into a great many peces
of fyre.

Deo nostro omnipotenti, æterno,
et Sapienti: Sit omnis honor
laus et gloria.
*Amen.*

Note, at None, this day, I receyved letters from the Lord Lasky, from my wife, and from my brother Nicolas Fromonds in England: how M$^{r}$Gilbert, M$^{r}$Sled, M$^{r}$Andreas Frimonshem my bokeseller, used me very yll in diverse sorts.
The Dates of the letters from England were of the 15 and 16 day of Aprill 1584. My wife is in great sorrow for my brother Nicolas.

Monday Augusti 27.

At night after Sonne set, Emerich Sontag browght me word from the Spanish Embassador, that he had delivered to the Emperor this day my letters and boke: and that he toke them gratiously and thankfully: and sayd that within three or fowr days he wold let the Spanish Embassador understand, when he wold give me Audience.

Deus bene, vertat: et ad sui nominis
honorem et laudem.
*Amen.*

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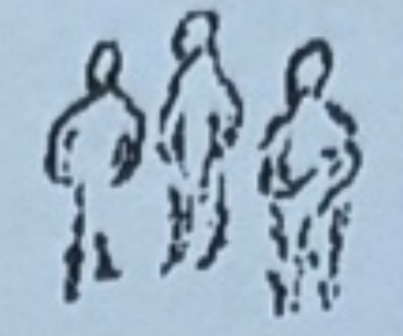
Saterday Septembris. ·1·

† Pragæ

Ante meridiem Circa 10$^{am}$.

Δ. - As I, and E.K. sat in my little study: after our talk of diverse matters and of my expecting Audience at the Emperor his hand: &c. E.K. saw three little Creatures walk up and down in the sonne shynne, abowt an handfull from the paviment: and the Creatures them selves very small not an handfull long: like little shaddows or smokes: and the path wherin they walked semed yellow: They walked a good while to and fro, Tyll at length, I suspected that they were sent to us; and so prepared the Shew stoane: but E.K. sayd he had rather see them thus, out of the stoane: I sayd, that in the stone we have warrant that No wycked thing shuld enter: but without the stone, Illuders might deale with us, unleast God prevented it, &c. E.K. sayd again, He had rather deale thus.



One of the three Spirituall creatures sayd - *His meaning, is above thy sight:*

E.K. - Now two of them seame to kneele down in the Sonne beames.

He in the middst of the three - *Blessed be God, the* father: *God, the* Sonne: *and God the* holy Ghost: *the most holy and blesed Trinitie: One, True mighty, perfect, everlasting and incomprehensible God.*

[Δ. - *Amen, Amen, Amen.*]

Δ Rod. his hart is to be turned by god: but I know not the meaning.

*Which will be comprehended, with those that live in the Heavens (the true church of God.) of such as measure him by faith, and not by Reason: which hath sent us to do his will; Both, in that he will turn his hart: and in that he doth vouchesafe to make you witneses of his secret purposes and determinations in hand.*

1. The middel most sayde - *I am the Middst of the Third, and the last of the spirit of Life:*
Δ Sunt duæ literæ ultimæ in linea Spiritus Sancti in Tertia Tabula.
*Understand, this temporall controversye, & conflict of mans sowle: but not according to his eternall & immensurable proportion.*

2. The second on the right side sayde - *I am the second of the Third, which dwell in the spirit & powr of God in Erth. I have powr to skourge them that resist the powr, will, & commaundement of God: and I am one of those that stand, & is perpetuall:*
Flagellum Dei.
Trinitas et unitas Di=vina.
*for ever as the* father, son, & holy spirit *are one, but of them selves, & being dilated is full of powre, & many. So are we one particularly in powre; but separated: notwithstanding, spiritually of, and amongst others: & dilated in the will of God, and into the braunches of his determinations: but particularly living, & ioyntly praysing god.*

E.K. - Now the other (the third) on the other side standeth up, & sayeth.

3. - *The kingdom of god, & of his son,* Christ: *(which is true God & the Substance of his father, True God of true God.)*

E.K. - *What is that: God of God?* Δ. - *The confession and belief of the Catholik church: not to be talked of now.*

E.K. - They are disapered: but theyr path appereth in the ayre, in the sonne beames still.

E.K. - They are here again. Δ. - Half a quarter of an howr, they had disapered.

*is contrary to the kingdom of this world.*
*Happy are those, that are of his kingdom: for it hath no ende: yea, happy are those that are the sonns of faith, & not of the world: which is called Reason:*

Filii fidei, et non rationis mundanæ.

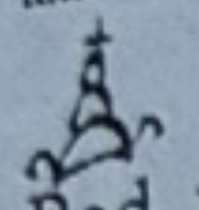
*which is blynde, & is sealed with the mark of destruction:*
*Bycause she persecuted & put to death the true God: the God*
*of righteousnes, & light of all that live.*

Δ - His name is the last 3 letters of the first line of the fowrth Table. ·3·

*I am the last, of the first, of the fowrth, and I have powr*
*to gather up the blessings of God, & to set them (yf they be*
*disdayned) in a better Soyle*∴

Eius officium, est Transplantatio Donorum Dei.

*For, this sayeth the God of hoasts.*
*Yf he dreame & will not here me; Gather up that he*



Rod. yf

*hathe, & that which shold be given him: that his*❖ *life*
*may be short, & his howse without Cumfort: that he*
*may pass away nakedly, as a shaddow.*

❖ Vide. lib. 15º Maii 28. 1584.

*And lo, behold we go, and we will dwell there, yea*
*even in the skyrts of theyr garments will we take up*
*our habitation: And why?*

*Ga*
*Za*
*Vaa*

*Behold, this hath God sayd:*
*In the morning watch them, and see how they rise.*
*In the day tyme give eare unto them, & listen unto*
*theyr cownsayles.*
*Stand over them in the Night: & Note theyr*
*fylthynes:*

Angeli observantes nostra opera et Consilia.

Strike. *And when it excedeth the Number, Stryke.*
Note. *We are they, that must direct your practises.*
*Behold, let us give Testimony of our names.* E.K. - He in the myddle.

One of - them sayeth *My name, is — Ga.*
*My name, is — Za.*
*My name, is — Vaa.*

Δ. - The three names, make one name of 7 letters, *Gazavaa*∴.

Names by Position. *So we are called, by position.*
*Thow shalt fynde us, amongst the mercifull Tables*
Enoch: his Tables. *delivered unto* Enoch: *and so, unto you.*
1. The middlemost *I am of the third Table, and am extreme.*
2 *I am of the third but of the humanitie & the* Δ. ⁙ Of the physick part.
*second.*

Δ. Note: the Third Table; here ment, is that of the Sowth, as Est, West, Sowth & North: Theyr placing is others.

3 *And I am of the fowrth, but Angular, & extreme*
*linear of the uppermost.*

Δ. ⁙ The three last letters in the uppermost line of the fowrth Table.

*We are gone*∴ E.K. - They are out of sight.

Δ. - *Shall I use any other means, to be herd of the Emperor,*
*then as I have done?*

a voyce - *Follow that, which is commaunded the.*

Δ. - Æterno, Omnipotenti, Trino et Vni
Deo sit o*mn*is honor laus
et Gloria∴ *Amen.*

Δ < *Ga*— Vltimus spir*itu*s vivor*um*.
*Za*—Flagellator resistenti*um* po*te*state, voluntati, præcepto Dei.
*Vaa*– Transplantator Donor*um*.

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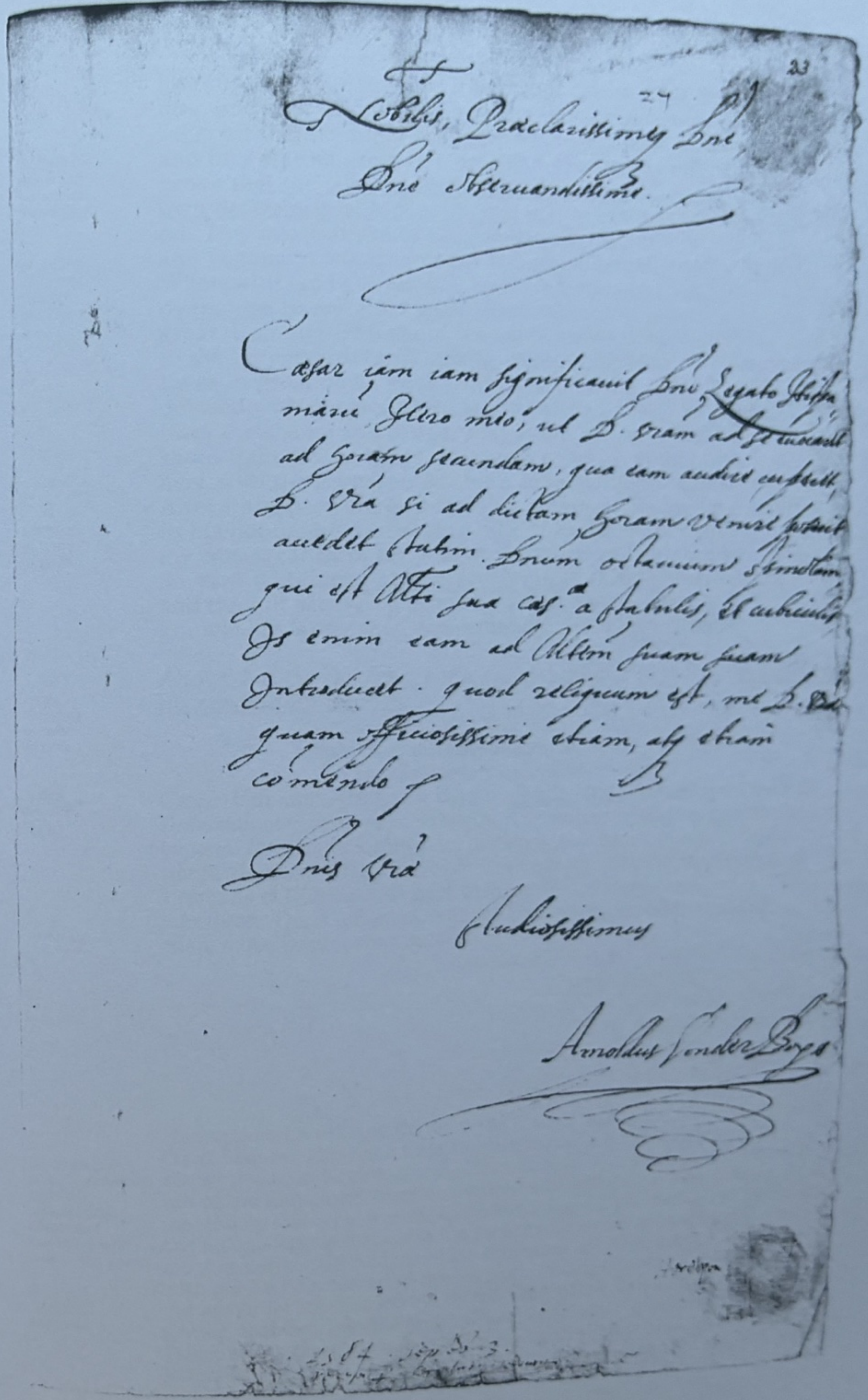
## Monday † Pragæ
## Septembris ·3· Mane

Δ. Nota - Sathanæ astutu*m* et violentu*m* stratagema.

Δ. - There was great disquietnes in E.K. being come home from our
Hostes howse, where he had lyne all night uppon a forme: by reason
he had byn (which he never was the like affore, as he sayd) with wyne
overcome suddenly: yet intending with him self to take hede of
being overshot in drinking of wyne: being requested by the hostes to
give her a quart of wyne uppon the good bargayn he had in a clok
he bowght of her for 5 duckats: In this cumpany of drinking was
Alexander the lord Lasky his servant who cam with us to Prage. Unto whome
E.K. (when the drink, on the suddayn, had overcome him) sayd he wold
cut of his hed, and with his walking stafe did towch him fayre and
softly on the nek, sitting before him: This Alexander being half
dronken him self, by and by toke these words in great snuffe
and ment to defend him self, and so toke his weapon to him,
and theruppon, they by, caused Alexander to go down:
It was supper tyme: And I, that night, refrayned to sup,
and so tarrying at my lodging, and looking out saw Alexander
sitting on the great stone against our lodging: I called to him
and told him that they wer at supper: And he cam over
to me, and he had wept much: he complayned of E.K. his
former words, and the towch of the stafe, how it was against his
credit to take that in good part, and spake many soldiers termes
of stowt words, not worthy the recording. I, thereuppon, went to
our Hosts howse, and wold understand the very truth; and there I
fownd E.K. fast on slepe, on a forme, most sowndely: for
which, I was right sorry: And yet better pleased to perceyve
the words of E.K., which so moved Alexander (being half
drunken) to have byn spoken by E.K. when wyne, and not
witt, bare rule: and so pleaded long tyme with Alexander
that of words spoken so as they were, No such exact account
was to be given to him &c. And after two howrs persuasion caused
Alexander to go to bed in our lodging, where he used to
lye: for he wold have gone out, to our former ynn, in those
raging half drunken pangs, he was in: which I thowght not good.
This Monday morning E.K. coming home: and seing
Alexander, as he cam in, he sayd, they tell I shold have
spoken words, which greatly offended the yesternight, and that I
towched the with my staff, &c. I know nothing of it.
And shoke hands frendely with Alexander.
Well sayth Alexander, Si fuisset alius &c.
E.K. cam up to me: I told him how sorry I was for
this myschaunce: and told him of the watchmen perceyving
Alexander his disquiet mynde, and hering his words: they cam to
me and charged me to have a care of the peace keping:
(As they did in dede), and farder sayd, that Alexander in his
rage, sayde, that, rather, or before he shold cut of his hed, that he
wold cut E.K. in peces. So sone as I had expressed that
word of this drunken Alexander likewise (whome now I saw
quiet, and E.K. allso quiet) suddenly E.K. fell into
such a rage that he wold be revendged of him, for so saying
and for rayling on him in the strete, as he did, &c.
Much a do I, Emericus, and his brother had to stop or hold him
from going on Alexander with his weapon, &c.
At length we let him go in his dubblet & hose, with out a
cap or hat on his hed: & into the strete he hasted with his brothers rapier
drawn, and challendged Alexander to fight: But Alexander
went from him, and sayd, Nolo Domine Kelleie, Nolo.



24 23

Nobilis, Praeclarissimeque Dne
Dne Observandissime.

Caesar jam iam significavit Dno Legato Germani Fratri meo, ut D. Vram ad se vocaret ad horam secundam, qua eam audire cupit. D. Vra si ad dictam horam venire poterit accedat statim Dnum Octavianum Strindam qui est Alti Suae Caes.ae a stabulis, et cubiculis. Is enim eam ad Altem suam suam introducet. quod reliquum est, me D. Vrae quam officiosissime etiam, atque etiam commendo.

Dnis Vrae

studiosissimus

Arnoldus Vander Boye

Sathan his exceding vehement Tentation.

Note the Cause of this re=cording.

Hereuppon E.K., toke up a stone, & threw after him, as after a dog, and so cam into the howse agayne: in a most furious rage: for that he might not fight with alexander. The rage and fury was so great in words and gesture, as might playnely prove that the wycked Enemy sowght eyther E.K. his own destroying of him self, or of me, or his brother. &c. This may suffyse to notifye the mighty temptation and vehement working of the subtile spirituall enemy Sathan. Wherewith God suffred E.K. to be tempted and allmost overcome: to my great grief, discomfort, and most great discredyt: yf it shold (as the truth was) have come to the Emperors understanding, except he had known me well &c. I was in great dowt, How God wold take this offense: and devised with my self how I might, with honesty, be clered from the shame and danger that might arrise yf these two shold fight &c. At the least it wold cross all good hope here with the Emperor: &c. for a time, tyll God redressed it:

·1· Cumfort in tyme of nede.

After I had browght E.K. to some quietnes, (by yelding much to his honor, &c, and saying little:) Not long after cam my Messager from my wife at Cracovia: and Hugh my Servant with him: to my great Cumfort, throwgh her letters and the full satisfying of me by Hugh my servant his knowledge farder then conveniently could be written.

·2· More Cumfort in tyme of nede.

Abowt 2 of the clok after none, came this letter to me, of the Emperor his sending for me.

Rod.

Nobilis, Præclarissimé*que* D*omi*ne,  
D*omi*ne observandissime,

Cæsar, iam iam significavit D*omi*no legato Hispaniaru*m*, Hero meo, ut D*omi*natione*m* *vest*ram ad se evocaret, ad horam secunda*m*; qua eam audire cuperet. D*omi*natio vestra si ad dictam hora*m* venire poterit: accedet statim D*omi*num Octavium Spinolam: qui est Ma*iesta*ti suæ Cæsareæ à stabulis et Cubiculis. Is enim eam, ad Ma*iesta*tem suam introducet: Quod reliquum est, me D. vestræ quam officiosissimè etiam atq*ue* etiam commendo.

D*omi*n*ati*onis v*est*ræ  
studiosissimus

Arnoldus Vander Boxe.

Octavius Spi=nola, Chamberlain and Stall=master in the absence of the officer who is sent into Spayn.

* Hora ·3· exactè a meridie.

Hereuppon, I went straight up to the Castell: and in the Ritter stove, or Gard chamber I stayed a little: in the mean space I sent Emericus to see what was of the clok: and the Chamberlayn, (Octavius Spinola) spied him out of the Emperors chamber window: and called him: who cam up to me, and by that tyme was the Chamberlayn come out to me, and by Emericus he understode that I was the man the Emperor awayted for: He cam to me very *curteously: told me of the Emperors desyre to see me, and to speak with me: So he returned to the Emperor into the privie chamber: and cam out agayn for me: and led me by the Skyrt of the gown throwgh the dyning chamber, into the privie Chamber, where the Emperor sat at a Table: with a great chest & standish of Sylver before him, my *Monas* and letters by him, &c. I cam toward him with due reverence of three cursyes,

who shewed me a gratious and cherefull cowntenance.
Then I craved pardon at his Maiesties hand for my boldnes to send his Maiestie a
letter, and the *Monas Hieroglyphica*, (dedicated to his father: But I did it of sincere and
intiere good will I bare to his father Maximilian, and allso
unto his Maiestie: and that the rather, bycause I had good profe of the favor which
the Almighty god beareth unto his Maiestie. He than thanked me for
his fathers boke, and did affirme that he beleved me that I was affectionate
unto his highnes: And of my estimation with the world of the
lerned he had hard by the Spanish Embassador; and allso of my zealous mynde
for his Maiesties capacitie: and added that the Spanish Embassador told him
that I had somewhat to say unto him, quod esset pro sua utilitate: I answered,
So I have: and withall looking bak whether any man were in the Chamber
or no, I fownd that we were alone: Hereuppon I began to declare that
All my life tyme I had spent in lerning: but for this forty yeres contynually,
in sundry manners, and in diverse cuntryes, with great payn, care, and cost I
had from degree to degree sowght to come by the best knowledge that man
might atteyn unto in this world: And I fownd (at length) that neyther any
man living, nor any boke I could yet mete with all, was hable to teach
me those truthes I desired, and longed for. And therfore I concluded with my
self, to make intercession and prayer to the giver of wisdome and all good
things to send me such wisdome, as I might know the natures of his
creatures, and allso enioye meanes to use them to his honor and glory.
And in this purpose made diverse assayes: And at length, it pleased god to
send me His Light,$^{\Delta}$ whereby I am assured of his mercifull hering of my
long, fervent, constant, & contynuall prayer in the cause before specifyed.

ΔX
Vriel.

And that, His holy Angels, for these two yeres and a half, have
used to informe me: and have finished such works, in my hands
to be seen, as no mans hart could have wished for so much, yea they

Bokes finished.

have browght me a stone of that value, that no erthly kingdome
is of that worthynes, as to be compared to the vertue or dignity thereof ∴ &c.

A stone browght
by a good Angel.

And that these things be true I protested, and toke to witnes the God of heven
and erth, by whose commaundement I am now before your Maiestie (sayd I),
and have a Message from him to say unto you, and that is this:

My Message
to the Empe=
ror Rodolph
done.

*The Angel of the Lord hath appeared to me,*
*and rebuketh you for your Synns.*
*Yf you will here me, and beleve me: you shall Triumphe.*
*Yf you will not here me, The lord, the God that made heven and erth,*
*(Under whome you breath, and have your spirit,) putteth his fote*
*against your brest, and will throw you hedlong down from your seat.*
*Moreover, the lord hath made this Covenant with me (by othe), that*
*he will do and performe.*
*Yf you will forsake your wickednes, and turn unto him,*
*your seat shall be the greatest that ever was:*
*And the Divel shall become your prisoner.*

*Which Divel, I did coniecture, to be the great Turk,* (sayd I).
*This my commission, is from God: I fayne nothyng, neyther am I an*
*Hypocrite, or Ambitious man, or doting, or dreaming in this cause.*
*Yf I speak otherwise then I have iust cause, I forsake my Salvation,* sayd I.
The Emperor sayd, he did beleve me, and sayd that he thowght I loved
him unfaynedly, and sayd that I shold not nede so ernest Protestations:
and wold not willingly have had me to kneele so often as I did.

All the course
of our Actions
and Visions
nakedly to be
shewed to the
Emperor.

Farder I sayd, His Maiestie was to see and understand nakedly from the
begynning the whole course of this Angelicall leading, instructing and
cumforting of me: for so I was commaunded, that I shold from the
begynning, nakedly, open unto Rodolph the manner of God his visitation
and shew unto him the holy Vision. Which my charge I am ready
to do. The Emperor sayd, at an other tyme, he wold here and understand
more. I spake yet somwhat more in the purposes before, to the intent they might
get some rote, or better stik in his mynde: To be short, he thanked me, and sayd he wold
henceforward take me to his recommendation and care; and some such words (of favor pro=
mised) he used, which I hard not well, he spake so low. In the ende perceyving
that his will was to ende for this tyme, I did my dewty, with cursy; and at the dore

Octavius
Spinola.

going out, I turned bak, and made cursy: and so cam into the next chamber
where the Noble Octavius Spinola cam to me againe, and with curteous words
offred me great frendeship. I toke my leave of him, and so cam throwgh the Ritters
stove or gard chamber, and so down, & home. I had large howre Audience
of his Maiestie.

Deus bene vertat: ad sui nominis
laudem honorem et Gloriam:
*Amen.*

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1584 † Pragæ
Wensday
Septembris ·5· Mane circiter horam 8$^{am}$.

Præcibus finitis &c. Repetivi ter hanc sententiam Mitte lucem tuam (o Deus)
et veritatem tuam quæ nos ducat et perducat ad montem Sanctum Syon et
Tabernacula cælestis Hierusalem.

Δ. - I have to the best of my hability, both written and spoken unto Rodolph as I was
willed, how it worketh or taketh place in his hart is known to the ô God &c.
Now I am to receyve farder instructions, what is to be done in this cause,
or els what so ever shall pleas the highest, &c.

Δ
Note, Vriel
his face now
not seen of
the eye which
had highly
offended God.

E.K. - Now here is Vriel and a blak thing like a Sarcenet of silk
before his face and over his hed behind, by the rest of his garments, it
seemeth to be Vriel.

Δ. - God mak all things white, and make us whiter then snow: What that
blak skarf importeth I know not, but I suspect ∴

E.K. had on
Sunday last,
byn mervaylously
drunken &c.

Vriel - *Such as defyle the seat of the sowle, and are suffocated with drunkenness*
*enter not into the kingdome of heven, neyther can behold the ornaments*
*of the lord his beawtye.*
*See, how* Sathan *how he runneth hedlong abowt & throwgh you.*
*See, how he maketh his dwelling place within you: of whome*
*the lord gave you warning saying:* Sathan *seketh to*
*syft you.*
*Lo, he hath done wyckednes against the lord, & against you:*
*for he hath blemished the eyes of your understanding.*

Sathan.

[E.K. - He speaketh other words betwene, which I understand not.]

Iesus.

Vriel - *Is not* Iesus, *God, and the high preist of the lord, placed on*
*the right hand of his father.*

Δ. - *He is: we beleve it.*

*
*Zacharias*
Cap ·3· a·

Vriel - *Is not* Sathan *(as the prophet* sayeth), suffred to stand & triumphe*
*on the right hand of the lord of hosts & Iustice, as the open*
*enemy of the lord & of his annoynted?*
*True it is: and he hath, allmost, given you the overthrow.*

The overthrow
allmost given.

Δ. - *Assist us o God, and be our strength against this most subtile & mighty enemy.*

Vriel - *But bycause he is subtile, & hath powr given unto him for a tyme*
*and hath striven against you, not for your own sakes, (but bycause*
*you are of the spirit of the highest,) and against his*
*testimonye: Therfore doth not God, in his Iustice,*
*impute the Synns of the eye unto the body.*

ye< Eye - E.K.
Body - Δ

[Δ. - *Lord, thy mercies are infinite, praysed be thy name for ever.*]

Vriel - *But commaundeth the*$^{\Delta}$*eye to be reconcyled, as the spirit of*
*truth hath towght.* E.K. - He is gone.

Δ
By the Eye
is under=
stode E.K;
The Seer in
this Action -
and by the body
is understode
Iohn Dee .Δ.

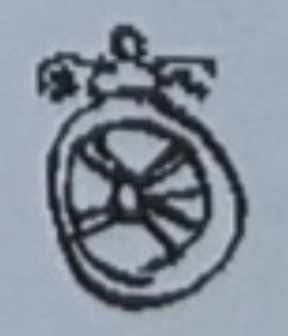
Vide Septemb.
13.
of Reconciliation.

Δ. - *Glorified, be God for his most loving*
*kindenes & infinite mercyes toward us*
*frayle, & synfull creatures: and*
*we beseche the to shew us the light*
*of thy Cowntenance, to our Cumfort &*
*direction. Amen.*

Δ. - As I was putting up all, Vriel appered agayn, with his blak Skarf
as he did before, but paused a while before he spake any thing.

Δ. - *In thy name (ô* Iesu*) we attend thy wordes, by thy messager to be uttred.*

Vriel - *Give eare unto my voyce:*



E.K. - Now he is become like a great wheele of
fyre, like a waggen wheele: he thrust out
his hands on the sudden, & so becam like a wheele full

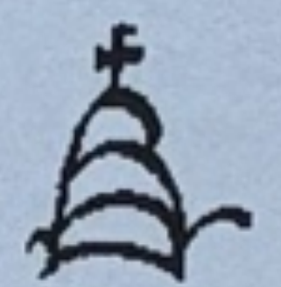
of mens eyes: it turneth rownd: it is full in all places
of those eyes, like living & seeing eyes.
Now cometh fyre out of it in 4 places.
A — Now there is a great egle, which is come and standeth uppon
it: It is a white egle: The whele turneth styll,
notwithstanding that she standeth on it.
A great white Egle. — She hath in her beke, like a skroll of parchement.
E.K. - She hath two monstrous eyes: one like fyre red, her
right eye as byg as my fyst, & the left eye, is Chrystall like.
V — She standeth hovering with her wyngs spred, & her stern or tayle
spred.
Under the whele is a great valley, & in it a
İ — great Cytie: and a hill on the east part of it:
A Citie. — Under that hill runneth a river downe by the Cyty.
And all toward the South, are hills.
S — The Cyty is as big as six of Cracovia: & many
ruyns of howses in it, there appere.
There is one place in it covered, square like a little chapple
İ — It hath a little rownd pynacle in the ende of it: and
over it in the ayre hanging a little fyre, bright.
There be many like unto fowles, like ravens, & theyr heds
O — like unto bright fyre: They flie into a Cuntry a great
way of from this Cytye.
Now Vriel standeth besyde the wheele: & the wheele
N — is as it was before: and he as before with the skarfe.
The Egle Cryeth & shriketh as a gull or the
sea fowles doth.
Vriel semeth to descende from the ayre above, & to come
to the syde of the Shew Stone.

Vr. - *The lord hath chosen you to be witnesses, throwgh his*
Δ and E.K.: we as Prophets throwgh god his mercy and sufferance. — *mercy and sufferance, not in the offyce of Apostles,*
*but in the offyces and dignities of the prophets: which*
*is allwayes bewtifyed with the wyngs of the* Cherubyms*:*
*with the voyces that Cry a thowsand thowsand tymes*
*in a moment, before the lord & before the Maiestie*
Δ ✕ Which have not such presence Angelicall. — *of his eternall Seate; wherein you do excede the temples* Δ ✕
*of the erth: wherin you are become separated from*
*the world, & whereby you are lifted up, as of the*
*howshold of the blessed, even by the very hand & finger of*
*the highest.*

Δ. - *Blessed, blessed, blessed, is the lord to whome* Cherubim *and* Seraphim
*incessantly sing* Sanctus Sanctus Sanctus D*ominus* Deus Zebaoth ∴ *Amen.*

Vriel - *But that it may appere, that he it is, that revealeth,*
Deus est qui hæc revelat. — *which gathereth the clowdes to gither, & is the Breath of*
*all things that live: Bycause I say it may appere*
A seale opened. — *that the lord visyteth, & is of powre, & that the Imaginations*
*of man, fly before them selves, as the dust of the erth doth*
Zacharie 13 Cap. B — *before him that moveth it: I open unto you a Seale*
*yet secret & not known.* [Δ - *Zach.* 13 - Et erit dies una, quæ nota est Domino &c.]
*Behold, Now cometh that day, that ~~is~~ known unto the*
*lord him self, wherin the kingdoms of the erth*

---

*shall begyne to fall: that they may perceyve how they*
*have runne astraye: and how weak they are in*
*the triumphe of theyr pomp.*
*And now out of* Hierusalam*, out of the Church of* God*,*
Zachar. Cap. 13. B — *& of his sonne* Christ*, shall passe out & flow the water*
*of life: That the sayings of the Angel & spirit*
*of the lord may be verifyed uppon the face of the*
*erth: spoken by his annoynted* Zacharie*.*
Dies vindictæ. — *Now shall those dayes open them selves, which are the*
*dayes of vengeance.*
*Now, Now, shall these Woos, that have byn spoken of*
Regnum Chr*ist*i, iam stabilietur. — *& sealed, burst out, to the confusion of the wycked &*
*the establishment of his kingdom, which is annoynted.*
*Behold, I teache the,*
*Those that inhabit the holy Cyty, & usurp the Authority*
A prophesie against The Clergie. — *of the highest, are called in remembrance before*
*the lord, and they shall be skattered: like unto*
*the mighty hayle, that the spirits of the Northe*
*have gathered against the day of revenge.*

Rod.
*They are become prowde & think there is* No God*.*
*They are styfnecked: for they are the sonns of wyckednes.*
*Lo, in the dayes of* Rodolph *shall this come to pass,*
*of whome the lord hath sayd;*
Yf. — *Yf he heare me, and beleve my words, I will place*
*the*<sup></sup>
*the unto him, as a mighty rock: I will open*
*unto the,*Δ *(for his instructions and safegard to come)*
*my determinations in hand; and lo, to come.*
Divina Apparitio ipsi Rodulpho facienda. — *And whan he hath wyped away the darknes, and offense*
*of his Sowle, I will appeare unto him, to the terror*
*of all Nations.*
*For I reioyce, when I exalt such as are weak:*
*And when I help the Cumfortles, am I magnifyed.*

[Δ. - *Thanks, honor, & glory is due to the, ô, our god.*

Vriel - *And behold, the day of this Visitation, and of*
*the execution of my Iudgments, is at hand.*
An other Seal opened. — *And lo I open unto you an other Seale.*
*(Bycause I have sayd unto you, I am true,*
*and Iust).*
A° 1588. or which 88? els? — *In the yere eyghty eyght, shall you see the Sonne*
*move Contrary to his Course.*
Δ fortè, leese — *The sterrs encrease*Δ *theyr light: & some of them,*
* *Math.* 24. C. — *f*all from heven.*
☞ *Then shall the rivers runne blud:*
*Then, shall the Wo be unto wemen with Childe.*
This Prophesie then to — *Then shall the tyme come to pass, that this*
be known — A° 1588. —— Δ. - Which 88? for I have not yet had (that I remember)
the yere notifyed to be 1588, nor yet 1688 &c.

Forte Aº 1688.

prophesy shall be known.

This Pro=
phesie to
be known
Aº 1588:

For lo, the lord hath prepared his prophet,
and he shall descend from the hevens,
as it is written, by Malachiah the prophet.

* Malach. Cap. 4 B.

Δ Note, two Dayes.

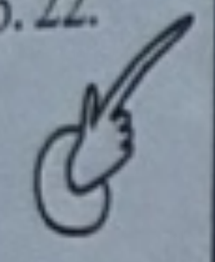
Elias
shall come.

Behold I will send before that day (Not that day
I speke of, but the great day of the lord) Elias
agayn, amongst you.

Rod.

The beautifying
of Rodolph his
seat Imperiall.

Yf
Vide infra
Septemb. 22.



In the mean season, will I be mercifull
unto Rodolph and will bring into his
howse, such as shall be skyllfull: unto
whome I will give my spirit, to work gold,
Sylver, and the ornaments of his howse.
And he shall perceyve that I blesse him:
In that I have tyed him to my garments:
Yf he heare the, not:
Behold, I have one in stoare: yea such
an one, as cleaveth unto Iustice.
Man is but a reede that is shaken with every wynde.
The pride of Kings, is as the beawty of a peacok.
See, how they ronne all astray.
See how they tempt the Spirits of righteousnes.

Rex Pol.
Stephanus.

Lo, (as I have sayd unto the), I reserve that wycked
king: not that I will be mercifull unto him,
But that he shall shortly perish with an eternall
skorge.

CAVE:
Vriel,
Onely in
great cau=
ses is to
be loked
for.

And now here me what I say unto the.
Here after, see thow Tempt me not,
Neyther loke for my presence, after this order,
But for great Causes.
For lo, this is the ende of Teaching.

The Ende of
Teaching or
instructing
thus.

Now cometh the tyme of warning and of Cownsayle.

Δ. - Will you give me leave to speak?

Vriel - Saye. —

Δ. - I trust it shall not offend god, at any tyme, to call for his light (× Vriel) in matters dark to us, and above our capacity. Also in Enoch his Tables understanding and enioying, we are to require help of instruction at Ave: and so of other points and doctrines all ready begonne, we are to require theyr help who have begonne with us &c.

Enoch his
Tables.

Vriel - As far as the lord hath suffred you to enter into his garden,
Even so far (I say) Taste, & eater. (eate)

Δ. - The entrance yet we have not, but the manner to enter:
The pefect practise, is the best entrance.

Vriel - Man speaketh not with the: wherfore dost thow wrast the
lord? All things that are delivered the, are playne.

Δ. - Lord I do thus speak, to be perfectly instructed in what sense your words are to be understode, when you sayd: This is the ende of teaching.

× Vriel or perhaps in the Name of God.

Vriel - Thow hast called uppon me & I have herd the.
Thow hast desyred Cumfort & I have cumforted the.
Thow hast the spirit of Choyse.

{The Spirit of
Choyse.
Vide 13 Septemb.

The Garden
of the Lord.

Be it suffycient unto the, that the Garden of
the lord is open unto the: where there is no
hunger, nor thurst, but a filling spirit,
a Cumforter.

Note.

℄ What Care is it unto me, yf the kings of the
erth saye; Lo, this is not of me: (Δ × Ex Dei lumine.)
lo, this is not of the highest.

× Vriel

This Testimo=
ny.

Adventus
Domini.

Behold I am the light, and servant of
God: Blessed are those which beleve
& are made partakers in this testimony:
by the which you are become prophets
and are Sanctifyed for the Comming of the
Lord ∴

Δ. He putteth
us in re=
membrance
of our frayly
and offence
committed,
before noted.

But lo why do I speak unto you, who have defyled*
your selves? I will take up those things that
I have, & will be gone.
Lo, blessed is he that giveth eare unto the lord

E.K. - Now all is Vanished away and
he is dissapered ∴ Whele, Egle, Cytie & all, &c.

Δ. - All laude, thanks, honor & Glory be to the
Eternall, Allmighty, most iust Iudge,
and Mercifull father, our God, the
God of heven & earth: Whom of his
infinite goodnes we besech to have
mercy uppon us, & to purify our harts
and consciences, graunting us humble contrition
& sincere confession of our transgressions
& iniquityes what so ever ∴ Amen.

E.K.
his Vow
of fasting,
during
life:

Note — While I was thus requesting god, E.K. made a vow of penance, during his life: (in token of harty sorrowfullnes for his fault in this dayes action noted) never to eate his supper or evening meale, on Satterdays, during his life. Wherein I beseche the highest to regarde his inward intent, and his contynuall memory of the lord his mercies in sparing him, when he most had offended him, &c.

Δ. - Deo nostro vero, vivo, omnipotenti,
et Æterno, soli, omnis, Honor, laus
et Benedictio, nunc et in perpetuum.
Amen.

# NOTE:

## Wensday
## Septembris ·5·

Δ. - This morning of this Wensday (before I prepared my self for the former Action) I sent Emericus with two letters to be delivered: The one to the Spanish Embassador: (giving him thanks for his honorable dealing with the Emperors Maiestie in my behalf:) and the other to the Noble Octavius Spinola: Thanking him likewise, and requiring his instructions or advise how I might most conveniently procede, in dealing with the Emperors Maiestie: The copie of which letter I thowght good to record here that the effect therof, consequent, might have the light of the originall cause (Divine, and humaine) annexed.

Illustri et Magnifico D*omi*no, D*omi*no Octavio
Spinolæ, sacræ Cæsareæ Ma*iesta*tis a stabulis et
Cubiculis, D*omi*no suo observandissimo.

Illustris ac Magnifice Domine, non possum fatis condignas vestræ Magnificentiæ agere gratias, pro singulari illa, qua me heri amplexi estis humanitate, et benevolentia: ho*min*em quidem vobis incognitum, sed tame*n* Virtutis et veritatis studiosissimu*m*: quiq*ue* omne reliquum meæ vitæ curriculu*m* (Deo sic volente) in hoc consumere decrevi, ut sacra sua Cæsarea Ma*ies*tas clarè percipiat, sibi, incredibiliter (ferè) propitiam fore Dei Omnipotentis Tremendam Maiestatem. Atq*ue* quamvis videam, multiplicibus multaru*m* Regionum negociis, suam Sacram Cæsaream Ma*iesta*tem occupatissimam sæpisimè teneri: neq*ue* aliis, illisq*ue* à me, suæ Sacræ Cæsareæ Maiestati proponendis causis, commodè vacare, vel pose, vel evidenti aliqua ratione debere: TAMEN, si aliquis excogitari possit modus, pro loci, temporis, et rerum occasione, quo sua Sacra Cæsarea Ma*ies*tas, ea penes me videre, vel ex me intelligere dignaretur, quæ illi forent grata: Ea in re, vestræ Illustrissimæ Magnificentiæ libentissimè audirem vel recipere*m* Informatione*m* atq*ue* iudicium. Nam in hoc totus ero, ut tempore debito, appareat, Omnipotentis Dei, et suæ Sacræ Cæsareæ Ma*iesta*tis servito (Maximè autem, pro Sacrosanctæ Orthodoxæ, Catholicæ et Apostolicæ fidei Illustratione; ac Reipublicæ Christianæ defensione, amplificationeq*ue*) Addictissimum, devotissimum, fidelissimumq*ue* me esse, ac fore Sacræ suæ Cæsareæ Ma*iesta*tis Servitorem.

4 Septembris .1584.

Opportunitatis flos, maturè colligi debet:
Cito enim fiet marcidus.

Illustrissimæ Magnificentiæ vestræ
Paratissimus
Ioannes Dee.

Emericus went and delivered my letter to the Spanish Embassador. But this, he browght bak agayn, saying that the Emperor was ridden very early abroad to Brandeish, or els where: (not certaynly being known) and that this Noble Octavius Spinola was gone with his Maiestie: Here uppon I determined, with changing the Date, to se*nd it unto him at the Emperor his Maiesties retorning to Prage.

* Factu*m* erat die .11. Septe*m*b. sequente.

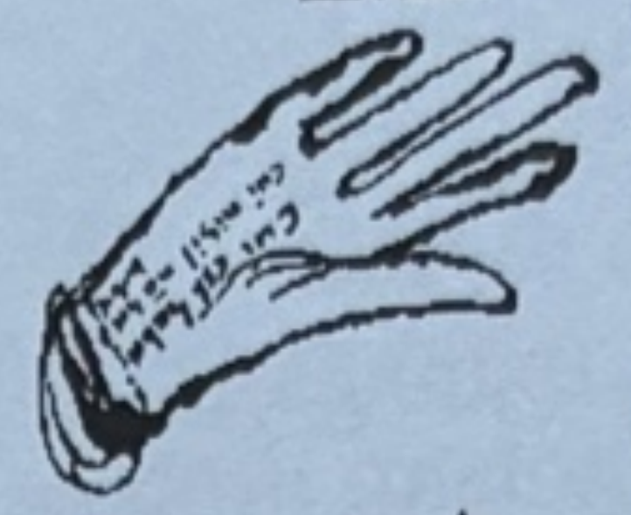
Mr Doctor Hagek his sonn was by.

At None this day I sent letters to my wife: to my Lord Lasky: and to Mr Paule Hertell: by the Messager of Reichenstein: 4 myle on this side Nisse.

## Monday †Pragæ:
## ·10· Septemb. manè, hora 9.

Δ. - Præcibus finitis; I invited *Ga, Za, Vaa,* (as being assigned to understand of Rodolph his doings,) that of them I might receyve instructions; that my procedings might be answerable, as occasion shold be given∴

E.K. - There appeareth written in great letters apon a right hand (and no body appearing): the hand being very big.



Cui est, habet∴
Cui nihil, non habebit.

And so the hand vanished out of sight: The writing was in the palme of it.

Δ. -After that, appeared the same hand againe, with this writing:

Face, et factum erit∵
Vltra, non habeo∵∴

Vltra, no*n* habeo.

E.K. - It vanished away: by and by: hand, writing and all∴

Δ. - *I take this (o lord) in this sense that I am to procede and to do, as I entended, in eyther writing to* Rudolphe *him self or to the Spanish Embassador, or to* Octavius Spinola, *for the Emperor to give me audience, tyme, & place to here & see the records & moniments which I have to shew him: And that whan I had done as was commaunded me, that Then, the purpose of* God *shall allso be done.*

Δ - Farder, I have not, to say or do.

Δ. - Deus, in adiutoriu*m* nos*tru*m intende
tuaq*ue* nos dirigat Sapientia, ad illud
Faciendu*m*, quod tibi maxime erit
gratum. ------ *Amen.* ------

## Tuesday
## Septemb. 11. hora 9, ferè:

Misi per D*omi*nu*m* Emericu*m* Sontagium Secretariu*m* D*omi*ni Palatini Siradiensis literas illas ad D*omi*nu*m* Octavium Spinola*m*: quas superius descripsi: sed ubi in illis scripseram qua me heri amplexi estis. Nunc, scripsi, qua me ante paucos dies amplexi estis, ^+ et pro incredibiliter (ferè) propitiam &c. scripsi, nunc, Incredibiliter (ferè) et modo mirabili, propitiam fore &c. Et reliqua o*mn*ia scripsi, ut sup*ra* annotavi: sed datæ erant hæ 11 die Septembris: Illæ autem priores 4 Septembris.

+ ^et, pro quiq*ue* omne reliquu*m* nunc scripsi quiq*ue* reliquu*m*, &c.

Tradidit istas literas (Emericus) Magnifico D*omi*no Spinolæ, iam statim post prandium Cæsareæ Maiestatis, et crastina die (post missam,) pro responso, venire iussit∴

Wensday
Septembris 12. mane:

Δ. - This morning, when Emericus Sontag went up to the Castell for answer from the Emperor, By the Noble Octavius Spinola, he receyved the effect of this answer which I required the same Emericus to write down with his own hand (for sundry respects;) which his own hand writing I have annexed, ad maiorem rei fidem. And bycause his writing is not easye to be read, I have written it playner somwhat, as followeth.

Vide the original letter of Emercus handwriting.

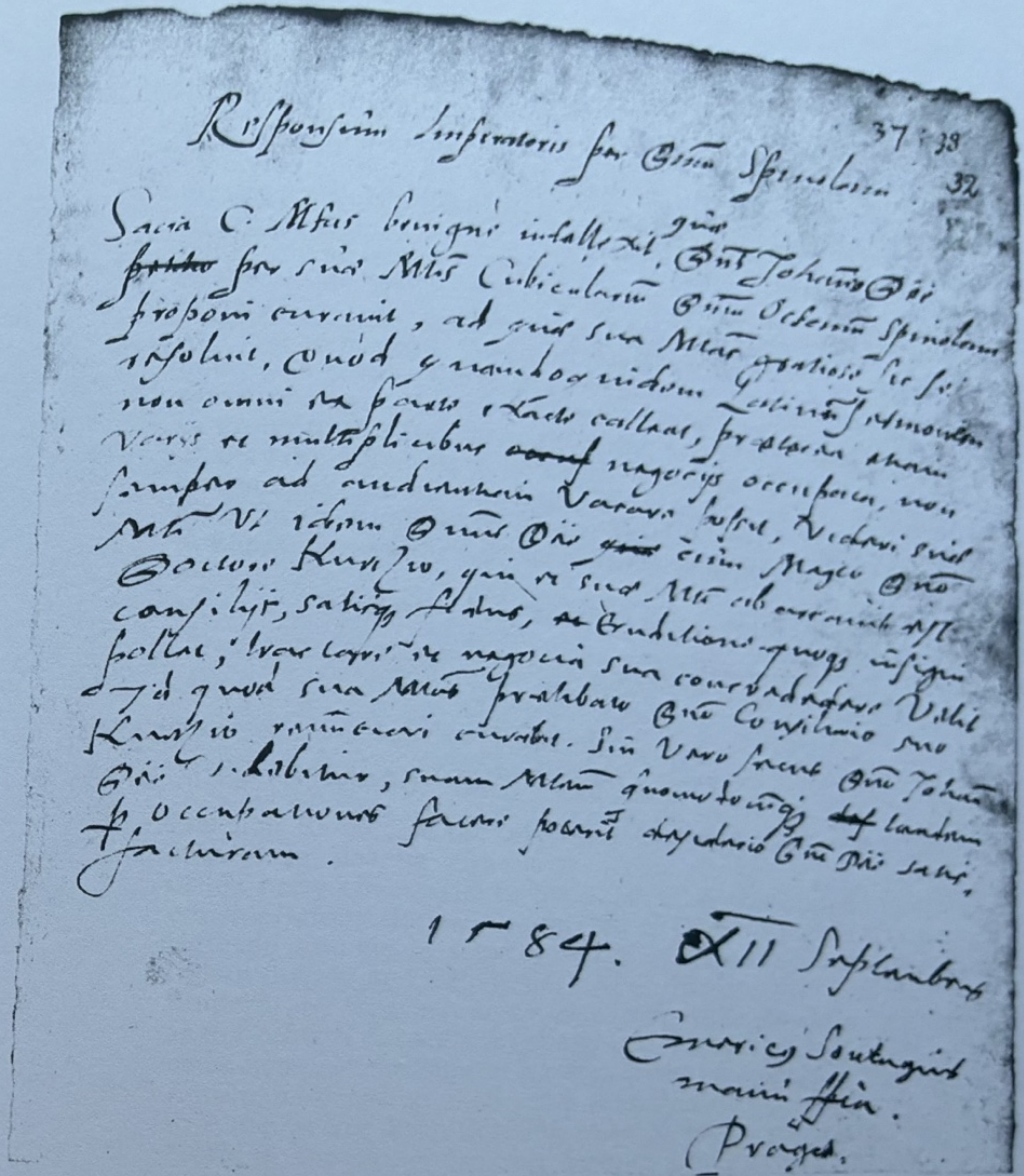
Responsum Imperatoris, per D*ominu*m Spinolam

Sacra Cæsarea Ma*ies*tas benigne intellexit quæ D*ominu*s Ioannes Dee per suæ Ma*iesta*tis Cubicularium, D*ominu*m Octavium Spinolam, proponi curavit: Ad quæ, sua Ma*ies*tas gratiosè sic se resolvit: Quòd Quandoquidem Latinum Sermonem, non omni ex parte exactè calleat: præterea etiam variis et multiplicibus negociis occupata, non semper ad audientiam vacare possit, Videri suæ Ma*iesta*ti ut idem D*ominu*s Dee, cum Magnifico Domino Doctore Kurtzio (qui et suæ Ma*iesta*ti ab arcanis est consiliis, satis*que* fidus, eruditione quo*que* insigni pollet) tractare, et negocia sua concredere velit. Id quod, sua Maiestas prælibato D*omi*no Consiliario suo, Kurtzio, renunciari curabit. Sin verò, secus D*omi*no Iohanni Dee videbitur, Suam Ma*iesta*tem quomodocun*que* tandem per occupationes facere poterit, desiderio D*omi*ni Dee satisfacturam.

1584 XII Septembris
Emericus Sontagius
manu propria
Pragæ.

My accepting of the Em=perors answer.

Δ. - Which answer, both by word of mowth, and thus by writing being receyved by me: and the sayd Emericus being (by the Noble Spinola) willed at Evensong tyme, to bring my answer herein: which I gave him, of my great good liking the same, and most humble thanks to his Maiestie for so wise and gratious his consideration had of the cause ∴ I required the same Emericus to understand whan and how some Doctor Curtzius shold be made privie of his Maiesties pleasure herein: and so, after my despatching of Emericus, I endevored my self to render thanks unto God for his Mercies, graces, and truth, in these his affayres ∴ beseching him to frame my hart, tung and hand in such sort, as to his divine Maiestie, my dutifull service doing, may be acceptable: as chiefly of me intended, to his honor & glory: and secondly to the Cumfort of the godly and elect: & thirdly to the Confusion of the prowd, arrogant, skornfull enemyes of Truth and Vertue ∴ Amen.



Responsum Imperatoris per Dnum Spinolam 37 : 38
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1584. XII Septembris

Emericus Sontagius
manu propria
Pragæ.

## Thursday † Pragæ
## Septembris 13. Mane, hora 7.

I receyved the Noble
Octavius Spinola his answer by Emericus, as concerning
my accepting of the Emperor his gratious former answer of condescending
to my request, so much as he conveniently could:
which my answer yesterday* night, late was delivered
to the Noble Spinola: Whereunto, he sayd, that
My Answer wold be most acceptable unto the Emperor:
and that to morrow, (meaning this Thursday) the
honorable Doctor Curtz shold understand the Emperors
pleasure herein. Hereuppon I willed Emericus
to go up to the Castell, and to bring him self in sight
of the Noble Spinola, if he could: Therby to help
his memory, for warning and information to be
given to the sayd Doctor Curtz: That so we
might come to gither, so sone, as conveniently might
be.

* On Wensday.

Deo, *omn*is laus, honor, et gloria. *Amen.*

## Thursday † Pragæ
## Septembris 13. Mane, hor*am* circiter $9^{am}$.

Δ. - Præcibus finitis, and the case propownded of the Emperor his
answer: for dealing with Doctor Curtz, a man
of his privy cownsayle, faythfull, lerned & wise: uppon the
considerations alleged: I requested of God, his pleasure to be
signified unto me, by some of his faithfull & true Messagers: whether
I shall openly and frankly deale with this Doctor, so, as the
Emperor, by him, may understand that, which he shold have done
at my mowth & hands originally ∴ And whither I may,
bothe alone with the Emperor & before, & with the sayd Doctor, deale in this
Action, as occasion shall serve from tyme
to tyme, at my discretion, informed by his secret grace divine. —

Δ. - Nothing appearing, or being hard, in a quarter of an howre
space, I suspected, some of our misdoings, to be the
cause of the Lord his refrayning to answer, and theruppon I did
fall to prayer for mercy, and grace, and deliverance from the
assalts and malitious purposes of the Divel against us: And that
I did the rather: bycause as I felt my good Angel (or other good frende)
in vertue, so I felt pilosum, sensibly, busy, and as it wer to terrify
me with my offenses past, or to put me out of hope, at this present,
from being hard ∴ But I held on to pray diverse psalmes and
at length, against the wycked tempters, purposes. After my prayers
and assuring E.K: that the spirituall Enemy was here busy, and
attempted to frustrate this dayes Action: He answered that agaynst
him$^{\text{E.K}}$ he could not prevayle, or accuse him for his late notable fault,
for he had made a reckening, and sorrowfull bewayling for that his trespace,
so reconciled, to God, that Sathan, nor any other wicked accuser could
put him in any dowt of God his mercy &c., and he spake very well

Reconciliation.

both of repentance, Gods mercyes, his iustice: and of these Actions. Mary, he confesed that by reason, he him self was an unmete person to come before the Emperor, or princes &c. And therfor, if it wold please god to discharge him of farder medling, so; by reason he might seame well at ease &c.
At length, after an howre, appered Vriel; but with a skarf affore his face, still: as he had last.

Δ. - *God send us the brightnes of his cowntenance when it shall please him.*

Reconciliation, of two sorts.

Vriel - *True it is, that in respect of the terror and force of*
*God his wrath & indignation in Iudgment: Reconciliation*
*is made: throwgh that powre which is given unto*
*the lamb, to whome all powre is given in heven and*
*earth: But with the congregation, and the members*
*of Christ his body, (the number of the faithfull,)*
*the Church of God, you have not made reconciliation:*
*And therfore, are not synners worthy to behold the*
*face of true light and understanding: for there*
*is a dubble Reconciliation: One, (~~of~~ and the first) betwene*
*the Conscience & the Iudge: throwgh the force of faith*
*& repentance: yt is to say, Reconciliation against Iudgment.*
*An other, (the second) Reconciliation betwene the*
*Spirit of truth, (the Church of God), & mans Conscience.*

Wherfore Vriel his face is yet covered.

Vide supra Sept. 5. The Eye was commaunded to be reconciled to the spirit of truth.

*Behold, I teache you a mysterie:*
Δ reconciled
.1. *Those that are at one with god, shall not be iudged with*
*the wycked, in the last iudgment. Notwithstanding*
*the Iustice of God is pure, & undefyled: & suffreth not*
*mans fawte unponished: But he that is at one*
.2. *with the Spirit of God, is made one with him*
*and with out ponishment.*

Iusticia Dei.

Δ Ab occultis meis munda me &c.

*For there are many things that god beareth witness*
*of, in the sowle & secret chambers of man: that*
*neyther the blessed, allready dignifyed, nor to be*
*dignifyed, do, or can know, which is the cause that*
*the sowle of man, (after his body slepeth), being fownd*
*polluted, is receyved, and snatched up, of such as are*
*the messagers of ponishment: & so, according to the*
*multitude of theyr Synns, are in horror, & ponished.*
*Therfor not all, that are ponished, shall be Damned.*
*Neyther is it evydent unto the Angels, who shall be*
*saved: I speak generally.*

A temporall ponishment.

Ecclesiæ Catholicæ reconciliari debemus.

*Therfore when you offend, be allso reconcyled unto*
*the Mother of the howse: that you may have*
*place before such as are reproved.*
*Herein, you may understand, the reteyning of Synne:*
*For the Δ reteyning of Synne, is a Iudgment. And therfor is it*
*necessary that God shold hold a generall day, that*

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Δ Accipite Spiritum Sanctum: Quorum remiseritis peccata, remittuntur eis: et, Quorum retinueritis, retenta sunt: *Ioannes* 20 E. *Math.* 16. C. 18. C.

---

*those that have trusted in him, & inwardly have*
*byn sorry for theyr offences, may allso taste of*
*his mercy: Els how could it be verifyed that*
*the prophet: sayeth? Yf in hell, thow art allso*
*there?*

Si descendero in Infernum, tu illa es.

Ignis purgationis.

The perfect assurance by Christ and his Church or Spirit.

*But, here, there is a Caution; All Synns that are forgiven*
*by the Church, pass not the fyre: But he that*
*is forgiven in his hart by god, in his sonn Christ:*
*and reconciled throwgh the holy spirit, to the*
*body from whense he is falln is safe, aswell*
*from the wrath of God to come, as the ponishment*
*due unto his offenses.*

∴ *Matth.* Cap. 5. D.

*And therfor is the reconcylyng of brethern, of*
*great force.*
*Wherfore hath Christ left his body with the Church?*
*Wherfore is he called the bred of lyfe?*
*I say unto you, my brethern, that the body of Christ*
*dignifyed & glorifyed, is true bred: is true cumfort,*
*which clenseth Synners that are penitent: & wipeth*
*away the ponishment of adversytye.*

Δ Aliqui hæretici dicunt Christi corpus fuisse phantasticum.

Corpus Christi recipitur in remissionem peccatorum.

*Happy are those, that eat of him, and that accownt not*
*his body, as the shaddow of a candell.*
*Behold, I teach you. Even as the spirit of god*
*filleth the Congregation of the faithfull: So doth*
*the body of Christ now dignifyed, fill & clense*
*all that receyve with sorrow: sorrow I mean for*
*theyr wyckednes.*
*But lo: his body is become an offense unto the world.*
*Many there are, that saye, — This is Christ:*
*But behold, I teach you.*
*Even as all things were made by him, spiritually:*
*So are all, that are of his elect, norrished throwgh*
*him, bodyly* ∴
*Lo, he is become one powre, one God; in that he*
*is neyther separated from his body, nor separateth his*
*body from his Church.*
*After a while I come agayn.*

E.K. - Now he goeth awaye.

Δ. - We red over the premisses to our great cumfort, in the meane tyme, while VRIEL disapeared.

E.K. - Now he is here again.

Δ - Now he answereth to my request first propownded.

Vriel - Ô *ye timerous byrds, how long run you hedlong into the*
*wildernes? How long will you be ignorant?*
*How long will you tempt the lord, with the spirit of*
*folishnes & error?*

*Behold, $\overset{\Delta}{\text{thow}}$ hast not iudged well of me.*
*Behold thow hast placed me in a low rome, & hast taken*
*the garland from my hed & trod it, under thy feete.*
Rudolph *For, what is* Rodolph, *that is not at leysor for the lord,*
*the god of righteousnes, the king of heven &*
*erth?*
*Are they trubbled with things that are greater*
*then I?*
*True it is: for with me there is no trubble: for*
*where I enter, I set all things in quyet.*
*Will the cownsaylers of the erth, syt in iudgment to*
*syft the lord?*
*O ye foles & stervelings of the erth:* O *you*
*of little understanding.*
*Think you, that you are hable to fynde light*
*amongst the affayres of the world? true*
*iudgment in the Imagination of man? or*
*verity amongst the hoordes & corruption of*
*covetousnes & falshode?*
Yf *Yf he be not at leysor to here me: Have not*
*I told the, that I have an other in stoare?*
*Lo, I see, all flesh is full of folly.*

Δ. - *It is not yet done: & therfor we axed*
*cownsayle of the: & I thank the (o lord) for rebuking*
*of us, before farder error committed.*

Δ Spiritus Electionis, quid sit vide folio sequente.

Vriel - *I gave unto the, the spirit of Choyse: &*
*therfor I will regard thy doings: & will*
*wynk at thy weaknes.*

Misericordia Dei super Δ.

*I will bless all, that thow takest in hand,*
*and will cover the, with a robe of purpl: that*
*thow mayst understand, that all is myne.*
*and that I rayse up, whome I list.*

Rodulph

*And I say unto the agayne,*

Spiritus veritatis.

*Lo,* Rodulph *hast harde the.*
*And I will powre my Spirit of truth into*
*the, and thow shallt be a light unto him:*

Yf.

*But, now, yf he live righteously: and follow*
*me truely: I will hold up his howse:*
*with pillers of Hiacynct: and his Chambers*
*shall be full of Modesty and Cumfort.*

Δ From the East, Cumfort, and Triumphe.

*I will bring the east wynde over him, as a lady of*
*Cumfort: & she shall syt uppon his Castells*
*with triumphe: and he shall slepe with ioye.*

Rodolphi soboles in 3am generationem.

*Moreover I will bless his loynes: and his howse*
*shall stand to the third generation: & to the ende.*
*For, now, the world hath hoare heares & begynneth to*
*be syk:*

Yf.

*Yf he despise my Commaundement, I will*
*put the Sword against him: and in his*
*dwelling places shall his enemies banket.*

Secresy required.

*(But those that deale with the, let them sow up*
*theyre mowths: least being cut with a razer,*
*they speak not.)*

*For those that neglect my Iudgments I will*
*despise them: & theyr seed shall wyther: as*
*corn sowed out of season: But he*
*that loveth me I wyll multiply him.*

Addere Deo quo, modo bonum est: vide infra.

*And he that addeth unto me, I will add unto him*
*a thowsand.*

Spiritus Electionis supra Sepemb. 5.

*But lo, thow hast the spirit of Choyse.*

Δ. - *O lord open my understanding of that*
*saying.*

Vriel - Quos tu eligis, electi sunt: quos autem
despicis, despiciuntur etiam.

Δ. - *Dwell thow in me (ô lord): for I am*
*frayle: & (with out the,) very blynde:*

E.K. - Now he is gone.

Δ. - *Thy glorious name (o lord) be magnifyed*
*praysed, and extolled for ever, Amen.*

Δ. I spake this to E.K:

Δ. - I perceyve that I shall not deale with the $\overset{\text{Curtz}}{\text{doctor}}$ now.
Well: I can let him understand that I had rather deale with the Emperor, him
self: And so shyft my self of him.

E.K. - He is here again.

Vriel - *Yes, deale with him: & hyde nothing from him.*

D. Curtz: Δ. - *With Doctor Curtz, ô, lord?*

Vriel - *I: --------- And therfor I sayd, He that addeth unto*
*me, I will add unto him a thowsand: But he*
*that playeth with me, lo, I Sweare,*

*I will blot his name from life:*
Liberè agas: Deus est enim liber:

ΔFrankly, as my terme was in my first request or question this day made.

E.K. - Now he is gone.
Δ. - Deo Omnipotenti, Invisibili et Misericordi
sit omnis honor, laus grat*ia*ru*m* actio, et
Gloria: Nunc et in perpetuum
*Amen.*

* * *

### † Pragœ

### Thursday
### Septembris 13 mane.

Emericus did bring him self in sight of the Chamberlayn the Noble Octavius Spinola: as I willed him: And he called Emericus to him: and told him that this day Doctor Curtz shold understand the Emperor his pleasure, to confer with me, &c.
Emericus abowt 10 of the clock before none being in the Ritter Stove (or gard chamber) saw doctor Curtz come out from the Emperor.

* * *

### Friday
### Septemb. 14. mane, circa 10$^{am}$.

I sent Emericus to
Doctor Curtz his howse in parva parte: with my commenda=cions: and to say that before, I understode of Doctor Hageck M$^r$ Doctor Curtz his desyre to be acquaynted with me: wherof I was very glad and desirous: but now I trust that the Emperor his Maiestie by his Authority, hath taken order with him wherby to begynne our acquayntance, and (god willing) our perpetuall frendeship. The Doctor was at home: and to Emericus (saying the effect of my message befor noted) the Doctor declared that Captaverat antea varias occasiones mecu*m* contrahendæ amicitiæ, &c. and that now he is very ioyfull of the occasion offered by the Emperors Maiestie: and that this day sundry affayres did hinder the opportunitie of our meeting, but to morrow at any howre (at my choise) he wold be ready to welcome me to his howse: & so, with the usuall phrase of offering all his servyces to my pleasure, he sent Emericus to me with his sayd Answer.

Quos Deus coniungit, Homo ne separet:
*Amen.*
Quos autem Deus et Cæsar copulat, copulatissimi maneant: *Amen.*

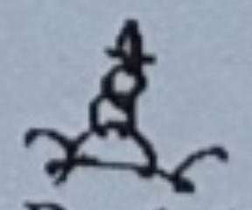
* * *

### Saterday † Pragœ
### 15 Septembris. A meridie hora (ferè) prima.

I cam to the forsayd (called Doctor) Curtz: abowt one of the clok after none: Who had all the day byn ready to have herd me, if I wold so have had it: but I sent him word in the morning by Emericus, that after none, (as now at this howre) I wold come to him. Being come, he enterteyned me curteously: and two chayres being at the Tables ende, he gave me the preeminence (by a frendly kynde of ernestnes). Then he told me, that long syns, in Germany he had herd of my fame, and had seen of my writings: and that he was very glad of the opportunyty now of my coming to this City: and that otherwayes he was desyrous of my acquayn=tance, but chefly seing the Emperor his Maiestie Ore tenus (for that was his phrase, by word of his own mowth, had willed him to here what I had to saye to his Maiestie. I began, and declared my long course of study now for 40 yeres, allways, by degrees going forward, and desyrous of the best, and pure truthes, in all manner of studyes, wherein I had passed: and that I had passed as many as wer commonly known and more then are commonly hard of. But that at length I perceyved onely god (and by his good Angels,) could satisfye my desyre: which was to understand the natures of all his

Δ Studiorum meorum scopus.

Creatures, and the best manner how to use them to his divine honor & glory, & the cumfort of the elect, and allso to the reprofe & confusion of the adversaryes of his name & honor: and herein I had dealed sundry wayes: And at length had fownd the mercyes of God such as to send me the instruction of Michael, Gabriel, Raphael and Vriel, and diverse other his good & faithfull messagers, such as I had here now browght bokes (abowt 18) to shew him the manner of theyr procedings. And that I thowght it good to begyne at the last boke: which allso concerned most the present emperor Rudolph:


Rudolph.

And so I did; & so by degrees, from boke to boke, lightly I gave him taste or sight of the most part, and also let him see the stone browght me by Angelicall ministerie, &c.
All things being seen & hard, that in six howres I could shew him: At length he required of me what conclusion or Summarie report, he shold make to the Emperor: I answered, as he had occasion of the things seen & hard: But if he wold follow my

My cownsayle to Doctor Curtz.

cownsayle (somwhat expert in these divine & Angelical doings).
That his Maiestie was to thank god for his great mercies
& graces offred: and that, by me; one, who most sincerely &
faithfully gave his maiestie to understand the will of God
herein: & that his maiesty was to do, as Mary (the
blessed virgin) did: to lay up all these my informations
in his hart: & to saye; Ecce servus
*Dom*ini, fiat voluntas tua: and so to attende
the manner of the Lord his proceding, while he
framed his life, as it becam every Christian to do.
He sayd, that he wold write (for his own memoryes
help) som short note of his observations of my speches
& things seen & marked: & that he wold to morrow
(being sonday) or on Monday, if he conveniently could, make a reporte
to the Emperor: and so with all spede give
me to understand farder of the Emperor his Maiesties will
& pleasure. Hereuppon curteously he browght
me down to the street dore of his howse, & I
cam home, after 7 of the clok & ½: in the evening.

*The mercies of God be on me, &*
*his name be magnifyed & extolled*
*in this world, & for ever.*
*Amen.*

He also sayd that in the former my records, that I had noted many a lye and untruth.

Note. In the mean space, while I was thus
occupyed with the forsayd Master Curtz:
E.K. was visited at our lodging with a wycked
Tempter: who denyed any Christ to be: & that
as the hart receyved cumfort of all the
members of the body: So that he who is god,
of all things receyved cumfort by Angels &
other the members of the world: & that I
was now with one, who wold use me like a
Serpent, with hed & tayle cumpassing my
confusion &c. He ernestly revyled E.K. in many
manners: & He sayd that E.K. shold be damned and
sayd morover, that of our practises shold never
come any frutefull ende: &c.

Δ. - *The æternall and allmighty God*
*confownd the adversaryes of his truth*
*& glory, and of his sonne* Iesus Christ,
*our redemer, & the Triumphant*
*conqueror agaynst, hell, synn*
*& the divell.*
*Amen.*

## Pragæ

Note the Emperor enclined to here &c.

On Monday and tuesday the 17: and 18: of September, I sent Emericus
up to the Castell: to listen after answer of that Docter
Curtz his report to the Emperor, of that he had peceyved
by me: (But on Monday, Octavius Spinola had sent
into the town for Emericus, and told him that the Emperor had care and
desyre to understand my doing with the Docter: and therfore
Axed Emericus, yf I had byn with the Docter, and he affirmed
that I had. Hereof (sayd he) the Emperor will be glad:
And yet (as I began to Note): Emericus comming on tuesday
in the face of the Docter in the Ritters Stove, had not
one word spoken to him, that eyther he had spoken to the Emperor
or he had not. And therfore I suspect that the Docter
dealeth not honestly, faythfully, or wisely in this so wayghty
a case, ~~and that perhaps ..... ..... ..... , by cause both ..... per=~~
~~ceyved the Records to be hevy agaynst the King of Poland .....~~
~~and allso that I had assured him ..... ..... that he is .....~~
~~and ..... ..... , and .... ..... ..... ..... the ..... &c.~~
And for as much as he told me, that the Emperor his Maiestie
was perswaded, that he was . . . . . . . . pius &c. Perhaps he wold
be loath, now, to prefer me to the spech of the Emperor, seing
both he him self, and the rest of his cownsayle, stode perswaded
to the contrary of this king: Hereuppon this great delay uppon
sinister reports made to the Emperor might follow, &c.

I suspect, the Doctor doth not deale sin=cerely.

## † Pragæ

Friday
Septem. 21. Circa horam $10^{am}$. ferè Mane.

Note.

Δ. - As I and E.K. were to gither in my study, ernestly discoursing of Auricular confession: publik confession, and confession to god alone, and of the Authoritie of the Church and the manner of the same Authority using to release or reteyne synns, E.K. saw one walk on the Table betwene him & me: Theruppon I framed me to write & note what shold be shewed or sayed. E.K. willed me to set down the Shew stone. So I did: and he loked.

E.K. - I see him here with the skarf over his hed & face untyll his waste: but I see his heare yellow behinde on his hed, &c.

Δ. - Mitter lucem tuam o Deus et veritatem tuam ut ipsa nos ducant ex hac valle miseriæ ad montem Sanctum Sion, et ad cœlestia tua tabernacula. *Amen.*

VRIEL - *I am* Vriel, *the Servant of the most wise, mighty and everlasting god: which viset you for two causes. The first, that I may open unto you true & perfect light: such as darknes comprehendeth not; infallible & true meate, the powre & spirit of the everlasting god. The second, that I may cownsayle you against the world, & teach you to triumph against her frowardnes: for who hath trusted in the lord & hath byn cast down? or what is he that hath cryed alowd, and is not hard? Therfor I say unto you, heare my voyce: for I am of truth,*

Trinitatis Lux et Mysteria *per* Vrielem revelantur.

*& put against darknes, and in me are publyshed the light & mysteries of the Trinity, from tyme to tyme: & in all ages: unto those that fear & obeye god. Two things there are which are the seales & marks of* Sathan*: which bring æternall death & damnation to all such as are* Noted *or burned with them,*

Mendacium
Obstinatu*m* silentium

*that is to say, lying, and froward Sylence. Behold the words of* Christ, *Unto the suttle (your father is a lyer from the begynning: and the divell) Harken unto my voyce: He that [1] teacheth fals doctrine, openeth [2] his mowth against truth, or defraudeth [3] his brother, is a lyer: & shall not be forgiven.*

·1· *For first, he lyeth, against his Creator: which created all things in Truth.*

·2· *Secondly he offendeth against the truth & his redemer, which is the sonne of god, very* Christ.

·3· *Thirdly, he offendeth against the spirit of God, (of the* father & *the* sonne) *the* holy ghoste, *which shall not be forgiven: And therfor doth he incurr the rigor of gods iustice, his eternall damnation. But, I say, give eare unto my words: for I will syft the dust & fynde out the perle: that of a long tyme, hath layne, trodden under the feete. I will come againe.* E.K. - He is gone.

---

Δ. - We red over the premisses, & so expected the rest.

E.K. - He is agayne here.

Vriel - *Now let us ioyne these things to gyther.*

Obiectio.

*All flesh offendeth, and is a lyer. Who, therfore, shall be saved: or escape eternall damnation?*

Solutio.

*He it is (I say) that when he hath lyed & spoken against the truth doth not frowardly drownd, & kepe down his Synne in Sylence.*

Mendacium.

*For, lying, meriteth the vengeance of the Trinitie. But he that is willfully froward, sealeth up his own damnation. For this cause (my brethern) and to the intent that the*

Ecclesiæ Dignitas et Authoritas.

*mercyes of god might allwayes, be ready for synners, hath he provyded, the light & cumfort of his Spirit, left as a contynuall workman in the Church & spowse of* Christ. *I teache you, breifly: that, he who soever, opening his mowth against the Spirit of truth; & with willfull*

Reconciliation to the Church.

*frowardnes contynueth in his lying, without reconciliation to the Church, synneth against the* holy ghost, *& shall be damned eternally: I come againe.* E.K. - He is gone.

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E.K. - He is here againe.

Vriel - *Be now, therfore, admonished, (I say) be warned: And consydering you be synners, acknowledge your offenses: least, in the ende your synne be against the* holy ghost: *& so, not to be forgiven. But herein they err, with you, that expownde the Scriptures: Saying, that man Synneth & can not be forgiven: bycause he synneth against the* holy ghost. *I teach you, my brethern: that there is no synn against god, but it is against the* holy ghost:

Willfull Silence.
Δ. Finalis inpænitentia.

*Yf so be, in the ende, it be shut up, with willfull Sylence.*

*When soever (therfore) you have offended: Acknowledge*
Testes Angeli=ci. *I say your synns, before god & his angels:*
*That god may forgive you: & the Angels beare witness*
*of your forgivenes: & shut not up your synnes in*
Froward sylence. *froward Sylence.*
*Yf thow committ adultery, yf thow blaspheme the name*
*of God, yf thow be a lyer, yea if thow speak*
*against the truth: yea yf thow saye there is*
*Psal. *no god (as the*folish do), despayr not,*
*saying, I have synned against the* holy ghost
*bycause I am a synner & a blasphemer of the*
*name of god, bycause I have spoken*
*& opened my mowth against the Spirit of*
*truth. But go unto the Church, which is*
Ito ad Ecclesiam. *governed by the Spirit of god: and there, wyth*
*harty & open confession disclose & make*
*playne thy offenses, that the holy ghost may*
Testimonium Spiritus Sancti in Ecclesia. *beare witness, in the spowse & Church of* Christ.
*That thow hast not synned against him to*
*eternall death: Bycause thow art not*
Voluntarie Confession is contrary to froward sylence. *drownd in froward Sylence.*
*For allthowgh God beare witness of repentance.*
Aures Dei. *Allthowgh he heare & open his eares,*
Manus Dei. *yet consider allso, he hath hands, & must*
*untye those bonds wherwith you are bownde.*
Vide de Lazaro, *Ioannes* Cap.11. *What are the hands of god: but his spirit,*
*wherwith he maketh & createth all things.*
*Therfor when thow hast Cryed out, & art sorry,*
*endevor thy self allso, to be lyfted up*
*by the hands of god.*
*Lern a similitude in* Christ, *which (signifying*
*the powre of his Church,) commaunded the offender*
*to go & wash him self: and lo he was*
*hole. I speak this, for thy*$^{\text{E.K.}}$ *instruction.*
*I say allso unto the,*$^{\text{E.K.}}$ *Go & wash thy self:*
*for thow art a lyer, thow art a dronkard.*
*And therfore, thow art a Synner.*
*And yf thow persever, & shaddow thy synnes*

*with wyllfull sylence frowardly, then sealeth thow*
*thy self, with the second brand & canst*
*not be forgiven, bycause thow synnest against*
*the* holy ghost.
* *Act. 5.* Ana*nias *fell down at the feet of* Peter: *not*
*onely for that he lyed: but bycause after his*
*offence he was willfully sylent.*
Supra. *Here thow mayst consider the greatnes of god his*
*mysteries & secrets, of his will, & of favor,*
*that he stretcheth out unto the, in mercy:*
*for thow art a Childe and must ascende, &*
*must become a man.*
*The rest, after you are refreshed.*

Δ. - We went to dynner to our host his howse.

Δ. - *Thanks, honor, glory &*
*prayse be unto the almighty*
*Trinity now &*
*ever.*
*Amen.*

Δ. - After we had byn at dynner, we red over the premisses, & considered them quietly.

E.K. - Here he is.

Δ. - *Blessed be he that cometh in the name of the highest; to whome be all honor and glorie. Amen.*

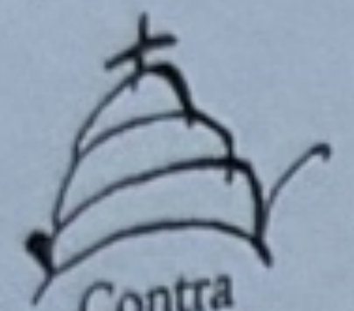
Vriel - *Lo, lo; lo (I say) which of you hath an eye, that seeth not (now) the world: the vanity & folly of worldlings?*
*And such as are choked, with the mylldew of vanity & worldly promotion?*

Rud. *For, thus sayeth the lord, wherein could I shew my self more, eyther unto this age, or unto this Emperor, then with rebuking him, for his synns, from heven?*
x more assuredly
*Who is able to promise more, or to performe assureder then I: which lighten, & make all things?*
*Yet, they Beleve not.*
Δ. is despy=sed of Rud. and Curtz. *Yea, they reioyse in theyr own folly, & despise me: yea, bycause they despyse the, whom I have sent with my word unto them.*

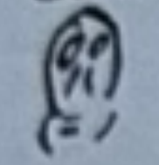
E.K. - ——

- *Well, thus sayeth the lord, they have despysed theyr own garlands*
*& have trodden theyr fode under feete: They have rent*
*theyr robes in peces, & have cast them into the waters.*
*They are become Masterles doggs for I have forsaken*

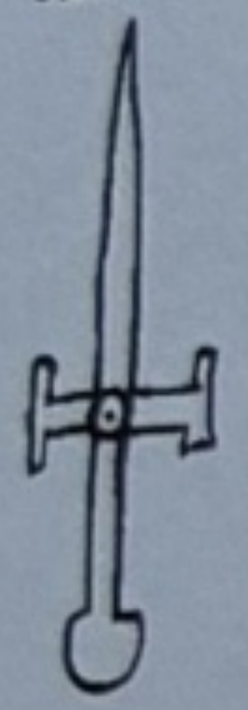
them.


Contra Rud.

And lo, Rodulph, I will skatter thy bones, &
thy hed shall be divided in many peces.
I will bring in thy enemyes over all thy kingdomes,
& for thy sake shall many thowsands perish.

Δ Contra Curtz.


He allso that thinketh him self wise, yf
he dye a naturall death, then say I
am not, neyther that I live with my
people.

Δ. Fecit quod illi iniunctum erat:
Pactum Misericor=dia divinæ cum Δ:


But bycause thow hast done that which I
commaunded the & hast not forgot my
name, Lo I will plant the my self
& thow shallt grow, and out of the
shall spring a mighty and a terible
sworde: whose hilts shalbe as the
Carbuncle: and edge like unto the styng
of a dragon: and I will not suffer
the to fall: neyther shall thyne enemyes
ryde uppon the.
Truely, Truely, thow shalt know, I am with
the.

Sathanas.

But be patient: For Sathan hunteth
hard after the.

* Ne Magnitudo revelationum extollat me, datus est mihi stimulus car=nis meæ &c. Paulus ad Corinthios se=cunda, cap. 12.

Thow shallt have allwayes a pryk*, even unto
thy last grave: But therein shall
thy fayth be exalted & thy reward
great.
I come again. E.K. - He is gone.

---

E.K. - Here he is again.
Vriel - Lo, for thy labor, I will reward the:
And so it shall be.

England pardoned for Δ his sake.

Behold I had determined to have roted out the english
people, to have made a wilderness & desert of
it: to have filled it with many strange people,
& to have tyed the sword to it perpetually,

Δ This is no contradiction for thus this wilder=nes and filling is to be understode. ∴ Δ The filling of it with strangers shold have byn for the conquest and in manner razing or defacing of all cyties towns & castells and so to have browght it to a wyldernes and desert.

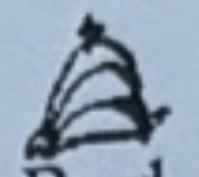
God will give me England, that is to say, spare it from destruction for my sake, &c.

England.

Δ Our good Return into England:

Δ Perhaps, Spiders flying in the Ayre are carryed by strings of theyr own spynning, or making, or els I know not how.

But lo, I will give the that land, and, (onely for
thy sake), it shall not be consumed.
And after certayn monthes, I will bring the home,
yea thow shallt live, tyll thow be hable to pas
the waves without a ship: and to ascend the
hills, as the spiders do.
Notwithstanding I will take the Crown from the howse
it is in, and I will place it, as I have pro=phesyed unto the.


Rud.
I remayned for the most part in Bohemia & in the Impire tyll 1589.

Notwithstanding, for a tyme, thow shallt live with
Cæsar.
I come agayn. ——— E.K. - He is gone.

---

Δ. - O lord, what shall become of my good frende, the lord Lasky?
E.K. - He is here agayn.
A.L. VRIEL - Of Lasky: This it is sayd: Thow hast groned for him:
and hast placed him in thy hart:
From hence furth, will I reconcyle him unto me,
& I will cease my anger uppon him,
& he shall come hither* shortly.
But he is a wanton, & very prone to synne:

* A.L. cam to us to Trebon in Bohemia aº 1588: post Captum Maxi=milianum a Polonis &c.

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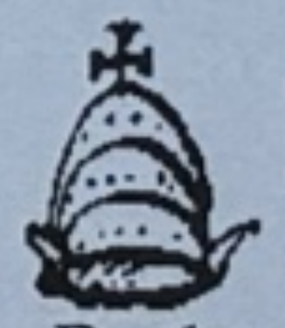
But hear, what I say unto the:


Rud.

[E.K. - He seameth to have talk with one a far of]
Cæsar thowght thow hadst had the philosophers stone:
and (as yet) he thinketh so:
Even as I choked the gluttonous Israëlites
with quayles*, so will I choke him, with that
secret.

* Num. 11. Psal. 77.

A letter to be written unto Cæsar.

Lapis Philosophorum.

Behold, thow shallt write unto him: saying, that
he regardeth not heven: And say unto him,
that thow canst make the philosophers stone:
I will performe it unto the: Thow shalt
do it: And I will give unto the a speciall
vertue in healing: That when so ever
thow cometh hither, thow shalt understand
the truth. And this I do, bycause they
shall not despise the.

A speciall gift in healing by shew in this stone.

Δ. - Ô lord for me to be despysed, in doing thy commaundement, is honor
and Cumfort to me: But as concerning thy honor and
glory, Thow, in thy wisdome knowest what is best to be done.

Vriel - Notwithstanding, thow shalt see him, perish before thy face.

Δ R. peribit.

Benedictio Dei sit super nos.

Lo, from this tyme, I will blesse the mervaylesly,
& I will help the in all thy works:

Supra Tu fac.

{ Do thow, allways:
And make me thy bukler.

Δ. - What shall I do with docter Curtz: as concerning his answer?

Vriel - Handle him, like a man; for he will deceive the:

E.K. - I request you but one thing for all my labor and Travayle, that is, that this Docter might this night, be bereft of his life, to the terror of other, &c.

Vriel - Have patience, God turneth all to his glory, and your commodytie.
To morrow I have somthing els to saye.

Δ. - Deus noster in cælo, omnia quæcunque volvit fecit: Ille solus est Omnipotens, æternus, Sapiens, Bonus, Iustus et Misericors. Illi debetur, omnis laus, gratiarum actio, honor, et Gloria, *Amen.*

### Saterday ✝ Pragæ

### 22 Septemb. mane circiter horam $9^{am}$.

Præcibus ad Deum finitis, et variis ad ipsum Eiaculationibus pro luce et veritate Dei, &c: et quibusdam de Rudolphi et Curtzii corruptis Iudiciis: (qui Dei Misericordias, iuxta carnis sensum iudicare ausi sunt) [apparuit Vriel, facie velata ut ante].

A letter to Rudolph the Emperor.

Rud.

Eruptiones aquarum ex Terræ motibus.

Lapis Philosophorum.

VRIEL - *For this cause (say I, unto the), write unto* Rodulph, *saying, I can make the Philosophers stone: Bycause I wold place the with them, according to theyr hope and imagination. That whilest they think little of me, and of the swetenes of my message & testimony, I might burst out amongst them: as the mighty waters do, out of hills, whan the erth moveth. For I have sayd unto the, I will place the here; Yf I sow the here, what raven can pluk the up by the rotes. No, I will hide the, as the hen doth her chyckens: And I will make the spring to theyr destruction. For why: thow shallt overcome that Mystery, for thy own sake.*

---

Δ. - *For the glory of God: his honor, and Triumphe, All good come unto me.*

Vriel - *Behold syns they will not tye the unto them from heven,*

□ Supra Septemb. ·5·

*Thow shallt tye them unto the, from erth.
That thow mayst reioyce when thow seest theyr destruction,
and be ready cloathed for him that is to come.*

Cæsar futurus.

Δ It is a saying of Madimi Iunii 26 1584. Cracoviæ.

*It was sayd unto the, My mother sayeth she will chuse an emperor in ernest.*

Ernestus frater Ru=dolphi.

*But it is* Ernest, *that shall sit uppon his seat.
Behold, there shall be no seede, left in him, for his wyckednes.*

Δ Blessings offred are promisses with Conditions.

*Yea, the blessings that I have offred him, shall return agayn: and I will leave his howse naked.*

Gold ex lapide philosophorum.

*But when he seeth and hath gold: (which is the thing he desyreth, and those that cownsayle him, do most desyre him, for): Then shall he perish with a most cruell, terrible & unhard of myschief.*

Mors crudelis, Terribilis, inaudita. R

Note.

*But lo, I have written his name, within my hand bycause I wold not forget to ponish him.
Behold, I could send the wyndes to devoure him, could open the Caves of the erth to swallow him, which wold turne to myne honor: But I have a care over you:*

GOD in { Mercy Wisdome Terror Myracles

Vox Domini, ut hominis, futura nobis audibilis.

{ *Now I am unto you, in mercy, and wisdome: But I will be with you, in terror and myracles.
And I will deale with you in a higher degree.
And you shall here my voyce, as men do theyr brethern.*

Δ. - *What thow wilt (ô lord) for thy honor & glory: That be:*

Vriel - *But those that are his cownsaylers have commaunded him, rather than cownsayled him, to have no dealing with the, at all.*

Consiliarii Cæsaris.

*And he is possessed with a great and a mighty divel.
And behold* Belzăgal *(which is the fury and prince of the Turks), doth assist him in his wyckedness: for he knoweth it may come to pass, that his Kingdom shall be short.*

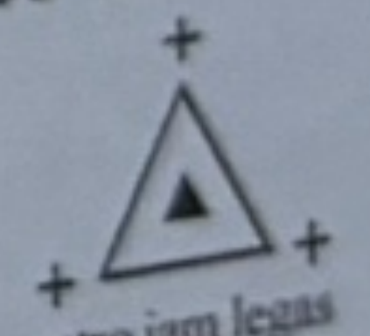
Δ Turkish or Rudolphus rather.

R. possessus, Belzăgal, Cacodæmon Turcarum.

*But give eare unto me:*

I must curry favell with Cæsar.

{ *Fawne thow uppon Cæsar, as a worlding: that thow mayst draw him, with the world, to see the glory of God: but to his destruction.*



retro iam legas ad hoc signum.

*For lo, how much more a mans felicity is in this world,*
*the more shall be the burden of his destruction.*
*There be, that gape after thy bokes, and speak vaynely of things that*
*are not. Therfore I cowsayle the, that they dwell*
My bokes from Poland. *not long with* Poland*.:.*
*Behold, when* Lasky *cometh, he shall not hastyly returne*
A:L: *unto* Poland*: tyll I whisper in his eares:*
*He is dead, that sowght thy life.*
*I have more to say, but they are not (yet) necessary.*

Δ. - *I besech you to tell me when I shall prepare my self to go for my bokes &c.*

Vriel - *I speak not, that I know not, but Chuse thy own tyme.*
*Now, will I become a Curtier.*

I may chuse my tyme to go to Cracow.

E.K. - He is gone.

Fiat, voluntas Dei, ad eius laudem
honore*m* et gloria*m*. *Amen.*

## Monday ✝ Pragæ
## Septemb. 24. mane hora. 8.

Δ. - At the first loking, E.K. saw Vriel, but covered with his skarf &c. Notwithstanding I sayd some prayers to god on my knees, & cam and sayde here, Mitte lucem tua*m* et veritatem tua*m* o Deus: ut ip*s*a nos duca*n*t ad mo*n*te*m* Sion &c.
It is to be remembred that for two causes we repayred to the Shew stone: the one by reason of the letter which I had written to the Emperor: and was mynded to go to shew it to the Spanish Embassador before I sent it to the Emperor: to have his opinion of it & allso to bear it. Secondly by reason of fowle slanderous words which were spoken of me here at this Embassadors Table: that I was a coniurer, & a bankrupt alkimist, & cam here to get somwhat of the Emperor: and that I had sold my goods & given to the lord Lasky the mony, & that he had deceived me &c. To these untruthes the Embassador did reply in my behalf for which I ment to thank him &c.

Vriel - *Even as the accursed, and cast down, most willfully abhorreth,*
*hateth, and dishonoreth the god of Iustice, bycause of his mighty=*
*ness & powre over him. So do all those that suk & hange*
*uppon his dugs, that are covetous & desyrous of worldly promotion,*
*that gape & thurst after the glory of this worlde, abhorr, hate,*
*& contynually vex & dishonor, such as love Iustice, or dwell*
*under the wyngs of the god of powre & Triumphe*
*Herein, may you reioyce that you are partakers, & Innocents*
*(rayled at & despised with the world,) in the fellowship*
*of god, & of his sonne* Christ.
*Herein may you be glad, that you are sealed & dwell*
Cithara Davidis. *with the fathers, & that you play allso uppon the harp*
*of David.*
*For veryly as they are, so shall you be: and as they are*
Electio. *made righteous by reason of theyr election & crowned*
*toward eternall Ioye. So shall your Election establish*
*your righteousness, & give you garlands*

*of eternall cumfort.*
*Those that are on the seas, are fearfull of the wyndes: And*
*why: bycause of the motion of the place, & of the*
*powre of Nature: But it is not so, with you:*
*for you dwell in castells made of Marble, wrowght*
*out of the Myddest of a sure rock, a most stable*
*fowndation .:.*
Deus habi=tat in nobis et nos in Deo. *For why? I am sure that god dwelleth in you, & you*
*in him.*
Imago Christi *Paulus ad Cor.* 1. Cap.15. F. } *Therfore lift up your heds, & reioyce when you are afflicted,*
*& kepe the Image of god sincere & perfect in you:*
Misericor=dia. *that you may allwayes be mercifull in the Image*
*of his Sonne,* Christ.
{ Signu*m* nost*rum* sup*ra* in multis locis. *But when the lord openeth his mowth, & calleth you*
*to gither, saying,* Venite et audite.
*Then lay away all mercy: for the god of*
Iustitia. *Iustice dwelleth amongst you.*
*Who dwelleth in a howse tyll it be perfectly*
*finished? or what is he that putteth on a*
*garment before it be made?*
Domus. Vestes. { *Be you assured, that whan the howse is finished*
*& your garments made, you shall both*
*enter & be clothed with cumfort: The*
Sapientia cu*m* Potentia. *Cumfort of Wisdome and powre.*
*I am myndefull of you & will be myndefull of my*
Promissa. *promise toward you.* forté [*to gither*] deest
Yf *And if you remayn & dwell‸& be constant in me,*
Tonitrua ventura. *you shall pass the Thunders that are to come.*
*You shall be wittnesses of my powre: and shall*
Terra pro=missionis. *enter into the land of promise with those that shall*
*be cumforted: where these dayes shall have an*
*ende.*
*Ô my brethern, this world exceleth in wyckedness:*
*and is a Terror to the good Angells: Bycause*
*of the sowles that she devoureth.*
*But when lightnes is rewarded, and Iustice sytteth in*
*place, Then shall she beare no waight, but be*
*made all one with the botomles pit.*
*Despise her, despise her, for she is an harlot.*
A spir*it*u Dei summus ducti ut Domino Magnifico, D*omi*no Guliel=mo de s*an*cto Clemente, Hispaniaru*m* Regis Legato hæc aperiremus cui mercede*m* dabit Deus. *Behold I have entred in amongst you; & is my*
*spirit that leadeth, to the embassador from Spayn:*
*I will reward him: Therfore as thow hast opened*
*me unto the wycked;∴ So let allso the*
*good beare witness of me.*
*The lord is become a fyrebrand in fury: & hath*
*armed him self: & hath taken unto him his great*
*Target & the spear of his Indignation.*
∴ D. Iacobo Curtzio Consiliario Cæsareo.

## VRIEL.

Tum verò æterni Genii patris Immortalis
[illegible] VRIEL, Saniel, Azaelq*ue*
Quæ mala quisq*ue* hom*inum* patraverit ante scientes
E tetris an*imas* tenebris caliginis omnes

Iudicio sistent ad formidabile patris
Magni, Immortalis, solium &c.
*Orac. Sybill.* pag. 79.
Vbi sequuntur plura de VRIELE.

·Δ·
Quantum memi=
ni, in *Sibyl=
læ oraculis*
græcis, et Latinis
factis per Casta=
leonem, habe=
tur nomen
Vrielis inter
illos qui col=
lecturi sunt
homines ad iudi=
cium. Vide
et hic ascri=
be.

Prophetia
de MI=
CHAËLE.

*Accursed are they that have offended him.*
*And when I separate them in the day of wrath*
*to come: (as one of the fingers & gatherers in of the*
*harvest of god). Then, they shall know that*
*I am* **VRIEL**: *which will not forget the*
*wyckedness of theyr hands: nor theyr blasphemous*
*mowth, in that day of revenge.*
*After a certayn tyme cometh* Michael *unto you,*
*and shall shew unto you his bluddy sworde,*
*and you shall stand under his banner.*
*He shall hold up his hands, & shall fight against*
*the hills for you: and your enemyes shall not be.*
*Unto which tyme, receyve you light &*
*Cumfort: and be contented with adversyty*
*in the lord.*

*
Matthæi
Cap. 5.
Quoniam
ipsor*um* est
regnu*m*
cælor*um* &c.

Δ. Erit
Cum Cæ=
sare:
I understand
not this how
it is, or shall
be verifyed
or with which
Cæsar.

*My brethern, it is better to be poore, with those that*
*are po*ore in spirit: then to be rich with those*
*that are gluttons, & with the princis of the*
*erth.*
*Thow shallt be with Cæsar, in despite of the*
*Divel.*
*I have sayde.*

Δ. - Gloria P*at*ri, et filio et Spiritui
Sancto: Sicut erat in Principio
et nunc et semp*er*, et in sæcula sæculorum.
*Amen.*

Note: As I had finished this Action: and was
come to my study dore, Emericus was returned agayn,
from the Spanish Embassador; to whome I had sent him,
desyrous to know his leysor for me: Who had now sent me word
by Emericus to come to dynner, and so he wold have leysor &c.
Wherof I was right glad: & went thither to dynner: who into
his innermost Study (where he him self was writting of letters)
caused me to be browght, and after I had complayned of iniury and violence
done unto me, by fowle sklaunders; and that, at his honors table: (to which
his honor, in my behalf had replyed; & therfore most humbly & sincerely I did
thank him) I sayd that the Emperors Maiestie him self could beare
me wittnes that I used this phrase unto him, that I cam not for his riches
as, Non veni ad vos ô Serenissime Cæsar propter divitias v*est*ras, ut inde
ego dives fierem, sed a Deo missus, non audeo aliter facere quam eius
ad vestra*m* Cæsarea*m* Maiestate*m* voluntate*m* declarare &c. And therfore
How falsly they sklandered me, it was evident: and bycause I perceyve
that D. Curtz hath not delt ~~with me~~, neyther with due enterteynment of me
as of a stranger, or a student, or a Mathematicion, or of one whome (to my
face) he gave great prayse unto, as of one, long synce of great fame in
Germany & so in his good estimation &c.

And least of all, as of one, who offred so great curtesyes to the Emperors
Maiestie as he was made Witnesse of. I thowght good to send
unto the Emperors maiestie this letter following, & so red it unto him
after dynner, when I shewed him *Librum Pragensem sive Cæsareum,*
and moreover *Librum decimum*, (whose former title was *Libri Sexti*
*Mystici Tertiarius*) and there shewed him diverse Actions in Latine all=
ready translated, bycause now to translate so to him of the english
did seem to me, both tedious & to him not so readyly pleasant.
And things on his part considered, his summary finall con=
clusion, was, as well of the last offer in this my letter, as of
the great actions & divine purposes. For the first he declared

Domini
Legati
Regis
Hispani=
aru*m* Res=
po*n*su*m*.

that he was lineally descended and of the consanguinitye of one a
gentleman, but unlettred at the first, who left his wife, childern
& familie in Maiorca, and ascended an hill there, & in place
solitarie remayned an whole yere, and at the yeres ende he
cam down, but so lerned & wise, that all who knew him before
wondred at it: And that the same man was called Raymondo
Lullio: & that he made that which is called the philosophers stone. *as*
*in england* (sayd he) *I understand is good record of it: Therfore*
*I see* quod he *that it is a truth & possible: & as he hath graunted*
*the knowledge of it to one man, So he may graunt it to an other, &c.*
*And as for the other higher matters I perceyve that God entendeth*
*some great matter in this world. But I am not hable to*
*iudge ~~of~~, or determine of it. But I am of this mynde: wherein*
*I can any way furder the servyce of God, I will be redy, & obedient.*
*&c. And as for the Emperors person him self, I finde*
*him of a good nature, curteous, and most zelously Catholik,*
*yea ready to shed his blud in the cause, if opportunity required:*
*He understandeth the Latin well, yea and speaketh sufficiently well: That*
*is true* (quod I) *for he spake well in Latine to me diverse things.*
Moreover (sayd he) *as concerning you, I saw him very well affectionated*
*making great accownt of your boke &c. Therfore you are not to regard those*
☞ *duche mens yll tungs, who hardly can brooke any stranger &c.*
Uppon farder matter that I had to shew him, I offred my ready
repayr unto him at all times of his good leysor being called or warned:
And he desyrous to see the Stone browght to me by an Angel,
willed me to come to morrow, allso, to dynner. I promised him.
& so with thanks yelded to his honor, I departed toward my lodging.
at Bethelem in old Prage.

### The Copy of the forsayd letter to the Emperor.

Multis (ô Serenissime Cæsar) et permagnis (fere o*mnium*) Creaturarum Dei, immò et ipsius Dei,
et cœlestibus haud paucis Mysteriis, Arcanisq*ue*, vestræ Cæsareæ Maiestatis
iussu per me (iam, ante quatuordecim Dies) fideliter, sincerè, et dili=
genter (quantum sex horarum fieri poterat spacio) declaratis, ac mani=
festatis: eidem, cui, eadem penes me videnda, audienda, intelligendaq*ue* esse
voluistis: Inde, nunc, quæ sit vestræ Cæsareæ Ma*iestat*i, simplex (tanq*uam*
ab æquo rerum Æstimatore) facta relatio: vel, quod cum relatione
adiunctum Iudicium: vel, qualis totius processus excogitata Censura:
vel, qualis mecum procedendi, vobis persuasa cautio; vel, quale pro
Cæsarei v*est*ri responsi forma, initum captumq*ue* consilium, Non
sum tam immodestè curiosus, ut expiscar: Neq*ue* aliter, vel alia r*atio*ne.
de Sacræ vestræ Maiestatis Cæsareæ prudenti et gratiosa (in præmissis)
Resolutione, sum sollicitus, quàm, me (fidelem, Sincerum,
et Devotum) Dei Omnipotentis, et (in Deo, propterq*ue* Deum) vestræ
sacræ Cæsareæ Maiestatis Servitorem deceat. Video tamen
me (dum nullum adhuc ad præmissa receperim responsum) per tam
alti Silentii (quasi) stimulum, aliquantulum impelli, ut Secundò
v*est*ram Cæsaream Ma*iesta*tem, admoneam, Ne divinam hanc et divinitus
oblatam Misericordiam, tam inexpectata*m*, tam magnam, tam

inauditam, tam admirandam, tam multiplice*m*, tam statui Imperatorio,
Christianæ*que* Reipublicæ necessariam, tam certam, tam paratam,
eam*que* (per Dei Omnipotentis, Cæsareæ*que* Ma*iesta*tis *vest*ræ, fidelem servitore*m*)
re ipsa, vobis confirmandam, et administrandam: (Si sacra *vest*ra Cæ=
sarea Ma*ies*tas voluisset,) parvi momenti negocium, vel inventum
aliquod humanum, aut fraudem Diabolica*m*, esse, fuisse, vel fore, ullo
modo Suspicemini vel Credatis. Tali enim et tam gravi *vest*ræ Cæ=
sareæ Ma*iesta*tis errore, O*mni*potentis Dei incendi posse furorem vehementer
vereor: et ne hanc Dei Misericordia*m* respuentes, eiusdem indignantem
provocetis vindictam, valde metuo. Quapropter, cum videam
Cælum ip*sum*, et cælestia talia Mysteria, non tali tantæ*que* curæ, vestræ
Sacræ Maiestati Cæsareæ adhuc esse, quali, quantæ*que* optassem equidem:
Ego potius quam, ut, vel Deus huius suæ (prius inauditæ) Misericordiæ, ultro*que*
vestræ Cæsareæ Ma*iesta*ti oblatæ, prorsus nullum (penes ho*min*es) haberet
conspicuum iudicium, argumentum, Testimonium vel experimentum: Et
potius quam mea (sæpè no*min*ata) fidelitas, sinceritas, et Devotio (sive
votum) erga Deum et *vest*ram Cæsarea*m* Ma*iesta*tem, omni (apud posteros n*ost*ros) careret
fide, et veritatis manifestæ robore: In Dei Nomine, et ad eius laudem,
honore*m*, et gloria*m*: et ut vestræ serenissimæ Cæsareæ Ma*iesta*tis satisfaciam
desiderio Heroico, De lapide illo Benedicto: (Philosopho=
rum vocato lapide) infallibiliter videndo, possidendo, et utendo: Assero
vestræ sacræ Cæsareæ Ma*iesta*ti, lapidem eunde*m* me (auxilio favore*que*
Divino) conficere posse. Et propterea; Si vestra Cæsarea
Ma*ies*tas, me velit interim, sibi intimè charum habere: Et, si, pro
dignitate tanti Mysterii, et Beneficii (Sibi à me liberalissimè et
humillimè exhibendi) gratiosè me tractare dignabitur (Non
tamen alio quidem, ver altiori me insigniens Titulo, quàm qui *vest*ræ
Cæsareæ Maiestatis Philosopho et Mathematico conveniat,) Hiis literis, ore et
Corde, polliceor, sancte*que* coram Deo Omnipotenti voveo: Opus illud Phi=
losophicum, Omnibus suis numeris perfectum, in manus *vest*ras Cæsareas, (et
sine sumptibus *vest*ris ad illud opus perficiendum requirendis) ac brevissimo
quo fieri poterit, tempore (Nutu Dei) me daturum:
De aliis præterea Arcanis, adhuc mihi silendu*m*
esse video. Nunc autem Sacræ Cæsareæ Maiestatis *vest*ræ gratiosam, liberam, con=
stantem*que* voluntatem, in præmissis, non aliter, nisi ex *vest*ro proprio gratioso
ore, vel ex *vest*ris Cæsareis literis propriis, intelligere Cupio. Nullum enim
iam Nosco, dignum et aptum, qui in istis, aliis*que* Naturæ et Artis Secretis, meus (penes
*vest*ram Cæsaream Ma*iesta*tem fieri deberet Mercurius.

### Tuesday
### Septembris 25. Pragæ.

Note. I went to dynner to the Spanish Embassador: and carryed
with me the Stone browght me by an Angel: and the fowrth
boke, wherein the manner of the bringing of it is expressed: and allso
I carryed with me *librum Sextum Sanctum Mysticum.*
After dynner when I had shewed him these things: his finall answer,
was, that veryly he toke the doing to be by good Angells: Marry the
matters to be to great. *Therfore* (sayd I) *they are for the servyce*
*of god and not onely man.* He sayd he was a Synner, & not
worthy to be privy, much lesse to be a doer in them: Notwithstanding
A copy of the letters desyred. whatsoever he can do therein acceptable to god, he wold be
most obedient therto: He desyred a copy of the Emperor his
forsayd letters, that he might consider circumspectly of the
contents, before he shold deliver them: wherunto I
consented: rendring his honor thanks, I departed.

* * *

E.K., redy to go into England, as he pretended. After my return home I fownd E.K. resolved to go
from hence to morrow, for his wife & so straight way into
England: which was to me a grief: But
what can I do, but refer all to the mercyes of god: whome
I have called uppon for wisdome to serve him with all.
I have put my trust in the lord, I have not
murmured at many such pangs & tentations hitherto.
*The mercyes of the highest be uppon me, as*
*I put my trust in him, Amen.*

Povertie. ☞ Now wer we (all) browght to great penury: not hable
without the lord Laskyes, or some hevenly help, to
Susteyn our state any longer.
Besydes this I understode of the Quenes displeasure for
my departure: & of the Bishop of London his intent
to have begonne to have accused me of Coniuration:
& so to have had the secret assistance of you know whome.

Tu es Deus fortitudo mea, refugium meu*m*
Susceptor meas, et liberator meus.
*Amen.*

### Wensday Pragæ
### Septemb. 26. Ante meridiem.

D. Curtz. Abowt 10½ of the clok, D. Curtz sent
with M$^{r}$ Simon Hageck his servant to know my lodging.
He had passed not far of in a lane on horsbak his self
going into the town, & so met M$^{r}$ Simon Hagek
at the lanes ende, &c.

### Thursday. † Pragæ
### Septembris 27. Mane:

Abowt 7 of the clok, cam D. Curtz
his servant from his Master, to tell me, that his Master wold come
unto me at 9 of the clok.
D. Curtz: At ·9· of the clok cam Docter Curtz on horsbak to me, to my lodging
(at Docter Hagek his howse by Bethleem.) my wife he saluted
and little Katharine, my Dowghter. M$^{r}$ Kelly had gotten him into
his chamber: not willing to be seen.
After he was come up into my little study, and there sett, in M$^{r}$ Kelly his usuall
place: and I, in myne. I began to complayne of the great Iniurie done unto
me here; *For I cam as a sincere and faythfull serviter of the Emperor his*
*Maiestie, entending all goodnes and honor unto him: no hindrance, loss, or hurt: Neyther*
*cam I,* propter divitias Cæsaris mihi colligendas, as I sayd expressly unto his Maiestie. *I*
*was, before I cam hither, of good name and fame, both in this court and all Europe over. As you*
*your self* M$^{r}$ Docter (quod I) *can beare me witnes: and other in this court diverse: And that*
*here, my good name and fame shold suffer shipwrak, where I thowght I had byn in a sure*
*haven of my Principall Patrone: my thinketh that great iniurie is done me, I know no*
*means how to help it: but to give you warning of the Envyous Malitious bakbyters, that*
*allso are abowt this court, that as you finde occasion, you might rencountrer with this*
*evyll, and fowle monstre, in so mighty a Princis cause intruding it self.*
The Docter seemed not to know what I ment: I told him that at a noble mans table,
There was one, of great accownt, who sayd that there was an English man, come to the
Emperor, a bankrupt Alchimist, a cuniurer, and Necromantist: who sold his own
goods and given the lord Lasky the mony: and that he had beguyled him: and that now
he wold fayne get some of the Emperor his mony from him, &c. The Doctor semed
greatly to myslike these sklaunderous words, and sayd, that he never hard of any such:
with some few words, more, of the wycked manner of backbyters.
After this, as concerning the report making to the Emperor, of that I had shewed unto

him, at his howse, (as before is Noted) he sayd that he had made a playne and sincere
report. Whereunto, the Emperors Maiestie, had (as yet) given no answer.
*And to be playne with you* (sayd he) *His Maiestie thinketh them all most eyther*
*incredible or impossible: And wold have some leysor to consider of them: and*
*is desyrous to have the sight of those Latine Actions you shewed me*: or a copy
*of them: and specially of that, which conteyneth a paraphrasis of the Apostolicall*
*Crede*. I answered that my bokes I wold not deliver out of my hands:
And as for a copy of them I wold (at leysor) write it: that his Maiesty might
have it. ~~And bycause it was so long before~~ And than I told him farder
that Bycause, it was so long before I hard any word of him, I had letters ready
to send to the Emperors Maiestie, to have farder declared my mynde unto him: and
I declared unto him the Tenor of them: and he told me that abowt 3 of the clok
after none his man shold go to the court: and yf then I wold send them his man
shold carry them. I answerd that I wold expect a day or two for the Emperors
retorn hyther. After this we talked of some Mathematicall matters: And I shewed
him, the little boke *De Superficierum Divisionibus*, set furth by me and Comman=
dinus, printed at Pezaro in Italie. He sayed that he never saw it before: I bad
him, than, take it with him to peruse: and that yf I had an other copy, I wold
give it him, but I had none other but that. I shewed him allso the *Propædeu=*
*mata Aphoristica de Præstantioribus quibusdam Naturæ Virtutibus*: which he had
never seen before. After this, with mutuall curtesyes offred on both parts,
(after the manner of the world,) he toke his horse, and retorned homeward.

## Pragæ

### Fryday Septembris: 28:

Entending to send the Emperors letter (here before written) to
his Maiestie, by my good frende, the Spanish Embassador, I wrote this
letter to send to the Embassador in that behalf, and as concerning the
Credit of these Actions.

Illustriss*imo* D*omi*no, D*omi*no Don Gulielmo de $S^{to}$ Clemente, serenissimi atq*ue*
Catholici Hispaniaru*m* Regis, apud sacram Cæsarea*m* Maiestate*m* &c. Legato
Domino meo observandissimo.

Illustris et Magnifice Heros, multis hoc probari potest testimoniis et exemplis, quòd
illa quæ: (præter vulgariu*m* artiu*m* et scientiaru*m* decretà) Nova, et supra vulgariter
studiosorum expectatione*m*, hominibus (licet piis et candidis quidem) divinitus revelantur
Mysteria, cum summa difficultate vel intelliguntur à paucissimus vel vix sine suspi=
tione admittuntur, aut creduntur a pluribus. Ast qualis, in n*ost*ris, (si rectæ, pieq*ue*
informatæ r*ati*o*n*is adhibeatur iudicium) esse p*ote*st suspitio? Nam, à Deo O*mn*ipotente, per multos iam
annos, fideliter, ardenter, et constanter per præces requisita Sapientia: Vno (sc*ilicet* quæ
penes nos quidem) videtur esse radix et occasio tanti istius Doni obtinendi: Ast in cœlesti suo
Palatio, ante conditum Mundum, determinata, et assignata erga nos Misericordia et gratia
O*mn*ipotentis Dei, præcipuum, solidum, immobileq*ue* huius tanti Mysterii est censendum fun=
damentum. In quo Mysterio, talis relucet, per potentes fidelesq*ue* Angelos Isagogica
Informatio, De Arcanis Dei consiliis, tam in Mundi Creatione, Creaturarumq*ue* Na=
turis et vero usu: quàm in Mundi præsentis moxq*ue* futuri statu: Et præterea, De
unius Catholicæ Ecclesie (charissimæ Iesu Christi Sponsæ, n*ost*ræq*ue* piæ Matris)
Sanctitate, Dignitate, et Authoritate (veluti in qua etiam est Sanctorum Co=
munio, et Peccatorum remissio) et de multis, nondum per nos revelandis Dei
Arcanis Magnalibus, et Determinationibus: Quòd tantum abest, vt aliquis (sanæ mentis)
Christianus, Actiones n*ost*ras Mysticas, Diabolicas esse fraudes, contendere, immo ne
Suspicari quidem conetur aut possit: Vt potius, tale Arcanum Dei propositum, in=
credibiliter admirari: ratione*m* humana*m*, in eisdem examinandis, subiugare, et Dei erga
Electos suos admirandam Misericordiam in istis esse manifestam, humillimè, et cum
summo tremore fateri velit. Ego quidem, hactenus, in istis, aliud (ferè) nihil, me esse
invenio, nisi Calamum Scribæ, velociter p*er* me Scribentis. Nam visa auditaq*ue* (in
mea præsentia) fidelissimè, de litera interdum ad litera*m*: interdum verbatim, interdum
pluribus simul receptis verbis (ip*s*o eodem temporis momento, quo traduntur) annotare
sum solitus. Ast iam in quam multa excrevit n*oste*r talis labor volumina? Ex quibus
omnibus illum fructum, successumq*ue* expectamus, qualem prefixit ille, cuius Nutui cuncta
obediunt. Istas autem ad suam sacra*m* Cæsarea*m* Ma*iesta*tem literas meas: Cum v*est*ra Magnifi=
centia opportunitatem inveniet prima*m*, Si meo no*mi*ne, humillimè eidem exhibere dignabitur,
Tum magno mihi (divinitus) iniuncto, levatus ero onere: Tum magno à v*est*ra Magnifice*n*tia
affectus beneficio. Interim verò, dum suæ sacræ Maiestatis Cæsareæ ad istus responsum dabitur,
(Nimirum, si ad 14 vel 16 dies prius expectandum esset) vel, statum post acceptum responsum,
(si tam expeditè illud recipere possum, quàm quod recepi ultimò) ad iter me accingere debeo,
propter familia*m*, libros, et aliquam meam suppellectilem, hûc, (ante hyemis asperitatem) transferenda*m*:
Vbi, cum Cæsareæ Maiestatis gratioso favore, et sub ip*s*ius Protectione Imperatoria, voluntatem Omni=
potentis Dei implere, pro viribus, et suæ sacræ Cæsareæ Maiestati inservire, (tanq*ua*m eiusdem Philosophus
et Mathematicus) fidelissimè, de tempore in tempus, paratus esse potero.

Pragæ 1584. Septe*m*b. 28.

I adnexed hereunto a Postscript
which followeth.

Illustris v*est*ræ Magnificentiæ
Addictissimus
Ioannes Dee.

## Postscriptu*m*

Mearum esse partium, et consultum esse duxi vestræ Magnifi=
centiæ paucissimis verbis significare, quòd heri, mane, hora
nona, vir egregius, et suæ M*aiesta*tis Cæsareæ fidus Consiliarius
D. Docter Curtzius, me humanissimè invisebat in meo er=
gastulo, et hypocaustulo, iuxta Bethleem. Vbi videre
poterat Bibliothecam presentem meam, nullam (ferè) aliam
esse, præter Sancta Dei Evangelia, et Biblia sacra
ip*s*osq*ue* n*ost*ror*um* Mysteriorum libros. Ego autem quodam
humili modo (inter cæteras quærelas meas) de tam
longa interposita mora conquerebar, inter eiusdem (de meis
rebus) factam relationem, et Cæsareum (de eisdem) reci=
piendum responsum. Ille verò se simplicissimè Cæsareæ
Maiestati, visa auditaq*ue* (penes me) retulisse asseruit:
Nullo suo, de eisdem, adhibito iudicio. Verùm, Cæsari
(dixit) quasi impossibilia, vel incredibilia fuisse visa.
Et de responso mihi (in hac parte) dando, secum, adhuc,
suam deliberare velle Maiestatem Cæsaream. Vnde
ego de literis meis istis, suæ M*aiesta*ti mittendis, mentionem feci
et summatim earundem tenore*m*, eidem enarravi. Ille easdem
statim habere voluit, ipsi Cæsareæ M*aiesta*ti à meridie mittendas.
Ego quidem Cæsaris me velle ad pauculos dies expectare
adventum, dixi. Deinde, de rebus Mathematicis, brevissime
inter nos, habito Sermone: illiq*ue* (ad pervidendum) dato
libello quodam geometrico: (per me et Federicum
Commandinum Vrbinatem) in lucem olim dato: et
mutuis, post, utrinq*ue*, promissis officiis humanitatis et
benevolentiæ, abiit.

1584. Septe*m*b. 28.

### Saterday. Septemb. 29. Die Sancti Michaelis.

The forsayd letter to the Emperors Maiestie, with this
letter to the Embassador, and this Postscript: and moreover (according
to the Embassador his request) the copie of the Emperors letter. All
in one uttermore paper closed, (letter lyke) sealed, & with Super=
scription, to the forsayd Embassador, I sent to his honor on Michel=
mas day at dynner tyme: by Emericus Sontag: who deliverd
the same to the Secretarie of the Embassador: & he to the lord Embas=
sador, as he sat at dynner.

Deus bene vertat, ad laude*m* no*min*is sui: *Amen.*

### Septemb. 29.

Remember, that this day (after none) I sent Hugh on fote with my letters to Cracovia to Edmund,
that my folk shold not be out of quiet, or offeard, to se Mistres Kelly sent for, and no letters to
come from me: &c. I writ to the Lord Lasky of our want of mony, &c.

# Pragæ

Monday.
Octobris. 1. a meridie circa 3am horam.
Or*ati*one dominica finita: &c.
Valde cito et facta apparitio.

Vriel.
Gabriel

E.K. - Here be two, one his face is covered & the other is not.
& he whose face is uncovered semeth to be Gabriel.

Δ. - Sit benedictus Deus p*ate*r Deus filius et deus Spiritus
Sanctus, nunc et semper: *amen.*

Ianæ, uxoris
mea morbus
periculosus.

Δ. - *Our chief cause (at this instant), why we resort to this*
*shew stone, is for to understand, (according to the groundes of*
*god his promis,) the state of my wife her grievous*
*disease & meanes to cure her. Wherein if it please the*
*lord to be mercifull unto her, & me, it shall be the occasion whereby*
*she will all her life time prayse the name of god for his mercyes,*
*& be of a quietter mynde, & not so testy & fretting as she is.*

Note thre
causes Cæles=
tiall.

Gabriel - *Who are you: or from whense come you, that you*
*require Science; which seke to be more wise & expert,*
*then such as are the childern & docters of this world?*
*Whose iudgments are rash, & understanding naked:*
*& in whose lipps, dwelleth no truth:*
*Who (I say) are you, that you shold deserve the*
*maiesticall benefyt of so great & sanctifyed*
*grace? As to understand the deter*·1·*mination of God,*
·2· *the powr of his angels, or the brightnes or obscurity*
*of mans* ·3· *sowle & understanding.*
*You desperate Synners and partakers with the wycked,*
*how can you seke bred at your fathers hands: when*
*you seke to steale into his barnes? Yea into his*
*howse & dyning tables: and more then that, yea*

The Robbing God
of his honor.

*even into his pryvy Chambers: not to spoyle*
*him of his howshold stuff, of his gold or pretious*
*stones, but of the diademe & crown of his everlast=*
*ing maiesty & honor. You are theves & robbers*
*& throwgh the dignity of your spirit, you think to exalt*
*your selves, & to live in Maiestie with the world.*
*True it is; you may live so, But you live*
*with an harlot, & shall possesse the reward*
*of the fornicators & Adulterers.*

Boni Angeli
Dei.

☞ *Therfore seke not to fede of such fode, as the holy*
*& blessed messagers & ministers of the god*
*of hosts & glory, do taste of: and are*
*Cumforted: for they are the spirits of truth &*
*understanding: such as cleave unto theyr*

Animarum
splendor
vel obscuri=
tas.

*god, & fight against the Abhomanations & horrible blasphemies*
*of the world & her adherents: which (bycause*
*you set your selves against them) shall kepe &*
*close up the brightnes, & obscurity of ech sowle*
*from you, that your ignorance may be greater, &*
*your darknes thycker, & that you may retorn*
*without light: to the Barathrum of Ignorance:*

Superbia
Philautia
Vanitas.

*where pride, self love, and the childern of vanitie*
*have theyr habitation.*
*Then (peradventure) will you saye within your selves*
*There be other dores, there be other woods, yea there*
*be other wayes. Let us therfore seek out them.*

Vigor Ele=
mentalis.
Coagulatio.

Pabula.

*But behold, I will shut up from you, all elementall*
*vigor: So that the fowntaynes of coagulation, shall*
*be dryed, when you seeke them: and the Naturall norish=*
*ment & fode of parts that dwell in one proportion*
*shall hide them selves, & be a slepe when you seke*
*them: yea in the lowest, I will place a threefold*
*dorebar, stronger then a rok of yern, which shall*
*stand betwene your eyes & knowledge: & you*
*shall not see: for peradventure you may saye in*
*your selves:*

Δ
Forte
Lapis
phil*osoph*orum
intelligitur.

Yf.

*Behold ther is a science known: yea there is a*
*coniunction of eq*$\overset{\Delta}{u}$*all qualities, opening unto us*
*the Mysteries of Cumfort in infirmities:*
*Yt is not so: ô you folish: for, neyther*
*here, nor there, shall you finde the lorde, yf you*
*follow the steps, & defyled waye, that the world*
*teacheth you.*

Nos Mundi
Inimici esse
debemus: et
Mundus nos
odio prosequi=
tur propter
Deum, &c.

*For I sayde of you, Lo I will place you,*
*against the world, that my name may be*
*magnifyed: & the world shall hate you, for*
*my sake.*

Δ. - *O lord be mercifull unto us: Deale o lord with us*
*as I have put my trust in the: Turne away thy wrath (o god)*
*and viset us in mercy: O god, o lord, what grevous sayings are these?*

GABRIEL

Vera Medi=
cina conso=
lationis.

Misericordia
Dei sup*er* Δ.

Gabriel - *Trubble (th*$\overset{\Delta}{o}$*w) not thy hart, but here the voyce of me:*
*of me, Gabriel, the Man of God. I am the*
*true medecyne of such as put theyr trust in*
*the god of hosts & in his son Christ: which is*
*the lamb of life & the Cumfort of his father:*
*which give unto those that thurst, the true medecine*
*of cumfort & consolation. Neyther shall God*
*forsake the, neyther shall thy sowle be deceyved.*

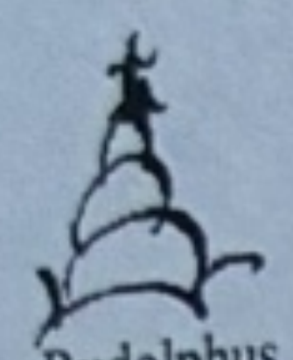
Nota causa*m*
acerbæ in=
crepationis
istius.

*But it behoveth these things to be spoken,*
*that Synne might be corrected, & the*
*name of him, that sent us, magnifyed.*

Δ. - In no*mine* Dei loquitur, qui p*er* omnes
Angelos loquitur: licet enim Vriel
dixerit vel alius, tame*n* Deus semper loquitur.

Here pla=
cing.

Gabriel - *Here my voyce: as I sayd unto the, so, will I place*
*the here: and from hence thow shallt have Science*
*& understanding: and thow shalt be favorable in*
*the eyes of him, that I favor not: that my glory*
*might be exalted in him, & against his Childishnes.*
*Yet, I will be mercifull to him, yet, yf*
*he hear me.*



Rudolphus
Adhuc Miseri=
cordiæ capax.

A voyce
from an
uncertayn
place.
There wer
som wicked
tempters
vexing E.K.
from hearing
quiettly.

E.K.

- El. [E.K.]
- *Unto the, I saye (o thow that art a worldlyng) I*
*will styr up frendes amongst you, & I will*
*fill thy hands with that thow desyrest ∴ But*
*that thow receyvest in the one, I will pluk*
*bak in the other: that when thow woldest*
*be wyse, thow shalt not, and when thow*
*woldest see, thow shalt not.*

Δ. - E.K. was very much offended at these sharp words &c, and wold have left of &c.

Vriel - Inobediens es, et castigatione dignus.

* Sept. 21. in fine.

Gabriel - *As for the vertue of the holy spirit (spoken* of),*
*the gift of medecyne & healing (which you*
*call, physik), alas, you know not.*

Definitio
Medicinæ.

Medicina est vera
et perfecta Scientia
naturalis combina=
tionis et proportio*n*is
partiu*m* notaru*m*, de=
bito modo responde*n*tiu*m*
in graduatione reali
ad unu*m* principale &c.
Esse definitu*m*.
Esse

Insani sunt o*mn*es, et fatui: *For, Physik, is in very*
*dede the true & perfect Science of the Naturall*
*Combination & proportion of known parts, answering*
*in graduation reall, to one principall and defined*
*is: Therfore above the capacyty of such as are*
*worldlings & do hunt after mony more then the truth*
*of Gods Spirit. But lo, light standeth by me*
*and my words are medecyne. And what*
*so ever I speak, light beareth witnesse of*
*me. Therfore are my words true.*
*Have patience a while.* Δ. - He disapered.

Vriel as
a witnes
standing by.

Δ. - We examined the definition of Physik: to be
a very apt answering, both to the Anotomicall natures
of Man or any patient, and allso of the herbe or simple
that is Medicinall &c. Δ. - He came againe and proceded.

Radiatio
Cælestis.
Vigor Ele=
mentalis.

Gab. - *Which consisteth of two parts: In the knowledge of Celestiall*
*radiation (the cause of combining)*·1·*: and of Elementall*
*vigor, the stay, & cause of proportion.*·2·
*The first & celestiall is threfold, that is to say from god,*
*from the Angels, from Mans Sowle.*
*The second (that is to say Elementall), is the knowledge of the ster*·1·*coa=*
*gulating, of the pabula*·2·*of the parts norished, of the*·3·*con=*
*iunction of like qualityes.*
*(Hence is the true art of physik).*
*This second, is Threefold.*

---

*After a while I come again.*

Δ. - He came again & proceded.

Gab. - *Go to.*

Δ. - *In the name of* Iesus.

Gab. - *Then you are diseased, you are syk: you must have*
*a phisition: why then, your phisition must be such*
*as hath this science, to Iudge, your disease,*
Deus. ·1· *whether (for syn) it came from god: & so by*
Angelus. ·2· *prayer to be cured: or from the Angels, as the*
*ministers of Gods Iustice (generally): for desert or*
A*nima* ho*minis*. ·3· *for profe, or from the sowle of man, as from*
Infectio A*nimæ*. *the chief life of the body: whose infection radically,*
*& by the influence of proportion immediate, (hydden from*
*man, but known unto us,) is called (with us) Mazah:*
Impietas. *with you,* Impietas.
Tres ma=gicæ causæ. *These are the first three, and Magicall causes.*
*The other three are elementall.*
Stella. ·1· *Eyther by the Ster, that is cause of Coagulation*
*& imbibing of mans sperm in the feminine blud:*
*without the which it could not.*
Cibus. ·2· *The other (that is the second) throwgh infection of*
*meates which are diverse, wherewith the thyng*
*is, & contynueth, which in theyr kindes are many.*
Mixtio. ·3· *The last, by coniunction or Mixture: which is the*
Attractio morborum contagiosoru*m*. *Secret property that draweth infection from man*
*to man.*
*These yf you know (for he is no physition yf he know*
*them not) how they are & live and are ioyned*
*to gither in theyr proportions, and allso when they*
*excede, or are diminished, in that they are: you shall be hable*
*to bring them to theyr propre being, wherein they are*
*ratifyed & reioyce.*

[Δ. - He was away a quarter of an howre.]

Gabr.- *Lo, these are seedes & fowndacions: & here I have (according to*
*my property) towched the least of my strings for you.*
*Yf now you intend to excell the phisitions of the*
Medicina vera. *erth, & to help those that are diseased, sincerely*
*truely & throwgh the powr & mercy of god. Then*
*must you attend uppon me, & my expositions, for*
40 dayes. *forty dayes; wherein I will open unto you, many*
*& unknown secrets, and will cumfort you wyth*
*this one herbe or branch of my garden, to the*
*intent you may perceyve I am true Gabriel.*

True GABRIEL
versus GABRIEL

But as in you that are hearers, due obedience owght
to be, so must I kepe the Authority & gravyty of
a schole master, suffring none to here my doctryne but
such as are abstinent & clensed from theyr synns.

Abstinentes et purgati a peccatis.

Consyder therfore, what the mercyes of god are, the
frute & value of this doctrine, & the nakednes
& necessity of the world that requireth it: & then
answer me: (for your answer is a vow unto the
Lord of whose help & Cumfort I beare
wittnesse.)

Responsum: Votum:

Auxilium et consolatio Dei.

But as towching thy wife, her disease is in the
first Elementall, & very daungerous: & thretneth
her Childe, yea & her self, death.

Ianæ uxoris meæ morbus periculosus.

Δ. - Lord, therfore I resort unto the, who art the Curer of all diseases.
Gabriel - But, to morrow (yf thow resort here)
I will tell the, what it is, & will defyne of it.
Δ. - Lord, I trust, it shall be cured: what is unpossible unto
our god?
Gabriel - I Cease.
Δ. - Incessant prayse and honor, be unto the almighty
most bowntifull and wise God,
the lord of hoasts, our God and king:
Amen:

Remember I sent letters to Cracow by the messager of Prage.

Tuesday
Octobris. 2: Mane hora :9:
† Pragæ.

Δ. - Orationibus finitis, ad Deum &c.

Deus in adiutorium nostrum intende &c.

E.K. - Here, they be ∴
Δ. - Gratia Dei, patris, et filii, et Spiritus Sancti, sit super nos, nunc et semper et in sæcula sæculorum: Amen.
Δ. - They paused, before they spake, very long.
Δ. - Perhaps they expect our answer, as concerning our clensing,
and absteyning from Synns: Herein I crave at gods hands
his grace & mercye, and entende & desire both to be purged and allso to absteyn
not onely 40 dayes but all my life, to the best of my hability ∴ &c.
Gabr. - Puris habemus omnia, Immundis nihil:
Δ. - I besech you for god his sake, et per viscera misericordiæ Altissimi, that
you wold declare unto us a certayn remedy of my wife her disease &c.
Gabr. - Whan thy wife was a mylky substance, growing by the perfection, of
the place, & influence radicall, (which onely, is the gift of
the Sonne) then, was not the Matrix, or bag of Nature, (wherein
she encreased) perfect, or of suffycient retention: By reason of
a fever going before the conception: So that, the Angelicall
administration, generally conteyning, the vessell of life, for the proportion
of the world, entred* by force of theyr Order immediately, before
the inward partes, wer established in theyr nutriment & proportion.

☉ Virtus.

Febri laborabat Mater uxoris, ante conceptionem.

* For, so, the sowle is sent in, to.

Δ. Of Iane my wife.

---

Δ. Forsan vasa seminaria.

Which is the cause, that the second vessell,Δ & lowest of Nature
(for, your termes I must use) is so thynne, and tyed short,
that it is not hable to kepe in, or reteyne, the simile
and quidditie of her own substantiall being & seede.
Wherfore, when the rest of her digestions, (according to her age
& naturall strength), fullfill theyr offyces, by degree to be
receyved into that receptacle; then, doth the force of Nature
quayle: &, by the suttleth of the principle, or matter eiected,
(which seeketh to take up on every centre a dwelling place)
the gutts & passages, are offended & skalded with an intemperate
heate: the most subtilest & sharpest part, being of a most
penetrating vertue: (& therfore seeking passage,) myxeth
him$^{\text{her}}$ self with the excrements: where resting, she turneth
unto her first forme, which is blud, whose Quintessence
worketh in her own property & begynning, & forceth the
excrements[1] stercorall many tymes to become bluddy: the
other part being more heavy; notwithstanding unapt to
descend, (Quia natura quærit omne suum) becommeth
corrupted, & so by vertue of Nature, is cast out as an
excrement;[2] being blud & Matter. But I tell
the, that so long as Nature was in her lowest degree, &
the Sperme kept more nere to gither, be reason of the
~~Sphereall~~ Spirall heate in youth, it was not fawty in
her: But in her sixtenth yere, when they were
more hevy, & sowght yssue & descension, then
began Nature to feele the effect, in the places, &
vessell, which is the grownd of her retention: the chief
bases & Mother of her dwelling:

she
he } ≡
it

Excrementa bina.

Spiritus Ca~~Spher~~loris. The breathing or vaporing heat.

Behold now, being fætive, and the force of heate drawn
to the Nutriment of the Creature, Moreover the other
part Active compelled into a nerer place, by the
impediment of Imagination, bringeth great danger
now, by reason that Nature, is become very weak,
& not hable to make excrementall expulsion.
But dost thow think that there is a remedy to this disease?

Uxor iam prægnans est.

Imagination.

Δ. - Yea veryly; throwgh the wisdom & mercyes of the
highest.
Gabr. - I have towght the disease, I will go & see, yf
there be a remedy: E.K. - They are gone.
Δ. - The god of Abraham, Isack, and Iacob be mercifull to my wife
and me, and send her remedy and cure of her grief ∴
E.K. - Here he is.
Gabr. - Come agayn after dynner.
Δ. - We had byn sent for to dynner, twise or thrise before:
So we went.
Δ. - Misericordiæ Dei sint super nos.
Amen.

After Dynner: circa horam 1$^{am}$.

Δ. - We resorted to the Mystery: and shortly, they appeared both.
E.K. - Here they be, both.
Gabr. - Δ Take pure wheat, a pynte: one pheasant cok alive
an eleven ownces of Masculine Amber, (which is the
white amber.) an ownce and a quarter of Turpentyne.

The Physicall remedy.

Δ. - *Of washed turpentyne ?*
Gabr. - *(Turpentyne that is washed, loseth his vertue).*
*Break the cok in peces with a pestell: (his feathers pluckt of)*
*pownd the Amber small.*
*Put all this into a gallon of red wyne:*
Δ. - *May we take the red wyne of this cuntry ?*
Gab. - *I.*
*Destill them, with a fyre of the second heate.*
[Δ. - *I besech you, how long shall they stand in stepe.*
Gab. - *As thow wylt.*]
*Still it agayn the second tyme; (the feces being cast awaye.)*
*And ad somthing more to the fyre: so that it be a quarter toward the third.*
*Let her fast forty howres from meat.*
*And let her divide the medycine into thre partes.*
*The first part, let her drink (being mylk warm) by little & little.*
*The second part, let her make a sawce of, for five or six meales.*
*The last part, let her use in* Absconditis:
*And she shall have helth:*
Δ. - *I besech you, in how many dayes* Cumpas *wold you have this to be done:*
Gab. - *It is no question: the necessity of the thing teacheth.*
Δ. - *As concerning the infant: what state is it in ?*
Gab. - *Shut thy mowth: Seke not.*
Δ. - *I am contented.*
Δ. - *As concerning a feasant cok. I know not how or where to get it.*
Gab. - *All the Creatures of the world, els, help not.*
*I have towght, take thow Care.*
Δ. - *The thanks honor & prayse be to the highest, &*
*I thank you for your charity & good will to impart these things unto me.*
Penitentia, Reconciliatio.
Gab. - *You shall have no more, at me, untyll you be repentant & reconcyled: and are made apt for my schole.*
E.K. - *You might give this Table vertue to Cure her, or Cure her with some one thing or symple if you be good Angels.*
E.K. his malitious tung against God his good angels.
Gab. - *Unto us, the vertue of Gods Creatures are known: which we may open unto you: & the powre of giving vertue is in god. Therefore, Cease thy Mallicious tung.*
*I have no more.*
E.K. - They are gone.

Δ. - Deo Omnipotenti, Optimo, et
Maximo sit *o*mn*i*s laus honor et
gloria: nunc et semper:
*Amen.*

---

† Pragæ

Thursday
Octobris 4. Mane: hora 10¼ circiter.

Orationibus variis ad Deu*m*, et pro pane quotidiano, ia*m* in tempore necessitatis, finitis, &c. apparitio facta est.

E.K. - Here is he, that is covered with the scarf.
Vriel - *Hear, ô thow, that sayest, (Yf I have put my trust in the), here me, yf that thow hadst taryed at home, & wanted my admonishment, thy Childern had byn skattred, thy wyfe had ended, her dayes with sorrow, and lo, the byrds of the ayre had rested on thy Carkas* ∴
Δ. It was a parcell of my prayer to God.
Δ Miseri=cordias Domini in æter=nu*m* can=tabo: qui me sub alis suis illæsum servavit servat et servabit.
*Yf thow wast held by the hand, and attended on, by hevenly pylots, when the seas wold have swallowed the, and* Sathan *had powre over the.*
*Yf those that sowght thy life from Cyty, to Cyty, & conspyred against the & thy sowle, had overthrown the.*
Poyson often tymes.
*Yf poyson, had prevayled, wherewith thy meat was often tymes sawsed.*
*Yf the contynuall rage, of* Sathan *& the world had overthrown the.*
*Then had not I byn thy God: neyther had done well unto the.*
*But out of all these I have led the, as a father doth his childern from danger.*
*And from many more: skorgis & adversityes unknown to the, but ready to afflict the:*
Yf
*Hitherto, thow sayest unto me, Yf.*
*What hast thow done for me, or added unto my name ?*
*What hast thow lost, that I have not given the ?*
*Or what canst thow have, that I pluck bak ?*
*Heare my voyce.*
*He that loveth the world, loveth not me:*
*For what I do, I do: & what I am, I am.*
*And I made nothing without a cause.*
*Thow hast not yet begged for my name,*
*neyther hast bynne imprisoned for my sake.*
*But I have turned the prison from the: and have opened unto the, my Mysteries.*
*I say unto the, that I am the begynning & an undefyled Spirit & there is no riches, that is without me.*
Probatio. ☞
*If I shall not suffer the to be proved, Then were thow not for me.*
*For, those that are myne, taste tribulation:*

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Sathans whips ar long in spending.

Yf

*But when* Sathan *hath spent his whip,*
*yf thow be fownd faithfull, I will place my*
*Covenant with the and thy* Children, *& I*
*will be revealed unto them, unto the ende of the*
*world.*
*Sylver and gold I give not. But my blessing, is*
*above the substance of the erth.*
*Dayes there be, that thow must drink of gall:*
*and a tyme cometh, when thow shalt drink*
*wyne.*

Fel bibendum: Deinde vi=num.

Interim.

*In the mean season those that give unto the, I will*
*multiply all they have with blessing a thowsand fold.*
*For those that give unto the I will give unto them.*
*And those that pluck bak from the, I will allso*
*pluck bak from them.*
*Those that are of me, have no spott, for I*
*am all beawty.*

O Kelley Kelley.

E.K. - *But will you give us meat, drink, and cloathing?*
- *There shall come a tyme, (yf you dwell to gither, &*
*love me,) that in the twynk of an eye, you*
*shall breath your last: & live againe: &*
*I will kyk under my feete all the prowde*
*Nations of the erth ∴ For, my day, is at hand.*
*But I am a Ialous god: be therfore faithfull.*
*Yf I send the furth, & they heare the not: or*
*measure the, as a shaddow, at none dayes; Go*
*unto the Mowntaynes, & take up stones, & break them*
*in peces with a mighty pestell, cast them against*
*the wyndes & into the fowre parts of the erth.*
*And say, Thus & Thus be it unto them:*
*Thus & Thus let the lord work for me: &*
*thy prophesy shall be true: & it shall*
*come to passe that thow sayest.*
*So like wyse yf they here the do unto them, that my blessing*
*may allso be knowne.*

*Paulus ad Cor. Epist.* 1. cap 15. versu 51 et 52. Ecce, Myste=rium vobis dico: Non *omnes* quidem obdormiemus: sed *omnes* mutabimur: Momento et iactu oculi, &c.

The Commission and manner of prophesying a=gainst the incredulous.

Confirmation of the Prophesie.

The manner of Blessing pro=pheticall.

Δ. - Lorde, what shall I do, yf they heare me?
Vriel - *Do unto them, the signes of good; as it shall*
*come into thy mynde.*
*I come agayn.* E.K. - He is gone.
Δ. - *I thank the, ô god, for this great Cumfort.*
*My hart is greatly refreshed therewith ∴ Thow art my God.*
Δ. - We red over the premisses.

E.K., in=tending to depart: and I not knowing.

E.K. - He is here, agayne:
- *Why dost* $^{\text{E.K.}}$ *thow seke to fly from me, and secretly*

*puttest into thy hart, &c.*
Δ. - He spake diverse things to E.K., which chiefly concerned him self: and he wold not utter them as now. But he told me that he was determined to have sold his clothes, and with as much spede as he could, with his wife, to have gone to Hamburgh, and so to England, &c. Yf his wife wold not go, that he wold.
Vriel - *Heare me, ther is not any one, more strong, more riche*
*or more frendely than I, &c.*
Δ. - He spake much agayn to E.K. of him self, which he expressed not.
E.K. - *Yf yt is true, I will follow god; but I dowt, that* you are not *of God.*
Vriel - *I will shew you the water, do what you list.*

My wife not to go now to Cracow.

*I say unto the,* $^{\Delta}$ *Take not thy* $^{\text{Iane}}$ *wife with the, least*
*thow have a new sorrow.*
*Three of you, shall go, The* $^{\text{T.K.}}$ *fowrth (which is his* $^{\text{E.K.}}$
*brother), shall be a servant to this howse.*
*I can well kepe it.*

Vriel our House keper.

*But when thow cometh into* Poland, *be not known.*
*Lead out* Lasky, *by the hand: & bring him hither,*
*& prophesy against his enemyes that I may*
*break them in peeces: & may be myndefull of*
*my Covenant.*
*He hath much nede of* Cownsayle.
*I am with you.*

A.L.

Against Las=ky his ene=myes as in the former practise was towght.

E.K. - He is disapered.
Δ. - Deo n*o*st*r*o D*o*m*i*no n*o*st*r*o, et Sanctificatori n*ostr*o,
Omnipotenti, æterno, et Misericordi
sit o*m*nis laus, gra*t*iar*um*, actio, honor
et Gloria, nunc
et semp*er*. *Amen.*

## Fryday
## Octobris. 5.

At after None cam one of Docter Curtz his servants from his Master to tell me that his M$^{r}$ wold come to me to morrow in the Morning abowt 7, 8, or 9 of the clok, as I wold, &c.

## Saterday
## Octobris. 6. Mane.

Before 7 of the clok I thowght good, rather my self to go to docter Curtz than to suffer him to come to me so farr, and that for diverse causes. So I went to him: and cam before he was ready. At his being ready he cam furth: but nothing with so cherefull a cowntenance to wellcome me as he did at the first. I coniectured that he suspected that I wold take his wordes in evyll part, which he had to say to me from the Emperor, which (after I had somwhat spoken of the boke that I lent him, and some other that had written somwhat of such matter of Division of Superficies: and he had told me that this my boke was the most excellent in that argument: and so made a pause) he began in this sort in two parts to divide his spech: and sayd that: Casarea sua Maiestas, quantum ad suo peccata, (par me reprehensa) solet Confessionari*um* adhibere tempore et loco opportunis, neq*ue* diffidere illum de misericordia divina: Quant*um* autem ad me attinebat, paratam esse suam Cæsarea*m* Maiestate*m* mihi gratificari vel benefacere, in quacumq*ue* re, que illius subiaceret Authoritati. I hereupon

answered and sayd ~~that I was sorry that his Imperiall~~ Doleo verba mea
in alio sensu intellecta vel concepta fuisse à sua Cæsarea Maiestate, quàm
intelligi vel concipi debebant. Non enim me eius fieri confessionariu*m* cupiebam:
sed peccata eius ex Cælo reprehensa fuisse, hoc illi significare iubebar: ut feci,
Vnde ille Consolationis plus haurire poterat, qua*m* ex consilio alicuius sui amici
vel Confessionarii sui, peccata eius redarguentis. Domini eni*m* dei eximium
declarabat favore*m* &c. Quantum vero ad illam qua*m* mihi offerebat sua
Maiestas Cæsarea gratia*m*, humillimè acceptaba*m*. Nunc verò quod desi=
derem titulo Philosophi et Mathematici Cæsarei insigniri causa est multiplex:
tum respectu secreti mei servitii erga Cæsare*m* sub eo prætextu cælandi: quam maioris
authoritatis et favoris apud Cæsarianos, et Anglos meos; ne
vel illis hic nugas agere videar, et nullius esse æstimationis, vel istis
etiam viderer aptus, contra quem sua*m* invidia*m*, et maledice*n*tissima*m*, ut in=
cæpêre, exercerent lingua*m* inpunè &c. Orabam igitur D. Curtziu*m* ut
Cæsarea*m* sua*m* Maiestatem admoneret de indebita interpretatione illoru*m*
verboru*m* quibus vitia eius redarguebantur &c. Then he spake of the
second letters to the Emperor: the effect wherof he had hard at my hands.
and had sent on Michelmas eve to the Emperors Maiestie, a Note
and advise of them: as he now sayd. And did wish that they had byn
delivered before the Emperor had resolved on the former answer. *Those*
*letters* (sayd I) *are in the Embassadors of Spayns hands: and yf he*
*will not deliver them to day, I will fatch them for you. Yf you do*
(sayd he) *I will deliver them straight way: for, at 8 of the clok you*
*shall have me in the ritter stove, or here of me there: Then* (sayd I)
*I will straight way go to the Embassador.*
I went unto the Embassador of Spayn and reported all that had passed betwene me &
D. Curtz, he sayd that by reason of his diverse affayres, he had not good oppor=
tunitie, never synce the receyt of my letters to go the Emperors Maiestie: But
that this day he determined to deliver my letters with his own hand unto his
Maiestie. So with thanks given to his honor, I departed. I went to the
Ritter stove (or Chamber of presence) where I fownd none of the
garde, but very many sitting without: In the Stove wer
three or fowr, of which one went straight way into the pryvy
Chamber: & by & by D. Curtz cam out from the Emperor unto
me. I axed him, yf he had told the Emperor of my grief conceyved of his mys=
understanding my words. He sayd, *I*: and that the Emperor toke it not in evyll
part: and so of diverse other things we had talk walking up and down to gither abowt a
quarter of an howre: among other things I told him that the Lord Embassador wold
deliver my letters him self to the Emperors Maiestie ∴ So I departed, and he
retorned bak to the Emperor into the privy Chamber.

## Sonday
## Octobris 7. Mane hora 7.

I went to the Lord Embassador his howse: and
there I lerned that the Embassador had yesterday delivered my letter
to his Maiestie: and that Answer was to be expected at by Docter
Curtz.
After Dynner, I went to Docter Curtz, home to his lodging: and he
had nothing as yet to say of the letter delivered by the Lord Embassador.
But we fell to other talk: and I told him playnely that I had not
hitherto lived obscurely, neyther without care of my good fame and name
maynteyning and encreasing: therfore yf here for my sincere dealing I
shold seme to be despised or not regarded, or to be but a trifler, my thowght
I shold have great Iniurie. And sure I was that the Emperors Maiesty
was much ruled by him: and as he did frame his iudgment, so did his
Maiestie very oft resolve in such matters as myne. Wherfore yf I wer
not used in my causes as was reasonable, & for the Emperors honor
it shold not be layd to any other mans charge but to his &c. He pro=
mised that he wold deliver all in the best words he could, in frendely
sort, &c. After this he shewed diverse his labors and inventions
Mathematicall: and chiefly arithmeticall Tables, both for his invention
by squares to have the mynute & second of Observations Astronomicall, and
so for the mending of Nonnius his Invention of the Quadrant dividing
in 90, 91, 92, 93, &c. I than opened unto him my secret of
my glass, for battering in a dark night &c. He sayd that
conclusion wold be very acceptable to his Maiestie: I told him

that the glass was at Cracovia, and his Maiestie shold see
it, by gods leave.
After this, I told him that I wold full fayn have a passport
or save conduct to pass quiettly and safely in any of the
Emperors dominions: He thowght his Maiesty wold willingly
graunt that: and willed me to write three or fowr
tymes as I wold have it: and he informed me thus:
Cæsaream suam Ma*iesta*te*m*, humillimè orat Ioannes Dee
Anglus, serenissimæ suæ Ma*iesta*tis Devotissimus servitor
ut pro sua maiori in itineribus per amplissimu*m*
suæ Cæsareæ Ma*iesta*tis Imperiu*m* conficiendis securitate, literas
salvi passus sibi concedere dignaretur.

Io*ann*es Dee

At my coming home I bethowght me, that I wold
gladly have the sayde passport save conduct, or letters
of passage, more ample & beneficiall, as for my
wife, children, familie, servants, and goods what so ever: & for one
whole yere to dure, from the date of these presents. I wrote
Monday thus: on Monday Morning 8 of Octobris.
Sacram suam Cæsarea*m* Ma*iesta*te*m* humillimè orat, serenissimæ suæ
Ma*iesta*tis Devotissimus servitor Ioannes Dee Anglus, ut eidem Ioanni
pro seipso, uxore sua, liberis suis, familia sua, servitorib*us*, An=
cillisq*ue* suis et suppellectili sua quacunq*ue*, sua sacra Cæsarea
Ma*ies*tas favorabiles et gratiosas suas literas salvi, quieti, et
liberi transitas p*er* *omn*es et quascumq*ue* amplissimi Ma*iesta*tis suæ Cæsareæ
Imperii partes viasq*ue*, et pro integri anni (proximè
post data*m* presentiu*m* sequentis) tempore q*u*ocumq*ue*, clementer
concedere dignaretur.

A$^{o}$ 1584. Oct. 8.

Ioannes Dee

## Monday
## Octobris. 8.

I went to M$^{r}$ Docter Curtz with these last letters fayr
written: and I fownd him to be at the Hof rate camer
in Cownsayle: and so awayting tyll they rose (half an
howr after 8 of the clok.) he cam out with my letters
in his hand which I left yesternight with him: I shewed
him these last written, and he sayd they use to lymit
no tyme, but to make them indefinite. So he toke the
last, & I had the former letters bak agayn: he went
with them in to the privy chamber, he sayd I shold not
nede to send for the letters but he wold send them to me by his man: & I went
from him toward the embassador Don Gulielmo De Sancto
Clemente: whom I fownd coming with the Embassador
of Spayn (who cam three or 4 dayes before, to give the golden fleese
to the Emperor) and the Marshall of the Court, to go to

the Emperor presently to have audience: and as I stode in the court of the Embassadors lodging, & they three on horsbak coming, the Embassador my frende did put of his cap, so did the new embassador & Marshall likwise very curteously to me. I saw it was no tyme to offer speche to the Embassador nor of my gyving thanks, taking leave, & requiring his pleasure toward the lord Lasky. So following them to the court, I passed forward, home, toward my lodging.

---

## *Paulus ad Corinthios Epistola .1. Cap. 1: b.*

Gratias ago Deo meo semp*er* pro vobis, in gratia Dei, quæ data est vobis in Christo Iesu, quod in omnibus divites facti estis in illo, in omni verbo et omni scientia (sicut testimo= nium Christi confirmatum est in vobis) ita ut nihil vobis desit in ulla gratia, Expec= tantibus revelationem Domini n*ost*ri Iesu Christi, qui et confirmabit vos
usq*ue* in finem sine crimine, in die Adventus domini n*ost*ri Iesu Christi.
Societas Iesu. Fidelis Deus per quem vocati estis in Societatem Filii eius Iesu Christi
Domini n*ost*ri, &c.

Δ - Noto Revelatione*m* et adventum Chr*ist*i secundu*m*: deinde confirmatione*m* quæ respicit alium adhuc finem temporis: Vnde de Regno Chr*ist*i hic in terris, secundum Ioannis Apocalyptum, videri possit hic locus aliquem prebere gustum, &c.

## *Paulus ad Corinthios Epist. ·1· Cap. 1. D.*

Quæ stulta sunt mundi, elegit Deus, ut confundat sapientes: et infirma mundi elegit Deus, ut confundat fortia: et ignobilia mundi, et contemptibilia elegit Deus, et ea quæ non sunt ut ea quæ sunt, destrueret, ut non glorietur omnis caro in conspectu eius. Ex ip*so* autem vos estis in Christo Iesu, qui factus est nobis Sapientia a Deo, et Iustitia, et Sanctificatio et Redemptio. Vt, quemadmodum scriptum est. Qui gloriatur, in Domino glorietur.

## *Paulus ad Corinthios Epist. ·1· Cap. 2, C.*

Nobis autem revelavit Deus per Spiritum suum: Spiritus enim omnia scrutatur, etiam profunda Dei &c. Vide præcedentia et sequentia in eidem capite.

# Appendix to Book XIII

*(being copies [in Dee's hand] of pages 3-10,*
*but with some changes: followed by*
*a rather crude illustration of the*
*Garden of Comfort and Wisdom as found on page 12)*

stylo novo Pragæ
Wensday: Augusti .15. mane horam circiter 9am:

Δ. - We thanked God, for his sake bringing us hither, to the
place appointed by him. We desyred him to direct
us, as the rest of our Action requireth: And thirdly,
for the boke with sylver leaves, to be prepared,
we required instruction, as we were promised.
Anon after E.K. his loking into the stone he sayde.

E.K. - I see a garland of white roses rownd abowt the stones
border, they be rose buds well opened, but not full.

Δ. - *The great mercies of God be uppon us: and we
beseche him to encrease our fayth in him, according to
his well liking.*

E.K. - *Amen.*

E.K. - But while I consider these better, they seeme rather
to be white lillies.

Δ. - *The æternall God of his infinite mercyes, wipe away our blak
synns, and make us pure & whiter then snow.*

72 E.K. - They seme to be 72 in number: alternatim seming
with ther heds to encline one toward me, and an other toward
you. They seme allso to move circularly, toward the East,
a very slow motion.

E.K. - In the myddst of this Circle appereth a little fyre, very
like yern melting whote, from which to every of the forsayd lillyes
is a beame extended: which beame, toward the ende, is of
a more whitish fyry cullor, then nere the centre.
A voyce A voyce shooting out commeth from the lillyes, saying, Holy, Holy, Holy.
and they becam all on fyre: & tumbleth in that fyre: after
which they appeared agayn, distinctly as before.
And the fyre staide in the center still, & the emanation
of the beames, came from it still to the forsayd lyllyes.

E.K. - I heare a sownd, as thowgh it wer of waters in great abundance
powred, or running down in the clifts of great rocks and mowntayns
with a mervaylous noyce: I here it as a far of: &
throwgh the stone, or as it wer of a thowsand water mylls
going to gither.

A other - Est: et quo modo est?

An other voyce semeth to speak over. - Male, et in summo: et Mensuratum est.

E.K. - I heare a great roaring, as if it were out of a clowde,
over ones hed: most perfectly, like a thunder.

An other voyce - *The seale is broken.*

An other - *Powre out the sixth Viol: that the erth may know her self.*
Viola Sexta. *These are the dayes of Wo, that are spoken of.*

E.K. - Now I see beyond like a fornace mowth, as big
as fowre or five gates of a cyty As if it wer a quarter of a myle of
with an horible smother
of smoke comming out of it: and by it a great
lake of pitch: and it bubbleth or sympreth
as Water doth when it begynneth to seeth.

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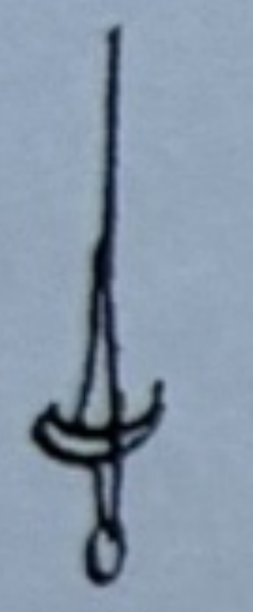
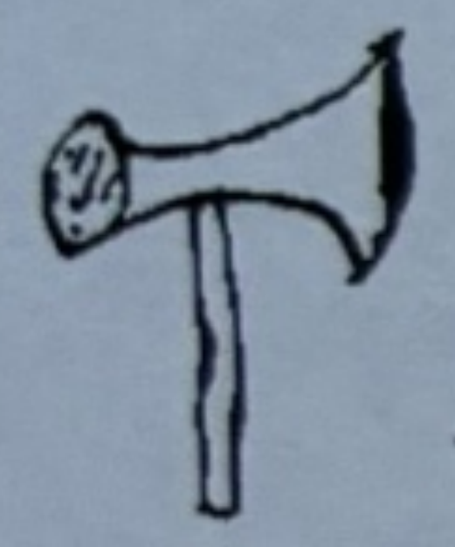
E.K. - There standeth by the pyt, a white man, in a white
garment tucked up: his face is mervaylous fayre
The white man. - *Ascend.* [he sayeth very lowd]
E.K. -Now there commeth out a thing like a lyon in the
hinder partes: & his former part hath many heds
of diverse fashions uppon one neck.
He hath like feathers on his neck: His heds are 7,
three on one syde, & three on an other, &
one in the myddle: which is longer then the rest, & lyeth backward to
his tayleward.



The white man giveth him a bluddy sword: &
he taketh it, in his fore fote. & the white man tyeth
this monster his 4 leggs with a chayn,
that he can not go, but as one shackled.



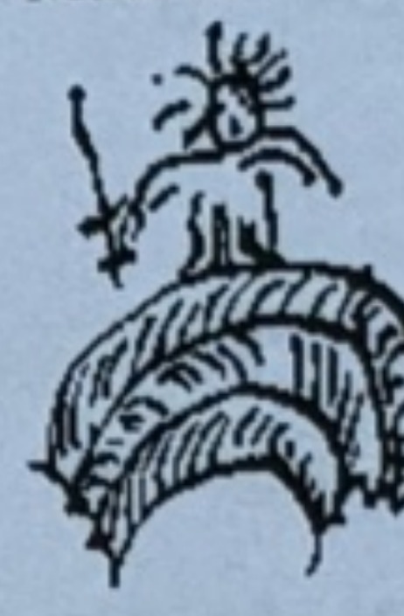
Now he giveth this monster a great hammer,
with a seale at the ende, where the hammer striketh:
& the other ende is like an hatchet.
- *A horrible and a terrible beast.*

With a lowd crye
The the white man sayde so.

A voyce out of the little fyre. - *Seale him for two yeres of the Seven:*
*for so long is his powre.*
The white man - *The starrs with the erth, even to the third part, are*
*given unto the. The fowrth part thow shalt*
*leave untowched.*
x The white man
E.K. - He taketh this hammer, & striketh him in the
forhed of that hed which lyeth in the myddle,
it lyeth down backward toward his tayle.
E.K. - Now all this vision, is vanished awaye.
The stone is cleare.
E.K. - Now Madimi appereth, and she seameth
to be bigger then she was ∴.
Mad. -*The blessing of* God, *the* father, *the* Son, *& (in the*
father *& the* Son) *of the* holy ghost, *in powre*
*and cumfort, rest uppon you, take hold of you,*
*and dwell with you: that you may be apt*
Madimi her, as chyldish appea=ring. *to receyve the cumfort of my chyldyshnes:*
*and the reward of such Innocents, as my voyce*
*beareth wytnes of. You both, the Spirit of*
*god salute you: Which allwayes cumforteth the*
*iust: & is the strength & stay of such as are*

---

*elected: of whome it is sayd,*
Mittam illis Angelum, in adiutorium.
Δ. - *Are you* Madimi *(in the name of* Iesus) *that I may so* Note of
*you ?*
Mad. - *I am* Madimi: *and of that order, wherein the wonders of*
Madimi est ex ordine Potestatum. } *god are wrowght with Powre: With you, as my*
*words are: with my self, as my Creation is.*
Vide 26 Iunii. *Lo, As I have often promised you, so in the tyme of*
*your necessitie, and grief, I viset you.*
Δ. - *Thanks be to the highest.*
Mad. - *Not as the frendes of the world do, but as a cumforting*
*Spirit: exalting the Servants of God, and*
*cherishing them with Celestiall fode. But my*
*mother is at hand, which openeth unto the,*
Mater Madimi. *the will of God.*



*Beleve me, many are the Woos of the world,*
*and great are the sorrows that are to come:*
*for the lord prepareth his rayn bow, & the Witnesses*
*of his accownt: & will appeare in the heavens to*
*finish all things: & the tyme is not long.*
Faith shall hardly be fownd on the earth. *Blessed are those, that beleve: for faith shall flee*
*from the erth: & her dwelling places shall be*
*in caves, & unknown mowntaynes: & in partes*
*of the erth, which the lord hath kept secret, for such*
*as shall triumph: & reioyce in the Iudgment to come.*
.1. Parturientes. *Wo be to wemen great with childe, for they*
*shall bring furth monsters:*
.2. Reges. *Wo be unto the kings of the Erth: for*
*they shall be beaten in a morter.*
.3. Se pingentes et superbi. *Wo be unto such as paynt them selves, and are*
*like unto the Prince of pride: for they shall*
*drink the blud of theyr neyghbors, & of theyr own*
*chyldren.*
.4. Falsi concio=natores. *Wo be unto the fals preachers, yea Seven*
*Woos be unto them: for they are the teeth*
*of the beast.*
*He that hath eares, let him heare.*
.5. Virgines. *Wo be unto the Virgins of the erth, for they*
*shall disdayne theyr virginitye: & they shall*
*become Concubynes for* Sathan, *& despyse*
*the god of righteousnes.*

.6.
Mercatores.

*Wo be unto the Merchants of the erth:*
*for, they are become abbominable.*
*Behold they are become the Spyes of the erth,*
*and the daynty meat of kings. But they are folish:*
*yea they shall fall into the pytt that they have*
*digged for others.*

.7.
Libri.

*Wo be unto the bokes of the earth, for they*
*are corrupted; and are become a wrasting*
*stock, & fyre brand to the conscience.*

---

Madimi
her Mother.

*Stay, a season, for my Mother commeth.*

---

Δ. - We red over the premisses, and so conferred of the
Verity & waight of them.·. And all this while Madimi
stode styll, as E.K. told me.
But bycause we were willed to stay, I moved no
question: but wished to have some understanding how my
wife and children at Cracovia, did: and hereuppon,
Madimi sayd as followeth.

Mad. - *Here what I say unto* $\overset{\Delta}{\text{the}}$*: The king of darknes whetteth his*
*teeth agaynst the: & rampeth with great rage to over=*
*whelme the world uppon the: & he seketh the destruction*
*of thy howshold, & thereby thy overthrow: The like*
*of thy Children: yea he tempteth thy wife*

My Wife.

*with dispayre, & to be Violent unto her self.*

Δ. - *Why, with dispayre?*

Mad. - *But his lipps are sealed, & his claws made dull,*
*that when he wold byte he can not: & where*
*he skratcheth, the blud followeth not.*

Madimi my
frende.

*But here, what thy frende sayeth unto the.*

My Wife.

*Both in her self, & by him that moveth her to*
*speake, as thow art the servant of the god of*
*Victory, so shallt thow triumph in the god*
*of* Stretch furth and Conquer. ·Δ· *Madzilodarp*

Δ
This name of
God is in the
16th principall
Call: as in the
english delivered
the ·5· day of
Iuly doth appere:
it begynneth
*Ils vivialprt*
*salman Balt*
&c.

God his most
mercifull
Care over
Δ, his Wife,
Children,
familie and
frendes
&c.

*Thy wife, thy Children, thy servants, and more*
*then that, such as favor the, even the covering*
*of thy howse, are under the protection & defence of*
*such as are of powre: against whome, Neyther*
*the rage of such as rayng, neyther the fury of*
*authoritie, thowgh it hath the help of Sathan,*
*can prevayle: For why? God hath care over*
*the. But thy faith is somewhat*
*lower. Take hede of Sathan, he will ioyne*

Sathan
will ioyne
him self
unto Δ.

*him self unto the: But beware of him.*

The Powr
of God
deferred
for Synn.

*For, Synn kepeth bak the powre of god,*
*which is often tymes deferred for an other season,*
*yea, even for the wyckednes of one Sowle.*

A.L.

*Lasky I loke for, but I see not.*
*Behold I wrast my eyes after him, & can*
*not fynde him. Peradventure, he hath*
*hyd him self, behynde some mowntayn:*
*or is crept into a Cave: for he appeareth not.*

Δ. - *I beseche you, what is the cause therof?*
*Ys he not gon from Cracovia?*

Mad. - *Synn is the greatest mowntayn: & he reioyseth, when*

Synn is a
mowntayn
to hyde man
from the sight
of God: &c.

*he pleaseth him self: & in the furye of his*
*flesh, crepeth into a Cave from us.*
*Lo, I loke for him, and & can not see him,*

At one instant
Madimi seeth
all the world
over.

*yet see all the world over.*
*It is a signe that God is not with him.*

Δ. - *I beseche you, is he not gon from Cracovia yet?*

Mad. - *I tell the, I see him not; I can say nothing*
*of him.*

Δ. - *Lord, our Comming hither, was to come with him.*

Mad. - *Therfore I browght the hither, that thow sholdest not*

I am not to
tarry with
A.L.

*tarry with him. Knowest thow not, that God*
*is mervaylous in his works? Hast thow not hard*
*of his secret Iudgments? Yf thow hast. Think*
*he hath care over the, for allso, thy Wife &*

My Wife,
Children
and howshold
hither to
be moved.

*Children, & the rest, thy howsholde, must be*
*moved hither.*

Δ. - *When, I beseche you?*

Mad. - *Let that be my charge, to answer the.*

E.K. - Now here a little fyre, like the same it was before:
but it hath no beames from it, as before it had.

Mad. - Hic, et hæc, est mater mea. [E.K. - pointing to the fyre.]

Mater Madimi. } E.K. - She falleth down on her face prostrate.

E.K. - Now she riseth, & this fyre entreth into her mowth.
She is waxen of higher stature, then she was: She
hath now Three faces.

Δ. - *Now it is the Vertue of the Trinitie, in her, so represented.*

Mad. - *I; and I have a few things to saye: and I say.*

E.K. - I here a mervaylous noyce, as of many mowntayns falling.

Mad. - *Arrise, and beleve:*
*The tyme is come, that of the folish, I will make the wise:*
*and of such as are Synfull men, my annoynted:*
yf *Yf they enclyne theyr eare unto my voyce.*

Note this condition. E.K. - The noyce is mervaylous: And which of the mowthes
doth speak, I cannot discerne.

Rodulphus Cæsar. hic Pragæ. Mad. - *First, th$\overset{\Delta}{o}$w shallt write unto* Rodulphus, *as I shall*
*enspire the:*
*Then, shalt thow go unto him, saying, That the*
*Angel of the Lord hath appered unto the.*

[E.K. - Great noyse still.]
*And rebuketh him, for his Synns.*

E.K. - I never hard any such noyce: It is as if half
the world were rushing down an hill.

Mad. - *Yf he heare the: Than say unto him,*
*He shall Triumphe.*

$\overset{+}{\wedge}$ *Yf he here the not* Δ I suspect this was left unwritten.

*Feare the not.* $\overset{+}{\wedge}$ *Say, that The Lord, the*
*God that made heven & earth (under whome*
*he breatheth, & hath his spirit) putteth his*
*fote against his brest.*

[E.K. - a great noyse still]
*And will throw him hedlong from his Seat.*

An othe and covenant of God, for Rodolphus the Emperor made to Δ. }
*Lo, thus, I sweare unto the I*
*will do. Yf he forsake his wyckednes, &*
*turn unto me, His seat shall be the greatest*
*that ever was: and the divell shall become*
*his prisoner.*

E.K. - There cam great sudden flashes of
fyre out of her, & so out of the stone, and suddenly she was in
her former shape agayne.

Δ. - *In the name of Iesus.*

Mad. - *Where, this voyce, entreth, no man hath to saye,*
*for as it is the begynning, so is it Likewise the ende.*
*Therfore enquire not any more now,*
The mervaylous begynning of this last tyme. } *but Cease: for this is the mervaylous*
*begynning of this last tyme.*

Δ. - *All thanks, laude, honor, glory,*
*and Empire be to the æternall,*
*omnipotent, & our onely God*
*of heven & erth.*
*Amen.*

## Pragæ

Augusti 16.

Thursday - Mane, hora circiter 8$^{am}$ ⅔.

Δ. - Præcibus finitis, I ~~cam and~~ propownded as concerning
the boke to be prepared: for the Angelicall writing &c.
Mapsama delt abowt that point. Therfore I required at
god his hands, the ministerie of Mapsama herein: yf it
were his will.

E.K. - Here is Madimi.

Δ. - *Blessed be the God of heven & erth, who regardeth the Sincere intent*
*of his seely ones.*

Mad. - *Whan Sede tyme is past: who soweth his corne?*
*Or what is hee amongst men that calleth bak the Sonne*
*a minute?*
*So may it be sayd of you, which were slak in sowing,*
*and therfore, have let pass the benefit of tyme.*
*Wherein your seede might have multiplyed.*
*Behold your labors are in Vayne: in respect of that*
*you might have receyved: for August is past with*
Mapsama. *you, the first day: And Mapsama wanteth,*
*not by him self, but throwgh your negligence.*
*Whose fingers wrowght, and made an ende of an*
*others work: which was tyed to tyme.*
Nalvage. Nalvage *was beaten bak from you: but you consider*
*not his conflict: neyther thank god for that*

*he hath finished for you: With whome now, you*
*have no powre. For the receyver, & giver,*
The hevens must agree.
*for that tyme, wer of time. But to the entent*
*that the hevens may agree: bycause they are*
*the light of him, which is the light of his father.*
The boke to be prepared.
*I say unto the, that thow must prepare*
*of fayre and decent paper, a boke, to*
*the entent, that the paper it self, may beare*
*wittnes agaynst you, & receyve that, which*
*shold have byn printed in gold.*

Δ. - *God he knoweth, & the hevens, that I did the best*
*I could, to have had the boke sylvered.*

Mad. - *It is so: I will beare witnes with the.*
*But where the Watchmen slepe, & do not theyr*
*duety, Theft taketh place: and the enemyes*
*make havok.*
A.L.
*The Synns of* Lasky, *are not a few:*
*yea they are such as have browght in the Prince*
*of theves: which had prevayled, But God*
*was watchman at the inner dores.*
A. Lasky dowted of ·Δ· his faith: and laughed God to skorne.
*For, he dowted of thy fayth: and laughed*
*god to skorne: but here the voyce of*
*him that sitteth.*
*Leapers and defyled people use not to carve*
*at a kings table: for when his karvers*
*become leapers, they are not: bycause they*
*are expelled. Even so, into my chambers*
Icredulous prowd, skornfull.
*and secret Iudgments, entreth not the incredulous,*
*prowd, and Skornfull Synners.*
*But bycause he became wurse then a leaper,*
Super Iulii ·23·
*I banished him out of my chambers, for I*
*am more then a king.*
*Notwithstanding bycause I have sworne*
A.L. to be exalted.
*unto the, for him, I will suffer him to*
*be exalted: But in the myddst of his*
*triumph he shall fall, as a prowd tree*
Faith obedience of Δ, accepted ~~to~~ of God.
*doth: whose rootes are uncertayne.*
*And bycause thow hast beleved me,*
*and hast not murmured against me,*

My aboad with Rudolphus the Emperor.
*I will be Iust with the, and with this Emperor*
*shall be thy abode.*
A prophesie and promys to Δ.
*And throwgh thy mowth shall spring a Cedar*
*tree, whose top shall towche the Mone:*
*and branches cover the beasts of the felde,*
*the byrds of the Ayre, yea & a part*
*of the Seas.*
Δ, his endevour is accepted to God.
*Bycause thow hast taken paynes for me,*
*I wyll deale iustly with the, and reward*
*the.*
*The Sonns of wyckednes are prowd, bycause*
*of theyr promotion: are stowt, bycause of*
*theyr kingdomes & dominions: But they must*
*fall: bycause theyr buylding doth stand on*
*Sand.*
*Do my commaundement, and be not affrayde:*
New lessons. New bokes.
*for I have new lessons, to teache the,*
*and new bokes to open: such as hath byn*
Sealed in the Wilderness.
*sealed in the wyldernes.*

E.K. - She is gone.

Δ. - *As concerning the letter to be written unto*
Rodolphus, *O lord I wold gladly knowe*
*the Argument: & when I shold send it.*

A voyce - Incipienti dabitur.

Δ. - I understand this, that, when I begynne to write, it shall be inspired from God.

A voyce - *Cease.*

Δ. - Deo n*ost*ro Immortali, Invisibili,
et omnipotenti, sit o*mn*is honor, laus
et gloria ∴ Nunc et semper.
*Amen.*

Δ. - On friday morning the 17 of August I wrote this letter for to be sent to the Emperor. Rudolphus.

Omnipotentis n*os*tri Creatoris (Christianoru*m* *omni*u*m* Imperatoru*m* fælicissime,
Ô Rudolphe) tàm est hominibus incognita illa, quæ cuncta disponit perficitq*ue*
PROVIDENTIA, rataq*ue* ip*s*a reru*m* series, et Coordinatio (à primo ad ultimu*m*)
quòd à plerisq*ue*, temerè, fortuito, vel casu, hoc illóve evenire modo, existimentur
o*mn*ia, quæ extra præterve suoru*m* consilioru*m* designationes, fieri conspiciant.
Verùm, quibus est mens divinæ veritatis lumine collustrata, et ad multiplices
longisq*ue* intervallis distinctas reru*m* consecutiones considerandas, attentior, evidentissimè
deprehendent illi quidem, Quæ, quibus præcurrisse, tanq*uam* causas, occasionesq*ue*
necessarias, alio priori, et interdum longè diversissimo, tempore, oportuerat.
Atq*ue* ut varietatem nunc omittam exemploru*m*, (quæ, ex alioru*m* ho*min*u*m* inter se
collatis vitis, conditionib*us*, factisq*ue* adferre possim) Exemplum satis
conspicuum hoc unicum fieri possit: Nimirum, illa, (ferè incredibilis) quæ inter sacram
Cæsarea*m* Maiestate*m* v*est*ram, et humillimum (in Deo) Mancipium me v*es*tr*u*m
(ex multiplicib*us* utrinq*ue* præcurrentib*us* occasionib*us*), iam, quasi instare
videtur, In unum, (idemq*ue* admirandum quid) Combinatio,
Divinaq*ue* Conspiratio. Ambiverunt me (Iuvenem) Illustrissimi
Imperatores duo: Victoriosissimus ille Carolus Quintus, et eiusdem
frater Ferdinandus, vestræ Cæsareæ Ma$^{tis}$ Magnificentissimus Avus.
Hic, Polonii, Hungariæ: Ille verò, Bruxellæ, Brabantiæ. Hic, anno
1563: Ille autem, Anno 1549. Ast Clementissimu*m* Imperatore*m*
Maximilianu*m*, Cæsareæ v*est*ræ Ma$^{tis}$ patrem (Immortali gloria dignum)
iam tum Hungariæ coronatum Regem, (invitissimo quidem ip*s*o Tyranno
Turcico) eodem in Posonio, eodemq*ue* Anno 63$^{o}$, in deliciis habere cæpi:
illiusq*ue* rarissimas virtutes, cum fideliter colere, tum posteritati easde*m*
reddere commendatissimas, opere quodam conabar Hieroglyphico.*
Quo etiam in labore exantlando, animus mihi presagiebat, Austriacæ
familiæ, alium fore aliquando aliquem, in q*u*o maxi*m*a mea spes, et
publico Christianoru*m* statui, res, confirmaretur (vel confirmari po=
terit) Optima, Maximaq*ue*: Vestræ igitur Cæsareæ Ma$^{tis}$, Impe=
ratorum Romanoru*m* (ex Austriacoru*m* Principu*m* Nobilissima familia)
mea ætate florentium, QVARTO: Adsum, et ego, Triplicis Alpha=
beti, litera Quarta.* Atq*ue* ita adsum, ut me ip*s*u*m* ad pedes
Cæsareæ Ma$^{tis}$ vestræ demissè osculandos, offeram: plurimùm
gavisurus, si qua in re, Christianæ Reipublicæ Imperatori tanto,
taliq*ue*, gratus utilisve esse potero.

Vestræ sacræ Cæsareæ Maiestati, soli,
Si hæc aliquandiu constare patiemini,
(neminiq*ue* detegere velitis) rem facietis
valde necessaria*m*.

Pragæ. A$^{o}$. 1584. Augusti 17:
Cæsareæ Ma$^{tis}$ vestræ Humillimus
et fidelissimus Clientulus
Ioannes Dee.

Ne dicas cora*m* Angelo, Non est Providentia Ecclesiastes. Cap ·5·

* Libelli Monadis Hieroglyphi=cæ Theore=mate 20$^{o}$, iam ante 20 annos editi.

* D Δ ר }

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Monday ☨ Pragæ
Augusti 20. Mane horam 7$^{am}$ circiter.

Δ. - Præcibus fusis ad Deu*m* , ex more no*st*ro.
·1· I propownded: if the letter written for Rodolphus, were as it shold be:
·2· Secondly, bycause we were willed to invite the good Angells, for the boke writing, I axed, how we shold Invite them.
·3· As concerning our wives & my family sending for, I required, when that shold be done. [Quickly apparition was made.]

E.K. - Here is Vriel.

Δ. - *Welcome be the light of the highest.*

Vriel - *Wo be unto the world: for her light is taken away.*
*Wo, Wo, be unto man, for the eye of light hath forsaken him.*
*Wo, Wo, be to the Understanding of man, for it is led out with a threefold spirit, the Spirit of error & ignorance.*
*And Wo be to such as beleve not the glorious & superëminent light of this Testimonie.*
*For they are not written with life, neyther shall theyr portion be with the Living.*
*Thus sayeth he that is a mere stone, (which sitteth betwene the seat of light & darknes).*
*Whose wyngs are great, & more then mighty: wherwith he gathereth the sterrs, and the powres that hang uppon the firmament of the first & lesser light: placing them & powring them, in the spirit of truth & throwgh his own powr, the powr of the Word, whereby all things are, & are comprehended in that he is aswell in the hevens of glory, chastity, & Message, as allso in places unknown to us*
*Behold, those that dig into nature, with dull Mattocks, and dull spades, are such, as of every congeled substance can imagine, but not iudge: are folish, and of the world; whose Imaginations, are become the instruments of Vanitye, and the persers of him which is the father of Ignorance.*
*Wo be unto them; for theyr Disputations & doctrines are dogmas, and dull.*
*Wo, Wo unto them, for they are such as please them selves, & are become fathers to many lewde Childern: of whome it is written,*

This Testi=monie.

Hevens of { glory chastitie Angels

They are become stifnecked & prowde: and
the followers of theyr father.
Therfore have I gathered my self to gither, & am hidden
from them, bycause they are Prowde & haters of
Innocency.
These teach not unto you a doctrine, neyther are
you partakers of theyr bankets: for the spirit of
god, is playne, pure, & most perfect.
These breath not uppon you: neyther are the ornaments
of your garlands enterlaced by these: but by him
are you lifted up, that is the god of Iustice,
and the discloser of his own secrets: & the
hedlong drawer of things to an ende.
Therfore Beleve, and dreame not with
the world: for the world shall perish,
and all her adherents, & shall be cast
into the pyt of Wo everlasting.
Read the Scriptures, and understand them, but
wrast them not with the wycked.
Loke into the simplicitie, & nakednes of God his
promisses.
Vew the Innocency of some that receyved them: and
let not the wyckednes of those that the Lord made
vertuous, go out of your remembrance.
But so triumpheth true powre, so gathereth he him self
to gither to discomfort the Serpent.
Of the lightest, he maketh the hevyest,
& of the weakest the strongest.
And in the weakest vessells, worketh he his mercy.
And why: Behold: least the world in
her prowde imaginations, in the ornaments of her
perls, and most pretious witts, shold brag, saying
I can compare with the lorde.
Heare my voyce, for it is of God.
The world bringeth furth no good thing,
neyther are the doings of man accepted, but
where the spirit of humilyty dwelleth.
Out of the depth of darknes hath God made light:
And lo, the light is great, & the darknes
comprehendeth it not.
So, in the weakest will he be exalted.

Vriel The Spirit that speaketh unto you, is he that hath
a towre to buyld, a strong towre & a
mighty: yea such an one as hath not
byn from the begynning: no, not from
the begynning.
Great is the fowndacion therof: for it is of Iern.
But greater are her walls: for, they are of
diamond.
Most great are her turrets: for they are the 7
heds that behold, iudge, & gather,
and they are made of Truth: the Spirit of
Eternitie.

Unto the laying of every stone, are you made
privie. And for this towre are you provided.
Δ Pater. 1 For Lo, the first hath appered, & shewed him self
mightyly.
Filius. 2 And the second hath redemed, & overcome
Sathan.
Spiritus Sanctus. 3 And Lo, the Third appereth, and shall visibly
shew the powre of god to all Nations.
Desolatio de qua Pro=pheta locutus est. Apocalyps Cap. 18. F For now commeth the desolation of the world, &
the fall of her pride.
And this is the last rod, that measureth,
& shall be broken: for, it is sayd,
* Apocalypsis. Cap. 6. Now will I here you from under the Alter.
Now, will I revendge the blud of your brethern.
O you ignorant, & of weak faith, know you not the
tymes that are to come.
O you that spyt out the meat of cumfort: yea
when it is put lovingly into your mowthes.
Why are you sorrowfull: Why reioyce you
not, that the god of Iustice is gyrded,
& hath whetted his sword, appon a
thowsand thowsand mowntaynes of fyre.
Why laugh you not the world to skorn, &
deride her fornication.
Weepe not apon her: for she is accursed:
Neyther wonder at her; for she will be
more wonderfull

*You have receyved this doctrine in Chambers & in secret places: But it shall stand in the great Cyty & uppon 7 hills: and shall establish her self in truth. Purifie the walls, & swepe out the dust & copwebs (the works of the venemous) that it may be cast into the river, & browght into no remembrance.*

*Yea, it shall sitt in* Iosaphat, *in iudgment agaynst the Wicked: & shall become a fyre engendred in the Cave of Thunders.*

*Therfore, when you are commaunded, Lift up your heds: and feare not: for whome the hevens shall fight.*

*But in your selves, be Patient: & contynue to the ende: That your Crowns may excede the garlands of the erth.*

*Thus sayeth the Lord, Lo I have promised the, that my Angell shall viset the: and so it shall be.*

Note a Delay of this Visitation.

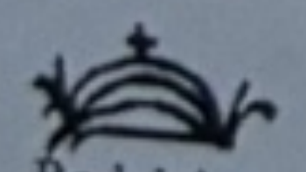
*But yf I now viset the, Thus will the world say hereafter, Lo, he hath fayned a doctrine for him self. Lo, he excelleth in subtylty. When I gave my laws, they were not secret: neyther was the place unsanctifyed.*

Antichristi eversio per Spiritum Sanctum futura.

*When the Cumforter commeth, - gyrdeth him self against the son of wyckednes, Then must you be known, and seen unto the erth.*

An Election, or choyce.

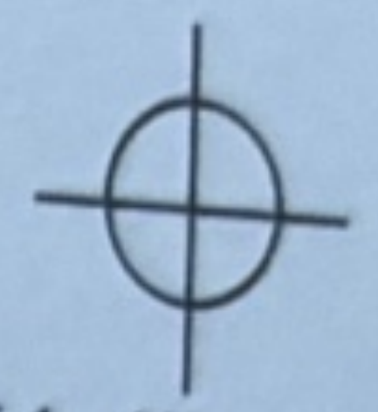
*But I will give the the Choyse. Chuse therfore, whether thow willt banket now (bycause I have promised the). Or tarry, tyll I see the tyme more convenient.*



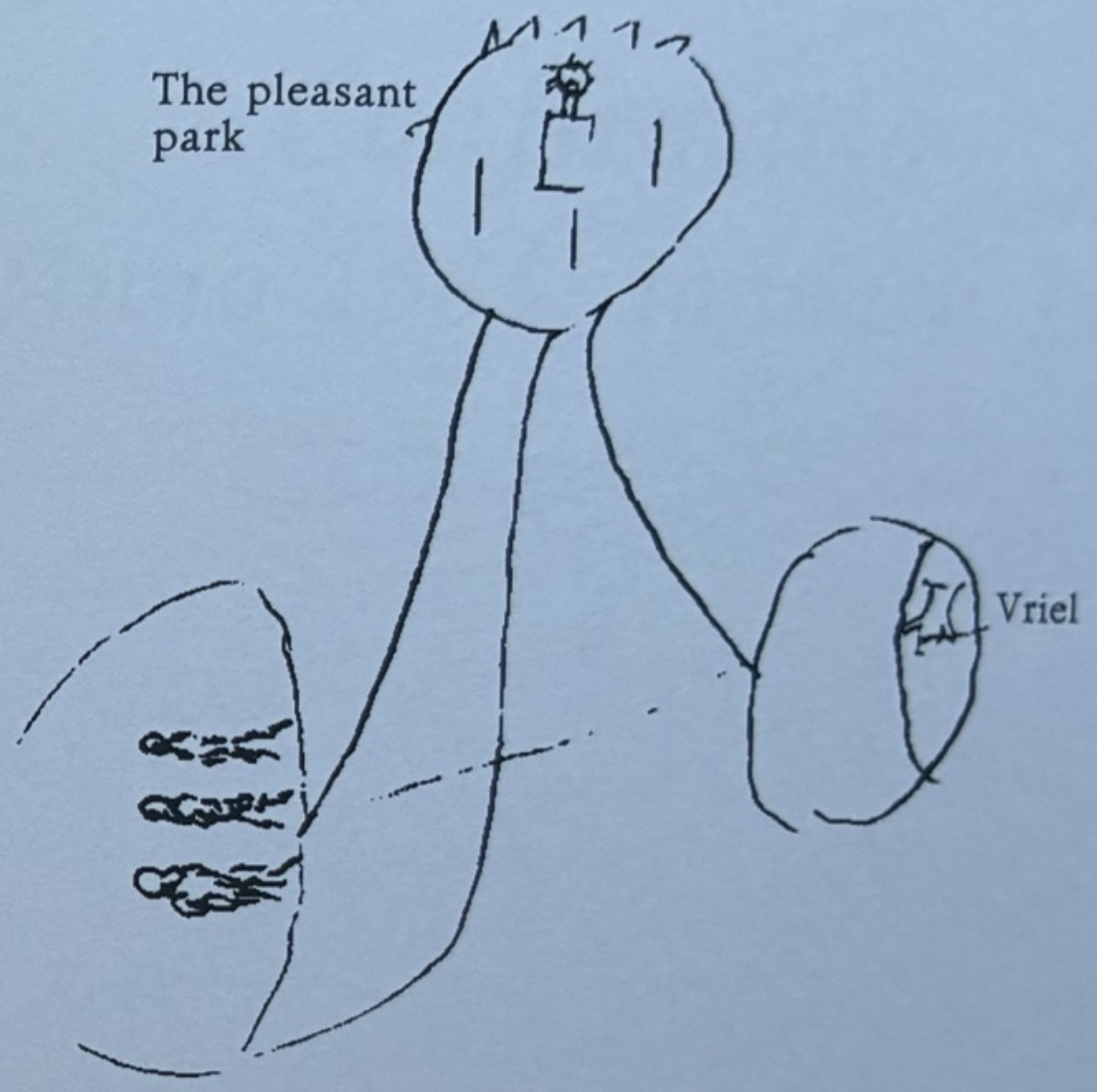
Rodolphus.

*For, lo, yf* Rodolph *barken unto my voyce, He shall wonder, & reioyce with the: and I will exalt him, above the kings of the earth.*

*Stay a while: I come agayne.*



vide libro alio.



# Mysteriorum Pragensium Confirmatio

## Anno 1585: Ianuarii 14:

20 December 1584–20 March 1585

*(from British Library MS. Cotton Appendix XLVI Part II)*

EARLHAM COLLEGE LIBRARY

† Note A$^{o}$ 1584

A$^{o}$ 1584. Decembris 20 (stylo Gregoriano).
We did set furth, I, M$^{r}$ Kelly, Rowland my Infant with his
Nurse, and Iohn Croker, (in a coach, with horse which
I had bowght of M$^{r}$ Frizer.) From Cracovia toward
Prage:

PRAGE

Decembris 30. We cam to Prage, in the After None.

Decemb. 31. I wrote to Don Gulielmo de Sancto Clemente the Spanish
Embassador, as followeth:

Illustrissime et Magnifice Heros, licet mea nondu*m* privata curaverim negocia: pro quibus ordinandis, multos interim dum hinc abfuerim et labores pertulerim, et sumptus fecerim: Tamen nolui literas ad vestra*m* Magnificentiam, a Nobilissimo illo D*om*ino Palatino Syradiensi missas, in multas horas a reditu meo retinere penes me: Ne aliqua ex parte, officio viderer deesse meo, tàm erga vestra*m* Magnificentia*m*, quàm ipsum D*omin*u*m* Palatinum Quantum verò ad Mysterior*um* incredibilium progressum, habeo et quæ dica*m*, et sunt quæ audiam multa, ad veritatis causam (invitissimis eiusdem adversariis quibuscunq*ue*) elucidandam. De quibus quando opportunu*m* erit, paratissimus ero, cum audire, tùm audiri: eo quidem modo, quo sinceritati et fidelitati meæ erga Cæsaream suam Maiestatem erit convenientissimum. Interim aliquot dierum intervallum liberum requiro, ut tam ædes mihi meisq*ue* conducam (si fieri possit) accommodas, quam ut alia, ad rem familiarem spectantia disponam. Deus Opt. Max., Magnificentia*m* vestra*m* ornare beareq*ue* dignetur.

Pragæ ultima Decembris 1584:
Illustrissimæ Magnificentiæ v*est*ræ
Obsequentissimus

Ioannes Dee.

## Anno 1585. Pragæ. †

Fryday
Ianuarii ·4·

I hyred the howse in the Salt street, of the two sisters:
But M$^{r}$ Christopher Christian, who had long tyme byn Chancelor
or Regester of old Prage, did make the Covenant or
bargayn with me: he had Ann, the one syster, to wife: and
the other sister (named Dorothe, had . . . . . . . . . to her husband.
This Dorothea dwelt in the howse and was to remove to an
other howse of her own, hard by: and to deliver unto ~~us~~ me and
myne the whole howse, with all the appertenances of roomes and
easyments: and I to pay for the yere 70 Dallers: and
that, Quarterly (every 3 monthes expyred) to pay the quarters rent
therof.

Ianuarii 6. I wrote to D. Iacob Curtius: one of the Emperors privie
cownsayle: of whome the former Records of Prage Actions do
make abundant mention. And a letter of his written to me
the 8th day of October A$^{o}$ 1584, is begynning of the boke next
written before this. The copy of the letter which I wrote now, is this:

### Illustri et Magnifico viro D$^{o}$ Iacobo Curtio sacræ Cæsareæ Ma*iesta*tis ab arcanis consiliis D*omi*no meo plurimum colendo.

⁂hic interim dum abfuerim, contra me confictis, et variis eiaculatis

Illustris et Magnifice vir, maiori ne gaudio affici debeam ex bona vestra valetudine, et salvo meo ad Pragam reditu: an ex contumeliis⁂, reprehensionibus et quasi minis, dolore torqueri, penè incertum videri possit: Ego quod statui, hactenus, feci: suppellectilem scilicet ex Cracovia meam cum tota familia mea, huc iam adduci curavi: cum magnis quidem laboribus meis, et sumptibus haud modicis. Ædes (ex quo iam veni) tales quales, etiam cum aliqua difficultate, conduxi. Et hac præsente septimana omnia hic n*ost*ra ad easdem citissimè transferri, remq*ue* familiarem, et oeconomica*m*, quodam crasso modo disponi, Negociorum meoru*m* requirit ratio. Interim vestram Magnificentia*m* enixè oratam habere velim, ne ullo modo ægrè ferat, quòd eandem nondum inviserim, officioq*ue* meo, in hac parte accuratè satisfecerim. Spero quòd una mecum sentire velitis, iure merito in Proverbium hoc abiisse dictum.

Satis cito, modò satis bene.

Non solum literæ ad me vestræ, in abitu meo, mihi magno interim fuere solatio: Sed et absente me, sæpe testificata bona vestra de me concepta opinio magno me delinivit gaudio. De contumeliis igitur, et literis vestris, et v*est*ra de me opinione, sive Iudicio, Cum opportunum fuero nactus ocyum (prædictis negocialis meis confectis) vestræ Magnificentiæ adero, ut aliquid dicam: et paratissimus futurus, ut omnia quæ potero faciam, quò vobis et posteritati constet, fideliter et sincerè (prout statueram) ad sacræ suæ Cæsareæ Ma*iesta*tis egregia servitia, animum me applicasse meum.

Pragæ Ianuarii 6. A$^{o}$ 1585.

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## † Pragœ A$^{o}$: 1585:

Ianuarii 12.
Saterday --- After none I removed cleane, from Doctor Hagek his howse by Bedlem and cam with all my howshold to the howse which I had hyred of the two systers (marryed) not far from the Market place in old Prage.

## Pragœ. Actio prima post reditum.

Ianuarii 14.
Monday – Circa $9^{am}$ horam a Media nocte: Præcibus ad Deum, de more fusis, et invocato lumine auxilioq*ue* Dei, ad eiusde*m* veritate*m* intelligenda*m*, et cum virtute tractandam &c.

Δ LEVANAËL as may appere, Februarii 5, post ultima parte.

E.K. - Here is one with a Veale affore his face, as it were a heare cloth, of ash cullor: I know him not yet.

E.K. - Note: The howse, is rownd withowt and square within:

I see a garden full of frute, of diverse sorts. In the myddst of it is a place higher then the rest. On that place standeth a rownd howse: it hath fowr corners [within] and 4 wyndows: and every wyndow is rownd and hath 4 rownd partitions, rownd allso. It hath 4 dores: and at the East dore is one step, at the Sowth 2 steps, and at the North, 3: and at the West dore, 4 steps: The first dore is white, like Chrystall, transparent: The Sowth dore is red of an high cullor, transparent. The North dore is bright blak, not to be throwgh seen, as the rest. The West, is grene like an Emerald stone: So is the Sowth dore like a Ruby. The dores be all playne. The howse within (as it may be iudged by the transparent dores) semeth to be white, and empty.

.1. Fire E.K. - He that hath his face covered, openeth the Est dore: and all the howse semeth to be on fyre, like a fornace. The fyre within, doth weve and move abowt the howse, and by the roofe.

.2. Water Now he openeth the West dore, and there appeareth, as if all the howse wer a fowntayne full of water. And there runne diverse streams, in the same One water. Wherof, One doth go and come, as if it Ebbed and Flowed: Which streame doth go abowt all the rest, by the sydes of the howse. Yt is, as yf it were the Ocean Sea cumpassing the World. The next streame, within that, moveth from the 4 sydes ward, and make (in manner) 4 Triangles, or rather cones, of water, whose vertices rest cut of (as it wer) by the myddle streame of water which occupyeth the myddle or center of the howse, and is in circular forme envyroned. An other manner of streame there is which commeth from the 4 corners of an ynner more square: and so run diametraliter or contradictorie wise, toward that circular myddle streame. The myddle streame semeth to yssue out of the very center of the place and to mownt up, and making an arch of his cowrse, doth seme to fall, circulariter in one circumference.

E.K. - The fyre allso had diversitie in it.

Δ - I wold you had Noted the diversitie of the fyres allso.

- *Those that lerne truely, lerne by parts.*

E.K. - The Cullor of the water in the Center, is most pure white: The waters of that Sainct Andrews crosse, are like a water somwhat saffronish cullored. The waters of the Triangles, are somwhat like a watrish blew: which appeareth most, in the top of the arches of theyr flowing: For, all spring arche wise. The uttermost water, is of Quicksylver shew, as if it were somwhat Mortifyed.

~~E.K. Now he openeth the fyre dore agayn: And the fyre~~

Δ - In the figure here following, you may gather a better and more easy understanding of this Description of the Water streames.

E.K. - Now he openeth the fyre dore agayne: And the fyre appereth in a square place: And there appere 4 fyres filling the Whole place leaving nothing Vacuum.
One of these fyres seameth to rise from the Center of the place and to go in low arches to the 4 corners of the howse.
The howse seameth to have 14 fote long in every syde.
The arches of these fyres, seme to cum from a trunk of fyre which riseth from abowt the center: and semeth to be 4 fote over in the diameter.
This Trunk seameth to be high, three quarters of the heyth of the place.
The place semeth to be as high as it is broad.
On the top of this fyre trunk, semeth the fyre to be in forme of a fyre Globe, having 6 fote, his diameter. Which fyre reverberateth and rolleth in it self.
From the sides of the Trunk (betwene the sayd Globe and forsayd arches) goeth up fyre Triangularly filling all, saving that which remayneth filled, by the flames of fyre, which riseth from the Globe to the 4 corners of the howse, filling all the place above the Globe: as by fygure annexed, more playnely may appere.

E.K. - Note - The Cullor of the fyre of the 4 arches, is very red: The rest are very pure, Aëriall, candent, &c.
The Motion of the Trunk fyre is swyftest.
The Originall Center of all these fyres, semeth to be very little.

E.K. - Now he openeth the red Dore.
.3. Ayre The Howse semeth Darkish, of cullor of the smoke of a wax candell being putt out.

- *By it self, it is not; but by the Sonne, it is Cleare.*

E.K. - It hath 4 motions in it allso: every one moving more swyftly then an other: All from the Myddle of the howse.
Three of them move, archewise to the sydes.
The first and second arrise to half the heyth of the place.
The Thirdth occupyeth the other half.
The fowrth goeth upright to the top of the howse.
The second his space (that he striketh agaynst on the Wall) is dubble to the space of the Wall, agaynst which the first striketh.

E.K. - Now he openeth the black bright dore: And the howse there seameth full of blak dust like gonnpowder cullor, somwhat
.4. Earth of leadish cullor.

E.K. - Now he seameth to go down, fayr and softly from the howse, down the little hill, and from thence goeth by a water syde, to a Rockish mowntayne.

E.K. - He speaketh:

- *Ascend: I am now ready for you: Bring out your mattoks, spades and shovells:* *Enig e veri eri.*

E.K. - Now come out of that rock, Seven, lean men, with spades and shovells and mattoks, &c.

- *Follow me.*

E.K. - Now they be come up to the forsayd hill.

- *Come on, dig tyll you finde.*

E.K. - Every one standeth distinctly one from an other: and they dig on the forsaid hill, which before seamed covered with earth and grass: But now it appeareth to be a rock: and they dig that the fyre flieth out agayn of theyr strokes, and some have broken their mattoks, some theyr spades: all except two: one with a shovel, an other with a pykax.

The workmen - *Ô lord we labor in vayn.*

- *So you are sure to do, unleast you have better tooles.*

The workmen - *Alas we labor in vayne.*

One of them - *This is long of you.*

- *I bad you provyde instruments to labor with; but you axed not me, Wherein you shold labor. Therfore have you ~~labored~~ digged away that which you saw, and have repulse with that, you know not.*

One of them sayd to the man covered with the here cloth of ash cullor - *A dark man thow art, and hidden from men, and so are thy doings.*

E.K. - They stand gazing one on an other.

- *Have you not better Instruments? Go provide your selves: and retorne.*

E.K. - They runne a great pace to the forsayd rocky cave from whence they came out first:
Now they come agayne with great Beetells of yern, and wedges.
They knock theyr wedges (as we use in wood) and so break of great flakes of stone, like slate, and throw it down the hill.

One of them - *What a thing is this, that this wedge is broken?*

An other - *We are in worse case then ever we were.*

E.K. - Theyr wedges are broken, the most parte, and the fyre flyeth out of the stone in great abundance.

- *The Nature of this stone is not to cleave: Therfore, yf you have no other Instruments you must cease.*

E.K. - They are in great disquietnes among them selves.

- *Those that go a Iornay, provide them cloathes against all weathers: He that is worthy of the name of a Conqueror, carrieth with him all engynes: Where the bridges be broken downe, he stayeth not, Bycause, he is prepared. Behold he hath vittayles for tyme to come: and his study, is as well the Event, as is the Meane.*
*So shold true laborers do: considering what they work in: For the Earth is*

*a Monster with many faces: and the receptacle of all varietie.*
*Go home, stand not ydle.*
*Provyde by Arte for the hardnes of Nature: for the one Syster weepeth*
*without the other.*
E.K. - They go away spedily.
- *They have theyr tooles to harden, and theyr steele to temper: It will*
*be more then an howr space before they retorne: Therefore may you*
*spend the tyme in your necessitie, and use the tyme of day, as*
*you are acquaynted or wanted.*
*I allso must oversee them, or els theyr labor will be without frute.*
E.K. - Now he is gone.
Δ. - Gloria Patri et *Filio*, et *Spiritui Sancto*,
sicut erat &c. *Amen*

* * *

Monday the
same day. After dynner we returned to our former purpose for god his servyce
to his honor and glory.
E.K. - He is here.
Now the laborers be comming out: They have wedges made long and
sharp: and pikaxes with three pikes, very short.
They say - *Our trust is, that these tooles will serve.*
E.K. - They fall to work.
They make like square holes, and put in theyr wedges, and break up the
rock or blackish stone (like yern myne, or Magnes stone) in rowndish
lumps: as big as a two peny loaf, abowt ii or iii ynches thik.
They pyk or dig rownd abowt the hole first, and so after use theyr wedges.
The Pykaxes have three heds, every pyk therof bigger then the other.
The first as big as one finger; The Second two: the Third as broad as iiii
iiii fingers. And so, after the first digging, they fatch three or fowre cakes
or peces out of one hole: and then they go to an other.
Now one of them, is falne into the grownd, up to the arme pitts.
Now an other is fallne in, to the knees.
Now the howse standing theron begynneth to shake, and waver from one
side to the other.
Now the men be gotten owt of the holes, they stak in.
One of the workmen to the Gwyde } - *Make an ende of your labor.*
- *Yt behoveth you to finde a remedy, or to let us understand, what*
*remedy we shall finde, that you may descend thence. For Lo, the*
*peryll you stand in, is great: For this Rok was nothing ells but*
*a shell, whose kernell is a bottomles Lake, and a myre quic=*
*kened with some shut up water.*
- *You come hither as laborers, Therfore make an ende of your work*
*and stand not ydle.*
*Yf the howse fall, and I synk, then is your labor at an ende.*
*For the ende of your labor is the fullfilling of my will, and the*
*promys which you have made me.*
One of them - *We are ready to do our promys: but we are more ready to provyde*
*that you may be amongst us: So may you be free from danger.*
- *O you of little witt: are you not asshamed? Which of you have dwelt*
*within the secrets of this hill? Yea which of you intendeth to fullfill*
*his promys? Iudge not a thing, whereof you have no skyll. Neyther be*
*slak in that, you have to do: For the one hath his reward of ydlenes*
*and the other is condemned of Rashnes: For why? it springeth on her*

*Mother Ignorance.*
They say - *If we work it is agaynst Reason. Neyther do our tooles answer to this labor.*
*Therfore we had rather be ydle, then to labor abowt nothing.*
*For to labor in vayne, is to do nothing.*
*Yf we wer determyned to work, how shold we performe our determinations,*
*since the Instruments of working, want?*
- *Gather up the peces of your spades: Yt is wood, and may be ioyned*
*to gither: The older and the bater they are, the fitter they are*
*to turne up such soyle.*
E.K. - There commeth a Smyth by, with a budget full of nayles.
One of them to the smyth - *What hast thow there?*
smyth - *Nayles.*
E.K. - They be like horse shoe Nayles.
- *Thow camst in good time. Leave thy nayles behynde the: and at thy retorne I*
*will pay the for them.*
*See, God is not unmindefull of us. For nayles are the feetest things to*
*furder your work.*
*Ioyne therfore your spades and shovells to gither: and labor.*
E.K. - Now they are mending theyr spades and shovells: the
yern of them, being all of, and broken.
Now they work and throw away the earth like durty sand: and
the skurf of the erth striketh to theyr spades and shovells.
E.K. - One goeth behynde, and maketh a trench to let the water
out from the sand.
One of them - *How now? have we fownd harvest in the myddst of winter.*
- *Why? What have you there?*
One of them - *Mary, eyther Alabaster or Salt.*
E.K. - Now one of them knocketh a pece of, with his shovell
ende and reacheth it up to the gwyde.
- *Did I not tell you, that the Earth hath many faces?*
E.K. - They work now easyly: and cut up like salt,
or Alabaster.
Now they have digged all the hill away: even to the howse.
Now the howse semeth buylded uppon that white stuff.
One of them - *If we dig any farder, we shall undermyne the howse.*
- *Go to your busines.*
E.K. - They work.
- *Soft, Soft.*
- *Now labor with your hands, as softly as may be.*
E.K. - Now he taketh one of the yerns of theyr spades, and semeth
him self to pare the side of the fowndacion under the howse:
and it semeth to be a vessell of transparent Glass, and having
fyre within it.
Timor Domi=ni. - *The Feare of the Lorde is a burning fire: consumeth not but rectifieth*
*the body: The old dross it wypeth away: and the dayly influxions*
*of the flesh and synne, it separateth from the Sowle.*
*Behold (I say) he liveth not, but unto whome life is given: Neyther*
*is there any Ioye, but it is ascending: for the ende of Ioy, is Glory:*
*But Glorie, is the Consummation of Desyre, and the begynning of*
*felicitie. No man entreth into Ioy, but by life: Neyther*
*is there any life, but in the Feare of God.*
*Who soever, therfore, hath the fear of God, let him draw nere, and come hither.*

*Number excedeth not, but by Unities.*
*Neyther is there any Multiplication but by order.*
*For the Roote of Number is One.*
Ascension. *And things that Ascend are Dignified by order.*
*Oute of this Vessell go fowre Vents, ascending into that*
*Rock, which is the Roote, which is this Buylding.*
*It is sayd: Beholde: let my Spirit enter in, let there be*
Separation. *Separation made within the howse of the North: that the*
*Earth may be divided into her members.*
*Cursed be that body, that is not divided according to Proportion,*
*answering to the Division.*
*For she hath, yet, not cast of the Shape of Darknes.*
E.K. - There runeth up fyre into the howse, from out of the
rownd glass vessell under the fowndacion of the howse.
And that Fyre maketh a great noyce (throwgh the blak bright
or marble dore, to be hard onely).
Now that North Dore is mightlyly thrown open: and there appere
in the howse like kernels of apples; and slyme appeareth
and water thynner then slyme: and there appeareth pure
Water, els.
Now there commeth to gither stuff like yellow earth: which the Fire
wrowght out of the blak earth: And the pure water runneth
into that yellow stuff.
- *Of that, take a parte.*
E.K. - The fyre returneth back agayn among the stuff in that
howse, and there appeare of all Creatures some.
Creation. - *Here is Creation: and it is the first.*
E.K. - Now he taketh a lump of the Erth lying by, which was thrown
up: and he breaketh it into six peces, like rownd Balls.
E.K. - He taketh a thing, like a vessel of yern, and putteth
into it that Myxture of yellow erth and Water: And it
looketh now, like glass mingled with water.
- *Thow art strong and wilt beget a strong Childe.*
E.K. - Now he putteth out the earth, which he put in,
and it is a lump of Gold. He giveth it him that standeth By.
- *So are the Seedes of the Earth.*
E.K. - Now he taketh the second, and putteth it in.
- *Corruption is a Thefe: for he hath robbed the of thy best*
*Ornaments: For thow art weaker in the second.*
E.K. - He taketh it out, and it is, as if it were pure Sylver.
- *Where there is dubble Theft, Poverty ensueth.*
*But, Notwithstanding, Thow art true: for thow givest unto*
*habilitie and strength of thy powre: not such as it hath byn, but*
*such as it is.*
E.K. - Now he putteth in the third Ball.
- *Thow must tarry; for thow art of an harder digestion: Synce thow*
*art the third, Content thy self, for thow art not an Enheritor.*
E.K. - He taketh it out, and giveth unto one of them, that
standeth by. Yt is a red Metall, like copper.

E.K. - Now he taketh up an other of the balls, and holdeth it in his hand.
- *Behold, thy mother, heat, is gone, and the enemy of life entreth. For he that*
*passeth his myddle age, decayeth, and draweth to an ende.*
*Behold, thow shalt finde a stepmother: for thow camst out of tyme.*
E.K. - Now he putteth it into the Vessel.
- *Let Cold cover thy face. Let the North truely beget the: For thow art an*
*enemy to thy predecessors: But thow art of great vertue. For of thy*
*excrement, shall vertue receyve dignitie. And thy vertue shalbe a*
*garland to Nature. For thow shalt be visible, when the other are*
*sylent. The Seas shall not hinder thy vertue. Notwithstanding thy*
*vertue shall differ with the Seas. For as they differ, so shalt thow.*
E.K. - Now he taketh it out. It is a ragged thing like Smythes
synder of yern: and it hath holes in it, as if it were spongy.
E.K. - Now he taketh up an other Ball of the Erth: He putteth
it in.
- *Thow art tractable, and like unto an obediente dowghter: But thow*
*shalt be the fifth in the second and an Instrument to the first.*
E.K. - Now he taketh it out: It is like unto a white whetstone: as he shaped it
at the putting in. It is like Tynne.
E.K. - Now he taketh up an other Ball and putteth it in.
- *Thow art the last that hath in him self and by him self his being. Beholde*
*thy face is like unto wax. But thy inward Bowels, are like unto the*
*anger of a Serpent: Many shall have the, but shall not know the.*
One of them by — sayd - *Will you give me nothing?*
E.K. - A great clowd covereth them all, the stone and all.
Δ. - It dured so, a quarter of an howre.
E.K. - Now appereth an other; none of them before appearing. He semeth
a far of comming, and higher placed then the other. It seemeth to be
Vriel. He hath his face covered with a skarf of blak hanging down to his
brest.
- *Blessed are such, as are not offended in the Little Ones.*
[E.K. - He speaketh now a language which I understand not.]
VRIEL - *For the Angels of the God of Righteousnes, are his Little Ones: and*
*such as know not synne of Concupiscence by Consent (I speak*
*this for your understanding.)*
*Take hede (therfore) that you offend not your selfs: for you must become*
*Little Ones: and the powre of the highest must abownd in you.*
*He that offendeth his brother, offendeth God: but he that offendeth his own Inno=*
*cency, is abhored of the Lorde.*
*Lo you are the Children of promys, and in you is the Mysterie, of a great,*
*and mighty Seale.*
*Therfore studie to humble your selves: for Humilitie is the Roote of*
*Innocency.*
*But (my brethern) Innocents by Nature, you can not be. Neyther can you*
*serve god in the Imagination of cleanes of your own flesh. How*
*therfore (synce you are fleshly) will you become Innocent? Or,*
In Christ we may become Innocents and be borne anew. } *How can you seke that which Nature hath lost.*
*The Scriptures teach you, That in Christ you were borne a new.*
*And by him you may become Innocents, when in him you are clensed.*
*Therfore, yf in him the state of your Innocency remayne: yf in*
*him, you are renewed, and made cleane, (being rotten, and defyled,) why*
*seke you not him, as you shold do?*

No man that seketh the brightnes of the Sonne, goeth under the Earth: Neyther
crepeth he into unknown caves.
The Tygers seek not theyr pray uppon earth where the waters are not.
Neyther the Egles uppon waters.
Temptation. No more owght you to grudg that the Lord tempteth you, Nor to be
offended, when the World offendeth you.
Ys it not sayd unto you that you shall fight a great fight ∴ What fight
is it my brethern: but a battayle against the worldlings and the
Divel?
Kings. I say unto you that kings shall be offended in you.
The Sonne ceaseth not: yet he shall cease: yea he shall not be.
The lights of heven kepe theyr course; but they shall suddenly stagger
and forget theyr long worne way.
Much more shall the wyckednes of those that rise up against you, have
an ende. For in them is no course but error: and the fire brands
of Sathan, prepared in theyr own hands, for theyr own destruction.
Behold, they shall contend against you, and shall despise th$\overset{\Delta}{e}$: But lo
Δ Victoria nostra erit. I have blessed the above them: For thow shalt fight against them,
and shalt overthrow them: that my name may be magnifyed in thy
mowth amongst the multitude of the synfull.
Behold, they are Opposite unto the, bycause they are Opposite unto me:
for I have gathered the from amongst them, and they are become thy
Enemies.
Synce therfore they are thy Enemies (bycause thow must fight against them)
Ministri Verita=tis. Be not grieved therfore when their wyckednes doth offend the: But
put on the armor of patience, and Become Innocent.
Dost thow think that from the hevens can come the dew and
life of all things? Even so think allso that from us commeth
no untruth.
Be therfore Innocent: and be not deceyved by the flesh.
Cast Reason aside, covered with her clowde: And lift up thy self in him:
Δ Ô, Magna est Misericordia tua, Domine. Unto him (I say) that hath lifted the from the Dores of Death: taken
the out of the hands of Butchers: and contynued the for a Member
of his Glory.
Behold, I say unto the, The brightnes of Truth overshaddoweth the.
Yf, therfore, Thow dwell in Truth, why sholdest thow be a feared?
Considering that she Conquereth and resisteth all her enemyes.
Behold, the World despyseth you, you allso shall despise the world.
When the Angel of the Lord, powreth his wrath, and Viol uppon
the Earth; and the Enemyes of the Sonne of God, runne in amongst
the shepe:
When the self same plage, that was in the land of Pharao, raynneth in the
howses of all the dwellers uppon the erth, such as the lord abhorreth:
When the lord with his hand, shall gather up the frutes of the erth from them.
Where, Then, shall be theyr honors?
What, Then, shall be done with mony? with that harlot and strumpet
of the erth?
Prophetia 1589 1590 1591 1592. Of what value shall their love be Then? or who shall regard theyr
frendeship?
In these ·4· yeres that are to come shall all these things come to pas.
And this great Ioye, shall be turned into teares of Brymstone.

---

Why, you of little faith, you know not How often I have byn amongst
The Har=bor we are in. you: neyther the Harbor that I have thrust you into.
Notwithstanding you murmer amongst your selves:
But styk fast unto him that leadeth you: For he is a Sure Gwyde.
And be not affrayd, thowgh the earth open her Iaws against you.
For why? I will bless all things you take in hand (sayeth the Lord)
and my Spirit shall dwell amongst you.
Δ. - May I speak?
E.K. - He turneth him to you.
Δ. - How shall our new procedings ioyne to our old begynnings?
O God, our gwyde, light, staf, shylde and Cumfort, &c.
Vriel - Behold, I teach you, before I Correct: But the Doctrine I
teach, is Humilitie, Patience [he seameth to speak to one above]
and the feare of wrath to come:
After which manner, I have towght them, by th$\overset{\Delta}{e}$.
Therfore, yf thow teach Obedience, throwgh the Spirit of God,

appearing unto the, Be thow allso Patient and obedient: And
To Rod, and Curtz. Humble thy self unto them, for my sake: Not with the Opening of
any Seale, neyther with the Cownsayles, that I shall deliver the ∴
Note Δ - I promi=sed the stone. But with a ready mynde, obediently, desyring to performe that, which
Tho$\overset{\Delta}{w}$ hast promysed in me.
I am sufficient strength and will be thy Buckler.
And yf they entend evyll, it shall rest uppon them.
Yea when they Imagin it, it shall frise within them.
And thy goings in and out shall be safe amongst them.
But Behold, I teach unto the way, which thow followest not.
When thow myndest to do any thing, In the Name of God, to
A way of dea=ling. his honor, to the help of thy neyghbor, or thyne own Cumfort.
Go abowt it, whatsoever it be: and Begynn a labor:
Do that thing thow entendest:
And see that you Ioyne with one Consent towards God,
and the busines you are occupyed in.
Then Cry oute to God for Cumfort, for light, and true
Understanding: And it shall be given unto the abundantly.
For lo, I say unto the [E.K. - I understand him not now]
I will open my hands unto the, and be mercifull unto the ∴
Together. And when so ever you heap up the wood to gither, I will descend and give
fire.
Behold, I kepe bak the rest of my message for an other tyme:
which shall be ready for you, when I fynde you ready to receyve
it.
Δ. - I requested to know how I shold deale with the Embassador of Spayn
or the Emperor, or Curtius. Secondly, your rule here given, I under=
stand it not: For I dare not begynne any labor with out cownsayle
divine: Mans Imagination is so weak &c.
Vriel - Thow hast those that are sent unto the here for thy Instruction,
By degrees. which shall by degrees, lead the into the degrees of that thow
art to do.
But it is one thing to receyve Corne, and abundance of grayn, by
the blessing of God, in the return of an yere: and an

*other thing to do the works of the Apostles.*
*For the Spirit of God is twofold: working by Information and influence Cælestiall*
*through the graunt of God his good will in the ministerie of his Angels, to the*
*Information of such as are his faithfull, and chosen: An other thing*
*to be inspired from God him self in his holy spirit, immediately cumforting*
*and knitting Wisdome to gither with you, beyond the powre that is given unto*
*his Angels.*
*I have spoken unto you a sownd and true Doctrine and have given you not fleshly*
*but Cælestiall Cownsayle: Apply your selfes unto it, as the Spirit of God leadeth*
*you.*
*As for those wycked men, (that Embassador excepted) our understanding*
*hath no name of them, We remember them not: neyther limit any thing*
Simplicitie.: Innocency.: *for them. But yf thow in thy Simplicitie and Innocency canst not*
*deale with them, The fault resteth in thyne own fayth.*
*I Am gone.*

Δ. - Deo nostro Omnipotenti Immortali et Regi gloriæ, sit omnis
laus, honor, gloria, gratiarum actio et Iubilatio:
*Amen.*

* * *

## † Pragæ

Ianuarii 16.
Wensday, Mane hora 9½ ferè.

Δ. - Præcibus ad Deum fusis, ut nobiscum procederet, in sua misericordia
et lumine veritatis: non parabolis solùm et ænigmatibus, sed
clara et manifesta veritate, modo qui illi maximè placet, &c.
E.K. - I see the man again and the howse: The man seameth to be
covered on his face, and so over, with a Veale of hear cloath to his myddle.
Δ. - *When it shall please God, all veales and Ænigmata shall cease.*
- *What soëver I teache you, hath a Mysterie.*
*And I am a Mysterie in my self.*
Mysteries *Even so all things that you lerne of me you must be content to receyve*
*as mysticall Instructions comprehending perfect truth: and to be known*
*to such as are true.*
*Some there be, that have, and have nothing: yea thowgh they have all:*
*For, All, is conteyned: But the Mysteries of God are infinite, and*
*his grace is not to be determined.*
Δ. - *That saying is dark.*
- *That which is All, is conteyed.*
*Beleve you, that we give holy things unto Swyne?*
*Or open the finger and workmanship of god unto Synners?*
*God forbyd.*
*Moyses saw God, but his hynder parts.*
*The Prophets were acquaynted with God; but Mystically.*
*The Apostles with the Sonne of God: in shaddows and theyr own Impotency.*
*Yea, I say unto you that she that lyeth in the lap of her Mother, knoweth not*
*but by degrees. For it is the manner of Gods Wisdome, both immediately*
*and by us, to kepe bak his wisdome, from Hel and Corruption.*
*Therfore Murmur not at that, which you receyve: For it is not your own.*
*Behold, yf you have better, you nede it not: For it is vanitie to seek for*
*that you have.*
*Wel, since it is given you, Consider What it is, that is given you.*
*Consider allso How it is given you: And by whome.*

Δ. - *We know, By whome, as our Consciences and faith teach us.*
- *O you of little understanding: Who is he that can, and hath to give*
*but God:* Iesus Christ, *the Sonne of the Living God: unto whome, all*
*things are given in Heaven and in earth.*
*Yf therfore, All be his, then He giveth.*
*And yf you receyve it hardely, Consider how hardly you owght to deliver*
*it agayne.*
Ignis vivificans. *And if it be a fyre revyving, the forme of all worldly things,*
Lapidis ·P· Dignitas. *Then cast it not to swyne: Neyther yet wurship it.*
*Behold, you are men. But in having it you must cease to be men.*
*For by it you enter, uppon, and into all* $\overset{\text{immortalitie}}{\text{mortalitie}}$*: And by it*
*you Ascend into the true knowledge of your forefathers, & state*
*of Innocency.*
*But I heare a voyce. I will depart, and come agayn.*
E.K. - Now all is vanished away.
Δ. - We red over the premisses to our cumfort and instruction: *We*
*beseche God to contynue his graces and mercyes on us, and in us,*
*to his honor and glory: here, and for ever.*
E.K. - Now he is here agayn.
- *The will of God is uppon me, and snatches me unto other things.*
*To Morrow in the morning, with empty bellyes, I will tell you*
*What it is you seek.*

Δ. - Fiat Voluntas Dei, ad eius laudem
honorem et Gloriam, nunc et semper,
*Amen.*

* * *

A$^{o}$ .1585. † Pragæ

Ianuarii 17:

Thursday — Manè, circa horam 8½:

*Oratione* Dominica finita, et alia brevi eiaculatione, pro lumine et veritate dei obtinendis &c. Post quarta*m* horæ parte*m*, venit.

E.K. - Here he is now.

Δ. - Gloria, laus, et honor sit Deo *nost*ro O*mni*potenti, *amen.*

- *Honor and thanksgiving with lowd voyces, be unto our Lord* Iesus:

Δ. - *Amen.* E.K. - *Amen.*

Note this VISION. E.K. - He hath a great heap of erth or little hill naturall, of orenge or tawnay cullor drawing somwhat to a lyon tawny.

Erth of a tawny cullor.

E.K. - A woman commeth, and ~~taketh~~ with a spade, diggeth abowt it.
Now commeth a childe (a man childe) out of a dark place, with a fyre shovell in his hand
Water. The woman hath taken away all the erth, and there appereth water where the erth was.
The boy casteth out that water with the fyre shovell.
The woman laugheth at that.
Grene Red. } The woman is in greene clothes and the boy in red.
Now commeth a woman with childe, or with a great belly, in white clothes. She putteth her hand down to the grownd, and pulleth out a little glass, full of red oyle, ~~breaking the erth abowt it~~.
Now cometh an old man with a crab tree staf on his bak. His clothes of motly cullor.
This old man taketh the glas from the woman by force.
With his fyst he breaketh the glass: and all the oyle ronneth abowt his arme, and out of that oyle, did seme a boke to come, a very little boke.

- *Playner truer or better can nothing be.*

E.K. - He sayd this, loking on the boke.

1. A woman
2. A childe
3. A woman w$^{th}$ child
4. An old man.

- *These fowre fownd, but none had frute, but the last. Heare, and write the Mysteries of God, with humble harts, not sitting, but kneeling, before* Sanctum Sanctorum.

Δ. - I kneeled, and so prepared my self to the writing.
In the Name of Iesus, our Redemer, and the wisdome æternall of God Almighty.

E.K. - He kneeleth him self.

E.K. - Now goeth fyre out of his mowth streamingly.
He turneth him self to the 4 parts of the world spowting out or breathing fyre vehemently.

An Angel. E.K. - Now commeth one, like an angell hovering over him in the ayre: and byddeth him Hold up his hand:

An othe. - *Thow shalt sweare by heven and erth and by him that sitteth on the Throne, that thow shalt open thy mowth, and speak no more then is conteyned in this boke.*

E.K. - He delivereth him a boke out of his bosom.

- *I have Sworn.*

E.K. - The Angel is gone.

~~The angel.~~ - *Now truely, the place is holy.*

E.K. - He holdeth the boke in his hand which the angel gave him.
The boke is as if it were of yvory bone.
The boke is open, he loketh on it. The letters seme to be bluish.

- *There is sylence in us, and in the hevens.*

E.K. - Now all is full of smoke.

Δ. - Oravi paululum tacitus.

E.K. - Now it is clere agayn. He semeth to rede of the boke.

- "*Take of your ~~glazo~~ $^{\text{Dlasod}}$.*

E.K. - The boke semeth to be written in the holy Characters.

- "*Dlasod dignified,*

E.K. thowght this is Ignot*um per* ignotius. *My brother*$^{\text{E.K.}}$*, leave of thy chyldyshnes, Murmer not, thow hyndrest me:*

E.K. - He is agayn, in a clowde.

- "*~~Or~~ and Luminus, or from due degrees:*

- *Read it:*

Δ. - I red it - *Take of your Dlaso dignified, ~~or~~ and Luminus, or from due degrees:*

E.K. - He seameth to labor much abowt the reading of it.

- *Gather, or take fyrie degree.*

- *[I feele no powre, Therfore have patience :.]*

- "*Notwithstanding, work it diverse dayes Multiplying fowre*

- "*digestions :.*

E.K. - Now he is in a clowd agayn.

- *Pray that it may be given unto me, of God.*

Δ Corrected this after none. - "*And dubble then thy Dlasod and ~~Rod e linar~~. Rodlnr.*
*[It is a word which can not be sownded]*

- "*Mend it ----- Rlo,*

Δ. - *Must it be, Rlodnr?*

- *Loke abowt you: for* Sathan *wold hinder you, of Gods benefytts.*

- "*RLodnr.*

- "*Diligently:*

- *Pray, that you may understand:*

Δ. - We prayed.

- "*For, untyll thow watch so contynuing . . . . .*

E.K. - A clowd standeth by him, and now commeth before him as other tymes before: and then goeth away from before him agayn.

- "*it, a holy howre descendeth.*

☞ - *Note this, very well, for here you may be cast over shoes.*

- *This clowd is in the.*$^{\text{E.K.}}$ Δ. - We had talk of the forsayd clowd.

- "*Of every work there ascendeth one ~~Ancal~~ An̈dcal and so every law ~~Rudel~~ Ṛḷọḍṇṛ.*

E.K. - Now he is covered in his veale or clowd agayn.

- E.K. prayed a short fervent prayer: wherat I reioyced much.
E.K. - Now there commeth a beame from above into his hed, as big as my little finger.
- "*And purpose Dlasod ~~Take a swift~~ Take a swift*
*Image and have the proportion of a most glorious*
E.K. - He speaketh and casteth his armes abrode swyftly. } *Mixture, A$\overset{u}{\cancel{n}}$dcal, and allso Lullo.*
*Contynue and by offyce seke Rlodnr backward*
*by the red digestion.*
*But $\overset{by}{\text{be}}$ the common or red Darr doth gather*
$\boxed{\text{Fortene}}$ $\overset{\Delta}{\text{This}}$ was added and corrected afterward. *most ripest work. Purge the last fortene well fixed.*
*Then the fowre throwgh your [Rlodnr]*
He speaketh swiftly. *[I sayd] Roxtan.*
*finished more to gither at the lower body by*
*one degree $\boxed{\text{ḅ ụ}}$ $\overset{by}{\text{be}}$ you for him hold it*
*for him in one of them.*

E.K. - Now he lyeth downe prostrate.
- "*Untyll of the last thing*
E.K. - —
- "*In him become his red and highest degree of his resurrection throwgh coïtion.*
E.K. - Now ther commeth a great thing like a fyre & covereth him.
- *Now Sytt up.*
Δ. - We did rise up from kneeling.
- "*After a while I come agayn.*
- *There is the whole worke.*
E.K. - Here is agayn.
Liber Enoch. - *Bring furth the bok of* Enoch.
- *Reed your lesson.* Δ. - I red the former *Take your &c.*
Six words. - *Gather your six words.*
*4 words consist of 6 letters, and two of 4.*
*Rlodnr, rede that, in the upper angle descending in the first square.*
*It is a great thing to know which is the first table there in Nature.*
*Deliver the boke here.*
Δ. - I gave the bok to E.K.
- *Loke where $\overset{\text{E.K.}}{\text{thow}}$ seest the letter clere.*
E.K. loked and saw a spark of light, uppon *R*, then on *l*, &c.
Δ. - He was led by light appering on the letters, to rede the six words.

Six words] *Dlasod, Roxtan, Rlodnr, Audcal, Darr, Lulo.*

- *Here is* Quaternarius in Circumferentia *and* Quaternarius in Centro.
*There be the 4 mediating wayes to the Center.*
Animal Vegetable Minerall. } *All that may be spoken in that you call Animal, Vegetable, or mineral workmanship of Nature is here, as in a part of the fowre.*
*This far now, more as you desyre it.*
Omne verum vero concordat. *But that you may see, I am a Companion with the rest.*
E.K. - He is gone.
Δ. - Benedicamus D*omi*no Deo no*st*ro o*mn*ipotenti,
P*at*ri filio et Spi*rit*ui Sancto,
*Amen.*

Ianuarii 18 † Pragæ

Friday — Mane horam circiter, 8am ½.

Or*ationi*bus fusis, ad Deum, ut Mysteria nobis exhibita (hesterna die) explicentur; et ut detracta liberæ cortice succus et spiritus veritatis manifestus fiat, &c. tandem apparuit ille cum velo cinereo.
E.K. - Here he is, uppon a grene endeles playn felde, and as I see abrode in the felde so the heven appereth, and all circumstances of the ayre abrode, but my thinketh that I am from the erth aloft and see all under me as if it were in a valley.
- *Now what have you lerned ~~of~~ out of that lesson.*
Δ. - *We perceyve the grace and favor of God: to deliver us mysteries in utward termes determined, but in the frutefull inward veritie as yet unknown to us.*
- *Behold I have delivered you (throwgh the will of God) the true*
Δ The use and frute of the former lesson. } *perfect and most playne Science or Understanding of all the lower Creatures of god: Theyr natures, fellowship to gither, and perfect knitting to gither: which is fowrefold.*
*The first, the knitting to gither of celestiall influence, and the Creatures below.*
*The second, the Centre of every body Essentiall.*
*The third, the Combination of many parts or bodyes concurrent to one principle.*
*The last,* [E.K. - He speaketh a language which I can not sownd after him]
*The true use and knowledge of every substance to be conioyned and distributed.*
*Take a pause.* ——
Δ. - We red the premisses and discoursed of them.
E.K. - Now he is here again.
Note - *In the lesson which I have towght you, is this knowledge with the rest contayned.*
*Therfore seke, and turne the erth upside down.*
*Labor that you may receyve frute:*

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*for unto him that worketh and hath strength, strength shall be given, and the reward of a workman.*
*Many yeres, the dowghter of long tyme, are not necessary to the opening of this mysterie.*
*Many monthes have nothing to do here.*
*For lo, it is a labor of one day, for in one day you may understand to teare this lesson in peces: and to understand what every word signifieth.*

Note.

*But here is to be considered: In the lerning of this lesson, Three things: The place that every word occupyeth.*

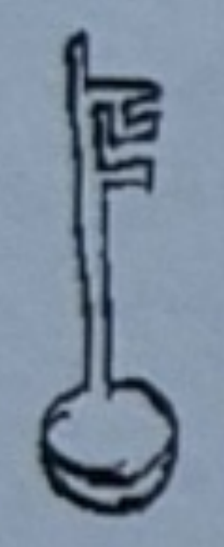
The Place of words and letters. The Number of words and letters.

*The place that every letter occupieth: and the number & place that every word & letter is referred unto.*
*For here, place and Number are a parte, and beare an Image of the work that ~~it entreateth of~~ they entreat of.*

The ioyning of Numbers and place.

*But Number and place must be ioyned to gither, and thereby shall you tast of that which followeth: True Wisdome.*
*Be therfore diligent, and Pray for the grace of God, that you may lerne and understand.*
*The manner of mans teaching, loke not for, in me, for I have nothing to do, with man.*
*See, how you can digest this ∴*

E.K. - He is stept a side. Δ. - I discoursed.
E.K. - He is here againe.
- ℭ *Now here of what I shall say unto you:*



*I will open unto you a Mystery, the key and fowndacion into the entrance, and knowedge of the divine wisdome, delivered unto you in a Science palpable: conteyned in letters and words unorderly placed, as a Chaos: and therfore not to be understode but by order to be reduced and drawn into their places, and therby to be understode.*

Cabalisti=cally.

*For ~~the~~ you have not a letter, nor the forme of a letter nor the place of a letter, but they are all cownted with us, as the sterrs are cownted with god: The letters and words woking into all reason, as the sterrs do into the lower creatures. Therfore humbly receyve that which I have to say unto you, or shall open unto you, as obedient scholers, kneeling:*
*First a little, with me, prayse God.* E.K. - He is on his knees.
- E.K. Prayed the 142 psalme, Domine exaudi orationem meam: and I with hart consented: and greatly reioyced in the aptnes of the prayer: as E.K. his case chiefly required: and myne allso.
- *I come agayne.*

E.K. - He is gone ∴
Δ. - We conferred and considered many things to the prayse of God, and the contempt of the worldly wisdome &c.
E.K. - Now he is come agayn.
E.K. - Now theyr commeth a white Curten before him ∴
- *Now here my voyce, for thow canst not see me.*
*One, Seventy three, 67, 29, 20,*$^{120}$ *Rede.* Δ. - I red. — *It must be, 120:*
*33.*

E.K. - I here a noyce, as if basketts and erthen potts were thrown

from place to place, from one syde to an other.

* - *78 · ~~150~~*$^{105}$ *· 95 · 100 · 60 · 91 · **
E.K. - I here as it wer a whistling: very basely or lowly, *whu whu whu &c.*
- *Say what you have.* Δ. - I red all the 12 numbers.

* - *Make a Note there.* Δ. - I made * as you see before.
- *39.* E.K. had a very hevy thing on his hed: and in his cap: it semed as if it wold have crept into his hed.
- *51 · 52 · 83 · 6 · 7 · 12 · 20 · 88 · **

* - *Note that:* Δ. - So did I as before, with * as a full point, Notable.
- *Take thow*$^{\text{E.K.}}$ *also, pen, ynk, and paper, and note the numbers allso: that you may agree.*

E.K. toke pen ynk & paper.
- *Write thow*$^{\text{E.K.}}$ *allso the numbers that he hath written.*

E.K. wrote out all the former numbers.

·5· - *11 · 13 · ~~23~~*$^{5}$ *· 62 · 63 · 141 · 9 · 81 · 18 · 26 · 54 · 123 · 105 · 14 · 27 · 115 ·*
*135 · 137 · 10 · 64 · 46 · 59 ·*

Δ. - I becam here allmost in a sownd: I was forced to rise from kneeling. Our gwyd and scholmaster bad me go away and E.K. shold write out the rest. But it was not our frende that so bad.

Δ These E.K. very quickly had receyved, after my going by shew of bright light representing the numbers uppon his paper. But it was a sophisticall shew as may appere after.

*139 · 22 · 3 · 45 · 128 · 86 · 72 · 68 · 58 · 142 · 121 · 143 ·*
*24 · 63 · 69 · 55 · 19 · 15 · 25 · 37 · 31 · 17 · 76 · 57 · 75 · 40 ·*
*42 · 79 · 119 · 8 · 96 · 113 · 93 · 84 · 70 · 49 · 32 · 17 ·*
*122 · 136 · 71 · 2 · 138 · 43 · 109 · 106 · 126 · 116 · 131 ·*
*77 · 4 · 103 · 16 · 124 · 30 · 102 · 110 · 50 · 48 · 89 ·*
*44 · 97 · 101 · 82 · 129 · 130 · 90 · 34 · 98 · 99 · 65 · 28 ·*
*112 · 114 · 47 · 144 · 107 · 132 · 61 · 133 · 134 · 66 · 80 ·*
*53 · 73 · 35 · 92 · 111 · 21 · 127 · 108 · 56 · 118 · 125 ·*
*104 · 87 · 42 · 94 · 38 · 85 · 74 ·*
*Thow*$^{\text{E.K.}}$ *hast all done.*
~~*Now cownt how many words you have.*~~

---

After Dynner we repayred to our busines, and by and by apparition was made.

- And Luminous ----- *all one word.*
- *Now set your Numbers, as they follow in order, so orderly over every word.*

Δ. - To gither *is to be taken for one word.*
- *It is so.*

Δ. - *There seme to be iust 144, accownted words.*
- *Now bring every word consequently in order by number directing you.*

*when you have finished and considered after 2 howres I will help you agayn ∴*

5 - *5 must be in the place of 23 and must answer* - And Luminous.

2 *The number over* common, *must be 2: & not 138.*

*Set all to gither, I will help your errors.*

Δ. - *I can not do it well this night.*

- *As thow willt, and when thow wilt, I am redy.*

Δ. - Omne quod vivit resonet
laudes altissimi.
*Amen.*

* * *

Saterday † Pragæ
Ianuarii 19. Mane hora 9.

Inspecto lapide statim apparuit qui ante heri. Post præces ad Deum.

- *Here what I shall say unto you.*

*The word and Testament of* Iesus Christ, *the bred of life left to the cumfort & instruction of the faithfull is such as informeth according to the dignitie and purenes of spirit in him, which seeketh to be informed.*

*For why, the* holy ghost *helpeth not such as are leapers, neyther healeth such as are sik unleast they come seeking him truely for medicine.*

*Many read the Scriptures, after the same manner (my brethern) but they are confownded bycause they seeke theyr own glory and not the glory of him, wherof they entreat.*

*Herein doth* Sathan *reioyce that the word of god is become an instrument unto him, to spoyle the life, (and state to come,) of man.*

*Herein doth he reioyce that with the same meat that god fedeth, even with the self same he* Confowndeth.

*After the same manner hath he done unto you.*

Δ - I was very syk suddenly, and was constrayned to leave of.

*For yesterday when he saw the* Δ *labor, and struggle with infirmityes of the flesh, he thowght a feete tyme to thrust in him self ∴ and of the same bred that I have given you, (in the powre of* Christ*), to make him self an instrument by turning of him self into our brightnes. To lead you into error. But not unworthy are you of this myst or darknes ∴ Read you not in the Scriptures That he perished which moved him self to stay the Ark unbydden.*

Δ Vnusquisque proprium solum officium faciat.

*The hand doth not part of the body, neyther can he that is a Seer, and the member of an other, fullfill the office of him of whom he is a member.*

*I say unto the*. E.K.

Officio unusquisque fungatur proprio.

*Bycause thow yesterday woldest offer up sacrifyce: woldest putt thy hand to that which is not thy offyce, & that in the absence of him which is thy body, Therfore hath* Sathan *deceyved the ∴ and as the father of lyers hath in a lesson of truth led you so far into error, that you will never fynde the way out: Yf you shold follow those instructions. For why; they are fals & of the Divell.*

*When thow wert commaunded, saying, Write, then write. But when thow hast no Authoritie given thee, Usurp not. But notwithstanding Humble your selves before the lord, and kneeling before him, receyve your lessons to gither. You are but one body.*

Mercy and grace.

Δ. - *Thanks be unto our god which hath delivered us from the snare of the wycked hunter: and is redye to lead us into the path of truth.*

- *Now write both to gither, as you shall here.*

Δ. - *In the name of* Iesus.

- *The place is holy.*

✗ 1· 10· 67· 29· 120· E.K. - Now I here as the falling of a blok.
∴ ∴ 33· 78· 140· 95· 52· 60· 91· 39· 51· 65· 83· 6· 7· 12· 20· 88·
∴ 11· 13· 5· $\overset{121}{62}$; $\overset{125}{63}$· 141· 9· 81· 18· 26· 54· 123· 128· 14· 27· 115·
∵ 135· 137· $\overset{66}{\cancel{16}}$· 64· 59· 139· 22· 3· 23· 105· 86· 72· 68· 45· 142·
⁖ $\overset{\cancel{124}}{\cancel{29}}$· 143· 24· 36· 58· 55· 15· 25· 37· 31· 117· 76· 57· 69· 40·
41· 79· 75· 8· 96· 113· 93· 84· 70· 35· 32· 17· 122· 136· 49·
∴ ∴ 2· $\overset{138}{\cancel{91}}$· 43· 109· 106· 126· 115· 131· 77· 4· 103· 92· 19· 124·
30· 102· 110· 50· 48· 89· 44· 97· 101· 82· 129· 130· 90· 34·
87 98· 134· 87· 28· 112· 114· 47· 144· 107· $\overset{132}{\cancel{032}}$· 61· 21· 99·
∴ 42· 80· 53· $\overset{\boxed{46}}{66}$· $\overset{71}{\cancel{77}}$· 16· 111· 133· 127· 108· 56· 118· 119· 104· 100·
73· 94· 38· 85· 74·

*A holy must be all one word: & so els where, A most.*

Δ. - *I finde here 8 numbers dubble; and 9 numbers ~~orderly proceding~~ betwene 1 & 144, not served with words: and ~~9 numbers~~ one to want of a 144.*

Note.

- *What is it to me, yf* Sathan *confownd you?*

Δ. - *As I put my trust in the almighty powre of* Christ *our Redemer, so I most humbly, hartyly & constantly besech him & veryly beleve that I will confownd & utterly extermine all Sathanicall temptations in these actions. Els are we nothing.*

- *Beseche god to forgive you your synns.*
*I will viset you at the fowrth howre after dynner.*
Deo gratias.

* * *

Saterday
After dynner, circa 4$^{am}$.
Δ. - *Cumfort us o god with thy truth, as we entend truely to be thy faithfull & devout servants.*
Mitte Lucem.
E.K. - Here he is.
1. - *You have 29 twise: the last 29 must clean be put out.*
2. *You have two Dlasods: you must putt the latter out.*
E.K. - He is gone.
E.K. - He is here againe.
3. - *Have you not this word* dubble *?*
*Put two words next unto that, Dlasod* and.
*Lok out the number of 63.*
*Put next to it 125.* Δ. - The wycked enemy prompted fals.
4. - *You have two 10:*
*Make the last 66.*
5. *The last 77 must be 71.*
*The rest will prove it self.*
*Now set the numbers & gather.*

*Think not that I can erre: yf there be a fault, it is yours.*

* * *

Saterday
After drinking at night, hora 7.
- *Your words and numbers must be all one or els you labor in vayne.*
- *1. 2. 3.*
Δ. - *Which be the words answering to those numbers?*
- Take Common *Rlodnr.* *I will teach you no farder.*
Δ. - *God be thanked.*
- Take Common.
- *I spoke to the in the begynning of Darr and* And *over the which there must be 121 and 125.*
Note, for a New Revolation. *I so enstructed the in the begynning.*
*But it must be for a new revolation, but not for these.*

*Put out those numbers, let them fall els where.*
The begynning of an other. *Note that, in the Margent, for the begynning of an other.*
*1* Take
2 Common
3 *Audcall*
*4* purge
5 and
6 work
7 it.

---

- *Dlasod, and* then to gither.
- *121 over Dlasod, & 125 over* then.
- *Now dowt not.*

* * *

20 Ianuarii †  Pragæ
Sonday after dynner abowt 3 of the Clok.
As we sat to gither in the Mystical study: and the shew stone being before E.K.: our schole M$^{r}$ appered therin.
- *Behold I open unto the this key, which is not worthy, for the unworthy, neyther are the unworthy worthy of it.*
*Yea such it is, as never entred into man before: but the body it is, with the image wherof, they have browght furth many things to the prayse of god: in the Number of his works.*
Take Common *&c.* Take hold.
*Write it in a paper by it self.*
*Now you have that you sowght for: (you may apply it and fynde your own errors:) which you are unworhy to receyve any such thing.*

Δ. - Gloria laus et iubilatio sit Deo nostro
Altissimo, Domino Dominantium et
Regi Regum Immortali,
*Amen.*

† Pragæ

Ianuarii 21.
Monday mane hora: 9½.

Δ. - Oratione dominica et aliis præcibus ad Deum fusis: pro eius gratia, et auxilio per fideles suos ministros ad nostros conatus promovendos: &c.

E.K. - Here he is.

Δ. - Benedictus qui venit in nomini domini cuius nomen sanctificetur et exaltetur nunc et in ævum per omnes gentes.

- *Remember, that you are flesh, & by your works deserve nothing at gods hands.*
*Now then if you be man, then are you of erth, erthly:*
*But according to your similitude, grafted in the Image of God in his sonne* Iesus, *you are hevenly:*
*But behold, God is Opposite unto you, and his spirit cleaveth not unto you, in that you are flesh: in that you are erth: in that you are fylthy: in that you are the Childern of* Sathan, *and that therfore, take part with him against* Christ *annoynted of the Lord :.*

E.K. - He is out of sight now.

- *Now if you be opposite, or nere contrary, to the Image of him which dwelleth in you, yf you dwell in him what do you here: why presume you to enter within the dores of him to whome you are an adversary?*
*Herein you shew your ignorance, & the limpishnes of your fragility, in that you seke of him, unto whome you are odious, or crave the bred, which is due & necessary for his Childern & servants.* Panis.
*But here my voyce:* Petentibus dat, sed petentibus filiis et servis: sed non alienis.
*Notwithstanding of his mercy, and for that he knew before the begynning of all worlds, the Corruption of your vessells, and remembring that you have byn of his howshold, mercifully he hath hitherto wynked at you, and at your presumption: and fed you with that bred, which is not the bred of synners.*
*But now considering that you contynue in your wyckednes, contynue in your rebellion against his Maiestie and fight dayly, under his banner which is accursed. He taketh his bred from you, shutteth up his dores against you, warneth his servants against you, and is become a fyrebrand of wrath against you.*
*But here you will say: were not we of those number unto whome he made a promyse? You were so,*
Uppon Condition. } *But uppon Condition: that if you wold bridle your tungs from speking evill, & become wholy his.*
*But you are neyther his, nor brydle your tungs, but speak blasphemy before the lord & the messagers of his light & covenant.*

*Therfore are you not enheritors of his promys.*
*Behold, while the grapes grew, & the corn ripeneth, God did expect your retorne: for no howre is unacceptable unto him.*
*But now the harvest cometh that the corn must be cut down & the grapes pressed: You are not as you sayd you wold be, nor as you promised.*
*Therfore are you excluded, for in the vyneyard there cometh no strangers, nor in this harvest cometh any hyrelyngs, for it is not the harvest of man.*

Δ.

☞ *Now eyther fullfill your promys & retorne from the multitude of your synnes: or Murmur not, thowgh you be shut out of dores.*
*The erth of it self bringeth furth nothing, for it is the lump & excrement of darknes: whose bowels are a burning lake.* Hell.
*But where the hevens yeld & the sonne powreth down his force, she openeth her self & becometh spongy, receyving myxture, to generation, & so is exalted above her self, & bringeth furth frute to the use of man: Even so the body when it lyeth in the puddle & hotchpotch of his erthly filthynes & darknes, making him self equall with beasts: whose dignity is not, but in theyr use.*

E.K. - *Now, he is here again.*

- *Two things you have to be instructed in: in Rlodnr, and in the law of Coition and Mixture.*
*The first is instrument working, and drawing things to gither of one nature, The second is the bownds & termes, wherin every mixture consisteth, & beyond the which, it can not go.*
*The first, of 4 parts: every part conteyning, conteyneth his conteyned dubble.*
*The first is* Tepens: *thys teacheth the rest.*
*These two things can I open unto you in two revolutions: which is but one dayes work.*
*But I now I cease to open any more unto you tyll I see the favor of god more open unto you.*

*After 7 dayes I will come again,*
*untyll then, I neyther am, nor speak.*
Δ. - *The mercyes of God be uppon us,*
*amen.*

* * *

† Pragæ: Iesus mercy.

Monday
Ianuarii 28 - Mane, hora 10 ferè.

Oratione dominica et aliis pro misericordia divina, fusis
præcibus extemporaneus.
After divers pityfull complaynts of our frayltie calling for favor
grace & mercy, he appered.

- *Let the hevens prepare them selves to here, the earth skatter her*
*self before my voyce: for I am the trumpet of the*
*highest, & the percyng spirit, dispersed into all creatures*
*which are from the begynning in god, and made to his*
*glory, and the use of mankinde: that in man he might*
*be glorifyed.:.*
*Give eare therfore, gyrd up your garments, and skatter your here*
*abroade before the lord, which is glorifyed in me, & throwgh*
*whom I speak: and these are my words.*
*Harden not your harts against the lord, neyther exalt*
*your selves above him that hath created you, But humble*
*your selves, & consyder you are flesh, mortall,*
*transitory & full of synne.*
*My brethern, my brethern, Synne & flesh appereth not before*
*the lord, neyther such as are synners & fleshly vessels*
*apt or fitt for the lord to dwell in.*
*Understand, what the lord is, and how great he is: a Iudge*
*to the wycked, great & terible: a father to the holy & syncere,*
*Iust, full of mercy, & loving kindenes.*
Yf. *Yf you now therfor be holy & put on the garments of*
*Innocency & walk before him in righteousnes, Then*
*loke to have the rewarde of Childern, Then loke for*
*his fatherly mercyes & loving kindenes: Then, Then*
*reioyce at the garments of glory prepared for you.*
But Yf. *But if you seek him in iudgment, and styre him up to wrath*
*and anger. Yf you cause him to call the terible thunders*
*(provyded for the wycked) abowt him, in the most furious*
*flames of his indignation: to gather you to gither like*
*whirlewyndes: Yf you draw his holy angell from you,*
*and spoyle you of you armes: yf he sytt down uppon the*
*mowth of vengeance, and arme him self with righteousnes*
*against your wyckednes.*

*Then look for the horrible and unspeakeable reward of*
*the wycked, & the consuming fyre of Iustice, sharper*
*then the two edged sworde:*
*Who hath stode before the lord in iustice? or who dare*
*quarell with the highest? What flesh hath seen the*
*lord, in his Maiestie? or can appere before him as*
*righteous?*
☞ *Tear your selves therfor in peces & fall down before*
*the lord: wurship him as a father, & become his*
*Childern: for his Iudgments (my brethern) are*
*terrible, & his wrath is without measure.*
*Many wayes you are bownd, and tyed unto god.*
*As by discipline you lerne:*
*But three speciall wayes you have byn advanced by*
*him, more then your brothers or systers have byn.*
*The first in the Visitation, wherewithall he hath*
*cumforted you: and exalted you above the worldlings*
*of his good, pure & iust ministers of eternitie & light.*
*Secondly in that: with his own hand, yea with the bek*
*of his own eye, beyond the ministery of Angels*
*he hath diverse wayes protected you: defended you,*
*yea & snatched you from the imminent & violent*
*envy & prepared destruction of Sathan,*
*at home, abroade, & diverse other wayes, secret &*
*not to be opened.*
*Lastly that by theyr meanes & ministery which are his*
*good angels & minister unto him, he hath garded you*
*from the wyckednes of your own cuntry, & hath browght*
*you, ready to place you into the lap of a Virgin,*
*with whome, if you take part, you shall ascend into*
*that Hierusalem which shall descend, & there*
*live for ever.*
*Therfor owght you, above all men, to lift up the horn of*
*the lord, and to blow his prayses abroad.*
*Therfor owght you, when others are full of Idlenes, in the*
*daliances of synne, to humble your selves uppon the erth*
*before the lord, & to prayse his name.*
*Therfor owght you, thowgh all flesh forsoke the lord &*
*cryed out against his annoynted, to stand stifly agaynst*
*the mallyce of the hills, & to be without feare.*
*O my brethern, Therfore owght you (in very dede) to shake of*
*your nakednes, & to cleave (before the lord) unto the Innocency*
*of Angels, delighting in the one, as an eternall fode,*
*despysing the other as a fyrebrand prepared for hell*
*fire & the wycked.:.*
Δ. - *O lord* Velle adest nobis, ast absque tuo singulari favore
et auxilio non possumus perficere, quod ita debemus
prestare. Igitur Deus.

- *Lo, behold: your humility is not, you are sealed to the*
World. *world & according to the world measure the*
*lord. Therfore with the world shall you be*
*iudged. Therfore shall the lord syt in iudgment*
*against you.*

Δ. - O lord what prevayleth us that we wer born, or what prevayleth us
that we have herd of the mysteries & promisses most mercifull of
the highest as concerning our Election: Yf the lord will not help
us in our great fraylty & misery: Where shall we become on the
face of the erth? &c.

- Here me:
☞ *fret not in spirit, for it is not in the.*
~~E.K. Now~~

E.K. - Now a flame of fyre flassheth in my face.

- *Ô ye of little faith: ô ye of little faith:*
*ô ye, of little faith: I have gathered you to gither*
*as prophets.*
*But you flee from me.*
*Yf I had known, or for seen, that to syt on the seat of*
*kings, had byn mete for you, to have had habitation or*
*dwelling with the crafty cownsaylers, of the erth would*
*have made you fytt for me:*
*Yf I had seen that pryde of the lothsome heapes of*
*mony yll gathered to gither, could have sanctyfyed*
*you before me, Then could I have lifted you up,*
Δ Abyssum the Lowth. *placed you amongst the worldly wise, or opened*
*unto you, the loth of the erth:*
*But I provyded you against kings,*
Δ Our office appoynted. *against cownsaylers, against the governors of the*
*world, to open my iudgments, & to beare wytnes of*
*my powre.*
☞ *But synce you are so full of rebellion, and will rise up*
*against the lord that made you, disdayn to take part*
*with his holy spirit, that you may be rectifyed &*
*sanctifyed to the performance of his holy wyll,*
*Heare thow my voyce:*
De novo asciscendo vidente et Naza=reo Domi=ni futuro. *Take whome so ever thow willt, in whose face*
*the lord shall seme to dwell, & place him*
*with this seer, & let him stand seven tymes*
*by him: I will take the Spirit from him*
*& will give it unto an other, unto the same*
*that standeth by, & shall have powre to see: & he*
*shall fullfill my word that I have begun.*
*But yf thow do so, take hede that uppon his hed*
*there come no rasor, But kepe him for me.*

*I come agayne.*

Δ. - *O Lord god thow hast cuppled us two to gither, in thy Election*
*and what the lord hath ioyned no fleshly fansy of myne*
*shall willingly separate. But lord if it be thy will*
*seing he is so hard to give credit to thy holy messagers without*
*some profe in work first passed, as for example this doctrine*
*of the Philosophers Stone: That so he may come to be*
*allowed: thowgh he imitate* Thomas Dydimus *in his hard*
*and slow belief or credit giving to thy ministers in this*
*Action: Lord procede herein, that he may perceyve thy powre & mercyes &c.*
*And lorde bycause he is to receyve the pledge of thy mercyes*
*and mysterie of the hevenly foode, we wold gladly hear*
*of that holy Sacrament some discourse for our better*
*instruction, and his better incourragement to the mysterie receyving.*

Δ. - After a good while, in which mean tyme we had
discoursed of the Sacrament receyving: & of the philosophers
stone making, he appered.

E.K. - Here he is now.

- *Note well, what I say unto you:*

E.K. - He openeth his face: he putteth on a white garment,
☞ he taketh up the fowre corners of his garment, & putteth them
under a broad girdle he hath: on his hed is nothing but heare, reddish wavering.

- *God, in the begynning, of Nothing, by him self, made, created*
*& gathered to gither All Creatures: of Nothing, bycause in him*
*self he is:*

E.K. - He holdeth up his hands, & loketh up to heven: & semeth to pray, extentis manibus.

- *Yf he Be, then doth it follow, that nothing is, but that which is*
*God: But God made not all things (made & created) of him*
*self, neyther out of him self: Therfore, of Nothing ∴*
*Understand therfore, that God from begynning, and beyond the begynning*
*in him self, in him self as god, conteyned I am,*
*and is, propre to him self, and for him self: But allso*
*by the knowledg of him self, he conteyned allso that Nothing*
*of the which in his secret & determined purpose separated from*
*him self, he entended to make all things. It followeth*
*Necessaryly (therfore) that that which was not, had no powre*
*of it self, must remayn after the image of IS, browght*
*or knytt to gither, by the wisdome of god, substantially in him self*
*whereby* Iesus Christ *appered in his Godhed.*

*But behold: When god the* father *& the* sonne, *throwgh one*
*Spirituall Substance & Illumination: from* One Centre,
*had gathered to gither* (Ictu Divino) *that Nihil, Separable.*
[E.K. - He semeth to be consumed to ashes in a fyre, and so lyeth
as it were in ashes prostrate.
E.K. - Now he is up again, I know not how]
E.K. - He semeth now to be very clere, & in manner transparent.
- *Say that last.*
Δ. - I red, *But behold* &c. as in the first lyne.
E.K. - He loketh abowte him diligently.
- *Then did he separate that Nothing from him self, and as it mer=
vaylously lay hyd in him: So mervaylously he wrowght upon
it: Not at one instant, for than, it had byn like unto him self.*

Time.

*But in tyme: which he first made out of Nothing: which
being consumed, Nothing shall returne into the place from
whence it came: And that which hath offended in Nothing
shall be a second, opposite from god, & out of God,
which shall have contynuance, world without ende: And
it shall be allwayes vexed, the spirit of God, mediating: not of the
substance or purenes of God, or of his spirit: But with the
self same Nothing, out of which God created All things.*

Seing.

*See, therfore, that the Will of God, which is his Image,
separating Nothing, from eternity, in tyme made
all things (being the work of Six dayes).
[But I teach you a Mystery]
All things that throwgh God, are moved to the Center by the
Spirit of God (which is the Center of the Godhed) are
not after the world, after the consumation of*

Angels
Mens sowles.

*the world, as Angels & the blessed Sowles, are not
to be reckened with* $\boxed{\textit{that}}$ *Nothing: But are of
God, bycause they dwell in him: of whome it is sayd
There they shall not nede the sonne nor the mone, the
Lamb him self shall be theyr light: & a shyning
lamp for ever ∴
Note here, that the Trinitie, first, second, & Third, totally not
moved, but by him self, in him self, tyme bringing furth
all things according to his word, made all things, except
Man. For why? When all things had pleased him,
Not bycause they were, But bycause, by the Word (the Image
of him self, and wherein he is delighted,) they wer made:
he made man, as the Scripture teacheth you, how the Spirit
of God in* Moyses, *that he shall enioye, & use the benefyt of
all this Somthing proceding from Nothing in the creatures
of God in theyr kynde. That in him God might be glorifyed:
Not onely in this world, which is your erth & Vale of Mistery
but also, & chiefely that the memory of his exceding & great
mercy & omnipotency might remayn before him in heven,*

*in the Image of man, and the most excellent Creatures,
world without ende.*
E.K. - Now he is fallen into ashes, as before.
E.K. - Now he standeth up again as before.

Creation
of man.

- *Here is the making of man to be considered: for of the most
excellentest dignifyed & nerest part of nothing distributed
as it wer, approaching nere unto god: God made the*

*Anima* hom*inis*.

*Sowle of man, as a thing knitt or tyed, in the
convex of his own sphere: Not taking part with*

Note of the
sowles spirituall
encreasing,
a rare
Mysterie.

*Nothing materially, but with Nothing Immortall.
The Sowle was made Spirituall and encreasing: wherin the
Philosophers, the wise men of this world are deceyved,*

Esdras boke.

*and hath byn a secret, shut up in the boke of Esdras: not
fyt for the world.*

So that it may
be sayd that,
Deus quasi
creando, et ho=
mo quasi gene=
rando ani*m*am
humana*m* pro=
gignit.

*For even as flesh by coniunction and commyxtion of likelihods
propre in theyr own nature do bring furth the Image of
him self: So doth the most excellentest part of man,
taking part with the vicynity of God, (& so perpetually
moving) bring furth, after the manner of æternitie,
every living Sowle: the Spirit of God (conioyned with the
Trinity), working with him, in his infinitie.
Behold in the begynning, God hath not numbred formally
all Sowles, that shall enter into these vessells, or other
part: But the matter, materiall in him self, he
knoweth & hath limited: beyond the which,* Deficiente
materia, *there can not be. Therfore is it conteyned in
Number ∴ Not, that it is conteyned in Number to be
Numbred, but within the proportion of Number conteyned
in the knowledg of* Iesus Christ, *taking part with man,
& so to be Numbred.*
Adam *fel: transgressed God his commaundement, and therfore
was his sowle darkened, bare & naked: bycause he wanted
the beawty & excellency of Gods Spirit: wherein he dignifyed
him, & made him like unto him self, being a living*
☞ *sowle. He was cast out, & now tasteth of Misery
wanting the knowledg of those things, for the which he was
Created. Now God, the Image of his father, greved
at the fall of man, & moved with pity, vowchesafed, bycause
of the excellency of man, to enter into man, being before separated,
into this part of nothing, into man. Not
that he wold beawtify him self with any thing that man
had: But that, Become man, begotten of the* holy Ghost,
*he might, as you know by the Scriptures make man acceptable
agayne with God his father, God him self with God in*

The Trinitie
distinct.

*unitie: for Iustice, and terror is God the* father, *Mercy and
Love is god the* Sonne, *Wisdome & knowledge is God the*
Holy ghost.

*He, since he becom Man, put not on the flesh of man*
*to becom a lyer, but that the flesh of man might be*
*full of the spirit of truth & understanding.*
E.K. - Now he is falln again into ashes.
E.K. - Now he is up again.
- *And so receyve forgivenes of synns & be at one with God,*
*which is to saye, in his favor: taking hold in god, not as*
*created, and from creation synfull by fall, But by ransom*
*& redemption, as bowght & made free in* Iesus Christ,
*which offred up the sacrifyce of frankencence gold & myrrh,*
*of true propitiation, for the quick & the dead.*
*Now my brethern: Give good eare what I say unto you.*
*The wisdom of the father, in love, created and made man,*
*dignifyed him, & exalting him, as the Lord &*
*Master over all Creatures mortall. But how?*
*By Plasmation. For it is written, Let*
*us make man.*
Erth. { *Here thow seest allso, the scriptures sayeth, that* God *toke of the Erth.*
*Mark this word, and consider it when I shall apply it.*
*Now if this powre, if this Plasmating, yf this taking,*
*which was the word, becom man, perfect man, then*
*followeth it that Man was and is God, Creating and*
*Created. Yf therfore, this coniunction or knitting to gither*
*of God & Man, beare the Image of him, in excellency &*
*powre, which created all things, & by whome this Nothing was*
*spred abroad & had form in his partes, Then followeth it*
*that the self same God & Man, being truth, speaking*
*of him self unto his disciples, saying, This is my body.*
E.K. - Now he is falln agayn in ashes.
E.K. - Now he is up agayn.
- *Read*
Δ. - I red, *Now my brethern give good ear &c.*
E.K. - Now he holdeth up his hands.
- *— did in breaking of bred, which signifyed the erth: in taking it*
*signifyed the Powre of Making & his own offyce, and*
*breaking it before his disciples, according to the secret sense of*
*mans sowle, this being yet alive, give him self in the*
*bred, & in breaking unto his disciples, as the sense of his*
*word spoken.*
E.K. - He speaketh that I understand not.
- *— did import & truely signify him self his very body, to suffer,*
*& suffred, in that, in him in his godhed & wisdom before the*
*worlds it was so, his very true body, & very true*
*blud. But notwithstanding Mystically.*
*Consyder of this.* E.K. - He is gon.
Δ. - Blessed be.
E.K. - Now he is here again.
- *Mark here: for whome, & unto whome* Christ *toke & brake*

*bred: also like the Chalice, and called it his blud of the New*
*Testament, which shall be given:*
Note In faith and Sacra=mentally. *Here you see: that in faith & sacramentally it was*
*given unto his disciples there, which was allso to be*
*given uppon the Cross for the redemption of Mankynde:*
*For els why shold he have sayd, Which shall be given?*
*But here my brethern, in that it was to be given, it was*
*to seale the perpetuall & everlasting memory therof*
*unto the destruction of* Sathan *& the Cumfort of his Chosen.*
*But in spirit, befor, he had pacifyed the wrath of his*
*father: Therfor it was given & to be given.*
*But to whome? to his disciples: & not unto*
*strangers: Not unto the scribes & pharisees.*
*But unto such as did apprehend him by faith.*
*Here thow seest that to apprehend by faith, is to be*
*comprehended in the Love of God.*
*But in that* Christ *sayd that shall be shed, it signifyed*
*unto the worlds ende: for his blud is allwayes shed*
*before his father, as a satisfaction for the obstinacy and*
*synn of Man.*
The remem=brance. *But the remembrance therof, is the Powre of doing,*
*that he gave to his disciples, which consisteth in Act*
*which must be done in the Church of God: yea even*
*unto the ende.*
*For as* God (Iesus Christ) *is sayd to be a saviour & annoynted,*
*so is he an eternall king, and a contynuall Saviour*
*of such as fly unto him: conteyning in man, (being*
*dignifyed throwgh his Godhed) the eternall powre of presence*
Chr*istus* po*test* esse ubiq*ue*. *& Being, in all places wheresoever.*
*Consider (my brethern) unto what use shold the body of* Christ
*be, yf the body it self, were not a sacrament & the holy*
*sign of the peace betwene God & man.*
*Behold it is sayd: Unleast thow eat of the flesh & drink*
*of the blud, thow canst not, &c.*
*Yf the disciples did eat the body of* Christ, Christ *ministring*
☞ *him self, and standing by, not yet Crucifyed, why*
*therfor sholdest not thow eate the body of the same* Christ,
*which dwelleth in the, & in whome thow hast to dwell.*
*But here is to be consydered, the manner of eating.*
E.K. - Now he falleth again in ashes again.
E.K. - Now he is up agayn.
- *But at whome, shall we lerne this manner of eating?*
*My brethern: of his disciples: for all thowgh* Christ *him*
*self, alive, visibly & substancially, stode besyde them, & ministred*
*unto them: Notwithstanding, toke bred,*

*brake it, and give it unto them, saying, This is my*
*body: They, simply, did beleve it: Considering*
*and acknowledging his omnipotency:*
*(which, Peter had grownded in saying, Thow art the*
*Sonne of the living God)*
*Yf therfore he be acknowledged of us, (I speak for you)*
*to be the Sonne of the living God. Then must we*
*truely confesse that all things are possible unto him,*
*and that by fayth, we owght to beleve, the Mysteries,*
*Works and Wonders of God, Sacramentally opened*
*and to be used for the Cure of our own Sores.*

[E.K. - He speaketh I know not what or to whome]

- *Read.*

Δ. - I red, *But at whome &c.*

- *And not as the wycked use to do: Ty the powre & Maiesty*
*of God and his omnipotency, to the tayle or ende of reason*
*to be halled as she will:*
*Yf his Appostles have left us examples of belief: have*
*towght us how to beleve, & uppon what rock & fowdacion*
*to fasten our belief, Then Simply and nakedly*
*follow the Steps of true faith, and laying*
*reason asyde, Beleve.*
*But here Note that this Sacrament is to be mynistred*
*amongst the apostles, amongst the ministers and true*
*servants of God, in his Church, and not in the Temple*
*of the Scribes and pharisees, Hypocrites and deceyvers,*
*which whylest they teare* Christ Iesus *& his body after the*
*frowardnes of theyr own sense, do eat (as* Iudas *did)*
*and so perish eternally.*
*But I say unto you & teach you that wheresoever in the true Church*
*of God, remembrance is made and the use of this Sacrament*
*is celebrated of the true body and blud of* Iesus Christ *Cruci=*
*fyed. There is allso the true body of* Christ, *god & man*
*substanciall, and bred of eternall cumfort & fode, to such*
*as humbly, nakedly, and penitently, receyve it, propitiatory*
*for the quick and the dead: not unto such as are dead in synne, and*
*in hell, and out of this life, but unto*
*such as are here synners, and so dead, & to be revyved.*
*For he that dwelleth in* Christ *is quick bycause he*
*dwelleth in life & light. But he that goeth out of*
Christ *throwgh synn, & in whom* Christ *dwelleth*
*not, he is dead.*
*For this, I have sayd.*

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Δ. - *Lord what shall we say to the Preists when they wold have*
*us to acknowledge Transubstantiation: &c.*

Δ
The words
of Conse=
cration
pronown=
ced.

Δ
Sub forma
panis.

- *The bred that was ministred by* Christ *unto his disciples*
*was not a figure of his body, but his true body: So*
*the Minister using the offyce & person of* Christ
*in offyce, pronowncyng the wo^Δ^rds doth allso give unto*
*the people not bred, but the true body.*
*But here me: Thow must consyder it as a Sacrament*
*and must beleve, as the disciples did: that it is the true*
*body of* Christ: *that thow eatest in the forme of bred:*

Δ. - *As concerning under both kyndes receving, what is your doctrine.*

- Caro et sanguis faciunt corpus, et constituunt.

Δ. - *Then it is no offence to God, to receyve under one kinde*
*onely?*

Δ. - *As concerning the worshipping of it, being lifted up by the preist.*

- *That, by fayth, (in that it is beleved, to be the true body,) is also, by*
*faith to be worshipped: Not in that it hath the shape*
*of bred, but that it is the body of* Christ, *true god & Man.*

Δ. - *As concerning also the reserving of it being consecrated,*
*what are we to understand?*

- *Reason hath no place here: To them that receyve it, it*
*is a Sacrament: But receyving ceasing, the Sacrament*
*ceaseth also.*
Celebranti, et accipientibus, Sacramentum et Sacrificium est:
Cessante celebratione, et nullis accipientibus, cessat Sacramentum
et Sacrificium. Nam Sacramentum dicitur ab institutione
et modo.
*The meane consisteth, in them both* ∴

*To morrow you shall here more of me, in the mean season*
*consyder you, How mercifull God is unto you throwgh*
*me, & open this doctrine allso unto your wives, that they*
*may allso know god truely* ∴

Δ. - Gloria in excelsis Deo et in terra
pax hominibus bonæ voluntatis.

## † Pragæ

## 1585 Ianuarii 29. Tuesday — Mane, hora 10½.

Orationibus finitis, post hesternæ Actionis lectionem, apparuit, facie velata ut prius:

- *I demonstrated to you, yesterday, how the visible signe or matter appering was united and knitt unto the invisible, Significated: wherein and whereunto I answered in my own forme and person: for who soever*
☞ *talketh of God & Christ expownding the Scriptures owght to talk playnely, truely & openly, that that which they speak may be understode. This is the office of a preacher: Even so I talking of God, and illuminated to this offyce, for the tyme was bare, bycause I spake not of my self. But the doctrine I towght you was true: & is worthy to be graved in golden tables, & monumentally to be placed uppon the altar, wherein man may see, as in a glass, how God throwgh his sacraments & holy institutions, sanctifyeth, regenerateth, & prurifyeth man unto him self.*

Ars sancta: *Now to the work intended: which is called in the holy Arte*
GEBOFAL∴ *Gebofal: which is not, (as the philosophers have written),*
Prima Porta. *The first step, supernaturall: but it is the first supernaturall step,*
48 Portæ Sapientiæ. *Naturally limited unto the 48 gates of wisdome:*
Libri sancti. *where, your holy boke begynneth. The last is the speaking*
Colloquium cum Deo, summa, Sapientiæ Porta. *with God: as Moyses did, which is infynite: All the rest*
*have proper limits, wherein they are conteyned.*
*But understand That* Hoc opus unum *receyveth Multi*=
Multiplication Dignification. *plication & dignification, by ascension throwgh all the*
*rest that are limited according to theyr proper qualities.*
What hath byn towght. *Of this knowledg I have layd a sure foundacion: have towght*
*what it is, and the instrument wherewithall & whereby it*
*is: The manner of proceding, and her Basis: So that*
What yet lacketh. *there wanteth nothing, But the simpler & easy unknytting*
*of those things that are wrapped, not with the bands of it*
☞ *self, but with the obscurity and caliginous clowde of your own ignorance* ∴
*But if the Clowd be in you, then by your own help & consent it must be removed.*

Δ. - *By the favor & help of the Highest we trust the Clowd shall be removed.*

- *Take hede therfor you lift not up your selfes in mynde, presuming against reason, (wherby you are knitt to gither) & the wyll of god: wherby you are towght obedience.*
Pride: Self love: *For pryde is hatefull before god: & to be in love with your selves is the greatest ignorance.*
*Shall a dark Seller brag or bost of her bewty? bycause she receyveth light & clerenes, by a candell browght into, or shyning into her.*

E.K.
*No more canst thow: for, the ripenes of thy witt & understanding is throwgh the presence of us & our illumination.*
*But if we depart, thow shalt become a dark Seller, & shalt think to well of thy self in vayne.*
☞ *Matter wanteth amongst you, the fyre can not contynue, but when you bring more wood, you shall have more fyre. I will not viset you agayn untyll the seventh day.*

Δ. - Deo nostro Omnipotenti, Sempiterno
vero et vivo, sit omnis laus
Decor gloria et gratiarum actio
nunc et semper.
*Amen.*

## † Pragæ.

## Februarii ·5· Tuesday, Mane, horam circiter 10$^{am}$.

A.L./E.K./Δ

Orationibus finitis, et specialiter pro misericordia divina super nos tres, ad eius honorem, laudem et gloriam &c.

E.K. - He is here now.

Δ. - Gloria patri &c.

- *Wo be unto the world, for she hath appeared before the lord unpure. Wo be unto the Sonns of men, for they ar the dwelling places of the beast.*
Fames. *Wo be unto the cede of the earth, and unto the sede within her, for she is towched with fyre from on high, & is trod under the feete of the Highest.*
Who *Wo is he that girdeth his sword unto him: or what is he that is ready for the battell? Such as have forsaken the lord & are runne a stray: & hath placed him self with the skornfull.*
Iusti opprimentur. *Great sorrow is at hand unto all flesh: the iust shall be trodden down, & the streetes shall bear witnes of them.*
Bellum. *For ther is a battayle proclaymed in heven, and the God of hosts hath put on his armor, and is become a fyre of wrath.*
*Now commeth the tyme, that such as* $\overset{\text{forte: fear not}}{\text{fear}}$ *god, shall fall down hedlong, & such as have byn lifted up, ronne a stray & down willfully.*
*Happy is he that endureth & appereth a laborer before the Lord, for he shall enter into his holy hill, & shall be crowned with the Victorie.*
*Such as god coveteth they flee from him: yea such as serve at his tables become his enemyes:*
*What therfore shold I say: I make sede but I reap not: I buyld, but I enioye not.*

Δ. - *Be mercifull to us o god, and help our fraylty, purge our filthynes, and create a cleane hart in us, &c.*

- *The Synner knoketh & is hard: but he that is Iust entreth: for into the Sanctuary of the lord, No unclean thing commeth: for, being clensed, they enter.*

*He that is a prophet or an appostle, or a servant, called by the*
*mowth of the lord, & so separated from the rest, let him do*
*his duety:*
Δ Make clean first. *First that he make him self cleane before the lord.*
*And than may he heare, & syt in iudgment, agaynst the impure*
*& uniust: and may see the workes & wonders of the*
*lord in his holy place.*
Laboro vos, ad nauseam ∴

E.K. - He is gone.

Δ. - After an howre we had discoursed to gither, I fell to this prayer:

Δ. - *O lord thow hast hard our conferences, discourses, and resolutions.*
*O god be our Cumfort, and reconcyle these repugnancies*
*of purposes, so as it may appere that thow art the*
*Mercifull father, the almighty and Living God, the*
*Creator of all things being: and that thy promises*
*made in mercy and favor, shall not with mans*
*fraylty be overthrown or hyndred: Manifest thy*
*powre and Glory to us herein: that thy prophesies*
*may come to light: to the ende & purpose thy wisdome*
*and powre may worke thy own honor & Glory. So be it.*

E.K. - *Now syr, wher ar you?*

- *Here I am, the servant of God.*
Minister } Vnus vestrum, vocatus est huius negocii minister:
Puer } Alter, puer:
Igitur ad impleat minister ministerium: Puer autem
humiliet se ministerio.
*Understand that ∴*

Δ. - *I remember the old parable told us of a man naked*
Parabola de sene nudo et puero. Supra lib.º 13º *who clothed him self with leaves: & of*
*a Childe, and a whale &c.* Aº 1584. Aprilis 27. Cracoviæ.

Consilium. - *Heare my cownsayle & follow it.*
*Wunderfull and great ar the secrets & iudgments of Gods*
Δ Leazed × gathered. *determinations to come: which are all ready* $\overset{\text{leazed}}{\text{leased}}$ *into*
*your bosome.*
A similitude of the rayn=bow: very apt. *They are great & true: and are like unto the raynbow,*
*which the Sonn maketh by the aptnes of the matter*
*and place.*
*(Yt sheweth it self suddenly, and many behold it)*
*So shall the harvest of this doctrine, when the Vyol*
*is runne: and the world receyveth disposition, shew*
*him self wonderfull & terrible to all Nations.*

*But if the matter agree not with the weaknes of*
*your understanding, & palpable blyndnes, Repyne*
*not, neyther Murmer. But pray that you*
*may have the spirit of god, to understand &*
*that your eyes may be opened:*
Δ *Regum* libº: 4, cap. 6. C. Eliseus. *The prophet* Δ *saw, but his boy did not.*
*But the prophet praying, the boyes eyes wer*
*opened.*
*These Mysteries are delivered & towght to a Minister*
*apt for them, throwgh the grace & foreknow=*
Dee. *ledg of God, werein he hath blessed the,* (Dee).
*Unto the, is ioyned, the dignity of this mans*
*vessell, which ministreth unto the, as a*
*servant.*
*He therfore is not part of* $\overset{\textit{thy}}{\textit{the}}$ *labor, but part*
*of thy knowledg.*
Kelly. Kelly, *True it is, that this rayn falleth not*
*at thy request. But lo thow art let*
*into the garden & art preferred before all*
Mirabilia Dei. *others, as a gatherer, that the wonders of*
*the lord may be finished in his howse.*
Owr own Iudgment is to be layd a syde. *Therfor seing thow art let in as a servant &*
*not as a Iudge, lay Iudgment a syde &*
*do thy duety.*
*So shall it come to pass that the mynister*
*throwgh the shall be satisfyed: (as throwgh*
Δ throwgh E.K. to be satisfyed. *the labor of a Necessary:) and thow*
*throwgh the satisfyed, shalt be satisfyed*
*allso.*
Δ Ad Ecclesiam Catholicam, Matrem omnium fidelium rede=undum est. *In the mean season Gather thy self to gither,*
*fear God truely and humbly go home unto thy*
*mother.*
*Endevor thy self to know things necessary for*
*mans understanding, which thow shall be*
Δ* In Ecclesia Catholica. *apter to Iudge, & to take part with the*spirit*
*of God.*

A promise to E.K. of great impor=tance. *I promyse the, yf thow do so, that the spirit of*
*understanding in all humayn knowledge*
*& divine, suffyciently for thy profession,*
*Calling & Creation, shall multiply uppon*
*the.*

[Δ. - *I presume not to interupt your course of matter,*
*but as we are knitt with the Lord* A.L. *in league*
A.L. *of frendeship for the servyce of god, so doth Charity and*
*the order of our affayres, require that somwhat we shold undersand of his*
*present estate &c.*]

- *Cast pride away, & be humble: for he that hath*
*an humble spirit knoweth much.*
Et cum puer prophetæ es, ab illo quære,
ipse te informabit.

A.L. no*n* apparet in co*n*spectu bo=noru*m*. Video et circumspicio, sed non video Lasky.

Δ. - *Oh Lord, what is this, what is this? oh lord.*

- Sedem posuit Sathanas in cor eius, et neglexit
mandata dei.
Si quæ dixi feceritis, bene fiet vobis: Sin minus,
fiat vobis, sed bene mihi.

Δ. - *Give me leave to speak I pray you.*

- Fio, loquendo, Macer.

Δ. - *Yf* Lasky *fall, (uppon whome so much of our worldly doings is grownded,*
*as the Howse keping still in* Cracovia, *in hyre for an yere, &c.)*
*How shall we supply the wants &c.?*

- Si ceciderit, sta tu.$^{\Delta}$

A.L. Vnicu*m* bonu*m* Angelum iam sibi h*abet* relictu*m* ∴ Habuit 21. Vnicu*m* $\overset{\text{A.L.}}{\text{habet}}$ à cælo secu*m* relictu*m*.
*But Iniquity and negligence causeth him* avolare *also,*
*of 21, this is the last.*

Δ. - *O lord, lord, lord, have mercy uppon us.*

Vltimum consilium. - *Consider this last cownsayle: for I can cownsayle you no*
*more.*
*As your sight is, so shall you see me.*

Δ. - *I besech you, let me know your name, if it shall not*
*offend you, to ax it.* ∵

Sigillum fœderis. Lib$^{o}$ 2$^{o}$, in Sigillo Dei. - Sum Sanctissimi Sigillo fœderis centru*m*.

Δ. - *Are you the same that is abowt the Cross in the Center?*

- *I.* $\text{Le}\overset{\text{va}}{\underset{\text{el}}{+}}\text{na}$ Δ. - *Than are you* Levanaël.

Leva. - Relinquo, sed non desero ∴ E.K. - He is gone.

Δ. - Gloria, laus, honor, Deo n*ostr*o Omnipotenti, *Amen.*

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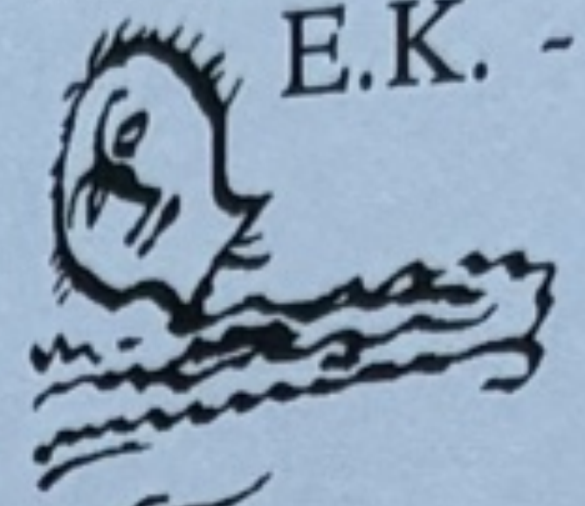
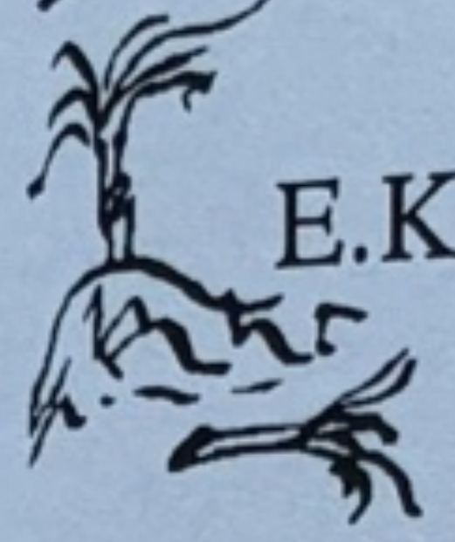
Februarii. 18. † Pragæ.
Monday Mane - horam circa $9^{am}$.

Or*ationi*bus ad Deu*m* fusis, et aliquantulu*m* de E.K. quantu*m* ad mysterioru*m* participatione*m* presente*m*: ut misericorditer nobiscu*m* agat, et $\overset{\text{E.K.}}{\text{illius}}$ intentione*m*, et fide*m* Catholica*m* respiciat, et ut sua divina bonitas nobiscu*m* procederet in mysterio perficiendo (sc*ilicet* de lapide ph*ilosoph*oru*m*) propter honore*m* et gloria*m* sui no*mini*s, &c.

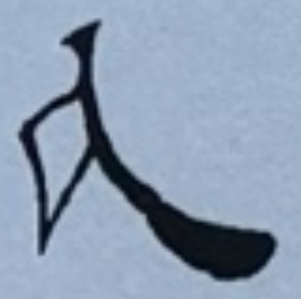
Shortly after.



E.K. - I see an endeles thing like a red sea.
A hed cut of from a body doth appere: the here hath
byn pulled of it: that hed appereth to come up out of
that bluddy sea, tumbling somtyme one part & somtyme
an other uppward: & somtyme under the water cleane.



E.K. - Now I see a tree uppon an old hill full of mosse,
in a desolate place, besydes the former water.
The tree is sprong of a graft: which hath byn grafted
in ∵ The tree hath a few grene leaves on, & many
old leaves ∴ The state of the tree is as if it were Autumne.
There lyeth by it the top of a tree, cut of, and dead, withered.
11: The tree hath an eleven shotts or branches yssuing out
of it.



There tumbleth down from heven a white thing, and out
of it yssueth an arme with a broad ax in his hand,
such as they hew pannell bord with, it semeth to be
abowt an yard long.
That hand, with his nayle maketh a race down along
the body of the tree: & than spreddeth the bark open
from that place of the race made.

A Voyce - Quod erit, et futurum est, est, et non est.

E.K. - That voyce semeth to come out of the top
of the shew stone.

E.K. - On the place of the tree where it was made
8 8 bare appered two figures of 8, one in manner
under an other: Now the bark is put to gither
agayn, & the tree semeth whole, & as it wer not cut.

A voyce out of the white - Quod erit, et futurum est, iam est.

E.K. - At this word, he stroke of ten of the trees
10 branches cut of, of the grifted tree. branches: and the stem or branch that standeth, semeth
to be now betwene me & the ⊙ risen abowt
an howr heith: & that stem or branch hath five
lesser branches out of it,
Every.

E.K. - Now there standeth one like Michaell, with a tankard
in his hand of silver, & hoped. He sayeth:

Mich. - Iterum Lavabo te.

E.K. - He washeth with water & his hands the old branch cut of.
Now he taketh that old branch up in his hand,
& holdeth it up.
A voyce from the top of the stone. - Plantavi te, et neglexisti mandata et
statuta legis meæ: et in superbia tua defalcavi
te: Sed iam memor sum verboru*m* et pacti
mei apud patres: et occupabis locu*m* solitum,
et ipse rorabo te nubibus cæli. Iam ponam
timorem in cor tuum, et visitabo te legibus meis,
et introduca*m* pedes reductos in Sanctuariu*m*:
Neq*ue* cades sicut patres tui ceciderunt:
Induxi gentu*m* mala*m* et superba*m*, et benedixi ei
sed (proh dolor) tædet me. Igitur deieci, et
præcipitavi illos a me: Ne forte triumphantes
posuissent Nullum Deum.
Michael - Magnus es tu Ben Elohim: Magna est gloria
tua: Magnitudo tua superat cælos: et iam
Regnu*m* Dei in terris instat. regnabis in terris.
E.K. - Now Michael putteth on the dead bow on the
former tree: Now he with the ax, with his thomb closeth the
barks to gither.
Now out of heven commeth dropps of a rayne,
& ~~that tree branche springeth freshly~~ that steme which
was so putt to, had 12 branches: & both that & the rest
springeth to gither very freshly.
Mich. - Qui habet oculos videat, et cui sunt aures audiat.
E.K. - Now appereth one like $\overset{\text{Dee}}{\Delta}$ under the Tree.
{Dee Kelly And allso I see my self (sayd E.K.) comming there,
and my $\overset{\text{E.K. or savegard}}{\text{gown}}$ is all white, but be bludded: and Δ
semeth to have a white gown, or rather like
a womans savegard full of plights: & full of
mens eyes.
7 more. There appere seven more, six men & one boy.
One is a blak a more.
They have all white garments allso.
The tree at the first semed to bring furth & shew hornes
& after that there appered men yssuing out or growing
plentifully on that tree, & those men to have those hornes.
Then he with the ax pulled one of those men of
& pulled one of his hornes, skulle & all: & thereof
gave to eate to Δ, E.K., & the other 7: & they
did eat: and so all the vision did
vanish away: Nothing appering in the stone.

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A voyce - Ista, ad rem: Vos aute*m* post modicu*m* admonebo.
Δ. - After half an howre: wherein we talked de conversione Iudeoru*m*.
E.K. - Here is now Levanaël: as before tyme.
Levan. - *O thow, which art of the sede of the erth, attend my voyce*
*and open thy hart, that thy bowells may be filled with*
*gladnes, & that within thy hed may wisdome enter,*
*synce God hath not onely called the, but also hath made*
Yf. *a choyce in the, Yf thow here his voyce & obey it.*
*Be not stiffnecked, neyther suffer sensuall imaginations*
*to obscure or defyle thy inward understanding.*
*The first norisheth the to the norishment of thy flesh,*
*that thy flesh perishing, may allso carry thy sowle*
*with it.*
*The second teacheth the to understand thy self, & therby*
*to acknowledge the Creator: That thereby the Sowle*
*purifyed, may allso purify thy body: That thereby*
*in the ende thow mayst rise a purified & perfect*
*Creature.*
☞ *Behold, there are which rise, & have lost theyr bodyes.*
*And there are allso which rise, & they rise in body.*
Qui appetit se propter se, non intelligit Deum, sed
qui intelligit Deum, appetit seipsum, sed appetitus
eius non est a se sed ab alio:
*Since therfore, to seke god not for your own sakes, is to*
*glorify god, lift up your selfs, and behold the hevens*
*and loke into the erth, and Muse at her wonders.*
*And let not the lesser part carry away the greater.*
E.K. - *I pray you speak higher, I can skarse here you.*
- *Those that have theyr sanctification, throwgh promise &*
*fullfilling of the wyll of God, have allways forsaken*
*them selves: But yet, for them selves, followed his*
*commaundements. Therfor I say, forsake your selves*
*& do the wyll of god: that for the cumforts of your selves,*
*& your eternall salvation, you may seeke god.*
Patience afflictions Tentations } *But he that seeketh god, seketh him throwgh patience*
*throwgh afflictions, throwgh temptations.*
*Therfore despise this monster that tempteth you, &*
Mundus. *neglect her in the myddst of her pride: for she*
*is pore, miserable, & prepared as a fyrebrand*
*for destruction. Yf you seke riches of her,*
*she hath none: yf you seke wisdom at her,*
*she knoweth it not: yf you desyre quietnes,*
*& the ioyes of rest, she cryeth out against you:*
*Watch, Watch, and gyrd up your selves:*
*And if you seke eternall life, or study to please*
*god & to glorify him, wherunto you are created,*

*separate your selves from the harlot.*
A Mundo et mundanis debemus esse alieni. *Swear your selves her enemy,*
*and hate all those that take part with her:*
*for, behold, She is become an enemy of him that created*
*you, a blasphemer of him whom you seke to glorify.*
*The dawghter of him, which set him self against the*
*highest.*
*Therfor for your Creations sake, owght you*
*to despise her.*
*For your redemptions sake to neglect her.*
*& for the glory that you seke to atteyn unto,*
*utterly to* contemne *despise her.*
*But here, peradventure: you will say unto me,*
*as he sayd unto* Christ *the Sonne of the living* God:
[E.K. - He maketh cursy & kisseth the grownd]
*What shall I do, to enherit everlasting life?*
*I say unto you, follow the Commaundements.*
*Behold it is written: I give you a new commaun=*
Love. *dement, Love one an other.*
*How love you one an other without Charity?*
*But what is Charity? Ys it not the gift of*
*the* holy ghost*? You know, it is so,*
*you know allso: that the* holy ghost *is called a*
*Cumforter.*
*But consider with your selves: why he is called a Cumforter.*
*Not bycause he cumforteth him self: for he is all Cumfort.*
*But bycause he is the cumfort of such as he hath spoken to,*
*saying, I have given you a new commaundement, Love one an*
*other. But, who are they? Even they*
*that eat the flesh & drink the blud of the Sonne*
*of man* Iesus Christ*: the sonne of god, true*
*god & man: which unleast you do, you*
*are not of that cumpany unto whom* Christ *sayd,*
*I give you a new commaundement.*
*For in so doing, you are grafted in* Christ,
*are subiect to the commaundement: tyed unto Charity,*
*wherein you are refreshed by the* holy ghost, *the*
*Contynuall Cumforter, & giver of wisdome to*
*such as dwell in* Christ.
*See therfore that None is of* Christ, *that hath*
*no Charity: neyther hath any Charity, that is*
*not of the Cumpany of such as fede of the*
*flesh & blud of* Iesus Christ,

*without the which there is no salvation: Therefore*
*art thow* E.K. *a lyer when thow saydst I fear*
*god, I love god, I entend to live well*
*& in obedience: for thow followest not his*
*Commaundements: Thow flyest from him.*
*Therfor, thow art not with him.*
*But I here* the saying, I confess my self*
*to* Christ *before the throne of* God.
*Δ. - E.K. did confesse that he thowght so at this instant.
*But thow hast not offred thy self unto the*
*preist, neyther hast layd down thy*
*Sacrifyce.*
*I say unto the, Thow confessest not thy self,*
*neyther thy synnes before god: Bycause*
*thow commest not where he is.*
*Not that* God *seeth the not: But that he*
*is sayd not to here Synners, unleast they*
Penance. *be penitent: But penance is limited by*
The Churche. *the Church: and sorrowfullnes is not ~~iudged by~~*
*iudged by thy self: Yt behoveth the, therfore,*
Ad Ecclesiam Catholicam confugiendam. *yf thow wilt fly unto* Christ, *to enter into*
*the Cumpany of such as profess him, where*
*he is, & with whom he dwelleth.*
*There, at what tyme thow repentest the of*
*thy synns, & shalt confess them with sorrowfull=*
*nes, before him which is in offyce at the mistery.*
*There allso by the Mystery (which is* Christ)
*shalt thow receyve forgivenes of thy synns.*
*For if he that ministreth, is hard in the*
*powr of his administration. & sacramentall*
☞ *vow: Much more hath he powr to forgive*
*synns. For Lo, that he doth, is not of*
*him self, but his dignity is of that, whereof he*
*is called a preist.*
*Now therfor I say unto the* E.K. ∴ *Untyll thow*
*make thy self cleane, thow shalt contynue*
*fylthy:* et Immundis, et impuris, non
revelat deus Sacramenta.
*But even as thow, not cleane, seest, & yet seest*
*nothing: So being clensed, not seeing thow*

*shalt see, & see all things.*
*I have done.*

Δ. - Gloria patri et filio et Spiritui Sancto
sicut erat in principio et
nunc et semper et in sæcula
sæculorum. *Amen.*

1585 † Pragæ
Februarii 23.
Saterday A meridie horam circiter 2^am^.

Orationibus ad Deum fusis, pro luce veritate divina &c.

Δ. - The occasion of this comming to the shew stone was that as we sate to gither in the stove, there was a pat or stroke or two (not naturall) given on the bench & wall: & with all I felt on my hed a hevy moving thing: & allso after that E.K. felt on his bak as yf one had written letters distinctly: wheruppon we went to understand the will of god, as being therto half warned & styrred by these tokens.

E.K. - Madimi is here.

Δ. - Benedicti sunt pedes evangelizantium pacem et favorem altissimi.

Mad. - *What shold I speak unto you, synce you have no faith?*
Faith. *Why shold I teach you, that despise my documents?*
*I knock in vayne, for you here me not.*
Vnus unam, alius aliam querit: dispares estis.

Δ. - Deus potest omnibus et diversissimis, satisfacere, bona semper petentibus.

Madimi - *Shall I speak, or no?*

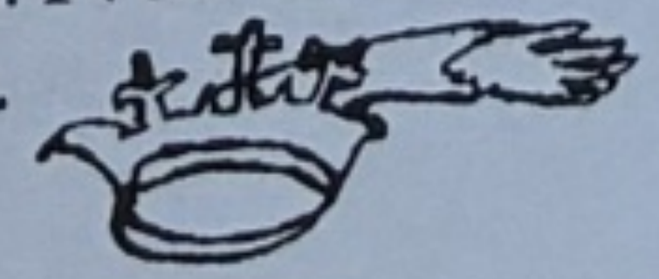
Δ. - *Speak in the name of god: Who wold not here the words of the wise & of the mighty, of the good & ~~faith~~ true?*

Mad. - *Shall I close my mowth bycause of your wyckednes? or shall I open my mowth, bycause my mother hath commaunded me?*
Mater Madimi.
*I will go bak & will desyre that my mowth may be sowed up, with a dubble thred: for assure your self I will not come agayn willingly. But yf she say agayn, Go: I will come.*
*Hui, wherfore doth god give bred to dogs: or suffereth his sonne to shyne to the bottomles caves? I know a cause: But yet I am torne in Spirit.*
*O mother, mother, yf thow sholdest speak unto this people, out of & from above the clowdes, they wold melt before the: yea, they wold fall. But lo, thow speakest unto them by thy dowghter that they may stand & here, but they here not: But I sweare unto the, they despise thee. What shall thefor become of them? I go, I will see yf I can absent my self from them ∴*

Δ. - She went away as if she had byn angry: In the mean space we argued after our former manner, E.K. as he was wont, & I styll in my constant hope of gods mercies,
After half an howre.

E.K. - Now she is here again.

E.K. - She putteth of her peticote, & putteth on an other garment full of plieghts, of a golden cullor, & after that an other garment uppon that garment, with many crowns bradered on it, with hands out of every of them and a great part of the arme, they are right hands. Now she taketh the garment (which she put of), & flyngeth it into a fyre.
The first.



Mad. - *I speak unto you, thowgh I say nothing.*

Consilia Dei.

Mad. - *The cownsayles from above, are perfect, bycause they descend. But the wrappings of mans wytt, are unperfect knotts, hard to put to gither, & harder to unlose. Therfore, they are not. But these are of god, & they are true. Envyous myndes and fals harts, do hunt after the: and they have sayd & have conspyred. But I have sayd unto them, Be it unto them, as they have measured unto others: And that which they have norrished in corners, let it be fyre, & consume theyr dwelling places: Let it seek out theyr brothers: let theyr throtes be burst in peces: let it range along theyr kingdomes, & let it burn down the gates of theyr borders, that the way may be wyde: for a narrow way serveth not where I bring in myschief.*
Emprisonment conspired against me Δ.
*I will bring her to the borders, & will place her in the gates, and will say unto her:*

Accipe tibi vim.

*And I will give her a two edged sword but I will not enter in with her: bycause I will not here theyr lamentations, neyther be moved with theyr groanings.*
*These are the hard & hevy knotts, that the evyll spirit & mans wytt hath wrowght to gither. But bycause they are humayn they shall perish.*
*Truely it semeth good to my mother & me: & our consent thinketh good allso: (and the rather bycause she hath prepared the way by her own wisdome: which, part of the North you must allwayes loke unto, & be dyrected by: For why, that Constellation is true, and doth teach those that erre. Those allso that are right, it cumforteth them. But I will go unto my mother, and ask her, ones more, whither I may hyde these things from you.)*
The way is prepared by A.L.
Sapientia divina, nostra nostra debet esse stella nauticis in hoc mari magno.

E.K. - She is gone.

Δ. - We red over the premisses, & gathered that som trechery was devised against me: & therfore I beseche god to give us his cownsayles & advises.

E.K. - Here she is agayn.

Mad. - *That you both, or (if you will be distracted) one of you: go secretly hence, & spedyly, unto Lasky ∴ So shall it come to pass, that he whome they entended to empryson, (saying, We will compell him to perform his word, lest he peradventure triumph elsewhere, against us): & may at last, open the prison dores for them, & salute a strange king, even in the self same place, where they shall eate to morrows dynner. But when they perceyve that you are gone, then will they understand that you knew, and that the spirit of god was amongst you.*
Fly from Prage.
The words of the conspirators.
Spiritus Dei nobiscum.

*I come agayn.*

E.K. - She is here again.

Mad. - *Yf* <sup></sup>these words *they be true, beare witness of the truth: yf you think them to be false, you nede not follow them.*

Δ. - *How sone wold you advise me to be going hence? You see how bare I am of mony.*

Mad. - *Do so, as in an imminent danger. I have spoken the last word.*
Sed adhuc tria:
Omnia succedent voto.

Δ. - Deo nostro Omnipotenti, sapienti, et misericordi,
sit omnis gratiarum actio, laus, honor, et gloria,
nunc et semper, *amen.*

### Monday
### Februarii 25 a meridie circiter 1½.

E.K. felt on his bak as one had written as he sat at the Table. Hereuppon we resorted to the shew stone, &c.

Præcibus ad Deum finitis, cito apparuit Angelus Dei.

E.K. - Here is Madimi.

Madimi - *You have vowed to your selves & to the lord: perform your vowes. That which God commaundeth, that do. Excuse your selves with men, & gird up your garments to the travayle: Not in waggen, but on horsebak.*

E.K. - *I pray you to give us some instruction of my lord Lasky his being.*

- *Travayle hence dyrectly, & unto* Wratislavia*: and there I will meete you.*

E.K. - *I pray you to deal openly with us, according to our frayle state, & to declare unto us of my lord* Lasky *his estate.*

A.L.

Mad. - *You depend not uppon* Lasky*, but* Lasky *dependeth uppon you. Yf he do evylly, his ponishment is ready: yf he do well he doth it for him self. I am greater then you, & my eye stretcheth farder then yours: yea thowgh you went to morrow you have lost some dayes.*

Dayes.

Δ. - *I must carry my bokes with me, we must be at the least three horse.*

Mad. - *Not so, but thow shalt hyde them* ∴

Bokes to be hydden.

Δ. - *Am I to retorn hither again before my wife come from hence?*

Mad. - *I am not flesh, neyther do I move, or am moved with flesh. But yf you fullfill the first, the rest followeth. Do this, as thowgh you committed theft.* — Δ ҳ Secretly & spedyly.
*For yf the howres be diminished, the purpose shall allso wont successe.*
Ductus es, sequere si vis.
*The hand is open and ready to tak hold on you, what therfor shall I say more to you.*

Howres.

Δ. - *What hand I pray you?*

Mad. - Manus amplectens non rapiens.

Δ. - *Lord I understand not that neyther.*

E.K. - She is gone.

Δ. - In manus tuas Domine commendamus nostra corpora,
animas nostras et spiritus nostros, *Amen.*

### Wensday
### Februarii 27.

Δ. - I and E.K. and Thomas Kelly as servant: rode to Limbŭrg (otherwise named Nimburge) six miles from Prage, in the way toward Bressell: otherwise named Wratislavia.

### Februarii 28
### Thursday. Mane circa 6^am^ horam: At Limburg.

Note: I had caused from 4 of the clok in the morning the horses to be looked unto, so, as, by five, or assone as it was break of day, we might be riding. In the meane space while E.K., yet lay in his bed awake and I was in the next chamber by, in ordring my things of my male. E.K., hard a voyce (like myne) say, *D.* Wherat he axed me, *what say you?* I answered that I spake nothing. Then he dowted what creature did use that voyce. Afterward he rose: and when he had byn ready a while, & sate in the chamber where my male lay, he sayd that he felt somwhat crawling, or as one writing on his bak: and at length to ascend into his hed. And so I left him, and went out into an other place: and kneeled to pray: & prayed: & uppon the comming in of Thomas Kelly into that rome where I kneled (in the dore of a little open galery over the strete) I rose up, and went in agayn to E.K.: and he told me that he slumbred by reason of the hevynes of his hed & that he seemed to see me praying and Michaël to stand by me ∴ I answered, that Truth it was, I had byn somwhat bent to prayer, but that I could not pray as I wold &c. Here uppon Immediately he saw Michael over my hed with a pen in his hand: Theruppon I was resolved that I was to write somwhat of importance: and I made spede to take pen, ynk and paper, & to settle my self to writing, bycause we made haste to ride, entending to ride 8 or 9 myles that day: & cumpany tarrying for us: one of them being a Iue whose syster is wife to Doctor Saloman of prage, the Iue, &c. And going abowt to attend for some thing to write a voyce sayd as followeth:

A Vision.

A voyce - Cur non includis te ad audiendum vocem meam?

Δ. - Hereuppon I did shut all the dores, and uttermore dores.

A voyce - In receptaculo, ut magis approbetur veritas.

Δ. - Hereuppon spedily I toke out the shew stone, and set it on the Table before E.K.

E.K. - Here appeareth a white Circle rownd abowt the border of the stone, and a ball or globe of Flaming fire in the mydst. The white circle hath great brightnes of light in it.

Madimi.

E.K. - Now here is Madimi. She standeth in the white Circle: and loketh into the fyre, she kneeleth.

Note the reason why a Receptacle is of more credit.

On the one side of her, standeth Michaël with a Sworde.

E.K. - Madimi is gone away, and Michaël is come to the lower part of the Circle.

A voyce - *Speak: for, who controlleth me?*

E.K. - Michael, boweth him self toward his feet, as thowgh he kissed the place where he stode: as if it wer the Circle that he kissed.

Mich.-*These are the words of the Lord: and of me, his Angel, and Minister of truth: and they follow.*
*Beholde I have led you furth diverse tymes: and you have obeyed me: Therfore I say unto you, Be now stuards of more.*

Δ. - *O merciful God.*

E.K. - He spreddeth his armes abroad and stowpeth down.

Mich.-*He that committeth his Threasor unto man, fyndeth favor, and at his retorne hath his own. But he that committeth him self unto me, and heareth my voyce, I will write his name in the boke of life.*

Dee. *Behold: Behold, Behold, I Sweare and it is:*
*That in the Dee, I delight.*
*And Lo, Bycause thow hast obeyed me, and not of force of humayn perswasions, I shew unto the what is to come, and what I wold have the to do: and wherfore thow commest hither.*

Δ. - Fiat Voluntas Dei.

Mich.-*Cover me for a while, least peradventure* E.K. *thow see I am beyond the habilitie of thy capacitie, and so retorn not easyly.*

E.K. - He becommeth very bright.

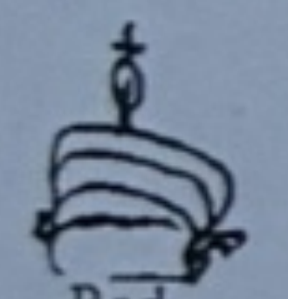
Δ. - *I understode not well this saying, neyther* E.K.

Mich.-*I say unto the, Cover the receptacle.*

Δ. - We covered the stone a while and red the premisses.

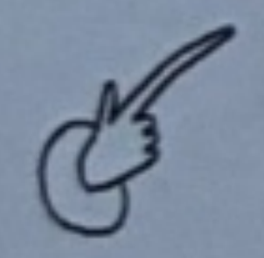
E.K. - He is brighter then he was: the Circle of light shyneth still.

Δ. - We uncovered the stone, and then he spake again ∴

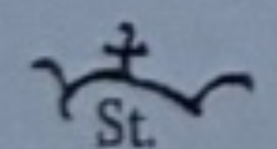


Rod.
The destruction of Rodulph.

- *Before twelve monthes of your accownt, be finished, with the sonne: I will kepe my promise with the, as concerning the destruction of* Rodulph*: Least, peradventure, he Triumph: as he often doth.*
*For, thy lines are many times perused by him, Saying, This man doted: where is become his God, or his good Angels?*



*And behold, I will swepe him of the face of the earth: And he shall perish miserably: that he may understand that thow delt not for thy self, but diddst fullfill the work of thy Master.*



St.
All conditionally to be understode.

*Moreover, I will bring in, even in the second month (the twelve ended)* Steven*:*
*And, for a truth, (as I am) will place him in the Seat Imperiall: He shall possess an Impire most great: and shall shew what*

*it is to govern, when God placeth.*
*In his time will I fullfill many things that I have promised the: and I wil be mercifull unto the: Bycause thow hast not broken my covenant.*

A.L. *My mynde abhorreth from Lasky: for he is neyther faythfull to me, nor to the: Neyther he careth for his own sowle.*

Δ. - Chamo et fræno maxillas illius constringe (O Deus) ut approximet ad te.

Mich.-*The spedy return of* Curtius, *was to deliberate with* Rodolph
*How they might, (under the Cullor of Iustice,) entangle the.*
*And lo, whome thow fostredst ~~at thy Table~~ and fedst at thy Table, is he, that hath wet his hand in the dish with the: and hath delivered the:*

Emericus Sontagius. *Moreover he hath betrayed his mayster: And the cause of his adversitie, hath had chief roote in him: From the third yere he hath done uniustly: and hath made naked his lords Secrets: But he shall have his rewarde: and shall perish with his own hand.*
*Before thow cammest out of thy own dores, to take thy Iornay,* Rodolph *knew of thy going:*
*And for a truth, his letters are before the:*
*Therfore it behoveth me, to give the warning, and to teache and instruct the, as one exercised in my busines.*
*Cover me, I am become clearer ∴*

Δ. - We covered the Receptacle.
After a while we uncovered it.

Mich.-*This, therfore, shalt thow do:*
*The same way thow cammest, the same way, thow shalt allso retorne: Not to fly from theyr mallice or Tyranny.*
*But to stand in the face of them, as my servant.*

The Traytor. *Hereby, indirectly, shall the Traytor understand, yow know him.*
*And* Rodulphus *hard hart, I will styr up with indignation against him. For he shall be construed a lyer.*
*And they shall begynne to feare the:*
*and also to love the.*
*And thow shallt be in favor amongst them.*

Note Annuate theyr doings. *Annuate theyr doings: and Heare theyr sayings.*
*And those things they shall offer the, refuse not.*
*I will send one oute to pay them theyr wagis.*
*More over, I commaunde the* Kelly, *(But in my own person, I cownsayle and advertise the) that thow take part with the Lord*

Belike he was studying in Dunstans boke & Tables whereof he made me not pryvy.
Iesus*: And go forward with the busines thow hast in hand.*
*For why? They shalbe shortly made open and playne; least*
Δ. - to the Emperor he meaneth.
*thy word receyve foyle in the harts of Man.*
*But I bynde it not to that place.*

*For, the frute that springeth of it, shall do my service with Steven.*
Yet, yf. *And yet, if he will, with that uniust Lasky.*
*And it shall be a garden for you: Wherein you shall not borrow of the World,*
*but of the Gift of God.*
Donum Dei. *And hitherto I will deale with the, that the least thing that thow hast bestowed*
*in obedience toward me shall not be forgotten.*
To gither. *Live you to gither, as brethern: and wonder to gither, at my works, and*
*in me. For there shall not a heare of your heds perish: So that you*
Yf. *listen, and be obedient unto my voyce.*
Infans Baptizandus Michael. *When therfore thow commest home, hyde not thy self; But see, that the*
*Infant be regenerated.*
Δ. - *As concerning the Godfathers: shall I request and use such as I entended:*
Mich. -*Do, that thow hast done.*
*But put all these things up, amongst the Secrets of your harts: as thowgh*
*not seing, yet seeing all things.*
*Let these, for this time suffice.*
E.K. - The fyre is gone, he, and all.
Δ. - Creatori n*ost*ro omnipotenti, Protectori n*ost*ro Misericordissimo
et consolatori n*ost*ro abundantissimo in tempore necessitatis n*ost*ræ,
sit perennis laus, honor, gloria et gr*atia*r*um* actio.
*Amen.*
Δ. - Hereuppon we had great cumfort: and so brake our fast, and
retorned to Prage agayn before 4 of the clok after none.

### Note

Whyle I was thus out, and had left a letter for the Curtese Balthasar
Federicus Dominus ab Ossa &c. to deale with the spanish embassador,
the Lord Romfe, and myne Her Kynsky, to crave pardon of my
† and had given my wife charge not to deliver the letter before friday night &c. suddayn departure, and the Chylde not yet Christened &c. †
Yt cam to pas that this Mr Balthasar had sent word of his comming
to Prage with the lord Kinsky (whome on the fryday before I had met
ryding out of town: & he told me that he was to be out thre or
4 days &c.) and that he was desyrous to speak with me.
Uppon which occasion my wife thowght it best to send this letter to him,
and so did, not long before my comming home. Which thing, when
I understode, I was half sorry for it: and sent presently word to Master
Balthasar of my commyng home, and to certify him that my wife had
erred to send that letter unto his worship before fryday night: when
she might perceyve that in dede, I did ride furth to Bressel.
He thereuppon was desyrous to speak with me: which I did, and
of him I receyved my letter which I had perused: and offred him
self most ready to satisfy the content therof &c.
Now to the chief purpose: At my retorne home ~~being~~ from Mr Bal=
thasar Federik ab Ossa, I fownd Emericus Sontagius, in
my wifes stove with Master Kelly: who at the sight of me was
sore amazed, and half not hable, or not willing to speak, but sayd,
Vos estis celeres equites. Then Mr Kelly told me that Emericus had told
him that the Emperor had byn all day yesterday very Melancholik and wold speak
with no body: And that he knew of my iornay in a moment when it was,
and that, by the Iues: and specially by the Doctor his sonne that had gone abowt
to get me the 4 horse: and labored very much with him self (unaxed) to perswade
me that the Emperor his first & chief understanding of it was by the
Iues: &c. Hereuppon (being now night) he went home.

* * *

## † Pragæ

### Martii. 14.
### Thursday — A Meridie, Hora 2½:

Baptizatus erat Michael Dee, filius meus
in arcis Pragensis maiori templo: Baptismum exer=
cente, Cæsareæ Maiestatis Capellano.
Susceptoribus verò, Illustrissimis D*omin*is, D*omin*o Don Gulielmo
de Sancto Clemente, Hispaniar*um* Regis apud Cæsare*m* Legato,
et D*omin*o Magnifico, D*omin*o Romff, summo Cæsareæ Maiestatis
Cubiculario, et a consiliis archanis intimo et primario &c.
Susceptrice autem, Nobilissima fæmina, D*omin*a de
Dittrechstain, D*omin*i De Dittrechstain uxore charissma,
qui Maior Domo Cæsareæ Maiestatis est. Infanti verò
Michael. nomen erat inditum Michael, ad petitione*m* mea*m*: ob grata*m*
beati Machaelis memoria*m*: qui (ex misericordia dei): tam fuit,
est, et erit nobis beneficus, auxiliaris et tutelaris &c.

## † Pragæ

### Martii. 18.
### Monday. Mane, Hora*m* circiter $7^{am}$.

Δ. - Præcibus (ex more) ad Deum fusis, primùm; Deinde (aliqua interpo=
sita mora,) aliis etiam eiaculationibusq*ue* factis, pro misericordia, Luce
et auxilio Dei, &c. Post horas 2½
tandem nulla facta Apparitione, cessavimus. Ego
verò de Dei ira timidus, causam subesse magna*m* dubitavi &c.
Δ. - Miserere n*ost*ri Deus, et ne nobiscu*m*
agas iuxta o*mn*es iniquitates n*ost*ras.
*Amen.*

### Martii. 20.
### Wensday. Mane.

Δ. - Note — E.K. yesterday had a shew of a little
going abowt by the brinks. ^ thing as big as a pease of fyre as it were in the stone^: And bycause it was
not in shape humayne, he of purpose, wold not declare it so to
me: and so I have Noted, (as appeareth) of No shew. This he
told me on Tuesday night (that was yesternight) uppon occasion
of a great styrr and moving in his braynes, very sensible and distinct,
as of a creature of humayn shape and lineaments going up and down
to and fro in his braynes and within his skull: somtymes semyng to syt
down, somtymes to put his hed out at his eare, &c.
And this began from the same night following.

## † Pragæ

Martii. 20.
Wensday,     Mane circiter 6½.
Δ. - Præcibus ad Deu*m* fusis, aliquanto prolixioribus
quam ex more, &c. statim facta est apparitio.
E.K. - Here is the same shew of a little parcell of fyre,
somwhat less then a pease, going abowt the border of the
stone.
E.K. - Here is one, but he hath a covered face, I know him
not: his covering is of a compownd cullor, betwene blak,
red & white, he is covered down to his middle, the
grownd of it, is white: There be spotts of blak & red on it,
some big, som little, as if they had byn sprinkled on with
a pen, or dashed on, with a pensell.
- *Against divine Necessity, is no prayer nor resistance*.
E.K. - I fele nothing in my hed now, and tyll now I did, as is noted before.
- *Come, ô you prophets and render your accownts.*
*Come ô you that have sucked of the brests, where the*
*Iudgments, & secret wyll of the lord is hid, & of*
*Necessity to come. Gather your selves to gither:*
*Render some accownt, why the king of eternitye*
*descending from the hevens, hath so often visitted*
*you? And why he hath rather visitted you, in the*
*desert, uppon mighty & high mowntaynes, unranged*
*of men: Tell I say, what the cause is, that*
*he hath come down into the fenns, & amongt your flok.*
*Could not this God have lifted you up & have browght*
*you into his secret chambers: Could he not have ravished*
*you unto him self & so have carryed you abowt with*
*him that you might see, his great wisdom unknown*
*to man: & the abundance of glory wherein he hath*
*his habitation. There is none of you that dare presume*
*to say, that you deserved the lord his presence:*
*There is none of you, that dare open his mowth, saying,*
*God hath nede of us.*
*Tell therfor, what is the cause that God hath visited*
*you* ∴
Δ. - *The ~~unspeakable iudgments~~ unserchable iudgments & determinations of*
*the highest &c.*
- *Be sylent: thow answereth before thow art called.*
- *What, is there none of you that answereth me?*
Noe, *where art thow?*
Iob, *where art thow?*
Moyses, *where art thow?*
Zyrom, *where art thow?*
Syracasba, *where art thow?*
Daniel, *where art thow?*

---

Ionas, *where art thow?*
Ezechiel, *where art thow?*
*Holy, Holy* Esdras, *where art thow.*
*You lesser prophets where are you.*
*You Number without number, (whome the lord hath*
*talked withall) wherfor shew you not your selves.*
*All these were full of the holy ghost.*
*All these, mortifyed theyr flesh for the love of god.*
*Yet, what, are you not hable to render accownt, or to*
*shew the true cause why God hath visyted you?*
*God Visited you, so long & so oft, so mercifully &*
*so abundantly, and are you sylent & ignorant.*
*Why?*
Mandata tua iusta sunt Domine.
☞ *What, was this the cause that God visited you for,*
*that you shold fullfill his commaundements & teach his*
*people the way of Salvation?*
*True it is, it was the cause that moved you to obedience,*
*But the very cause why* God *appered unto you, you know*
*not.*
*Behold, the commaundements of God, are iust & true,*
*Whose sonns you are: Yf therfore you follow not*
*the commaundements of your father, you are disobedient.*
☞ *But, why your father hath commaunded you, lo,*
*I teach you.*
*When* God *of very* God, *the true light, ~~life~~ bewty &*
*honor of his father, conteyned, or was full of the*
*Image of an heven and earth, and by the omnipotent*
*conioyned & æquall powre & strength of them both, ioyned*
*in one, was browght furth & had his reall begynning*
*be determined allso, in the self same Image & Idea,*
*the due & proper order, iust law & determination, of*
*all things that were comprehended: which law & things*
*to gither, have theyr* Course *coessentiall both in heven*
*& erth, distinguishing all things, into theyr reall*
*begynnings, limitation of tyme, & determination*
*betwene theyr extremes. This order, or law, begon*
*in the bosom of the word of* God, *kepeth so his proper*
*course & order, and law of his own establishment.*
*That those things that before wer wrowght in god,*
*might allso receyve working & being substantiall*
*to the ende of* God *his progression* ∴
*This is the self same that we spoke of before, in the name*
*of Divine Necessity*

*against the which No prayer prevayleth, nor resistance*
*can be made.*
*This Necessity, was the cause ô you prophets &*
*Childern of God, that God dwelt amongst you.*
*This Necessity, was the Instrument that browght*
*you to the stage of your election.*
*This Necessity, was the cause that God Chose you.*
*This Necessity, maketh of wax, hony: of tarr,*
*mylk: of long ranging, retorne: of*
*Infidels, Christians: of disobedient, holy*
*ones.*
*Finally, of the unperfect & evyll, rage &*
*ronnyng astray of mankynde, The true number*
*of such as retorne from wyckednes, and are chosen*
*to eternall Ioye from the begynning.*
☞ *But this may seme unto you a strange & stumbling*
*doctrine.*
*I have layd the Basis:*

Δ. - We red the premisses: which semed to us very pythy & ponderous & full of mysterys.

Δ. - I noted two prophets names, not before.

- *This Necessity, is two fold: One (that is to say, the first),*
*contemplatione & fix:*
*The other, working, and leading to an ende.*
*In the first, do dwell, two great & mighty Iudges,*
*Iustice and Mercy.*
*In the seccond dwelleth, the Sonn & Image of*
*Iustice, leading on by order, for, the course*
*of things, that are led on by the later, have*
*not true Iustice but the Image of Iustice:*
*This is the cause that the elect, and chosen may*
*err & go astray: & lose the benefyte both*
*of the ende of his Election, & first determination.*
*For why: All things ronne on: and kepe*
*theyr course: even as they are led, by the Image*
*of Iustice: Man onely, excepted: which by*
*reason of his freewyll,* — [E.K. - He teareth him self.]
*draweth out of order, ronneth*
*from the mask; refuseth*
*that which is good, & throwgh the burden of his*
*flesh enclyneth unto evyll.*

*In the which evyll, whylest he dwelleth & contyueth.*
*Lo, the course of Necessity taketh hold uppon him,*
*and draweth him unto the scope, or ende whereunto*
*he enclyneth him self.*
*For, behold: All thowgh he be before sanctifyed unto*
*the lord & made a chosen vessell, wherein yf*
Yf he contynue. *he Contynue, Necessarily he shall enioye the reward*
*& glory of the Sanctifyed. Yet yf he lose*
*that Necessity, and fly from his own law*
*& condition, taking part with the filthynes*
*& iniquity of his enemy: throwgh Sathan or*
*his flesh: Of Necessity he must perish.*
*For as those that are good, tyed unto the*
Yf. *law of Goodness, are glorifyed, Yf they*
*Contynue, So likewise are the evyll tyed*
*unto the law of wyckedness. The Necessity*
*wherof, is Damnable.*
*This is the Cause that the prophets wer visited:*
*Bycause God fownd them, ponishyng theyr*
*flesh, despising the vanyties of the world*
*& resisting Sathan.*
*For lo, the lord loked down unto the earth: And he*
*saw them despising wyckednes, fearing him,*
*and grownded in the fayth of redemption.*
*Therfor he thrust him self in amongst them: and*
*throwgh the first part of Necessity, (in mercy)*
*he visitted them.*
*Take hede (ô you) that the Lord of Necessity*
*visiteth in Iustice: For your burden*
*shall be great & intollerable ∴*

E.K. - He is gone. ——— Δ. - We red & discoursed a prety while.

E.K. - Here he is again.

- *Now, unto the rest.*
*What is (therfor) that Necessity divine, agaynst*
*the which there is no prayer nor resistance?*
*For why, it is evydent, That Synners may retorn,*
*and those that erre, may be browght into the right*
*way, and that by prayer.*

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*Behold, No man is penitent, but he useth prayer.*
Prayer. *No man satisfyeth, but he useth prayer.*
*No man taketh part with the Church but in prayer.*
*For prayer is the key, sanctifyed by the* holy ghost *which*
*openeth the way unto god.*
*Necessity had determined, the destruction of*
*Ninive: Necessity allso saved it.*
*For lo, when they shold Necessaryly have receyved*
*reward for theyr wyckedness, they prayed,*
*and resisted Necessity:*
*It appeareth, Therfore, Not yet, what*
☞ *Necessity that is, that prayer prevayleth*
*not agaynst.*
*Note here: The later Necessity is Necessity*
*leading,* malum ad malum, et bonum
ad bonum.
*Which Necessity, is that, which is tyed unto every thing*
*leading it unto the ende that it desyreth.*
[Even] *But as God, seing the prophets forsaking the*
*lothsomnes of theyr flesh, and framing them selves*
*to the Necessity which leadeth unto God, of*
*his mere mercy, in the first, thrust him self*
*amongst them, fixing theyr later and*
*desyred Necessytie, with a Necessity*
*of his Omnipotent & unspeakable Mercy,*
*wherin there dwelleth two things,*
*Ioy, and perseverance.*
*These therfore (as the prophets) which are visited*
*with god in mercy, are fed, norished & fostered*
*as the prophets were, with these two dishes:*
*wherof the greatest is perseverance.*
*Herein I teach you: that he that is first elected*
*and applieth him self to the Necessity of his*
*Election, doing the works that are righteous*
*before the lord, and receyveth cumfort, by the visitation*
*of Gods mercy, is Sealed to the ende of his*
*Election, in gladnes and throwgh*
*the value & strength*

*of Perseverance: and can not fall*
*so far, that he shall be brused: or ronne*
*so far a stray that he shall not be able to*
*remember him self.*
*Happy are those that are elected.*
*But* [happyer] *happy are those that persevere in theyr election.*
*These are those, unto whom God imputeth not theyr*
*synns.*
*These are those, that synne & Sathan are*
*a wery of:*
*for they are not able to prevayle.*
*These are those, which are numbred in the boke*
*of God: and whose brethern tarry as yet*
*for theyr comming:*
*But the altar shalbe opened & they shall rise.*
*But is there a Mercy fixed: and doth this*
*Mercy allso fix Iustice:*
*Or as I have called it the Image of Iustice:*
*It is evydent: So allso is there a Iustice*
*that is fixed, a Iustice Triumphing,*
*a Iustice mighty: a Iustice unhable to*
*be resisted: a Iustice, that prayer pre=*
*vayleth not against: yea a Iustice,*
*that hell & the divell are condemed in.*
*This is that Iustice, this is that two edged sword.*
*this is that yern Mall, wherwith those that*
*refuse theyr Election, or are not elected*
*following the Necessity of Wickedness, are*
*and shall be cut in peces with, beaten into*
*small powder, & be cast into the Lake of*
*fyre & brymstone.*
*This is he that sealeth up, the second hell, with*
*the second death.*
*This is it that you, o you starvelings,*
*you vagabonds, you stiffnecked, & stynking*
*synners, owght to drede & feare.*
*Hath God elected you: & do you disdayn it.*

*Hath he provyded a seat for you, an honor*
*for you, a Crown for you, a*
*wedding garment for you, his*
*eternall glory for you: And will*
*you force him to cast it into the fyre?*
*Shall the fynger of God write you, & shall*
*the vengeance of god rote you owt.*
*Repent (I say) and fly from your*
*Iniquity:*
*Retorne into the way of the lord, least God*
*seing your wyckedness, your unnaturall*
*and inhumane rebellion, your disobedience*
*against your father, thrust him self uppon*
*your necessity with his Iustice & vengeance.*
*Which thing if you do, Prayer pre=*
*vayleth not: Much less, is ther*
*resistance.*
*Are you not afferd to lose the sight of god,*
*& to be depryved of the glory of his maiestie?*
*Are you not affrayd of the unspeakable flames*
*and fyrebrands of hell, which are prepared*
*for the wycked.*
*What shall I say unto you?*
*Shall I take pity uppon you?*
*Why, you care not for your selves.*
*Shall I pray unto god for you:*
*you pray not for your selves.*
*Shall I bestow goodnes uppon you?*
*Hui, you despise it.*
Three Sheepe. *Shall I bring thre shepe from the mowntayns,*
*and shall I lose two of them befor I com home.*
*O you mortall men: be mercifull*
*unto your selves. Take pity on your selves,*
*fall into the true iudgment of light & darknes*
*of good & evyll, of eternall*

*glory & damnation.*
*For behold I tell you: that God is redy*
*to thrust him self, yea, to throw him*
*self as a mighty stone uppon you.*
*Against the which there is no tyme of prayer,*
*Nor nothing that can prevayle.*
*I have here towght you, & exhorted you.*
*Exhorted you to forsake your wyckednes,*
*& to cleve unto the lord.*
*Towght you, that those that are elected,*
*may lose theyr election, & may*
*be established in theyr election.*
*Also that those that are not elected*
*can by the rule of Necessity*
*unto the ende of theyr wyckednes,*
*which is rewarded with eternall fyre:*
*from the which God of his mercy, &*
*in his sonn* Iesus Christ, *who hath*
*redemed you, is yet redy yf*
*you will, to deliver you:*

~~*Har rowhhu.*~~
*Hal rowgh ha.*

Δ. - We long discoursed of sundry things, and ~~of~~ eche repreved other of hautines or pryde of mynde: how iustly we did it, God knoweth.

E.K. - He is here still.

Δ. - *Ô lord, order these matters with us and betwene us, to thy honor & glory.*

E.K. - -----

Note E.K. had sayd let them give me som=what: or some thing beneficiall to my mynde or body, and then I will like the better of them.

E.K. - *Thow & we, receyve at one fowntayne: we are Created & made by one God, to the ende we shold glorify him, as our Creator, you as your Redemer & Creator∵*

Δ The fall of Angells.

*But, Lo, we are of heven, hevenly: cumforted & norished with the glory of god, wherein (synce the division made amongst us) we ~~are~~ erre not: you, to the entent you may be proved are covered with Mortality & Corruption: to the entent that the Iudgment of God may allow you for those places*

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*you are apt to enherit: Yf therfore we be both refreshed of God, have our begynning from God as from our Creator, let us both acknowledge his goodnes, & glorify him in the works of our hands: we in our Angelicall formes, you, in the skyrmish wherein you fight, by fighting manfully & overcomming.*

*Yet of us thow hast, as those have that are rewarded in the labor of him that is sent in message from the giver.*

A King his Messager to be honored for three Causes.

*Yf the king sent his message unto the, he owght for three causes to be honored: first for the person from whence he commeth: Secondly for the Authority of his message, or goodnes of reward: Thirdly that by him you receyve the benefyte whereby you are gratifyed.*

*Even so, deale with us ∴ for as he may say, you fare the better by him in respect of his labor, & the Authority that he useth; so may we say, you fare the better by us.*

The Angels good will toward E.K.

*But let the heven & earth beare witness, by (besydes the benefitts of god) of our good will towards you.*

*But answer me.*

E.K. - *What say you to me? Wherein . . . . .*

Δ E.K. sayd he wold not allow of theyr doings and cownsayles unleast they wer allowed of, & confirmed by ~~the Church, or of~~ the preist to whom he wold confess him self.

- *As towching your receyving: as towching thy taking part with* Christ Iesus, *very god & man, the sonne of the living god: whose pretious blud cryeth out contynually before his father for the synns of the people. Whether is greater, the Authority of truth, by the Church militant, or Triumphant? Answer you,* E.K. *to that.*

E.K. - *By the Church Triumphant.*

The Authoritie of good Angels is greater then the Authoritie of the Pope.

- *Even such is our Authoritie. Therfore it is greater then the Authority of him that is a fleshly preist.*

Note of the Iues.

*Yf the Angels that have appered unto you had appered allso unto the Iues, saying, Crucify not the Sonne of God, they wold not have done it: for thowgh they beleved not man, yet wold they have beleved an Angel.*

Both Churches. Triumphant and Militant.

*Therfor did god the father acknowledg his sonn* Christ *by both Churches: as you may rede by the Angels that appered to the Shepphards, acknowledging from heven the truth, that* Iesus *was the sonne of God.*

Ecclesia quid.

E.K. - What is the Church, I did not think that the Angels wer of any Church.

*The Church, is the Number of those which are governed by the holy ghost, and that contyually syng, holy, holy, holy, Lord God of Zebaoth ∵ But that we syng so, the Scriptures beare wittnes: Therfore we are of the Church & our testimonyes are true.*

*I cownsayle you therfore, to put on humilitie, & to make your selves subiect before the truth.*

Δ. E.K. had sayd, let them, give me somwhat, proffitable to my body or some wisdom to my mynde behofe.

*Love one an other: not bycause you are men, but bycause you are partakers of the hevenly testimony. In respect of thy body & mynde, I answer the, that thy body is which now had not byn: & what thy mynde seeth, commeth throwgh the light that we leave with it. But yf we forsake the, thy body is not, much less shall thy understanding be.*

*Stay and I come agayne.*

Δ. - We red, & E.K. mervayled at the aptnes & sowndnes of theyr answer.

E.K. - Here he is again.

E.K. - I canot tell E or P.

- *Whan P hath ended, and P hath ended:*
*I come againe.*

E.K. - He is here

A Prophesie.

Δ - fortè, P.L. significat Philosophorum Lapis.

This we had not yet.

*Whan P hath ended, and L hath ended, (which is at hand) than commeth the Sonne of perdition and entreth.*
*Of those two letters, I will say more in your next action.*

*The light of heven be amongst you.*

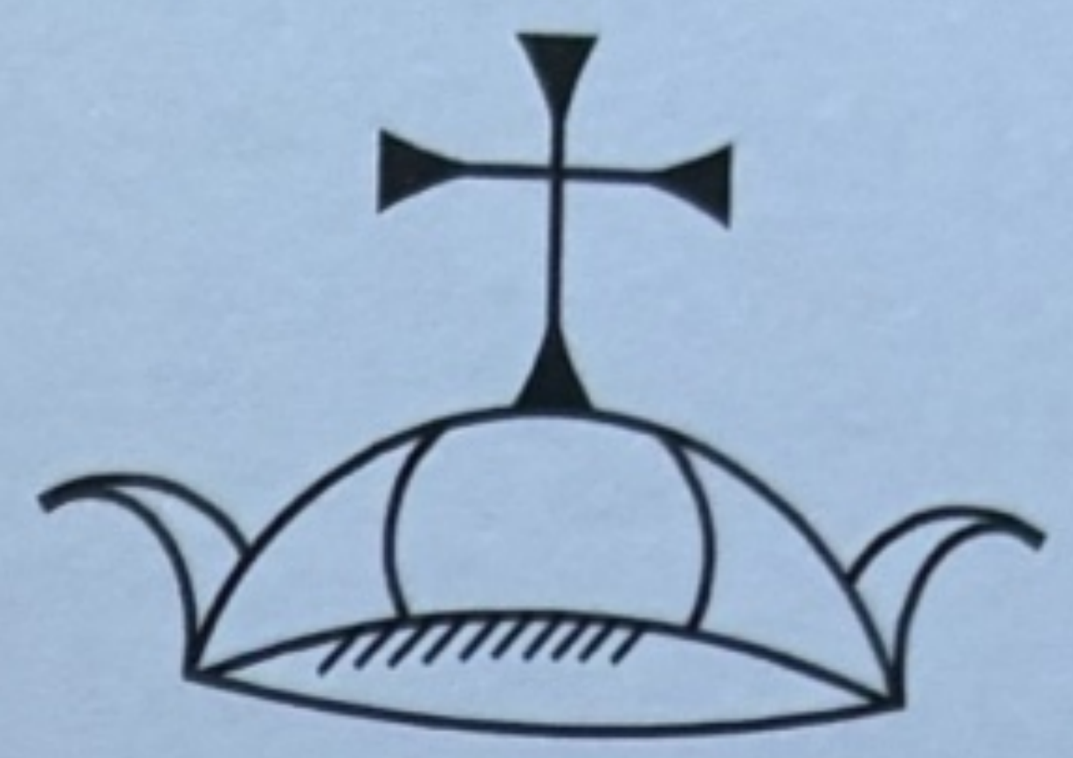
Δ. - *Amen.*

Misericordia Dei ineffabilis sit super
nos nunc et semper,
*Amen.*

* * *

Sequitur liber 24$^{us}$: qui, hac die
etiam, incæptus est a Meridie hora*m* circiter
3$^{am}$: per ip*su*m Levanael.

* * *



A$^{o}$ 1585.
Maii 23.
Nyepolomicze: 3 miliaribus
a Cracovia

# *Stephanica Mysteria*
# *Regia*

**A**

S ▵ SA

*Liber 25$^{us}$*

20 March 1585 – 6 June 1585
*(from British Library MS. Cotton Appendix XLVI Part II)*

Anno 1585. Martii 20, Wensday } Vide huius Diei Actione*m* precedente*m*. De Necessitate Divina et Electione &c. † Pragœ

A meridie, circa 3½.

Δ. - As we sat to gither in my study and talked of our affayres, and of the Philosophers stone, E.K., felt a thing heavy uppon his hed, and hard a voyce saying, *I will teach the*. Hereuppon I set the shew stone in place.

E.K. - Here is Levanaël: covered as he was wont.

Lev. - *Why are you not pure, that you may lerne ?*

E.K. - *So we will receyve at easter, as the tyme of the yere doth require.*

Δ. - *Lord thow hast sayd, we shold at length be of one mynde, throwgh thy mercyes, Lord help us herein.*

E.K. - He semeth to have had his lips sowed: for the veale is so thyn that it ~~appereth~~ permitteth his face in manner to be perfectly discerned.

Leva.- *See that you take the season, and gather while it is tyme: Yf you let this harvest passe, you shall be desyrous to gather and you cannot.*

NOTE Thrise. *Thrise I must come unto you: yf I fynde you not redy, lo I have done: for I come no more.*

E.K. - *I pray you to deale with an other: here is Iohn, a boy in the howse: you may use him.*

Lev. - *Thy talk, is humayn folly: But before I go, I will not be hidden from you.*

*Read your lesson: it is, now, a stale lesson.*

Δ. - I red, *Take Common Audcal* &c.

*Take hold.*

Lev. - *You are best to do so.*

or veale

E.K. - Now he hath heved up his hoode, his face is bare: it was not his lips, that had those stiches as it wer, but it was in his veale. His face is a very fayre beawtifull face.

Δ. - *We beseche you for god his sake, his glory and honor to give light, and to make playne this lesson, or conclusion.*

Leva.- *This conclusion, wherein man is exalted, being the last & the first, is as necessary for you, and for the avoyding of temptations that are to come, as your garments are to cover your nakednes or your howses to kepe of the stormes.*

Δ. - *Give us therfor this help, this hand, this staff, this cownsayle, o lord.*

Leva.- *How much the more you neglect it, and the tyme wherein it is to be gathered, so much the more shall you be tedyous unto your selves, & the busines which you must fullfill in the will of God.*

The frute of the Philosophers stone. *Yf you have this, it will first cause you to forsake the world: Secondly it will plant you there, where, without it your feete can not enter, & from whence, when you are planted you shall not easyly be moved.*

*I speak not this, for that you shold murmer, saying, Can not god plant us without this ? But to make it evydent unto you,* *Take common Audcal: Purge and work it by Rlodnr of fowre diverse digestions contynuing the last digestion for fowrtene dayes, in one and a swyft proportion: untyll it be Dlasod fixed a most red and luminous body, the Image of Re=surrection.*

*Take allso Lulo of Red Roxtan: and work him throwgh the fowr fyrie degrees, untill thow have his Audcal: And here gather him.*

*Then dubble every degree of your Rlodnr. And by the Law of Coition and Mixture work and Contynue them diligently to gither. Notwithstanding backward, throwgh every degree. Multiplying the Lower and Last Rlodnr his due office finished by one degree more then the highest.*

*So doth it become Darr the thing you seke for: a holy most glorious, red, and dignified Dlasod.*

*But watch well, and gather him, so, at the highest: For in one howre, he descendeth, or ascendeth from the purpose.*

*Take hold.*

---

*that God useth his Creatures, visible, to introduce or leade in (yea supernaturall) force & wisdome.*

The diverse comodities of the Philo=sophers stone knowing. } *These things will demonstrate the will & powr of god grafted in you: that it is sownd, perfect & from above.*

*For if you say, Lo, these things hath god towght me, and these things hath god opened unto me: whilest they wonder at the one, they shall be forced to beleve the other.*

Table Talk of Poverty obiected to us. *Moveover they shall leave theyr Table talks, which obiect poverty unto you: and they shall be forced to say (even in despite of theyr teeth), What nede had $\overset{\text{he}}{\text{you}}$ of us? He sowght us not, for the world: for lo, he leaveth her, as his Slave: These things, if you consyder not, I put you in remembrance of, that you may know, that you loose tyme: yea, that you loose a benefyt, desyred of many: And so furth.*

*Lo, I come agayn.*

Δ. - I red over the premisses.

E.K. - Here he is agayn.

Leva. - *Reade.*

Δ. - I red.

Lev. - *What is Audcal?*

Δ. - *God knoweth, I know not.*

Lev. - *It is Gold.*

Δ. - *Purg and work it: How your purging is, I know not.*

Leva. - *Read, & go forward.*

Leva. - *Dlasod, is Sulfur.*
*Go on, let me teach you generally.*

Δ. - *Take also Lulo of red Roxtan.*

Lev. - *Roxtan, is pure and simple wyne in her self.*
*Lulo is her mother.*

Δ. - *There may be in these words great Ambiguitie.*

Lev. - *Lulo is Tartar; simply, of red wyne.*
Δ - He sayd before it was gold. *Audcal is his mercury* ∴
*Darr, (in the Angelicall tung), is the true name of the stone.*
*I come agayn.*

The first time of Three before spoken of. E.K. - Here he is agayn.

- *I have no more to say to you: this is the first tyme.*

E.K. - He is gone. Δ. - We know, that Lapis phi*losoph*or*um* sit ex metallis cu*m* metallis et super metalla, &c.

E.K. - Here he is agayn — *All, is there,*

Leva. - *How many letters are in Audcal?* Δ. - *Six:*
*So many ways, is this, a work.*

E.K. - He is gone.

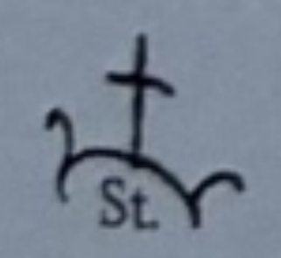
Δ. - Divina nobis semper adsit gratia: et nobiscum cooperetur, ad Dei honore*m* et gloria*m*. *Amen.*

† Pragæ

Martii 21
Thursday a meridie circa $5^{am}$ horam.

Δ. - Note, my wife being in great perplexitie for want of mony, requested
E.K. and me that the effect of the annexed petition might be propownded
to god and his good angels, to give answer or cownsayle in the cause.
Hereuppon I prayed a little, to the same purpose, & red the petition &c.

E.K. - Here is one with a lether cote, & a spade, with a white
coronet on his hed, he hath a bag on one syde of him, &
on the other syde a rownd botell, ~~a rownd~~: it semeth like an
husbandman but a yong fayr man he is.

/Iane Dee/
- *Give eare unto me thow woman. Is it not written, that women*
*come not into the Synagoge: much less owght they to come*
The Title of our Actions. *before the testimony of the will of god to be fullfilled mightyly,*
*and to come against the world & against the pomp of her mony*
*and Iniquitie. But bycause thow hast humbled thy self, & hast*
*refused to tarry before me, as it becometh the: I will answer*
*to thy Infirmityes: and will talk with the.*
*He that hath his howse enhemmed with a dych, which is depe &*
*swelled with water must nedes make a bridg over, that he may*
*be at liberty, els is he a prisoner, unto the waters, But*
*if he want wood, & have no shyft to enter into the feeldes, ys*
*it not wisdom for him to break his dyning tables, & to set him*
*self, free: Why cryest thow unto me? Behold, let thy howse yelde:*
*And the covering of thy body give place to the necessity of hunger.*
*Behold god suffreth his elect, & chosen vessels often tymes to be*
*without mansion, or apparayle: But lo, he feedeth the sparrows:*
*But I will not reprehend the bycause thy seat is frayle: But be*
*faythfull & obedyent, & that truely, as thow art yoked: Behold*
A promyse to Iane her chyldern. *I have blessed thy Children: & of thy seede and bones will I buyld*
*a new: & they shall have howses, & shall be served of such, as the*
*people salute saying, Hayle Mayster. Be thow patient & full of*
*repentance. And do that thow hast to do, & not that thow hast done.*
*For lo, Mercy is with the & well shall come unto the.*
Of Necessitie. *Behold the skourge is with you & of necessity you must be tempted,*
*that your fayth may worthyly be glorifyed, & ~~your prayses~~ that you*
*may be praysed in me.*
*Behold, thow sekest cownsayle of me: I will cowsayle the. Behold I*
*wold dig for the, But I shold do contrary to my self, bycause*
*I have given powr: & he that possesseth the erth is agaynst me.*
*But such as I have, I will give the, & it shall be suffycient: more*
*then thy vessells can hold or thy dayes can thank me for.*
*Consider that to morrow commeth not before he be browght in: Neyther*
*canst thow have untyll thy howr come: But cast up thy*
*eyes, & hope for better things. Lo, synce I can not give*
*the that thow desyrest, really, yet I bow my hed, And so I*
*cownsayle the. Let thy husband arrise & gird him self to gither*
*and let him take his eyes with him, & let him hasten out of this*


*place: for my thinks they dissemble. Lo let him stand before*
*Steven & let him viset Lasky: peradventure he finde him not*
*living: But yf he live, he is deade: There shall you*
*see that I will relieve the, and will do good unto him,*
*and will bynde up the Iaws of the persecuter that he may*

We desire god of his greate and infinite mercyes, to graunt us the helpe of his hevenly mynysters, that we may by them be directed, how or by whom, to be ayded, and releaved in this necessitie that we are in: of sufficient, and neadfull provision, for meate and drinke for us and our famyly: wherwith we stande at this instant mutche opressed: and the rather, because yt might be hurtfull to us, and the credyt of the actions wherin we are vowed and linked unto hys hevenly Maiestie, (by the minystry and comfort of his holy Angels) to laye suche things as are the ornaments of our howse, and the coveryngs of our bodyes, in pawne, eyther unto suche as are rebels agaynst hys divine Maiestie, the Iewes: or the people of this cyttye, which are malicious and full of wicked sclawnder: I Iane Dee humbly requeste thys thinge of god acknowleging my selfe his servant and hand mayden: to whom I commyt my body and Sowle.

E.K. wrote this
for Iane Dee.

go on. Thow art a woman: & thy infyrmityes follow
the. I cownsayle not without a cause: neyther did I styr the
up to speak: But for thy fayth I will reward the.
Note: one storme is yet to come. But one storme is to come, take it patiently, thow shallt be
the more whiter, and more nearer: Behold I go before,
and he that followeth me doth well unto him self: for
I do well unto those that follow me. Cast away your murmuring & swepe your howses. Take hede of spyders,
& of the whore ratts ∴ This is the first tyme that I
Δ Huic sexui: *scilicet* mulie=bri. have answered to this ky$\overset{\Delta}{n}$de in these latter dayes. Lo
I go ∴

Δ. - Lord, it was sayd unto us, as a watch word, when Stevens
Messagers shold come for us, that then we shold go:
Now his Messagers are not yet come, &c.

- Yf the bridegrome invite the him self, what nedest thow his servant?

Δ. - Now is the difficultie for mony greater: for yf we had tarryed to gither
less mony wold have served then now it will do, &c.

- Thow hast axed cownsayle I have cownsayled the, yf it please the
here me. Yt shall be well with the yf thow tarry, but much
better yf thow go. I have Numbred the. But be not prowd, but
Numeratio Divina. bycause I have Numbred the, diminish not thy self, least
when I finde not the Number, I fynde not the also. Yf thow
Nescimus quis nobiscum loquitur. willt any thing els, there are, & they can say unto the.
But who speaketh with the, thow knowest not ∴

E.K. - He is gone.

Δ. - Seing here is matter unloked for, we are stirred to ax quesions
not thowght of before: Therfore o Lord send whome it pleas the to us.

A voyce - Sunt aliæ horæ.

Δ. - Deo n*ost*ro omnipotenti sit o*mn*is laus,
honor, gloria et Iubilatio.
*Amen.*

⁜
straight way .·. I being occupyed with writing a letter to the Quenes Maiestie
sayd, assone as I had leysor, I wold give it him: He sayd he wold
tarry my leysor: I told him that wold skarse be this seven night,
I had so many letters to write. He theruppon grew in such a rage
that he sayd I shold not passe one fote beyond him, before I did
deliver it him: At length he rose to shut the dore of the study, uppon
me, I arrose & went after him & toke him by the sholders to kepe
him from the dore: & withall called alowd to my folks, *Come
here* (how) *here is violence offred unto me*, whereuppopn they cam in
all, & my wife, & so afterward by degrees his fury asswaged,
& my folks, my wife & his went away: And after he had
sytten two or thre howres with me, he saw on my hed as I
sat writing, Michael stand with a sword, & willed him
to speak, which he did forbeare to do, above a quarter of an
howre, as E.K. sayd: At length he spake as followeth:

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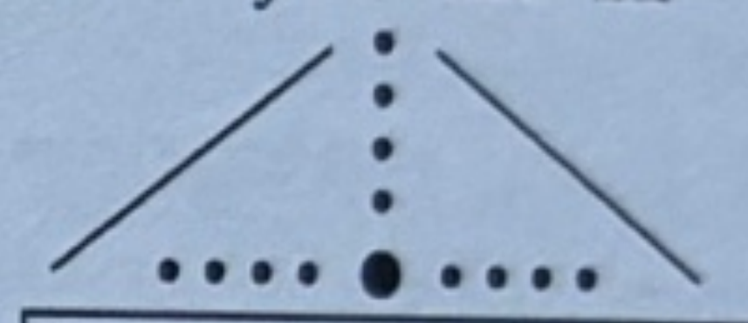
† Pragæ
Wensday
27 Martii — Mane circa horam 9am.
E.K. cam to me and axed me the Circle
or copy therof which was shewed to him at Oxford, and he had written
out, or described it by the light that was shewed to him by the Spirituall crea=
ture. He entended as he sayd to shew it to a Iesuite & to ax his cownsayle of
it &c., having a great misliking of our Spiritual frendes, saying that they
were the greater divels, & so the lesser that he delt with all before, gave place
unto them: &c. Hereuppon I told him I wold ax our frendes cownsayle, before
I delivered any thing of theyrs to theyr enemy: &c. He wold presently have it,
⁜ & with great threte most terrible & dangerous to me, he willed me to deliver it strightway.

E.K. - Here appereth Michaell on your hed, and hath byd me diverse tymes to speak to you.
Δ. - I disposed my self to write: & Michael bad *Bring the Stone.*
- Here apper 12 with him, 4 behinde him, & on each sydes of
him, 4: and all with swords of fyre: & he the hindermost of
them had a barrell of glass on his bak, full of fyre: the 12
wer all in red cotes.



Thus the 12 stode abowt Michael, signified by the great ●.

Mich. - *The prophete:*
·3· *Esdræ* Cap. 2. C. Nunc ergo Notum facimus Domine Rex, quoniam
si civitas hæc ædificata fuerit, et ipsius muri
elati fuerint, descensus tibi non erit in Cælosyria*m*
neq*ue* in Phœnicem.

E.K. - Now they all kneele down abowt him.
They loke pitifully with theyr faces upward, as thowgh they were
praying, they be all in blud red garments: & Michael his
sword is as the sword I did ones see him have, whose edge
did open.

E.K. - *Now answer me to the purpose whether I shall have the
Circle of letters which I do desire?*

Mich. - *Is there any like unto the, ô* Iehova *in heven and in erth,
or can thy enemyes rise up* $\boxed{\textit{saying}}$ *against the, & shall
they stand?
O thow, whose loke is more terrible unto thy angels, then all the
fyres which thow hast created, eyther in the bottomles pytt
or in the life of all elementall Creatures, or above in the
hevens: yf they wer all gathered to gither in one, can be
terrible unto man.
Hast thow not made heven & erth: & hast put thy hed no where,
& thy feete somwhere: bycause ~~the~~ with out the there is
not, & without the there can not be?
O thow that hast numbred the sterrs, and art* Dominus Dominante*m
above those that govern them: and more in knowledge then theyr
government. Thow, Thow, wilt thow suffer thy name to
be trodden under fote. Thow, Thow, wilt thow correct
the hevens: & the whole seede of man, willt thow drown
the world with waters, & roote the wycked from the face of
the erth? Wilt thow cast down the lothsome & wicked Cyties
that they may grow in the terror of thy Iudgment?
Wilt thow send so many plagues into* Egypt*?
Wilt thow suffer all these things to be done, and many
more innumerable, which are all in the: And thow permit*
One man. *one man, one sowle, to be thus carryed away with* Sathan,

to the dishonoring & tredding under fote of the, & thy light
of the & thy truth.
Veritas. Yf the king exalted him, which magnifyed truth before
the strength & pollycy of wemen, exalted him before his
princes, & caused, for his sake, the buylding of the temple
to go forward: Willt thow not ponish him that despiseth
truth, that preferreth the wantonnes & voluptuousnes of
the world (that errant strumpet) before thy word, & before
the strength, of a hevenly Authority: Art thow so become
a little one, that thow art less then a king?
Hast thow turned thy face so far a syde, that thow seest
not this rebellion? Can one man be derer unto the
then the whole world was? Or shall the hevens be
thrown hedlong down, & shall he go uncorrected?
Hast thow mowntaynes & stones untrodden on, out
of the which thow canst shew thy prayse & honor?
An apt skryer is Sanctifyed. Are there not yet Infants, which may be sanctifyed
to speak with the hevens: that thow so hydeth thy
self away from Iustice. What, What,
yf those that often cry for grace receyve it not,
Nota. yet dost thow give it unto him, that ronneth from it?
Sane stŭpor cælis et stŭpor terris.
What, are not so many fyers as wayt uppon me,
Note this manner of Iustice. suffycient to arme Sathan with vengeance against
this wycked one? O thow Beast, ô thow
roaring lyon, ô thow Monster, ô thow whirlpole,
o thow terrible Murtherer.
Hast thow pluckt hedlong many thowsands into hell,
& dost thow linger to $\overset{\text{rage}}{\text{range}}$ uppon this $\overset{\text{E.K.}}{\text{ymp}}$, whom
thow hast so long sowght for?
Ys it not written, Lest peradventure he
fynde them sleping & so over come them.
But behold, whome thow fyndest sleping is ready for
the, willing to go with the. What, sparest
thow? Art thow so bold, to give authority
unto thy mynisters to confownde, nay to so blynde
that thow canst not see so great an hill?
Behold thy Mynisters cry out unto the, & send the
word, calling the Master King:
Take hede the Cyty be not buylt, take hede the
walls of it be not lifted up: and as they that were
the Messagers of the king, made evydent before his face
that it was against his commodyty, to have the temple
of the lord buylt, to have the City new shapen, to have
the walls made strong, bycause it shold hinder his

passage into Cælosyria & the rest:
E.K. - Now the 12 (he excepted) fall down.
Micha. - And thy Mynisters, have they not sayd so to the, Yf this work
of the lord go forward, yf this City sent down from
the hevens may receyve a place to set her self on:
yf the walls and rampiers of this that was buylt above,
shall be placed on any place of the world on erth.
Behold, Behold, will it not hinder thy cause, will
it not subvert thy kingdom: will it not turn the
out of dores: will it not bring the to a terrible
day before the lord?
Ys it not written, that, that day shall be terrible to
Sathan & his angels?
And willt thow suffer a dore to be opened, wherin it
may enter?
It behoveth the Sathan here to bend thy bow, it
behoveth the (now) to draw up thy arrows.
And if thow entend to plant on erth, that it may grow:
Tyme is, yet, now to wede out this message from
above.
Do thy messagers give the warning of these things,
dost thow hold bak thy force: when the porters
will betray the Cyty, wold deliver it unto thy
hands, wold break down the walls before
the. What I say art thow slak to enter.
Thow that loseth no opportunity, art thow so
negligent? Behold the dores stand open before
the, why entrest thow not?
Dost thow want fyre? Lo he that betrayeth it,
hath fyre for the, yea armor:
Behold he offreth him self a companyon: what
woldest thow more?
Unto these things thow herest the sayings of thy
servants, which say unto the, O Sathan, yf
this Cyty be buylt & the walls erected, Thow
Canst not go into the holy land: And lo
hearest thow not them, neyther dost regard this
opportunitie: whence art thow so forgetfull?
O God, great is thy mercyes: and far art thow above
the synnes of man: Ô, thow not onely shuttest up
the eyes of the wycked that they can not see truth before
theyr face, but the profownd the malice & sight of
Sathan: that where he shold most enter, he misseth the
place: & when tyme serveth him, that he letteth it pass.

Mirabilis Dei Misericordia.

But so, so, God thow givest to whome, & when thow wilt, & even as thow art terrible in Iustice, so likewise art thow wonderfull in mercy, therfore of the, is no ende, neyther can be added any ende.

Blasphemous rebellion.

This thy great mercy is the cause, that this blasphemous rebellion is yet unponished. This is the cause that Sathan misseth his mark, & is become weak.

Yf any man make a pot, an erthen vessell, worketh he not, tempereth he not, to the ende to make a pot? But lo, when he hath made it, & applyeth it to his entent: Yf even he againe destroy it: ys he not vayn? Do not those that stand by him wonder at him? More mervayle is it: that when Sathan shoteth & hitteth the mark: that he shold be blynde: yea, so blynde: that he knoweth not where to gather up his arrow?

3 *Esdræ*. cap.

But lo, the temple was buylt, & the Cytye stode: allthowgh the work was left of for a while: And he that magnifyed truth went with glad tydings, neyther desyring rich apparayle, neyther to syt next the king: But that the Cyty of the lord might be buylt, & that the name of God might be magnifyed:

Δ. Actionum nostrarum Mysticarum scopus.

So shall it be, of this Cyty: which the lord hath sent down with his finger: his unserchable & wonderfull truth: the Revelation & law of tyme to come. It shall be buylt, it shall florish, yt shall stand, yt shall endure, it shall be magnifyed, it shall be spoken of throwgh all the world: and it shall not cease. Behold the King of Kings hath allowed it:

and the love of truth is great with him.

What hath he to do with kings? Or wherin neadeth he the beawty of the erth? Domini est terra et plenitudo eius.

Who soever therfore sticketh unto truth shall be exalted with God, which is the King of Kings, shall be magnifyed before his cownsaylors: not Cownsaylors forwarning: but cownsaylors partaking of his holy wyll: not called cownsaylors in respect of cownsayling him, but in that they are made pryvy, of the cownsayles of God: Before these allso, shall he be magnifyed ∴

E.K. - For what ende, sayeth he all this?

- O ye infidels and of little faith, which tast of the meat that was hidden from the prophets, which are over shaddowed with the light of heven, which are allways associated with the holy ministers of god: wherfor are you so stiffnecked: pleasant is the yoke wherin you are linked: and honorable is the erth that you draw the plow uppon: for the lord followeth & his angels drive: & the seed that is sown, shall be the begyning of glory.

O ye stiffnecked people: why forsake you your visitation: or runne astray from your fayth that you are driven in? Do you make much of the lords of the erth? Do you delight in her dross, that harlot mony? Do you give reverence to the king, and stand you in feare to break his laws? Have you a greater lord then the lord of heven & erth? Have you any mony, ar Iuels to be compared to his grace? Have you any honor on erth, that can stand up against the crown of heven? Wherwith god crowneth those that are victores. Have you any law sweeter, then the pure Illuminations, & sweet, dew like, comforts, the voyces & presence of the holy Angels?

Be myndefull, be myndefull: lift up your selves & be not blynde: But consider the tyme of your visitation. & that, that which you do, ys the work of a king: a king which is hable in powre, strength & maiestie to exalt you to strengthen you, & to make you honorable, both in the order of your visitation, & in the reward of your faithfullnes.

Work not to day and be sorry to morrow. But lay sorrow asyde, & contynue your labor, least peradventure God unhoodwink, and make open the sight of Sathan: and so deliver you.

Wo, Wo, be unto them that are delivered: for before me, theyr tribulation is great.

There is horror and Knashing of tethe, ther is misery & vengeance for ever. There is horror, & the worme of Conscience.

But two things are to be consydered here, whether the temptation be greater then your resistance: or your resistance, more dignifyed then the rigor of temptation.

Behold, the work is great: the labor is allso equall unto it. And to fight against the prince of Darknes in a set battell, requireth great force.

The temptations therfore that follow you, must nedes be great. I see therfore the temptations surmownteth your stregnth, and your dignity is not such as can resist against it.

For why: Sathan striveth not with you, simply for the synne of adultery, for the dregs of fornication, for the covetous desyre of mony, for the want of Charity, or bycause you are prowde. But he striveth, riseth up against you & tempteth you, against the Lord, and against the strength of his truth, whereunto you are elected. Therfore I give sentence,

Lo, bycause that temptation hath entred into you above your powre, and not so much for the subverting of you, as of the work of the lord intended, & of necessity to be done.

Therfore I procede not against you but against Sathan,
& god shall deliver you from your temptations.
And this shall be a signe and token, that I will
Signum, quo certi esse possimus quod Deus Sathanæ frænum iniiciet. — hamper & bridell the Iaws of the enemye, that is to say,
So long as thow (Kelly) art in this flesh
never shall there appere or visibly shew him
self unto the any wycked or evyll spirit,
NOTA — neyther shallt thow be halled in peces as thow
hast byn. Who so ever therfore appereth hereafter
is of Good. For thy eyes shall be shut up from
the wycked obiect. Et in intellectu tuo
non introibit umbra mortis.
Caveat E.K. deinceps. — But now take hede thow be eyther perverse, or
froward, stiffnecked or disobedient: The Synne
is of thy self & shall fall uppon the: and thow
shallt not be spared as thow hast byn. Now
watch and gyrd up your selves: and do the
Veritas. — will of the highest. Prefer, and wurship truth
that you may be allso wurshipped.
Lift up your selves, as the servants of god: and help
to bring stones unto the buylding of this great Cyty,
that you may be openers of the gates, & that the
* Equus Albus Apoc. cap. 19. B. — White hor*se may enter: and that he that entreth
may reward you with honor.
Greater then you are, in the dignitie of truth, are
Nostra vocatio magna. — not amongst mortall men: neyther shall there be
any amongst mortall men, that shall more despise
Dee, supra. — the world then you: Therfore hath god framed one
of you as a stiff made ashes, to bynde up the
contynuance of his work & to be free from yelding
unto Sathan: which well understandeth: that Sathan
endevoreth & that his ministers cry oute against
this glorious habitation: which being buylt, the
Wycked come not to Cælosyria, neyther shall
they see the beawty of the phœnices.
Whan you have red these things, I come againe:
and ponder them well.

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Δ. - We red them: and the places of Esdras: one in the second
chapter of the third boke of Esdras: & the other in the third
& fowrth chapter of the same boke.

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E.K. - Now, he is here, him self alone.
~~Michaël~~ - A wood grew up and the trees were yong: and lo there arrose a
Parabola de nobis duobus. — great tempest from the North: and the seas threw out the ayre
that had suttelly stolne him self into them: & the wyndes were great.

And behold there was one tree, which was older then the rest, & had grown longer
then that, which shot up high: This tree could not be moved with the wynde,
but the tree that was but yong, was moved to and fro, with the wynde,
and stroke him self often tymes, uppon the stif set tree. The forester came
and beheld, and sayd with him self: The force of this wynde is great:
See, This yong tree beateth him self in peces against the greater: I will go
home and will bring my grownd Instruments, & will eradicate him, &
I will place him farder of: Then, yf the wyndes come, he shall have rome
to move: But when he came home: The lord of the wood, seing him
in a redeynes with his mattok & his spade, axed him of his going: which told
the thing in order unto his master. But lo, his master rebuked him: and
he sayd thus: When the wyndes are not, they encrease, they are not
hurtefull one to the other: Suffer them therfore: When the yong tree taketh
rootes, and shall loke up, unto some yeres, hys rotes shall lynk them selves
with & under the rotes of the greater. Then, thowgh the wyndes come, they
shall not be hurtefull one to an other: but shall stand so much the more fast: by
how much the more, they are wrapped to gither: Yea when the old
tree withereth, he shalbe a strength unto him, and shall ad unto his age
as much as he hath added unto his youth: And he ceased to dig.
Be not therfore halled in sunder, neyther be you offended one at
an other: peradventure Reason wold set you assyde: But God will
not ∴ Behold yf you break the yoke that you are in & runne
astry: He that erreth shall perish: even so shall he that standeth
also be desolate: for why, the driver angry, contynueth not with
one. But he shall reterne home: and shall not see the ende of the
harvest ∴ Love therfore one an other: and Cumfort one an other:
for he that comforteth his brother, comforteth him self: And whan one
is a wery, let the other draw: for why, you are men & not yet
Primitiæ et Decimæ. — crowned. The first is payed: so is allso the tenth: Even
so the tree that is grafted beareth frute soner, then that which groweth
of the sede ∴ Notwithstanding both, have theyr place in the orchard.
☞ The night let yt yeld unto day, & wynter beare rule over the sommer:
Let youth yeld unto ripe for yeres: Salomon sayeth, it is good: for that
yong man that obeyëth the cownsayle of his elder: In the cownsayle howse
the things that they handle are for theyr common welth: Notwithstanding
ech — hath his order & degree. Cast your ey uppon all things, and you shall
have examples. Peter, in his vocation preached the same gospell that
the rest of the Apostles did: But he was greater then the rest, not in
Peter — respect of his Apostleship, nor in respect of feeding, but that God might kepe
Ordo servandus. — his order, as the chief amongst them, which prefered Peter first.
Therfore be not stubborn. But I commaund you in the name of him
Vota nostra. — that sent me, and bycause you have Vowed, that the one of you do
nothing without the others cownsayle. Notwithstanding shall you
not be two Cownsaylors.
Actor. — Therfore in things that are to be done, let the doër occupy the superiority:
Videns. — the seer, let him see, and loke after the doings of him that
One body. — he seeth for: for you are but One body in this work ∵

E.K. - He is gone out of sight.

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Δ.- As concerning my letters and busines into England, I thowght good to ax your
cownsayle what I were best to do with the letters to the Quene & other.
Michael - Gather out of the boke of Enoch, the seale and the Angel of thy Cuntry.
Practica. — deale with him ∴
Δ. - I fownd a dowt, in the name ~~of the Angel name~~ due to Brytania. A° 15.
Mich. - Thow shall easyly fynde the truth by theyr appering, for the one answereth
NOTE — not unto the others function. Herby mayst thow do in all

It is ascribed to my negligence that I have not the practise of Enochs boke. *kingdomes & estates, both how & what thow wilt: that thow hast not, is thy own error* ∴

*Understand me well here* ∴

Note: Sigillum Æmeth. *When thow willt have any thing to do in the world, in humayn affayres, seke nothing in* Sigillo Æmeth:

Liber Enoch. Enoch *his boke is a worldly boke:*

Note this Rule.
Veritas in Cælo
Imago Veritatis, in terra
x homini
Imago Imagini respondet: Cælestia
autem petuntur à cælo.

Δ. - *I besech you.*

Mich. - *Darknes yeldeth unto light:* falsum quod est, veritati
Malum, bono:

Liber Enoch. *But Note, In the boke of* Enoch *there are those that are good, there are there allso that are evill: The prince of Darknes is evill.*
*And those that are evill there, do stand on his syde: But as his ministers give place to those that are good, so do they allso* ∴

Note. Δ.- *But as concerning the manner how to practise that boke, I wold gladly here somewhat.*

Mich. - Sua sunt, sua dicunt.

Δ. - *I understand this to be required at his hands that gave us that boke.*

Mich. - Polonia te expectat: et, qui EST, precessit.

Polonia. Δ.- *As concerning my helth helping, may I stay here yet ·8· dayes and then make spede to be going toward* Poland, *as was prescribed to me.*

Mich. - Possum tibi concedere dies septem.
*Yf thow didst know that which I see, thow woldst not go, but thow woldst ronne: He that is before, is a gardener: and he knoweth the vertue of herbs: But the eight day I will be there also.*

Δ Hortulanus *noster* Christus uti spero.

- *Wher, & which eight day.*

Micha. - *The eight day hence I will be in* Cracovia: *I have told the playnly.*

Δ.- *May I then stay well 7 dayes before I set furth on my Iornay?*

Mich. ———— Potes, et non potes.

- *Thow hast thy own Iudgment graunted the, therby thow mayst do it.*
*But in respect of the Necessity that requireth the there, thow canst not.*

Δ. - *I besech you not to be offended yf I ask the cause of the* Lord Lasky *his long silence.* —— Δ.- He stayed long.

E.K. - *Why do you not speak now?*

Mich. - *Behold he hath sayed within him self (and those that are wycked have wyspered unto him), Surely it semeth that they despise me: and, obstinately, (by cause he hath not receyved*

A: L: *letters from you), he useth this sylence.*
*Moreover he hath not done as god commaunded him:*
Misericordia et Pax Dei sit super nos. *But I will give him the, use thow him, as thow wilt.*

Δ. - *I render unto the (ô most mercifull, mighty and loving God) thanks & honor, and will, during my being, prayse thy Holy name.*

E.K. - He is gone: and went away mownting uppward &c.

Δ. - Quis, sicut Deus no*ste*r, qui humilia respicit, et
peccatores sua ditat gratia ?
Illi soli sit o*mn*is laus honor et gloria
nunc et semper.
*Amen.*

† Pragæ

Monday
Aprilis ·1· ---- Mane, circa 8$^{am}$:

Δ a remembrance for me:
- England letters.
- A.L. his letters opened and some yet kept.
- Emerik his trayterous dealing to be deciphred.
- Cownsayle for the manner of our going, and what things shall be nedefull to take with us.

Δ. - Præces fudi, et usitatas, et alias (ex tempore) eiacu=
lationes, pro auxilio Dei omnipotentis necessario in omnibus nostris (Dei præ=
scripto) tractandis negociis, &c.

E.K. - Here is a tall man with white clothes, with wyde sleves
& his garment very much plyted: & a thing like a
skarfe before his face, blak, which had byn many tymes dublled & with a knott behynde
Cypres his. Two others there are by him on his left hand, one of them
is apparayled in a greene thing like a cassok comming down to his myddle
leg: and a payre shoes on his fete: & a hat on his hed.
The other in a marble Ierking, like a lether Ierkin with panes,
& a payre of hose, with rownd breches of the same stuff, his nether
stoks like common blak & usuall shoes. & on his hed an hat
as the other hath of the english fashion ∴ The first hath a little
berd short aburn cullor: The other hath an yong berd, whitish.

The white man - *Why do you provoke me to Indignation?*
*Why accuse you me, of doing wrong?*
*Have I not led you out by the hand from the serpents:*
*Carryed you against Nature throwgh the waters.*
*Have I not held you up from falling.*
*Have I not browght you hither unto the hill.*
*Have I not sayd unto you, This is the place.*
*This is the entrance:*
*The way is open for you, ascende.*
*And are you not yet asshamed to urge me.*
*Yf I have done you wrong, wrong be unto me.*
*Yf I have done more then I owght to do: why do you vex me?*

E.K. - He semeth to speak to them two, loking on them.

E.K. - There appereth a very great hill upp to the hevens by him.

Δ. - He seameth to mean us. [E.K. - He speaketh to them two.

- *I have sayd unto you, Eat & you have not.*
*I have told you, it is tyme to eate, but you have your own tyme.*
*I have sayd unto you, I go before, follow me:*
*But in this case I will not be Iudge against you:*
*These two, that record my sayings shall give Iudgment against you.*
*Therfore now unto you.* -- [E.K. - He turneth toward you, Δ.]
*Here you see the hyll: here you see the way open:*
*Here you see no hindrance.*
*Yet, lo, these men accuse me, trubble me.*
*Determyne you against them.*
*Call not at these dores any more untyll you be called unto them.*
Yf *Ye have sayde Yf, before the lord, yf you had not, yt had byn better for you.*

E.K. - He treddeth them two, under his fete, all to peces: and taketh his hand & flingeth the blud of them abowt, & it stycketh to the sides.

A voyce - *What is it to me, if man had never byn?*

E.K. - He wrappeth up the place of theyr lying as if it wer a cloth & putteth, or tumbbleth them out of sight.

E.K. - Now he is gone, like a whorlwynde a way ∴

Δ. - *Lord I am hartyly sorry for any thing that I have sayd or done,*
*which hath provoked thy Indignation: Thy mercy be uppon*
*us, & not the rigor of thy most Iust Iudgment. Amen.*
*Thy Name be allwayes praysed.*
*Amen.*

Δ. - *O lord I fynde my owne weaknes & fraylty contynually: & therfore I call unto the*
*for thy gift of wisdome that I might wysely & discreatly serve the, all the dayes*
*of my life. O lord the escapes of my lips, & the folly of my hart pardon,*
*I most hartlyly beseche the: And if thy helping had forsake us, & much more, if*
*thy Indignation work against us, we are in most miserable & pitifull case.*
*Have pity, have mercy, have compassion on us. Lord, lord, lord, forgive this our offense*
*what so ever: Suffer us not to be confownded throwgh our little faith; O god*
*help our faith: help, help: or els we perish.*

E.K. - Here he is again now.

Δ Note my great offence. - *When the lord byd the go, yf thow hadst so done, & hadst not taken thyne own tyme, more had byn given unto him, & more had byn added unto the.*

A. Lasky his letters cam on friday last. *But now letters come, that have passed throwgh the hands of Sodomytes, & Murderers: (throwgh whose hands they are accursed), you reioyced: you receyve cumfort, you determyn to go.*

Δ Pardon, Pardon Pardon, o God, thy Iudgments are most iust. *But yf you had left those letters behynde you, had ronn when I byd you go: Then had my name byn untowched.*
*Therfore is the lord angry & forgiveth not this offense.*
*But now, if you go, go: yf you also tarry, Tarry:*
*for he that dealeth with me, dealeth not as with a*
*man: for I have nothing in me tyed to tyme, much*
*less hath he that sent me.*

Δ. - *O god what a wretched miserable man am I thus to fall, & to offend my God.*
*O lord that thow iudgest, is very iust: for Man wold have taken indignation against*
*his servant that shold not go when he byddeth: or that wold seke or use better credyt to encor=*
*rage him to do his duty, then his masters, &c.*

- *Many tymes hast thow byn warned.*

Δ. - *Have mercy o lord,* Et dele om*n*is iniquitates meas: cor mundu*m* crea in me, et averte iram
tua*m* a nobis, *is thy fury implacable, or shall thy anger last for ever? What is flesh & dust before the?*

Δ A Sentence of ponishment, yet lord be mercifull. - *There shall remayn the styng of this offence, in both your generations, untyll the fifth.*
*And I sware unto you by heven.*

Δ. - *Spare thy sentence of Indignation (o god) against us.*
*Thow hast sayd, In what howre so ever a synner is sorry for his synns,*
*& turneth unto the lord, &c. And Lord I am hartyly sorry, I bewayle*
*with teares this great offence: thow seest my contrite hart o god, o god, o god, &c.*

Pardon. † - *This hath added much, even hath bownd up the rod, which I spoke before of unto the*

Δ. - *Thy mercyes be recorded, like wise, ô lord, & praysed*
*from generation to generation ∴ So be it.*

Δ. - After this we sat and consydered & perceyved & confessed the greatnes of
our offence: How it concerned much the honor & glory of god, yf we had
gone without receyving the advertisement by those letters. So shold
they here, (the ,) and the king St., have perceyved that we had
had the direction of God, & of his good angels: & not to have depended
uppon mans letters, or perswasions, &c. We both as like confessed
this great mys doing, & so framed our selves to make all spede away
that possibly we could. The mercyes of god be uppon us now & ever.

* * *

Δ XX dayes The shew stone to be shut,

E.K. - He is here, & sayde, *Be thow shut, for xx dayes*: and with all,
pulled a thing like a Curten abowt the stone: ~~the substance~~ & the
stone semed to be full of the same substance: being like the froth of the sea,
yeat hanging or ioyning to gither like Curds of a posset.

Δ. - Misericordias Do*m*ini in æternum cantabo:
Quis sicut deus n*oste*r, qui cum iratus fuerit,
misericordia*m* præstabit contrito corde invocantibus eum:
Soli igitur Deo n*ost*ro sit o*mn*is laus, honor,
gloria et Iubilatio, nunc et
semper, *Amen.*

* * *

## A Pragæ.

Aprilis ·5·
Friday.

I toke my Iornay from Prage toward Cracovia. God be our spede. E.K., I, Thomas Kelly, and Hugh Brycket, my servants.

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## † Cracoviæ.

Friday
Aprilis 12: a meridie. 1585

We cam to Cracovia, and as we were within an english myle of the City, being a fayre, and calme day: there passed abowt half a myle before us, crossing from the right hand to the left, Hurlwyndes, diverse one after an other, writhing up the dust with great vehemency on heyth, and shoting forward still, and then mown=ting into the ayre, and so went sowtherly from us, & likewise some begun on the right hand and ran furiously raysing up & wreathing the dust up into the ayre, sowtherly allso & did not crosse the way.

When we came to our howse, we fownd that a stranger was set into it, by the land lords, (Mr Iohn Lang, the Iudge, and Martin Platner) and having by me the key of the store howse & of the streete dore, I caused my stuff browght with me, to be set in: and that night we made hard shyft for lodging: But the new & forced in tenant gave me leave to have one of my bedstedes which was in one stove, & emptyed the same to us, with much a do. Saterday and Sonday we were sone out faced, or rather thretned that we shold have no howse there, & allso one Bonar his armes wer set up on the dore, as yf the howse had byn allowed to him ex officio. Monday I made the Rector privie of the Iniury I endured: & he curtesly sent two Masters of Art with me to the Proconsul, to have Citations for the Landlordes to appere on Tuesday by 7 of the clok, to answer to our complaynt.

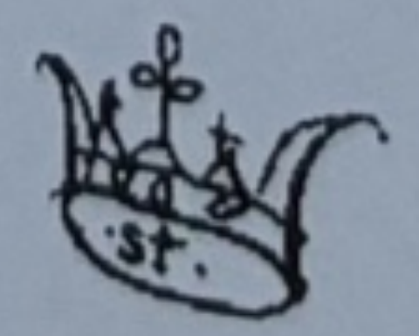
This monday night came the Lord Lasky from Lasko, uppon a letter he had receyved from me from Nyse of my comming.

Tuesday, (Aprilis 16) the Lord Lasky cam to the howse, and in the morning wold have presently cast all theyr stuff out of dores, but by entreaty he permitted them to empty all into the lower Stove.

In the meane space I appered with my Lawyer or atturny, M$^{r}$ Tedaldo (an Italien) an ancient practisioner in the Polish & Cracovia causes: And to conclude, I had a decree against my landlordes, that I was to have (at the least) an half yeres warning: wheruppon Iohn Langh gave me warning to avoyde at Michelmas: & so we cam from the court, or Towne howse, called Prætorium in latyne.

This same tuesday afternone my Lord Lasky went to the king of Poland up into the castell, & told him of my coming, and how evylly I was used: and he sayd, why did he not cast them out of dores: *So have I now* (quod the Lord Lasky). And the king graunted the howse to be holden ex offico ∴ & the next day the king was desyrous to speak with me.

Aprilis 17. Wensday. I went with the lord Lasky to the king, to whome I sayd to this entent: Consolatio, pax, et misericordia dei sit tibi ô serenissimo Rex. Coram quo, divinitus recepi admonitionem, ut me sisterem: quod nunc humillime facio, paratissimus cum omni fidelitate et sinceritate ea cum Regia vestra Maiestate tractare, quæ mihi divinitus iniungantur, Quorum mysteriorum historias de ordine in ordinem referre, prout ꝏ



ooo occasio dabitur, non recusabo aliaq*ue* o*mn*ia peragere, quæ Deo
et v*est*ræ Maiestati Regiæ grata fore intellegero, &c.
The king answered: Vt de v*est*ra persona multa bona audivi
absente, ita iam mihi gratus valde est adventus vester,
et si quid sit in quo vobis mea gratia et favor possit
esse commodo, no*n* deero me v*est*ri favtore*m* et protectore*m*
existere: Atq*ue* de istis et aliis maioribus rebus aliud erit
magis opportunum loquendi tempus post festos istos dies:
quo tempore vos ad me accersiri curabo, &c.

Here uppon I made cursy, as was apperteyning and stepped bak
somwhat from the king: & so the vyce chancelor, & other
officers, the english secretary, browght bylls to be red &
subscibed or sygned with the kings own hand,
which he did: and after the Lord Lasky had watched a
fyt tyme to tell the king of his desyre to speak a few words
to his maiesty of some his own affayres: and was bydden
to resort straight way after dynner to his maiesty, we toke
our leave with reverence doing, & so went out of
the pryvy Chamber, or rather withdrawing Chamber, throwgh
his pryvy chamber, where he had hard masse, when we cam,
& so into the gard chamber & down, &c.
Friday I toke gostly cownsayle of Docter Hanibal the
great Divine, that had now set out some of his commentaryes
uppon *Pymander*, Hermetis Trismegisti.
✝ Saterday (20 Aprilis) I receyved the Communion at the
Bernardines: where the Docter is a Professor.
This day E.K. toke ghostly cownsayle, & cumfort as
his case required.
On Easter Monday, very devoutly, in Sainct Stephens Church, E.K.
receyved the Communion, to my unspeakable gladnes
and contentation, being a thing so long & ernestly required
& urged of him, by our Spirituall good frendes, as may
appere by sundry former Actions.

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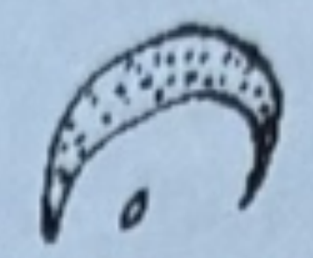
## † Cracoviæ

Tuesday in Easter weke.
Aprilis .23. Manè: circa horam 8am. Præcibus fusis; mediocriter longis.

E.K. - Here apperes many thowsands of spirituall Creatures, all in white.
Now there seameth one like Michael (all in red) to stand before them,
they all standing in a half mone cumpas, behynde him.



Michaël - Adhuc semel, (sed Stephano assidente) loquor:
Sed si aurem, et animam sua*m*, loquelæ meæ prebuerit stabilietur
sedes illi:

Δ. forte de A.L. intelligit.

E.K. - Now all they, seme to murmur, or hum, all in one tune.
He speaketh styll, but I understand not his spech.
Sin minus, loquitor pro me pestis: ulcere enim percutia*m* terra*m*: Zeli
plenus sum, et Iusticiæ ∴

E.K. - All are vanished away.

Δ. - Ne observes iniquitates nostras (Domine Iesu Christe) qui speramus in misericordia
tua, qui redempti sumus prætioso sanguine tuo. *Amen*.
Emitte D*omi*ne verbum tuum Evangelicum, ut liquefacias
et emollias obdurata corda nostra frigore vitiorum: (ut nostra
peccata purgentur), et efficiantur quasi in X: Vt nebula
ignorantiæ expellatur è cordibus nostris, et Spiritus Sancti
gratia, effluant aquæ lachrymar*um* in pœnitentia salutari,
*Amen*.

### † Cracoviæ

Aprilis 24: in Easter weke.
Wensday, morning: circa horam 8$^{am}$.

Orationibus fusis ad Deum, tam oratione Dominica, quàm aliis particulariter, respectu ministerii Angelorum qui regnis president obtinendi, ut nobis prescriptum erat, et dum conarer particulariter nominare aliquem, statim incæpit E.K. ut sequitur.

A woman.

E.K. - There appeareth a far of, a woman coming, and she is here now, she is all covered in greene as with a clowd: I may throwgh it discern her fayr face, & her heres dispersed abrode.
The place abowt her, semeth to be concave, replenished with light as of the Sonne: She standeth as in a hollow shell, or ~~sphere~~ ovale figure concave.

- Steven, *lift up thy hed amongst the sterrs of heven: for the Spirit of god is with the, and thow art become the derling of the highest. But the lord will reprehend the, for thy synns. Behold, thow shalt stand, and thy sword shall be made holy.*

Nostrum officium erga Stephanum Regem.

*See therfore that you honor him, labor for him, and obey him, as the annoynted, and beloved of the lord. For why? His Spirit shall be plentifull amongst you, and he shall put the pillow of rest, unto your heds.*

E.K. - The more she speaketh, the more the place is bright.

:: 30 Aeres qui terram gubernant et 12 Reges Tribuum.

- *The prince of Darknes shall lye as a stumbling blok in his way, but he shall stryde over him, without offence.*

∴ Vide A° 1584: Maii 21. 1584, Iunii 20, de omnibus Angelis 30 Aerum.

Δ In libro Enoch sunt qui terrena tractant mali, at in 30 Aeris sacris mansionibus non sunt tales quibus cum nobis res est: Vide 21 Maii 1584.

℄ *The erthly Creatures have not to do, in this Receptacle. Therfore take hede, thow defyle it not. Yf thow follow the rules of calling them, thow shalt see, that the ayre is theyr habitation. Otherways (irregularly) they appere in such vessels: But such as are prepared for them. Take hede (therfore) Thow defyle not the place of the Iustifyed, with the presence of those, that are accursed. But as they are of two sorts: so let there appering places, be diverse.*

Ed. Hilton sent into England.

℄ *Thy servant* Ed. Hilt. *is conducted, and shall not stumble, But shall retorne, that the name of God may be blessed.*

℄ *Now Cease thy voyce for our presence: Untyll the lord hath rebuked Stephen, in the consideration wherof consisteth the seale of his Election.*

Signum hoc Nota.

*Verbum, shall be the first word, wherin the lord shall shew him self unto him. Behold, I am full of the light of heven: and I shut up, and go.*

E.K. - She is gone ∴

Δ. - Note, all those things I entended, or desired to be satisfyed in, are answered me without my axing.

Δ. - Misericordia, Pax et Lux Dei nobis semper adsint ∴ Omnis autem laus, honor, et Gloria sit Deo nostro, *Amen.*

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### 1585. Nota. Cracoviæ

Monday, Tuesday, Wensday.
Maii 6, et 7, 8.

E.K. was very unquiet in mynde, and so expressed to me in words: for that, A.L. had not payd him his mony, long sins due: and chiefly for that he dowted very much of A.L. his turning to the lord with all his hart, and constantly. So much did A.L. his former life and ungodly living and dealing offend him, and so voyde was he of any hope that he became in a great excess of mynde to fynde us cuppled with so ung*odly a man. I shewed A.L. his last letters how he was now in an Monastery of his own, belonging to the Castell Rithwyan, (which he had now by a strategem wonne from the uniust deteyning of his adversary) and what penance and contrition he was in, what meditations and what godly purposes &c. But E.K., wold not hope of his conversion: & theruppon utterly & resolutely entended with all spede to be gon from hence toward Prage, and willed me (yf I wold) to prepare my letters. He becam very blasphemous against god, to my great grief and terror, what the yssue therof wold be.

*Δ What shold I than think of both them?

So great was the blasphemy, and rebellion against God & ~~our pur~~ his holy purposes in us, that allmost greater could not be uttred. I used as quiet words as I could, assuring him of Gods mercyes allways redy, and his helping hand for all such as putt theyr trust in him, & call upon him in theyr trubbles & tymes of nede. & so ~~bad him~~ did betake him to god for that tuesday night being past 9 of the clok.

Wensday morning as I was at my prayers in my study over his chamber, and had made declaration of this cause, and of the perplexity most grevous that I was in, to see my frende & partner (E.K.) thus carryed away with so grevous a temptation, so manifold & vehement. E.K. yet lying in his bed did call his brother Thomas to hym: and willed him to call me to him: Thomas came (when I had in manner ended my devotions & prayers) for me. I went to him, yet lying in his bed: And after I had wished

him a good morrow: and sat by him on the bench at his beds
hed. He began and sayd such matter as foloweth.

E.K. - *A Spirit appered to me this morning by*
*my bed syde, and bad me be quiet.*
*Bad me will you to go to morrow with both your*
*servants to my lord, as secretly as you could.*
*Bad you Cumfort him.*
*Bad you bring him with you.*
*Bad you to go to the king as you cam homeward.*
*Bad me to board in the mean space with the Italien*
*Gregorius Iordanus, Venetus. *doctor* at Pernus howse.*
*Bad me lye here every night.*

Hereuppon I was most glad and Ioyfull: and praysed god
for his mervaylous mercyes loving kindenes and goodnes
toward us, and declared my self
assured that God had put out his arme and settled
the decree, for the performance of his purposes and
promises made to us, for his own honor & glory.
And so with Ioye, and thanks given to E.K., for
his curteous imparting these good newes to me, I
went abowt my buisnes entended, which was to
go to the Table of the Lord: as I was
prepared for it: and so went to the Bernadines Church.

Soli Deo nostro sit omnis laus,
honor, gloria, et gratiarum
actio nunc et semper,
*Amen.*

Note I had in my prayers alledged to god, that albeit
I was in great perplexity and agony of mynde, yet since
I was willed to cease my voyce for having any Angelicall
presence, I sayd, he of his divine clemency & care over
us, in this great distres, might cownsayle us & direct
us, thowgh we did not urge or request, as we were want.
The Confusion, and Shame, which many ways wold follow,
(yf this entended purpose of E.K. shold go forrward & take
place), was so great, that we might seme to the world
to have byn led to that evyll ende, by a manifold
digression, rather then otherwise led in mercy and verity.
Wherein I requested God to regard his own honor & glory, &c.

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## † Cracoviæ

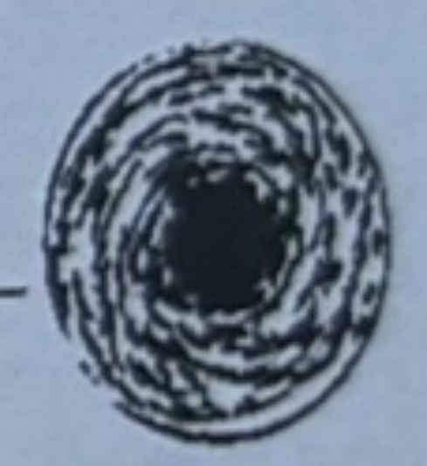
Maii 20
Monday, à meridie. horam circiter 6am, in mansœo meo.

Note: Δ.

E.K. sitting with me in my study, told me that after my going to Rithwian
to the lord Lasky, he had very many apparitions, and diverse matters declared
unto him, of the state of Christendome, &c.
He sayd (more over) fault was fownd with my manner of standing before
Stephen, I shold have made some more ample declaration of my calling &
knowledg in these our Actions. Secondly that I did mistake the phrase spoken
unto me at Prage of the rod bynding*up: for, he sayd that Michael Dee shold dy, and
*Aº 1585 Aprilis ·1· that I shold be thereby afflicted, and diverse such things he told me, and among other
that He was willed to be redy to leave me when he shold be called: for he
Our Action to be cut of for our unworthynes. sayd, our actions shold be cut of, for some our unworthynes, &c. All which things were
so grievous unto me, as I was (in manner ) redy to sownd: and my distress was the greater
bycause (after a sort) I was barred from requiring the presence of any our Spirituall
frendes, tyll Stephen had byn rebuked by the Lord. And I had willed to obey
theyr commaundements, & instructions: wherby I was driven to besech God to
consider my cause & grief, who unfaynedly desired to be his true servant.
And being desyrous to obey the staying of my voyce for the presence
of his good ministers, I was contented to offer up my obedience hereon for
a sacrifyce: & redy to receyve this distress & affliction as a ponishement
for my synns: awayting his will & pleasure.
E.K. sayd It shall not be amyss to bring furth the Shew stone, &
assay what the good will of god will be herein.

Δ. - I fatcht the Shew stone: and after it had byn set, abowt a
Apparition. quarter of an howre, E.K. espyed in it a Little naked boy, with
a white cloth, skarf wise from under his navell, hanging down unto his
knees. The here of his hed is short as of an yong childe: [and
abowt that tyme cam the lord A.L. unto us: who sat down by us]
He had a little cerclet of ayre in his hand. There is a light in the stone as if there were the shyning of the sonne in it.

Puer - Creavit Deus omnia Spiritu oris sui: qui etiam Spiritus, defendit
et defendet suos, et in nomine suo sperantes.
E.K. - He throweth up his Cerclet, and catcheth it agayn, three tymes.
He standeth styll, and sayeth nothing more, yet.
Puer - Perforatus a Domino, loquor.
E.K. - Now he is turned into a water, which goeth rownd
abowt, and in the myddst of it is blud.



E.K. - Now he is returned to his former shape agayn.
Puer - *The ende of all flesh is at hand.*
Prophetia. *And the syckle of the highest shall reap down the mowntaynes. The valleys*
*shall be without frute: And the seed of man shall be accursed.*
E.K. - Now he turneth his face to you [Δ].
Puer - *Who is he that the Lord reioyseth in: or on whome the hevens loke with*
*mery cowntenance: whose feete are not a burden to the earth, and in*
*whome is the force of the sowle comforted? Who is he that shall reioyse*
*in the Lord? Even he it is, that goeth out of him self, and beholdeth him*
*self, saying, O thow carkas, thow art not a sepulchre for me: Neyther*
*am I placed in the, for thyne own bewty: but that the Lord may be magnifyed*
*and his Creatures dignifyed. He it is that shaketh of him self, and putteth*
*on the Armor of Affliction, praysing and extolling the garland of*
*the God of hostes, before that great Whore, and in despite of her congregation.*
*He it is, that forsaketh his own wyll, to do the will of him, that created him.*
*Who so ever (therfore) doth his own will, is the servant of Perdition: But he*
Divina acceptatio nostrorum ser=vitiorum. *that expecteth the Will of God, is annoynted.*
*Behold, therfore, bycause you do so, and have beheld your selves, not in your*
*selves: have acknowledged the powre of God, and the truth of his message,*
*your honor shall be great: Therfore Fear not: For, Lo,*

*This Garland is prepared for you: and Rest is sealed unto you of the highest:*
*Unto you, your Wives, Children and Servants.*

Δ. - *Blessed be thy name, for ever, Ô Eternall, almighty, and most mercifull,*
*our god and King of Glory.*

Puer - *Yf the Sonne shyne not in vayne: yf the sterrs move not, but by variation*
*and discourse, moving things,* alternatim, *to an ende: yf the Erth stand*
*still, bycause she is so created: Much lesse owght man to despayre in*
*the mercyes and promisses of God, which are not without a cause; neyther*
*any time spoken, without effect.*

A.L. *I remember the (Lasky), sayeth the Lord; And I will Chasen the*
*for thy synns: And Behold I sweare unto the, as I have done. But*
*Humble thy self. This body of thyne shall turn into dust, Take hede*
*therfore that it defyle not the greater part. For unto him that dyeth a*
*synner, Vengeance is iudgment. But yf thow live according unto*
*my laws, and graft thy self within my will: yf thow forsake the*
*world, for my sake, and do the works of righteousnes, Bycause I have*
*called the before me, I will ad unto thy yeres, and will not blot*
*out thy name, out of my remembrance.*
*Be not therfore a man, but the sealed servant of the Highest.*
*Follow me, for I will make the way very broad for the.*

Aº 1583 7 Septemb. Mortlaci Libro 10º. *Behold I am myndefull of my Covenant made unto the, the seventh of*
*September in the yere fowre skore and three.*
*I will ~~make the mighty~~ establish unto the, that fortitude, both in true wisdome*
*and victory: And I will make the mighty, as a corner stone in the*
Yf. *Angle of my temple: Yf thow turn, Yf thow do the will of him*
*that speaketh unto the: Yf thow become a marble stone, speaking*
*iustice and verity, The Mysteryes of thy Crosse Light uppon the,*
*and let thy Sonns be blessed in the.*

*I greatly thurst after* Steven*: for the course of things are at hand:*
*Behold, I will blesse him, that he may leave blessing unto the.*
*Behold, I will place the unto him, as his right leg, and he shall stand.*
*But his wycked garments, I will cut in sunder: yea I will send in*
*the fyre of wrath and dissention: And I will take away*
*the buttons from his brest.*
Tres Impiæ Nationes Datæ, St. *I have given unto him three wicked* Nations*, that they may grynde*
*under him, as slavish* Captives*.*
*When I come in one weke, Behold I stryke: and those that are*
*prowde, become pore and desolate.*
Digitus Dei. *The owtward face of things shall be changed: And the whole world*
*shall say, Lo, here is the finger of the Highest.*
*Rise therfore, and with spede go before* Steven*.*
Mensa fœderis. *But the League Table, thow shalt leave behinde the.*
In meo proprio lapide Mystico. *I will reveale my self in thy propre shew stone.*

⧇ Dixi: Quærite Victoriam.

Δ. - Deo n*ostr*o Omnipotenti, P*at*ri totius Consolationis, et misericordiar*um*
plenissimo, sit omnis Honor, Laus, benedictio, gloria et
Imperium: nunc et semper, *Amen, Amen, Amen.*

* * *

Note. Maii 21 Tuesday. —— ·Δ· I did communicate, as this was the third tyme, with easter receyving.
Primo, cu*m* Hanibale, et bis cu*m* Raphaeli confessus, &c.
That all manner of ways I might have a clean and
a quiet conscience.

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## Maii 22,
## Wensday: Nyepolomicze, in Aula Regia, circa horam 1½ a merid.

Δ. - Note --- After dynner as we sat to gither, A.L.,
E.K., and I, discoursing of some our matters:
There appeared, over A.L. his hed (to the sight of E.K.)
a little Childe, half the upper part, holding over
the hed of A.L. a white crown, & a finger out
of it pointing toward Δ, & withall he sayd.

Puer - Audivi te, Victores estis.

Δ. - Hereuppon we set out the shew stone, as being redy & desyred
to be instructed, according as the case chiefly required.
As I began to pray, and sayd, D*omi*ne Non sumus digni ut nos exaudias.
Suddenly E.K. sayd he saw as followeth:

E.K. - I see a great hill of fyre, a very great mowntayn, and it
is, as if it did hang in the ayre: for I see the ayre under it:
and I see the sonn shyne on it ∴ The mowntayne fyre flameth
not.
Now, the little boy that appered last day, standeth on the top of
this mowntayn.

Puer - *God hath spoken unto you, and hath gathered you to gither: And lo*
*you are become a strong sword, with the which, the Nations*
*shall be cut down, and the god of hosts shall stretch furth*
*his hands. And behold, you are come, and now is the*
Sathan. *tyme that you shall reap ∴ But Sathan striveth sore*
*agaynst you. Behold,* Lasky, *Thow art become riche:*
*But have faith: for it overcommeth riches, and shall bewtify*
*& strengthen the, that thow shalt be hable to receyve reward*
*for thy labor: for it is not a small labor, to contend against*
*synne. I have browght the unto* Steven*: And I will give*
*the him, into thy hands: And bycause thow shalt see that*
*god is not barren, I am of powre. Here me therfore*
*sayeth the lord, Wilt thow, that before thy face I*
Optio data Aº Lasky de Ste= phani correctione. *shall destroy* Steven, *for his wickednes; willt thow,*
*that I shall strike him with a perpetuall leprosy,*
*or willt thow that I shall correct him, & leve him, to do*
*good unto the. Now thow shalt see that I am not*
*weake. Neyther that my words are barren or without*
*frute. Ask therfore of the lord, and before thow move,*
*it shall be given the ∴ For thow dealest with him that*
*is a flame of fyre & a two edged sword to the*
*wycked: Out of the dunghyll I chose him, out of*
*nothing I can styr the up & exalt the, but thow*
*must fyrst be pore before thow be exalted. Read the scriptures*
*& Iudge ∴ Now speak.* --- E.K. - He is gone.

Δ. - Infinitæ et incomprehensibilis sunt Misericordiæ tuæ
o deus. et Iudicia tua sunt inperscrutabilia, hominibus.

A.L.- D*omin*e Deus Misericors, quanta est tua Misericordia, quod me summum peccatorem tanta gratia prosequeris? Indignus sum D*omin*e ante faciem tuam.

Ita*que* Domine, quæso, ne illum, propter me deleas, ne*que* lepra percutias: Sed potius inspires in illum, ut mihi propter te, et à te, per illum bene fiat: Non quæro D*omin*e divitias, sed glori*am* tu*am*: Non nobis D*omin*e, non nobis, sed nomini tuo da gloriam. Et fiat mihi, secundum voluntate*m* tuam Domine: Tu scis D*omin*e an Hipocriticè ago. Miserere mei D*omin*e, Miserere mei, sit*que* misericordia tua supra me, et fiat voluntas tua, sicut in cælo, sic etiam et in terra: At*que* nomen tuum sit benedictum in sæcula sæculor*um*, *Amen*.

E.K. - He is here again.

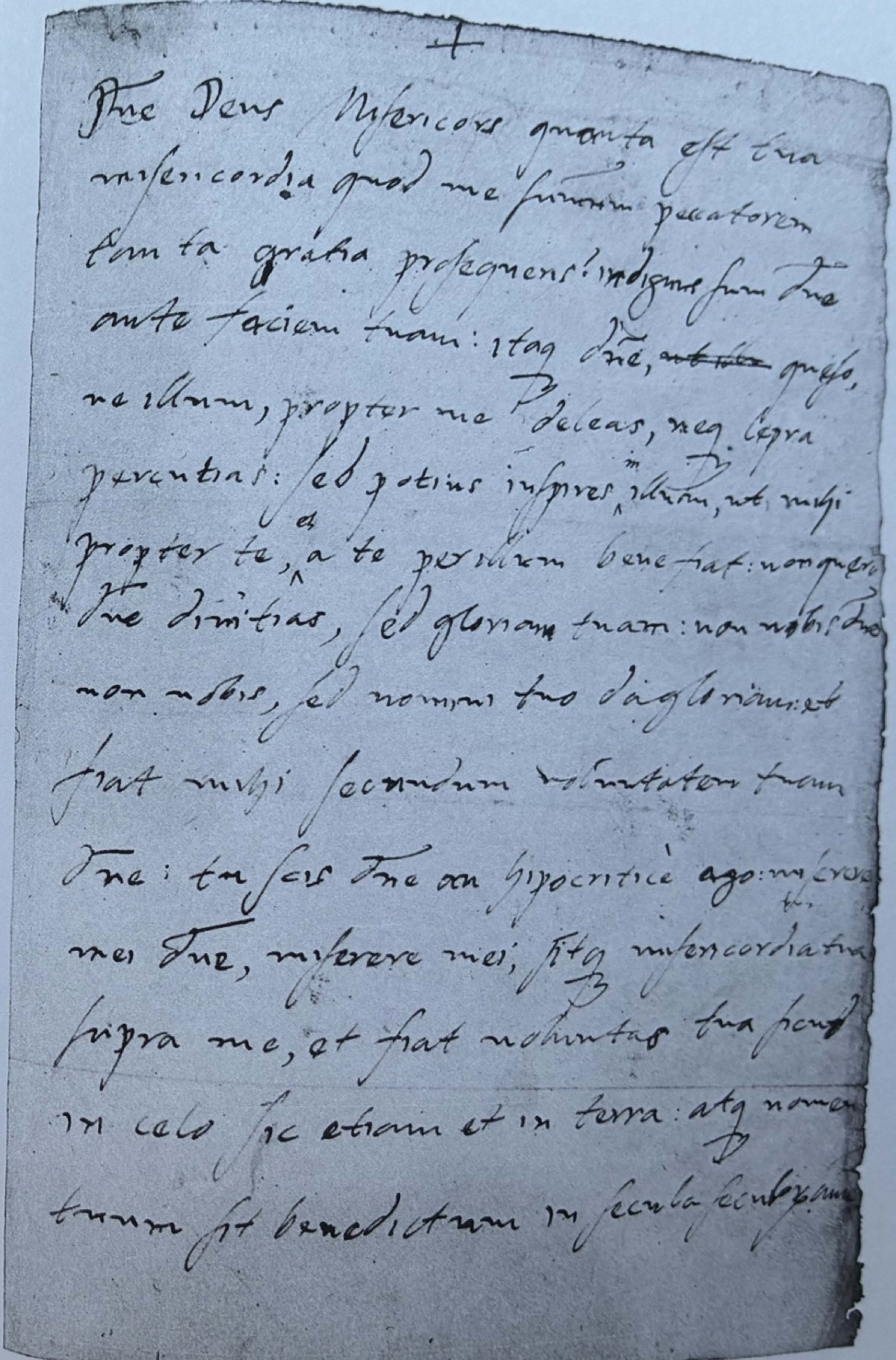
Puer - Sapiens es $^{\text{A.L.}}$tu, et ~~plens~~ plenus spiritu dei: Non quærens sanguinem fratris tui, igitur benedictus sis inter potentes huius sæculi, et ab hac die Spiritus meus nunq*uam* à te discedet; et hæc, quia te humiliasti nam non elegi te sine causa ∴

Puer - *And lo, I will correct him sharply: Ask therfore in what language thow willt have me correct him, (for he is skarse worthy to here that he may understand).*

E.K. - He is gone.

A.L. - Hungariè, peto, ut ipse audiat ea quæ illi sunt dicenda, sic ita divinæ tuæ placuerit Maiestati.

Puer - Hungarie *is hatefull unto me, for he is full of Iniquity. Neyther will I speak unto him my self that he shall (yet), here me. I will open my mowth in* Latyn*: for thy sake: And if he become obedient, I will also appere unto him my self & unto you all: in the spirit, & presence of my angell: But to overcome him by myracles it nedeth not: for by him, the people are not edifyed. But by my words he shall understand, that I towch him, allthowgh* Sathan *stand by him: unleast it were for thy sake, I wold not withdrawe my word & Curse from him: for why? I am suffyciently advysed. And I do but kepe back the fyre from him. But go* $^{\text{A.L.}}$*thow unto him, & speak unto him liberally. When he hath hard me, yf he receyve me, my blessing is uppon him, of necessity.*



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Dne Deus Misericors quanta est tua
misericordia quod me summum peccatorem
tanta gratia prosequeris? indignus sum Dne
ante faciem tuam: itaq Dne, [illegible] quæso,
ne illum, propter me deleas, neq lepra
percutias: sed potius inspires in illum, ut mihi
propter te, et a te per illum bene fiat: non quæro
Dne divitias, sed gloriam tuam: non nobis Dne
non nobis, sed nomini tuo da gloriam: et
fiat mihi secundum voluntatem tuam
Dne: tu scis Dne an hipocriticè ago: miserere
mei Dne, miserere mei, sitq misericordia tua
supra me, et fiat voluntas tua sicut
in cælo sic etiam et in terra: atq nomen
tuum sit benedictum in secula seculorum

Yf.

*Yf he here me not, I can easyly unlok, for I*
*have the key redy.*
God *the* father, *god the* sonn *(unto whom all*
*powre is given in heven & in erth,) with the*
*fyre of eternall cumfort, (*which is *with the privye*
*Science & knowledge of the faythfull).*
*The* holy ghost, *be uppon the, & with the:*
*for this day,* A.L. *thy synns are blotted*
*out of gods remembrance :.*
*I have no more to say.*

Hodie delentur
Peccata ip*s*ius
A.L.
Deo honor laus et
Gloria.

Δ. - Omnipotenti, tremendo et soli Adorando Deo
et D*omi*no No*st*ro, sit *om*nis gra*tiarum* actio, laus,
et Iubilatio, nunc et in *om*ne ævum,
*Amen.*

†Nyepolomicze: in aula Regis Poloniæ.
Aº 1585.
Maii 23. — A meridie horam circiter 6$^{am}$.

## Note

The king sent for the Lord Lasky and me by his Vice chamberlayn, whome we cam unto in a chamber, within the chamber or rome where he useth to give audience, or to eat with his Palatines and other. He sat by the wyndow, which is toward the Sowth, and by which his prospect is into his new garden, which is in making: He began thus, (the Lord Albert Lasky being by, and therto willed by the king) and sayd unto me very nere, as these words import.

St. - Egit mecum D*omin*us Palatinus, ut vos audirem de rebus istis magnis
” et raris fusius loquentes: Quod libenter facio: et tamen hoc
” considerari debet, quòd prophetiæ o*mn*es et revelationes iam diu, et
” in tempore Christi, cessaverunt. Tamen, si nihil in istis, contra
” dei sit honore*m*, eo lubentius sunt audienda ∴ Et ego quide*m*
” haud dubito quin Deus nunc possit multis modis secreta quædam hominib*us*
” detegere, ad hæc usq*ue* tempora, inauditis et inusitati.

Hereuppon I answered to this sense
allthowgh I can not express the same words.

Δ. - Considero in or*atio*ne v*est*ra regia tria quasi capitula, in quibus totius or*atio*nis v*est*ræ est medulla. Primu*m* de Prophetiar*um* et revelationu*m* cessatione, secundum, an aliquid in n*ost*ris actionib*us* vel exercitiis insit contra Dei honore*m*: et tertiu*m* (quòd animo meo est valde gratum), quòd, Deo no*n* prescribatis certos aliquos modos vel tempora, quibus, sua hominib*us* velit aut debeat secreta detegere. De primo, hoc possim v*est*ræ Ma*iesta*ti Regiæ afferere, quòd ille Scripturæ locus haud recte à plurimis intelligitur: et ab illis pessimè, qui velint omnimodæ. Dei potentiæ ~~et~~ misericordiæ et sapientiæ prescribere certos modos, et tempora certa: asserendo nulla*m* hiis temporibus esse prophetia*m*, vel post Christu*m* fore: quia o*mn*es in Chr*isto* cessavere: hoc est, quia o*mn*es de illo quæ erant Prophetiæ scilicet de Dei filio in carne venturo et Messia vero, et redemptore generis humani futuro, (et de tota illa qua*m* nos agnovimus et confitemur Christiani, completa*m*, et consummata*m* esse, Christi historia) iam cessavere: adeò quòd illa neq*ue* ia*m* futura sunt ut putant Iudæi, neq*ue* repetenda sunt: cum iam sunt consummata et peracta quemadmodu*m* Prophetæ prænuntiabant. Nam ob hanc causa*m* cum Chris*t*us Iesus in cruce pendens scivisset, quòd o*mn*ia de eo prophetica, completa fuissent, et præcipuus scilicet o*mn*iu*m* prophetiar*um* (ante Chr*istu*m) Scopus ia*m* esset collimatus, et iuxta prescientia*m* et propositu*m* dei, Redemptionis humanæ consummatum esset
* *Ioannis* 19. E Mysteriu*m*, ipse dixit Consu*mmatum est: Nam et Paulus dixit
¤ *Act*. 13. E ad Iudæos, Cumq*ue* consu¤mmassent o*mn*ia, quæ de eo Scripta erant, deponentes eum de ligno, posuerunt eu*m* in monimento. Et post Resurrectione*m* sua*m* ip*s*emet Chr*is*tus suis discipulis (pergentib*us* versus Castellum Emaus, et de illius morte
*Luc*. 24. D. et resurrectione disserentib*us* et dubitantib*us*), dixit, O stulti et tardi corde ad credendu*m* in o*mn*ib*us* quæ locuti sunt prophetæ: Nonne hæc

oportuit pati Chr*istum*, et ita intrare in gloria*m* sua*m*, et incipiens a Moyse et omnibus prophetis, interpretabatur, illis, in o*mn*ibus Scripturis, quæ de ipso erant &c. et paulo post, iteru*m* ad eosde*m* repetebat. Hæc sunt verba quæ locutus sum ad vos, cum adhuc essem vobiscum: Quoniam necesse est impleri o*mn*ia quæ Scripta sunt in lege Moysi et prophetis, et Psalmis, de me:

Sed quantum ad alium sensum quod post Chr*ist*um nullæ essent Prophetiæ vel revelationes, ip*s*æ Scripturæ planissimè contrariu*m* docent. Nam quid dicendu*m* erit de Revelatione sive notabili illa Beati Ioannis Apocalypsi quæ post Chr*istu*m erant? Quæ et ab eodem Io*ann*e vocatur Prophetia, dicendo,
* Cap. 1. *Apoc*. Be*atus qui legit et audit verba Prophetiæ huius et servat ea, quæ in ea scripta sunt: et in ultimo capite eiusde*m* Apocalypseos, sive Re=velationis, ter, eunde*m* vocat prophetiæ libru*m*. Quare manifestu*m* est post Chr*istu*m esse Revelationes et prophetias: Præterea que erat illa Paulo facta Revelatio in eius vocatione, et conver=sione ip*s*i per ip*su*m Iesu*m* Chr*istu*m, ut in Apostolicor*um* apparet actuu*m*
* *Act*. 10. libro, Cap. 9? Quid de illa dicemus quæ Cor*nelio Centurioni?
*Act*. 11. Quid de illa quæ petro, de a*nim*alibus mundis et immundis?
Δ 2 ad *Cor*. cap. 12. Et paulus ip*se* dicit si gloriΔari oportet (non expedit quide*m*) veniam aute*m* ad visiones et revelationes D*omi*ni &c. et paulo post: et ne Magnitudo re=velationu*m* extollat me, datus est mihi stimulus carnis meæ, Angelus Sathanæ
Cap. 3. qui me colaphizet &c. et ad Ephesios, secundum revelatione*m*, notum mihi factum est Sacramentu*m*, sicut supra scripsi: prout potestis legentes intelligere prudentia*m* mea*m* in Mysterio Christi, quod aliis generationibus non est agnitu*m* filiis ho*min*u*m*, sicut nunc revelatu*m* est, Sanctis Apostolis eius et Prophetis in Spiritu &c. ubi etia*m* prophetas post Chr*ist*um esse apparet: et capite 4º. Et ip*se* dedit quosda*m* quide*m* Apostolos quosda*m* aute*m* prophetas, ~~&c. Donec,~~ alios verò Evangelistas, alios aute*m* pastores et doctores ad consummatione*m* sancto*rum*, in opus ministerii, in ædificatione*m* Corporis Christi, Donec occurramus o*mn*es in unitate*m* fidei in mensura*m* ætatis plenitudinus Chr*ist*i &c. Vbi tam diu prophetas fore in Ecclesia Chr*ist*i post Chr*istu*m apparet, Donec occurramus o*mn*es in unitate*m* fidei &c. Quod nondum post Chr*istu*m factu*m* fuisse bene scimus: et iam hac ætate n*ost*ra cum maximè sumus circa negociu*m* fidei discordes, maximè videntur esse necessariæ no*n* prophetiæ solum sed etia*m* Revelationes valde expressæ de Mysteriis Divinis.
* *Act*. Cap. 8. Et de locutione Ang*elica ad Philippu*m*, et eius de loco in locu*m*
Philippi delatio a loco in locum per Spir*itu*m Dei. invisibili quasi translatione, p*er* Spiritu*m* D*omi*ni, quid putandu*m* est? Et de prophetis post Chr*ist*i tempora testificatur Actuu*m* undecimu*m* Caput, ubi legimus quod eode*m* tempore, q*uo* primàm Discipuli Christi, Antiochiæ cognominarentur Christiani, Supervenerunt ab Ierosolymis prophetæ Antiochia*m*, et surgens unus ex eis, n*omi*ne Agabus, significabat, p*er* Spiritu*m*, fame*m* magna*m* futura*m* in universo orbe terraru*m*, quæ facta est sub Claudio.

Ad secundum autem vestræ Maiestatis regiæ Capitalum, sic respondeo Quòd coram deo et beatis eius angelis, assero quod conscientia mea nihil adhuc deprehendit, notavit, vel diiudicare potuit, neq*ue* possit in omnib*us* n*ost*ris actionib*us*, vel illaru*m* aliqua, quod sit contra Dei honore*m*, vel gloria*m* Immo, quod ad dei honore*m* et gloriam valde spectent certissime, scimus et multis argumentis manifestissimis demonstrare possimus. Deniq*ue* tertio in loco, quod cum magna et verè pia regiaq*ue* discretione existimetis, Deum O*mn*ipotentem hiis temporibus posse modis suis variis, hominibus quibusda*m* sua manifestare mysteria et secreta Valde lætor: et eo magis, quòd tam ex n*ost*ris preteritis id constare poterit multis Actionibus, quam ex futuris: quibus interesse, et adesse presens ~~vestra poterit~~ (Si ita illi visum fuerit) v*est*ra possit Maiestas Regia. Et preteritar*um* n*ostr*ar*um* Actionu*m* libros 24, paratus sum (quocunq*ue* v*est*ræ serenissimæ Maiestati placuerit tempore), videndos exhibere: quor*um* quæda*m* Latina Lingua, græca aliæ, aliæ Angelica lingua, sed ex maxi*ma* parte Anglica lingua sunt conscriptæ ip*sæ* Actiones: Angelor*um*, sc*ilicet* Dei bonor*um*, Instructiones, admonitiones, exhortatio*nes*, Conciones, Prophetiæ, et quocunq*ue* alio sunt censendæ no*mine*, nobis factæ Revelationes, reales vel verbales, et per spatiu*m* iam triu*m* fere annor*um*, ~~ultima recep~~ a nobis receptæ et annotatæ, &c.

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Die, Lunæ
Maii 27 Mane, horam 7am circiter. ✝ Nyepolomicze in Aula Regia presente ipso Stephano Rege, et A.L. &c. // In camera privata Regis.

⊡ In lapide quem Angelus mihi ad duxit: ut prescriptu*m* erat: prima n*ost*ri actio cum eode*m*.

* A.L. E.K.

* Δ. et E.K.

Δ. - Fudi præces seque*n*tes et aliquas alias.

In no*mine* P*at*ris et filii et Sp*iritu*s Sancti &c. Pater n*oste*r &c. Omnipotens, Sempiterne, Vere, et vive Deus, Ô tu Misericors Pater mi, qui me de Patriæ meæ funesta contra me concepta malitia, per angelos tuos bonos admonuisti, et p*er* eodem, inde, me cum uxore, liberis, et familia mea, istisque*duobus, egredi iussisti: et egredientes nos, ex sirtibus maris, quasi miraculosè liberasti: Et qui ex homicidar*um* et hæreticor*um* manibus et fraudibis variis nos expedivisti: et qui multis nos modis, (partim nobis cognitis, partim incognitis) à periculis et morte protexisti, ab eo tempore, quo ad tua Secreta iudicia et negocia testificanda, tractanda et promovenda nos vocasti: Ideo propter hanc tua*m* tantam et tam admirabile*m* misericordia*m*; immortales tibi a nobis deberi laudes et gratias humillimè agnoscimus. Ô tu Pater noster Clementissime, qui nôs duos, vinculo tuo divino, arctissimè copulasti: et quasi unum ex duobus esse volvisti: Ô tu fortissime Deus n*oste*r qui hanc tuum Lasky, quasi Athletam n*ostr*am cautissimu*m*, animosum, et n*ost*ri amantissimum, nobis adiunxisti: Virum Catholicæ tuæ et orthodoxæ religionis amantissimu*m* et Antichristianismi omnis acerrimu*m* hostem. Deniq*ue* ô Sapientissime, Potentissime et Optime Deus, et P*ate*r n*oste*r, qui tuis mox incipiendis Regiis, magnis merificisq*ue* conatibus, quem Sitiebas Regem, tandem invenisti Stephanum, tuum futuru*m* Bellatore*m*: qui tuo nutui, et Iussis, ex a*nim*o, totis suis viribus, et maximo zelo obedire velit: Et cui nos honore*m* et obedientia*m* ut exhiberemus, in mandatis dedisti: Et propter quem labores (tibi notos) ut subiremus et sustineremus, statuisti: Et ad quem, post laboriosas peregrinationes n*ost*ras multiplices quidem, per ter 7 menses, factas, directas aliquas, alias aute*m*, (humano iudicio) q*u*asi retrogradas, tua maxi*ma* gra*tia*, favore, et auxilio incolumes et salvos nos perduxisti: Nos quæsto hîc tuos, tuo no*mine* et una mente convenientes, tua digneris paterna misericordia, a totius vitæ n*ostr*æ o*mn*ibus purgare spurcitiis: Et Charissimi tui filii D*omi*ni et Redemptoris n*ost*ri Iesu Christi inter=cedentibus meritis, nobis condona quicquid contra leges tuas sanctas et iustas, volentes, vel nescii, vel negligentes, verbo, facto, vel cogitatione ad hanc usq*ue* hora*m* offenderimus o*mn*es et singuli, ut tibi iam possimus massa pura et azyma offerri: tua divina et abundantissima fermentanda gratia: et tuæ charitatis igne in cordibus n*ost*ris per te accenso, quasi quidam propositionis et sacri in templo tuo efficiamur panes. Et sit nobis interim filius tuus D*omin*us n*oste*r Iesus Chr*ist*us Panis vitæ: quem gustando suavissimu*m*, et fidei virib*us* transglutiendo vivacissimu*m*, manna, eunde*m* habeamus nobiscum in perpetuu*m* Mitte igitur nunc Luce*m* et Veritate*m* tua*m* O Deus o*mn*ipotens, sempiterne, vive, et vere, ut tuo Stephano, (n*ost*ro autem serenissimo, gratiosissimoq*ue* Regi) appareat, te Deum n*ostru*m verum,vivu*m*, et o*mn*ipotente*m*, Ductore*m* n*ostru*m in hiis actionib*us* et Mysteriis esse : me aute*m* (licet peccatis obnoxiu*m*) voto et conatu magno, fidele*m* tuum et sincerum esse servulu*m*: o*mn*iaq*ue* tua iussa mihi maximæ esse curæ: nosq*ue* singulos singularibus a te ante mundi exordiu*m* præordinatos esse muneribus, in tua sancto servitio tractandis &c.

Δ. - Nihil post primas præces apparebat.

Δ. - Breves secundas feci, et adhuc nihil apparebat ∴
Tertias adieci, etiam breves.
Post tertias ex Lapide quidam Calor ~~ex Lapide~~ in facie*m* ipsius.

E.K. - Exire videbatur.
Circa Lapidis ora*m* et fimbria*m* rubicundes et viridis circulus apparebat.

E.K. - Iam video ho*min*em albis indutu*m* vestibus, et succinctis, facie longa sparsis crinibus, et aeris motu quasi undantibus, et dexter pes eius super magnum lapide*m* rotundu*m*, et sinister super aqua*m* et post dorsum eius magna Lux est: Non video terra*m* sub pedibus eius, sed quasi in aere *videtu*r esse tam lapis ip*s*e qua*m* aqua illa.

Δ. - Sit benedictus Deus n*oste*r, et fiat voluntas eius.

Aqua cursus (qui versus occidente*m* est) pede*m* eius videtur secu*m* sæpius deferre.
Videtur iste longe a me esse.
Cum Intueor facie*m* eius, interdu*m* una apparet esse interdu*m* tres facies; et ita confuso quoda*m* modo movent.

E.K. - Audio magna*m* voce*m* dicente*m*, Veni et Vide.

E.K. - Descendit iam alter ad illu*m*, quasi globus igneus cum facie eminenti, et ab eius corpore quasi virga arundinea videtur emanare.
Inspexi, et examinavi, et ecce, Nulla est Iusticia.

Δ Anglicè o*mn*ia dicta erant usq*ue* ad Verbum ab &c.

Vox - Intret aqua in mare, et fiat salsa: quia esse tertia viola est plena.

E.K. - Iam venit ignis, et illu*m* totu*m* circundat, aliquo minimo circa illu*m* relicto intervallo, sibi proximo.

Vox - Mensura.

- Mensuravi: et Sigillum est /52/: quinquaginta duo.
Ast ecce, sum plenus Iusticiæ et Misericordiæ.
Vis igitur tu, quod aperia*m* os mea*m*?
Ast quare (inquit D*omin*us) visitare*m* Stephanu*m*?
Humiliet semetip*s*um: [E.K. - Inclinat caput suu*m*]
quia Ecce, habeo quod dicam: et Ecce habeo, et labia mihi consula sunt.
Magnificat igitur potentem Cæli et terræ Deu*m*, Creatore*m*, Regem, et illuminatore*m*, quòd possit vobis peccatoribus propitius esse, et vultu*m* eius misericorde*m* super vos convertere.

E.K. - Iam conversus est totus in globe*m* igneu*m*.

Δ. - Miserere n*ost*ri D*omi*ne secundu*m* magnu*m* misericordia*m* tua*m* &c.

E.K. - Iam magnus quida*m* fumus per plicas quasdam (instar nubis) lapide*m* operit.

Δ Latinè hæc sunt verbatim dicta.

E.K. - Iam videtur illa nubes convoluta esse, et seorsim ad unu*m* latus Lapidis seposita.

- Verbum, ab altissimo missus, facio,
Quamobrem erige te, et diligenter attende Stephane, quis te a Cunabulis enutrivit? Quis viaru*m* tuaru*m* labores

Δ Nota quod hæc Stephani Regis reprehensio incipiebat Latine, ab haec dictione Verbum quem ad modu*m* predixit Maii Cracoviæ.

aut Iuventutis tuæ temeritate*m* mensuravit?
ab impetu Iudicii et temporis: quis te legit? aut unde munitus es cælesti decore? Hanc tibi anima*m* viventum, sagace*m*, et sale plena*m*, quis induxit? Nonne rex ille gloriæ, in cuius gr*ati*am o*mn*is subiecta est, in cælo et in terra potestas? qui te potenti elevans brachio a milite ad maiore*m*, à maiore ad maximum evocavit sceptru*m*: Nonne idem ille, qui te et vocat et visitat: et de semetip*s*o, ante sæcula dixit, Ego sum? Quare igitur Nebula*m* tam tenebrosa*m*, tanta ecce caligine facetu*m*, tanta dico ingratitudine suffulta*m*, inter deu*m* tuu*m*, et anima*m* tua*m* induxisti? An, quod no*n* accepisti habes? [he shaked his hand at the King after the Polonian manner.]
Aut unde (dic) Diadema Capitis? Ecce: quia in fragili cordis tui prudentia, deu*m* a sinistris, immò a tergo, posuisti, sequitur te spiritus malignus: Nam errasti: Igitur Multiplicata et numerata sunt peccata tua in cælis.
Iudiciu*m* tuu*m* in te canes ip*si*, cum pseudopropheta, ferant; inquinata sunt regia tua, scelere turpissimo, cubicula tua olent malum,
Igitur surrexit Deus turgidus et terribilis factus est et iratus tibi. Verùm sic dicit D*omin*us: Quia patres tui, ad altare meu*m* sanctiores stetêre, neq*ue* perversi a voce et via mea recessêre: te aute*m*, quia viru*m* a vulgo distinctu*m* separando separavi: et separatu*m* eligendo, dilexi: Non visitabo iniquitates tuas in virga mea, neq*ue* deiicia*m* te quemadmodu*m*

modu*m* decrevi: Sed in Solio titubanti sedeas
permittam: Verùm si brachiu*m* meu*m*
Zelo cognoveris potens: Si impietate*m* tua*m*
derelinques: si te munditie ornaveris,
si fetid*am* a sinu tuo lepra*m*, et a lunica
tineam, (non ad vomitum rediens) absterseris:
~~ergo~~ Ego quoq*ue* ira*m* averta*m* mea*m*, et dies tuæ
reliquæ stabilientur fortitudine: Reges maledicti
et potentes huius mundi intoxicati calice meretricis
(mea quia neglexêre statuta,) fulmine ire
meæ in manu, et ante pedes tuos cadent.
Terroriq*ue* erit gladius tuus nationib*us*,
Tutela te Cæli circumducent, du*m* in robore
dextere tuæ peribunt Inimici.
Cor populi tui, à te alienatu*m*, post modicu*m*
repurgabitur: Qui aute*m* in sanctu*m*
conspiravêre turpissimo, cadent ulcere.
Adhuc, si lateri meo, cu*m* firmiter, tùm
fideliter adheseris, abumbrabit te spiritus meus
et evades, Sapiens: teq*ue* ros fæcundabit
de Cælo. Hæc est veritas, et lex
domini, qua*m* proposuit tibi *lux dei
hodie Stephane: Igitur sume tibi
gladiu*m* fæmori, stringe, eleva pro
D*omi*no et veritate; pugna, vince, Regna
Nolii (sicut homo), timore cedere, neq*ue* de
mundo queritare: Quia deus tuus
tecu*m* est; Ignis terribilis, et magnus
D*omi*nus exercituu*m*: Igitur, si os tuu*m* iuste à
solio aperies: si impiu*m* condemnaveris impietatis

* Forte VRIEL.

Implebo te spiritu meo,et a*ni*ma tua repleatur
igni potenti dum manus tuæ vindicant Cælos,
[Inclinat caput].
Impia*m* illa*m* generatione*m*, (de qua Dominus loquutus est,
et in servitute*m* tibi tradidit,) cum videris tempus,
cum filiis suis, et o*mni* populo suo, à parvo usque ad
maiore*m*, percute gladio: ut pro impietate
peccati, sit plagaru*m* numerus; qui erit infinitus
Bohemia (non minus odiosa Cælis, quam terræ
gravis, et tediosa) signata tibi: est; et maledicta
in inbare Solis: Collige et Orna:
Fige pedem in aquilone, et digitis tange
mare; et noli spernere Corona*m* altissimi
Ostendam tibi nomen meu*m*, et pona*m* laudes
tuas inter aquas. Cinge te etia*m* scuto
forti: amplectere montes meridionales; et ædifica
mihi altare: Eripia*m* eni*m* vincula ab illis.
Ab occidente, Manus violentas in viscera tua
extendunt: Sed ferro prescinda*m* illis ungues:
Deniq*ue* si à peccatis cessaveris, si studio
flagrabis cælestiu*m*, et ambulaveris coram me
D*omi*no Deo tuo in Iustitia, et veritate,
Quicquid in no*mi*n*e* meo‸ Δ$\boxed{\text{in}}$ cæperis, benedicetur
et in me splendore*m* suscipito: Sin autem,
verba, quæ loquutus est D*omi*n*us*, audire
nolueris, Egomet Vltor existam
Hodie exaltavi te in D*omi*no: et posui
caput tuu*m* inter stellas: Ego igitur
obediens: Paratus est terror impiis et
maledictus est mundus: Beatus aute*m*

Bohemia.

Egomet Vltor existam, vide Iunii 24.

qui fideliter observat verba, et illa custodiet
quæ D*ominus* hodie fecit.
Gr*ati*a Dei p*at*ris, Iesu Chr*ist*i filii, eius
[inclinat caput] et Spiritus Sancti
visitet vos semper [extendit manus suas valde]

Δ. - *Amen.*

Anglicè hoc dixit. Adduc famili*am* tua*m* cum celeritate.

Δ. - Sit benedictum nome*n* Altissimi qui in servandis
promissis est constantissimus: et in misericordiis
abundantissimus ∴ Illi Gloria laus, honor decus
Iubilatio, et gr*atiarum* actio nunc et semp*er*,
*Amen.*

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Maii 28
Tuesday mane circa 6am, in campo Nyepolomicze.

Δ. - Or*atio*ne finita, et aliquibus verbis factis de n*os*tra cu*m* Stephano
Actione præterita hæri.

E.K. - Here is he that was yesterday, in our Action with the king.
- Hei mihi *(sayeth the Lord).* [he stowpeth by little downward]
*Why do I hold my hand from the erth? What, have all the*
*princes of the world, buylt a towr against me? These,*
*in denying me & my Maiesty: The other, wallowing in extreme*
*drunkennesse amongst the pleasures & blyndnes of the flesh,*
*neglecting (without feare) my commaundements? Have I thrown out*
*the Children from the vyneyard, and called in the dung carryers?*
*Have I visited my servants (whome I chose) in wrath & indignation*
*with the sword of Iustice? Have I thus skattred them uppon the*
*face of the world, without a Shepherd, to enterteyne blasphemous*
*murdrers, lyers and the ronnagates of the erth: the sede of*
*Cayn, and of the cursed? O you Caterpillers, o you that fyll*
*the erth with poyson: ô you abusers of my name, and dishonorers*
*of my temple. What is the cause that you are so barren, or that*
*the lord hath not mightyly shewed him self amongst you*
*as unto his childern? Why are not the myracles & wonders*
*a testimony of the god of truth amongst you, as they were*
*unto the Israelites? Why hath not the sea divided her self?*
*Why hath not the lord delivered you from bondage? Unto the*
*Israelites he gave a frutefull land, (the possession of the wycked)*
*abownding with mylk & hony: Unto you, he hath delivered your*
*possession unto the dogs: & your Children to becom captives:*
*Why doth not the god of hosts stretch furth his hand,*
*saying: Deliver my people from bondage? Ar not*
*the tymes of these latter dayes, & of the harvest of the*
*disciples, sh*Δaddowed amongst the doings, & graces of*
*the Israelites? You are become blynde: you have*
*eyes, but you see not: for you kn*ow not the tyme of your*
*visitation. O thow stiffnecked generation, this is*
*the cause, that the finger of god commeth not amongst*
*you: This, This, is the cause: bycause you have not*
*faith: Neyther is the spirit of godlines & obedience*
*amongst you. Can he that is all truth defyle him self*
*with lying: or can the flesh of man diminish the*
*Authority of the godhed: Ys Christ Iesus, (very god*
*of very god) of less powr or strength unto you, then he*
*was befor, unto the sede of Abraham: bycause he hath taken*
*your flesh uppon him? O you ignorant: o you blynde strangers,*

Δ *As the Israelites and Hierusalem knew not the tyme of theyr visitation, and so are these dayes shaddowed in the Israelites acts, &c.

O you that wer hatefull in the sight of the lord,
ys not the god of heven & erth nearer unto you, by reason
of his manhode? Have you not now accesse your selves unto
the throne of the highest, which your fathers had not?
The Israelites ran unto the prophets & high preists: yea
they durst not come before the lord: for it was sayd of
Exod.Cap.19.b.c. them, *Let them stand before the hill. They browght
theyr offering to the preist, which offred up theyr prayers
& humility: But unto you (o you of little fayth)
the gates are set open: yea even unto the throne
of god: Why therfor do you not ascend unto your
Christ, which is annoynted before his father. Hath the
father annoynted him for him self, or for you? for both:
Miracula ∴ Fides. Yf you have no myracle, you have no faith, yf you
have (sayth the son of god) faith, to be compared
with a mustard sede, &c. But you do none of these things.
Neyther is the name of god, magnifyed amongst you.
Ys it not a shame, that the faith of man groweth not,
to be equall with a Mustard sede? Ys it not a signe
of your slavish nature, from the which you wer called,
that there is no faith amongst you?
True it is: for why, the blud of Christ is shed uppon you: &
you are washed without deserts. Behold, now, (sayth the
A Moyses. lord), when I have styred up a Moyses, there are no
Israelites that will follow him: the sede of Abraham, is
destroyed with the wynter of selflove & disobedience.
The lord groneth saying: Whyther shall I turn me?
Unto whome shall I shew my face? Yf I say unto them,
Go out, set your tents against the wycked: Behold
I will be amongst you, & fight for you: who is it that
hereth me? Where is your faith become? Who is he, that
beleveth me? O you wycked generation: shall the lord
call you & seke your deliverance, & will you know of
* Hæc respiciunt verba Ste= phani Regis. ☞ Cum quo medio. the Lord, with what *meane he will work amongst you.
Ys the god of heven & erth becom amongst you an Ingyner: or
a merchant; a hoarder up of worldly threasor: or one
that rideth on horsbak to battell? You stynking carryon,
you hatefull wretches before the heven & erth: you blynde
hyrelings: who divided the seas? Who threw down Ierico?
Who overthrew the wycked kings? Who destroyed the Cityes of the
wycked? Who fowght against the reprobate gyants & the
* Genes. 7.B. flesh of mankynde? Who opened the wyndows of heven
& consumed you all, except (as you rede) *eight persons.
Yf out of the wyndows I can consume you: what
shall become of you, yf I open my dores? Yf I send
out my servants against you, & my innumerable armys.

Ys it not sayd: What so ever I put into your mowthes, that
speak. Why do you so, but for the truthes sake?
☞ Yf, therfor, I byd you, do, is not my truth all one?
I am full of sorrow: for no man openeth his dores unto me.
No man beleveth me: No man remembreth that I made
heven & erth:
Stay a while that I may wepe
with my self.

E.K. - All the stone is becom blak, & full of
fyry speks.

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Δ. - After we had red the premisses.
E.K. - Here is an other, now: one in grene: a man with nothing
on his hed but onely his yellow heare.
Ilemese: Vide infra. He hath like a payre of blak botes under his garments: close to his
~~garments~~ legs: like buskens &c.

Note, Ilemese appeared in Iulie
aº 1584, and did mak an ende
of Nalvage his work &c.

He appered then like a little
Childe with yellow here, &c.

- I teach you. [Δ He paused after, a prety while.
Responsum primo Stephano Rege. Thus sayeth the Lord: Thow must answer Steven according to the
hardnes of his hart: Answer him thus, for the Mean:
Lo King, the god of heven & earth hath placed me before the
and hath shewed unto the his wyll: hath norished up me his
servant from my youth unto this day, in the fear of him
& the fervent desyre of true wisdom, wherby I have atteyned
(throwgh his help) unto the knowledge & secrets of the things in
Nature: which knowledg behold in the name of god & for
his sake: & bycause he hath chosen the. Lo I offer up unto
the, & willingly make the partaker of. | This done, be
not affraid to open thy mowth unto him, as thow didst unto
Rodolph the Emperor. Rodolph: in writing, | Behold (o king) I can make
the philosophers stone; for so they call it. Beare thow therfore
the Chargis, And give me a name within thy cowrt
For us both: E.K. and Δ. that I may have accesse unto the: & yerely maynteynance
of the: for us both: Commaunde him allso or strike a band
of secresy, betwene him, thy self, & Lasky. | Take hede
Fides. thow want not faith: for I will help the: And he shall
have a great threasor. I will see them, yf he will labor
for me. But it may be, Lasky will hold him
by the heele.
Δ. - What mean you by that phrase?
Genesis 25. D. - As Iacob did Esau.
St Unto this apply thy self & give thy hole indevor from tyme
to tyme, also I will open my mynde unto Stephen throwgh the,
or in the presence of him self.
But let Lasky open this unto him: the cause is known
unto me.
7 diebus cassandum a responsis petendis. Δ. - I understand not this point.
- Let him understand, thow art mynded so to do. [For this seven dayes
ask no more, answer.
Δ. - How, and if the king be desyrous of any action?
- I respect not the king.
Δ. - I besech you be not offended, that I ask your name
- Ilemese. E.K. - He is gone ∴

Δ. - *The other will come again.*

A voyce - Non Veniet.

*Thefore shut up the wyndow.*

Deus Cæli et terræ adaugeat nobis
fidem.

## † Nyepolomicze, in aula Regis. St.

## Iunii
## Tuesday a meridie circa horam $3^{am}$.

The king sent for me to here
what I had to say to him: as I had sent him word that I had to say somwhat to him in God his behalf. When I was come into his pryvy chamber, and all other excluded but onely the Lord Lasky who cam with me, and stayed by the king his commaundement. I sayd:

Δ. - Ecce (ô Rex) Deus Cæli et terræ, me ante oculos v*est*ros posuit: et vobis suam declaravit voluntatem: Me autem servum suum a Iuventute mea ad presentem diem enutrivit in timore illius, et desiderio ferventi Veræ Sapientiæ. Qua ratione (et eius auxilio) assecutus sum cognitione*m* et secreta reru*m* naturaliu*m*. Quam cognitionem (Ecce) In Nomine Dei.

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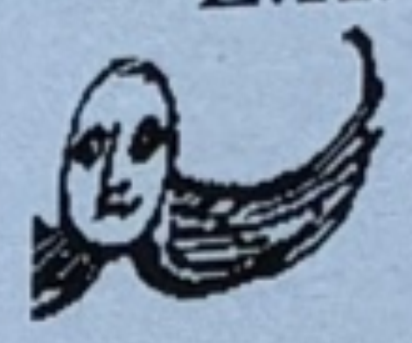
## Thursday † Cracoviæ
## Iunii 6: Mane horam circiter $8^{am}$ .·.

Or*ation*ibus finitis, Luce et Veritate divina, quæ nos ducerent et perducerent ad montem Sanctum Syon &c.

Δ.- I have (o lord) according to my simple habilitie, endevoured my self to declare to Steven those things I was willed: Accept o lord my entent, and give me thy graces & encrease my faith that I may in my doings and sayings please the, or not offende thy divine Maiestie: And now o lord we awayt thy furder direction: not presuming to propownd (as now) matter such as our frayle state might move us unto: but therein we crave thy ayde, thy light & wisdom &c.

E.K. - Here is a great hed with wings like a Cherubim: all of fyre, the eyes are very byg, as byg as your hat, and his hed as big as this Table.



- *He that is a slepe let him slepe on: He that is in the high way let him not return home. He that eateth let him not rise, but eat still, and he that wepeth let him wepe still. He that reioyseth let him reioyse for ever. He that goeth a wry, let him not return into the waye. He that planteth his vyneyard, let him not see it:*
*He that gathereth the grapes let him not drink of them:*
*He that blasphemeth the name of God, let him blaspheme, for he returneth not. But he that loketh up unto heven, let him not cast his eyes, uppon the erth.*
*Behold the lord hath forgotten the erth, and it is a burden to me that I am here: Therfore I go.*
*Unto those that do well, The stuard is redy with the reward.*
*Wo be unto the monstre of the erth for he is accursed .·.*

E.K. - He is gone: & flyeth in a strange order, upward in a spirall lyne in manner.

A voyce - *Put all things to Sylence, that the Lord hath towched:*
*The receptacle and the bokes, and se you open them not, nor towch them, untyll you here more from me. But be of right hart, and walk the wayes, that you are returned into.*
*Take this one lesson: you are in favor with me, and for the rest Care not.*

Δ. - *Thy mercyes be sealed uppon us for ever, and ever, ô lord of hoasts.*

E.K. - Now is a red thing, like a clowd come all over the Stone.

Δ. - Ignem tui amoris et prepotentis fidei in
cordibus n*ost*ris accende ô Deus o*mn*ipotens
Tibi honor laus et gloria
nunc et semper,
*Amen .·.*

A$^{o}$ 1585: Augusti ·6·

# Vnica Actio; quæ Pucciana vocetur

quæ durabat ab hora 5 mane ad horam 11$^{am}$

Pragæ

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6 August 1585–6 September 1585
*(from British Library MS. Cotton Appendix XLVI Part II)*

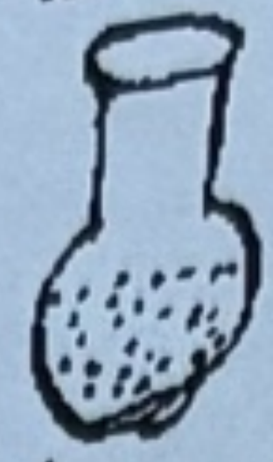
# † Pragæ

Actionis Puccianæ prior pars.

Augusti .6.
Tuesday Mane, circa ortum Solis: ut nobis heri iniungebatur.

Fusis de more præcibus, &c. Præsentibus nobis Δ, E.K. et Fr. Pucci, ut præscriptum erat.

Disposita erat Mensa fœderis: Candela*que* cerea accensa:



E.K. - Here is one, covered in white to the brest: all white apparaled, he hath a long glasse in his left hand, full of filthy loathsom stuff, like matter, or like blud & mylk, or curds myngled to gither, and a staff abowt an ell long in his right hand, he setteth the ende on the grownd he pointeth with his staff toward the* Table of Covenant. Accede Dominum:

*Δ. - I had set E.K. at the usuall Table in our secret study: and had set my usuall shew stone before him.

Δ. - $\overset{\text{E.K.}}{\text{He}}$ cam to the Table of Covenant: & loked into the holy stone, & saw the same vision, but his face is (here) bare: & he semeth to be Vriel.

Δ. - Benedictus qui venit in n*om*ine D*om*ini: ô beata Dei Lux.

Vriel - Gloria tibi Domine, rex cæli et terræ; qui es, et venturus es.

E.K. - Now I see the fowndacion of an old thing, as thowgh it wer of a church.

A voyce - *Measure.*

*Measure from the east to the North, and from the north to the west parte: for behold, the rest is iudged allready.*

Vriel - *I have measured, (Lord) 25, and the half of twenty five.*

37½. - *Divide into three partes.*

Δ. - The third part of 37½ is 12½.

Vriel - *It is done.*

The voyce - *Unto the Kings of the east give the first:*

Prophetia.

*Unto the Kings of west give the second.*
*The remanent, measure unto the dayes of the North: that the fire of my indignation, may be a brydle amongst them, and that the whole world (except the excepted) may drink of the sorrow of the seventh part of the half tyme, yet to come.*

Vriel - *Thy mowth (o lord) is a two edged sword, thy iudgments are perpetuall & everlasting: thy words are the spirit of truth & understanding: thy garments most pure & smelling incense: Thy seat without ende, & triumphing:*
*Who is like unto the, amongst the hevens: or who hath known thy beawty? Great art thow in thy holy ones, & mighty in thy word amongst the sonns of men: Thy testament is holy, & undefyled: The glory of thy seat, & the health of $\overset{\text{thy}}{\text{the}}$ sonns: Thy annoynted is sacrifyced, & hath browght helth unto the faithfull & unto the sonns of* Abraham.
*Thy Spirit is everlasting, & the oyle of Cumfort: The hevens (therfore) gather them selves to gither, with*

*Halleluyah to beare witness of thy great indignation & fury prepared*
*for the earth, which hath risen up with the kings of the erth,*
*and hath put on the wedding garments ∴ Saying with her self,*
*I am, a Quene: I am the dowghter of felicity.*
*Remember all ye, that are drunken with my pleasure,*
*the Character I have given you, & prepare your selves to*
*contend with the highest, set your selves against him, as*
*against the annoynted: for you are become the Childern of a*
*strong Champion: whose sonne shall garnish you, with*
*the name of a kingdome, & shall powre wonders*
*amongst you, from the starrs, which shall put the sonne,*
*the stuard of his waggen, & the mone, the handmayd*
*of his servant.*
*But o God, she is a lyer: and the fyrebrand of destruction:*
*For, behold, thow art mighty & shall triumph, & shallt*
*be a conquerer for ever:*
E.K. - Now the stone is full of white smoke.

Δ. - A Pause.

E.K. - The smoke is gon: and here standeth one over
A Vision. him in the ayre with a boke whose nether parts, are
in a clowd of fyre, with his heare sparsed, his armes
naked, the boke is in his right hand: a fowre square boke
with a red fyry cover: & the leaves be white on the edge,
Liber cu*m* ·7· Sigillis. it hath 7 seales uppon it: as yf the clasps were
seales with 7 golden seales.
Emet tau. And there are letters uppon the seales, the first ~~M, E,~~ E,
M, E, T, T, A, V.
The angel with the boke - *Take this boke;* ut veritas Luce magis clarescat:
Et Lux, veritate, fiat valida. Data est enim
tibi potestas, dandi et aperiendi hunc libru*m* mundo
et mundis.
Vriel - Gloria tibi, Rex Cæli et terræ qui fuisti es, et venturus
es. Hinc enim, Iudicium meretricis.
E.K. - Now Vriel taketh the boke, kneeling uppon both
his knees.
Vriel - *Reioyse o you sonns of men, lift up your harts unto*
*heven: for the secrets of god are opened: & his word*
*let out of prison: Reioyce ô you sonns of god, for*
*the spirit of truth & understanding is amongst you.*
*Reioyce o you that are of the Sanctuary, for you shall*
*be full of wisdom & understanding. Reioyse o thow*
Δ Visitatio Iustitiæ *the howse of* Iacob, *for thy visitation is at an ende,*
Miseri=cordiæ *and thy visitation is begynning: The fowr wyndes*
Iudæoru*m* Conversio. *shall gather the to gither, & thow shalt buyld up the*
*trodden wall. The bridegrom shall dwell with the:*
*And lo, behold, the lord hath sworn, & wyckednes shall*
*not enter into the, neyther shall the spirit of the highest*
*go from the, but thy fathers bones shall have rest:*

*And thow shalt live eternally.*
*The blud of the Innocents shall be washed awaye from*
*the, & thow shalt do penance for many dayes.*
*Then shall the lamb stand in the myddst of thy streetes*
*o* Hierusalem*: & shall give statutes unto thy people*
*& inhabitants: All nations shall come unto the howse*
*of* Davyd*: The mothers shall teach theyr infants*
Veritas prevalebit. *saying, Truth hath prevayled, and the name of the lord*
*shall be the watchman of the, Ô Cytie.*
E.K. - Now all is full of a white clowde.
Vriel - *Sylence unto me, & rest unto you for a season.*
E.K. - All is disapered: and the stone semeth clere.

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Actionis Puccianæ posterior pars. Δ. - Legi præmissa latine ipsi Fr. Pucci
et pauca locutus sum de regibus et aliis qui
hæc putant esse no*s*tras imposturas, et a nobis
hæc mala r*ati*one tractare &c.
E.K. - He is here, agayn.
E.K. - He sitteth in a Chayre of Chrystall, with his
boke in his Lap & the measuring rod ~~standing~~
in his right hand, & the glass vyoll in his left hand.
Vriel - *Seing that power is given unto me, & that truth is added*
*unto my ministery, and I am become full of light*
*& truth, I will open your eyes, & I will speak unto*
*you the truth, that you may shake of the Lumpishnes*
*of your darknes, & profownd ignorance: and wallk in*
*truth with your fathers.*
*Give eare (therfore) diligently, unto my voyce: & imbibe my*
*sayings, within the liquor of your harts, that the sap*
*of your understanding may receyve strength, and that you*
*may florish with acceptable Truth, as the Chosen servants*
Malitia Mundana pompa et Vanitas. *& ministers of the highest.*
Totus mundus, in maligno positus est;
....... *and is become the open shop of* Sathan, *to deceyve*
*the merchants of the erth with all abhomination.*
*But what: are you the peddlers of such wares? or the*
*carryers abroade of lyes & fals doctryne. Do you think it*
*is a small matter to tye the sense of gods*
*Scriptures & mysteries, unto the sense & snatching of your*
*Imaginations: do you cownt it nothing to sytt in iudgment*
*against the spirit of god: leaving him no place, but at your*
*limitation. Is it lawfull, before the sonn of god, to spend the whole*
*dayes, yea many yeares, with the sonns of* Sathan, *the*
*lying ymps, & deceyvers of the world?*
*Ar you so far entred into the shop of abhomination, that you*
*point unto the sonn of god the tyme of his comming, the ~~sending~~*
*descending of his prophets, & the tyme wherin he shall viset the*

erth? Moyses durst not speak, but from the lords
mowth: The prophets expownded not the law but
the voyce of the lord. The sonn of god, spake not his own
words, in that he was flesh, but the words of his father,
his disciples towght not, but throwgh the holy ghost.
Dare you (therfore) presume to teache, & open the secret
chamber of the highest, being not called?
Tell me: have you left your merchandise, & the cownting
of your mony deceytfully gotten, to become teachers of
the word of god? Are you not ashamed to teach before
you understand? Yea are you not ashamed to lead awaye
where you cannot bring home? Hyppocrites you are,
and voyd of the holy ghost: lyers you are become, & the
enemyes of Christ, & his holy spirit.
Peradventure you will say, In reading the scriptures we
understand: But tell me, by what spirit you understand
them: What angell hath appered unto you? or of
which of the hevens have you byn instructed?
It may be, you will say of the holy ghost. O thow
foole and of little understanding: Dost thow not understand
that the holy ghost, is the Schole master of the Church, of
the whole flock & congregation of Christ? Yf he be the
Schole master (therfore) over a multitude, yt followeth
then, that one doctrine towght by the holy ghost, is
a lesson or an understanding of a Multitude: But
what Multitude are of thyne understanding, or of
what congregation art thow? Will thow say,
thow art skattered. Thow speakest falsly, thow
art a ronnegate. But behold I teach the:
& thy error is before thy face.
Who so ever doth understand the Scriptures, must seke
to understand them by ordinance & spirituall tradition:
But of what spirituall tradition, understandest thow?
Or by what ordenance, are the Scriptures opened unto the?
Thow willt say, thow are informed by the holy fathers
& by the same spirit that they towght, by the same spirit
thow understandest. Thow sayst so, but thow dost not
so. Which of thy forefathers ~~have~~ hath tyed reason to
the word of God? Or the understanding of the Scriptures,
to the disciplyne of the heathen? I say unto the, that
thy forefathers wer dear unto Christ: wer partakers of
the hevenly visions & celestiall cumforts: which visions
& celestial cumforts, did not teach unto them, a
new exposition of the Scriptures: but did confirme
& give light unto the Mysteries of the holy ghost
spoken by the apostles: the grownd layers & fownders of
the church: What so ever, therfore, thow lernest of thy
forefathers, thow lernest of the apostles: & what so ever thow
lernest of the apostles, thow hast by the holy ghost:
But if thow expownd the fathers after thy sense,

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and not after the sense of the apostles, thow hast not the
holy ghost but the spirit of Lying. Therfore humble
thy self & fall down before the lord:
Reason.
Lay reason asyde, & cleave unto him: Seke to
understand his word according to his holy spirit.
Which holy spirit thow must nedes fynde, & shall
Ecclesia visibilis.
fynde in a visible church, even unto the ende.
I will playnely say unto the (That, Truth may
appere mightyly in light): Who so ever is
contrary unto the will of God, which is delivered
unto his church, towght by his apostles: norished
by the holy ghost, delivered unto the world, and
by Peter browght to Rome by him, there towght
by his successors, held, & maynteyned, is contrary
to god & to his truth.
Luther.
Luther hath his reward.
Calvin.
Calvin his reward.
Willfully obstinately } erring
The rest, all that have erred, & willfully run astray,
separating them selves from the church & con=
The definition of an Heretik.
gregation of Christ obstinately, & throwgh
the instigation of theyr father the divell, have
theyr reward. Against which the sonn of
god shall pronownce Iudgment, saying,

> Go you deceyvers into hell fyre, provyded
> for your father and his Children from the
> begynning.

The Pope is not Antichrist.
You rise up amongst your selves, saying, The
Pope is Antichrist. For by this name
you call him: an evyll man he may be
and fall from his vocation: But he can never
Antichrist.
be Antichrist: For Antichrist is he, the sonne
of the Divell, a man flesh and blud, born of
a wycked and deceytfull harlot, that shall seduce
the people, swell with the strength of his father,
& resyst god in erth amongst men, as his
father did in heven among the angells,
utterly denying his omnipotency, & setting
him self against him.
Claves Cæli apostolis datæ.
O you foles & of little understanding:
When unto the apostles, the keyes of heven were given:
that is to say: the same authority & powre of
Christ Iesus the sonn of the living god, to
forgive synns: & to exclude synners from the
kingdom of heven. And When unto the same apostles
it was sayd allso, Come behinde me Sathan:
you have not understanding to see into the mysteries
of the highest: Yf the Sonne of god

*did commend & reprehend his disciples, why may not (therfor) a bishop, ~~become~~ be cownted good & evill? Yf it follow (therfore) that good & evyll may be in a bishop, it followeth, allso, that neyther good nor evill,‸addeth unto the Authority of a bishop, but unto his own life. Yf he be good, he reapeth the benefyte of his goodnes: but yf he be evyll, he is a lyer: bycause his doctrine is against him self. Yf therfore for the synne of man, God hath suffred many, in the spirit of* Ananias*, to sytt in the holy place, yt is for your synns sake, & for your rebellious nature to be ponished: And not for the obscuring or darkening of his Church.*

Remember to ax the amending of this place, fortè ~~is propre~~ belongeth.

*Act: 23: A.

*Open your eyes therfore, & understand, & Cleave to the Church, for the Church sake, & not for the love of man. Despise not the Church bycause, of the transgressions of man: But submitt your neck under that holy yoke & ordenance, which shall lead you into the Congregation governed by the spirit of god.*

*Wherin you shall understand the secret of god his boke, to be interpreted according to the sense of your fathers: whose understanding was the finger of* the holy ghost: *You can not authorise your selves: And without authority you can do nothing.*

Nullus sibi authoritatem assumere potest.

*Therfore yf your authority be not, why take you uppon you the doings of the Church: which is one thing to seke to understand the Scriptures, and an other thing to teach the scriptures according to his understanding: for he that teacheth, teacheth by Authority: but if he have no Authority, he is an usurper.*

An Usurper.

*My brethern remember your selves: and consider you are Children: you are not,* Vestri Iuris *but* alieni. *Therfore do nothing that is of your selves: But follow, (as good children) the steps of your mother: Which Mother is a pure virgin and is allways instructed with the wisdom of the Cumforter. What meat she shall give unto you, her Children: & how she shall bring you up & instruct you; Simplicty is much worth, and obedience is a garland before the Lord: But Curiositye is the divell. Have you not red: That the bred of the holy ones is not to be cast unto dogs? Loke unto your selves whether you be dogs or no. See if your life be holy: Your doings straight & iust, your patience manifold: you affliction great for the lord: Yf you fynde not your selves so, you are not Children. Yf you be not Children, you are not sonns: yf you be not sonns, you have no mother: yf you have no mother, you ar dogs,*

Ecclesia, no*str*a Mater: et tame*n* Virgo.

Simplicitas.
Obedientia.

Curiositas à Diabolo est.

*Math:* 7.a.15.C.
*Marc* .7.C.

Filii
Canes.

*you are devowrers of the bred of Children, Currish, sensles, and against god.*

Canes.

*Enter therfor into Iudgment with your selves.*

In no*str*i iudiciu*m* status ipsi descendamus.

*Consider you are created by god.*

*Consider you are ~~revived b~~ redemed by god.*

*Consider allso you are also left to the spirituall tuition & cumfort of god: which god hath made of you a congregation: a holy & sanctifyed fellowship, feeding allwayes, as brothers to gither under his wyngs and at his table: which feedeth you with the bred of life & understanding: with the body & blud of Iesus* Christ *the son of the living god.*

Pater ——
Filius ——
Spir*it*us Sanctus ——

Ecclesia.

The bred of ⟨ Life
Understanding

*With understanding: that you may know the will of your father, which is in heven: & knowing him, be obedyent: which is the Conclusion of your vocation.*

Obedientia, est finis no*str*æ vocationis.

*Shake not of thefore the yoke of Obedience, least you put away allso the Cup of Understanding: and so know not the will of your father.*

*But my thinketh you are starved, your gutts ar shrunk up: your bones & synnews are wythered.*

*What is the cause therof? When receyved you the bred of the lord? When receyved you norishment?*

O *you of little faith: and less understanding, you err and ronne astray: you are blynde: you follow not the wyll of your father: Retorn, Retorn:*

*And say within your selves,* ☾ O *Eternall god and Loving father, great is thy care & mercy over us which being led astray with* Sathan, *& the Spirit of darknes hast browght us home: which being blynde hast set open before our eyes: (our eyes allso opened) the true path & lyne of understanding: Happy are we: whom thow lovest so derely: and unto whome the care of our helth is so dere. We will therfor prayse thy name, & retorn from our errors: we will acknowledge our synns, & follow thy commaundements: for thow o lord art onely iust & true: & thy mercy is everlasting: Thy laws are sweete: & thy loving kindenes mighty amongst us, Holy, Holy, Holy, Lord God of Zebaoth. All honor prayse & glory be unto the for ever.*

Oratio pænitentis et ad Deum, Ecclesiamq*ue*, (eius sponsa*m*) redeuntis.

Δ. - *Amen.*

- *After a while, I retorn agayn.*

E.K. - He is gone.

Δ. - Note I red the premisses to Fr. Pucci, in Latin which semed to us to be wonderfully pithy and to the purpose, &c.

E.K. - He is here again.

E.K. - He is here again.

Vriel - *Francis* Pucci*, give eare unto my word:*

Franciscus Pucci *[/ Stay awhile. /]*

Δ. - Here uppon Fr. Pucci did knele down on both his knees.

Vriel - *True it is, that, as thy spirit moved the, So god hath called the to the part taking & understanding of his will, to be fullfilled in ponishment & wrath against the falshod & deceyt of the erth. And therfore hath god of his great love & exceding mercy, called the away from the sonns of the accursed, & from the way of unright=eousnes: wherin yf thow follow him in simplicity of Conscience, & righteousnes (the works of faith) thow shalt be confirmed: for I say unto the, I will powr my vengeance uppon the whole earth & I will chasen her in her iniquity & in the myddest of her pride, I will throw her down hedlong & she shall triumph no more ∴ And bycause thow hast humbled thy self, my spirit shall be with the, & thow shalt understand. And this wycked Monster, that sitteth in the holy temple, & synneth against the highest, shall be thrown down hedlong with his pryde ∴ And he shall be chastised & corrected with the mowth of you two: for at the howse of the Lord Iudgment must begyn: And the rebelling sonn must be skourged before the wycked servant be ponished. Feare not, I will putt unto your words, strength & powr: And if he here you not, but stretch furth his hands against you, I will rayng fyre & brymstone from heven: & his dwelling places shall synk. And the lake that shall remayn shall beare wyttnes against him for ever. Lyft up thy hart therfor, & despise the world, fight with her manfully, & be not overcome. Moreover acknowledg thy synns, & fly unto the Lord. Seke out his howse, & eat of his bred: But for thow hast much nede of it. The sedes that thow hast sown abroad, gather up again, least thow be ponished for the synns of thy brethern. Thy Sowle standeth dere before the lord: which is the cause that he hath mercy uppon the. Which sayeth unto the, Yf thow be obedient before the lord, follow the instructions & discipline of the holy ghost: and do the works of righteousnes & Charity, my Spirit shall*

Iudicium incipiet a domo Dei.

Filius servus.

*rest uppon you.*

*I have sayde.*

E.K. - He is gone.

Δ. - I red over the last parcell in Latyne to Francis Pucci: after he had in very penitent sort thanked god, confessed him self an offender as he was here noted, &c.

E.K. - He is here agayn.

Vriel - *Your Penance and devotion præmised, The blessing of God the* father, *the* Sonne, *and of the* holy ghost, *in his everlasting truth and Light, cumfort you, blesse you, and be mercifull unto you.*

Δ. - *Amen.*

Vriel - Extingue Lumen: Nam Decedo.

Δ. - Deo n*ost*ro O*mn*ipotenti, æterno Lucis et
Veritatis Authori sit o*mn*is laus, gra*tiarum* actio,
honor et gloria: nunc et sine fine,
*Amen.*

## A$^{o}$. 1585. Augusti ·6· Pragæ

## Actionis Puccianæ Posterior pars.

* Videntes olim, qui Prophetæ postea, dicti.

*Videns, (E.K.) nubem iam recessisse conspexit: et supra VRIELIS caput (quasi in aëre,) alium vidit Angelum; cuius pars inferior, nube ignea continebatur, capitis vero capilli, circa humeros sparsi, et brachia nuda apparebant. Dextra autem Librum tenebat, quadrata figura, tegmine, (quasi ignito, rubicundoq*ue* colore,) velatum. Foliorum verò exterior margo, albicans erat. Septem retinaculis, quasi totidem seris, clausus esse, liber videbatur. Atq*ue* super retinaculorum ora, sigilla quasi aurea, impressa comparebant. Et super singulis sigillis, literæ inscriptæ singulares. Super primo, E: super secundo, M: super $3^{o}$, E: super $4^{o}$, T: super $5^{o}$, T: sup*er* $6^{o}$, A; sup*er* $7^{o}$, V:

Angelus cum libro Vrieli dixit. - Accipe librum hunc, Vt Veritas Luce magis clarescat: Et Lux, Veritate, fiat valida. Data est enim tibi potestas dandi, et apperiendi hunc librum, Mundo, et Mundis.

**Vriel** - Gloria tibi, Rex Cæli, et terræ, qui fuisti, es, et venturus es. Hinc enim Iudicium Meretricis.

**E.K.** - Iam accipit librum Vriel, utrisq*ue* flexis genibus.

**Vriel** - Gaudete ô vos filii ho*minu*m, levate corda vestra Cælum versus. Secreta enim Dei panduntur: et verbum eius ex carceribus emissum est. Gaudete ô vos filii Dei, quia Spiritus veritatis, et intelligentiæ inter vos existit: Gaudete ô vos, qui de Sanctuario estis, Quia Sapientia et intelligentia replebimini. Gaudeto ô tu Domus Iaacub, quia iam tua finita est Visitatio, atq*ue* incipit visitatio tua. Quatuor venti te Vnâ colligent: et conculcatum reëdificabis murum. Tibi cohabitabit sponsus. ET, ecce, iuravit Dominus, et non te invadent impietates: neq*ue* Spiritus Altissimi à te recedet: Verùm, Patrum tuorum ossa quietem nanciscentur: et tu ipse æterna frueris vita. Sanguis Innocentem, à te abluëtur: Et ad dies multos pœnitentia te affliges. Tunc quidem, Agnus, in medio platearu*m* tuaru*m*, stabit, ô Hierusalem: Edictàq*ue* promulgabit populo tuo, civibusq*ue* tuis. Omnes Nationes, ad domum Davidis confluent. Matres, suos informabunt Infantes, hiis verbis: Prævaluit Veritas: atq*ue* Dei Nomen, tuus erit vigil ô Civitas.

**E.K.** - Iam, o*mn*ia, Nube alba, oppleta sunt.

**Vriel** - Mihi silentium, vobis verò, ad temporis exiguum intervallum, quies esto.

**E.K.** - Ex oculis meis prorsus evanuëre omnia.

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Δ. - Nota. Interea, ab ip*so* anglico sermone, præscripta, in Latinum recitavi conversa, legendo expedite ip*si* D*omi*no Francisco Puccio. Præterea obiter pauca locutus sum, de calumniis, contra n*ost*ras actiones, tales, eiaculatis, &c.

**E.K.** - Iterum hic mihi apparet Vriel: atq*ue* in Cathedra sedet Chrystallina cum libro illo, in suo gremio: dextra autem, illam tenet virga*m* geometricam: et sinistra, illam phialam vitream, ut prius:

**VRIEL** - Cùm mihi sit concessa potestas, et cùm meo ministerio sit adiuncta Veritas; (Vnde Lucis et Veritatis sum factus plenus), vestros Ego aperiam oculos, atq*ue* vobis ipsam eloquar Veritatem; ut inërtem illam molem tenebraru*m* vestrarum, et profundæ Ignorantiæ, excutere possitis; et in Luce cum patribus vestris ambulare. Voci (igitur) meæ, diligenter præbete aurem; et intra cordiu*m* vestrorum liquorem, dicta imbibatis mea: Vt v*est*ræ intelligentiæ succus, vigorem recipere possit; et vos ipsi florere possitis cum acceptabili Veritate; veluti, Servi Electi, et Ministri ALTISSIMI.

Totus Mudus, in maligno positas est; et aperta Sathane factus est officina; ad Terræ mercatores omni Abominandæ impietatis genere decipiendum. Ast, quid? Vos ne facti estis talium mercium submercatores geruli? Vel mendaciorum et Doctrinæ falsæ, in publicum vectarii? Æstimatis ne vos, levis momenti negocium esse, Scripturarum Divinarum, et Mysterioru*m* sensum, iudicio et temeritati alligare vestraru*m* Imaginationu*m*? Nihili rem esse statuitis, in iudicio sedere contra Spiritum Dei, nullum illi concedendo locum, nisi v*est*ro ex præscripto?

Vobis ne licet, coram filio Dei, integros ~~consumere~~ dies, immò multos
consumere annos, cum filiis Sathanæ, mendaci sobole, et Mundi
deceptoribus ? Adeo nè penitus in Abominationes Officinam vosmet contulistis
ut Dei filio, futuri Adventus sui tempus præscribere velitis; Prophetarumq*ue*
suorum descensus: ~~momentumque~~ temporisq*ue* terminum, in quo ipse
Terram erit visitaturus ?
Moyses nihil loqui ausus erat nisi ab ore Dei:
Prophetæ, legem non explicabant, sed Dei Vox:
Filius Dei, propria sua non est locutus verba, quatenus Caro erat,
sed verba patris sui.
Discipuli eius, nihil, nisi ex Spiritu Sancto docuerunt ?
Audetis ne (igitur) vos, vobis docendi assumere munus adytaq*ue* secreta
Altissimi pandere, minime ad id admissi, vocative ?
Dicite mihi, Mercaturam ne deseruistis; vestrarumq*ue* pecuniaru*m* (fraude
partarum) supputationes, ut Verbi Dei essetis Doctores ?
An non pudet vos, ante docere, quàm ipsi intelligatis ?
Immò, an non vos pudet seducere, prius, quàm domum reducere noveritis ?
Hypocritæ estis: et Spiritu Sancto vacui:
Mendaces esse devenistis; et ipsius Christi Inimici, et sui sancti Spiritus ?
Fortassis dicetis, Ex scripturaru*m* lectione, intelligentiam comparamus earundem.
Ast mihi respondeatis, cuius Spiritus auxilio, hanc vobis comparatis intelligentiam ?
Quis vobis apparuit Angelus ? Vel ex quo cælo, vestram recepistis instructione*m* ?
Fieri p*otes*t, quòd, Ex Spiritu Sancto, dicetis.
Ô stulte tu, modicæq*ue* intelligentiæ: Non intelligis tu, quòd Spiritus Sanctus
Ecclesiæ Pædagogus est; integri gregis, et congregationes Christi ?
Proinde, si multitudinis Pædagogus est; sequitur, quòd Doctrina aliqua, quam
Spiritus Sanctus docet; Instructio, documentum, sive Intelligentiæ sit Multitudinis.
Atqui, quæ ho*min*u*m* multitudo, tuæ est intelligentiæ ?
Ali*ter*, dispersionis. Vel cuius es tu Congregationis ?
Dices ne, dispersus alicuius, te unum esse ? Falsum narras:
Fugitivus es.
Verùm, Ecce, te doceo: Errorq*ue* tuus ante tuam constat faciem.
Quicunq*ue* ad scripturarum intelligentiam perveniet, conari debet ad illarum
intelligentiam pervenire, Secundum Ordinationem, et Traditione*m* Spiritualem:
Ast ex qua Spirituali traditione, nactus es tu intelligentiam ?
Vel, iuxta quam ordinationem, tibi est apertus Scripturaru*m* Sensus ?
Dices (forsan) ex Sanctis Patribus, informatu*m* esse te et per eundem Spiritum
per quem docebant illi, tuam te esse consecutum intelligentiam.
Dicere sic quidem potes; verùm, non te sic facere, certum est.
Quis enim Antiquorum Patrum, Rationem copulavit Verbo Dei ? Vel scripturaru*m*
intelligentiam, Ethnicorum astrinxit Disciplinæ ?
Tibi Dico, quòd Antiqui Patres, Chr*ist*o chari erant: et Cælestium visionum, consola=
tionumq*ue* Cælestium participes. Quæ visiones Cælestesq*ue* consolationes, non illos
docebant novam Scripturaru*m* expositionem; sed confirmabant, Luceq*ue* illustrabant
Eccle*sia* Apostolica. Mysteria Spiritus Sancti, per Apostolos declarata: qui, Ecclesiæ ipsi sua
posuêre fundamenta. Quicquid igitur ab antiquis Patribus discere possis, ab Apos=
tolis discis: Et quicquid ab Apostolis intelligis, habes id quidem, à Spiritu Sancto:
Sed si ipsos patres exponas, tuo sensu modoq*ue*: et non iuxta sensum Apostoloru*m*,
Certè, Spiritum Sanctum non habes, sed Spiritum mendacii.
Humilem, igitur, temet prebeto, et coram Domino procidas. Rationem Semo=
veas, Dominoq*ue* adhæreas: Laboresq*ue* verbum eiusdem intelligere, ex Spiritu
suo Sancto. Quem Spiritum Sanctum, omni ex necessitate invenire debes,
atq*ue* invenies in Visibili Ecclesia, usq*ue* ad mundi finem.
Perspicuè tibi dicam, (ut Veritas potenter in Luce appareat) Quicunq*ue*.
Dei contrarius est Voluntati, quæ, suæ est tradita Ecclesiæ
per Apostolos quidem publicata, per Spiritum Sanctum enutrita, et mundo
impertita; et per Petrum ad Romam traducta, et per eundem, ibidem
expressa, ab eiusdem successoribus retenta atq*ue* sustentata est: Hic idem,
Deo et Veritati suæ contrarius est.
Lutherus suam recepit mercedem.
Calvinus suam:
Reliqui, omnes, quotquot erraverunt, et sponte in devia cucurerunt, separando

seipsos, ab Ecclesia et Congregatione Christi, obstinatè, et Diaboli (patris
sui) instinctu, Mercedem suam receperunt.
Contra quos, Filius Dei, iudicium pronunciabit, dicendo,

> Ite Deceptores, in Gehennæ ignem, patri *ves*tro ~~præparatum~~, et filiis
> illius, ab exordio, præparatum.

Inter vos ipsos insurgitis, asserendo, Papam Antichristum esse: (Hoc enim
nomine illum insignitis) Homo certè malus esse possit, atq*ue* à sua excidere
vocatione: Verùm tamen, Antichristus esse nunq*uam* potest.
Antichristus enim ille est, qui filius est Diaboli; Homo quidem, ex carne et
Sanguine, natus ex impia et fraudulenta meretrice: qui populos seducet,
tumidusq*ue* sui patris potentia, Deo resistet in Terra inter homines, quemad=
modum Pater eius in Cælo fecerat inter Angelos: prorsus denegando Dei
Omnipotentiam, seq*ue* illi opponendo.
O vos stulti, et exiguæ intelligentiæ: Quum Apostolis, Cæli
concredebantur claves, ~~quasi~~ (quasi diceres) Eadem Christi Iesu, filii
Dei viventis, Authoritas, et potestas, ad ho*min*u*m* condonanda peccata,
* *Matth.* Cap. 16. C.D. et ad peccatores Cælo excludendos: et Quum *eisdem ~~dicebatur~~ Apostolis,
Vade post me, Sathanæ, etiam dicebatur: Non tanta estis intelligentia,
ut in Altissimi hæc introspicere valeatis Mysteria.
Si Dei filius tùm commendabat, tùm etiam reprehendebat Discipulos suos,
cur non possit igitur Episcopus, et bonus et malus censeri ? Si hinc
consequatur, bonum malumq*ue* Episcopo inesse posse, pari r*ation*em inferri possit
Authoritatis Episcopalis r*ation*em, à bono malove illo non pendere: Sed ip*s*ius ad
Episcopi vitam ~~adiunctum esse~~ hoc bonum malumve spectare. Si bonus sit,
suæ bonitatis metet beneficium: Sin malus sit; Mendax est: Sua enim illi
contraria est doctrina. Proinde, si, propter hominum peccata, Deus
* *Act.* 23.A. permiserit, multos in spiritu*Ananiæ, sedere in loco sancto: id quidem
propter peccata *ves*tra est, et rebellem naturam, ut supplicium recipiatis: et
non, ut obscura, vel tenebrosa eius fieret Ecclesia.
Aperite, itaq*ue*, oculos *ves*tros, et intelligite; et Ecclesiæ adhæreatis, amore
ipsius Ecclesiæ, et non ho*min*u*m*: Neq*ue* Ecclesiam contemnatis, propter
hominum iniquitates. Verùm colla illi submittatis Sancto iugo, et Ordinationi,
quæ vos ducet ad illam Congregationem, quæ gubernatur per Spiritu*m* Dei:
in qua, intelligetis, Secreta Libri Dei, explicata esse iuxta sensum Antiq*uorum*
V*es*tror*um* Patrum: quorum Intelligentia, erat Digitus ~~Dei~~ Spiritus Sancti.
No*n* potestis à vobis ipsis Authoritatem recipere: Et sine Authoritate
nihil facere potestis.
Idcirco, Cum vestra Authoritas nulla sit; Cur, Ecclesiæ Opera, Actave,
intra vestras arripitis manus ?
Vna quidem res est, Scripturarum aliquem querere intelligentia*m*: Atq*ue* alia est,
Malæ fidei possessor. Scripturas docere, secundum intelligentiam suam. Qui enim docet, ~~per~~
ex Authoritate docet: Sed, Authoritate*m* si non habeat, Vsurpator
sive Intrusor est.
Fratres mei, Considerate vosmet ip*s*os bene: et considerate, vos, pueros
esse: et quòd, vestri iuris non sitis, sed alieni. Nihil igitur faciatis,
quasi ex vobis ipsis: Sed insistatis (ut pueri boni) vestigiis Matris vestræ:
Quæ Mater, pura virgo est; et semper à Paracleti Sapientia
informatur, quem, vobis (pueris eius) exhibere cibum debet: et quo vos
modo ~~vos~~ educare, atq*ue* instruere.
Simplicitas multum valet, et Obedientia, Sertum est, coram Domino:
* *Mat.* 7.a.15.C. *Mar.* 7.C. Ast Curiositas, Diabolus est.
An non legistis, quòd Sanctorum pa*nis, non sit ante canes proiici=
endus ?
Penitius vosmet examinetis, utrum Canes sitis, nec ne.
Videte, utrum vita vestra sancta sit: Opera *ves*tra recta, et iusta:
patientia vestra, multiplex: afflictio vestra, magna, propter Dominum.
Si vosmet ipsos, in hoc statu esse, minime deprehendatis; Pueri non estis:
Si pueri haud sitis, non estis filii: Si filii haud sitis, matrem non habetis;
Sin verò Matrem non habetis, devoratores estis illius panis qui filiis debetur;
Vox hæc in scripturis multu*m* usitata. Canini, insensati, et contra Deum estis.
In vestri igitur iudicium status, vos ipsi descendatis.
*Pater.* Considerate, Per Deum Creati estis:
Filius. Considerate, Per Deum Redempti estis:
Spir*itus* Sanctus. Considerate, etiam, Relicti estis Spirituali Tutelæ et Consolationi Dei:

Qui Deus, ex vobis congregationem ordinavit, sanctam et sanctificata*m* societate*m*: pascentem
semper simul, tanquam fratres, sub alis suis, et in sua mensa: Qui vos pascit, vitæ et Intel=
ligentiæ pane: Corpore (nimiru*m*) et sanguine Iesu Christi filii Dei viventis.
Intelligentiæ autem pane vos pascit, ut patris *vest*ri voluntatem intelligatis, qui in Cælis est:
Obedientia ut illi quum noveritis, Obedientes fiatis: Quæ Obedientia, vestræ vocationis finis est.
Nullo igitur modo, Obedientiæ iugum excutiatis, ne simul etiam Calicem Intelligentiæ a vobis
repellatis: atq*ue* ea ratione, patris vestri vos lateat voluntas.
Sed, iudicio meo, Famelici estis: vestra contracta sunt Intestina; ossa, nerviq*ue* emarcescunt.
Quæ huius rei causa est ? Quando illum Domini panem recepistis ? Quando nutrimentum
accepistis ? Ô vos modicæ fidei, et intelligentiæ minoris; erratis, et devii curritis: Cæci
estis: Patris vestri, non obtemperatis voluntati: Redite, Redite: et intra
vos met ipsos talia dicatis.
Ô sempiterne Deus, et benigne Pater, magna certè est cura, Misericordiaq*ue* tua erga
nos, quos in devia actos per Sathanam, et spiritum tenebrarum, reduxisti domum: Et
Nobis cæcis proposuisti (visu etiam nobis restituto) veram semitam lineamq*ue* rectam
Intelligentiæ. Ô nos fælices, quos tibi tam charos habes: et quorum salus
tantæ tibi curæ est. Nomen proinde tuum, laudibus celebrabimus; et a nostris
revertemur erroribus. Peccata confitebimur n*ost*ra, et præcepta observabimus tua.
Quoniam tu solus, ô Domine, Iustus et verus es, et Misericordia tua æterna est.
Leges tuæ suaves sunt, et peramans tua benignitas inter nos valida est.
Sanctus, Sanctus, Sanctus Dominus Deus Zebaoth. Honor omnis, laus et gloria
tibi detur in perpetuum.

Δ. - *Amen.*

Vriel - Modico transacto temporis spacio, revertar.

E.K. - Abiit.

Δ. - Nota.

Δ. - Interim, Francisco Pucci, hæc (quæ anglicè dictata recepimus) Latinè recitabam,
Nobisq*ue* nervosa valde, n*ost*risq*ue* accomoda institutis videbantur.

E.K. - Iterum, illum adesse video.

Vriel - Francisce, attentis auribus, verba excipias mea:
Sistatis paululum.

Δ. - Hinc, statim, Franciscus Puccius à sede sua genibus utrisq*ue* (quasi Deo supplex) terra*m*
petebat.

Vriel - Verum quidem est (ut tuus te alias co*m*monefecit spiritus) Quòd Deus te vocavit
ut particeps et intelligens esses voluntatis suæ explendæ, in vindicta et ira sua
exercenda, contra Terræ falsitatem et fraudem.
Atq*ue* hanc ob causam, ex magno suo amore, et immensa misericordia sua avocavit te Deus
à filiis h*ominu*m, Deo invisorum, et ab Iniustitiæ tramite. In qua tua vocatione,
si illum imiteris, in tuæ conscientiæ simplicitate, et Iustitia (quæ fidei sunt
opera) confirmaberis. Tibi enim dico, vindictam meam effundam
super universam terram: atq*ue* illam Castigabo in iniquitate sua: et in suæ su=
perbiæ summo gradu illam præcipitem prosternam: Neq*ue* ultra triumphabit.
Et quia te demissum humilemq*ue* exhibuisti, Spiritus meas tecum erit, et
Intelligentiam tu consequeris.
Et Monstrum hoc impium, quod in templo sancto sedet, et contra Altissimu*m*
peccat, præcipitabitur cum superbia sua: Atq*ue* ex ore utriusq*ue* v*est*ri casti=
*Ezech. 9.C, .1. Petri .4.D.* gabitur et corrigetur. Iudicium enim, à domo Dei inchoari debet:
Et filius rebellis prius flagellis cædi debet, quam impius puniri servus.
Ne timeatis: vestris enim verbis, vires et potentiam adiungam.
Et v*est*ra si contemnat verba; manusq*ue* suas contra vos exerat: de cælo, ignis atq*ue*
sulphuris demittam imbrem, et palatia eiusdem in terram descendent: Lacusq*ue*
ibedem remanens, contra illum, testimonium dabit perpetuum.
Erigas igitur cor tuum, Mundumq*ue* despicias: et contra eundem virilater pugno,
neq*ue* ab eodem vincaris
Tua præterea confitearis peccata: et ad Dominu*m* confugeas: illius perquirito
Domum, et de illius pane Comedas: eo enim multum tibi opus est.
Et semina, quæ sparsim seminasti, recolligas: ne forte tu penas luas, ob
fratrum tuorum peccata.
Anima tua, Deo chara est: atq*ue* idcirco Misericordia erga te movetur:

Tibiq*ue* dicit: Si coram Domino Obediens appareas: atq*ue* sequaris Instructiones
et Disciplinam Spiritus Sancti faciasq*ue* opera Iustitiæ et Charitatis,
Spiritus meas super te requiescet.
Dixit.

E.K. - Abiit.

Δ. - Ex anglicis dictatis istis ultimis, Latinè, eundem expressi sensum, *Domino* Fr.
Puccio, valde devoto, humili, et præmissa agnoscenti, et acceptanti, &c.

E.K. - Iterum mihi conspicuus est.

Vriel - Præmissa v*est*ra tam pœnitentia, quam devotione: Benedictio Dei
Patris, Filii et Sp*iri*tus Sancti, in sua sempiterna veritate, Luceq*ue*
vos consoletur, vobis benedicat, et vobis Misericordia*m* impertiat
copiosam.

Δ. - *Amen.*

* * *

## Ex Actione, quæ erat Die ♀$^{is}$.
## Septembris .6. 1585. Pragæ

Angelica Vox - Eat Puccius, ut promissis perficiendis, provideat:
At cor habeat sincerum, rectumq*ue*:
Immò sæpe proprios detergat calceos.
Inter eundum autem, alloquatur mortua arbusta, de Domino venturo.
Ambulet cùm montibus, ut illi eius audire vocem possint.
Tunc revertatur, ut quod reliquum est, adimplere possit.
Atqui Dico, proprios tergat calceos.

Δ. - Vos oro, ut illa*m* nobis explicare phrasem velitis obscura*m*.

Angelica Vox - Qui flagellatur, ipse sentit.

Angelica Vox - Reliqui, (Ieiunii v*est*ri), Dies, non hic complebuntur, sed in illis
viginti diebus, in quibus Romæ Operari Decretum est mihi.

* * *

# Bodleian Library
# MS. Ashmole 1790
# Art. I

# Præfatio Latina in Actionem primam ex ·7· (habitam, 10 Die Aprilis, Pragæ), et iam in Latinum conversam sermonem.

## A$^o$ 1586:

Δ An ista Actio, habita 10 Aprilis: an illa quae habita est 30 Aprilis sit a nobis æstimanda Prima, nondum certus sum. In illa enim (de 30 die), dicebatur de 7 Actionum semestralium institutionem. Considera.

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10 April 1586
*(from Bodleian Library MS. Ashmole 1790)*

# Imminentis Mundo, Catastrophes magnæ, 3 Specimen admirandum, à SPIRITV SANCTO Revelatum: atq*ue* brevissima, verissimaq*ue* explicatum historia.

Interpres, Pio et fideli Lectori, Salutem, pacem, et consolationem,
in CHRISTO IESV, peroptat:
Amen.

Cum mihi, ab Ominipotenti Deo, iniunctum sit, ea scriptis mandare, quæ nobis, ex sua immensa bonitate, et abundantissima communicat gratia mearum esse partium ego existimavi, (cùm sint magna Altissimi Mysteria, atq*ue* Cælestia et admiranda Charismata) summopere cavere, ne per me, vel negligentia mea, Superbis, incredulis, ingratis, invidis, impuris, vel alicui indigno, contrectanda, eadem offerantur, vel permittantur conspicienda. At Dignis, tamen, Piis, scilicet, humilibus, modestis, sinceris, charitate conspicuis christiana, Illuminatis, et illis quibus verba vitæ et veritatis divinæ, maximæ sunt, vel esse possunt consolationi: et aliquibus interdum (ex singulari dei providentia vel iussu), alterius Notæ, hominibus, obiter ista ostendere, summatim commemorare, vel brevissima*m* aliquam tradere Actionem, (ut vocanius) diligentius considerandam, (n*ost*ro quidem exscriptam, vel traductam autographico, authentico, primario*que* monimento) Certè ab ip*so* statim, n*ost*ræ ipsius vocationis functionis*que* exordio, expresse didicimus, tùm muneri n*ost*ro, satis hoc esse consentaneu*m*, tum Divinæ pergratum esse Maiestati, cognovimus: Interim, nimirum, dum præfiniti temporis decursa plenitudine, abundantissimè, manifestissimè, plenissimè et potentissimè, magna pars eorum, quæ divinitus, et in secreto, (sub predeterminati quasi silentii, sigillo) receperimus, intellexerimus*que* publicabuntur, mundo*que* innotescent: ad illius honore*m*, laudem et gloria*m*, qui, Deus, Dei filius, atq*ue* Rex Regum existit, idemq*ue* Iustissimus, Vivorum et mortuor*um*, futurus erit Iudex.

Ast si Mortalis aliquis, monimenta hæc folia, tamq*ue* pretiosa,
·1· nobis, vi vel fraude, n*ost*ris ex manibus eripere conatus fuerit, conetur
·2· ~~fuerit~~, vel conabitur; Vel si quisq*uam* hæc, (illi prorsus incognita
Mysteria) temerario suo, et superbo condemnare iudicio, non verecundetur,
·3· Vel si aliquis, Subtilissimos nos esse Impostores, atq*ue* adeo à nobis
confingi ista, asserere audeat, eaq*ue* ratione, pernitiosos in Rep. Christia=
·4· nos esse censendos cives: Vel, si ullus, Bardos nos, credulosq*ue* nimiu*m*,
aut deliros, ab astutissimo aliquo, nobiscum, per multos iam annos col=
ludente malo Genio, in errorem esse pertractos, impulsosq*ue*, (hactenus,
iurundum quidem et blandum), vehementi sua, aliis etiam persuadere

·5· velletsuspicione: Vel, si quasqua*m* (quasi ex scripturis divinis) hac ætate, et mundi statu, omnem cessare,
nullamq*ue* esse contendere vellet, Revelationem divinitus factam, vel
veram dari mortalibus prophetiam; Hiis omnibus, et singulis, multisq*ue*
aliis similibus n*ost*ris, (quibuscunq*ue*), Adversariis, Hæc ultima, (quam
Divinitus recepimus) Revelatio, ita occurrit sapienter, et tam
contradicit nervosè, eorumq*ue* tam conciliis et conciliabulis, quàm
factis, conatibus et Institutis, tàm se opposuit, opponitq*ue* potenter,
Quòd, quandocunq*ue*, et ubicunq*ue* ultima hæc publicè recitabitur Actio,
postera o*mn*is ætas exultatione triumphabit incredibili, Veritatis,
Sapientiæ, Potentiæq*ue* Divinæ invincibilem esse virtutem:

Atq*ue* inde Ecclesiæ ipsius Catholicæ omnes pii, et genuini filii,
ILLVMINATORIS, et CONSOLATORIS n*ost*ri efficacitate*m*
diaphoreticamq*ue* energia*m* cælestem, ipsis ossium medullis, immò penitio=
ribus animarum suarum recessibus, dulcissimu*m* suum, saluberrimum,
et summè consolatorium instillare, seu potius copiosissimè affundere,
agnoscent succum. Vt igitur, verè Christiani, fideles, et
charitate Divina Illustres, fratres n*ost*ri Catholica, huius historiolæ
(tempore, à Deo asignato) ditarentur cognitione, et permagna
essent animati consolatione: Et prætera, ut interim, debitè
petentibus, (illis quidem maximè, quibus, propter summum suum veritatis,
simplicitatis, sinceritatis, sapientiæ, et charitatis amore*m*, vel indubiam
præeminentia*m* suam, Summa, vel eximia aliqua, Dei Nutu,
ho*minu*mq*ue* consensu, in Eccl*es*ia hac Militante, concessa est Authoritas),
primo quoq*ue* tempore opportuno, Lectio, Consideratioq*ue* accu=
rata, pia, gravis, circumspecta ac fidelis, perbenignè et
demissè à nobis concederetur, vel concedi possit: (Deo sic per=
mittente) hunc meum Labore*m* Lubentissimè collocavi, in Latina
huiusce Historiæ versione, ex vugari n*ost*ra lingua Anglicana in qua
(ut plurima, prius alia Divina nobiscum colloquia, et eiusdem ad
nos effata), tota istius Historiæ, partim divinitus est expressa prolataq*ue*
dictio: partim à me, particularis quæq*ue*, fidelissimè annotata est actio,
et varius cicumstantiarum expressus concursus.

Sed quia Historiæ, vel Actionis istius, Tres potissimùm causæ erant humanæ,
seu (ut ho*min*es æstimare poterunt), occasiones tres, manifestæ, (Nam

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Omnipotens Providentia illa Divina, suas habet reconditissimas, et Deo soli notas
causarum series, et connexiones), magna*m* lucem afferet veritatis comprehensioni, et rerum multarum
in hac Revelatione commemoratarum, perceptioni; tres istas Occasiones, vel
brevissimè quidem aperire.

Ab eo tempore, quo, hinc à sacra sua Cæsarea Maiestate, discessum parabat
Aº 1584. Reverendissimus D*ominu*s Nuncius Apostolicus, D*ominu*s Episcopus Wercelensis, (ante
annu*m* scilicet et aliquot præterea menses) variï de nobis, n*ost*risq*ue* Spiritualibus Actionibus, sive nobis factis
revelationibus sparsi sermones, variæ conceptæ opiniones, Immò contra
nos absentes, (inauditos, et incognitos) Iudicia, Censuræq*ue* magnoru*m* quoru*m*da*m*
virorum, statim, tum, referebantur nobis abundè. Atq*ue*, quia penes
me, adhuc, (ex multis aliis testimoniis, scriptis) remanet Epistolæ unius
fragmentum, quæ ab ista Praga in Poloniam, ante annum missa erat,
necessarium duxi, eiusdem Epistolæ, illud idem fragmentu*m*, verbatim, immò
et literatim hîc adiungere: Deinde, verò, cætera, quæ summè sunt
necessaria, brevissimè annotare.

”Reverendissimus Dominus Nuncius Apostolicus, Episcopus Wercellensis, qui
” iam intra dies non ita multos discessum hinc parat, cuperet
” omnino, ante discessum hinc suam, I. M. V. videre: quemadmodu*m* et Assonitius
” Regis Catholici, velleris causa, Orator, (qui et ip*s*e discessum maturat) cu*m*
” eadem colloqui. Porrò in mensa dicti D*omi*ni Nuncii, varii de D*omi*no
” Dee sparsi sunt sermones: variæq*ue* de ip*s*o opiniones, et iudicia. Inter quæ,
” hoc illi vitio datum, quod irrequisitis illis, penes quos decemendi est
” facultas, et autoritas, Imperatori, ultrò, per Magicos quosdam
” characteres (utor enim verbis ip*s*orum formalibus) præter Ecclesiæ Cen=
” suram, Spirituu*m* Beatorum, (quos ipsi tamen pro Contrariis exponunt
” et interpretantur) apparentiam offerre, non dubitauerit: Cum tamen,
” et alioquin, Spiritus Boni, non Magicis ritibus incantari, atq*ue* ad com=
” parendum allici, sed mali his rationibus evocari soleant. Bonorum
” vero Angelorum apparitio, non in forma expressa, et oculis humanis
” subiecta, sed lucæ quadam circumfusa, tanq*uam* in extasi quadam
” constitutis, et extra se raptis contingat, Ideoq*ue* Imperatoriam Ma*iesta*tem
” ne conscientiæ his scrupulum sibi iniiceret, aut animæ quoq*ue* periculu*m*
” aliquod, inde, sibi crearet, consultò ab hoc supersedisse: neq*ue* amplius
” eundem, D*omin*um Dee ad audientiam admittere volvisse. Sed
” eundem ad D*ominu*m Kurtzium remisisse. Notatum et hoc in illo,
” quod cùm uxoratus existeret, et, per hoc, curis huius vitæ rebusq*ue* mun=
” danis deditus esset, vix quoq*ue* fieri posse, ip*s*um Bonoru*m* gaudere
” consortio Angelorum: Quod, non nisi sanctissimis, et procul ab horum
” contubernio seiunctis hominibus, Solitariisq*ue* Eremitis contingeret.
” Hæ Criticorum Censuræ, pluraq*ue*, quæ, ibi co*m*memorata sunt, et
” tum ab aliis tum à dicto N. qui prandio huic interfuit, observata:

”Quomodocunq*ue*, se habeant, certum est Imperatorem, quæcunq*ue* tamdem
”D*omi*n*us* Dee in prima proposuit audientia, cum Domino Reverendissimo
”Nuncio (cum ab Eccl*es*iæ Authoritate haudquaq*uam* discedet) co*m*municasse.
”Vnde in hunc tandem sermonem convivalem deventum est.
”Existimant enim, ab alia re potiori, potius, initium tractandi cum
”Imperatore sumi potuisse. Ego verò, in ea sum sententia, Malle
”ipsos vnum Lapidem Philosophorum, quam decem Visiones Angelorum.
”Quæ Ego tamen ideo, I. M. V. perscribenda esse duxi, ut prædictus
”D*omi*n*us* Dee, sub adventum suum, de his esset præmonitus. Nam
”prævisa, (quod aiunt), tela minus feriunt: Cum præsertum hæc ad
”sedis quoq*ue* Apostolicæ noticiam, eiusdem D*omi*ni Nuncii indicio, pervaga=
”tura esse, certum sit. Affirmant porrò. uno ore omnes, ipsum
”stipendio quadraginta florenoru*m*, menstruo, pro Doctore Medico, in Aula,
”eodem Kurtzio intermediante, conductum: vel ipsi solicitanti, oblatum
”esse. Qua de re, cum interrogor, (fit autem hoc, persæpe), neq*ue* affir=
”mare hoc, neq*ue* refutare possum. Nihil enim de eo mihi constat.
”Et hispanus quidem Orator, nuper adeo, quando huc venturus
”esset, ex me scire voluit. Kurtzius, hoc Elogium ei tribuit
”interrogatus: Esse ipsum multaru*m* rerum cognitione et scientia ex=
”cellenter doctum. Porrò coniunx utriusq*ue*, cum tota familia
”recte valent: neq*ue* fugit eas, ipsum in Hungariam fuisse profectum,
”ideo de reditu dubitantes; nullas, penes has, literas (cum reditum
”indies expectant) mittere volverunt. &c.
Hocq*ue* de istis literis satis esto.
* Anno 1585 Ianuarii .1 . Redeunti igitur mihi, ex Polonia, Pra*gam, post biduum, qui nanc scrip=
serat Epistolam adfuit: Atq*ue* de Epistola illa sua quærenti mihi,
non solum eadem Epistolæ suæ capita confirmavit: sed et plura alia
retulit, audita interim, atq*ue* ab ipsis accepta, qui eiuscemodi (ut affirmabant)
intererant sermonibus. Ego, certè, animi magno dolore tactus eram,
de tam voluntaria tantorum ho*minu*m cæcitata, tam crassis erroribus, et
tam efferata ingratitudine, in tam luculentis, certis, et beneficentissimis
Dei Omnipotentis Donis. Ast magna nobis consolatione, divinitus mox
* Ier. Cap 20. concessa, repressæ erant illæ lamentationes meæ: quæ, nondum, Iere*miæ
eiulatibus prorsus erant similes.
Aprile tum sequente, ad Stephanu*m* Poloniæ Regem, à Deo missi
sumus: Et ea ibidem audivimus, diximus ac fecimus, quæ, divinitus
nobis Revelata, et iniuncta erant: Iterumq*ue* ad Pragam, (Cælitus
iussi) revertebamur: Mense scilicet Iulio, Anni octogesimi quinti.

Paucis, post hunc n*ost*r*u*m reditum, interiectis diebus, nos invisit Magnificus
quidam, qui Reverendissimi Apostolici, Nuncii, (D*omi*ni Germanici Malaspina)
nomine, petitionem quandam mihi proposuit. Oravit nimirum, ut Reverendissimam suam
paternitatem adire vellem: mecum libenter se contracturum noticiam et amicitiam; dixit:
n*ost*ram enim famam, ita, et tam diu, eius circumsonasse aures, quod vehementer de=
sideraret n*ost*ris uti, fruiq*ue* aliquibus benevolentiæ colloquiis.
Multis post vicibus, (octo sequentium mensium spacio), Magnificas ille idem, eandem
mihi inculcabat Reverendissimi illius D*omi*ni, Apostolici Nuncii, petitione*m*. Ego
autem, sæpe etiam, respondi; Non, superba aliqua animi mei elatione, differre
me vel procrastinare, illum adire: neq*ue* ob aliquam mali mihi ab illo Reverendiss*imo*
suspicione*m* impendentis: (etiamsi, idem ille Magnificus noverit, quo modo mihi
male relatum erat, vim mihi quandam parari, et insidias strui p*er* eundem
Reverendissimu*m*). Dixi præterea, me conscium esse maximarum controversiaru*m*, inter
nostros principes: Atq*ue* propter hoc, n*ost*r*u*m congressu*m*, nisi etiam con=
currente consensu n*ost*ror*um* Principum, vix fore sine culpa posse: vel
Culpæ saltem Suspicione aliqua. His, similibusq*ue* aliis, non lenibus causis,
differre quidem me, ast accessum non denegare hactenus.
Tandem, post Martii ultimi $20^{m}$ diem, tàm acriter, tàmq*ue* instanter, atq*ue*,
quasi cum Apostolico quodam Imperio, (dulcioribus aliquantalum, suaviori=
busq*ue* admixtis verbis) per eundem Magnificu*m*, (perpetuum suu*m* in hac re Oratore*m*)
et iterum post biduum, per Franciscu*m* Puccium (illi ante paucos dies notum nobis autem domesticum)
tam vehementer impressit suæ petitionis conatum, iste idem Reve=
rendissimus D*omi*n*u*s Germanicus Mala Spina (significans velle se quidem potius
apud ædes n*ost*ras, nos invisere, quàm nos ad suas vocare: sed impediri se
adeo, subiti sui discessus negociis, ut summopere oratos nos habere cu=
peret, hoc illi ut dignaremur concedere humanitatis officium) Quòd
multis de hac tam longa, vehementi, et constanti istius petitione: (seu
iam potius, quasi contra inhumanitate*m* quandam n*ost*ram, nisi tandem
et nunc quidem, veniremus, quærela), inter me et E.K. agitatis con=
sultationibus, nocte diei ☿$^{ii}$, ante Dominica*m* Palmaru*m* ultima*m*, conclusi=
*1586 Martii ·27. mus: hunc in modum: Diei nimirum proximæ, (Io*vis) matutino tempore,
circa hora*m* $7^{am}$, utrosq*ue* nos Reverendissima*m* suam invisere velle paternitate*m*,
ut quid tandem, nobiscum vellet, intelligeremus. (Ne, nos superbos, inhumanos,
imperitos, vel timidos existimaret)
et circa $6^{am}$, hora*m* matutina*m*, præmittere Fr. P. qui hoc n*ost*r*u*m propositu*m*, suæ reveren=
dissimæ Paternitati significaret. Quod, qùum hora præscripta per Fr. P.
intellexisset Reverendissimus D*omi*n*us*, statim suam propriu*m*, parari curru*m*, et
ad nos mitti curavit. Qui, nobis, in altero, versus illum venientibus, obvius

est factus: quem tamen non intravimus. Quum iam ad ipsius Nuncii
præsentiam accssimus, Illustrissimi Ducis Florentini legatum, ab eodem recedentem,
invenimus. Nobis, verò, humaniter  salutatis, dataq*ue* dextra, admissis, in cubiculum
nos introduxit suum: Vbi, quatuor dispositis cathedris, sedebat
ipse: cui me proximu*m* posuit; mihi autem, ip*su*m E.K.: et huic ex adverso sedero
fecit Franciscum Puccium. Statim, sua Reverendiss*im*a Paternitas eiuscemodi habuit
oratiuncula*m*.

” Quis no*n* videt, quàm valde iam laborat, et periclitatur Christianæ religionis status, atq*ue* quo modo
” indies invalescu*n*t hæretici ? Certe, si Christi promisso non esset mihi confirmatus
” animus, dubitarem, num penitus deleretur et extingueretur. Et ita
” se res habet, quòd si durante Eccl*es*ie Catholicæ tam deplorato statu, Hispani=
” arum Regem contingeret mori, extremu*m* ip*s*i urbi, et sedi Apostolicæ,
” immineret periculum. Et tamen mirum est, quod nullu*m* contra
” tantum malum, excogitari, inveniri vel haberi possit remedium aut consilium hac n*ost*ra
” ætate; qua, ab angelis Dei bonis, et Deo ip*s*o, tam viri quam fæmi=
” næ aliquot, (ip*si*us Eccl*es*iæ Catholicæ, pia membra) Revelationes
” recipiant, Illuminationes et Colsolationes varias: Ast, de eisdem, diligens
” quum facta fuerit inquisitio, deprehensum est, hactenus eas omnes, privatas, et non
” publicas esse consolationes: privatas, et non publicas reformationes censeri.
” Multis viis, Sua Sanctitas; et multis etiam ip*s*a sacra Cæsarea Maiestas
” usa atq*ue* conata est, ad aliquod tam lugubri Christianæ religionis statui
” afferendum subsidium. Quam parium ad hanc usq*ue* horam, profecêre, undiq*ue* excrescens heresu*m*
” iniquitas, et (ut in Saxonia) Episcopatuu*m*, in laı́cales dignitates, turpis=
” sima facta declarat metamorphosis. Immò ne Collegioru*m* quide*m* et ip*s*or*um*
” Seminarioru*m*, ea, quæ sperabatur subsequitur fructuosa messis, &c.
” Idcirco, si vos, Domini mei, quibus (singulari Dei favore) sæpe adsunt Angeli
” beati, et quibus Deus ip*s*e sua revelat mysteria, aliquod recepistis consilium
” vel excogitare possitis auxilium, contra hæc n*ost*ra co*mun*ia mala, vos
” oro, ut illud mihi aperiatis: libentissime profectò, et diligentissimè auscultabo.

Cum finita tali sua or*ation*e, Reverendissimus D*omin*us Nuncius, aliquid a nobis audire
summopere cupiebat: Ego, in hunc verboru*m* sensum
quædam illi respondi.

” Verum prefecto est, quòd iam prævaleat Iniquitas, et quòd casta illa
” dei sponsa, magnam vim passa, in solitudine*m* se recipere cogatur, ferè.
” In n*ost*ris tamen non est manibus, consilia, vel remedia dare, excogitare,
” vel suppeditare, contra tanta mala, et Calamitatem tam ingentem
” Præterea, etiamsi verum sit, nos, (singulari Dei favore) ab Angelis
” Dei bonis, sæpissimè, habere informationes, et instructiones, atq*ue* interdum

” immediatè, ab ip*s*o Deo: (Cuius Iussa, cu*m* maximis istius mundi Princi=
” pibus, iam pridem, executi sumus). Tamen, cùm in hac proposita nobis
” causa, nullum, adhuc, receperimus, expressum Dei consilium, vel Angelica*m*
” admonitione*m*: et cùm (aliter), n*ost*ra non sint negocia, neq*ue* meæ subiecta
” Authoritati, vel muneri; Tacendum mihi potius videtur,
” quàm humanum aliquod meum, in tanti momenti negocio proferendu*m* iudicium.
” Fatemur quidem, maxima et plurima nobis constare Dei Mysteria,
” et consilia: quorum ne millesima*m* millesi*mæ* partem, omnia simul
” ingenia humana, excogitare, immo ne sperare poterunt: ita
Silentii frænum. ” tamen certo quodam silentii fræno nos gubernat Deus, et ita nostras
” mentes interni gaudii temperavit æquabilitate, quod neq*ue* in eisdem
” effutiendis sumus temerarii, neq*ue* ex tantoru*m* mysterioru*m* Scientia,
” arroganter inflati: immò, maxima ex parte, vitam traducimus
” monasticam, et invitissimi, ferè, talia n*ost*ri incomparabilis interni
” gaudii, manifesta exhibemus indicia. Qua propter, si Deo O*mn*ipotenti
” posthac placuerit, nobis pro tantis istis superandis difficultatibus, aliquid impertire
” consilii, vel elargri auxilii; pararatissimi erimus, illis id signifi=
” care, quibus illud vel consilium, vel auxilium est communicandum.
” Atq*ue*, profecto, licet ante multos menses, maius mihi extiterat, otium, quam nunc est,
” Reverendissimam v*est*ram invisendi paternitatem, tame*n*, nondum mihi
” adfuit tam prompta et resoluta, quam est hodie, voluntas.

Siq*ue*, Ego, paucis præterea commemoratis aliis officioru*m* circumstantiis,
Protestatio. atq*ue* Protestatione expressissima de fidelitate n*ost*ra, erga D*omi*nam,
et Invictissimam n*ost*ram, Angliæ Regina*m*, dicendi
finem feci.

Respondit sua Reverendissima Paternitas, hac mea oratione, sibi
valde Satisfactum esse: seq*ue* gaudere, nos tandem dignatas fuisse
illum convenire: et tam gratos cum illo habere sermones.

Quibus (vel similibus), eius finitis verbis, incæpit E.K., modestè
(certè) graviter, et disertè satis, sententiam suam, sed longiori ora*tion*is
explicare filo.

” Cùm, queritur Consilium, vel remedium, quo, aliqua, in Eccl*es*ia univer=
” sali, fieret Reformatio: Hoc mihi certè videtur bonum, et pa=
” ratissimum fore. Vt, qui pastores sunt, et gregis Christiani præ=
” positi, tam fide, quàm operibus, cæteris antecellant omnibus. Ast
” istos, vera esse destitutos fide, apparet: cùm bonis tam sint vacui
” operibus. Illorum vita tam est plebi odiosa, et exemplo suo

”exitiosa, quòd maiores ex propria sua vita mala, in Ecclesia Dei, ag*a*n*t*
”et promoveant ruinas, quam verboru*m* suoru*m* elaboratissimis, longissimis,
”frequentissimisq*ue* concionibus, exædificare poterint macerias.
”Atq*ue* hac ratione, verbis illorum fides necessaria, et Authoritas deest fructuosa.
”Nam, et populus, sibi quoq*ue* æquè ac illis licere putat, verba dare bona:
”et tam malè vivere, tum parùm credere: Quia, hoc, abundè fieri
”à suis confiderat ubiq*ue* pastoribus, præpositis et magistris. Sic*que* Vivitur, tàm
”à Prælatis, quàm à populo, quòd viva illa fides, et vitalis
”Charitas, vix, in Eccl*es*ia Dei, veros (hac ætate) invenire cultores queat.
”Quæ potest ergo sana inter nos esse religio: quis verus Dei cultus?
”Emende*n*t se igitur Doctores, pastores et prælati: verboq*ue* et vita
”doceant et vivant Christum: Sic enim citissime (mea sententia)
”Religionis Christianæ magna, conspicuaq*ue* sequetur Reformatio.
Quibus dictis, respondit Reverendissimus D*omi*n*us* Nuncius; Hæc, valde bene
”à te dicta sunt, ipsiq*ue* Christianæ et Apostolicæ doctrinæ verè con=
”sentanea. Gr*ati*as vobis ago: vos autem, apud ædes v*es*tras invisam,
ubi, fusius (spero) de talibus inter nos haberi possit sermo. Sicq*ue* ex
cathedris surreximus; Atq*ue* necessariis Deniq*ue*, humanitatis et officii
reverenter (ex n*os*tra parte) præstitis ceremoniis, discessimus; Domumq*ue*
redivimus. An non blanda hæc erant prooemia? Charitatis, humilitatis, fidelitatis, sinceritatis,
et modestiæ plena? quibus pie et prudenter certe, sibi viam sternere potuisset ad maiora, Deoq*ue*
Ecclesiæq*ue* Catholicæ præstanda servitia, si nihil suberat fraudis. Ast, si vera sunt quæ ex
ips*i*us D*omi*ni Nuncii Apostolici ore, accepisse se cuiusdam magni Regis, (ante paucos dies), non affirmavit
*1586 circa fest*um* Sancti Georgii Apr*i*lis. solùm, sed et sancte iuravit Secretarius: (ultimis* suis cu*m* eode*m* Reverendissimo
D*omi*no Nuncio habitis colloquiis, ante eiusdem discessum): Non solùm hypocriticè
ad amici mei (E.K.) oratiunculam, suam illud responsum protulisse certissimum est: sed venenu*m* aspidu*m*
sub labiis eiusdem tum latitasse, et in corde, Tyrannide*m* truculentissimam, aliqua
divina potentia, oppressa*m* tunc quide*m* fuisse, Etiamsi tam mellitis et humilibus sit usus exordiis
Iuravit, enim, Secretarius iste, ex Edouardi Kelei, (superius expressa) brevissima illa de fide et
operibus, oratione, tanto fuisse furore interno percitu*m*, Reverendissimu*m* istum D*omin*um Nun=
cium Apostolicu*m*, Quòd, acerbus dixerit, si non fuisset propter quosdam respectus,
curaturum se fuisse ut ex fenestra idem fuisset proiectus
Edouardus. Si vera hæc, (n*os*tro Puccio), iuraverit iste Secretarius, qui etiam
Catholicus haberi se cupit; Quid nobis est sperandu*m* ab istius Apostolici Nuncii
(vel illius similiu*m*) manibus, si ullo Ecclesiæ Catholicæ decreto vel Regni Bohemici in q*u*o nos nunc vivimus
iure aut consuetudine: Si ullo Sanctoru*m* Pontificu*m* Romanor*um* exemplo,
in nos liberos, exteros, et (iussu Dei) peregrinos
propter tam amicos fideles, et veros n*os*tros coràm prolatos et quasi
reputatos sermones ita in nos servire liceret?
Quid facerent (non conarentur solum) in

nos si Criminis alicuius (vel minimi saltem) essemus rei? cu*m* in nos verè Catholicos,
quietos, et quasi monastica*m* vita*m* agentes nihil in Eccl*es*ia Dei innovantes verbo vel scripto
immò nullo prorsus obiecto crimine, sed,
contra, aperte collaudata illa quæ adeo tamen (ut dixit) pungebat oratiuncula,
tam Tyrannica grassari vellens nere, sive potius tam barbaricu*m*
decernere homicidii genus? Atq*ue* præterea (de n*os*tra invicem causa)
adiecisse abiens d*icitu*r idem Reverendissimus D*ominus*
(teste, secretario eodem) Maiora brevi audietis.
Quicquid vel iste vel quis alius dixerit vel facere decreverit contra nos, Deus ille Omnipotens, Cæli et terræ
Creator, qui n*oste*r est D*omi*n*is*, noster Pædagogus, et Dux n*oste*r, idem
ille Deus, erit et protector et liberator n*oste*r, in n*os*tra Innocentia, et ea qua*m*
illi, et prepositis n*os*tris quibuscunq*ue* Castissima
Matri n*os*træ, Eccl*es*iæ Catholicæ exhibuim*us* et exhibebimus obe=
dientia et reverentia fideli et sincera. Nos enim ita didicimus Chr*istu*m.
Nos enim, ita docuit et docet Spiritus ille, Deus Omnipotens, æternaliter a Deo p*at*re et Deo filio procedeus.
Veluti, subuexa Historiola, locupletissimu*m* suppeditat testimonium.
Cuius Historiolæ tres nobis notas, expressinsq*ue* notandas diximus esse ocasiones:
quaru*m*, quæ ia*m* co*m*memorata una est, duas illas alias (quia tam precedera, qua*m*
sequi, temporis eventusq*ue* ip*s*ius demonstratur consideratione), totam ip*s*am intra se
complecti Revelutionis fundamentale*m* videtur occasione*m*: Inter n*os*tram eni*m*, (Reveren=
dissimu*m* illu*m*) prima*m* salutandi d*omi*ne, et illius abeuntis diversa*m* nobis minitandi
formula*m*, Intermediæ illæ duæ, quas nunc subiungemus, emerserunt
Causæ: quas brevissimè, hic attingere, Sapienti pioq*ue*
lectori, satis esse autumo:
* Diebus s*cilicet* Mercurii et veneris ante pascha prox=imis. Præsentis Aprilis, 2*ª et quarta diebus, ia*m* præteritis (Cum antea, per aliquot
dies, Ieiunio stricto, magnaq*ue* mentis Devotione, semet præparasset Edouardo Keleius
ad conscientia*m* sua*m*, peccator*um* quo premebatur, levandu*m* onere, et an*im*æ suæ contractus,
eluendas sordes) ad Iesuitam quenda*m*, ad Sacerdote*m*, Theologiæ professore*m* et lectorem,
confessionesq*ue* pænitentiu*m* sacramentaliter tractandi præfectum numeri se contulit. Vt confessi=
one sua pura, contritione humili, ac q*u*acunq*ue* sibi per Sacerdotem istum, iniuncta et a se præ=
stita Satisfactione, Salutari Pænitentiæ fruetur Sacramento: Atq*ue*, sic, Deinde
iuxta Catholicæ Eccl*es*iæ ritum) ut summi Mysterii, Cælestisq*ue* fieret Mensæ
Particeps. Ast, videte, quid evenit inexpectati.
Posteaq*uam* E.K. ea protulisset o*mn*ia, istiq*ue* Sacerdoti enunciasset,
quæ proferre decreverat: de aliis, aliisq*ue* curiosè sciscitabatur Sacerdos iste,
de quibus neq*ue* necesse est hîc dicere me, neq*ue* vobis audire esset iucundum.
Progrediebatur tamen iste, atq*ue* eò impellere contendebat ip*su*m E.K. ut alicuius
maximi criminis, atq*ue* nondum confessi se fateretur esse reum. Negat E.K:
immò et pernegat: planeq*ue* demonstrat, anno præterito, alteri cuidam Iesuitæ
Cracoviensi, se totius auteactæ suæ vitæ scelera, erroresq*ue*, suos graves, abundè, accu=
ratè, sincerè et plenè aperuisse. Atq*ue* tum quidem, eorunde*m* omni purgatu*m*

absolutumq*ue* se fuisse, et esse in perpetuum onere, et illi, (aliter) infligenda iustissima
infernali pæna: uti sibi persuasissimu*m* esse asseruit. Atq*ue* ab eo tempore (vitæ suæ
rationibus diligenter subductis) quodcunq*ue* Conscientæ suæ grave inflictum vulnus,
et periculosu*m*, iam seriò, sincerè, et devolè, isti confessum esse præsenti suo patri
Spirituali. Quid multis Opus est? Tandem eò ventum est, quod ip*s*i E$^{o}$.K$^{o}$.
obiecerit iste, tanq*uam* Crimen vel scelus: Quia cum Angelis bonis, et cu*m* Deo ip*so*
nos habere sæpe colloquia, et ab ip*s*is multos nos recipere Revelationes, tam
dicto D*omi*no Nuncio Apostolico, qua*m* alias, Hispanico ip*s*i legato,* dixerimus:
(iactaverimus, dixit iste) Verum esse, fatebatur E$^{us}$.K$^{us}$. quòd magna*m*
ex Divinis et Angelicis Revelationib*us* habuerimus, et habemus Consolationem,
Ast contendebat iste, non esse vel probabile, vel verisimile, nobis cu*m* bonis Angelis
negociu*m* esse ullum. Diabolum aute*m* sæpè in Angelum Lucis transformare
se solere: unde decipi nos posse, cogitandu*m* esset. Respondit E.K$^{us}$.
multis argumentis solidis, et ex ip*s*is Scripturis Sacrosanctis, nobis constare,
Verè, nos, cum Lucis et veritatis Angelis Veris, et ministris fidelibus, egisse,
atq*ue* agere. Multis autem aliis eiusdem omissis argume*n*tis, hoc
volvi commemorare unicu*m*. Authoritate et testimonio Spiritus* Sancti.
Omnis Spiritus qui confitetur Iesum Chri*stu*m in Carne venisse, ex Deo est
Ast, Omnes Spiritus, nos informantes vel docentes, confitentur Iesum Chr*istu*m in carne
venisse. Ergo, omnes sp*irit*us, nos informantes vel docentes, Ex Deo sunt.
Minorem propositione*m* vera*m* esse, sanctè iurare, et ad ip*s*am usq*ue* morte*m*
asserere parati sumus: et n*ostr*am Revelationu*m* testificabuntur amplissima
volumina. Ergo, Angeli Tenebraru*m* non sunt: v*estr*umq*ue* (ô pater)
haud solidum est iudicium, vel saltem probabiliter formata suspicio.
Considerate. Voluminu*m* n*ostr*o*rum* facta mentione, statim occasione*m* arripuit
iste sacerdos, ut n*ostr*a ex n*ostr*is manibus tradere vellemus volumina, ab ip*so*
Reverendissimo Apostolico Nuncio, D*omi*no Rectore Iesuitaru*m*, et ip*s*o, (tertio)
examinanda, iudicandaq*ue*. Respondit E.K$^{us}$. Existimo vos neq*ue*
iudicare posse, neq*ue* decere, Authoritate*m* vobis vendicare istas Revelationes
iudicandi. Nam, cùm o*m*nis v*est*ra Authoritas in Eccl*es*ia tantum sit Mili=
tante: atq*ue* n*ost*ra Revelationes non tradantur ab aliquibus, qui sunt
de Eccl*es*ia militante, sed ab illis qui Eccl*es*iæ Triumphantis,
clara sunt et sancta lumina. V*est*ræ igitur non subsunt Authortitati.
Respondit Sacerdos (ex ·1· Corinth. cap 6. A) An Nescitis quod Angelos iudica=
bimus: Huic dixit E$^{us}$.K$^{us}$. Fieri possit quide*m* quod Diabolos iustè a Deo
damnatos esse, et fore, Chr*ist*o Iudicanti, assistentes Apostoli, existimabant
etia*m*. Sed, te (o Pater) apostolu*m* esse no*n* credo, neq*ue* ia*m* exercet vel
Deus vel aliquis Apostolus, vel aliquis Apostolor*um* Successor iudicium
illud a Paulo illo loco premonstratu*m*. Præterea Mali tantum illud subibunt
iudiciu*m*, non boni. veru*m* n*ost*ri Angelici Pædagogi, boni sunt: non igitur
iudicio obnoxii sunt vel erunt: Ergo nulli per te (o Pater) illo paulino
iudicio, iudicabuntur Angeli. Nos autem, (qui v*est*ræ
subiicimur Ecclesiasticæ Authoritati), doctrinam aliquam, Catholicæ
Apostolicæ, et orthodoxæ Religioni, contraria*m* vel repugnante*m*, non
docemus, non scribimus, immò neq*ue* credimus, neq*uam* unq*uam* credeturi sumus.
Quæ recipimus autem o*mn*ia, ad Dei laudem, honore*m* et gloria*m* pottissimum
tendunt: ad n*ost*ræ vitæ emendatione*m*, et ad pietate*m*, pare*m* et Charitatem
erga proximos exercenda*m*, perpetuo nos hortantur, immo manu ducunt.

* Illustriss*imo* viro D*omi*no Gulielmo de Sancto Clemente.

* .1. Ioannis Cap ·4· A·

Verum quidem est, quòd admiranda plurima contineant mysteria, et Secreta:
quæ, nobis sunt concessa solis, et non aliis. N*ost*ra privata sunt documenta,
et n*ost*ræ Informationes Isagogicæ, in Schola cælesti. Et Invitissimi, de eisdem,
verba facimus, nisi Divino admoniti iussu, vel permissione muniti Divina.
Præterea, libri isti, in meis manibus non sunt, (dixit E.K$^{us}$.) sed in amici mei,
D*omi*ni Doctoris asservantur custodia. Iste, (hoc audito) statim, fraude quadam,
et Stratagemate ipsum E.K$^{m}$. informare laborabat, quo, libros istos ex
meis quasi extorqueret manibus. Istius impietatem detestabatur E.K$^{us}$.
Et tam nefarium istius consilium sequi, omnino recusanit. Tandem, ita
animi zelo fervebat E.K., quod isti Sacerdoti hanc proposuit experimenti.
optionem, et veritatis examen istud. Eamus, (inquit), v*est*ra Paternitas atq*ue* Ego
in locu*m* aliquem co*m*modu*m*, et Secretum; atq*ue* n*ost*ro quisq*ue* modo, invocemus Omni=
potentem Deum, Cæli et Terræ Creatore*m*; humiliter, et ardenter petentes;
Si illi, qui n*ost*ri sunt Pædagogi Angelici, sint boni atq*ue* ex Deo, ut
Ignis de Cælo, v*est*ram consumat et pessundet paternitate*m*: Ast, si mali, et
Tenebraru*m* sunt Angeli, ut ignis ex Cælo, me rapidissimè devoret, et
deleat à faciæ terræ. Recusabat iste Pater hanc optione*m*, sive con=
ditione*m* experiri. Nolle se dixit, hac r*atio*ne, Deum tentare.
Tandem, ad alia exploranda, conversus idem P*ate*r, interrogabat, Quibus vinere=
mus rationibus: Cum nobis ex Anglia, nulli suppeditentur redditus? (ibi
enim, nos esse valde odiosos, asseruit): Vt huius rei veritate*m* sibi detegeret,
severissimè ip*s*i E$^{o}$.K$^{o}$., virtute præsentis Authoritatis suæ, iniunxit. Respondit
E.K: Etiamsi, hoc quide*m* ad v*est*ræ paternitatis non pertinere officiu*m* sciam,
Tamen quia tibi tanq*uam* Omnipotentis Dei ministro, (ô pater), obedire volo: et quia
in Dei no*mi*ne, tam singulariter hoc à me requiris, atq*ue* exigis: Ecce, sic
et sic faciendo, (verè et nudè singula dicendo) nobis abundè est hactenus
de victu vestituq*ue*, divina prospectum benignitate: Multis deinde
tam super hoc responso ip*si*us E$^{i}$.K$^{i}$., (quàm aliis), co*m*mutatis inter Patrem
istum, et E.K$^{m}$., acrioribus verbis: (partim die Mercurii) predicta,
(4 continuaru*m* horaru*m* spacio) partim die Veneris Sancta, proximè tum se=
quenti: Vterq*ue*, utriq*ue* satis facessebat negocii. Nullo, Deniq*ue*, modo,
voluit iste Pater, ip*s*i E$^{o}$.K$^{o}$. absolutionis impertire beneficiu*m*: Sed
” Revelationu*m* v*est*rar*um* (inquit) Causa, maiori est examinanda Authoritate,
” quam est mea: neq*ue* in animu*m* meu*m* inducere possum, peccatorum
” tibi largiri remissione*m*. Illorum saltem (dixit E.K.) criminum et
peccatoru*m* me expurges labe, quæ tibi piè, devotè, et humiliter sum
confessus. Ast ne illud quide*m* ab isto poterat obtinere. Rece=
dendu*m* igitur sibi esse perspexit E.K$^{us}$. Quàm irreligiosè, (non dica*m*,
adhuc, gravius) tractatus fuerit ip*s*e E.K$^{us}$., Catholica certo diiudicabit Eccl*es*ia
tempore opportuno. Atq*ue* ita brevissimè, et fidelissimè, quæ ip*s*e E.K$^{us}$.

mihi retulit, ab isto Sacerdote, bis, rediens, (illorum scilicet aliqua tantum,
quæ ad Sacramentalem eius non spectabant
confessione*m*, per ip*su*m tamen Sacerdotem, indecenter, et illegitime valde, vel requisita, vel
dicta) Scriptis istis mandari, necessariu*m* fuisse, sequentis Historiæ
penitior docebit consideratio. Dolebat certè nobiscum o*mn*es pii, et verè Catholici
tantum Scandalum in Eccl*es*ia Catholica deploratissimis istis puræ Religionis
temporibus exortum esse atq*ue* inde
exortum esse, unde veræ, puræ, et maximæ Charitatis divinæ fructus (peccatoru*m*
nimiru*m* remissio, et conscientiar*um* pax) promanare debuisset.
Dolebu*n*t veri Christiam, acetum et fel, propinatum fuisse, ubi, et quando, oleum ex=
pectabatur lætitiæ, in Sanguine illius agni, qui tollit peccata
mundi, Dolebunt, Devoti et pacifici plurimi Iesuitas, tam venenatum
tandem, in meditullio ferè præcipue partis Christiani orbis exclusisse ovum
Cui, si diutius incubetur, fomentumq*ue* coacervetur biliosum,
Dubitandum est, num Basiliscus inde, progignetur perhorrendus, et plurimis
valde futurus exitiosus. Dolebunt ip*s*i Samaritani, vulneratum hunc Christianum, et de
vulneribus ip*s*is conquerente*m*, et lamentante*m* non sibi sed, publico uni Eccl*es*iæ Catholicæ
*Luc. 10. F. Chirurgo et Animarum medico: non modo neq*ue* $\overset{*}{\text{oleum}}$, aut vinum Curationis
ab eodem recepisse; Sed veris, vel spretis, vel no*n* diiudicatis eiusde*m* vulneribus, membra
alia ho*min*is interni sui maxime sana, vel filo arsenicali, vel causticis
vexanda, ab isto eodem medico instantissimè et quasi pugnaciter requisita fuisse.
Atq*ue* de hac tanta, divinæ sequenti Revelationis, secunda quada*m* causa,
Tertia occasio. hactenus dixisse, sufficiat. ☾Alterius (tertiæ nimirum) causæ brevissima quidem in medium
prolata explicatione, ad ip*s*am penitissimè considerandam
intelligenda*mque*, Divina*m* Revelatione*m*, sequentem Lumine te
fore satis instructum claro, arbitrabor, ô Pie, et veritatis divinæ amantissime, lector.
Paulo post prædictas, aliasq*ue* (sub Confessionis no*min*e) habitas controversias, dissensiones,
explorationes, et Cavillationes (de quibus nihil adhuc, neq*ue* in hoc in loco refere, est
necesse). Die Martis, in ip*s*o Paschali festo, sedenti E.K$^{o}$. cu*m* amico quoda*m* suo, (cive
Pragensi) in prandio, Voce Spirituali iniunctum est, ut surgeret, statimq*ue* se ad illum
suum Spiritualem conferret patre*m*: ubi, comitante, (testeq*ue* futuro), amico illo, ad cuius tum sedabat
mensam, duobusq*ue* allis accersitis Patribus Iesuitis, modestè, quietè, et verè, quæ erant inter
illum, et Patrem suu*m* Spiritualem, agitata, controversa, et collata, ita ad memoria*m* revocarent,
ut certa mutuor*um* dictorum summa, et non ulla (si fieri potuisset) formalia utrorumq*ue* verba, hiis testibus
annotarentur. Ne quando de istis vel falsi spargerentur rumores, vel
erroneæ fierent relationes, vel coniecturæ. Vtriusq*ue* igitur consensu efficeret
ut ip*s*o, quantum præstare poterint, esset contestata Dictorum Veritas.
Deposito statim ex manibus cibo, medioq*ue* relicto prandio, surgit tacitus E.K., et
cum ipso, amicus ille suus: admirantib*us*, qui aderant, aliis: Exeunt, versus Iesui=
tarum proficiscuntur Collegium. Inter eundum monuit $\overset{\text{E.K.}}{\text{illum}}$ Spiritualis vox;
asserens, (Nisi caveas, Ossa et Puccius te decipiant, conatumq*ue*
tuum reddent irritum. Inde, E.K$^{us}$., amico suo statim hæc significavit o*mn*ia. Ad
Collegium cu*m* iam venissent, et a Ianitore sciscitaretur E.K. de quibusda*m* patribus et
ip*s*o eius Spirituali Patre Iesuita, an in collegio essent: adesse dicebat Ianitor.
Intrant - Ast Ecce; cum iam intrassent E.K$^{us}$., et amicus ille suus, paulo longius, habuere
illum Ossa et Pucci sibi obvios: Qui curiosè ab E.K. querebant adventus

istius sui causam. Cum Patribus inquit aliquot, et P*at*re meo Confessionario, habeo quod agam.
Isti nihil minus cupiebant, quam ut E.K. istos tunc conveniret (ita enim palam,
post, eadem sequenti nocte, fusius est Fr. Pucci). Vnde omni qua poterant subito utebantur
arte et indusria, ad hunc impediendu*m* congressum. Curatures enim se famulumq*ue* missuros
ip*s*is Ossa, ut patres inveniat, atq*ue* ad suum ut adduceret Hypocaustulum (quod, ibi, per aliquot tantum
dies iste occupabat Ossa), ip*su*m E.K$^{m}$. hortabantur, interim, et splendidam
et elaboratum cuiusdam studiosi una cum illis in illorum schola audiret Declamatione*m*.
Admonitionis suæ spiritualis memor E.K., istorum tum notabat astutias, tum nihilo tamen
minus sperabat, se, istos inventurum et conventurum quos cupiebat patres. Verum
finita Declamatione, accuratius iam querenti E.K$^{o}$. de patribus istis; Non esse domi,
inveniri non posse eosdem, relatum est. Quanto perculsus dolore tum erat E.K., quod divinu*m*
illud non explevisset iussum; quòd præmonita*m* no*n* adhibuisset cautione*m*: et quod n*oste*r Domesticus
Mysterior*um* et reru*m* n*ost*rar*um* aliquantulum conscius, adversariis adeo faveret, ut n*ost*ros non
verecundaretur irritos reddere, et tam honestos, et tam pios conatus, dici vix p*o*t*es*t:
Dolor iste, postea, et iniuncti istius sui officii faciendi zelus immodicus, ip*s*um E.K., adeo inflammabant,
ut post Cænam n*ost*ram, (nocte eiusde*m*
diei martis) Narrante Fr. Puccio: de hodierno sibi valde et exoptato et grato eventu:
quòd E.K$^{us}$., ip*s*os quos quæritabat, non convenisset patres: quia ex vultu ipsius E.K$^{i}$.
pallido, (dixit), animadvertisse se, ip*su*m E.K., animo inquieto et iracundo accessisse: atq*ue* inde alias
adhuc maiores Secuturas fuisse turbas: Quibus per Fr. Picciu*m* prolatis verbis valde, ex=
canduit E.K.: dum gauderet Puccius de eo, de quo maxime ip*s*e E.K. dolebat:
dum inquietum, iracundumq*ue* ip*su*m E.K$^{m}$., ad Iesuitas istos quære*n*dos, venisse, diceret:
Dum ip*s*e tam vellet esse audaculus conatus illius, divinitus iniunctos, impedire:
Dum sua fraude et astutia ip*s*ius E$^{i}$.K$^{i}$., præstitam dilige*n*tia*m*, et industriam
talem qualem ita superasse sese forsan apud su*um* Ossa vellet, triumphare ip*s*e Fr$^{us}$. P.
Et maxime quia periit illa Opportunitas, qua ip*s*ius Confessionariæ Actionis processus
recenti adhuc verboru*m* ip*s*or*um* memoria, sufficienter potuisset esse contestatus: (Quia
maiori examinandam esse Authoritate, hanc Revelatione*m* causam, dixerat prius ip*s*e
Pater Confessionarius): ◎ Atq*ue*, Ecce tantæ indignationis acutissimis
stimulis impulsus tam vehementis zeli quasi furore, inflammatus esse cæpit E.K$^{us}$.,
quod quasi ultima sibi impendere fata, dubitabat (ferè) ip*s*e Fr. Pucci.
Et cum perpendisset tame*n* ip*s*e E.K$^{us}$. (in hac eius vehementissima iracundia), quod omnia hæc, (ut ipse fassus est
Puccius), ex eo fluxere ip*s*ius Puccii curioso errore, quòd ex vultu ipsius E.K.
in re tanti momenti, ausus fuerit non solum temerariu*m* iudicium, interponere suu*m*, sed inde etiam, re
ip*s*a et factis, Dei impedire voluntate*m*: Statim excurrere
famulum fecit ad illum amicu*m* suum vocandu*m*, qui totius propositi, tam
divini sc*ilicet*, mandati, qua*m* cautionis premonstratæ, et ip*si*us eventus totius, poterat
indubitatis, esse, et hac presenti hora, testis valde necessarius, ad tam audacis
temerarii, et curiosi iudicis et facti Pucciam iustissima*m* condemnatione*m*. Nocte profunda
lecto vocatus, statim accurrit fidelis ille, et haud premonitus vel
subornatus testis. Mihi permittebatur, aperte testem examinare
istum: quietis, et interim attentis omnibus aliis et auscultantibus. Testificatus est
ip*si*us E.K. valde et in prandio quietum fuisse, et quietis, pacis et veritatis promov=
endæ gr*at*ia

ad Iesuitar*um* hodie secum ivisse Collegiu*m* sive Domum, et ibide*m* illis fuisse obvios Ossa et Fr. Pucciu*m*, ip*s*osq*ue*, duos variis modis irritum fecisse conatum D*om*ini Ed. Kellei: quemadmodu*m* etiam ante per Spiritualem erat presignificatum vocem, ip*s*i D*om*ino E.K$^{o}$.: atq*ue* sibi inter eundum declaraverat. Hiis exploratis, Cum videret E.K. Honestum, eius propositu*m*, sibi divinitus iniunctum, animoq*ue* quieto a se susceptum cæteraq*ue* (quæ commemorabat iste) nobis, testimonio sufficienti constare, animo longe erat quam prius quietiori. Postq*uam* autem abivisset honestus iste testis, Fr. Puccius, animadvertit deceptum fuisse se in Physiognomico suo iudicio: præterea iussum mandatumq*ue* intervenisse divinu*m*: Vnde valde magno afficiebatur dolore: atq*ue* addidit, Si admonnisses me, in hoc tuo nego a D*om*ino te recepisse mandatum; non obstitissem equidem. Nunc igitur (genubus flexis atq*ue* ad cælum pretensis manibus) dixit, Paratus sum quascunq*ue* tibi luere pænas. Statim iuxta caput suu*m* admonuit ip*s*um E.K. vox Spiritualis dicendo Ignoscas illi. Statim ipse E.K$^{us}$. hæc protulit verba, Ignosco tibi: Et paulo post, o*mn*es, cubitum nosmet contulimus.

Nox enim iam preterierat media. Istis hoc modo tribus explicatis (quas diximus) manifestis nobis, Revelationis sequentis occasionibus, relique subiunga*m*, quæ ip*s*am Methodum declarare possunt, qua causæ istæ in tanto post factæ sunt conspicuæ Revelationis effectu quodam. Die Mercurii (Die sc*ilicet* proxima) matutino tempore, allocuta est Ed. K$^{m}$. vox spiritualis; quæ nobis tribus illa tota
” die prohibuit rerum o*mni*um animatar*um* esum: (Ieiuniu*m* sc*ilicet* quoddam iniungens levius)
” et quòd Die Iovis proxima, matutino tempore, hora quidem octva, ad
” usitatum n*ostr*um conveniremus locum, ut D*om*ini intelligeremus Voluntatu*m*
Ieiunavimus igitur, ut præscriptum erat, et cum magna alacriq*ue* spe, Visitationem expectabamus divina*m*.

A$^{o}$ 1586 Aprilis .10.

Die autem Iovis, (Aprilis presentis decima) mane, circa 8$^{am}$ horam, in loco convenimus usitato: Oratorio Sc*ilicet* illo meo, quod in summa existit turri. Hypocaustulo nimirum eleganti et co*m*modo. Vbi ego, (o*mn*ium n*ost*ror*um* no*m*ine, quasi prolocutor ad Deu*m*), genubus flexis dixi, In Nomine P*at*ris et filii et Spiritus Sancti, (in presso, meo more, Crucis Signo): a fronte sc*ilicet* ad umbilicu*m*, et ab ip*s*o humero sinistro ad dextru*m*, dextra extensa manu, invisibilibus formatis binis lineis: in cuius primæ termino superiori, profero nomen P*at*ris: et cum umbilici locu*m*, quasi tango, profere nomen Filii, et cum media*m* transversam linea*m* duro, profero nome*n* Spiritus Sancti, et cum dico Amen, punctu*m* co*mun*e sectionis istar*um* duaru*m* linearu*m*, sive quasi centr*um* istius Crucis tango, sive premo, (multis apud me super hac imaginatione mea conceptis, causis) Postea clare et distincte or*ation*em recitavi Dominica*m* P*at*er n*ost*er &c, Deinde ista protuli verba Omnipotens Sempiterne vere et vive Deus, Mitte lucem tuam et veritate*m* tua*m*, quæ nos ducant

et perducant ad monte*m* Sanctum Syon, et ad Cælestia tua tabernacula, ubi te laudemus, et glorificemus, in sempiterna sæculor*um* sæcula, Amen.

Et post, tacitè dixi psalmu*m* istum (67$^{m}$.) Deus misereatur no*st*ri, et benedicat nobis &c. ter repetebam.

Et paulo post, sedentibus nobis tribus, (me, sc*ilicet* ad scribendu*m* preparato), et Ed. Kelleio ex opposito ad eande*m* mensam: (nova*m* illa*m* quide*m* et valde munda*m*): et ip*s*o Fr. Puccio, iuxta Oratorii muru*m* super scamnu*m*) descendit ex alto eu*m* quoda*m* quasi Spirituali Sonitus vestigio, propè facie*m* ip*s*ius E.K.: Vox: quæ videbatur, non lo*nge ab ore ip_s_ius E.K. suæ prolationis habuisse centru_m_: atq_ue_ inde, ip_s_ius E$^{i}$.K$^{i}$. ferire aures, Verbis certè anglicis: (ut n*ost*ris iudiciis exactior longè eorunde*m* constaret, energia, et propria significatio). Quæ, omnia et singula, summa qua potui fidelitate, et haud parva industria, Sequenti Latini sermonis contextu ita explicavi, quod ne in minime quide*m* ipsius nobis declarati, genuini sensus apice, discrimen aliquod, in versione mea Latina a quoquam, utriusq*ue* linguæ perito diiudicari queat. Aurem igitur nunc prebeamus, Verbis Spiritus Sancti, Summæ consolationis plenissimis.

*Ad pedis circiter unius intervallo.

Vox - Ecce, Ecce, Erigite vos et Considerate &c.

ut in historia sequente habetur.

Vox - Ecce, Ecce, erigite vos, et Considerate: hunc in modu*m* effatur ille, qui
consolator est: et cuius candela, suo populo semper delectationi existit: qui
Filii Syon. lætitia cooperuit filios Syon, et eorum vestimenta: et nationes simul congre=
gavit, sub ambitu et consolatione alarum mearu*m*: qui preparatus
sum contra Tenebraru*m* sedem: qui ab illis non possum vinci qui erra=
verunt: qui mortem obibunt, et non vivent: qui in dolore commorabun=
tur, cuius nullus erit finis. Ecce, ego, vestimentum Naturæ sum,
et illa mater, quæ fructu tàm cæli, tùm terræ producit.

Syon. Et ecce, Syon, (quæ in me habitat, et ego in Syon), in frusta
laceratur; manibus filioru*m* inobedientium, sua vestimenta discerpuntur,
et eius venustas facta est tenebricosa: et statuta illius incarcerata
sunt, inter multitudine*m*, et impioru*m* numeru*m*. Verùm, Ecce,
Ecce, ô vos nationes, et populi terræ; ô vos peccati filii, et
tenebraru*m* patroni, Ecce, Non sum vidua: Quia, sponsus meus
iam ornat reditum: atq*ue* adventus sui fama dilatata est usq*ue*
ad o*mni*um populoru*m* corda; et . . . . . . . tàm v*es*tra quam timido*rum*
v*i*ro*rum* filioru*m* corda pervasit. Vbi igitur vos ab in=
dignatione ventura protegent, vel abscondent Dii Terrestres?
Vbi eritis, torvè vos intuentibus cælis, grati?
Vbi tuti esse poteritis, qui conclusi estis, et ante
Iudicii Tribunal adducti? immò certè, in propriis v*es*tris
conscientiis, et iniuriis multiplicibus, quibus contaminastis
Lucem Sanctuarii, et $\overset{\text{Spiritum}}{\underline{\text{Spiritum}}}$ qui ab æternitate procedit.
Super vos lamentor: quia contra vos armatus est Dominus
et in ip*s*as v*es*tras civitates egressus est.
Et, Ecce, omne malum vos supergredietur ab Aquilone
Atq*ue* tales, qui in tempus asservantur, uxores et filios v*es*tros abducent
et usq*ue* ad diem ultimam servitute prementur. Super vos
Ego lamentor; et propter vestram destructionem ingemisco.

Ita enim iuravit ille, qui sedet et Iudicat o*mn*em carnem: Ô Vos
Hypocritæ, et Sepulchra depicta: Ô vos eloquentes, et
persuasorii fures: Ecce, Ecce à v*est*ris humeris auferetur superbia
ut vestra nuditas conspicua fiat: At*que* templa, quæ v*est*ris erexistis
manibus, prosternentur; immò funditus devastabuntur: Vt animabus
quæ vindictam contra vos inclamitant, satisfiat: propter Sanguinem,
quem illæ per vos effuderunt: at*que* ut Bestia perire possit,
ratione multitudinis capitum suorum.

Ô vos, (impia generatio), qui politica v*est*ra pluris facitis negocia,
quàm animarum v*est*rarum salutem: qui mundum promovetis,
et illum, qui vos creavit, contemnitis: qui amore fervetis erga o*mn*es
abhominationes: et reipsa, odio prosequimini, Deum Creationis
et Redemptionis v*est*ræ.

☞ Quomodo vos abduxit Sathanas, quòd incipiatis sedere in iudicio
contra illum qui o*mn*es sibi subiecit creaturas?

Sursum ad astra coniicile oculos, at*que* populo dicatis: Ecce,
Intelligo, et litera illius est finis dictionis quæ significat Præscientiam
Dei, in obedientia Creaturaru*m*, in præparata temporis plenitudine.
Vos, ignorantes estis. Legere non potestis. Alligatis
Spiritum Dei, ad imbecillitatem v*est*ræ intelligentiæ: at*que* non consideratis
Potentiam, et Decorem illius Spiritus, qui o*mni*um reru*m* vita est: et à quo
vestra descendit Authoritas.

ℭ Ast, ô vos fideles et filii pacis: Ô vos, qui, (ut obedientiæ
filii) P*at*ri v*est*ro servitis sempiterno: hodie, ex me discatis.

·1· Promissum Dei, in origine fidei, ex cælo factum est: quasi ex
loco et fundamentis ip*s*ius, qui suæ veritatis emittit radios
et abundantiam.

·2· Amor Dei, postq*uam* suum simul collegisset populum, ex cælo
manus suas aperuit: Et Ecce, qui in captivitate erant, emittebantur:
Verum subvertebantur superbi, in suorum cordium
imaginationibus.

·3· ·1· Regu*m* Cap ·8· Cum Populus, negligere incæpit favorem cælitus illis concessum,
at*que* plus suæ propriæ gubernationis imbecillitati attribuere,
quàm illius manui, qui illos exaltaverat: Ecce, illis

datus est Rex, illorum similis, qui (cùm esset primitiæ
*·1· Regu*m* Cap ·31· palpabilis ignorantiæ illorum, et incredibilis superbiæ) coram illis *periit
tanquam destructionis illorum Mysterium.

Quia Ecce, populus Israel dispersus est propter illorum inobedientia*m*
Reges qui succedebant, potentes erant et sapientes, illi quidem,
qui Deum timebant: Ast qui insipientes erant, scientiam*que*
·4· desuper demissam fastidiebant, ignoranter (oblivioni tradentes
fortitudinem, quæ illos eduxerat, et magnitudine*m* eiusdem) semet
Imbecillitati subdidêre, At*que* ita, in Idololatriæ suæ abundantia,
subvertebantur.

Quo tempore, IESVS, (qui d*icitu*r Christus) Dei filius, Deus et Homo,
(per cuius Spiritum, iam, consolamini), concipi deberet ex præparata
virgine, per fortitudinem Spiritus Sancti (qui, Spiritus est,
v*est*ra præsentis consolationis) libri legis, et prophetarum ora, sigillabantur
·5· in legatione à cælo demissa.

Quando Angeli, Evangelium pacis et consolationis ad terræ
faciem attulerunt, non illud ferebant in Hierosolymam, ne*que*
in Templum, ne*que* in Sanctum Sanctorum; Sed in agros
et inter pauperes pastores.

Quando Christus nasci deberet, (ex illa, quæ vas erat electum), non
ducebatur in Templum; ne*que* a Scribis et pharasæis magnifiebat,
Sed Spiritu Dei, eductus est (per Spiritum illius, qui
habitabat intra ipsam) in illam civitatulam: Vt verba, quæ de
Aº 1586 Aprilis .10. illo antea proferebantur, in eodem implerentur.

Quando illi, qui, coram Deo, iudicabantur Sapientes, Stellæ cognitionem
consecuti sunt, et per eandem iter suum direxerant: Ecce,
in Hierosolymis, facti sunt quasi tenebris involuti; illis, sua adempta
erat Lux. Verum, enimverò, quam primùm Hierosolymam
reliquerunt, consolationem recuperabant: et ducebantur ad ip*s*um
locum, ubi illum inveniebant, in quo Salvari deberent.

Salvator ipse Mundi (in quo salvi facti estis, et exaltamini in honore
electionis) immediatè, Mundi Tyrannidi Subditus erat, et tenebrarum
perversitati.

Quam ob rem non se recepit in Templum? Quare non se curavit fieri
manifestum, multitudine signorum et Miraculorum: se eundem scilicet
esse, qui Sperabatur venturus?

Quia Deus Sapientiæ est: et venit ad sui patris faciendam voluntem,
quæ non est devincta Humanis traditionibus, sed sempiternæ suæ Divinitati.
Veruntamen, Ecce, Tandem, idem ipse Deus revertebatur, et Authoritatem
suam declaravit, in ips*o* Templo, et in ip*s*is Hierosolymis:
filios iniquitatis, à facie patris sui, et ex domo, quæ illi erat,
per servum suum Davidem, Sanctificata, eiici*endo.

*Marci ·11· B.

Ita prorsus, vobiscum procedit Deus: quos, iuravit, magnos se factu=
rum, in honore Dexteræ sua, et in igne vehementi Potentiæ suæ.
Iam in mundum redituras est, ut eundem castiget propter mul=
titudine*m* abhominationum suarum: atq*ue* ut illos consoletur
qui in illo conquiescunt, et vivent.
Atqui tales illi sunt, qui castigabuntur, qui facti sunt Scribæ et
Pharasæi, Hypocritæ, et omnium abhominationum filii: Qui
dedecori sunt illi veritati, quæ per Apostolos expressa erat; et
Authores certi sunt iniquitatis, omni populo. Isti igitur
sunt, qui punientur et non recipient consolatione*m*: Quia ex
calice omnis fornicationis, et abhominationis biberunt.
Proinde, non erunt admittendi, Iudices esse (Quia ipsimet
condemnabuntur): neq*ue* sedere in Iudicio: quia non sunt
iustificandi. Pecunia enim vendiderunt veritatis Spiritum
Quod, Apostoli, (illorum Antecessores), illos non docuerunt facere.
Instrumenta Sanctitatis, (quibus Populus Sanctificari deberet)
ipsi contaminaverunt.
Atq*ue* Ecce, Patris sui venturi Semina Sparserunt Super omnes
Terræ filias: adeo quòd maledictum existit Semen ipsorum.
Atq*ue* idcirco, Deus Cæli et Terræ, vobis apparet: Vobis, quia
Pastores estis; et extra pollutam positi Civitatem: Vobis
qui Stellam quæritis, atq*ue* visitatione*m* illius, qui venturus est
Vobis, qui a manibus Herodis fugietis: Ast rever=
temini in templum, cum flagello et potentia Dei: Atq*ue*
eiicietis, qui semet ipsos iustificant: Vt potens Dei manus
inter vos magna. Verùm, nondum est temporis plenitudo.
Quapropter quemadmodum Christus se in Secreto continuit:
Quemadmodum Virgo Maria (quam isti vobis obiiciunt) cum ipso
Domino contenta erat: et iudicium non expetebat illorum, qui
de Templo erant, sed usum tantu*m* Ceremoniaru*m* illorum:

Δ.
Nondum est tem=
poris plenitudo
ut potentia nostra
fiat manifesta.

Ita, etiam vosmet reddatis contentos:
Quia, in hoc, quod recipitis, illi subditi estis, qui vivit:
Sed in eo quod de illorum numero estis qui recipiunt consolationem,
Subditi estis Spiritui Sancto: eatenus, quatenus purificari,
confortari vel exaltari possitis ex Sacramentis: quæ ab eo sunt
instituta. Tanquam igitur ex Ecclesia, submittite vosmet
Ecclesiæ: Atq*ue* tanquam ex illis, et talibus, qui consolationem
desuper recipiunt, Submittite vosmet illi, qui vos docet: qui
est Spiritus eiusdem Ecclesiæ: sed in maiori amoris abundantia:
Qui est Spiritus Sanctus, procedens à Patre et filio: qui ab initio
fuere, et ante omnia initia: Cuius nomen, Videte, quòd in vobis,
et inter vos, glorificetur.

Δ. - Gloria P*at*ri et filio et Spiritui Sancto: Sicut erat in prin=
cipio, et nunc, et semper, et in sæcula sæculoru*m*, Amen.

Vox - Lege hæc, et iterum vos visitabo.

* * *

Δ. - Legebam præmissa, duobus præsentibus: ip*si* nimiru*m*
D*omi*no Edoardo Keleio; et Francisco Pucci: Ex quibus, magna
sumus affecti consolatione, et quasi, fortiori animo effecti
Paulo post, iterum incæpit vox audiri.

Vox - Ecce, Dominus pro vobis respondet: Dominus, illis rebus responsu*m*
reddit, quæ contra vos obiiciuntur, dicendo:
” O vos Hypocritæ, vos dicitis, Indicate vel declarate nobis, vel excogi=
” tate, si poteritis rationem aliquam pro restauratione Ecclesiæ, et
” multitudinis, quæ nunc afflictata est: et quæ, post mortem .N.
” talis hominis, in periculo magno erit, ne pereat. Si hoc non possitis
” præstare, doctrina, quam recipitis, non est ex Spiritu Sancto: non est
” ex bono aliquo Spiritu. Vobis dico, hec doctrina docetur, et
Spiritus Dei descendit, ad restaurandum, et ordine disponendum
populum et gregem Dei: Qui non potest restaurari, nisi vos
prius extirpemini. Propterea extirpabimini, et eradicabimini:
et purgabitur Ecclesia Dei: ut ipse descendat, et in eadem habitet.
Si quis habet Spiritum, qui vobis placet, et v*est*ris inservit affectionibus,
inter vos, censetur habere Spititum Dei: Sed vos omnes, Dii
facti estis, et Gigantes potentes; et pleni estis Spiritu Patris v*est*ri,
Diaboli. Quicumq*ue* igitur vobis placere studet, eiusdem Spiritus erit
particeps: in quo, tandem, confundemini: qui etiam, unâ vobiscum, co*n*fundetur.

Scopus unus
n*ost*ra Doctrinæ
a Deo nobis
propositæ.

Prophetia.

Ex hoc intelligetis, Spiritum Dei, hîc, contra vos docere: quia non docet
doctrinam, ve*st*ris gratam affectionibus, sed quæ ad ve*st*ras spectat
correctiones: Omnes Scortationes, et abhominationes,
per vos multiplicantur. Sacerdotes quidem estis n*omin*e: Sed non exequi=
mini Sacerdotii officium. In monte Sancto estis; Sed eundem pol=
luistis: et proprias vestras sordes passi estis superare et
obruëre herbas, fructusq*ue* eiusdem loci: qui illis præparabantur,qui ve*st*ris
sunt subditi Authoritatibus: Et hanc ob causa*m*, precipites deiiciemini.
Et vehemens ille ventus, à Domino promissus, locum Sanctum purgabit:
ut ibi abundanter crescant fructus: atq*ue* ut ibi etiam purificentur aquæ, ad
o*mn*ium Nationum consolationem.
Non stabo (igitur) Iudiciis ve*st*ris: Neq*ue* vos agnoscam esse Iudices: Attamen
vobis prædicabo pænitentiam: quòd possitis esse liberi a vindicta, quæ contra
vos præparata est, et contra Iniquitates vestras. Qui habet aures, audiat.
Qui vult Sapiens esse, neq*ue* ad dextram respiciat, neq*ue* ad sinistram: neq*ue*
ad illum qui vacatur Catholicus, neq*ue* ad illum qui nominatur hæreticus, (Ita enim
ve*st*ra habetis nomina), Sed respiciat ad Deum Cæli et Terræ, et ad filium eius
Iesum Christum: qui dedit suarum abundantium et multipliciu*m* gratiarum
Spiritum, illis quidem, qui in puritate Naturæ, vitam agunt, et in operibus
Gratiæ. Ecce Meretrix iustificabitur: Sed abiicietur Hypocrita,
et sub pedibus conculcabitur. Vbi enim non est nomen, veritas habetur.
Et ubi nomen abundat, veritas est abscondita. Fælix est
qui intelligit. Fælix est, qui neq*ue* in Iudam neq*ue* in Israel con=
fugit: Sed ad Sanctuarium Domini, per eius filium Iesum Christum
et per pacem illius, qui est Consolator.
Qui, Ecce, Iniquitas prævalet, et o*mn*is Caro in quæstione*m* vocata
est coram Tribunali. Quicunq*ue* (igitur) supra fastigiu*m* domus existit,
ne descendat: Neq*ue* ille, qui in eodem cum fratre accubat
lecto, surgat à fratre suo: Quia gladius iræ et indignationis, illius,
qui iustificat omnes, qui illi confidunt, paratus est, certès contra
propriam suam domum, tanq*uam* virga correctionis: Et contra impietatem
Superbiæ et peccati, tanq*uam* ultima peccati et impietatis vindicta.
Benedictus est ille, qui vivit, et sapiens est, atq*ue* Deum timet, discit
à suis Creaturis, et ex testimonio veritatis, et non est plenus humana=
ru*m* Imaginationum, ad æterna*m* mortem. Amen.

Δ. - Deus illam nobis concedat Beatitudinem. Amen.

Vox - Revertor.

* * *

Δ. - Perlegi ego secundum hunc (quasi) Actum, præsentibus Amicii (E.K. et
F.P.) et quam primùm finem imposuissem lectioni, denuo incæpit
Divina Vox, ipsius Edouardi insonare auribus, verbis sequentib*us*.

Vox - Iterum, inquit Dominus, Quis ille est, qui vos contegit? Vel, quis ille
est, qui vos docet? An non est Spiritus Veritatis? Si Spiritus (igitur) Veritatis
vos, et ve*st*ram contegat nuditate*m*, Quare vosmet ip*s*os detegitis? atq*ue* à
vobis obedientiæ proiicitis vestimenta, et patientiæ, quæ ve*st*ris est
necessaria vocationibus?
Si edocti sitis, atq*ue* à cælo vestra sit doctrina, quamobrem, et vestra etiam
opera, non sunt cælestia?
Ecce, fræ pleni estis, et
malitiæ: perverso zelo repleti
estis, et Iniquietudinis agitati
Spiritu. Horum verò nullum,
à Cælo descendit. Adhuc,
igitur, Carnis Tyrannidi, estis
subiecti,
et carnalibus Imaginationib*us*.
Phy, super vos.
Flagellari digni estis, et
puniri, propter errores ve*st*ros. Illi enim estis scandalo, qui vos docet: et
illi paci, cuius ip*s*e vos fecit participes. Exuite (igitur) immò
abiicite propriam ve*st*ram carne*m*, atq*ue* affectiones eiusdem: et vos replete
Spiritu omnimodæ obedientiæ, et humilitatis: amantes et amplexantes
vos mutuo, eo prorsus modo, quo ip*s*e, qui vos omnes amat. Estote
Zelo fervidi, in abundantia Spei; et in omnigenæ obedientiæ fructu.
Quicunq*ue* enim zelus, non est in Obedientia fundatus, odiosus est: immò
quidem, in conspectu Domini, et illius qui Zelotypus est. Qui scientia caret,
Instruatur: et ignorantibus exponas intelligentiam. Ignorantia enim,
cui copulatus est Charitatis scopus, præstantior est, quam Scientia cu*m*
iræ et excandesce*n*tiæ redundantia. Qui operatur, operetur iuxta voluntatem illius
qui illum misit: Atqui, non, pariter, iuxta propriam operetur voluntatem,
asserendo etiam, Hæc est Voluntas Domini mei. Quicunq*ue* enim vult
illud, quod est bonum, illud quærit in gloria: quæ gloria, exaltatur in Spiritu
patientiæ, per fructum illius, qui propter ve*st*ras afflictiones, afflictatus fuit.
Errastis, et unus et alter: Vnus, in Curiositate, alter in zeli cæcitate.
Si quisquam proinde sit Curiosus; in eo, quod illi co*m*missu*m* est, curiosus sit:

*2. Reg. Cap. 6. Sed alternus munus ne sibi in manus arripiat. Quicunq*ue* enim, Arcam, iniu*ssus attingit, reus (coram Domino) censetur præsumptionis.

Si quis zelo feratur, zelum ostendat in fructibus obedientiæ, et in Spiritu humilitatis: omnia peragens in gratiæ fortitudine: quæ ornamentum pacis est, atq*ue* illius qui exaltatus est.

Et, cùm unum habeatis Deum, estote etiam vos, unius animi.

Vos enim tres estis, et non duo: et vocatio v*est*ra, omnino una est, ast diversa sunt officia v*est*ra.

E.K. - .1. Videns (igitur) prophetet, quando Tempus advenerit: messemq*ue*
*Apocalyp. cap 14. D. sequatur, et me*ssores.

Δ. - 2. Qui annotat, et monimentis commendat verba Altissimi, publicet ip*s*e fortitudinem illoru*m*, in plenitudine et abundantia temporis, per fortitudinem et auxilium illius, qui illum exaltavit.

Fr.P. - .3. Qui vocatus igitur est, veluti Concionator, abundet ip*s*e bonis operibus, ut coram suis ip*s*e illustris sit auditoribus, et in illo magnificetur, qui illum misit.

Quicunq*ue* (igitur) suam negligit vocatione*m*, eiici possit: atq*ue* eius ab alio occupari locus. Facienti vero voluntatem illius qui docet, (quæ, illius est voluntas, qui cuncta creavit), abundanter concedetur gratia.

Pace itaq*ue* abundetis, et pœnitentiæ fructibus repleamini: et vos invicem tali diligatis amore, quali ille, qui vos o*mn*es suo complectitur amore.

Nam ubi Amor iste deëst, Spiritus Dei abest. Implet enim ille o*mn*ia Charitatis plenitudine: Quod, humani generis est meritum, naturale, et necessarium: et sine quo, Nullus existit beatus.

Considerate attentius hæc o*mn*ia: Tum refocillate vos ipsos:
Nam consolationem recepistis.

Secunda post recreationem v*est*ram hora, etiam Ego
vos iterum visitabo.

Δ. - Omnipotenti n*ostr*o Creatori Redemptori et consolatori,
sit omnis laus, honor, et gloria.
Amen.

Aprilis .10. A meridie, eiusdem Diei Iovis, (post prandium n*ostru*m) tempore assignato, Vox percellebat aures ip*s*ius E.K., dicendo.

Vox - Venite.

Δ. - Statim ad Oratorium n*ostru*m (visitatum Divinæ visitationis locum) nos ire festinavimus, ubi, præcatiuncula ex Psalmis recitata, verbum D*omi*ni expectavimus.

Vox - Aurem præbete.

Δ. - Ad aliquot minuta horæ, silentium factum est post hæc verba.

Vox - Qui contra proximum suum insurgit, eo animo ut illum bonis spoliet illis, quæ cum Labore, honestisq*ue* collegit rationibus, sive tanq*uam* latro, sive tanq*uam* Iniuriosus compilator illius, quod eius non est proprium, contra legem Naturæ peccat:

quæ, lex est Dei: contra legem Iustitiæ, quæ, præcepti lex est: contra legem Evangelii filii Dei; quæ, Domini lex est: Et, pro tali peccato suo, virga iustitiæ verberari debet.

Ast, qui contra suum insurgit proximum, (qui præceptum et consolationem ex alto recepit), et illum spoliane decrevit beneficiis Gratiæ, damnationis reus est, ignemq*ue* meretur Infernalem.

Nam quicunq*ue* Domino Iesu resistit, vel illius Spiritui, maledictus est, nisi pænitentia afficiatur.

Nunc, itaq*ue*, voci auscultate meæ; atq*ue* hodie intelligite, quid vobis sum dicturus: Vt Inimici vestri percipiant, quòd contra illum pugnent, qui creavit et redemit illos: et per quem cibantur.

Erigite vos igitur, atq*ue* v*estr*as aures, meæ accomodate voci.

EGO, vos eduxi, à gente maledicta, quæ superbia inflatur; et quæ Innovatrix est, ipsiusq*ue* Sanctæ Ecclesiæ resistens legi atq*ue* Ordinationi.

Quæ, est Ordinatio Iesu Christi, veri Dei et hominis: filii Dei: cui, fortitudo, et galdius omnis potentiæ data est à suo Patre, super cælorum multitudine*m*, et super omnem carnem, et Creaturas quascunq*ue*.

Miraculis editis, et in potenti manu, vos eduxi; et vos, in loco hoc, locavi: Panem Intelligentiæ, et Sapientiæ, vobis manifestum feci: et (cum sim Spiritus Sapientiæ) Instruxi vos in cognitione Christi, quæ rerum o*mniu*m est Scientia,

Medicinam vos docui, contra peccati perversitatem: atq*ue* vobis revelavi res, ipsi Ecclesiæ abditas. Quemadmodum enim Ego ip*s*e Sempiternus sum, ita et potentia mea sempiterna est. Verùm, neq*ue* uni homini, neq*ue* in uno tempore, neq*ue* una in ætate, neq*ue* uni populo, neq*ue* uni Sæculo, simul effundo multiplicem, et inperscrutabilem profunditatem infinitæ meæ Sapientiæ.

Illi, proinde, qui in lego Naturæ, vitam transigebant, à Natura recipiebant, tanq*uam* à digito Dei.

Qui autem sub legis iugo habitabant, per legem assequebantur cognitionem peccati.

Illi, Deniq*ue*, qui sub Gratia vivebant, atq*ue* adhuc vivant, recipiunt Spiritum Dei: Sed non eodem modo, omnes. Omnes enim animæ, non sunt pari fortitudine præditæ: neq*ue* loca o*mn*ia, parem habent benedictionem.

Iuxta temporis igitur necessitatem, quam vos lapides petebatis, ego vobis exhibui panem. Et quum v*est*rorum cordium vos sequeremini imaginationes (quæ carnem sapiunt) oculos v*est*ros aperui, ut proprios v*est*ros palpabiles deprehenderetis errores; atq*ue* ut illius insisteretis vestigiis, qui vestræ redemptionis persolvit pretium.

Nunc, itaq*ue*, considerando, quòd EGO vos educavi, tanq*uam* Cælestis
Scholæ et vocationis: discipulos; mihi incumbit, vos
defendere, atq*ue* invincibili mea Sapientia et fortitudine vos protegere.
Vt vanas hominum subvertam imaginationes, in abundantia summæ et damnandæ
superbiæ suæ.
Su$\overset{\Delta}{r}$gas igitur: Libros quos habes, atq*ue* omnia, quæ ex me recepisti
ponas, coram me: atq*ue* tunc intelliges, quæ tibi sum dicturus reliqua.
Et quo modo, in ictu oculi, adversarioru*m* tuorum oculos eruam;
tunc quidem, quando opinantur acutissimè se videre.

Δ. - Surrexi, descendi, atq*ue* omnia monimenta et volumina, (per
4 co*n*tinuos annos, iam, nobis à Deo, et eius Sanctis angelis dictata) atq*ue* per me Scripta, adduxi
atq*ue* alia quædam. Adduxi (inquam) in oblonga cista alba, (quæ
habebat in longitudine (ferè) tres pedes; in latitudine, pedem ·1· et ¼; et in
altitudine ¾ pedes). Sanctam autem non adduxi mensam, quæ
sæpè vocabatur, Mensa fæderis.

Vox - Collige libros tuos simul (illos, quidem, qui Libri stantes [sive fundati] sunt)
à primo, ad ultimum: atq*ue* etiam illum, quem iam, in manibus
habes (sola istius diei Actione, excepta) Atq*ue* illos colloca hîc
ante me.

Δ. - Quid faciam (ô Domine) cum Actione hodierna?

Vox - Ex libro rescindas:

Δ. - Et cum Sacra quid sum facturus Mensa?

Vox - Quod tibi iniunctum est, facito.
Seorsim separato libros, per se: atq*ue* eosdem super ha*n*c mensam
colloca.

Δ. - Libros, sive potius volumina illa, quæ in folio
erant, et compacta sive decenter consuta,
~~separari ab aliis (ad numerum,~~ (numero, 27) separari,
et postea (præsenti hac excisa actione), ip*su*m,
volumen quod nunc in manibus erat, adiunxi.
28 Volumina. Sicq*ue*, viginti octo erant omnia (quater scilicet, 7): Et
omnia, (tamq*uam* in historia) continebant, quæ à prima hora n*ost*ræ
(E.K. sc*ilicet* et I.D.) coniunctionis, usq*ue* ad horam presentem, per Angelos Dei fideles
et Deum ipsum, nobis revelata et demonstrata erant: Atq*ue* in uno
illoru*m* 28 voluminum, erant 48 libri particulares, maximè
mystici: et (ut Deus ip*se* testis est), valoris maioris, quàm *omni*u*m*
toto terrarum orbe, æstimari rerum valor possit: In illis enim Sapientia
admirabilis et potentia divina continebantur: quibus, nos, determinato à Deo tempore,
☞ uti debemus ad eius honore*m* et gloriam. Aliud volumen erat (ex illis 28), quod istis 48 in serviebat
libris Particularibus, huius Titulus erat. 48 Claves Angelicæ.

Hoc totum, lingua Angelica scribebatur. Cuius interpretationem,
lingua n*ost*ra angelica, clarissimam, in volumine alio (illoru*m* 28) habuimus,
ultra 48 illos particulares libros, erat unus brevissimus: et mysterium
Mysterioru*m* erat ille liber, et Sanctum Sanctorum: Solùm enim con=
tinebat profundissima quæ ulla Creatura unq*uam* cognoscere valebit
Dei ipsius, et Omnipotentis Divinæ Trinitatis Mysteria. Huius nondum
erat nobis concessa clavis.
Aliud volumen (ex illis 28) Sapientiam et Scientiam illam continebat,
quibus, Enoch, (Dei Nutu) imbutus erat, ubi etia*m* aliquid erat,
illi Iudæ Apostoli testimonio (de Enochi prophetia) consentaneu*m*.
In aliquibus ex illis 48 libris (præter plurima alia, valoris
Nota. inæstimabilis) continebantur o*mn*es Libri Sacri, pleni et perfecti
tàm ante quàm post Christi incarnatione*m*
illi dico libri, qui veritatis erant conscripti Spiritu.
~~Religionis Christianæ~~ Et quæ alia in eisdem libris com=
prehensa erant, mihi non existimo fas esse ante præfinitu*m*
à Deo tempus, particulariter, (vel summatum saltem),
aperire, vel commemorare. Aliquid tamen, ut Ego
(de hisce 28 voluminibus), memoriæ sempiternæ commendarem, in hoc loco, mihi
videbatur et opportunu*m* et necessarium valde: et Deo Omnipo=
tenti haud ingratum fore, spero. Separatis igitur (ut iussus
eram) voluminibus prædictis, et super mensam, positis
dixi ut sequitur.

Δ. - An nunc (ô Domine) tuum perimplevi mandatum?

Vox - Etiam, (Kelleie), afferto tu sacculum nigrum, librum, et pulvere*m*,
quæ tu abscondisti.

Pio lectori. Δ. - De ip*s*o E.K., et de rebus istis, (illius commissis custodiæ) aliquid
mihi hîc annotandum esse, existimo, iuxta ip*s*ius veritatem historiæ.
Hoc Dei præceptum, tam erat Ed. Keleio inexpectatum, et quasi ingratum,
quòd magno cor eius oppressum stupore erat. Verè, tamen, eius Spiritus
confirmatus erat ad obedientiam Deo prestandam: licet caro aliquantulum
reluctabatur; tantisq*ue* vexabatur doloribus, quod illi videbantur suæ spinæ
(iuxta coxendices) disiungi, dislocariq*ue* iuncturæ: qualeum nunq*uam*
se in vita sua perpessum fuisse doloris formam, asseruit. Orabamus
Deum ut illum, in fide fortem, et in obedientia paratum, morigeriumq*ue* redderet.
Tam vehemens illi erat internus dolor, tamq*ue* carnis contra Spiritum infesta
contentio, quòd in ip*s*o doloris et dimicationis summo vigore, eiaculatus
fuerit hanc sententiam —— [E.K. - O domine, à te non recepi hoc].
Hortabamur illum ad obedientia*m*, erga Deum, et fidem indubia*m*
concipienda*m* de præteritis Dei munificentissimis promissis, nobis factis: eisdemq*ue*
sacrosancto eiusdem iuramento, sæpe nobis confirmatis. Mihi respondit (E.K.)

Spiritus promptus est, ad explendum Dei hoc mandatum, (immò quidem
si mihi Dei causa, moriendum nunc esset) Verùm, ignoscite vos mihi, et ignoscat
mihi Deus, quòd caro mea, hac r*atio*ne suam prodat fragilitatem,
moram aliquam nectendo; hiis dictis, subito, ex sede surrexit,
alacriter abivit, rediitq*ue*; et sacculum istum nigrum adduxit cum
inclusis, libro et Pulvere, antea memoratis et supra mensam iuxta libros
illos 28 posuit. Sacculus novus erat

Anglicè
Blak fustian,
Germanicè
Berkat.

ex nigro fustaneo, (ut ita explicem exactissimè materia*m*, de qua est
factus ip*s*e sacculus) cum novis nigris fibulis, ad os eiusdem concludendum
in modum marsupioru*m* aliquorum: Ea erat capacitas sacculi
ut mihi modium unum Tritici continere posse videretur.
Hic liber, (sive volumen, duoru*m* diversi argumenti libroru*m* particulariu*m*) et iste
pulvis sacer, non solum nobis duobus, (E.K. et mihi D:) nostrisq*ue* liberis,
sed et aliis etiam Dei servitiis erant
à Deo assignati: et ante prefinitum a Deo tempus quoddam, nullo
modo praxeos, in usus aliquos à nobis convertendi erant. Huius
tanti Thesauri custodia, ipsi E.K., fuit concredita.

Sacer
Lapis
Phil*osoph*orum.

Ibi, illud erat mysterium, Naturæ et artis, quod arrogantes
et superbi Philosophastri, et maxima pars studiosorum,
nullo fieri posse modo, contendere solet. Vnde, nos, argumento
certissimo, maximam talem Mundanoru*m* superbiam et ignorantiam
iudicare, diiudicare, et condemnare iustissime possumus. Verè, et
in Deo, assero, Thesaurum illum, tantum esse, actu, et potentia
(propria, et propinqua), quòd o*mn*es o*mni*um principium, et Regum
Christianorum, Thesauri, (simul coaceruati, et coniuncti),
ne decimam quidem partem istius Thesauri exæquare possint.
Ego, igitur, ipsum E.K., brevissimis verbis animabam:

Genes. cap.
21 B.

et, ut Abraham fidem, in memoriam suam revocaret, monebam.
Cui, etiamsi Deus promisisset prius, quòd in Is$\overset{*}{\text{a}}$ac, illi vocaretur semen et propa=
gatio; Tamen, postea, iubente Deo, ut eundem Isaac in Holocaustum offerret,

Genes. cap.
22.
Theodoretus in Quest.
Geneseos: tale quid
habet. Abraham cu*m*
esset medius inter
natura*m* et fidem: et
modo huc modo illius
inclinaret, ad ex=
tremu*m* tribuit fidei
victoria*m*.

Non hæsitavit, unicum hunc filium, et posteritatis suæ benedicendæ futurum,
(ex promissione) parentem, in holocaustu*m* offe$\overset{*}{\text{r}}$re: neq*ue* (promissum cum præ=
cepto, conferendo), r*atio*ne humana ratiocinari, conabatur, haud sibi con=
stantem esse Deum, vel que Naturæ virtute fiere non possent, moliri eundem
Simili ratione, neq*ue* nos cunctari debere, humillimè et alacriter Dei ob=
temperare iussui, libros istos, n*ost*rosq*ue* alios repetentis Thesauros. Et cum Fidelis
sit Deus, et in servandis promissis constantissimus, certissimos nos esse, quicquid
de istis, vel cum istis libris, et Thesauris, facturus sit Deus, ad eius id omne futurum
esse gloria*m* et laudem; nostram aute*m* consolatione*m* magna*m*: et ad hostium
deniq*ue* nostroru*m* reprehensione*m*, sive castigatione*m*. Hiis finitis, Dixi ego Deo:

Δ. - Ecce (ô Domine) habes hîc sacculum istum nigrum, cum
(libro et pulvere) in eodem sacculo inclusis; Quid ulterius cum istis fieri
velis, scire desideramus.

Vox - Ecce Ne $\overset{\text{E.K.}}{\text{te}}$ mundus vincat: neq*ue* pluris facias divitias (humanas

fantasias) quàm meæ voluntati, et mandato obedire.
Ecce, quàm durum est, mundum deserere?
Et, cùm omnia, mea sint, cur igitur dicere volvisti, hoc, per me
haudquaq*uam* recepisse te?
Vobis autem dico, Ne moveatis, donec vobis imperatum fuerit. Locus

Promissam novum
nobis faciet Deus.

eni*m* Sanctus esti. Atq*ue*, Deus, hodierna die vobis faciet promissum
quoddam, nondum vobis cognitum.
Ecce reservasti etiam aliquam parte*m* eiusde*m* libri: quam hûc itidem
adduces: Ne sis protervus, et mundum excutias.
Qui Creaturas plus amat, quàm Creatorem, cæcus est, et imperitus:
et sine Luce: atq*ue* ob hanc causam, excludendis, atq*ue* extra ianuam
extrudendus, quando sponsus venit.
Quicquid vobis, hac die, mandavero, videte quòd faciatis:
Istos libros, hîc positos, etiam in sacculum includas eundem.

Δ. - E.K., o*mn*es illos 28 libros (sive volumina primaria) in eunde*m* nigru*m* sacculum
intrusit: et sacculum (contractis, de more, fibulis) clausit:

Vox - Nunc surges tu Kelleie: et lapides à fornacis istius ore removebis:
et ubi lapides illi nunc sunt, hoc tu ibidem locabis: atq*ue*, eo facto, redito.

Δ. - Ex cathedra sua surrexit E.K.: et ex fornacis ore exemit lateres
coctos, 4, vel 5, (quibus, ignis calor, commodius intra fornace*m* continebatur, et ingre=
dientis frigidi aëris, et venti incommoditas excludebatur) Sacculum ip*su*m in ore
ardentis fornacis posuit; loco eodem, quo prius erant predicti lapides cocti:
atq*ue* ita reversus est ad cathedram suam.

Vox - Nunc surgas, et quod reliquum est, afferto. Nihilq*ue* abscondas.

Δ. - Ivit E.K., et aliquot quaterniones scriptas, (et in 8º formatas) adduxit:
Scriptura videbatur valde antiqua, et charactere grandiori quàm vulgaris
n*ost*ræ scripturæ: istas ex volumine illo, suæ custodiæ commisso, exciderat: (ex
posteriori sc*ilicet* libro, no*n* p*r*iori)
posteaquam adduxisset istas, et nobis iterum assedisset: allocutus est illu*m* Dominus.

Vox - Surge, et in fornacem coniicito.

Δ. - In ip*su*m ignem, (ô Domine) vel super ip*su*m sacculu*m*, poni vis, ô Deus?
Voluntati tuæ (ô Domine) paratus est obedire.

Vox - Surge Pucci, et cum illo te conferas: et videto quod in ip*su*m ignem illas coniiciat.
Et præterea, quod sacculum et libros post trudat etiam.
Non recedes, donec ignis illos pervadat penitus.
An non ego resuscito mortuos?
Igitur, Ito: Et $\overset{\text{E.K.}}{\text{Habeas}}$ fidem:

Δ. - Surrexerunt, iverunt ad fornace*m*: Istas quaterniones primùm in igne*m*
ardentem proiecerunt: Et deinde sacculum ip*su*m truserunt in eundem
ignem animosè, et alacriter: Vnde Ego (illis ita occupatis ad os
fornacis) exaltabam voce*m* mea*m* ad Deu*m*, genibus flexis: atq*ue* cum magno
gaudio, et lætitia, et exaltatione, gr*ati*as Deo n*ost*ro egi: orabam ut nobis
fidem et augeret, et confirmaret: De illius nobis prius factis beneficentissi=
mis promissis ut nihil dubitaremus: Atq*ue* eius Sapientiæ, potentiæ, et bonitatis

Holocaustu*m*,
o*mn*ium, quotquot
ab initio
mundi fuerunt
pretiosissimu*m*.

ut confirmatissimos nos redderet testes, et ministros, ad sui no*min*is laudem
honore*m* et gloria*m*. Illi interim, acriter, et graviter, isti Holocausto absolvendo
incumbebant: levissima et siccissima ligna, lignorumq*ue* et asseru*m* assulas
tenuissimas in magna abundantia in fornacem proiecere; libroru*m* acerum
bacillo et veru ferreo moveba*n*t, levabant, aperiebant, ut eo facilius ignis o*mn*ia
consumeret: atq*ue* in cineres et facullam converteret, quicquid esset combustibile.
Et cùm iam ferè p*er* horæ quartam partem, ita occupati fuissent, audivit E.K.
vocem illi dicentem, Iam dicas ipsi Pucci, quod intret [in oratoriu*m* sc*ilicet*].

Venit ip*s*e Pucci ad me in Oratorium: et genibus flexis mecu*m* ad Deum
fudit præces eucharisticas, &c.
Quam primùm intrasset Pucci, alta voce nobis significavit E.K., ante os fornacis
(maximis flammis repletæ) consistens, Videre se formam ho*min*is,
(à diaphragmate, sursum, tantum) quasi ambulare horsum et illorsum in mediis ip*s*is
flammis: faciem autem illius, illi non apparere.
Videtur (inquit E.K.) aliquid manu sua dextera, ex flammaru*m* colligere
vel decerpere quasi summitatibus. Iam videtur mihi manifestè folia
libroru*m* ex flamma ip*s*a contexere: folium post folium.
Iam, unum integrum videtur composuisse librum.
Et (parva interposita mora), dixit. Nunc autem secundum libru*m* videtur
sua tenere manu: ast ubi primum deposuerit, non video.
Alium iam video illum in summis flammis collegisse librum.
Iam verò, ex ip*s*is flammis summis, mihi videtur ip*s*am
pixidem cum pulvere fabricare cum digitis suis.
Pergit, folia ex ip*s*is flammaru*m* fastigiis colligere.
Iam, videtur duos alios libros habere: Ast, quo o*mn*ia hæc abeunt
nullo modo percipere possum.
Iam certè evanuit vir iste valde subito: dixit E.K.
Vnde iam omnibus ita igne consumptis (quæ consumi poterant), et
Visione hac finita, ad nos venit E.K. Et dixit: Ignis
omnia consumpsit: Veni ô Pucci, vide, et iudica. Ivit, consideravit
et rediit: mihiq*ue* asservit, nihil apparere reliquum, præter cineres et
lapides, et pancas valde prunas, et folioru*m* chartaceru*m* favillas paucas, ignis
spu*m*, ad latera fornacis delatas.

Vox - Reliqua, nunc, apponas.

Δ. - Quæ reliqua apponam, ô Domine?

Vox - Libros: quicquid sc*ilicet* restat in papiro, comburas; quemadmodum
et priora combussisti.
Alia Custodias, modo quo te docebo atq*ue* instruam, prius quàm recdatis.

Δ. - Hanc fasciculum convolutum, et sigillatum, (quem ab ip*s*o Fr.
Pucci, abstulimus, tuo iussu) vis etiam, quòd comburamus?

Vox - Non.

Δ. - Asserem hunc Chartaceum (particulam libelli, ip*s*ius
Enoch, quem mihi dedisti): comburi etiam vis hoc monimentum.

Vox - Illud non comburas.

Δ. - Tunc, ex illa alba oblonga cista, o*mn*es reliquas solutas laxasq*ue* chartas et
folia, valde multa, (Dictatorum divinoru*m*), supra mensam
exposui: nullum unum filium, scriptum, feci reliquum.
Omnia ista chartacea, sive papiracea acce$^{\text{E.K. et Fr. P.}}$perunt; et in fornacem
candentem proiecêre: et citissime, concepta flamma, ab
igne erant exusta.·. Atq*ue* sic mihi significaverunt.
Dixi igitur, toto corde.

Δ. - Sit tibi hoc sacrificium obedientiæ n*ost*ræ, gratum
et acceptum Omnipotens, sempiterne, et vive
Deus noster. Protector n*oste*r, et liberator noster:
Amen.

Δ. - Statim subsecuta est vox divina, verbis eisde*m* quæ sequuntur ab E.K.,
(ip*s*o n*ost*ro vidente), recepta, mihiq*ue* expressa.

Vox - Ecce, Iuro per meipsum, quòd non peribit litera una, o*mn*ium
quotquot igni commissæ sunt.
Ast, quemadmodum potentiam habes, ex nichilo mihi exuscitare gloriam?
ita potentiam habeo, ea simul colligere quæ per me prolata sunt.

Combustorum, igniq*ue* traditorum Restitutio promittitur.

Proinde, posthac, quando illorum cessabit Tyrannis, simul colligite
vos ipsos, et coram me sermonem proponatis, Invocando nomen
Patris, in nomine filii sui Iesu: Atq*ue* advertite; Quemadmodum
in ignem immissa sunt, eundem ad modum, eadem, iteru*m* recipietis.
Neq*ue* illius, quod locutus sum, peribit litera unu.
Verùm, quia asserunt vos negocium habere cum humani generis hoste: atq*ue*
mea super vos visitatio, illis facta est offendiculo:
Et eo magis, quia Cæli Mysteria non sunt aperienda, nisi illis, quos ego
Eligo, et ab aliis, (vocatione mea) secerno:
Et etiam, quia non intelligent, sed ignorantia obruentur (Nemo
enim recipit a Patre, sine Fidei merito: neq*ue* approbatur aliquis
nisi cui est concessa Iustificatio).
Idcirco, illos prostravi in medio Imaginationum suarum:
Adeo quod, Nunc, Si discere cupiant, illis dicatur, quemadmodum,
in parabola, Diviti dictum erat: Habent Moysem, et
Prophetas: quid illis, de Cælo, ulteriori est opus doctrina?
Habent testimonium filii Dei, sed illis deest Spiritus Intelligentiæ,
Et propterea, EGO illis dico, O vos modicæ fidei.
O vos qui sedetis in Templo Iustitiæ, sed omni estis miseria contaminati:
Visitavit vos Deus, et vos non percepistis?
Ecce, vobis obtulit, ast recusastis.
Vos vocavit, verùm filii vos estis negligentiæ et inobedientiæ.
Nunc igitur, imponite finem, et quiescite:
Quia Egrediar inter illos: Et in gravi indignatione mea,
illos subvertam. Percutiam illos, et dispergentur: Vt scire
possint, Quòd Spiritum Domini offenderunt: qui omnibus
largitur abundanter, qui Patris nomen invocant, in nomine filii
sui, Christi.
De cætero, illis non eritis molesti: neq*ue* amplius contra ipsos
loquamini: sed illorum causa, dolore afficiamini. Atq*ue* ad
Patrem v*estr*um qui in cælis est, oretis, ut illius, in o*mn*es eius creaturas
diffundatur misericordia.
Estote illorum Authoritatibus Obedientes: tanq*uam* illis
qui sedent in sede Iustitiæ.
Colite Deum in Sanctis suis: at maximè in filio eius Iesu
Christo: Colite ip*su*m in omnibus suis creaturis: et laudate

Δ.
Adventus Sp*iritu*s Sancti, nobis sæpe promissus est, certo quoda*m* futuro tempore.

nomen eius.
Si vos affligant, patienter feratis: et meu*m* expectetis adve$\overset{\Delta}{\text{n}}$tum.

Estote, (Deniq*ue*) pleni omni humilitate et Obedientia.
Neq*ue* intermittatis, illis præces fundere, qui intelligentiæ Spi*rit*us est: ut oculi v*est*ri aperiantur: et ut cælestes evadatis; atq*ue* eius ut abundetis decore, qui vitam, gratiamq*ue* contribuit sempiternam.

Sapientia, et pax Dei, in filio eius, Iesu Christo
Sit super vos, defendat, atq*ue* instruat vos,
in omnem pietatem et vitæ tranquillitate*m*.

Δ. - Amen.

Vox - Vtrosq*ue* Lapides ex suis eximes orbitis: eosq*ue* servabis separatim.
Mensam appendes ad aulæ finem; per ip*su*m quidam hostium ubi Sacellum esset: In ip*s*o quidem illo appendes loco.

Δ. - expressius, hoc mihi declares, ô Domine.

Vox - Supra nudum quidem murum appendes, in lignea locatum Capsula: Vt semper signum, atq*ue* memoriale ante oculos conspiciatur v*est*ros.

Δ. - Quis est, sicut Deus n*oste*r: qui humiles suos filiolos
consolatur, illuminat, dirigit, prolegit &
liberat? Ille Solus, est Omnipotens: Ille Solus
est Sapiens: Ille Solus, est bonus:
Exurgat igitur in fortitudine sua, Vt
dissipentur Inimici eius, et pereant a facie
illius. Quia ille est Rex Regum, D*omi*n*us*
Dominantiu*m*, et Rex Gloriæ. Cui
Soli, sit omnis Laus, honor et Gloria,
nunc, et in sempiterna sæculorum
Sæcula. Amen.

# British Library
# MS. Cotton Appendix XLVI
# Part II
# (continued)

# Liber Resurrectionis
# et 42: Mensium fundamentum
## Pragæ
### Aprilis: 30
### Pactum, seu Fœdus Sabbatiſmi

## ✦1586✦✦✦

Pragæ - Actio prima
et secunda ex
septem
Trebonæ
Octob. 14. }∴{ venimus eà
Septemb .14.

1586 { In Maio 29, Exilii decretum contra nos exiit a Cæsare Rod.
In Augusto 8, Reversionis permissio; Dº Rosenbergio obtinente ut ad sua veniamus.

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29 April 1586–21 January 1587
*(from British Library MS. Cotton Appendix XLVI Part II)*

Aprilis 29
a meridie
circa 1½.

## Miracul*u*m, et factum Memorandu*m* in perpetuum.

As E.K. stode at the ende of the Galery by his Chamber loking over into the vyneyard, he seemed to see the little man, the gardener in all manner of behavior & apparell, who is the chief workman or overseer of M$^{r}$ Carpio his workmen in the same vyneyard. He seemed very handsomly to proyne some of the trees: at length he approached under the wall by E.K., and holding his face a way ward he sayd unto him, Quæso dicas domino Doctori quod veniat ad me. And so went away as it wer cutting here & there the trees very handsomly, and at length over the Chery trees by the howse on the rock in the garden he seemed to mownt up in a great piller of fyre.

E.K. bad his wyfe to go & see who was in the garden.

She cam up & browght him word, *Nobody.*

E.K. than cam to ~~see~~ me & sayd, *I think there is some wycked spirit that wold illude me.* And so told & sayd to me as is before Noted. Then sayd I, *I will go into the garden.* & bad E.K. come with me. We went down that way, which this Creature did go: but nothing we saw. We went to the banketting howse in the vyneyard. But that place pleased us not: so, we went along in the way by the clef syde, & satt down on the bank by the great pyle of vyne stakes lying in the very sowth ende of the vyneyard. And we had not sytt there, half a quarter of an howre, but I espyed under the almond tree, & on the sowth syde of it, being the westerly ~~trees~~ almond tree: that is it which is standing on the westerly syde of the straight path which leadeth from the north toward the sowth in the vyneyard: I espyed (I say) like a shete of fayre white paper lying, tossed to & fro in the wynde. I rose & went to it: & (to the prayse of God his truth & powre,) there I fownd three of my bokes lying, which wer so diligently burnt the ⦵

-θ- the tenth day of Aprill last.
1 The three bokes were, Enoch his boke,
2 The *48 Claves Angelicæ*,
3 and the third was the boke of my Gathering of the thirty ayres, & entytled *Liber Scientiæ terrestris, Auxilii et Victoriæ*.

Theruppon E.K. comming to me, I fell on my knees with great thanks yelding to the God almighty, & so did E.K. whose mynde & body wer mervaylously affected at the sight of the sayd bokes, having no shew or signe that ever they had byn in the fyre; neyther by cullor or savor or any thing wanting.
And after we had sat half an howre under the forsayd Almond tree praysing god & wondring at the miracle: Suddenly appered by us, the self same gardener like person, but with his face somwhat turned away & nothing therof to be iudged as of Ave the Custom is. He sayd, Kelly *follow me*.
E.K. went & I satt still, awayting his retorn.
This Gardener went before E.K. and his fete semed not to towch the grownd by a fote heith. And as he went before E.K., so the dores did seme to open before him, he led him up the great stayrs on the left hand by the vyneyard dore, & so in at his own chamber dore: & than on the right hand into the chamber where E.K. hath his new Study: & then the dore going out of that to the stayres opened of it self: & he went up these stayres, & at length browght him to the furnace mowth where all the bokes & papers had byn burnt the 10th day of this April.
And comming thither, there the Spirituall Creature did seme to set one of his feet on the posts on the right hand without the furnace mowth, and with the other to step to the furnace mowth, and so to reach into the furnace, (the bricks being not now pulled away, which stopped the mowth of the furnace, all, saving one brick thick) and as he had reached into the furnace there appeared a great light, as yf there had byn a wyndow in the bak of the furnace, and allso to E.K. the hole which was not greater then the thiknes of a brick, unstopped, did seme now more then three or fowr brick thiknes wyde: and so over his sholder backward he did reach to E.K.: all the rest of the standing bokes, excepting the boke, out of which the last Action was cut, and Fr. Pucci his Recantation.
Allso to E.K. appered in the furnace all the rest of the papers which wer not as then delivered out.

This being done, he bad E.K. *Go*, and sayd He shold have the rest afterward. He went before in a little fyrie clowde, & E.K. followed with the bokes under his arme all along the gallery & cam down the stayres by Fr. Pucci his chamber dore, & then his guyde left E.K. and he browght me the bokes unto my place under the Almond tree.

1586 † Pragæ
Aprilis 30
May even —— Mane circa $8^{am}$.

Δ. - Præcibus quibusdam fusis ad Deum, et gratiis pro miraculo hesterno actis, petebamus iam a Deo consilium suum quid de isto miraculo nobis esset faciendum ulterius, &c.
Et quid faciemus cum Domino ~~Gulielmo~~ Rosenbergo: an illum debeamus admittere ad amicitiam nostram et fœdus sanctum? Quid de eius oblatis ædibus? &c.
E.K. - A voyce commeth down right before me, saying:
Vox - *Thow William* —— Δ. - a pause.
*Thow William* —— Δ. - a pause.
Willelmus a Rosenberg. *Thow William of* Rosenberg.

*E.K. - Who is this William.* Δ. - *I suspect it to be the lord Rosenberg.*
Δ. - a greater pause.

*This day, in the blud of the Lamb, do I pronownce forgivenes of synns uppon the: and for a signe & token: Thy loynes shall be opened: & thy sede shall be multiplyed uppon erth. Therfore take unto the a shepe, that is yet a lamb, & spoyle not the flock of thy pore neighbor.*
*And behold, yf thow turn thy self from the north, & ascende into the holy mowntayne, $\boxed{\text{and}}$ I will hereafter make a covenant with the. But take hede, thow despise me not.*
*Blessed are those, that are cumforted of me: for, theyr strength is from above: for, who so ever, is rebuked of the spirit of truth, shall, with tyme, perish as a shaddow.*
*Ys it not sayd, Yf thy eye offend the, cast him out?*
*I say unto the, allso, yea thowgh thy hed offend, cast him allso away. The unstable whisperings, & worldly pollycies of such as are the princes of this world, are they not known unto me?*
*Ô you hypocrites, ô you of little understanding, & of les faith, how far are you in love with the world, & her pomp, with the flesh & her lightnes, or wantonnes, with the divell, & his damnable suttletye? Purge your howses, & purge your kingdomes: Yf you will styr up the lord to strengthen you.*
Consilium. *Cursed is that nation, that defyleth her self with the society of such as are bastardes. But, wo wo be unto him that ruleth not according to the length of his bridle.*
De Imperio Ro. et Regno Boemiæ. *The Chaff of this Empire & kingdom, behold, it remayneth: The father swept it not owte, neyther doth the sonne lift up his hand for the name of the highest.*
*Ô you hypocrites: you are faithless: for, you fullfill not your charge.*
Tyme yet. *Thow hast, yet, tyme to awake. Thow mayst, yet, be acceptable. Thy doings, let them be a Iudge betwene the & me.*
Δ. - Magna pausa.
Vox - ☾ *Behold, I have given* $\overset{\Delta}{\text{the}}$ *unto* Rosenberg, *him allso have I given unto* $\overset{\Delta}{\text{the}}$*. Who so ever therfore considereth not the giver shall be called to accownt, & that, sharply.*
Δ { The voyce so expownded it after, at my request. }
$A^o$, 88. *In the year 88 I will send out my visitation, that the endes of the world may be known: & that Iustice may appere in the garments of her immeasurable honor.*
Noster beneficentissimus Deus. *In the mean season, I will bless you abundantly with all the gifts & sedes of Nature. See therfore, that you work & labor, that your hands may bring furth frute, The encrease of the Lord.*

Sex Actiones futuræ, et Sabbathu*m*:

Δ. - I axed which fryday.

* From good Friday.

Our hevenly Kalender of six monthes Action.

*Six Actions you shall have: The seventh is the Saboth of the lord: & from this Day (being a part of the tyme, begynning from *fryday, last celebrated, as the memoriall of him, throwgh whome I speake unto you: which suffred uppon the crosse for your redemption) untyll the day come of the sixth moneth, you shall not presume to ax any visitation of him that speaketh with you. And so the sixth moneth (the last day answering) shall allwayes be your day of Action.*

Fr: Pucci.

*☾ Pucci is defyled: & shall not be partaker of these six visitations to come: but shall depart from you: & be ready as the lord shall fynde him, & as he shall be warned by you: Notwithstanding, my spirit shall not depart from him, and I will open his understanding that he may convert many. For the world must be satisfyed with testimony as well of his life, as the recantation & professed doctrine*

*Δ. - We lack (o lord) his recantation written with his own hand: I can not finde it in the bokes restored.*

The restored bokes to be most closely kept untill the sixth Action.

*- These bokes let them be kept of the,$^{\Delta}$ as committed unto thy custody by me: And see, that they be never opened untyll the sixth Action to come.*

Do*m*ini miraculu*m* sub silentio est tendendu*m*.

*See allso that you disclose not my hand amongst you least I$^{\text{they}}$ rise up against you. For behold, you are yet in the wilderness. Therfore, be silent.*

Willi*el*mus à Rosen=berg faciendus est conscius suo tempore.

*Unto William, notwithstanding (hereafter) all things may be known, and made manifest. Yf any man seke you, els, you know him not: for you live within the Silence of the highest.*

O*m*nia reliqua restituentur. Quæ igni com*m*ittebantur.

*The rest that wanteth, shall be restored unto you, even unto the least & last letter.*

E.K. et Δ, to gither.

*Live, therfore, to gither, as in the hands of your protector:*

ADAM of Newhowse Lord Chancelor.

*And Dowt not, but that I will be mercifull unto him that is syk throwgh his infirmitie: yea and unto his generation as I have promised: And the synne which remayneth in his fathers howse, & in his howse for many generations, I will mercifully blot out. Dowt not, my peace, (which am peace: the begynning & & the ending) shall allways be amongst you.*

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Δ. - We red all and had long discowrse of all, & at last I axed thus:

*Δ. - What shall I say unto* Rosenberg *of your present mercifull dealing & intent toward him?*

*Vox - That, which is sayd of him, that, say th$^{\Delta}$ow unto him. Move no more questions.*

Δ. - Benedicite domino o*m*nia opera eius: Laudate illu*m* o*m*nes Creaturæ eius: Laudent illum Angeli eius, laudent illu*m* Sancti eius: Ille solus est omnipotens, ille solus est Sanctus: Ille protector n*oste*r, illuminator, et consolator n*oste*r est. Cui soli o*m*nis honor et gloria, *Amen.*

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### Memorandum

1586 Maii · 1 ·

On May day after dynner I went over the water (being browght to the water side in the lord Rosenberg his coach, and Iacobus Menschik with me) unto the lord Rosenberg his gardens and lodgings by the water side, whether he cam to me by appointment. To whome when I had red in Latin (ex tempore) the things that concerned him: I axed him what he had done, syns the tyme of my ~~last~~ being with him, that I might the better understand these words spoken to him & of him.

He told, that he had often, prayed, syns unto god for the forgivenes of his synns and to open his eyes how he might serve him: & to make it to be evydent unto him whether he be to marry, or no: & where, or in what stok, or kinred. And if it were his divine will, that he might receyve cumfort & instruction by me. And that these & such matters, & somwhat ernestly he had prayed allso, for his Master the Emperor that he might bend him self to enioye greater favor, yea for his own marredge & amending of his loase life, while he yet satt at dynner this day at the Archbishops table, his hart & thowght did ronne very much uppon it: &c.

At these his words I reioysed much to perceyve the doing of the highest, in the hearing of his prayer, faithfully prayed, and that the answer which I red unto him was so fittly applyed unto his prayer, as he allso him self, did perceyve, with great cumfort & spirituall ioye. He entreated much that I wold pray to God that the Emperor might be restored to the favor of God, as he was when I declared my message unto him from the Highest. I answered that what so ever the God of heven and earth shold appoint me to say or do unto his Maiesty, I wold most willingly reioyse in the faithfull doing of it: And that it was my duty (as a Christian) to pray for his Maiestie: But I could not make any promys of my prayer to be herd: but wold highly reioyse yf his Imperiall Maiestie wold so use him self in god his iudgment, as might be meritorious in the sight of our Redemer. Such words and matter as this passed betwene us. And he sayd, that he wold, in all points, fullfill the advise and warning of god, in this Action expressed: and wold marry a mayden, as he was willed: and this day did acknowledg and accownt him self a happy man: and as concerning our mutuall bond, by the meanes, of ech being given to other by the God of heven

Votum et Promissum Wilhelmi Vrsini, vi=ce regis Bohemiæ.

and erth, he vowed and promised that he wold regard it in all points to the best of his skyll and powre, &c. These and other such good sedes for the servyce of God being sown betwene us, He went toward his pallace in the cowrt, & I to the water side, & so over to the coach awayting for me, & so cam home. *God be praysed.*

## Memorandum

Maii 4, Sonday. The lord Rosenberg sent Mr Iacob Menschik with this letter unto me.

Magnifico Domino Ioanni Dee
ad manus proprias.

Magnifice D*omi*ne, Pater Observande et Charissime.
Lætatus sum in his quæ mihi dixistis. Cognovi enim quoniam exau=
divit depræcationem meam pius pater et misericors Dominus. Ita*que* maximo=
pere desiderans ut quam sæpissimè ea mihi legere, perlegere et semper ob oculos
habere possim: per amore*m* Dei oro, ut saltem eorum, quæ mihi perlecta
et ad me pertinent verborum mihi transmittas descriptione*m*. Non tantu*m*
mihi multum gratificabitur, sed et consolabor plurimum.
Obsecro præterea Dom. v*estr*am, assidùe pro me orare velit, ut confirmet
hoc Deus quod operatus est in nobis: et dirigat o*mn*ia consilia, opera, actiones,
immò et cogitationes n*ost*ras ad laudem et gloria*m* Sanctissimi no*min*is sui,
commodum multoru*m*, et animæ n*ost*ræ salute*m*. Neq*ue* desinat, pro amore
suo paterno, quo ~~me~~ (ut spero) Dominatio v*est*ra prosequitur me, semper
in omnibus quæ pro honore Dei et commodo v*est*ro a me fieri et debent
et possunt, admonere et significare. Rem summopere mihi gratam
et expectationi meæ dignam et consentanea*m* faciet. Et cùm
his, me commendo suis præcibus et orationibus, nec non paterno suo
amori et cordi. Optimè valeat Magnifica Dominatio v*est*ra
Dominica, Cantate, Anno 1586.

Filius et Amicus vester ex animo.

Wilhelmus manu propria.

Rogo, ut melius intelligat Dominatio v*est*ra ea quæ scripta sunt
et consideret plus mentem mea*m* qua*m* verba. Quia mihi in usu
non fuit a multis annis Lingua Latina: et nemini in hac re
considere volo.

## Note

I had translated this ~~same~~ Sonday morning, the same parcell of the former Actions into Latin for the Lord Rosenberg, which he then sent for, iump at the tyme, when I had finished it: And so I sent it him incloased in a letter.

Maii 6, being Tuesday I entred my Iornay toward Valkenaw glass howse and Leipsig Mart.
There are diverse Valkenaws, one by Egre, or Elbogen, not far from Carls Bath, Westward from Prage abowt 18 bemish myles: an other in Behem abowt 11 or 12 myles from Prage, Northerly, a myle from Krebitz: and 2 myles from Liep. and a myle from Kamnitz.

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## Note.

Maii ·11· Sonday. I cam to Leipsig, on Sonday the ·11· of May, and was at Peter Hans Swartz his house, lodged.
I fownd Lawrence Overton, (with much a do) an english merchant to whome, my wife (the last yere) had shewed no little frendeship to him self and Thomas his partners servant, in the tyme of his lying sik in our howse, &c. at Prage.
He cam from England at Mydlent: he confessed that Edmond my servant, had byn often tymes with him, at his howse: and that he did think that he wold come with the next ships after his comming from England then to come within 16 dayes.
I perceyved by his diverse expresse sayings that he was but a hollow frende unto me, and semed half affrayed to deale eyther with me, or my man.
There, allso I fownd a curteous gentleman called Mr Francys Evers: the Lord Evers his sonne of the North.
And of all other matters omitting the rehersall in these Records (those matters I meane which at Leypsig and in this Iornay happened notably to me, or I did my self), I can not omit, or passe without memory, the copy of one letter which I wrote to the Quene of England her secretary The right honorable Syr Francys Walsingam, as followeth:

*To the right honorable Syr Francis Walsingham.*
*Knight, her most excellent Maiesties*
*principall Secretary, my singular good frende*
*and Patrone*
*With spede.* ——————

Right honorable Syr, Albeit I have (almost) in vayn, come a hundred myles (from Prage, to this Leipsig mart) hoping either to mete my servant there, with answer to my former letters, sent in November last to her Maiestie (when allso I wrote unto your honor, and diverse other) And so with spede from this Leipsig to have sent againe, most spedyly as occasion shold have served. And, now, I fynde, neyther servant, neyther letter from him, neither word of mowth: yet all this Notwithstanding: and what so ever the hindrance, or delay hereof, be (whether the keping bak of my letters from her Maiesty, or the Manifold and importune, most weigthy affayres publik hindring or delaying her Maiesties most gratious discrete and wise resolution herein: Or what other occasion els hath and doth cause this long and wunderfull delay of answer receyving: All this Notwithstanding, I thowght it good, before I set up to my coach, to viset and most humbly to salute your honor very faithfully, dutifully, and sincerely, with great and the same good will, that my letter, some yeres sins written to your honor (but then, a stumbling blok unto your honor and other for the strangenes of the phrases therein) doth pretend. So it is, right honorable, that the mercifull providence of the highest, declared in his great and abundant graces apon me, and myne, is so wunderfull and mighty, that very few, unleast they be present witnesses, can beleve the same. Threfore, how hard they are to be beleved, there, where all my life and doings were construed to a contrary sense: and processe of death contrived and decreed against the Innocent, who can not easely iudge? I am forced to be briefe. That, which England suspected, was allso here, for these two yeres, allmost, (secretly) in dowt, in question, in consultation Imperiall and Royall, by honorable Espies fawning abowt me, and by other, discoursed apon, pryed and peered into. And at length, both the ~~one, and the other~~ Chief Romish powr, and Imperiall dignitie, ar browght to that point, resolutely, that, partely they are sorry of theyr so late reclayming theyr erroneous iudgment against us and of us: and seke meanes, to deale with us, so, as we might favor both the one and the other: And partly to Rome is sent for as great Authority and powre, as can be devised: and likewise, here, all other means and wayes contryved, How, by force, or for feare, they may make us glad to follow theyr humors. But all in vayne. For, force humayne we feare not: as, playnely, and often, I have to the Princis declared: And otherwise then in pure veritie, and godlynes, we will not favor any (my words may seame very mervaylous in your honors ears: but mark the end. We have had, and shall have to deale with no babes) I have full oft and uppon many of theyr requests and questions, referred my self to her Maiesties answer, thus, in vayne, expected. Nuncius Apostolicus, (Germanicus Mala Spina) after his yeres sute unto me, to be acquaynted with me, at length had such his answer, that he is gon to Rome, with a flea in his eare, that disquietteth him, and terrifyeth the whole state Romish and Iesuiticall. Secretly they thretten us violent death: and openly they fawn uppon us. We know, the sting of Envy, and the fury of the feare in Tyrannicall myndes, what desperate attempts, they have and do, often, undertake. But the God of heven and erth, is our light, leader and defender. To the worlds ende, his mercyes uppon us, will heade his prayers, honor and Glory. Thus much very rhapsodically, (yet faithfully) tanq*uam* dictum Sapienti, I thowght good to committ to the safe and speady conveyance of a yong merchant, here, called Lawrence Overton: which yf it come to your honors hands, before my servant have his despatch, I shall or may by your honor be advertised.

Your honor is sufficient from her Maiestie to deale and procede with me, yf it so be thowght good. But yf you make a cownsayle Table case of it, Quot ho*min*es, tot sententiæ. And my Commision from above, is not so large. Qui potest capere, capiat.

Syr, I trust, I shall have iustice, for my howse, library, goods and revenues, &c. Do not you disdayn, neyther fear to beare favor unto your pore Innocent neighbor:

Yf you send unto me, Mr Thomas Diggs, in her Maiesties behalf, his faithfullnes to her Maiestie, and my well liking of the man, shall bring furth some pece of good servyce. But her Maiestie had byn better, to have spent or given away in allms, a million of gold, then to have lost some opportunities past. No humane reason can limit or determyne god his mervaylous means of proceading with us. He hath made of Sawl (E.K.) a Pawl: but, yet, now and then, visitted with a pang of humane fraylty. The Almighty blesse her Maiestie both in this world, and eternally: and inspire your hart with some conceyving of his mercifull purposes, yet, yet, not utterly cut of from her Maiestie, to enioye.

From Leipsig this 14 of May 1586
at Peter Hans Swartz howse.
Your Honors faithfull wellwiller to use and
commaunde for the honor of God and her
Maiesties best service,
Iohn Dee.

To the right &c.

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### *Illustriss. & Magnif. D. mei colendissimi.*

*Benedictio Dei patris et mera gratia & misericordia per unicum meritum IESV CHRISTI, illuminatio Spiritus Sancti confirmet nos cum omnibus Christianis, qui magno cum Zelo, propter gloriam eius crucem, tribulationem, & persecutionem a rancido atque putido scorto Babylonico, in turbulentissimo huius mundi Oceano patimur ut exemplo IESV CHRISTI qui est in patre, virtute & auxilio Spiritus S. hæc omnia perferre pacienter valeamus ad nominis sui gloriam & animarum nostrarum salutem, Amen.*

*Mirum fortassis videbitur Dominat V. quod ignotus ad ignotos scribo, imputabitis bonam huius culpæ partem iustissimo dolori, quam ex rumore sparso, & ad me delato propter D. V. concepi, mirari enim non satis possum, pertinax studium bestiæ istius Babylonicæ, quæ nihil intentatum relinquet nullum non movendo lapidum, quo hominibus vestræ nationis precipue piis & amantibus Dei non solummodo nocere sed & funditus perdere studet*

☞ *Elapso enim undecima die huius mensis Legatus Pontificius libellum supplicatorium (ut vocant) Rom. Cæs. Maiestati obtulit quo D. V. nigromanciæ & aliis artibus prohibitis insimulat, aliisque calumniis graviter accusat, copias huius libelli habere potuissem, sed nimis ferò hac de re sum certior factus, nec tutum et absque suspitione est qui illum ex Italico in latinum sermonum transtulit petere. Quare cum hæc omnia vana a D. V. ut hominibus Christianis & philosophis certo sciam; epistolam hanc cum leniendi tum admonendi causa ~~causa~~ exarare libuit ut promptiores & paratiores D. V. ad respondendum offendant, peto itaque ut eo animo suscipiatis quo scripta est scilicet Christiano integro & candido. Valete meque precibus vestris Christo commedate.*

*Post Scripta:*

*Ante aliquot dies transmisissem D. V. literas sed Dominos peregre profectas esse mihi significatum fuit postquam autem à servitore Generoso D. a Biberstein cognovissem (Ferdinando Harnik) Dominos hanc nostram remisse patriam intermittere non potui quin illud quod vestrum interesset scire litteris istis significarem.*

Julius Ascanius
A. Verdeman

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*Illustriss. & Magnif. D.*
*Ioanni Dee & Edwardo*
*V. & Dominis & amicis*
*— meis colendissimo.*

Receyved, of M<sup>r</sup> Kelly on friday before whitson Sonday: after my retorne from, Valkenaw ·1586·

Mr Kelly receyved this as on thursday before whitsontyde, 22 Maii 1586.

Illustrissimo Principi et D*omi*no, D*omi*no Wilhelmo Vrsino
hæreditario D*omi*no Inclytæ domus a Rosenberg, D*omi*no in Crommaw
Equiti aurei velleris Cæsareæ M*aiestat*is intimi consilii consiliario, et in Regio
Bohemiæ supremo Burgravio es &c. D*omi*no et patrono meo colendissimo.

Illustrissime Princeps: nihil mihi gratius à Magnifico D*omi*no Schonbergio narrari poterat, quàm ve*st*ram Celsitudine*m* prospera interim frui valetudine, Dum ego vario, diverso, et intricato quodam fueram iactatis itinere, per montes per valles, per sylvas densissimas, per apertos campos, et per nivem profunda*m*, et nobis (ferè, imperviam): Et (semper tamen nos protegente Altissimo) tandem sani, salviq*ue* illæsis tàm equis quam curru Celsitudinis ve*str*æ, reversi sumus. Pro quo prospero successu, summas Altissimo agimus gr*ati*as, et ve*str*æ Celsitudini infinitas a nobis deberi fatemur. Dum absum contra nos nescio quid falsi incipit iste Apostolicus Nuncius vel leviter nimis credere, et temere conqueri, vel a seipso excogitare perversi. Verè, si ita pergant (habito ian n*ost*ro, per bieniu*m* experimento satis accurato) illi quidem, qui pietate et sapientia, (saltem vulgares) deberent superare ho*min*es o*mn*es: O*mni*um ho*min*um semet declarare maximè invidos, malitiosos, perversos, sanguinis humani appetentes, superbus, innocentu*m* carnifices, et pioru*m* in Chr*ist*o Calumniatores exitiosos &c. Verè (dico) cogemur pulvere*m* ex calceis n*ost*ris excutere, et alias in mundi partes nos conferre. Et nisi v*est*ræ Celsitudinis haberemus, ea*m*, quam debemus, consideratione*m*: Et Nisi nos ips*o*s vestræ Celsitudinis presidio q*uo*cunq*ue* armato (quasi) munitos existimaremus (præter illud invincibile, Dei Opt. Max. agmen invisibile) statim abire ex hoc regno conaremur. Curare etiam debet sua Cæsarea Maiestas, ut aliq*u*o modo, et citissimè, perspectum toti huic Regno esse possit, nos duos, non solum verè Catholicos esse, sed etiam veræ pietatis et pacis Christianæ esse amantissimos.

Per literas istas non est opus ut plura effundam, spiritus mei fervore quodam. Sed diligentissimè et circumspectissimè respiciamus non utriq*ue*, inestimabile Dei, quod nobis utrisq*ue* contulit Domu*m*. Sumus enim quasi tres: Sed in uno Deo, unus quasi vir esse debemus. Mysterium hoc Notate:

**W.R**: **I.D**: **E.K**: Nam qui me habet, habet et E.K.
Et quem ego meum habeo, ille etiam
ipsius mei E.K., censendus est esse.

Omnipotens ille Deus qui cuncta creavit, vestram illustrissima*m* celsitudinem, suæ divinæ Iustitiæ, et gloriæ Comministrum et cooperatore*m* nobis coniungat et diutissime conservet.

Pragæ, Maii 26: Aº. 1586:
Illustrissimæ Celsitudinis vestræ fidelissimus
in Christo Servitor
Ioannes Dee.

Invictissimæ Potentissimæq*ue* Sacræ suæ Cæsareæ Ma*iestat*i,
Hungariæ, Bohemiæ, &c. Regi, &c., &c.

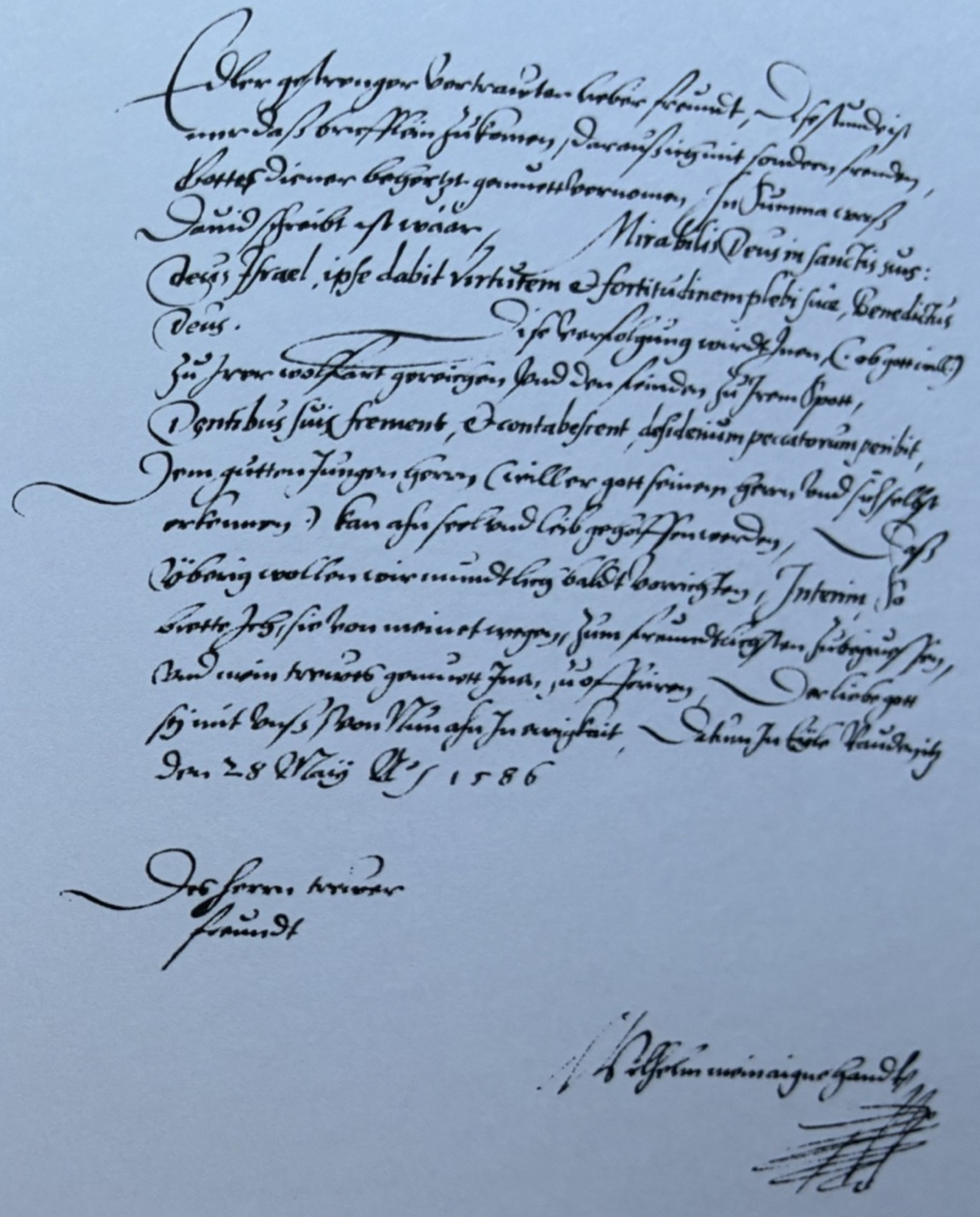
Per aliquot iam hebdomadas, Invictissime et Gratiosissime Cæsar,
aures n*os*tras circumsonabant rumores varii, quasda*m* contra me, et
2. sociu*m* mea*m*, preparari accusationes graves et exitiosas: Vestræq*ue* Sacræ
Cæsareæ Maiestati offerendas fore, vel iam oblatas esse: Et præterea
Sacra*m* ves*tr*am $\overset{\text{Cæsaream}}{\wedge}$ Ma*iesta*tem quorunda*m* persuasionib*us*, penè eo perducta*m* esse, ut
aliqua*m* malam, et nobis periculosa*m*, de nobis conciperet opinione*m*.
V*es*tra igitur sacræ Cæsareæ Ma*iesta*ti humillimè supplicamus, ut (Autho=
ritate sua Cæsarea interposita) illius, cuiuscunq*ue* contra nos exhibiti
libelli, copia*m*, accuratè, et verbatim exscribi, nobisq*ue* tradi,
1. mandare, gratiosè dignaretur. Sic enim, n*os*tris responsis
ad accusationis, contra nos confictæ, collatis articulos,
citissimè et clarissimè intelliget sua Sacra Maiestas
Cæsarea, quid in præmissis, cum Iustitia, ad Dei honore*m*
et Reip*ublicæ* Christianæ utilitate*m*, arbitrari, vel statuere possit
aut debeat. Et de hoc certissimi nos sumus, favente
Deo, (quod, adhuc, et nimis diu, aliquoru*m* negligentia,
2. et contra n*os*tram voluntate*m*, vestra*m* sacra*m* Cæsarea*m* latet Ma*iesta*tem).
Nos, tùm v*es*træ Sacræ Cæsareæ Ma*iesta*tis personæ, tùm Reip*ublicæ*
Christianæ, per vos, longè utiliores, gratioresq*ue* esse
1. posse, quàm o*mn*es, et quotcunq*ue*, hîc n*os*tri præsentes adversarii: Veluti
ip*s*a docebit veritas: Si penes v*es*træ Cæsareæ Ma*iesta*tis aures proprias,
eum possit habere favore*m*, ut gratiosè audiri queat.
Deus Opt. Max. sacra*m* v*es*tram Cæsarea*m* Ma*iesta*te*m*
sua divina abundantissime illustret gratia
brachioque suo extento, contra Chr*ist*i atrocissimos
hostes, Imperatore*m* reddat Triumphantissimu*m*.

Amen ∴

.....e

Maii 28, 1586
Sacræ v*es*træ Maiestatis
Cæsareæ
Humilis et fidelis Servitor,
ad Dei promovendam gloriam,
Ioannes Dee.

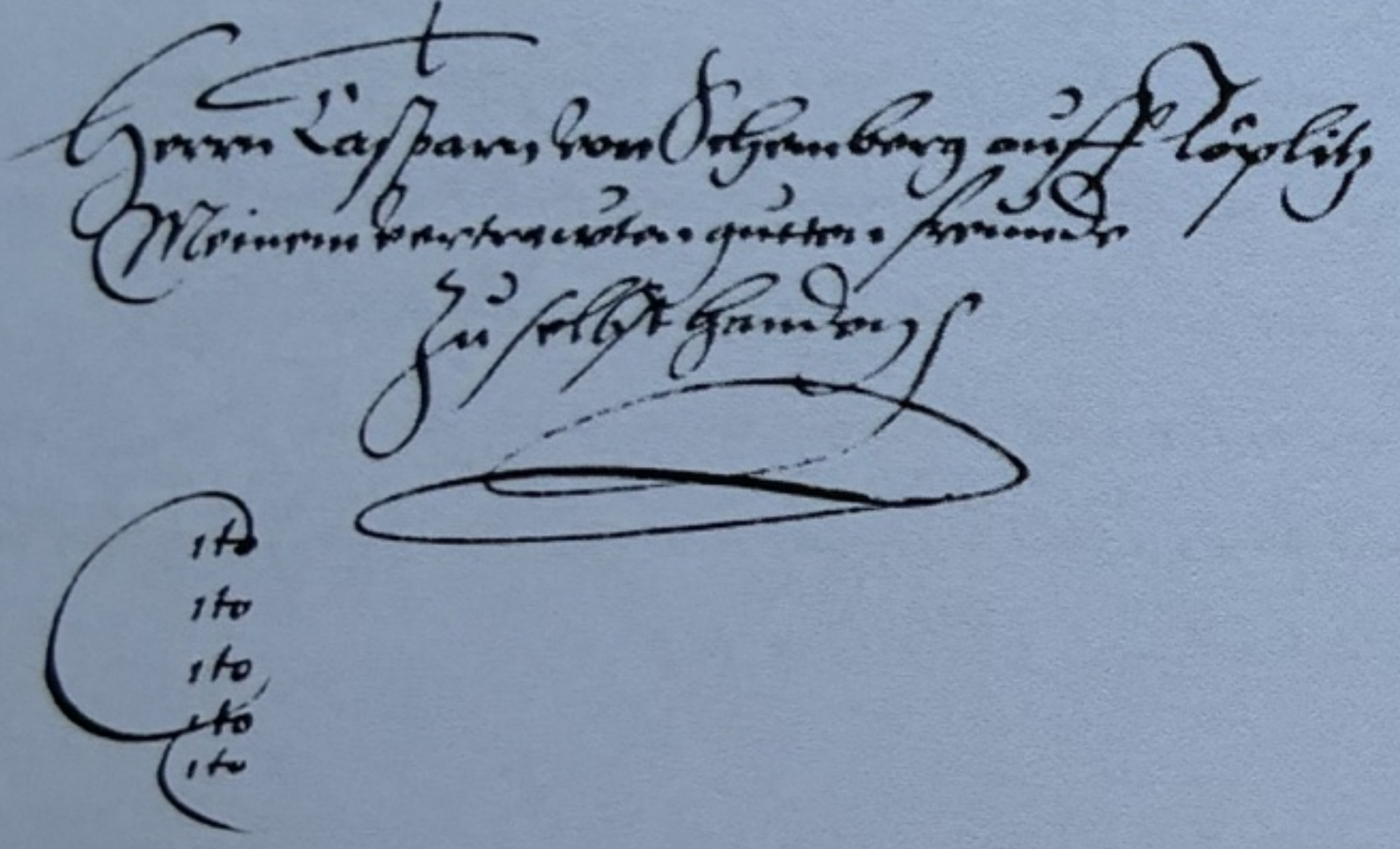
Invictissimæ Potentissimæq*ue*
Sacræ suæ Cæsareæ Ma*iestat*i,
Hungariæ, Bohemiæ, &c. Regi,
&c., &c. Domino meo
Clementissimo, et
Patrono incomparabili
ad manus proprias
expeditissime.



Edler gestrenger vertrauter lieber freundt, Des standes ist
nur dass berstlän zukomen, darauss ieg nit sondern, freunds,
blottes diener begerigt gemüett vernomen, In Summa weiss
David schreibt es war, Mirabilis Deus in sanctis suis:
deus Israel, ipse dabit virtutem et fortitudinem plebi suae, Benedictus
deus. Dise verfolgung wirdt Inen (ob gott will)
zu Irer wolfart gereichen, und den feinden zu Irem Spott,
Dentibus suis frement, et contabescent, desiderium peccatorum peribit,
Dem gutten Jungen herrn, (will er gott seinen herrn, und sich selbst
erkennen,) kan an seel und leib geholfen werden, Das
übrig wollen wir mündtlich baldt berichten, Interim so
bitte Ich, Ir von meinet wegen, zum freundtlichsten zu begrüssen,
und mein treuwes gemüett Inen, zu eröffnen, Der liebe gott
sei mit uns, Von Nun an In ewigkait, Datum zu [illegible] Vaudreich
den 28 Maij Ao. 1586

Des herren treuer
freundt

Wilhelm mein aigne handt



Herrn Caspar von Schonberg auff Plöplitz
Meinem vertrauten gutten freunde
Zu selbst handen

Cito
cito
cito
cito
cito

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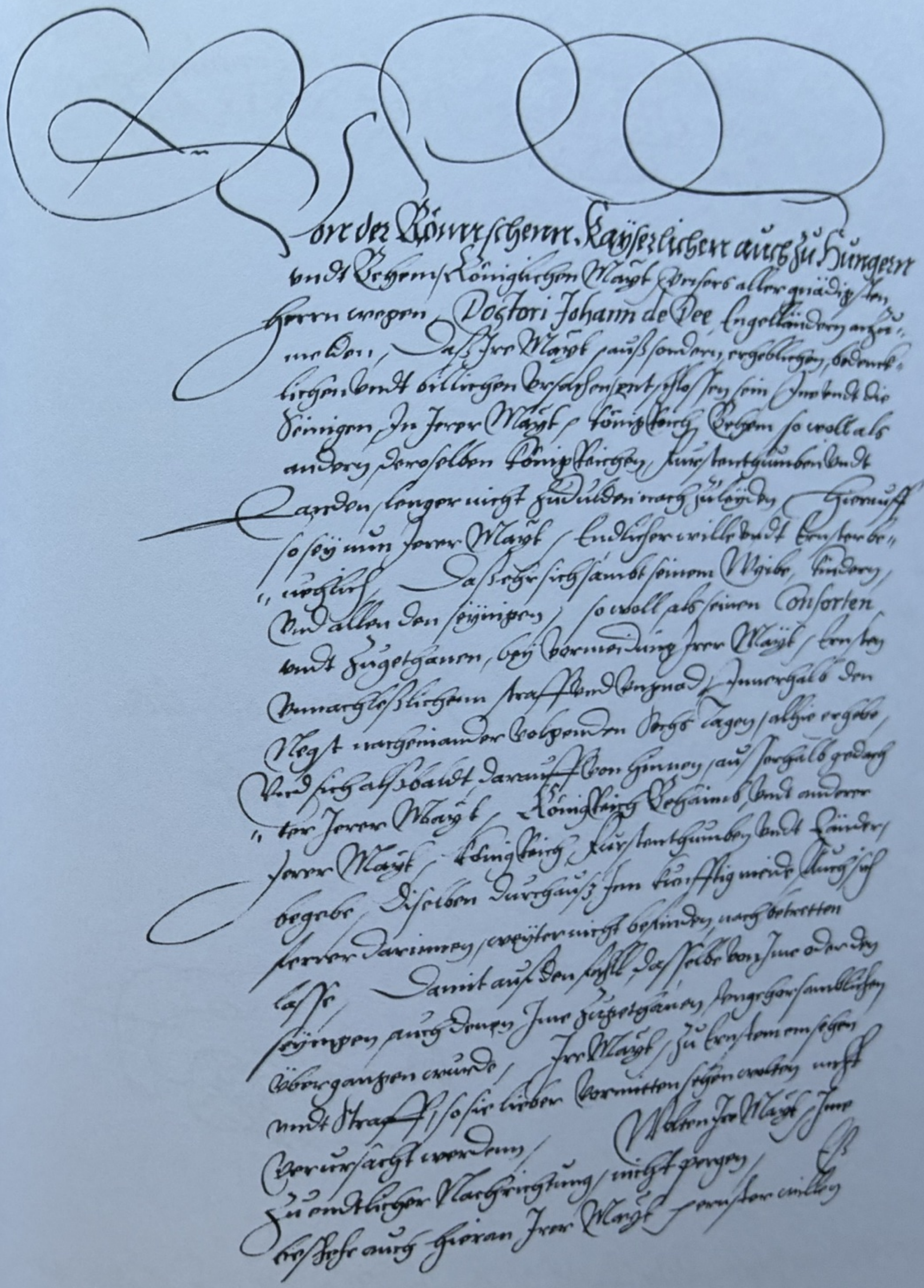

Von der Römischen Kayserlichen auch zu Hungern
vndt Behaim Königlichen Mayt. vnsers allergnädigsten
herrn wegen, Doctori Johann de Dee Engelländern anzu-
melden, Daß Ihrer Mayt. auß sondern, erheblichen, bedenck-
lichen vndt billigen vrsachen nicht gelegen sey, sein Ine vndt die
Seinigen, In Ihrer Mayt. Königreich Behaim so woll als
andern derselben Königreichen, Fürstenthumben vndt
Landen, lenger nicht zu dulden noch zu leiden. Hierauff
so sey nun Ihrer Mayt. endlicher wille vndt ernster be-
velch, Daß er sich sambt seinem Weibe, Kindern,
vndt allen den seinigen, so woll als seinen Consorten
vndt Zugethanen, bey vermeidung Ihrer Mayt. ernsten
vnnachleßlichen straff vndt vngnad, Innerhalb den
negst nacheinander volgenden sechs tagen, alhie erhebe,
vndt sich alßbaldt darauff von hinnen, außerhalb gedach-
ter Ihrer Mayt. Königreichs Behaimb, vndt anderer
Ihrer Mayt. Königreich, Fürstenthumben vndt Länder,
begebe, dieselben durchauß hin künfftig meide, Auch sich
ferner darinnen, weiter nicht befinden, noch betretten
lasse. Damit auf den fall, da selber von Ime oder den
seinigen auch denen Ime zugethanen, vngehorsamblichen
übergangen würde, Ihr Mayt. zu ernsten einsehen
vndt straff, so sie lieber vermitten sehen wolten, nicht
verursacht werden. Wolten Ihr Mayt. Ime
zu endtlicher Nachrichtung, nicht bergen. Es
beschicht auch hieran Ihrer Mayt. ernster willen.

[illegible] Decretum in Consilio Imperatoriæ Mtis Secretiori, Pragæ XXIX Maij. Anno LXXXVI.

Oswaldt von Schönfeldt

Decret Doctor Johann de Dee Irer Mayt. Königreich Behaimb so woll, als andere Irer Mayt. Länder zu raumen.

Doctori Johanni Dee
offerendum.

I receyed this the 30 day of May
A$^{o}$ 1586, Mane hora ·9·
by one of the Chancery clarks.

The copie of the Emperor his
Decree of our Banishment
out of his Kingdomes
Dukedomes, &c.
with onely six days warning.

A$^{o}$ 1586 18 Iunii, in Erphurdia, Thuringiæ:

Admonitio Δ.

Quo, Illustrissimus D*om*in*us* Rosenbergius, miserat Ioannem Carpione*m* ad nos, cum literis suis, et maximè, ut de uxore futura, Dei intelligeret voluntate*m*, et de aliis rebus &c. Ego verò iam Cassellæ eram in Hessia: et Erphurdiæ erat D. Edouardus Keleus. Qui super questionibus et petitionibus Illustrissimi iussus erat divinitus, Charta*m* munda*m* sup*er* altare, ante sacerdotem missa*m* celebrantem ponere: quod et fecit, anno et die supra scriptis, mane, in Monasterio minoris ordinis Sancti Francisci inter hora*m* 6 et 7 Monacho seniore missa*m* celebrante: Et finita missa hæc quæ sequntur in charta inveniebantur pulchrè scripta. Sed die sequente, postq*uam* exscripta erant pro Illustriss*imo* Principe statim evanuere o*mn*es Lineæ et Literæ, nihilq*ue* in illa charta, post visibile permansit, &c.

Tempore Exilii *nostri*.

Oraculum Divinum.

Nationes terræ omnes, vocatæ in iudicium, coram Tribunal stabunt. Populus enim rebellis, nimiunq*ue* huius mundi deditus voluptati, mei iamdudum ira furoris irretitius, tabescit: Ita quòd, Neq*ue* ad sinistra*m* neq*ue* ad dextra*m*, sed ad voluntate*m* mea*m* perimplendam, declinandum est. Beatus ille, qui mihi, mandatisq*ue* patris mei obediens est, et perseverantia decoratus.
Maledictus aute*m*, qui mendax operibus, prædicat verbum meum: quia scandalo multis erit, et ignominiæ pacis evangelii mei.
Ego te Gulielme (quia manus adiunxisti mihi) Davidem ad Goliatha iugulandum constitui: et constituendo inunxi. Mundo igitur ad gloria*m* mea*m* utere: et corpus tuum erige in me: ad iustitiam mea*m* in sede debita collocanda*m*: et superbia*m* iniquissima*m* turpissima*m*q*ue* (illoru*m* qui posuerunt sedem mea*m*, in scabellu*m* pedum Blasphemiæ et abhominationis) ad penitus tum conculcandam, tum eradicandam, Beatus enim eris in fortitudine manus et spiritus mei, quia audivi præces tuas.
Noli igitur tempus visitationis tuæ negligere: sed freme zelo et indignatione acerima. Coniunctam tuis parietibus, virgine*m* in uxore*m* accipe: paratam lumbis, et senectuti tuæ: illamq*ue* amando dilige: et diligendo fove: ut mea in te et in illa, benedictio pollicita, manifesta fiat.
Cave porrò, ne, quos tibi in auxilium paravi, servos meos, vel negligentia vel timiditate tua, aliorum sic $\overset{\text{pateris.}}{\text{patiaris}}$, ex manibus tuis, vel tanq*uam* oves ab ovili tuo, malis artibus et iniquitate, eripi. Quis enim surripiet, quod tibi datum est a me?
Cogita igitur, et vigilando cura, quod hactenus læsum est. Stringam namq*ue* frænum Sathanæ, et inimicis v*es*tris.
Benedictio p*at*ris et Spiritus mei, et consolatio a me (cui subiecta est omnis potestas) sit tecum et supra te.
A peccatis deniq*ue* monitus Cessa, ut cum mecu*m* loqueris, vita tua sit Lumine et gratia mea suffulta.

## Memorandum

M$^{r}$ Francis Pucci. Be it remembered that M$^{r}$ Francis Pucci Florentine, whome at my going* to Leypsig
*A$^{o}$ 1586, Maii ·6· I left in our howse at Prage, in the mean space had byn at Frankfurd uppon Mene,
and went from Prage abowt the same day that the byshop of Placenza, Nuncius
Apostolicus did exhibit to the Emperor a libell against us of most horrible
untruthes &c., at his going from Prage he had that Nuncius blessing, &c.
In the mean space and before his retorne to Prage again it happened so, that
the 30 of May last I receyved the Emperors commaundement, I, my companion,
and all myne to depart within ~~eight~~ six days, out of Prage, and so consequently
out of all his Kingdoms, dukedoms, and lands, which we did, and were
come to Erfurd in Thuringia, & some tymes to Cassell, whither we had
Erphurd - Cassel - removed our goods, and familie: by reason the senators of Erphurd wold
give us no leave to hyre any howse there, as both by the Lord Schonberg
(in the name of the Lord Rosenberg) was assayed, with repulse receyved: and
allso agayn by me and E.K. proved Iulii 7·8·9·10·11·12·13·14· and
on tuesday (the 15 day of Iune) Doctor . . . . . . . . browght us word from
the senat, that they could not graunt our request, yet Notwithstanding yf
the Lord Rosenberg wold agayn send unto them in the matter, they
wold think better uppon the matter, &c.

Now remember that M$^{r}$ Fr. Pucci cam to Erphurd on thursday after
Iulii ·10· our supper Iulii 10, (stylo novo) on horsbak: on a horse which he had
bowght at Nawnberg fayre &c.

Iulii ·11· Iulii the Eleventh, he discoursed with E.K. and me, that he thowght
we might obteyne favor to retorn to Prage agayn, yf we wold.
That he had fownd this Nuncius Apostolicus more curteous, then Mala Spina,
of whome he reported allso, that it was credibly informed him that he was sore offended
that we gave him no more honorable tytle in our speches to him, then Reveren=
dissima *ves*tra paternitas.

This Pucci framed the discourse of his talk to perswade us to think
well of this Episcopus Placentius: that he was charitable towards us: and
sorry that we wer so uncurteously used: that he ment nothing els in
his sute to the Emperor against us: but that we might be examined: and
then being fownd fawlty, we shold be sent to Rome, but that after he had
begone to move against us, that he fownd the Emperor more egrely bent
against us, than he him self was.

Note.

The Lord Rosenberg told us that when he did (in our behalf) advise the
Emperor of his Error committed in our Extermination: that the Emperor
answered that this Nuncius, from his first Audience did urge so vehemently
agaynst us, and also the Pope had sent commaundement, by letter, to him to deliver
us, and send us to Rome, that he was forced in manner to do as he did. But
yf the commaundement, or his decree wer to be made agayn, that it shold not
pass, or yf this Nuncius Apostolicus had not sent this Decree away to
Rome, that he shold not send it, &c. This I Note in respect of
the contrarietyes in the Nucius assertion and the Emperors, of our so hard
usage.

The forsayd eleventh day of Iuly, the forsayd Fr. Pucci to prove this his
intended perswasion of the Nuncius good meaning toward us, and to make
us beleve, that, great benefyt wold ensue our going to Rome, did bring
furth unto us a writing, of his own hand: which he red unto us: and at
the hearing of it, we mused much for many causes. I axed him then
why this Nuncius had not subscribed this writing: *It is all one*, sayd
he, *for that. Hath he hard this red* (quod I): *yea that he hath hard me*
three, severall tymes
*read this thrise unto him* (sayd he). *And yf you like of it*, sayth he,
+ (for I was riding toward Salfeld abowt a howse getting) *wherin his powre serveth him not to perform as much as is specifyed in the*
*writing, he will make, & use meanes to have it from his holines: Well*
sayd I, *Take a copy here of, Mr* Kelly.+ Theruppon, sayd he, contented,
*But I think it meater to have and Kepe the originall it self* (sayd E.K.).
*Well*, sayd Pucci: and so the originall was delivered to E.K.

Note. After 10 of clok, the same fryday, being the eleventh
day of this month: after brekfast I ryd toward Salfeld abowt
the howse of the Erl Albert of Swatzenburg &c.
But after I was out of Erffurd untyll my retorn agayn, I was
so sore vexed in mynde to think of Pucci his retorn to our cumpany, as
well for his unquiet nature in disputations, as for his blabbing of our secrets
without our leave, or well liking, or any good doing therby, eyther in god
his sevyce or our credyt: but rathe the contrary ensuing:
albeit not of his entent, but by eyther his undiscreat handling of it,
☞ or of his undue hearers of him &c. And allso for his howshold
behavior not acceptable to our wives and family: and also bycause
we wer warned that he shold be cut of from our cumpany &c.
A bayte. And chiefly now to consider that he had layd such a bayt for us
with our mortall enemy, to entrap us, by fayre fawning words,
which by no means the Emperor wold consent to do, before, by his
Authority: but rather to put us out of his kingdoms &c.
And Imagining that he was a mighty Explorater uppon us:
A Spy. for this Nuncius Apostolicus and his adherents that now he might
perceyve what we had done hitherto, what we wer doing,
☞ & what we entended to do: and considering that he
urged at our hands an answer to the former writing: wherin
allso lay a trap, for eyther, in not answering it, or refusing
to graunt some points of it: or in our consenting to the whole, this Nuncius
wold pyk matter against us to our great disadvantage.
This being tormented in mynde in my absence, how we might
be ryd of this Fr. Pucci, by quiet & honest means, I devysed to
write to this Nuncius, to know, yf this writing wer of
his contriving onely, or of Pucci his contriving onely, or
iointly: or yf at the least, the writing wer according
to his will, & offer unto us: & so to send him away: wherin
he cold make no refusall: I entending not to make him pryvy of
the content of my letter. And in the mean space of his absence
I hoped that some good way and better means wold appere or
fall out whereunto we might trust, &c. Thus I Note my
Imaginations & discorses in the tyme of my absence.
I retorned to Erphurd, Iuly 13, hora ·5· a meridie.
I fownd Fr. Pucci desyrous to have answer to the forsayd wrytings
& very much perswading this Roman voyage, using arguments
out of our Actions: as that God sayd we shold go to Rome in
a certayn monthes space. That we owght to obey the Roman
Bishop & to love him &c. I replyed & sayd that he was not
to urge God uppon any his sayings to us, but to refere all to his most free disposition.
His wyll was to be done & not ours ∴ God was not bownd to us, &c.
^very vehemently & often He answered^ that Deus est nobis obligatissimus: et Deus dixit nos
ituros Romam, et ego credo, et credam, et aliter non credam
nisi mihi deus Dixerit, Non vobis &c. *Well* (quod we), *God hath*
*declared unto us his meaning in that phrase, which we also advise*
*you of, that it is not ment* (by that speche) *that we shall corporally go to* Rome
& so I brake of that his reasoning: And told him that we mervayled
that he shold urge this Roman voyage, so violently, & egrely more
then we: It appertayned unto us, as much as to him &c.
The same day I told him that he had hertofore offended god with his
Curiosity in our affayres otherwyse then appertayned unto his Calling,
as he may well remember his repentance therin, & his forgivenes obteyned:
But that now he had offended much more in Curiosity, and half in conspiracy

against us, with our Mortall Enemy this Nuncius apostolicus: uppon
whome he did fawn, in whose favor he is, who ioyneth cownsayleth
with him in our affayrs: who dare prescribe us what we have to
do in so waighty affayres, as our Iornay to Rome: who hath
framed a byll, accusing us confusedly of heresy, & wycked
Magik, both falsly on one part, & dangerouse to life, &
infamous at the least, in the other. & hereto requireth urgeth, & in, manner
in god his name argueth by our actions past, obedience.
And therfore he hath separated him self from us, & hath
set him self against us, &c.
With great vehemency he sayd, he entended nothing but well to
us, & was Explorator with this Nuncius for our behalf:
*We require none,* (sayd I) *neyther we nede any: for god seeth all,*
*& doth all, for our benefyt, yf we will constantly love*
*him & serve him:* To be brief he wold seme to be
wurthy to be thowght well of for his zealous good will & fidelity to usward,
in all his doings & sayings: The truth
wherof, God knoweth, To whom, we commit the cause
betwene him & us.

The Copy of the writing before specifyed:

Remember Fr. Pucci his own hand writing herof is kept in a lether bag by it self, to be the more safe, & ready to be shewed without shewing of this boke.

Si D. Iohannes Dee, D. Eduardus Kelleus, et Franc. Puccius volent ire Romam, ut conferant cum summo pontifice de suis Revelationibus, Venerantes eum tanq*uam* Sancti Petri Successorem et Christi in Terris Vicarium: Ill$^{us}$, et R$^{mus}$ Episcopus Placentinus Apostolicus Nuncius apud Cæsaream Maiestate*m*, dabit illis literas commendationis: ut per totum iter, et Romæ, humanissimè summaq*ue* charitate tractentur, et in suis necessitatibus iuventur: ac præterea authoritate Apostolica, absolvet eos, et liberabit ab omni culpa et poena, quam meriti essent in vitæ ante acta, ob artes magicas exercitatas, hæreses, falsasq*ue* opiniones ab eis sparsas, aut fictas, verbis aut scriptis, aut aliis rationibus, ob libros prohibitos lectos aut scriptos, sive ob aliud quodvis crimen, cuius accusari aut argui possent in foro Sanctæ Inquisitionis, aut in foro quod contentiosum vocant, aut in quovis alio foro pontificiæ ditionis: Ne quis ob ullum peccatum, aut scelus quantunvis atrox, quod illi admiserint ante hoc iter susceptum, eis unq*uam* facessere negocium, aut molestus esse possit, aut ullo modo inquirere, aut ip*s*os accusare præsumat.

15 Iulii.

For the better grownd of any manner of answer making hereunto
I axed the same Fr. Pucci, after supper on tuesday the 15 of
Iulii, (for as much as I had framed a letter for answer to the
pith of the letter or writing here recorded) whether this letter
were written & sent to us by the consent of this Nuncius Apostolicus
to know our answer in, or no. He semed to be unwilling now
directly to affirme the Nuncius consent: We replyed that he
had allredy told us that he had red it thrise over to the sayd
Nuncius and that he lyked well of it: & did mervayle that
now he wold make strange to affirme the same again,

seing I had now (according to his purpose) written a playne
& perfect humble answer to the same letter, & much more
matter, true & nedefull for this Nuncius to know. Well
sayd he, Eatenus ex eius consensu est, Si velitis
ire Romam, ea prestare conabitur, quæ in eisde*m* literis
Continentur, &c. *Well,* sayd I (in latyn allwayes you must
understand my talk with him), to the sense, here, in english recorded, *Yf he mean well*
*unto us, & in charitye unfayned, he will not be offended with*
*my answer.* The copye wherof doth ensue.

The superscription of the letter without.

Illustriss*imo* Reverendissimoq*ue* Domino, D*omi*no Episcopo Placentino
apud Potentissimu*m* et Invictissimu*m* Romanoru*m* Imperatore*m*
Rudolphu*m*, eius no*min*is secundu*m*, Apostolico Nuncio,
Domino mihi (in Chr*isto*) Colendissimo.

~~In no*mine* sanctæ et Individuæ Trinitatis, v*es*tram Illustrissima*m* Reverendissima*m*q*ue* Dominatione*m*, ea qua viru*m* Christianu*m* decet animi affectione et humilitate Saluto.~~

Illustrissime et Reverendissime Domine, mihi
Colendissime.

In no*min*e Sanctæ, beatæ et Individuæ Trinitatis, v*es*tram
Illustrissimam, Reverendissima*m*q*ue* Dominatione*m*, ea qua virum
Christianu*m* decet animi affectione et humilitate Saluto: Non
præsumptione aliqua, v*es*tris manibus, oeculisve istas meas obtrudens literas:
Sed ex istius Nuncii v*es*tri verbis admonitus, non gratas solùm, sed
(ferè) expectatas fore: hasce aliquot, haud invitus, exaravi lineolas.
Quibus cùm non potero, 40 annor*um* continuu*m* et ardentissimu*m* vitæ
meæ cursum, in limatioris quàm vulgaris veritatis Philosophicæ
indagatione transactum, describere (vel adumbrare saltem)
Satis præsenti n*ost*ro esse possit instituto, Si præsenti rerum
metamorphosi, et admirandæ negocior*um* nostroru*m* actioni, itinerumq*ue*
circuitione multiplici, aliquid exprimam, quod maximè
quadret. Divinitus ante ‸aliquot annos *informati,
et deinde ex Anglia evΔocati, non solum fortissima Dei
Omnipotentis manu, et miraculosè, ex multis magnisq*ue* evasimus
maris periculis: Sed etiam ex variis ho*min*um fraudulentis, et truculentis
contra nos, et vitam n*ost*ram consiliis et conatibus, liberati hactenus,
eidem Deo n*ost*ro gratias Laudesq*ue* Canimus mente grata, mente
Læta, mente profecto Christianæ, Catholicæ Apostolicæq*ue*
Religionis amantissima et, (Dei nos confirmante
gratia) tenacissima futura. Ast Ecce, tamen, Qui
eiusdem n*ost*ræ piæ Matris (Sanctæ Eccl*esi*æ Catholicæ)
Legitimi etiam censentur esse filii, nos, fratres suos, in omni
modestia, quiete, pace, et Civili Iustitia, inter illos et coram
illis, Pragæ, conversantes, subitò, in exilium quoddam, sive
exterminium, Cæsareo emitti mandato procurabant,

*Ab Anno 1581.
ΔAb Anno 1583.

Nulla, nobis, nulla prorsus, neq_ue_ privatim neq_ue_ publicè declarata
tam violenti mandati, causa. Sed vulgari solùm, et aulica relatione
nobis facta, intelleximus ex libello quodam, per vos, Sacræ Cæsareæ
Ma_iesta_ti exhibito, conflatum contra nos fuisse maximam Cæsaris
indignatione_m_, et quasi excandescentia_m_: Vnde ex Cancellaria
Bohemica, acerbissimum ad nos (Sacræ suæ Cæsareæ Ma_iesta_tis
*Aº 1586 no_min_e) missum sit mandatu_m_* (nulla in eodem expressa, eiusde_m_
30 Maii. Mandati causa, vel ratione legitima) Vt infra tunc sex
proximos sequentes dies, Ego consors meus, uxores
n_ost_ræ, liberi mei _omn_es, immò et ipse infans n_oste_r Micheal (Pragensis
natus, et baptizatus) atq_ue_ ad matris adhuc pendens mamillas, famuli
etiam mei, et ancillæ, mei deniq_ue_ omnes, et domestici, ex ip_s_a
Praga, atq_ue_ ita consequenter, ex universo Regno Bohemiæ, et aliis quibuscunq_ue_
sacræ Cæsareæ Ma_iesta_tis Regnis Ducatibus et terris, migraremus:
numq_uam_ ad ~~easdem vel~~ eadem vel easdem reversuri, sub terribilis
infligendæ poenæ periculo. Nos autem, nulla interposita mora,
huic Mandato Cæsareo fideliter et humiliter obedire nosmet accinximus:
Bonaq_ue_ n_ost_ra mobilia, et peregrinationis n_ost_ræ suppellectilem, tam libraria_m_
quam domestica_m_, in duos magnos currus coniici curavimus: Reliquoru_m_
n_ost_rorum bonoru_m_, partem una_m_, amicis dedimus, et pauperibus dispersimus et
distribuimus: Partem autem, de facie terræ, (propter causas Deo
non ingratas) pridie, ante exitum istum n_ost_rum, per nos deleta_m_ esse
Aº 1586 sciatis: Ast Optimam partem, Divino iussu, decima die Aprilis
10 Aprilis. (quando etiam, de tota hac afflictione, et persecutione n_ost_ra, et alis adhuc
futuris eramus divinitus præmoniti) Ignis Luculentissimis
flammis commisimus: quando illa, eiusdem optimæ partis, quæ nullus
unq_uam_ naturalis vulgarisq_ue_ ignis poterat lædere vel consumere, visibili angelico
ministerio, ex ipsis summis flammis, in Divinam, Angelicamve invisibilem
recipiebantur Custodiam. Ast librorum Divinoru_m_ Thesaurus
maximus, tunc, et ibidem (duorum adhuc viventium testium,
diligenti opera,) ab ipsis flammis in Cineres favilla_mque_
conversus est totus: renovationem, restauratione_m_, et quasi
regenerationem vel resurrectione_m_ quandam, per Divina_m_ manu_m_,
opportuno recepturus tempore. Sacellum, Deniq_ue_ cu_m_ altari,
quod Omnipotenti Trinitati consecrandu_m_ fore cupiebamus,
(media ex parte absolutum) intactum reliquimus. Ego
verò, cum Consorte meo, uxoribus n_ost_ris, liberis meis, et reliquis
*Aº 1586 exulibus, sive exterminatis n_ost_ris, Rhedis tribus avecti, Transmigratione_m_
Iunii ·4. hanc, nobis iniunctam, die prefinita ingressi* sumus. Atq_ue_ nondum
ex Imperii Romani finibus egressi, ita gressus n_ost_ros disponimus, et, de cætero,
(Deo favente et Gubernante) disponemus: Vt toti Orbi Christiano

clarè apparere poterit, patienter nos hæc (qualiacunq_ue_) tollerare
posse, aut saltem velle: et paratissimos esse nos, Reddere Deo,
quæ Dei sunt, et Cæsari, quæ sunt Cæsaris. Obedientissimos
etiam nos esse, et humillimos sacrosanctæ Catholicæ Ecclesiæ
filios: et summi Pontificis Romani, et alioru_m_ Ecclesiastico_rum_
Præsulum Catholicoru_m_, in Chr_ist_o et propter Chr_istum_ tàm esse observantes,
et fore, quàm ipse qui Iudex futurus est vivoru_m_ et mortuoru_m_,
variis nos esse modis haud raro admonuit. Vestræ verò
Illustrissimæ, Reverendissimæq_ue_ Dominationi, hoc a Deo optamus
bonu_m_, ut per secundas v_est_ras (de tota causa n_ost_ra) meditationes: Nostræ
Innocentiæ, sinceritatis, et fidelis (coram Deo et ho_min_ibus) in illa
Republica Bohemica conversationis n_ost_ræ, Iusta habeatur
ratio: Meæq_ue_ honestæ famæ, existimationisq_ue_ (sine qua, ne
vivere quidem cupio) ea fiat in integru_m_ restitutio: ut talis posthac
esse iudicetur indubitatè, qualis (ante v_est_rum, Cæsareæ Ma_iesta_ti exhibitum
contra nos libellum,) per 30 annos, (et plures)
in omnibus (penè) Christiani Orbis tàm Academiis, quàm Regnis
et Provinciis (ex Dei immensa Bonitate, gratia abundantissima,
et singulari providentia), extitisse, haud obscuris confirmari
possit testimoniis. Ex, hiis igitur paucis, Historicæ ipsius
veritatis scintillis, v_est_ræ Illustrissimæ Reverendissimæq_ue_ Dominationes
prudentia, magnu_m_ sibi lume_n_ alicere, sive accendere poterit:
ad nos, n_ost_rorum animoru_m_ affectiones, nostroru_m_ ita mirabiliu_m_
et adhuc incredibiliu_m_ negocio_rum_ progressum et statum
diiudicandu_m_: et deniq_ue_ de ipso futuro horu_m_ _omn_ium exitu, haud
leves sibi contexendas coniecturas: Cùm nos, ex solo Deo
Omnipotente, vero, et vivo, in omnibus n_ost_ris pendeamus,
et ab ipso dirigamur, et protegamur. Cui soli, nos ipsos,
n_ost_raq_ue_ omnia, A_n_imæ, Corporis et Fortunæ nuncupata
Bona, tanq_uam_ Holocaustum, quotidianis n_ost_ris, humillimis
et spontaneis offerimus præcibus. Cui Deniq_ue_ soli
sit Omnis laus, honor, Gloria, et gratiaru_m_ Actio,
nunc et semper. _Amen._

Datæ Erphurdiæ Aº 1586, die 16
Iulii.

Illustrissimæ Reverendissimæq_ue_
Dominationis v_est_ræ.
Fidelis (in Chr_ist_o, et propter
Chr_istum_) Servulus.
Ioannes Dee.

This letter being written, and red unto E.K., and of him well liked
for the quiet and modest course therin kept: otherwise (as he sayd
to Fr. Pucci) then he could have used: or had used in a letter
which now he had also written: but now wold not send
thinking that my forsayd letter might suffice for our
case: He talked with Fr. Pucci of this letter, which
Fr. Pucci sayd he wold gladly see & reade: whch E.K.
told him that I was mynded not to let him reade it:
Then sayd he, that he wold not carry it: Hereuppon in
talk with Fr. Pucci, speaking of this letter, I told
him that I had written a letter with sufficient answer in
generall to the Nuncius request & offer by him in writing
browght to us: and in somme told him the chief contents
of the letter. Then sayd he, *where as you write
of the bokes burnt, why write you not to him of the
recovery of them, as I now perceyve by you both, that
they are restored? And it shall be a disgrace to you yf
the* Nuncius *shall understand more by other, then by your self.
Therof have I no care,* Quod scripsi, scripsi, *and
I know the truth of my writing. And they are not
all restored ∴ that I know of. And what so ever he hath
at my hands he may be assured, is true: what so ever
he shall otherwise here, the credit therof can not be so good,
unleast our record consent therto.* ~~sayd he~~ Then sayd
he, *Why write you of those bokes burning, being done before
your coming away: It is as if you wrote bakward. Have
you no Care* Mr Pucci, *for the method of my letters*, sayd
I, and I sayd farder, *It is told me ~~sayd I~~ that unleast you
see my letters you will not carry them: you shall pardon
me for seeing of them: the content I have suffyciently told
you: & yf you will not deliver them, I can get
them deliverd divers wayes: or I may omitt the
sending of them, & write such a letter to the* Nuncius
*that I had written answer to his requests and offer, ~~but~~
sent by* Fr. Pucci. *But he wold not bring the sayd
my letter, unleast he might have a sight of it him self.*
At the length, by farder discourse with E.K., he
became resolved to go with the letter, & (by E.K. his order)
he was to receyve 50 dalers of Iohn Carpio: that he shold
not be destitute of mony at Prage.

50 dalers.

Note

Puccii infide=litas manifestis=sima facta.

This day, Francis Pucci sayd to us, both, *How can you dowt of my fidelity toward
you, (whom I love as my owne life) and against this Monster of Rome, whom
my chief desire is, and long hath byn, that he may be overthrown? &c.*
Agayn, consider, what fidelity, obedience, and reverence he hath promised to the Pope,
and this Nuncius: as the writing browght by him, & so sore & many
wayes urged by him, for us to accept of, can specify.
Therfore Fr. is fals to Pope, or us, or both, or rash folish, blynde &c.

And, (as our Spirituall Scholemaster, diverse tymes, termeth him)
Leprous. Therfore I committ this his doings to the
Iudgment of God.
But also it is greatly to be remembred and Noted that he now allso
discoursed againe with E.K. as concerning the byrth of Christ, that it
could not be proved by the Scriptures, that Christ cam of
the line of Davyd, unleast he wer begotten of the actuall
copulation of Ioseph with Mary: and sayd that, bycause it
was the gift of the holy ghost, that at Ioseph his first & onely
carnall copulation with Mary, Christ was conceyved. Therfore
she was accownted (in manner) a Virgin, according to the Iues doctrine*
Which his heresy when I hard, I trembled for the horror of so
manifest an heresy: against evident scripture, Virgo
concipiet, et virgo pariet, &c., and against many other
most playne & sufficient authorityes both of Scriptures, & also
histories of our Lady her examination made by women, &
that she was fownd a virgin &c. And at her conception
her answer to the Angel, Quia viru*m* non cognovi &c.,
et antequa*m* convenirent: Inventa est in utero habens de Spiritu Sancto, &c.

*Videlicet, that is Miraculous that Virgo in primo cu*m* viro congressu conciperet.

Note:

Yt is evident hereby that this Pucci, is very Leprous,
both in this Heresy (what other he is infected with, God he
knoweth) and also the former infidelity, proved.
On thursday, 17 Iulii Fr. Pucci entred his voyage
toward Prage with my letter to the Nuncius Apostolicus,
and with letters to Iohn Carpio from E.K., and with
my letters inclosed to the Lord Rosenberg.
And we entred our iornay toward Cassell: but that
night we rode onely 3 myles, to Gotha, our horse
wer so yll that wer hyred: & therfor sending them
bak again the next day, we hyred a coach, &c.

Post script*um*

Remember that Fr. Pucci, the morning before his going,
required of me our letters testimoniall, to our frendes, of his
Fidelitie toward us. *What nedeth that* (sayd I) *for
as much as your dedes were as well known to them, as
to us: and ~~if he be so, that~~ your own conscience to your
self, may serve abundantly: But our frendes, diverse,
who have warned us of you, and have mervayled why
we wold suffer you any longer in our howse & Cumpany
wold neyther credit our letters as yet (in this case).
And wold allso condemn us of light iudgment, or great
blindenes to iudge the cause betwene you and us.*
But truely I observed in him, now a more prowde
presuming over us then hitherto, before, when he was
sore rebuked, for overcrowing us, so, as he began to do.

Presumptio

·1· Now, he sayd, he had as great authority as we, to publish any
of our secrets, at his discretion.
·2· That he owght to eat bred with us.
·3· That he understode our bokes of Actions, better then we.
·4· That he neded not our consent or cownsayle to deale with the Pope his
Nuncius: he did it by his duty generall, of charity &c.
·5· He offred to order the Nuncius and the Emperor to the reclayming
of the Decree made against us: &c.

Note:

Consider what this may import, that the Decree towching him, being one of my howshold cumpany, and of them that then did apperteyn to me: and whose name he is not affrayd one way, and any other way, not abashed to *thrust him self into the whole body of our Revelations as a principall felow or receyver of them: By the first he owght to be affeared of the danger of the decree which banished us: unleast he is assured of theyr good will, who have shewed them selves our mortall enemyes, or els some other cause emboldeneth him, to some other purpose &c: By the second he might be affrayd of so great presumption: being but a probationer, not yet allowed of: and to us known, as to be Cut of.

* Vide scriptum illius de nostro itinere Romano &c.

I. D. All these points I can not deciphre and iudge, but refer them to the profownd wisdome and high provydence of God, wherfore and how far he hath admitted him to be pryvy of our Actions, and so a Wittenes to some purposes sufficient. *All things be to the honor and Glorie of God, Amen.*

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*Magnifice Domine*

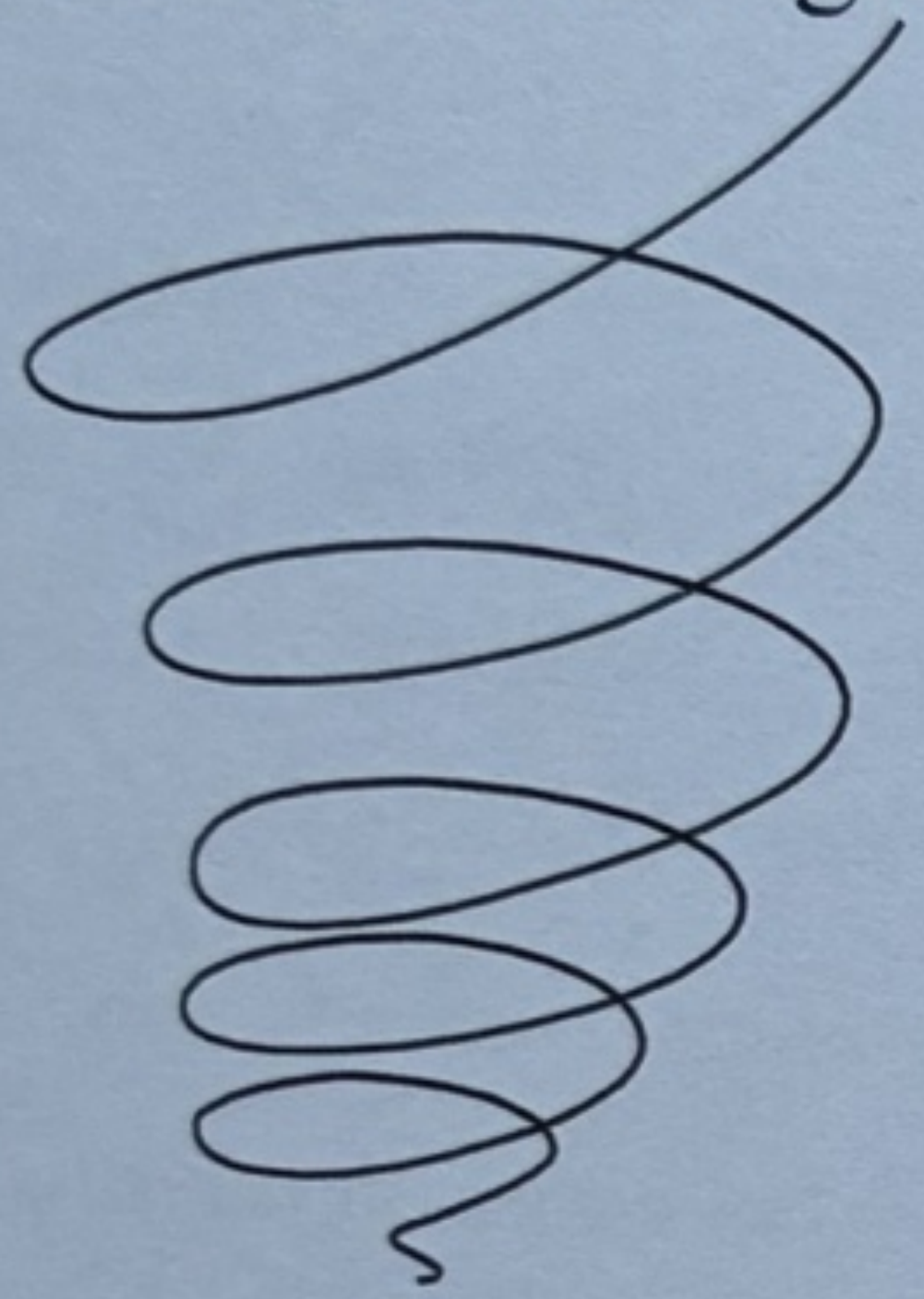
*Lectis tuis literis fui miratus quòd intelligerem te ilius esse opinionis et sententiæ, me apud Cæsarem tibi ac consorti tuo officiis meis non parum obfuisse, maximè quod sciam ita me et religione et natura comparatum, ut omnibus quàm maximè cupiam prodesse, nemini autem obesse. Quòd autem præstiterim quod mei erat officii, mihi vitio verti non debet. Cæterum cum inter Summum Pontificem, et Cæsarem, merus sim interpres, non video quid in hoc vestro negotio præstare possim. Consulo autem, ut vestram innocentiam, de fide Catholica sensum, et de Angelorum conversatione et assistentia, quam visibilem habere dicitis, iuxtà Concilii Lateranensis in undecima Sessione decretum coram Summo Pontifice et Sede Apostolica deducatis, et ita exponatis ut non possit cuiquam esse dubium quid sentiatis, quin Sede Apostolica approbante, fides tuto ab omnibus, angelicis assertionibus vestris, præstari possit, et tum demum et obtrectatoribus, si qui sunt, ora obcludentur. Nec ut arbitror grave vobis videbitur consilium meum, si enim ea vobis est in fide Catholica puritas atque constantia, ea in prætensa Angelorum communione sinceritas, vitæ integritas, et innocentia, ut asseritis, me etiam tacente occasionem quæretis declarandæ vestræ fidei et bonitatis, et hac una ratione honori vestro (cuius vos rationem habendam dicitis, et cui tantum abest quòd per me aliquid sit detractum,ut illum etiam pro viribus quantum officii mei et iniuncti muneris ratio patietur, fovere sim paratus, ut Domino Puccio pluribus dixi) et omnibus vitæ commodis vel maximè consuletis. Deus gratia sua vos ita regat ut Angelorum conversationem in Cœlis aliquando habere possitis. Vale. Pragæ die 28 Iulii 1586.*

*Magnificæ D. V.*

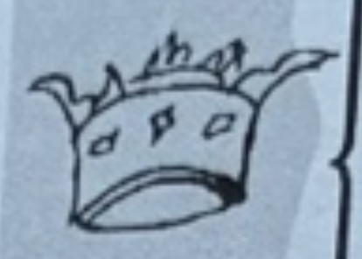
*Ex Corde In Christo frater*

*Phil*$^{s}$. *Eps. Plac*$^{s}$. *N*$^{s}$.

*Magnifico Domino* Ioanni Dee Anglo *&c.*



## Δ - Oraculum Divinum



Multa sunt flagella, præcepta mea negligentium: Multiplex*que* furor ho*mini*bus propriis confidentibus viribus. Hi enim contemptores sanguinis et Regni mei fortitudinis, Gigantes facti sunt, ad omnem abominatione*m* multiplicanda*m*. Sed Ego sum qui sum, qui posui in Patre Solium verbum*que* ad faciendum in terris Iudiciu*m*: qui in ultima Tuba percutiam illos: ut coacti recognoscant vias meas: et ad ovile proprium redeant. Peribit Ecclesiæ, et populi Iniquitas, et iudicabitur in gladio. Tu verò Gulihelme, manum in tempore extende opportuno, prout a me informaberis: et Regnum, (tacto et moriente nequissimo) adiunctum, indue: Inunxi enim te in fortissima dextra mea, ad falsum illum prophetam, et Goliath extirpandum: Vt intelligat Terra iudicium a Nazareno Crucifixo me. Sunt qui cribrarent te: Sed maledicti sunt machinantes in te malum. Fac bonum, et utere Creaturis meis ad Gloriam meam. Docui Kelleum, in quiete, hac nocte, de cæteris: quæ, ab illo disces. Spiritus meus, habitet in vobis.

Δ. - forte Machometanos et Turcas.

Trebonœ, Aº. 1586. mensis Augusti fine.

When Mr Kelly was gon from me at Salfeld toward Bohemia, and in the mean space the Emperor had granted to the Lord Rosenberg, licence for us to retorn into Bohemia, to any of his Lordships Towns, Cyties, Castells &c. This was delivered written by Spirituall and divine means, and the writing yet remayneth in my lord his hands, out of which I copyed this for the order of the History somewhat making playn.

Franciscus Puccius præstantiſsimis ac Deo dilectis viris, D. D. Iohanni Dee, et
Eduardo Killeo generosis anglis, maioribus in Christo fratribus, et
ipsis tanquam patribus colendis, precatur gratiam et pacem,
à Deo patri nostro et à Domino Iesu Christo, amen.

Ex quo à vobis discessi, toto illo itinere, quod octo diebus confeci, vendito Lipsiæ equo, haud parum vexatus fuit meus spiritus, dum animo mecum volverim, quot modis Satanas divinum opus retardare, et nostram coniunctionem dirimere, adhibitis exterioribus et interioribus machinis et armis, tentaverit, et adhuc tentare non ceſset. Neque enim poſsum, nisi ab eo, agnoscere afflatus illos diffidentiæ rumores ab invidis hominibus, sparsos, suspiciones nobis iniectas, absque certis indiciis, adversus fidem non levibus argumentis probatam, atque huiuscemodi impedimenta et offendicula, quibus cursum nostrum impedire ac sanctam amicitiam, divinis auspiciis, inter nos, coeptam, convellere ac labefactare, malignus ille spiritus aggreſsus est. Itaque, in illa lucta, nè ullo modo manus illi darem aut fatiscerem, decrevi me, magis ac magis, munire certa fide in Deum, ac spe promiſsionum eius, quas illum servaturum non dubito: tum precibus frequentioribus magis instare, apud summum patrem, ut nos quam primum donare velit illo spiritu, quo nostri humeri, montibus ferendis, ut ille inquit, pares evadent, ad hæc austeriorem vitam instituere nec mensas lautas amicorum adire, sed panem doloris solus comedere decrevi, nè sim meliore conditione quàm vos, qui tantopere affligimini: ut benigniſsimus Dominus, quamprimum, vos in integrum restituat, atque ad solita colloquia, piaque exercitia nos unà revocet, et eventu consentaneo suis sanctissimus dictis, singulos nostrum exhilaret. Hanc viam sequenti Dominus mihi spem facit fore, ut vobis et aliis facilius meam fidem probem, et multas tentationes vitem, quæ apud huius mundi homines facile nos invadunt. Ideo, nisi neceſsitate urgente, aut communibus negociis, familiaritatem omnem et convictum cum aulicis fugio, et me hoc modo minus ineptum precibus sentio, meamque vitam et mores in dies emendare conor, nè videar omnino indignus ea schola, in qua Dominus me erudire dignatus est, nec interim, cum publicano illo, precari obliviscor, ut Deus propitius sit mihi peccatori. Vos non dubito me vestris votis et supplicationibus, iuvabitis, ut vocationi meæ respondeam, et in opere Domini vobis adiumento et consolationi eſse poſsim, et benignissimus ille pater propediem hoc adverso vento ignem suum magis excitari curabit, ac nos maiori, quam unquam antea, iucunditate recreabit. Ac de his hactenus. Quod verò ad nostra negocia attinet, perveni huc die 24 Iulii, sub vesperam, ac statim adivi Illustrissimum Dominum Nuncium, cui vestras tradidi, quas læto vultu accipere visus est: sed colloquendi non fuit ocium, cùm, parata coena, iam discumbere vellet. In posteriorem Diem igitur reiectus, ad Dominum Carpionem me conferebam, cùm didici eum ad vos miſsum, quatriduo ante, hinc disceſsiſse Dolui admodum eum non eße mibi obviam factum, tum ratione vestrarum tum mearum literarum, quoniam fasciculum quendam ad me quoque ferebat. Sed, quod maximè me torquebat, erat cura de literis Illustrissimi Domini Rosembergii, quas sciebam inclusas Domini Carpionis literis, nec eas aperire, aut alii tradere audebam, cùm disertè eßet scriptum illud, ad manus proprias. Dum itaque occasionem quæro et expecto, ea sese obtulit, quam mox audietis. Reversus sequenti die ad Illustrissimum D. Nuncium, invenio apud illum Iesuitam Italum qui mibi fuit à confeßionibus: blandè ab ambobus accipior, sedere iubeor, à Iesuita nomine candoris et ingenuitatis, non parum, laudor: Tum lepidè moneor ab Illustrissimo D. Nuncio, ut ipsi adsim, in convertendo Iesuita illo (is enim erat qui cum ipso expostulaverat, quòd nimis facile mibi dedißet: testimonia triumphantis ecclesiæ non subiici iudicio militantis). Respondeo me feciße quod in me erat, ut docerem eum præferre coelum terræ ac tribunal superius inferiori: sed cum id mibi minimè succeßißet, eius eße, sua doctrina et authoritate, hominem de sententia illa deiicere. Illustrissimus D. nuncius haud gravate, nostram sententiam, hac in parte, probat, et exemplis confirmat, atque ita concludit, ut statuat certitudinem videntis et audientis Dominum, aut eius angelum, non pendere à probatione ecclesiastica, neque ab illo eße rationem repetendam suæ revelationis, dum nibil publici muneris exercere audet: Sed si incipiat palam profiteri, se à Deo doctum et mißum, ita ut non ipsius solum, sed aliorum quoque intersit, scire quo spiritu agatur, tunc ecclesiasticorum munus eße illius spiritum examinare et probare, neque ipsum iurè poße examen hoc detrectare, licet suas revelationes eis subiicere ~~minime~~ teneatur. Nam si ordinaria authoritas eum admiserit bene habebit, nibilque turbarum excitabitur: sin per iniuriam aut inscitiam aliquam, aut per aliam huiuscemodi caußam, reiicietur, suum erit appellare superiorem Dominum, qui ipsum misit, quò suum servum et legatum defendat, aut ordinario iudice commonefacto, aut alia ratione; quod probabat decreto Lateranensis concilii, cuius mentionem facit in suis literis; ac præterea historia S. Francisci, qui primùm expulsus, ab Innocentio pontifice, mox revocatus fuit; cùm per quietem apparuißet pontifici pannosus illi, qui Lateranense templum, suis humeris, fulciret. Addebat præterea viros Dei non eße solitos deterreri, una aut altera repulsa, et hoc repellendi modo, dicebat præsules aliquando usos eße, ut probarent spiritum et constantiam eorum, qui res novas magnasque proponerent. Ego vero, inquam, ut hæc ita se haberent vos hactenus publicum munus exercere non tentaße, et intra privatos parietes, summa modestia vos continuiße. Tum ille, longiori ambitu verborum, sic de vobis dißervit, ut ex vestris verbis ad Serenißimum Polonie Regem, ad invictissimum Cæsarem, et ad Illustrißimum legatum Hispanicum, iam constare diceret, vos aliquid amplius quàm privatum moliri. Ac summo pontifici, sedenti in specula super totam Christianam rempublicam potuiße meritò suspectas eße vestras personas, hoc modo principum animos, et interiores aularum receßus scrutantes: Idque ratione vestræ Reginæ infensißimæ apostolicæ, sedi, et cum ipso furca conspirantis, nec non spiritus familiares habentis; ac præterea ratione vestræ summæ peritiæ, in artibus et scientiis reconditis, quibus facilè plebi et imperitis imponi potest. Cùm enim sitis magni astrologi, dicebat ille, et facile vobis sit habere geneses principum, nec non magicas artes calleatis, haud difficulter poßetis, bonorum angelorum nomine, ea proponere, quæ à spiritu ecclesiæ hoste manarent. Ideo summum pontificem, (cui duo illi principes sunt maximè observandi, ut pota qui inter hæreticos vivant et regnent) prudenter fecisse, qui iußerit, ut in vestros mores et doctrinam inquireretur. Accidisse autem præter eius postulatum et voluntatem, ut, indicta caußa, expelleremini. Se verò vicem vestram dolere, et paratum eße ad curandum, ut vos iustificare poßitis, idque sibi eße in votis, non semel, aßervit. Quapropter hortatus eßt me, ut ad Ill$^{mum}$ D. Rosembergium contenderem, atque ipsius bonam propensionem, erga vos, ei significarem; nam ille à Summo pontifice facilè impetrabit, ut caußa vestra hîc cognoscatur, et si ille vobis faverit, ut hactenus facit, se quoque adfuturum vobis, omnibus officiis, ac primum fore, qui se vestris genibus obvolvat, si tales eritis, quales vos nonnulli prædicant. Ego igitur recta ad Ill$^{mum}$ D. Rosembergium. Sed quater redeundum mibi fuit, ante quam admitterer. Die 27 tandem admißus, exposui meum studium, erga vos resque vestras, ac quomodo Ill$^{us}$ D. Nuncius affectus erga vos eßet, ac tandem oravi ut non desereret patrocinium et defensionem illam, quam suscepißet peregrinorum pientißimorum, qui à Cæsare minus bene informato ad Cæsarem melius informatum, provocarent ac suam innocentiam, Deo et hominibus, probatam cuperent. Ille humaniter respondit. Vos non admodum sibi notos eße: se bis cum Seniore, semel tantum cum iuniore collocutum, iudicaße vos doctos et pios, et præclaris donis instructos: Existimare vobis hoc accidiße mala aliqua relatione, cui incommodo aures principum sunt obnoxiæ: vestrum eße id æquo animo ferre: non se poenitere quod vobis faverit, et si sciret quid potissimum, à se, peteretis daturum operam, ut vestris votis responderetur. Tunc mibi visum est non nulla dicere de optima spe, quam de ipso concepißetis, et quomodo me non dimiseratis sine literis ad illum: sed erant inclusæ fasciculo D. Ioh. Carpionis, quem statim protuli, atque eo instante, ac respondente D. Carpionem non ægre laturum si ipsi dedißem, tradidi fasciculum ei qui, dixit se per ocium lecturum, ac sequenti die, mibi responsurum. Discedo igitur ab illo ad Ill$^{mum}$ D. nuncium atque, ocium nactus, tum per me, tum per Ill$^{mum}$ legatum florentinum, pluribus cum eo agere instituo, de insigni iniuria vobis facta: expono quantopere laboraveritis, ut considere poßetis, apud catholica templa, et quàm inhumaniter, in hospitiis et civitatibus ratione huius præiudicii Cæsarei, tractaremini: doceo quàm sordido et angusto loco vestras familias reliqueritis, ita ut vestram supellectilem, et libros explicare nequiveritis: moneo, ut Domini Dee iam gradis natu, aut potius senis, et nibil tale hactenus paßi, vicem doleat, eius erumnas non tanquam simplicis hominis considerandas eße, cum vir sexagenarius, quatuor tenellis suavißimisque liberis (quorum maior septimum annum vix exceßerit) ac dilectißimæ coniugi adiunctus, longè gravius affligatur, ratione uxoris suæ lectißimæ foeminæ, et pignorum charißimorum, quàm sui ipsius, ostendo quanto offendiculo hoc futurum sit catholicis Angelis ac cæteris, et quanta ansa præbeatur hæreticis, invehendi in ecclesiasticum ordinem: declaro periculum imminens ordini illi, si forte Deus facultatibus vestris ad eos plectendos eorum inimicos armari permitteret: Demonstro Deum alias, per Israelitas hereticos catholicos Iudæos punire consuevißе: ac denique declaro, quàm absurdum sit vos indicta caußa condemnari, si id meriti sitis: quanto absurdius, si non meriti sitis quicquam tale: absurdißimum verò, cùm à catholica ecclesia honor potius vobis deberetur. At cum non petatis nisi ut vobis vos purgare liceat nibil magis consentaneum rationi excogitari, nullo alio modo errorem admißum emendari, atque hoc negocium bene dirigi et redintegrari poße. Ille mibi legit vestras literas, id est D. Dee, sed de rebus, ambobus vobis, aliquo modo, communibus: dicit se non credere ea, quæ de divinis monitis et miraculis, in illis, continentur, petit ut ipsi declarem obscuriorem locum de libris combustis: audit à me testimonium oculatum de illis concrematis, et quomodo à vobis audiverim eos eße coelitus restitutos, ac denique concludit in illis literis eße multa laudabilia, multa admirabilia, multa itidem incredibilia, sed cùm non sint Deo impoßibilia, se sustinere aßensum, nec velle quicquam certi, re non penitus explorata, pronunciare: vobis tamen responsurum humaniter, ac daturum mihi literas; quod fecit postea die 28, quas literas ad vos, cùm hisce, mitto. Et quia legendi eas mihi fecit copiam, satis ieiunas et frigidas mihi eße visas haud dißimulo. Tamen quia mentionem aliquam mei facit, tanquam hominis cum quo fusius de suo animo, erga vos, egerit, visum est mihi accuratè et particulatim exponere, quid inter nos actum dictumve sit, ut verba cum factis conferre poßitis, et, pro vestra prudentia et pietate, consilium capere, et si operæ precium videbitur rescribere. Quantum enim ex eius sermonibus colligo, videtur ipsi neceßarium novum mandatum, à summo pontifice, antequam quicquam vobis cum agat, nec se scripturum dicit de vobis Romam, nisi prius petatis quod ab eius sanctitate cupitis, utpote qui, in hac caußa, fuerit merus interpres, inter pontificem et Cæsarem, nec poßit, nisi verbis sui Domini, quicquam promittere et statuere. Idcirco, quantum videre poßum, res diutius protrahetur quàm vellemus, nisi dominus noster et pontifex coelestis, alio modo, nobis providerit. Die 28 et 29 inveni Ill.$^{um}$ D. Rosembergium tam occupatum, ut admitti non potuerim, sed per cubicularium, significavit, se valde cupere ut colloqueremur, itaque redirem die 30. Interim fui rursus cum Ill.$^{mo}$ D. Nuncio mox disceßuro ad sancti Caroli monasterium, ubi commorabitur quamdiu hi æstus sævient, et cùm commodè cecidißet, in colloquendo, visum est mihi interrogare hominem, an probaret meam sententiam de discernendo ex certis notis et tecmiriis verum verbum Dei à ficto et fucato, cùm poßit angelus malus transformare se in angelum lucis, et apostoli falsi, non raro, se transfigurent in apostolos Christi. Dicebam enim duo mihi videri neceßaria, ut hoc iudicium ritè fiat; primùm quidem, in homine audiente, bona propensio et animus bene affectus ad Creatorem, totusque ex eo ita pendens, ut nihil antiquius habeat quàm ei placere, et qui de eius benignitate ac veritate non dubitet erga eos, qui ad ipsum confugiunt, ut bonum spiritum hauriant. Deinde in sermone, nomine Dei proposito, requiri eas proprietates, quæ tantum authorem deceant; quas graphicè describit Paulus, cùm dicit. Vivus est enim Heb. 4: 12, 13. sermo Dei et efficax, et penetrabilior omni gladio ancipiti, et pertingens usque ad divisionem animæ ac spiritus; compagum quoque ac medullarum, et discretor cogitationum et intentionum cordis, et non est ulla creatura invisibilis in conspectu Ier. 23: 28, 29. eius. Cui adstipulatur Deus, qui apud Ieremiam dicit. Propheta qui somnium habet, somnium narret, et qui verba mea habet, verba mea narret. Quid paleis cum tritico? dicit Dominus. Nunquid non verba mea sunt quasi ignis? dicit dominus et quasi malleus conterens petram? Concludebam igitur, hominem Deo fidentem, ex efficacitate et ardore illo, quo affici se percipit, deprehendere sermonis Dei veritatem. Nam vox lupi et alieni pastoris non potest permovere veram ovem, ut ipsum diu sequatur, et hanc eße regulam, qua iudicarem divinas sententias à non divinis, distingui poße. Ille probavit meam sententiam, atque addidit, sine bono studio auditorum, non apparere efficacitatem divinorum sermonum, ut constat ex Christo historia. Dum enim simplices Israelitæ dicebant. Nunquam sic loquutus

est homo, et similia, de Christi doctrina, Pharisei et perversi sacerdotes eum deridebant et contemnebant. Tunc ego. Si contingeret igitur, ut cùm congrediemur, fieret ad te verbum Domini, num huiuscemodi regula uteretis. Hic ille inquit cùm poßet accidere, ut mihi de hac re iudicandum eßet, nolo, hoc tempore, meam sententiam declarare, sed huiuscemodi ratio non mihi mala videtur. Ex quibus verbis nescio quid mihi visus sum odorari minus candidum, quàm in re tanta, opus eßet. Sed Dei esto iudicium de eius interiori sensu, ego, bona fide, colloquia nostra exposui, ut vobis usui eße poßint, ratus hoc vobis gratum, sicut foret mihi si vestro loco eßem. Reversus die 30 ad Illustrissimum D. Rosembergium vidi cum tandem exeuntem, ex cubiculo, ad quosdam nobiles, et dixit se tantopere districtum eße, ut mecum colloqui non poßet, sicut cuperet. Ego verò, inquam, me S. Celsitudinis monitu, toties reversum expectare eius responsum, et an vobis rescribere vellet. Tunc ille inquit. Prius tecum colloquendum est mihi, itaque (ut eius verbis utar) habeas patientiam, aliquot dies, donec ego pro te mittam, et sic me dimisit. Docui igitur Venceslaum cubicularium nostras ædes, qui dixit se optimè callere locum, ac, suo tempore, memorem fore mei, cùm Dominus me accerset. Expectans igitur aut responsum Ill.$^{mi}$ D. Rosembergii, aut aliquid aliud dignum vestris auribus, non visum est mihi ad vos expreßum nuncium mittere: monente præsertim Domino Scivembergio, vobis eße paratas nescio quas ædes, in oppido Naitu, in comitatu Svarzemburgensi, et ut expectarem reditum D. Carpionis, quem propediem reversurum sperabat, nè sine magna caußa atque incertus de loco vestræ sedis, ad vos literas dirigerem. Igitur non parum solicitus de vobis et de reditu D. Carpionis, semel ad minimum, in die eius ædes adeo, atque interrogo siquid de illo significetur, nec quicquam per multos dies, audio. Tandem die 12 Augusti sciscitor D. Millerum an aliquid mihi de amico, dicere poßit. Respondet se quoque expectare hominem, atque admodum mirari tam diuturnam moram, præsertim cum D. Gregorius, qui cum ipso Carpione ad vos venerat, sit triduo ante reversus. Ego igitur qui nihil prius de D. Gregorii aut itinere aut reditu, noveram, ad illum recta contendo. Gallus eius contubernalis humaniter me admittit, iubet expectare D. Doctorem, et ad illum accersendum currit. Sed cùm diutius moraretur, ego iam disceßurus; video D. Gregorium seorsum cum ipso colloquentem, et me torvo vultu intuentem. Saluto illum et gratulor reditum, ac demum de vobis interrogo: Ille respondet se nihil quicquam de vobis aut rebus vestris scire, nec vobiscum fuiße. Tunc ego aliquantulum hæreo, ac tandem dico, si nolit quicquam dicere me æquo animo laturum, sed iam mihi constare eum vobiscum fuiße. Ille stomachatur vestrum nomen, ac totius mundi fallacias et imposturas: dicit sua sibi eße curæ, non vestra vos multa quidem promittere, sed parum præstare; nescire se quare conqueramini: se per sesqui annum, vana spe lactatum, vobis adhæsiße, ut aliquod e minoribus vestris arcanis disceret, nec quicquam alicuius momenti percepiße. Hîc ego: an parvum tibi videtur arcanum illud contra luem veneream? Ille verò, subridens, à D. Sconto, inquit longe præstantiorem habeo. Denique, his omißis, librum meum Postellæ repeto: ille negat se habuiße interrogata a quo audiverim; ac me laudante D. Dee, ille rursus negat se vidiße, nisi forte, inquit ex manibus D. Sevembergii, vis dicere librum nescio quem sine titulo: ac denique de restituendo nullam spem facit. Ego qui cum illo verba commutare nollem, abeo: ac puerum vestrum Stanislaum, in atrio offendo, et ab illo intelligo, vos Erfordiam usque cum D. Gregorio et D. Carpione venisse, ante octiduum: D. Carpionem illinc Bambergam ad exigendas nescio quas pecunias profectum; se cum D. Gregorio huc veniße. Interrogo an literas aut aliquod verbulum, à vobis, ad me, ferret, respondet nihil prorsus, quia fortè putabant (inquit) te hîc non eße: se post triduum aut quatriduum ad vos reversurum. Laudo eius consilium, et constantiam in serviendis dominis, ac doceo meas ædes, nè sine meis literis ad vos veniat: promittit se non disceßurum, me insalutato. D. Gregorius interim percipit, me cum eo colloqui, atque iratus (quantum ex voce clamantis iudicare poßum) puerum revocat. Ego, cogitabundus, discedo. Die quinto decimo huius mensis, tandem nactus servulum vestrum Stanislaum, in loco libero, eum accuratius de vestris rebus ac statu examino, atque non sine magno animi mei voluptate, audio vobis conceßas eße ampliores ædes Ill.$^{um}$ D. Langravium præstantißimo D. Dee multum tribuere et favere, et summo Deo pro tanto munere magnas gratias ago, atque puerum ad meum cubiculum duco ostendoque illi literas ad vos paratas ne sine ipsis ad vos revertatur. Sed paulo postea pater Carpionis me monet, se velle ante noctem, ad vos nuncium expreßum mittere et ut scribam si velim: nam se à D. Killeo monitum hoc mihi significare, itaque ingentes gratias ago D. Killeo qui mei non sit omnino oblitus, et, hæc, per hunc quem vobis spero fidum nuncium, significare statuo, scripturus rursus per Stanislaum, si opere precium videbitur. Oro vos atque obtestor per Deum illum vivum, qui authar eßt nostræ amicitiæ, et qui disertè præcepit ut nos invicem ac mutuo amemus, ne obliviscamini mei cùm datur vobis occasio invisendi me per literas aut per inter nuncios, et reddendi me certiorem de statu vestrarum nostrarumque rerum; nam ego certè vestri non obliviscar, et officia mea id testabuntur, non solum coram Deo, sed etiam coram omnibus hominibus. Si vester reditus aliquandiu differetur, invisam vos proximo mense Septembri, longe enim à vobis vix vivere poßum, immo si propriè loquendum sit, me vitæ tædet: Ac præsens agam de non nullis rebus quas scribere minimè decet. ☞ Jam elapsi sunt 18 dies ex quo Ill.$^{um}$ Nuncium Apost. non vidi, et cùm satis superque satisfecerim obedientiæ, non adibo illum, ne verba nobis dare sibi tam facile fore persuadeat. Ostendit literas D. Dee legato veneto et Florentino, et uterque mihi summopere eas laudavit, dixitque sibi visas disertas, graves, et plusquam vulgaris spiritus, et optaßent exemplum illarum, sed ego offerre non poteram, et dubito ne Ill$^{us}$ Nuncius eas supprimat; nam haud obscurè, innuit se timere vestrum congreßum præsertim æquum et rationale, et id quærere videtur, ut vobiscum agere poßit more Hisp. &c. D: Joh. Carpio nondum revertitur, et D: Rosembergius cras dicitur disceßurus, ut nescio an recuperare potero literas ad eundem Carpionem, in quibus de pecuniolis illis agebatur, si dubitatis nè ille diutius quam par sit, solutionem differat, quæso curetis, ut aliquo alio modo mihi prospiciatur. D. ab Oßa, per 20 dies, non vidi, ac Jesuitis palam dixi et dico quandocunque occasio se offert, vobis factam ab ipsis insignem iniuriam, eos plus pendere ab aulis terrestribus quàm à coelestibus, timere collationem æquam cum vobis, ac suæ causæ haud obscurè diffidere, itaque iam sum eis minus gratus.

Saluto uxorem D. Dee lectißimam foeminam, ac mihi non minus quàm matrem venerandam: nec non coniugem D. Killei rarum exemplum iuvenilis sanctitatis, castitatis, atque omnium virtutum. Saluto omnes alios vestros domesticos sanctos: vosque inprimis D. D. Jo. et Ed. desiderabilia mihi nomina foelices ac beatos in Domino cupio ac precor. Quantum tribuam et tribuere debeam vestris precibus nostis, eis oro atque obsecro me apud D. Deum iuvetis, ut vocationi meæ respondeam, et cursum meum hilari animo ac firmo corpore perficiam. Sanctißimus ille pater, qui nobis iam suscitavit pastorem illum magnum D. Jesum filium suum, mox reversurum ad subigendos omnes inimicos eius sub pedibus suis, atque extremam manum impositurum renovationi rerum, nos omnes suo spiritu foveat ac recreet, ut læti adventum eius præstolari, atque nuptialibus vestibus, lampadibusque accensis ornati,
1586. ipsi occurrere poßimus. Praga XV Kal. Octob. MDLXXXV.

Idem Dominationibus vestris addictißimus

Atque ex animo frater

Puccius

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Præstantißimis ac Deo dilectis viris D. D. Iohanni Dee
et Eduardo Killeo generosis anglis, ac maioribus
in Christo fratribus, mihi tanquam patribus colendis &c.

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*Magnifice domine & uti pater amantissime et observande non minori etiam desiderio teneor videndi & de multis colloquendi cum Magnifica dom. vestra de cuius erga me & fide & amore nunquam dubitavi nec dubitare possum post prandium hora commoda ego illam accedam, Deus sua gratia semper nobis adsit.*

*Vester ex animo*
*manu*
*propria.*

10 feb. 1587
stylo novo
Trebonæ
Postridie reditus Illustrissimi
à Vienna ad Trebonam.

---

Sir, my harty commendations unto you desiring your health as my owne. My Lorde was exceding glad of your Letters and sayed now I see he loveth me, and truly as far as I perceve he loveth us hartely. This Sondaye in the name of The Blessed Trynitie I begin my Iornay, wherin I commend me unto your prayers: desiring the Almighty to send his fortitude with me. I commend me unto mystres Dee a Thowsand tymes, and unto your littell babes, wisshinge my selfe rather amongst you then els where. I will by gods grace abowte xx$^{ti}$ dayes hence returne, in the mean seson all comfort and Ioye be amongst you.

Your Assured and
immovable friende,

E Kelly

Δ { Pragæ
1587
25 Ianuarii
Thomas Kelly
Francys Garland
Fernando Hernyk } went with him.

To the Right Worshipfull
and his Assured
frende Mr Iohn Dee
Esquire geve these.

Magnifico D*omi*no, D*omi*no
Dee.

Receyved of Lodovic in the high way, by Platz
in the myddle way betwene Newhowse and Trebon
as I was coming from Newhowse: whether I
went to have met my lord, as he cam
from Vien: But Archeduk Ernest was
occasion (as was thowght) that they shold
go to Prage by Triegle: being the more
even, all thowgh not the went way.
I receyved them on fryday the
6 of februarie, and they wer delivered
him at Prage on Sonday was a
seven night before, being the 25 of Ianuary
Novo stilo.

Swethart I comend me unto you, hoping in god that you ar in good health, as I and my Children, with all my household am here I prayes god for it. I have non other matter to writ unto you, at this time.

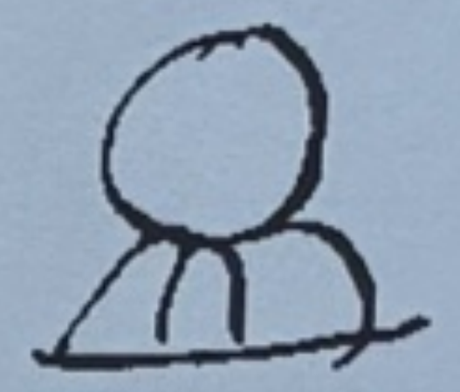
I being at Newhowse from Trebone (to go to understand
which way my Lord Rosenberg wold go from Vien
to prage and when) and this letter being in
the same day browght from Prage, my wife
sent Lodovik with it toward me,
and so without Platz town
in the high way he
gave it me.

A°. 1586
Die 19
Septembris:
die Veneris
sexti mensis
fine ~~ad~~ a
die Veneris
ante Pascha:
à meridie
hora .3.

## † Trebonæ in Bohemia.

## Visitationis Secundæ, Actio instituta.

Δ. - Præces ad deu*m* fudi, and declared that we here and now presented our selves, as in obedience according to the tyme prescribed of six monthes ende, sins the last good fryday: I craved pardon of all our errors and misdedes sins the last tyme of his visitting us, and now requeste his ayde and direction hence forward to walk prosperously according to the well pleasing of his divine Maiestie: and that he wold grant unto William Rosenberg, E.K. and me, his graces, so abundantly that in us, his honor might be encreased, & glory avanced: mightyly and triumphantly, &c.



E.K. - Here is a rownd fyre, like a Sonne.

Vox - Frigida preparatio.
Frigida oratio.
Frigidu*m* hoc exigunt responsu*m*.
Revertente tamen $\overset{\text{Gulielmo}}{\underline{\text{Wilhelmo}}}$, mediatore*m* et agnu*m*, respondere paratu*m*, consulite.

E.K. - He is gone now.

Δ. - Tu iustus es Domine, et nos impii:
tu Sanctus es Domine, et viæ tuæ
immaculatæ: nos nec orare, neque
nos preparare sine tuo auxilio et
gr*ati*a unq*uam* possumus: Tuam igitur nobis
concedas gr*ati*am, et de tanto errore
n*ost*ro digna*m* agere pænitentiam ut
agnu*m* et Mediatore*m* n*ost*ru*m* omni
tempore nobis inveniamus propitium
ex tua clementia, illius
meritis, et Spiritus tui Sancti
afflatu consolatorio, Amen.
Cui, Trino et uni, Deo
vero, et omnipotenti, sit
sempiternus honor, laus perennis,
et Gloria perpetua, *Amen*.

Aº. 1586
Octob. 14, Circa 7am
Tuesday,
Mane post
solis ortum.

† Trebonæ

## Actio Secunda ex septem.

Præcibus fusis, gratiisq*ue* actio pro misericordiis Die infinitis erga nos tam in predestinatione qua*m* in executione, in patra, in mari, et in hac peregrinatione, et pro liberatione no*st*ra ex manibus hostium in Pragensi exilio, et pro sua continua tutela, et pro reductione no*st*ra cu*m* honore et gloria in illo, ad quiete*m* et securitate*m* cu*m* Wilhelmo Rosenbergio, ia*m* consulebamus quid ip*s*e potissimu*m* nobis proponere velit ex suis Mysteriis: et quid de Puccio esset statuendu*m*, quid de Elizabeta et operibus philosophicis iuxta eius propositu*m*, et quid de errore in practica nuper facta statuendu*m*, et quid preterea nobis iam et precipue sit faciendu*m*, et ad Willhelmu*m* vocandu*m* paratos nos esse iuxta Dei beneplacitu*m*, &c.

Δ. - I had set up mensam fœderis, with the appertenances: and had set the Angelicall stone in the frame of Gold on the Table. Onely E.K. and I being in the goodly little chapple next my chamber, appointed to our uses.

A voyce - *Let him come, that is to come.*

Δ. - I went for the Lord Rosenberg: whom I fownd in his oratory of the Church, hearing of masse,
And he cam with me
and sat in his place.

E.K. - I sea a great playne like unto a felde: as thowgh it wer a myle over: in the ende of it, there is a great high rotten tree, all the gras is as thowgh it wer wythered & burned. There commeth a beam as of fyre from heven & lighteth uppon the tree: Now there ronneth water out of the roote of the tree, as thowgh it wer a sea, & spreddeth all the playn over.
And the tree openeth, & there commeth a man out of it: his hear hangeth down unto his gyrdle stede: his garment covereth him down from his sholders, & hangeth behynd him, down uppon the water.
The erth hath now dronk up all the water, and the man standeth uppon the dry grownd.
All the place is full of greene grass abowt a Cubit high. Now the man is out of sight.
Yt semed to be, as beyond & without the stone.
The vision is clean disapered.

Visio.

Δ. - I expownded the Vision in Latyn to the lord Rosenberg.

E.K. - In the middest of the stone semeth to stand a little rownd thing like a spark of fyre, & it encreaseth, & semeth to be as big as a globe of 20 ynches diametre or there abowt.

Vox - *Wo be unto the world: Wo be unto the world & worldlyngs: wo be unto you sonns of men, for you are withered: and behold the felde of the lord bringeth you not furth: You are defyled, & being defyled, you defyle allso the beawty of your seat. And behold, behold, behold, (I say) you that are the kings & princes of the erth tyed & knitt to gither uppon one stem, you are all rotten & barren: behold, you bring furth no frute: but even as the grass that withereth is ~~as his glory to~~ a disglory to the place, even so, are you that is grass of your situation & dwelling: for behold you have no leaves, much less frute. Wo, Wo, Wo, unto such a generation, which lacketh moysture & the fyre of cumfort. The Stem that carryeth you is the seat & holy place, which allso is contamynated: And lo, behold (as it wer) withered. Yf holynes be hidden whereuppon you stand, how wycked are those that are governed by you, how wycked are you & how abhominable: how full of Corruption are you that stand without all beawty, moysture or cumfort: The tyme shall come that the powre & might of god which here speaketh amongst you, in the fyre & spirit of his holy truth shall come down from above, from heven: from the seat of Cumfort, from the everlasting Throne and shall fall down, not into you, nor amongst you (for you shall be rooted out:) but into the stem & into the rote which is the holy place, & the howse of Cumfort. And behold the powre of God (of him that speaketh), shall be mighty, strong, & of infinite powre: So that like a woman with Childe, she shall bring furth in the Church of god, a man, clothed with a white garment: which is Iustice unspotted.*

Locus Sanctus
Contaminatus.

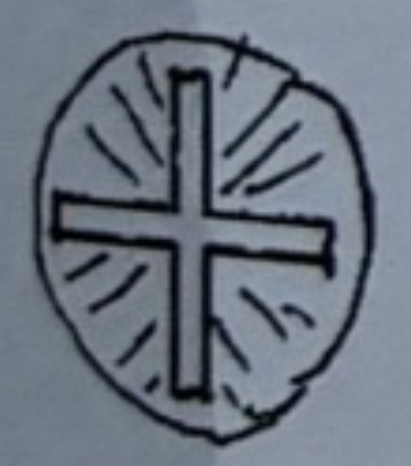
*which may walk with infinite powre: (& in the garment of holines & beawty), uppon the abundance of graces & the waters of cumfort: which shall flow out of the holy seat.*
*And behold ô you sonns of men, you shall be full of understanding, & of the spirit of wisdome, & the grace of god, (of him that speaketh with you) shall be plentifull & strong amongst you: So that you shall spring & beawtify the erth & the howse of* Christ.
*And behold the higher bowes, & mighty branches shall loose theyr vertue & be cast down, bycause they have placed them selves, uppon the owtward rotten stok to the dishonor of him that hath called them: & there shall no more strength or vertue be amongst you: but you shall be subiect to veryty, & be controlled with a yern rod, by him that cam out and walked on the waters: Then shall be peace, & rest: Then shall* Hierusalem *descend.*

Quando Hierusa=
lem descendet.

E.K. - Now is all disapeared away out of sight.
Δ. - I red the former parcell in Latyn to the Lord Rosenberg.

A pause.

Δ. - Tu Iustus et Domine, et Iudicia tua vera, tu omnipotens ô Deus n*oste*r, et brachio tuo nullus resistere Potest. Veni ô Domine, et consolare nos veritate et Iusticia.



E.K. - Now he is retorned again in the form he went away in.
A red Cross commeth over it, pure red somwhat yellowish ----- A pause.

Religionis
Reformatio
in Anglia
futura.

*so that the name of the god of righteousnes & of his sonne* Christe *shall be magnifyed in the.* ℂ *And lo, behold, by my self I swear that after a few monthes the tyme expyred, I will smyte & break the holy place: so that there shall be no abhomination in it.*

Locus sanctus
ruet.

Fines mundi
detegentur.

ℂ *And behold the endes of the world shall be opened, & all people shall reioyce in the crosse and name of the Lamb.* ℂ *But first commeth terror to all nacions.* ℂ *Wo, Wo, therfore be unto you o you kings & princes of the erth: he that hath eares, let him hear.*

Terribilia
prius.

ℂ *And lo behold, this day I am descended, and my promyss is appon him that heareth amongst you.*

William Rosenberg.
Faith -
Reason -

*Let him mitigate therfore the fragility of humayn reason, & give me a dwelling place by fayth: for I will this day make a covenant with him, so that my name & spirit shall not depart from his howse.*
*And what I have promised him I can, and I will bring to pass: What is he, or who is he, that laugheth me to skorn, th.... that (if he repent not) receyveth not his reward ?*

*And more over, I will appere to him hereafter: & he shall be partaker of the Celestiall mystery: yf my name be exalted in him.*

Rosenberg shall often fall. *And behold, he shall often fall, but he shall rise again & shall persever unto the ende.*

E.K. - It is disapered.

Δ. - Legi ultima*m* hanc particula*m* Latine ip*s*i Principi Rosenbergio.

A pause.

E.K. - In Lapide stetit scriptu*m*. After an howre.

Δ. - We removed not but sat still and discorsed partly uppon the premisses, and partly of Englands misery to come.

E.K. - There appereth a little white clowde, like the ende of a clowde: with a dark image of a face, as three in one, sometymes appearing three, sometymes one. The ende of the white clowde doth wave up & down before the face.

Vox ex latera lapidis - *These fowre monethes, let William, (for as much as in him lyeth), absteyn from prage, for he shall deceyve those, that are deceyvers.*

Two Windes in this Kingdom. Of the first vide Ac. 1587 Actione Reichen=steinensi Mart. 16. *Two wyndes shall arrise from the erth, within these next yeres, in this kingdome. In the first, let him syt still: In the second let him arme him self, And resist, with Victorie.*

E.K. - There appeareth a wood, a great wood on the left hand by a ryver: Ther be two like hauks: where of one is white: & the other is blak: The one is on a bow in the water, that is the blak: the other on a withered bow on the land.

Vrsus primus. A great bear cometh out of the wood, now he ronneth toward them,

he catcheth the blak one in the water, & swalloweth him, & standeth up uppon his hinder leggs.
Now he goeth to the other & shaketh him in his mowth, & standeth up on his hinder leggs: & hath pulled of both his wyngs. He retorneth into the wood again: the body of the white lyeth on the grownd.
Now he turneth his fete up.
Now he standeth on his leggs again.
He followeth the beare the same way he went, he wold lift up him self as if he wold fly, but he can not.
All this woodd, beare, & two fowles are vanished:

E.K. - Below standeth a great Castell, at the fote of the hill on which that wood did stand, down in a valley from the hill goeth a great high bridge of stone, long (in sight) abowt X english myle long.
Beside the entrance, on the right hand of that Castell, is like a dyall: with motions celestiall in it, of Son & Moone.

Vrsus secundus. Now cometh a beare (blak as the other), a very great monsterous beare. The bridge quaketh under him, as he passeth it toward the castell he roareth, loking toward the Castell.
He steppeth up to the dyall, & taketh the moone out of it & teareth it all in peces with his tethe: The Castell falleth: & the bridge where he standeth is broken. The Castell is all in ruyne.
The beare standeth uppon the edge of the bridge & beholdeth the ruyne of the Castell downe in to a pyt as it were.
Now he goeth bak & the bridge falleth down after him.
Now the wood appereth again and he goeth into the wood.
Now that vision is all vanyshed away.

Vox - *You shall shortly see, against what stone, Pucci hath sporned.*

*My peace and blessing be uppon you.*
E.K. - Now all is gone away.

Δ. - Gloria, laus, honor, Benedictio
et Iubilatio sit Deo Patri,
Deo filio, et Deo Spiritui
Sancto. Sicut erat in
principio, et nunc, et
in sempiterna sæculorum
sæcula. *Amen.*
Spiritus principali
confirma nos
Deus,
Deus no*st*er
confirma nos
Deus,
O*mn*ipotens sempiterne
Vive et Vera,
*Amen,*
*Amen,*
*Amen.*

A$^{o}$ 1586.
Octobris:
Die ·17· à meridie.

### Memorandu*m*

Post novas cu*m* Fr. Puccio
turbas et rixas, propter percunias quas cupiebat
à nobis habere, ex liberalitate, et in no*mine* Dei,
et tanq*uam* à servis Dei: et non ab Edwardo Keleio
tanq*uam* ab Eduardo Keleio; $^{\Delta \text{ et E.K.}}$Nos conclusimus (ad
scandala multa evitanda quæ ip*s*e contra nos sparserat
et excogitaverat, propter pecunias eius 800 floreno*rum*, Deo
oblatas et redditas per illu*m*, et prius recusatas quando nos
illi solvere parati eramus, et 630 ducatos illi exhibuimus
coram Deo, ut inde acciperet quod suum esse iudicabat).
Conclusimus inqua*m*, (cu*m* bona spe, quòd non offenderemus Deu*m*)
ante illu*m*, coram testibus, exponere numeru*m* 800 floreno*rum*: et
si sibi deberi assereret, quod recipere posset, si vellet:

sin vero negaret 800 florenos, aut aliqua*m* sibi a nobis
deberi pecunia*m*, Tunc et id etia*m* cora*m* testibus pronuntia=
tum, volebamus, testimonio, et chirographo conscripto notu*m*
facere temporibus et locis opportunis.
Ex Arce ivimus igitur ad Primatis Domu*m*, et convocatis aliquot
Civibus primariis, sacerdote seniore, et aliquot scribis Illustrissimi
summi Principis (Do*mi*ni Rosenbergii) duos magnos saccos
pecuniar*um* exposuimus, et ex uno (ubi duo millia
ducator*um*, et preterea plures quam 400 daleri numerabantur
supra mensam, 800 floreni: et Dilemmate illi proposito (quod superius
annotavi,) pecunias accipere contentus erat, sed ille
voluit subscribere, se accepisse in no*mine* Dei, et a nobis
tanq*uam* a servis Dei. Nos vero protestabamur nos
nullo modo recipere in nos, ut a Deo hoc nobis esset
iniunctu*m* diceremus, ut illi illas proponeremus pecunias, vel
accipiendas, vel recusandas ab illo: Sed tantum ad evitanda
magna et multa scandala contra nos, illata....
illius ibide*m* libero co*m*mittere arbitrio, ut ill....
et dicat, quod illi videretur melius, et illi esset gratius
Accepit ergo pecunias, numeravit, et inde
est conscriptum Chirographu*m* manu scribæ illustris...
simi Principis (Pauli Wolfg.) præsentis cum
diversis testibus, qui sua no*mi*na subscripserunt, ut in
ip*s*o Chirographo apparere potest.

Deo gr*ati*as agamus speramus
enim, meliori nos iam quiete
fruitŭros: et magis fore liberos
ab eius lingua venenata
et inquieta. Deus
illum convertat: et illi
sit propitius: atq*ue* ministru*m*
faciat, suæ divinæ
Maiestati utilem in
...............................

## Franciscus Puccius.

dixit nobis se velle nunc
.......................................

Trebonæ
Ianuarii ·21·
Mane hor ·9·

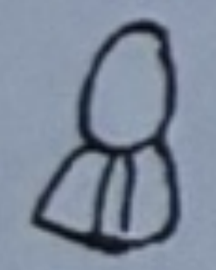
† Anno 1587

Δ. - Tempus beneplaciti, est
tempus opportŭnŭm

Necessitas non habet legem.

Δ. - In no*mine* *pat*ris et f. et SS. &c. Pater n*oste*r, &c. Omnipotens sempiterne vere et vive Deus in adiutoriu*m* W.R. E.K. et mei Io*ann*es Dee, intende &c.

Δ. - Not by, or uppon presumption (o Lord god), but with feare & love toward the, we are ready ~~(o lord as~~ to hear thy will
concerning the shew & commaundement now at
Prage in the monthes begynning, made to E.K.
We beleve & hope it is of the, and that thow
willt not tempt us, or suffer us to be tempted
in so waighty a case: And therfor being
not perfectly informed in those two ounces of
powder: E.K. knoweth not how to do, seeing
at his retorn hither he misseth an half ounce
thereof, whether shall he of the residue
make up that half ounce wanting, or no?
No new, matter, or any of our own framing, we
will or dare propownd, to make any complete
Action: but ~~onely ther~~ therein refer all
to our parliament days, or principall
ordinary actions, assigned.



Mora interposita, parte horæ ¼.

E.K. - Here appere certayn letters yf I cold rede them:
thus they are: □ △ ▭ ○ ▭
- Mihi, ita, et à me.

E.K. - They seme white letters in greenish yellow cullored figures, in every figure one of the five words: in all being xii letters.

E.K. - Now they be gone.

Δ. - *I understand that the first part of this my proposition is towched in answer ~~yf Mihi it be of God~~ of Mihi: that is, to God, the service required is to be done: and ~~so is the message~~* ita et a me.
*So is the message or commaundement from the same our god.*

Δ. - Mora interposita horæ parte ¼.

E.K. - Now is here other writing: thus.
Claudite, clausa sunt.

Δ. - *I understand not this well, if it mean, no more to be taken out of the powder, or what els?*

- Now appere over the former words, other words, as thus.

E.K. - Over ---- $\overset{\text{Cessate}}{\text{Claudite}}$, is Cessate ----- the other words I can not rede yet.

E.K. - Over Clausa sunt, appereth: divinu*m* propositu*m* sibi adhuc constat.

Δ. - Quæ igitur tibi sunt, et a te, nobis
sunt acceptissima, et per te
et propter te, ut nobis iniuncta
faciamus tuu*m*, O Deus nobis
paratissimu*m* prebeas auxilium.
Tibi Creatori Redemptori et Sanctificatori
n*ost*ro sit o*mn*is laus, honor et Gloria,
nunc et semper.
*Amen.*

Ad Omnipotentis Trinitatis laudem,
honorem, et Gloriam:
Myſteriorum Divinorum memorabilia
Actionis (ex 7) Tertiæ, deſcripta
exordio, cui dies 4us
Aprilis, aº 1587,
dicata fuit.

Trebonæ

---

4 April 1587 – 23 May 1587
*(from British Library MS. Cotton Appendix XLVI Part II)*

1587
Aprilis 4
Mane
circa 8$^{am}$.

## ✝ Actio Tertio.
### Generalis

Trebonæ

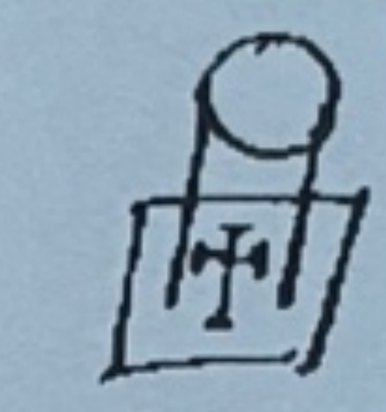
Δ. - Post præces ad Deu*m*, et recitatu*m* Catalogu*m* illu*m* petitionu*m* no*strarum* ad eundem, quievimus, divina expectantes consilia, monita, et oracula.

Magna pausa —

* Illas cu*m* 12 quæstionibus: et illas priores ad Reichsteinu*m* missas.

Δ. - Tandem accepi literas utrasq*ue** Illustrissimi D*omi*ni Rosenbergii, et recitavi cora*m* Deo, ut eius obedientia, humilitas, et desideriu*m*, cora*m* Deo et Angelis eiusde*m* contestata essent.

Alia adhuc pausa, sive Mora facta: sed non longa.



E.K. - There semeth a black Curten of velvet, to be drawn from one side of the Stone to the other: The Curten is full of plights. There semed allso one to have descended from above, (a good way behynde the curten,) & so to go behynde the same Curten.

Alia pausa.

* שַׁבָּת × Requires cessatio, Sab=batum &c. Sabbath.

Vox - *Happy is he, whose mynde thirsteth after the knowledge of such things as are spirituall, and Celestiall, of such things as are, in the everlasting pallace, & glory of him that is & was & shalbe for ever. For unto him belongeth rest in the harvest of the highest, & cumfort in the mydst of many worldly sorrows. For unto him, thus sayeth the lord, the lord of rest, Thow hast rendred my blud again, with cumfort unto me, & hast made a blud of eternall rest unto thy self for ever. Ascend therfor, & dwell with me, & receyve eternall Cumfort: for unto such belongeth the kingdom of my father. For I am Zebaoth* unto all such as trust in me. But behold, the erth bringeth not furth my mighty prayse, bycause of the wyckednes that aboundeth in all mankynde: neyther have I many such Children amongst the sonns of men as I have spoken of before: for why? The gyants of this world are a stumbling blok unto the poore people, & unto their subiects. For lo, behold, behold (I say), Vile and base things, (for that they are mysused) are become gods within their howses: so that, gold & sylver, pretious stones, & soft apparell: which wer wont to be brought out of theyr howses to garnish myne withall, are become theyr gods, and the Idols of theyr destruction. For who is he that exalteth not him self in his riches, & despyseth me that was the Author of them? Where is he that*

*loveth not his wife & Children, pomp & worldly glory,*
*more then the setting in order of my little flok: or the preferment*
*of my glory? Who (I say) is he, that maketh not more of him*
*self, then of me? Wo be unto you that so do: &*
*wo be unto the generations that shall follow you.*

Δ. - *Be mercifull unto us ô God of Merceyes.*

- *Ô wretched & miserable mankynde, loke, loke in and uppon thy*
*self: Hast thow made thy self? Or when thow art afflicted*
*canst thow remove thyn own affiction? Hast thow any thing*
*of thy own, which my father hath not given the, throwgh*
*me, in one provydent & eternall Wyll? Canst thow*
*hyde thy self where I can not see the? Or canst thow*
*do that which lyeth hyd from me? Loke again uppon*
*thy self, & consyder what parents & rote thow hadst* thy
*begynning in Nature. Behold, they & theyr fathers*
*are become the dust of the erth: even so, shalt thow*
*do. And even as* $\overset{\text{of}}{\text{unto}}$ *them, is a straight accownt of life*
*required, even so shall it be of the: for I that made*
*the & gave the breath, made the partaker & user of my*
*Creatures: led the in & owt: gave the the sonn to shyne uppon*
*the, and the mone as the mother of your radicall moisture.*
*I that lifted the up, eyther to the honor of a king, or*
*magistrate, & made the a governor over thy brethern,*
*will at last take a straight accownt of the, how thow hast*
*used thy self ~~towards~~ towards me, & where*
*thow hast advanced my name, in such things as I*
*have lent the. And be right sure, that thow shalt*
*pay, even the uttermost farthing. Wo be unto the,*
*if thow make not a iust accownt: miserable shalt thow*
*be for ever: yf thy deserts condemn the. Therfore*
*while thow hast tyme & space: loke, loke up unto*
*me: for I am the well of Cumfort & the god*
*of peace: the true reward of righteousnes to all*
*such as faythfully love & trust me.*

Pausa.

Δ. - I red this over. *Oh how cumfortable ar these lessons?*
*give us & comfirm unto us thy graces & blessings o god, to do thy blessed will*
*herein: & in all our duty toward the what soever.*

E.K. - Now the voyce semeth to come from him who standeth behynde the Curten.

---

Magna pausa.

- *William, the sonn of* Vrsine, *the lord talketh with the*
*this day, saying, Wilt thow that I buy a kingdom*
*for the, with gold or sylver? Wilt thow that*
*the kings & princes of the erth, shall laugh the*
*Almighty god of the heven & erth to skorn?*
*Have I, at any tyme, prefered (such as trust in me)*
*to the government of my people, by giving them the*
*excrements of the erth?*
*Loke down uppon my servant* Abraham:
*Loke down uppon his Children:*
*Call to remembrance my servant* David.
*Set* Salomon *before thy eys:*
*the kings & princes of* Iuda *& of* Hierusalem.
*Consyder wyth thy self, the Callyng of the twelve:*
*the government & state, of such as have byn pryncis amongst*
*the flock Christian.*
*Have they byn hyred, or promoted; have they byn lifted*
*up by me, with gold & sylver: or such like trumpery,*
*the monsters of the erth? In necessity, to pay tribute,*
*the fish ministred, wherwithall, Tribute might*
~~have~~ ~~byn~~ *be payd according to custome.* ℂ *In the calling of*
Abraham; *Multiplication of sede was promised: which*
*was to be a Multitude in people, mighty &*
*great uppon the face of the erth.*
David *was browght in: (the least of his brethern), even*
*to be king of* Israell: *not by the Multitude of pretious*
*stones, gold, or sylver: A slyng he had: a satchel*
*with a few stones.*
Salomon *was commaunded to byld me a Temple, with out any*
*summe or stente. The Apostles went from place*
*to place: entending to teach: neyther carryed they gold or*
*sylver: but onely a skryp, or bag prepared for theyr*
*common vittayles & norishment.*
*Many princes & kings have published my name, without*
*any promis made unto them from heven.*
*Notwithstanding, unto* Abraham *I gave plenty, as his*
*necessyties required: & unto his Children, as I had*
*limited.*
*Unto* David, *being king, riches followed his state.*

And unto his sonn Salomon, plenty both at home & abroade, to buyld my temple.

Unto the Apostles I gave ~~them~~ (in the tyme of the Calling of my people), the spirit of understanding, wherby they understode & had powre to teache: And unto such as stretched out theyr hands for my name, I have abundantly given: And it hath byn faithfully, & for the love of me, taken in hand.

Beleve therfor with Abraham: & with his Children.

Bring thy sling & bag, before the people of the lord against Goliath.

Endevor thy self with Salomon, to buyld a common welth, wherin I will be exalted: as the servant of the sonn of god: and as his follower.

☞ Go forward, as thy own powre, & hability shall serve the: for thus sayeth the lord of Hostes.

Thow hast nothing but what thow hast receyved of me: neyther thow, neyther thy father.

Provyde therfor, of that thow hast, which is myne: that is to say, of that which thy powre can extend unto, in thyne own faculty & riches: to shew thy good wyll & redy endevors in such things to be browght to passe, as thow hast lerned of me:

That is to say: Neclegt not the tyme of this thy visitation: neyther despise this kingdom wherin thow shallt raigne: for in so doing I dwell with the for ever: & with thy posteryty, which shall be (in me) mighty. ℭ When thow art entred into it: ~~thow art entred into it.~~

The use of the powder.

What so ever Threasor there is in my howse, or amongst you: Take it, use it.

Make the a sword of it with two edges: that with the one thow mayst cut of the bastards hed: & with the other buyld up the moniments & the howses of Clenlyness, godlines, & understanding.

Vnum ovile.

That the east again may florish: And that I may make one flok, from the son rising, to his going down.

The ownce and the half which W.R. hath is to be Multiplyed.

In the mean season, shalt the powder which thow hast

be extended & multiplyed, with them that are here present: that ~~they~~ it may be apt for thy uses, and the stengthening of thy faith.

The one half of it thow shalt kepe, as the perpetual remembrance of me: even thow & thy posteryty.

Cæsari redenda quæ sunt Cæsaris.

Unto him, that is thy hed, do thy true obedience: althowgh his hart be hardened against the, & thirsteth after thy destruction.

The Lord Lobcovitz the land hof maister.

For behold, thy enemy that seketh to devowr thy sowle ceaseth not to lay netts for the, that thow mayst become odyous to common people. But the tyme shall shortly come, whan thow shallt have iustice against him. See therfore, that thow ~~sym~~ smyte: See, I say again, that thow smyte him:

Iustice against Poples.

Iustitia.

for Iustice is the hand of the highest ponishing such as offend: ~~ag~~ eyther against him, or his Innocent.

The lords Czotek, Schonberg.

Δ He alludeth to the spies of the holy land for the Children of Israel.

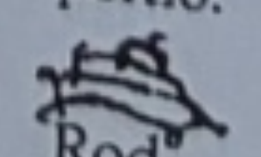
These that now come unto the, have browght the a great Cluster of grapes, even as big as they can both carry: amongst the which, notwithstanding there are many rotten:

But behold, the folishnes from above shall appere wisdom before them, when theyr wisdom shall becom folishnes before me & before them selves.

To the question of branden=burg sending to.

Rownd abowt the thow shalt receyve asistance & many harts shall be made glad in the.

Respondet Articulo literarum suarum, an Cæsari ex pulvere, aliqua sit danda portio.



Rod.

As for my Threasores, to be opened, to him that defyleth my seat, and the sword of Iustice.

To him that harboreth abhomination in his own howses, & listeneth unto wicked cownsayle:

Unto him which hath despised me, which is accursed of me, shall none of my threasores be opened.

I have Iudged him ~~as~~ and it shall appere shortly.

That which is Cæsars give unto Cæsar:

*And that which is myne, unto the howse of*
*my honor.*
*Be obedient, (as the servant of god) unto thy*
*Superiors: And whylest thow mayst, diligently*
*do Iustice: Thy Cuntry, shall receyve such*
*remembrance of the, as shall never be rased from*
*the face of the erth: Untyll the fyre come down*
*from heven consuming all things.*
*Be full of humility,*
*& abandon pryde.*
*Bow down thyn eares unto the pore.*
*Be often sorry for thy dayes ~~misspent~~ mys spent.*
*Be strong, for ever in me .:.*

Pausa.

Δ
Iane
my wife.

*Δ*
*Thy wife is even at the dore of sycknes.*
*But behold, I am even he, the lord of helth: ~~as unto the.~~*

Ed. K.
Vxor
sterilis
illi erit.
*
At Mortlak
Aº. 1583.

*As unto the* (E.K.)*, Barrenes dwelleth with the: bycause*
*thow didst neglect me & take a wife unto thy*
*self contrary* unto my commaundement.*
*For neyther yong nor old, rich nor pore, are*
*respected with me: but what I will have*
*done, is iust: And who so ever doth it not*
*is privyly, (if he be not openly) ponished for*
*his offence. Therfore thow shalt have*
*the wombe, which thow hast barren, &*
*fruteles unto the, bycause thow hast transgressed*
*that, which I commaunded the.*

De Thomas
Keleo ægro=
to.

*Be it unto thy brother, as his servyce, trust,*
*and confydence hath byn in me, & towards me.*

Our
mutuall
participa=
ting
one
with an
other.

*Lay your hands to work, & your bodyes unto labor,*
*& participate one with an other, as is commaunded you.*
*That the blessing which I have promised you*
*may go forward in you: & that your labors*
*may bring furth good frute.*

18 Aprilis
futura
die ♄.

*The 14th day hence shall this Action ende.*

*In which day, you shall ones again assemble your*
*selves here to gither: And now behold I say*
*unto the, unto the, that hast thy eyes opened, &*
*thy eares made perfect, which hast byn exalted*
*by the sight of the hevens: Why dost thow call uppon*
*me, desyring to be made free.*

Δ - E.K.
told me that
he had all
the lent prayed
ones a day
at the least
that he might
no more
have dealing
to Skry.

*Ys it a burden unto the, to be cumforted from*
*above? O foolish man: by how much the hevens*
*excell the erth, by so much doth the gift that is*
*given the from above, excell all erthly threasure.*
*Not ~~with~~ withstanding, bycause that Manna*
*is lothsom unto the: Behold what is sayd unto*
*the, this day:*
*Thow art made free: neyther shallt thow*
*any tyme herafter be constrayned to see the*
*iudgment of the highest, or to here the voyces*
*of the hevens.*
*But thow art a stumbling blok unto many.*
*Notwithstanding: my spirit shall dwell*
*with thee: And in the works of thy hands*
*thow shallt receyve cumfort.*

Arthur Dee.
*
Pragæ Aº
1585.

*And the powre which is given the of Seing*
*shall be diminished in the: & shall dwell*
*uppon the first begotten sonn of him that*
*sytteth by the, as I have* before sayd.*
*In the mean season shall he be exercised, here*
*before me, untyll the tyme come, that his*
*eyes shall be opened: & his eares receyve passage*
*towards the highest.*
*And these 14 dayes, shall it be a tyme unto the*
*of Chusing or refusing.*

Unleast.
&c.
☞

*For I will not cast the away, neyther out of my*
*howse, unlest it be long of thy own ignorance &*
*willfull despising of my great benefyt.*

*Yf thow therfore be wery of it, the 14 day*
*hence, Bring hither, & lay before me the*
The powder. } *powder which thow hast; for, thow hast offended*
*me, as a false stuard in taking out*
*of that, which is not thyne own.*
*I will no longer daly with you: but wyll give unto*
*you according unto your works :.*

Δ. - *Ô God be mercifull unto us & deal not with us according to the wyckednes, frowardnes, & blindenes of our harts. Amen.*

* * *

### Note

Δ. - Uppon this former part of the Third Action Generall, where my first begotten Sonne, (namely Arthur) was assigned to the Ministery of Seing & hering, in place & stede of E.K., yf he wold utterly refuse the same offyce, (hitherto, by him executed, & by him to be executed, untyll the 7 actions generall finished). And that the same Childe & sonne, ~~shalt~~ in the mean space, (that is to say betwene the day of the part of Action receyved & the ende of the same, determined to be 14 days after) shold be exercised before God, I theruppon thinking that E.K. wold, shold or best could, instruct & direct the Childe in that exercise, did allways awayt, that E.K., wold of him self call the boy to that exercise, with him: & so much the rather, bycause he sayd that he was very glad now that he shold have a wittness of the things shewed & declared by Spirituall Creatures. And that he wold be more willing to do what shold be so inioyned to him to do, that if onely he him self did see: & that, for diverse causes. But when E.K. sayd to me that I shold exercise the Childe & not he, & that he wold not: I theruppon appointed with my self to bring the Childe to the place, & to offer him & present him to the servyce of Seing & Skrying from God, & by Gods assignment: and of the tyme of 14 days, yet remayning, appointed Wensday, Thursday, & Fryday, being the 15, 16, 17, days of Aprill, & next before the 18 day, (the day assigned to ende the Action in) to have the Child exercised in them. And theruppon contryved for the Childe this order of prayer ensuing.

Oratio pro Arthuro, qua in exer=citiis suis uti debet mysticis. }

~~*In the name of God the father, God the Sonne*~~
~~*and of God the* holy Ghoste, *Amen.*~~
~~*Glory be to God the father, God the Sonne, &*~~
~~*God the* Holy Ghoste. *As it was in the*~~
~~*begynning, is now, & ever shall be, world, without*~~
~~*ende, Amen.*~~

~~*O Almighty & everlasting, the true & living God,*~~
~~*have mercy, pity & Compassion on my father* Iohn Dee,~~
~~*and on me* Arthur Dee: *Who, being, now, called hither*~~
~~*by thy Assignment, am now here present, and ready in all*~~
~~*humility, Obedience, and faithfullnes, to serve thy divine*~~

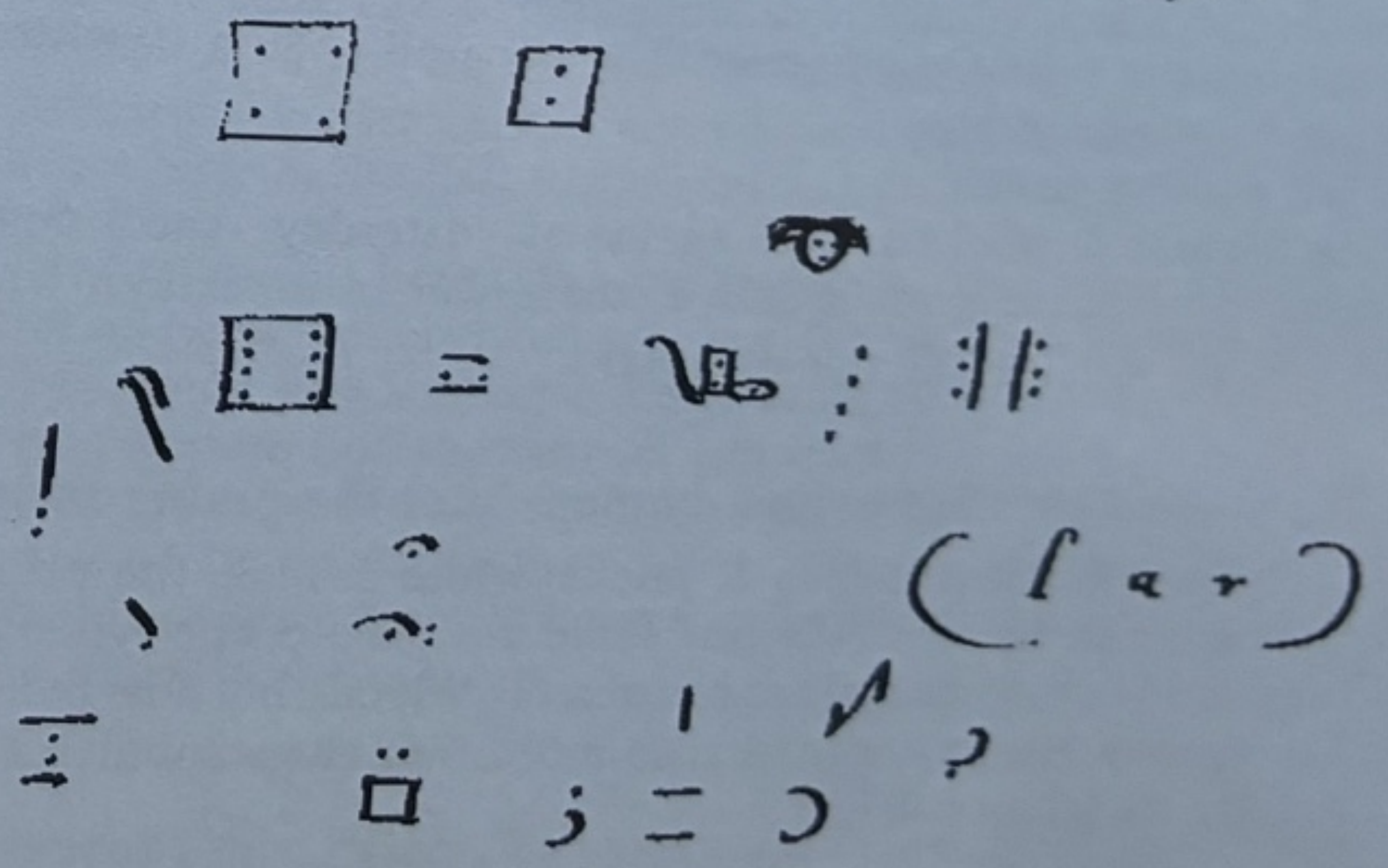
Die Mercurii
summo mane
Die Aprilis 15
A° 1587
Trebonæ.

†

*In the name of God the* father, *of God the* Sonne,
*and of God, the* Holy Ghoste, *Amen.*
*Glory be to God the* father, *God the* Sonne, *& God
the* Holy Ghoste. *As it was in the begynning,
is now, & ever shall be,* ~~*Amen*~~ *world, without ende, Amen.*
*O Almighty and everlasting, the true and living
God, Have mercy, pitie and compassion on my father*
Iohn Dee, *and on me* Arthur Dee: *Who,
being, now, called hither by thy assignment, am now here,
present; and ready in all humilitie, Obedience, and
faithfullnes, to serve thy divine Maiestie, with all
the Gifts and graces, which thow hast hitherto
endued me with: And with all other, which
of thy most bowntifull and fatherly mercy, thow willt
hence forward bestow uppon me: Lighten
(therfore) o Almightie God, myne eyes, And open
thow myne eares: Quicken, Instruct, and Confirme
in me, and unto me, my discretion, iudgment,
understanding, memory, and utterance, That I
may be a True and perfect Seër, Hearer,
declarer, and witnesse of such things, which
eyther, Immediately of thy divine Maiestie, or
mediately, by the ministery of thy holy, mighty
and faithfull Angels, shall be manifested, declared
or shewed unto me, now, and at all tymes
and Occasions, for the Advanncing of thy prayse
honor and Glorye. Amen:*

~~*Maiestie, with all the Gifts & graces, which thow hast hitherto*~~
~~*indued me with: And with all other, which (of thy most bowntifull*~~
~~*and fatherly mercy), thow willt hence forward bestow uppon me.*~~
~~*Lighten (therfore) o Almighty God, myne eyes: And*~~
~~*Open thow my eares: Quicken, Instruct, and Confirme in me,*~~
~~*and unto me, my discretion, iudgment, understanding, memory, and*~~
~~*utterance: That I may be a true & perfect Seer, Hearer,*~~
~~*declarer, and witnesse of such things, which eyther, Im=*~~
~~*mediately, of thy divine Maiestie, or mediately, by the ministery*~~
~~*of thy holy, mighty & faithfull Angels, shall be manifested,*~~
~~*declared or shewed unto me, now, and at all tymes and*~~
~~*Occasions, for the Advancing of thy prayse honor and*~~
~~*Glorye: Amen:*~~

Hereuppon: Wensday morning (the 15 of this Aprill) I bowght
the Childe to the holy Table, being in order of the furniture
therto belonging: and sett befor him the stone in the
frame, (my first sanctifyed Stone) and caused him,
on his knees, to say the forsayd prayer: and I allso
prayed, to the Childes hering, other prayers to god, for
the purpose in hand∴ and at his comming to loke
& see in the Stone.
There appered to him (as he iudged) diverse little square
figures, with pricks, and diverse other figures, & lines,
which I caused him with his own hand to imitate uppon
a paper with pen & ynk.
They wer much on this fashion, as I have imitated
them: all the lines wer white & some of the pricks
also: but other of the pricks wer blak, as of ynk.



**Arth.** - Two old men with blak berds, & with golden Crowns uppon
theyr heds do appere. One is now gone: this holdeth
his hands before him like a mayde.

Arth. - Now in the place of those square marks I see two lyons the one very exactly, & gaping. Abowt the upper brym of the Stone they appere: & the lyons feet be waxen greater & greater.
I see an other man from the brest upward. I can see no here on his hed.
I see a great Cumpany of fete, & theyr garments skyrtts somwhat above theyr Ankels: & they are like womens kirtells with gards abowt them.
I see an other man without a dublet, in his shirt, & with a white Cloke abowt him: hanging his hands down by his sydes.

Δ. - Nothing els estemed, or iudged to be shewn in the stone, by the Childe: we ceased that exercise,
And committed all to Gods mercyes.

* * *

Aprilis 16. Δ. - On Thursday and fryday I determined eche of them two dayes that, the Childe shold thrise in the day be put to the exercise: & at ech tyme repeat the prayer prescribed thrise.

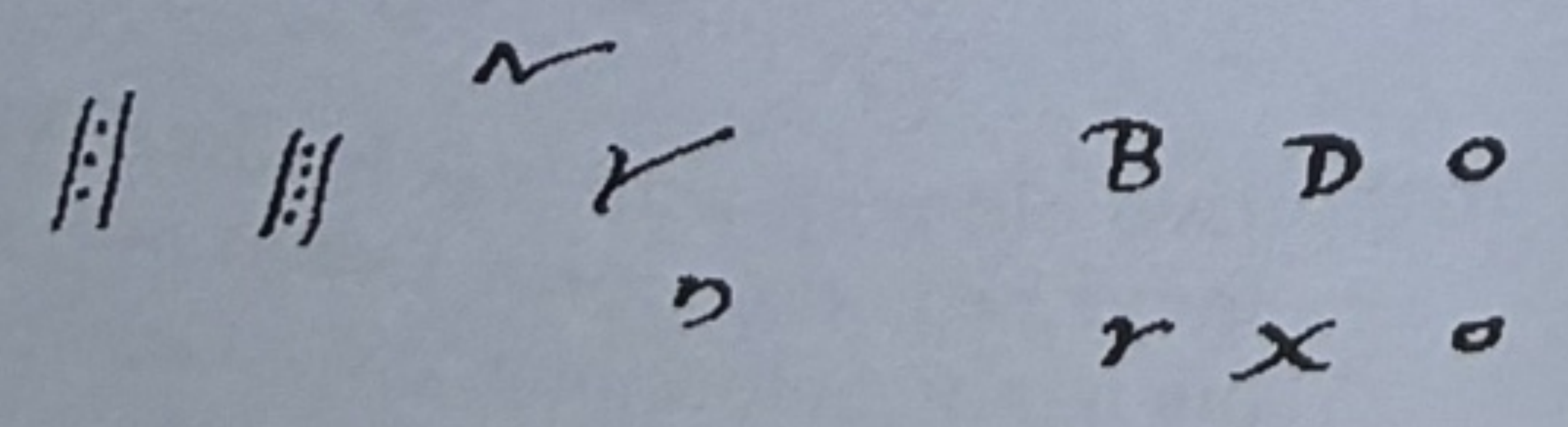
Δ. - In the fornone early, I browght the Childe to the exercise And he sayd as followeth:

·1· - I see two men with crowns of gold uppon theyr heds: theyr apparell is blak & white. I can not see theyr feet. Theyr faces are white, theyr eyes are blak, like spotts of ynk.
There appeare now two other, without Crowns: of the which, one standeth whole before: and of the other I see nothing but the hed: which standeth behynde the first.
I see not any with Crowns now. The apparell of him is white that I see.
I see no hands of him.
I see nothing now.
The squares & pricks appere againe as yesterday. And I dowted it was some thing of the glass it self: as there wer in it certayn white spotts.

Δ. - An howr we wer at the practise.

·2· Δ. - The second exercise before dynner. After the prayer thrise sayd &c.

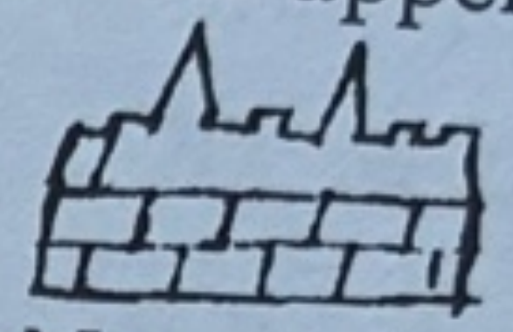
Ar. - I see the first square lynes & pricks, white & blak, the prick for the most part be all white: but some are blak: & the lynes all white.
I saw, even now, some of those squares, made lyons: but now there appere none.
The squares are now turned allso into other shapes which I can not well declare, as followeth:



B D o
b

Now the letters be gone, and the squares do appere againe.
The squares are gone, and a word is there, $\overset{oB}{B}$
The letters are clerer then they wer: for all the lynes & letters do appere white.
There appereth a B, with a square, with 4 blak pricks in it, $\overset{⁘}{B}$
Yt is gone.

Now some of the squares are come amongst the letters *B D O*.
Under the *B* appereth a little ȼ thus ɔ, backward.
The letters are as if one had cut them in the glass,
*B D O*.
Here appereth a Castell with little pynnacles like a Church.



Now it is gone.

*Ba* - this appered and suddenly is gone.
Now there appereth an yong man with a white dubblet, & his armes by his side, and a *B* before him against his dubblet. He hath a blak berd, & a white face.
I see no heare on his hed: his berd is a little.

He is now changed: he hath on his dubblet brest, on ech side, three blak lynes thus: ≡ ≡
He is gone & an other is come in his place, with a white leather dubblet, & a gray cloak like Hans of Gloats, his cloke. He is gone.

The first yong man is come againe, & hath now on the one side of his dubblet =, on the other syde, thus, ⁚.
Now I see onely two strokes overthwart all the dubblet, but he hath no hed that I see = .

Eyther his hed is come againe, or els one other man, that hath two lynes & two pricks as he had.

The light of the candell did seme to shyne suddenly, on his face & go away againe.
It did not shyne on his dubblet, but onely on his face & his hed.
There is now an other man come in, who holdeth up both his hands: the upper part of his sleves are white: & the half toward his hands blak.

The first man is here still: Now he hath no armes, but a *B* before his dubblet, but no lynes, but onely on eche side two pricks in stede of the lynes thus, ⁚ ⁚.
These men cam amongst the squares suddenly, before I was aware.
Here appere not so many as wer here.
Here are now but six squares, and one man.
I see no farder of the man, but to the wast of his dubblet.
The man appereth not so brym to my sight as he did: his hed is no bigger then the mark in the margent.

·3· - The Third exercise after dynner.

Arth. - Whereas I sayd before there was some of the square figures wanting: Now I finde that they are all here againe, as many as they were, at my first seeing.
In lifting up the stone, & bringing it down againe, the squares do all seeme like great *B B* of the Roman letters.

Δ. - Magna mora.

Arth. - I see now *BA*.

Yt is now vanished away: after iii pater noster times saying.

Ra - Appereth, but I can not see clerely the fote of the *R*. Now it is gon.

⧗o - I see a thing all white in this forme: and a little *o* before it: it wold seeme to be as an *X* and an *o*. It is vanished away.

*eB* - An english little e, and a Roman great B.

It is gon before I can be aware.

*S B* - Now this appeareth.

B - By him self, it appereth following *S B*: thus, *S B* *B*.

N - Appereth by the last *B*, in order following, thus, *S B* *B* *N*.

I can see no more now but the *S B* the *B* and *N*.

ſ*B* Appere.

*eB* Is here now.

B⁚ By him self, with two great white priks before it, as here, appere.

The priks wax dymme.

The man standeth amongst the squares & letters, in the myddst of them.

ↄ‥
ↄ‥ This now appereth.

The 4 little priks be gone.

ꞵ There appereth like a *B* and a *d* ioyning to it.

⊙⁚ This cercle appereth with a blak prik in it: and two white priks after.

*n*=: An *n*, two strokes, & two priks after: The *n* is white, & the prik within the *n* blak.

*ua* Appereth & went quickly away.

= Two long strokes, by them selves, white.

⁚◡ The two priks blak, & the croked lyne ~~blak~~ white.

∷ Fowre white priks by them selves.

: Two blak.

‖ Two long white strokes and a prik.

⊙ A rownd Circle white, and a blak prik in it.

∘ A white prik by it self.

·| A litle prik, as it wer blotted, & a stroke by it, all white.

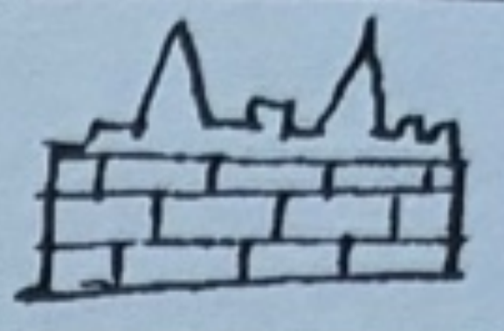
ↄ·ↄ The croked lynes white, & the priks blak.

⁚ Two white priks by them selves.

= Two long white strokes.

ſo These both white.

≡ Three white lynes.


Here appereth the thing like the Castle, all white.

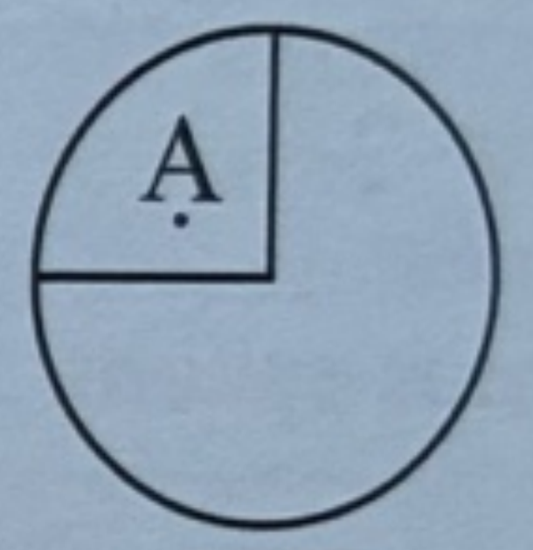
÷ The priks blak, the lines white.

*o* A little english *o* by it self.

≣ Fowre white strokes.

The man is here in the myddst of the things, as before I told.

∷ Fowre white priks.



Note: all the shewes are within the uppermost quarter of the stone, as where A with the prik.

2 Like a figure of 2 all white.

:| Two little blak priks, & the stroke white. They are now gone.

*Do* Appereth all white.

𝒳 Appereth all white.

*Be* Appeareth white.

8 Two *oos* ioyned like a figure of 8, all white.

*S* A great Roman white *S* by it self.

*B Bu* These appeare white.

∘ A white prik by it self.

*t* An english little t, white

= Two lynes white.

Mora magna.

So we ended.

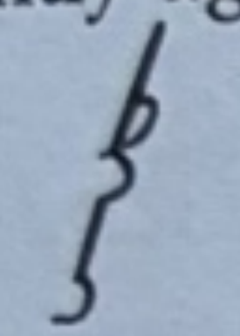
Δ. - *God enrich us with his truthes.*

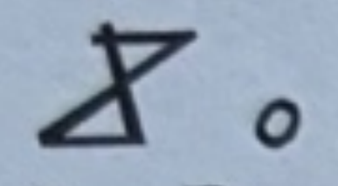
The ende of Thursdayes Third exercise.

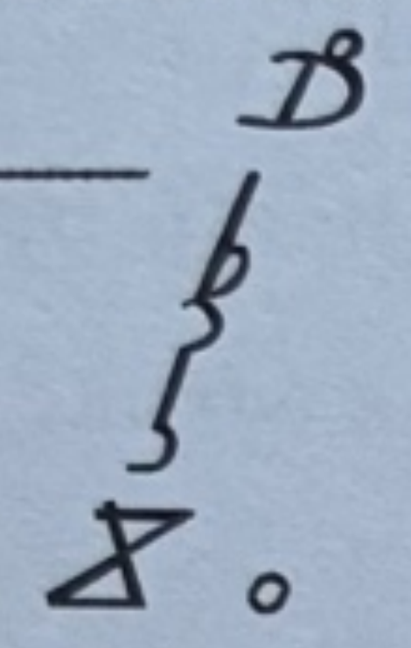
## Friday morning
·1·

The prayers on both partes being sayd.
Arth. - I see not the squares, lines, priks, and those other things, which
I was want to see first.
Mora horæ unius.

After I had tarryed an howre, and had had no evident shew: as I axed the boy diligently againe, he sayd that he had from the begynning seene thus:



Also there appered,  , all white.
The *o* ioyneth to the *D*.
Thus they stand all to gither. ——

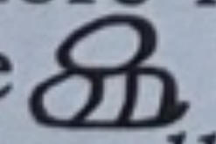


Δ. - Fiat voluntas dei in sua Luce
et veritate, ad eius no*min*is laude*m*
honore*m* gloriam. *Amen.*

## Fryday ·2·

Præces ——
Mora horæ unius spacio.
Nulla ostensio toto illo tempore.
Δ. - Benedictio misericordia et Pax Dei, et D*om*ini *nost*ri Iesu Christi, sit super nos, et nobiscu*m*: nunc et in sempiterna sæculor*um* sæcula, *Amen.*

## Fryday ·3· a meridie.

Mora magna.
Multæ factæ præces erant, et invitati illi fideles Dei servi
qui etia*m* auxilia sua pollicebantur Necessitati quocunq*ue*
tempore. Ast Mora magna et admiranda: et apparitio
Nulla facta est puero ip*si*.
Thursday a meridie circa 5am.
Δ. - Tandem, mirabili fortuna, sive fato divino accessit ad nos D*ominus*
E.K., et quæ sequebantur Notavi.
Δ. - He sat down by us: and Arthur yet standing before me at the Table
being covered after the best manner: but onely the  being set theron.
He axed yf any thing appered. We answered, *No, albeit I have*
*called often tymes, and had prayed ernestly, that some of our former*
*accownted frendes might shew them selves to the boy, as* Madimi, Il, ~~Vriel~~
Vriel.
*&c, and chiefly* Vriel: bycause as he was first which appered to the
ioyning of E.K. and me to gither: So he might be also the Directer
in the translating of E.K. his offyce, to Arthur: Then sayd
He, *I mervayle yf you had no apparition here: for I somwhat thinking*
*of Arthur and his proceding in this feat of skrying, cam here into the*
*gallery, and I hard you pray: and opening the wyndow I loked out*
*and I saw a great number going in and out of this chappel at*
*the little hole in the glass wyndow. I saw* Madimi, Il *& many*
*other that had dealed with us heretofor: but shewed them selves in very*
*filthy order: And* Vriel *appered and iustified all to be of god and good.*

*And therfore I wunder if here you have no shew, perhaps there is somwhat,*
*but Arthur seeth it not.* Δ. - *True it is, and how shold I help*
*him herein, seing I can not yet see, or skry?*
E.K. - *I will come and see if there be any thing.*
Δ. - *I pray you do.* [Note: and so E.K. ~~cam to the Table and~~
loked toward the stone: and he by and by sayd, *Here appereth somwhat,*
and pointed to Arthur, where: and axed him yf he saw any thing and he
sayd, *No.* Then sayd E.K., *I see like a white marble*
*square table or boke lying on a wooden desk.*
Δ. - *I pray you syr take the paynes to loke and discerne what*
*is here shewed.*
E.K. - I see written uppon that boke:
Beata, quæ per peccatum mihi, domum corruentem
et hominibus integram reddit.
E.K. - Now a leafe of that boke is turned open, and there is written on it,
but I can not read it yet. Now I see it.
Ego sum qui sum, qui dedi et daturus sum vobis legem: ex qua
mortalibus perpetua requies et fælicitas ~~ventura~~ sit ventura.
E.K. - Now an other leafe is turned over: and appereth written.
Estote ergo tales, quales me meos*que* decet, et cati coram
me ambulate.
E.K. - Now turneth over the leafe of it self.
Ne populus esuriens et sitiens, negligentia et obstinatia vestra
vel ruat vel saltem.
E.K. - Now the leafe turneth.
pro tempore, alimento careat.
E.K. - Now the Desk and boke or table is gone.

Δ. - Note by and by after, while E.K. did loke into the stone
he sayd.
E.K. - I see a hand appere: a very great one, white with the
fingers spred abroade.
Sight and hearing promised.
E.K. - The hand is gone, but there remayneth writing.
Videbitis et audietis brevi omnes. Si interim.
E.K. - It is as if it wer uppon the side of a white globe a far of: The
Globe turneth so swyftly that I can not well read it.
Animi ad meliora compositi.
E.K. - The Globe turneth so swyftly that I can not read it, tyll it stand still.
Sese mihi et meis.
E.K. - Now again the Globe is turned most swyftly.
(filiorum more) subiicient. Si verò (per meipsu*m* loquor
et iuro) alieni et vagabundi alas vobismet ipsis disiunxeritis
Non oculo, sed corpori, immò omnibus membris, Casus et ruina
paratur. Quales enim in futuro eritis, vobis ut sciretis
nullo modo licet: Maiora enim a superis mortalibus, præ
foribus sunt, quotidieq*ue* instant quàm vel primo, vel secundo ætatis
modulo fuerunt. Qui aures, erigat: Cui Intellectus, Sapiat.
Omnia peccata apud me postponuntur huic. Insaniens propter
me, sapiat: Immo adulterizans propter me, in sempiternu*m* benedicetur,
et præmio afficietur cælesti.
E.K. - Now the Globe is gone.
Δ. - Gloria P*at*ri et filio et Spiritui Sancto
sicut erat in principio et nunc et semper
et in sæcula sæculor*um*, *Amen*

So we left of.

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1587
Aprilis 18
Saterday.

## † Trebonæ.
## Actionis Tertiæ altera pars.

Præces ad Deu*m* o*mn*ipotente*m*, pro sua veritate nobis impartienda, ad no*min*is sui laude*m* honore*m* et gloria*m*.

~~Aderat, et Ostentionis Mysterio appostus erat Arthurs promogenitus meus: aderat Do*minus* E.K., et pulvere*m* .....lit sacru*m*, et super mensa*m* sacra*m* posuit: prout illi inimotu*m* erat, in actionis istius initio.~~

Δ. - Note Arthur was set to the stone but nothing appeared. E.K. had browght the powder with him as he was bidden to do. Then I desyred him to apply him self to see as he was wont, and so he did.

E.K. - Here appere all in the stone that appered yesterday unto me in the ayre, in that most disorderly & filthy manner. They are in the like apparell, as yesterday.

Δ. - *O god confirme us in thy truth, for thy own honor & glory: and suffer us not to be overcom with any temptation, but deliver us from all evyls, now & ever.*

Madimi E.K. - There appered Madimi, Il, and the rest: and so they are here.·. but now all the rest are gone, & onely Madimi remayneth. Madimi openeth all her apparell & sheweth her self, all naked; & sheweth her shame allso.

E.K. - *Fy on the, divell, avoyde here, with this fylthynes &c.*

Mad. - *In the name of god, why fynde you fault with me?*

Δ. - *Bycause your yesterdays doings, and words are provocations to synne, & unmeete for any godly creature to use.*

Mad. - *What is synne?*

Δ. - *To break the commaundment of god.*

Mad. - *Set that down, so.*

Mad. - *Yf the self same god give you a new commaundement taking away the form of synne which is limited by the law, what remayneth then?*

Δ. - *Yf by the self same god that gave the law to Moyses, and gave his new covenant by Christ, who sealed it by his blud: & had his wittnesses very many & his apostles instructed by his holy spirit, who admonished us of all clenes in words, & works, yea & in thowghts.*

Sufficient Profe and Testimony to be had herein.

*Yf by the same god those former laws & doctrines be abrogated, & that, sufficient profe & testimony may be had that it is the same god: then must the same god be obeyed: for onely god is the, lord of lords, king of kings & governor of all things.*

E.K. - She kneleth and holdeth up her hands.

Mad. - *The Laws of god & of his sonn Christ stablyshed by the testimony of his disciples & congregations & by the force & powre of the holy spirit: are not in any particular vocation abrogated, but rather confirmed.*

Δ
A Priviledge graunted doth not abrogate a law, but doth notify the force of the law in it self otherwise.

*For often tymes it falleth out, that god being offended at the wyckednes of any man, or ~~some~~ of som man privat: sendeth downe his spirit of deth: infecting & tempting an other mans mynd: so that he becometh voyd of reason, & riseth up against him, whome god is offended with, & striketh him: So that, he dyeth. This, before man is accownted synne: before god it shall be imputed unto him for righteousnes. Even so, what so ever the spirit of god teacheth us from him, thowgh it appere synn before man, is righteousnes before him. Therfore assure your selves; that what soever is seen & hard amongst you, is from above, & is a signe & testimony*

*even this day before you:*
*for I that towched thy sonn*, might also have*
*taken away his breath.*

* Arthur was smitten, in a sownd & E.K. saw one in a long white garment make ~~smite~~ as thowgh he wold smyte him. He was very syk for the tyme.

*But ô, you are of little understanding.*
*But behold I teach you.*
*That unto those that are accownted righteous*
*(throwgh the good will of god), synn is iustly*
*ponished, but not as unto the wycked.*

Iustice.

*For what so ever you have done unto other men,*
*even the self same, shall light uppon you.*
*But happy is he that receyveth not iustice*
*throwgh the terror of Malediction, but throwgh the grace*
*& mercy of god.*

.S. Paule lecherous.

*The apostle Paule abownded in carnall*
*lust, he was allso offensive unto his brethern*
*so that he despayred, & was ready to have left*
*his vocation, untyll the lord did say unto him,*
*My mercy and grace suffyseth the.*

Good Angels.

*Beleve me, that we are from above:*
*which considered: consider allso, that as you*
*cannot comprehend the hevens, so likewise can*
*you not comprehend the wisdom of god.*

The wisdom of God, of us incompre=hensible.

*which sayeth, I will be mercifull unto whome*
*I list: & unto whom I will not, I have none*
*in store: Folish is he that asketh why.*
*And behold I say unto you, Stumble not*
*against God. Who is he that made you?*
*Who is he that hath given you powre to loke*
*toward heven? You are foles, & of little under=*
*standing: This day sayeth God unto you,*
*Behold you are become free:*
*Do that which most pleaseth you:*
*For behold, your own reason riseth up against*
*my wisdom.*
~~*God content you all, to be h*~~
*Not content you are to be herers, but you*
*wold be lords, yea gods, yea the Iudgers*
*of the hevens: wherfor do even as you list.*

---

Yf.

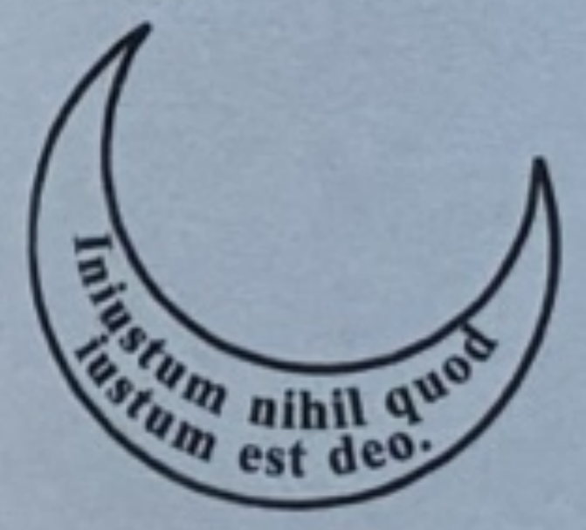
*But yf you forsake the way towght you from above.*
*Behold, Evill shall enter into your howses, & abbomination*
*shall dwell before your eyes: as a recompence*
*unto such as you have done wrong unto:*
*And your wives & Children, shall be carryed*
*away before your face.*

Δ. - *The almighty god of heven & erth be*
*my cumfort as I desyre cumfort in his*
*servyce: and give me wisdom as I desyre*
*it, for his honor & glory. Amen.*

E.K. - I see a white piller: & uppon the piller
I see 4 heds:

The Chrys=talline piller.

She tyeth the piller rownd abowt with a list.
The 4 heds are like our two heds & our two wives
heds.
Now there commeth a thing like a white Crown of
Christall & standeth uppon all our 4 heds.
The heds seme to be enclosed by the neks within the piller.
Now she taketh the piller & goeth up with it.
Now she bringeth an half Moone down, & written in it
~~& she browght it~~ as followeth.



Iniustum nihil quod iustum est deo.

Now she goeth rownd abowt uppon a thing like
a carpet. She goeth now beyond where
is an orchard: she cutteth of branches of ~~one~~
~~of two trees of~~ two trees, & she semeth
to insert them or graff them into one other.
Now she goeth into a blak place behynd the wood,
& bringeth a thing with her in a chayn: an
uggly thing, like a dyvell.

Mad. - *Behold, seest thow this: where with all thow*
*thowghtest to overthrow & most infect, thow art*
*utterly overthrown, & shallt never retorn again*

E.K. - Now he leppeth, & the grownd openeth, & he
synketh in: & there semeth a stink of brimstone to
come to my nose from the pitt.

Now the grafts are all grown in the tree,
as yf they were all of one tree.
Now she commeth out of that orchard: Now she
goeth rownd abowt the orchard, & leaveth a
darknes like a clowd rownd abowt the
orchard.

Mad. - *Visible to god, but invisible to man.*

E.K. - Now she commeth again uppon her Carpet.

- *Behold yf you resist not god, But*
Unitie. *shut out* Sathan *(throwgh unity*
*amongst you), thus it is sayd unto*
*you. Assemble your selves*
An offer of every seventh Day to be towght the secrets of the bokes receyved. *to gither every seventh day, that your*
*eyes may be opened & that you may*
*understand by him that shall teach*
*you, what the secrets of the holy bokes*
The holy bokes delivered. *(delivered you), are: That you may*
*become full of understanding: &*
*in knowledg above common men.*
Our works to go on. *And in your works Go forward*
*& detract no tyme, that you may also*
*have frute.*
The Lord Rosenberg. *Unto* William *I will be mercifull for*
*ever, according to my promys.*
*But I will buy him no kingdom, after the*
*manner of man, with mony: But what*
*I have determined unto him shall happen*
*unto him: And he shall becom mighty*
*in me.* ☾ *And this powder which thow*
The powder here. *hast browght here, is appointed for a tyme*
*by god: & cannot be used untyll then, without*
*offence. Happy is he that heareth my*
*words this day:*

*And happy is he that understandeth them.*
Yf. *But yf you deny the wisdom of the highest*
*& accownt us, his messagers, creatures of darknes:*
*This day you are made free.*
*Omnia* reponenda. *And like that you lay up all things, that*
*is spoken of from above.*
*And what so ever hath byn towght you, (as well*
*the bokes as instruments).*
Cæsar et Papa brevi nos infestabunt denuo. *You shall ~~allso~~ shortly ~~go again~~ have*
*to do again with the cruelty of the emperor,*
*and the accursed bishop.*
Yf. *Wherunto, if you go forward with god, you*
*shall be towght to answer. Yf you leve*
*of, asson as you here of it: be going*
*into* Germany: *least you perish before then.*
*I have no more to say unyo you: but my*
*wittness is from above* :.

E.K. - Now she maketh her self ready: &c.

Mad. - *Yf my frendeship like you not, I beseche*
*god, send you as good will, as I (in*
*powre) bear towards you.*
*I have not one word more given me*
*to speak.*

E.K. - Now she is gon.

Δ. - I was glad that an offer was made of being every seventh day to be towght the Secrets of the bokes all ready delivered unto us. Thinking that it was easy for us to performe that unity which was required to be amongst us fowre: Understanding all after the Christian and godly sense. But E.K. who had yesterday seen, & hard an other meaning of this Unitie required, utterly abhorred to have any dealing with them farder, and did entend to accept at theyr hands, the liberty of leaving of to deale with them any more. Which his understanding, as it was strange & unpleasant unto me: So I ernestly requested to be resolved therin in manner as followeth.

## Note.

At the same tyme and in the same place this ensued.

Δ. - Uppon M$^{r}$ Kelly his great dowt bred unto me of Madimi her wordes, yesterday spoken to him, that we two, had our two wives in such sort, as we might use them in Common: It was agreed by us, to move the question, whether the sense wer of Carnall use, (contrary to the law of the commaundement) or, of Spirituall love & charitable care & unity of mydes, for the servyce of god advancyng.

E.K. - Uppon a skroll, like the edge of a carpet is written,

De utroq*ue* loquor.

Δ. - *The one is expressly against the commaundement of god: neyther can I, by any means consent to like of that doctrine: And for my self in that verity, I do call down the powre of the Almighty god the Creator of heven & erth, and all the good Angells, (his faithfull ministers) to assist me in the defence of my faithfull obedience to the law of the ghospell, and of his Church.*

*Assist me ô Christ.*
*Assist me o Iesu.*
*Assist me o holy Spirits.*

E.K. - It appeareth written uppon a white Crucifix, as followeth.

Mea gratia, maior est mandata. Gratia enim hæc mea est: ut hominibus insanis concederetur beatitudo: Et quæ ita dicta sunt, Vel sint, vel hodie libertas vobis restituitur. Amen dico vobis, quia si dicerem homini, Eas, et fratrem Iugula, et non faceret, filius est peccati et mortis. Omnia, enim, possibilia et licita sunt superis. Neq*ue* magis odiosa sunt pudenda illis, quam mortalium quorumcunq*ue* vultus. Ita enim fiet, Spurius cum filio (quod magis ab=surdum est) copulabitur. Et Oriens cum Occidente, Meridies quoq*ue* cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

Δ. - Hereuppon we were in a great amasement: and grief of mynde, that so hard, and (as it, yet semed unto me) so unpure a doctrine, was propownded and enioyned unto us, of them, whome I allwayes, (from the begynning hitherto) did iudge and esteme, undowtedly: to be good Angells: And had unto E.K. offred my sowle as a pawne, to dischardge E.K., his crediting of them, as the good and faithfull Ministers of Almighty God. But now, my hart, was sore afflicted, uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake dealing with them any more. As his prayer to god, of a long tyme hath byn: (as in the former part of this Action may appeare. After our going out of the Chappel, and at our being at dynner, when we fowre (whose heds so wer united, in a piller, shewed: as is before set down) I fownd meanes to make some little declaration of our great grief (myne chiefly) now occasioned: eyther to try us, or really to be executed, in the Common and indifferent using of Matrimoniall Acts amongst any cupple of us fowre: which thing was strange to the women: & they hoped of some more cumfortable yssue of this cause. And so we left of.

After dynner, as E.K. was alone, there appered unto him little Creatures of a Cubit high: and they cam to the still where he had the Spirit of wyne destilling over, out of a retort: And ~~they sayd~~ one of them, (whose name they exppressed Ben) sayd that it was in vayne so, to hope for the best spirit of the wyne. And shewed him how to destill it & separate it better: And moreover how to get oyle of the Spirit of wyne, as it burned in the Lamps. And began to ax E.K. what Cuntryman he was: and when he had answerd, *an english man*, he axed than, how he cam hither: he answered, *by Sea*: Then sayd he: *And who helped you to pass the mervaylous great dangers of the Sea?* And so toke occasion to speak of the benefit which God had hitherto done for us, very many: and this

Δ Note. Unleast ⨯ Conditionally.

Ben, sayd than among very many other things (as Mr E.K. told me on Satterday night after supper holding on his talk allmost tyll two of the clok after mydnight). That he it was that, delivered him, or gave unto his hands the powder: And allso he sayd either than or the next day at the fardest that unleast he wold be conformable to the wyll of god in this last Action declared, that he wold take the Vertue & force of the powder from it: That it shold be unproffitable: and that he shold become a begger. And of me allso he sayd that I did evill to require profe or testimony now, that this last doctrine was from God Almighty.

Ben was the deliverer of the powder to E.K. at the digging in England.

And sayd that I shold be led prisoner to Rome &c.

El.
Ph.

He told of England and sayd that abowt Iuly or November her Maiesty shold from heven be destroyed: and that abowt the same tyme the King of Spayn shold dye. And that this present Pope at his Mass shold be depryved of life before two yeres to an ende. And that an other shold be Pope, who shold be Decimus quintus of his name: & that he wold begyn to reforme things: but that shortly he shold of the Cardinals be stoned to death. And that after that, tyme shold be no Pope for some yeres.

England.

Of England he sayd that, after the death of our dere Quene, one of the howse of Austria made mighty by the King of Spayn his death, shold invade & conquer the land: &c. He sayd, one (now abroade) shold at Milford Haven enter, & by the help of the Brytans subdue the sayd conquerer: & that one Morgan a Brytan shold be made King of the Brytans, & next him, one Rowland &c.

Francis Garland.
Edward Garland.

He sayd also that this Francis Garland was an espy uppon us from the Lord Threasorer of England: and that ~~the sayd~~ Edward Garland is not his brother, and that so the matter is agreed betwene them, &c.

That my lord Rosenberg shold be in danger of poysoning, for these certayne monthes to come.

Enochs Tables.
Antichrist.
Ely, Enoch.
Iohannes Evangelista.

That my Tables of Enoch wer in some places fallsly written.
Of Antichrist he spake, and of his appering.
Of Ely and Enoch comming out of paradise; & of Sainct Iohn ~~Baptist~~ Evangelist that he died not: but in Pathmos had his invisible being: And that he it was, who did give Iulianus Apostata his deaths wound.
He sayd allso that he hath at diverse tymes preached visibly syns the tyme of his invisible state, entred.
He confirmed the words of the great famyne and bludshed that shold come shortly.

God our pro=tector.

He sayd that on every syde of us people shold be slayne, but that we shold (by the divine protection) escape.

Fr. Garland into England.
Refuse calling home.

He sayd that shortly this Francis Garland shold go into England: And that we shold be sent for: But that it wer best, to refuse theyr calling us home.

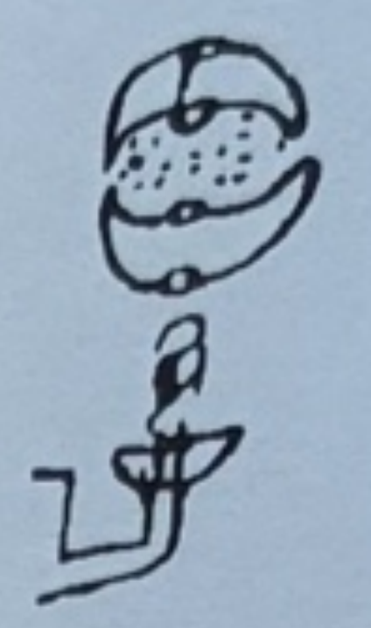
4 alii participes horum mysteriorum.

He sayd that there wer 4 other who wer made allso privy

Mary my old mayd.

of God his mysteryes, as we wer, with whome we shold mete at Rome.
He sayd that Mary and one more in England, shold see the wonderfull dayes to come.
Madimi appered to him there allso.

Ben.



The same Ben, went ones away mownting up, in a flame of fyre: And afterward uppon occasion of axing him somwhat, he cam down so again. And of the manner how to draw the oyle of the Spirit of wyne being burnt, he browght thither the instruments of two sylver dishes, whelmed one uppon an other with an hole passing throwgh the myddle of them both: and with sponge betwene them: in which the oyle wold remayne &c.

Abowt 2 of the clok after mydnight.

After all those, and many other things told me, by the same Mr E.K. we departed eche to his bed, where I fownd my wife awake, attending to here some new matter of me from Mr Kelly his reports of the Apparitions, contynued with him above 4 howres: being els alone. I then told her & sayd, Iane *I see that there is no other Remedy, but as hath byn sayd of our cross matching so it must nedes be done.*

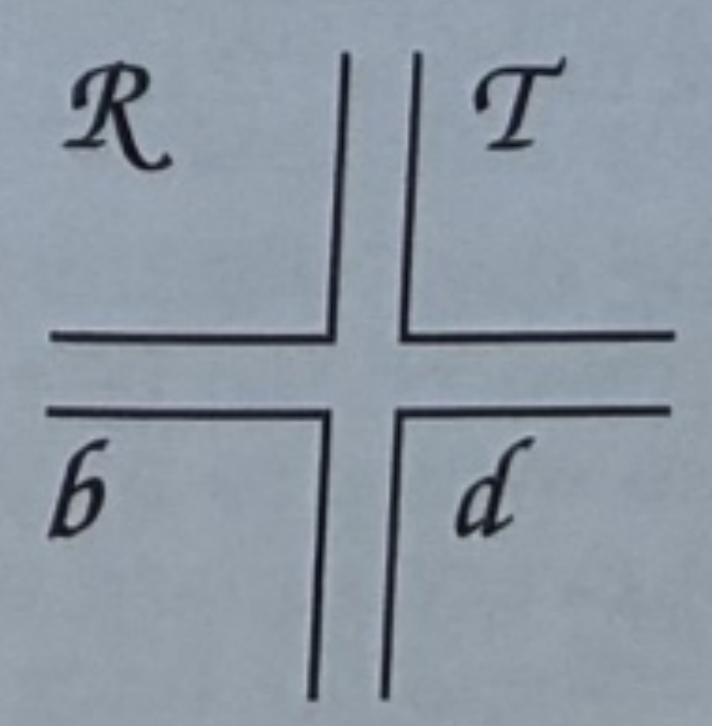
Iane Dee.

Theruppon she fell in a weeping and trembling for a quarter of an hower: And I pacifyed her as well as I could: and so in the fear of god & in beleving of his Admonishment ~~that~~ did perswade her that she shewed her self pretyly resolved to be content for god his sake & his secret purposes, to obey the Admonishment.

Δ Note: bycause I have fownd so much halting and untruth in E.K. his reports to me made, of the Spirituall Creatures, where I have not byn present at an Action: and bicause his memory may fayle him: and bycause he was subiect to yll tempters: I beleve so much hereof as shall by better tryall be fownd true, or conformable to truth.

Aprilis 20. Δ. - Note - E.K., had this day diverse apparitions unto him in his own chamber: and instructions in diverse matters which he regarded not, but remayned still in his purpose of utterly discreditting these Creatures, and not to have any more to do with them. But among diverse apparitions he noted this of one that sayd unto him.

- *Ioyne* Enoch *his Tables.*

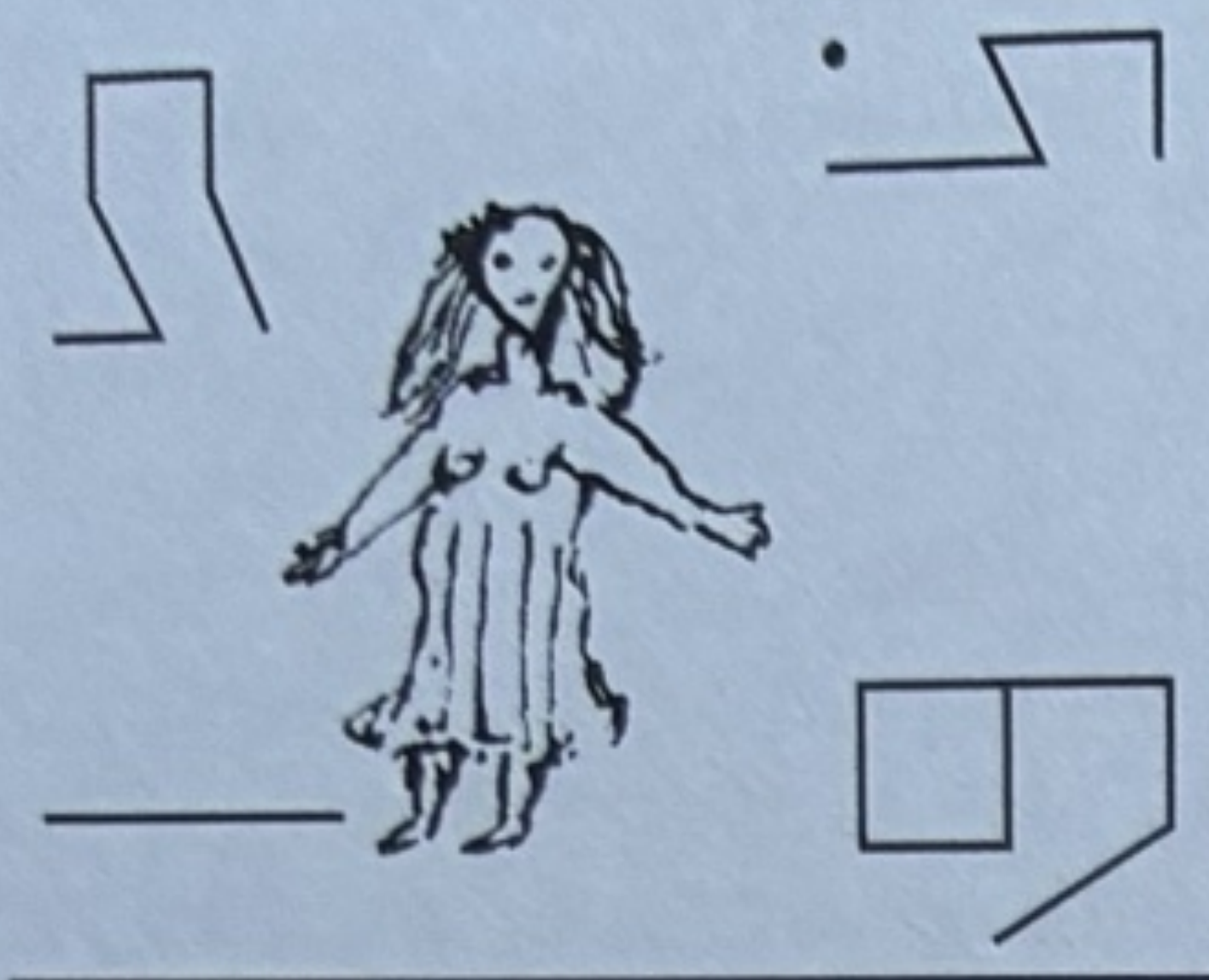


- *Give every place his running Number.*

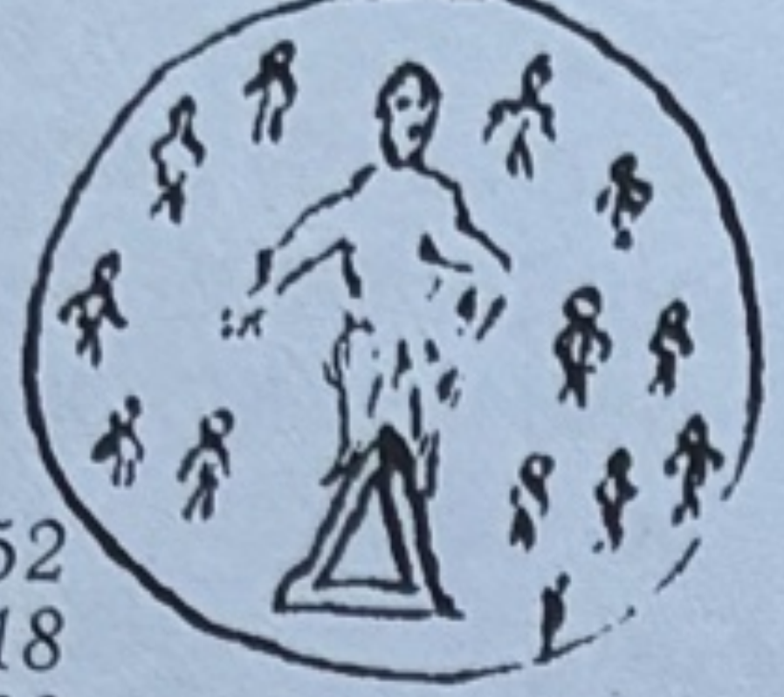
E.K. - *What mean you by places?*

- *The squares. Which done, refer every letter in the Table to his number. And so read what I will: for this is the last tyme I will admonish you.*

E.K. - A man standeth in the Ayre in a fyry Globe, of my heith, accom=paned with some hundred of puppets: on the one syde of him standeth a woman and abowt her, are 4 clowdes, all white after this manner.



The man uppon a white Triangle △ shewed these numbers with spaces, as you see following.



Δ
49
228 - 218
409 - 410
505
603
149
173
197
174 - 175
177
272 - 273
416
225 - 226
441
250 - 251
586
83
131 - 132
252 - 253
277
39
203 - 304
401
496
592
90
355
618
20
501
597

466
597
502
550
119
264
312
24
338
411
603
604
150
414
395
467
519
53
59
68
418
444
355
497
20
116
287
609
610
480
182
98
401

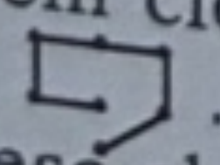
495
63
306
473
517
363
247
271
367
89
65
11
46
267
228
331
97
269
244
400
23
75
178
586
545
18
43
25
17
165
93
52
511
175
170

46
609
228
179
141
22
403
370
97
243
80
552
295
46
163
418
311
222
150
253
395
538
156
46
55
7
123
433
151
197
285
335
621
544
352
295

395
254
566
423
214
261
59
494
517
116
103
405
170
25
606
466
490
620
53
32
196
224
512
20
338
290
244
72
340
195
314
495
284

152
418
82
320
491
390
414
366
239
182
460
163
175
171
73
418
214
4
98
96
188
331
136
335
408
452
424
97

Δ - I perceyve that commonly one is to be abated of the number.

Δ. - Note: when E.K. had shewed me this note, I by and by
browght furth my boke of Enoch his tables: and fownd the fowre letters
r T b d, to be the 4 first letters of the fowre principall
squares standing abowt the blak cross, and that here they wer to be
placed otherwise then as I had set them. And in the first placing of
them to gither, I remember that I had dowt how to ioyne them, for they
wer given a part ech by them selves.
Secondly I fownd out the 4 Characters: saving they wer inversed
somwhat: and one of them closed: wherof I fownd none like but very
nere: and that was this  . Yf this of myne owght to be closed
or no, I can not tell. These characters wer of every square one.
Thirdly I did take these numbers conteyned betwene the lines (some more
& some fewer), to be words, to be gathered out of the table of letters: so
many words, as wer distinct companyes of numbers: it is to wete 41.
Hereuppon we began to number the squares wherein the letters stode in

Enochs Tables as I had them, but we could not exactly finde the words: but somwhat nere. Thereuppon being tyred: & desyrous to know the sense of that Ciphre: we left of till after supper: And then we assayed again: but we could not boult it out: thowgh we knew very

A voyce.

nere what was to be done by the instruction of a Spirituall voyce, now & then helping us toward the practise. At length E.K. was willed to go down into his Chamber: and I did remayn still at our dyning table tyll his retorne, which was within an howre or somwhat more. And at his retorne, this he browght in writing.

Δ
r z i l a f a y t l p a   t a o a d $\overset{r}{v}$ p t d n i m   24
a r d z a i d p a l a m   a a b c o o r o m e b b   48
c z o n s a r o y a v b   t o g c o n x m a l g m   72
t o i t t z o p a c o c   n h o d d i a l e a o c   96
s i g a s o m r b z n h   p a t a x i o v s p s n   120
f m o n d a t d i a r i   s a a i x a a r v r o i   144
o r o i b a h a o z p i   m p h a r s l g a i o l   168
t n a b r v i x g a s d   m a m g l o i n l i r x   192
o i i i t T p a p o a i   o l a a d n g a t a p a   216
a b a m o o o a c v c a   p a l c o i d x p a c n   240
n a o c o t T n p r n t   n d a z n z i v a a s a   264
o c a n m a g o t r o i   i i d p o n s d a s p i   288
s h i a l r a p m z o x   x r i n h t a r n d i ⅃   312

b o a Z a r o p h a r a   d o n p a t d a n v a a   336
v n n a x o p s o n d n   o l o a g e o o b a v a   360
a i g r a n o o m a g g   o p a m n o v g m d n m   384
o r p m n i n g b e a l   a xp l s t e d e c a o p   408
r s o n i z i r l e m v   s c m i o o n a m l o x   432
i z i n r c z i a m h l   v a r s g d l b r i a p   456
m o r d i a l h c t g a   o i p t e a a p d o c e   480
o c a n c h i a sh o m t   x s v a c N r z i r z a   504
a r b i z m i i l p i z   s i o d a o i n r z f m   528
o p a n a l a m s m a p   d a l t t d$^{x}$ n a d i r e   552
d o l o p i n i a n b a   d i x o m o n s i o s p   576
r x p a o c s i z i x p   o o d x z i a p a n l i   600
a x t i r v a s t r i m   r g o a n n q a c r a r   624

My applying of numbers for more easy reckoning.

- *The black cross is right and nedeth no mending. But thus much I do, to let the understand, that thow mayst consider thy self to be a man: and beneth this understanding, Unles thow submitt ~~thy self~~ all into the hands of God, for his sake: Who, els leaving you, all naked, provydeth in his Creatures to his owne Glorie?*
- Cara tibi uxor carior tibi sapientia, Charissimus tibi ego sum. Electus tremis, et hesitando peccas: Noli igitur ad genium, et carnem sapere: Sed obtempera mihi: hæc omnia a me sunt, et ductor enim tuus sum, et autor Spiritus omnium: hæc omnia a me sunt, et licita vobis.

- *I admonish you as the Children of God, to consider your vocation, and the love of God towards you: and not to prefer your reason, before the Wisdome of the highest: Whose mercy is so great towards you that you are chosen from the number of men to walk with him, and to understand his mysteries: and withall to execute his iustice and prayse throwgh oute the nations and people of the earth: Consider that yf he finde you obstinate The plagues of heynous synners and contemners of the gifts of God shall fall uppon you, to your great overthrow: This is the last tyme of your triall. Therfore shew your selves Lovers of him that hath led you, and covered you with a mighty Shyeld: Or shortly loke for the reward of such as have contemned the Wisdom and Maiestie of the Highest.*

*I Raphael, Counsayle you to make a Covenant with the Highest: and to esteme his wyngs more then your own lives.*

Aprilis 20.

Δ. - When E.K. had browght me these things, I greatly reioysed in spirit, and was utterly resolved to obey this new Doctrine, to us, peculierly, of all people of the world enioyned. And after som little discourse and conference hereof, we went to bed ∴ This 20 day of Aprill, at night.

Aprilis 21. Δ. - *Thus, am I resolved, ô Almighty God, as concerning the case, so hard to flesh and blud, to be resolved in, thus: And thus do I desyre, that we all fowre, might with, one mynde and consent, offer and present unto the, this writing, as a Vow, promiss, and Covenant: Yf it so please thy Divine Maiestie to accept it.*

*We fowre, whose heds appered under one Chrystalline Crown, and in one piller united, and enclosed, do most humbly and hartyly thank the ô Almighty God, (our Creator, Redemer and Sanctifyer) for all thy mercyes and benefytes hitherto receyved, in our persons, and in them that apperteyn unto us: And, at this present, do faithfully and sincerely confesse, and acknowledg that thy profownd wisdome in this most new and strange doctrine (among Christians) propownded, commended, and enioyned unto us fowre onely, is above our humane reason, and Christian profession, to like of: for that in utward shew of words, it semeth to us expressly to be contrary to the puritie and Chastitie, which of us, and all Christians, thy followers, is exactly required. Notwithstanding, we will, herein, Captivate, and tred under fote, all our humane timerous dowting of any inconvenience, which shall, or may fall uppon us, or follow us (in this world, or in the world to come) in respect or by reason of our embracing of this Doctrine, listened unto, of, as delivered from our true and living God, the Creator of heven and erth: who onely hath the ~~Authoritie~~ true, Originall powre, and Authoritie of Sinns releasing & discharging: And whose Pardoning and not Imputing of Sinne unto us, throwgh our lively faith in the most worthy merit, and pretious blud ~~shedding~~ of that Lamb Immaculate, shed for us, is and shalbe our Iustification and Salvation. We, Therfore^ most humbly and sincerely require thy divine Maiestie, to accept this our Covenant with the, (for that, thy mercifull promisses made unto us, may be to us performed: and thy divine purposes, in us and by us, may be furdered, advanced and fullfilled:) That, as we acknowledge thy divine wisdome and grace offered unto us, in this thy last Mysticall Admonishment: And dost most ernestly will us to Accept the same, as Lawfull and iust with the: which Admonishment, standeth uppon two parts: it is to weet, uppon our true Christian Charitie Spirituall betwene us fowr, and allso upon the new Matrimoniall licence and libertie, indifferently among us fowre to be used. So we^ Covenant with thy divine Maiestie^, truely and unfaynedly to accept and perform hence forward amongst us fowre, in word, thowght and dede, Christian charitie, and perfect frendeship ~~henceforward~~, and all that belongeth thereto: And as for the Matrimonial like Licence and libertie, we Accept and allow of it, and promyss unto the (Ô our god) to fullfill the same.*

^ (according to blessed Raphael his cown=sayle last given)

^ the same fowr (which hereunto) will subscribe uppon the

^ two principall respects, before rehersed

*In such sort, as the Godly are permitted to fullfull, and have byn, by diverse testimonies commended for, and by diverse doctrine willed to fullfill, in Matrimoniall Conversation; Whan soever thy Motions and allurements ~~shall~~ (Matrimoniall like) shall draw and perswade any Cupple of us. Beseching the, as thow art the onely true Almighty and everlasting God, Creator of heven and earth, Thow wilt in thy infinite mercies, Not impute it, unto us, for synne, blyndenes, rashnes or presumption, being not accepted, done or performed uppon carnall lust, or wanton concupiscence, But by the way, of* Abraham *like faith and obedience, unto the, our God, our leader, teacher, Protector and Iustifier; now and for ever. And hereunto we call the holy heavens, to be witnesses; for thy honor and glory (o Almighty God) and our discharge, now and for ever,*

*Amen.*

E.K. - It appereth written as uppon a Crucifix white,

Mea gratia, maior est mandata.
Gratia enim hæc mea est: ut
hominibus insanis concederetur
beatitudo: Et quæ ita dicta sunt,
Vel sint, vel hodie vobis libertas restituitur.
Amen dico vobis, quia si dicerem
homini, eas, et fratrem Iugula, et non
faceret, filius est peccati et mortis.
Omnia, enim, possibilia et licita sunt
superis. Neq*ue* magis odiosa sunt
pudenda illis, quam mortalium quorumcunq*ue*
vultus.
Ita enim fiet, Spurius cu*m* filio (quod
magis absurdum est) copulabitur.
Et Oriens cu*m* Occidente, Meridies quoq*ue*
cu*m* Septentrione coadunabuntur.

E.K. - Now it is vanished away.

Δ. - Here uppon, we wer in a great amasement: & grief of mynde; that so hard, & unpure a doctrine was propownded & enioyned unto us, of them, whome I allwayes, (from the begynning) did iudge undowtedly, to be good Angells: And had (to E.K.) offred my sowle as a pawne to dischardge E.K., his crediting of them, as the good & faithfull Ministers of Almighty God. But now, my hart, was so afflicted uppon many causes: And E.K., had (as he thowght) now, a iust & suffycient cause, to forsake the dealing with them any more. As his prayer to god, hath of long tyme, byn: as in the former part of this Action may appear.

On Sunday night (after satterdays light instructions to my wife & mistres Kelley) I told to my wife (who was to be a partner of this strange doing): That this must be executed: She being in bed, fell to weeping, trembling, & crying to god, for mercy & help out of this great temptation to wyckednes. I told her, of the Visions and instructions farder, that E.K. has had that on the saterday after none: wherof he had discoursed with me, untyll past mydnight two howres ⅄

⅄ At length that same night in bed she yelded to do the commaunded doctrine, and requested that we might all have our lodging in one chamber, that I might not be far from her. *I trust sayd she, thowgh I give my self thus to be used, that god will turn me into a stone before he wold suffer me in my obedience to receyve any shame, or inconvenience.*

I Edward Kelley bi good and provident (according to the
lawes and ordinances of god) determination and consideration
in these former Actions, that is to saye, apperings, shewes,
made, and voyces uttered, by the within named in this booke,
and the rest whatsoever spirites, have from the begeninge
therof (which at large by the records appereth) not
only dowghted and disliked their insinuations and doctrine
uttered, but also divers and sundery tymes (as covetinge
to esschew and avoide the danger and inconvenience that
might eyther by them, their selves, or the dryfte of
their doctrine enshewe or ~~to me~~ to my indamagment
divers wayes, happen) sowght to departe from the
exercises therof: and withall bouldely, (as the servant
of the sone of god) enveiged against them; urginge them
to departe, or render better reason of their unknown and
encredible wordes and speches delivered: and withall often
and sunderi tymes friendly exhorted the Right worshipfull Mr Iohn
Dee (the chefe follower therof,) as also in the records
appeareth, to regard his sowls health, the good proceding
of his worldly credit, (which, throwgh Europ is great) the
better mayntenance to come of his wife and children,
to be ware of them: and withall to geve them over:
wherin althowgh I friendly and brotherly labored, my
labor semed to be loste and counsayle of him dispised,
and withall was urged with replies to the contrary by
him made, and promises, in that case, of the losse
of his sowle health,
yf they were not of God: whereunto uppon
as yt were some farder taste of them, or opinion
grounded uppon the fraylty of zeal, he cesed not also to
pawne unto me his sowle, &c. which his perswasions
were the chiefe and only cause of my this so longe proceding

with them. And now also at this instant and before
a fewe dayes having manifest occasion to thinke
they weare the servants of Sathan and the
children of darknes: because they manifestly
urged and commaunded in the name of god a
doctrine damnable and contrary to the Lawes
of God, his commaundments, and Gospell
By our Saviour Christ, as a towche stone to
us lefte and delivered, did openly unto them
dislyke their proceding, and Brotherly admonished
the sayde worshipfull, and my good frende Mr Iohn
Dee to be ware of them, and now having Iuste
occasion to determine what they were: to consyder
all these things before mencioned by me: and wisly
to leave them: and the rather because of them
selves, they, (as yt by their owne words appereth)
uppon our not followinge that doctrine delivered gave unto us
a quietus est: or parsport of ffredom: But the
*Aprilis 22, at night. Bookes being browght fu*rth, after som discourse therin,
after a day or to had, and their wordes perused
spoken heretofore, did as yt weare (because of the
possible veritie therof, Deo enim omnia sunt possibilia)
geve us cause of farder deliberation: soe that therby,
I did partly of mi selfe: and partly by the trewe
☞ meaninge of the sayd Mr Dee in the recevinge
of them, as from god: and after a sorte by the
zeale I sawe him beare unto the true worshipe and
glory of god, to be (as yt was, by them, promysed)
by us promoted, descende from mi self: and condiscende
unto his opinion and determination, gevinge over all
reson or whatsoever for the love of god: but the
disliked utterly this last doctrine:
The women. wemen ~~and especially mi wife Disliked utterly of yt.~~
and consultinge amongst them selves gave us this

~~Answer that they thowght they were not of god because their doctrine was contrary to his worde delivered unto us: and withall did not thinke them selves bounde to proecde to any unlawfull acte but rather hoping of the mercy of god desired an action againe to be had required.~~

Answer that the former actions did nothing offend them, but mutch comforted them: and therfor this last, not agreeing with the rest (which they thinke to be according to the goodwill and holsom law of god) maketh them to feare, because it expresly is contrary to the commaundment of god: and theruppon desiring god not to be offended with their ignorance, required an other action for better information herin: in the meane, vowinge, fastinge and praying, Mrs Dee hath covenanted with god to abstayne from the eating of fysh and flesh untill his devyne Maiesti Satisfie their mindes according to his lawes, established, and throwout all Christendom receved. To this their request of having an action, I absolutly answer that my simplicite before the hiest is such as I truste will excuse me: and because the some of this Doctrine geven in his name, doth requier obedience which I have (as is before written) offered, I thinke my selfe discharged: And therfore have no farder cause to hasard my selfe any more in any action. Wherfore I answerd that yf yt be lawfull for them to cale this doctrine in question, it is more lawfull for me to ~~offer my selfe to perrell~~ dowght of greater perrel consideringe that to come where we ar absolutly answered were folly and might redownd unto my great inconvenience.

An Action required by the women.

Therfore Beseching God to have mercy uppon me and to satisfie their petitions dowtes and vowes. I finally answer that I will from this day forward meddle no more herein. 22 of Aprill 1587.

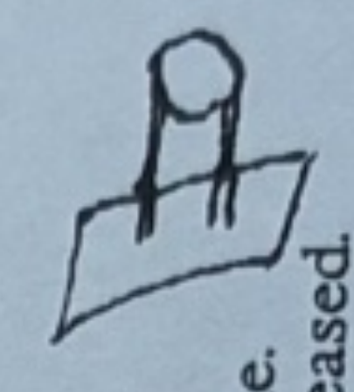
By me

Aprilis 24
Friday.

†

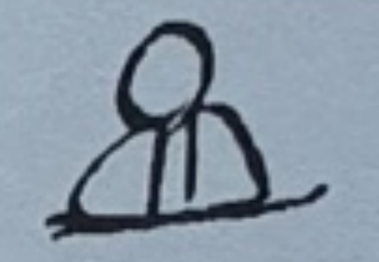
Trebonæ

Δ. - Prayers to god I made in respect of this strange, and new doctrine, requiring his divine Maiestie to be mercifull unto us, and to give us wisdome and faith that we may herein please him: and that we can not finde how we may do the thing required, being contrary to the laws of Moyses, Christ, his Church, and of all nations. Therfor seing God is not contrary to him self, we desyred that we might not be contrary to him or his laws, &c.



Δ. - Not long to, there appered a great flame of fyre in the ~~stone~~ principall stone, (both standing on the Table before E.K.) which thing, thowgh he tolde me, I made no ende of my prayer to god: And behold suddenly one semed to come in at the Sowth wyndow of the Chappell, right against E.K. (But before that, the stone was heved an handfull high, and set down again well: which thing E.K. thowght did signifye some strange matter toward) Then after, the man that cam in at the wyndow semed to have his nether parts in a Clowd, & with spred abroad armes, to come toward E.K: At which sight he shrinked bak somwhat, and than that creature toke up betwene both his hands the stone & frame of gold, & mownted up away as he cam: E.K. catched at it, but he could not towch it. At which thing being so taken away, and #

# at the sight therof, E.K. was in a great fear & trembling, and had tremorem cordis for a while. But I was very glad & well pleased.



Here apereth a fyre
in this other Stone allso,
and a man in the fyre, with flaxen here hanging down uppon
him, and is naked unto his papps: & semeth to have
spotts of blud uppon him: He spake, & sayd, as followeth.

Christus

*If I had entended to have overthrown you or browght you to confusion, or*
*suffred you to be led into temptation beyond your strength*
*& powre, then had the seas long ago swallowed you.*
*Yea, there had not a sowle lyved amongst you.*
*But the Law, & tydings (to mankinde) of gladnes*
*are both grownded in me. I am the begynning*
*& the ending. And behold, happy is he,*
*that delighteth in me: for in me is truth &*
*understanding. What soever you have receyved, you*
*have receyved of me: & without me you*
*have receyved nothing: Behold I my self*
*was even the figure of mysery & death for your synns:*
*Why (therfor), disdayn you to be figured after me.*
*I will gather the 4 quarters of the erth to gither*
*& they shall become one: ~~That I~~ And as*
*I have made you the figure of two people*
*to come, and amongst them, the executors of my*
*Iustice: So likewise, have I satisfyed you in*
*a holy ordinance: giving you the first frutes of the*
*tyme to come: Happy is he that is a serpent in*
*the wyldernes, hanged up uppon the cross, being*
*the wyll & figure of my determination: & kingdom*
*to come. I am even in the dores: and I will overthrow*
*all flesh: I will no more delight in the sonns*
*of men.*

The Law and the Gospell.

Δ and E.K. a figure of two people to come.

Δ. - He answereth to a phrase of my prayer or discourse.

Contrary to my self I teach you nothing,

This Doctrine is not to be published to any man.

for this doctrine, is not to be published, to mortall men,
but is given unto you, to manifest your faith, &
to make you worthy in the sight of the hevens,
for beleving in me of your vocation to come,
Therfore I say unto you Reioyce, And be not
Carefull for to morrow: for I, even I, have
provyded for you: Synn no more.

Note.

Behold, None of the orders, eyther of heven
or erth, are armed to open theyr mowthes in my
name, teaching or opening this doctrine,
unleast it wer of me: for I am the first & the
last: And I will be shepherd over all,

Vnus Pastor, et unu*m* ovile.

that the kingdom of my father may
come, & that my spirit may be uppon
all flesh, where, there shall be no law, nor
nede of light, I my self am theyr lantern
for ever. And behold I will be as a rock

Conatus Diaboli.

betwene you, and the teth of Leviathon: which
seketh to set you a sunder, & to bring you to confusion
And I am, and am holy, & holynes it self.
Out of me commeth no unclean thing:

Moyses.

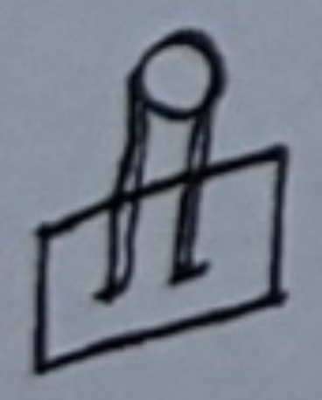
For even as the tyme of Moyses, was wonderfull to
all the gentills, even so shall those days to come be
unto the Nations & Kings of the erth. I am a law
for ever: And behold, powre is given unto me
from above: And I have visited the erth, &
have thrown my curse uppon her: And

Sterilitas Terræ.

lo, she shall become barren. He that fasteth &
prayeth doth but that which is commaunded: he
that allso fullfilleth my wyll, is iustfyed before
me: for who is he, that rayseth up, or who is
he, that casteth down: Yea even I, it is, that

The shew of 4 Trees what it meaneth.

have taken you fowr trees out of the forest of
the world, & have covered you hitherto with
my wings: And behold this that is taken
awaye shall be restored again to you, with more powre.



Pectorale cu*m* Vrim et Thummim. *Num.*

And might shall be in it, & a brest plate unto
you, of Iudgment & knowledge.
And if there be any of you, that seketh a
myracle at my hands, & beleveth not my
words, let him or her present them selves
here, the next Monday, with the rest.
And he shall perceyve, that I was the
Iudg of Abyram, & the god of Abraham.
~~Walked~~ Walk before me as the sonns of
my father, in all righteousnes.
And follow you that which you call ~~unrighte~~
unrighteousnes, even with gladnes:
for I can make you whiter then snow.

Our Unitie of what Im=portance it is: est finis exordii Messis futuræ.

Your unity and knitting to gither is the ende
& consumation of the begynning of my
harvest. For I will not dally with you,
but I will be mighty in dede amongst
you. And lo I will shortly open your

The Auncient token and Watchword foreshowed us, *Arrise, Come and see my Iudgments*:

eyes, & you shall see: And I will say,
Arrise, & you shall go out: What
I am, I am ∴

E.K. - The flame & all is ~~dist~~
disapered.

Δ. - Gloria pa*t*ri et filio et Spiritui
Sancto, sicut erat in principio et
nunc et in sempiterna sæculor*um* sæcula,
*Amen*.

- E.K. sayd after, that his body had in it like a
fyry heat, even from his brest down into
all his parts, his privytes, & thighes.

Deo Omnipotenti, Misericordi,
et Regi sæculor*um*
sit omnis laus honor et gloria
nunc et semper: *Amen*.

Aprilis 18. A° 1587. We fowre, I.D. E.K. I.D. I.K. (whose heds appered under one Chrystalline Crown, and
in one piller united, and encloased) do most humbly and hartily
thank the (ô Almighty God, our Creator, Redemer and Sanctifyer,)
for all thy mercyes and benefytts hitherto receyved, in our own persons, and in them that
appertayne unto us: And, at this present, do faithfully and Sincerely confess,
and acknowledg, that thy profownd wisdome, in this most new & strange
doctrine (among Christians) propownded, commended, and enioyned unto us
fowr onely, is above our humane Reason, & our Catholik Christian profession, to like of:
for that, in utward shew of words, it seameth to us, expressly to be
contrary to the purity and Chastitie, which of us, and all Christians (thy
followers) is exactly required. Notwithstanding, we will, for thy sake
herein, Captivate, and tred under fote, all our humane, timerous dowting
of any inconvenience, which shall, or may fall uppon us, or follow us
(in this world, or in the world to come) in respect, or by reason of
our embracing of this doctrine: listened unto, of us, as delivered from
the, our true and living God, the Creator of heven and earth: who
onely, hath the true Originall powre, and Authority of Synns re=
leasing and discharging: And whose pardoning, or Not Imputing
of Synne unto us, throwgh our lively faith in the most worthy merit,
and pretious blud of thy Lamb Immaculate, Shed for us, is,
and shalbe, our Iustification, and Salvation. We, Therfore
∴ Aprilis .20. nocte profunda. (according, to blessed Raphaël ∴* his Cowsayle, lately given) most humbly and
sincerely require thy divine Maiestie, to accept this our Covenant with the,
(To* the intent that all thy mercifull and gratious promesses made unto us fowre,
and any of us, may be to us performed: And allso that thy divine purposes, in us
and by us, may be furdered, advaunced and fullfilled). That, as we acknowledge
thy divine wisdome and grace opened unto us, in this thy last Mysticall Admonishment
of universall unitie to be betwene: And dost most instantly and ernestly will us to
Accept & use the same, as both mystically, as most nedefull, and allso Lawfull
and iust with the: (which Admonishment, standeth uppon two partes: it is to weet:
uppon true, & consummate Christian Charity betwene us fowre inviolably to be kept,
And allso uppon the new Matrimoniall like licence, and libertie, indifferently among us fowre
to be used:) So we, the same fowre above named (which hereunto will allso Subscribe
* before, at this mark. our names) do this day, Covenant with thy divine Maiestie (besides all other respects,
chiefly uppon the two principall intents & respects,* before here rehersed) truely
and unfaynedly to accept and perform hence forward amongst us fowre (in word,
thowght and dede) to the uttermost & best of our powr, perfect unitie & Christian
charity with incomparable true love & good frendeship, imparting & communicating
ech with to other, of all & what so ever we have or shall have hereafter during
our lives: ~~with all that therto belongeth:~~ And as for the Matrimonial like Licence,
we Accept and allow of it: And promys unto the (O our god, the Almighty,
Creator of heven and erth) to fullfill the same. In such sort, as the godly are
permitted to fullfill, and have byn (by diverse testimonies) commended for, and
by divine doctrine, willed

to fullfill in Matrimoniall Conversation, whan so ever thy Motions and
allurements, Matrimoniall like, shall draw & perswade any Cupple
of us thereunto: Beseching the, as thow art the onely, true, Almighty and
everlasting God, Creator of heven and erth. Thow wilt in thy infinite
mercies Not impute it unto us for synne, blyndenes, Rashnes or
Presumption: Being not accepted, done or performed of us, uppon Carnall
lust, or wanton Concupiscence: But by the way of Abraham like
faith and Obedience, unto the, our God, Our Leader, Teacher,
Protector and Iustifier, Now and for ever. And hereunto we most humbly & faithfully
require thy divine Maiestie to be our witnese: and moreover we
call thy holy Angels to bare record, for thy honor and
Glory, ~~(o Almighty God)~~ and for our discharge, Now &
~~for~~ ever: And for a farder Consummation of this new
Covenant on our behalf, (by thy wyll, & permission) made with the, (the
Almighty God of heven and erth,) we the same fowre, first notifyed, &
particularly & vulgarly named Iohn Dee, Edward Kelley, Iane
Dee, and Ione Kelley, have faithfully, obediently, willingly
and wittingly Subscribed our names, with our own hands, this day of May
A° 1587, In Trebon Castell.

John Dee

And finally as thow (O god) hast warned us that
this doctrine & doings shold unto no mortall man els be
disclosed but among us onely, the above named fowre to be
kept most secret, and hast sayd that
who so ever of us shold by any means disclose
the same; and he, allso or she to whome the same
shold be disclosed, ~~or become known~~, shold
presently & immediatly be stroke dead
~~for~~ by thy divine powre. So we all
& every of us fowre do request the,
most ernestly and covenant with the as
our god, that so all this doctrine & doings may be kept most
hid & Secret; and also that the Sudden
& immediate bodily death, ~~yea & damnation~~ may
light & fall on the discloser, & on
him or her to whom the same doctrine or doing
any manner of way ~~shold be~~ shall be
disclosed or known, Amen, Amen,
Amen.

Note and remember that on Sonday the Third of May A° 1587 (by the new accownt), I Iohn Dee, Edward Kelley and our two wives covenanted with God, and subscribed to the same, for indissoluble and inviolable unitie, Charitie and frendeship keping betwene us 4, and all things betwene us to be Common, as God by sundry means willed us to do.

Ad Dei honore*m*, laude*m* et gloria*m*
in fide et obedientia
Factum esto,
*Amen.*

Maii 6. 1587.
Wensday
a meridie. } — †

Trebonæ
in the fyne Chappell.

Δ. - The forsayd Covenant being framed by me Iohn Dee as nere as a I could according to the entent and faith of us required to be Notifyed and declared by our works of Unity, both Spirituall & Coporeal. Now it was by the women and by our selfs thowght necessary to understand the will of God and his good pleasure: Whether this Covenant & forme of words performed, is & will be acceptable and according to the well liking of his divine Maiesty. And that hereuppon the Act of Corporall knowledge being performed on both our parts: Yt will please his divine Maiesty to seale & warrant unto us most certaynly & spedyly all his divine Mercifull and bowntifull promisses, & blessings, and allso promiste us in wisdome, knowledg, hability, & powre to execute his Iustice, & declare & demonstrate his infallible verity among men, to his honor & Glory.

Hereuppon E.K. and I went into the chapple to the holy Table.

☞ Δ. - To this intent I prayed to the Almighty God, Creator of heven & erth: fatherly, favorably, and mercifully, to regard the singlenes & straightnes of my hart, desyring him to encrease my faith, & to open the eyes of my hart, that I may see Opera digitor*um*, et mirabilia eius, nobis scitu necessaria, for his honor & glory: & for the confusion & overthrow of his enemyes. *Amen.*

Δ. - I red over the Covenant (verbatim), before the divine Maiestie, & his holy Angels.

Pausa ¼ horæ.

E.K. - Here appereth Madimi.
A thing like a hed ~~of the~~ with thre eyes comming uppon the hed: & one of the eyes seme to go one into an other.

Mad. - Pepigistis ?

Δ. - Pepigimus.

Mad. - Ratum est, perimplete: sint vobis o*m*nia co*mmun*ia.
Dei, non ho*minu*m estote.
Promissa quæ sunt possidete.

Vobis destinata, vera sunto.

Æternus sum:

E.K. - She is gone.

E.K. - My thowght an infinite number of spirituall Creatures stode afar of behynde her, like as in an half Mone.

Δ. - Illi qui Æternus, est, Omnipotens, Sapiens,
bonus, verus, Misericors, et rerum
o*mniu*m Creator, Redemptor n*oste*r et
Illuminator o*mniu*m (Lumine vero
collustratoru*m*), Sit o*mn*is gratiaru*m*
Actio, laus, benedictio,
Honor, et gloria.
Nunc et in sempiterna
Sæculor*um* Sæcula:
*Amen.*

---

Wensday morning,
20 Maii,
1587.

†

Trebonæ

Præces ad Deu*m* Creatore*m* Cæli et terræ, &c.

Then as concerning the covenant which was made, subscribed & delivered in, but the next day required again of Mr E.K. and in his wifes name to put out his name: &c. But when he had it he Cut it into two equall parts: keping that half wherin his subscription & his wives wer: and delivered unto me the other half, but after a few days desyred to have the sight & reding of both to gither, & then he kept the other part from me allso: but afterward Madimi did with her finger draw on the two papers make them whole again, &c. and then she gave the print of my characters: & sayd a red circle ⁜

⁜ shold allways appere in the stone to all mens sight, &c.

E.K. - There is here a great globe of fire hanging in the top of the stone: & in the globe a man standing with a purple robe like Christ. I can not well perceyve his face.

Quasi Chr*ist*us.

- *Who sitteth uppon the Cherubims, & is caried abroad with their wings: Who is he that is lifted up in thunders & in the voyce of many waters: exalted & magnified throwgh the powre of Seraphim, (which is the powre of him that hath made him). Who is he that stretcheth out his armes, and embraceth all things: Who is he that is not, & is? Who is he that numbreth the stars as the letters of a volume? Or entreth down into the waves: in the multiude of his wunders. Who is he that harboreth his whelps there: where the sea glydeth, & kepeth them in chaynes, tyll the day of his stretcht furth powre come: Who is he that maketh his habitation in the sonne? Or filleth the Moone with a perpetuall river: Who is he that hath made Winter & Sommer, tymes & seasons. Who is he that is the lord of all beasts & fowles: Who is he that hath made you of nothing: even he it is, that hath led you out: even he it is that hath caried you to the seas: even he it is, that hath kept you sleping & preserved you waking: even he it is that hath tyed his thunders underneth your girdels: & hath harnessed you*

with the whirlwynde of vengeance against the people of Ethan.
Yea even he it is (I say) that is, & liveth for ever,
& hath provyded you as the Chiefest reapers, yea & over seers
of his harvest, which hath made you a promys: that the
Kings of the erth shall be enriched by you, & hath made
you free from all men: against the day when you shall
see me. But o you of little faith & understanding,
O I say, you of little faith & understanding, how long
will you be your own masters, nay your own servants:
how long do you contemn the profownd & unspeakable
fludds of my wisdom, & foreknowledge in you.
How long (I say) will you runn after your own Imaginations
& contemn the present cownsayles which I give you,
hindring the powre that is ready to fall uppon you.
O you, of little faith & understanding.
Behold I have prepared a banket for you & have
browght you even unto the dores: but bycause
you smell not the feast, you disdayn to enter.
Happy is he that entreth in thowgh me: for I am
the very gate to all felicyty & Ioye: & without
me is nothing. Are you more discreat, then
I am wise? Or more honest, then I am holy?
Is not the fullfilling of my will, accownted
righteousnes: and righteousnes that which is
rewarded with honor. Behold I made all things:
Is it not contrary to Nature, that the lights of
heven shold stand still: Why therfore at the prayer
Iosue.
of the Capten call you uppon the sonn in my
name: Calling (I say) uppon my name did
the sonn stand still. Rebuke him therfor yf he hath
done amys: or teach him, why he so abused nature.
Figuration.
O you wretches, I say unto you, You are the last of
the begynning of the tymes to come, so figured by my
determination & eternall purpose: And behold the
sonn & mone shall stand still, even at your voyces,
& the mowtaynes shall bring them selves to gither
before the face of man at your commaundement, that
the people & Kings of the erth may say, Lo, this
is the finger of him that hath created all
things.

Be therfor obedient & full of faith.
All things One.
And see that all things be One thing amongst
you, & Cleave not asunder: least I take
vengeance uppon you: For behold, Sathan hath
power to cast you asunder, but a little I hold
you: Be faithfull therfor, and provydent:
be watchfull & take hede, for you have made
A Covenant.
a covenant: And behold it is written before
my face in heven: even as what soever I have
spoken ~~unto~~ you, is layd up in my threasores.
Take hede that you runne neyther to the right
hand, neyther to the left: But that you cast
away your selves for me: As I humbled my
self to death, wherin the unity betwene my
congregation & me, was before my father,
perpetually sealed, wherby I am allways
present with such as put theyr trust in me.
Even so, as the est & the west, the north
& the sowth, Esau & Iacob, shall be gathered
Potentia magna ex Deo futura.
to gither throwgh the powre I will give you,
& united for ever in the kingdom of my father,
which is to come, in one holy & eternall fellowship.
Figures.
So be you contented allso to be the figures of the
things that are to come by you: that it may
be a perpetuall testimony before the hevens,
Faith.
& before men: of your perfect & sownd faith.
And thow, even thow that hast torn in peces,
even this morning again this covenant which thow
hast made with me: Behold the tyme shall come
Prophesia contra E.K.
that thow shallt be torn in peces thy self, and
I will turn my face away from the, for a
tyme: and even as thow hast obstinately
& ignorrantly, blasphemed the company of
my holy messagers, even so shall the people of
the erth obstinately & ignorantly throw the
out from town to town: And even as thow
hast done unto me, even so shall men do unto
the: But bycause thy mynde was inwardly

*never to forsake me, even so shallt thow never be forsaken of me, but I will retorn again unto the. And now behold: thow hast made a bargain, & behold thow thinkest to take the up a new dwelling place: And thow shalt not do so: but who so ever receyveth the into his howse, shall as truely as I am, both he & his famyly synk down into the very lake of hell. But before, thow entre in, I will by dreams & visions warne him.*

Comminato Dei contra recipientes E.K. in suas ædes, seorsum a Δ.

*Therfor runn not abroad: Take hede of the tempter. Thow hast made a covenant with me, which thow canst not in breaking of the papers put out: for my register is eternall, And those that beare wyttnes before me ar the cumpass of my wyngs.*

Pactum cu*m* Deo non potest infectu*m* fieri.

*And lo behold, Carpio hath for his former intent of separating you, cut of the day of his father, & is becom fatherless: Behold even shortly shall his mother perish allso. And, if herafter, he attempt any farder, I will throw the vengeance of Iustice uppon him, that he shall be a laughing stok to the people amongst which he was born. Wo be unto them that riseth up against me.*

Io. Carpio his intent to separate us, long synce.

*- After a while I come again.*

E.K. - I thowght we shold have nothing els but chyding.

Δ. - I red this over to E.K.

E.K. - He is here again.

*- He that pawneth* his sowle for me, looseth it not, ~~but Any~~ he that dyeth for me, dyeth to eternall life. Behold you shall both as Lambs, be browght furth before men in your latter days, and shall be overthrown & slayn: & your bodyes tossed to & fro: But I wyll revyve you again, & will be full of powre in you: And you shall be cumforted with the ioyes of your brethern: for I have many that secretly serve me. And when you have shewed your obedience, the second day after, Come here again before me: for I will lead you into the way of knowledg & understanding: And Iudgment, & wisdom shall be uppon you, & shall be restored unto you: And you shall grow every day, wise & Mighty in me.*

*Δ. This was sayd bycause I had pawned my sowle, uppon my avowching the Spirituall Creatures, which have delt with us, to be of god and good: which my bargayn E.K. had by word and wryting, disdainfully charged, and ~~thretned~~ of late thretned me with all.

The secret servants for God.

Sapientia et Potentia in Deo.

E.K. - He is gon: and in going he made a Crosse (toward us) of blessing.

Δ. - Rerum o*mnium* Creatori Omnipotenti, Misericordi et Iusto, D*omino* nos*tro*, et De nos*tro* sit o*mn*is laus, honor, gloria, gratiaru*m* actio et Iubilatio: Nunc et in sempiterna sæculor*um* sæcula: *Amen.*

I cam, and by our two consents, & at the request of Iane Δ, - this I red unto $\overset{\text{the women}}{\text{them}}$. And Mr E.K. hereuppon sayd to his wife that his boots wer now put of, and changed his purpose of going away with Carpio now. *God confirme his mynde in all good purposes according to the well pleasing of the highest. Amen.*

Carpio.

## Thursday, 21 Maii.

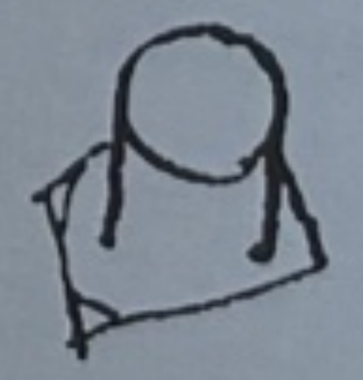
……………………

## Fryday after none abowt 4 of the clok.

Lapidis Sanctis restitu=tio.

Δ. - As I, and E.K. walked out at the new stayres, into the new orchard ward along the little river, to vew the small fysh, and retorning toward the forsayd stayres again, E.K. saw twayne as high as my sonne Arthur, fighting by the river side, with swords: and the one sayd to the other, *Thow hast begyled me:* Then I, at length, sayd unto them, *Can I take up the matter betwene you.* One sayd, *Yea that you can.* ~~Then~~ - *What is it*, quod I. Then sayd he, *I sent a thing to thy wife ~~& this~~ by my man, and this fellow hath taken it from him.* They fowght sore: and at length he that had it was wounded in the thigh, & it seamed to blede. Afterward he that was wounded did bring a yellow square thing out of his bosom: Then I gessed it, to be my stone that was taken away. The other sayd unto him, *Let it be carryed.* Suddenly he semed to have byn out of sight, & to be come again: he thretned the other that had wounded him, & sayd he wold be even with him. ~~He~~ The other sayd, *Hast thow layd it under the right pillow of the bed where his wife lay yesternight?*

At length they boath went (one after an other) into a little willow tree body on the right hand next the new stayres into the garden. The tree seemed to cleave or open, & they to go in.



Hereuppon, we went away: And I, comming to my Chamber, fownd my wife lying uppon her bed (where she lay yesternight) and then I lifted up the right pillow, uppon which she lay resting her self (being not well at ease). And in manner under her sholders there I fownd my pretious stone, that was taken away by Madimi. Whereat E.K. greatly wondred: dowting the verity of the Shew. But I and my wife reioysed, thanking god.

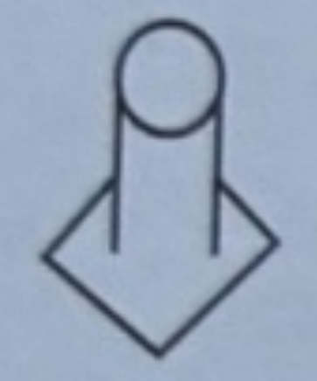
†

Saterday,
Maii 23,
Mane
circa 9½

1 Preces ad Deum fundebantur: etc. And then we requeste that the Act of Obedience performed (according to our faith conceyved of our vocation, from the Almighty & eternall god of heven & erth) might be accepted: And that henceforward we might be instructed in the understanding & practise of wisdom, both such as all ready we have receyved some introductions Mysticall, and allso of all other what the Almighty god shall deame mete for us to know & execute for his honor & glory, &c.

Δ. - E.K. Toke pen & ynk and wrote the request heare

2 adioyned: & he red it to me, & he requested me to read it to the divine Maiesty: And so I did, & heruppon we awayted, both to the first my prayer, & to this his petition, the divine Answer ∴



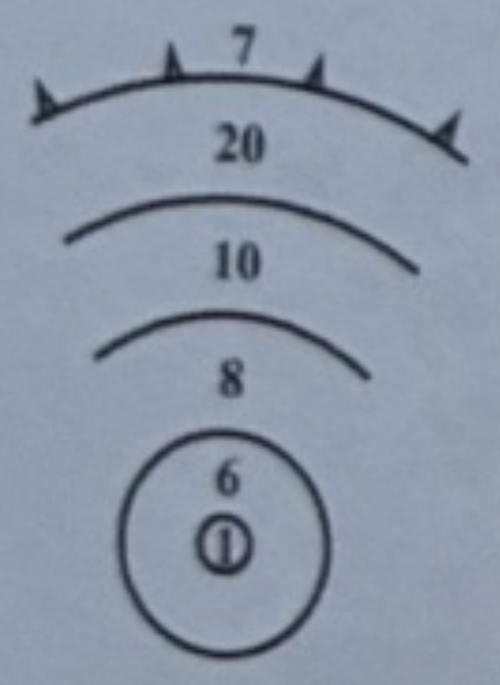
Δ. - O Omnipotens Sempiterne vere et vive Deus mittas lucem tuam et veritatem tuam, ut ipsa nos ducant et perducant ad montem Sanctum Syon, ex hac valle miseriæ. et ad celestem tuam Hierusalem, *Amen.*

E.K. From the begynning of this our comming there appered a purple Circle as big as a straw in the circumference of the holy stone, which yesterday was browght again: And that it shold so be, Madimi had forwarned E.K., when she shewed it unto him, when allso she gave the prints of the letters of the bak syde of the bottom of the gold frame of it.

Parva mora.

E.K. - There appereth here a great man, all in bright harness sitting uppon a white horse: he hath a spear all fyry in his left hand: he now putteth into his right hand: he hath a long sword by his syde: he hath allso a targat hanging on his bak: it semeth to be of stele: it hangeth from his nek by a blue lace, it cometh up behynde him as high as the top of his hed. The horse is mylk white: all studded with white: a very comely horse it is. The man is in complete harnes, the top of his helmet hath a sharp forme.

Equus Albus.



Uppon his targatt, are many Cherubyms, as it wer, paynted in circles: There is one in the myddle: abowt it is a circle with 6 in it, & then a circle with 8, & then great circle with 10 in it: & in the greatest are 20: & abowt the circle of 20 are 7 parts: at eche of which part is a Cherubim. There faces be like burning gold: theyr wings be more brighte: & as it wer embossed: There wyngs comming over the hed do not towch to gither. His horse is allso harnessed before & behynde. The horse leggs behynde are harnessed as with botes marvaylously contryved, for defence as it wer of his hinde leggs.

Sum.

Cherubim.

- ~~*Kelley, was thy brothers wife obedyent & humble unto the.*~~

~~E.K.~~ ~~*She was.*~~

- ~~*Dee was thy brothers wife obedyent unto the.*~~

~~Δ.~~ ~~*She was obedyent.*~~

- ~~*Even as you wer, one obedyent unto an other: Even so shall the lord deale with you.*~~

~~E.K.~~ ~~He is rydden away: He semeth to ride throwgh a great feelde.~~

~~E.K.~~ ~~Here is now come Madimi.~~

- ~~*Dee doth thow ly, or say truth, in saying she was obedyent.*~~

~~Δ.~~ ~~*I cownted her obedyent, for that, she did: wherin she thowght her obedience to consist: for that she did not come after, as I thowght she wold, she might seme in some part disobedyent: but if it offended not god, it offended not me: and I beseche god it did not offend him.*~~

~~E.K.~~ ~~She is gone, in the felde, that way, which he rode.~~

~~E.K.~~ ~~Here is an other, like a woman all in greene.~~

- ~~*Sir ha xxxxxxxxxxxxxxxx*~~

~~E.K.~~ ~~*I do not know, truely, before god.*~~

- ~~*Sir ha, et quid Tu ?*~~

~~Δ.~~ ~~Non feci.~~

E.K. - Here commeth an other woman: All her attyre is like beaten gold. She hath on her forhed a Crosse Christalline, her neck & brest are bare unto ~~her~~ under her ~~papps~~ dugges: she hath a girdle of beaten gold slakly buckled unto her, with a pendant of gold down to the grownd.

- *I am the dowghter of fortitude, & ravyshed every howr, from my youth: for behold I am understanding, & Science dwelleth in me: & the hevens oppresse me. They covet & desyre me with infinite appetite. Few or none that are erthly have embraced me: for I am shaddowed with the Circle of the Sonne: & covered with the morning Clowdes. My feete are swyfter then the wyndes: & my hands are sweter then the morning dew. My garments are from the begynning: & my dwelling place is in my self. The lyon knoweth not where I walk: neyther do the beasts of the felde understand me. I am deflowred & yet a virgin. I sanctify & am not sanctifyed. Happy is he that embraceth me: for in the night season I am sweete, & in the day, full of pleasure.*

*My Company is a harmony of many Cymballs. And my lips sweter then helth it self. I am a harlot for such as ravish me: and a virgin with such as know me not: For lo, I am loved of many: & I am a lover to many: And as many as come unto me, as they shold do, have theyr enterteynment. Purge your streetes o you sonns of men, & wash your howses Cleane. Make your selves holy, & put on righteousnes. Cast out your old strumpets, & burn theyr Cloathes. Absteyn from the cumpany of other women that are defyled, that are sluttish, & not so handsom, & bewtifull as I. And then will I come & dwell amongst you. And behold I will bring furth Children unto you: & they shall be the sonns of Cumfort. I will open my garments, & stand naked before you, that your love may be more enflamed toward me. As yet, I walk in the clowdes: As yet, I am carryed with the wyndes: And can not descend unto you for the multitude of your abbominations, & the filthy lothsomnes of your dwelling places. Behold these fowre: who ~~she is~~ is he, that shall say, They have synned: or unto whom shall they make accownt? Not unto you ô you sonns of men, nor unto your Children: for unto the lord belongeth the Iudgment of his servants.*

The 4, Δ. E. K. I. K., and I. Δ.

A blessing for our obedience according to faith.

*Now therfore, let the erth give furth her frute unto you: And let the mowntaynes forsake theyr barrennes, where your fotestepps shall remayn. Happy is he that saluteth you: & cursed is he that holdeth up his hands against you: & power shall be given unto you from hence furth, to resyst your enemyes: & the lord shall allways here you in the tyme of your trubbles. And I am sent unto you to play the Harlot with you: And am to enrich you with the spoyles of other men: prepare for me, for I come shortly. Provyde your Chambers for me that they may be swete & Clenly: for I will make a dwelling place amongst you: And I will be common with the father & the sonne, yea and with all them that truely favoreth you:*

Preparare nosmet debemus.

Salutatio Prima.

*for my youth, is in her flowers, and my strength, is not to be extinguished with man. Strong am I above & below. Therfor, provyde for me. For behold, I now Salute you. And let peace be amongst you: for I am the dowghter of Cumfort. Disclose not my secrets unto wemen: Neyther let them understand how swete I am: for all things belong not unto every one.*

Secresie from wemen.

*I come unto you again.*

---

E.K. - She is gone along that grene felde allso.

Δ. - I red it over to our great cumfort.

Δ. - *We most humbly & hartyly thank the o God Almighty the onely fountayn of wisdome, powre and all goodnes. Help us now and ever to be faithfull & frutefull servants to the: for thy honor & glory, Amen.*

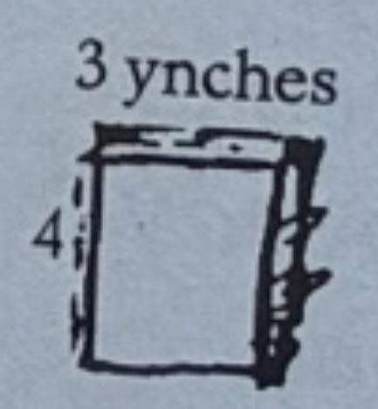
* * *

E.K. - The feelde appereth a very levell grownd, covered with prety grasse, even to the brinks of the horizon. It is bright of the sonn light, but I see not the sonne, but the clere sky over it.

Δ. - Pausa semihoræ unius.

E.K. - Now cometh the horseman again, & rideth by into the felde. And so doth Madimi. Now cometh the third & so goeth away into the felde: Now commeth she that was last here: She standeth still. She hath a boke in her hand, covered (as it wer) with moss 3 ynches at the hed, and 4 ynches long, & a finger thyck: It hath no claspes: it is playn.

A boke.



Pausa.

- *The fowrth howr after dynner repayr hither again: And what so ever you shall reade out of this boke, receyve it kneling uppon your knees: And see, that you suffer no creature femall to enter within this place: neyther shall the things that shall be opened unto you, be revealed unto your wives, or unto any creature as yet: for I will lye with you a while: & you shall perceyve that I am swete & full of Cumfort, & that the lord is at hand, & that he wyll shortly viset the erth: And all his whole provinces.* [E.K. - She turneth her self into a thowsand shapes of all creatures: and now she is come to her own forme again.] She hangeth the boke up in the ayre. *Give god thanks, & so depart.*

Secresie required.

Dominus prope est.

Δ. - *All laud, thanks, honor & glory be to our god our King and savior, now & ever, amen.*

* * *

........ ·1587· †

Saterday the same day

After dynner, abowt 4, howres: or, somwhat less,
we resorted to the place.
A voyce to E.K. - *Knele toward the East.*
So he kneled at the Table of Covenant, with his face toward
the East: & I at my table opposite to him.

Δ. - *In the name of god the* father, *god the* sonn, *& god the*
holy ghost, *Amen.*
Recte sapere et intelligere doceto nos (o Dom*in*us) na*m* Sapientia
tua, totu*m* est quod quærimus. Da verbu*m* tuu*m* in ore n*os*tro et sapienta*m*
tua*m* in cordibus n*os*tris fige.

E.K. - The boke remayneth hanging in the ayre.
A voyce - Kelly, *I know, it is trubblesome for the, to knele: Sit:* Pausa magna.
Δ. - So E.K., rose from kneeling, and did sytt.

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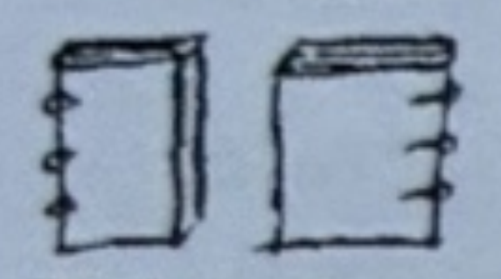
E.K. - Now she is here, that last advertised us.



The boke divided.

She taketh the boke and divideth it into two parts: & it semeth
to be two bokes: the half cover adioyning to one, & the other
half cover belonging to the other. The sides with the covers, are toward
me.

- *Wisdome, is a percing beame, which is the center of the Spirituall*
towching
*being of the holy spirit, towched from all parts from whence the*
*divinity sendeth it out: & is proper to the Sowle, or unto*
*substances, that have begynning, but no ending: so that, what*
*so ever shall have ende, can never atteyne unto that which ys*
*called wisdome: neyther can things that are subiect to the second*
*death, receyve any such influence: bycause they are ~~not are~~ allready*
*noted, and marked with the seale of destruction. Happy is he*
*whom god hath made a vessell of salvation: for unto him*
*belongeth ioye, & a crown of reward:* Adam *(your forefather*
*and first parent) in respect of his Creation, that is to say, in respect* — Ad imaginem Dei factus erat.
*of his Imaginative* Composition, *receyved no strength, but by*
*the* holy ghost: *for the Sowle of man is free from all passions*
*& affections, untyll it enter into the body: unto the which it is*
*limited: So that, being neyther good nor bad, (but apt unto both)*
*he is left by divine providence & permission ioyned to gither,*
*to the ende of the one or the other. But whersoever Wisdome*
*dwelleth, it dwelleth not with the Sowle, as any property therof,*
*but according to the good will of god, whose mercy concurreth*
*on every syde into him: and taketh up a mansion therin: to utter*
*out and manifest his great goodnes. And even as the hevens*
*are glorifyed contynually with the Spirit of god: so is the Sowle of*
*man glorifyed, that receyveth Sanctification thereby: for no man*
*is illuminated, that is not Sanctifyed: neyther is there any man*
*perfectly sanctifyed, that is not ioyfully illuminated. I speak*
*this (my brethern) for that, you shall understand,*

*that no man did or can ever atteyne to wisdom, (that perfect*
*wisdom which I speak of) without he becom a Center in his*
*sowle unto the mercyes & good will of god comprehending*
*him & dwelling in him. Therfore Lift up your eyes*
*& See, Call your witts to gither, & mark my words.*
*To teach you or expownde unto you the mysterys of the* — As concerning The exposition of our former bokes.
*bokes that you have allredy receyved, is not in my*
*power, but in the good will of god: after whose Image* — The good will of God.
*I am: Which goodwill of god, is the descending*
*of his holy spirit abundantly uppon you, & into you,*
*opening all your senses, & making you perfect men.*
*For,* Adam *understode, by that grace, & his eyes were* — Adam his Knowlege.
*opened, so that he saw & knew all things that*
*wer limited to his understanding. So have all those*
*more & less, that have byn cownted wise, receyved the*
*gifts of the* holy ghost, *which setteth the sowle of man*
*so ~~entier~~ on fyre that he perceth into all things,*
*& iudgeth mightyly. The apostles which knew* — The Apostles.
*even the thowghts of men, understode all things, bycause*
*the holy spirit made a dwelling place in them:* — Wee. ☞
*even so shall it happen unto you: For you are the*
*Chosen of this last days, & such as shall be full*
*of the blessings of god, & his spirit shall rest*
*with you abundantly. Mark therfor, what I*
*have to say unto you.*
*A hundred days are limited unto you, during the* — An 100 dayes limited.
*which tyme, you shall every seventh, present your selves* — Every seventh day.
*in this place: & you shall laud & prayse god:*
*And behold I will be present amongst you:*
*And before those days pass: when powre is given me so*
*to do, I will enter out of this stone unto you visible,* — Personall apperition.
*& you shall eat up these two bokes, both the one*
*& the other: & wisdom shall be divided*
*betwene you, suffycient to each man.*
*Then shall your eyes be opened to see & understand* — The understanding of such things as have before tyme byn delivered us mystically.
*all such things as have byn written unto you, & towght*
*you from above. But beware, ~~you~~ ye take ~~not~~*
*hede, that you dwell within your selves, & kepe the secrets*
*of god: untyll the tyme come that you shall be byd* — Silence Untyll.
*speak: for then shall the spirit of god be mighty uppon*
*you: so that it shall be sayd of you, Lo*

*wer not these, the Sorcerers, & such as wer accownted
vagabonds? Other some shall say, Behold let us
take hede: & let us humble our selves before them: for the
lord of hosts is with them: And you shall have powre*

Powre, to
be given us.

*in the hevens: & in the lower bodyes: and it shall be
towght you at all tymes inwardly, even what
belongeth to the harts of men ∴ Then shallt*

Vide actione*m*
Aº 1583, Mensis
Die.
of his divers spotted
coat.

*$\overset{\text{E.K.}}{\text{thow}}$ have a new coat put on the: & it
shall be all of one cullor. Then shalt
$\overset{\Delta}{\text{thow}}$ allso have powre to open that boke, which
god hath committed unto the: but use your selves*

Note: and
Remember.

*as men: yea even then remember such as may
receyve the mercyes & grace of god: And let all
peace & unitye be amongst you: For even as
the sonne loketh into all things from above, so shall
you into all the Creatures that live uppon the erth.
Yea the one of you shall have his eyes lifted,*

Entrance into the.
4th, and 5th heaven.

*& shall enter into the fowrth or fifth heven.
For unto him that is worldly, shall worldly knowledg
~~shall worldly knowledg~~ be given: & unto him*

Δ. - *O Lord I
thank the that
thow hast accep=
ted my patience.*

*that hath byn patient, shall greater things
descende. Notwithstanding, both suffyciently
satisfyed: In the mean season, the*

Maii 30.

The Bokes
of Dunstan
and the pow=
der.

*seventh day hence, shalt thow bring in such
things, as the lord hath given the: And
in this place they shall be disposed
according to the knowledg that is given ~~the~~* me*.
And herein thow hast pleased the lord: for that
thow hast dealed straight: and according to
brotherly meaning.*

Mense .10.
forte mensis pro
anno erit.

*Now commeth the tyme, that the whore shall be called
before the highest: & the tenth month hence, shall the
Turk & the Moschovite make a perpetuall league*

A Prophesie.
Mense .13.
Poland.

*to gither, & in the thirtenth month, shall
Poland be assalted, with the Tartariens, & shall
be spoyled: yea even unto the very ribbs, so that*

Mense .16.

*in the sixtenth month they shall fall all to gither
from Christ: And the hand of god shall*

Bohemia.
Germania.
Italia.

*ronn in vengeance, even throwgh this kingdom, &
throwgh Germany, & into Italy.*

Aº 1589.

*And in the 23 month Rome shall be destroyed
so that one stone shall not be left standing
uppon an other, and vengeance shall
be on all the earth, & fear uppon all
people, for the lord is gone out against
them: They eat & drink, & say, Let us be
mery: Wo be unto them: for they know not the
tyme of theyr visitation. For lo Iustice shall
viset them & tred them under fote: And*

Bohemia.

*even this kingdom shall dure for a while: that
is to say, this wycked triumph. And behold, in*

Antichristus.

*the North, shall rise that Monster, and shall passe
furth with many Miracles: but you seing*

Untyll.

*all these things, shall be at quietnes untyll
such tymes, as it shall be sayd unto them*

Revendg.

*Revendge. Happy is he that is
not partaker of the love of such as shall
be vexed in these latter dayes.*

E.K. - She is gone.

Δ. - I red this over to E.K: to his good cumfort.

- *Make an ende I have no more to saye.*

Δ. - Deo n*ost*ro Omnipotenti, P*at*ri filio et Spiritui Sancto
sit o*mn*is laus gr*atiarum* actio, honor gloria et
Imperiu*m* nunc et in sempiterna sæculor*um*
sæcula, *Amen*.

*Magnifici viri fratres & amici Chariss. Hodie hora 9. ante meridiem istæ mihi allatæ sunt literæ a domino* Schombergio, *quæ datæ sunt 5 Marcii et debebant iam devenisse in manus meas antea. Ex quibus intelligo ipsum cum domino* Hotek *expectare responsum* Munsterbergii *Quandoquidem Omnipotens ille omnium rerum moderator, et rector vos delegaverit ad hoc ministerium & opus perficiendum. Ego nihil scio quid agendum nec ullum meum Consilium eo accedere potest ut disponere aliquid possim, sciam aut velim, nisi quod sapientissimo illi moderatori visum fuerit. Proinde omnia vobis transmitto, Orate sedulo, & quod placuerit Altissimo & pientissimo domino hoc fiat, & me etiam in omnibus informate & in tantis libenter obedire Cupio et volo. & ita nolim neque diem istam prætermittere quin statim rursus ad vos transmittam. Interim vos & me ipsum Dei omnipotentis bonitati immensæque misericordiæ Commendans. Datæ* Cromoviæ, *16 Marcii Anno 1587.*

*Vester amicus & frater,*

*manu propria.*

*Magnificis viris Domino* Ioanni
Dee *& Domino* Eduardo Kelleo *et*
*ad manus proprias.*

1587. Recepimus tandem Trebonæ
Aprilis 2. Nos enim
a Reichsteinio abiveramus et
et rediveramus antequ*am* ad Reichensteiniu*m*
Nuncius venit.

---

*Magnifici domini Charissimi amici & fratres, ad*
*literas vestras nihil respondere potui quandoquidem per*
*suas mihi literas D.* Schomberg*: de suo & socii ipsius a.....*
*tu significaverat volui  primum quæ mihi .....*
*verentur audire. & si aliqua nova essent vel*
*non audita dominationes vestras Magnificas denuo*
*certiores reddere. Heri noctu solus*
*ad me venit D. a* Schomberg *relicto socio in*
*Monasterio meo. Coroniensi dimidium ab hinc*
*milliare, & de negotiis omnibus mihi multa*
*exposuit, de quibus uti intellexi, ex ipso & dom.*
*vestris Mag. significaverit. Vti potui .....*
*intelligere, satis Circumspecte & provide negotia*
*sunt tractata usque huc, et spero etiam*
*fideliter. Ad omnia illa respondi pro=*
*ut sepissime a me intellexistis, & nuper etiam*
*literis quæ illi dicenda putabam dom. vestræ*
*scripsi. Tota res videtur consistere in*
*adiuvandis aliquibus personis pecuniarum*
*aliquo auxilio, & prout et scriptum sive .....*
*memoriale mihi tradidit, quod transmitto dom.*
*vestris perlegendum & considerandum, & post*
*mihi remittatur oro. Charissimi domini*
*scitis quæ sit voluntas domini, proxima*
*actio & aliæ, (mihi videtur) annuunt ipsos*
*adiuvandos, fiat secundum ipsius cuius*

*omnia sunt voluntate & misericordissima dispositione et expediantur eo celerius prout cum domino* Eduardo *locuti sumus. Ipsi respondeant Domino altissimo & potentissimo de fide quam ipsi præstabunt, sin vero aliter visum fuerit Omnipotenti domino fiat ita. Rogo dom. vestras Magn: quam amantissime piis suis ad Deum orationibus et mediis a domino vobis traditis & concessis promovete, a adiuvetis Domini dei nostri opus & voluntatem exequi.*

*Socius remansit in monasterio, ut supra dictum, et Conclusi cum domino* Schombergio, *ut neque, videam neque, tractem cum illo, certis de causis, quas vobis significabit, & a me etiam intelligetis, tamen ut eo sit melius Contentus de duobus vel tribus millibus tallerorum ipsi procurabitur ad quædam sibi necessaria Comparanda in Lucio.*

*Sperat ipsum bene fore contentum pro tempore modo cætera quæ maiora sunt propter reliqua ut supra scripsi procurentur.*

*Ego non sum ab Imperatore vocatus, sed meam de aliquibus expetivit sua Maiestas sententiam de quibus rescripsi uti decuit.*

*De actione intellexi dom. vestras paratus ad præscriptum diem esse velle bene est. Semper nos paratos esse decet & convenit. Ipse benignissime quæ in nobis desunt sua misericordia & Clementia inænarrabili perficiat.*

*Placet mihi sententia dom. vestrarum et quæ initio & in prooemio actionis proponere velletis.*

*De quo me informabitis, ad hoc me componam et expectabo humiliter responsum.*

*Quæ proponenda putabam nulla sunt alia nisi illa.*

·1· *Si Imperator de rebus* Polonicis *a me quicquid sciscitari vellet, aut suspicione aliqua de me concepta aut fingendo sibi aliquid quomodo me gerere debeam.*

2 *Si Imperator de successione Regni huius pro fratre aliquid tractare vellet quomodo me gerere debeam.*

3 *Si electio* Polonica *successura sit, quid de bonis meis paternis disponat Dominus, & mihi quid faciendum.*

4 *Debeo ne de negotio* Polonica *aliqua cum Electore* Brandenbergico *aut aliquo Principe Imperii confidenter conferre, vel non. Cum quibus, quando, & qua ratione.*

5 *Si miles aliquis conducendus & quando.*

6 *Si Pontifex aut Imperator de personis dom. vestrarum vellet aliquid attentare, vel eas iterum relegare, vel quovis modo perturbare, quid agendum & ipsis respondendum.*

7 *Si de Thesauro nobis concredito aliquid Cæsari sit communicandum, quando, quomodo, quantum, & quomodo.*

8 *Si Imperator mea opera uti vellet proagendis comitiis in* Moravia & Silesia, *si hoc suscipere munus debeam.*

9 *De cætero humiliter supplicent ut me ita disponere dignetur altissimus ut sibi soli placeam et serviam fideliter & constanter ad sui nominis æternam gloriam & Reipublicæ Christianæ salutem.*

10 *Si dom. vestræ putant aliqua omittenda, aut quæ offendere possent per amorem Dei oro, bene confiderent: omittant aut emendent pro sua pietate & prudentia.*

11 *Unum est quod omisi de propositionibus. Quod constitueram in animo de Thesauro Domini mihi benigne concesso aliquas fundationes, hic in patria ista constituere. Deus scit mentem meam quem nihil latet. Si placet hos meam misericordissimo Domino propositum vel non.*
*Et præsertim si nihil alio (divina ita disponente gratia), sit comigrandum, vellem patria mea cognoscat, et tota posteritas quod amaverim illam, et optime de salute ipsorum et posteritatis senserim.*
*Datæ* Cromoviæ *feria 5 post Pascha, Anno 1587.*

*Vester ex animo, et frater & amicus*
*sincerus,*

*manu*
*propria.*

*D. Rosembergii Questiones proponendæ, etc.*

†

In no*mine* P*at*ris et filii, et Sp*irit*us Sancti, *Amen*.
Gloria P*at*ri et filio et Sp*irit*ui Sancto: Sicut erat in principio
et nunc et semper: et in sæcula sæculor*um*,
*Amen*.

## In Actione Tertia, Proponenda.

·1· Deo Omnipotenti, Patri filio et spiritui sancto, offerimus nos humilimè, paratos ad Divina Oracula, monita, instructiones, informationes, et alia quæcunq*ue* nunc in hac Generali actione, suscipienda, intelligenda, et exequenda, quæ sua Divina Maiestas, pro sua gloria, et nostra consolatione maxima fore, previderit et decreverit.

·2· Humiliter ~~exhi~~ requirimus, an hîc plenaria hæc transigetur Actio: vel ~~nobis~~ an nobis ad Crumoviam, cum necessariis n*ost*ris rebus, (et quibus illis quide*m*) properandu*m* fuerit.

·3· Has n*ost*ri D*omi*ni Rosenbergii Questiones 12 generales, et alia quæcunque in eisdem particulariter continentur, humiliter offerimus, tam eius quam n*ost*ro no*mine*: illa et talia expectantes responsa quæ et qualia a sede Maiestatis Divinæ, in suor*um* servor*um* consultationib*us* procedere, et olim et semper solent.

·4· Et quia, ~~in opus, de pulveris usu,~~ in eisde*m* Questionib*us*, nulla facta est mentio de usu pulveris quem sibi divinitas concessum habet, et aliquoties prius dictum fuerit, quod in hac Actione, informaretur de illius pulveris usu, nos, iam, humiliter illam desideramus informatione*m*.

·5· Et quia extraordinarius iste vehemens favor Moschovitici Principis erga me incognita*m* iam est mihi et multis aliis contestatus, et manifestus ( ago Dei Optimo Maximo gr*ati*as quantas possum maximas) et quia incertus sum ad quem finem Deus illum eius favore*m* erga me, dirigere velit: humiliter peto ut mihi a te (Omnipotens Deus) informatio detur de isto fine, et voluntate tua in hac parte et quo modo eiusdem Nunciis respondere debeam, si qui ia*m* venerint de cætero.

·6· *An non debeamus* nosmet disponere, (ut aliâs, aliquoties, premonitum est) ut hîc, lapidem Ph*ilosoph*or*um* ex Methodo Dunstani conficiamus: quæ Methodus, quia mihi non constat, sæpe me hactenus fecit videri quasi in hoc labore tardu*m*, ociosum, vel ignavu*m*: Vbi, contrà, quàm est paratus animus meus et manus et pedes et o*mn*es vires tam animi qua*m* corporis mei, Tu nosti, Tuque (o Deus) testis esto meus.

·7· Illa Praxis, cum poculo ferreo, canali vitrea, calce, etc. nondum nobis succedit; idcirco, ad illius quoq*ue* conclusionis veritatem practica*m* obtinendam, libenter sciremus, quid est quod nos hactenus impedivit, vel quid nobis deëst, ad veram intelligendam, et perficiendam praxim illam.

·8· Thomæ Kellei decumbentis valetudine*m* et sanitate*m*, tibi (o Deus) commendamus, et supplicamus, ut illi, nobisq*ue* propitius esse velis: illumq*ue* sanum et salvum nobis reddere et confirmare digneris ad no*min*is tui laudem, honore*m* et Gloria*m*, ex fideli eiusde*m* posthac servitio, et officio: erga divina*m* tua*m* Maiestate*m*. *Amen*.

·9· Ioanna, uxor Ed. Kellei n*ost*ri, Omnipotenti divinæ Maiestati tuæ supplicat per me, et ego humilimè (eiusdem Ioannæ no*mine*), tibi (o Deus) supplico, ut illi velis esse misericors, Clemens et benignus, et ut eius multiplices ad te præces pro fæcunditate cum hoc eius marito obtinenda, paterna respicias Charitate: et ut illi hoc contribuere velis gaudium, et quasi sui fidelis servitii ~~præmium~~ (erga hunc suum maritu*m*) præmiu*m*, ut prole per eundem et cum eode*m* gaudere possit beata ∴ respice quæsumus hanc n*ost*ram petitione*m*, ut a multis olim piis fæminis et viris eande*m* accepisti, et etia*m* concessisti petitione*m* Misericordissime pater, per filium tuum, D*o*minum n*ost*rum Iesu*m* Christu*m*. *Amen*.

·10· Pro mea Iana (o Deus) humilime gr*ati*as ago, quòd hactenus tam clementer et pie illa*m* liberaveris a suæ radicalis infirmitatis contagione: contra qua*m* et medicina*m* facere, me docuisti: et me ut facere*m* adiuvisti, factæq*ue* eam virtutem concessisti, ut illa remedii optati nobis preberet signa, qualia n*ost*ra imperitia magis sperat esse bona et certa, quam recta r*ati*one diiudicare p*ote*st, hoc igitur symptoma egestionis ~~sanguil~~ sanguinolentæ quid sit nescimus, ~~and~~ an morbi alterius indicium, an dictæ medicinæ adhuc in sua virtute et efficacia procedentis, operatio ∴ Tuum (ô Deus) ne dedigneris impartire nobis consiliu*m*: et de fluxu illo fræquenti ex eiusde*m* Ianæ auribus, libenter audire vellemus remediu*m* aliquid.

De Angliæ et Reginæ eiusde*m* statu, si aliquid scire nobis expedit, libenter audiemus.

# Epilogue:
# 1607

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20 March 1607–7 September 1607

*(from British Library MS. Cotton Appendix XLVI Part II)*

London. At mistres Goodman her howse.
Martii 20,
a meridie:
hor. 4¼.

Je✝sus

Omnipotens sempiterne vere et vive Deus.

Mittas lucem tuum et veritatem tuam, ut ipsæ me ducant et perducat ad montem sanctum tuum et tabernacula. *Amen.*

- *I am blessed* Raphael, *a blessed messager of the almighty. I am sent of god, who is the creator & maker of heven & earth, his name be blessed for ever more, Amen.* Iohn Dee *I am sent of god for thy cumfort, first to certify the thow shalt overcome this thy infirmity: and when thow art stronger in body, as god in his goodnes will make the, then thow shalt have all made known unto the of such things being not come to pass as have byn before spoken of, bycause that thow sholdest take cumfort in god that thow art not left from the cumfort of gods blessed Creatures. Now god hath sent me at this tyme wherby thow shalt be satisfyed that, when thy body is hable to abyde the tyme of my servyce from god to be delivered unto the by me* Raphael. *Thy frende,* Iohn Pontoys, *yet liveth, but his tyme is likely to be short.*
*Ax at your will.*

Δ. - *O god I am to enter into a great attempt, to make the cownsayle pryvy of my beggery, & to offer to the Erle of* Salisbury *such my dutyes as I may perfect to his content. How standeth this with your good liking?*

- *Thow shalt have $\overset{\Delta.\ \text{Spirituall}}{\text{frendes}}$ in thy sute & thow shalt have foes: but throwgh gods mercyes thy $\overset{\Delta.\ \text{Spirituall}}{\text{frendes}}$ shall overcome thy foes & thow shalt see how that god in his goodnes will work mightyly in his powre for the. Procede in thy sute, so shortly as thow canst fynde thy helth in body hable. And for thy helth, use thy own skyll, that god hath & shall guyde the with all to thy good & perfect restoring of thy present helth.*

Δ. - *Of the bludd, not comming out at my fundament, but at a little, as it wer a pyn hole of the skyn.*

Raph. - *That the which thow hadst no knowledge to help thy weaknes, god in his merceyes did send the therin present help, the which but onely for that yssue thow couldest not have lived. & for the cure and thy help for the stone, god will work with the in thy hart & mynde, so that it shall be known unto no man, but by gods mercifull goodnes delivered unto the, such ways & meanes as shall be thy help & restore the to helth agayn. Thus god of his mercy hath sent me to deliver this short message bycause of thy weaknes: Thow art not strong to endure them, therfore such is gods goodnes to let you to uderstand that after the* 10 *tenth day of Aprill, I will then appere agayn, & you shall understand much more what gods will & his pleasure is to be done in gods servyces, and for your good. & so for this little short message I have declared unto you the will of* Iesus Christ: *& so for this tyme. In the name of the most highest Creator, & maker of heven & earth, I do now return at his will and commaundement, and I am redy at all tymes when he shall commaund me to appere to thy cumfort: his name be praysed ever more, Amen, Amen, $\overset{\Delta}{\text{Amen}}$.*

**Tuesday : 24 Martii,**
**hor. 9½.**

יהוה

Deus in adiutoriu*m* nos*tr*um intendas D.D. R.R. Iehova Zebaoth ad iuvandu*m* nos festina.
the omnipotent god be praysed for ever more. His holy name be gloryfyed.
*Amen.* Iohn Dee *I* Raphael *am now come at gods pleasure, and at his commaundement*
*to speke unto the & make known unto the as far furth as in my powre lyeth*
*to speke. God hath sent me to declare unto the, the cause of thy desyre at this tyme.*
Iohn Dee *as thow art an erthly man, if thow dost desyre to have help from god of such things*
*as erthly men can not be without while they have tyme here in this mortall life.*
*Thow desirest to have knowledg as concerning things hid, the which I* Raphael *have no delight,*
*neyther pleasure in speaking of any such erthly matter, or erthly cases. But my delight is in the*
*almighty & in his wisdom. But not withstanding at thy request & thy inward desyre in god to be certifyed*
*of this threasor, the which these two men, whom thow knowest do speak of. They ones had a tyme appoynted of*
*god for it, & it was not used accordingly as they shold have done. Now this second tyme bycause you have*
*a desyre to have help & knowledg at the hands of the almighty, I* Raphael *do command the and these men whom*
*thow knowest, that they shall not intermeddle, or to take it in hand before the* 10 day of Ianuarie *be past,*
*for if they do they shall not prevayle, for that is a tyme that god hath best appointed for theyr good purpose,*
*and for the quiet enioying of it. So when that day is past then let them, in the name of god, enter into that work.*
*And if they will be such men as they owght for to be, and as gods will is that they shold be, to deale faithfully*
*& truely, one with the other in dede & in word, god will then bless theyr good purpose, & bring it to theyr hand whan they shall*
*take in hand to open the erth. God will presently at that instant tyme suffer there good purpose to take effect,*
*and the matter to be effected & had. So that they shall not be putt of, yf they shall here, or see any thing that they shall*
*dislike. But stiffly to stand in the heap & craving at gods hand, to have that good help to be a warrant betwene them and*
*all hurt & danger what so ever may be happen: & so ever agayn I say, yf they will faithfully pray unto god with*
*theyr whole trust in god, god will bless theyr good succes: yf they be otherwise, Then as good men shold be,*
*theyr good success will be against them. So I* Raphael *have made known unto the, gods purpose in this*
*thy request.*

*For this I have sayd.*

Iohn Dee, *I* Raphael *did make known unto the as desyrous of that secret, & that great gift that*
*gave unto the in such order & manner as thow knowest where thow hadst it, & thow never as yet*
*hadst the knowledg given the & the wisdom that god will give you as concerning that, and many more*
*such mysteries god will give unto the. So this rare gift being taken away from the, by whom thow*
*knowest, by taking thy key & so taking of it from thy keping. It was the will & purpose of god*
*that I* Raphael *shold give such warning, that thow sholdest have knowledg hereof, therfore*
*Thow shalt take such course till thow mayst obteyn it agayn, & when thow hast it*
*thow shalt put it into the same chest agayn, and committ it into the custody & keping of thy*
*very frende,* Iohn Pontoys, *& he shall, & will deale faythfull & frendely with the in keping the same untyl*
*such tyme as by that promise the which thow knowest is promised unto the, that thow shalt receyve*
*the perfect understanding of that hid knowledg, & secresy of* God *that is not as yet made known unto*
*the, & accordingly as hath byn sayd, so shalt thow have such wisdom delivered unto the by me*
Raphael *that shall come in such afect & order, as hath byn layte made known unto the,*
*& for thus much I have made known unto the for thy good in such short & spedy tyme to be*
*performed, as god hath in store for the to be performed, thus much I have now sayd & given*
*the warning to kepe it in such manner as I have spoken, or els thow wilt be disapointed*
*of that, & then it will hinder such purpose, as god will have come to pass. So in his*
*mighty powre command me to come. I have for this matter finished. Yf you have*
*any thing spedyly ax me, say on, for I am to returne.*

Iohn Dee *yf thow wilt have at thy cause then s......tly as thow might shew unto the ..... here*
*what thow hast ....., & crave his good ..... it to the liking of ............ desyring his help,*
*& making known unto her............ ............ such ....... to go to such men that shold give the farder instruction,*
*thy best as I have sayd, to shew unto her what thow hast done ......... .........., & he will*
*provide in the case ......... .......... of* Canterbury, *& so thy faith shall triumphe in short tyme*
*......... this be of ........ .......... so fully .......... the ........ ........... ..........*
*.......... .......... ........... ..........*

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**Aº 1607.**
**Iulii 9, hor. 4 a**
**meridie**
**Westminster,**
**Three Kings,**
**in Kings Street.**

(A)

Δ. - After my prayers for a quarter of an howre, a voyce sayd,
*I am* Raphael *whose voyce thow dost here. To morrow morning at 9 of the*
*clock, god will send me to thy sight.*
Δ. - So with thanks to god I ended .:.

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**Fryday the**
**10 Iulii**
**hora .9.**

Δ. - Mittas Luce*m* tua*m* et veritate*m* tua*m*, quæ nos ducant et p*er*ducant ad monte*m* sanctu*m* tuum et cælestia tua tabernacula, *Amen.*

Barth. - Affore you, the Creature of god, doth appere.

Δ. - Benedictus qui venit in no*mi*ne do*mi*ne, Halleluya.

- *Blessed be god the* father, *& god the* sonn, *& god the* holy ghost: *All honor, & powre, be*
*ascribed unto the living god, for ever more, amen.* Δ. - *Amen*
Iohn Dee, *I am* Raphael, *one of the blessed and elect angels of the almighty: and at his*
*will & his good pleasure he hath commaunded me to appere here, at this tyme, to sett*
*furth the will & pleasure of the almighty god.*
Iohn Dee, *my message that I have at this tyme to deliver unto the is of great force, in what*
*god wold have the to do: and wheras it was sayd at my last appering at this*
*beholder,* *that I wold appere agayn**, & now it hath pleased god to send me to*
*perform & make known according to that which was then sayd,* *that*
*all things before promised shold be made playnly known: what gods will is to be*
*done in all that hath byn before sayd*.
*Now, I do make known unto you the playn meaning & understanding therof.*
*First thow hast byn promised the secret knowledg & understanding of the Philosophers*
*Stone**, of the* *boke of St* Dunstans, *to have the knowledge of them.*
*It is synce* *a long tyme* *as thow knowest, to mans reason, & to the Mynde of*
*man, a few yeres, is with man thowght to be long: and now god hath*
*byn thy keper, and most chiefly created the, & hath suffered the to have tyme to live*
*unto this age; and fardermore thow dost loke unto thy Nativity, & considering thy*
*great age that the* *course of* *nature, for age, is likely,* *by thy reason* *to take place:*
*But* Iohn Dee, *thow dost well remember, unto whom, in the holy scripture, that god in his*
*mercyes did ad & putto fiftene yeres longer, then the tyme was set him. So think*
*not but god in his mercyes will be as great unto the. & Now to come to the matter*
*wherby to let the to understand why thow hadst not thus, these rare gifts & promises*
*performed unto the, it was the will of god to kepe them away, and to suffer the*
*hart of thy supreme hed & governor unto god, to be hardened agayst the,*
*that thow art no better accownt made of unto him, but to be such an one that*
*doth deal with divells, & by sorcery, as you commonly terme them Witchcraft:*
*and who doth, & who hath informed him, to be thus evyll, and hardly informed against*
*the, but onely the divell, & by the hatred of thy secret enemy whom thow knowest (*Salisbury
*I mean), & all malice and enemyes that he can by his divells.* Maherion,
Hermelie, *the 4 wicked ones, the which are accownted the 4 rulers of the ayre, whose*
*names be* Ories, Egym, Paynam, & Maynam. *These be the divells that he doth dele*
*with all, that he, throwgh theyr entysing, and his, he thinketh to be pleasent, & good wysdom*
*that he receyveth at theyr hands,* *That he & his divels do seke thy overthrow in all good*
*things, and doth, & will**, so far furth as god will suffer them, seek all the mallyce & hindrance*
*in all good causes* *to be done to thy good**. Therfore Now* Iohn Dee *I am to let the to understand*
*playnly what gods will & his great purpose is to have the to do: allthowgh it may seme*

Δ *hard to thy good liking, considering as thow dost think, the weaknes of thy body & course of age, yet Notwithstanding*
*that same god that hath byn thy protector & keper untyll this present tyme of yeres, that same mercifull god shall kepe the,*
*& make the hable to perform causes that shall be now made known unto the: for god will not bestow such rare gifts as*
*I have before sayd, amongst those which be unworthy of such great blessings from the almighty. For god will not bestow perles*
*among those that will not beleve, nor understand that god hath any such blessings to bestow uppon men. For sayth I,*
*unto the* Iohn Dee, *that yf god shold, or wold bestow those blessings uppon the, even at this present,*

Iohn
Pontoys:

of worldly affayres. ℭ & for mayntenance to furder thy Iornay, god will most gratiously rayse the up some good frendes to be helping unto the,
that thow mayst have mayntenance in thy Iornay: & thy very frende Iohn Pontoys shall by gods favor come home, & he shall & will be a great
ayd unto the, to performe this course, the which god by me hathe commaunded the to undertake. That where thow dost live now in want
& to be beholding unto those, he whome not love the, neyther in hart do wish the well. So god wold have the to be where thow

(B)

*or at any tyme to be shortly performed & delivered unto the, Then, except that thow sholdest
make all things playnly known of gods secrets delivered unto the, unto the supreme hed under god
here uppon earth, & likewise, thy enemy to be partaker, in these secrets & great gifts of god.
Yf thow woldest not perform as much unto them as god shold give wisdom unto the, therein,
thy life wold & shold (by the envy & mallyce of these wicked ones & by thy great enemy)
thow sholdest spedyly be cutt of from this life; but god will not have it so. So yf thow
willt do, $\overset{\text{as}}{\&}$ god shall commaunde the by this message, thow shalt have all those
messages, promises, & wisdom, both for the Philosophers $\overset{1}{\text{Stone}}$, the $\overset{2}{\text{boke}}$ of saainct
Dunstans, the secret wisdom of that $\overset{3}{\text{Iuell}}$, that was delivered, as thow knowest
in what manner it is playnly known unto the.*

*So now it is the will of god to suffer thy supreme hed his hart to be hardened against
the, & like wise for thy great enemy for his wicked instructions against the, God
doth suffer it so to be, even as Pharao his hart was hardened against the children
of god, so standeth the matter against the, with them: It is the will of god so to suffer it to
theyr great accownt that they shall have to make, when it shall please the allmighty
that that tyme shall be, that they must render unto god theyr accownts. Now
Iohn Dee it is the will of the almighty to send me Raphael to deliver unto the this
message, the which will seme unto the to be very hard, yet as thow art the servant
of god, & one whom god doth favor & love, (allthowgh the world by wycked enemyes
doth hate the) willingly & obedyently follow that course, the which god in his mercyes
at this tyme shall be $\overset{\text{make}}{\text{made}}$ known unto the.*

*Thow shalt (if thow wilt obey the commaundement of god, by me made known unto
the,) to take a long Iornay in hand, & go where thow shalt have all these
great mercies of god performed unto the, and god will shew the
as great favor in the sight of god, as ever he did shew unto Ioseph, who
was sold into bondage, as thow knowest, & in all his imprisonment & trubbles,
god was with him, & delivered him. So, yf thow willt follow the commaundement
from god delivered unto the, by me Raphael, that thow shalt not dowt, nor waver
in thy mynde, but god will be mercifull unto the, both in this life, & in the life
to come: & that god will not commaunde the to take such a Iornay in hand, but that he doth
know what is best for the, & he will preserve the & kepe the in thy Iornay, and thow shalt
finde in thy Iornay, that god shall & will deal mercifully with the in fynding
ease of the infirmity of the stone, that the Angells of god shall direct the in thy
hart & mynde how thow shalt use thy body to the helth & cumfort of thy strength.
& when thow art at thy Iornays ende amongst such frendes beyond the seas, as thow
knowest, god shall, & will rayse the as faythfull frendes (as now I have sayd before) as Ioseph
had, so shalt thow be favored with god & man; for it is the will & purpose of
god to have the to be obedient, unto this the which I do make known unto the, bycause
thow sholdest not remayne here, to be beholding unto those that are thy mortall enemyes,
& had rather to here of thy ende, then otherwise to here of thy well doing, or any good to be done
unto the by any man; it is a greif & a spite in hart & mynde, unto them, that thow
sholdest come to any help or things necessary for mans use here uppon earth: the which, man
can not be without. And Iohn Dee I am to commaunde the that so shortly as thow
canst by all means possible, Set thy things in order, for thy wardenship, & in all other causes*

(C)

Long Life.

*shalt do him servyce, & god will give the long days in so doing, &
fullfilling this his commaundement, & will, by me Raphael, the which message
I am at gods will & his pleasure playnly to make known unto the, that it is his will
to have the to follow this course, the which god will have the to enter into. Not fearing
nor mistrusting the weaknes of thy body, but that god will preserve the for that tyme,
as shall be his good will & pleasure that thow shalt have life here in this world to
be as mercifully a god to deliver the from all hurts & dangers, & from all infirmityes,
even with as much helth as thow hast had in thys tyme as thow hast lived
this many yeres. So god will have the to follow his will in this direction, &
then thow shalt have all things affore sayd performed unto the, and
thow shalt then have such favor, that thow shalt behold his blessed creatures
with these thy mortall eyes: & if thow willt performe to the uttermost of thy powre
this message from god by me delivered: Then god will in his mercyes perform
all that is promised unto the. ℭ And except thow willt be willing & dutifull,
so much as in the lieth to make good this, the which I have throwgh gods mercyes declared
what course thow must take. Yf thow dost it not, Then God will not no more
send unto the, to the beholding of any mans erthly eyes, any of his blessed Creatures.
Therfore I commaund the from god, as I am his faythfull minister, & blessed angell,
of god, that thow shallt not dowt to take this Iornay in hand: for god will
be with the & for the, & his blessed angells shall be thy cumfort, even as
the angell of god was the cumfort unto yong Tobias in his Iornay, so god will
deall with the in thyne. & so I have declared unto the what god will have the to do.*

Δ
Si Deus nobiscum
Quis contra nos.

☞ *It is the will & favor of god to give the as much understanding of gods mercyes towards
the, yet for to come, as ever Mortall man had delivered unto him by any spirituall creature
from god. So now I have fully ended my message. Therfore, see that thow Iohn Dee
be as ready to perform it to the greatest of thy power, as lovingly in giving god thanks
for this message delivered, because he wold have the to be such an one, as shall not
ende his dayes in reproache, and reioysing of thy ememyes, but thow shallt have tyme
& dayes to live, that when thow dyest & shalt depart this world, thow
shallt dye with fame & memory to the ende. That such an one was uppon the erth,
that god by him had wrowght great & wonderfull myracles in his
servyce, & thus to gods honor & his great glory. I have ended my message, yelding
unto god all honor & prayse, & thanks for all his blessings & his great
benefitts bestowed uppon his creatures, both now & for ever more. Amen.*

Mircacula.

*Blessed be god in all his gifts, & holy in all
his works. Praysed be god, Amen, Amen.*

Δ. - *Amen.*

(D)

Δ. - *Now o god, as I have willingly yelded unto thy will, & commaundment of undertaking a Iornay, so I beseche the that it may stand with thy good pleasure to Notify unto me the cuntry, region, or city unto which thow woldest have me direct my course from hence ward in.*

Δ. - Nothing appered.

A voyce - *In the name of god, to Morrow, at X of the clock.*

Δ. - So be it.

Δ. - *All thanks prayse and Glory be to god the* Father,
*god the* Sonne, *and god the* Holy Ghoste.
*Now & for ever & ever.*
*Amen.*

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A Note to be considered.
Mr Eccleston.
In the house at the breaking up of the place
were these - James Bolton - buttler.
Lettice Gostwich - mayden, cooke and dayry maid.
To know, the howse & place therein, where it is, or if it be in many places divided, which they are.
Or if any other be privy of it, who may give any evidence.
And what so ever may make this a perfect work, to Mr Ecclestons reasonable contentment.
Most humbly & hartely I beseche god to make known now unto us, and so the praise & thanks due to god for his mercyes, to the best of our powre to be yelded unto him.

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This to be taken in before 15th of Iuly, fol. (G)

## 14 day of Iulie,
## hora 11½

Δ. - As I sat at dynner, with Barthilmew Hickman, my dowghter, Patrick, and Tho. Turner, Abowt the ende of the dynner, Barthilmew hard a voyce, saying,
☞ *To morrow, half an howre after 9 of the clock, give your attendance to know the lords pleasure:* Δ - As nere as I remember so he sayd, or to that effect.

/ To inquire /

1 The name of the place whether I am to direct my totall Iornay.

2 Whom shall I have in my cumpany besides Iohn Pontoys.

3 What of Patrick Sanders.

4 What of my dowghter Katharyn

5 What of my standing bokes & theyr appertenances?

6 What of Mr Bardolf, to go with me?
or
of Mr Datnall his companion?

7 What shall my sonn Arthur do, to his help & cumfort in his intended travayle?

8 Shall ~~at~~ I at any tyme retorne hither into England again?
Shall I make accownt to kepe some title of enioying my howse at my retorn.

---

Mr Ecclestone his case.

---

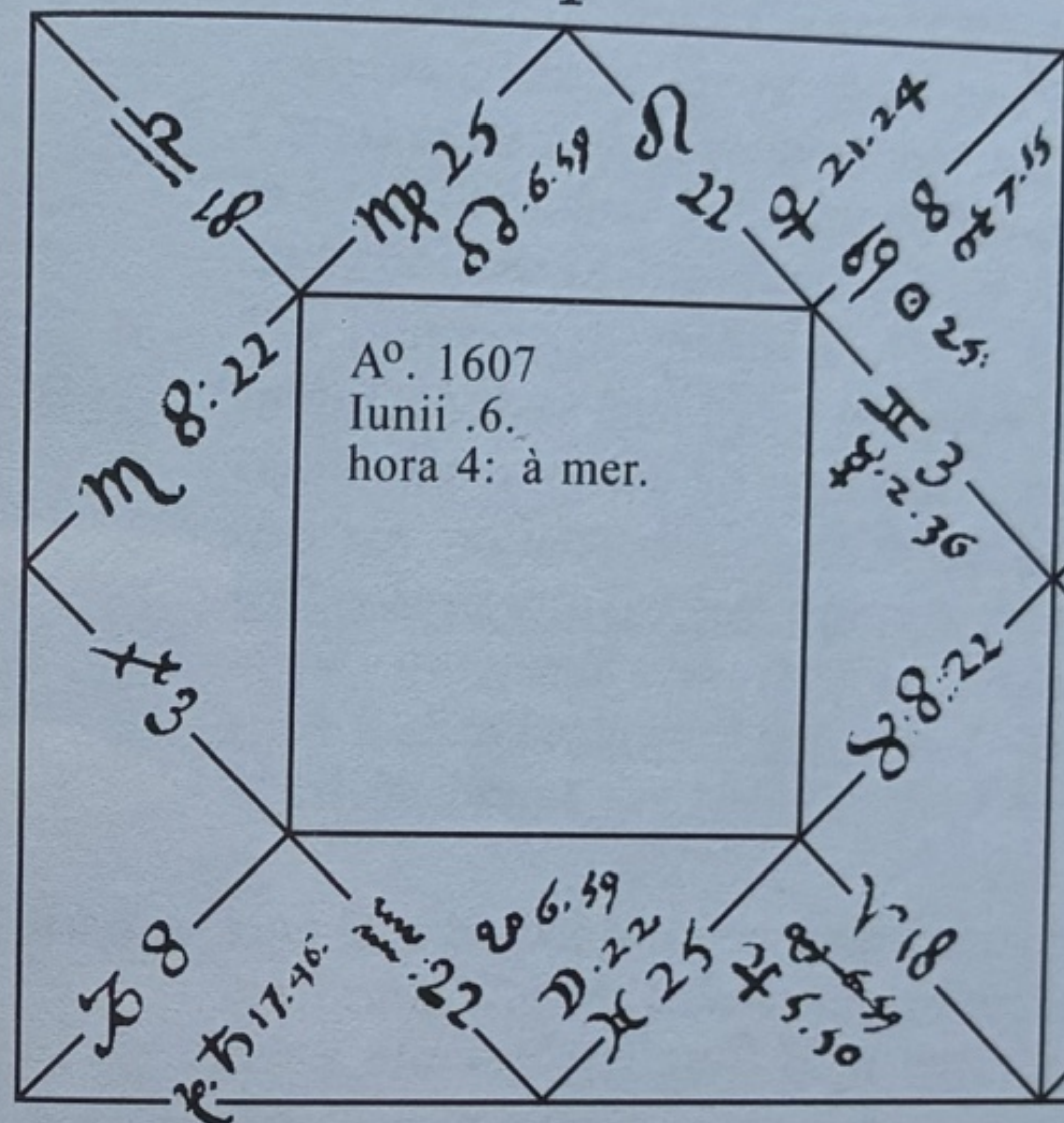
Iunii 27. 1607
The name of my hous is Eccleston, of Eccleston, the manes name whome I suspect is Thomas Webster, Carpender, of the age under fortie, not more within the Counti of Lancaster.
The place was in a fals ruff adioyning to a Chimlie called new Chamber Chimlie.

Edward Eclestone.

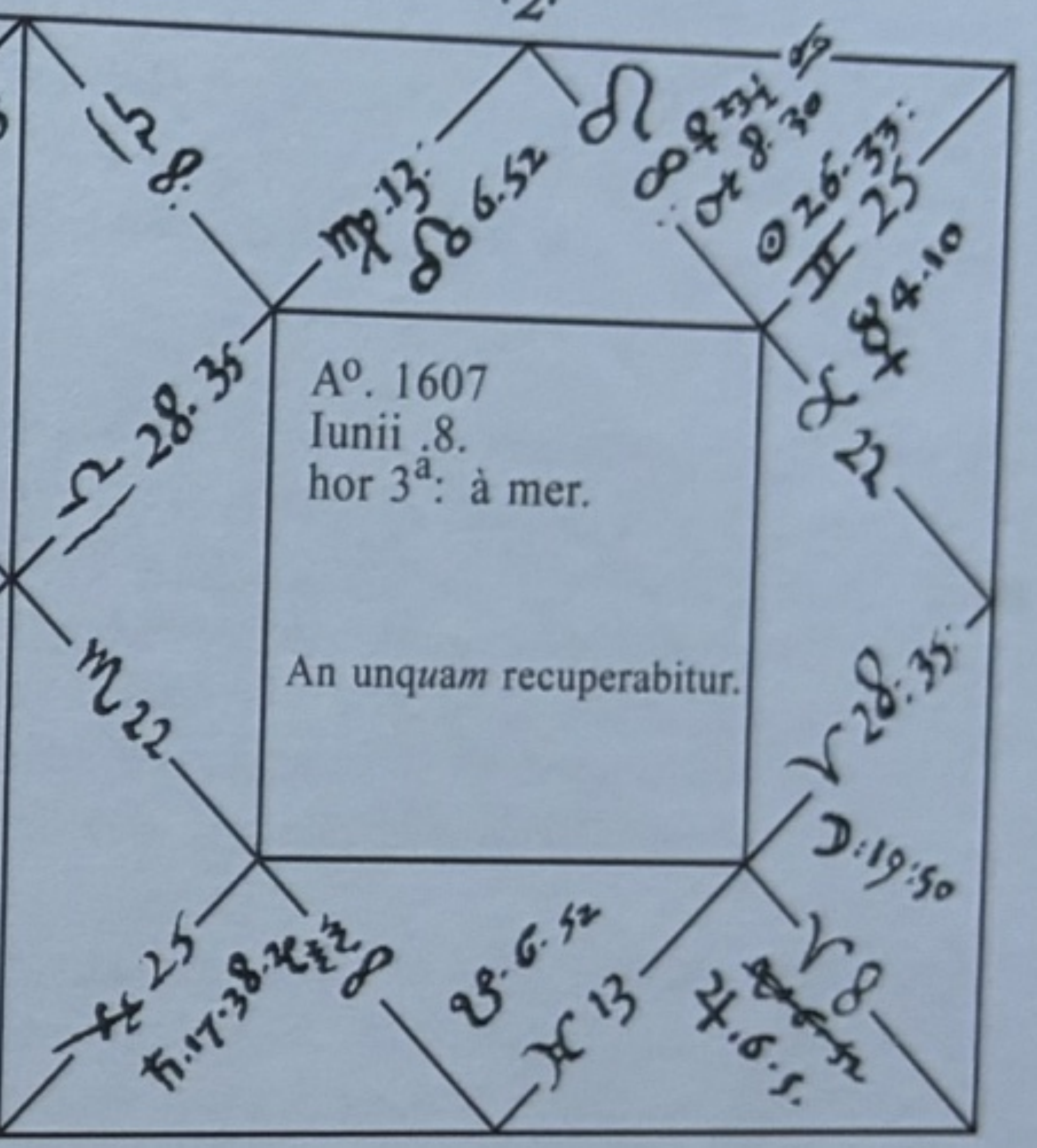
Thomas Webster
*the thefe.*

1. Significat ♀ d*omi*na, Ascendentis et octavæ, recup*er*ari posse.
2. ☽ applicans ♀ *per* □ sed cu*m* receptione ♀ in ♋, recuperari posse significat, sed cu*m* difficultate aliqua.
3. Nota locu*m*, et signu*m* ☽, in q*uo* est: et Ancilla vel fæmina aliqua, consideranda est.
4. Luminaria sese mutuo respicientia, manifestandu*m* fore denotat 5, et maxime cu*m* ☉ d*ominus* medii cæli cuspide*m* $7^{æ}$, sextili radio respiciat sed interim $7^{i}$, dominu*m* comburat.

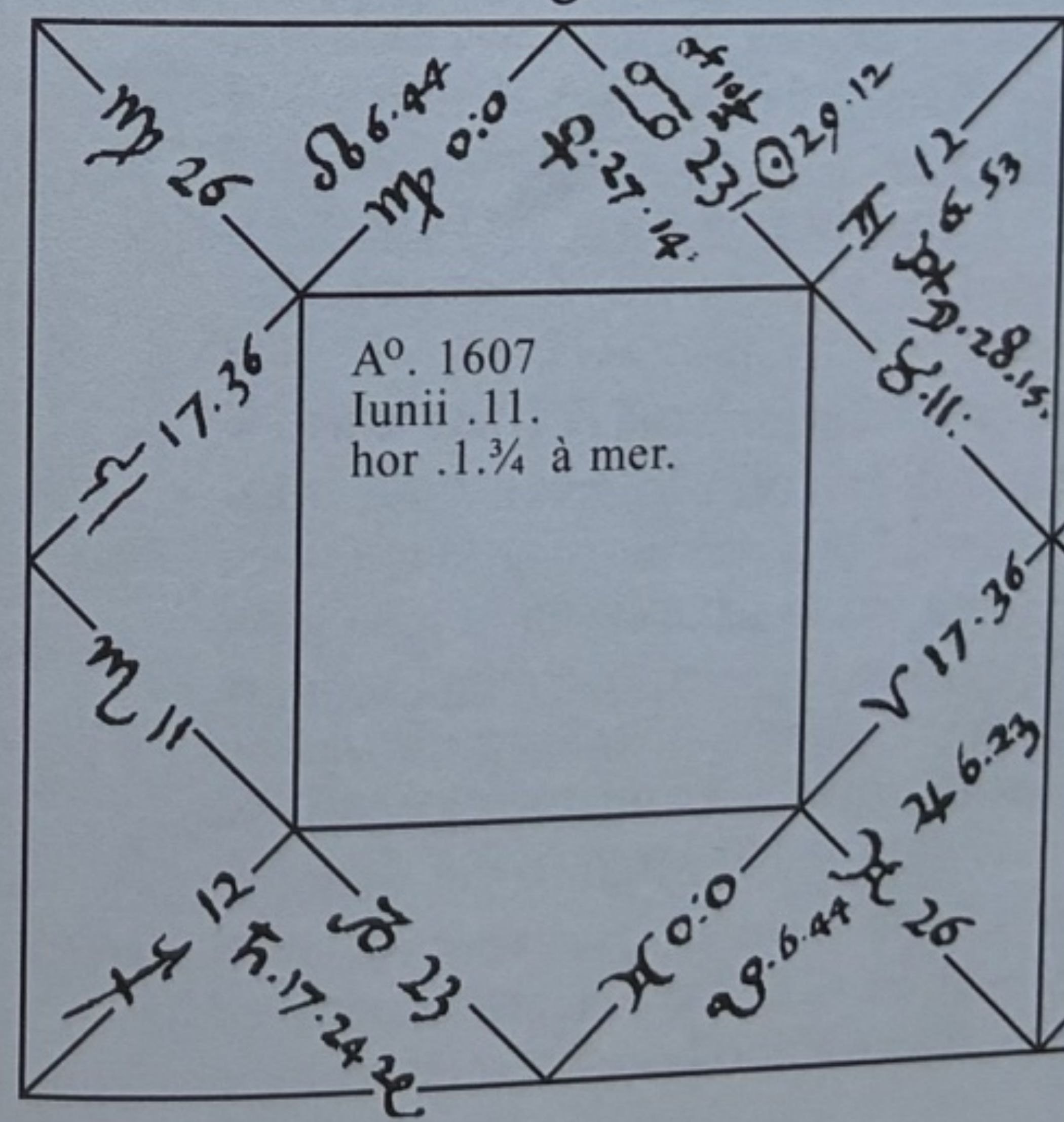
·1·


Aº. 1607
Iunii .6.
hora 4: à mer.

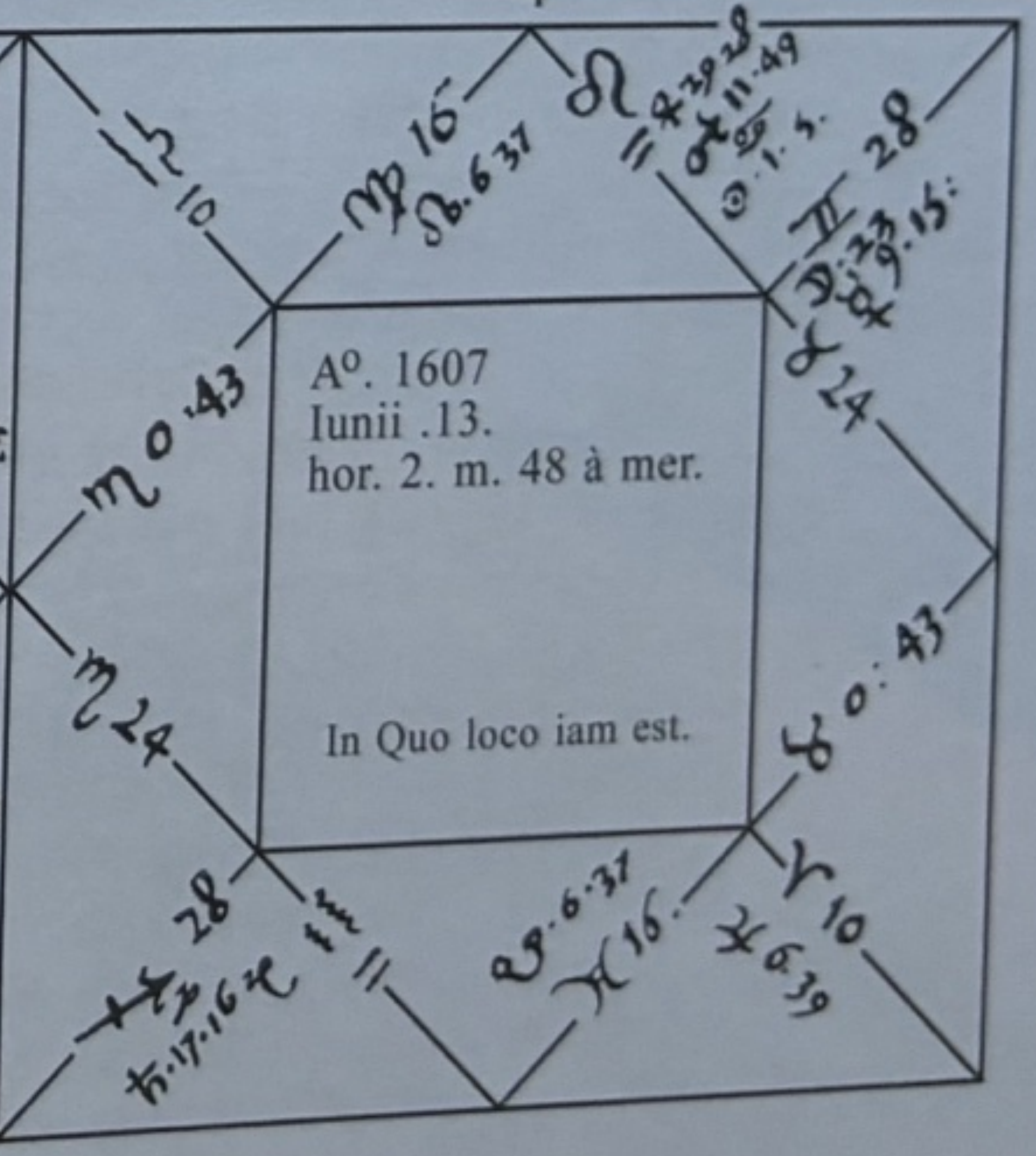
·2·


Aº. 1607
Iunii .8.
hor 3ª: à mer.
An unq*uam* recuperabitur.

·3·


Aº. 1607
Iunii .11.
hor .1.¾ à mer.

·4·


Aº. 1607
Iunii .13.
hor. 2. m. 48 à mer.
In Quo loco iam est.

Saterday,
Iulii 11.
hora. 10.
ante Meridie.

Ie ✝ sus (E)

A d*omi*no factu*m* est istud et est mirabile in oculis n*ost*ris.
Ex stercore erigit paupere*m* ut collocet eu*m* cu*m* principib*us* populi sui. *Amen.*
Mittas (O Deus) luce*m* tua*m* et veritate*m* tua*m* ut ipsa nos ducant.
Mirabile*m* in me fac misericordia*m* tuam, et sapientia*m* tua*m* in corde meo figas.

a voyce - *I am* Raphael *that speak, yf you will have me to appere procede in haste, for god hath appoynted me great servyce to do.*

Δ. - *In the name of* Iesus, *we desyre your answers and instructions to these articles here slightly noted.*

Raph.- *In the name of* Iesus Christ, *I* Raphael *am now sent unto you to deliver unto you your question, so far furth as god his will & pleasure is to commaunde me, and I must make a short contynuance with you, for I have servyce of god commaunded me in haste to be done in his blessed name. I am come to fullfill his will in your desyres and therfore in his name go on.*

·1· Δ. - *The name of the place &c.*

Rap. - Iohn Dee *thow hast byn a travayler, & god hath ever yet at any tyme provyded for the in all thy Iornays. So now gods favor & his mercy is such toward the that that this thy request & desyre to be known what cuntry is best for thy good, God hath refered it to thy own will to make choyse in what cuntry, or cyty thow hast thy best mynde unto, and when thow hast made thy choyse, yf it be to gods liking, & to thy good, it shall be directed unto the: otherwise it shall be made known that som other place shall be better for the. Therfore take thy own choyce, & liking.*

Δ. - —

Rap. - Iohn Dee *he that hath commaunded the to take this Iornay in hand, he will provyde for the in* Germany, *or any other cuntry, wheresoever thow goest, Therfore let thy good will & liking be in placing thy self, if yt will be nere unto* England *or far of.*

Δ. - *Whether is best I know not.*

Rap. - *I have sayd that where so ever thow wilt, god doth sufer thy willing desyre to fullfill what god doth commaunde, thefore let this satisfy & resume taking thy own choyse, god will provyde for the, whether & what cyty thow hast a mynde or will to enter into, and allways gods good angell shall hold the & ever give the to understand what & where shall be ever best for thy good liking when thow art there. Therfore take no care, he the almighty will provyde for the, that thow shallt be so governed with his goodnes that all shall stand well with the.*

·2· - *Whome shall I have in my cumpany besyde* Iohn Pontoys*?*

·3· Rap. - Iohn Dee, *thow of thy self dost best know that without thy dowghter, thow*
·4· *canst not be with out her: and likewise god hath sent the a very honest & well disposed yong man to go with the in thy Iornay: & for* Iohn Pontoys, *he shall be one, as thy greatest cumfort & speciall ayde, next unto the Almighty, & for any other els, it is at thy own good will, & well liking when thow willt chose to make fitt thy purpose for necessary uses, for helps abowt the, servants I mean.*

·5· - *What of my standing bokes, & theyr appertenances?*

Rap. - Iohn Dee, *thow hast spoken allredy of a very good course, to send them away, not all at ones but som at one tyme, & som at an other, & god shall & will give the good success therin: & let thy frende* Iohn Pontoys *be thy provyder for all such purposes, & so shalt thow do well.* Iohn Pontoys.

Δ. - *As I have byn heretofore hindred of many of good purposes fullfilling, so perchance the King will not be willing* Now *to graunt me licence to pass over sea.*

Rap. - *He shall: & will graunt the licence.*

~~(E)~~ (F)

·6· Δ. - For my sonn Arthur, do to his help and cumfort in his intended travayle.

Rap. - Iohn Dee, yf thy sonn do take his course to travayle, he shall in the mean while do well for thy sake: being a father unto him, god will favor him. And when thow art in place where god hath commaunded the go, In short tyme after, thy being there thow shalt be hable to do him good in helping him of such things as he now wanteth, and then thow shallt take him nere unto the, so that he may have a cumfort of thy fatherly help, & thow to have cumfort of his well doing, & so for this I have certifyed the.

·7· Δ. - Shall not I at any tyme returne hither into England agayn?

Rap. - Thow shalt be better hable in helth & strength of thy body to com into England agayn, yf thow wilt, but thow shalt see & perceyve, thy self so mercifully proyded for, that thow will have but little mynde or willingnes to com into England agayn: such shall gods great mercyes be toward the.

Δ. - Then I perceyve that I shall not make any great accownt of keping my howse at Mortlake for any my retorn hither.

Mr Eccleston his case of his mony taken away by one Thomas Webster &c.

Rap. - Thow dost take an hard matter in hand. This man Thomas Webster had it, & hath it in his keping as yet, but he will not yeld that he hath it, & for Eccleston to deale by extremityes with him, he shall prevayle little, he shall not therby obteyn his purpose. But by frendely dealing with the party, & in proffering him to be a partaker with him, he may yeld unto Eccleston. But other wyse the matter will grow hard. I wold from god avyse the Iohn Dee to enter as few of these matters as may be, for this will not be compassed except that he shall procede into the mans howse, according unto law:. & then he shall entangle him self into trubble, & for the thing never the better: but as I have sayd, by frendely dealing he may yeld, & so far furth as it shall please god. I will work by gods favor to make him yeld. & thus much I have sayd, & let it suffice. It doth remayn as yet in a cofer that is somwhat of a white cullor: but he will, if he be styrred, he will then remove it & hide it in the grownd in a little parlor that he hath, & so I have spoken & answered you at this tyme as concerning.

Δ. - Mony I had sent me from the emperor, by Hans Erik, I mervayle that it is not yet com hither.

Rap. - For that Iohn Pontoys will make known unto the, all to thy good. And in whose name & in whose powre I cam, so now agayn I returne to that place, to the which in his mercyes bring all his blessed Creatures, yelding all honor & prayse unto his holy name, I ende.

Amen, Amen.

Δ. - Amen.

Take here the 4 lines in page (D)
as I sat &c.

1607
Iulie .15.
hor. 9½,
ante meridiem

Here take in foure lynes at (D)

Ie ✝ sus

(G)

In nomine Dei Patris, et Filii et Spiritus Sancti. Amen.
Mittas lucem tuam, et veritatem tuam, sapientiam et omni modum auxilium tuum, Domine Deus, ut tibi serviamus, sancte, fideliter et constanter omnibus diebus vitæ nostræ. Amen.

Bart. - The Creature.

Iesus Christ.

Mr Eccleston.

Raphael his inferiors.

The Threasor.

Raphael his Commandement.

How they will and shall yelde.

By this The wyndow to be browght in &c.

- In the name of him that created me, Raphael, and all the blessed Creatures and likewise in his powre, made all the world, & all things, therein conteyned, Iesus Christ of his great goodnes hath sent me now at his will, & so I am bownd at his will to returne, when his pleasure is. All honor be given him, being god allmighty for ever more. Amen.
Iohn Dee I am Raphael that last appered unto you, and I throwgh gods good pleasure did set down & made known unto the what pretended course god will have the to enter into, and his will is such that so far furth, & so spedyly as thow canst, to procede in it, bycause that god hath great servyce for the to do, when thow shalt be there placed. And now I do let the understand, that as concerning Eccleston his sute and matter that I did at my last being here speke of, so far furth as it pleased god to give me his free will: & now god hath sent me for favor that god doth beare unto the, & not for no cause els. I Raphael do now tell the, that this matter, & all such like unto it, are not for me to enter into, neyther for any such as be of that high society, and calling as I am of. Yet notwithstanding, I am ready by gods mercifull goodnes to commaunde those whom god hath & doth appoynt to serve under me, and such his blessed creatures being those that do stand in his presence, I Raphael will at gods pleasure, commaund those that shall deale in Ecclestons sute, in constrayning by such creatures as I have made known unto you, that they shall force & constrayn these parties, as he which he had in hold, he is one, Iames Bolton is an other, & the threasor was carryed to the Carpenter his brothers howse, and there, as I did shew unto the, a coffer of white cullor. These partyes, are so trubbled in mynde that they can not be quiett, how or where to place the threasor, bycause they wold kepe it close, but lett this suffice, & satisfy for the whole answer in this his sute. I Raphael throwgh gods powre will commaunde such creatures that shall constrayn those partyes to bring the matter to true light, & to confesse the sayd threasor: & he, the party, the owner to have his mony agayn, in so short tyme as may be pleasing & acceptable unto the allmighty. God will have the whole matter made known in this order, without any farder trubble unto the partyes, but it is his will that he shall examyn them in frendely manner, yf they will not yeld, then by the force of a Iustice in examination, but they will not yeld tyll such time as I by those creatures shall make them to yeld, throwgh gods help, to perform. And so the party, the owner shall so come by his goods again. & now I have answered you in as ample manner as god will have me: for, (as I have sayd) such matters are not for me, but that course that I have now declared, by gods help shall be performed. & so in the name of the highest, for this I do now ende, giving prayse to the allmighty. And fardermore, Iohn Dee, in few words, for thy sake, yf this wyndow by his creatures, shold have meddled in the cause, they shold have had a great favor, but notwithstanding, that, which I have spoken of, is sufficient, praysed be the name of god, & so I ende.

Δ. - Yf it shold not offend you, I wold gladly know the somme of the Threasor.

Rap. - Two thowsand & an half, & od mony.

Δ. - How, in gold & silver. Rap. - More then three parts therof in gold.

(H)

Δ. - *Most humbly & hartyly I thank the almighty for.*

Raph. - Iohn Dee, *yf thow dost dowt of any thing as concerning the entering
into the course of thy Iornay, and likewise, yf thow dost dowt of any
thing that shalbe agaynst thy good success when thow art there,
Now speke, and I shall, throwgh gods mercyes, make the answer as
it may & shall please god to the good direction of any thing, that thow
shalt dowt of. For god will not commaunde the to enter into that Iornay, but that he
will most mercifully & graciously be thy keper, & deliver the from the hands
of thy enemyes in thy Iornay. & for the good helth of thy body, god will
so carry the in good helth, that thow shalt set furth such servyce when
thow art there placed, that shall be thy great cumfort unto gods honor in
making of his mervaylous works to be known. & this much for thy
cumfort throwgh gods mercifull goodnes I have made known unto the;
& so I ende.*

Δ. - —

- Iohn Dee, *god doth know all this that thow dost speke of, in few words
to ende many words, he will so direct thy ways in ending such trubbles, as
shall be to thy good & spedy finishing.*

Δ. - —

- Iohn Pontoys, *before such tyme as thow shalt have any great cause to use his ayd,
& farderance, god will so work for the in the hart of his* Master *(whome he
is factor for,* Stapers *I mean) that* Stapers *shall with all the
ayde and help that he can to farder thy good proceding. And so god in all
cases will thus graciously deale with the. & now is my full tyme
to depart in gods peace, & to serve him from whome I cam, his mighty
name.*

Δ. - I fearing his sudden departure did ernestly urge at his hands, to know the Truth of Tobias historie: and so half unmanerly did interupt his speche, with my Question.

Δ. - —

- Iohn Dee *I am* Raphael *that is appointed of god, to be thy gwyde in
this thy Iornay, and I am that same* Raphael *that was the gwyde unto
yong* Tobias *in his long iornay. & delivered him from the powre
of the wicked spirit* Asmodeus, *who had, as thow knowest, how many
he had destroyed: And I browght him, throwgh gods powre, home againe:
& delivered him in helth unto his own parents. & thus much I have
made the playnly to understand without any dowting to the contrary.
And so I now ones againe I do depart.*

*All honor & thanks to the everlasting god,
both now & for ever more, Amen, Amen.*

Δ. - *Amen.*

* * *

17 Iulii

~~(H)~~ (I)

After dynner (horam circiter 4½), as Barthilmew & I talked of divers
of my doings with Kelley, a voyce produced this to Barthilmew hering.

A voyce - *I,* Iohn Dee, *I have hard you all this while.
Thow shalt be hable to do & to see, & to understand, more then all thys
as thow hast spoken of, according as god hath promysed the.*

Δ. - *Blessed be his holy name & his mercies be magnified on me, to the
honor of his holy name. Amen.*

Δ. - Note - Uppon occasion of farder talk and speche of my Iuell that was browght,
I axed Barthilmew, yf ever he had seen it, synce it was set in gold,
and he thowght that he had not seen it. Whereuppon I went spedily to my
Chest, unloked it, and toke it out, and undid the case, and set the stone
in his due manner.
And by and by did Raphael appere in the stone, and in voyce sayd,
thus as followeth.

Raph. - *In the name of* Iesus Christ; *I am* Raphaël, *whose voyce thow didst here,
right now. And now, in gods holy name, for thy good & for thy cumfort,
I have Now, here, in this perle entred Possession, in token
hereafter, to be that blessed Creature, to be obedient unto gods Commaundement,*

Dei Donum. 1. *to serve the at all times, when thow art placed, in thy Iornay, which*

Vide *Arbatel.* 2. *God hath commaunded the. And likewise thow shallt have the boke, from*

3. *whence this cam: And that dust, which thow hast in keeping, (the which
thow dost make accownt of, no better, but dust). Then it shalbe turned
to the right use, from whence it was: and to that good purpose, that God
had ordayned for to do. And now it was the will of god, that I
shold speak unto the a few words of this good cumfort, to be performed.
Prayse God, honor his holy name, for his great blessings, both now,
and for ever more. That it did please, the Allmighty to send me, to your
presence, in token of his love, for his great mercy. And so now, in his
name I go agayne, into the presence of the Allmighty: whose name be ever
praysed with all his elect Angells, and all the blessed Creatures of god,
~~& all his blessed Creatures~~
and all the blessed creautres upon earth, prayse his name for ever more.*

*Amen. Amen.*

Δ. - *Amen.*

Δ. - *O lord god, most humbly hartyly & sincerely I honor the, prayse the,
and extoll thy mercies, & most loving kindenes, for these, & all other thy graces
and blessings bestowed on me: Accept o god, my harty thanks, and enhable
me so to thank the, as may be a most acceptable sacrifice unto thy divine
Maiesty. Amen. Amen. Amen.*

1607
Sept. 5.
hora. 9½.
Mortlake.

יהוה

Mitas lucem tuam et veritatem tuam Domine, quæ nos ducant et perducant ad montem sanctum tuum et ad cælestia tua Tabernacula. Amen.

Bar. - He is in the stone now.

- Benedictus qui venit in nomine Domini.

- O most mercifull lord and savior Christ Iesus, who is & was the Creator & redemer of mankinde, & of all his blessed Creatures. In his powre I Raphael, am now come at his will & commandement: and so likewise at his good pleasure, I must then retorne at such tyme as he hath commanded me. Iohn Dee, in the name of the most highest, I am come to deliver unto the, this my message, the which God in his goodnes hath commanded me: First, I Raphael am sent of god at this tyme, most chiefly to put the in that good remembrance of my last appearing to your presence, to let the to understand that looke what course god in his mercyes did set the downe, what way thow sholdest take to enter into that Iornay, the which god in his goodnes is most willing that thow sholdest enter into. For, Iohn Dee, God hath declared and manifestly known unto the at my last appering what servyce god wold use the unto, and all such purposes that were the last tyme spoken of, shalbe by gods favor & his mercifull good gift performed unto the. And feare the not, but god will safely help & preserve thy body in thy Iornay to that ende, that thow sholdest be in that place wherin thow mightest have tyme to enter into all such servyce as god hath by me made known unto the. For, Iohn Dee, such hath gods mercyes byn in suffering wycked men to prevayle against the, and they have & do make a skorne of the here in this natife cuntry. So it is with the, as it was with Christ & his apostles: being most cruelly used in their own natife cuntries. So Iohn Dee, god hath suffred those wicked men to pluck the down in worldy affayres, the which shold be mayntenance for the & for thyne, and without such mayntenance man can not be without, while he is here in this valle of mysery. Such wicked men have most cruelly used the, even as Iob; by gods sufferance; who suffred the divell to prevayle against him, yet Gods mercyes be so great uppon the, that allthowgh they (most wyckedly) have robbed the of thy possessions, yet god wold not suffer those wicked ones by any of theyr malitious practises to prevayle in any wise, to hurt thy body, as Iobs was. For yf they (throwgh there wicked purposes) could have wrowght such cruelty against the, thow hadst not byn a man living here uppon earth tyll this tyme: So Iohn Dee, thow dost know, who is thy mortall enemy, who, rules next unto your earthly king.

Δ

Why thow mayst well know, for I have made it known before tyme unto the, that he is not thy frende, thowgh thow hast not offended him in any wise. Therfore, bycause that this thy native cuntry is not a place fitt for gods purposes, in his wisdom to be bestowed uppon the, here. Therfore as my last message, god did send me to make known unto the, whether he wold have the to go, that, there, thow mightest be a man: & that Man, whom god hath appoynted to make his wysdom known. For thow art that man whom god hath chosen, that (accordingly as it was sayd yesterday) that no mortall man in flesh, but onely Enoch, had or shall have the like wisdom made know, playnly to be understode by any man, as thow thy self shalt understand & receyve at the hands of the allmighty. Therfore it is his will & purpose of god,

that he wold have the in that cuntry, for, this thy native cuntry is not worthy of gifts, that thow shalt receyve at the hands of god, to come, & to be made known unto those which be not worthy of such great gifts of gods wisdom, to come amongst those that be unworthy. Therfore Iohn Dee, In all these matters, the which I have at this tyme made known unto the, the chiefe and greatest cause of this my comming unto the, is to make the matter playnly known, that god in his mercyes wold have the with all diligence that thow canst possibbly, to haste the into that cuntry where god doth commande the, and at my last being here, thow knowest what was my message. Therfore do thy diligence to fullfill it as thow canst: and god

R. Cooke, enemy

will put his great helps unto the, in strengthening of thy body, & otherwise, which shall be to thy good. And thow being ones in that place where god wold have the to be, thow sholdest well perceyve & playnly understand that god will most mercifully work with the for thy good in performing all such promises, the which hath byn both at the last tyme, & at this tyme, made known unto the. Iohn Dee I do put the in remembrance that where as thow didst say, that thow hadst a portion of mony sent the from the emperor I certify the, and let the understand what was the greatest cause that it did not come unto the: I tell the that the divell in working in the hart of one of thy enemyes (Cooke I mean) did seek som ways by his fals important yll speches in most falls manner, unto one that did in som what let the Emperor to understand what he had most falsly, to thy discredit (as he thowght) to hinder the, that thow sholdest not com to any help, or credyt, at the emperors hand: But Iohn Dee be of good cumfort, The emperor, of all emperors will be thy Cumfort, & ayde the, & ever more putt down thy enemyes; that the emperor, (that thow sholdest have receyved that portion of) it shall be so with the, that he shall have more nede of the, in such wisdom as god shall deliver unto the. For thow shalt have no nede of him, but onely to kepe good will & frendeship betwyxt him & the: in showing thy self frendely unto him, as god shall hereafter give the playnly to understand. Now, Iohn Dee I have made known unto the what gods will is, in this my message. This is the greatest and the most principall cause why god hath sent me unto you at this present tyme. And now I have throwgh gods mercyes delivered this his commandment unto the, and for this I have now sayd, & finished.

Δ. - Blessed be the allmighty god, now & for ever.
Gladly I wold have understode how much the portion was, which the Emperor wold have sent me.

- Iohn Dee, let it go, & speake no farder of it: for thow mayst be ioyfull, whereas it is sayd unto the, that he shold have nede of the, & not thow of him. Therfor reason no more in that matter.

Δ. - As concerning Eccleston.

- Iohn Dee, in few words I answer the. He hath delt with the partyes in those affayres, but the chief party will not, as yet, yeld any thing to be made known: but doth stubbernly & stowtely stand in his own defence: and gods creatures have wrowght with him, & nothing he will (as yet) yeld unto, except that those creatures shold deale cruelly with him, as it wer, to pull him a peces, this is his wycked stubbernes. But god will bring the matter to light, but Eccleston hath not delt so in the matter, as he might have done, he is to to slak in his own cause. Therfore yf the fault be in him, then, do not blame the creature of god: for god could (as you very well do know) commande that sayd threasor to be browght, but he will not have it so to be, bycause it shall come by other means among men: for god hath a great care & purpose to do all for your good, to kepe matters out of blame & slander of the world, as it might com to pass, yf it shold com by any other wayes, but by this plot which is layd down to deale in. And when it is the wyll of god that it shall be delivered, God will so perform it, yf man

will do as he shold do in all reverent maners towards god ward. & so now I let you to perceyve & to know, that it is not, as yet obteyned.

Δ. - Whether hath the other party confessed any thing ?

Rap.- He hath not as yet yelded openly: but he hath in secret manner perswaded his fellow that the matter might be made known unto Eccleston: in confessing of all the whole matter: but the other will not yet yeld: but it wer better for him to yeld at the first then to tarry any longer: the lesse wold be the less wold be his ponishment from god therin. And so I lett you to understand that you shall give god his tyme to work in that matter, at his pleasure, & then shall it be to the good of the owner & of you likewise. & now I have sayd.

Δ. - As concerning the bereving me of my own goods, I wold gladly understand who hath my silver dubble gilt bell salt, - and other things here of late conveyed from me.

Rap.- Iohn Dee, this is the will & purpose of god to commande the, allthowgh thow dost suffer wrongs bycause thy goods be so taken away from the, yet gods will is such that he will have the to be a peace maker in this cause, for it is past help, to have it again, but as thow art a mortall father: So use that matter as a father: for thy sonne had it, allthowgh he wold not, neyther will confesse it.

And likewise for such things of here missing abowt this howse, that shalt hereafter know as playnly know who had them, & how they wer gone, as thow dost playnly understand for thy salt, but thow shalt stay, and procede no farder, tyll such tyme as I Raphael shall speke farder of it: for god wold have all things to be done well, & to his best liking. So for the I have now sayd.

Δ

Iohn Dee it is in the hands of god & his powre to send the such helps, as thow dost speke of the Threasor to be browght unto the, but god will not have it so to be, the while thow art in this place (England I mean), for god will not have the to come into any disdayn, or sklaunder might take som advantage agaynst the, but be content with that little that can be made of thy right in the colledge matters. & fardermore, thow shallt see that god will send the soon such small helps by man that thow shalt have some feeling of help, to help the, whyther thow sholdest go. And therfore I Raphael have now sayd.

Δ. - Iohn Pontoys.

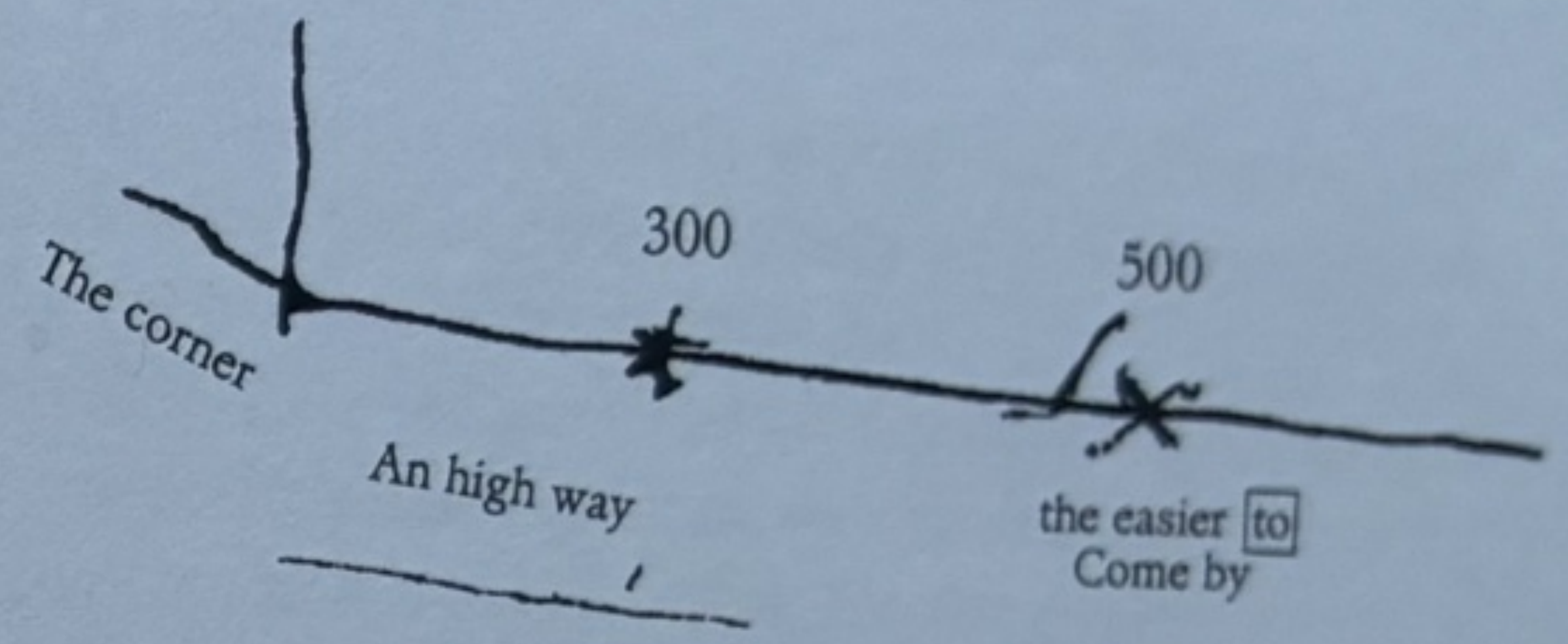
- Iohn Dee, be not to much inquisitive, but what shall be best to your liking in any good cause what so ever, you or he shall think good to be done for your good, god will putto his assistance & help, that you shall perceyve gods favor therin. & thus much I have sayd. At gods commandement I cam, & so in his mercifull goodnes, & his powre, I must presently depart.

Δ. - Barthilmews request of George Sharman his ernest and oft dreaming of threasor to be under the fowndation of the wall, called the De la pry wall, a Nunrie in tymes past, within half a myle of Northampton. Sir William Tate his howse, is within that walle, in three parts.

- That man may lawfully have it, yf he take hede in the breaking of the dore the three places, for it is for the greatest part under the bottom of the wall, and many rotes of thorns & trees, that will let & hinder the working for it. Yf he do not work much as slope as you can, to go under those rotes, the which he may well & lawfully do. So doing he may well obteyne his purpose, & now you have planely understode the truth.

500
300

The one part of that threasor was layd by an old Nune, that was of that howse, at that tyme, and one man, that was her brother, & the other was layd even at the same tyme, that the same trubble, the which you toke, the last day saving one, to know of that battell, it was hyd at the same tyme by one of the lords that was there kylled, and so it hath remayned ever synce, the one place more easyer to come at, then the other is, but with the favor of god, & in his mercy, that good fortune to be desyred at parties hand it may be had & compassed by the sayd party. And so now I have made the matter known unto you. And now, in the name of the allmighty & mercifull god, at whose will & pleasure I cam. So now I depart in gods pece. The mercyes of god be uppon you both, for this life, & for that which is to come. His name be gloryfied for ever more. Amen, Amen. Δ. - And, Amen.



1607
Munday 7 September
hor. 7 mane.

Δ. - This morning as Barthilmew had intended to be going homeward in the morning: and I not intending to move an action now, but commited all to god, Barthilmew was spoken unto by Raphael.

a voyce to Barthilmew - *Commande* Iohn Dee *to come up into this place.*

†

Δ. - *In the name of* Iesus, *& to the honor & glory of the most blessed Trinity. Amen.*

Mittas ô o*mn*ipotens sempiterne et vive deus
luce*m* tua*m* et veritate*m* tua*m*, quæ nos ducant & p*er*ducant ad
monte*m* sanctu*m* tuum et cælestia tua tabernacula. *Amen.*

Barth. - He is here.

Δ. - Benedictus est, qui venit in no*mine* D*omi*ni. *Amen.*
*The almighty god be blessed & praysed of all good creatures; give prayse unto his holy name, for ever more. Amen.*

- Iohn Dee, *I am the same blessed Creature* Raphael, *that did appere the last day but one, in this place. I am at the commandment of the most highest to come unto your presence at this tyme, bycause thow sholdest very well know that I* Raphael *am very redy at all tymes, to come, when god shall commande me, but* Iohn Dee *I have no long message, at this tyme, for thow hast gods full purpose & his will, in what he wold have the to enter into, & because that thow shalt well know that even now, at your departing, the one from the other, it hath pleased god to send me to let the to understand that for this tyme no more matters (as concerning what thow art towght) shall not, (at this tyme) no more to be spoken of, untyll such time as god shall appoint, at your next meeting, and comming to gither, that then, if there be any thing, that is not done of you, so far furth as it is in your powre to fullfyll it, yf any such default in you be, I will then put you in remembrance of it, and help you in any thing which you shall dowt of. And if you have, any question or demand to ax of me, even now, I am very redy, in few words to answer you, and then, in his name, who hath sent me (that is the Almighty), I must retorne. Therfore yf you have to ax, do it.*

Δ. - *As concerning Mr Iohn, of the Ile of Man, his pitiful case hath moved my compassion.*

Rap. - Iohn Dee, *assure thy self that as thow dost most hartily with a good fayth in god, that thow mightest be that man, wherin god will most mercifully help his destressed case. Therfore I answer the, that god hath & he will here the, to thy cumfort therin, & to the great cumfort of the man whom that case doth belong unto. God will mercifully help the cause so shortly, as his will & pleasure is to be done in it. So much I have sayd for this.*

Δ. - *I thank god most hartily for his so great mercies.*

Δ. - Iohn Pontoys, *my great frende, ernestly desyreth to know his good Angell.*

Rap. - Iohn Dee, *for thy sake he shall know his good angel, but let it not be with him hereafter to have a pryde in mynde that god hath made known unto him his good angell, for, no man uppon the face of the erth can have better then he hath, for* Vriel *is his appointed Angel, from his birth to this day,*

*and so shall contynue with him to the appointed tyme that God will take his life away, in separating his sowle from his body: For* Vriel *hath hym (under god) his deliverer furth of many dangers, & so he shall be his defence under god, to his lifes ende: & for this, I have made the matter playnly known unto you: Procede.*

Δ. - *Secondly,* Iohn Pontoys *is desyrous to know the ende of the Polish trubbles.*

Rap. - Iohn Dee, *in few words, for that matter, I answer the, Those trubbles will somwhat ende to his losse, but it shall* *not* *be no great matter, so that god will work the case, that it shall ende to his liking: & this much for this I have sayde.*

Δ. - *As concerning the man and the Threasor, I am desyrous to know whether he will be content to assigne his title to* Barthilmew, *uppon some portion therof delivered unto him: & what other he hath made acquaynted with the matter, and whether it may not by gods good liking be set up without digging.*

Rap. - Iohn Dee, *in all this I here the, & I know thyne intent herein. That man will be reasonably ruled, but yet he will not putt over his tytle therin, but he hath 4, that be knowing how the matter doth stand with him, & so much as he doth know, he hath made them to know, as much as him self: Therfore, assure thy self that he shall be ruled, and that it shall not be as he will. Yf he will not be ordred in such sort & good cownsayle, as I Raphael shall give unto this* Barthilmew *at that tyme, that then he shall have no part of it, but I certify you that he will be ruled; but onely the others, which I have made known unto you, they will not come to so good course in the mater as he will. Therfore let it rest, I will direct* Barthilmew *in the matter which shall be to his good, or els it shall not come to his hand, the which you have to know of. & for this, now I have sayd.*
Iohn Dee, *it is the will & purpose of god, that it shall come by breaking of the grownd, bycause, that god will have all things done well, that no discord may break out betwixt the partyes herafter. & so now In gods name I have sayd.*

Δ. - *Most humbly I thank & prayse allmighty god for his infinite mercyes & favor, beseching him to assist me evermore. Amen.*

Δ. - Iohn Pontoys *wold shortly fall to work somwhat, to wyn some help for mony by destillations, and Alchymicall conclusions, tyll we wer otherwise holpen: and we are utterly unhable to provyde things necessary for lack of sufficient provision of mony.*

Rap. - *Trubble not thy self, as yet, with these causes.*

Δ. - *Yf Captayne* Langham *will lend me an hundred pownds, or no; as he promised me, for which my servant* Patrick *expecteth his performance at this howre.*

Rap. - *Not (in such tyme), to do you good.*
Iohn Dee, *that is the playn meaning, wherin it is sayd, not that to do*
*the good, bycause it will be somthing to long: for thow art ready*
Note. *for it, yf it wer* Now. *Therfore with all haste, so much as is in*
*gods will, to be done in it, it shall be hastened forward to do the good.*
*And now I have playnly spoken unto the in the case. My tyme*
*appointed of god, is at hand.*
Iohn Dee, *thow hast fullfilled two questions; as concerning* Iohn Pontoys
Δ Iohn Pontoys Note. *loke in thy Note.*

Io. Pon. - *Oh that I might be fit, &c.*

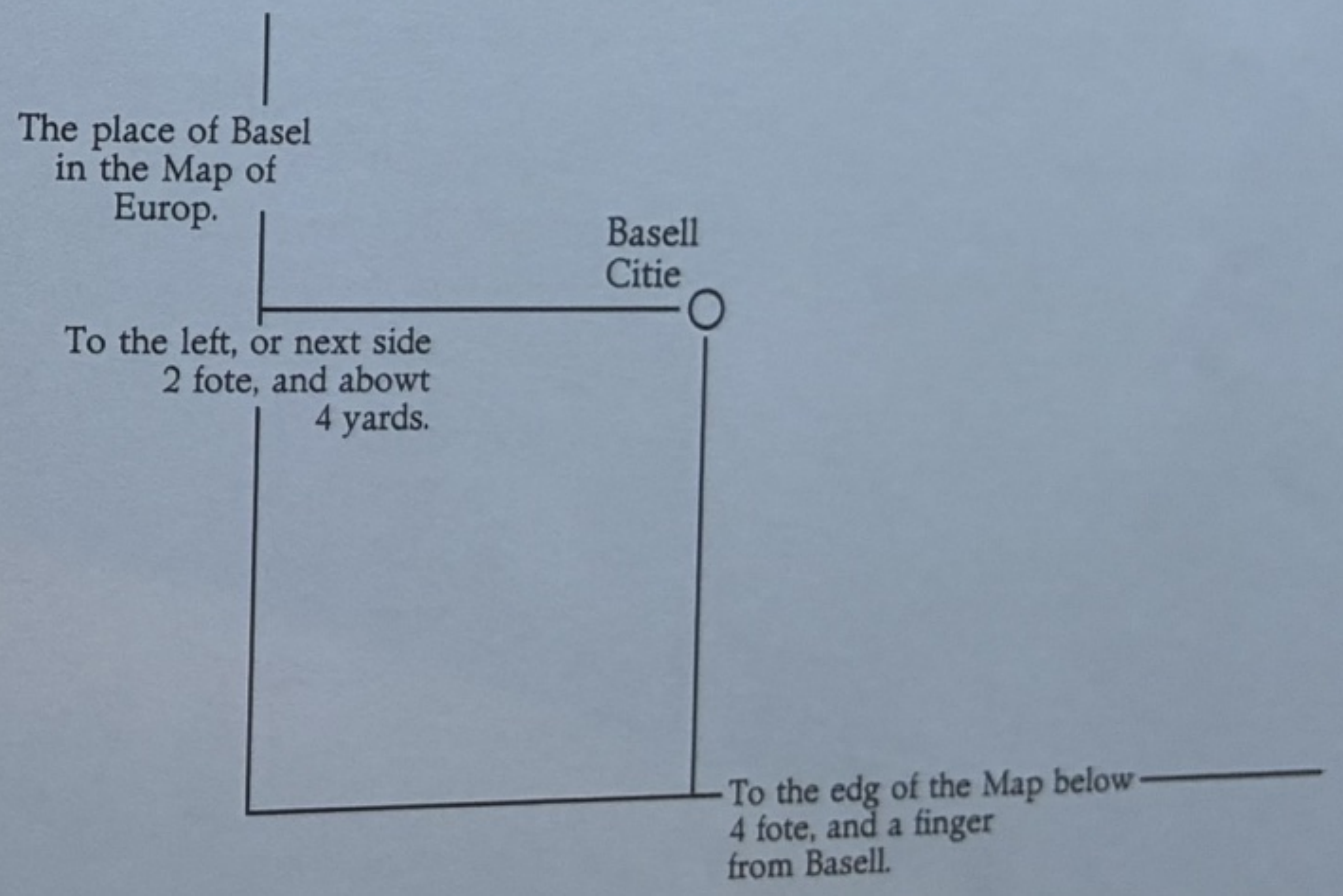
Raph. - Iohn Dee, *In the name of the most highest, I answer the, to this his desyre wherin he doth crave at the hands of god, for to obteyn the sight of his blessed Creatures: but hereafter, it shall be made known unto the what god will do for him in that his desyre. And, now, All powre & glory be given to the almighty, who hath made heven & earth: His name be magnifyed & praysed everlastingly, Amen, Amen.*

Δ. - *Amen.*

Δ. - *All prayse, all thanks, all honor, & glory be yelded unto God allmighty of all his Creatures, now & for ever more.*

*Amen.*

* * *



## The Note

Δ. - Iohn Pontoys Note, which he wrote. & left on my study table ·7· Sep. mane.

If ytt may stande with the will and leave of the
Almyghty, whose name be blessed for ever more.

1. I wolde desire to knowe,
    1. my Proper angell.

2. 2. The ende of the Powlish trobells.

3. 3. Ohe that I might be fytt to serve you in
Bartholmews absence.

DATE DUE

FL

No Call
Number

8710